Pb.7.18

MANY COMMENTARIES IN ONE:

UPON,

Joſhuah. 1 and 2 of *Samuel.* *Ezra.*
Judges. 1 and 2 of *Kings.* *Nehemiah.*
Ruth. 1 and 2 of *Chronicles.* *Eſther.*

Setting forth,

The literall ſenſe (according to the Hebrew) and therby correcting Tranſlations where need requires, and clearing all obſcure paſſages; reconciling differences, and diving into the myſteries: The further fetcht, and leſſe uſefull, being rejected; the divers Expoſitions of divers being examined; the beſt preferred, and others confuted; and where none ſatiſfieth, new propounded.

Here are alſo many Obſervations for the uſe of edifying in Grace, all along inſerted.

Being for all this, inſtar omnium, *for the ſingular benefit of all that be ſtudious of the Holy Scriptures.*

Whereunto is added,

A Continuation of the Hiſtory of things moſt memorable (after NEHEMIAH his Principality) amongſt the Jews, and the Monarchs of the world, till the time of our SAVIOURS Paſſion, and *Jeruſalems* deſtruction.

Being both profitable for the underſtanding of divers Propheſies, and the manifold examples of Gods judgements occurring in thoſe times, upon the notoriouſly wicked: And delightfull for the variety of matters.

By *John Mayer*, Doctor of Divinity.

LONDON,
Printed by *John Legatt*, and *Richard Cotes*; and are to be ſold by *William Leak*, at his ſhop, the ſigne of the *Crown* in *Fleetſtreet*, between the two *Temple* Gates. MDCXLVII.

Collegium Sancti Iohannis Evangelistæ
in Academia Cantabrigiensi 1700

TO THE HIGH AND HONOVRABLE *COVRT OF* PARLIAMENT

And by Name

(As to them, to whom he is most obliged)

TO

Sir Herbottle Grimſtone , *Knight and Baronet.*
M^r. Maurice Barrovv, *Eſquire, his ever honoured patron.*
And M^r. Herbottle Grimſtone, *Eſquire.*

JOHN MAYER, doth in all humility, dedicate this his labour in the Lord.

THat *ſaying is true* (Right Honourable) *in divine things, of that which is good we cannot have too much, and if a light in a dark room be good, the acceſſion of more light is better and more delightfull. My hope therefore is, this to you who have expreſſed your deſire to have the Church of England furniſhed with Books in this kinde, the addition of another will not be unacceptable. This work of mine, both in this part and another that ſhould have come out before it from the beginning of the Bible hitherto was well nigh, if not altogether finiſhed, before any other ſpeaking in the Engliſh tongue in this kinde, upon ſo many Books of Scripture together: but there were enemies like* Tobiah *and* Sanballat, *who envied the coming out of any thing,*

whereby

whereby the Laitie might attain too much light of knowledge, that hindered it, till ſome years expired under worthy Darius, *who ſet his minde more upon the building of the Temple, then any of his predeceſſours the Kings of* Perſia. *For although under your auſpicious government, the Preſſes have been open for publiſhing any good Books for illumination and edification, yet the times have been troublous almoſt hitherto, ſo that there hath been little encouragement to publiſh Volumes in this kinde, however they have ſwarmed with Pamphlets of all ſorts. Therefore having now by Your meanes through Gods bleſſing, more tranquilitie, which he for his mercies ſake eſtabliſh and perpetuate, and through tranquilitie, opportunitie to ſet up our lights before hid under a buſhell, how can I, but in gratitude for ſo great a benefit, through which mine comes now forth, inſcribe it to ſo Honourable and worthy a Senate; and ſo devote it firſt to your uſe and ſervice, and then of all well-affected Chriſtians, who I know upon your approbation, will be excited the rather to look after it for their own good. Be pleaſed then (Right Honourable and Worſhipfull) at your vacant times to reade it, as a piece, wherein haply yee may ſee more into the Oracles of God, then in any one Book yet extant, and if Kings muſt by Gods precept be daily in reading the Book of God: whereupon* David *made it his continuall meditation, and* Alphonſus *King of* Aragon *and* Sicilia, *read the whole Bible with the ordinarie Gloſſe 14. times over; Yee muſt not think it beneath your greatneſſe, but that it ſtands well with it, to ſequeſter ſome time daily, to reade both the text and gloſſes, which ye have as helps to more illumination, that Ye may the better know, how all things ought to go according to Gods will in Church, and Common-wealth, and order them accordingly. Wherein if this of mine may be any help unto You, or to build You up, or any of Gods people in knowledge and grace, I ſhall much rejoyce, and that it may be ſo, ſhall not ceaſe to pray to Him who is able to make you abound in all wiſedome and ſpirituall knowledge more and more.*

Deut. 17.

Your honours moſt humbly
devoted in all duty and ſervice,
IOHN MAYER.

TO THE READER.

IF any that make account of my unworthy labours, (as many I know do) ſhall marvell, why after ſo long expectation of a more full body, only one part is at length brought forth, and that a *Pharez*, *Zarah*, who made offer to come forth, firſt plucking in his hand again. This is come ſo to paſſe, becauſe they to whom the Midwives office belonged to help to bring forth theſe children of the minde, into the world, were unwilling for the greatneſſe of the charge and inſtability of the times, to do their office herein. So that unleſſe I had met with a kinde friend, who moſt willingly ſupplyed their defect, it had ſtuck in the birth, and not come into the light to this day, either in whole or in part. Moreover, it is by ſome doubted, that as in time of plenty even the pooreſt buyers are ſcornfull, and taking up in their hands very good wheat, caſt it down again and depart, letting it ſtand as not good enough for their uſe, ſo there being now plenty of books of this kinde, Readers will do, by ſuch as are publiſhed more, as counting them ſuperfluous So that I thought it not good by bringing too much into the Market at once, to cauſe a *nauſea* and ſcornfull diſdain, but by bringing ſome of my grain forth at once, and that not ordinary, but moſt ſcarce in our Book-markets, to whet buyers on hereby; intending, as I ſhall ſee this to take amongſt them, either to bring forth the other upon the *Pentateuch*, or to reſerve it for my own particular uſe. For I hear ſome ſaying, that they will buy no Engliſh Cõmentaries, becauſe there be enough Latin ones upon all parts of the holy Scriptures, and they count it ſome diſparagement to have Engliſh in their Libraries. To ſuch I ſay, it is to bee granted indeed, that for a theologue to have none but Engliſh books is a diſparagement, as arguing one that knowes none other but his mother tongue, and therefore illiterate, and an intruder into the miniſteriall office, ſith as *Ierome* hath it, he cannot be counted learned, that doth not *callere Lin-*

guam Latinam, Grecam & Hebraicam, as not being able to ſee into the ſenſe of the letter of the Word with his own but with others eyes, and therefore he muſt be forced to take up things of greateſt moment, committed to his diſpenſation upon truſt, which for any ſeer is a ſhame to do. Yet to reject Bookes written upon the Word, *hoc nomine*, becauſe they are Engliſh, is as an intimation to the people of diſlike, that they ſhould know Eſa.38.12. what is written, as not being ſafe for them, as *Eliakim*, and *Shebnah* were grieved at *Rabſhakeh* his blaſphemies uttered in a language underſtood by all men, whereas Act.2. they do moſt Apoſtlelike, who open divine myſteries ſo as that every one may hear, and read them in their own language. Therefore in avoiding diſparagement to themſelves, they diſparage the holy Word of God, and the opening of it, as being of matters dangerous, and of evill conſequence for the common ſort to know, yea they hereby bring upon themſelves the thing feared, ſeeing there cannot be a greater diſparagement to a proteſtant Miniſter, then to ſeem to ſide with *Hoſius* and *Harding*, & other popiſh Doctors, in averring that it is dangerous for the people to read the Scriptures, or to have them in their mother tongue, who yet for matter of annotations hereupon, come ſomewhat ſhort of ſuch, as appears by the Rhemes Teſtament, being common in their Libraries. And whereas they ſay, there are Commentaries enough in Latin and Greek, there are not ſo many though Hebrew of the Rabbins be added alſo, but that the writing of more in any language, may be uſefull both to the learned and unlearned, if they be not *idem per idem*, as indeed the manner of many Expoſitours is, one to follow another; as *Oecumenius*, *Theophilact*; and he *Chryſoſtom*, *Gorran*, *Thomas Aquinas*; and all the ancients almoſt, *Ierom*; and the new Writers, *Calvin*. But who ſo ſhall pleaſe to peruſe this of mine, ſhal finde beſides the light ſet up by Commentatours ancient and modern, of which I confeſſe, I have alſo made great uſe, ſome new light, enabling to judge and chuſe the beſt, and in many particulars, leaving them all to go a new way more right, hitherto untraced, to his more full ſatisfaction and enlightening, by more diligent taking heed to the originall, and avoiding all ſeducement by Tranſlations. Some others there are that ſay, we have already Bookes lately come out upon all the Bible, and therefore they ſhall ſuffice us. And I deny not, but that ſome good light is given by them, as writing in ſuch brevity can do, yet whoſoever would read to fill himſelf with more perfect knowledge of the divine myſteries, and to gather moſt comfort from them, hath need to read others alſo, which are preſented in this to ſpare the Readers paines, and improved in fine to bolt out the truth in all things, ſo as hath not yet by any one been done. Laſtly, there be others that content themſelves with the Bible, not caring for any other light, then what they can finde by the reading thereof. But in thus doing, there is danger either of reading and not underſtanding, and ſo not profiting, for *legere & non intelligere eſt negligere*, or elſe of perverting the holy Scriptures for want of a right knowledge, to damnation. Wherefore let us all reade the Scriptures with all aſsiduity, according to *Ioh.* 5.39. *Revel.* 1.3. and to improve our reading to our moſt illumination and comfort, and ſetling in the truth againſt errours, ſo abounding in theſe times, labour to underſtand what we reade, by the help of Annotations or Commentaries, ſuch as whoſe means and leiſure will afford it, furniſhing themſelves with and reading more, although abundantly ſupplied already; they of leſſe meanes who cannot have variety, with one, which may be unto them equivalent to all, in which name I do, *non jactando, ſed veritatem dicendo*, humbly commend this unto thee, as *Luke* his to *Theophilact*, after many written by others. And I doubt not, but whoſoever thou art, who ſhalt purchaſe and make uſe of it, thou wilt receive ſo full ſatisfaction hereby, that thou wilt ſay, as he who hath drunken new wine, I will drink no more old, for the new is better.

Vale.

Act. 8.

2 Pet. 3.16.

A Ca-

A Catalogue of Commentatours and other Authours cited upon Joſhuah, Judges, Ruth, and 1 and 2 Sam. &c.

AVguſtine.
Ambroſius.
Anaſtaſius.
Appianus.
Arrianus.
Ariſtotle.
Adricomius.
Arius Montanus.
Aulus Gelius.
Angelomus.
Atheneus.
Ammianus.
R. Abraham.
T. Aquinas.
Bernardus.
Beda.
Beroſus.
Bonfrerius.
Brocardus.
Burgenſis.
Borrhaus.
Beniamin. Iud.
Comeſtor.
Calvin.
Chryſoſt ome
Cald. paraph.
Catullus.
Cajetan.
Cicero.
Clemens Alexand.
Cyprian.
Cteſias.
Sethus Calviſius.
Q. Curtius.
Damaſcen.
Dionyſ. Carthuſ.
Dion.
Dorotheus.
Diodorus Sicul.
Dymianus.
Euſebius.
Ælianus.
Eſtius.
Eutropius.
Epiphanius.
Ferus.
Freculphus.
Funccius.
Florus.
Gloſſ. Ordin.
Gratian.
Ben. Gerſon.
Gregorius.
Genebrard.
Genev. Notes.
Fr. Georgius.
Gorion.
Georg. Geniſt.
Hugo de ſant. vict.
Herodotus.
Hieronym.
Hugo Cardin.
Iunius.
Ioſephus.
Iſidorus.
Ionathas Syrus.
Iohannes Hieroſol.
Inſtinus.
R. Ionathan.
R. Kimhi.
Lyra.
R. Levi.
Livius.
Maſius.
Magellianus.
Melchior Canus.
Mercerus.
P. Marty.
Macrobius.
Munſteri Coſm.
Mercator.
Menande.
Nazianzen.
Nauclerus.
Origen.
Paulus Oroſius.
Oſiander.
Pagninus.
Plato.
Pierius.
Pineda.
Plutarch.
Procopius.
Patriarkstravels.
Proſper.
Plinius.
Philaſtrius.
Pellicanus.
Pauſanias.
Polybius.
Rabanus.
Rabbini.
Rupertus.
Quinquarboreus.
Sallianus.
Saluſtius.
Serrarius.
Septuagint.
Seneca.
Sigonius.
Sulpitius.
Stephanus.
Rab. Solomon.
Rab. Samuel.
Strabo.
Suetonius.
Tacitus.
Theodoret.
Tertullian.
Toſtatus.
Turpinus.
Tigur. interp.
Torniellus.
Tranquillus.
Traditione Hebr.
Thucidides.
Vaſquez.
Vatablus.
Valeſius.
Velleius.
Willet.
Wolphius.
Xenophon.
Zonaras.

A Co-

A COMMENTARY UPON THE BOOKE OF IOSHUAH.

The PREFACE.

ACcording to the title of this Book, the *Hebrewes* hold, that *Joſhuah* was the Author of it, ſo likewiſe *Comeſtor*, *Lyranus*, and many other Learned men. And this is proved, Firſt, from Chap. 24.26. where *Ioſhuah* is expreſſely ſaid to have written all theſe words. Secondly, from *Eccleſiaſticus* 46.1. where *Joſhuah* is ſaid to have been the ſucceſſor of *Moſes* in prophecies, and to write the ſacred Hiſtory is a kind of prophecying; wherefore by the *Hebrewes*, this Book of his is numbred amongſt the Prophets; of whoſe Books they number eight, *Joſhuah*, *Judges*, *Samuel*, *Kings*, *Iſaiah*, *Jeremiah*, *Ezekiel*, and the Booke of the twelve ſmaller Prophets. For they diſtinguiſh the Canonicall Scriptures, as *Comeſtor* hath it, into three rankes, 1. Of the Law, by which name they call the five Books of *Moſes*. 2. Of the Prophets before-named. 3. Of the *Hagiographa*, or holy Writings, which are nine, *Daniel*, *David*, *Heſter*, *Eſdras*, *Job*, *Chronicles*, and three Books of *Solomon*. Hereupon, and upon the Apocryphall Books, *Hugo* hath theſe Verſes following:

Schol. Hiſt.

Hugo Card.

Quinque libros Moſis, Joſhua, Judicum, Samuelem,
Et Malachim, tres præcipuos, bis ſexque Prophetas,
Hebræus cenſet reliquis præcellere libris.
Quinque vocat Legem, reliquos vult eſſe Prophetas.
Poſt Hagiographa ſunt Daniel, David, Heſter, & Eſdras,
Job, Paralipomenôn, & tres libri Solomonis.
Lex vetus his libris perfectè tota tenetur.
Reſtant Apocrypha, Ieſus, Sapientia, Paſtor,
Et Machabæorum libri, Judith atque Tobiah.
Hi quia ſunt dubii, ſub Canone non numerantur;
Sed quia vera canunt eccleſia ſuſcipit illos.

But here, unleſſe *Ruth* be underſtood under the *Iudges*, and *Ezra* and *Nehemiah* by *Eſdras*, this will be no perfect enumeration: but *Ruth* is by *Ierome* reckoned with *Iudges*, who numbreth as many Books in the old Teſtament, as there be Letters in the Hebrew Alphabet, *viz.* 22. *Prolog. in Sam.* And as for *Eſdras*, hereby are commonly underſtood *Ezra* and *Nehemiah*, and the two Books of *Eſdras*, wch are amongſt the Apocryphal, being called the firſt, ſecond, third, & fourth books of *Eſdras*; but the two latter are juſtly put amongſt the Apocryphall, and not amongſt the Canonical books, as being not found, as *Iunius* hath it, either in Hebrew or Greek; and the one of them almoſt nothing elſe, but a repetition of that ſet forth in *Ezra*; & the other erreth ſo far in the very entrance in ſetting down the Genealogie of *Ezra* ſo diverſly from that in *Ezra*, that any man may eaſily perceive that not to be the true, but a ſuppoſititious *Eſdras* that wrote it. But to return again to *Ioſhuah*, why ſhould not he moſt probably bee thought the Author of this Book, ſeeing he was a moſt godly Judge, and ſet up in the roome of *Moſes*, who ſo carefully had written the geſts of God before for the people of Iſrael, and therefore it might well be expected, that he ſhould doe the like for the famous things wrought in his time. *Calvin* contrariwiſe thinketh, that *Eleazar* wrote this book, and not *Ioſhuah*; becauſe, Chap. 15. there is ſomewhat ſet down of the expugnation of *Hebron*, which was not done till after the death of *Ioſhuah*, and the death of *Ioſhuah*, Chap. 24. But the inſerting of this, and ſupplying of that by ſome other holy Writer, is no argument, that the book was not written by *Ioſhuah*, no more then the ſupplying of ſome things by others in the Books of *Moſes*.

Iunius.

Calvin.

CHAP. I.

V. 1. *After the death of* Moſes *the Servant of the Lord, it came to paſſe, that the Lord ſpake to* Joſhua *the ſon of* Nun, *&c.*

Ioſhuah was otherwiſe called *Oſheah, Numb.* 13. 8. 16. *Moſes* called him *Ioſhuah*, he was of the Tribe of *Ephraim*, the Septuagint call him *Ieſus* the ſon of *Naue*; and it is to be underſtood that *Ioſhuah* and *Ieſus* are all one, theſe two names come of the ſame Hebrew Radix, ſignifying to ſave, and *Naue* and *Nun*, ſaith *Comeſtor*, are one. It is noted by *Lyra*, that he was the firſt that ever was called by this name, and likewiſe by *Ferus*, the providence of God being ſingular herein, that a *Jeſus*, a figure of our *Jeſus* and Saviour ſhould bring the people of Iſrael into the Land of promiſe. He was a figure of Jeſus, ſaith *Ferus*, 1. In ſubduing the *Amalekites*. 2. In bringing the people into *Canaan*. 3. In dividing that Land amongſt them. There was another *Ieſus* afterwards the ſon of *Sirach*, a figure of Chriſt for his learning and wiſdom; and *Ieſus* the ſon of *Ioſedek* the High Prieſt, a figure of his Prieſthood: Of others alſo thus called, ſee 1 *Chron.* 24. 11. 2 *Chron.* 31. 15. and my notes upon *Numb.* 13. 16. This *Ioſhuah* was alſo a figure of Chriſts victorious riſing and ruling over all his Enemies; as his death and paſſion had been in the books of *Moſes* figured out ſeven times. 1. In *Cains* killing *Abel*. 2. In the troubles of *Noah*. 3. In the ſacrificing of *Iſaac*. 4. In the afflictions of *Ioſeph*. 5. In the killing of the Paſchall Lamb. 6. In the ſtriking of the rock to bring out waters. 7. In the brazen Serpent, ſo *Ferus*. And *Origen* noteth, that the name of *Ioſhua*, or *Ieſus*, is firſt mentioned, *Exod.* 17. when *Moſes* ſent him to fight againſt the *Amalekites* whom he overcame, and not *Moſes*; *Ieſus*, and not the Law ſubduing ſpirituall enemies, being noted hereby. And he admireth the Divine Providence, in that none of the holy ones that lived before, was called by this name, but he firſt of all others, that brought the Iſraelites into *Canaan*, evidently ſhewing both him and his geſts here related in this book to be myſticall, figuring out our Jeſus and his acts. At the beginning of this verſe is a conjunction copulative, rendred [*now*] to ſhew this to be a continuation of the former Hiſtory of *Moſes* by his ſucceſſor *Ioſhuah*. For the time when this was ſpoken, *Lyra* will have it to be before the dayes of mourning were ended; but *Hugo*, the mourning for *Moſes* being now ended, which ſeemeth the moſt probable, be-

Scholaſt. Hiſt.
Lyra.
Ferus.

Lyra.
Hugo Cardin.

cauſe *Deut.* 34.8. Before this it is ſaid, the dayes of mourning for *Moſes* were ended. And if we compare the time of *Moſes* his death, which I have there ſhewed, according to the Hebrews, was the ſeventh day of the moneth *Adar*, which was their laſt moneth; with the time of the peoples comming over *Jordan*, which was the tenth day of the firſt moneth, *Ioſh.* 4.19. we ſhall find that there were paſſed 30 dayes of mourning, and 3 dayes for their preparing and paſſing over *Iordan*, according to the time ſet, Chap. 1. 11. [*The Lord ſpake to Ioſhua*] twice before this *Ioſhua* was appointed to this Office of ruling and leading the people, *Numb.* 27. 18. and *Deut.* 31.7. and to incourage him the more, the Lord ſpeaketh to him again; and as *Ferus* hath it, that the people *Ferus.* might the more readily obey him; and laſtly, that hee might the more diligently goe about this his office; and in that hee the Miniſter of *Moſes* is thus preferred, he noteth myſtically, that onely ſuch as ſubject themſelves to the law *Note.* of God, are fit to rule: and therefore *Jeſus* himſelf firſt ſerved and waſhed his Diſciples feet. And herein *Ioſhuah* figured Chriſt, who was the Miniſter of *Moſes*, when he was made ſubject to the law, *Gal.* 4 4. for the law is called *Moſes*, *Luke* 16.31. ſo *Origen.*

V. 2. *Moſes my ſervant is dead: now therefore ariſe, &c.*

Lyra. Here both *Lyra* and *Hugo* take occaſion to confute thoſe that ſay *Moſes* was damned for his ſin at the waters of *Meribah*, becauſe we read not of his repen- *Hugo Card.* tance; for the contrary appeareth by this honorable teſtimony which the Lord giveth of him, calling him his Servant. And *Auguſt. Qu.* 1. gathereth hereupon, that God puniſheth with death his deare ſervants corporally, and yet taketh them to himſelf as veſſels of honour. Likewiſe *Comeſtor* confuteth both *Schol. Hiſt.* them, and thoſe that held *Moſes* not to be dead, but tranſlated, as *Enoch*, and *Elias*; for the Lord ſaith, *he is dead.* And unto theſe *Ferus* addeth a third error, *Ferus.* which is alſo here confuted, *viz.* that the law was not of God, but of the Devill; for the Lord himſelfe teſtifieth, that *Moſes* who gave it, was his ſervant. Myſtically by *Moſes*, underſtand the law of *Moſes*, which is as an husband dead, *Rom.* 7.1. under the Goſpel, and now Jeſus commeth in his place. [*Ariſe, paſſe over this* Jordan, *thou and all the people.*] Some thinke that *Ioſhuah* was now humbled in prayer, and ſo God biddeth him [*ariſe*,] which is not improbable; but by this ſpeech he quickneth him to a diligent care in executing the weighty Office whereunto he called him. By all the people, are not meant all without exception, for ſome had their poſſeſſions on this ſide *Iordan*, *Numb.* 32. but all the reſt were now to go over, & al the men of War of thoſe Tribes, that remain as hereafter followeth, *v.* 12, 13, &c.

V. 3. *Every place that the ſole of your foot ſhall tread upon, have I given unto you, &c.*

The very words of this verſe, and the next are had before, *Deut.* 11. 24, 25. where *Moſes* ſpeaketh unto the people, as the Lord here to *Joſhuah*. And he ſaith, *I have given you*, to note the certainty, as if they were already in poſſeſſion thereof. The Hebrews, (ſaith *Lyra*) by all places that they ſhould tread upon, un- *Lyra.* derſtand all Countreys of the world; and this was in part fulfilled in *Solomon*, when he reigned over all, and ſhall perfectly be fulfilled in the dayes of the King Chriſt, of whoſe earthly Kingdome they dreame; but how falſe this is, the next words declare, *From Libanon and the wilderneſſe to the great River*, &c. of which **V. 4.** bounds, ſee *Deut* 11.2.

V. 6. *Be ſtrong and of a good courage*, &c.

The Lord knew that the people now to be led by *Ioſhuah*, were very perverſe, and the enemies to be ſubdued many and mighty; and therefore he confirmeth *Ioſhuah* with many words, and moſt ample promiſes; and the rather, becauſe *Moſes* ſo holy a man, yet in the time of provocation by the people had ſhewed great weakneſſe. The Lord ſaith, that none ſhould be able to ſtand before him all the dayes of his life; for after his death, the people ſinned, and then their enemies prevailed, as is ſhewed ſundry times in the book of *Judges.*

V. 7. *That thou mayeſt obſerve to doe according to all the law that* Moſes *my ſervant commanded thee, &c.*

That *Ioſhuah* might not be puſillanimous, but courageous, he hath a ſpeciall

charge given him to attend to the law of God, and to do it in all things with all
care and diligence. And hereby obedience to God, and ſubjection to his law,
is ſhewed to be the ground of all true fortitude, the adventures that are made
without this, being nothing but temerity & raſhneſſe; which howſoever it may
prevaile at the beginning, yet it ſhall never be able finally to bring any thing to
Calvin. good effect, as *Calvin* noteth. And to the end, that the law of God may bee
V. 8. obſerved by him, he is charged to read and to meditate thereupon day and
night, and ſo it is promiſed that he ſhould proſper in all his undertakings: See
the like charge given to Kings, *Deut.*17.18,19.

V. 9. *Bee ſtrong and of a good courage, have not I commanded thee?*
When God is the Author of any expedition, men may be courageous indeed,
and feare nothing, as being ſure to prevaile. For the words and phraſes here
uſed; [*that thou maiſt obſerve to doe:*] ſome diſtinguiſh betwixt theſe two words
expounding [*obſerve*] of abſtaining from the evill forbidden, and to doe of
Maſius. performing things commanded; but *Maſius* better underſtandeth the firſt
word of that ſtudy and care, which maketh way to performance; and the ſe-
cond of the due execution thereof. *Turne not from it to the right hand or to the*
Hebræi. *left*; By turning to [*the right hand,*] the Hebrews underſtand any adding to
the Word of God; and by turning *to the left*, any taking away therefrom. *Ser-*
Serrarius. *rarius* by the firſt underſtandeth any going out of the way of Gods comman-
dements for gaine; by the ſecond any going out for feare of danger or adverſity
Hugo. Carpin ſuffered: So likewiſe *Hugo*, for proſperity or adverſity, the firſt ſeemeth to be
grounded upon *Deut*.4.2. and therefore is rather to be approved, [*that thou maiſt*
proſper;] the Vulgar Latine for this hath, that thou maiſt underſtand all that
thou doſt, or doe wiſely in all things; thus alſo the Septuagint, and the word
תַשְׂכִיל here uſed, ſignifieth firſt and chiefly to underſtand; and it is uſed alſo
Calvin, Iunius. for to proſper, as 1 *Sam.* 18.14,30. *Calvin* and *Junius* are rather for proſpe-
ring, but becauſe there is another word for proſperous, *v.* 8. *then thou ſhalt make*
thy way proſperous, אז תַּצְלִיחַ this is better expounded of underſtanding; and
there, *that thou maiſt make thy way proſperous, and be wiſe*, or doe wiſely; and to
keep the law, and to cleave to it, is ſaid to bee wiſdome and underſtanding,
Maſius, Pagnin. *Deut*.4.6. thus alſo *Maſius* and the *Tygurine* interpreters, and *Pagnine*, but the
Chald. *Chaldee* is for proſpering. *This booke ſhall not depart from thy mouth*; that is, thou
ſhalt be frequent in reading and ſpeaking thereof, and in inſtructing others
therein. And this duty, as it is firſt and chiefly commended to Rulers, ſo it is to
all people, *Deut*.13.9,16. *Exod*.6.6. *Deut*.11.18, &c.

V. 10, 11. *Then Ioſhuah commanded the Officers of the people, ſaying, Paſſe through the Hoſt,*
and command the people that they prepare Victualls, for within three dayes yee ſhall paſſe
over this Jordan, &c.

The word שׁוֹטְרֵי here rendred Officers, is in the Vulgar Latine Princes,
Auguſtine calleth them Scribes, and ſo doe the Septuagint, but of this enough
before upon *Exod*. 18. they were ſome ſet to rule over the reſt; and therefore
are bidden to command them. St. *Auguſtine* underſtanding this to have been be-
Auguſt. qu. 2. in fore the ſending out of the Spyes to *Iericho*, moveth a queſtion how they could
Joſh. within three dayes from hence goe over *Jordan*, when as the ſpyes muſt have
ſome time to goe and ſearch, and returne, and it is expreſly ſaid before their
return, that they hid themſelves three dayes in the mountaines, Chap. 2.
22. and three dayes after this, the people have direction to paſſe over, Chap.
3.2. And he anſwereth, that *Joſhuah* thought happily, that the ſpyes would
have returned ſooner; and preſuming upon this, hee ſet three dayes, and not by
direction from the Lord, but it fell out that the dayes before their paſſing over,
were many more. And *Moſes* he ſaith, in like manner erred once, doing as a
man, when he took the burthen of hearing all cauſes upon himſelfe, untill that
he had better direction; and this is followed by *Hugo* and many others. But
Lyra, Calvin *Lyra* and *Calvin* more ſoundly weighing the premiſſes, how ſeriouſly the Lord
promiſed to be with *Joſhuah* in all things, hold that hee would not now ſuffer
him

him to erre in the beginning of his rule, leſt his credit ſhould hereby bee infringed amongſt the people, and therefore that this of his appointing the people to be ready againſt the third day to paſſe over *Jordan*, is here ſet downe by anticipation, the ſpyes being ſent out ſix or ſeven dayes before this, even whilſt the dayes of mourning for *Moſes* laſted, and at their returne, and not before, this preparation was commanded againſt the third day; and ſo all things done, Chap. 2. come in by a parentheſis, that which was done before, being ſet down after, and accordingly it may be read, *Joſhuah the ſon of Nun, had ſent out of Shittim two men,&c.* Chap. 2. 1. and the number of three dayes ſpoken of againe, Chap. 3. 2. thus agreeth excellently with this, as a repetition hereof, and a more diſtinct declaration of his proceedings; and being thus underſtood, the former count of the time ſpoken of from the death of *Moſes* till their comming over *Jordan* will hold, which otherwiſe cannot. Moreover, it had been a point of temerity, and of no wiſdome in *Joſhuah*, to ſet a time of paſſing over into the land of *Canaan*, before the way prepared by ſending out ſpyes; an error, that a man ſo full of the ſpirit of wiſdome could not poſſibly fall into. [*Prepare you victualls,*] ſeeing they were fed with Manna from day to nay, even till the fifth day after that they had paſſed over *Jordan*, Chap. 5. 12. it may be doubted what victualls *Joſhuah* would have them to prepare; for if Manna, that might not be kept all night; if any other ſuſtenance, where ſhould they have it, or what need had they of it, when as they were fed with Manna? *Maſius* ſaith that they might buy ſome other victualls of the Edomites or Moabites. *Bonfrerius*, that they had taken the ſpoiles of two Kings of the Amorites, amongſt which doubtleſſe they found good ſtore of corne and cattell for food, and of theſe victualls he ſpeaketh. The firſt is moſt improbable, becauſe *Edom* and *Moab* were moſt inſenſe againſt them: the next cannot be diſliked, for by reaſon of their paſſage, they had no time that day to gather Manna, and therefore they muſt be otherwiſe ſupplyed. If it be ſaid, ſeeing they had other victualls now, what needed Manna ſtill? I anſwer, it is likely that they had not ſufficient of the prey taken for ſo great a multitude, but onely for a ſhort time, for ſo ſoone as they came where they might have enough, the Manna ceaſed, *Chap.* 5. 12, 13.

Qu.

And. Maſius.
Bonfrerius.

V. 12. *And to the Reubenites, Gadites, and to the half tribe of Manaſſeh, ſpake Joſhua,&c.*

Here is nothing but a commemoration of the condition ſet by *Moſes* before to theſe Tribes, and by them yeelded to, *viz.* that they ſhould goe armed over *Jordan* before their brethren, all the men of warre amongſt them, their wives, children and cattell being left in the land already given them for an inheritance. But whereas *Moſes* required that they ſhould all goe to theſe Warres, *Numb.* 32. 20, 21. to which they yeelded, *Joſhuah* here requireth onely all the mighty men of valour to goe, and *Chap.* 4. 13. there went but about 40000; whereas of the tribe of *Gad* alone there were numbred of able men to beare Armes 40000, of *Reuben* 43000, and of halfe *Manaſſeh* 26000: ſo that the greater part went not, herein *Joſhuah* did according to the meaning, which was, that a ſufficient company of the moſt able ſhould go, the reſt ſtaying at home to defend the Countrey newly conquered againſt their enemies, who might otherwiſe ſoon have gathered together, and ſubdued thoſe parts againe, and have made a prey of their wives, children, and cattel, as was touched before upon *Numb.* 26.

V. 14. *Ye ſhall paſſe before your brethren armed.*

Calvin.

He requireth them not to follow, but to goe before the reſt to the warre to ſhew their alacrity, as *Calvin* hath it. The words בִּפְנֵי אחיכם ſignifie in the ſight of your brethren, but the event Chap. 4. 12. ſheweth, that it was meant in the forefront, and that they ſhould bee the firſt to aſſault the enemy. And to this doe they aſſent, and to whatſoever *Joſhuah* ſhould command them, promiſing to obey him in all things as they obeyed *Moſes*. If this ſhall ſeem, ſaith *Calvin*, to have been a point of vain-glory in them, and not true, for they had often rebelled againſt *Moſes*; hee anſwereth well, that they were their Fathers who had been rebellious, and were conſumed in the wilderneſſe; but

V. 16. 17.

they their children being taught by their example were made more obedient:
neither is this a vain-glorious oſtentation of their obedience to *Moſes*, but a
declaration of their readineſſe to ſubject themſelves to *Joſhuah*, whom they
thus acknowledged to bee his ſucceſſor appointed by the Lord; and therefore
worthy of all praiſe. And they conclude moſt piouſly, praying the Lord to
V. 18. be with *Joſhuah*, as he had been with *Moſes*, and exhorting him to bee of a
good courage, and menacing ſuch amongſt them as would not obey him, with
death. Of all this an excellent Allegory is made thus by *Lyra.* *Joſhuah* or *Je-*
Nic. de Lyra. *ſus* was a figure of our Jeſus, both in his name and geſts, as hee muſt paſſe over
The myſtery. *Jordan*; ſo Jeſus was baptized of *John* in *Jordan*; and as all the people muſt
paſſe over with him, ſo all the people of Jeſus are baptized: the victualls which
they muſt prepare, are the rudiments of faith, wherein all that are *adulti*, muſt
be inſtructed before their baptiſme; the third day ſetteth forth the time of
grace, for the time of the Law of nature, and of the Moſaicall Law, were the
two firſt dayes, upon this third all are baptized, and ſo paſſe into the heavenly
Canaan, in hope here, and in ſoul, being delivered from all guilt and puniſh-
ment at the time of death, and the whole *compoſitum* of ſoule and body at the
end of the world. By the Reubenites, ſignifying Seers, are ſet forth the Pro-
phets; by the Gadites, the Patriarchs; and by the Manaſſites, other ſaints un-
der the Old Teſtament, who all paſſed through Baptiſme in a figure, 1 *Cor.* 10.
Note here, that *Lyra* held no paines to bee ſuffered in Purgatory after death.
Ferus. *Ferus* will have the three times of inſtituting *Joſhuah* to his Dukedome, to fi-
gure out, 1. The conception of Jeſus by the holy Ghoſt. 2. His Baptiſme
with the holy Ghoſt. 3. His reſurrection, when all things were put under his
feet, and none were able to reſiſt him.

CHAP. II.

V. 1. AND Joſhua *ſent two men out of* Shittim, *to ſpy ſecretly, ſaying, Go view the*
Land, even Jericho, &c.

The Rabbins ſay, that theſe two were *Caleb* and *Phinees*, but that is uncer-
taine, the place, from whence, is otherwiſe called the plaines of *Moab*. At
what time this was done, hath been already ſhewed upon *Ch.* 1. *v.* 10, 11. [*to*
ſpy ſecretly] here, becauſe the word חרש put for ſecretly, ſignifieth alſo to feigne
Rabbini. ones ſelfe dumb, the Rabbins expound it ſome of them thus, ſaying, that hee
biddeth them feigne themſelves dumbe, leſt by their language they ſhould bee
diſcovered: ſome becauſe חרש ſignifieth an earthen veſſell, that they ſhould
carry ſuch, pretending to come to ſell them; and ſome otherwiſe; but the moſt
Hieronym. received expoſition, which is beſt, is ſecretly, or ſilently, ſo *Jerome, Toſtatus, Va-*
Toſtatus. *tablus*, &c. But whether is it meant that he ſent them ſecretly, the people not
knowing of it, or that they ſhould conceale themſelves, that they might not
be known by the men of *Jericho*, whence they were? The Hebrew Text will
reſolve this preſently, where it is ſaid thus, *he ſent two men ſearchers ſecretly*: He
did it therefore cloſely, and not openly, as when twelve men were ſent before
to ſearch the land, *Numb.* 13. all the congregation conſenting to it: for ſeeing
that ſucceeded ſo ill, he thought it better now to take another courſe, of which
there might come no ſcandall; and ſo it is moſt probable, that the ſpyes retur-
And. Maſius. ning, certified *Joſhua* alone what they had done, thus alſo *Maſius*: Yet it is
not to be doubted, but that they went alſo ſecretly about *Iericho.* *Comeſtor* ſaith
they feigned themſelves fooles, but there is no ground for that. But what
went they to eſpy? *Anſw.* Onely the way into *Iericho*, whether it were open
or not, and whether the people of *Iericho* were fearefull, and what pre-
parations they made againſt the Iſraelites comming. If it ſhall ſeeme that *Io-*
ſhuah ſhewed himſelfe too cautelous herein, ſeeing the Lord had ſo greatly in-
Calvin. couraged him? *Calvin* anſwereth well, that it is not likely but he had directi-
on from the Lord thus to doe, although it bee not expreſſed; for neither is it
expreſſed that the Lord directed him about the proviſion of victualls, and ap-
poin-

pointing the third day to paſſe over *Iordan*, C, 1. v. 10, 11. And this ſending
out to ſpy *Ierich*o tended further to the encouraging of *Ioſhuah* and of all the
people, when it was made knowne unto them, what the ſpyes related of their
timerouſneſſe, as *Gedeon* was incouraged by doing the like afterwards about
the Hoſt of *Midian*, Judg. 7. 9, 10. *Ferus* ſaith, that although God had made
him ſo gracious promiſes of prevailing, yet he knew, that meanes muſt be uſed,
and that he muſt not proceed raſhly in theſe Warres; and therefore hee doth as
any provident Captaine would doe in the like caſe. *And they came into an har-
lots houſe named* Rahab, *and lodged there.* The *Chaldee* for [*harlot*] hath an Inne-
keeper or victualler, and ſo *Jonathan in Targum.* But the word זונה here u-
ſed, is every where put for an harlot, and the Septuagint render it an harlot,
and ſo all the Fathers expound it, and *Jam.* 2. 25. wherefore the Rabbins in
ſeeking to avoid this expoſition, as tending to the diſcredit of their nation,
vent but their owne imagination, as they are bold to doe in many other things.
Some, becauſe they thinke it infamous to our Lord, that ſuch a woman ſhould
be put in his line, ſay, that it was not this *Rahab*, but ſome other, which is na-
med in that Genealogie, *Mat.* 1. but the time agreeth ſo unto her being marryed
afterward to Salmon, the ſon of *Naaſſon*, which was the Prince of the Tribe of
Judah, *Numb.* 2. 3. as that ſhe cannot be held to be any other woman, and there is
none other named in all the Bible by this name: & laſtly, if there be any infamy
by this *Rahab*, why not by *Thamar* and *Bathſhebah* alſo? Now although *Ra-
hab* was a wicked harlot, yet happily ſhe might be one that ſold victualls alſo,
that under this colour men might reſort unto her; and therefore it is moſt pro-
bable that the ſpyes came to her houſe, ſtanding alſo in an outer place upon the
wall of the City, as is noted, *Verſe* 15. where there was leaſt frequency of people,
and ſo they thought themſelves moſt out of danger of being ſeen and diſco-
vered. *Lyranus* and *Ferus* hold that ſhee was no harlot, but a victualler. *Hugo*
is indifferent for either, or that ſhe had been an harlot, but now was not; yet be-
cauſe the houſes of ſuch are open to commers in the night, hee finally thinketh
her to have been an harlot now.

And it was told the King of Jericho, *ſaying, There came men in hither in the night* V. 2.
of the children of Iſrael, &c.

This maketh for that which was noted before out of *Hugo, viz.* that this was
the cauſe of their comming to *Rahabs* houſe, becauſe harlots have their hou-
ſes open for men to reſort unto in the night, when as the doores of others are
ſhut. They therefore having been about the City in the day, at night come hi-
ther to lodge, not ſeeking to her, as other wicked men, becauſe ſhee was an har-
lot, but for their neceſſity to have harbour till the morning. Here is not
then, as *Ferus* noteth, any colour for lewd men in their frequenting of whore- *Ferus.*
houſes, but the wonderfull mercy of God is ſet forth in converting and ſaving *Note.*
ſuch an one onely in all that City, that none touched with a ſenſe of their ſins
might deſpaire.

Theſe men could not be long at *Rahabs* houſe, but the King of *Jericho* hath in- V. 3.
telligence of it, and ſendeth to have them brought forth; but it is ſaid that ſhe hid
them, and ſaid, there came men unto me indeed, & I wiſt not whence they were; V. 4, 5.
And when it was darke, they went out, &c. Thus ſhe ſaid, but ſhe had brought V. 6.
them up to the roofe of the houſe, and hid them with ſtalkes of flax. Here,
whereas ſhe is ſaid to hide them, when the men came from the King to inquire
for them, before ſhe anſwered, it is to be underſtood, that ſhe had done that be-
fore, ſuſpecting what would follow, as is expreſſed, *v.* 6. where the ſame thing is
again repeated for further explication, *v.* 4. where this is firſt ſpoken of, it is ſaid
ſhe tooke and hid him, not them, for it is ותצפנו but it is ſaid thus, *per enalla-
gen numeri*: now leſt there ſhould be ſome errour in the Reader finding it thus
ſet down, it is more fully declared againe, *v.* 6. *Shee had brought them up and hid
them, &c.* Yet ſome of the Rabbins hereupon gather, that ſhee hid onely one *Rabbini.*
of them, *viz. Caleb*, and not *Phinees*, who was an Angel in a bodily ſhape; and
therefore could ſtand before them and not be ſeene, when he would. Others
of

of them,yet more tolerably,that the place was ſo little,that onely one of them could bee hidden there, and not the other, to ſignifie which the ſingular number is uſed [*Shee hid him.*] Laſtly, others ſay with us, that the ſingular number is put for the plurall, as is uſuall in the Hebrew tongue: as, *Exod.* 8. It is ſaid, God brought the fly upon *Egypt*, when as a great multitude were brought; this is recited by *Lyra.* Here it may be demanded, 1. Whether *Rabab* may be excuſed in her lying to ſave theſe ſpyes? 2. Whether ſhee ſinned not againſt nature in concealing them that came to betray her native Countrey?

Lyra.

Qu. 1.
Hieronym. Orig. Chryſoſt. &c. Toſtat. qu. 30.
Aug. ad Conſentium. lib. de Mendacio, c. 20.
C.21. *Quiſquis eſſe aliquod genus mendacii, quod non ſit peccatum putaverit, decipit ſeipſum turpiter, cum honeſtum ſe putat eſſe deceptorem aliorum.*
Plato lib. 3. *de Repub.*
Calvin.

To the firſt, many Learned Writers hold, that to make an officious lye to ſave life, is no ſinne; as, *Jerome, Origen, Chryſoſtome, Theodoret, Theophylact, Oecumenius, Caſſianus,* and *Toſtatus* goeth further, that to ſave the life of the innocent, a man is bound to lie, if hee ſeeth no other meanes; and that God ſometime moveth the minde hereunto. S. *Auguſtine* diſputeth much about the lawfulneſſe of ſome kind of lying, and at length determineth, that a lye may be made which doth not violate the doctrine of piety, nor piety it ſelfe, nor innocency, nor benevolence for the chaſtity of the body. But drawing nearer to a concluſion of this tract, he numbreth eight kinds of lyes which are ſinfull bringing in even that which is to preſerve chaſtity, or the bodily life: and then concludeth, if any man thinketh any kind of lye lawfull, he doth fully deceive himſelfe, whilſt hee thinketh that hee may honeſtly deceive others. And then comming to that which *Toſtatus* ſpeaketh, hee ſaith, ſuch is the blindneſſe of ſome, that they doe not onely maintaine ſome kind of lying to be lawfull, but that it is a ſin in ſome caſe not to lye. *Plato* ſaith, ſometime it is profitable to lye, and that it is to be uſed as a Medicine. But of lying, whether it bee in any caſe tolerable, I have already treated at large upon *Gen.* 27, 6,7. upon the diſſimulation uſed by *Jacob.* *Calvin,* as he cenſureth that, ſo hee doth this alſo; but becauſe of *Rahabs* faith, hee ſaith, that her lying was not imputed to her; whereas for proofe, that any kind of lying is a ſinne, he ſaith, that it is contrary to the nature of God, who is truth: it may bee ſaid as he is truth, ſo he is love; and therefore love being alſo commended to be the moſt eminent of all graces, when truth and love cannot ſtand together, truth muſt rather give place in our ſpeaking to love, then love to truth. Wherefore *Ferus* ſaith well, if any man ſhall object that Rahab lyed, charity excuſeth her, which covereth a multitude of ſinnes. Againe, it is Juſtice not to betray them, that have committed themſelves to our cuſtody. Shee ſhewed alſo great faith in that, which ſhee ſpake of their God, and repentance in ſaying your terrour hath falne upon us, which was upon her to repentance, and providence both for her owne ſafety and ſalvation, and the ſafety of her kindred, and in ſo wiſely adviſing the ſpyes to fly and hide themſelves three days in the mountaines, for which ſhee was worthy to bee marryed to a Prince amongſt the people of God, *Salmon* the ſonne of *Naaſſon*, and to bee a mother of our Lord Jeſus; thus he. And both *Paul* and *James* do highly commend her for this fact, and lay no blame at all upon her; and therefore it ſhould be farre from us to cenſure her whom God juſtifieth, as I have alſo touched in my Praxis upon James.

Ferus:
Matth. 1.
Heb. 11.31.
Jam. 2.25.

Qu. 2.

For her favouring of thoſe, that went about to betray her Countrey, it is to be granted that every one is bound in nature to ſeeke the preſervation of his native Countrey, but for ſo much as *Rahab* through faith, which God wrought wonderfully now in her heart, was by a ſpirituall calling ſegregated from *Jericho*, and joyned unto Iſrael, ſhee did nothing unnaturall, or blame-worthy in ſeeking the preſervation of thoſe to whom ſhe was more nearly allyed in the Lord, although againſt her native Countrey, which ſhee beleeved was before by the Lord appointed to deſtruction, and to bee given to Iſrael for a poſſeſſion for the ſinnes of the preſent inhabitants, ſeeing the Lord is over all Countreys and people to diſpoſe of them according to the good pleaſure of his own will. Thus alſo *Calvin* and *Bonfrerius* a Jeſuite,&c. Moreover the laſt named ſaith, that happily ſhee was directed by God thus to doe, and

Calvin.

and if not, yet knowing by faith that God had adjudged her people to deſtruction, to have ſought by betraying the ſpyes to ſave her City; ſhe ſhould both have oppoſed God, and gone about a worke which could never have beene effected. *Note.* By this example wee may learne, that although a man may not do any thing poſitively, as ſhee did not, againſt thoſe that be moſt deare and near unto him; yet if he knoweth certainly that it is the will of God that they ſhould bee put to death, he ought not to ſeeke to hinder, but permit it.

V. 6. *But ſhee had brought them up to the roofe of the houſe, and hid them with the ſtalkes of flax, which ſhee had laid in order upon the roofe.*

Hebr. Here for roof is גג, which the Vulgar Latine rendreth *ſolarium*, a place open to the Sun, for ſuch was the roofe of every houſe there, plaine, and fit to ſtand or walk upon, for which cauſe to prevent the danger of falling, a battlement is commanded to be ſet round about it, *Deut.* 22. 8. and here ſhee laid ſtalkes of flax to dry, wherewith they might well bee hidden.

V. 7. *And the men purſued after them to Jordan, in the way to the foords; and aſſoon as they were gone, they ſhut the gate.*

Why they purſued them to the Foords of *Jordan*, may eaſily be conceived, becauſe they were places to come and goe over the River by ferrying, although God afterwards, to ſhew his power, divided the River for the whole Army, and all their retinue to paſſe through; and becauſe otherwiſe it would have required too long a time for ſo great a company to paſſe over. This way that the purſuers went, was about ſix miles. *They ſhut the gate*, that is doubtleſſe the Gate of the City, the time of night requiring it, eſpecially this being a time of danger; and that if the ſpyes were yet about the City, they might not get out, as *Calvin* hath it; and *Lyra*, to keepe the purſuers out, that thus they might be forced to follow after them: Yet *Lyra* ſaith alſo, ſome will have the ſhutting of *Rahabs* doore meant, but without all reaſon. *Lyra.*

V. 8. *But before they were laid downe, ſhee came up unto them, &c.*

The Vulgar Latine [before they were aſleep] according to the ſenſe, hereby it appeareth, that they were not long placed there to reſt that night, but that ſhee gave them this advice following, to haſten away to the mountaines. *Lyra.* *Lyra* ſaith, it was through feare that they ſlept not.

V. 9. *And ſhe ſaid unto the men, I know that the Lord hath given you the Land, and that the terour of you is falne upon us, &c.*

Here *Rahab* ſheweth her faith, for which ſhee is ſo much commended, and which made her to hide the ſpyes, and with ſuch a courage to ſtand for the protecting of them. Shee ſaith, that ſhee knew, that the Lord had delivered, not would deliver, to expreſſe the certainty of her faith. But how came ſhee to know this? becauſe their terrour was fallen upon that people, and their hearts fainted. They feared, and fainted, and yet prepared to reſiſt, but ſhee onely humbleth her ſelfe, and ſueth for mercy, whereby wee may note, how infidelity worketh, and how a true faith, ſo *Calvin*; *Calvin. Note.* that maketh obſtinate, and to ruſh on deſperately in ſin to deſtruction, this humble and ſubmiſſe, and to flee to prayer and other good meanes of preſervation. If it be demanded, how *Rahab* attained to ſuch certaine and ſaving faith, when as ſhee heard no more but a rumour of things done by the Lord for *Iſrael*, and ſaw with what feare they of *Jericho* were ſmitten, which were onely naturall meanes, which all had as well as ſhee? I anſwer, God wrought grace ſupernaturally in her heart, by theſe meanes to know and beleeve in him, as hee hath done divers times in whom hee pleaſeth. The terrour which ſhee ſpeaketh of, came upon them doubtleſſe, not onely by a naturall apprehenſion of the danger, wherein they were, but being in judgement ſent of God into their hearts, to make the ſubduing of them the more eaſie to the Iſraelites, according to his promiſe made *Exod.* 23. 27. *Deut.* 11. 25. and the like is threatned to the Iſraelites for ſin, *Levit.* 26. 36. If a queſtion be made how they could underſtand the language wherein ſhee ſpake? it is anſwered, that in all likelihood the Canaanites ſpake the ſame language with the Hebrewes, which is implyed, in that their names were Hebrew, as *Rahab*, *Adonibezek*, *Abimelech*, &c. And the names of their Cities, as *Iericho*, *Salem*, *Sichem*, *Bethlehem*, &c. and therefore the Hebrew tongue is called the language of *Canaan*, *Eſa.*19.18.

V.10,11. Here R*ahab* ſheweth, how their hearts were made to tremble and melt becauſe of them, *viz.* they had heard of the drying up of the red Sea, and of the deſtruction of the two Kings on the other ſide of *Iordan*, concluding with a moſt excellent confeſſion, *The Lord your God, he is God in heaven above, and in the earth beneath*; and ſhe giveth God his title J*ehovah*.

V.12,13,14. Next R*abab* requireth them to ſweare unto her, that they will ſave her and
her Fathers houſe, and all that they had, and give her a true token, to which
they willingly agree, conditioning that ſhee ſhould ſtill conceale their buſineſſe.
The forme of words uſed by them, is, *Our life for yours*, and thus they
ſware unto her; as if they had ſaid, God ſtrike us with death, if wee be not
truly carefull of your preſervation, ſo that by our neglect, any of you periſh;
but they give her warning againe and again not to utter this matter, leſt,
Calvin. as *Calvin* hath it, by ſpeaking of this pact, ſhee ſhould put her ſelfe into danger
from her owne people. But what need was there that they ſhould ſweare?
For her greater aſſurance, becauſe otherwiſe being buſied in the fight, they
might have forgotten her, and their promiſe to her.

V. 15. *Then ſhee let them down by a cord through the window, for ſhee dwelt upon the Town wall, &c.*

Lyra. *Lyra* ſaith that ſome of the Hebrewes, who hold, that R*abab* was an harlot,
ſay, that by this cord men went downe and came up, that uſed in time
paſt to reſort unto her to ſatisfie their wicked luſts: but now ſhee uſed the
ſame to ſave both theſe ſpyes and her ſelfe, by tying it upon the window, as
Note. they appointed: And if ſo, this ſerved notably to ſet forth, that one converted,
uſeth that now as an inſtrument of good, which before hee uſed as an
inſtrument of evill, as is ſpoken of our members, R*om.*6.16. In this manner,
*Act.*9.25. S. *Paul* is ſaid afterwards to have beene let downe to ſave his life. Whereas
Calvin. ſome, ſaith *Calvin*, hold the going over City walls to be ſhameful & unlawfull:
he anſwereth well, that it is not ſo in the caſe of neceſſity, but in contempt, or
deceit, or tumultuouſly, alledging *Cicero* himſelfe, who granteth that the walls
of Cities are ſacred for the defence of the Citizens, but yet no man counteth it
a fault, to goe up unto them for the defence of the City.

V. 16. *And ſhee ſaid unto them, Go and hide your ſelves three dayes in the mountaines, till the purſuers bee returned, &c.*

Maſius. Theſe ſpeeches had betwixt R*abab* and the ſpyes, ſaith *Maſius*, moſt probably
were before her letting them downe, for after that was no time or place
to ſtand to parley further; whereas the ſpeech uſed by them, *v.* 18. *The cord
whereby thou didſt let us downe*, may ſeeme to make for the contrary; it is anſwered,
that they may bee underſtood ſpeaking ſo before this was done, making
account that it was as good as done already, when they were now about
to bee let downe hereby. And in holding thus, although theſe
ſpeeches are ſet downe after, nothing is held touching this place, but that which
is uſuall in many other, *viz.* that the order of the Hiſtory is a little inverted.
Adricomius. Touching the mountaines, *Adricomius* ſaith, that the field of *Iericho* was compaſſed
in with mountaines like a Theater, ſo that they might ſoone get behinde
one of them and be hidden. For food, it is not unlikely but that they carryed
ſo much with them as might ſerve for their ſuſtenance that time. But
why ſhould they hide themſelves ſo long, ſeeing *Iericho* was not above 2 or 3
houres journey from *Iordan*; and therefore the purſuers might well returne the
ſame day? *Anſw.* It was likely, that going about a buſineſſe of ſo great moment,
they would ſtay ſome time there, to obſerve the comming of paſſengers
to thoſe Foords, if happily they might find out theſe men: or as *Lyra* hath
it, ſearch about the lurking places for them. The Rabbins ſay it was revealed
to *Rahab*, that the purſuers would not returne till the end of 3 dayes, and
V.17,18,19. this was revealed for the ſafety of the ſpyes. The men ſeeing R*ababs* care of
their ſafety here appoint her for a ſigne, the ſcarlet line wherewith ſhee had
let them downe, which ſhee muſt tye upon the window: and then they

pro-

V. 20, 21.

propound two conditions, wherein if there were a faile, they would not bee bound by their oath: 1. If any were at their comming out of her houſe, and not within it. 2. If ſhee uttered this matter abroad, wherein ſhee reſteth, and tyeth the line or cord upon the window, as they had appointed. The cord here ſpoken of, as it is mentioned three times, ſo every time with ſome diverſity in the Hebrew, *v.* 15. the word חבל is uſed, *V.* 18. תקות חוטחשני a line of ſcarlet thred. *V.* 21. חקות-חשני the word חוט being left out, whereupon ſome have thought that the ſame cord was not tyed to the window, with which ſhee had let them downe, but another; and therefore theſe words, *by which thou didſt let us downe*, are both by the Septuagint and *Jerome*, referred not to the line, but to the window, *per quam demiſiſti nos*. But the demonſtrative ח, *that line*, maketh it plaine that it is meant of the ſame, although divers words are uſed to expreſſe it, and a cord is a little line, and ſuch had this need to bee, that it might bee of ſtrength ſufficient to hold them, whileſt they deſcended by it.

Qu.

Toſtatus qu. 55, 56.

Here a queſtion is further moved, whom they doe promiſe to ſave alive, when they enumerate her father and mother, brethren and ſiſters, and all her fathers houſhold? To this *Toſtatus* anſwereth, that all even Grandſathers, and great Grandfathers, and Mothers, if any of them were living, were alſo underſtood, but not any other kindred, as Uncles and Ants, and their children. But the Vulgar Latine, for *fathers houſhold*, hath *omnem cognatiomem tuam*, all thy kindred. And *Chap.* 6. *v.* 22. beſides father and mother, brethren and ſiſters, all her families כל משפחות are ſaid alſo to have been brought out and ſaved, which implyeth all her kindred. Shee indeed requeſted but for her father and mother, brethren and ſiſters; but who knoweth not that under the name of brethren, are comprehended all the kindred, although two or three degrees removed, according to the uſe of the word in thoſe times?

Qu.

Qu.

But why did ſhe tye a ſcarlet line to her window rather then any other? This was doubtleſſe done by a ſingular providence for the myſtery that lay hid herein, as by and by ſhall be ſhewed. But when did ſhe tye it to the window? Moſt probably at this time, or being faſtened there to let them downe, ſhe let it hang till *Jericho* was taken: For ſhee knew not the time when the Campe would come thither, and if ſhe had deferred it, it might have been forgotten, and therefore the ſureſt way was to doe it inſtantly.

V. 23, 24.

The ſpyes after three days lurking in the mountaines, return to *Ioſhuah* with joyfull newes of the fearfulneſſe of the people of *Canaan*, gathering hence, as *Rabab* had told them, the deliverance of all into their hands. A farre different iſſue of their going out to ſearch, from that of the 12 ſent out by *Moſes*, *Numb.* 13. for they brought news of diſcouragement, theſe of incouragement to all that heard it, that if any were faint hearted and feared, they might now be full of courage: thus God in his providence ordered it, providing hereby for the ſtrengthening of the weakeſt faith.

The Myſterie.

Myſtically by *Rabab*, the Church of the Gentiles may bee underſtood, which before committed fornication with Idols; but the Apoſtles being ſent out two and two, as here were two ſpyes ſent out; and comming into the world of the Gentiles, ſet forth by *Jericho*, which ſignifieth the Moone, being before mutable as it, a Church is built unto God, *Rabab* receiveth them. But the Devill, ſet forth by the King of *Jericho*, by and by perſecuteth them, but ſhee, that is, the Church of the converted ſeeke to preſerve and ſave them, and they ſave her, by bringing her to Chriſt. Thus *Lyra*, the Ordin. Gloſſe following *Origen*, by the ſpyes ſent out, underſtandeth *John* the Baptiſt, in whoſe dayes Publicans and Harlots are ſaid to enter into the Kingdome of heaven. *Rabab* ſignifieth dilatation, for ſo the Church is now inlarged; the ſpyes being placed above ſhewed, that the Apoſtles ſent out, were lifted up in their hearts to heavenly things, and the like is ſhewed in their going to the mountaines. The ſcarlet red cord figured out the blood of Chriſt, by which both Paſtors and people are ſaved. But who ſo goeth out of the houſe, that is, the Church, is not ſaved, but onely ſuch as abide therein. The window

Lyra.

Gloſſe Ordin.

Eſa 54 2 *Dilata locum tentorii tui, &c.*

where the cord was tyed, ſet forth the light in the Church, whereby wee ſee the Lord, but through a window as it were, and not ſo fully, as wee ſhall hereafter. Ferus. All this alſo almoſt hath *Ferus*, but by the ſpyes he underſtandeth the Apoſtles, and in fine addeth, the return of the ſpyes with joyfull news, figured the good news told by *Paul* at *Ieruſalem*, of the great things God that had done by him amongſt the Gentiles. Acts 21. But as *Rahab* ſhould not bee ſaved but by keeping the cord in the window, and her ſelfe in the houſe, ſo we are not ſaved, but by having the blood of Chriſt continually in our hearts, and cleaving to the Church to the end. And in *Paul* the Apoſtle the like was done, that here, by the care of the Church he was let downe at a window.

CHAP. III.

V. 1. AND Joſhuah *roſe early in the morning, and they returned from* Shittim, *and came to* Jordan, *&c.*

For [*early in the morning*] the Vulgar Latine hath, [*in the night,*] but againſt both the Hebrew, Septuagint, and Chaldee, all which have it in the morning. It ſheweth *Joſhuah* his diligence and forwardneſſe in the execution of his office. At what time this remove to *Jordan* was made, I have ſhewed upon *Ch.*1.11.

V. 2, 3. *And after three dayes, the officers went through the Hoſt, and commanded the people, ſaying, When ye ſee the Arke, &c.*

Hereby it is not meant three dayes after they came to *Iordan*, but after the warning given before, *Ch.*1.11. and therefore it is to be underſtood, that in one of thoſe dayes they came to *Jordan*, and ſo went over in the time before limited by *Joſhua*. The Vulgar Latine, for theſe words, *they lodged there, v.*1. hath theſe, *they tarryed there three dayes*, and of this ſtay, ſaith *Lyra*, Lyra. ſome yeeld this reaſon, becauſe the waters did then overflow, that they might be ſomewhat abated, before they paſſed; but he rejecteth this, and yeeldeth another, becauſe God had not yet revealed to *Joſhuah*, how they ſhould paſſe over, but this was done after 3 days. But there being no mention of three dayes ſtay in the Hebrew, but onely that they lodged there, it is rather to be held, that they paſſed over the next day, even when the waters of *Iordan* were at the higheſt, as is ſhewed, *v.* 15. which ſerved the more to magnifie the miracle here following. The Officers that had before, *Ch.*1.11. warned them of this paſſage within three days, the time being now come, direct them in their marching, to goe after the Arke carryed V. 4. by the Prieſts, keeping yet a diſtance of 2000 Cubits from it, that ſeeing it afarre off, they might hereby be directed in the way. This marching on, as *Lyra* noteth, was different from others in former times, becauſe then ſome of the Numb.10.2,17 Tribes went before, and ſome followed after, the Arke going in the midſt; but now all muſt follow after it: whereby it ſeemeth that the cloud went before them no more, as in times paſt to direct them, *Exod.*13. but the Arke ſupplyed Aug. Qu 3. Toſt. Qu. 1. 6. Maſius Qu. that office; and it is generally held, that the cloud vaniſhed at the death of *Moſes*, ſo *Auguſtine*, *Toſtatus*, *Maſius*, *Ferus*, *&c.* But why do the Prieſts carry the Ark, when as that Office was before aſſigned to the Cohathites, Levites, *Numb.* 4.15? *Anſw.* Becauſe of the miracle that was now to be wrought: Ordinarily the Levites carryed it, but when any thing extraordinary was to bee done, the Prieſts, as more holy and nearer to God, bare it themſelves, and thus the peoples eyes were drawn to be more attent to ſome great worke to bee wrought. So likewiſe at the deſtruction of *Jericho* the Prieſts againe bare it, *Ch.* 6. and into *Solomons* Temple, 1 *Kings* 8. The diſtance of 2000 Cubits was, as to bee the better directed in the way, ſo for reverence to the Arke, the ſigne of Gods preſence; thus alſo it was appointed, *Numb.* 2.2. that they ſhould keepe farre off from the Tabernacle, which moſt probably was the diſtance here named, 2000 Cubits, that is, a mile, *v.*5. Some hold this diſtance myſtically to ſet forth 2000 years to the time of Chriſt. *Calvin*, beſides the reverence for which this diſtance was ſet, will have another end to be, that they might hereby underſtand that Gods preſence is not limited within ſuch ſtrait bounds, but that it is with his people, even when he ſeemeth to be farre off. And by this meanes the way was made by the Arke going ſo farre before them through *Jordan* before their entrance, and they had time to ſee and conſider, and admire and believe the power and preſence of God with them.

V. 5. *And* Joſhua *ſaid unto the people, Sanctifie your ſelves, for to morrow the Lord will doe wonders amongſt you.*

How the people were to ſanctifie themſelves, we may ſee before, upon *Exod.* 19. where the like command is given, *viz.* according to the rites of thoſe times, by waſhing and abſtaining from their wives. The word rendred [*ſanctifie*] ſaith *Calvin*, doth as well ſignifie [*prepare*] but that of ſanctifying is more proper, and by ſanctifying themſelves men are prepared for God by his miraculous power to come neare unto them, which otherwiſe might turne to their deſtruction; ſee alſo, *Joſh.*12. Some, he ſaith, too reſtrainedly underſtand the putting away of all filthineſſe, that there might be nothing to hinder their paſſage; Yet by their outward ſanctifying the purging of the conſcience from ſin, the opening of the heart, and putting away all things that might hinder the work of grace, was ſet forth, as *Ferus* hath it, ſhewing the like in *John* the Baptiſts preparing the way of the Lord, and *Iam.*1 21. 1 *Pet.*2, 1, 2. *For to morrow will the Lord doe wonders amongſt you.* The Lord holdeth them ſtill in ſuſpence, and doth not particularly declare what he would doe, that they might reverently expect his good pleaſure. Yet it is moſt probable that hee had before revealed it to *Ioſhua*. *Ferus.*

V. 6. *Then* Joſhua *ſpake to the Prieſts, ſaying, Take up the Arke of the Covenant, and paſſe over before the people.*

Bonfrerius. *Bonfrerius* the Jeſuite here maketh a queſtion how *Ioſhuah* could command the Prieſts, ſeeing they are not under the ſecular power, but onely under the High Prieſt: and anſwereth that *Ioſhuah* was not onely a Prince, but a Prophet; and therefore all were to be directed by him. But he ſpeaketh thus becauſe of that Popiſh Tenet, that Prieſts are not ſubject to the King, but onely to the Pope, which is contrary to *Rom.*13, 1. where every ſoule is bidden to be ſubject to the King. Becauſe *Joſhua* was now Ruler over all next under God, he was directed by God, and ſo commanded all both Prieſts and People. For his bidding them to take up the Arke, and paſſe over, but not declaring how they ſhould doe this, it is to be underſtood that *Joſhua* privately communicated unto them, what the Lord would doe, as he doth by and by to all the people, *v.* 9. 10, 13.

V. 7. *And the Lord ſaid to* Joſhua, *This day will I begin to magnifie thee before the people, &c.*

That is, by the great miracle, which I will now worke in dividing the waters of *Iordan*, as for *Moſes* the red Sea was divided, that thus *Joſhua* might bee known to be gracious with the Lord, as *Moſes* had been. That by his conduct the people ſhould paſſe over *Jordan*, it is not to bee doubted but *Joſhua* was before certified, but particularly by what meanes, it is not probable, that it was revealed till this morning.

V. 8. *Command the Prieſts, ſaying, When ye are come to the brinke of the waters of Jordan, ye ſhall ſtand ſtill in Jordan, &c.*

Here becauſe it is ordered, that the Prieſts bearing the Arke ſhould ſtand ſtill when they came at the brink of *Jordan*, but *v.*17 they are ſaid to have ſtood in the midſt of *Jordan*, whilſt all the people paſſed over, ſo likewiſe *Chap.* 4. 10. a great queſtion ariſeth, how the act done, anſwereth to the precept here given? *Maſius* ſaith that by the word קצה rendred *brinke*, the further part of the River is to be underſtood, becauſe it ſignifieth either extreame, and ſo the Prieſts came thither, before the people entred, there being betwixt the entrance and it 2000 Cubits. *And. Maſius.* But *Serrarius* will have the entrance meant, and therefore determineth that they made two ſtations, one at the brinke of the River, where they ſtayed a while till the waters wee gone away, which was not done inſtantly, but by degrees, and the other, when removing further, they came into the midſt. *Serrarius.* The Hebrewes, ſaith *Lyra*, hold, that they ſtood at the entrance, till all *Lyra.*

the people were gone over, but this he ſaith, is againſt the Text, ſeeing
they ſtood in the midſt. That of *Serrarius* is moſt probable of all theſe,
and in making another ſtand in the midſt, they followed a further dire-
ction from the Lord ſo to doe, although it bee not expreſſed. And this
direction to ſtand ſtill in the midſt, till all things were done, ſeemeth
to have beene given long before by *Moſes* to *Joſhua*, by that which is ſaid,
Chap. 4. 10. *according to all that Moſes commanded Joſhua.* He therefore moſt
probably firſt informed *Joſhua* of this miraculous dividing of the waters to
come, and directed him about the Prieſts bearing of the Arke in this way, and
ſtanding ſtill in the midſt of the River, and the ſetting up of 12 ſtones for a
monument hereof, which becauſe it was not hitherto mentioned, as be-
ing ſpoken to *Joſhua* in private, and not yet to bee divulged, it is there
commemorated. Thus, if wee hold two ſtands, but the words inforce
Toſtatus. us not to hold any more then one, and that in the midſt of *Jordan*; for
hee ſaith not, yee ſhall ſtand ſtill upon the brinke, but, *when yee are come to
the brinke, yee ſhall ſtand ſtill* [*in* Jordan*:*] that is, when yee bee come to the
brinke, and the waters giving way, yee deſcend into the bottome of the
River, yee ſhall ſtand ſtill there: wherefore both *Lyra* and *Toſtatus* acknow-
ledge but one ſtand in the midſt of *Jordan.* For the diſtance of 2000 Cubits
before appointed to bee kept from the Arke, if it bee doubted how it could
be kept, ſeeing the Arke ſtood ſtill, and they paſſed by? That of *Maſius*, ſay-
ing, that the River was thus much over, ſatisfieth not, for neither is it probable
that in the greateſt overflowing it was 2000 Cubits over, ſeeing ordinarily it is
reported by ſuch as have ſeen it in that place, not to be above 30 Cubits over,
and if it were ſo many at this time, yet the people when they came by it, were
nearer. It is therefore to be held, that the ſpace being great, that was now dry-
ed by the falling of the waters downward, from which the waters upward were
cut off, as is ſhewed, *v.* 16. That they went this diſtance from the Arke on that
ſide, the Arke ſtanding towards that part of the River which was gathered
on heapes, as a bulwarke to keep them from flowing all the time that they
paſſed through.

V. 9. *And Ioſhua ſaid to the children of Iſrael, Come hither and heare the words of the Lord your God, &c.*

Lyra. That is, ſaith *Lyra*, to their Rulers, for he could not ſpeake to all the people to be heard. Hereby wee may ſee, that *Joſhua* went in all things according to the direction which he had from the Lord, although it be not before expreſſed.

V. 10. *Hereby yee ſhall know, that the Lord will drive out before you the Canaanites, Hivites, &c.*

V. 11,12. The thing, that he calleth them here to attend unto, is the miracle now to be
wrought, ſo ſoon as the Prieſts feet that bare the Arke, ſhould touch the waters
V. 13. of *Jordan*, he ſaith, they ſhould be divided, thoſe below being cut off, and thoſe
higher in the River being gathered into heapes, and hereby they ſhould bee
aſſured of the expulſion of the ſeven Nations by Gods almighty power from
before them. And he biddeth them to have 12 men in a readineſſe, of each
Tribe a man, not telling them here for what cauſe, but meaning, that they
ſhould take up each one a ſtone out of *Jordan*, to be ſet up for a monument, as
he leaveth it to be expreſſed, untill *Chap.*4.2. In numbring the 7 Nations, hee
mentioneth the *Amorites* for one, but they with their two Kings were already
ſubdued; wherefore it is to be underſtood that there were others of them which
dwelt together with the *Canaanites*, who are here meant; for they dwelt in
Jericho, *Joſh.*24.11. For theſe words, *v.* 11. *Behold the Arke of the Covenant of the
Lord of the whole earth goeth before you.* Hebr. the word הברית ſignifying Cove-
nant, hath two pricks above it, which is a note of diſtinction; and therefore
A. Maſius. *Maſius* hath, *The Arke of the Covenant, the Lord goeth before you.* But the Chal-
dee, Septuagint, and *Jerome* render it, the Arke of the Covenant of the Lord:
ſo likewiſe *Pagnine*, *Arias Montanus*, *Tigurini interpretes*, &c. not regarding
thoſe pricks of the *Maſoreths*: yet if that reading be followed, it may carry a
good ſenſe, thus, *The Arke of the Covenant*, and with it the Lord of the whole
earth

earth goeth before you, a ſigne of whoſe preſence it is. *Joſhua* telling them of the miracle that God would now doe upon *Jordan*, laboureth to confirme their faith about his expelling of the heathen before them; for if they ſhould ſee his power to be ſo great, as that he could ſtay the courſe of that great River, the waters being now at the higheſt, and that hee did it for their ſakes; what doubt could they make of his expelling the heathen, and putting them in poſſeſſion of the land of *Canaan*, which hee had alſo promiſed? And hereby we are taught upon the marvailous things done by the Lord for us, to build our confidence touching his promiſes of things to come.

Note.

V. 14, 15, 16

As *Joſhua* had foretold, ſo it commeth here to paſſe, when the Prieſts bearing the Arke touched the brink of the River, *The waters that came downe from above, ſtood and roſe up upon an heape, very farre from the City* Adam, *which is beſide* Zaretan; *and thoſe that came downe towards the Sea of the plaine, even the ſalt Sea failed, and were cut off.* And to increaſe the miracle, it is inſerted, *v.* 15. For Jordan *overfloweth all his banks in the time of harveſt.*

Aug. Qu. 3.

This may ſeem ſtrange, ſaith *Auguſtine*, ſeeing our harveſt is not till long after this time, & harveſt time commonly is no time for waters ſo much to abound in. But it is to be underſtood, that in thoſe parts corn was ſo forward, that it began even in that month, which was the firſt to be ripe, witnes their bringing the morrow after the Paſſeover, which was the 16 day of this moneth, a ſheafe of firſt fruits of their Corne to the Lord, ſo that this time there was a time of waters abounding by the falling of the latter raine, which uſually fell plenteouſly but twice in a yeer, after the Corne ſown, and towards the ripening thereof. For *the time of harveſt*, here the Septuagint have θερισμοῦ πυρῶν, the harveſt of wheat; but the Hebrew, Chaldee, and all others, ſpeake of the harveſt onely; and it is certain that in thoſe parts the barley harveſt was long before the wheat harveſt, as hath beene noted in ſpeaking of the ſheafe of firſt fruits, *Deut.* 16. and πυρὸς ſignifieth not onely wheate, but all kinde of bread corne.

Levit. 22.
Deut. 16.

There is beſide the cauſe forementioned, another cauſe by ſome ſpoken of, why the waters of *Jordan* overflowed at the ſpring time, *viz.* the melting of the ſnow upon mount *Libanus*, which lay there in great quantity, and now being melted, fell into this River, and from the whiteneſſe of the ſnow lying there, it was called *Libanus*, ſignifying white, according to *Jerome*, and the ſnow of *Libanus* is ſpoken of, *Jer.* 18. 14. For the waters riſing up upon an heape, this was a wonderfull worke of God, not onely ſtaying them from their courſe, but keeping them ſtill within their bounds, when ſuch an huge quantity came flowing continually downe, all the time that the children of Iſrael paſſed over: for had a ſtop onely of their current been made, it might have been thought that this was done by diverting the ſtreame ſome other way, which might bee by the labour of men, or the flood would have ſpread it ſelfe all over the plains thereabouts, to the great detriment of that Countrey, it being now harveſt time almoſt. But they being made to riſe up upon an heap, like an huge mountaine, they daring not, as it were, for reverence to come nigh the Arke, the immediate and mercifull hand of God appeared herein, and all the people, before they came nigh, could not but ſee and be affected at ſo great a wonder. *Very far off from the City* Adam, *beſide* Zaretan: this reading [*from Adam,*] is in the margin, it being in the line *in Adam*; but the meaning is, that the ſwelling of *Jordan* up like a mountaine, extended from *Adam* to the place where the waters were cut off, and ſo it is indifferent whether it be read from, or in, or by *Adam*. This City is little ſpoken of, and therefore ſo obſcure, that it is deſcribed by another, *Zaretan* neare unto it. *Adami* is mentioned, *Joſh.* 19. 33. in the Tribe of *Nephthali*, and by this name it is rendred here by ſome Copies of the Septuagints Tranſlation, but that is ſo farre from *Jordan*, being on the north of *Canaan*, that it cannot be meant. *Adricomius* ſaith, that this City was in the Tribe of *Reuben*, a little above *Bethabara*, and againe, that *Bethabara* was between it and *Zaretan*, *Adam* being more north and *Zaretan* more ſouth, but both upon the eaſt banks of *Jordan*. Of a City called *Zartanah* by *Jezreel*, we read 1 *King.* 4.

Adricomius.

12. and of *Zartan* in the plaines of *Jordan* by *Succoth*, 1 *Kings* 7.46. which laſt, although rejected by *Adricomius*, ſeemeth to bee the City here meant, and not another no where named in the Scriptures, for ſo *obſcurum* ſhould be deſcribed *per obſcurius*. How farre off this City was from the place of the peoples paſſing over, I cannot find, but ſure we are, that it was very farre by the words of the Text, and ſo the ſwelling of J*ordan* very great, and extended in a great length, ſo that many more might to their terrour ſee this miraculous thing, and not the Iſraelites onely, for whom it was wrought.

The Myſterie. *Ferus.*

1 Cor. 13.

Origen. Hom 4.

Ferus.

Ferus.

The ſalt Sea, this is otherwiſe called the dead Sea, the Sea of *Sodome*, into which the waters of *Iordan* did run, for nothing lived in this Sea; and if any fiſhes were brought out of *Iordan* in hither, they dyed. It is thought by ſome that the place thus dryed for the people to paſſe over, was that where *Bethabara* afterwards ſtood, ſignifying the houſe of paſſage, in which place *Iohn* was baptizing when Ieſus came to him. Myſtically by the cloud now vaniſhed, which before, in the time of *Moſes* was ſet to guide the people in their way, but now the Arke went before them, was ſet forth that in the time of the Law all things were obſcure; but under the Goſpel, when Ieſus came, they were made manifeſt, to be beheld with open face. And morally, that whilſt we live here, wee are as it were under a cloud, and ſee but darkly, in compariſon of that wee ſhall doe after death, for then we ſhall ſee face to face: And as the Arke went into *Iordan* before them, ſo Ieſus goeth before us in Baptiſme and in death, that wee might not feare. Againe, as they were bidden to looke at the Arke, and follow it; ſo we muſt not looke at the examples of men, for they may erre, but altogether at Chriſt his Word, our moſt ſure direction: And therefore as the Ark was ſo placed that all might ſee it; and not the foremoſt onely; ſo the Word muſt be handled, that all may underſtand it. Laſtly, as for reverence to the Arke all kept farre off from it; ſo Chriſt and his Word muſt bee reverenced, neither may we over-curiouſly pry into his Myſteries; Thus *Ferus.* Gods ſaying to *Ioſhua*, This day I will begin to magnifie thee, figured out his magnifying of Ieſus, when he went into *Iordan* to be baptized by the voyce comming from heaven, and the Spirit upon him, after which he was alſo magnified by many miracles. The Prieſts going before and bearing the Ark, which had three things in it, the Teſtament, the Pot of Manna, and *Aarons* Rod, did figuratively teach, that Miniſters ſhould goe before the people in teaching the Law, adminiſtring the bread of life, and directing them through the holineſſe of their owne lives. Laſtly, their paſſing through water into *Canaan*, figured out the afflictions through which the faithfull muſt paſſe into the heavenly *Canaan*, in the way, eſpecially when they are neareſt the entrance, they ſeeing the huge floods of temptations ready to overwhelme them, but then we muſt ſpecially fixe our eyes upon the Arke Chriſt by faith, and ſo wee ſhall bee preſerved.

CHAP. IV.

V. 2,3.

Take you 12 Men, out of every Tribe a man, and command them, ſaying, Take ye hence out of the place, where the Prieſts feet ſtood firme, 12 ſtones, and yee ſhall carry them over with you, and leave them in the lodging place, where yee ſhall lodge this night, &c.

Exod. 12. 26. & 13. 14.

The Lord having done this great miracle for Iſrael, now taketh order that it might never be forgotten by them or their poſterity afterwards by commanding 12 ſtones to bee erected for a monnment hereof, and they ſhould tell their children of it, that all might bee excited from generation to generation to feare and ſerve him, and to put their truſt in him, as the like charge was given before touching the Paſſeover and firſt borne. The 12 men appointed to carry theſe 12 ſtones were doubtleſſe choſen of the ſtrongeſt, that each man might carry a great ſtone, *out of the place, where the Prieſts feet ſtood*: that is, as all underſtand it, neare their feet, as the 12 ſtones ſet up by *Ioſhua* in the midſt of *Iordan*, *Jordan, v.9.* were ſet up neare the place of their feet, for it is not likely that the Prieſts removed, that they might take up the ſtones under their feet, but ſtood ſtill till all things were done, *v.* 10. That of telling their children afterwards, is againe repeated, *v.* 21,22,23.24. and this is ſet forth to bee the end, the glorifying of God amongſt all people of the earth, and that Iſrael might feare him.

V.7. *Auguſt. qu.* 4.

And theſe ſtones ſhall be a memoriall to the children of Iſrael for ever. This is not to be underſtood ſimply, world without end, as *Auguſtine* ſheweth; for both the heaven and the earth paſſe away; but a long time, the end of which is unknown to men, for that with the Hebrews is לעולם for ever.

V.9.

And Joſhua *ſet up* 12 *ſtones in the midſt of* Jordan, *where the feet of the Prieſts ſtood, &c.* The Vulgar Latin for further explication hath it 12 *other ſtones*, the 12 ſtones before ſpoken of were ſet up in *Gilgal* by the 12 men that carryed them; but theſe were other, as *Lyra* hath it, moſt probably farre greater ſtones, in the ſetting up of which *Joſhua* uſed the helpe of others; that although they ſtood in the river, yet ſometimes when the water was at the loweſt, they might be ſeen of men; and of theſe ſtones, he ſaith, it is commonly held, that the ſpeech of *John* the *Baptiſt* is to be underſtood, *Matth.* 3. *God is able of theſe ſtones to raiſe up children unto Abraham*, for hee was baptizing there. *Calvin* thinketh, that being even under the water and not ſeen, but talked of from generation to generation, they might be a memoriall, as the things in the Arke, which were covered, and hidden from the ſight of the people. But I preferre the former, becauſe there was not the like reaſon of hiding theſe from the ſight of the people, that there was of hiding the Arke, which was done for reverence to God repreſented hereby. *And there they are till this day*: Hence ſome doe argue, that *Joſhua* wrote not this Booke, but ſome other holy man long after; but this proveth not the contrary, for this clauſe might bee afterwards added, they appearing to be there ſtill many yeares after, that men might bee ſtirred up to goe and ſee them, and make uſe of it, as a thing not fained, but really in being.

Lyra.

Calvin.

V.10.

Bonfrerius.

For the Prieſts which bare the Arke, ſtood in the midſt of Iordan, *till every thing was finiſht, that the Lord commanded* Ioſhua *to ſpeake to the people, as* Moſes *commanded* Ioſhua, *&c.* Becauſe for [*every thing*] here ſpoken of, Hebr. it is every word, ſome will have it preciſely to bee expounded ſo, till *Joſhua* had commanded the 12 ſtones to be taken up out of *Iordan*, and 12 more to be brought in. But who knoweth not, that by דבר a thing is meant, as well as a word? and how abſurd were it, that the Prieſts ſhould ſtay no longer, but till the words were ſpoken, and not till it was done accordingly, ſeeing that ſo ſoone as they were come out of *Iordan*, the waters returned to their naturall courſe immediately againe? *Maſius* therefore and *David Kimchi* are rather herein to be followed, who ſtand for the doing of all things commanded. But why is it added, *as* Moſes *commanded* Ioſhua? *Calvin*, and ſome others thinke, that it is onely meant, as he commanded him, when hee charged him to attend diligently to the Word of the Lord in generall: But for ſo much as we read not of any word of the Lord in particular to *Ioſhua* for the ſetting up of 12 ſtones in *Iordan*, or of the Prieſts ſtanding in the midſt of *Iordan* till all things were done: it is probable that hee had direction herein from *Moſes*, before his death; and that we might not thinke that he did this of his owne head, theſe words are here added, *as* Moſes *commanded* Ioſhua. *Ferus* from the ſetting up of theſe ſtones gathereth, that they doe ill that are againſt images, which bee ſet up in Churches for a memoriall; onely willing that Paſtors ſhould teach the people the right uſe of them, and to keep them from being abuſed: For the ſtones ſet up in *Gilgal* were afterwards abuſed by the peoples comming and ſacrificing upon them, as alſo was the brazen Serpent ſet up by *Moſes*. Thus he. But Images in Churches are not like unto theſe ſtones, and they are by Gods commandment forbidden for the errors which cannot but bee in them; and therefore the onely way to keep men from ſinning hereby, is to pluck them downe as *Hezekiah* did the brazen Serpent.

Maſius.
R. David Kimchi
Calvin.

Ferus.

Heb.2.18.

V. 11. *And when all the people were cleane paſſed over, the Arke of the Lord paſſed over, &c.*
This was not done till the Lord commanded it, as is expreſſed, *v.* 16. which
ſheweth the great faith of the Prieſts bearing the Arke, although they ſaw the
waters ready to overwhelme them, and all the people were gone out of the
danger, but they remained alone, yet they ſtirred not from their place, till
they were directed by the Lord to paſſe over.

V. 12. *And the children of Reuben and of Gad, &c. paſſed over armed before the children
of Iſrael, as Moſes commanded, &c.* Of this order taken before by *Moſes* for
their going over before the reſt, and that the 40000 here ſaid to have gone over,
were not all the men of Warre in theſe two Tribes and an half, ſee upon
V. 14. *Chap.* 1. 12, 13. and the Myſtery of this, *v.* 14, 15, 16. Here it is noted,
that by this miracle God magnified *Joſhua*, as he had ſaid, *Ch.* 3. 7. and ſo the
V. 16, 17. people were moved to reverence him, as they had done *Moſes*. Here the Lord
biddeth *Joſhua* to command the Prieſts to come up out of *Jordan*, &c. The
Lyra. Hebrews, ſaith *Lyra*, hereupon faigne, that they ſtanding upon the further
brinke of the River, went up upon that ſide, becauſe he ſaith not, paſſe over,
and then *Iordan* returning to his wonted courſe, they were miraculouſly tranſported
V. 19. upon the Ark, and ſet beyond all the people. But to let paſſe ſo groſſe
a fiction; this comming over *Iordan* is noted, *v.* 19. to have been the 10 day
of the firſt moneth, the ſingular providence of God appearing herein, to bring
the people of *Iſrael* into *Canaan* at the beſt time of the year, when the harveſt
was now at hand, thus granting them immediately to reape that which others
had ſowed, and this was 40 full yeares within 5 dayes, after their comming
out of *Egypt*; ſo that they could no ſooner be prepared after this by circumciſing,
but the time came of eating the Paſſeover, *viz.* the 15 day of this month.
And they pitched in Gilgal, on the eaſt border of Iericho; that is, in a place, which
was afterwards called *Gilgal*, *Ch.* 5. 9. but here it is ſo called by anticipation.
This place was famous for the Circumciſion made there, for the firſt Paſſeover
kept there, for *Ioſhua* his abode there at ſundry times afterwards, and the
1 Sam. 11. remaining of the Arke long there, and *Sauls* inauguration there to the Kingdome.
Ioſeph. lib. 5. *de bell. Iudai. c.* 1. It was directly between *Iordan* and *Iericho*, ſaith *Ioſephus*, but within 10
furlongs of *Iericho*, and 50 from *Iordan*: and *Ierom* ſaith it was 2 miles from
Hieron. in loc. Hebr. *Iericho*. But *Adricomius*, that it was nearer to *Iordan* then to *Iericho*, and that
to goe from *Bethabara* to *Iericho*, a man muſt decline to *Gilgal* to come thither.

V. 20. Here *Ioſhua* is ſaid to pitch the 12 ſtones, that is, appointed them to be pitched
V. 21, 22. by the 12 men that brought them out of *Iordan*; and now he ſheweth the
uſe of them to all the people, as he had done before to the 12 bearers, *v.* 6, 7.
hereupon they muſt from time to time take occaſion to tell their children of
the dividing of *Iordan* for them to goe through on dry ground, and alſo of the
Red ſea, that all the world might know the power of the Lord, although
Note. they profit little by it, but Iſrael might learne hence to feare him. And this
Calvin. is the different effect of the marvailous workes of God in the wicked of the
world, and his faithfull people; they are onely moved to wonder, and ſo paſſe
them over without further profiting; but theſe are edified in the feare and
grace of God hereby; to this effect *Calvin.*

The myſtery. Myſtically by the 12 ſtones ſet up in *Gilgal*, ſaith *Ferus*, are ſet forth the 12
Apoſtles, and their preaching, manifeſting all things, by thoſe in *Iordan*, the
Prophets, in whoſe writings they are more obſcurely contained, as it were
under the water, but both tend to the ſetting forth of the ſame, as both theſe
monuments did. And as the Iſraelites came not empty out of the water of
Iordan, but brought up ſtones with them; ſo the truly baptized come up out of
the water of Baptiſme, laden with the fruits of the Spirit. The Prieſts bearing
the Arke going in before all the people, and then comming up and going
againe before them, when they were to fight againſt their enemies, ſhewed,
that the Miniſters of Gods Word are a defence unto his people, who ſo ſoone
as they are baptized ſhall be aſſaulted with ſpirituall enemies. Their comming
up the 10 day of the firſt moneth, which was the day that the Paſchall
Lamb

Origen. Iſidor.

Lamb was taken, *Exo.* 12. ſhewed, that when we are baptized, we muſt ſtraightway prepare to fight under Chriſts banner, who is the true Paſchall Lambe, againſt the world, the fleſh, and Devill. And as *Origen* hath it, be exerciſed in vertue, which is the very entring into the promiſed Land. *Iſidor* by the ſtones carryed out, will have the examples of the Apoſtles underſtood, which wee muſt carry in our minds, that we may imitate them in their vertuous actions. The 12 ſtones ſet in *Jordan*, ſaith *Lyra*, are the 12 fruits of the Spirit in the truly baptized recited *Gal.*5.19.

CHAP. V.

Ferus. 1 Cor.9.

HEre ſaith *Ferus*, beginneth the ſecond part of *Joſhua*, wherein is ſhewed how the people of Iſrael were put in poſſeſſion of the Land of *Canaan*, not by their owne, but by the power of God, who did all for them. Yet hee would have them to fight: to ſhew, that onely through his grace wee attaine the heavenly *Canaan*, and not by our owne workes, yet wee muſt labour and fight, and run, that we may obtaine, but it is God that fighteth in us, and by us, and from whom all our ſtrength commeth, and which crowneth at the laſt his gifts in us.

V. 1. *Note.* Rom.8. Jam.4 7. 1 Pet.5.9. *Lyra.*

And when the Kings of the Amorites heard, &c. their hearts melted, neither was there ſpirit any more in them. In this example we may ſee the caſe of all the wicked, who have an evill conſcience, before judgement, they feare nothing, but encourage one another in their evill wayes, but then their hearts utterly faile, and they ſee that all their multitudes, and munitions, and riches are of no force to defend them. But as for the people of God, their very confidence in him, is their victory againſt all their ſpirituall enemies. If hee bee on our ſide, who can be againſt us? The Devill himſelfe quaileth and fleeth, if we by faith in God reſiſt him. And the ſingular providence of God herein appeared, as *Lyra* noteth, to ſtrike ſuch terrour at this time into the people of the Land, that they durſt not come forth to fight with Iſrael, when as they were to be circumciſed, and ſo made unfit for battell, as we may ſee in the *Sechemites*, *Gen.*34. Of the melting of their hearts, ſee before *Chap.*2.11.

V. 2. V. 4,5. *Qu.*

Make thee ſharp knives, and circumciſe againe the ſecond time the children of Iſrael, &c. The reaſon why this was now done, is rendred in the verſes following, *viz.* becauſe all they that had been born ſince their comming out of *Egypt*, which was 40 yeares, were hitherto uncircumciſed, and theſe were now the greater part of the people, for all that came out of *Egypt* from 20 yeares old and upward, were dead, except two, as was threatned, *Numb.* 14.29. and noted to be accompliſhed, *Numb.*26.64,65. and except the men of the Tribe of *Levi*, as *Lyra* noteth upon *Numb.* 14. But what meaneth hee by ſaying, Circumciſe them the ſecond time? *Lyra* anſwereth well, not that the ſame men who had been circumciſed before, ſhould now againe bee circumciſed; but that there ſhould now be a ſolemne circumciſing of many together the ſecond time, as there had been a firſt in the dayes of *Abraham*, *Gen.*17. *Auguſtine* more fully, the children of Iſrael are conſidered as one people, of which ſome were hitherto uncircumciſed; wherefore hee biddeth here, Circumciſe the children of Iſrael the ſecond time, that is, in them, who had not yet beene circumciſed, ſo that here is no ground for baptizing any twice over, *Qu. 6. in Joſh.* The Rabbins fondly imagine, that the firſt circumciſing, in regard of which, this is called the ſecond, was of many other people that came with them out of *Egypt* at the time of their departing thence, but this is ſo abſurd, both for that no ſuch thing is mentioned, and becauſe there was no time to doe it, and being done, it would have made them unfit for travaile, that it falleth in the very naming.

Calvin.

For the reaſon why they remained uncircumciſed, it is generally held, ſaith *Calvin*, that they circumciſed not all the time of their travaile in the wilderneſſe, becauſe circumciſing maketh unfit for travaile; and although they ſtayed long in ſome places, yet they were alwayes uncertaine when they ſhould remove, but hee rejecteth this, as not being a reaſon ſufficient to neglect ſo holy an ordinance ſo ſtrictly injoyned, and rendreth another; *viz.* becauſe upon their murmuring, *Numb.*14. the Lord was ſo offended with them, that hee had in a manner caſt them off from being his people; and therefore they durſt not all this while uſe the ſigne of his Covenant, till that they had againe an expreſſe command from him ſo to do. Whereas it is ſaid againſt this, that the time of their remaning uncircumciſed did not then firſt begin when they murmured, but immediately upon their comming out of *Egypt*; hee anſwereth, when it is ſaid, *all the people that were borne after their comming out of* Egypt *by the way, they had not circumciſed.* It is not to be underſtood but of them that were borne after that murmuring, becauſe they are ſaid to bee the children whom God raiſed up in the ſtead of thoſe Rebels: wherefore he affirmeth them that were borne in the way till that time, to have beene circumciſed; but this is plainly againſt the Text, ſaying, *All that were borne after their comming out*, were not circumciſed. Whereas it is further ſaid, that this could not bee a reaſon of withholding Circumciſion from them; becauſe although their Fathers were rejected, yet they were the people to whom the Lord promiſed, after the deſtruction of their Fathers, that hee would give them the land of *Canaan*; hee ſaith it was done for a chaſtiſement to their parents, the ſigne of Gods Covenant being onely ſuſpended from their children for a time, being afterwards brought forth, and other pledges of his Grace being in the meane ſeaſon ſupplyed unto them. With *Calvin* agreeth *Vaſquez* herein, and *Maſius* and *Pererius* upon *Gen.*17. ſaying, that their being in travaile upon the way continually, could be no reaſon of deferring, becauſe H*ippora* circumciſed the ſonne of *Moſes* upon the way, *Exod.*4. and ſtayed not for his healing. St. *Auguſtine* and *Comeſtor* ſay, that the men that periſhed in the wilderneſſe, were rebellious & diſobedient, and would not circumciſe their children. But if ſo, *Moſes* would certainly have reproved them therefore, which we do not read that he did. *Jerome*, *Theodoret*, and *Damaſcen* ſay, that the reaſon why they circumciſed not in this time, was becauſe Circumciſion was a note of diſtinction to diſtinguiſh the Iſraelites from other peoples of the World; wherefore in *Egypt*, when there was danger of mingling with others, they diligently circumciſed all their children, and when they came now into *Canaan*; but in the wilderneſſe there being no ſuch danger, they circumciſed not any of them. *Lyra*, *Toſtatus*, *Maſius*, & *Tho. Aquinas* render the firſt reaſon, becauſe of their travail, againſt which *Calvin* and *Vaſquez* doe argue ſo earneſtly, ſhewing, that the offence taken by the Lord at the rebellion, could not bee the reaſon.

Vaſquez in 3 Part. Diſp. 164. *c.*2. *A. Maſius.*

Auguſt. qu. 6. *Schol. Hiſtoria.*

*Hieron. in Gal.*6 *Theod. qu.* 2. *in Joſh.* *Damaſ. lib.* 4. *de fide, c.*26.

Lyra, Toſtatus, Maſius, Tho. Aquin. part 3. *qu.* 7. *art.* 4.

1. Becauſe they being all conſumed, their poſterity ſhould then doubtleſſe have been circumciſed, which was four or five months before this.

2. Becauſe the Levites were not in that rebellion, and therefore it could bee no cauſe why their children ſhould not be circumciſed.

3. The children of all that were under 20 yeares of age at the time of that rebellion, ſhould not have been ſuſpended from Circumciſion all this time, if that had been the reaſon, becauſe God was not ſo offended with them for their minority; but when he threatned their Fathers with conſumption in the wilderneſſe, he promiſed that they ſhould poſſeſſe the land of *Canaan*. Rejecting then this reaſon, I hold, that neither their being in travaile was the ſole cauſe, nor becauſe Circumciſion was not neceſſary for a note of diſtinction all this time, becauſe there was more in Circumciſion then to diſtinguiſh, *viz.* to ſignifie Gods Covenant of Grace, and to ſeale it unto them. But partly for this reaſon, and partly out of a Fatherly indulgence towards them, that the children borne in the time of their travaile, might not bee put in danger of their lives; but chiefly becauſe all this time they were under the cloud, a new pledge of Gods favour, ſo that whilſt that remained, they had no need of any other outward right to ſeale it up unto them, but ſo ſoone as it was taken away, then Circumciſion muſt be uſed againe. Their being under the conduct of that cloud, is by Saint *Paul* called a being baptized in the cloud; wherefore to ſhew

that Baptiſm comming, circumciſion ſhould give place unto it, and then ceaſe, It ceaſed now all the time of this baptizing. *Burgeni*, ſaith *Lyra*, objecteth againſt the former determination, that this is called the ſecond times circumciſing, with reference to *Abrahams* circumciſing, becauſe it is ſaid, Circumciſe the children of Iſrael the ſecond time, whereas then there were no children of Iſrael; and ſaith, that there were many out of an inordinate love to their children, fearing leſt death ſhould enſue, that did not circumciſe them in *Egypt*, as is intimated in *Moſes*, who circumciſed not his Son till hee was forced to it; therefore before the Paſſeover kept in *Egypt* they were all circumciſed, and in reſpect of that is this called the ſecond time. But *Lyra* anſwereth well, that this is but an imagination, and that Iſrael was in *Abraham* when he circumciſed.

1 Cor. 10. 1,2.

But to returne to the matter in hand: *Ferus* rendreth the two former of theſe reaſons, and approveth alſo of that of *Auguſtine*, taken from the pertinacy of their parents; and finally addeth another, *viz.* to beate downe the glorying of the Jewes in their Circumciſion, and to commend Gods grace towards the uncircumciſed: For what were they, when God ſhewed ſo many favours unto them, and gave them victory over the *Midianites*, and the two Kings of the *Amorites*, and brought them miraculouſly through Jordan into the very land of *Canaan*, but an uncircumciſed people? Wherefore it was hereby taught, that Circumciſion is nothing, neither were they hereby commended, as deſerving any thing, but grace alone is that from which all favours flow, and which bringeth to the heavenly *Canaan*. When *Joſhua* is ſaid to circumciſe the people, it is to be underſtood, that it was done by his direction; for he alone could not poſſibly in this time circumciſe ſo many, being moſt probably 1000000, and the time to doe it but one day, for they came up out of *Jordan* the 10 day, and three dayes they muſt have to heale them againe before the Paſſeover, and the 14 day they kept the Paſſeover, *v.* 10. before the eating of which they muſt needs be circumciſed, for no uncircumciſed perſon might eate thereof. Once onely doe we read of their keeping of it, ſince their comming out of *Egypt*, *viz. Numb.* 9. which was within one yeare, but never after, till this time, and then there were none uncircumciſed to eat of it, for ſuch as had been born ſince their comming out of *Egypt*, till that time, were but ſucking Infants: and this may be another reaſon of the delay of their Circumciſion hitherto: *viz.* becauſe Circumciſion was a preparative to the Paſſeover, to make men fit to eate it, but in this regard there was no need of it all that time. If it ſhall ſeeme that there was all that time then a great defect in the Church, they being without a Paſſeover 39 years, it is to be underſtood that they had a more divine Sacrament in ſtead of it, *viz.* the Manna which came from heaven, and the waters flowing out of the Rock, touching which it is ſaid, they did all eate of the ſame ſpirituall meat, and dranke of the ſame ſpirituall drinke, 1 *Cor.* 10. 2,3. If a queſtion be made, how ſo many thouſands could be circumciſed all in one day? It is eaſily anſwered, ſome circumciſing themſelves, as *Abraham*, and all, both men and women helping to circumciſe the reſt, the women, infants, and men thoſe of a greater age.

[r] *Ferus.*

Touching the ſharpe Knives which he is bidden to take to circumciſe withall, enough hath been ſpoken upon *Exod.* 4.25. whether they were ſharp ſtones, as the Septuagint have it, or ſharpe knives, as in our Tranſlation. The words here uſed are חרבות-צורים, *gladios acierum*, or *gladios petrinos*, and for knives made of ſharpe ſtones out of the rock, *Theodoret* rendreth 2 reaſons. 1. Becauſe the Hebrews after this long travaile, had but few knives amongſt them, but ſharpe ſtones were obvious every where in the wilderneſſe. 2. Becauſe Chriſt our rock was moſt aptly ſet forth hereby, in whom we are circumciſed with a circumciſion not made with hands. But his literall reaſon is of no force, becauſe if there had been ſuch a ſcarcity of Swords at this time, how ſhould they have armed themſelves to fight? And it is of as little force, which is brought by *Bonfrerius* the Jeſuite, that although wee are ignorant of knives of ſtone, yet amongſt the *Americans* they are altogether uſed, and *Catullus* maketh mention of gelding with a flint. *Devolvit ipſe acuto ſibi pudera ſilice*, and

Theod.

Catul. Carm. de Berecinthia.

Juvenalis with a ſhell; *Mollia qui rupta ſecuit genitalia teſta*; and *Pliny* likewiſe *lib.35.c.11. de Gallis Sacerdotibus*; and *Arnobius, lib.5. contra gentes*, and in the Epigrams of the Greeks we read of Pens to write withall, made with ſharpe ſtones. For ſeeing the Jews uſed not ſtones, but raſors to circumciſe withall, as appeareth by their practice at this day, nothing can bee inferred upon thoſe teſtimonies for circumciſing with flints. Touching the time of their circumciſing, when they were now entred into *Canaan*, and their enemies were neare unto them, to prepare them to battell, by making them unfit to defend themſelves if they had beene aſſaulted, is ſtrange. But thus God *Calvin.* would prove their faith, ſaith *Calvin*, and teach them to truſt in his aide onely, and not in their owne ſtrength. Wherefore hee let all the time of their being in the plaines of *Moab* paſſe without circumciſing, and now calleth them to it; neither did they diſobey, for feare of being thus expoſed as a prey to their enemies, but through faith ſubmitted themſelves to his *Note.* command; which ſhewes that they had well profited by the judgements of God upon their rebellious parents; and we are taught by their example, not to conſult with fleſh and blood, but in all things to obey God commanding us, *Ferus.* as being the ſafeſt for us. *Ferus* ſaith that they were now circumciſed for three Reaſons: 1. To ſhew that they held, and would continue in the ſame faith with their Father *Abraham*, to whom this ſigne was firſt given. 2. That they would be ſeparated from the wicked manners of the heathen *Canaanites*, into whoſe Land they were now come, and would have nothing common with them. 3. For the myſtery which was chiefly reſpected herein, *viz.* our Jeſus his bringing of us into the Land of life, by our drawing the ſword, and fighting as it were with our ſelves. For as they firſt cut their owne bodies, and ſhed their owne blood, and then the blood of their enemies; ſo muſt we fight Col. 3. 5. againſt our ſelves, and mortifie our members upon earth; for there lurk within us moſt wicked enemies, pride, luſt, covetouſneſſe, hatred, and luxury, theſe muſt firſt be mortified, or elſe we ſhall never get the victory over the Devill, and come into the poſſeſſion of the promiſed Land. It is true, it is painfull by penitency thus to ſubdue our ſelves, ſo it was painfull to be circumciſed, but it is thus irrecoverably decreed, either the paine of circumciſing thus the heart muſt bee indured with the Iſraelites, or elſe we muſt periſh with the *Canaanites*. And this ſecond circumciſing, ſhewed a ſecond waſhing to be neceſſary for every Joh. 13. one that would be ſaved, of which the Lord ſpeaketh, ſaying, *He that is waſhed, needeth not ſave to waſh his feet.* We muſt not waſh by being againe baptized, but by cleanſing us from the filthineſſe of ſinne by repentance from time to time continually. And this circumciſing cannot be made but by Chriſt, and his Word and Spirit, ſet forth in the ſharpe ſtones now prepared to circumciſe withall; thus *Ferus*; following that tranſlation, *Take thee ſharpe ſtones.*

V. 9. *And the Lord ſaid, This day have I rolled away the reproach of* Egypt *from off you: wherefore the name of the place is called* Gilgal.

What is meant here by the reproach of *Egypt* divers conjecture diverſly. *Lyra.* *Lyra* having mentioned ſome, goeth with the Hebrews, ſaying, that before the going of the people out of *Egypt*, the Aſtrologers of *Egypt* ſaid unto them, Miſerable people, whither will ye goe from us? for we doe find, that if yee goe, your blood ſhall bee ſhed: ſo that hereupon they were condemned as doing fooliſhly to bring themſelves to deſtruction by their going out: but now their blood was ſhed in Circumciſion to their honour, and ſo they could no more be *Hugo Cardin.* caſt in the teeth herewith. *Hugo* by the reproach underſtandeth originall ſin, a remedy againſt which was Circumciſion, which the *Egyptians* wanted, and therfore it was their reproch. Or their ſervitude under the *Egyptians*, from which they were not fully delivered, til they were circumciſed; and therefore the place is called *Galgal*, ſignifying liberty. But this of expounding *Galgal*, liberty, is rejected both by *Lyra* and *Calvin*, although taken from *Joſephus*, ſeeing it ſignifieth *Ferus.* no ſuch thing, witneſſe both *Jerom* and *Remigius*. *Ferus* hath none other expoſition but myſticall, I have taken away ſin from you, which is the reproach of the wicked: who ſhall be upbraided hereby, but the truly circumciſed not,

be-

Calvin. becauſe none of their ſinnes are imputed unto them. *Calvin* ſaith, that ſome hold their uncircumciſion hitherto to be meant by the reproach of *Egypt*, and of other Gentiles, becauſe this was by the Hebrews held to be ignominious in them and others, that the *Egyptians* hitherto might object unto them, that they went not out to ſerve the Lord, but other Gods, which reproach was now done away, by this their ſo ready ſubmitting to Gods ordinance. But he preferreth another; *viz.* That it was held by the *Egyptians* to be reproachfull to them, to goe rebelliouſly away from under their King, this reproach was done away by renewing the old ſigne of their ſubjection to the Lord, it being hereby declared that they were not *Pharaohs* ſervants, but wrongfully by him ſubjected, and that of old, long before their comming into *Egypt*, they were the Lords inheritance, and his peculiar people; ſo that this ſigne hereof being againe renewed at this time, the ſame was publiquely teſtified, and none could henceforth any more impute rebellion unto them, and juſtly blame them thereby. To mee it ſeemeth rather, that by this reproach was meant the *Egyptians* traducing them, that howſoever they pretended piety to their God in their going out of *Egypt*, yet this was but a pretext, and that by conjuration *Moſes* wrought thoſe wonders to deliver them, as appeared hitherto by the ſequel: for when they were gone forth, they ſacrificed not to God, as they pretended, but to other Gods, as is teſtified *Acts* 7.42. Neither did they now any more circumciſe their children, as they ſaid before they had commandment from him to doe; and therefore the Lord accordingly dealt with them, conſuming them in the Wilderneſſe, and not bringing them to the promiſed land, which they boaſted of. For theſe things might all this while ſeem moſt ignominious to Iſrael; but now they being brought through *Jordan* miraculouſly into *Canaan*, when *Moſes* was dead, and religiouſly circumciſing themſelves and their children, this reproach was taken away. As for that of the *Hebrewes* and *Lyra*, it is grounded upon a fable; The ſecond of *Hugo* hath been already confuted, and his firſt, as that of *Ferus* is rather allegoricall then literall. For the firſt mentioned by *Calvin*, uncircumciſion could not bee meant by the reproach of *Egypt*, becauſe, as *Herodotus* hath it, and *Origen*, they alſo circumciſed, as I have ſhewed upon *Gen.* 17. The ſecond is the ſame briefly with this of mine. The laſt, which is *Calvins* owne, is not ſo probable, becauſe their bringing out of *Egypt* with ſo mighty an hand, ringing in the eares of all men, did ſufficiently vindicate them from the imputation of a rebellious revolt, that being not their act, but the act of the Almighty. For the name [*Gilgal*] given to this place, it is ſo plainely taken from גלותי *I have rolled*, that it is a marvaile that any ſhould ſeeke out any other derivation, as from גלגל a Spheare, or a wheel, for the round figure of the foreskins cut off, or from liberty, as was before noted. This name *Gilgal* was the ſecond name of this place, being called, *Verſe* 3. the hill of Foreskins.

V. 10. *And the children of Iſrael encamped in Gilgal, and kept the Paſſeover the* 14 *day of the moneth at even in the plaines of Jericho.* This was the time appointed at the firſt inſtitution, *Exod.* 12. and that they ſhould eate it with unleavened bread, as here it was done. Qu. Some inquire here whether the people left on the other ſide of *Jordan* did now alſo eate the Paſſeover, and whether they were circumciſed before as theſe were, becauſe nothing is ſaid of them? And it is anſwered, that they did not, neither was it yet required of them, becauſe it muſt be eaten onely in the place which the Lord ſhould chooſe, after the ſtate of the Church ſetled in *Canaan*, that they might know whither to reſort to eate it. And for circumciſing, that it is not to bee doubted, but that now, or ſoone after, order was taken that they alſo ſhould be circumciſed, as their brethren had been.

Qu. Further, it is inquired with what bread the Paſſeover was now eaten? *Toſtatus* anſwereth, they might eate it with Manna; but the Text ſaith expreſly, V. 11. *That they eate unleavened bread, and parched corne, of the old corne of the Land the morrow after the Paſſeover*: And therefore moſt probably they wanted not ſuch corne at this time to make unleavened bread. If they did, it

was celebrated with ſuch as they had, as before at Mount *Sinai*, *Numb*.9.
V. 12. *And the Manna ceaſed on the morrow after they had eaten of the old corne of the
Land*,&c. That is, the 16 day of that moneth, for the Paſſeover was kept
the 14 day at even. They erre then, who will have this ceſſation of Manna,
to be the 15 day, when as indeed the 15 day was the day of eating the Paſſeover,
the even at the end of the 14 day being the beginning thereof, as hath been
Note. ſhewed upon *Exod*. 12. And herein the great mercy of God appeared, that
howſoever they were rebellious againſt him, yet as long as need required, he
ſupplyed them with bread from Heaven; and therefore hee will much more
provide for all that put their truſt in him. And by the ceſſation of Manna at
Calvin. this very time, ſaith *Calvin*, the Lord taught them, that Manna fell not by any
naturall meanes from the clouds, but that he by his ſingular providence gave
it them.

V. 13. *And when* Joſhua *was by* Jericho, *he lift up his eyes, and looked, and behold there
ſtood a man over againſt him with a ſword drawne in his hand*, &c. *Joſhua*, ſaith
Ferus. *Ferus*, now expecting further direction from God what to doe, this Angel
with a drawne ſword appeareth unto him for his comfort, by the very apparition
ſhewing that it was not the ſword of man, but of God, whereby the
Canaanites ſhould be deſtroyed; as it is not ours, but the power of God,
whereby the Devill is ſubdued. And he noteth, that the Lord at divers times
appeared diverſly, as the condition of his people required. 1. When they
were in *Egypt*, in a flame of fire to *Moſes*. 2. In the Wilderneſſe in a cloud
3. In this place with a ſword. *Joſhua* goeth to him, and asketh, *Art thou for us,
or for our adverſaries*. Wherein the boldneſſe of the juſt appeareth, and that
1 John 4. 1. they feare nothing; and in his example we are taught to try the Spirits, whether
V.14. they be of God or no. He anſwered, *As a Captaine of the Lords Hoſt am I
come*: teaching both that the Angels of God are over Countreys and peoples
to defend them, and that they are Warriers to fight for them, and that all
Epheſ. 6.12. the faithfull are Souldiers under them, and to fight againſt their ſpirituall enemies.
And Joſhua *fell on his face to the earth and worſhipped*. Thus the ſervants
of God, ſeeing his great care over them, ought in thankfulneſſe to humble
Gen. 17. themſelves, and worſhip before him, ſo *Abraham* did before, and *David*. And
2 Sam. 7. not onely to worſhip, but to be ready to obey, as *Joſhua* was; wherefore hee
ſaith, *What ſaith my Lord unto his Servant*?

V. 15. *And the Captain of the Lords Hoſt ſaid, Looſe thy ſhooe from off thy foot*, &c. Of
this ſee before, *Exod*.3.4. This is commanded for reverence, and as a ſigne of
humility, and reſigning a mans ſelfe to the will of God, to be guided by him.
Calvin. *Calvin* thinketh that *Joſhua* now went out alone to view *Jericho*, and to ſee in
what part he might beſt aſſault it, but not unprepared to fight if he ſhould meet
with any enemy: At this time Chriſt appeared unto him in the ſhape of a
man, for otherwiſe he could not have called himſelfe a Captaine of the Lords
Hoſt, which is both in heaven and in earth. And this apparition was not
onely for the preſent, but ever after to teach the people, that they gat
the poſſeſſion of the land of *Canaan*, not by their owne ſword, but the Lord
fighting for them. His bidding *Joſhua* to put off his ſhooes was for reverence,
and in ſaying, that the ground whereupon hee ſtood was holy ground, hee
commended that Land in ſpeciall, as ſanctified to the pure Worſhipping of
God there. And he ſaith, that *Joſhua* lifted up his eyes and ſaw a man, to
note the certainty of the Viſion, *Joſhua* being herein graced, as *Moſes* had been,
with familiarly conferring with the Lord, to procure more honour to him
before the people.

Lyra. This Angel, ſay the Hebrews, was *Michael*, *Dan*. 10. called their Prince;
and his affirming of that ground to be holy, ſaith *Lyra*, was in reſpect of the
apparition of the Angel in the likeneſſe of a man. I hold with *Calvin* that
he was the Sonne of God; and his appearing now like a man, was a *præludium*
of his future incarnation, for otherwiſe he would not have ſuffered *Joſhua*
to worſhip him, as an Angel appearing to *Daniel*, and to *John*, ſtraightly
Maſius forbade it: Thus alſo *Maſius*, and *Origen*. And *Chap*. 6. 2. hee is called יהוה
by

by a name proper to God; when being demanded whether he were on *Joſhua* his ſide, or his enemies, he anſwered, nay, it is commonly expounded, I am not on your enemies ſide; but by *Calvin* and ſome others, I am not either of the Hebrews or *Canaanites*, for I am no mortall man. But the common expoſition agreeth better, ſeeing the queſtion was not, whether hee were of them, or of their enemies, but of what ſide he was. For theſe words, *When* Joſhua *was by* Jericho,. Hebr. is in *Jericho*, which *Jerome* expreſſeth thus, in the field of *Jericho*, which is called *Jericho*, as the ground belonging to any other City is called by the name of the City.

The Myſterie. *Ferus.*

Myſtically, the terrour ſtricken into the *Amorites* and *Canaanites*, when *Joſhua* had led the people through *Jordan*, ſhewed the weakneſſe of our ſpirituall enemies before us through *Jeſus*, who is more mighty then they all, ſo that we may confidently fight againſt the Devill, being ſure through him our leader of the victory. The Lords appointing Circumciſion before they fight with their enemies, ſhewed, as hath been already noted, that we muſt fight firſt with our ſelves, and cut off our evill luſts, the enemies within us. *Joſhua* his circumciſing of them, that *Jeſus* onely by his ſpirit can doe this, and by his Word, that we may ſeek to him. The ſecond time of circumciſing, before the promiſed Land could be poſſeſſed, a ſecond waſhing after Baptiſme by repentance Their ſtaying in *Gilgal* till they were healed, ſhewed the weakneſſe of Chriſtian people at the firſt, for which cauſe they muſt ſeek to be more confirmed, and not till then put themſelves upon any great attempts, as the Apoſtles were bidden to ſtay at *Jeruſalem*, till they had received the holy Ghoſt; and the Lord told *Peter*, thou canſt not follow me now, but thou ſhalt follow me hereafter. The rolling away from them the reproach of *Egypt* ſhewed our deliverance from ſinne, and the ignominy thereof, when we are circumciſed in heart. The keeping of the Paſſeover before they proceed to battell, our ſeeking to God and for his favour, before we goe upon any great enterprize. And this Paſſeover was the third, which they kept, for they kept one in *Egypt*, when they were delivered from the bondage of *Pharaoh*. 2. At Mount *Sinai*, when they had received the Law. 3. Being now entred into *Canaan*, to ſhew that we muſt praiſe God; 1. For our deliverance by the blood of Chriſt. 2. For the holy Ghoſt ſent downe to inſtruct us. 3. For the heavenly *Canaan* now made our poſſeſſion. The ceaſing of Manna when they had eaten of the Corne of *Canaan*, ſhewed the ceaſing of the meanes of grace when we come to heaven. The Iſraelites were fed with three kinds of food; 1. With that which they brought out of *Egypt*. 2. With bread from heaven. 3. With the fruit of *Canaan*: and that which they brought out of *Egypt* failed, when they had Manna from heaven, and Manna failed when they had the fruits of *Canaan*: ſo wee are fed at the firſt with worldly wiſdome, but this bringeth not to life, wee feed thus no more, when Manna commeth, then with the VVord of God, all the time of our being in the Wilderneſſe of this World; laſtly, with heavenly light and joy, when that which is in part, ceaſeth, faith and hope vaniſh, and charity onely continueth.

Numb. 9.

1 Cor. 13.

The appearing of a man to *Joſhua* with a ſword did ſet forth Chriſt, the Captain of the Lords Armies, who being with us, we ſhal not need to fear who can be againſt us; his bidding *Joſhua* to looſe his ſhooes from off his feet, the charge given unto us, not to live after the manner of other Gentiles, as formerly we have done, and to humble our ſelves before God, and to reſign our ſelves to his government, being hereunto moved, becauſe the Church, of which we are is holy; otherwiſe as the polluters of his houſe, the Lord will whip us out, and this Land will prove a Land unto us devouring the Inhabitants thereof, if we live wickedly, as it was ſaid of the Land of *Canaan*; thus *Ferus*. By circumciſing the ſecond time, the *Ordin. Gloſſe* underſtandeth the Gentiles converſion unto Chriſt, as the firſt, of their forſaking of Idols, and now truly is the reproach of *Egypt* removed; ſinne, which is ſhamefull, is no more imputed; but if thou returneſt to ſinning againe, a farre greater reproach commeth upon thee, *viz.* the crucifying againe of the Lord of Life, and the ta-

Matth. 21.

Numb. 13.

Gloſſe Ordin.

king of his member, and making it the member of an harlot. Their keeping of the Paſſeover after Circumciſion and the reproach of *Egypt* removed, ſaith *Origen.* *Origen*, ſhewed, that no uncleane perſon can keep a feaſt unto the Lord, or come to his Supper. Their feeding upon bread brought with them out of *Egypt*, he alſo underſtandeth of the knowledge gotten by humane learning, which helpeth a little at the firſt towards Divine knowledge.

CHAP. VI.

V. 1,2. NOw Jericho *was ſhut up ſtraitly, becauſe of the children of Iſrael, &c. And the Lord ſaid to* Joſhua, *ſee, I have given into thine hand* Jericho, *&c.*

Jericho was two miles from *Gilgal*, being otherwiſe called the City of Palms for the abundance that grew there. It is ſaid, that *none went in or out.* They durſt not, ſaith *Lyra*, either goe in to defend *Jericho*, or they that were within V. 3,4. flee out to ſave themſelves. But the Lord now appearing to *Joſhua*, inſtructed him how he ſhould ſubdue it. He and all the men of Warre muſt goe about the City once a day, ſix dayes together, and ſeven times upon the ſeventh day, ſeven Prieſts blowing with Trumpets of Rams hornes before the Arke, promiſing that thus the walls ſhould fall downe.

The men of *Jericho*, ſaith *Ferus*, omitted no worldly meanes to defend *Ferus.* themſelves, but all in vaine, ſeing God was againſt them, againſt whoſe judgements they could not bee fenced, although they were fenced againſt men. And *Note.* thus doe all carnall men, in the time of danger, they flee to carnall meanes, but that which ſhould chiefly be intended, is by them neglected, *viz.* the pacifying of Gods wrath by repentance; and therefore all their preparations are in vaine. To expugne this City, no Warlike preparation is appointed, but onely to compaſſe it about, that the Victory might bee acknowledged to come of the Lord, and ſo we muſt confeſſe doth every good thing. For theſe words *Jericho was ſtraitly ſhut up*, Hebr. is סוגרת ומסגרת *ſhutting, and ſhut up*, that is, *Maſius* as *Maſius* hath it, ſhutting up thoſe that were within, that none could goe *Chal. paraphra.* out, and ſhut up againſt all others, that none could enter. The Chaldee, ſhut *Calvin.* up with Iron doores, and ſtrengthened with brazen barres. This, ſaith *Calvin*, is thus exactly ſet downe: that the miracle in opening the way, the walls being caſt downe, might be the more magnified, and that the ſtupidity of that people might appeare, thinking that gates and barres could defend them againſt his power which dryed up the waters of *Jordan*.

In compaſſing the City, the men of Warre went before, then the Prieſts with Trumpets, and after them the Arke, which all the people followed, *v.* 9, 10. and every of the ſix dayes they did thus once, the Prieſts onely ſounding, but no voice elſe being uttered by any; but upon the ſeventh, having compaſſed the City ſeven times, at the laſt ſounding with Trumpets, all the people ſhouted, and the walls fell downe. In mans reaſon this was no way to ſubdue a ſtrong City, for what could going about it doe, and ſounding with Trumpets, all the reſt being ſilent, as though they were affraid; and the ſeventh day going ſeven times about, being a meanes to weary them, and to make them unfit for the aſſault? But herein God both tryed their faith and obedience, and provided the more for the glorifying of his owne power. The Hebrews, ſaith *Lyra.* *Lyra*, by the men of War, underſtand only thoſe of the two Tribes and an half; but the Text ſaith, *All yee men of Warre*; and therefore that aſſertion is without ground. Some others, becauſe it is ſaid, *v.* 9. *The rereward came after the Arke*, ſay that the *Danites*, *Aſher*, and *Nephthalim* are meant; and therefore all the armed men went not before, but *Judah*, *Iſſachar*, and *Zebulun*, according to the order preſcribed, when they marched in the Wilderneſſe, *Numb.* 10.15. halfe the Army going before the Arke, and the other halfe after, which half that followed, is ſet forth by the ſame word that is here uſed מאסם. But becauſe this word ſignifieth the gathering, or Congregation ſhutting up the whole troope behinde, it may better here be underſtood of all the people; becauſe it is expreſſely ſaid, that all the armed, or Warriers ſhould goe before. And whereas, *Numb.*10. that part of the Army which followed the Arke, is ſet forth by this Word, it is becauſe together with them went all the weaker ſort, the aged, women and children. And therefore מאסף is here rendred by *Jerome, reliquum vulgus.* Yet *Lyra* argueth againſt this, holding, that onely the Tribe of *Dan*, and the reſt of the rereward of ſouldiers, are hereby meant; becauſe the Lord biddeth that all the armed men ſhould compaſſe the City, and not the Women, &c. Let the Reader follow which of theſe he pleaſeth. Whereas it is added in our Tranſlation, *The Prieſts going on and blowing with Trumpets*, Hebr. it is, *The rereward followed the Arke, going on, and blowing with Trumpets.* But becauſe it is certaine that none blew with Trumpets but the Prieſts, the word *Prieſts* is inſerted for more expreſſion; or it may be rendred, *The Arke going on, and the blowing with Trumpets*, which was by the Prieſts going before it. *For Trumpets of Rams horns* wherwith they ſounded, Hebr. is שופרות·וכלים Trumpets of Jubilees, of which, that they were of Rams hornes, ſee *Levit.* 25. Note here, how eaſie it is with the Lord to beat downe the Walls of any City, ſo that there is no reſiſtance to be made againſt him. And when he cauſed ſuch weake meanes to be uſed, the Inhabitants, when this was done from day to day, and nothing elſe, waxed now ſecure when their deſtruction was neareſt, and ſo it is with all the wicked, when they thinke the evill day furtheſt off, it ſhall ſuddenly come upon them. *Note.*

*V.*20. *The people ſhouted with a great ſhout, and the wall fell downe flat.* For theſe words *fall downe flat*, Hebr. is *fall downe under it*; and ſo it is rendred by the Septuagint and Chaldee, fell downe, and was ſwallowed up under it. Hereupon the Rabbins hold, that it ſunke into the ground: But rather it is meant, that it fell, the foundation under it being diſſolved, and falling away, or it fell into the ditch without it, ſaid to be under it becauſe it was much lower, and ſo the ditch being filled up with the wall, the paſſage into the City was made plaine. Now when the wall is ſaid to have falne downe, it muſt not be imagined that every part of it fell, but ſo much as whereby a ſufficient way was made for all the men of Warre immediately to enter in, for *Rababs* houſe ſtood upon the wall, which muſt needs be excepted from this ruine. And this was upon the ſeventh day, but whether upon the Sabbath day or no, as the Rabbins hold, is uncertaine, but in one of theſe ſeven dayes of compaſſing the City, it is certaine that there was a Sabbath, upon which no man might travaile; but God, who is above his owne laws, could at this time diſpenſe with the reſt of the Sabbath at his pleaſure. For the ſeven Prieſts, ſeven Trumpets, ſeven dayes compaſſing *Jericho*, and ſeven times blowing with Trumpets upon the ſeventh day; this was all done to make the number of ſeven the more famous, that the day of this number ſanctified from the beginning, might ſtill be had in more honour. *Rabbini.*

*V.*17. When *Joſhua* had taken order for this great ſhout making, by all the people at the laſt ſounding, he withall told them that the City of *Jericho* with all in it, ſhould be accurſed to the Lord, onely *Rahab* and her company excepted, warning them to take heed that they tooke not any accurſed thing upon paine of making themſelves accurſed, and the whole Campe, and troubling it. *V.*18.

*V.*19. *But all the ſilver and gold, and Veſſels of braſſe and iron are conſecrated to the Lord, and they ſhall come into the Lords treaſury.* *Ioſhua* could not ſpeake to be heard, ſaith *Lyra*, when it is ſaid he bade them ſhout, becauſe the people were ſo many, and the Trumpets continually ſounded; therefore it is to be underſtood, that he ſpake unto them by giving ſome ſignes. The word rendred accurſed here, is חרם, cut off, ſo that the meaning is, it ſhould be deſtroyed to the glory of God, the glory of his juſtice in taking revenge upon ſo ſinfull a place, to the utter deſtruction thereof for ever; and if any preſumed to take any thing in it to his owne uſe, it ſhould bee a חרם, or cutting off to him. Of this word ſee more, *Levit.*27.28. and *Deut.*13.17. For the mettall, ſilver and gold, braſſe and iron reſerved for the Lords Treaſury, the meaning is, that they ſhould be brought into the Tabernacle to bee uſed for the ſervice therein, or to be laid up as Monuments of this miraculous victory, and that none ſhould convert any of them to their private uſe, no not the Prieſts themſelves, as they might doe other devoted things called by this name of חרם, *Numb.* 18. 14. Beſides theſe mettalls, Tinne and Lead are mentioned, as reſerved out of the ſpoiles of the *Midianites*, *Numb.* 31. 22. but that which was then reſerved was for common uſe, this for the Tabernacle onely; and therefore there being herein, or in the Temple built afterwards no uſe of theſe mettals, they are not reſerved. The word חרם ſaith *Lyra*, ſignifieth both accurſed and conſecrated, and ſo it is here to be taken; for the beſt and moſt precious things were conſecrated to God, the reſt devoted to deſtruction.

V. 21. *And they utterly deſtroyed all that was in the City, both men and women, young and old, &c.* They did not thus to other Cities of the *Canaanites* which they tooke afterwards, but preſerved them for their owne habitation; why then was this *Ferus.* ſeverity uſed againſt *Jericho* above all other Cities? *Anſw.* Becauſe it is moſt probable that this place was the moſt wicked of all others; and here it ſeemeth were a miſcellany multitude of all the peoples to deſtroyed, ready firſt of all others to reſiſt the Iſraelites, as appeareth *Joſh.* 24. 11. and becauſe this was the firſt City of *Canaan* ſubdued, it was neceſſary that the richeſt ſpoiles thereof ſhould be conſecrated to the Lord, before they tooke any for themſelves; and that all things that had life ſhould bee killed, and the reſt burnt with fire for the greater terrour of the reſt; ſo *Ferus.* Here was a great temptation, ſaith *Calvin*, to the Iſraelites, in that expecting now to bee inriched with the ſpoiles of *Jericho*, they are thus prevented, and likewiſe when they were made to goe about the City ſeven dayes, and to doe nothing but blow, and that not with the ſilver Trumpets, but Trumpets of Rams hornes, wherein they might thinke themſelves mocked, but they obeyed in all things to prevaile.

V. 26. *And* Joſhua *adjured them at that time, ſaying, Curſed be the man before the Lord, that riſeth up, and buildeth* Jericho, *he ſhal lay the foundation thereof in his firſt born, and in his youngeſt he ſhall ſet up the gates thereof.* This City was thus ſeverely proceeded againſt, as for the reaſons before rendered, ſo that herein the utter deſtruction of the wicked world for ever at the laſt day might be figured out. This propheſie is noted to have taken effect in *Hiel*, 1 *King.* 16. 34. who was deprived of his children, when hee preſumed to build *Jericho* againe, both eldeſt and youngeſt, and ſo moſt probably had his name put out in Iſrael therefore, according to the meaning of this curſe againſt ſuch a builder. To this effect *Calvin.* *Calvin* ſaith, he ſhall lay the foundation in his firſt borne, being overwhelmed with the ſtones of this building, ſo audaciouſly erected without regard to ſo ſolemne a curſe, &c. and thus he ſhall be deprived of his iſſue, and thus all others underſtand it alſo: For God would have *Jericho* to lye in the ruines for a monument of this miraculous overthrow, that his people might always hereby be put in minde of that which he had done for them, and bee accordingly thankfull. And touching *Rahab* and all hers now preſerved according to the oath taken by the ſearchers, he ſaith that *Joſhua* did nothing herein contrary to the will of God, for he acknowledged God moderating in all that buſineſſe, and ſo although he was not ſworne, yet that hee was bound by that oath to ſhew this humanity to her, in whom ſuch faith had appeared: Whereas ſhee and her kindred being brought out from this deſtruction are ſaid, *v.* 23, to be left without the Campe of Iſrael, this was becauſe of their uncleanneſſe, they being yet Gentiles, till they ſhould by being made Proſelytes bee fit to come into the Aſſembly of Gods people, and bee made one with them.

The myſtery. Myſtically by *Jericho* the world is ſet forth, as both *Lyra*, *Origen*, *Iſidor*, and *Ferus*: for *Jericho* ſignifieth the Moone, like unto which the World is, for the mutability thereof, and therefore Chriſt reſtored to ſight the blind in *Jericho*, and called *Zacheus* the Publican there, and hereby he inſtituteth that parable of one travailing from *Jeruſalem* to *Jericho*. This *Jericho* is ſtrongly fenced with riches, power and glory, and hath for King, the Devill, for he is the God of this world. To ſubdue this *Jericho*, Jeſus ſendeth ſeven Prieſts to ſound with Trumpets of the Jubilee, that is, baſe ones of Rammes hornes, and not with ſilver ones inſtituted *Numb.* 10. which was done, when the Apoſtles were ſent out to Preach the Goſpel to all Nations, which was the ſounding with Trumpets of a Jubilee indeed, but this was counted as poore and ridiculous a meanes to ſubdue Nations to the Goſpel, as going about *Jericho* with ſuch blowing to overthrow the walls thereof, and after the Trumpets the Arke is carryed, when Chriſt figured hereby is preſent to his faithfull Miniſters, and is born by them in heart and mouth: Laſtly, a ſhouting of all the people is added, when Prayers are made unto God by his people with one conſent, and ſo the walls of this *Jericho* fall down, the pride, and pompe and errours of the world. That Preaching may well bee underſtood by blowing with Trumpets, wee may ſee in *Eſa. Cry aloud, lift up thy voyce as a Trumpet.* The people following the Arke muſt make no noiſe to bee heard, that is, no tumultuating noiſe, but in ſhouting the ſeventh day, that is, in Prayer; or they muſt not break out through zeale in any action, but by direction from the Word of God. as *Calvin* hath it. When the walls of *Jericho* fall down, all are deſtroyed, but *Rahab* and her houſe, becauſe ſhee received the Spyes, ſo when at the ſounding of the laſt Trumpet the world ſhall fall, all ſhall bee deſtroyed, but the Church converted from ſpirituall whoredome with divers luſts to the true Faith, and theſe are ſuch as receive the Miniſters of the Word, they being ſometime of the city of the devill are now joyned unto and inherit with the Iſrael of God. *Jericho* is made an Anathema to God, by killing all things living, and burning the reſt, but dedicating the beſt things unto him, to ſhew, that whatſoever evill liveth in us muſt bee mortifyed, whatſoever is dead, muſt have the fire of the ſpirit put to it, and whatſoever is good, muſt bee offered to God. Nothing of *Jericho* is taken by us, when wee have no communion with the wicked world in the evill manners and faſhions thereof. And laſtly, the builder of *Jericho* again, is accurſed, God would never have it built again, as neither *Sodome* nor *Babylon*, to ſet forth hereby the periſhing of the wicked for ever in hell fire, as their ſudden deſtruction, by the ſudden falling of theſe walls. And morally hee is accurſed, ſaith *Ferus*, that bringeth in Idolatry, cheriſheth ſuperſtition, nouriſheth impiety, defends injuſtice, or brings in carnall living. And in ſpeaking of their compaſſing *Jericho* ſeven dayes, he ſaith alſo it is morally taught, how wee ſhould compaſſe the world to deſtroy it in our ſelves. 1. By meditating upon the vanity of worldly things. 2. Upon their inſtability. 3. Their brevity. 4. Their taking of us from God. 5. From a bleſſed life. 6. Upon the labour in getting them, and care in keeping. 7. By hearing the Word of God and Prayer.

CHAP. VII.

V. 1. BUT *the children of Iſrael committed a treſpaſſe in the accurſed thing: for* Achan *the ſon of* Carmi, *the ſon of* Zabdi, *&c. took of the accurſed thing, and the anger of the Lord was kindled againſt the children of Iſrael.* Here was fulfilled, that which was threatned *Ch.* 6. 18. if any man ſhould take of the accurſed or conſecrated thing, the whole Army ſhould bee troubled. But how juſtly the ſin of one is imputed to all, and all ſuffer for it, is the queſtion; *Qu.* eſpecially ſeeing in the Law it is determined, every one ſhall bee put to death for his own ſin, and not the children for the Fathers, &c. *Deut.* 24. 16. *Auguſtine* anſwereth, that thoſe Laws was made for men that are judges, *Auguſt qu.* 8. *in Joſh.* the Lord reſerving ſtill a Liberty to himſelf, to extend his puniſhments further, as hee in his divine wiſdome ſeeth cauſe, who ſeeth into all ſecrets, which are hidden from men. Hee knoweth by his high and inviſible counſell, how farre to extend his temporall puniſhments, and wholſome terrour. For in the generall adminiſtration nothing hard befalleth mortall men, if they bee ſmitten with a bodily death, but through terrour thus ſtricken into them; Diſcipline is eſtabliſhed, that one may ſeek to prevent ſin in another, and as Members of one body, bee diligent and ſoli-

Calvin.

Ferus.

Note.

ſolicitous one for another. It ſhall not bee ſo in reſpect of everlaſting damnation, none ſhall ſuffer this for another. 2. There is a community amongſt men that are of the ſame Society, every one being a part of the body, and ſo what evill hee doth, hee doth not as one alone by himſelf, but as a part of the body whereof hee is a Member. *Calvin* ſaith, both the ſame with *Auguſtine*, touching *Achans* being a member of the body, and happily that they were not ſo carefull to prevent this ſin, as they ſhould have been, which made *Achan* bold to commit it, and thus became guilty; or if wee cannot perceive how, yet wee muſt beleeve that they were guilty, becauſe the Lord hath ſo pronounced of them. Laſtly, by this example ſingularly hee would teach, that one mans ſin maketh all guilty, that wee might all bee the more watchfull over one another. And, as *Ferus* hath it, that ſinners may not bee ſpared, but diligently ſearched out and taken away from amongſt us, that wrath come not upon us all therefore. It is cruelty and no pity to hide or to ſpare an offender, as to ſpare one member to the indangering of the whole body; for if the right hand offend, it muſt bee cut off, &c. wherefore Rulers and Magiſtrates ought to conſider this, and to doe juſtice to every one, that this evill may bee rooted out from amongſt us. Beſides this, *Ferus* rendreth alſo two other reaſons. 1. That it might appear, how heinous a known ſin is, when any one preſumeth to doe that which is expreſly forbidden him. For this one thing only was given in charge, to take heed of the accurſed thing, and therefore herein to tranſgreſſe, this charge being ſo freſh in every ones memory was moſt abominable. 2. That ſinne committed in the Church of God, doth draw a farre greater puniſhment, then committed by any without. It is to bee noted here and admired, that amongſt ſuch a multitude all reſiſted the temptation of covetouſneſſe ſo, as that but onely one man was led hereby, and that to the ſhame of theſe times, wherein ſo many defile themſelves with ſacriledge.

Qu.

Joh.12.
Lyra.
Matth.27.44.

But how are the children of Iſrael ſaid to have committed a treſpaſſe, when as but one onely ſinned? *Anſw.* It is a phraſe common in the Scriptures, when one doth evill, who is of a ſociety, to attribute it to that ſociety in common, ſo when *Judas* onely envies at the coſtly ointment powred upon the head of Jeſus, it is ſaid, that the Diſciples murmured at it, *Matth.* 26. 8. and when one Theef onely railed upon our Lord, that the theeves railed upon him, &c. ſo *Lyra*. But here more is implyed, *viz.* that the guilt of this ſin, overſpread all the Congregation, and all were ſubject to wrath therefore, for the reaſons before rendred, eſpecially becauſe they were no more vigilant one over another in a matter of ſo great moment.

Calvin.

Achan, that ſinned, is deſcribed by his pedegree and Tribe *Judah*, the principall Tribe to aggravate the fault the more, and to humble them of his conſanguinity, to whom hee was a blot and blemiſh eſpecially, as *Calvin* hath it.

V. 2.

Lyra.

And *Joſhua ſent men from* Jericho *to* Ai, *which is beſide* Bethaven, *on the Eaſt of Bethel, &c.* One place, ſaith *Lyra*, is thought by ſome to bee called by both theſe names, *Bethel* ſo named by *Jacob*, when God appeared there unto him, and *Bethaven*, for the calves of *Jeroboam* afterwards ſet up there, for *Bethaven* ſignifieth the houſe of wickedneſſe, as it was then made by Idolatry, and *Bethel* the houſe of God, as it was before. But hee rejecteth this, becauſe the *Bethel*, where God appeared to *Iacob*, was not here, but at *Jeruſalem*, and *Jeroboam* was long after *Joſhua* his time, ſo that from his fact no place could have the name of *Bethaven* in his dayes. Wherefore hee determineth, that this *Bethel* was the place, where *Abraham* had worſhipped, ſaid to bee between *Bethel* and *Ai*, from his worſhipping towards the Weſt, to which part it ſtood, having this name, and the ſame place had the name of *Bethaven*, from the Idolatry committed by the *Canaanites* there, and therefore *Hoſ.* 10.5. the Calves of *Bethaven* are ſpoken of, which *Jeroboam* is ſaid to have put, the one in *Bethel*, and the other in *Dan*, implying both theſe to bee one. But this queſtion touching *Bethel* by *Ai*, hath been before handled, *Gen.* 28. 11. and that opinion of *Bethel* and *Jeruſalem* being all one confuted. Of the Wilderneſſe of *Bethaven*, and *Bethel* it is ſpoken, *Joſh.* 18. 12, 13. as being upon the borders of *Benjamin*, ſaid to bee extended from *Jericho* thither, whereby it appeareth, that they were two places, but one a Wilderneſſe, the other a City, and *Bethel* was that ſo called by *Jacob*, but the name *Bethaven* is afterwards applyed unto it for the ſin there committed, *Hoſ.*10.5. The dwelling of *Abraham* and ſerving God here, could bee no reaſon of the name *Bethel*: for hee dwelt not in *Bethel*, but between it and *Ai*, neither had it the name of *Bethel* then, but being written of *Moſes* after *Jacobs* time, hee called it ſo according to the name given it by *Jacob*, by anticipation. Gen.12.8. *Ai*, to view which, *Joſhua* ſent men now from *Jericho*, was foure miles from *Jericho*, For *Joſhua* to ſend to view the paſſage to *Ai*, ſaith *Calvin*, was a point of good policy, that thus hee might know, how the more ſafely to lead his Army thither, but to ſend only 3000 men, when the whole Army was by & by to paſſe on, was no policy, but a preparative to an overthrow, the enemies being by their paucity imboldned to come againſt them, which they durſt not have done, if many thouſands more had ſhewed themſelves. But this doubtleſſe came of God, for the caſtigation of the ſin committed, and to drive him to ſearch it out. Calvin. *Ferus* having commended the policy of *Joſhua* alſo in ſending, and in his example circumſpection to all Captaines, and the uſe of meanes to ſubdue their wicked Enemies, and not to caſt themſelves upon miraculous Victories, diſcommendeth the preſumption of the men, that were ſent by him, in that truſting to the power of man, they would have 3000 only ſent, as deemed by them enough to have ſubdued *Ai*, and in their example hee condemneth mens preſuming upon their own ſtrength, which it is juſt with God to puniſh with making them to flee before their Enemies. Ferus. For preſumption upon their own ſtrength was ſhewed in that they went without the Prieſts and the Arke. The 10 Tribes alſo going againſt *Benjamin* in this vain confidence were overthrown, and *Sennacherib* the proud King of *Aſhur*. Judg.20.

V.5. *And the men of* Ai *ſmote of them about* 36 *men, for they chaſed them from before the gate even unto* Shebarim, *and ſmote them in the going down, &c.* In ſmiting the Innocent for wicked *Achan* God did nothing unjuſtly, for none are innocent before him. It was a great mercy in him, that no more were ſlain, and by this puniſhment of ſome to benefit them and us all, in making it an admonition to us to bee carefull to prevent ſin both in our ſelves and others. *Unto Shebarim*, that is, as *Lyra* hath it, following the Hebrews *ad confractionem*, becauſe either they were weary of purſuing, or the children of Iſrael fell down through faintneſſe, as they fled before them. Lyra. But hee ſaith, Expoſitours commonly holds *Shebarim*, to bee the proper name of a place. The Septuagint for theſe words, *Unto Shebarim*, have ϗ συνέτριψαν αὐτοὺς, they brak them. But it is more probable, that the place, where this was done, had the name from breaking, becauſe their hearts were by this defeat broken. And they are ſaid to have ſmiten them in the going down, becauſe, as *Adricomius* hath it, *Ai* ſtood upon a Mountain, whereby they fleeing down were ſmiten. Adricomius.

V.6.7.8 *And* Joſhuah *rent his cloathes and fell upon his face before the Arke, untill the eventide, hee, and the* Elders *of Iſrael, &c.* a right godly part, and the onely way to obtain help in the time of diſtreſſe, to humble our ſelves in Prayer, and to perſevere, as they did untill the evening, and that in Faith, and being ſolicitous for Gods glory, as *Joſhua* his Prayer ſhewed that hee was. Ferus.

V.9. *And what wilt thou doe unto thy great Name?* Thus *Ferus*. But *Calvin* although hee praiſeth *Joſhua* for making the Arke his refuge, humbling himſelf in Prayer, and adding, as the manner amongſt the people of God was, renting of his garments, and putting duſt upon his head, in token of ſorrow and repentance, and for his Faith beleeving, that this overthrow came not to paſſe without God, and for his ſolicitude about the glory of his name: yet hee ſaith, there was ſomewhat herein to bee taxed, *viz.* his expoſtulating with God out of troubled affections: *Why haſt thou brought us over* Jordan, *to deliver us into the hands of the* Amorites *to deſtroy us?* when as only a few had yet been beaten back, and God had made ſuch ample promiſes to bee with him, and his thwarting of God in his proceedings, ſaying, *Would to God wee had been content, and dwelt on the other ſide of* Jordan. Whereby it appeareth with what infirmities Calvin.

the Prayers of the beſt are ſometimes accompanyed, but for his ſaith and zeale *Lyra.* for Gods glory, all this is paſſed over, and his prayer is heard. *Lyra* likewiſe ſaith, that *Joſhua* ſpake ill out of paſſion, as he would not have done otherwiſe, being ſo greatly favoured by the Lord. And hee feared that the name of God would be expoſed to ignominy, the heathen objecting that he could not bring his people any further into that Land. Of rending garments ſee before, *Levit.* 10.6. *Numb.*14.6. and of putting duſt upon their heads, 1 *Sam.* 4. 12. *Job* 2. 12. *Eſa.*47.1. *Joſhua* in praying thus, did no otherwiſe then *Moſes* had done before, *Exod.*32.12. *Numb.*14.13. *Deut.*9.28. and what he ſaid may bee interpreted ſo, as to free him from ſinning herein, which is the rather to bee held, becauſe he was heard, and is not taxed therefore. His expoſtulating with the Lord is onely to move him not to deliver them into their enemies hands, but as he had done mightily in bringing them over *Jordan*, to ſtill to ſhew his power by defending them; it is the voice of one ſeeking counſell and helpe from the Lord. And whereas hee wiſheth that they had been content rather to have dwelt on the other ſide of *Jordan*, the meaning is, rather then he ſhould now withdraw his helpe from them, they would have preferred to have been pent up there in narrow bounds, and rather then any ignominy ſhould come to his great and glorious name.

V. 10. *And the Lord ſaid to* Joſhua, *Get thee up, wherefore lyeſt thou thus upon thy face? Iſrael hath ſinned, and they have alſo treſpaſſed my Covenant, &c. for they have even taken of the accurſed thing, &c.* The Lord biddeth *Joſhua* twice to get him up here, and *v.* 13. becauſe, as is moſt probable, he lay ſtill proſtrate for reverence to *Ferus.* heare the words of the Lord. And he greatly aggravateth the ſinne, ſaying 1. They have ſinned. 2. They have treſpaſſed my Covenant. 3. They have taken of the accurſed thing. 4. Stolne. 5. Diſſembled. 6. Hid it amongſt *Note.* the ſtuffe. So that when God commeth to lay open our ſinnes, we may ſee how many wayes ſinfull hee will make any one of them to be. Wherefore the ſafeſt way is for us to confeſſe our owne ſinnes, and to crave pardon that wee may eſcape his ſevere cenſure. But wherein did they diſſemble. *Anſw.* In that, when they were all ſo ſtraitly charged not to take ought of the accurſed thing, to which they ſeemed to conſent, yet the contrary was now done, and happily being asked at the bringing in of the treaſure for the Tabernacle, whether no man *Lyra.* had taken ought, they all avouched their innocency herein. *Lyra* ſaith, they diſſembled, becauſe they had promiſed to obey the Lord in all things, wherein they were now proved diſſemblers. And this promiſe is implyed in that hee ſaith, *They have treſpaſſed my Covenant*, intimating that they had Covenanted, that the ſpoiles of this City, as the firſt fruits of their prey in that Land, ſhould be holy to the Lord. The word rendred *ſtuffe*, Hebr. is veſſels, and ſo the Vulgar Latine hath it, but hereby all the inſtruments and ſtuffe in their houſes are *Note.* commonly ſignified. This was the cauſe why they could not prevaile, but fell before their enemies, even their robbing of God of his dues, whereby we may ſee what an hainous ſinne Sacriledge is, they muſt never looke to proſper that are tainted with it. And no cloſe carrying of the matter can hide it from Gods all-ſeeing eyes, *Gal.*6.7. *God is not mocked.*

V. 13. *Up, ſanctifie the people, and ſay, Sanctifie your ſelves againſt to morrow, &c.* When Exo.19.10,15 the Lord was to come downe upon mount *Sinai* to give the Law, *Moſes* is commanded to ſanctifie the people, the manner is there declared, the like is commanded, *Joſh.* 3.5. before the working of that miracle for them in drying up the waters of *Iordan*; ſo now becauſe a miraculous diſcovery of ſacriledge was to be made, they muſt ſanctifie themſelves, as to whom the moſt holy God meant to come neare by his power, and by whoſe approach they ſhould bee indangered, unleſſe they were ſanctified. Beſides the ſanctifying by waſhing and ab- *Lyra.* ſtaining from their wives: *Lyra* nameth two more, 1. By faſting, as 1 *Kings* 21. 2. By Prayer, as *Acts* 1. and which of theſe wayes they were ſanctified at this time, hee ſaith, is uncertaine. Some becauſe the word uſed for ſanctifying may as well be rendred *prepare*, underſtand it ſo, but this is worthily rejected by *Calvin*, holding, that becauſe a guiltineſſe was laid upon them all, they ſhould by a legall luſtration, waſhing with water, &c. purge themſelves. But Calvin. this purging was rather, that they might bee fit to heare God ſpeaking by lots, who it was that committed this execrable ſinne. The tryall which the Lord V.14. ſaith hee would make, was firſt by the Tribe, then by the family, after that by the houſhold, and laſtly by the man, and hee that ſhould bee found to have V.15. ſtoln the accurſed thing, ſhould bee burnt with fire, both hee, and all that hee had. For the meanes of finding this out, *R. Solomon* ſaith, that the 12 Tribes R. Solomon. were brought before the breſtplate of the High Prieſt, in which were 12 precious ſtones, with their names, and the ſtone of that Tribe which was guilty ſhined not, but waxed dimme, but after this the families, houſholds, and perſons were tryed by lots. This ſaith *Lyra* cannot ſtand, becauſe of the Tribes, Lyra. it is ſaid, *The Tribe which the lot ſhall finde out*: but although the Vulgar Latine Tranſlation hath it thus, yet Hebr. it is *The Tribe whom the Lord ſhall take*: ſo that *Lyra* his reaſon againſt that of *R. Solomon* is of no force, and with the Hebrew agreeth both the Chaldee and the Septuagint: yet I ſay not this, as juſtifying that of *R. Solomon*; for the common received opinion is, that Tribes as well as families were tryed by lots, there being no reaſon why there ſhould bee divers wayes of tryall about the ſame thing, but one and the ſame, and lots have commonly beene uſed to finde out a particular perſon whom the Lord would have found out, thus *Jonathan* was found out by *Saul*, and Jonah 1 Sam. 14. by thoſe in the ſhip with him, and *Saul* that hee might be made King, and *Matthias*, Jon. 1.7. that he might bee taken into the number of the Apoſtles. And of lots it is 1 Sam. 10. Acts 1. ſaid, the whole diſpoſition thereof is from the Lord, and that the lot appeaſeth Prov. 16.33. controverſies, and therefore lots muſt bee uſed in dividing the Land of *Canaan*, Prov. 18.18. as hath bin ſhewed upon *Num.26.* and the manner of proceeding herein. There is another invention of ſome of the Rabbins about the meanes now uſed, *viz.* that the Tribes being brought before the *Urim* and *Thummim*, that Tribe which was guilty comming, was made by a Divine power to ſtand ſtill, ſo that they could not goe away, then the guilty family, and houſhold, and perſon likewiſe, the reſt going on, was made faſt. But whether thus, or by lot, or any other way, God diſcovered the ſacrilegious, it is uncertaine, for ſo much as the way is not revealed, and therefore I determine nothing herein.

So Joſhua *roſe up early in the morning, and brought Iſrael by their Tribes, and the* V.16. *Tribe of* Judah *was taken, &c. Joſhua* being commanded to ſift out the ſacrilegious, is not ſlacke, but goeth about it with all diligence, noted in this, that he roſe up early in the morning. Whereas it is ſaid, V. 17. *The Zarbites were* V.17. *brought man by man*, it is meant every mans houſhold of that family, as was be- Hugo Cardin. fore ordered; and *Zabdi* his houſhold was taken, and of that houſhold *Achan*, V.18. who is ſaid, V. 1. *To be the ſonne of* Carmi, *the ſonne of* Zabdi.

And Joſhua *ſaid to* Achan, *My ſonne, give glory now*, I *pray thee, to the Lord God* V.19. *of Iſrael, and make confeſſion unto him, and tell me now what thou haſt done, &c.* It was a wonderfull ſtupidity in *Achan*, that he was not moved in Conſcience before to come forth and confeſſe, when he could not but perceive that he ſhould by and by be found out. But this is the ſenſeleſneſſe of wicked men, they goe on in their ſinnes, and have no remorſe therefore, till judgement commeth. And thus certainly ſhall every wicked perſon bee found out when God com- Note. meth to Judgement, although he lurketh amongſt many thouſands. *Joſhua* Jer. 23. his handling of him to finde out the truth, is moſt remarkable for Judges and Kings, hee putteth him not to torment to make him confeſſe, but ſpeaketh Ferus. gently unto him, having herein a care of his ſoule. For happily if hee had terrified him, hee would have denyed it, and ſo have added ſinne to ſinne, as *Ferus* noteth, hereupon condemning that other way of extorting confeſſions by paine, as tyrannicall, and cauſing miſerable men oftentimes to confeſſe what they would have them, although moſt falſely.

Give glory to God, thou haſt greatly diſhonoured him, now confeſſe, that his Power, Juſtice, and Omniſcience may bee known to all, and hee may have glory hereby. And that it may appear, ſaith *Lyra*, that the Hoaſt of Iſrael was juſtly ſmiten, and according to others, that men might hereafter fear God, and the very ſpeaking of the truth is a giving of glory to God, as lying to the devill, and confeſſions of ſins are to the praiſe of God. In calling him ſon *Calvin.* hee ſhewed a Fatherly affection, ſaith *Calvin*, even to a condemned man, that Judges might learn, when they condemn malefactours to death, yet not to put away the affections of humanity towards them, wherby they may bee won to repentance; Some, ſaith hee, ſpeak kindly, and promiſe impunity to draw the offender to confeſſe, but having confeſſed, hee is ſtraightway delivered to the hangman; but this is an unlawfull way, contrary to the courſe here taken by *Joſhua*, for hee onely exhorts him, but promiſed no impunity unto him.

V. 21. *And* Achan *anſwered, indeed I have ſinned againſt the Lord, &c. When I ſaw* V. 22. *amongſt the ſpoiles a goodly Babyloniſh garment, and* 200 *ſhekels of ſilver, and a wedge of gold of* 50 *ſhekels, I coveted it, &c.* Babyloniſh garments were the garments of Kings in time of warre, moſt curiouſly wrought, and of great price, *And. Maſius.* *Maſius* ſaith, the words may bee underſtood of a rich carpet of Tapeſtry. The words rendred *a wedge of gold*, Hebrew, is a tongue of gold, ſo called for the form thereof. Theſe, hee ſaith, hee took and hid in the ground, in the midſt of his Tent, moſt probably putting them in a box, becauſe otherwiſe the garment would have been marred. What a ſhekel is, ſee before, *Gen.* 23.15. *Achan* in confeſſing readily, and not hiding, but aggravating his ſin againſt himſelfe, may bee an example to us, ſaith *Ferus*, of confeſſing our ſins, not fearing *Ferus.* the puniſhment, but praiſing God, if our eternall puniſhments may bee chan- *Calvin.* ged into temporall. Yet *Calvin* ſaith, it may bee doubted, whether hee confeſſed out of penitency, or being aſtoniſhed and terrifyed at his being thus taken, ſeeing it vain for him to deny it: for ſo even Reprobates ſometimes doe, being urged by their own conſciences, thus laying themſelves open to deſerved puniſhments. But the more charitable opinion is, that hee repented truely, becauſe hee ſpeaketh ſo reverently of the Lord, and telleth by what degrees hee proceeded to ſin; 1 hee did ſee; 2 hee coveted; 3 hee took; 4 hid it, and as willing to bee convicted, and to have his puniſhment by death, hee de- *Nott.* clareth, where the things ſtolne might bee found. And by theſe degrees are wee drawn to ſin, about theſe worldly things; 1 the eye ſeeth; 2 the heart coveteth; 3 the hand acteth. Wherfore with *Job* let us make a covenant with our eyes. And to bee fenced againſt temptations in this kinde, let us think, that the beſt garment is innocency, the beſt riches Grace, and the moſt precious gold Faith.

V.22,23. After that *Achan* had confeſſed, *Joſhua* haſtned not the execution by and by, but ſent to his tent, and the ſtoln things were brought forth, thus ſhewing, that hee proceeded not in wrath to ſhed his blood, but at the command of the Lord, the caſe being firſt made moſt plain, and ſo ought all Judges to doe, that by not being over haſty or wrathfull, they make not themſelves guilty of murther, and much leſſe by adjudging men to death at their own wills.

V.24. *And* Joſhua *and all Iſrael with him, took* Achan *and his ſons and daughters, his* V.25,26. *Oxen, Aſſes and Sheep, and tent, and all that hee had, and the ſilver, the garment, and the gold, and brought them to the valley of* Achor. Now followeth *Achans* puniſhment, hee was ſtoned, and burnt, both hee and all that hee had, and a great heap of ſtones laid upon him, was made a monument of this judgement for ever. The Valley of *Achor* is ſo called, firſt, by anticipation, for now it had this name firſt given unto it, as is ſhewed *v.* 26. and the reaſon is rendred, becauſe *Achan*, who was executed there, had troubled Iſrael, and was troubled in that place therefore: for עכר *Achar* ſignifieth to trouble, and hereupon ſome call *Achan*, *Achar*, and ſome by both theſe names, but erroneouſly, as *Lyra* ſheweth upon *v.*1. There is indeed an alluſion to his name in the word *Achor*, but it is not the ſame.

Whereas his ſons and daughters are ſaid alſo to bee taken with him, the Hebrewes ſay that they were onely taken to behold this judgement, that they might be terrified, for which cauſe it is ſaid, not that they ſtoned them, but him, and burnt them, that is, his goods before recited. But this is overthrowne, becauſe it is added, they *burnt them with fire, after that they had ſtoned them*, and the Lord adjudged all that hee had to death, *v.* 16. If this ſhall ſeem to bee againſt that, *Ezech*, 18. *The ſon ſhall not dye for the ſin of the Father, &c.* It is eaſily anſwered, as before, this is a rule to bee followed by earthly Judges, and it is alſo to bee underſtood of everlaſting death, which no man ſhall ſuffer meerly for the ſin of another; ſee more upon *v.* 1. If any of his children, ſaith *Calvin*, were elect, their being put to death was but a caſtigation to them; if reprobate, they dyed worthily. The judgement extended thus generally to all that he had, made it the greater to him, and the cutting off of the dumb beaſts for their Maſters ſin, was no cruelty, ſeeing they were made for the ſervice of man, who being deſtroyed, it is not unjuſt to deſtroy them alſo. And all the Congregation ſtoned him, to ſhew their generall deteſtation of this impious fact. But why did they bring him out of the Campe to bee put to death? *Anſwer.* 1 That they might thus remove from amongſt them the execrable thing. 2 That the Campe might not bee defiled by the dead. And the gold and ſilver ſtolne are alſo burnt, becauſe God would not have any ſtoln thing brought into his Sanctuary to pollute it. But forſomuch as the Lord appointed onely burning, why were they both ſtoned and burnt? *Lyra* ſaith, that ſome anſwer, burning ſetteth forth any kinde of ſevere puniſhment, and ſome his burning in hell; and therefore it is not ſaid, yee ſhall burn him, but hee ſhall bee burnt. But hee rejecteth both theſe, and determineth, that hee was double puniſhed for his double ſin. 1 of breaking the Sabbath, for which hee was ſtoned; 2 of Sacriledge, for which hee was burnt. *Hugo* following the Hebrews ſaith, that the things, which could not feel ſtoning were burnt, but the living ſtoned to death; others better, they were firſt burned, and then ſtones were caſt upon them, even unto a great heap, that the judgement might never bee forgotten, and if ſo, here is an *Hyſteron proteron*. And that it was ſo done, the words in Hebrew doe not obſcurely declare, for having ſaid, they ſtoned him with ſtones, hee addeth, and they burnt them, and ſtoned them; herein declaring the order, burning them all firſt, as God had commanded, and then caſting ſtones at them in deteſtation, wherein they exceeded ſo, that the ſtones caſt by them grew into a great heap, and remained as a monument of that judgement for ever. And this caſting upon them of ſuch a multitude of ſtones, ſhewed, that the people both did and would alwayes abhorre and keep themſelves clear from ſuch a foule wickedneſſe, as *Calvin* noteth. The tranſlation commonly followed, *They burned them after they had ſtoned them*; is indeed againſt the Expoſition brought, but it differeth from the Hebrew, as hath been already ſhewed, and from the Septuagint, following the Hebrew in this paſſage verbatim. Some think, that the fire being put to, hee was ſtoned, not to aggravate his puniſhment, but to put him the ſooner out of his pain, certain it is, as *Auguſtine* hath it, that *Joſhua* would not goe one jot from the Lords ſentence, and hee beſt underſtood his meaning. Whereas *Ioſhua* ſaith to *Achan*, *Becauſe thou haſt troubled us, God ſhall trouble thee this day*, ſome gather that becauſe hee humbled himſelf and confeſſed his ſin, it was pardoned unto him, and hee ſuffered not in hell therefore, but all his ſufferings were finiſhed that day: But *Calvin*, who thinketh more hardly of him, that *Ioſhua* ſpake thus roughly to him to pull down his ſtout ſtomach, which was moved, in that his confeſſion was not accepted of for a ſatisfaction, but they proceeded notwithſtanding to this moſt ſevere puniſhment againſt him. But I have already ſhewed, that it is more probable, that hee truely repented and was ſaved in the world to come, and therefore I think that this paſſage may not unfitly bee applyed for the further illuſtrating thereof. And that *Achan* was ſaved eternally, **Ferus** ſaith, is the generall opinion of Expoſitours: Wherefore *Ioſhua* ſpeaketh thus ſharply unto him, not as inſulting over him, as a caſt-away, but as was neceſſary, that being caſtigated throughly, both in word and deed here, hee might eſcape hereafter, and others hearing it might fear.

Calvin.

Qu.

Qu. *Lyra.*

Hugo Card.

Calvin.

Ferus.

Hee was burnt and his children, becauſe happily they conſented to his ſin, and if not, that his judgement might bee the greater, and his beaſts ſuffered,

and all that hee had, becauſe his ſin was about worldly goods, to ſhew, what
Note. a man getteth, that through covetouſneſſe is tempted to commit ſacriledge,
is no gain, but loſſe, all that hee hath being hereby eaten as with a canker,
and conſumed as with fire, as experience hath ſhewed in many Church-robbers.
Hee doth greatly againſt himſelf and his poſterity, that thus ſeeketh to
bee inriched, as *Achan*, and *Heliodorus*, *Antiochus*, and *Craſſus*, who after the
robbing of the Temple fell into much miſery. Wherefore the *Romans*, if any
V. 26. thing were taken from Churches, have ſometime reſtored it double. This
judgement being executed, it is ſaid, that God turned from the fierceneſſe of
his wrath againſt Iſrael, to ſhew, that as long as ſin goeth unpuniſhed, God is
angry with all the congregation, becauſe evill, that provoketh his wrath,
is amongſt them, and by puniſhment inflicted upon the Malefactour it is removed,
The Myſterie. *Origen.* but not otherwiſe. Myſtically by *Achans* ſtealing of the tongue or
wedge of gold, &c. ſaith *Origen*, wee may underſtand the golden ſayings of
Philoſophers and Heathen Poets, to ſet forth ſuperſtition, theſe hee ſtealeth
and hideth in the midſt of his tent, that in reading of them hath his heart
taken with ſuch vanities, this is to the troubling of the whole Church, and
Iſidor. therefore muſt bee ſharpely puniſhed. Or elſe by this wedge of gold, &c. is
ſet forth the eloquence and doctrine of hereticks. Or according to *Iſidor*, the
evill manners of the world brought into the Church.

CHAP. VIII.

V. 1,2. THe Hoſt being purged by the deſtruction of *Achan*, *Joſhua* is now incouraged
to fight againſt *Ai*, being promiſed, that hee ſhould take it, and
bidden to doe to it, as to *Jericho*, but onely the ſpoile here is permitted to
Calvin. the people. They had burnt *Jericho*, and ſo they muſt doe to *Ai* in way of revenge
for the loſſe and ſhame ſuſtained by the men of *Ai*, that by burning the
City the memory of that defeat might bee blotted out, and the ſpoile is granted
to the Souldiers for their greater incouragement, ſo *Calvin*.

Lay thee an ambuſh for the City behind it. The Lord condeſcending to their
weakneſſe, they being ſo much diſheartned by their late overthrow, and becauſe
hee would not alwayes work by miracle, directeth *Joſhua* here to uſe
Qu. warlike policy, the more eaſily to overcome the men of *Ai*. And whereas a
queſtion is made, whether Treaſon againſt enemies bee lawfull, ſeeing it is
Lyra. not without diſſimulation? *Lyra* anſwereth well, that lying is not lawfull,
no not to an Enemy, for the Faith given to them muſt bee kept, but wee may
for an advantage conceale our purpoſes from them, and by ſhewes deceive
them, if wee can, it being alike lawfull in a juſt warre to overcome by open
Auguſt. ſi quis warre, or by ſecret ſtratagems of Warre, as *Auguſtine* hath it, for this is no
bellum juſtum vicious diſſimulation, but military policy and commended in this place as
ſuſceperit, utrum taught by God. *Ferus* ſaith, that God taught them thus to proceed, that they
aperta pugna might no more truſt in their own ſtrength, as they had done, and that the
vincat, an ex Enemies ſeeing them not onely to have ſtrength, but policy alſo in making
inſidiis, non refert ad juſtitiã. warre, might bee the more terrifyed. And juſt war, hee ſaith, is that which
Ferus. is made at Gods command, or to recover things unjuſtly taken away, and detained,
or for great injuries offered. Other warres made out of covetouſneſſe
to get more ample dominion or riches, or for vain-glory, are rather to bee called
Bonfrerius. robberies. *Bonfrerius* moveth and anſwereth another queſtion upon the
firſt words, *Take all the people and goe up againſt* Ai, why all the people muſt
goe up againſt ſo ſmall a City, hereof the moſt probable reaſon was, partly
that all their mindes before languiſhing, might bee erected with comfort
through this victory, and partly that all having abſtained from the ſpoiles of
V. 3,4. *Jericho* might have part in this prey. According to the Lords direction, *Joſhua*
V. 9. proceedeth with all the men of warre, and out of them chooſeth 30000 to
goe by night, and to lye in ambuſh on the Weſt ſide, behinde the City, *v.* 9. telling
them that hee with all the Army would come before the City, and by fai-

ning

V. 12. *Qu.*

R. Solomon. *Calvin, Maſius.*

Scholaſt. Hiſt. *Lyra.*

ning a flight, draw the people of *Ai* out of the City, and then they ſhould ariſe and come into the City and ſet it on fire. And *v.* 12. hee is ſaid to lay 5000 in ambuſh on the weſt ſide, &c. hereupon a queſtion is made, whether two ambuſhes were laid, as it ſeemeth by the words, one of 30000, and another of 5000? *R. Solomon* ſaith, there were two. *Calvin* and *Maſius*, that there was but one, of 5000 onely; that Company of 30000 being the Army appointed to aſſault the City. *Comeſtor*, and *Lyra*, and others, that 30000 were ſent at the firſt to lye in ambuſh, but becauſe ſo many could not bee hidden, 25000 returned, and 5000 onely remained; and this ſaith *Lyra*, is the common tenet of our Expoſitors. And it is not improbable, becauſe they are expreſſely ſaid to have been ſet in the ſame place; and the number of 5000 was ſufficient. Yet if it bee held that there were two Companies ſet, the Hiſtory agreeth, and it may bee conceived that the laſt ambuſh was ſet to meet with ſuch as ſhould flee, when the firſt entred the City, that none might eſcape. The ſecond is directly againſt the Text, which ſaith, *Joſhua with all the men of Warre went up againſt the City*, therefore not 30000 onely. In that ſuch a multitude could paſſe and not be perceived by the noiſe of their motion, although in the night, was a point of Gods ſingular providence, making the men of *Ai* ſo ſecure, as not to ſet any ſcouts to eſpy them.

V. 14, 15, 16. &c.

V. 18.

Calvin.

V. 26.

All things being thus ordered, the King of *Ai* with all his men commeth out againſt Iſrael, who fled, and by flying, draw all the men out of the City to purſue them; the ambuſh then entreth at a ſigne given by *Joſhua* by ſtretching out his Speare, and burneth the City, then they that fled, returned and gat the Victory; the King being taken alive, and hanged till evening, and all both men, women, and children being deſtroyed, &c. In that God biddeth *Joſhua* to ſtretch out his ſpeare, ſaying, that hee would now give the City into his hands. *Calvin* gathereth, that it was a matter of great difficulty to winne this City, either becauſe the Iſraelites were yet fearfull, or the City ſo ſtrongly fenced, and therefore God appointeth the ſtretching out of *Joſhua* his ſpeare for a ſigne of his help, that they might not doubt, but fight confidently, and the ſpeare held up towards *Ai*, was as a ſign of triumph, as if the victory were already gotten, ſo certainly did the Lord by this ſigne or ſymbole aſſure him thereof, for which cauſe he continued ſtretching it out, till all were ſubdued. But that the ſtretching out of this ſpeare was a ſigne to the men lying in ambuſh to ariſe and take the City, he denyeth, becauſe it could not bee ſeene ſo farre off, eſpecially *Joſhua* being in a valley; whereas they are noted then to ariſe, this was, becauſe by the clamour and noiſe made, they now perceived that the former propounded ſtratagem had taken effect; thus *Calvin*; who is alſo ſeconded by ſome others, who ſay, that the ſounding of the Trumpets, was a ſigne to the ambuſh to ariſe, and not *Joſhua* his ſpeare which could not be ſeen by them ſo farre off, and God alſo, who ſpake to *Joſhua* to hold out his ſpeare, could at the ſame time bring them of the ambuſh by a Divine inſtinct out of their lurking place into the City. And that the holding out of this ſpeare appointed by God was the cauſe, when the Iſraelites fought, of their getting the victory over the men of *Ai*, God ſecretly working therewith by his almighty power, as by the hands of *Moſes* lifted up againſt *Amalek*. And therefore it is noted that theſe words, *Into thy hand I have given it*, may otherwiſe be rendred, by thy hand *I have given it*, that is, not fighting, but holding up thy ſpeare. Moreover, no ſuch ſigne being formerly given to the men laid in ambuſh, how could they know it? and if it had been held out for a ſigne to them when they had taken the City, he would not certainly have held it out ſtill as hee did, *v.* 26. yet *Ioſephus*, *Lyranus*, *Theodoret*, and *Toſtatus* will have the holding out of this ſpeare to be for a ſign to the ambuſh; and as *Lyra* hath it, ſome Banner to bee put upon the top of it, that might be ſeen. But I reſt in the former as moſt probable, although the Rabbins are for this alſo. The word כידון rendred a ſpeare, is ſometime uſed for a ſhield, and ſometime for a ſpeare or javelin, and for a ſpeare it is moſt commonly taken in this place, as by the Chaldee and Septuagint, but by the Vulgar Latine for a ſhield, yet

Exod 17.

Ioſeph. Theod. *Lyra.*

even *Jerome* rendreth the ſame word, a ſpeare, *Job* 41. 20. and here both *Arias Montanus*, *Pagninus*, and *Tigurini interpretes*, and a ſpeare was fitteſt to be lifted up in the view of all about it, and not a ſhield; unleſſe as *Lyra* hath it, a ſhield were put upon the top of a ſpeare or pole, that it might be ſeen. But the words uſed to *Joſhua*, intimate no ſuch thing, but onely a ſtretching out of that in his hand towards *Ai* to deſtroy it. V.17. The people drawne out upon the feigned flight of the Iſraelites to purſue after them, are ſaid to be not onely all the men of *Ai*, but of *Bethel* alſo; but it may bee doubted how this could bee, the ambuſh lying between *Bethel* and *Ai*? *Anſw.* It is moſt probable, that the men of *Bethel* were before this come into *Ai* to helpe to defend it, as being under the King of *Ai*, and ſo it is not meant that they came now out of *Bethel* to purſue, but out of *Ai*, being before ſet there in a readineſſe when the Enemy ſhould come. And whereas all are ſaid to have come out, and that a man was not left in *Bethel* or *Ai*, it is to bee underſtood of ſuch as were able to beare armes: for all the weaker ſort were ſlaine afterwards in the City, *v.* 24.

V. 19. *They entred into the City and tooke it, and haſted, and ſet it on fire.* This is not to be underſtood of all the City, but the north part onely, which the enemies ſeeing, might quaile in their courage, and the Iſraelites ſeeing, might be incouraged. For *Ai* was all burnt, *v.* 28. and the ſpoiles were firſt taken, *v.* 27. after the deſtruction of all the people, which could not have been if much of the City had been burnt before. They ſet on fire then ſome houſe onely that ſtood moſt fit to ſhew by the flame, or ſmoke thereof, their taking of the City, and ſo went out on the back of their enemies to fight againſt them, ſome happily being left to carry out and preſerve the ſtuffe and goods therein from burning.

V. 20. The men of *Ai* ſeeing the ſmoke, had no power to flee any way, which happened through their ſudden great amazement.

V. 25. *Maſius.* *Toſtatus.* All the men and women of *Ai* now ſmitten were 12000, which was the whole company in all that City, whereby the ſmalneſſe of it appeareth. *Maſius* will have the men of *Bethel* alſo to be numbred amongſt them; but *Toſtatus* that the people of *Ai* onely fell, and they eſcaped; but this laſt is improbable, ſeeing that in the warre they were mixed together, and ſo fell together, or elſe more would have been ſpoken of *Bethel* afterwards, which is not; ſo that it is moſt likely that they all periſhed together, and are all called the people of *Ai*, when they are ſummed up, becauſe under the ſame King.

V. 28. *And* Joſhua *burnt* Ai, *and made it an heap for ever, &c.* This ſeemeth not to have been ſo, for *Ezra* 2.28. wee read of the men of *Bethel*, and *Ai*, and *Nehem.* 7.32. Wherefore it is to be underſtood that it remained deſolate a long time; and his meaning was, that it ſhould ſo continue alwayes, as J*ericho*, but as that City was built againe many yeares after; ſo it ſeemeth that *Ai* was rebuilt alſo.

V. 29. *And the* **King** *of* Ai *bee hanged on a tree till eventide, &c.* Becauſe the King was the chiefe in fighting againſt the people of God; hee hath a more ſhamefull death then any of his ſubjects, being firſt hanged and then taken downe, and ſtones caſt upon him unto a great heape at the entring of the gate, as *Achan* in the valley of *Achor*. Hee and his ſubjects had put the children of Iſrael to ignominy by their overthrow, to the imboldening of the *Canaanites* againſt them, therfore now he is thus ignominiouſly dealt withall, that it being ſpoken of amongſt the *Canaanites*, they might bee terrified, as indeed they were, *Joſh.* 9. 3. and *Ch.* 10.1. But his body is not ſuffered to hang any longer then till even, according to the law, *Deut.* 21. 23.

The **Myſterie.** *Ferus.* Myſtically, ſaith *Ferus*, by J*oſhua* his fighting againſt *Ai*, we may underſtand Jeſus his fighting againſt the Devill, for hee aſſaulteth him by open Warre, when as he caſts Devills out of the poſſeſſed, and cloſely hee laid an ambuſh againſt him and his kingdome, when hee fled from the Jewes perſecuting him, and fled into *Egypt*, and ſuffered himſelfe to bee taken and crucified, but his Deity that lay hid, returned upon him, and deſtroyed all his power, and his whole City of the wicked world ſhall bee by him adjudged to bee burnt with fire. The world indeed is ſecure, and goeth on in fighting againſt his Saints, even till the judgement commeth, but then they ſhall ſee the ſmoke of their torment aſcending, but none of them ſhall eſcape, or have any power to flee away, becauſe as this City, ſo the world their City, ſhall be ſuddenly ſet on fire, when they promiſe to themſelves moſt proſperity and peace.

V. 30.

Then Joſhua *built an Altar, &c in Mount Ebal, as* Moſes *the ſervant of the Lord commanded, &c.* Mount *Ebal* was over againſt *Gilgal, Deut.* 11.30. wherefore *Joſhua* now went back againe from *Ai* 4 miles to build an Altar there, ſo *H. Bunting*, Patriarchs travailes. Of the charge hereabout given by *Moſes*, ſee *Deut.* 11.29. and *Deut.* 27. at large, where all things concerning this paſſage have been already explained. Onely whereas *Joſhua* may ſeeme not to have done altogether according to the direction of *Moſes*, becauſe hee appointed the Levites to pronounce the curſes, and generally the Prieſts were to bleſſe the people, but *Joſhua* is ſaid here to have bleſſed them, and to have read the curſes: *Lyra* and others anſwer well, that *Joſhua* did it by the Miniſtery of the Levites. This building of an Altar and ſacrificing at this time, was for thankſgiving for the former victories, and to conſecrate the Land now entred upon, unto the Lord.

Deut. 27. 14.
Numb. 6. 23.
V. 33, 34.

CHAP. IX.

V. 1, 2.

AND it came to paſſe, when all the Kings on this ſide Jordan, *in the hills and the valleys, &c. heard thereof, they gathered themſelves together, &c.* In this chapter the divers effects of the preceding judgements are ſet forth in divers peoples, ſome hearing of them, harden themſelves, and come to fight againſt *Joſhua*, others come and ſubject themſelves to the Lord, but they are deſtroyed, theſe preſerved. And ſo it falleth out ſtill, ſome are made worſe by hearing, and ſome yeeld, the one ſort to their certaine perdition, the other to their ſalvation. It is ſtrange that all ſhould not bee made to yeeld, hearing of ſuch an unreſiſtable power, againſt which there was no ſtriving. But their eyes were blinded, and their hearts hardened by a juſt judgement, this being in them the forerunner of ruine, and ſo likewiſe it is in all others, both Princes and common people. *Calvin* here obſerveth the ſingular providence of God in holding theſe great Forces hitherto from comming againſt Iſrael, and that they ſent no ſuccours to *Jericho*, or to *Ai*, for which they had time enough, ſince their arriving in that land: but herein hee ſhewed great favour to his people, not being yet ſo couragious till they had gotten heart, and ſuch is his providence over his Church in diſſipating oftentime the great Forces of their enemies, and infatuating their counſells, that his ſervants may bee the better able to reſiſt them, and leſſe indangered by them. *In the hills and the valleys*, this land was full of hills, eſpecially where the lot of *Judah* lay, *Deut.* 1. 24. *Judg.* 1. 19. *And by the coaſt of the great Sea*, that is, the Mediterranean ſea, which was on the Weſt, where the *Zidonians, Tyrians*, and *Phenicians* dwelt, being of the *Canaanite* kind, and the *Philiſtims*, *over againſt Lebanon*, which was on the North, ſo that here is deſcribed a generall uniting of their forces all over the Land to come againſt *Joſhua*; but how, and in what order this was done, is further declared, *Chap.* 10.1. *Ch.* 11.1.

Note.
Note.
Calvin.

V. 3.

And when the inhabitants of Gibeon *heard what* Joſhua *had done to* Jericho, *and* Ai, *they did worke wilily, and made as if they had been Ambaſſadors, &c. Gibeon*, ſaith one, was 12 miles from *Gilgal*, where *Joſhua* now was, and 4 miles from *Jeruſalem*, it was a great City, *Ch.* 10.2. and ſeated upon an hill from whence it had the name, for *Gibeah*, or *Gibeon* ſignifieth a curled hill. It was within the lot of the tribe of *Benjamin*, *Ch.* 18.25. and was given to the Prieſts, *Ch.* 21.17. it ſtood upon the hill *Siloe*, ſaith *Borchardus* and *Adricomius*, ſo that all the memorable things ſaid to have been done in *Shilo*, were done in this City, here the Tabernacle continued a long time, and here *Saul* was made King, &c. In the *Gibeonites* the wonderfull mercy of God appeared even towards ſome that were condemned to die, ſaith *Ferus*, ſo that ſome, even in Countreys that are

H. Bunt. Patriarchs Trav.
Borchard.
Adricomius.
Ferus.

moſt wicked, are made veſſels of mercy, as *Rahab* alſo before in *Jericho*. And he
doubteth no[illegible]t they were brought by the Spirit of God to ſubmit them-
ſelves to *Ioſhua*. And whereas they lyed to ſave themſelves, hee ſaith, that be-
ing Gentiles, this was eaſily forgiven them. *Calvin* both derideth the device
Calvin. of the *Gibeonites*, as needleſſe and vain, to come in this diſſembling man-
ner: needleſſe, becauſe the Iſraelites, before that they aſſaulted any City, were
to offer conditions of peace, and vain, becauſe it could not bee thought that
Ioſhua could by ſuch poore meanes bee deceived, becauſe they had mouldy
bread, &c. to beleeve, that they came from afarre, becauſe they might have
ſuch things, although not by accident in a long journey, and the device ha-
ving taken effect, the Oath obtained was fruſtrate, becauſe made to a people
that had no being in the world, but as it were, to a *Phantaſma*. But it was
Deut.20 15. 16. onely to Cities afarre off, and not to any of the *Canaanites*, that conditions
of peace ſhould bee offered: and their caſe being deſperate, it was not vain
for them to uſe the pooreſt meanes of eſcape, referring the ſucceſſe to God, and
becauſe this policy ſprung from the fear and terrour of the Lord, hee made
it ſucceſſefull for their preſervation, when all others were deſtroyed. And
they beleeved that *Ioſhua* made ſuch conſcience of an Oath, that being once
taken, hee durſt not breake it, although taken to them under the name of farre
dwellers, ſeeing they were the men, to whom hee was bound. Again, *Calvin*
condemneth *Joſhua* for his credulity, when as hee might eaſily divers wayes
have found out the deceit, and for his groſſe neglect of Gods Ordinance, in
that before hee gave them any reſolution, hee went not to the High Prieſt,
with the *Vrim* and *Thummim*, to enquire of him what hee ſhould doe. This
Lyra. laſt indeed is ſpoken of by way of taxation, *v.* 14. but *Lyra* ſaith, that the
Gibeonites came thus to ſubmit themſelves, not onely through fear, but in
Faith, as hee gathered from theſe words, *v.* 9. *In the name of the Lord thy God
are wee come*, that is, to bee joyned with his people, and to learn how to wor-
ſhip and ſerve him aright. So likewiſe *Ferus*, they knew that all in that Coun-
Ferus. try were adjudged to dye, yet they againſt hope beleeved, that thus ſeeking
peace, and ſubmitting themſelves, they ſhould eſcape with their lives, and ther-
fore happily if *Joſhua* had conſulted with the Oracle, the like reſolution
ſhould have been given, ſeeing God rejecteth none that humbly ſeeke unto him
for mercy, and hee confirmed what was now done, when for their blood
unjuſtly ſhed in blinde zeal by *Saul*, hee ſent a famine, and declared this to
bee the cauſe, 2 *Sam.* 21. And therefore God now wrought ſo for them, that
they being brought by his fear and Faith ſhould not periſh, and ſo the teme-
rity and imprudence of *Joſhua* was the more excuſable, this thing being no-
ted *Ch.* 11. 19. to have come of the Lord. Whereas the Gibeonites are ſaid
there to bee a remnant of the Amorites, but *Joſh.* 11. 19. of the Hivites; the
word Amorites is to bee underſtood at large for all the people of *Canaan*, being
of divers ſorts, and ſo the *Hivites* were comprehended under it.

Two queſtions here offer themſelves; 1 How *Joſhua* could lawfully ſave
Deut.20.16,17 theſe *Hivites* alive, ſeeing the charge given by God was utterly to deſtroy them
all? 2 Whether *Joſhua* were bound by his Oath, to which hee was by them
drawn through fraud, to ſave them? To the firſt it is anſwered, that it was
not unlawfull to ſave ſuch as ſubmitted themſelves, and yeelded to become pro-
Qu. 1. ſelytes, as *Rahab* and her houſe, and theſe *Gibeonites* did: for the charge of de-
ſtroying all was doubtleſſe to bee underſtood with this condition, except in
ſome extraordinary caſe, when any of them ſhould voluntarily yeeld from
their poſſeſſions and religion, and bee at their diſpoſing, which caſe God fore-
Ch.11.19. ſaw would bee very rare, for by his ſpirituall judgement hee hardned all o-
thers, that none yeelded, that hee might bring their deſerved puniſhments
upon them. For the reaſon why the Lord would not have them to ſave any
Exod. 23.22. alive, was, leſt the children of Iſrael ſhould bee intangled with Idolatry by
their meanes, but when any ſhewed themſelves to bee taken with the fear of
God, and ready to turn from this wickedneſſe, there was not in preſerving
them the like danger, and this was the caſe of the *Gibeonites*. Yet I doe not

think, that if they had come directly to ſue for mercy, they ſhould have been ſaved, but the tye of an oath concurring. For the ſecond queſtion, divers hold diverſly: ***Auguſtine***, ***Toſtatus***, ***Maſius***, ***Magallianus***, &c. That *Joſhua* was not bound by this oath, as alſo *Calvin*; of whom before their reaſons, 1 Becauſe the oath was made about a thing unlawfull, and contrary to the expreſſe charge of the Lord. 2 Becauſe the Oath was no more in effect, but if yee bee ſuch farre dwellers, as yee ſay, yee ſhall live; yet the Oath was kept, both becauſe they took themſelves to bee bound hereby, *viz*. *Joſhua* and the Princes, and it was afterwards allowed by the Lord. The firſt of theſe reaſons falleth by that, which hath been already ſaid: and the ſecond, becauſe although *Joſhua* being deceived took them to bee farre dwellers, yet this condition was not expreſſed in the oath, but it was made to them there preſent, and therefore hereby *Joſhua* was bound unto them, whatſoever they were, as a man that marryeth a woman, which ſaith ſhee is *Engliſh*, although ſhee bee *French*, is bound to her, and hee that promiſeth money to a *Spaniard*, who to draw him to it, affirmeth himſelf to bee an *Engliſh* man. And that they were bound by this Oath appeareth both becauſe *Joſhua*, who had the ſpirit of God, took himſelf and them to bee bound hereby, and God afterwards ſhewed, that it was an Oath that bound, when hee ſent a judgement upon the Land for *Sauls* breaking of it. Wherefore others hold better, that it was a validous oath, as ***Ambroſius***, ***Lyra***, ***Dioniſius. Carthuſ.*** ***Gratianus***. If it bee demanded then, whether an Oath touching a thing unlawfull bindeth? It is anſwered no, by no meanes, for when *David* had ſworn to deſtroy *Nabal*, having met with *Abigail*, hee repented and did it not. Wherefore to ſpare any of this Country was not abſolutely unlawfull, whatſoever the caſe ſhould be, but generally. In this caſe *Joſhua* knew, that it would bee more pleaſing to God to ſpare then to kill, 1 Becauſe God is more inclining to mercy to ſuch as ask mercy, then to judgement, although his ſentence bee paſt for judgement, as in the caſe of the *Ninevites*. 2. For the avoiding of ſcandall after this Oath made; for if *Joſhua* had not kept it, the Nations round about would have thought vilely of Iſrael, as not regarding an Oath, and ſo that their God cared not, whether Oathes taken were kept or not. If it bee ſaid, this was an incouragement to others to deceive. *Anſw*. It was not for their deceit, that they were ſaved, but becauſe they feared God, and for other reaſons already rendred, thus *Hugo*.

Qu. 2.
Auguſt. qu. 13. *Joſh Toſtat. Maſius.*

Ambroſ offic. li. 3. *c.* 10. *Lyra, Gratian. qu.* 22. *c.* 4.
1 Sam. 25.
Hugo Cardin.

V. 14. *And the men took of their victuals*, this is thought by ſome to have been done to eate thereof, and in eating to make a Covenant, as the manner hath in ſome places been, but it is more probable, that they onely took and beheld, and ſmelt unto them, to ſee whether they were indeed ſo old or no, uſing no other means of tryall, either by conſulting with the Lord, or queſtioning with *Rahab* about them, or obſerving their manner of ſpeech, as they might have done.

V. 23. *Joſhua* and the Princes having ſworn unto them here, within three dayes, that they had deceived them, wherefore hee called them, and accurſeth them to ſervitude, and to bee hewers of wood and drawers of water for all the Congregation. When the Iſraelites came to their Cities, the Princes could hardly keep them from ſmiting the *Gibeonites*, *v.* 17, 18. but they were pacified by telling them, that they ſhould all bee their ſervants. If it bee demanded, how juſtly they could after the oath, bee condemned to ſervitude? It is commonly anſwered, that the League barred not *Joſhua* from this, for they offered themſelves, as ſervants, *v.* 11. Their Land and Houſes then, might notwithſtanding bee taken from them, and all their poſſeſſions, their lives onely being ſpared, and they might bee put to any ſervice appointed them. And if the Oath had been taken otherwiſe, it had been unlawfull, becauſe that whole Land was given to the children of Iſrael for an inheritance. And accordingly their Cities were given *Gibeon*, *Chaphira*, *Beeroth* to *Benjamin*, Joſh. 18. and *Chireathiearim* to *Judah*, Joſh. 21. and theſe are ſaid to bee their Cities, *v.* 17. And this ſentence of being ſervants was juſt for their former ſins

Qu.

and the fraud now uſed. *Calvin* ſaith that the oath was kept but in part, their lives being ſpared, but their liberty which was dearer then life, being for ever taken from them, that they might have little benefit by their fraud, and mockage, yet they quietly ſubmitted themſelves, there being no remedy. But it is plain by that, which hath been already ſaid, that the Oath, was not broken in any part, neither durſt *Joſhua* certainly have done againſt it in any thing, for fear of Gods wrath, before whom an Oath is moſt ſacred. But

Qu. what was their ſervice? *Anſw.* *Joſhua* ſaith, *None of you ſhall bee freed from being bondmen, and hewers of wood and drawers of water, for the houſe of my God*, thus explaining that *v.* 21. *they ſhall bee hewers of wood, and drawers of water to all the Congregation.* For hereby it was not meant that they ſhould bee ſervants to particular men to doe common works, but to the Tabernacle, providing and bringing wood for the ſacrifices, by all the congregation there offered, and water to waſh the Prieſts and ſacrifices, and to ſeeth the fleſh brought thither, and whatſoever ſervile work elſe they ſhould bee put unto about the Tabernacle and Temple, when that was built, as cutting and ſawing ſtone, &c. ſo that their bondage was to the Levites, to ſerve under them continually. Wherefore the ſtrangers appointed by *Solomon* to doe theſe works about the Temple, 2 *Chron.* 2. 17, 18. being 153600 were moſt probably a great part of them Gibeonites. Whereas at the end of this Chapter, *v.* 27. it is ſaid, they ſhould bee hewers of wood and drawers of water for all the Congregation, and for the Altar of the Lord, the laſt words ſerve to explaine the former, herein, they ſhould ſerve all the Congregation by doing thoſe publick works, which concerned all. And becauſe their ſervice was about the Temple, they are ſpoken of amongſt the Levites, Porters and ſingers, by the name of *Nethinims*, *Ezra* 7. 24. which by the Kings Decree were made free from toll and tribute, the word *Nethinim* comming of *Nathan*, to give, which word is uſed here, *v.* 27. *Joſhua gave them, &c.* for theſe were the men given for this ſervice; and of this name wee read again, *Ezra* 2. 58. *Nehem.* 7. 60. and that they could not ſhew their Genealogies to bee of the children of Iſrael, whereas *Joſhua* doth not

Calvin. onely condemn them to ſervitude, but ſaith that they were accurſed, it implyeth nothing elſe here, as *Calvin* noteth, but this temporall judgement upon their perſons, as contrariwiſe it was a bleſſing to bee free, and to inherit in that Land, or as *Junius*, yee are accurſed, that is, yee are of the people who are accurſed, and appointed to deſtruction, ſo that if your lives bee ſpared, yee may think your ſelves well dealt withall, though yee bee made ſervants.

Qu. If it bee demanded how they were maintained, and how ſo many could bee placed for habitation and ſervice about the Tabernacle onely, ſeeing they were foure Cities? It is anſwered, that all were not continually at all times imployed at once, but onely ſo many as were neceſſary, one company comming to ſerve after another by courſe, as the Prieſts growing numerous were diſtributed in *Davids* time into 24 courſes. For their habitations, they might have them ſparſedly amongſt the children of Iſrael, that dwelt near about the Tabernacle, and their maintenance, when they ſerved, muſt needs come from the Temple, out of the contributions of all the Congregation, or out of the Levites meanes, to whom they immediately miniſtred, and amongſt whom it ſeemeth that they dwelt, *Ezr.* 2. 70. and ſome of them in Ophel, *Nehem.* 11. 21.

Ferus. Wherefore *Ferus* was miſtaken in writing, that when *Joſhua* might juſtly have taken away theſe foure Cities of the Gibeonites, and the ſpoile of them, yet hee did none of theſe things for his Oathes ſake; for although hee took not happily their goods, yet their Cities were taken, as was before ſhewed.

The Myſtery. Myſtically the combining of all the Kings againſt *Joſhua*, ſhewed the ſeeking of the Kings of the Earth, by a joynt conſent to overthrow the Goſpel of Jeſus, by ſtirring up moſt hot perſecutions againſt Chriſtians: but as Iſrael is increaſed even at this time by the acceſſion of many of that Land unto them, and all their combining againſt *Joſhua* was vain; ſo the more Chriſtians were perſecuted, the more they increaſed, gaining ſome in thoſe tyrants Countries, and all their attempts againſt Jeſus and his Goſpel are fruſtrated, for they

fall at length before him, and hee by his people poſſeſſeth their lands. Thus
Origen, who alſo thinketh, that by the Gibeonites were figured out ſome that *Origen.*
live in the Church, and are kinde and ſerviceable to the Saints of God, but
they have old garments, and ſhooes, &c. that is, live ſtill according to the old
man, theſe ſhall bee ſaved, but not without ſome note of diſgrace. But *Iſi-
dor*, better, they injoy a temporall life in the Church, but not eternall. But I *Iſidor.*
rather follow **Ferus**, who by the Gibeonites in their old cloathes comming to
Joſhua, underſtandeth penitent ſinners, that come to Jeſus, there is nothing *Ferus.*
in them to commend them, but vileneſſe by reaſon of ſin, yet hee ſaveth them,
and onely impoſeth the croſſe upon them, which they muſt bear and ſerve in
the houſe of God, this is called a curſe, but is turned to the faithfull into a
bleſſing, in which *Paul* gloryed above all things: Thus hee upon *Chap* 9. Gal. 6. 14.
but upon *Ch.* 10 hee maketh them a figure of ſuch as living in the Church, yet
continue in their old ſins, they ſerve others but neglect themſelves: Theſe
are permitted to live, but are not taken into the ſociety of the faithfull as
Rahab was: Theſe are moſt miſerable, labouring onely for things temporall,
but loſing the eternall.

CHAP. X.

IN this Chapter *Adonizedek* King of *Jeruſalem*, having heard that *Gibeon* had
made peace with *Joſhua*, and that *Jericho* and *Ai* were deſtroyed, hee feared V. 1, 2.
greatly, and ſent to call *Hoham King of Hebron*, *Piram King of Jarmoth, and
Japhin King of Lachiſh, and Debir King of Eglon*, to goe with him againſt *Gi- V. 3.
beon*, which they did. But the Gibeonites ſend to call *Joſhua* from *Gilgal* to V. 5.
their ſuccour, who haſteneth thither, and is incouraged by the Lord, promi-
ſing to deliver them into his hands, and ſo he ſmote them and chaſed them, and V. 8, 9, 10, 11.
the Lord caſt hailſtones upon them fleeing, whereby more periſhed then by
the ſword. *Adonizedek* ſignifieth the Lord of righteouſneſſe, as *Melchizedek*,
Gen. 14. King of Righteouſneſſe. This is thought by ſome to have been the
common Title of the Kings of that City, as *Pharaoh* of the Kings of *Egypt*; *Comeſtor Hyrcanus, &c.*
Abimelech of the *Philiſtims*; and *Cæſar* of the *Roman* Emperours. Which if it
were ſo, the preſent King was much degenerated from the vertues of his An-
ceſtours, having nothing in him but the bare Title, which yet hee gloryed in
as a Title of honour, as the Kings of *Spain* in the Title of Catholick; and
the *French* Kings of *Chriſtianiſſimi*. It was ſaid *Ch.* 9. 1. that all the Kings
about combined themſelves againſt *Joſhua*, now the Hiſtory proceedeth to *Calvin.*
ſhew how this was done. 1 By the inſtigation of the King of *Jeruſalem*, as
being neareſt the danger, theſe foure Kings are called together; firſt, to take
revenge upon the Gibeonites as Traitours to their Countrey, and hereby ter-
rour being ſtricken into others, to proceed with the more courage againſt Iſ-
rael, as *Calvin* noteth. 2 Their overthrow being heard of, by the inſtigation
of Jabin King of *Hazor*; all the reſt of the Kings were gathered together
from all parts, *Ch.* 11. 1, 2, 3. And God ſuffered theſe five Kings firſt to come
againſt *Gibeon*, that being the ſecond time delivered out of danger, they might
the more willingly bear the yoke impoſed upon them. This is by **Ferus** well
turned into this Morall; So ſoon as any ſubmit themſelves to God and to his *Ferus. Note.*
ſervice, they ſhall bee ſure to have Enemies, the devill and his inſtruments,
that will attempt their deſtruction, but let us not fear in this caſe, but ſeek 2 Tim. 3. 12.
for help of our *Joſhua*, *Jeſus*, who will undoubtedly ſave us. *v.* 2. **Gibeon** is
ſaid to have been *A great City, as one of the Royall Cities, and all the men thereof
to bee mighty*. That is, although it had no King, yet it was not inferiour to
a City that had a King. This is added, to ſhew that the forces of the Enemies *Note.*
were not a little impaired by the revolt of this people. In that no King yeelded
to *Joſhua*, but this people only, that had no King: **Ferus** noteth, that Kings, Pſal. 82.
who have no feare of God in them, are proud, and think their power to bee ſo
great, that none are able to withſtand it, no not God himſelf, as *Pharaoh*,

Sennacherib, and *Nebuchadnezzar*, but they ſhall fall like men. And herein The myſtery. was not obſcurely figured out the reſiſtance made by all Kings and Emperours at the firſt going out of the Goſpel, againſt Jeſus, was propheſied *Pſal.*2. for the common people onely ſubmitted themſelves, and ſuffered cruell perſecutions therefore, for the ſpace of 300 yeers.

Of the foure Cities under theſe foure Kings, wee ſhall read more afterwards, *Ch.*14. 15. they fell to the lot of *Judah*, and ſo were not farre off from *Jeruſalem.* Of *Lachiſh*, where that ſtood, ſee in this *Chap.* upon *v.*31. Of *Eglon*, *v.*34. And of *Hebron*, *v.*36.

Whereas the Enemies comming againſt *Gibeon*, is firſt ſet down, and then Calvin. their ſending to *Joſhua* for aid, *Calvin* thinketh that the order is inverted, and that they ſtayed not ſo long, before they ſent; but ſo ſoon as they heard of their preparations againſt them, which is not improbable. But whereas hee ſaith, that *Joſhua* was three dayes in comming to their ſuccour, it both ſeemeth contrary to the Text, which ſaith, that hee came ſuddenly, and went all night, *v.* 9. and againſt reaſon, ſeeing *Gilgal* was but 12 miles diſtant from *Gibeon*, as was ſhewed *Ch.*9.3. yet I hold with him, that *Joſhua* firſt conſulted with the Lord, as is intimated, *v.* 8. when God bade him not to fear, for this implyed his ſeeking to God for direction herein, that hee might erre no more, as formerly hee had done, when theſe Gibeonites firſt ſought unto him for peace; Yet *Auguſtine* ſaith, that God unconſulted, ſpake to him, intimating that if it had been his will that the Gibeonites ſhould not have been preſerved before, hee would have told *Joſhua* who they were, although hee asked him not.

V. 10. *And the Lord diſcomfitted them before Iſrael*, Hebr. ויהמם, in the Vulgar Latine, hee troubled them, and the word המה ſignifieth to trouble, from which it may bee derived, the affixt ם ſignifying them, but if the word them bee underſtood, it commeth of המם *Conterere*, but becauſe it is added, and *ſmote them with a great ſlaughter*: The firſt word may better bee underſtood of the feare and trouble cauſed amongſt them, by *Joſhua* his ſudden comming with his Army, God working herewith, that the Iſraelites might the more eaſily overcome them; for fear taketh away all courage to reſiſt. *And chaſed them along the way that goeth to* Bethoron. There were two *Bethorons*, the neather and the upper, both built by *Sherah*, the Daughter of *Ephraim* the Patriarch, 1 *Chron.*7.24. but they were not yet built: for how could ſhee come to build H.B. Patriarchs Travailes. there, before the Land was conquered, this place therefore was called *Bethoron*, as ſome think, by anticipation, or rather being now an obſcure Village and decayed, but called by this name, ſhee inlarged and new built it, the ſame name being ſtill retained. It was eight miles from Jeruſalem, Northweſt, not farre from the Caſtle of *Emmaus* the upper, 16 miles further towards the North. But if wee conſult with *Joſh.* 16. 5. wee ſhall finde that *Bethoron* the 2 Chron. 8.5. upper lay Eaſtward. Both theſe are ſaid again to have been built by *Solomon*, and fenced with walls and gates. See more of *Bethoron* the neather, *Joſh.* 16.3. And of the upper, *v.*5. *And ſmote them to* Azekah, *and to* Makkedah. *Azekah* was a City eight miles alſo from *Jeruſalem* Weſtward, and near this, ſtood the City *Makkedah*, both which fell afterwards to the lot of *Judah*, *Joſh.* 15. 35. 41. ſo that the Enemies fled, ſome one way and ſome another, to ſave V. 11. themſelves, but all in vain: for the Lord caſt down great ſtones upon them, as they went to *Bethoron*, and as they fled from thence to *Azekah*, and with theſe hailſtones more dyed then with the ſword. That theſe hailſtones were not ordinary, comming of naturall cauſes, but extraordinary and miraculous, appeareth both by the effect and the directing of them upon the heads of the Enemies, the Iſraelites eſcaping, who were ſo near unto them, even at their heeles, eagerly purſuing them, and killing them. *Joſephus* ſaith, that it thundered and lightened alſo, *Exod.*9.24. There was haile and fire mingled with it, ſent upon *Egypt* by the ſame divine power, at the word of *Moſes*. Alſo thunder and lightning is ſaid to have been ſent againſt the Enemies of *Marcus Aurelius*, a Roman Emperour, at the Prayers of a Chriſtian Legion in his

Army, when all the Army was ready to periſh for thirſt, and for their comfort a gracious raine. And thoſe hailſtones are ſaid to have been ſent at the prayer of *Joſhua*, *Eccleſ.* 46. 5, 6 of ſtrange ſtones falling out of the aire at ſundry times, ſome of iron, ſome of brick, ſome of chalke, and ſome fiery, write *Pliny, lib.* 2. *c.* 56. *Livy, lib.* 1. *Decad.* 1. and *lib.* 10. *Decad.* 3. and *Plutarch in Fabio.* But many ſuch relations are fabulous, this moſt true and certain.

Euſeb. Hiſt. lib. 5 *c.* 5. *Tertull. apol. c.* 5.

V. 12.

Then ſpake Joſhua *to the Lord, &c. and hee ſaid in the ſight of* Iſrael, *Sunne ſtand thou ſtill upon* Gibeon, *and thou Moon in the valley of* Aialon; *&c.* It may be thought, ſaith *Calvin*, that by *Joſhua* his ſpeaking to the Lord, is meant his ſpeaking before him; becauſe when a man prayeth to God, hee is not ſaid to ſpeake unto him, for this were too unreverent, but to pray or to call upon him; but by his ſpeaking here, is undoubtedly meant his praying to him, and hee is ſaid herein to ſpeake to the Lord, becauſe hee propounded what hee deſired of him power to doe; and after this being certified of his grant, hee ſpeaketh before Iſrael to the Sun to ſtand ſtill, nothing doubting, but that both Sun and Moone ſhould now obey his command. For if hee had not firſt ſought to the Lord, and been made privie to his will, it had been temerity in him thus boldly to ſpeake to the Sun and Moone before all men, and being able to effect nothing, it would have been to his great diſgrace. *Lyra* ſaith, hee ſpake to the Lord by thankſgiving for the favour already ſhewed, and then being confident, ſeeing God had given one ſigne out of the aerian Heaven, hee deſired another in the ſtarry Heaven. The Chaldee Paraphraſt, and the Rabbins ſpeake to the ſame effect with *Lyra*. But I rather ſubſcribe herein to *Calvin*; and *Auguſtine* acknowledgeth a wiſh and a prayer in this his ſpeaking to be implyed: and *Ferus* ſaith, it is as if hee had ſaid, I thanke thee O Lord that thou haſt already thus ſhewed thy power, I would to God that all the world might ſee thy power. When it is therefore ſaid, he ſpake to the Lord, the meaning is, that he ſpake ſecretly, praying in his heart for this thing, & then by faith believing it, in zeal for Gods glory, he ſaith before Iſrael, *Sun ſtand thou ſtil, &c* for whatſoever, ſaith our Lord, yee ſhall aske in faith it ſhall be done for you, & who ſo ſhall in faith ſay to this mountain be removed, it ſhall be done. The word rendred here, ſtand ſtil, is דום *dum*, be ſilent; but metaphorically it is put for move not, becauſe when a man is ſilent, he moveth not his tongue to ſpeak; and to ſhew that ſtanding ſtill is meant, the word is varyed, *v.* 13. into עמד *ſtood*, in ſpeaking of the Moone, that ſtood ſtill in *Aialon*; wherefore the Septuagint render it *ſtand*, and *Jerome, move not.* The Rabbins are over-bold here, to vent their one imaginations, ſaying, that the Sunne ſtood not ſtill, but moved with a very ſlow motion, that could not bee perceived; but the text ſaith, it ſtood, which was by a ſtrange and miraculous ſtay, the like to which was never heard of but onely in *Hezekiah* his time it went backward ten degrees upon the diall of *Ahaz* at the word of *Iſaiah*. But a queſtion is here moved, at what time of the day *Joſhua* ſpake thus? *Comeſtor* anſwereth, when hee ſaw the Sunne now ready to goe downe. *Lyranus* and *Serrarius*, when the Sun was now in the Meridionall point, becauſe it is ſaid, *v.* 13. that the Sun ſtood in the midſt of heaven: Unleſſe, ſaith *Lyra*, by the midſt of heaven wee may underſtand whatſoever is above the horizon. And ſo *Toſtatus* and *Magalianus* will have the midſt here to bee underſtood of any part of the heaven ſomewhat above the horizon. But *Bonfrerius* confuteth this, becauſe the word חצי *chetſi* here put for midſt, ſignifieth preciſely that part which hath two equall portions on either ſide thereof, although the word תוך upon which *Toſtatus* inſiſteth, bee of a more large ſignification. And yet going from this, hee determineth, that this was ſpoken ſoon after the Sun riſing, becauſe it was too hot at noone time to labour in the purſute of the enemies; and becauſe *Gibeon* was eaſtward from the place where *Joſhua* now was, ſeeing *Bethoron* & *Azekah* were weſt & ſouth from *Gibeon.* And for the taking away of that, which may ſeeme to make againſt his opinion, *viz.* the Suns ſtanding ſtill in the midſt of the heaven, he ſaith, that by the midſt may be underſtood the midſt betwixt the horizon and the verticall point, to which hee would have the Sun now to be come; and to confirme this, hee ſaith, that

Calvin.

Lyra.

Auguſt. lib. 22 *de Civit. c.* 8.
Ferus.

Iſai. 38. 8.

Qu.
Schol. Hiſtor.
Lyra. Serrarius

Toſtatus.
Magalianus.
Bonfrerius.

Euſeb. de locis Hebr.

that *Aialon* where the Moon ſtood, was weſtward in the tribe of *Dan*, *Joſh.* 19. 42. But *Euſebius* ſaith, it was eaſtward from *Bethel*, and the Author of the Book called the Patriarchs travailes, ſoutheaſt; but *Borchardus* and *Adricomius*, make it weſt and ſouth. The reaſon of this difference may bee, becauſe there were two *Aialons*; and this, as *Euſeb.* hath it, being but a little village, is not elſewhere named. That the Sun was not yet come to the noon point, is moſt improbable, becauſe ſo much had been done that day; and it is againſt reaſon, that *Joſhua* ſhould ſo ſoone deſire a ſtay of the courſe of the Sun, when as there was ſtill day enough to follow the chaſe; and the like may be ſaid againſt thoſe that hold it now to have been about noon. I reſt therefore in that of *Comeſtor*, the Sun was declining, and the Moone being at the full, riſing, and ſo the night comming on, which might hinder the purſuit, therefore *Joſhua* deſired this ſtay, that hee might have the more time to make a perfect victory, and obtained it. And it is not abſurd to hold, that the Sun being now declining, ſhould bee ſaid to bee in the midſt of heaven, ſeeing all the heaven appearing to our ſight above the horizon, is the midſt in regard of all thoſe parts hidden from us by the vaſt body of the earth. I determin then, that the Sun ſeemed now to ſtand over *Gibeon* weſtward, and the Moone eaſtward over *Aialon*, and here they were fixed an whole day more.

Qu.

But it is inquired here further, how long the day of this ſolſtice was? It is moſt commonly held to have been as long as the ſpace of time from the riſing of the Sunne, to the Sunne ſetting in thoſe parts, about the time of the ſummer ſolſtice, when the days be at the longeſt, for about that time was this battell fought, and that was much longer then the longeſt of our dayes, *viz.* about 18 houres.

Obj.

Whereas it is further added, *v.* 14. *There was no day like this neither before nor after it.* If the day in *Hezekiah* his time be objected, when the Sun went 10 degrees backward; for if each degree was an houre, that day was lengthened 20 houres. It is anſwered, happily the days were at that time of the year ſhorter, *viz.* but 8 houres, and if ſo, it was not ſo long a day as this. 2. The motion of the Sun might then bee much ſwifter then ordinary, and ſo notwithſtanding its going backward, the day little increaſed, to which I rather aſſent, becauſe no annotation is made, as here, of the extraordinary length of that day.

Turpin. de vita Caroli magni, c. 28.
Lib. 2. *de vitis patrum.*
Lib. 6.

Turpinus in the life of *Charles* the Great, ſaith, that one day was made as long as three, whilſt he was perſecuting his enemies. *Mutius* is ſaid, when hee went farre to viſit one being ſick, to have prayed, when hee ſaw the Sun ready to goe downe, that it might ſtand ſtill, and it ſtood till hee came to his journeys end; and the like is ſaid of *Beſſarion*. But theſe and the like may well bee ſuſpected to bee fabulous. *That the Lord hearkened to the voice of a man*; or it may bee rendred, *for the Lords hearing of the voice of a man*; that is, to doe ſuch a miracle, in ſtaying the two great lights of the world, contrary to the courſe of nature, for the like was never heard of before, nor after, neither hath any man ever deſired it, that we read of, but *Joſhua*, and therefore when the Sun went backward in *Hezekiahs* time, it was a ſigne voluntarily given by the Lord, and not deſired by him.

V. 13.

For the words inſerted, *v.* 13. *Is not this written in the booke of* Jaſher? Touching this booke, ſomething hath been ſaid already upon *Numb.* 21. 14. out of *Toſtatus*, affirming it and the book of the Warres of the Lord there ſpoken of to be one and the ſame.

Toſtatus.
Iunius.

Junius & *Tremelius* render it *liber recti*, according to the ſignification of the word *Jaſher*, expounding it of the book of Annals, which is loſt.

Calvin.
Deut. 32. 15.
Ch. 33. 26.
Lyra.

Calvin not much differing underſtandeth by the juſt, *Iſrael*, ſometime before called *Ieſhurun*, here *Iaſher*, holding it to have been a book ſetting forth the geſts of Iſrael that is not now extant. *Lyra* calling it *liber juſtorum*, reciteth the opinions of others, and rejecteth them; As 1. That it was a book never tranſlated, and ſo came not to us. 2. The book of the ſmall Prophets, becauſe *Hab.* 3. it is ſaid, that *the Sunne and Moone ſtood ſtill*; and then hee followeth the Hebrews, holding that it was the book of *Geneſis*, ſo called for the juſt ones, *Abraham*, *Iſaac*, and *Iacob* there written of, wherein *Chap.* 48. 19. *Iacob* in bleſſing *Ephraim*, ſaith, *a multitude of Nations ſhall come of thee*, therein pointing at *Ioſhua* that came of *Ephraim*. But all this, and whatſoever elſe can bee ſaid,

is

A. Maſius

is but a conjecturing about that which cannot certainly bee known. *Maſius* thinketh, that there was ſome Propheticall Book, like the *Apocalyps*, thus called, wherein theſe things were before ſpoken of; this book of *Jaſher*, is againe cited, 2 *Sam.* 1. 18. ſome think, that it was a book in Meeter, ſetting forth the moſt notable things in the ſacred hiſtory, becauſe in Hebrew, here are three ſentences that ſeem to bee Metricall. And ſo although it bee not now extant, yet wee have no want in the ſacred hiſtory, becauſe that was but a ſetting forth in Meeter of the ſame things which are here and there contained in the Bookes that wee have. To mee it ſeemeth to have been a Book of the annalls of Iſrael, begun happily in the time of *Moſes*, and continued in *Davids* time, &c.

The Myſtic. *Origen.*

Myſtically by the Suns ſtanding ſtill, that the day might bee prolonged by the meanes of *Ioſhua*, *Origen* underſtandeth the prolonging of the time to the end of the world at the requeſt of Jeſus, that the Nations might bee ſubdued unto him. For when the Goſpel was firſt preached, it is ſaid, this is the laſt time, but ask of mee, ſaith God to his Son, and I will give thee the Heathen for thine inheritance, &c. Pſal. 2. Whileſt then the fulneſſe of the Gentiles bee come in, hee asked and obtained a prolonging of the time, for ſtill the Sun ſhineth, light is in the world, and goeth not out. Onely let us make uſe of it, and bee ſubdued by this Jeſus to our Salvation, as the *Canaanites* were to *Joſhua* to their deſtruction.

V. 15. *Lyra.*

And Joſhua *returned and all Iſrael with him to the Campe to* Gilgal. This, ſaith *Lyra*, is put down here by anticipation, for *Joſhua* was yet encouraging his Souldiers to purſue his Enemies, and returned not till the Victory perfected, and many Cities taken, *v.* 43. till which time the Campe was at *Makkedah*, *v.* 21. The Septuagint, becauſe it ſeemeth to bee ſuperfluouſly ſet down here, leave it quite out. *Maſius* ſaith, hee returned, that is, prepared to return; but that cannot ſtand, becauſe they went on in the fight long after this. Others hold that this verſe crept in here by the fault of the Scribe. But there is no need, neither is it ſafe to grant that. The meaning is, hee returned with all Iſrael to *Gilgal*, but firſt, as followeth *v.* 16. hearing of the five Kings hid in a Cave, hee took order about them, and proſecuted his Victories to the full, and then returned thither, *v.* 43. To make this yet more plain, wee may thus conceive of the relation here made. 1 It is done briefly, the Sun ſtood ſtill till the people had avenged themſelves upon their enemies, after which, ſome Annotation being made upon that day, it is ſaid, *Joſhua returned, &c.* V. 13. 2 More largely, as if hee had ſaid, I have given you the briefe of the geſts of Iſrael, and *Joſhua* at that time againſt their Enemies, after which they returned to *Gilgal*, V. 14,15. now I will relate all things in order, before their return, *v.* 16,17,18. &c. And then finally hee telleth of his return, *v* 43. Here tidings are brought to *Joſhua*, that the five Kings were hid in a Cave at *Makkedah*, V. 16,17.&c then hee biddeth to ſtop them in with great ſtones, and to goe on in the purſuite of their men, which they did, and ſmote many of them, but ſome eſcaped into fenced Cities.

V. 21.

Then all the people returned to the Campe to Joſhua *at* Makkedah *in peace, none moved his tongue againſt any of the children of Iſrael.* This Cave was nigh unto *Makkedah*, not in the City, which was not yet taken, till *v.* 28. By rolling great ſtones to the mouth of it, they impriſoned the five Kings, that they might afterward bee brought forth to execution. Whereas they are ſaid to return to the Campe at *Makkedah*, it is to bee underſtood, that there was a pitcht Campe there, for that was at *Gilgal*, but here was the place appointed by *Joſhua* for them to return unto when they had done ſmiting their enemies, that they could come unto, that from thence they might proceed together againſt their Cities. And all the people of Iſrael are ſaid to have come hither againe in peace, to intimate that none of them was ſlain in this battail, ſo that it was rather a going out to kill men condemned and diſarmed, then a fighting againſt the Armed. And to ſhew a perfect Victory now obtained, all their Enemies in the way being deſtroyed, it is added, *None moved his tongue*, that

is, there was none left to attempt the leaſt hurt againſt any of Iſrael. A like
ſpeech to this is had, *Exod.* 11.7. *Jud.* 11.15.

V.22,23,24. J*oſhua* and all the Army being again at the Cave at *Makkedah*, the five Kings
are brought out, and the Captains put their feet upon their necks, and they
V.25,26. are ſlain and hanged upon five trees. J*oſhua* would have them to ſet their feet
upon theſe Kings necks, not out of inſolency, but in token of ſubjecting likewiſe
all their Enemies unto them, that they might bee the more courageous
Calvin. againſt the reſt. They triumphed thus, ſaith *Calvin*, over all the reſt, as if they
had been already ſubdued. This putting of their feet upon their necks may
ſeem to bee propheſied of *Deut.* 33.29. where the Septuagint have it, *Thou ſhalt*
aſcend upon their necks, and the Vulgar Latine, *Thou ſhalt tread upon their necks*,
but Hebr. it is *Upon their high places*, ſee Expoſ. Thus *Tamerlane*, but with
more pride, made *Bajazet* his footſtool, when hee took horſe, and J*uſtinian*
having recovered his *E*mpire again, from which hee had been put by *Tiberius*
Zonar. tom. 3. and *Leontius*, ſet his foot upon their necks, and having made them a publick
ſpectacle, cauſed their heads to bee cut off in hunting. Hee killed them,
Calvin. and then hanged them up, ſaith *Calvin*, for greater ignominy, that other Kings
of the Countrey being inraged at it, might come againſt him, and ſo bring deſtruction
upon themſelves the ſooner. For his commanding, that they ſhould
bee taken down at the Sun going down, ſee the like before, J*oſh.* 8 29. but
this is not ſo to bee underſtood, as if J*oſhua* ſtayed their taking down, but only
appointed it to bee thus done by ſome left for the purpoſe, for hee went the
ſame day and took *Makkedah*, and deſtroyed the people, and from thence to
V.28,29. *Libnah*, and ſerved it likewiſe, *v.* 28, 29. For on the ſecond day *Lachiſh* was
V.32. taken, *v.*32. and other Cities, from whence moſt probably this Army was
raiſed.

The Myſtery. Myſtically by the treading of theſe Kings under their feet, was ſet forth our
Origen. treading of our ſpiritual enemies, which, before Faith commeth, reign as Kings,
under our Feet; and accordingly the phraſe is uſed, *Rom.* 16.20. *God ſhall tread*
Satan under your feet. For this is done by the power of Jeſus, when ſin is mortified
Rom.6 12,14. in us, and doth not reign in our mortall bodies: to this effect *Origen*. And
morally the mightieſt of the wicked, ſhall bee moſt mightily tormented. *Libnah*
H. B. Patriarchs travailes. was a City within the lot of the Tribe of J*udah*, it fell to the Prieſts, *Ch.*
21.13. And lay between *Makkedah* and *Eglon*, 10 miles from J*eruſalem*, but
two from *Makkedah*, *Libnah* ſignifieth white Frankincenſe, whereof plenty
was found there, and from hence it is thought to have taken the name. Theſe
Cities were doubtleſſe fenced with walls and gates, wherefore it was no leſſe
miracle, that they were both in the latter part of a day ſubdued, then that the
Enemies were before deſtroyed with ſtones caſt upon them. J*oſhua* did but
come and Conquer, for God preſently opened the way, and took away all
power of reſiſtance, and the like is to bee held for the Cities here following,
all are ſaid to have been ſubdued at one time, for God fought for Iſrael, *v.*42.
they returned not to the Campe at *Gilgal*, till they had finiſhed all theſe expeditions.
Note. Morally the wicked, whoſe puniſhments are deferred, are in no better
caſe then they that are preſently cut off, but rather in a worſe; they are reſerved
for greater judgements, as theſe in fenced Cities, not onely to bee ſlain,
but to ſee the deſtruction of their wives and children, neither is any defence of
force to reſiſt, when God will judge.

Lachiſh the firſt City taken the ſecond day, was within the lot of J*udah* alſo,
*Ch.*15.39. and was eight miles from *Libnah*, and lay Northweſt; of both
V.33. theſe Cities, ſee 2 *King.* 19.8. Here *Horam*, the King of *Gezer* was alſo ſmiten
with his people, for hee came hither to help the King of *Lachiſh*.

V.34. From *Lachiſh*, J*oſhua* went to *Eglon*, and ſmote it the ſame day. This was alſo
in the lot of J*udah*, *Ch.*15:39. and was eight miles from *Lachiſh*, ſtanding
Southward from J*eruſalem*.

V.36. From *Eglon* they went to *Hebron* and ſmote it, and the King thereof: this
was done another day; it ſtood 16 miles from *Eglon*, and was alſo in the lot of
J*udah*, *Ch.*15.54. and was given to the Prieſts, *Ch.*21.11. of *Hebron* ſee before,
Gen. 13.18.

Here

Qu. 1.
Lyra.
Qu. 2.

Here two queſtions are moved; 1 How the King of *Hebron* could now bee ſaid to bee ſlain, ſeeing hee was one of the five Kings that were ſlain and hanged, *v.* 26? To this *Lyra* anſwereth well. It was another new King, either ſucceeding his Father, or preſently elected. 2 How it can bee juſtified, that *Joſhua* now ſmote it, and all the ſoules therein, when as *Ch.* 15. 14. *Caleb* is ſaid to have taken it, and likewiſe *Judg.* 1. 10. *Judah* is ſaid to have ſmiten it, after *Ioſhua* his death? *Anſw. Lyra* ſaith, that *Joſhua* took the nether *Hebron*, and *Caleb* the upper, held ſtill by Giants, the Sons of *Anak*, there being happily a Caſtle, which hee haſtening to other places would not ſtay to take. But this is both againſt the Text, hee left none remaining, but ſmote all the Cities thereof, and all the ſoules thereof, and againſt that, *Ch.* 11. 21. *Joſhua* cut off all the Anakims in *Hebron*, *Debir*, &c. and left none remaining, ſaving in the Philiſtims Countrey. It is therefore to bee held rather, that *Hebron* being ſubdued at this time, was repoſſeſſed again by *Anakims*, comming out of the Philiſtims Countrey, againſt whom *Caleb* fought. For it was not one work onely to ſubdue all thoſe Cities, but the Enemy entring into ſome of them again, cauſed more expeditions againſt the ſame.

V. 38.

From *Hebron Joſhua* and all Iſrael returned to *Debir*, and ſmote it likewiſe. This City lay Northweſt from *Hebron* about a mile, and it is alſo ſaid to have been taken by *Othniel*, *Joſh.* 15. 17. and *Judg.* 1. but that was likewiſe upon a repoſſeſſing of it again by the Enemies. It was alſo called *Kiriathſephar*, the City of Scribes, becauſe ſuch as ſtudied the Law dwelt there, and *Debir* commeth of *Daber*, *hath ſpoken*, it ſignifieth an Oracle. It ſtood in the lot of *Judah*, *Joſh.* 15. 49. and was a City of Prieſts and Levites.

V. 40.

So Joſhua *ſmote all the Country of the Hills, and of the South, of the Vales and of the Springs, and hee ſmote all their Kings, and deſtroyed all that breathed,* &c. Here for brevities ſake, other particulars being omitted, it is ſhewed in generall, what a large tract of ground *Joſhua* ran over, deſtroying all, before his return again to the Campe at *Gilgal*, wherefore *v.* 41. it is ſaid, all theſe Kings, and all their Land did *Joſhua* take at one time, that is, proſecuting his Victories begun from day to day, till that hee had fully ſubdued all that tract of ground which lay from *Kadeſh-Barnea* to *Gaza*, and from *Goſhen* to *Gibeon*, that is, from the South to the Weſt; for *Kadeſh-Barnea* lay Southward, being the limit of the lot of *Judah* that way, and *Gaza* of the Philiſtims, was the utmoſt limit of the land of *Canaan* Weſtward towards the Sea. *Goſhen* alſo was a large Countrey lying Southward. All this tract is thus deſcribed by *H. B.* It lay towards the South, bordering Eaſtward upon the dead Sea, South: upon *Kadeſh*, Weſt: upon *Gaza*, North: upon *Gibeon* and *Gilgal*, containing in circuit 156 miles. And becauſe thoſe parts were ſome Mountainous, ſome barren, through the parching heat of the Sun, ſome plain, and ſome watery, hee diſtributeth the parts conquered accordingly into foure. For towards the South, the Sun lying hot upon it parched the ground, and made it more barren. For Vales, and Springs, the vulgar Latine hath *Campeſtrem*, & *Aſedoth*; ſo likewiſe the Septuagint; But אשדות ſignifieth the flowings down of Waters, and therefore may well bee rendred Springs, and by the other word, all plain places are meant. By every thing that breathed, underſtand with *Lyra* all mankind, for the beaſts they were permitted to take for a prey, *Ch.* 11. 14. All this being done, *Joſhua and all Iſrael with him returned to the Campe at Gilgal*, *v.* 43. Thus they did becauſe here they had left, as in a place before ſubdued, their wives and children, for their ſafeguard, with ſome company doubtleſſe to keep the Campe.

Numb. 34. 4.
Joſh. 15. 3.
Joſh. 15. 51.

CHAP. XI.

V. 1, 2.

THE Enemies on the South being ſubdued, and their Cities taken, now is ſhewed, how thoſe on the North, and on all ſides from thence, Eaſt, Weſt, combined together againſt *Joſhua* by the inſtigation of *Jabin*, King of

Hazor, but with as ill ſucceſſe as the former five Kings, for they were all deſtroyed and their people, none being ſpared throughout all their Lands. *Ferus.* If this ſhall bee thought cruelty, ſaith *Ferus*, that ſo much blood ſhould bee ſhed, it is but as all ſinners, when they come to bee puniſhed, are ready to object that God is cruell towards them. But they truely were worthy of theſe ſevere proceedings; for when as *Nebuchadnezzar* was moved at one miracle to give glory to God, they were nothing moved by divers, unto the dividing of *Jordan*, and the falling of the walls of *Jericho*, the ſtanding ſtill of the Sun being added in the ſight of all men, wherefore they were moſt deſperately wicked, and worthy to bee all cut off, for that ſtill they banded themſelves together againſt the Lord.

The Myſtery. Myſtically hereby was figured out how the Enemies of Jeſus ſhould joyn againſt him, firſt the Jews, and they being overcome, heathen perſecuters, and they alſo being put down, Hereticks in greater numbers, but none ſhall ever bee able to prevaile againſt his Church, but finally bring ruine upon themſelves, as theſe did. Thus *Ferus*; but whereas in ſpeaking of the Kings, that now combined againſt *Joſhua*, hee ſaith, that they were 24 and *Comeſtor* likewiſe, and that ſeven onely were ſlain before, according to the capitulation made *Ch.*12. of 31 Kings, the contrary appeareth, becauſe 11 periſhed before, and moreover *Ch.*10.40. ſome others, whoſe number is not particularly there ſet down, but if 11 onely, here could bee no more then 20.

Hazor was a great and Metropolitan City, within the lot of *Nephtalim*, *Ch.*19.36. towards Mount *Libanus*, and not farre from *Ceſarea Philippi*. And here another King J*abin* reigned afterwards, *Judg.* 4. much afflicting the Iſraelites with his *Canaanites*. *H. B. Patriarchs travailes.* It lay 80 miles from J*eruſalem* towards the North, and the ruines of it are to bee ſeen at this day. J*abin* the King of this City, was over all the other Kings, *v.*10. and therefore by his authority might call together the reſt to this warre. J*obab the King of Madon*; where this *Madon* lay, it cannot bee ſaid by any thing ſpoken in the ſacred Hiſtory; but J*oſephus* calleth theſe the inhabitants of *Libanus*: This was the firſt King for whom J*abin* ſent; the ſecond was the King of *Shimron*, this hath an addition, *v.* 20. *Shimron Meron*; this was in the Tribe of *Zebulun*, *Ch.*19.15. neare to the lot of *Nephtalim*, towards the ſouth. The third was the King of *Achſaph*, which *Achſaph* lay in the lot of A*ſher*, *Ch.*19.25.

V. 2. *And* hee ſent *to the Kings that were on the north of the mountaines, and of the plains, ſouth of* Cinneroth, *and in the borders of* Dor, *&c.* For the Kings on the north, the Septuagint have the Kings towards *Sidon*, happily taking צפון for צידון, as *Maſius* conjectureth, or rather becauſe *Zidon* is mentioned, *v.*8. as the place towards which *Joſhua* chaſed them. *Cinneroth* was the ſame, that was afterward called *Genneſareth*, and ſo the Chaldee paraphr: rendreth it in this place. *Dor* was a City in the lot of the halfe tribe of *Manaſſeh*, neare the Sea, *Chap.*17.11. J*udg.*1.27.

V. 3. *And to the Canaanite on the weſt and the eaſt, and the Amorite, Hittite, and Perizzite, &c.* This ſeemeth to bee an enumeration of divers others ſent for, beſides the forenamed; beeauſe it is ſaid, *and the Canaanite, &c.* but in Hebr. there is no *and*, whereby it ſeemeth rather that the people hitherto ſent for, before deſcribed by their Cities and coaſts, are here onely further ſhewed to bee *Canaanites, Amorites, Hittites, &c.* onely the J*ebuſites* in the mountaines, which were towards J*eruſalem*, are added; *and the Hivites under Hermon in the Land of Mizpeh*. *Hermon* was a mountaine neare to *Libanus*, 122 miles from *Ieruſalem* towards the northeaſt, it bounded all the north part of that Countrey, the ſame is called Mount *Baal Hermon*, *Iudg.* 3.3. Beſides this, there was another *Hermon* on the other ſide of *Iordan*, called alſo *Shenir*, *Deut.*3.9. of the former this here is to be underſtood. *Mizpeh* ſignifieth a Watch-tower, whereby is intimated, that it ſtood upon a high place. One *Mizpeh* was in the Tribe of *Iudah*, *Ch.*15.38. another in the tribe of *Benjamin*, *Ch.*18.26. *Adricomius.* But *Adricomius* will have both theſe to be one, ſtanding upon the border of theſe two tribes. This *Mizpeh* was famous for the peoples aſſembling thither together againſt

Benjamin, Iudg. 20.1. and for *Samuels* aſſembling them to make *Saul* King, 1 *Sam.* 10.17. Another *Mizpeh* was on the other ſide of *Iordan* in the tribe of *Gad*, Ch. 13.26. Of the firſt of theſe, the City here named muſt needs bee underſtood, becauſe that *Mizpeh* where *Gad* dwelt in *Gilead*, was before conquered; the Land about, even to *Hermon*, ſeemeth to have taken the name from this *Mizpeh*, being therefore called the land of *Mizpeh*: in the other *Iephthah* the Gileadite dwelt, *Iudg.* 11.

V. 4.

And they went out, and all the hoſts of them, much people, as the ſand upon the Sea ſhore, and their Chariots and horſes. This ſpeech is hyperbolicall, and ſetteth forth a very great Hoſt; and the addition of Horſes and Chariots muſt needs bee the more terrible to the Iſraelites, who were all on foot. *Ioſephus* ſaith, that the horſemen were 10000, the chariots 20000, and the footmen 300000.

Joſephus.

V. 5.

H.B. Patriarkes travailes.

Ioſeph. lib. 3. *c.* 1 *de Bell. Iud.*

Ioſeph. lib. 5. *c.* 6. *Antiq.*

They came and pitched together at the waters of Merom, &c. This was a lake not farre from *Dothan*, 44 miles from *Ieruſalem* towards the north; from *Gilgal* above 22 miles. This Lake is made a great part of it by the overflowings of *Iordan*, being 60 furlongs long, and 30 furlongs broad, but when *Iordan* overfloweth not, it ſoon waxeth almoſt dry; it is alſo called *Samaconitis*, neare to this was *Hazor*, where the great King *Iabin* reigned, to whom the reſt here aſſembled; but *Ioſephus* calleth the place of their meeting the City *Berotha*. *Lyra* ſaith, that *Merom* was between the head of *Iordan*, and the ſea of *Cinneroth*.

V. 6.

Lyra.

Calvin.

Ferus.

And the Lord ſaid to Ioſhua, *Bee not afraid of them, for to morrow by this time I will deliver them into thy hands all ſlaine; and thou ſhalt hough their horſes, and burne their chariots with fire.* The Vulgar Latine, *tradam omnes in manus tuas vulnerandos*. The word חלילים *chalilim*, here uſed, ſignifieth either wounded, or ſlaine; but this laſt is to bee preferred, for it is ſhewed immediately after, that *Ioſhua* ſlew them all, *v.* 8. that is, as *Lyra* hath it, all that ſaved not themſelves by flying into fenced Cities: but this was a long time in doing, *v.* 18. that is, as ſhall bee further ſhewed there, five or ſix yeares; for the eſcape of *Iabin* into *Hazor*, and of other Kings, is intimated, *v.* 10, 11, 12. Wherefore theſe words, *To morrow by this time*, are not to be underſtood, as if they ſhould all bee ſlaine in one day, but they ſhould then bee all diſcomfited, and begin to fall; neither would the Lord ceaſe fighting for Iſrael, till they were all ſlaine that they could meet withall. From hence *Calvin* gathereth, that *Merom* was not farre from *Gilgal*; or that theſe Forces were comming againſt *Ioſhua* in *Gilgal*, and were now not farre off. And becauſe God biddeth him againe, not to bee affraid, that notwithſtanding the like encouragements formerly given him at divers times, hee needed now to have the ſame repeated againe. *Ioſephus* ſaith, that the people of Iſrael hearing of their mighty Forces deſpaired through feare, till the Lord againe gave them this incouragement. For the charge of houghing their horſes, and burning their chariots with fire; this ſaith *Ferus*, was, leſt if they ſhould have kept theſe horſes and chariots, they ſhould afterwards have truſted in them, and not in God onely; for the Heathen that were thus furniſht, truſted in them, *Pſal.* 20.8. but Gods Angels are about his as Horſemen and Chariots of fire, and God is as a fiery wall about them. 2. To ſhew the greater indignation againſt the wicked in making all their pompe and pride to fall together with them. 3. To teach them that Horſes and Chariots are of no power in Warre againſt God. 4. To prefigure how Jeſus ſhould deſtroy all his enemies, as the Jewes by taking away their Temple, and Land, and his Word from them, which were as their Horſes, whereby they were puffed up with pride, and perſecuting Kings, by deſtroying their power and greatneſſe, which were as their Horſes; and Heretiques by confounding their wit and eloquence by his Word, for theſe were as their horſes wherewith they warred againſt the truth. 5. To ſhew how wee ſhould warre againſt the devill to overcome him, *viz.* by houghing his horſe, which is the fleſh, and ſubduing it by faſting, praying, and labouring. *Lyra* yeeldeth none other reaſon of this charge, but that it muſt be done in token of a perfect victory obtained by the Lord; but others generally ſay the ſame with the firſt reaſon of *Fe-*

2 King 6.

Zechar. 2.

The Myſterie.

Lyra.

rus, and *Deut*. 4. 17. 16. the King is forbidden to multiply horſes to himſelfe. *Calvin.* *Calvin* beſides this addeth another reaſon, *viz.* that not being furniſht with horſes, they might containe themſelves within their owne bounds, and not ſeek out to inlarge their dominions; farther then they were allowed. 2 Chron. 18. And wee read not, that the Iſraelites went to the Wars after this with Horſes and Chariots, but if ſometimes they did, it was with ill ſucceſſe.

V. 7. 8. Here is fulfilled what was promiſed, the enemies were cut off by Iſrael and chaſed to *great* Zidon *and to* Miſrephothmaim, *and to the valley of* Mizpeh. *Ioſeph. lib. c. 6. Antiq.* *Zidon*, ſaith *Joſephus*, was a great City of the *Phœnicians*, built by *Zidon* the firſt born of *Canaan*, lying by the Sea, and not lying farre from *Antilibanus*, *H.B. Patriarkes travailes.* ſay *Adricom.* and *Borchardus*. This *Antilibanus*, ſaith *H. Bunting*, was one part of the ſame mountain, called *Libanus*, for that part towards the Weſt, near *Zidon*, was called *Antilibanus*, the other upon the Eaſt towards *Damaſcus*, *Libanus*. Touching this chaſing of the Enemy, hee ſaith, that it was to *Zidon* 612 miles, and yet hee maketh *Zidon* from *Jeruſalem* but 16 miles, ſo that herein was a great eſcape, and in that hee addeth, from *Zidon*, hee returned again to *Hazor* 32 miles. It is more probable, that the way which hee chaſed them, was 62 miles to the furtheſt part of the land of *Canaan* Northward, at the end of the Land of *Zebulon* and *Naphtalim*. Touching *Miſrephothmaim*, in the Vulgar Latine, the waters of *Mazerephoth*, it is a name compounded of *Lyra.* burning and waters: which *Lyra* following the Hebrews, thinketh to have been ſo called, becauſe being alſo near the Sea, and ſalt waters flowing thence *Vatablus. Pagninus. Maſius.* into it; Salt, which is of an hot burning quality was there made: but *Vatablus* and *Pagninus* more probably, becauſe thoſe waters were hot, as the waters of Bathes. *Maſius* becauſe glaſſe was made there by a long decoction of ſand. Of *Mizpeh* ſee before *v.* 3. the meaning is, that ſome of them fled Eaſtward, to the valley of *Mizpeh*, and ſome Northward and Weſtward towards *Zidon* and *Miſrephothmaim*, and were purſued all theſe wayes.

V. 9. *And* Joſhua *did unto them, as the Lord bad him, hee boughed their horſes, &c.* Hee conſidered not, that their horſes and chariots might bee now uſefull for him in his Warres, but neglecting all worldly benefit, hee was altogether led *Note.* by Gods commandement, herein giving example to every of us, that the love of temporall gaine ſway us not againſt Gods precepts, for hee is able to give us much more.

V. 10, 11, 12. The enemies being deſtroyed all that had not eſcaped into Cities, now *Joſhua* returneth to deale with them, and firſt he beginneth with *Hazor* the head City of all the reſt, to which it ſeemeth that *Jabin* the King had eſcaped, for having taken this City, hee killeth the King and all the people, and burneth the City with fire: which execution was done upon it ſingularly, becauſe the King thereof had made the greateſt reſiſtance. For the Cities of the other Kings under him, he deſtroyed both Kings and people therein, ſparing none, young or old, but he burns not any more of them, but let them ſtand ſtill and took all their goods and cattell for a prey to the children of Iſrael. Of *Hazor* and *Jabin*, a King thereof wee read againe, *Judg.* 4. againſt whom *Barak* *Toſtatus* fought; which although *Toſtatus* would have it to be another *Hazor* in the ſouth part of *Judah*, yet it is rather to be held that it was this ſame City re*Ioſeph. lib. 5. c. 6. Antiq.* built; becauſe as *Joſephus* ſaith, it ſtood in *Galilee* neare the lake *Samachonitis*, and that it was the ſame; and *Thabour* where the battell was then fought, was V. 15. in *Galilee*. And all this *Joſhua* is ſaid to have done, as God commanded *Moſes*, and *Moſes* commanded him. Then reckoning up the Countreys ſubdued V. 16. by him, it is ſaid, *He tooke all that land, the hills, and all the South Countrey, and all the Land of Goſhen, and the valley, and the plaine, and the mountaine of Iſrael, and the valley thereof, &c.* Here is a capitulation made, not onely of the Countreys now ſubdued at their going out againſt *Hazors* King and his confederates, but alſo before, as we may ſee, *Ch.* 10. 40, 41. Onely in this verſe the mountaine of Iſrael, and the valley thereof are more added. But what place this was, *Bonfrerius.* divers conjecture diverſly. Some thinke that it was *Bethel*, becauſe *Jacob* who was called *Iſrael* worſhipped there, both at his going into *Meſopotamia*, and at his

Cajetan. Salianus.

his returne, *Gen.*35. ſome, that it was mount *Gerizim*, neare *Samaria*, where *Jacob* bought a piece of ground, and where he dwelt and worſhipped, of which the woman of *Samaria* ſaid, Our Fathers worſhipped upon this mountaine: Joh. 4. and to this doe I aſſent, becauſe it muſt bee a place called by this name when *Joſhua* lived, which could not be, but from *Iſrael* the Father of this people, and no place can ſo probably bee thought to have the name from him, as this which he bought, and ſo was his proper poſſeſſion. Thus *Rab. Kimchi* ſaith alſo in generall, that it was ſome place where *Iſrael* dwelt: and *Maſius* a mountaine by *Samaria*, but he will have it ſo called from the ten Tribes, going afterwards by the name of *Iſrael*, who held this mountaine; but then it ſhould not have been ſo called at the writing of this book, but long after onely. Of the mountaine of the height of Iſrael wee read afterwards, *Ezek.* 17. 23. and 20.40. but that is nothing to the giving of light into this. Calvin. *Calvin* rejecting all particular explications here, holdeth that nothing elſe but the mountaines in generall now poſſeſſed by the Iſraelites are meant, by a word collective, being called together the mountaine of Iſrael. But becauſe the mountaines are here reckoned apart, and then this mountaine of Iſrael, that cannot ſtand; yet becauſe, *v.* 21. wee read of all the mountaines of *Judah*, and the mountaines of *Iſrael*, the mountaine of *Iſrael* may be here ſo called by anticipation, the mountaines being meant, which were afterwards proper to the ten Tribes, as by the mountaines firſt named thoſe in the lot of *Judah* and *Benjamin.*

V. 17. *Even from mount* Halak *that goeth up to* Seir, *unto* Baalgad *in the valley of* Lebanon *under* Hermon. For mount Halak, the Vulg. Latine hath, *part of the mountaine*, becauſe חלק ſignifieth a part; and *Aquila* hath it, *a monte dividente*, the Chaldee and Tygurine interpr. *a monte diviſionis*; Symmachus *a monte Levi*; *Vatablus* and *Maſius*, *a monte glabro*; the Septuagint, as if it were a proper name, ἀπὸ ὄρους ἀαλαχ. Junius. That rendring it *glaber*, ſmooth, is followed by *Junius*, and ſeemeth to be beſt, as anſwering to *Seir*, rough, abounding with buſhes and trees, whereas this beginning of it was without them, and ſo ſmooth, neither doe I any where find *Halak*, put for a proper name. *Seir* was on the South where the *Edomites* dwelt; and *Baalgad* Northward, being a City beneath mount *Libanus*, ſee *Ch.*13.5. of *Hermon* ſee before, *v.*3. So that here is ſet forth the longitude of the Countrey taken from the South to the North, as before the latitude from the Eaſt to the Weſt, *v.*16. the circuit of this conqueſt, ſaith *H. Bunting* was 280 miles. But all theſe parts were not ſubdued at once, for it V. 18. is added, Joſhua *made warre a long time with theſe Kings*. How long a time this was, may be gathered from the age of *Caleb*, Ch.14.6,7. For hee was 46 years old when hee was ſent to view the Land, and the Warres being ended, 85 years old. Now before his going out at that time, one yeer, and ſomewhat more was ſpent of the 40, which they wandred in the wilderneſſe, which being added to the 5 above 80, maketh 6 yeares and upward; ſo that the Warres laſted 6 yeares and ſomewhat more. Calvin. This delay was not made for want of power in God to give them the whole Land inſtantly, but partly to exerciſe their faith, and to make it the more evident that God fought for them; and that the Countrey being long in ſubduing, they might be more affected with the benefit; and partly, leſt all being ſubdued at once, the wilde beaſts ſhould multiply upon them in ſuch places as they had not yet people enough to inhabit, as was ſaid before, *Deut.*7.22. to this effect *Calvin*. V. 19,20. But at length all theſe Kings and their Cities were deſtroyed: for it is noted that none of them made peace with *Joſhua*, ſaving the Gibeonites, but were hardened to come to fight againſt him, that they might all bee cut off. Obj. If it be objected here, their ſeeking of peace had been vaine, ſeeing they were all deſtined to the ſword for their abominable ſinnes: and therefore hardening ſeemeth not rightly to be imputed to them as a fault. To this *Calvin* anſwereth, that the ſcope of this place is not to taxe them, but to ſhew how the Lord by his ſingular providence tooke away all impediment, and ſo made way for the execution of his judgement appointed. For if any had ſubmitted themſelves, this muſt needs have bred ſome demurre in the Iſraelites what to doe, but they all contrariwiſe comming madly to War againſt them; and ſo being deſtroyed, there was no ſhew of cruelty, but a moſt juſt execution done upon them. But I thinke rather, as was ſaid before touching the *Gibeonites*, if any City elſe had ſubmitted it ſelfe, and turned to God as the *Gibeonites* did, it might have been preſerved. And therefore their not yeelding is noted, as comming from a juſt judgement, God giving them over for their ſins to this obduration, and ſo to deſtruction, as he had done to *Pharaoh* and his Egyptians.

V. 21. *Then came* Joſhua *and cut off the Anakims from the mountaines, from* Hebron, Debir, *and* Anab, *and all the mountaines of* Judah *and* Iſrael, *&c.* Of the *Anakims* ſee before, *Numb.* 13.23. They were Gyants, which in the taking of theſe Cities, *Ch.* 10. happily ſaved themſelves hitherto in ſome Forts which could not ſo eaſily be overcome; and therefore to avoid delayes, being hitherto let alone, whilſt *Joſhua* was buſied in his Warres in the North parts; now they being ended, hee commeth againſt them, and cutteth them all off alſo: ſo that thoſe words, *Ch.* 10.37. Hee left none remaining, are to bee underſtood, not as if all without exception had been deſtroyed at the firſt, but partly then, and partly now. Of *Anab* nothing was ſaid before, but it was a City not farre from the other two in the lot of *Judah*, *Ch.* 15.50. Out of all theſe Cities, and out of the mountaines of Iſrael all the *Anakims* were deſtroyed, that is, out of all the Land, called henceforth the Land of Iſrael, as is expreſſed, *v.*
V. 22. 22. *There were none of the* Anakims *left in all the Land of Iſrael, onely in* Gaza, Gath, *and* Aſhdod *there remained*: theſe were Cities in the *Philiſtims* Countrey neare the Sea, which the Iſraelites could never ſubdue.

V. 23. *Qu.* *Calvin.* *So* Joſhua *tooke the whole Land, &c.* How can this bee verified, ſeeing *Ch.* 13. it is ſaid, much Land yet remained to be poſſeſſed, and *Judg.* 3.2. Anſw. *Calvin* reſolveth this, by ſaying, according to the next words, *as the Lord had ſaid unto Moſes*; that is, not all the Land promiſed without exception, but all which was needfull for the preſent, that the people of Iſrael which then were, might have competent poſſeſſions for their uſe; for to this effect the Lord had ſpoken *Exod.* 23.29. Moreover, it may bee ſaid, according to others, that *Joſhua* tooke all the Land which hee attempted to take; and the forces of the enemies were ſo broken by him, that in the places remaining untaken, there was no ſuch power to reſiſt, but that they might eaſily have been taken afterwards, if the people had perſiſted in obedience to God. The reaſons why ſome parts ſtill remained unconquered, beſides that before going of the beaſts multiplying, were two, *Judg.* 3.2,4. 1 That they might bee exerciſed with Warre in after times. 2 That by them the Iſraelites ſinning might be ſcourged, and living amongſt them proved, whether they would bee drawn to idolatry. *And the Land reſted from Warre*; that is, as *Lyra* hath it, from generall Warres, but particular Tribes, and men made Wars, as is afterwards ſhewed.

CHAP. XII.

V. 1, 2, 3, 4, 5, 6. HEre is 1. a capitulation made of the Kings, and their Cities and borders on the other ſide of *Iordan* ſubdued by the Iſraelites under the leading of *Moſes*, of which ſee before, *Deut.* 2. & *Ch.* 3. For there bee the ſame bounds of both their Lands in generall, *Deut.* 3.8. *From the river* Arnon *to mount* Hermon. And in particular of the Kingdom of *Sihon*, *Numb.* 21.24. *From* Aroer *upon* Arnon *to the river* Jabbok: But here it is a little more fully deſcribed, *From the middle of the River*, that is, the river *Arnon*, *and half* Gilead, and the parts given in poſſeſſion to the *Reubenites* and *Gadites*, *Deut.* 3.16,17. are here ſhewed to have been of the Kingdom of *Sihon*. *The plain alſo, and* Jordan, *and the coaſt thereof from* Cinneroth *to the ſea of the plain, even the ſalt Sea under* Aſhdoth Piſgah *eaſtward*; of all which ſee upon that place. Touching the other Kingdom, *viz.* of *Og*, he is ſaid to have dwelt in *Aſhteroth* and *Edrei*, *Deut.* 1.4. *at Aſhteroth in Edrei*, *Joſh.* 13.12. he reigned alſo in *Baſhan and Salcah*, *and Mount* Hermon *to the border of the* Geſhunites, *and* *of the* Maachathites,*and half* Gilead,*&c.* Of all theſe, ſee before upon *Deut.* 3. 10. 14. but onely *Mount Hermon*, in part of which onely it ſeemeth that hee reigned, it being the bound of his Kingdome, and part being poſſeſſed by the *Canaanites* was taken by *Joſhua*, *Joſh.*11.17. thus ſome: But by that which is ſaid *Joſh.*11.17. and *v.* 3. *The* Canaanites *that dwelt under Mount* Hermon; it appeareth rather that they poſſeſſed no part of this Mount, but the valley near unto it; and that all *Hermon* was taken and given away by *Moſes*, is plainly affirmed, *Ch.*13.12. All this being taken by *Moſes*, was given to the *Reubenites*, *Gadites*, &c. as is further ſhewed, *Deut.*3.14,15,&c. Now all theſe Conqueſts, and thoſe of *Joſhua* are here briefly propounded in one view together, ſaith *Ferus*, that the people of Iſrael might the better take notice of the mighty Acts which the Lord had done for them, according to his promiſe long before made to *Abraham*, *Iſaac*, and *Jacob*, and after to *Moſes* and *Joſhua*, and the more confidently beleeve in him, and obey and ſerve him for all time to come. For it ſeemed ſometime impoſſible to the children of Iſrael, that ſo many, and ſo ſtrong Cities and people ſhould bee ſubdued unto them; wherefore this being now done, there was great reaſon why they ſhould not bee doubtfull, but confident touching the performance of all other promiſes for ever hereafter. And the ſame ground of faith ſhould wee build upon for all promiſes of the Churches prevailing at laſt, of Chriſts ſecond comming, &c. becauſe all things hitherto promiſed, which were as hard to be beleeved, have been accompliſhed in their due times.

Ferus. Not.

V.7,8,9,10. Here 2 is a capitulation made of the Kings on this ſide *Jordan* ſmitten by *Joſhua*, whoſe Countreys are deſcribed and bounded, as before, Ch.10.40.& Ch.11.16 *The King of* Jericho *one, the King of* Ai *one, &c.* This tract of ground taken by *Joſhua*, ſaith *H.Bunt.* was 160 miles long, from *Baalgad* to mount *Seir*, & 28, or 32 miles broad. And touching the fifth King of *Jarmoth* here numbred, he ſaith, that his name was *Perkam*, and that *Jarmoth* was 20 miles from *Jeruſalem* weſtward, but he is called *Piram*, Ch.10.3. The 8 King of *Gezer*, hee calleth *Horam*, ſo alſo Ch.10.33. hee is called: *Gezer* was 16 miles from *Ieruſalem* weſtward, in the tribe of *Dan*. *Gedar* the ſeat of the 10 King, was 14 miles Weſtward from *Ieruſalem*, in *Iudah*. *Harmah* of the 11 King, 40 miles from *Ieruſalem*, upon the borders of *Arabia deſerta* Southweſt, in *Iudah* alſo. *Arad* of the 12 King, 22 miles from *Ieruſalem* Southward. *Tappuah* the ſeat of the 17 King, not farre from *Iordan* and *Iericho*. *Hepher* the ſeat of the 18 King, 6 miles Northward from *Ieruſalem*. *Aphek* the ſeat of the 19 King, 44 miles from *Ieruſalem* Northward, within 2 miles of *Iezreel*. *Lazaron* of the 20 King, 18 miles Northweſt from *Ieruſalem*. *Nadan* of the 21 King, 14 miles Northweſt. *Simron* of the 23 King, 68 miles from *Ieruſalem* Northward, and neare *Nazareth*. *Achſaph* of the 24 King, 88 miles Northward in the tribe of *Aſher*. *Taanach* of the 25 King, 44 miles from *Ieruſalem*, and 6 from *Iezreel*. *Megiddo* of the 26 King, 4 miles from *Taanach*. *Iokneam* of the 28 King, 27 miles from *Ieruſalem* Northward in the tribe of *Zebulun*. *Dor* of the 29 King, 48 miles from *Ieruſalem* North: upon the Sea coaſt, between the hill *Carmel*, and *Ceſarea Stratonis*. *Gilgal* of the 31 King, was neare *Iordan*. *Tirzah* of the 31 King, 24 miles from *Ieruſalem* in *Manaſſeh*. Thus hee of moſt of theſe Kings, of the reſt hee ſaith no more then is in the Hiſtory of *Ioſhua*, Ch. 10. Ch. 11. and Ch. 12. But whereas hee ſaith, the *Gilgal* of the 30 King was that neare *Jordan*, between it and *Jericho*, this is moſt improbable, becauſe there was no City thus called before, but upon occaſion of the foreskins there cut away, as is ſhewed upon *Joſh.*5. neither doe wee read of any King there to be cut off, but of the people of Iſraels comming to it the ſame day that they paſſed over *Jordan*, and pitching there, which they could not have done ſo quietly, if it had been before inhabited by the enemy. Moreover, this King is called the King of the Nations of *Gilgal*, arguing, that he had divers peoples under his dominion. *Maſius* following one Copy of the Sept. for *Gilgal* hath *Galilee*. But although *Galilee* bee called גליל it is no where called גלגל; that expoſition therefore falleth, and ſo muſt remain uncertain where this *Gilgal* was.

H. Bunt. Patriarchs Trav.

Maſius.

CHAP. XIII.

V.1,2,3,4,5,6,7. HEre the Lord biddeth *Joſhua* to divide the Land of *Canaan* to the 9 tribes
and an halfe, and to deferre no longer, although all that was to be divided,
was not yet conquered and taken, becauſe hee was now old and had not
long to live, and by him the Land was to be divided before his death; and the
parts yet untaken are reckoned up. In that God telleth *Joſhua* that hee was old,
and *Abraham* is ſingularly ſpoken of before, that he was an old man, *Gen.* 25.
Ferus. 8. *Ferus* noteth *Joſhua* to have been hence commended, but not ſimply becauſe
he was old in yeares, but in wiſdome and good manners. How old he was at
this time, is not ſaid, but *Ch.* 24. when hee dyed, that he was 110 yeares old,
happily he was now 100. It ſeemeth, that after the Land conquered, and a
quiet abode there obtained, *Joſhua* went not by and by to dividing the Land,
but waited till he had direction from the Lord ſo to do. In all things hee was
guided by the Word of God, as every of us alſo ought to be.

V. 2. The Land not yet taken, is ſaid to be *all the borders of the Philiſtims, and all*
Geſhuri, &c. For all the borders, the Vulgar Latine hath *all Galilee*; but this is
Bonfrerius. plainly an errour, as the Jeſuite himſelfe confeſſeth, becauſe the word ſignifying
borders, is גלילות, and גליל is *Galilee*, whereupon ſome have thought
Galilee to bee here meant, and ſo have written it. But *Galilee* was taken before
Ch. 10. for *Hazor* and *Kadeſh* there ſpoken of, were in the lot of *Naphtali*, and
Simron in that of *Zebulun*, both which tribes were placed in *Galilee*, *Ch.* 19. &
V. 3. *Ch.* 20.7. In deſcribing the borders of the *Philiſtims* he ſaith, there were five
Lords of them, *viz.* of the *Gazathites*, *Ekronites*, *Aſhdothites*, *Eſhkalonites*, *Gittites*;
these laſt having their name from *Gath*, of a King whereof we read afterwards,
1 *Sam.* 27.2. Of moſt of theſe places, and where they lay, ſee before,
Ch. 11.22. Touching *Geſhuri*, ſee *Ch.* 12.5. and *Deut.* 3.14. *From* Sihor *which is*
before Egypt, *to the borders of* Ekron *northward.* This is not the deſcription of
the land of *Geſhuri*, as it may ſeem, but of the *Philiſtims* Countrey, the Lords
whereof are immediately after numbred. For *Sihor*, the Vulgar Latine hath
a troubled River, according to the ſignification of the word; but what River is
hereby meant, divers think diverſly; ſome, that it is not *Nilus*, but another River
Schol. Hiſt. *Cajetan.* *Iunius.* mentioned, *Gen.* 15.18. lying nearer to the Land of *Canaan*, and *Amos* 6.14.
called the River of the Wilderneſſe. *Junius* ſaith, it is thought by ſome to bee
a River, which comming through *Arabia Petræa*, floweth into the mariſh *Sirbonis*,
and divideth *Egypt* from the promiſed Land: but hee following *Epiphanius*,
Calvin, Lyra, Maſius, Tigurini interpr. R. Solom. Chimchi, &c. judgeth it to be the River *Rinocorura.* *Calvin* rendreth it *Nilus*, and for
Nilus it is taken by many others; not that the land of *Canaan* extended to *Egypt*
where *Nilus* lay; but becauſe there was nothing but a vaſt and unhabitable
Wilderneſſe between it and *Canaan* Southward, ſo that it may be ſaid, *from*
this River, becauſe there was no more land habitable between *Canaan* and it;
their reaſon, becauſe *Nilus* is the moſt noted troubled River, for the black ſlimie
ſtuffe which it bringeth with it, and *Jer.* 2.18. it is plainely called by this
name *Sihor*: and becauſe according to the phraſe here uſed in Hebrew, upon
the face of *Egypt*, *Nilus* overfloweth that Land. And to this doe I ſubſcribe.
This is the length of the *Philiſtims* Countrey, lying from the South to the
North, as the land already conquered, lay from *Jordan* on the Eaſt, to the
Weſt. Whereas it is added, *which is counted to the* Canaanite, whereby it may
ſeeme not to bee of the *Philiſtims* Countrey. It is anſwered, this approveth it
rather to bee out of the *Canaanites* poſſeſſion at this time, but counted their
Countrey, although poſſeſſed by the *Philiſtims*, becauſe otherwiſe it would
rather have been ſaid, this was alſo the *Canaanites* Countrey: But it is ſaid to
be counted to the *Canaanite*, to intimate the right that the Iſraelites had to it,
to whom God had promiſed onely the land of *Canaan*, that is, of his children,
and not the land of any of *Hams* other Sonnes. Although then the *Philiſtims*
now held this tract of ground, yet it was firſt the *Canaanites*, and by the
Philiſtims taken from them, as is ſhewed, *Deut.* 2. 23. *to the borders of* Ekron *on*
the

the North; for this was the furtheſt Northward of all the *Philiſtims* dominions,
as *Gaza* was the moſt ſoutherly, which is firſt numbred, ſo *Calvin*, who *Calvin.*
rendreth it *Aza*, by ע in עזתי is not pronounced, ſo likewiſe *Junius*. *Five Lords* *Iunius.*
of the Philiſtims; Hebr. five Lordſhips, and thus *Calvin* and *Iunius* alſo tranſlate
it, and this reading ſtandeth with better ſenſe: and for *Gazathites*, in the
ſingular number is the *Gazathite*, that is, the *Gazathite* Lordſhip, and likewiſe
of the reſt. But beſides theſe, the *Avites* are added, theſe were the old inhabitants
of this Countrey, *Deut.* 2.23 and it ſeemeth hereby, that ſome of them
dwelt ſtill therein, although they had no rule, as the Philiſtims had, but were
under them. Theſe words, *and the Avites*, are by the Vulgar Latine left out
here, and placed in the next verſe thus, *But to the South are the Evites, all the Land*
of Canaan. This is againſt the Hebrew verity, wherein it followeth *and on the* V.4.
South all the Land of the Canaanites; the *Avites* being added, *v.*3. as in our
Tranſlation. The Septuagint for further explication have all the Land of the
Canaanite from *Gaza*. For the South, Hebr. is תימן *teman*, which word the
Septuagint retaine, and *Teman* was a Royall City in *Idumea*, South from *Canaan*,
which is the reaſon why it is rendred South. *And* Mera *that is beſide the*
Sidonians *unto* Aphek: Hebr. *Marah* of the *Sidonians*, or *Meara*, *which is of the*
Sidonians, as *Calvin* rendreth it word for word. מערה ſignifieth a denne, and
ſo it is rendred by the *Chaldee*, and *Arias Montanus*, and not as a proper name;
but *Ierome* and *Pagninus* make a proper name of it; and *Iunius* calleth it *Magorab*, *Iunius.*
ſaying, that it is a River lying under *Libanus*, between *Zidon* and *Berytum*, *Adricomius.*
referring for this to *Pliny*, *lib.* 5. *c.* 20. *Adricomius* ſaith, that there was an
admirable, and inexpugnable den in *Sidon*, which ſeemeth to bee moſt probably
here meant, this denne, as a place of greateſt ſtrength, being put for the whole
Countrey of *Sidon*. *Aphek* was a City where the lot of the tribe of *Aſher* lay,
*Ch.*19.30. but the *Aſherites* could not expell the inhabitants thereof, *Iudg.*1.31
There was alſo another *Aphek* in the tribe of *Iudah*, *Ch.*15.53. and of this it is
ſpoken againe, 1 *Sam.*4.13 of one of theſe the King was ſlaine, *Ch.* 12. 18.
but if it were of this, the City held out ſtill, and was not taken. Unto *Aphek*
is added alſo *to the borders of the Amorites*, which borders, what they were, is
uncertaine. *Maſius* will have them to bee thoſe on the other ſide of *Iordan*.
Toſtatus the *Philiſtims*, but without all colour of reaſon. *Bonfrerius*, ſome *Amorites* *Maſius.* *Toſtatus.*
dwelling Weſtward, but uncertaine where: to me it ſeemeth, that it was *Bonfrerius.*
ſome place beyond *Aphek*, held ſtill by the *Amorites*, becauſe it is ſaid, unto *Aphek*
unto the borders of the *Amorites*.

And the land of the Giblets; the Vulg: annexing this to the former hath it, and V.5.
the confines thereof, but erroneouſly; for although גבול ſignifieth a confine, yet
that word is not here uſed, but גבלי, of גבל the name of a City, *Pſal.*8.3. from
whence the inhabitants are called גבלי *Giblites*, 1 *Kings* 5.*ult*. *Ezek.* 27. 9. and
if it be rendred confines, here were a redundancy, becauſe the borders were
mentioned before. It was a City then from whence this name commeth, and
that in *Phœnicia*, neare to *Tyrus* and *Sidon*, called *Gebal*, as both *Jerome* and *Adricomius*
conſent, and may be gathered in the places forecited. *And all* Lebanon
towards the Sun riſing, *from* Baalgad *under mount* Hermon, *to the entring in of* Hamath:
unto *Libanus Ioſhua* had taken, *Ch.*11.17 and to *Baalgad* under *Hermon*;
but *Libanus* it ſelfe remained yet untaken to *Hamath*, which *Hamath* was a City
northward from *Libanus*, inhabited by the Canaanites, even in *Davids* time,
2 *Sam.*8.9. This ſame is repeated againe, *Iudg.*3.3. with the reaſons why they
were left untaken.

All the Inhabitants of the hill Countrey from Lebanon *to* Miſrephothmaim, *and* V.6.
the Sidonians, *&c.* Of *Miſrephothmaim*, ſee before, *Ch.*11.8. There was beyond
Libanus to this place, *Antilibanus*, having divers mountaines, even to the Sea,
and a Countrey called *Abylene*, *Luke* 3. 2. The *Sidonians* are here againe named,
that it might not be thought, that no more belonging to them was untaken,
then *Mearab* their ſtrong denne. All theſe parts hitherto holding out,
God promiſeth to cleare, ſaying, *Them will* I *drive out before the children of Iſrael*
onely divide thou it by lot, *&c.* This promiſe was conditionall, if the people
ſhould continue in obedience, *Exod.* 23,22.23, *&c.* but becauſe they did not,

this was never performed, for the Countrey of the *Philiſtims*, and *Phœnicians*,
and *Libanus* were never poſſeſſed by the Iſraelites, although in the time of
David and of *Solomon* they were made Tributaries; yet *Joſhua* muſt divide them
V.7,8,9. to the nine Tribes, and a halfe of *Manaſſeh*, the other halfe with the two of
the *Reubenites* and *Gadities*, having their parts already on the other ſide of
Jordan from *Aroer*, that is upon the banke of the River *Arnon*, &c. of theſe
limits ſee before *Ch.* 12.2. *and all the plaine of* Medeba *unto* Dibon, of theſe two
ſee *Numb.* 21.30.

V. 10. *And all the Cities of* Sihon *which Reigned in* Heſhbon, *to the border of the Chil-
dren of* Ammon; that is, to the River *Iabbok*, *Ch.* 12. 2. for that was their
border of *Heſhbon*, ſee *Numb.* 21. 30.

V. 11. *And* Gilead, *Ch.* 12. 2. *halfe* Gilead *unto* Iabbok, for *Gilead* was not onely
that under *Sihon*, but alſo beyond *Iabbok*, the limit of his Kingdom, *to the
border of the* Geſhurites *and* Maacathites, ſee Ch. 12.5 *and all mount* Hermon,
Baſhon, *and* Salcah, ſee alſo *Ch.* 12.5.

V. 12. *And all the Kingdom of* Og, &c. ſee *Ch.* 12.4.

V. 13. *But the children of Iſrael expelled not the* Geſhurites *and* Maachathites, &c.
this is added becauſe it is ſaid before, that they poſſeſſed to their borders, leſt
V. 14. it ſhould bee thought that they were now deſtroyed. *Only to the Tribe of* Levi
hee gave no inheritance, &c. This is added that the *Levites* might bee content, al-
though they were neglected in this diviſion, partly becauſe it was done, as *Moſes*
had appointed, who was of their owne Tribe; & partly becauſe they had a better
part, *viz. the ſacrifices of the Lord*, the tenths and other offerings being alſo un-
V. 15,16. derſtood, from *Numb.* 18. and other places in the Books of *Moſes*. After the
deſcription of the Land in generall, given to the two Tribes and an halfe, now
V. 17. follow their parts in particular. Firſt, to *Reuben* from *Aroer*, and the City
in the midſt of the River, and all the plaine by *Medeba*. And *Heſhbon*, *Dibon*,
Qu. *Bamoth-Baal*, &c. Of *Dibon* it is ſaid, *Numb.* 32. 34. that it was built by *Gad*,
Iunius. how then is it here aſcribed to *Reuben*? To this *Iunius* and others anſwer, that it
Maſius. was a bordering City between *Reuben* and *Gad*, and ſo common to them both.
In like manner *Heſhbon*, which is here reckoned to *Reuben*, and *Numb.* 32. 37.
is ſaid to bee of *Gad*, *Ch.* 21.39. becauſe in the confines of either Tribe. Of the
other Cities, or moſt of them, it was ſpoken before, *Numb.* 32 35,36,37.
&c. and *Ioſh.* 12. 3.

V. 21. *All the Kingdom of* Sihon, *whom* Moſes *ſmote with the Princes of* Midian, &c.
This was not done all at one time, but firſt *Sihon* was ſlaine, *Numb.* 21. and
after, *Ch.* 31. theſe Princes of *Midian*, there called Kings, but here Princes and
Dukes of *Sihon*, happily becauſe they were Tributaries to him.

V. 22. *Balaam alſo*, &c. Of whom, ſee *Numb.* 31.8.

V. 24,25,26. Here the part of *Gad* is deſcribed, *their coaſt was* Jazer, *and all the Land of* Gi-
lead, &c. Of *Iazer*, ſee *Numb.* 21. But whereas all *Gilead* is here reckoned to
Gad, *v.* 31. halfe of it is reckoned to *Manaſſeh*, and likewiſe *Numb.* 32.40. To
this, I know not what better may bee ſaid, then that divers Regions were cal-
led *Gilead*, ſo the tribe of *Gad* may bee ſaid to have had all one *Gilead*, and *Ma-
naſſeh* another. For *Sihon*, whoſe Land *Gad* poſſeſſed, had not all which was
called *Gilead*, but half of it, *Ch.* 12.2. the other part, or the other *Gilead* which
the Manaſſites poſſeſſed, was of the kingdom of *Og*, as is expreſſed, *v.* 30. The *Ga-
dites* then held all the Land of *Gilead* that was *Sihons*, and the *Manaſſites* all that
of *Og*. *And half the Land of the children of Ammon*, &c. That is, which *Sihon*
King of the *Amorites* had before taken from them, *Numb.* 21. 26. for with the
Ammonites land they were forbidden to meddle, *Deut.* 2. 16. neither did they
take ought thereof, *Iudg.* 11.15. *Unto* Aroer *that is before* Rabbah. *Aroer* was
Hieronym. de lo- upon the River *Arnon*; *Rabbah* the chief City of the *Ammonites*, ſtill in their
cis Hebr. poſſeſſion, but afterwards ſubdued by *David*, 2 *Sam.* 12.

V. 26. *From* Heſhbon *to* Ramoth Mizpeh, otherwiſe called *Ramoth Gilead*, *Ch.* 20.8.
as *Debir* is alſo called *Kiriathſepher*, *Ch.* 15. 15. Of other Cities, ſee *Numb.* 32.
V. 27. This part alſo extended to *Iordan* eaſtward, where it met with the part of *Reu-
ben*, and to the Sea of *Cinneroth*.

Here the part of the halfe Tribe of *Manaſſeh* is deſcribed, *From* Mahana- V. 29.
im *all* Baſhan, *all the Kingdome of* Og, *and all the Townes of* Jair, &c. Of this V.30.
Kingdom, ſee *Deut.*3.13,14,15 and how it was given to half *Manaſſeh*, and of
the Towns of *Jair*, *Num.*32.40. Whereas, *v.*31. it is ſaid, *to the children of* Machir V. 31.
the ſon of Manaſſeh, *even to the one half of them*; it is to be underſtood, that the chil-
dren of *Machir* alone made all the Tribe of *Manaſſeh*; for he had none other
ſonne; ſee *Numb.*26.29. ſo *Bonfrerius*. But who ſo ſhall ſee into 1 *Chron.*7.14. Bonfrerius.
may thinke that there were more ſonnes of *Manaſſeh*, and *Deut.* 3. 15. *Numb.*
32.40. *Gilead* onely is given to *Machir*, and therefore that there were other
families of *Manaſſeh* to poſſeſſe the reſt of *Ogs* Kingdome, *viz.* *Baſhan* and *Ar-
gob*. But here *Gilead*, *Aſhteroth* and *Edrei* are ſaid to bee given to the children
of *Machir*, to half of them, becauſe many Families came of him, a part of
which received poſſeſſions on this ſide *Jordan*, ſee *Joſh.* 17. 1. but there it is
commemorated, that *Machir* had *Gilead* and *Baſhan* given him, and therefore
not *Gilead* alone, as it might ſeem by the places before cited. To conclude
then, if *Machirs* children, yea, halfe of them, had all the kingdome of *Og*, and
yet a lot remained to be received by them on this ſide *Jordan*, either they were
all that came of *Manaſſeh*, or ſo many, that the reſt in compariſon of them
were very few. And if they were all, theſe other ſonnes ſaid to be of *Ma-
naſſeh*, *Joſh.* 17. 2. and 1 *Chron.* 7. 14 were not his immediate ſonnes, but
Grandchildren by *Machir*. And indeed *Joſhua* ſaith, that they came of *Gile-* V.33.
ad, *Machirs* ſon, for the names differ not from *Numb.* 26. 31. but onely for
Jeezer, *Joſhua* hath *Abiezer*. Here it is remembred againe, that to *Levi*, *Moſes*
gave none inheritance, but a new reaſon is added, for the Lord was their inhe-
ritance, yet more abundantly to ſatisfie them, as was ſaid, *Numb.*18.

Myſtically, *Joſhuah* dividing inheritances to the children of Iſrael, figured The Myſterie.
out *Jeſus*, who diſtributeth gifts to his faithfull people, both which now they *Ferus.*
poſſeſſe, and which yet they attaine not unto, but ſhall afterwards inherit in
Heaven, gifts of grace here, and of glory hereafter. Secondly, as thoſe Lands
yet untaken, were not to bee poſſeſſed, but upon condition of perſevering in o-
bedience; ſo hee onely that endureth to the end ſhall bee ſaved. Thirdly, as
Joſhua tooke not this honour to himſelfe, but being called to it; ſo *Jeſus*.
Fourthly, as all the Tribes had not inheritances in *Canaan*, but ſome being ta-
ken with the love of *Baſhan* and *Jaazer*, on the other ſide of *Jordan*; ſo all
Chriſtian people have not inheritances in the heavenly *Canaan*, for they that
love the world, have their portion onely in this life. Fifthly, as ſome had
greater parts then others, for *Judahs* portion exceeded any of the other Tribes;
ſo in heaven there be divers degrees of glory.

CHAP. XIV.

HEre *Joſhua* proceedeth to declare, how the Land of *Canaan* was divided
to the 9 Tribes and halfe, ſaying, ***Theſe are the Countreys which the children*** V. 1.
of Iſrael inherited in the Land of Canaan, &c. but by and by ſpeaking ſomething
that was neceſſary for preparation to this diviſion, as who were the dividers,
and how there could be 9 Tribes and an halfe, when as two and an halfe had
received their parts on the other ſide *Iordan*, and there were but 12 in all,
and the Tribe of *Levi* had no part; *viz.* by ſaying, that the children of *Ioſeph*
were two Tribes, *Manaſſeh* and *Ephraim*, *v.*14. After this hee interrupteth the
courſe of his Hiſtory, till the 15 *Chap.* by telling of *Caleb*, how he came in for
Hebron, and then proſecuteth this Hiſtory of the Diviſion againe, *Ch.* 15. The
firſt words then, ***Theſe are the Countreys, &c.*** are to be underſtood of the Coun-
treys, the Diviſion whereof followeth, *Ch.* 15. and all that followeth in this
Chapter, as comming in by a Parentheſis. Wherefore *Bonfrerius* is in an er- Bonfrerius.
rour, in taking them to be ſpoken of the Countreys divided to the two Tribes
and an halfe, *Ch.*13. as an Epilogue of all that is ſaid there. And *Lyra* and
Calvin are rather to be followed, who referre them to the Diviſion following,

as I have here done. Whereas *Eleazar* the High Prieſt is joyned with *Joſhua*, and the Princes in dividing the Land, this was done, as God had appointed, *Numb.*34.37. and as here, ſo there *Eleazar* is named before *Joſhua*. Touching the reaſon rendred, *v.*4. why the tribe of *Levi* had no part; *For the ſonnes of* Joſeph *were two Tribes*; the Vulgar Latine hath, *in eorum locum ſucceſſerunt filii* *Maſius.* *Joſeph in duas tribus diviſi*, and is therefore excepted againſt by *Maſius*; but the meaning is nothing elſe but that theſe two Tribes comming of *Joſeph*, made up the number of 12, although *Levi* were left out in the partition, and amongſt 12 and no more, all muſt be divided, therefore *Levi* could have no part, ſeeing *Lyra.* *Manaſſeh* and *Ephraim*, the two ſonnes of *Joſeph* were expreſly conſtituted two *Calvin.* Tribes by *Jacob*, *Gen.* 48. ſo *Lyranus*. *Calvin* moveth a queſtion touching the men appointed to divide the Land, ſeeing the diviſion was to bee made by lot, how they could be ſaid to divide it? and anſwereth, that when the lot had aſſigned the Countrey to each Tribe, where it ſhould be, theſe men were to conſider the number of people in the Tribe, if the part falling to any were too little, to inlarge it, if too great, to take ſome away, and to give it to another that wanted, ſee *Numb.*26.52.

V.6. *Then came the children of* Judah *to* Joſhua *in* Gilgal; *and* Caleb *the ſonne of* Jephunneh *the Kenezite ſaid to him, Thou knoweſt the thing that the Lord ſaid to* Moſes, *&c.* Here, before the diviſion amongſt the Tribes made by lot, *Joſhua* breaketh off the courſe of that Hiſtory a while, and telleth firſt of *Calebs* comming, and the men of *Judah* in his behalfe, to require *Hebron*, as *Moſes* had long agoe promiſed unto him. This promiſe is not any where ſo particularly ſet forth, but *Numb.*14.24. it is ſaid by the Lord in generall, *Him will I bring into the Land* *Lyra.* *whereinto hee went, and his ſeed ſhall poſſeſſe it*: and *Deut.*1.36. *Lyra* following the Hebrews, that are ready to vent their owne imaginations, ſaith, that *Caleb* being in *Canaan* with the other ſearchers, perceived that they would diſſwade the people from attempting the conqueſt of that Land, went alone into *Hebron*, and prayed that God would ſtrengthen his heart, that he might not conſent with them in that wickedneſſe, wherefore at his returne, hee conſtantly cleaving to the Lord, *Moſes* ſware unto him that it ſhould bee his inheritance. But it is more probable, that *Hebron* being a place of note for the Gyants inhabiting there, by the ſight of whom the other ſearchers were terrified, but *Caleb* truſting in God, doubted not but to prevaile againſt them; *Moſes* hereupon ſware to him in private, no more being preſent to heare it but *Joſhua*, that hee ſhould have it for a poſſeſſion: and therefore he ſaith to *Joſhua*, *Thou knoweſt what the Lord ſaid to* Moſes *concerning me and thee in* Kadeſh barnea. And v. 9. Moſes *ſware on that day, Surely the Land whereon thy feet have troden ſhall be thine inheritance and thy childrens for ever*; expreſſing doubtleſſe this *Hebron* to be the land Gen. 23.19. in particular, being famous for the buriall of *Abraham*, *Iſaac*, and *Jacob* there. And now *Caleb* and the men of *Judah* come with him to deſire the performance *Ferus.* of this promiſe, not out of ambition, as *Ferus* noteth, but that the truth of God in his promiſes might the more notably appeare, that others might bee incouraged conſtantly to follow the Lord, as *Caleb* had done. For two things he declareth here, had been promiſed unto him; the one, that hee ſhould live, and come into the promiſed Land, all others from 20 yeares old and upward being cut off before that time for their rebellion; the other, that he ſhould have *Hebron* for an inheritance. The firſt, he ſheweth, was abundantly performed, for he did not onely live, but being now 85 yeares old, was as able to goe to Warre as at 40, which availed not a little to Gods glory. The other he now deſireth to have performed unto him, that God might appeare to bee true in every thing. And to ſhew his ability ſtill for the Warre, and that hee had yet the ſame confidence in God to overcome the mightieſt Gyants, he ſaith, *v.* 12. *Thou heardeſt in that day, that the ſonnes of* Anak *were there: if ſo bee the Lord will bee with me, then I ſhall bee able to drive them out.* And this hee is ſhewed to have done, *Ch.*15.14. for although the *Anakims* that held it before, were cut off by *Joſhua*, *Ch.*11.21. yet others remained in the mountaines hitherto unexpelled, or came thither againe out of the *Philiſtims* Countrey, wherein onely it is ſaid that

Calvin.

that ſome of them were, *Ch.*11.22. Touching the name of *Caleb*, the ſonne of *Iephunneh* the Kenezite: *Iephone*, ſaith *Lyra*, ſome expound *divertens*, holding it to bee an Appellative, and not a proper name; and that hee was ſo called, becauſe hee turned himſelfe from the evill counſell of the other ſearchers; ſome prudent, and ſeeing, from פנה; but *Jephunneh* certainly was the proper name of *Calebs* father, 1 *Chron.*4.15. Indeed hee is not mentioned, 1 *Chron.*2.9. where *Chelubai*, which probably was this *Caleb*, is numbred amongſt the immediate ſonnes of *Hezron*, the ſonne of *Pharez*, the ſonne of *Judah.* But *Caleb* by the very name uſed, is mentioned both *v.*18. and *v.*42. here he is ſaid to be the brother of *Jerhameel*, who is ſaid to bee the firſt borne of *Ezron*, *v.*25. and this *Chaleb* is ſaid to have had a daughter called *Achſah*, *v.* 49. of which daughter of this *Caleb* in queſtion, ſee *Joſh.* 15.16. Of *Caleb* the ſonne of *Jephunneh* yet we read not, till 1 *Chron.*4.15. which maketh it queſtionable, whether there were not more *Calebs*; and touching this man, the ſonne of *Jephunneh*, whether hee came of *Hezron*, or no; although *Lyra* ſaith, that it is conſtantly to be held that he came of *Hezron*, who had alſo another name, *Jephunneh.* But becauſe *Calebs* age doth not agree, this muſt be left as uncertain, yet not ſo much for that, as for the name *Jephunneh*, becauſe *Pharez* being very young when they came into *Egypt*, might beget *Hezron* 80 yeares after, and he at 80 might beget *Caleb*, unto which *Calebs* age of 40 at the going out of *Egypt* being added all together, make 200 yeares. Moreover, why *Caleb* is called the *Kenezite*, is a great queſtion, but *Lyra* alſo reſolveth it, according to the Hebrews, thus; *Jephunneh* being dead, the mother of *Caleb*, his widow, maried with *Kenez*, from whom, becauſe he brought him up, he was thus called. Some thinke that *Kenez* was the father of *Jephunneh*, and ſo one brother of his was properly thus called, *Joſh.*15.17. Some that he was ſo called from ſome exploit that he did. But nothing can herein be ſaid certainly.

Bonfrerius.
Calvin.

V.13.

And Joſhua *bleſſed* Caleb, *and gave him* Hebron, *&c.* Hee bleſſed, both by publiſhing his deſerved praiſes; and as a man of God, praying for his good ſucceſſe in attempting to take this place againe, and to expell the *Anakims* thence. But becauſe *Hebron* was one of the Cities given to the Levites, *Joſh.*21.11,13. it may be demanded, how *Caleb* had it to him and his for a poſſeſſion? They had onely the houſes to inhabit in, and the Suburbs, but hee all the lands about; his goodneſſe in this appearing, that when he had obtained it, as a ſingular reward of his faith and proweſſe, yet he was content to give part back againe to the Prieſts, and to be a City of refuge, *Ch.*20.7.

Qu.

Joſh. 21. 12.

V.15.

And the name of Hebron *before was* Kiriath-arba, *who was a great man amongſt the Anakims. Kiriath-arba*, ſignifieth the City of *Arba*, the father of *Anak*, *Ch.*15.13. The Vulgar Latine for theſe words, *who was a great man*, hath *Adam maximus inter Anakim ibi ſitus eſt.* Whereupon many have held it to be called *Kiriath-arbah*, for the buriall of foure there, *Adam*, *Abraham*, *Iſaac*, and *Jacob*; but this is a moſt erroneous reading, as the Jeſuites themſelves acknowledg; but of this conceit ſee more, *Gen.*23.2. *And the Land reſted from Warre*: this is repeated againe, from Ch.11.23. to ſhew, that they might now freely goe about this diviſion of the land, becauſe the enemies were now quiet, and none durſt make head againſt them, to interrupt them herein.

The Myſterie.
Origen.

Myſtically, ſaith *Origen*, by *Caleb*, who had a poſſeſſion given him before all others, underſtand the heart, for *Caleb* ſignifieth, *as the heart*: and *Jephunneh*, whoſe ſonne he is ſaid to be, *converting himſelf*, the heart then turned from evill to good, ſhall ſurely have a poſſeſſion in the heavenly *Canaan*, and bee bleſſed.

CHAP. XV.

Gen. 49.

HEre is ſhewed, that by a ſingular providence of God, the lot came firſt up for *Judah*, and that in a moſt eminent and fruitfull place, and very large, that the propheſie of *Jacob* touching *Judah* his preference might appeare to

come from God, this his prelation in his part, being a *preludium* of his future
eminency in the Kingdom.

Amongſt all the Tribes, *Judah* hath his part in the Land of *Canaan* firſt,
Lyra. ſaith *Lyra*, becauſe that was the Kingly Tribe, and *Joſeph* next, Ch. 16. becauſe
he came into the place of the firſtborne *Reuben*, who was diſ-inherited, *Gen.*
49. Touching *Judah*, his part is deſcribed by the 4 ſides, the ſouth, the eaſt,
V. 1. the north, and the weſt. For the firſt, it is ſaid, *The wilderneſſe of* Zin, *was his*
uttermoſt part ſouthward; to ſhew, that his lot lay moſt ſoutherly of all the land
of *Canaan*, ſee *Numb.* 34. 3. and this was neareſt to *Egypt* where this tribe was
V. 2. placed, as being moſt warlike to reſiſt the Enemy. *And the South border was*
from the ſhoare of the ſalt Sea, &c. This was the dead Sea, lying in a corner, where
the South and the Eaſt part met, and hence they began to meaſure to the weſt,
all the coaſts by which they went along, being ſaid to be ſouthward. For the ſecond
V. 5. ſide, *viz.* the eaſt, *The Eaſt border was the ſalt Sea, even to the end of Jordan, &c.*
that is, where *Jordan* entreth into the ſalt, or dead Sea: and here it is to bee
conceived, that the line of meaſuring went northward, this being a deſcription
of all the eaſt ſide, even to the north. For the third, *viz.* the north ſide, *v.* 7.
V. 7. *And the border went up toward* Debir, *and from the valley of* Achor, *and ſo northward,*
&c. and the goings out thereof were at Enrogel. This *En*, or fountaine of
2 King. 18. 17. *Rogell*, was neare *Jeruſalem*, 2 *Kings* 18. being a fountaine, or water where
Fullers waſhed their cloaths, from whence it had this name *Enrogel, the Fullers*
pool, or well; ſo the Hebrews.

V. 8. *And the border went up by the valley of the ſon of* Hinnom, *unto the ſouthſide of the*
Jebuſite, *the ſame is* Jeruſalem. In this part on the north, the lot of *Judah*
was divided from the lot of *Benjamin*, for it came home to *Jeruſalem*, but *Jeruſalem*
it ſelfe fell to the lot of *Benjamin*, where the Temple was afterwards
built, but by it went up the northſide of *Judah* from eaſt to weſt.

V. 12. *And the Weſt border was to the great Sea, &c.* This was the *Mediterranean Sea*,
where the weſt ſide, and the north met, and this was the utmoſt part of the
Land of *Canaan* weſtward; ſo that the whole length of that Land, from the
V. 13, 14. ſouth to the weſt, fell to *Judah*. Here againe the gift of *Hebron* to *Caleb* is
repeated, being ſhewed to lye within the lot of *Iudah*; and hee is ſaid to have
V. 16, 17. expelled the three ſonnes of *Anak* thence. But this is not to bee conceived
now to have been done; for both this, and that of *Othniel* taking *Kiriath-ſepher*,
&c. were done after the death of *Joſhua*, *Iudg.* 1. 9. and therefore they are here
put downe by anticipation, as Expoſitors generally agree, being inſerted by
ſome other man; that *Calebs* faith in God to drive out the *Anakims*, and to
take this place, might ſoon appeare to the Reader not to have been vaine, and
hee might not be left to ſeek farre off for the fulfilling of the thing given and
hoped for, as touching the actuall enjoying thereof, Ch. 14. But there it is
ſaid, that the tribe of *Iudah* went up againſt *Hebron*, and ſlew the 3 ſonnes of
Anak, this being aſcribed here to *Caleb*, with whom they went, as the chief in
that expedition.

V. 21. Here the Cities of *Iudah* lying ſouth, and ſo about *Hebron* the poſſeſſion of
V. 32. *Caleb*, are firſt reckoned up by name, and then are ſummed up, *v.* 32. twenty
and nine; but if wee count them one by one, we ſhall finde 37, the reaſon of
Rabbini. this difference yeelded by the Rabbins, is, becauſe eight of them were againe taken
away and given to the *Simeonites*, as may bee ſeen, Ch. 19. and ſo 29 onely
Maſius. remained to *Iudah*. *Maſius* and *Serrarius* thinke, that the walled Cities onely
Serrarius. are put in to the ſumme; but together with them Villages alſo are reckoned,
when they are counted one by one. But this laſt ſeemeth not to bee ſo probable,
becauſe Villages are ſpoken of, as pertaining to theſe Cities.

V. 33. The ſecond numeration of their Cities here followeth in the valleys, about
which alſo the ſumme differeth from the number mentioned, for they are 15;
but are ſummed up 14, *v.* 36. this, ſaith *Lyra*, was, becauſe one was called by
Lyra. two names, *Tappuah* and *Enam*, *v.* 34. The third numeration of 16 Cities, and
the fourth of 9 Cities, *v.* 44. and the fifth of 11 Cities, *v.* 51. and the ſixth of
9 Cities, *v.* 54. and the ſeventh of 10 Cities, *v.* 57. and the eighth of 6 Cities,
v. 59.

v.59. and the ninth of 2 Cities, *v.60.* and the tenth of 6 Cities, *v.62.* doe all agree. But out of theſe were ſubtracted to the *Danites*, *Eſhtaol* and *Garea* in the ſecond numeration, and to the *Simeonites*, *Ether*, and *Aſan* in the third, Ch.19. So that the whole number reckoned up, beſides thoſe deducted, was of 118 Cities with their Villages, and yet theſe were not all, for *Ekron*, *Aſhdod*, and *Gaza* of the *Philiſtims*, *v.*45,46. under which the other two Lordſhips alſo are to bee underſtood, are not ſummed up, becauſe in the enemies hands. But *Ekron* was given afterwards to the *Danites*; and as *Ioſephus* hath it, *Gath* and *Azotus*, *Aſcalon* and *Gaza* onely remaining to *Iudah*. Moreover, Ch.21.14,15,16. *Eſtemo*, *Holon*, and *Bethſhemeſh* given to Levites are omitted here; and *Bethlehem* ſaid to be of *Iudah*, *Iudg.*19.1. and unto it, upon *v.*59. ten Cities more are added in the Septuagint Tranſlation, *Theco*, *Phagor*, *Etham*, *Culon*, *Tamai*, *Soris*, *Carim*, *Gallim*, *Bather* and *Manocho*, all which are here left out, which *Ierome* conjectureth to have been done through the malice of the Jewes, razing them out of the Hebrew, that it might not appeare, that *Ieſus* came of the Tribe of *Iudah*.

Ch. 19. *Joſephus.*

Hieron. in Mich. 5.

V.39. Touching *Lachiſh*, *v.*39. *Lyra* noteth noteth, that it was a diverſe City from *Lachiſh* taken by the *Danites*, *Iudg.*18. for this ſtood ſouthward, that north, and differed in the name being called *Laiſh*.

V.49. Touching *Kiriath-Sannath*, *which is* Debir: this was the City before called *Kiriath-ſepher*, that is, *Civitas literarum*, and *Debir*, *verbum vel eloquentia*. *Kiriath-Sannath*, *civitas acuminis*, becauſe שנן ſignifieth *acuere*, to ſharpen, and in the Syriack tongue שנן *docte, vel acute dicere*. It is thought to have had this name, becauſe it was an Academy of the *Canaanites*, wherein were Schooles of Learning.

V.62. Touching the City of Salt, *v.62.* it was neare the Sea, moſt probably having the name from Salt made there, and not the ſame with *Bethſhemeſh*, *civitas ſolis*, as ſome have thought.

V.63. *As for the Iebuſites, the inhabitants of* Jeruſalem, *the children of* Judah *could not drive them out*, &c. *Jeruſalem* is called alſo *Jebus*, Judg. 19.10. from whence, ſaith *Lyra*, the *Iebuſites* had their name, being of the poſterity of *Abimelech* King of *Gerar*, with whom *Abraham* had made a Covenant, *Gen.* 21. the time of which was not yet expired. Wherefore they held their one Fort ſtill, even till *Davids* time, who expelled them, but by reaſon of that Covenant, they could not yet be expelled. *Calvin* aſcribeth the not expelling of the *Iebuſites*, to the ſloath of the *Iſraelites*, although *Jeruſalem* was the moſt holy place of all the Land, and the moſt excellent, that ſanctified all the reſt, and was the glory of all, yet they through their owne negligence, and love of eaſe, forbeare to fight with the *Iebuſites*, in the ſtrong Fort of *Zion* therein: ſo that this is ſpoken to their reproach, they could not expell them, becauſe they laboured not to doe it, being content with ſome part of the City, and leaving the reſt to the Enemy: for which cauſe it is ſaid, *That the* Jebuſites *dwelt in this city with the children of* Judah *to this day*; that is, the men of *Iudah* in one part, and they in another. For there being nothing yet to hinder Gods favour and help from them, if they had attempted the expulſion of theſe *Iebuſites*, they ſhould certainly have effected it. But I can ſee no reaſon why the not poſſeſſing yet of all parts of *Ieruſalem*, ſhould be aſcribed to the negligence of *Iudah*, for then ſome ſuch thing ſhould have been intimated, and it would not have been ſaid, they could not expell them. The Fort of *Zion*, which they held was high, and moſt ſtrong by nature, and unacceſſible; and therefore it is rather to be held, that God would not yet help them in the expelling of it, reſerving that ſo difficult a worke to another Worthy, even *David*, whom hee would raiſe up afterwards, and make famous by this exploit, permitting the *Iebuſites* to live here ſtill, as other of the Iſraelites enemies in other places for their tryall, as is ſaid, *Iudg.*3.1,6. eſpecially, ſeeing they had for the preſent houſes and land enough to dwell comfortably in, till they ſhould bee more multiplyed. For that of *Lyra*, aſcribing the *Iebuſites* dwelling here ſtill, to an old Covenant made by *Abraham*, as hee hath it from the Rabbins, ſo it may well be ſuſpected as a tale

Lyra.

2 Sam.5.7.

Calvin.

of their owne coyning: for how may it appeare that they came of *Abimelech*,
ſith the *Jebuſites* are commonly reckoned as one of the ſeven Peoples deſtined
to deſtruction? and if they were included in the Covenant, and this Covenant
w as not yet expired, how ſhal we know that it expired ſo ſoon as *David*
was King? *Iudg.* 1. 21. and that which is ſaid here of the children of *Iudah*,
is ſaid of the *Benjamites*, but before that, *v.*8. *The children of* Judah *had fought*
againſt Jeruſalem, *and taken it, and ſmitten it with the edge of the ſword, and ſet the*
Qu. *City on fire.* If it be here demanded, how could the men of *Iudah* dwell here,
and the *Benjamites* alſo? *Anſw.* The ſouth part of the City was within the
lot of *Iudah*, but the north part belonged to *Benjamin*, and herein the Temple
Qu. ſtood, and it was the farre greater part, ſee Ch. 18. 28. If it bee further demanded,
how it it ſaid here, the children of *Iudah* could not expell the *Iebuſites*
out of *Ieruſalem*, when as *Iudg.* 1. 8. it is ſaid, they had taken the City, *&c.*
Anſw. In part they had taken it, and deſtroyed the inhabitants, but in part
Ioſeph lib. 5. *Antiq c.* 2. they had not, *viz.* in that part, where the Fort of *Zion* ſtood. And this taking
of it, ſaith *Joſephus*, was after the death of *Joſhua*. But happily being taken
as Hebron and *Debir* in *Joſhua* his time, the enemies re-poſſeſſed it againe,
and were afterwards againe deſtroyed.

The Myſterie. *Origen.* Myſtically, by the *Iebuſite* dwelling ſtill in *Ieruſalem*, ſaith *Origen*, underſtand
the wicked in the Church; for the Tares cannot be ſeparated from the Wheat til
the laſt day. The *Iebuſite* ſignifieth one treading under foot, they then, that
with dogs and ſwine tread holy things under their feet, be the *Iebuſites* in the
Church, to expell whom, we muſt endeavour more and more unto the end.

CHAP. XVI.

V. 1, 2, 3. 4. HEre is deſcribed the lot of the children of *Ioſeph*: firſt, in generall, and
then *Ephraims* part in particular. Their eaſt limit was *Iordan*, and their
weſt *Bethoron* and *Gezer*, to the *Mediterranean* Sea. Whereas it is ſaid, *v.* 2. *And*
goeth out from Bethel *to* Luz; it may be demanded how this could be, ſeeing the
ſame City which was *Bethel*, was before called *Luz*, Ch. 18. 13. *Anſw.* *Bethel*
where *Iacob* lodged, *Gen.* 28. was neare unto the City of *Luz*, and was built
after it, and then both being joyned together, had the name of *Bethel*; the going
out then from one to the other, was from one part of the City to the other,
V. 5. distinguiſhed by theſe two names. Touching the part of *Ephraim* in particular,
the border thereof was *Ataroth-Addar*, unto *Bethoron* the upper, eaſtward, &c.
V. 9. *And the ſeparate Cities of the children of* Ephraim, *were amongſt the inheritance of*
the children of Manaſſeh, *&c.* that is, as *Lyra* hath it, the line of the diviſion
Lyra. reaching ſometimes into the lot of *Manaſſeh*, and fetching a compaſſe to include
here a City, and there a City, lying within *Manaſſehs* lot, if the line of
V. 10. his lot be carryed ſtraight from eaſt to weſt, ſee Chap. 17. 8, 9, 10. Laſtly, it is
noted, that they drave not out the *Canaanites* in *Gezer*, one of their bordering
Cities, but they ſerved them under Tribute, which is generally held to have
been a blemiſh to *Ephraim*, in that they would bee compounded withall for
gaine, and not deſtroy all who were appointed to the ſword, when as the
Lord had given ſo ſtrait a charge to make no Covenant with them, but utterly
to root them out. The ſame fault is noted to have been in the children of
Origen. *Manaſſeh*, Ch. 17. 13. This is by *Origen* Allegorically applyed thus; the *Canaan*
ſetteth forth the Fleſh, the *Iſraelite* the Spirit, which when it commeth to
bee ſtrong, bringeth the Fleſh under, but cannot utterly expell it in this
life.

CHAP. XVII.

HEre is ſet forth the part of the halfe Tribe of *Manaſſeh*, in which, although
it were leſſe, more is written: 1. Becauſe the lot of the other halfe on the

other ſide of *Jordan* is again re-counted. 2 The families comming of *Manaſſeh*, V. 2.
which had poſſeſſions on this ſide *Jordan* are numbred, firſt the males
who were ſix; then the females, the daughters of *Zelophehad*, who had no ſons, V. 3.
and they were five. 3. Their requeſt, according to the order made by *Moſes*, V. 4, 5, 6.
is recited from *Numb*. 27. 4. Their lot is deſcribed, *v*. 7, 8, 9, 10, 11, 12, 13. V. 7, 8.
together with the Lands of *Ephraim*, where they lay within it. 5. Both theſe
Tribes doe jointly complaine that their lot was too little for them, and *Joſhua* V. 14, 15.
alloweth them to take in the woods of the *Canaanites* and *Perizzites*, and to
cut them downe, adding words of incouragement againſt the feare of the Enemies
power. For the firſt of theſe, *Manaſſeh* is ſaid to be the *firſt born of* Joſeph, V. 1.
to intimate the reaſon why he being none of the ſons of *Jacob*, yet had
the lot of a Tribe, as alſo *Ephraim* his other ſon, for Jacob had made both theſe Gen. 48.
as his owne ſons, two Tribes, as was touched before, Ch. 14. 4. And although
Ephraim was by Jacob preferred before *Manaſſeh*, the younger before the elder;
yet becauſe Manaſſeh was the firſt borne, he had an inheritance in part firſt on
the other ſide Jordan. Moreover, it is added, *For* Machir *the firſt borne of* Manaſſeh,
but *Ch*. 13. 31. he is mentioned as the onely ſonne of *Manaſſeh*, and
halfe his children are put for the halfe Tribe of *Manaſſeh*, of which ſee upon
that place. And Machir is called *the father of Gilead*, whoſe children onely are
recited, *v*. 2. as the children of *Manaſſeh*; whereby it ſeemeth, that as *Manaſſeh*
had onely *Machir* to his ſonne, that had iſſue living till now, ſo *Machir* had
onely *Gilead*. Touching Jair ſaid to be the ſon of *Manaſſeh*, *Numb*. 32. 41. it
is to be underſtood, that he came of a daughter of *Machir* by *Ezrom*, of the
tribe of *Judah*, 1 *Chron*. 2 21. and thus onely hee is called his ſon, as all that
come of a mans children, are called his children.

But it is added, *Becauſe* Machir *was a man of Warre, therefore hee had* Gilead Qu.
and Baſhan. In what Warre could he ſhew his valour, ſeeing hee muſt needs
bee dead long before that the children of Iſrael came to make any Warres?
Anſw. It is moſt probable, that he fought manfully againſt the men of *Gath*,
who are ſaid to have come downe to take away their cattell whilſt they lived
in *Egypt*, 1 *Chron*. 7. 21. and for that he had this commendation. Or by *Machir*
we may underſtand the Machirites comming of him, who had done worthy
ſervice in the Warres on the other ſide of *Jordan*: for thus *Machir* is ſpoken
of, *Numb*. 32. 40. when the Machirites are meant. Touching *Gilead*, the
ſonne of *Machir*, although all the other families reckoned up, *v*. 2. came of
him; yet thoſe on the other ſide of *Iordan* were peculiarly called Gileadites, becauſe
they inhabited *Gilead*, and were the children of *Gilead* alſo; wherein the
Divine providence is to be noted, as directing it ſo, that *Gilead* ſhould have the
land of *Gilead*.

Touching the ſecond and third, enough hath been ſaid already, upon *Numb*.
26. 30, 31. and *Numb*. 27. onely, *v*. 5. becauſe it is ſaid, there fell ten portions V. 5.
to the ſonnes of *Manaſſeh*: it may bee demanded how this could bee, ſeeing Qu.
they were but ſix families? *Anſw*. They had but ſix greater portions onely, for
each family one: but of that part which fell to the family of *Hepher*, whoſe
ſon *Zelophehad*, had no ſons, but five daughters, five leſſer parts being made, they
were all together ten. If it be ſaid, thus by ſubdiviſions in other families alſo
theſe portions were not ten onely, but twenty or thirty. It is anſwered, the
Princes that were over the diviſions, made not ſubdiviſions for others, but onely
for theſe women who were not ſo able to manage ſuch a buſineſſe, others,
that came of other families, who were men, being left to agree amongſt themſelves
in their ſubdiviſions, becauſe God had ſet downe a ſpeciall order for
thoſe women in the time of *Moſes*. And therefore theſe portions, although
but parts of a portion, are numbred here together with the whole portions,
ſet out by Joſhua, *Eleazar*, *&c*. and not any other afterwards divided by others.

And the reſt of Manaſſehs *ſonnes had the Land of* Gilead: that is, on the other V. 6.
ſide of *Jordan*. For the fourth, *viz*. the deſcription of the lot of this
halfe tribe of *Manaſſeh*. Firſt, it is ſhewed, how it went on the right hand, V. 7, 8.

that is, ſouth to *Entappuah*, that is, the fountaine of *Tappuah*, but the City of
Tappuah went to *Ephraim*, being taken out of the lot of *Iudah*, as was noted
upon Ch.14.34. But before this, it is ſaid, the coaſt of *Manaſſeh* was from
Aſher to Michmetha, where by *Aſher* the tribe is not to be underſtood, but a City
Bonfrerius. ſo called, as *Bonfrerius* ſaith: but becauſe, v.10. *Manaſſeh* and *Ephraim* are
ſaid to meet together in *Aſher* on the north, and in *Iſſachar* on the eaſt; it is rather
to bee held, that by *Aſher* here the tribe is meant, for the meaſure proceeded
to the ſouth, and therefore began at the north, towards the lot of *Aſher*.
Yet *Aſher* is put downe here by anticipation, becauſe he had no lot, till afterwards
in *Shiloh*, Ch.19. Next the River dividing Manaſſeh from the Cities of
V. 6. *Ephraim*, is ſpoken of, *the River* Kana, on the ſouth of which lay the ſeparate
Cities of *Ephraim* before ſpoken of, Ch.16. and *Manaſſeh* on the north, both
being bounded by the Sea and by *Aſher* and *Iſſachar*, north and eaſt. Laſtly, it is
V. 11. ſhewed that *Manaſſeh* had Cities within the lot of both thoſe Tribes, *Bethſhean*,
Ibleam, *Dor*, *Endor*, *Taanach*, and *Megiddo*, that is, being contiguous to both
Lyra. theſe Tribes, his lot extended in divers places into them, ſo *Lyra*. Whereas in
concluding, it is added, after this capitulation of ſix Cities, *even three Countreys*,
the Vulgar Latine hath, *and the third part of the City Nopheth*: ſo alſo the Sept.
and Hebr. it is שלשת-הנפת being rendred *verbatim*, *the third of a Province*: and
it ſeemeth to me, that the meaning is, theſe ſix Cities were the third part of a
Countrey, and not three Countreys; nor, that *Manaſſeh* had beſides them the
third part of another City or Countrey, becauſe in the Hebr. it is not, *and the*
third part, but *the third*, &c. Theſe words being added for further explication,
how much the foreſaid Cities and their Villages amounted to, being conſidered
together. And it agreeth not, when ſix Cities have been mentioned, to
adde, *even three Countreys*, for why ſhould the three laſt be ſummed up more then
the former?

V. 14, 15. Touching the fifth, the children of *Joſeph* complaine that their lot was too
little for them, ſaying to *Joſhua*, That hee had given them but one part, and
yet they were ſo increaſed by Gods bleſſing, that one would not ſuffice them.
The meaning is, that they had too ſmall a part, conſidering their multitude,
for even the halfe Tribe of *Manaſſeh* alone, is ſaid to have ten parts, v.5. And
this part containing many more by ſubdiviſions; it is not meant, was too little
for quantity of ground, but becauſe much of it was Woody, and held by the
Canaanites. Wherefore *Ioſhua* biddeth them, according to the power that they
had through their multitude, to take courage to them, and to cut downe the
Woods, and to expell the *Canaanites*, *Perizzites*, &c. and ſo to inlarge their habitations,
not meaning yet, that they ſhould cleare the ground, and take in
poſſeſſion any more then that allotted unto them. Some think that there is
Bonfrerius. an Allegory in the word *Woods*, the *Canaanites*, *Perizzites*, and *Gyants* poſſeſſing
thoſe parts, being meant hereby, who as woods overgrowne, made them horrid
and unhabitable for them: and that by cutting downe, is meant the cutting
of them off by little: But I ſee no reaſon to goe from the literall ſenſe. He
addeth, *If mount* Ephraim *be too little for thee*: that is, the Countrey aſſigned
now to *Ephraim*, and already poſſeſſed, which was full of mountaines; whereby
it ſhould ſeeme, that the tribe of *Ephraim* was the chiefe in this complaint:
but both tribes are ſpoken of, as comming together, and complaining of a
wrong, as if they had been unjuſtly dealt withall; ſaying, that they had but
Calvin. one part, that is, as *Calvin* hath it, the lot but of one Tribe, when as they were
one and an halfe. But this complaint was unjuſt; for although their parts lay
together, yet by the deſcriptions going before it appeareth, that they had two,
onely they made account, that the Land yet poſſeſſed by the enemy was nothing
to them; whereas in the dividing of it to them, it was meant, that they
ſhould by military prowesse ſubdue the enemies, and take in that alſo, as others
of their brethren did. Wherefore *Joſhua* ſhapeth them an anſwer accordingly,
to ſtir them up from this ſloath and puſillanimity, taking advantage of their
own words, that they were much people.

V. 16. They reply, that mount *Ephraim* was not ſufficient, and that the *Canaanites*
dwel-

dwelling in the valleys, had Chariots of iron, both in *Bethſhean* and *Jezreel*. *Bethſhean* was within the lot of *Manaſſeh*, *v.* 11. but *Iezreel* a valley inhabited by the *Canaanites*, in the lot of *Iſſachar*, Ch. 19. 18. and becauſe *Bethſhean* lay into Iſſachar; it may be conceived, that the valley of *Iezreel* was upon the border, and ſo neare at hand to oppoſe and fight againſt them, if they ſhould goe up to the woods, for theſe valleys lay about in their paſſage, and here were the iron Chariots which they ſo much feared. Theſe Chariots were thus called, becauſe they had ſharp irons fixed to them before, and on the ſides, upward and downward like ſpeares, and ſwords, and hookes; ſo that the horſes running with them, all that ſtood or lay in the way were cut in pieces and ſlaughtered hereby: Thus *Q. Curtius* and *Livie* and others deſcribe the iron Chariots of *Antiochus* and *Darius*, which they uſed in their Warres; and it is moſt probable, that theſe of the *Canaanites* were like unto them; ſo that one man driving ſuch a Chariot, could fight herewith, and deſtroy many. But againſt theſe *Joſhua* encourageth them, promiſing that they ſhould have power to drive them out, and poſſeſſe their mountaines, and the out goings thereof, that is, the plaine places in the way, notwithſtanding their power and preparations.

V. 17, 18.

CHAP. XVIII.

V. 1.
H. B. Patriarchs travailes.
Lyra.

Here firſt is recorded the ſetting up of the Tabernacle in *Shiloh*. Whereas hitherto it had remained in *Gilgal*, and ſo the Campe lay about it: this remove was 12 miles, and almoſt within 4 miles of *Jeruſalem*. *Shiloh*, ſay *Lyra* and others, was in the Tribe of *Ephraim*, of which tribe *Joſhua* was. But how this may be gathered, I cannot tell, ſeeing it is no where ſet downe in what tribe it ſtood. Onely upon Ch. 9. 3. it hath been already ſhewed to have beene the ſame with *Gibeon*, which was in the lot of *Benjamin*, *v.* 25. and a City given to the *Levites*, Ch. 21. 17. as it is ſaid of *Shiloh*. And if ſo, the Gibeonites that were to ſerve about the wood and water for the Tabernacle, might moſt conveniently performe this office. Touching the direction that *Joſhua* now had to remove the Tabernacle hither, although it bee not expreſſed, yet doubtleſſe hee did it not without direction from the Lord, becauſe this was a thing often ſpoken of, that it ſhould bee ſet in the place that the Lord ſhould chooſe. And here it ſtood till *Samuels* time, 1 *Sam.* 4. which was above 300 years: *Lyra* ſaith, till it was removed from thence to *Nob*. But we read no where of any ſuch remove, but onely that *Nob* was a City of Prieſts, and that *David* came to *Abimelech* the High Prieſt there. The onely thing that we read of the remove of the Arke from *Shiloh*, is, that it was carryed from thence againſt the *Philiſtims*, 1 *Sam.* 4. and there taken by the *Philiſtims* and carryed away, and afterwards ſent back againe to *Bethſhemeſh*, Ch. 6. and from thence to *Kiriath-jearim*, Ch. 7. to the houſe of *Abinadab*, where it remained 20 yeares, then *David* is ſaid to have fetcht it from the houſe of *Abinadab* in *Gibeah*, 2 *Sam.* 6. and *Vzzah* being ſmitten for touching it, hee durſt not carry it any further, but left it at the houſe of *Obed-Edom* three months, and then fetcht it into *Zion*. In all which removes, no mention is made of *Nob*; but *Lyra* upon 1 *Sam.* 7. ſaith, that from *Bethſhemeſh* the Arke was carryed to *Kiriath-jearim*, and not immediately thence to the houſe of *Abinadab* in *Gibeah*, but firſt to *Mizpeh*, then to *Gilgal* againe, after that to *Nob*, and from thence to the houſe of *Abinadab*, as hee gathereth out of the *Hebraic. quæſtion*. and all this not without ſome ground in the ſacred Hiſtory; for *Kiriath-jearim* was a City of the Gibeonites, and *Samuel* judged the people in *Mizpeh*, and in *Gilgal* the Kingdom was renued, 1 *Sam.* 11. 15. and in *Nob* was the High Prieſt and Ephod, and Shewbread, although no mention bee made of theſe removes. For the time when they removed the Tabernacle from *Gilgal* to *Shiloh*, here is nothing expreſly ſaid, but it is generally held to have been ſeven yeares after their comming into the land of *Canaan*, becauſe it is ſaid, *The Land was ſubdued before them*, which was not in leſſe time; but the Rabbins ſay, that it was done 14 yeares after their entrance, but this agree-

Lyra.

1 Sam. 21. & 22

greeth not with *Calebs* age, and the account made before hereby.

V. 2, 3. The Tabernacle being ſet up, *Joſhua* reproving the ſeven Tribes that had
not yet received their parts for their ſlackneſſe in going about it, and to expell
the *Canaanites*, who yet, though ſubdued, lived there, where they ſhould inherit,
exciteth them to ſend out men to deſcribe and part it, that hee might there
before the Lord caſt lots for them. Whereby is intimated, that their remiſneſſe
Calvin. and backwardneſſe in going not to take their lots, but to drive out the enemies
was the cauſe of this delay, and that the diviſion begun in *Gilgal* went not forward,
but was intermitted, till this comming to *Shiloh*, which ſome thinke was
a yeare, but the Rabbins 7 yeares, although againſt all probability. By this
ſending out of new meaſures, three of a Tribe, it may ſeeme, that ſome cauſe
of their delay was, for that they did not think the former meaſurers to have
ſufficiently done their office, wherefore others are ſent to view all things better,
and to make a new deſcription of thoſe Lands where they ſhould have their
parts; and the cauſe of this ſuſpition might be, for that in the lot of *Judah* already
taken, there was ſo much land more then ſufficed, that the *Simeonites* had
V. 4. divers Cities out of it, &c. Now then *Joſhua* alloweth them to chooſe three
men out of each Tribe, and to ſend them to deſcribe it anew, that is, as is moſt
probable, and the words ſound, out of the ſeven Tribes onely, being all together
V. 5, 6. in number 21. Theſe are appointed to divide the Land into ſeven parts,
and to returne to *Joſhua*, that lots might be caſt for them; *Judah*, and the children
of *Joſeph*, that had received their parts, the one ſouthward, and the other
northward being confirmed therein. The Vulg. Latine, for theſe words, *v.6. Ye
ſhall deſcribe the Land into ſeven parts*, hath it, *the middle Land betwixt theſe yee ſhall
divide into ſeven parts:* as if the ſeven Tribes that were yet to receive their parts,
ſhould all lye in the middle betwixt *Judah*, *Ephraim*, and *Manaſſeh*, whereas it
is certaine, that a great part of that Land lay more north; therefore that tranſlation
Bonfrerius. is corrupt, as the Jeſuite himſelf acknowledgeth, and that hee hath nothing
to ſay in the defence thereof.

V. 7, 8. Here the reaſon is further expreſſed, why the diviſion ſhould bee made but
into ſeven parts, *viz.* becauſe the Levites were to have no part; and as two
Tribes and an halfe already ſpoken of had received their parts on this ſide
Jordan, ſo two Tribes and an halfe had received theirs on the other ſide.

Whereas it is ſaid of the *Levites*, *The Prieſthood of the Lord is their inheritance*:
hereby is meant, that the profits belonging to the Prieſts and Levites were
V. 11. theirs. *V.*11. The diviſions being made by thoſe that were ſent, and ſet down
in a Book, now lots are caſt before the Tabernacle, and *Benjamin* hath the firſt
between *Judah* and *Joſeph*. How long the meaſurers were in ſurveying, before
their returne, is not recorded, but *Ioſephus* ſaith that they were ſeven moneths.
Ch. 16. 7, 8. The north border of *Benjamin* was the ſame with that of *Ephraim*, from *Iordan*
eaſtward, to the Sea weſt. Here, beſide *Luz* or *Bethel*, *v.* 13. mention is
made of *Bethaven*, a City neare unto it, by which name, for the idolatry ſet up
V. 15. there afterwards by *Ieroboam*, *Bethel* was inveighed againſt, *Hoſ.* 4. 5, 10. Here
the ſouth border followeth, which was the north of *Iudah*, of which ſee *Ch.* 15.
V. 21. And then the Cities of this lot are numbred, firſt twelve, then fourteen, ſo that
it was very ſmall, whereupon it is ſometime called little *Benjamin*; although
the quantity of ground was little, yet it was moſt fruitfull, and lay moſt ſafely;
and this Tribe had the honour of the firſt lot amongſt ſeven, and of the
holy City *Ieruſalem*, and Temple, and lay neare to his brother *Joſeph*. But
neither were theſe all the Cities of *Benjamin*, for Chap. 21.18. mention is
made of two more, *Anathoth* and *Almon*. The double numeration firſt of 12 Cities,
then of 14, ſeemeth to be, becauſe the former lay eaſtward, and the latter
weſt.

CHAP. XIX.

V. 1, 2, 3, 4, &c. THE ſecond lot here is ſhewed to have been of the children of *Simeon*, and
this was within the lot of *Iudah*, which had too much. Thus the prophe-

ſie of *Iacob* was verified, *I will ſcatter them in* Iacob *and divide them in* Iſrael. *Calvin.*
Wherefore it was not without a ſingular providence, that the firſt dividers Gen 49.7.
were ſuffered to erre ſo farre as to make the part of *Judah* ſo much more,
then would ſuffice for them, and the deſire of doing according to equity, ap-
peared in the Princes ſet over the diviſion, in that they ſo readily yeelded to
correct this errour being manifeſted, and of the men of *Judah*, that they
withſtood it not, having already the poſſeſſion, but readily yeelded a part
to their Brethren, neceſſity requiring it, for ſo much as the Land remaining
would not otherwiſe have ſufficed for the reſt of the Tribes. The *Rabbins* *Rabbins.*
ſay, that the men of *Judah* tooke it ill, that *Simeon* had ſo many of their Ci-
ties, and therefore in *Davids* time they were againe expelled, which they ga-
ther from 1 *Chron.* 4.31. where it is ſaid, they dwelt in theſe Cities, till *Da-
vids* time. But it is not ſaid that then they were driven out, neither would
it have ſtood with *Davids* piety herein to have gone againſt Gods decree.
Whereas their inheritance is ſaid to be within the inheritance of *Judah*, the
vulgar Latine hath it *in the midſt of the inheritance.* But it was rather in their
confines, for *Beerſhebah* here firſt named was furtheſt ſouth, for which cauſe
when the length of the land is ſet forth by the extreme parts, it is commonly
ſaid, from *Dan* to *Beerſhebah*. *Beerſhebah* and *Shebah*, which may ſeem to be two, V. 2.
are but one City, named by both theſe names, otherwiſe they were not 13 on-
ly, as they are ſummed *v. 6.* but 14. Wherefore 1 *Chron.* 4.28. when the Ci-
ties of the *Simeonites* are counted over again, *Beerſhebah* onely is named. Of theſe
Cities of the *Simeonites*, there are two numerations. Firſt, of 13. to *v.* 6. Secondly,
of foure, *v.* 7. Which are thus diſtinguiſhed from the other, becauſe thoſe V. 7.
had wals, but theſe not, as may be gathered from 1 *Chron.* 4. 32. where V. 8.
they are called עצרם villages. And all this lot is ſaid to have lyen ſouth. V. 10.
The third lot was of *Zabulun*, who came of the ſame Mother *Leah*, with
Iſſachar, and was the yonger brother, yet here he is placed in his poſſeſſion be-
fore him. Of this Tribe *Jacob* had ſaid before, that hee ſhould dwell at the ha- Gen. 49.13.
ven of the Sea, and towards *Sidon*, and accordingly here it is ſaid, *their border
went up towards the Sea*, v. 11. *and reached to the river, which is before* Jokneam.
Which is thought to be towards the border of the *Sidonians*, and the Rivers *Maſius.*
name is by *Geographers*, called *Pagis* or *Belus*, having ſand, of which glaſſe
was made. But this lot could not goe cloſe up to the Sea, but neare it,
becauſe part of *Aſher* lay betweene, but it is held to have extended to the
Sea of *Genneſareth*. For the Cities of this Tribe, they are ſummed up 12, but it V. 15.
is hard to determine which they were, becauſe 16 or 17 are named, out
of which the reſt muſt be caſt, as to which this lot reached onely, but inclu-
ded them not.

The fourth lot was of *Iſſachar*, whoſe Cities are ſaid to be 16, but no di- V. 17, 18.
ſcription of this lot is made by the quarters of the World, happily becauſe it
lay betweene *Zabulun* and *Manaſſeh*. *Iezreel* the firſt City here named is by
Adricomius placed in *Manaſſeh*, becauſe *Ch.* 17.16. it is mentioned in deſcribing *Adricomius.*
that lot, but as was there ſhewed, it is not ſpoken as lying therein, but onely
very neare it. In *Jezreel* the Kings of *Iſrael* afterwards dwelt ſometime,
1 *King.* 21. 1. Although in *Samaria* was their chiefe ſeat. *Thabor* here aſ-
cribed to *Iſſachar*, is ſaid to be in *Zabulun*, 1 *Chron.* 6.77. wherefore it ſeemeth
to have been betweene them both; one Tribe holding one part, and ano-
ther the other part. *Bethſhemeſh* is alſo aſcribed to *Judah*, *Ch.* 21.16. but it was a-
nother City of the ſame name. The Cities here named ſeemed not to be all,
that fell to *Iſſachar*, for *Dabereth*, and *Jaramoth* are alſo aſcribed to *Iſſachar*
Ch. 21.28. and *Avem*; 1 *Chron.* 6.73. But *Jaramoth* is ſuppoſed by ſome to be
the ſame with *Ramoth*; and *Avem-Engannim*.

The fift lot was of *Aſher*, conſiſting of 22 Cities, this lot lay furtheſt north- V. 24.
ward of all others to the ſea; and ſouthward extended to *Manaſſeh*, as was
touched, *Ch.* 17.10. It is deſcribed firſt by the weſt which way it reached to V. 26.
Carmel, and to *Sihor-Libnah*, this *Carmel* was a mountain by the Sea, and not
the City *Carmel* before aſcribed to *Judah* of which mention is made

1 *Sam.* 25. 2. *Nabal* had poſſeſſions there. *Sibor-Libnah*, the Septuagint call
Sibor & Labanah, and ſome contend that they were two Cities; becauſe *Sibor*
ſignifieth black, and *Libnah* white. Many hold it to be one City, otherwiſe
V. 27. called *Ptolemais*. Secondly, this lot is deſcribed by the eaſt, *and turneth towards
the Sun riſing to* Bethdagon, that is, the houſe of *Dagon*, the idoll of the *Philiſtims*,
which had the name from a fiſh; it had the face of a young man, but
downward it was like a Fiſh. Thirdly, by the north, *and reacheth to Zebulun,
and to the valley of* Jephtahel *towards the north, &c.* Of *Jephtahel* ſee before, *v.* 14.
Here alſo *Chabul* on the left hand ſetteth forth the north.

V. 28. *Hamon* here mentioned to *Aſher* is ſaid to belong to *Nephtali*, 1 *Chron.* 6. 76.
and *Rahab*, *v.* 75. but they were other Cities of the ſame name. *Kana*, was
Kana the great in *Aſher*, for there was another *Kana* in *Zebulun*, called the leſſer,
where Chriſt turned water into wine. For the number of 22 Cities, it is
V. 30. to be thought that they were not all which *Iſſachar* had, for *Abdon* is alſo aſcribed
to *Iſſachar*. Ch. 21.30.

V. 32, 33. The ſixth lot was of *Nephtali*, and here the meaſure beginneth againe eaſtward
at *Iordan*, and then it proceedeth weſtward, and ſouthward. On the eaſt
were five Cities, *Heleph*, *Allon*, *Adami-Nekeb*, *Iabneel*, and *Lakum*: So *Maſius*,
Magallianus, and *Adricomius*. But *Bonfrerius* will have them to lye in the
north, and to reach to *Iordan* on the eaſt; becauſe their goings out are ſaid to be
at *Iordan*, and the north ſhould otherwiſe alone bee left undeſcribed. 2. It
V. 34. proceedeth to the weſt and ſouth, *Zebulun* lying on the ſouth, and *Aſher* on the
V. 38. weſt, and *Iudah*. Their Cities were 19, but all the names in this deſcription
are 23; but ſome either were no Cities, but other places of note, or elſe foure of
them were but Villages.

V. 40. The ſeventh Lot was of *Dan*, deſcribed only by his Cities, wherof ſome are famous;
Judg. 18. 2 as, *Zorah* & *Eſhtaol*, where *Samſon* lived, and *Timnathah*, from whence *Samſon*
V. 41, 43. took a wiſe of the *Philiſtims*, & *Ekron* held by the *Philiſtims* being one of their
five Lordſhips, which foure were within the lot of *Judah*, but taken out for the
V. 45. *Danites*. *Gath-rimmon* alſo, if hereby *Gath* be meant, as *Maſius* thinketh, was another
Lordſhip of the *Philiſtims*. Laſtly, *Iapho*, ſince called *Ioppe*, is a Sea town of
great note to this day, for here they arrive, that travaile from hence to the holy
Land, ſo that this lot lay neare the Sea, and was much diſquieted by the *Philiſtims*,
their neare neighbours, who held much of their Land from them.

V. 47. *And the coaſt of the children of* Dan *went out too little for them; therefore they went
to fight againſt* Leſhem, *&c.* The words here are thus rendred in the Vulgar
Latine, *& ipſo fine concluditur*, this being referred to *Iapho* before ſpoken of.
But Hebr. it is, *The coaſt of the children of* Dan *went out from them*; that
Maſius. is, ſaith *Maſius*, they going out and conquering further then this their lot, as
Vatablus. is immediately ſhewed. *Vatablus*, a part of the lot aſſigned to them was held
from them; therefore they went out and fought againſt *Leſhem*. And this is
rather to be approved.

Lyra. *Leſhem*, ſaith *Lyra*, according to the Hebrews, was the ſame with *Laiſh*, *Judg.*
18. where the taking of it, and the new naming of it *Dan*, is ſet forth, but here
it is ſpoken of by anticipation, as that of *Calebs* taking *Hebron* before, Ch. 15.

V. 50. *Joſhua*, after all theſe diviſions ended, hath *Timnath-Serah* in mount *Ephraim*
given to him, as he deſired; and this is ſaid to have been done *according to
the Word of the Lord.* But it is no where expreſſed that the Lord made any ſuch
order; onely whereas *Caleb* ſaid before, Chap. 15. *Thou knoweſt what the Lord
ſaid to* Moſes *concerning mee and thee in* Kadeſh-barnea; it may be gathered, that
as *Hebron* was appointed then to *Caleb*, ſo it was promiſed, that *Joſhua* for his
conſtant cleaving to the Lord, ſhould chooſe him a poſſeſſion.

And herein the modeſty of *Joſhua* appeared, that hee diſtributed poſſeſſions to all the people, before that he demanded a poſſeſſion for himſelfe, when as hee was the Prince over all: wherein, he may be an example to other Princes and Rulers, to intend more the welfare of the people under them, then their owne private benefit; and he did notably typifie our Ieſus, who neglected himſelfe to inrich us with poſſeſſions in the Kingdome of Heaven. *Timnath-Serah* is alſo called *Timnath-Cheres*, *Iudg*.2.9. the firſt is by ſome rendred the image of ſuperfluity, by ſome, the image of corruption: The ſecond, the image of the Sunne; *Ierome* ſaith, that *Paula* admired, that *Ioſhua*, who diſtributed to all their poſſeſſions, choſe unto himſelfe ſo rough and mountainous a place; wherby it ſeemeth, that he was not led by covetouſneſſe in this his choice, but contented himſelfe to have a City in any place amongſt thoſe of his Tribe, and that not ready built, but in the ruines, for hee built a City here. This City was but ſix miles from *Ieruſalem*, and was not that *Timnath* before mentioned in *Dan*, as ſome have erroneouſly held, ſaying, that it was that *Timnath* from whence *Samſon* took a wife.

Hieron. Epitaph Paulæ.

H. B. Patriarchs travailes.

V. 51.

Here is the Epilogue of all the diviſions, which is added, the more to ratifie them, as being made by *Eleazar* and *Ioſhua*, &c. before the Lord in *Shiloh*, that there might never more bee any contention amongſt the Tribes about their bounds.

CHAP. XX.

V. 1, 2, 3, 4.

HEre *Ioſhua* is commanded to put in execution what was before ordained, *Numb*.35 and *Deut*.19. *viz*. to ſeparate three Cities of Refuge on this ſide *Iordan*; as three had been before ſeparated on the other ſide, which are named, *Deut*.4.41. *Calvin* gathereth from hence, becauſe *Ioſhua* was called upon by the Lord, and ſo ſtimulated to doe this, before hee did it, that there was a faulty remiſneſſe in him about ſo neceſſary a duty for the keeping of the land from the pollution of bloud. But I thinke rather, that *Ioſhua* who did all things at the word of the Lord, ſtayed onely till God ſhould appoint the time, and then hee did it with all readineſſe, which was rather to bee commended then taxed in him. Moreover, it is here againe briefly repeated, who ſhould have the benefit of fleeing to theſe Cities, and in what manner: all which hath been already more largely ſet forth and treated upon, *Numb*.35. and *Deut*.19. ſo that I ſhall not need to adde any more here, either for expoſition, or collections, morall or myſticall, becauſe the Reader may find theſe things abundantly performed there.

Calvin.

V. 7.

The three Cities appointed on this ſide *Jordan*, were, *Kedeſh in Galilee in mount Naphtali, Sechem in mount Ephraim, and Kiriath-arba, that is Hebron, in Judah*. The firſt in the north, and the laſt in the ſouth part of the Land, and the middle City between them both, that in what part ſoever blood ſhould be ſhed unawares, the manſlayer might have a City of Refuge not farre off to flee unto: thus graciouſly the Lord provided for the protection of the unwitting offender, although in the caſe of bloudſhed, which otherwiſe hee ſo much abhorred. Of *Calebs* goodneſſe in yeelding his *Hebron* to bee one, I have already ſpoken upon, Chap.18.6,7.

CHAP. XXI.

HEre the children of *Levi* come and require Cities to be given unto them, as the Lord had appointed by *Moſes*, and have 48 Cities with their Suburbs out of all the Tribes, as was appointed, *Numb*.35. ſix of which, were the Cities of Refuge before mentioned. So that the Levites had not Cities, as the other Tribes all together, but in every part of the Land, that there might bee ſome in every Tribe to teach the laws of God, and to judge righteouſly: and that it might not be thought, that the Worſhip of God, and the maintenance of his Miniſters pertained to one place onely, but to them all. For no Kingdom or County can proſper and ſtand, unleſſe the Worſhip of God be therein maintained.

Ferus.

Myſtically, by the diſperſing of theſe into all the Tribes, Jeſus his ſending out of his Apoſtles into all the world was ſet forth; ſo *Ferus*. In that 48 Cities with

Calvin. with their Suburbs were given to *Levi* alone, it appeareth that all the Cities of each tribe in the Catalogues before going were not mentioned, but many omitted, becauſe otherwiſe there had been no due proportion kept in taking out thus many for one ſmall tribe, ſeeing *Zebulun* had but 12 Cities, *Iſſachar* but 16, and *Nephtali* but 19. Thus *Calvin*, who alſo thinketh that no due order is obſerved in ſetting down this done to the Levites; but that it was before the Cities of Refuge ſet out, ſeeing they were ſome of the Levites Cities; and hee alſo taxeth it as a fault, that the tribe of *Levi* had no Cities given them, till they required them, and urged the commandement of God for it; but he ſaith it was a fault of neglect, not of wilfulneſſe, for being put in mind of the Word of the Lord, they preſently yeeld them Cities, as was appointed. I thinke rather, as *Joſhua* had no poſſeſſion given him till he required it, and *Caleb* before that, ſo it was by courſe expected that the Levites ſhould require Cities, before that they were given to them, and this they could not doe, till the foregoing diviſions finiſhed; neither doe I ſee any reaſon why this relation ſhould be thought to bee ſet downe out of order. For all the lots of tribes being ſet out the what was more neceſſary immediately to bee next done, then to provide for the preſervation of the innocent, by appointing Cities of Refuge? which if it had been delayed till all the Cities of the Levites had been ſet out, happily ſome might, before this could have been done, have periſhed unjuſtly by the revenger of bloud, for want of a city of Refuge.

V.4,5. In diſtributing theſe 48 cities of the Levites, a fourfold diſtinction is made. 1 Of the ſonnes of *Aaron*. 2 Of the reſt of the ſonnes of *Kobath*. 3 Of the ſonnes of *Gerſhom*. 4 Of the ſonnes of *Merari*. For of *Levi* came three families, of the *Kobathites*, *Gerſhonites*, and *Merarites*; and the *Kobathites* were againe divided into two, the ſonnes of *Aaron* who were the Prieſts, and the reſt of the ſonnes of *Kobath*, who were Levites, ſee *Numb.*3, and 4. *Aarons* ſonnes had 13 cities in *Judah*, *Simeon*, and *Benjamin*, which fell to them by lot, by a ſingular providence, that they might be near to the place where they ſhould doe their ſervice. *Qu.* If it bee demanded, why they had not *Jeruſalem*, where the Temple was afterwards built? *Anſw.* That was the chiefe city, and to be the ſeat of the Kingdom; and therefore muſt needs be reſerved for other inhabitants, and God would have his Miniſters content with meaner and ſmaller cities.

V.36. This verſe ſetting forth the cities given out of *Reuben* is wanting in the *Maſoreths* Bible, and in ſome Latine copies, but it is in all other Hebrew copies; and if it be out, the number of 48 cities would not bee compleat. How great the Suburbs of the Levites cities were, ſee *Numb.*35.

V.43. *And the Lord gave to* Iſrael *all the Land which he ſware to their Fathers and they poſſeſſed it, &c.* This may ſeem not to have been ſo, becauſe it is ſaid before, *Ch.* 13.1. *there remained very much Land yet to bee poſſeſſed*; and of *Ephraim*, and *Manaſſeh*, and *Judah*, &c. that they could not expell the enemy out of their poſſeſſions, ſo likewiſe *Judg.*4.1. But it is to bee underſtood that although much was held ſtill by the enemy, yet all was given to them, and divided amongſt them, and they poſſeſſed ſo much as they yet needed, neither doe wee read that they attempted to take any more, but God was alwayes ſtill aſſiſtant unto them, ſo as that they tooke it, and drave out their enemies ſo long as they perſiſted in obedience. Some hee would not yet have them to take in poſſeſſion, becauſe they were not yet able to people it, as is expreſſed, *Exod.* 23. and ſome they tooke not through their owne default, becauſe either they were ſlack and timerous to goe and fight for it, or led by covetouſneſſe to bee compounded with for Tribute, againſt the expreſſe charge divers times given unto them.
V.44. And thus the 44 verſe is alſo to bee underſtood, *there ſtood not an enemy before them, but the Lord delivered them into their hands*; that is, of all that they went againſt, *and they had reſt round about*: becauſe the enemies ſtill remaining durſt not riſe up to warre againſt them in that Land; and the *Edomites*, *Ammonites*, and *Moabites* about them were taken with ſuch feare of them, that none invaded them. Here was then a notable type indeed of the everlaſting reſt to come to all the people of God, to which Jeſus ſhall bring them, all their ene-

mies being ſubdued, and they being put in poſſeſſion of the manſions provided for them in their Fathers houſe.

V.45. *Auguſtine.*

For the laſt words, *there failed not ought of any good thing which the Lord had ſpoken, &c.* St. *Auguſtine* ſaith, it is to be underſtood, that although all was not now performed, yet it failed not, becauſe in *Solomons* dayes, not onely ſeven, but eleven Nations ſpoken of, *Gen.*15. were all brought under, from the River of *Egypt* to the great River *Euphrates*. And againe, nothing failed of all that was ſpoken, becauſe all the promiſes of good were conditionall, if they continued in obedience, which they not doing, although they could never extend their bounds ſo farre, yet nothing failed. Moreover, in ſpeaking upon that, *There was not a man that could ſtand before them*: hee ſaith, it may bee underſtood, whilſt they made Warres jointly together, before the diviſions were made to the ſeverall Tribes.

CHAP. XXII.

V.1, 2, 3, 4. &c. *Schol. Hiſt.* *Ferus.* *Lyra.* V.7. V.8. *Calvin.* *Toſtatus.* *Maſius.*

HEre is ſhewed firſt how *Joſhua* diſmiſſed the two Tribes and an halfe to their poſſeſſions on the other ſide of *Jordan*, praiſing them for their obedience, and doing hitherto as they had promiſed, in helping their brethren conſtantly ſo long a time in the conqueſt of *Canaan*, till all was ſubdued; and he adjoyneth exhortations to feare God, and bleſſeth them at their departure, remembring the rich ſpoiles of the enemies, that they now went home laden withall, willing them to divide them amongſt their brethren. The time when this was done, is not ſet downe but onely in generall, when their brethren had reſt; and the foreſaid diviſions of the Land were made amongſt them; but by that which was ſaid before upon *Joſh* 11.18. it may be gathered that it was after ſeven yeares ſince their comming over *Jordan*. *Comeſtor* ſaith, fourteen years, but without all ground. Their love and conſtancy in doing for their brethren, is worthy our imitation, ſaith *Ferus*, who are every man for himſelfe, and regard not the good of one another. Whereas *Joſhua* chargeth them to walke in the commandements of the Lord, and in his Law: *Lyra* diſtinguiſheth betwixt them, ſaying, the firſt ſetteth forth precepts morall, and the ſecond judiciall and ceremoniall. And he bleſſed them by a ſolemne praying for good unto them, as *Aaron* was appointed to bleſſe the people, *Numb.* 6. 23. Whereas *v.*7. a commemoration is made of the half Tribe of *Manaſſeh* receiving their inheritance on the other ſide of *Jordan*, and halfe in *Canaan*, this was done becauſe, *v.*1. mention was made of the half tribe diſmiſſed; if any man ſhould aske why halfe a tribe was ſent away, and what became of the other halfe? here the reaſon is rendred. Touching the charge of dividing the ſpoiles amongſt their brethren, ſome think that this was no command, but an exhorting of them ſo to doe, to prevent envie; thus *Calvin*. But herein I prefer *Toſtatus*, *Maſius*, &c. affirming it to bee a command: For although they that were left at home, fought not, as theſe did, yet they ſtood to defend their Confines, if any enemies ſhould in the meane ſeaſon have come againſt them. And *Moſes* had before given an example of dividing with thoſe that ſtayed by the ſtuffe, *Numb.*31. and this was alwayes followed afterwards, they that went to the Warre had one halfe, and the reſt, although many more, the other halfe amongſt them; wherein conſideration was had of the labour and hazard of the one more then of the other.

V.9. 10.

The two tribes and an halfe being returned, ſet up an Altar neare *Jordan*, at which the other Tribes hearing of it, were through zeale moved to great indignation againſt them, ſuppoſing that it had been made to offer Sacrifices thereupon, and aſſembled together to goe to warre againſt them. But firſt they ſend *Phinees* and ten Princes with him, to ſee what they had done. Theſe firſt reprove them as falling away from the Lord; but the two Tribes and an half anſwering, that it was not made for Sacrifice, but for a witneſſe, that although they were ſeparated by the River *Jordan* from the other Tribes where the Ta-

bernacle was, yet they alſo belonged to the Lord, leſt their children in
time to come, ſhould be diſcouraged by their children from following the
Lord: they were fully ſatisfied, and ſo was the whole Congregation, when
at their returne this was related unto them, and they praiſed God for their
Ferus. good intention. This fact of the two Tribes and halfe is praiſed by *Ferus*,
for the care herein ſhewed of their poſterity, that they might be upheld in
Calvin. the true Religion. But *Calvin* cenſureth it, becauſe they did it without firſt
conſulting with the High Prieſt, and the reſt of the Congregation on this
ſide *Jordan*, whoſe advice they ſhould have uſed herein: and becauſe, how-
ſoever their intention was good, yet they knew not what an occaſion of
ſcandall it might be afterwards. But their care of their poſterity certainly
was commendable, and would be imitated by all Chriſtian people: how-
ſoever the circumſtance of doing this, no conſultation being before had,
is no way juſtifiable. This Altar is ſaid to have been ſet up in the borders
of *Jordan*, in *Canaan*, and that it was very great to ſee to, the vulgar Latine
of infinite greatneſſe, hyperbolically. Hereby it appeareth that it was not built
Lyra. on the other ſide *Jordan*, but on this ſide, which was the Land of *Canaan*,
Joſephus. wherefore *Joſephus* erred in ſaying, that they ſet it up, when they had paſſed
over *Jordan*, for they did it before, when they were now come to *Jordan*.
And they made it of ſuch a vaſt greatneſſe, that it might be ſeen afarre off, on
both ſides of the River.

V. 11, 12. For the peoples aſſembling themſelves together to fight againſt them, for
this, it was out of zeal to Gods Commandements, whereby it was provided,
that there ſhould be but one Altar for all *Iſrael*, *Exod.* 20. 24. *Deut.* 12. 5, 6.
Lyra. for they thought that they would offer ſacrifice here-upon to the Lord, or
elſe leaving him, ſerve Idols here. And if a City revolted to Idolatry, they
Calvin. were commanded to deſtroy it, *Deut.* 13. This zeale of theirs was partly com-
Note. mendable, and by us to be imitated, in that they would not indure in any,
although moſt deare unto them, and to whom they had beene obliеged ſo
much for their conſtant helping them in their warres ſo long a time, any
corruption in religion: for ſuch zeale ſhould every of us have for God, as
our places and callings will permit. And partly it was prepoſterous, becauſe
they ſhould firſt have ſent to know the truth, and not ſo tumultuouſly
firſt come together, the intent not being known, ſee *Deut.* 13. 14. *Thou ſhalt
ſcearch and make diligent inquiry.*

V. 13, 14. For the Princes ſent, *Phinees* is particularly named, becauſe of his zeale
for God ſhewed *Numb.* 25. and for this *Moſes* had ſent him as chiefe be-
fore againſt the *Midianites*; the ten Princes ſent with him were according
V. 15. to the number of the nine Tribes and halfe. Theſe come together unto them,
and begin with reproofe, as if they had certainly built this Altar with a
minde to rebell againſt God. And they put them in minde of the ſinne not
V. 17. long agoe committed in *Peor*, ſaying, *Is the iniquity of* Peor *too little for us,
from which wee are not cleanſed, untill this day, &c?* The vulgar Latine, Is it
a little matter, that ye have ſinned in *Bethpeor*, the ſtaine of which remaineth in
Lyra. you unto this day? But in the Hebrew it is as before, as *Lyra* alſo noteth, argu-
ing againſt the Latin Tranſlation: for that the Prince ſlaine then *Numb.* 25.
was not of the *Reubenites* or *Gadites*, but of *Simeon*. *From which wee are not
cleanſed to this day*, that is, ſo as not to have more judgements executed upon
us anew for it, if wee provoke God anew by ſinning againe in like manner.
For although *Phinees* is ſaid then to have turned Gods wrath away, yet it is
not meant ſo, but being provoked againe, hee would bee ready againe to pu-
niſh that ſinne over againe together with this. Or, *wee are not cleanſed*, is
Calvin. to bee underſtood with *Calvin* both in reſpect of judgements, and the ſtaine
V. 19. thereof yet remaining, becauſe it was ſo freſh in memory. Againe, they
offer unto them, if they thought the Land of their poſſeſſion uncleane with-
out an Altar, to give them Land out of their poſſeſſions, where the Lords
V. 10. Tabernacle was, alledging the example of *Achan*, who alone ſinned, but
wrath came upon all the Congregation, ſo that they might much more

feare, if for the ſinne of one ſecretly committed there came wrath upon all,
that if they ſhould ſuffer this, which was a ſinne of many, and that openly
committed: wrath ſhould much more burne againſt them all. Hereby it appeareth *Note.*
how well they profited by former corrections, wee being by their
example taught to have Gods judgements likewiſe in minde, to make us the
more watchfull againſt ſinne, for all time to come. The *Rubenites* and *Gadites, &c.* V. 21.
hearing what was laid to their charge, anſwer with much paſſion,
and for the clearing of themſelves from this foule imputation: appeale
to God, and then tell the true cauſe of their ſetting up this Altar, as is aforeſaid;
whereas *v.* 22. it is ſaid, *ſave us not this day,* as if they ſpake thus V.22.
to the *Iſraelites,* it is plainly in the Hebr. of the Lord, *let not him ſave us.*
This their anſwer being heard by all the Congregation, they praiſed God, V. 32, 33.
that theſe two Tribes and halfe were cleare from the ſinne, of which they
had thought them guilty. And in token, that this Altar was built for no V. 34.
other end, but to be a witneſſe, that they which dwelt beyond *Jordan,* had
right to bring their ſacrifices to the Altar in *Canaan,* they called it *Ed,* that
is *witneſſe. Ferus* hereupon gathereth, that things done to a good end in *Ferus.*
the Church of God ought not to be aboliſhed, but if they be abuſed, the abuſe
is to be corrected, and they ſuffered ſtill to remain, and ſuch he ſaith, are
ſingings, feſtivals, and images, and faſts, which were ordained for a good
end. But when the Image of the Brazen Serpent, which at the firſt was ſet
up for an excellent end, was abuſed to Idolatry, *Hezekiah* uttery aboliſht it
and is commended therefore.

CHAP. XXIII.

Here *Joſhua* being grown old, and ſo making account, that the time of
his departure was at hand, aſſembleth all *Iſrael,* and warneth them to
feare God and to ſerve him conſtantly, promiſing, that if they did ſo, hee
would expell the reſt of their enemies from before them, and give them the
lands, which were already divided unto them; but if not, no more of them ſhould
be driven out, but they ſhould remaine, as ſnares and trappes unto them,
and ſcourges in their ſides, and thornes in their eyes, if they had any familiarity
with them, or made any marriages with them, or ſerved their gods.
And this ſpeach was had after a long time of peace, whereupon *Ferus* noteth
well, that as warre is dangerous to the body, ſo is peace to the ſoule, and *Ferus.*
this *Joſhua* prudently ſeeing into, ſeeketh to preſerve them here-from by this
admonition. And thus ought the Miniſters of Gods Word to warne the people, *Note.*
and to ſeeke to keepe them in the right way by promiſes and threatnings
from time to time. And it is the part of a good Governour, as *Calvin* noteth *Calvin.*
to take care, as *Joſhua* did of the good of his Subjects, that they may *Note.*
doe well and proſper after his death, wherefore *Moſes* alſo did thus before,
and *Peter* likewiſe, 2 *Pet.* 1, 15. whereas *Joſhua* is ſaid to have called all *Iſrael,*
and then the Heads and Elders are mentioned in particular, this laſt
ſeemeth to bee exegeticall, the meaning being, that theſe were all *Iſrael* repreſentative,
whom hee called together. and ſuch voluntaries, as would
come with them, for he could not aſſemble and ſpeake to all together. To
what place they were called, is not expreſſed, but the next aſſembling of
them was in *Shechem, Ch.* 24. 1. Some conjecture the place to be *Timnath-ſerah,* *Rabbini.*
where he dwelt, and ſome *Shiloh,* where the Tabernacle was, which is the moſt *Maſius.*
probable, becauſe ſuch holy exhortations were wont to be before the Lord,
who is ſaid to have dwelt in his Tabernacle. For the time, it is uncertain,
onely it is ſaid when *Iſrael* had reſt now a long time, and *Joſhua* was very
aged, the number of whoſe yeares are ſaid to be an 100, *Ch.* 24. 29. but at
what age he entred into *Canaan,* and ſo what yeare after this hee dyed, is not
expreſſed, but in the Hebrewes Chronicle, called *Seder-Olam,* it is ſaid 28
yeares, *Joſephus* 25. yeares, and *Euſeb.* 27 yeares, and *Adrichomius* 7, and o-

*Ioſeph.Antiq. lib.*5.*c.*1. *Euſeb. in Chronico.* thers make ſome more, ſome fewer. And it is no marvaile that Writers are ſo diverſe hereabout, ſeeing the yeares that onely give light into this matter, be thoſe 480 mentioned 1 *Kings* 6. 1. which are ſaid to have paſſed ſince the comming of the Iſraelites out of *Egypt*, to the fourth yeare of *Solomons* reigne; and it cannot certainely bee found out, how theſe yeares are to be reckoned to make an exact account to a yeare, that other ſeverall ſummes being deducted, the remainder may bee counted to *Ioſhua* his government, becauſe that before any Judge aroſe after *Ioſhua*, it Judg. 2 7. is ſaid, that the people ſerved God all the dayes of the Elders that overlived *Ioſhua*; but afterwards, they ſinning, were ſpoyled by their Enemies; and then crying to God, *Othniel* was raiſed up to ſave them, and V.8. how long it was after *Ioſhua* his death to this, is uncertaine. Whereas, V.8. they are forbidden to mention the names of their Gods, the meaning is, that they ſhould make no honourable mention of them, by calling them to witneſſe in ſwearing, or by calling upon them, as is here further expreſſed.

CHAP. XXIV.

Here againe *Ioſhua* yet living, to ſhew his ſollicitude for the peoples good, aſſembleth them in *Sechem* before the Lord, and maketh his laſt exhortation to them. Calvin. *Calvin* thinketh this aſſembling of them, to bee the ſame with that, *Ch.*23. and that here is onely ſet forth how he dealt with them more at Schol. Hiſtor. Lyra, Ferus. large. And *Comeſtor* joyneth this and that together as one. But *Lyra* and *Ferus*, and others hold it to have been done at another time, when *Ioſhua* was yet nearer the time of his death, and the Hiſtory ſeemeth to make it plaine that it was Qu. ſo. But why did he aſſemble them in *Sechem*, ſeeing the Tabernacle was in *Shiloh*? *Anſw.* The Arke was at this time brought thither, that the people ſtanding before it, might be moved with the more reverence, and the more carefully keep the Covenant now to be renewed. For the ſtanding place of it was in *Shiloh*, where the Tabernacle was, but now it ſeemeth that the Arke was in *Sechem*; for when a great ſtone was ſet up there for a remembrance of this renewed Covenant, it is ſaid to have been ſet up by the Sanctuary, *v.* 26. and *Ioſhua* wrote this Covenant there in the book of the Law, which book was kept in the ſide of the Arke, *Deut.*31 26. One Sept. Copy for Sechem here hath *Shiloh*, but all others *Sechem*. Some thinke *Sechem* and *Shiloh* to be all one, but H. B. Patriarchs travailes. they are deceived; for *Sechem* was 36 miles from *Ieruſalem*, and *Shiloh* but 4, ſee *Ch.*18. *Sechem* was neare to mount *Ephraim*, where *Ioſhua* dwelt and in mount *Gerizim*, where the bleſſings and curſes had been read, *Ioſh.*8.33. wherefore they are in this place now ſpecially aſſembled.

V.2. *Your Father dwelt on the other ſide of the flood, &c.* that is, of *Euphrates* in *Chaldea, and they ſerved other Gods*, of this ſee *Gen.*11, & 12. To move them the more to obedience, hee recounteth Gods benefits towards them, and beginneth with *Terah* and *Abraham*, ſhewing what they were, and what his ſingular favour was V.3. to *Abraham, I multiplyed his ſeed*, ſaith he, *and gave him Iſaac*; that is, firſt cauſing *Iſaac* to come of him, and of *Iſaac* Jacob, whoſe ſeed was ſo multiplyed. The benefits recounted are 13, as *Ferus* numbreth them. But how is it ſaid, *v.*11. V.11. *The men of* Jericho *fought againſt you*, when as they kept within their walls, till that they were miraculouſly throwne downe? *Anſw.* Becauſe they prepared to fight, and fortified their City againſt them.

V.12. *And I ſent the hornet before you, which drave them out*; of this promiſed, ſee *Exod.* 23.28. and how it is to be underſtood. This thing, although we read not of it before, as performed according to the Letter, when they ſubdued the Kings of the *Amorites*, *Numb.* 21. yet here it is ſhewed to have been done, and that they ſubdued them not with their ſword and their bow.

V.14. The foundation of remembring Gods benefits being laid, he now exhorteth them therefore to feare God, and to ſerve him, and to put away the ſtrange

Gods which their Fathers ſerved beyond the flood, and in *Egypt*, whereby hee diſcovereth a thing not hitherto touched, that they ſinned by idolatry in *Egypt*, whereby the grace of God is yet more magnified towards them. In bidding them to put away the ſtrange Gods, it may ſeem to be intimated, that they had ſuch ſtill amongſt them, and much more, *v.*23. But their former zeale ſhewed, *Ch.*22. and the commendation given them, *Ch.*23.8. make to the contrary, as *Auguſtine* reaſoneth at large. *Aug. Qu.*29. *in Ioſh.* And if ſo, the meaning then is, turn not to ſtrange Gods any more, for they which turne not to them, but abhorre them, put them from them. So likewiſe *Calvin*. *Calvin.* Yet ſome hold, ſaith *Lyra*, *Lyra.* that ſome of them had idols at that time, which they brought with them out of *Egypt*, applying hither to that of *Amos* 5.26. recounted againe by *Stephen*, *Acts* 7. But this ſeemeth not to be ſo, becauſe then upon this Covenant making, there would have been ſome mention of their putting away of theſe Gods. Wherefore *Auguſtine* concludeth, that their erroneous imaginations touching God in their hearts, were their falſe Gods, which hee would have them to put away, and to conceive rightly of him, which who ſo doth not, ſerveth falſe Gods, although hee hath no idols made with hands.

V.15. *If it ſeemeth evill to you to ſerve the Lord, chooſe you this day whom yee will ſerve, &c.* This is not ſpoken to ſet them at liberty to ſerve God or idols, but knowing that yet they were generally bent to ſerve the Lord, hee uſeth this rhetoricall paſſage to draw from them a voluntary profeſſion to ſerve God, that having publikely profeſſed this, they might be the more obliged, and ſo moved thus to doe with perſeverance. Moreover, he addeth his own example to move them, ſaying, *I and my houſe will ſerve the Lord*: and it worketh with them accordingly, *v.*16, 17. He gave them their free choice, ſaith *Ferus*, *Ferus.* to ſhew that the ſervice of God ſhould not bee coact, but free and voluntary. Hee did it but as *Moſes*, ſet before them the way of life and of death, that they might chooſe which to enter into. Hee ſaith, *If it ſeemeth evill, &c.* becauſe of the great charge of Sacrifices, and the many Rites about the ſervice of God, as *Lyra* hath it.

V.19. *And* Joſhua *ſaid to the people, Ye cannot ſerve the Lord, for hee is an holy God, &c.* Neither was this ſpoken to diſcourage them, but that reſolving to ſerve God, they might the more ſeriouſly conſider of it, and ſo ſerve him, as to put away all ſinne and idolatry, which no way agree, but are intolerable in his ſervants. For *Joſhua* knew well enough, as *Moſes* before him, the perverſeneſſe of their diſpoſition, and therefore hee ſeeketh all wayes to ſtimulate them to their duty, and ſo he bringeth them the ſecond time to profeſſe his ſervice, *v.*21. and the third time, *v.*24 and then hee maketh a Covenant with them, *v.*25. V.21. V.24, 25. *Note.* Whence note, that it is no eaſie matter to ſerve the Lord reſolvedly indeed, without mingling the ſervice of ſinne with his ſervice, which hee will by no meanes endure. In making this Covenant, there is no mention made of any ſolemne Rites uſed, as *Exod.* 24. yet *Comeſtor* ſaith, that water was poured out to intimate, that God would ſo ſpill them, *Schol.Hiſtor.* that they ſhould never bee gathered up again if they brake this Covenant; but ſeeing the Scripture ſaith nothing of any Rite, it is beſt to leave this undetermined: it is moſt probable that the Old Covenant being now onely renewed, there were none but ſolemne proteſtations onely, and the writing hereof in the booke of the Law, and the ſetting up of a ſtone there for a monument, as followeth, *v.*26. V.26. The booke of the Law was *Deuteronomie*, which was written by *Moſes*, and kept in the ſide of the Arke, *Deut.*31.24. The ſtone is ſaid to bee ſet up for a witneſſe, under an Oake by the Sanctuary, that is, neare the place where the Arke ſtood for the preſent, for the planting of trees by the Sanctuary, where the ſtanding place of it was, is forbidden, *Deut.*16.21. A great ſtone is a moſt durable thing, and therefore this is ſet up to continue for many ages, as before upon mount *Ebal*, the Law was written upon ſtones, *Joſh.*8.32, 33. and the Chaldee Paraphraſt ſpeaketh of this ſtone, *Chal.paraphr.* as having theſe things written upon it for a memoriall, being therefore called a witneſſe, *v.*27. V.27. and ſaid to have heard all theſe words, which ſome apply to them, ſaying, *yee have heard*: whereas it is Hebr. *it hath heard*, becauſe they thought it abſurd that hearing ſhould be applyed to a ſtone. But it is thus ſpoken by a *Proſopopeia*, as *Moſes* biddeth the Heaven and the Earth to heare, *Deut.* 32. and *Eſa.* 1. 2. *Jer.* 2. 12. And all things have hearing and ſpeech for God, and againſt his rebells.

Auguſt. qu. 30. *in Joſh.*
The Myſterie.

Auguſtine thinking it unreaſonable, that hee ſhould ſay, that ſtone heard, expoundeth it Allegorically of Chriſt the chiefe ſtone in the ſpirituall building; for hee heard, and ſhall teſtifie againſt the rebellious Jewes; and this ſtone, ſaith hee, was under a tree, although hanged upon a tree, becauſe through his humility he ſubmitted himſelfe to this, and hee calleth the tree *terebinthus*, from whence an humor commeth that is ſanative, ſhewing the vertue that floweth from Chriſt hanged upon a tree. *Jerome* and the *Septuagint* alſo call it *terebinthus*. Laſtly, *Auguſtine* examining the reaſon why *Joſhua* amongſt all his admonitions, ſaith nothing in reproving them for permitting the *Canaanites* to dwell amongſt them, whom they were ſo ſtrictly charged to deſtroy utterly, yet they ſuffered them to live, and tooke tribute of them; Hee reſolveth, that it was a ſinne of infirmity, the people not being of courage enough to proſecute their Victories begun under *Joſhua* his government, or becauſe they were weary of ſo long continued Warres; wherefore, as *Paul* ſaith, At my firſt defence no man ſtood to me, the Lord lay it not to their charge: ſo this was not imputed to them, but in mercy pardoned.

V. 29, 30. Here *Joſhua* dyeth, and is buryed in his inheritance of *Timnath-ſerah*, on the north ſide of the hill *Gaaſh*. This is againe commemorated, *Judg.* 2. 9. but for *Timnath-ſerah*, there is *Timnath-heres*, ſee what was noted upon this before, Chap. 19. 50. his age is ſet downe alſo, 110 years. The hill *Gaaſh* moſt probably was an hill upon mount *Ephraim*, and not a diſtinct place from it, ſo *Jerome* and *Adricomius*;

Hyeronym.
The Myſtery.

Jerome noteth here, that *Joſhua* being dead, no mention is made of mourning for him, as when *Moſes* dyed, to intimate myſtically, that under the Goſpel, the happineſſe to come to the faithfull being more clearely opened, wee ſhould not mourne, but rejoyce when the faithfull ſervants of God dye. And it may bee added, in that no man knew of the Sepulchre of *Moſes*, but *Joſhua* his Sepulchre is notified, that wee might hereby bee admoniſhed to ſeeke to Jeſus for juſtification, but not to the Law, which if wee doe, wee ſhall ſurely never finde it, as the body of *Moſes*, who gave the Law, could never bee found by any after his death.

V. 31. *And Iſrael ſerved the Lord all the dayes of* Joſhua, *and all the dayes of the Elders that overlived* Joſhua, *&c.* Here is the great commendation of the ſervant of God, *Joſhua*, by his godly care the people were contained in obedience, an example worthy the imitation of all Chriſtian Princes. The Elders overliving *Joſhua* were *Caleb* and *Eleazar*, and divers of the Levites; for all the other Elders dyed in the wilderneſſe, this ſame is repeated, *Judg.* 2. 7. and *v.* 10. *and alſo all that generation was gathered to their fathers, and another generation roſe after them, which knew not the Lord, &c.* How long theſe Elders who are called that generation, lived after *Joſhua*, it is uncertaine, but by computing the times following unto *Solomon*, it appeareth that it was not many yeares.

1 Kings 6. 1.

For *Solomon* began to build the Temple 480 yeares after their comming out of *Egypt*, the 4 yeare of his reigne, unto which time, if we reckon to *Othniel* the firſt Judge after *Joſhua*, 40 yeares, *Judg.* 3. 11. to *Ehud* 80 yeares, *v.* 30. to which *Shamgars* time may alſo be counted; to *Deborah* 40 yeares, *Judg.* 5. *ult.* to *Gedeon* 40, *Judg.* 8. 28. to *Abimelech* 3, Ch. 9. 22. to *Tolah* 23, Ch. 10. 2. to *Jair* 22, v. 3. to *Iephthah* 6, Ch. 12. 7. to *Ibzan* 7, v. 9. to *Elon* 10, v. 11. to *Abdon* 8, v. 14. to *Samſon* 20, Ch. 15. *ult.* to *Eli* 40, 1 *Sam.* 4. 18. to *Samnel* and *Saul* 40, for they are put together, *Acts* 13. 21. to *David* 40, 1 *King.* 2. 12. to *Solomon* 4. all together make 423, unto theſe adde *Moſes* 40, and the whole is 463: ſo that here were but 17 yeares for *Joſhua* and the Elders that overlived him. I have followed, I confeſſe, another reckoning, *Acts* 13. 21. making the yeares of the Judges many more, as *Melchior Canus* doth, adding to the yeares

of the Judges, the yeares of their oppreſſions by divers enemies; but now ſee-
ing that that account can no way be reconciled with 1 *Kings* 6. 1. I rather ſub-
ſcribe to them that bring thoſe oppreſſion times under the years of the Judges,
for although thus counted they make but 377, yet 17 of *Joſhua* and the Elders
being added, and 40 of *Moſes*, the whole is 434 to the end of the Iudges,
ſo that it might well bee ſaid about 450 yeares. *V*. 32. The bones of *Joſeph* V. 32.
carryed from *Egypt*, *Gen.* 50. *Exod.* 13. are buryed in *Sechem*, bought by *Jacob*,
Gen. 33. 19. and given to *Joſeph*, *Gen.* 48. 22. This moſt probably is ſpoken of
here, out of time, for it was done before, but is now mentioned, becauſe
Shechem was laſt ſpoken of, *ver.* 33. *Eleazar* dyeth, and is buryed in an hill
belonging to *Phinees* his ſonne, that was given him in mount *Ephraim*.
It is ſaid now to belong to *Phinees*, becauſe it was his when his Father was
dead. It is ſaid to have been given him, becauſe the High Prieſt had that place
extraordinary, for the Prieſts had nothing in *Ephraim*, ſee Chap. 21.

A COMMENTARY UPON THE BOOKE OF IUDGES.

The PREFACE.

WHo wrote this Booke it is uncertaine, ſome thinke it was *Samuel*, ſome *Ezra*, ſome divers writers ſucceſſively, as the time, that this Hiſtory goeth through, is very long, *viz.* of 299 yeares, in which God ſtirred up 13 Iudges, whoſe yeares if they bee ſummed up together, amount to ſo many. If it bee demanded, what a Judge differed from a King, and what the Office of a Judge was? it is eaſily determined. The Judges Office was firſt to fight againſt the enemy, and to deliver the people of *Iſrael* from their oppreſſion. Secondly, to judge the cauſes brought before them, as did *Deborah*, *Eli* and *Samuel*. Wherefore they had the ſupreame place and Authority over others in civill things, and a coactive power to call the people after them to warre, and to puniſh offendors, and to inforce to the execution of their judgements. The difference betwixt a Judge and a King yet was great: becauſe the Judge ruled onely by the Laws of God, and made none other Laws, or conſtitutions, but in weightier matters ſtood to the decrees of the great *Synedrion* or councell of 72: but Kings had power to make other new Ordinances, yet not repugnant to the Laws of God, ſo that in the time of the Judges God and his Laws were as the onely King, 1 *Sam.* 12.12. but when they deſired to have a King, they 2 Sam. 8.7. are cenſured, as rejecting the Lord, that hee ſhould no longer raigne over them, becauſe although all good Kings would rule according to Gods Laws, yet hee knew, that being puffed up by ſo high a dignity, they would for the moſt part play the tyrants and doe contrary to Gods Laws, and ſo bring the people to a more miſerable condition, as is foretold, 1 *Sam.* 8. 11. 13. *&c. to v.* 18. Secondly, Kings were anointed, ware Crownes, of gold, and went forth, and lived in great pompe, having a guard of men and Officers about them, but Judges not. Thirdly, many Kings came to their Kingdome, as the inheritance of their Fathers, but Judges not, but by election, God ſetting up one of one Tribe, and then another of another, as ſeemed good unto him: 1 *Othniel* of *Judah*, 2 *Ehud* of *Benjamin*, *Barak* of *Nephtali*, *Gedeon* of *Manaſſeh*, *Tholah* of *Iſſachar*, *Elon* of *Zebulun*, *Abdon* of *Ephraim*, *Samſon* of *Dan*, *Eli* of the Tribe *Levi*. Fourthly, Kings tooke tribute

bute of their Subjects, 2 *Sam.* 20.24. 1 *Kings* 4. 6. but Iudges not. And yet as the word King may be taken in a large ſenſe for the ſupreame Magiſtrate, a Judge may bee called a kinde of King, as *Moſes* is, *Deut.* 33 5. *Ferus* ſheweth the differences in briefe thus, Judges were not ſet over the people, Emperor-like, but as deliverers, directors, & counſellours, wherefore *Gedeon* refuſed this kinde of Rule being offered unto him, ſaying, I will not rule over you, but the Lord ſhall. And he onely was made a Judge, that was by God ſet up by miracles to deliver the people & to containe them in the obedience of Gods laws, ſo that the ſtate of the people of *Iſrael* then was a free and golden eſtate to that it was afterwards in the time of the moſt flouriſhing King, becauſe then they were made ſervants, and were greatly exacted upon. Judges ruled, ſaith *Lyra, non per modum imperii, ſeu* [illegible] *dominii, ſed tantum per modum miniſterii, exhortationis & conſilii, Deo ſibi iſtud Dominium retinente, ut patet per iſtud* Gedeonis, c.8. The ſcope of this Booke is to ſhew, how the tranſgreſſours of Gods Laws were not threatned with judgements in vaine, nor the obedient fed with gracious promiſes without effect: for here are both theſe exemplified at large, ſinners not being then eſpecially ſuffered to goe unpuniſhed, leſt the threatnings of tranſgreſſours againſt the Law lately given ſhould have beene contemned, as being without effect. For at the firſt it was neceſſary for the confirmation of Gods Laws, that *Iſrael* offending ſhould bee ſeverely judged, and repenting againe, received to mercy, that all living in after ages might be aſſured, that although judgements have not ſince beene ſo frequent, yet at laſt all the wicked ſhall beare their puniſhments, and repentant ſinners ſhall be received to mercy. For this Booke of *Judges*, although the Authour be unknown, yet it being a part of Canonicall Scriptures, wee are ſure that the Spirit of God was the prime & the cheife Authour of it, and therefore we learn reverently to read and attend unto it.

Ferus.

Judg. 8.

2 Tim. 3. 16.

CHAP. I.

V. 1.

NOw *after the death of* Joſhua, *the children of* Iſrael *asked the Lord, ſaying, Who ſhall firſt goe up for us againſt the* Canaanites, *&c.* *Joſhua* being dead, there was no one ſupreame Magiſtrate for the ſpace of 17 yeares, as the Hebrewes have it, or 18 yeares, as *Joſephus*, but the great Synedrion or councell of 72 governed, and the High Prieſt directed in all caſes of difficulty. And this ſeemeth not unprobable, becauſe *Othniel* was the firſt Judge, *Ch.* 3. 9. and hee was not raiſed up, till that the people of *Iſrael* had revolted from their obedience to God, and were therefore delivered into the hands of their enemies, and greatly oppreſſed by them; and this revolt was not made till after the death of all the Elders, that over-lived *Joſhua*. If this ſhall ſeeme to make againſt the former account of yeares caſt up to make the ſumme ſet downe, 1 *King.* 6.1. wherein onely 17 yeares are reckoned to *Joſhua* his government, and the Elders that overlived him. It may be anſwered that the 40 yeares reckoned to *Othniel, Judg.* 3. 11. include theſe 17, the Land had reſt 40 yeares accounting to the time from *Joſhua* his death, to the 40 yeares after. Whilſt *Joſhua* lived, it is ſaid, the land had reſt, *Joſh.* 22.4. becauſe ſo much was ſubdued as was ſufficient for them for the preſent, neither durſt any enemy ſtirre againſt them, wherefore *Joſhua* ceaſed from warre, only permitting ſuch Tribes, as found themſelves grieved with the ſtraitneſſe of their bounds by reaſon of the enemies ſtill dwelling therein, to fight againſt them and expell them, as to *Ephraim* and *Manaſſeh, Joſh.* 17.17. But *Joſhua* being dead, and the people increaſed after a time of reſt, they thinking it high time now to goe about the clearing of more Land for their inlargement; firſt conſult with the Lord, who ſhould begin in theſe warres againſt the *Canaanites*, that is, which Tribe ſhould firſt attempt the driving of them out of his coaſts, that by the happy proceedings of one, the enemies might generally be the more terrified, and the other Tribes the more incouraged to doe the like in their parts. If it be demanded, how they conſulted

Judg 2. 7, 8, 9, 10.

ſulted with the Lord? *Anſw.* By the *Urim* and *Thummim*, as hath beene ſhew-
ed upon Exod. 28. ſee alſo 1 *Sam*. 28. 6. and *Ch*. 23. 9. And this inquiring
and ſeeking direction and ſucceſſe from the Lord, was a moſt ſure way to
proceede in their wayes proſperouſly, thus alſo they did, *Ch*. 18. 5, *c*. 20. 18.
2 Chron. 14. and *Aſa* and *Jehoſhaphat* being to fight with their enemies, firſt ſought un-
2 Chron. 20. to God, and then obtained wonderfull victories. Thus alſo *Judas Mac-
cabeus*, 1 *Maccab*. 3. 46. And *Theodoſius* being about to fight with the tyrant *Max-
imus* ſought unto God by the prayers of the godly monks of *Egypt*, and pre-
Lyra. vailed wonderfully. The *Iſraelites*, ſaith *Lyra*, remembring what ill ſucceſſe they
Ioſh. 7. had againſt *Ai* under *Joſhua*, who ſent them forth, the Lord not being con-
ſulted with, to prevent this danger, firſt aske counſell. Touching the High-
Schol. Hiſt. Prieſt, by whom they conſulted with the Lord, *Comeſtor* ſaith it was *Phinees*,
Ioseph. Antiq. who now was promoted to that Office, *Eleazar* being dead, ſo likewiſe *Jo-*
5. *c*. 1. *ſephus* Their inquiry is not, what captaine ſhall goe up as ſome ſuppoſe, but
V. 2. what Tribe ſhould firſt begin this warre, as is expreſſed, *Who ſhall goe up for us a-*
Scholaſt. Hiſt. *gainſt the* Canaanites *firſt to fight againſt them? And the Lord ſaid*, Judah *ſhall go up,*
&c. that is, not any man ſo called, but the Tribe of *Judah*, over which yet, ſaith
Comeſtor, *Caleb* happily was ſet as leader, but is not numbred amongſt the Jud-
ges for the ſhortneſſe of his time, but this is onely a conjecture, and if hee were
Captaine of this Tribe, yet this maketh him not to have beene a Judge of all *Iſ-
rael*, that hee ſhould, if he had continued long, be numbred amongſt the Judges.
Lyra. Some hereby conceive, ſaith *Lyra*, that *Judah* the Tribe was now ſet up gene-
rally to be leader to all the reſt in their warres, and thus he ſaith it is common-
ly expounded. But that, which here followeth, ſheweth that it is not ſo meant,
becauſe *Judah* goeth not up upon this anſwer to fight with the enemy, but in
his owne lot, and men of other Tribes were afterwards made Captaines of ge-
V. 3. nerall warres, and not of the Tribe of *Judah* onely. *Judah* being appointed firſt
to begin the warre, calleth *Simeon* to go with him into his lot, promiſing to doe
the like for him, and thus theſe two Tribes go to warre together, but not with-
out ſome man choſen to be their general Captaine, who moſt probably was *Ca-
leb*, as being moſt famous: for without a Captaine Generall the Armies going
forth would have been ſubject to confuſion. The reaſon why *Judah* tooke his
brother *Simeon* to him was, becauſe *Simeons* lot lay within that of *Judah*, as
was ſhewed upon *Joſh*. 19. 1. It may ſeeme that the Tribe of *Judah* had no need ſo
to do, conſidering the promiſe of God, *I have delivered the Land into his hand*, *v*. 2.
but when God promiſeth any thing, the beſt meanes and helpe for atcheiving of
Ferus. it are to be uſed, and ſo *Judah* joyneth *Simeon* unto him, not out of diſtruſt, or
truſting to *Simeons* helpe, but in great obedience & charity to that his brother,
that hee might helpe him againe, for one brother being holpen by another is as
a ſtrong City, for ſo is that, *Prov*. 18. 19. rendred in *Jeroms* tranſlation. Thus
Ferus, who alſo applyeth their conſulting with the Lord after the death of
The Myſterie. *Joſhua*, to the Apoſtles ſeeking together to the Lord in prayer for the direction
after the death of Jeſus, before their going out to preach to all Nations.

This application hee maketh myſtically, and morally as *Judah* was appoint-
ed firſt to goe up, ſo the Chriſtian that would prevaile, muſt go out by *Judah*;
Iſidor. that is, by confeſſing the Faith, and hereunto joyne *Simeon*, that is, obedi-
ence to the commandement: for to theſe two the Victory is promiſed. *Iſidor*
will have the Judges ſucceeding of *Joſhua* to ſet forth the Apoſtles ſucceeding
Ieſus, and the peoples, ſinning and ſuffering therefore, but upon their repen-
tance, the raiſing up of Judges to deliver them, to ſet forth the ſinning of
Chriſtians and their perſecutions, and the ſtirring up of Princes and Doctors
of the Church, for their helpe and comfort.

V. 4. *And* Judah *went up, and the Lord delivered the* Canaanites *and* Perizzites *in-
to his hands*, *&c.* Here it appeareth, that God did not make ſo gracious a pro-
miſe of Victory unto them in vain, *and they ſlew of them in* Bezek, 10000 men.
Adrichomius. This City ſaith *Adrichomius* was in the Tribe of *Iudah*, neare *Bethlehem*, and
H. B. *Patriarchs* *Ieruſalem*, having *Bethlehem* on the eaſt, and *Ieruſalem* on the north. But *H.*
travailes. ***Bunting*** placeth it 44 miles from *Ieruſalem*, by the waters of *Merom* ſpoken
of

of *Joſh.* 11.5. whereſoever it ſtood, it muſt needs bee within the lot of *Judah*, becauſe *Judah* made no warre here, but within his owne lot, as appeareth, *v.* 3. *Adonibezek* alſo the King of *Bezek* was taken Priſoner, and had his thumbes and great toes cut off; whereupon hee confeſſeth his owne cruell and barbarous dealing with 70 other Kings, who, he ſaith, being thus mutilated, gathered their meat under his Table. For the reaſon of dealing thus with him, and of his dealing ſo with other Kings; it is to bee underſtood, that the thumbs being cut off, a man was made unfit for Warre, and the great toes being cut off unfit for ſlight, becauſe *Adonibezek* had before fought againſt them, and being overcome, fled away. That hee might therefore neither fight nor flee away any more, he was thus uſed: *Pierius* in his Hieroglyphicks, to ſet forth a man unfit for Warre, made an Embleme of an hand with the thumbe cut off, and of an hand ſhut with the thumb erected, to ſet forth ſtrength and fortitude, becauſe *pollex*, the thumb, hath the name *a pollendo*, as *Iſidore* hath it, becauſe *inter cæteros digitus virtute pollet & poteſtate.* And for this cauſe of old the *Athenians* cut off the thumbs of *Ægines*, that he might not goe forth with the Navie, of which he was Captain; ſo *Valer. Maximus* and *Ælianus*; and ſome, ſaith the ſame *Val. Max.* having cut off their owne thumbs that they might not bee taken for Souldiers, have been ſeverely puniſhed by the Senate. The like is related by *Suetonius* of a Roman Knight that cut off the thumbs of his two ſonnes, that they might not goe to Warre, being therefore ſeverely puniſhed by *Auguſtus.* And *Ammianus Marcellinus* praiſeth the *French*, that none of them did cut off their thumbs to decline the terrour of Warre, as many in *Italy* had done. But there was a ſecret reaſon in reſpect of Gods juſt judgements, why *Adonibezek* was now ſerved thus, becauſe hee had dealt ſo with 70 other petty Kings before, many of them happily being Kings under him over particular Cities, as the King of *Hazor* is ſaid to have had many Kings under him, *Joſh.* 11.10. but hereby it appeareth that *Adonibezek* was of no ſmall power, whom God yet ſubdued unto *Judah*. Hence note the juſtice of *God*, to pay wicked men with their own coin: ſo *Valerius* the Emperour, who cauſed 80 Prieſts, who were ſent upon an Ambaſſage to him, to be put into a Ship and burnt, was a little while after burnt in a thatcht Cottage by the enemies, who put fire to it. *Juſtinian* being alſo expelled from his Empire by *Leontius*, and his noſe cut off, the ſaid *Leontius* was uſed in like manner by *Apſimarus*; ſo *Zonaras*, who alſo in the ſame place ſaith, that *Conſtantinus* the ſon of *Irene*, who had put out the eyes of *Nicephorus* his Vncle, and of *Alexius Moſolus*, for ſuſpition of affecting the Empire, had his eyes put out five yeares after, upon the ſame day, by *Irene* his mother.

V. 5, 6.

V. 7.

Pierius.

Iſidor.

Val. Maxim. c. de Crudel.
Ælian. l 2. variæ Hiſtor.
Val. Maxim. c. de Severit.
Sueton. c. 24.

Ammian. Marcellin. l. 15.

Note.
Glycas Annal. par. 4.
Zonaras tom. 3.

In that *Adonibezek* did not onely cut off the thumbs, &c. but made thoſe Kings to gather meat under his Table; this ſhewed the pride and cruelty of a wicked man; there is no mercy in him towards ſuch as hee hath ſubdued, but he uſeth them as dogs and beaſts; as *Sapores* the King of the *Perſians* having overcome *Valerianus* the Emperor, uſed him for a ſtool to ſet his foot upon when hee went up to his Horſe, as *Eutropius* relateth: and *Tamerlane* having overcome *Bajazet* the Emperour of the *Turks* ſerved him likewiſe, and carryed him about in an iron cage for a ſpectacle. But ſuch cruelty uſed even by the wicked to the wicked, God will not ſuffer to goe unrevenged, as we may ſee in this example, ſee alſo *Eſa.* 33. *Amos* 2. Laſtly, as *Ferus* noteth, here is a notable example of the mutability of worldly things, in that ſo many who were Kings, were thus abaſed.

Eutropius.

Ferus.
Note.

Adonibezek ſuffering by this judgement, acknowledgeth that God had dealt with him juſtly, as hee had done to others, now cauſing the like to be done unto him; whereby we may ſee, that even the wickedeſt heathen were not without the knowledge of God, as is alſo taught, *Rom.* 1. but they had no ſenſe of this but in their miſery, and not then neither to call upon him for mercy, but to juſtifie him in his proceedings againſt them. *And they brought him to* Jeruſalem, *and hee dyed there.* The reaſon of their carrying him to *Jeruſalem* is ſet downe in the next verſe, that was the next City they ſubdued and burnt; ſo that *Adonibezek* was carryed thither as a priſoner onely taken along with them in the way that they marched. Touching *Jeruſalem*, we read before of the king of *Jeruſalem* ſlaine by *Joſhua*, *Ch.*10 and *Ch.*12. and of *Jeruſalem* inhabited by the men of *Judah*, together with the *Jebuſites*, *Ioſh.*15.63. but no where of the taking of it till this time; yet, as hath been ſhewed upon *Ioſh.*15. 63. it is moſt probable that it was taken in the dayes of *Ioſhua*, but repoſſeſſed againe by the enemies, whilſt they were buſied in other Warres, and that now it was taken the ſecond time by *Iudah* and burnt, as *Iericho* and *Ai* had been for the greater terrour of the enemies, and in deteſtation of the abominations therein formerly committed, that it being thus purged and rebuilt, might be fit to be the Metropolis of the whole Kingdome, and the ſeat of the Temple of God. Whereas this was done by the men of *Iudah*, and yet the farre greater part of the City was in the lot of *Benjamin*, as hath been ſhewed upon *Ioſh.* 15. 63. and accordingly they are ſaid to have dwelt here, *v.* 21. of this Chapter: it may bee conceived that the *Benjamites* were alſo with the men of *Judah* in this Warre, although not hitherto ſpoken of, becauſe their going out to fight is not afterwards ſpoken of, as of all the other Tribes, *v.*22,23,24, *&c.* but onely it is ſaid that they dwelt in *Jeruſalem*, and the *Iebuſites* with them unexpelled, *v.* 21. but becauſe *Iudah* was the chiefe in this expedition, he onely is named, and not *Simeon* or *Benjamin* ſo nearly joyned unto him. Whereas the City is ſaid now to have been burnt, Hebr. to bee caſt into the fire, a phraſe amongſt the Hebrews, to expreſſe the utter deſtruction of a place by fire, it is yet to bee underſtood that all without exception was not burnt, but all that was taken onely; the Fort of *Zion* held by the *Jebuſites* even till *Davids* dayes eſcaping, as hath been before ſhewed upon *Ioſh.*15.63.

V. 9. Here are other expeditions of *Iudah* ſet forth againſt the *Canaanites* in the
mountaines, and in the ſouth, and in the valleys, in generall, the particular
places, and their ſucceſſe being further declared in the verſes following to *v.*20.
V.10,11. And firſt againſt thoſe in the mountaines, *Hebron* and *Debir*, of which ſee *Ioſh.*
14.12,13. and *Ch.*15.15,16. and of *Debir*, or *Kiriath-ſepher* againe, *v.*49. where
enough hath been ſpoken of the names of theſe Cities, and of the gift of *Hebron*
to *Caleb* again repeated, *v.*20. and of his expelling the three ſonnes of
Anak by the help of *Iudah*. Onely that which was done about *Debir*, and the
taking thereof by *Othniel* the ſon of *Kenaz*, *Calebs* younger brother, and having
his daughter *Achſah* therefore given him to wiſe, &c. all which is in the
ſame words ſet forth, *Ioſh.*15.15,16,17, &c. remaineth here to bee ſpoken of,
as moſt proper to this place, this being the time when theſe things were done.
V.12. *And* Caleb *ſaid, Hee that ſmiteth* Kiriath-ſepher, *and taketh it, I will give him*
V.13. Achſah *my daughter to wife; and* Othniel *the ſonne of* Kenaz, *the younger brother of*
Qu. Caleb *tooke it, &c.* Here a queſtion is made, whether this marriage were lawfull
Levit. 18. or not, ſeeing that *Othniel* being brother to *Caleb*, was Uncle to *Achſah*, and
a Nephew is expreſly forbidden to marry his Aunt, therefore by the like reaſon
Lyra. the Uncle may not marry his Neece. *Lyra* ſcanneth this diverſly; firſt, ſaying,
that ſome hold it to have been againſt the Law, but *Caleb* having made a
vow at large, and not knowing that his brother ſhould take that City, when
it was done, held it not to ſtand with his magnificence to goe back from that
which he had promiſed, and therefore preferring the tye of a vow before that
of the Law, performed it, as *Iephthah* afterward performed his vow in offering
Hugo Card. his daughter. Thus *Hugo Cardin.* hee had rather keep his vow, then the Law
about marriages. But *Lyra* rejecteth this, becauſe *Caleb* & *Othniel* were both godly
men, and ſo it is not probable that they would agree to doe any thing againſt
the Law of God. Secondly, he therefore ſaith, that ſome hold *Kenaz* the father
of *Othniel* to have been *Calebs* brother, and ſo hee was *Calebs* Nephew, and
called his brother onely, as *Lot* was called *Abrahams* brother, *Gen.*13. Laſtly,
he ſaith, that although he were *Calebs* brother, yet hee did nothing againſt the
Law in marrying his daughter, for *Abraham* marryed *Sarah*, his brother *Harams*
daughter, and onely the marriage of a Nephew with his Aunt, and not of an
Vncle with his Neece is by the Law forbidden, *Levit.* 18. And although the

caſe may ſeem to be alike for the ſame degree of conſanguinity, yet there is this difference, it is againſt nature for the Nephew to bring the Ant, his ſuperiour, into ſubjection to him, as he doth, if he marrieth her, but it is not ſo for the Vncle to marry the Neece. Thus hee, who addeth alſo more touching the liberty of the man above that which is granted to the woman, for the further confirmation hereof. But ſee the contrary to this proved upon *Levit.* 18. 18. and *Othniel* determined to be a brother to *Caleb*, not properly ſo called, but according to the appellation uſed amongſt the Hebrews, becauſe hee was his kinſman; therefore *Junius* for brother here, hath *agnatus Calebi*, but the word in Hebrew is brother, and if that be true which hath been before alledged out of *Lyra*, that *Kenaz* the father of *Othniel*, took to wife the mother of *Caleb*, *Joſh.* 14. then this controverſie will thus be ſoon at an end. *Ferus* from hence praiſeth *Caleb*, in that he ſought a ſon in law rather vertuous then rich; and *Themiſtocles* gave his daughter to a man poore indeed, but honeſt, ſaying, I had rather have a man wanting money, then money wanting a man. *Achſah* being given to wife to *Othniel*, ſhee moves him to ask of her father a field, and then ſhee lighting off her Aſſe, asked him a bleſſing, ſaying, Thou haſt given mee a dry land, give me alſo ſprings of water, and he gave her the upper ſprings and the nether. The Septuagint and Vulgar Latine have it, *he moved her*, to which the words following anſwer beſt: but Hebr. it is *ſhee moved him*; both are true, ſaith *Lyra*, ſhee moved him, but he thinking it fitteſt that ſhee ſhould make this requeſt to her owne father, bade her doe it. For theſe words, *And ſhee lighted from off her Aſſe*, the Septuagint and Vulg. Latine have it, Shee murmured & cryed, or ſighed upon her Aſſe; but *Jun. Pagninus*, *Vatablus*, *Tygurini interpreters* and divers more, and ſome Rabbins, as *David Kimchi*, *R. Solomon*, *Chaldee Paraphr.* expound it, ſhee lighted from her Aſſe, Hebr. it is ותצנח מעל חמור, the word תצנח is not found elſewhere but in this ſame relation, *Joſh.* 15. and *Judg.* 4. 21. where it is put for ſmiting to the ground: *Polanus* rendreth צנח *cum impetu demittere ſe, deſilire*, or *defigere*, but for *ingemiſcere*, or to ſigh, it cannot bee taken. Wherefore *Bonfrerius* laboureth in vain to juſtifie the Vulg. Latine herein. *Serrarius* better thinketh it a miſtaking of צנח for אנח to ſigh or groane. *Caleb* perceiving by his daughters comming downe and proſtrating her ſelfe, as it is likely, before him, that ſhee would ask him ſomewhat, asked her what ſhee would, ſhee anſwered, *give me a bleſſing*, &c. as before. Here by a bleſſing ſhee meaneth not onely a wiſhing well; but a performance of good unto her, as *Caleb* her father was able. So likewiſe the word bleſſing is uſed, *Gen.* 33. 11. 1 *Sam.* 25 27. 2 *Cor.* 9. 5. *thou haſt given mee a ſouth land, or dry land*, Hebr. it is ſouth, but becauſe the ſouth in *Canaan* was moſt dry, it may be termed a dry land. And herein *Canaan* was contrary to all our Countreys in *Europe*, wherein the ſouth is moiſteſt and fruitfulleſt, but in *Canaan* the weſt was the part from which the raine came, *Luke* 12. 1 *Kings* 18. the reaſon, becauſe the weſt was to the Sea, but the ſouth to the vaſt wilderneſſe of *Arabia*, which was dry. *Give mee alſo Springs of water*, the Septuagint λύτρωσιν ὕδατος, the redemption of water; and whereas it followeth, *Hee gave her the upper Springs and the nether*, the Septuagint have λύτρωσιν μετεώρων, ϗ λύτρωσιν ταπίνων, which *Augustine*, who followed that tranſlation, comming to explaine after that hee had ſaid, ſhee cryed out upon her *Aſſe*, give me a bleſſing, &c. hee ſaith, ſhee being adviſed by her husband to ask a field, asked the redemption of water, but what this ſhould meane I know not, unleſſe a fruitfull field wherewith water might be bought, becauſe the place to which ſhee was going with her husband was dry, and *Caleb* gave her ſuch a field, as that ſhee might with the fruit thereof buy waters, that came from the mountaines above, and ſpringing from the valleys beneath. *Symmachus* rendreth it, *poſſeſſionem in ſuperioribus & poſſeſſionem in inferioribus*, but *Theodotion*, *irrigationem aquarum*, Hebr. it is גלות מים *fluctus aquarum*. But what is meant by the Springs, or flowings of water, the upper and the nether, it is not agreed. *Cajetan* ſaith, that nothing but the Springs are meant in the higher and lower grounds neare to the ſouth land already given her, which was dry, that being derived thither by channels, it might bee

Junius.

Ferus.
Themiſt. Malo virum pecunia, quam pecuniam, viro indigentem
V. 12, 15.

Lyra.

Polanus.

Bonfrerius
Serrarius.

Aug. Qu. 4 *in Judg.*

Cajetan.

Lyra *Toſtatus.* made fruitfull. *Lyra* ſaith, it was a field, having Springs both in the upper and in the nether part. *Toſtatus*, that two fields are meant, one above the ſouth land already given, lying more north, and the other lower then it, lying more ſouth, both well watered with Springs. It is not likely, that it being agreed before betwixt her husband and her, that ſhe ſhould aske a field, that ſhee asked Springs onely, without the ground wherein they lay, but rather ſuch a ground, and *Caleb* to ſhew his bounty to *Othniel*, ſo well deſerving, granted more then was deſired, a field lying higher, and another lower, accommodated with Springs or Rivers. *Bonfrerius* *Bonfrerius* ſtandeth for one field onely, and for the upper Springs to be the raine of Heaven; but this is abſurd, ſeeing it was not in *Calebs* power to give any ſuch Springs, but of God alone at his pleaſure, and yet it is ſaid, that he gave his daughter the upper Springs and the nether. *Qu.* If it be demanded how lands could bee given to a daughter by one that had ſons, as *Caleb*, 1 *Chron*. 4. ſeeing the land was the inheritance of ſons onely, but in caſe of the want of ſuch iſſue. It is anſwered, that daughters were to have dowries, and the father was not herein tyed, but he might, if it pleaſed him, give ſome of his land for a dowry to them, to bee enjoyed till the yeare of Jubilee. *Ferus.* This paſſage, ſaith *Ferus*, might ſeem unworthy the ſacred Hiſtory, but that *Achſahs* practice may well bee a pattern for other women, ſhee deſired not coſtly apparell, or gold, or ſilver, but neceſſaries for hers and her families ſuſtenance. *The Myſtery.* And there is herein a myſtery, *Caleb* ſetteth forth God the Father, *Othniel* Chriſt, *Achſah* the Chriſtian ſoule, the ſouth or dry land given her, this earth, wherein we live, or the fleſh, which is dry and barren in reſpect of all ſpirituall good things; wherefore Chriſt adviſeth, and the true Chriſtian asketh the upper Springs of grace, to be devout and heavenly, and the nether of contrition and teares for ſinnes and miſeries, which who ſo hath, hath a rich poſſeſſion indeed.

Dialog. l. 3. Gregorius. *Prius enim timore ſe lachrymis afficit, quia dum mala ſua recolit pro his æterna ſupplicia pertimeſcit. Cum vero longo mærore fuit formido conſumpta, quadam de præſumptione veniæ ſecuritas naſcitur, in que amorem cœleſtium gaudiorum animus inflammatur. Et qua prius flebat, ne duceretur in ſupplicium, poſt flere incipit, quia differtur a regno. Dat ergo ei pater cœleſtis irrigmum ſuperius, cum ſe lachrymis cœleſtis regni deſiderio affligit; irriguum vero inferius, cum inferni ſupplicia timendo flet. Prius autem inferius datur, poſt ſuperius, ſed quia compunctio amore cœli præeminet, irriguum ſuperius prius ponitur, & poſt inferius.*

Gregory by the ſouth land, underſtandeth the gift to ſpeake freely for the truth, to give almes, to relieve the oppreſſed, to be zealous for the faith; ſo that he which hath theſe graces, but not the grace of teares, hath a dry land, but yet wanteth Springs: This is therefore alſo to bee deſired, that through the love of heaven, and the feare of hell, he may bee contrite, and weep for his ſinnes, which exclude him from the one, and indanger him in reſpect of the other. Theſe are the upper and the nether Springs; but becauſe the heart is firſt affected with ſorrow for feare of hell, and then, a confidence towards God being wrought, for being delayed in comming to the bleſſedneſſe expected; the nether Springs are firſt in Nature, but becauſe ſorrowing and groaning out of a deſire of heaven is the more worthy, this is firſt placed here, the upper Springs, and then the nether, as not being of ſo great dignity. And this myſticall application is rather to be preferred, becauſe a gift given after eſpouſalls is ſpoken of, which cannot be earthly, but ſpirituall, although defective, till true ſorrow to repentance be added. Wherefore *Ferus* alſo goeth from his firſt, ſaying, or by the ſouth land the gifts of grace may be underſtood, by the ſprings of water, the gifts of eternall life.

V. 16. *And the children of the Kenite,* Moſes *Father in law, went up out of the City of Palme trees with the children of* Judah, *into the wilderneſſe of* Judah, *&c. Numb*. 10. 29. *Raguel* is ſaid to be the Father in law of *Moſes*, and *Hobab* to bee his ſonne, he is alſo called *Revel* and *Jethro*, *Exod*. 2. 16, 17. *Ch*. 18. 1. and here the Kenite, of which name ſee againe, *Judg*. 4. 11. and *Numb*. 24. 21. Hee was deſired by *Moſes* to ſtay with him, *Numb*. 10. 29. promiſing that he ſhould dwell amongſt the people of Iſrael in the beſt of the Land. And hereby it ſeemeth that this was performed after the death of *Moſes*, for his children abode hitherto in the City of Palme trees, that is, *Jericho*, *Deut.* 34. 3. *Judg.* 3. 13. which *Joſephus* deſcribeth to be the moſt pleaſant and fruitfull part of all the Land. But now they goe up into the wilderneſſe of *Judah*. Whereas it is by their going up out of *Jericho* implyed, that they dwelt therein, it is to be underſtood, that this they could not doe, becauſe *Jericho* was all burnt down to the ground, and not built yet againe; wherefore they abode onely in Tents within the confines of *Jericho*. But why did they now remove? *Lyra* ſaith, that they might be neare unto *Othniel*, to learne of him the knowledge of the Law, 2 *Chron.* 2. 55. the Kenites are ſaid to have come of *Hemath*, the father of the houſe of *Rechab*, celebrated *Jer.* 35. for their abdicating of the world and worldly profits and pleaſures: If theſe were the ſame with thoſe Kenites, this might bee a reaſon of their remove from a pleaſant place to a wilderneſſe, that they might bee the more free to Divine contemplations, and not corrupted with the affluence of worldly delights. Yet *Junius* thinketh that they went to joine themſelves with the children of *Judah* in their Warres.

Joſeph. lib. 5. *Bel. Iud c.* 4.

Lyra.

Qu.

Iunii annotat.

Arad, by lying neare which the Wilderneſſe of *Judah* is deſcribed, was on the border of the land of *Canaan*, next unto the *Idumæans* and *Amalekites*, as it were a corner eaſt and ſouth, ſee *Numb.* 21.

V. 17. *And* Judah *went with his brother* Simeon, *and they ſlew the Canaanites that dwelt in* Zephath, *&c.* *Simeon* having holpen *Judah* in his lot, now is holpen by *Judah* in his lot: *Zephath* was 16 miles from *Debir*, the City laſt taken by *Othniel*. It is thought to have been a City of the Region *Arad*, of which ſee *Numb.* 21. how it was devoted to *hormah*, or deſtruction, which is here executed; but onely there it is ſaid, Iſrael deſtroyed them and their Cities, here onely one City is ſaid to be deſtroyed, which happily was the chiefe, and the appurtenances to it are not named.

H. B Patriarks travailes.

V. 18. *Alſo* Judah *tooke* Gaza *with the coaſt thereof, and* Askelon *and* Ekron. Theſe were Cities of the *Philiſtims*, about which it may be doubted how *Judah* is ſaid to have taken them, ſeeing *Ch.* 3. 3. five Lords of the *Philiſtims* remained unpoſſeſſed; and theſe were three of them, and alwayes after the *Philiſtims* continued infeſt enemies to the Jews, and unſubdued, even unto the dayes of *Eli*, 1 *Sam.* 5. *Lyra* anſwereth, that either it is meant, *Judah* took ſomething belonging to theſe three Cities, or having taken them, poſſeſſed them not, and ſo they were againe recovered by the *Philiſtims*. *Ioſephus* ſaith that *Gaza* and *Ekron* were not taken, but *Askelon* and *Azotus*, and the Septuagint *Roman. edition*, they poſſeſſed neither, *Gaza*, *Askelon*, *Ekron*, nor *Azotus*. But both erroneouſly; yet this laſt is true, they poſſeſſed none of theſe, although they tooke them.

Qu.

Lyra.

Ioſeph. Antiq. lib. 5. *c.* 2.

V. 19. *And the Lord was with Iudah, and he drave out the inhabitants of the mountaines, but he could not drive out the inhabitants of the valley, &c.* It may ſeeme ſtrange if God were with them, that they ſhould not be able to expell any enemies; ſo that this ſeemeth to be a reaſon of no force, which is added, *becauſe they had Chariots of iron*: of which kind of Chariots, ſee *Ioſh.* 17. 16. But it is to be underſtood, that God permitted them for theſe Chariots to be timerous of them, that ſo the expelling of ſome enemies might be deferred, they being left ſtill to try the children of Iſrael, as is ſaid, *Judg.* 3. But why had they in the valleys Chariots of iron, more then they in the mountaines? *Anſw.* Becauſe theſe kind of Warlike Engines were not to be weilded, but in plain places, where they might run every way with force and great violence.

Qu.

V. 20. Here *Hebron* is given to *Caleb*, and hee expelleth the three ſonnes of *Anak*, ſee before, *v.* 10. and *Joſh.* 14.

V. 21. *And the children of* Benjamin *could not expell the* Jebuſites *out of* Jeruſalem, &c. ſee the ſame ſaid before of *Iudah*, *Ioſh.* 15. 63.

V. 22. *And* Ioſeph *went up againſt* Bethel, *and the Lord was with him, &c.* *Bethel* lay nigh unto *Ai*, *Ioſh.* 8. 9. at the taking of which the men of *Bethel* moſt probably fell alſo. But now it ſeemeth that it was again re-peopled, and *Ephraim* meant here by the houſe of *Ioſeph* went againſt it; for *Manaſſeh* another Tribe of

Lyra.

that houſe is ſpoken of, *v.* 27. ſo *Lyra.* But as *Manaſſeh*, ſo *Ephraim* is ſpoken of ſeverally, *v.* 29. and therefore by *Joſeph* here, both together are meant.

V. 24. For their comming into *Bethel*, it is ſaid, that they found a man that came out of the City, and prayed him to ſhew them the way into it. Whereupon the Rabbins ſay, that there was no entrance in but under the ground, ſo that without a guide they could not come in: but this ſeemeth to be fabulous. It is more probable that there were many windings & turnings to come in it, ſo that the way was hard to find. This man for his kindneſſe in ſhewing them the way they ſaved, with his family, as *Rahab* in *Jericho* had been ſaved before, *Joſh* 6. and he went amongſt the *Hittites*, and built a City, calling it *Luz*, as the old name of *Bethel* is ſaid to have been, *v.* 23. of which ſee *Gen.* 28. Touching the fact of this man of *Bethel*, betraying his owne native Countrey, ſomething hath been ſpoken before of *Rahabs*, *Ch.* 2. which was not much unlike unto it. This may ſeem to have been an hainous thing in this man, and unnaturall, becauſe all are bound by the law of nature to ſeek the preſervation of their owne Countrey as much as they can, and therefore when any man hath been treacherous to his Countrey to betray it, hee hath been hated in all nations. *Philip*, or as ſome have it, *Antigonus* of *Greece* was wont to ſay, I love them greatly that are about to betray, but when they have betrayed, I hate them moſt of all. When *Rhimitalces* the King of the *Thracians* fell away from *Anthony* to *Auguſtus* the Roman Emperour, and thought therefore that he was worthy of great favour, hee ſaid likewiſe, I love prodition, but praiſe not proditors. When *Camillus* the Roman beſieged the *Faliſti*, a certaine Schoolmaſter led out the children of the Lords which he taught, into the Tents of the Romans, pretending that he went out onely to walke with them for recreation, hoping by this treachery to get a great reward; but the Romans contrariwiſe, to ſhew their hatred of this fact, delivered the Schoolmaſter bound to thoſe Boyes to be beaten with rods, and ſo ſent them back to their parents. *Mahomet* the Turkiſh Emperor having taken *Conſtantinople* by the treachery of one *Gercula*, to whom *Paleologus* the Emperor that then was ſlaine, had been very beneficiall; in hatred of ſo foule a treachery, laid cruell puniſhments upon him. And the Dolphin of *France* in King *Johns* time, vowed, that if hee attained the Crown of *England*, hee would kill all the Lords that had been Traytors to their own King, in bringing him in againſt him. But this man is not to be ranked amongſt ſuch; for when it is made known, that it is the will of God, that any City or Countrey ſhould bee deſtroyed, it is now no longer treachery, but piety, even for a native of that Countrey, although not to be an agent in deſtroying it, yet to further thoſe herein that are appointed to deſtroy it. And this was the caſe of all the Cities in *Canaan*, as was commonly known to the inhabitants.

Antigon. prodituros imprimis amo, at eoſdem cum prodiderunt maxime odi. Plutarch in Roman. apophtheg. mat.

Qu. But ſeeing this man was one of them, how could hee lawfully be diſmiſſed, when as every one of them was adjudged to the ſword? *Anſw.* They were not all ſo adjudged to the ſword, but that upon juſt occaſion ſome might be ſpared, as *Rahab* was, and the *Gibeonites* alſo. But herein was the difference betwixt them and this man, they were ſpared, and lived amongſt the children of Iſrael, becauſe moſt probably they turned to the true Religion, but this man happily not being converted, was not permitted to dwell amongſt them, but ſent away into another Countrey. And they could not in way of gratitude for the good turn hee did them, but let him and his goe in ſafety. What the land of the *Hittites* was, to which hee went, is uncertain, but it ſeemeth to have been ſome other Countrey near, and no part of the Land of *Canaan* given to Iſrael.

V. 27, 28. Having ſhewed the victory of the houſe of *Joſeph*, now it is ſhewed in what Cities they could not prevaile, either *Manaſſeh* or *Ephraim*, *v.* 29. But herein ſome think that their negligence is blamed. Of theſe Cities ſee before, *Joſh.* 17. 11. & *Joſh.* 16. 10. And the like is ſaid of *Zebulun*, *v.* 30. of *Aſher*, *v.* 31. of *Naphtali*, *v.* 33. and of *Dan*, *v.* 34. touching all which it is to be held that they ſinned, in that for the love of the gaine of tribute they expelled not the *Canaanites*, as they were ſtraitly charged, *Numb.* 33. *Deut.* 7. ſo *Lyra.*

V. 34. V. 35.

Touching *Dan*, his condition is ſet forth as different from the reſt, the *Amorites* forced him into the mountaines, themſelves holding the vallies, and ſome mountaines alſo, as *Heres*, *Aialon*, and *Shaalbim*, which was doubtleſſe for their ſins, for otherwiſe God was able, and would have given them more power alſo againſt them. This ſtraitning of the tribe of *Dan* was ſpoken of before *Joſh.* 19. 47. which cauſed them to goe out and ſubdue other places, ſo likewiſe *Judg.* 18. The Septuagint for theſe three mountaines have it, ἐν τῷ ὄρει τοῦ μυρσινῶνος, οὗ αἱ ἄρκοι καὶ ἀλώπεκες where there were Beares and Foxes, ἐν τῷ μυρσινῶνι, καὶ ἐν θαλαβὶν, by *Aialon* underſtanding Beares, and by *Shaalbim* Foxes, for which yet they are no where taken, but *Aialon* for a wilde beaſt, called an Hart, and *Shangnalim* for Foxes. *Heres* is thought to have the name from the Sun, for the dryneſſe, as the word ſignifieth, by ſome from ſhells or potſheards. Of *Aialon*, ſee *Joſh.* 10. 12. Of *Shalabim*, *Joſh.* 19. 42. 1 *King.* 4. 9. This was the ſtate of the *Danites*, but the houſe of *Ioſeph* made theſe *Amorites* tributaries, that is, the *Ephramites* who bordered upon the *Danites*, as the Septuagint have it expreſly, *And the hand of the houſe of* Joſeph *was heavy upon the* Amorite: Hebr. there is nothing but, *And the hand of* Joſeph *was heavie, and hee put him to tribute*, it not being expreſſed who was put to tribute, whether the *Amorite* by the houſe of *Joſeph*, or the houſe of *Joſeph* by the *Amorite*, but becauſe wee read not yet of any tribe of Iſrael put to tribute, but contrariwiſe, that of the Septuagint is to bee preferred, although *Lyra* leaveth it doubtfull.

V. 36.

And the coaſt of the Amorites *was from the going up to* Akrabbim, *from the rock, and upward.* Of this place ſee *Numb.* 34. 4. it was the bound of the tribe of *Judah* ſouthward, unto which ſeeing the *Amorite* extended from *Dan*, it appeareth, that he was ſtill of great power, ſo that this may be taken, as added to ſhew a reaſon why *Dan* was ſo ſtraitned by them: The rock, Hebr. סלע is ſaid by *Joſephus* to have been a City of the *Amalekites*; by *Jerome* a City in the confines of the *Amalekites* and *Philiſtims*.

Ioſeph. Antiq; lib 3. c. 2 Hieron in Eſa. 42. 11.

CHAP. II.

V. 1.

AND *an Angel of the Lord came from* Gilgal *to* Bochim, *and ſaid, I made you to goe up out of* Egypt, &c. The ſin of the Iſraelites being ſet forth before, that they expelled not the *Canaanites*, but covenanted with them for tribute, now they are reproved for it, and threatned. Touching the Angel of the Lord ſaid to come unto them, the Rabbins ſay it was *Phinees* who is called an Angel, becauſe a meſſenger from God is ἄγγελος, an Angel, as the word ſignifieth. Chriſtian Expoſitors generally, that it was an Angel indeed; becauſe he ſpeaketh not like a Prophet, Thus ſaith the Lord, but as an Angel, *I made you to goe out of Egypt*, and when a Prophet is ſpoken of, he is ſo mentioned, as that it may certainly be known that ſuch an one was ſent. But why is hee ſaid then to come from *Gilgal*, and not rather from heaven? *Junius* hereupon inferreth, that it was not an Angel, but a man who is ſaid to paſſe from one place to another, as an Angel is not, and becauſe his vaniſhing away again is not ſpoken of, but the laſt of theſe reaſons is of no force, ſeeing although ſometime an Angel appearing is ſaid to vaniſh againe, as *Judg.* 13. 19. yet at other times not, as *Joſh.* 5. 13. *Gen.* 18. 33. *Ch.* 19. 22. And for that reaſon taken from his comming from *Gilgal*, it may well be underſtood to have been thus ſaid, becauſe hee appeared there before to *Joſhua*, *Ch* 5. when hee ſaid, that hee came as a Captain of the Lords Hoſt. Wherefore mention is here made of that place, as wherein he had before ſo graciouſly ſhewed himſelf in their aide, that their ingratitude in falling from God might the more appeare. But for the place [*Bochim*] to which hee now came, if it bee demanded where that was? Divers conjecture diverſly. *Adrichomius* ſaith, it was within the lot of *Benjamin* neare unto *Gilgal*, calling it *Clautomon*, weeping: ſome at *Shiloh*, becauſe the Tabernacle was there, and Sacrifices were here offered, v. 5. but it was unlawfull to offer in any other place then where the Tabernacle was. And at *Shiloh*, be-

Lyra.

Qu. *Junius*

Qu. *Adrichomius.*

Junius.

cauſe of the Tabernacle the people uſed to aſſemble together three times in the yeare, ſo that the whole Aſſembly of them might here be ſpoken unto. Laſtly, others, that it was a Wood neare to *Jeruſalem*, where *David* afterwards lay hid, and a ſign being given by the moving of the tops of the trees, iſſued out againſt the *Philiſtims*; becauſe the Septuagint for *Mulberry trees*, have it πλησίον τοῦ κλαυθμῶνος, neare the place of weeping, as *Bochim* in Hebr. ſignifieth. And *Joſephus* ſaith, the High Prieſt propheſied in the Woods, which were called the place of weeping. And againſt the former opinion, that it was *Shiloh*, it is alledged, that *Shiloh* was never called *Bochim* after this, as it ſhould have been, if the apparition had been there, according to *v.* 5. yet I think it moſt probable, that *Shiloh* was the place for the reaſons brought before. For the reaſon objected, then the name ſhould hereupon have been changed, it is eaſily anſwered, it was enough for a part of that place where the Aſſembly was held, to bee called *Bochim*, although the old name of the whole in generall were retained ſtill. *Lyra* taking it for granted that this place was not *Shiloh*, draweth an argument from hence to prove, that hee was an Angel that appeared, becauſe otherwiſe it was unlawfull to have ſacrificed here; but an Angel appeared to *Manoah*, hee likewiſe ſacrificed in the place where hee appeared unto him. And they that ſtand for another place beſides *Shiloh*, hereby anſwer the reaſon brought before to prove it *Shiloh*, becauſe otherwiſe they could not have ſacrificed here, becauſe howſoever ordinarily they might not ſacrifice but at the place which the Lord choſe for his Tabernacle, yet in extraordinary caſes they might, as *David* in the threſhing floore of *Araunah*, 2 *Sam.* 24. and *Elias*, 1 *King.* 18. But to theſe places alledged it may bee ſaid, that *Manoah* and *David* had ſpeciall direction, and *Elijah* was a Prophet inſpired, but here without any ſuch direction they offered ſacrifices, which implyeth, that it was done in the ordinary place.

2 Sam. 5. 23.

Ioſeph. Antiq. lib. 7. c. 4.

Lyra.

Judg. 13.

Toſtatus, Tornielius, Sallianus, Iunius. Auguſt. qu. 12. *in Iud. Procopius, Cajetan.*

For the time when this Angel appeared, there is alſo a difference, ſome thinking that it was before *Joſhua* his death, becauſe *v.* 6. *Joſhua* is ſpoken of as diſmiſſing the people from this Aſſembly, and then dying. Others, after his death, becauſe the people are ſaid to have ſerved the Lord all the dayes of *Joſhua*, and of the Elders that over-lived *Joſhua*, *v.* 7. but this reprehenſion of them by the Angel was after their falling away, when they had made Leagues with the inhabitants of the Land, and ſuffered their Idolls and Altars to ſtand, which was, when for tribute they ſuffered them to live, *Ch.* 1. It cannot bee, that during *Joſhua* his life any ſuch thing ſhould be tolerated, or if againſt his will it had been done, hee would doubtleſſe have reproved them for it in his laſt ſpeeches, *Joſh.* 23 and 24. Moreover, *Joſhua* was by the Lord called off from warring any more with the enemy, to divide the Land, *Joſh.* 13. 1. 7. and ſo there was an intermiſſion of Warre the reſt of his dayes; wherefore the Conqueſts made after, and putting of ſome to tribute, muſt needs be after his death, when the Iſraelites were more multiplyed, and this apparition was after that. And thus much is expreſſed, *Judg.* 1. 1. where it is ſaid, *After the death of Joſhua, &c.* As for *Joſhua* his dying mentioned after this, it is done, ſaith *Auguſtine*, by recapitulation, to begin the Story from the firſt, and in the book of *Joſhua*, their putting of the *Canaanites* to tribute, is mentioned by pre-occupation. It ſeemeth plainly to be a repetition of that, *Joſh.* 24. 28, 29, 30. where it is ſpoken to the ſame effect, as if it had been ſaid, becauſe *v.* 3. the Angel threatened, that the enemies left by their negligence, ſhould bee as thornes in their ſides; and their Gods ſuffered to remain, as ſnares unto them.

Auguſt. qu. 13. *in Iudic.*

Lyra.

I will now ſhew from the beginning the order of theſe things fulfilled. Firſt, they were diſmiſſed by *Joſhua* after a Covenant made to their inheritances, and poſſeſſed them, and in this good caſe they ſtood all his dayes, and of the Elders overliving him, becauſe they yet ſerved the Lord, and were not inſnared by Idolls; but after this iniquity began to work upon the ground laid in ſparing the *Canaanites, &c.*

V. 2. Touching Gods prohibiting them to make Covenants with them, and command to throw down their Altars, the tranſgreſſing againſt which they are here charged with, ſee Exod. 23. 32, 33. *Exod.* 34. 12, 15, 16. *Deut.* 7. 2, 3. *Joſh.* 23. 12. alſo Exod. 23. 24. & 34. 13. *Deut.* 7. 25.

V. 3. *Wherefore I ſaid, I will not drive them out from before you, but they ſhall be thornes in your ſides, and their Gods ſhall be a ſnare unto you*; to this effect it was ſaid, *Joſh.* 23.13. to which this hath reference.

V. 4, 5. Theſe things being ſpoken by the Angel, the people wept, and hence the place was called *Bochim, weeping*; ſo that it was called ſo before by anticipation, becauſe, as *Auguſtine* hath it, this Book was written after this thing done, and this name upon that place impoſed. *and they ſacrificed there unto the Lord.* They wept, ſaith *Ferus*, out of compunction for their ſins, and ſacrificed, to ſhew their faith in Chriſt, that was to come, who was figured out in thoſe ſacrifices, ſo that here were two things required in true repentance, but the third, *viz.* the workes of faith, was wanting, and thus their repentance was fruſtrated, becauſe that after this they amended not their lives. Wherefore wee muſt learn to doe all three, that God may forgive us. Sacrificing was ſometime by peace-offerings in way of thankfulneſſe for benefits received, and ſometime by ſin-offerings for the expiating thereof, and of this kind their ſacrifices at this time doubtleſſe were.

Auguſtine.

Ferus.

V. 6, 7, 8, 9. *Joſhua* his diſmiſſing of the people is repeated from *Joſh.* 24.28. and his dying and being buryed, and the peoples perſevering in the ſervice of God, &c. of all which enough upon that place.

V. 10. *And there aroſe another generation, which knew not the Lord, nor the workes that he had done for Iſrael.* Here is ſet downe the Originall of all the evills that followed, related in this Book, godly men were taken away, and an ignorant generation remained: intimating how neceſſary godly Governours and Paſtors are for the people; when ſuch fail, godlineſſe, and the knowledge of God faileth in the land, and all things tend to ruine. They are ſaid not to have known the Lord, becauſe they had not ſeen thoſe famous and wonderful works wch he did in former times, ſo *Auguſtine*; and for the relation made hereof either they beleeved it not, or were unaffected herewith, ſo that they knew not the Lord to be better and more worthy to be ſerved then the Gods of the Heathen.

Note.

Auguſt. qu. 15.

V. 11, 12. And hereupon they did evill, and ſerved other Gods, for which they were given over to divers oppreſſions by their enemies, but then God in mercy raiſed them up Judges to deliver them, and the Judge being dead, they ſinned in like manner againe, which is the ſumme of all the relations following in this Book. Wherefore it is to bee underſtood that what is here ſaid to *v.* 20. is the generall ſumme, after which follow the particulars in the reſidue of this book.

V. 13. *They ſerved Baal and Aſhteroth.* *Baal* ſignifieth a Lord, and was the common name of the chief God amongſt the Heathen, who was *Jupiter Belus*, being ſet forth in divers Countreys with divers additions; and *Baalim* in the plurall number were all other heathen Gods called that were males, and the females *Aſhteroth*, and when it is in the ſingular number *Aſtarthe*, *Juno* the chiefe Goddeſſe is ſet forth hereby; ſo *Auguſtine*, who will have *Baal* to be a Punick word, and ſaith, that *Juno* was ſet forth in the plurall number *Aſhteroth*, becauſe there were many images of the ſame *Juno*, called together *Aſhteroth*, or *Junoes*. Others think, that by *Aſtarte* and *Aſhteroth Venus* was ſet forth, the Goddeſſe of the *Sidonians*, as *Aſhteroth* is ſaid to be, 1 *Kings* 11. 5. 33. 2 *King.* 23. 13. being ſo called from *Aſtron* the morning Starre, in the ſimilitude whereof ſhee was worſhipped. *Plutarch* is doubtfull whether it be *Venus* or *Juno*. *Lucianus* thinketh that it was the Moon. The word עשתר, from whence *Aſhteroth* commeth, ſignifieth a flock of ſheep being Ewes, in ſimilitude of which this Idol was made, and worſhipped by the *Sidonians*, ſo *Pagninus* out of *R. D.* and *Jupiter* of a Ramme.

Aug. qu. 16. *in Iudic.*

Cicero lib. 3. *de nat. Deorum. Theophilus. Plautus, Philo, Phavorinus, &c.*

V. 14. *And hee ſold them into the hands of their enemies*: If hee ſold them, ſaith *Auguſtine*, what price took he for them? and anſwereth by that, *Pſal.* 44.12. hee toook no money for them. Wherefore he is ſaid to ſell them, when hee gave them into their hands who were wicked, and returned no thankes or Worſhip unto God as a price therefore. The Vulg. Latine hath it, they ſold them,

Auguſt. qu. 17.

which

Lyra. which *Lyra* expoundeth of their enemies, who tooke them and ſpoiled them of their goods, and then ſold them for ſlaves, but both *Hebrew* and *Septuagint* have it, *hee ſold them*, referring it to God.

V.15. *The Lords hand was againſt them as hee had* ſaid, *and as hee had ſworne unto them.* To bee againſt them, if they tranſgreſſed, hee had threatned, *Levit.* 26. and *Deut.* 28. but wee read not any where that hee ſware it, wherefore it is to be held that this was done, but not hitherto expreſſed, but the expreſſion of it reſerved to this place.

V.17. But the Lord raiſed them up Judges to deliver them, *but they would not hearken to their Judges*, that is, conſtantly to leave their ſinnes; for ſtill when any Judge was dead, they returned to their old wickedneſſe, *v.* 19. whereby is implyed, that they were contained in ſome obedience to God, whilſt the Judge lived, by whom they were delivered; but afterwards they fell away againe.

V. 20, 21. For theſe their ſinnes *the anger of the Lord waxed hot againſt them*, and he ſaid, *I will not henceforth drive out any of the nations which* Joſhua *left, when hee dyed.* This ſeemeth to make for that opinion, that the victories obtained, *Judg.* 1. and their inability to expell any more enemies out of their particular lots, and the reproofe of the Angel, *Judg.* 2. were before the death of *Joſhua.* But it hath already beene plainly proved, that all this was done after *Joſhua* his death; the meaning therefore is, that hee would not drive out any more of them, that were left, when *Joſhua* dyed, then had beene already driven out. V.22. That Iſrael might by them bee proved, &c. V.23. which hee ſaith was the end of his not driving them out, but leaving them unſubdued in *Joſhua* his dayes. Whereas *David* and *Solomon* afterwards brought and held them in ſubjection, it was not contrary to this threatning, for they remained even ſtill in their dayes, although as a people brought under, but ready, when they ſhould ſin againe, to be a ſcourge unto Iſrael. For their being reſerved to prove Iſrael, it is not meant, that the Lord might know, what they would doe, for hee knew all things from the beginning, but that it might appeare experimentally *Lyra.* to themſelves and to all men, whether they would doe good or evill by their ſtanding in a proſperous eſtate, or falling into miſery, which ſhould be a certaine proofe of their ſinning.

CHAP. III.

V. 1, 2, 3, 4. HEre firſt it is ſhewed, what enemies were left unexpelled, *five Lords of the* Philiſtims, *all the* Canaanites, *the* Sidonians, *and* Hivites *of mount* Lebanon, *and from mount* Baal Hermon, *to the entring in of* Hamath. And theſe are ſaid to be left to prove Iſrael, and that they might know warre. Of theſe nations, ſee before *Joſh.* 13. 1, 2, 3, 4, 5. and the notes thereupon, and why they were not driven out as the Lord had promiſed, *Ch.* 2. 20, 21. they by their wickedneſſe were the cauſe hereof. *Ferus.* Theſe enemies, ſaith *Ferus*, were left to prove them, that is, that being in continuall danger of them they might feare to offend God, as upon whoſe protection they alwayes depended. *And to teach them warre*, that is, that they might have need to apply themſelves to military exerciſes, when their enemies ſhould infeſt them for their ſinnes, and not lye downe in ſloatgh and idleneſſe. *Non fœlicitatis, ſed neceſſitatis refugium eſt diſcere bellare.* Warre is not then hereby commended, it is the refuge not of felicity, but of neceſſity, to learne to warre; it were much more happy to bee ignorant of warre, and to have God for our protector, thus he. Theſe enemies then were left in their fathers times; whilſt *Joſhua* lived, before that they had provoked the Lord by their ſinnes for theſe reaſons, another reaſon alſo being rendred, *Exod.* 23. 29. leſt the land ſhould be left deſolate, and the beaſts of the field ſhould be multiplyed againſt them. And where as one reaſon here rendred is, that they might learne to warre, it appeareth, that although peace be moſt deſirable, yet for the vices that accompany it, ſloathfulneſſe, luxury and pride, warres are neceſſary, and leſt through continuall peace men ſhould grow altogether ignorant, how to proceede in warre, when they are by their enemies aſſaulted. It is true indeed, that God can protect his, although they know not how to fight, but hee will have them ſo to depend upon his protection, as to uſe the meanes of warlike preparation, whereas all the *Canaanites* are ſaid to be left, and *Joſh.* 13. 4. all the land of the *Canaanites*, this is not to be underſtood, as if none of them were deſtroyed, for *Numb.* 21. thoſe in the ſouth were rooted out, and *Joſh.* 9. many *Canaanites* more, *Joſh.* 12. 8. but that ſtill many of them remained in divers parts of the land, *Joſh.* 16. and 17. all which onely are ment here.

The Myſtery
Ferus.

Myſtically by the enemies left, underſtand our ſpirituall enemies, that yet remain, now that our Jeſus hath brought us into the land of Chriſtianity: the five ſenſes ſet forth by the five Lords of the *Philiſtims*, and the world, fleſh and Devill, ſet forth by the *Canaanites*, *Sidonians*, and *Hivites*; theſe remaine ſtill to prove us, whether wee will be drawn hereby to evill, or follow the Lord, and that the greatneſſe of our corruption might appeare, and ſo the greatneſſe of Gods mercy in delivering of us, which otherwiſe would not ſo readily have beene acknowledged. And laſtly, that wee might not live in ſecurity, which produceth many vices, as it is ſaid, *Exod* 23. 29. leſt the beaſts of the field multiply againſt thee, but learne and exerciſe the ſpirituall warfare, all the dayes of our lives.

V. 5, 6, 7.

The enemies that were left to prove them, being hitherto particularized, now the effect hereof through their corruption is ſhewed. They take *their daughters to bee their wives, and gave them their daughters and ſerved their Gods.* The beginning of their wickedneſſe was in preſuming to doe contrary to Gods expreſſe command, *Deut.* 7. whereby is ſhewed what horrible evils come of ſinning in any thing, that we may not preſume upon our owne ſtrength to offend in any kinde.

Note.

And they forgat the Lord and ſerved Baalim, *and the groves.* The vulgar Latin hath *Baalim* and *Aſhteroth*, but the word אשרות groves, and ſo the *Septuagint* render it alſo, where by groves underſtand the Idolls worſhipped in groves. Forget the Lord, ſaith *Ferus*, they could not, but becauſe they contemned his word and neglected his precepts, they are ſaid to have forgotten him: neither is it to bee thought that they ſerved other gods, but that they ſerved God with the worſhip uſed unto Idols, as when they worſhipped the golden calfe, they could not be ſo groſſe as to thinke that calfe a god, or that *Aaron* could make them a god, wherefore it was proclaimed, To morrow is a holy day to the Lord, implying that they exhibited that worſhip to the Lord. Hee that doth any thing then contrary to the word of God, although hee intendeth his worſhip, committeth Idolatry, and likewiſe hee that ſetteth up any other worſhip, omitting that which he hath commanded. Wherefore let us looke to it, leſt it bee objected to us, Yee have forgotten God and ſerved other gods. Thus that Fryer aiming doubtleſſe at the Popiſh worſhip by images, and at their ſuperſtitious rites.

Ferus.

V. 8.

And hee ſold them into the hand of Cuſhan-riſhathaim, *King of* Meſopotamia, *&c.* For *Meſopotamia* Hebr. is *Aram Naharaim*, and *Aram* alone, *v.* 10. which is *Syria*, and ſo the vulgar Latin there rendreth it. But *Aram* is rendred *Meſopotamia*, becauſe it ſtood within two rivers, as *Naharaim* ſignifieth. The *Septuagint* have *Meſopotamia* of *Syria*, for *Meſopotamia* was the chiefe City of *Syria*, and then the *Metropolis* of that Kingdome. *Aram Naharaim* ſignifyeth *Syria* of the Rivers, it was betweene two famous Rivers, *Euphrates* and *Tygris*, and lay farre from the land of *Canaan*, yet from thence God brought enemies to chaſtiſe the rebellious Iſralites, as *Ferus* noteth, even 400 miles. For it was not *Cuſhan-riſhathaims* power, that could ſubdue Iſrael, but God ſold them into his hands: wherefore God, and not man, is to be feared. *Joſephus* calleth this King the King of *Aſſyria*, but erroniouſly, and here hee placeth the hiſtory of the *Levites* concubine, which followed long after

Lyra

Ferus.

Math. 10. 28.

ter

Hugo Card. Lyra.

ter *Iudg.*19. They ſerved this king 8. yeares,according to the time, ſaith *Hugo* and *Lyra*,that they had ſerved idols.

V. 9. *Auguſt.* *Bonfrerius.*

And when they cried to the Lord, hee raiſed them up a deliverer, Othniel, &c.of *Othniels* deſcription ſee before *Ch.* 1.13. for *deliverer*,Hebr. is a Saviour; a man, ſaith *Auguſtine*, is called a Saviour,becauſe God ſaved them by him, and by the ſame name are other Judges afterwards alſo called. Wherefore both the *Sept.* and vulgar Latine, render it *a Saviour. Bonfrerius*, the Jeſuite, becauſe wee in our tranſlations decline this word, and put for it a *deliverer*, falleth very foule upon us ſaying, that theſe Novatores will make new the Scriptures and all,and inferreth that the Virgin *Mary*, and the Saints departed, may well be called Saviours,and Mediators alſo, without derogating from God and his Sonne Jeſus Chriſt, becauſe as theſe Iudges ſaved by the helpe of God, as ſubordinate inſtruments and meanes, ſo Ieſus being our chiefe Saviour, yet uſeth them as helpes under him to ſave the faithfull. But wee contend not ſo much for the word, but onely oppoſe that doctrine and practiſe whereby it is derogated from Chriſt, our onely Mediator, for they doe not onely thus ſtile the Saints, but pray, unto them, and aſcribe merit to them, which are incommunicable properties of our Lord onely. Wee acknowledge that preachers ſave, according to that, 1 *Tim.* 4.16. but as inſtruments by whoſe preaching and praying God worketh grace and ſaveth, and therefore that they are to be ſought unto, whilſt they live, but that the moſt excellent amongſt them, the very Apoſtles ſhould bee prayed unto, when they are dead, or their merits relyed upon in any part, wee doe utterly deny as being a thing, for which wee have no precept, or precedent in all the word of God, but divers paſſages to the contrary.

Qu. *Ioſeph. Chal. paraphr.*

But how was *Othniel* and other Iudges ſtirred up to be Saviours? *An. Joſephus* and the *Chalde Paraphraſt* ſay, that hee was bidden by divine oracle to goe againſt the king of *Meſopotamia*, and that by the Spirit coming upon him was meant the Spirit of prophecy, whereby it was revealed to him, that hee leading forth the people to this warre ſhould prevaile. Thus the Spirit is ſaid to have come upon the Prophets to prophecy, *Ezek.* 2. 2. *c.* 3. 24. *c.* 11. 5. &c. But I do not think, that the Spirit came upon *Othniel* thus onely, but to indue him with courage, wiſedome, and extraordinary force alſo to ſubdue the enemie and to governe the people aright, and to make him a ſufficient Judge over them all his dayes, for his proceedings were miraculous and extraordinary through that Spirit coming upon him, cauſing terrour in the enemies, and an awfull regard in the people of Iſrael, whereby they were kept in obedience, whilſt hee lived.

H. Bunt. patriar. travailes

The time of his being ſtirred,ſaith one,was *anno mundi*,2512. and 9 yeares after the death of *Joſhua*, his name ſignifying the God of Time, ſo that he was a type of Chriſt, that ſaved his people in the fulneſſe of time. And if ſo, then the children of Iſrael fell away ſoone after the death of *Joſhua*, *viz.* one yeare after, but a longer time hath beene already aſſigned upon *Ch.* 1. 1.

V. 11. *Bonfrerius.*

And the land had reſt 40. *yeares.* If this ſhould bee underſtood meerely of the time, that they lived under *Othniel*, after their deliverance from their 8 yeaaes ſervitude, the time would not agree with the yeares mentioned, 1 *King.*6.1. and therefore the meaning muſt bee, the land had reſt 40 yeares from the time, wherein they were firſt brought into ſervitude by *Cuſhanriſhathaim*, and ſo the times of their oppreſſions afterwards are to be reckoned to the yeeres of their Judges, ſee *Joſh.* 24.32. and *Judg.* 1. 1. If this ſhall ſeeme abſurd, that the land ſhould be ſaid to have had reſt 40 yeares, when as 8 of them were ſpent in ſervitudes and oppreſſions: *Bonfrerius* anſwereth two things, firſt that the greater number of yeares of Peace carry the name of the whole time of 40 yeares, as the time that the children of Iſrael lived in *Egypt*, carried the name of 430 yeares, although many of thoſe yeares were ſpent elſewhere. 2. That there is a reſt from ſinning as well as from being oppreſſed, and of this the reſt of 40 yeares may be underſtood, they reſted from entring upon the way of ſinning ſo abominably 40 yeares. But either of theſe wayes ſeem to mee to be forced, and the moſt genuine to be this;the land had reſt, till

40 yeares were expired from the death of *Joſhua* and the Elders that over-lived him. For before, the time, ſince their coming out of *Egypt*, was counted firſt by their travailes in the wilderneſſe, and then by *Joſhua* his time, and the time of that generation, now a new way of reckoning is ſollowed throughout the reſt of this booke, *viz.* by the yeares of Judges ſucceeding one another, each ones time beginning at the death of his predeceſſor, although he was not raiſed up, till many yeares after, and ſo *Othniels* time of 40 yeares began immediately after the death of the Elders, and becauſe when that was, is uncertaine, and ſo how long time is to be reckoned to *Joſhua* his government, and to the Elders overliving him, that wee might not erre in the generall, the whole ſumme of yeares from their coming out of *Egypt*, till *Solomons* beginning to builde the Temple is preciſely ſet downe, 1 *King.* 6. 1.

The Myſtery.
Origen
1 Cor.5.5.
V.12,13,14.
Gloſ. Ordin.
Ferus.
Lyra.
Qu.
Ferus.

Myſtically by *Cuſhanriſhathaim*, ſignifying their humiliation according to *Origen*, wee may underſtand the Devill to whom the wicked are delivered for their humiliation, when they are excommunicated, but when they are throughly humbled and cry to God, they are delivered, and injoy peace a farre longer time then they ſuffered, even for ever and ever, unleſſe they doe wickedly againe, for then they ſhall be humbled againe, as the Iſraelites were by *Eglon*, the king of *Moab*, as it followeth, *v.* 12, 13. &c. where it is ſaid, they did evill againe, and God ſtrengthned *Eglon* againſt them, and hee came with the *Ammonites*, and *Amalekites*, and poſſeſſed the City of *Palme-trees*, and ſmote the Iſraelites, and made them ſerve him 18 yeares. Here againe ſinne giveth power to the enemy, and ſo to the ſpirituall enemy, as the gloſſe noteth. The *Moabites* could doe nothing againſt Iſrael before, and *Amalek* was eaſily overcome by them, but the ſinnes of *Iſrael* now make theſe mighty to overcome them. The City of Palme-trees was *Jericho*, as hath beene before ſhewed, and by the City, the limits where it ſtood and that belonged to it are to be underſtood, for *Jericho* it remained unbuilt. The enemy came hither then ſaith *Lyra*, and having ſubdued thus farre, the whole Countrey yeelded and became tributary. In that God is ſaid to have ſtrengthned *Eglon* againſt his people, it may be demanded how hee did it, and whether the act of *Eglon* in oppreſſing Iſrael were juſt? To this *Ferus* anſwereth, that God made him his inſtrument juſtly to puniſh the Iſraelites for their ſinnes, and gave him ſtrength and courage to ſubdue them, but for ſo much as hee came againſt them, not with any ſuch intention, but in tyranny, pride and covetouſneſſe, in wrath and hatred, the fact was wicked in him, and therefore he was ſlain by one raiſed up of God, as hee deſerved. And the ſame is to be held touching *Nebuchadnezzar*, *Senacherib*, and other heathen tyrants. But how is God ſaid then to ſtrenghen him? *Anſw.* Not as a godly judge directly ſending him, but ſupplying him with power, courage and inſtruments of warre, and ſtriking terrour into the Iſraelites, and infatuating their counſells, and ſo occaſion being miniſtred of quarrell, he out of a milacious minde came againſt them and brought them under.

V.15.

And when the children of Iſrael cryed out to the Lord, hee raiſed them up a deliverer, Ehud *the ſonne of* Gera, a Benjamite, *a man left-handed*, *&c.* For *Ehud* the Vulgar Latin hath *Ajoth, qui utraq; manu pro dextra utebatur;* *the Septuagint* Αωδ ἀμφοτεροδέξιον Hebr. *Ehud* אש אטר יד ימנו renbred by the *Tygurin* interpreters, *qui vir fuit clauſa manu dextra*, becauſe אטר ſignifyeth *claudere*, *Pſal.* 69. 16. as *Pagninus* hath it, ſo likewiſe *Amandus Polanus*, *Arias Montanus*, *Vatablus*, *Robertus*, *Stephanus*, *Rabbini*. He was then a man whoſe right hand was ſhut up, and therefore ſaid to be left handed, as being not able to uſe the right hand with ſuch force. Elder interpreters generally follow *Jeroms* tranſlation, and ſome reaſon ſtifly for it, both becauſe the word אטר is uſed but once more in all the Scriptures, *viz.* *Pſal.*69.16. where it may be as well expounded to open, as to ſhut, and becauſe the men of *Benjamin* are celebrated for this, that they could uſe their left hands as their right, *Judg.* 20. 16. and *Ehud* was of that tribe, and

laſtly, becauſe a man lame on his right hand was unfit for this imployment.
In that place *Judg.* 20. 16. the ſame phraſe is uſed, that in this place, and
therefore they are doubtleſſe to bee expounded alike, *Ehud* was left handed,
and ſo were they, but not lame on the right, as ſome ſuppoſe *Ehud* to have
been, but yet if he had beene ſo, the miracle had been the greater. But a man
left handed, is as apt and able for any ſervice, as one right handed. The
phraſe ſeemeth to be an Hebraiſme, his right hand ſhut, becauſe hee uſed not
that, as men commonly doe, but his left hand for it, and therefore it is rightly
rendred by our Interpreters, *a man left handed*, whether yee expound the
word to open or to ſhut, for if, to open, then he uſed it not to hold his weapon,
or to fight with it. For this word, a *Benjamite*, *Hebr.* is a ſon of *Jemini*, but
by *Jemini Benjamin* is meant, who had his name from *Jamin* a right hand, and
Ben a ſon, and hereunto *Ehuds* fathers name *Gera* agreeth, ſee *Gen.* 46. 21. but it
is to be underſtood, that he was not the immediate ſonne of *Gera*, for hee
H. Bunting Patria. travailes dyed too long before, but of that family, whereof hee was the father. So that
H. Bunting, in his Patriarchs travailes was wide in this, when he ſet him forth
to be a man of *Judah*, that dwelt in *Jericho*, and lame on his right hand. But for
his being lame on his right hand, *Ferus* alſo ſtandeth, ſaying that the power of
God herein appeared in delivering them by ſuch an infirme inſtrument, but
becauſe the ſame is ſaid of 700 of *Benjamin*, *Judg.* 20. 16. who, it is not
probable, were all lame on their right hand, this phraſe muſt needs have
another expoſition, as before.

V. 16. By *Ehud* the *Iſraelites* ſent a gift unto *Eglon*, and he prepared him a dagger,
which he girded to his right ſide under his looſe garment, & herewith, after the
the preſent delivered, having obtained privacy with him hee ſtabd him into the
belly, and ſlew him &c. If it be doubted, whether *Ehuds* fact herein be juſtifiable,
becauſe Eg*lon* now was his Lord, and every ſoule muſt be ſubject to the higher
Ferus. powers; To this *Ferus* anſwereth well, that for any ſubject of his owne
private motion to riſe up againſt his King, although a tyrant, is a great ſinne,
but *Ehud* was ſtirred up by God, as *Jehu* was afterwards, & therefore is not to be
condemned, but commended: this example then is not in any caſe to be imitated,
but when God likewiſe giveth authority. St. *Auguſtine* queſtioneth, whether
Auguſt Qu. 21. *Ehud* did not lye, when to cauſe him to put all men forth, he ſaid, that hee
had a ſecret word unto him, but yet ſaid nothing but ſtab'd him? and anſwereth
that by *word* in the Hebrew Phraſe, an act may alſo be underſtood, as is
uſuall in many places, and to doe this act God ſtirred him up, wherefore he
ſaid, that hee had a word from God unto him. *Lyra* ſaith that he cannot bee
excuſed from lying, but it was an officious, not a pernicious lye, becauſe it
tended to the killing of a tyrant, which was commendable, but not his lying.
The place where this was done was about *Jericho*, where the king of *Moab* kept
his court, as is intimated in *v.* 19. where he is ſaid to have returned from the
Ferus. quarries at *Gilgal*, which was neare unto *Iericho*, *Joſh.* 5. The word is הפסילים
and is rendred by the Sept. and in the Vulgar Latin, *idols in Gilgal*, and *Feru*
ſaith, that ſeeing the idols ſet up there by the king of *Moab*, it being a place
of great eſteeme in divers reſpects, his zeale ſo wrought with him, that hee
returned and killed the king. But it is plaine, that E*hud* prepared to doe
this before, and therefore was not hereby moved. Moreover the word פסל
ſignifieth to carve wood or ſtone, and although פסלים ſometimes ſignifieth
carved images, yet it may alſo be taken for any hewed or carved ſtones, and
for the places where this is done, as *Pagninus* ſheweth, and *Junius* rendreth
it, *Lapicidinis*, *Arias Montanus*, *dolaturis*. But becauſe the word is commonly
put for images, I thinke the Vulgar Latin of *Jerom* is herein to be preferred.

Ehud accompanyed thoſe, that came with him to bring the preſent thus farre,
that they might be out of danger, and then returned to doe that which God by
his ſpirit had moved him unto. And happily he made a ſhew, as if he had beene
at *Gilgal* to worſhip before the kings idols ſet up there, & had ſomething touching
the king revealed unto him, that he might the better get an opportunity of
being alone with him. Howſoever, his plot tooke effect, for the king cauſed all

men

V. 20. men to goe out, and then *Ehud* told him, that hee had a word unto him from God, at which hee aroſe out of his chaire, and *Ehud* ſtabd him not being aware of it. The Inſtrument wherewith is ſaid to have beene a dagger with two edges, a cubit long, *v.* 16. the Vulgar Latin, *Qui fecit tibi gladium ancipitem habentem in medio capulum longitudine palmæ manus*, but although the word חרב here uſed, ſignifieth a ſword or a dagger, yet theſe words, *habentem in medio Capulum*, are neither in the Hebr. Sept. or Chald. and the word גמר ſignifieth not the palme of an hand, but a cubit, as reaſon alſo evinceth that this muſt needs be the length of it, that it might pierce through his fat belly, and if it had beene but as long as the palme of a mans hand, hee ſhould not have needed to hang it by his ſide, but in his pocket. The word rendred here *from God*, is plurall, from the gods, ſo that it may be applied, as before, to *Eglons* idols, that hee had ſet up in *Gilgal*, which was a great indignity, becauſe there the arke had remained divers yeares, circumciſion was made, and the firſt paſſeover was kept, *Joſh.* 5. but the plurall word אלוהים is alſo put commonly for the true God. *Eglons* riſing up when he heard of a meſſage from God, ſhewed his reverence, which was a thing commendable in him, if it were to the true God: So *Conſtantine* the great, alwayes ſtood up to heare the word of God; and *Carolus Borromeus*, is ſaid to have read it alwayes kneeling, as *Joſhua* fell upon his face to heare the Lord ſpeaking to him. Ioſh. 5, 14. The dagger being thruſt into the belly of *Eglon*, the haft went in alſo, and was cloſed ſo faſt in his fat, that *Ehud* could not plucke it out, that is, without delaying the time to labour about it, which was not neceſſary, and might have beene dangerous to him: and therefore he left it ſticking there ſtill, *and the dirt came out*, that is, his dung, as the word properly ſignifieth.

V. 23. *Ehud* having diſpatcht the King, haſtneth out by the porch, and locketh the doore, &c. The Hebr. word המסדרונה here uſed cometh of סדר *ordo*, and is expounded by *Pagninus*, a gallery, where they ſat, that attended upon the king, amongſt whom hee came forth, as having done nothing amiſſe, and ſo paſſed away, that the Courtiers might have no ſuſpition of him, ſo *Cajetan*, *Arias Montanus*, *R. David*. Cajetan. Arias Montan. The Vulgar Latin hath it, *by a back doore*, but herein ſaith *Lyra*, Lyra it is corrupted, and it is not likely by that which followeth that hee went out by a back doore, becauſe the Kings ſervants came by and by to the doore, and finding it locked, ſuſpected, that the king did his eaſement in his Summer Parlour, whereas if they had not ſeene *Ehud* come forth, they would not yet have dared to offer to enter in againe, or finding the doore faſt, they would rather have thought, that the King had not done talking yet in private with *Ehud*. V. 26. Whilſt they delay the time about the parlour doore, *Ehud* came againe to the place of the Idols, and from thence to *Seirath*: where this place was, it is not particularly knowne, but all agree, that it was in the tribe of *Ephraim*, not farre off, from whence hee might ſoone call ſome company together to ſurpriſe the *Moabites*, having now loſt their head; which he did, and tooke the foords of *Jordan*, that the *Moabites* about *Jericho* might not be ſuffered to paſſe that way into their owne countrey, and ſo 10000 of them were ſlaine; For *v.* 27. V. 27. hee blew the trumpet in mount *Ephraim*, the men of *Moab*, V. 29. ſlaine at this time, are ſaid all to have beene luſty men and men of valour, Hebr כל־שמן all fat, ſo likewiſe the Sept. but fat is put for luſty or wealthy.

V. 30. So *Moab* was brought downe, and the land had reſt 80. yeares, that is reckning from the death of *Othniel*, the firſt Judge, the time of their ſinning, being oppreſſed 18 yeares, and living under *Ehud*, and *Shamgar*, the third Judge, being all put together, for unto *Shamgar* no yeares are reckoned, neither were they brought in ſubjection to any betwixt *Ehud* and him.

V. 31. *After him was* Shamgar, *the Sonne of* Anath, *which ſlew of the* Philiſtims 600. men *with an oxe goad &c.* It is doubted by many, whether hee were a Judge or a private perſon, ſtirred up to doe one act onely againſt the enemy, becauſe hee hath no time aſſigned him, as all other Judges have; 2. becauſe *Ch.* 4. 1. *Ehud* is ſpoken of, as unto whom *Deborah* was next; 3. becauſe *Euſebius*

Euſeb. in chronico.

Joſephus.

Lyra.

omitteth him, and ſo doth *Clem. Alexand. Iſidor*, and *Beda*. But hee was certainly a Judge, becauſe he is ſaid to have beene after *Ehud*, and to have ſaved *Iſrael*, as was ſaid of him and *Othniel*. Wherefore *Joſephus* ſaith, he was choſen Emperour next after *Ehud*, who dyed in the 80. yeare before ſpoken of, and *Shamgar* ſucceeding him, lived but to fulfill that yeare, and if ſo, it is no marvaile, that his time was not counted, and that by and by it is ſaid, the children of *Iſrael* ſinned againe after the death of *Ehud*, and for the ſhortneſſe of his time hee was omitted by *Euſebius* and others. Touching his exploit, which was ſo wonderfull, for *oxe goad*, the Vulgar Latine, and Sept. have, *cum vomere boum*; *Auguſt.* following a corrupt copie readeth it, *præter vitulos boum*, whereupon hee moveth a needeleſſe queſtion, whether hee killed their cattell alſo: The Hebrew word is מלמד comming of למד to learn, wherefore it is taken for an oxe goad, becauſe hereby the husband-man learneth his oxen to worke, ſo *R. David, Pagninus, Junius, &c.* and *Lyra* ſaith, for *vomer*, Hebr. is an oxe goad of which hee thinketh, that he made a ſpeare, and others did likewiſe, and ſo together they ſlew herewith 600 *Philiſtims*, ſo that by an oxe goad in the ſingular number hee thinketh oxe goads are to bee underſtood, becauſe it is improbable, that one man with one of them ſhould ſlay ſo many. But this were to extenuate the miracle, as if when *Samſon* is ſaid with the jaw-bone of an Aſſe to have ſlain 1000. men, to make it the more probable, it ſhould be feigned, that hee and others with many jaw-bones did it. *Shamgar* is rather therefore hereby ſet forth, as an extraordinary Champion inabled by God to make this great ſlaughter with ſuch a poore inſtrument, if it were an oxe goad or a plow ſhare, for the word is no where elſe uſed, whereby wee may have ſome light, how beſt to underſtand it, and the authority of the Sept. is very great. I ſhould think, that *Ehud* being dead, the *Philiſtims* began now in troopes to come and rob the *Iſraelites*, intending happily, after ſome miſchiefe done to the neareſt, to raiſe a greater power, and to invade the land to ſubdue it. But *Shamgar*, a plaine man being the firſt that they lighted upon, being with his oxen at plough or cart, the Spirit of God comming upon him, went againſt them, ſnatching up his coulter, or having nothing in his hand but his oxe goad, went with it againſt them, and made this great ſlaughter of them, and ſo was taken for their Judge and deliverer, becauſe the *Philiſtims* were hereby ſo quelled, that they durſt not aſſault them any more. There is no neede hereupon, ſaith *Ferus*, of any great preparation for warre to thoſe, that ſerve God, any weak inſtrument will ſerve the turne, as for *David* a ſling, and for *Samſon* the jawbone of an Aſſe, but to the wicked high walls, as thoſe of *Jericho*, are of no force.

Myſtery.
Ferus.
Origen.

By *Ehud* myſtically *Ferus* underſtandeth Chriſt, who firſt ſubdueth the Devill, and then calleth his forth to fight againſt ſpirituall wickedneſſes. *Origen* by him killing with the ſword, underſtandeth the eccleſiaſticall Judge killing with the ſword of diſcipline and ſeverity of correction; by *Shamgar* killing with a plough Share, the Miniſter deſtroying ſinne by preaching, as by the ſpirituall plough, in plainly ſetting forth the doctrine of the word. So that by theſe two is ſhewed, that ſeverity and ſharpe puniſhments are not alwayes to bee uſed, but ſometimes, and ſometime preaching without this rigour hath the ſame effect.

CHAP. IIII.

V. 1, 2, 3.

HEre is ſhewed, how the *Iſraelites* ſinning againe they were brought under by *Iabin* King of *Canaan* 20. yeares, hee raigned in *Hazor*, and the Captaine of his Hoaſt was *Siſera*, who dwelt in *Haroſheth* of the Gentiles, and had 900 Charriots of Iron. All their former oppreſſions by the *Meſopotamians*, and *Moabites* did them no good any longer then *Ehud* lived, and ſeeing the *Philiſtims* alſo ſubdued by *Shamgar*, they thought themſelves ſafe from all Enemies, and now having enjoyed 80. yeares of peace, they abuſe this great mercy, turning it into an occaſion of renewing their idolatry. But another *Jabin*, King of *Hazor*, of the race happily of that *Jabin*, *Joſh.* 11.1. whom *Joſhua* ſlew and burnt his City, *v.* 10. who therefore might not ſeeme formidable to them, now ſubdueth them, and that longer then any enemy before, even 20 yeares; and God is ſaid to have ſold them into his hand: whereby *Ferus* noteth, that their miſerable caſe is intimated, that they were uſed like beaſts, which are bought and ſold, to carry burthens, and are preſſed intolerably. And it is not likely, that it could be otherwiſe conſidering his great power, and inveterate malice, that muſt needs bee in him and his people, remembring how cruelly in times paſt the Iſraelites had deſtroyed their King, city and people; wherefore to expreſſe this, it is added, hee mightily oppreſſed them. Thus far ſome enemies before ſubdued and made contemptible, are made ſtrong againſt their conquerers, and ſubdue them, and make them ſlaves, then which nothing can be more grievous. Some referre this, *He dwelt in* Haroſheth, to *Jabin* and not to *Siſera*, becauſe *Hazor* was burnt downe to the ground; but who knoweth not, that it might long before this be built againe, it being ſince that time above 120 yeares? And in that he is ſaid to have reigned in *Hazor*, it is plainly intimated that he dwelt there, but his Captaine for the defence of his Kingdome, in *Haroſheth*, a place happily more convenient to iſſue from againſt the enemy. *Haroſheth* of the Gentiles was ſo called, becauſe people of divers nations dwelt there, ſo *Lyra*, ſee the like, *Joſh.* 12.23.

Ferus.

Note.

Theodoret.

Joſh.11.10.

Lyra.

V. 4.

R.Solomon.

Now Deborah *a Prophetеſſe, the wife of* Lapidoth, *judged* Iſrael *at that time, &c.* For theſe words, *the wife of* Lapidoth, *Rab. Solomon*, hath it, *a woman of lights*, becauſe ſhee either made lights for the Temple, or was full of heavenly light by the Spirit, taking the word *Lapidoth* appellatively, and not properly, and the word אישה here uſed for a woman, and not for a wife, and thus many other *Rabbins* after him of latter times. But both the Sept. and *Jerom* render it, the *wife of* Lapidoth, and *R. David*, and other *Rabbins* of old, and the Fathers generally. But it is queſtioned, who this *Lapidoth* was, and whether ſhee were his wife at this time? Some hold that *Lapidoth* was *Barak*, of whom it is ſpoken immediately after. But their divers dwelling ſheweth the contrary, hers in Mount *Ephraim*, and his in *Nephtali*, and if *Barak* had beene hee, the name *Lapidoth* would ſometime have beene uſed againe after this, and not *Barak* onely. To the next ſome ſay that her husband was dead, and ſhee was now a widow: But *Jerom* ſaith that they teach unskilfully, that ſay ſhee was a widow, becauſe ſhee is called the wife of *Lapidoth*, intimating that ſhee was then a wife, which is moſt probable; and *Ferus* hereupon noteth not onely that the ſex of the woman is in Gods favour as well as the mans, but the marryed, as well as the ſingle, ſeeing the ſpirit of propheſie was given to a marryed woman. But how is ſhee ſaid to have judged *Iſrael*? *Anſw.* Not as other Iudges, giving ſentence in publike places, and providing for the execution thereof, for ſo ſhee could not, whilſt they were under *Jabin*, ſeeing hee being ſo bitter an enemy would never have permitted that, for feare of rebellion, when they ſhould have aſſembled together to her judgement ſeat, but ſhee judged *Iſrael*, that is, delivered *Iſrael* at that time, the manner whereof here followeth, ſhee by the ſpirit of propheſie ſtirred up *Barak* to gather an army, and went with him, and ſo the *Canaanites* were deſtroyed, and *Iſrael* delivered.

R. David.
Hugo de ſancto Victore.

Ambroſi de viduis.
Hieronym. ad Furiam de viduitate.
Ferus.

V. 5.

And ſhee dwelt under the Palme tree of Deborah, *betweene* Ramah *and* Bethel, *in Mount* Ephraim, *and the children of* Iſrael *came up to her for judgement.* The word rendred *dwelt*, ſignifieth either *dwelt*, or *ſat*, the latter of which is followed by the Sept. and *Jerom*, and it ſeemeth beſt, becauſe Judges uſed to ſit to heare and judge of cauſes; and a ſetled dwelling could not ſo well be under a tree, but there ſhee might ſit in the fields and bee reſorted to for judgement more ſecretly, which could not bee without danger in a City in thoſe dayes, when they were ſervants to a ſtranger, that tyranniſed over them, or

being indued with the ſpirit of propheſie, the fame whereof was ſoone ſpread
amongſt the children of *Iſrael*, they hoping now to have reliefe by her in
this their miſery came to her by ſtealth, as they might, to the tree, where
ſhee for a time had taken up her abode to be directed what to doe, that Gods
favour might bee reſtored unto them, and they delivered from this grievous
oppreſſion. And this was done in Mount *Ephraim*, that is, ſome one mountaine
in that tribe, the lot whereof was all mountainous. Of the Mountaine
Ephraim, and *Ehuds* blowing the trumpet there, ſee alſo before, *Judg.* 3. 7.
The palme-tree was called the palme-tree of *Deborah*, becauſe ſhee ſo famous
a woman aboad there to judge the people. From hence ſhee ſent for *Barak*,
V. 6. the ſonne of *Abinoam*, out of *Kedeſh Naphtali*, and ſtirred him up to take 10000
men out of *Naphtali* and *Zebulun*, and to goe to Mount *Tabor*, *&c.* *Kedeſh*
H. B Patriarks travailes. *Naphtali* was 84. miles from this palme tree, and in the tribe of *Naphtali*
ſtood *Hazor*, the chiefe City of *Jabin*, wherefore a *Naphtalite* is ſtirred up against
him, where hee moſt oppreſſed. *Zebulun* is joyned with *Naphtali*,
becauſe that tribe lay next to him. From *Kedeſh Naphtali* to *Tabor*, to which
place hee muſt goe with his men, was 36. miles; this was a fruitfull hill in
the north upon the borders of *Iſſachar* and *Zebulun*, extending it ſelfe to
the river *Kiſhon* on the ſouth: here Chriſt was transfigured, *Math.* 17. As
there was a *Kedeſh* in *Naphtali*, ſo there was a City of the ſame name in
Iſſachar, 1 *Chro.* 6. and another in *Judah*, *Joſh.* 13. 15. and therefore to
diſtinguiſh this from them it is called *Kedeſh Naphtali*; *Jerom* ſaith it was in
Hieron. in Lo. Hebr. the upper *Galilee*, being in his time called *Cidiſſum*. Touching *Barak* wee
finde no more, but that he was of this tribe, and the Sonne of *Abinoam*, although
Ambroſe thinketh him to have beene the ſonne of *Deborah*, but
wihout all ground or probability, and therefore *Jerom* ſaith, that *ſic inſcite
opinatur.*

V. 8. Barak *ſaith to* Deborah, *if thou wilt goe up with me, I will goe up, but if thou
wilt not*, I will *not goe up*. It may bee doubted here, whether *Barak* ſinned
not by timerouſneſſe and unbeleife, ſeeing *Deborah* ſpake not to him in her
owne name, but in the name of the Lord God of *Iſrael*, *v.* 6. *Ferus* bringeth
Ferus. divers things to excuſe him at the firſt, then taketh away theſe excuſes,
and laſtly commendeth his faith. For firſt it was a woman, that ſpake
unto him, which ſex is variable and inconſtant. 2. Shee confirmed him
not by ſhewing any miracle. 3. The thing commanded him ſeemed to be
impoſſible. To all which hee anſwereth, that ſhee was known to be a propheteſſe,
which was not at the firſt without ſome miracles, whereby ſhee
was inaugurated to that office, and therefore hee ſhould preſently have obeyed,
ſhee ſpeaking to him from the Lord: and as for the impoſſibility
pretended, hee could not bee ignorant, that God had given as great overthrowes,
to as mighty enemies before, when his people cryed unto him.
Therefore, ſaith hee, it was not out of diffidence or timerouſneſſe, that hee
anſwered her thus, but becauſe ſhee had the ſpirit of propheſie, and it ſeemed
neceſſary to him, that ſhe ſhould goe along with him, ſtill more to confirme
his faith by her preſence in ſo dangerous an expedition. 2. That ſhe might
in all things direct him, that he might not erre, but goe according to the
word of God by which hee onely is deſired to bee guided, for this time
and manner of the fight. 3. That by her preſence the more authority might
be purchaſed unto him, that no man might thinke that hee attempted the great
worke of his owne head, but by direction from the Lord. And therefore
he is commended, *Heb.* 11. 32. for his faith. Thus he. But *Barak* cannot
bee excuſed from all fault, ſeeing hee was for this threatned by *Deborah*,
that this expedition ſhould not bee for his honour, yet his fault was
not great, and his faith was ſo great, that it was not imputed unto him.
Hee denyed not to goe, as hee was commanded, but hee deſired to have
Deborah along with him for his further direction, and to move her to this
onely, hee ſaid, I will not goe, unleſſe thou goeſt with mee. To expreſſe
this the Sept. have this clauſe, which the Hebr. text hath not, ὅτι οὐκ οἶδα

τὴν ἡμέραν ἐν ᾗ εὐοδοῖ κύριος τὸν ἄγγελον μετ᾽ ἐμοῦ, becauſe I knew not the day, that the Lord will ſend his Angell with mee. And anſwerabl eto this, it is ſaid *v.* 14. *This is the day, &c.*

V. 9. *God ſhall ſell* Siſera *into the hands of a woman*: how this is meant ſee *v.* 12. this woman was J*ael*, who killed him, although ſome thinke it was *Deborah*, under whom the victory was obtained.

V. 10. *Barak* having *Deborah* with him, cometh to K*edeſh*, and calleth together 10000. men, as hee was directed, and marcheth on with them: a poore company, as *Ferus* noteth, and that out of two of the meaneſt tribes, in compariſon of the army with *Siſera*, which conſiſted, as J*oſephus* hath it, of 100000 foot, and 10000. horſe, beſides 900 Chariots of iron. What could others thinke of this, but as of a raſh attempt, rather to provoke the enemy to tyrannize more, then to ſubdue him? but *Barak* truſted in the word of God and prevailed.

V. 11. Before any thing more ſet downe touchig *Barak*, to prepare to the Hiſtory of *Jaels* exploit, the wife of *Heber*, which followeth *v.* 18. ſomething is here interpoſed touching him; hee had ſevered himſelfe from the K*enites*, of whom hee was one, and pitched his tent in the plaine of *Zanaim*, neare K*edeſh*. This is ſet downe becauſe *Ch.* 16. the K*enites*, that came of *Hobab Moſes* his Father in Law, are ſaid to have gone and dwelt in the wilderneſſe of *Judah*, that it might not ſeeme ſtrange, that one of them dwelt here in *Naphtali*, at this time For after their remove from J*ericho* to J*udah*, it ſeemeth, that *Heber*, by a ſingular providence was ſeparated from the reſt, that his wife might doe ſuch a noble act, as this, the killing of *Siſera*. But ſtill he followed their orders, hee dwelt not in a towne, but abroad in a tent; ſee my notes upon *Ch.* 1. 16. For a plain, where he is ſaid to have pitched his tent, Hebr. is, אלון an oake, or grove, as the Sept. render it, and *Pagninus*, *Cajetan*, and others; and it is moſt likely, that it was a ſolitary place, and ſo fit for contemplation, amongſt the trees, in which kinde of places the K*enites* choſe to dwell; and here *Siſera* might well thinke to lye hid, when being overcome afterwards he fled away to ſave his life. *Iunius.* J*unius* alſo rendereth it, *quercetum*. *Sanaim*, is alſo called *Saananim*, J*oſh.* 19 33. being placed in the tribe of *Naphtali*, and ſo it is in the margin. V. 12, 13. *Barak* being come to *Tabor*, *Siſera* cometh out againſt him with a mighty army, and his 900 chariots of iron. *Tabor* was an high hill, and round, ſituated upon the borders of *Iſſachar* and Z*abulon*, from whence they might ſee afarre off. *Adrichomius.* It was 30. furlongs high, ſaith *Adrichomius*, and had upon the top of it a plaine, 26 furlongs over, being unacceſſible on the north; and it was a moſt fit place for *Barak* to gather his men unto, as being neare the tribes, out of which, and not far from *Haraſheth*, ſo that *Siſera* could not but ſoone heare of them. It hath the name from *Bor*, ſignifying purity and ſerenity, and *Adrichomius* accordingly deſcribeth it to bee moſt delightfull for the ſweet aire, trees, fruits, flowers and all varieties of delights. V. 14, 15, 16 When *Siſera* was come, *Deborah* incourageth *Barak*, telling him, that was the day, and that the Lord was gone out before him; whereupon hee deſcendeth with his men from the mount, and diſcomfiteth all *Siſera* his army: &c. *Lyra.* For this word, *diſcomfited them*, the Vulgar Latin hath, *terrified them*, and this ſaith *Lyra* after J*oſephus*, was done as J*oſh.* 10. 10. by thunder and haileſtones caſt downe from heaven, which deſtroyed them, and 1 *Sam.* 7. 10. for in both theſe places the ſame word יהם is uſed, that in this place in our tranſlation is rendred alwayes, *diſcomfited*, in the Vulgar Latin *terrified*. How God diſcomfited *Siſera*, is not here expreſſed, and therefore is uncertaine, whether by thunder and haile, or by cauſing a noiſe to be heard, as afterward by the *Aramites*. But ſomething was certainly done from heaven, as appeareth, *Ch.* 5. 20. whereby the enemies were put to flight, and many of them for feare run into the river K*iſhon*, and were drowned, as *v.* 21. V. 17, 18. And the ſlaughter was ſo generall, that not one of them eſcaped, ſaving *Siſera*, who fled on foot to the tent of *Heber*, whoſe wife *Iael* kindely invited him to come in; for there was peace betwixt *Iabin* and *Heber*, &c. Here a queſtion may bee moved, whether *Jaels* fact in killing *Siſera*, may bee juſtified, or not; both becauſe there was a league betwixt her husband and *Iabin*, and their houſes, and ſhee promiſed him a ſecure being there, ſo that her dealing ſeemeth to bee moſt perfidious and worthy to bee condemned, *Lyra.* as being againſt the law of nature, and of all nations. To this *Lyra* anſwereth, that yet it is certaine, that *Jael* herein did well, becauſe ſhee is commended by *Deborah* a propheteſſe, *Ch.* 5. 24. *Jabin* was a tyrant, and *Siſera* under him oppreſſed the people of God, of whom *Jael* was one by religion, and God did now miraculouſly ſhew, that it was his will, that hee and his Army ſhould periſh by fighting againſt him from heaven, therefore ſhee ſeeing this, did but apply her ſelfe to the will of God in doing execution upon the wicked, for which ſhe is rather to be praiſed, as doing a worke meritorious, then condemned, as ſinning herein. For the covenant objected, haply it was but peace granted to *Heber* her husband for tribute, and if otherwiſe, and hee had bound himſelſe by Covenant, yet the woman was not bound. Laſtly it may be thought, that as *Deborah* ſpake by the Spirit of *Siſera* falling by the hands of a woman, ſo *Jael* did this act againſt him by the inſtinct of the ſame Spirit. Thus he, who yet acknowledgeth, that there was fault in *Iael*, in that ſhee lyed and diſſembled with *Siſera*, as the midwifes of *Egypt* had done before, and *Judith* after; wherfore this was not commended in her, *Ferus.* but her love to the people of God, and deſire of their deliverance. And *Ferus* ſpeaketh to the ſame effect, ſaying, that God had before authorized *Jael* to kill *Siſera*, when hee ſaid, I will ſell him into the hand of a woman; ſo that it was her duty thus to doe, as having one in her power now, that God had proſcribed, and out-lawed as it were. Even as when the Emperour hath proſcribed and condemned any man to death, it is the duty of every Subject to kill him, if he can, notwithſtanding any former league. Yet hee taxeth her diſſembling alſo, but praiſeth her great faith and wonderfull love, in that againſt the timerous nature of her ſex ſhee durſt attempt ſuch a mighty man as *Siſera*. I hold with theſe and all other expoſitors, that *Jaels* fact was warrantable and laudable: but whereas lying is imputed to her, I can ſee no ground for that, ſeeing ſhe ſpake nothing falſly, but onely made a ſhew of friendſhip, and did the contrary, as one enemy in the time of warre may deale with another in policy to circuvment him. As for any former league, *Ferus* ſaith well, the Emperour of the whole world had diſannulled now that, and therefore ſhee was not bound hereby; The Lord having now made it known, that hee ſhould be deſtroyed, and that by a woman.

V. 20. 21. *Siſera* having entred the tent, lay downe and ſhee covered him, and hee asking water of her to drinke, ſhe gave him milke, as which was more apt to bring him to a ſleep, then he being faſt aſleep, ſhe tooke a naile of the tent, & an hammer and ſmote it into his temple, and ſo through to the ground. The Sept. for naile have a wooden pin, which ſerved to faſten the tent to the ground, τὸν πάσσαλον, but *Joſephus* calleth it σιδήρεον ἧλον, and ſuch rather it muſt needs be to pierce his skul, that it might be ſharpe enough, and it muſt be of a good length to pierce through to the ground.

V. 22, 23, 24. *Siſira* being thus ſlaine by *Jael*, *Barak* cometh to ſeeke him, and *Jael* bringeth him in, and ſheweth him his dead body: and touching *Iabin* the king, it is ſaid that the Iſraelites prevailed againſt him, till they had deſtroyed him. Myſtically, ſaith *Ferus*, hee that will overcome the Devill, ſet forth by *Siſera*, muſt doe it by nailes and hammer, that is, by Chriſt pierced with nailes driven with hammer, when hee was faſtened to the croſſe, and by faith in him.

CHAP. V.

HEre after the victory obtained, is ſung by *Deborah* and *Barak* a ſong of thankſgiving unto God, wherein firſt they that had obtained the victory are excited to praiſe God, and Kings and Princes to hearken to it; and *Deborah* exciteth herſelf to praiſe God in particular. 2. God is praiſed, and they that fought in this warre commended, the imployments of other tribes in the meane ſeaſon being commemorated from *v.* 4. to *v.* 19. 3. It is declared how God fought againſt the *Canaanites*, *v.* 19, 29. *&c.* 4. *Jael* is praiſed, *v.* 24. 25. 5. The mother of *Siſera* is derided for her vaine hopes, *v.* 28, 29. *&c.* Laſtly it is concluded with an imprecation againſt Gods enemies, and a prayer for ſuch as love him, *v.* 31. And this ſong, as *Ferus* noteth, is the third; for two were made before by *Moſes*, *Exod.* 15. and *Deut.* 32. and it was made as thoſe, to be learned and ſung publikely by the children of Iſrael, that it might remain as a monument of Gods merciful and miraculous dealing in confounding their moſt potent enemies to the generations to come, that they might therefore fear and ſerve the Lord, and fly to him for ſuccour in all times of miſery. And herein an example is given to us to be highly thankfull, and continually to praiſe God for great benefits and deliverances, and not for the preſent onely; and herein the Prophet and the Captaine ſhould joyne, and goe before others, the chieſe in Church and Common-wealth ſhould be chieſe in glorifying God. For even the heathen, that knew not the true God, have given praiſe to their falſe gods, in the like caſes. And this is in Hebrew in meeter. *Ferus.*

V. 2. *Praiſe the Lord for the avenging of Iſrael*: when *the people willingly offered themſelves*, the vulgar latin rendreth this, *qui ſponte obtuliſtis animas veſtras ad periculum de* Iſrael, *benedicite domino.* But this doth greatly differ from the Hebrew, the firſt words *for revenging revenges in Iſrael*, as it is in Hebr. word for word, are quite left out, and the ſpeach is turned to thoſe that fought in the battle, whereas they are ſpoken of onely, and not unto, and there is no mention of ſoules or of danger in the Hebrew; but the next words are, *for the peoples willing offering themſelves.* *Vatablus* expreſſeth this by a ſtrange paraphraſe thus, whilſt God puniſheth Iſrael for ſinne, whilſt the people doe voluntarily take armes to defend themſelves againſt their enemies, at what time God gave them ſtrength and courage, when he would deliver them, that is, in the time of affliction and of deliverance, of calamity and felicity, praiſe the Lord. For although in all things wee ought to give thankes, yet deliverance onely from miſery is here mentioned to excite to this duty. *Vatablus.*

V. 3. *Heare (O yee Kings) give eare (O yee Princes) &c.* Here *Deborah* by an Apoſtrophe turneth herſelfe to foraine kings, and men of greateſt might in this world, that they might not be proud of their greatneſſe and power, ſeeing how eaſily God had brought downe ſo mighty a King as *Jabin*, but humble themſelves therefore before him, and not deſpiſe inferiour perſons, ſeeing that when God will, a few, and they not ſo well armed, can overthrow many more, and better furniſhed. For ſuch thinke themſelves worthy to bee praiſed and magnified, and through haughtineſſe of ſpirit are furtheſt from giving praiſe to God, and therefore they are ſpecially invited to it, as the men, that ſhould be moſt forward herein. *Ferus.*

V. 4. V. 5. *Lord when thou wenteſt out of* Seir, *when thou marchedſt out of the field of* Edom, *the earth trembled and the heavens dropped, &c. the mountaines melted, even that* Sinai, *&c.* *Deborah* being about to praiſe God for the great deliverance from *Jabin* and *Siſera*, pitcheth not at the firſt upon that, but beginneth higher, hence taking occaſion to remember things done long before, thus inlarging herſelf in praiſing God, as we alſo ſhould do, recounting all his benefits, as *Pſal.* 103. This beginning with the Lords comming from *Seir*, is taken from the ſpeach of *Moſes*, *Deut.* 33. 2. *The Lord came from* Sinai, *and roſe from* Seir *to them.* *Seir* and the field of *Edom* were both one, about which place the children of Iſrael continued long, next before their comming to paſſe into the land of *Canaan* to poſſeſſe it, *Deut.* 2. 1. 3. Now the Lord is ſaid to goe out of the field of *Edom*, when he led the people forth from thence, and accompanied them with the ſigne of his preſence, then the earth trembled, that is, the inhabitants of the earth round about, the *Edomites*, *Moabites*, and *Amorites*, &c. as in an earth-quake, both the earth and mountaines ſhake, and in horrible tempeſts of winde and raine all men are afraid, ſo the Lord now going

Deut. 2. 4.
Numb. 22.
Exod. 15. 14. 15.

forth with his people, all were terrified, as when a generall moſt grievous tempeſt threatneth deſtruction to the whole world;to expreſſe which,this Metaphor is here uſed, *the earth trembled,the heavens dropped,the cloulds dropped water, the mountaines melted,&c.*and to expreſſe this yet more,the ſtate of Mount *Sinai* is added,where God appeared with ſuch terrour to give the law;ſee a like place to this, *Pſal.68.*7,8. Thus *Ferus* holding,that two moſt memorable apparitions of the Lord are herein pointed at;in *Sinai*,and *in Mount Seir*; by the melting of the mountaines,that the melting of the hearts of the Kings of the *Amorites* was meant,for they were moſt high of al others.But ſome will have al properly to be underſtood of thoſe things, that happened at the giving of the Law upon Mount *Sinai*, when the earth trembled, and thunder and lightening appeared, and a thicke cloud, from whence rain might come, although it be not there expreſſed, and the mountaine was all on fire, ſo that it might ſeeme even to melt with the ardent heat thereof. *Lyra* therefore delivereth this, as the common expoſition of our Doctors: when thou wenteſt from *Seir*, that is, thou lefteſt the *Edomites* dwelling there in their errours, not vouchſafing to give thy laws unto them, thou ſpakeſt from Mount *Sinai* to thy people *Iſrael*, being accompanied with all theſe terrible ſignes, which ſhould cauſe all men to feare and tremble before thee. But I cannot ſee, how Gods going from *Seir*, and marching out of the field of *Edom* ſhould be underſtood of his leaving the *Edomites* in their wickedneſſe, but of his going from thence in the *Iſraelitiſh* Army towards the land of *Canaan*, where this famous Victory was now obtained. And that paſſing of his from *Edom* is here begun withall, whereupon ſo much trouble followed amongſt the nations,and they were ſo miraculouſly overthrowne, as if the earth had beene moved, and the mountaines melted,becauſe another moſt notable exploit,was now done in the ſame countrey againſt the King of *Canaan*. Wherefore I ſubſcribe rather to *Ferus*, and whereas it is added at the laſt, *this Sinai*, I underſtand it, as if it had beene ſaid, *as this Sinai*, or that *Sinai* where the Law was given, ſo thoſe mountaines melted,the mighty Kings of *Canaan*, that were as mountaines, melted in their hearts, when God came neare amongſt his people.

Lyranus, Arias Montanus, Cajetanus.

V. 6. *In the dayes of* Shamgar, *&c. in the dayes of* Jael, *the high wayes were unoccupied &c.* Here the dangers paſt are recounted,when the people for feare of enemies, that were ready to rob and ſpoile them, durſt not goe in the uſuall wayes, but in by-pathes, that the preſent ſtate being herewith compared, might be the more extolled and God the author of it therefore. The meaning is, that although *Shamgar* greatly quelled the *Philiſtims*,enemies to the people of Iſrael, who robbed and ſpoiled them, when with an oxe goad he ſlew ſo many together, yet the Iſraelites were ſtill afraid, and durſt not travaile ſo freely for fear of being robbed, even to the time of *Iael*, who did execution upon *Siſera*,and ſo all fear of enemies was now taken away. *Ferus* underſtandeth it either thus, or by the high-wayes civill Ordinances, by the travailers the magiſtrates,that ſhould ſee to the keeping hereof, but then the courſe of executing juſtice ceaſed through the tyranny of the *Canaanites*: a deſcription truely of a very miſerable ſtate, when neither husbandmen could goe about their husbandry for feare of danger, nor magiſtrates doe juſtice betwixt one man and another: and this continued from the death of *Ehud* unto this fact of Jael, who, although ſhee were a woman and ſo of the weaker ſex, yet ſhewed to have the courage of a man in her in cutting off the head of that grievous oppreſſion, and therefore ſhe is named as moſt famous for this next unto *Shamgar*.

Lyra.

Ferus.

V. 7. *The Villages ceaſed, they ceaſed in Iſrael*; the Vulgar Latin for *Villages* hath *fortes, the valiant*, but the word פרזות here uſed ſignifieth an unwalled town,and the inhabitants of it, according to *Pagninus*,*Vatablus*, *Arias Montanus*, *Tygurini Interpretes*, and all others skilfull in the Hebrew, and ſo it is elſewhere rendred by Jerom himſelfe, as *Eſter*, 9. 19. where it is, פרזות comming of the ſame *radix*,and *Deut*.3.5.and 1 *Sam*.6.18.where it is פרזי.The Sept.have it οἱ κρατοῦντες, the Chald. the Cities of Townes were deſolate, which were ſeated in Iſrael, and their inhabitants were driven out and diſperſed: by this paraphraſe ſhewing

ing the meaning of the words, for then Townes ceaſe and are ſtill, when all being fled out of them into walled Cities for feare of the enemy, there is no ſtirring any more in them. Yet there may bee ſome reaſon of rendring it the valiant, becauſe to inhabit ſuch Townes doth argue valour; as *Lycurgus* forbad Townes to bee fenced with walls, ſaying, that valiant Citizens are walls unto them. And *Ageſilaus* King of the *Spartans*, when one asked him why *Sparta* was not compaſſed with walls, anſwered, pointing to his armed Men, theſe are the walls of my City. *Untill I* Deborah *aroſe a mother in Iſrael*; this is not ſpoken vauntingly by *Deborah* to extoll her ſelf, but to the praiſe of God, who had raiſed her up by his Spirit to excite *Barak* to goe againſt *Siſera*, the great oppreſſor of thoſe times; and ſhee calleth her ſelfe a mother, for her motherlike affection to the people to ſeeke their good. The Vulg. Latine rendreth it in the third perſon, untill that *Deborah* aroſe; but it is the firſt in the Hebrew.

Plutarch in Laconicis.

V. 8.

They choſe new Gods, then was Warre in the gates, &c. The Vulgar Latine, the Lord choſe new Warres, and hee overthrew the gates of the enemies. The Hebrew is יבחר אלוהים חדשים אז לחם שערים, where because it is doubtfull to whom the firſt word יבחר ſhould bee referred, whether to God, or to Iſrael, this diverſity in expounding that clauſe ariſeth; for if it bee referred to Iſrael, then it muſt bee rendred thus, he choſe, that is, Iſrael choſe new Gods, this being ſet forth as the cauſe of all their troubles; if to God, then it is thus, *God choſe new*, and becauſe *new* muſt have reference to ſomewhat, it is not amiſſe to ſupply it, as *Jerome* hath done, with this word *Warres*, *God choſe new Warres*, that is, when *Deborah* aroſe, hee tooke warres in hand, in a different manner from all the warres made before; for hee warred now by weaker meanes, a woman, that went to the battell, as the chiefe ſtay of all the reſt; and an unarmed company, without ſhield or ſword, as followeth in the next words; and a woman, a ſtranger that ſlew *Siſera* their great terrour. For the next clauſe, *then was war in the gates*, becauſe it is not expreſſed in whoſe gates, *Jerome* hath ſupplyed it, *in the enemies gates*; the Septuagint, *then the Cities of the Princes made warre*; and for the firſt clauſe, the Septuagint have, *they choſe new Gods*, ſo likewiſe the Chaldee, the Rabbins, *Vatablus*, &c. onely *Arias Montanus* amongſt new Expoſitors, and almoſt all the Ancients amongſt Chriſtian Expoſitors cleave to *Jerome*. By the moſt common received expoſition, the gates muſt be underſtood of Iſraels gates, and in ſaying, here warres were made, that this followed as a puniſhment upon their chooſing them new Gods, not onely their unwalled Townes, as was ſhewed before, were made deſolate; but they that were fenced with walls and gates, were not ſufficient to keep the enemy out from raging therein; the reaſon whereof followeth, there was neither ſhield nor ſpeare ſeen amongſt 40000 of Iſrael, all their weapons were by the enemies taken from them, and they were diſarmed, and ſo unable to reſiſt their violence. According to the other expoſition, the gates of *Haroſheth* and *Hazor*, and other Cities held by the *Canaanites* muſt bee meant, they were now expugned by the Iſraelites getting the victory, and yet theſe expugners were unarmed, they had neither ſhield nor ſpeare, ſo that the thing was the more miraculous. Whereas 40000 are ſpoken of, and yet the people going to the warre with *Barak* were onely 10000; *Lyra* ſaith well, that being at the firſt but 10000, when the victory began to fall to their ſides, their number greatly increaſed, till that they were come to 40000. Another way of expounding this, *Lyra* hath more forced, was there a ſhield or ſpeare ſeene when 40000 enemies were fighting in Iſrael? *Ferus* by theſe 40000, either underſtandeth others in Iſrael that durſt not lift up a ſpeare againſt the enemy, or bee ſeene in theſe warres, yet by the 10000 onely following *Barak* the enemies were deſtroyed.

Lyra.

Ferus.

St. *Auguſtine* reading the firſt words thus, *They choſe, at barley bread, new Gods; then they expugned the Cities of the Princes*, troubleth himſelfe in vaine, both in finding out a reaſon why falſe Gods ſhould bee compared to barley bread, and how it could aptly bee ſaid, *Then they expugned, &c.* And to the laſt hee ſaith, here is an Hyperbaton, which hee reduceth thus into order, beginning at the

Auguſt. qu. 29.

verſe before going, *Inhabitants failed in Iſrael, they choſe them new Gods, till* Deborah *aroſe, then they expugned, &c.* But all this is loſt labour, ſeeing this verſe carryeth a good ſenſe in it ſelfe, as hath been already ſhewed. And for my part, I doe in this place preferre *Jeromes* Tranſlation, becauſe the calamities of the people were done withall in the former verſe, at the riſing up of *Deborah*; ſo that here in the next place muſt come in moſt aptly, how the Lord proceeded by *Deborah* to worke an alteration, *viz.* by making a new kind of War, whereby the enemies gates, which were the ſtrongeſt places, were expugned, the people that did it being alſo unfurniſhed with ſuch weapons as were uſed in War. For the number ſpoken of, beſides that which hath been hitherto ſaid, there ſeemeth to be a better way to explaine it thus; this Victory was obtained when as there was a generall want of weapons offenſive in Iſrael, a certaine number of 40000, being put for an uncertaine of a very great Company, it being probable hereby, that the *Canaanites* to reigne over them the more ſecurely, had taken their weapons from them in all places, as the *Philiſtims* did afterwards, 1 *Sam.* 13. 19, 20. And if it bee taken thus, there needeth to bee no trouble about the difference of the number here ſpoken, and the number of 10000 following *Barak*; for not onely they, but all others generally in Iſrael are here meant, they had very great want of weapons.

V. 9. *My heart is towards the Governours of the people, that offered themſelves willingly, &c.* Here *Deborah* beginneth to praiſe the inſtruments of this victory, under God, the Governors of the people, Hebr. *the Law-givers* or Judges, who by right were ſuch, although at this time ſuſpended from executing their office by the tyranny of *Jabin*; and herein their forwardneſſe in ſpeciall is intimated, to lead forth the people to this Battail, that as hers, ſo the hearts of others might be affected towards them, and bleſſe God for them.

V. 10. *Lyra.* *Speake ye that ride on white Aſſes, that ſit in Judgment, &c.* A further deſcription of Judges, who now might ride upon white Aſſes, or Aſſes ſhining with fat, taken from the enemy, and walke upon the way ſecurely, which they could not doe before without deadly danger. And Judges are thus deſcribed, becauſe of old in Iſrael, they uſed not to ride upon Horſes, but Aſſes, as all honourable Perſons did. Judg. 10. 4. Ch. 12. 14. By theſe words following, *and walke by the way*, *Junius* will have Merchants to be underſtood, who uſed to travaile further; ſo that they alſo, and all travailers that were now delivered from dangers, are excited to ſpeake together the praiſes of God. *Junius.*

V. 11. *They that are delivered from the noiſe of Archers, in the place of drawing water, &c.* that is, as *Junius* alſo hath it, Boyes and Wenches that were in continuall danger of the enemies arrowes when they went to draw water. This place is very obſcure, by reaſon of the words here uſed, which may bee drawne divers wayes. Theſe words, *They that are delivered*, are not in the Hebrew, but ſupplyed by the Tranſlators; For Hebr. the verſe beginneth thus, מקול מחצצים בין משאבים שם יתנו being rendred word for word, from the voice of the ſhooters of arrowes, or of lightening and hailſtones in the places of drawing water, or amongſt the drawers of water, there they ſhall ſpeake, &c. The Vulgar Latine hath it, *Ubi colliſi ſunt currus, & hoſtium ſuffocatus eſt exercitus*, by מחצצים thoſe that ſhot and fought out of the Chariots being underſtood, but the Chariots being now overthrowne, and they caſt upon the ground maimed, and troden under the horſes feet, they uttered a moſt lamentable voice, from which voice the Iſraelites are exhorted here to fetch matter of praiſe; and by משאבים they that fell into the River *Kiſhon*, and were there choaked with water, being underſtood. The Septuagint joyne theſe words to the laſt word of the former verſe, thus, φθέγξαϑε φωνὴν ἀνακρουομένων ἀνὰ μέσον εὐφραινομένων, *edite vocem pulſantium in medio gaudentium*; but this goeth altogether from the ſignification of the words, as may bee ſeen before; and *Arias Montanus* hath it, *a voce ſagittantium inter haurientes aquas*, as having reference to שיחו ſpeake yee, being the laſt word of the former verſe. And ſo I take it to bee one continued ſentence, thus, Yee that walke by the way now ſafely, which yee could not doe before, ſpeake from the voice, or utter the voice of dividers, for ſo חצצ alſo ſignifieth, that is, of thoſe that divide the ſpoiles of the enemy, and doe this amongſt the drawers of waters, who alſo have cauſe now to rejoyce, becauſe they are out of the enemies danger in going out and comming in about this ſervice, and ſo doe this amongſt them, is as much as doe yee it, and let them utter the voice of joy alſo. It ſeemeth then to be an excitation of all, even to the drawers of water in Iſrael, which were the meaneſt of all others to praiſe God: And it is ſaid amongſt the drawers of water in particular to denote the place where this victory was gotten, even by the waters of the River *Kiſhon*, *v.* 21. *There let them ſpeake of the righteous acts of the Lord, towards the inhabitants of his villages, &c.* Becauſe now men might adventure to inhabit even ſuch weake places, which in times paſt they durſt not doe, *ver.* 7. The Vulgar Latine hath it as before, towards the valiant in Iſrael; and unto the next words, *Then ſhall the people of the Lord goe downe to the gates*; it addeth, *and obtained principality*; for further explication of what is meant by their going downe to the gates, *viz.* the Judges to ſit there, and judge in Iſrael, and to ſee Juſtice executed, or to goe freely in and out at the gates without feare, for buſineſſe or recreation, as *Junius* hath it.

Junius.

V.12. V.13.

Awake Deborah, *awake, awake, utter a ſong, &c.* V. 13. *Then hee made him that remaineth to have dominion over the Nobles of the people, the Lord hath made mee to have dominion over the mighty.* The Vulg. Latine, *Salvatæ ſunt reliquiæ populi, Dominus in fortibus dimicavit.* Junius, *Ex quo dominium reſidui tradit magnificis in populo, Jehovah dominium mihi in fortiſſimos tradit*; and by the Princes to whom the dominion was given, he underſtandeth the Iſraelites, by the reſidue, the Canaanites remaining, by the time, ſince which the time, the time that *Barak* carryed the Canaanites captive; by the mighty, over whom *Deborah* was ſet, the Iſraelites recited in the verſes following, *Ephraim*, Judah, *Simeon, &c.* The Septuagint, *Then was his fortitude magnified, the people of the Lord (ô Lord) humbled before me thoſe that are mightier then I.* Of all theſe Expoſitions our Tranſlation is moſt agreeable to the originall Hebrew, as expreſſing it word for word, and the meaning is, when *Barak* led the *Canaanites* captive, the people of Iſrael that remained, after ſo great oppreſſions and deſtruction of them made before by the *Canaanites*, which were weake and deſpicable, had the mightieſt of them in ſubjection; and *Deborah* in ſpeciall had them under by the Lord, who did all this. Wherefore as *Hugo* hath it, either the people are brought in ſtirring her up and *Barak* to praiſe God, or elſe ſhee exciteth her ſelfe and him, ſaying, Awake, awake, awake, three times, or, Ariſe, ariſe, ariſe, to intimate that who ſo will perfectly praiſe God, muſt doe it with heart, word, and work, or by faith, work, and perſeverance.

Junius.

Septuag.

Hugo Card.

V.14.

Ferus.

Lyra, Hugo Cardin. Toſtatus.

Out of Ephraim *was there a root of them againſt* Amalek, *after thee* Benjamin *among thy people, &c.* Here, ſaith *Ferus*, are commemorated the Tribes, out of every of which, ſome went to theſe Wars after *Barak*, ſo likewiſe *Junius*. But *Lyra, Hugo, Toſtatus*, and others, generally referre the firſt words here to *Joſhua*, who was of the tribe of *Ephraim*, holding them to bee a commemoration of the fight which hee had againſt the *Amalekites*, *Exod.* 17. and the next to *Saul*, who was of the tribe of *Benjamin*, taking them to bee a Propheſie of his going againſt them, which was done, 1 *Sam.* 15. This place is ſo obſcure, that it is moſt difficult to give the right ſenſe thereof. The Vulg. Latine hath it, *Out of* Ephraim *deſtroyed hee them in* Amalek; *and after him, out of* Benjamin *thy people,* ô Amalek: the laſt words [*ô Amalek*] being ſupplyed for further expreſſion. The reaſon of the firſt difference here, is, becauſe the word שָׁרְשָׁם may either ſignifie their root, or hee planted them; or the pricks being altered, thus, שֵׁרְשָׁם hee extirped, or rooted them out: And when the Scriptures were firſt written, till the dayes of the *Maſoreth*, who invented the pricks, it might indifferently be read either way. Wherefore if it bee read now, hee rooted them out, or deſtroyed them, as *Jerome* hath it, there will bee no violence done to the originall Hebrew, but a corruption onely acknowledged in the *Maſoreths* pointing. And then the ſenſe will bee cleare, God out of *Ephraim*, or ſtirring up men out of *Ephraim*, when the *Canaanites* being diſcomfited, fled ſome of them that way to *Amalek*, purſued and deſtroyed them there, for the word is not, *againſt Amalek*, but *in Amalek*; and *Joſhua* fought not before in *Amalek*, but with the *Amalekites* in the wilderneſſe; ſo that it cannot bee underſtood of that fight, *Exod.* 17. neither can there bee any good reaſon rendred, why that fight with the *Amalekites* ſhould here bee mentioned; but that the *Amalekites* dwelt not farre from *Ephraim* and *Benjamin*, and ſo that the *Canaanites* might bee chaſed by them thither, and ſlaine, it appeareth, becauſe the *Kenites* dwelt ſome of them amongſt the *Amalekites*, 1 *Sam.* 15. 6. and yet *Judg.* 1. 16. they are ſaid to have gone and dwelt in the Wilderneſſe of *Judah*, neare to which *Ephraim* and *Benjamin* lay. For the other words in the Vulg. Latine, I cannot ſo eaſily bee drawne to ſubſcribe unto them, for they are Hebr. word for word, *Thy remainders, Benjamin, in thy people, or with thy people*; the meaning being, that *Benjamin*, although now a ſmall tribe, not worthy therefore to bee called otherwiſe, but by the name of a remnant, did alſo helpe with his people in deſtroying the *Canaanites*. And then here is nothing to be underſtood but theſe words, *and out of*, and *hee deſtroyed*; For that *Benjamin* received that great blow remembred, *Judg.* 20. before this time, and ſo that a remnant onely of that tribe now remained, *Junius* proveth in his Notes upon that place. The *Chald Paraphraſt* maketh all this place plaine, according to the moſt common received ſenſe before mentioned, thus, *Out of the houſe of* Ephraim *aroſe* Joſhua *the ſonne of* Nun *in former times, and made warre with the houſe of* Amalek; *and after him roſe up* Saul *of the houſe of* Benjamin, *&c.* One Septuagint Tranſlation hath it, Ephraim *rooted them out in Amalek*, &c. The Rabbins generally follow the Chaldee, but the ſenſe already approved is beſt, and moſt agreeable to the words, and the Septuagint maketh notably for it.

Iunius.

Chald. Paraphr.

Out of Machir *came Governours, and out of* Zebulun *they that handle the pen of the Writer.* *Machir* was the moſt noted, if not the onely ſonne of *Manaſſeh*; and therefore in ſaying, out of *Machir* came Governours, ſhee meant, out of the halfe tribe of *Manaſſeh* placed in the land of *Canaan*, neare to mount *Tabor*, where the battaile was fought, came downe Princes and chiefe men to helpe in this war. The next words Hebr. are, משכים בשבט סופר word for word, *drawing out, or ſuch as draw out with the Scepter, Rod, or Pen of a Scribe*; and the meaning ſeemeth to bee, that as out of *Manaſſeh*, ſo out of *Zebulun* came primary men alſo, as many others (for the Army conſiſted chiefly of *Zebulun* and *Naphtali*) that led others forth, carrying in their hands the ſigne of their authority, a Scepter or a Rod; or as *Junius* hath it, leading them forth by Letters, which they wrote to ſummon them to come after them to this War. The Vulg. Latine hath it, *Which led an Army to the Warre*, not reſpecting the words, but the ſenſe onely. *Ferus* taketh this to bee a deſcription of Doctors of the Law, whom hee ſaith *Barak* had in his Army, as well as Souldiers, and by ſuch God ſubdued the Enemy. But becauſe the word שבט is moſt commonly put for a Scepter, or ſigne of Principality; the word סופר a Writer, and מחוקקים Law-givers, before uſed in this verſe, ſeem to ſet forth men of a like condition, Law-writers, or Law-makers, Princes of Families.

Ioſh. 17. 1.

Junius.

Ferus.

V. 15. *The Princes of* Iſſachar *were with* Deborah, *even* Iſſachar *and alſo* Barak, *hee was ſent on foot into the valley, for the diviſions of* Reuben *there were great thoughts of heart.* The Vulgar Latin agreeing with ours in the firſt words rendreth the next thus, *and they followed the ſteps of* Barak, *who gave himſelfe to danger, as it were headlong and into a gulf.* The Sept. *and* Barak, *ſo* Barak: *in the valley hee ſent his footmen into the valley.* Junius, *as* Iſſachar, *ſo* Barak, *and he that was ſent into the valley at her footſteps.* *Hebr. And* Iſſachar, *ſo* Barak *ſent into the valley with his feet, or with his footmen,* the meaning is, as *Iſſachar* with his Princes, ſo *Barak* was with *Deborah*, and was ſent by her downe from *Tabor* with his footmen into the valley againſt the *Canaanites*, and there fell upon them by the river *Kiſhon* and ſlew them. *Lyra* and others that follow the Vulgar Latin, expound theſe words, as ſhewing, that ſome of *Iſſachar* remained with *Debo-*

Lyra.

nah to praiſe God, and ſome went after *Barak* to chaſe the enemy downe the
hill, with ſuch violence as if they would have caſt themſelves downe head-
long into the valley and river. But here is nothing ſignifying *to danger, head-
long, or gulfe,* but *into the valley,* ſo that if the words be otherwiſe placed, the
neareſt that they will come to *Jerom* is by rendring them thus: *And* Iſſa-
char *ſo followed* Barak *at his feet caſt into the valley.* For the next words, *for the
diviſions of* Reuben, *&c.* it is moſt generally held, that here *Deborah* begin- Lyra, Ferus, Hugo Card.
neth to tax: thoſe tribes that did not helpe in theſe wars, and firſt *Reuben* hin-
dred by diviſions amongſt the Princes aſſembled to conſult, whether they
ſhould ſend aide or not, which diviſions came from their pride, and ſo no
helpe ſending could bee agreed upon. And therefore by great thoughts of heart,
pride is to bee underſtood, they were ſo proud, ſaith *Hugo*, that they ſcorned to
goe with ſuch meane perſons, as they of *Zabulun* and *Naphtali*: and beſides
pride and contention, *Ferus* taxeth them for covetuouſneſſe. But *Junius* con- Junius.
trariwiſe rendring the words thus, *magni inſtitutis animi in partibus* Reubenis,
ſaith, that the notable faith of *Reuben*, *Gad* and the halfe tribe of *Manaſſeh* on
this ſide *Jordan* is here commended, in that they went up armed over *Jordan*
before their brethren, ſhewing the great courage that was in their hearts, and
that they are excited to acknowledge *Deborah* to bee ſent of God to worke
this great deliverance. I ſubſcribe to the former expoſition, the words being
in Hebr. *In the diviſions of* Reuben *great thoughts of heart*, that is, pride and high-
mindedneſſe, which was the cauſe thereof; and the next words ſhew this to
be ſpoken in way of blaming *Reuben*, *v.* 16. *Why abodeſt thou amongſt the* V.16.
ſheepfoolds to heare the bleatings of the flocks? as if it had beene ſaid, was this time,
when thy brethren were labouring to atcheive ſo great a victory, a time for
thee to ſit ſtill and tend thy flocks? and of this it is ſpoken in particular, be-
cauſe *Reuben* and *Gad*, &c. were before noted to abound with cattle; and ſo
it is concluded with a repetition of the ſame, as is uſuall in ſongs, *for the diviſions
of* Reuben *there were great ſearchings of heart*, the word rendred *ſearchings* differing
but in one letter from that before rendred thoughts, for חקקי here being
חקרי. Thus then the *Reubenites* are taxed, and in like manner the *Gileadites*
who were of *Manaſſeh*, and *Gad* who are ſaid to have abode, or to have ſitten V.17.
ſtill alſo beyond *Jordan*, and of *Dan*, that hee remained in Ships, that is, fol-
lowed his merchandize, according to the ſcituation of his countrey, and *Aſher*
by the Sea ſhore, &c. why any thing ſhould here be ſpoken in way of com-
mending *Reuben*, *Gad*, &c. for their valour ſhewed in times paſt, I can ſee no co-
lour of reaſon. *Aſher* is not onely ſaid to abide on the ſea ſhore, but alſo *to
continue in his breaches*, the Vulgar Latin *in his havens*, but the Hebrew word ſig-
nifyeth breaches, and ſo the havens of the ſea may well be called, becauſe in
them the violence of the waves is broken and determined: and his continuing
here ſetteth forth his attending to his merchandize, this warre being neglected.
Here *Zabulun* and *Naphtali* are againe commended for adventuring their lives, V.18.
and the manner of the fight is deſcribed. *The Kings came and fought, then fought* V.19.
the Kings *of Canaan, &c.* whereas *Zabulun* and *Naphtali* are ſaid to have jeo-
parded their lives *in the high places of the fields*: the Vulgar Latin hath it, *in regio-
ne Merome*, מרומי שדה *in the field of* Merome, if it bee taken for a proper
name, if appellatively, *in the high places of the field*, and this is preferred both
by *Lyra* and *Hugo*, and others, for there was a plaine upon the top of the hill Lyra, Hugo Cardin.
Tabor, from whence this battaile was begun, being therefore called *the field of
high places.* The Kings of *Canaan* were the Kings confederated with *Jabin*;
theſe are ſaid to have come and fought, *and tooke no gaine of money or of ſilver*,
that is, after the manner of thoſe, that goe to warre and conquer, they tooke
not the ſpoyle of the enemy, but they themſelves were ſpoiled and deſtroyed,
and their goods were made a prey to the Iſraelites, their enemy. The Vulgar
Latin to expreſſe this hath it, *nihil tulere prædantes.* And this battaile is ſaid to
have beene fought in *Taanach*, which was a City belonging to the Levites in
the halfe tribe of *Manaſſeh*, *Joſh.* 21. 25. to which tribe alſo the City of *Me-
giddo* pertained, the waters whereof are here ſpoken of *Judg.* 1. 27. but that

Hugo Car.

halfe tribe had both theſe Cities out of *Iſſachar*, *Joſh.* 17. 11. for *Iſſachar* lay next to the tribe of *Zebulun*, where Mount *Tabor* was. Here I cannot but marvaile, what *Hugo* meaneth to ſay that for *Taanach* Hebr. is Romoſbache, the high places of the field, when as it is תענך *Taanach*, as all read it.

V. 20.

Lyra

Hugo Cardin.

Schol.Hiſtor.
Hugo de Sancto victore.
Toſtatus.
Rupertus.

Dionyſ.Carthuſian.
Cajetan.

They fought from heaven, the ſtarres in their courſes fought againſt Siſ. Here is ſhewed, from whence this great victory came, *viz.* from god, who from heaven ſent lightening and haileſtones upon the enemy, but the Sun and Moone did not now ſtand ſtill, as in the dayes of *Joſhua*, but they and all the ſtarres went on in their courſe, wherefore it is added, *the ſtarres in their courſes fought*, the Vulgar Latin, *the ſtarres remaining in order and in their courſe fought*: So *Lyra*: who will not have this to be underſtood of the ſtarres fighting, but continuing in their courſe, whilſt the tempeſt coming from heaven beat downe and deſtroyed the *Canaanites*. But *Hugo* by the ſtarres underſtandeth lightenings comming from heaven againſt them, like unto ſtarres, as if they had flowne from thence upon them; or caſt out ſparklings of fire againſt them, thus alſo *Petrus Comeſtor*, taking it to be ſpoken hyperbolically. *Hugo de Sancto Victore* is for God, the ruler over the ſtarres fighting againſt them. *Toſtatus* ſaith, *meteors* are meant, which are like ſtarres called *comets*. *Rupertus* by the ſtarres underſtandeth Angels, becauſe Angels are called morning ſtarres, *Iob* 38. and ſtarres, *Revel.* 12. ſo likewiſe *Gloſſa interlin. Vatablus*, *Mariana*, and *Eſthius*. *Dionyſius Carthuſianus* ſaith, the ſtarres fought by ſtirring up tempeſts by their influences, God at this time ſpecially augmenting them for the deſtruction of the enemies, ſo likewiſe *Cajetan*; and this laſt I hold to be the beſt, and to intimate, that the ſtarres doe fight in their kinde, when God will have them, they are often called the hoaſt of heaven.

V. 21.

Lyra.

Hugo Cardin.

Serrarius.

Bonfrerius.

Arias Montan.

The river of Kiſhon *ſwept them away, &c.* they fleeing thither and thinking by ſwimming over to eſcape, were by the violence of the ſtreame carryed away and drowned: *The ancient river*, the Vulgar Latin and Sept. the river K*adumim*, by *Lyra* thought to bee another river neare to K*iſhon*. But by that, which goeth before and followeth after, it is plaine, that one and the ſame river onely is meant, and ſo *Hugo*, by *Cadumim* the red ſea is ſet forth, the word ſignifying *antiquorum*, becauſe of old the *Egyptians* were miraculouſly drowned there, it is then meant here that K*iſhon* was now become to the *Canaanites*, as the Red ſea to the *Egyptians*, becauſe hereby they were ſwept away. *Serrarius* thinketh, that the more eaſterly part of the river K*iſhon* was called *Cadumim*, becauſe *Chedem* ſignifyeth the eaſt. *Bonfrerius*, becauſe קדם ſignifyeth *praeoccupare*, that it was called the river *Cadumim*, for preventing and carrying away the *Canaanites*, that thought to ſwimme over it: *Arias Montanus*, the river of antiquity, becauſe it was of old ordained of God, that the *Canaanites* ſhould bee drowned here: of all theſe I like that beſt, which holding this to bee another name of the river K*iſhon* or of ſome part of it, deriveth it from the eaſt, becauſe it muſt bee a name not now firſt impoſed, but whereby it was alſo known long before this time. *O my ſoule thou haſt trodden downe ſtrength*, this is a clauſe of the victourer exulting for this mighty Kingdome of the *Canaanites* now ſubdued.

V. 22.

Then were the horſe hooſes broken by reaſon of the pranſings, &c. the Vulgar Latin, *ungulæ equorum ceciderunt fugientibus impetu et per præceps ruentibus fortiſſimis hoſtium*: in our tranſlation the reſt of the verſe endeth thus, *the pranſings of their mighty ones*, Hebr. it is מדהרות·דהרות *were ſmitten or ſhaken with haſty treadings* אביריו *of his mighty ones*, the meaning whereof can bee nothing elſe, but that the mightieſt and ſtrongeſt of the *Canaanites* made ſuch haſte to flee in their charriots before the Iſraelites, that their very horſe hooſes were broken, and bruiſed wonderfully, ſo that *Jerom* in his tranſlation reſpected more the ſenſe, then the words.

V. 23.
Schol. Hiſt.

Curſe yee Meroz, *ſaid the Angel of the Lord, curſe yee bitterly the inhabitants thereof, becauſe they came not to the helpe of the Lord, &c.* *Comeſtor* for *Meroz* hath *Meroth*, and ſaith, it was one of the Princes of *Canaan*, and that *Deborah* meaneth herſelfe by the Angel, or *Michael Meroth*, ſignifyeth *arcanum*, and hereby was meant an evill Angel *in arcano*, that is, in ſecret fighting againſt Iſrael. *Lyra* having alſo mentioned this expoſition, as the common expoſition of our Doctors, that *Michael* was the Angel of the Lord here meant, and *Meroz* the name of an evill Angel, who with his company did not onely not helpe, but oppoſe the people of Iſrael, preferreth yet another of the Hebrewes, who ſay, that *Meroz* was a mighty man dwelling neare the place, where this battaile was fought, but would not come forth with his men to helpe the Iſraelites, wherefore, the Angel of the Lord, *Barak* curſeth him and his people, for *Barak* may well be underſtood by an Angel, becauſe hee was ſent, according to the ſignification of the word *Malach*, an Angel, one ſent. It ſeemeth to mee, that an Angel properly may beſt be underſtood, and moſt probably *Michael*, the Prince of the Jews, *Dan.* 10. and by *Meroz* ſome City or Towne neare to the place where the battaile was fought, becauſe the inhabitants thereof are alſo named, although there be now no memory left of it either in *Jerom* or *Adrichomius* or any other, becauſe happily by the force of this curſe, it periſhed long agoe. Others, that came not to helpe, are not curſed, becauſe they dwelt further off, but *Meroz* being ſo neare was without excuſe. It is curſed and the inhabitants thereof, becauſe they came not to helpe the Lord, that is, his people fighting againſt *Siſera*, for the Lord taketh that which is done to his people, as done to himſelfe. Let rich men marke this, ſaith *Ferus*, who helpe not the poore by relieving, and ſuch, as ſtand againſt any good cauſe, ſo farre are they from helping it, and laſtly, all that ſtand not for the glory of God, they are accurſed. But how can the Angel of the Lord bee ſaid to curſe, ſeeing *Jude epiſt.* *Michael* curſed not the Devill, neither durſt he? *Hugo* anſwereth, it is true, the Devill himſelfe muſt not be curſed with ſome kinde of curſing, for the wicked curſing the Devill curſeth his owne ſoule, *Eccleſ.* 21. that is, by wiſhing evill to him, becauſe hee is the creature of God, but by ſaying, that he is evill, and by abhorring from his preſence, as evill, he may be curſed. Thus he, but *Michael* is onely ſaid, *Jude, v.* 9. not to have dared to bring forth the judgement of evill ſpeaking againſt the Devill, but hee ſaid, the Lord rebuke thee, Satan; which may better be expounded thus, as in my notes upon *Jude*, hee of himſelfe durſt not by word take revenge upon the very Devill; becauſe this belongeth to the Lord onely, but having commiſſion from God to curſe, as in this place, he might curſe and bid others curſe, as other holy ſervants of God have curſed Gods enemies, which was not their curſing, but the Spirits ſpeaking by them, and denouncing all evill.

Lyra.

Ferus.

Hugo Card.

V. 24. *Bleſſed ſhall* Jael *the wiſe of* Heber *bee above women, &c.* In commending *Iael*, ſaith *Ferus*, all that labour for the good of the Church, are commended and bleſſed, and the falling of *Siſera* is ſet forth in many words the more to ſet forth his ſhamefull end. For what can be more ſhamefull to a Generall of a great Army, then to be ſlaine and to fall at the foot of a woman? And ſuch confuſion and ſhamefull ends ſhall all the wicked which are Gods enemies come unto, according to the Epiphonema uſed, *v.* 31. But the godly who love God ſhall become glorious as the Sun in his might; *in the tent*, that is, for that which ſhe did in the tent, in ſo valiantly aſſaulting and ſlaying *Siſera*: *above other women in the tent*, that is, ſaith *Lyra*, above all that dwell in tents, for none of them ever did ſo valiantly and warily, as ſhee before. *Hugo* alſo ſtraineth this higher: bleſſed be *Jael* above other women, in the heavenly tent or tabernacle.

Ferus.

Hugo Card.

V. 25. *Hee asked her water, ſhee gave him milk, ſhee brought forth butter in a Lordly diſh.* By this it ſeemeth, that ſhee gave him not onely to drinke, but to eate alſo, which was not before expreſſed, *Ch.* 4. 19. but onely that ſhee gave him milke, and the veſſell, out of which, is ſaid to be בנאוך a bottle: but here כספל· אדירים in a diſh of the mighty or of Princes ſhee gave him butter. *Junius* rendreth it, *ſimpulo magnificorum obtulit lac pingue*, and ſaith, that *Simpulum* was in the form of *Cyathus* a cup, and was uſed either about holy things, as *Ch.* 6. 38. or in marriage feaſts. The Sept. diſtinguiſh the ſentence thus, ſhee gave him milke in a bowle of potentates or of the mighty, ſhee brought forth butter. And this is *verbatim* according to the Hebrew. And כספל whereby a bowle is here ſet forth,

Junius.

is uſed onely againe, *Ch. 6.* 38. where not a diſh, but a bowle muſt needs bee underſtood by it, and that of great capacity, for which cauſe it is called here a bowle of Princes, containing a ſufficient quantity of milke, and not a little, as in the cup of the poore, ſo that *Siſera* might drinke his fill: For otherwiſe it could not bee called a bowle of Lords, becauſe Lordly for price, ſeeing the *Kenites* uſed no ſuch coſtly Veſſells in their Tents. Now if a diſtinction bee made, as by the Septuagint referring the milke to the bowle, and not the butter; there needs no queſtion to be moved, as otherwiſe there may, how butter could aptly be brought in a cup or bowle? wherefore I prefer that Tranſlation as beſt.

V. 26. *And with the hammer ſhee ſmote* Siſera, *ſhee ſmote off his head, when ſhee had pierced and ſtricken through his temples.* The word here rendred, *ſhee ſmote off*, is מחקה uſed, as ſome note, no where elſe, and therefore of uncertaine ſignification. The Septuagint render it διήλωσε κεφαλὴν αὐτοῦ, ſhee boared through or pierced his head. Some Hebrews will have it to ſignifie, ſhee ſmote, or cut off, as in our new Tranſlation, but the Septuagint is to be preferred, becauſe the inſtrument that ſhe uſed was an hammer, and therefore unfit to cut off his head. *Junius* hath it, *abraſit caput ejus.* The Vulg. Latine, *quærens in capite vulneri locum*, going altogether from the Hebrew, *& tempus validè perforans*, having but one Participle and an Adverbe, for two Verbes Synonymies, and diſtinguiſhed by two Conjunctions ומחצה·וחלפה *and ſhee transfixed and pierced:* Wherefore I would rather read the whole thus, according to the Hebrew thus, Shee hammered *Siſera*, and perforated his head, ſhee transfixed and pierced his temple.

V. 27. *Where hee bowed, there hee fell downe dead.* The Hebrew word for dead here, is שדוד waſted or ſpoiled; by the Septuagint rendred ταλαίπωρος, *miſerabilis*, and accordingly the Vulg. Latine, *exanimis & miſerabilis*; but the meaning is beſt expreſſed by the word *dead*.

V. 28. *The mother of* Siſera *looked out at the window, and cryed out through the latteſſe, &c.* Here beginneth the deriſion of *Siſera* his friends, who expected a farre other event of this War. The Vulg. Latine hath it, *per feneſtram reſpiciens ululabat mater ejus, & de cœnaculo loquebatur*, underſtanding the place where ſhee ſtood looking, to bee an upper room, having windowes narrow without, and broad within.

V. 29. *Her wiſe Ladies anſwered her, yea, ſhee anſwered her ſelfe*; thus the Hebr. word for word, and the Septuagint; yet the Vulg. Latine in words that are neither in the Hebrew nor Greek, hath it thus, *Una ſapientèr cæteris uxoribus ejus hæc ſocrui verba reſpondit.* The next words,

V. 30. V. 30. *Have they not ſped, have they not divided the prey, to every one a damoſell or two, &c.* in the Hebrew are ſo defective, that they muſt needs be thus ſupplyed, for the words are theſe, *Have they not found and divided the ſpoile, a damoſell, two damoſells to the head of a man; a ſpoile of divers colours to* Siſera, *&c. a ſpoile of two divers colours for the neck of the ſpoile.*

Iunius. V. 31. *And the Land had reſt 40 years*, that is, counting from the 80 years mentioned, Chap. 3. 30.

CHAP. VI.

V. 1. AND *the children of Iſrael did evill in the ſight of the Lord, and the Lord delivered them into the hand of* Midian *ſeven yeares.* Here is ſet forth the fourth oppreſſion of Iſrael by the *Midianites*, by whom they were ſpoyled of their goods, and brought to a moſt poore and miſerable eſtate. *Lyra* here noteth a difference between that, which is ſaid of their ſinning here, and Chap. 4. and Chap. 3. for there it is ſaid, they ſinned againe, here onely, they ſinned, or did evill; the reaſon whereof, according to the Hebrewes, was, becauſe by the ſong of *Deborah*, as by a moſt pleaſing ſacrifice all their former ſinnes were done away: but now after this atonement they ſin, as formerly they had done, and are ſcourged. And therefore it is not ſaid, as before, they added to ſinne, their for-

Lyra.

Ferm. mer ſinnes ſtill remaining unexpiated. The evill that they did, ſaith *Ferus*, was idolatry, as alſo may bee gathered from the following part of this Hiſtory, which was evill enough alone to bring upon them this heavie judgement, as being againſt the firſt and chiefe Commandement of the Law, and it was the ground of all wickedneſſe. Touching the *Midianites*, into whoſe hands they were delivered, it is to be underſtood, that there was a twofold *Midian*, one neare the Red Sea, where *Moſes* his Father in law dwelt, and another neare the *Moabites* Countrey, *Numb.* 25. but they were all deſtroyed, *Numb.* 31. ſo that it ſhould ſeeme that it could not bee this *Midian* that now oppreſſed them. But the deſcription of *Gedeons* purſuing them over *Jordan*, Chap. 7. 24. and Ch. 8. 4. and of their aſſociates *Amalekites*, and the children of the eaſt, *v.* 3. and *Ch.* 6. 33. evinceth plainly, that this *Midian* is meant, which was not farre from them eaſtward, and not the other which was ſouthward. And although all that they could find before were deſtroyed, yet many doubtleſſe fled, and ſo ſaved themſelves, and afterwards returning to their Countrey, might well increaſe by this time to a great multitude.

V. 2. *Lyra.* *Becauſe of the Midianites, the children of Iſrael made them dennes in the mountains, and caves and ſtrong holds*; that is, ſaith *Lyra*, dennes and caves for the poorer ſort, and ſtrong holds for the greater; thus pending themſelves up in ſtrait places, to be hidden from the fury of the enemy.

V. 3. And *ſo it was, that when the Iſraelites had ſowne, the* Midianites *came up, and the* Amalekites, *and the children of the Eaſt, &c.* Of the *Amalekites* ſee before, Exod. 17. the children of the Eaſt are afterwards ſaid to bee *Iſmaelites*, Chap. 8. 24. *Joſephus* calleth them *Arabians*. They were, as the *Midianites*, of the poſterity of *Abraham*, ſent by him to dwell in the Eaſt, *Gen.* 25. 6. and the *Midianites* with theſe their auxiliary Forces, are ſaid to have deſtroyed and waſted all the increaſe of the Countrey, unto *Gaza*, that is, to the furtheſt part of all, for *Gaza* was a City of the *Philiſtims*, bounding the land of Iſrael ſouthward. They paſſed then with their cattell from place to place all the Summer time, feeding up both corne and graſſe, and robbing them of all their cattell, from *Jordan* where they entred, to *Gaza*, ſo that no place eſcaped them, and this they did eight yeares together.

Ferus. The Myſtery. By theſe *Midianites*, *Ferus* myſtically underſtandeth our ſpirituall enemies, who labour quite to exterminate the Church in like manner by all ſorts of perſecutions ſtirring up. 2. At once to ſpoile us of all the good things, that we have been long gathering, by drawing us to ſinne, and from righteouſneſſe: For when a righteous man turneth from his righteouſneſſe, and committeth iniquity, all his former righteouſneſſe ſhall not bee remembred. (Ezek. 18.) 3. To beat downe all beginnings of good in youth, ſet forth by their treading downe of the Corne newly ſprung up.

V. 8. *Lyra. Schol. Hiſt.* *And the Lord ſent a Prophet to the children of Iſrael, who ſaid, &c.* This Prophet, ſaith *Lyra*, is commonly held by our Expoſitors to have been an Angel; and *Comeſtor* ſaith, that the Angel ſent to *Gedeon*, *v.* 11. was this Prophet. The Hebrewes ſay it was *Phinees*, but hee muſt needs by the courſe of nature, bee dead long before this, and all that generation of which hee was, is expreſly ſaid to have been dead before the firſt Judge *Othniel*; (Judg. 2. 10.) yet that opinion that hee was an Angel, is as much to bee diſliked as this, becauſe an Angel is no where called a Prophet, as St. *Auguſtine* himſelfe confeſſeth, (*Auguſt. in Iudic. 6. qu.* 31.) who yet is for this opinion, becauſe an Angel foretelleth things to come, and reproveth ſinne, and herein acteth the part of a Prophet, for which in reaſon hee may bee ſo called, as well as a Prophet an Angel, becauſe ſent by the Lord, which is a thing not unuſuall. But becauſe a Prophet, as *Lyra* hath it, hath things revealed to him in *enigmate*, but an Angel plainly, and every where elſe, when an Angel is meant, it is ſaid an Angel, and not a Prophet, it is rather to bee held, that this Prophet was a man, and ſo the Vulg. Latine hath it, *virum Prophetam*, and likewiſe the Hebrew. When the people cryed unto the Lord, this Prophet was ſent firſt, and then an Angel to ſtirre up *Gedeon* to become a deliverer; whereupon *Ferus* well noteth, that becauſe this Prophet reproved the people for their

Note. ſins, to heare and to profit by reproofe unto repentance for our ſins in the time of miſery, is to lay a foundation of deliverance. The ſending of a Prophet now unto them might ſeem ridiculous, and that to doe nothing, but reprove them for their ſins; but becauſe God will not deliver but the penitent, and to ſtirre up to repentance, preaching, and reproving of ſinne is neceſſary, a Prophet is now ſent, teaching us by Preaching to ſeeke the welfare of our State.

V.11. *And there came an Angel of the Lord, and ſate under an Oake in* Ophrah, *that pertained to* Joaſh *the* Abiezrite, *and his ſonne* Gedeon *threſhed Wheate by the Winepreſſe, to hide it from the Midianites.* Wee may gather hereby, that the people being penitent at the reproofe of the Prophet, the Lord was moved to take compaſſion upon them, and ſent this his Angel to ſtirre up *Gedeon*, and to helpe him in their deliverance. *Ephra* was a City where *Gedeon* dwelt, as wee may ſee, Chap, 8. 27. There was another City called *Ephrata*, in the tribe of *Judah*, otherwiſe called *Bethlehem*, but this *Ephra* was in the halfe tribe of *Manaſſeh*, and here the Angel ſate under an Oake, having taken to him the ſhape of a Man. Whereas it is added, this Oake pertained *to Joaſh the Abiezrite*, the Vulg. Latine hath it, *to* Joaſh *the father of the family of* Ezri; but in Hebr. and in Greeke there is no mention made of a family, but onely it is ſaid, *Joaſh Abiezri*, being expounded the father of *Ezri*; but it is beſt rendred as a proper name, the *Abiezrite*, for *Abiezer* was a ſon of *Machir*, the head of a family in *Manaſſeh*, *Joſh*. 17. 2. from whom they of that family were called *Abiezrites*, ſee *v*. 34. and *Chap*. 8. 2. *Gedeon* is ſpoken of, as being of *Abiezer*. For, *by the winepreſſe*, the Vulg. Latine hath, *in the winepreſſe*, and ſo the Hebrew word moſt properly ſignifieth; and *Gedeon* is noted by ſome to have threſhed corne here, becauſe it was a more ſecret place then a threſhing floore, and becauſe hee durſt not for feare of the *Midianites* doe it more openly. If it bee ſaid, how was it ſecret, when as hee could thence ſee and talke unto the Angel ſitting abroad under an Oake? *Anſw*. It was more ſecret notwithſtanding then a threſhing floor, which being the proper place to threſh in, the enemies would moſt probably have an eye unto, when a place of Winepreſſes might paſſe unſuſpected. If it be doubted, conſidering the enemies waſting of all, how *Gedeon* could now have any corne to threſh? It is to bee thought, that in their generall waſting of all, ſome particular places eſcaped. But why did the Angel come to ſend *Gedeon* to be a deliverer, when as the Angel himſelfe could have deſtroyed the enemies, and delivered his people? *Anſw*. An Angel indeed deſtroyed the *Aſſyrians* in *Hezekiahs* time, but now God tooke another order, firſt to ſend a Prophet to reprove, then an Angel to point out the man that ſhould be the Deliverer, laſtly, this man *Gedeon* to fight againſt the enemies, and to ſave Iſrael: hereby ſaith *Ferus*, figuring out three, *Moſes*, *John* the *Baptiſt*, and *Chriſt*; the firſt being ſent to reprove and threaten, the ſecond to point out the Saviour, and the third to ſave us from our ſinnes.

Joſephus, Procopius, Toſtatus, Cajetan.

1 Kings 19.

Ferus.

V.12. The Angel appearing to *Gedeon*, ſaid unto him, *The Lord is with thee thou mighty man of valour.* This is ſpoken to comfort and incourage him, becauſe he was now threſhing in feare, to hide it from the *Midianites*; neither had hee hitherto ſhewed any ſuch valour, but by this ſpeech it was portended, that hee ſhould ſhew it, ſo *Lyra*, and that through the Spirit of God comming upon him, and filling him with magnanimity and courage. St. *Auguſtine* rendreth theſe words, *The Lord is with thee mighty in fortitude*; holding, that *Gedeons* fortitude is not commended here, but the Lords, who was with him. I ſee not but that it may bee taken either way; yet becauſe the word גבר here uſed, is often put for a man; it may beſt be read ſo, *Thou mighty man of valour.*

Lyra. *Auguſt.qu.* 32.

V.13. *And* Gedeon *ſaid, If the Lord bee with us, why then is all this befaln us, &c.* Hee complaineth here of miſeries, and how that nothing was miraculouſly done for their deliverance. Becauſe they ſuffered ſuch things, hee ſpake as if the Lord were not with them, as the Angel ſaid, and as if hee could not or would not doe ſo for them, as they had heard hee did in times paſt for their Fathers. But this was a fault, ſaith *Ferus*, ſeeing the Lords hand is not ſhortened, but ſin ſeparateth betwixt him and his people.

Ferus. Eſa. 59.1, 2.

V. 14. *And the Lord looked upon him, and ſaid, Goe in this thy might, and thou ſhalt ſave Iſrael, &c.* that is, the Lord repreſented by the Angel, looked upon him. *Goe in this thy might,* that is, not bodily, but ſpirituall by faith, in the might which the Spirit of God now indueth thee with to fight againſt *Midian.*

V. 15. *Behold my family is poore in Manaſſeh, and I am the leaſt in my Fathers houſe. Gedeon* in humility here excuſeth himſelfe, as unfit for this high office of a Deliverer. For theſe words, *My family is poore,* Hebr. is, אלפי חדל my thouſand is poore, which *Procopius* and *Auguſtine* expound, as if *Gedeon* were a Chiliarke, or Captain over a thouſand; but nothing elſe is meant, but the family conſiſting of a thouſand, of which hee was, ſo the *Chaldee Paraphraſt, Theodoret, Pagninus, &c. Joſephus* underſtandeth his tribe, *Vatablus* and *Cajetan* his Chiliad, or the company of a thouſand, within which his family was included, according to the diſtinction made, *Exod.* 18.

Procopius. Auguſtine.

V. 16. *And the Lord ſaid, Surely I will bee with thee and thou ſhalt ſmite the* Midianites *as one man.* The more *Gedeon* humbled himſelfe, as unworthy, the more the Lord graceth him, who chooſeth the pooreſt and moſt deſpicable oft times to confound the mightieſt, but not by their owne, but by his power; for, I will bee with thee, ſaith hee, and thou ſhalt ſmite the *Midianites* as one man, that is, as eaſily, as if they were all but one man, and they had but one head to be cut off.

Ferus.

V. 17, 18. V. 19, 20. Then *Gedeon* deſired a ſigne, and that the Angel would ſtay, till hee had prepared a ſacrifice, and ſo hee went in and made ready and brought forth a kid and unleavened cakes and broath, and at the command of the Lord powred them out upon the rock, and the Angel put forth the end of his ſtaffe and touched them, and a fire comming out of the rock conſumed them, and the Angel vaniſhed out of his ſight. V. 21. It was not out of unbeliefe, that *Gedeon* asked a ſigne, but out of prudence, that he might prove, whether hee ſpake unto him by Gods Spirit, for wee muſt try the Spirits, whether they be of God or not: yet it is not lawfull alwayes to aske a ſigne, for to the confirming of old doctrine ſignes are not to be asked, but only of new revelations. The old doctrines of truth have beene already ſufficiently confirmed by miracles, and therefore the Jews asking a ſigne are called an evill and adulterous generation, and the rich man in hell craving that one might bee ſent from the dead to his five brethren, is rejected: thus *Ferus,* ſo likewiſe *Hugo,* for the Devill can transforme himſelfe into an Angel of light. For the ſacrifice brought forth by *Gedeon* to the Angel, in our tranſlation it is called a preſent, but in the Vulgar Latin a ſacrifice, and in the Sept. tranſl. *till I bring forth a ſacrifice and ſacrifice before thee,* and accordingly it is held by *Auguſtine, Theodoret, Lyranus, Toſtatus, Mariana,* &c. that *Gedeon* prepared a ſacrifice to bee offered unto God by the Angel. And whereas the place did not agree, for all ſacrifices ought to be offered in the tabernacle, *Lyra* ſaith, this was extraordinary, and therefore by divine diſpenſation might bee offered in a place extraordinary. The Hebr. word is, מנחתי, my offering, but it may as well ſet forth any other gift offered to one as a ſacrifice, as *Judg.* 3. 15. 17, 18. 2 *King.* 8. 8, 9. and the manner of preparing it by ſeething the Kid and bringing it thus ſodden and the broath ſheweth, that it was a dinner prepared for him, whom hee yet knew not, whether he were a man or an Angel, but the Angel made a ſacrifice of it, doing wonderfully in his ſight for his aſſurance that hee came from the Lord: unleavened bread was prepared now, becauſe it might more readily be done, as in the like caſe, *Gen.* 18. and not becauſe it was a time of the Paſſeover, as the *Rabbins* doe hence fondly gather. V. 22, 23. *Gedeon* ſeeing the miraculous burning of the meat and cakes cryed out, as being afraid, becauſe hee had ſeene an Angel, but the Lord comforted him, telling him that he ſhould not dye. The like feare was afterwards in *Manoah Samſons* Father, *Ch.* 13. and it ſeemeth to have beene generally grounded in the mindes of the Jews by reaſon of that ſaying, *Exod* 30. 20. *No man ſhall ſee my face and live.* The Angel of the Lord is ſaid before to have gone out of his ſight, ſo that when *Gedeon* expreſſed this great feare, he ſaw him not but, onely heard him ſpeaking unto him.

Ferus. 1 Ioh. 4. 1. *Hugo Card.* 2 Cor. 11. *Auguſt. Theod. Toſtatus.* *Lyra*

24. *Then* Gedeon *built an Altar there unto the Lord, and called it* Jehovah Shalom,

lom &c. This, ſaith *Lyra*, is ſpoken by anticipation, for hee built it not, till
that the Lord had bidden him, *v. 26.* ſo likewiſe *Ferus* and *Cajetan*; and
that 26. verſe ſeemeth to make for it, becauſe he is bidden to build an
Altar upon the rock in the ordered place, and *v.* 20. it was ſaid before, that
the meat and the cakes were laid upon the rocke, that is, as muſt needs
Toſtatus. bee underſtood, in order. Yet *Toſtatus* will have an Altar meant here, which
was built before that, but ſo two Altars muſt bee yeelded to have beene
built in one place which cannot bee. For the ſetting up of an Altar for ſacrifice,
beſides the ſtanding Altar, it might doubtleſſe lawfully bee done by ſpeciall
command from God, and an Altar might be built for a monument of Gods
ſingular mercy to his people in their diſtreſſe, as there were both theſe uſes of
this Altar. *Jehovah Shalom*, ſignifieth the peace of the Lord, becauſe there he
V. 25. ſpake peace to *Gedeon*, being afraid. The ſame night the Lord bad *Gedeon*
take his Fathers bullocke and the ſecond bullocke, and having firſt deſtroyed
V. 26. the Altar of *Baal*, to build an Altar upon that rock, and to offer that ſecond
bullocke upon it. In our new tranſlation it is, *thy fathers bullock, even the ſecond
bullocke of ſeven yeares old*, but Hebr. it is, *and the ſecond Bullock, &c.* being
Lyra. ſpoken, as if two bullocks were meant: ſo likewiſe in the Vulgar Latin, and in
Ferus. the Sept. take thy Fathers fatted bullock and the ſecond bullock, and ſo it
hath anciently beene moſt commonly underſtood, that hee was bidden to take
two bullocks: but ſeeing wee read but of one only, that was offered upon
the new erected Altar, it may bee demanded, for what cauſe hee was bidden
Bonfrerius. to take the other? Some thinke, that although the offering of one onely is
ſpoken of, yet the offering of the other alſo is implyed, becauſe that, which
hee is expreſly bidden to offer, is called the ſecond. But if the Lord had meant,
that hee ſhould offer them both, it ſhould certainly have beene ſo expreſly commanded,
whereas it is onely ſaid, thou ſhalt offer the ſecond bullock, &c. If
it be demanded, then, to what other end he was to take the firſt bullock? I
ſuppoſe, that becauſe it was a bullock prepared to be offered to *Baal* and fatted
for that purpoſe, the meaning of the Lord was, that hee ſhould take it as an
abominable thing and deſtroy it, as the Altar of *Baal* in deteſtation of that
idol, and then take a ſecond bullock and offer that up to the Lord, that having
done ſo great an act of zeale againſt idolatry and made an atonement
for ſinne by ſacrifice, hee might the more auſpiciouſly proceed in his warres
Toſtatus. againſt the *Midianites*. For that queſtion moved and anſwered by *Toſtatus*,
Schol. Hiſtor. *Comeſtor* and others, whoſe this ſecond bullock was, they holding that it
was not his fathers, but the congregations, prepared alſo for *Baal* by fatting it
7 yeares, I ſee no probability of that, and therefore I think rather it was a
bullock of his owne, ſeeing God accepteth not of ſacrifices taken by ſtealth
from others, but would have his ſervants offer to him, as *David* did, of
their owne coſt. *And throw downe the Altar, that thy father hath.* Hereby it appeareth
that the Father of *Gedeon* was an idolater, yet God choſe the ſonne,
who happily ſtill worſhipped the true God, to doe this great worke, as hee
Joſh. 24. 2. had before choſen *Abraham*, the ſonne of *Terah* an idolater. But this Altar,
which is ſaid to bee of *Joaſh*, *Gedeons* father, ſeemeth to have been common
to the people of that City, and not his peculiarly, becauſe they contend about
it when it was broken downe, *v.* 28, 29. And hereby we may ſee the greatneſſe
of the ſins that the Iſraelites lived in, for which they were now ſo grievouſly
puniſhed.

V. 27. *Gedeon*, as he was commanded, brake downe *Baals* Altar, and cut downe the
grove, &c. but becauſe hee durſt not doe it by day, hee did it by night, taking
ten men of his Servants to helpe him in this worke; but in the morning the
V. 28, 29, 30. men of the City ſeeing what was done, require *Joaſh* to bring forth his ſonne
31. *Gedeon* that he might be put to death, who taketh his part, and biddeth, *Let
Baal plead for himſelfe if hee bee a God*; at which anſwer they were appeaſed,
Ferus. ſaith *Ferus*, expecting what *Baal* would doe againſt him, and when they ſaw
that he did nothing, they thought that *Gedeon* was ſtirred up by God thus to do,
Lyra. and called him *Jerubbaal*, that is, as *Lyra* hath it, ſtronger then *Baal*, becauſe *Baal*
was

was not able to take any revenge upon him for breaking downe his Altar. But
the name is compoſed out of the words uſed by *Joaſh*, If he be a God, let him
plead for himſelfe, Hebr. ירב·לו whence commeth *Jerubbaal*, an adverſary to
Baal, or one againſt whom *Baal* may contend or plead, as it is expounded,
v. 32. 2 *Sam.* 11. 21. he is called *Jurubeſheth*, an adverſary to ſhame or confuſion,
that is, to a moſt vile and ſhamefull Idol. *Joaſh, Gedeons* father, in thus
taking his ſonnes part, ſeemeth ſo to have ſerved an Idol, as that hee was eaſie
to be inclined again to ſerve the true *God*, the Idol being deſtroyed; and happily
his ſonne had diſcloſed to him by what authority hee had done ſuch things,
whereby he was moved thus to ſtand for him.

But what meane theſe words, *Hee that will plead for him, let him bee put to
death whilſt it is yet morning?* *Junius* ſaith, that *Joaſh* uſeth three Arguments *Junius.*
againſt the men of his City. 1. Becauſe it was a bold attempt in them to take
upon them to patronize a God, and to offer themſelves as revengers of his
wrongs. 2. Becauſe God would bee avenged and ſtrike with death ſuch as
pleaded for *Baal*. 3. Becauſe if *Baal* were a God, hee could eaſily bee avenged
upon ſuch as wronged him; ſo that hee taketh theſe words as threatening
death by Gods juſt judgement to ſuch as ſtood for *Baal*, and that forthwith;
and according to this, the words may properly bee rendred, *Hee ſhall die yet
this morning.* The Vulgar Latine rendreth the whole ſentence thus, *Hee that is
an adverſary to him, let him die before the next mornings light commeth*, that is, ſaith
Lyra, let him bee ſtricken dead by the power of the God *Baal*: which *Joaſh* *Lyra*
ſpake to ſtay them from execution, in expectation of ſome judgement to
come from *Baal* upon *Gedeon*. But becauſe the word here uſed is לו for him,
and not, againſt him; I preferre that of *Junius*, followed in our new tranſlation;
and the next words ſeeme to make for it; *If he bee a God, let him plead for
himſelfe*; and if not, but an abominable Idol, let him feare death and deſtruction
from God that contendeth for him.

Then all the Midianites, *and the* Amalekites, *and the children of the* Eaſt *were* V.33.
gathered together, and went over, and pitched in the valley of Jezreel. *Gedeon* being
prepared by God, as hath been ſaid, to ſmite the *Amalekites*, &c. now the
providence of God worketh to bring them on with ſpeed to their owne deſtruction.
They came maliciouſly to prey upon the Iſraelites, and to ſpoile them,
as in times paſt they had uſed to doe, as was noted, *v.* 3, 4, 5. but God had another
end at this time, *viz.* to bring them thither to be all cut off by *Gedeon*,
as they had deſerved. And therefore the very name *Gedeon* was not given him *Gedeons name.*
without a ſpeciall inſtinct from above, for גדע from whence it commeth, ſignifieth
to cut downe, or to cut off, according to which hee had cut downe the
Grove of *Baal*, and ſhould ſoon cut off theſe Barbarians. *Jezreel* where they
pitched, was a City where the Kings of Iſrael had afterwards a Palace to retire
unto for their pleaſure, 1 *King.* 21. 1. when the head City of their Kingdome
was *Samaria*, as both *Jerome, Borcardus*, and *Adrichomius* agree, it was ſituated at *Adrichomius.*
the foot of mount *Gelboe* weſtward, and was the boundary of *Manaſſeh* and
Iſſachar, having a Watch-tower, from whence, ſeeing the comming of the enemies,
they might give notice by fire to all the Countrey about; ſo that this
place was not farre from *Gedeons* houſe in *Manaſſeh*, *v.* 15. And from hence
there was a proſpect throughout all *Galilee* to *Carmel*, and the mountaines of
Phenicia, and *Tabor*, and to *Gilead* beyond J*ordan*. One ſaith, that it was 48 *H. B. Patriarks*
miles from J*eruſalem* northward, and *Ophrah* where *Gedeon* dwelt 44 miles from *travailes.*
Jeruſalem northeaſt, wherefore *Toſtatus* erreth, in that he ſaith it was in the tribe
of J*udah*, for that was another J*ezreel*, *Joſh.* 15. 34.

And the Spirit of God came upon Gedeon, *and he blew a trumpet, and* Abiezer *was
gathered unto him &c.* What *Abiezer* was, ſee *v.* 11. and not onely the *Abiezrites*, V.35.
which were of the ſame family with him, but the tribe of *Manaſſeh, Aſher,
Zebulun*, and *Naphtali* came unto him, ſo that hee had ſpeedily a great Army,
even of 32000. as wee may ſee *Ch.* 7. 3. yet God ſpake not of an Army,
when he promiſed that hee ſhould ſmite the *Midianites*, but *Gedeon* knew that
the meanes were not to be neglected, and therefore he gathereth theſe together. *Perus.*

Whether

whereas the Spirit of God is ſaid to have come upon him, *Ferus* noteth well, that this was done to make him fit for his high office and calling, that hee might have courage, wiſedome and ſtrength accordingly, it being hereby intimated, that God is ready likewiſe at all times to give every man gifts needefull for the calling, whereunto he hath called him, that none may be diſcouraged by reaſon of the weighty workes required at their hands, in the ſaid callings.

V.36,37,38. *Gedeon* having gathered together ſo great an Army, yet feared the enemy, as it ſeemeth, and therefore for his further confirmation asked a ſigne of the Lord, firſt, that the dew might bee upon the fleece of wool in the floore onely and not upon the ground; ſecondly, another night, that the dew might be upon the ground and not upon the fleece, both which were done accordingly. And *Qu.* about this it is queſtioned, whether *Gedeon* ſinned not in asking theſe ſignes? *Toſtaius, Tho. Aquinas, 22. qu. 97. Artic. 2. Lyra, Origen, Eſtius, &c.* Some ſay, that he did, becauſe God had given him a ſigne before, and made it manifeſtly known unto him, that it was an angel that talked with him, wherefore he ought not after this to have doubted or feared any more: but others better, that hee ſinned not, becauſe he might be moved of God to aske this ſigne for his owne further confirmation and the confirmation of the people gathered unto him, that they might know, that hee was called of God. *Origen* ſaith, that hee asked it for a myſtery, *Lyra*, bearing himſelfe upon ſome familiarity attained with the Lord. And it is certaine, that a man in ſome extraordinary caſe may aske a ſigne without ſinne, as *Abraham* after that God had appeared unto him, and aſſured him of his favour before, *Gen.* 15. and *Hezekiah*, *Eſa.* 38. and *Ahaz* is cenſured, becauſe hee would not aske a ſigne. And Gods granting his asking, and no where reproving him therefore doth ſufficiently juſtifie him againſt all oppugners.

The Myſtery of all. Myſtically by *Gedeon*, wee may underſtand Chriſt, of whom hee was a type in his delivering and ſaving of the people from their enemies: 1. As hee threſhed and winnowed Corne, ſo Chriſt had his Fanne in his hand. 2. The Lord was with Chriſt the moſt valiant of men. 3. Hee was comforted by the Angels before his paſſion, as *Gedeon* before his battail. 4. Chriſt deſtroyed idolatry, and ſet up the true Religion, as he built an Altar to the Lord, *Baals* Altar being caſt down. 5. As *Gedeons* Fleece was firſt wet, and the ground dry, then the ground about wet, and it dry; ſo Chriſt comming, the Jewes firſt had all *Ferus.* the dew of grace, and the Gentiles, as the ground about, were altogether without; but ſince the Jewes are without this heavenly dew, and the Gentiles have *Origen.* it, ſo *Ferus*. And *Origen* long before maketh the ſame Allegory of the Fleece in more words, applying that of *Gedeons* wringing out of the dew into a bowle, to our Lords taking water in a baſon, and waſhing his Diſciples feet; but this doth nothing agree, and therefore not worthy the naming, yet doctrine or grace is well compared to dew, ſee *Deut.* 32. and to dew comming upon a fleece, *Pſal.* 72. and of grace under this name, wee may read, *Eſa.* 35. Chap. 41. Chap. 43. &c. and both *Auguſtine*, *Theodoret*, *Procopius*, Jerome, *Ambroſe*, and *Chryſoſtome*, are for this Allegory of *Gedeons* Fleece.

CHAP. VII.

V.1. THen Gedeon, *and all the people with him, roſe up early, and pitched by the well* Harod; *ſo the hoſt of the* Midianites *were on the north of them, by the hill of* Moreh, *&c.* Where this well *Harod* was, is uncertaine, but one ſaith it was in *H.Bunt.patriar. travailes.* the tribe of *Manaſſeh*, 16 miles from *Jezreel*, in the valley whereof the Enemies lay by the hill *Moreh*, ſuppoſed to bee the high hill *Gilboe*, and therefore the hill *Moreh*, or a moſt high hill, as the Vulg. Latine rendreth it. *Harod* ſeemeth to have had the name from that which happened here, the fearfulneſſe of many, for חרד ſignifieth to feare, as it is uſed, *v.* 3. when they that were fear- *V.2,3.* full were commanded to depart. And here the Lord cauſeth *Gedeon* firſt to diſmiſſe all ſuch as were timerous and fearfull, for the people with him were too many to deliver *Midian* into their hands, leſt they ſhould vaunt that by their owne power they had gotten the victory, and ſo 22000 depart from the Army. And all this was done, as *Ferus* noteth well, that the victory might plainly appeare to come of the Lord onely, and not of any humane power, that he onely may be truſted in and praiſed, and that wee might learne to flee to him in the time of danger. And herein Gods wayes appeare to be wonderfull, and not like unto mans; for man in the time of War gathereth as great Forces as he can, but God contrariwiſe diminiſheth the number; and finally leaveth *Gedeon* almoſt alone, that helping, when things are moſt deſperate, hee may have the greater glory. That the fearfull ſhould depart, was given as a generall Ordinance, *Deut.* 20. 8. becauſe ſuch may doe more hurt in the battail then good, by diſcouraging others. But it is a marvaile that ſo many after ſuch a ſigne for confirmation, ſhould bee found fearfull; and why were they fearfull, but becauſe they yet beleeved not? ſo that faith is but of a few, even in *Gedeons* Army, in Chriſts congregation. But what meaneth this, *Let him depart early from Mount Gilead.* Moſt hold, that this was a mountaine in the tribe of *Manaſſeh*, ſo called from the generall name of the *Manaſſites*, becauſe they came of *Gilead* the ſonne of *Machir*, the ſon of *Manaſſeh*. There was indeed a *Gilead* on the other ſide of *Jordan*, where the other halfe of this Tribe dwelt, ſo called from the heape of ſtones placed there, and the Covenant made by it betwixt *Jacob* and *Laban*, Gen. 37. but the mount *Gilead* from whence theſe men departed, was on this ſide *Jordan*, neare the place where *Gedeon* dwelt.

Ferus.
Note.

V. 4,5,6.

When ſo great a number of the people were gone for feare, the Lord uſed another way to diſtinguiſh betwixt the 10000 remaining, becauſe they were yet too many, *viz.* by cauſing them to bee brought to the water to drinke, for moſt of them kneeled downe and dranke, but 300 of them lapped the water like dogs, and by theſe onely God would ſave Iſrael, the reſt being diſmiſſed. For the manner of their lapping, it was by taking up water with their hands, and ſo drinking it a little at once out of the hollow of their hand, as appeareth, *v. 6.* as a dog drinketh a little at once by lapping. For the reaſon why God would have them againe thus tryed, *Joſephus* and *Theodoret* ſay, that hereby it would appeare yet further, who were moſt baſely and timerouſly minded, that durſt not ſtay to kneele downe and drinke for feare of the enemy, but catcht up now a little and then a little, as the dogges about *Nilus*, who ſtay not to drinke as they paſſe by that River, for feare of *Crocodiles* and other hideous Serpents, but drinke a little and then run away againe and again. And by ſuch, and a few ſuch would God deſtroy the *Midianites*, that the greater glory might be to his name. But how this expoſition may bee received, I cannot ſee, forſomuch as all the fearefull were ſent away before. Wherefore *Lyran.* and *Ferus*, and others better ſay, that God tryed thoſe whom hee would uſe in this Warre two wayes: 1 By the ſtrength and ſtability of the minde, as before *v.* 3. 2 Of the body at this time; for they that are faint and weary lye down, when they come to take refreſhing; but the unweariable ſtand, and onely ſtooping put their hands downe to take up a little water for their refreſhing, and theſe are the men whom God chooſeth, and not the other. And the myſtery hereof is excellent; Out of thoſe that are gathered together to fight under Chriſts banner, the farre greater company ſhall bee rejected, for *many are called, but few choſen.* The rejected are of two ſorts: 1 The fearfull and unbeleeving, who in time of danger fall away, that is, when the heate of perſecution ariſeth. Wherefore our Lord warneth all that will bee his Diſciples, to deny themſelves, and not to feare men; Paſtors then that feare to reprove ſinne in great ones: Subjects that feare their Princes more then God; and Children and Servants, that thus feare Parents and Maſters, ſhall bee diſmiſſed and ſeparated from Chriſts elect Company. 2 Such as kneel downe to drinke of the water, that is, have their hearts taken up with the pleaſures and profits of this life, as the covetous and the voluptuous, who are moſt eagerly ſet upon theſe things, and lye downe, as it were, at theſe waters to take their fill of them; but

Joſephus, Theodoret.

Lyra. Ferus.

The Myſtery.

Matth. 13.

but if any thing adverſe happeneth to them in the world, they are moſt impatient and diſcontented. Theſe are rejected as unfit for the ſpirituall warfare; but they that onely lap theſe waters, that is, uſe worldly things moderately, are received. *Ferus.* To this effect *Ferus*, who alſo applyeth it two wayes more: 1. To adverſities and ſufferings, wherewith they that are wearyed and faint fall downe at the waters, and are rejected. 2. To doctrine and life, they that lapped the water, taking it up in their hands, ſetting forth ſuch as are inlightened with the knowledge of heavenly doctrine, and ſhew it in the piety of their lives; but they that kneeled downe to drinke, ſuch as have onely knowledge but no piety in their lives. But leaving theſe as not ſo apt, I embrace the former, becauſe waters in thirſt and wearineſſe are a refreſhing to the body. And here I cannot omit one good paſſage more of *Ferus*, *Note.* if they that kneeled down to drinke their fill of water were rejected, what ſhall they bee that continue drinking wine and ſtrong drinke from time to time, till it inflameth and intoxicateth their braines? But beſides the former myſticall application to pleaſures, I thinke, that ſuch as faint and are weary in any good way, and perſevere not to the end, may well be underſtood by thoſe that kneeled downe to drinke, Gal. 6. 9. Matth. 24. 14. for wee ſhall reape in due time if wee faint not, and hee that indureth to the end ſhall be ſaved. *Auguſt.* Laſtly, becauſe they that were choſen, are ſaid to have lapped like dogges, it was hereby ſet forth, as *Auguſtine* hath it, that the godly whom God chooſeth, ſhould bee accounted vile and baſe in this world, as a dogge is commonly put for that which is baſe and vile: 1 Cor. 1. 27, 28, 29. And ſo it is ſaid, God hath choſen the baſe and vile things of this world to confound the noble. *Origen.* *Origen* by thoſe that come to the waters, underſtandeth ſuch as come to Baptiſme; Others, that feare perſecution, and ſo never take upon them the Chriſtian profeſſion; or becauſe they feare damnation, if they ſhould ſinne after Baptiſme, being ſet forth by thoſe that departed through feare. But ſuch as come to the water of Baptiſme by theſe, amongſt whom ſuch as fall to the ground to drinke, are the earthly minded, and ſuch as are bent by temptations, as languiſhing and feeble, for wee muſt ſtand faſt and ſtrengthen our feeble knees: Others, that ſtand and lappe, putting their hands to their mouths, are the conſtant followers of *Chriſt*, who glorifie God with the workes of their hands, and the words of their mouths, and they are aſſimilated to dogges in their lapping, becauſe the dogge is of all beaſts moſt loving to his Maſter, and ſo are they to the Lord, not ſhrinking from him, howſoever they are attempted.

V. 8. *So the people tooke victualls in their hands, and Trumpets, and hee ſent away all the reſt of Iſrael, every one to his Tent, and retained theſe* 300 *men, &c.* Theſe 300 men tooke victualls to feed upon, whilſt they ſhould bee fighting againſt, and purſuing their enemies, their Trumpets were not of braſſe, but of hornes, as the word שופרות here uſed, ſignifieth, ſee *Levit.* 23. 24. and therefore *Joſephus.* *Joſephus* plainly ſaith, that they took Trumpets of Rams-hornes; and the Septuagint have it, τὰς κερατίνας, other Trumpets are called חצצרות *Numb.* 31. 6. *Numb.* 11. 1. and there were but two of them blowne by the Prieſts onely.

V. 9, 10, 11, 12, 13, 14. The people with *Gedeon* being thus prepared, the Lord biddeth him in the night to goe downe to the hoſt of *Midian*, lying in the valley of *Jezreel*, not farre from which hee then was in mount *Gilead*; and that he might goe againſt them the more confidently hee firſt biddeth him to goe with his ſervant *Phuah* to heare what the *Midianites* ſaid, which hee did; and heard a Souldier telling his fellow, that hee dreamed, that a cake of barley came tumbling into the hoſt of *Midian*, and overthrew a Tent, which hee by and by interpreted to bee the ſword of *Gedeon*, for into his hands God would deliver that whole Army. Becauſe the Lord would now give another ſigne to *Gedeon* for his confirmation: *Ferus.* *Ferus* gathereth, that hee was yet weake in his faith, and timerous after the other ſignes; but hee ſaith thus without ground, for the Lord having cauſed him to diſmiſſe all his Army but 300, added this ſigne for his further confirmation, now that hee had ſo weak a company about him, of his great grace towards

wards him, not being requeſted by him, ſhewing indeed hereby, that the ſtrongeſt faith needeth ſtill to bee more ſtrengthened, according to that, *I beleeve, Lord, helpe mine unbeliefe:* In the dreame, which *Gedeon* heard related, hee was ſet forth by a barly cake, to ſhew, how vile and contemptible hee was in the eyes of the *Midianites*, and yet by him God made ſome of them know, that they ſhould be all overthrowne, but not for any good to themſelves, but for his comfort, as *Balaam* propheſied for the good of the Church, and afterwards *Caiaphas* the High-prieſt of the Jewes. They knew they ſhould bee deſtroyed, but had no power by repentance to ſeek the preventing of it, as the wicked now know what judgements ſhall befall them at the laſt day, but yet goe on in ſin, and ſo, as it were, to meet their doome.

Numb. 23.
Ioh. 11. 50.

V. 12. The Army of *Midianites, Amalekites*, &c. is ſaid to have lyen, as the graſſehoppers for number, but how great a number of men were in this Army is not ſet downe, onely *Ch.* 8. 10. it may be gathered, that they were above 135000. unto whom what were 300. with *Gedeon*? even as a barly cake trundled downe an hill againſt a tent to overthrow it, & therefore by the ſimilitude hereof they are ſet forth. For the dreame, it is no doubt, but that both it and the interpretation came of God, becauſe *Gedeon* was directed by God to come downe and heare ſomewhat for his incouragement, and therefore *Gedeon* hearing it worſhipped God, and animateth his men, as being now aſſured of the victory forthwith.

V. 15.

V. 16, 17, 18. Then hee divided the 300 into three companies, and giving every one a pitcher with a lampe in it, he bade them ſound, when he ſounded, and doe as they that were with him, and hee did, crying out, *The ſword of the Lord and of* Gedon. Hee divided them into three, ſaith *Lyra*, that they might come upon the *Midianites* Army in three parts at once, and ſo terrifie them, as if they had beene beſet with three great Armies together. And for the lamps in the pitchers, hee ſaith, that they were ſuch, as could not eaſily be put out, but burned ſtill when the pitchers were broken, that ſhewing no light before and now ſuddenly appearing about them, accompanyed with a ſtrange noiſe of breaking pitchers, the enemies might bee the more diſmayed and confounded. All things were here done, ſaith *Ferus*, moſt politickly, that the enemies being amazed might think upon nothing, but immediately to flee away; for the very comming upon them in the night could not but bee a terrour, but much more the noiſe and the lights accompanyed with that cry, *The ſword of the Lord and of* Gedeon, might make them feare, that the Lord was come againſt them, of whom there was no reſiſting. And ſuch meanes *Gedeon* uſed, although he was certaine of the victory, to teach us to uſe the meanes of attaining the things which God hath promiſed.

Lyra.

Ferus.

Note.

V. 19. The time, that *Gedeon* and his men came to the *Midianites* campe, was at the middle watch, that is, at midnight, for the watches of the night are three, being each one of three houres.

V. 20, 21. And they being come about the campe ſtood ſtill and blew with their trumpets, &c. which was done, that they might ſeeme onely to be ſuch as went before others to light them to this warre, and ſo the enemies thinking the warriours already to be come amongſt them, might fight one againſt another inſtead of an enemy, as they did indeed, and fled away as overcome.

The Myſtery. Myſtically by *Gedeon* overcoming his enemies by blowing the trumpet, breaking a pitcher, ſhewing a light and crying out, The ſword of God and of *Gedeon*, we may underſtand Chriſt overcoming our ſpirituall enemies by the ſound of the Word, giving his body to be broken, ſhewing a light of miracles and by prayer; and by the followers of *Gedeon* that did likewiſe, the Apoſtles and Martyrs of Chriſt, who were inſtructed with a light of miracles, and preached, prayed and ſuffered alſo in their bodies. And therefore Chriſts victory being ſpoken of *Eſa.* 9. 4. this compariſon is made, *as in the day of* Midian. And thus muſt every Chriſtian overcome, by confeſſing the truth, mortification of the fleſh, the light of a good life and prayer. In that the trumpet was carryed in the right hand and the pitcher in the left, it was ſignifyed

Eſa. 81.
Pſal. 19.

nified, that the word and ſpirituall things are firſt and chiefely to be cared for, and then the body. And the victory begun againſt our ſpirituall enemies in baptiſme muſt bee proſecuted, till all bee deſtroyed, as *Gedeon* ceaſed not purſuing the *Midianites*; thus *Origen*, *Gregory*, *Auguſtine*, *Jerom*, and *Ferus*.

V. 22. The places to which the enemies fled, were *Bethſhittath*, *Zererath*, and the border of *Abelmeholah*, unto *Tabbath*. All theſe places are unknowne unto us, but onely *Abelmeholah*, becauſe not ſpoken of elſewhere in the ſacred Hiſtory. 1 King. 4. 12. Hieronym. *Abelmeholah* is mentioned together with *Bethſhean*, and other places knowne to bee in the halfe tribe of *Manaſſeh*, and therefore by *Jerome* counted in that halfe of *Manaſſeh* on this ſide Jordan; and hence it may bee gathered, that the other places were not far off from this.

V. 23. Here the men of *Iſrael* purſue the *Midianites* thus fleeing, both *Naphtali*, *Aſher*, and *Manaſſeh*, out of which tribes, and *Zebulun* they had before aſſembled unto *Gedeon*, *Chap.* 6. 35. V. 24. Then he ſent to the men of mount *Ephraim* to ſtop the *Midianites* paſſage at *Bethbarah* and *Jordan*, V. 25. and ſo the two Princes of *Midian*, *Oreb* and *Zeeb* were taken and ſlaine, *Oreb* at the rock *Oreb*, and *Zeeb* at the winepreſſe of *Zeeb*; Places thus named from the falling of theſe two Princes in them, as is generally conjectured. Exod. 17. 6. *Lyra.* There was a rock *Oreb*, out of which *Moſes* brought water, but that was in the Wilderneſſe, this place on this ſide of *Jordan*, ſo that it could not be the ſame, as *Lyra* noteth. *Bethbarah* where the *Ephraimites* tooke the paſſage, is not certainly knowne where it was, but ſome hold it to be the ſame with *Bethabara*, where *John* afterwards baptized, a City by *Jordan*, called *Bethabarah*, the houſe of paſſage, becauſe here the children of Iſrael paſſed over Jordan on dry land. But the name is diverſe, that being compounded of בית and עבר, this of בות and ברה and ſo ſignifying the houſe of eating, but the ſame place might be called by both theſe names, by the one for the paſſing over *Jordan* miraculouſly; by the other, becauſe there they firſt ate of the fruits of the land of *Canaan*.

CHAP. VIII.

V. 1, 2, 3. HERE the men of *Ephraim*, who were laſt called againſt the *Midianites* fleeing, quarrell with *Gedeon*, becauſe they were not called to the battell at the firſt. But hee by magnifying them and their facts, and extenuating his owne, pacifieth them. *What have I done now in compariſon of you? Is not the gleaning of Ephraim, better then the vintage of Abiezer, &c?* that is, as hee further expreſſeth, the victory gotten by them againſt two Princes *Oreb* and *Zeeb*, although they came after, was greater then all the ſlaughter made by him and *Note.* his *Abiezrites* of thouſands of the common Souldiers of *Midian*. Thus a ſoft anſwer put away ſtrife, as pride in the *Ephraimites* made it. They durſt not, *Ferus.* ſaith *Ferus*, appeare whilſt the enemies Army was ſtrong, but now they being put to flight, they pretend great magnanimity; and whereas they ſhould have *Note.* greatly thanked *Gedeon* as a deliverer of their Country, they contrariwiſe accuſe him; and ſo it is the manner of this wicked world, to blame them moſt that have done beſt, through envie. But *Gedeon* wiſely foreſeeing the danger, if now the Iſraelites ſhould bee divided amongſt themſelves, is not moved at this indignity, but appeaſeth the *Ephraimites* with good words. And the like did *Jephthah* attempt, Ch. 12. but they were then ſo ſwolne with pride, that they would not bee pacified, but fought againſt him to their owne ruine. The things that puffed them up, was, firſt, their preference by *Jacob* before *Manaſſeh* their elder brother: ſecondly, that famous Captaine *Joſhua* was of *Ephraim*: thirdly, they had their lot next unto *Judah*, and were moſt populous. *Lyra.* And of theſe ſpeaketh *Ferus*, and *Lyra* of the firſt, *Gedeon* being of *Manaſſeh*, the *Ephraimites* who had been preferred by their father *Iacob*, diſdained that a *Manaſſite* ſhould goe away with the glory of a great victory without them.

V. 4. *And Gideon came to Iordan, hee, and the 300 men that were with him faint, and paſſed over yet purſuing them.* In the former *Chap. v.* 25. it is ſaid, that the men

of *Ephraim* brought the heads of *Oreb* and *Zeeb* unto *Gedeon* on the other ſide
of *Iordan*; but here *Gedeons* comming to *Iordan*, and going over is firſt ſpoken Qu.
of; and if hee were not before this come to *Jordan*, how could they bring
theſe heads to him on the other ſide of *Jordan*? To this *Lyra* anſwereth well,
that their bringing of the heads to *Gedeon*, is related *Chap.* 7. 25. by anticipation;
for it was not done till after *Gedeons* paſſing over with his 300 men, that
all the relation touching the *Ephraimites* might bee abſolved together, and
then the proceedings of *Gedeon* with others, might bee proſecuted together.

Then hee deſired ſome refreſhing of the men of *Succoth* for his fainting Souldiers, V. 5, 6, 7.
but the Princes of *Succoth* made a mock of his purſuing the Kings of
Midian; whereupon hee threatened, when God had delivered them into his
hands, to teare their fleſh with briars and thornes. *Succoth* ſignifieth tabernacles,
or tents, and had the name in *Iacobs* time, from his pitching of his tents Gen, 33.
there, when he returned out of *Meſopotamia*. It was a City of the tribe of *Gad*,
and therefore their inhumanity the greater, in that they denyed reliefe to their
brethren; and that having ſo well deſerved of all *Iſrael*, and wearyed themſelves,
and jeoparded their lives in the common cauſe of the whole Kingdom:
wherefore it was no injuſtice in *Gedeon* to threaten, and to inflict ſo ſore a puniſhment
upon them.

From *Succoth* hee goeth with his men to *Penuel*, but could get no relief, but V. 8, 9.
the like ſcoffing anſwer, wherefore hee threateneth to pull downe their Tower.
This place had the name from the ſeeing of God, for here *Iacob* wreſtled Gen 32. 30.
with God and prevailed, from whence it was thus called. Theſe men of *Succoth*
and *Penuel*, ſaith *Ferus*, doe moſt aptly ſet forth ſuch as deride men outwardly *Ferus.*
appearing meane and contemptible, of what excellent parts ſoever
they bee, eſpecially if they need their helpe. But as *Gedeon* and his men did
not therefore deſiſt from their calling to which God had called them, ſo muſt
not wee, but truſt in God where humane helpe faileth. And let ſuch deriders
and diſcouragers of the good, expect a *Gedeon* to come one day, and to take ſharp
revenge upon them for their contempt.

And Zeba *and* Zalmunna *were in* Karkor, *and their hoſts with them, &c.* Two V. 10, 11.
Princes of *Midian* being ſlaine, *Oreb* and *Zeeb*, theſe two yet remained, and with
them an Army of 15000 men, for 120000 had been before cut off, and this Army
being fled beyond *Jordan*, is ſaid now to have been ſecure, becauſe they verily
beleeved that *Gedeon* would never come over *Jordan* to purſue them. But
hee commeth upon them and diſcomfiteth all the hoſt, and taketh theſe two V. 12.
Kings of *Midian*. Here againe it ſeemeth that *Gedeon* and his 300 men by a
ſpeciall providence came upon the *Midianites* in the night, leſt being ſo few, if
the enemies had ſeen them, they ſhould have beene animated, truſting to their
farre greater numbers, to have made head againſt them, and ſo have made the
victory more difficult. That this onſet was made alſo in the night, appeareth,
v. 13. for *Gedeon* returned early in the morning before the Sunne: wherefore
his expeditions were admirable, after one nights travaile, when they firſt routed
the *Midianites* Army, they purſued them all the next day, and being faint
and weary, and wanting victualls, yet ſet upon them againe the night following;
and immediately, the victory being obtained, returned to *Succoth* and *Penuel*,
to ſhew the *Midianitiſh* Kings in *Gedeons* hands, and to take revenge upon
them. It is to bee held then that God, who was author of this Victory, did
extraordinarily ſupport them in all this, that hee might have the greater praiſe.
For the place *Karkor*, it is not mentioned in the Vulgar Latine, but both in the
Hebr. Chald. and Sept. it is; *Ierome* ſaith, there is a Caſtle at this day called *Hieronym. in loc. Hebr.*
Carcaria, a dayes journey diſtant from the rock, that is, from *Arabia Petræa*, as
moſt probably he meant. One ſaith, that *Karkar* is a City in the halfe tribe of *H.Bunt.patriar. travailes.*
Manaſſeh beyond *Jordan*, from *Jeruſalem* 40 miles eaſtward. The way whereby
Gedeon went was by *Nobah* and *Iokbehah*, the firſt in the halfe tribe of *Manaſſeh*
alſo, *Numb.* 32. 40. and the other in *Gad*, *Numb.* 32. 35. beyond *Iordan*.

Gedeon returning with victory, ſheweth to the Elders of *Succoth* being 77 V. 14, 15.

men, the Kings of *Midian*, by whom they had upbraided him. And then hee
V. 16. tooke bryers and thornes, and with them taught theſe men of *Succoth*. The
Vulgar Latine hath it, *Contrivit cum iis atque comminuit*; and the Hebrew word
וירע may bee rendred as well, hee tore them, as *Pagnin* hath it, as, hee taught
them. And ſo it anſwereth beſt unto his threatning, *v.* 7. although another
Chald. Paraphr. word ודשתי, *and I will threſh*, bee uſed, and ſo the Chaldee rendreth it, ex-
preſſing the meaning to bee, that hee would lay bryars and thornes upon their
naked bodies, and ſo drawing heavie threſhing inſtruments over them; not
ceaſe tearing them till they were deſtroyed. If wee follow this reading, *hee*
taught them, the meaning muſt bee, hee taught them, that his threatenings were
not vaine.

V. 17. *And he beat downe the tower of Penuel, and ſlew the men of the City*, becauſe hap-
pily they fled to the Tower to defend it againſt him.

V. 18. *Then he ſaid to* Zeba *and* Zalmunna, *What manner of men were they whom yee*
ſlew at Tabor, &c. *Chap.* 6. 2. it is ſaid, that the Iſraelites made them dennes
in mountaines, &c. for feare of the *Midianites*: wherefore it is moſt probable
that at this comming up of the *Midianites*, the brethren of *Gedeon* dwelling
neare mount *Tabor*, fled thither to hide themſelves, but being eſpyed, were ta-
ken and ſlaine; and the newes hereof comming to *Gedeons* eares, hee now ma-
keth this inquiry, that hee might the more juſtly take revenge upon theſe two
Kings for their death. They anſwered, that they were like him, and each one
reſembled the children of a King; and hereby he knew that they were his bre-
thren. Hebr. each one as the forme of a Kings children; whereby it appeareth
that *Gedeon* was a goodly man of perſon, and ſo ſeeming fit for that high dig-
nity to which God had called him. Then *Gedeon* having firſt proteſted, that if
V. 19, 20, 21. they had not ſlaine them, hee would have ſpared their lives, biddeth his firſt
borne *Jether* to fall upon them, but hee fearing to doe it, hee himſelfe ſlew
Lyra. them, as they rather deſired: accounting it, as *Lyra* noteth, both a greater diſ-
honour to die by the hand of a youth, and a more painfull death, becauſe hee
could not ſlay them by reaſon of his weakneſſe for his tender age, but with
Hugo Cardin. many blowes. This was done, ſaith *Hugo*, when hee was come againe to his
Ferus. owne City *Ophrah*. And *Ferus* here noteth, that it was then no vile or baſe
Note. office to put evill men to death, becauſe *Gedeon* aſſigned this office to his eldeſt
ſonne; and in the books of the Kings wee read, that the chiefe about the King
did executions, and by the Law of God, the hands of the witneſſes which
were honeſt men, muſt bee firſt upon malefactors worthy of death. But now
it is counted baſe out of ſuperſtition, partly, becauſe it belongeth to the ſecular
Power, and partly, becauſe they are baſe perſons to whom it is now adayes
committed.

Then the children of *Iſrael* for this great benefit of deliverance from the
V. 22, 23. *Midianites*, offer *Gedeon* and his poſterity to reigne over them, but hee refuſeth,
Hugo Card. ſaying, The Lord ſhall reigne over them. So ſaith *Hugo*, Biſhops ſhould not
rule as Lords, but labour and goe before the flock in a good example and do-
ctrine, therefore thoſe flatterers lye, that ſay, the Lord Biſhop, &c. ſo *Hugo*.
But *Gedeon* in refuſing to rule over them, refuſed not to execute the office of a
Judge, which all Deliverers had of courſe, but to exerciſe abſolute authority
as a King, which might bee a foundation of much evill, when as the Subjects
for feare of ſo great a power ſhould bee drawne to any evill. But of the diffe-
rence between the rule of a King and of a Judge, ſee at the beginning of this
Ferus. Booke. This offer of the people to *Gedeon*, ſaith *Ferus*, was not without great
ſinne, and no leſſe modeſty did ſhine in him in refuſing it. For God had uſed
all meanes to have the glory of this Victory aſcribed to him onely, but they
give it to *Gedeon*, as if by his power they had been delivered, making no men-
tion of God. But *Gedeons* modeſt refuſall of ſuch honour unjuſtly offered, is
to bee followed by us, in not accepting honours unlawfully put upon us, but
rejecting them.

V. 24, 25, 26. *Gedeon* having rejected the Kingdom offered, deſireth the ear-rings of their
prey, which they willingly gave unto him, the weight whereof was 1700 ſhe-
kels

kels of gold, beſides ornaments and chaines, and purple rayment, and the chaines about their Camels necks. And hereof *Gedeon* made an Ephod, &c. What an Ephod is, ſee *Exod.* 28. 6. it was a robe for the High-Prieſt, made of gold, blew, skarlet, purple, and fine twined linnen, girt unto him with a girdle of like matter. St. *Auguſtine* here inquireth how ſo much gold could be imployed about ſo little a worke, and anſwereth, either that there is a ſynecdoche in the words, part being put for the whole, *Thereof hee made an Ephod*, that is, of ſo much thereof as would ſuffice; or elſe he made not onely an Ephod, but a Tabernacle, Ark, and other Prieſtly garments, to miniſter in about the Tabernacle, which was a ſinne in him, ſeeing one place onely which the Lord ſhould chooſe was appointed, in which they ſhould ſacrifice. And as *Lyra* and *Ferus* have it, *Gedeon* did this out of a good intent, becauſe the Lord had there appeared unto him, and accepted an offering before at his hands, and there hee had built an Altar, and offered ſacrifice by Gods owne Command, *Chap.* 6. Wherefore it is moſt probable that hee himſelfe was the Prieſt here, and miniſtred in the Prieſts garments in *Ophrah*, as the Prieſts comming of *Aaron* did in *Shiloh*; ſo *Hugo*, who alſo ſaith, that hee made all Prieſtly garments, and ſet up a Tabernacle and Altar in *Ophrah*, beſides that in *Shiloh*; ſo likewiſe *Comeſtor*, *Toſtatus*, *Theodoret*, and others. But theſe are onely mens conjectures, nothing being written more, but that hee made an Ephod, happily making no uſe of it, no more then of the Altar, but onely keeping it for a monument of ſo famous a victory, out of a gratefull minde to God, who was the author of it. But *Procopius* thinketh that this Ephod made by *Gedeon* was an Idol, becauſe hee is ſaid to have put it, or, as it is in Hebrew, made it to ſtand in *Ophrah*, and all Iſrael went a whoring after it; but an Ephod, ſuch as the High-prieſt uſed, could not ſtand. But this argument is of little force, for the fleece of wool, *Chap.* 6. is alſo ſaid by the ſame word to bee put in the floore. And an Ephod is never put for an Idol, but for a garment either uſed by the High-prieſt, which was moſt rich and coſtly; or one uſed by the other Prieſts or Levites, or by other Perſons about holy things, as, 2 *Sam.* 6. 14. and theſe were made of fine Linnen, and the word commeth of אפד *ſuperinduere*. For the peoples going a whoring after it, that was, as *Lyra* noteth, according to both Hebrew and Chriſtian Writers, by uſing it in the ſervice of Idols after the death of *Gedeon*, who had uſed it onely in the worſhip and ſervice of God. And herein ſome labour to excuſe *Gedeon* from ſinne, as *Toſtatus*, *Serrarius*, *Sallianus*, and *Bonfrerius*, both becauſe hee is ſaid to have dyed in a good old age, *v.* 32. and *Hebr.* 11. hee is numbred amongſt thoſe that were famous for their faith and ſanctity; And laſtly, becauſe the children of Iſrael are ſaid immediately after his death to have ſerved *Baalim*, but during his life they ſerved the Lord, *v.* 33. But becauſe it turned to the ruine of his houſe, and was an occaſion of ſinning to many more, it is plaine that hee ſinned herein; ſo likewiſe hold *Auguſtine*, *Theodoret*, *Lyra*, *Ferus*, *&c.* Hee had a good intention indeed by thus inſtituting the ſervice of God in his owne City, to ſet up a monument of Gods gracious favours towards him and all Iſrael, who had there appeared unto him, and cauſed him to ſet up an Altar, and initiated him, as it were, into the Prieſtly Office, by commanding him to offer ſacrifice there, and becauſe for this ſervice Prieſtly robes and garments were neceſſary, hee thought it fit to provide a glorious Ephod, and girdle and breſtplate, with the Urim and Thummim, whereby to conſult with the Lord; and to this end gathered together this great maſſe of Gold, amounting, as one hath counted it, to 1275 *l.* But becauſe it was againſt that charge *Deut.* 12. 5. 16. 5. it was a ſinne in him, and turned afterwards to a greater ſinne to all Iſrael, through the idolatry upon this occaſion here ſet up. Wherefore *Ferus* hence giveth warning to all men to take heed that they fall not, ſith *Gedeon*, and other ſuch holy men have not bin free. And we may note moreover, that a good intention doth not juſtifie our actions, if they bee in any thing againſt the revealed will and command of God. For thoſe arguments that are brought for his juſtification. Hee is commended at his death, notwithſtanding this fact, be-

Aug. Qu. 41. *in Jud.*

Deut. 12. 5.
Deut. 16. 5, 6.

Lyra
Ferus.

Hugo Cardin.

Schol. Hiſt.

Procopius.

Lyra

Toſtatus.
Serrarius, &c.

Auguſt. Theod.
Ferus.

H. B Patriarks travailes.

Note.

cauſe it proceeded from weakneſſe, and was not imputed to him; neither doth his being ranked amongſt the moſt worthy, free him from all ſinne, becauſe no man liveth and ſinneth not. And for the laſt thing alledged, it doth not follow that hee ſinned not, becauſe the people are ſaid after his death to have ſerved *Baal*; but onely, that neither hee nor they ſinned ſo groſſely whilſt hee lived, but onely about the place, and perſon miniſtring in this Ephod, wherein all the errour yet lay. But becauſe this was an occaſion of ſtumbling, and without any direction from God, yea, contrary to the generall Law given, it cannot poſſibly bee excuſed from ſinne, although the braſen Serpent ſet up by *Moſes*, and afterwards turned into an occaſion of ſin, was no ſin in him, becauſe it was appointed by God.

V. 28. *Lyra.* *Then was Midian ſubdued, &c. and the Countrey was in quietneſſe* 40 *yeares, in the dayes of* Gedeon. This, though added after the ruine of *Gedeon* and his houſe, ſpoken of, *v.* 7. yet is to bee underſtood as the concluſion of his victorious proceeding before related: For his houſe did not firſt come to ruine, and then the *Midianites* ſubdued, but after this long time of tranquillity hee died, and then all his houſe came to ruine, as is after declared, by occaſion of this ſtumbling blocke by him put in *Ophrah*. Wherefore that ſaying, *v.* 27. *This turned to the ruine of* Gedeon, *and of all his houſe*, is not to bee underſtood, as though *Gedeon* in his perſon were hereby brought to ruine; but the words added, *and all his houſe*, are exegeticall, ſhew, what is meant by *Gedeon*, *viz.* his houſe and poſterity, for hee is ſaid to have died in a good old age, *v.* 32. which is never ſpoken of any that came to ruine, but dyed in peace, and in the favour of God. For the peace of 40 years in his dayes, it is to bee underſtood as that which hath been before ſpoken in concluding the Hiſtories of other Judges, the time of ſeven yeares wherein they were oppreſſed by the *Midianites*, ſince *Baraks* time, being counted into this number.

V. 29, 30, 31. *Lyra.* *Ferus.* See Ch. 9. 18. Gen. 25. 6. Here is ſhewed, how the *Midianites* being ſubdued, *Gedeon* dwelt in his owne houſe and lived to beget 70. ſonnes of his wives, who were many, and one *Abimelech* of his concubine. It was a thing then not unuſuall amongſt the beſt to have many wives, and concubines alſo, which were, as *Lyra* ſheweth, wives alſo, and not ſuch, as they did unlawfully lye withall, as whores, ſo that, as *Ferus* noteth, here is nothing to patronize ſuch impure and wicked living. For concubines were wives, that were ſervants, and they onely were called wives, that were free women, and had the priviledge of wives in reſpect of dowry and their childrens inheriting, whereas the children of concubines inherited not, but had onely ſuch gifts, as their father would give them, as it is ſaid of the concubines of *Abraham*, that he gave them gifts, and ſent them away from his ſonne *Iſaac*.

Note. For the number of *Gedeons* ſonnes being ſo many, and *Abimelech* in particular, theſe things are here ſet downe to prepare to the hiſtory following *Ch.* 9. of their deſtruction, that their ruine for his one fault about the Ephod might be the more remarkable, and that their houſes ſhall now continue long without doubt, when they have a very numerous iſſue, for they may all be ſoone cut off.

V. 32, 33, 34 *Ferus.* Here *Gedeon* dyeth, and after his death, the children of Iſrael fall to idolatry and forſake God againe, and ill requite *Gedeon* in his children for all his kindeneſſe and good deſerts towards them. *Gedeon* had beaten downe the Altar of *Baal*, but they now ſet it up againe, and maketh *Baalberith* their god, the Vulgar Latin hath it, *made a covenant with* Baal *that hee ſhould be their God*: according to which, as ſome note, they did not onely ſerve *Baal*, as in times paſt, but growing now more mad upon that groſſe idolatry they bound themſelves by covenant, that this *Baal* ſhould be their god for ever. The Sept. have it, they made *Baalberith* a teſtament, that he ſhould be their god. And indeed *Berith* ſignifieth a covenant, and *Baalberith*, the Lord of the covenant, and happily it was ſo called, becauſe an idoll, that who ſo ſerved bound themſelves ſolemnly by covenant to ſerve him for ever, which other tranſlatours reſpecting rendred the words not *verbatim*, but according to this ſenſe. And how ill they requited *Gedeon*, the chapter following doth declare.

Myſtically by *Gedeon* chacing his enemies, and comming to *Succoth*, and being mocked, and then to *Penuel*, and mocked there alſo and deſpiſed as a man of no might, wee may underſtand Chriſt derided both by the common ſort of Jews, and by the Prieſts and Scribes. But as *Gedeon* went manfully on and ſubdued his enemies and then came againe and deſtroyed thoſe mockers, ſo Chriſt conquered over all helliſh powers in his death, and then returning with his juſt judgement deſtroyed the Jews and brake downe their Tower in *Panuel*, that is, their temple, the place of Gods preſence, as the word *penuel* ſignifieth, the face of God.

The Myſtery Lyra.

CHAP. IX.

V.1. AFter the death of *Gedeon*, his ſonne *Abimelech*, whom hee had by his Con-
V.2. cubine of *Schechem*, ſought ambitiouſly by the helpe of the *Schechemites*
V.3. to be King over Iſrael, and prevailed ſo farre that he obtained money out of the
V.4. houſe of *Baalberith* to hire a band of men, and with them went and ſlew all his brethren at *Ophrah*, except *Jotham*, that hid himſelfe, and then by the men of *Shechem* and of *Millo* he was made King. A wicked ſonne moſt unlike unto his godly Father both in ſeeking the Kingdome, which hee refuſed, and in ſo cruelly murthering his brethren. Hee uſeth two arguments to move the *Schechemites*. 1. Becauſe it was better, that one ſhould reigne over them, then 70. brethren all together, which would breed a great confuſion. 2. Becauſe hee was their bone and their fleſh, ſo that his honour would be their honour, being ſo neerely allyed unto them, and they ſhould be ſure, as in nature hee was bound, that hee would chiefly ſeeke to promote their welfare, eſpecially if by their meanes hee obtained the Kingdome.

V. 4. *And they gave him 70 pieces of Silver out of the houſe of Baalberith, wherewith Abimelech hired light and vaine perſons.* It ſeemeth by this, that the houſe of their Idol was their common Treaſury, ſo greatly were they already addicted to Idolatry, and ſo great confidence did they put in this falſe God. For 70 *pieces of ſilver*, the Vulg. Latine hath, 70 *pondo argenti*, but Hebr. it is onely 70 of ſilver, and likewiſe in the Sept. and Chald. which are commonly underſtood to bee 70 ſhekels of ſilver. But becauſe this may ſeem to be too ſmall a ſumme to hire a ſufficient number of men to obtaine a Kingdome, ſome thinke, that ſo many pounds of ſilver are rather meant, and ſome ſo many Talents. The Rabbins ſay, that by ſuch a number of ſilver ſhekels are meant in the *Pentateuch*, pounds in the *Prophets*, and talents in the *Hagiographa*; and that the booke of *Judges* is one of the bookes of the Prophets: which if it were ſo, 70 pounds muſt bee meant here. But becauſe this rule is uncertaine, it is beſt to underſtand ſhekels here, and if it ſhall ſeeme too ſmall a ſumme to hire Souldiers, it is to bee underſtood, both that a little money was more by farre in thoſe dayes for the hiring of men, then a great deale now; and the men hired by *Abimelech* muſt bee conſidered, they were vaine perſons, and needy, and therefore ſuch as might bee hired for ſmall wages, in hope of better preferment, and ſome booty to bee gotten at the intended execution; and that they were drawne as well by a deſire of innovation, as by ſilver. For vain and light perſons, whom *Abimelech* is ſaid with this money to hire, the Vulg. Latine hath, *inopes & vagos*; and the firſt word in Heb. properly ſignifieth empty, and the other light, that is, either poore men empty of money, or of grace, and inconſtant, lightly drawn any way, and ſo fit for ſuch a wicked deſigne.

Vatablus Arias Montanus, Sa. Sallianus.

V.5. With theſe men *Abimelech* went to *Ophrah*, and ſlew his 70 Brethren all upon one ſtone; moſt probably ſtriking off their heads, their necks being laid downe upon it. Thus in the moſt horrible ſinne of fratricide hee began his Kingdome, as the barbarous *Turkes* have long done, that there might bee no competitors of the Kingdome. But as he begun in blood, ſo hee miſerably died, *v.* 54.

Then the *Shechemites* and the houſe of *Millo* made him King, *By the plaine of the*

the pillar in Shechem. The Vulg. Latine by the Oake that ſtood in *Shechem*; ſo likewiſe the Sept. and Hebr. it is עם אלון מצב אשר בשכם by the ſtanding Oake, or Plain which is in *Shechem.* For the word אלון ſignifieth an Oake or a Plaine indifferently; and מצב any ſtanding thing as well as a Pillar. But becauſe we read no where of any Pillar in *Shechem*, and it agreeth not ſo well to ſay, they made him King by the Plain, as by an Oake ſtanding in *Shechem*; I rather ſubſcribe to the Vulgar Latine herein. But whereas, for *all the houſe of Millo*, it hath, *all the families of the City of Millo*, there is more ſupplyed then in the Hebrew, and it is a queſtion whether *Millo* were a City, or ſome particular place about *Shechem*, becauſe we read no where of any ſuch City, but onely of a very deep and low place between Mount *Sion* and *Moriah*, called *Millo*, 1 *King.* but that could not bee this *Millo*, becauſe it was in *Jeruſalem*, this neare *Shechem*, and by ſome thought to bee a place where many people *Serrarius.* dwelt, called the Tower of *Shechem*, hereafter in this Chapter, *v.* 47. for it was not in *Shechem*, as appeareth, becauſe *Shechem* was firſt deſtroyed and ſowne with ſalt, and then the news of it comming to them of this Tower, who are ſaid to have been a thouſand men and women, they fled to an hold of *Baalberith*, and there were by *Abimelech* and his men burnt to death, according to the judgement called for againſt the men of *Shechem* and of *Millo* by *Jotham Gedeons* youngeſt ſonne, *v.* 20. Wherefore the event anſwering his imprecation in the inhabitants of this place called the Tower, being a diſtinct place from *Shechem*, although under the juriſdiction thereof, as the name implyeth, maketh it moſt probable that it was the ſame with *Millo*, which becauſe it ſignifieth fulneſſe, might be ſo called from its being ſo full of inhabitants.

V. 7, 8. When *Jotham* the onely ſonne of *Gedeon* (who had eſcaped, *v.* 5. when all his brethren were put to death) heard that they had made *Abimelech* King, hee went and ſtood upon mount *Gerizim*, and cryed out to the men of *Shechem*, V. 9, 10, 11, &c. ſaying, The trees went to anoint a King over them, and they ſaid to the Olive, Come and reign over us, &c. Mount *Gerizim* was neare to *Shechem*, ſo that the men of *Shechem* might hear him ſpeaking, but could not eaſily come to him, by reaſon of the ſteepneſſe of the Mount on that ſide. The thing pronounced by him with ſo high and lowd a voice, was a tale or fable of the trees that would needs ſet a King over them; by trees the men of Iſrael being underſtood. The firſt deſired for a King was the Olive, the ſecond the Fig-tree, the third the Vine, who all refuſed, the fourth the Bramble, who accepted of *Ferus.* this offer. By the Olive full of fatneſſe were ſet forth *Abraham*, *Iſaac*, and *Jacob*, &c. full of the riches of grace; by the Fig-tree *Moſes*, *Joſhua*, and other Judges, ſweet for their meekneſſe, charity, and beneficence; by the Vine, *Gedeon*, through his faith and vertue chearing God and men; laſtly, by the Bramble, *Abimelech*, the worſt, and the moſt unworthy of all, for hee, as the Bramble, yeelded no good fruit, but was worthy to bee cut downe and caſt into the fire. Yet when as all the reſt in humility refuſed to bee Kings, and *Gedeon* in particular, to whom it had been offered, *Abimelech* ambitiouſly ſought it, and attained to it, being unquiet, prickle, and cruell. And this hath been the manner of wiſe men, both amongſt the people of God, and the Heathen, by invented Fables or Parables, the more ſignificantly to expreſſe other things, that the deeper impreſſion might thus be made in the minds; of the rude and ignorant, and they might be taught wiſdome, out of whoſe minds the ſayings of the wiſe would otherwiſe ſoone depart, neither could they bee ſo capable of *The Morall.* inſtruction. For the Morall of this, it ſheweth, 1. That the godly are like unto fruitfull trees, the wicked like briars that bear no fruit, but tear and ſcratch thoſe that come neare them. 2. That men naturally deſire things hurtfull for them, of which they have no need, as the trees had no need of a King. 3. That the beſt men are moſt humble and content with that eſtate in which God hath ſet them, neither doe they ſeeke worldly honours, unto which they are not called: and the worſe and more wicked any are, the more ambitious, bold, and preſumptuous they bee. 4. That ſuch onely as be wiſe, faithfull, and milde ought to have domination; hitherto *Ferus.* *Lyra* following

ing the Hebrews, underſtandeth by the three former, *Othniel*, *Deborah*, and *Gedeon*, *Lyra.*
to all which the Kingdom had been offered, although it be not expreſſed, but
onely touching *Gedeon*; and others hee ſaith, underſtand the other ſonnes of
Gedeon, ſome of which were as the Olive, fat in riches; ſome as the Fig-tree,
ſweet in conditions; and others as the Vine, fruitfull in children; but none
of them was made King, although more noble by birth, for they came of
free women; but the bramble *Abimelech*, the moſt baſe of all, was advanced
by the *Shechemites*, becauſe hee was their fleſh and their bone. But becauſe the
brethren of *Abimelech* were all cut off by the help of the *Shechemites*, it agreeth
not ſo well to underſtand them by the Olive, Fig-tree, and Vine, to which the
Kingdom was offered, but rather the three to whom it is applyed by *Lyra*. For
the ſaying of the Vine, *Shall I leave my Wine, wherewith I cheare God and man?* V. 13.
this of the Wines chearing of God, ſaith *R. Solomon* is ſo ſpoken, becauſe the *R. Solomon.*
Levites did not at the time of ſacrificing ſing the praiſes of God, untill that the
drinke-offering, which was of Wine, was powred out upon the Altar. Or, as
Ferus hath it, to ſet forth the great refreſhing that is in Wine, ſo that not onely
man drinketh of it and is cheared, but God, as it were, in his drink-offerings,
when by his holy fire he conſumeth it, being well pleaſed herewith. Other
Expoſitions are alſo brought by ſome, as that by God Chriſt might be meant;
or the falſe Gods which they worſhipped, who were thought by Idolaters to eat,
and to drink Wine, as *Bel* was; but I reſt in the former.

And if not, let fire come out of the bramble and devoure the Cedars of Lebanon; V. 15.
that is, if the bramble *Abimelech* being made King, yee doe not quietly ſubmit
unto him, but ſtirre againſt him, this ſhall turne to the deſtruction of the
very Cedars, that is, of the Princes and Elders of Shechem. *Iſidore* ſaith, that *Iſidor.*
rhamnus a bramble, the word here uſed is *parvus dumus*, which being much ſhaken
with the winde, a fire commeth out of it. And this is accordingly applyed by
way of imprecation.

Let fire come out from Abimelech and devoure the men of Shechem *and Millo*, V. 20.
and a fire come from the men of Shechem *and devoure Abimelech.* Of fire
comming from the bramble, many others write alſo, as *Toſtatus*, *Mercerus*,
Forſterus, *Carthuſianus ex Joſepho, &c.*

When Abimelech had reigned three yeares over Iſrael, God ſent an evill Spirit V. 22.
between Abimelech and the men of Shechem, *&c.* For *Jotham* hee is ſaid in the
meane ſeaſon to have run away and dwelt in *Bera*, that is, ſaith *Adrichomius*, in V. 21.
the tribe of *Dan*; but *Bonfrerius*, in *Judah*; *Junius*, in Simeon, citing *Joſh.* 19. 8. *Adrichomius.*
H. Bunt. Patriarchs travailes, ſaith it was in *Judah*, 10 miles from *Jeruſalem*
weſtward; whereſoever, it ſeemeth that in this place he was ſafe from *Abimelechs*
tyranny; and therefore although he be ſaid to have reigned three years over
Iſrael, yet it was not over all Iſrael, but a part of Iſrael, *viz.* *Shechem* and ſome
other bordering places. For the evill Spirit ſent, *Hugo* ſaith that it was the *Hugo Gard.*
Devill, now permitted by God to diſturbe the Peace between *Abimelech* and the
Shechemites, that they might all come to deſtruction, as they had deſerved, by
their ingratitude towards *Gedeon*, and the ſhedding of ſo much innocent blood
of his children. For God hath the Devill tyed up, as a Shepheard a dogge,
that hee may not runne amongſt the Sheep to devoure them, but for horrible
wickedneſſes hee letteth him looſe, as at this time, and ſo hee ſoweth the ſeeds
of diſcord amongſt them. St. *Auguſtine* moveth a queſtion whether this evill *Auguſt. Qu.* 45.
Spirit were ſent by God, or onely permitted, and concludeth that it is not
abſurd to hold, that hee was ſent to take revenge upon ſinne. And it ſeemeth
indeed to bee no more then a bare permiſſion, even an effectuall ſending of the
evill Spirit, who is the Spirit of contention, to ſtirre up this ſtriſe amongſt them
to their ruine. And this was juſt in God, the revenger of wrongs, at whoſe ?
liberty it is to take what way hee pleaſeth to puniſh the wicked. Or by this
evill Spirit wee may underſtand the Spirit of hatred againſt *Abimelech*, in
conſideration of his fore-paſſed tyranny and unworthineſſe, making them now to
ſeeke his depoſing; whereupon a malignant Spirit againſt them was ſtirred up
in him, and ſo they attempted on both ſides mutually their owne deſtruction,
that

V. 24. that the blood of the 70 ſonnes of *Gedeon* might come upon them all, where
his ſons ſlaine are called 70, as alſo *v.* 18. although *Jotham*, who was one of
them eſcaped, and ſo there wanted one of this number; and this is thus ſaid,
for the rotundity of the number, as is uſuall in other like paſſages of Scripture,
the one that eſcaped their hands, being as it were none, and their purpoſe was
to have killed him alſo.

V. 25. *And the men of* Shechem *ſet lyers in waite for him on the tops of the mountaines*
, and they robbed all that came by that way, &c. They repenting that
they had made *Abimelech* King, now worke treaſon againſt him, ſeeking by
Forces placed for the purpoſe to cut him off: ſo mutable are the mindes of the
Note. people, and therefore ſuch as are carryed by their honouring of them, do build
upon a moſt fickle foundation, that all wiſe men will take heed of. Theſe Forces
thus ſet to waite for *Abimelechs* comming, whilſt hee delayed, as all unruly
Souldiers doe, make a prey of the Paſſengers.

V. 26. *And* Gaal *the ſonne of* Ebed *came with his brethren to* Shechem, *&c.* Who this
Gaal was, it is not known, but certainly he was a man ambitious of honour,
and one that by his comming made them the more confidently to proceed in
their rebellion, for it is ſaid, that they put their truſt in him; and now it being
their Vintage time, they went boldly out, and gathered their grapes, and
made Wine, and were merry in the houſe of their God *Baal*, eating and drinking,
and curſing *Abimelech*; ſhewing hereby, now that they had gotten them
ſuch a Captaine, how light they ſet by him: the Vulg. Latine hath it, *They went*
Lyra. *out into the fields, waſting the Vinyards*; that is, ſaith *Lyra*, the Vineyards of
Abimelech in contempt of him; but Hebr. there is no word ſignifying waſting,
but the cutting downe of grapes, and that not in his, but in their Vineyards.
Bonfrerius. Wherefore the Latine tranſlation is not right herein, as the Jeſuite himſelfe
confeſſeth. And as erroneous is it, *v.* 24. before-going, *To requite the wickedneſſe*
in killing the 70 ſonnes of Jerubbaal upon Abimelech their brother, and the
reſt of the Princes of Shechem which holpe him: whereby it may ſeeme, that this
was the thing which the *Shechemites* aimed at in their revolting from *Abimelech*,
whereas indeed according to the Hebrew verity, it was a Divine providence,
that aimed in this revolt at the paying home both of *Abimelech* and of the
V. 28. *Shechemites* according to their deſerts. And *v.* 28. whereas Hebr. it is, *Who is*
Abimelech, and who is Shechem, that wee ſhould ſerve him? is not hee the ſonne of Jerubbaal?
and is not Zebul his Officer? ſerve the men of Hamor the father of Shechem.
The Vulg. Latine hath it, *Is not hee the ſonne of Jerubbaal? and hath ſet Zebul his*
ſervant Prince over the men of Hamor the father of Shechem? But in this difference
the Septuagint agreeth with the Latine, and a better ſenſe ſeemeth to make for
it, then can be in the other. For is it likely that *Gaal* in diſſwading them from
ſerving *Abimelech*, would move them to ſerve the men of *Hamor*, when as, *v.* 29.
hee plainly ſheweth that he would have the dominion himſelf? And who were
the men of *Hamor* but the *Shechemites*, and how could they be exhorted to ſerve
Junius. themſelves? *Junius* in reſolving this, ſaith, the ſcope of his exhortation is,
that they ſhould not ſuffer themſelves to bee in a worſe condition then the inhabitants
of that City of old were in the dayes of *Hamor*, who was as a father
to them. But then it ſhould have been ſaid, *ſerve as the men of Hamor*, and not
ſerve the men of Hamor. Wherefore I muſt needs rather ſubſcribe to the Vulg.
Latine and Septuagint herein, becauſe without pricks, as the Hebrew ſometime
went, before the *Maſoreth*, the word עבדו here uſed may well bee rendred, *his*
ſervant. And thus rendred it agreeth beſt, becauſe *Abimelech* regarded them ſo
little, that he ſet a baſe fellow, a ſervant of his over them, and lived not amongſt
them himſelfe, there was no reaſon why they ſhould endure his reigne
Gen. 34. any longer. And he calleth the *Shechemites the men of Hamor*, not for that they
came of *Hamor*, but from *Hamor* the father of *Shechem*, to commend the antiquity
of that City, becauſe his hiſtory was well knowne, and that this City
ſtood in *Jacobs* dayes. Touching the former words, *Who is Abimelech, and who*
is Shechem? the meaning is, is not *Abimelech* a baſe man, that came of a Maidſervant,
and by murther attained to the throne? and is not *Shechem* a great

City and famous, and therefore unfit to be under his dominon? yea, is he not the ſon of *Jerubbaal*, who was neither of us, nor a friend, but a deadly enemy to our God *Baalberith*, and ſhall we then ſerve him?

V. 29.

Would to God this people were under my hand, then would I remove Abimelech: And hee ſaid to Abimelech, Increaſe thine Army and come out. The Septuagint, *And I would ſay to Abimelech, Increaſe thine Army and come out*; but Hebr. it is, *and hee ſaid*, that is, as *Vatablus* hath it, *Gaal* ſaid thus vauntingly in the abſence of *Abimelech*, by a Proſopopeia ſpeaking to him as preſent. The Vulgar Latine, *And it was ſaid to Abimelech. Pagninus, dixit quiſpiam Abimelecho*: but the firſt is beſt, becauſe *Zebul* the Governour of the City under *Abimelech*, hearing theſe words of *Gaal*, ſent ſecretly unto him, to certifie him thereof, *v.* 30, 31. and then moſt probably did *Abimelech* firſt heare of it; and all this while, ſaith *Lyra*, did *Zebul* make a ſhew to *Gaal*, as if he had been on his ſide.

Vatablus.

Pagninus.

Lyra.

V. 30, 31, 32.

But he ſent privily to *Abimelech* to come againſt the City with his Army, and to lye all night in the fields, and early in the morning to aſſault it, who did accordingly, and lay in wait againſt *Shechem* with foure Companies. Then *Gaal* ſtanding in the gate, they aroſe and came towards the City, and *Gaal* at the inſtigation of *Zebul* went out and fought with them, but was beaten and chaſed, and many of his men overthrowne. The place to which *Gaal* ſent to *Abimelech*, is held to bee *Ophrah*, where his father *Gedeon* dwelt, 10 miles from *Shechem*, *v.* 37. For theſe words, *One Company commeth from the middle of the land*; the Vulgar Latine hath it, *de umbilico terræ*, but the navell is put for the middle, becauſe it is in the midſt of the body: the Sept. have more words, *By the ſea from the contiguous navel of the earth.*

V. 33, 34.

V. 35, 36, 37, 38, 39, 40.

H. Bunting Patria. travailes

Unto theſe words, *And* Abimelech *chaſed him, and hee fled before him*, the Vulg. Latine addeth, *and hee drove him into the City*, and this may ſeem to have been ſo ſaid, becauſe *v.* 41. *Zebul* is ſaid to have thruſt out *Gaal* and his brethren that they ſhould not reſt in *Shechem*, wherefore they entred in with the men of *Shechem* fleeing, for if they had been kept out, they had at that time been all ſlaine. Thus wee ſee that the union amongſt wicked men founded in ſin, continueth not, but ſoone breaketh out through Gods juſt judgement into moſt deadly enmity. And againe, that the moſt wicked may prevaile in their Wars for a time, as did *Abimelech*, for the puniſhment of other wicked men, themſelves receiving their juſt reward ere long, as hee alſo did, and the Beaſt in the Revelation.

Note.

V. 41.

And Abimelech *dwelt at* Arumah; *and* Zebul *thruſt out* Gaal, &c. Here is ſhewed when the battaile was ended that day, where *Abimelech* with his men reſted till the next day, *viz.* at *Arumah*; the Vulg. Latine *Ruma*, which is the ſame, ſaith Jerome, with *Arimathea*, it was doubleſſe a place neare *Shechem*, becauſe he was to renew the warre againſt it the next day. The word ישב rendred, *hee dwelt*, ſignifieth alſo, *hee ſate*, and ſo the Vulg. Latine hath it, and more aptly, becauſe of his ſhort ſtay there. As for *Gaal*, *Zebul* had ſo perſwaded the *Shechemites* againſt him, for his battaile ſo ill fought that day, that hee was not ſuffered, nor his brethren, to reſt at *Shechem* ſo much as that night, but was immediately expelled, ſo *Joſephus*: ſo that *Zebul*, who had before diſſembled amity with *Gaal*, now ſhewed plainly his hoſtile mind againſt him for his pride, treachery, and vain-glory.

Joſephus.

V. 42, 43, 44.

The next day the men of *Shechem* comming out to fight with *Abimelech*, hee divided his Army into three parts, and haſtening with one part to the gate, hee appointed the other two to fight in the fields, and ſo entred the City, ſlew all the people, and beat down the City, and ſowed it with ſalt, which laſt thing was done in token of utter deſolation, becauſe ſalt maketh ground barren. So that hereby *Abimelech* ſhewed his hatefull mind againſt his owne City, not willing that ever any people ſhould inhabite there againe, for inhabitants are, as it were, the fruits of a City: that *Millaine* in *Italy* was ſerved likewiſe, *Anno* 1162. *Sigonius* writeth. Whereas it is ſaid here, that the people went out of *Shechem* next day into the fields, *Ioſephus* and *Procopius* ſay, that they went to their Grape-gathering, thinking that *Abimelech* had been gone. But this is altogether

Sigonius de regno Italiæ.
Joſephus.
Procopius.

altogether improbable, becauſe *Abimelech* having obtained the victory the day before, would not in all likelihood ceaſe to proſecute it the next day, till that he had deſtroyed ſuch Rebells. Wherefore it is rather to bee held, that they came out to battaile, if they could meet with him, truſting to their number; and therefore *Abimelech* with all care ordereth the battaile againſt them accordingly: unleſſe it ſhall bee thought, that the *Shechemites* ſuppoſing *Abimelech* to be pacified by the thruſting out of *Gaal*, went without feare about their husbandry.

V. 40.

V. 47, 48, 49.

Adrichomius.

The City of *Shechem* being thus ruined, they of the Tower of *Shechem* hearing it, flee to the houſe of *Baalberith*, and are there burnt together with that Hold to the number of 1000 by *Abimelech* and his men cutting downe and bringing boughs of trees for that purpoſe. And theſe, as hath been already ſhewed, were moſt probably the men of *Millo*, that had holpen to make *Abimelech* King. Mount *Salmon*, from whence this wood was taken, was neare *Shechem*, as *Adrichomius* hath it; and hereof it is ſpoken, *Pſal.* 68. 14.

V. 50.

V. 51, 52, 53, 54, 55.

V. 57.

Note.

Then went Abimelech *to* Thebez, *and fought againſt it, and tooke it, &c.* After that God had uſed *Abimelech* to execute judgement upon the *Shechemites* and the men of *Mill*, now it is ſhewed how he alſo was judged for his tyranny. Approaching to the gate of the Tower of *Thebez*, to which the inhabitants fled, to ſet fire upon it, as hee had done upon the Tower of *Shechem*, a woman caſt downe a piece of a milſtone upon his head, and brake his skull, and then his Armour-bearer ſlew him, as hee commanded him. *Thebez* is thought to have been a Colony of the *Shechemites*, as *Millo* was, or the tower of *Shechem*. *Adrichomius* ſaith, it waa but one mile diſtant from *Shechem*. Wherefore the *Shechemites* and the men of *Millo* being deſtroyed, *Abimelech* haſtened to the deſtruction of this Place alſo, that he might not leave any thing pertaining to the *Shechemites* undefaced. But here he miſerably periſhed, according to the curſe of *Jotham*, as is noted, *v.* 57. both touching him and the men of *Shechem*, that had aided him in ſo unnaturall and cruell a murther, of which curſe ſee *v.* 20. where, becauſe as a fire is called for to come from *Abimelech* againſt the *Shechemites* and the men of *Millo* to devoure them, ſo from the *Shechemites* to devoure *Abimelech*, it appeareth that the people of *Thebez* belonged to them. So judgement may bee deferred, but at length it is certainly executed upon the heads of all the wicked, and the curſe of the righteous againſt ſuch taketh effect; ſo the curſe of *Joſhua*, *Ioſh.* 6. 26. tooke effect, 1 *Kings* 16. 34. and the curſe of *Eliſha*, 2 *Kings* 2. 24. and there be many examples of Parents curſing their wicked children, as *Noah* curſed *Canaan*.

The Myſtery.
Iſidor.

Myſtically by *Abimelech*, *Iſidor* underſtandeth Antichriſt, who reigneth over vaine and light perſons, as the Bramble, and in the end, both hee and they goe to deſtruction: But neither the Olive, Vine, nor Figtree will reigne over ſuch, that is, neither the Spirit of Grace, the Vine Chriſt Jeſus, nor the Law, ſet forth by the Figtree planted in Gods Vineyard. The 70 ſons of *Gedeon* ſlaine by *Abimelech*, ſet forth the Nations of the world divided into 70 Languages, amongſt whom Antichriſt worketh great deſtructions; but *Jotham* eſcapeth and ſtandeth upon Mount *Gerizim*, thence prophecying the deſtruction of *Abimelech*, &c. by whom the remnant eſcaping the fury of Antichriſt, are ſet forth; but neither can they eſcape or propheſie, but by getting up to the top of bleſſing, that is, by an high degree of faith and vertue; for *Gerizim* was appointed by *Moſes* to pronounce the bleſſing there.

Deut. 27. 12.

CHAP. X.

V. 1

AND *after* Abimelech *there aroſe to defend Iſrael* Tolah *the ſonne of* Puah, *the ſon of* Dodo, *a man of* Iſſachar; the Vulg. Latine hath it, *The ſonne of* Puah, *the Uncle of* Abimelech, taking *Dodo* for an appellative, ſignifying his Uncle, and not for a proper name, and becauſe *Abimelech* was laſt ſpoken of, preſuming, that by his Vncle was meant *Abimelechs* Uncle. But in this reading the word *ſonne* in the ſecond place is left out, which is in the Hebrew, which being ſupplied, thus, *ſonne of* Puah, *ſonne of his Uncle*, would make it without ſenſe; beſides that this *Tola* is ſaid to have beene of *Iſſachar*, but *Abimelech* by his father of *Manaſſeh*, and ſo likewiſe moſt probably was his Uncle. I am not ignorant, what they anſwer to this laſt, that defend the Latin tranſlation: but that of omitting theſe words, *the ſonne*, cannot be anſwered. Take wee therefore *Dodo* for a proper name of *Tolah* his Grand-father. From what this *Tola* defended or ſaved Iſrael, it is not ſaid, or his ſucceſſor *Iair*. For no enemies are ſaid in their times to have oppreſſed Iſrael. It is therefore to bee held, that *Abimelech* being by Gods juſt judgement taken away, the kingdome ſet up by men ceaſed, and was of no continuance, but yet God was not wanting to his people, but immediately raiſed them up a Judge, according to the forme of government by him conſtituted, and hee being dead, another, both which according to their office counſelled and directed the people in the right way, and were ready to defend them againſt their enemies if any ſhould have riſen up againſt them, and even by this they ſaved them, that they kept them from idolatry, as appeareth *v. 6.* for after theſe two it is ſaid, that Iſrael ſinned againe, implying that in their dayes they were kept from ſerving *Baalim*, and conſequently from the oppreſſions of their enemies, and if not all the time of *Jair*, as I ſhall ſhew *v.* 8. yet hee kept them from ſinning ſo publikely, and for his ſake they were ſpared from judgements. From all which we may gather both that the acts of men againſt Gods ordinance are vaine, and ſhall ſoone come to nought, as the Kingdome ſet by the *Schechemites* did, and alſo, that the Governour or Prince, that keepeth his people from idolatry, ſaveth them as well as he that fighteth for them, and therefore the word להושע is here uſed, *v.* 1. *There roſe up after* Abimelech *to ſave Iſrael*, Tolah, *&c.* Whereas he is ſaid to be of *Iſſachar*, *Ferus* noteth well, that hee was of an obſcure tribe, and moſt probably a meane man; but *Jair*, his ſucceſſour a great man, for he had 30. ſonnes, that had each one a City of his owne, and rode as Princes. Thus it ſeemeth good unto God ſometime to preferre to the higheſt office meane men, and ſometime noble men, that promotion might be acknowledged not to come from the eaſt or the weſt, as the Pſalmiſt hath it, but that God raiſeth them up as he pleaſeth, & by every one be praiſed accordingly. *Tolah* is ſaid further to have dwelt in *Shamir* of Mount *Ephraim*. This *Shamir*, ſaith *Junius*, was not that mentioned, *Joſh.* 15.48. for that was in *Judah*, but a place in *Ephraim* bordering upon *Iſſachar*. And although he was of *Iſſachar*, being now called to the office of a Judge, he placed himſelfe here, that he might dwell moſt commodiouſly for the people, and be nearer for *Jeruſalem*, this *Shamir* being but 12. miles from it. *He judged Iſrael* 23. *yeares*, that is, appeaſing the tumults at the end of *Abimelechs* reigne, reſtoring the true Religion, & adminiſtring juſtice according to Gods Laws. How he or *Jair* came to this office, it is not ſaid, whether by the election of the people, or extraordinarily appointed of God. The laſt way is moſt probable, becauſe all other Judges hitherto were extraordinarily ſtirred up, and whilſt the Judges ruled, it is ſaid, that God reigned over them, and therefore without doubt hee appointed his Deputy by giving his holy Spirit, and ſuch gifts neceſſary for government, which were not in any other man, to him, whom hee would advance, as made it appeare to all men, that he was choſen of God, thus drawing the people to obedience.

Note.

Ferus.

Junius.

H. Bunting Patria. travailes.

V. 2.

And after him aroſe Jair *a* Gileadite, *and hee judged Iſrael* 22 *yeares.* The *Gileadites* were of *Manaſſeh*, ſee *Joſh.* 17. 1. One ſaith, that hee was a man of great eſteeme in Iſrael, but lame on both his feet, but whence he had this I cannot tell. Hee *had* 30 *ſonnes, that rode upon* 30 *Aſſe-colts, and they had* 30 *Cities, called* Havoth Jair, wee read of *Havoth Jair* built by *Jair*, the ſonne of *Manaſſeh*, and therefore thus called, the Cities of *Jair*, *Numb.* 31. 41. But theſe, ſaith *Hugo*, were other Townes of the ſame name, and that *Jair* another man living long before this, and were 60 in number. *Bonfrerius* contendeth, they were ſome of them, having now anew the ſame name impoſed upon them, but the former is to be preferred. For the Aſſe-colts, upon which they are ſaid

V. 3.

H. Bunt. patriar. travailes.

V. 4.

Hugo Cardin.
Bonfrerius.

Lyra. to ride, it is to be underſtood, ſaith *Lyra*, that the Hebrew word ſignifyeth onely
pullos, that is, young ones, and not the young of Aſſes, wherefore the Hebrew
Doctours underſtand hereby young horſes; and *Cajetan* following this ſaith,
Cajetan. that they rid upon horſes, as being the more honourable. *Hugo Cardin*: Horſes,
Hugo Card. or Aſſes, or Mules, that come of both. But the word עירם here uſed is not
any where put for any other, then an Aſſe-colt, and amongſt the Jewes it was
an honour to ride upon ſuch, neither were they permitted to uſe horſes,
but when they tooke them, they houghed them, *Joſh.* 11. 6. 2 *Sam.* 8. 4. ſee
upon *Joſh.* 11. Wherefore they were young Aſſes, as all tranſlations agree,
and *Pagninus* expoundeth the word.

After the death of theſe two Judges related, the apoſtaſie of the children of
V.6. Iſrael againe to idolatry is ſet forth, and their divers oppreſſions hereupon, but
chiefly by the *Ammonites*. They ſerved *Baalim* and *Aſhteroth*, of which ſee before
Judg. 2. 13. Theſe were the gods of the *Syrians* and *Sidonians*, beſides
which are reckoned up the gods of *Moab*, that is, *Chamos*, and of *Ammon*, that
is, *Moloch*, and of the *Philiſtims*, that is, *Dagon*, ſo that they ſinned now by
all kinde of idolatry, which they learned from the neighbouring nations. And
therefore even from ſome of thoſe peoples, the *Philiſtims* and *Ammonites*, did
God bring a grievous ſcourge upon them. *That yeare they oppreſſed the children*
V.7. *of Iſrael*: 18 *yeares all the children of Iſrael, that were on the other ſide of* Jordan *in*
V.8. *the land of the* Amorites, *which is in* Gilead, Hebr. *that yeare, the* 18 *yeare even*
Junius. *all the children of Iſrael on the other ſide &c. Junius* therefore hath it, *that yeare, I
ſay the* 18. *yeare*, but the Vulgar Latin, *they were oppreſſed* 18. *yeares*: but the
word in Hebrew is שנה yeare, not שנים yeares. And if after the death of
Jair they were oppreſſed 18. yeares, before that *Jephthah* delivered them, and
hee judged Iſrael but 6 yeares, *Ch.* 12. 7. foraſmuch as the number of the yeares
of their oppreſſion were many more, and ſo cannot come under thoſe yeares
of *Jephthah*, according the reckoning, which wee have before ſhewed muſt bee
made *Ch.* 3. 11. to juſtifye the yeares reckoned, 1 *King.* 6. 1. here will be a ſurpluſage
of almoſt 18 yeares above the number ſet downe, 1 *King.* 6. 1. and
ſo that account cannot bee true: wherefore this place is not to be underſtood
of 18 yeares oppreſſion, but of one yeares, which yeare yet is ſaid to bee the
18th. but from whence is not determined, but if I may ſpend my conjecture
I think, that the time is meant, when they began againe to revolt from God
to idolatry, which was 17 yeares before *Jair* dyed, but becauſe hee was godly,
and ſought what hee could, to repreſſe this wickedneſſe, the judgements
due therefore were hitherto kept away, but now the 18. yeare after they
began thus ſhamefully to revolt, hee being dead, and idolatry becoming more
generall and publike, theſe enemies were brought upon them without any further
delay.

V 9. And now not onely the two tribes and halfe on the other ſide of *Jordan*
were diſtreſſed, but the tribe of *Judah*, *Benjamin* and *Ephraim* alſo, the *Ammonites*
comming over *Jordan* againſt them, and diſtreſſing them, ſo that
V.10. the calamity was generall. *v.* 10. *Then the children of Iſrael cryed unto*
V.11,12, *the Lord and ſaid, Wee have ſinned, &c.* But hee upbraided them by his
13,14. former deliverances, bidding them to goe and cry to the gods, whom
they had choſen, ſaying, that hee would deliver them no more, becauſe that
when they were delivered in times paſt from the *Egyptians*, *Amorites*, *Ammonites*
and *Philiſtims*, the Zidonians, *Amalekites*, and *Maonites*, yet they forſooke
him. Who it was, by whom the Lord made this anſwer, it is not expreſſed,
Rabbin. the *Rabbins* hold, that it was *Phinees*, but it is not probable, that he was living
to this time, it being now 300. yeares, ſince his going out Captaine againſt
Lyra. the *Midianites*, *Numb.* 31. Wherefore *Lyra* thinketh, that it was ſome
other Prophet, and ſome, an Angel, but becauſe no mention is made either
of Prophet or Angel, I think rather, that they comming before the Tabernacle
to humble themſelves, received this anſwer by the High-Prieſt, that then
was, for the High-Prieſt by reaſon of his office had commonly the gift of
Joh. 11. 51. propheſying, as may be gathered from that which is ſaid of *Cajaphas*, *hee being*

ing High-Prieſt that yeare propheſied. For the peoples reckoned up from whom
the Lord ſaith hee delivered them, their deliverance from the *Egyptians* was
famous, and from the *Amorites* they were delivered, when *Sbim* King of the
Amorites fought againſt them: Of their deliverance alſo from the *Philiſtims*
mention is made *Judg.* 3,31. And the *Amalekites* and *Ammonites* were in the
Army of *Eglon*, King of *Moab*, *Judg.* 3. 13. and the *Amalekites* were with Exod. 17.
the *Midianites*, *Judg.* 6. 3. But for the *Zidonians* and *Maonites* it doth not ſo
appeare, that they were from them delivered; Yet the *Zidonians* are numbered
amongſt the enemies left to prove Iſrael, and happily they ſerved under *Cuſha-* Iudg. 3. 2.
riſhathaim, a *Syrian* King, to whom they were neighbours, when he fought a-
gainſt Iſrael, *Judg.* 3. 8. Laſtly, for the *Maonites* the Vulgar Latin hath the
Canaanites, and likewiſe the Sept. who were the inhabitants of the countrey,
becauſe the word מעונים ſignifyeth inhabitants, and the *Canaanites* were the
moſt noted inhabitants here, and their deliverance from the *Canaanites* was moſt
famous. There were a people indeed properly called *Maonites*, as the *Rabbins*, Iudg. 4.
Vatablus, *Mercerus*, and the *Tygurine* interpreters ſay, and a wilderneſſe *Maon*
1 *Sam.* 23. and 25. and a City in *Judah*, *Joſh.* 15. 55. but of any ſet forth by
this name, from whom the Iſraelites were delivered, we have hitherto read
nothing: and therefore they may upon the reaſon before going be taken here
for the *Canaanites*. But what is this, that the Lord biddeth them goe and call *Qu.*
upon the Gods whom they had choſen, and that hee ſaith hee would deliver
them no more, when as hee meant, and did ſoone after deliver them? For the
firſt it was ſpoken ironically, as that of *Elijah* to *Baals* Prieſts, *Cry aloud for*
hee is a god, &c. For the ſecond, the Lord ſaid, hee would no more deliver 1 King 18.
them, as *Ferus* noteth, firſt to ſhew, that horrible ſinning tendeth to a deſpe- *Ferus.*
rate eſtate, wherein a man is without all hope or ſenſe of comfort to Godward,
that all may take heed of thus ſinning, becauſe there is no eſtate ſo uncomforta-
ble, as this; and yet becauſe when God had abſolutely denyed all helpe, he
did upon their perſevering to ſeeke unto him againe deliver them, to ſhew
that when wee have no ſenſe of comfort, yet wee ſhould not deſpaire, but
ſeeke ſtill to God; for as a father, although hee threatneth to doe nothing
for his childe in his bitter diſpleaſure, yet cannot, if hee ſueth againe and a-
gaine unto him, but ſhew him favour, ſo God our heavenly father cannot, but
out of his fatherly compaſſion deale with us. 2. To ſhew that the pardon of
ſinnes iterated againe and againe is hardly obtained. 3. That praying for
mercy without reforming from ſinne doth not prevaile, becauſe upon this de-
niall the Iſraelites went and put away their ſtrange gods, and then humbling
themſelves againe were delivered, but not before.

And his ſoul was grieved for the miſeries of Iſrael, this is ſpoken *per Anthropopathei-* V. 16.
an, to ſet forth an effectuall motion in his mind to ſet them free againe there-
from: which is a place to be thought upon by ſuch, as are ready to deſpaire of
Gods mercy, but yet are truly humbled for their ſins, and put them away. God
is grieved for the intolerable miſeries of ſuch diſtreſſed conſciences, and what-
ſoever they have formerly done, will ſhew them mercy, that they may bee com-
forted herein. But this is meat onely for the contrite, obſtinate ſinners are to be
fed otherwiſe, *viz.* with threatnings of hell fire, death and deſtruction for ever.

Then the children of Ammon *were gathered together, and incamped in* Gilead, V. 17.
and the children of Iſrael incamped in Mizpeh. The *Ammonites* were the poſteri-
ty of *Lot*, with whoſe Countrey the Iſraelites had beene before prohibited to Deut. 2. 19.
meddle, but now they ill requite that forbearance, neither are they moved
with the ancient alliance betwixt *Lot* their father and *Abraham* the father of
Iſrael. But the thing, whereby they had beene hitherto moved, was the
judgment of God againſt Iſrael for ſinne, for which they were ſtirred up to
oppreſſe them. For as to the godly enemies are turned into friends, ſo to *Note.*
the wicked friends and all creatures are made enemies. But now the Iſraelites
having truely repented, although they had had no anſwer of comfort from
God, knowing, that hee would not bee unlike himſelfe, gracious and merci-
full to the penitent, take courage to themſelves, ſo as they durſt not doe be-

fore, and prepare in pitcht battail to fight againſt the *Ammonites*. Thus ſinne
Note. taketh away all courage, and maketh timerous and fearfull at the falling of a
leafe, but grace maketh bold and courageous. Where *Gilead* was, hath been
already ſaid; *viz.* on the other ſide of *Jordan*, where the *Gadites* and half
tribe of *Manaſſeh* had their poſſeſſions. Of *Mizpeh*, ſee *Joſh.* 11. 3. it was not
farre from the place that the *Ammonites* pitched in. Of the *Ammonites* pretence
V. 18. in invading thoſe parts, ſee *Chap.* 11. 13. The Iſraelites being here incamped,
when they could not agree about a Captaine, offer him the Principality of *Gilead*
that would begin the battail; hoping that God would thus ſtirre up ſome
man, and put the ſpirit of courage into him to fight valiantly for them, as hee
had done in the like ſtraights before.

CHAP. XI.

HEre *Jephthah* a *Gileadite* is made Captain of the warre againſt the *Ammonites*;
and after Meſſages ſent twice or thrice between him and the *Ammonites*,
V. 1, 2, 3. hee fighteth againſt them, and overcommeth: But firſt it is ſhewed
what hee was, *viz.* a mighty man of valour, but the ſon of an harlot, begotten
by *Gilead*, and when the ſons that hee had by his wife were grown up, they
thruſt him out, and hee went and dwelt in the Land of *Tob*, and there were
vaine men gathered unto him, and he went out with them. *Jephthah* was called
Lyra. a *Gileadite*, ſaith *Lyra*, from the Countrey wherein hee was born, from his
Father, and from the City in which hee lived, which was *Gilead*, *Chap.* 12. but
in this laſt he was miſtaken, becauſe *Mizpeh* is ſaid to bee the City where hee
dwelt, *v.* 34. And whereas hee is ſaid to be the ſon of an harlot, the Hebrews,
ſaith hee, render it, the ſon of an Inne-keeper; and the word here uſed, as alſo
Ioſh. 2. ſignifieth either. But the circumſtances doe plainly ſhew, that ſhee
was an harlot, and ſo *Jephthah* was a baſtard. And herein the great grace of
God appeared, in that he choſe one ſo infamous by his birth, to bee a deliverer
Deut. 23. of his people, and to bee head over them. The generall Law was, That a
baſtard ſhould not enter into the Congregation to the tenth generation; ſo
infamous was hee that was thus born, and a baſtard inheriteth not his Fathers
Land; which is ſo ordained, that mariage might bee had in honour, and fornication
deteſted. But God choſe *Jephthah*, notwithſtanding his baſe beginning,
that hee might appeare to bee gracious towards all, of how wicked Parents
Ezek. 18. ſoever they come, if they doe not follow them in ſinning for the ſon ſhall
not bear the iniquity of the father. This *Jephthah* was godly, and not like his father,
as appeareth, *Heb.* 11. where hee is regiſtred in the catalogue of the moſt
Joſh. 17. 1. famous for their faith. He is ſaid to bee a *Gileadite*, but not of what tribe; yet
becauſe *Gilead*, from whom the *Gileadites* had their name, was of *Manaſſeh*; it
is generally held that hee was of *Manaſſeh*. For his father *Gilead*, hee was not
that *Gilead* the ſon of *Machir* the ſon of *Manaſſeh*, for his time doth not agree,
but another man of that name. The ſons of *Gilead* being grown up,
thruſt him out of his fathers houſe, becauſe hee was the ſon of a ſtrange woman,
Hebr. *of another woman*, but hereby an harlot is meant. It is not ſaid whether
their father were living or dead when they did this, but it is moſt likely
that hee was dead, otherwiſe hee would not have ſuffered it. And it ſeemes
Ferus. they did this by offering violence, becauſe it is ſaid, that he fled from them. Thus
Note. proudly they that have preheminence in the fleſh beare themſelves towards others,
that are outwardly baſe and contemptible, but afterwards they were glad
to ſeek to him, that wee may learne not to bee proud for outward priviledges,
nor to contemn the vileſt, for they that are vile before men, ſometimes are great
before God. *And* Jephthah *dwelt in the land of* Tob: where *Tob* was, is uncertaine,
but *Ioſephus* and *Adrichomius* ſay, that it was in thoſe parts beyond
H. Bunting Patria. travailes *Iordan*. *H. Bunting* ſaith, it was in the half tribe of *Manaſſeh*, 104 miles from
Ieruſalem, and that it was a pleaſant and fruitfull place, according to the name,
Tob, *good*. *And there were gathered vaine men to* Jephthah. The Vulg. Latine
hath

hath it, *Poore men and robbers.* Whereupon *Jephthah* in that book of Queſtions upon the Old Teſtament, aſcribed to *Auguſtine*, *Qu.* 43. is called a Captain of robbers, and a moſt wicked man, and void of all goodneſſe. But as *Lyra* acknowledgeth, the word [robbers] is not in the Hebrew; and if *Jephthah* were a Captain of ſuch, hee did in thoſe times of warre onely lead them againſt the enemies to rob and to ſpoile them, as *David* afterwards did the like, 1 *Sam.* 27. Some ſay, that ſouldiers were of old called *latrones*, which wee engliſh robbers, becauſe they ſtood to their Captaines *à latere*, by his ſide; or did weare ſwords *ad latera*, by their ſides. But to diſcourſe no more about this, becauſe it is neither in the Hebrew nor Septuagint. The word rendred *vaine men*, is the ſame before uſed, *Chap.* 9. 4. poore men, and void of meanes, and ſo happily they, with *Jephthah* their Captain, took ſpoiles from the enemy, and that not without ſome skirmiſhing, whereby *Jephthah* came to bee famous for his valour.

Lyra

Varro.

V.4. *And it came to paſſe in proceſſe of time, that the children of Ammon made warre with the children of Iſrael, &c.* The Vulg. Latine, *In thoſe dayes the children of Ammon, &c.* the Septuagint, *after dayes*; Junius, *after thoſe dayes or yeares*; that is, ſaith hee, the 18 yeares of their oppreſſion before ſpoken of: the Hebrew word is מימים after dayes, that is, after the time before-mentioned, that *Iephthah* was caſt out, the *Ammonites* were gathered together, as *Chap.* 10. 17. not content to ſpoile the children of Iſrael in all places, as they had before done; but thinking now at once to deſtroy and bring the Country under, which they pretended had been taken from them, as *v.* 13. But there was a ſecret Providence, whereby they were thus gathered together to their owne greater deſtruction, now that the Lord inclined to ſhew mercy to his people after their ſerious humiliation. Wherefore a great battail being now to bee fought, they ſeek to *Jephthah* to bee their Captain, of whoſe valour they had heard; this motion comming doubtleſſe of the Lord, as appeareth by his Spirit given unto him, *v.* 29. V.7,8,9,10. But *Jephthah* at the firſt upbraideth them by their former hatred of him, ſaying, Yee expelled mee out of my fathers houſe, and doe yee now ſeek unto mee in your diſtreſſe? wherein they confeſſe themſelves guilty; and now to make him amends, offer him to bee their Head; upon which condition hee goeth with them. It is ſaid before onely, that his fathers ſonnes drave him out; but here, that this was objected to the Elders of *Gilead*, as if done by them. To this *Lyra* anſwereth, that it is likely his brethren were ſome of theſe Elders that came unto him; and that he was not expelled without the conſent of the Elders of the City, giving judgement againſt him.

Junius.

Lyra

They promiſe to make him head of all the *Gileadites*, and ſo they did *v.* 11. that is, of all on the other ſide of *Iordan*, of *Reuben*, *Gad*, and the half tribe of *Manaſſeh*. For the other tribes, they could promiſe nothing, but it appeareth, that after his victory, and the *Ephraimites* chaſtiſed for their inſolency, hee was Judge over all Iſrael, *Chap.* 12. 7. and therefore he is reckoned with other Judges, 1 *Sam.* 12. 11. whom God ſent them. *And* Jephthah *uttered all his words before the Lord in Mizpeh.* Theſe words were the words of Covenant betwixt *Jephthah* and the men of *Gilead*, that hee ſhould be their Head from thence forward, and fight for them, and that they ſhould bee obedient unto him and his command. They had ſworn before to him, *v.* 10. and now he ſweareth to them when what in *Mizpeh*, the place of their aſſembling, hee was conſtituted their Head; and becauſe an oath is a calling of God to witneſſe, he is ſaid to have uttered the words of his Oath before the Lord, and not for that the Tabernacle was there, for that was in *Shiloh*. Some think that theſe words were words of Prayer uttered by *Jephthah*, before he attempted this war: and ſome, words of inquiring of the Lord by the High Prieſt arrayed in his Prieſtly habit and pectorall, touching the ſucceſſe of this battail: but becauſe *Jephthah* was not yet upon the point of going to battail againſt the *Ammonites*, but ſent firſt to expoſtulate with the King of *Ammon*, theſe are but improbable conjectures.

Ioſh. 18.
Bonfrerius.

V. 12, 13. *Jephthah* being made Head of the *Gileadites*, now ſendeth to the King of *Ammon*, to know the reaſon of this invaſion; V. 14, 15. who anſwereth, that Iſrael had taken his Land from him, from *Arnon* to the river *Iabbock* and to *Iordan*. But

V.16,17, *Jephthah* replyeth, that they tooke nothing from *Edom*, *Moab*, or *Ammon*, whoſe
18,19, Countreys lay one by another, but paſſed peaceably by them, and then comming
20,21,22. to *Sihons* Countrey, who was King of the *Amorites*, hee reſiſting them
in their paſſage, they fought againſt him, and tooke and poſſeſſed his Country
from *Arnon* to *Jabbock*, God giving it unto them. Of this, ſee *Numb.* 21. 24.
and that the land of *Sihon* then taken by *Iſrael* had been the land of *Moab*,
Ammons brother in times paſt, but long before conquered by the *Amorites*. And
of their kind dealing with the *Ammonites*, *Deut.* 2. But why doth the King of *Ammon*
challenge Iſrael for taking away his land? when as we do not read, *Numb.*
21. that it was the land of the *Ammonites*, but of the *Moabites*, before that
Sihon tooke it. But that part of it had been the *Ammonites*, it appeareth, *Ioſh.*
13. 25. where the coaſt of *Gad* is ſaid to bee half the Land of the children of
Ammon; and it may bee that the King that now reigned over *Ammon*, was King
of *Moab* alſo; and this is intimated, *v.* 24. where *Kemeſh*, which was the God
of the *Moabites*, is ſaid to bee his God, for *Melchom* was the God of the *Ammonites*,
Numb. 21. 29. as hath been ſhewed, *Chap.* 10. 6. and therefore hee challengeth this
1 Sam. 11. 7. Land to be all his, both by the right of *Moab* and *Ammon*; thus *Lyra*, *Cajetan*,
Lyra. Cajetan. and *Carthuſianus*. But ſome thinke that the King of *Ammon* ſpake untruly, and
Carthuſ. pretended a right to this Countrey onely for a colour of juſtice to his warre
Ferus. now undertaken. But if ſo, *Jephthah* would have anſwered him accordingly;
Serrarius. but becauſe hee doth not, it is plaine that hee and the people under him had
ſometime a right unto it, and therefore I preferre the former reſolution. We
Note. may ſee here in *Jephthah* a great deale of wiſdome and moderation, in that before
hee entreth upon this warre, hee ſendeth to treat peaceably of the cauſe;
ſo it is commanded, *Deut.* 20. and love requireth, that warre ſhould not bee
made, but upon meere neceſſity, nor ſubjects lives hereby put in danger, as
Auguſtus Ceſar ſaid, I had rather ſave one ſubject, then kill a thouſand enemies.

V. 24. *Wilt not thou poſſeſſe that which Chemoſh thy God giveth thee*, &c. Jephthah having
cleared the Iſraelites from the imputation of wrong doing to the *Ammonites*,
by relating truly the order of their proceedings, now uſeth divers arguments
to make the *Ammonites* to deſiſt from this warre: 1. Becauſe God, whoſe all
Countreys are, had given Iſrael this Countrey; and if their God *Chemoſh* being
in their opinion a God, and ſo ſuch an one as to whom they aſcribed the
giving of them ſuch places as they obtained, ſhould give them any Countrey,
they would make no doubt but to hold that; ſo, and much more would Iſrael
Lyra. hold and poſſeſſe the Countreys given them by the true God. And thus *Lyra*
expoundeth it, *which Chemoſh thy God poſſeſſeth*, or maketh thee to poſſeſſe, that is,
in thy opinion. And herein *Jephthah* had reference to the conqueſts of the
Ammonites and *Moabites* of old made in that Countrey, which now they held:
for they attained it by expelling the former inhabitants, *Deut.* 2, 10, 20, 21.
and this victory whereby they got that land into their poſſeſſion, they impiouſly
aſcribed to an Idol, according to which *Jephthah* here ſpeaketh, and ſeeing
they held what they had gotten by the ſword, there was as good reaſon that
V. 25, 26. the Iſraelites ſhould doe likewiſe. 2. *Jephthah* reaſoneth from the long time that
Iſrael had poſſeſſed this Countrey, even 300 yeares; neither did *Balak* the King
of *Moab* ever ſtrive with them about it, although hee had as good right, and
was as great a King as he that now reigned; and he meaneth not onely *Balak*,
but the Kings ſucceeding him in all that time, but hee nameth him, becauſe hee
reigned at the time that the Iſraelites firſt poſſeſſed that Countrey; and therefore
if hee had had any right, would doubtleſſe at the beginning have ſtood
for it. Touching the number of yeares here ſpoken of by *Jephthah*, they were
1 King. 6. not, ſaith *Lyra*, preciſely 300, but 267: for onely 480 yeares paſſed from the
comming of the Iſraelites out of *Egypt* untill *Tolam* 4 yeare, and of theſe
here 174 from *Iephthah*, and before the taking *Sihons* Country 39. being together
Melchior Canus 213. which deducted out of 480, there remaine but 267. Some to juſtifie
Jephthah, ſay, that the times of their oppreſſions are alſo to bee reckoned;
but ſo not 300, but 340 would bee found at the leaſt, and the account can

by no meanes agree with 1 *King.* 6. wherefore it is better to hold with others, that *Iephthah* made the moſt of the time of quiet poſſeſſion, which hee pleaded for, and ſtood not preciſely upon the juſt number of yeares, but they being almoſt 300 hee mentioned this number, as being moſt full and compleat; upon theſe premiſes *Iephthah* concludeth, that hee ſinned not againſt the King of *Ammon*, nor yet the children of Iſrael, but that hee did them apparent wrong in invading their Countrey, which hee prayeth God to judge.

V.27.

V.29. *Hugo Cardin.*

And the Spirit of God came upon Jephthah, *and hee paſſed over* Gilead *and* Manaſſeh, *and* Mizpeh, *and from* Mizpeh *to the children of* Ammon. Hee went through all theſe places to gather an Army, and ſo came upon his enemies.

V.30. V.31.

Then Jephthah *vowed a vow to the Lord and ſaid, If thou wilt without faile deliver the children of* Ammon *into my hands: then it ſhall bee that whatſoever cometh to meet mee out of my houſe, when I returne in peace, ſhall bee the Lords, and I will offer it up for a burnt offering: Jephthah* being now ready to goe to battaile ſeeketh helpe of God by vowing unto him a burnt-offering, but for ſo much as hee vowed not any thing certaine, but that, which ſhould firſt come out of the doore of his houſe to meet him, it is queſtioned, whether hee did not raſhly and indiſcreetly in making this vow, and whether hee did indeed offer up his daughter for a burnt-offering, becauſe ſhee came firſt out to meete him? The Fathers generally condemne *Jephthah* for making this vow, and performing it. *Ambroſ.* ſaith, hee made it raſhly, and the performance of it was paricide. *Tertullian* calleth him a mad man for vowing that to God, which hee abhorred. *Chryſoſt.* ſaith, that hee was moved by the ſuggeſtion of the Devil. *Nazianzen* ſaith, it was a raſh vow. *Anaſtaſius Nicenus*, that nothing was more wicked, then it. *Theodoret*, that it was a fooliſh promiſe. *Procopius* calleth it evill, unjuſt and impious, and aſcribeth it to the Devills ſuggeſtion through pride and vaine-glory. For any living thing might not bee offered in ſacrifice to God, for no uncleane beaſt might be offered, nor man-kinde; but at his returne, who more likely to come out to meete him, and to congratulate his victory, then his wife or his daughter, he having no more children; or his dog, whoſe nature is to run and fawn upon his Maſter? touching any beaſt that was cleane and fit for ſacrafice, hee could not expect the coming forth thereof out of his houſe, as being a thing unuſuall. It was therefore a moſt raſh vow, and unlawfull to be made, and therefore ought not to have bin performed. But ſome argue that *Jephthah* is ſaid immediately before to have had the Spirit of God to come upon him, therefore what hee did herein was by the inſtinct of the ſpirit, as when *Abraham* was bidden to ſacrifice his ſon *Iſaack*, being otherwiſe unlawfull, but then to him lawfull. And as *Samſon* by the like inſtinct pluckt the houſe downe upon his owne head together with the *Philiſtims*, thus voluntarily killing himſelfe. Againe God heard his prayer, when hee made this vow, and ſhewed his approbation thereof by giving him victory; neither is he any where blamed for this fact, but commended as one of Gods worthyes, *Heb.* 11. Wherefore they hold both that his vow was lawful, and that in ſacrificing his daughter he did lawfully. For that he did ſacrifice her, is the common tenet of the ancient Fathers, as of *Tertullian lib.* 3. *contra Marcion. c.* 4. *Origen*, *Nazianzen*, *in orat. de laude Maccabæorum.* Juſtin *Martyr*, *qu.* 99. *Severus Sulpitius*, *Chryſoſtom*, *Rupertus*, *Hugo de Sancto victore*, *Iſidor*, *Toſtatus*, *Joſephus*, *&c.* But they generally taxe him therefore, as hath beene already ſhewed. But ſome contrariwiſe hold, that hee did not offer her up in ſacrifice, but onely gave her to God to ſerve him in faſting and prayer in perpetuall virginity, being ſeparated from the common condition of others, after the manner of votaryes, as *R. David*, *Lyranus*, *Arias Montanus*, *Vatablus*, *Eſtius*, *Pagninus*, *Junius*, *&c.* And *Junius* ſaith, that ſhee was made a *Nazarite* for ever, but out of the ignorance of the law in thoſe corrupt times, the Father holding, that his vow muſt neceſſarily be thus kept, and the daughter beleeving the father and therefore confirming it by her conſent, and ſo ſhee was not redeemed, as ſhee ought to have beene,

Levit.

Ambroſ. lib. 1. *officiorum cap. ult.*
Tertull.
Chryſoſt.
Anaſtaſius.
Nazianzen.
Theodoret.
Procopius.

Deut. 12. 30, 31, 32.

Serrarius.
Sallianus.
Hieronym epiſt. ad Iulian. Iephtah obtulit filiam virginem, ideoq; in enumeratione ſanctorum ab apoſtolo poſitus eſt.

Tertull. Origen, Nazianzen, Iuſtin Martyr. Sulpitius, Chryſoſtom, Rupertus

R. David, Lyra, Arias Montanus, Vatablus, Iunius

Levit. 27. 1, 2, 3, 4. &c. Their reaſons are 1. becauſe the vow was made by a diſjunctive particle, *it ſhall bee the Lords, or I will offer it,* that is, if it bee fit for ſacrifice, for thus ו the particle expounded *and* may be rendred, as *Gen* 26. 11. *Exod* 1 10. 21. 15. 2. Becauſe it is not ſaid, that he offered her in ſacrifice, but did unto her according to his vow, that is, not being fit for ſacrifice, he conſecrated her to God, to live a perpetuall Virgin. 3. Becauſe ſhee deſired to goe to the mountaines two moneths to bewaile her virginity, not her untimely death. 4. Becauſe the word rendred *to lament, v.* 40. ſignifyeth alſo to ſpeake unto, or to talke with, the daughters of Iſrael went 4 dayes in a yeare לחנות to ſpeake unto and to comfort the daughter of *Jephthah*, which they could not have done, if ſhee had beene killed and offered in ſacrifice. Thus I have ſhewed the diverſity of opinions touching this matter, but which to follow I can hardly reſolve: for the intent of *Iephtah* in vowing ſeemeth plainly to have beene to offer an extraordinary ſacrifice unto God of one moſt deare unto him, and therefore not of any beaſts, which had beene too ſmall a matter to vow in this caſe of ſo great moment, but of Wife, Daughter, or Servant, to whom it was proper to come out of the doores of his houſe to meete him, and it is ſaid, that hee did according to his vow, wherefore it ſeemeth, that hee ſacrificed her, and not ſeparated her onely as one devoted unto God. And on the other ſide the Arguments brought ſeeme to bee ſtrong, that hee did not ſacrifice, but ſeparate her, and if hee had intended or attempted to doe otherwiſe, there were men doubtleſſe expert in the law, that in the two moneths reſpit would have adviſed him to the contrary, it being a thing, that the mercifull God doth ſo much deteſt, that humane blood, which the Devill delighteth in, ſhould be ſhed to him in ſacrifice. But becauſe it is expreſſly ſaid, that hee did unto her according to his vow, which muſt bee underſtood of his intention in vowing, this allegation to the contrary is vaine, and becauſe wee never read of any woman under the Old Teſtament, that lived in perpetuall virginity, herein to ſerve God, no not of any Nazarite, ſuch as ſhee is pretended to have beene made, that by reaſon hereof lived apart, man without woman, or woman without a man, for this was none of the conditions required in a Nazarite; I rather aſſent to that moſt ancient tenet, that *Iephthah* did ſacrifice his daughter, but herein I cannot be carryed with the current of moſt of the Fathers to hold, that hee was raſh and fooliſh in making this vow and impious in performing it, becauſe hee is ſaid to have had the Spirit of God to guide him, had ſuch ſucceſſe hereupon, and is no where blamed, but highly commended, *Heb.* 11. Hee vowed thus then by the inſtinct of the Spirit, and out of a moſt pious reſolution even againſt naturall affection hee performed it, the conſcience of ſo ſacred a tye urging him hereunto, as *Abraham* ſometime prepared to doe the like upon Gods command to his ſonne *Iſaac*; wherefore *Jerom* ſaith, not the ſacrifice of *Iephthah*, but the minde of the offerer is praiſed. As for the reaſons alledged to prove, that hee did but devote his daughter to the Lord, they are eaſily anſwered. 1. That ו here cannot be put for *or*, becauſe hee meant not any thing uſually offered in ſacrifice, but mankind, as hath beene ſhewed, and ſo the ſecond argument falleth alſo. 3. Shee bewailed her Virginiry, becauſe it was a reproach in thoſe dayes to dye childleſſe. Laſtly, the word לחנות ſignifieth as well to lament, as to ſpeake unto. If it bee demanded how it could bee that God ſhould move to ſuch a ſacrifice, ſo contrary to his owne Law, or be ſo cruell to an innocent Virgin? I anſwer, ſeeing all men and women muſt dye, it was no cruelty in God, at whoſe liberty it is to take away this life, when and how hee pleaſeth; as neither in ſuffering his holy Martyrs to bee cruelly butchered and ſlaine by the hands of perſecuters, for hee both can, and doth make abundant recompence for ſuch ſufferings, in his heavenly Kingdome. If therefore hee would have this done in a myſtery, and hereby try the love and obedience of *Iephthah*, who can or dare blame him therefore? *Iephthah* did myſtically ſet forth Chriſt; as *Iephthah*, ſo hee was caſt out of his brethren the Jewes, as the ſonne of an harlot, and a deceiver;

Numb. 6.

Hieronym. in Jer. 7.

Hugo Cardin.

as *Iephthah* ſignifieth apertion or opening, ſo hee openeth the underſtanding and the way of life; as hee fled into the land of *Tob*, and poore men gathered unto him, ſo Chriſt and his Goſpel being rejected by the Jewes, hee went by his Apoſtles to the Gentiles, whoſe Land was a good Land, as *Tob* ſignifieth, becauſe they brought forth fruit abundantly, and there the people that flocked unto him, were ſuch as before time were vaine men, and poore, becauſe wicked and empty of all goodneſſe. The *Gileadites* that ſeek to him to bee their Head againſt the *Ammonites*, are Chriſtians by repentance turning to him, both of the Jewes and Gentiles againſt Heretiques and other enemies: for many Jewes ſeeing the ſignes after his death, were converted, and there ſhall bee a turning one day of that Nation, *Hoſ.* 3. 4, 5. 2 *Cor.* 3. *Rom.* 9. the ſacrificing of his daughter, a Virgin, was Chriſts ſacrificing of his humane nature, pure and ſpotleſſe as a pure Virgin: the Virgins from yeare to yeare lamenting this, are Chriſtians keeping the remembrance of Chriſts paſſion yearely with griefe and ſorrow. Thus *Hugo*, and *Iſidor*, and *Auguſtine*, who although hee inclineth rather to blame *Iephthah*, yet he ſaith, that hee might happily be moved therein by the Spirit of God, and that for ſome great myſtery, and then who dares blame him for errour? *Ferus* alſo acknowledgeth the ſame myſtery, but condemneth the vow and fact of *Iephthah*, and yet hee ſaith, no man ever durſt determine whether *Iephthah* did well or ill herein, becauſe it is uncertaine whether hee did it by the motion of Gods Spirit, or of his owne minde, ſeeing this is not revealed. Whereas in juſtification of *Iephthah* it is ſaid, that the Spirit of God came upon him, and hee is commended, *Heb.* 11. hee ſaith, the like is ſaid of *Gedeon*, yet his ſetting up of an Ephod was a ſinne, and of *David*, but hee ſinned by adultery; ſo although *Iephthah* were an holy man, hee was not free from ſinne, but hee doubtleſſe repented of it and was ſaved. And hee laboureth to prove, that hee ſinned in making this vow, becauſe when *Abraham* was moved by God in the like, hee hindered him from ſacrificing his ſonne *Iſaac*, but hee ſuffered *Iephthah* to ſacrifice his daughter; the one hee commanded to kill his ſonne, and ſuffered him not, to commend his obedience; the other vowing it of his owne head, hee ſuffered to kill his daughter to deterre all others from raſh vowes; thus hee: but the examples brought of *Gedeon* and *David* prove nothing touching *Iephthah*, for their ſins were taxed and puniſhed, but ſo was not *Jephthah*, but bleſſed after his vow, and praiſed after the execution. And there was a diverſe myſtery in *Abrahams* fact, and in *Jephthah's*, for which God dealt with them diverſly: *Abraham* was ſtayed from ſacrificing his ſonne, to ſhew that Chriſts Deity ſuffered not. *Jephthah* was not ſtayed from ſacrificing his daughter, to ſhew that Chriſt ſhould ſuffer in his humanity. Or as *Ferus* hath it, that hee ſhould aſſigne the Church to ſufferings by the hands of perſecuters, and thus to bee, as it were, ſacrificed to his glory. The daughter of *Jephthah*, ſo willingly ſubmitting her ſelfe to bee done to, as her father had vowed, may be an example of obedience to Parents to all children.

Iſidor.

Ferus.

CHAP. XII.

V. 1 AND *the men of* Ephraim *gathered themſelves together, and went northward, and ſaid unto* Jephthah, *Why didſt thou paſſe over againſt the children of* Ammon *to fight, and didſt not call us? &c.* As *Chap.* 8. they had through pride ſtirred up diſſention againſt *Gedeon*; ſo they quarrell here with *Jephthah*, envying it, that any famous victory was obtained without them: but vengeance would not ſuffer them now to goe on in their pride any longer, but by their commotion ſo unjuſtly made, they got a grievous fall. They went northward, becauſe *Mizpeh* in *Manaſſeh* on the other ſide *Jordan*, where *Jephthah* dwelt, was northward from *Ephraim*. Whereas they challenge him for not calling them to V. 2. this warre, this was but a pretext, for hee had called unto them, as hee ſaith, *v.* 2. and they refuſed to come, and therefore hee with a few men adventured his life, and God had given him the victory. Wherefore there was no reaſon

that they ſhould deale thus unkindly with him, to fight againſt him, when as
they ſhould rather have been thankfull to him for delivering them from their
common enemies. But the *Ephraimites*, as it ſeemeth, were nothing moved here-
V.4. by, but reviled the *Gileadites*, ſaying, that they were runagates of *Ephraim* and
Manaſſeh, in ſo much that *Iephthah* with his *Gileadites* were inforced to fight
againſt them, and ſmote them, and when they fled, prevented them in taking
the paſſages of *Jordan*, where they ſlew ſuch of them as remained alive to the
Qu. number of 42000. But how could the *Gileadites* bee ſaid to be runagates or
fugitives of *Ephraim*, and in the midſt of *Ephraim* and *Manaſſeh*, as it is in the
Hebrew, ſeeing they dwelt beyond *Iordan*, and the *Ephraimites* with the *Ma-
naſſites* placed next unto them on this ſide *Iordan*? *Anſw.* It is thus ſaid, becauſe
Lyra. they came all of one common ſtock of *Joſeph*, amongſt whom they would in
thus ſaying, ſet forth the *Gileadites* as moſt abject and vile amongſt all his po-
ſterity: ſo, as that being compared with *Ephraim* and *Manaſſeh*, they were of
little or no reckoning; thus *Lyra* ſaith the Hebrewes expound it: but ſome
take it as ſpoken of *Iephthah* and his company, becauſe he was expelled from his
Fathers houſe, and fled from his brethren, and haply they glanced at that in
particular.

V.6. The meanes whereby they tryed the *Ephraimites*, was by pronouncing *Sib-
boleth* in ſtead of *Shibboleth*, that is, by their liſping: but why the word *Shib-
boleth* was made the meane of tryall, rather then any other word, *Lyra* ſaith the
reaſon was, becauſe the word *Shibboleth* ſignifieth a current of water; wherefore
as any of them came to paſſe over the water, they were put to the pronouncing
of this word; it ſignifieth alſo an eare of Corne, and ſo it is rendred in the
Vulg. Latine, *Dic Sheboleth, quod interpretatur ſpica*; but here the other inter-
The Myſtery. pretation ſeemeth to agree beſt. Myſtically by *Iephthah* deſtroying the *Ephrai-
Ferus. mites*, *Ferus* underſtandeth Chriſt after his paſſion, whereby hee overcame the
ſpirituall enemie, comming againſt the Jewes, and deſtroying them by the
Romans, becauſe they had blaſphemed and railed upon him, as the *Ephraimites*
upon *Iephthah*. His diſcerning of them by pronouncing *Seboleth* in ſtead of
Hugo Card. *Sheboleth*, ſaith *Hugo*, ſetteth forth the judging of worldly men, who ſpeake
nothing but words of vanity, talking of nothing, but wordly things and
vaine-glorioully, and not of heavenly, ſo that of their talke there cometh
no fruit neither is there any weight therein, as *Seboleth* ſignifyeth an eare of
chaffe, but *Sheboleth* an eare fnll of corne, ſo likewiſe *Lyra*; which conceit I
miſlike not, but onely becauſe *Seboleth* hath the ſame ſignification with *She-
boleth*, although the one bee written with ס and the other with ש. But
thus *Seboleth* may ſet forth vaine talke and *Sheboleth* ſubſtantiall, becauſe
one of the letters of the name of God, *viz.* ה is wanting in *Seboleth*,
Matth.12.37. or the pronunciation is not ſo full as in *Sheboleth*; *and by thy words thou ſhalt bee
juſtifyed, and by thy words thon ſhalt bee condemned*, v.7.

V.7. *Then* Jephthah *dayed and was buryed, &c.* His buriall is ſaid to have been
H.B. Patriarks travailes. in one of the Cites of *Gilead*, but Hebr. it is in the Cities of *Gilead*, whereup-
on ſome relate, that *Jephthah* was ſo eſteemed of for his valour, that they
cut his body in pieces when he was dead, and carryed a part to each of their Ci-
ties, and there buryed it.

V.8. V. 8. *And after him* Ibzan *of* Bethlehem *judged* Iſrael, &c. Here the Hiſtory
of three Judges is briefly runne through, of *Ibzan*, *Elon* of *Zebulun*, and *Ab-
don* of *Pirathon* in Mount *Ephraim*, of whom nothing is ſaid, but only that they
judged Iſrael, the one 7 yeares, the other 10, and the laſt 8 yeares, ſaving that
Ibzan is ſaid to have had 30 ſonnes and 30 daughters; and *Abdon* 40 ſonnes,
and 30 nephews, that rode upon 70 Aſſecolts, ſee the like before, *Ch.* 10.4. It
ſeemeth, that nothing memorable happened in the dayes of theſe Judges, and
Ferus. therefore ſuch brevity is uſed about them: yet as *Ferus* noteth, hereby it appea-
reth that they were worthy men, becauſe they kept the people from ſinning by
Idolatry all their dayes, as appeareth, in that after the laſt of them dead and
buryed, they are ſaid to have ſinned, *Chap.* 13.1. and not before. Whereas
Abdon is ſaid to have been buryed in the Mount of the *Amalekites*, which was in

Pirathon,

Piratbon his City, and therefore within the *Ephraimites* lot, it is not to be thought with ſome, that the *Amalekites* now dwelt here, but in times paſt, from whence it ſtill retained the name, for the *Amalekites* now dwelt eaſtward beyond *Jordan*, as appeared, *Judg. 6. 3.*

CHAP. XIII.

V. 1.

AND *the children of* Iſrael *did evill in the ſight of the Lord, and hee delivered them into the hands of the Philiſtims forty yeares.* How theſe 40 yeares are to bee reckoned, is very doubtfull, becauſe they cannot come within the number of yeares that *Samſon* judged Iſrael being but 20, *Chap.* 16. 31. Wherefore ſome will have theſe yeares to bee the time of an *interregnum* betweene *Abdon* and *Samſon*; ſome to begin 20 yeares before *Samſon*, in the time of the other Judges, and to continue all his time; and ſome reckon 20 of theſe yeares to *Samſon*, and 20 to *Ely*, who is ſaid to have judged Iſrael 40 yeares, 1 *Sam.* 4. 18. The firſt of theſe cannot bee admitted, becauſe ſo the number of yeares from their comming out of *Egypt* to the building of *Solomons* Temple, will exceed that number, 1 *King.* 6. 1. as hath been ſhewed upon *Joſh.* 24. 32. Againſt the ſecond this ſeemeth to make, that they are not ſaid to have been delivered into the *Philiſtims* hands, till after the death of *Abdon*: and againſt the third this maketh, that it is ſaid of *Samſon* before he was borne, that he ſhould begin to deliver Iſrael out of the *Philiſtims* hands, V. 5. Therefore the *Philiſtims* oppreſſed them before that *Samſon* was Judge. How any thing can bee anſwered to that which is objected againſt the firſt and third, I ſee not; but to that againſt the ſecond, it may bee ſaid, although their doing evill, and being delivered into the *Philiſtims* hands be not ſpoken of till after *Abdons* death, yet this might be done before, not long after the beginning of the time of the firſt of theſe three Judges, becauſe all things in the ſacred Hiſtory are not alwayes ſet downe in the ſame order wherein they were done.

Euſeb. in Chron.
Genebrardus,
&c.

Yet *Euſebius*, *Genebrard*, *Lyra*, and *Toſtatus* are for the third, becauſe *Samſon* did but begin to deliver Iſrael from the *Philiſtims*, and they were ſtill grievous enemies to them in *Elies* time. Wheras it is objected, that Iſrael was under the oppreſſion of the *Philiſtims* before *Samſon* was borne: it is anſwered, that this is no where plainly affirmed, but when *Samſon* was a man growne, *Chap.* 14. 4. and therefore that of his beginning to deliver Iſrael out of the *Philiſtims* hands, might bee ſpoken by way of Propheſie, before that Iſrael fell into their hands; and to this, as moſt probable of all theſe Opinions doe I ſubſcribe.

V. 2.

The next words then, wherein the hiſtory of *Samſon* is begun: *There was a man of* Zorah, *of the family of the* Danites, *whoſe name was* Manoah, *&c.* are not ſo to bee underſtood, as if before this Iſrael had ſinned, and was delivered to the *Philiſtims*, but becauſe the Lord would have the whole hiſtory of *Samſon* knowne, from his birth to his death; the manner of his birth, which was many yeares before, is here ſet downe.

Ferus.

Note.

From the time of the *Philiſtims* having dominion over Iſrael, *viz.* 40 yeares, *Ferus* noteth, that this was a greater puniſhment then any that they had yet ſuffered, for they were never under any enemy ſo long; which intimateth, that they which ſinne againe and againe after puniſhments and deliverances, ſhall bee puniſhed more grievouſly, according to that, Goe thy way and ſinne no more, leſt a worſe thing befall thee. Of *Zorah*, the City, of which *Manoah* was, ſee *Joſh.* 19. 41. and moſt aptly was one raiſed up of this place and tribe againſt the *Philiſtims*, becauſe it was neare unto them.

Ioſeph Antiq.
lib. 5 *c.* 10.

Joſephus ſaith, that *Manoah* was the beſt man among the *Danites*, and that his wife was very faire, and that he was jealous of her, and much grieved becauſe hee had no childe by her; for which cauſe hee prayed moſt earneſtly to the Lord, who ſent an Angel to her being alone, to bring her this joyfull meſſage, that ſhee ſhould conceive and beare a ſonne.

Ferus.

In *Samſon* God ſhewed his power, ſaith *Ferus*, more then in any of the Judges before-going, in that he cauſed a barren Woman to beare him, and gave him ſuch extraordinary ſtrength, as if hee would raiſe them up a deliverer out of the ſtones, that his power being herein acknowledged, they might at length begin to feare and ſerve him.

V. 3, 4. The Angel appearing to *Manoah* his wife, told her, that although ſhee had been hitherto barren, yet now ſhee ſhould conceive and bear a ſonne, bidding
V. 5. her to abſtaine from wine and ſtrong drinke, and from eating any thing uncleane, becauſe he ſhould be a Nazarite from the wombe, therefore no raſour muſt come upon his head; and hee ſaith, that he ſhould begin to deliver Iſrael from the *Philiſtims*. 1. Hee telleth her that ſhee was barren, that ſhee might bee the more attentive to him, as to an Angel or Prophet of God, which
Joh. 4. knew ſecrets, as the woman of *Samaria* gathered that Chriſt was a Prophet, becauſe hee told her of her husbands. 2. Becauſe this childe ſhould bee a Nazarite, he forbiddeth her wine and ſtrong drinke, as is forbidden to Nazarites, *Numb.* 6. to teach, that a mother which would have an holy childe, muſt her ſelfe be holy and temperate, for the childe commonly taketh after the mother. 3. According to the law of Nazarites, hee ſaith, that no raſour ſhould come upon his head all his life time, other Nazarites were ſuch but for a time, and then they were ſhorne, but this childe muſt be a Nazarite for ever. 4. Hee ſaith, that he ſhould deliver Iſrael, a man ſeparated to ſerve God in a ſtrict and auſtere kind of living in private, and never exerciſed in feates of Armes; that he ſhould at length come forth and fight againſt whole Troopes of the *Philiſtims* alone, and beat them downe, was admirable; but thus God to ſhew his power ordained that it ſhould bee, whoſe wayes are not like mans wayes, but by contemptible and unlikely meanes worketh wonders when he pleaſeth; thus *Ferus*. But ſhee is forbidden wine and ſtrong drinke alſo, and the eating of things uncleane by the Law, *Levit.* 11. becauſe the childe in the mothers womb, partaketh with her, and liveth upon the ſame nouriſhment, that her child therefore might live according to the law of Nazarites, both from the wombe and in the womb, theſe things are injoyned her: and it is to be held, that it was meant that ſhe ſhould continue in this abſtinence all the time that ſhee gave him ſuck, there being ſtill the like reaſon in regard of the childe. Touching the eating of any uncleane thing forbidden her, which is more then is ſpoken of in the law of Nazaritiſme, *Numb.* 6. and more then needed, becauſe this was forbidden to all the people of God, *Levit.* 11. it may bee conceived that the corruption of thoſe times was ſuch, that they lived not according to the Law; and therefore ſhee in particular was put in mind of this alſo, as being a thing as much to bee ſhunned, by a Nazarite eſpecially, as Wine or ſtrong drinke.

Hee ſhall begin to deliver Iſrael; this is ſpoken to ſhew that hee ſhould not, as other Deliverers, utterly ſubdue the *Philiſtims* at once, but by little and little waſte and deſtroy many of them, and weaken them ſo, as that they ſhould not bee able ſo powerfully to oppreſſe the Iſraelites as in former times, but they ſhould by his meanes have ſome reſpite from their tyranny.

V. 6, 7. Verſ. 6, 7. *Manoahs* wife having ſeen and heard all this alone, telleth it to
V. 8, 9, 10. her husband, who prayed unto God, that the man of God might come again, and was heard, and the Angel was ſent againe, &c. In *Manoah's* wife, ſaith
Ferus. *Ferus*, wee may ſee an example of the womans ſubjection to her husband, and of the unity wherein they lived together, in that ſhee reſted not in the viſion which ſhee had ſeene, but firſt told her husband, that ſhee might have his counſell; a thing wherein *Evah* failed when the Serpent ſpake unto her, and ſo fell moſt foully; and he likewiſe having heard his wives relation of a man comming to her alone, upbraided her not, but being confident touching his wives chaſtity, prayed, that the Angel appearing in the likeneſſe of a man, might come againe to inſtruct them touching the ordering of the childe. For touching the woman, hee had heard already what ſhee ſhould beware of, but no particular inſtructions had been given touching the childe, wherein he gave an example of an holy ſollicitude to all Parents about the education of their children according to the will of God. And in all theſe things this marryed couple are to bee imitated by all others in the ſame eſtate, by the wives being ſubject to her owne husband, and taking his advice in all matters of moment,

their living together in love and unity and in their ſolicitude about the good education V.13, 14.
of their children. The Angel appearing againe and being deſired
by *Manoah* to give him directions, how to order the childe, anſwereth nothing
touching him, but touching his mother, as before, ſuppoſing, that hereby it
would eaſily be underſtood, that hee ſhould abſtaine from the ſame things,
ſeeing he was to be a *Nazarite*. Then *Manoah* prayeth him to ſtay, till he V. 15, 16,
had made ready a kid, and hee refuſing to eate, hee craved his name, V.17, 18.
but was denyed it, the Angel ſaying, *why doſt thou inquire after my name, which* *Lyra.*
is ſecret? that is, according to *Lyra*, becauſe Angels have names according to
meſſage, that they are ſent about, and ſo hee that is called by one name now,
varyeth his name afterwards, when hee is ſent upon another meſſage, and because
hee knoweth not, what that ſhall be, till that it is revealed unto him,
hee ſaith here, that his name is ſecret: thus hee following the Hebrews, who
ground this upon *Eſa. 6.* where the Angel, that touched *Eſays* lips with a coale
from the Altar, is called *Seraphim*, becauſe of that imployment, but was not
of the order of the *Seraphim*. I thinke rather with *Ferus*, that hee reproveth *Ferus.*
him for asking after his name, as being a point of curioſity and no way tending
to edification, and herein we are all forbidden to enquire after ſuch things,
and to pry into the ſecrets of the Lord: ſo likewiſe to *Iacob* asking the name
of the Angel, that wreſtled with him, hee ſaid, *Why doſt thou inquire after my* Gen 23 19.
name? For the Angels doubtleſſe have names, whereby they are diſtinguiſht
one from another, as *Michael* and *Gabriel*, and *Raphael*, but they are not to
be knowne by us in this mortall life any further, then it pleaſeth God to reveale
them. For theſe words, *which is ſecret*, the Vulgar Latine hath, which is
wonderfull, and *Junius*, *fuitque mirificus*, the reaſon of which he ſaith, may *Junius.*
bee gathered from that, which followeth, *v.* 19. *the Angel of the Lord did*
wonderfully: and the text favoureth this, becauſe the ſame word פלא, which
is here uſed, is againe uſed there, and it ſignifyeth either ſecret or wonderfull;
neither is there any word in the Hebrew ſignifying *which is*, but according to
Junius, *and hee was wonderfull.*

So Manoah *took a kid with a meat offering; and offered it upon a rocke, and the* V.19.
Angell did wonderfully, &c. If it be demanded, how *Manoah* being no Prieſt
could offer ſacrifice, and that out of the place appointed, *viz.* the place
of the Tabernacle? It is eaſily anſwered, that this was extraordinarily done
by particular direction, as *Gedeons* ſacrifice before. But *Lyra* and ſome others *Lyra*
ſay, that *Manoah* offered it not, but brought it to the Angel, who offered *Bonfrerius.*
it, hee and his wife onely looking on: but becauſe *v.* 16. the Angel
bad him offer a burnt-offering to the Lord, it is rather to bee held, that
hee offered it, and the Angel went up in the flame, which it ſeemeth came
miraculouſly out of the rock, as before when *Gedeon* offered. *v.* 21. *Then* V. 21, 22:
Manoah *knew, that it was an Angel of the Lord, and ſaid, wee ſhall ſurely dye;*
becauſe wee have ſeene God, &c. In the like feare was *Gedeon*, *Ch. 6.* 22, 23. of V. 23.
the ground of which feare ſee *Exod.* 33. 20. but his wife uſeth divers ſtrong Arguments
to expell this feare out of him. *Then the woman conceived and bare a* V. 24.
ſonne and called his name Samſon, *&c.* This name is thought by *Jerom* to come
of שמש the Sunne, ſo that *Samſon* ſignifyeth either their Sun according to *Hugo Cardin.*
ſome, or a little Sunne being a diſinutive word, according to others; *Joſephus* *Mercerus.*
expoundeth it *Robuſtus*, becauſe as the ſtrength of the Sunne in the heat thereof,
ſo his ſtrength was irreſiſtible. *And the childe grew and the Lord bleſſed*
him, and the Spirit of God moved him at times in the tents of Dan. That is, the
Lord put the Spirit of fortitude and ſtrength into him, extraordinary, ſome
ſignes whereof hee ſhewed amongſt thoſe of his tribe, *viz.* the *Danites*, who
dwelt in tents, at ſuch times as the Spirit moved him hereunto, whereby ſome
hope might bee conceived of his future valiant acts to bee done againſt the
enemie.

CHAP. XIIII.

V. 1, 2. AND Samſon *went downe to* Timnath, *and ſaw a woman of* Timnath *of the daughters of the* Philiſtims, *&c.* Of *Timnath* ſee before *Gen.* 38. 12. where *Judah* is ſaid to have gone thither to ſheare his ſheepe, and *Joſh.* 24.30. for *H. Bunting* will have this *Timnath* and that to bee all one, but forſomuch as that *Timnath* was in Mount *Ephraim*, but this, as *Lyra* ſaith, in the *Philiſtims* Countrey nearer to the Sea, ſee *Joſh.* 19. 50. he was deceived. To this City of the *Philiſtims Samſon* goeth downe, for now the Iſraelites being under their dominion, they might freely goe amongſt them and returne. *H. Bunt. Patria. travailes. Lyra.*

V. 4. But whereas *Samſon* is ſaid to deſire one of their daughters to wiſe, which is againſt the law, *Deut.* 7. it is ſaid to have come of the Lord, that he might take occaſion to quarrell with the *Philiſtims*, which his parents knew not, and therefore diſſwaded him from it. But it ſeemeth, that *Samſon* knew it, and it was revealed unto him, and he made his parents acquainted with it, whereupon they yeelded to his deſire, for otherwiſe both hee and they had ſinned herein, which is not to be thought of them, becauſe they were godly and devout perſons: thus alſo *Lyra*, who further inquireth, what neede there was, that *Samſon* ſhould ſeeke occaſion to fight againſt the *Philiſtims*, ſeeing their unjuſt holding of any part of Iſrael inheritance from them was a ſufficient occaſion, and anſwereth, that they were now under the *Philiſtims* dominion, and ſo by covenant happily and oath obliged unto them, and therefore he could not without breach hereof make warre againſt them, unleſſe ſome new occaſion were offered.

V. 5. *Then went* Samſon *downe to* Timnath *and his father and mother*, *and came to the vineyards of* Timnath, *and behold a young Lion roared upon him*, *&c.* Here is the firſt particular act expreſſed, whereby *Samſon* gave proofe of his ſtrength, and it ſeemeth, that hee was now gone aſide from his Parents upon ſome occa-

V. 6. ſion, for hee rent the lion in pieces, as a kid, having nothing in his hand, but told not them of it, therefore they were not preſent, when hee did it. And when hee did this, it is ſaid, the Spirit of God came upon him, to ſhew that hee had not this great ſtrength of himſelfe, but by the Spirit, as alſo appeared afterwards, when the Spirit of God left him, *Judg.* 16. 20. And it was by a ſingular providence, that a fierce young lion now encountred him, that hee might with the more courage, this valiant act being done, ſet upon the *Philiſtims* afterwards. *Note. Ferus.* In that *Samſon* would not wed without his parents conſent, all young men and women, ſaith *Ferus*, may learne their duty, *viz*, to obey their parents even in their marriages, and parents ſhould not tyrannically force them to match contrary to their liking, as *Samſons* parents did not. And in that hee, which ſhould deliver Iſrael from the *Philiſtims*, joyned himſelfe in affinity with them, hee noteth well, that God goeth about ſuch things, as hee will bring to paſſe the cleane contrary way: becauſe matching into any ſtocke is a meanes commonly of the more amity and love, although it bee by ſome Princes perverted to an occaſion of quarell to enlarge their dominions, wherein they marry as *Samſon* did, but not having the ſame ſpirit to move them, but ambition and covetouſneſſe; although he did well, they ſinne greatly herein.

V. 7, 8, 9. After the Lion thus ſlaine, *Samſon* having his parents with him agreeth to marry that woman, and deſcending for the celebrating of the muptialls hee findeth bees and honey in the Lions carkaſs, whereof hee taketh and eateth and giveth ſome to his Parents. *Qu.* Wherefore did *Samſon* goe to ſee the Lions carkaſs? Doubtleſſe not out of curioſity, but that by ſeeing it againe he might bee the more confirmed; and hee was now alſo brought hither againe by a ſecret inſtinct of the Spirit, that hee might ſee another wonder, a ſwarme of bees making their neaſts there, a thing, which they naturally abhorre from, for bees harbour not in ſtinking, but cleane places. Onely God, who can doe all things, cauſed it thus to bee at this time, that a foundation might bee laid of his riddle, and quarrell with the *Philiſtims*, which follow, *v.* 12, 13. &c. Of the bees being delighted in ſweet flowers and cleane things, and abhorring from all ſtinking things, write *Pliny*, *Varro*, *Collumella*, and others; but *Lyra* and *Abulenſis* ſay, that there are two kinds of Bees, the City Bee, which indeed is ſo cleanly, and the Countrey Bee, which is not, and therefore theſe Bees might bee of this kinde. *Lyra. Toſtatus.* But no Naturaliſt writeth of any ſuch kinde of bees, and therefore it is but a conjecture. *Bonfrerius* Some thinke that the carkaſſe was conſumed to the bare bones, and ſo ſtanke not, and that the bees were bred of the putriſaction of the Lions dead body; but this was miraculous, becauſe although bees breed of Bullocks, waſpes of Horſes, and hornets of Aſſes, yet of Lions no ſuch thing hath ever been obſerved. The Vulg. Latine and Septuagint, for *carkaſſe*, have, *the mouth of the Lion*, but Hebr. it is the carkaſſe. *Schol. Hiſt.* V. 11. Whereas it is ſaid, Hee gave of the honey to his father and mother; *Comeſtor* addeth, and, to his Spouſe alſo. And whereas at the nuptialls it is ſaid, That they brought unto him 30 young men to bee his companions, hee ſaith, that the men of *Timnath* did this, pretending that they ſhould keep him company during the feaſt, and bee merry with him, but intending that they ſhould bee his keepers, for feare of any attempt to bee made by him through his great ſtrength: *Ferus. Lyra.* ſo likewiſe *Ferus* and *Lyra*, and others, they pretended to doe this in friendſhip, and to honour him, but they were indeed ſet to reſiſt him, if the caſe ſhould ſo require.

V. 12. *And Samſon ſaid, I will now put forth a riddle unto you, and if you can certainly declare it unto mee within ſeven dayes of the feaſt, I will give you* 30 *ſheets, and* 30 *changes of garments, &c.* This is the onely example of propounding a riddle in all the Scriptures, but amongſt the Greekes it was a thing commonly uſed at feaſts, but not upon ſuch paines, but the condition was to drinke a cup of wine to him that reſolved it, or ſalt water to him that could not reſolve it; ſo *Pollux*, *Atheneus*, *Ariſtophanes* and others. *Ferus.* Wee may ſee here how much our marriage feaſts are gone from that they were of old; for now they are kept with drinking and dancing, and wanton dalliances, but then with exerciſes of the wit, whereof ſome good might come. For ſheets, the Septuagint and Vulgar Latine have *ſyndones*, *linnen garments*; and hereby are meant ſhirts, which goe next the body, covering it all over; by the other 30 change of garments, are meant coates, which are commonly worne above. The riddle propounded, (when the condition was agreed upon, *viz.* that if they could reſolve it, hee would give them theſe garments, but if not, they ſhould give ſo many to him) V. 14. was this, *Out of the eater came meat, and out of the ſtrong came ſweetneſſe*: this he propounded, having in minde that marvailous thing before related, for the Lion eateth other creatures, and was moſt ſtrong, but the ſweet honey comb which is pleaſant meate, came out of his dead body. *Qu.* Some make a queſtion upon *Samſons* eating of that which came out of a Lion, which is an uncleane beaſt, whether he ſinned not? becauſe *Levit.* 11. 34. that which toucheth the carkaſſe of any uncleane beaſt, is uncleane, and may not bee eaten. I anſwer, God provided this honey here extraordinarily, that *Samſon* might eate of it, and therefore it was no fault in him; as neither the taking up of the jawbone of an Aſſe, which was uncleane alſo, and drinking out of it, and other things that hee did, which were not lawfull ordinarily to bee done, but by Divine diſpenſation they might be done by him. V. 15, 16, 17, 18. The riddle propounded *Samſons* companions could not expound in three dayes, but afterwards comming to his wife and threatening her, ſhee with teares prevailed ſo, that before the 7 dayes of the Feaſt were ended, *Samſon* expounded it to her, and ſhee to them, and they to *Samſon*. *Qu.* Whereas ſhee is ſaid to have wept before him 7 dayes, it may bee demanded how this could bee, ſeeing they came not to her with their threatenings till the 7 day? *Anſw.* Although it is ſaid, that they could not expound it in 3 days, and that they threatened not her till the 7 day, it followeth not, but that they might importune her, and ſhee her husband from the beginning; but *Samſon* putting her off 3 dayes, and ſhee them, they ſet upon her afterwards with more violence, threatening deſtruction to her and her fathers houſe, unleſſe

leſſe ſhee learned out the expoſition of the riddle for them. Or elſe they having ſtudyed upon it by themſelves 7 dayes in vaine, laboured with her about it by prayers and intreaties till the 7 day, and then threatened her, and ſhee all thoſe 4 dayes laboured by teares with *Samſon*, till ſhee prevailed; and theſe are ſaid to bee 7 dayes, becauſe the greater part of the 7 dayes of the feaſt; ſo *Lyra*. Or *Lyra.* ſhee is ſaid to have wept 7 dayes, that is, ſome of the 7, as Chriſt is ſaid to have *Hugo Cardin.* appeared 40 dayes, that is, divers of the 40 from his reſurrection to his aſcenſion; ſo *Hugo*. Touching their ſpeaking to *Samſons* wife upon the 7 day, *Lyra* ſaith, it was not the 7 day of the feaſt, but the Sabbath day, which was one of the 7 feſtivall dayes, *viz.* the fourth, but called the 7, becauſe the Sabbath was the 7 day: But I ſee not, how by the 7 day any other can bee underſtood then the 7 day of the feaſt, ſeeing the reckoning is altogether made hereby, and it was the 7 day towards Sun-ſetting, before that they could know the expoſition of the riddle, ſo long did they labour with *Samſons* wife, and ſhee with her husband, before that hee would diſcloſe it; but hee that was moſt ſtrong in body, was not ſo ſtrong in minde, but by a womans weeping and teares hee was at length overcome. Gen. 29. 27. For the feaſt of 7 dayes continuance, it was a thing then uſuall at marriages. *Samſon* having the expoſition of his riddle brought V. 18. *Lyra.* unto him upon the 7 day before the Sun-ſet, ſaid, *If yee had not ploughed with my heifer, yee had not found out my riddle*: A metaphoricall ſpeech to ſet forth the finding out of a mans ſecrets by the helpe of his wife; for hee that plougheth the ground, diſcovereth that which was before hidden; and hee likeneth his wife to an heifer, *propter muliebrem inſolentiam*, ſaith *Lyra*. And hee that uſeth any thing of another mans to get advantage againſt him, may well have this proverb alſo applyed to him.

V. 19. *And the Spirit of God came upon him, and hee went up to* Askelon, *and ſlew thirty men, &c.* Here was a bold attempt, ſhewing invincible courage and ſtrength, in that one man alone durſt come into a populous City, and there ſlay 30 men, and take their ſpoile to give to thoſe 30 that had expounded his riddle. What did all the reſt of the Citizens whilſt he was doing this? Verily, it is to bee thought, that for feare of him they ran away and hid themſelves. *Qu.* But how was this juſtifiable, hee owing garments by covenant to ſome, to goe and take them from others being ſlaine, therewith to pay them? *Anſw.* In all this *Samſon* ſinned not, becauſe by the Spirit of God comming upon him he was moved unto it, but for us it is not lawfull, but a great ſinne to doe the like. The thing that outwardly provoked *Samſon* to this, was to bee revenged for the injury done unto him, in that by threatening his wife, they had wreſted the expoſition of the riddle from him, whereas the condition was, if they of themſelves could find it out.

V. 20. *Then his wrath was kindled againſt the Philiſtims, and hee went away to his fathers houſe, but his wife was given to his companion.* Here that began to worke, for which the Lord moved him to marry a wife of the *Philiſtims*, hee was now made their profeſſed enemy, but they themſelves were the firſt cauſe hereof, both for the indirect meanes which they uſed to reſolve his riddle, and in that his wives father, contrary to the law of marriage, gave her to another man. *Samſon* was angry with the *Philiſtims*, who happily derided him when they received his gifts, and with his wife, for her treacherous dealing in bewraying his ſecrets, ſo he left her in his wrath for a time, and went to his fathers houſe; but her father taking it for a finall departing, and conceiving that *Samſon* had quite rejected her, marryeth her to one of his companions, that is, one of the 30 brought to be his companions during the feaſt: for that this was the cauſe of giving her to another, may bee ſeen, *Chap.* 15. 2.

CHAP. XV.

V. 1. BUT *it came to paſſe within a while after in the time of wheat-harveſt, that* Samſon *viſited his wife with a Kid, &c.* Although being ſo provoked, hee was

Ferus. angry with her, yet now hee putteth all anger away, and returneth to his wiſe in all love and kindneſſe, giving herein an example to all men, and marryed men in ſpeciall, *Note.* not to dwell in anger, but ſoone to bee reconciled againe, and ſpecially to the wife the husband ought to bee reconciled, conſidering the womans weakneſſe, wherein hee ought to beare with her as with the weaker veſſell. And this is noted to have been in the time of wheat-harveſt to prepare to the relation following of burning up their ſtanding corne. This was the placable mind of *Samſon*, who thought to forgive and forget all former injuries, ſuppoſing that the *Philiſtims* would doe likewiſe. But when hee came unto her with his Kid, as a token of his kindneſſe, hee found it otherwiſe with the *Philiſtims*; for ſhee was given to another man, and hee was not permitted to goe in unto her, which was a manifeſt injury, becauſe although hee went from her for a while, yet hee did not put her away, and therefore ſhee ought not, leaving him, to have been marryed to another. So that herein was a ſecond occaſion of quarrell with the Philiſtims given unto S*amſon*, which hee being ſet to revenge not his owne wrongs onely, but the wrongs of the people of God, ought not to neglect, being alſo appointed by *God*, before he was born, to deliver Iſrael from the P*hiliſtims*: wherfore the apology made by her father, *v.2. I thought that thou hadſt hated her*, V.2. & his offering another daughter unto him that was fairer, would not ſatisfie him, but for this injury done him by the *Philiſtims*, he took 300 Foxes, V.4,5. and tying two & two together by their tailes, he put them into their ſtanding corn, with firebrands faſtened between them, and ſo burnt up their ſhocks, ſtanding corn, olives, and vineyards. Her Parents and kinſfolks, ſaith *Ferus*, *Ferus.* moſt probably conſented about the taking of his wife from him, and giving her to another, and amongſt the P*hiliſtims* there were none that prohibited it, therefore hee imputeth this fault to the *Philiſtims* of that place in generall. But what hee did in way of revenge, is not lawfull for us ordinarily to doe, for wee muſt not revenge our ſelves, but love our enemies, and ſuffer wrongs. It is then to bee conſidered, that he had an extraordinary calling in hoſtile manner to invade the *Philiſtims*, in which caſe it was lawfull for him, both to ſpoile their goods and to deſtroy them, as it is lawfull for all others to doe againſt enemies, againſt whom they may lawfully make warre. For his burning up of their olives and vineyards, this ought not to bee done in an enemies land, *Deut.* 20. 19. but this of *Samſon* was ſuch a way of infeſting the enemy, as that it was out of the compaſſe of that Precept, the hurt intended here, being to their ſtanding corne onely, and that other following upon it accidentally to their vineyards. If it ſhall ſeeme marvailous that *Samſon* could take ſo many Foxes at one time, *Lyra* *Lyra.* anſwereth, that it is not likely that he took them alone, but uſed men skilfull in taking them with nets, who might ſoone, in a Countrey ſo full of them, furniſh him with ſo many, as well as a Warrener can take in a ſhort time 300 Conies. For his tying fire-brands betweene their tayles, hee ſaith alſo, that was by ſomething put betweene them, which might not burne aſunder, and which might keep the fire from burning the Foxes, through the ſpace betwixt tayle and tayle.

V 6. *Then the* Philiſtims *ſaid, Who hath done this? and they anſwered,* Samſon *the ſonne in law of the Timnite, becauſe hee tooke his wife and gave her to his companion; then they came up and burnt her and her father with fire.* The companions of *Samſon* had before threatened this unto her, *Chap.* 14. 15. unleſſe ſhee learned for them the reſolution of *Samſons* riddle, and now it commeth accordingly upon her and her father. *Note.* Whence note, that they who yeeld to doe any wickedneſſe for the avoyding of a danger, ſhall ſurely fall into it, for ſhee did wickedly, in treacherouſly ſeeking the reſolution of the riddle to betray *Samſon*, and now ſhee ſmarteth for is: and ſo likewiſe the Jewes, who feared, if they let Chriſt alone, that the *Romans* would come and take away their City, Joh. 11. 48. wherefore they crucified him, and had their City deſtroyed indeed.

V.7,8. *And* Samſon *ſaid, Although yee have done this, yet I will bee revenged on you, &c. and he ſmote them hippe and thigh, with a great ſlaughter, &c.* Hereby it appeareth that S*amſon* ſet himſelfe againſt the P*hiliſtims*, not ſo much to revenge the wrong offered unto him about his wife, (for then hee would have ceaſed as fully ſatisfied, when her owne Countrey-men to revenge that wrong offered him, had burnt her and her father, and as *Joſephus* ſaith, all her kindred) but that by deſtroying the *Philiſtims* hee might doe the publike office, to which hee was appointed of God, tending to the deliverance of his people from their tyranny. Therefore when hee ſaith, *Although yee have done this, yet I will bee revenged on you*; his meaning is, hereby I will not bee ſtayed from hoſtilly invading you, but as yee for your tyranny and oppreſſions of Iſrael deſerve, I will ſmite your perſons as wel as I have done your goods, now that ye have by your unjuſt dealing with mee made me your enemy. For *Samſon* knew well enough, that what they had done againſt his wife and her father, they did not in taking his part, but for vexation at the great loſſe which they had ſuſtained: They did it not, as *Ferus* hath it, out of zeale againſt unrighteouſneſſe, but in fury and madneſſe for their loſſe. But what this meaneth, *Hee ſmote them hip and thigh*, divers conjecture diverſly; ſome Hebrewes, becauſe the horſeman ſitteth with his hips upon his horſe, and the footman goeth upon the ſtrength of his thighs and legs, ſay, that hereby horſemen and footmen are meant. Some Hebrewes more anciently, as *Burgenſis* hath it, that Samſon without any weapon, onely by kicking them upon the hip and thigh, made a great ſlaughter of them. Some following the Vulg. Latine, which is, *ſo that being amazed, they laid their hip upon their thigh*, that hee ſmote them ſo grievouſly, that they ſat downe aſtoniſhed, and laying one leg over another, ſtudyed how to be revenged upon him therefore, ſo *Augustine, Lyra, &c.* As if one ſhould ſay, ſaith *Auguſtine*, hee ſmote them hand upon the cheek, that is, ſo as that leaning the cheek upon the hand, they ſtudyed what to doe. Hee mentioneth alſo another expoſition, becauſe it is not Hebr. hip and thigh, but hip upon thigh, he ſmote them with the hip or leg of ſome beaſt upon the thigh, and ſo ſlew them, as afterwards with the jawbone of an Aſſe: But hee reſteth not in this, becauſe it is not probable that he ſmote them all in one place. *Ferus*, he ſmote them ſo, that they ſhrunke up their bodies together, if they might any way avoid his ſtrokes. Of all theſe expoſitions, that ſeemeth to mee to bee beſt, which is for his ſmiting of them with his feet and heeles, and thus *Junius* underſtandeth it, who rendreth the words, *percuſſit eos crure vibrato in femur*; and he expoundeth it, he ſet upon them with no other weapon then with his foot, as being a cowardly people, and herewith hee ſmote them upon the thigh or ſide; for ſo alſo ירך ſignifieth, and thus hee deſtroyed them. And this ought not to ſeeme incredible, conſidering his great ſtrength, and his ſlaying of a fierce Lyon before, when he had no weapon in his hand. If hee had ſlaine them with the thigh of any other creature, it ſhould ſurely have been mentioned, as the jawbone of an Aſſe is afterwards; if footmen and horſemen had been meant, there were other words whereby to expreſſe this more plainly, and it is leaſt probable that their ſitting downe as aſtoniſhed is meant, or the ſhrinking up of their bodies to avoid his ſtrokes, becauſe this was no time thus to doe, but rather, if they could, to betake themſelves to flight. *And hee went downe and dwelt in the top of the rocke* Etam, the Vulg. Latine, *hee deſcended and dwelt in a denne in the rocke* Etam, that is, ſaith *Comeſtor*, in a ſtrong Hold there. The word בסעף *biſgnaph* properly ſignifieth in the bough or branch, that is, a part which moſt probably was a den fit to dwell in, and of ſome good ſtrength. This *Etam* was in the tribe of *Judah*, where, as *H. Bunting* hath it, was a rock or ſtrong Hold in which *Samſon* dwelt, and being decayed, it was afterward repaired by *Jeroboam*, 2 *Chron.* 11. 6. But how is hee ſaid to deſcend thither, and yet the *Philiſtims* are ſaid to have come up againſt *Judah*, where hee was? *Anſw.* Becauſe it was a place lower then other parts of *Judah*, and then *Zorah* where *Samſon* dwelt before, yet higher then the *Philiſtims* Countrey, who dwelt by the ſea.

Joſephus.

Ferus.

Hebræi.

Burgenſis.

Auguſt. qu. in Judic. Lyra.

Ferus.

Junius.

H. Bunt. Patria. travailes.

V. 9. *Then the Philiſtims went up, and pitched in* Judah, *and ſpread themſelves in Lehi*, that is, 6 miles from *Etam*, a place here called *Lehi* by anticipation, for *Lehi* ſignifieth a jawbone, and it was ſo called, becauſe *Samſon* ſlew here with the jawbone of an Aſſe 1000 men, *v.* 15. it is called, *v.* 17. *Ramath-Lehi*, that is the lifting up of a jawbone.

The

V. 10, 11, 12, 13. The men of *Judah* fearing the *Philiſtims*, and knowing that their quarrell was againſt *Samſon*, came at their requeſt 3000 of them to *Etam*, and bound *Samſon* with two new cords, and ſo brought him to the *Philiſtims* at *Lehi*: but firſt *Samſon* causeth them to ſweare unto him, that they would not fall upon him: Hee yeelded himſelfe unto them to bee bound, ſaith *Lyra*, Lyra. that the *Philiſtims* might not ſlay them for his ſake: for the comming up of their great Army, (to denote the greatneſſe whereof, it is ſaid, *They ſpread themſelves in Lehi*; as covering a great breadth of ground) was either to bind and carry *Samſon* away captive, or if their deſire were not fulfilled this way, to fight againſt *Judah*. And hee cauſed them to ſweare unto him, leſt by attempting any thing againſt his life themſelves, they ſhould bee indangered of being deſtroyed by him. The *Philiſtims* had already ſeen, ſaith *Ferus*, Ferus. the hand of God in *Samſon*, againſt which there was no reſiſting but by penitency and humiliation, yet they, as men inſenſible, harden themſelves, to the procuring of a greater blow from *Samſons* hands; Note. ſo wicked men ſometime puniſhed by the hardneſſe of their hearts and impenitency, procure unto themſelves greater deſtruction. And here was a great deal of puſillanimity and unbeliefe in the Iſraelites, in that ſeeing the *Philiſtims* come up they feared, when God had ſtirred them up ſo mighty a Champion, for they could not bee ignorant of his exploits, ſo that there was no reaſon that they ſhould now bee affraid, but have ſticked to their Champion, truſting by him to bee delivered from this great Army. But they contrarywiſe for feare binde him, and ſo doe what in them lyeth, to bereave themſelves of this great benefit, ſhewing herein both ingratitude towards *Samſon* that had ſo well deſerved of them for killing up their enemies, and infidelity towards God, for which they had no full deliverance by him, but onely as it is ſaid, hee began to deliver Iſrael, the *Philiſtims* being ſtill permitted many yeares after, to rule over them, as hath been ſhewed upon *Judg.* 13. 1. Note. Thus want of faith hindereth men from enjoying the good they ſhould, and the well-deſerving are ill requited amongſt evill men, yet they ought not hereby to bee diſcouraged, or uſe their power to revenge themſelves, as *Samſon* did not. For although hee was able, hee ſmote not the men of *Judah*, Note. to helpe whom hee had received his ſtrength, neither ſhould any faithfull perſon uſe his power againſt the people of God, but againſt his enemies, and for them. The faith of *Samſon* was moſt ſtrong, for although hee were delivered bound into the *Philiſtims* hands, yet hee feared not but hee ſhould prevaile againſt them, as appeareth by his ſpeech to the men of *Judah*. But thoſe that were in danger for his ſake, hee would rather ſuffer any thing himſelfe, then not bring them out of it againe. It is a marvaile that *Samſon* being of ſo great ſtrength, as to encounter with an whole Army, did not comfort the men of *Judah* comming to binde him, willing them rather to forbear, and ſaying, that hee would goe and abate their courage, which in reaſon he might ſeeme to bee more able to doe, being free, and taking a weapon in his hand, then when he was bound. But partly, becauſe they were fearfull and unbeleeving, & partly, that the power of God in him might the more appear, he was thus firſt diſabled, and then to their greater aſtoniſhment and confuſion he brake theſe bands, and fell upon them and ſlew them with that which came next to hand. Note. Thus God ſuffereth the caſe of his to be brought to that, that it ſeemeth deſperate, and then ſheweth his power, that hee may bee the more glorified, and truſted in.

V. 14. *And when hee came to Lehi, the* Philiſtims *ſhouted againſt him; and the Spirit of the Lord came upon him, and the cords became as flaxe, &c.* They ſhouted for joy, doubting not but that they ſhould now worke their will upon *Samſon*, but it fell out cleane contrary, ſo the hope of the wicked periſheth. And *Samſon* was ſupplyed with ſtrength ſufficient in the time of need, againſt which all binding could doe nothing, ſo the Lord will bee neare unto his that truſt in him to ſupply them with help when they have moſt need thereof.

V. 15. *And he found a new jawbone of an Aſſe, and took it, and therewith he ſlew* 1000 *men.*

This was miraculous, that one man having ſo many armed men about him,

without any weapon onely with a brittle jawbone ſhould knock downe and
Eccleſ. Hiſtoria kill ſo many men, and put all the Army to flight, as muſt needs bee under-
ſtood, and *Comeſtor* hath it. And when hee had thus done, hee ſung a tri-
umphant ſong unto the Lord, as *Moſes* and *Deborah* had done before, which
was very ſhort, or as *Lyra* hath it, the beginning of it onely is ſet downe, in
Lyra. Hebrew there is an elegant paranomaſy in the words בלחי חמור החמור
V.16. חמורתים בלחי *Joſephus* and *Ambroſ.* ſay, that theſe words were vauntingly ſpo-
Ioſeph. *Ambroſ.* ken by *Samſon*, in the praiſe of his owne ſtrength, and therefore God puniſht
him with ſo great thirſt, that he was in danger of death hereby, but *Lyra* and
Ferus, *Jerom* and *Comeſtor* hold it to have beene a ſong of praiſe unto God:
Ferus. *Hieron. Sholaſt. hiſtor.* and this is moſt probable, becauſe his thirſt came upon his great labour, & here-
in he moſt piouſly ſought to God for ſuccour, without acknowledging any
fault, and was heard, *v.* 18, 19. Touching the words there is a difference,
our tranſlation hath it, *with the jawbone of an Aſſe heapes upon heapes, with the
jawbone of an Aſſe I have ſlaine* 1000 *men.* but the Vulgar Latin, *with the
jawbone of an Aſſe, with the jawbone, pulli aſinarum, of the young of ſhee Aſſes, I have
ſlaine &c.* Ours is followed by the *Rabbins*, *Pagnine*, *Vatablus*, *Junius*, *Ti-
gurini interpretes*, &c. and the word חמור ſignifyeth an heape as well as
an Aſſe, and the ſecond word is of the duall number to ſhew, that this heape
was great enough to make two heapes, and according to this reading it is
more elegant the ſame word being brought againe aptly in a divers ſignifi-
cation, whereas if it ſhould be read, *ſhee Aſſes*, there can bee no reaſon given
why it ſhould be put in the feminine gender in the plurall number. *And hee
called that place* Ramath Lehi, that is, the lifting up of a jawbone, that by the very
name this miraculous ſlaughter of the enemies might be alwayes remembred to
the praiſe of God.

V.18. *And hee was ſoare athirſt and called on the name of the Lord, &c. and God clave
the hollow place of the jaw and there came water out of it, &c.* Some by the hol-
Arias Montan. Chald. Paraphr. low place, out of which this water came, underſtand a place indented in the
ground by the jawbone caſt out of *Samſons* hand, but it is plainely ſaid to
have beene the hollow of the jawbone, or the hollow, that was in the jaw,
that is, the place, where one of the grinders ſtood, and from hence water flow-
ed out miraculouſly, as out of the head of a Fountaine, and when *Samſon* had
V.19. drunke hereof, *his ſpirit revived, and hee called the name hereof* En-hakoreh, *it
is in* Lehi *to this day.* *En-hakoreh* ſignifying the fountaine of one calling; and
becauſe it is ſaid to bee in *Lehi* to this day, it is held ſtill to have remained a
fountaine flowing with water from age to age, for both the writer of this
booke, who wrote it ſome yeares after this was done, affirmeth to have con-
tinued untill his time. And *Hieronymus* ſaith, that it remained a ſpring of wa-
Hieron. epitaphio Paulæ. *Glycas ann. P. 2.* ter, till his time, and *Glycas* ſaith, in the ſuburbs of *Eleutheropolis* is ſtill ſeene a
ſpring called the jawbone.

V.20. *And* Samſon *judged Iſrael in the dayes of the* Philiſtims 20 *yeares*: ſee the ſame
againe, *Ch.* 16. 31. *in the dayes of the* Philiſtims, to ſhew that his 20 yeares
were part of the time, that the *Philiſtims* had dominion over Iſrael, as was ſhew-
ed upon *Ch.* 13. 1.

CHAP. XVI.

V.1. THen *went* Samſon *to* Gaza *and ſaw there an harlot, and went in unto her, &c.*
Hitherto the valiant acts of *Samſon* have beene ſet forth and his piety:
now his fowle fallings into ſinne follow, and ſo into miſery and death, that
the weakneſſe of the beſt may appeare, that who ſo ſtandeth may alwayes take
heed, leſt hee fall. The Hebrews ſeeke to ſalve the matter, ſaying that ſhee
was no harlot, but an Inne-keeper, as the word alſo ſignifyeth, and that hee
went in to her onely to lodge all night, as travailers uſe to doe. But both
the circumſtance of ſeeing her and ſo going in unto her, and of loving *De-
lilah* after this evince, that hee committed the foule ſinne of fornication with
her

her, as with *Dalilah*, but it is to bee thought in the time of his miſery, which
followed, that hee repented and was forgiven, becauſe *Heb.* 11. hee is numbred
among the Saints. *Gaza* was one of the chiefe Cities of the *Philiſtims*,
and hither it is likely, that *Samſon* came to ſeeke occaſion againe againſt the
Philiſtims, that hee might try his ſtrength further upon them. But it is moſt
probable, that hee came now of his owne minde, preſuming upon his ſtrength,
becauſe it is not ſaid, that this came of the Lord, and ſo God withdrew his
grace from him for a puniſhment of his preſumption, and hee ran into the
ſinne of fornication. *v.* 2. *And it was told the* Gazites *ſaying*, Samſon *is come* V. 2.
in hither, and they compaſſed him in and laid wait for him, &c. And Samſon *roſe*
at midnight and tooke the doores and the two poſts, &c. Although hee ſinned by
fornication, yet as long as he ſinned not againſt the law of Nazaritiſme, the
Lord out of his great mercy paſſed it over, and ſupplyed him ſtill with this ſtupendious
ſtrength, the like unto which was never heard of in any man, to
plucke up and to carry away the gates and poſtes of a great City, which accordingly
were without doubt great and heavy and ſtrongly fixed, ſo that he
could not be hereby kept in, it ſhewed plainly a ſupernaturall and divine
power, againſt which the ſtrongeſt gates and walls are nothing to defend the
wicked inhabitants within. The place, to which hee carryed theſe gates was
an hill before *Hebron*, this ſaith *H. Bunting*, was 20 miles, *Adrichomius*, a place *H. Bunt Patria.*
neare *Gaza*, but that could not bee, becauſe it is deſcribed by *Hebron*, neare *travailes.*
unto which it was, and that was, as *Adrichomius* himſelfe ſaith, 14 miles from *Adrichomius.*
Gaza. And this tending to the increaſing of the miracle. What the watchmen
did all this while it is not ſaid, but it is moſt probable, that they were
aſleepe, it being now midnight, or ſtood amazed ſeeing him doe ſuch a wonderfull
thing, and not daring to reſiſt, or to purſue him.

After this he loved a woman in the valley of Sorek, *whoſe name was* Dalilah. V. 4.
The river *Sorek*, which ran through this valley, ſaith *Jerom*, was by E- *Hieron. in loc.*
leutheropolis northward, where a little village remained to his time called *Ca-* *Hebr.*
pharſorek, and *Adrichomius* placeth it in *Dan*, but *Joſephus* in *Paleſtina*: which *Joſephus.*
is moſt probable, and that *Dalilah* was a *Philiſtim* woman, becauſe the Lords of
the *Philiſtims* dealt with her to betray *Samſon*, as followeth, and his wife and
the harlot, to whom hee went in before, were *Philiſtims*. *Sorek* ſignifyeth a *H. Bunting Pa-*
myrtle, which beareth berryes, of which pleaſant wine is made: the river *Sorek* *tria. travailes.*
had the beginning in the tribe of *Judah*, and ran through the *Philiſtims*
Countrey, the valley about being a moſt pleaſant place, full of vines and
myrtles. This woman is held by ſome to have beene *Samſons* wife, as by *Chryſoſt Hom.*
Chryſoſtom, *Ephrem*, and *Proſper*, but *Joſephus*, *Ambroſius*, *Suidas*, *Toſtatus*, *Fe-* *15. in Math.*
rus, *&c.* ſay, that hee lived alſo in fornication with her: for of his taking *Ephrem. contr.*
her to wife there is no mention made, as of the *Timnites* daughter before. *impias mulieres*
And *Ferus* noteth that having once fallen, and caſt the feare of God away, *Proſper lib. de*
hee made now no conſcience of committing the ſame foule ſinne againe and *promiſ. Cap. 22.* *Joſeph.. Ambroſ.*
againe, till that hee was brought to miſery: Wherefore let us take heed of *Epiſt. 70.*
falling, and if wee fall, riſe ſpeedily up againe, leſt ſinne follow ſinne, and *Ferus.*
unavoidable judgment after all. The five Princes of the *Philiſtims* perceiving *Note.*
the love of *Samſon* to *Dalilah*, ſeeke to her to betray him, promiſing unto her V. 5, 6, 7, 8,
great ſummes of money, if ſhee could learne out, wherein his great ſtrength 9, 10.
lay, that he might be deprived of it and come into their hands; wherefore ſhee V. 11, 12,
inticed him, and being thrice deluded at the laſt hee truely certified her, that 13.
if his haire were cut, hee ſhould become weake, another man, &c. *Dalilah* V. 14, 15,
is wonne by money, and ſhee though a weake woman, overcometh *Samſon*, 16, 17.
and delivereth him bound into his enemies hands. Which is ſet forth, that
every man may take heed of the whoriſh woman, ſeeing what miſery
Samſon was brought by ſuch an one. Her houſe, ſaith *Solomon*, is the way of *Note.*
death, to ſuch an houſe *Samſon* going came to bee bound, blinded, and to Prov. 2.
ſuffer a world of miſery. But why did the *Philiſtims* imagine the ſtrength of
Samſon to lye in ſomething, of which hee might bee deprived, ſeeing they *Queſt.*
that are moſt mighty men are made ſo by nature? *Anſw.* It is not improbable,
but

but that hee had ſometime ſpoken ſomething in generall, whereby they ga-
thered it, although hee alwayes kept ſecret, what that thing was, and now
being importuned by his *Dalilah*, hee would not a long time tell her, but firſt;
V. 7. *If they take 7. greene withs, that were never dryed, and binde mee, &c.* the Vulgar
Latin, *ſi 7. nerviceis funibus ligatus fuero*, the Sept. likewiſe have νεύροις nerves
of beaſts, which being twiſted together will make a moſt ſtrong binder. The
word יתר here uſed ſignifyeth either a nerve, cord, rope, or rod, which be-
ing wound greene maketh a with. It may be indifferently taken therefore for
a nerve or with, and herein *Samſon* might ſeeme to ſpeake probably: for
what ſtrength of man is able to breake 7. of theſe together. Hee had indeed
broken cords, wherewith he was bound before *Ch.* 15. 13. but this might ſeeme
to bee a binding much ſtronger: wherefore ſhee beleeved him and bound him
therewith, but when the men laid in wait were ready to take him being thus
bound, he eaſily brake them, and ſo they durſt not approach.

V. 11. 2 If hee were bound with new ropes, but hee brake theſe alſo as threads.
Now although ſhee cryed out both theſe times, The *Philiſtims* are upon thee
Samſon, yet they lay hid ſtill, and appeared not, till that ſome triall was made,
and ſo hee remained ſecure, not knowing, that there were men hidden in the
chamber to take him. For otherwiſe hee would without doubt both have
ſlaine them, and ſeeing the treachery of *Dalilah* have taken heed of her.

V. 13. 3. *If thou weaveſt the 7 lockes of my head with a web, and ſhee faſtened it with a
pinne, &c.* The ſpeach of *Samſon* being not full, but the faſtening with a
pinne left to be underſtood, is thus ſupplyed by the Sept. *If thou weaveſt the 7
lockes of my head with a web, and faſteneth it with a pinne to the wall*, The Vulgar
Junius. Latin, *et clavum his circumligatum terræ fixeris*; *Junius* thinketh, that having
weaved his 7 lockes, into which his haire was diſtinguiſhed, ſhee bound on a
pinne and faſtened it to a pillar. It was doubtleſſe ſome long pinne of iron,
ſharpe at the end like a naile, that ſhee drave into ſome ſtud of the houſe ſo
faſt, that it might ſeeme impoſſible for him to remove from that place, till the
Philiſtims lying in wait had taken him, he lying bound thus by the haire of the
V. 14. head, and this is intimated, *v.* 14, *hee awaked out of his ſleepe and went away with the
pinne of the beame and the web.*

V. 15, 16. Laſtly *Dalilah* ſeeing, that none of theſe wayes would take effect, ſhe urgeth
Samſon more, that being overcome at the laſt, hee telleth her all his heart, and
V. 17, 18, 19. the haire of his head was ſhaved contrary to the law of *Nazaritiſme*, and the
Lord departed from him, and his great ſtrength failed, and hee was taken by
the *Philiſtims.* It is not to bee thought, becauſe when his haire was cut off, he
became weake, as another man, that his great ſtrength lay in his haire, for
then other *Nazarites* ſhould have had ſuch invincible ſtrength alſo, but it
was a gift extraordinarily given him of God that hee might deliver Iſrael,
Lyra. Ferus. and as long as hee continued in his calling of a *Nazarite* not ſuffering a razour
to come upon his head, this gift continued, but ſo ſoone as hee was ſhaven
hee loſt it. And it came to paſſe by a juſt judgement of God, that hee was
ſo beſotted through the love of an whore, as to reveale his great ſecret, that
hee might bee puniſhed for his licenciouſneſſe this way, both now, and be-
fore in *Gaza.* If any man ſhall ſay, if the tranſgreſſing againſt the law of *Na-
zaritiſme* was the cauſe of Gods depriving him of this great gift, it ſhould
ſeeme, that hee was worthy to bee deprived of it long before, becauſe a *Na-
zarite* might not touch a dead body, or come at it, but hee was amongſt
heapes of the dead *Philiſtims*, when he had ſlaine them, and from 30 men being
ſlaine hee tooke garments. But *Lyra* anſwereth well, *Samſon* although a *Na-
zarite*, was not in this tyed to the law of ordinary *Nazarites*, becauſe his cal-
ling was to kill and to deſtroy the *Philiſtims*, *v.* 19. when his haire was go-
ing off, ſhee is ſaid to afflict him, becauſe his ſtrength went then from him,
or when his haire was all cut off ſhee afflicted him by waking him out of his
ſleepe, whereupon hee found his owne weakneſſe and came immediately into
Qu. miſery. But it may further be demanded here, how the *Philiſtims* knew, that
his ſtrength was now gone from: for although it was moſt probable, that hee

had revealed his whole heart truly to *Dalilah*, yet becauſe he had ſo often deceived her, they could not certainly ground upon it, unleſſe they ſaw ſome ſigne of weakneſſe now in him? To this *Lyra* and others anſwer rightly, that although there be no mention made of her binding him at this time, yet it is to be held, that ſhee bound him as at other times that ſhee might hereby make tryall, and now he being awakened, and not able to breake the bands, it appeared that his ſtrength was gone.

The *Philiſtims* having taken *Samſon* put out his eyes, and made him to grinde **V. 21.**
in a mill at *Gaza*, binding him with fetters of braſſe, and putting him in priſon; a juſt puniſhment for being drawne by his eyes after an harlots beauty,
therefore his eyes are now cruelly put out; hee voluntarily ſuffered himſelfe *Ferm.*
to be bound by her, a ſtranger, therefore hee cometh into the hands of ſtrangers, and was bound by them; hee could not uſe his liberty and freedome in
Gods ſervice well, therefore hee is now impriſoned and made to worke like
a ſlave: thus God puniſheth ſinne in the kinde. They ſlew him not, but put *Note.*
his eyes out, that hee might indure miſery the longer, and bee no more able
to hurt them; they bound him with fetters of braſſe, becauſe, they ſaw, that
other bands could not hold him, and they made him grinde in priſon after
the manner of captaines in thoſe dayes, to adde unto his affliction, and that
hee might not eate bread *gratis*. The Hebrews, as *Comeſtor* hath it, ſay, that *Eccleſ. Hiſtor.*
they alſo made him lye with women of able bodies, that hee might of them
beget luſty children, and *Lyra*, that they interpret his grinding in the mill
thus, but this, is obſcene and abſurd. Wee may ſee in this example the fickleneſſe *Note.*
of worldly glory, in that ere while none upon earth was ſo glorious as *Samſon*,
but now none more miſerable. But this is the reward of ſinne, and although
all fornicators, and wicked perſons are not ſerved thus, yet ſpiritually they
ſuffer as *Samſon* did. 1. By comming thus into the hands of their ſpirituall enemies. *Ferm.*
2. By having the eyes of their mindes blinded. 3. By being bound 2. Cor. 4.4.
with an evill cuſtome of ſinning, that cannot be broken. 4. By being caſt into
the priſon of obſtinacy. 5. By making them to labour without end in his
workes, which is the grinding in his mill.

Howbeit the haire of his head began to grow againe, after that hee was ſhaven. **V. 22.**
When his haire was cut off, his ſtrength went away, becauſe that ſpeciall
thing concerning *Nazaritiſme* decreed concerning him before hee was borne,
was tranſgreſſed: but now in his affliction hee was carefull to live like a *Nazarite* againe and to nouriſh his haire, till it came to that length, that it was
of, before hee was ſhaven, wherefore God now ſupplyed him of his mercy
with the like ſtrength againe, that his enemies might not alwayes triumph in his
miſery, but be deſtroyed, as they were well worthy for their ſinnes, and Iſrael might hereby have deliverance from them, for which *Samſon* was appointed. By this time it is likely, that hee was througly humbled for
his ſinnes paſt and ſought unto God for mercy, and therefore although
for a time hee afflicted him, hee ſhewed mercy at length againe unto him, and
gave him might to be revenged upon the *Philiſtims*, who were as the rod of
God unto him for a time. So God leaveth none of his finally: but when he *Note.*
hath corrrected them, that they might not periſh for ever, he turneth againe unto them in much compaſſion, but hee utterly deſtroyeth the wicked, whom
for a time hee hath uſed as his chaſtiſing inſtruments; and it is not injuſt
in him after this to deſtroy them, as a father, when hee hath done correcting his childe with a rod, may well take it and caſt it into the fire. For although God uſeth the wicked to chaſtiſe the vices of his, yet they ſinne ſo
greatly in chaſtiſing them, as that they are well worthy when the faithfull
having ſinned have taſted of the cup of his wrath, to drinke the dreggs thereof even to the bottome. Thus theſe wicked *Philiſtims* ſinned, when they were
made inſtruments to puniſh *Samſon*. 1. For that they aſcribed their pre- **V. 23. 24.**
vailing over him to their idoll *Dagon*, 2. In that they aggravated his miſe- **V. 25.**
ry by propounding him as their common laughing ſtocke, they derided the
miſerable. The Lords of the *Philiſtims* gathered together to offer a great
ſacrifice

ſacrifice to *Dagon* their god, and they ſaid, Our God hath delivered *Samſon*
our enemy into our hands. And when the people ſaw him, they praiſed
Dagon likewiſe. Thus becauſe things fell out proſperouſly for a while unto
them, they thought, that they did well in ſerving *Dagon*, an idoll, whereas
it was through Gods judgement againſt *Samſon* for his ſinnes, that hee came
Note. into their power. So the wicked commonly flatter themſelves becauſe of
their proſperity, and have no conſcience of their evill doings: but proſperity
doth not alwayes argue well doing, but the wicked are ſometime lifted
up hereby, that they may take the greater fall. *Dagon* is thought to come of
דג a fiſh, it was an idoll having an humane ſhape upward, and the ſhape of
a fiſh downward, according to the forme of ſome monſters in the Sea. *Diodorus*
Note. *Siculus* writing of this idoll by the name of *Derceta* ſaith: In *Aſcalon*,
in *Syria*, there is a famous Temple of a goddeſſe called *Derceta*, and therein
an image having the face of a woman, but the reſt of the body all like a
fiſh. For this *Derceta* being once taken with the love of a proper young man,
by whom ſhee had a daughter, through ſorrow and ſhame caſt herſelfe into
a lake and was turned into a fiſh, for which cauſe the *Syrians* abſtaine
from fiſh, and worſhip fiſhes as gods; Of *Dagon* ſee more 1 *Sam. 6. 4.* Hee
had an head and hands, but no feet, that wee read of, as a fiſh hath none,
which confirmeth this that upward hee had the ſhape of a man or woman,
downward of a fiſh. By ſuch vanities of old were the heathen led. And
when their hearts were merry, they called for *Samſon*, that hee might make
Lyra. them ſport which hee did: that is, ſaith *Lyra*, becauſe hee was blinde, by going
ſometime againſt a pillar and ſometime againſt the wall, and ſometime
Arias Montan. ſtumbling and falling. *Arias Montanus* ſaith, that it was by dancing, but it
is not probable, that *Samſon* would doe any thing to move them to laughter,
but rather the ſport, that was made by him was paſſive, they jeſting and
laughing at him, and happily one while one ſtriking him on the eare, and
then another, and asking him, who did it, or other wayes moſt groſſely abuſing
Joſephus. him, ſo that hee being of an ingenuous and valiant minde had rather
indure death. And thus the Sept. have it, they mocked him; *Joſephus*, they
Ambroſ. Epiſt. 70. conviciated him in their cuppes, ſo likewiſe *Ambroſ. gravibus in eum inſultabant*
convitiis.

V.26. *And* Samſon *ſaid to the lad, that led him, Suffer mee to feele the pillars*
whereupon the houſe ſtandeth, &c. Hitherto of *Samſons* great ſinnes and
puniſhment ſuffered therefore, now followeth his being received to grace againe,
and the judgement through his ſtrength comming upon his enemies.
Ferus. For that God received him to grace appeareth, becauſe he heard his prayer
and ſtrengthened him to pull downe the houſe upon the *Philiſtims* heads. Although
hee had ſinned foully, yet he did patiently beare his grievous puniſhment
without murmuring, and prayed to God as his God, wherein his repentance
Note. and faith appeared. And from hence wee ought all when we have
ſinned, to be ſtirred up to repent and by faithfull prayer to ſeeke againe unto
God for mercy, ſeeing he is eaſily entreated by thoſe that turne unto him. If
Object. it be objected, that *Samſon* prayed, that he might be revenged, whereas the
Lord ſaith, Revenge not your ſelves, for vengeance is mine: It is anſwered,
hee indeed that hath no calling to take revenge, ſinneth, if hee ſeeketh it, but
Samſon had a calling to it, becauſe hee was ſet up to deliver Iſrael, and therefore
Object. to take revenge upon the *Philiſtims* their enemies. If it bee further objected
hee ſlew himſelfe together with the *Philiſtims*, which for any man to
doe is moſt impious: It is anſwered, hee did not this out of deſpaire, or without
a calling, but to deliver Iſrael, and to glorifie God by his death, as his
calling required: for hee could not now otherwiſe deliver the people of God,
but by putting his owne life in certaine hazzard, even as they, that runne into
apparent danger of death in fighting againſt the *Turkes* for the good of
many miſerable Chriſtians being hereunto appointed by their ſuperiors: wherefore
Samſon in this deſerved no blame, but rather high praiſe and commendation;
Lyra. ſo *Ferus*. It was not, ſaith *Lyra*, out of malice for the wrongs done
unto

unto him, but out of zeale, that hee thus ſought the *Philiſtims* deſtruction,
becauſe they blaſphemed the true God and magnifyed their idol *Dagon*. And
becauſe hee could not otherwiſe take vengeance on them, hee did it with the
loſſe of his owne life together, being moved doubtleſſe by an inſtinct from God,
becauſe hee gave him ſuch miraculous ſtrength to doe it. So that here is nothing
to patronize thoſe that deſperately make away themſelves, or run raſhly
into deadly dangers. In asking the lad that led him, to bring him to the
two pillars, which ſupported the houſe, hee might happily be thought to deſire
this, ſaith *Lyra*, to reſt himſelfe againſt them, as being over-wearyed:
but I thinke rather hee was ſuffered to lay hold upon them, that the *Philiſtims*
might laugh at his vanity, holding it impoſſible for him to pull them downe,
ſuppoſing him ſtill to be as weake, as at their firſt taking of him. But thus God
ſuffered them to be infatuated, againſt that, which they had notice of to their
deſtruction. For otherwiſe having learnt once that his ſtrength lay in his *Nazaritiſh*
haire, a man would wonder, that they ſhaved him not againe and againe to
make ſure worke againſt the miſchiefe, that otherwiſe they might feare hee
would doe them. The houſe, where this great ſlaughter was made, is held generally
to bee the Temple of *Dagon*, where they ſacrificed and feaſted. The V. 27.
number ſlaine is ſaid to be 3000 of men and women, that ſtood upon the
roofe, beſides all the Lords of the *Philiſtims*, and ſo many within, as the houſe
could containe, and thus hee is ſaid to have ſlaine more at his death, then in his V. 30.
life, and by this meanes the children of Iſrael had a breathing time given them
from the *Philiſtims* oppreſſions.

Then his brethren came downe and tooke him, and brought him up and buryed him V. 31.
betweene Zorah *and* Eſhtaol, *&c.* ſo the body of this ſervant of God was not
ſuffered to lye amongſt the *Philiſtims*, but was honorably buryed amongſt his
people, about which ſuch care was commonly taken for the hope of the reſurrection,
when the bodies of all the faithfull ſhall be made glorious, and
therefore it is fit in the meane ſeaſon, that they ſhould be laid up with honour.
As *Samſon* dying ſlew more enemies, then living, ſo ſaith *Ferus*, doe all the faithfull, *Ferus.*
ſome vices they mortify, whilſt they live, but then they kill all, that have
had dominion in them.

Myſtically by *Samſon* Chriſt was figured out, 1. In his name taken from *The Myſtery.*
the Sun, as hath beene ſhewed, for Chriſt is the Sun of righteouſneſſe. 2. In *Mat. 4.*
that hee came of a barren woman to deliver Iſrael being full of miſery, ſo
Chriſt came of a Virgin, from whom no fruit could bee expected to ſave his
people. 3. The Angel foretelleth his birth and condition, he ſhall be a *Nazarite*,
and begin to deliver Iſrael, and giveth a ſigne by aſcending in the flame
which burnt the ſacrifice: ſo the Angel *Gabriel* foretold the birth of Chriſt, and
his condition, that hee ſhould bee holy and the Sonne of God, and gave a
ſigne in *Elizabeth*, who beyond all expectation had now conceived. 4. *Samſon*
grew up and the Spirit came upon him, ſo Chriſt grew in ſtature and favour
with God and men, and had the Spirit without meaſure. 5. *Samſon* tooke a
wife of the *Philiſtims*, but his Parents were againſt it, ſo Chriſt tooke a ſpouſe
of the Gentiles, the Jews being left, but this was taken indignly by his ancient
people the Jews, but ſome of them, that is, the Apoſtles at length conſented,
and furthered the marriage by their preaching unto them. 6. *Samſon* going
about the taking of a wife is incountred by a Lion, but he ſlayeth him without
a weapon: ſo Chriſt was tempted by the Devill, but hee overcame him
and confounded his forces. And he likewiſe cometh againſt the faithfull, but is
by faith ſubdued, and cannot hurt them: for thou ſhalt tread upon the Lion, Pet. 5. 8
or the Aſpe, and the Baſiliske, *Pſal.* 91. *Eſa.* 11. 7. *Samſon* tooke hony out of
the Lions carcaſs: ſo Chriſt cauſeth honey to come from them, that before
were Lions, that is, ſweet and heavenly doctrine, as from *Paul*, and of Lions
hee maketh Bees, when the hard hearted are made mercifull, the cruel gentle,
the proud humble, &c. 8. *Samſon* propoundeth a riddle to be expounded to
his companions promiſing a reward, but they could not expound it, but by the
helpe of his heifer: So Chriſt, ſaith *Hugo*, propounded the Scriptures to the *Hugo Cardin.*

Numb. 6.19.

Lyra.

Apoſtles, but they could not expound them, that is, the Propheſies touching him, till they beleeved his incarnation, and this was ploughing with his heifer, for the man Chriſt, by whoſe blood wee are cleanſed from ſinne; was prefigured by a red heifer; or they could not expound them without light comming from him. Or as *Ferus*, the compainions of *Samſon* ſet forth the Jews, amongſt whom Chriſt was preaching, and whom hee uſed familiarly, but they being treacherous againſt him, hee went away angry, when hee departed up to heaven, as *Samſon* went angry away from the *Philiſtims*. 9. *Samſon* returneth againe in wheat harveſt to viſit his wife with a kid, but is rejected, and with Foxes tyed together and fire-brands fireth their corne, ſo Chriſt came in the time of *Pentecoſt* by his Spirit, that by his Apoſtles indued herewith hee might viſit the Church of the the Jews, but being rejected hee bringeth the *Romans* with fire and ſword againſt them, thus *Ferus*: but *Lyra* will have his going among the Gentiles by the Apoſtle to preach, and ſo his deſire to bee joyned to a Church amongſt them to bee here prefigured, but the Roman Emperor, as their father withſtood it, but hee kindled in their harveſt the fire of love, &c. but the firſt is better. 10. The *Philiſtims* came up to binde *Samſon*, and the men of *Iudah* delivered him bound into their hands, but he brake the bands, and ſlew them with the jawbone of an Aſſe, and being athirſt had water miraculouſly out of that jawbone: ſo Chriſt was bound by the conſent of Jews and Gentiles, with the bands of death, hee himſelfe permitting it, but hee brake theſe bands and came forth, and onely by the tongues of his Miniſters, who were baſe and contemptible, as the jawbone of an Aſſe, he ſubdued thouſands, but then hee caſt them away, as it were, as *Samſon* did the jawbone, when he ſuffered them to come into the hands of perſecutors, and when the faithfull hereupon were much perplexed, he gave them comfort by working miracles at their ſepulchres. 11. *Samſon* came downe to *Gaza* and loved a woman there, and going in unto her was watched, but hee aroſe at midnight and carryed away the gates of the City: So Chriſt, through the love of mankinde having deſcended into the grave had a watch ſet about his ſepulcher, but hee aroſe and deſtroyed the gates of hell, and went up to the Mountaine of God, that is, heaven. 12. *Samſon* loved *Dalilah* and by her was betrayed, being firſt 3 times bound, then his eyes were put out &c. But his haire growing his ſtrength returned, and the *Philiſtims*, though for a time rejoycing were by his might deſtroyed: So Chriſt loved the Church of the Jews, but was betrayed amongſt them, and put to death, but even then his power departed not from him, but was onely hidden for a time, breaking out againe afterwards, when the Apoſtles, that before fled, returned and went about courageouſly preaching, and the houſe wherein his enemies were, was pulled downe upon them, when their City and Temple were deſtroyed, onely herein he was unlike unto *Samſon* in that hee dyed not together, but liveth for ever. Thus *Ferus*, who alſo addeth, that hee was bound 3 times, when hee tooke upon him the ſinnes of thoſe before the law, under the law, and under the Goſpell. But the putting out of *Samſons* eyes doth better ſet forth the blindfolding of Chriſt, and then their ignominious uſage of him, as the *Philiſtims* uſed *Samſon*, the ſhaving of his haire, the departing of the divine helpe for a time from him, as hee cryed out, *my God my God why haſt thou forſaken mee*? *Samſons* voluntary offering of himſelfe to death after his binding and carrying it away, Chriſts voluntary dying for our ſins, when he ſlew more then in all his life time, becauſe hee now deſtroyed him, that had power of death, that is, the Devill, *Heb.* 2. 15, 16.

CHAP. XVII.

AFter *Samſon* there were no more Judges in Iſrael untill *Eli* and *Samuel*, whoſe Hiſtory ſhould therefore follow in the next place, which is ſet forth, 1 *Sam.* But becauſe there were three remarkable things, that happened in the dayes of the Judges, 1. *Micahs* idolatry. 2. The villany of the men of *Benjamin.* 3. The marriage of *Ruth* a *Moabiteſſe*, to *Boaz*, and her converſion to the faith, therefore it ſeemeth good to the Spirit of God, firſt to ſet forth the hiſtories of theſe things. What time this thing and the reſt were done, is uncertaine, but here it is ſaid, *in thoſe dayes*, in the Vulgar Latin, but Hebr. without any noting of the time, *There was a man of Mount* Ephraim, *whoſe name was* Micah, onely *v. 6.* the time is deſcribed thus, *in thoſe dayes there was no King in Iſrael, but every man did that, which was right in his owne eyes. Joſephus* placeth the hiſtory of the *Levite*, whoſe wife was abuſed, and of the Tribe of *Benjamin* hereupon almoſt all deſtroyed, which followeth *Ch.* 19. next unto the death of *Joſhua* and *Judahs* prevailing againſt *Adonibezek*, *Judg.* 1. for after this, hee ſaith, the people of Iſrael growing to be full of abuſes, that villany was committed and ſo much bloud was ſhed. Then the *Canaanites* prevailing againſt the Tribe of *Dan* pent them up in the Mountaines, ſo that they had not roome for their neceſſary occaſions, wherefore they ſent out 5 men to ſearch into the *Mediterranean* Land, and going a dayes journey towards *Sidon* they found a fruitfull place, and having certified it, the *Danites* went with an Army and ſubdued it, and built a City there and called it *Dan*, according to the hiſtory here following, *Ch.* 18. 29. And if that expedition of the *Danites* was neare unto *Joſhua's* time, then this of *Micah*, an appurtenance of it muſt needs be about the ſame time alſo. *Joſh.* 19. 47. the *Danites* having too ſtrait bounds and going out and taking *Leſhem*, and calling it *Dan*, is ſpoken of, as if it had beene in *Joſhua's* dayes, but, as there was ſhewed, it was ſet downe by anticipation: Yet it is not probable, that they tarryed till after *Samſons* time, before they thus ſought to inlarge themſelves, but did it ſoone after the death of *Joſhua.* And this is one argument uſed by *Junius* to prove that time, *Judg.* 2.11. to be the time of doing theſe things; a ſecond is, becauſe *Jonathan* is ſaid now to have bin Prieſt unto the *Danites*, *Ch.* 18.30. who was grand-childe unto *Moſes* by *Manaſſeh*, as he ſaith. 3. Becauſe the hiſtory following this *Ch.* 19.20. muſt needs be of things done about that time, ſeeing *Phinees* was yet High-Prieſt, as is noted, *Ch.* 20.28. and *Ieruſalem* was wholly in the *Iebuſites* hands, as appeareth, *Ch.* 19.11, 12. whereas it was ſubdued part by *Judah* ſoone after *Joſhua* his death, *Judg.* 1.8. and part by *Benjamin*, *v.* 21. *Lyra* therefore and *Comeſtor* are both for this time, & *Ferus* alſo, but *Lyra* ſaith, that ſome of the Hebrews ſtand for the time, that *Othniel* was Judge, but *Joſephus* ſheweth plainly, both that *Cuſhanriſhathaim* oppreſſed Iſrael after this, and alſo that the *Kenezite*, who was *Othniel*, fought againſt him after this. I doubt not then, but the time of doing theſe things was, as *Joſephus* hath it, but they are placed here, that the hiſtory of the Judges geſts might not be interrupted, and that ſuch memorable things might not be altogether omitted, ſeeing that hereby it appeareth, that not without cauſe God had beene formerly ſo ſevere againſt his people in giving them into their cruell enemies hands, they are here finally added. For that deſcription of the time by the Anarchy, that now was, *there was no King in Iſrael in thoſe dayes*, it ſeemeth alſo, as *Junius* noteth, to imply all this to have beene done betweene *Joſhua's* time and *Othniells*. For although a Judge differed much from a King, yet men might not doe whatſoever they thought good even in the Judges time, but he had ſome coactive power to reſtraine them from evill, by puniſhing the evill doers, according to the Law, wherefore *Moſes* that was no King, yet is ſaid to have beene a King in *Jeſhurun*, *Deut.* 33.3. Why *Junius* calleth *Jonathan* the grandchilde of *Moſes* by *Manaſſeh*, when as hee is ſaid to be the ſon of *Gerſhom*, the ſon of *Manaſſeh*, I know not, but in the Vulgar Latin, *Moſes* is put for *Manaſſeh*, *Ch.* 18. 30. *the ſon of* Gerſhom, *the ſon of* Moſes, becauſe *Gerſhom* is known to come of *Moſes*, and not of *Manaſſeh*, now the name *Manaſſeh* is yet put in the Hebr. as *Bonfrerius* noteth out of the *Rabbins* for reverence to *Moſes*, that he might not ſeeme to have ſo wicked a grandchilde, that ſo ſoone became a Prieſt unto idols, but hee is written the ſon of *Manaſſeh*, as noting him rather worthy to bee called the ſonne of *Manaſſeh*, ſo infamous afterwards for idolatry, and therefore to intimate this, *Manaſſeh* is written in Hebrew here with נ elevated above the other letters and this marke ∘ upon the top, and a

V.1.

Joſephus. Antiq. lib. 5. *c.* 2.

Junius.

1 *Lyra. Ecleſ. Hiſtor.*

Bonfrerius

note in the margin, and if נ as is hereby ſhewed it ought to bee, be left out, there will onely theſe letters remaine משה *Moſes.* Having thus found out the time, the hiſtories follow, and firſt of M*icah.*

There was a man of Mount Ephraim, *whoſe name was* Micah, *and hee ſaid unto his mother, the* 1100 *ſhekels of Silver, that were taken from thee, about which thou curſedſt &c. behold the Silver is with mee, &c.* It ſeemeth, that *Micah* had ſtoln *Ferus.* this money from his mother, but hearing her curſe the theife, and ſay, that ſhee had devoted it unto God, and to his ſervice, his conſcience was troubled, and hee ſoone confeſſed, that hee had taken it, and ſo reſtored it againe, willing her to doe therewith, as ſhee had vowed, and haply telling her, that hee *V. 2.* meant to have imployed it to the ſame purpoſe; whereupon ſhee cals him the *Lyra.* bleſſed of the Lord; thus *Ferus*, and *Lyra* almoſt to the ſame effect, the Vulgar Latin for theſe words, *which were taken from thee*, hath, *which thou hadſt ſeparated*, whereupon the former expoſition goeth, but by the Hebr. Text it doth not appeare, that his mother made this known, before that he had confeſſed the theft. Some, ſaith *Lyra*, becauſe the ſumme is 1100 ſhekels, and *Dalilah* had received of each Lord of the *Philiſtims* for betraying *Samſon* 1100 ſhekels, hold that *Dalilah* was *Mica's* mother, but this is a conjecture altogether without ground, ſeeing this was done long before *Samſons* time. For that reading *which thou hadſt ſeparated*, Hebr. it is אשר לקח לך *which were taken to thee*, Junius, *quod captum eſt tibi*, and one Sept. tranſlation, *which thou tookeſt to thy ſelfe*: but another Sept. *Pagninus*, *Tygurini inteepretes*, *Cajetan*, *&c.* have it, *which were taken from thee*, but לך ſignifyeth not *from thee*, but *to thee*, and therefore it ſeemeth to imply ſome ſpeciall uſe, for which ſhee had laid this money aſide, which Jerom ſuppoſing for that, which followeth, to bee for the ſervice of God, according to her blinde devotion, rendred it, *which thou hadſt ſeaprated*, and if it be thus taken, the ſtealing of this mony from her is not mentioned, but left to be underſtood. Or it might be money taken for her not long before by *Micah* or ſome ſervant of hers, which ſhee now miſſing raged and curſed, as followeth, *about which thou curſedſt*, *Lyra* ſaith, our expoſitors commonly take it for her vowing this money unto God with an oath, but the Hebr. word, hee confeſſeth, properly ſignifyeth curſing. Now *Micah* hearing his mother to rage thus confeſſeth unto her, that hee had the money, *Ferus.* as *Ferus* noteth, having ſtolne it, but now hearing, that it was devoted to God, hee was terrifyed, and reſtored it: whereupon hee obſerveth, how *Note.* blinde devotion worketh more in the ſuperſtitious, then the feare of breaking Gods command: for he was not troubled at his theft, but hearing that this money was devoted to make an Idol and Teraphim, he feared. But how came it to paſſe, that hee or his mother were ſo taken with theſe things? Hee anſwereth, they thought, that if it were acceptable to God to worſhip at the Tabernacle, which was in *Shiloh*, to which they could goe but once a yeare, it would bee much more acceptable to ſet up ſome image unto him, and to get a Prieſt, and to have ſacrifices offered, and to, worſhip him before this dayly at home. But in the meane ſeaſon they looked not into the word of God, appointing one place onely to doe ſacrifice in, and ſtraightly forbidding ima- *Note.* ges, and they were led on onely by a good intention. Whereby wee may ſee, that good intentions juſtifie not our actions, but then is our ſervice acceptable to God, when it is regulated by his word. The neglect hereof is the fountaine of all ſuperſtition in the Church at this day. As a ſilly woman here firſt in blinde devotion makes an Idoll, and ſetteth up idolatrous worſhip in private, but hereby an whole tribe, the tribe of *Dan* was ſoone infected: ſo ſome melancholike perſon firſt deviſeth a way by himſelfe to ſerve God in a ſingular manner, and ſoone after many follow him herein, and then another doth the like, and this is ſeconded with the ſuffrage of a company of unlearned Prieſts, and ſo the whole Church is filled with ſuperſtition. But in all this nothing is heard ſavouring of idolatry, but the name of the Lord, and they that erre thus thinke that they do highly pleaſe God, and are next unto him in ſanctity, thus *Ferus* being himſelf a Fryer, but ſhewing plainly a miſlike, as there was cauſe, of the many ſuperſtitions in men of ſuch orders of the Church of *Rome*, whereof he was a member, and ſhewing the true originall of all this, *viz.* the not going by the Word, but by mens own phantaſies, when as the written Word onely ſhould be our rule in all our devotions. And the like was obſerved before touching *Gedeon* with his Ephod, *Iudges* 8.27.

V.3. *Micah* having reſtored the money to his mother, ſhe ſaid, *I had wholly dedicated it to the Lord from my hand for my ſon to make a graven Image and a molten Image*, the Vulgar Latin for more expreſſion, *I had wholly dedicated it to the Lord, that my ſon might receive it from my hand, &c.* *Iunius, dimiſſura de manu mea filio meo ad faciendum &c.* for a graven Image and a molten image, *Toſtatus* hath it a graven Image or a molten, holding that one Image onely was made, which hee proveth *v.* 4. Becauſe although it bee rendred, *they were in the houſe of* Micah, yet Hebr. it is in the ſingular number, it was in the houſe of *Micah*, and *Ch.* 18.31. one Image onely is ſpoken of, unto which may be added, that hereby her intent was to repreſent the Lord, who is but one. But it is moſt plaine *Ch.* 18. 14. 17, 18. that there was made both a molten Image and a graven. As for the mention made onely of the graven Image, *Ch.* 18. 31. haply that onely is ſpoken of, and the other underſtood, and likewiſe it is ſaid, *v.* 4. *It was in the houſe of* Micah, that is, the graven Image: the other being underſtood, or *it was*, that is, this whole preparation of the graven Image, molten Image, Ephod, and Teraphim, was in his houſe, for which hee is ſaid to have had an houſe of gods. As for that one Lord repreſented hereby, it is no marvaile, ſeeing they were ſo groſſe as to ſet him forth by Images, that they made not one, but many; imagining, as the heathen, one to be the principall and the other inferior to him.

Junius.
Toſtatus.

V. 4. *And his mother tooke* 200 *ſhekels of ſilver, and gave them to the Founder, &c.* Hebr. it is onely 200 of Silver, and before a 1100. of Silver, but under this phraſe ſhekels are commonly underſtood, a common ſhekel being of our money 1.*s.*3.*d.* the Kings ſhekel 22.*d.* the ſhekel of the Sanctuary 2.*s.*6.*d.* of this money a molten Image was made, that is, by being melted and caſt into a mould, and a graven Image, that is, one carved and graven, the reſt of the money it is moſt likely was imployed about veſtiments, and other appurtenances, as it followeth, *v.* 5. Micah *made an Ephod and Teraphim*, the Vulgar Latin, *an Ephod*, that is, Prieſts garments and *a Teraphim*, that is, idols. An Ephod was a garment of the High-Prieſt made with great coſt, of which ſee Judg. 8. 27. and hereby, ſaith *Lyra*, was meant both it, and all other Prieſtly garments: For as they would have a Prieſt to offer to theſe new made gods for them, after the manner that was uſed at the Tabernacle, ſo garments like unto thoſe were prepared accordingly. And Teraphim idols are called *Gen.* 31. but *Lyra* ſaith, hee knoweth not whether they bee gods, or idols, which are ſet forth by Teraphim, becauſe the Hebrews underſtand the head of one firſt-borne dedicated to the Devill, and ſpiced well, that it may laſt long without corruption; upon the tongue a plate of gold being placed with the name of the Devill written thereon to give anſwers. And indeede becauſe a Teraphim is mentioned, as ſomething diverſe from the graven and molten Image; it is plaine, that common idols cannot bee meant hereby, but ſomething of another kinde. *Hugo Cardin.* becauſe the word Teraphim is uſed in a good ſenſe, *Hoſ.* 3. 4. *the children of Iſrael ſhall bee without a King, and a Prieſt, a Sacrifice, an Ephod and a Teraphim many dayes*, underſtandeth the Cherubims and Seraphims hereby, which were there pictured, as Cherubims at the Tabernacle were placed above the Mercy ſeat. But it ſeemeth rather to ſet forth the breaſt-plate that was in the Ephod, having the Urim and Thummim in it, whereby the Prieſt gave anſwer to thoſe that came to inquire of God, becauſe it is named together with a ſacrifice and Ephod, and Prieſt, to be without which was to bee in a miſerable eſtate: ſo *Judg.* 18. 5. the Levite in the houſe of *Micah* was deſired to aske counſell of God for the *Danites*, implying this Teraphim to bee, as it were, an oracle to conſult with. And Idols wherein the Devill gave anſwers to idolaters, are therefore called by this name, *Ezek.* 21. 21. *Zechar.* 10. 2. 2 *King.* 23, 24.

V.5.
Lyra.
Hugo Cardin.

and Micah *conſecrated one of his ſonnes, who became his Prieſt*, Hebr. *Hee filled
the hands of one of his ſonnes*, it is a phraſe to ſet forth conſecrating of a Prieſt,
becauſe *Levit.* 8. 26,27. *Aaron* and his ſonnes were conſecrated by filling their
hands with the fat of the ram of conſecration, the ſhoulder and oyled cakes,
Toſtatus. &c. *Toſtatus* thinketh, that this ſonne was his firſt-borne, becauſe the firſt-borne
ſerved in this office, before that the Tribe of *Levi* was taken in their ſtead;
but it was a preſumptuous part in *Micah* to take upon him to conſecrate a
Prieſt and no Levite, ſhewing, how greatly out of order all things then were.

V.6. *v. 6. In thoſe dayes there was no King in Iſrael, &c.* Here is ſet forth the fountaine
of all theſe wicked doings, and of thoſe that follow, there was no
King, that is, no Soveraign power of King or Judge to reſtraine the over-flowing
Note. of wickedneſſe: whence note, that an anarchy is the worſt eſtate that
is, yea worſe then a tyranny, for now idolatry is committed, violence is offered,
women are deflowred, & abuſed unto death, &c. for this was done after *Joſhua's*
death and before the ſtirring up of a Judge, as I have ſhewed already in the beginning
of the Chapter.

V.7. *And there was a young man of* Bethlehem Judah, *of the family of* Judah, *&c.*
Micah having made one of his ſonnes his Prieſt, now it is ſhewed, how he accidentally
met with a Levite and entertained him for his Prieſt. Hee is ſaid to
Lyra. bee of the family of *Judah*, ſaith *Lyra*, by his mother, but his father was a
Levite: The Vulgar Latin hath it, *of his family*, that is, of *Micahs* kindred, ſay
ſome, but this, ſaith *Lyra*, is falſe, and contrary to the Hebrew Text. Of
Bethlehem Judah, this is ſo called, becauſe there was another *Bethlehem*, in the tribe
of *Zabulun*, *Joſh.* 19. This poore Levite wandred to get a place, where hee
could, becauſe all things being now out of order, the tithes for the Levites
maintenance were not paid, ſo that they were forced to ſeeke ſome other way
V.10, 11. to get their living. This Levite cometh to *Micahs* houſe, and hee agreeth with
him for Victualls, 10 ſhekels a yeare and a ſuite of apparell to bee his Prieſt,
or houſhold chaplain. Hebr. *for a ſuit of apparell*, it is, *an order of apparell*, the Sept.
ζεῦγος *ἱματίων*, the Vulgar Latin *veſtem duplicem*, the Chald. Paraph. *par veſtium.*
Nehem. 3. Thus it is noted alſo in *Nehemiahs* time, that the Levites were forced to wander,
becauſe their parts were not given unto them. This Levite being poore for
Victuals conſenteth to many wickedneſſes, 1. To be conſecrated a Preiſt, when
hee was not of the ſonnes of *Aaron*. 2. To offer ſacrifice in an unlawfull place,
Deut. 6.16. for it ought not to bee offered but onely at the Tabernacle. 3. To offer and
to doe ſervice to Idols. Thus for food and raiment, and for the love of world-
Note ly gaine the fouleſt ſinnes are committed even by thoſe of the holyeſt tribe, and
the people are pleaſed and humoured in their wickedneſſes.

V.13. *And* Micah *ſaid, Now I know the Lord will doe mee good, ſeeing I have a Levite
to my Prieſt.* See here, how through blindeneſſe and ignorance this man
promiſeth himſelfe proſperity from God, when as all that he did was a provoking
of God to judge him: for although hee had now a Levite to his Prieſt,
yet, as hath beene ſhewed, ſinne was herein committed divers wayes. Hee
thought ſurely, that hee did not well before in conſecrating to this office his
owne ſonne, but of the other ſinnes concurring in his blinde devotion he had
no ſenſe. Onely becauſe the Leviticall tribe was choſen of God, hee bleſſed
Note. himſelfe, how groſſely ſoever hee erred. And thus the Zealous Roman Catholickes,
becauſe they confeſſe and have abſolution from a Prieſt; or a pardon
from the Pope, in whom there is ſucceſſion, thinke themſelves moſt
happy, although they commit moſt groſſe idolatries, and many other abominations.

CHAP. XVIII.

HERE againe it is firſt repeated, that there was in thoſe dayes no King in
Iſrael, to denote this to bee the originall of the wickedneſſe here ſpoken
of, *viz.* the violence done by the *Danites* unto *Micah*, and the corrupting of
that

V.1. that whole tribe with idolatry. Next the *Danites* ſeeke them ſome more inheritance, for all their inheritance had not yet falne unto them, this was ſoone after *Joſhua* his death, *Ch.* 1. 34. the *Amorites* held the chiefe part of their inheritance and ſo ſtraightened them, and of this they complained even in *Ioſhua* his life time, *Ioſh.* 19. 47. and there this expedition is briefly ſet downe by anticipation, but here more largely. V.2. The *Danites* ſend out five men to ſeeke for more roome to inhabit in, they paſſe by *Micabs* houſe, and lodge there, for hee as it ſeemeth, was a great man, and wealthy, and therefore they being Iſraelites, he entertaineth them, which ſhewed his hoſpitality. V.3,4,5. Being there they ſaw the Levite, and were by him informed of the Images and the Teraphim, wherefore they pray him to inquire of their way, which hee did, and promiſed them proſperity. It is ſaid, they knew the Levites voyce, and turned in thither, that is, ſaith *Lyra*, they knew by his voyce, that hee was of *Bethlehem Iudah*, because although all the Iſraelites ſpake one language, yet they of one place differed in their dialect, from thoſe of another, ſo *Lyra*, as our north countrey men differ from us in their ſpeach, and hereby may eaſily be known from the ſoutherne. And hee ſaith, that they turned in thither, that is, to the lodging aſſigned to the Levite. But by what meanes could he conſulting with a dumb Idoll foretell, what ſucceſſe they ſhould have in their way? To this *Lyra*, ſome hold, that hee ſpake thus to pleaſe them having no anſwer from the Idoll; but the Hebrews, that the Devill anſwered out of the Idoll, God permitting it for their greater deluſion, who were addicted to Idols, that they might be the further gone in errour, who loved not the truth, and ſo finally bee damned therefore. *Ferus* ſaith, that God might anſwer by this Prieſt, as hee uſed the mouth of *Balaam*, and *Caiaphas* to ſpeake the truth, and oft times of wicked Paſtors, to try theſe *Danites*. And it ſeemeth that they were hereby drawne away to Idolatry, becauſe it fell out truly according to his prediction, and by their meanes the whole tribe; for hereby they gathered that this ſervice before Images here pleaſed God, as well as that which according to his word was done before the Tabernacle. But this was their ignorance of the word which had given warning here-againſt, *Deut.* 13. And they were worthy to bee thus given over, becauſe they would inquire in an unlawfull place, and of an unlawfull perſon.

Lyra.

Ferus.

V.7. *Then the five Men came to Laiſh, and ſaw the people how they dwelt careleſſe, &c.* This *Laiſh* is alſo called *Leſhem, Joſh.* 19.47. and being taken, *Dan*, after the name of *Dan*, the father of the *Danites*. It was furtheſt north of all the Land of *Canaan*, ſince called *Cæſarea Philippi*, becauſe re-built by *Philip* the Tetrarch in the honour of *Tiberius Cæſar*; and becauſe it lay furtheſt northward, this ſpeech is ſometime uſed to ſet forth the north and ſouth bounds of the holy Land, that is, the whole longitude from *Dan* to *Beerſheba*; and here afterwards *Jeroboam* ſet up ome of his golden Calves. From *Micab's* houſe in Mount *Ephraim* to this *Laiſh*, ſaith Hen. *Bunting*, were 104 miles, from *Zorah* and *Eſhtaol* to Mount *Ephraim* 24 miles. And this people is ſaid to have dwelt ſecurely like the *Zidonians*, that is, a people having a very ſtrong City, and ſo fearing no enemies, and farre from *Zidon*, ſo that the *Zidonians* could not readily helpe them, and farre from all others that might reſcue them; *and had no buſineſſe with any man*, that is, they were in no league with any other people; for buſineſſe, Hebr. דבר a word or matter is put. Now beſides all theſe things that might encourage the *Danites* to this expedition, it is inſerted. *And there was no Magiſtrate in the Land, which might put them to ſhame in any thing*; Hebr. *there was none deſtroying any thing in the Land, the poſſeſſor of that Kingdome*; for this expoſition is neareſt unto theſe words, ואין מכלים דבר בארץ יורש עצר. And it was one reaſon rendred of their ſecure dwelling, whereby the *Danites* might the more confidently come againſt them; there was none of the deſtroyers of any thing in the Land, as in other places, that poſſeſſed or dwelt in that Kingdome. They had no enemies either domeſticall or foraine that annoyed them; and as no enemies, ſo no confederates to helpe them in caſe they ſhould bee ſet upon: for both the *Zidonians* and all other people dwelt faſt from them; which is the full meaning of this verſe, and expreſſeth a ſtate more ſecure.

H. Bunt. patriar travailes.

ſecure. The Vulg. Latine, *Nullo eis penitus reſiſtente*; the Sept. *Not able to ſpeake a word in the Land, inheriting treaſure.* *Junius, Nec eſſe quenquam, qui de re ulla pudore afficeret in ea terra hæredem imperii*: in ſtead of which two laſt words the Vulg. Latine tranſlation hath it, *and of great riches*, following the Septuagint. Why a Magiſtrate putting to ſhame or not, ſhould be ſpoken of here, I cannot ſee; becauſe if there had bin none among them to puniſh miſdemeanors, they could not have lived ſecurely, but in continuall feare of violence from the evil-minded; wherefore I preferre the firſt. Or if we take מכלים for putting to ſhame, of כלם, the two laſt words may be expounded inhabitant of that Kingdome, or inheritor there, and ſo being joyned with אין the ſentence will bee this, There was none inheritor in that Kingdom confounding a matter in the Land; that is, there were no domeſticall troubles by reaſon of any hot-ſpirited, or doing violence, but all quietneſſe.

V. 8, 9, 10, 11, 12, 13.

H. B. Patriarks travailes.

Lyra.

The five ſearchers returning, informe their Brethren how they had found this Land, and incite them to goe to poſſeſſe it, which they doe, and march out of *Zorah* and *Eſhtaol*, 600 men of warre; firſt to *Kiriath-jearim* in *Judah*, then to *Micahs* houſe. From *Zorah* to *Kiriath-jearim* were 16 miles, from thence to Mount *Ephraim* where *Micah* dwelt 8 miles. Of *Kiriath-jearim*, ſee before, *Joſh.* 15. & *Joſh.* 18. here they lodged by the way without the City, not within it, as the words *v.* 12. doe declare, *Behold it is behinde Kiriath-jearim*; and as *Lyra* noteth.

V. 14, 15.

When they were come to the houſe of *Micah*, the five ſearchers informe them that there was a Molten and graven Image, and a Teraphim, and Ephod, all which they tooke away with them; and when they were about it, being expoſtulated with by the Levite, they eaſily perſwaded him for greater dignity, to joyne with them in this their robbery, and to goe away with them to become a Prieſt unto their whole tribe. The phraſe uſed to the Levite, when they would have him to hold his peace, was this, *Lay thy hand upon thy mouth*; For thus ſilence was wont to bee expreſſed, *Job* 21. 5. *Job* 29. 9. *Pliny* and *Macrobius* ſay, that the *Romans* had a Goddeſſe called *Angerona*, the Goddeſſe of Silence, with her finger laid upon her mouth. In a Temple at *Egypt*, where *Iſis* and *Serapis* were worſhipped, there was an Image with the finger upon the mouth alſo, to ſhew, that it ſhould bee kept in ſilence that theſe were mortals. And *Harpocrates* the God of Silence was alſo amongſt them thus pictured. Whereas they perſwade him rather to bee Prieſt unto a tribe, then to one man, it is not to bee underſtood, that the whole tribe removed their ſeat to *Laiſh*; for the tribe of *Dan* for a great part dwelt ſtill in *Zorah* and *Eſhtaol*, and theſe were onely 600 men of war, whereas the whole conſiſted of many thouſands; by a tribe then, they underſtand a good part of a tribe, and that of good note. In this Levite we may ſee, how ambition and covetouſneſſe work in thoſe that bee worldly minded in the Miniſtery, they are altogether led by dignities and profits here, and care not for Gods glory, or to keep a good conſcience.

V. 19.

Plinius.

Macrobius.

Pierius.

Note.

V. 22.

V. 24.

Lyra.

Micah ſeeing what was done, gathereth his neighbours together, and purſueth after the *Danites*, and cryeth out unto them, and chargeth them, ſaying, *Yee have taken away my Gods and my Prieſt, and what have I more?* the Vulg. Latine for the laſt words, hath, *And all that I have*: the meaning being, according to *Lyra*, not that they had taken any thing away from him, ſaving thoſe things which pertained to idolatrous worſhip; but of theſe hee made ſuch account, as that hee made no reckoning of all that hee had in compariſon hereof. But *Micah* being threatened by them, returneth home, and they paſſe on to *Laiſh*, and deſtroy the people deſtitute of all helpe, and burne the City, and this is ſaid to have been in the valley by *Bethrehob*. *Rehob* was a City in the north, nigh unto Mount *Libanus*, *Numb.* 13. 22. being part of the lot of *Aſher*, *Joſh.* 19. 28. but it was not ſubdued by them, *Judg.* 1. 31.

V. 28.

V. 30.

And they ſet up the Image, and Jonathan the ſonne of Gerſhom, the ſonne of Manaſſeh, hee and his ſonnes were Prieſts unto the tribe of Dan, untill the time of the captivity of the Land. Here two queſtions may bee made: 1 How *Jonathan* a Levite, could come of *Manaſſeh*, of which ſomewhat hath been ſaid before,

fore, *Chap.* 17. 1. Qu. 2 What captivity is meant, untill the time whereof, hee and his are ſaid to have been Prieſts unto *Dan*? *Lyra* ſaith, that captivity made by *Salmanaſar*, 2 *King*. 17. but yet hee citeth *Jerome*, who ſaith, that the captivity of the Ark is meant, when it was carryed away by the *Philiſtims*, 1 Sam. 5. 1. and this *Lyra* confeſſeth to bee moſt probable, becauſe in the next verſe there is another deſcription of the time that *Micah* his graven Image ſtood, V. 31. *viz.* all the time that the houſe of God, or Tabernacle was in *Shiloh*, and ſo long onely it ſeemeth to be meant that *Jonathan* was Prieſt, and his ſonnes, but no longer: For in *Samuels* dayes, the worſhip of God was reſtored to the firſt purity; and therefore Idols were certainly beaten downe, and idolatrous Prieſts were removed, and this was the time of carrying the Arke from *Shiloh*, to the warre againſt the *Philiſtims*, after which it was brought back no more thither, but to *Kiriath-jearim*, where it remained 20 yeares. And this is followed by *Junius*, Iunius who rendreth the laſt words of *v.* 30. *Uſque ad tempus, quo migravit e terra*: in the Vulg. Latine it is, *Uſque ad tempus captivitatis ſuæ*; but our Tranſlation anſwereth *verbatim* to the Hebrew. Wherefore I thinke rather, that two times are in theſe two verſes deſcribed, the time of the Idols ſtanding made by *Micah*, *v.* 31. and the time that *Jonathan* and his ſonnes were Prieſts to the tribe of *Dan*, not onely to miniſter to this Idol, but to others ſet up afterwards; when this was taken away, *v.* 30. even all the time from hence till the *Babyloniſh* captivity, 2 Kings 17. there being yet intermiſſions, when good Judges and Kings ruled, that tooke away ſuch abominations. For *Jeroboam* ſet up a Calfe in *Dan* after *Micahs* Idol put downe, and other wicked Kings of Iſrael that ſucceeded him, followed him in his ſinnes, till the time of that captivity.

CHAP. XIX.

HEre followeth another moſt lamentable accident of a Levites concubine, or wife abuſed unto death by the men of *Gibeah* in *Benjamin*, whereupon that whole tribe almoſt periſhed, to ſhew further the miſery of that State where therein is no King. *Joſephus* relating this hiſtory, ſaith, that hee took her to wife, and that the time of her departure from him, was within foure *Joſeph. Antiq*; *lib.*5.*c.*2. months after that he had marryed her. And that the cauſe was the quarrels that were between them, ſhee being a faire woman, for which his affection was greatly towards her, and ſhee not anſwering him with the like, contentions aroſe, whereupon ſhee went away to her Parents, &c. V. 1. This Levite dwelt in Mount *Ephraim*, not farre from *Micahs* houſe, and hee tooke his concubine from *Bethlehem Judah*, where *Micahs* Levite had ſojourned, before that he came unto him, *Chap.* 17. 7. ſo that the ſtrange accidents here, and in the former Chapters ſet downe, happened to thoſe of the ſame places, whereby we may gather, that many more villanies were then committed throughout that kingdome. An odious woman, ſuch as this was, is one of the foure things that Prov. 30. 21. diſquieteth the earth. V. 2. *Shee played the whore againſt him, and went away from him to her fathers houſe.* The Vulg. Latine, Septuagint, and *Joſephus* likewiſe ſpeaketh of 30 furlongs, and of 20, counting 5 furlongs to a mile. In that comming to *Gibeah* no man entertained them, till that this old man came from his worke, who was more hoſpitable, we may note both the inhumanity of that people; and that of old there were neither Innes nor Alehouſes, into which a man might bee received in his travaile for his money, nor Bakers, nor Victuallers in Cities, of whom hee might buy bread or other proviſion. But the manner was then to take beaſts loaden with proviſion, as this Levite had two Aſſes and a ſervant with him, and provender for the beaſts; and at night if any hoſpitable perſon would receive him that travailed into his houſe to lodge him, hee went in, otherwiſe hee lay in the ſtreet; as the two Angels ſaid to *Lot*, that they would lye in the ſtreet all night, or in the field, as *Jacob* neare *Bethel* pitching a tent there. Note. This inhoſpitableneſſe and inhumanity

ty was in the men of *Gibeah* a fore-runner of their deſtruction, as the like had
been in *Sodome.* It is then a moſt wicked thing to be thus unkind to ſtrangers
Heb.13.2. in their travaile, and a moſt excellent to bee hoſpitable, as *Abraham* and *Lot.*

Touching *Gibeon* or *Gibeah*, the place, were this was done, *Joſh.* 21. 17. it
Qu. is ſaid to have beene a City given to the Levites out of *Benjamins* lot, how
then did the *Benjamites* now inhabit there? *Anſw.* The Levites did not now
injoy what was given them, all things being ſo out of order, which made
them wander and ſojourne, where they could get a living, others in the
meane ſeaſon poſſeſſing their rights, and ſo did the *Benjamites*, *Gibeah.*
Some thinke, that Levites dwelt there and *Benjamites* amongſt them.

V. 22. The wicked men of *Gibeah*, that came to the old mans houſe, where they
were entertained, are called *ſonnes of* Beliall, that is, ſaith *Ierom,* in his tranſlation,
without a yoke, but of this phraſe ſee before *Deut.* 13. 13. Like the
moſt wicked and unnaturall *Sodomites* they require not his wife, but him to
bee brought forth unto them, that they might know him, that is, ſatisfie their
filthy luſts with him. See how averſe ſome are from all goodneſſe, they not
Note. onely gave no hoſpitality, but would not ſuffer theſe ſtrangers to be quiet in
another mans houſe, and this is an high degree of ſinning, to doe no good,
Ioſeph. and to hinder others from doing good alſo. *Ioſephus* againſt the common ex-
Lyra. poſition of Chriſtian Doctors ſaith, that theſe wicked men asked the man to
bee brought forth unto them, that hee might deliver his wife, and this *Lyra*
ſeemeth to aſſent unto, becauſe when they had his wife, they were content:
but this their contentment was forced, ſeeing they could not have the man.
Note. Hereby wee may ſee, to what an height of impiety theſe men were grown ſo
ſoone after the death of *Ioſhua*, ſo that ſome horrible judgement could not
but bee now expected to come upon them, as it did, to their deſtruction. The
V.23,24. old man to ſave his gueſt from ſo unnaturall an abuſe, offereth them his owne
daughter a Virgin and the Levites concubine, as ſometime *Lot* had offered
his two daughters to the *Sodomites* in the like caſe, *Gen.* 19. 8. where it hath
beene already conſidered, whether ſuch an offer were juſtifyable or not.

V. 25. Then the Levite put forth his concubine unto them, who led her away and
abuſed her, &c. For ſo it muſt needs bee underſtood, that they tooke her
to their owne houſes, becauſe they are ſaid at the ſpringing of the day to let
her goe, and ſo that ſhee came to the doore of the houſe, where her Lord
Ferus. was. This abuſe offered unto her, whereupon ſhee dyed immediately, as *Ferus*
noteth, was a juſt puniſhment by God brought upon her for her former
adultery, *v.* 2. for now ſhee periſhed in her kinde by adultery, although the
act was moſt hainous in thoſe, that committed it. And although wicked doers
eſcape the ſword of the Magiſtrate, yet they muſt not looke finally to eſcape
the hand of God, who will puniſh every one in his kinde, onely repentance
preventeth his wrath.

V. 29. The Levites wife being dead hee carryeth her home upon his Aſſe, and then
Lyra. divided her body into 12 parts, and ſent them into the 12 Tribes of Iſrael,
that is, ſaith *Lyra*, two parts into the two halves of *Manaſſeh*: for to *Benjamin*
it is not likely, that hee would ſend any part, where this villany had beene
committed, leſt they ſhould ſlay his meſſengers: and they that were ſent,
doubtleſſe had it committed to them to relate, what had beene done, which
was the cauſe of their carrying this ſtrange ſpectacle about, that every where
they might be the more moved to t[illegible] revenge. Others by the 12 Tribes underſtand
Benjamin alſo, becauſe onely [illegible] little part of that Tribe was guilty hitherto,
and not the whole Tribe, till that by abetting theſe malefactors it became all
guilty.

CHAP. XX.

V.1,2,3. THE children of Iſrael being ſtirred by the Levites meſſengers aſſemble all
together in *Mizpeh* before the Lord, being 400000 men, but the Tribe
of

of *Benjamin* was not with them, but onely heard of this great Aſſembly. And they are ſaid to have come altogether, as one man, even *from Dan to Beerſhebah*, that is, from the two uttermoſt boundaries of the land on that ſide of *Iordan*, where the land of *Canaan* lay, except the *Benjamites*, for *Dan* was furtheſt north, and *Beerſhebah* ſouth, *and all the land of* Gilead, that is, the *Reubenites*, *Gadites*, and half Tribe of *Manaſſeh* dwelling on the other ſide of *Iordan*. *Mizpeh* where they aſſembled, was not the place, where the Tabernacle then was, for it was now in *Shiloh*, *Iudg.* 18. 31. but a place, wherein there was a Synagogue or oratory to congregate to pray in, 1 *Maccab.* 3. 46. and the Hebrews ſay, that here was the firſt beginning of Synagogues. Some will have *Mizpeh* to be a City in the Tribe of *Benjamin*, but *Ierom* placeth it in *Iudah*, and indeed ſometime it is ſaid to bee in *Iudah*, as *Ioſh.* 15. 38. and ſometime in *Benjamin*, as *Ioſh.* 18. 26. whereby wee may gather, that it was a bordering City betweene both, and poſſeſſed part by one Tribe and part by the other, as *Ieruſalem* was, and ſo it was a fit place for the nearneſſe, for all the Tribes to aſſemble hither about this buſineſſe. Amongſt thoſe, that aſſembled and preſented themſelves before the Lord in this place, it is ſaid, there were the chiefe of all the people, the Vulgar Latin hath it, *omnes anguli populorum*, the Princes being ſo called, becauſe they are like the corner ſtones, in a building, holding all the building together: So likewiſe they are called 1 *Sam.* 4. 38. *Zephan.* 3. 6. and Hebr. it is פנות *anguli*.

V. 3, 4. They being all here aſſembled together inquire of the Levite, how that hainous wickedneſſe was committed, to whom he anſwereth, that the men of *Gibeah* beſet the houſe, wherein hee was, thinking to ſlay him, and that they forced his concubine unto death &c. Hee ſaith, that they would have ſlaine him, meaning by Sodomitically abuſing him, as they did her by raviſhing her, but *Joſephus* ſaith, that they threatened to ſlay him, unleſſe hee would deliver her unto them. V. 8, 9. Hearing this, and being fully certifyed of ſo abominable a wickedneſſe committed by the men of *Gibeah*, they reſolve with one conſent to goe againſt *Gibeah* to bee revenged, and that by lot, ten being ſet apart out of 100. and 100. out of a 1000. to fetch victualls for all the reſt, whilſt they were in this expedition. V. 12, 13. 14. But before they ſet upon the City, they ſend throughout the Tribe of *Benjamin*, deſiring, that the actors in this wickedneſſe might be delivered unto them to be put to death, but they refuſe to hearken unto them, and contrariwiſe aſſemble together to defend *Gibeah*, being 26000. and the men of *Gibeah* 700. and amongſt theſe 700. left handed, that could ſling ſtones at an haires breadth. The Vulgar Latin, for 26000. men of *Benjamin* hath 25000. and ſo hath the Sept. tranſlation and *Joſephus*, but herein, ſaith *Lyra*, it is corrupted, the tranſlators finding *v.* 35. and *v.* 44, 45. &c. that there were ſlaine onely 25000. and 100. and 600. that fled to rock of *Rimmon*, thought, that there was an error in the Hebrew, and therefore altered it, putting a leſſer number for a greater to make the reckonings to agree. But how they may bee made to agree accounting 26000. here, hee ſheweth not, Toſtatus. *Toſtatus* ſaith, that 1000 of them moſt probably were appointed to fetch Victuals for the reſt. Bonfrerius. *Bonfrerius* is bold herefor to ſtand for the Vulgar Latin, and againſt the Hebrew, affirming it to be corrupt. But forſomuch as the Hebrew is the fountaine, wee muſt rather ſtand for the purity thereof, and reforme all tranſlations hereby. For the difference in the numbers, although 25000. and 100. onely are numbred of the ſlaine that day, and 600. that fled to *Rimmon*, in which numbers there want 1000. of that here ſet downe, yet there is no reaſon to count this number greater, then the truth, becauſe *v.* 48. a company are ſaid to bee ſlaine, beſides all theſe, in every City of *Benjamin*, unto which 1000. at the leaſt might well be fled, thinking to ſave themſelves there, thus alſo *Lyra* and the Hebrews. V. 16. For the 700. men amongſt them ſaid to bee left handed, that could ſling ſtones out of a ſling at an haires breadth, the Vulgar Latin rendreth it thus, beſides the inhabitants of *Gibeah*, *which were* 700. *moſt valiant men, fighting as well with the left hand as with the right, which could ſling ſtones, &c.* Thus making all the men of *Gibeah* *ambi-dexters*, and all alike skilfull, which is incredible. There were 700. then, as the Hebrew verity hath it, amongſt

Iunius.

Philoſtr. vita Apollonii lib. 2. c. 12.

mongſt all the Benjamites Army thus expert in ſlinging ſtones, which did wonderfully ſtrengthen that ſide, and made them doubtleſſe ſo bold, as to ſet upon a number ſo much greater then themſelves. *Junius* thinketh the ſaying to bee hyperbolicall, *they could ſling ſtones at an haires breadth*, but there is no neede herein to flee to hyperbole's: for wee doe read of matters as rare in other hiſtories. *Philoſtratus* writeth of ſome of the *Indians*, that they did throw ſo skilfully out of a ſling, that they would touch the haire of the childes head with a ſtone and not hurt the head. *Gothus* a Souldier was ſo skilfull an Archer, that hee would hit an apple placed a farre off upon a ſtaffe with his arrow and not miſſe, which he having boaſted of was related to King *Harold* a *Saxon*, who would have him to try his skill upon an apple placed upon the head of his owne ſonne, hee then ſetting the childe with his back towards him, that hee might not feare or move at the comming of the arrow; took to him three arrows, and ſhooting with one of them hit the marke, and being demanded by the King, why hee tooke three arrows, hee anſwered, that if hee ſhould by chance have ſhot his ſonne into the head, hee might bee revenged upon the head of the King by ſhooting the other two at him, that had beene the author of ſo unnaturall a murther. One *Soranus* having ſhot an arrow up into the aire, ſhot another at it falling and ſplit it. *Commodus* the Emperor could ſtrike any thing with dart or arrow, that hee ſet his eye upon, ſo *Herodianus* and *Sabellianus*. A certain *Indian*, ſaith *Plutarch*, in the dayes of *Alexander* the Great could ſhoot an arrow into a little ring and through it. *Domitian*, the Emperor, ſaith *Suetonius*, could ſhoot a wilde beaſt firſt on the one ſide of his head, and then on the other in the forme of a paire of hornes. And ſuch skill hath beene attained by daily practice, as in the *Balearian Iſlands*, ſaith *Florus*, mothers would not give their ſonnes any other meat, but what they had firſt beaten downe with a ſtone out of a ſling. And *David* ſeemeth to have beene inferior to none in this skill of ſlinging when hee ſmote *Goliah* with a ſtone, and ſlew him. Whereas it is ſaid, that theſe 700. were left handed, Hebr. it is, *ſhut up their right hand*, but of this phraſe ſee before in the ſtory of *Ehud*, *Judg.* 3. 15.

V. 18.

Ferus.

And the children of Iſrael went up to the houſe of God, and asked counſell of God, &c. The Iſraelites may ſeeme herein to have proceeded rightly, as alſo in ſending before to the *Benjamites* to have the wicked men of *Gibeah* put to death, who had committed ſo foule a ſinne, and before that inquiring of the Levite the certainty of the matter, ſo that it may ſeeme ſtrange, that they ſhould at the firſt have ſo ill ſucceſſe, and bee repelled twice with the loſſe of ſo many men, eſpecially being bidden by God, of whom they asked counſell, to goe againſt them. But as *Ferus* noteth, they offended in that they truſted to the equity of their cauſe and to their great multitudes, and not in God only and in his helpe, which is intimated in this that they asked not of God at the firſt, whether they ſhould goe up to fight againſt *Benjamin*, and whether hee would deliver the *Benjamites* into their hands, but as if they were ſure to prevaile through their great ſtrength, they asked onely, who ſhould goe firſt up, *v.* 18. and the ſecond time although they wept, and asked, whether they ſhould againe goe againſt *Benjamin*, yet they ſought not helpe from God by faſting and prayer and ſacrificing, which they did after their ſecond great overthrow, and then prevailed, *v.* 26, 27. &c. The houſe of God, to which they went up all theſe times, was the Tabernacle at *Shiloh*, as may bee ſeene by comparing *Ch.* 21. 2. with *v.* 12. and therefore for more expreſſion, *v.* 27. the Vulgar Latin hath it in this *Ch.* *The Arke of God was in* Shiloh *in thoſe dayes*. And *Shiloh*, ſaith *Lyra*, was neare to *Gibeah*, ſo that they might eaſily goe thither, *H. Bunting* ſaith, it was within 2. miles, but *Mizpeh*, from whence they went firſt to *Shiloh* to inquire of God, was from thence 48. miles.

Lyra.

Patriar. travailes.

V. 20, 21.

V. 22

The Iſraelites comming, after that they had inquired, to fight againſt *Gibeah*, are by the *Benjamites* ſlaine to the number of 22000. But then they incouraged themſelves, the Vulgar Latin, they truſting to their fortitude and number ſet the battaile in aray, but yet before this they went up to the houſe of God againe, and wept, and inquired, yet notwithſtanding, they are ſlaine the ſecond time to the number of 18000. The cauſe of all this ill ſucceſſe, ſay the Hebrewes, was, becauſe the tribe of *Dan* being lately corrupted with idolatry through the Idols of *Micah* was not firſt puniſhed by them therfore, according to the Law, and purged. But the true reaſon ſeemeth to bee that before rendred by *Ferus*, for they that truſt in men ſhall fall, although their cauſe bee juſt: and happily there were many groſſe offenders in the Iſraelites Army, who till they were rooted out, they could not proceed with any ſucceſſe, as *Joſhua* could not againſt *Ai*, till *Achan* was cut off; and God in his juſt judgment had appointed this to bee the way to cut them off. For it is intolerable, that they ſhould take upon them to puniſh ſinne in others, who are foule offenders themſelves. Or happſly it was diſpleaſing to God in the whole Army, that they went about to puniſh ſinne in the men of *Gibeah*, without firſt humbling themſelves for their own ſinnes, and taking them into their conſideration: for hee that will caſt a moat out of another mans eye, muſt firſt caſt the beame out of his owne eye. Therefore when they had faſted, and offered ſacrifice for the expiating of their ſinnes, at the third onſet they prevailed. Whereas they are ſaid to have wept before their ſecond going againſt them, and to have humbled themſelves; that was not ſo much out of any ſenſe of their ſinnes and unworthineſſe to become chaſtiſers of the ſinnes of others, but rather out of an indignation, that they being ſo many, ſhould bee beaten back by ſo few. Laſtly, if they ſhould at the firſt have prevailed, they would have been ready to attribute the victory to their owne ſtrength, and ſo not to have given to God the glory; whereas, being twice defeated, they learned God to bee the giver of all victories, and to magnifie his mercy for it at length attained. *Note.* And by this example wee are taught: 1 That the goodneſſe or badneſſe of a cauſe, is not to bee meaſured alwayes by the good or bad ſucceſſe in battail, for *Benjamin* had a bad cauſe, and yet prevailed, and Iſrael contrariwiſe. 2 A good cauſe ſhall certainly prevaile at length, and the bad ſhall goe downe, and the abettors of it, although they may proſper and lift up their heads for a time. 3 The way to prevaile in battaile, is to humble our ſelves firſt for our ſinnes in faſting and prayer, and ſo to proceed, with truſting not in our owne ſtrength, but in God onely. 4 To this end wee muſt conſider, that great Armies of men, and other warlike preparations are nothing, for God can give victory to a few over a farre greater company. Wherefore not mens preparations, but Gods favour is all in all for the getting of the victory.

V.27, 28. When the children of Iſrael being twice beaten by the *Benjamites*, went the third time to the houſe of God, it is ſaid, That they *offered burnt-offerings, and peace-offerings, for the Arke was there; and Phinees the ſonne of* Eleazar *miniſtred before it in thoſe dayes*; which is ſpoken, to ſhew that they might lawfully offer ſacrifices, ſeeing it was before the Arke, and a lawfull Prieſt was there ready to miniſter about theſe ſacrifices. And by this ſpeciall mentioning of *Phinees*, it is made plaine at what time theſe things were done, *viz.* not long after the death of *Joſhua*, as hath been already ſhewed upon *Chap.* 17.1.

V. 29. *And Iſrael ſet lyers in waite round about Gibeah, &c.* Here the manner of the Iſraelites proceeding againſt the *Benjamites* is ſet forth, and their deſtroying of them; firſt, generally and briefly to *v.* 38. Secondly, more particularly, how the lyers in waite ſet the City on fire, and ſo gave a ſigne to the reſt; and how many periſhed in one place, and how many in another, and how many eſcaped by fleeing to the rocke *Rimmon*, *v.* 38, 39, &c. to the end of the Chapter. For their proceeding by laying of an ambuſh, it ſeemeth that they were taught of God thus to doe; for thus *Joſhua* alſo did againſt *Ai*, when the victory was promiſed him; and *David* came upon the *Philiſtims* behinde, at Gods direction, and ſmote them. Ioſh. 8. 2 Sam. 5.23. V. 33. But that which is ſaid, *v.* 33. is ſomewhat obſcure, *And all the men of Iſrael roſe up out of their places, and put themſelves in aray at Baal-Tamar; and the lyers in waite roſe and came againſt Gibeah, and there came againſt Gibeah* 10000 *choſen men, &c.* After that the battaile was begun, how could they riſe out of their places? and if all Iſrael roſe and ſet upon them now, who were thoſe ten thouſand choſen men? or how is it ſaid, firſt they roſe againſt the *Benjamites*, and then the lyers in waite came upon *Gibeah*: whereas by that which followeth, it appeareth, that the lyers of waite came firſt againſt the City, and gave a ſigne to the reſt? By all Iſrael, we may underſtand the maine body of the Army, which lay at *Baal-Tamar*, a village, as *Jerome* ſaith, neare *Gibeah*, whilſt ſome were ſent out to begin the battail; by the 10000 choſen men, ſo many going foremoſt out of this great body, or placed elſwhere moſt conveniently to come on, when they ſhould ſee their opportunity; and whereas the lyers in waite, comming againſt *Gibeah* behinde it, are ſpoken of after the riſing up of the maine body of the Army; here the order is a little inverted, and therefore the ſame ſtory is againe repeated in the particular relations following, and all things are put in due order. Whereas the lyers in wait are ſaid to have come out of the meadows of *Gibeah*, the Vulg. Latine hath it, from the weſt part of *Gibeah*, ſo alſo the Septuagint, but the word is מערח ſignifying a denne or lurking place, and not מערבה ſignifying the weſt. *Junius* hath, *à denudatione Gibeæ*, *i.* after that it was left deſtitute of men, who iſſued out againſt Iſrael. How the word commeth to be rendred a meadow, on denudation, I ſee not. *Pagnin* and *Polanus* render it, a denne, and this doth very well agree as fit to hide them in.

V.35. The number of the *Benjamites* ſlaine is ſaid to bee 25000, and 100, and yet *v.* 46. they are ſummed up onely 25000; but this is, becauſe in the ſecond numbring, regard is not had unto ſo ſmall a number as that of 100, to ſet it downe againe, becauſe the whole ſumme had been ſo exactly ſet downe before. For the difference between theſe ſums, and that of 26000, *v.* 15. ſee what hath been already ſaid upon that verſe.

V.38,39,40 41,&c. *Hieron. de locis Hebr.* Touching the more particular deſcription of their proceedings in this war, when the ambuſh had given a ſign of the City being taken by fire, the *Benjamites* looking back and ſeeing it, & the men of Iſrael, who ſeemed to flee before, to return upon them, they were greatly terrified, and ſought to flee into the wilderneſſe, but they were prevented, becauſe they were incloſed on every ſide, and ſlain to the number of 18000. Then in their fleeing to the rock of *Rimmon*, they ſlew 5000 men, and to *Gidom* 2000 more. Touching *Rimmon*, *Jerome* ſaith it was 15 miles from *Jeruſalem*; *Joſephus* calleth it the rock *Rhea*. For theſe words, *They purſued them to Gidom*, the Vulg. Latine hath it, *They purſued them when they went further*; but *Gidom*, if it bee not taken properly, ſignifieth their occiſion, for גדע whereof it commeth, ſignifieth to kill, and ſo it may better bee rendred, *to their deſtruction*; the Sept. retaine the Hebrew word, whereby it appeareth, that they tooke it for a proper name.

V.47. V.48. *Toſtatus.* *Dionyſ. Carthuſian.* Out of this great deſtruction, 600 are ſaid to have eſcaped, that fled to the rocke *Rimmon*, and they abode there foure months. And the men of Iſrael turned againe and ſmote them in every City, both men and beaſts, and burnt their Cities. This may ſeeme to bee a point of great cruelty, to rage thus againſt all ages and ſexes, and the very beaſts, leaving nothing alive, and *Toſtatus* condemneth it therefore; but others juſtifie it, holding that both this, and the deſtruction of *Jabiſh Gilead* in the chapter following, was done according to the will of God, for the great abomination committed amongſt the *Benjamites*, and by them maintained. And this is moſt probable, both becauſe they made not this warre without conſulting with the Lord, and with his Prieſt *Phinees*, an holy man, who would have otherwiſe oppoſed ſuch proceedings; and after this deſtruction, they were grieved for the cutting off of this Tribe, which ſheweth that they would not have done it but for Gods command. And laſtly, the like was ſometimes done before againſt places accurſed for ſinne, as, *Numb.* 31. 17. *Joſh.* 7. 24. and is commanded for idolatry, *Deut.* 13. which was ſo appointed, that the greater terror might be ſtricken into all men againſt ſinning likewiſe, and in ſome ſort to repreſent the deſtruction to come at the laſt day, when no ſex, age or degree ſhall be ſpared.

CHAP. XXI.

THere being but 600 men onely left of all *Benjamin*, and not one woman;
here it is remembred what a vow all the men of Iſrael had made out of
their fury againſt *Benjamin*, tending to the utter extirpation of that Tribe, for V.1.
they had vowed not to give any of their daughters unto them to wife, wherein,
as *Ferus* noteth, they did raſhly and uncharitably. This their vow was *Ferus.*
therefore ſinfull. 1 Becauſe againſt charity. 2 Without any direction or
word from God. 3 Againſt his order, who had made 12 Tribes, and given
them ſingular bleſſings, and to the tribe of *Benjamin* in ſpeciall. Wherefore V.2.
now they repent and are humbled therefore, grieving to thinke, that one of
their Tribes was in danger of being quite cut off. With *Ferus* agreeth *Tostatus*, *Toſtatus.*
holding both the vow to bee unlawfull, and that it ought not to have been
kept, becauſe God would have all the 12 Tribes to remaine, and none of them
to be quite cut off; and becauſe in denying them wives, when they had no
women of their owne, they expoſed them to the danger either of fornication,
or of marrying Heathen women, and conſequently of being drawne to idolatry.
But ſome hold this vow to have been lawfull, becauſe an whole City
might bee deſtroyed for idolatry, and therefore an whole Tribe, for ſo great Deut. 13.
and unheard of abomination made the ſinne of all by patronizing the actors
of it. I ſubſcribe rather to *Ferus*, that the vow was raſhly made, but in zeale
againſt ſinne, they thinking then for ever to extinguiſh ſo impious a Tribe; for
which yet (becauſe they had no warrant, there being not the like reaſon of a
City and a Tribe, God having ſome famous inſtruments of his glory to raiſe
out of every Tribe, according to Propheſies fore-going of them, and *Paul* in Gen. 49.
ſpeciall out of this Tribe of *Benjamin*) they now ſeeing by a ſingular providence Deut. 33.
ſome of this Tribe preſerved, begin to conſider their errour, and grieve
to thinke, that they had laid a foundation againſt their ever multiplying again,
by making ſo raſh a vow, and repent thereof. But becauſe a vow is a ſacred
tye, and may not bee broken, unleſſe the doing of the thing vowed be directly Numb. 30. 1.
ſinfull, I hold againſt *Toſtatus*, that they ought to make conſcience of keeping
this vow, eſpecially there being other wayes to bee excogitated of furniſhing
theſe *Benjamites* with wives, as the ſequell declareth. This vow is ſaid to have
been made in *Mizpeh*, *v.* 1. that is, before the warre began; *v.* 18. it is ſaid,
that they had ſworne, Curſed bee hee that giveth his daughter to *Benjamin* to
wife; and *v.* 5. another vow made at that time is alſo commemorated, *viz.*
to deſtroy that City that ſhould not come up to helpe in theſe warres; ſo that
zeale wrought with them, not onely to cut off the wicked, but ſuch as would
not helpe in cutting them off. Being before the Lord now in *Shiloh*, they weep V.3,4.
to thinke upon the utter ruine of a Tribe like to bee, and they complaine hereof,
and build an Altar, and offer ſacrifices; but this was done, ſaith *Lyra*, in *Lyra.*
thankeſgiving for their victory. But how is the building of a new Altar *Qu.*
juſtifiable, when as they had one before made by *Moſes*, and it was unlawfull
to make another, as wee may ſee, *Joſh.* 22? *Anſw.* It was not altogether unlawfull,
but in any other place beſides that where the Tabernacle was, nor
ſo neither at extraordinary times, and upon extraordinary occaſions, ſuch
as this was, when happily they had direction from the Lord alſo to doe thus,
to ſhew the greater thankfulneſſe. Having done thus, they are againe affected V.5,6,7,8.
with *Benjamin's* caſe, and caſt about, how they might doe to helpe them to
wives, who ſurvived. Then they remember the oath made by them againſt V.9,10.
ſuch as came not up to *Mizpeh* to joyne in theſe warres, and finding that *Jabeſh*
Gilead came not up, they ſent againſt that City 12000 men to deſtroy them, V.11,12.
their wives and children, onely ſparing the virgins that had knowne no man, V.13,14.
which were 400, and theſe they gave to the 600 *Benjamites* to bee their wives,
but yet they were not ſufficiently ſupplyed. The Vulg. Latine for 12000, hath
10000, confeſſedly erroneouſly. Here was a wonderfull change in the Iſraelites,
as *Ferus* noteth, towards the *Benjamites* ſurviving, in that all enmity be- *Ferus.*

ing laid aſide, they now ſtudy and labour to procure their welfare againe; and *Note.* thus it ought to bee with all that puniſh offenders, bee angry with their ſinnes, and uſe ſeverity againſt them, but compaſſionate their perſons being in miſery. And in theſe *Benjamites* we may ſee the ſingular providence of God over his people in their greateſt miſery and moſt deſperate eſtate, in that hee turned their enemies to bee their friends, beyond all that they could expect. *H.Bunting Patriar. travailes* *Jabeſh Gilead* was a City in *Gilead*, 52 miles from *Shiloh*, and therefore farre from *Gibeab*. And happily becauſe the men of that City were farre off, and ſo thought it did not concerne them what was done in *Gibeab*; or becauſe they had not ſo much zeale for juſtice, as to put in for a part in revenging ſo horrible a fact, they ſate ſtill, expecting the event of this warre at home, holding it beſt to *Qu.* ſave themſelves from a great deale of labour, charge, and danger. But now they pay deare for their being ſo worldly wiſe; but whether the Iſraelites did well in taking this ſevere revenge upon them and their innocent children, is a *Ferus.* queſtion, but *Ferus* reſolveth it rightly, becauſe they ſeparated themſelves from the community of Iſrael, in ſeeking to be revenged upon ſo great abomination, they were worthily counted enemies, and deſtroyed; inferring hereupon, that ſuch Chriſtians as in the publique affaires of the Church, wherein there is need of their helpe, withdraw themſelves, and helpe not their mother the Church, with all their might, are not worthy to bee counted ſonnes of the Church, but enemies, and to bee proceeded againſt accordingly. Moreover, the Iſraelites had bound themſelves by oath hereunto, and as *Joſephus* hath it, the men *Qu.* of *Jabeſh* being ſent unto, refuſed to come to this warre. For other queſtions made here, how they knew the virgins, and whether they ſpared any, but ſuch as were now marriageable? To the firſt, *Lyra* anſwereth, that they made *Lyra.* them to paſſe before the Arke, and by a ſign given there they were knowne. *Toſtatus.* *Toſtatus*, that they they uſed the helpe of ancient women to diſtinguiſh them. And to the other queſtion, that all Virgins were ſpared, as well thoſe that were yet children, as the marriageable, theſe being given to the *Benjamites* to wife, and thoſe reſerved, to bee afterward marryed within their owne Tribe. But becauſe they are bidden to deſtroy all the women and children, except the Virgins that had knowne no man: I thinke it plaine, that it was meant onely ſuch ſhould bee ſpared as were of age, but yet unmarryed, and theſe might be known by their habit and manner of going, and by the relation of their mothers and friends, before that they had killed any of the females, or diſcovered the end of their enquiry hereabout.

V.19, 20. The next project for the *Benjamites*, which yet wanted, to get them wives, was, that they ſhould lye hid in the Vineyards, and obſerve upon the Feaſt day of the Lord, when the daughters of *Shiloh* ſhould come out to dance, and then ſuddenly come upon them, and catch every man a wife, and goe away with them to their owne Countrey. And in doing thus, ſaith *Lyra*, it was not ſin*Lyra.*ned, either by the Elders that gave this counſell, for they had ſworne onely, not to give them any of their daughters to wife, or by the men of *Shiloh*, becauſe although they had their daughters, yet it was without their giving them, neither were they acquainted with this project; or by the *Benjamites*, becauſe *Ferus.* they did onely as they were directed by thoſe that had authority. *Ferus* confeſſeth it to have been an evill to take, and carry away, and marry other mens daughters againſt the will of their parents; yea, and worſe then theft; for which cauſe by the civill law a greater puniſhment is appointed therefore, *viz.* death. But it ſeemeth good at this time unto them, rather to tolerate this, then that the oath of the Lord ſhould bee broken, and ſo his Name bee in danger of being made contemptible amongſt the common ſort of people. I cannot but thinke with *Ferus*, that this catching up of other mens daughters was a fault, and out of this caſe puniſhable, but now neceſſity requiring it, tolerable; eſpecially, if their conſent, and the good will of their Parents was forthwith obtained, as was moſt probable it ſhould bee, they having ſuch mediators to ſpeake for them, as the Elders of Iſrael, who were then of greateſt power in that Common-wealth. But what Feaſt was this, and what dancing was that of the Virgins at it? *Toſtatus* holdeth it to have been ſome feaſt at a Fair once a yeare, or ſome feſtivall of that place for the pleaſure and recreation of the inhabitants, as many Cities and Villages have in ſome Countreys their peculiar feaſts; and to juſtifie this, he alledgeth *Joſephus*, who ſaith, thrice in a yeare they came to *Shiloh*, their wives and daughters followed *ad mercimonium*, that is, to buy wares. But the words of *Joſephus*, are *εἰς πανήγυριν*, ſignifying rather, *ad publicum conventum aut ſolennitatem.* And becauſe it is ſaid three times in the yeare, *Bonfrerius* gathereth, that this feaſt was one of the three generall feaſts of the Paſſeover, Pentecoſt, or feaſt of Tabernacles; as alſo becauſe it is called a feaſt of the Lord, and was kept in *Shiloh*, where the Arke now abode, to which place therefore all the people were bound to come up theſe three times in the yeare to keep theſe feaſts. I am not of *Toſtatus* his minde, that it was a Faire-feaſt, or ſome other time of merry meeting upon pleaſure, becauſe it is called a feaſt of the Lord: Neither doe I thinke with *Bonfrerius*, that it was one of the three generall ſolemnities; for then they would not have ſaid, there is a feaſt of the Lord yearly in *Shiloh*, as if it were kept onely by the inhabitants of that place, their daughters onely going out in dances and ſinging into the fields in praiſing God, becauſe although the males onely were bound to come to thoſe three ſolemnities, yet many women and virgins came alſo from all parts of the Land, and being there, without doubt would bee ready to joyne with the daughters of *Shiloh*, in any act to the praiſe of God; and if ſo, they alſo ſhould have been in danger to bee taken as well as the *Siloan* women. Whereas *Joſephus* ſaith in his Greek Copy, *three times a yeare*, which giveth occaſion to this conceit, that it muſt bee one of the three moſt ſolemne feaſts; *Gelenius* his Tranſlator hath it not ſo, but every yeare we have a cuſtome in *Shilo* to come together to a celebrity, correcting *Joſephus* herein by the Scripture, which ſpeaketh not of three, but of one feaſt kept by that people in the yeare, wherein they had this ſingular cuſtome, that their daughters went out to dance. And it ſeemeth even by the relation of *Joſephus*, that this was not a thing knowne generally how they kept this ſolemnity, becauſe hee ſaith, the Elders being in a ſtudy for the *Benjamites* that yet wanted wives, one came unto them and ſaid, wee have a cuſtome every yeare in *Shiloh*, &c. whereas if this feaſt had been one of the three, their cuſtome had been generally knowne, becauſe they came from all parts to thoſe feaſts. It ſeemeth therefore to mee, that this was the feaſt of blowing Trumpets the firſt of the ſeventh Moneth, being a time of great mirth and joy above all other new Moones, eſpecially where the ſilver Trumpets were kept, which place now was *Shiloh*, where the Tabernacle abode. For the people came not together from all parts to keep this Feaſt, but each City kept it by it ſelfe. Or rather ſome ſingular feaſt kept in *Shiloh* onely to the honour of God, in way of thankfulneſſe for chooſing it to place his Tabernacle there, and that happily upon the day that it was firſt ſet up there from yeare to year. The dancing of the daughters of *Shiloh* now was not in levity and wantonneſſe, nor in the company of men, but modeſt and holy in praiſing God, as *Miriams* dancing, *Exod.* 15. 20. for if young men had been amongſt them, the *Benjamites* could not ſo eaſily have taken them and carryed them away. *Shiloh* here deſcribed by *Bethel*, and the way to *Shechem* and *Lebanon* is ſaid by *Jerome* to bee in the tribe of *Ephraim*, and neare to the lot of *Benjamin*, and therefore the fitteſt place that they could have been appointed to get them wives.

Toſtatus.

Bonfrerius.

Numb. 29. 1.
Numb. 10. 10.

Hieron. de loc. Hebr.

V. 22. Now to encourage the *Benjamites* to this enterprize, the Elders tell them, That if *their fathers or brethren come to us to complaine, wee will ſay, Bee favourable to them for our ſakes, becauſe wee reſerved not to each man his wife in the warre; for yee did not give unto them at this time that yee ſhould bee guilty.* The Vulgar Latine hath it, *Non rapuerunt eas more bellantium atque victorum, ſed rogantibus, ut acciperent, non dediſtis, & à veſtra parte peccatum eſt.* This reading, howſoever different from the Hebrew, is firſt expounded by *Lyra*, and then it is rendred according to the Hebrew, and ſo expounded. For this, they have

Lyra.

not taken them away by the right of warre,&c. that is, as if they were taken captive to uſe them hardly as ſervants and ſlaves, but lovingly and kindly as wives: but becauſe yee gave them not unto them asking, yee have ſinned, that is, having bound your ſelves by oath not to give them, yee have ſinned, for that yee looked no better to them, to keep them from being ſtolne away. For the other truer reading according to the Hebrew, which is in our new Tranſlation, Wee reſerved not to each man his wife in the warre; *Lyra.* *Wee tooke not for each man a wife in the warre*, that is, in the warre which wee made againſt *Jabeſh Gilead*; *Neither have yee given unto them, as though in time yee ſhould bee blamed*; that is, now that they have taken your daughters, if yee be content with it, and ſo give them as it were unto them, yee ſhall beare no ſinne of going contrary to your oath in ſo doing, becauſe they were taken without your knowledge or conſent, for it is not likely that the men of *Shiloh* knew any thing of this project, till that it was put in execution. *Junius.* *Junius* hath the firſt clauſe thus, *Wee reſerved not to each man his wife in the warre*; that is, when we fought againſt *Benjamin* wee deſtroyed the wives of theſe men amongſt others; and the ſecond clauſe thus, *Nam vos non dediſtis neque jam rei eritis*, expounding it as before; thus alſo others. But the Hebrew being rendred word for word, is thus, Wee tooke not for each man his wife in the warre, becauſe yee have not given them unto them at this time yee have ſinned, and thus almoſt goeth the *Geneva* Tranſlation. According to which the meaning muſt bee, becauſe yee expoſtulate about them at this time, and are not yet moved in compaſſion to your brethren in this their neceſſity to let them have them, yee make your ſelves guilty of the ſinne of inhumanity and want of brotherly affection, howſoever yee thinke, that in regard of your fore-paſſed oath, yee ſhould bee guilty in permitting them to goe away with them; for the clauſe before-going, I ſubſcribe to *Lyra*, becauſe the word properly ſignifieth we tooke not. Beſides theſe, there is another reading, with a ſupply of one word, thus, *Becauſe yee gave them not unto them according to the time, wherein yee ſhould ſinne*; for Hebr. it is כעת according to the time, that is, yee need not feare being guilty of ſinne by reaſon of your oath, although now yee conſent, becauſe your oath bindeth you not at this time, ſeeing the caſe is diverſe, yee doe not directly give them, but in pity conſent now, that they are by the direction of authority taken and carryed away. Let the judicious reader follow which of theſe expoſitions he pleaſeth.

V.23,24. This being done, the *Benjamites* depart to their poſſeſſions, and rebuild their Cities, and all the reſt of the Iſraelites returne every one to his Tribe and to his family.

The Book of RVTH.

CHAP. I.

WHo wrote this little Booke, is uncertaine, ſome ſay *Hezekiah*, ſome *Eſdras*, but moſt *Samuel*. The Hebrews make no diſtinct booke of it, but an Appendix to the book of Judges, becauſe theſe things, as the firſt verſe ſheweth, were done in the dayes of the Judges. It is entituled *Ruth*, becauſe the hiſtory of *Ruth* is herein ſet forth, and was thought worthy to have a place amongſt the holy Scriptures, becauſe the line of King *David*, and conſequently of Chriſt is herein ſet forth, and this is the chiefe ſcope of all the holy Scriptures, to ſhew him unto his people, and that hee was the bleſſed ſeed promiſed. It is placed next unto *Samuel*, and after all the hiſtory of the Judges, becauſe *Samuel* writeth of *David* the King, who was the ſonne of *Jeſſe*, the ſonne of *Obed*, the ſonne of *Booz* and *Ruth*, as is ſhewed in the end of this Booke; wherefore it was moſt fit that it ſhould come betwixt the Judges and Kings, as a preparative to the hiſtory of *Jeſſe* and of *David* his ſon, the moſt famous King of Iſrael.

V. 1.

It came to paſſe in the dayes when the Judges ruled, that there was a famine in the Land, &c. The things ſet forth in this Book were done, as hereby appeareth, in the dayes of the Judges, but in what Judges times, is uncertaine. *Joſephus*, *Comeſtor*, and *Zonaras* ſay, that this was in the dayes of *Eli*, who judged *Iſrael* forty yeares, but this cannot bee, becauſe *Obed* muſt needs bee very aged when he begat *Jeſſe*, and *Jeſſe* of great yeares, when he begate *David*, as by and by ſhall bee ſhewed; but if *Obed* were borne after the tenth yeare of *Elies* government, as upon the premiſes muſt bee granted, becauſe *v.* 4. *Ruth* dwelt in *Moab* 10 yeares, before ſhee came to bee marryed to *Booz*, hee could bee but 40 yeares old when *David* was borne. The Rabbins and *Lyra* hold *Booz* to have been that Judge who was called *Abeſan*, *Judg.* 11. *Gallianus*, *Abimelech* and *Tola* to have been Judges that ruled when theſe things were done. The Chronicle of the Jewes called *Seder Olam*, that theſe things began under *Ehud*. *Toſtatus*, at the end of *Barak*, or the beginning of *Gedeon*. But the beſt way to finde out the time, as neare as wee can, is to goe by the genealogy ſet downe, *Ch.* 4. 18, 19, *&c.* *Judah begate Pharez*, *Pharez Hezron*, *Hezron Ram*, *Ram Aminadab*, *Aminadab Salmon*, *Salmon Booz*, *Booz Obed*, *Obed Jeſſe*, and *Jeſſe David*. And *Matth.* 1. 5. *Salmon* is ſaid to have begotten *Booz* of *Rahab*, ſo that theſe things muſt be done at ſuch a time after *Rahab*, as may agree with the time that *David* was borne, to finde out which, wee muſt have recourſe to 1 *King.* 6. 1. where it is ſaid to bee 480 yeares from the time of their comming out of *Egypt*, to the fourth yeare of *Solomons* reigne: out of theſe then deduct 40 yeares of *Moſes*, 4 of Solomon, 40 of *David's* reigne, and 30 of his age when he begun his reigne, together 114, there will remaine 366, which muſt bee divided between Salmon the husband of *Rahab*, *Booz*, *Obed*, and *Jeſſe*, and the greateſt age that may be for generation muſt be allowed to each of them, or elſe the time will not agree. Reckon we then that *Rahab* bare *Booz* being 80 yeares old, for *Sarah* bare *Iſaac* at 99. and in our dayes that are ſo declining, ſome women have borne children being above 60. and if ſhee were 20 at the taking of *Jericho*, 60 of theſe yeares will goe to her time, then allow 102 to *Booz*, and as many to *Obed* and *Jeſſe*, when each of them had theſe ſonnes born unto them, and the whole time will bee made up. Neither is it incredible, that they ſhould have children at ſo great an age, ſeeing many hundreths of yeares ſince, even in theſe our times wee doe read of one *Petrus Erneſtus* that begat a child after 80 yeares of his age; and not long before in *Thuringia*, there was a man aged 150, who was confirmed by the Biſhop of *Bamberge*; and in this our land this very yeare 1635. dyed one *Thomas Parre* at *London*, being 152 yeares old, and 9 moneths, in the hiſtory of whoſe life it is ſaid, that hee did penance for incontinency, being aged 105 yeares. And if according to this account wee reckon to *Rahab* 60 yeares after the Iſraelites comming into *Canaan*; and to *Booz*, when hee begate *Obed* of *Ruth*, 102 yeares, the whole will bee 162, and from their comming out of *Egypt* 202, whereof 40 were ſpent in the time of *Moſes*, 17 of *Joſhua*, 40 of *Othniel*, 80 of *Ehud*, 25 of *Deborah*, who judged 40 yeares. In her time then moſt probably happened this great famine, when *Jabin* ſo ſorely oppreſſed Iſrael 20 yeares, and *Elimelech* with *Naomi* his wife and children were forced to goe into *Moab* to ſojourne there, ſtaying 10 yeares, till that by meanes of *Deborah* and *Barak* the times grew more proſperous, and then *Naomi* with her daughter in law *Ruth* returned, and at length obtained a good husband *Booz* her kinſman for *Ruth*. *Hugo Cardin.* ſtandeth for that opinion, that *Booz* was the Judge *Abeſan*, and ſo doth *Lyra*, and ſo hee ſaith hold the Hebrewes, and that *Ruth* was the daughter of *Eglon* King of *Moab*, whom *Ehud* ſlew; but *Abeſans* or *Ibſans* time was not till above 100 yeares after *Deborah*, as yee may ſee in the computation which I have made upon *Joſh.* 24. 32. And *Eglon* was ſlaine long before that, ſo that he could not have a daughter now living

Joſephus Schol. Hiſt.

Rabbini, Lyra.

Seder Olam.
Toſtatus.

2 Sam. 5. 4.

Hugo Card.

ſo

to marry and beare a childe. That none therefore might be carryed away with this, or that of *Joſephus* and others, ſo groſſely erring, I have taken theſe paines to finde out the time. Now although the time of theſe things was towards the beginning of the *Judges*, yet they are not there ſet forth, but after and immediately before the hiſtory of the *Kings* for the arguments ſake, matters touching the Progenitors, of King *David*, whoſe hiſtory followeth ſoone after: Whereas *Lyra* and others make 3. in this line of the name of *Booz* to avoid the neceſſity of reckoning ſo many yeares to him and *Obed* and the reſt, before they begat, I have already confuted it, in my firſt Text: *Matth.* 1. This booke is compared by *Hugo* to a little Bee, great in fruitfulneſſe for the waxe and honey, which it gathereth for light and medicine, for the hiſtory is little, but the myſtery touching Chriſt and his Church herein ſet forth is great.

Touching the famin here ſaid to bee in the land, that is, in all the land of *Canaan*, as the Chaldee expreſſeth it, by reaſon whereof *Elimelech* with his wife and children went into *Moab* to ſojourne, it ſeemeth, that it was a very great one, ſeeing *Elimelech*, who is thought to have beene a rich man, was forced to ſeeke reliefe in another country, and hee dying there and his two ſonnes, his wife *Naomi* with her daughter in law *Ruth* returned not, till after 10. yeares, when ſhee firſt heard of the fruitfulneſſe of the land of *Canaan* againe. This famine then muſt needs laſt above 10. yeares, becauſe it is not to bee thought, that a man of ability would immediately goe out of his owne country for food, but having firſt ſpent his owne proviſion at home, which could not be little, and therefore not ſpent in a little time. But admitting it to be of 10. yeares continuance onely, it was a very great famine, and ſo a great judgement, but the people were exceedingly wicked and idolatrous in thoſe dayes, as wee may ſee in the foregoing hiſtory of the *Judges*, when this happened, and therefore it is to be held, that this great judgement was ſent, a fruitfull land was turned into barrenneſſe for the wickedneſſe of them that dwelt therein. For ſo it was threatned, *Levit.* 26.19. *Deut.* 28.16. The Hebrews, ſaith *Lyra*, affirme, that the Sun ſtood ſtill a certaine time to move the people to repentance, and then there being no amendment, at the ſight of this prodigy, this grievous famine followed, and *Elimelech*, one of the Nobles of Iſrael being weary of the multitude of poore people, that came begging to his gate, went away into the Country of *Moab* with all his goods, but there hee conſumed and grew poore, and dyed both hee and his two ſonnes through Gods juſt judgement. Thus hee, and yet 1 *Chron.* 4.22. following *Ieroms* tranſlation, which hath it, *who made the ſunne to ſtand, et viri mendacii*, for that, which is in our tranſlation, *Jokim and the men of Chozebah*, hee expoundeth the firſt of *Elimelech*, that hee by his prayers made the Sun to ſtand ſtill for a ſigne to that wicked generation, as *Joſhua* had done, that they might bee hereby moved to repentance, but they not being moved, a ſore famine was ſent, whereby hee was forced to goe with his family into *Moab*: the other, *viri mendacii*, hee expoundeth of his two ſonnes *Mahlon* and *Chilion*, who are ſaid to be men of lyes, becauſe taking each of them a wife, they yet had no children. Now if *Elimelech* were ſo gracious with God, that hee could cauſe the Sun to ſtand ſtill for a time, it is ſtrange, that hee ſhould be ſo hard hearted to the poore, and after this ſo notably judged. To paſſe this over then, as a figment of the *Rabbins*, whereof they are full, *Elimelech* forced by the famine went to *Moab* to ſojourne, * which was not farre from thoſe two Tribes and halfe on the other ſide of *Iordan*, for there lay the plaines of *Moab*, and hee and his two ſonnes and wife are ſaid to be

V. 2. *Ephrathites of Bethlehem Iudah.* They are called *Ephrathites*, becauſe of the City of *Ephrata*, otherwiſe named *Bethlehem*; for it was firſt called *Ephrata*, ſaith *Hugo*, from *Ephrata*, the wife of *Caleb*, who was buryed there, afterwards *Bethlehem* for the fruitfulneſſe thereof, for *Bethlehem* ſignifyeth the houſe of bread: this *Ephrata* alſo, ſaith he, was *Miriam*, the ſiſter of *Moſes*, and called *Ephrata*, that is, ſhee ſaw fury, becauſe the Lord in his wrath had

ſmitten

Pſal. 107.

Lyra.

* *H. Bunting Patriar. travailes*, ſaith Moab *was* 40. *miles from* Bethlehem.

Deut. 1.5.

Hugo Cardin.

ſmitten her with the Leproſy, but according to others this City was called *Ephrata*, becauſe it ſaw wrath in the time of this famine, but *Bethlehem* afterwards, becauſe made fruitfull againe. But all theſe are vaine ſpeculations, ſeeing this City had both theſe names long before this, *Gen.* 35. 19.

V. 3, 4, 5.

Elimelech comming to *Moab* dyeth, his two ſonnes take wives of the women of *Moab*, one called *Orpah*, and the other *Ruth*, and after 10. yeares they both dye. Here although *Ruth* be named laſt, yet ſhe was the wife of the firſt *Mahlon*, ſee *Ch.* 4. 10. and *Orpah* of *Chilion*, ſo *Joſephus* expreſly affirmeth.

Rabbini.

The *Rabbins* unto that tale of *Ruth*, that ſhe was the daughter of *Eglon* King of *Moab*, adde another touching *Orpah*, that ſhee was afterwards the mother of *Goliah*, which is moſt abſurd: for ſhee was of *Moab*, hee of *Gath*, and ſhee lived divers ages before him.

2 Sam. 21.

But they were deceived by the name of *Goliah* his father *Arapha*, being ſomewhat neare to *Orpah*, which is groſſe, the difference alſo of theſe names being more in the Hebrew.

Qu.

A queſtion may here be moved, whether *Mahlon* and *Chilion* ſinned not in taking theſe wives of the heathen? *Anſw.* The *Moabites* were not of thoſe heathen, which were forbidden them to make marriages with, *Deut.* 7. 3. but becauſe they were idolaters, the ſame reaſon was of force againſt marrying with them, that was againſt marrying with the *Canaanites*, and that *Orphah* and *Ruth* were both ſuch, when theſe men tooke them, and ſtill when they were dead, appeareth by the ſpeach of *Naomi* unto them, *v.* 15. *Behold, thy ſiſter is gone backe unto her people and unto her gods, returne thou alſo.* Howſoever then it had not beene unlawfull for *Mahlon* and *Chilion* to marry them if they had beene converted, yet in that caſe it was unlawfull, as alſo *Toſtatus* teacheth, and happily for this ſinne God ſlew them, and gave them no iſſue.

Toſtatus.

But when *Booz* marryed *Ruth*, ſhe was converted, and ſo the caſe was altered: Yet becauſe *Deut.* 23. 3. it is ſaid, *a Moabite ſhall not enter into the congregation to the tenth generation*, it may be doubted whether *Boaz* his marriage with her be juſtifyable: but, as hath beene already ſhewed upon that place, that law concerned the men, & not the women, if they were made proſelytes.

Qu.

Toſtatus alſo moveth two other queſtions before this about *Elimelech*: 1. Whether he and his family might not alwayes have dwelt in *Moab*? 2. Whether Iſraelites dwelling in other countreys were bound to reſort to the temple 3. times in the yeare? To the firſt he ſaith, they might not, for the danger of idolatry, and for feare of forgetting the law by continuall abſence; and laſtly, becauſe they could not fulfill that law of appearing at the Temple 3. times in the yeare: affirming in anſwer to the ſecond queſtion, that all Iſraelites, whereſoever they dwelt, were bound ſo to doe. But forſomuch as this was a thing impoſſible for the length of the way betweene ſome Countreys, where the *Iews* dwelt, and *Ieruſalem*, except they ſhould doe nothing elſe but travaile from one end of the yeare to the other, and they that were in a journey, were excuſed from comming up to the principall of theſe feaſts, the paſſeover, it is certaine, that they were not bound to come every time from all places, but at ſome times, as the length of the way, and their other neceſſary occaſions would permit.

Numb. 9. 10.

Joſeph. Antiq. lib. 16. *c.* 4

And thus the Jews have underſtood this law, witneſſe *Ioſephus*, who ſaith, that they ſent their tribute money for the Temple, which they were to pay yearly, by ſome other faithfull perſons, if they dwelt farre off, which they would not have done, if every one had gone up in his owne perſon.

Antiq. 4. *c.* 8.

And in another place ſpeaking of thoſe that were bound to come up thrice a yeare, he ſaith, they ought to come from all the limits of the land held by the Jews.

Philo lib. 3. *de vita Moſis.*

And *Philo* ſaith, that they, who dwell farre off, or be in a farre journey, although they come not to ſacrifice with their Countreymen, yet they ſhall not be deprived of their common honour, becauſe this is no ſinne in them, ſeeing one Countrey cannot containe ſo populous a Nation, but they muſt neceſſarily ſend out colonies into other lands. And *Toſtatus* himſelfe confeſſeth, that *Elimelech* during the time of his abode in *Moab*, was not bound to come to *Ieruſalem* to theſe three feaſts, becauſe it being a famine, hee could not be ſupplyed with neceſſaries for ſuch a journey. And as for

his anſwer to the former queſtion, there is no reaſon, if one might goe and
dwell in another Countrey 10 yeares together, but that, need requiring,
hee might goe and dwell there alwayes. And *Acts* 2. wee read of Jews
devout Perſons, that dwelt in all Countreys, who were at *Jeruſalem* at *Pente-
coſt.*

V. 6,7,8.&c. After 10. yeares abode in *Moab*, *Naomi* having loſt her husband & both her ſons
prepareth to returne with her daughters in law into the land of *Iudah*. But upon
the way ſhe willeth her daughters to returne home againe, wiſhing well unto
them. They being much affected unto her offer to goe on with her, but at length
Orpah is perſwaded to return, but *Ruth* clave conſtantly unto her, and would not
be parted from her by ought, but death. For the words of *Naomi* uſed to her two
daughters in law, when ſhee perſwaded them to returne, *v.* 8. *Goe, returne each*
Lyra. *to her mothers houſe*, *Lyra* ſaith, that ſhee ſpake ſo, becauſe either their fathers
were dead, or daughters doe more familiarly converſe with their mothers.
And for her next words, *v.* 11. *Are there yet more ſonnes in my womb, that they
may bee your husbands*? hee ſaith, that this was ſpoken according to that law
whereby it was provided, that a brother dying without iſſue, his brother
ſhould take his widow and raiſe up ſeed unto his brother. Laſtly, touching
the ſpeach of *Naomi* to *Ruth*, when her ſiſter was gone backe, *v.* 15. *Be-
hold, thy ſiſter in law is gone backe to her people and to her gods, returne thou after
her*, to which ſhe anſwereth: *Entreat mee not, for whither thou goeſt, I will goe,
and where thou lodgeſt, I will lodge; thy people ſhall bee my people, and thy god my
god, and where thou dyeſt, I will dye, and there will I bee buryed.* Seeing *Ruth*
inclining to her religion and to turne one of Gods people, ſhee moſt earneſt-
ly diſſwaded her and propounded unto her the hard conditions, that they muſt
bee ſubject to, that would turne Jews, that hereby ſhee might prove the
ſtedfaſtneſſe of her reſolution, as it is neceſſary, that they who will turne to
the true religion, ſhould firſt bee acquainted, what is required of ſuch. Shee
therefore, as the Hebrews ſay, told her firſt, that the Jews muſt not goe out
of their owne Countrey, except in the caſe of great neceſſity. 2. That a
woman muſt not bee alone with a man, unleſſe hee be her husband. 3. That
the precepts of the law, to which a Jew is ſubject, are very many, even 613.
4. That it is unlawfull for a Jew to ſerve divers Gods. 5. That there were
divers kindes of death appointed for offenders amongſt them, as ſtoning, burn-
ing, ſtrangling, and killing with the ſword. And according to theſe parti-
culars Ruth directed her anſwer: to the firſt, *whither thou goeſt, I will goe*,
that is, I will not goe out of the countrey, unleſſe with thee: to the ſecond,
where thou lodgeſt, I will lodge, that is, I wil alwayes be in thy company, and there-
fore with no man alone: to the third, *thy people ſhall be my people*, that is, I will
be as they are, ſubject to all the laws: to the fourth, *thy God ſhall bee my God*, that
is, I will worſhip none other, but him alone: to the fifth, *where thou dyeſt,
will I dye*; that is, I will be ſubject to the law to bee put to death, if I de-
ſerve it, as thou art. *God doe ſo to mee, and more alſo, if ought but death part thee and
mee.* Here Ruth bindeth herſelfe by oath never to leave *Naomi*, for this was
an uſuall forme of ſwearing amongſt the Hebrews, *God doe ſo*, that is,
judge mee ſo, as hee hath threatened the tranſgreſſors of his laws, or as ſevere-
ly as ever hee hath judged any.

V. 19. *Naomi* therefore ſuffered *Ruth* to goe with her, *and they came together to*
Bethlehem, *&c.* From hence to the end of this Chapter nothing elſe is re-
bated, but the trouble that was amongſt the *Bethlehemites* at the returne of
Naomi, to ſee her in times paſt a wealthy woman having an husband and
children, now to come out of *Moab* alone without wealth or attendants,
poore and a widow and childeleſſe. They aske therefore amongſt them-
V. 20. ſelves not without admiration, *is this Naomi*? but ſhee biddeth them not to
call her *Naomi*, that is, faire or pleaſant, but *Marah*, that is, bitterneſſe; and
thus the Vulgar Latin hath it expreſſely. And this her returne was at the be-
V. 22. ginning of barly harveſt, that is, about the time of the paſſeover, and there-
fore the Chaldee hath it, *in the aſcenſion of the paſchall day*, for the day after

the Paſſeover they were appointed to offer a ſheaſe unto the Lord, and not to eate any of their corne of that year, till this was done. Lev.23.10,11.

The Myſtery.
Hugo Cardin.

Myſtically by *Elimelech*, ſaith *Hugo*, underſtand Chriſt, for *Elimelech* ſignifieth *my God the King*, and hee was born in *Bethlehem*; by *Naomi*, the Church, which is beautifull; by their two ſons, two companies, one of the Prophets, by *Mahlon*, ſignifying, from a window, becauſe they opened a window, as it were, to give the firſt light; and the other of the Apoſtles, by *Chilion*, ſignifying perfection, becauſe they perfectly underſtood, and taught the myſteries of the Goſpel: by the two wives of theſe two men, the Jewes and the Gentiles, *viz.* the Churches gathered together by both theſe companies amongſt the Jewes and Gentiles. By *Elimelech* dying, Chriſt dying; by his two ſons dying, the Prophets and Apoſtles dying after that: the Church *Naomi* then remaining deſolate, prepareth to returne to her heavenly Countrey; and *Orpah*, that is, the Church of the Jewes, leaveth her, but R*uth*, that is, the Church of the Gentiles, cleaveth ſtill unto her, by conſtancy in the true faith. Whereas *Naomi* her diſſwading of her daughters from going with her, may not ſeem to agree to our mother the Church, becauſe ſhe perſwadeth all to the Faith, and diſſwadeth none from comming, hee ſaith, that either this is to bee underſtood, as ſpoken by way of tryall, for wee muſt try the ſpirits, diſſwade from comming, to prove how earneſtly they are bent to come; or the very caſe of the Church after the death of Chriſt, and the Apoſtles, was very diſſwaſive from comming to it, becauſe it was under bitter perſecution, contemned and deſpiſed. For her two daughter-in-laws following her for husbands, by whom they might have iſſue, this ſetteth forth particular Churches deſiring good Paſtors to bee ſet over them, but when the univerſall Church groweth old, and paſt childebearing, or to that, that ſhee hath no children ready, but they muſt ſtay till they be growne up, ſhee telleth her daughters, that ſhe hath no worthy Paſtors for them, and if there bee any Paſtors to come, of which there may bee hope afterwards, there would be danger in ſtaying for them, as whilſt *Thamar* ſtayed for *Shelah*, of falling into the ſinne of fornication: This is verified in the declining time of the Church, wherein ſome Pariſh Churches are without worthy Paſtors, and ſome have the young Nephews of Biſhops put upon them, they taking the profits, in the meane ſeaſon, whilſt they grow up, and thoſe under unworthy Paſtors are in as bad caſe, becauſe they ſeek not iſſue, but their owne worldly profit. And here hee further compareth Biſhops preferring their brethren and kinſmen to Benefices, unto *Lot* begetting of his two daughters, *Ammon* ſignifying, *my people*, and *Moab*, *from my father*; but this was done in the night, to ſhew, that to doe thus is a work of darkneſſe, and ſuch Biſhops follow the *Shechemites* preferring *Abimelech* their kinſman to their owne confuſion. Judg 9. *Naomi* her bringing of R*uth* to *Bethlehem* in the beginning of barley harveſt, which was the time of the Paſſeover, ſetteth forth the Primitive Church bringing the Church of the Gentiles to the benefits of Chriſts paſſion then undergone, for hee ſuffered about that time, and inſtituted his Supper.

CHAP. II.

V.1.
Lyra.

HEre it is ſhewed how God provided for *Ruth*, that for pieties ſake forſooke her owne Countrey to live with her poore mother in Law *Naomi* an Hebrew in the land of Iſrael, by marrying her unto *Booz*. The firſt ground of this marriage was, *Booz* was a kinſman of *Elimelechs*, and hee was a mighty man of wealth. The Hebrews, ſaith *Lyra*, affirme, that S*almon* the father of *Booz*, and *Elimelech* were brethren, and ſo the husband of *Ruth*, and *Booz* were couſin germans, and to this hee inclineth: And whereas the time of S*almon* agreeth not with *Elimelech*, who muſt needs bee too long after S*almon*, hee reſolveth it, by making three of the name of *Booz*, the grandfather, father, and ſonne, and the laſt he ſaith marryed R*uth*. But if this bee granted, which

I

I have ſhewed elſewhere, is but an imagination, it maketh *Elimelech* never a
whit the elder or nearer the time of *Salmon*, and ſo is nothing to the purpoſe.
Elimelech more probably was the ſonne of *Salmons* brother, and ſo his ſonne
the kinſman of *Booz* once removed, for there was one nearer, as is ſhewed, *Ruth*
V. 2. 3.12. To the field of this *Booz Ruth* came accidentally to gleane, whereby her
poverty appeareth. Of leaving Corne for the poore to gleane and gather, ſee
V. 4. the laws, *Levit.* 19.9. & 23.22. *Deut.* 24.19. After a while *Booz* commeth
amongſt his reapers, and ſaid, *The Lord bee with you*, whereby wee may ſee,
that the cuſtome of ſaluting thoſe whom a man meeteth, is very ancient, and alſo
of ſuch as we come unto, as the Angel comming to the Virgin *Mary*, began
his meſſage with a ſalutation.

V. 5. *Lyra.* Then hee enquireth touching *Ruth*, and is certified who ſhee was. Now it
may ſeeme ſtrange, ſaith *Lyra*, that hee ſhould enquire rather of her then of
any other gleaner there, but according to the Hebrews he obſerved ſome ſingular
modeſty in her, which was, that ſhee gathering the ſtanding eares of
corne that were left ſtanding, ſate downe to gather them that were falne, leſt
by ſtooping any part of her legs ſhould bee ſeene, but this is ridiculous: hee
might rather enquire of her, becauſe ſhee was a ſtranger, and either in habit or
complexion differing from the Iſraelitiſh maids.

V. 8. *Booz* hearing who ſhee was, ſpeaketh kindly to her, and biddeth her to ſtay
by his Maidens, and not to gleane in any other field all the harveſt, and when
ſhee was athirſt, to goe and drinke at the Reapers bottles. Whereas hee ſpeaketh
of his Maidens, and her going out with them to gleane, is ſpoken of, *ver.*
22, 23. it is not to bee thought that they gleaned for *Booz*, for that had been
againſt the Law, whereby the ſcatter was alotted to the poore, but being poor
Maid-ſervants, he gave them leave to gleane for their own benefit.

V. 10, 11, 12. *Ruth* hearing *Booz* ſpeake ſo kindly to her, bowed her ſelfe downe to the
ground, admiring his curteſie to her being a ſtranger, and hereby hee was moved
V. 13, 14. to be yet more kinde unto her, both in words, telling her what hee had
heard of her, and praying to God for her; and in deeds, as hee had before
bidden her to come and drinke with his ſervants, when ſhee was thirſty: ſo
V. 15, 16. now hee added, *At meale time come hither, and eate of the bread, and dip thy
morſell in the vinegar; and hee reached her parched corne*, and ſhee had enough
and to ſpare. Laſtly, he bade his ſervants to ſuffer her to gleane amongſt the
Note. ſheaves, and to let fall ſome Corne for her. Whereby wee may learne, as *Ruth*,
to be thankfull for favours received, and that reverence and thankfulneſſe to
Benefactors procure yet more favour. For theſe words, *v.* 13. *Let mee finde
favour in thy ſight*, the Vulg. Latine hath it, *I have found favour*; the Hebrew,
I ſhall finde favour, for it is in the future tenſe, and ſo it may have a good ſenſe
thus, I doubt not, but I ſhall finde favour henceforth with thee, ſeeing thou
haſt already thus comforted mee, although moſt unworthy, as being inferiour
to any of thy Maids. Whereas at dinner time hee bade her eate bread, and
dip her morſell in the vineger, it is to bee underſtood, that by bread any kind
of food is ſet forth, and vineger ſerved to coole them in that hot Countrey, and
Chald. Paraphr. ſpecially in the hotteſt time of the yeare, as in harveſt. The Chaldee underſtandeth
bread properly, and by vineger pulſe made with vineger, and eaten
with bread. *And hee reached her parched corne*, the Vulg. Latine, ſhee gathered
together parched corne unto her ſelf; but the word is a maſculine, and therefore
cannot bee expounded by her, but by him, that is, *Booz*, moſt probably,
as the Chaldee hath it expreſly; the Sept. render it ἐβούνισεν αὐτῇ Βοὸζ, *Booz* reached
unto her by heapes.

V. 17. When the evening did come, *Ruth* did beat out the corne which ſhe had
gleaned, and it was an Ephah, that is, a buſhel, as hath been ſhewed upon *Exod.*
16. where an Omer is ſaid to be the tenth part of an Ephah. Then ſhe took
it up, and went home to *Naomi*, and told her where ſhee had gleaned, &c.
whereat ſhee rejoyceth, and telleth her, that *Booz* was one of their next kinſ-
V. 20. men, ſaying, *Bleſſed bee hee of the Lord, who hath not left off his kindneſſe to
the living and to the dead*: the Vulg. Latine, who hath ſhewed the ſame
kind-

kindneſſe to them being dead, that hee did to them living, that is, to *Elimelech* and *Mahlon* living, and now they being dead, to *Naomi* and *Ruth* their widowes. In ſaying that hee was one of their next kinſmen, Hebr. מגאלנו *of our redeemers* (for ſo the next kinſmen were called, for the right which they had to redeem either land or wife, or to bee revenged for bloodſhed, ſee *Levit.* 25. *Numb.* 35. 12. ſhe intimateth ſome hope that he might redeeme the land of *Elimelech*, and ſo *Ruth* his ſonnes wife being without iſſue to bee his wife.

The Myſtery. Gloſ. Ordin.

Myſtically by *Booz*, wee may againe underſtand Chriſt; by the comming of *Ruth* into his field, the Church of the Gentiles working with him in gathering ſentences of the holy Scripture ſet forth by the eares of corne let fall by the reapers, who are his Miniſters: *Booz* his charging *Ruth* not to goe to any other field to gleane, ſetteth forth Chriſts giving a charge to the faithfull amongſt the Gentiles to cleave to the truth received, and not to goe away to any Gentiliſh errors any more. *Ruths* humbling of her ſelfe, ſetteth forth the humility of the faithfull, as not comparing with Gods Primitive church. Laſtly, *Ruths* going on to gleane in the fields of *Booz*, till all the barley and wheat-harveſt were brought into the barnes, the Churches feeding and gathering of Divine knowledge even unto the end.

CHAP. III.

HEre *Naomi* deviſeth a way to preferre *Ruth* her daughter in law, in marriage with *Booz*, and to this end ſhee directeth her to waſh, annoint, and to cloath her ſelfe with her beſt apparell, and ſo to goe down to the floore where *Booz* winnowed barley, and lodged, and there when hee was in bed, to lye downe at his feet; all which ſhee did accordingly. And hee finding her there at midnight, and hearing who ſhee was, and for what end ſhee came, *viz.* to deſire him to doe the office of a kinſman unto her, and to marry her, praiſed her therefore, and promiſed to fulfill her deſire, and ſo early in the morning hee diſmiſſed her with ſix meaſures of barley, that is, as one hath it, ſix gallons.

H.Bunting Patriar.travailes.

V. 1. *Lyra.*

Shall I not ſeeke reſt for thee? that is, ſaith *Lyra*, to preferre thee to a rich marriage, that thou maiſt not have need for want to toyl and labour ſo much, and thou maiſt have the comfort of iſſue, which yet thou wanteſt, and is a thing ſo much deſired by women.

V. 2.

Behold hee winnoweth barley to night in the threſhing floore. At the time of winnowing, ſay the Hebrews, as alſo of ſheep-ſhearing and the vintage-ending, men uſed to make feaſts for their ſervants and workmen, and a great heape of corne being dreſſed up, the Maſter thereof ſtayed all night at the floore after the feaſt ended, taking up his lodging there, that his corne might bee kept more ſafely, and according to this cuſtome *Naomi* ſpeaketh, *behold hee winnoweth*, that is, hee hath a winnowing of corne, which is ended this night, and therefore he will now feaſt and lodge there.

V. 3.

Waſh thy ſelfe, and annoint thee, and put thy raiment upon thee, &c. the Vulgar Latine, *induere cultioribus veſtibus*, for more expreſſion, as it is moſt probable, that ſhee meant, ſhee ſhould deck up her ſelfe in the beſt manner, that ſhee might find the more favour in the eyes of *Booz*. If this ſhall ſeeme not to agree with the time, ſeeing it was darke night, and ſo her neatneſſe could not bee diſcerned: I anſwer, it was uncertaine, as carefull as ſhee was to conceal her ſelfe, whether ſhee ſhould not bee ſeen. 2 In the morning ſhee might be ſeen, and although ſhee made haſte away, yet ſhee returned not ſo early, but that *Booz* could ſee to meaſure her ſix meaſures of barley, and therefore might ſee her alſo. For annointing, it was much uſed of old, as we may ſee, 2 *Sam*, 12. 20. 2 *Sam.* 14. *Pſal.* 104. 15. *Pſal.* 45. *Iſa.* 61. *Judith* 10. 3. *Heſt.* 2. 12. *Matth.* 6. 17. and it was of the head and face, to make the countenance the more chearefull and pleaſant, but not to alter the colour or complexion, as annointing and painting

ting is uſed by vaine and proud women now adayes, more like unto *Jezabel* then *Ruth*, by the ruine of the former of which ſoone after this vanity following, it were to bee wiſhed that all other women would take warning. For her going to lye downe at his feet, it is to bee underſtood, that threſhing floores were open, and ſo free for any to come into, even in the night ſeaſon; onely a tent happily might be pitched for the time to ſhelter the corn and men from the raine and dew that might fall in the night. But for the thing here counſelled by *Naomi* to bee done, a queſtion may be made, whether it was not unlawfull to adviſe a woman to goe to a man alone in the night ſeaſon, and to lye there neare unto him, yea, under the ſame covering, and to uſe ſuch ſpeeches unto him, as whereby he might be allured to lye with her; For this was to doe the office of a kinſman, howſoever not out of marriage, but in marriage, and all this when he had made his heart merry with eating and drinking, in which caſe there is the more danger. *Lyra. Dionyſ. Carthuſ.* *Lyra*, and *Dionyſius Carthuſianus* ſeem to blame the counſell of *Naomi*, although they excuſe the fact of *Ruth*, becauſe there was another nearer of kin to her then *Booz*, who muſt firſt refuſe, and to ſeek to get an husband in this manner was ſcandalous and dangerous, but for *Ruth*, ſhee being a ſtranger, and newly converted, and ſo not knowing the laws of marriages amongſt the Jewes, ſeeing ſhee did nothing but follow the directions of *Naomi*, who ſhee thought could better inſtruct her, ſhee was free from all blame. *Theodoretus. Toſtatus.* Contrarywiſe *Theodoret*, and *Toſtatus*, and others juſtifie them both, becauſe *Booz* was well known to bee righteous and of good government, ſo that hee would not offer to commit that ſin; and *Ruth* to bee ſo vertuous that ſhee would not ſuffer it. And if there were another man nearer akin to *Ruth*, yet happily, either *Naomi* knew it not, or elſe ſhee had no hope of preferring her in marriage with him, but *Booz* had already ſhewed her ſuch favour, that ſhee preſumed upon his good will. Neither was there any thing done that was immodeſt herein, for by the Law *Ruth* might require the next kinſman, who in the Hebrew phraſe is called a brother, to doe the duty of a kinſman by raiſing up ſeed unto his dead brother, *Deut.* 25. 5. and to this end to marry her. For her going to this end to lye downe at his feet, and to deſire him to ſpread the skirt of his garment over her, *Lyra.* by this phraſe nothing elſe was meant, as *Lyra* hath it, but that he would take her to wife, for when a man marryed, hee laid his skirt over her. *Toſtatus* thinketh that ſhee deſired him to lye with her, which is groſſe; and by *Booz* his anſwer it appeareth, that ſhee meant onely that hee would take her to wife, &c. Neither did ſhee put off her cloaths to lye down, but lay downe apparelled as ſhee came forth: and ſhe lay not by his ſide, but at his feet; and the Scripture in concluding this hiſtory, freeth them both from any act of incontinency, by ſaying, *Shee lay at his feet untill the morning, and then roſe up before one could know another*, that is, ſuddenly. *Author imperfect. operis, Chryſoſt.* One ſaith, that he doubteth not but all this was done by inſtinct from God, or elſe ſuch holy women would never have done and ſpoken ſo.

V.8. *And it came to paſſe, at midnight the man was afraid, and turned himſelfe, and behold a woman lay at his feet*: the Vulg. Latine, and *hee ſaw a woman lying at his feet*, that is, ſaith *Lyra*, *Lyra.* following *R. Solomon*, hee reached out his hand and felt upon her head, whereby he knew that it was a woman, but hee feared that it had been ſome evill Spirit, or a Theef; and if ſo, *hee ſaw*, is put for he found or perceived. But in the Hebrew there is nothing, but, *behold a woman lying*, &c, ſo that it is not neceſſary to hold that he diſcovered her ſex till ſhe ſpake.

V. 10. *And* Booz *ſaid, Bleſſed be thou of the Lord, for thou haſt ſhewed more kindneſſe at the latter end, then at the beginning, in as much as thou followedſt not young men, &c.* *Booz* is ſo farre from taxing *Ruth*, as hee would have done, if ſhee had immodeſtly deſired him to lye with her, as ſome thinke ſhee did, when ſhee ſaid, *ſpread thy skirt over mee*, as that he greatly praiſeth her, becauſe ſhe was not carryed by carnall luſt, but onely by the deſire of iſſue, to ſeek an husband, which appeareth, for that ſhee followed no young man to this end, but one aged, and becauſe in ſeeking to a kinſman of her dead husbands to raiſe up ſeed unto him, and ſo to continue his memoriall and name, ſhe ſhewed the greateſt kindneſſe unto him that might bee; ſhe had ſhewed kindneſſe to him in his life time, by living lovingly with him, but then he could requite it with the like, but he being dead, and ſhe of another Country, to forſake it to ſeek iſſue for him in the land of Iſrael, this was a kindnes in her far greater.

V.11. *For all the City of my people knoweth, that thou art a vertuous woman*: this was ſpoken by *Booz*, to ſhew, that hee would without doubt yeeld to her deſire, but that hee muſt not doe any thing to wrong another man, who was nearer to her then he, as he ſheweth, *v.* 12. Chald.Paraphr. For, *all the City of my people*, Hebr. is; *all the gate of my people*, that is, ſaith the Chald.Paraphr. the whole *Sanedrin*, or bench of Judges and Rulers, for they ſate in the gates to give Judgement: ſo likewiſe *Vatablus* and others; but the Sept. render it, the whole tribe of my people; and *Pagninus* by a Synecdoche, the whole City; and becauſe all the City came together alſo to the gate for Judgement, it is beſt to take it thus generally. V. 12. Lyra. For the man, who he ſaith, was nearer to her, *Lyra* ſaith he is not named, becauſe unworthy, for that he would not raiſe up ſeed unto his brother; but the Rabbins ready to determine any thing, becauſe they would ſeem to be ignorant of nothing, lay hold upon the word טוב *v.* 13. ſignifying well, and ſay that his name was *Tob.* V. 14. *V.* 14. *And ſhee roſe up before one could know another*; that is, before it was light, in the very dawning of the day, ſo that if a man ſhould have met her, he could not know her by the face. And herein both he and ſhe were carefull to prevent all ſcandall, becauſe men are generally ſuſpitious, and apt to ſpeak the worſt.

V.15. *And he ſaid, Bring the vaile that thou haſt upon thee, and hold it, and he meaſured her ſix meaſures of barly, &c.* This vaile was a covering which ſhe put upon her moſt outward, made of linnen, and therefore the ſame word uſed but once more onely in all the Bible, *viz. Iſa.* 3.22. is by *Jerome* rendred *linteamina*; the Sept. here render it περιζώμα; it was moſt probably her apron, in which it is not unuſuall for a woman to carry things. Lyra. For *ſix meaſures of barley*, Hebr. it is ſix barleys, as *Lyra* rightly obſerveth, ſo that it is uncertaine what meaſures they were, but that they were very ſmall, appeareth, becauſe ſhee was able to carry them all away together. R. Solomon. By theſe ſix, ſaith R. *Solomon*, were ſet forth the ſix bleſſings upon the Meſſiah, that ſhould come of her, which are reckoned up *Iſa.* 11.1. *The ſpirit of wiſdome and counſell, &c.* The Chald. Paraph. for ſix meaſures, hath 6 *ſata*, which make two Ephaes; the *Tygurin* Interpreters have *ſix Ephaes*, both which are moſt improbable, ſith that neither her apron could hold the leaſt of theſe quantities, being two buſhels at the leaſt, neither could ſhe carry it.

The Myſtery. Lyra. Hugo Card. Myſtically *Booz* his winnowing of barley at the threſhing floor ſetteth forth Chriſts living and preaching amongſt the Jews, for he is ſaid to have his fanne in his hand, and throughly to purge his floor, after which he did eat and drink at his laſt Supper with his Diſciples, as *Booz* with his ſervants, and then laid him downe to ſleep the ſleep of death, when hee was crucified. By *Ruth* waſhing her and anointing and cloathing her in the beſt manner, the Church of the Gentiles waſhing by repentance, anointed with grace, and cloathed with righteous acts, coming to Chriſt after his death, for they received not the Faith before; and then uncovering the place of his feet, by looking into the myſtery of his Incarnation, ſhe lyeth down by conſtant meditating hereupon, and is comforted in her thus doing, and bidden to continue thus doing, till the morning of the reſurrection, the Lord promiſing then unto her marriage in heaven, by her ſo much deſired, before the light of which morning, before one could yet ſee another, he meaſureth unto her 6 ſingular gifts, reckoned up *Iſa.* 11.1.

CHAP. IV.

V.1. *THen went Booz up to the gate, and ſate down there, and behold the kinſman of whom Booz ſpake, came by; and he ſaid, O ſuch an one turn aſide and ſit downe here, &c.* The gate was the place of Judgement, as hath been noted before, and therefore to this place *Booz* now commeth to treat before the Elders of the City about the

Deut. 25,27. redeeming of *Elimelechs* land, and of *Ruth* his ſons wife together, which thing
ought publikely to bee done, as many acts betwixt private men are done amongſt
us before a Judge or publike Notary for the greater aſſurance. And
here *Booz* ſate downe, becauſe hee was one of the Elders, and ſo happily was
that other kinſman, and therefore he ſitteth down alſo. For his comming by
at this time, it ſeemeth plainly to have been accidentall, hee peradventure going
through the gate of the City about ſome other buſineſſe. For theſe words,
Vatablus. *O ſuch an one*, whereby *Booz* calleth him, Hebr. פו פלוני אלמני which are
words, as *Vatablus* hath it, that ſignifie nothing, but are put for the name of
the man, whoſe name is not expreſſed, and therefore they are not the words
which *Booz* uſed, for hee certainly knew his name, and called him by it, but
the writer of this Book either not knowing it, or not willing to ſet it down, expreſſed
it by theſe common words; as the Lawyers put caſes by the names of *John
a Stiles*, or *John a Nokes*. They being ſet there together, and other Elders of the
City alſo comming together by this time, to the number of ten, hee propoundeth
the matter to this kinſman before them, thus; *Naomi who came out of*
V. 3. *the Countrey of Moab, ſelleth a parcell of Land which was our brother Elimelechs;*
and I thought to advertiſe thee thereof, that thou mighteſt buy it before the Elders
V. 4. *of my people; and if thou wilt redeem it, redeem it, and if not, tell me, that I may know;
for there is none to redeem it but thou, and I am after thee, &c.* In ſaying, *Naomi ſelleth*,
he meaneth, ſhe is about to ſell, that is, having an eſtate in her husband *Elimelechs*
land during life, after which it was to go to the next kinſman, ſhe is now
willing to ſell her time away, being grown poore, and not being able to ſtock
or occupy it, or to ſtay till another year to reap fruit of it: In which caſe the
neareſt kinſman was to have the firſt offer, and if hee refuſed to buy it, then
the next to him might, and if no kinſman, then it might bee ſold to any other
Levit. 25. man till the year of Jubilee, at what time it was to return to that family again.
Toſtatus. *Toſtatus*, becauſe Hebr. it is a preterperfect tenſe, *hath ſold*, gathereth, that
Naomi had already ſold it, and therefore *Booz* advertiſing this kinſman to buy
it, meaneth to redeem it from him that had already bought it. But this cannot
be gathered from the tenſe, becauſe the enallage of the tenſe is uſuall amongſt
Bonfrerius. the Hebrews, ſaith *Bonfrerius*; or theſe words, *ſhe hath ſold*, may admit of this
expoſition, ſhe hath ſet to ſale, becauſe ſhe could not ſell to any other except
the kindred firſt refuſed; but by what law ſuch a ſale is forbidden, I cannot
finde, but onely that if it be ſold to another, the kinſman hath liberty to redeem
it, *Levit.* 25. 25. And therefore were it not for the words following, *v.* 5. *What
day thou buyeſt it of the hand of Naomi, thou muſt buy it of Ruth alſo*; I ſhould have
concluded with *Toſtatus*, but ſeeing theſe words make it plaine that it was yet
to be bought of *Ruth* and *Naomi*, I underſtand the preterperfect tenſe here, as
the preſent, for which it is often put, becauſe the *Hebrews* have no preſent. *Naomi*
ſelleth, or is now upon ſelling.

V. 4, 5, 6. The kinſman hearing the Land propounded, ſaid, he would buy it, but then
Booz telling him of *Ruth*, whoſe name hee had hitherto purpoſely concealed,
ſaying, that hee muſt together take her to wife, to raiſe up ſeed unto his dead
brother, her former husband; he ſaid he could not redeem it, leſt hee ſhould
marre his own inheritance. For the better underſtanding of which, it is to be
Deut. 25. 5. known, that if one brother dyed without iſſue, the next unto him muſt take
his wife, and raiſe up ſeed unto his brother; and the firſt born ſpringing from
this marriage, was to be counted the dead mans ſon, and to enjoy his inheritance;
and if the man marrying a brothers wife ſhould never have any more
ſons, he muſt carry both the inheritance of his legal father, and of his naturall
father alſo; and thus his naturall father ſhould have his name quite put out,
ſeeing he was not reputed his ſon, neither was called by his name, but by the
name of his mothers former husband. And hereupon it is that this kinſman
refuſeth *Ruth*, becauſe as it ſeemeth, having yet no children, hee might bee in
danger of loſing his inheritance, the ſon of another carrying it away, and
by this meanes to have his name put out alſo. The like danger to which was
not to *Booz*, becauſe hee being ancient, happily had other ſons before by other
wives.

wives. Yet upon any occaſion it was a fault in the next brother to refuſe to take his brothers wife being childleſſe, becauſe it was againſt Gods law, and he that refuſed, if the woman required him, was publikely to have this diſgrace by her done unto him, *viz.* to have his ſhooe pluckt off, and to be ſpitted in the face. But the fault of this kinſman was not ſo great, becauſe *Ruth* required not him but *Booz*, and therefore he refuſing her was not ſo ſerved, but onely it is ſaid, *This was the manner in former time in Iſrael, concerning redeeming and changing,* V.7. *to confirme all things, a man plucked off his ſhooe, and gave it to his neighbour, and this was a teſtimony in Iſrael, viz. that he had given up his right unto him;* ſo the kinſman V.8. drew off his ſhooe and gave it to *Booz*, as is to bee underſtood. *Joſephus* there- *Ioſephus Antiq;* fore erroneouſly relateth this hiſtory, when hee ſaith, that *Ruth* plucked off his ſhooe, and ſpat in his face; for there was a peculiar law for that made by God, *Deut.* 25. and it was not to confirm or paſſe away any thing to another Man, but onely in a ſingular caſe of a brother refuſing to take his brothers wife to raiſe up ſeed unto him, whereas the plucking off here mentioned was upon a cuſtom, and no law in every paſſing away of a mans right to another in any thing. This was an ancient cuſtom, and it ſeems was ſtil uſed, but afterwards left, which made *Joſephus*, being ignorant hereof, as is likely, ſo to erre. And it ſeemeth to have been a fit ſymbole or ſigne of a mans giving up his right to another, becauſe in taking poſſeſſion, hee goeth and ſetteth his foot upon the poſſeſſion, *Poſſeſſio* being *quaſi pedum poſitio*; and therefore by treading under foot, having dominion over is commonly ſet forth, *Pſal.* 110. 1. *Deut.* 33. ult. *Luke* 10. 9. and contrarywiſe to pluck off the ſhooe, and to give it to his neighbour, was an apt ſymbole of diſpoſſeſſing himſelfe, that hee might take poſſeſſion. *Quinquarboreus* for ſhooe, hath glove, becauſe the Chaldee rendreth it by *Quinquarboreus* נרתק a glove, but the Rabbins ſometime expound that word by ſheath, or caſe containing any thing, and ſo it may bee a ſhooe as well as a glove, and the Hebrew word נעל is every where rendred a ſhooe.

Booz then calleth the Elders and people to witneſſe, that he had bought the V. 9, 10. land of *Elimelech*, *Mahlon*, and *Chilion*, and *Ruth Mahlons* wife to bee his wife, that is, he had now right to buy it of the hand of *Naomi*, and to hold the poſſeſſion untill an heire ſhould be born of *Ruth* to enjoy it afterwards. Whereas it may ſeem that *Booz* did not take *Ruth* to wife, as he pretended, *viz.* to preſerve the name of *Mahlon*, and that his name might not bee put out in Iſrael, becauſe *Obed* that came of this marriage, is not called by *Mahlon*, but by *Booz* in the genealogies. I anſwer, this doth not prove that hee intended it not, but becauſe hee was a mighty man of wealth, *Mahlons* name, by whom the childe might at the firſt be called, was ſoon drowned by his name; and it may bee alſo that the genealogy was thus ſet forth to grace *Booz* for his piety, by putting him into the holy line, and thus alſo it is beſt underſtood, whoſe naturall ſon *Jeſus* was, and how he came of *Judah* according to *Gen.* 49. 10.

Then all the people and the Elders bleſſed *Booz*, and prayed, that *Ruth* might V. 11. build up his houſe, as *Rachel* and *Leah* did *Iſrael's*; and that his houſe might be V. 12. like the houſe of *Pharez*, which *Pharez* was born by *Thamar* to *Judah*, and of whom *Booz* came. They mention *Rachel* and *Leah* in bleſſing, becauſe they were moſt fruitfull, and by bearing many children they built up the houſe of Iſrael; whereas their maids *Zilpah* and *Bilhah* were fruitfull alſo, they are not yet ſpoken of, becauſe they were ſervants, and their children were counted to their Miſtreſſes. *Sarah* and *Rebekah* were not ſo fruitfull, and therefore paſſing them over, they mention theſe. And *Rachel* is placed before *Leah*, becauſe ſhee by *Lyra.* right was *Iſrael's* firſt wife. And of *Pharez* mention is made, becauſe from him the line of *David* is begun, by whom hee was made famous, ſo *Lyra.* And hee was alſo famous for the numeroſity and principallity of his children, amongſt Numb. 2. 3. their brethren of the tribe of *Judah*; and becauſe hee was the founder of the people of *Bethlehem*, otherwiſe called *Ephrata*, whereby the blemiſh was done away, that was by the inceſtuous copulation of *Judah* with *Thamar*, whereof *Pharez* came. *Doe thou worthily in Ephrata, and bee famous in Bethlehem*; the vulg. Latine, *ut ſit exemplum virtutis in Ephrata, & habeat celebre nomen in Bethlehem*;

referring it to *Ruth*, the Chald. Sept. and Tygurine agree with ours, referring it to *Booz*, in the ſecond perſon, and ſo goeth the Hebrew text.

V.13. *Then* Booz *tooke* Ruth *to wife*, and ſhee bare him a ſon, by whom the neighbors
comforted *Naomi*, and called his name *Obed.* And here the Lord is ſaid to have
given *Ruth* conception, becauſe ſhe was marryed to an old man, and yet concei-
Lyra. ved with childe ſo ſoon, whereas before being married to a young man *Mahlon*,
ſhee conceived not all the time that he lived with her, ſo that this was a ſingular
V.16. gular act of Gods bleſſing. *And Naomi became nurſe unto it*, that is, dry-nurſe,
for otherwiſe ſhe could not nurſe it by giving it ſuck; the Vulg. Latine to expreſſe
this, hath *nutricis & gerulæ fungebatur officio.* But how did the women
her neighbours ſay unto her, that *Ruth* was better to her then ſeven ſons? *Anſw.*
A certain number is put for an uncertaine, ſeven for many, and in bearing this
ſon, which might be a cheriſher of her in her old age, ſeeing he was like to bee
wealthy enough, comming of ſuch a father; *Ruth* was better to her then many
V.17. ny ſons, if ſhe had had them by *Elimelech*, who was poore. *And they called his
name Obed*, that is, ſerving or miniſtring, becauſe he ſhould miniſter unto *Naomi*
of his ſubſtance.

V.18. *Now theſe are the generations of* Pharez. *&c.* From henceforth to the end is the genealogy of *David* from *Pharez*, to prepare to his Hiſtory following in the next Book.

The Myſtery. Lyra. Hugo Cardin. Myſtically, by *Booz* going up to the gate, and ſitting there, both *Lyra* and *Hugo* underſtand Chriſt conceived in the Virgins womb, which was myſtically ſet forth by the gate of the Temple, *Ezek.* 44.2. by which it is ſaid no man ſhould enter, becauſe the Lord had come in by it, but it ſhould bee ſhut up as the wombe of the Virgin *Mary*; by the kinſman that came by, *John* the Baptiſt, who was before him, and whom he cauſed, as it were, to ſit down by him, when he had familiar conference with him, but he diſclaimed being Bridegroome to *Ruth*, the Church; he was not worthy to unlooſe the latchet of Chriſts ſhooe, but hee looſeth his own, and giveth it him, when as hee openeth the myſtery of the faith in him, and giveth way unto him, and willeth him to take the Bride, when as he ſought by praiſing him, as the Bridegroom, to draw all men unto him. So Chriſt tooke the Church, and begat *Obed*, that is, a faithfull people of the Gentiles, obſerving and obeying the Lord. And *Naomi* was nurſe, that is, the ancient Church of the Jewes, which now can have no children of her own, yet ſhe nouriſheth up the Church of the Gentiles, when as by the holy Scriptures by her ſet forth and preſerved, this Church is confirmed in the faith, and excited to a vertuous and holy life.

A
COMMENTARY
UPON THE
FIRST BOOKE
OF
SAMUEL.

PREFACE.

THE two Bookes of *Samuel* and of the *Kings* are called foure books of the *Kings* by the Latines; but by the Hebrews they are divided onely into two, *Samnel* and *Malachim*, or Kings, ſaith *Hugo*, as they muſt needs be to make but 22 Books of Canonicall Scripture in the Old Teſtament, as hath been ſhewed in the entrance of *Joſhua*. Yet *Jerom* in his Prologue upon this Book, ſaith, that ſome diſtinguiſh the Old Teſtament into 24 Bookes, holding *Ruth* to be a Book by it ſelfe, and the *Lamentation* of *Jeremiah*, reckoning them amongſt the *Hagiographa*; which number of 24 was ſet forth by the 24 Elders, *Rev.* 4. 10. For the Author of theſe two Books of *Samuel*, it is generally held that he wrote them unto that place where his death is deſcribed; and from thence that which followeth, was ſupplyed as ſome thinke, by *Gad* or *Nathan*, ſome by *Hezekiah* and *Ezra*. *Hugo* following the Ord. Gloſſe, ſaith, that the hiſtory after *Samuels* death, was written by *David* till the end of his time, then by *Solomon* and other Kings, or by their appointment, ſucceſſively for their times; and that *Ieremiah* brought *Samnel* and *Kings* into one continued hiſtory, which appeareth, becauſe his propheſie endeth as theſe Bookes. The hiſtory here, and in the two Bookes of the *Kings*, ſet forth from *Eli* to the laſt *Babyloniſh* captivity, is of 570 yeares. How *Eli* came to be Judge, is not ſaid, but it is moſt probable, that after *Samſon* there was none other Judge extraordinarily ſtirred up, and ſo the forme of government was by an Ariſtocracy, that is, the Councell of Lxx, above all which the High-prieſt being for his time, executed the office of a Judge or ſupreme Magiſtrate, 1 *Sam.* 4. 18. and thus *Eli* at this time Judged Iſrael. For the drift of this Hiſtory, it is, as of the Book of *Judges*, to ſhew how the promiſes and threatenings of the Law tooke effect, the Judges, and Kings, and people that tranſgreſſed being grievouſly puniſhed, and thoſe that kept the

Hugo Card.

Hieron. in prologo.

Peter Martyr.

the law, graciouſly preſerved and made famous by wonderfull victories o-
ver their enemies, that wee by theſe examples might bee warned againſt evill
Origen Hom. 1. *in Iudic.* and excited to well doing. Moreover, as *Origen* noteth, the temporall deli-
verances of Gods people from many dangers and miſeries in theſe Bookes
recorded, doe give us occaſion to conſider of a greater deliverance wrought
for us by Chriſt, and to [illegible] upon our happie [illegible], ſeeing this
is the ſcope both of the law and prophets to bring us to Chriſt. And the
captivities and miſeries of the Kings and people ſinning ſerve to put us in minde
of a farre more grievous miſery to come in hell fire for ever, and ſo to make us
Eccleſ. Hiſtoria flee from ſinne. The Bookes of *Samuel*, ſaith *Comeſtor*, have their name from
the writer, and thoſe of the *Kings* from the matter in them handled. And
becauſe the hiſtory of *Samuels* birth, life and geſtes take up a great part of this
Booke, it is begun with his parents, and with their commendations.

CHAP. I.

V. 1. THere *was a certaine man of* Ramathaim Zophim *of Mount* Ephraim, *whoſe*
V. 2. *name was* Elkanah, *the ſonne of* Jeroham, *the ſonne of* Elihu, *the ſonne of* Tohu,
the ſonne of Zuph *an* Ephrathite. *And hee had two wives, the name of the one was*
Lyra. Hannah, *the name of the other* Peninnah, &c. This Booke, ſaith *Lyra*, begin-
neth with the hiſtory of Judges *Eli* and *Samuel*, that we might ſee the firſt occa-
ſion of altering the government from *Iudges* to *Kings*. The ſonnes of *Eli* were
wicked, 1 *Sam.* 2. 12. and ſo were the ſonnes of *Samuel*, 1 *Sam.* 8. 1, 2, 3.
which made the people weary of their government, and ſo to deſire a King
to be ſet over them, of the difference betwixt whom and a Judge enough
hath beene already ſpoken in the entrance of the booke of *Iudges*. Of the
Kings both here and in the two Bookes of *Kings* ſome were ſet up by God, *viz.*
the godly, and ſome by his permiſſion, *viz.* the wicked, for none ever at-
taine to this high dignity, but by God, *Prov.* 8. 15. and in the hiſtory of
theſe two laſt Judges, and of Kings good and evill, both *Samuel*, *Kings* and
Hugo Card. *Chronicles* are ſpent. Theſe Bookes of *Kings*, ſaith *Hugo*, do well follow the
1 Cor. 11. 31. *Iudges*, becauſe after judging our ſelves followeth the eternall Kingdom. Firſt
is *Geneſis* ſetting forth the fall of man into ſinne, and his going downe into
Egypt, and his afflictions there, to ſhew, that miſery followeth ſinne. 2. *Exo-
dus*, ſhewing his bringing out of *Egypt*. 3. *Leviticus* ſhewing his inſtruction
in divine Ordinances. 4. *Numbers*, ſhewing his temptations by enemies for
the better arming of him. 5. *Deuteronomie*, his confirming by the recapitula-
tion of the law. 6. *Ioſhua* ſhewing his bringing into the promiſed land.
7. *Iudges*, ſhewing, that when men abuſe the benefits beſtowed upon them,
they ſhall be puniſhed therefore. 8. *Kings*, to ſhew, that after judgement, and
reformation hereby, the everlaſting Kingdome of heaven ſhall follow, to which
the number of 8. doth aptly agree. To returne now to *Elkanah*. Hee is ſaid
to be of *Ramathaim Zophim*, the firſt of which words is of the duall number
to ſhew that there were two Cities called *Ramath*, or that *Ramath* was divi-
ded into two, ſo *Iunius*; *Comeſtor* ſaith, that *Ramathaim* was *Arimathea* by
Ioſephus called *Ramath*, and *v.* 19. it is *Ramah*, and *Zophim* is added either to
ſhew, that they ſtood upon two high places, as it were looking one upon a-
Lyra. nother, for צפה of which *Zophim* cometh, ſignifieth to behold, or that from
hence a watchman might ſee afarre off, or that here Prophets dwelt, who
are called ſeers or watchmen, and this laſt is followed by the Hebrews. The
Chaldee Paraphraſt hence gathereth that *Samuel* came of the Prophets, and
ſo doth *Ben. Gerſon*, and it is not improbable, becauſe *Elkanah*, the father of
Samuel came of *Chore*, 1 *Chron.* 6. 22. 27. and his race did miniſter before
the Lord by muſicke, *v.* 33. and ſome of them by the Spirit of Propheſie
Peter Martyr. indited ſome of the Pſalmes, as their titles doe declare: ſo *Peter Martyr*,
who alſo conjectureth, that from *Zuph*, one of *Elkanah* his progenitors here
named, and the eldeſt, theſe Prophets had this name of *Zophim*, whereby
the

the Cities of *Ramathaim* are ſet forth, *Comeſtor* ſaith that E*lkanah* was the 19 from *Caath* comming of *Iſſuah*, and *Chore*, *Ch.* 9. 5. wee read of the land of *Zuph* from whence *Iunius* thinketh that *Zophim* cometh, as if it had beene ſaid *Ramah* in the land of *Zuph*; which tooke the name from *Zuph*, the firſt in E*lkanah* his pedegree. *Zuph* is called an E*phrathite*, becauſe hee and his poſterity lived amongſt the *Ephraimites*, as being a Levite hee might well doe, becauſe the Levites were diſperſed throughout all the Tribes, to teach the people in all places, and the *Kohathites* had Cities in E*phraim*, *Ioſh.* 21. 20. There are two other reaſons of the name E*phrathite*, 1. Hee was ſo called, that was an inhabitant of E*phrata* or *Bethlehem*, or that was borne there. 2. He might be ſo called, ſaith *Ierom*, becauſe his mother was of E*phrata*. But neither of theſe wayes, ſaith *P. Martyr*, could *Zuph* or E*lkanah*, bee called an E*phrathite*; not the firſt, becauſe *Ephrata*, or *Bethlehem* was in *Judah*, and he came not of *Judah*, but of *Levi*: nor the ſecond, becauſe a man never had his name from his mother, unleſſe it were in caſe that ſhee had the inheritance of her father. That hee was called an E*phrathite* becauſe hee dwelt in Mount E*phraim*, holdeth alſo *Lyra*, and *Junius*, and *Hugo* ſaith, that an E*phrathite* might bee put for E*phraite*, as the men of *Ephraim* were called *Judges* 12. 5. or hee might be called an E*phrathite*, as *Rabanus* hath it, from E*phrata*, the wife of *Caleb*, who bare E*lkanah*, yet ſaith *Hugo* ſome hold, that ſhee was the ſiſter of *Moſes*. But to let this paſſe, as already confuted. *Judg.* 12. 5. maketh it plaine, how hee might be called an E*phrathite* from the place of his dwelling: for when *Iephthah* his men would know the men of *Ephraim* from themſelves, they asked each one, as hee fell into their hands, Art thou an E*phrathite*, ſo that it was uſuall to call him, that dwelt in E*phraim*, an E*phrathite*: Whereas *Comeſtor*, an E*phrathite* of E*phraim* was diſtinguiſht from one of E*phrata*, becauſe the one was written with *ſ*, the other with *ph*. in Hebr. they are both alike written with פ ſee the places. Whereas the genealogy of E*lkanah* here drawne may ſeeme to bee taxed by St. *Paul*, forbidding the ſtudy of genealogies, *Paul Martyr* anſwereth the ſtudy of genealogies taxed by was that, which was vaine, and without any profitable uſe onely for vaine-glory: but of this genealogy drawing there is good uſe, for knowing now, that *Samuel* came of *Chorah* a Levite, and yet a moſt wicked man, who periſhed by a ſtrange judgement in his wickedneſſe, we learne 1. that the bleſſing of *Levi* by *Moſes*, *Deut.* 33. *Hee ſhall teach Iacob thy laws*, *&c.* was not vaine, for *Samuel* a Levite was eminent for this. 2. That children do not alwayes ſuffer for the iniquity of their fathers Ezek. 18. for *Samuel*, that came of ſo bad a father, was never the leſſe famous, and gracious with God.

Hieron. de tradit Hebr.

Junius.
Hugo Car.
Rabanus.

P. Martyr.

Note.

V. 2. *Hee had two wives*, becauſe one was barren, ſaith *Lyra*, hee tooke another: but *Hugo*, that this was by diſpenſation of the Spirit of God, wherefore he ſinned not herein, as did *Lamech*, *Gen.* 4. who tooke two for luſt. And this was not the caſe of E*lkanah* alone, but of *Abraham*, *Iacob*, *David*, &c. Who were never reproved for having more wives, and therefore moſt probably diſpenſed with for the increaſe of poſterity, as that time required, whilſt the people of God were contained within one family. For even *Iehojadah*, the High-Prieſt tooke unto *Ioaſh* the King two wives, 2 *Chron.* 24. 3. but now the caſe and times being altered under the Goſpell it is altogether unlawfull as *Peter Martyr* ſheweth at large in 1 *Sam.* 45. 34. and as I have touched before, upon *Gen.* 4.

Lyra.
Hugo Cardin.

P. Martyr.

V. 3. *And this man went up yearely to worſhip and to ſacrifice to the Lord God of hoſtes in* Shiloh, *&c.* Hereby his piety appeared, for the Lord had appointed, that every male ſhould appeare before the Lord yearly 3. times, at the Feaſt of the Paſſeover, *Pentecoſt*, and the Feaſt of Tabernacles, E*xod.* 23. 17. the reaſons whereof ſee there. Now E*lkanah* his comming up yearly is to bee underſtood according to this law, of his comming up 3. times in the yeare, and becauſe none muſt now appeare empty, hee brought his offerings for ſacrifice, and the place to which hee came, was *Shiloh*, becauſe there was the Tabernacle ever ſince that it was ſet up there. *Ioſh.* 18. 1. For this word *yearly*, the Vul-

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Hugo Cardin. *Lyra.* *Vatablus.* *Qu.* *P. Martyr.* *Rabbini.* *Auguſt.* *Peter Martyr.*

gar Latin hath, *ſtatutis temporibus*, whereby *Hugo* underſtandeth the three Feaſts times before ſpoken of; ſo likewiſe *Comeſtor*. But *Lyra* ſaith it is uncertaine by the Text, whether hee went up ſo often, or once onely in the yeare to the paſſeover, becauſe they that dwelt farre off, were ſpared from comming the other two times, or upon ſome other reaſonable cauſe, and this hee laboureth to prove touching *Elkanah* from *v.* 7. where he is ſaid to have done ſo yeare by yeare, Hebr. it is מימים ימימה *miiamim jamimah*, by *Kimbi* expounded, *from yeare to yeare*, as the words are plainly *v.* 7. ſo that his going up cannot bee proved indeed by the Text to have beene any more then once in the yeare: but becauſe *Elkanah* was a godly man, and therefore doubtleſſe obſerved the ordinances of the Lord in every thing, I doubt not but hee went up three times yearly, and one is onely mentioned, when his wives alſo went with him, as they were not injoyned to doe, becauſe women had many neceſſary impediments, but yet did out of piety moſt commonly, as other women alſo did in all parts of the land. Whereas *Lyra* ſaith, that they which dwelt farre off, needed not to come up any more then once in the yeare, it is neither true except they dwelt out of the land as hath beene already ſhewed upon *Ruth* 1. 6. and if it were, yet this concerned not *Elkanah* who dwelt neare enough to *Shiloh*. If it be demanded, how *Elkanah* being a Levite could bee ſaid to come up at times, when as the Levites were continually to ſerve about the Tabernacle? *P. Martyr* anſwereth, 1. That his time of ſerving might now be expired, hee being paſt 50. according to the Law, *Numb.* 8.25. 2. That all the Levites did not ſerve about the Tabernacle, but were diſperſed amongſt the Tribes to teach the people in all places, and to judge of cauſes: which laſt onely I ſubſcribe to, but not to the firſt, becauſe it is expreſly ſaid, *Numb.* 8. 26. even after 50. they ſhould *miniſter with their Brethren in the Tabernacle to keepe the charge &c.* Yet, as *Toſtatus* noteth, it is likely, that hee came oftner to the Tabernacle to ſerve there, as was the duty of a Levite. For his going up to *Shiloh* hee alſo queſtioneth how this could bee ſpoken, ſeeing *Ramathaim* was an high place; and anſwereth that hee went downe firſt by lower grounds, and then aſcended againe, *to pray and to ſacrifice*, or *to worſhip and to ſacrifice*, by the firſt the low proſtration of the body being intimated in prayer, from whence the *Rabbins* obſerve prayer to bee the chiefe, and more excellent then ſacrifice, becauſe it is firſt named; and before wee come to receive the Lords Body, ſaith *Auguſt.* we ſhould worſhip and fall downe before him in prayer. Thus *P. Martyr*, whoſe words are, *Fideles antequam Chriſti corpus fide & ſpiritu percipiant, illud pro ſe affixum cruci & mortuum ſupplices adorant, atq; ita ejus adoratio ritum communionis antecedit*, whereby adoring of his body is not to be underſtood that Papiſticall adoring of the Hoaſt, as they call it, in the forme of bread, but of him in his humanity, although abaſed to the death of the croſſe. But this of worſhipping of the ſacrifice before the offering of it is but ill inferred hence, ſeeing *Elkanah* is not to bee underſtood to have adored his ſacrifice, but God firſt, and then to have ſacrificed: for it is להשתחות ולזבח ל יהוה *to bow himſelfe and to ſacrifice to the Lord.*

V.4. *Schol. Hiſtor.* *Levit.* 3. & 7. 19. *Lyra.* *Peter Martyr.* *Auguſt. Tract.* 26. *in Iohan.*

And when the time was, that Elkanah *offered, hee gave to* Peninnah *his wife and to all her ſonnes and daughters portions:* that is, not to each one new apparell, as ſome, ſaith *Comeſtor*, expound it, but parts of ſacrifice, which hee offered, for it being a peace-offering part was to bee burnt upon the Altar, part went to the Prieſt, and the reſt to the offerer to feaſt withall, that is, all, but the fat and kidneys, which were for ſacrifice, and the wave breſt and right ſhoulder, which were the Prieſts, the reſt then *Elkanah* had now unto himſelfe and gave portions hereof to his wife and children to feed upon. The times of bringing theſe ſacrifices then were times of feaſting and rejoicing before the Lord, and the meat which now they did eate, was holy and figured out the fleſh of Chriſt unto them, ſo that they looked not onely at the meat, which they ate but at Chriſt to come, of whom they did partake by faith. Therefore ſaith *Peter Martyr*, *Auguſtine* ſheweth the ſame thing to have beene propounded in their ſacrifices, and in ours, onely a diverſity was in the ſignes; and this is according to the Apoſtle, 1 *Cor.*10. *They did all eate of the ſame ſpirituall meat, &c.* that is, not as the Papiſts object, they ate of the ſame ſpirituall meat amongſt themſelves, for then his argument had been of no force, but the ſame, that we eate of by faith, although hee had not then taken fleſh, for to faith hee was ſlaine from the beginning of the world, and therefore had fleſh alwayes to feed the faithfull withall: Wherefore *Auguſtine* ſaith, our ſacrifice and theirs were the ſame in reſpect of the matter, and they differed onely in circumſtances, ours being yet in vertue greater, in profit better, in act more eaſie, and in number fewer. If it be demanded how he ſaith, *in vertue greater*, if they received Chriſts body as well as we? *P. Martyr* anſwereth, becauſe to us things are made more manifeſt, as being plainly taught; whereas to them, they were taught but obſcurely and darkly ſet forth by figures; ſo that we may have a more firme faith in Chriſt then they could, if we ſpeake of the generall ſtate of the Church in thoſe dayes; although it is not to bee doubted but that *Abraham, David*, and others, that had revelations from God, excelled even the beſt in theſe times in faith.

Revel.

Aug. contr. Fauſtum, *l.* 29. c. 12. *Virtute majora, utilitate meliora, actu faciliora, numero pauciora.*

V. 5. *But to* Hannah *hee gave a worthy portion, for hee loved her, but the Lord had ſhut up her wombe*: the Vulg. Latine, *he being ſad, gave to* Hannah *a part*; Hebr. מנה-אחת אפים *one part of faces*, that is, according to *Ben Gerſon*, an excellent part, conſiſting of fat on the one ſide, and leane on the other. *Pagninus* ſaith, either it may be underſtood, he gave it her falling upon his face, and praying for her in reſpect of her barrenneſſe: Or, becauſe אפ ſignifieth alſo *anger*, it may be underſtood thus, hee gave it her being angry or ſad, becauſe ſhe was upbraided continually at theſe times by her adverſary *Peninnah*; or he being angry becauſe ſhe was no more chearly at theſe feſtivall times gave it her. I ſubſcribe to the firſt, he gave her a goodly portion, that look'd better then any of the reſt; and ſo the reaſon added holdeth beſt, *for hee loved her*, that is, he loved her moſt, as *Jacob* did *Rachel*; thus alſo the *Chaldee Paraphraſt*, and *Toſtatus, Jerome*, and *Cajetan*. *But the Lord had ſhut up her wombe*; hereby is ſhewed, that barrenneſſe and fruitfulneſſe come not onely by ſecondary cauſes, but according to the good pleaſure of God. This *Jacob* acknowledged before in *Rachel*, and it is ſaid expreſſely, that God had ſhut up all the wombs in *Abimelechs* Court, and that they were healed by the prayers of *Abraham*.

R.L. Ben Gerſon
Pagninus.

Gen. 30. 2.
Gen. 20.

V. 6. *And her adverſary provoked her ſore, &c.* that is, upbraided her by her barrenneſſe, which in thoſe dayes amongſt the people of God was reproachfull:
1 Becauſe it was againſt that precept at the beginning, Increaſe and multiply.
2 Becauſe as a bleſſing it was promiſed to *Abraham*, that his poſterity ſhould bee multiplyed as the ſtars of heaven; and therefore to be barren was thought to be a curſe. 3 Becauſe every one deſired that the *Meſſiah* might come of her poſterity. 4 Becauſe the Iſraelites were then the onely peculiar people of God, and to increaſe the number of them was by all greatly deſired. It was alſo reproachfull amongſt the Heathen; for a certain *Lacedemonian* an old man a batchelor, as he paſſed by one, he roſe not up unto him, and being asked the reaſon, ſeeing age was there thus reverenced, he ſaid, thou haſt no childe which may riſe up to me when I am old. And amongſt the Romans, there were divers immunities granted to them that had many children, ſo *P. Martyr*. But this was ſo onely during the time that God led his people by outward bleſſings, but now it is an honour not to marry, and to be without children, ſo that it be for the kingdome of heaven; neither are the marryed pronounced bleſſed for having children, but for that their names are written in heaven; yet for the increaſe of Gods Church, to have children, is a thing deſirable in them, and matter of joy.

P. Martyr.

V. 7. Howſoever *Peninnah* ought not to have been proud of her own fruitfulneſſe, as it ſeemeth ſhe was, nor to have upbraided *Hannah* by her barrenneſſe, as ſhee did, eſpecially at a feſtivall time, which was a time of rejoycing together before the Lord; for it is ſaid, ſhee dealt thus by her from yeare to yeare, when ſhee came up to the houſe of the Lord. Some, ſaith *Pet. Martyr*, by *Peninnahs*

provoking of her, underſtand her urging of her to pray to God, who onely
hath power to make a woman fruitfull. But this is moſt improbable, becauſe
to have good counſell given her, would not have made her vexe and weep, and
to ſit and eate nothing for ſorrow, as it is ſaid ſhee did. *Elkanah* againſt her
V. 8. reproaches, comforteth *Hannah*, ſaying, *Am not I better to thee then ten ſons?* that
Lyra. is, ſaith *Lyra*, following the Hebrews, then the ten ſons of *Peninnah* are to her,
that is, maiſt thou not have more comfort of mee, and of my great love, then
ſhee can have of all her children, ſeeing ſhee is not ſo greatly beloved of mee.
But others hee ſaith, underſtand it thus, Am not I better to thee, then if thou
hadſt ten ſons? but this ſtandeth not with ſo good reaſon, becauſe if ſhe had
had many children by *Elkanah*, his love would ſtill have been greater, rather
then leſſe towards her, with whom I likewiſe hold.

V. 9. *And* Hannah *roſe up after they had eaten and drunke, &c.* Junius, *after hee
had eaten*: the Sept. *after they had eaten*, which is thus rendred, leſt there ſhould
ſeeme to bee a contradiction in this verſe, to that *v. 7. ſhee ate nothing*; Hebr.
Hugo Cardin. it is אחרי אחלה after eating, and after drinking, as *Hugo* hath well noted
here, who yet followeth the Vulg. Latine, wherein it is ſo, after *ſhee had eaten
and drunke*; and to reconcile it with the words before-going, *ſhee ate nothing*,
hee ſaith, ſhee ate ſo little, as that it was counted as nothing; but hee finally
fleeth to the Hebrew, after eating, that is, the time of others eating in that holy
Feaſt ended: So that from theſe words it cannot bee inferred that now ſhee
Peter Martyr. had eaten ought. And it is to be held, ſaith *Peter Martyr*, that ſhee had at this
Feaſt according to the words before-going, eaten nothing, becauſe being ſad
and grieved, if ſhee had eaten, ſhee had offended againſt that precept, *Deut.* 12.
7. *There yee ſhall eate before the Lord, and rejoice*; and this is *Aarons* meaning,
Levit. 10. 19. when *Moſes* reproving him, becauſe hee had not eaten of the
goat after the death of his two ſons, hee ſaid, *If I had eaten to day, ſhould I
have been accepted?* that is, being ſad and grieved. 2 Becauſe, *v.* 15. ſhe ſaith,
that ſhee had drunke neither wine nor ſtrong drinke, and *v.* 18. after that
ſhee had prayed and been comforted by *Eli*, ſhee is ſaid to have put away her
ſadneſſe, and to have eaten; thus alſo *Ben Gerſon* holdeth, although *David
Kimbi* be of a contrary minde, holding that ſhee ate a little. Faſting then as
ſhee was, ſhe roſe up and went to pray unto God, that he would take away this
V. 10. her reproach. *She was in bitterneſſe of ſoul, and prayed to the Lord, and wept ſore*;
and it is noted, *v.* 9. that *Eli* the High-prieſt ſate by upon a ſeat by a poſt of
Note. the Temple. As *Hannah* did in her diſtreſſe, when ſhee was reproached by
Peninnah, not render reproaches for reproaches, but betooke her ſelfe to prayer,
ſo ought all both women and men to doe, as *David* ſaith, *They requited
mee with hatred for my good will, but I gave my ſelfe unto prayer*: ſo *Sarah*, *Gen.*
16. 5. when ſhee was deſpiſed by *Hagar*, ſaid, *The Lord judge between mee and
Lyra. thee.* For the ſeat where *Eli* ſate, *Lyra* ſaith, that it was an honourable ſeate
for the High-prieſt, where he uſed to ſit and judge the people; but the Hebrewes,
hee ſaith, hold, that now hee firſt ſate upon it, and was made Judge,
which cannot bee, becauſe he judged Iſrael 40 yeares, and *Samuel* was borne
ſoone after this, but *Eli* was very aged, *Chap.* 2. 22, and *Samuel* is ſaid to bee a
childe, *Chap.* 3. 1. That opinion of the Hebrews, howſoever I thinke it unworthy
to bee received, as being without all ground, yet the arguing of *Lyra*
againſt it, is of little force, becauſe although *Eli* was very aged, when *Samuel*
was yet called *puer*, a childe, it doth not hence follow, that hee could not ſit
40 yeares Judge from about the time of his birth: for the word נער rendred
childe, doth alſo ſignifie a ſervant, or one that miniſtreth, although of a middle
1 Sam. 8. 1. age, and *Samuel* could not bee much leſſe then 40 when *Eli* dyed, becauſe hee
and *Samuel* judged Iſrael 40 yeares, and *Samuel* is ſaid to be an old man, before
that *Saul* was made King. The ſeat where *Eli* ſate, was the proper place, ſaith
Peter Martyr. *Peter Martyr*, of the High-prieſt, for on the eaſt, at the entrance of the Temple,
was the place for *Aaron* and his ſonnes, as the *Gerſhanites* place was weſtward,
Numb. 3. 38. the *Cohathites* ſouthward, and the *Merarites* northward, who were all the Levites:
Before the entrance of the Tabernacle then ſate *Eli*, that came of *Aar*

D Kimhi.

and there about him ſtood the other Prieſts, for, as *Kimhi* ſaith, none might ſit downe in the court of the Lords houſe, but the High-Prieſt onely, for this was not permitted, no not to Kings. Hee ſate here to inſtruct the people touching the rites and ceremonies of Gods worſhip, and other ordinances of the Law, if any came to inquire of him; and to ſee that none ſhould come to the Tabernacle in their uncleanneſſe: And here in his ſight the people came to pray before the Tabernacle, which was a ſigne of Gods preſence, and therefore *Hannah* came hither alſo. But to goe to any particular place to make our private prayers wee are not now bound; but in every place wee muſt lift up pure hands unto God: They went to the Tabernacle, becauſe it was a figure of Chriſt; but now Chriſt being come, we goe to the Tabernacle when in his Name we pray, whereſoever we be.

1 Tim. 2.

V. 11.

Peter Martyr.

And ſhee vowed a vow, and ſaid, If thou wilt indeed looke upon the affliction of thy handmaid, and give mee a Man-childe, &c. *Peter Martyr* moveth two queſtions here; 1 Whether *Hannah* did well in asking a Man-childe, thus preſcribing to the Lord what kinde of childe ſhee would have. 2 Whether ſhee could vow for her childe.

Qu. 1.

For the firſt, it may ſeem that ſhee did not well in thus asking, becauſe ſhee knew not whether the having of a ſonne would bee good for her, or no, as wee know not whether any outward thing being enjoyed by us, would bee good or evill for us, becauſe it is uncertaine whether wee ſhall uſe it well or ill. And *Chryſoſtome* ſaith, How may I know, whether I ſhall obtaine that which I aske of God? If I aske nothing againſt his will, nothing unworthy of his majeſty, nothing earthly, but all heavenly and ſpirituall; and in the Lords prayer wee are directed to aske for outward things, onely by a generall petition, *Give us this day our daily bread.* *Plato* alſo thinketh it a moſt hard thing to determine particularly, what wee deſire in prayer, and therefore that it is ſafeſt to aske good things onely in generall, according to the prayer of an Heathen man, Give me all things that be good, and keep away all evill from me. *Peter Martyr* anſwereth, that *Hannah* without doubt did well in thus praying, becauſe there being two things requiſite in asking any outward thing: 1. That the having of it ſhould not bee our utmoſt end aimed at herein, but the glorifying of God hereby; 2. That wee deſire to uſe it well: they both concurred in her; for ſhee craved not this ſonne for her owne content and pleaſure, but that ſhee might dedicate him to God, to ſerve him continually to his glory. Shee was alſo indued with the Spirit of propheſie, whereby ſhee knew what manner of ſonne ſhe ſhould have. And for our deſiring of any outward thing in particular in prayer, to approve it, he citeth *Auguſtine*, ſaying, What we may wiſh for, we may pray for, and alſo what God hath promiſed to ſuch as obey him: For thus *Moſes* prayed for victory over the *Amalekites*; *Abraham*, that *Iſhmael* might live; and *Paul* to be delivered from danger. Indeed, as our Lord ſaith, We muſt firſt and chiefly ſeek the kingdome of God, and outward things but in a ſecond place.

Chryſoſt. Hom. 8. *in* 1 *Tim.*

Plato in Alcibiade.

Aug. Epiſt. ad Probam

Qu. 2.

For the ſecond queſtion, ſhee may ſeem to have vowed this vow raſhly, becauſe ſhe knew not whether her husband would ratifie it, and then it could not ſtand: And againe, ſhe knew not whether her ſon would bee free from blemiſhes, or no, and ſo fit, or unfit to ſerve the Lord in his Sanctuary; or whether he would follow that ſtrict courſe of life, never to drinke wine, &c. or, whether his body would be able to goe without it. But that her husband conſented, appeareth at the leaſt afterwards, *v.* 22. where he is ſaid to goe to performe his vow, her vow being called his, becauſe hee conſented to it, and *v.* 23, 24. for without her husbands conſent, the wives vow cannot ſtand; but ſeeing he ſo dearly loved her, and the thing vowed was ſo good, ſhe made no doubt at the time of her vowing, but that ſhe ſhould eaſily prevaile with him to ratifie it. Again, for fitneſſe in every reſpect for this holy ſervice and order, that was neceſſarily to be underſtood, ſo as that if the childe ſhould have proved blemiſhed, or too infirme, the vow had been diſpenſed withall. Laſtly, for her power over her childe, ſhee could admoniſh him what a vow ſhee had made

Peter Martyr.

Numb. 30.

touching him, and perſwade him to keep it, and ſo it was not to bee doubted, but that he in obedience to his parents, would take upon him the vow made for him, as his owne vow. *Object.* If it bee ſaid, then parents may devote their children to a Monaſticall life in their infancy alſo, and they ſhall be bound hereby. *Oſiander.* *Oſiander* anſwereth, that there is not the like reaſon of Nazaritiſme and Monkery: 1 Becauſe this is grounded upon Gods ordinance, *Numb.6.* that not. 2 There was no great difficulty in keeping this vow, but to keep that, is not in the power of any, ſaving of ſome few to whom it is given. 3 To lead a Monaſticall life is held meritorious, but this not; thus hee: And hereunto we may adde, that a Monaſticall life is not onely not of Gods ordaining, but againſt that precept, 1 Cor. 7. Epheſ. 4.28. *Let every one continue in that calling wherein God hath called him; and let him worke with his hands the thing that is good.* *Object.* If it bee ſaid, the ſon of *Elkanah* being a Levite, was the Lords without vowing to ſerve him, and much more being *Hannah* her firſt born. *Sol.* But a Levite, was not to enter into his ſervice till 25. neither was he to ſerve in Nazaritiſme, and his time determined at 50. whereas *Hannah* voweth her ſon from his childhood even all the dayes of his life. In ſaying, *There ſhall no raſour come upon his head*; by mentioning one point of Nazaritiſme, ſhe meant the other alſo of drinking of wine, &c. *Toſtatus* addeth, that other Levites ſerved by courſe, but hee always without intermiſſion, *Deut.* 18.6. and ſo this of not drinking wine underſtood, conſenteth *Joſeph. Philo, Theodoret*, and the Sept. adde theſe words, Hee ſhall drink no wine.

V.12,13,14. V.15,16. V.17. *Eli* perceiving H*annahs* lips to move, but hearing no voice come from her, thought ſhe had been drunken, and chargeth her accordingly: But ſhe telleth him, that ſhee had neither drunke wine nor ſtrong drinke, but prayed in her affliction; then E*li* ſaith, *Goe in peace, and the God of Iſrael grant thee thy petition.* *Lyra.* *Eli*, ſaith *Lyra*, bade her put away her wine, that is, goe away untill the force of it was over, and ſleep, and then come againe and pray. And hee might the rather be moved to thinke that theſe geſtures in her came from wine, *P. Martyr.* becauſe it was a feſtivall time, ſaith *Peter Martyr*, and the time of eating and drinking was now paſt; and it is not improbable, but that ſome even at theſe holy feaſts made themſelves drunken with wine, becauſe the like fault is taxed at Love-feaſts, 1 *Cor.* 11.21. *Qu.* Whereas ſhee is ſaid to pray in her heart, without uttering a voice, her lips onely moving, he moveth alſo a queſtion, whether the voice may not bee uſed in our ſecret prayers? and anſwereth, there is no need of a voice, becauſe God heareth the deſire of the heart, but ſometimes it is not unprofitable to utter a voice to ſtirre up our ſpirits, that will be ready otherwiſe to languiſh; and if in our earneſtneſſe a voice ſometime breaketh forth, it cannot but be acceptable to God; thus hee: but we muſt have a care, leſt in uſing a loud voice in our private devotions, wee affect not the hearing of men, that they may praiſe us; for this is all one with going into the ſtreets to pray to bee ſeen of men, which is taxed for hypocriſie. Math 6. For her praying thus ſecretly, it was not becauſe ſhee asked any thing diſhoneſt, which ſhe might be aſhamed to utter, as may bee gathered from the ſpeech of *Athenodorus*, cited by *Seneca*, that ſome heathen men did, He hath profited well that asketh nothing of God, which hee is not aſhamed publikely to profeſſe. And ſhee is ſaid to continue praying, to intimate a duty to us, if wee would ſpeed of that which wee deſire, wee muſt continue to aske, as the widow of the unjuſt Judge. Luke 18. Often repetitions and much babling indeed is condemned, Math. 6. where the ſpirit and fervency is wanting, a confidence being had in ſuch repetitions, and many words; *Note.* but to bee long in our private prayers ſometimes, is commended by the example of Chriſt, who ſometime continued all night in prayer.

Hannah being * reproved by *Eli*, although unjuſtly, anſwereth him againe reverently, *No my Lord, I am a woman of a ſorrowfull ſpirit, &c.* and again, *Count not thy handmaid for a daughter of Belial, &c.* ſhee doth not bid him reprove his owne ſons, who were drunkards and whoremaſters, as a woman of an intemperate ſpirit would have done, but mildely anſwereth for her ſelfe, and telleth him what ſhee did there, and what cauſed thoſe motions in her. Here then

* *Chryſoſt.* following the *Sept.* tranſlat. ſaith, that *Eli's* ſervant reproved her, from hence gathering her admirable patience, *Hom.* 1. *de Hanna.*

was

Note. was a meek ſpirit indeed, which before the Lord is much ſet by, and therefore her example would be followed by all others, eſpecially having to doe with ſuperiours. *A daughter of belial*; what is meant hereby, ſee *Deut.* 13. 13. one without a yoke, one unprofitable and that ſhall not proſper, and ſuch ſhee confeſſeth ſhee ſhould have been, if ſhee had been drunken, for ſuch are all drunkards, for they are unruly. 2. Unprofitable to themſelves and others, daily conſuming the bleſſings of God in riot and waſting their ſubſtance. 3. They proſper not in this world, or in the world to come, 1 *Cor.* 6. 10. as *Willet* noteth here. *Willet.* Hebr. it is אל תתן את אמתך לפני בת בליעל *Give not thy handmaid before a daughter of belial*; whereupon ſome thinke, as *Peter Martyr* hath it, *Peter Martyr.* that *Peninnah* was preſent, and that ſhee deſired him not to charge her thus before her, calling her a daughter of belial; but he followeth the former ſenſe, becauſe it is not probable that ſo modeſt and good a woman would bee ſo virulent againſt her greateſt adverſary; thus alſo the Vulg. Latin and *Iunius* render it, *before* being taken here for *for*, Give her not for, that repute her not for. Of ſons of belial, that caſt off the yoke of Gods Law, is, ſee how all ſorts of wicked men are ſet forth hereby, 2 *Sam.* 22. 5. 2 *Chron.* 13. 7. *Judg.* 19. 22. 1 *Sam.* 2. 12, 17. & 10. 17. & 25. 17. 2 *Sam.* 16. 7. 1 *King.* 21. 10. 2 *Cor.* 6. 15.

V. 18. For *Eli's* praying that her requeſt might bee granted, when hee was by her apology ſatisfied, his ſpeech may ſeem to bee propheticall, and ſo doubtleſſe ſhee conceived of it, in that having heard him ſay ſo, ſhe anſwered, *Let thy handmaid finde grace in thy ſight*; and then went away to that holy Feaſt, being chearfull and ſad no more, Hebr. it is, *Thy handmaid ſhall finde grace in thy ſight*, that is, to be prayed for by thee, and ſo I doubt not but to have my deſire granted.

V. 19, 20. The next morning after this they all return home, and *Hannah* conceiveth and beareth a ſon, and calleth his name *Samuel*, but they return not without worſhipping firſt. And touching *Hannahs* conceiving, it is ſaid, God remembred her, not that hee at any time forgetteth his, but hee is ſaid to remember her, when he did for her that which ſhee deſired, in the very phraſe which ſhee had uſed in her prayer. And *Elkanah* is ſaid to have knowne her after their returne home, to intimate that he refrained from companying with her whilſt they were at the Feaſt, not that there is any impurity in the husbands going in to his wife, but that nothing might then take their mindes off from their devotions, as appeareth, 1 *Cor.* 7. 5. and that they might not contract any outward legall pollution, which then made unfit for thoſe Feſtivalls, or to come neare the Lord, *Exod.* 19. 16. although there was never any ſinfulneſſe therein, any more then in touching a dead body, or any iſſue in the fleſh, which alſo made uncleane. *When the time was come about, Hannah conceiveth and bare a ſonne*, &c. ſhe conceived immediately, but brought forth when the time was come about, that women uſe to goe with childe; therefore theſe words, *When the time was come about*, are placed before the mention of her conception by [illegible] *Peter Martyr.* Hebraiſm, as God is ſaid to have dryed up the waters, and divided them, wh[illegible] *Exod.* 14. as they were firſt divided, ſo *Iſa.* 64. *Thou haſt been angry with us, and wee h*[illegible] *ſinned againſt thee*; when as they firſt ſinned, and then God was angry; it is a figure called *Hyſteron proteron*, firſt the revolution of time is ſpoken of, and then her conceiving; whereas ſhee firſt conceived, and then the time being come about, brought forth; to make which more plaine, our Tranſlation hath it, *When the time was come about, after ſhee had conceived, ſhee bare a ſonne*, but Hebr. it is as before. For the name *Samuel*, Hebr. שמואל *Shemuel*, of ש put for שאל to aske, and מ for מן of, and ו him, and אל God, as the reaſon is commonly rendred, and *Hannah* her ſelfe giveth a reaſon: By this name ſhee would both put her ſelfe in minde, and him, that hee was not hers, but the Lords, that accordingly he might ſerve him, and ſhe might the more willingly part with him for Gods ſervice.

V. 21. *And* Elkanah *and all his houſe went up to offer his yearely ſacrifice and his vow*, that is, not onely as hee uſed to doe in other yeares, but as *Peter Martyr* hath it, he brought Euchariſticall ſacrifices for the benefit received, in that God had given him a ſon by *Hannah*, which he ſo greatly deſired, and happily hee vowed ſomething now to God, although it be not expreſſed, beſides the childe, to ſhew his thankfulneſſe.

V.22. *V.22. But Hannah ſaid, I will not goe up untill the childe bee weaned.* This refraining of *Hannah* to come now up to the Tabernacle, may ſeeme to bee againſt the Law, *Levit.* 12. 6. whereby a woman after puerpery is enjoyned, when the dayes of her purification bee ended, to come with a lambe, or two turtle doves or young Pigeons to bee offered for her cleanſing, for ſhee went not till the childe was weaned; and there was a double weaning, ſaith *Lyra*, 1st. from the dugge at the end of three years, the other from the milke of childehood, when he beginneth to uſe other ordinary meats at the end of 10 yeares. And it is not likely ſaith hee, that ſhee went up with her childe, till hee was of this age, becauſe hee was not fit; till then to miniſter or doe any little ſervice in the Tabernacle, ſo likewiſe *Hugo* hee ſtands for 12. yeares, and *Junius* hath it, untill hee bee educated, that hee may be able to miniſter. *Peter Comeſtor* ſaith, either at 7. when the 2. weaning was, or at 12. when the 3. and if at 7. hee was brought to be inſtructed, if at 12. immediately to miniſter. The Hebrews thinke, that ſhee weaned him at 2. yeares old and brought him to the Tabernacle, and this ſeemeth moſt probable; becauſe *Ch.* 2. 19. it is ſaid, ſhee made him a little coate and brought it to him, when ſhee came up from yeare to yeare, and becauſe it is incredible that ſo holy a woman would ſtay from the houſe of God, 7. or 10 yeares together; and laſtly, becauſe the weaning of *Samuel*, is expreſly ſaid to bee from ſucking, *v.* 23. ſo that when ſhee had weaned him from the breaſts, ſhee went up with him. *Willet*, that followeth the other opinion reaſoneth from his miniſtring immediately after that hee was brought before the Lord, which hee could not doe being ſo young, and from the trouble that would have beene in the Tabernacle to have any ſo young there. But although it be ſaid, that hee miniſtred, when his parents were gone home, it is not neceſſarily to bee underſtood that he did ſo immediately, but ſo ſoone as hee was able to doe any ſervice; and for his bringing up, it might well be together with the little ones of other Levites or Prieſts neare the Tabernacle, without any trouble to it. And *Theodoret qu.* 5. *in* 1 *Reg.* is plainly of this opinon, that he was brought to the tabernacle immediately after weaning from the breaſt. For he ſaith, ſo ſoone as ſhee had weaned him, ſhee offered him to God, and with him a bullocke equal to him in age: and thus much by the way touching the time, when *Hannah* came up with her ſon. Now although ſhe ſtayed but 2 years before ſhe came, how did ſhe fulfil the law of comming at the end of 40 dayes? *Peter Martyr* anſwereth, happily the childe was weake, and ſo unfit to be brought any ſooner, although the Virgin *Mary* brought her ſonne to the Temple at the due time: and howſoever ſo many dayes are ſet, yet it is not to be underſtood, that the woman [illegible]s tyed to come juſt at that time, becauſe ſhee might be weake, and ſo un[illegible] for travaile, or her childe ſicke. But this was not *Hannahs* caſe, but [illegible]other extraordinary reaſon detained her, *viz.* Becauſe when ſhe ſhould come, ſhee meant to leave him at the Lords houſe for ever, and not to redeeme him with 5 ſhekels, according to the law, *Numb.* 18. 15, 16. It is true, ordinarily, a woman was to come with her offering immediately after the dayes of her purification ended, and if any neceſſary impediment came in the way, ſo ſoone after, as it was removed. But *Hannah* intending when ſhee came, to offer her ſonne to the Lord, and to leave him to his perpetuall ſervice, and to recompence her delay with a farre greater offering, then a lamb, as ſhee did

V. 24. *v.* 24. *Shee tooke him with three bullockes, an* Ephah *of flowre and a bottle of Wine*, was certainly no delinquent in ſtaying thus long, before ſhee came, eſpecially ſeeing the time was not ſo preciſely ſtood upon for theſe things touching women and children, as wee may ſee in that when as by law it was provided, that the firſt-borne ſhould bee redeemed at a moneth old, and then preſented before the Lord, yet commonly it was not ſo done, but when the mother went up with

Lyra.

Hugo Cardin.
Junius.
Schol. Hiſtor.

Willet.

Qu.
Peter Martyr.

Numb. 18. 16.

with her purifying offering divers dayes after, ſhee brought her childe with her, as did the Virgin *Mary*; *Toſtatus* ſaith, that ſhee being a Levites wife was not bound to bring an offering for her firſt-borne, as other women, becauſe the Levites were taken for all the firſt-borne of Iſrael; others that ſhe might come to the Tabernacle with her offering, and yet not goe at the Feaſt time any more, till *Samuel* was weaned, although it bee not recorded. And it is to bee underſtood, that although *Hannah* ſtayed thus long, before ſhee came to the Taqernacle, yet it is not to be thought, but that ſhee frequented the ſynagogue for her exerciſe in publique religious duties, that no woman may take example from hence to abſent herſelfe from Church all the time of her giving ſucke. From *Ramathaim* otherwiſe called *Ramah* or *Ramath*, where *Hannah* dwelt, to *Shiloh* was 12. miles, and therefore the childe being ſo ſoone as hee was put from the dugge to be brought hither *Hannah* might well be diſpenſed with, although ſhee came not ſo long a journey, till that time.

Luke 2. 24.

H. Bunting Patriar. travailes.

V. 23. *Elkanah* agreeth to this propoſition of his wife praying God to eſtabliſh it, that is, that ſhee and the childe might live, and that when he ſhould be weaned hee might be brought to the Tabernacle and ſerve the Lord there all the dayes of his life. From hence *Peter Martyr* commendeth the like good agreement betwixt man and wife to all marryed perſons, alledging the ſaying of *Ariſtotle*, a maſter of a family is a kinde of tyrant to his ſervant, a King to his children, but for his wife, hee ſhould *rule* over her by an ariſtocracy, not according to his owne luſt, but according to his dignity, preſcribing her nothing touching her diſtaffe, needle and maides &c. but leaving her herein to her owne will and judgement. In which nothing is to bee miſliked, but that even to ſervants a Maſter muſt not bee a tyrant, but doe unto them that which is equall, for whoſoever doth wrong to any, God will bee avenged upon him.

P. Martyr.

Ariſtot. lib 8. *Ethicorum.*

Col. 4 1.
Chap. 3. 25.

V. 24. *And when ſhee had weaned him, ſhee tooke him and 3. bullockes and an* Ephah *of flowre, and a bottle of wine, and brought him to the houſe of the Lord in* Shiloh, *&c.* the Vulgar Latin hath it, 3. *meaſures of flowre*, but as *Hugo* confeſſeth, it is corrupt, it being in Hebrew an Ephah. A queſtion here is moved, ſeeing *v.* 25. onely one of the Bullockes was offered, wherefore the other two ſerved? *Lyra* ſaith, they were given to *Eli*, to whoſe care the childe was now committed. *Peter Martyr* alledgeth two other divers opinions. 1. Of *David Kimhi*, that the other two were for feaſting, becauſe they were wont to make a feaſt, when they weaned their children. 2. Of *R. Levi Ben Gerſon*, who ſaith, that they were offered upon two other days of the Feaſt: but *Peter Martyr* thinketh, that the firſt being offered for a burnt-offering, the other two were uſed for peace-offerings, the greateſt parts whereof were to Feaſt withal: & thus the quantity of flowre agreeth, becauſe an Ephah containes 10. tenth deales, and by the law it was provided, that 3. tenth deales ſhould bee offered for one bullocke, and to three Bullockes then went 9 1. whereunto the tenth was added *ex abundanti*, out of liberality. I thinke rather with *Lyra*, that the other two Bullockes were given to *Eli* with her ſonne, and ſo much flowre and wine as was ſpared from the ſacrifice of one Bullocke, that is, all but 3. tenth deales of flowre and halfe an hin of wine; according the law, *Numb.* 28. 13, 14. becauſe it is ſaid expreſly of one Bullocke, it was offered, which would doubtleſſe have beene ſpoken of the other two alſo, if they had beene offered. Moreover it ſtandeth with reaſon, that ſhee bringing her ſonne ſo young to *Eli* ſhould give ſome gratuity, that he might with the greater care take this charge upon him. I hold then, that the Bullocke offered was no burnt-offering, but a peace-offering, for a benefit obtained, with part of which they feaſted, having flowre and wine alſo with them for that purpoſe, and the remainder of both was given to the Prieſt together with the other two Bullockes. Now an Ephah of flowre was a buſhel, or thereabouts, and the bottle of Wine by the Vulgar Latin rendred *amphoris*, if it were the leaſt *amphora* but one, 9. gallons, for *amphora* is by *Hugo* ſaid to be 3 *modii*, and one *modius* was 3 gallons; and

Hugo Cardin.

Qu.

Lyra.

P. Martyr.
D. Kimhi.

R. L. Ben Gerſon

Numb. 28. 12.

if ſo, then after one bullock offered and the flowre and wine belonging thereto, there remained to their diſpoſing of flowre 5. gallons & ſomewhat more, & likewiſe of wine. One Bullocke being ſacrificed *Hannah* goeth to Eli and ſheweth him the childe, which ſhe had prayed for, and ſaith, *therefore I have lent him to the Lord,*
V. 28. *as long as hee liveth, he ſhall be lent unto the Lord, and he worſhipped the Lord there.* As her firſt comming to *Eli* ſhee ſaith, *Oh my Lord, as thy ſoule liveth, I am the woman, &c.* the Vulgar Latin, I beſeech thee my Lord, let thy ſoule live, Hebr. בי אדוני, Oh or I beſeech thee, *Junius, attende Domine,* this whole
D. Kimbi. ſpeach is to inſinuate into *Eli* ſo, as he might the more lovingly receive her childe, and bee as it were a father unto him, wiſhing him long life, to the
R. Levi. Gerſon. end that hee might bring him up, ſo *David Kimbi,* but *Ben. Gerſon* takes it for an oath to aſſure Eli and to move him the more, becauſe ſhee had before him prayed and hee had diſmiſſed her with his bleſſing; and this is the more probable. Shee ſaith ſhee had lent him to the Lord all the dayes of his life. The words here uſed anſwer to thoſe before going in the Hebrew thus, for *v.* 27. are theſe words יתן יהוה שאלתי אשר שאלתי, here אנכי השאלתיהו ליהוה כל הימים אשר היה הוא שאול ליהוה *The Lord hath given my requeſt, which I asked, and I have rendred or lent him to the Lord all the dayes, that hee ſhall bee asked for the Lord.* for the ſame word, שאל in divers voyces ſignifyeth both to aske, to give, or render or to lend.
Junius. Thus alſo the Vulgar Latin, *Junius eum precarió datum ſiſto Jehovæ omnibus diebus, quibus fuerit precarió rogatus.* Our tranſlation muſt needes be acknowledged here not to be ſo good, both becauſe there is no word ſignifying all the dayes of his life and the word שאל *Shaul* is never put for *lent,* but *asked;* her
Peter Martyr. meaning is, according to *Peter Martyr,* hee ſhall ſerve the Lord in his houſe as long as he ſhall require it; which ſhee ſpake thus, becauſe ſhee knew not, how the Lord might afterwards imploy him, as indeed he did *Ch.* 7. taking him from ſerving at the Tabernacle to bee Judge over his people, when hee went and dwelt at *Ramah* again. *And hee worſhipped the Lord there,* the Vulgar Latin, *they worſhipped,* the Hebr. ישתחו which *Gen.* 47. 31. is uſed for a verb of
Willet. the ſingular number, when it is ſaid, that *Jacob* worſhipped, and as *Willet* noteth, in the plurall it is ישתחוו: hereupon a queſtion ariſeth, who is ſaid
Peter Martyr. Junius. to have worſhipped? *Junius* ſaith, the childe, *Peter Martyr,* Elkanah, *Willet* following the *Gen. Verſion,* Eli; I thinke with *Junius,* that *Samuel* is meant; whereas it may ſeeme, that it could not be ſo, becauſe he was too young, I anſwer, to worſhip and to ſerve the Lord is all one, and this it is meant hee did at the Tabernacle, although not at this inſtant, but there his mother left him and as ſoone as hee was fit, he ſerved the Lord and worſhipped him there. To draw it to *Eli* is moſt improper, and forced, becauſe it was no new thing in him to be noted, that he worſhipped there, and of E*lkanah* nothing was ſpoken before to intimate him to be the man, that was meant, therefore ſeeing it was an hee, it muſt needs be *Samuel,* and ſo this hiſtory is aptly cloſed up, *Samuel* was brought to the Tabernacle very young and preſented to *Eli,* who received him, and ſo he abode there and ſerved and worſhipped the Lord, as hee grew
The Myſtery. fit in a Leviticall office. E*lkanah* ſignifying the poſſeſſion of God, ſaith *Rabanus,* myſtically ſetteth forth the miniſtry, *Peninnah* and *Hannah* his two wives two Churches of the Jews and Gentiles, for that of the Jews was firſt fruitfull, this of the Gentiles barren, but at length ſhee conceiveth, and is made glad through a ſonne, a *Samuel,* that is, *his name God,* as *Shem,* and Θ and *El* ſignify, this is when the Faith of Jeſus is entertained into the heart, &c.

CHAP. II.

HERE firſt *Hannahs* Canticle of praiſe is ſet downe for the benefit received, *v.* 1, 2, 3. &c. to *v.* 11. and then the hiſtory of *Elies* ſonnes, and of their wickedneſſe, and how their Father reproved them, *v* 11, 12. &c. to *v.* 18. and *v.* 22, 23. &c. to *v.* 26. there being interlaced ſomething more touching

Samuel, *Hannah* and *Elkanah*, *v.* 18, 19. and to *v.* 22. and *v.* 26. Laſtly, a Prophet is ſent to *Eli* to reprove and threaten judgements againſt him and his houſe, *v.* 27, 28. &c. to the end of the chapter. Touching this thankſgiving of *Hannah*; it is ſaid, *ſhee prayed, and ſaid*, for thankeſgiving is a ſpecies of prayer, 1 *Tim.* 2.1. Wherefore the *Phariſee* when he gave thankes, is ſaid to pray, and praiſing of God is of the nature of prayer to procure the flowing down of more bleſſings upon us, according to that ſaying of *Auguſt*; *decurſus gratiarum a nobis eſt recurſus gratiæ ad nos*; *Vatablus* ſaith that hereby ſhee commended her ſonne *Samuel* to Gods bleſſing, and therefore it is ſaid ſhee prayed; *Borrheus* ſaith, that ſhee prayed herein againſt the enemies of Gods Church, and *Ben Gerſon* will have the laſt words in partic. *v.* 10. a prayer, *the adverſaries of the Lord ſhall bee broken in pieces, out of heaven ſhall bee thunder upon them, &c.* as it came to paſſe, *Ch.* 7. but that was rather propheticall, then petitory, neither is there any petition in all this holy hymne. For the thankſgiving it hath theſe parts. 1. *Hannah* rejoycing. 2. A deſcription of the Lord, *v.* 2. 3. A reproof of the wicked for their pride and vaine boaſtings, from which ſhee dehorteth them, *v.* 3. 4. A reaſon, why no man ſhould boaſt himſelfe, becauſe God knoweth and pondereth it; and can eaſily cruſh the proudeſt and lift up the meaneſt; *v.* 3, 4, 5, 6, 7, 8. 5. A propheſie of comfort to his Saints and of deſtruction to the wicked, and of the King Chriſt his Kingdome, *v.* 9, 10. According to this the Chaldee Paraphraſt, and *David Kimhi* ſay, that this hymne was a propheſy, wherein *Hannah* being carryed with the Spirit, 1. In the perſon of the Church expreſſed her joy, for that God had given her *Samuel*, ſuch a ſonne as ſhee foreſaw ſhould beat downe idolatry, and uphold the truth. 2. Propheſied of the beating downe of the enemies of the Church, *Aſſyrians* and *Grecians*, *Gog* and *Magog*. 3. Of the Kingdome of the *Meſſiah*. 4. Of the laſt judgement, when the Saints ſhall be taken up to everlaſting felicity, and the wicked ſent away into endleſſe miſery. In inditing this ſong of thanſgiving ſhe did but as *Moſes* had done before, and *Deborah*, and after, *David* and others for great benefits, and the Virgin *Mary*, whoſe hymne *Peter Martyr* noteth to bee much like unto this, as the caſe of either of them was much alike, becauſe *Hannah* was barren, and ſhee was a Virgin, and ſo not likely to beare a ſon, and as *Hannah* hath it, *My heart rejoyced in the Lord*; ſo *Mary*, *My ſoule doth magnify the Lord, and my ſpirit hath rejoyced, &c.* as ſhee, *there is none holy as the Lord*, ſo Mary, *hee that is mighty hath magnified mee, and holy is his name*: as ſhee, *talke no more ſo proudly, and the bowes are broken, they that are full have hired out themſelves for bread, &c.* ſo Mary, *hath ſcatered the proud in the imaginations of their hearts, hee hath filled the hungry with good things, and the rich hee hath ſent empty away.* Now whereas women are forbidden to ſpeake in the Congregation, *Willet* anſwereth well, ordinarily they were forbidden, but not when any woman was moved extraordinarily by the Spirit, as *Hannah* was, and ſo *Hannah* under the New Teſtament, and other women, upon whom was powred out the Spirit of propheſie, according to that, I will powre out my Spirit upon all fleſh, and your ſonnes and daughters ſhall Propheſie, and *Philip* had 4 daughters Prophetеſſes, wherefore as of a man, ſo it is ſpoken of a woman propheſying, thus alſo *Peter Martyr*.

Luke 18. 11.
P. Martyr.
Auguſt.
Vatablus.
Borrheus.
R. B. Gerſon.
P. Martyr.
Chald. Paraphr.
D. Kimhi.
Exod. 15. Iudg. 1.
Peter Martyr.
Willet.
1 Cor. 14.
Acta 2.
Peter Martyr.
1 Cor. 11.

V. 1.
Peter Martyr.
Lyra.

My heart rejoyceth in the Lord, my horne is exalted, my mouth is inlarged over my enemies. As ſorrow maketh one to mourne in ſilence, ſo joy cauſeth one to ſpeake freely in his praiſe that putteth an end unto his ſorrow, and maketh him to rejoyce. In the horne lyeth ſtrength of horned beaſts, and therefore it was an uſuall phraſe amongſt the Hebrews, by the exalting of the horne Metaphorically to ſet forth the conferring of ſtrength, and to *Hannah* had God now given ſtrength to conceive and bring forth a ſonne, thus *Peter Martyr*, *Lyra* ſaith, that by horne is ſet forth in the Scriptures, the motion of the heart carrying into any hard thing, and if the rule of right reaſon be wanting, and of Gods law, it is called the horne of pride, but if it be thus regulated, an exalted horne, becauſe by the benefits received the heart is lifted up through hope of receiving greater benefits of Gods liberality, and thus the horne of *Hannah* was exalted.

exalted, ſhee hoped for the increaſe of grace here and of glory hereafter. And ſhe ſaith, *my mouth is inlarged over my enemies,* becauſe *Peninnah* and her children were vexed to ſee her to have this cauſe of opening her mouth ſo magnifically to praiſe the Lord.

V. 2. *There is none holy as the Lord, for there is none beſides thee, nor any rocke like our God*; the Vulg. Latine, *there is none ſtrong as our God*; the Sept. *there is none holy as our God*: the word is צור ſignifying a rock, and metaphorically *fortis,* and *fortitudo,* ſtrong, or ſtrength, and ſo the Rabbins. *Hannah* here celebrateth the power and might of God, in that hee ſhewed himſelfe able to change her nature, from barren to fruitfull, whereas no ſecondary cauſe can doe any thing, but as hee hath appointed, but he can do whatſoever it pleaſeth him, neither can any power withſtand him. I thinke, that the word *ſtrong* is apteſt here. Shee praiſeth God alſo from his holineſſe, as the chiefe of his attributes, whereby the Angels continually praiſe him; and hence wee learne to bee in love with holineſſe, whereby we doe moſt reſemble God. There is none holy as God, ſaith *Lyra,* becauſe hee is eſſentially holy: and the ſame may bee ſaid of *ſtrong.* And he is not onely holy and ſtrong beyond all compariſon, but beſides him there is no God, the Gods of the heathen are not onely not ſo holy or potent, but indeed are nothing, for there is no more Gods.

D. Kimhi
Ben Gerſon.
Iſa. 6.
Note.
Lyra.

V. 3. *Talke no more ſo exceeding proudly, neither let arrogancy come out of your mouth*; the Vulg. Latine, *Doe not multiply to ſpeake lofty words, glorying, let old words goe out of your mouth*: Hebr. *Doe not multiply to ſpeake lofty words of pride, let ſwelling or hardneſſe goe out of your mouth, or that which is old*: For all theſe ſignifications, ſaith *Peter Martyr,* hath the word עתק, yea עתק ſaith *Pagninus,* firſt and chiefly ſignifieth to waxe old, ſo that here the Vulg. Latine is to bee preferred. And aptly ſhe ſaith, *doe not multiply,* becauſe *Peninnah* had often upbraided her by her barrenneſſe, being proud of her owne fruitfulneſſe; and *that which is old,* becauſe of old ſhee had thus vexed her, *For the Lord is a God of knowledge, and by him actions are weighed*; for *knowledge,* Hebr. is *knowledges,* ſo likewiſe the Vulg. Latine, *deus ſcientiarum*; *David Kimhi* ſaith, hee is thus called, becauſe he is the moſt intelligent of all others, and knoweth all particular things, for all knowledges without any change in him are inherent in him. For theſe words, *by him actions are weighed,* in the Hebrew text is, *actions are not weighed,* but in the margin it is, by him, or, to him, for לו is in the margin, and לא in the text, wherefore ſome expound it as negative, rendring the words thus, *actions are not directed or diſpoſed,* that is, without him, or, againſt his will; for whatſoever men thinke and intend, they can bring nothing to paſſe but as hee willeth, ſo *Arias Montanus, Junius, Oſiander.* Some as affirmative, Vulg. Latine, Septuagint, expounding it either of God, his purpoſes ſhall come to paſſe, or of men, by him the actions of men are ordered, diſpoſed and directed. *Peter Martyr* taketh it either way, thus; 1 Affirmatively, *to him workes are prepared,* that is, his enterpriſes ſtand firme and are all perfected, 2 Negatively, the attempts of men ſhall not ſtand, neither can they hinder his will. Any of theſe wayes the ſenſe is good, but I preferre the affirmative, both becauſe it followeth moſt aptly thus, hee is a God of knowledge, by him actions are moderated, and not at your wils, wherefore your proud bragges are vaine, and becauſe the word in the margin commonly is appoſed, that the Reader might looke at that and ſo underſtand the Text the better, and yet becauſe both are held to come from the Spirit of God, they erre not, that take it either way. Theſe words, *for the Lord is a God of knowledge, &c.* are a reaſon, why *Peninnah* and hers ſhould no more ſo inſult, becauſe they knew not what ſhould come to paſſe, but God knoweth all things, and how to abate the pride of the inſolent, and to exalt the afflicted.

D. Kimhi.
Arias Montan.
Junius, Oſiand.
Vatablus.
Bornæus, Pellican.
P. Martyr.

V. 4. *The bows of the mighty men are broken, and they that ſtumbled are girt with ſtrength,* that is, ſaith *Lyra,* the bowes of *Peninnah* and her children, who did ſhoot reproachfull words at *Hannah,* as out of a bow; for *ſtumbled,* the Vulg. Latine hath, *the weake,* whereby ſhe meant her ſelfe, and ſuch as ſhee was, weak for prolification, but now by Gods bleſſing ſhe was ſtrengthened to bear fruit,

Lyra.

thus

Peter Martyr.

thus alſo *Hugo*, ſaying, that by the metaphor of one with a bow, ſhee being ſtrong in times paſt to beare was ſet forth, becauſe a bow belongeth to the ſtrong; and it is to be noted, that Hebr. there is nothing ſignifying men, but the ſtrong in the plurall number. *Peter Martyr* underſtandeth the words properly, expounding them of thoſe that goe to warre well-armed, and of thoſe that are unarmed, as the *Egyptians* and the *Iſraelites*, for the *Egyptians* bowes were broken, when they were overthrowne, and the Hebrewes fleeing before them naked were ſtrengthened. But it is beſt, firſt to bring the words to *Hannahs* caſe as neare as may bee, and then to extend them to other acts of Gods power alſo. For theſe words, *thoſe that ſtumbled*, or *the weake*, Hebr. is בכשלים ſuch as fall through weakneſſe of their knees and loynes. And as *Hannah* of weake was made ſtrong to beare, ſo by the former words, *the bows of the mighty are broken*, ſhe ſeemeth to intimate, that Peninnah now ceaſed bearing children, which is further confirmed, *v.* 5.

V. 5.

Lyra.

They that were full have hired themſelves out for bread, and the hungry ceaſed; ſo that the barren hath born ſeven, and ſhee that hath many children is waxed feeble. Here alſo, ſaith *Lyra*, is another metaphor, ſhee compareth Peninnah to the full, becauſe ſhee was full of children, for it is thought that ſhee had ten, according to *Chap.* 1. 8. but now ſhee was in the caſe of thoſe that let themſelves for bread, that is, empty and poore enough of children: For the Hebrewes ſay, that ſo ſoone as H*annah* had one childe, two of *Peninnahs* ſonnes dyed; and by that time that ſhee had foure, ſix more of *Peninnahs* dyed; and when ſhee ſaw her to bee with childe againe, ſhee fearing the death of thoſe two that remained, beſought H*annah* to pray for her, and ſo they were ſpared; and becauſe they were ſpared at her prayer, they were thenceforth counted H*annahs* children, and ſo together with her owne five ſpoken of, *v.* 21, ſhe had ſeven, as it here followeth. But this ſoundeth like a fable of the Rabbins, and therefore *Lyra* rejecteth it, and that worthily, becauſe at this time H*annah* had onely one, *Samuel.* Againe, H*annah* compareth her ſelfe to the hungry that are filled, for ſo he readeth it after the Vulg. Latine, becauſe ſhe deſired children as an hungry perſon doth food, but now was ſatisfied in this matter. For theſe words, *hath born ſeven*, the Vulg. Latine hath, *very many*, which *Lyra* approveth, becauſe it is moſt according to the ſenſe, ſeeing it cannot bee juſtified that ſhee bare preciſely the number of ſeven, neither by the reckoning of the Rabbins already ſpoken of, nor yet as others count, five children of her owne, and two of her ſonne *Samuels*, for this was long after this Canticle, unleſſe it ſhall bee thought, that herein ſhe ſpake prophetically. Moreover he ſaith, that the moderne Hebrewes take this word שבע for ſatiety, ſhee bare children till ſhee was fully ſatisfied. *Hugo* ſeemeth to bee affected with the former comment of the Hebrews, but differeth in this, that hee ſaith, when *Samuel* was borne, one of P*eninnahs* ſons dyed, and ſo another, and a third unto all her ſeven children, when ſhee had borne five, and *Samuel* two, applying hereunto that, *Jerem.* 15. *Shee was weakened that bare ſeven ſonnes, &c.* But before this, hee ſaith better upon the firſt words, *the full have hired out themſelves for bread*, that is, P*eninnah* full of children was empty as a begger, that beggeth his bread, becauſe all hers were counted nothing in compariſon of *Samuel*: *the hungry were filled*, that is, H*annah*, who ate nothing before for ſorrow, being in hope of a ſon eateth and drinketh with joy, *Chap.* 1. 18. *Peter Martyr* by the barren bearing ſeven, underſtandeth nothing elſe but many, as the word ſeven is commonly uſed for a full number. And to that queſtion, how ſhee could ſpeake this, before ſhee had borne many; hee anſwereth, ſhee ſpake by the Spirit. If it be ſaid, ſhee bare but ſix, he anſwereth, ſix was very many for her being before barren, and therefore the word ſeven is uſed to ſet forth very many. In all which I ſubſcribe unto him, but whereas he draweth the former words altogether another way, *viz.* to the *Gibeonites* that hired themſelves out for hewers of wood, &c. I cannot but, leaving him, approve rather of *Lyra* and *Hugo*, becauſe all things are to bee applyed to the preſent caſe as much as may bee in the firſt place, and then for the

Hugo Cardin.

Peter Martyr.

Ioſh. 9.

the more glorifying of Gods power extended to others. For theſe words, *the hungry have ceaſed*, according to the Hebr. the meaning is, they have ceaſed to hire out themſelves for bread, having now no further need, as being fully ſatisfied, to doe like the needy and beggerly, and ſo it is the ſame in effect with theſe words, *the hungry are filled*, in the Vulg. Latine.

V. 6. *The Lord killeth and maketh alive, hee bringeth to the grave, and bringeth up*, that is, ſaith *Lyra*, hee bringeth downe to the grave the children of P*eninnah*; and maketh alive, and bringeth the children of H*annah*; for the word שאול by the Vulg. Latine rendred hell, it ſignifieth, ſaith hee, *the grave*, from which the Lord did, as it were, bring up Hez*ekiah* before adjudged to death. *Hugo* applyeth it altogether to H*annah* and *Peninnah*, the one the Lord vivified by giving her children when ſhee was dead unto conception before, and he brought her up from grievous affliction, metaphorically ſet forth by hell here; the other hee killed, as it were, and brought downe to hell, by afflicting her through extreme ſorrow for the loſſe of her children, and to ſee H*annah* made fruitfull, for there is not a greater miſery then envie. And thus hee ſaith, theſe words cohere with the former, they being an explication or reaſon of them, *The barren hath borne ſeven, and ſhee that was full of children waxed feeble*, becauſe the Lord did, as it were, ſtrike her dead with ſorrow, and put her to great torment, but H*annah* had life, and joy, and gladneſſe put into her. *Peter Martyr* expoundeth this alſo onely in generall of Gods bringing men ſometimes to extreme miſery, and then lifting them up with comfort; and through extreme ſickneſſe to ſuch a paſſe, as that all men deſpaire of their life, and then reſtoring them to health again, ſee the ſame phraſe, *Deut.* 32.39. and thus he dealt with *Hezekiah* and *Jonah*, and our Lord firſt died, and then roſe again, and ſo muſt wee: and thus it is in our juſtification, wee muſt firſt be caſt down in the ſight of our ſins, and then bee erected with comfort through faith in Chriſt. All which is good, but the prime thing intended is the magnifying of God for his dealings in particular with H*annah* and P*eninnah*, and ſo although wee have no certaine ground for it, yet it is moſt probable that P*eninnah* did not onely ceaſe bearing of children, when H*annah* began to be fruitful, but alſo ſuffered the loſſe of ſome or moſt of them. Which may bee a warning to all women, that they bee not proud of their bearing many children, nor inſult over any barren H*annah*, for God can ſoone alter the caſe. *VVillet* here ſetteth downe foure acceptions of the word שאול. 1 It ſignifieth the grave. 2 By a metaphor, grievous adverſity. 3 The ſtate of thoſe that feele themſelves forſaken of God, as *Cain* and *Saul*. 4 The ſtate of the damned; but here it is uſed according to the ſecond, for H*annah* lay in ſorrow before, as in the grave.

Hugo Card.

Invidia Siculi non invenere tyranni majus malum, vel tormentum.

Peter Martyr.

Note.

Willet.

V. 7. *The Lord maketh poore, and maketh rich, hee bringeth low and lifteth up.* In this verſe and the 8. ſaith *Hugo*, the ſame things are againe ſet forth in other words. He maketh *Peninnah* poore in children, and *Hannah* rich in children.

Hugo Car.

V. 8. *Out of the duſt hee lifteth up the poore, and the begger out of the dunghill to ſet him with princes, &c.* This is ſpecially meant according to the letter of H*annahs* exaltation in *Samuel* her ſonne, who was ſet upon the Throne of glory, when hee was made Judge over Iſrael, and anointed Kings; generally of the proud and high, and of the humble and low, and myſtically of Chriſt; ſo likewiſe *Lyra*; and Peter *Martyr* having expounded it generally, applyeth it in particular to *Samuel*. And *Ben Gerſon* hence admoniſheth the rich not to bee proud, and the poore not to deſpaire, becauſe God can eaſily pull downe the one, and raiſe up the other. *For the pillars of the earth are the Lords, and hee hath ſet the world upon them.* Here is the reaſon rendred, why the Lord can doe this, hee is of infinite power, as appeareth by his laying of the foundations of the world. *Lyra* diſtinguiſheth both this and the reſt of this Canticle; thus, here is the magnification of the Lord: 1 In reſpect of his power in the act of Creation, *the pillars of the earth are the Lords.* 2 In reſpect of his wiſdome in the act of governing, *v.* 9. *hee ſhall keep the feet of his Saints.* 3 In reſpect of his Juſtice in the act of due puniſhment, *the wicked ſhall be ſilent in darkneſſe, &c.*

R. L. Ben Gerſon.

Pſal. 113.

that is, 1 In the darkneſſe of ſinne. 2 In the darkneſſe of hell. He *ſhall give the kingdome to his King, &c.* that is, to Chriſt, who at the laſt ſhall come glorioully in the form of a man, and judge all men, *Joh.* 5.

The pillars of the earth, ſaith *Peter Martyr*, the earth is called, becauſe it is as a foundation whereupon all other things are ſet, as upon pillars, the aire, and all the heavens, for they all compaſſe the earth, being ſet thereupon as upon a foundation.

Peter Martyr.

V.9. V.10. *He will keep the feet of his Saints, and the wicked ſhall bee ſilent in darkneſſe, &c.* V.10. *The adverſaries of the Lord ſhall be broken in pieces, out of heav. n ſhall be thunder upon them; the Lord ſhall judge the ends of the earth, and give ſtrength unto his King, and exalt the horne of his anointed.* By footſteps, *Peter Martyr* well underſtandeth all kind of actions, ſtudies, and enterpriſes, which God keepeth, when he guideth them, and proſpereth them herein, that feare him; for, *his Saints*, Hebr. is חסידיו a word comming from חסך ſignifying mercy, becauſe God doth embrace them with mercy. Now in ſaying that hee keepeth their feet, ſhee meaneth not ſo, as they ſhall never fall, but ſo, as that they ſhall not fall into perdition. And the meanes whereby hee keepeth them, are intimated by the antitheſis next following, *the wicked ſhall bee ſilent in darkneſſe*, his ſaints therefore are kept by the light of the Word and Spirit, for the one availeth not without the other; but the wicked are deſtitute of all internall light, and ſo are in darkneſſe, not onely in reſpect of their many miſeries, but alſo becauſe their underſtanding and reaſon is darkeneſs, and hereby their ruine is cauſed, and they being judged, ſhall have their mouths ſtopped by their owne conſcience accuſing them, and ſo goe into everlaſting deſtruction, which is called utter darkneſſe; where, although they ſhall howle and cry for torment, yet they ſhall bee in ſilence, as *Kimhi* hath it, in reſpect of braggings and boaſtings, whereof they have been full before, ſome boaſting of their nobility, and ſome of their riches, &c. but now they ſhall all lye in ſilence, and not ſpeak a word more of theſe things. And ſo this aptly anſwereth to that *v.* 3. being a propheſie of Gods bringing downe all the proud and wicked, as hee did *Peninnah*, and of his continuall providence over the godly, *For by ſtrength ſhall no man prevaile*, that is, when the godly are preſerved and comforted, and the wicked confounded, it is not by the power of the one ſort, that they attaine to this comfortable condition, nor is there ſtrength in the other ſort to reſiſt their judgement, but God in mercy ſaveth his, and in juſtice deſtroyeth the wicked irreſiſtibly. And this the reaſon, ſaith *R. Levi*, why a mighty King is ſometime overcome by the weak, becauſe there is no ſtrength in man, but God giveth victories as it pleaſeth him.

P. Martyr.

D. Kimhi.

R. Levi.

V.10. *The adverſaries of the Lord ſhall be broken in pieces*; Who are Gods adverſaries, ſaith *D. Kimhi*, but the enemies of the godly? ſo likewiſe *Auguſtine*; by vertue of the Covenant betwixt God and his Saints, their enemies are counted his enemies, and wee in like manner muſt count his enemies our enemies. Theſe ſhal be deſtroyed all as a thing broken in pieces, as a potters veſſel. And thus ſhall it be, ſaith *Peter Martyr*, with both the Antichriſts, the *Turke* and the Pope. *Out of heaven ſhall bee thunder upon them*; this is added to ſhew their ſudden and miraculous deſtruction. This was according to the letter, fulfilled againſt the *Philiſtims*, 1 *Sam.* 7. 9, 10. and that it ſhall not bee the caſe of the *Philiſtims* alone, but of all the wicked in the world, the next words doe declare, *The Lord ſhall judge the ends of the earth*, and this ſhall bee at the laſt day of Judgement, that no man in any corner of the world may think to eſcape. *R. Levi*, ſaith *Peter Martyr*, expoundeth this of *Samuel* being Judge of all Iſrael, but hee rather thinketh according to the letter, that in the next words the time is declared when theſe things ſhall bee done, *viz.* *When hee ſhall give ſtrength to his King, and exalt the horne of his anointed*; *viz.* when hee ſhall change the government by Judges, into the government of Kings, then both *Philiſtims* and all other enemies of Gods people, *Amalekites*, *Edomites*, *Ammonites*, and *Moabites*, &c. ſhall be ſo brought downe, as that they ſhall ſcarce have any power left them any more. For although by Judges, whom God at divers times raiſed

D. Kimhi.
Aug. de Civit. l. 17. *c.* 4.
Pſal. 2.

P. Martyr.

ſed up, they were delivered from their enemies, yet they were eſtſoones oppreſſed
againe by them; but when *David* and *Solomon* reigned, the power of
Philiſtims, and all other enemies about was cruſhed in pieces. But myſtically
by his King and anointed, both hee and all others underſtand Chriſt, who ſhall
come one day to judge and to deſtroy all the wicked in all parts and corners of
the world; and becauſe that his comming ſhall bee in great power and glory,
Matth. 24. 30 hee ſaith, *Hee ſhall give ſtrength to his King, and exalt the horne of his anointed*,
and according to this, *Zachariah* the father of *John Baptiſt*, ſpeaking of Chriſt,
Luke 1. 69. ſaith, *Hee hath raiſed up for us the horne of ſalvation, in the houſe of his ſervant*
Chald. Paraphr. *David*: and to the *Meſſiah* the Chaldee Paraphraſt alſo applyeth this prophesie,
and ſo doe many Rabbins more, that lived before Chriſts Incarnation. Our
Pſalm 110. 1. Lord indeed hath now wonderfull ſtrength, and is highly exalted, but then all
1 Cor. 15. 25. his enemies ſhall bee put under his feet, never being able to riſe up againe.
Whereas it may ſeeme not to agree to Chriſt, that is here ſaid, *Hee ſhall give*
ſtrength to his King, &c. for Chriſt being God, hath all power and glory, and
as hee is Man, hee is by vertue of the union with the Godhead, partaker of the
Lyra. ſame power and glory from the firſt: *Lyra* anſwereth well, it is true, the man
Chriſt had all power from the firſt, *authoritative*, but not *executive*, for all
things were not actually ſubjected unto him in the time of his humiliation, but
Matthew 28. after his reſurrection hee ſaith, *All power is given to me in heaven and in earth*,
then he began to make Kingdomes ſubject to him farre and wide, and at the
laſt will ſubdue all men actually, and all things, and then ſhall hee in his humane
Eſay 53. 2. nature ſhine in glory above the moſt glorious Angels, how much ſoever
R. Jonathan. hee was with out forme or beauty here. *Jonathan* in his Chaldee Paraphraſt,
expoundeth all this Canticle as propheticall, thus: Firſt, knowing by the
Spirit, that her ſonne *Samuel* ſhould bee a Prophet, and doe wonders; and a
Judge, and ſave the people from the *Philiſtims*, ſhee ſaid, *My ſoule hath exulted*
in the Lord. Secondly, foreſeeing, that *Heman*, *Samuel's* ſons ſon, and his 14
1 Chron. 25. ſons ſhoulfl bee ſingers in the houſe of God, ſhee added, *My horne is exalted.*
1 Sam. 6. Thirdly, foreſeeing the captivity of the Arke by the *Philiſtims*, and their being
compelled to ſend it back againe with gifts, ſhee ſaid, *My mouth is inlarged over*
2 Kings 19. *my enemies, &c.* Fourthly, foreſeeing *Sennacheribs* great brags againſt the God
of Iſrael, and his Armies and his confuſion, ſhee ſaid, There is none holy as
2 Kings 25. the Lord, there is no God beſides him. Fifthly, foreſeeing *Nebuchadnezzars*
deſtroying of *Jeruſalem*, and his glorying herein, ſhee added, *Speake no more ſo*
proudly, &c. becauſe the *Lord is a God of knowledge*, hee knoweth what time to
take revenge upon you; as hee did indeed, driving *Nebuchadnezzar* from his
kingdom, and *Belſhazzar* his grandchild he gave, together with *Babylon*, into the
hands of *Darius* and *Cyrus*. *And by him thoughts are prepared*, that is, theſe things
which be hidden from the eyes of men, are foreſeen and determined in his mind.
1 Maccab. 1. Sixthly, foreſeeing that *Antiochus Epiphanes* would pollute the Temple by Idolatry,
1 Maccab. 4. and overthrow Gods ordinances, but that *Iudas Maccab.* and his brethren,
who were weak in compariſon of him, ſhould beat him, and purge the Temple,
Heſter. ſhe ſaid, *The bows of the mighty are broken, and the weake are girt with ſtrength.* Seventhly,
foreſeeing the conſpiracy of *Haman* againſt her people in the dayes of
Ahaſhueroſh, and *Hamans* overthrow with his children and adherents, ſhee ſaid,
The full have hired themſelves out for bread, and the hungry are ſatisfied; for
Haman that was ſo rich and full, fell downe to *Heſter*, and intreated for his
life, and, ſo that it might have been granted, without doubt hee would have
been content to have ſtript himſelfe of all his wealth and honour, and to have
become an humble ſervant unto her. *Untill the barren hath borne ſeven, and*
ſhee that had many children waxed feeble; that is, *Jeruſalem*, which is now as a
barren woman, becauſe her children ſince her deſtruction by the *Romans*, have
been caſt out and diſperſed in other Nations, ſhee remaining deſolate; but in
the time of the *Meſſiah* ſhee ſhall bee rebuilt and repleniſhed againe, and then
all Nations ſhall bee ſubjected to the Jewes, and the *Roman* Empire utterly
waſted and brought to nothing; and in like manner hee expoundeth the next
words, *The Lord killeth and maketh alive, &c.* hee brought the Jewes downe

to death and to the grave, but quickened them againe by the Meſſiah, thus advancing him out of the duſt to the throne of glory: *He ſhall keep the feet of his Saints, and the wicked ſhall be ſilent in darkneſſe*; that is, he ſhall keep the Jewes, that they fall not into the darkneſſe of ſin, and after into hell, but the Gentiles ſhall bee deſtroyed, yea, he ſhall judge all the ends of the earth at the laſt, and the horne of the King Meſſiah ſhall bee moſt highly exalted; thus he. But hereby, ſaith *Lyra*, it appeareth, that their expected Meſſiah is the Antichriſt, becauſe when hee commeth, the *Roman* Empire ſhall goe downe according to 2 *Theſſ.* 2. 8. For my part, I doe not miſlike the conceit of the Rabbin, but onely whereas he fed himſelfe with an hope of a Meſſiah yet to come in the fleſh, and drew the propheſie to that, we may underſtand it of his comming in power to convert the Jews, and to bring them back to their own Kingdome with great joy, at what time the barren Church of the Jewes ſhall bring forth children abundantly; and the Roman Empire that was full of children before, both for the Emperor ſometime reigning there, and for the Pope deceiving and drawing to him the Nations round about, ſhall be made deſolate: and of his comming to judgement, when all the wicked ſhall bee deſtroyed, and the godly ſaved everlaſtingly; for when all this is done, the horn of his Chriſt is indeed moſt highly exalted. But if it bee according to *Jonathan* taken as propheticall, it muſt firſt have ſome verity in it, being underſtood according to the preſent caſe of *Hannah*, and of *Samuel* and *David* following ſoone after, and then underſtood alſo as pointing moreover prophetically at thoſe particulars.

Lyra.

V. 12. V. 11. *Now the ſonnes of Eli were ſonnes of Belial, they knew not the Lord, &c.* Before this it is ſaid, That *Elkanah went to his houſe to Ramah*, which was before called *Ramathaim*, but *Samuel miniſtred to the Lord before Eli*, which is to be underſtood, not immediately after *Elkanah's* departure, for hee was then too young, but ſo ſoone as hee was growne fit and able to doe ſome little ſervice about the Tabernacle in ſetting up Lights, and attending upon *Eli*: And more particularly, as ſome thinke, hee being now full ſeven yeares old, and therefore hee is now called נער and this was the eighth yeare of *Eli's* High prieſthood. Now that of *Samuel* is inſerted here before the mention made of the wickedneſſe of *Eli's* ſons, how hee miniſtred to the Lord, that the fault of *Eli's* ſons might appeare the more foule; for contraries, ſaith *Lyra*, being ſet together, are made the more manifeſt. And hereby it appeareth that *Elkanah* was of the tribe of *Levi*, becauſe otherwiſe his ſon could not have ſerved in the Tabernacle. For the name whereby the ſonnes of *Eli* are called, *viz. ſonnes of Belial*, enough hath been ſaid already upon *Chap.* 1. 16. and they are ſaid not to have knowne the Lord, becauſe they denyed him in their doings; or in thus ſaying, it is ſhewed, how they were ſons of belial, that is, without a yoke, becauſe they had caſt off the yoke of Gods ordinances and lawes, as if they had not knowne them, taking a contrary courſe of their owne deviſing about his ſacrifices, and in the manner of their living, as the next words doe declare. *Peter Martyr* thinketh that they are truly ſaid not to have knowne the Lord, becauſe they ſtudyed not his Word, whereby alone God may be truly known: ſo *Kimhi* ſaith, they knew not the Divine right, and the true laws of the holy Miniſtery, wherefore they deviſed for themſelves another right, and excogitated a new way of doing. The *Chaldee Paraphraſt* rendreth it, They were deſtitute of the feare of the Lord; and *Peter Martyr* himſelfe at the firſt concurreth with my expoſition beforegoing, they knew not the Lord, that is, they did and lived, as if they knew him not; and if they were ignorant of the rights preſcribed by the Lord concerning their office, nothing could bee ſpoken more ſhamefull of Prieſts. But becauſe it was knowne even to the common ſort of people, how they ought to have proceeded, as appeareth, *v.* 16. I cannot thinke that they erred thus, becauſe they knew not, but becauſe they regarded not Gods ordinance, ſo profane or Atheiſticall were they.

Lyra.

Contraria juxta ſe invicem poſita magis eluceſcunt.

Peter Martyr.

Chald. Paraphr.

V. 13, 14. *The Prieſts cuſtome towards the people was, when any man brought a ſacrifice, their ſervant came with a fleſh-hooke with* 3 *teeth in his hand, whilſt the fleſh was*

V.15. *in ſeething, &c. 15. alſo before they burnt the fat, their ſervant came to him that ſacrificed
and ſaid, Give fleſh to the Prieſt to roaſt, for hee will not have ſodden fleſh but raw, &c.*
The ſinnes of *Elies* ſonnes about the ſacrifices are ſet forth here to be three. 1. In
that whereas the right ſhoulder and breaſt onely of the peace-offerings, were allotted
to the Prieſt, *Levit.* 7.31. they tooke more, even whatſoever the fleſh-hooke
brought up out of the pot, kettle or caldron, which was ſacriledge. ; 2. In that
they would ſerve themſelves before the Lord, to whom the fat was firſt to bee
burned, and then the Prieſt was to have his part, which was great preſumption,
Vatablus, Iunius, Borrheus. neither would they have it ſodden, but raw, that it might be dreſſed to their liking,
which was guloſity. 3. In that they ſtayed not to take it at the offerers hands,
but extorted it by violence, which was rapine, as *Vatablus, Junius*, and *Borrheus*
have noted. And this their ſinne will appeare to bee the greater if we conſider,
P. Martyr. what a large portion was alotted unto them out of the ſacrifices. If a ſacrifice
were brought for ſin by any private perſon, all but the fat, was the Prieſts; indeed
if it were for the ſins of the Prieſt, or of the whole Congregation, it was wholly
to be burnt without the campe: Of a ſacrifice of peace-offerings there was a
threefold diviſion, part was to be burned upon the Altar, part went to the offerer
to feaſt withall before the tabernacle, and part to the Prieſts, *viz.* as the Hebrews
note, ſome of every principall part, of the trunke or body the breaſt, of the members
the right ſhoulder, and of the head the two cheekes. Wherefore they being ſo
largely provided for, it was a foule ſin in the ſonnes of *Eli* to take more, in any
ſacrifice. Againe they ſinned no leſſe in taking it, before the fat was burned to the
Lord: for the Altar, was as it were, the Lords Table, now they would not ſtay
R. Levi Ben Gerſon. til his part was offered, but ſerve themſelves firſt, as if ſervants ſhould preſumptuouſly
take their owne dinner before they had ſerved in their maſters; and ſeeing
the offering of part firſt was a ſanctifying of the whole, they inverting this order
fed not, as they ought to have done upon holy meate, but upon prophane and
common: this is *P. Martyr* and *B. Gerſon. Hugo Card.* ſaith, that the cuſtome was ſo
ſoone as the Beaſt was fleaed, to take the fat and burne it on the Altar, and then
preſenting the fleſh there to take all the parts away againe and boyle them, laſtly
the ſhoulder, breaſt, &c. being boyled were given to the Prieſts; but now they
contrariwiſe took their parts away firſt raw, then offered the fat and came with a
fleſhhook to get what they could more, when the offerers parts were in boyling,
ſo that they ſinned all the five ſinnes that are in gluttony. *Præproperè, lautè, nimis,
ardenter, ſtudioſè.* 1. Becauſe they would have it, before the fat was burnt. 2. Raw.
3. They ſent with a fleſhhooke. 4. This their ſoule deſired. 5. They tooke it by
force. Moreover, as *Martyr* hath it, this may ſeem to be a light ſin, becauſe it was
but about meat for the belly, but ſinne is not to be meaſured thus, but by
the command of God, which to tranſgreſſe in any thing is intolerable, as
we may ſee in our firſt parents. And unto theſe ſinnes they added the ſinne
of adultery, ſo that there being 4 cardinall vertues, as the Philoſopher ſpeaketh,
Wiſedome, Juſtice, Fortitude and Temperance, they ſinned againſt them
all, becauſe they were ignorant of Gods Ordinances, and had need, that the
people ſhould put them in minde thereof, *v.* 16. they were moſt unjuſt, and
fortitude degenerated into daintines about their diet; and againſt temperance
they ſinned, in that they refrained not from their neighbours wives, no not
in the time, when they came up to the Tabernacle for devotion. And the
like ſinnes, ſaith hee, reigned amongſt the Cardinalls of *Rome*. *And this*
V.17. made men *to abhorre the offering of the Lord.* Their ſinnes about the holy things
redounded, 1. To the ignominy of Gods ſacrifices, and conſequently of God.
2. To the great hurt of the people, who becauſe of theſe abuſes would not
many of them bring any more offerings, as the abuſe of the Sacrament amongſt
the papiſts depriving the people of the wine maketh many that feare
God, to refraine from communicating with them. In concluding this of
their ſinnes it is ſaid *the ſinne of the young men was very great*, Hebr. הנערים of
Lyra. the children, ſo likewiſe the Vulgar Latin, *peccatum puerorum*, which *Lyra* expoundeth
thus, they were called children, as *Samuel* is called a childe, *v.* 18.
not in age, but in conditions, although hee were yet but a childe in yeares,
and

and his miniſtring before the Lord then is againe remembred to condemne
them the more, and to commend him, in that ſuch a childe attended better
upon the ſervice of God in his place, and lived better then they, who were men
and fathers happily of children, 1 *Sam.* 4. 19.

For *Samuels* miniſtring before the Lord in his childhood ſomewhat hath V. 18.
beene already ſaid, *v.* 11. but here it is further added, *girded with a linnen
Ephod*: of an Ephod wee read for the High-Prieſt, Exod. 28. 6. but that was
made of gold, blew purple and skarlet, this of *Samuel* was ſuch, ſaith *Lyra*,
as the Levites uſed in their miniſtry, made onely of linnen; and of linnen
Ephods worne by the Prieſts, wee read 1 *Sam.* 22. 18. and *David* is ſaid to 2 Sam. 6. 14.
have danced before the Arke in a linnen Ephod, ſo that when any came to
miniſter before the Lord in any kinde, it ſeemeth, that they uſed linnen
Ephods; and white garments are ſpoken of as garments uſed to expreſſe joy,
Eccleſ. 9. 8. So that, as *Willet* noteth, there were three kindes of Ephods, 1. of *Willet.*
the High-Prieſt, 2. of the Prieſts and Levites, which were holy, 3. a civill
garment of the ſame faſhion worne ſometimes by others being about ſacred
duties. *Theod. qu.* 8. ſaith, that for the excellent grace appearing in him & the hopes
conceived of him, *Eli* imparted unto him this honor. *Toſtatus*, becauſe no
mention is made of an Ephod for Levites, thinketh it to have bin a lay mans-garment.

Moreover his mother made him a little coat and brought it up to him from yeare V. 19.
to yeare, &c. That is, to be worne under his Ephod at Feaſtivall times, ſaith
Peter Martyr; whereas *Kimbi* holdeth, that ſhee carryed it away againe and *Peter Martyr.*
brought the ſame from yeare to yeare, hee rejecteth that, becauſe when hee
grew to a greater ſtature, it would have beene too little for his uſe. This is
written to ſhew the motherly care of *Hannah* over her ſonne *Samuel*, although
ſhee had given him away, yet ſhee ceaſed not to provide ſomewhat for him
from time to time. And this her piety was well approved by *Eli*, and V. 20, 21.
her diligent reſorting to the Tabernacle, in ſo much that he bleſſed her and her
husband, and God gave her five children more, whereby we may ſee, that there
is nothing loſt, but much gotten by giving to the Lord.

Now Eli was very old and heard of all that his ſonnes did to all Iſrael, and how V. 22.
they lay with the women, that aſſembled at the doore of the Tabernacle, &c. Theſe
women, ſaith *Lyra*, were ſuch as came to the Tabernacle after the time of their *Lyra.*
purification ended, according to the law, *Levit.* 12. ſo likewiſe *Hugo*, but he
ſaith, that ſome hold, that they did not lye with them, but for money gave
leave to their husbands to lye with them, before their purification, becauſe V. 24.
it is ſaid, they made the Lords people to tranſgreſſe, ſo *Jerom. Ben Gerſon* ſaith, *Hieronym. de*
that *Elies* ſonnes lay not with them, but deferred to offer their offerings, *tradit. Hebr.*
when they brought them, ſo that they were ſometimes conſtrained to lye *Ben Gerſon.*
abroad before the Tabernacle all night. Becauſe if they had ſinned by
adulery, *Eli* their father would have ſpoken of it, when he reproved them, or the
man of God, when hee came to taxe *Eli* for their wickedneſſe, which neither
of them doth, but onely of their abuſes about the ſacrifices of the Lord. But
the Text is plaine, as *Peter Martyr* hath it, they lay with them, and the verb *P. Martyr.*
is maſculine, therefore theſe are but vaine imaginations. *Eli* being old and
dim-ſighted, ſo as that hee could not ſee; they waxed bold to commit theſe
horrible wickedneſſes. In ſetting forth theſe womens aſſembling to the doore
of the Tabernacle, Hebr. the word חעבאות is uſed being taken from the
marching of ſouldiers, becauſe, as *David Kimbi* hath it, the cuſtome was,
that they who came to be purifyed, ſhould come together in companies, like
troopes. Of ſouldiers of women aſſembling to the doore of the Tabernacle, read
Exod. 38. 8. many of which came for devotion, as *Hannah Luke* 2. and did, as it *Borrhaus.*
were, *militare deo* as the Levites, touching whom this word is alſo uſed, *Numb.*
4. 3. and this aggravateth the ſinnes of *Elies* ſonnes, in that they committed this
wickedneſſe with ſuch holy women and neare ſo holy place, being nothing
moved with the reverence thereof, or of him that dwelt there.

And hee ſaid unto them, Why doe you ſuch things, &c. Hee being High-Prieſt and V. 23.
Judge ſhould have puniſht them according to their ſinnes, but hee onely re-

1 Tim.3.
*Hieron.lib.*1.
contr.Iovin.
Quia corripuit filios lenitate patris,non authoritate pontificis, damnatus eſt.

proved them, whence it came to paſſe, that they ſtill went on in their ſinnes and were nothing amended, and thus *Eli* alſo became guilty of their wickedneſſe. And becauſe it is ſuppoſed, that when the children are wicked and out of order, there is fault in the father, the Apoſtle forbiddeth him to bee made a Biſhop, that hath not his children in ſubjection with all chaſtity, and *Jerom* ſaith, that hee whoſe children live unchaſtly, cannot be a Biſhop, ſaith *Peter Martyr.* *Eli* corrected his ſonnes with the lenity of a father, not with the authority of an High-Prieſt, and becauſe hee was bound to correct them thus, he was puniſhed not onely for their iniquity, but alſo for his owne, as *Jerom* hath it.

V. 24.
Lyra.
Hugo Cardin.
P.Martyr.
V.25.

Yee make the Lords people to tranſgreſſe, that is, diſcouraging them by your abuſes from bringing ſacrifices, as they ought to doe, ſo *Lyra*, but *Hugo* erroneouſly, becauſe yee make them goe in to their wives, before their purification: for it was in the matter of ſacrifice, as alſo *Peter Martyr* ſaith. *If one man ſinne againſt another, the Judge ſhall judge him, but if hee ſinne againſt the Lord, who ſhall plead for him?* Here *Eli* aggravateth the ſinnes of his ſonnes, in that hee ſheweth them not to be againſt the ſecond table and man, but againſt the firſt and ſo immediately againſt God, for any abuſe in the ſervice of God is againſt God.

Lyra.

For the meaning of theſe words, *Lyra* ſaith, *placari ei deus poteſt,* God may be pacifyed towards him by prayer and ſacrifice, in this reading following the Vulgar Latin, but if he ſinneth againſt God, what meanes of pacification are now left? not that it is impoſſible, that he ſhould bee forgiven, but moſt difficult, as it is ſaid of him that ſinneth againſt the Holy Ghoſt, hee ſhall never bee forgiven. But this was abſolutely ſpoken, and therefore it is ill brought for a parallel to this by *Lyra.*

Matth.12.

P.Martyr.

Peter Martyr firſt ſetting downe the expoſition of the Hebrewes, the Judge determineth commonly of treſpaſſes, done by one man againſt another, and ſo they come againe, after great fallings out, to bee reconciled to one another: but if the treſpaſſe be againſt the Judge himſelfe, hee being both the party offended and Judge, the offender can expect nothing but ſevere puniſhment from him, and likewiſe from God the Judge of all, if he committeth ſinne againſt him immediately: for when one man ſinneth againſt another, God is alſo offended and ſinne is committed againſt him, becauſe his law is tranſgreſſed, but that which is immediately done againſt God, onely is here ſaid to be againſt God, and the other kinde againſt man. After this of the Hebrews hee bringeth his owne, which is this: if a ſinne be committed againſt man there are ſacrifices, whereby it may be expiated, but when the ſacrifices themſelves are corrupted, there are no meanes now left to expiate ſuch a ſinne. And this I take to be moſt genuine. For whereas in our tranſlation it is read, *the Judge ſhall judge him,* Hebr. it is ופללו-אלוהים God ſhall be entreated for him, and the next word rendred, plead or crave for him, is the ſame verb, and becauſe craving of pardon and obtaining it was by ſacrifice, it is well expounded, his ſinne may be expiated by ſacrifice, but ſith the corrupting of ſacrifices was a moſt hainous kinde of ſinning againſt God, it is ſaid on the contrary ſide, touching this ſinne, if a man ſinne againſt God, who ſhall plead, or make atonement for him? the meanes of atonement being thus perverted and taken away, it cannot be. And although אלוהים be ſometime rendred Judges in other places, yet there is no reaſon here to goe from the proper ſignification, eſpecially it being a plurall and joyned with a verb of the ſingular number, as it never is, when men Judges are ſet forth hereby. Yet I doe not thinke, that every ſinne about ſacrificing, although it were very great, was ſuch, as that no meanes now could be uſed for the expiating thereof, for the blood of Jeſus Chriſt cleanſeth from all ſinne, and even for errors about holy things there were ſacrifices.

1 Ioh.1.6.

Indeed hee that had no grace to repent, after groſſe ſinning, but went obſtinately on ſtill in ſinne, for his ſinne there was no expiation, not becauſe it was unpardonable, but becauſe his heart was uncapable of repentance, ſo *Pellican,* and this was the caſe of theſe young men, which made their father to ſpeake thus unto them, as the next words ſhew. *Notwith-*

Pellican.

ſtanding they hearkened not to the voyce of their father becauſe the Lord would ſlay them. And of any that ſinne preſumptuouſly it may alſo truely be ſaid, who ſhall entreate for them? for their caſe is even almoſt deſperate, becauſe ſuch doe hardly ever repent, neither will their obdurated hearts admit of grace at any time to repent. Thus wee ſee, how *Eli* was ſevere enough in words towards his wicked ſonnes, but forſomuch, as hee did nothing againſt them, in expelling them from the Prieſts office, and cutting them off, as they that ſinned preſumptuouſly ought to be dealt withall, neither did hee rip up their ſinnes in particular, or charge them herewith, as certainly perpetrated by them, and as utterly diſtaſted by himſelfe, (for he ſaid onely, I heare ill of you by all the people, as if he went onely upon hearesay and were put on by the people thus to checke them) hee made himſelfe guilty of their wickedneſſe, as *Peter Martyr* noteth, who alſo addeth, that *Chryſoſt.* ſaith, hee ſhould have abdicated them, and put ſuch impudent knaves quite from the Prieſt-hood: ſo *Marcion* having ſtuprated a certaine maid was expelled from the Church by his father, a godly Biſhop. But happily *Eli* refrained from thus doing, leſt the High-prieſthood ſhould by this meanes goe from his family; but that, which hee thus ſought to avoid, hee brought upon his family, as hereafter followeth. Now becauſe it is ſaid *the Lord would ſlay them*, a queſtion is moved, How this could bee, ſeeing hee willeth not the death of a ſinner? *Anſwer.* Hee willeth it not indeede, as the cauſe hereof, but as a juſt Judge, they being obſtinate and incorrigible ſinners hee would for a puniſhment of ſo great wickedneſſe deſtroy them, hee willed not their deſtruction directly, but by conſequence, becauſe hee would doe juſtice upon ſuch ſinners; to which effect *Lyra.* Or the word *becauſe* noteth the ſigne, not the cauſe, ſaith *Hugo*, as in ſaying of that woman, a ſinner, *Luke* 7. *Becauſe ſhee hath loved much many ſinnes are forgiven her*, it is not meant, that her love was the cauſe of this forgiveneſſe, but the ſigne. *Peter Martyr* ſaith, 1. That *Ezek.* 18. it is ſpoken of penitent ſinners, here of obſtinate. 2. According to *Auguſt*, as *Lyra* had it before, hee willeth not the death of a ſinner ſimply, but *per voluntatem retribuentem*, as he cannot but in juſtice thus puniſh the impenitent ſinner. Some referre it to his eternall decree of reprobation, which is the firſt cauſe of the perdition of the wicked, and the ſecond is their owne obſtinacy in ſinning, but ſo his will muſt come in as a cauſe of this obſtinacy and deſtruction, whereas hee decreeth to reprobate onely upon the fore-ſight of their finall impenitency ariſing out of their owne corruption, and want of grace. The beſt is to hold, that for their impudent and abominable ſinning the Lord would lay this ſpirituall judgement upon them, *viz.* the withdrawing of his grace, ſo as that they regarding no admonition ſhould at length receive their juſt reward, deſtruction by a violent death here, and after that perdition for ever in hell fire: ſo *Junius.* Of giving men over in judgement to hardneſſe of heart, ſee more in my notes upon *Rom* 9.

Peter Martyr.

Ezekiel 18.

Lyra.

Hugo Card.

Peter Martyr.

Borrhaim.

Pellican.

Junius. Oſiander

V. 26. *And the childe* Samuel *grew on, and was in favour both with the Lord and men.* Of his growing before the Lord, ſee *v.* 21. now this is added for further explication, that by his growing when hee miniſtred before the Lord is meant not onely his increaſing in ſtature, but in vertue and grace, which made him amiable to God and to all good men, as contrariwiſe *Elies* ſonnes were abominable to all. And this praiſe of *Samuel* is ſo often inſerted that their abomination might appeare to be the greater.

V. 27. V. 28. *And there came a man of God unto* Eli *and ſaid unto him, Thus ſaith the Lord, Did I plainly appeare unto the houſe of thy father in* Egypt *&c. And did I chooſe him out of all the Tribes of Iſrael to bee my Prieſt, &c. wherefore kick yee at my ſacrifice? &c.* Who this man of God was is not expreſſed, and therefore, as *Lyra* ſaith, divers conjecture diverſly, ſome that it was *Phinees*, and ſome that it was *Elias*, but neither truely, for *Phinees* lived 350 yeares before, and *Elias* 208 yeares after; ſome, that it was an Angel, and ſome *Elkanah*, the father of *Samuel.* But leaving all theſe, as meere conjectures, as *Peter Martyr* doth, becauſe the Scripture ſaith nothing in particular, who this man was, I determin, that hee was ſome

Lyra.

P. Martyr.

man extraordinarily ſtirred up, and indued with the ſpirit of propheſie to rebuke and denounce judgements againſt *Eli* and his family, as thoſe moſt corrupt times required, but his name is unknowne: yet *Junius* ſaith, it was *Samuel*, whoſe calling to ſpeake thus to *Eli* is ſet downe, *Ch.* 3. *per* ὑστέρωσιν; and *Willet* maintaineth this, 1. Becauſe there was no Prophet in thoſe dayes elſe, as the Chaldee upon *Ch.* 3. 1. 2. *v.* 12. there is a reference to this. 3. Becauſe *Samuel* feared to tell *Eli* thus much, which argueth that it was not told him before: ſo likewiſe *Joſephus, Antiq. lib. cap.* 11. That hee was a Prophet, the phraſe, *a man of God* declareth, becauſe Prophets peculiarly were thus called, and therefore hee ſpeaketh as a Prophet, *thus ſaith the Lord.* The Hebrewes ſay, that the propheſying of *Eli* now failing becauſe of his great age, another Prophet was ſent unto him, as though age could make a man unfit for to propheſie, or a Prophet might in no caſe be reproved by a Prophet, when as *David* a Prophet was reproved by *Nathan*, and the Prophet that ſpake againſt *Jeroboam* having diſobeyed, was threatened by the old Prophet, that ſeduced him. Wee may note, that even the High-Prieſt is ſubject to reproof for his ſinnes, as *Aaron* alſo was before ſharpely reproved by *Moſes*, and *Peter* afterwards by *Paul*: whereby wee may ſee, how great the pride of the Pope of *Rome* is, that hee will be ſubject to the reproof of no man, but of God onely; ſo *Symmachus* once decreed, and the Popes flatterers ſay the ſame at this day. For the ſpeach made by this Prophet to Eli; 1. *Hee* commemorateth the benefits and favours of God towards *Elies* Progenitors, in that hee choſe *Aaron* in *Egypt*, when hee was bondſlave, to bee his High-Prieſt, to come neare unto him with ſacrifice, incenſe and the Ephod, and provided liberally for his maintenance by giving him all the offerings of the children of Iſrael. 2. Hee upbraideth him by his ingratitude, in that having ſo much for his maintenance given unto him, and being ſo greatly honoured of God he againe diſhonoured him ſo much about his ſacrifice. 3. He threatneth him and his whole family with great miſery to come.

Ben Gerſon.

1 Kings 13.

Note.
Exod. 32.
Gal. 2. 11.

1.
Lyra.

For the firſt, this appearing to the houſe of his father, was according to *Lyra*, Exod. 4. 27. when God ſpake unto *Aaron* and bade him goe and joyne with *Moſes* his brother, for then ſay the Hebrews, hee told him, that hee ſhould bee High-Prieſt, although it bee not there expreſſed; and they hold before this, that hee was a Prophet and propheſied in *Egypt*, and reproved the Hebrews for their idolatry there, and that one of his Sermons was recorded by *Ezekiel*, ſo *Peter Martyr.* Very anciently therefore did God grace the houſe of which *Eli* came, by conferring the Prieſthood upon it, the duties whereof here remembred were, 1. To offer ſacrifice. 2. To burne incenſe to God upon the Altar of incenſe. 3. To weare the glorious Ephod with the *Urim* and *Thummin*, of which ſee *Levit.* 8. and therein to miniſter in the Sanctuary. The maintenance allowed to the Prieſts was all the oblations brought by the people, ſee *Numb.* 18. which was a very liberall maintenance, whereupon both the High-Prieſt and the reſt of the Prieſts might have lived plentifully and honourably.

2.
V. 29.

For his ingratitude. *v.* 26 *Why kicke yee againſt my ſacrifices, &c. and honoreſt thy ſonnes above mee, &c.* Hee ſpake thus unto him, becauſe they did, as it were, tread Gods Ordinances touching the order about ſacrifices under their feet, vilipending them, and preferring a new order of their owne deviſing to ſatisfy the better both their covetous and epicuriſh mindes; and becauſe *Eli* ate of the meat alſo, as is moſt probable, thus diſorderly taken and roaſted, hee is joyned with his ſonnes in the offence, *why kick yee, &c.* And becauſe neither for this, nor for their foule adulteries hee puniſht them, as he ought to have done, hee is challenged to have honoured his ſonnes above God, who had ſo much honoured him, and his fathers houſe, which was the higheſt degree of ingratitude that could be.

2.
V. 30.

For his threatening. *v.* 30. *I ſaid ſurely that thy houſe and the houſe of thy fathers ſhould walke before mee for ever,* the Vulgar Latin, *ſhould miniſter before mee for ever,* more expreſſing the meaning that they ſhould execute the Prieſts office and abide in that high dignity alwayes, *but now ſaith the Lord, farre bee it from mee, &c.* A queſtion is here, when this promiſe was made to *Eli* and to his fathers houſe, becauſe wee read of none in particular? *Anſwer.* Some ſay, that *Aaron* having two ſonnes, *Eleazar* and *Ithamar*, when there was ſo great corruption in Iſrael, by idolatry and all manner of licentiouſneſſe, of which wee read *Judg.* 19. 20. &c. *Eleazars* houſe was put from the High-Prieſthood, and it was tranſlated to the houſe of *Ithamar*, becauſe that family had beene negligent and remiſſe in withſtanding ſuch abominable wickedneſſes, and the family of *Ithamar* acquiting it ſelf better, God made this promiſe, although it be no where expreſſed, till now. Others becauſe no ſuch promiſe is expreſſed in any place, but onely to *Aaron* and to his houſe, *Exod.* 28. 43. and *Ch.* 29. 9. that they ſhould bee Prieſts unto God by a perpetuall decree, and the other is but a tradition of the Hebrews, ſome hold, that nothing elſe is meant here, but that *Eli* and his poſterity being of the Prieſts that came of *Aaron*, ſhould have continued ſo alwayes, as thoſe that came of *Eleazar Aarons* eldeſt ſonne, but now one part of his poſterity ſhould be cut off in them, for their great wickedneſſe, ſo as that they ſhould not bee in ſo holy and honourable an office any more. For to *Phinees* the ſonne of *Eleazar*, the High Prieſthood was promiſed for ever, *Numb.* 25. 12, 13. and therefore it could not after this be promiſed to *Ithamars* family: thus *Junius*, and after him *Willet*. But I ſubſcribe rather to the other, becauſe the Lord ſaith, I will raiſe mee up a Prieſt, not Prieſts, that is, an High-Prieſt, and hee ſhall walke before mine anointed alwayes, that is, in the dayes of the King, whom I will ſet up, this ſhall be done, as it was 1 *Kings* 2. 35. when *Zadok* was made High-Prieſt, and *Abiathar* was put downe; for in the time of *Saul*, *Abijah*, the ſonne of *Abitub*, brother to *Ichabod* was High-Prieſt ſtill, and hee was of the poſterity of *Eli*. And it is not ſaid that *Elies* Poſterity ſhould bee quite cut off, but that none ſhould live to bee an old man, and that they ſhould bee poore, and humbly crave of the High-Prieſt to bee admitted to execute the Prieſts office for bread. *v.* 35, 36. Yet I confeſſe, that when I looke into the genealogies of the ſonnes of *Aaron*, and finde none to have come of *Ithamar*, but onely of *Eleazar*, I can ſee no reaſon, why it ſhould bee ſo, but that *Ithamars* ſonnes failed not long after this judgement denounced, or if any ſurvived, they were in *Solomons* time rejected, as unworthy of the Prieſts office for ever, unleſſe they were after ſo poore and deſpicable inferior Prieſts, that they were paſt over in ſilence, as if they had not beene; ſee more *v.* 33. And hitherto of the firſt queſtion, another is made, How the Lord ſaith, now it ſhall not be ſo, whether there be any variableneſſe with God, and if there be not, as indeed there is not, how it is ſaid here, I was thus determined, but now it ſhall be otherwiſe. *Anſw.* When God promiſeth any good to any particular perſons, a condition is alwayes to be underſtood, if they be obedient unto him, and contrariwiſe for his threatening, ſee *Jerem.* 18. 7, 8. &c. So the promiſe of God to *Eli* and the houſe of his father was to be underſtood with a condition, ſo *Peter Martyr*. There is the like condition of the promiſe of life and ſalvation to all the faithfull, they muſt perſevere in faith and obedience to the end: but they that are of the election, ſhall bee ſo kept by the Spirit given unto them, that they ſhall either not fall, or if they fall, riſe againe by repentance and be undoubtedly ſaved, as the election of the ſeede of *Abraham* can never be fruſtrated, notwithſtanding their long falling off. *For thoſe that honour mee I will honour, &c.* that is, ſay the Hebrews, becauſe *Phinees* the ſonne of *Eleazar* honoured mee with all his might, I will honour his family and advance it againe, but *Eli* & his family, becauſe they have deſpiſed mee, ſhall come into contempt. But the theſis is generally true in all men, as *Peter Martyr* ſaith, and to honour God is, 1 by being zealous for his glory, and not induring any thing againſt it, 2 to live godlily, 3 to hearken to the voyce of wiſedome, 4 to give credit unto God, as *Abraham* did &c.

Qu.

Peter Martyr, Lyra, Hebræi, Oſiand Borrhaus,

Junius. Willet.

1 Sam. 14. 3.

1 Chron. 6.

Qu.

Iam. 1. 17.

Peter Martyr.

Rom. 11.

Behold the dayes come, that I will cut off thine arme, &c. By arme, ſaith *Lyra*, underſtand the power and authority of the High-Prieſthood, which was cut

V. 31. *Lyra.*

off

1 Kings 2.35.

Peter Martyr.

off 80 yeares after by *Solomon*, when *Abiathar*, that came of *Eli*, was removed, and *Zadok* ſet up, who came of *Eleazar*. For from this time to that were 40 yeares of *Samuel* and *Saul*, and 40 of *David*. *Comeſtor* addeth that his arme is ſpoken of alſo, becauſe the right arme of the ſacrifice belonged to the Prieſt. Moreover by his arme, that ſhould be cut off, is meant the cutting off of his children in the midſt of their age, as *Hophni* and *Phinees*, his two ſonnes, and therefore it is added, *there ſhall not bee an old man in thy houſe*, ſo likewiſe *v.* 32. This, ſaith *Peter Martyr*, is by ſome expounded as not meant of their age, but wiſedome, they ſhould be children in wiſedome, and ſo uncapable of any high dignity: but hee preferreth the literall meaning, either they ſhould bee cut off by a violent death, as many of them were, 1 *Sam.* 22. by *Saul*, or pine away and ſo dye for ſorrow, to ſee *Eleazars* family ſo preferred, and themſelves deſpiſed, ſee for proof of this *verſ.* 33. *Oſiander* thinketh, that it was meant, they ſhould all dye, before that they attained to the age of 30. and ſo before they could bee admitted into a Prieſt Office. Now this puniſhment was firſt denounced, and long after inflicted, that *Eli* yet living might bee more affected with his ſinne unto repentance, and that his poſterity might have ſpace of repentance, but not being amended the more juſtly be thus judged. To ſhew, that they ſhould pine away for ſorrow, it is added,

V.32.

Lyra.

v. 32. *Thou ſhalt ſee thine adverſary in the habitation, in all the wealth, that God ſhall give Iſrael, &c.* the Vulgar Latin, *in the Temple in all the proſperity of Iſrael*, that is, ſaith *Lyra*, thou ſhalt ſee the poſterity of *Eleazar* in high honour in the Temple, which *Solomon* ſhall build in the moſt flouriſhing time of the people of Iſrael, and ſo when the greateſt multitude of ſacrifices ſhall bee brought unto the Temple, and the Prieſts ſhall be moſt liberally provided for, this being a corraſive to thy heart to thinke of thy being cut off from ſo great an happineſſe. Some, ſaith *Comeſtor*, hold, that it was meant, that the Prieſthood ſhould bee tranſlated from *Aarons* poſterity to *Samuel*, but falſly, ſeeing *Samuel* was never a Prieſt, and the *Aaronites* continued Prieſts till the captivity of *Babylon*. If it bee demanded, how it could be ſaid, that *Eli* ſhould ſee it, forſomuch as hee lived not to that time; hee anſwereth, it is not meant preciſely of his perſon, but of thoſe that came of him, thou in thy poſterity ſhalt ſee, &c.

PeterMartyr.

Junius.

Willet.

To the ſame effect *Peter Martyr*, the two families, that came of *Aaron*, were as two wives, whereof one is counted the others adverſary, and the felicity of the one is a pining and vexation to the other. Even as the families ſpringing from the ſame King, as the houſe of *Yorke* and *Lancaſter*. *Junius* rendring the words in a diverſe manner thus, *For after that thou ſhalt behold the ſtraights of my habitation, for all that wherein God would have done good to Iſrael*, expoundeth them of the ſtraight by the taking of the Arke by the *Philiſtims*, *Ch.* 4. which ſhould not have beene, but contrariwiſe good ſhould have beene done to Iſrael, if hee and his children had adminiſtred their Prieſts Office rightly: but now after that hee had ſeene this to his great grief hee ſhould dye, and after him there ſhould bee no old man of his family for ever, but every one ſhould from time to time dye in the midſt of his ſtrength. And this expoſition is juſtifyed by *Willet*, becauſe of *Eleazars* family comming to the High-prieſthood in ſtead of *Elies*, it is ſpoken, *v.* 35. but the word צר doth moſt properly ſignify an adverſary, as it was uſed before, *Ch.* 1. 6. in ſpeaking of *Peninnah Hannahs* adverſary, and the next words are *verbatim, in all the good, that hee ſhall doe for Iſrael*, ſo that the expoſition firſt brought doth beſt agree, for it is not an adverſary in Gods houſe to the prejudice of the good of Iſrael, that is here ſpoken of, ſuch as the *Philiſtim* was, but *Elies* adverſary ſitting as chiefe ruler here in the beſt and moſt proſperous times. In the Hebrew there is neither thy enemy, nor my habitation, but צר מעון, an enemy, an habitation or houſe, ſo that it may be read, *thy enemy having an houſe, &c.* that is, a ſure houſe, according to *v.* 35. Whereas that *verſe* is objected, as making againſt this expoſition, becauſe there one is ſpoken of to be ſet up in the roome of *Eli*, I anſwer, this doth not hinder, but that hee may be ſpoken of here alſo, but here more obſcurely, there more plainly, it being further expreſſed what good ſhould bee done to Iſrael, and when, *viz.* in the time of Gods anointed *Solomon*, who ſhould build a glorious Temple, and inrich the kingdom.

V. 34.

V. 33.

Lyra.

And this ſhall bee a ſigne unto thee, that ſhall come upon thy two ſons, Hophni *and* Phinehas, *in one day they ſhall both dye.* Before this having ſaid, that there ſhould not bee an old man of his houſe; And *v.* 33. *The man of thine that I ſhall not cut off from mine Altar, ſhall bee to conſume thine eyes, and to grieve thy heart, &c.* that is, although my meaning is not to cut off every one of thy poſterity from the Prieſtly office, yet hee that ſurviveth, ſhall live in ſuch poverty and miſery, and bee ſo macerated through envy to ſee his adverſary ſo highly preferred, and himſelfe ſo debaſed, as that his life ſhall bee but for his greater puniſhment, for his owne terrour, and example to others, as *Cains* life was: ſo that here againe by thine eyes, and thy heart, wee are to underſtand the eyes and the heart not of *Eli* in perſon, but of his race, thus *Lyra.* And more particularly wee may underſtand by the man ſurviving *Abiathar*, who eſcaped when *Saul* ſlew al the reſt, but his eſcape was but to endure more vexation and miſery, when he ſaw *Zadok* preferred to the High-prieſthood, himſelf being put down; ſo *Willet.*

Gen. 4.

1 Sam. 22.

Willet.

For the ſigne here given, it was, that when part of the judgement threatned ſhould come to paſſe, the reſt, which was to come after, might bee the more confirmed, as by the untimely death of his two ſons to come very ſhortly, hee might bee well aſſured when this was done, that all the reſt to come many yeares after, ſhould bee accompliſhed alſo. Now falſe Prophets have given ſignes, as well as true, *Deut.* 13. but there have alwayes been theſe differences; 1 They have ſometimes followed, ſometimes not, theſe alwayes without faile. 2 They were ambiguouſly propounded, theſe plainly. 3 They tended to idolatry and ſuperſtition, theſe to the glory of God; ſo *P. Martyr.*

P. Martyr.

V. 35.

1 Kings 2. 26.

And I will raiſe mee up a faithfull Prieſt, &c. and hee ſhall walke before mine anointed for ever. This, as was before ſhewed, was *Zadok*; but how is it ſaid that hee ſhould walke before his anointed for ever? *Anſw.* In theſe words was implyed a change of government from an Ariſtocracy into a Kingdome; and becauſe Kings were anointed to this high office, the King, that then ſhould [illegible] is ſet forth by the name of Gods anointed, and this particularly was [illegible], before whom *Zadok* ſhould miniſter, which is meant by ſtanding before him for ever, or, all dayes, as it is Hebr. that is, the Prieſthood being never more taken away from him and his poſterity, as from *Eli*, but abiding with him all *Solomons* dayes, and all the dayes of the Kings ſucceeding him, as long as the Common-wealth of Iſrael ſhould continue; and ſo *Kimhi* noteth upon 1 *Chron.* 7. that *Zadoks* Poſterity continued in the High-prieſthood till *Ezra's* time; and this is alſo meant by the words before-going, *I will build him a ſure houſe, hee ſhall walke before mine anointed*; that is, ſaith the Chaldee Paraphraſt, Hee ſhall miniſter to him by doctrine and erudition; not bee of greater dignity or excellency: and *D. Kimhi* ſaith, *before him*, is about the King, for the High-prieſt as the inferiour, came alwayes before the King, but onely when the King went to aske counſell of him from God, for then hee was before the Prieſt in an inferiour place, as *Joſhua* was appointed at ſuch times to come before *Eleazar* the Prieſt; ſo that here is no ground for the Popes ſuperiority above the Emperour, and making him to come before him, as he hath often done.

D. Kimhi.

Chald. Paraphr.

Numb 27. 21.

V. 36.

Peter Martyr.

And it ſhall come to paſſe, that every one that is left in thy houſe, ſhall come and crouch to him for a piece of ſilver, and a morſell of bread, &c. It may ſeeme, ſaith *Peter Martyr*, that ſeeing they were of *Aarons* poſterity, they could never come to this great want, for ſo much as the offerings, and tenth of the tithes were to bee diſtributed amongſt them, and if any through any blemiſh were unfit for ſervice, yet he muſt hence bee alſo maintained. But it is to bee underſtood that *Abiathar* the laſt High-prieſt, who came of *Eli*, for treaſon was not onely put from the Prieſts office, but commanded to goe and live apart at *Anathoth*, where his houſe was, having no more either to doe at the Altar, or any maintenance,

Lyra.

tenance there-from, wherby it muſt needs be, that he lived in great poverty, and his children were poor, which made them come, as *Lyra*, following the hebrews, hath it, and crouch to the High-prieſt, and crave the meaneſt Prieſtly office for neceſſary maintenance: For *a piece of ſilver*, he hath an half-penny, as the word אגורה ſignifieth, it is the ſame with *gerah*, the twentyeth part of a ſhekel, according to *Peter Martyr*. And now if wee put all the judgements upon *Eli's* family together, wee ſhall finde that they ſuited with his, and his ſonnes ſins: 1 In that as hee honoured his ſons above God, ſo hee both loſt his honour, and them alſo. 2 As they abuſed the ſacrifices, ſo now his poſterity had no more to do with the ſacrifices, but at the allowance of another. 3 As they abounded with dainties, and in fleſhly pleaſures, ſo now they were in want and miſery.

The Morall.
Lyra.

Greg. in Paſtor. *Cum paſtor per abrupta graditur conſequens eſt ut grex per præcipitium ſequatur.*

Morally, by *Eli's* ſonnes were ſet forth wicked Miniſters of the Goſpel; their boy comming with a three-hooked inſtrument to pluck fleſh out of the pot, their ſenſuality carrying them to theſe three: Firſt, the luſt of the heart, that is, bodily pleaſures. Secondly, the luſt of the eyes, that is, worldly profits. Thirdly, the pride of life, that is, honours and dignities here. And as they made men to abhor Gods ſacrifices, ſo theſe by their lewdneſſe, that they have no care to doe good works, but live moſt wickedly: for when the Paſtor goeth by abrupt places, it muſt needs bee that the flock ſhould follow to a precipice, and periſh.

CHAP. III.

V. 1.

Schol. Hiſtor.
Hugo Cardin.

THe *Word of the Lord was precious in thoſe dayes, and there was no open viſion.* For the wickedneſſe of the Prieſts, ſaith *Lyra*, there had been no revelations or viſions a long time; wherefore it is ſaid, *The Word of God was precious*, that is, rare, for rare things are precious, ſeldome did the Word of God come to any extraordinarily, to ſhew what ſhould bee done afterwards; thus alſo *Comeſtor*. *Hugo* ſaith, it was both for the ſinnes of the Prieſts and the people, that God ſent no Prophets, nor Angels, and alledgeth *Eſa.* 13. *A man ſhall be more precious then gold*, to prove, that rare things are precious. But whereas ſom[illegible] hereupon, that preaching ſeldome is precious, and often preaching ſho[illegible] bee, becauſe this vilifieth it, hee alledgeth, *Hebr.* 6. 7. of the often falling, of raine to make the ground fruitfull, and the gloſſe of *Jerome* thereupon againſt it, If preaching bee rare, it is not ſufficient, but if it bee daily, it is vilified: ſo that both by the gloſſe and text, although through the corruption of people, the Word being often preached be ſleighted, yet rare preaching, as inſufficient, is to be condemned.

Hieron. *Prædicatio ſi rara eſt non ſufficit, ſi aſſidua, vileſcit.*

Peter *Martyr.*

Joſephus.

Peter *Martyr* here noteth how *Samurl* was rewarded for his faithfulneſſe and diligence in his place according to that, Thou haſt been faithfull in little, I will make thee Ruler over much; and therefore to make way unto the relation of the word of God comming to *Samuel*, it is firſt ſaid, *The childe* Samuel *miniſtred to the Lord*; and then ſee how the Lord dignified him, although hee were yet very young, for hee is generally held to have been but 12. Revelations, that were then very rare, were yet made unto him, ſo great grace and favour did hee come into with the Lord, none had that name and fame for a Prophet ſince *Moſes*, as hee had. *There was no manifeſt viſion in thoſe dayes*; that is, ſaith *Junius*, although there were ſome private revelations, yet the publike office of prophecying failed.

V. 2.

Junius.

And it came to paſſe at that time, when Eli *was laid downe in his place, and his eyes waxed dimme, that he could not ſee.* V. 3. *Ter the lamp of God went out in the Temple where the Arke was, and* Samuel *was laid downe to ſleep.* Being about to ſet forth the revelation made to *Samuel*, hee firſt deſcribeth the time. For theſe words, *at that time*, *Junius* hath, *that day*, that is, the day in which the Prophet had come to *Eli*, to threaten him, *Chap.* 2. 27. at night when *Eli* and *Samuel* were both in bed, in the Prieſts and Levites chambers, neare the Taberna-

cle in the Court thereof, for in the Tabernacle no man might lye; this of that
day, is taken out of *Ben Gerſon*, and diſliked by *Peter Martyr*, becauſe it is
Hebr. *in thoſe dayes*; ſo that it is not neceſſary to hold it to have been done
preciſely the night following that day. *Ter the lampe went out*, that is, before
morning, for it burnt all night, and in the morning was ordered againe conti-
nually, *Exod.* 27. 20, 21. the lamps were ſeven, which burnt all night, and
from thenceforth three of them onely being renewed all day, and then all the
ſeven againe at night, according to ſome; but according to others, five of them
were lighted againe in the morning before the morning ſacrifice, and that be-
ing ended, the other two alſo; ſee my expoſition there. So that here is a de-
ſcription of the night ſeaſon, it being yet towards the dawning of the day, for
then the lampe began to goe out. A lampe is ſpoken of in the ſingular number,
becauſe there was onely one golden candleſtick with ſeven branches, wherein
ſeven lampes burned. For theſe words inſerted touching *Eli*, *His eyes waxed
dimme that hee could not ſee*; they ſerve onely to ſhew, of how great an age Eli
was at this time, and that, as Peter *Martyr* hath it, the reaſon of *Samuel's* ſo Peter Martyr.
readily running to *Eli* when he called, might appear, becauſe they that cannot
ſee, have need of helpe oftentimes, eſpecially when this commeth upon them
by age: yet hee thinketh not but that *Eli* could ſee a little, as *Jacob* being dim-
ſighted, yet could ſee the two ſonnes of *Joſeph* to put his hands upon them, as
hee would. Hee alſo ſaith, that the Rabbins note hereupon the great provi-
dence of God to bee pointed at, when one light went out, to ſet up another in
his Church, after *Eli*, *Samuel*, as after *Moſes*, *Joſhua*; but whereas by *Eli's* eyes
waxing dimme, they ſay it is not to bee underſtood of his bodily eyes, but of
the eyes of his minde, becauſe it had been to no purpoſe here to make mention
of his bodily blindneſſe, but to intimate, that hee had in times paſt the ſight of
Divine things, but now had loſt it for the ſinnes of the people, this he diſliketh
as not being ſaid according to the meaning of this place. I thinke that both
blindneſſes may bee underſtood here: 1 Of the body, to ſhew why *Samuel*
was ſo ready to runne to *Eli*, as being a thing to which hee had been uſed.
2 Of minde, to ſhew what need there was that God ſhould now raiſe up ano-
ther Seer in his Church. The Vulg. Latine joyning the next verſe unto this,
Eli *his ſight was dimme, and hee could not ſee the lampe before it went out*, hath
given occaſion to *Lyra*, and others to inquire how this could bee properly ſpo-
ken, forſomuch as the dimmeſt ſight, if it can ſee any thing, can ſee the light Lyra.
of a candle, or lampe by night: but he reſolveth it well, that the Latine tran-
ſlation is herein corrupt, as alſo in many other places, for in Hebr. it is both
diſtinguiſht by another verſe, and the words are, *And before the lampe of the
Lord went out, &c.* Samuel *was laid downe, &c.* but as in confounding theſe
two verſes there is an error in the Vulg Latine, ſo in our new Tranſlation, and
in *Junius* it is gone from the order of the words in the latter part of the verſe,
and the Vulg. Latine keepeth the right order, for in the Hebrew it is, *And*
Samuel *lay downe in the Temple of the Lord, where the Arke of God was*, and ſo the
Vulg. Latin; but *Junius* and our new Tranſlation, *Ter the lamp was gone out in the
Temple, &c. and* Samuel *was laid downe*, inverting the order happily, that it
might not be thought that any man lay in the houſe of the Lord. But the or-
der of the words being kept, *Ben Gerſon* ſaith, it may bee rendred, *beſides the* R. L. B. Gerſon.
Temple, where there were chambers for the Prieſts and Levites to keepe in, and
watch the Tabernacle, and this is followed by Peter *Martyr*, who noteth, that P. Martyr.
all the families of *Levi* were placed neare about the Tabernacle, eaſt, weſt,
north, and ſouth; not that Gods houſe had any need to bee watched, but to Note.
teach us to watch alwayes, and to bee ſober, and to have our converſation in
heaven, ſeeing wee are a royall Prieſthood now ſo many as bee true Chriſti-
ans. There is a note of diſtinction under שכב called *athnah*, ſhewing that the
next words, *in the houſe of the Lord, &c.* are to be diſtinguiſhed, and not to bee
read, as ſhewing the place where *Samuel* lay.

V. 4. *The Lord called* Samuel, *and hee anſwered, Here am I, and hee ranne to* Eli, *&c.*
The Lord called *Samuel* three ſeverall times, and every time hee thinking that

Eli had called him, ranne to him; and the reaſon is rendred, *v.* 7. Samuel *yet*
knew not the Lord, neither was the word of the Lord yet revealed unto him. Hebr.
And Samuel before hee knew the Lord, and before his word was revealed unto him.
Septuag. Which is followed by the Sept. being thus ſupplyed, *Thus did* Samuel *before*
Chald. Arias *he knew the Lord,&c.* but the other is followed by the *Chaldee, Arias,* and *Vatab.*
Mont. Vulg. *Vulg. Latine,&c.* The ſenſe is all one, but becauſe טרם *terem,* ſignifieth, *before that,*
Latin. it is beſt to follow the Hebrew. Now *Samuel* is not ſaid, not to have known
the Lord, as the wicked ſonnes of *Eli, Chap.* 2. 12. but as the laſt clauſe ex-
preſſeth, hee knew not that the voice which came to him was his, becauſe hee
had not yet been uſed to it; the Chaldee, he knew not the word of propheſie.
Gregory, lib. 3. *c.* 1. ſaith, the Lord ſpake in a voice like unto *Eli's*, ſo that
Samuel knew it not to bee the Lords voice, but thought it had been *Elies.* *Sa-*
P.Martyr. *muels* running to *Eli,* ſhewed his diligence, and God ordered it ſo by his pro-
vidence, that hee ſhould run unto him three times, that *Eli* might ſurely know
that it was a Divine revelation, and be affected with it, whereas otherwiſe hee
might happily either not have heard of it, or have ſleighted it as a childiſh
V. 8, 9. dreame; ſo *Martyr.* But now hee perceived that the Lord had called him,
and inſtructeth him when hee called againe, what anſwer hee ſhould
make.

V. 10. *Then the Lord came and ſtood, and called, as at other times,* Samuel, Samuel, *and*
he anſwered, Speake, for thy ſervant heareth; For theſe words, *as at other times,*
Hebr. כפעם־בפעם, in the Vulg. Latine, *ſecundo,* moſt unaptly, for it was the
fourth time of his calling. *Peter Martyr, ſemel atque iterum; Junius, ut antea;*
but the Hebrew ſignifieth, *hac vice, ſicut alia vice,* at this time, as at the other, or,
againe and againe, for now he doubled his calling, ſo as hee had not yet done.
R Kimhi. Touching his comming and ſtanding, *Kimhi* thinketh that it was in ſome
viſible ſhape, becauſe the ſame word is here uſed that was uſed in ſetting forth
his ſtanding in *Balaams* way. Whereas in anſwering, *Samuel* ſpeaketh not
all the words put into his mouth by *Eli,* for *Eli* bade him ſay, *Speake Lord, for*
thy ſervant heareth, but hee leaveth out the word *Lord; Kimhi* noteth it to have
been done for reverence to the name *Jehovah,* becauſe it ought not to be ſpo-
R.Kimhi. ken by every one. But this is rightly taxed by *Martyr* as frivolous, becauſe if
ſo, the High-prieſt would not have inſtructed him to ſpeak ſo: It is more pro-
bable, that *Samuel* through feare forgat part of his anſwer, as a man being
Joſephus. terrified with majeſty may eaſily doe. *Samuels* being thrice called, ſaith *Jo-*
ſephus, intimated his threefold dignity to come, of a Prophet, a Judge, and a
Hugo Card. Prieſt, in that he offered ſacrifice. But *Hugo* ſaith, hee offered, becauſe *Icha-*
bod was then too young, but hee was not for this a Prieſt; wherefore it is ſaid,
Pſal. 99. 6. *Moſes* and *Aaron* amongſt his Prieſts, and *Samuel* amongſt, &c. Moreover, a-
ny man extraordinarily called might offer ſacrifice, and in any place, although
ordinarily, the Prieſt onely comming of *Aaron* might doe it.

V. 11. *And the Lord ſaid to* Samuel, *Behold I doe a thing in Iſrael, at which every*
one that heareth it, both his eares ſhall tingle, that is, it ſhall make him to ſtand
amazed at it: for upon vehement aſtoniſhment, certaine commotions and hu-
mors are ſtirred up in the head, and deſcend with great force into the eares,
Peter Martyr. making them to tingle; ſo *Peter Martyr.* Hee meant hereby the great judge-
ment that ſhould ſhortly come upon all Iſrael by the *Philiſtims,* when the Arke
of God ſhould bee taken and carryed away, of which who could heare with-
Lyra. out aſtoniſhment? that the Arke ſo ſacred that none but the Prieſts might
touch it, ſhould bee ſuffered to come into the hands of barbarous enemies, and
ſo bee ſcorned and triumphed over, as *Lyra* partly hath it.

V. 12. *In that day I will performe againſt* Eli, *all that I have ſpoken, &c.* that is,
ſaith *Hugo,* all that I have ſpoken by my Prophet, whom I ſent unto him; and
V. 13. *I have told him, That I will judge his houſe for ever,* is ſpoken alſo
with reference to the ſame. This was the deſtruction of his two ſonnes, and
the cutting off of all the reſt of his family in their youth, and the putting
downe of the ſurvivers from the Prieſthood: *When I begin, I will alſo make*
an end; Hebr. *beginning and perfecting;* whereby is not meant, that all things

ſpoken of ſhould come to paſſe at one time, for the removall of his family from the Prieſthood was not till 80 yeares after, as hath been already ſhewed. *Mart.* *I will begin and perfit it*, but for theſe words, *I have told him that I will judge his houſe*, hee hath it, *I will ſhew that I judge, &c.* as if they had no reference to any former threatening, whereas indeed in Hebrew they plainly have, *Becauſe his ſonnes made themſelves vile, and hee reſtrained them not*; the Vulg. Latine, *Becauſe hee knew that his ſonnes did unworthily, and hee corrected them not*: the Sept. they curſed God, and hee admoniſhed them not. *Junius*, hee repreſſed not his ſonnes, bringing a curſe upon himſelfe, or themſelves: *Mart.* his ſons contemned themſelves, and hee prohibited them not. The word uſed in Hebrew, properly ſignifieth they curſed themſelves, as *A. Mont.* readeth it, but hereby, as *Junius* hath it, is meant, that they brought a curſe upon themſelves by their wickedneſſe, and hee was not ſevere enough againſt them to prevent it, or hee ſtopped them not in their wicked courſe time enough, but let them alone till they were ſo hardened, as that no admonition would doe them good; which is meant, when it is ſaid, *Hee reſtrained them not*, ſo *Borrhæus*.

V. 13.

Vulg. Lat.

Septuag.
Iunius.

V. 14.

Therefore I have ſworne to the houſe of Eli, *That the iniquity of his houſe ſhall not bee purged with ſacrifice for ever.* For the preterperfect tenſe, *I have ſworn*, *Junius* hath it, *I ſweare*, becauſe in that which was ſaid before by the Prophet, *Chap.* 2. there is no mention made of an oath. That the Lord did ſweare for confirmation, is no new thing, for hee ſware of old to *Abraham*, *Gen.* 22. 16. to confirme his promiſe, and *Numb.* 14 28. to the rebellious Iſraelites to confirme his threatening: The forme uſed is Hebr. *If the iniquity of* Eli'*s houſe ſhall bee purged, &c.* ſomewhat being left to bee underſtood; as, let mee not live, as *Junius*, or, let mee not bee God, as *Peter Martyr.* Our tranſlation and the Vulg. Latine reſpecting rather the ſenſe, then the rendring of it *verbatim*, have it, *ſhall not bee purged.* But how is it thus ſaid? was their ſinne then altogether unpardonable? The Hebrews anſwer, it could not bee purged by ſacrifice, but by prayer, almeſdeeds, and teaching and living according to the Law it might, and hereunto they therefore aſcribed more vertue then to ſacrificing; wherein they were not deceived, if by ſacrificing they underſtood no more then the ceremony of killing and offering up a beaſt upon the Altar by the Prieſt to make atonement for the ſinner: for this might bee done, and yet the wicked bee ſtill in his ſinnes, as is ſhewed *Iſa.* 1. and *Iſa.* 66. but prayers being penitently made, and the life being reformed, ſinnes paſt are forgiven, ſee Ezek. 18. *Pſal.* 50. & 51. *Dan.* 4. 27. But whereas they aſcribe more vertue for the expiating of ſinne to almeſdeeds, prayer, &c. then to ſacrificing, if it bee rightly underſtood, they foully erred. For the ſhedding of the blood of a beaſt in ſacrifice, was nothing elſe but a figurative repreſentation of the ſhedding of Chriſts blood to come, whereby alone wee are purged from all ſin, and therefore in ſuch as had faith in this blood, ſin was certainly by ſacrificing done away. But becauſe a true and a lively faith was never without penitent prayer, charity, and reformation of life, theſe are chiefly inſiſted upon, and ſacrificing without theſe rejected, as inſufficient, and plainely arguing one either without faith, or whoſe faith was dead. The true anſwer to the queſtion propounded then is, that neither by ſacrifice, nor by any other meanes could their ſin be purged, in reſpect of the puniſhment threatened, but ſo many of *Eli*'s houſe as truly repented, ſhould be purged from the guilt binding over to everlaſting condemnation, ſo *Lyra* and *Peter Martyr.*

Iunius.
Peter Martyr.

Qu.

Rabbini.

1 Ioh. 1. 6.

Lyra.
Peter Martyr.

V. 15, 16, 17

In the morning when *Samuel* aroſe, hee fearing to ſhew *Eli* of theſe things, was charged and adjured by him to tell him, and then hee told him all that the Lord had ſaid. One thing is queſtioned here upon theſe words, *And hee opened the doores of the houſe of the Lord*, ſeeing the Tabernacle was compaſſed in onely with curtaines, and had no doores; what doores are meant here? *Pellican* thinketh that ſome other houſe of God is here meant, and not the Tabernacle, becauſe it is called the houſe of God and the Temple. But that of *Oſiander* is more probable, that although a curtaine ſerved in ſtead of a doore all the time that the Tabernacle was carryed about in the wilderneſſe, yet being

Exod. 26.
Pellican.

Oſiander.

now ſetled in *Shiloh*, they made doores unto it, and to the Levites it belonged 1 Chron. 26. to open and ſhut theſe doores; ſo that *Samuel*, as *Peter Martyr* noteth, was Peter Martyr. ſtill as humble as before, and as attentive about his duty in ſerving the Prieſts, although hee were now called to bee a Prophet of the Lord, extraordinary revelations did not puffe him up, neither ſhould knowledge or any other gifts beſtowed upon us, puffe up us.

For his not ſhewing his revelation to *Eli*, it was a fault, ſaith the ſame Author, becauſe revelations are made to the men of God, that they might ſhew them to others, but becauſe hee was not bidden to ſhew it to Eli, it was the leſſer; but I thinke it was no fault at all, becauſe although revelations muſt bee ſhewed, yet it is not neceſſary that they bee ſhewed immediately, but in due order, and about this Gods order was, that Eli ſhould firſt aske about it, and then *Samuel* ſhew it unto him. Hee told it not to Eli, till hee asked to know it, becauſe the judgement was ſo great, that he feared to ſhew or ſpeake of it, contrary to the manner of thoſe who rejoyce to ſee and to ſpeake of the faults *Lyra.* and miſeries of others. But the reverence which hee bare towards Eli being High-prieſt, alſo wrought with him, as *Lyra* hath it.

V.17. *God doe ſo to thee, and more alſo, if thou hideſt any thing from mee, &c.* that is, God bring as great judgements upon thee, as ever hee did upon any, and greater, if thou ſhew mee not all, ſo *Lyra*. Or, God bring thoſe evills upon *Hugo Cardin.* thee, which hee hath threatened againſt mee, if, &c. as *Hugo*. This adjuring by ſuperiours, was often uſed in thoſe dayes, and the inferiour being thus ad- 1 King.22.15. jured, was bound, as the people by *Saul*, and *Micaiah* by *Ahab*, and Chriſt by *Caiaphas*. *And hee ſaid, it is the Lord, let him doe what ſeemeth good in his eyes.* Herein *Eli* ſhewed himſelfe truly penitent, in that hee ſubmitted himſelfe pati- Prov. 3. 12. ently to beare his puniſhment, hee refuſed not the chaſtening of the Lord, and Heb. 12. 9. chaſtenings borne patiently worke good unto the bearer, and ſhew Gods love towards him; which are things not incident, but onely to the penitent, ſo *Aaron* was patient, when his two ſonnes were ſmitten, and *David*, and *Job*, and *Mauritius*, when the Empire was taken from him by *Phocas* and his wife and children ſlaine before his face, he ſaid nothing, but *juſta ſunt judicia tua Domine*; thus *Theod. Chryſoſt. Procopius, Lyranus, Toſtatus*; but *Gregor. Magn. Rabanus, Rupert*, thinke that theſe were not the words of true penitency, becauſe hee amended not the fault, nor puniſht his wicked ſonnes, as they deſerved; wherefore his words ſhewed one inordinately truſting in Gods mercy; for hee truſteth ordinately herein, who amends his fault. *Peter* P. Martyr. *Martyr* acknowledging that the fathers generally hold Eli to have been truly penitent, and ſo although hee were puniſht temporally, hee eſcaped eternally; yet calleth it in queſtion, becauſe hee might ſay ſo in hypocriſie; but ſeeing this is not revealed touching him, wee are not to queſtion, but to imitate him in his humble ſubmiſſion when we are judged, for happily he ſought to correct his ſons, but they were now growne incorrigible.

V.19. *And Samuel grew, and the Lord was with him, and let none of his words fall to the ground, &c.* After the revelation made to *Samuel*, the confirmation of his words are ſet downe, and then the divulgation, ſo that all Iſrael from V. 20. *Dan* to *Beerſhebah*, that is, from the north-boundary of *Canaan*, to the ſouth, knew that hee was a Prophet, *v.* 20. and another apparition in *Shiloh* made V. 21. unto him, *v.* 21. but what was then revealed, is not here ſet downe. *None of his words fell to the ground*, that nothing which hee ſpake faileth, but all came *Hugo Card.* to paſſe. *Hugo* ſaith alſo, it may bee underſtood thus, hee ſpake nothing of heavenly things, but of earthly, applying it againſt thoſe that ſpeake altogether of earthly things: but the firſt is moſt proper. It is a Metaphor, ſaith P. Martyr. *Peter Martyr*, taken from liquid things, which periſh by falling to the ground, or from buildings ruined: and *his words* may bee underſtood either of the Lords, or of *Samuels* ſpeaking by his inſpiration. The ſcope of all this is to ſhew that *Samuel* was famous all over Iſrael, as before him revelations had been rare, *v.* 1. ſo now they began againe to bee frequent, *v.* 21. which was a great comfort to the people.

The Myſtery. Rabanus.

Myſtically by the blindneſſe of *Eli*, who could not ſee the light, the blindnes of the Jewes, was ſet forth, till their Prieſthood and Temple, and all were deſtroyed; ſo *Rabanus*.

CHAP. IV.

V. 1.

AND *the word of* Samuel *came to all Iſrael, and Iſrael went out to battaile againſt the Philiſtims.* The Vulgar Latin adjoyneth the firſt of theſe words to the end of the former Chapter, and then beginneth this a little otherwiſe, *It came to paſſe in thoſe dayes, that the Philiſtims came together to battaile, for Iſrael went out to meete the Philiſtims to battaile.* But in Hebr. this Chapter beginneth thus: *And the word of* Samuel *came, &c. and Iſrael went out to meete the* Philiſtims *in battaile.* Whereupon a queſtion is made, what word of *Samuel* this was, and whether the Iſraelites were hereby ſtirred up to this warre againſt the *Philiſtims*? *David Kimbi* ſaith, that *Samuel* ſpake to all Iſrael, as the Lord moved him to goe and fight againſt the *Philiſtims*, that thus the judgements threatened, *Ch.*3. 11. might take effect both againſt Iſrael and *Elies* houſe for their ſinnes, thus alſo *Vatablus* and *Genev.* But this is improbable, becauſe it would have made againſt *Samuels* credit, he being now newly called to the Prophets office, if at the firſt hee ſhould have beene author of ſuch a diſaſtrous warre unto them. Moreover the commendation given him before, *God let nothing fall to the ground, which hee ſpake*, maketh altogether againſt this. Wherefore *Ben Gerſon* contrariwiſe ſaith, that this was the immediate cauſe of Iſraels being overcome by the *Philiſtims*, in that they went to this warre without his direction, never conſulting with him by the Urim and Thummim: but why the former words are prefixed then here, hee yeeldeth no reaſon, neither can his conjecture ſtand, that they went without direction, becauſe the *Philiſtims* came out firſt againſt them, as the Vulgar Latin hath it, and as in the Hebrew is intimated, in that it is ſaid, *they went to meete the* Philiſtims, ſo that it was no voluntary, but a neceſſitated expedition. *Oſiander* thinketh, that by *Samuels* word is meant his Sermon exhorting to repentance. But *Peter Martyr* beſt, the word of *Samuel* came to all Iſrael, that is, his word againſt Iſrael and Eli, ſet forth *Ch.* 3. 11. was divulged in all parts of Iſrael, and then the hiſtory ſheweth, how it tooke effect, *And Iſrael went out to meete the* Philiſtims, *&c.* and this being done, all men began to reverence *Samuel*, as a true Prophet of the Lord, and to have him in great honour. So that in ſaying, *the word of* Samuel *came to all Iſrael*, the cauſe is not aſſigned, whereupon the Iſraelites went forth to warre, but the meanes are ſhewed, how *Samuel* came to be knowne every where to bee a Prophet, when as his propheſie that they heard of, was accompliſhed, as is here immediately declared. When the *Philiſtims* came forth againſt Iſrael, and they went out to meete them, they thought of nothing elſe, then fulfilling what God had decreed for the puniſhment of *Elies* houſe and of Iſrael for their ſinnes, but thus God brought about what hee had threatened, that all might feare to ſinne, ſith puniſhments will certainly follow, and feare at the hearing of Gods word, one title whereof ſhall not fall to the ground, but bee all fulfilled. No cauſe of the *Philiſtims* comming againſt Iſrael is here expreſſed, but it may well bee thought, that it was to bring under Iſrael againe who had beene delivered formerly by *Samſon*, and they were the more animated, becauſe Eli their Judge was now old and feeble, &c. *And pitched beſide* Ebenezer *and the* Philiſtims *pitched in* Aphek, the Vulgar Latin, *Ebenezer*, hath *Lapidem adjutorii*, the ſtone of helpe, as the word ſignifyeth, this place is here ſo called by anticipation, for it had not this name, till that *Samuel* called a ſtone ſo, which hee ſet up for a monument of Gods helping them againſt the *Philiſtims*, *Ch.*7.12. where the place is further deſcribed. *Aphek* was a City in *Judah*, *Joſh.* 15.53. *Junius*.

D. Kimhi.

Vatab. Geneva Tranſlat.

Ben Gerſon.

Oſiander.
Peter Martyr.

Note.

Hugo Cardin.

Junius.

V. 2.

The *Philiſtims* prevailing, and having ſmitten of the Iſraelites 4000 men, their

V. 3. their Elders aske ſaying, *Why hath the Lord ſmitten us to day before the* Philiſtims, *let us fetch the Arke of the Covenant, &c.* They, who expound the firſt words of this Chapter of *Samuels* ſpeaking to the Iſraelites to goe out to this warre, hold this to bee ſpoken by way of complaint, *Why hath the Lord ſmitten us*, ſeeing we came not out to fight without his direction? But without reference to any ſuch direction they might ſay thus by way of conſultation, what might bee the cauſe, that they might goe more wiſely to worke the next time. In ſaying, *Why hath the Lord ſmitten us*, they ſpake rightly, for the *Philiſtims* could not have ſmitten them, but for ſome error in themſelves, which the Lord ſtrengthened them to puniſh: otherwiſe they being the Lords people and the *Philiſtims* his enemies, they muſt needs have gone by the worſt. But ſo fondly fooliſh were even the Elders of Iſrael, that they thought not of their owne ſinnes and of the corruptions in their ſacrifices, and in their Prieſts, and the generall neglect of ſacrificing hereupon, but they laid all the fault upon the abſence of the Arke, which therefore they fetch into the hoaſt; A thing never uſed in times paſt, ſince their comming into the land of *Canaan*, but onely at the ſiege of *Jericho*: neither did God appoint it ever to be brought forth for ſuch an end, but onely at that time, although in the wilderneſſe it was carryed before them for their defence, and as ſome thinke, to the battaile againſt the *Midianites*, where *Phinees* is ſaid to have taken the holy veſſels with him, for this is expounded of the Arke by *Lyra*, *Toſtatus* and *Vatablus*. They were therefore thus infatuated now in their counſels, that the two wicked ſonnes of *Eli*, *Hophni* and *Phinehas*, might be drawne out to their deſtruction, as had beene threatned, *Ch.2.* For the Arke was appointed for a ſigne of Gods preſence amongſt them to abide in the Tabernacle, whereunto they ſhould reſort to worſhip, and to receive anſwers from God for direction in time of need, and not to be carryed forth, that by the helpe thereof they might prevaile. How they might thus doe was often inculcated, *viz.* By turning from their ſinnes and keeping Gods commandements, which if they did not, they were threatened with deſtruction before their enemies, although they had the Arke amongſt them. Yet through a ſuperſtitious conceit they ſo doated upon outward ſignes, that becauſe of the Arke, and afterwards for the Temple of the Lord amongſt them all ſhould goe well with them, how wickedly ſoever they lived. And in this ſuperſtition they are imitated by the Papiſts, who carry the hoaſt about, aſcribing great vertue unto it for any purpoſe; and likewiſe in going to warre they weare the ſigne of the croſſe, placing great confidence herein. And thus did many ſuperitſtious Chriſtians in the dayes of *Tertullian*, *Cyprian*, *Chryſſtom*, *&c.* as Peter *Martyr* gathereth from their writings. For *Cyprian* ſaith that ſuperſtitious women did then carry home the Euchariſticall bread and keepe it in their cheſts, and *Tertull. lib. de monogamia* telleth his wiſe, that uſed to doe ſo, and to eate thereof in a morning, that if after his death ſhee ſhould marry an infidell, hee would thinke, that it were ſomething bewitched, that ſhee did thus eate. *Jerom contr. Jovinian.* that ſome men, when they had lyen with their wives, would not come forth to receive the communion the next day, but would have it brought home unto them; *Ambroſe* ſaith, that his brother *Satyrus* did weare the holy bread about his neck, and that being once in danger upon the Sea, he was hereby preſerved in the midſt of the waves. But by that which followeth in this hiſtory it appeareth, how vaine a thing it is thus to truſt in outward things, and to uſe them otherwiſe, then God hath ordained. They ſent, ſaith *Joſephus*, to the High-Prieſt and the Senate to deſire, that the Arke might be brought forth, thinking, that all would be hazzarded without it, but having it amongſt them that they ſhould undoubtedly prevaile, being ignorant, that hee who had given ſentence againſt them, was greater then the Arke, which was to be reverenced for his ſake. Thus the Arke was brought into the hoaſt, and with it came the two ſonnes of *Eli*, having a charge given them by their father, if the Arke ſhould be loſt, never to come into his ſight againe. In this ſending for the Arke they erred divers wayes, 1 becauſe they fetcht it without

Peter Martyr.

Joſeph. Antiq. l.5.c.11.

without warrant, 2 without pompe or due reverence, 3 they ſuperſtitiouſly
truſted in it, as carnall Chriſtians in their Baptiſme, and the Euchariſt living
ſtill in ſinne, but they were now puniſht more then before. *Oſiander, Pellican,*
Borrbeus. David contrariwiſe ſent backe the Arke, when he fled from *Abſalon,*
2 *Sam.* 15.

The Arke is called, *The Arke of the Covenant of the Lord of Hoaſts ſitting* V. 4.
upon the Cherubims, becauſe in it the teſtimony was contained, he can eaſily,
as by unreſiſtible hoaſts both overcome his enemies and ſuccour his people,
and over the Arke upon the propitiatory or Mercy-ſeat ſtood two Cheru-
bims, or golden Images with the faces of young men, and wings covering
the Mercy-ſeat, as *Exod.* 25. and from theſe Cherubims the Lord gave anſwers
Numb. 7. 89. of the reaſon whereof ſee in thoſe places.

The Arke being brought into the hoaſt the *Hebrews* rejoyce, but the *Phi-* V. 8.
liſtims feare, and ſay, *Woe to us, who ſhall deliver us out of the hand of theſe moſt mighty*
Gods? theſe are the Gods that ſmote the Egyptians *with all thoſe plagues in the deſert.*
Like ignorant heathens, becauſe they worſhipped divers Gods, they ſpake
thus in the plurall number of the true God. Whereas they feare conſidering *Qu.*
the Plagues wherewith God ſmote the *Egyptians* in the deſert, it is doubted,
how they could ſpeake thus, ſeeing thoſe plagues were ſent in *Egypt* and not
in the deſert: *Borrbeus* ſaith, במדבר may bee expounded in the word, or *Borrbeus.*
by the word or command of God; but becauſe this word is never ſo uſed,
although דבר, whereof it cometh ſignifieth *a word*, and it is not likely, that
the ignorant *Philiſtims* had the knowledge of the power of Gods word, I
ſubſcribe rather to *Junius*, that they ſpake thus for the laſt and greateſt plague, *Junius.*
wherewith the *Egyptians* were ſmitten, when they were drowned in the red
Sea, wherein was the conſummation of all their plagues, and this was in the
deſart of *Etham*. Or elſe as the Sept. and *Vatablus* have it, the conjunction *and* Exod. 13.20.
is to bee underſtood, *in Egypt, and the red Sea.* Touching the great feare, *Vatablus.*
wherewith the *Philiſtims* were now taken, *Lyra* ſaith, that the Hebrews *Lyra.*
expound it of ſome of them onely, who reverenced the Arke, as in all na-
tions there were ſome, that feared God, and theſe ſpake thus, Woe to us,
who is able to ſtand againſt theſe mighty Gods? but others feared not,
and therefore replyed, *theſe are the Gods, that ſmote the* Egyptians, as if they
ſhould have ſaid, they did before them all, that they were able to doe, but
againſt us they are able to doe nothing, *plucke up a good heart then and play*
the men (O yee Philiſtims.) But the words are plainly one continued V. 9.
ſaying of the ſame men, who yet deſperately incourage one another.
Then they fought and prevailed, and 30000 of the Iſraelites were ſlaine, V. 10, 11.
and the Arke was taken, and the two ſonnes of *Eli* dyed; and then
a man of *Benjamin ran to Shi'oh, his garments being rent, and upon his head, &c.* V. 12.
Peter Martyr here noteth, as a meanes of ſo great an overthrow given to the *Peter Martyr.*
Iſraelites, the great confidence and ſecurity, that was amongſt them by reaſon
of the Arke, for ſecurity giveth much advantage to an enemy, although
weaker. If any man ſhall marvaile, why the Lord would ſuffer his Arke
to be taken and carryed captive by theſe wicked men, and to be triumphed
over, it being ſo foule an indignity unto him; hee anſwereth, it had beene
a marvaile, if he ſhould not have ſuffered it thus to be, ſeeing it was amongſt
his owne people ſo greatly abuſed; and as it is ſaid of the Sabbath, *the Sab-*
bath was made for man, and not man for the Sabbath, ſo the Arke and Tabernacle
and all other holy things were made for man and for his ſalvation, but this
being not now thus uſed, but contrariwiſe abuſed, it was juſt with
God to ſuffer it to be taken and carryed away from amongſt them, as being
unworthy of it: For beſides the ſinnes before mentioned, they were groſſe
idolaters at this time, as is noted *Pſal.* 78. 58, 59, 60. 1 *Sam.* 7. 3. *Theodoret*
ſaith, that God in ſuffering the Arke to be taken taught the Iſraelites, that
living ill there was no truſt to be put in the Arke or in him, *Cur enim legem tranſ-*
gredientes Arcam ad auxilium traherent, quæ legem intus habebat ſitam?

Touching the man of *Benjamin*, that came into *Shiloh* to bring tidings,

Lyra. ſome Hebrews thinke that it was *Saul*, who had taken the two Tables that were
put in the Arke, out of the hands of *Goliah*, who was carrying them away, and
brought them back to *Shiloh*, ſo *Lyra*. But this is a meere conjecture without
ground, and is improbable, becauſe *Saul* was but a young man, when hee was
1 Sam. 7. 3. made King, *Chap.* 9. 2. and that was twenty yeares after this and more, for ſo
long was the Arke in *Kiriath-jearim*, before the overthrow of the *Philiſtims*
D. Kimhi. by thunder at *Samuels* prayer, and *D. Kimhi* reaſoneth againſt it. Who this man
was then is uncertaine, but he rent his cloaths, &c. in token of ſorrow, ſee the
like, *Joſh.* 7. 6.

V. 13, 14, 15, 16, 17. At the comming of this man, great lamentation was made, and *Eli* hearing
the noiſe, is ſaid to have feared for the Arke, and hearing what was done, and
that the Arke was taken, hee fell downe backward from his ſeat, and brake his
neck, being aged 98 yeares, and hee had then judged Iſrael 40 yeares; the ſeat
where hee ſate, was the throne of Judgement, from which being high he fell,
Hugo Cardin. when his ſpirits through feare failed him, *Joſephus*: *Hugo* ſaith, that *Eli* was
more ſolicitous for the Arke of God, then for his ſonnes, and yet he ſpeaketh
of him as a reprobate, for if *Eli*, ſaith hee, who was a reprobate, was ſo affe-
cted in hearing that the Arke was taken, what ſhall become of them, who
heare that *Jeruſalem* is taken, and the faith overthrowne, and yet are not affe-
Peter Martyr. cted with griefe therefore? But *Peter Martyr* better, moſt Expoſitors take this
as an argument of *Elies* piety, holding, that although hee were too indulgent
to his ſonnes; yet for his owne particular hee was an holy man, and repented,
and ſo although hee periſhed corporally, yet his ſoule was ſaved, as hath been
already touched. For hearing of the great ſlaughter of the people, and of his
ſonnes, hee was not ſo much moved, but hearing that the Arke was taken, hee
was ſtricken ſo, as that hee preſently dyed. But yet he ſaith, this is no certaine
argument of his piety, for hee might bee thus ſtricken, becauſe his dignity and
living depended upon the Arke, and hee might now feare, the Arke being
gone, that the Prieſthood and Common-wealth would come to ruine; but he
Note. leaveth it doubtfull, concluding, that if piety makes a man more carefull about
the Arke, then for any worldly thing, that they are full of impiety, that grieve
wonderfully for the loſſe of their worldly goods, but have no ſenſe of grief for
the true Religion being put downe, and ſuperſtition and idolatry ſet up.

Willet. *Willet* uſeth divers reaſons to prove that *Eli* was ſaved: 1 Becauſe hee was
godly, as appeared by his diſlike of his ſonnes evill courſes, neither is hee any
where taxed, but for his want of ſeverity towards them. 2 Hee was patient
in bearing the judgement threatened. 3 Hee was zealous for God and for
his Arke, being more moved for that, then for the loſſe of his ſons. 4 He
was not in thoſe corrupt times tainted with idolatry, and of ſuch Judges it is
ſaid, Whoſe heart went not a whoring, nor departed from the Lord, their me-
mory bee bleſſed, *Ecclus.* 46. 11. And *Theodoret* commendeth *Eli*, and *Toſta-
tus* ſaith, it is not to bee doubted but that hee was ſaved eternally, and *Lyra*,
Carthuſ. &c. Whereas *Chryſoſtome* and *Theodoret* may ſeem to ſpeak to the con-
trary, becauſe they name his damnation, and *Gloſſ. Ordin. Gregory, &c.* they
are to bee underſtood as ſpeaking of his being condemned to dye the corporall
death onely.

V. 19, 20. And the daughter in law of *Eli*, the wife of *Phinehas*, hearing this newes, and
that *Eli* and her husband were dead, fell in travaile, and brought forth a ſon,
but had no joy thereof, but onely having named him *Ichabod*, *The glory is gone
Joſephus.* *from Iſrael*, ſhee dyed. Shee was gone, ſaith *Joſephus*, but ſeven moneths at
this time, but this is incredible, ſeeing the childe lived, *Chap.* 14. 3. It ſeemeth
that ſhee had more zeale in her, then her husband, in that ſhee tooke the loſſe
of the Arke ſo heavily. For the name given to her ſonne, it is אי *where*, and
כבוד *glory*, Where is the glory? it is gone. *Huga* rendreth it by inglorious, or,
Junius. not glorious; *Junius*, no glory, as if the words were אין כבוד; *Oſi-
Oſiander.* *ander*, woe the glory; but *Pellican* beſt, *Where is the glory*? *Peter Martyr*
Pellican. taxeth this woman for aſcribing too much to outward things, as if the Arke
Peter Martyr. being taken, all muſt needs now goe to ruine; whereas they were delivered
from

Pellican.

from the Egyptian bondage without the Arke, and many more miracles were without it wrought for their preſervation. This indeed was her weakneſſe, but her zeale notwithſtanding was memorable. In ſaying, *the glory is gone*, ſhee meant, God is gone, becauſe the Arke was a ſigne of Gods preſence, and God was called the glory of his people, becauſe they gloryed in him, and hee made them glorious by the mighty acts which hee did for them. The Arke being taken and carryed away into the *Philiſtims* Country, was a figure, ſaith *Pellican*, of the Goſpels removing from the Jewes to the Gentiles; ſo alſo *Lyra*, and others.

CHAP. V.

V. 1, 2, 3.

Schol. Hiſtor.

Iunius.

P. Martyr.

THe *Philiſtims* having taken the Arke, carry it away to *Aſhdod*, into the Temple of *Dagon*, but the next morning *Dagon* was falne downe upon his face before the Arke. They ſet the Arke there, ſaith *Comeſtor*, as a Trophee of their victory; but *Dagon* fell downe, according to *Joſephus*, as adoring the Arke. What manner of Idol this was, ſee 1 *Sam.* 16. 23. *Junius* ſaith, it was the ſame which the Heathen called *Triton*, a God of the Sea, and worſhipped by the *Philiſtims*, becauſe they dwelt by the Sea. *Peter Martyr* thinketh it was *Neptune*; and whereas they carryed the Arke away, aſcribing their victory to *Dagon*, hee ſaith, that the *Romans* of old in like manner after a great victory carryed their Emperour in triumph into the Capitoll, to give thankes to *Jupiter*: but *Fabius Maximus* having overcome the *Tarentines*, tooke not their Gods away, but being asked what ſhould bee done with them, anſwered, Let us leave them angry with their *Tarentines*. In cauſing *Dagon* to fall, the Lord began to ſhew his power, who ſeemed to bee aſleep all this while, as *David* elegantly ſpeaketh upon this, *Pſal.* 78. Having puniſhed his owne people, he now began to ſmite the *Philiſtims*, when hee ſeemed to bee of leaſt power. And hee firſt began with their God, to ſhew that there was none other God that had power, but hee alone: as when Chriſt came into the world, all the Oracles of Idols ceaſed; which *Plutarch* writing of, and inquiring into the reaſon, ſaith, either they were very old and dyed, or the vapours ariſing out of the earth, wherewith their Prophets being afflated ſpake, were now ſtopped, or elſe the conſtellations which cauſed this, were now paſt. And as one ſaith, the *Philiſtims* were firſt puniſht in *Dagon* the chiefe of their Idols, becauſe in it was the originall of their ſin.

V. 4.

Junius.

They having ſet up *Dagon*, looke the next morning againe, and then he was both falne, and the head and armes of the Idoll were cut off upon the threſhold; the head, ſaith *Peter Martyr*, ſignifyeth wiſdome, and the armes, power; to ſhew then, that hee had neither wiſdome nor power to helpe them, this was done. *The trunke onely remained*; the Chaldee, the body of *Dagon*; *Junius*, that which reſembled a fiſh, but the words are, *Dagon only remained*, that is, a fiſh, as the word *Dag* ſignifieth. For the upper part being like a man, and the nether a fiſh, when the head and armes were cut off, the figure of a fiſh onely remained.

V. 5.

Oſiander.

P. Martyr.

Ben Gerſon.

Therefore the Prieſts of Dagon, &c. *tread not upon the threſhold of his Temple to this day.* They were ſo farre by ſeeing this miracle from growing into the contempt of this impotent Idol, that they magnified it the more, holding the very threſhold to bee ſanctified by the touch thereof, ſo blinded were they with ſuperſtition; ſo *Peter Martyr*, who addeth, that by the like ſuperſtition at this day, men refraine from treading upon that part of mount *Garganum*, where the print of *Michael* the Archangels foot is to bee ſeen in marble. R. L. *Ben Gerſon* noteth hereupon, that the *Philiſtims* by this their ſuperſtition tooke a courſe to continue the memory of *Dagons* impotency and ignominy many ages after.

V. 6.

Joſeph. Antiq. l. 6. c. 1.

After the ſmiting of *Dagon*, the Lord proceedeth to execute judgements upon the people of *Aſhdod*, for hee ſmote them with emerods. *Joſephus* ſaith, that they had the fluxe called *dyſenteria*, which cauſed their fundament to come out, and

Lyra.

and their entrailes, whereby they periſhed being full of torment. The Vulg. Latine addeth, The farmes and fields were full of mice, and a great confuſion of death was made in all the City; but as *Lyra* noteth, this is a corruption which crept in by the unskilfulneſſe of the Scribe, and is not in the Hebrew; but becauſe, *Chap.* 6. a judgement by mice is ſpoken of, this was by ſome ignorantly inſerted here, and the like hath been done in divers other places. Indeed *Joſephus* ſaith alſo, the fields ſwarmed with mice, which ate up the ſtanding corne, and all their fruits, but this is not expreſſed, but left to bee underſtood from that, *Chap.* 6. 4. *Lyra* ſaith, that their inteſtines comming out with the dyſentery, and hanging out, were full of wormes, and aſſaulted by the mice. But it is more probable, that the mice waſted and ſpoyled the Countrey onely, as *Joſephus* hath it, and the emerods tormented them. The mice alſo invaded their Ships, according to the Sept. Tranſlation, and herewith they abounded, becauſe they were a Maritime people. *Author mirabil. S.* 5. God juſtly puniſhed them both theſe wayes; with emerods, which made their entrails to come out to their deſtruction, as they had taken the inwards of the Tabernacle, *viz.* the Arke, out of its place; and with mice, baſe creatures, as they had worſhipped baſe creatures, which was againſt the law contained in the Arke, now brought amongſt them.

V. 8. *Iunius.*

The *Aſhdothites* being thus plagued, by the counſell of the Lords of the *Philiſtims* ſend the Arke to *Gath*, and then the people of that place were ſmitten, both great and ſmall, with emerods, which were hidden in them, as the Hebrew text hath it. And this was a kinde of emerod, ſaith *Junius*, according to the judgement of Phyſitians, far more painfull then the other which came downe, becauſe the blood being retained in their inward parts did exceedingly torment them, ſo that the men of *Gath* were ſmitten more grievouſly then thoſe of *Aſhdod.* For the reaſon of their carrying the Arke thus about, it was according to *Comeſtor*, becauſe ſome thought this plague was by reaſon of the Arke, ſome by accident, and ſome by the corruption of the aire, to try therefore whether the Arke was the cauſe, it was ſo carryed about; but, as *Joſephus* noteth, it went about the five Cities of the *Philiſtims*, thus exacting the tribute of juſt puniſhment upon them all for Religion violated, in that they durſt lay hands upon ſo ſacred a thing, as the Arke of God. And therefore his ſingular providence is to bee looked at herein, which ſwayed their conſultations to their owne greater puniſhment as they were worthy.

Ioſephus. *In hunc modum quinq; Palæſtinorum urbes pervagata eſt arca, veluti tributum per ſingulas pœnam violatæ religonis exigens.*

For theſe words, *To Gath let the Arke of God bee brought about, &c.* The Vulg. Latine hath it, the men of *Gath* anſwered, Let the Arke bee carryed about; and when they carryed it about, the hand of God was againſt every City, and hee ſmote the men of every City, &c. favouring that of *Joſephus*, who ſaith it went about to all the five Cities of the *Philiſtims*. And thus indeed it ſeemeth to have been done, for *Chap.* 6. 4. it is ſaid, One plague was on you all, and on your Lords, and therefore according to the number of their Cities, which were five, they made five golden Emerods, and five golden Mice for a treſpaſſe-offering. But in the Hebrew text mention is made onely of *Gath* and *Ekron*; neither is it ſaid, The hand of God was grievous againſt every City, but againſt that City. Notwithſtanding becauſe the carrying about of the Arke to *Gath* is ſpoken of, it is implyed that it went through the other Cities alſo, which are not named, and then they were ſmitten. For all the judgements upon the *Philiſtims* are not mentioned in this Chapter, but onely the ſmiting of thoſe Cities with emerods, that were moſt plagued, the judgements upon the reſt, and that by mice, being left to bee underſtood, by that which is ſaid *Chap.* 6. For *Gath*, Joſephus hath *Askelon*, ſaying, that the men of *Azotus*, for ſo hee calleth *Aſhdod*, ſent to *Askelon*, deſiring them of that City that they would receive the Arke, unto which they willingly yeelded; but when it came there, the ſame effects followed, and likewiſe whitherſoever it came.

Joſephus.

Toſtatus ſaith, that finding the force of the Arke to bee ſo great, they were unwilling to ſend it back to Iſrael, for feare of arming them hereby againſt themſelves, wherefore they tryed rather firſt, whether in any place it might be kept amongſt them without perill.

The

V. 9. The Vulg. Latine at the end of the ninth verſe, addeth theſe words, *They tooke counſell, and made them ſeates of skins*; which *Lyra* ſaith they did to defend them from the mice, that gnawed their fundaments hanging out, and that they might ſit the more eaſily. The Sept. have it before this, The men of *Gath* ſaid, Bring the Arke of God unto us, and when it was brought thither, God ſmote the City, &c. and then he ſmote them upon their ſeats; and the men of *Gath* made them ſeats. In both, the laſt words are redundant, neither doe I know any colour of reaſon for them. But the former doe beſt expreſſe the Hebr. the men of *Gath* ſaid, becauſe it is אמרו גת ſo that אמרו they ſaid, is not to bee referred to the Lords, but to the men of *Gath*, who ſhewed their willingneſſe to have the Arke brought unto them, not yet fearing any plague to enſue amongſt them by reaſon thereof, wherefore they were plagued more terribly then the *Aſhdodites*.

The Myſtery. Myſtically, ſaith Gloſſ. Ordin. by the Arke underſtand the Teſtament preached, for they, amongſt whom this commeth, but yet they love the poſteriour things of this life, as the *Aſhdodites* were affected even to the nether part of *Dagon*, when nothing of him elſe remained, ſhall bee tormented by reaſon of theſe baſe things, which are but as dung, when they ſhall fall from them moſt unwilling, as the entrails of the *Philiſtims* came out againſt their wills, to their great torment, for even ſo doe theſe through the love of the world, place *Dagon* and the *Arke* together, *Dagon* that fadeth, and the *Arke* of the New Teſtament, which is eternall.

CHAP. VI.

V. 1. THe Arke having continued in the *Philiſtims* Countrey ſeven moneths, they at length adviſe with their Prieſts and Diviners about the ſending of it back again to Iſrael. If it bee demanded why the *Philiſtims* kept the Arke ſo long, being ſo ſore ſmitten: It is anſwered, they thought in time their plagues might bee aſſwaged, and then they purpoſed to have kept it ſtill, but now ſeeing the puniſhment continued, they perceived that hope to bee vaine. A judgment came to them by the Arke, and no benefit, ſo the Goſpel turneth to the condemnation of the wicked, amongſt whom it is preached. *Genev. notes. Note.*

V. 3, 4, 5. Their Diviners both direct them to ſend the Arke back with five golden Emerods, and five golden Mice for a treſpaſſe-offering, and earneſtly exhort them not to harden themſelves, as did *Pharaoh*; for beſides the plague of Emerods, Mice marred their Countrey. In this conſultation there were three diverſe opinions, ſaith *Joſephus*: 1 That the Arke was to bee ſent back. 2 That becauſe God ſuffered the Arke to come into their hands, hee had no ſuch care thereof, and therefore this plague was not to bee imputed to the Ark detained amongſt them, but to other cauſes, and over a while would ceaſe againe; and that it was not ſo bee ſent back againe, which were diſhonourable to the *Philiſtims*. 3 That a middle way was to bee taken, neither to detaine it, nor to ſend it away, but to put the offerings here mentioned into it, and ſo to ſet it upon a cart to bee drawne by two young Cowes, whither they would, and this prevailed. In that ſpeaking here of a treſpaſſe-offering, they uſe the word אשם which ſignifieth a lighter ſinne, and not חטאת ſignifying a greater; *Peter Martyr* noteth, that they thought their ſinne in carrying the Arke away, but ſmall, which indeed was very great. And for the things given for a treſpaſſe-offering, he ſaith, by making the figures of Emerods and Mice, they ſet up, as it were, a monument of their, and their Gods being ſubdued by the God of Iſrael, and of his power in ſmiting and healing them againe, as they hoped would follow hereupon; and therefore it is added, *And yee ſhall give glory to the God of Iſrael*, for then is glory given to him, when his power is acknowledged to bee over all. For theſe words, *v.* 3. *Then yee ſhall bee healed, and it ſhall bee knowne unto you, why his hand is not removed from you*: *Junius* hath it, *or it ſhall bee knowne*; that is, if yee bee not healed, it will appeare to

Joſephus.

Peter Martyr.

Levit. 22. 19. Chap. 1. 3.

Iunius.

be

Lyra. bee a chance, as *v.* 9. but the word more properly ſignifieth, *and it ſhall bee knowne*; that is, according to *Lyra* and others, when the Arke being carryed away, yee ſhall bee made well againe, it will appeare that his hand was againſt you hitherto by reaſon of the Arke taken and detained. For the meanes of trying, whether hee ſmote them or no, it is deferred to bee ſpoken of till *v.* 9. here it being taken for granted, that hee ſmote them, as they verily held, healing is promiſed, as moſt certainly to enſue after the Arkes departure, whereupon they are exhorted not to harden their hearts, *v.* 6. there that meane of tryall is propounded to convince them all.

V. 7, 8, 9. *Make a new cart, and take two milch Kine, on which never yet came yoke, and faſten them to the cart, and bring their calves home, and lay the Arke upon the cart, &c.* As *Balaam* and *Caiaphas*, ſo theſe Diviners were unwittingly led herein by the Spirit of God to ſet downe a right way of tryall. For if Kine having calves that went with them, and never uſed to draw before, ſhould of themſelves draw this cart with the Arke, and that a contrary way to that which nature commonly inclineth beaſts having young unto, it would plainely appeare that there was a Divine power whereby they were led, which would have the Arke brought home againe to his proper place, and was offended that it was hitherto from thence detained.

V. 10. According to the advice of theſe Diviners it was done, and as *Joſephus* hath it, the Kine were brought to a three way leet, to try which way they would take, and they tooke the way to *Bethſhemeſh*. God would not have them draw PeterMartyr. the Arke, ſaith *P. Martyr*, back to *Shiloh*, becauſe that place had been corrupted with the ſins of *Eli*'s children, but to *Bethſhemeſh*, which was a City of Levites, *H.Bunting Patriar.travailes.* *Joſh.* 21. 16. This, ſaith one, was from *Ekron* 12 miles, and within 4 miles of *Jeruſalem*; and the firſt carrying of the Arke from *Aphek* by the *Philiſtims* to *Aſhdod*, was 160 miles. When the Ark was come to *Bethſhemeſh*, they of that V. 13, 14. place being in their wheat harveſt, ſaw it, and rejoyced; And *the Cart came into the field of* Joſhua, *and ſtood there, where there was a great ſtone: and they clave the wood of the cart, and offered the Kine for a burnt-offering to the Lord.* This *Schol. Hiſtor.* ſtone, ſaith *Comeſtor*, is thought by ſome to have been an Altar which *Abraham* made unto the Lord, it is called the great ſtone *Abel*, *v.* 18. and it is ſaid both there, and *v.* 15. that the Levites tooke downe the Arke, and the Coffer, and golden Jewells, and ſet them upon this ſtone, Hebr. it is *Abel* the great, *v.* 18. and not the great ſtone of *Abel*, whereupon ſome, ſaith *Comeſtor*, doe conjecture, that *Abel* was not the name of the ſtone, but of the City *Bethſhemeſh*, ſo called for the great mourning there for the enſuing deſtruction, for *Abel* ſignifieth *mourning*; and if ſo, then it is to bee read, They ſet the Arke by or neare *Lyra.* to *Abel*, upon the ſtone before-mentioned, which is there till this day. *Lyra* ſaith, that the great ſtone before ſpoken of, is called great *Abel*, becauſe of the mourning that was made there, *Aben* ſignifying a *ſtone*, being changed into *Iunius.* *Abel*, *mourning*, by the change of one letter onely. *Junius* thinketh that *Abel* is put for *Aben*, a *ſtone*. And the *Sept.* and *Chald.* doe not read it *Abel*, but a *Oſiander.* ſtone. *Oſiander* thinketh, that the ſame thing was called both *Aben* and *Abel*. *Joſephus.* *Joſephus*, for great *Abel*, hath, the great plaine, for *Abel* ſignifieth alſo a plaine. But *Arias Montan.* and *Pagnin* agree with *Lyra*, and that is the beſt. Whereas they are ſaid to have ſet the Arke upon that great ſtone, *Comeſtor* ſaith, beſides it, and ſo it is moſt probable, becauſe upon the ſtone they offered their ſacrifices.

For their cleaving of the wood of the cart, and offering the Kine in ſacri*Peter Martyr.* fice, they thought, that being once put to this holy uſe, and ſuch a miracle being wrought in the Kines drawing the Arke thither, they might not bee put to any common uſe afterwards, and therefore they burnt them in ſacrifice. Levit. 22. 19. But forſomuch as in the Law males onely are appointed to bee offered in ſa-Chap. 1. 3. crifice, theſe men erred in offering females. For the place, any place was ſanctified for ſacrificing by the preſence of the Arke; and by the ſtanding ſtill of V. 17. the cart here, this place ſeemed particularly to bee choſen of God. For the gifts given by the *Philiſtims* for a treſpaſſe-offering, it was ſaid before, that they were five golden Emerods, and five Mice, *v.* 4. But here the Emerods are ſaid to bee five, but the Mice, according to the number of all the Cities belonging to the five Lords, both walled Cities, and Countrey villages, whereby it ſhould ſeeme, that the number of golden Mice was farre greater then of Emerods. *Comeſtor* for the clearing of this, ſaith, according to *Iſidor*, when five Emerods, and five Mice are before ſpoken of, the gifts of five Metropolitan Cities onely are meant; but beſides theſe, all other Cities of the *Philiſtims* unto the great *Abel*, which was the border of their Countrey, gave golden Mice. *Lyra* and *Hugo* ſay, that five was the whole number; but all the Cities belonging to the Metropolitans holpe in the expences. But becauſe here is a plaine diſtinction made between the number of Emerods, and the number of Mice, thoſe were five, for each chiefe City one, but theſe without any certain number, according to the number of all the Cities of the *Philiſtims*, I rather preferre the former expoſition. *Schol. Hiſt.* *Lyra, Hug. Card.*

V. 19. *But the Lord ſmote of the men of Bethſhemeſh, becauſe they looked into the Arke,* 50070 *men*: and it was not onely juſt, but neceſſary, ſaith *Rupert*, ſo ſeverely to puniſh at this time, becauſe there was danger of thinking the Arke more vile and contemptible, after that it had been ſeven moneths amongſt the *Philiſtims*, to the detriment of all religion Moſaicall. Beſides the cauſe of this plague alledged, *viz.* their looking into the Arke againſt Gods expreſſe command given, *Numb.* 4. 15. 20. *Lyra* yeeldeth three cauſes more: 1 Their fooliſh joy at the comming of the Arke, proceeding from the lightneſſe of their heads, and not from due reverence. 2 Their undue ſacrificing of ſemales. 3 Their ſuffering of the Arke to reſt abroad, and not ſetting up lights before it, nor giving it the due worſhip. And 70 which were ſmitten, hee ſaith, were of the more noble, and 50000 of the common ſort, and thoſe 70 are named firſt, becauſe more worth then all the reſt, as *David* is ſaid to have been more worth then 10000 of the people: and to note a difference betwixt them that were ſmitten, the Vulg. Latine rendreth it, *percuſſit de populo 70 viros, &* 50000 *plebis*; but the ſame word איש is put to both numbers, yet Hebr. 70 are put firſt, and then 50000; wherefore our Tranſlation erreth in putting the 70 laſt. *Comeſtor* thinketh that the 70 firſt ſmitten were thoſe that tooke downe the Arke, becauſe they were not Prieſts but Levites, and ſo ought not to have touched it till it had been covered, *Numb.* 4. 15. *Pellican* agreeth with *Lyra*, in the firſt of his cauſes, becauſe they entertained not the Arke with greater reverence, but with ſhouting, as in harveſt; *Borrheus* in the ſecond: but ſeeing one cauſe onely is alledged, their looking into the Arke, I reſt in that. *Theodoret* following the Sept tranſlation ſaith, that ſome who were addicted to Idols were ſorry to ſee the Arke brought back againe, and ſo were worthily puniſhed, and the reſt of the people, becauſe they would not adventure themſelves to goe and recover the Arke by force from the *Philiſtims*. Their looking into the Arke, ſay the Hebrews, was by opening it, and looking into it; but *Willet* ſtandeth for their beholding it onely; but then it would not have been ſaid ראובארון but ראו-ארון. It is true, to looke upon the Arke uncovered, was death for Levites, or common people, but much more out of curioſity to preſume to open it, to ſee what was therein contained, herein for want of due reverence, even the Prieſts themſelves might bee in danger of deſtruction. For the number ſmitten, it is not likely that 70 are put firſt, becauſe they were more worthy, being either Prieſts, or Elders, or both, becauſe the word עם is uſed ſignifying the people indifferently; but 70 are put by themſelves, becauſe they were of *Bethſhemeſh*, and the 50000 of people flocked thither from other parts, when they heard the newes of the Arke returned, and happily many of them were ſouldiers that lay there in Gariſon for the defence of the Countrey, becauſe it was a frontier City; ſo *Junius*. And indeed it is not probable, that in one City alone there were ſo many inhabitants, unleſſe it were one of the greateſt: and *Joſephus* writeth but of 70 onely of *Bethſhemeſh* ſlaine, who preſumed to handle the Arke not being Prieſts. But why was God ſo greatly offended for this, that they preſumed to looke into the Arke, which

Lyra. *Schol. Hiſtor.* *Pellican.* *Borrhæus.* *Junius.*

P. Martyr.

which they did onely to ſee what was there? *Anſw.* Firſt, becauſe it might bee a meanes to expoſe the Arke to contempt, when they ſhould ſee nothing elſe but a Cheſt covered within and without with gold, for what was there in ſuch things to move them to reverence it? Secondly, becauſe there was an expreſſe command to the contrary, the breach of which God would never ſuffer to goe unrevenged, as when the people were charged not to come to Mount *Sinai* to touch it upon paine of death; and our firſt parents were forbidden to eate of the tree of knowledge of good and evill. For the tranſgreſſing of any commandement of God, is not to bee meaſured by the thing about which it is given, but by the greatneſſe of him that giveth it. 3 Becauſe the ſecret things of the Lord are reſerved to himſelſe, but the revealed belong to us. It muſt ſuffice us to know theſe onely, and hereafter to come to ſee and know the reſt in the kingdom of heaven, when wee ſhall bee perfect. So that hee which dareth now to pry into them, ſinneth by preſumption, and by confounding the times which God hath diſtinguiſhed. Some have inquired into ſecrets, ſaith *Peter Martyr*, and yet have been approved, as *Abraham* and *Moſes*, and the bleſſed Virgin *Mary*; but others have been reproved therefore, becauſe the one ſort inquired out of faith, that they might bee more confirmed; but the other out of unbeliefe, and God the knower of all hearts judgeth accordingly. If it be demanded, why the *Philiſtims* that looked alſo into the Arke, and handled it, were not likewiſe ſmitten? It is anſwered, they had not the charge given them, but onely the *Iſraelites*, and therefore their ſin was not ſo great as the ſin of theſe men.

V. 20, 21.

Lyra.

Joſeph. Antiq. lib. 6. c. 2.

H. Bunt. Patriarchs travailes.

The people being thus grievouſly ſmitten, are full of ſorrow and feare, and ſend to the men of *Kiriath-jearim* to come and take the Arke home to them. This City, ſaith *Lyra*, was more noble, and a ſafer place for the Arke to bee in, and therefore they deſire that it might bee carryed from them thither. *Joſephus* ſaith, the men of *Bethſhemeſh* ſent to all Iſrael, and by a common conſent it was carryed from thence, as a place unworthy for their ſinne, to *Kiriath-jearim*, becauſe *Abinadab* an holy man dwelt there, and his houſe was thought moſt fit for ſo holy a thing to reſt in, and the men of *Kiriath-jearim* were willing to receive it, ſay ſome, becauſe they knew the *Bethſhemites* were idolaters, and therefore unworthy that the Arke ſhould bee with them. This was but two miles from *Bethſhemeſh*, and was one of the Cities of the *Gibeonites*, *Joſh.* 9. 17. within the lot of the Tribe of *Judah*, but given to the *Levites*. It ſignifieth a City of Cowes, and ſtood but one mile from *Jeruſalem*: Here *Saul* was anointed King by *Samuel*, and in this place, being called Gods hill, becauſe of the Arke, *Saul* met a company of Prophets praiſing God with holy hymnes, and joyned with them in this kinde of prophecying, 1 *Sam.* 10. And here *Jonathan* the ſonne of *Saul* thruſt out a garriſon of the *Philiſtims*, which held the men of this place in ſubjection, 1 *Sam.* 13. 3. ſo *H. B. in Patriarchs travailes.*

The Myſtery.
Lyra.

Myſtically, by the abode of the Arke amongſt the *Philiſtims* ſeven moneths, underſtand the Goſpels remaining amongſt the Gentiles till near the end of the world, at what time it ſhall returne to the Jews again. By the ſmiting of theſe men for looking into the Ark unreverently, the ſmiting of thoſe in the Church that uſe the ſacraments unreverently. And when we ſuffer thus at Gods hand, we muſt not, as the men of *Bethſhemeſh*, cry out upon Gods ſeverity, but conſider our own ſins, whereby we deſerve it, and judge our ſelves therefore, and not deſire for that wee ſuffer, to be rid of any holy thing, and to have it removed to another place, but uſe it more reverently and worthily for time to come: which ſome not doing, have the Arke taken from them to a people that will bring forth better fruits. If it be demanded why the Arke was not brought back to the Tabernacle in *Shiloh* again? *Anſw. Ier.* 7. 12. *Pſal.* 78. 60. for the ſins of the Prieſts and people; and therefore it is moſt probable that God gave direction hereabout by *Samuel*, although it be not expreſſed. *Rupert* ſaith, that myſtically hereby was figured out the ſynagogue of the Jews, which ſhould afterwards be rejected, and that holy thing *Chriſt* removed from them.

CHAP. VII.

V. 1.

THE Arke is ſetcht by the men of *Kiriath-jearim*, and placed in the houſe of *Abinadab* upon the hill, and his ſonne *Eleazar* was by them ſanctified to keepe the Arke, and here it abode 20 yeares, and all Iſrael is ſaid to have lamented after the Lord. And it is thought by *Jerom* and others, that not onely the Arke was now gone from *Shiloh*, but the Tabernacle alſo: for it was in *Nob*, *Ch.* 21. but not ſaid, when it was carryed thither, and 1 *Chron.* 16. 39. it is plainly intimated to have beene in *Gibeon*. *Comeſtor* for *Abinadab* hath *Aminadab*, and unto theſe words, *where it remained* 20. *yeares*, hee addeth, *even unto the* 8. *yeere of the reigne of* Saul, *when hee tooke it into tents*, and for theſe words, *all Iſrael lamented after the Lord*, hee hath theſe words, *then Iſrael reſted after the Lord, his wrath being pacified towards them.* The Vulgar Latin alſo hath *Aminadab* in *Gabaab*, for *Abinadab on the hill*, and *all Iſrael reſted after the Lord.* But גבעה is not a proper name in this place, ſeeing *Gibeah* or *Gabaab* was in *Benjamin*, this in *Judah*, and the word ינהו *jinnathu* ſignifieth they lamented, not they reſted, but another word written with ח, *viz.* נוח, ſo that the tranſlator was deceived by the likeneſſe of the word, and Hebr. it is *Abinadab*. Our tranſlation then is the beſt, *in the houſe of* Abinadab *upon the hill*, for ſo the word גבעה ſignifieth, *and all Iſrael lamented after the Lord.* Yet 2 *Sam.* 6. 3. where *Davids* removing of the Arke from *Abinadabs* houſe is ſpoken of, it is ſaid *Abinadabs* houſe, which was in *Gibeah*, as being another City, and not in *Kiriath-jearim*, but of this I ſhall ſpeake more by and by. Here is no mention made of the Tabernacle any more, for in ſtead of a Tabernacle the Arke abode in an houſe, *Abinadab* is thought to have beene a Levite, and hee being now aged, and unable to doe this ſervice, his ſonne *Eleazar* was appointed unto it: But whether hee were a Levite or not, ſee more upon 2 *Sam.* 6. *v.* 9. Thus the houſe of *Eli* was rejected a long time, as was threatened, and afterwards in *Solomons* time for ever. Of a Tabernacle yet ſet up for the Arke in the City of *David* wee read againe, 2 *Sam.* 6. 17. The ſanctifying of *Eleazar* was nothing elſe, ſaith *Lyra*, but their appointing him to this office to keepe the Arke covered, and to keepe men from approaching any more too neare unto it to gaze upon it. For the abiding of the Arke in *Kiriath-jearim* 20 yeares, this is generally held to have beene in the houſe of *Abinadab*, as the words ſeeme to imply, for if hee had not dwelt in that City, why ſhould the men thereof have fetcht the Arke thither? Yet *Lyra* ſaith, that *Gibeah* where *Abinadab* dwelt, was another City in the Tribe of *Benjamin*, and that the Arke was not now carryed to his houſe, but long after, having firſt remained in *Kiriath-jearim*, then in *Mizpah*, in *Gilgal*, and in *Nob*, and then laſtly it was kept in *Abinadabs* houſe: of which opinion of his ſee more upon *Joſh.* 18. 1, 2. in my expoſition there. Whereas *Comeſtor* ſaith, it remained here, till the 8. yeere of the reigne of *Saul*, that cannot bee true, becauſe even in *Davids* time wee read of it, as being there ſtill. The reaſon, that might move *Lyra* to adjourne the bringing of the Arke to *Abinadabs* houſe ſo long, happily might bee, partly becauſe he could not ſee, how it could bee true, that it ſtood there but 20. yeeres, ſeeing it remained there till the reigne of *David*, and before that under *Samuel* and *Saul* had paſſed 40. yeares, in the beginning of which time it was firſt brought thither, if when it was brought form *Bethſhem.* to *Kiriath-jearim* it was placed there But this is well reſolved by *Peter Martyr*, *Pellican* and others, that the 20. yeares here ſpoken of were not the whole time of the arks being in *Abinadabs* houſe, but the time, till the ſolemne turning of the Iſraelites, and putting away their idols, at the exhortation of *Samuel*, as here followeth, *v.* 3, 4. after which it ſeemeth, that it aboade there ſtill, by that which is ſaid 2 *Sam.* 6. untill the time of *David*, but onely that ſometimes in this ſpace it was happily removed to other places before mentioned upon occaſion, and after a while brought backe to this place againe. But *Peter Martyr* thinketh, that not the Arke, but the Tabernacle

Schol. Hiſtor.

Lyra. Oſiander. Pellican.

Lyra.

2 Sam. *6.*

Peter Martyr. Pellican. Oſiander.

bernacle onely was in thoſe places, *Mizpeh*, *Gilgal* and *Nob*, being disjoyned from the Arke alwayes after the taking of the Arke by the *Philiſtims*. For the lamenting of the houſe of Iſrael after the Lord: *Peter Martyr* readeth it, *the whole houſe of Iſrael lamented, and followed after the Lord.* Junius, *they lamenting cryed unto the Lord*, but herein the ſenſe is more reſpected, then the rendring of the place *verbatim*, for ſo it is, they lamented after the Lord, but the meaning is, they were not moved with repentance by that great overthrow, which they had received by the *Philiſtims*, nor by the coming of the Arke backe againe, but having gone on in idolatry and other wickedneſſe after this 20 yeares together, and ſuffering much at the *Philiſtims* hands, and broken at length with many miſeries, they now begin to be humbled, and to cry unto the Lord, as in other times of their oppreſſions, they had alſo formerly done.

V. 3. All which is implyed by the next words of *Samuel*, *If yee returne to the Lord with all your hearts, then put away the ſtrange gods, and* Aſhteroth *from among you, and prepare your hearts to the Lord, and ſerve him onely, and hee will deliver you out of the hands of the Philiſtims*: ſo that *Joſephus* erred greatly in ſaying, that the people ſought the Lord all theſe 20. yeares with ſacrifices and prayers, which *Samuel* ſeeing makes his exhortation unto them. *Joſeph. Antiq. lib. 6. c. 2.* For if they had returned, the Lord would not have left them ſo long to the oppreſſions of their enemies, neither would there have beene any neede for *Samuel* at this time to exhort them to put away their ſtrange gods. It is more probable, that being offended with the great ſlaughter made amongſt them at the Arkes returne, they let that ſtand in *Abinadabs* houſe, neglecting to ſeeke unto it, and following ſtrange Gods, for which cauſe they were given over to the oppreſſions of the *Philiſtims*, and now wearyed with ſufferings they lamented, &c. touching *Aſhteroth* and *Baalim* alſo, ſee *Judg.* 2. 13. If it bee demanded whether *Samuel* did not exhort them all theſe 20. yeares, it is anſwered by *Toſtatus* and others, that without doubt hee did, but could not hitherto prevaile, for he being an holy Prophet and a Judge next after *Eli*, would not certainly neglect to doe his beſt endeavour to convert them, even from the beginning of his authority.

V. 4. *Then the children of Iſrael put away* Baalim *and* Aſhteroth *and ſerved the Lord onely*: for if any other be ſerved together with God, ſuch ſervice is abominable, whether it be an idoll of the heathen, or an image of the Papiſts; and the word עבדו, is to bee noted by the Sept. rendred ἐδούλευσαν; that the vanity of the Popiſh diſtinction may appeare, who ſay that λατρεία is to be given to God onely, but δουλεία to ſaints and images alſo, for both are appropriated to the Lord, both here and *Matth.* 4. 10.

V. 5, 6. Then they were all gathered together to *Mizpeh* to *Samuel*, that hee might pray for them, as hee appointed, *and they drew water and powred it out before the Lord and faſted on that day, and ſaid, wee have ſinned, and* Samuel *judged them in* Mizpeh. Of *Mizpeh* ſee before *Judg.* 11. in the hiſtory of *Iephtah*, but this was not the ſame, but another upon the border of *Judah* and *Benjamin*, as is ſhewed *Joſh.* 11. 3. it was neare to *Ramah*, where *Samuel* dwelt, and famous for aſſemblies, *Judg.* 20. *Junius.* Some of the *Rabbins* thinke it was the ſame with *Shiloh*, where the Tabernacle was; but this cannot bee, if it bee true, which hath beene noted upon *Judg.* 20. and *Ch.* 21. 2, 12. And yet I cannot ſee, why this aſſembly ſhould now be called to *Mizpeh*, unleſſe the Tabernacle or Arke were there at this time, for to aſſemble before the Lord, is before the Tabernacle: wherefore it is held by *Jerom* and *Toſtatus*, that the Tabernacle was now in this place, removed moſt probably by *Samuels* direction, and afterwards it was removed to *Nob*; and where it ſtood, the people came together & ſacrifices were offered, the Arke in the meane ſeaſon being onely kept ſafe and covered in *Abinidabs* houſe. Yet if an Oratory were there as 1 *Maccab.* 3. 46. they might aſſemble thither for his cauſe. For the water, which they are ſaid to have powred out, *Comeſt.* ſaith it was a curſed water, which any idolater drinking had his lip hereby glued together, inſeparably, & there he Iudged the people, that is, taught them the judgements of the Lord. *Schol. Hiſtor.* Yet ſome, hee ſaith, affirme, that hee tooke a certaine idoll and ſtamped it to pouder, and made them to drinke thereof mixed with water, and then by their beards judged who were guilty of Idolatry, and who not. *Lyra* alſo reciteth this expoſition, but preferreth another of *R. Solomon*, who ſaith, that their powring out of water, was in way of humiliation for their ſinnes, by reaſon whereof they hereby acknowledged, that they were as water poured out, and had no ſtrength: or, that of *Jonathan Ben Oziel*, they poured out water to ſignifie the teares, that came downe from their eyes out of the contrition of their hearts. *And hee judged Iſrael there*, that is, heard their complaints againſt one another, and made a reconciliation amongſt them. *Hugo* ſaith, that they poured out water, to ſhew, that as water poured out returneth not againe, ſo they would no more returne to their idolatry. *Junius* following the Chald. ſaith, they ſhed teares in ſuch abundance for their ſinnes, as if they had drawne and poured out water in abundance. *Peter Martyr* having recited the expoſitions before-going, and rejecting that as a fable, of the water being drunke to try the Idolaters, of which mention is made by *Jerom in tradit. Hebr.* becauſe the water was not drunke, but poured out, &c. and adding another of ſome Rabbins, that this was done as a ſymbole of the remiſſion of their ſinnes, as by water filthineſſe is waſhed away; and that of *Joſephus*, that water was poured out for a drinke-offering, hee concludeth, that nothing elſe was here meant, but that they drew and poured out water to waſh themſelves, as in legall purifications it was required. But I rather preferre that before of ſome Rabbins, that this was done in humiliation, to ſignifie, that they were all as water poured out, that they aſcribing no ſtrength unto themſelves, but relying upon God onely, hee might be on their ſide. Yet for *Samuels* judging Iſrael in this place, I hold with *Peter Martyr*, that moſt probably is meant his being made Judge now firſt there, becauſe although it is ſaid before, that he was known to be a Prophet, yet that he was Judge, we read not till this time.

Hugo Cardin.

Iunius.

Peter Martyr.

V. 7, 8. The Lords of the *Philiſtims* hearing that all the *Iſraelites* were together in *Mizpeh*, as *Joſephus* ſaith, unarmed, they came up againſt them; and they being affraid, deſired *Samuel* not to ceaſe crying to the Lord for them; then hee took V. 9, 10. a ſucking Lambe, and offered it up whole for a burnt-offering, and cryed to the Lord, who heard him, and thundered upon the *Philiſtims* that day, and they were diſcomfited before *Iſrael*. *Joſephus* relateth it thus, The people of *Iſrael* being at *Samuel*'s appointment, gathered together to *Maſpat*, the *Philiſtims* gathered together, thinking to ſet upon them ſuddenly, before they ſhould think of their comming, and thus eaſily to overcome them: Then they beſought *Samuel* to pray for them, who were now altogether unprepared, and had neither ſtrength nor heart to goe to battaile againſt them, being ſo often already overcome by them. And when he had prayed and offered a ſucking Lambe in ſacrifice, the *Philiſtims* came in ſight before that it was wholly conſumed, but then the earth quaked under them, and gaped ſo in divers places, that many of them fell into it, and the reſt were ſo ſmitten and burnt in part with often thunders and lightenings, that they had no ſtrength to hold their weapons; wherefore they fled before *Iſrael*, and *Samuel* with the people purſued them, and ſlew very many of them, and following on his victory, hee recovered the land which the *Philiſtims* had formerly taken from them, from *Ekron* even unto *Gath*, neither durſt the *Philiſtims* come out to fight any more againſt them, but kept them within their owne bounds all the dayes of *Samuel*, as it alſo here followeth, *v.* 13, 14. Touching the ſucking Lambe which *Samuel* is ſaid here to have offered, ſome of the Rabbins thinke that hee himſelfe did not offer it, but appointed the Prieſt to offer it, becauſe hee was a Levite; but *R. Kimhi* better, that hee offered it himſelfe, as hee might well doe by reaſon of his propheticall calling, for by vertue hereof *Elias* alſo offered ſacrifice, 1 *King.* 18. It is ſaid to bee a ſucking Lambe, to ſhew that it was of no great worth, and ſo that God looketh not to the greatneſſe of the gift, but to the heart of the offerer; and a Lambe was offered, to ſet forth the true Lambe of God *Chriſt Jeſus*, by vertue of the ſacrifice of whoſe death, God is made propitious to ſinners. *And* Samuel *cryed to the Lord for Iſrael, and the Lord heard him.* Some thinke that he

Joſephus. Antiq. lib 6. cap. 2.

R. L.B. Gerſon. D. Kimhi.

Peter *Martyr.*

he anſwered him by fire ſent downe from heaven to conſume the ſacrifice, as
V.10. the Rabbins: ſome, that the next words ſhew how hee heard him, *The Lord
thundred that day upon the Philiſtims, &c.* and of this kinde of hearing we are
Lyra. certaine, but not of the other. The *Philiſtims* came againſt them at this time,
ſaith *Lyra*, becauſe that being under their Tribute ever ſince the taking of the
Arke, they were forbidden, to prevent rebellion, at any time to aſſemble together;
wherefore hearing now that they were aſſembled contrary to this order,
they came up againſt them, but the Lord turned it to their owne deſtruction,
hee fought for his people from heaven, as hee did before, *Joſh.* 10. and
Judg. 5.

V.11. *Iunius.* *And the men of Iſrael went out of Mizpeh, and purſued the Philiſtims, and
ſmote them to a place lying under Bethcar*, that is, ſaith *Junius*, to a certaine
Rock ſo called, between which and *Mizpeh*, *Samuel* is ſaid in the next verſe to
have ſet up a ſtone. It is ſaid indeed, *v.* 12, *Samuel* ſet up a ſtone between *Mizpeh*
and *Shen*, as if by *Shen*, not *Bethcar*, but ſome other place, the boundary of the
Philiſtims Countrey were meant; but *Shen* is by *Junius* rendred that Rocke,
the word properly ſignifying a *tooth*; but becauſe this Rock hung over like a
Pagnin. tooth, this word is uſed to expreſſe it: ſo likewiſe *Pagnine*, and this is by *Willet*
Willet. maintained: 1 Becauſe *Chap.* 14. 4, 5. the ſame word is put for a rock.
2 Becauſe *Joſephus* ſaith, that *Bethcar* was this rock ſet amongſt the *Coreans*,
Joſeph. Antiq. lib. 6. *c.* 2. from whom it had the name. But hee ſaith onely, that they purſued the *Philiſtims*
even to the *Corrhæans* (for that is the name of the place) and there he ſet
up a ſtone for a monument of this victory, and called it *fortis*, ſtrong; yet from
hence it may bee gathered that the name *Bethcar*, or *Bethcor* came from thoſe
Coreans, of which hee ſpeaketh.

V.13. The *Philiſtims* being thus brought under, are ſaid to have come no more into
the coaſt of *Iſrael*; and the hand of the Lord was againſt the *Philiſtims* all
the dayes of *Samuel*. The contrary to this ſeemeth to bee ſet forth, *Chap.* 10.5.
where a gariſon of the *Philiſtims* is ſaid to have been at the hill of God, and
Chap. 13.50. they came up in very great multitudes, and pitched in *Michmaſh*;
but the meaning here is, that they came no more againſt *Iſrael* with any ſucceſs,
whilſt *Samuel* lived, for *Jenathan* and his Armour-bearer alone began to overthrow
Junius. them, and then *Saul* purſued the victory againſt them. *Junius* ſaith,
Peter Martyr. that they came not to inlarge their bounds any more, but defended them onely
by Gariſons. *Peter Martyr*, they came not till *Samuel* grew old, and his
ſons having the government committed to them, ruled ill: for then becauſe of
their new invaſions, the people deſired to have a King to fight for them. But
this is manifeſtly againſt the words of the text, *all the dayes of Samuel*, and the
firſt is beſt.

V.14. So *Iſrael* was againe inlarged, and lived in peace, for the *Philiſtims* were ſubdued,
and they were in peace with the *Amorites*; whereby, as by a generall
name, all the inhabitants of thoſe parts are underſtood, both *Philiſtims* and others,
the ſtate of *Iſrael* was now quiet after this victory, and the Cities before
taken from them reſtored.

V.15. *And* Samuel *judged Iſrael all the dayes of his life.* How could this be, ſeeing *Saul*
Lyra. was made King long before hee dyed? *Lyra* ſaith, it is meant only till *Saul* was
Junius. made King. But *Iunius* better, even when *Saul* was King, hee together with
Saul judged them ſtill, as appeareth, *Chap.* 11. 7. *Chap.* 15. where hee ſlayeth
Agag; and *Acts* 13. 21. *Samuel* and *Saul* are joyned together in the government.
Peter Martyr. And *Peter Martyr* more fully, although hee made his ſonnes Judges,
yet hee did not put himſelfe out of this office; and when hee anointed *Saul*
King, hee retained ſtill a Judicative power over all, yea, even the King himſelf;
and therefore he reproveth him, and anointeth *David* for King, ſo that he was
as it were King of Kings, *Saul* was the ordinary Magiſtrate, and hee the extraordinary.

V.16. *And hee went from yeare to yeare in circuit to Bethel, Gilgal, and Mizpeh, &c.*
Junius. For *Bethel*, *Iunius* hath, *the houſe of God*, expounding it of *Kiriath-jearim*, where
the Arke war, and therefore the people aſſembled thither at the three great fea-

ſtivall times of the yeare appointed *Exod.* 23. and ſo it was a fit place for *Samuel* at ſuch times to come and judge the people there. *Gilgal* was on the middle of the end of the Land eaſtward near *Jordan*; and *Mizpeh* at the other end weſtward, and ſo moſt fit for the people of all parts to aſſemble unto. Others take *Bethel* for a proper name of that City where *Jacob* had his viſion, *Gen.* 28. *H. Bunting* ſaith, *Bethel* was but two miles from *Gilgal*, and from *Ramah* 16, and *Mizpeh* from *Gilgal* 30 miles. But *Willet* defendeth that of *Junius*, becauſe it is called the houſe of God where the Arke was, *Judg.* 20. 18. 1 *Sam.* 3. 15. *Chap.* 10. 3. and it is moſt likely, that becauſe the people aſſembled thither together at feaſtivall times, *Samuel* took this opportunity to come and judge them there. Yet to mee, a place properly called *Bethel* ſeemeth rather to be meant here, becauſe the other names are proper, and Aſſemblies to holy Feaſts were not ſo fit for judging Civill cauſes; and if hee had taken the opportunities of their meetings at Gods houſe, he ſhould not have needed to have gone about to other places alſo, ſeeing he had them then all together in that one place, *Samuel* is here ſet forth for an example to other Rulers and Judges, that they ſhould not put the people to unneceſſary toyle in comming over far for judgement, nor otherwiſe oppreſſe or poll them, but provide for their good.

H. Bunting Patriar. travailes.

Note.

Having gone his Circuit, hee ſtill alwayes returned to *Ramah*, where hee dwelt. But how could hee leave the Tabernacle, to which hee was dedicated by his mother for ever, to dwell in another place? *Anſw.* When God advanced him to be Judge over *Iſrael*, hee called him out by a new calling from ſerving any more about the Tabernacle, and therefore hee might well leave that place to follow his calling, for vows hold no longer but till that Gods pleaſure bee revealed to the contrary, ſo Peter *Martyr*; upon this ſee ſomewhat before, 1 *Sam.* 1. 28. *Borrhæus* ſaith, as long as the Tabernacle was in *Shiloh*, hee was bound by his mothers vow to ſerve there, but now this place being deſtroyed, and the abode of the Tabernacle uncertaine, he was bound no longer; but I aſſent rather to the other.

Qu.

Borrhæus.

V. 17.

And there hee built an Altar to the Lord, that is, ſaith *Junius*, at *Kiriath-jearim*, where the Arke was, being therefore called *Bethel*, *v.* 16. but it is plainly ſpoken of *Ramah*, and ſo *Peter Martyr* underſtandeth it, and others, juſtifying this his fact, becauſe hee was a Prophet, and ſo did it by direction from God, although ordinarily no Altar might be made but at the place choſen by God; and the rather might this now bee done, becauſe the Arke had now no certaine place, and happily it might then be brought to *Ramah*, although it be no where ſpoken of. *Theodoret qu.* 15. in 1 *Reg.* ſaith, before the Temple was ſet up, it was lawfull to build an Altar in other places; but becauſe this was done by *Elijah* at *Carmel* after the Temple was built, he ſaith, it was to bee underſtood as an exception to the generall rule, that the men of God might ſet up Altars and ſacrifice any where. The reaſon why an Altar was now ſet up here, was, becauſe the people gathered thither together often times to *Samuel*, and then it was conſulted about things pertaining to the Weale publique, which it was not fit to doe without publique calling upon God, and the ground of prayer is faith, the ground of faith, Gods promiſes, and the promiſes are ſealed up unto us by outward ſignes; ſo *Peter Martyr*.

Peter Martyr.

Deut. 12. 14.

Pellican.

Oſiander.

Myſtically by the thunder here ſent againſt the *Philiſtims*, *Rabanus* underſtandeth the preaching of the Goſpel, whereby errours are overthrowne, and purſued even to *Bethchar*, that is, till all errour is purged out, and God is acknowledged, according to the ſignification of the word, the houſe of acknowledgement; and then Chriſt the true *Ebenezer*, or ſtone of helpe, in whom all our help and health, lyeth is ſet up, which is when we beleeve in him.

Rabanus.
The Myſtery.

CHAP. VIII.

V.1,2,3,4,5

VVHen *Samuel* was old, hee made his ſonnes *Joel* and *Abiah* Judges over Iſrael, and they were Judges in *Beerſhebah*, but becauſe they tooke bribes, and perverted judgement, the Elders of Iſrael came to *Samuel*, and complained hereof, and asked a King to judge them like other Nations. The age of *Samuel*, ſaith *Sallianus* was now 60, for hee was borne when *Eli* had been High-prieſt, and Judge one yeare, and was 39 when hee dyed.

Lyra.

Iunius.

Borrhæus.
Oſiander.

Pellican.

Samuel, ſaith *Lyra*, not being able any longer to travaile about, as hee had done, by reaſon of his age, made his ſonnes Judges, thinking that they would tread in his ſteps, but hee was deceived in them. For theſe words, *they were Judges in Beerſhebah*; *Junius* hath it, *even to Beerſhebah*, that is, from *Dan* to *Beerſhebah*, all over Iſrael, as theſe two limits are put, *Judg*. 20. 1. but I cannot ſee how the word בבאן־שבע properly ſignifying, *in Beerſhebah*, will bear this conſtruction, for in the place alledged, *Numb*. 20. 1. it is עד־בארש *even to Beerſhebah*. *Borrhæus* therefore and *Oſiander* hold, that they were placed there, becauſe it was furtheſt remote ſouthward, and next to the *Philiſtims* countrey, where there was neede of the preſence of a Judge, that might be able to withſtand and provide againſt that enemy, and *Samuel* being old, could not now travaile ſo farre to judge the people. But this is not probable, becauſe *Beerſhebah* was none of the places to which *Samuel* had uſed to travail, but *Bethel*, *Gilgal*, and *Mizpeh*. *Pellican* thinketh, that they dwelt there to vexe the people, by making them to come long journeys for judgement, and there ſeemeth to mee to bee ſome antitheſis between that which was before ſaid touching their father *Samuel* his travailing about to divers places to judge the people for their greater eaſe, and their ſloathfulneſſe, abiding alwayes in one place onely, and not travailing about, or dividing themſelves to ſeverall places, that thus at the leaſt the people might bee put to the leſſe labour; and ſo this is mentioned not without ſome taxation, that they preferred their own eaſe and pleaſure before the good of the Common-wealth; thus alſo *Peter Martyr*: yet I doe not thinke that they did thus purpoſely to vexe the people, but out of a neglect towards them. If it bee ſaid, this is not likely that they lived both in one place, and went not abroad to judge, ſeeing their father was yet living, and ſo hee would not have ſuffered it. I anſwer, it is likely, that being once in authority, they would not bee ruled by their father, as neither would *Eli's* wicked ſons, nor ſome others ſince, that have bin made Kings whilſt their fathers lived, but have rebelled againſt them. *Joſephus* ſaith, that one of them dwelt in *Dan*, and the other in *Beerſhebah*, but this is againſt the Scripture. They dwelt farre from their father, and happily by his appointment, becauſe he continued a Judge ſtill, as was before ſaid, *Hee judged Iſrael all his dayes*, and hee made them but his aſſiſtants now that hee was old, meaning doubtleſſe, that they ſhould go about as hee had done, he in the meane ſeaſon judging all about *Ramah*, and rarely elſewhere.

Joſephus.

Peter Martyr.

Samuel in ſetting up his ſonnes for Judges, ſaith *Peter Martyr*, ſinned two wayes: 1 That hee did it contrary to all former preſidents, for *Gedeon* having the Kingdome offered to him and his ſonnes, refuſed it; and likewiſe *Moſes*, when hee ſaw that hee muſt depart out of this life, ſet not up his ſonne, but prayed the Lord to provide him a man to goe before the people, and to govern them. 2 In that hee did thus, without asking counſell of the Lord; for if hee had asked, hee ſhould have heard that Judges were not to bee ſet up by men, but by the Lord immediately. And therefore it ſucceeded accordingly, both his ſonnes proved wicked, and the people ſhooke off both him and them. The wickedneſſe of his ſonnes was very great: 1 They were covetous. 2 They tooke bribes. 3 Perverted judgement, and ſo the wicked were juſtified, and the righteous condemned, then which there cannot bee a greater peſt to a Common-wealth. Wherefore *Exod*. 18. it is a property required in a Judge, that hee ſhould hate covetouſneſſe; the Ancients pictured Juſtice without eyes, and without hands, to ſhew, that a Judge ſhould neither bee a reſpecter of perſons, nor take bribes. The *Areopagites* judged alwayes in the darke, that both theſe evills might bee prevented. *Cambyſes* cauſed an unjuſt Judge to bee fleaed, and with his skin a cover to bee made for the Judgement-ſeat, appointing his ſonne to ſit there and judge Cauſes. If any ſhall marvaile, that *Eli* was judged ſo ſeverely for his ſonnes faults, but *Samuel* not: *Theodoret* anſwereth, that they lived not neare to their father, but afarre off, ſo as that hee could not provide for a reformation. But whether did the people il hereupon in deſiring a King? *Qu.* *Anſ. Pellican* ſaith, that they ſinned by curioſity, in that they deſired not a reformation of the abuſe, but an innovation of the government. *Pellican.* *Oſiander*, that they ſinned by diſtruſt in God, for that they thought that a Judge *Oſiander.* coming ſometime of meane parentage, was not ſo formidable to the enemy, as a King, and therfore that they were not ſo ſafe under Judges: when as indeed they were not under the protection of the Judge, but of God, who raiſed him up immediatly. Laſtly, *Willet* ſaith, they ſinned alſo by ingratitude towards *Samuel*, in *Willet.* that having received ſo many benefits from him, yet they rejected his government even whilſt he lived. And this is one of *P. Martyr's*, who alſo ſaith, they ſinned by *Peter Martyr.* deſiring a King, after the manner of all other Nations, and not according to the rule of Gods Word, *Deut.* 17. and in that they deſired a King without conſulting with the Lord, or having direction and order from him hereabout. For it was not altogether unlawfull for them to deſire to have a King, ſeeing the Lord had before propounded the caſe, if they would ſet a King over *Deut.* 17. them, hee ſhould bee one of their brethren, and not bee proud, &c. And to *Abraham* hee had promiſed, that Kings ſhould come out of his loynes: and *Gen.* 17. 6. *Iacob* by the ſpirit ſpake in the ſcepter of *Iudah*. *Gec.* 49. 10. But till God had pleaſed to give order for the making of a King, they ſhould have reſted in the preſent government by Judges, and deſired that the abuſes in *Samuel's* ſons, ſhould either have been reformed, or they turned out of their places. And as they ſinned greatly in asking a King, ſo they did fooliſhly, becauſe they deſired to change from a better government by Judges, to a worſe. For the Judge ruled them alwayes according to Gods Word, when God ſet a Judge over them, but there was danger of the contrary, if Kings were ſet up, as wofull experience afterwards proved, there being amongſt twenty Kings, ſcarce foure godly. Againe, kings lived in greater ſtate, and this muſt be maintained by the greater charge of the people; and themſelves, their lands, and children muſt bee at the Kings ſervice, which were free under Judges; and they were excluded from having a voice in matters of importance under Kings, whereas in the time of Judges, the Elders and people did bear ſway. And in asking a King becauſe *Samuel's* ſons were wicked, they did fooliſhly, for how could they know, but that their King might be wicked alſo; & if the ſons of him ſo a good father did thus degenerate, how could they but feare the like touching the Kings ſonne; who muſt not now by a new-election, but by inheritance come to the Kingdome after him? yet this their unjuſt deſire was guided by Gods providence, to accompliſh Gods Word, That Kings ſhould come of *Abraham*.

For theſe reaſons before-going, their asking of a King diſpleaſed *Samuel*, but *V.* 6. hee went to God by prayer, referring it to his direction. And God bade him hearken unto them; yet hee alſo ſheweth himſelfe to bee diſpleaſed with them, in that hee ſaith, *They have not rejected thee, but mee; that I ſhould not reigne over them, according to all the workes which they have done ſince I brought them* *V.* 7. *up out of* Egypt, *even to this day, wherein they have forſaken mee, and ſerved other Gods, &c.* *V.* 8. Whereby wee may ſee that God ſometimes granteth men their deſires in wrath, as the Quailes in the wilderneſſe; and hee ſaith elſewhere, *Note.* *Numb.* 11. 33. I gave them a King in my wrath, that wee may all learne in asking any thing of God, not to bee carryed by our owne affections, but to bee regulated *Hoſ.* 13. 11. by his will. But how doth the Lord ſay, *They have rejected mee*: *Lyra* reſolveth it thus, *Lyra.* they have rejected mee, in that they have left mee to ſerve other Gods, and ſo now they reject thee my Vicegerent. *Peter Martyr* ſaith, that *Peter Marty.* God here comforteth *Samuel* two wayes. 1 That the ignominy now offered to him againſt himſelf, for hee was by God made Judge over them, and ſo hee being rejected for Judge, God himſelfe was rejected for King. 2 That this was no new thing, for they had alwayes uſed the Lord thus, ſince their comming out of *Egypt*, caſting him off from time to time to ſerve other Gods, therefore it might well bee patiently borne by *Samuel*, as not arguing any fault in him cauſing them thus to doe, but their rebellious diſpoſition; and no greater diſhonour was herein done unto him, then unto God himſelfe. If a queſtion bee made here, whether to have a King bee a rejecting of God, that hee Prov. 8. ſhould not reigne over us? I anſwer, no, for even Kings reigne by God, and when a good King reigneth, God ruleth by him; yea, a Tyrant is ſet up by Rom. 13. 1. God, and hath his authority from him, and therefore muſt bee obeyed, but for the abuſe of his power hee ſhall anſwer to God another day. Now the people of *Iſrael* are ſaid to have rejected God from ruling over them, becauſe they deſired an alteration of that form of government by him ſetled amongſt them, and did as much as in them lay, reject Gods government. Yet hee condeſcendeth to their deſire, for the hardneſſe of their hearts, as *Moſes* yeelded, that a bill of divorcement ſhould be given; leſt *Samuel* being denyed to make them a King, they ſhould have ſet up one themſelves.

V. 9, 10. Then God bade *Samuel* tell them the manner of the King, and hee ſaid unto them, *Hee will take your ſonnes, and appoint them for himſelfe for his chari-* V. 11. *ots, and to bee his horſemen, and ſome ſhall runne before him, &c. And will ſet* V. 12. *them to eare his ground, and to reap his harveſt, &c. And he will take your fields, &c.* V. 15, 16, 17, 18. *And hee will take the tenth of your ſeed, &c.* This, ſaith *Lyra*, is to bee underſtood in the caſe of neceſſity for the common good, for in this caſe, all things Lyra. are the Kings, and to bee taken and uſed by him, as the preſent need requireth for the defence of the Common-wealth, as for the good of the body, all the members thereof are to bee expoſed to danger. But out of this caſe of neceſſity there bee many things expreſſed, whereunto the right of a King extendeth not, as namely all thoſe things that make the ſubjects condition ſervile, and reſpect not the common good, but rather the will of him that reigneth. And theſe things doth *Samuel* declare unto them, that they ſeeing how great a power a King ſhould have, ſo that hee might eaſily turne his Kingly authority into tyranny, might hereby be deterred from ſeeking to have a King, which would be ſo inexpedient for them. Wherefore to ſhew what a King might not commonly doe *de jure*, *Deut.* 17. it is ſaid, *he ſhall not multiply Horſes to himſelfe, nor bring the people back into* Egypt, that is, into a ſervile condition. Whereas it is added here, *And yee ſhall bee his ſervants*, the meaning is none other, but if hee ſhall turne Tyrant, as hee may eaſily doe, by reaſon of his great power. D. Kimbi. *R. Kimbi* ſaith, that theſe things are ſo of the right of a King, that without them hee is no King, according to ſome Rabbins, but according to others, that theſe are commemorated onely by way of communication of that which Peter Martyr. would follow upon this change of government. *Peter Martyr* ſaith, that the true right of a King, is deſcribed *Deut.* 17. here the true right is not propounded, but the uſurped, and this the preſent caſe required, becauſe they deſired to have a King after the manner of the Nations about them, and thoſe Kings did thus tyrannize over their ſubjects, and pill and poll them unreaſonably, and tooke ſuch outward pompe unto them, as that they might thereby moſt terrifie their ſubjects. If it be demanded, may not a godly King then take of his ſubjects, whereby to maintaine himſelfe in that port, which belongeth to a King? He anſwereth, hee may exact tribute according to reaſon, and maintain a royall pompe, but for the uſe of the Common-wealth, and not for riot. And that here is not ſet forth what a King might by right doe, but is prophe- Oſiander. tically foretold, what hee would doe for their puniſhment, is held alſo by *Oſi-* Pellican. *ander*, *Pellican*, and *Borrhæus*; and *Gregory*, c. 10. it is not here preſcribed, but Borrhæus. ſhewed, what reprobate Kings would do, but the godly avoid, for ſubjects are to bee defended by Kings, and not ſpoyled of their goods. But if any ſhall contend, that not things to bee avoyded, but to bee done, are here mentioned, the right of Tyrants is written for that King, who is asked, the Lord being rejected. And *Toſtatus* ſaith, that all things here ſet downe, are not put as the rights of Kings, but as the evills, which for the greatneſſe of their power they can doe. Amongſt whom it is noted, that their King ſhould tyrannize over them three wayes: 1 By taking things violently from them, and not by order of Law. 3 By abuſing the goods taken in beſtowing them upon his favourites. 3 By baſely uſing their perſons, as if they were his ſlaves or ſervants.

V. 18. *And yee ſhall cry unto mee becauſe of your King in that day, but I will not heare you.* Hereby is ſhewed, that a King being once ſet up, although the government bee not ſo good, yet hee can never bee put downe againe; as the horſe having once received man on to his back to purſue the ſtagge, could never ſhake him off againe. And this propheſie of the miſerable caſe that they ſhould bee in under Kings, tooke manifeſt effect, in that they had all wicked Kings, except foure, under whom they ſuffered greatly, and at laſt for their wickedneſſe went into captivity; ſo *Peter Martyr*. *Peter Martyr.* But yet hee diſputeth at large, and proveth, that the government of the Church ought not to bee Monarchicall, but alwayes Ariſtocraticall, becauſe this forme of government was firſt ſetled by Chriſt, when hee gave the keyes of the kingdome of heaven to all the Apoſtles alike, and the power of forgiving ſinnes, and this form may none ever preſume to alter without his allowance, to the worlds end.

V. 19. *Lyra.* *But the people refuſed to obey the voice of Samuel, &c.* for the words further added, *Nay, but wee will have a King over us*, that is, ſaith *Lyra*, nay, but the Lord will heare us although wee have a King, and therefore wee will have one. But the word [*nay*] is rather oppoſed to the dehortation before-going, not to perſiſt to aske a King, and ſo *Peter Martyr* *P. Martyr.* underſtandeth it, ſaying, that they anſwered as a people headily carryed to have their owne wills, whatſoever ſhould come of it. For although under Judges God had alwayes wonderfully protected them, when they lived in obedience to his lawes; yet becauſe all generally flocked not to the Judge, whereby they thought that they were the weaker, they would now have a King that might command all, thinking, that thus they ſhould bee the ſtronger: forgetfully paſſing over Gods gracious dealing towards them under the Judges, whom hee had raiſed up from time to time, and the miſeries which they had ſuffered under *Abimelech* in the ſhort time of his reigne.

V. 20, 21, 22. *Samuel* ſeeing that he nothing prevailed, related their words unto the Lord, who bade him againe make them a King, and ſo for that time hee diſmiſſed the aſſembly, hereby ſhewing, that God would ſhortly ſet up one over them, to whom alone this belonged by the law, *Deut.* 17. and in the meane ſeaſon they were to waite upon him.

CHAP. IX.

HEre is ſhewed how the Lord ſatisfied the importunate deſire of the people in making *Saul* King over them. And therefore hee is firſt deſcribed, and then the occaſion and meanes of his comming to *Samuel* to bee anointed King. V. 1. Hee is deſcribed firſt by his parentage, he was the ſonne *of Kiſh, the ſon of Abiel, the ſonne of Zeror, &c. a mighty man of power*, 1 *Chron.* 8. 33. *Kiſh* is ſaid to bee the ſonne of *Ner*, but he moſt probably had two names, as many others, being called by the one here *Abiel*, and by the other there *Ner*. V. 2. 2 Hee is deſcribed by his youth, comlineſſe and ſtature, *A choice young man, and a goodly, neither was there amongſt all the children of Iſrael a goodlier perſon then hee, from his ſhoulders upward hee was higher then all the people.* For theſe words, *A choice young man and a goodly*, the Vulg. Latin hath, *electus & bonus*, choice and good: and for the next words, *there was not amongſt the children of Iſrael a better then hee*, and this reading is according to the Hebrew; wherefore *Lyra* *Lyra.* and others ſay, that hee is here commended from the goodneſſe of his nature and diſpoſition, as in the words following from his ſtature. But from

Peter Martyr. from his goodneſſe, ſaith Peter *Martyr*, hee afterwards degenerated, as alſo many more have done, when they have attained to a kingdom, or to any other great dignity, they have been good at the firſt, but afterwards tyrannicall or epicuriſh; ſo that we have need continually to pray that our Kings and Rulers may alwayes perſevere in goodneſſe. Yet moſt Interpreters, ſaith he, expound it *goodly*, as reſpecting the forme of his body, which is the more probable, becauſe it is by and by added, *From his ſhoulders upward hee was higher, &c.* I ſee no reaſon but that it may bee taken both wayes, hee had a good ſtature, ſtrength, and comlineſſe of body, and a good diſpoſition, and ſo was a man of all others moſt fit in humane reaſon to bee made King. Hee is here commended, ſaith *Martyr*, from all ſorts of cauſes; the formall, becauſe there was no ambition, deceit, or violence uſed to get this kingdome, but meerly the will and providence of God effected it: the finall, that the people might bee defended from the incurſions and violence of their enemies: the efficient, God, who ſhewed him to *Samuel*, and bade him anoint him King: and the materiall, *Saul* himſelfe, who came of a father a mighty man, and therefore was likely to be ſuch himſelfe alſo, ſeeing mighty men beget mighty men, was now in the prime of his age, and at his greateſt ſtrength, of a good condition, and ſtature, and forme; as it was ſaid of *Priamus*, fit for an Emperour. Of his City, no mention is made here, for it was *Gibeah*, which was infamous for the great wickednes committed there upon the Levites concubine, and therefore it is let paſſe in ſilence.

V. 3. *And the Aſſes of Kiſh, Sauls father, were loſt, &c.* Hee tooke great delight in Aſſes, ſaith *Joſephus*, and therefore kept of the faireſt ſort; and by ſending out his ſonne *Saul* to looke them up, hee ſhewed, in what manner great men brought up their ſonnes in thoſe dayes, not in idleneſſe and pleaſure, but to looke to their cattell. In prophane Hiſtories we read of *Hercules*, that he kept an heard of bullocks; and *Apollo* ſerved King *Admetus* in the ſame office; and *Paris* the ſon of king *Priamus* kept ſheep.

And Saul *paſſed over Mount-Ephraim*, which was, ſaith one, 4 miles from
H.Bunting Patriar.travailes. *Gibeah*, the City from whence he came. *Then hee went into the land of* Saliſah,
Iunius. *and to the land of* Salim, that is, 12 miles. *Saliſah* was in the tribe of *Benjamin*, 2 *King.* 4. 42. Of *Salim*, ſee *Joh.* 3. 23. it was not farre from *Jordan*:
H.Bunting. then hee went to the land of *Jemini*, which was alſo in the tribe of *Benjamin*,
16 miles from *Salim*, but *Saliſah*, ſaith the ſame Author, was in *mount-Ephraim*,
Iunius. but *Junius* in *Benjamin*, alledging 2 *King.* 4. 42. but there is no mention made of the tribe wherin this land lay, yet it ſeems not to have been in *mount-Ephraim*, becauſe it is ſpoken of as a diſtinct place therefrom.

V. 5. *Then they came to the land of* Zuph, this is thought by *Junius* and others to
have beene *Ramah*, where *Samuel* dwelt, otherwiſe called *Ramathaim Zephim*,
and the land of *Zuph*, from *Zuph*, the firſt in *Samuels* pedegree, *Ch.* 1. 1. and this
V. 6. is not unlikely, becauſe here *Samuel* dwelt, as appeareth, *v.* 6. *His ſer-*
V. 7. *vant ſaid unto him, Here is a man of God, an honourable man in this City &c.* and
V. 8. to this man when hee adviſed him to goe to aske about the Aſſes, *Saul* tooke
care for ſome gift to bring unto him, and ſo they reſolved to give him
the fourth part of a ſhekel of ſilver, which his ſervant had about him. Here
Qu. it may be demanded, whether *Samuel* being a Prophet of the Lord did uſe
to take gifts for doing any act of his propheticall office, ſeeing *Eliſhab* would
2 Kings 5. not take any thing of *Naaman*, and *Gebezi* his ſervant was puniſhed with the Le-
P.Martyr. proſy for taking? *Peter Martyr* anſwereth, it is held by *Joſephus* and by *Jerom*
Hieronym.in qu V.T.et in.Mich after him, that it was *Sauls* error to thinke, that the Prophet would take
1 Kings 14. ſomething for his divination, but wee read not, that hee tooke ought of him,
but rather gave unto him, for hee made him to dine with him: and in the
like error was *Jeroboams* wife, when ſhee went with her gifts to the Prophet
for her ſicke ſonne, for neither doe wee read there that any thing was taken.
It is a difference betweene a true Prophet and a falſe, theſe doe their office
gratis, they for rewards, as is complained *Mich.* 3. and wee may ſee in *Balaam*.
For gifts doe blinde the eyes, and are of force to make men ſpeake pleaſing

things, although falſly. The reaſon, why a Prophet ſhould take nothing is given by Chriſt, *freely yee have received freely give,* wherefore *Simon Magus* was rejected by *Peter*, when he offered him money, and *Saul* ſeemeth not to have knowne any difference between a wizzard and a man of God, which made him to thinke of a gift: yet ſome excuſe him, becauſe to come to a Prophet was to come to God, and before God it was provided by the law, that none ſhould appeare empty. But admit, that *Samuel* received his gift, it was ſo little, as that it is not worth the ſpeaking of, for it was but the 4 part of a ſhekel, that is 5. *d.* or 6. *d.* at the moſt, but now the rewards of Prieſts are the price of great farmes and and fields. Thus hee out of *Jerom*, but in concluſion he ſaith, hee ſpake not this, becauſe it was altogether unlawfull for a Prophet to take any thing, for *Jeremiah* received bread of the King dayly, *Eliſhah* received 20. loaves of thoſe that brought them, and many Prophets were fed by *Obadiah*, and he that preacheth the Goſpel, muſt live of the Goſpel; but to ſhew that they ought not to take gifts to the inriching of them, but for their neceſſary maintenance.

Now it was their manner of ſpeach of old, when they went to a Prophet, to ſay, Let us goe to the Seer, for a Prophet was called a Seer, &c. It is not meant, that a Prophet was thus called of old and not now alſo, when theſe things were done, but this name of Seer hee was called by a long time and ſtill, for *Saul* inquired for *Samuel* by this name, *v.* 11. And a Prophet was thus called partly becauſe hee foreſaw things to come, and things done ſecretly, as *Eliſhah*; and partly becauſe God revealed himſelfe unto him by viſions and dreames, as *Numb.* 12. 6. And leſt Gods people ſhould ſeeme to want the meanes of being ſatisfied in caſes of inquiry, which the heathen had by their wizzards, even particular things and of ſmall moment were revealed by Gods Spirit to his Prophets, ſo that *Saul* might well goe to inquire of *Samuel* about his fathers loſt aſſes, and by him be ſatisfied. But now wee muſt be content without ſuch meanes, and not goe to wizzards to know what is become of our loſt things, as did the heathen, who knew not God, but in ſtead of God, ſerved the Devill. It muſt ſuffice us, that wee have the myſteries of the kingdome of heaven more plainly revealed unto us by Chriſt the head of Prophets, although wee have none other revelations touching any thing in this world concerning any of us in particular, and ſuffer much by loſſes and croſſes here.

V. 9.
Borrham.
Junius.
2 King.5.ch.6.
Pellican.

And as they went up the hill to the City, they found young Maidens going out to draw water, and asked them, ſaying, Is the Seer here, &c. The City to which they came, was *Ramah*, where *Samuel* dwelt: The Maidens whom they asked for the Seer, did not onely tell them, that hee was there, but alſo that there was a ſacrifice that day in the high place, and that *Samuel* would bee there to bleſſe the ſacrifice, neither would the people eate thereof, till hee had bleſſed it. Here the conceit of *R. Solomon*, cited by *Comeſtor* and *Lyra*, is not worth the relating, That theſe Maidens being taken with the beauty of *Saul*, ſtayed him a while to looke upon him, uſing more words then needed: for contrarywiſe it is ſaid, They bade him make haſte to ſpeake with *Samuel* before hee went up to the ſacrifice, *v.* 12. For the ſacrifice here ſpoken of, they ſay, ſome hold it to have been onely a feaſt prepared purpoſely againſt *Sauls* comming, which was the day before revealed to *Samuel*, *v.* 15. but ſome a peace-offering, a great part of which was ſpent in feaſting, and then, ſaith *Lyra*, a ſacrifice might be offered in any place, and not before the Tabernacle or Arke onely, as was ſhewed before, 1 *Sam.* 7. The firſt, that it was onely a feaſt, is followed by *Junius*, who therefore rendreth it, *There is this day a feaſt, &c.* becauſe a ſacrifice might not bee offered but before the Tabernacle: but this reaſon, as hath been already ſhewed, is of no force, for an Altar was by *Samuel* built in *Ramah*, 1 *Sam.* 7. 17. The ſecond, which is better, is followed by *Peter Martyr*, and *Oſiander*, and this proveth it to have been a ſacrifice, becauſe it was in the High-place, unto which they ſhould not have needed to goe, if it had been onely a feaſt, and in High-places they uſed to ſacrifice, before the Temple was built. If it bee objected,

V. 11.
V.12.
V.13.
Schol. Hiſt.
Lyra.
Junius.
Peter Martyr.
Oſiander.

Ob. objected, *v.* 24. the ſhoulder is ſet before S*aul*, which was the Prieſts part, *Lev.*
7.32. and therefore it ſhould not have been ſo done, unleſſe it had been a feaſt
Sol. without a ſacrifice. *Willet* anſwereth well, that the Prieſts part was the right
Willet. ſhoulder, and this might be the left, ſeeing it is only called the ſhoulder, but
not ſaid which ſhoulder. For S*amuel*'s bleſſing of the ſacrifice before they ate,
that is, thoſe parts thereof, which were to feaſt withall, that was by thankeſgiving,
according to the commendable cuſtome in uſe amongſt the Jews: For
D.Kimbi. as *David* K*imbi* hath it, the Maſter of the houſe, when they went to meat, took
bread and bleſſed the Creator of the world for it, and then taking the cup hee
did likewiſe: according to which cuſtome our Lord did at his laſt Supper, at
Peter Martyr. the Paſchall feaſt, even before hee came to the inſtitution thereof. And according
to this pious cuſtome doe wee Chriſtians bleſſe our meats and drinkes, before
wee eate, and bleſſe God for them after; not that they are not all good in
Gen. 3. themſelves without our bleſſing of them, but becauſe they were curſed to man
for ſinne, that they may not bee uncleane, but ſanctified and made pure unto
1 Tim. 4. 5. us, which is by faith and prayer, as the Apoſtle teacheth, ſaying, *They are ſanctified*
Act. 15. 9. *by the Word and prayer*, that is, by faith wrought by the Word, which
Tit. 1. 15. purifieth, and ſo maketh all things pure unto us, for *to the pure, all things are*
pure; and prayer, whereby their ſanctification is in faith craved, and attained,
Luke 11. and the ſanctifying of our ſelves alſo, ſeeing by prayer we attaine the Spirit of
grace and ſanctification.

V. 14, 15, 16, S*aul* and his ſervant hearing this, went and met S*amuel*, who being before
17, 18, &c. advertiſed by the Lord, that a man ſhould come unto him that day, whom hee
ſhould anoint for King, was now told that this was the man. Wherefore ſo
ſoon as S*aul* asked him for the Seers houſe, he invited him to the feaſt which he
had prepared, ſaying, That hee would tell him all that hee deſired to morrow.
The phraſe uſed, is, that God told S*amuel* in his eare, wherein it is ſpoken
Lyra. after the manner of men, who when they tell any thing to one another
ſecretly, are ſaid to tell it in his eare. V. 19. hee ſaith, *I will tell thee all that*
is in thine heart, whereby it may bee demanded what S*amuel* meant hereby; for
that hee meant not touching the Aſſes, the next words, *v.* 20. doe declare,
wherein hee for the preſent reſolveth him, that the Aſſes were found, willing
Hieron. lib. him therefore not to ſet his heart upon them. *Lyra* ſaith, in the *Hebr. Queſtions*,
Hebr. qu. there is a tradition, that S*aul* had a dreame that hee was upon the top of a
Palme-tree, which fore-ſhewed his regall dignity, about which his minde was
Iunius. ſtill troubled, and of this Samuel ſpeaketh. *Junius* rendreth the words thus,
I will diſmiſſe thee in the morning, but whatſoever is in thine heart I doe now
ſhew unto thee, namely, touching the Aſſes: but how the Hebrew will beare this
reading, I cannot ſee; for both the words in this verſe are, וכל אשר בלבבך
אגיד לך *And I will ſhew thee all that is in thine heart*; and in the next
verſe ולאתונות and *for the Aſſes*; ſo that there was certainly ſomewhat elſe
that S*amuel* knew to bee in S*auls* minde, touching which hee promiſed to reſolve
him the next morning. Yet *Willet* ſtands for that of *Junius*, that hee
Willet. promiſed to ſhew him nothing elſe but touching the Aſſes, arguing, that hee
could not meane any thoughts that hee had touching the kingdome, becauſe
S*aul* made ſo ſtrange of it when it was mentioned unto him. But although
the dreame before ſpoken of, ſeemeth to be but a dreame of the Rabbins, yet
it may well be held, that the people generally being in expectation who ſhould
by S*amuel* bee appointed for King, S*aul* was in the ſame expectation alſo, and
comming to S*amuel*, and ſeeing him to uſe him ſo reſpectively, it might then be
a queſtion then beginning to ariſe in his minde, whether hee would lay this
honour upon him: not that hee thought himſelfe fit for it, or deſired it, for the
words hereafter uſed by him ſhew the contrary, and his hiding of himſelfe
afterwards, when hee was ſought for to bee made King, but out of a fear that
hee might after hee had feaſted him, declare him to bee King, the burthen of
which high honour in thoſe dangerous times hee would willingly have declined.
And to this moſt aptly agree the words following, *v.* 20. *On whom is all*
the deſire of Iſrael? is it not on thee, and on all thy fathers houſe? that is, ſeeing

thou muſeſt in thy heart now, whether I have any ſuch intent in inviting thee, to make thee King, bee it knowne unto thee, that thou art hee whom all Iſrael have ſo earneſtly ſought unto mee for, although they know not yet thy perſon; for they deſire to have a King, and thou art the man by God appointed, and therefore, I ſay, their hearts are ſet upon thee. *V.* 16. Where the Lord ſaith, Hee had looked upon the affliction of the people, and heard their cry, and ſo would bring a man of *Benjamin* to *Samuel,* whom hee ſhould anoint over them: it may bee doubted how hee ſaith thus, ſeeing they were wicked, and unworthy to have their cry heard, forſomuch as God heareth not ſinners, and what their afflictions were, in regard of which they needed one to deliver them? *Peter Martyr* anſwereth, that the goodneſſe of God appeared in this, that hee would heare the cryes of people in affliction, although wicked, for thus hee uſeth to extend his bounty even to ſuch, to winne them to repentance. Againe, although they were for the moſt part wicked, yet ſome doubtleſſe amongſt them were godly, and of them it may be underſtood, that hee heard their cryes. For the kinde of affliction now urgent upon them, hee ſaith, that the King of *Ammon* had gathered a great Army to come againſt them, of which they were ſore affraid, but then it would have been ſaid, that he may ſave them out of the hands of the *Ammonites,* whereas it is not ſaid ſo, but *out of the hands of the* Philiſtims: their affliction then was the *Philiſtian* oppreſſion, under which they had long lived, and from whom *Samuel* had once delivered them, and now it ſeemeth they grew formidable to them againe. For the place where *Samuel* and *Saul* met, it is ſaid, v. 18. Saul *drew neare to* Samuel *in the gate*; but *v.* 14. *When they were come into the City*, Samuel *came out againſt them to go up to the High-place*: if they were come into the City, how could they come to *Samuel* in the gate; or, as it is in the Hebr. in the midſt of the gate? The Chaldee Paraphraſt to reſolve this, readeth it, within the gate, and ſo *Junius*; and this muſt needs bee the meaning, when they were come a little within the gate, they met him; The Septuagint to make theſe two verſes to agree, render *v.* 18. thus, *Then* Saul *drew neare to* Samuel *in the midſt of the City*: but the Hebr. word is שער ſignifying a gate, and not a city. For Sauls anſwer to *Samuel, Why ſpeakeſt thou ſo to mee*, ſeeing I am a *Benjamite*, of the leaſt of all the Tribes, &c. ſome thinke that hee ſpake thus in hypocriſie; but others ſimply, as not thinking himſelfe fit for this high dignity. For the Tribe of *Benjamin* had been lately waſted by the warre, *Judg.* 20. and ſo was become now the ſmalleſt of all the Tribes, but afterwards hee was corrupted with hypocriſie, and other groſſe vices. *Lyra* alſo ſaith the ſame, that *Saul* ſpake thus in humility, and ſo did *Gedeon* before, *Iudg.* 6. but yet his fathers houſe was not ſo ſmall, for hee was a mighty man, ſo that there was ſome diſſimulation in *Saul* when hee ſaid ſo, which was not without fault, although ſpoken in humility. *Hugo* reading it as the Vulg. Latine doth, *Am not I a ſon of* Jemini, and ſo it is in the Hebrew, ſaith, that there are two opinions; 1 That *Jeminus* was of the meaneſt family in *Benjamin.* 2 That a ſonne of *Jemini* was the ſame with a *Benjamin*, ſeeing *Iamin* ſignifieth, a right hand, and *Ben*, a ſonne; and therefore *Saul* meant not any particular family, but onely that hee was of *Benjamin* the leaſt Tribe: And his fathers houſe, ſaith *Joſephus*, was of great note in that Tribe, wherefore his family was not ſo meane, but that he ſpake thus in humility of it. Touching the words before-going, *v.* 20. *Vpon whom is all the deſire of Iſrael, &c.* the Vulg. Latine hath it, whoſe ſhall the beſt things of Iſrael bee, ſhall they not bee to thee and to thy fathers houſe? Whereupon *Lyra*, ſhall they not bee in thy power to take when thou art King, and thy childrens and kindreds? for this hee had ſhewed, *Chap.* 8. ſhould bee the Kings power; and his ſonne *Iſhboſheth* was King after him ſeven yeares; and *Abner*, who was of his kindred, was Captaine of his hoſt. The Hebrew word is, כל-חמודת which may bee rendred, *all the deſire*, or every deſirable thing, or beſt thing, and this laſt way it beſt agreeth, becauſe *Saul* was yet unknowne to all Iſrael, and it implyeth a good reaſon why hee ſhould take no greater care for the aſſes, becauſe all ſhould bee at his command, which was beſt in Iſrael.

V. 16.

Peter Martyr.

Chald. Paraphr.

Bortham.
Iunius.
Pellican.

Lyra.

Hugo Card.

Lyra.

V. 22. *And* Samuel *tooke* Saul *and his ſervant, and brought them into the* Parlour, *and made them ſit in the chief place amongſt them that were bidden.* The Vulg. Latine, for *Parlour*, hath *triclinium*; *Lyra.* which *Lyra* expoundeth of a room, that had three rankes of beds to ſit downe upon to eate meat, for of old they uſed to ſit upon beds of theſe rowes or rankes: the firſt was for the chiefe gueſts; the ſecond for the middle ſort; and the third for the meaneſt; now *Saul* and his ſervant was placed in the firſt, hee being herein honoured as the King that ſhould bee. V. 23, 24. *Saul* being thus placed, the Cooke is bidden to bring the portion of meat prepared for him; and being brought, *Samuel* biddeth him to eate thereof, ſaying, *Vnto this time it hath been kept for thee, ſince I ſaid I have invited the people*; here a queſtion ariſeth, how it is ſaid to have been kept or reſerved for him, ſeeing he came up with *Samuel* to the feaſt, before whoſe comming it was ſaid before, that they would not eate; if then he came at the beginning of the feaſt, how could it bee kept? *Anſw.* Some thinke that *Samuel* having begun to eate with his gueſts, when hee heard of *Saul's* comming, went out to meet him, and then returning againe and bringing him with him, hee ſpake thus; but this cannot bee, becauſe *Samuel* knew by revelation the certain time of *Saul's* comming to him; and therefore this feaſt being made for his entertainment, hee did doubtleſſe ſtay for his comming, before that hee went up to it, and all the relation before-going, ſheweth, that *Saul* came thither with *Samuel* at his firſt going up. *R. Solomon.* *R. Solomon* therefore reſolveth it beſt; the other gueſts had their parts ſet out by themſelves, but this part being the beſt, was ſet aſide from the reſt, after that the meat was prepared, being kept hot happily with more care, as being for a more honourable perſon, and ſo when the feaſt was ſerved in, the Cooke was bidden to bring that firſt, and ſet it before *Saul*, and then *Samuel* uſed theſe words to him.

For the next words, *ſince I ſaid I have invited the people*; Hebr. is, *ſaying, I have invited*, *Junius.* that is, as *Iunius* beſt hath it, ſaying to the Cooke, or when I ſpake unto him, and told him, that I had invited gueſts, that hee might prepare accordingly, I tooke order that this part ſhould bee kept for thee; the Vulg. Latine leaving out this word [*ſaying*] hath it, *ſince I invited the people*; the *Gen. B.* ſaying to *Saul*, I have alſo invited the people, that hereby hee might know, that *Samuel* knew of his comming before, by the preparation made, and the peoples comming together at that time upon *Samuel's* invitement.

V. 25. *And when they were come downe from the High-place,* Samuel *communed with* Saul *upon the top of the houſe*; that was ſecretly, as is conjectured, about the duty of a King, which was a thing not yet publiquely to bee ſpoken of in the hearing of others, and therefore the next morning the ſervant is ſent away before, that he might not heare, *v.* 27. and for this purpoſe the top of the houſe, there being a plaine place to walke upon, and a battlement, was the fitteſt for them two to be upon alone after ſupper, as the manner then was to goe up at ſuch times, and to walke there.

V. 26. *And* Samuel *called* Saul *to the top of the houſe*, the word may as well bee rendred on the top of the houſe, and ſo it agreeth beſt, for moſt probably *Saul* was lodged there all night, and ſo the Vulg. Latine hath it expreſſely, *Saul* lay upon the top of the houſe. V. 27. Being called up by *Samuel*, he accompanyeth him to the end of the City, bidding him to ſend his man away before, whilſt he told him the word of the Lord touching the kingdom. But why muſt this bee ſpoken ſo ſecretly? *Peter Martyr.* *Peter Martyr* ſaith, that *Saul* being afterwards choſen by lot, might know all this to have been done by the counſell of God, and ſo acknowledge his favour, and that he might know lots to be of Gods diſpoſing, conſidering what followed after this. But this is onely a reaſon of *Samuel's* ſpeaking to him now, and afterwards finding him out by lot, the reaſon of the ſecrecie was, that it not being known to the people before, what *Samuel* now did, he might proceed to the caſting of lots more kindly to find out, whom God would have to reigne, ſith lots are to find out that which was ſecret before.

CHAP. X.

V.1,2.
Exod. 30. 23.
Peter Martyr.

HEre *Samuel* firſt anointeth *Saul*, and then telleth him the ſignes that ſhould follow for his confirmation; with what oyle hee was anointed, whether with the holy oyle which was appoiuted for the anointing of Prieſts, or other oyle, is uncertaine. *Peter Martyr* ſaith, that *David Kimbi* affirmeth it not to have been of that holy oyle, becauſe none might be anointed therewith but the Prieſt onely, which hee ſaith is a weake reaſon, ſeeing God at his pleaſure could allow a further uſe thereof to anoint Kings. But of this enough before upon *Exod.* 30.23. For the reaſon why Kings were anointed, as alſo Prieſts before, it was to ſet forth the Spirit, wherewith they ſhould bee indued requiſite in men ſo highly dignified. At this day, ſaith *Peter Martyr*, there is ſome *cacozelia* in anointing Kings, for being typicall it was done away in Chriſt, they are anointed now, who are indued with the Spirit, although no ceremony of oyle bee uſed, as our Lord is ſaid to have been anointed with the oyle of gladneſſe, although wee never read of any oyle powred upon his head to anoint him to his office. But although the anointing of Prieſts ceaſeth, as typicall, yet the King being called the Lords anointed, as by a proper name, it ſeemeth alwayes to bee as neceſſary at his inauguration, as his Crowne. In that *Samuel* is ſaid here to have taken a viall of oyle, but when hee anointed *David*, an horne of oyle, ſome note the fragility of *Sauls* kingdome, and the durability of *Davids* ſet forth hereby, becauſe a vial is made of earth or of glaſſe, which is ſoon broken; and therefore *Jehu*, in whoſe family the kingdome continued but a while, was anointed with a viall of oyle alſo. And *Samuel* kiſſed him; 1 In token of love and good will. 2 Of ſubjection unto him, as the phraſe is uſed, *Pſal.* 2,12.

1 Sam. 16.
Pellican.

V.2.
Qu.
Gen. 35. 19.
R. Solomon.
Peter Martyr.
Lyra.

For the ſignes given; 1 *When thou art gone from mee, thou ſhalt finde two men by* Rachels *ſepulchre in the border of* Benjamin, *at* Zelzah, *&c.* Here a queſtion ariſeth, becanſe *Rachel* was buryed neare unto *Bethlehem*, which was in the tribe of *Judah*, how her ſepulchre could bee ſaid to bee in the borders of *Benjamin*? *R. Solomon* ſaith, that it was meant, the two men who ſhould tell him that the Aſſes were found, were at that time neare *Rachels* ſepulchre, but by that time he came to the borders of *Benjamin*, they ſhould meet him there: but this device, ſaith Peter *Martyr*, is needleſſe, becauſe although the place of *Rachels* ſepulchre was neare *Bethlehem* which was in *Judah*, yet it followeth not that it was in *Judah*, but in the borders of *Benjamin* extending neare unto *Bethlehem*. *Lyra* ſaith, that the borders of both tribes met here.

V. 3.
Schol. Hiſtor.
H. Bunt. Patriarchs travailes.
Lyra.
Schol. Hiſtor.
Hugo Cardin.
P. Martyr
Joſeph. Chald.
Septuag. Vatab.
Borrheus.
Iunius.

Then thou ſhalt come to the plaine of Tabor, *and there ſhall meet thee three men going up to God to* Bethel, *one carrying three kids, another three loaves, and the third a bottle of wine, &c.* For the plaine of *Tabor*, the Vulg. Latine hath, *the oake of Tabor*; and *Comeſtor* ſaith, that *Tabor* here is the name of a man, and not of any place. One ſaith, that the name of this place was *Zilzahcabout*, ſome two miles from the ſepulchre of *Rachel*, where hee met the two men. But what is meant by *Bethel* here? *Anſw.* It is moſt commonly taken for the *Bethel*, where *Jacob* anointed a pillar, *Gen.* 28. and they ſay, that till the Arke was fixedly placed in a certaine place, it was lawfull to ſacrifice whereſoever there was an Altar, and therefore the Altar of *Jacob* being at *Bethel*, they came thither to ſacrifice. But *Junius* will not have *Bethel* a proper name either here, or 1 *Sam.* 7. 16. the reaſon whereof ſee there; and therefore hee rendreth it in both places *the houſe of God*, expounding it of *Kiriath-jearim*, where the Arke was, and ſo the houſe, wherein was the houſe of God, becauſe they might not ſacrifice in any other place, but where the Arke was. But this remaineth to bee proved, till which time I ſubſcribe to the generall Tenet, and the words ſeem plainly to confirm it, for if the houſe of God had been meant elſwhere, it would have been ſaid, and might more aptly, to *his houſe in Kiriath-jearim*, becauſe it was ſaid before, *to God*. Moreover, *Bethel* was a place of note, as *Gilgal* and *Mizpeh*, 1 *Sam.* 16. there being happily in every of them an Al-

Qu.
D. Kimhi.
Peter Martyr.

tar in thoſe dayes, as well as in *Ramah*. The kids, loaves, and wine which they carryed, were doubtleſſe for ſacrifice, for meat-offerings and drink-offerings. But whereas it is ſaid, they gave *Saul* two loaves, a queſtion is made how they could thus doe, ſeeing they carryed them to God, and being for an offering to him, they were by no meanes to bee turned to another uſe. *D. Kimhi* ſaith, that they had more loaves for their owne uſe, then thoſe that they carryed to offer, and of them they gave *Saul* two, and not of the offerings: but *Peter Martyr* better, they meeting *Saul* hungry, and ready to periſh for want, thought it would bee more acceptable to God, to give him of their bread intended for ſacrifice, then to keep it for ſacrifice in this caſe of neceſſity, for God hath ſaid, I will have mercy and not ſacrifice. This is true indeed, if *Saul* were now in ſuch need of food, but how that ſhould be, I cannot ſee, forſomuch as hee had not yet travailed farre, ſince *Samuel* left him, *viz.* not above two miles and an halfe, and hee was alſo of a ſtrong and able body. There was then doubtleſſe ſome other thing in it, God inclined their hearts to give him theſe loaves, as it were a ſacrament to confirm him touching the kingdom, as *Peter Martyr* alſo ſpeaketh, God who had appointed him to bee King, would have them now meeting and ſaluting him, to offer him a preſent, as to a King; for ſo men uſe to preſent Kings with gifts where they come, and that of their moſt precious things, and ſuch were theſe loaves, ſeeing they were part of Gods offerings; and if God extraordinarily moved them by his Spirit to give them, who dares queſtion the lawfulneſſe of the fact?

V. 5.
Chald. Pellican.
Borrhaus.
R. Solomon.
1 Sam.7.1.
Lyra.
Hugo Card.
Iunius.
Joſephus.
Rabanus.
Lyra.
Schol. Hiſt.
Peter Martyr.
Borrhaus.
P. Martyr.

After this, thou ſhalt come to the hill of God, where is a garriſon of the Philiſtims, &c. This hill of God is underſtood by ſome to bee *Kiriath-jearim*, where the Arke was in *Abinadabs* houſe upon the hill. But others will have another place meant, where was a Colledge of Prophets, and this ſaith *Iunius*, was in *Gibeah*, and *Chap.* 13. 3. agreeth, where *Ioanthan* is ſaid to have ſmitten the garriſon of the *Philiſtims* in *Geba*; and *Ioſephus*, for the hill of God, hath, the towne of *Gabbatha*. *Rabanus* ſaith, it was ſome hill, where God had beſtowed ſome great benefit, being therefore called Gods hill. *Toſtatus* is for *Gibeah in Benjamin*, becauſe it was in the end of *Sauls* journey, and where hee was known. That it was not the hill in *Kiriath-jearim* is plain, becauſe the Arke being brought out of the *Philiſtims* Countrey, ſhould not have been placed ſo neare their forces; and *Gibeah*, or *Geba* more probably was the place; and to make it the more evident, Hebr. it is אל גבעת האלוהים *to Gibeah of God*. But how could the Prophets bee ſafe, where a garriſon of the *Philiſtims* was? *Iunius* anſwereth, religious perſons were priviledged even amongſt their enemies: ſome thinke that a gariſon of the *Philiſtims* had been there in times paſt, but not now: but that they were there now appeareth, Chap. 13. 3. Whereas it is ſaid, Chap. 7. that the people of Iſrael tooke from the *Philiſtims* all their Cities which they formerly poſſeſſed: It is anſwered, that they had ſtill ſome ſtrong holds in their Land, where they kept garriſons, but herewith they onely defended their owne, but invaded not them all the dayes of *Samuel*, at the leaſt not to prevaile, ſo *Peter Martyr*; or elſe, as hee ſaith, when the ſons of *Samuel* did wickedly, God ſtirred up the *Philiſtims* for a puniſhment, to make new incurſions into the land. *And thou ſhalt meet a company of prophets comming down from the High-place with a pſaltery, a tabret and a pipe before them, &c.* Theſe Prophets are thought by ſome to have bin *levites*, who were firſt trained up here in the knowledge of the Law, till they came to ſerve in the Tabernacle. But this is a meer conjecture without all ground; for they might be a company as wel of other tribes, as of *Levi*, was brought up in holy ſtudies under men indued with the ſpirit of propheſie, whoſe exerciſe was daily to praiſe God, which is called propheſying, and out of theſe God choſe ſome, and indued them with the ſpirit of propheſie to foretell judgements to come, and to rebuke ſin in all eſtates and degrees, and to call to repentance. Of ſuch a Colledge of Prophets, ſee again, 2 King. 2. 2. in *Bethel*; and 2 King. 5. in *Jericho*. The inſtruments of muſick here ſaid to goe before them, were uſed in praiſing God, and to make their mindes the more chearefull herein, and the Spirit of God the more ready to enter into them; who as the **Rabbins** note hence, is delighted with a chearefull ſpirit, but diſliketh the ſad and heavie, for which cauſe *Eliſha* called for muſick when hee would propheſie, that his troubled and exaſperated mind, being lenified, hee might bee the more chearefull, and then the Spirit came upon him.

2 King. 3.

V. 6. *And the Spirit of the Lord ſhall come upon thee; and thou ſhalt propheſie with them*; that is, partly by praiſing God, and partly by fore-telling through the Spirit things to come, as *Eldad* and *Medad* propheſied in the Campe. The Rabbins, as it is in the Booke *de Hebr. Qu.* ſay, that *Saul* propheſied of warres to come, and of *Gog* and *Magog*, of the rewards of the godly, and the puniſhments of the wicked; but this ſoundeth as an invention of their owne. *And thou ſhalt bee changed into another man*, that is, ſaith *Peter Martyr*, not by tranſubſtantiation: but, firſt, by becomming ſuddenly a Prophet, to which he had not been trained up, as *Pellican*: Secondly, by having his minde taken off his cattell, amongſt which hee had been brought up, to meditate upon things belonging to a kingdome, as *Borrhæus*; yet here was no inward change by grace and ſanctification. *Aug. l. 2. ad Simplic. qu.* 1. ſaith, that *Saul* propheſied, as *Balaams* aſſe ſpake, that is, for the preſent, becauſe God would have it ſo, but this gift ſoone left him againe.

Numb. 11. 26.
Lib. de Hebr. Quæſt.
Pellican.
Borrhæus.

V. 7. *When theſe things come to paſſe, ſee thou do as occaſion ſerveth, for God is with thee*; that is, ſaith *Lyra*, know aſſuredly that God hath choſen thee to bee King, and will bleſſe and proſper thee in thy proceedings, and therefore ſee that thou adminiſter the kingdome courageouſly and wiſely when thou art come unto it. Thus God would have *Saul* confirmed touching this new calling by ſignes, as *Gedeon* had been before touching his office of a Judge. And this was neceſſary for any extraordinary calling, as the Apoſtles and firſt imbracers of the faith of Jeſus had many miracles for their confirmation, but now the like cannot be expected or deſired without tempting of God. By theſe words, *doe as occaſion ſerveth*, ſaith *Peter Martyr*, *Saul* was not permitted to doe whatſoever he pleaſed; but knowing now that it was Gods will that he ſhould doe as a King, confidently gather ſouldiers together, and goe forth to fight againſt the enemy, nothing doubting of Gods help, and ſo of good ſucceſſe herein.

Peter Martyr.

V. 8. *And thou ſhalt goe downe to Gilgal, and I will come to thee to offer burnt-offerings and peace-offerings, ſeven dayes ſhalt thou tarry till I come to thee, &c.* In the book of Hebr. *Quæſt.* it is otherwiſe pointed, thus, *That thou maiſt offer burnt-offerings and peace-offerings ſeven dayes*, and this, ſaith *Hugo*, is expounded by the Gloſſe thus, for thy inauguration to the Kingdom, as the Prieſts being conſecrated there were offerings made ſeven dayes, *Exod.* 26. *Levit.* 8. But as *Lyra* well noteth, it is otherwiſe pointed in the Hebrew, as in our tranſlation, and wee doe no where read of any ſuch ordinance of ſacrificing ſeven dayes at the inauguration of a King; and it is not, that thou mayſt offer, but to offer, for *Samuel* meant to offer for the Kings good ſucceſſe now at the beginning of his raigne, and that hee might attempt no great matter without the adviſe of the Prophet, leſt he ſhould erre, he would come unto him. But from what time are theſe ſeven dayes to be reckoned? The *Rabbins* ſay, not from the time of *Sauls* departing from *Samuel*, for before his coming to *Gilgal*, he was choſen King in *Mizpeh* by lot, then he had an expedition againſt the *Ammonites*, and after this hee came to *Gilgal*, and was made King, and ſtayed for *Samuel*, till the ſeventh day, *Chap.* 13. 8. as *Samuel* had appointed; ſo likewiſe *Junius*, who ſaith, that theſe words, *doe as occaſion is offred*, are to bee underſtood of his fighting againſt the *Ammonites*, after which hee ſhould come to *Gilgal*, and bee made King there, and then ſtay ſeven dayes after that, about gathering together an Army, and making preparation to goe againſt the *Philiſtims*, for by that time hee would come againe unto him thither to ſacrifice for his proſperity. *Lyra* reciteth another expoſition of *Andreas* upon this, that when *Samuel* ſet *Saul* ſeven dayes, during which time hee ſhould tarry for him, his meaning was, that if any difficult caſe happened, ſo that hee ſhould need *Samuels* preſence to direct and to pray for him, then hee ſhould goe up to *Gilgal*, a place fit

Hieron. de Hebr. Quæſt.
Hugo Cardin.
Lyra.
1 Sam. 10. 17.
Ch. 11.
Junius.
Lyra.

for aſſemblies and ſacrifices, and ſend for *Samuel*; after which hee would come to him within ſeven dayes. But hee excepteth againſt this, becauſe *Samuel* ſeemeth to ſpeake of a determinate time wherein hee ſhould goe to *Gilgal*, *viz.* after his election, and there tarry for him ſeven dayes. But ſeeing here is nothing ſpoken of *Saul's* election, and that immediately after hee went againſt the *Ammonites*, and after that to *Gilgal*, and yet not before *Samuel*, but with him, as did all the people, to renew the Kingdome there; I cannot ſubſcribe to *Lyra*; neither can I aſſent to *Junius*, and the Rabbins, becauſe if hee had meant his going to *Gilgal* to bee made King, and after this his tarrying for him ſeven dayes there, *Samuel* ſhould not then have gone thither with him, as hee did; and it had been time enough then at his departure from him, to bid him tarry ſeven dayes till hee returned againe. I rather hold ſomewhat neare to that of *Andreas*, that *Samuel* having directed *Saul* for his firſt notable expedition againſt the *Ammonites*, *v.* 7. here propheſieth of a time after that, and after his inauguration to the kingdome, when he ſhould have ſpeciall need of his preſence againe; for hee ſhould gather ſouldiers together to *Gilgal* againſt the *Philiſtims*, who ſhould bee affrighted at the multitude and power of them, and ſo flee from him, whereupon hee ſhould ſend for *Samuel*, but after this hee required him to tarry for him ſeven dayes, leſt happily hee ſhould at that time have other neceſſary employment to hinder him from comming ſooner. And here I miſlike not that of the Rabbins, who ſay, that this was a condition put, whereupon, if it were kept, *Saul's* kingdome ſhould bee eſtabliſhed, otherwiſe it ſhould not continue. *And I will ſhew thee what thou ſhalt do*, that is, I will inſtruct thee more touching the office of a King.

V. 9. *Hugo Card.*

Saul going from *Samuel*, had immediately another heart given him, and all the ſignes were fulfilled that day: Another heart, ſaith *Hugo*, hee had, becauſe his heart was now ſet upon higher things, and hee was more courageous. Hee had not another heart, as hee that hath his heart of ſtone taken away, and hath an heart of fleſh given him, wherein Gods laws are written; for hee ſhould finally have acquitted himſelf better then hee did, and the kingdom ſhould have continued to him and his poſterity.

V. 10. *Peter Martyr.*

In reckoning up the fulfilling of the ſignes, onely one is mentioned in particular, *viz.* when they were come to the hill, they met a company of Prophets, &c. which is done, ſaith *Peter Martyr*, becauſe hereby it appeared, how hee was turned into another man, as *Samuel* had chiefly foretold, which was of them all moſt wonderfull, as appeareth by the admiration, that the people where hereupon ſtricken into, *v.* 11. they wondred and ſaid, *Is* Saul *alſo among the Prophets*? but one of that place anſwered and ſaid, *but who is their father*? This is expounded by ſome, ſaith *Peter Martyr*, thus, doe yee ſay, *Is* Saul *amongſt the Prophets*? nay, who is their father? may not *Saul* bee counted ſo for his learned and wiſe propheſying? But hee rather approveth of another, who is the father of the Prophets, that inſpireth and guideth them in propheſying? is it not the Spirit? and why may he not then, if hee pleaſeth, inſpire *Saul* alſo? or, who is their father? what father have they more then *Saul*, the comming of whom availeth for the gift of propheſying? verily none, for this gift is not derived from the father to the ſonne, but is given as God pleaſeth, and therefore may as well bee given to *Saul*, as to any other man. *Lyra* reciting the laſt way of expounding it, ſaying, thus *R. Solomon* expounds it, yet becauſe in the Vulg. Latin it is, *who is his father*, he ſaith, it is meant, who is his father, that he propheſieth? for he is none of the Prophets ſons; as *Amos* ſaith, I was not a Prophet, nor the ſonne of a Prophet. Now this, although it bee upon a tranſlation not exactly according to the Hebrew, where it is not, who is his father, but, *who is their father*, yet it commeth neareſt to the true meaning, as wee may gather upon the words following, *Therefore it became a proverbe*, *Is* Saul *alſo amongſt the Prophets*? which was uſed, when any was extraordinarily indued with the ſpirit of propheſie, and that by way of admiration, and this is inferred upon theſe words, *who is their father*, which ſhould not have been, if the meaning were, who was the father of the Prophets, it is not by reaſon

V. 11. V. 12. *P. Martyr.* *Lyra.* Amos 7.

of the father of whom he is deſcended, that hee is a Prophet, but by Gods gift,
for thus it was no matter of admiration to ſay, Is *Saul* alſo amongſt the Prophets?
ſeeing God at his pleaſure might give him the gift, as well as to them.
But when it was admired that the ſonne of *Kiſh* was amongſt the Prophets;
and ſome ſpake further, But who is their father? the admiration is increaſed,
ſeeing neither hee, nor his father came of ſuch a pedegree as ever yeelded a
Prophet; for the Prophets were all hitherto moſt probably of the Tribe of
Levi, and if of any other Tribe, of ſuch as were educated under ſome old Prophet
as a father, as *Elijah* is called by *Eliſha*. 2 Kings 2.12.

And when hee had made an end of propheſying, hee came to the high place. V. 13.
And Saul's *Uncle ſaid unto him, &c.* This high place, was a place in *Gibeah*,
wherein they uſed to offer ſacrifice in thoſe dayes before the ſetling of the Arke
any where, and the Tabernacle, which were yet disjoyned, for ſo the hil of God
hath been expounded, *v.* 5. *Gibeah of God*, where this high place was. And to the
high place here, ſaith *Peter Martyr*, *Saul* moſt probably went to pray, and Peter Martyr.
there hee met with his Uncle. Or having done his devotion there, and being
returned home, the relation of which is omitted for brevities ſake, hee had this
communication with his Uncle. If it bee underſtood, that hee met his Uncle
at the high place, it is to bee thought that hee alſo dwelling neare, came
thither at the ſame time to worſhip: this Uncle moſt probably was *Ner*, the
father of *Abner*. Whereas it is ſaid, when his Uncle asked him, what *Samuel* V. 14, 15.
ſaid unto him, hee told him, that he ſaid, the Aſſes were found, but hee told
him nothing of the kingdome; this, ſaith *Joſephus*, hee wiſely concealed, leſt Joſephus.
his Uncle beleeving it ſhould envy him, or not beleeving it ſhould taxe him as
ambitious and vain-glorious. Unto which *Lyra* addeth, that hee was anointed Lyra.
in ſecret, and therefore till *Samuel* publiſht it, hee ought to keepe it
ſecret.

And Samuel *called the people together to the Lord to* Mizpeh, *&c.* Some time after V. 17.
Sauls anointing to bee King, but how long is uncertaine, *Samuel* called this
Aſſembly, and then upbraided them by their ingratitude in that God having V. 18, 19.
delivered them out of *Egypt* and from the hands of all their enemies,
yet now they rejected him and required to have a King ſet over them: Of
which their rejecting of God, ſee before *Ch.* 8. 7. But how is hee ſaid to aſſemble
them to the Lord in *Mizpeh*? It is likely, that the Lord had directed him
to call them to that place, as being before uſed for ſuch aſſemblies, *Judg.* 20. 1.
1 *Sam.* 7. 6. where ſee, how they are ſaid to aſſemble before the Lord there, yet,
as *Junius* noteth, it is likely, that *Samuel* cauſed the Arke to bee brought hither Junius.
at this time, and the Prieſt with the Ephod to conſult with the Lord
about this election of a King, as *v.* 22. they are ſaid to have inquired of the
Lord.

This being done *Samuel* cauſed them to come before the Lord, Tribe by Tribe, V. 20.
and the Tribe of *Benjamin* was taken; & then family by family of that tribe, and
the family of *Matri* was taken, and *Saul* the ſonne of *Kiſh* of that family. A
queſtion is commonly made here, how or by what meanes *Samuel* found out Qu.
him, whom the Lord had choſen. But in the Vulg. Latin the words of the Text
put it out of queſtion, for there it is, *the lot fel upon Benjamin, &c.* ſo that it was by
caſting lots, as *Joſhua* had found out *Achan* before, and ſo *Joſephus* ſaith plainly, Ioſh. 7.
the Tribe of *Benjamin* was taken by lot, and then the names of the families being *Joſephus. Antiq. lib* 6. *cap.* 5.
put into a pot, the family of *Matri* was firſt drawne, and laſtly every mans name
of that family being put in, *Saul* was drawne. And hereunto agreeth *R. Solomon*
ſaying, that the High-Prieſt drew them, but *D. Kimbi* ſaith, it was done by the *R. Solomon.*
Urim and Thummim, the pretious ſtone which was for *Benjamin*, ſhining extraordinary *D. Kimbi.*
brightly. But this could not be, becauſe although the Tribe might thus
be noted, yet the family and perſon could not; and although no mention bee
here made of lots, yet, as *Peter Martyr* noteth, both the word לכד *taken* here uſed *Peter Martyr.*
implyeth it, and the common cuſtome maketh it moſt probable, for to finde
out Jonathan and *Ionas* lots were caſt, and for *Matthias*, and in dividing the land
of *Canaan*. Touching *Matri*, *Lyra* ſaith, it ſignifieth a marke, and is no one
mans

mans name, for 1 *Chron.* 8.30. this name is not found, wherefore hee concludeth, that the family of *Matri* was of thoſe, that could ſhoot at a marke ſo exactly, *Iudg.* 20.16.

V.21,22. *Peter Martyr.* 1 Sam. 23 9. *Joſephus.* *Peter Martyr.* Luke. 14.11

When *Saul* was taken, hee was ſought for, but would not be found, then inquiry being made of the Lord, hee anſwered, that hee had hid himſelfe in the ſtuffe. They inquired by the Ephod which was brought thither by the High-Prieſt at this time, although, as *Peter Martyr* ſaith, the Arke remained at *Kiriath-jearim*, as afterwards *David* bade *Abiathar*, bring hither the Ephod, that he might thereby conſult with the Lord, when the Arke was not there. *Saul* hid himſelfe, becauſe he knew before, that hee ſhould bee taken, and that out of humility, that hee might ſeeme to bee farre from ambitiouſly ſeeking the Kingdome; and this, ſaith *Ioſephus*, was in him a point of modeſty: others thinke that hee ſinned in ſo doing, but *Peter Martyr* juſtifyeth him herein, for he that humbleth himſelfe ſhall bee exalted, and hee was afterwards praiſed for his humility by *Samuel*: neither did hee ſo flee the Kingdome to which hee was appointed, but that being brought forth hee preſently tooke it upon him, and ſubmitted to the will of God. The like humility was in *Auguſtine*, who would not come at thoſe Churches, that wanted Biſhops, leſt they ſhould chooſe him, and *Gregory* fled away to decline being made Biſhop of *Rome*. *Maximianus* and *Diocleſianus* gave over the Empire to live privately, and ſo did *Sylla* the Dictatourſhip. They that ſo readily take any high dignity upon them and ſeeke it rather then decline it, reſpect not the labour and burthen thereof, but the honour, and riches, which worke with their ambitious and covetous mindes.

V.23.

Saul being brought forth and ſtanding amongſt the people was higher then any of them from the ſhoulders upward: and this was all, that yet hee was commended by, and no marvaile, becauſe the people are moſt taken with the ſtature and ſtrength of their King, and according to humane reaſon ſuch a man was moſt fit to deliver them from their enemies hands: yet little *David* who was indued with the vertue of the minde, did farre excell him even in military proweſs and valiant acts, to ſhew, that power and prevailing in the day of battaile cometh of God, and not of humane ſtrength.

V.25. *Lyra* *Pellican.* *Junius.*

Then Samuel *told the people the manner of the Kingdome, and wrote it in a booke and laid it up before the Lord.* This booke did not containe, as *Ioſephus* thinketh, predictions of thoſe things that ſhould fall out under *Sauls* government, for this had beene enough to alienate the hearts of the people from him, but rather, as *Lyra*, *Pellican* and others ſay, how the people ſhould carry themſelves towards their King, and the King towards the people, according to that of *Moſes*, *Deut.* 17. and this Book was laid up in the Arke, but now is loſt, as alſo divers others, which were written by holy men of old, yet they were no part of the Canonicall Scriptures, ſo as that for want of them theſe ſhould now be counted unperfect. Some, ſaith *Peter Martyr*, thinke, that there was a Chappel in *Mizpeh*, to which the people uſed to aſſemble, and that there this Booke was laid up.

V.26. V.27. *P.Martyr.*

After this every man went home, and *Saul* went to *Gibeah*, and *with him a band of men, whoſe hearts the Lord had touched: but the ſonnes of* Belial *ſaid, How ſhall this man ſave us, &c.* *Saul* being thus choſen King, ſaith *Peter Martyr*, did not yet take it upon him, but lived ſtill privately, becauſe the wicked people, although they had deſired a King, and ſaw plainly this man to bee choſen of God, yet for the meanneſſe of his tribe and pedegree they now deſpiſed him, making a mocke of his ſaving them from their enemies hands. To this hee wiſely did forbeare to ſpeake, waiting for an opportunity to declare himſelfe a King, that could ſave them by deeds rather, then by words. But God now touched the hearts of ſome ſo, as that they clave unto him, who were alſo men of warre; if God had not moved their hearts, they had ſinned as much as the reſt by murmuring even when the thing which they ſo greatly deſired, was granted unto them, as the people formerly did about the matter of Manna, which they deſired, but being given them loathed it, and likewiſe the *Note.*

Meſſiah himſelfe, whereby wee may ſee the vileneſſe of our nature, and what need we have dayly to pray with *David*, Lord incline my heart unto thy Law. Pſalm 109.

CHAP. XI.

BEcauſe *Saul* was deſpiſed by many wicked men, here an opportunity is offered to confirme that by deeds, to which he was choſen by lot: for *Nabaſh* the *Ammonite* came to fight againſt *Jabeſh Gilead*; the men of that place being unable to reſiſt him deſire reſpit for ſeven dayes, in which time they ſend to *Gibeah*, and ſo *Saul* is ſtirred up to come for their ſuccour, & deſtroyeth the *Ammonites*, and then was magnifyed amongſt all the people. In the Vulgar Latin it is ſaid, within one moneth *Nabaſh* came, ſo likewiſe *Joſephus*, out of whom it ſeemeth to have crept into the Vulgar Latin; *Joſephus.* *Willet.* *Willet* excepteth againſt this time, ſaying this was done within the ſeven dayes ſet before by *Samuel* to *Saul*, and before his election, for the people being terrifyed with the comming of the *Ammonites* deſired a King. But there is no reaſon of making this computation of the time, as will appear, if wee looke backe to the place, where the ſeven dayes are ſet. And to place this expedition before the election is to croſſe both the order of the hiſtory here and the ſequele of the election. For if hee did this valiant act before his election, why did many deſpiſe him, as unable to ſave them? It might then be happily a moneth after, but the Scripture ſaying nothing hereof it is to bee left as uncertaine. But it ſeemeth by that 1 *Sam.* 12.12. that the comming of *Nabaſh* was the cauſe of their asking a King: and if ſo, hee was elected after his expedition againſt him. *Sol*: they heard of his intention and preparation, betwixt which and his beſieging of *Iabeſh* might paſſe many dayes, in which all was done, till after his being elected and hearing of *Iabeſh* when hee prepared to goe to the reſcue thereof, ſee more *Ch.*12.12.

V. 1. *Iabeſh Gilead*, againſt which the *Ammonites* came to fight was in the land, that was ſometime *Sihons*, but taken by *Moſes*, and given to *Reuben*, *Gad* and halfe *Manaſſeh*, for they held the land of *Gilead*. The cauſe of this warre may be gathered, *Judg.* 11. where the *Ammonites* challenged this land to be theirs, but they were then deſtroyed by *Iephthah*, now it ſeemeth, that being growne ſtrong againe they gathered a new Army upon the ſame quarrell, and becauſe the City *Iabeſh Gilead* had beene not long ſince diſpeopled, when all the men thereof were ſlaine by all the Tribes, *Judg.* 21. they ſet upon this, as the weakeſt and for their old fault in not helping Iſrael againſt *Benjamin* moſt unlikely to have helpe ſent to reſcue it. And this moſt probably was the cauſe, why being beſieged now they ſent particularly to *Gibeah* of *Benjamin*, becauſe by that City all the other Tribes had beene greatly provoked and ſhewed their wrath before; and they were the rather moved, becauſe here dwelt the man, that was choſen for King. But the men of *Jabeſh* firſt commit a foule fault, as *Peter Martyr* noteth, in that they yeeld at *Nabaſh* his firſt comming to be his ſervants, if hee would make a covenant with them. *Peter Martyr.* For God had forbidden them to make any Covenant with the *Ammonites*, and the *Ammonite* to enter into the congregation, therefore much leſſe to bee received as Lord over them. Deut. 23. 3.

V. 2. *Nabaſh* being puft up through their timerouſneſſe refuſeth to receive them for his ſervants, unleſſe hee might put out every mans right eye amongſt them to the ignominy of Iſrael. Their right eyes, ſaith *Lyra*, he would put out to make them unfit for ſervice of warre, *Lyra.* becauſe with the right eye a man aimeth at the marke which hee ſhooteth at winking with the left, and fighting with the ſword they ſhadowed the left eye with a ſhield. Some *Rabbini* ſay, that by putting out the right eye they meant the raſing out of the Law againſt the *Ammonites* *Deut.* 23. but this is abſurd. The true reaſon is, the *Ammonites* hated the Hebrewes, and therefore they were bent to exerciſe this cruelty againſt them.

V. 3. *P.Martyr.* The Elders of *Jabeſh* deſired 7. dayes reſpite, within which time, if they could procure no helpe to come and raiſe the ſiege, they would yeeld themſelves to his mercy. Herein, ſaith *Peter Martyr*, they did wickedly, for men ought not to preſcribe a time unto God, but to waite his leaſure, who hath not one, but divers wayes to helpe thoſe that truſt in him. But yet that the King newly appointed by God might have the more honour, the Lord paſſing over their errors brought helpe unto them, as they expected, within that time, and confounded the *Ammonites*. *Joſephus.* *Nabaſh* although cruelly bent againſt *Jabeſh*, yet he granteth their requeſt for the time, hoping, as *Joſephus* ſaith, that becauſe there was diviſion in their State about the new elected King, ſome being for him and ſome againſt him, no helpe would come unto them. But there was doubtleſſe a ſingular providence of God, that over-ruled herein for the confirmation of *Saul* in the kingdome.

V.4. V.5. *Then came the meſſengers to* Gibeah, and when the people heard theſe tidings they wept. *But* Saul *came after the herd out of the field, and ſaid, What aileth the people to weepe, &c.* Here is ſhewed how that, when all others were afraid, and *puſillanimous* like women, *Saul* onely was courageous, as the high dignity, to which he was choſen, required, and in ſtead of being fearefull and weeping, hee is full of wrath, which, as *Ariſtotle* ſaith, is the whetſtone of valour, and meditateth upon revenge againſt the inſolent *Ammonites*. And hereby it appeareth againe, how wonderfully hee was changed after his anointing to bee King, although he was not yet generally accepted of. *Qu.* But how is hee ſaid to come after the herd out of the field? did hee ſtill imploy himſelfe about ſo baſe a worke, as to keepe an herd, when as hee had beene publikely declared King, and had a band of men following him? *Lyra.* *Lyra* ſaith, that hee followed not the herd, becauſe hee ſtill did as an herdſman, but having beene abroad in the field to exerciſe himſelfe in ſhooting or otherwiſe, hee returned now after that the herdſmen had brought home their cattle. *R.Solomon. D.Kimhi. Peter Martyr.* The Sept. have it μετὰ τὸ πρωΐ, after the morning, becauſe the word בקר ſignifieth the morning as well as an herd, and *R. Solomon* ſtandeth for the time, but *D. Kimhi* ſaith that hee came home with other husbandmen. *Peter Martyr* ſaith, there is no need of any of theſe ſhifts, for *Saul* having not yet taken upon him the adminiſtration of the Kingdome, hee did nothing abſurd or miſbecoming him to follow his husbandry ſtill: for from the herd and from the plough have come many valiant Commanders and Emperours amongſt the *Romans*. *Plin. Terra gaudebat tractari & coli ab Imperatoribus, & magni erant proventus illorum temporum, quia eadem manu terra tractabatur qua arma.* Whereupon *Pliny* ſaith, the earth delighted to bee tilled and handled by Emperours, and great was the increaſe then, when with the ſame hand the earth was handled and armes. Therefore many famous families have ſprung from ſuch, witneſſe the *Piſones*, *Fabii*, *Portii*, *Cicerones*, *Lentuli*, from *Peaſon*, *Beanes*, *Hogges*, *Parſneps*, and *Lintels*. And to this of *Martyr* doe I ſubſcribe, becauſe although the words be neare, that ſignifie morning, and an herd, yet there is ſome difference, *Bokar* is the morning and *Bakar* an herd, which is the word here uſed; and becauſe it is *after the herd*, it is plaine that hee kept and drove home his herd, as other husbandmen did, and ſo did *David* keepe ſheepe a while ſtill, after that he was anointed King. Thus alſo *Toſtatus*.

V. 6. *And the Spirit of God came upon* Saul, *and his anger was greatly kindled &c.* The Chaldee for more expreſſion hath, *the Spirit of fortitude came upon him*, for it was not the Spirit of grace and ſanctification, but that, whereby he was ſtirred up to goe to this warre and to deliver the men of *Jabeſh*. V.7. Then hee tooke two of his oxen and cut them in pieces, and ſent them into all parts, and threatned thus to ſerve all mens oxen, that came not up after him and *Samuel*: for *Samuel*, as appeareth *v.* 12. was with him in this expedition, and he uſeth his name as well as his owne, becauſe hee was anointed King by him, and hee had ſhewed the people their duty towards *Saul* their King, and his authority over them, ſo that although they would not bee moved by hearing of *Sauls* name, becauſe many yet contemned him, yet they would be moved at *Samuels* ſo generally knowne to be the Lords Prophet, and having beene Judge ſo many yeares, and continuing in his office of judging ſtill, for hee judged Iſrael all 1 Sam. 7.17.

all the dayes of his life. *Saul* did not onely ſend a meſſage to ſummon the peo-
ple, but ſent oxen hewed to pieces, that by a thing really done they might
be the more moved, as the Levite did by his concubine. The people ſeeing Iudg. 19.
and hearing this, feared, and came out with one conſent; but it is ſaid, *the feare
of the Lord fell upon them*, to note, that God wrought this feare in them, to
make them obey his anointed, as before it was ſaid, a band of men followed
Saul, whoſe hearts God had touched; for otherwiſe many would now have
contemned his threatenings, as before they contemned his perſon. And the
number ſaid to come to him, was of 300000 men of *Iſrael*, and 30000 of *Ju-* V. 8.
dah. The men of *Judah* are mentioned apart, ſaith *Peter Martyr*, becauſe this *Peter Martyr.*
was alwayes counted the principall Tribe, and was appointed firſt to goe a- Iudg. 1.
gainſt the enemy. But here is a leſſe number of them then of one of the other
Tribes, the reaſon whereof might bee, ſaith *Junius*, becauſe their borders lay *Iunius.*
upon the *Philiſtims* countrey, ſo that many of them were continually employed
in looking to them. And becauſe *Judah* was the chiefe and moſt potent tribe,
it is ſet downe as a thing remarkable by it ſelfe, in that the men of *Judah*
diſdained not to follow *Saul* of *Benjamin*, which was now the leaſt tribe. Of
Bezek, where they met, ſee *Judg*. 1. 4.

This great army being aſſembled together, the meſſengers of *Jabeſh* are ſent V. 9.
back to tel them that they ſhould have help the next day. Then they being glad, V. 10.
told *Nahaſh*, to morrow wee will come unto you, and then yee ſhall doe unto
us what ſeemeth good unto you: And *Saul*, as hee promiſed, came the next V. 11.
morning upon the *Ammonites* in the morning-watch, dividing his hoſt into
three companies, and ſmote them ſo, as that two of them were not left toge-
ther. Touching the place *Bezek*, from whence they marched, one ſaith,
it was a City 16 miles from *Jabeſh*, and from *Gibeah*, from whence *Saul* came to *H. Bunting Pa-*
this place for the people to gather to him, 40 miles. For the ſpeech of the *triar. travailes.*
men of *Jabeſh* to the *Ammonites*, they diſſembled the helpe promiſed, as if they
had ſent about, but could get none, and therefore would the next day yeeld
themſelves to their mercy; that the *Ammonites* being hereby made the more ſe-
cure, might bee the more eaſily oppreſſed by *Saul* comming upon them; and
this diſſimulation they might lawfully uſe to an enemy, that ſought their lives; *Pellican.*
thus *Pellican*, *Oſiander*, and *Borrhaeus*: But *Junius* ſaith, it is not neceſſary to *Oſiander.*
lay this upon them, they onely promiſed to come forth next day according to *Junius.*
covenant, concealing this, if helpe came not in the meane ſeaſon, which is the
beſt: but yet it is not ill to uſe deceit againſt thoſe whom wee may kill, ſo that
covenants bee not broken. For *Sauls* dividing of his Army into three com-
panies, hee did herein as *Gedeon* had done before, that beſetting the enemies on Iudg. 7. 19.
every ſide, he might ſtrike the greater terrour into them, and for this cauſe he
came alſo upon them in the morning watch, that is, about the break of the day,
For the Hebrews divided the night into four parts or watches: 1 The evening. *Junius.*
2 Midnight. 3 The Cock-crowing. 4 The laſt houres of the night, which
ended at the breake of the day. For the journey taken by *Saul* and his com-
pany from *Bezek* to *Jabeſh*, *Joſephus* ſaith, it was 10 meaſures of ground, eve- *Joſephus.*
ry meaſure being 60 furlongs, and 8 furlongs a mile, together 75 miles. But
ſeeing this could not bee in ſo ſhort a time, this cannot bee received; it might
more probably be, as was noted before, 16 miles. And this commendeth
Sauls great diligence, in that being ſo farre off, hee came yet much ſooner then
hee had promiſed, and when the Sunne waxed hot, made an end of his victory
by what time hee had onely promiſed to bee there. Whether *Nahaſh* were
ſlaine in this battaile, or no, is not ſaid, but *Joſephus* ſaith, hee was ſlaine a-
mongſt others; but againſt this maketh 2 *Sam*. 10. 1, 2. where it ſeemeth, that
hee lived to ſhew kindneſſe to *David*, out of an hatred of *Saul*, as is moſt pro-
bable, for this great overthrow. In this victory appeared the great mercy of
God, contrary to the peoples deſert, for they had rejected him, and would
needs have a King; yet forſomuch as one was now appointed by himſelfe, he
aſſiſted him, and gave him this great victory to confirme his owne election.
The men of *Jabeſh* being thus delivered, did not forget it, but when *Saul* was

afterwards

1 Sam 31.11.

afterwards ſlaine, they ſhewed all the kindneſſe that they could to him and his in fetching their corpſes to their City, and burying them.

V.12.

Pellican.

Lyra.

Qu.

Rom. 13.

This great victory being gotten by *Saul*, the people recounting how ſome had before deſpiſed him, would have them put now to death, but *Saul* would have no man to dye therefore, becauſe God had wrought ſalvation for Iſrael that day; and to have put theſe, that were men of Iſrael, to death then, would greatly have obſcured the glory of that deliverance; ſo *Pellican.* Hee would have no man then to dye, ſaith *Lyra*, becauſe he would take no private revenge, but ſhew clemency in the beginning of his reigne, then which nothing, ſaith *Seneca*, doth more become a Prince; and having received ſo great a mercy, it was fit rather to goe to thankſgiving, then to execution. But afterwards his clemency was turned into cruelty, for hee would have put *Jonathan* to death, by whom a great deliverance was wrought for Iſrael, and *David*, and the Prieſts of God. *Ben Gerſon* ſaith, that hee onely reſpited the executing of thoſe wicked men; but ſeeing wee no where read, that hee put them to death at any other time, it is more probable that hee forgave them. If it bee demanded, whether the King may pardon ſuch, as ought for their offences do die? I anſwer, forſomuch as humane laws receive their life from the King, he may pardon offences againſt them; and for ſuch lawes of God, as whereby a ſinne is forbidden, but no mulct propounded, hee may pardon the breach of them alſo. But the breach of ſuch lawes of God, as whereof the puniſhment is expreſly ſet downe, hee may not pardon, for hee beareth the ſword as Gods miniſter, for the puniſhment of thoſe that doe evill. Hee may upon due conſideration reſpit the puniſhment, as if it bee dangerous to the Common-wealth to doe execution preſently, as *David* for this let *Joab* goe unpuniſht, but finally he took order that his blood ſhould bee ſhed for his murther. But through partiality or connivence to ſpare malefactors, as *David* did *Ammon*, ſinning by inceſt; and *Abſalom* by murther, is no way tolerable, and therefore God provided that none of them both ſhould eſcape unpuniſhed.

V. 14.

1 Sam. 7.16

Iunius, Borrhæus, Hieronym. Joſephus.

Peter *Martyr.*

Then *Samuel*, and all the people being moved by him, went to *Gilgal*, and there *Saul* was made King before the Lord; and peace-offerings were offered. *Gilgal* was famous for the circumciſion there renewed, *Joſh.* 5. and the firſt encamping of the people there, after that they were come over *Jordan*; and it was one of the three places to which *Samuel* went yearely to Judge the people. And here they made him King before the Lord, becauſe it ſeemeth here was an Altar upon which they ſacrificed, and before the Altar, when an aſſembly is met together for ſacrifice, is before the Lord, to whom this Altar is ſet up. Yet ſome thinke, that the Arke was now brought hither, as before to *Mizpeh*. How hee was made King here, *Joſephus* ſaith, it was by anointing with the holy oyle; but *Willet* impugneth this, becauſe *Samuel* ſurely would not anoint him twice, yet hee ſaith not how hee was made King otherwiſe. Wherefore *Peter Martyr* better, it is not unlikely but that hee was now anointed, becauſe his former anointing was privately, and hee was never yet publikely anointed; and to expreſſe this, hee ſaith, that the Latine tranſlation had it, They anointed him; and happily hee was there crowned; howſoever hee was now received for their King by a generall conſent, whereas they were before divided.

CHAP. XII.

V. 1.

HEre *Samuel* expoſtulateth with the people about their rejecting of him, and deſiring to have a King; wherein hee ſaith, hee had yeelded unto them, and they now rejoyced in him, as by whom they had gotten a great victory, ſo that all ſenſe of their ſinne was now paſt. Wherefore, as was needfull, hee taketh this opportunity of having them together, to ſummon them to repentance: 1 By ſhewing, that hee had given them no cauſe to bee weary of the government of Judges, for which they ſhould deſire a King. 2 By recounting Gods gracious dealing towards them ever ſince the time that they were in *Egypt*; for if they were at any time oppreſſed by their enemies for their ſins, & cryed unto the Lord, he delivered them by Judges even to his time. 3 By denouncing as great judgements againſt them and their King, as they had formerly ſuffered, if they did evill; ſo that the having of a King ſhould no more priviledge them from ſufferings, by their enemies then living under Judges, contrary to their fooliſh ſurmiſe, who thought now that they had a King, they ſhould bee ſafe, whatſoever they did. 4 By calling for raine and thunder to terrifie them, God ſhewing hereby from heaven, that hee was greatly diſpleaſed with them for rejecting his government, and that it was not *Samuel*'s ſaying onely.

V. 2.

And now behold your King walketh before you, and I am old and gray-headed, and my ſonnes are with you, &c. Some of the Rabbins ſay, that *Samuel* dyed at 52 yeares of age, 18 of which time hee lived after that *Saul* was made King; *Joſephus* alſo ſaith, that at 12 yeares old hee began to bee a Prophet, and to judge the people, and 12 he judged alone, and 18 with *Saul*. By the firſt account he could be but 34, by the other but 24, when *Saul* was made King, both which muſt needs be moſt falſe, for before this he was old, and made his ſons Judges, and both his ſonnes and his gray head, now argue him to have been neare 60, for in thoſe dayes men were not counted old ſooner. 1 *Sam.* 7. 6. *Samuel* is ſaid to have judged Iſrael in *Mizpeh*, which was 20 yeares after that the Arke came to *Kiriath-jearim*, and that was almoſt a yeare after *Eli*'s death, and before his death the word of the Lord came unto him, and hee was known to bee a Prophet. Allow unto him then a competent age for a Prophet in *Eli*'s time, and hee could not be leſſe then 20 or 25. whereunto adde 20 more till his being received for Judge, ſee my notes upon 1 *Sam.* 7. 6. and then he muſt bee 40, or thereabout, when hee began to judge, after which hee could not be ſo old as to need ſubſtitutes till 20 yeares more were expired; ſo that when *Saul* was made King, hee muſt needs bee above 60, unto which if 18 in the time of *Saul* bee added, hee muſt needs bee about 80 when hee dyed. But for his time of judging alone, and together with *Saul*, ſee my notes upon *Acts* 13. 21.

Joſephus.

But why doth hee ſay, *My ſonnes are with you*? *Lyra* anſwereth, he meaneth, that they were as pledges to make ſatisfaction, wherein hee was not able, if he had done them any wrong. *Vatablus* and *Pellican*, that they were amongſt them to be conſulted with, becauſe *Saul* had yet no experience of government. *Oſiander*, that they were as private men to bee called to an account, as he would give account for himſelfe. *Borrhæus* ſaith, that hee ſpeaketh of his ſonnes by way of upbraiding them, in that they refuſed to have them for their Judges, comming of a father that had ſo well deſerved of them. Of all theſe, that of *Oſiander* ſeemeth to mee moſt genuine. I am old, and ſo unfit now any longer to beare the great burthen of governing alone, and therefore I have made you a King to governe in my ſtead; and for my ſonnes, whom yee complained of, as unworthy for their corrupt dealing, to Judge, now that I have made you a King, they are with you, they are depoſed, and become like your ſelves, private men and ſubjects, ſo as that they can trouble you no more by the abuſe of their authority; but if yee will have them further puniſhed for abuſes paſt, yee may, but I have walked before you from my childhoold hitherto. And now in all this time of my being Judge over you, which hee meaneth by walking before them, if yee have any thing to object againſt me, wherin I have wronged any of you, ſpeake, and I will make ſatisfaction, and if not, yee did headily and unadviſedly in rejecting mee for a King. *Peter Martyr* ſaith the ſame with *Oſiander*, and addeth, that hee ſpake of them, becauſe they knew him at home, and more inwardly, and therefore if they would, they might know of them whether he had any way dealt corruptly.

Lyra.
Vatablus.
Pellican.
Oſiander.

V. 3.

Behold here I am, witneſſe againſt mee before the Lord and his anointed, &c. Here by anointed hee meaneth not Chriſt, as ſome thinke, but *Saul*, as appeareth more plainly, *v.* 5. before whom hee ſpake thus, partly, that hee might

by his example of juſt and equall dealing, bee put in minde of his duty, and
not take occaſion from that which hee had ſaid before of the manner of a King,
to play the tyrant; partly, to vindicate his government from all aſperſion of
Oſiander. injuſtice that might afterwards be laid upon it; and partly, that the people
Borrhaus. might ſee their owne folly, recounting the equity of their Judges, when they
ſhould ſee the unequal proceedings of ſome of their Kings. *Whoſe oxe have I taken,*
Lyra. that is, ſaith *Lyra*, to doe my worke, or whoſe Aſſe, that is, to ride upon from one
place to another. *Whom have I defrauded*, that is, by unjuſtly drawing him
to judgement; *or oppreſſed*, that is, doing him any kinde of injury; *Of whoſe
hand have I received any bribe to blinde mine eyes therewith*; the Vulg. Latine,
& contemnam illud hodie, which *Lyra* following, ſaith, hee meaneth, that if hee
had taken any thing for judging juſtly, hee would not hold it ſtill, but reſtore
it, as in the next words, Hebr. it is, *That I might blinde mine eyes with it*, becauſe
it is ſaid, *Deut.* 16. 19. *A reward blindeth the eyes of the wiſe*, that is, that hee
ſeeth not the goodneſſe or badneſſe of the cauſe, but is, as it were, blindly led
to give ſentence on his ſide that bribeth him. Wherefore without cauſe are thoſe
Expoſitors divided amongſt themſelves, who referre theſe words, *with it*, ſome to
Peter Martyr. a bad cauſe, ſome to a good, and ſome to the perſon judged. *Peter Martyr* readeth
it, *Of whom have I received a price, and hid mine eyes from him.* He ſaith
alſo, that *Samuel* ſpeaketh but of ſmall things, intimating, that much leſſe had
hee taken any field or poſſeſſion; ſo *Moſes* in way of apology for himſelf, ſaith
Numb. 16. of *Corah* and his company, I have not taken an hooſe of them. Hereby it
appeareth what a good governour *Samuel* was, and hereunto the people gave
all witneſſe, hee ſought not the inriching of himſelfe and his children, but
onely the good of the Common-wealth to his own great charge.

V. 5. *And* Samuel *ſaid, The Lord is witneſſe this day, &c.* here, ſaith *Lyra*, the
Lyra. Hebrewes have a tradition, that *Samuel* deſiring that God would bee his witneſſe,
a voice came from God, ſaying, *Witneſſe*, and indeed ſo the Hebrew ſoundeth,
where the words are theſe, *God is witneſſe againſt you, and his anointed
is witneſſe this day, that yee have not found ought in my hand, and hee ſaid,
Witneſſe*; therefore it ſeemeth, that God himſelfe by a lively voice teſtified his
innocency.

V. 6, 7, 8. *Samuels* innocency being thus cleared, hee now repeateth Gods gracious
dealing towards them ever ſince their being in *Egypt*, for neither there did he
faile to deliver them, when they cryed unto him, by the hands of *Moſes* and
V. 9. *Aaron*, and ſince their comming into *Canaan*, although for their ſinnes hee
V. 10. gave them into the hands of their enemies divers times, yet when they cryed
unto him hee raiſed up deliverers, who ſaved them from *Siſera*, the *Philiſtims*
V. 11. and *Moabites*, even *Jerubbaal*, *Bedan*, *Iephthah* and *Samuel*. In ſpeaking of *Moſes*
and *Aaron*, hee ſaith, *Which brought your fathers out of* Egypt *and made them dwell
Qu. in this place.* Wherepon a queſtion is made, how *Moſes* and *Aaron* could bee
ſaid to make them dwell in the land of *Canaan*, ſeeing they were both dead
Iunius. before their coming into *Canaan*? *Junius* anſwereth, *Moſes* gave them part
of their inheritance before their going over *Jordan*, and in this regard it was
thus ſaid. *Oſiander*, Hee by *Joſhua*, whom hee ſubſtituted in his owne place,
Oſiander. gave them poſſeſſion. But moſt improbably of all *Borrhæus* and *Vatablus*, they
Borrhæus. made them dwell here by giving them Lawes, and Ordinances, whereby they
Vatablus. attained it. For they were alwayes rebellious and diſobedient to theſe laws.
The true anſwer is, they made them dwell here, becauſe they brought them to
the very entrance of the land, and gave it unto them by aſſigning to the nine
tribes and halfe the whole Countrey, and laying out the bounds thereof for
them, when they had given to the other two Tribes and halfe actuall poſſeſſion
of their parts. They were ſo aſcertained of the land by them as if they had had it
then in poſſeſſion.

For the enemies, into whoſe hands they were ſo ſold, *Judg.* 3. Wee finde,
that *Cuſhanriſhathaim* was the firſt, and *Moab* the ſecond, and *Judg.* 4.
Jabin King of *Canaan* and *Siſera* his captaine, the third, and *Iudg.* 6. the *Midianites*
the fourth, and *Iudg.* 10. the *Philiſtims* and *Ammonites*, the fifth, & *Iudg.* 13.

the *Philiſtims* the ſixt. The Judges raiſed up to deliver them was firſt *Othniel*, ſecond *Ehud*, third *Barak* and *Deborah*, fourth *Gideon*, otherwiſe called *Ierubbaal*, fifth *Iephthah*, ſixth *Samſon*, and after him *Samuel* who delivered them mightily from the ſame enemies. But here three ſorts of enemies are onely mentioned, the *Canaanites*, *Philiſtims* and *Moabites*, and that not in order neither, for *Moab* oppreſſed them before the other two: and of their deliverers foure onely, and of theſe two ſaved them out of the other enemies hands, *viz.* the *Midianites* and *Ammonites*, *Samuel* from the *Philiſtims*, *Barak* being left to bee underſtood, by the *Canaanites* and their Captaine *Siſera* mentioned, ſeeing it was well knowne, that by *Barak* they had that deliverance, and *Ehud* by mentioning the *Moabites*, yet the Vulgar Latin ſupplyeth *Barak*, but I ſee no reaſon, but *Ehud* might as well have had his name put in alſo. But *Samuel* thought it enough for brevities ſake to give onely a touch of every oppreſſion and deliverance, by mentioning either the one or the other and not both, except in that of the *Philiſtims*, becauſe they were their moſt noted enemies, and had beene longeſt grievous unto them. But as their firſt oppreſſion by *Cuſhanriſhathaim* is not touched upon, ſo neither is *Othniel*, their deliverer from him, but another ſtrange name *Bedan*, never heard of before, put in: yet in the Sept. Tranſlation omitted, and *Ierubbaal*, *Barak*, *Iephthah*, and *Samuel* mentioned. It is generally held both by Hebrew and Chriſtian expoſiters, that *Bedan* was *Samſon*, ſo called, becauſe the Spirit of God moved him in the campe of *Dan*, for *Bedan*, is in *Dan*, but ſome *Rabbins* will have it *Bedan*, for *Bendan* the ſonne of *Dan*: and they ſay, hee is mentioned before *Iephthah*, although in time after him, becauſe hee was more famous. *Iunius* hath a ſingular opinion by himſelfe, whom *Willet* alſo followeth, that by *Bedan* *Iair* a Judge, a *Manaſſite* is meant, becauſe hee was before *Iephthah*, but *Samſon* after, and to make this the more probable hee alleadgeth 1 *Chron.*7.17. where this name is found amongſt the *Manaſſites*, and hee might bee called both by it and *Jair* alſo. This opinion I confeſſe, moveth me ſomewhat, but ſeeing *Iair* onely judged Iſrael, and was not famous for any particular deliverance, as the reſt here named were, I cannot ſubſcribe to him: for *Samuel* naming ſo few would never have put in one amongſt them, that was of no fame for any warlike exploit, leaving out others of note. And why *Bedan* ſhould bee put for *Samſon*, I cannot ſee, for if hee were moved in *Dan*, other Judges were alſo moved in their Tribes, for which they might as well have beene named thereby. I therefore preferre the Sept. putting *Barak* for *Badan*, not through miſtaking, as ſome thinke, or corruption, becauſe in the Hebr. and Chaldee it is *Badan* or *Bedan*, but his knowne name is in the Hebr. concealed, becauſe hee went about the worke to which hee was called ſo cowardly, for hee would not goe, except *Deborah* went with him, for which ſhee ſaid, that it ſhould not bee for his honour. Hee is then ſet forth by the name of *Bedan* ſignifying in judgement, to intimate, that although hee was uſed as an inſtrument to deliver Iſrael, yet it was under another that was Judge, *viz.* *Deborah*, ſo as was none of all the other Judges. For the totall omiſſion of the firſt Judge and deliverance from *Cuſhanriſhathaim*, it was of ſo ſhort a time and ſo long a time of peace immediately followed, and happily in that ſhort time the oppreſſion was not great, but a tribute onely exacted of them, as that it was not now much talked of. If the time of *Barak* bee objected, for hee was before *Ierubbaal*, but here *Bedan* is named after, *Samuel* was nothing curious in keeping order, as wee may ſee in that their oppreſſion by *Moab*, which was before the other two is named laſt. Touching *Samuels* naming of himſelfe, this was not out of vaine-glory, but becauſe by him they had ſo lately beene delivered from the the *Philiſtims*, who were kept under ever ſince, to aggravate their ſinne of ingratitude, in that now they would ſhake him off and have a King notwithſtanding that great bleſſing injoyed by his meanes.

Iudg.13.25.

Iunius.
Iudg.10.3.

V.12. *Yet when yee ſaw, that* Nahaſh, *the King of the* Ammonites *came againſt you, yee ſaid, Nay but a King ſhall raigne over us, when the Lord your God was your King.*

How is it ſaid, that the comming of *Nabaſh* againſt them was a cauſe of their
asking a King, when as *Nabaſh* came not againſt *Iabeſh*, till after *Sauls* electi-
Hugo Gard. on, and that as ſome ſay, a moneth? *Hugo* anſwereth according to *Joſephus*,
Ioſeph. lib. 6. that *Naqaſh* came againſt thoſe, that dwelt beyond *Iordan* in divers places
Antiq. cap. 5. and vexed them before the election of a King, but now having gathered a farre
greater army, he returned againe and beſieged *Iabeſh*, and put them to it ſo, as
was ſaid before, *Ch.* 11.

V. 14. *If yee will feare the Lord and ſerve and obey him, then ſhall both yee and your King*
continue following the Lord your God: the Vulgar Latin, *eritis ſequentes dominum*,
and Hebr. *yee ſhall bee after the Lord*, ſo *Vatablus*, *Peter Martyr*, *Arias*, *&c.* but
Iunius. *Iunius*, *permanebitis ſequentes*, expounding it, whilſt ye follow the Lord, ye remain
ſafe. But rendring it word for word, *yee ſhall be after the Lord*, is beſt if with *Peter*
Peter Martyr. *Martyr*, wee expound it, yee ſhall be ſtill under him, as your King, and he will
V. 15. protect you and take care for you. *But if you will not obey, but rebell againſt the*
commandement, Hebr. *the mouth of the Lord, then ſhall his hand bee againſt you, as*
it was againſt your fathers, Hebr. *and againſt your fathers.* But hereupon a queſti-
on is moved, how it could bee threatened to bee againſt their fathers? *Peter*
Martyr anſwereth, it is meant either againſt their Princes, who are parents of
the Country, or being againſt them, it was alſo againſt their parents, be-
cauſe they were part of their parents, or elſe according to our tranſlation,
and ו being taken for, *as*; Yet ſome, hee ſaith, underſtand it againſt their pa-
rents, in that his promiſes, made to them ſhould not bee performed. I pre-
ferre the firſt way, as alſo doth *Pellican*, *Vatablus*, and *Borrheus*; the Sept. to put
it out of doubt read it, *and upon your Kings*, and this is made plaine, *v.* 25.
But the Chaldee, *Iunius*, and *Oſiander* are for this rendring, *as againſt your*
fathers. Thus *Samuel* having put them in hope of having God on their ſide,
if they did well notwithſtanding their fore-objected ingratitude, but terrify-
V. 16, 17, 18, 20. ing them if they did ill; now that they might have ſome ſenſible ſigne of this
their ſinne, and bee humbled for it, hee calleth to God for raine and thunder
in the time of wheat-harveſt, which God accordingly ſent, and then the peo-
ple feared greatly, and deſired *Samuel* to pray for them, and confeſſed their
great ſinne in asking a King. *Samuel* prayed once before, 1 *Sam.* 7. 10. and
it thundered upon the *Philiſtims*, wherefore now to make them to ſee into their
ſinne, hee prayed for thunder againe, and yet for raine withall, becauſe other-
wiſe it might have been more dangerous. And this hee did, becauſe hereby
they might bee put in minde of the former thunder, and of Gods power ſhew-
ed therein, to the deſtruction of the *Philiſtims*, and conſider againe in what
grace *Samuel* was with him, ſo as that when hee would he could procure thun-
der, that they might both be ſorry, & condemn themſelves of folly for rejecting
ſuch a Judge for a King; and ſeeing that if hee would, hee could have procu-
red a deſtroying thunder againſt them, as well as againſt the *Philiſtims*, they
might feare and tremble before God and him, and ſo the more readily hearken
to his inſtructions. And it is noted to have been in the time of wheat-harveſt,
becauſe this tended to the magnifying of the miracle the more, ſeeing that in
thoſe hot Countreys it never uſed to raine at that time of the yeare. For
ſome ſay, it rained not there from the midſt of *March* to the midſt of *October*,
betweene which times they had their early and their latter raine, and all gene-
Hugo Cardin. rally, that they ſeldome had any raine in harveſt. Againſt this, *Hugo* ſaith,
it may bee objected, that *Jordan* is ſaid to have overflowed the bankes, *Joſh.*
3. 15. at harveſt time, and the ſame is touched upon, *Ecclus.* 24. and how could
this bee, but by the abundant falling of raine? Hee anſwereth, this might
either be cauſed by the rain falling abundantly before harveſt, or by the ſnow,
which melting now came downe and made it to overflow, ſee *Joſh.* 3. 15. But
the overflowing of *Jordan* in harveſt, is to bee underſtood of the barley har-
veſt, and not of the wheat harveſt, of which it is ſpoken here, and that was
long before this, and ſo nearer to the time of raine. For the peoples fearing, it
was becauſe the tempeſt was ſo terrible, that it ſeemed to threaten deſtruction
unto them, of which terrour in the time of thunder and lightening wee have

had often experience, and many have periſhed thereby. For their ſin in asking a King now acknowledged, ſee before, 1 *Sam.*8.

V.20,21.

Samuel ſeeing the people greatly perplexed, comforteth them, by promiſiug that the Lord would not forſake them, becauſe hee had made them his people, having firſt exhorted them conſtantly to ſerve God, and not to goe after vanity, although they had done this great wickedneſſe to aske a King. V. 22. *For the Lord will not forſake his people for his great Names ſake, becauſe it hath pleaſed him to make you his people*: the word הואיל rendred, *hath pleaſed*, ſignifieth alſo, *hath ſworne*, and *hath begun*; wherefore the Vulg. Latine hath it, *begun*; Pellican, *ſworne*; *Peter Martyr*, *hee would*, rejecting neither of the other, for it may well bee underſtood any way, but rather the good pleaſure of God is here pointed at as the cauſe of their election to bee his people, ſo that hee could not for the glory of his Names ſake, this being knowne to the Nations round about, but ſpare them and uphold them from periſhing, and defend and make them yet a greater people. For if he ſhould not, other peoples would either have ſaid, that hee was not true of his promiſe, or that he was not able, which would have been to his great diſhonour. And this is the ground of the comfort of all his elect, he will not forſake them becauſe of his owne good will he hath choſen them.

V.23.

Moreover, God forbid that I ſhould ſinne againſt the Lord, in ceaſing to pray for you, &c. that is, although yee have rejected mee, yet I am ſo farre from any enmity or hatred in my minde againſt you therefore, as that I will not ceaſe to pray for your good; and hereby it ſhall appeare that I have not prayed for this thunder out of hatred againſt you, but to bring you to repentance and better obedience, that yee might eſcape Gods deſtroying judgements, and ſtill keep his favour. And hee ſaith, *God forbid that I ſhould ſinne*, to imply, that a Prophet who neglecteth his duty in praying for the people committed unto him, ſinneth againſt God, and conſequently if he ſhould neglect to inſtruct and teach them: And againe, that the enmity of others againſt us may not bee requited with enmity, but with love, and praying for them, according to that, Love your enemies, and pray for them that hate you and perſecute you, and therefore to ceaſe to pray even for ſuch is a ſinne.

Matth. 5.

V. 24,25.

Lyra.

Having comforted the people in promiſing to pray for them, hee concludeth with an exhortation to ſerve God in truth, and with a threatening if they did otherwiſe, that both they and their King ſhould periſh. In truth, ſaith *Lyra*, that is, without diſſimulation, and with all your heart, that is, without dimunition.

CHAP. XIII.

V. 1.

SAUL *reigned one yeare; and when hee had reigned two yeares over Iſrael, hee choſe unto him* 3000 *out of Iſrael, &c.* The Vulg. Latine, *Saul was the ſonne of one yeare, when hee began to reigne, and hee reigned two yeares,* that is, ſaith *Lyra*, he was innocent and unblameable as a childe of one yeare old, when hee began to reigne, and in this goodneſſe he continued two yeares; but after that hee fell from it, and *David* was anointed King; ſo that although he reigned ſtill 18 yeares more, yet that was by uſurpation, and therefore hee is ſaid onely to have reigned two yeares,. But ſome, hee ſaith, read it, *Saul's ſonne was of one yeare*, but this is confuted by 2 *Sam.* 2. 10. where *[illegible]boſheth* his ſonne is ſaid to bee 40 yeares old, when hee began to reigne, which was immediately after *Saul's* death, and therefore hee was now 20. The Chald. ſaith the ſame with *Lyra*, and others, of whom ſee my Notes upon *Acts* 13. 21. *Theodoret* ſaith the ſame with *Lyra*, but that the reſt of his time was imputed to the adminiſtration of *Samuel*. *Junius* ſaith, it is meant onely that hee was in his firſt yeare, when thoſe things were done, which were before ſet downe. *David Kimhi*, and *Ben Gerſon*, whom *Vatablus* followeth, and *Peter Martyr* ſay, that it is meant, one yeare was paſt before his confirmation in *Gilgal*, after

Lyra.

D. Kimhi, Ben Gerſon, Vatabl:

his anointing privately by *Samuel*, and two yeares hee reigned, before that for his ſinne hee was rejected, of which it is ſpoken afterwards in this Chapter. And this is moſt probable, becauſe his confirmation was ſpoken of immediately before, *Chap.* 12. Now then that wee might underſtand at what time that was done, it is here ſaid, בן שנה שאול the ſonne of a yeare was *Saul*, when hee reigned by a generall conſent, for before many were againſt him, and happily it is meant after this that hee reigned two yeares well, before his rejection, and after that 18 more; although *Oſiander* hereupon gathereth, that hee reigned but two yeares in all, for ſo many battailes could not bee fought, and *David* ſo much purſued in ſo ſhort a time. Some thinke, that the firſt and ſecond yeare of his reigne are thus diſtinguiſhed, to intimate, that he reigned, firſt, without any royall pompe, and then tooke a guard of men unto him, being attended like a King; and at this our Tranſlation ſeemeth to aime, *When hee had reigned two yeares, he choſe* 3000; but the word [*when*] is not in the Hebrew, but is added for more expreſſion, yet not rightly, for then it muſt bee granted, that hee took him not this guard till after two yeares of his reigne expired; whereas it appeareth plainly to have been done at the time of this Aſſembly for his coronation in *Gilgal*; for that it is ſaid, *The reſt of the people hee ſent every one to his tent*; therefore hee choſe out the 3000, before that they departed from this Aſſembly. It is beſt therefore to render the Hebrew word for word, thus, *And hee reigned two yeares over Iſrael, and choſe him* 3000 *men*; that is, after his publike inauguration till this time, he cannot properly bee ſaid to have reigned any more then two yeares, and that hee might henceforth bee attended as a King, he now took from amongſt the people this retinue of 3000.

Oſiander. Genebrard. in Chronol. Vatablus, Toſtatus.

V. 2. *Junius.*

Of these 3000 men, 2000 *were with Saul in Michmaſh, and in mount Bethel; and* 1000 *went with Jonathan to Gibeah, &c. Michmaſh*, ſaith *Junius*, was no name of a City, but of a tract of ground extending to mount *Bethel*: here *Saul* tooke up his ſtation, and *Jonathan* was moſt probably ſent by him againſt the gariſon of the *Philiſtims* in *Gibeah* with 1000 men, and cut them off happily being but 200, or 500: of *Gibeah* ſee before, *Chap.* 10. 5. *Saul* divided himſelf moſt probably thus from *Jonathan* keeping at this place, that hee might after that exploit done by *Jonathan* both ſend out to call the people together againſt the *Philiſtims*, who hee knew before upon the ſmiting of their gariſon, would come againſt Iſrael, and that hee might the ſooner bee at *Gilgal*, to which place *Samuel* had before appointed to come unto him.

1 Sam. 10. 8.

V. 3.

Ionathan having ſmitten the gariſon of the *Philiſtims*, they heare of it, and *Saul* blew the Trumpet throughout all the land, that they might aſſemble together, and bee prepared to goe againſt the *Philiſtims* to battail, and they were called together to *Gilgal*, to which place *Saul* went. *Michmaſh*, from whence hee went to *Gilgal*, ſaith one, was a City in the borders of *Benjamin* and *Manaſſeh* 4 miles from *Gilgal*, ſee *Ezra* 2. 27. *Eſa.* 10. and this ſeemeth not to bee ſo probable, as that of *Iunius* before-going, becauſe here pitched the huge Army of the *Philiſtims*, *v.* 5.

H. Bunting Patriar. travailes.

V. 5.

And the Philiſtims *gathered themſelves together to fight with Iſrael*, 30000 *chariots, and* 6000 *horſemen, and people as the ſand on the ſea ſhore.* Of warre-chariots, ſee *Judg.* 4. 13. The people are ſaid to be as the ſand, by an Hyperbole, becauſe they were an exceeding great multitude. *Ioſephus* ſaith, they were 300000 footmen. And for the chariots, *Lyra* conjectureth that they were not 30000, but all the perſons fighting in them were 30000, becauſe *Siſera* his great Army conſiſted but of 900 chariots, and *Pharaoh's* of 600: but *Joſephus* ſaith the ſame with the ſacred hiſtory, neither is it ſafe ſo to goe from the expreſſe words thereof. Here is rather ſet forth ſuch an Army, as was never heard of in that land before, that the power of God might bee the more magnified for confounding it, as hee did, by ſuch weake meanes, as is ſhewed, *Chap.* 14. that none may ever truſt to the greateſt multitudes and preparations, ſeeing all are vaine where God will deſtroy, as alſo appeared in the great Armies of *Darius* and *Xerxes.* The *Philiſtims* pitched in *Michmaſh*, the place

Joſephus. Lyra.

Iudg. 4. 13.
Exo. 14. 7.

where they heard *Saul* was before; and it is ſaid to have been eaſtward from *Bethaven*, that is, not from *Bethel*, as ſome thinke, holding, that *Bethel*, whereby *Michmaſh* was deſcribed before, *v.* 2. and this *Bethaven* were all one place. For although the name *Bethaven* was tranſlated to *Bethel* by the Prophets, yet it was not ſo called now, but after that it was made a place of Idolatry by *Jeroboam*, who ſet up his Golden Calfe here, then it was *Bethaven*, that is, the houſe of iniquity, and no longer *Bethel*, that is, the houſe of God. But at the firſt *Bethel* and *Bethaven* were two diſtinct places not farre aſunder, as we may read *Joſh*: 18, 12, 13. *Junius.*

Vatablus.
Pellican.
Junius.

V. 6, 7.

The People of *Iſrael* being terrified by ſo great a multitude of Enemies, ſome hide themſelve in caves and thickets, and ſome flee over *Jordan* to *Gilead* and *Gad*: and ſome remaine with *Saul* in *Gilgal* trembling. Touching thoſe that fled over *Jordan*, it is ſaid, *the Hebrewes paſſed over Jordan*, for ſo it is Hebr: and not, *ſome of the Hebrewes*, as in our tranſlation, and hereupon it is ſcanned by *Hugo*, who theſe were, for of the whole body of the people it is ſaid before, *when the men of Iſrael ſaw themſelves in a ſtraight, they hid themſelves*, and here, *the Hebrewes paſſed over.* He reſolveth, that they were ſome of them, who more properly retained the name of Hebrewes, becauſe they uſed often to paſſe over *Jordan*, for the word עבר ſignifieth to paſſe, and here it is ועברים עברו the paſſengers paſſed, that is, they that would paſſe over, they that were right Hebrewes, according to their name. And why fled they that way? becauſe, ſaith *Lyra*, it was Eaſtward, and the *Philiſtims* came againſt them, from the Weſt, where their country lay. Here, as *Peter Martyr* noteth, appeared preſently their vanity in asking of a King, whom if they had once obtained, they thought they ſhould be moſt ſafe from their Enemies, but now having one, they feare and are as much perplexed, as ever.

Hugo Cardin.
Lyra.
Peter Martyr.

V. 8.

And he tarried 7 dayes according to the time which Samuel had ſet, but Samuel came not &c. Here is ſhewed how *Saul* ſinned firſt, and was therefore rejected, *viz.* by offering ſacrifice which was unlawfull for him to doe, but onely for a Prieſt or Prophet. For *Samuel* had promiſed to come unto him within 7 dayes to ſacrifice for his proſperity, which, how it is to be underſtood, ſee there. Some thinke, that he ſacrificed not, but by the hands of others, as **Elkanah** is ſaid to have ſacrificed, and *David* and *Solomon*, but all the *Rabbins* ſay, that he himſelfe ſacrificed, ſo ſaith *P. Martyr*, and that *Ben Gerſon* ſaith that *Saul* by ſacrificing thought to obtaine the ſpirit of Prophecy, and ſo to know the will of God, and to direct himſelfe without *Samuels* advice; ſo likewiſe *Sulpitius Severus*, *Rupert*, *Lyra*, *Joſephus*. But it was a cuſtome even amongſt the Heathen to ſacrifice before they went to warre, that they might have the Gods propitious unto them, and this doubtleſſe was *Sauls* end in ſacrificing.

Ch. 10. 8.
Toſtatus, Cajetan, Vatablus.
Peter Martyr.

V. 11, 12.

Saul having made an end of offering his burnt offering, *Samuel* came, and he relating what he had done, was by *Samuel* reproved therefore, and threatned that his Kingdome ſhould not continue. But here a queſtion ariſeth, how he brake the commandement of God, ſeeing he ſtayed 7 dayes, as *Samuel* had appointed? To this *Hugo* anſwereth according to ſome, that no certaine number of dayes was ſet by *Samuel*, to the end whereof he ſhould tarry for him, but that he ſhould tarry till he came and then he would offer for him 7 dayes together, but this hath beene already confuted, *Ch*: 10. 8. *Andreas* ſaith *Lyra* anſwereth, that *Samuel* meant he ſhould tarry 7 dayes after the day, in which *Saul* ſent for him, but he reckoning that day for one, tarryed but 6 more, and ſo tranſgreſſed. But he rather approveth of a third anſwer, *viz.* that *Saul* tarryed not 7 dayes compleate, but the time of the evening ſacrifice approaching and *Samuel* not coming, he offered the ſame day, for when he had made an end of one ſacrifice, before he had offered the Peace-offerings *Samuel* came. And to this do I ſubſcribe, and this is ſpoken of by *P. Martyr*, as the onely ſinne of *Saul* at this time, and it was ſinne enough, for which to be rejected, to doe againſt Gods command, in the ſmalleſt matter, as for our firſt Parents to eate of the forbidden fruite, ſo for *Saul* to anticipate the time ſet by the Lord, although never ſo little. But *Lyra* taxeth him for two other

Hugo Card.
Lyra.
Peter Martyr.

ſinnes here. 1 That he preſumed to ſacrifice, which King *Uzziah* preſuming to do afterwards was ſmitten with the Leproſie. 2 In that he excuſed himſelfe in ſtead of confeſſing his ſinne, but his excuſe by the great danger that he was in was nothing, for his ſacrificing was rather a provoking of God againſt him then a reconciling of his favour towards him. He ſhould have kept to the time ſet him by the Lord, and by faith reſted upon him, in how great a ſtraight ſoever he ſaw himſelfe to be: for God had promiſed to his people keeping his Commandements, One of you ſhall chaſe 1000, and 100 of you put 10000 to flight; and it had beene ſhewed in *Gideons* expedition, that God can as eaſily ſave by few as by many. Whereas *Saul* in excuſing himſelfe, ſaith, *I forced my ſelfe and offered a burnt-offering*, the Vulg: Lat: hath it, *being compelled by neceſſity I offered*, Vatabl. I was bold, but the word is ואתאפק I refrained my ſelfe, as *Joſeph* is ſaid by the ſame word to have refrained himſelfe from weeping before his Brethren. His meaning is then, that he refrained as long as he could from ſacrificing, although in ſo great ſtraights, but at length ſeeing not *Samuel* come within the time limited he offered. And herein *Saul* thought that he did wiſely and providently, not to goe to the battell before that he had made ſupplication to the Lord, (for ſacrificing was joyned with the confeſſion of ſinnes, and praiſing of God) but *Samuel* telleth him, that he did fooliſhly, becauſe he tranſgreſſed the commandement of God; and ſo doe all carnall men, when they thinke that they do wiſely, they do fooliſhly, for who ſo goeth *Note.* from the commandement under what pretence ſoever doth fooliſhly, and ſhall be rejected therefore, as *Saul* was. But how is it juſtifiable, that he ſhould *P. Martyr.* ſpeake ſo unreverently to the King? *Peter Martyr* anſwereth well, that God ſpake thus by the mouth of *Samuel*, and *Eſay*, *Eliah*, and *Eliſha* and other Prophets being carried by the Spirit have ſpoken to Kings without all reſpect, becauſe in ſuch caſes they were Gods legates, and not meerely as their Subjects, in which regard at other times they humbled themſelves before them. And as for *Samuel* in particular, he was more then another Prophet, a Judge, for it was ſaid before, that he judged *Iſrael* all the dayes of his life; and he was ſet not onely to judge the people but even the King himſelfe, in that he both made him King and pronounced his doome of rejection, and ſet up *David* to be King in his ſtead.

V. 13. *Qu.* *And now would the Lord have eſtabliſht thy Kingdome over Iſrael for ever, but now it ſhall not continue, &c.* A queſtion ariſeth here, how it could be ſaid thus, conſidering the Propheſie of *Jacob*, *that the Scepter ſhould not depart from Judah*, *Gen. 49.* ſo that the Kingdome was to be eſtabliſhed in *Judah*, not in *Benjamin*? *Ben Gerſon. Vatablus. Oſiander. Iunius.* Some anſwer, that by theſe words *for ever*, a long time only is to be underſtood, or all the time of *Sauls* life. Others, the Lord would have eſtabliſhed thy Kingdome for ever, if thou hadſt perſiſted in obedience to Gods commandements: *Peter Martyr. Pellican.* for there was no promiſe made unto him, as afterwards to *David*, of an everlaſting continuance of his Kingdome, but being ſet up by the Lord, there was a foundation laid, ſo that he might have continued and his children after him, *D. Kimhi.* if he had not tranſgreſſed; and here *D. Kimhi* applyeth that *Deut.* 17. 20. that the King ſhould read the booke of the Law continually and keepe it, that he might prolong his dayes in his Kingdome, and his Children after him, and ſaith, that according to this it is here ſpoken: ſee the like paſſage before 1 *Sam.* 2. 30. *Qu.* If it be ſaid, then if *Saul* had not diſobeyed, how ſhould the propheſie touching *Judah* have taken effect? *Anſw.* God, to whom all things to come are preſent, foreſaw, that *Saul* would breake his expreſſe commandements, that he might juſtly caſt him and his houſe off againe. If it be objected, then there was a neceſſity of *Sauls* ſinning and rejection. I anſwer, it is true, he could not but ſinne, yet he was carryed hereunto, not by any neceſſity of Gods decree, *James 1. 14.* but by the corruption of his owne nature and will, for God tempteth no man to evill, but every man is tempted when he is drawne away by his owne con- *Qu.* cupiſcence. But it will be ſaid, Is not the will of God immutable? *Lyra.* *Lyra* anſwereth well, the will and decree of God, as it is in his divine preſcience, is immutable, but as it is in reference to ſecundary cauſes, *viz.* the well or ill doings of men, it is mutable, and ſo it is to be underſtood here, If thou hadſt perſiſted in obedience, thy Kingdome ſhould have ſtood for ever.

V. 15, 16. *Samuel* having thus taxed *Saul* went away to *Gibeah*, and *Saul* and *Jonathan* followed him, having but 600 men with them, and the *Philiſtimes* were ſtill in *Michmaſh*. From *Gilgal* to *Gibeah* was 12 miles, from thence to *Michmaſh* 8 miles. They followed *Samuel* to *Gibeah*, ſaith *Lyra*, being ſo few, that they might have the comfort of his preſence: and happily he went to *Gibeah*, or the hill of God, where the company of the Prophets was, that he might there together with them pray to God for the people being in this diſtreſſe. Some becauſe there is no prepoſition before *Gibeah*, read it, *he left Gilgal in Gibeah*, but becauſe theſe two were diſtinct places and farre aſunder, this cannot be. *Joſephus* ſaith, that *Samuel* went now to his owne houſe in *Ramah*, but it is more probable, that although in his anger he went away from *Saul*, yet he did not quite leave him in his danger, but let him underſtand, to what place he went, that he might come to him thither with his men, *viz.* to *Gibeah*. For although God by the mouth of *Samuel* rejected *Saul*, yet that he meant not that he ſhould preſently be cut off, appeareth by the good ſucceſſe that he had by *Jonathans* meanes, now that he was come to *Gibeah*, againſt the *Philiſtims*, and therefore *Samuel* would not doubtleſſe now give him over, but keepe neere unto him, and pray for him, and by his prayers moſt probably ſuch a wonderfull victory was now immediately obtained. For he directed him after this to goe and fight againſt *Amalek ch.* 15. and ſtill mourned for him *ch.* 16. 1.

H.B. Patriarks travailes.
Lyra.
Genevenſ:
Joſephus.

V. 17. The *Philiſtims* lying in *Michmaſh* were not idle, but ſent out 3 companies to ſpoille the Country of the *Iſraelites*, which, ſaith *Lyra*, they were the more bold to doe becauſe they knew them to be unarmed, and ſo could make little reſiſtance, and if they ſhould ſet upon their Campe, when theſe were gone, they made [illegible] doubt, but that they ſhould reſiſt them well enough with the company remaining. But God intended otherwiſe, as appeareth *ch.* 14. where by *Jonathan* and his Armour-bearer alone the whole Campe was troubled. *One Company went in the way that leadeth to Ophrah in the Land of Shual. Ophrah*, ſaith *Junius*, was in *Benjamin*, *Joſh.* 18.23. and the region of *Shual* was ſpoken of before *ch.* 9.4. but there it is *Shaliſha*, it is therefore rather to be held, that it ſhould be read in the Land of *Saul*, as *Lyra* readeth it, and the *Vulg. Latin*: for the Countrey of *Benjamin* might be called well the land of *Saul* becauſe he was of *Benjamin*. And to ſpoile this land they ſent out firſt and chiefly, becauſe *Jonathan* the ſonne of *Saul* had ſmitten their gariſon, whereby they were provoked to this warre. But whereas the Vulg: Latin hath it, *by the way of Ephraim to the land of* Saul, this *Lyra* taxeth, as a corruption in the tranſlation, but yet he erreth alſo in turning it *Ephrata*, whereas Hebr: it is *Ophrah*. The other company went the way of *Bethoron*, that is, ſaith *Junius*, in the land of *Ephraim* *Joſh*: 16. 3. the third company towards the valley of *Zeboim* towards the Wilderneſſe, that is, in the land of *Benjamin* neare unto *Jordan*, *Nehem.* 11. 34.

Lyra.
Junius.
Lyra.
Junius.

V. 19. *Now there was no ſmith in all the land of Iſrael, for the* Philiſtims *ſaid, Leſt the Hebrews make them ſwords or ſpeares.* It was the policy of the *Philiſtims*, when they had the Hebrews under, not to permit them to have any weapons of war, & to this end not a ſmith, that could make them in all their land, or that could make any Iron tooles for any other uſe, as Mattockes, Spades, Plough-ſhares, &c. onely they were permitted to have files to ſharpen theſe, and if they would have any made new, they muſt go to the *Philiſtims* for them: which ſheweth, in what a miſerable caſe they were in thoſe dayes, ſeing this muſt needs be a wonderfull trouble unto them, and being naked of weapons they were alwayes lyable to the danger of their enemies. Thus the Pope depriveth the people of their ſpirituall weapons by debarring them from reading the holy Scriptures, and by keeping them in an unknown tongue, and *Iulian* the Apoſtata by forbidding the learning of the liberall ſciences unto Chriſtians did the like, and thereby did more in danger the Chriſtian religion, then all the perſecuters, that were before him. And as *Hugo* noteth, they that take away faithfull preachers from the people, which ſhould provide and put weapons into their hands to fight againſt their ſpirituall enemies. But how could the *Philiſtims* rule now thus over them, when as not long before they were ſubdued by *Samuels* prayers, and then it is ſaid, they came no more into the land, and the hand of the Lord was 1 Sam. 7. 13. againſt the *Philiſtims* all the dayes of *Samuel*? Moreover a little before this *Ch.* 11. they obtained a great victory againſt the *Ammonites*, and then there went out to warre 330000. how then could they bee all diſarmed againe Peter Martyr. by this time? To the firſt *Peter Martyr* ſaith, according to the *Rabbines*, that the *Philiſtims* had them in this ſubjection in the latter dayes of *Samuel*, when the people fell againe to idolatry. But this is againſt that 1 *Sam.* 7. 13. wherefore I rather thinke, that this was a policy uſed of old by the *Philiſtims* before that great overthrow given them by *Samuel*, when they had ſubdued the Hebrews at the end of *Eli* his prefecture, they interdicted them the uſe of ſmiths, and although a little before this they were exempt from the juriſdiction of the *Philiſtims*, yet through diſuſe having none expert in making armes amongſt them, they remained without ſmiths to this day contenting themſelves with ſlings, and bowes, and clubs, and pitchforks, and long ſtaves to fight with all, and the rather becauſe without other warlike inſtruments they had prevailed againſt the *Canaanites* in the time of *Deborah*, who had alſo taken their weapons from them, when they reigned over them, and *Shamgar* with a ploughſhare, had ſlaine 600. of the *Philiſtims*. And for husbandry buſineſſe, although it was a great toyle unto them, when they would have any new iron tooles made to goe for them to the *Philiſtine* ſmiths, yet not knowing by this Iudg. 5. 8. time, how to remedy it, for the preſent they made this ſhift. *Toſtatus* thinketh that the men with *Saul* onely were without ſword or ſpeare as being of *Gibeah*, where a Garriſon of the *Philiſtims* had lyen to keep them under, if it ſhall ſeeme ſtrange, that the armed ſhould hide themſelves, and theſe onely ſtay, there was a ſpeciall providence herein for Gods greater glory. For the ot[illegible] queſtion an anſwer to that may bee gathered from this, which hath beene already ſaid, they fought and prevailed againſt the *Ammonites* without ſword, or ſpeare, with ſuch inſtruments, as were before ſpoken of, ſo *David* prevailed againſt *Goliah* armed with a ſword and a ſpeare, having nothing in his hand but a ſling onely, and amongſt thoſe of *Gibeah* 700. are ſaid to have beene able to ſling a ſtone at an haires breadth. And this of their being without ſword or ſpeare is premiſed here to magnifie Gods power the more, in giving them the victory, of which it is ſpoken *Ch.* 14. Yet ſome thinke, that the Iſraelites onely in Rabbini. the land of *Canaan* were thus unprovided of weapons, they to whom the power of the *Philiſtims* had not extended on the other ſide of *Iordan* being ſufficiently armed, and ſo in the expedition againſt the *Ammonites*, they had armour and weapons of them, ſeeing *Iabeſh Gilead*, to the reſcue whereof they went, lay D. Kimhi there; and *Kimhi* ſaith, that they had old weapons, a few: but none new. But the text is plaine againſt ſmiths throughout al the land of Iſrael. *And all the Iſraelites* V. 20. *went downe to the* Philiſtims *to ſharpen their ſheares and coulters, &c. yet they had a file for the ſheares &c.* the Vulgar Latin, *retuſæ itaq; erant acies vomerum, &c.* the edges of their ſheares, &c. were therefore blunt unto the very oxe goad, expounded Lyra. by *Lyra*, becauſe after that *Jonathan* had ſmitten the Gariſon of the *Philiſtims*, they durſt no more goe downe to the ſmiths amongſt them to ſharpen them. But the Hebr. words are והיתההפצירה פים and there was a file of mouths for the ſheares, and by a file both *David Kimhi* and *R. Solomon* expound it, and *Pagninus* ſaith, it is called a file of mouthes becauſe it hath many mouthes, as it were, and this they uſed commonly to ſharpen their inſtruments of husbandry withall, but onely when they were ſo worne, that they needed more to be done unto them, for then they had uſed to goe downe to the *Philiſtims* ſmiths, although now it is moſt probable, that they durſt not doe ſo any more, V. 22. ſo that there was now not any, that had ſword or ſpeare, except *Saul* and *Ionathan*, who being Princes, it is no marvaile, though they were better provided then any of reſt, ſo *Lyra*, who ſaith, that the Rabbins ſay, that theſe weapons were brought unto them miraculouſly, but he rejecteth it, as a fable, becauſe if it had beene ſo, it ſhould doubtleſſe have been ſpoken of in the Scripture.

And

Junius.

And a Gariſon of the Philiſtims *went out to the paſſage of* Michmaſh, that is, ſaith *Iunius*, that having taken it, the Countrey of *Benjamin*, which lay before it, might bee open to them, which is ſpoken in way of preparative to the hiſtory following, *Ch*. 14.

The Myſtery.
Hugo. Cardin.

Myſtically, ſaith *Hugo*, by ſmithes wanting in Iſrael, underſtand faithfull Preachers failing in the Church, at what time they goe downe to Philoſophers and Orators, which are ſet forth by the *Philiſtims* ſmiths to ſharpen their inſtruments, that is, to ſet a gloſſe upon their teaching, which tendeth indeed, to the bringing in of worldly gaine, when the people are taken with their eloquence, but for the ſpirituall warfare they want weapons, all but a *Saul* and a *Ionathan*, that is, Chriſt and a few faithfull teachers.

CHAP. XIIII.

V. 3.

HEre *Ionathan* eſpying, how the Gariſon of the *Philiſtims* was placed moveth his armour bearer to goe with him over unto it, but *Saul* his Father knew not of his going. This motion in *Ionathan* came doubtleſſe from God, as the ſequell ſheweth, and therefore that he might not be hindred in this attempt, hee made not his father acquainted with it: a thing, which otherwiſe hee ought not to have done, to goe againſt the enemy without order from the Generall of the field, or without his knowledge; for to doe thus commonly tendeth to the confuſion of the Army, wherefore *Torquatus*, as *Martyr* noteth, put his his owne ſonne to death for preſuming thus to doe, and *Marlius* another Roman his, although hee had fought valiantly againſt the enemy. Hee alſo arguing the caſe, whether it were not temerity in *Ionathan* thus alone to goe againſt an whole Gariſon, rather then true valour, defendeth it, becauſe God had promiſed that one of them ſhould chace a 1000. and two of them put 10000. to flight; this *Ionathan* recounted and beleived, and ſo being full of faith proceeded to this incounter; and becauſe by *Saul* deliverance had beene promiſed from the *Philiſtims*, hee ſeeing his father now growne timerous, and not daring to oppoſe himſelfe againſt the *Philiſtims*, that waſted the Countrey, tooke courage to himſelfe and went alone with his armour-bearer, as God moved him.

Peter Martyr.
1 Sam. 9. 16.

V. 2.
Iunius.

And Saul tarried in the uttermoſt part of Gibeah under a Pomgranate tree, which is in Migron &c. that is, ſaith *Iunius*, in a field ſo called neere one part of the ſtraight towards *Gibeah*, *Eſa*. 10. 28. here he and his men lurked for feare, watching to ſee, what the *Philiſtims* would doe. And with him was *Abiah the ſonne of Abitub, Ichabods brother, the ſonne of* Phinees, *the ſonne of* Eli, *the Lords* Prieſt *in* Shiloh, *wearing an Ephod, &c.* *Abiah* is ſaid to have beene there wearing an Ephod, to ſignifie that he was now High-Prieſt, for the rich Ephod with the Breaſtplate, and the Urim and Thummim was for the High-Prieſt therewithall to conſult with the Lord, *Exod*. 28. In that he is ſaid to be the ſonne of *Abitub*, the ſonne of *Phinees*, it appeareth that *Phinees* had two ſonnes, *Abitub* not hitherto mentioned, and *Ichabod* his yonger brother who was *filius Poſthumus*, and ſince the time of *Eli*'s death, and *Phinees* ſlaine, when *Samuel* was young, *Abitub* finiſhed his courſe, and now *Abiah* his ſonne was Prieſt; but whether *Abitub* was ever High-Prieſt or no, we do not read, it is moſt likely that he was not, but during the 20 yeares, that the arke abode in *Kiriathjearim*, before *Sauls* election, *Eleazar* the ſonne of *Abinadab* being ſanctified for the Prieſt to keepe it, hee lived and dyed privately, *Elias* poſterity being then preſently by the juſt judgement of God for his and his ſonnes ſinnes thus long ſtripped of this honour, and although *Abiah* his ſonne now attained to it againe, yet it continued not long in that family, as hath beene before ſhewed, and will afterwards appeare in the beginning of *Solomons* raigne. This *Abiah* is otherwiſe called *Abimelech*, *Ch*. 22. 20. who was ſlaine at *Sauls* command: whereas hee is commonly underſtood to be the nephew of *Ichabod*, the ſonne of *Phinees*, *Iunius* will have him to bee his brother, but this cannot bee, becauſe ſo he muſt have beene the ſonne of *Phinees* and not of *Abitub*. The conſideration of theſe

V. 3.
Peter Martyr.
1 Sam. 7. 1.
Iunius.

theſe Prieſts, *Eli*, *Abitub*, *Abiah*, and *Abiathar* alſo his ſonne, to whoſe time
Samuel lived, ſheweth plainly, that hee was a very old man, when hee died, and
not of 52 yeares onely, as the Rabbins would make him, of which ſee before,
Chap. 8. 1. Now as *Abiah* the Prieſt was preſent, wee read the like of the Ark,
v. 18.

V. 4, 5. In deſcribing *Jonathans* proceedings, here is ſhewed how hardly he came to
the *Philiſtims* gariſon, hee was faine to creep upon his hands and his feet over
a ſteep ſharpe rock to come unto them, and his Armour-bearer after him; and
there are ſaid to have been two rocks on either ſide of them, north and ſouth,
ſo as that both thoſe wayes they thought themſelves ſafe from the enemies attempting
any thing againſt them, as being ſtrongly defended by nature, and
other paſſages they kept by force of armes. Wherefore by this way, whereby
they thought themſelves moſt ſecure, they with great difficulty gat unto
them. *Jonathan* had ſmitten one garriſon of the *Philiſtims* before, having
V. 6. with him 1000 men; now hee telleth his Armour-bearer, that there was no
reſtraint unto the Lord, to ſave by many or by few, exhorting him therefore to
goe with him over to theſe uncircumciſed. Whereas hee ſaith, *It may bee the*
Pellican. *Lord will work for us*; this was not ſpoken by way of doubting, ſaith *Pellican*,
but of praying, and to intimate the difficulty of the attempt, that his man
might bee excited by faith to rely upon God alſo for help.

V. 8, 9. The man promiſing not to leave him, they go over the rock, and ſhew themſelves
to the *Philiſtims*, and *Jonathan* ſaith to his Armour-bearer, *If they ſhall*
ſay, Wee will come to you, then wee will ſtand ſtill and goe no further; but if
they ſay, Come to us, we will goe, for the Lord hath delivered them into our hands.
Joſephus. *Joſephus* ſaith, that *Ionathan* having earneſtly prayed unto the Lord, had this
ſigne given unto him, and it was a ſigne in reaſon, that if they ſhould ſay, come
to us, they ſhould be confounded, becauſe it argued confidence in their owne
ſtrength, that they durſt not come neare unto them being ſo ſtrong. And not
Borrheus. much unlike unto this is that of *Borrheus*, it was a boaſting ſpeech like that of
Pellican. *Goliah* to *David*, for which it was juſt with God to pull them downe. *Pellican*
ſaith, if they ſaid, tarry and wee will come unto you, it was a ſigne of courage,
that they durſt goe and ſet upon their enemies, but if they ſaid, come to
us, of puſillanimity, and that they feared to ſet upon them. For Gods giving
Jonathan this ſigne, it is not to bee doubted, but that he was moved thus to ſay,
by the inſtinct of his Spirit, as *Abrahams* ſervant propounded a ſigne, when he
went to fetch a wife for his maſters ſon *Iſaac*.

V. 11, 12. The *Philiſtims* ſeeing *Ionathan* and his Armour-bearer, firſt deride them,
and then bid them, *Come hither, and wee will ſhew you a thing.* *Ionathan* hearing
this, was full of courage and confidence, and fell upon them, and his
V. 24. Armour-bearer after him, and they ſlew at the firſt onſet *twenty men within*
half an acre of ground, which a yoake of oxen might plough. Whereas *Ionathan*
Joſephus. is ſaid to have gone up upon his hands and his feet, *Ioſephus* ſaith, that hee
went not on that ſide where the *Philiſtims* ſaw him, but at another place where
they were more ſecure: And when he came unto them, a cloud ſuddenly aroſe,
which darkened the aire ſo, that they knew him not, nor one another, and ſo
every one ſmote his fellow that was next him; and they that had gone out to
ſpoile the Countrey, returning, fought againſt their owne men. But others,
Lyra. as *Lyra* hath it, better, that they were ſmitten with an *acriſis*, as the *Syrians*
were, 2 *King.* 6. when they came to take *Eliſha*, ſo as that they could not perceive,
or ſee thoſe that ſmote them, nor know one another, but every one took
the next unto him to bee his enemy, and therefore went on beating down one
another, as *v.* 18. And *v.* 20. it is ſaid, *Every ones ſword was againſt his fellow,*
and there was a very great diſcomfiture: yet here is nothing expreſſed, but
that there came upon them a very great trembling, and that the very earth
trembled under them, they by a feare, wherewith they were ſmitten from
the Lord, and the earth by an earthquake ſent to increaſe their terrour; but
hereby wee may gather, that they were ſo blinded in their judgement, that
they knew not one another, and therefore as any was in anothers way in this

their haſty flight, hee beat him downe and ſlew him.

For theſe words, *v.* 15. *there was a very great trembling*, Hebr. it is, *a trembling of God*; and ſo *Vatablus* and the *Chald.* render it, noting from theſe words, that there was trembling or ſhaking upon the very earth ſent from God, and not upon the *Philiſtims* army onely; the Vulg. *a miracle from God*: *Junius* a very great trembling, becauſe that which is cauſed by God extraordinarily, is very great. I thinke it beſt to hold to the originall. For the quantity of ground whereupon theſe 20 were ſlaine, it is ſaid to have been halfe an acre, which a yoake of oxen might plough; in the Vulg. Latine, *which a yoake might plough in a day*; Hebr. it is, *as it were in halfe an acre of a paire of land*, which muſt neceſſarily bee ſupplyed to make it ſenſible, in halfe an acre of land ploughed by a paire of oxen: the Chaldee, about the ſpace of halfe a journey of a paire of oxen, but hereby muſt bee underſtood halfe a dayes worke, becauſe it is but little that a paire of oxen could plough at halfe a journey, and certainly halfe an acre is here meant; *Joſephus* ſaith, this was done early in the morning, and theſe twenty men were ſmitten being yet aſleep. But it ſeemeth rather that they were placed in ranke, or elſe one would not have been ſo farre from another, as to have ſupplyed halfe an acre with twenty men. And this is ſaid to have been the firſt ſlaughter, becauſe there was another that followed, made by the *Philiſtims* amongſt themſelves, and a third by the Iſraelites after this chacing them.

Vatablus.
Chald. Paraphr.
Joſephus.

V. 16, 17, 18. The watchmen of *Saul* ſeeing the trouble of the *Philiſtims* hoſt, certifie him thereof, and the people being numbred, hee findeth that *Jonathan* and his Armour-bearer were abſent, then hee bade *Abiah* to bring the Arke. Hereby *Peter Martyr* gathereth that *Samuel* was not now there, or if hee were, hee would no more conſult with him, as being too rigid: but that hee was in *Gibeah*, hath been ſhewed before. When, or how the Arke was brought hither, is uncertaine; ſome thinke it was carryed to *Gilgal* before, where their aſſemblies met, and from thence now to *Gibeah*, when the campe removed, but here it ſtayed not long, for it was ſtill in *Kiriath-jearim* in the time of *Davids* reigne, ſo that it was ſoon carryed back thither againe. For conſulting with the Lord in any difficult caſe by the Arke, it is moſt probable, that the High-prieſt, arrayed in his robes and Ephod, with the Urim and Thummim, ſtood before the Oracle, and from thence craved and expected anſwer from the Lord. Now *Saul* taketh this courſe, that hee might ſeem to bee religious, and not to attempt any great matter, but God being firſt conſulted with.

Peter Martyr.

V. 19. *Whilſt Saul talked with the Prieſt, the noiſe increaſed, then hee ſaid unto him, Withdraw thy hand.* Of what hee talked to the Prieſt, is not ſaid, but by the premiſſes it appeareth, that hee talked with him about bringing the Arke, and the thing that hee would have him to conſult about. But now ſeeing the *Philiſtims* already falling, hee ſtayeth not, but maketh haſte into the battaile, bidding the Prieſt withdraw his hand, that is, to proceed no further in inquiring. *Joſephus* ſaith, that the Prieſt had received anſwer, that the *Philiſtims* ſhould bee overcome, but this agreeth not with the ſacred hiſtory. *Saul*, as is generally held by Expoſitors, herein ſhewed the fickleneſſe of his devotion, and how little truſt hee had in God, in that when hee was in a right way, which God himſelfe had directed to, *Exod.* 28. yet perceiving the victory already to bee partly obtained, or, as ſome ſay, fearing that the *Philiſtims* haſtened towards him, hee either would not, becauſe hee thought hee was now ſure of the victory, or durſt not, becauſe hee feared the enemy comming, ſtay till hee had received anſwer from the Lord. Yet *Samuel* hearing of the enemies approach another time, ſtayed till hee had done offering ſacrifice, and then going out to battaile, God fought for him. Wee contrariwiſe muſt ſeeke to God with perſeverance, and in all times of danger when wee are in his ſervice, rely upon his gracious protection.

Ioſephus.
Chap. 7.
Note.

V. 20. When *Saul* and the men with him came to the battaile, they found the *Philiſtims* fighting one againſt another, which *Joſephus* ſaith, was, becauſe the Army conſiſting of people of divers Countreys, the ſouldiers knew not one another,

Peter Martyr.

another, and the *Hebrewes* that were with the *Philiſtims*, turned againſt them, joyning with *Saul* and *Jonathan*; and ſuch as had hid themſelves in Mount *Ephraim*, came forth and fought againſt them alſo. *Peter Martyr* thinketh, as was ſaid before, that they were held ſo in their eyes, that they could not diſcerne their friends from their foes and herein the wonderfull mercy of God appeared towards his people, in that *Saul* having ſinned, and ſo being worthy to bee forſaken, and *Samuel* having left him, and the people ſhewing their diſtruſt in God, in that they fled away and hid themſelves, yet he wrought this great miracle for them; But herein he had reſpect to the great faith of *Jonathan*, whom he had ſingularly ſtirred up, and to his Covenant made of old with their fathers *Abraham*, *Iſaac* and *Jacob*. The Hebrewes that were with the *Philiſtims* were either ſuch, as ſojourned amongſt them, or dwelt ſtill in the Cities which they had ſubdued, and ſerved them, and ſo in time of warre were conſtrained to goe with them, as *David* ſometime when hee dwelt in *Ziklag*, had gone with the *Philiſtims* to fight againſt his brethren, but that the Princes would not ſuffer him; *And the battaile paſſed over to Bethaven*, that is, the army went this way in purſuing the *Philiſtims*; this *Bethaven* was neare to *Michmaſh*, ſee before, *Chap.* 13. 5.

V. 24.

Lyra.

Qu.

And the people of Iſrael were diſtreſſed, becauſe Saul had adjured them, &c. *Saul* ſeeing the *Philiſtims* to flee, to the end no delay might bee made in ſlaying and purſuing them, adjureth all the people to eate nothing till night, in this forme, *Curſed be the man that eateth any food untill evening*, and to this *Lyra* gathereth by the ſequell, that the paine of death was annexed. And hereupon hee moveth a queſtion, Whether *Saul* ſinned in thus adjuring the people, or not? And anſwereth, that it is the common opinion of Doctors, that hee did ſin, and that two wayes: Firſt, becauſe it was ill to adjure the people. Secondly, it was worſe to ſeek to fulfill this oath. For although it bee lawfull to give an oath in the caſe of neceſſity, and due circumſtances being obſerved, yet if either of theſe faile, it is a ſinne. Now here was no neceſſity, unleſſe God had ſo directed, thus to purſue the enemies, becauſe God had miraculouſly confounded them already; and hee failed in the cirumſtance of excepting, if any through abſtinence were ready to faint and dye; whereas in all ordinances about meats, and abſtinence herefrom, mens lives and healths are to bee reſpected, and they are not in the caſe of neceſſity bound by any lawes. Wherefore hee ſinned yet worſe in ſeeking to ſlay *Jonathan*, becauſe hee ate a little honey in his neceſſity, and becauſe by this his adjuring them, hee hindred them from purſuing and deſtroying more of their enemies through faintneſſe, and was a cauſe of ſinne in the people, in that being kept ſo long from food, when they came to it, they were ſo hungry, that they ate fleſh with the blood, as is afterwards ſhewed. Whereas it is objected, *Saul*'s deſire was good, *viz.* to deſtroy the more of Gods enemies by this meanes; and if he had ſinned in adjuring the people thus, then *Jonathan* had not ſinned in eating contrary to this oath; and if ſo, God would not have directed the lots to the finding of him out. *Sol.* A good intention doth not juſtifie a mans action, for then if one ſhould ſteale with an intent to give to the poore, hee ſhould doe well. Againe, although by Gods judgement *Jonathan* was found out, yet it followeth not, that hee ſinned herein, but God diſcovered him, that by being brought forth, and anſwering for himſelfe, his innocency might appeare, which otherwiſe might have been queſtioned amongſt the people, becauſe ſome of them ſaw him eate honey, but knew not that hee heard not, when his father adjured all to eate nothing till evening. God therefore diſcovered him to be the man, but by his anſwer it appeared, that hee was cleare from any fault, becauſe hee had not heard of the adjuration before; neither could it bee a ſinne in him howſoever, becauſe hee was inforced by neceſſity to eate, ſeeing his ſpirits began to faile him, which hereby were revived. *Joſephus* ſaith, that *Saul* uſed this victory too inſolently and immodeſtly, to fill himſelfe with the ſlaughter of his enemies; and ſome, ſaith *Peter Martyr*, hold, that hee would have them faſt out of ſuperſtition, that

Joſephus.

Peter Martyr.

by the merit hereof they might obtaine the greater victory; but hee preferreth the former, that hee did it out of inſolency, and therefore hee condemneth him of folly and cruelty towards his ſubjects, whoſe health and ſafety hee ought to have preferred before the deſtruction of his enemies. And as others have it, hee ſhewed his hypocriſie and arrogancy, in that hee would by this meanes aſcribe to his owne policy the victory, which God had given by *Jonathan. Comeſtor* ſaith, that in warre they uſed not to eate, till the time of the evening ſacrifice, hereupon S*aul* made this adjuration; *ſed vix credo.*

V.25. *Lyra.* Then the people came into a wood where the honey dropped, and none durſt eate any thereof, becauſe they feared the oath. Bees, ſaith *Lyra*, kept in trees, and gathered thither ſuch abundance of honey, as that it dropped from thence downe upon the ground; and becauſe it was ſo in divers places of the land of *Canaan*, it was called a land flowing with milke and honey. They feared the oath, becauſe the penalty of breaking it was death.

V.27. But *Jonathan* not knowing of this adjuration, becauſe hee was abſent when it was made, taſted a little honey, and his eyes were cleared, which one ſeeing, told him of the oath. V.29. Then *Jonathan* ſaid, *My father hath troubled the land; ſee now I pray you how mine eyes are inlightened, becauſe I taſted a little of this honey:* V.30. *How much more if the people had eaten freely to day of the ſpoile of the enemy which they found? for had there not now been a much greater ſlaughter made of the enemies?* Through hunger the ſpirits begin to faile, and then the ſight, which is by the ſpirits comming to the eyes, muſt needs waxe dimme, but food being received, the ſpirits are ſtrengthened, and ſo the ſight commeth againe, according to this ſpeech of *Jonathan.* The words of *v.* 30. are very obſcure, and therefore are rendred diverſly from the common reading; *Iunius.* by *Junius* thus, *Etiam quia (utinam comediſſet populus libere hodie de ſpoliis inimicorum quod ſuffeciſſet) quia inquam jam non infertur in* Philiſt*æos plaga amplior:* ſo alſo *Arias Montanus*, and this is word for word according to the Hebrew, and the ſenſe is perfect. I would to God the people had been permitted freely to eate, becauſe by their being reſtrained no greater deſtruction hath been made of the *Philiſtims* through their fainting for want of food. Whereas in the common reading, the words in the beginning of the verſe are altered, *how much more*, to which the Hebrew גם כילוא cannot bee drawne, and that which is indicative in the end, is made interrogative; S*aul* is here rightly taxed, for, as *Theodoret* and *Chryſoſtome* have it, he did fooliſhly, ſo likewiſe *Procopius*; but *Toſtatus* defendeth *Saul*'s act, becauſe there was no ſuch neceſſity of eating till night, when they were in the heate of warre; and *Cajetan* alſo, and *Tertul. de jejun.* and *Ambroſ. Ser.*36. praiſe him; and *Jerome li.*2.*contr. Jovin.* ſaying, that herein he followed *Moſes* and *Joſhua.*

V.31. *And they ſmote the Philiſtims that day from Michmaſh to Aialon, &c.* This *Aialon* was a City in the tribe of *Dan, Joſh.* 19.42. and it was 12 miles from *Michmaſh.* *H.B. Patriarks travailes.* The people having purſued them thus farre, waxed faint, and ſo could follow them no further, then the evening comming on, they fell to eating of the ſpoile, and killed and ate ſheep, oxen, and calves with the blood; V.32. *Lyra.* and it is ſaid, *they ſlew them on the ground*, which, ſaith *Lyra*, is expounded three wayes. 1 In every place where they tooke them, not bringing them firſt to the ſanctuary which was then amongſt them, that the blood might bee poured out upon the Altar, as the Law required; for although being farre off from the Sanctuary, they were to poure out the blood upon the ground, yet being neare unto it, they were to kill their beaſts ſo, that the blood might be ſprinkled upon the Altar. 2 Upon the ground, that is, not laying them upon ſomething, from whence the blood might the better run, and bee all drained out. 3 They did kill and eate of the ſpoile of the enemy, before that they had brought a ſacrifice to the Lord, which they ought to have done firſt. For the firſt of theſe is *Jerome*, and for the third, and for the ſecond *Pellican*, and *Peter Martyr*, and *Junius.* And this is undoubtedly meant, as the complaint following which was brought to *Saul*, doth ſhew. They laid not the beaſts up upon ſome ſtone or block, as the manner was, that the blood might runne all away from the fleſh, but for haſte they killed any where upon the ground, and the beaſt being dead, prepared the fleſh with much blood ſtill remaining in it, and therefore *Saul* to remedy this, commanded a great ſtone to bee brought, and that all the people ſhould come thither to kill their beaſts, that he might ſee the Law duely obſerved in letting out all the blood. But by his ordinance before made againſt eating ought, till the evening, hee was the occaſion *Note. Borrhaus.* of this ſinne againſt Gods ordinance, as one well noteth, and ſo the Pope is by many of his decrees, as the Phariſees by their traditions, an occaſion of overthrowing Gods commandements.

V.33. *Iunius.* For the great ſtone which *Saul* biddeth them rowle unto him, ſome thinke, that it was not to kill the beaſts upon, but that being killed neare unto it, ſacrifice might bee offered thereupon, and therefore they ſay it was the Altar, which hee is ſaid to have built, *v.* 35. but all others underſtand it as before, *Lyra, Hugo Card. Pellican, Borrh. P. Mart. Joſephus.* and *Joſephus* ſaith, hee built an Altar beſides this ſtone; and *Peter Martyr*, that in compelling the people to come to one ſtone, although hee made a ſhew of piety, yet hee added ſtill more trouble to the people, they being now 10000, as *Joſephus* hath it, to cauſe them all to come to one ſtone to kill before they could eate, which could not bee done but in a long time, and to the increaſe of their miſery, being already neare famiſht through abſtinence.

V. 35. *Lyra.* Touching the Altar which hee built, it is ſaid to bee the firſt that hee built unto the Lord, for as *Lyra* hath it, although hee offered ſacrifice before, when hee was reproved by *Samuel*, yet it was not upon any Altar which hee built, but upon one ſet up there before; now ſeeing that ſacrifice was not accepted, he made a new Altar to offer a ſacrifice of praiſe for this victory thereupon, but indeed hee was now ſo farre from the other, which was in *Gilgal*, and hee at this time in *Aialon*, that hee could not uſe it. *Hugo Cardin.* *Hugo* ſaith, that hee built it to ſacrifice for the ſinne of the people upon it, for that they had eaten fleſh with the blood. *Hieronym.* *Jerome* following the Hebr. traditions, thinketh, that he had built Altars before, but becauſe hee built now in obedience, then in hypocriſie, this is ſaid to bee the firſt. *Oſiander.* *Oſiander* ſaith, that this Altar was not ſet up for ſacrifice, but for a monument of the victory. *Joſephus*, that ſacrifices were offered upon it. It ſeemeth plaine to mee that hee never built any Altar before, which is here taxed as a neglect of piety in him, in that other great perſons, who were godly, upon any favour received, have built Altars to God to ſhew their thankfulneſſe, as *Samuel*, *Jephthah*, *Gedeon*, *&c.* but *Saul* had obtained a victory before againſt the *Ammonites*, and yet built none till now: And for the uſe of this Altar, I hold with *Joſephus*, and *Lyra*, and others, that it was for ſacrifice, and that of praiſe, as had been the uſe of Altars formerly ſet up by other godly Commanders. When any thing hath been ſet up for a monument, it hath been a ſtone or Altar, having a name given it implying ſo much, as the ſtone called *Eben Ezer*, ſet up by *Samuel*. Whereas it may ſeeme unlawfull for *Saul* to ſet up an Altar for ſacrifice, which might not bee done in every place, but onely in the place which the Lord ſhould chooſe, except it were done by a Prophet, or ſome man having extraordinary direction from God: It is anſwered, that it was in the preſence of the Ark, which was there at that time, and therefore juſtifiable.

V.36. *Saul* having refreſhed himſelfe moveth the people to goe downe the ſame night againſt the *Philiſtims*, but being adviſed by the Prieſt he firſt enquireth of the Lord, whether he ſhould goe and prevaile, and no anſwer being made, he calleth them together to enquire out the ſinner, for whoſe ſake God denyed to give any anſwer, vowing, that he ſhould dye for it, if it were his ſonne *Jonathan*: whereby it appeareth, that he thought this to be the ſinne in that they had ſome of them eaten contrary to the oath. In calling the people together it is ſaid, *draw yee neere together all the chiefe of the people*, Hebr. and Vulg. Lat. *all the Corners of the people*, *Gloſſa Ordin.* and thus, ſaith the ordinary Gloſſe, are Princes called, becauſe as by the corners the walls are held together, ſo by Princes the people in Unity, *Hugo Cardin.* and as *Hugo* hath it, becauſe the corner ſtones of a wall are the beſt, as Princes ought alſo to be; thus therefore they are called alſo *Zephan.* 1. and *Eſa.* 19.

For

V. 39. For *Sauls* ſwearing, that he ſhould dye whoſoever had committed this ſinne, this was both an unjuſt oath, becauſe he knew not whether the ſinne were of that nature, that it might be puniſhed with death, and a fooliſh oath, becauſe now every one for feare would conceale himſelfe, as P. *Martyr* noteth. Peter Martyr V. 40, 41. Then he divideth himſelfe and *Jonathan* from the people, and caſteth lots to finde out the offender, praying God to give a perfect lot, Hebr: *give perfection*, the Vulg. Lat. *give judgement*, *Junius* and *Oſiand. give him that is innocent*, obſerving that when *Jonathan* was taken, it fell out according to this his deſire, but the *Chald.* better, *a perfect lot*, and ſo our tranſlation. Of lots ſee *Numb.* 33. 54. Now for ſo much as God heard *Saul* and gave a perfect lot, for firſt he and *Jonathan*, then *Jonathan* was taken, Qu. a queſtion ariſeth, whether *Saul* prayed in faith? 2. Whether *Jonathan* ſinned in eating honey, becauſe he was taken? 3. Whether *Saul* ſinned not as much or more then he? P. Martyr. To the firſt *Peter Martyr* anſwereth well, God directed the lots aright, not ſo much becauſe *Saul* prayed ſo, but for his owne Glory, ſeeing he profeſſeth to be the diſpoſer of lots. Wherefore when the Mariners in the Ship with *Jonah*, who were Heathen, caſt lots, the offender was hereby rightly found out. Borrhaus. Iunius Oſiand. To the ſecond ſome anſwer, that *Jonathan* ſinned not in eating, becauſe he knew not of the oath, yet the lots were ſo directed, that he was found out, that his innocency, when he was heard to ſpeake, might appeare, as I have already ſhewed upon *v.* 24. Willet. But *Willet* contrariwiſe will have *Jonathan* ſomewhat faulty for breaking the oath, becauſe ignorance, although it excuſeth *à tanto*, yet it excuſeth not *à toto*. But this is only in caſe, that a man is bound to take notice of the thing, wherein it is tranſgreſſed, as I cannot ſee, how *Jonathan* was, except order had beene taken for the notifying of it to every one, as well abſent as preſent. *Jonathan* therefore was taken, and God denyed to make anſwer, till this ſinne was found out, it hereby appearing that ſinne was committed, not that he might be convinced of doing evill, and ſo ſuffer for it, for God provided for his deliverance by the people, but that *Sauls* raſhneſſe and ſinne in adjuring all the Hoaſt might thus be checked, as he was well worthy. For although he pretended piety in that adjuration, and then in ſhewing to be ſo unpartiall towards the tranſgreſſour, how neere unto him ſoever, yet this was in him nothing but hypocriſie, and tyranny, and folly, to the hindering of the ſlaughtering of many more of Gods Enemies at that time. And thus it is eaſily anſwered to the third, *Saul* ſinned moſt, yea onely, but was not taken, Peter Martyr. 1 For his credits ſake, he being King, that it might not be impaired, which conduced much to the keeping of the people in obedience. 2. Becauſe if he had beene taken, none could have done execution upon him. 3. That there might thus be a foundation laid of Military diſcipline in Armies. 4. Becauſe *Jonathan* was ſeene by ſome of them to breake the Oath, who knew not that he did it ignorantly, and ſo might otherwiſe have beene ſcandalized: and although he ſinned not in eating, yet his open impugning of the Kings act was worthy of ſome taxation. V. 44. *Jonathan* being taken and confeſſing what he had done, *Saul* ſweareth againe, that he ſhould ſurely die, *Phariſee*-like uſing more rigour for his owne Ordinance broken, then for Gods, in eating with the bloud, for that he eaſily paſſed over, and ſo doe the Papiſts count it a greater ſinne and more ſeverely puniſh it, to tranſgreſſe one of their Ordinances, then the expreſſe lawes of God.

V. 45. But the People take part with *Jonathan* and ſave him. For the manner, how, ſome thinke that they offered prayers and ſupplications to God for his deliverance, as *Joſephus*, Joſephus. ſome that they became petitioners to *Saul*, ſome that they ſaved him by force out of his fathers hands: for they oppoſed an oath againſt his oath, and ſo *Saul* ſeeing great danger of a mutiny in the Army yeildeth unto them. And this is moſt probable, becauſe no mention is made of their petitioning for his life. But in thus doing there was a foundation laid of civill Warres and Rebellion againſt the King, which could not but be a great ſin, as *Chryſoſt.* noteth Chryſoſt. although it fell not out ſo, for it is to be conſidered what might have happened, and not what happened on this their oppoſing of the King. And he obſerveth the *artificium* of the Devill in drawing the people to ſweare thus contrary to their King, for one part now muſt needs be entangled with an horrible ſinne; yea as boyes pulling at a line ſome againſt others, doe on both parts take a fall, if the Rope breaketh, ſo here was falling *Peter Martyr.* into ſinne on both ſides. The arguments uſed by the people, why *Jonathan* ſhould not dye, ſaith *Peter Martyr*, were but weake, 1. he had wrought ſalvation, 2. God had wrought with him, for a wicked Souldier may ſometime doe valiantly and have good ſucceſſe, and yet afterwards commit ſomewhat worthy of death. The maine reaſon then is omitted, he deſerved thus well, and for that wherein he faulted, he did it ignorantly, and therefore was not worthy to dye.

V. 46. So *Saul* purſued the *Philiſtims* no farther at that time, and they V. 47. went to their place, *v.* 47. from hence to the end of the chapter, the warres and other memorable things touching *Saul* are ſet forth moſt compendiouſly, that he might haſten to the hiſtory of *David*. *Saul tooke the Kingdome of Iſrael and fought againſt all his Enemies on every ſide &c.* *Junius* readeth it, *Saul* had his Kingdome being received, the Vulg. Lat. he had his Kingdome confirmed. But the Hebrew beſt, *he tooke it*, that is, having heard by *Samuel*, that his Kingdome ſhould not ſtand *ch.* 13. 14. he ſtrengthened himſelfe by gathering forces unto him, as *v.* 25. that none might be able to take it from him, to which *Iunius.* effect *Junius* in 1 *Sam.* 13. 1. Neither did he want ſucceſſe in all the warres which he made againſt the *Ammonites, Moabites, the King of Zobah and the Philiſtims*, for it is ſaid, that *whitherſoever he turned, he vexed them.* Of the *Zobeans* ſee *Oſiander.* 2 *Sam.* 8. Although he were wicked and rejected of God, yet for his people *Iſraels* ſake God proſpered him in fighting againſt their Enemies, for now *Samuel* yet living, they were kept in obedience to God, wherefore he would not forſake them. The word ירשיע in the Vulg. Lat. is *ſuperabat*, *Peter Martyr* in *Peter Martyr, viriliter egit*, in *Junius, inquietabat eos*, the word doth properly ſignifie he condemned them for wicked, or he handled them as wicked men, as they were, becauſe they were enemies to Gods People, and greatly infeſted them. *Lyra* will have the Hebrew word to ſignifie he did wickedly, a demonſtration whereof is made *ch.* 15. V. 48. *And he gathered an Hoaſt and ſmote the Amalekites &c.* This is ſpoaken by anticipation, that his valiant geſts might all be ſummed up together, and this in particular is left to be declared more at large *ch.* 15. *Schol. Hiſtor.* yet *Comeſtor* ſaith happily he ſmote them firſt, before that he utterly deſtroyed them V. 49. at the commandement of the Lord. *v.* 49. His ſonnes and daughters are mentioned, *P. Martyr* amongſt whom *Iſhboſheth* is not named, becauſe happily he was yet very young, or of no valour. But becauſe he is ſaid to be 40 yeares old at the death of his father, 2 *Sam.* 2. 10. he was not omitted for want of age, but for *Junius.* want of worth. That of *Junius* is not ſo probable, that *Sauls* ſonnes onely are propounded to be mentioned here, which fell with him in his laſt fight againſt the *Philiſtims*, for why then is mention made alſo of his daughters?

V. 50. His wife is ſaid to have beene *Ahinoam*, *Abner* the ſonne of *Ner* his Captaine, *Schol. Hiſtor.* &c. 1 *Chron.* 8. 33. *Ner* is alſo ſaid to bee father of *Kiſh*, *Sauls* father, but this, ſaith *Comeſtor*, is ſpoken for his age, and becauſe he brought him up.

CHAP. XV.

V. 1. HEre *Saul* is ſent by *Samuel* againſt *Amalek*, being charged to deſtroy them all, and all their cattle, ſparing none, becauſe they had dealt ſo wickedly with the Hebrews in the wilderneſſe, *Exod.* 17. 8. *Comeſtor* following *R. Solomon* ſaith hereupon, that hee was charged to deſtroy the Beaſts, becauſe many amongſt the *Amalekites* had the faculty of transforming themſelves into Beaſts by witchcraft, leſt in thoſe ſhapes they ſhould eſcape. *Lyra.* But *Lyra* well rejecteth this, becauſe this generall deſtruction of all things tended to ſhew the greateſt indignation againſt ſo wicked a nation, that might bee, that the memory thereof might be quite raſed out. And *Amalek* was not ſerved thus alone but others had alſo the in like deteſtation, as *Numb.* 24. the

Peter Martyr.

Note.

Lord ſaith, *I remember* what *Amalek* did, this is ſpoken, as *Peter Martyr* hath it, not that God doth properly remember or forget, but according to the manner of men, becauſe by not doing any thing yet againſt *Amalek* in 400. yeares, hee might ſeeme to have forgotten their injuries done to his people, but now taking order for revenge upon them, hee ſeemed to remember them. Whence note, that judgements againſt the wicked may long bee deferred, but at length they ſhall come. The particulars to bee deſtroyed are enumerated, that S*aul* might be without al colour of excuſe, men, women and children, ſheep and oxen, &c. If this ſhall ſeeme to bee cruelty, for what had the little children or beaſts done? I anſwer, if men of themſelves being carryed on with a deſire of revenge ſhould have done thus, it had beene intolerable cruelty, but authority being given from God thus to doe, it is juſtice to puniſh them not onely in themſelves, but alſo in their children and cattle. When S*amuel* came to ſend S*aul* againſt *Amalek* hee ſaid, *thus ſaith the Lord of Hoaſts*, becauſe hee hath all power, and all creatures are uſed as his Hoaſts, whenſoever hee pleaſeth, ſee *Eſay* 40.26.

Iunius.
P.Martyr.
Joſephus.

Note

V.4. S*aul* therefore calleth the people together, *and numbreth them in* Telaim 200000. footmen *and* 10000. *men of* Judah. The word *Telaim* ſignifying *Lambes*, is in the Vulgar Latin rendred, *as Lambes*, and the Hebrews hold, that it being the time of the paſſeover, every one brought a Lambe, which when they were numbred, the number of the men was knowne, for it was not lawfull to number them by the poll. But to leave this, as a fond conjecture, it is more probable, that *Telaim* is a proper name here, which *Junius* conjectureth to be *Telem*, in the tribe of *Iudah*, ſpoken of *Ioſh.* 15. 24. *as lambes*, it cannot bee rendred, becauſe ב is prefixed ſignifying in, and not כ ſignifying as. *Joſephus* ſaith, that he numbred them in *Gilgal*, but hee erreth manifeſtly in the number, for he hath but 40000. of Iſrael, and 30000. of *Judah*. Whereas *Judah* affordeth a leſſe number then any other tribe and yet was the greateſt, 2 *Sam.* 24. it was becauſe it lay upon the *Philiſtims* coſt, and ſo could ſpare no more. V.6. Having this great Army he ſendeth to the *Kenites* to goe away, or to deſcend from the *Amalekites*, that they might bee out of danger; and he biddeth them deſcend, becauſe they dwelt upon hils and rockes, *Numb.* 24.21. Theſe were the people, of whom came *Hobab* the father in law of *Moſes*, *Iudg.* 1. 16. and they dwelt now on the ſouth of *Iudah*, neare unto *Amalek*, and partly amongſt them. Now becauſe the people of Iſrael had received kindeneſſe from one of them in the wilderneſſe, this is here long after requited, as the *Amalekites* are appointed to deſtruction for their unkindeneſſe, and cruelty, ſo the benefits done to Gods people ſhall not goe unrewarded. But becauſe they are required to depart from amongſt the *Amalekites*, that they might be ſpared, hereby was ſhewed, that who ſo would not partake with the wicked in their judgments, muſt ſeparate from them, and not bee linked in ſociety with them, as 2 *Cor.* 6.17.

Iunius.

1 Sam.27.8.
Ch.30.1.

Ioſephus.

V.7. *And* Saul *ſmote* Amalek *from* Havilah *to* Shur *right over againſt* Egypt, that is, a Countrey of *Arabia* to the uttermoſt bound of *Arabia* towards *Egypt*, whereby ſaith *Junius*, is not meant the whole Countrey of the *Amalekites*, but ſo many of them, as came into the place here deſcribed againſt S*aul*: for if all the *Amalekites* had now beene deſtroyed, how could they have after this invaded *Ziklag*, and beene purſued and ſlaine by *David*? thus hee, but if S*aul* had ſlaine onely thoſe, that came out againſt him, he ſhould not have fulfilled Gods command, which was not onely to deſtroy the men, but alſo the women and children, for which hee muſt needs enter into their Cities. Wherefore *Joſephus* better, he went from Towne to Towne killing and ſlaying all that hee could meet withall from *Peluſium* to the Red-ſea. And whereas the *Amalekites* are againe ſpoken of after this, *Ch.* 27. 8. and 30. 1. whereby it ſhould ſeeme, that they were not all rooted out at this time, it may bee thought, that ſome fled away into other parts, and ſome hid themſelves and ſo eſcaped, or men of other countreys ſeeing *Amalek* now to lye waſte having ſome *Amalekites* amongſt them came and inhabited there, being from the place where they lived called *Amalekites*.

And

V.8. *And he tooke Agag their King alive.* This was the common name of the Kings
of *Amalek*, as *Pharaoh* of the Kings of *Ægypt*. *Saul*, ſaith *Joſephus*, was taken
with the beauty of *Agag*, and therefore ſpared him; but other Hebrewes, that
he might ſhew him his hidden treaſure, and it is moſt probable, that he was
Joſephus. led by covetouſneſſe to do this againſt Gods command, as to ſpare the beſt
and fatteſt of the Cattle, and every good thing, *v.* 9. This ſinne of *Saul* in
ſparing *Agag*, is thus aggravated by *Joſephus*, when God had ſent him to deſtroy
the wicked *Amalekites* and had given him the Victory, he fell into this foule
fault to ſpare the head and chiefe of all that wicked people, who ought chiefly
to have beene cut off, and therefore was juſtly put from his Kingdome. Yet
Pellican. *Pellican* will not have *Saul* to have ſinned herein, becauſe he is not charged with
this, as a ſinne, but with ſparing the Cattle, and happily he ſaved *Agag* alive
to do execution upon him before all *Iſrael*, thus he: but *Saul* is plainely noted
to have ſinned herein, becauſe he did contrary to Gods command, and *Samuels*
V.9. ſlaying of *Agag*, ſhewed, that *Saul* had no meaning to kill him. *v.9. The beſt
of the ſheepe, and of the oxen, and the fatlings and lambes, &c.* for fatlings and lambs
the Vulg. Lat. hath *garments and rammes*, *Junius*, *the ſecundaries and leaders of the
ſheepe*, but the word משנים here uſed ſignifieth the double, that is, thoſe that
were double in fat and fleſh to the reſt, wherefore this word is well rendred *the
fat*, and happily, as *Pagninus* hath it, משנים is put for שמנים by a Metathe-
ſis, which ſignifieth fat, and the next word כרים ſignifieth lambes as well as
V.11. rammes. *v.* 11. The wickedneſſe of *Saul* is ſoone revealed by the Lord unto
Lyra. *Samuel*, who ſaid unto him, *it repenteth me that I have made Saul King, &c.* In
him that repenteth, ſaith *Lyra*, there is mutability, but there is none in God,
he is therefore ſaid to repent, becauſe he did like man repenting, deſtroy-
ing that which hee had made, in depoſing him from the Kingdome,
whom he had advanced to it, for *v.* 29. God is ſaid not to be like unto man,
that he ſhould repent. All the mutability then was in *Saul*; and Gods decree,
which was from the beginning, that *Saul* ſhould be put from his Kingdome, re-
Auguſt. mained immutable, wherefore Saint *Auguſtine* ſaith well, *penitudo dei eſt mutan-
dorum immutabilis ratio.*

V.12. *And when Samuel roſe early to meet Saul, it was told him, Saul came to Carmel, and
he ſet him up a place, and is gone about, and paſſed on to Gilgal.* For theſe words, *he
ſet him up a place*, the Vulg. Lat. hath *erexiſſet ſibi fornicem triumphalem*, expound-
Lyra. ed by *Lyra*, he ſet up a triumphal arch of Palmes and Olive branches in token
of the Victory, which he did in a boaſting manner through vaine-glory, thus
aggravating his ſinne, in that he did not give all the praiſe to God. *Hierome*
Hieron. de ſaith that the Hebrewes, when they had gotten a great Victory, uſed to ſet up a
Hebr. qu. triumphant arch of Myrtles, Palmes, and Olives, and this ſaith *Hugo*, was called
Hugo Cardin. *fornix* from *fornicor* to commit fornication, becauſe it was erected upon a Wall
arched, under which of old, whores were proſtituted. The Hebrew word is
Iunius. יד an hand, *he made him an hand*, which *Junius* expoundeth of a ſtation, in
which he reſted with his Army a while; *Kimhi* and the *Chaldeans* underſtand it
Peter Martyr. of a place, where he divided the ſpoiles, and ſome, ſaith *Peter Martyr*, of an Al-
tar, which Altar they thinke is againe ſpoken of, when *Elijah* is ſaid to have
1 King. 18. repaired the Altar in *Carmel*. To me that of *Hierom* ſeemeth beſt, he ſet up ſome
monument of his Victory, and ſo putting his men in order, he led them along
in a triumphant manner downe to *Gilgal*, to make the greater ſhew, for by
hand power or forces may be underſtood, *Numb.* 11.23. One deſcribing the
H. Bunting Pa- way that *Saul* went about this expedition, ſaith, that from *Gibeah* to the *Ama-
triar. travailes. lekites* Country was 160 miles, from *Peluſium* to the Red-ſea, the whole Coun-
try ſubdued by him 92 miles, and from thence backe to *Carmel* 140 miles, from
Carmel to *Gilgal* 32 miles.

When *Samuel* came to *Saul*, he firſt ſaid, that he had done Gods commande-
V.13, 14, 15. ment, but *Samuel* diſproving him by the bleating of the Sheep, and lowing of
the Oxen, which were kept alive, he excuſeth it, by ſaying that the People pre-
ſerved theſe for ſacrifice. Unto his ſinne of doing againſt the word of God,
Saul here addeth divers other ſinnes, as 1. boaſting of his obedience, 2. lay-

ing the fault upon the people, and clearing himſelfe, 3. hypocriſie, in that when he ſpared the *Amalekites* beſt things out of covetouſneſſe, he pretended piety, 4. his juſtifying of himſelfe againe *v.* 20. 5. in that when he confeſſed his ſinne, he did it feignedly, ſtill extenuating it by his fearing of the people, *v.* 24. 6. by vaineglory, in that he would needes have *Samuel* to honour him with his preſence (when he worſhipped,) before the Elders of *Iſrael*. V. 16,17, 18,19. When *Saul* had ſpoken, *Samuel* telleth him of his great ſinne, and what the Lord had ſaid unto him the night before, firſt recounting the wonderfull great favour done by God unto him to raiſe him from ſo meane an eſtate to that royall dignity, thus aggravating his ſinne, in that being ſo engaged to the Lord he would be moved by the ſpoile to doe contrary to the ſtraight charge which he had given him.

V. 20. Then *Saul* juſtifyed himſelfe againe, ſaying, that he had gone the way which God appointed, and had deſtroyed the *Amalekites*, onely he brought *Agag* alive with him, if it ſhould ſeeme ſo good unto him, to be ſlaine there before all *Iſrael*, and for the Sheep and Oxen, and other good things of *Amalek*, the people ſpared them for ſacrifice, not unto any ſtrange Gods, but to the Lord his God in *Gilgal*: which he ſpake to inſinuate the more into *Samuel*, thinking, that this would be pleaſing unto him, if after ſo great a Victory obtained, he provided, as piety required, ſome Euchariſticall ſacrifices to be made unto the Lord.

V. 22,23. *Samuel* replyeth, that obedience is better then ſacrifice, and that Rebellion is as the ſinne of witchcraft, and as Idolatry, and becauſe he had rejected the word of the Lord, he telleth him, that God had rejected him from being King. *Sauls* ſinne in diſobeying the expreſſe command of God, is likened unto witchcraft and Idolatry, becauſe there is the ſame fountaine Infidelity, and he that feareth not to tranſgreſſe the knowne will of God, doth in effect deny him to be God, as Witches and Idolaters doe, and he maketh himſelfe wiſer then God, as if he could finde out a better way then God hath preſcribed, ſaith *Vatablus*, wherefore *Saul* ſinning ſo heinouſly was well worthy to be put downe from reigning. But ſeeing *Saul* reigned ſtill, how was he rejected from being King? *Anſ.* He was put from his Kingdome in his poſterity, ſeeing none of them reigned after him, but a King was ſet up of another Tribe and Family.

Pellican.

Vatablus.

V. 24. *Then* Saul *ſaid, I have ſinned, and tranſgreſſed the Commandement of the Lord and thy word, becauſe I feared the people &c.* That this penitency of *Saul* was not true, but feigned, ſaith *Lyra*, appeareth by this, that he ſought falſely to ſhadow over his fault by laying it upon the people. The confeſſion of *Saul* in the firſt words was the ſame with that of *David*, but yet much different from it. 1. For that it was long before this confeſſion could be wrung from him. 2. He confeſſed not being moved out of conſcience of any offence committed againſt God, but for feare of loſing his Kingdome. 3. He extenuated his ſinne by making the people moſt guilty. And ſuch is the repentance of Hypocrites. 1. It is long before they repent. 2. They are not moved in conſcience, but by ſiniſter reſpects. 3. They will maintaine their credit as much, as they can, by laying the leaſt fault upon themſelves. But all ſuch penitentiaries ſhall ſpeed no better then *Saul*.

Lyra.

Note.

V. 25. *Now therefore I pray thee pardon my ſinne, and turne againe with me, that I may worſhip the Lord.* The word here rendred, *pardon*, is שא comming of נשא *to beare, to take away, or to pardon*, the Vulg. Lat. therefore rendreth it *porta, beare*, which is by *Hugo* expounded, either pacify Gods wrath for my ſinnes by praying unto him, for ſo *Levit.* 10. the word beare is uſed, where it is ſaid, that *Aarons* ſonnes ſhould beare the iniquities of the people, or to beare ſinne is to beare the puniſhments due to ſinne, as 1 Pet. 2.24. or to take it away by prayer, as *Hoſ.* 4.8. This laſt is altogether miſalledged, neither hath the ſecond any place here, but onely the firſt, for no man can beare the puniſhments due to the ſinne of another, but Chriſt onely: but by praying for him he may obtaine remiſſion, as *James* 5.16. and if the word beare be thus taken, it is all one to expound it, beare or pardon, the meaning being, procure me pardon by turning and praying with me, and for me to the Lord. V. 26. *Samuel* being entreated refuſeth to returne

with him at the firſt, but afterwards being againe importuned, hee returneth,
Lyra. not hereby falſifying his word, as *Lyra* noteth, and others; but as Chriſt ſometime
Oſiander. ſaid, I will not goe up to this feaſt, and yet afterwards hee went, for hee
meant, hee would not then goe up; ſo *Samuel* would not at the firſt returne,
but afterwards being againe urged, he returned, not to pray God to take *Saul's*
ſinne ſo away, as that hee might bee againe eſtabliſhed in the Kingdome, but
both to doe him honour before the people, that hee might not fall into contempt
whilſt hee lived, which would have been dangerous to the State; and
to aſſiſt him in his worſhipping, which was his praying, that his ſinne might
bee ſo pardoned, that hee might not come into everlaſting condemnation
Oſiander. therefore. Some thinke that hee returned, that being preſent whilſt *Saul* worſhipped,
hee might onely doe him ſome civill honour in publike, and that hee
Ioſeph. lib. 6. prayed not with him. But *Joſephus* is plaine for the contrary, that hee worſhipped
Antiq. cap. 7. with *Saul*; and *Pellican* thinketh, that hee aſſiſted him according to
Pellican. the will of God, as his propheticall office required. V. 27. *Samuel* then turning
V. 27. to goe away from *Saul*, hee tooke hold of his garment to ſtay him, and
V. 28. it rent; then ſaid *Samuel*, The Lord hath rent the kingdome from thee this
Lyra. day, &c. Here, ſaith *Lyra*, ſome Hebrews have delivered, that *Samuel* gave
Saul a ſigne who ſhould reigne after him, *viz.* hee that ſhould afterwards cut
off the lap of his garment; wherefore when *David* had done this, *Saul* ſaid,
I know ſurely that thou ſhalt reigne, Chap. 24. but this is uncertaine. Whereas
Hugo Cardin. *Samuel* ſaid, *This day is thy kingdome rent from thee*; *Hugo* moveth a queſtion,
how that could bee, ſeeing *Saul* was not then put from the kingdome, but reigned
divers yeares after, and hee anſwereth, that now hee deſerved to have the
Peter Martyr. kingdome rent from him: but *Peter Martyr* better, the decree is now made never
to bee altered againe, of rending the kingdome from thee, before it was
threatened that it ſhould not goe to his poſterity, but now that hee ſhould bee
turned out of it, by being cut off before his time came to dye naturally.

V. 9. *For the ſtrength of Iſrael will not lye nor repent, for hee is not man that he ſhould
repent.* For *ſtrength*, Hebr. is נצח, in the Vulg. Latine rendred *triumphator*;
by *Junius*, *the eternity*, becauſe it was more apt to ſet forth God in this caſe by
his eternity, then by his power, ſeeing hee now ſpake of his unalterable decree
for ever. But the word moſt properly ſignifieth ſtrength, fortitude, or
power, and it agreed very well in this caſe to call God ſtrength, becauſe by
his power *Saul* ſhould now bee put downe, and another ſet up, although hee
ſhould ſeeke to prevent it with all his power; and his power and ſtrength to
hold his reſolution againſt all prayers and entreaties, is hereby alſo ſet forth.
Peter Martyr. But of what is it meant that hee would not repent? *Kimhi*, ſaith *Martyr*, underſtandeth
it of *David*, his purpoſe of removing the kingdome to him, and
eſtabliſhing it in his ſeed ſhall never bee altered; but it is beſt underſtood both
of the rejection of *Saul* and his ſeed, and the ſetting up and eſtabliſhing of *David*,
becauſe he ſpake before of both.

V. 30. Here *Saul* confeſſeth his ſinne againe, and deſireth *Samuel* to honour him by
returning with him, before the Elders of Iſrael, whereunto hee yeeldeth; ſeeing
Lyra. hee was yet King, ſaith *Lyra*, hee gave him honour accordingly by going
with him to pray; but there was alſo another cauſe of his returning with
him, *viz.* to ſlay *Agag*: as here followeth.

V. 32. *And* Agag *came forth delicately, and ſaid, Surely the bitterneſſe of death is paſt.*
In the Vulg. Latine it is, *Moſt fat* Agag *came forth trembling, and he ſaid, Doth
bitter death thus ſeparate?* Peter Martyr, *verily the bitterneſſe of death cometh*, the
Hebr. is, *Agag* came forth with pleaſures or delights, and ſaid, Verily the
bitterneſſe of death is removed, ſo alſo *Junius*, hee would ſeeme to bee ſo
valiant, as to contemne death, or as ſome thinke, ſeeing *Samuel*, hee hoped for
mercy, which is the more probable, becauſe the word uſed is סר *receſſit*, *it
gone.*

V. 33. *And* Samuel *ſaid, As thy ſword hath made other women childleſſe, &c.* Hereby it is
not meant, ſay the Hebrews, that *Agag* whilſt hee was King, had ſlaine many
of the Hebrews by invading them, but that the King of *Amalek* had done ſo,
and

and thus made other women childleſſe when hee fought againſt Iſrael in the wilderneſſe, *Exod.* 17. ſo *Lyra*: but I ſee no reaſon why it ſhould not bee underſtood properly of this King, ſeeing the *Amalekites* were a warlike Nation, and uſed to invade other Countreys, as appeareth, 1 *Sam.* 30. Now his mother, *Samuel* telleth him, ſhould likewiſe bee made childleſſe, becauſe her other children were ſlaine in this warre, if ſhee had any more, and hee the onely ſurviver ſhould now bee put to death; *And* Samuel *hewed* Agag *in pieces, &c.* This, *Joſephus* ſaith, hee did by the miniſtry of others; but if ſo, it would have been ſaid, that hee commanded him to bee hewed in pieces, as before to bee brought forth; it is plaine therefore, that hee did this execution with his own hands, as being Judge, to ſupply the defect that had been in *Saul*, who ought to have ſlaine him before, not out of a deſire of revenge, but out of zeale to do Juſtice; ſo *Pellican* and *Lyra*. Whereas his calling might ſeem to bee againſt it, becauſe hee was a Levite and a Nazarite; it is anſwered, that hee was extraordinarily ſtirred up, as *Phinees* the Prieſt had been before, and *Moſes* a Levite, and *Elijah* to ſlay *Baals* Prophets. But this is not to bee imitated by other Miniſters about the holy things of God: for a Biſhop, ſaith *Paul*, muſt be no ſtriker; and in ancient Councells they are not onely forbidden doing execution, but comming to the place where malefactors were to bee put to death, or ſtanding by the rack wherewith the guilty were tortured, or ſitting in judgement where any is delivered to death. And if any Clergy-man by chance ſheddeth blood, hee is by the Canons of the Church counted irregular, and uncapable of ſacred Orders. Wherefore the Pope, that challengeth unto himſelf the right of the ſword, is plainly an uſurper, and irregular. *Samuel* did not onely ſlay *Agag*, but cut him in pieces, that his deſtruction deferred contrary to the will of God might be the more notorious; and hee is ſaid to have done it *before the Lord in Gilgal*, becauſe moſt probably there was an Altar there, it being anciently the place where the Tabernacle ſtood.

Joſephus.

Pellican.

Numb. 25.

1 Tim. 3.
Concil. Matiſcon. 2. c. 19.
Concil. Autiſſiodor. c. 33, 34.

In this ſlaying of *Agag*, *Peter Martyr* obſerveth the fulfilling of an old propheſie of *Balaam* touching *Agag* 400 yeares before, although ſome thinke *Agag* to have been the common name of the Kings of *Amalek*.

P. Martyr.
Numb. 24. 7.

V. 34, 35.

After this, *Samuel* went to *Ramah*, and *Saul* to *Gibeah*; *And* Samuel *came no more to ſee* Saul *till the day of his death.* Here a queſtion is made by Expoſitors, how this can be, ſeeing *Saul* propheſied after this before *Samuel* at *Naioth* in *Ramah*, *Chap.* 19. 24. But this queſtion is needleſſe, for there is no contradiction in this, he came no more at him, and this, *Saul* came and propheſied before *Samuel*; for there *Saul* came to *Samuel*, and not *Samuel* to him, as hee had uſed before to doe, to direct him about the affaires of the Kingdome. That is frivolous of ſome, who ſay, that theſe words, hee came not to ſee *Saul* till the day of his death, imply his comming to him after his death, being raiſed by the witch of *Endor*, for it is plainly meant, that hee never came to ſee him any more; ſo *Peter Martyr*, who alſo examining the reaſon of *Samuels* mourning for *Saul*, which here next followeth, and praying for him, and how God is ſaid to repent that hee made him King; anſwereth to the firſt, that although he knew that the ſentence of God againſt *Saul* could not bee reverſed, as the caſe then ſtood, *Saul* being impenitent, yet hee knew not whether God might be entreated to give him an heart to repent, and ſo it might bee reverſed; and thus he might in faith both mourne and pray for him; or although the ſentence of loſing his kingdome here, muſt needs ſtand, yet hee might obtaine ſuch grace for him, that hee might not loſe the kingdome of heaven; but hee preferreth the former. And for Gods repenting, hee following *Tertullian* againſt *Marcion*, ſaith, that in thus ſaying, no errour or crime is implyed in the Lord, but the fault of *Saul* is aggravated, as if he had ſaid, it was ſo hainous, that if it were poſſible for the Lord to repent, it would have repented him, that hee made him King; for to repent in God, is to change his former ſentence without any fault of the changer. But ſith it is not ſaid, that *Samuel* prayed for *Saul*, but onely mourned for him: I aſſent rather to *Pellican*, that hee grieved for the hardneſſe of his heart, and the miſery and violent

Peter Martyr.

Pellican.

death that hee foreſaw was to come upon him, for he was much affected with his wickedneſſe, for that neare relation that he had unto him, being his ſucceſſor, and by him ſet up.

CHAP. XVI.

V. 1.

P. Martyr.

Rom. 9.
Ezek. 9.

Cyprian de lapſis. *Jacula, quibus illi feriuntur, me percutiunt, gladii ſævientium tranſeunt per viſcera mea, cum proſtratis ego quoque una proſternor.*

AND *the Lord ſaid to* Samuel, *How long wilt thou mourn for* Saul, *ſeeing I have rejected him? fill thine horne with oyle, &c.* Becauſe *Samuel* is reproved for mourning for *Saul*, a queſtion is here moved, whether hee ſinned not in thus doing? *Peter Martyr* anſwereth well, that he mourned out of love to him, and to the Common-wealth, foreſeeing the miſeries to come, and therefore hee ſinned not, unleſſe after the will of God made knowne unto him, that hee ſhould mourne no more, hee had ſtill continued to mourne. For *Paul* mourned for the Jewes, and the godly in *Jeruſalem* are commended by this, that they mourned for the abominations done in *Jeruſalem*. *Cyprian* writing of thoſe that fell away in the time of perſecution, ſaith, The darts ſmite mee, wherewith they are ſmitten; the ſwords of thoſe that rage, paſſe through my bowells; I am overthrowne alſo, with them that are overthrowne; which hee ſpake by reaſon of his great ſorrow for them. *Fill thine horne with oyle.* It may ſeeme ſtrange, that *Saul* not being depoſed in his perſon, but in his poſterity, another King ſhould now bee anointed before his death. But it is anſwered, God would have *David*, whoſe Kingdome ſhould continue, to come unto it through many afflictions and dangers, both to teach us, that we muſt through many adverſities come to the kingdome of heaven, which endureth for ever; and that *David* might bee a type of Chriſt, who lived here alſo in obſcurity, and endured infinite afflictions, and then came to his kingdom, and to be moſt highly exalted, as *Phil. 2. 6.* Moreover, *David's* afflictions in this time prepared him the better to obey conſtantly the will of God in all things, as *Saul* did not, becauſe παθήματα, μαθήματα, ſufferings are inſtructions; *It is good therefore*, ſaith hee, *that I have been afflicted, for hereby I am taught to keep thy commandements.* And laſtly, the malice of *Saul* in perſecuting innocent *David* in this time appeared the more, to his juſt condemnation. So that when *David* was anointed, *Saul* continued lawfull King of Iſrael ſtill, becauſe although the ſentence of rejection was denounced againſt him, yet it was not executed till his death; ſo that the people were ſtill bound to obey him, and *David* himſelf alſo to live as a ſubject unto him, and not to ſeek his deſtruction. And God would have him anointed now, ſaith Peter *Martyr*, and againe afterwards, that hee might bee equall to *Saul* in his double anointing. And for the horue of oyle, which *Samuel* is bidden to take to anoint him with, whereas *Saul* was anointed with a viall of oyle, which was a brittle veſſell, the ſtability of *David's* kingdome was ſet forth hereby, as by that the fragility of *Saul's* kingdome, as *Lyra* hath it; for with this oyle, *David* one of the ſons of *Iſhai* muſt be anointed King, as here followeth.

Pſalme 119.

Lyra.

V. 2.

Borrhæus.
Peter Martyr.

And Samuel *ſaid, How can I goe, for if* Saul *heare it, hee will kill mee, &c.* This, ſaith *Lyra*, *Samuel* ſpake not out of diſtruſt, but as inquiring the manner how hee ſhould goe; ſo likewiſe *Borrhæus*, hee inquired how hee might goe and bee out of this danger; but *Peter Martyr* holdeth it to have been an infirmity in him, although hee had been at other times ſo courageous, for even the beſt of Gods ſervants have their infirmities, as *Abraham* alſo feared killing, and *Moſes*. But ſeeing *Samuel* may bee excuſed in ſaying thus, as the *Virgin Mary* afterwards in ſaying, how can this be, that ſhee might bee better inſturcted in the manner; I aſſent rather to *Lyra*, for *Samuel* was now old, and had ſuch experience of Gods ſingular favour towards him, that he could not be ſo affraid. *Solon* oppoſing himſelf againſt *Piſiſtratus* the Tyrant, was asked how hee durſt doe ſo, and anſwered, becauſe he was old, and ſo could not live long, and therefore he feared not to die, much leſſe did *Samuel*.

Iunius.

The Lord then bade him take a bullock, and ſay, *I am come to offer ſacrifice*: for theſe words, *to offer a ſacrifice*, *Junius* hath it, *to celebrate a feaſt*, yeelding

hereof

Oſiander. *Pellican.* *Qu.* *Lyra.*

hereof theſe reaſons: 1 Becauſe ſacrifices might not bee offered but before the Arke, or in ſome high place. 2 In a publike place, and not in a private houſe, whereas this was done in the houſe of *Iſhai.* 3 Becauſe at ſacrifices none but Prieſts and Miniſters were preſent, but hee is bidden to call *Iſhai* to this. *Willet* anſwereth to all theſe: 1 That *Samuel* was a Prophet, and therefore at Gods appointment might ſacrifice in any place. 2 It is not neceſſary to underſtand it to have been done at *Iſhai* his houſe. 3 Of a ſacrifice of peace, a great part was to be ſpent in feaſting, and therefore the Lords bidding of him to call *Iſhai* to the ſacrifice, is to bee underſtood of the feaſt after made of the parts of the bullock remaining, as both the Chaldee expoundeth, and *Joſephus* explaineth it. And *Oſiander* noteth, that the words imply a religious act, and not a feaſt, becauſe hee ſaith, *to the Lord*, and in that hee biddeth them to ſanctifie themſelves, and carryeth a bullock with him; and becauſe the Prophet uſed not to goe about any weighty affaire of the kingdome, but firſt beginning with ſacrifice, as alſo when he firſt met *Saul* to anoint him for King, ſo *Pellican.* Touching the diſſimulation here preſcribed, a queſtion is made, how it may bee juſtified, in that the intent of his going being to anoint a King, hee contrarywiſe ſaith, that hee came to ſacrifice? It is commonly anſwered, that to ſacrifice was one end of his going, before hee went about the other; wherefore hee might truly ſay ſo, and conceale the other end: for there being two ends of his comming, one to bee revealed, the other to bee concealed, as *Lyra* hath it, hee declared that which was to bee revealed, but concealeth the other, as prudence required, ſo likewiſe *Pellican*: and thus *Jeremiah* being asked what communication the King had with him, declareth ſome part, and concealeth the other, *Jer.* 38. 27. Moreover Gods directing him thus to doe, freeth him from all fault or blame.

Peter Martyr. *Pellican.* *Ly* *Hugo Cardin.* *Peter Martyr.* *Gloſſa Ordin.* *Joſephus.*

V. 4, 5. *Samuel* having received inſtructions from the Lord, commeth to *Bethlehem*, and the Elders of the City hearing of it, were afraid, and went to meet him, and asked, whether his comming were peaceable. Hee being an old man, ſaith *Peter Martyr*, and now not uſing to travaile about, they feared, that either ſome great ſin had beene committed in the City, which he came to expiate, or that he fled from *Saul* now inraged againſt him becauſe he had boldly reproved him, and threatened him with the loſſe of his Kingdom and the tranſlating of it to another man. *Lyra* addeth, that they feared becauſe he uſed not in times paſt to come thither, and becauſe hee came ſo ſolitarily. *Pellican*, that hee came at an extraordinary and unwonted ſeaſon. Then *Samuel* ſaid, that hee came to doe ſacrifice to the Lord, and bade them ſanctifie themſelves and come to the ſacrifice, and he ſanctified *Iſhai* and his ſonnes. This ſanctifying, ſaith *Lyra*, was by the water of expiation, or by abſtaining from their wives. *Hugo Cardin* and *Martyr*, by waſhing their clothes and bodies, and abſtaining from their wives, as *Exod.* 19. all were commanded to doe. For to cleanſe them from any uncleanneſſe they were to waſh with water in token of repentance and faith in the blood of Chriſt, which cleanſeth from all ſinne, and ſo they were cleanſed and accepted for holy in the ſight of God, as wee now being once baptized, without iterating this waſhing any more. For *Samuel's* ſanctifying of *Iſhai* and his ſons, *Hug.* ſaith, he did it by ſprinkling them with the water of expiation, the Ord. Gloſſe, by cauſing them to waſh themſelves: but ſo he cauſed the Elders to do, therefore ſomewhat more is here implyed, *viz.* that he was an Agent in ſanctifying them, and that moſt probably by ſprinkling them with holy water. The ſacrifice to which he called them, was the feaſt made out of that part of it, which remained. *Joſephus* maketh mention of none, but *Iſhai* and his ſons called to the feaſt; *R. David Kimbi* ſaith, that ſome of the Elders of the City were preſent alſo, and this ſeemeth moſt probable by the Text, but he ſaith, that when the ſons of *Iſhai* came before *Samuel*, hee whiſpered ſecretly in the eares of *Iſhai* that which hee ſpake, ſo that none of *Davids* brethren knew what was ſaid.

V. 6. The ſeven ſonnes of *Iſhai* being cauſed to come before *Samuel*, hee firſt looked upon *Eliab*, the eldeſt, ſuppoſing him to be the man whom the Lord had choſen to bee King, but hee was bidden not to looke at his beauty or the height of his ſtature, &c. *Samuel* remembring that *Saul*, whom God had choſen before, was indued with theſe outward gifts, ſeeing they alſo availe much in a Captaine; when hee ſaw *Eliab* indued with theſe, hee thought verily that God would have him anointed. For the phraſe which hee uſed, *verily the Lords anointed is before him*, this by *Kimbi* is expounded of his pleaſing the Lord, by ſome, ſaith *Martyr*, it is expounded interrogatively, as by the Vulgar Latin, is hee before the Lord? that is, although hee bee not knowne yet unto men: *Iunius.* Some referre it to the ſacrifice, but *Junius* beſt, this man is verily choſen by the Lord to bee anointed, or becauſe when men appeared about ſacrificing they were commonly ſaid to bee before the Lord, *Samuel* ſpake this of *Eliab*, who was called to the ſacrifice, by the name of the Lords anointed. But God checked this his thought, ſaying, *I have rejected him, for God ſeeth not as man ſeeth, for man looketh to the outward appearance, but God ſeeth into the heart.* *R. Solomon* *R. Solomon* ſaith, that *Eliab* was a proud and angry man, as appeared alſo afterwards, when hee gave ſuch a checke to *David*. Into the hidden conditions of this man *Samuel* could not ſee, becauſe hee could not ſee into his heart, but God ſaw them, wherefore hee refuſed him, but *Samuel* led by his externall forme judged him to bee the man, whom hee ſhould anoint. And this is the weakeneſſe even of the beſt men, they know not by the outward appearance at the firſt *Note.* ſight, who is fit to bee a Ruler and who not, and therefore no man ought raſhly to paſſe his ſentence upon any, but in every time of want deſire of God a Ruler, whoſe heart he ſeeth to be upright. *Samuel* had found before by experience in *Saul* that there was deceit in the outward appearance, and yet it is ſtrange to ſee, how ready hee is to erre againe in the ſame kinde. Wherefore wee had neede to be warned of it, not to reſpect outward lineaments and parts ſo much, but inward vertue in the choice of any to any rule or office, as *Iethro* his counſell was to *Moſes*, Exod. 18. *Qu.* But are not all hearts corrupt and ſinfull? how then could the Lord be moved by *David*'s heart more then by *Eliab*'s? *Anſw.* Naturally all are corrupt and abominable, as the Pſalmiſt ſaith, but God had ſanctified the heart of *David*, and not of *Eliab*, wherefore hee refuſeth the one and chooſeth the other, and in ſo doing hee had not reſpect unto mans merit, but to his owne gift of grace, Rom.8.30. for whom hee hath juſtified hee hath glorified, and hee crowneth his owne gifts in us, as *Auguſtine* *Aug. Deus in nobis ſua dona coronat.* ſpeaketh. Neither was the good heart in *David* the cauſe of his election, but onely hereby hee was made fit for this dignity, the cauſe of his election was onely Gods good pleaſure preordaining him to the Kingdom, ſo *Peter Martyr*, *Peter Martyr.* who alſo queſtioneth why hee refuſed not *Saul* then, who had nothing but outward things to commend him no more then *Eliab*; and anſwereth, that he *Qu.* would have men to know the difference betweene an evill King and a good. But the true reaſon is, becauſe God was angry with the people for deſiring to Hoſ.13.11. have a King, wherefore he gave him unto them in wrath. Hee was then their King, as *Samuel* called him, ſaying, behold your King, but the King now to bee made was Gods King, a man after his owne heart, therefore that they might ſee, what the fruit of mens heady deſires is to repent thereof, God choſe them not one at the firſt, whoſe heart was right, but one, who as farre as they could ſee, might bee moſt fit and able to defend them from their enemies, that induring many miſeries under his his government they might learne afterwards to depend upon God, and to bee ordered in all matters of ſuch moment by him onely. Yet for the generall good of the people, becauſe they were his people, hee gave unto him many famous victories, untill that by his diſobedience and wickedneſſe, being greatly provoked hee left both him and them to the will of their enemies, as he had threatned ſaying, both yee and your King 1 Sam. 12.25. ſhall periſh.

V. 8,9,10. After *Eliab Iſhai* brought forth *Abinadab*, and *Shammah* and all his ſeven ſons, that were men growne, but they were all refuſed. But here a doubt ariſeth, how *Iſhai* could be ſaid to have ſeven ſonnes, beſides *David*, when as ſix onely are reckoned up, theſe three, and *Nathaniel*, *Radad* and *Ozem*, 1 *Chron.* 2.13. yet hee is ſaid expreſly, 1 *Sam.* 17.12. to have eight ſonnes. To reconcile this difference *Junius* ſaith, that *Shammah* his ſonne *Jonadab*, mentioned 2 *Sam.* 13.3. was probably one of the ſeven, becauſe in holy Scripture, grandchildren are alſo called ſonnes, ſo likewiſe *Lyra*, *Comeſtor*, &c. *Lyra.* But I approve rather of the conjecture of *R. Salomon*, that one of the ſonnes of *Iſhai* dyed without iſſue and ſo is not numbred, 1 *Chron.* 2.13. V. 11. *Samuel* then asked *Iſhai*, whether hee had no more ſonnes, he anſwered, *there remaineth yet the younger, and hee keepeth ſheepe*; Samuel *ſaid, Send and fetch him, for wee will not ſit downe till hee cometh. David* the youngeſt was thought leaſt fit of them all to bee made King, yet God choſe him before all the reſt, and herein hee was a type of Chriſt, who was deſpiſed of men, but honoured above all by God; and in his elder brethren, who were rejected, the Iewes were figured out, in him the Church of the Gentiles, who were a deſpiſed people and thought moſt unworthy of the Kingdome of heaven. *Samuel*, ſaith *Lyra*, would not ſit downe to meate, till *David* came, becauſe hee was to anoint him with oyle and faſting ſpittle, but it is more likely, that this was done for honours ſake unto *David*. *Peter Martyr.* Here *Peter Martyr*, inquireth how *David* could come in amongſt the reſt to this holy aſſembly, ſeeing hee was not ſanctified as the reſt were; and anſwereth, either that hee was there before and was ſanctified, but the ſacrifice being ended went out to looke to his ſheepe, or that hee was ſo carefull in his life, that hee had contracted no legall uncleanneſſe, or that God, who made the law of ſanctifying by waſhing before ſuch meetings, could in a caſe extraordinary diſpenſe with it; and this laſt I thinke the beſt, and yet happily hee might bee inſtantly ſanctifyed by ſprinkling with holy water.

V. 12. *David* being come in is ſaid to bee ruddy and of a beautifull countenance, then the Lord bade *Samuel* anoint him. *Junius* and *Pellican* referre this redneſſe to his haire, but *Arias*, and *Oſiander*, and our tranſlation better to his face, becauſe red haire doth not conduce unto beauty, but a mixture of red and white in the face, ſee *Cant.* 5.11. blacke haire is more commendable, and becauſe the ſame word is uſed to ſet forth the redneſſe of the body, *Lament.* 4.7. the colour of *David* ſhewed him to be a man of ſpirit and courage.

V. 13. *V.* 13. *Then* Samuel *roſe up, and anointed him in the midſt of his brethren.* *Peter Martyr.* *Saul* was anointed ſecretly, ſaith *Peter Martyr*, not ſo much as one man his ſervant being permitted to behold it, but *David* before many, becauſe *Samuel* was to live to confirme him King publikely, but before *Davids* inauguration he dyed, therefore that witneſſes might not be wanting of his anointing, this was done openly. Yet it is to be held, that none of his brethren, but *Iſhai* and *David* onely knew, whereunto he was anointed, for that had beene dangerous, whilſt there was another King living, and if they had knowne it, *Eliab* would not have handled him ſo harſhly afterwards. They might conjecture then that he was anointed for ſome notable end, that he might be indued with the Spirit of propheſie to make Hymnes and Pſalmes to the praiſe of God, and to make muſick thereunto, and to propheſie in *Samuels* ſtead, but of the Kingdome they could conjecture nothing, onely when they ſaw it come to paſſe, they could teſtifie this his anointing to it by *Samuel* made long before. Some thinke, that *David* was anointed in the ſight of his brethren, expounding theſe words *in the midſt of his brethren* amongſt them, hee being choſen from amongſt them all, as Kimhi: ſome, the thing being made knowne to them alſo, but they contemned it, as *Oſiander*, becauſe it is ſaid, 2 *Sam.* 5.2. *God hath ſaid, &c.* but this might bee publiſhed afterwards by *Samuel* or *David*. *And the ſpirit of the Lord came upon* David *from that day forward*, Touching the age of *David*, *Pellican.* when hee was anointed, nothing is ſaid in holy Scripture, but *Pellican* gueſſeth that hee was 23, and ſo the time betwixt this anointing and that to be King over *Judah*, 1 *Sam.* 2. ſeven yeares, as the time betwixt that and his being anointed King over all Iſrael, 1 *Sam.* 5.7. was 7 yeares: for when hee was firſt made King over *Judah*, he is ſaid to have beene 30, 2 *Sam.* 5.6. It ſeemeth to me that hee was not neare the age of 23. but rather about 16. or 17. becauſe he was thought unfit for his age to come before *Samuel* amongſt his brethren, whereas if hee had beene 23. or 21. hee ſhould ſurely have beene called amongſt them at the firſt, becauſe at this age one is no youth, but a man. Moreover *Saul* told him after this, that he was a youth, but *Goliah* a man of warre, intimating his young yeares. But although he were ſo young and by men refuſed, God choſe him and ſent his ſpirit into him: that is, ſaith *R. Levi*, the ſpirit of Peter Martyr. felicity, but *Peter Martyr*, the ſpirit of fortitude, as appeared by his killing of a Beare and a Lion, and fighting againſt *Goliah*; the ſpirit alſo of Wiſedome, to execute the office of a King and Captaine, as was neceſſary, becauſe he had not Chap. 11.6. beene brought up ſo, as to be fit by experience; ſo likewiſe when *Saul* was anointed, the ſpirit of God came upon him; laſtly the ſpirit of Prophecy, for he ſet forth many Pſalmes, that were Propheticall; and the ſpirit of ſanctification, which *Saul* had not, but with this he was endued before his anointing, for God ſaw his heart and approved it.

V.14. *But the ſpirit of the Lord departed from Saul, and an evill ſpirit from the Lord troubled him.* *Saul*, although he had ſinned greatly, yet the ſpirit of wiſedome and fortitude, to make him fit to rule, was not hitherto taken from him, but it is taken away, and an evill ſpirit is ſent to trouble him. *Lyra* ſaith that this evill Lyra. Peter Martyr. ſpirit is ſaid to come from the Lord, becauſe by his permiſſion, but Peter *Martyr* better, he was not onely permitted, but ſent for the puniſhment of *Saul* in judgement for his ſinnes. For the manner, how this evill ſpirit troubled Joſephus. him, *Joſephus* ſaith, that it tortured his body at ſome times, ſo as that he ſeem- Oſiander. ed to be ſuffocated. *Oſiander* ſaith, it was a melancholicke fury, wherewith Borrhæus. the ſpirit troubled him at times. *Borrheus* referreth it to trouble in regard of Pellican. his ſinnes. *Pellican* to vexation, and envy ſtirred up in him by the evill ſpirit for the loſſe of his Kingdome, making him oft times phrentick and mad. And it is not unlikely, but that he was troubled all theſe wayes, and ſo his caſe was moſt miſerable, and the more becauſe he was now alſo deſtitute of that good ſpirit of God whereby he might have beene ſupported in his miſery.

V.15,16,17,18. *Saul* being thus vexed, is adviſed by his ſervants to ſend for one that could play upon the harpe, that ſo the evill ſpirit might be made to depart from him, and *David* is commended for this purpoſe unto him, as being both cunning to play, a valiant and prudent man, and that the Lord was with him. It is noted here, that *Sauls* ſervants in ſpeaking to him about this, ſaid, *an evill ſpirit of God troubleth thee*, whereupon a queſtion is made, if it were an evill ſpirit, how it could be ſaid to be of God, for whereas in our tranſlation it is *from God* the Vulg. Lat. hath it *of God*, and likewiſe the Hebr. *Lyra* anſwereth, even the evill ſpirits were made by God, but good at the firſt, but by their pride they made themſelves evill, wherefore they are thus called in reſpect of their Origi- Peter Martyr. nall, they are Gods creatures and ſo ſpirits of God; and *Peter Martyr* addeth, that they are alſo called thus, becauſe they are executioners of Gods will againſt Iſidor. the wicked. So likewiſe *Iſidor* ſaith, and that the threatning made againſt tranſgreſſours *Deut.* 28.28. was here fulfilled upon *Saul*. *Gregor.* ſaith, the ſame ſpirit is called the ſpirit of the Lord, and evill; *Dei, per licentiam juſtæ poteſtatis; malus, per deſiderium injuſtæ voluntatis*; therefore he is not to be feared, becauſe he can do nothing, but being permitted, for although his malignity be not from the Lord, yet he hath no power, but from the Lord. And whereas his ſervants Note. ſay, *an evill ſpirit of God vexeth thee*, this was not ſpoken by way of accuſing their Maſter, but piouſly according to the manner of Gods people, who in the time of any malady looked not, as the phyſitian doth, to ſecundary cauſes onely, but to God, and ſo ſhould we doe.

For their advice given unto him to ſend for *David*, that could play upon Lyra. the Harpe, the Hebrewes, ſaith *Lyra*, have a tradition, that it was *Doeg* who counſelled to ſend for the ſonne of *Iſhai* in particular, and that not out of good will unto him, but out of a grudge, which he bare againſt him even then, that being before *Saul*, when his phrenticke fit came upon him, he might be endangered; *Junius* thinketh that it was *Jonathan*. But to leave both theſe to the Authors thereof, muſicke is a great meanes to cheare the minde being oppreſſed with ſorrow, and *Boetius* ſaith, that a certaine Philoſopher by playing upon Gloſſa Ordin. the Harpe expelled the Devill out of one, ſo ſaith the *Ord: Gloſſ*: But Peter *Mar-*

tyr derideth this, becauſe the Devill hath no body, and ſo cannot be affected with bodily things, yet he granteth the minde being preſſed with melancholy by reaſon of the bodies diſtemper, that worketh upon it, (for the minde followeth the temper of the body) may be cheared with muſicke, and ſo for the time much eaſed, and the minde being cheared, the paine of the body may be allayed hereby, becauſe as the body worketh upon the minde, ſo doth the minde upon the body. And *Borhaus* ſaith, muſicke is of wonderfull force to worke upon the affections to ſtirre them up, if it be loud and running, as is uſed in warre, or to allay them, if it be ſoft and moderate, as appeareth by the example of a phrenticke young man, whom *Pythagoras* by ſuch muſicke reſtored to his wits, and ſome barbarous and ſavage men have beene reduced to a civill life, by the muſicke of *Terpander, Arion, and Iſmenias*, Thebanes, wherefore *Saul's* diſtempered affections being the inſtruments of Satans working, and theſe being cheared, his troubles were mitigated. *Joſephus* ſaith, that *David* did not onely play, but ſing ſacred hymnes before *Saul*, and the ſound of the muſicke allayed the paſſion, the voice of the ſacred hymne did cauſe an intermiſſion of Satans worke. But it is ſaid *v.* 23. that when *David* plaid with his hand, the evill ſpirit departed from *Saul*, ſo that muſicke is of force to drive out evill ſpirits from the poſſeſſed, not by working immediatly upon them, but active corporeall things mediating, which diſpoſe the matter to receive an afflictive action in the bodies poſſeſſed by them, but being by corporeall meanes removed, ſuch a diſpoſition of the body may follow, as that it is not fit to receive any afflictive action of the Devill, as *Lyra* reaſoneth, and he bringeth in Saint *Auguſtine* affirming the ſame. Yet properly he denyeth, that any evill ſpirit can be driven out by corporeall meanes, unleſſe it be held with the *Platoniſts*, that they have aerean bodies, which they have not. To the fume of the fiſhes liver in *Tobit* objected, he ſaith both that it is apocryphall, and not the fume, but *Tobits* prayers effected that, the fume being but a ſigne. But whereas *Burgenſis* goeth farther, and ſaith, that by muſicall harmony the evill ſpirit may be altogether expelled, becauſe ſuch a diſpoſition ceaſing, as whereby a man is made fit to be wrought upon by the afflictive actions of the Devill, he cannot thenceforth worke upon him any more, this he ſaith is falſe, ſeeing God can ſend an evill ſpirit upon any man in judgement, whatſoever his diſpoſition is, as he did upon *Saul*, whom we may gather not to be any way ſo diſpoſed of himſelfe, becauſe he is commended, 1 *Sam.* 9. 2. as being at the firſt excellently diſpoſed. And whereas *Burgenſis* to prove the force of muſicke, alledgeth the example of *Eliſha*, to whom the ſpirit of prophecy was brought hereby, and therefore an evill ſpirit may be much more expelled hereby, he anſwereth, that this was not done by muſicke, but by the merit of the praiſe of God ſung by the muſitian, and becauſe a virtue created cannot extend it ſelfe to acts ſupernaturall. But before this he anſwereth better, by muſicke *Eliſha* his minde was more lifted up towards God, and taken off all other things, and ſo by *Davids* muſicke *Sauls* minde might be taken off from his paſſions, and he for the time eaſed. It is then to be held, that although *Sauls* paſſions were lenifyed for the time, when *David* played upon his harpe, which is called a departing of the evill ſpirit from him, yet the chiefe meanes of being delivered from this judgement, *viz.* prayer, and faſting, and true repentance being neglected, there was no perfect cure of this malady made, and therefore, howſoever *David was now diſmiſſed*, as having wrought the cure perfectly, as may be gathered from the Chapter following, yet the evill ſpirit vexed *Saul* againe *ch.* 18. 10. The counſell of *Saul's* ſervants then he being under ſuch a judgement, to ſend for a muſitian, but ſpeaking nothing of repentance and prayer, was carnall and inſufficient, and like unto it is the counſell of ſuch friends about the ſicke to ſend to the Phyſitian, the chiefe meanes, prayer and repentance, being neglected, and ſending for the Presbyter to pray for them, and if any being oppreſſed with melancholy or phrenſy, the naturall meanes onely of merry company, or phyſick be uſed, and not theſe ſpirituall. But much more are they to be condemned, that ſend in ſuch caſes to Wiſards. *Saul* himſelfe abhorred from doing thus, yea as bad as he was, he

Borrhaus.

Joſephus.

Lyra.

Auguſt. confeſſ. 10.

2 King. 3.

Mat. 17. 21.

Note.

Junius. perſecuted ſuch evill members to the death, and therefore he ſhall riſe up in judgement againſt theſe degenerating Chriſtians and condemne them: but of this enough upon *Levit.* 20.6. Whereas *David* is commended for his valour, ſome thinke that he had ſlaine *Goliah* before this, and that this is ſet downe here by anticipation, becauſe when he went out againſt *Goliah*, *Saul* knew him not; but there is no neede for this to hold the Hiſtory to be diſordered, ſeeing he might grow famous for his valour, for killing the Lion and the Beare, which happily was done ſoone after his anointing, the ſpirit of God comming upon him, before that he was nominated to *Saul*; and if his combat with *Goliah* had gone before this, he ſhould not doubtleſſe have beene ſpoken ſo ſlenderly of in this place, by one onely, but all would have beene ready to ſpeake of him by name. For *Saul*'s not knowing him after this, he might happily be ſomewhat altered in perſon and habit by that time, and ſo he might not ſo well remember him, eſpecially in that place, being ſo full of trouble: for ſome haire might now be growne upon his face, which was not before, he having beene from the court, as is ſuppoſed 18. months, and comming in ſuch apparell as he uſed to keepe ſheepe in, whereas ſtanding before the King he had uſed another habit, might eaſily make him unknowne to *Saul*.

V.19. When *Saul* ſent for *David*, he is deſcribed by this, that he was with the ſheep; to intimate, that although he were anointed King, yet he followed his old calling ſtill, leaving it unto God, who had choſen him, to bring it about in his good time, for he knew no meanes, how to attaine unto it. *Peter Martyr.* Wherefore now God beginneth to worke by moving one of *Sauls* ſervants to ſpeake of him to *Saul*, and thus he is brought to the court, and liveth there for a time, that he might get ſome experience of the Kingdome, that he might afterwards be the more fit for it, and that before he came to reigne, he might be exerciſed in his faith and patience by many dangers.

V. 20. *Then Iſhai ſent David to Saul with bread, an aſſe, a bottle of wine, and a kidde &c.* thus it is Hebr: in our tranſlation according to the ſenſe, an Aſſe laden with bread, a bottle of wine, *&c.* They that came before Kings or other great perſons, were not wont to come empty, if they deſired to be accepted by them, wherefore *Jacob* ſent a preſent by his ſonnes to *Joſeph* in *Ægypt*, and *Iſhai* here to *Saul*, which was no great matter, yet it ſhewed his reſpect unto him, and ſo could not but be well taken. For two things, ſaith *Ariſtotle* in *Rhetor.* make gifts acceptable, ambition and covetouſneſſe, but to the laſt ſmall gifts are not acceptable, but to the firſt they are, becauſe hereby a reſpect is ſhewed unto him, wherein the ambitious are delighted.

V. 21. *David* comming to *Saul* pleaſed him ſo well that he loved him greatly, and became his armour-bearer. Here was a good beginning, but this love was turned afterwards into hatred, ſo that felicity we ſee, ſtandeth not in the favour of Princes, wherefore let no man truſt hereunto, *Note.* as we are exhorted *Pſalm*, 146. but in God onely. This love of *Saul* to *David* was but as lightning before a terrible tempeſt of thunder, when he might ſeeme to begin to be happy, then a foundation was laid of many miſeries.

The Myſtery. Iſidor. Myſtically by the harpe, wherewith *David* played, we may underſtand Chriſt crucified, ſet forth by the preaching of the Goſpell, and by preaching him evill ſpirits are chaſed away; morally the ſtriking of the harpe with his hand, ſetteth forth the mortifying of the fleſh by faſting, whereunto prayer being added the evill ſpirit is expelled, according to that, *this kinde goeth not out, but by faſting and prayer.* Matth. 17.21. Or by *David* Chriſt was figured out, who by his word expelled evill ſpirits, as *David* by his harpe.

CHAP. XVII.

V. 1. *Then the Philiſtims gathered themſelves together to battel in* Shochoh, *which belonged to* Judah, *and pitched between* Shochoh *and* Azekah *in* Ephes-Dammim. Of *Shochoh* and *Azekah*, ſee *Joſh.* 15.32. and *Shochoh* is ſaid to have belonged to

Judah, to diſtinguiſh it from that on the other ſide of *Jordan*, ſpoken of, *Gen.*
34. For theſe words, *in Ephes-Dammim*, the Vulg. Latine hath, *in finibus*
Dommim. And *Saul*, with the children of Iſrael, pitched by the valley of *Elah*;
the Vulg. Latine, *in valle terebinthi*, taking the word for an appellative; and
Iunius, *ad convallem querceti*. For the places in particular to inquire into them,
is not materiall, but here the battail being ſet in array on both ſides, upon two
oppoſite mountaines, a valley being between, a Champion of the *Philiſtims*, V. 4, 5, 6, 7, 8. &c.
Goliah by name, came downe into the valley, and challenged any one of all
the men of Iſrael to fight with him, and he is deſcribed by his ſtature, armour,
and weapons, and hee ſaid, I defie the hoſt of Iſrael this day. For the cauſe
of this warre made by the *Philiſtims*, wee read nothing, but it may eaſily bee *Peter Martyr.*
conjectured, that they hearing *Saul* the King to bee ſo diſtracted and unfit for
warre, tooke this opportunity. For theſe words, [A champion of the *Philiſtims*,]
Hebr. are theſe איש-הבנים *Iſh habenaim*, a man between two, whereupon
a queſtion is made, why this is ſaid of him? To this *Willet* anſwereth, *Willet.*
that moſt underſtand it between the two Armies, but this cannot bee, becauſe
the word *armies* is of the feminine gender, but this of the maſculine, and becauſe
hee is ſaid immediately to have come out of the *Philiſtims* campe. *Pellican*, *Pellican.*
that hee was as big as two, but this hee alſo rejecteth, becauſe the deſcription
of his bigneſs followeth in the next words. *Iunius*, *duellator*, the Sept. δυνατὸς *Iunius.*
a champion, or a mighty man, according to our tranſlation, and this hee approveth.
But I rather approve of the common reading, *a man between them*
both, *vir intermedius*, as Peter *Martyr* hath it, that is, between the Iſraelites and *Peter Martyr.*
the Philiſtims, into the valley; and in the next words it is ſhewed, to what ſide
he belonged. The Vulg. Latine rendereth it *ſpurius*, but upon what ground I
know not, and therfore even *Lyra* leaving this reading, ſaith, it is Hebr. *vir intermedius*, *Lyra.*
and ſuch an one muſt needs bee *fortis & audax*, who being confident in
his owne ſtrength, goeth out before his Army ready to fight againſt any man
that ſhould come againſt him from the contrary army. *Whoſe height was ſix*
cubits and a ſpan. A cubit is commonly held to bee a foot and halfe, but according
to ſome, ſaith *Lyra*, two foot. But taking a cubit for a foot and half,
he was higher then any other man by the third part and more; becauſe foure
cubits is the ſtature of a man, but hee was ſix and a ſpan. Wherefore he was *Peter Martyr.*
a Giant, many of which were found in the land of *Canaan*, at the Iſraelites
firſt comming thither, but they were ſlaine by *Joſhua* and his men, onely Ioſh. 11. 21, 22
ſome remained ſtill in *Gaza*, *Gath*, and *Aſhdod*, and accordingly it is ſaid, that
Goliah was of *Gath*. Giants have always been noted to be moſt wicked, and contemners
of God, wherefore by the Ethnicks they are called ἀντίθεοι and θεομάχοι,
they are deſcribed by the Poets by ſnake-like feet, and diſtorted thighs, and
Joſephus thinketh, that they were begotten of *incubi* devils. They are ſet forth
in holy Scripture by divers names, ſometime by this name, *Rephaim*, taken from
death, becauſe men are ready to dye for feare when they ſee them; ſometime
by the name *Nephalim*, from falling down before them; ſometime by the name
Anakim, ſignifying chaines, becauſe they went ſumptuouſly adorned; and
ſometime *Emim*, from feare and terrour which they ſtruck into the beholders.

Hee had an helmet of braſſe upon his head. *Junius*, for *braſſe*, hath it, *ſteele*, V. 5.
of which helmets uſed to bee made; and *Lyra* ſaith, the word rendred braſſe, *Iunius.*
ſignifieth any kinde of mettle, and hee thinketh iron to bee meant hereby; but *Lyra.*
that of ſteele is rather to bee preferred. His coat was of Male, of 5000 ſhekels
weight: This is caſt up by one, counting a ſhekel for halfe an ounce, to *Willet.*
bee 156 pound weight, and 4 ounces; his ſpeares head weighed 600 ſhekels of
iron, that is, 18 pound and 3 quarters, unto which the other parts of his armour
being added, could not amount together to leſſe then 200 pound weight,
a great burthen for another ſtrong man to beare, yet hee could with all this
goe and fight, which ſhewed his wonderfull great ſtrength, that ſeeing how *Note.*
eaſily hee was brought to deſtruction notwithſtanding, all men might learne
not to truſt to humane ſtrength, how great ſoever it be.

And hee had greaves of braſſe upon his legs, and a target of braſſe betweene his V. 6.
ſhoulders:

ſhoulders: the Vulg. Latine hath, *boots of braſſe upon his thighs, and a target of braſſe covered his ſhoulders.* Junius, *boſen of ſteele upon his feet.* The word מצח of which מצחת here uſed commeth, doth ſignifie a forehead, it ſignifieth then any thing faſtened on before upon his legs for defence. *Peter Martyr* rendreth it *plates of braſſe.* *Pagnin*, either plates or boots; the other word rendred legs, properly ſignifieth feet: the meaning is, that hee was ſubſtantially armed from top to toe. For theſe words, *a target of braſſe betweene his ſhoulders*, which reading moſt doe follow, it ſeemeth not ſo apt, becauſe *v.* 7. one bearing a target or ſhield of braſſe is ſaid to goe before him. The Chald. therefore beſt rendreth it a ſpeare, and likewiſe *Joſephus*, bearing a ſpeare between his ſhoulders, for ſo the word כידון here uſed, is taken, *Ioſh.* 8. 17. *Iob* 41. 19. *Ier.* 6. 23. Whereas another word חנית is here uſed for a ſpeare, and both together, *v.* 45. which ſheweth, that not one and the ſame thing, but divers things are ſet forth by theſe two words, It is anſwered, that by this firſt was meant a truncheon ſpeare, which hee carryed upon his ſhoulder, and by the other a javelin, which hee had in his hand, which is the more probable, becauſe *v.* 45. *David* ſpeaketh of both theſe, and a ſword, wherewith hee ſaith *Goliah* came againſt him, intimating that they were none of them for defence, but all inſtruments to fight withall, ſuch as a ſhield is not. *Lyra* alſo ſaith, that this was no ſhield, but rather according to the Hebrew, a plate of braſſe on each ſide of his helmet, hanging over with a ſharpe end to defend the junctures of his arms upon his ſhoulders: the ſhield carryed by the armour-bearer, was delivered to him when he came to fight.

V. 8, 9. *Goliah* thus armed, challengeth the men of Iſrael, offering this condition, if any one of them were able to overcome him, then the *Philiſtims* ſhould become their ſervants, but contrariwiſe they ſhould ſerve the *Philiſtims*; and this challenge he came and made forty dayes together, *v.* 16. In challenging them, he ſaith, *Am not I a Philiſtim*? Vatablus, *Am not I that Philiſtim*? that is, who am famous for many exploits done amongſt you. *Ionathas Syrus* thinketh, that it was hee that had killed *Eli*'s ſonnes, and taken the Arke, but the time doth not agree, for if hee had been a man of warre then, when *Samuel* was a childe, hee would now in *Samuel*'s old age have been too old to enter into this duell. Upon this duell into which *David* entred, at the challenge of *Goliah*, a queſtion is made, whether duells bee lawfull? and it is generally anſwered, that they are not lawfull: 1 Becauſe the challenge is made out of pride and vain-glory. 2. Becauſe to enter into a duell is to tempt God, and it is ſaid, Thou ſhalt not tempt the Lord thy God, as in the Decrees of *Nicolas* 1. they who follow Monomachies doe tempt God. And in the book of Decrees, it is ſaid, ſuch are lifted up with pride, and boaſt themſelves of their ſtrength. In the Lateran Councell, beſides this, three reaſons more are yeelded. 1 Champions are ſometimes hired to fight, and ſo men ſet their lives to ſale for money. 2 They fight and die in a rage and malice of one againſt another. 3 Hee that killeth having no warrant from God ſo to doe, is a murtherer. From this yet it ſeemeth, that of old a duell hath been held lawfull, and therefore to decide the queſtion ariſing between two in a matter of moment, the one accuſing, the other ſtanding upon his juſtification, a duell hath often been by Chriſtian Kings and Judges allowed, but by the Doctors of the Church condemned, becauſe the onely lawfull way, as *Stephanus* hath it, to judge by, is either by a voluntary confeſſion of the offender, or the teſtimony of witneſſes, for things hidden and unknowne, are to bee left unto him, who onely knoweth the hearts of men. To try men then by a duell, is to goe from the ordinary lawfull way, and to take a way unlawfull, and ſo to doe evill, and wee muſt not doe evill that good may come of it. Moreover, it may bee very unequall, hee that is worthy to bee condemned, being ſtrongeſt or moſt expert in the uſe of his weapon, and the innocent weakeſt and moſt inexpert. This then is no way of tryall to bee tolerated amongſt Chriſtians, and therefore it is now well left. And much more intolerable is the practice of thoſe, who upon any offence will challenge others to a duell in fury and malice to bee

Vatablus.
Jonathas Syrus.

Qu.

Nicol. 1. *Monomachiam ſectantes tentant Deum.*
Decret: part: 2. *Cauſ:* 2. *qu c:* 22.

Stephan: in cap: Conſuluiſti ii, qu. 5. *Spontanea confeſſione vel teſtium approbatione delicta conceſſa ſunt veſtro regimini judicari: occulta autem & incognita illi ſunt relinquenda &c.*

revenged upon them, for vengeance is mine, ſaith God, and I will repay it, therefore avenge not your ſelves. The Devill who delighteth in blood, is the inſtigator to this duell, and thus at his pleaſure taketh two at once in his net, the murtherer by his ſinne of murther, and the murthered by his ſinne of hatred, wherein hee dyed. But for this duell between *David* and *Goliah*, it was doubtleſſe by a ſingular inſtinct from God, to glorifie his power the more, and to make *David* the more famous, and therefore no example is to bee taken hereby.

V. 12. *Now David was the ſonne of that Ephrathite of Bethlehem Judah, whoſe name was Jeſſe, who had eight ſonnes, and went for an old man in the dayes of Saul.* Gen. 48. 7. *Jeſſe* is called an *Ephrathite*, becauſe *Bethlehem* had alſo the name of *Ephrata*: Of his eight ſonnes, ſee before, *Chap.* 16. 10. Hebr. *hee was old going amongſt men*, V. 13, 14. which is ſpoken to ſhew, that he went not now to the warres for his age. V. 15. But his three eldeſt ſonnes went; as for *David* the youngeſt, hee had returned again before this from *Saul*, to feed his fathers ſheep; which is ſpoken becauſe the hiſtory left *David* with *Saul*, as being entertained by him to ſerve him. Leſt any man ſhould marvaile then, how hee could now bee at home with his father to bee ſent to his brethren by him, as followeth, his diſmiſſe from *Saul* is here mentioned. And it is moſt probable, that *Saul* having now warlike employment to buſie his minde about, was not troubled with his former melancholick fits, and therefore hee ſent *David* home to bee a comfort to his aged father, Pellican. Joſephus. contenting himſelfe with his three other ſonnes that followed him. This ſhewed the great humility of *David*, in that having lived delicately at the Note. Court, hee was content to returne againe to a ſhepheards life; but thus alſo did *Moſes*, after 40 yeares ſpent in *Pharaohs* Court, hee lived a ſhepheard in the land of *Madian* 40 yeares. And *David* comming thus to fight with, and to Note. overcome *Goliah*, when he had not been uſed to feats of armes; the victory was the more admirable.

V. 17. The challenge of *Goliah*, and his defying of Gods hoſt, having continued 40 dayes, *David* is ſent to the hoſt to carry ſome proviſion to his brethren and their Captaine. P. Martyr. *Peter Martyr* condemneth *Saul* being of ſo ſtrong a body, and the men of valour about him, as wanting all love and zeale to God, for that they could endure to heare God blaſphemed and railed upon twice a day ſo long a time, and yet none of them would deſcend to fight in this quarrell. Note. But thus it is commonly with men, they are hot in their owne cauſes, but cold in Gods, wherefore God provided himſelfe a Champion extraordinary, even *David*, the moſt unlikely of them all, and by him chaſtiſed the inſolency of that proud *Philiſtime*.

V. 17, 18. The proviſion carryed by *David*, was an Ephah of parched corne, ten loaves, and ten cheeſes ſent to the Captain, and *Iſhai* biddeth him ſee how they did, and take their pledge. For parched corne, *Lyra* hath, ſodden wheat, but the word קָלִיא ſignifieth *toſtum*, parched; Exod. 16. an Ephah was ten homers, and an homer as much as would ſuffice a man for a day. For theſe words, ſee how thy brethren fare and take their pledge, the Vulgar Latine hath it, *cum quibus ordinati ſunt*, but the word is ערבתם their pledge, and ſo the word is uſed, *Gen.* 38. 17. ſome thinke, that the meaning may bee, if they had laid any thing to Septuag. pawne having lyen there ſo long, and their victualls being ſpent, whereby they might be inforced to pawne ſome of their apparell for food, hee ſhould redeem it: ſome, take a token, whereby thou maiſt ſafely paſſe and repaſſe in the army: Pellican. Junius. Chald. Paraphr. ſome, bring a token from them in ſigne of their welfare; the Chaldee, bring their welfare. I preferre that of *Pellican*, that for his more ſecure paſſing amongſt ſuch a multitude of ſouldiers with that proviſion which he carryed, hee ſhould goe firſt and bring ſome token from them, before that hee went into the Army with it, that it being brought to him that kept the carriages, when they ſhould at night come to require of him this corne and bread, they might bee delivered to them by that token, and therefore *v.* 22. it is ſaid, that hee left it with the keeper of the Carriages at the trench, and ran and ſaluted his brethren. For *Iſhai* might well conceive that his ſonnes might bee buſie in the warre, and ſo could not for the preſent take and beſtow the proviſion ſent them in their tent, wherefore he directed *David* in this courſe, that hee might returne with the more expedition, and not bee forced to wait their leiſure. *Comeſtor* ſaith, that their pledge was a bill of divorce to their wives, for the manner was, when men went to warre, to give their wives bills of divorce, that if they tarryed out three yeares they might marry againe to whom they would, becauſe they might happily be taken by their enemies and carryed away.

V.19. The place, where *David* came unto his brethren, is ſaid to be the valley of *Elah*, where the Army of Iſrael was fighting with the *Philiſtims*: of this valley, ſee before *v.* 2. by which they are ſaid to have pitched upon a mountaine, but here they were fighting in this valley, which is not to bee underſtood, as if the fight were now begun, but that they were deſcended upon ſome part of the valley ready to fight, as is ſhewed more fully, *v.* 20. 21. Yet *Comeſtor* ſaith that they had ſome skirmiſhing together every day.

V. 20, 21. V. 22, 23. V. 24, 25. V. 26, 27. *David*, as his father commanded him, riſeth betimes and cometh to the Army, and leaving his proviſion with a keeper, goeth to his brethren, and whilſt he was talking with them, *Goliah* came forth againe and ſpake as at other times, which *David* hearing, and ſeeing the feare that all men were in, he deſired to know what ſhould be done to him, that could kill him, ſpeaking, as if there were no cauſe, why they ſhould be ſo afraid of an uncircumciſed railer. They tell him, that *Saul* would give him great riches, and his daughter to wife, and make his fathers houſe free in Iſrael. For the place, to which *David* came, where hee left his carriage, before that hee went into the Army, it is called המעגלה, by the Vulgar Latin, *Magalah*, but the ſame word *Ch.* 26. 5. is by the ſame interpreter rendred, *a tent*. *Vatab'us* and the Chalde render it the place of tents, *Arias Montanus*, as our Tranſl. the trench, *Iunius*, *plauſtrorum ambitum*, becauſe *bagalah* ſignifieth *a cart*, the Sept. to the roundneſſe or compaſſe, and *Ch.* 26. 5. *a cart*: moſt aptly hereby may be underſtood the place of carts, ſet on the outſide of the Army for a defence unto it. For the rewards promiſed, they ſerved to whet on ſome to this enterprize, the making of his fathers houſe free was meant from taxes and impoſitions, ſo *Oſiander*, and the advancing of it to the ſtate of the Nobility, as *Iunius* and the Chalde, the Vulgar Latin, he will make his fathers houſe without tribute. Now *David* was not moved, as *Chryſoſt.* thinketh, and *Peter Martyr*, with theſe rewards, but for the glory of God and the love of his people, whom *Goliah* had ſo proudly defyed, becauſe when hee came before *Saul*, hee made no mention or pact about this reward. Whereas then hee demanded what ſhould bee done to the killer of *Goliah*, it is to bee held, that hee asked this, that hee might take occaſion to extenuate the exploit in him, that ſhould doe it, for there ſhould not need to have any ſuch rewards propounded, ſeeing that *Philiſtims* power was not ſo great, but that a meane man might overcome him, ſeeing he had railed upon the hoſt of the living God, and ſo had laid himſelfe open to Gods judgements through his blaſphemies.

Vatablus.
Chalde
Arias.
Peter Martyr.
Iunius.
Septuagint.
Oſiander.
Chalde. Iunius.
Chryſoſt. Hom. 20. *ad Rom.*

V. 28, 29. *Eliab David's* eldeſt brother hearing him ſpeake ſo, did ſharply reprove him, as being proud and arrogant, but *David* anſwered, What have I now done, is there not a cauſe? *Comeſtor* here excuſeth Eliab, ſaying that he ſpake thus, fearing, leſt *David* adventuring to goe againſt *Goliah* ſhould bee ſlaine. But his words doe plainely ſhew, that hee ſpake thus out of envy: for *David* had once beene at the court already and gotten himſelfe great praiſe of all about the King, which hee being his elder brother doubtleſſe greatly envyed, for that the youngeſt was ſo preferred and hee neglected, and now after that hee had beene ſent home to keepe ſheep, ſeeing him to come to the Army, and ſo buſie in inquiring about the Gyant, what ſhould be given to him, that killed him, he feared, that he would adventure to goe againſt him and ſo hee might happily come to greater preferment, and far overtop him and all the reſt of his brethren, and this made him to ſpeake ſo bitterly againſt him. And herein *David* was a figure of our Lord, who did nothing worthy of reproofe, as *David* did not,

Schol. Hiſtor.

but came at his fathers command and in love to his brethren, and yet by his
brethren the Jewes was moſt bitterly ſpoken againſt, and envyed of them:
For theſe words, *is there not a cauſe?* Hebr. is ſtrictly rendred, as by the Vulgar *Peter Martyr.*
Latin, and *Peter Martyr, is it not a word?* that is, ſaith *Comeſtor*, there is nothing *Schol. Hiſtor.*
done, for which thou ſhouldeſt be ſo angry, I have but onely ſpoken and inquired
of the matter, that I might carry my father word; ſo likewiſe *Lyra.* But *Lyra.*
becauſe דבר ſignifyeth a matter or buſineſſe, as well as a word, *Iunius* better
expoundeth it, is there not buſineſſe, about which I am come to the campe, and
not as thou chargeſt mee, upon pride?

David notwithſtanding *Eliabs* ſharpe reproofe inquireth of others touching V. 30, 31.
the ſame thing, ſo that it was told *Saul* what *David* had ſaid, and hee ſent V. 32, 33.
for him, and then *David* offered to goe and fight with the *Philiſtim*, and when V. 34, 35.
Saul ſaid, that hee was not able to goe againſt him, *David* replyed that in keeping V. 36.
his fathers ſheep a Lyon came to the flocke and a Beare, & he killed both the
one and the other, wherefore hee doubted not, but this uncircumciſed *Philiſtim*
ſhould be as one of them. Hee had 3. grounds of his confidence. 1. By the
Spirit of God comming upon him hee had already done as great exploits.
2. The *Philiſtim* was uncircumciſed, he circumciſed, and ſo was within the Covenant
of Grace and under Gods protection, but *Goliah* not. 3. He had railed *Peter Martyr.*
upon the Armies of the living God, and ſo had laid himſelfe open to Gods
judgements, thus *Peter Martyr.* For it is no good ground for a man to put himſelfe
upon danger, becauſe he hath beene formerly delivered from as great dangers,
except there be ſomewhat elſe to truſt unto, *viz.* a ſpeciall aſſurance from
God of eſcaping in that particular caſe, and this *Davids* words imply, that he
had by the Spirit, whereby hee was ſtirred up: Wee may indeed and ought
to bee confident in generall upon former experiments, of future deliverances,
as the Apoſtle was, who ſaith, *hee hath delivered us, and doth deli-* 2 Cor. 1.10.
ver, and wee truſt, that hee will yet hereafter deliver us, but for any particular
wee may not upon any ſuch truſt adventure upon it, unleſſe beſides former
experience, wee have 1. a good cauſe, 2. a calling from God, 3. ſome word of
God to truſt unto in that particular, which hee onely hath in whom the Spirit
extraordinarly worketh ſuch a faith; and all theſe *David* had. His cauſe was
good, hee had a calling, becauſe hee was anointed to bee Captaine over Gods
people, and laſtly he had the inward motion of the Spirit, and a warrant from
experience of the Spirits aſſiſtance in the like dangerous interprizes before. The
Spirit, which came upon him carryed him to this duel, which might ſeeme moſt
dangerous, and how could his enterprize then but be lawfull, and his victory
certaine? Now becauſe he ſpeaketh of the uncircumciſion of *Goliah*, as a maine
ground of his confidence, implying the great advantage of his own circumciſion,
Note, that the circumciſed which are now the baptized, may ſafely truſt in God *Note.*
in all times of perill as being within the Covenant, but not the circumciſed in
the fleſh onely, becauſe then any Iſraelite might have had the like confidence, Rom. 2.29.
but the circumciſed in ſpirit, and the baptized with a conſcience purifyed by 1 Pet. 3.21.
faith, for faith is our victory over the world. 1 Ioh. 5.4.

Saul hearing *David* ſpeake thus bade him goe, *and ſaid, The Lord be with thee*, V. 37.
wherein hee did not raſhly or ill, as ſome charge him, but well and wiſely, per- *P. Martyr.*
ceiving by that, which *David* had ſaid, that hee was not without the Spirit of
all power, and ſo not unlikely to prevaile, according to others; and to ex- *Gennevns.*
preſſe his great deſire, that hee might prevaile for his owne and the peoples
deliverance out of this great danger, hee prayeth earneſtly for his good ſucceſſe,
although his prayer was of no force, becauſe hee was wicked and wanted
Faith.

Then Saul *cauſed* David *to put on his Armour and an Helmet of Steele, upon his* V. 38.
head, &c. The word rendred Armour, Hebr. is מדּ ſignifying a garment,
wherefore the Vulgar Latin hath it, *his owne garments*, and likewiſe *Peter Martyr,*
Arias, &c. and thus the ſame word is taken, *Ch.* 18. 4. *Ionathan* gave *David*
his garments even to his ſword and his bow. And therefore this reading is
rather to bee followed, he gave him his Souldiers garments, and thereupon put

a coate of male, *&c.* for *Sauls* armour would not have fitted *David*, becauſe the
ſtature of *Saul* was ſo great above all other men. They which are for armour
meant here, will either have *Davids* owne armour and not *Sauls* meant, or ſome
armour out of *Sauls* armory. But that armour is not meant, appeareth, be-
cauſe he put upon him a coate of male to cover his body, as *Goliah* had, and that
was armour enough for him to beare, neither doe any uſe to weare other
ſteele armour under that, but ſome coate of buffe, which is more light.

V. 39. Now when *David* had put theſe on and tried to goe, he turned againe and
put them off, ſaying that he could not goe with them, becauſe he had not beene
accuſtomed unto them. If it ſhall ſeeme ſtrange, that *David* ſhould ſpeake thus,
ſeing he was before this made *Sauls* Armour-bearer; It is anſwered, that al-
though he had this place aſſigned to him, yet for ſo much as *Saul* had not after
Oſiander. that gone out to warre till this time, and *David* was diſmiſſed againe to a
Shepheards life, he never yet executed that office, and ſo the going forth in
armour was a thing unuſuall to him, and therefore he put it off, as being rather
a hinderance then a furtherance unto him in this his combat. And this was
not done without a ſingular providence of God, that the victory might be a-
ſcribed unto God onely, and not unto any warlike preparation made on *Davids*
part.

V. 40. *And David tooke his ſtaffe in his hand, and five ſmooth ſtones, and put them in a ſhep-
heards bagge, &c.* Theſe things might ſeeme to be of little force to enter a Duell
withall, againſt ſo mighty a Giant, but by things contemptible and vile a-
mongſt men, God would hereby ſhew, that he would confound the mighty.
David going but thus meanely appointed, but armed with confidence in God
was better armed then *Goliah*. Thus *Moſes* went armed to ſubdue *Pharaoh* and
the *Ægyptians*, and prevailed, for he carryed nothing but his rod or ſtaffe in his
hand. And yet this kinde of fight was not unuſuall amongſt the Hebrewes,
who being kept from iron weapons by the *Philiſtims*, exerciſed themſelves in
throwing of ſtones out of ſlings, and many amongſt them grew ſo expert here-
in, that they could throw at an haires breadth and not miſſe, as it is ſaid of 700
Iudg. 20. 16. men of the tribe of *Benjamin*.

V. 41. *David* drawing neare to the *Philiſtim*, he alſo drew neare to him, but ſeeing
him, he diſdained him and curſed and ſpake vauntingly unto him, that he
would give his fleſh to be meat to the fowles and beaſts: but *David* nothing
terrified telleth him, that he came in the name of the Lord who would deliver
Goliah into his hands &c. whereas *Goliah* ſeeing *David* come with a ſtaffe ſaith
Joſephus. unto him, *am I a dogge*, *Joſephus* ſaith, that he anſwered, yea and worſe then a
dogge, and hereupon *Goliah* being enraged curſed him *&c.* But by the ſacred
hiſtory *David* replyed nothing till he had done ſpeaking. For *Davids* foretell-
ing, that *Goliah* ſhould be delivered into his hands, that he would cut off his
head, and give his carkaſſe to the fowles and beaſts, and likewiſe the carkaſſes
Peter Martyr. of the *Philiſtims*, all this he ſpake not raſhly to requite *Goliah* with ſuch threat-
nings, as he had uſed, but by the ſpirit of Prophecy, whereby he knew it ſhould
be ſo. 1. Becauſe *Goliah* had railed upon Gods Armies, with whoſe glory it
ſtood not to ſuffer ſuch blaſphemy to goe unpuniſhed, or not to maintaine the
people of *Iſrael* to be his peculiar people, amongſt whom his Tabernacle and
ſervice was. 2. Becauſe *Goliah* truſted to his owne ſtrength, his ſword and
his ſpeare, therefore by his confuſion God could not but teach, that ſuch are
vaine things to ſave a man, but truſting in God alone of the greateſt force and
power.

V. 48, 49. Then the *Philiſtim* comming towards *David* he ran to meete him, and flung
a ſtone out of his ſling, which pierced his forehead, ſo as that he fell downe
Lyra. dead *&c.* *David* made haſte, ſaith *Lyra*, that he might ſling at *Goliah* before he
came too neare him, becauſe a diſtance is neceſſary in ſlinging of a ſtone to make
it the more forcible. If it ſhall ſeeme incredible that the head of *Goliah* ſhould
be pierced with a ſtone when as he had on an helmet of ſteele covering both
head and forehead, I will not anſwer as *Lyra* ſaith ſome doe, that the ſteele gave
way miraculouſly, and therefore as *Hugo* ſaith, ſome fabulouſly teach, that the

ſharpe ſtone for *circumciſion* was after this left, and a ſharpe knife uſed; but that his forehead was bare: but for *David* with the firſt ſtone throwing to hit it, when *Goliah* was in motion, and with ſuch force, that the ſtone ſunke into his head, this was not done without a ſupernaturall ſtrength; whereby *Davids* arme was ſtrengthened, and extraordinary direction of him that never erreth.

The Myſtery.

Myſtically by *Goliah* underſtand the Devill; by *David*, Chriſt who as *David* was ſent to his brethren the *Jewes*, but envyed by them. And as *David* going againſt *Goliah* was contemptible both for the ſmallneſſe of his body in compariſon of *Goliah*'s, and becauſe he went with a ſtaffe, ſo unlikely a weapon to prevaile with, ſo Chriſt was deſpiſed for a Saviour, as beeing poore and abject, and having no ſecular ſtrength, yet he only with his Croſſe repreſented by *Davids* ſtaffe prevailed, and ſo the faithfull, as the Armies of the living God, are delivered, who before by the Devill *Goliah* were continually put in great feare. For ſtretching this allegory further, as it is ſtretched by ſome, who by his putting off of *Sauls* Armour underſtand Chriſts putting off of the heavy yoake of the law of Ceremonies, and by his taking 5 ſtones, Chriſts taking the 5 bookes of *Moſes*, and then one to ſet forth unity, and his wounding him in the forehead, becauſe it was not fenced with croſſing and the like, I leave them to their Authors as meere ſtreinings and unprofitable curioſities. If in the five ſtones there be any myſterie, we may with *Lyra* hold the five wounds of Chriſt to be rather ſet forth hereby morally, when we are to encounter with Satan we muſt be armed with faith onely in Chriſts death, and with the ſword of the word, wherewith he ſeeketh to ſlay us by wreſting it, we muſt cut off his head, that is, his temptations, as Chriſt did. Otherwiſe *Hugo* ſaith, by *Goliahs* ſword we may underſtand the enemies of Chriſt, but now converted, for by ſuch God defendeth his, and confoundeth Satan, as by *Paul* converted: by the ſling and ſtone the two things, whereby Chriſt prevailed, *preaching and working*. Whereas onely one ſtone was flung, but by one gloſſe three ſtones figuring out Chriſts three times repelling of the Devils temptations by ſcripture, he ſaith it may be thought that *David* did fling three, but one onely hit him in the forehead. We may note in that *Goliah* was ſlaine with his owne ſword, that the thing whereby the wicked thinke to deſtroy others is oft times by Gods juſt judgement turned to their owne deſtruction, as *Hamans* wicked plot againſt the *Jewes*, and the *Canaanitiſh* Kings againſt *Gibeon &c.*

Hugo Card. *5 lapides ſignant hæc 5. cognitionem ſui, dolorem amiſſi, pudorem commiſſi, timorem ſupplicii, ſpem æterni gaudii, his proſternitur Goliah ſpirit.* Mat. 4.

Hugo Cardin.

V. 51. 52.

The *Philiſtims* champion being thus ſlaine, they flee, and the Iſraelites purſue them, ſo that many fall before them, after which they returne and ſpoil their Tents; then *David* takes the ſpoile that properly belonged to him, the armour of *Goliah*, and layeth it up in his Tent, and his head he put in *Hieruſalem*. This laſt ſaith *Lyra*, is not to be underſtood, as now done, but afterwards when *David* raigned in *Hieruſalem*, to terrifie the *Jebuſites*, who held the fort of *Zion*, that they might be moved through feare of being overcome by him, as *Goliah* was, to leave it, and not truſt to the ſtrength thereof, ſo likewiſe *Hugo* and the *Ordin. Gloſſ.* and *Comeſtor* ſaith, he put the head and armour firſt in his owne Tent, and afterwards in *Hieruſalem*, and in the Tabernacle there, and *Peter Martyr* ſaith, it is ſpoken by a Prolepſis, for it was done afterwards, that the people ſeing theſe monuments of *Davids* miraculous victory might praiſe God, and truſt in his helpe againſt their moſt potent enemies. But becauſe *ch.* 21. we read of *Goliah* his ſword lying at *Nob* in the cuſtody of the High-prieſt, a queſtion ariſeth, how he can be ſaid to have put his armour in his Tent? *David Kimbi* anſwereth, that his armour was kept by *David*, but his ſword was layed up in the Tabernacle at *Nob*, but the word כלי ſignifieth both armour and weapons, wherefore others ſay, that by his Tabernacle is meant the Tabernacle, which he afterwards made for the Lord, wherein he placed the Arke, which was called his, becauſe he made it, this then is ſpoken of a thing done afterwards and not preſently, all for the preſent being put in the Tabernacle at *Nob*: or rather by his tent underſtand the tent of his brethren, which was his in common with them, whileſt he was at the Campe, his armour falling to *David*, as victorer he tooke and beſtowed for his owne uſe; his

V. 53. 54.

Lyra.

Hugo Cardin.
Schol. Hiſtor.

Peter Martyr.

Qu.

Iunius. Pellican
2 Sam. 6. 17.
1 Chron: 15. 1.

ſword was put in the Tabernacle, as a monument of this victory. Whereas ſome will have *Jeruſi* and *Nob* to be all one, this cannot be, becauſe *Eſa.* 10.32. they are ſpoken of, as two diſtinct places, and *Nehem.* 11. For that of carrying his head afterwards to *Hieruſalem*, and ſetting it up there, that the *Jebuſites* ſeeing it might be terrified, although it be commonly received, I ſee no ground for it, and therefore doe rather thinke, that it was done immediately, being ſet up upon ſome high turret, where all men might ſee it: but for his armour, he laid it up afterwards in the Tabernacle, which he made, and for the preſent in the Tabernacle at *Nob*, which then was, for he came as a ſtranger into the Army and had no tent there, and if it ſhall be thought that his tent or habitation at *Bethlehem*, might be meant, that cannot be, becauſe after this he went no more home to his fathers houſe, but aboad with *Saul*. If here ſhall ſeeme to be any colour for the laying up of holy reliques in Churches, to ſee and to do reverence, to which the people ſhould in devotion reſort, truly there is none, for, 1. no man will ſay, that *Goliahs* armour was an holy relique, but onely a monument of the victory aſcribed unto God by laying them up in his houſe, as being gotten by his power. 2. None came to worſhip theſe monuments. 3. They were truly ſuch, as men tooke them to be, but in many reliques there is great deluſion, as in pieces of the Croſſe, which if they were all brought together, would be as much, as all the Wood and Timber of *Noahs* Arke, as *Peter Martyr* conjectureth. *Peter Martyr.*

V. 55. Here is commemorated, how *Saul* enquired of *Abner*, when *David* went out to fight with *Goliah*, whoſe ſonne he was, *Abner* anſwered, As thy ſoule liveth, I cannot tell, but now he bringeth him to *Saul* with the head of *Goliah* in his hand, and ſo he learneth of *David* himſelfe, whoſe ſonne he was. *Lyra.* He made this diligent enquiry, ſaith *Lyra*, becauſe he had promiſed to give him his daughter, that he might underſtand, whether he came of a ſtocke to marry her. But how could *Saul* or *Abner* be ignorant who *David* was, ſeing he had miniſtred unto *Saul*, and ſerved him before at his houſe? *Anſw.* Of this ſee ſomewhat before *ch.* 16.16. and as for *Abner*, he being Captaine of the Hoaſt, happily was never at the Court when *David* was there, and *Sauls* diſtractions by the evill Spirit, might eaſily make him forget a man otherwiſe well knowne unto him. As for thoſe opinions of ſome, that he knew him, but not who was his father; or of others, that if he knew who was his father, yet he knew not of what Tribe he was, or whether he had beene a man of warre, that had ſo valiant a ſonne, and therefore the end of his enquiry was to know theſe things, theſe I ſay, are not to the purpoſe, becauſe if he had remembred *David*, he might alſo have remembred his parentage and City, becauſe he was at the firſt told of all theſe, *ch.* 16. For that opinion of *Junius* that this hiſtory is tranſpoſed and ſhould come in before that *ch.* 16. it cannot ſtand, Chap: 18.2. 1. Becauſe *David* went no more home from *Saul* after this, but after his firſt comming to play unto *Saul* he returned, *ch.* 17. 15. 2. After *Davids* firſt playing before *Saul* he loved him, *ch.* 16. 21. but now he envyed him, *ch.* 18.9. 3. *ch.* 18.10. *David* is ſaid to have played upon the harpe as at other times before him, when the evill ſpirit was upon him, therefore he had beene with *Saul* before this Duell.

CHAP. XVIII.

V. 1. THen *Jonathan* began dearely to love *David*. Here is firſt ſet forth the great grace that *David* was in after this victory: 1 With *Saul's* ſonne, then with the reſt of the people. 2 The envie of *Saul* againſt him. *Jonathan Saul's* ſon loved him as himſelfe, & in token of his great love made a league with him, and gave him his robe and his garments, even to his ſword, his bow, and his girdle. *Lyra.* This according to ſome, ſaith *Lyra*, is thus expounded, he gave him his robe and garments, but not his ſword, &c. becauſe theſe were of neceſſary uſe for himſelfe, but according to others, incluſively, hee gave unto him all theſe in token of perfect amity; which he rather approveth and anſwereth the reaſon brought for the firſt, by ſaying, that *Jonathan* being a Kings ſonne, could eaſily get him another ſword and bow. P.Martyr. These things, ſaith *Peter Martyr*, *Jonathan* tooke from his owne body, and gave to *David*, becauſe in making leagues ſome outward ſymboles were wont to bee uſed, and hereby hee ſhewed, that the friendſhip, unto which hee received *David*, was ſuch, that all which hee had ſhould bee common to him, as to himſelfe, according to that ſaying, *amicorum omnia ſunt communia.* And Chriſt hath given to us yet greater pledges of his love, his owne fleſh and blood in the ſacrament of the Lords Supper, and herein the great provident care of God over *David* appeared, in that hee ſtirred him up ſuch a friend in *Saul's* Court, for his greater ſafety. V. 2. For the grace that *David* was in with the people, *Saul* tooke him, and would not let him goe home any more to his father, but imployed him about divers things belonging to the State, and *David* behaved himſelfe wiſely in all things, V. 5. and *Saul* ſet him over the men of warre, and hee was accepted both of the people, and of the ſervants of *Saul*. It may ſeeme ſtrange, that *David* being but ere while a ſhepheard, ſhould know ſo ſoone Military policy, wiſely to order the men of warre, but the Spirit wherewith hee was extraordinarily indued, taught him wiſdome in all things. What men of warre hee was ſet over, is not here ſaid; but *v.* 13. when *Saul* began to bee affraid of him, hee is ſaid to have removed him from him, and to have made him Captaine over a thouſand. Some thinke, that the thing generally ſpoken of here, that hee was ſet over the men of warre, is there more particularly expreſſed to bee over 1000. But others, that hee was graced at the firſt with being ſet over all, but afterwards, when *Saul* envyed him, hee was put out of that place, and made onely Captain of 1000. And this ſeemeth to mee the more probable, becauſe it is ſaid, that he removed him from him, when hee ſet him over 1000, and before that hee had ſought to ſlay him, ſo that this remove was done in diſpleaſure, and therefore cannot bee underſtood of his firſt preferring him, but of his putting him downe from a greater dignity to a leſſer. Pellican. Whereas *Pellican* objecteth, that *Abner* was Generall over all the forces, it may bee anſwered, that hee was Generall of them that went out to fight againſt the enemy, but over thoſe that *Saul* kept about his perſon hee might ſet *David*, but when hee grew into a feare of him, putting him from this office, hee made him Captaine over 1000 of them that went to warre, when *Saul* ſtayed at home, that thus by going oftner againſt the enemy, hee might bee in the more danger of being ſlaine.

V. 6, 7. When they returned from the ſlaughter of the *Philiſtine*, the women came out with muſick and ſinging, *Anſwering one another*, Saul *hath ſlaine his* 1000, *and* David *his* 10000, *&c.* Chryſoſt. Hom. de Saul & David. The women aſcribed to *Saul* more then hee deſerved, as *Chryſoſtome* noteth, for hee ſuffered the *Philiſtim* to vaunt himſelfe forty dayes together, and yet cowardly ſate ſtill: but to *David* they aſcribed no more but according to his deſerts, for his killing of that *Philiſtim*, was as much as the killing of 10000 of them, yet *Saul* was vexed at it, and envyed, and from thence-forward hated *David* to the death, for hee began now to ſuſpect that he was the man that ſhould have the Kingdome transferred to him. V. 10. And therefore when *David* ſtood before him playing with the Harpe, the next time that the evill ſpirit was upon him, when he propheſied, he ſought to ſlay him by caſting a ſpeare at him, and in thus doing he wickedly oppoſed himſelfe againſt the wil of God, who had threatned to take the Kingdom from him and to give it to another, Borrhaus. whereas *David* contrariwiſe being in danger to loſe his Kingdome afterwards ſubmitted himſelfe to Gods will, but this his oppoſition and all his other deviliſh projects were vaine, as the ſequel doth declare, for there is no withſtanding of God in his will. But how is *Saul* ſaid to propheſie in his mad fit? Lyra. *Lyra* anſwereth not properly, but denominatively, becauſe as an arreptitious perſon he ſpake that which the evill ſpirit moved him unto, and not of himſelfe, Junius. Borrhaus. ſo likewiſe *Junius* and *Borrhaus*, his ſpeech and behaviour was ſtrange, as of the prophets, when they were moved by the ſpirit of God, ſo that it was called pophesying for the manner onely, and not for the matter alſo, as when he was ſaid before to propheſie *ch.* 10. 19. *Clarius Chaldæus* expoundeth

Peter Martyr.

prophetare inſanire, becauſe the geſture of a prophet, when he was moved by the Spirit, was ſuch that he ſeemed to be mad. Whereas it is ſaid, that *Saul* ſaid, I will ſmite *David*, *Peter Martyr* thinketh, that he ſaid thus in his heart onely, for although the evill ſpirit comming upon him he was like a mad man for the time, yet he had the uſe of his reaſon to know what he did. For *Davids* eſcaping twice, when his deſtruction was thus ſought, it was not without the hand of God making *Saul* to miſſe of his marke, and *David* to beware of him, wherein he was a type of Chriſt, whoſe deſtruction the *Jewes* ſought, *Luk* 4. and *Joh.* 7. but he declined their violence, and went away.

V.13. Then *Saul* feared *David* and put him from him, and made him Captaine over 1000, in which place he behaved himſelfe wiſely, and ſo was beloved of all *Iſrael* and *Judah*. The more *Saul* ſought to prevent *David* from comming to the Kingdome, the more poſſibility did he grow unto of attaining it, ſo all things are turned to good, to thoſe that are choſen of God, but all meanes uſed by the wicked to free themſelves from danger, are fruſtrated, and their feares by Gods judgements juſtly againſt them are increaſed.

Note.

He ſet *David* over 1000 men, that by making excurſions againſt the *Philiſtims*, with them he might come into the greater danger of deſtruction, but it ſucceeded otherwiſe, the Lord was with *David* and he proſpered in all things.

Ben Gerſon.

But how did *Saul* know, that the Lord was with *David*? *R. Levi Ben Gerſon* ſaith, that he knew it by his prevailing againſt *Goliah*, and his eſcaping the ſtroake of his ſpeare two times.

V. 17. *David* being made ſuch a Captaine, to put him on the more to hazard his perſon againſt the enemie, *Saul* offered him his daughter *Merab* to wife, ſo that he would be a valiant ſonne in law unto him, and fight manfully againſt the enemy. But *David* ſpeaking modeſtly of himſelfe, as unworthy of ſuch a marriage, ſhee was given to another man. Then *Michal* his other daughter was offered him, and for his dowry nothing required but 100 foreskinnes of the *Philiſtims*, but all this was done in fraud to bring *David* into danger of his life by the *Philiſtims*. By Hypocrites and wicked men one thing is pretended and another intended, when they make the greateſt ſhew of love, they have hatred in their hearts, yea there is no ordinance of God ſo ſacred, but they will abuſe it for their owne devilliſh ends, ſo *Domitian* the tyrant would ſpeake him the faireſt, to whom he meant the greateſt miſchiefe, and a preparative was made by a marriage to the moſt bloudy maſſacre in *France*, that ever was in time of peace, *ann.* 1573.

Note.

V.21. For the words of *Saul* v. 21. *in one of the two thou ſhalt be ſonne in law to me to day*, Hebr. it is, *in two thou ſhalt be ſonne in law*, ſo likewiſe the Vulg. Lat. expounded by *Lyra*, in my two daughters, in the firſt by eſpouſalls, and in the ſecond not onely ſo, but by marriage, which was a double honour to him, and therefore he meant, that he ſhould be bound the more to behave himſelfe valiantly. *Junius* rendreth it, by the other thou ſhalt contract affinity with me, taking the cardinall number for the ordinall, as 2 *King.* 15.32. *in the two yeare*, for *in the ſecond yeare*, and this reading is rather to be preferred, in the ſecond or in the other of my daughters. In ſome Latine Copies it is, *for two things thou ſhalt be my ſonne in law*, that is, according to the *Ord. Gloſſ.* for killing *Goliah*, and for 100 foreskinnes of the *Philiſtims*, but this laſt is not mentioned, till afterwards.

Lyra.

Junius.

V. 25. For the 100 foreskinnes, which *Saul* required for a dowry, and not any gold or ſilver, it is to be underſtood, that the manner of old was for a man to give a dowry to his wife before marriage, but as for portions we read not, that the woman brought any, except they were inheritrixes, as the daughters of *Zelophehad* were. That a dowry was wont to be given, ſee *Exod.* 22.16,17. and of what quantity, *Deut.* 22.29. And accordingly *Shechem* offereth a dowry, that ſhould be required, to *Dinah*, and *Abrahams* ſteward gave great gifts to *Rebecca* and her mother and brother, and *Jacob* gave ſeven yeares ſervice for *Labans* daughter *nomine dotis*. And the dowry was to be at the womans diſpoſing, and for her maintenance, if her husband dyed. This cuſtome, as it ſeemeth, was continued a long time under the Goſpell, for in the Councell of *Arles*, which was

Numb. 27.

Gen: 34.

Gen: 24.

in

Concil. Arelat. c. 16.
P.Martyr.

in the time of *Conſtantine* it was decreed, that no marriage ſhould be made without giving a dowry, as Peter *Martyr* ſaith, which decree was made to prevent clandeſtine marriages, becauſe that unto dowries witneſſes muſt be uſed, and ſo there muſt needes be witneſſes of the marriage. And this he well approveth, but not that of dowries, becauſe it is no where expreſſely required in the word of God: but by dowry he underſtandeth ſomewhat given with the wife, wherein he is certainely miſtaken, for that which ſhe bringeth, is no dowry, but a portion, and that only is a dowry, which is given to her.

Joſephus.
Lyra.
Qu.
Peter *Martyr.*

And whereas for the matter of dowry given to the wife or for her, he diſtinguiſheth betweene the times before the law and the time under the law, holding that dowries were given before, but not under the law, becauſe if ſtill that cuſtome had held, it ſhould not have beene impoſed *nomine pœnæ* upon him, that had deflowred a Virgin to endow her and to marry her; I thinke this collection is ill made from that ordinance, becauſe there is a clauſe therein, *according to the dowry of Virgins*: whereby is intimated that it was a cuſtome to endow Virgins, when they were marryed. But both are in uſe at this day, the woman bringeth a portion to the man, and the man endoweth her with all his worldly goods, or whether ſhee bringeth portion or not, and for earneſt giveth her a ring, ſo that when he dyeth, ſhee hath right to ſo much of his whole eſtate, as may ſuffice for her maintenance. But to returne to *David*, he when S*auls* daughter was propounded to him, ſaid, that he was poore and of a meane houſe, and therefore unworthy of ſuch a match, whereby he meant, that he had nothing to endow her withall, as would be expected of him that marryed a Kings daughter. For he had indeed right unto her from *Sauls* firſt pact, for his killing of *Goliah*, and he was worthy, becauſe he had beene anointed to be King: but he in his humility looked not at theſe things, but at his owne preſent condition. Wherefore S*aul* to put this doubt out of his minde touching a dowry telleth him by his ſervants, that he looked for no dowry of gold or ſilver, but of 100 foreskins of the *Philiſtims*. And herein he pretended zeale againſt the uncircumciſed, who hated nothing more then to be circumciſed, and he knew, that *David* could not cut off their foreskins, unleſſe he firſt killed them; but his intent was to bring *David* into the greater hatred of the *Philiſtims*, by thus exaſperating them againſt him. *Joſephus* is farre wide here, when he ſaith, that *Saul* required *600* foreskins, and that *David* brought him ſo many heads, for it is ſaid, that inſtead of 100 he brought him 200 foreskins, and this might better ſatisfie *Saul*, becauſe he was hereby aſſured, that they were *Philiſtims* that he had ſlaine and not any of them *Iſraelites*, becauſe they were all circumciſed, ſo *Lyra*, who alſo ſaith, that it pleaſed *David* well upon this condition to be the Kings ſonne in law, partly for the great love that *Michal* bare unto him, and partly becauſe the *Philiſtims* were Gods enemies, and ſo hatefull unto him. If a queſtion be made of the lawfulneſſe of this enterprize, it is anſwered, that the Kings command was a ſufficient warrant unto him to goe againſt them, and to doe any deſpight unto them, eſpecially being profeſſed enemies of Gods people, and God had alſo called him to be a deliverer to his people.

Iunius.
The Myſtery.

V.30. *Then the Princes of the Philiſtims went forth, &c.* They underſtanding, ſay the *Rabbins*, that *David* was married, and that none in *Iſrael* went to warre the firſt yeare after his marriage, tooke their opportunity now to warre againſt *Iſrael*, hoping that in his abſence they ſhould prevaile. But P*eter Martyr* thinketh rather, that being by the deſpight done unto them immediately before by *David* exaſperated, they now came forth to be revenged, and this hath the better ground. Whereas in our tranſlation it is rendered, *David did more wiſely, then all the ſervants of* Saul, *Junius* rendreth it, he was proſpered more, and the Hebr. word may be indifferently expounded either way, but I rather thinke with *Junius*, that his proſpering in his warres againſt them is meant, becauſe it followeth, his name grew famous, which muſt be for his noble exploits againſt the enemie, none doing the like. By *David* ſo greatly beloved of *Jonathan*, that he ſtript himſelfe of all for his ſake, myſtically underſtand Chriſt, to follow whom the faithfull at the firſt forſooke all. By *Saul* envying him, when all others praiſed him, the Devill ſtirring up the *Phariſees* to envy Chriſt, when as his miracles and teaching all admired him. By his cutting off the *Philiſtims* foreskin, and then marrying *Sauls* daughter, Chriſts removing of the foreskin, as it were, of the Gentiles by circumciſing their hearts through faith beſtowed upon them, after which he will eſpouſe unto himſelfe the Synagogue of the *Jewes*, for when the fulneſſe of the Gentiles is come in, all Iſrael ſhall be ſaved. Laſtly by *Davids* proſpering the more, the more *Saul* envyed him, Chriſt's proſpering and growing famous all over the world againſt the endeavours of the malicious Jewes.

CHAP. XIX.

THe better *David* deſerved, the more *Saul* envyed and hated him, ſo that
V. 1. now he could not containe himſelfe, but brake out, and willed *Jonathan*
and his ſervants to kill *David*. This *Jonathan* diſliked for the great love that
he bare to *David*, but all the reſt of the Courtiers ſeemed to be indifferent, for
none of them did any thing for him, either in word or deed. There be many
Note. feigned friends in the world, but true friends indeed, are very rare, for all *Sauls*
ſervants ſeemed before highly to eſteeme of, and to love *David*, but now not
one ſtands for him, but *Jonathan* onely, who, a man would thinke, had leaſt
reaſon, ſeeing the Kingdome belonged unto him by ſucceſſion after *Saul*, and if
David lived, there was little hope of his attaining unto it. But to keepe a good
conſcience, and to prevent the ſhedding of innocent bloud, was by him more
eſteemed of, then the kingdome; and ſo it is by every godly man. Now for
Jonathans ſilence at the firſt, it was diſcretion in him at that time before the ſervants
of *Saul*, that he might not ſeeme publikely to oppoſe his father; and if
he had ſpoken then, it was not likely, that he ſhould doe ſo much good, as afterwards,
V. 2, 3. having his father alone and in a better humour. But he neglecteth not
to tell *David* of his fathers motion, that he might looke to himſelfe, and promiſeth
him to ſpeake for him to *Saul* alone, when he was walking in the field,
and to certifie him of his anſwere. For theſe words, *I will ſtand beſides my father*
in the field where thou art, the Vulg. Lat. hath, *in the field whereſoever he ſhall be*,
ſo likewiſe Peter *Martyr*, but Hebr. it is *where thou art*, and it is likely, that they
knowing in what field *Saul* uſed to walke for his recreation, *David* was hid
there, that upon *Sauls* anſwer to *Jonathan* ſpeaking in his behalfe he might have
him at hand to relate the newes unto. If any doubt be made here, whether
Jonathan did not an act of treachery towards his father, in diſcovering to *David*,
Peter Martyr. what he had ſpoken againſt him? *Peter Martyr* anſwereth well, that he did
a good office towards his father in ſaving him from ſhedding innocent bloud,
and a good office to his freind, that he might looke to himſelfe, and as his
duty to God bound him, who is to be obeyed in ſaving life before King or Father
V. 4. unjuſtly ſeeking to kill. *v.* 4. *Jonathan* then perſwadeth his father *Saul*
not to ſeeke the life of *David*. 1. Becauſe he had done no evill againſt him.
2. Becauſe he had deſerved very well of him, in adventuring his life for him,
againſt the *Philiſtims*. 3. Becauſe the Lord was with *David*, and by him wrought
a great ſalvation for Iſrael, the whole common-wealth was bounden unto *David*.
4. Becauſe the time was when *Saul* liked *David* exceedingly well for his
valour, and was glad to ſee it, wherefore he ought not now without cauſe to be
ſo changed towards him, as to ſeeke his death. *Saul* overcome with theſe perſwaſions
V. 6, 7. ſweareth, that *David* ſhould not be ſlaine, and ſo *Jonathan* bringeth
him to *Saul*, and he ſtandeth before him for a time ſecurely, as in times paſt.
But ere long, although after this *David* did valiantly againe in putting the *Philiſtims*
V. 8. to flight, *v.* 8. when the evill ſpirit came upon *Saul*, he contrary to his
oath raged more againſt *David*, then ever he had done before, for he both
V. 9. ſtruck at him with his javelin, and when he eſcaped, he ſent after him to watch
his houſe, that he might be taken and ſlaine, but *Michal* let him downe at a
window and he eſcaped, telling *Sauls* meſſengers the meane ſeaſon, who

were ſent to ſlay him, that hee was ſick in bed, but ſhee deluded them by laying an image in the bed, which ſhee happily ſhewed them afarre off, that they might goe and tell their maſter *Saul*, *David* having the more time, whilſt they went and returned, to flee away. Then *Saul* bade the meſſengers to goe and bring him in the bed, that hee might ſlay him, but when they came into the chamber, they found that *Michal* had mocked them with an image, which *Saul* hearing he reproved his daughter *Michal*, but ſhee excuſed her ſelfe, Note. ſaying, that *David* ſaid, Let me goe, or elſe I will kill thee. By this inconſtancy of *Saul* wee may ſee, what little credit is to bee given to the moſt ſerious promiſes and oathes of wicked men; and ſuch are they profeſſedly, that be of the Church of *Rome*, their tenet being, that faith is not to be kept with hereticks, and therefore *Ladiſlaus* the Emperor contrary to his faith given to the Turke made Warre upon the Turke, which made *Amurath* the great Turke cry out upon the perfidiouſneſſe of Chriſtians, and ſeeing the Emperours *Munſter. coſmogr. de Graecia lib.4.* ſtandard, which was a crucifixe, to ſay, O Chriſt, if thou beeſt a God, take revenge upon theſe thy perfidious ſervants: and he was heard, and the Imperaliſts were overthrowne, and many thouſands of them ſlaine to the great loſſe of *Amurath 2.* Chriſtendome. V. 13. The word rendred Image, which *Michal* tooke and laid in the bed, Hebr. is *Teraphim*, whereby images abuſed to idolatry are commonly ſet forth, as *Iudg.* 17.5. 1 *Sam.* 15.23. *Gen.* 35.4. Hence ſome gather, that *Michal* kept images in ſecret, which *David* knew not of, as *Rachel* ſometime had done, *Iacob* being ignorant of it, and that ſhee tooke one of theſe being the image of a man and laid it in the bed, and a goates skin under the head, that there *Schol. Hiſtor.* might bee a reſemblance of haire, and the liver of a goate panting within the bed, as *Comeſtor* hath it following *Ioſephus*.

V.17. *P.Martyr.* For *Michals* excuſing herſelf to her father, that *David* would have killed her if ſhee had not let him goe, herein ſhee ſinned ſaith *Martyr*, three wayes, 1. in telling an untruth, 2. in raiſing a ſlander againſt *David*, 3. in being ſo timerous, as not to dare, to ſpeake in the defence of *David* being innocent, as her brother *Ionathan* had done. The ſiſter of *Dionyſius* the tyrant, and wife to *Polyxenus* doth greatly condemne her, in that ſhee being reproved by *Dionyſius* for not telling him before her husband fled away, who ſhould have beene queſtioned for treaſon, anſwered him, Doſt thou thinke mee ſo degenerous, that if I had knowne of his fleeing, I would not have fled with him? yet *Michal* did the part of a loving wife in that ſhee had rather indanger herſelf of the Kings diſpleaſure, then that her husband ſhould come in any danger.

V.18. *David* then came to *Samuel* in *Ramah*, and told him al that was done, and they two went together to *Naioth* & dwelt there. He would not flee to his own City, becauſe he thought *Saul* would ſoon find him out there, but to *Samuel*, of whoſe anointing him *Saul* had not yet heard, ſuppoſing that he might keep there concealed, and by *Samuel* be directed, what to do. *Lyra. Hugo Cardin.* *Ramah* was in *Benjamin*, and *Naioth* ſaith *Lyra*, a place in *Ramah*, ſee *v.* 22. Here ſaith *Hugo*, was a company of *Nazarites* alwayes attending upon ſinging Pſalmes and praiſing God. To this place when *Saul* heard, that *David* was there, he ſent meſſengers to fetch him, but when they came there, the Spirit of God was upon them and they propheſied, ſo likewiſe did the ſecond meſſengers, and the third, and afterwards *Saul* himſelfe *Rabanus.* comming thither. For as *Rabanus* hath it, wicked men and reprobates may propheſie for a time, as *Baalam*, and thoſe *Matth.* 7. which ſay, *in thy name wee have propheſied*; or by propheſying underſtand praiſing of God by ſinging. *Note.* Hereby was ſet forth the power of propheſying, in that ſuch as came to the company of Prophets here with an intent to take *David* and to ſlay him, were upon the ſudden ſo changed, that they joyned with them in propheſying: ſo *Latimer* going to heat Mr. *Stafford*, to ſcoffe at him, was turned, and preached the truth alſo as hee did: and *Auguſtine* by hearing *Ambroſe*, being before a Manichee. Yea *Aug. Confeſ. l.6. c.3.* ſuch is the force of humane reaſon being pithily ſet forth, that it hath had ſome time the like admirable effects, as in drunken *Polemo*, who went in his Garlands to deride *Xenocrates* the Philoſopher, but having heard him, he caſts of his Garlands and turned one of his Scholars. But ſuch effects are not common, but

very rare to ſhew the great power of Gods holy Spirit, ſo they that came to ap-
Ioh.7. prehend Chriſt, were taken with admiration and returned without doing that
for which they were ſent.

Qu. For *Samuel* entertaining of *David*, if it be queſtioned, how he could doe ſo,
ſeeing *Saul* the King held *David* to bee his enemy? It is eaſily anſwered, that
althoug ſuch as bee traitors, and ſo enemies indeed to the King, no good Sub-
ject may receive, except as *Jael* did *Siſera*, to give them up to the higher power,
yet *Samuel* ſinned not in receiving *David*, whom hee knew to bee innocent,
and a meere patient, as *Obadiah* ſinned not againſt his allegeance to *Ahab*, when
hee hid the Prophets of God from his fury in caves, and fed them there. And
hee tooke him to *Naioth*, where was a Schoole of the Prophets, that he might
have the comfort of the godly exerciſes there performed, and it being a moſt
retired place, the more ſafely lye hid there and out of danger, eſpecially be-
cauſe ſuch houſes of learning and piety have alwayes beene as ſanctuaries, and
none almoſt have ever beene ſo barbarous to offer any violence in ſuch places,
ſee before *Ch.* 10. 5. But as *Samuel* received none but the innocent to this
place, to protect him hereby, ſo ought none to bee received to ſanctuary, but
ſuch, whereas contrariwiſe amongſt the Papals the fouleſt malefactors and mur-
therers have beene received to ſanctuary to the incouraging of many in all man-
Of Sanctuaries. ner of lewdneſſe. The pretext of theſe Sanctuaries was the appointing of Ci-
Numb. 35. ties of refuge for ſuch to flee unto, as had ſhed blood unawares. But beſides
that herein was ſomething typicall, and ſo that law is at an end; Popiſh ſanctu-
aries differed altogether from them. 1. Becauſe they were but a few, theſe as
many, as there be Monaſteries. 2. Into them were received no wilfull mur-
therers, into theſe all ſorts promiſcuouſly. 3. By mens fleeing thither the courſe
of juſtice was ſtayed, but the Magiſtrate might examine and judge the caſe, but
H.B. Patriarks travailes. here the authority of the Magiſtrate is quite cut off. One ſaith that *Naioth* in
Ramah was a moſt pleaſant place, and therefore *Samuel* brought *David* hither
to comfort him, it was from *Gibeah* of *Saul* 12. miles. Touching *Saul* him-
V.22,23. ſelfe more is ſaid, then of his meſſengers. For, 1. he began to Propheſie upon
the way to *Naioth*, but ſo did not they. 2. Hee caſt off his garments and pro-
pheſied naked, when hee came before *Samuel* and *David*. 3. Hee continued ſo
all that day and all that night. By his garments, which hee caſt off *Lyra*
underſtandeth his Kingly garments, which hee did weare uppermoſt, and by
his being naked his ſtripping of himſelf onely of theſe, and putting upon him
2 Sam 6. 10. ſuch a garment, as other Prophets uſed in praiſing God, as *David* is after-
wards ſaid to have made himſelfe naked, when hee put on a linen Ephod,
Iunius. having put off his Kingly Robes and danced before the Arke. *Junius* ſaith, he
put off his military garments onely, neither doe any underſtand, that he was
peter Martyr. altogether naked, but for putting any other thing on *Willet* denyeth it; *Peter*
Oſiander. *Martyr* ſaith, happily hee did ſo, *Oſiander*, that undoubtedly hee did ſo. Of
Sauls propheſying before this, ſee *Ch.* 10. 10. and *Ch.* 18. 10. where hee is ſaid to
have propheſied, when the evill Spirit came upon him. But this propheſying
Peter Martyr. differed from that, as *Peter Martyr* noteth, for then hee onely uttered ſome
ſtrange words after a propheticall manner, and uſed ſtrange geſtures, but now
hee joyned with other holy Prophets in praiſing God; and whereas then hee
practiſed miſchiefe againſt *David*, now coming to the place where *David* was,
full of miſchiefe in his minde againſt him, hee is ſuddenly cicurated, and re-
maineth near unto him a whole day and night without attempting any thing
againſt him: but ſome thinke that during the time of this ecſtaſie of *Saul*,
David fled thence, taking it as a ſingular providence of God, to give him this
opportunity, by holding *Saul* in this caſe ſo long, to eſcape his hands. For his
falling downe all that day and night, the Vulgar *Latin*, and *Martyr* have it,
cecinit for *cecidit*, hee ſung naked all that day, but the word נפל ſignifyeth
Iunius. hee fell. But how this is to bee underſtood all are not agreed. *Iunius* ſaith,
excidit, extra ſe raptus eſt, hee was rapt by the Spirit and ſo fell beſides him-
Vatablus. ſelfe, as *Balaam*, *Numb.* 24. 4. and thus continued a day and a night; *Vatablus*, he
Oſiander. lay naked as one bereft of his ſenſes for that time; *Oſiander*, hee fell downe cer-

taine houres that day and night, as the reſt of the Prophets did in praying and praiſing of God, for none ever were able to doe it ſo long a time without intermiſſion. That of *Vatablus* cannot ſtand, becauſe hee did, as the reſt of the Prophets, who lay not in a trance all that time ſaying nothing, but chanted out the praiſes of God. It is rather to bee held according to *Iunius*, that hee being raviſht by the Spirit fell downe, as the Spirit moved him, forgetting the cauſe of his comming thither, and contrariwiſe lying proſtrate, as the company of Prophets, hee continued in their manner uttering the praiſes of God, yet ſometimes reſting, as *Oſiander* hath it, and then at the times, that they propheſyed, propheſying againe, with them. For the Proverb ariſing hereupon, ſee before *Ch.* 10. 11. For the queſt. how *Sauls* being now before *Samuel* agreeth with that, 1 *Sam.* 15. 34. Samuel *came no more to ſee* Saul, *till the day of his death*, ſee the reſolution there: the interlinear Gloſſe ſaith, that *Samuel* and *David* were hid from the ſight of *Saul*; but upon what ground I know not. And *Samuel*, ſay *Lyra* and *Hugo*, ſaw not *Saul* in his Kingly apparell, but having put this off and now as a private perſon, in which ſenſe it was ſaid before, *Ch.* 10. that *Samuel* ſaw him no more. *Lyra. Hugo Cardin.*

The Myſtery.

Myſtically by *David* watched in his houſe the Ord. Gloſſe underſtandeth Chriſt watched in his ſepulcher, their watching to kill *David*, the endeavouring of theſe men to deſtroy the memory of Chriſts reſurrection by reporting, that his diſciples came by night and did ſteale his body away; for this was, as it were, an attempting to kill him in the hearts of men in hindring them from beleiving in his name. But as they could not kill *David*, ſo theſe could not obliterate the memory of Chriſt. *Davids* comming to *Naioth*, whither *Sauls* meſſengers follow and propheſy there, the Jews preaching of Chriſt after this, who before were perſecuters, as *Saul*, *Act.* 8. and divers, that were added to the Church and joyned with the Apoſtles, *Act.* 2. and *Act.* 4. *Saul* following alſo and propheſying naked, the Jewes denuded of the faith, Propheſie and Prieſthood, and yet having the Scriptures in their mouths.

CHAP. XX.

DAVID having eſcaped the danger at *Naioth*, by Gods miraculous changing
of *Sauls* minde for the time, now leſt hee ſhould ſend or come to ſlay
him there another time, becauſe hee would not tempt God by looking for
ſuch a miraculous deliverance againe, hee fleeth from thence to *Ionathan* his
deare friend to expoſtulate with him about his fathers violence ſo without all
cauſe againſt him, ſaying, *what have I done, what is mine iniquity, or ſinne againſt* V. 1.
thy father that he ſeeketh to ſlay me? *Ionathan* anſwereth, that he ſhould not dye, and V. 2.
if his father had any ſuch intent, hee knew, that hee would reveale it to him.
It may ſeeme ſtrange, that *Ionathan* ſhould ſay thus, ſeeing *Ch.* 19. 1. hee had
dealt with *Ionathan* and all his ſervants about the killing of him. But *Lyra* *Lyra.*
anſwereth well, that *Jonathan* knew not of his attempts againſt *David*; ſince
that hee had reconciled him, and brought him to *Saul* againe, *Ch.* 19. 6, 7.
David replyeth, that it was moſt certaine, and bindeth it with an oath, which
in matters of great moment, as this was, is not unlawfull, becauſe it tended
to the preſervation of life and the glory of God; *Ionathan* being hereby aſſured,
that *Davids* life was ſought, that hee might the more ſeriouſly apply himſelfe
to uſe the meanes of his preſervation. Hereby *Ionathan* perceiving, that *David* V. 4.
would have him doe ſomething for him, promiſeth to doe whatſoever hee
ſhould deſire, that is, as *Martyr* hath it, whatſoever he might lawfully doe, for *Peter Martyr.*
he preſumed, that *David* being a godly man would not deſire of him any thing
unlawfull. Then *David* deſired him that the next day being the new Moone, V. 6, 7.
when hee ſhould bee expected to ſit at meate with the King, hee would excuſe
his abſence, ſaying, that hee asked leave of him to goe to a feaſt, which at that
time was kept at *Bethlehem* by his Fathers family, and if he were wroth, then
it might certainly be gathered, that hee intended miſchiefe againſt him, but if

hee

he tooke it well, the contrary. It may ſeeme ſtrange, that *David* knowing certainely that *Saul* ſought his life, would trouble *Jonathan* any more, with obſerving his father, and certiſying him. But as *Martyr* ſaith, either he thought, that he did ſeeke to kill him in his mad and phranticke fits onely, being of another minde at other times, and ſo if any meanes might be uſed, as in times paſt, to drive away the evill ſpirit from him, he might be ſafe, or keeping out of his reach at ſuch times. Or elſe, that if he would live altogether retiredly and privately, and not come at the Court any more, or undertake any publique ſervice againſt the enemy, whereby he had gotten himſelfe ſo great fame, he would be pacified. For he knew not certainely as yet, that nothing would appeaſe *Saul* but his avoyding of the Kingdome. If it ſhall ſeeme not ſo well, to agree with *David's* faith to be ſo full of feare of the bodily death, the ſame author anſwereth, that *Elijah* alſo was afraid of *Ahab* and *Jezabel* ſometimes, and *Jacob* of *Eſau*, but as they, ſo neither *David* feared out of diſtruſt in God, nor were for feare driven to doe any thing againſt Gods law, or to neglect the doing of any thing that pertained to their duty, as the wicked and unbeleevers are.

V. 5: Whereas it is ſaid, to morrow is the new moone, and I will goe and hide my ſelfe, till the third day? It is to be underſtood, that the Iſraelites kept every Numb. 28. 12. new moone as a feſtivall, with blowing of Trumpets and offering Peace-offerings, with part of which they feaſted together all that were cleane, but they were not enjoined to reſt from labour then, but onely in the new moone Numb. 29. 7. of the ſeventh moneth, wherefore a feaſt now was to be kept at the Court by *Saul* and his company, at which it ſeemeth that all men of note about him uſed to be preſent, and ſo *David* being his ſon in law. But *David* fearing the fury of *Saul* deſired to be excuſed from that meeting, and that not onely the firſt but the ſecond day alſo, for he would hide himſelfe unto the third, which may ſeeme ſtrange ſeeing the law appointeth but one day onely, but in Peace-offerings that which was not ſpent upon the firſt day might be eaten upon the ſecond, Levit. 7. 16, 17. but untill the third nothing might be reſerved, but the remainder then muſt be burnt with fire. We may then gather from hence, that ſuch plentifull proviſion was made for the ſacrifice, that enough remained to feaſt withall upon the ſecond day alſo, and ſo at the Kings Court the company was expected to come together to meat upon both theſe dayes. *Comeſt.* ſaith, happily it was ſome more ſolemne feaſt at a new moone then ordinary, laſting three dayes. But what ſacrifice was it at *Bethlehem*, by going to which *David* deſired to be excuſed? *Anſ.* It was a yearely ſacrifice offered for ſome great benefit at that time received by that family, ſo Peter *Martyr*. But whether it were ſo or no, it was no unwonted thing to avoid danger for the ſervants of God to pretend ſome honeſt and allowable action, to hide ſome other thing intended, whereby they might be endangered, as *Samuel* being inſtructed by God himſelfe, *ch.* 16. 1, 2. Of ſacrificing in any place beſides that where the Arke was, ſee *ch.* 16. Whereas *David* willeth *Jonathan* to ſay, *David* asked leave of me to goe, *&c.* it is to be underſtood, that *Saul* was ſtill at *Naioth*, and *Jonathan* ſupplyed his place in his abſence, as being his eldeſt ſonne. Wherefore it is to be held, that *David* fled from *Naioth* to *Jonathan* even whileſt *Saul* was there prophecying. *David* having ended his requeſt *Jonathan* biddeth him to goe with him into the field, V. 11. becauſe he had asked him, who ſhould tell him what anſwer his father made: For it ſeemed hard unto him, that *Jonathan* ſhould finde out any meanes to let him underſtand it, if his father determined ill againſt him, becauſe he being the Kings ſonne uſed not to goe alone, but with attendants, and if he ſhould ſend Lyra. unto him by any meſſenger, he knew not whom to truſt in this matter, as *Lyra* hath it. Wherefore *Jonathan* leadeth *David* out into the field to ſhew him the place, where he ſhould hide himſelfe, and by what meanes he would certifie him. V. 12. And being now in the field, he ſaid. *O Lord God of Iſrael, when I have ſounded my father about to morrow any time or the third day, &c.* For theſe words (*O Lord God*) in the vocative caſe the *Sept. Chald.* and *Vatablus* have (*the Lord God of Iſrael*) in the nominative, all the reſt of the words in this 12 verſe coming in by a parentheſis, and then thoſe *v.* 13. *the Lord doe ſo and much more to Jonathan*, doe make the ſpeech perfect, he imprecateth himſelfe, if he declared not unto *David* the minde of his father towards him, when he had once found it out. And this *Willet* preferreth, as the beſt reading, and I ſee no cauſe, why the firſt words ſhould be rendred in the vocative, and being read ſo, the ſenſe falleth not ſo well, but in the nominative very well, the Lord God of Iſrael, when I have ſounded my fathers minde, *&c.* and I ſend not to thee, *&c.* the Lord, I ſay, doe ſo, *&c.* Willet.

Jonathan having thus ſecured *David* by oath, as touching his faithfull dealing with him, before he propoundeth the meanes whereby he would let *David* underſtand *Sauls* minde, he interpoſeth a Covenant, to which he required *David* to agree, ſaying, *and thou ſhalt not onely whileſt I live, yet ſhew me the kindneſſe of the Lord that I dye not, but alſo thou ſhalt not cut off thy kindneſſe from my houſe for ever.* V. 14. V. 15. The Vulg. Lat. and Sept. render theſe words thus. And if I live, thou ſhalt ſhew me the mercy of the Lord, but if I dye, thou ſhalt not take thy mercy away from my houſe for ever; or if I ſhall not doe it, when the Lord hath rooted out the enemies of *David* every one from the earth, let him take *Jonathan* away out of his houſe, and the Lord require it at the hand of *Davids* enemies. Hebr. it is, *And thou ſhalt not whileſt I yet live, thou ſhalt not ſhew the mercy of the Lord unto me, that I dye not: and thou ſhalt not cut off thy mercy from my houſe for ever, no not when the Lord hath cut off the enemies of David every one from off the face of the earth,* whereby it appeareth, that much is added in the Vulg. Lat. for explication. But the ſenſe will better be made up thus, going word for word according to the Hebrew and ſome more words ſupplyed. I doe not onely pray God to doe ſo and ſo unto me if I be not faithfull, but I deſire not that thou ſhouldſt ſhew me any mercy, or ſpare me from death, but ſlay me as the ſonne of thine enemy. But I being faithfull to thee, thou ſhalt not cut off thy mercy from my houſe, when all thine enemies being deſtroyed thou ſhalt be advanced to the regall dignity: for to this *Jonathan* did verily beleeve, that *David* ſhould come.

So Jonathan made a Covenant with the houſe of David, ſaying, Let the Lord require it at the hand of David's enemies, that is, ſaith *Junius*, of them that ſhould breake this Covenant made with *David*. V. 16. Iunius. The Sept. render it, as a part of *Jonathans* oath, *and let Jonathan be cut off by the houſe of David. Vatablus, and let David cut off Jonathan with his houſe.* The Vulg. Lat. hath it both wayes. *Let him take away or cut off Jonathan from his houſe, and the Lord require it at the hands of Davids enemies. Jonathan therefore made a Covenant with Davids houſe, and the Lord required it at the hands of Davids enemies.* But the firſt of theſe, ſaith *Lyra*, is not in the Hebr. Text, whereby it appeareth that he judged it ſuperfluous, and the ſecond to be the true reading, ſaying, that the revenge, which God is ſaid here to have taken of *Davids* enemies, was that of cutting off *Saul* and others that conſpired againſt *David*, according to all Chriſtian expoſitours. Lyra. But the Hebrewes, he ſaith, turne it another way, God required it at the hands of *Davids* enemies, that is, of *David*, becauſe he brake this Covenant when he divided the land of *Saul* betweene *Mephiboſheth* and *Ziba*, for then ſaith *R. Solomon*, a voice came from God, ſaying, *Rehoboam* and *Jeroboam* ſhall divide thy kingdome. But to paſſe this over as an imagination; The reaſon of the difference amongſt expoſitours about the firſt words is, becauſe the word יכרת here uſed ſignifieth either ſhall cut off, or make a Covenant, in which laſt ſenſe it is uſed *ch.* 22. 8. becauſe it ſignifieth to ſtrike, and the word *Berith* being added it is ſpoken in this ſenſe *Gen.* 15. 18. *ferire fœdus.*

But I aſſent rather to *Vatablus*, taking this to be the ſenſe, and if *Jonathan* be not faithfull, *David* ſhall cut him off as an enemy alſo, with his houſe, and yet God ſhall not lay bloud to his charge, but ſhall herein be accounted to judge *Davids* enemies, as they are worthy, for their unfaithfulneſſe towards him. And if it be thus underſtood, both the proper ſignification of every word ſhall be retained, and the clauſe againſt *Davids* enemies will follow moſt aptly. But if it be expounded by making of a Covenant, both the future tenſe is taken as a preterperfect, and of the latter clauſe there will be no coherence.

And Jonathan cauſed David to ſweare againe becauſe he loved him, &c. The *Vulg.* V. 17.

Ar: Montan. Peter Martyr. Junius.

Lat. Arias Mont: Peter *Martyr &c.* Jo*nathan ſware againe to* David, Hebr. it is, *Jonathan added to make* David *to ſweare*, for the *Verbe* is in *Hiphil*, wherefore *Junius* rendreth it, *Jonathan* adjured D*avid*, and thus the word is uſed *ch.* 14. 27. when *Saul* is ſaid to have adjured the people. And when ſwearing to one is meant, the propoſition ל is uſed, as *Gen:* 47. 31. but here את, wherefore I aſſent to *Iunius* and our tranſlatours, to make a firme League betweene his houſe and D*avids*, he having bound himſelfe by oath, now cauſeth D*avid* to do likewiſe, ſee this farther approved, *v:* 42. and 2 S*am:* 23, 7. If the reaſon added ſhall ſeeme to make againſt this expoſition, *for he loved* D*avid*, it may well be taken as a reaſon of his making D*avid* to ſweare alſo unto him, that the league betweene them might be made moſt firme forever.

V. 18. P. Martyr.

Then *Ionathan* ſaid, *To morrow is the new Moone, when thou ſhalt be miſſed, becauſe thy ſeat will be empty, &c.* It may ſeeme ſtrange, that S*aul* ſhould expect D*avid* ſo ſoone after that he ſought his life, to come ſo neare unto him againe. Some thinke that the Hiſtory is tranſpoſed, and that this was before D*avids* fleeing to *Naioth*, but for this there is no colour of reaſon, ſome that D*avid* was before this againe reconciled to *Saul*, as P*eter Martyr*, but for this there wanted time. Others that *Saul* might forget what he had attempted againſt D*avid*, eſpecially conſidering the caſe that he was in, as *Claudius* the Emperour is ſaid to have beene ſo forgetfull, that he asked for thoſe at table, whom he had before put to death. But I rather thinke, that he ſuppoſed the matter to have beene ſo covertly carryed, as that D*avid* knew not of his evill intent againſt him, and for his ſtriking at him with a ſpeare, he might impute that to his phranticke fit then upon him, he doing therein he knew not what.

V. 19. Lyra.

Then *Jonathan* bade him hide himſelfe by the ſtone Ez*el*, that is, ſaith *Lyra*, according to the Hebrewes, by the ſtone of walking, becauſe that ſtone ſerved to direct travailers, that walked that way.

V. 20.

And I will ſhoot three arrowes, as though I ſhot at a marke, and I will ſay to my Lad, Goe and finde out the arrowes, &c. By ſhooting and ſpeaking to his boy he would ſignifie his minde unto D*avid* in caſe that there ſhould be any company in that way, ſo as that he could not ſecretly come and ſpeake unto him, for of this he was uncertaine. But it fell out otherwiſe, for he had the opportunity, after the ſhooting of his arrowes, to goe and ſpeake privately with him alſo. Or his device was to goe out with bow and arrowes onely with one lad, to avoid the company of other attendants at that time, ſo that he being ſent away with his bow and arrowes, he might be alone with D*avid*.

V. 25. Iunius. Vatablus. Lyra. Hugo Card, Joſephus.

The matter being thus ordered, J*onathan* commeth the next day to meet with *Saul*, and when the King ſate upon a ſeat by the wall, J*onathan aroſe and Abner ſate by* S*auls ſide, &c.* Touching J*onathans* riſing divers conjecture diverſly. J*unius*, that *Saul* was not there, when they began to ſit downe, ſo that J*onathan* tooke his place, but his father comming, he roſe up to give him the place, but S*aul* was ſet firſt, and therefore this cannot ſtand. *Vatabl:* and *Oſiander*, that J*onathan* being ſet before *Abner* came, aroſe to give him the place next the King. *Lyra*, that D*avid* uſed to ſit next the King, but now his place being empty, ſo that *Ionathan*, who uſed to ſit next unto him ſate next the King, he aroſe, that *Abner* might come next unto the King, becauſe it was not the cuſtome for the Kings ſonne to ſit next unto his father. And *Hugo* ſaith likewiſe, or that *Saul* being ſet, *Ionathan* roſe up to come to the Table. *Pellican*, that *Ionathan* uſing to ſit next his father, now pretending ſome other reaſon, aroſe from that place, and gave it to *Abner*, becauſe he feared ſome hurt from his father, if a phrenticke fit ſhould come upon him. It ſeemeth to me, that nothing is meant here by *Ionathans* riſing up, but that when *Saul* came to take his place, he being at his before, roſe up for reverence to his father, and then ſate downe againe to his meate, as others did. For *Abner's* ſitting by the Kings ſide, I*oſephus* ſaith, that he ſate on his left hand and *Ionathan* on his right. To this exception is taken by *Willet*, becauſe this had beene too great honour for the ſonne, but without juſt reaſon, ſeeing amongſt Princes the middle place is the moſt honourable, and it was not unuſuall amongſt the *Iewes* for an inferiour to be ſet on the right hand, and another on the left, the King ſitting upon a chaire of ſtate in the middle, as may be gathered from the requeſt of *Zebedees* ſonnes unto Chriſt; Grant that we may ſit one on thy right hand and the other on thy left in thy kingdome; which if there had beene no ſuch cuſtome, had beene a requeſt too arrogant. *v:26.* *Saul ſpake nothing the firſt day*, touching *Davids* abſence, V. 26. becauſe he thought happily, that he might be uncleane, for he thought, *ſomething hath befalne him, be is not cleane, ſurely he is not cleane*, the Vulg: Lat: he thought he was not cleane, nor purified; *Junius*, he is not cleane, and becauſe he is not *Iunius.* cleane he cometh not, ſupplying the laſt words, *he commeth not*, to make the ſenſe perfect, and this is the beſt, being word for word according to the Hebrew. Hereby cleane is meant legally cleane, which he thought *David* might not be, becauſe either he had touched ſome dead body, ſomething had come from him in the night, or he had lyen with his wife. For none but the cleane might eate of the ſacrifices. And herein the hypocriſie of *Saul* appeared in that he could *Note.* thinke upon legall cleanneſſe thus to be prepared, but for being cleane from foule ſinne, ſet forth hereby, and therefore chiefly to be lookt unto, he had no care of that in himſelfe, becauſe he was at this time full of deadly malice and hatred againſt *David*.

V. 27. The next day *Davids* place being empty againe, *Saul* asketh *Jonathan* for him. Whereas by the law one day onely was appointed to be kept for the new moone, ſomething hath beene already ſaid, why *Saul* kept two dayes, upon *v:5* *Willet.* *Willet* addeth two reaſons more: Firſt, that ſuch as were not cleane the firſt day, might keep the ſecond, as they that were uncleane at the time of the Paſſcover the firſt month, were appointed to keepe it the ſecond month, *Numb*; 9. Secondly, becauſe it did not agree with the magnificence of the King, to keepe the feaſt no longer then the common People, whereas then they kept it one day, he would keepe it two. And upon the ſecond day he thought *David* might be cleane, although not upon the firſt, becauſe the uncleane by waſhing at even were made cleane.

V. 28, 29. *Jonathan* anſwereth for *David*, that he asked leave of him to goe to *Bethlehem* to a feaſt, as he had directed him *v:6.* but he addeth of his owne, that his brother ſent for him, and he was gone, wherein he ſhewed his infirmity by lying for his ſake; *Joſephus* alſo addeth, that *Jonathan* ſaid, he was alſo invited. *Joſephus.*

V. 30. *Then Saul ſaid, Thou ſonne of a perverſe and rebellious woman, doe not I know, that thou haſt choſen the ſonne of* Jeſſe *to thy confuſion, and to the confuſion of thy mothers nakedneſſe?* The Vulg: Lat: reſpecting rather the ſenſe then the words, hath it, *fili mulieris virum ultro rapientis*, that is, of an impudent whore, who ſought another man to lye with her, and *Saul* ſaith *Lyra*, ſpake thus, to intimate that *Jonathan* *Lyra. Peter Martyr.* proved himſelfe a baſtard, and none of his ſonne, becauſe he was ſo contrary to him, in loving *David* and taking his part, whom he ſo greatly hated. Some thinke, that he taxed his mother onely, for her croſſeneſſe unto him, and him *Borrhaus. Genevenſ.* for being like unto her. But becauſe he ſpeaketh of the confuſion of her nakedneſſe, I rather aſſent unto the firſt. *Junius* rendreth the words thus, *thou moſt* *Iunius.* *contumacious ſonne of a moſt perverſe woman*, disjoining the two ignominious words, and referring the one to *Jonathan*, and the other to his mother, as the *Soph paſuch* comming betweene ſheweth, that they are to be diſtinguiſhed.

V. 32. Then *Ionathan* replyeth, but what evill hath he done? *Saul* then waxed more mad and caſt a javelin at him to ſtrike him, that is, at his owne ſonne *Jonathan* V. 35, 36, 37, 28. &c. for pleading *Davids* cauſe. Wherefore he avoided the roome, and next morning betimes dealt with *David* as he had promiſed him.

V. 41. Then *David* roſe out of his place and bowed himſelfe three times to the ground, and they kiſſed each other and wept, till *David* exceeded; *Iunius*, till he *Junius.* had lifted up *David*, both againſt the current of all other expoſitours, and the proper meaning and placing of the words, which are עד דוד הגדיל till *David* made more teares to come out. And there was moſt reaſon, as *Peter Martyr* *P.Martyr.* hath it, that he ſhould exceed, becauſe he was now not onely to part from his deare friend, but alſo from his wife, and the people and Tabernacle of the Lord.

The Myſtery. *Gloſſa Ordin.* Myſtically by the arrowes ſhot by *Ionath.* when *David* was hid thereby, we may underſtand the holy Scriptures, ſhewing ſomething concerning Chriſt, when he was in the world, as it were hidden, for he came into the world and the world knew him not, for as the lad gathered up the arrowes, and bare them away, but knew nothing, ſo the Jews, who had the holy ſcriptures knew not Jeſus, of whom they ſpake, and therefore, as Saul at his feaſt gave the ſentence of death againſt *David*, ſo *Pilat* when the preparation was to the feaſt of the paſſeover againſt Chriſt.

CHAP. *XXI.*

V. 1. DAvid having taken his leave of *Jonathan* fled to *Nob* to *Abimelech*, the High-Prieſt, this was the ſame, ſaith *Lyra*, which is before called *Abiah*, ſe 1 *Sam.* 14. 3. 1 Sam. 14. 8. whereas *Mark.* 2. 26. *David* is ſaid to have come hither in the dayes of *Abiathar* the High-Prieſt, but *Abiathar* was not yet High-Prieſt, but the ſonne of *Abimelech*, the High-Prieſt, *Ch.* 22. 20. It is anſwered, that the father was called both *Abimelech* and *Abiathar*, and ſo was the ſonne by both theſe names: *Beza in Marc.* for *Abimelech* the ſonne of *Abiathar* is ſaid to bee High-Prieſt, when *David* was King, 2 *Sam.* 8. 17. and *Ch.* 25. 35. *Abiathar* is ſaid to bee Prieſt, and hither *David* came and not to *Samuel* againe, to avoid danger both to himſelfe and *Samuel*, for hee might more eaſily have beene purſued, and it would have beene taken more hainouſly at *Samuels* hands by *Saul*, ſeeing hee had *H.B. Patriarks travailes.* beene once with him before. Touching *Nob*, where the High-Prieſt now was, it was a City of Prieſts about 12, miles from *Gibeah*, from whence *David* fled, *D. Kimhi.* and 16. from *Ieruſalem*, and it ſtood in the Tribe of *Benjamin* not farre from *Anathoth*, wherefore they are named together, *Nehem.* 11. 32. *Kimhi* therefore was wide, who ſaith, that he learned of his father, that *Nob* was the ſame with *Ieruſalem*. Here it ſeemeth, was the Tabernacle at this time, and the Altar 2 Sam. 6. 1, 2. and Table of ſhewbread, for theſe were not disjoyned at any time, but the Ark remained at *Kireath-jearim*, ever ſince the bringing of it backe from the *Philiſtims* countrey, til the time of *Davids* reigne. Whereas *David* is ſaid to be alone, when he came to *Abimelech*, but *v.* 4 other young men with him are ſpoken of, and *Lyra.* *Mar.* 2. 26. *Lyra* ſaith, it is to be underſtood, that he was not ſo alone, but that he *P. Martyr.* had two or three ſervants with him, but becauſe he uſed to goe forth attended with many men, hee is ſaid, when hee had no more with him, to be alone. *Peter Martyr* ſaith, that hee was alone without one ſervant, for hee had appointed *Ioſephus.* to them ſuch and ſuch places, but he asked bread for himſelfe and them, when he ſhould come unto them who were not farre off: ſo likewiſe *Joſephus*, *nec famulitiis ſtipatus, nec ſervis comitatus*. But by that *Mark.* 2. 26. it is plaine that ſome were with him. *Anſw.* They were with him in the journey, as hee pretended, awaiting his comming againe to the place where he had ſet them not farre off, or now ready to come thither unto him hungry, and in want. To this effect alſo *Abulenſ.* ſaith, that he came alone to *Abimelech*, his ſervants being left elſewhere and ap-**V. 2.** pointed a place wherein to meete him again. *David* to excuſe himſelf for being *Lyra.* thus alone, fained, that the King had ſent him about a very ſecret buſines. Herein *Hugo Card.* *David* cannot be excuſed, ſaith *Lyra*, from telling an officious lye, ſo likewiſe *Hugo*, but yet he excuſeth him, becauſe in thus ſaying he intended no hurt to any *Peter Martyr.* man, but onely to get bread for his owne neceſſity. *P. Martyr* ſaith, that neither he nor *Abimelech* did any thing unlawful, and that the fault was only *Sauls*, and ſome, ſaith *Willet*, that hee lyed not, becauſe the King of Kings had appointed him to a ſecret buſineſſe, *viz.* to bee King. But wee need not thus to ſeeke to juſtify the beſt in all their actions, for there are none but have failed in ſuch caſes, and it cannot but be acknowledged a great fault in *David* thus to bring Gods Prieſts into danger, as he confeſſeth he feared, *Ch.* 22. 22.

V. 4. *Abimelech* ſaid, that hee had no common bread, but hallowed, if the young men had kept themſelves from women. *David* asked 5. loaves, happily, ſaith *Hugo Cardin.* *Hugo*, according to the number of men, that hee had with him. And ſeeing hee asked onely bread, hee ſheweth, that Prelates, when they came to Prieſts houſes, ſhould not looke for dainty fare, but be content with any thing for their neceſſity. The hallowed bread, which as our Lord ſaith, the Prieſts onely might eate, was the ſhew-bread, of which ſee *Levit.* 24. 7, 8, 9. there was alſo other holy bread, which was offered in peace-offerings, which was the Prieſts, *Levit.* 7. 9, 10. 14. Of which both they and their families might eate, or any perſon being cleane. And touching the ſhewbread, any of the people might eate of it in caſe of neceſſity, that is, being hungry and having no common bread to feed upon, and therefore this fact of *Abimelech* is juſtified by our Lord. For to feed the hungry is a morall duty, it being a point of love, to which ceremonies muſt give place, as is ſhewed by that ſaying, I will have mercy and not ſacrifice. And of this kinde was healing the ſicke upon the Sabbath day, the ceremony of reſting gave place to this worke of charity. But whereas ſome make eating ſwines fleſh under the Law to bee a like lawfull for a Jew in caſe of neceſſity, if he hath nothing elſe to eate, I cannot ſubſcribe to this, becauſe to do thus were to commit an abomination with the heathen *Canaanites*, & the 7. brethren in the Booke of *Maccabees*, are commended for that they would rather dye, then eate ſwines fleſh. Yet *Peter Martyr* ſaith, that they were required to eate in teſtimony of their forſaking of Gods Lawes, and not as being put to it through neceſſity, in which caſe it is not unlawfull. For the condition put by the Prieſt, if the young men have kept themſelves from women, that is, from their wives. For of the bread or meat conſecrated unto God none might eate, but the clean, and who ſo lay with his owne wife by the Law of *Moſes* was uncleane all the day after, untill Even, wherefore when the people were prepared to receive the Law, they were forbidden to come at their wives. *Peter Martyr* contendeth, that that Law ſhould bee underſtood of ſuch, as had a fluxe, or iſſue, but it is plainly meant of any companying of man and woman together for generation, compare *Levit.* 18. 20. Yet this proveth not, that now there is any uncleanneſſe in the Matrimoniall Act, for the bed of the marryed is ſaid to bee undefiled, but there was onely a Legall uncleanneſſe, as by an iſſue or fluxe, or touching any dead thing, &c. which, as all other ceremonies, ceaſed long agoe. Wherefore the Popiſh are in an error, who teach that the Matrimonial Act doth ſo defile, that it is unlawfull the day following to partake of the holy Communion, or to pray, and that by reaſon of this defilement it is unlawfull for Prieſts under the New Teſtament to marry, becauſe they daily celebrate the Communion. For touching the firſt, although the Apoſtle ſaith, *Defraud not one another, except it be by conſent for a ſeaſon, that you may give your ſelves to faſting and prayer*, yet it followeth not hereupon, that in the companying together of man and wife there is uncleanneſſe, hindering, and making unfit for thoſe duties, but becauſe of the pleaſure that is herein, which agreeth not with the ſorrow, that ſhould be at ſuch extraordinary times, the Apoſtle ſpake ſo. For if prayer could not ſtand with matrimoniall duties, then matrimony were altogether unlawfull, ſeeing wee muſt pray continually. And for eating the holy bread of the Communion, the Aaronicall Prieſts themſelves were not made unfit by companying with their wives, for they were marryed men, and attended daily upon the Altar, before that their number being much increaſed they were in *Davids* time diſtinguiſht into courſes, and ate of the holy bread and offerings. And if not immediately after ſuch matrimonicall acts, but they refrained becauſe of the law in force then, yet now there is no ſuch uncleanneſſe herein to hinder the people from receiving, or the Prieſt from adminiſtring. Yet for better preparation, and that the minde may not bee drawn away from divine meditations, all are to be adviſed, rather to refraine againſt the times of communicating, then to take their liberty herein. Yet *Gergory* ſaith, no neceſſity is to bee impoſed upon any man herein, but hee is to bee left to his owne diſcretion, and not for this to bee kept from the Communion by us, that knoweth not to burn, when he is put in the fire. *St. Auguſtine* ſpeaketh of ſome, that received the Communion every day, which hee doth neither praiſe nor diſpraiſe, but to receive every Lords Day he per-

Gregor. Siquis ſua conjuge non voluptate cupidinis, ſed procreationis cauſa utitur, de ſumendo corporis et ſangu. Domini myſterio ſuo relinquendus eſt arbitrio, quia a nobis prohiberi non debet, qui in igne poſitus neſcit ardere.

Willet.

Levit. 7. 19.
Levit. 15 18.
Exod. 19. 15.

Heb. 12. 4.

Cauſ. 33. qu. 4. c. Sciatis (fratres) quad quicunque uxori debitum reddit non poteſt vacare orationi nec de carnibus agni comedere.

1 Cor. 7. 5.

Theſ. 5. 17.

ſwadeth. *De Dogmat. eccleſ.* c.53. but from hence we may gather, that in the matrimonial duty it was then held, that there was no uncleanneſſe, for if ſo, what Chriſtian could have marryed? and if there were no uncleanneſſe to hinder receiving, there is none to hinder the adminiſtring of the holy Communion. To come now to the condition required by the Prieſt, *If the young men have kept themſelves from women*: Herein *Ierom* ſaith, *Abimelech* ſpake fooliſhly, for although they had not kept themſelves from women, he muſt not rather have ſuffered them to ſtarve, then to have given them holy bread. But happily he thought them not to be in ſo great neceſſity, and therefore he ſpake accordingly, that hee might not give them of this bread, except they were cleane, unleſſe in the caſe of extreame want to ſave their lives, in which caſe a ceremony muſt give place to charity. Moreover *Iunius* ſaith, he conſulted with God about giving him victuals, and by him was directed to queſtion this, ſee *Ch.* 22. 10. Wherefore the Popiſh in forbidding a *Carthuſian* to eate fleſh in what neceſſity ſoever, and a ſonne to come out of his monaſtery to labour for the reliefe of his aged Parents, although ready to periſh through want, doe groſſely erre, as the *Phariſees* overthrowing Gods Commandement by their traditions.

And the veſſels of the young men are holy, and the bread is in a manner common; yea though it were ſanctifi d this day in the veſſell; the Vulgar Latin, *moreover tl is way is polluted, but it ſhall bee ſanctified to day in the veſſels,* Junius, *it is in a manner common with the Prieſts, eſpecially ſeeing other bread is ſanctified this day in the veſſell.* The Vulgar Latin agreeth beſt with the Hebrew, והוא דרך חול which is word for word, *and the way it ſelfe is common or uncleane, &c.* but becauſe דרך ſignifieth alſo *modum, manner,* it is ſo rendred by ſome: the next words, *penes ſacerdotes,* with or in the power of the Prieſts, is added by *Junius*, for further expreſſion; and in the next, *other bread,* is added, and of the whole ſentence hee giveth this expoſition, the veſſels of the young men, that is, their bagges or ſackes, as the word is taken, *Ch.* 9. 7. and in the end of this verſe, the word veſſel is put for that, wherein the bread was put: *David* meaneth then, that the veſſels wherein they would carry the bread, were fit to put holy bread into, becauſe they were not uncleane: ſo likewiſe *Hugo* having expounded it another way, of their bodies, mentioneth this of veſſels or baskets to carry victuals in, ſaying, either it may ſo be underſtood. And *Willet* reaſoneth againſt that of bodies underſtood by veſſels, becauſe enough had been ſpoken of the cleanneſſe of their bodies before, in that they had not come at women in three dayes before, wherefore it is not likely, that *David* being in haſte would ſtand to iterate the ſame againe in other words more obſcure. And of the next words *Iunius* giveth this ſenſe; the time being now come to put other ſhewbread before the Lord, this is not now ſo holy, becauſe the Prieſts did eate commonly of it, but hee ſaith, theſe words are added by the author from *Levit.* 24. 9. And for expounding דרך *in a manner, Willet* argueth both from other places, where it is uſed in this ſenſe, as *Eſa.* 10. 26. and to prove, that it cannot be taken here for a way, he ſaith, that it is of the feminine gender and the word חול of the maſculine. But *Comeſtor, Lyra, Peter Martyr, Borrhæus, Pellican,* by veſſels underſtand bodies, as the word is taken, 1 *Theſ.* 4. 4. 2 *Cor.* 4. 7. and women are called the weaker veſſels, 1. *Pet.*3. 7. and ſo the meaning is, wee are not onely free from uncleanneſſe in reſpect of women, but in reſpect of any thing elſe, that might make us uncleane: and being thus expounded here is no repetition of the ſame thing, as was before objected, but a ſecuring of the Prieſt touching any manner of uncleanneſſe, about which hee might make ſcruple. As for veſſels to put the bread in, I cannot ſee, how they ſhould bee meant here, becauſe it is not likely, that *Davids* comming away being in haſt, he would goe or ſend home for bagges or baskets to put victuals in, but rather, that he was furniſhed with ſuch things where he had this bread. I aſſent, therefore to the moſt for this firſt clauſe. For the next, *Lyra* expoundeth it thus, in coming by the way, indeed happily wee may by ſome occurrence have contracted uncleanneſſe, but forſomuch as the veſſels of our bodies are cleane from women, wee

Junius.

Hugo Cardin.

Willet.

Schol.Hiſt.Lyra.Pellican.&c.

ſhall have a ſanctified uſe of this bread: or thus, this way or proceeding, to give
to lay-perſons holy bread is uncleane, or unlawfull indeed, but our neceſſity,
we being now ready to ſtarve, if we have it not, maketh it lawfull. *Comeſtor*,
thy queſtion is prophane, for although we were cleane, we might not being
no Prieſts eate of this bread, but neceſſity hath no law, and therefore we eating
it in our neceſſity, it ſhall not be polluted, or any thing unlawfull be done, but
this eating, and feeding the veſſels of our bodies with it, ſhall before God
be counted an holy and lawfull uſing of it. *Hugo* followeth *Comeſtor*,
but onely that he hath theſe words more. *David* by ſaying *it is ſanctified in*
the veſſels, meant that he was ſanctified in his minde, for that with an holy minde
and not willing to offend the law of God, he would uſe this bread being urged
by neceſſity, otherwiſe he would not preſume to eate of it. *Peter Martyr*, *I am*
in the manner of a prophane man, for whom it is not lawfull to eate it, but taking
it for my neceſſity, and uſing it holily, it ſhall not be polluted. *Oſiander*, by *Oſiander.*
prophane way underſtandeth their buſineſſe, which was not religious, but
worldly and common. *Geneveſ*: *it ſhall be ſanctified in the veſſels*, that is, having *Geneveſ.*
taken this bread, we will be more carefull to keepe our bodies holy. *Vatablus*, *Vatablus.*
we will keepe it holily in the veſſels, wherein we carry it. To me the meaning
ſeemeth to be plainely this, the veſſels or bodies of the young men are cleane,
and ſo holy, and thus fit to receive this bread, becauſe the Prieſt had ſpoken of
his holy bread, although the way, which they have come, be common or uncleane,
becauſe many in travell doe ſinne, being carryed by fleſhly luſts, nevertheleſſe
it ſhall be ſanctified, that is, holily uſed, being received into their veſſels
or bodies, becauſe they are none of that ſort of young men, but chaſt and fearing
God, ſo קודש anſwereth to קודש holy bread mentioned by the Prieſt
before, and חול common or prophane to חול common bread likewiſe before
mentioned by him.

V.6. *So the Prieſt gave him hallowed bread, for there was no bread there, but the ſhewbread,*
which was taken from before the Lord, to put hot bread in the day that it was
taken away. Of this ſhew-bread there were 12 cakes, two tenth deales to a
cake, and they were changed every Sabbath day, the old being taken off, and
new being ſet on the Table of ſhew-bread, as is ſhewed, *Lev*: 24. 8. Hence
it is gathered, that it was the Sabbath day, when *David* came to *Abimelech*, but
this doth not neceſſarily follow, forſomuch as it is not ſaid, it was that day
taken from before the Lord, but in the day that it was taken, hot bread was
ſet there, ſo that it might be taken before the time of *Davids* comming, but not
yet ſpent. And although the bread ſet on upon the Sabbath was hot, yet as
Martyr ſaith, it was not baked that day, but the day before, and left in the *Peter Martyr.*
Oven all night. Of the myſtery of this bread, ſee *Lev*:24. and *Exod*: 25.30.
Martyr will have not onely the ſpirituall food of the word and ſacraments ſet
forth hereby, and the number of 12. to ſet forth the 12 Apoſtles, but alſo how
that we have all our corporall food from God, by the meanes of the heavenly
planets, whoſe influences make the earth fruitfull.

V.7. *Now there was a certaine man of the ſervants of Saul, there detained that day before*
the Lord, and his name was Doeg an Edomite. This of *Doeg* is here inſerted, becauſe
of the hiſtory following *ch*: 22. of his accuſing *Abimelech* unto *Saul*. This
Doeg, ſaith *Lyra*, was not in the Tabernacle, but in the Court, for into the Tabernacle
none but the Prieſts might enter, and he was detained by reaſon of ſome *Lyra.*
offerings and prayers that he came to make upon a vow, which could not be
finiſhed, but in more dayes then one, and he ſaith, he is held by the Hebrewes
to have beene a judge, and the chiefe of *Sauls* judges, for judges are ſhepheards of
the people, and he ſaith, it is not likely, that he was a keeper of Cattell, becauſe
he is ſaid *ch*: 22. 9. to be the chiefe of *Sauls* ſervants. *Hugo* ſaith according to *Hugo Cardin.*
Joſephus, that he kept the Mules of *Saul*, and likewiſe the interlinear gloſſe,
and that he was detained here by ſome vow, which he had made to continue at
the Tabernacle in prayer certaine dayes; and that he was not a judge but a
ſhepheard, or heard-man, (for רועה ſignifieth either) doe I thinke, for he
was a ſervant of *Sauls*, as judges be not called. *Doeg* is ſaid to be an *Edomite*, as
ſome

Iunius.

The Myſtery.

ſome thinke, becauſe deſcended of an *Edomite*, but by religion an *Iſraelite*; but Hebr: it is *Adomite*, and *Junius* thinketh, that he might be ſo called from the City *Adamah* in the Tribe of *Nephtali*, *Joſh*: 19. 36. or the prickes being changed, *Adomite* might be put for *Edomite*. In him was figured *Judas*, that betrayed our Saviour, and all ſuch, as pretend piety, but are full of malice and wickedneſſe in their hearts, ſuch are damnable hypocrites.

Lyra.

Junius.

Vatabl.P.Martyr, Oſiand.

P.Martyr.

V. 8, 9. Then *David* deſired of *Abimelech* a ſpeare or ſword, and he told him that he had none there but the ſword of *Goliah*, which lay *wrapt in a cloth behinde the Ephod*: How the head and armour of *Goliah* was diſpoſed of, ſee *ch*:17. 54. where it was ſhewed, that this ſword was placed in the Tabernacle for a monument of that victory, and not dedicated to God, as *Lyra* ſaith ſome doe hold, for if ſo, then it had beene unlawfull for *David* to take it, and to put it to any common uſe againe. Yet *Peter Martyr* ſaith, that it was dedicated, and therefore not to be taken, but in the caſe of neceſſity, wherein *David* now was. Whereas it is ſaid to have lyen behinde the *Ephod*; *Junius* rendreth the words thus, *after that he had applyed the* Ephod, *he ſaid, behold the ſword of Goliah &c. lyeth wrapped up in a linnen cloth*, approving this reading both from *Jonathan* the *Chald: paraphraſt* and *Jeſhaiah* an Hebr: interpreter, and from that which followeth, *ch*:22. 10, 11. where *Doeg* ſaith, that the Prieſt asked counſell of God for him, of which no mention is made here, unleſſe it be meant by theſe words *after the Ephod*, as it is in Hebrew, that is, after the *Ephod* applyed for conſultation. And it is not likely, ſaith *Willet*, that the rich *Ephod*, which was for the High-prieſt, did lye open for any man to come to it, ſo as that if *Goliahs* ſword lay behinde that, *David* could not have come to take it, as the Prieſt bade him, becauſe none but the Prieſts come into the Tabernacle, but onely to the doore thereof, and he referreth for the like uſe of the word אחרי to *Deut*: 24. 21. But although he bade *David* take it, it followeth not, that he meant he ſhould goe to the place, where it lay, to take it, for *David* by and by ſaith, Give it me, and *ch*:21. 10. he gave it unto him. In bidding him take it then, he onely made him the offer of it, ſo that this is no argument againſt the laying of it behinde the *Ephod*. Wherefore I ſubſcribe rather to the firſt and moſt received tranſlation; and for omitting his conſulting with God for *David* in this place, it is not a thing unuſuall in other places, for every thing done is not alwayes related at the firſt, but afterwards. When *David* heard of the ſword of *Goliah*, he ſaid, there was none to it, becauſe as *Martyr* hath it, he counted it, as it were a ſacrament, whereby Gods benefits paſt were brought to his minde, and his hope was further confirmed. *Pellican* thinketh, that *David* ſinned in taking this ſword, becauſe dedicated to God, and that he did unwiſely, being to goe amongſt the *Philiſtims*, who could not but know it.

Lyra.

Peter Martyr.

Stultitiam ſimulare loco prudentia ſumma eſt.

V. 10. Then *David* fled to *Achiſh*, the King of *Gath*, but when he heard it ſpoken amongſt his ſervants, that he was *David* King of the Land, he was afraid, and faigned himſelfe mad, *&c.* They called him King, ſaith *Lyra*, becauſe they had heard that he was anointed by *Samuel*, but that being ſo ſecretly done, ſaith *Martyr*, could not be knowne amongſt the *Philiſtims*, and therefore they called him ſo from the ſuperlative praiſe given unto him, when he returned in triumph from the ſlaughter of *Goliah*. Now *David* hearing this beginneth to ſee that he had done unwiſely in fleeing into the *Philiſtims* country, and to eſcape this danger, becauſe the report of his wiſedome and valour brought him into danger, he faigned himſelfe mad, and let the ſpittle fall upon his beard, *and ſcrabled upon the dores of the Gate*: thus ſome have acted the greateſt part of wiſedome, as *Brutus*, who likewiſe fained himſelfe mad, when he ſet himſelfe moſt ſeriouſly to meditate upon the good of the common wealth, and *Vlyſſes*, when he would not goe forth to Warre with the Grecians, like a mad man ſowing his ground, that was tilled, with ſalt. For theſe words, *he ſcrabled*, *Martyr* hath he deſcribed upon the doores, that is, ſaith he, ſome ridiculous and fooliſh things, and ſo the word ויתו ſignifieth, he ſcribled or made markes, for thus lunatickes and mad men uſed to doe. And this is ſaid to have come from a great feare, that was in *David*, and yet it is by many juſtified in him. For in diſſimu-

Willet.

lation it is to be conſidered; 1. with what minde it is done; 2. about what ſubject or matter; 3. for what end. For if it be not from a diſtruſtfull minde, but uſed as a meane to ſave a mans ſelfe, a confidence being ſtill in God to make this meanes effectuall, it is no ſinne; 2. if the matter about which, be not religious, but civill; 3. if the end be not uncharitable, but to doe good to himſelfe or others without hurt to any. And theſe three were in David at this time, for 1. although he feared, yet he caſt not away his confidence in God, ſee *Pſ.* 34. 6. 2. it was in a civill matter; 3. his end was to ſave himſelfe without hurt to any. But contrariwiſe he that diſſembleth, not having any confidence in God, in the time of danger, or in matter of religion for gaine or honour, as *Simon Magus* and other hypocrites, or laſtly with a malicious minde, the more cloſely to doe hurt unto his brother, as *Cain* to *Abel*, he ſinneth greatly against God, and therefore ſuch diſſimulation is by all men to be abhorred. Thus *Willet*, who alſo maketh a difference between diſſimulation in the carriage and geſture and lying, which is alwayes with a minde to deceive: for a man may tell an untruth and yet not lie, if he himſelfe thought it to be true, and in ſpaking the truth be a lyer, if he thought it falſe, as *Auguſtine* ſaith. Hee that telleth a thing falſe thinking it true, doth not deceive, but is deceived, and therefore is not to be reproved for lying, but for raſhneſſe. And againe, he that unwittingly ſpeaketh the truth with his mouth, but wittingly lyeth in his will, is not free from lying. Now although ſome diſſimulation be lawfull, yet no lying is lawfull, no not ſo much as the jeaſting or officious lye. For although there be no great fault herein, as *Auguſt*: noteth, yet they are not without fault. The firſt of theſe is not pernicious, because it deceiveth not, and the ſecond leſſe, becauſe it retaineth ſome good will, but if any man thinketh, that there is any kinde of lye that is not a ſinne, he deceiveth himſelfe. Reaſons againſt the moſt tolerable kinde of lying, is 1. becauſe the truth is hereby corrupted, 2. to lye is ſimply evill, as being contrary to God, and evill may not be done, that good may come of it, &c. ſo *Peter Martyr*. yet it is not lying to conceale part of the truth, as *Samuel* did, 1 *Sam.* 16. when he came to *Bethlehem*, nor alwayes when a man doth not, what he ſaith he will doe, as if a man taking a ſword of a man promiſing to give it him againe, if he proveth mad, although he now giveth him it not, doth not lye, as *Auguſt*: ſaith, and other like caſes may be put of parents, ſaying they will beate their children to terrifie them for their amendment, as God ſaid he would doe by *Nineveh*, but yet they doe it not.

Auguſt. Enchir. 22. *Qui dicit falſum quod putat verum, non fallit, ſed fallitur: non itaque mendacii ſed temeritatis arguendus eſt. Nec ullo modo liber eſt a mendacio, qui ore neſciens verum loquitur, ſciens autem voluntate mentitur.*

Peter Martyr.

Pellican.

Some to excuſe *Davids* fact here, ſay that he was taken with a fit of madneſſe, and ſome that he did it by a divine inſtinct; but what neede ſuch devices? Hee did thus to ſave himſelfe, and as ſome thinke, not without a myſtery, the account that Chriſt was had in being figured out hereby, for he was counted mad, and to *Paul* it was ſaid, Much learning hath made thee mad. *Lyra* ſaith, that Chriſt, according to this type, changed his countenance and geſture, when he taught the contempt of worldly things, which in the *Law* were promiſed as bleſſings, for which they counted him mad. Now this policy of *David* tooke ſo, as that *Achiſh* put him away, as a mad man, and he eſcaped.

Lyra.

V. 14, 15.

CHAP. XXII.

V. 1.
Lyra.
Joſh. 15. 35.

H.B. Patriarks travailes.

1 Sam. 24.

THEN *David* fled from *Gath* to the Cave of *Odullam*, which as *Lyra* and others ſay, was in the Tribe of *Judah*, of which Tribe *David* was, and therefore for his greater ſafety he fled thither amongſt his friends. It was a place full of Caves and Rockes, and therefore fit for fugitives to flee unto. It had the name from a little Towne called *Odulla*, of which, ſee *Gen.* 38. 1. where *Judah* is ſaid to have marryed the daughter of an *Odullamite*; it was from *Jeruſalem* 8 miles ſouthweſt, and from *Gath* 24. being derived from *Ed*, a teſtimony, and *Dalim* the poore. Here it is held by ſome, that *David* compiled *Pſ.* 57. and *Pſ.* 142. but it ſeemeth rather by the contents of thoſe *Pſalmes*, that he made them in the Cave in the Wilderneſſe of *Engaddi*, the one, *viz.* *Pſ.* 142.

when he lay hid there, as the title alſo ſheweth, for he prayed for deliverance
from his enemies, as being in great danger, and the other, *viz. pſ.* 57. after that
Saul had come into his danger there, becauſe he ſpeaketh of a pit made by his
enemies, into which they themſelves fell, and the title of the pſalme is, when he
Iunius. fled from *Saul* into the cave, ſo *Junius*, or he compiled *Pſal.* 14. 12. in this cave and
Pſ. 57. in the other. Now whereas *Odullam* may ſeeme not to be in *Judah*, becauſe
v. 5. the Prophet *Gad* biddeth *David* to goe from the hold into the land of
Judah. Junius alſo reſolveth this, by expounding the hold, wherein *David* was,
Lyra. when *Gad* came to him, of an hold in *Mizpah* in *Moab*, but *Lyra* ſaith, that his
father and mother tarryed with the King of *Moab* all the time that he was
in *prædicto fortalitio*, and yet upon the next words *v.* 5. he ſaith, that *Gad* bade him
goe from them leſt his company ſhould be corrupted with Idolatry, if they made
Eccleſ Hiſtoria. any long ſtay in *Moab. Comeſtor* by theſe words, *all the time that* David *was*
Hugo Card. *in the hold*, underſtandeth al the time that he was in his expedition, ſeeking ſtrong
holds to lurke in. *Hugo* ſaith that *David*, when hee was in a polluted land,
was bidden to goe into the land of *Iudah*, that hee might ſuffer perſecution, ſo
that hee alſo is for ſome hold in *Moab.* I ſubſcribe to *Comeſtor*, that by hold
not any particular hold is meant, but in generall, that hee ſhould no longer
hide himſelfe in ſtrong places and caves, but goe, where he might bee in action
and doe ſome good to his countrey, as the following hiſtory doth declare,
that hee did. And why *David* ſhould keepe in a cave in *Moab*, I can ſee no
reaſon, forſomuch as in that Countrey hee was out of *Sauls* reach, and ſo
had no neede to hide himſelfe. Wherefore it is not ſaid, that *Gad* came to
him to a cave, but onely, that he came and bade him not abide in a cave or hold,
that is, when hee was in *Moab*, but had a purpoſe to goe againe and lurke in
ſome part of the land of Iſrael in a cave, whilſt his friends, that were not able
to follow, ſtayed in *Moab*, by cave not meaning the cave of *Odullam*, or one
in *Moab*, but caves in generall, by *enallage numeri*, abide not in a cave, that is,
not in caves, & yet it is not to be underſtood, that he was by the Prophet forbidden
to keep at any time in a cave, for then hee had afterwards ſinned againſt this
charge, but that hee ſhould not ſo hide himſelfe for fear of *Saul*, as to refraine
from going out to exerciſe his military proweſſe upon the enemies of Gods
Iunius. people, as his calling to be their King and Captaine required. Some tax *David* of
weakneſſe in that he ſought to be hid in caves and rockes, ſaying, that *Gad* was
therefore ſent to reprove him: but I hold rather with them, that ſay, that *Gad*
was ſent to comfort him, for of reproof we read nothing here, neither did he
any thing worthy of reproof to hide himſelfe, when he was in danger.

To the cave of *Odullam* repaired to him his brethren and all his fathers houſe,
Lyra. becauſe, as *Lyra* and others have it, moſt probably they were perſecuted, and
Joſephus. hardly uſed by *Saul* for *Davids* ſake. *Ioſephus* ſaith, that *David* ſent to his brethren
to let them underſtand, where he was, or elſe they could not have known,
V. 2. whither to reſort unto him. And together with his kindred, or after them
came unto him all that were indebted, diſtreſſed, or diſcontented, to the number
of 400. men, and he was their Captaine. By ſuch as were indebted, wee
muſt underſtand ſuch, as had nothing to pay, or elſe it is likely, that *David*
would not have received them; and for others in diſtreſſe, and diſcontent, it is
likely, that many of them were in the ſame caſe with *Davids* fathers houſe, diſcontented
at the tyranny practiſed by *Saul* upon ſuch, as would not ſhew themſelves
enemies to *David*, and further his unjuſt deſignes againſt him. Now
David received all theſe, not to attempt any thing with them againſt the King
or his countrey, but for his owne comfort and theirs, and that their forces
being united together they might the better defend themſelves againſt their enemies,
and doe ſomething againſt the enemies of their countrey, as the following
Lyra. hiſtory ſheweth, that they did. Wherefore, as *Lyra* ſaith, hee did nothing
unlawfull herein, eſpecially being already anointed to bee King over
Peter Martyr. Iſrael. And Peter *Martyr* noteth it to have beene a ſingular providence of God
towards him thus to aggregate forces unto him in *Sauls* life time, that hee
might make ſome beginning of executing his Kingly office for the defence of
the

the diſtreſſed, and the repreſſing of inſolent enemies, that *Saul* who unjuſtly
perſecuted him, might bee the more vexed at it, and pine away through envy
of his proſperous proceedings. And herein *David* was a type of Chriſt, as
expoſitors generally note, in that ſuch as bee indebted by ſinne and diſtreſſed
and troubled through Satans temptations, doe by faith and repentance come
to him, and are protected againſt their ſpirituall enemies. If it be ſaid, *David*
did like unto wicked *Abimelech* in receiving ſuch. It is anſwered, there was Iudg 9.
great difference, for *Abimelech* gathered unto him for hire, vaine and wicked
men, unjuſtly to obtaine the Kingdome, and to make way thereunto by the
bloody and unnaturall murthering of his brethren: but *David* hired none,
but they came voluntarily unto him, and if any of them were wicked and
came to him in an ill minde, the fault cannot be laid upon him, for hee expoſtulated
with them about this, 1 *Chron.*12.17. and Chriſt himſelfe had one
follower of the 12. that was a Devill, and at this day hath many more, that
gather to him, who be unſound, yea preachers that preach not in ſincerity. Phil.1.16,17.
Neither did *David* ambitiouſly ſeeke the Kingdome with theſe forces,
or oppreſſe any of the people of God, but deſtroyed their enemies. Yet from *Peter Martyr*.
this meane beginning he grew up into a great Kingdom, as *Moſes*, and *Cyrus*, and
Iulius Ceſar.

V. 3. *And* David *went from thence to* Mizpeh *in* Moab, *and hee ſaid, Let my father and*
V. 4. *mother I pray thee remaine with you, till I know, what God will doe with mee. And*
hee brought them before the King of Moab, *and they abode with him all the time, that*
David *was in that fort.* *Mizpeh* of *Moab* this is called, becauſe there was a City
of the ſame name in *Judah*, 1 *Sam.*7. *Junius* for further explication ſaith, *Iunius.*
that is, to a denne or cave called alſo *Malle*, 1 *Maccab.* 5. 26. which ſignifieth
ammunition. But enough hath beene ſaid already againſt *Davids* abiding in
a cave in *Moab*. Hee came thither with his troupe to bring his father and mother,
who were aged and ſo unfit to travaile, that with the King of *Moab* they
might be ſafe from *Sauls* tyranny, till that hee had a more ſetled eſtate, and by
him, ſaith *Ioſephus*, they were honourably entertained, although ſome of the *Ioſephus.*
Hebrews ſay that hee afterwards put them to death, after that upon *Gads* warning
of him, hee removed from *Moab* into *Iudah* againe. Touching the reaſon
why *David* fled into *Moab*, as ſome thinke, was becauſe hee was allyed to the
Moabites by his great Grand-Mother *Ruth*: others, becauſe *Saul* made warre againſt
the *Ammonites*, 1 *Sam.* 14.4.

V. 5. *But the Prophet* Gad *ſaid unto* David, *Stay not in this hold, but returne into the land*
of Judah, *and hee came to the foreſt of* Hareth. This was doubtleſſe a great comfort
to *David* to have the counſell and direction of a Prophet in the midſt of
ſo great dangers, and he uſed the Prophet *Gad* divers times after, when he was
King. 2 *Sam.*23. 1 *Chron.* 21. 2 *Chron.* 29. Whereas there were Prophets in
the Church in thoſe dayes extraordinarily indued with the Spirit, but now
wee have none, there was great reaſon for it. 1. Becauſe the Church had need *Peter Martyr.*
then to be nouriſhed in the hope and expectation of the *Meſſiah*, by the reviving
of Propheſies. 2. Becauſe the Church was but in one Nation, which was hated
and envied of all others, they needed Prophets to incourage them. 3. To ſtay
them from going to wizzards, which was commonly practiſed by others round
about them in thoſe dayes. 4. Becauſe they had not the Scriptures compleate,
but onely the five Bookes of *Moſes* a long time, therefore for a ſupply of that defect
God ſent them Prophets: ſo Peter *Martyr*.

V. 6. *Then* Saul *hearing that* David *was diſcovered, and the men with him, hee remaining*
ſtill in Gibeah *under a tree in* Ramah, &c. *and his ſervants about him, ſaid, Heare,*
yee ſonnes of Iemini, *&c.* *Gibeah* was the City of *Saul* in the Tribe of *Benjamin*,
but *Ramah* was the place, where *Samuel* dwelt, farre from it, and therefore
Ramah here muſt not be taken for a proper name, but appellatively for an high
place, as *Iunius* expoundeth it, and hee ſat here under a tree or wood, as the
Vulgar Latin, for it may bee taken either way. For the ſpeach made here by
Saul unto his ſervants, hee asketh them, whether *David* would give to every *P. Martyr.*
one of them fields and vineyards &c. thus deriding *Davids* inability, for hee

knew, that hee himſelfe being King had theſe to give, and that *David* had none: then hee chargeth them falſly to have conſpired with *David* againſt him, and likewiſe his ſonne *Ionathan*, when as *David* attempted nothing againſt him, but hee ſought *Davids* life unjuſtly. And herein he figured out the Antichriſt of *Rome*, who calleth his Councell about him, and thus upbraideth the Proteſtants for ambitiouſly ſeeking after Biſhoprickes and Arch-Biſhoprickes, &c. when as they ſeeke for no ſuch thing: thus *Peter Martyr*.

V. 9. Then *Doeg* told, what hee ſaw touching *Davids* comming to *Nob* to *Abimelech*, and his relieving of him with bread &c. but how *Abimelech* was deceived by *Davids* diſſimulation he told him not, which ſhewed his malicious deſire to provoke *Saul* againſt him, with whom hee had beene in pretence of great piety, not long before. For theſe words, Doeg, *who was ſet over the ſervants of* Saul, *Iunius* and *Vatablus* have it, *who ſtood amongſt or with the ſervants of* Saul, and this ſeemeth to be the beſt reading, becauſe *Doeg* was not ſet over all the reſt of *Sauls* ſervants, but over this cattell, as *Ch.* 21. 7. wherefore the Sept. Tranſl. hath it, *ſet over the aſſes of* Saul. Whereas hee ſaith, that the Prieſt asked counſell for *David* of the Lord, ſome ſaith *Lyra*, thinke that he lyed, but becauſe *Abimelech* himſelfe confeſſeth it, *v.* 15. it is plaine, that hee lyed not, but his ſinne was great in that hee malitiouſly reported that which *Abimelech* did innocently, as done by way of conſpiracy with *David* againſt *Saul*. And therefore *Pſal.* 52. *David* inveyeth bitterly againſt him, and propheſieth his deſtruction. Hee was a true *Edomite*, hating *David*, and Gods Prieſt, as *Eſau* did *Iacob*, and ſuch are all that to curry favour with Princes do accuſe unto them his faithfull ſervants and ſtirre them up againſt them.

Iunius.

Lyra.

V. 11. *Saul* then ſent for *Abimelech* and all his fathers houſe, and when they were come unto him, hee charged *Abimelech* with that which hee had done for *David*, as done againſt him. *Abimelech* pleadeth his innocency and *Davids*, but the tyrant fully bent to deſtroy him and all his fathers houſe, how juſt a defence ſoever hee made for himſelfe, denounceth the ſentence of death againſt them all. *Abimelech* pleadeth 3. things, as *Peter Martyr* noteth, in his owne defence: 1. *Davids* faithfulneſſe to *Saul* in times paſt, neither did hee at his comming to him know any thing to the contrary. 2. That hee was the Kings ſonne in law, and ſo what hee did for him a man would thinke ſhould have beene kindely taken by the King. 3. This was not the firſt time, that hee asked counſell of God for him, but hee had uſed ſo to doe in times paſt, and it was accepted by *Saul*, and therefore hee thought, that hee would not bee offended now at it. And this is implyed in the interrogative; *Did I then begin to inquire of God for him?* Yet *David Kimhi* readeth it affirmatively, as if hee had pleaded, that this was the firſt time. Whereas hee ſaith nothing of *Davids* diſſembling, that hee came about the Kings buſineſſe, which might probably have excuſed him moſt, *Ioſephus* ſaith, that hee ſpake of that alſo, and therefore ſome thinke that all is not ſet downe, which *Abimelech* ſpake: but others, that hee concealed it purpoſely, leſt if *David* ſhould happily be reconciled unto *Saul* againe, he ſhould fare the worſe for revealing it at *Davids* hands. *Saul* who breathe out nothing but death and deſtruction for conſulting with God, aptly figureth out the Antichriſt of *Rome*, who objecteth hereſie & rebellion to thoſe, that ſeek to Gods Oracles, that is, his word, for their direction. So *Borrhe.*

Peter Martyr.

Borrhaus.

.17. Then *Saul* bade the footemen about him to ſlay the Prieſts, but they would not, then hee bade *Doeg*, who forthwith ſlew them to the number of 85. Perſons, and after this hee deſtroyed their City *Nob*, both men, women, and children, and ſucklings, oxen, aſſes, & ſheepe. But *Comeſtor* referreth theſe words *he raſed* Nob *and ſlew, &c.* *Saul* who by his men did this after to the ſlaughter made by *Doeg*. *Abimelech* having made his defence no better, but having ſaid ſomething, whereby God might be offended with him, in that hee pleadeth that he knew not *David* to have been proſcribed by *Saul*, as if he would not have recieved him in his neceſſity, had it been known unto him, and ſomething, whereby *Saul* might bee more offended, in that hee ſo praiſed *David* for faithfull and honourable when he ſaw *Saul* to be ſo ſet againſt him, and omitting altogether all prayer for pardon. *Saul* preſently commandeth execution to be done, and it is done by *Doeg* and his ſervants, for it cannot be conceived, that hee could doe it alone, to kill ſo many and to deſtroy all the people, and cattle in an whole City. Other ſervants of *Saul* refuſed to doe this bloudy act, but this *Doeg* partly out of malice, which the wicked commonly beare againſt the godly, and partly to curry favour with *Saul* for his owne benefit, doth it without delay, as is intimated in *Pſ.* 52. which was made purpoſely againſt him. Now although this was a moſt unjuſt fact in *Saul* to murther the Prieſts of the Lord, yet it was a judgement juſtly brought upon the houſe of *Eli*, according to that which was threatned, 1 *Sam*: 2. 31. And it is not to be doubted, but that there were other ſinnes in theſe Prieſts, although unknowne to us, for which they were thus cut off, howbeit that againſt *Saul* they had done nothing worthy of death: for Gods judgements are often ſecret, but alwayes juſt. By this example, as *Martyr* noteth, we may ſee that the High-prieſt of old was not above, but under the King, to be ſummoned and judged by him: ſo *Solomon* afterwards caſt out *Abiathar* from being Prieſt, and before *Conſtantine* the Emperour the Biſhops accuſed one another, and *Juſtinian* depoſed *Sylverius*, and *Vigilius*, Biſhops of *Rome*. Yet now he that taketh upon him, to be the High-prieſt of all the Church, uſurpeth authority over Kings and Emperours, affirming, that he may not be judged by any man, as Pope *Nicholas*, and the Decretals, that no man may ſay to the Pope, why doſt thou ſo? yea, he exempteth all his Clergy from the ſecular juriſdiction, contrary to *Rom.* 13.

1 King. 2. 26.

Beſides the cruelty here expreſſed, *Joſephus* ſaith, that *Saul* cauſed the City of the Prieſts to be razed to the ground, thus leaving the very Tabernacle of God, that was there, in deſolation, without any miniſter to ſerve about it. Whereby we may ſee how he increaſed in wickedneſſe drawing nearer to the time of his cutting off by Gods juſt judgement. When he went againſt *Amalek*, he ſpared ſome things contrary to the expreſſe word of God, but now, it being the will of God, that he ſhould have ſpared, he deſtroyeth all, neither was he touched with any remorſe, as then we read upon *Samuels* admonition, that he was. So that in him, ſaith *Joſephus*, we may ſee the condition of wicked men, when they have no power, they ſeeme to be good and kinde, and humble, but comming to have power, they ſhew their nature, which was before cunningly hidden, to be moſt wicked, cruell and bloody.

Joſeph. Antiq. lib. 6. c. 14.

Some queſtion here, whether *Sauls* ſervants did well in refuſing to ſlay the Prieſts, when *Saul* commanded them? but this is eaſily reſolved, we muſt rather obey God then man. Whereas *Doeg* is ſaid to have ſlaine 85 perſons that did weare a linnen Ephod; *Lyra* ſaith, that they came to *Saul* in their Ephods, thinking hereby to move him the more for reverence to God, whoſe Miniſters they were, to ſpare them from deſtruction: thus alſo *Oſiander*. But *Vatablus*, *Martyr*, and *Junius*, that they were not now clad with Ephods, becauſe they were to be worne onely in Miniſtring before the Lord: but they are ſaid to have worne them, becauſe there were ſo many ſlaine, that were come to full age actually to ſerve about the Tabernacle in Ephods. I preferre the firſt, holding, that this clauſe is added to aggravate *Doegs* ſinne, in that they having on the holy veſtiments, which ſhould have ſtricken a reverence into him, he yet preſumed ſo atheiſtically to ſlay them, as it were, in deſpight of God, in whoſe liveries they were. And it is ſaid a *linnen Ephod*, to difference it from that which the high-prieſt did weare, which was much more rich and precious. In that ſucking children were alſo ſlaine, herein *David* was againe a type of Chriſt, becauſe at his fleeing into *Ægypt*, the infants in *Bethlehem* were ſlaine alſo by the command of cruell *Herod*.

Lyra.

Oſiander.

Vatabl. P. Martyr.

Oſiander.

V. 20. *But one of the ſonnes of Abimelech, Abiathar, eſcaped and fled after David, &c.* *Saul* thought to have rooted out all the poſterity of *Abimelech*, but God preſerved one ſtill from his rage, yet it was but to endure more miſery, and to be grieved at his future depoſing, 1 *Kings* 2. 26. according to the prophecy againſt *Elies* family, 1 *Sam.* 2. 32. He brought the newes to *David*, at which he was greatly grieved, and comforted *Abiathar* by promiſing to be his protectour.

CHAP. XXIII.

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V.1. HERE it is ſhewed, how *David* was certified, that the Philiſtims invaded
Keilah, and ſpoiled the threſhing floores thereof, that is, by carrying away
their corne, and it is likely, as *Lyra* hath it, that the men of *Keilah* ſought
Lyra. to *David* for ſuccour in this their diſtreſſe, wherein he was alſo ready both for
his love to the children of *Iſrael*, and becauſe he being anointed *King*, it was his
part to defend them, as his Subjects. But becauſe he would goe upon good
V.2. ground, he firſt asketh counſell of the Lord, and is bidden by him to goe against
V.3. the Philiſtims and promiſed he ſhould prevaile, and when his men forecaſting
the danger of *Saul*, that they might thus come into, he conſulted againe,
not that he doubted, but to ſatisfie them, and for their confirmation, and then
he was aſſured againe of the victory.

V.5. Then *David* went with his men, and having ſmitten the *Philiſtims* tooke
their Cattle, that is, the beaſts, which they brought with them to carry
away the corne and proviſion of the men of *Keilah*. Touching *Davids* asking
councell of God, before he would goe to battell, herein he did as the children
of Iſrael had done before, *Judg.*1.1.& 20.18. and it is the onely ſure way,
when at any time a people goe forth to warre, to ſeeke firſt unto God to have
Peter Martyr. him propitious; to doe otherwiſe, is temerity and raſhneſſe, as *Peter Martyr* noteth.
Lyra. Hugo For the manner of *Davids* conſulting with God, *Lyra, Hugo, Martyr* and
Card. Borrhaus. others, for the moſt part hold, that it was done by the Prieſt *Abiathar* having
Oſiander. the Ephod, which he brought with him, when he fled unto *David, v.* 6. But
Junius. *Junius* and *Willet* following him will have it by a Prophet, and moſt properly
by *Gad*, becauſe it is ſaid, that *Abiathar* came to David to Keilah, but this conſultation
Joſeph.l.6.c.14. was before his coming to *Keilah*, and *Joſephus* ſaith, that he conſulted
with God by a Prophet. And this is the rather to be followed, becauſe
when he conſulted by the Ephod, *v.*9. it is mentioned, for he ſaid to *Abiathar*,
Bring hither the Ephod, whereas nothing is ſpoken of it in this place,
but *v.* 6. it is recorded, that *Abiathar* brought it with him, as a preparative
to the conſulting hereby ſpoken of, *v.* 9. that we may underſtand, how it happened,
that they had then the Ephod to aske counſell by. Of conſulting by the
Ephod ſee before, *ch.* 14. 18. and *Numb.* 27. 21.

V.7. *Then it was told Saul, that David was come to Keilah, and he ſaid, God hath ſhut
him up in my hand, &c.* Hereby the blindeneſſe of *Saul* appeared; he for his
wickedneſſe was hatefull to God, and yet he ſpeaketh as if he thought God to
be on his ſide and againſt *David*, and ſo doe others, who be enemies to Gods
Note. ſervants and to his truth, as the Papiſts in their warres againſt the Proteſtants,
who give for their poſie, *Adjutorium noſtrum in nomine Domini*, and in their perſecuting
Peter Martyr. proceedings begin with theſe words, *In nomine Domini*, as Peter *Martyr*
noteth, and ſo did *Sennacherib*, comming againſt *Jeruſalem*, *Am I now come up
2 King.18. without the Lord*, ſaid he, by his Generall *Rabſhakeh*? ſo do the wicked flatter
themſelves with an opinion of Gods being with them, when he doth utterly
abhorre both them, and their wayes.

V. 9,10,11. Then *David* underſtanding of *Sauls* purpoſing to come againſt him, conſulteth
12. with the Lord by the Ephod, and firſt receiveth anſwer, that *Saul* would
come to *Keilah*, as he had heard, and 2^{ly}. that the men of *Keilah* would deliver
him and his men into *Sauls* hands. He enquireth of both together, but hath an
anſwer given onely to one at the firſt, and then asking againe touching the other,
anſwer is made to that alſo. The *Rabbins* hereupon, ſaith *Martyr*, faigne,
that the divine oracle never gave anſwer to any more, then one demand at one
Lyra. time, but there is no ground for this, it is rather to be held with *Lyra*, that although
two queſtions be here propounded together, yet but one was asked
firſt, and that being anſwered, the other: or God would have him ſeeke
againe unto him, before hee would anſwer all, to teach us that he loveth to be
importuned by us in prayer, and to be often ſought unto, as alſo is taught
Luk. 18. For touching a double enquiry made of the Lord, and all anſwered
at once, we read 1 *Chr.* 14. 10.

Whereas the Lord anſwered, *Saul will come downe, and the men of Keilah will* V. 11, 12.
deliver thee up to him, and yet neither of both was done, it is to be underſtood
for the juſtifying hereof, that *Saul* would have come, if *David* had ſtaid there,
and if he had come, they would have delivered him up, but not otherwiſe.
Wherefore *David* with his men departing thence, *Saul* hearing of it went not
forth, for both *Saul* had his ſpies to watch *David*, and *David* his to watch V. 13.
Saul, whereby it came to paſſe, that either ſooe heard of the proceedings of
the other, and did accordingly. The men that went with *David* now, were
600, but before 400, ſo that his company was not waſted by warring with
the *Philiſtims*, but increaſed, none fell from him for feare of *Sauls* comming,
but more were added, even as in the time of perſecution, the Church was in- *Peter Martyr.*
creaſed, when many were killed, as *Martyr* noteth, who alſo ſaith, that God
could as well have given *David* victory againſt *Saul*, as againſt the *Philiſtims*,
if he had ſtaid his comming to *Keilah*, but forſomuch as *Saul* was his anointed,
the Lord would not have *David* to fight againſt him, and he being deſtroyed,
to come to the Kingdome, becauſe that would have beene a blemiſh to him, and
it might afterwards have been objected to him that he ſought and came to it by
ambition. Yet *Jehu* by going againſt King *Joram* and ſlaying him, attained 2 King. 19.
his Kingdome, and was approved therein: but *Joram* was not anointed, as
Saul was, that we read of, but came to the Kingdome by ſucceſſion, and both
he and all *Ahabs* poſterity were adjudged before to deſtruction by the Lord, for
Ahabs wickedneſſe, and *Jehu* was ſtirred up by the Lord to doe the execution,
a Prophet being ſent unto him, 2 *King*. 9. 7.

Then *David* aboad in a mountaine, in the wilderneſſe of *Ziph*, and ſome- V. 14.
times he was in a wood there, for *Saul* ſought after him continually. *Ziph* was
a City in the Tribe of *Judah*, *Joſh*. 15. from whence this wilderneſſe had the *H.B. Patriarks*
name, *Zepheth* ſignifieth pitch, wherefore it is likely, that pitch abounded here, *travailes.*
and ſo this City tooke the name therefrom, it was 22 miles from *Jeruſalem* V. 16, 17,
North-eaſt, ſo *H. Bunting*. Here *Jonathan* came to *David* into the wood, and 18.
renued his League with him, and comforted him, by ſaying, that his father
ſhould not finde him out, and that he ſhould be King, and he next unto him in
the kingdome. The renewing of their Covenant before the Lord, ſaith
Comeſtor, was before *Gad* the Prophet and *Abiathar* the Prieſt. *Jonathan*, ſaith *Schol. Hiſtor.*
Lyra, knew, where *David* was, to goe unto him, although *Saul* knew not, be- *Lyra.*
cauſe there were meſſengers ſecretly paſſing betweene them, as betweene moſt
entire friends. And this was the third time of their ſwearing either to other,
1. in the houſe, 1 *Sam*. 18. 3. 2. in the field, *ch*. 20. and 3. in this wood; which he
morrally applyeth thus, ſo the faithfull ſoule entereth into Covenant with
God, 1. in the houſe of the heart, 2. in the field of the worke, 3. in the deſert *H. Bunting Pa-*
of contemplation. From *Keilah* to this *Ziph*, are reckoned 4 miles. Touching *triarks tra-*
Jonathans ſaying that he knew *David* ſhould be King and he next unto him, in *vails.*
the firſt hee ſpake upon ſure ground, becauſe he was by *Samuel* anointed, and
becauſe *Samuel* had told *Saul* that God had rejected him and choſen his neigh-
bour, and for the grace wherein *David* was with all the people. But for the
ſecond, preſuming only upon that great league of friendſhip, which was betwixt
him and *David*, but as the hiſtory afterwards ſheweth, he was herein deceived,
for he dyed before that *David* attained to the Kingdome, ſo that as *Martyr* *Note.*
noteth, the ſervants of God may be deceived in their confidence touching tem- *P. Martyr.*
porall things, whereof they have no certaine promiſe, but ſo farre forth, as
they make for Gods glory and for their good. Others to juſtifie his ſaying, ex- *Pellican.*
pound it as a requeſt made by him unto *David*, and ſome of the heavenly king- *Oſiander.*
dome.

Then came the Ziphims *to* Saul, *ſaying, Doth not David hide himſelfe with us in* V. 19.
ſtrong holds and woods? Theſe *Ziphims* were of the Tribe of *Judah* and came of
Caleb, 1 *Chron*. 2. 42. In complaining of them *David* calleth them ſtrangers,
Pſ. 54. 3. becauſe in their affection they were eſtranged from him, although
of his owne Tribe. That which moved them to this treachery againſt *David*
was doubtleſſe the great feare, wherein they ſtood of *Saul*, if they ſhould have *P. Martyr.*

forborne to certifie him of *Davids* lurking,being warned by the example of the
City of *Nob*.The place,wherein he was,they ſay,was *Hachilah*, on the ſouth of
Ieſhimon,the Vulg. Lat.on the right hand of the deſert,ſo likewiſe *Iunius*.Hebr.
it is on the right hand of *Jeſhimon*, and *Jeſhimon* ſignifieth a wilderneſſe,but moſt
take it for a proper name,and this is to be preferred,becauſe the word מדבר is
commonly uſed for a wilderneſſe,and *David* is ſaid now to have been in a wilderneſſe,
and if by *Jeſhimon* a place known particularly by that name had not
beene meant,how ſhould *Saul* by this deſcription have known the better,where
David was,when they certified him, that he was in the wildernes near to them,
on the ſouth of the wildernes,for there being many wilderneſſes,it would have
been uncertaine,which they meant. If it be ſaid,hee could not but underſtand it
of the wilderneſſe of *Ziph*, the ſouth or right ſide of it I ſay, why then did
Peter Martyr. they vary the word; and not ſay *Midbar*, but *Jeſhimon*? *Peter Martyr* ſaith,
that *David* upon this occaſion compiled not onely *Pſal.* 54. but alſo 99. *Pſal.*
116. and 31. And it was a moſt inhumane part in them to deale thus with
one of their owne Tribe, who fled to them, thinking, that for their nearneſſe
to him in blood they would have been a ſuccour to him againſt *Saul*. In theſe
men therefore the Jewes were figured out, of whom it is ſaid, when they rejected
Joh 1.11. Chriſt and delivered him to death, *Hee came amongſt his owne but his owne*
V.21. *received him not.* *Saul* is glad of this treachery of the *Ziphims* and bleſſeth them
therefore, who were indeede accurſed for this wickedneſſe by *David* led by
a better Spirit. *Pyrrhus* an heathen King met with better meaſure at the Romans,
his enemies hands, for they let him underſtand of the treachery of his
Phyſitian who offered them to poiſon him; and the *Faliſci*, to whom they
ſent their Schoolemaſter home bound,that went about to betray their City to
them by bringing the children of noble men into their power, which had
beene to him committed for their education.

V.22. *Saul* finding, that the *Ziphims* were for him,biddeth them diligently to note
all his lurking places,for ſaid he,*it is told mee,that hee dealeth very ſubtilly*,the Vulg.
Peter Martyr. *Iunius.* Latin,*for hee thinketh of mee,that I lay wait ſubtilly for him*.*Peter Martyr*,he ſaid unto
mee,that he was moſt crafty. *Junius*,he himſelf told me, that hee was wont
to uſe ſubtilty. The Sept. for *Saul* ſaid,leſt he uſe craft, the Hebr. is,for he told
me, or one told mee, that he is very ſubtle, and this is the ſame in effect with
our tranſlation, neither is any thing ſupplyed, but the Nominative to the verb
אמר, which is left to bee underſtood, and that is, ſome one, whom *Saul* had
imployed to obſerve *David*.That of *Junius*,that *David* in times paſt when he did
ſo proſperouſly,being asked by *Saul*, how he handled the matter ſo to prevaile
at all times anſwered, that hee uſed policy,is not ſo probable; becauſe he then
went armed with a ſtrong band, neither needed hee, as now, to ſhift from
place to place for his owne ſafety, which is the Subtilty here meant. All
other expoſitions goe from the originall,and ſo may eaſily bee rejected.

V.24. *And they aroſe and went to* Ziph *before* Saul, *but* David *and his men were in*
the Wilderneſſe of Maon, *on the ſouth of* Jeſhimon. *Iunius* the *Ziphims* went before
Saul, when hee and his men were in the Wilderneſſe of *Maon*, on the
ſouth of the Wilderneſſe. Hebr. and *David* and his men were, &c. The *Ziphims*
going before *Saul* to ſearch out *David* found him in the Wilderneſſe
of *Maon*, which *Maon* was alſo a City in the Tribe of *Judah*, not farre from
H.Bunting Periar.travailes. *Ziph*, *Ioſh.* 15. about 4. miles, as one ſaith, and this was alſo on the ſouth of
the ſame Wilderneſſe called *Ieſhimon*. Then *Saul* followed with his Army,and
Iunius. *David* hearing of it, went downe to a rock there. *Iunius* ſaith, hee went
downe from the rocke, that was in the Mountaine, *Hachilah* before ſpoken
of *v.* 19. the Hebr. is, *hee deſcended the rocke*, moſt probably, as *Iunius* hath it,
it being meant, that hee went downe from the hold or rocke in the Mountaine,
that *Saul* comming might not finde him there, and therefore it is immediately
ſaid, that *Saul* and his men went on the one ſide of the Mountaine
and *David* and his men on the other ſide. Yet I doe not thinke with *Iunius*,
that the aforeſaid *Hachilah* is here meant, for that was in the Wilderneſſe of
Ziph, this of *Maon*, for *David* ſtayed not long in any place, but was before
the

the returnes of the *Ziphims* to ſeeke him, gone to another rock. Yet generally it is rendred, hee deſcended to a rocke, and ***Willet*** who in all other things almoſt *Willet.* followeth *Iunius*, herein leaveth him, and defendeth the moſt received reading, but upon weake reaſon. The ordinary Gloſſe ſaith, that hee went to the rocke, to leave this carriage there in ſome cave, that hee might with the more expedition paſſe on, but this is very improbable.

Saul being come to the Wilderneſſe of M*aon* purſueth D*avid* ſo hard, that V. 26. hee was in danger of being even now taken by him, wherefore he made haſte to get away for feare of S*aul.* But God by his ſingular providence ſaved V. 27. D*avid*, by calling *Saul* off from this purſuite, for a meſſenger came to him to tell him that the *Philiſtims* invaded the land, and ſo hee left purſuing D*avid* for that time to goe and fight againſt them. The Vulgar Latin hath it, *he deſpaired of eſcaping from* Saul: *Peter* Martyr, *David* haſtened to goe away from the face of S*aul.* And thus it is Hebr. there being no word to ſet forth his feare or deſpaire, except the word נחפז be taken for to bee terrified, as it alſo ſignifieth, but then it muſt bee rendred, David *was terrified at the preſence of* Saul. But that hee deſpaired not, appeareth by *Pſal.* 116. which M*artyr* thinketh, *peter Martyr.* that hee made upon this occaſion. Hee was toſſed betweene feare and hope, for hee ſaith, that the ſnares of death did beſet him round, but hee alſo ſaith, that then hee called upon God for deliverance, which ſheweth his faith. Whereas *v.* 11. hee confeſſeth, *I ſaid in my haſte, that all men are lyers*, which ſome underſtand, as ſpoken of S*amuel*, and that D*avid* began now to doubt of the truth of that, which S*amuel* had told him touching the Kingdome: this is rather to be underſtood of the Zi*phims* and the men of *Keilah*, who dealt ſo falſly with D*avid*. But *R. Kimhi* maketh a diverſe conſtruction thus, although I doubt, yet God is true, for all men are lyers, and therefore I. Thus P. M*artyr*. But I rather hold with J*unius*, that he ſpake ſo having reſpect unto S*amuel*, for he ſaid ſo in *Iunius.* his paſſion through the greatneſſe of trouble, for hee profeſſed ſtill, that he beleeved. Thus God ſometimes ſuffereth his to fal into the greateſt ſtraights whereby they are much terrified, but let us take heed, that our faith be not overwhelmed with feare, for when all things may ſeeme to be moſt deſperate, then God is *Note.* neareſt at hand to deliver us, as he did D*avid*. Some ſay, that D*avid* feared not ſo much for himſelf, but for his company, or becauſe he would by no meanes fight againſt S*aul* being the Lords anointed. Gloſſe Ord. that although he doubted not, but hee ſhould bee preſerved to enjoy the Kingdome promiſed; yet hee feared both for his men, leſt many of them ſhould periſh; and for many, that involuntarily followed S*aul*, leſt they ſhould periſh. For S*auls* ceaſing to purſue D*avid*, that hee might goe againſt the P*hiliſtims*, *Joſephus* and after him *Joſephus.* *Pellican* thinke, that hee did it out of the love of his Countrey, which did beare more ſway with him to preſerve it, then his private ſpleene againſt D*avid* to make him ſtill to purſue him, the weale publike being neglected. But *Peter* M*artyr* ſaith, that it is not to bee imputed to any goodneſſe in S*aul*, for hee had done the office of a good Prince, if hee had ſo loved his Countrey, but to Gods providence over-ruling him at this time, as afterwards *Sennacherib* to make him leave the beſieging of Jeruſalem, when hee heard, that T*irbakah*, 2 King. 19. the King of E*thiopia* had invaded his land. But forſomuch as even in naturall men there may bee an earneſt love to their Countrey, and an hatred of ſome enemies more then of others, and a greater deſire to reſiſt them, ſpecially for their owne greater good, I ſee not, why this ſhould bee denyed to have beene in S*aul* or S*ennacherib*, nay God hereupon, that hee might give S*aul* an occaſion to ceaſe from purſuing D*avid*, when hee was even ready to take him, ſtirred up both the P*hiliſtims* to invade his Countrey, and ſome man ſpeedily to certifie him thereof. For hee ſaw, that by D*avid* there was not likely to be any preſent danger, becauſe yet hee attempted nothing againſt him, but by the *Philiſtims* there was danger of ſubduing his Kingdome to them, and then it would have beene too late to goe againſt them, but for D*avid*, hee thought that hee might returne and take him as well another time. S*aul* being thus called away V. 28. and D*avid* by this meanes eſcaping, in remembrance of this deliverance he called the place, where *Sela-Hammalekoth*, that is, *the rocke of direnſptions*, becauſe the forces of *Saul* were here broken off from *Davids*.

Junius. V. 29. *And* David *went from thence and dwelt in ſtrong holds in* Engedi. This is alſo in the Hebrew added to this Chapter, the Vulgar Latin, and *Junius* referre it to the next, herein following the Sept. ſo likewiſe *Peter Martyr*. But I, as our tranſlation, follow the originall. H.B. Patriarks travailes. *En-gedi* was a ſtrong Caſtle ſituated in a Mountaine neare to the dead *Sea*, the Mountaines here were of a wonderfull height, in ſome places high ragged rockes appearing, which were fearfull to behold, and in others places plaine and fruitfull valleys, it was from *Maon* 36. miles, yet in the Tribe of *Iudah* alſo, *Joſh.* 15. Here grew in the fruitfull places, Vines, and other fruits and a Balſam, wherefore *Solomon* in his Song ſpeaketh of the Vineyards of *En-gedi*. It ſignifieth the Fountaine of a Kid or Lambe. To this place being in the extremity of the land, and ſtrong by nature, *David* came, thinking that *Saul* would not follow him hither, where an Army could ſo hardly paſſe, but he ſo greatly thirſted after his bloud that as nothing could ſtay him from purſuing after him, as the next Chapter ſheweth.

The Myſtery. For the Myſtery in this Chapter, The men of *Keilah* who received ſo great a benefit of D*avid*, but yet ungratefully would have delivered him to *Saul*, doe figuer out the Jewes, amongſt whom Chriſt delivered and cured many, but they delivered him into the hands of the ſecular powers to bee crucified, wherefore hee left them. And the like is to be ſaid of the *Ziphims*.

CHAP. XXIV.

V. 2. THen *Saul* hearing, that *David* was at *En-gedi* went out with 3000. men *to ſeeke him upon the rockes of the wilde Goates*, Junius, *rupicaprarum*, the Vulgar Latin, *quæ ſolibicibus perviæ ſunt*, which are paſſable onely to the *Ibices*, that is, ſaith *Lyra*, a wilde Goate, which caſting himſelfe downe from the toppe of a rocke, pitcheth upon his hornes without hurt; ſo that the place was difficult and dangerous to travaile in. *Ibices*, ſaith *Comeſtor*, are either thoſe wilde Goates, or fowles ſo called, being ſomewhat like a ſtorke.

Lyra.

V. 3. *And they came to the ſheepfoulds by the way, wherein was a cave, and* Saul *went in to cover his feet.* This cave, it ſeemeth, was very large, for it receiveed D*avid* and all his men, ſo that it ſeemeth to have beene a place, into which the ſhepheards brought their ſheepe in the night ſeaſon for their ſafegard. *Oſiander* ſaith, in *Germany* there be caves ſo large, that in one, an whole band of men may be hidden. P.Martyr. Now the nature of a cave, ſaith *Martyr*, is ſuch, that they within may ſee him that entreth, but hee cannot ſee them, wherefore D*avid* with his men being there ſaw *Saul*, but he could not ſee them. Then D*avids* men ſaid unto him, *The day is come, whereof the Lord hath ſaid, I will deliver thine enemy into thy hand, and thou ſhalt doe unto him what ſeemeth good unto thee*, wee do no where read of any ſuch promiſe made to *David*, yet happily it was made when D*avid* was with *Samuel* amongſt the Prophets, but it is not recorded before this, as neither be many other things that were ſpoken or done, ſo *Mar.* and *Lyra* ſaith. Lyra. Doctors do commonly hold, that this was ſpoken to D*avid*, when hee fled to *Samuel*; *Junius* hath it, *this is the day, in which the Lord ſaith, behold* I *deliver thine enemy into thy hand.* V. 4. Howſoever, it ſeemed not good to D*avid* now to ſlay *Saul*, but to cut off the lap of his garment onely; for hee ſaid, that his hand ſhould not bee upon the Lords anointed. Lyra. This garment, ſaith *Lyra*, was a military garment called *Chlamys*, or *Pyrautica*, becauſe it was ſharp on both ſides, and it reached downe to his ankles; One of theſe laps D*avid* came ſoftly and cut off. If it be doubted, how hee could doe it, and not bee perceived, *Peter Martyr* ſaith, that happily he lay his upper garment aſide, whilſt he did his eaſment, but *Pell.* better, Pellican. that the Jews were wont for decency, when they ſat downe to do their eaſment with their upper garment to cover themſelves al over, and therefore it is called covering their feet, & ſo it hanging upon the ground in part, D*avid* might eaſily cut one lap off without being perceived, eſpecially by reaſon of the noiſe made by the Army without in the meane ſeaſon. V. 5. But when D*avid* had done this, it is ſaid, that his

heart ſmote him, whereupon the Rabbins ſay, that hee went with a purpoſe to
kill *Saul*, but repented in going, and ſo did no more, but cut off a skirt of his
garment, but for this God puniſhed him in his kinde, in that when hee was
old, he was cold and could not get any heate: but this ſoundeth like a frigid 1 King. 1. 1.
and cold invention of theirs, for *David* alwayes abhorred from having a
thought in his minde to kill the King, how injurious ſoever to him, becauſe
hee was, as hee ſaith in the next verſe, the Lords anointed. But wherein was his
fault, that his heart ſmote him, ſeeing hee did no more, but cut off the skirt of *Qu.*
his garment, for this ſeemeth to have beene a very ſmall injury? *Anſw. Peter* *Peter Martyr.*
Martyr ſaith, that his heart ſmote him becauſe at the firſt his fact ſeemed to
bee injurious; but afterwards conſidering, that hee did not this to offer any injury
to *Saul*, but hereby to manifeſt his humanity towards him, his deadly
enemy, in ſparing his life, when hee could as eaſily have taken it away, as cut
off the lap of his garment, hee doubted not, but that it was warrantable both
before God and men. And God would have him thus to obtaine teſtimony
of his innocency from *Saul*, his utter enemy, which as *Ariſtotle* ſaith, is the
greateſt teſtimony of all others. *Lyra* ſaith, this cutting off ſome part of *Sauls* *Lyra.*
garment could not be without ſome injury to *Saul*, and therefore well might
Davids heart ſmite him, ſeeing *Saul* was ſtill his King, and therefore no injury
ought by any of his Subjects to bee done unto him, no not with the beſt
intention; and amongſt the Jewes wee may note it to have beene counted an ignominy
to have part of the long upper garment cut off, from the example
of *Davids* men, who were ſo ſerved by the King of *Ammon*, when they were
ſent to congratulate his comming to the Crowne after his fathers death, 2 *Sam.*
10. From this tenderneſſe in *David* wee may learne, how every Subject ſhould *Note.*
abhorre from killing his King, or doing him the leaſt injury in word or deed
for reverence to God, whoſe Vicegerent hee is, although hee bee a tyrant, and
therefore as *David*, hee muſt with patience beare his tyranny, waiting the
time that God hath appointed to take him away, from being any more a
burthen to the Common-wealth, as *David* ſaid, *Ch.* 26. 10.

David being blamed, as it is likely, by his men for ſparing *Saul*, ſaid unto V. 6.
them, *the Lord forbid that* I *ſhould doe this thing to my maſter, the Lords anointed,* V. 7.
&c. and with theſe words ſtayed his men from riſing againſt *Saul*. The Vulg.
Latin, here hath theſe words further, inſerted, as the Lord liveth, the Lord
ſhall ſmite him, or his day ſhall come, &c. as *Ch.* 26. 10. But this *Lyra* judgeth
well to have crept out of the margin into the Text through the ignorance
of the ſcribe.

Saul thus eſcaping and going ſafe out of the cave, *David* followed him and V. 8, 9.
cryed unto him, (My Lord the King) *wherefore heareſt thou mens words, ſaying,*
behold David *ſeeketh thy hurt &c.* *David* imboldened by his good conſcience,
dareth now to ſhew himſelfe to *Saul*, but hee neglecteth no meanes, whereby
hee might pacify his anger. For 1. hee boweth low unto him. 2. He acknowledgeth
him to be his Lord and King, and father, and himſelfe his humble
Subject and Servant. 3. Hee proveth his innocency towards *Saul* againſt all traducers,
becauſe God having delivered him into his hand, hee ſpared his life. 4.
Hee vilifyeth himſelfe in compariſon of *Saul*, as a dead dogge or a flea, after
whom therefore it was a moſt unfit thing, that the King of Iſrael ſhould come
out, and take this travaile upon him to purſue him. Now whereas he ſaith,
that God had delivered *Saul* into his hands, hee meaneth not, that hee might V. 10.
lawfully have ſlaine him, although ſome thinke ſo, and the ſame phraſe is afterwards
uſed to *Ahab*, and hee is threatened, becauſe the Lord having delivered 1 Kings 20.
Benhadab into his hand, hee let him goe: and hee that is ſlaine caſually
by another man, is ſaid to have been by God delivered into his hands, *Exod.* 21.
13. But here *Saul* is ſaid to have beene delivered into *Davids* hands, becauſe P. Martyr
hee had an opportunity given him to ſlay him for the tryall of his patience
and charity towards his enemy. For it was not lawfull for him to kill him, as
Martyr reaſoneth. 1. Becauſe ſo he ſhould have taken vengeance into his owne
hands. 2. It might have beene an occaſion of great diſſention in the Common-

wealth. 3. it would have beene ſcandalous to *David* thus to attaine the kingdome. 4. It would have beene an evill preſident to others to riſe againſt their Kings, and to murther them, yea to his owne Subjects to have taught them afterwards to offer violence to him, upon their grievances. It may ſeeme indeed to have beene lawfull, as the caſe ſtood, becauſe *David* was anointed King, *Saul* grew intolerably outragious and had killed the Prieſts of God, and came thither with a minde to kill *David* and his men, and it is not unlawfull to kill another in defending a man ſelfe; which laſt is true, if there be none other way to eſcape, but God ſhewed *David* a way to eſcape without killing *Saul*, as wee ſee in this place; and although *David* were anointed, and ſo appointed King after *Saul*, yet he muſt waite, till God, who had ſet him up, would pull him downe againe; and untill his actuall poſſeſſing of the kingdome, it belonged not unto him to puniſh the outrages done upon any, except common enemies of the people of *Iſrael*. *Lyra* alſo ſaith that *David* was to honour *Saul*, as long as God tolerated him in his kingdome, and that he ought not to take revenge upon *Saul* in his owne caſe, eſpecially he having no office to execute judgement, and that this opportunity was offered him that his humanity might be maniſeſted to his enemy. *Lyra.*

V. 13. *As ſaith the proverb of the ancients, Wickedneſſe proceedeth from the wicked, &c.* Hereby ſaith *Lyra*, he meant, that he went not about to kill *Saul*, neither would he, but that he being wicked, he would leave him to be ſlaine by the more wicked, as it fell out, for he was ſlaine in a manner by the *Philiſtims*, when, to avoid that ignominy, he ſlew himſelfe. 1 Sam. 31. The Hebrewes, ſaith he, thinke, that by the ancients, the ancient of dayes is meant, as God is called, *Dan.* 7. 9. and that this proverb was grounded upon that law, *Exod.* 21. 13. If a man ſmite his neighbour, not having layed waite for him, God hath delivered him into his hand, and I will appoint a City of refuge for him to flee unto: for this, they ſay, is either for ſome ſecret wickedneſſe in the ſlaine, thus judged by God, or in the ſlayer bringing that evill upon him, that he muſt live in exile from his owne houſe. But this is farre fetcht and little to the purpoſe; and for the former, that he would leave the wicked to be ſlaine by the wicked, it is not probable that he ſpake in ſuch a ſenſe, for hereby *Saul* might have beene more exaſperated againſt him, and as improbable is it, that he is meant that he would leave him to fall by his owne wickedneſſe, as *Vatablus* hath it, as alſo that of *Borrhæus*, that although *Sauls* wickedneſſe were ſuch that he ſought to kill *David*, yet *David* would not attempt the like againſt him, for thus he ſhould have accuſed *Saul*, whereas he endeavoured not to accuſe him, but onely to excuſe himſelfe. *Vatablus.* *Borrhæus.* The beſt then is that of *Pellican*, that he meant *Sauls* paraſites by the wicked, ſuch as *Doeg* and the *Ziphims*, as if he had ſaid, this wickedneſſe of killing any man unjuſtly commeth from the wicked, who ſtirre thee up againſt mee to take away my life, but I am none of that ſort, for I feare God, and therefore my hand ſhall not be upon thee, I abhorre from ſuch a ſinne. *Pellican.*

V. 15. *The Lord therefore judge betweene me and thee, and plead my cauſe and deliver me out of thy hand.* Having briefly ſaid what he could to *Saul*, he laſtly fleeth to prayer, having little hope to prevaile with him being ſo inveterated in malice. V. 16. 17. But his humanity and oration ſo full of weighty reaſon, and patheticall, did ſo worke with *Saul*, that he wept, and was overcome, and acknowledged *David* to be more righteous then he, in that he being his enemy he yet ſpared his life, V. 19. and ſo prayeth God to reward good unto him therefore. Some ſaith *Martyr*, thinke that *Saul* ſpake thus to *David* in hypocriſie, becauſe of thoſe that were about him, and ſaw how well *David* had deſerved of him, who could not but have condemned him, as a raging beaſt; and no man, if he had not ſhewed to relent, upon ſo extraordinary kindeneſſe ſhewed unto him, and he thought happily by this meanes to draw him to the Court againe, and there with leſſe ſcandall cut him off. *Peter Martyr.* But he thinketh rather, that he was ſeriouſly touched with remorſe for the preſent, becauſe he dealt with him, as one that he verily beleeved ſhould be King, and have his children in his power, in that he urged

him

Pellican.

him to ſweare, that he would deale mercifully by them: thus alſo *Pellican*, and this is moſt probable, becauſe even in the wicked there is a conſcience accuſing them for their horrible wickedneſſes, as in *Judas*, who alſo confeſſed his ſinne in betraying the Lord, and in *Cain &c.* but here was no true repentance, becauſe no reformation followed, but after a while he perſecuted *David* againe. But here was a wonderfull change for the preſent in *Saul* from that which he was before, when he challenged *Jonathan* for taking part with *David*, and *David* for conſpiring againſt him, for now he juſtifieth him and condemneth himſelfe. A great encouragement to *David* in his affliction, and to all the godly, for that their wicked enemies cannot [illegible] in their conſciences acknowledge their innocency, although out of an [illegible] malice againſt goodneſſe they perſecute them, and ſpeake evill of them: which ſhould make ſuch as feare God to continue conſtant in their upright dealing, notwithſtanding their ſuffering, becauſe one day their righteouſneſſe ſhall breake out as as the ſunne, and their wicked enemies ſhall be aſhamed.

Note.

V. 20. Here *Saul* further ſaith, that he knew certainely that *David* ſhould be King, and that the kingdome ſhould be eſtabliſhed unto him, becauſe he was ſo good and vertuous, God was ſo manifeſtly with him to preſerve him and bring him into his hands, who before had ſaid, when he was at *Keilah*, that God had delivered *David* into his hands, and becauſe God did proſper him ſo in all his undertakings, and he was ſo gracious in the eyes of all the people. For his wickedneſſe had made, that God had left him and threatned, that his kingdome ſhould not ſtand, and the hearts of the people were averſe from him, wherefore from the contrary in *David*, he gathered, that *David* was the man whom *Samuel* meant, when he told him, that God would take his kingdome from him and give it to his neighbour, that was better then he: for I doe not thinke with *Martyr*, that the anointing of *David* by *Samuel* was yet come to *Sauls* eare, for then he would alſo have ſought *Samuels* life, ſo that he knew not thereby, that *David* ſhould be King, but by the ſignes before alledged.

1 Sam. 15.

V. 21. Then *Saul* required *David* to ſweare unto him, that he would not cut off his ſeed, but leave him a name in *Iſrael*, whereunto *David* yeilded and ſware unto him, wherein ſaith *Lyra*, it may ſeeme that *David* ſinned, 1. Becauſe *Saul* was reprobated of God, and ſo no oath ought to have beene made unto him for the preſerving of his name in *Iſrael*. 2. Becauſe *David* did afterwards contrary to this oath deliver 7 of the children of *Saul* to the *Gibeonites* to be cut off. But he anſwereth to the firſt, that he knew not *Saul* to be any further reprobated of God, but onely in reſpect of his temporall kingdome: and to the ſecond, the will of God is alwayes to be underſtood to be excepted, ſo that when a man hath ſworne to ſpare any, if God biddeth him kill, he may doe it without perjury, and this was the caſe of thoſe 7 children of *Saul*, God bade him ſatisfie the *Gibeonites*, whoſe demand was to have ſo many delivered unto them to be hanged up in revenge of *Sauls* cruelty formerly againſt them. Yet neither was the ſeed of *Saul* quite cut off, for *Mephiboſheth* the ſon of *Jonathan*, the ſonne of *Saul* was preſerved, yea *David* was ſo farre from ſinning, when he made this oath to *Saul*, that he fulfilled a precept of greateſt perfection. *Love your enemies, and doe good to thoſe that hate you, &c.* Moreover God in his law provideth, that the ſonne ſhall not dye for the offence of the father, ſo that *David* ſware to nothing, but what was juſt, and if he ſhould have refuſed to ſweare thus, there might have beene ſome colour for *Saul* to perſecute him againe. And as he ſweare, he did his endeavour to keepe his oath, for he did both ſlay him that ſaid he killed *Saul*, and both thoſe conſpiratours that ſlew *Iſhboſheth*, the ſonne of *Saul*. Onely in the matter of the *Gibeonites*, wherein he had no power, he ſuffered that to be done, which he could not hinder, it being underſtood when he tooke this oath, unleſſe God ſhould command to the contrary.

Lyra.

2 Sam. 21.

Mat. 5. 44.

2 Sam. 1.
2 Sam. 4.

The Myſtery.

Myſtically by *David* hidden in a Cave, underſtand Chriſt, by *Saul* comming into his power to kill him, the *Jewes* comming to take him, whom he

Joh. 18. 6. ſhewed, that he could have deſtroyed, when he made them fall backward by
the breath of his mouth; the Cave, wherein Chriſt was hidden in reſpect of
his divinity, was his fleſh, ſo that the *Jewes* could not ſee it; the lappe of *Sauls*
garment, which *David* cut off, was the kingdome in a figure, whereof the
1 Sam. 15.28. Lord deprived the *Jewes*; and as at the laſt, when *David* ſhewed himſelfe to
Saul, there was compunction in him and he acknowledged his owne wickedneſſe
and *Davids* righteouſneſſe and ſought his favour, ſo the *Jewes* ſhall one
day, when their eyes ſhall be opened to ſee whom they have pierced, be compunct
2 Cor. 3. Zechar. 12.10. and ſorrow therefore and ſeeke his favour.

CHAP. XXV.

V. 1. HERE firſt is the death of *Samuel* recorded, and how he was buried and
lamented by all *Iſrael*. God let him live ſaith *Pellican*, till that *Saul* himſelfe
was brought to acknowledge, that *David* ſhould be King, as he had foretold,
and after this he tooke him out of this life, and *Saul* lived not long after,
ſome Hebrewes ſay but 7 months, but this cannot be, becauſe *David* ſojourned
1 Sam. 27. 6. after this a yeare and 4 months in the *Philiſtims* country, before the
death of *Saul*. That of *Joſephus* therefore is more probable, that *Samuel* died
in 18 yeare of *Sauls* raigne, and *Saul* 2 yeares after, when he had finiſhed 20.
Lyra. For the age of *Samuel* ſee before *ch.* 12.22. *Lyra* noteth that *Samuels* death
and buriall is firſt ſet downe in this chapter and then *Nabals* death, the one
a good man buried with honour, the other wicked and buried without all
honour that we read of, that we may ſee, how the godly do excell the wicked
Prov. 10.17. even after death, according to that, *The memoriall of the juſt ſhall be bleſſed, but
the memory of the wicked ſhall rot.* For the place of *Samuels* buriall, it was in his
Oſiander. houſe at *Ramah*, that is, ſaith *Oſiander*, amongſt his kindred and others of his
family. Of mourning for the dead and burials, ſee *Gen.* 50. *And* David *went to
the wilderneſſe of Paran*, that is, leaving the ſtrong hold in *Engedi*, he tooke
Iunius. this opportunity, ſaith *Junius*, to remove to the uttermoſt parts of the land,
whilſt all were buſie in burying *Samuel*, that he might be further out of *Sauls*
danger. Of the wilderneſſe of *Paran*, ſee *Numb.* 10.12. it was ſo large, that it
extended from mount *Sinai* to the ſouth border of the land of *Canaan*.

V. 2. *And there was a man of Maon, whoſe poſſeſſions were in Carmel, he had* 3000
ſheepe and 1000 *goats, and he was ſhearing his ſheepe in Carmel, &c.* *Maon* was a
City in *Judah*, of which ſee before *ch.* 23.24. *Carmel* ſignifieth a place tilled
or planted, there were two thus called, as by their proper name, one in *Iſſachar*,
1 Kings 18.19. where *Baals* Prieſts were ſlaine, the other in *Judah*, *Joſh.* 15.53. not farre
V. 5, 6. from *Maon*, and of this it is here ſpoken. *David* taketh this opportunity to
ſend for ſome refreſhing for himſelfe and his men to *Nabal*, to *Carmel*, where he
now made a feaſt, ſaying to the young men that went, *then ſhall yee ſay to him that
liveth in proſperity, peace be to thee, &c.* the Vulg. Lat. *peace be to my brethren and
to thee, &c.* *Junius, ye ſhall ſay, if he be ſafe, enjoy thou peace, &c.* *Peter Martyr,
ſay to him living ſo, peace to thee, &c.* the Hebrew is לחי *viventi*, and ſo the
meaning is good, ſay to him, whilſt he liveth, peace enjoy both thou and thy
Iunius. houſe &c. that is, as *Junius* expoundeth it, as long as thou liveſt; for the conditionall
particle [if] it is not in the Hebrew, neither doth it agree with the preſent
caſe, becauſe *David* doubted not, but that *Nabal* was then in health, becauſe
Lyra. he feaſted. It was the manner of the Jewes, ſaith *Lyra*, at times of
ſheep-ſhearing, to make great feaſts in remembrance of their fore-fathers, that
were ſhepheards. For the reading of the Vulg. Lat. it was by a miſtaking
לחי being taken for לאחי which ſignifieth *to my brethren*. Thus *David*
ſought to inſinuate into *Nabals* favour by good words, and commemorating
his benefits towards him, in that his ſhepheards were ſafe by his Army, in
V. 7, 8. the Wilderneſſe, as it followeth *v.* 7.8. they had no hurt neither loſt any
Peter Martyr. thing all the time that they were in *Carmel* neare unto him. Here we may ſee
Note. that ſometimes fooles, and men of no deſert are rich, when as the beſt deſerv-

ing are in want, as *David*, and conſtrained to ſue to ſuch for reliefe, thus *I have*
ſeene, ſaith the Preacher, *ſervants on horſebacke and Princes walking on foot*, that no
man of deſert be leſſe eſteemed for his want, or wicked worldlings eſteemed
the more for his wealth.

Davids ſervants having done their meſſage, as they were commanded, *Nabal* V. 10,11.
made them a churliſh anſwer, ſaying, *Who is David, or who is the ſon of Jeſſe?*
there be many ſervants now a dayes, that breake away every one from his maſter, &c.
He ſpake thus diſdainfully of *David*, ſaith *Lyra*, as of a ſtranger, becauſe hee *Lyra.*
was deſcended of *Ruth* the *Moabitiſſe*, and he did not onely calumniate and
vilifie him, but alſo his men, as perfidious. When as, as *Peter Martyr* hath it, *Peter Martyr.*
he could not be ignorant that *David* had wrought a great deliverance for Iſrael,
when he ſlew *Goliah*; and it was generally expected, as we may ſee by
Sauls owne acknowledgement, that *David* ſhould raigne after *Saul*, and he was
of his owne Tribe, but *David* was now poore and he rich, and this made him
ſo to inſult over him, and to wrong him, for fooles uſe to be puft up by their
riches, and to deſpiſe all that be poorer.

David hearing of *Nabals* churliſh anſwer, breaketh into a rage, and biddeth V. 13.
his men preſently to gird on their ſwords, which they did, and followed him
to the number of 400, and he vowed for this indignity to deſtroy *Nabal* and all
his, *v.*21.22. He bare patiently, ſaith *Martyr*, *Sauls* rage againſt him, and the
contumelies of *Shemei*, but towards *Nabal* he could have no patience, becauſe,
as is afterwards ſaid, he had done much good unto him, *v.*16.21. but he requited
him with ſo great evill. For contumelious and vilifying ſpeeches to
a generous minde, are more provoking, then outward violence, as *Chryſoſt.*
noteth, becauſe the one hurteth the body onely, but the hurt is divided, as it *Chryſoſt.*
were, betweene the body and the minde, the other woundeth the minde onely,
the wounding whereof is moſt intolerable: and there was not onely the rendring
of evill for good, that vexed *Davids* minde, but for that the man that
did it, was ſo baſe in compariſon of him, and did not onely diſmiſſe his men,
without reliefe, but for their praying for all good unto him, ladeth them
with all contumelies. We may ſee here, that the Saints of God are ſometimes
ſubject to violent paſſions, whereby they are carryed to ſinne againſt God. For
in this *David* ſinned divers wayes, 1. By reſolving upon revenge ſo ſoone as
he heard of the wrong done, whereas it is forbid to avenge our ſelves. 2. By
taking an oath to doe it. 3. For that he vowed to ſlay all that belonged to
Nabal, that piſſed againſt a wall, which had beene great injuſtice, when as he
onely had abuſed him. Thus the beſt have beene ſuffered to fall, that we may
ſee what wee are, if we be left a little to our ſelves, to praiſe God for his grace, *Note.*
when we are kept from falling ſo foully, and aſcribe nothing to our ſelves or
our owne ſtrength.

The one of the young men (that is, one of *Nabals* ſervants) *told Abigail Nabals wife,* V. 14.
ſaying, David *ſent meſſengers to ſalute our maſter, and he railed on them, &c.* This
man knowing well the ſtrength and animoſity of *David* and his men, thought *Lyra.*
it time to ſpeake without delay unto his miſtreſſe, who was not preſent, when
Davids men were ſo reproachfully uſed. For he weighing the good uſage, that
he and his fellowes had at *Davids* hands, of which he ſpeaketh, *v.* 15.16. did
certainely feare, that *David* would come and deſtroy them all, except ſome
courſe were ſpeedily taken to prevent it, for he thought that no man of courage
would doe leſſe, if ſo great injury were offered unto him, eſpecially being
in his caſe, who upon ſuch diſparagement might feare, that his men would
forſake him, being ſpoken of, as no better, then a fugitive ſervant from his
maſter *Saul*, if he did not ſpeedily revenge it.

Now he yeildeth a reaſon in the end, why he ſpake not to his maſter, but V. 17.
to her, becauſe *he is ſuch a ſonne of Belial, that a man cannot ſpeake to him*, meaning,
that he had no hope to do any good by ſpeaking to him, but that he would be
more inraged. And herein this ſervant ſhewed himſelfe to be wiſe and carefull
both of his maſters good, and of all the family; in which other ſervants ſhould *Note.*
learne of him; but becauſe one onely is ſpoken of that ſhewed this care and not

more, it ſeemeth that diſcreet and carefull ſervants are rare. *Peter Martyr* hereupon
Peter Martyr. gathereth, in that this ſervant ſpake to his Miſtreſſe, the inferiour ruler
of the family, when hee deſpaired of doing any good with the ſuperiour:
that when the chiefe Magiſtrate cannot bee prevailed with for the averting of
danger from the Church or Commonwealth, which is, as it were, his family,
the inferiour Magiſtrates are to bee ſought unto, who have power under him,
and are ſet to provide for the common good.

Then Abigail made haſte and tooke 200. *Loves and two bottles of Wine, and five*
V.18. *ſheepe ready dreſſed, five meaſures of parched corne,* 100. *cluſters of Rayſons, and* 200.
Cakes of Figs, &c. Of the wiſedome and beautie of *Abigail* it was ſpoken before,
*Verſ.*3. and of the churliſhneſſe and evill condition of her husband *Naball*;
now her wiſedome beginneth to appeare, in that ſhee ſo wiſely ſought to prevent
V.19. the danger that was comming upon her family, and herein ſhee had not
the counſell of her husband, neither did ſhee tell him of it, as is ſaid, *Verſ.*69.
becauſe if hee had knowne, ſhee feared hee would have hindred her in
this her journey. Shee made haſte, becauſe delaying might have been dangerous:
and whereas two great wrongs had been done by her husband *Naball* unto
David; 1. In denying him reliefe in his neceſſitie, which hee had ſo well deſerved.
2. In uſing contumelious ſpeeches againſt him, ſhe prepared for both theſe
to ſatisfie him as well as ſhe could, and ſo to appeaſe his anger: for, 1. She carried
him victuals for which he had ſent. 2. She uſed good words unto him to inſinuate
into his favour, and humble geſtures, Verſ.24, 25, &c. And the proviſion which
ſhee prepared was a bountifull gift, both for neceſſary food, for which the
Loaves, the Muttons and the parched corne ſerved, and for daintier Cates of
Figges and Rayſons. Hereby it appeareth, what abundance of proviſion was
made for this ſheepſhearing feaſt, in that there was ſo much bread and fleſh
ready, that might bee ſpared, a meaſure called *ſatum* here, was *modius & ſemis*,
parched Corne, moſt accurate meale, Cakes of Figges, bunches tyed together:
V.20. So *Lyra.* And in going to meete *David*, ſhee is ſaid to have gone [*by the*
P. Martyr. *covert of the hill*] that is, ſaith *Martyr*, a ſecret way, and not the common road,
leſt ſhee ſhould meete any of her friends by the way, and bee interrupted by
them. But whereas it is ſaid, Verſ.19. *Shee told not her husband*, a queſtion ariſeth,
Whether a wife may give ſo much, or how much ſhe may give without the
Qu. conſent of her husband? *P. Martyr* thinketh that the wife hath no power to give,
but of thoſe goods which are properly her owne, and to give of the goods that
are common between them in way of Almes, were to violate the Law of Matrimony.
But when the caſe ſo ſtandeth, that the husband is fooliſh and
churliſh, and ſo neither doth nor will provide for the good of the family, and
to prevent danger, then it is her part to provide. But this as *Willet* noteth,
Willet. were too much to abridge the wives libertie of giving, and amongſt us, where
the wife hath nothing properly her owne, ſhee ſhould have no power to give
any thing, whereas by vertue of marriage the goods which the married have,
are common between them. It is to bee held then, that although the wife
may not alwayes give away what ſhee liſteth, for ſhee muſt bee ſubject to her
husband, yet ſhee may in an extraordinary caſe, as this was, for the good of
her husband give liberally, and ordinarily give to the poore with diſcretion,
Luk.8.1. as wee reade of the wife of *Chuza*, *Herods* ſteward, and other godly women,
that they miniſtred to Chriſt of their ſubſtance. But this is not to bee done
without the husbands conſent, if hee bee one that feareth God, as the *Shunamite*
1 King.4. woman, who deſireth to prepare for the entertainment of the Prophet,
that paſſed by her houſe divers times, yet did it not, but firſt acquainting
her husband with the motion and having his conſent. But if hee bee an enemy
to goodneſſe and charity, ſhee may give, as ſhee ſeeth occaſion, ſo that
it bee done moderately, and not to the waſting of her husbands eſtate, according
to the example of the women before named, whoſe husbands happily
did beare no good will to Chriſt, whom they followed.

Abigail with her Servants and Aſſes laden going on in a ſecret way, the divine
Oſiander. providence ſo ordered it, that ſhee met *David* and his men, whereas if

hee had gone the common way, hee might have deſtroyed all, as he intended, before that ſhee had knowne of it, as *Oſiander* noteth.

V.21,22.
Lyra.

Now David had ſaid, In vaine have I kept all that this fellow had in the wilderneſſe, &c. This ſaith *Lyra*, being ſpoken before, but not recorded, commeth in here by way of capitulation, for when hee girt on his Sword, and bade his men follow him, hee going before them, and impatient of the contumely offered unto him uttered theſe words, and ſware to ſlay all that belonged to *Nabal*, that piſſed againſt the wall, and not now, as it may ſeeme in the hearing of *Abigail*: Yet if it bee taken as ſpoken in his chaſe upon the way, when *Abigail* was come neere him, but not yet obſerved, the Hebrew will beare it, and her alighting and humbling her ſelfe to *David*, and her ſpeech unto him doe moſt aptly agree, if it bee thus underſtood; for as if ſhee heard his threatnings, ſhee fell at his feet and ſaid, *Upon me, upon me bee this iniquitie*, Verſ. 22. *So doe God to Davids enemies and more alſo, &c.* Becauſe men are not willing to pray for any evill againſt themſelves, ſaith *Kimbi*; *David* prayeth for it againſt his enemies. *Martyr* will have the meaning to bee, ſo let God deſtroy the enemies of *David*, as hee would certainly deſtroy *Nabal* and all his; but the note of ſimilitude doth not here follow, but a conditionall, if *I ſhall leave of all, that hee hath one to piſſe againſt a wall.* Wherefore *Hugo* better, ſometime in ſwearing a man calleth for evill upon himſelfe, as *Ruth* 1. 17. and ſometimes for good to his deadly enemies for his greater puniſhment, as in this place, *God doe ſo*, that is, God give ſuch ſucceſſe to *Davids* enemies in their plotting againſt him as they deſire, if I leave ought to *Nabal, &c.* All that piſſes againſt a wall, ſaith *Martyr*, are not onely men and dogges, but women alſo, as may bee gathered from Verſ. 34. *who kept mee, that I might not doe evill to thee.* But how women can bee brought within the compaſſe of this ſpeech, I ſee not, as for the place alledged, it cannot thence bee gathered, that *David* meant to have killed *Abigail*, but it would have beene a great hurt unto her to have had her husband and family deſtroyed.

Kimhi
Peter Martyr.
Hugo Cardin.

V.23.
Hugo Card.

When *Abigail* ſaw *David*, ſhee haſted to meet him, and bowed herſelfe unto him, and fell at his feet, and ſaid, Upon me my Lord, upon mee bee the iniquitie, &c. Theſe words may bee diverſly taken, ſaith *Hugo*, either pardon mee this iniquitie, or take that revenge upon mee, which thou wouldſt take upon my husband, or if thou thinkeſt, that it will bee ſinne in thee, if thou doſt not, as thou haſt ſworne, let this ſinne bee imputed to me. *Lyra* and *P. Martyr* take it the ſecond way, as if ſhee laid all the fault upon herſelfe, being therefore caſt downe at his feet to ſuffer the puniſhment, and this is the moſt probable: for her husband was, ſhee confeſſeth, as his name *Nabal* ſignifieth, a foole, and therefore hee was not to bee regarded. Her meaning then when ſhee ſaid, *upon me bee the iniquitie*, was, if ſhee had ſpoken or done any thing to offend him, hee ſhould now puniſh her for it, for whatſoever her husband ſaid or did, a wiſe man would not bee much offended at it, ſeeing hee did according to his wit, and men commonly will beare with fooles. And as for her part, ſhee did not ſo much as ſee or know, when the young men came from *David* to her husband. Shee did then ſo expoſe herſelfe to *Davids* rage to bee by him puniſhed if hee would puniſh any body, as that ſhee did moſt effectually plead to have the offence paſſed over, as unworthy of any revenge. But what is to bee thought of her calling her husband a foole and ſonne of *Belial*? *Anſw.* Herein ſhee did no more then ſhee might, becauſe both it was a thing commonly knowne, for from folly hee had his name, and ſhee did it to ſave his life and all that hee had, and therefore did herein the part of a loving wife, as a Chirurgeon lancheth the body to ſave it. But he was a wicked foole, as *Rom.* 1. 22. not a naturall, as may bee gathered from his ſpeeches to *Davids* meſſengers.

V.25.
Qu.
Oſiander.
P. Martyr

V26.

Having ſought to pacifie him by pleading *Naballs* folly, and her owne abſence, ſhee here proceedeth to another argument, in that God had by his ſingular providence kept him hitherto from comming to ſhed blood, that hee might not avenge his owne cauſe, which is unlawfull to doe, ſhee hoped, that

hee ſhould by the ſame providence bee kept ſo ſtill. And whilſt hee ſtaid his
hand and ſought not to avenge himſelfe, ſhee prayed, that all his enemies
might be a *Nabal*, that is, ſaith *Lyra*, fooliſh and improvident in their doings,
Lyra. *R. Solomon* but *R. Solomon* ſaith, ſhee ſpake herein Prophetically of *Nabals* ſudden death,
Borrhæus. that followed immediately. *Borrhæus*, and *Martyr*, as unable to hurt him, as
Peter Martyr. *Nabal*. *Junius*, in *Davids* power to bee forthwith deſtroyed, as *Nabal* was, if
David would have proceeded againſt him. Of all theſe that of *R. Solomon*
is moſt improbable, ſeeing ſhee had no ſpirit of propheſie, although the event
made her words Propheticall, any way elſe of the three other it may bee underſtood indifferently.

V.27. To theſe arguments ſhee here addeth another reall argument, ſhe offereth the
preſent that ſhee had brought unto him, humbling herſelfe as his handmaid,
V.28. and calling him her Lord. Fourthly, ſhee falleth to entreating for pardon,
ſpeaking of the treſpaſſe, as if it had been her owne, and promiſeth all good
unto *David* from the Lord, who fought the Lords battells, neither was there
V.29. ever any evill yet found in him: and for *Saul*, that without cauſe purſued
him and ſought to take away his life, ſhee ſaith, that hee ſhould not bee able to
doe it, becauſe *Davids* life was bound up in the bundle of life with the Lord,
and the ſoules of his enemies hee ſhould ſling out, as out of the middle of a
Sling; where by binding up his life in the bundle of life underſtand the
preſervation thereof againſt the attempts of all his wicked enemies, who
ſhould bee no more able to take it away, then to pluck any thing, which the
Lord by his Almighty power hath bound up in a bundle, out of it, for this
Junius. the ſtrength of no creature can doe; to this effect *Junius*, ſaying that ſhee
ſpake this by a Metaphor; and for the caſting out of the ſoules of his enemies, as out of a Sling, hereby ſhee meant, that they ſhould bee deſtroyed by
a violent death, and that ſuddenly to their greater confuſion. *Lyra* more
Lyra. fully, even as Cions cut of trees to bee tranſplanted are faſt bound together,
and kept in water from withering, and then are planted in another place, to
grow and beare fruit: ſo the life of *David* ſhould be ſafely preſerved together
with the lives of others, that feared God, being kept moyſt alwayes with the
water of grace here, and finally bee tranſplanted into the land of the living,
where together with ſuch hee ſhould live for ever: but the lives of his wicked
enemies ſhould bee wheeled about as it were, in the wheele and circle of a
Sling, which is the reading of the vulgar Latine, meaning that they ſhould
turne round from one vice to another, till they were caſt out into Hell fire
Borrhæus. for ever. *Borrhæus* and *Martyr* underſtand it onely of the life to come: *Va-*
Vatablus. *tablus* of *David* and his children, who ſhee meant ſhould have a ſure houſe
for ever, as a bundle bound by the Lord, that cannot bee broken; but his
Hugo Card. enemies ſhould bee caſt out of their limits. Laſtly, *Abigail* argueth from this,
V.30,31. that it ſhould bee no trouble to *Davids* minde, that hee had not avenged himſelfe, or ſhed innocent blood, at ſuch time as it ſhould bee made good unto
him, which the Lord had promiſed, *viz.* to make him Ruler over *Iſrael*;
whereby wee may ſee, that it was now come abroad, that *David* ſhould bee
King, although *Samuel* had anointed him ſo ſecretly, and *Nabal* blinded
with covetouſneſſe and envie would take no notice of it, but ſpake of *David*,
as a fugitive ſervant of *Sauls*. Shee ſpeaketh of trouble to his conſcience becauſe it was a great ſinne, that hee was going about, and if hee had committed it, his conſcience could not but be troubled afterwards for it. *Saul* indeed
committed a moſt horrible ſinne in murthering the Lords Prieſts, and was
never troubled in his mind therefore, ſo many wicked men more have no
trouble, but are quiet within, becauſe their conſcience is ſeared, as it were,
with an hot Iron, and without ſenſe, yet ſome are troubled, as *Judas*; but
every godly man is troubled in his mind after ſinne committed, as *David*, *Pſal.*
51. and *Peter*. And this ſhould bee an argument unto us, to take heed of
Note. ſinning, becauſe inward trouble in the mind, which is moſt intolerable, will
follow hereupon, the conſcience will accuſe, *Rom.* 2.15. *When the Lord ſhall
have dealt well with thee, then remember thine handmaid.* She did not here deſire to

be

bee remembred according to ſome, that *David* would take her to wife, or if ſhee ſhould bee a Widow, to ſhew mercy to her, as Widowes have need: for *Nabal* was likely enough yet to live. But that hee would afterwards thinke upon her counſell, whereby hee had beene ſtayed from ſinning, and thinke well of her, and that ſhee was no enemy but a friend of his, and ſhew kindneſſe to her accordingly, which when hee ſhould come to bee King, might ſtand her and her family in great ſtead, which to expreſſe the Vulgar Latin addeth, *and thou ſhalt doe good unto her*.

Junius.

V.32. 33,34,35.

David having heard *Abigails* ſpeech, bleſſeth God, firſt, for ſending her to ſtay him from ſhedding blood, &c. then hee bleſſeth her and her counſell as very good, repeating, what hee had otherwiſe ſworne to doe, and ſo hee tooke her preſent and diſmiſſed her in peace.

Note.

According to *Davids* example wee ought to bee moved by good counſell to repent and to turne from our evill courſes. 2. To looke up to God firſt and chiefly, by whoſe providence ſuch counſell is given us, to give him the praiſe. 3. To bleſſe even the inſtrument alſo, which hee uſeth to doe us this good. Whereas *David* may ſeeme yet to have ſinned in breaking his vow and ſparing *Nabal*, it is to bee underſtood, that he did not, but ſhould rather have ſinned in keeping it, and ſo have added ſinne to ſinne, to the ſinne of vowing unlawfully the ſinne of doing unlawfully. For the end of an oath or vow is to glorifie God in doing ſomething, wherewith hee is well pleaſed, the which that wee may the more carefully doe, wee bind our ſelves by vow. 2. Then is the breach of an oath ſinfull, when it is done with contempt of God, whoſe name hath been called upon. But to vow any unlawfull thing, is to the diſhonour of God, and the breaking hereof is for the feare and reverence of God; wherefore it is not unlawfull, but juſt, neceſſary and commendable, and it had been better for *Jephthah* and *Herod* to have broken their vowes, then kept them: Thus *Peter Martyr* and *Willet*. Yet hee that maketh a raſh vow and doth not keepe it, is not without ſinne, but onely his ſinne is the leſſer, and leſſe pricking the conſcience.

P. Martyr. Willet.

V.36. 37, 38.

Abigail departing from *David* and comming home againe found *Nabal* feaſting and drunken, wherefore ſhee ſaid nothing unto him that day, but the next morning ſhee told him all, upon the hearing whereof his heart died within him, and hee became as a ſtone, and within ten dayes after the Lord ſmote him, that hee died. For *Abigails* refraining to ſpeake to *Nabal* in his drunkenneſſe, it was a point of wiſedome, for ſhee ſhould have done no good by ſpeaking at that time, wherefore it is ſaid, *Eccleſ. Chap.* 31. *Verſ.* 31. *Rebuke not thy neighbour at the wine, give him no reprochfull words, &c.* *Nabals* heart died within him for feare, and when hee had languiſhed ten dayes, ſaith R. *Solomon*, according to the number of the young men, which *David* had ſent unto him, God ſmote him that hee died, ſo that hee died not, ſaith *Lyra*, a naturall death, but God, to whom vengeance belongeth, when *David* refrained from avenging himſelfe, revenged his wrongs by ſlaying *Nabal*. And *Nabals* heart is ſaid to have beene like a ſtone, his drunkenneſſe, and other wickedneſſe, wherein hee had lived, were now puniſhed with a ſtony and hard heart, that could not repent, and ſo hee died miſerably: which may bee a warning to drunkards, and coole the rage of men, when they are wronged, and ſtay them from avenging themſelves, leaving their malicious adverſaries to God.

Lyra. Hugo Card.

R. Solomon

Note.

V. 19.

David hearing of *Nabals* death bleſſeth God for this revenge taking, and ſendeth to commune with *Abigail* to take her to wife. In this his rejoycing for revenge taken upon *Nabal* his enemy it may ſeeme, that

Hugo Card.
Iob 31.
P. Martyr.
Willet.

David did not well; for *Prov.* 24. 18. it is ſaid, *Bee not thou glad, when thine enemy falleth, leſt the Lord ſee it, &c.* And *Job* profeſſeth, that hee rejoyced not at the fall of him that hated him. But *Pſ.* 58. 10. it is ſaid, *the righteous ſhall rejoyce, when he ſeeth the vengeance. David* then rejoyced not, becauſe his enemie was falne, as being glad to heare of *Nabals* puniſhment, but to ſee, how the righteous Judge did revenge his wrongs, and that hee proceeded not, when he was comming to revenge his owne cauſe: thus *Hugo* and *Peter Martyr.* And thus the elect ſhall rejoyce at the puniſhment of the reprobate, not becauſe they delight in their puniſhment, but in the execution of juſtice. For *Davids* ſending to have *Abigail* to wife, it is not to be thought that hee did it immediately after *Nabals* death, ſaith *Willet*, but after a convenient time, becauſe amongſt the Romans a woman was infamous, that married within leſſe then a yeare after her husbands death. Hee thought her to bee a fit wife for him, becauſe ſhee was beautifull, and wiſe, and being Widow to one ſo rich, ſhee could not want wealth; but true wiſdome and vertue ought to bee the Loadſtone of our affection in chooſing a Wife. *Abigail*, becauſe *David*, as ſhee beleeved, ſhould bee King, humbled her ſelfe, as unworthy, but made haſte and went with his ſervants unto him. And it ſeemed good unto *David* to ſend and not to goe in perſon unto her, that hee might not ſeeme to compell her, but that her conſent might bee the more free.

V.43.
V.44.
Deut. 17.17.
Lyra.
Peter Martyr.
Borrhaus.
2 Sam. 3.16.
Note.

After that *David* had taken *Abigail* to Wife, hee marryeth *Abinoam* of *Jezreel* alſo, but his former Wife *Michal*, the daughter of *Saul* was firſt given to another man to *Phalti* of *Gallim*. It may ſeeme here, ſaith *Lyra*, and *Peter Martyr* and others, that *David* ſinned againſt that charge, that the King ſhould not multiply Wives. *Lyra* anſwereth, it is meant of Wives, who were Idolatreſſes, by whom his heart might bee drawne away after falſe Gods: *Peter Martyr*, that he ſhould have no exceſſive number, but two or three hee might take; but becauſe *David* tooke more afterwards, and ten Concubines, it is to be held, that not onely two or three were permitted, but more for the procreation of more children, and ſo the meaning of that Law muſt bee, that to ſatisfie his fleſhly luſt, the King muſt not multiply Wives, as hee muſt needes bee judged to doe, if hee tooke very many, as did *Solomon*: So *Borrhaus.* For it was then tolerated in other men to have more Wives. Touching *Michal*, his firſt Wife, the *Rabbins* ſay, that *Phalti* was a good man, and learned in the Law, and therefore lay not with her, although being by *Saul* compelled hee tooke her, for if he had, it is not likely, that *David* would have taken her againe, as hee did afterwards; but the contrary appeareth to be true, becauſe when *David* tooke her from him againe, hee followed her weeping for the great love which hee bare unto her: but *Lyra* ſaith, hee wept for joy that hee had not touched her. Here wee may ſee, that *Saul* was now growne to be voyd of all conſcience of right and wrong, in that he would take another mans Wife from him, without any bill of divorce given her by him, and thus cauſe her and that other man to live in adultery: So wicked men doe commonly grow worſe and worſe, from one ſinne to another, till they meet with the juſt puniſhment of all their ſinnes.

The Myſtery.

By *Nabal* myſtically wee may underſtand the Jewes, who becauſe they underſtand not the end of their Lawes, may well bee termed fooles, to them Chriſt typified by *David* ſendeth by his Apoſtles to bee refreſhed with their faith and repentance, but they ſcorne him as baſe, and raile upon him, but *Abigail*, that is, the common people amongſt them are wiſer, and humble themſelves unto him, yeilding him that which their great ones denyed, ſo the Jew is ſmitten and dyeth through want of faith, but thoſe few, that beleeved, were eſpouſed to Chriſt, and ſaved.

The beleevers were called out of Jeruſalem to Pella before the deſtruction thereof.

CHAP. XXVI.

HEre the Hiſtory returneth againe to *Sauls* purſuing after *David*, and it is ſhewed, firſt, how he was inſtigated by the *Ziphims*, of whom ſee before, *chap*: 23. *verſ*. 19. and they deſcribe the place, as then they did, where *David* was, in the hill *Hachilah* over againſt *Jeſhimon*. Now the *Ziphims* were thus forward in ſtirring up *Saul*, becauſe they had betrayed *David* once before, and now ſeeing him to live ſtill and to bee quiet (for hee would not have ſet his minde upon marrying, but that hee now was free from perſecution) they feared, leſt if hee ſhould come to the crowne, hee would bee avenged upon them, wherefore they ſeeke to have him cut off: ſo *Lyra* and *Martyr*, who addeth, that *David* might ſeeme not to have done wiſely to goe againe into the confines of *Ziph*, where hee had beene in danger once before: but hee ſaith, that neceſſitie inforced him to abide thereabouts, becauſe *Abigails* cattell, whom hee had married, were in thoſe parts. And I doubt not, but there was a ſingular providence in it, that *Saul* might once more give proofe of his inveterate malice againſt *David* continuing, even after ſo great a benefit received from *David*, and his oath to him, and yeelding in a manner to him the Kingdome after his deceaſe, that *David* might never by truſting to his faire ſpeeches come within his danger; and alſo that *Saul* might againe come into *Davids* power to manifeſt his goodneſſe the more, and *Sauls* naughtineſſe, and that *David* might hereby bee more comforted in reſpect of Gods providence over him, and confirmed in his faith in him, to bee preſerved to the Kingdome, which he had promiſed him.

Lyra.

Peter Martyr.

V.2,3,4, 5,6. 7,8. 9,10. 11,12.

Saul being ſtirred up by the *Ziphims* commeth out againe to ſeek *David*, having with him 3000. men, and when hee was in *Hachilah*, and *David* in the wilderneſſe, *David* knowing by his ſpies the place where his campe lay, went by night with *Abiſhai*, when hee and all his men were ſleeping, ſo that hee might have killed him, and was perſwaded by *Abiſhai* to let him doe it, but hee then alſo ſpared him, and taking his ſpeare that ſtuck at his head, and a cruſe of water for a ſigne, hee went away, no man perceiving it, for a dead ſleepe was ſent from the Lord upon them all. This may ſeeme to bee a deſperate adventure of *David*, but it ſeemeth, that God by the inſtinct of his ſpirit ſtirred him up unto it, becauſe hee ſent a dead ſleep upon *Saul* and all his men, as when *Gideon* went to the hoaſt of the *Midianites*, and *Jonathan* and his armour-bearer to the *Philiſtims* Campe, were moved by God ſo to doe.

V.5. *Lyra.*

But before *Davids* going with *Abiſhai* in the night, hee had been there diſguiſed in his habit, ſaith *Lyra*, upon *Verſ*. 5. to ſee where *Saul* lay. For it is ſaid, *David aroſe, and came to the place where Saul had pitched*: In the vulgar Latine, *David ſurrexit clam*, hee went privily, that is, ſaith hee, diſguiſing himſelfe, that he might not bee knowne, as *Alexander* ſometime being diſguiſed in his habit went into the midſt of the campe of *Porus*, the King of the Perſians.

V.6.

Then having marked the place where *Saul* lay in the trench and his men round about him, hee ſaid to *Abimelech* and *Abiſhai* the ſonne of *Zerviah*, brother to *Joab*, Who will goe with mee, &c. This *Zerviah*, ſaith *Lyra*, was one of *Davids* ſiſters, whoſe ſonnes were *Joab* and *Abiſhai*, and beſides her

P.Martyr. hee had another ſiſter called *Abigail* of whom came *Amaſa*, 2 *Sam.* 17. *Martyr*
ſaith, that ſome thinke, that *David* went not into *Sauls* campe till that *Abiſhai*
went with him, but others that hee went firſt alone, and this agreeth beſt
with the Text, and with reaſon for how ſhould *David* know, where *Saul* lay, except
Note. hee had firſt ſeene the place by day light? Wee may ſee here, of what little
force a ſtrong guard is about a King, if God will have him lye open to danger,
that none may truſt to men, and munition, but to God alone. For the cruſe
of water at *Sauls* head, either, ſaith *Lyra*, it was roſe-water to refreſh him againſt
the heate, or other common water for him to waſh his hands, when
hee aroſe. Howſoever, that and the ſpeare taken away were an evident token that
he who took them, could as eaſily have killed *Saul*, if he had born him any malice.

V.13,14. Then David *went to the other ſide and ſtood on the top of an hill a farre off, a great
ſpace being betweene them, and cryed unto the people and to* Abner, *the ſon of* Ner, &c.
David went a farre off from *Sauls* campe, before hee uttered his voyce, that
hee might bee out of danger, and then he cryeth not to the King, but to *Abner*,
his Captaine, who ſhould have provided better by a watch in the night for
the Kings ſafety. But *Abner* anſwered, *who art thou, that cryeſt to the King*, the
Vulgar Latin, *that diſquieteſt the King*, reſpecting rather the ſenſe, then the
proper ſignification of the words. *David* replyeth, that *Abner* had committed
a great fault, in that hee kept the King no better, ſaying, that hee was
V.15,16. therefore worthy to dye. When *Saul* heard *Davids* voyce, hee ſpake and ſaid,
V.17. Is this thy voyce, (my ſonne *David*?) *Saul* was againe now touched in conſcience
for his bloody intention againſt *David*, ſeeing him to have had more care
of his preſervation, then they, to whom the cuſtody of his body was committed,
wherefore he now beginneth to ſpeake kindely againe unto him. Then
David in all ſubmiſſneſſe expoſtulated with him, asking him, why hee did thus
purſue his ſervant, and what evill he had done; and if it came from the Lord,
V. 18. meaning by the evill ſpirit in judgement ſent upon *Saul*, hee deſired him to offer
V. 19. a ſacrifice, but if men had ſtirred him up, then hee wiſhed, that they might
bee curſed, becauſe they had by this meanes cauſed, that he could no longer
abide in the inheritance of the Lord, that is, in the land of Iſrael, which hee
ſhould bee compelled againe to forſake, as hee had formerly done, to flee *Sauls*
fury and to goe for ſafegard into the land of the uncircumciſed, who ſerved
other Gods, whereby he might bee indangered living amongſt them to be likewiſe
corrupted by idolatry. Touching theſe words, *If the Lord hath ſtirred
thee up againſt mee, let him accept an offering*, the Vulgar Latin, *odoretur ſacrificium*,
and the Hebr. rendred word for word, *let him ſmell a ſacrifice*, whereby his accepting
of it is meant, becauſe when *Noah* ſacrificed, Gods acceptance of his
ſacrifice was by this phraſe ſet forth, *the Lord ſmelled a ſavour of reſt*. But amongſt
Pellican. expoſitors all doe not referre this ſacrificing to *Saul*, as I have done in the Paraphraſe
Oſiander. before going, but *Pellican* and *Oſiander*, who expound the whole paſſage,
P.Martyr. as I have done. *Martyr* and *Borrhæus* underſtand of *Davids* offering ſacrifice,
Borrhæus. as if hee had ſaid, I will offer him a ſacrifice. *Lyra*, let my patience bee accepted
Lyra. of, as a ſacrifice offered upon his Altar. *Junius*, let mee bee
Junius. ſlaine, and ſo made, as it were a ſacrifice. Others, as *Hugo* hath it,
Hugo Card. let us prove by ſacrificing whether it cometh of him, for hee will give
ſome ſigne, I doubt not, for my juſtification. I reſt in the firſt referring it to
Saul, becauſe ſacrificing was a meanes of atonement with the Lord, and for
a man to have his ſinnes mercifully pardoned, and ſo the judgement therefore
ſent removed, if then *Saul* by his ſinnes had provoked God to ſend an evill
ſpirit upon him, which made him to rage againſt men, and to ſeeke their deſtruction
without cauſe, and in particular againſt *David*, as hee knew well by
former experience that he did, 1 *Sam.* 18. 10,11. he adviſed him to flee to this
meanes of pacifying God, that the evill ſpirit being taken away, and he reſtored
to a good temper againe, might ceaſe from this outrageous proceeding. For
to referre the ſacrificing to *David* ſeemeth to mee to bee unreaſonable, both becauſe
hee could not come to the place, where hee might offer, and if hee
thought, that the Lord in wrath againſt him had ſtirred up *Saul* to this per-

ſecution, hee would doubtleſſe have ſought long before by offering to pacify him, when he was at the Tabernacle with *Abimelech* or with *Samuel.* Moreover *David* had done nothing to provoke God againſt him, but had many experiments of his favour towards him, and lately in the matter of *Nabal*, and now in bringing *Saul* into his power, hee did but goe on in the courſe, wherein God had ſet him as a poore patient, but *Saul* was manifeſtly extravagant, and therefore hee properly had neede to repent and ſeeke to God by prayer and ſacrifice, as the interlinear Gloſſe hath it, and not *David.* Now the Lord may bee ſaid to ſtirre up a man to evill, either by ſending into him an evill ſpirit for his ſinnes, as hee did to *Saul*, or by doing good to another, for which hee envyeth him and ſeeketh to doe him miſchiefe, which was *Sauls* caſe alſo, for God is ſaid to have hardned *Pharaohs* heart, when hee did that whereby hee was hardened: and for ſacrificing to make a ſweet ſavour, it was by reaſon of the relation which ſacrificing had to Chriſts paſſion, which had a ſweet ſmell before him, although the ſmell comming from the ſacrifice it ſelf, was offenſive. Whereas in ſpeaking of the ſonnes of men, if they had ſtirred him up, hee ſaith, that they were curſed, becauſe by their meanes hee was driven from the inheritance of the Lord, and they ſaid unto him, that is, *facto*, ſaith *Lyra*, Goe and ſerve other Gods, not onely in reſpect of the danger, that is of being drawne to idolatry by living amongſt idolaters, but alſo becauſe they might uſe violence to compell him, ſuch were indeed accurſed becauſe they were an occaſion of drawing others into the wickednes of idolatry. Here *Martyr* noteth, what a grievous thing it was to *David* to live amongſt idolaters, and how greatly hee preferred to live amongſt the people of God, where he was rightly worſhipped; and the ſame minde ought to bee in every faithfull perſon, it ſhould not trouble him ſo much to goe from houſe and land, as from the place where the true religion is maintained to live elſewhere, and therefore they that for worldly gaine are content to live amongſt idolaters, and to ſettle there, ſeeme not to be led with the ſpirit of *David*, but with the ſpirit of the world.

Lyra.

Deut. 13.
Peter Martyr.
Note.

V.20.

And now let not my blood fall to the ground before the Lord &c. that is, ſlay mee not unjuſtly, for this cannot bee done, but God will ſee it and take vengeance upon thee therefore, ſo *Vatablus.* But *Martyr* and *Borrhæus*, *my blood ſhall not fall to the ground before the Lord*, that is, the Lord will not ſuffer it, doe what thou canſt, and therefore thou doeſt purſue after me in vaine. Yet *Martyr* hath the former expoſition alſo, thou muſt not thinke, if thou ſlayeſt mee, that my blood ſhall be as water ſpilt upon the ground, that none regardeth, for God hath ſet mee in his ſight, and I am alwayes under his protection: Hee alſo mentioneth a third, as if this were a prayer to God, that he would not ſuffer his bloud to be ſpilt, and a fourth, that he ſpake thus, becauſe he meant to flee out of the land, ſo that *Saul* ſhould not bee able to come neare him to hurt him. *Junius* differing from all others hath it, *let not my blood fall afarre off from the ſight of the Lord*, that is, before my cauſe cometh to bee heard before the Judge by a Legall proceeding. I ſubſcribe to the firſt, that it is a requeſt to *Saul*, not to ſeeke thus any more unjuſtly to take away his life, the Lord being mentioned, who heard and ſaw all things, that *Saul* might be the more moved by his ſpeach to ceaſe from perſecuting him. And he concludeth with comparing himſelfe to a flea and to a Partridge in the wilderneſſe, whom being ſo mean, it was not for the honour of a King thus to purſue, ſee *Ch.*24.14.

Vatablus.
Peter Martyr,
Borrhæus.

Iunius.

V.21.

Saul being overcome with *Davids* carriage towards him condemneth himſelfe againe, as *Ch.*24.17. hee confeſſeth, that he had erred exceedingly and promiſed no more to ſeeke to hurt *David*: where by error underſtand, not error ariſing out of ignorance, but out of malice and envy, becauſe hee knew *David* ſhould have the Kingdom, and therfore although that he knew he did evill in perſecuting *David*, he refrained not from this great wickedneſſe, and thus his fault was no whit the more extenuated as in other caſes of erring.

V.23.
V.24.

The Lord render to every man his righteouſneſſe &c. Theſe are the words of *David* to *Saul*, and hee approves his owne righteouſneſſe, becauſe *Saul*, hee ſaith, being delivered into his hands, hee yet ſpared his life, deſiring *Saul* that hee he would likewiſe ſpare his life. In deſiring God to render every one his righteouſnes he implieth not any merit in the righteouſnes of man, but prayeth, that God would accept of it and reward it out of his mercy. For the righteouſnes of man, is no way meritorious, but the way to attaine unto the good which God hath promiſed.

V.25. *Saul* replyeth, that *David* ſhould doe great things, and alſo prevaile, meaning, that he ſhould live to come to the kingdome, and raigne proſperouſly, to which effect almoſt he had ſpoken before, ch. 24.20.

CHAP. XXVII.

V.1,2. DAVID having had ſuch experience of *Sauls* irreconcileable hatred againſt him, ſo that he thought he could no where be ſafe in the land of Iſrael, fleeth againe into the *Philiſtims* countrey, and to the ſame *Achiſh* King of *Gath*, to whom he fled once before *ch.*21.10. This flight of *David* is juſtified by *Lyra*, becauſe he might uſe any meanes by fleeing into any place to preſerve himſelfe, and his company: for if he had ſtayed ſtill in the land of Iſrael, they muſt have beene beholding to ſome of *Sauls* ſubjects for reliefe, and hereby thoſe ſubjects might have beene endangered, as *Abimelech* was. And he did not flee out of feare to be deſtroyed by *Saul*, but that he might not be forced to fight againſt him, whereby many of his men might periſh, and others that were with *Saul* compelled to this warfare, whom *David* was unwilling to ſlay. But *Martyr*, *Junius*, and *Oſiander* hold, that *David* ſhewed great weakeneſſe in thus fleeing, for his owne words doe ſhew, that he feared to periſh by the hands of *Saul*; and the unlawfulneſſe of the fact appeareth, 1. Becauſe he fled to the enemies of the true religion, as if a Captaine with a band of men being Chriſtians, ſhould flee to the Turke, to fight for him. 2. He went from his calling, which was to be King over Iſrael and to defend them, but he went to joyne with their enemies. 3. Many inconveniences followed hereupon, as 1. he was driven to diſſemble a going to warre againſt *Judah*, and other parts of Iſrael, *v.*10. 2. *Ziklag* was burned, 3. he was in danger indeed of going to fight againſt his owne people &c. I doe with *Lyra* rather thinke that *David* may be juſtified in his fleeing into the *Philiſtims* country to be out of *Sauls* danger, for it doth not argue, that he fled thither out of diſtruſt in God, becauſe he ſaid, I ſhall one day periſh by the hands of *Saul*, for hee meant, if he did not ſeeke to preſerve himſelfe by fleeing, he ſhould be in danger, that is, if he did not uſe the beſt meanes that he could deviſe, for his owne preſervation, but meanes he meant to uſe, as is the part of every one, that truſteth in God and hath the greateſt promiſes, and thus he truſted to be preſerved by God to the Kingdome, whereunto he had beene anointed.

Lyra.

Peter Martyr.
Iunius.
Oſiander.

2 Sam,29.

For his fleeing to the enemies of the true religion, it may be excuſed, becauſe they being great enemies to *Saul* he was likely to be moſt ſafe amongſt them, but with what griefe he fled thither in regard that they were Idolaters, his former ſpeech did declare *ch.*26.19. where he curſeth thoſe that were the cauſe of it. Indeed if there had beene any other country neare in hoſtility with *Saul*, that had not beene Idolatrous, he had beene worthy to be blamed for making this his refuge. Moreover he had fled before into *Moab*, although he ſtayed not, for he was bidden to returne againe into the parts of *Judah*, wherein he obeyed and did ſome good ſervice to his country, and being ſo ill requited, both by the men of *Keilah* whom he had reſcued, and the *Ziphims*, and having thrice narrowly eſcaped *Sauls* hands, he thought it not fit to tarry amongſt men ſo falſe hearted any more, and therefore fleeth for his ſafeguard into *Paleſtina*, as Chriſt fled afterwards into the parts of *Tyrus* and *Sidon*, when the *Jews perſecuted* him, and *Joſeph* with him into *Ægypt* in his Infancy upon good warrant, even the warning of God himſelfe. For his being neceſſitated thus to fight againſt his owne country, or to faigne ſo to doe, this and other inconveniences were accidentall, he knew not when he went downe to *Gath*, that ever any ſuch truſt ſhould by that King be repoſed in him, to be required to goe againſt his brethren, but that he might be imployed onely againſt other eenemies of that State. Some thinke that this *Achiſh* was not the ſame, to whom he fled before, but another, that raigned in his ſtead, deſcribed therefore by his mother *Maach* for diſtinction. *R.Rimhi* And the *Rabbins* ſay, that he had ſent to Achiſh to treate with him about his comming before he went, which is not improbable, becauſe he with his men might be fit to doe him good ſervice, for which cauſe he thought that he might be willing to entertaine him, for ſo did *Xerxes* receive *Themiſtocles*, the *Lacedemonians* *Alcibiades*, and the *Volſci* *Coriolanus*, as *Martyr* hath it. *peter Martyr.* Laſtly, whereas it is objected, that he forſooke his calling, he did not, but reſerved himſelfe till God would call him backe againe, and make way for him by cutting off Saul, that he might come and be a Captaine to his people, which he could not yet doe by reaſon of *Sauls* malice and envy againſt him.

V.4. *Saul* hearing, that *David* was in *Gath*, ceaſeth to ſeeke after him any more, becauſe he could not there come unto him, and happily he thought that he ſhould never come ſafely from thence againe, *P. Martyr.* becauſe he was knowne to be the man, that killed *Goliah*, and ſlew after that 200 *Philiſtims*, and cut off their foreskinnes, to their greater ignominy.

V.5. Then *David* having dwelt a while in *Gath* with Achiſh, deſired of him ſome other place to dwell in, becauſe *Gath* was the chiefe City, where Achiſh himſelfe dwelt, and therefore unfit for him and his men, being ſo meane in compariſon of the King, to dwell in together with him. V. 6, 7. Wherefore Achiſh gave him *Ziklag*, where he dwelt one yeare foure months, and by reaſon of this gift of *Achiſh*, it was ever after a Towne pertaining to *David* and to his poſterity, the Kings of *Judah*. Touching *Davids* deſire to remove from *Gath*, he did it in modeſty, becauſe it was not fit for him being a ſtranger, to dwell in ſo eminent a place, for one farre meaner would agree better to his condition; *Lyra.* *Oſiander.* but as *Lyra* hath it, he had another end herein, *viz.* that he might the more freely goe forth with his men to prey upon the bordering Nations, and thus, get a living for them, whom he could not otherwiſe maintaine being ſo many, without putting the King to great charge. *Borrhæus.* Moreover he did thus, ſaith *Borrheus*, to avoid the envy of the *Philiſtims*, and becauſe he could not away with their vices and Idolatry. *Junius.* And *Ziklag* was aſſigned unto him, not without a ſingular providence, for *Joſh.* 15. 31. it was aſſigned to the Tribe of *Judah*, but hitherto unjuſtly detained by the *Philiſtims*, but now it was reſtored to the right owners, and ſo continued. And forſomuch as *David* had now a place of his owne, many were hereby moved to come unto him, 1 *Chron.* 12. 12,22, till his Army was growne very great. For the time of *Davids* aboad here Hebr: it is ſaid ימים dayes and foure months, the Vulg. Lat. making nothing of the dayes, leaveth that out, and hath it onely foure months, and *R.Solomon* by dayes underſtandeth two dayes, as *Lyra* ſheweth, *Lyra.* but he ſaith, that by the word ימים are underſtood either naturall dayes, or a yeare or yeares, and thus rather he thinketh it is to be underſtood a yeare or two yeares and foure months, becauſe *ch.* 29. Achiſh ſaid to the other Princes of the *Philiſtims*, that *David* had beene with him many dayes, that is, a long time, wherein he had experience of his fidelity, and to expreſſe certainely a longer time, then foure months, he ſaith, theſe dayes or theſe yeares, ſo that the time of his aboad there, muſt needes be more then one yeare, that is, a yeare at the leaſt and foure months of another yeare, and this may be further confirmed from *ch.* 1.21. where the yearely ſacrifice is called the ſacrifice of dayes, and becauſe it is put before the months here, as the greater number, whereas a leſſer number is never wont to be put before a greater, as dayes before months, but contrariwiſe yeares and months before dayes, therefore *Joſephus* erred, ſaying, he was there foure months and twenty dayes, and *Vatablus* foure months and certaine daies, and *Kimhi* ſeven months in the whole, which was the time betwixt the death of *Samuel* and of *Saul*, and the Sept. only foure months.

V.8. *Then David went and invaded the Geſhurites, Gezrites, and Amalekites, &c.* Of the *Geſhurites* we read *Joſh.* 12.5. that they dwelt at the firſt in *Geſhur* in the

land of *Gilead*, and of the *Gezrites*, *Joſh.*16.3. that they dwelt in *Gezer*, belonging
to *Ephraim*, but for feare of the people of Iſrael they removed and dwelt
amongſt the *Amalekites*, and when they now thought themſelves ſafe from all
enemies, *David* came upon them and deſtroyed them, and tooke their ſpoile,
as he might well doe, becauſe they were *Canaanites* adjudged long agoe to de-
V. 9. ſtruction. And in deſtroying theſe peoples, *David* went ſo far, that he ſpared
V. 11. neither man nor woman, the reaſon whereof is rendered *v.* 11. leſt they ſhould
V. 10. tell, what he did, whereas he diſſembled to A*chiſh* *v.* 10. that his going was a-
gainſt the ſouth of J*udah*, the J*erahmeelites* and the *Kenites*, but if any of them
had beene left alive, they would have diſcovered the contrary, and then happi-
ly A*chiſh* would have beene offended with him, becauſe although they were
Lyra. none of the *Philiſtims*, yet it may be that they were in league with them, or un-
P. *Martyr.* der their tribute, as *Lyra* ſaith. For his diſſimulation to the King, he can-
not plainely be charged with lying, as *Peter Martyr* chargeth him, for thoſe
Iunius. people dwelt on the ſouth of J*udah*, and in places of right belonging to them,
ſo that his anſwer was ambiguous, he might be underſtood either to have
fought againſt J*udah*, or thoſe peoples inhabiting upon the ſouth of that Tribe,
and A*chiſh* being willing, that he ſhould fight againſt J*udah*, was eaſily brought
Joſephus. to underſtand his ſpeech accordingly, as *Joſephus* ſaith, yet as J*unius* hath it,
he declined ſome what from that ſimplicity, that ought to be in a good man
through weakeneſſe, but he thought thus to give the better content to A*chiſh*,
as indeed he did. Of the *Jerahmeelites* read 1 *Chron.*2.9,25. they came of *Jerah-
meel*, the firſt borne of *Hezron*, of the Tribe of *Judah*: of the *Kenites*, J*udg.*1. 16.

The M*yſtery.* Myſtically by *David* leaving J*udea* and fleeing into the P*hiliſtims* country,
Lyra. Chriſt was figured out, who fled or went by his miniſters from the Jewes to
the Gentiles, and the rooting out of errours in thoſe places, where they came,
Act. 10. by D*avids* deſtroying of all, not ſuffering one to live, for by killing the ſubdu-
ing of the Gentiles to the faith by P*eter* was ſet forth.

CHAP. XXVIII.

V. 1, 2. THE Philiſtims preparing to goe to battle againſt Iſrael, A*chiſh* telleth *Da-
vid* that he ſhould goe with him, and *David* doth not deny it, whereupon
A*chiſh* ſaid, that he would make him the keeper of his head for ever. Here *Da-
vid* ſeemeth to have run into an unexcuſable errour, becauſe if he meant to fight
againſt Iſrael, as he pretended, he ſhould have holpen Infidels againſt beleevers,
if not, he ſhould have dealt falſely and fraudulently with his friend, that had
received him into his protection. *Lyra* anſwereth, that *David* meant, as he ſaid,
to fight in the defence of A*chiſh*, and that herein he may be juſtifyed, either be-
cauſe *Saul* had broken ſome league entred into with the Philiſtims, for which
it was juſt for them to fight againſt him, or becauſe he had right unto the king-
dome of Iſrael, and now that the Philiſtims were going to warre againſt S*aul*,
if they prevailed, he might be in hope that A*chiſh* would be ready to helpe
him to the foreſaid kingdome, or laſtly, becauſe *David* meant onely to defend
the perſon of the King. But the contrary to this laſt appeareth to be true,
*ch.*9.8. that he meant to goe and fight againſt the enemies of A*chiſh*, that is,
the Iſraelites; and for the ſecond although the kingdome was promiſed him,
yet he was not to ſeeke it by helping to deſtroy S*aul* and his men; but patiently
to waite the Lords leiſure, till that he ſhould bring him to it. And for the
firſt, although the Philiſtims might have a juſt quarrel againſt S*aul*, yet *David*
ought not to have helped them, he being one of his Subjects. Wherefore the
beſt ſolution is, that *David* meant not to fight againſt his brethren, nor yet to
be falſe to A*chiſh*, but to depend upon Gods direction, who he hoped, would
Peter M*artyr.* provide by ſome meanes, that he ſhould not come to this battle, as indeed he
Pellican. did provide *ch.* 29. and therefore he made no promiſe to A*chiſh*, but anſwered
Oſiander. him ambiguouſly, *thou ſha't ſee, what thy ſervant can doe*, thus *Martyr*, *Pellican.*

Now Samuel was dead &c. as *ch.* 25. 1. *and* S*aul had put all that had familiar
ſpirits,*

ſpirits, and the wizzards out of the land. This commemoration of *Samuels* death is made againe here, becauſe *Saul* ſought to have *Samuel* brought againe unto him, Verſ. 11. that wee might know that hee, who there appeared was not the true *Samuel*, ſo *Oſiander*, and his putting off the Wizzards out of the land in zeale of the Law, that his inconſtancy and hypocriſie might appeare, in that hee being in diſtreſſe ſought to ſuch againe, as *Junius*: *Lyra* ſaith, that *Saul* pretended zeale of the Law, but was moved to put theſe to death becauſe they foretold that *David* ſhould bee King: And hee ſaith that Witches were ſuch as uſed mans blood and the touching of the dead, Wizzards only certaine words and charmes.

V. 4, 6. *And the Philiſtims gathered themſelves together, and pitched in* Shunem, &c. and when *Saul* ſaw them, hee feared greatly and ſought to the Lord, but the Lord anſwered him not, neither by dreames, Urim, nor Prophet; the vulgar Latine *neither by Prieſts, dreames nor Prophets*; not by Prieſts, ſaith *Lyra*, for *Saul* had ſlaine them all, except *Abiathar*, that was with *David*; and by Prophets hee underſtandeth the Diſciples of *Samuel*, amongſt whom *Saul* had ſometime propheſied. Whereas, 1 *Chron.* 10. 14. may ſeeme to bee contradictory to this, where it is ſaid, *Saul* died for his tranſgreſſion, and becauſe hee ſought unto Wizzards and enquired not of the Lord: *Martyr* anſwereth well, that hee ſought unto God for formalities ſake and in hypocriſie, not in truth being compunct for his ſinnes, for hee was not moved with any repentance for them, and this was accounted by God as no ſeeking to him, and therefore hee refuſed to anſwer him. *Peter Martyr.* For how little Religion was in *Saul* appeared in that hee tooke no care of the Arke to remove it from a private houſe in *Kireath-jearim* to ſome better place, hee ſlew the Prieſts, and perſecuted righteous *David*, and by and by ſought unto a Witch. Wherefore, when he enquired, hee was neglected, as unworthy of any anſwer from the Lord. *Note.* Note, that they, who beare no reverence to the Prieſts of *God*, but exerciſe their malice againſt them, ſhall not in the day of their diſtreſſe have any comfort by them, nor by any other meanes, that they can uſe, that all may feare to touch Gods anointed or to doe his Prophets any harme, ſeeing if they doe, the greateſt hurt will redound to themſelves in the end. To anſwer by *Vrim* was by the high Prieſt, who did weare the coſtly Ephod with the *Vrim* and *Thummim* in it, but now the Prieſts being all ſlaine, except one, that was fled to *David*, and the Ephod with him, how could *Saul* enquire hereby? Some ſay, that hee made another *Ephod*, which was applyed by ſome other inferiour Prieſt, ſome that hee ſent to *Abiathar*, that was with *David*, to enquire for him. But it is not neceſſary to underſtand, that he enquired by the *Vrim*, but wanting this hee could have no anſwer thereby, hee enquired then of ſuch Prieſts as hee had, but God made him no anſwer: So *Martyr* and *Junius*, ſee Verſ. 15. *Peter Martyr. Iunius.* Touching the anſwers made by the *Vrim*, I have already ſpoken upon *Exod.* 28. 30. and have there alſo ſhewed what was meant by the *Vrim* put upon the Breaſtplate, *viz.* a writing prepared by the Lord of theſe two words, and given to *Moſes* and by him faſtned to the Breaſtplate. But ſome thinke, that nothing elſe was meant hereby, but the pretious ſtones upon the Breaſtplate there mentioned, which were of extraordinary brightneſſe, as being prepared by God, becauſe it is called ſometime the pectorall of judgement, *Exod.* 28. 29. and ſometime the *Vrim* of judgement, *Numb.* 27. 21. and to conſult by *Vrim*, and to apply the *Ephod*, was all one, 1 *Sam.* 23. 9. *ch.* 30. 7. *Oſiander. P. Martyr.* But I have ſhewed ſome reaſon againſt this, *Exod.* 28. 30. and whereas ſome thinke, that the Prieſt having the Breaſtplate on was inſpired to give anſwers, that is not probable, becauſe ſo the anſwering by *Vrim* ſhould not have differed from the anſwers made by Prophets, but this was plainly a way of anſwering diſtinct from that, as here appeareth.

V. 7. Then *Saul* enquired for a woman, who had a familiar ſpirit, that hee might goe to her, and hearing by his ſervants of one at *Endor*, hee diſguiſed himſelfe and went with two men unto her by night. Here two queſtions in generall offer themſelves: 1. What it was to have a familiar ſpirit, and what

Qu. 1.

Peter Martyr.

Ephes. 2.

Aug. in Pſ. 77.

what power ſuch had. 2. Whether *Samuel* indeed were made to appeare, or an evill ſpirit in his likeneſſe? For the firſt, this woman is called *Babalath-Obb*, the miſtreſſe or dame of a familiar, becauſe the witch is by the devill called dame, and *Obb* ſeemeth to ſet forth ſuch a ſpirit, as they thought had power to raiſe the dead. *Oboth*, by which name familiar ſpirits are called *Levit.* 19. 31. ſignifieth bottles, becauſe they ſpake by them, as out of a bottle from their nether parts being filled with wind, ſee *Levit.* 19. 31. The Greeks call this woman *Pythoniſſa*, by a name derived from *Apollo Pythius*, who was ſo called from the Serpent *Python*, which hee killed. Some thinke, that there are no devils, as the Sadduces and Peripateticks, and that the ſtrange things, which ſeeme to bee done by them are done by the ſecret and ſtrange operation of nature, or by the phantaſie of man, or by the conſtitution and temperature of the body. But ſome things have beene done, which exceed all ſuch power, as to goe inviſibly, for a dead image to ſpeake in divers languages without learning them: and the Scriptures doe plainely teſtifie that there are ſpirits both good and bad. Now for the power and knowledge of evill ſpirits, whom Witches uſe, they can doe many ſtrange things, when God permitteth them; for the Devills who were in the man poſſeſſed, that kept amongſt the graves, gave him ſuch ſtrength, that hee could not bee bound with chaines of Iron, and of ſuch force they were, that they carried an heard of Swine of 2000. ſuddenly into the Sea. And the Devill being permitted, raiſed a tempeſt, whereby the houſe was blowne downe, wherein *Jobs* children were, and hee made lightning come downe upon his cattell to conſume them. *Peter Martyr* ſaith, that there are certaine men in *Norway* called *Lapones*, who have three knots in their beards, of which one being looſed a great tempeſt followeth in the Sea, the ſecond being looſed, it increaſeth, and upon looſning the third it rageth ſo, as if heaven and earth would goe together: and becauſe of his working thus ſtrangely in the ayre, the devill is called the Prince of the aire. For hee worketh in the wicked, ſaith *Auguſtine*, *tanquam in propriis mancipiis*, but to the godly hee can do nothing, except he be by God permitted, as a man may uſe his owne beaſt as hee will, but not another mans, unleſſe hee giveth him leave. *Tucria* a veſtall Virgin by the helpe of the devill carried water in a Sive, and *Claudia* drew a ſhip to ſhoare that ſtuck in the ſand, which no humane force can doe; hee carried the body of Chriſt and ſet him upon a Pinnacle of the Temple; hee can uſe creatures as his inſtruments to ſpeake as the Serpent to *Evah*, and the Image of fortune ſpake amongſt the Romans. Moreover hee hath power to aſſume a body and therein to appeare, and to delude the ſenſes, and ſo to doe many ſtrange feats. For their knowledge, they are ſo ſubtle and acute, and of ſuch long experience and agilitie in moving to places farre remote, and then inſtantly to returne againe, as that they can foretell many things to come, as being by them ſeene before, or gathered by obſervation, and long experience, or ſeeing into the cauſes of things. 2. God doth many things by the miniſtry of evill Angels for the puniſhment of the wicked, which they knew before by reaſon of this Commiſſion given unto them, as the plagues of *Egypt*. 3. Hee knoweth ſome things by the propheſies of Scripture, as *Triſmegiſtus* is thought by St. *Auguſtine* to have foretold hereby unto *Aſclepius* the ruine of Idols, learning it from the propheſie of *Jeremiah*; yet *Satan* is ignorant of things to come, ſo as that hee can ſpeake hereof onely by conjecture. 1. Becauſe there may ſometimes bee the ſame ſignes, and yet not the ſame effects follow. 2. Becauſe God ſometimes altereth the courſe of nature, or worketh ſupernaturally. Moreover he is ignorant of the thoughts of mens hearts, 1 *King.* 8. 39, theſe are knowne onely to God.

Qu. 2.

Auguſt. Epiſt. ad Felicianum.

Touching the ſecond queſtion; Some hold that it was not *Samuel*, that appeared, but the devill in his likeneſſe, and ſome that it was *Samuel*. But the firſt is generally followed by Chriſtian Doctors, the other by the Rabbins of the Jewes. Saint *Auguſtine* is ſometime for the one opinion, and ſometime for the other. For the firſt, that it was an evill ſpirit appearing in the likeneſſe of *Samuel*, he ſaith, that God would not anſwer *Saul* by any Prophet living, and therefore not by one dead, wherefore it was not the Prophet *Samuel* that here appeared and gave him anſwer, but a ſpectrum cauſed to appeare by the Devill. 2. This *Samuel* told *Saul*, that to morrow hee ſhould bee with him, whereas he moſt probably dying deſperately went to hell, and not to the place where true *Samuel* was. 3. Hee ſuffered himſelfe to bee worſhipped, which true *Samuel* would not have done. 4. If it were true *Samuel*, then hee muſt come forth either voluntarily, which it were inconvenient to affirme, becauſe this would imply his conſenting with the Witch, or againſt his will by magicall power, but this cannot bee, becauſe the devill hath no power over the Saints of God being dead. For the ſecond, that it was the ſoule of *Samuel* indeed, hee ſaith, it might be ſo, either being brought by the devill, God permitting it for ſome hidden reaſon, as being permitted hee tranſported Chriſt to the pinnacle of the Temple; or being brought by God, the devill not being ſuffered at this time to worke, that he might foretell unto *Saul* his deſtruction at hand to his greater terrour now that he was dead, as hee had foretold his rejection from the Kingdome when hee was alive. And this is the more probable, becauſe when *Balaam* went for an anſwer, God would not ſuffer the evill ſpirit to anſwer him, as *Lyra* ſaith: All Catholick Doctors hold, but a good Angell contrary to his and the will of *Balaack*, and yet nothing was herein done to credit the art magick, but to hinder the courſe thereof; ſo likewiſe, as the gloſſe hath it upon; *Eſay* 29. *Samuel* was called forth by a divine power to give anſwer to *Saul* contrary to his will; and for proofe of this, that it was *Samuel*, it is firſt ſaid, that the ſacred hiſtory calleth him *Samuel* divers times, which it would not have done, if it had beene an evill ſpirit in his likeneſſe, for great irreverence ſhould thus have beene done to *Samuell*, ſo worthy a Prophet. 2. *Eccleſiaſt.* 46. 20. *after his death Samuel propheſied and ſhewed the King his end, and lifted up his voyce in Propheſie.* 3. He propheſied truly of the overthrow of *Sauls* Army the day following, and of his death and his ſonnes, which the devill could not doe, for hee is a lyer and the father of lies. And to this doth *Lyra* moſt incline, anſwering the reaſons brought againſt it, the firſt by ſaying, that although God would not anſwer *Saul* by any Prophet living, yet there was great reaſon of anſwering by *Samuel* who was dead, becauſe *Samuel* was the onely Prophet, whom God had ſent unto *Saul* both to make him King to direct him and to threaten him, ſo that having anſwer from him at this time, hee could not but bee out of all hope of eſcaping Gods judgements any longer, that if there were any grace in him, hee might prepare to die, and ſo not dye eternally, 2. *Samuel* did not meane, that *Saul* and his ſonnes ſhould bee in the ſame place where he was, the next day, by ſaying, to morrow thou and thy ſonnes ſhall bee with mee, but onely that they ſhould bee in the ſtate of the dead: for although ſome went into the place of torment, yet *Jonathan* being a good man was undoubtedly ſaved, and therefore the place to which they all went, could not be meant. 3. *Samuel* did not ſuffer himſelfe to bee otherwiſe worſhipped, then the Prophet *Nathan* afterwards worſhipped *David* when hee went in unto him. 4. It may bee gathered from that which hath been already ſaid, that not the Witch, but God cauſed *Samuel* to come forth, when as the Witch called forth an evill ſpirit, whom God at this time prohibited to appeare. He anſwereth alſo to the argument brought to prove him to bee true *Samuel*: to the firſt and ſecond, that an evill ſpirit in appearance like *Samuel* might be called *Samuel*, without doing him any wrong, as an Image is called by the name of him, whom it repreſenteth. To the third, that the Devill can ſometimes foretell things truely, *viz.* being revealed from God unto him, as this of *Sauls* death might bee. But that in *Eccleſiaſtes* true *Samuel* is meant is plain, and how Satan ſhould come to have the death not onely of *Saul*, but of his ſonnes alſo revealed unto him, I cannot ſee, and therefore I leave it ſtill to be conſidered by the judicious, whether it was not true *Samuel*, not called forth by the Witch, but ſent of God.

Lyra.

Iohn. 38.

For this woman, to whom *Saul* ſought, the *Rabbins* hold that ſhee was *Abners* mother, and therefore ſpared by *Saul*, when all other Witches were cut off, but

Peter Martyr.

but the contrary appeareth becauſe ſhe feared to be made knowne for the danger of being put to death, *v.*9, 10. ſo that it was not through any partiality in *Saul* towards her, that ſhe eſcaped, but through the negligence of officers uſed to the Ioſh.17.11. rooting out of all ſuch. *Endor*, where this Witch lived, was a City of the *Manaſſites*, on the other ſide of Jordan, foure miles from mount *Gelboa*. *H.B. Patriarks travailes.* Hither *Saul* came diſguiſed with two men onely, that is, ſay the Hebrewes, *Abner*, and *Amaſa*, Lyra. and he diſguiſed himſelfe, becauſe otherwiſe the woman would have feared to exerciſe her diabolicall art, and becauſe he would not have it knowne, that he went to ſuch a woman. When he was come, ſhee recounted to him, how V. 9, 10. *Saul* had cut off all Witches and Wizzards, and therefore would doe nothing, till that he had ſworne unto her to conceale her. But then having conjured, ſhe V. 12. ſaw *Samuel* and cryed out, that he had deceived her, for now ſhee knew him to be *Saul*. Pellican. Whereas *Saul* deſired her to bring *Samuel* to him, ſome thinke, that he did not beleeve it to be in her power to raiſe up *Samuel*, but ſome likeneſſe P.Martyr. of him, but I rather hold with thoſe, that thinke *Saul* to have beene ſo blinded with errour, that he beleeved that ſhee could raiſe him up, for otherwiſe he would never have mentioned him; but ſome ſpirit, with whom he might have conſulted, according to that, *fleƈtere cum ſuperos nequeo, Acheronta movebo.* But how did the woman know him to be *Saul* now, which ſhee knew not before? The *Rabbins* generally ſay, that when any came up before others, they came with their feet forward, but when before a King, with their Lyra. head firſt appearing for reverence, but *Lyra* and others thinke rather, that the V. 13, 14. party appearing told her that it was *Saul*. Then *Saul* asked her what ſhee ſaw, and ſhee ſaid Gods aſcending out of the earth, then he asking the forme, ſhee ſaid, he was an old man covered with a mantle, whereby *Saul* knew that it was *Samuel*, and bowed before him to the ground. Hereby it ſeemeth that the woman onely did ſee the apparition, but *Saul* ſaw nothing; but this ſaith P.Martyr. *Martyr*, was onely at the firſt, the Witch being above in a private chamber, for ſuch will be alone, when they doe their feates, but by and by, *Saul* was admitted in, to conferre with *Samuel* and ſhee went out, as may be gathered *v.*21. Vatablus. I thinke rather with *Vatablus*, that *Saul* onely heard *Samuels* words, but ſaw not, the Witch did ſee, but heard not, and *Sauls* ſervants neither ſaw nor heard, for if they had heard that which was ſaid, they would have perſwaded him to abſent himſelfe from that warre, and ſo to keepe out of the danger; he did reverence upon her relation, conceiving that *Samuel* was there, and if he had ſeene him afterwards being brought in, ſhee ſhould not have needed to deſcribe him unto *Saul*, but to bid him come in and ſee, neither can it be gathered from the words, *v.*21. that he was in a chamber alone, when *Samuel* ſpake unto him, but ſomewhat remote in the ſame roome from the woman, that ſhee might not heare, ſhee was *in ſecretario* ſaith the Gloſſe, in a cloſe place in the roome buſie about her conjuration. Whereas ſhee ſaid, ſhee ſaw Gods, the *Rabbins* faigne that *Samuel* and *Moſes* alſo appeared, but this is contrary to the Text, *of what forme is he?* as ſpeaking of one; the word Elohim in the plurall, then is uſed ſignifying Gods, to denote one excellent perſon. Joſephus. He was covered with a mantle, for this was proper to judges and prophets, although *Joſephus* ſaith, it was a prieſtly garment, but without reaſon, ſeeing *Samuel* was no Prieſt. Hereby *Saul* conceived him to be *Samuel*, ſaith *Lyra*, Lyra. becauſe Religious men uſe to be buried in their habit, which they uſed living, and ſo it is likely was *Samuel*.

V. 15. He comming forth firſt reproveth *Saul* for diſquieting him, who excuſeth it by the great ſtraights, wherein he was, and becauſe he could have no anſwer either by Prophets or dreames, for the Lord had forſaken him; where it is to be noted, that he ſpeaketh not of the Urim, whereby is implyed, that he inquired not by it, although it was before mentioned as one of the three wayes of Gods anſwering.

V. 16, 17. Then *Samuel* replyed, *why doſt thou aske of me, ſeeing God hath forſaken thee,* and *v.* 17. *and the Lord hath done to him, as he ſpake by me, &c.* Here becauſe the perſon is changed, *hath done to him*, not *to thee*, a queſtion may be made, whom Sa-

muel

Iunius. Borrhæus. *muel* meaneth? *Junius* ſaith, he hath done to himſelfe, that is, diſpoſed of his counſell, as he ſpake by me. *Borrhæus*, he hath done to him, that is to *Saul*, but the *Chalde* beſt, he hath done to *David*, *Chald. Paraphr.* of the tranſlating of the kingdome to whom he ſpeaketh for further explanation in the next words, ſo likewiſe *Joſephus*, the Vulg. Lat. going from the Hebr. hath it, *hath done to thee*.

V. 19. Then he telleth him, that the Lord would deliver Iſrael into the hands of the Philiſtims, and that to morrow, he and his ſonnes ſhould be with him. *D. Kimhi. Ioſephus.* Whereupon *Kimbi* gathereth, that *Saul* was ſaved becauſe he could not otherwiſe be with *Samuel*, and *Joſephus* praiſeth him, as fighting for his country, when certaine death was before his face. But this was onely a civill vertue ſuch as hath beene found in ſome heathens, as the *Decii* and *Curtii* amongſt the Romans. And touching the ſaving of his ſoule, as was ſaid before, there can be little hope, conſidering the fearefull end that he came unto. For his being with *Samuel*, who was dead, and ſleeping in the grave, 1 Sam. 31. nothing elſe was meant hereby, but that they ſhould be dead, as he was. For it is nothing likely, that *Samuel* ſent to fill *Saul* altogether with terrour for his wickedneſſe, ſhould comfort him with ſo great a conſolation, of being in heaven with him. For Gods delivering of Iſrael into the hands of the Philiſtims for *Sauls* wickedneſſe, *Lyra.* it was juſt with God ſo to doe; becauſe they did helpe him on in his wicked courſes, as wee may ſee in *Doeg* and the *Ziphims*, *Nabal*, *&c.*

V. 20. *Saul* hearing this, fell downe all along through feare and aſtoniſhment, and it is ſhewed, that he was the more faint, and ſo leſſe able to beare this evill tidings, because he was faſting, he had eaten nothing all that day, and all that night; happily, ſaith *Martyr*, *Peter Martyr.* becauſe ſuch as came to enquire of witches were to come faſting, as God will be ſought to by faſting and prayer. But feare chiefly tooke away his ſtrength, the ſpirits and bloud returning to the heart, and ſo the Members of the body left deſtitute of all ſtrength. And this is all the comfort, that they are like to have, that ſeeke to witches and wizzards in the time of their diſtreſſe.

V. 21. 22. 23. 24. The woman ſeeing him thus feeble offereth him food, but he refuſed to eate, yet upon the importunity of his ſervants joyning with her, after that a calfe was killed and made ready and bread, both he and they did eate. *Joſephus.* *Joſephus* for this her humanity towards *Saul*, the utter enemy of all that were of her profeſſion, doth greatly commend her: but ſhe might be thus carefull about him, leſt if he ſhould have dyed there, ſhee ſhould have been called in queſtion for his death: So *Martyr.*

Peter Martyr. Note. Morally we may note here, how *Saul* was puniſht in his kinde, he had often put *David* in feare by going out unjuſtly againſt him, therefore now the Philiſtims are brought againſt him, and put him in great feare, in what kinde a man ſinneth, in the ſame let him expect to be puniſhed. Againe *Saul* had men and munition to reſiſt the Philiſtims, as at other times, when he did manfully againſt them, but now his courage faileth him, whence came this, but from his ſinnes, and becauſe he could by no meanes have any comfort from God? Men and munition then are nothing in the day of battle, if our ſinnes riſe up againſt us, and ſo the light of Gods countenance be turned away from us.

CHAP. XXIX.

V. 1. NOW *the Philiſtims gathered all their Armies together to Aphek, and the Iſraelites pitched by a fountaine in Jezreel.* Before in *ch.* 28. 5. it is ſaid, that the Philiſtims, pitched in *Shunem* and *Iſrael* in mount *Gilboa*. Now *Shunem* was in the borders of *Iſſachar*, *Joſh.* 19. 18. and *Aphek* of *Aſher*, *Joſh.* 19. 30. *Junius.* But theſe two Tribes lay the one next unto the other, and ſo theſe places were neare together, and neare to *Shunem* was *Jezreel*, being therefore named together *Ioſh.* 19. 18. and neare to the valley of *Jezreel*, where this fountaine was, were the mountaines of *Gelboah*, *Junius.* Although then new places be named, yet there was no remove of the Armies, but becauſe theſe places were contiguous, the Armies of the Philiſtims overſpreading *Shunem*, and *Aphek*,

and the Iſraelites *Gelboah* to the valley of *Jezreel*, ſometime one is named and
ſometime another.

V. 2,3. *David* comming with his men with *Achiſh* in the rereward, the Lords of
the Philiſtims were offended, and would not ſuffer the Hebrewes to goe with
V. 4,5. them to battle, although *Achiſh* pleaded for *David* and juſtified him againſt
their jealouſies, ſaying, that he had beene with him many dayes, &c. whereupon
Lyra. they that hold *David* to have beene onely foure months in the Philiſtims
country, ſay that *Achiſh* ſpake of a longer time, then he had beene there, to
pacifie the other Princes the more. It was not without a ſingular providence,
that the Princes had *David* and his men in ſuch ſuſpition, for by this meanes,
he was kept both from fighting againſt his country, and returned opportunely
to reſcue *Ziklag* in his abſence invaded by the *Amalekites*, and got much
prey, wherewith he made him many friends for the better obtaining of the
kingdome of Iſrael after *Sauls* death. And thus alſo he deſtroyed the reſt of
the *Amalekites*, who had before eſcaped *Sauls* hands.

V. 6. *Achiſh* being overcome by the importunity of the other Princes, ſaith unto
David, *as the Lord liveth thou haſt beene upright, &c.* He being ſorry, that they
had *David* in ſuſpition, which he thought would be grievous to him to heare
of, lenifyed the matter as well as he could, by profeſſing that he thought exceedingly
well of him, but the Princes favoured him not, and therefore he
P. Martyr. willed him to returne to his place. Thus ſaith *Martyr*, even Kings are forced
oft times to doe otherwiſe then they would by their Subjects, as *David* afterwards
to tolerate *Joab*, *Darius* to deliver *Daniel* to be caſt into the Lions den,
Zedechiah touching *Ieremiah* ſaid to his Princes, that he could deny nothing
unto them; and *Sylla*, *Cæſar*, and *Marius*, yeilded to many things againſt
their wills at the importunity of their Souldiers: whereby he ſeemeth to have
taken *Achiſh* to be King over all the other Princes, but they were indeed all
reguli, or petty Kings, being ſometime therefore called Lords, 1 *Sam.* 6. 4. 17.
and *Gath*, of which *Achiſh* is ſaid here to be King, is not named firſt, as the
Qu. principall, but in the fourth place. But whereas *Achiſh* ſaith, *as the Lord liveth*,
it may be demanded, how he being an Idolater, knew the Lord to ſweare by
him, and ſpecially to ſpeake of him by the name *Jehovah*? *Anſw.* This was
no ſingular thing in him, for *ch.* 6. 2. the Philiſtims doe generally thus ſpeak
P. Martyr. of God, and *Peter Martyr* thinketh, that they had the knowledge of this name
ever ſince the time of *Abraham*, *Iſaack*, and *Jacob*, who lived in that country,
of whom they could not but heare him often ſpoken of. But although they
had not the knowledge of this name ſo long agoe, they might learne it of the
Iſraelites, and take up this phraſe, when they would ſpeake ſeriouſly of God
after their manner, ſeeing they lived ſo neare unto them. Whereas *Achiſh* is
Ioſephus. ſaid here to have remitted *David* to *Ziklag*, *Joſephus* ſaith, that he ſent him to
defend his borders from the incurſions of enemies in the time of his abſence.
But herein he was miſtaken, for he went but to his place, *v.* 4. that is, *Ziklag*,
the place by King *Achiſh* aſſigned unto him.

V. 8. *David* hearing this ſeemed to take it heavily that hee might not be truſted to
goe with the King to fight againſt his enemies, wherein ſome juſtifie him, as
Borrhæus. if he ſpake as he thought, having it ſtill in his minde, that he would doe, when
Oſiander. hee came to the battaile, as God ſhould direct him, either by not fighting or
fighting: ſome, that he ſpake thus out of flattery to hold *Achiſh* his favour ſtill,
P. Martyr. but juſtifying him, becauſe he was now in ſuch a caſe, that he was neceſſarily
enforced to diſſemble: Laſtly ſome hold, that he ſinned in thus diſſembling
for a worldly advantage. For my part, I dare not hold with them, that tax
David as ſinning in this, but rather with thoſe that juſtifie him, for he ſubmitted
himſelfe wholly to Gods guidance and direction, as before when they
firſt ſet out, *ch.* 28. It was not neceſſary for him to diſcover the inward thoughts
of his heart to *Achiſh*, that he had ſome hope all this while, that if it were diſpleaſing
to God, that he ſhould goe to fight againſt his brethren, he would
provide by ſome meanes to hinder his progreſſe, this he might without ſinning
keepe to himſelfe, and now that he was hindered, how glad he was of

this accident, and yet expoſtulate with *Achiſh* for not ſuffering him to goe forward, as if he ſuſpected his fidelity, for if he had gone on, he meant not to be unfaithfull to him. Therefore when he ſaith, *that I may not goe to fight againſt the enemies of the Lord my King*, it was, as if he had further added, which I would have beene ready to doe, if it had beene Gods will that I ſhould, which now I finde it is not, by reaſon of this obſtacle, which could not have happened but by his ſpeciall providence.

V. 9, 10. *Achiſh* replyed, that *David* was in his fight *as an angell of God, &c.* ſo that we ſee, the heathen were not without all knowledge of God and of his meſſengers the holy Angels, whom they held to be excellent creatures, as we may gather from this that he likened *David* to an Angell, when he would moſt highly commend him, which ſheweth them to be the more unexcuſable in their Idolatry, as Saint *Paul* reaſoneth *Rom.* 1. 19. He ſpake thus to comfort *David*, whatſoever the other Princes thought of him, and had him in ſuſpition, yet he did highly eſteeme of him, as a man ſent unto him by God, leſt being diſcouraged he ſhould thinke of leaving his country againe and going to ſome other place. But becauſe the Princes favoured him not he bade him to depart with his Maſters ſervants earely in the morning, leſt happily they ſeeing him not gone ſhould in wrath oppreſſe him with their forces, or lay any ambuſh for him in the way, ſo *Peter Martyr*. And he calleth them his Maſters men becauſe they were *Saul's* his Maſters ſubjects. *Peter Martyr.*

V. 11. Then *David* with his men departed into the *Philiſtims* country, *and the Philiſtims went up to Jezreel*, that is, to the place where the Campe of the Iſraelites lay, to fight with them, and by this meanes *David* was not amongſt them when *Saul* was ſlaine, but retired to a more fit place for the Iſraelites to repaire unto him to make him King, as is ſhewed 1 *Chron*: 12. 19, 20, 21.

CHAP. XXX.

V. 1. DAVID comming backe to Ziklag upon the third day found it ſpoiled and burnt with fire, and their Wives and Children carryed all away, but not one killed. Here *David* might plainly ſee the hand of God chaſtiſing him, ſaith *Martyr*, for offering to goe with *Achiſh* againſt Iſrael, but rather he might ſee the ſingular providence of God, in that he was cauſed ſo ſpeedily to returne from an unjuſt warre that he was towards, to a juſt warre for the rooting out of the reſt of the *Amalekites*, whom *Saul* had formerly not ſlaine, when he was ſent againſt them. Theſe *Amalekites* did beare a deadly hatred againſt the Iſraelites even from their firſt comming out of *Ægypt*, for which cauſe *Saul* was ſent againſt them to deſtroy them all, and ſlew all that he could come by, except Agag the King, and *David, ch.* 27. 8. made another deſtruction of them more lately, wherefore their malice being now much increaſed, they tooke this opportunity, when all the men were gone out of *Ziklag*, to come and doe theſe Iſraelites all the deſpight that they could. But whereas *David* had ſlaine of their people in thoſe parts that he invaded every living ſoule, both of man, woman, and childe, they contrariwiſe ſlew none, a divine power certainely overruling them herein, in favour to *David*, that he might recover them all againe alive. But with them doubtleſſe covetouſneſſe wrought herein, they preſerved all with an intent to ſell them. Exod: 17. 1 Sam: 15.

V. 4. When *David* and the men with him ſaw, what had beene done, they firſt wept exceedingly, and then the people were ready to ſtone him, becauſe he had beene no more provident to leave ſome behinde to defend the City, but he comforted himſelfe in his God. *David* was now in a great ſtraight, by reaſon of his many enemies, *Saul*, the *Philiſtims*, *Amalekites*, and his owne men, but even now he ſhewed great ſtrength of faith, he comforted himſelfe in God, who he knew, would aſſuredly preſerve him to raigne over Iſrael, as he had promiſed. And he called God his God, for the great experience that he in particular *Peter Martyr.*

ticular had of his goodneſſe, ſo *Paul Rom.* 1. 8. *I thanke my God*, *Gal.* 2. 20. and whereas the faithfull ſoule calleth Chriſt, *my well beloved*, in the Canticles, *Bernard* noteth, that ſhe challenged the Lord of the univerſe by a certaine kinde of propriety for her beloved, which is wonderfull, but it is true, the ſoule ſeeth the ſeeing God no otherwiſe, then as if ſhee alone were ſeene of God. So particular is the faith of a true beleever againſt the doctrine of the Romaniſts, who taxe it for preſumption to have a particular aſſurance of Gods grace and favour. In that *David* wept, note againſt the *Stoicks*, that paſſion is incident to wiſe men, and that ſuch doe not upon any accident refraine from changing ſo much as their countenance, as they hold, for this 'twere to be a ſtocke without life, and ſenſe, and not a man.

Bernard. univerſitatis dominum quadam ſibi proprietate vendicat in dilectum. Mirum hoc videtur ſed verum, animam Deum videntem, haud ſecus videre, quam ſi ſola videatur a Deo.

V. 7. V. 8. *David* being in this ſtraight, conſulteth with God by the Ephod and high-prieſt *Abiathar*; how this was done ſee *Exod* 28. 30. then the Lord anſwered, that he ſhould purſue after the enemies and recover all, whereby it ſeemeth, that he anſwered by voice.

V. 9. 10. &c. Then *David* haſtened after them with his 600 men and came to the brooke *Beſor*, where 200 that were faint, were left behinde, and he with 400 went on, and finding a young man an *Ægyptian* almoſt dead with hunger, when by giving him to eate, he was revived, they were by him brought to the *Amalekites*, who were making merry with their great prey, and ſo ſuddenly deſtroyed by *David* and his men, coming unexpectedly upon them, all but 400, that eſcaped by fleeing away upon Camels, and all the prey was recovered, which they had taken both out of *Judah*, and from *Ziklag*, and they miſſed nothing of all that they had loſt. *v.* 17. it is ſaid, that *David ſmote them from the twilight till the evening of the next day*, he ſpent ſo long a time, ſaith *Lyra*, in ſlaying them, becauſe many ranne away and ſome were hidden, ſo that they could no ſooner finde them out. Whereas *David* is now ſaid to have conſulted with the Lord, but not before, when he came firſt to *Achiſh*, when he went out to Warre upon the *Amalekites* and *Gezrites*, nor when he went with *Achiſh* to battle, *Martyr* noteth that till he was in great affliction he neglected his duty, and proceeded only upon his owne head, but now in his diſtreſſe he was humbled and ſought to God, and he anſwered him, when as he had refuſed to anſwer *Saul*, of which ſee the cauſe, *ch.* 28. 6. And in that being encouraged by the Divine Oracle he purſued after the *Amalekites*, and although in the way 200 of his men were ſpent ſo, as that they could goe no further, yet he proceeded thence onely with 400. that his faith was ſtrong. For he doubted not even with theſe, ſeeing he had Gods promiſe to get the victory.

Lyra.

Peter Martyr.

Touching the ſervant, an *Egyptian* found in the way, it is ſaid that his maſter left him, becauſe hee was ſicke, there to periſh with famin; this was a cruell part in his maſter, and contrary to that which in common humanity hee ought to have done. The Centurion having a ſervant ſicke ſought with all diligence to have him healed, and ſo ought this mans maſter to have provided better for him, and to have put him into ſome Waggon, wherein other things were carried, or upon ſome Beaſt, eſpecially having time and leyſure ſo to doe, ſeeing no enemy yet purſued after them. But for this his inhumanity hee went not unpuniſhed, the ſervant thus cruelly dealt withall, and left not like a man, but a beaſt, became the overthrow of the whole Army: and let all maſters, that deale cruelly with their poore Servants, not looke to eſcape Gods revenging hand, who is the Patron of the diſtreſſed, and hath ſhewed his care, that Servants ſhould not be cruelly uſed by divers Laws made in their behalfe, *Exod.* 22. *Levit.* 25. 39. ſee alſo *Ier.* 34. Alſo the *Roman* Laws did much favour ſervants, as in *Digeſt. leg.* 2. let the ſervant, that is left of his maſter in his ſickneſſe goe out free, becauſe hee is then forſaken, when hee ought ſpecially to be helped, againe *lege ultima pro derelicto*, if any maſter denyeth food unto his ſervant and another ſupplyeth him with food, hee ſhall

Mat: 8 5.

Note.

Servus in gravi morbo dimiſſus a domino liber eſto.
Si herus negaverit ſervo ſuo alimenta & alius ſuppeditet, ſit occupantis.

thence forth bee his ſervant. But it may bee doubted here, whether *David* did well in ſeeking to make a ſervant to become an inſtrument to betray his Maſter. *Sol.* He was now no longer the *Amalekites* ſervant, but *Davids*, who had taken him and ſaved his life, and by his old maſter hee was quite put off, wherefore hee might well uſe his helpe to effect that the more ſpeedily, which God had promiſed him, as taking him to bee an inſtrument prepared of God in the way to direct him, who otherwiſe might have wandred with his men about uncertainly. For *Davids* killing of all the *Amalekites*, and ſparing none, he may ſeeme herein to have dealt too cruelly, eſpecially ſeeing they had beene more favourable to their wives and children, and killed none of them. But forſomuch as the *Amalekites* were a people adjudged to deſtruction, he may well be juſtified in thus doing, and for their ſparing of the Iſraelites wives and children, it was not done, as was ſhewed before, out of mercy, but covetouſneſſe to make money of them.

V. 17.

For the time, that *David* was killing and ſlaying, the Vulgar Latin hath it, *from the evening to the evening of the next day*, the Sept. *from the morning to the evening and ſo untill the next day.* Hebr. *from the twilight and unto the evening of their morrow*, that is, as *Pagninus* explaineth it, untill the evening of the day after theſe two twilights. *Joſephus* ſaith, it was but from dinner time, till the night of the ſame day, but that cannot bee, ſeeing it is ſaid, *from the twilight, &c.* and I am ſure they could not be ſaid to bee at dinner ſo ſoone in the morning. *Junius* moſt probably, *from the twilight of their morrow*, that is, the twilight of the day after that, wherein *David* and his men ſet forth to purſue them, till the evening, ſo that it was not two dayes together that they were making this ſlaughter (for neither could their ſtrength have held out ſo to doe, neither would the darke of the night have permitted them) but one whole day. Whereas they are ſaid to have beene found eating and drinking, it is to bee thought that this being ſo early in the morning was done riotouſly, they having continued banquetting and playing all the night, had not yet broken off, even when the day began to dawne the next day.

Pagninus. *Ioſephus.* *Iunius.*

V. 19,20.

David did not onely recover all that was loſt, as God had promiſed him, but tooke alſo the *Amalekites* flockes and heards and drove them, as it were, in triumph before their owne cattle, ſaying, this is *Davids* prey, thus aſcribing the victory to him to his greater honour, as before they had laid all the fault upon him, and were ready to ſtone him. If it bee doubted, whether *Davids* fact in carrying the cattle of the *Amalekites* were juſtifiable or not, becauſe *Saul* was reproved for ſparing any thing alive of theirs; It is anſwered, that *David* had no charge to the contrary, but *Saul* had, which made it a ſinne in him, but none in *David*. Moreover, theſe cattle had beene formerly taken by the *Amalekites* out of *Judah*, and therefore were ſtolne goods, wherefore *David* might well take them from the robbers, ſo *Pellian*: bnt if ſo, hee ought rather to have reſtored them, as *Abraham* did the goods recovered to the *Sodomites*. See here the difference betwixt the godly and the wicked, theſe begin in ſorrow, as *David* and his men, but end in joy, and the greater his extremity was, for that even his owne men were againſt him, the more is the honour now done unto him by them to make him amends by intituling him to all the prey, that was gotten, but the wicked have joyfull beginnings, and end miſerably, as the *Amalekites*, when they looked for nothing leſſe.

1 Sam. 15. *P. Martyr.* *Pellican.* Gen. 14. *Note.*

V. 21.

David after this approaching towards the place, where he left the foreſaid 200. men, they came out to meete him and to congratulate this great victory, and hee curteouſly ſaluted them, but ſome conſpired not to let them have any part of the prey, yet the goodneſſe of *David* was ſuch, as that hee would have it divided amongſt them alſo, becauſe they ſtayed and kept the ſtuffe, and he made it a law in Iſrael, that it ſhould alwayes after be done ſo, ſuch as ſtayed by the ſtuffe, and carriages to keepe them, ſhould have part of the ſpoiles taken, as well as they that went to warre. Which law although it was now firſt made, yet the foundation of it was laid long before in *Abrahams* time, who would have his confederates, *Eſhol*, and *Mamre*, and *Aner* to take their parts, although

Lyra.

as it is thought, they were not in the battaile, but ſtayed to keepe his goods at home, and the like was done touching the ſpoile taken from the *Midianites*, *Numb.* 31. by *Moſes*, and afterwards, 2 *Maccab.* 8. 28. And equity required, that it ſhould bee ſo, becauſe they kept what they had before from enemies, that might otherwiſe have come and taken it away, whilſt their brethren went to recover more, and they ſtayed not behinde, becauſe unwilling to goe, but becauſe they were faint and weary, yet it is not to be thought, but that they who went to the warre, had moſt as their paines were greateſt, as was done, *Numb.* 31.

V.26.

Peter Martyr.

Borrhaus.

Pellican.

Junius.

Willet.

Then *David* ſent a preſent of the ſpoiles, which he had taken, to all his friends in *Judah*, even to 13. ſeverall places, where he and his men were uſed to haunt, *Joſephus* ſaith, to all parts of *Judah*, but that agreeth not with this. To ſome parts he was much beholding for relieving him and harbouring him when hee lurked amongſt them for feare of *Saul*, and therefore having now wherewithall to ſhew his thankfulneſſe hee doth it by ſending preſents unto them; and by this meanes alſo their affections might bee ſo ſtirred up towards him, as that, when *Saul* ſhould dye, they would be the more ready to bring him in to bee King, as indeed they did. And unto theſe *Pellican* addeth another reaſon, *viz.* becauſe a great part of this booty was taken from the men of *Judah*, wherefore equity required, that ſome reſtitution ſhould be made unto them againe. The places, to which, were 1. *Bethel*, *Junius*, *the houſe of God*, that is, to the Tabernacle in *Kireath-jearim*, which is called *Bethel* or the houſe of God, all others take *Bethel* for the proper name of a City here. *Willet* reaſoneth for that of *Junius*, 1. Becauſe it is not unlikely, that *David* would bee unthankfull to God. But firſt and chiefly ſend a preſent unto him, by whom hee had obtained this victory. 2. Becauſe the word *Bethel* is thus uſed, 1 *Sam.* 7. 16. *ch.* 10. 3. Laſtly, the City *Bethel* was not in *Judah*, but in *Ephraim*, *Joſh.* 16. 2. and *David* ſent onely to *Judah*, and *Kireath-jearim*, otherwiſe called *Kireath-baal*, belonged to *Judah*, *Joſh.* 15. 60. For the City *Corhaſhan*, *v.* 30. which, *Junius* thinketh, was *Haſhan* mentioned, *Joſh.* 19. 7. although it belonged to *Simeon*, yet it was a City of the Tribe of *Judah*. All the reſt belonged to *Judah*, *Ramoth*, *Joſh.* 19. 8. *Jatter*, *Joſh.* 15. 47. *Haroer*, *Joſh.* 13. 16. *Siphmoth*, *Numb.* 34. *Eſhtema*, *Joſh.* 15. 49. of the *Jerameelites*, ſee before *Ch.* 27. 10. of the *Kenites*, *Judg.* 1. 16. *Hormah*, *Judg.* 1. 17.

CHAP. XXXI.

V.1.

Ioſephus.

Note.

Peter Martyr.

Romi 5.
1 Cor. 11. 32.
Lyra.

THE *Philiſtims* fight againſt the Iſraelites, and they flee before them and are ſlaine, the three ſons of *Saul*, and all his ſervants, *v.* 6. and *Saul* being wounded and in danger killed himſelfe, and after him his Armour-bearer. *Ioſephus* noteth that this was done the ſame day, that *David* triumphed for his victory over the *Amalekites*, ſo that the godly perſecuted was comforted & the wicked perſecuter at length deſtroyed for his wickednes: which may ſerve to arme al the godly with patience, in their greateſt ſufferings, and to terrifie their wicked enemies. Touching the ſlaughter of *Jonathan*, who was a good man, happily ſaith *Martyr*, if he had lived, God ſaw that his heart might afterwards have beene turned from *David*, and therefore he ſuffered him to be cut off to prevent it, yet he being good, could not dye evill, and it is not to be doubted, but that although he loſt this life, yet he was received to everlaſting life. The ſonnes of *Saul* are firſt ſlaine to aggravate his ſorrow, and by this example wicked parents may ſee how they bring Gods judgements not onely upon themſelves, but upon their poſterity alſo, upon the beſt of whom God may juſtly bring his judgements, becauſe all are ſinners and ſo ſubject to death, but the godly being thus judged in this world are ſaved in the world to come. Touching *Saul* and his armour-bearer killing themſelves, *Lyra* ſaith, it is commonly held, that his armour-bearer was *Doeg*, whom all the Hebrewes judge to have dyed in ſinne, and ſo to have periſhed everlaſtingly, becauſe he ſlew himſelfe

ſelfe, leſt ſurviving he ſhould come into *Davids* hands, and ſo be put to a more ignominious death: but that *Saul* was ſaved, although he dyed corporally for his ſinnes and loſt his kingdome here, becauſe although ſelfe-murther be damnable, when it is done out of a reſpect to a mans ſelfe to avoid a more ignominious or painefull death, or to be rid out of the miſeries of this world, or inward troubles oppreſſing, yet if reſpect be herein had to Gods honour to prevent greater diſhonour doing to him by the abuſe of his ſervant living, it is no ſinne, and ſo doth not indanger the ſoule everlaſtingly, for thus *Sampſon* ſlew himſelfe, and *Raſius* 2 *Maccab.* 14. and certaine godly women, of whom Saint *Auguſtine* ſpeaketh, leſt comming into the power of the barbarous they ſhould be defiled to Gods greater diſhonour, yet he juſtifieth them not from all fault herein, unleſſe they did it by any inſtinct from God: and becauſe *Saul* repented him of his ſinnes, and patiently ſubmitted himſelfe to beare his puniſhment, they conclude that he was moved by an inſtinct in this killing of himſelfe, and becauſe he repented and patiently ſubmitted to beare his puniſhment, he was ſaved. And as an argument of his patience they alledged his feeding to ſtrengthen himſelfe to goe to this battle and haſtening thither, although he knew certainely that he ſhould dye there, neither did he admoniſh any of his ſonnes to withdraw themſelves out of the danger, which argueth that he ſubmitted not onely to beare Gods judgements in himſelfe, but alſo in his children, and he had in killing himſelfe reſpect to Gods honour, for he ſaid, *leſt theſe uncircumciſed come and thruſt me through, and abuſe me*, which abuſe he thought being done to him, who was by God made Captaine over his people, would have redounded more to Gods diſhonour. Moreover they argue from the ſaying of *Samuel, to morrow ſhalt thou and thy ſons be with me*, therefore in a bleſſed condition: and laſtly becauſe at the firſt *Saul* was commended to be good and elect, & that there was none better then he amongſt all the people: thus the Hebrewes, but the common opinion of Chriſtian Doctors, ſaith *Lyra*, is, that *Saul* was damned, becauſe 1 *Chr.* 10.13. it is ſaid that he ſlew him for his tranſgreſſion, and becauſe he enquired of a Witch, and not of the Lord, whence it may be gathered, that all which hath been ſaid to prove *Saul* repentant at the laſt is vaine. For if he ſought not to the Lord, but to the Devill, he feared not, nor truſted in the Lord, and ſo could not by true repentance turne unto him to be ſaved. And whereas his patient ſubmitting of himſelfe to beare the judgement, which was denounced, is alledged, this was ſo farre from juſtifying him, as it concludeth him the more ſinfull, becauſe it is forbidden not only to ſeeke to ſuch as have familiar ſpirits but to beleeve them, and if *Saul* beleeved that which he heard by meanes of ſuch a one, he did thereby increaſe his ſin, and whatſoever he did hereupon could not be good, as coming from an evill cauſe; for that which is alledged of *Samue's* ſpeech unto him, it hath been already anſwered, and whereas before he was commended for good, ſee what hath bin ſaid upon that paſſage, 1 *Sam.* 9.2. For the examples brought of *Sampſon* and *Rſiaus*, &c. who killed themſelves, it is anſwered, that they did it by an inſtinct from Gods ſpirit, as may be gathered, becauſe *Sampſon* was often ſtirred up by the Spirit, and if at that time when he pulled downe the houſe he had not, it had beene impoſſible for him to doe it; and for *Raſtus* and the godly women, that killed themſelves, they were alwayes of a virtuous life, but *Saul* of a wicked, as *ch.* 14. whitherſoever he went, he did wickedly, and in the law it is a maxim, *qui ſemel bonus, ſemper præſumitur eſſe bonus*, and contrariwiſe, *qui ſemel malus, ſemper præſumitur eſſe malus*, and therefore whatſoever may be ſaid in the defence of them, the like cannot be ſaid of *Saul*; he had long traded in abominable wickedneſſes, and therefore moſt probably the evill ſpirit, whereby he was carryed at other times, wrought with him now alſo to make him commit this his laſt ſinne of ſelfe-murther, thus *Borrhæus*, *Oſiander*, and *Martyr*. The Devill to whom he ſought, through Gods juſt judgement, ſtirred him up to dye thus deſperately, ſo *Mar. Antonius*, amongſt the Romans, when he had firſt required his armour-bearer *Eros* to kill him, fell upon his owne ſword. *Saul* had put the prieſts of God to the ſword moſt unjuſtly and

Aug: de Civit: l. 1. cap. 17.

1 Sam. 9. 2.

Borrhaus, Oſiander, Marayr.

the

Pellican.
P. Martyr.
Qu.
Willet.
Non recipio tales animas quæ me nolente exierunt e corpore

the *Gibeonites*, and he ſought by all meanes to kill *David*, therefore God him and would not vouchſafe to direct him any more, and left him to Satan, by whoſe inſtigation he ſought to a Witch, and ſo was driven by the ſame ſword miſerably to end his owne life. Wherefore it is ſtrange that *Pellican* ſhould ſpeake of him, as offering himſelfe up in ſacrifice to God, *Martyr* much better, ſeeing his reprobation is not plainely determined in holy Scripture, leaveth it to his judgement, who alone ſhall judge us all. If it be demanded, whether there be any hope of their ſalvation, that in any caſe kill themſelves: It is anſwered, that it is a fact altogether unlawfull in any caſe, except, as hath beene already ſaid, a man be moved hereunto by the inſtinct of the Spirit, as *Sampſon*. 1. Becauſe it is expreſly forbidden, *Com. 6.* for if the killing of another man be here forbidden, much more of a mans ſelfe, becauſe this is more unnaturall. 2. A man by killing himſelfe goeth out of his ſtation without command from God, that ſet him here, and ſo committeth a capitall offence, as a Souldier that goeth out of his ſtation, without order from his Generall, ſo *Plato*. Therfore *Hierome* well ſpeaketh hereupon in the perſon of God, *I receive not ſuch ſoules, as againſt my will went out of their bodies.* 3. Neither did our Lord bid his diſciples to uſe any ſuch meanes to ridde themſelves out of their troubles, but when they were perſecuted in one City to flee into another, neither did any holy man, that we read of in Scripture, ever uſe this meanes, as *Joſeph*, *Moſes*, *David*, *Job*, or *Joſiah.* 4. The heathen *Athenians* did ſo abhorre from this ſinne, that they made a Law, that ſuch ſhould loſe all their goods and not be buried in the fields of *Athens.* And indeed it ſheweth a great deale of puſillanimity and baſeneſſe of minde, and not any valour, in that ſuch have not the courage to endure the miſery, or ſhame happening unto them; and the judgement of our Church touching them, may eaſily appeare in that they are not admitted to Chriſtian buriall, nor in any private place, but in high-wayes, the common receptacle of dead dogs, and other carrion. If it be demanded, whether thoſe vertuous women, who killed themſelves to prevent ſinne, are not to bee thought to bee in any better caſe, as the Virgine *Pellagia*, ſo much commended by Saint *Ambroſe*, and that godly Matron, who being in the hands of *Maxentius*, deſired leave to goe aſide and tire herſelfe, but went and killed her ſelfe. It is anſwered, that through the grace of God working in them, they might repent after the deadly blow given, and ſo be ſaved. As for others who being wearied with the tediouſneſſe of temptation kill themſelves, their caſe ſeemeth to be more deſperate and dangerous, becauſe through the inſtigation of the evill ſpirit they doe this laſt tragicall unnaturall act towards themſelves.

V. 8, 9.
1 Sam. 54. 17.
Note.

Saul being dead and his body found by the *Philiſtims*, they cut off his head and ſent to publiſh it in the houſe of their Idols, amongſt the people, and they put his Armour in the houſe of *Aſhteroth*, and faſtened his body to the wall of *Bethſhan*. His head was not onely carryed about, but put in the Temple of *Dagon*, 1 *Chron.* 10. 10. as his armour in the houſe of *Aſhteroth*; there it is, in *the houſe of their Gods*, but the word *Aſhteroth* is plurall, and therefore may ſo be rendred, ſee *Judg.* 2. 13. This was done partly to be revenged for the cutting off of *Goliah's* head by *David*, and partly in way of aſcribing this victory to their *Idols*, as *David* ſet up *Goliahs* head in *Jeruſalem*, thus aſcribing his victory to God, and his armour it ſeemeth was put in the Tabernacle of the *Lord*, *ch.* 21. 9. Thus an Idolatrous people triumpheth now over God, as it were, and his choſen one, as if their Idols had beene more potent; and God ſuffered this diſhonour for a time, that he might puniſh *Sauls* horrible ſinnes: whereby wee may ſee, how he is ſet upon the puniſhment of ſinne, that wee all may bee deterred from ſinne hereby.

For theſe words, *and faſtened his body to the wall of Bethſhan*, the Vulg. Lat. hath it, *hanged his body on the wall of Bethſhan*, 2 *Sam.* 21. 12. He and his ſons are ſaid to have beene in the ſtreet of *Bethſhan*, and howſoever his body onely is here ſpoken of, yet it is to be underſtood, that his ſonnes bodies were ſo ſerved alſo, becauſe in this *ch. v.* 12. the men of *Jabeſh* are ſaid to have taken

Willet.

V. 7.

away not onely his body but alſo the bodies of his ſonnes from the wall of *Bethſhan.* Some thinke that they were hanged in the ſtreet neare the wall, but it is more probable upon the wall, becauſe in the ſtreet it could not ſo conveniently have beene done for troubling the paſſage, and yet it might well afterwards be ſaid that they were ſtolne from the ſtreet of *Bethſhan,* becauſe the wall was an appurtenance of the ſtreet. Thus the greateſt ignominy was done to Saul and his ſonnes that might be, deſervedly indeed on *Sauls* part, but ſpightfully, and blaſphemouſly, even towards God, on the Philiſtims part, which was not ſuffered long to goe unrevenged, as we ſhall afterwards ſee in *Davids raigne.* This *Bethſhan* was a City in the lot of *Manaſſeh, Judg.* 1. 17. but not yet gotten out of the Philiſtims hands. Touching that which was ſaid *v.*7. that the Philiſtims went and dwelt in the Cities, out of which the Iſraelites fled for feare, it is to be underſtood, ſaith *Lyra,* that they dwelt no otherwiſe in them, but by garriſons in their ſtrong holds to keepe the Iſraelites ſtill under.

V.11,12,13.

1 Sam:11.

Lyra.

Peter Martyr.

2 Sam: 2. 5.

Note.

Iob, 2. 13.

Borrham.

When the Inhabitants of Jabeſh Gilead *heard what the Philiſtims had done to* Saul, *all the valiant men of them came by night to* Bethſhan *and tooke his body and the bodies of his ſonnes and burnt them, and put their bones under a tree at* Jabeſh, *and faſted ſeven dayes.* The men of *Jabeſh* had beene delivered by *Saul* from *Nahaſh* the King of the *Ammonites,* and therefore they above all others ſorrowed for his death, and beſtowed this honourable buriall upon him. They burnt their bodies with ſweet aromaticall ſtuffe, as the manner then was to doe to the dead bodies of Kings, whom they honoured, for thus it was done unto *Aſa* 2 *Chr:*16. By their faſting ſeven dayes they ſhewed the greatneſſe of their ſorrow for him, ſo *Lyra.* But whether did the men of *Jabeſh* well in honouring him thus, whom God would have diſhonoured for his wickedneſſe? *Peter Martyr* anſwereth, they did thus not to croſſe God in his judgements, but to ſhew a gratefull minde for their paſt deliverance, and to performe a duty of piety towards their King, by vindicating him from that great ignominy, to which he was put amongſt the uncircumciſed, and therefore *David* hearing of it, approved and applauded it, and ſeconded it, 2 *Sam.*21. 12. and he was a man guided by the ſpirit of God. The wickedneſſe of a King then freeth not their Subjects from duty, as the Pope excommunicating a King abſolveth his Subjects from their obedience, for *Ambroſe* excommunicating *Theodoſius* did not thus, and the ſon of a wicked father is ſtill bound to a filiall duty towards him, as *Jonathan* obeyed his father and followed him to the warre, notwithſtanding his great wickedneſſe. Touching their burning of theſe dead bodies, it may be thought to have beene done partly becauſe the fleſh was corrupted, and therefore they burnt that from the bones with a fire made of ſweet things, and partly leſt the Philiſtims ſhould come to fetch away their bodies againe and abuſe them anew. For it was no generall cuſtome to burne the dead amongſt the Jewes. For their bones, which are ſaid here to be put under a tree, 1 *Chron.*10.12. they are ſaid to have beene buryed under an Oake, or a tree called *Terebimbus,* for they had not then any publicke burying places. For their faſting ſeven dayes, ſo did *Jobs* friends, when they came and ſaw him in ſo great miſery, as pierced their hearts with ſorrow; theſe men of *Jabeſh* were ſo full of griefe not onely for the death of *Saul,* but for the generall calamity of the commonwealth, and it is not to be doubted, but that unto their faſting they joyned prayers, yet not for the reliefe of the dead, as is uſed in the Church of Rome, for they goe immediately to their place, neither can they be removed any more to a better, as appeareth in the parable of *Dives* and *Lazarus,* but to pacifie Gods wrath, which then was great againſt Iſrael. Some thinke that in their ſeven dayes faſt they had reſpect unto the ſeven dayes given them by the King of *Ammon, ch:* 11. within the compaſſe of which time *Saul* came and reſcued them.

A
COMMENTARY
UPON THE
SECOND BOOKE
OF
SAMUEL.

CHAP. I.

V.1,2,3,4 After *Davids* returne from the ſlaughter of the *Amalekites* to *Ziklag*, a man came unto him and brought him tidings of *Sauls* death, ſaying, that at his owne requeſt hee had ſlaine him, when his caſe grew deſperate, but herein hee lyed unto him, as may appeare by that which was ſaid before of the manner of *Sauls* death. Hee did that thinking to winne *Davids* favour, but hee rewarded him as a wicked lier deſerved with preſent death. The Hebrewes think that this was *Doegs* ſonne, Gloſſa Ordin. and whereas it may ſeeme to make againſt it, that *Doeg* is ſaid to have beene an *Edomite*, this man an *Amalekite*, it is anſwered, the ſonne of *Eliphaz*, the Gen: 36. ſonne of *Eſau* or *Edom* was called *Amalek*, and the race comming from him *Amalekites*, although they were *Edomites* alſo, all the *Amalekites* then P.Martyr. ſaith *Martyr* were *Edomites*, but not contrariwiſe all the *Edomites Amalekites*. And whereas, *verſ.* 10. hee brought with him *Sauls* Crowne and Bracelets, they ſay that his father tooke them from *Saul* after hee was dead, before that hee ſlew himſelfe, willing him therewith to repaire to *David* thus to winne his favour. But *Martyr* thinketh rather, that hee was ſome *Amalekite*, whom *Saul* had formerly ſpared, and if ſo, it was by a juſt judgement of God if hee had ſlaine *Saul*, that hee preſerved him to his owne deſtruction. But this conjecture is without ground, ſeeing none were ſaved alive but *Agag*, and if hee had ſlaine him being in that extremity, it had beene to his benefit. This man came with his cloaths rent and earth upon his head, that is, duſt, to ſhew exceeding great ſorrow, ſee the like done by *Jobs* friends, *Job* 2.12. they rent every one his mantle, and ſprinkled duſt upon their heads, and 1 *Sam.* 4.12. the renting of garments uſed in thoſe parts ſerved, to ſhew the inward paſſion of the heart to the rending thereof, and duſt or aſhes upon the head and body, making them to looke ſqualidous, to ſhew their extreame ſorrow and miſery, cauſing them to neglect themſelves, as being in no better caſe, then the dead now ready to bee laid into the ground, and to have earth put upon them, that the Lord ſeeing ſuch ſpectacles of miſery might bee moved to ſhew mercy. For the Crowne which hee brought with him, and the

Bracelets

ved to ſhew mercy. For the Crowne which he brought with him, and the Bracelets, ſaying, that he tooke it off his head: *Hugo* ſaith well, it is not probable that *Saul* did then weare his Crowne, but as the Enſigne of his kingly dignity it might by his Armour-bearer be carried with him into the field, or upon his Helmet there might be ſome coſtly worke repreſenting the Kings Crowne, and ſo called by that name. But he ſaith, I took the Crown that was upon his head, but this he ſaith, is to be underſtood, which uſed to be upon his head, although he had it not on then. V 10. *Hugo Card.*

V.11,12. *David* having heard his tale, rent his clothes, both he and all the men with him, and mourned and faſted till even for *Saul* and *Jonathan* and for all *Iſrael.* There was great reaſon of ſorrowing for his deare friend *Jonathan*, and for the people of God, but how he could truely ſorrow for *Saul*, doth not ſo eaſily appeare. For much good came of his deſtruction. 1. An end was put to tyranny, under which the commonwealth could not but groane. 2. *David* was ridde of his deadly enemy who alwayes ſought his life. 3. The expected time now came of fullfilling the promiſe made to *David*, and the prophecy of taking the kingdome from *Saul*: yet it is not to be thought that *David* diſſembled this great ſorrow even for *Saul*, becauſe although *Saul* hated him, yet he loved *Saul*, as we are bidden, *love your enemies*, eſpecially being his King and father in law, and therefore it could not but greatly grieve him to heare of his ruine ſo lamentable, and to thinke how the Philiſtims would hereupon triumph and blaſpheme the God of *Iſrael*, as unable to ſave him, whom he had choſen. Theſe things therefore comming firſt to his thoughts he ſorrowed truly, and not onely hee, but all his company, we read of none, that rejoiced to heare of the taking away of this tyrant amongſt them all. For the good that followed hereupon, that, as *Martyr* ſaith, proceeded from the goodneſſe of God, who can turne evill into good, but in themſelves theſe things related were evill, and ſo able to make a ſtony heart to relent in every one that was a member of the ſame Commonwealth, now ſo much weakened and brought under. *Peter Martyr.*

V, 13. *Then David ſaid unto him, Whence art thou, &c.* It may ſeeme ſtrange, that *David* hearing him ſay before that hee was an *Amalekite*, *Verſ.* 8. ſhould now aske this queſtion. But it is anſwered, the preſent aſtoniſhment at the newes which hee brought, made *David*, that hee tooke no heed at the firſt unto it. And they that thinke hee was *Doegs* ſon to this objection, then *Saul* ſhould not have needed to ask him who he was: Anſwer, that either *Sauls* ſight began to faile him through the loſſe of much blood, or although his father followed *Saul*, yet he being young had not yet come at the Court to be known unto *Saul*, and to the campe it ſeemeth by his ſpeech, *Verſ.* 6. that he came but accidentally, and was not there as a Souldier, for he ſaith, *As I came by chance.*

V.14. David *ſaid unto him, How waſt thou not affraid to ſtretch forth thine hand to deſtroy the Lords anointed*? V.15. then he bade one of his young men to ſlay him. *David* feared to ſlay *Saul* when hee was in his power for this reaſon, becauſe hee was the Lords anointed; for hee that killeth a King, is guilty of a double ſin, as the King beareth a double Image of God, one as hee is a man, and another, as his Vicegerent upon earth for his ſupreme power. Wherefore having found a man, that had committed ſo horrible a ſin, hee preſently cauſed him to bee put to death. *Qu.* But it will bee ſaid, How can this bee juſtified in *David* to doe execution ſo ſuddenly, when as indeed the man was not guilty? *Anſw.* Hee tooke his owne confeſſion as a ſufficient teſtimony, as it is indeed when it commeth voluntarily, and is not any way extorted, the ſignes alſo being ſhewed, that made it the more probable, *Sauls* Crowne and Bracelets, which hee brought with him. And therefore although there is a Law, that the Judge ſhall not condemne a man meerely upon his owne confeſſion, yet when it commeth voluntarily without compulſion, the Law provideth, that it ſhall bee counted a ſufficient teſtimony to condemne. Againe, hee that giveth falſe teſtimony in the caſe of bloodſhed, muſt die for it.

*In ff. de quaeſtionibus lege.*1.*para. confeſſio reorum non habenda eſt pro explorato crimine, niſi approbatio alia inſtruat religionem cognoſcentis.*

Ob. But *David* was no Judge

Peter Martyr.

Judge as yet, and therefore hee ought not to have given ſentence. *Sol.* he was long agoe anointed King, and although hee was not yet in actuall poſſeſſion, hee was a Judge in *Ziklag*; and laſtly this man being an *Amalekite*, and ſo by the Lord adjudged to death, hee might juſtly kill him: Thus *Martyr*, who alſo addeth, that in caſe a confeſſion bee drawne from one by torments againſt himſelfe, it is unlawfull hereupon to put him to death, except there bee ſome other evidence. And whereas the Law requireth, that there ſhould bee two witneſſes at the leaſt to take away any mans life, hee ſaith, that it is not meant there ſhould bee another beſides a mans ſelfe, for a mans own teſtimony againſt himſelfe is more then two witneſſes.

Note.

Here was a juſt reward for a fawning and flattering Hypocrite, that whereby hee thought to curry favour with *David* was turned to his ruine. Againe note, that it is murther to kill another, or to helpe him out of the world, when hee is neare death, although it bee deſired, for this is a thing to bee left unto God onely, who gave life.

V.16.
Hugo Card.

And Daid ſaid, thy blood be upon thine head, that is, ſaith *Hugo*, thy damnation to die commeth worthily upon thee, and thou art the cauſe of thy owne blood-ſhed, ſo that none ſhall bee guiltie of blood by putting thee to death: or the puniſhment of the blood which thou haſt ſhed bee upon thee. He ſinned three wayes. 1. Becauſe hee was a traytour to kill the King. 2. Hee lyed unto *David*. 3. Hee came flatteringly unto him.

V.17,18.

Then *David* lamented over *Saul* and *Jonathan* with this Lamentatton. *Alſo hee bade them teach the children of Judah the uſe of the bow, behold it is written in the booke of Jaſher*: the vulg. Latine, *in the booke of the juſt*: this of bidding them teach the children of *Judah* the uſe of the bow is interlaced before the lamentation to ſhew, that hee made this uſe of this great overthrow given to the people of *Iſrael* by the *Philiſtims*, hereupon hee commandeth the Art of ſhooting to be taught and practiſed, becauſe *Saul* was ſaid to be wounded by the Archers that they might hereafter be the better able to fight againſt their enemies.

1 Sam 31.3.

Hieron. de Hebr quaeſt.
R. Solomon.
Gen. 48.22.

For the booke of *Jaſher* or the Juſt, ſome thinke it to bee none other, but theſe bookes of the Kings, ſo called, becauſe many juſt perſons are herein written of, as *Samuel, David, Nathan, Elijah, &c.* Some as *R. Solomon*, the booke of *Geneſis* for the ſame reaſon, and becauſe therein mention is made by *Jacob* of his Sword and his Bow, whereby hee got one parcell of ground from the *Amorite*, which hee gave to *Joſeph*, and *Geneſis*, Chap. 49. Verſ. 8. it is ſaid of *Judah*, *Thy hand ſhall bee in the neck of thine enemies*, which was not till *Davids* time, when *Judah* having learned the uſe of the Bow grew renowned for divers victories.

Hugo Cardin.
Lyra.

Some by the Booke of *Jaſher* rendring it *juſtorum*, as in the Vulgar Latine, underſtand judgements, and ſo will have the booke of *Exodus* meant hereby, as wherein the judgements of God are moſt ſet forth, and his Lawes called his judgements, ſhewing what is juſt and right to bee done, and it was juſt and ſtood with good reaſon, that they ſhould learne the uſe of the Bow, it being of ſo great force in battell. *Comeſtor* ſaith, that the meaning is according to ſome, that the art of ſhooting ſhould bee preſerved as that which is written in the booke of judgements. Laſtly, ſome thinke, that it is a booke not extrant, but burnt long agoe by the *Babylonians*, as alſo all other ſacred books, but ſome being againe repaired by *Eſdras*, this was not, neither the booke of the warres of the Lord, nor the Songs of *Solomon* ſaid to bee 5000. nor all his parables being 3000. nor his Booke of the nature of things, Trees, Hearbs and Plants, alſo of *Nathan, Abiah*, and *Iddo*: ſo *Hugo* and *Lyra*.

Numb: 21.
1 King: 4.
2 Chron: 9.
Peter Martyr.

But of this booke ſee before upon *Joſh.* 10.13. *Peter Martyr* maketh theſe words part of the lamentation, ſaying, that *David* was not then ſo oppreſſed with ſorrow, but hee conſidered what was needfull for the Commonwealth, and to animate them, to whom this funerall Song ſhould come, who might bee ready to deſpaire, that State now being brought to ſuch miſery, he cited the bookes of *Jaſher*, that is, of *Geneſis*, wherein it was propheſied of *Judah*, that their heads of that Tribe ſhould bee upon the necks of their enemies.

Iunius.

Junius rendreth it, whereby hee taught the children of *Judah* the Bow, that is, by the words of this lamentation, and I ſee not, but that it may well bee rendred, *and hee ſpake it to teach,&c.* being in Hebrew ויאמר-ללמד for the very words of theſe Verſes tend to the putting of them on to exerciſe themſelves in ſhooting, becauſe *Jonathan* had ſo greatly prevailed hereby, *Verſ.* 22. ſo that if the whole Tribe of *Judah* conſiſting of ſo many valiant men would practiſe it, as hee did, they might bee in hope againe to prevaile againſt their enemies. I do not hold then, that theſe words are any part of the lamentation, but ſet before it by the writer of this booke, as a Preface to it, and the next words, *Behold it is written in the booke of Jaſher* ſerve onely to ſhew, where elſe theſe funerall Verſes might bee found, *viz.* in ſome compend, which was then in every mans hands, wherein were briefely compriſed things moſt memorable touching the children of *Iſrael,* happily being called the booke of *Jaſher,* in alluſion to the name of *Ieſhurum,* by which is meant *Iſrael, Gen.* 32.15. *Chap.* 33.5.

V 19.
Schol. Hiſtoria.
Peter Martyr.

The beautie of Iſrael is ſlaine upon thy high hills, how are the mightie falne? Comeſtor ſaith that this Lamentation was made at the firſt in meeter: *Peter Martyr,* that it was written in Elegiack Verſe in way of an Epitaph, which *Joſephus* alſo ſaith that hee had read: and *Jerome* exerciſed himſelfe much in this kind, and the Prophet *Ieremy* upon the death of *Ioſiah.* Funerall orations alſo have beene anciently uſed to bee made in praiſe of the dead amongſt the *Romans* and *Grecians,* which may well bee done, ſo that it bee not in flattery. 1. To ſtirre up people to ſorrow for ſo great a loſſe. 2. By ſetting forth their vertues, and giving them their due praiſe to draw others to an imitation of their vertues; but the maine end of all muſt bee the praiſe of God. The ſcope of *David* here was as hee was moved by the ſpirit of God, to bring the people to a conſideration of Gods anger againſt them, becauſe it was not wont to bee ſo with them, for *Saul* and *Ionathan* uſed alwayes in times paſt to prevaile againſt the *Philiſtims,* but now they were overthrowne before them, and that in their owne countrey, and in a place of greateſt advantage, an high mountaine, and ſo moſt inacceſſible, that they might bee moved with repentance and turne from their evill wayes. And hee compoſed it rather then any other, becauſe hee was neareſt to *Saul,* being his ſonne in law, and *Ionathan* was moſt deare unto him, and hee to bee ſucceſſour to *Saul* in the Kingdome. The vulgar Latine rendreth theſe words. *Conſider (O Iſrael) of theſe, that are dead being wounded upon thy high places, the moſt renouned of Iſrael are ſlaine upon thy mountaines,* Peter Martyr, *O beautie of Iſrael hee was ſlaine in thy high places, how are the mightie,&c.* and Junius, *O the beautie of Iſrael, how are the mightie* ones falne being wounded in thy high places? and by beautie hee underſtandeth God, who was the beautie or glory of *Iſrael.* But Hebrew the word rendred ſlaine is of the ſingular number, according to *Martyrs* tranſlation, and therefore I rather with him underſtand *Saul* as the chiefe that was ſlaine, and by the beautie of *Iſrael,* the land of *Iſrael* ſpoken unto by a Proſopopeia, and ſo called becauſe ſo greatly adorned and renouned above all other lands: and from the ſingular hee proceedeth to the plurall, *how are the mighty falne,* meaning *Jonathan* and all the reſt of the valiant men ſlaine together. And hee ſpeaketh to the land that he might be the more patheticall, and ſo it is as if hee had ſaid, O Land, why are they falne in thee, whom thou ſhouldeſt rather have preſerved?

Iunius.
Peter Martyr.

V. 20.
Lyra.
Hugo Cardin.

Tell it not in Gath, nor publiſh it in Askelon: Theſe were chiefe places of concourſe in the *Philiſtims* countrey, to which a rumour comming might eaſily bee ſpread all over the Land. But it was already divulged, and therefore it ſeemeth unreaſonable now to forbid it. *David* herein ſpake as one full of griefe, ſhewing that the deſire of his heart was, if it had beene poſſible, that it might not have beene publiſhed there, becauſe by the *Philiſtims* triumphing in the *Iſraelites* miſery, it was much more encreaſed. But why doth hee adde, *Leſt the daughters of the Philiſtims rejoyce? Anſw.* Becauſe victory being obtained the women were wont in ſongs to extoll it, as wee read before of the women of *Iſrael, chap.* 17. Thus *Lyra,* but *Hugo* following him in other things differeth in this, that hee ſaith, *David* knew, that this great victory ſo publikely

P.Martyr. gotten could not bee concealed, but happily they knew not in the *Philiſtims* countrey the manner how *Saul* fell, and this is that, which hee would have concealed from them. *Peter Martyr* followeth *Lyra*, ſaying, that hee did rather by theſe words ſhew, how hee deteſted that, which was done, then forbid the doing of it.

V.21. Hugo Card. Rabanus. *Yee mountaines of Gilboa, let there bee no deaw nor raine upon you, nor fields of offerings,&c.* hee wiſheth the place accurſed, where *Saul* and *Ionathan* fell, and ſo a perpetuall monument of this miſery, and of this ſad and heavie time, for as mourners are clad in black, ſo the ground wanting raine in ſtead of greene, which ſheweth a comfortable ſtate, is covered with a withered and darke mantle, ſhewing a dolefull condition, and where it is thus nothing groweth, of which the firſt fruits may bee brought as an offering to the Lord, and therefore hee addeth, *nor fields of offerings*: the Vulgar Latine with more expreſſion, *nor fields of firſt fruits.* Some, ſaith *Hugo*, affirme that the toppes of theſe mountaines were alwayes barren, and that it never rained upon them, ſome that they were fruitfull before, but by this curſing of *David* made barren, and ſome, that this curſing was propheticall and tooke effect in the time of *Elias*, when there fell neither dew nor raine in three yeares and ſix moneths, but that was generall to all the Land, and followed upon the propheſying of *Elias* for the wickedneſſe of thoſe times: and that of barrenneſſe following upon this curſing is but conjecturall, neither did *David* himſelfe, as is probable, then thinke of any ſuch effect to follow, but onely hee ſpake thus pathetically to ſhew his indignation at every thing about this diſaſtrous accident. Unleſſe wee ſhall with *Rabanus* hold a myſticall meaning by theſe mountaines, the pride of the Jewes hearts being ſet forth, amongſt whom because the Lords anointed, his Chriſt was ſlaine, they have ever ſince beene dry of all dew of grace, and their Land ſtricken with barrenneſſe. By firſt fruits underſtand not onely thoſe of corne, but alſo of cattell feeding in the fields: *for there the ſhield of the mighty was caſt away*, that is, was as a thing good for nothing but to bee caſt away, or was indeed caſt away, that they who were overcome might make more haſt in fleeing away: ſo *Lyra.* Lyra.

V.22. Hugo Card. *From the blood of the ſlaine, from the fat of the mighty the Bow of Ionathan returned not,&c.* The vulgar Latine joyning the firſt words here to the former verſe, thus, *there the ſhield of the mightie was caſt away, the ſhield of Saul, as if hee were not anointed with oyle, from the blood of the ſlaine, from the fat of the mighty,* that is ſaith *Hugo*, for the blood of the Prieſts ſlaine by *Saul* in *Nob*, who uſed to offer blood and fat to the Lord: or by men of no baſe condition were they ſlaine, but by the moſt valiant, yet hee confeſſeth, as it is indeed, that Hebrew hath it joyned with the words following, as in our tranſlation, and ſo the meaning is plaine that they were wont to kill and deſtroy the greateſt of their enemies, and to pierce them to their inward parts.

23. Lyra. Peter Martyr. *Saul and Ionathan were lovely, &c.* For *Saul* had beene ſuch when hee was choſen King, for it is ſaid, that amongſt all the people there was none better then hee, and hee was a godly man of ſtature; and for *Ionathans* goodneſſe *David* could ſpeake experimentally of it, and it is moſt probable that he was for perſonableneſſe not much unlike his father: touching that, which is added, *they were ſwifter then Eagles, and ſtronger then Lions*, it is hyperbolicall, ſerving to ſet forth their wonderfull great ſtrength and celeritie, and that theſe two being both ſo valiant and ſo good ſhould fall together at one time, as they had lived and gone out to warre together ſundry times, was moſt lamentable: ſo *Lyra.* And this of their not being divided in their life, *Peter Martyr* ſaith, was ſpoken to purge *Ionathan* from the ſuſpition of being againſt his father.

V.24. *Yee daughters of Iſrael weepe over Saul who cloathed you with Skarlet, &c.* The women are called upon to act their part in making lamentation, as they had beene the inſtruments to celebrate his victories with ſongs of praiſe, his cloathing them ſo richly was by diſtributing the ſpoyles taken from the enemy amongſt his ſouldiers, who carried them home, and gave ſuch as ſerved for ornament to their wives and daughters, and theſe uſe not to bee a little

eſteemed of by women, for which cauſe hee ſpeaketh of theſe eſpecially, that
they might bee the more affected with ſorrow at this loſſe.

For the reſt of his lamentation, it is made for *Jonathan* in particular, whoſe V. 25.
love hee ſaith towards him paſſed the love of women, that is, either underſtanding
it paſſively, the love wherewith women are beloved of men which is
moſt fervent, or actively, the love wherewith women love ſuch men as they are
affected to, which is oft times exceeding great. Verſ. 27. *How are the mightie* V. 27.
falne, and the weapons of warre periſhed? not onely the Captaines were ſlaine, but
the people were diſarmed, the *Philiſtims* taking their armes away, as is the
manner of victorers, for ſo *David* had ſerved *Goliah* before, and this made the
caſe the more lamentable.

CHAP. II.

Here *David* firſt asketh counſell of the Lord, whether hee ſhould not goe up V. 1, 2, 3, 4.
to *Judah*, and being directed to go to *Hebron* in *Judah* he went up, and thither
came to him the Elders of *Judah* and anointed him King over *Judah*.
In this relation is omitted the flocking of many to him to *Ziklag* before this, of
which wee reade, 1 *Chron.* 12. as firſt ſome valiant and mightie men of *Benjamin* 1 Chron: 12:1, 2,3,4.
Sauls owne Tribe, as *Abiezer*, *Joaſh*, the ſonnes of *Shemaah*, &c. to Verſ.
7. which is commemorated to the praiſe of *David*, and the juſtifying of him
and the condemning of *Sauls* tyranny, in that ſo many of his owne kindred
forſooke him, and fled unto *David* to helpe him. Secondly, ſome mighty men
of *Gad*, who came unto him before, when hee kept himſelfe in holds, that 1 Chron: 12:8: 9,10,11, &c.
is, in the Wilderneſſe of *Maon*, where hee hid himſelfe from *Saul*; they were
eleven, and were ſwift as Roes, and had faces like Lions, the leaſt of them being
over 100. and the greateſt over 1000. that is, afterwards, for as yet *David* *Lyra*.
had onely 600. men, Verſ. 8, 9, &c. to Verſ. 15. as *Lyra* noteth. Thirdly, ſome
men of *Judah*, to whom others of *Benjamin* joyned themſelves, that *David*
might the rather receive them, and not have them in ſuſpition, when hee was
ſecured touching their true heartedneſſe towards him by thoſe of his owne
Tribe and kindred. Wherefore hee firſt required ſome aſſurance, that they
came peaceably to helpe him indeed and not to betray him, and the ſpirit
came upon *Amaſai*, the chiefe of the Captaines, who was alſo called *Amaſa*,
Davids ſiſters ſonne, the ſpirit comming upon him was not to propheſie, but
of boldneſſe and courage to ſpeake, ſo *Lyra*: yet happily the ſpirit certified
him of the true meaning of all theſe men, that hee might ſpeake confidently
thereof to *David*, Verſ. 16, 17, 18. Fourthly, many of *Manaſſeh*, of whom 1 Chron. 12. 16,17,18.
ſeven Captaines of thouſands are reckoned up, and theſe came unto him at his
returne to *Ziklag* from the *Phyliſtims* army, and helped him againſt the rovers,
that is, the *Amalekites*, who roved about to divers places and tooke
great booties, and ſpecially to *Ziklag* in *Davids* abſence, as is ſhewed, 1 *Sam.* 30 1 Chron. 12. 19,20,21.
Verſ. 19, 20, 21. Fiftly, many others came day by day unto him, untill that V. 22.
hee had a very great hoſt, like the hoſt of God, Verſ. 22. For ſpeaking of
God, *Job* 25. 3. it is ſaid, *is there any number of his armies*; ſo that hereby is
noted an innumerable company. Whereas in ſpeaking of thoſe of the
Tribe of *Gad*, Verſ. 15. hee ſaith, *theſe are they, that went over* Jordan, *when in* 1 Chron, 12. 15.
the firſt moneth it overflowed all her bankes, this ſhewed their courage and magnanimitie
that would adventure in ſo dangerous a time to paſſe over Jordan,
and they put to flight all them of the valleys towards the Eaſt and Weſt; that is,
people of thoſe nations appointed to bee driven out, who ſtill inhabited in
the Land of *Canaan* given to the children of *Iſrael*, ſo that hereby their great
ſtrength and valour might bee gathered. Now *David* by this great concourſe
of forces being ſtrengthned, and *Saul* being dead, ſo that the Kingdome
by Gods donation belonged unto him, hee would not yet attempt
the taking of it, but referred himſelfe wholly to Gods good will and pleaſure,
ſeeking by him to bee directed. How hee asked counſell is not ſaid, but it is
moſt probable by the Ephod, as at other times. The divine Oracle directed
him to goe to *Hebron*, becauſe, ſaith *Lyra*, the foure principall patriarchs were

Peter Martyr.

H.B. Patriarks travailes.

buried there, as was ſhewed, *Gen.* 23. and for this cauſe *Caleb* went thither before to pray unto God, *Numb.*13. *Joſh.* 14. and God would have the kingdome of *David* therefore to begin here, ſo likewiſe *Martyr*, here were *Abraham Iſaac*, and *Jacob* buryed, to whom that land was promiſed, and that Kings ſhould come of them, wherefore *David* muſt begin his kingdome in this City. *Caleb* was a moſt ancient City built before *Zoan* in *Ægypt*, and it was given to *Caleb* and to his poſterity, it was one of the Cities of refuge and of the *Levites*, being diſtant from *Hieruſalem* as *Hierom* ſaith 20 miles, and as *H: B:* 16 miles from *Ziklag*, it was a Metropolitan City in *Judah*.

V.2,3.

2 Sam.5.

Lyra.

David according to the direction given him, goeth to *Hebron* with his Wives, and his men and their families, and dwell there and in the townes belonging to it. Then the men of *Judah* came and anointed him King over *Judah*. This was done, ſaith the ſame authour, 10 yeares after his anointing by *Samuel*, he being now 30 yeares old. He was anointed once more after this to bee King over all Iſrael, from which *Lyra* draweth this allegory, hereby was ſignified, that every good Chriſtian hath three anointings, firſt, internally by the Spirit in his heart to beleeve; ſecondly, externally with his tongue to confeſſe; thirdly, in his workes to adorne his Chriſtian profeſſion. The tribe of *Judah* in anointing *David* King without the conſent of the other Tribes, did but follow the revealed will of God, who long agoe by the mouth of *Jacob* had aſſigned the Scepter to *Judah*, and more lately anointed *David* by *Samuel*; and the other Tribes, who conſented not with them herein, ſinned againſt the ordinance of God. *David* in his three anointings, ſaith *Martyr*, was a type of Chriſt, who was anointed, 1. By the Spirit comming upon him in his baptiſme. 2. By the power of miracles. 3 When he roſe againe from the dead. And his being held under perſecution ſo long, before he could attaine to the kingdome, and then he attained not to the whole neither, till ſeven yeares after, ſerved to figure out the adverſities to be endured by ſuch as are appointed to the kingdome of heaven, under which wee muſt therefore bee patient, being aſſured, that at length wee alſo ſhall attaine to our kingdome.

Peter Martyr. The Myſtery.

V.4,5. 6,7.

Then it was told *David* that the men of *Jabeſh* had buried *Saul*, and hee ſent to commend them for ſo doing, and to promiſe them favour; with what minde this was told unto *David* is uncertaine, either it might be to exaſperate *David* againſt the men of *Jabeſh*, or that he might beware of them, as open favourers of *Saul* and of his houſe. But hee like a moſt virtuous King commendeth that, which was well done even towards his enemie, contrary to the manner of other Princes, *Sylla*, *Marius*, *Antony*, *Octavius*, who proſcribed all ſuch, as had ſhewed any favour towards their enemies. Where *Jabeſh* was ſee before 1 *Sam.*11.1. namely on the other ſide of *Jordan* in the land of *Gilead.*

V.8.

When *David* was anointed King over *Judah*, *Abner* the Captaine of *Sauls* hoaſt tooke *Iſhbeſheth* the ſonne of *Saul*, who yet ſurvived, when three other of his ſonnes, who followed him to the warres, were ſlaine, and made him King over Iſrael. It ſeemeth by his not going to warre with the reſt, that either hee was not ſo able or fit for the warre, or that he was left at home to governe in his fathers abſence, and by this meanes eſcaped, when his brethren were ſlaine. How ſoever he remained to be ſet up againſt *David*, and to breed him more trouble, before that he could come to the full poſſeſſion of the whole kingdom. Yet *Abners* ſetting of him up, being againſt Gods Ordinance, was ſoone turned into his ruine, and his owne alſo; ſo vaine is it for any to ſtrive againſt God. But his dividing of the kingdom into two for a time, upon the next occaſion offered, tooke effect againe to divide it betweene *Rehoboam* the ſonne of *Solomon* and *Jeroboam* for the ſinnes of *Solomon*, ſo that they were never more reunited in the houſe of *David*. Thus God turned *Abners* wicked reluctting againſt his decree, into an occaſion or preparative to the puniſhing of ſinne in *Davids* poſterity, for the glorifying of his juſtice, ſo he makes all things to worke for his glory.

Note.

Peter Martyr. Note.

As *Judah*, by whoſe making of *David* King ſaith *Martyr*, this ſchiſme came, yet was herein without fault, ſo they that abhorring the ſuperſtitions and idolatries of the Church of *Rome*, doe ſeparate themſelves, cannot be blamed for this ſchiſme, becauſe they follow the revealed will of God, but ſuch as ſee and cannot but acknowledge theſe corruptions, and yet will not ſeparate, are greatly to be blamed. And as *Davids* cauſe might ſeeme not to bee good, becauſe he met with ſuch oppoſition, yet it was certainely juſt and good, and after a a few yeares it was approved by the ſucceſſe, which he had in comming to raigne over all Iſrael: ſo we muſt not thinke the proceedings of thoſe, who ſtand for the truth & againſt Popiſh ſuperſtitions, to be the more diſallowable for the ill ſucceſſe at the firſt, but comfortably expect a good iſſue, when all oppoſition ſhall ceaſe, and men ſhall joyne in one to promote the ſame truth. So *Martyr*, who alſo noteth the place, to which he cauſed *Iſhboſheth* to go to be made King, *viz.* *Mahanaim*, which was on the other ſide of *Jordan* according to *Junius*, in the Tribe of *Gad*; the inhabitants of which parts, he was ſpecially carefull to bring to acknowledge him for their King, becauſe *David* had ſent meſſengers to the men of *Jabeſh Gilead*, as he thought, to inſinuate unto them, and others of the land of *Gilead*, which might make it ſuſpitious if he ſought not to prevent it, that they would be drawne after *David*. Wherefore to make them ſure, hee brought *Iſhboſheth* thither, and ſo hee was received for King over all *Gilead*, and *Aſſuri*, and *Izreel*, and *Benjamin*, and all *Iſrael*. The Vulg: Lat: he carryed him about the tents, for *Mahanaim* ſignifieth tents, but it is the proper name of a place, which was moſt ſtrong, ſo called, becauſe there the Angels of God appeared to *Jacob*, pitching their tents about him, and here *Iſhboſheth* remained in greateſt ſafety, whilſt *Abner* and the hoaſt went out to fight againſt *Davids* Army. *Aſſuri*, by the Vulg: Lat: rendred *Geſſuri*, is held by *Lyra*, and *Hugo*, to be *Aſher*, and *Junius* rendereth it accordingly, *ſuper Aſhereos*, and *Izreel* or *Jezreel*, he ſaith was the middle region of *Zebulun*, *Iſſachar*, and *Nephtali*, and in naming theſe the whole latitude of the country from the ſea to *Jordan* is deſcribed, then to ſhew the full extent of his kingdom it is ſaid *over all Iſrael*.

Note.

V 10.

Junius.

Iſhboſheth was 40 yeares old, when he began to raigne, and hee raigned 2 yeares. He was unjuſtly ſet up thorough the ambition of his coſen *Abner*, and therefore not like to continue long, for not only *David* had the right by Gods ſpeciall appointmeat, but if they would make one King by ſucceſſion, *Mephiboſheth* the ſonne of *Jonathan*, had moſt right of all *Sauls* poſterity, but *Abner* ſurely thought *Iſhboſheth*, a man of no worth, fitteſt for his owne turne to be advanced to the royall dignity, that he might rule all, as he pleaſed. For the time of his raigning, *viz.* two yeares, it may bee doubted, how *David* was kept raigning over all 7 yeares and 6 months, as is ſaid *v:* 11. if the time of his raigne were ſo ſhort. Some ſaith *Martyr*, hold that 5 yeares paſſed after *Saul's* death, before that *Iſhboſheth* was made King, becauſe ſome were for *Mephiboſheth*, but at length *Abner* ſeeing, that they would not come to any agreement about one of them, hee taketh *Iſhboſheth* and maketh him King. Some againe thinke that after *Iſhboſheths* death, there was an *interregnum*, of 5 yeares before that the Princes of Iſrael reſolved upon *David*. Laſtly ſome that much time paſſed after *Sauls* death, before that *Iſhboſheth* was made King, and much time after his death before *David* was accepted of, *R: Levi* ſaith, that by theſe two yeares all the time of *Iſhboſheths* raigne is not ſet forth, but the time that paſſed before the battle, that was fought betweene his men and *Davids* men, *v:*12, 13. *&c.* and this *Martyr* thinketh the moſt probable, and I thinke without doubt it is ſo meant, becauſe the like phraſe is uſed touching *Saul*, 1 *Sam:* 13. *he raigned 2 yeares*, that is, to that time, for he raigned indeed many more, as there hath beene ſhewed: and after this it is ſaid, there was warre a long time betweene the houſe of *Saul* and *Davids* houſe, *ch:* 3. 1. And I will not here omit the conceit of *R: Solomon* related by *Lyra*, that God in his providence directed it thus, that *Iſhboſheth*, the ſonne of *Saul* of the Tribe of *Benjamin* ſhould be made King, that the propheſie made unto *Jacob* *Gen:* 35. might be fullfilled, *Kings ſhall come out of thee*, when as all his ſonnes were already borne except *Benjamin*, and now *Iſhboſheth* being made King alſo, as his father *Saul* had beene, it was verified, for thus two Kings came of *Benjamin*,

V. 10.

Qu.

R. *Levi.*

P. *Martyr.*

R *Solomon.*

thus hee, but although there had not beene two Kings of *Benjamin*,
that promiſe had beene abundantly fulfilled, ſeeing the Lord ſaid not, there
ſhall yet one come of thee, from whom Kings ſhall ſpring, but Kings ſhall come
of thee, which was fulfilled, when they came of ſome of his poſterity, whether
borne after or before this oracle.

V.12. *And Abner and Iſhboſheths ſervants went out of Mahanaim to Gibeon, and* Joab
and the ſervants of David *met them &c. Iſhboſheth* being ſet up againſt *David*,
now at length *Abner* thought to try by warre, to ſubdue *Davids* part and to
bring all the kingdome to *Iſhboſheth*, but it fell out contrary, as here appeareth.
Joſephus ſaith, that *Abner* being angry with the men of *Judah* for anointing
David King, went to fight againſt *Judah*. *David* would not in all this time by
Peter Martyr. force of arms ſeeke to obtaine all the kingdom, but expected till God who had
promiſed it, ſhould bring him to it, and herein he was a type of Chriſt, the
ſubjects of whoſe kingdome are onely volunteers, for ſo many Nations are not
ſubdued to him by force, but willingly yeilding themſelves to his obedience.
Moreover he had ſworne unto *Saul* not to deſtroy his ſeed, and therefore he
1 Sam: 24. 23. would not attempt it, but onely ſought to defend himſelfe. *Gibeon*, the place
to which they came together, was a Metropolitan *City* in the Tribe of *Benjamin*,
and it was all one with *Gibea* of *Saul* often ſpoken of before. In the
place where the armies met was a fiſh-pond, on the one ſide of which, one army
pitched, and the other on the other ſide; then *Abner* ſaid to *Joab*, let the
V.14. young men riſe and play before us, and then 12 of *Benjamin*, and 12 of *Davids*
ſervants went forth and ſlew each other, till they all dyed. But *Joſephus* ſaith,
that the 12 men of *Benjamin* onely were ſlaine, how truely, let the Reader
judge. The word tranſlated play, ſaith *Lyra*, ſignifieth alſo to kill, and ſo it
Lyra. is here to be underſtood, that they ſhould riſe and ſhew their valour in fighting
hand to hand and killing one another. But I cannot finde, that the word
שחק here uſed, hath any other ſignification, but to play, or to mocke. Although
then he meant they ſhould kill one another in tryall of their fortitude,
yet this not being intended to be done, as the duel of *Goliah* and *David*, to ſpare
the armies from fighting, that ſide which was overcome, yeilding to the victorer,
it is rather to be thought, that A*bner* would have them to combat together
to make their ſpectatours ſport, as oft times hath beene done amongſt
the heathen Romans, as *Florus* ſaith, that *Brutus* at the funerall of his father
put together 22 paire of ſword-players to fight and kill one another; and
P. Martyr. *Theodoſius* being requeſted to ſhew the people the like ſport, he anſwered, it
becometh a godly Prince not onely to raigne, but to uſe clemency; and in Athens
the like being deſired by the people, *Demonax* anſwered, that firſt the altar
of Mercy muſt be demoliſhed, before that any ſuch cruelty were publickly admitted.
It was a barbarous and wicked thing then in A*bner* to propound
this, and in *Joab* to conſent unto it. So *Martyr*, and from hence the place,
where theſe fell together, was called *Helcath Haſſurim*, that is, the field of the
ſtrong or valiant, but this was madneſſe rather then true valour.

V. 17. After this followed a great battle, and *Abner* and the men of Iſrael fled before
Joab. Now there were three ſonnes of *Zerviah*, *Joab*, A*biſhai*, and *Aſabel*, and
Aſabel was moſt ſwift of foot, it is ſaid that he could out-run horſes, and therefore
purſued hard after A*bner* to take him priſoner, becauſe he being the chiefe
Captaine, he thought it would bee a great glory and benefit to him, if he could
take him, but A*bner* forbade him to purſue after him, willing him to turne rather
after one of the young men and to take his ſpoiles, that is, when he had
overcome him, for ſuch an one was fitter for him to contend with; whereby
is intimated that A*ſabel* was very young, ſo *Hugo*; and when he would not,
he willed him againe, ſaying, that otherwiſe he would ſmite him, but if he
did, he knew not how to lift up his face to his brother J*oab*: which he ſpake,
Lyra. becauſe he thought, that D*avid* at length would prevaile, and then it would
make much againſt him to have J*oabs* diſpleaſure, who was D*avids* chiefe Captaine.
A*ſabel* notwithſtanding this warning purſued him ſtill, till that hee
turning ſtrooke him through with his ſpeare and hee dyed. For he was of

farre more valour then *Aſabel*; although *Aſabel* be reckoned for one of *Davids* worthies, 1*Chr*:11.26. becauſe *Aſabel* was young and not yet come to his full ſtrength, nor of that experience, but *Abner* was both valiant, and *Miles veteranus.* That, wherewith *Abner* ſmote him, is ſaid to be the hinder part of his ſpeare, the Vulg. Lat. hath it *averſa haſta*, his ſpeare being turned away, whereupon ſaith *Lyra*, ſome gather, that hee ſlew him with the woodden end of his ſpeare, but that cannot bee, becauſe the ſpeare went through his body, and therefore hee ſaith, it is to be underſtood, his ſpeare being turned againſt him. The Hebr. may indifferently be rendred, he ſmote him with the hinder part of his ſpeare under the fifth ribbe, or he ſmote him behinde with his ſpeare under the fifth ribbe, for the words are ויכהו באחרי החנית *Veiacchebu Beachari bachanith ell hocomeſh.* *Aſabel* being very ſwift in running went before his brethren in purſuing *Abner*; till that he came ſo neare unto him, that *Abner* ſaw himſelfe to be in danger of being ſlaine by him, as he fled with his backe towards him, wherefore when he could by no meanes perſwade him to divert and purſue after ſome other, he turned and ſlew him. But hereunto he was unwilling, becauſe hee knew that *Joab* his brother would ſeek to revenge it, and happily hee hoped after this ſome peace might have been concluded, which by the killing of *Aſabel* would be hindered; ſo *Martyr*: who alſo ſaith, when *Abner* bade him purſue after ſome young man, and take his ſpoiles, that hee meant, hee ſhould ſeek to get him glory by taking the ſpoiles of one like unto himſelfe, and not attempt this againſt him, leſt that hee too late repented it. In *Aſabels* fall wee may ſee, that ſometimes excellency in ſome thing, is turned to a mans owne overthrow, as *Aſabels* ſwiftneſſe of foot was to him; and *Milo* his ſtrength to him, when hee having cleaved a tree by his great ſtrength, was held in it cloſing together againe, till hee became a prey to the wilde beaſts, that the ſtrong may not glory in his ſtrength, nor the ſwift in his ſwiftneſſe, but give all glory to God alone. Again note, that enemies fleeing are not too hard to bee purſued, but with great care, that no advantage bee given them, leſt their caſe ſeeming deſperate, their feare bee turned into rage and reſolution, to the deſtruction of their purſuers. For the onely health of thoſe that are overcome, ſaith one, is to hope for no health, that is, deſperately to recoyle upon their enemies; and *Lucanus* ſaith, *vincitur haud gratis jugulo qui provocat hoſtem*, Hee is overcome to his coſt, who provoketh his enemy by his throat.

Peter Martyr.

Note.

Vna ſalus victis nullam ſperare ſalutem. Lucanus.

V. 24. 25. 26. But Joab and *Abiſhai*, *Aſabels* brethren, purſued after *Abner* ſtill, untill that the men of *Benjamin* gathering themſelves together upon an heape unto *Abner*, made a ſtand upon the top of an hill, intending doubtleſſe to fight with them, if they ceaſed not from purſuing them. Then *Abner* called unto Joab, ſaying, *ſhall the ſword alwayes devour, knoweſt thou not, that it will be bitterneſſe in the end?* He uſed three arguments, ſaith *Martyr*, to breake off this warre, 1. Becauſe the ſword had devoured enough people already, warre is not good in it ſelfe, but that enemies being ſuppreſſed we may live in peace, and therefore it ought not when it is begunne to proceed without end: *bellum* warre hath the name from *bellua*, a beaſt, becauſe it is the manner of beaſts to goare and to teare one another, wherefore men are to proceed no further in warre, then needes muſt. 2. Becauſe it would turne to bitterneſſe in the end, that is, for the ſlaughter, that would bee made on both ſides, if by Joabs preſſing ſtill upon them, they were provoked to renue the warre, for thus many valiant mens lives would be endangered and ſo advantage given to the common enemy againſt them all. 3. Becauſe they were all brethren, and therefore ſhould be loath to deſtroy one another, and if they did, even the victors might have bitter ſorrow for it in the end, as when all the other Tribes fighting againſt *Benjamin* had almoſt quite rooted that Tribe out, they lamented it. In a battle fought by *Pompey* againſt *Cinna*, and *Marius*, it is reported that one by chance killing his owne brother, and when he came to ſtrip him to take his ſpoiles, ſeeing that it was his brother, he ſlew himſelfe for ſorrow.

Peter Martyr.

Judg. 20.
Aug. de Civit: l: 2, c: 25.

V. 27. *Then* Joab *anſwered, As the Lord liveth, if thou hadſt not ſpoken, the people had returned*

turned in the morning each one from purſuing his brother, the Vulgar Latin, if thou
Lyra. hadſt ſpoken in the morning, the people had returned,&c. that is, ſaith *Lyra*,
if thou hadſt ſpoken thus ſooner, even when the fight began in the morning,
after that 12 and 12 had ſlaine one another in proofe of their valour, there had
beene no more bloud ſhed, the Hebr. *Vnleſſe thou hadſt ſpoken, even from the morning,*
the people had returned, &c. that is, unleſſe by bidding, that the young men
ſhould riſe and play before us, thou hadſt given occaſion to this fight, we had
Junius. returned againe without battle, ſo *Junius* and *Martyr*, and the Hebrew expoſitors.
P. Martyr. Now *Joſephus* ſaith, that *Abner* did not onely ſpeake ſo unto *Joab*, as
V. 28. was before ſaid, but alſo excuſed to him the killing of *Aſabel*, his brother, then
Joab cauſed a retreat to bee ſounded, and their men being muſtered on both
ſides, it was found, that onely 20 of *Davids* men were loſt, but of *Iſhboſheths*
Note. 360. Thus he that bearing himſelfe upon his great numbers, provoked firſt
unto the fight, was humbled, and forced to ſeeke for peace, and to yeild the
victory to *Joab*, and ſo often times have others done, through the juſt judgement
of God, as *Joaſh* 2 *Chr*.25.17. and *Joſiah* 2 *Chr*.35.32. Wherefore let
none be ſo forward to warre, but decline it, and ſeeke peace, wherewith God is
beſt pleaſed, unleſſe when he calleth to warre, as the *Iſraelites* againſt the *Amorites*
and *Amalekites*. What warres be lawfull, ſee upon *Deut*.20.

V.30,31. This warre being ended, *Abner* haſteth to his King *Iſhboſheth* at *Mahanaim*,
beyond *Jordan*, and *Joab* having buried his dead brother *Aſabel* in *Bethlehem*, to
his King *David* in *Hebron*, going all night, till he came thither with his men,
which is not to be underſtood of the ſame night, that *Abner* fled to *Mahanaim*,
Ioſephus. for *Joſephus* ſaith, that *Joab* kept his ſtation that night, where the battle was
ended, and next day having buried *Aſabel*, ceaſed not to travaile all the night
Lyra. P. Martyr. following, till he came to *David* to *Hebron*. Yet *Lyra* and *Martyr* alſo thinke,
that *Aſabels* buriall was deferred, till they had returned to *Hebron*, although it
be mentioned before, but of this their opinion, I ſee no reaſon, but of the
contrary, becauſe both the buriall precedeth in order, and it is not probable
that they would carry a dead body about to *Hebron*, and then to *Bethlehem*,
to be buried, and it agreeth not with the victorer to flee from the field in the
night, but to the vanquiſhed, the victorer ſtaying to view the number of thoſe
that were ſlaine. But *Hebron*, ſaith *Martyr*, was now in the poſſeſſion of the
Philiſtims and therefore it may ſeeme ſtrange, that they ſhould permit them to
come and bury *Aſabel* there, or that they tooke not the opportunity of this diviſion
to proſecute their victory againſt Iſrael, but in this the ſingular providence
of God over his people is to be admired, who, when wicked *Saul* was
puniſhed by them, overruled them ſo, that they ſtirred no more, till that *David*
had obtained the whole kingdome, and ſo was of greater ſtrength to deale
with them.

The myſtery. Rabanus. Myſtically by *Davids* going to *Hebron*, which ſignifieth marriage with his
two wives, may be underſtood Chriſts entring into marriage with two
ſorts of peoples, Jewes and Gentiles. The men of *Judah* ſignifying praiſe, that
came hither to anoint him King, ſet forth the elect, that aſcribe unto Chriſt
the kingdome and glory, when as the reprobate and proud contemne him.
Iſhboſheth ſignifying the ſonne of confuſion, that reigned over the other Tribes,
ſetteth forth the errour of confuſion, that raigneth in all others except thoſe
that by faith cleave unto Chriſt.

CHAP. III.

V.1. HAVING hitherto ſet forth one battle betweene *Davids* men and *Iſhboſheths*,
now it is ſhewed, that there was long warre betwixt them, that is,
moſt probably all the time that *Iſhboſheth* lived, except ſome few dayes, wherein
Abner, his Captaine fell from him and inclined to *Davids* part, and in the
time of theſe warres, *Sauls* houſe waxed weaker and weaker, and *Davids* ſtronger
and ſtronger, which is further here declared, 1. Becauſe he had many

V. 3,4.

Peter Martyr.

R. Solomon.

Deut 21.11, 12,13.

Note.

Lyra.

Iudg. 14.

Peter Martyr.

2 Sam. 6.23.

children, Verſ. 2,3,4,5. 2. Becauſe *Abner* fell from *Iſhboſheth* unto him, Verſ. 6,7.&c. His eldeſt ſonne was *Amon*, the ſecond *Cheliab*, ſignifying *like the father*, happily ſo called, as *Martyr* hath it, becauſe hee came of *Abigail*, the wife of *Nabal*, leſt hee might bee thought to have been his ſonne, hee is alſo called *Daniel*, 1 *Chron*.3.1. and this ſaith *R. Solomon* was his name at the firſt, but then there being ſome ſcoffers, that ſayd hee was *Nabals* ſonne, his face was changed ſo as that hee looked moſt like unto *David*, whereupon hee was called *Cheliab*, but this ſmelleth of the *Rabbinicall* forge: the third *Abſolom*, who is ſaid to have come of *Maacah*, the daughter of *Talmai*, the King of *Geſhur*; ſhee is thought by *Martyr* to have beene one taken captive by *David*, when dwelling in *Ziklag* hee roved into divers parts about and tooke the ſpoyles of the enemy, for then it is ſaid, that hee invaded the *Geſhurites*, 1 *Sam*. 27. 8. but then hee ſaved neither man nor woman alive, Verſ. 11. wherefore it muſt bee at ſome other time, that hee either tooke her and ſo made her his wife, or after that invaſion the King of *Geſhur* might give him to her to wife, that hee might not warre upon his countrey any more. If it bee doubted how hee could marry with a woman of another Nation, ſeeing marriages were forbidden with the *Canaanites* for their idolatry? it is anſwered, although the people of other nations were Idolatrous alſo, yet marrying with ſuch was not altogether forbidden, for in caſe of taking a faire woman of theirs captive, after ſhee had ſhaved her head, pared her nailes and changed her garments, and bewayled her father a moneth, he that had taken her, might marry her. But if *David* tooke *Maacah* to wife, whilſt hee dwelt in *Ziklag*, hee carried not two wives onely with him, as was ſaid before, when hee went to *Hebron*, but three. *Anſw.* Although hee had her in his poſſeſſion, yet it is moſt probable, that hee married her not, till a moneth after, following the order of the foreſaid Law, and ſo not till his comming to *Hebron*. Howſoever, hee had cauſe afterwards to repent him of this marriage, when the ſonne of this woman, *Abſolom* uſurped his kingdome, and by his other children, *Amon* and *Adonijah* hee had much affliction, to ſhew that when a man abounds with children, it is no happineſſe, unleſſe they bee ſanctified, that all parents may alwayes pray inſtantly for this. The fourth ſon was *Adonijah*, the fifth *Shephatiah*, the ſixth *Ithream* by *Eglah* *Davids* wife. Here becauſe this woman onely is called *Davids* wife, a queſtion ariſeth, why it is ſo ſaid of her ſingularly? *Lyra* anſwereth, that ſhee was his firſt wife, the daughter of *Saul*, otherwiſe called *Michal*, and therefore deareſt unto him, and ſhee was called *Eglah*, an heifer, according to the phraſe uſed by *Samſon*, *if yee had not ploughed with my heifer*; all the reſt were his wives alſo, but the firſt ſpecially. *Peter Martyr* ſaith, that ſome by *Eglah* underſtand one of meane parentage, who having no alliance to grace her was hereby graced, by being called *Davids* wife: others, that ſhee was more excellent then any of the other, and ſo preferred, as if ſhee had beene his onely wife, to bee *materfamilias*: others againe, that ſhee had beene *Sauls* wife, ſeeking to approve this by the ſaying of *Nathan*, 2 *Sam*.12. *God gave thee thy maſters wives*, but that this cannot bee underſtood that they were given to bee his wives, appeareth becauſe he was *Sauls* ſonne in law, and ſo it was unlawfull for him to marry his mother in law: it is onely meant then in that place, that they were given into his power. And that *Eglah* cannot bee *Michal*, hee proveth, becauſe ſhee was barren to the day of her death, unleſſe it ſhall bee thought there to have been ſpoken of the time to come, that ſhee had no child after that time, but there is another thing that maketh againſt her being *Michal*, viz. that ſhee was not reſtored to *David* after that *Saul* had given her to another, till after this, Verſ. 14. and therefore hee could have no child by her in *Hebron* borne there as all theſe are ſaid to have been. *Ithream* the ſixth ſonne of *David* is by *Ioſephus* called *Nathan*, but hee is ſpoken of, as borne afterwards, Chap. 5.14. For *Eglah* I thinke, that ſhee was one moſt beloved of *David* of all his wives, and therefore ſingularly ſo called, and *Rachel* ſometime is by *Iacob* ſingularly called his wife.

Hitherto the ſtrengthning of *David* by having many children borne unto

him hath been ſpoken of, now followeth that of **Abners** revolt unto him,
Verſ.6,7,8,&c.

V.6,7. There was a concubine of *Sauls* nation *Rizpah*, for going in unto whom hee
Lyra. was reproved to make *David* King of all *Iſrael*. Some, ſaith **Lyra**, think that *Abner*
went into *Rizpah*, as having taken her to wife, that thus he might withall take
the Kingdom, as *Adonijah* asking *Abiſhag Davids* Concubine to wife is cenſured
by *Solomon* as in effect ambitiouſly ſeeking the kingdome: ſome that he onely
committed fornication with her, and this is moſt agreeable to the text. And
therefore hee was worthy to bee reproved, although God ſecretly wrought by
his providence to turne this into an occaſion of fulfilling his promiſe to *David*
touching the kingdome of *Iſrael*, when *Abner* being exaſperated by this
reproofe revolted unto *David*, ſo doth God make all things to ſerve for the
Note. effecting of his will for the good of his faithfull ſervants. *Abner* is inraged
at *Iſhboſheths* reproofe, and ſaith, *am I a dogs head, &c.* that is, either vile and
abominable as a dog in the account of *Judah*, or for barking as it were,
againſt *David* and *Judah*, and oppoſing them to keepe the kingdome to thee;
or as *Comeſtor*, am I the head and Prince of dogs, as it were to lead them in
barking againſt the Lords anointed? Thus they fall out, who a little before
Note. joyned together to ſtop the proceedings of the Lord; and ſo ſhall all they doe,
that combine in wickedneſſe, the league betwixt them ſhall not laſt alwayes.
Abner ſaith, that hee would doe to *David*, as the Lord had promiſed him,
whereby is diſcovered, that hee was not ignorant of *Davids* right all
this time, and ſo did againſt his conſcience in all that hee did for *Iſhboſheth* hitherto,
Note. and thus doe many more, impugning the truth, which their conſcience
telleth them, that they ſhould receive, but let them beware of Gods
judgements at the laſt to cut them off by this example. This great boldneſſe
in *Abner* thus to threaten the King to his face, ſhewed, that hee was puſillanimous
and ſlothfull, and ſo unworthy to reigne, and to this inconvenience doe
ſlothfull Princes bring themſelves often-times, that they are awed by their
ſervants. And it is to bee noted, that *Abner* would fulfill the promiſe of God
Note. to *David* in ſpleene againſt *Iſhboſheth*, and ſo ſome doe good with an evill
mind, for which they ſhall have no thanke at Gods hand, for reſpect unto
whom they are not moved unto it, but for their owne ends.

Then Abner ſent meſſengers to David, *ſaying, Whoſe is the Land, &c.* that is, hath
V 12. not God promiſed thee that thou ſhouldſt bee King thereof, ſo that of right it
belongeth to thee, and hee ſpake thus by meſſengers, that having *Davids* anſwer
a way might bee made for him, before that hee went to *David* himſelfe;
make covenant with me, the Covenant which hee would have him to make is
Ioſephus. not here expreſſed, but *Joſephus* ſaith, that it was that *Abner* ſhould bee in the
ſame place of honour with *David*, that hee had been in with *Saul*, *v.*13. *David*
V.13. agreed to this motion, but firſt hee would have *Michal* his wife reſtored, when
Abner came unto him, and for this cauſe ſending meſſengers to *Iſhboſheth*, becauſe
Abner could not reſtore her without him, hee by the perſwaſion of *Abner*
V.14,15,16 took her from her husband *Phaltiel*, and ſent her away, her husband following
her weeping, but this ſay the **Rabbins**, was for joy, that hee had kept her
as a ſiſter, and not lien with her being another mans wife, or for ſorrow, as
R. Solomon hath it, that ſhee was taken from him, who was the exerciſe of
perfection to him, in that hee having ſo faire a Lady in his power, yet refrained
from touching her. But it is eaſie to feigne any thing, it is moſt probable,
that becauſe ſhee was nobly deſcended and faire, it grieved him much to part
with her.

V.17,18. The place to which hee followed her weeping was **Bahurim**, and then *Abner*
ſent him back, this was in the Tribe of *Benjamin*, Chap. 19. 16. And yet
Peter Martyr. wee read not, that *Abner* went himſelfe with her to *David*, but firſt going
amongſt the Elders of the people hee dealt with them to make *David* King of
all *Iſrael*, and afterwards hee went in perſon unto *David*. In dealing with
them hee ſaith, that in times paſt they deſired to have *David* for their King,
which moſt probably was when *Saul* was dead, for they were generally well
affected

affected to *David* long before, and many men of valour of divers Tribes being *Davids* ſubjects at the firſt did doubtleſſe ſollicite thoſe of their owne Tribes for *David*, whereby hee had many friends and well-willers, but hitherto *Abner* had reſiſted them by preferring *Iſhboſheth*, now hee profeſſeth not to hinder them any longer from *David*, but to joyne with them in ſetting him up. And hee addeth, that the Lord had ſaid, by *David* I will deliver *Iſrael* from the *Philiſtims*, &c. This wee no where read of, but *Joſephus* ſaith, that *Samuel* ſpake thus of *David*, and now it was commonly knowne, and by theſe words it ſeemeth, that they were eaſily perſwaded, but becauſe it ſeemed more hard to bring *Sauls* owne Tribe to *David*, *viz.* *Benjamin*, hee further dealeth with the V. 19. men of that Tribe in particular, and then going to *David* relateth to him, how V. 20, 21. forward they all were to make him King. *David* having received him and his good newes made him a feaſt, which uſed commonly to bee done of old in making of leagues, and ſo *Abner* departeth to gather all *Iſrael* unto *David*, ſo powerfull was hee by reaſon that hee was Generall of the Army, that hee could eaſily incline the people to what ſide hee pleaſed. But when hee was thus ſent V. 22, 23, 24, 25, 26, 27. away by *David* in peace, *Joab* and his men comming home with great booties heard of it, and hee firſt expoſtulated with *David* for letting *Abner* ſo to goe away, and then immediatly ſent after him, and when hee was returned back, hee ſpake peaceably to him, but by and by hee ſlew him unawares for the blood Lyra. of *Aſahel* his brother. The place from whence *Abner* was brought back was the *Well Syria*, ſo called ſaith *Lyra*, becauſe it was in the way, that leadeth to *Syria*; *Junius* rendreth it the *Ciſterne of Siſera*, the Vulgar Latine, the Ciſterne *Syra*. It is likely that *Joab* ſent in the Kings name, as if hee had ſomething more to ſay to *Abner*, for otherwiſe hee would have been ſuſpitious. *Joſephus* ſaith, that *Joab* ſpake ſo to *David* againſt *Abner* to make him to change his mind, and to ſend to have him brought back againe, that hee might kill him, and when hee could not prevaile, hee ſent meſſengers, as from *David* after him. And indeed *Abner* having a covenant from *David*, how could he now be ſuſpitious that hee or any about him would attempt to doe him miſchiefe? But *Joab* called him to ſpeake with him in ſecret, as about the Kings buſineſſe, and then hee ſuſpecting nothing was ſlaine. And whereas hee gave it out, that hee did it for the blood of his brother *Aſahel*, that could bee no reaſon, ſeeing *Aſahel* was ſlaine altogether through his owne default, but the true reaſon, as moſt conjecture, was for feare leſt *Abner* ſhould by *David* bee promoted above him to bee next unto the King. For this was plainely the reaſon why hee af- 1 Sam. 19. 13. Peter Martyr. terwards killed *Amaſa*, Chap. 20. *David* had promiſed to make him Captaine in *Joabs* ſtead. From this wicked and treacherous fact of *Joab*, ſaith *Martyr* came three good things. 1. Hee was deſervedly puniſhed for his wickedneſſe, although *Joab* did it altogether out of envie. 2. *David* came a fairer way to the Kingdome then hee ſhould have done, if *Abner* had lived ſtill. 3. The danger that might have been in *Abners* too much greatneſſe was prevented, whereby *David* might otherwiſe have been put to further trouble, hee being ſo gracious and bearing ſo much ſway with the people: yet hee ſaith, that *Joab* who ſlew *Abner*, was as bad or worſe then hee, and therefore was at the laſt by *Solomon* cut off alſo: for he both dealt treacherouſly with *Abner*, as *Abner* with *Iſhboſheth*, conſpired with *Adonijah*, as *Abner* with *Iſhboſheth*, and conſented to the murther of *Vriah* and others unjuſtly to pleaſe *David*, as *Abner* had unjuſtly perſecuted *David*. And he might have added further, that he brought diſcredit upon the King by his treachery, and ſhed the blood of *Amaſa* in the time of peace.

Note. Wee may by this example ſee, ſaith *Joſephus*, what great danger there is in envie, when one great perſon cannot endure another to bee preferred before him, great trouble and danger commeth to the State hereby.

V. 28. *And when* David *heard it, hee ſaid,* I *and my kingdome are cleare from the blood of* Abner, *let it reſt on the head of Joab, and of all his fathers houſe, and let there not faile a man that hath an iſſue in the houſe of Joab, or that is a* Leaper, *or that* Ioſephus. *leaneth on a ſtaffe, or that falleth on the* Sword, *or that wanteth bread*; *Joſephus* ſaith, that *David* ſtretching out his hands to heaven profeſſed thus his owne innocency,

cency, that all men might know him to bee guiltleſſe of this blood, and it concerned him much to cleare himſelfe, leſt the people of *Iſrael* hearing of it ſhould have their hearts alienated from him, and thinke him for ſo foule a treachery unworthy to reigne over them, wherefore hee imprecateth him, *Hugo* Cardin. that committed this murther, and his poſteritie, which imprecation ſaith *Hugo* was made by way of propheſying. Now amongſt the evills foretold to come upon his family, that which in our tranſlation is rendred, leaning upon *Lyra*, *Schol. Hiſtor.* a ſtaffe, is by the vulgar Latine, *fuſum tenens*, and this *Lyra* and *Comeſtor* expound holding a ſpindle, as a woman that is effeminate, *Hugo* either ſo, or holding a white ſtick, as the leprous were appointed to doe, to ſhew, that they were uncleane by Leproſie, that others might take heed of them. And if it bee thus underſtood, here are but foure things, wherein the curſe of *Joabs* houſe ſtood, whereas *Lyra* and the ordinary gloſſe, and our tranſlation make them five. But as *Martyr* noteth the word פלך here uſed ſignifieth *P. Martyr.* both a ſtaffe and a ſpindle, for ſo it is uſed, *Prov.* 31. 19. and if wee take it for a ſtaffe, which is the moſt proper ſignification of the word, then the meaning is, that there ſhould be ſome gouty, or paralyticall, or otherwiſe infirme and not able to goe without the helpe of a ſtaffe. And touching every of theſe particulars he ſheweth them all to be moſt grievous judgements, for the iſſue made the body to pine away, and the Leproſie loathſome, and both uncleane, ſo as that hee might not come into the Congregation, the Gout or Palſie made a living man as if hee were dead, to fall by the ſword of the enemy is a lamentable judgement, and to bee ſterved to death through want of food much more. The *Rabbins* ſay that *David* was too much carried by paſſion in thus imprecating not onely *Joab*, but all his fathers houſe, and therefore all theſe evills fell upon ſome of his owne poſteritie. *Rehoboam* had an iſſue, *Uzziah* was a Leper, *Aſa* was pained in his feet, *Joſiah* fell by the ſword, and *Joachim* wanted bread. But becauſe the ſame *David* in divers of the Pſalmes doth likewiſe imprecate the wicked, wherein hee was certainly moved by the Spirit of God, it is not to bee thought, that hee was moved by humane paſſion at this time, but by the ſame ſpirit of propheſie. And touching *Joabs* fathers whole houſe here imprecated, it is ſo ſpoken, becauſe not onely hee, but *Abiſhai* his brother alſo had an hand in *Abners* murther, as is intimated, Verſ. 30. where it is ſaid, ſo *Joab* and *Abiſhai* his brother ſlew *Abner*, which *Joſephus* ſaith was done thus, whilſt *Abner* was held in talke by *Joab*, *Abiſhai* ſlew him, but I rather thinke that *Abiſhai* did helpe in this murther by going with ſome of *Joabs* men for *Abner* to fetch him back, that *Joab* might ſlay him, which hee knew well that hee would doe. Now becauſe in theſe two was the whole family of their father for ought wee read, ſeeing *Aſahel* was dead before, and there were no more, but theſe three, *David* imprecateth all *Joabs* fathers houſe, meaning theſe two onely and their poſteritie, as the iſſue of *Note.* ſhamefull murtherers. That which is recorded here, or elſewhere touching *Davids* curſing, is not to bee imitated by us, who are commanded to bleſſe and not to curſe, but onely in caſe that God directeth ſo to doe.

V. 31. Then *David* ſaid to *Joab* and to all the people, Rent your clothes and mourn for *Abner*, and gird you with ſackcloth, &c. It is ſtrange, ſaith *Munſter*, that hee ſhould bid *Joab* alſo to doe thus, would hee have him diſſemble ſorrow for that which hee was glad of? hee anſwereth, the cauſe why *David* bade *Joab* to come and mourne alſo was to honour the funerall of *Abner*, not onely with the preſence of other Captaines and Tribunes, but alſo of *Joab*, who was the chiefe of all, and if *Joab* had any grace in him, hee might by this meanes have been brought to repentance, which no doubt was the meaning of *David*, becauſe hee being compelled to bee amongſt ſo many mourners that wept and ſorrowed, hee might hereby bee affected with ſorrow and ſhame, who was the actour of ſo great a miſchiefe bewailed by ſo many, and by the King himſelfe. And King *David* followed the Beer to honour *Abner* the more, a thing never uſed by Kings, for whoſoever is carried forth to the buriall, the King never goeth after him in any Country; this then ſhewed, how greatly *David* was affected with *Abners* death, in that forgetting his kingly dignity, he vouchſafed to doe him this honour.

V. 32. Then *Abner* was buried in *Hebron*, an honourable place for the buriall of *Abraham*, *Iſaac*, and *Jacob*, ſo that even in the place of his buriall *Abner* was honoured alſo, which was counted no ſmall matter in thoſe dayes not onely amongſt the Jewes, but amongſt people of other Nations, as the Romans, with whom ſepulchers were marked with theſe three letters *D. M. S.* that is, *Divorum Manium Sacra*, the *Temples of holy Ghoſts*, wherefore *Cicero* calleth the body of *Clodius*, *infælix cadaver*, that was caſt out unburied: and it was a puniſhment appointed for him, that ſlew father or mother, his corps might not bee buryed. *And David wept at the grave*, which weeping of his, doubtleſſe was from unfaigned ſorrow, becauſe he might now be hindered from attaining to the kingdome over all Iſrael, in a faire way to which he was by *Abners* meanes, if he had ſtill lived; and becauſe ſo indigne a thing was done to ſo great a Prince by a Subject of his, with whom he had but even now entered into a league, to his great diſcredit.

V. 33. *AndDavid lamented for Abner, ſaying Dyed Abner, as a foole dieth? for thy hands were not bound, nor thy feet put into fetters, &c.* that is, like a coward, who ſeeing danger, yeildeth himſelfe to his enemy to be bound and carried away to be dealt withall as he pleaſeth. It was not ſo with *Abner*, for he fell by treachery of the wicked, as the beſt and moſt valiant might doe: *and all the people wept againe over him*, that is, in repeating the words of *David* and anſwering him with the like. Thus *David* ſeemeth to juſtifie *Abner*, as if he were none of the wicked, when as indeed, if *Joab* dealt treacherouſly with him, he was payed but in his owne kinde, who was ſo treacherous to his owne King, So *Martyr*.

V. 35. *And when all the People came to cauſe David to eate meat whileſt it was day, &c.* *David* was ſo much affected with ſorrow, that the funerall being ended at what time they were wont to eate and drinke, ſome feaſt being made for that purpoſe, he refuſed to doe as the reſt did, and vowed not to eate ought till ſun ſettting. The Sept: have it *περιδειπνῆσαι* to make *David* ſup, but it may rather be underſtood as amongſt the Greeks anciently, of a dinner, being ſo called, *quaſi μεθ' ὃ δεῖ πονεῖν*, after which a man muſt labour, becauſe if it had beene ſupper time, *David* would not have replyed as he did, that he would eate nothing, till the ſun ſetting. And thus *David* had his end, all the people underſtood that he
V. 37. was innocent and had no hand in *Abners* murther, and he further cleared himſelfe
V. 38. by ſaying, *know yee not, that a great Prince is fallen this day in* Iſrael, ſhewing
hereby, how much he eſteemed of him, ſo as that he was farre from conſenting
to his deſtruction; And if any man ſhould have objected, why then doſt thou
V. 39. not puniſh the murtherers, he addeth, *and* I *am this day weake, and theſe men, the*
ſonnes of Zerviah are too hard for mee. I am in my kingdome like a tender plant
eaſily pluckt up, if I ſhall provoke the ſonnes of *Zerviah*, as *Iſhboſheth* did *Abner*,
they may ſoone draw all the people from me as *Abner* did from him. But this
was a great infirmity in *David* to be ſo timerous in executing juſtice, eſpecially
having a promiſe from God of the Kingdome, that he might depend upon againſt
all conſpiratours whatſoever. But there are divers things alledged by
ſome to excuſe *David*, as 1. that he did onely deferre *Joabs* puniſhment, taking
order afterwards with *Solomon*, that he ſhould be put to death, and God
himſelfe deferreth often to puniſh the wicked. 2. To puniſh him preſently,
might have beene a great weakening to the Commonwealth, which a prudent
King ought to provide againſt: for when *Honorius* the Emperour had cut off
Stillico his Generall, it is ſaid, that hee cut off his owne hands, and indeed hee
never did any worthy act after. 3. The law of putting murtherers to death
being affirmative, bindeth not to all times, but to take the fitteſt. 4. *David*
was a figure of Chriſt, who was gentle towards the fouleſt ſinners. 5. He
might in this delaying to puniſh *Joab* be guided by the ſpirit of God, as in
many other things. But to the laſt, firſt it is anſwered this being againſt the
revealed wil of God, to forbeare to cut off a murtherer, it cannot be, that the
ſpirit of God ſhould be the author of this unto him, neither doth he plead

it, but the ſonnes of *Zerviah* be too hard for me. To the 4, Chriſt uſed gentleneſſe in adminiſtring his ſpirituall kingdome, but this was noe warrant to him, that adminiſters a politicke kingdome. To the 3 and 1, it was too long a delay to put it off to his death; and to the 2, he had God with him, whoſe power was above all, therefore he ſhould not have feared the weakening of his kingdome, yea the doing of execution upon *Joab* would have given content to more in Iſrael, with whom *Abner* was gracious, then the ſparing of him. Beſides this lenity, what encouragement might it give to other men of might, to commit the like horrible murthers, ſeeing the law was likely now to lay hold onely upon the inferiour ſort? yea wee ſee two wicked men, *Rechab* and *Baanab* preſently animated hereby to goe and kill *Iſhboſheth*, and *Joab* afterwards to kill *Amaſa*. A judge muſt be a man of courage, not reſpecting the perſons of the rich or poore.

CHAP. IV.

V.1. I*SHBOSHETH* hearing of the death of A*bner* was troubled,and ſo was
2. all Iſrael. But there were two Captaines of Bands *Recbab* and *Banaab* belonging
3. to *Iſhboſheth*, who were of *Beroth* in *Benjamin*, but lived hitherto, as
V.5,6. *Exiles* in *Gittim*, to which place they had fled. They now came into *Iſhboſheths*
houſe when he was ſleeping in the heate of the day, and ſlew him, and
V.4. cutting off his head carryed it to *David*. And by the way here is inſerted
ſomething touching *Mephiboſheth*, how he being 5 yeares old, when *Saul* and
Jonathan his father were ſlaine, his nurſe fled with him, and in fleeing fell with
him, whereby he became lame. What the cauſe of *Recbabs* and *Baanabs* fleeing
R. Solomon. to *Gittim* was, or when they fled, is not ſaid, but *R. Solomon* ſaith, that they
tooke part with *Mephiboſheth*, the ſonne of J*onathan*, as being the ſonne of the
elder brother, and ſo one, that had more right to the kingdome, then *Iſhboſheth*
Sauls yongeſt ſonne, and when they ſaw that I*ſhboſheth* was ſet up by *Abner*
to be King, they fled, wherefore mention is made together of *Mephiboſheth*,
with whom they had taken part. But this ſeemeth not to be ſo, becauſe they
are ſaid to bee I*ſhboſheths* men, which they were not, ſeeing according to this
relation they never came in unto him, but rather were *Meph.boſheths* men.
Others therefore hold, that they were Captaines of Theeves and Robbers, and
when I*ſhboſheth* would have puniſhed them therefore, they fled, and continued
in *Gittim* untill this time, and this ſeemeth moſt probable, and the Hebr. will
beare this reading, *Captaines of Robbers*, as the Vulgar Latin hath it, ſeeing the
word גדודם *Gedudim* here uſed ſignifyeh both Armies and Robbers. But
why is mention made with all of *Mephiboſheth*, if they were no partakers with
him? Some ſay, that now *Abner* being dead they came and ſolicited *Mephiboſheth*
to take the kingdome upon him, but he being a good man refuſed it, and
ſignified it to I*ſhboſheth*, whereupon they fled for the preſent, but ere long returned
and ſlew I*ſhboſheth* being aſleepe. But this agreeth not with the Text,
which ſaith, that they were ſojourners in *Gittim*, till this day, that is, till the
newes came of A*bners* death, ſo that they did not after this flee thither, but
had continued there ſometime before, and *Mephiboſheth* was but yet a childe of
Lyra. 12 yeares old. *Lyra* therefore better ſaith, that mention is made of *Mephiboſheth*
in this place, he being about to tell of the death of *Iſhboſheth*, to ſhew that
now there was none of *Sauls* houſe left to be made King againſt D*avid*, ſeeing
Mephiboſheth alone was left alive, and he was lame of both his feet, and ſo unfit
for that high dignity. *Gittim*, to which *Baanab* and *Recbab* fled, was a
City of their owne Tribe, *Benjamin*, *Nehem*: 11.33. where they lurked, till this
time. But now it is ſaid, that they came to *Iſhboſheths* houſe as if they would
fetch wheat, that is, diſguiſing themſelves, as if they had beene Merchants, and
came to buy wheat, that they might not bee ſuſpected, for the King happily
had a great revenue of wheat, which he ſold unto Merchants. The Vulgar
Schol. Hiſtor. Latin hath it, bringing eares of wheat, that is, ſay *Lyra*, *Comeſtor*, and *Hugo*,
Hugo Cardin. as if they brought ſome firſt fruites unto the King to honour him, but *Lyra*
confeſſeth, that Hebr. it is, they came as though they would fetch or buy

wheat, which is the beſt, becauſe firſt fruits were not brought unto the King, but to the Prieſts. Comming thus into the houſe they found *Iſhboſheth* aſleep, and ſlew him, and then the manner how hee lay more particularly being deſcribed, V. 7. *v:* 7. he lay in the bed-chamber, for in hot countries, when the ſun is at the higheſt, men commonly went into their chambers after dinner to ſleepe a while: and having ſlain him they cut off his head, and tooke it away with them in token of the murther committed. *Peter Martyr.* *Iſhboſheth*, ſaith *Martyr*, was worthy thus to be cut off, and by a more grievous death, becauſe he fought as it were againſt God, after the manner of the *Titans*, in ſeeking to hinder *David* from the kingdome, which God had aſſigned unto him. And well he was ſlaine in his ſleepe, who had beene ſluggiſh, and done nothing like a King all his time, but all by *Abner*: *Note.* and by his death in his ſleepe in his owne houſe, wee may ſee, to what dangers we are ſubject, when wee may ſeeme to be moſt ſafe, that we bee never ſecure, and lying downe to ſleepe, remember, that we know not, whether ever wee ſhall riſe up againe or no. *Plutarch.* *Plutarch* in the life of *Lucullus* ſaith, that hee was ſaved by ſleeping in the heat of the day: for *Ortacus* ſent by *Mithridates* treacherouſly to kill him under a pretence of friendſhip, when hee could not bee admitted to ſpeake with him, becauſe hee was aſleepe, fearing leſt by delaying his treaſon ſhould bee diſcovered, he returned againe without ſlaying to doe that bloudy act. Now although *Iſhboſheth* was worthy to dye and God ſecretly wrought by his providence to take him out of the way, that *David* might no longer be hindered from the kingdome, yet this excuſeth not the wickedneſſe of theſe two men who ſlew him treacherouſly, partly to be revenged upon him, whom they feared and hated, and partly hoping to receive a great reward at the hands of *David*. And therefore he dealt with them according to their deſerts, when he put them to death therefore. V. 8. Yet they come unto *David* with a moſt plauſible oration, *the Lord hath avenged my Lord the King this day of Saul and of his ſeed*, thus making God a party in their murther, when as this was not the end that they aimed at, to fulfill Gods will herein, or to doe any good to *David*, but at other ends of their owne, as was ſaid before. In the like caſe ſuch as have beene led onely by the light of nature, have delivered the treacherous to be put to death, although they pretended their good in thus conſpiring againſt the life of their owne Lords, as *Fabritius*, who ſignified to *Pyrrhus* the treachery of his Phyſitian, who would have poiſoned him being his King to gratifie *Fabritius*, and the Romans ſent the ſchoolemaſter of the *Faliſcii*, that would have betrayed their City unto them, backe to be puniſhed, and *Cæſar* lamented the death of *Pompey* his enemy, and put to death the murtherer.

V. 9. 10. *David* cleane contrary to the expectation of theſe two men, told them moſt ſeriouſly, how he had put to death one, that brought tidings to him to *Ziklag* of *Sauls* death, thinking to be well rewarded for his labour, and therefore giveth ſentence againſt them, that they were much more worthy to dye, and ſo he commanded them to be ſlaine. But whereas in ſpeaking of their fault he ſaith, they had ſlaine a righteous man in his owne houſe, it is to be underſtood, that he doth not meane one ſimply righteous, for ſo *Iſhboſheth* was not, but comparatively, for he was more righteous then they, and ſo *Judah* is ſaid to have juſtified *Samaria* in her wickedneſſe, becauſe ſhee was more wicked. By this ſeverity towards theſe men, *Davids* innocency was manifeſted to the winning of mens hearts unto him. And as they had cut off the head of *Iſhboſheth*, ſo he cauſed their hands, which committed that murther, to be cut off, and their feet, that carryed them to it, and hanged them up over the poole in *Hebron*, to be a ſpectacle to all men, that others might feare to commit the like wickedneſſe. If it ſhall ſeeme not juſtifyable to adde this to their puniſhment, it is anſwered, the Magiſtrate, as he ſeeth cauſe, may adde to the puniſhments preſcribed in the law of God, but diminiſh them he may not, ſo the *Rabbins*, and thus *David* afterwards, when *Nathan* had told how a rich man tooke the Lambe of a poore man, vowed, that he ſhould dye and reſtore it fourfold, whereas by the law reſtitution only was appointed. 2 Sam. 12. 5. And the head of *Iſhboſheth* hee cauſed to be buried in *Abners* Sepulcher, ſo in all things he ſought ſtill to honour the houſe of *Saul*, and to ſhew his affection towards him, who was his utter enemy, that we might learne to doe likewiſe.

Hugo Card. The Morall. Morally *Hugo* ſaith, by theſe two, that ſlew *Iſhboſheth*, wounding him under the fifth ribbe, wee may underſtand gluttony and drunkenneſſe ſlaying the ſoule by deſtroying all grace in the heart, whilſt a man ſleepeth ſecurely herein.

CHAP. V.

V. 1, 2, 3. THEN all the Tribes of Iſrael came to *David* to *Hebron*, and anointed him King over all, and he made a league with them, that is, with their Elders who led the reſt, and therefore of the Elders it is ſaid, that they anointed him, 1 Chron: 12. 23 *1 Chr*: 12. 23. they of every Tribe, that came to *Hebron* to make *David* King, are particularly numbered, of the Tribe of *Judah* 6800, for of them needed no greater number ſeeing they had already received him for their King, of the Tribe of *Levi* 4000, of *Simeon* 7100, &c. And by all the Tribes that came to D*avid* here theſe are meant, who came for all. The league, that they made with D*avid*, the *Rabbins* ſay, was, that hee ſhould not puniſh any of *Peter Martyr.* them, for taking part with *Iſhboſheth* againſt him, but *Peter Martyr*, that hee ſhould rule according to juſtice and equity over them, and that they would bee loyall and true obedient Subjects unto him: for thus all Kings, when they come to their royall dignity, doe commonly ſweare to rule according to the lawes of the land, and not as they luſt. And this league is ſaid to bee made before the Lord, both becauſe they ſweare by the Lord, and happily before an altar that was there, being of old built by *Abraham*. For that they uſed ſtill to offer ſacrifice here to this day it appeareth, by *Abſaloms* deſire to have leave to to goe and pay his vow in *Hebron*, *ch*: 15. 7. Touching all the Tribes comming to *David* to make him King, ſee alſo *1 Chr*: 11. 1, 2, 3.

The Myſtery. In this voluntary comming of the Tribes unto *David*, Chriſt was notably figured out, who ſubdued not Peoples and Nations unto him by force of arms, but raigneth over them, that willingly ſubmit themſelves unto him, with whom hee entereth into a firme Covenant of Grace and Mercy for ever, and they are, as the Tribes here ſay to *David*, *fleſh of his fleſh, and bone of his bone*, *Eph*: 5. This being the difference betwixt him and other Monarchs of the world, not onely the *Aſſyrians*, *Perſians*, *Greekes*, and *Romans*, but alſo the Truke and Pope, who by ſtrong hand have ſought to bring all under their obedience, hereby ſhewing, that their kingdomes are not divine, but humane, tyrannicall, and devilliſh, and ſo ſhall periſh againe. Now beſides all thoſe that came to *David*, it is ſaid, all the reſt, who came not, were of one heart to 1 Chron. 12. V. 38. make *David* King, *1 Chr*: 12. 38. ſo that their ſubjecting of themſelves to *Iſhboſheth* all this time, was in a manner enforced by *Abner*, for their owne conſciences told them, that they did not well herein, as it is not to be doubted, but that inforceth with many, of the Church of Rome at this day. By this *Note.* time then *David* ſaw how conſtant God was in his word, to performe ſo fully and freely all that he had promiſed him, although by the way he met with many things that might make him doubtfull, and ſo it ſhall be done at the laſt to all Gods faithfull people, wherefore let us alwayes patiently wait upon him, and not waver through unbeleiſe in the moſt evill day. Laſtly it is ſhew- 1 Chron. 12. 39 ed, that all thoſe, who came unto *David*, continued with him three dayes eating and drinking, and leſt any man ſhould doubt how proviſion could bee made for ſo great a multitude in one City, for they were betweene 300000 and 400000, it is ſaid, that their brethren, that dwelt nigh, of *Zabulon*, *Iſſachar*, and *Nephtali*, brought in proviſion aboundantly, both of bread, fleſh, and figges, &c. ſuch a univerſall joy there was at this inauguration of King *David*: ſo amongſt thoſe that conſented together to ſet up Chriſt for their King, there was great joy, *Act*: 2. and aboundant bringing in of worldly things for the reliefe of the multitude, *Act*: 4.

V. 4,5.

Lyra.

Gloſ: Ord.

David was 30 yeares old, when he began to raigne, at the very age, that Chriſt began his miniſtry, and he raigned 7 yeares and 6 months in *Hebron* over *Judah*, and 33 in *Hieruſalem*, &c. But the whole time comming to bee ſummed up, it is ſaid to be 40 yeares together, whereas indeed it is 40 yeares 6 months. The reaſon, ſaith *R: Solomon*, why the 6 months are left out, is either becauſe he fled 6 months by reaſon of *Abſalom*, who uſurped the kingdome ſo long, or becauſe he was 6 months ſicke in *Hebron*, which is not therefore put into this ſumme. But I thinke rather, that it is ſo put, becauſe hee raigned onely 40 yeares compleat, and the ſacred hiſtory doth not uſe to reckon upon months, ſee 1 *Kings* 2. 11. *Ch*: 11.42. *Ch*: 13. 22. *&c.* He was firſt made King over *Judah*, ſaith the Gloſſe, and then over *Iſrael*, to figure out Chriſt received by two peoples, the Gentiles and Jewes at ſeverall times, and he raigned 40 yeares, which is foure times ten, ſignifying perfection, to ſhew, that Chriſts raigne ſhould bee a perfect time even for ever and ever.

V. 6.

Schol. Hiſtor.

Lyra.

Exod; 32.

Ioſh: 15.63.

And the King went with his men to Jeruſalem to the Jebuſites, who inhabited that land, and they ſaid unto David, except thou takeſt away the blinde and the lame, thou ſhalt not come in hither, thinking David cannot come in. The inferiour part of *Jeruſalem*, ſaith *Comeſtor*, was delivered to *David* by *Ornan* the *Jebuſite*, but the upper was held ſtill by the reſt of the *Jebuſites*, and there a Tower was ſo ſtrong that it was thought impregnable, thus he; but all the reſt of the City ſtanding upon Mount *Moriah*, Mount *Acra*, and Mount *Bezetha* was in the Iſraelites hands before, and onely Mount *Zion*, which was higheſt, held by the *Jebuſites*, *Joſh*: 15. 63. By the blinde and the lame, ſome thinke, that ſuch were meant, as were ſet to defend this Tower, and this impotent crew was ſet to defend it in deriſion, becauſe they thought, that with the weakeſt defence, that might be, it was ſafe enough againſt all his power: ſome by the blinde and lame thinke, that they meant Images ſet up there, which have eyes and ſee not, and feet and walke not, for even thoſe Images, which were able to doe nothing, were in their judgement a ſufficient defence againſt him. Laſtly ſome, that they meant themſelves, becauſe the Jewes accounted the blinde and lame uncleane, and ſo the *Jebuſites* being an uncleane people, were held by them to be as the blinde and the lame, touching whom, becauſe the keepers of the Temple would not ſuffer ſuch to come in, ſaying that the blinde and the lame ſhould not enter, it grew into a proverb, the blinde and the lame ſhall not enter, when they meant any uncleane perſons: that the blinde and the lame might not enter into the Tabernacle, ſee *Levit*: 21. Or they called themſelves the blinde and the lame, becauſe *David* thought them as unable to defend themſelves againſt his power, as blinde and lame perſons. Thus alſo *Hugo*, but *Lyra* following *R: Solomon*, after the firſt opinion commemorated, ſaith, that two Images, the one blinde and the other lame, repreſenting *Iſaac* and *Jacob*, were placed upon the wall, in remembrance of the Covenant made of old by *Abraham* with *Abimelech* the King of the Philiſtims, whoſe poſterity theſe *Jebuſites* were, there being engraven upon them the oath taken by *Abraham* to *Abimelech*, and in ſaying, that he ſhould not come in, except hee tooke away the blinde and the lame, they meant, except he would bee perjured by breaking that oath; and whereas the blinde and lame are put in the plurall number, hee ſaith although there was but one blinde and one lame, it might bee ſo ſaid, for of the golden Calfe which was but one it is ſaid, *theſe bee thy Gods.* Now for *David*, that hee might, notwithſtanding the foreſaid league lawfully invade the *Jebuſites*, which *Joſhua* in his time could not doe, whereby it came to paſſe, that although this City were given to the Tribe of *Judah* and *Benjamin*, yet it could not be gained wholly from the *Jebuſites* till this time, it is proved, becauſe the time, that the league was to laſt, was now expired, the poſterity of *Abimelech* being all dead. This is by *Martyr* ſuſpected as a fable and confuted, and the like ſee before upon *Joſh*. 15,63. the *Chald Par.* except thou takeſt away ſinners, thou ſhalt not come in. That the *Jebuſites* themſelves cannot all be underſtood by the lame and the blinde, according to the ſecond opinion is plaine, becauſe it is ſaid, *who ſo ſmiteth the* Jebuſites *and the lame and the blinde*, by which words the lame and blind are diſtinguiſhed from the *Jebuſites*, neither can it bee underſtood of their Idols, for they would never bee ſo unreverent towards them to call them by ſo vile a name, no not according to the opinion of others, and it agreeth not to Idols to bee ſmitten but to bee broken downe, wherefore the words are literally to bee taken; and yet I doe not thinke, that lame and blind perſons were ſet in deriſion to defend the walls, as *Joſephus* and *Theodoret* will have it, as *Theod.* alſo ſaith, that the *Tyrians* ſometime ſet *Pygmees* in ſcorne to defend their Citie againſt the enemy; but that ſuch poore people were confined to ſome place neare the entrance of the Fort, and not ſuffered to dwell amongſt others, and of theſe the *Jebuſites* ſpake in ſcorne to *David*, except hee cut them off, who were leaſt able to reſiſt him, which they thought hee could not poſſibly doe for the great ſtrength of the place hindering any power from comming at them, hee ſhould never bee able to deale with them, or to hurt them, who had both their ſight and their limbes, and ſo were better able a great deale to keepe them out. But notwithſtanding this brag, *David* tooke the ſtrong hold of *Zion*, and called it the Citie of D*avid*, for it was a ſpacious place, *viz.* 2000. Cubits long, and 2000. Cubits broad, ſo that it might well beare the name of a Citie. *Junius* differing from all others rendreth it thus: *Thou ſhalt not come hither alive, but when ſome one hath taken thee away, the very blind and the lame ſaying, David ſhall not come hither*, and the Hebrew may well beare this reading, for it is כי אמחסרך but thou being removed, that is, by death, whereby was meant that if hee attempted to enter, hee ſhould die for it, and the very blind and lame inſulted over him, whereby hee was ſo much exaſperated againſt them, as followeth. Then hee ſaid, *Who ſo getteth up to the gutter and ſmiteth the lame and the blind hated of* Davids *ſoule, hee ſhall bee Captaine*, but theſe laſt words, *hee ſhall be Captaine, or chiefe* are not in the Hebrew, but are left out to bee underſtood, being ſupplyed, 1 *Chron.* 11. 6. where it is alſo ſaid, that *Joab* ſmote them, and for theſe words, *hated of Davids ſoule*, Hebr. it is, *Davids* ſoule hating him or them, but in the Margin, hating *Davids* ſoule, and ſo the vulgar Latine readeth it: if it bee taken this laſt way, it is to bee underſtood, that hee meant, they were his greateſt enemies, and haters, becauſe they ſo petulantly upbraided him, and did him ſuch a deſpight; if the former, that hee had them in greateſt abomination therefore. For theſe words *who ſo getteth up to the gutter*, *Junius* hath *quiſquis pertingens ad illud emiſſarium*; *Martyr* expoundeth the getting up to the gutter or water-pipes of the breaking of them off. *Joſephus* ſaith, that the neather Citie being taken, but the tower holding out ſtill, David promiſed to him that could firſt get up into the Tower by the valley under it, that hee ſhould bee Captaine; it ſeemeth that there was ſome ſecret way, by which a man might with great difficultie aſcend to this high Fort, *viz.* a gutter whereby the water uſed to run downe, and by this way J*oab* firſt got up thither, *wherefore they ſaid, the blind and the lame ſhall not come into the houſe*, the Vulgar Latine, it became a proverb, the blind and the lame ſhall not goe into the Temple, theſe words, *they ſaid*, being as much as it became a proverb. But the Temple is ill put for the houſe, as if now firſt the blind and lame were kept from comming to ſerve there according to *Levit.* 21. 18. for this cannot bee, ſeeing it was ſo ordained long before, but in remembrance of this affront given unto *David*, and this notable victory here obtained, hee made a decree, that none either blind or lame ſhould come into his houſe in *Sion*, and hereupon the proverb aroſe, as a monument of ſo noble a victory to continue throughout all ages. In other Kings Courts of the Nations, ſuch as were deformed any way were kept from comming into the ſight of the King for good lucks ſake, but from *Davids* onely the blind and lame, and not thus ſuperſtitiouſly, but onely for a remembrance tending to thankfulneſſe: So *Junius*. But *Martyr* thinketh rather, that this proverb was uſed in caſe of that happening to one, which hee expected ſhould have befalne another. I ſubſcribe rather to J*unius*, for it was a moſt memorable thing, and worthy of ſome monument, that the ſtrongeſt

Joſeph. Antiq. lib. 7. *c.* 2.

Junius.

Peter Martyr.

place in all the Land of *Canaan*, and the chiefeſt and moſt holy, deſtined to bee the peculiar place of Gods worſhip, being hitherto invincible, and therefore in all the time of *Sauls* reigne not once attempted, ſhould bee at the firſt taken and ſubdued by *David*, and in this was *David* a type of Chriſt, before whom none could take and poſſeſſe the Kingdome of heaven, typified by mount *Sion*, and bring in his people thither: And as *David* went from his inauguration to *Sion* to expell the *Iebuſites*, ſo Chriſt from riding on an Aſſe, when to inaugurate him they cryed *Hoſanna*, went immediatly to the Temple and expelled the buyers and ſellers. For this great exploit now done by *David*, hee tooke the opportunitie of having ſuch great Forces together ready armed to enure them to warlike affaires at the firſt, and to make them have the greater hopes of ſubduing other places, this moſt ſtrong place being once gotten, and to terrifie the enemy the more. Now for the order of the hiſtory, although it bee firſt ſaid, that *David* tooke that ſtrong hold, and then that hee propounded the reward to him, that could firſt get up to ſmite the blind and the lame, yet it is to bee held, that this propoſition was firſt made, and therefore *Iunius* rendreth it well, *David* had ſaid, by the preterpluperfect tenſe, for which and the preterperfect the Hebrews have onely one and the ſame word. The ordinary Gloſſe ſaith, that the Citie Jeruſalem was firſt built by *Melchiſedeck*, or *Melchiſalem*, and called *Salem*, then by the *Iebuſites* inhabiting there, *Iebus*, which two words being put together, one letter being changed make Jeruſalem, and in *Solomons* time, an addition being made from his name it was called *Ieruſolyma*. And for the Myſtery, ſaith *Rabanus*, in *David* expelling the *Iebuſites* out of *Sion*, Chriſt was figured out, who expelled the contrary powers out of mens hearts that are faithfull, for hee did not onely get himſelfe a Trophee of glory by deſtroying all the power of the Devill by his Croſſe, but alſo gave power to his faithfull over all ſuch power, for which cauſe hee ſaith, behold I give you power over Scorpions and Serpents; and by his dwelling in *Sion*, and calling it *Davids* Citie, when hee had caſt out the blind and lame, Chriſt dwelling in the heart by faith was ſet forth, all blindneſſe of mind, and vice which is as lameneſſe to the ſoule being expelled, for hereof it is ſaid, *leſt that which is halting bee turned out of the way.* His taking of the high Tower of *Sion* ſignifyed Chriſts taking of the primacy of the Church, the Scribes and Phariſees who were as the blind and lame, being firſt caſt out. Thus the Gloſſe, ſaying alſo, that they are ſpoken of as hating his ſoule, becauſe through hatred they ſought to have him crucified: but if vices bee underſtood by the blind and lame, Chriſts ſoule truly hateth them, and all ſuch as live and trade therein.

Gloſſa Ordin.

Rabainus. *The myſtery.*

Heb 12.

And David built round about from Millo, and inward; *Millo*, ſaith *Lyra*, was a certaine vorage or deepe pit before the Tower of *Sion*, betwixt which yet and that Tower there was a ſpace of ground to build upon, and thus alſo *Hugo*, who addeth, that his building was of a wall round about the Tower within the gulfe, and another without, ſo as that it was compaſſed with a double wall, but *Lyra* is for the building of a Citie in this place, which hee ſaith, was afterwards called by the name of *Millo*, but the Gloſſe expoundeth it alſo of a double wall. *Peter Martyr* ſaith, that ſome will have *Millo* indeed to bee a great deepe gulfe, but filled up in *Solomons* time, and hence called *Millo* by anticipation, for *Millo* ſignifieth filling. *David Kimbi* ſaith, that *Millo* was a ſpacious place before the Tower, to which the people aſſembled, when any ſpeech was publiquely to bee made unto them, and becauſe it uſed to bee filled with people at ſuch times, it was called *Millo*. *Ben. Gerſon* ſaith, that it was a place alwayes full of water, and therefore thus called, 1 *Chron.* 11. 8. *David* is ſaid not onely to build the munition about, but alſo the Citie, and *Ioab* the reſt of the Citie, which hee built not; next here is a capitulation made of *Davids* worthies, 1 *Chron.* 11. 10. which followeth in this book, Chap. 23. 8.

Lyra.

Hugo Cardin.

Peter Martyr.

Then Hiram King of Tyrus ſent meſſengers unto David, and Cedar Trees, and Carpenters, &c. *David* being ſetled in his Kingdome at *Jeruſalem*, now prepareth

V. 11.

reth to build him an Houſe fit for a King; and becauſe in the Kingdome of *Tyrus*
was the greateſt plenty of the beſt timber, *viz.* of Cedars, which never
rotteth, and ſo the beſt workmen for building; hee had ſuch timber and workmen
ſent him from thence by *Hiram* the King, with whom hee was in amity.
Peter Martyr. *Tyrus* was a City in an Iſland inhabited by the *Phænicians*, who dwelt before
by the Red-ſea, but being driven from thence by earth-quakes, they built and
inhabited here; the City was but meane at the firſt for Fiſhermen to dwell in,
but afterwards it grew great and ſumptuous, and from thence ſprung divers
others, as *Carthage*, *Leptis*, *Utica*, &c. and in this Countrey were both cedars
and ſtones, and moſt expert workmen, which were wanting in the land of Iſrael.
So that it was not of ſmall availe for *David* to be in league with a King ſo
mighty and uſefull for him to ſupply him with neceſſaries.

Gloſ. Ord. The Ordin. Gloſſe applyeth this myſtically to Chriſt, for whom Doctors
The Myſtery. amongſt the Gentiles, as workmen doe build an houſe, that is, the Church.

And David knew that God had eſtabliſht him for King; that is, partly by the
V.12. ſucceſſe which hee had, and partly by the inward certioration of his ſpirit, as
Lyra. Lyra. *Then hee tooke him more concubines and wives of Jeruſalem, &c. and hee had*
V.13. *more ſonnes and daughters borne unto him.* It being before ſhewed, how *David*
ſtrengthened himſelfe by the friendſhip of a foraine King; now it is ſhewed,
how hee ſtrengthened himſelfe by contracting affinity with the Princes and
Lords of that part of his Kingdome which hee laſt obtained, which hee did
not through any diſtruſt in God, but becauſe hee would uſe the meanes of confirmation.
His concubines were his wives alſo, but called by another name, to
intimate that they were ſecundary wives, and not the principall, ſee 1 *Chron.* 14.
Cloſ. Ord. 3. And it was then tolerated to take wives and concubines for a myſticall ſignification,
as *Davids* wives ſignified more Churches of Jewes and Gentiles
joyned by faith unto Chriſt, when hee commeth to reigne over all; and his
concubines ſects of Heretiques in theſe Churches; and more children borne
unto him, more now converted to the Faith: and their names agree, *Samua*,
boldneſſe; *Sobab*, turning; *Jabaar*, hee hath choſen, &c. ſo the Gloſſe: but
P. Martyr. now to have more wives is not tolerable. *Peter Martyr* maketh a queſtion
whether it were tolerable for *David* to take ſo many, for beſides eight wives,
wee ſee afterwards that his concubines were ten; where it is noted, that *Abſalom*
Deut: 17. 17. went in unto them, becauſe the King is forbidden by the Law of God to
multiply wives, and that which hee did now ſwallow downe with ſo great
pleaſure, hee was made to vomit up againe, when *Abſalom* having gone in to
his concubines, hee ſhut them up, and would never company with them any
more; neither could this great company of wives and concubines ſatisfie him,
but hee committed adultery with the wife of *Uriah* alſo. For the word concubine,
hebr. פלגש in Latin *pellex*, yet it is rendred *concubina*, becauſe ſuch
were wives alſo, but of an inferiour rank, and ſervants to the wives, neither did
Juriſperiti. their children inherit. Between *pellex* and *concubina*, ſome make this difference, amongſt
humane Writers, that *pellex* was of a marryed man, *concubina* of a ſingle.
Yet *Suetonius* contrary to this, ſaith, that *Veſpaſian* after the death of his wiſe,
when he was now not marryed, took unto himſelf, *multas pellices*. For the names
of his children, two more be, 1 *Chron.* 14.4,5. *viz.* *Noga*, and *Elpalet*, and *Beliada*,
for *Eliada*, but thoſe two happily were borne unto him afterwards, and
one might bee called either *Eliada*, or *Beliada*. *Kimhi* thinketh, that here the
children of his wives are reckoned, but there, of his concubines, but why then
are no concubines there ſpoken of, but wives onely?

V. 17. Then the *Philiſtims* hearing that *David* was anointed King, they came to
ſeeke him, and hee went downe to the Hold. The cauſe of their comming against
Hugo Card. *David*, ſaith *Hugo*, was for that they feared now, hee being King, that
they ſhould loſe their Tribute in *Iſrael*, which is not improbable, becauſe when
they fought againſt *Saul*, and overcame him, the Iſraelites were made ſubject
Peter Martyr. unto them. *Peter Martyr* ſaith, that having been quiet all the time that there
were warres between *Davids* houſe and *Sauls*, for they thought then that they
would not meddle with them, but ſuffer them to conſume one another, which

if they ſhould have ſtirred againſt them, they would not have done, but rather being forced hereunto, joyned together againſt the common enemy. But now ſeeing them to agree together to make *David* King over all the Land, they thought it high time to renew their warres againſt them, leſt they ſhould grow too mighty. And herein the providence of God wrought ſingularly in bringing them out, that they might reape the juſt reward of their former inſolencies, when they had gotten the victory, in that they vaunted ſo much of it, and aſcribed it to their Idols, who were alſo now taken by *David*, and burnt, as followeth, *v.* 21. There was alſo a Providence, that *David* made not warre firſt upon them, leſt hee ſhould have ſeemed ungratefull for his entertainment in times paſt amongſt them. Touching the Hold that hee went unto, when hee heard of their comming, it was either the Tower of *Sion*, or ſome other, whither hee went, not for feare, but to ſtay till hee had direction from the Lord in ſo weighty a buſineſſe, thus *Martyr*: but it cannot bee the Tower of *Sion*, to which *David* now went, ſeeing it is ſaid, hee deſcended; and by the deſcription of an adventure made by three of *Davids* mighty men; 1 *Chron.* 11. 15. it may bee gathered particularly, that this Hold was the cave of *Adullam*, not farre from *Jeruſalem*, neare unto which was the valley of *Rephaim*, becauſe it is ſaid there, that the *Philiſtims* were then in the valley of *Rephaim*, and *David* in this Hold, thirſting for ſome water at *Bethlehem*. *Junius* ſaith, hee deſcended out of the ſtrong Hold of *Sion*, to the foot thereof, and ſtayed there till hee had inquired, and the words will beare this reading, *Hee deſcended out of the Hold*, for the particle אל here uſed, doth not onely ſignifie *ad*, but ſometimes *de*; but I preferre the former. Here *David* inquiring of the Lord, received anſwer, that hee ſhould goe againſt the *Philiſtims*, and they ſhould bee delivered into his hands; and then going to *Baal-Perazim*, hee ſmote them there, but this name is given to that place by anticipation; for it was before called the valley of *Rephaim*, being about 3 miles from *Ieruſalem*, and in the way to *Bethlehem*; it was thus firſt called by *David* in remembrance of this victory, that the name might bee a monument of his continuall thankfulneſſe, *Baal-Perazim* ſignifieth the Plaine or field of diviſions, becauſe the enemies were there forced to flee divers wayes when they were overcome, as before in comming to the warre, they had been united in one body. And *David* in giving this name, ſaith, That God had divided them as waters, to ſhew, with what facility this was done, even as waters are eaſily divided.

Junius.

V. 19, 20.

Lyra.
Peter Martyr.

And there they left their Images, and David and his men burnt them. 1 *Chron.* 14. 12. they are called their Gods; and it is ſaid, that *David* gave a commandement that they ſhould be burnt there. They brought them with them to the battall, ſaith *Lyra*, hoping by their help to get the victory. The Vulg. Latine hath it onely, *David* and his men tooke them, but *Lyra* confeſſeth theſe words, *they burnt them*, to bee in the Hebrew, and therefore in expounding it, ſupplyeth them. *Hugo* will have this place *Baal-perazim* ſo called from thoſe Idols, becauſe *Baal* is the name of Heathen gods, from which they were now divided. But becauſe *David* himſelfe who gave this name, rendreth the former reaſon, it is to bee preferred. *David* in burning theſe Idols did according to the Law, *Deut.* 7. which commanded it, and that no uſe ſhould be made of the gold and ſilver of them, and ſo *Moſes* burnt the golden Calfe.

V. 21.
1 Chron. 14. 12

Lyra.

Hugo Cardin.

Exod. 32. 10.

V. 22.

And the *Philiſtims* came again to the valley of *Rephaim*, &c. having gathered new forces, and ſtrengthened themſelves more, they now made account of better ſucceſſe; but *David* againe inquiring of the Lord, was bidden to fetch a compaſſe, and to hide himſelfe and his men behinde them, behind the Mulberry trees that grew there, and when hee heard a ſound upon the tops of the Mulberry trees to come upon them, for hereby hee might know that God was gone out before him to deſtroy them, that is, ſaith *Lyra*, by his Angels. Some ſay, that the ſound was of winds raiſed up to terrifie the *Philiſtims*: *Ben Gerſon*, that a noiſe was thus made, that *Davids* comming upon them with his Army might not bee heard; but it is plainely ſaid, that it was the ſigne of the Lords going out before him, for it was the ſound of one going upon the trees, ſo

that

H.B. Patriarks travailes.
1 Chr. 14. 15, 16.
Gloſſa Ordin.
Lyra.

that the Angel of the Lord went and ſmote the Philiſtims, and ſo they fell from *Geba even to Gazar*, the firſt of theſe places being neare to *Kireathjearim*, the other 18 miles off. *Junius* ſaith, that *Geba* was *Gibeon* in *Benjamin*, and thus it is called, 1 *Chron*: 14. 15. and it is further added, that David now grew famous in all lands, and they were afraid of him *v*: 16. The Vulgar Latin, for Mulberries, hath Peare-trees, *pyrorum, vel flentium*, as Gloſſt Ordin: and that it was called the place of men weeping, becauſe they had left their Idols there, which Idols doe give to ſuch as ſerve them nothing, but occaſion of ſorrowing and weeping, when as expecting helpe from them they finde none, and they bring them to everlaſting weeping in Hell. This double overthrow of the Philiſtims by *David*, ſaith *Lyra*, doth morally ſignifie the double overthrow of the *Jewes* by Chriſtians, firſt in their owne, then in other Countries.

CHAP. VI.

V. 1, 2.
1 Chron: 13. 1.

D*AVID* having aſſembled together 30000 choſen men of Iſrael goeth with them to fetch the Arke of God from *Kireathjearim*, to the City of *David, &c.* The hiſtory is ſet forth 1 *Chr*: 13. before his two victories over the Philiſtims, for they follow *ch.* 14. and it is there more full, he conſulted firſt with the Captaines of thouſands and hundreths, and with every leader, and then ſpake to all the Congregation, about the bringing of the Arke from *Baalah*, which is *Kireathjearim* in *Judah*, but here it is ſaid onely, that they went to bring it from *Baal* of *Judah*, and *v*: 4. they brought it from the houſe of *Abinadab* in *Gibeah*, which was another name of the ſame place, or may be taken appellatively, as it is by *Junius*, rendering it the hill, and there alſo *David* is brought in ſaying, that they enquired not at the Arke in the dayes of *Saul*, which is here omitted. But betwixt that relation and this there may ſeeme to bee a maniſeſt difference, becauſe here onely 30000, who were all the choſen men of Iſrael were aſſembled to conduct the Arke with honour, there all Iſrael from *Sihor* of *Ægypt* even to the entring in of *Hamath*, *v*: 5. that is, from the uttermoſt part of the land from the South to the North. But this is eaſily reconciled: for at the firſt 30000 onely were aſſembled of the chiefe, then all the reſt, to call whom together meſſengers were ſent out into all parts. And for the difference in the time, happily ſo ſoone as the *Jebuſites* were expelled out of the ſtrong fort of *Sion*, he entered into conſultation with his Commanders about this bringing of the Arke up thither, and it being agreed upon, that after preparation made for it, *viz*: a Tabernacle built to place it in, of which ſee, *v*: 17. thoſe warres with the Philiſtims might happen in the meane ſeaſon, and ſo ſoone as they were ended, according to this hiſtory, theſe things were done, but conſulted about before, according to 1 *Chr*: 13. for which cauſe, that conſultation being mentioned, that which followed is alſo there related together by anticipation.

Peter Martyr.
Note.

By this care, which *David* had about the Arke, ſo ſoone as he had gotten the place, which he knew by the Spirit, that the Lord would chooſe to ſet it in, his great piety appeared, farre beyond that of *Saul*, who ſet his minde upon no ſuch matter, that all Kings might learne by his example, and in that hee would not doe this without the adviſe of his Lords, he ſet downe a right way of proceeding in matters of Religion, *viz*: the councell of all the States of the Land being herein uſed, contrary to which is the manner of the proceeding of the Church of Rome, which excludeth Emperours and Kings and Princes from being of the Councell, or being ſuch, as that their conſent is neceſſary to the conſtitutions made therein.

V. 2.

In ſpeaking of the Arke he calleth it *the Arke of God, whoſe name is called by the name of the Lord of hoaſts, that dwelleth betweene the Cherubims*, 1 *Chron.* 13. 6. *the Arke of God the Lord, who dwelleth betweene the Cherubims, whoſe name is called on it*, thus our new tranſlation: But the Vulgar Latin more agreeably to the Hebrew, upon which the name of the Lord of Hoaſts, who ſitteth betweene

the

he *Cherubims*, is called. For thus the Hebrew, *upon which the name, the name of the Lord, &c.* and thus there is no difference from that, 1 *Chr:* 13.6. and the meaning is, according to *Martyr*, that the Arke was called by the name of the Lord, becauſe it was an holy ſacrament or ſigne repreſenting the Lord, ſee the like ſaying, *Joſh:* 3. 11. *the Arke of the Covenant, the Lord of the whole earth*, ſo likewiſe ſaith he, the Altar ſet up *Gen:* 17. is called by the name of God, and *Gideons* Altar, and Hieru*ſalem*, Ezek: 18. *Auguſt: ad Bonifacium Epiſtola*, ſaith, that ſacraments doe commonly beare the name of the thing repreſented hereby. *Cyprian Serm: de cœna Domini*, the ſame name is common to the ſignes and to the thing ſignifyed. *Cyril:lib*:4. *in Johan: cap*: 10. the fathers did eate Chriſt when they eate Manna, which was ſo called, and *Theodoret* and other Fathers ſpeake to the ſame effect, which maketh againſt them, that will have no trope in theſe words, *this is my body.*

Peter Martyr.

V.3. *And they ſet the Arke of God upon a new cart, &c.* Thus the Philiſtims had ſent the Arke home before, 1 *Sam*: 6. wherefore it diſpleaſed God, that his people ſhould doe after the manner of thoſe heathens, and not carry it upon mens ſhoulders, as was appointed by his law, and therefore he ſmote *Vzzah* that he dyed, when the Arke being ſhaken he put forth his hand to touch it. For the Hebrewes doe generally hold, that not his touching of the Arke was the cauſe of this judgement, but the manner of carrying it. Whereas it may ſeeme otherwiſe, becauſe he was not ſmitten, till he touched it, it is anſwered, that then firſt the errour appeared in ſetting it upon a cart to bee drawne, when it was ſhaken, which had not happened, if it had beene carryed upon mens ſhoulders. If it be further objected, then *Abio* one of the guides of the cart ſhould have beene ſmitten as well as his brother *Vzzah. Anſw: Vzzah* was the principall that would have it thus carryed, and therefore he onely was made an example, thus *Lyra. Jerom in tradit: in Paralip:* ſaith, that *Abinadab* bade *Vzzah* carry the Arke, but hee deſpiſing his command ſet it upon a cart. *Comeſtor* ſaith, that the Hebrewes affirme, that he lay with his wiſe the night before. *Joſephus*, that he was ſmitten becauſe he touched the Arke being no Prieſt: but *Comeſtor*, that when hee touched the Arke, his arme withered, wherewith hee ſhould have carried it, and ſo hee dyed. *Peter Martyr* alſo ſpeaketh of this, as the cauſe, why *Vzzah* was ſmitten, and hee applyeth it allegorically to the Church, which the *Biſhops* ſhould beare, as it were, upon their owne ſhoulders, whereas they contrariwiſe cauſe it to be carryed by ſubſtitutes, who are many of them, as ſtupid and ignorant, and ſenſuall, as brute beaſts, they themſelves in the meane ſeaſon living in idleneſſe and pleaſure, but God will ſurely judge them alſo therefore, and not onely them, but all others that eate the fat of the flocke by getting the beſt benefices, but expoſe the Arke of Chriſts Church to danger, by committing it to weake and vicious curates. *Hugo* indeed, becauſe he was a Biſhop, applyeth it otherwiſe, by the Arke underſtanding a Biſhop, being as that, all golden within, which is when hee is without all ſcruple of conſcience, and without, when hee is without ſcandall of life: againe the Biſhop ſhould have within him, as the Arke, the Tables of the law, and *Deuteronomy*, which is, when hee hath the knowledge of the old and new Teſtament, the rodde of *Aaron*, by modeſt, diſcreet and profitable diſcipline, and the pot of *manna*, that is, conſolation. This Arke is drawne in a cart, when the Biſhop is provoked to wrath by the murmurings of his ſubjects, and *Vzzah* ſtretcheth out his hand unto it, when any of the Biſhops ſubjects proudly reproveth him, who is not, as *Gregory* ſaith, to be ſmitten with the ſword of the mouth, no not when he doth things worthy of reproofe; but this ſavours of the pride of Rome. *Et ſi Papa innumeras animas ſecum in gehennam trahat, nemo audeat dicere, Domine Papa cur ita facis? Lyra* recounteth alſo another opinion of ſome, that *Vzzah* was ſmitten, becauſe hee touched the bare Arke with his hand, but this he ſheweth is improbable, ſeeing the Arke was never wont to bee carryed, but being firſt wrapped about with cloathes by the Prieſts. I reſt in the firſt, which is the more confirmed becauſe v. 13. it is the next time carryed by men, 1 *Chr.* 15.15. And here I cannot o-

Numb: 4. 15. 7. 9.
Lyra.
Schol.Hiſtor.
P.Martyr.
An allegory.
Hugo Card.
Lyra.

mit

Gloſ: Ord.
The Allegory of *Abinadab.*

mit another allegory of the Ord: Gloſſ: holding, that the Arke was a figure of the Church, the abiding thereof in private in *Abinadabs* houſe a long time ſetteth forth the true faith and Church being long within the family of *Abraham*, and this was the ſame faith of the Church, which is now preached, being then embraced by the followers of *Abraham*; and it was in an hill, becauſe of the high example of vertue given by thoſe beleevers. But when *David*, that is, Chriſt, came to raigne under the Goſpel, it was brought forth with great joy by 30000 choſen, ſetting forth the elect amongſt the Jewes, but afterwards they ſhall all come to the Arke of faith, and ſo all Iſrael accompanieth it, to ſet forth which alſo, the Arke had two bringings out, 1. to the houſe of *ObedEdom*, 2. ſometime being interpoſed to the City of *David*. The muſicke with divers ſorts of inſtruments made before the Arke, when it was carryed out upon a new cart, figured out the divers graces of the Spirit given to divers when the faith was firſt publiſhed, a new right of baptizing being inſtituted, filling them with wonderfull joy: the comming of it to the threſhing floore of *Nabor*, that is, *prepared*, where the Oxen ſhaking it, *Uzzah* put forth his hand, *&c.* the Churches going forward by increaſing, untill it came to the Gentiles, who were as a floore purged, according to that, *hee ſhall throughly purge his floore*, at what time the preachers of the Goſpell ſhaked the arke by ſpeaking freely againſt the rites of the Law, as Circumciſion, Sabbaths keeping &c. expounding all myſtically and ſpiritually, whereat the Jewes being offended, ſought ſo eagerly to uphold them, that they fell into the judgement of infidelity to their owne deſtruction.

Gregory.

Gregory from the three examples of *David* humbling himſelfe to play and dance before the Arke, *Michal* deſpiſing him proudly for ſo doing, and *Uzzah* raſhly putting forth his hand to the Arke, ſaith, that morally humility is commended, becauſe humble *David* had ſoone after a promiſe of the perpetuity of his kingdom in Chriſt, that ſhould come of him; pride is condemned, becauſe *Michal* was puniſhed with barrenneſſe; and raſhneſſe in putting forth the hand to receive the Lords body by the unworthy judged, and ſuch are they, that preſume to come unprepared, becauſe *Uzzah* was ſmitten with death for raſhly touching the Arke, and the ſame is affirmed of unworthy receivers 1 *Cor:* 11. 30. Againe he applieth the fact and fall of *Uzzah* to ſuch, as not underſtanding the actions and ſpeeches of the learned, preſume raſhly to judge them, ſaying, oft times the doings and ſayings of the better diſpleaſe the worſer, but they are not raſhly to be reproved of them, which they cannot underſtand. For this is with *Uzzah* raſhly to reach out the hand to the Arke, ſeeming to him ready to fall, and ſo as he, thinking to helpe, loſt his life, the infirme reprove the doings of the ſtrong, and are cut off from the land of the living, for what is the minde of the juſt, but the Arke of the Teſtimony, ſeeing it is therein conteined? And thus onely doth *Gregory* ſpeake againſt a mans preſuming to reprove the Biſhop, when hee ſeemeth to him to erre, but indeed doth not. Upon this carrying of the Arke from place to place in ſtate, the Papiſts ground their pompeous carrying about of the Hoaſt: for when the Pope, ſaith *Martyr*, goeth out of Rome, it is carryed in a pixe upon a moſt white horſe, and on either ſide are men appointed with wax candles and bels, and the horſe is ſo inſtructed, as that when hee is led to the Temple, he goeth up to the High Altar, and there kneeleth downe upon his knees, untill the Hoaſt bee taken off againe and there placed, intolerable idolatrous madneſſe. For the Arke was by Gods commandement to be carryed in ſtate, but the bread in the Sacrament onely to be received and eaten, and not to be carryed about. Much honour indeed may ſeeme by this circumgeſtation, to bee given unto it, but it is beſides the ordinance of our Lord, and therefore to bee condemned as well as this new device of *Uzzah*, to carry the Arke upon a new cart, which the Lord never appointed.

Hic intuendum eſt, quantum delinquit, qui ad corpus domini reus accedit, ſi ille morte mulctatur, qui arcam, corporis Domini figuram, minore, quam debuit veneratione corripuit.

Levites adjuvans manum extendit ſed delinquens vitam perdidit, quia dum infirmi fortium facta corripiunt, ab ipſa viventium ſorte reprobantur.

Peter *Martyr.*

Junius.
Lyra.
Peter Martyr.

And when they came to the threſhing floore of Nachon, 1 *Chron.* 13.9. the *threſhing floore of Chidon*, another name ſaith *Junius* and *Lyra* of the ſame thing: *Martyr* thinketh, that it was ſo called becauſe there *Joſhua* had lifted up his ſpeare, and *Nachon*, becauſe there the *Levites* were prepared of God, and endued with new ſtrength to carry the Arke, but theſe hee paſſes over as not worthy the ſtanding upon, here the Oxen were diſordered in their going, it being Gods will that it ſhould bee ſo, to teach men their errours by the brute beaſts, as *Balaam* was taught by his Aſſe. And hee ſaith, ſome of the Hebrewes thinke, that *Vzzab* was ſmitten, becauſe hee beleeved not that God was able to uphold his owne Arke from falling without his helpe, but hee reſteth upon theſe two cauſes, touching which an expreſſe charge is given, *Numb.* 4. 15. 1 For that they did not carry it upon their ſhoulders. 2 Becauſe hee touched it, which was forbidden upon paine of death. And to carry it upon mens ſhoulders was commanded, leſt if it were carried otherwiſe, it ſhould ſometime fall, and ſo a conceit come into the peoples mindes of impotency in God. How *Vzzab* was ſmitten, it is not ſaid, ſome thinke with a Thunder-bolt, ſome as *Jerom* following *Joſephus*, ſo as that his arme and ſhoulder withered. *Auguſt.* his breath being ſuddenly ſtopped, as by an Apoplexy. *It* is not to bee thought yet but that *Vzzab* was a good man, although he erred at this time, for even the holy fathers of the Church have had their errors, that wee may take heed of following any man in every thing. The Pope applyed this once againſt the Emperour ſeeking by his edicts to reforme ſome things that were amiſſe in the Church, threatning him with deſtruction, as it befell *Vzzab*; but herein hee groſſly erred, ſeeing *Hezekiah*, *Joſiah*, *Theodoſius*, *Arcadius* and *Honorius*, godly Kings and Emperours, did the like and were commended. Thus the *Donatiſts*, as *Auguſt.* ſheweth tooke it ill, that their controverſies ſhould come to the knowledge of the civill Magiſtrate, but hee upon *Pſal.* 2. *Bee wiſe yee Kings, ſerve the Lord*, &c. ſheweth, that they cannot ſerve him better, or more, then by helping and reſtoring the Church of God.

Note.

Aug. Contra, Donatiſtas.

V. 8.
Peter Martyr.

Then David was angry, becauſe God had made a breach in Vzzab, &c. Hee was not angry ſaith *Martyr* with God, who puniſhed, but becauſe the *Levites* had erred from the preſcript rule of Gods Law, whereby hee was provoked to this ſeveritie, and happily at his owne ſinne, who had ſuffered the Arke ſo to bee carried, and that others might for ever after bee warned by this example to goe in every thing about holy matters according to rule, and feare to follow their owne phantaſies, hee gave the place a new name, *Perez Vzzab*, that is, the breach in *Vzzab*. *And* David *feared the Lord in that day*, &c. that is, he was afraid that this judgement might proceed further, even to him alſo, and to his Citie in *Zion*, if the Arke were carried thither, as ſometime the men in *Bethſhemeſh* were deſtroyed for the Arkes ſake. And hee feared and was troubled the more without doubt, becauſe the people might now begin to thinke, that hee was not in ſo good grace with God, in that at the very firſt he was ſo croſſed in that, wherein hee thought to have gotten him the greateſt credit, *viz.* in ſhewing to have a care of Religion and to further that, and to honour the Arke of God all that hee could. *Lyra* alſo ſaith, that *David* was not angry with God, but for the errour of theſe men, but this is aſſigned for the cauſe of his anger, becauſe God had made a breach, and not becauſe the *Levites*, under whoſe charge the Arke was, did ſo raſhly, wherefore I thinke rather, that *David* ſinned here of infirmitie, as any holy man might doe, and that great diſcontent wrought a while with him to make him deſiſt from his enterpriſe of carrying the Arke into his Citie, and to place it by the way in the houſe of *Obed-Edom* the *Gittite*. Thus alſo *Peter Martyr*, who ſaith, that either *David* knew certainly from God, that the Arke was to bee removed to his Citie at that time, and if ſo, hee could not bee free from fault, in that he proceeded not, or elſe hee attempted this of his owne head without any warrant from God, and then he ſinned, becauſe hee did it without faith. Now for his cauſing of the Arke to turne aſide into the houſe of *Obed-Edom*; hee alſo inquireth whether it bee juſtifiable in him, to expoſe him by meanes of the

V. 9.

Lyra.

Peter Martyr.

Arke to the hazzard, which hee himſelfe declined, and anſwereth, that this man moſt probably being a good man and full of faith, deſired that it might bee brought to him, nothing fearing any ſuch danger, but accounting it an happineſſe to receive ſo holy a thing into his houſe. This *Obed-Edom* was a *Levite*, as appeareth 1 *Chron.*16.5. but whether *Abinadab*, in whoſe houſe it was before, were a *Levite* or no, is uncertaine, but it is to bee held rather, that hee was, and ſo it hath been held by all antiquitie; yet when I conſider 1 *Chron.*15. where *David* calleth the *Levites* to carry the Arke, acknowledging an errour to have been committed before about it, I cannot but thinke it juſtly a queſtion. *Lyra.* And a *Gittite* hee is ſaid to bee becauſe as *Lyra* hath it, hee lived a baniſht man in *Gath* of the *Philiſtims* countrey, as being one, that fled thither to *David*. *Peter Martyr.* *Peter Martyr* ſaith, hee might bee called ſo either becauſe hee was borne there, when the *Philiſtims* ruled over *Iſrael*, or hee might by them at that time bee ſent for and placed there for the execution of ſome office, *quod vix credo*.

V.11. *Schol. Hiſtor.* Here the Arke continued three moneths, and God bleſſed *Obed-Edom,&c.* The Hebrews, ſaith *Comeſtor*, will have this bleſſing to bee in prolification, his wives and concubines all conceiving, and his cattell bringing forth Twinnes, but this is uncertaine, onely it is certaine, that hee began ſuddenly to encreaſe *Note.* extraordinarily in worldly things, ſo that his neighbours perceived it, and told *David* of it: ſo *Laban* was bleſſed, when hee had *Jacob* in his houſe, and *Potiphar*, when hee had *Joſeph*; God will not bee an unprofitable gueſt to ſuch as entertaine him, the widow that entertained *Elijah*, his ſervant, was hereby preſerved in *Famin*, and the *Shunamite* that entertained *Eliſhah* was bleſſed with a ſonne; to give entertainement to ſuch is to give harbour, as it were, to the Arke of God as *Obed-Edom*, and ſo to bee in the way of receiving a rich bleſſing.

V.12. *David* hearing how greatly *Obed-Edom* was bleſſed by reaſon of the Arke, after that it had aboad there three moneths, hee fetcheth it with joy to his *Peter Martyr.* owne Citie. In theſe three moneths ſpace, *Martyr* thinketh that *David* had thoſe other ſignes of Gods favour, which are related betwixt his firſt attempt to remove the Arke unto him, and this, 1 *Chron.* 14. *viz.* *Hirams* ſending unto him Cedars and workmen, and the two great victories over the *Philiſtims*, whereby hee being more confirmed put away all feare and brought the Arke home unto him. And whereas theſe things are in this booke ſaid to have been done before any mention made of the Arkes remove, hee thinketh, that order is not herein kept. But it ſeemeth rather to mee, that order is kept in this booke, but not, 1 *Chron.*13.14. becauſe it is not likely, that *David* immediatly after the great feare and trouble of mind, into which hee was caſt upon the death of *Vzzah*, would reſolve, that God had now eſtabliſhed the kingdome unto him, and multiply his wives, as is ſaid 1 *Chron.* 14.2. and neither in this booke nor in *Chronicles* is it ſaid, that his great victories were any motive in part to bring the Arke unto him, but onely Gods bleſſing upon the houſe where it was. How that in *Chron.* may bee reconciled with this for order, ſee before upon Verſ. 1. 1 Chron.15.1. And 1 *Chron.* 15. 1. that which is briefly here ſpoken, that *David* tooke the Arke out of the houſe of *Obed-Edom* and brought it into his owne Citie, is more fully ſet forth thus. A place being prepared for the Arke of God, and a Tabernacle made, hee ſaid, none ſhall bring the Arke but *Levites,&c.* and here it is to bee underſtood, that hee did not now firſt make a *Schol.hiſtor.* Tabernable, but this was done before his firſt attempting to bring the Arke home unto him. Wherefore *Comeſtor* ſpeaketh of this before the Arkes firſt remove, ſaying, that *David* made a Tabernacle for the Arke neare his owne houſe, and tooke for it ſome of the old Curtaines, and reſerved the former Tables, Pillars, and Baſes, although the making of this Tabernacle bee not here ſpoken of, till Verſ. 17. where it is mentioned notwithſtanding, as made before, for they are ſaid, to have put the Arke in the Tabernacle, which *David* *Lyra.* had made. This, as *Lyra* admoniſheth, was not the ſame, which *Moſes* had made, but another, for that ſtood ſtill at *Gabaah*, being a long time disjoyned from the Arke, and happily being now too old to bee removed *David* made

another

1 Chion.15.3.
V.12.
P.Martyr.
Lyra.
Sallianus.

another for the Arke. Then hee aſſembled all the *Iſraelites* againe to *Jeruſalem,&c.* and the ſonnes of *Aaron* and theſe *Levites*, of the ſonnes of *Kohath*, *Vzziel* and his family 120.&c. then *David* ſaid unto the chiefe, Sanctifie your ſelves to carry the Arke, for becauſe wee did not ſo at the firſt, the Lord brake in upon us,&c. And the *Levites* bare the Arke upon their ſhoulders, that is, ſaith *Theodor.* not ſome going before and ſome behind, for ſo the backes of thoſe that went before ſhould have beene towards the Arke, but going with their ſides one againſt another and the Arke in the middeſt. This gathering together of ſo great a multitude was both to carry the Arke to his place with the greater honour, and alſo as *Martyr* noteth, that all being preſent before the Arke might bee quickned the more to devotion, and by their preſence ſhew, that they would bee obedient in their ſeverall rankes and orders to God, a ſigne of whoſe preſence the Arke was, both *Levites*, ſouldiers and other people, as at the inauguration of Kings a great multitude of their ſubjects from all parts muſt come and attend in token of their ſubjection, yet the way was not farre, that the Arke was now carried, for *Obed-Edoms* houſe was, as *Lyra* ſaith, in the ſuburbs of *Jeruſalem*, for which cauſe the people were gathered thither together, and are not ſaid to have gone to any other place for it, whereas the *Levites* are ſaid to beare the Arke, Verſ. 15. *Sallianus* contendeth, that theſe *Levites* were Prieſts, herein following *Joſephus*: for when the Arke at any time was carried with greateſt honour, it was done by Prieſts, as over *Jordan*, about *Jericho*, and into *Solomons* Temple, neither doth it make againſt it here, that the children of *Levi* were ſaid to carry it, becauſe the Prieſts alſo were the children of *Levi*, and whereas it was committed to the *Levites*, that came of *Cohath* to bee carried, *Numb.* 4.7. hee ſaith, this was meant commonly in the Wilderneſſe from ſtation to ſtation, but when it was to bee carried in more ſtate, the Prieſts were the men, that muſt carry it, as *Deut.* 31.9. they are ſpoken of, *the Prieſts that beare the Arke of the Lord.* Whereas in bidding them to ſanctifie themſelves and their brethren, of the Prieſts onely *Zadok* and *Abiathar* being named, but of the *Levites* many, it is to bee underſtood that there were notwithſtanding many Prieſts more, but theſe two were the chiefe, for 1 *Chro.* 24. they are diſtinguiſhed into 24. orders.

1 Chron. 15. 26.
2 Sam.6.13:
Lyra.
Toſtatus.
Pellican.
Sallianus.

And when God helped the Levites that bare the Arke, they offered ſeven Bullocks and ſeven Rammes: When they that bare the Arke had gone ſix paces, hee ſacrificed Oxen and Fatlings; the vulgar Latine, *they ſacrificed an Oxe, and a Sheepe, and a Ram*, and this helping of the *Levites* who carried the Arke *Lyra* underſtandeth according to ſome *Rabbins* in making it to feele ſo light, that they which carried it ſeemed to themſelves as carrying nothing. But this is rejected by *Toſtatus*, and ſome others, holding that God helped them by giving them alacritie in this worke extraordinary, even when they firſt began to take the Arke upon their ſhoulders. *Pellican* ſaith that God helped them, when hee ſhewed them mercy and ſmote none of them, as hee had done *Vzzah* before, and ſome *Rabbins*, that *Vzzah* had beene ſmitten, when hee had gone but ſix paces, therefore they now being all ſafe at the ſixth pace make a ſtand and offer ſacrifice. But to let this paſſe as a conjecture, it is to bee thought, that by Gods helping the *Levites* at this time is not onely meant his ſparing of them, or giving them alacritie, but extraordinarily ſtrengthning them in this worke, ſo as that by reaſon of their great ſtrength, or becauſe a divine power inviſibly ſupported the Arke together with them, it ſeemed light unto them. At which ſigne of Gods ſpeciall preſence thus giving approbation to this enterpriſe, they were ſo moved, that they ſtood ſtill, till ſacrifices were offered unto God in way of thankſgiving. But whereas they are ſaid to have ſacrificed ſeven Bullocks and ſeven Rams, but according to the vulgar Latine, 2 *Sam.* 6.13. a Bullock and a Ram; *Sallianus* the Jeſuite ſaith, that this difference may bee reconciled thus, there was a Bullock and a Ram ſacrificed in every company of the *Levites*, which were ſeven; of the ſacrificing of one of which companies onely it is taken, 2 *Sam.* 6.13. but of all, 1 *Chron.* 15. and this hee groundeth upon the vulgar Latine alſo, wherein it is ſaid immediatly before, *there were with David*

ſeven companies and the ſacrifice of a Calſe, but this, as *Lyra* well noteth, is not
in the Hebrew, but hath beene by ſome ignorantly inſerted, although
hee bee therefore taxed by *Sallianus* for greater raſhneſſe in putting it out, then
the inſerters for ignorance in putting it in. But cleaving to the Hebrew, wee
ſhall not need any ſuch device to reconcile the hiſtories, ſeeing in that tongue
there is no difference. And truly this is but a poore one; for if ſeven ſacrifices
were at one time offered in ſeven companies, there muſt needs bee ſeven
Altars, whereas certainly there was but one altar of the Lord before the
Arke.

V. 14. *And David danced before the Lord with all his might, being girded with a linnen*
1 Chron.15.27 *Ephod*, *David was cloathed with a robe of fine linnen, and all the* Levites *which bare the*
Arke: His Kingly robes being put off, hee arrayed himſelfe now like one of
the *Levites* out of his great humilitie. Now although there were ſome Ephods
of linnen for the Prieſts which were holy, and therefore not to bee worne by
any but Prieſts, yet it was free for any man elſe to make him ſuch an upper
garment of linnen, and to weare it, and it was commendable in miniſtring
about the Arke ſo to doe. For even the *Levites* voluntarily in immitation
of the Prieſts did weare Ephods, and not by vertue of any precept of the Law;
Theod. in wherefore *Theodoret* ſaith, there were Prieſtly ſuper-induments and there were
1 Chron. common, and without doubt *David* being a godly King would not dare to
put on the Prieſtly but the common.

V. 17. *And they brought the Arke and ſet it in his place in the middeſt of the Tabernacle*
that David had pitched for it: what Tabernacle *David* had made for the Arke
is not ſaid before, but that hee built himſelfe an houſe, Chap. 11.12. it muſt
therefore bee underſtood, that it was within his owne palace, yet in ſuch a
place there, as that the people might from all parts freely reſort unto it. For
that it was within the limits of his owne habitation appeareth, becauſe hee
had before ſaid, *how ſhall I bring the Arke to me*, Chap.6.9. *Toſtatus* thinketh,
that this place was a great Palace with a large Hall, and Porch before it,
and lodgings about it for the Prieſts, Singers and Porters that ſerved there.
But why did hee make a Tabernacle or Tent for the Arke and not an houſe?
Peter Martyr. *Peter Martyr* anſwereth, that hee knew that the Arke muſt bee removed againe,
and hee had it then in his mind to build a Temple, wherefore in the meane
ſeaſon hee thought it beſt to place it in a Tent, as *Moſes* at the firſt had
done.

V. 19. *And David bleſſed the people, and dealt to every one, both men and women, a*
cake of bread, a piece of fleſh, and a flagon of wine; this bleſſing was by praying
for them, as *Solomon* afterwards did, and this munificence was more, then
wee read of to have been done at his inauguration to the Kingdome, ſhewing,
that he was more joyfull for the Arke of God brought home unto him, then
for his Kingdom; and this bounty tended greatly to the reconciling of all his
ſubjects minds unto him, who had been before divided, and therefore hee did
Sallianus. moſt wiſely herein. Some ſay that his bleſſing of the people, was not onely a
praying for them, but alſo a praiſing of them for their chearfull attendance
about this ſervice in tranſporting the Arke, as wee are ſaid to bleſſe God when
wee praiſe him. Now before the diſmiſſe of the people mentioned at the end
1 Chron.16.4, of *v.* 19. it is further ſhewed at the ſame time, 1 *Chron.* 16.4. that *David* appointed
Levites and Prieſts by name to miniſter before the Arke by ſinging and
muſick, and blowing of Trumpets, delivering to *Aſaph* the Pſalme to bee ſung
continually in praiſing God, *verſe* 7, 8, 9, &c. and the Prieſts and Levites that
ſhould ſerve at the Tabernacle in the High-place at *Gibeon*, *ver.* 39,40, &c. But
V. 39.40. when or how the Tabernacle was brought to *Gibeon*, is not recorded. It was
ſet up in *Shiloh* by *Ioſhua*, and there it abode till *Elies* death, from thence wee
Ioſh. 18. read of no more remove made thereof, but doe gather that it was removed after
that the Arke was taken by the *Philiſtims*, from 1 *Sam.* 21. where the High-priest
and the Shewbread are ſpoken of, as being at *Nob*, and therefore the
Tabernacle. And happily before that it was carryed to *Mizpeh*, for thither
the people by *Samuels* direction aſſembled to ſeek the Lord, and to make *Saul*

King, and from *Mizpeh* to *Gilgal*, where they met to renew the Kingdome, and many ſacrifices were offered, and from thence to *Nob* where it is next found, and from *Nob* to *Gibeon*, as here appeareth; and in this place what Prieſts and Levites ſhould attend to ſacrifice, and to doe other ſervice required by the Law, *David* now directeth, and what at the place newly erected for the Arke to praiſe God daily there. So that from henceforth to the building of *Solomons* Temple, it ſeemeth, that there were two places for publique adoration, but the ſacrifices were offered at the Tabernacle, for which cauſe *Solomon* is ſaid there to have offered a thouſand burnt-offerings. And this might well bee, whilſt the Arke and Tabernacle were disjoyned, becauſe either of them was made to bee an holy ſigne of Gods preſence, and the Law againſt ſacrificing in divers places, was not hereby tranſgreſſed, ſith the meaning was to avoid the worſhipping of falſe Gods, of which there could hereby bee no danger, whether ſacrifices were offered at the Tabernacle, as they were daily, or before the Arke, as they were alſo ſometimes, 1 *Chron.* 16. 1. Touching the Pſalme of praiſe henceforth to bee ſung continually before the Arke, the firſt part taken out of *Pſal.* 105. unto theſe words, *Touch not mine anointed*, ſay the Hebrews in *Seder Olam*, were ſung in the morning; and the other part beginning with theſe words, *Sing unto the Lord all the earth*, taken out of *Pſal.* 96. in the evening. Theſe things being thus ordered, thr people departed, and *David* returned to bleſſe his owne houſe, that is, to pray for a bleſſing upon them of his owne houſe in particular, as hee had done for all in generall, and with them to praiſe God and to feaſt, and make them good chear, for ſo *Abigail*, when ſhe brought ſome good refreſhing to *David*, prayed him to take that bleſſing.

1 Sam: 7.
1 Sam: 10. 17.
1 Sam: 11. 15.
1 King 3. 4.
Sider Olam.
1 Chron: 16. 43.
1 Sam: 25.
2 Sam: 6. 20

Then Michal came out to meet David, and ſaid, How glorious was the King of Iſrael to day, who uncovered himſelfe, &c. It was ſaid before, that ſhee ſaw him leaping and dancing before the Arke, and deſpiſed him in her heart, *v.* 16. *David* to expreſſe his joy in the Lord, would needs bee one amongſt the Levites, that ſhould play upon an Inſtrument and dance as the Arke paſſed on, thus ſhewing his great humility. But *Michal* his wife moſt bitterly upbraided him by it, as not becomming a King. Indeed amongſt the Romans, *Nero* and *Caligula* Emperours, are both blamed for dancing publiquely, and it was counted a curſed thing to be a dancer amongſt them, and a certain Noble woman is accuſed by *Cicero*, becauſe ſhee could ſing and dance elegantly. Yet *Livy* ſaith, that *Salii* were the Prieſts of *Mars*, who indeed were Senators, and by the inſtitution of *Numa*, they went through the City carrying heavenly armes, ſinging and dancing, and herein chiefly ſtood their ſolemnities, when they ſacrificed. But howſoever it was amongſt the Heathen, *David* being rapt with heavenly joy, made theſe expreſſions unblamably before any; but *Michal* ſwelling with pride, and mad by reaſon of her Royall blood, as *Gregory* ſpeaketh. Yet ſhee hath found ſome to joyne with her in blaming *David*, as *Toſtatus*, who ſaith, that *David* was worthy to bee blamed for two things: 1 Becauſe hee leaped and danced, which was a point of childiſh levity, and not of grave manners. 2. Becauſe hee put off his Kingly apparell and put on an Ephod, and therefore *Michal* was in a manner juſtly angry with him; and *Cajetan* expoundeth his making of himſelfe naked by his being uncovered his armes, his legs, and his ſides, which was undecent, for the Ephod covered not theſe parts. And *Theodoret* and *Procopius* ſay, that *Michal* was a good woman, neither was her barrenneſſe laid upon her for this, but becauſe if ſhee had had a childe by *David*, it is moſt likely that the people would have ſtood for him to bee King, who did ſhine on both ſides with the glory of his ſtock, whereas the Lord would have none to reigne any more of the ſeed of *Saul*. But all other Expoſitors, although they acknowledge *Michal* otherwiſe a good woman, and a good and moſt loving wife to *David*, for ſhee adventured her owne life to ſave him from *Saul*, preferring rather her love to him, then to her father, yet they do herein altogether juſtifie *David*, as committing no indecorum, and blame her for thus bitterly deriding him. Shee thought indeed that it did not become his royall Majeſty to conſort thus with the common ſort, but that hee ſhould

Suetonius,
Cicer: pro Mar.
Livius l. 1.
Gregor. Mor. li 27. *c.* 27.
Toſtatus.
Cajetan.
Theodoret. *qu.* 21 2 *Reg.* *Neque enim propter hoc manſit ſterilis, ſed ut nullus regnaret ex eo ſemine, eſt enim veriſimile populum prælaturum eum, qui utrinque generis claritate fulgeret.*

have gone in his Royall ornaments in ſtate at this ſolemnity, and that to doe otherwiſe was a great diſhonour to him. And this made her to deſpiſe him in her heart, and to haſten to meet him returning home, that ſhee might upbraid him by it; and ſhee ſaid, hee uncovered himſelfe in the eyes of the handmaids of his ſervants, as a vaine fellow. *Lyra.* *Lyra* thinketh, that by theſe handmaids, ſhee meant his Concubines, and whereas hee anſwereth, that amongſt them hee ſhould bee had in more honour, hee underſtandeth it, becauſe they ſhould bear him children, which would make for the honour of his houſe, whereas ſhee ſhould never more bear him any. But becauſe ſhee ſpeaketh of the handmaids of his ſervants, it cannot bee ſo underſtood, but of women of a ſervile condition; and of women ſhee ſpeaketh rather then of men, becauſe, as it is more ſhamefull for a woman to doe any thing ridiculous and undecent before men, ſo it is for a man to doe thus before women. *Davids* anſwer to her was, as ſhee well deſerved, moſt bitter, for that hee remembred to her, Gods rejecting of her fathers houſe. V. 23. Touching her going without a childe to the day of her death; it is ridiculous which the Rabbins deliver, that ſhee had a childe, but dyed the ſame day that ſhee brought forth: neither is it of more credit that others ſay, that ſhee had children before by her other husband, or by *David*, but after this none; for it is plaine here that ſhee never had any, and yet the words of the text doe not imply, that for this mocking of *David* ſhee was puniſht with barrenneſſe, for although it bee in our tranſlation, *therefore to* Michal *was no childe borne*; the Hebrew may as well bee rendred, *and to* Michal, *&c.* ſhee was barren before, and happily for the reaſon brought by *Theodoret*, and the continuance of her barrenneſſe is here commemorated, as comming for this ſin againſt her husband.

CHAP. VII.

V. 1, 2. WHen *David* had reſt from all his enemies round about, hee ſaid to *Nathan*, I dwell in an houſe of Cedars, but the Ark of God within Curtaines. By theſe words hee intimated, that hee was deſirous to build an houſe for the Arke of God, not for any precept which the Lord had given to build one, for hee had onely ſpoken of a place which hee would chooſe, whereby *Deut. 12.* *Lyra.* yet *Lyra* gathereth, that *David* underſtood an houſe to bee meant, and that not without cauſe, for *v.* 10, 11. it is ſaid when they ſhould have reſt from all their enemies, God would chooſe him a place, and this time he thought was now come; but *Davids* motive was the indecorum that ſeemed to bee in it, that hee ſhould dwell in a ſtately Palace, and the Arke in a Tent, a like ſpeech unto which is afterwards uſed, *Haggai* 1. 4. And it was great piety in *David*, that hee purpoſed thus to doe out of thankfulneſſe to God, who had ſo highly promoted him. *Toſtatus.* *Torniellus.* *2 Sam. 8.* For the time, it is generally thought to have been ſoone after the bringing of the Arke into this City, if it bee ſaid, hee had warres after this with the *Philiſtims*, Moabites, *Syrians*, and *Edomites*: *Toſtatus* anſwereth well, that when it is ſaid, hee had reſt from all his enemies, it is not meant, that hee had no warres with any enemies more, but after the double overthrow given to the *Philiſtims* which was before mentioned, all his enemies did ſo feare him, that none durſt fight againſt him any more, but hee went and fought againſt them, and ſubdued them, and inlarged his Kingdome more then all that *Hieronym. in tradit. Hebr.* went before him could doe. Touching the Prophet *Nathan*, with whom hee conſulted, ſome thinke that hee was *Jonathan* the ſonne of *Semmaah* the brother of *David*, one of *Davids* worthies, being otherwiſe called *Nathan*, but it agreeth not to a military man to bee a Prophet; wee read no more of him, but that hee was a Prophet, and very familiar with *David*, but of what kindred hee came, as *Gad* alſo, is uncertaine.

V. 3. *Nathan ſaid to* David, *Doe all that is in thine heart, for the Lord is with thee*: thus hee ſaid at the firſt by humane conjecture, and not by inſpiration, as a Prophet, and therefore hee was ſent againe the next day to reverſe it. Whence

Martyr noteth, that even a Prophet may erre, if hee ſpeaketh any thing of himſelfe, *Peter Martyr.*
and not by the direction of Gods Word. So *Samuel* erred, when hee
thought *Eliab* the eldeſt ſonne of *Iſhai* to bee the Lords anointed, but the true
Prophet is ſoone made to ſee into his errour, and to recant. So *Nathan* the V.4.
ſame night was better informed, the Lord deferred not to let him underſtand
his will herein; becauſe David was ſo earneſtly ſet upon this worke, that it
was not likely that hee would long deferre the going about it; unleſſe hee were
ſoone warned to the contrary, eſpecially upon *Nathans* encouragement, making
a vow without delay to provide a reſting place for the Arke, as *Pſal.* 132.
ſo *Martyr.* But according to *Junius* it is rather to bee held, that hee made that *Junius.*
Pſalme when hee brought the Arke into the Tabernacle, which hee had prepared
in *Zion*, and therefore hee ſpeaketh not of an houſe, but of a Tabernacle,
v. 5. and of bringing the Arke from *Kireath-jearim*, *v.* 6. yet, as *Lyra* ſaith, *Lyra.*
the Lord knowing David to bee very forward, made haſte to reſtrain him from
building a Temple, becauſe the time of building it ſet by God; was not yet
come; and ſomething there is in that Pſalme intimating it to have been made
now, as *v.* 12. where the promiſe of God concerning *Davids* ſonne is recited,
which was not made till this time. The reaſons againſt his building now V. 5, 6.
were: 1 Becauſe the Lord never ſpake word to any of the Judges of *Iſrael*
about building him an houſe, nor yet to *David*, but was content to walke in
a Tabernacle; and till ſuch time as the Lord giveth order for the building of a
Temple, no man ought to attempt it. 2 Which is not mentioned here, but
1 *Chron.* 22. 11. Becauſe *David* had fought many battailes, and ſhed much
blood, in the ſpeech of *David* to *Solomon*, and in the ſpeech of *Solomon* to King
Hiram, 1 *Kings* 5. 3. becauſe hee made many warres againſt his enemies round
about; which two places being compared together doe ſhew, as *Toſtatus* gathereth, *Toſtatus.*
that *Davids* many diſtractions by reaſon of his continuall warres, were
the cauſe why hee could not build this houſe, eſpecially becauſe as is added,
1 *Chron.* 22. 9. *Thou ſhalt have a ſonne who ſhall live in peace, whoſe name ſhall
therefore bee* Solomon, *hee ſhall build mee an houſe*; ſo that meerly his ſhedding
of blood in battaile was not the cauſe hindring him from this worke, for God
himſelfe directed him to fight theſe battailes, and fought for him, and ſhed this V.9.
blood, but becauſe a moſt peaceable time was neceſſary to goe about it. If it
bee ſaid, God could have given *David* certain yeares of peace if it had pleaſed
him wherein hee might have built: It is true, but it ſeemed good rather to
him to reſpit the building of his houſe, till the reigne of one, all whoſe time
ſhould be peaceable, to intimate the univerſall peace which ſhould be in the
world when Chriſt ſhould come, who was figured out by the Temple, and the
peace of conſcience coming by him. And accordingly it fel out, for he was born
in the dayes of *Auguſtus Cæſar*, in whoſe time there was peace 40 yeares, and
being juſtified by faith in him, wee have peace with God, who is therefore
called the Prince of Peace. For the omitting of this reaſon here, it was left
out to bee afterwards ſupplyed, and therefore all the words now ſpoaken by
Nathan to *David* are not here ſet downe. Now in prohibiting *David* to build
him an houſe, leſt he ſhould bee diſcouraged, as thinking himſelfe therefore
not ſo much favoured by God, he addeth further a moſt gtacious meſſage to
him, telling him, how much he had done for him, in raiſing him from a ſhepheard V. 8, 9.
to be a King, deſtroying his enemies, and giving him a name acccording
to the names of the great ones upon earth, that is, not of *Abraham*, *Iſaac*, and
Jacob, as ſome thinke, but of great Kings raigning farre and wide, and bringing
under their obedience many peoples: for ſo *David* came to have a name by
ſubjecting his enemies. And this the Lord ſpake not by way of upbraiding
David by his benefits, but to enflame his heart the more with his love. And to
ſhew this, he promiſeth in the next words to appoint a place for his people
to reſort unto for divine worſhip, and that they ſhould be ſettled in their V.10.
country, and not be afflicted againe, as in former times, and in the dayes of
the Iudges, which, as *Martyr* hath it, is to bee underſtood partly, that for a *Peter Martyr.*
long time, *viz.* during the raigne of *David* and *Solomon* his ſonne, they ſhould
bee

bee free from their enemies tyranny, ſo as they never had beene before in the
time of al their judges, and partly upon condition of being obedient unto him,
for if they had continued to walke in his law alwayes, they ſhould never have
beene removed, as for their diſobedience they were in the Babyloniſh
Captivity, &c. And that *David* might not thinke this motion of building
God an houſe diſpleaſing unto him, although hee was not permitted ſo to do,
it is ſaid 1 *King*: 8. 18. *Whereas it was in thy minde to build me an houſe, thou didſt
well*, which is here omitted, the Lord approved it expreſly as a pious intention
in *David*. And laſtly becauſe he bent his minde to the building of an houſe
for God, the Lord promiſeth to requite him with the like, and to build him
V. 11. an houſe, as it is ſaid he did for the Midwives of *Ægypt*, he built them houſes,
Exod: 1. 21. and *v.* 16, that his houſe ſhould ſtand for ever, and that his kingdome ſhould
bee everlaſting, the laſt words ſerving to explaine the former, for by his houſe
is meant his kingdome, that ſhould continue in him and his poſterity throughout
all ages, the accompliſhment of which was in Chriſt, who came of *David*.
Vatal l.u. But whereas it is ſaid, *thy kingdome ſhall bee eſtabliſhed for ever before thee*,
Cajetan *Vatab'm* underſtands it, thou living and ſeeing it, *Caietan*, *for thee*, *Sa*, thou
Sa. ſeeing it, when thou art dead, becauſe the ſoules of the faithfull ſee after death
thoſe things, that concerne their ſtate; The Vulgar Latin, to take away all
doubt hath it, *before my face*, but Hebr. it is plainly, *before thy face*, and the meaning
is, this ſhall bee begun to bee done, thou living and ſeeing it, for *David*
himſelfe raigned after this 30 yeares, even as long as naturall ſtrength permitted
him to live, and ſaw his ſonne *Solomon* made King in his ſtead, and ſo his
houſe and kingdome was made ſure before his face. For the meanes how *Davids*
V. 12. houſe ſhould bee made firme, hee ſaith *v*: 12. *When thou ſhalt ſleepe with thy
V. 13. fathers, I will ſet up thy ſeed after thee, &c. and he ſhall build me an houſe.* 1 *Chron*:
22. 9. *hee ſhall live in reſt and his name ſhall bee called Solomon*. More particularly
deſcribing that ſonne of his, which ſhould raigne after him in a moſt glorious
manner. But it is doubted by ſome, that *Solomon* was not meant in this
place, becauſe one is ſpoken of, that ſhould bee ſet up after *Davids* death,
Ambroſ. l: 3. *in luc.* whereas *Solomon* was made King, *David* yet living, 1 *King*: 1. Thus *Ambroſe*,
this could not be ſpoken of *Solomon*, for it muſt be one that was borne and
made King after *Davids* death, and the Lord ſpeaketh of a faithfull houſe,
which hee would make him, as hee did not to *Solomon*, for hee himſelfe erred
groſly by idolatry, and hee erred, that wee might not erre in thinking *Solomon*
to bee here meant, but know that all this was ſpoken myſtically of Chriſt.
Aug: *l*: 18. *de Civit*: *c*. 10. Thus alſo *Auguſt*: who ſaith, that he began to raigne, his father yet living,
that wee might know that hee was not meant, and the Jewes themſelves doe
yet expect the accompliſhment, of this in their *Meſſiah* to come. But as *Peter
Peter Martyr.* *Martyr* ſaith, it is made ſo plaine 1 *Chr*: 22. 9. that this was ſpoken literally
of *Solomon*, as that it cannot bee denyed, and hee was borne after this propheſie,
and did not raigne any time to ſpeake of, till after *Davids* death, although
he were anointed King before, for the ſettling of the State, and indeed *David*
was in a manner dead, when he was made King. All this then was in part
fulfilled in *Solomon*, and perfectly in Chriſt, who was typified by him: for he
truely is King over all Countries and Nations, and *Solomon* onely over all the
Nations about him, and hee and his poſterity raigned a long time, which in
Lyra. Hebrew is commonly ſet forth by theſe words לעולם for ever, but Chriſt
for ever and ever world without end. *Lyra* diſtinguiſheth the things that are
ſpoken of *Solomon* thus, ſome that hee did, were not figurative, as his Idolatry,
ſome meerely figurative, as that his kingdome ſhould extend to the ends of the
world, and bee for ever, for this is ſpoken onely figuratively of *Solomon*, and
ſome both figurative and really agreeing to his perſon, as the building of the
Lords houſe, his admired wiſdome and glory.

V. 14. And thus that muſt bee peculiar to *Solomon*, which is ſaid, Verſ. 14. *If hee commit
iniquitie, I will chaſten him with the rod of men, but my mercy will I not take
from him.* For Chriſt was without all ſpot of ſinne. By the rod of men *Theodoret*
Theodoret. underſtandeth ſuch evills, as are wont to be laid upon the bodies of men

here

Hierom. in tradit Hebr.

here. *Joſephus*, unfruitfulneſſe of the earth, and ſickneſſes. *Hierom*, the ſword of the enemy. But experience ſheweth, that it was trouble by warres ſent upon *Solomon* in his age. By his mercy, that hee would not take from him, underſtand the mercy of preſerving him from everlaſting deſtruction, whence it may bee gathered, that *Solomon* repented and was ſaved, although ſome underſtand the mercy of being eſtabliſht in his kingdome and not put downe, as *Saul* was, who is therefore by and by mentioned, and it is promiſed that hee ſhould not bee dealt withall as *Saul* was. And all this *Nathan* is ſaid to have ſpoken to *David* to ſhew that hee was not aſhamed to recant his former errour, whoſe example wee muſt follow, and not in ſtead of recanting ſeeke to maintaine any errour that wee have falne into: So *Martyr*.

V. 18.

Lyra.
Gloſ. Ord.
Pellican.
Peter Martyr.

Then went King David *in and ſate before the Lord*, &c. that is, ſaith *Lyra*, into the place of prayer neare the Tabernacle, hee is ſaid to ſit according to the Gloſſe by humilitie, when he quietly diſpoſed himſelfe thus to pray & to give God thankes, ſaith *Pellican*. Some ſaith *Martyr* hold, that hee ſate to figure out Chriſts ſitting at Gods right hand, ſome, that all things have their being from him, and ſome to ſhew the quietneſſe of his mind, but for as much as the geſture in praying is not preſcribed, wee ſhall not need to queſtion it, whether hee did well or no in ſitting. Thus alſo *Auguſtine*: Let not this move thee, that hee is ſaid to have ſitten praying, for *Elias* did the like when hee prayed for raine, by which examples wee are admoniſhed, that it is not preſcribed, in what geſture of body wee pray, ſo that the mind bee preſent doing the true intent unto God. *Vatablus* ſaith that none might ſit before the Lord, but the King. But *Toſtatus* and *Dionyſius* expound ſitting by abiding long and quiet; *Cajetan*, hee ſat more in mind then body. *Junius* ſaith, it is a *catachreſis*. *Joſephus*, hee went unto the Arke, and falling downe upon his face hee worſhipped; and I thinke, that his ſitting is not properly to bee underſtood, becauſe other holy men are ſaid expreſſely to have kneeled, as *Solomon*, and *Paul*, and Chriſt himſelfe, whoſe example muſt bee our imitation; and to kneele wee are invited in that ſaying, *Come, let us worſhip and fall downe and kneele*, &c. And for *Elijah*, hee is not ſaid to ſit, but to caſt himſelfe downe, and to put his face betweene his knees by an extraordinary propheticall geſture, as the Spirit moved him. Yet it is not abſolutely neceſſary alwayes to kneele in prayer, for betwixt Eaſter and Whitſuntide of old it was forbidden to kneele and commanded to ſtand praying in token of Chriſts reſurrection: and a man may pray walking, lying in bed, and riding, for hee muſt pray continually, but at the ſet times of doing our devotion publiquely or privately wee ought to preferre kneeling, as the moſt humble geſture before the higheſt majeſty. *Who am I (O Lord) and what is my houſe, that thou haſt brought mee hitherto?* The greater Gods gifts were towards *David*, the more hee humbleth himſelfe before him, as contrariwiſe the more the wicked are lifted up, the prouder they are; *that thou haſt brought me hitherto*, that is, to bee a King who was before ſo meane.

Auguſt. l. 1. ad Simplician. Non eſſe præſcriptum, quomodo corpus ad orandum conſtituatur, modo animus Deo præſens peragat intentionem ſuam.
Toſtatus.
Cajetan.
Junius.
Joſephus.

Peter Martyr.

V. 19.

But this was a ſmall thing in thy ſight (O God) for thou haſt ſpoken of thy ſervants houſe for a great while to come, and is this the manner of man O Lord God? theſe laſt words ſaith *Martyr* are by ſome read affirmatively, making this the ſenſe, this is the ſtate and condition of the moſt excellent and greateſt men in the world to enjoy kingly honour themſelves and to leave it to their poſteritie generation after generation. R. *Kimhi* alledgeth, 1 *Chron.* 17. 17. to prove this to bee the meaning, *thou haſt regarded mee according to the ſtate of a man of high degree*, this is thy manner of dealing with men of greateſt dignitie, whereby thou dealeſt with me: R. *Solomon* reading it as wee doe, interrogatively, will have this to bee the ſenſe; Is this thy manner of dealing towards man to imbrace him with ſo much love? that is, ſaith *Martyr*, that Chriſt the ſonne of God ſhould come of my ſtock. And for the former ſenſe, hee ſaith, it may bee referred to Chriſt alſo, thou reſpecteſt me for that excellent mans ſake Chriſt Jeſus, and not for my owne merits. *Lyra*, this is the manner of man, that every one is ſollicitous for the good of his poſteritie. *Hugo* hath both this and another, that hee ſhould give thee thankes for thy great benefits, and a third, that hee

R. *Kimhi.*

R. *Solomon.*

Lyra.

ſhould

Sallianus. *Junius.*

ſhould ſerve thee in ſimplicitie and puritie of heart, and thou ſhouldeſt deale with him in mercy: *Sallianus* following the vulgar Latine, *hæc eſt lex Adami*, ſaith that the meaning is, herein thou dealeſt with mee, as with *Adam*, upon whom thou conferredſt happineſſe not for himſelfe onely, but for his poſteritie throughout all ages, conditioning yet with mine, as his, if they ſinne, to puniſh them, but yet not to take thy mercy from them for ever, as thou didſt not from the poſteritie of *Adam*, for only the Angels ſinning fel from mercy for ever, man ſinning was reparable again by grace. *Junius* ſaith, he meant, that he dealt familiarly with him, as one man with another. For my part, ſeeing 1 *Chro.*17.17. maketh it plain which is here delivered obſcurely, I following the author of that book, as the beſt expoſitors do reſolve, that the meaning is nothing elſe, but that Gods dealing towards him, was as towards the greateſt, the word *Adam*, man, being put here for a moſt eminent man, and תורת ſignifying a command, or law, for the manner or condition. And the rather, becauſe the Lord had ſent by *Nathan* to tell him, that hee had given him a name like the great ones upon earth, now *David* in theſe words anſwers to that in his thankſgiving by acknowledging the ſtate and condition of the greateſt and happieſt man upon earth by Gods goodneſſe to be his condition.

V 20. *Lyra.* *And what can David ſay more unto thee?* that is, by way of petitioning, for thou haſt done more already for mee then I could have preſumed to aske: ſo *Lyra.* But was it ſo great a matter to reigne temporally, that *David* found ſuch a full complacency herein, that hee could not tell how to aske any thing greater? *Anſw.* He meaneth onely for temporall things, hee could not deſire greater happineſſe, and this being beſtowed upon him in mercy did certifie him of the future happineſſe, eſpecially Chriſt the eternall King being propheſied of in the premiſes to come of him, in whom all nations are bleſſed, *for thou Lord knoweſt thy ſervant*, that is, by doing for mee and promiſing mee ſo great things ſheweſt, that thou takeſt notice and care of mee, then which what greater happineſſe can I attaine unto?

V. 21. *For thy word ſake and according to thy owne heart haſt thou done all theſe great things to make thy ſervant know them*; that is, not for any merits of mine, but becauſe thou didſt promiſe them, and that freely being moved by the goodneſſe of thy owne will onely, and hence it came, that ſo great favour hath beene ſhewed unto mee, as to make mee know all this, as of old the Lord would not hide, but ſhew unto *Abraham*, what he meant to do for that great familiaritie with himſelfe, into which hee had received him. *Lyra.* Peter *Martyr.* *Lyra*, and *Martyr* ſomewhat more expreſſing the word, ſay according to thy promiſe made unto mee by *Samuel* and *Nathan*, and *Martyr*, by his making knowne theſe things unto him underſtandeth his giving him to conſider them, as many doe not when they receive great benefits from God, 1 *Chron.* 17. for theſe words, *for thy words ſake*, is, *for thy ſervants ſake*, that is, for thy love unto him moving thee to promiſe.

V. 22. *Lyra.* Peter *Martyr.* *Wherefore thou art great (O Lord God)* Lyra, *Wherefore thou art magnified*, according to the vulgar Latine, that is, art magnificent, for this the greatneſſe of thy gifts doe argue being given to the unworthy, Verſ. 23, 24. Gods goodneſſe is further amplified by recounting what hee did for his people *Iſrael* both in bringing them out of *Egypt*, and expelling the inhabitants of that Land before them, as is explained, 1 *Chron.* 17.21. 22. The reſt of this Chapter from Verſ. 25. is ſpent in praying, that God would doe for him and his houſe as hee had ſpoken, the veritie of Gods word being inſiſted upon againe and againe, as the ground of his confident asking this. There are two cauſes ſaith *Lyra*, why *David* prayed thus earneſtly for that which was promiſed him. 1 Becauſe all good which the Lord hath promiſed is to bee attained by prayer; 2 Becauſe all men are ſubject to ſinne, and Gods promiſes of good are conditionall, that ſuch as to whom his promiſes are made may bee contained in obedience, or having ſinned repent, and ſo bee made capable of theſe promiſes. For any revelation made now unto *David* touching the place and the forme of the Temple, which his ſonne ſhould build, nothing is here ſaid, yet 1 *Chron.*28.11, 12.19. *David* giveth *Solomon* a patterne of all things, and gold and

V. 25.

ſilver to make each thing, ſaying, that hee had them delineated to him from the Lord. And this moſt probably was done now for his greater comfort, as *Toſtatus* thinketh, although *Theodoret* and *Lyra*, not till after his numbring of the people, and the threſhing floore of *Araunah* the *Jebuſite* pointing out unto him for ſacrifice.

Toſtatus.
Lyra.
Theodoret.

Of Solomon.

Touching *Davids* ſonne *Solomon*, of whom ſomewhat hath beene already ſaid, that moſt probably notwithſtanding his great ſinning, hee was finally penitent and ſaved; It is objected that it is improbable, becauſe for his wickedneſſe, it is threatned that the kingdome ſhould in the greateſt part bee rent from his ſonne, which was not reverſed, as it ſhould have been, if he had been penitent, as the ſentence againſt *Nineveh*. I anſwer, *David* after his great ſinnes of murther and adultery was penitent, yet hee and his houſe ſuffered temporally notwithſtanding, wherefore this is no argument of *Solomons* finall impenitency, to make us the more fearefull of offending, God doth ſeverely puniſh even the penitent here, whoſe ſoules hee ſaveth hereafter.

CHAP. VIII.

V. 1.

After this David ſmote the Philiſtims and ſubdued them, &c.* The cauſe of this warre is not here ſet downe, ſome thinke that the taking of *Methegammah* here ſpoken of out of their hands was the cauſe, expounding it the bridle of tribute or the bridle of a river. But this cannot bee, becauſe it followed after their ſubduing, neither is it to bee thought, that there was any particular cauſe, but the *Philiſtims* having twice before come againſt *David*, hee now to breake their great power, by which they were from time to time moſt infeſt to the people of *Iſrael*, that hee might leave a quiet kingdome to his ſonne after him, as God had ſaid, that hee ſhould live in peace, went againſt them to make a full conqueſt over them, and to bring them under his obedience. And for the ſame cauſe it is moſt probable, that hee fought againſt other peoples alſo, and that with their ſpoyles hee might provide gold and ſilver and other things neceſſary for the building of the Temple. For although hee was reſtrayned from building himſelfe, yet hee was both acquainted with the matter, forme and ornaments about it, and accordingly prepared for it, as afterwards appeareth, 1 *Chron.* 22. 14, 15. 1 *Chron.* 28. 19. Whereas *David* is ſaid here to have taken out of the hands of the *Philiſtims Methegammah*, 1 *Chron.* 18. 1. It is ſaid, *Gath and her townes*, ſo that *Gath* was this *Methegammah*, the bridle of tribute, it was one of the chiefe Cities of the *Philiſtims*, by the power whereof eſpecially the *Iſraelites* had been in times paſt held under tribute, but now being taken the *Philiſtims* became tributaries to *David*. *Hieronym* ſaith, that all the five Cities of the *Philiſtims* are meant by the bridle of tribute, but ſeeing *Gath* alone with her townes is ſet forth to bee this *Metheg*, wee muſt reſt rather in this. Verſ. 2. *Hee ſmote alſo the Moabites, meaſuring them with a line to caſt them to the ground, hee meaſured with two lines thoſe that hee would put to death, and with a full line thoſe that hee would ſave alive*, the vulgar Latine, hee meaſured them with a line equalling them to the ground, and hee meaſured two lines, one to kill and the other to keepe alive, that is, ſaith *Lyra*, caſting downe their ſtrong holds, and laying them levell with the ground, that they might not bee able to rebell any more, and hee ordained two wayes of proceeding againſt them, one againſt the more blamable killing them by way of juſtice, the other towards the leſſe blamable to ſave them alive by way of mercy: yet hee ſaith, the Hebrew hath it: *Hee meaſured two lines to put to death, and fulfilled a line to ſave alive*, which the Hebrewes expound, hee ſlew two parts of them, and ſaved the third part alive. The cauſe of which ſeverity was for that the King of *Moab* had ſlaine his father and mother being left with him, when *David* returned into *Judah* out of his Countrey, to which hee had fled, when *Saul* perſecuted him, as 1 *Sam.* 22. *Junius* likewiſe, hee divided the people of the countrey into three parts, and hereof hee ſlew two, and

Lyra.
Ioſephus.
Hieronym. in tradit. Hebr.

V. 2.

Lyra.

Junius.

ſaved

Scholaſt. hiſtor. *P. Martyr.*

Peter Martyr. Deut. 2.9.

Toſtatus.

Beda.

Sallianus.

ſaved one alive. But this, ſaith *Lyra*, is to bee underſtood of the ſouldiers, for the reſt of the people are ſaid to have beene put to tribute, or made tributaries unto him. *Comeſtor* by his meaſuring of them with the line, and equalling them to the ground underſtandeth his bringing of them very low, ſo that to whom hee would he gave poſſeſſions there, and his meaſuring with two lines, &c. of his ſlaying whom hee would, and ſaving the reſt. Thus alſo *Peter Martyr*, who enquireth into the reaſon of *Davids* going againſt the *Moabites*, ſeeing the *Iſraelites* had been forbidden before to goe againſt them, and anſwereth, that this was to be underſtood unleſſe they came againſt *Iſrael*, but this they did, *Judg.* 3. and oppreſſed them, and were continually their enemies; wherefore *David* might wel make warre upon them. *Toſtatus* inquiring into the reaſon, why ſuch ſeveritie was now uſed againſt them, ſaith, that moſt probably the particular reaſon was, for that they invaded and did much miſchiefe in ſome parts of the Land, thus provoking *David* to goe againſt them, and to ſlay ſo many of them. But for ſo much as the *Philiſtims* had damnified and been infeſt to the *Iſraelites* much more, and the *Moabites* not long agoe deſerved well of *David*, when hee and his father and mother were harboured amongſt them from the fury of *Saul*, there muſt needs be ſome other more ſpeciall reaſon, ſome extraordinary foule fact committed againſt *David* by them, & this I cannot but incline to think was the murthering of his father & mother, whom he left with the King of *Moab*, 1 *Sam.* 22. unleſſe it ſhall be thought that *David* raged thus againſt them, becauſe being allyed to *Iſrael* they unnaturally turned ſuch great enemies; although many reject it, as a fiction of the *Rabbins*. And for *Davids* meaſuring them with a line, *Toſtat.* ſaith, that hereby is meant his abaſing of them after the manner of beaſts, which are taken with ſnares and nets. And *Beda*, *he meaſured them with a line to make them equall to the ground*, that is, by an hyperbole, hee abaſed them, and troad them under foot as the ground, as being without all ſtrength to reſiſt, ſo mightily did hee bring them under. Or becauſe a line is uſed to meaſure Land withall, it is meant, that hee having gotten *Moab* into his poſſeſſion gave portions thereof by meaſure, to whom hee pleaſed, ſaving thoſe alive who ſubmitted themſelves unto him for this purpoſe, and ſlaying the contumacious. The Reader may follow which of theſe expoſitions hee pleaſeth; But I preferre that of *Lyra*, hee determined with himſelfe, as if hee had meaſured with a line, how farre to proceed in demoliſhing their ſtrong holds, and for the people, how many to preſerve and how many to kill, *viz.* to kill two for one. Thus, as one noteth, *David* extended his kingdome eaſtward on the other ſide of the river *Jordan* where *Moab* ſtood, as by conquering the *Philiſtims* Weſtward, and afterwards he went North and South alſo in his conqueſts.

V.3.

Lyra. *Peter Martyr.*

David alſo ſmote Hadadezer King of Zobah as he went to recover his borders at the River Euphrates, 1 *Chron.* 18. 3. hee is called *Hadarezer*, and hee is ſaid to have been ſmitten unto *Hamath*, when hee went to eſtabliſh his dominion by *Euphrates*. *Lyra* ſaith, that hee was King of one part of *Syria*. *Peter Martyr* of the part called *Saphena* betweene both the Armenians, and hee ſaith, that hee now paſſed over *Euphrates* to inlarge his kingdome by getting the Land of the *Iſraelites*, whoſe borders extended even to *Euphrates*, and happily hee pretended a title to it, becauſe *Abraham* was a *Syrian*, and the *Iſraelites* were once under *Cuſhan-riſhathaim* in the dayes of the Judges, and hee was King of *Meſopotamia* in *Syria*. But *David* went againſt him, and overcame him and tooke 1000. Chariots, and 700. horſemen, and 20000. footmen, the vulg. Latin hath it 1700. horſemen, & ſo it is Hebr. no mention being made here of Chariots, but becauſe, 1 *Chron.* 18. 4. it is 1000. Chariots, and 7000. horſemen, our tranſlators from thence ſupplyed the word *Chirriots*. But it is better leaving it out here to read it, 1700. horſemen. And whereas, 1 *Chron.* 18. 4 it is 700, horſemen it is to be underſtood, that even at this day three horſemen are given to every Cataphract, which being the principall horſeman is onely here numbred, and thoſe three omitted, but all numbred together, 1 *Chron.* 18.4. which is the cauſe of this diverſitie in the numbers, every one being foure, and ſo 1000. 4000. and 700. 2800.

2800. which together come not much ſhort of 7000. Thus *Martyr*; and *Toſtatus*, and *Kimhi* not much differing ſay, that theſe 1700. were the chiefe, who had Armes adorned with gold, and commanded the reſt. *Lyra*, that both are true, 1700. horſemen at the leaſt were taken, thus ſaith one, but the other caſting up the count more exactly ſaith 7000. or which reſolves it beſt of all, *Sam.* reckoneth up onely the horſemen beſides thoſe, that rode in Chariots, *Chron.* having ſpoken of the taking of Chariots, which *Sam.* doth not, numbreth together with other horſemen thoſe that rode upon Chariots alſo, becauſe they were not footmen, and ſo not unaptly to be counted amongſt the horſemen. Here is no mention made of any ſlaine, but onely taken in this warre, but *Joſephus* ſaith, there were 20000. footmen ſlaine and 5000. horſemen, neither is it unlikely, that very many were ſlain, but he ſaith nothing of thoſe that were taken, nor of *Davids* houghing the horſes, wherein he might ſeeme to have done unwiſely, ſeeing he might have otherwiſe made a great benefit of theſe horſes. But herein he followed the charge given before to *Joſhua*, only whereas he houghed all the enemies horſes, and burnt their Chariots; *David* reſerved 100 Chariots. This houghing of the horſes ſaith *Peter Martyr*, was to make them unſerviceable for warre, but not for husbandry buſineſſe, it being the Lords will, that the People of Iſrael ſhould not fight on horſ-backe, to prevent truſting in horſes, that they might truſt in him onely. Whereas it is here ſaid, *David ſmote Hadadezer, as hee went to recover his border at the river Euphrates*; This going to recover his border hath beene before expounded of *Hadadezer*, and ſo it is taken by *Vatablus* and others commonly, yet becauſe the word *hee* may as well have reference to *David*, as to *Hadadezer*, *Cajetan*, *Dionyſius*, *Freculphus*, and ſome others underſtand it of *David*, as hee went to eſtabliſh the border of Iſrael at *Euphrates*: for thus farre it was promiſed, that their land ſhould extend, *Joſh*: 1. 3, 4. and therefore the time being now come, *David* might juſtly ſeeke to enlarge it thither. But I aſſent rather to the former expoſition, becauſe *David* had other enemies nearer to him, as the *Ammonites*, and *Edomites*, and *Syrians* of *Damaſcus*, before the ſubduing of whom, there had beene no policy to goe againſt enemies ſo farre off. It is therefore to be conceived, that *Hadadezer* being a mighty King and ambitious of a larger Dominion, was the firſt, that ſtirred in this warre, but to his owne overthrow.

Toſtatus.
Lyranus.
Joſeph.antiq. lib.7.c.5.
Joſh.11.6.
Peter Martyr.
Vatablus.
Cajetan.
Dionyſius.
Freculphus.

V.5. *And when the Syrians of Damaſcus came to helpe Hadadezer, he ſmote of them* 22000. This King, ſaith *Joſephus*, was named *Adad*, from whom all his ſucceſſors had the ſame name, the third from him was *Benhadad*, of whoſe warring againſt Iſrael, it is ſpoken afterwards. *Damaſcus* was the chiefe City of *Syria*, wherefore *Eſay* ſaith, the head of *Syria* is *Damaſcus*. Thus *Martyr* out of *Joſephus*, and an old writer ***Nicolaus*** followed by him, who alſo ſaith, that this *Adads* kingdome, continued to the 10 generation. But neither was *Benhadad* the third from him, but rather the fourth, for hee lived 150 yeares after, and *Hazael* his ſervant, not his ſonne got his Kingdome after him.

Peter Martyr.

V.6. 7,8. The *Syrians* being overcome by *David*, hee to keepe them in ſubjection, placed Garriſons in that Country, and made them Tributaries unto him. And the ſhields of gold, which *Hadadezers* ſervants bare, tooke *David*, and much braſſe from *Berah* and *Berothai*. But 1 *Chron*. 18. 8. from *Tibbath* and *Chun*, Cities of *Hadarezer*, wherewith *Solomon* made the Braſen ſea, &c. happily they were other names of the ſame Cities: all theſe riches did *David* dedicate unto God for the uſe of his ſanctuary, as by whoſe helpe he obtained theſe victories.

1 Chron.18.8.
Pellican.

V.9. 10. 11. 12. 13. *Toy* the King of *Hamath* hearing of *Davids* victory againſt *Hadadezer* ſent to congratulate it. There were two parts of *Syria*, ſaith *Pellican*, *Sobab*, of which *Hadadezer* was King, and *Hamath* the kingdome of *Toy*, who becauſe *Hadadezer* was his enemy ſent thus unto *David*, and by his ſon whom he ſent golden and ſilver and braſen veſſels unto him, all which he dedicated to God, together with all the ſpoiles of the enemies, whom he ſubdued, *Syrians*, *Ammonites*, *Moabites*, *Philiſtims*, *Amalekites*, and *Hadadezer*, 1 *Chron*. 18. 11. *Edom*

alſo is numbred amongſt the Nations ſubdued by him. And whereas here it
is ſaid, *David got him a name, when hee returned from ſmitting the Aſſyrians in
the valley of Salt being* 18000, there it is, *Abiſhai the ſonne of Zerviah ſlew of the E-*
1Chron.18.12 *domites in the valley of Salt* 18000 *men*, *Pſ*:60. mention is made of *Joab* return-
ing after his ſtriſe with *Aram Naharaim*, and *Aram Zobah*, and ſlaying in the
valley of Salt of the *Edomites* 12000. To reconcile theſe differences, it is to be
underſtood that *Samuel* ſaith not expreſly, hee ſlew of the *Aramites* or *Syrians*
18000, but *when hee returned from his ſmiting Aram in the valley of Salt* 18000
men, it being left to be underſtood by ſmiting and then burying 18000 he got
him a name, but of what country they were it is not ſaid in *Samuel*, but 1 *Chr.*
18. it is further declared, that they were Edomites. And by that, which
followeth here, *v*: 14. *he put Garriſons in Edom, &c.* it is plaine, that the Edo-
mites were the 180000 ſaid here to bee ſlaine, whereas *Abiſhai* the ſonne of
Zerviah is ſaid to have ſlaine them, but here *David Abiſhai* the ſonne of
Zerviah was a great Captaine under *David*, and ſo his victory is referred here
Peter Martyr. to *David*. Touching *Joab* the chieſe Captaine, to whom the ſlaughter of
12000 is aſcribed *Pſ*: 60. that was happily at another time, or as *Peter Martyr*
will have it, hee ſlew 12000 of theſe, and *Abiſhai* 6000, and if ſo, it muſt bee
held, that the whole number is aſcribed to *Abiſhai*, 1 *Chr*:.18. 13. becauſe hee
began the ſlaughter in one wing of the battle, and by the helpe of his brother
Joab comming on, ſo many thouſands fell, as being exactly divided, amounted
to 6000 for *Abiſhai*, 12000 for *Joab*. But it is better to hold with *Cajetan*,
that the ſlaying of 12000 by *Joab*, was at another time, when the Edomites
had cut off the Garriſons left there, to revenge which *Joab* was ſent, as may be
gathered 1 *King*:11.15. & *Pſ*.60. Of the ſlaughter made by *Joab* in *Edom* read
more 1 *King*: 11. 15, 16. where hee is ſaid to have buried them, and for this
Hieronym. in pious act towards an enemy, ſaith *R: Solomon, David* grew famous, of which
2.Reg. Toſtatus. it is here ſaid, he got him a name, others, that he ſet up a trophee of his victories.
But his name getting at this time is doubtleſſe to be referred to all his foreſaid
victories, for hereby he was made famous, and eſpecially for that in him, the
Propheſie touching *Jacob* the younger brother, that the elder ſhould ſerve him,
was now fulfilled and never before. For his cauſing the *Edomites* to be buried, that
was not in the valley of Salt, but in *Edom*, and there be ſome, that thinke, and
that probably, that theſe dead whom *Joab* buryed, were not Edomites, but his
Lyra. owne Country men, left in Garriſon in *Edom*, whom the Edomites had ſlaine;
and a trophee of his victory, to get glory to himſelfe, hee would not cerainely
erect, for that had beene vaine glory. Of the valley of Salt, ſee before *Gen*: 14.
V.15. *And David raigned over all Iſrael and executed judgement and juſtice to all the
People.* Having ſhewed, how David ſubdued and raigned over all his enemies
round about, he now ſheweth, how well he ordered the Common-wealth of
Iſrael under him. As hee had no enemies unſubdued abroad, ſo there were
none in all the kingdome of Iſrael, but lived in obedience to him, and the
Joſh. 1. 3, 4. bounds of this kingdome were now extended alſo to the uttermoſt, as they
Peter Martyr. were ſet before, and he did well provide for the upholding of his kingdome
in peace, in that hee executed judgement and juſtice to every one, hee did not,
after his great conqueſts, as *Alexander* after his great victory over *Darius*, give
himſelfe to riot and intemperance, or as ſome other Kings, to all manner of
pleaſure, but hee applyed his minde to the righteous and well governing of the
whole kingdome, as a good King ought to doe, and to this end heo had others
V. 16. in ſeverall offices under him, as *Joab* over the Hoaſt, *Jehoſhaphat* recorder, *Za-*
17. *dok* and *Abimelech* Prieſts, and *Serviah* ſcribe, *Benaiah* the ſonne of *Jehoiada*,
18. the *Cherethites* and *Pelethites*, and *Davids* ſonnes Princes. For the executing
of judgement and juſtice, the firſt is by dictating, the ſecond by executing, and
doing according to that which was dictated, ſo *Martyr*; but ſome he ſaith, by
judgement underſtand that which was according to the written law of God,
by juſtice that which was done in other caſes according to equity and right.
Touching *Jehoſhaphat* the recorder, hee ſaith, that his office was the ſame with
our Maſter of the Requeſts, to keepe a Regiſter of mens petitions to the King,

and to remember him thereof, ſo likewiſe *Toſtatus*. The two Prieſts here named, were not High-prieſts, for there was but one, named *Abiathar*, and theſe two were the chiefe next unto him, being, as ſome thinke, the Kings Chaplaines, and they were of two chiefe families, *Eleazars* and *Ithamars*, being thus made equall in honour, that the one might not envy the other. And *Seraiah* the ſcribe, he ſaith, either wrote downe the accounts of the Kings revenues, or the acts of judgement done from time to time. And the *Cherethites* and *Pelethites* were a band of men about the Kings perſon, but both they and the Kings ſonnes are ſaid to be Princes, Hebr: כהנים by the the Vulgar Latin, rendred Prieſts, but the word ſignifieth not only Prieſts, but Princes, and Prieſts *Davids* ſons could not be, becauſe they were of the Tribe of *Judah*, of which Tribe not any might ſerve at the Altar as a Prieſt, but of *Levi* onely. Yet the ſame name being given to Princes argueth the Lawes to be ſacred, to ſee to the execution whereof they are ſet. What the *Cherethites* and *Pelethites* were, divers conjecture diverſly. The *Chald*: *Paraph*: ſaith, that they were caſters with ſlings and archers, ſome, that they were names of families, ſome, the Sanedrim or great Councell of Judges, ſome, that they were ſuch, as *David* had made a league withall, and illuſtrious men, as *Chereth* and *Pela* ſignifie; ſome, that they were men of neighbouring Nations, whom David had choſen to bee the keepers of his body, as *Achiſh* had ſometimes ſaid, that he ſhould alwayes bee to him, and as ſome Kings now adayes uſe the Scots and Helvetians. But *P. Burgenſis*, to whom *Martyr* agreeth, that they were ſet, the *Cherethites* to cut off, and the *Pelethites* to deliver, according to the ſignification of the word *Chereth*, to cut off, and *Peleth* to deliver. And all this out of *Peter Martyr*. But to returne to the two Prieſts againe, and then to come to the *Cherethites* and *Pelethites*, about whom it is moſt doubted, *Joſephus* and after him *Toſtatus* ſay, that they were two High-prieſts, *Zadock* made by *Saul*, and *Abiathar* by *David*, and 1 *Chron*: 15. 11. *Zadock* and *Abiathar* are ſaid to bee the Prieſts; whereas *Abimelech* the ſonne of *Abiathar* is named here, it is to be underſtood that both the father and the ſonne had both theſe names, as hath beene ſhewed upon 1 *Sam*. 21. 1. There were not then two principall prieſts under *Abiathar* the chiefe prieſt, as ſome affirme, for that *Abiathar*, otherwiſe called *Abimelech*, was ſlaine by *Sauls* command long before this, and his ſonne *Abimelech*, otherwiſe called *Abiathar* alſo, who eſcaped from that maſſacre to *David*, was one of the prieſts here ſpoken of. And hee and *Zadock* ſeeme to me to have beene both High-prieſts at this time, for the extraordinary occaſion that then was of two chiefe, the one to ſerve at the Tabernacle in *Gibeon*, and the other before the Arke in *Zion*, as is appointed 1 *Chr*: 16. howſoever ordinarily before that time there was but one. And *Solomon* within a few yeares after putting downe *Abiathar*, reduced the chiefty to one againe. Touching the *Cherethites* and *Pelethites*, that they were great men, and of great valour, who alwayes were about the King, as a guard, is plaine, becauſe they are noted to have beene with him, when he fled from *Abſalom*, and went with their Captaine *Benaiah* to anoint *Solomon* King, when others followed *Adonijah*, and they did execution upon *Adonijah* and *Joab*, who were the greateſt in all the kingdome. But that they were no Iſraelites, but men of ſome other Nations, I deny, as *Peter Martyr* doth, becauſe *David* would not certainely thus preferre ſtrangers above his brethren, the Iſraelites, it being againſt piety ſo to doe, for ſo much as the Iſraelites were peculiarly choſen above all other Nations. Neither doth it make for this conceit, that the *Cherethites* are ſpoken of 1 *Sam*: 30. 18. for even thoſe *Cherethites* might be one family in Iſrael, and the *Pelethites* another, as *Vatab*. hath it.

1 King. 2. 17.

2 Sam. 15. 18.
1 King. 1. 44.
1 King. 2.

CHAP. IX.

D*avid* now beginneth to remember his Covenant with *Janathan* the ſon of *Saul*, and therefore enquireth whether any of his poſterity were yet

V. 1. 2.

living, that hee might ſhew him kindneſſe for his fathers ſake, and then he is certified of *Mephiboſheth*, one lame of his feet, that dwelt with *Machir* in *Lodebar*. It was not through any neglect of his friend, that *David* thought not upon ſhewing kindneſſe to *Jonathans* ſonne hitherto, but becauſe he was taken up with other weighty affaires of the Common-wealth. But now having a time of freedome he enquired after ſome of *Sauls* race, yet intending particularly J*onathans*, for the poſterity of J*onathan* was *Sauls*. Wherefore J*oſeph*. going according to the meaning, ſaith, that hee asked after ſome of J*onathans* poſterity. There was an oath indeed taken by *David* to *Saul*, as well as to J*onathan*, but that was forced, this free, that not to root out *Sauls* poſterity, this to doe good to J*onathans*, yet in doing good to J*onathans* ſonne hee did it unto *Sauls*. How *Mepiboſheth* came to bee lame, ſee before 1 *Sam*: 4. 4. This *Lodebar* where *Mephiboſheth* lived was a City, as ſaith *Adrichom.* in *Gilead* in the Tribe of *Gad* on the other ſide of J*ordan*, where *Iſhboſheth* his uncle had raigned, wherefore he was firſt brought to this place for his greater ſafety, and *Machir* ſeemeth to have beene a man of note of *Manaſſeh*, to whoſe protection hee had committed himſelfe. This *Mephiboſheth* is called *Meribbaal* 1 *Chr*: 8. 34. but as *Martyr* ſaith, his name was happily turned to *Mephiboſheth* for ſome deformity that happened to his face. *Zibah Sauls* ſervant, of whom *David* enquired for him, ſeemeth to have beene no Iſraelite, but a ſtranger, becauſe hee was a perpetuall ſervant to him, and his, otherwiſe *David* could not juſtly have appointed him to ſerve *Mephibiſheth*. The kindneſſe ſhewed by *David* to *Mephiboſheth* was in reſtoring *Sauls* land unto him, which fell unto *David* by the Rebellion of *Iſhboſheth* againſt him, and ſetting him at his owne Table as one of his owne ſonnes continually. Hee feared that he was ſent for to bee put to death, as the childe of *Saul Davids* enemy, wherefore hee bade him not to feare and made him theſe gracious promiſes for his fathers ſake. Thus good fathers provide better, that it may goe well with their children after them by their goodneſſe, then they that leave them great riches.

Joſephus.

1 Sam. 24 21.
Sam: 23.18.

Peter Martyr.

Note.

V.8. *Mephiboſheth* hearing *Davids* offer of ſo great kindneſſe, humbleth himſelfe as moſt unworthy, and ſaying, that he was a dead dogge. But how could hee juſtly, ſaith *Martyr*, ſpeake thus of himſelfe, ſeeing hee was a man, and that an Hebrew, and of a Kingly ſtocke? and *Anſw*: that hee meant in compariſon of *David* with whom hee heard hee ſhould ſit at Table, and of the benefits beſtowed now upon him by *David*. For he came both of a rejected ſtocke, and was lame. Yet hee ſaith, that ſome in detracting from themſelves unreaſonably doe ſinne through pride, their end being, that they may by others bee praiſed. The ſame phraſe was uſed before by *David* unto S*aul*, 1 *Sam*: 24. 14 ſee alſo, 2 S*am*: 3. 8. 2 S*am*: 16. 9. Hereby was meant a man moſt execrable, for a dogge was an uncleane creature, and being dead was good for nothing, therefore when the Jewes would ſet forth a prophane and execrable perſon, they uſed to doe it by this phraſe, *Mat*: 7. 6.

V. 9, 10. Then *David* told Z*ibah*, that hee had given his maſters ſonne all that had beene S*auls*, wherefore hee commanded him to till the Land for him, and to bring him the fruits, that hee might have food to eate, and yet hee ſaith, that hee ſhould eate at his Table continually, as one of his owne ſonnes. Wherein there may ſeeme to bee a contradiction: for if hee did eate alwayes at the Kings Table, what need was there to bring him the fruits, that hee might have food? *Anſw*: Some ſay, that by his maſters ſonne here ſpoken of, *Michah* the ſonne of *Mephiboſheth* was meant, for *Mephibiſheth* afterwards calleth *Ziba* his ſervant. *David* then, ſay they, would have him nouriſhed with theſe fruits, and *Mephiboſheth* to live with him. But it is plaine, that *Mephiboſheth* was meant by his maſters ſonne, for hee was not yet his maſter, till D*avid* had made him ſo, and appointed him to ſerve him, as hee had before ſerved S*aul*, his Grandfather. And wherefore hee ſpeaketh of his having food, the meaning was, that hee ſhould have the revenue ariſing of the Land for the maintenance of his wife and children and family, and for his other occaſions, ſo J*oſephus* and *Comeſtor*. Thus Z*iba* and all his houſe conſiſting of 15 ſonnes and 20 ſervants

Toſtatus.
Lyra, Dionyſ.
Cajetan.
2 Sam: 19. 26.

Joſeph. Comeſtor
Scholaſt. hiſtor.

ſerved

V. 13. *Sa.*

ſerved *Mephiboſheth*, and hee did eate continually at the Kings Table. Touching *Ziba* who being a ſervant had ſervants, it was a thing, ſaith *Martyr*, not unuſuall for ſome ſervants to have ſervants, *viz*: for thoſe, that were called *ordinarii*, but the *mediaſtini* had none. Some have held, that hee eate bread at *Zibas* table, meate being brought from the Kings table thither, and that out of a miſtaking of the laſt words, *v*: 11. holding them to bee the words of *Ziba*, becauſe it is not expreſſed, that the King ſpake them. To avoid which the Vulgar Latin rendereth it, at thy table. *And Ziba ſaid, According to all that my Lord the King hath commanded his ſervant, ſo ſhall thy ſervant doe.* And *Mephiboſheth* ſhall eate at thy table as one *of the Kings ſonnes.* But both Hebrew, Chald: and Sept: have it, *at my table.* It is an ecclipt: ſpeech, theſe words being left to bee underſtood, *then ſaid the King.* So *Lyra*, and *Vatablus*, and *Joſephus*, and *Theodoret* conclude, that he lived with the King.

Lyra.
Vatablus.
Ioſephus.
Theodoret.
The Myſtery.

Myſtically by *Mephiboſheth* underſtand the contemptible in this world, and unable to manage ſecular affaires: for ſuch Chriſt typified by *David* vouchſafeth to ſhew grace unto, and to ſet them at his heavenly table, being the ſons of grace, as hee was of *Jonathan*, ſignifying grace, or the gift of a Dove, the embleme of grace.

CHAP. X.

V. 1, 2.

N*Abaſh* the King of the *Ammonites* being dead *David* ſendeth an Ambaſſage to his ſonne *Hanun* to comfort him for the kindneſſe, which hee had formely received from his father, and as *Joſephus* hath it, to ſignifie, that hee would continue in amity with him, and helpe him, if any enemy now at the beginning of his raigne ſhould moleſt him. What kindneſſe the old King had ſhewed to *David*, is not ſaid. The Rabbines ſay, that when he left his father and mother and ſome other friends with the King of *Moab*, that King ſlew his father and mother, and then the King of *Ammon* did courteouſly receive the reſt, that fled unto him. *Jerom*, that *David* himſelfe fled unto him, before hee came to the cave of *Odullam*, and was kindely entertained. *Comeſtor*, that *David* went to him, when hee fled from *Achiſh*, and was kindely entertained. And *David* living now in peace ſet his minde upon requiting old kindneſſes, which he had received at the hands of any, and therefore having done ſomewhat for *Mephiboſheth* within the land, hee now ſendeth out to requite another kindneſſe. Whereas it is forbidden, to ſeeke the peace of the Ammonites for ever, againſt which *David* might ſeeme now to tranſgreſſe, the Rabbines ſay, that hee did, and was therefore puniſhed with diſgrace done to his Ambaſſadours; but *Toſtatus*, *Martyr* and others, that hee did herein nothing unlawfull. Hee was prevented with kindneſſe before by the King of *Ammon*, it was therefore a point of gratitude in him, to ſeeke to requite it, hee onely ſhewed himſelfe willing to continue in amity with this King, but not to make any league with him, which onely was unlawfull. Whereas *ch*: 8. 12. mention is made of ſpoiles taken from the children of *Ammon*, implying warres made before this againſt *Ammon*, and if ſo, how doth this ambaſſage rightly follow? *Anſw*: That was ſpoken by anticipation, for the warre with *Ammon* was not made till afterwards upon the occaſion here declared. For the kindneſſe ſhewed by *Nabaſh* unto *David*, it is moſt probable that hee did it, becauſe *Saul*, who perſecuted *David*, was his deadly enemy, and his hatred was great againſt him ever ſince the overthrow, which hee had given him at *Jabeſh Gilead*, therefore *Saul* being a common enemy to them both hee thought it fit to joyne in friendſhip with *David* againſt him.

Hieronym. in lib. Reg.
Deut. 23. 6.
Toſtatus.
Peter Martyr.

V. 3.

This kindneſſe of *David* being miſconſtrued by *Hanuns* ſervants, who ſuſpected that hee ſent to ſpy out the Citie, and to overthrow it, hee being very credulous, as if it had been ſo indeed, tooke *Davids* ſervants, and ſhaved off halfe their beards, and cut off their garments by the buttocks, and ſent them away greatly aſhamed. 1 *Chron.* 19. 4. it is ſaid, *hee ſhaved them*, which may be underſtood, as a further indignity here omitted. Of the ſhaving halfe their beards the ground might bee, that amongſt the *Egyptians* this was wont to bee done in deriſion, as may bee ſeene in *Euterpe Herodoti*, and amongſt the Greeks in *Ageſilao Plutarchi*. A long beard, as alſo long garments, were counted an honour, therefore to ſhave off any part of the beard was counted a great diſgrace, and likewiſe to curtaile their garments, eſpecially ſo as that their ſhamefull parts might appeare, and their circumciſion to bee derided. That long garments were counted an honour, appeareth, becauſe in all Nations though farre disjoyned, learned men, and preſidents, Senatours and Counſellers have uſed Gownes. More particularly for ſhaving it was a cuſtome amongſt the *Ammonites* in mourning for the dead to ſhave themſelves, as wee may gather from that which is expreſſed by the Prophet *Eſay* touching their brethren the *Moabites*, who ſpeaking of their mourning, when many ſhould bee ſlaine, ſaith; *Moab ſhall houle, upon all heads ſhall bee baldneſſe, and all beards ſhall bee ſhaven*, and likewiſe, *Jer.* 48.37. and herein the *Iſraelites* were forbidden to doe like the heathen, when they mourned for the dead. Now becauſe theſe ſervants of *David* pretended ſorrow for the death of *Nahaſh*, *Hanun* in ſcorne ſhaved them, and cut off halfe their beards, from which hee knew they much abhorred by reaſon of their Law. *Peter Martyr* thinketh, that they cut their garments, becauſe the Leprous amongſt the *Iſraelites* rent their garments, and inquiring into the reaſon why *Hanun* ſuſpected *David*, hee ſaith, 1. that the *Ammonites* being a wicked people were alwayes of moſt infeſt mindes againſt *Iſrael*, as wee may ſee in the ſpeech of *Nahaſh* to the men of *Jabeſh Gilead*. 2. Hee knew that the *Iſraelites* were forbidden by their Law to ſeeke the peace of the *Ammonites* for ever. 3. They being wicked had guilty conſciences, which alwayes ſuſpect the worſt, as is intimated *Ecclеſ.* 7.

Eſa. 15.2.
Deut. 14.1.
Peter Martyr.
1 Sam. 11.

V. 5. *David* hearing of it ſent to meet them, and to bid them ſtay at *Jericho*, till their beards were growne. The *Iſraelites*, ſaith *Pellican*, did never ſhave their beards, it being a thing to them forbidden by Gods Law, and therefore one part being cut off, they abhorred from cutting off the other, and to come home with halfe a beard they were aſhamed, wherefore they are willed to come no further into their owne countrey then *Jericho*, where happily they then were, it being about the confines of their Land, till the part cut off were growne againe: *Peter Martyr* ſaith, it is noted by *Otho* to bee a ſigne of an effeminate man to ſhave his beard, and yet *Dion* writeth, that *Adrian* was the firſt of the Roman Emperours, that nouriſhed his beard. But *Auguſt.* ſaith, that the beard is a ſigne of ſtrength and fortitude: Yet *Concil.* 4. *Carthag.* decreed, that Clerkes ſhould not nouriſh their haire or beard. Newes of this indignitie offered to his ſervants it is likely came to *Davids* eares by meſſengers whom they ſent before unto him, being aſhamed to come themſelves. *Jericho*, ſaith *Joſeph.* was 150. forlongs from *Jeruſalem*, and 60. from *Jordan* in the way to the *Ammonites* countrey, and at that time had few inhabitants in it, ſo that they might well bee there without being ſeene of many.

Levit 19.27.
Pellican.
Peter Martyr.
Dion in Trajani vita.
Aug. lib. 2. contra Pel.
Juſephus.

V. 6. *And when the children of Ammon ſaw that they ſtanke before* David, *they ſent and hired of Syrians of Beth-Rehob, and of Zoba,* 20000. *men, and of King Maacah,* 1000, &c. 1 Chron. 19.6. *when they ſaw that they had made themſelves odious to David, Hanun and the Children of Ammon ſent* 1000. *talents of ſilver to hire Chariots and horſemen out of Meſopotamia,* Syria, *Maachah and Zobah.* So *they hired* 32000. *Chariots, and the King of Maacah, who came and pitched before* Medeba, &c. the vulgar Latine, *when they ſaw, that they had injured David*; Peter Martyr, *that they had done a foule thing to David*, but the beſt expreſſion is that, 1 *Chron.* 19. 6. By the indignitie offered to *Davids* Embaſſadours they gathered, that hee was highly offended with them, and therefore expecting now ſome revenge they prepared to defend themſelves, happily firſt hearing, as *Joſephus* hath it, that *David* prepared to come againſt them. But *Toſtatus* thinketh that *David* meant to have paſſed it over, till that hee heard of their preparations of this warre. The words, *they ſaw that they had made themſelves odious to David*, doe rather imply the threatnings of *David*, as *Joſephus* ſaith, to bee revenged, com-

1 Chron. 19.6.
Toſtatus.

ming firſt unto their eares. For the divers peoples hired by the *Ammonites*, for the firſt of *Beth Rehob*, *Chron.* hath *Meſopotamia*, happily that *Rehob* was the chiefe City of *Meſopotamia*, ſome thinke it the name of the father of *Hadadezer* the King of that countrey, becauſe hee is called the ſonne of *Rehob*, but hee is ſaid to bee the King of *Zoba*, which is here diſtinguiſhed from *Rehob*, as another Province. Theſe were then two parts of *Syria* in *Meſopotamia.* Touching *Maacah*, hee was alſo another King in *Syria*, and happily his province was called after his owne name. For *Iſtob* the laſt in *Sam. Chron.* hath *Syria*, but that part of *Syria* under King *Tob* is meant, of which *Tob* ſee in the hiſtory of *Jephthah*, ſo *Vatablus*. The name of *Iſtob*, ſay the Hebrewes, commeth of *Iſh* a man, and *Tob*, the man or Prince of *Tob.* The *Syrians* had been before brought under by *David*, wherefore *Hanun* thought ſurely, that they would moſt readily take this opportunitie to bee revenged upon him, and this moved him to hire them. As there bee foure names here, ſo the Greekes, ſaith *Martyr*, diſtinguiſh *Syria* into foure parts, which they call, *Comagena*, *Damaſcena*, *Calosyria* and *Phœnicia*. For the numbers hired *Sam.* ſaith 20000. footmen and 12000. men, which together make up 32000. but *Chron.* 32000. Chariots. To reconcile this, *Lyra* ſaith, 32000. men fighting in Chariots are meant. *Vatablus* likewiſe, the continent being put for the content, when 32000. Chariots are ſpoken of; *Toſtatus* 32000. men comming with Chariots, the number of which is not expreſſed. *Junius* to avoyd difference hath it 32000. *footmen, Chariots, and the King of Maachah.* But it is plainly ſaid 32000. Chariots, and 1000. talents were ſent to hire Chariots and horſemen, which is ſuch an huge maſſe of money, that therewith might well bee hired ſo many Chariots. For a common Talent was 3000. common Shekels, every Shekel 15. d. ſo that one Talent was 187.l. 10.s. and 1000. Talents 187500.l. that is 6.l. for the hire of each Chariot or thereabouts. For the ſolution brought by *Lyra*, and *Vatablus*, it agreeth not, becauſe *Sam.* ſaith 20000. footmen which were certainly no Chariot men. I thinke therefore, that *Chron.* omitting what was related in *Sam.* ſheweth what great forces more were hired, which *Sam.* ſpake not of, ſo that beſides the footmen 20000. and 1000. and 12000. ſo many Chariots were hired alſo and men to manage them called horſemen. And this wonderfull great preparation tendeth to the magnifying of the victory the more, which God gave unto *David*, and to ſhew how deare *Hanun* paid for the ignominy done to *Davids* men, that all may take heed how they render evill for good, and upon meere ſuſpition deale as if the thing were certaine, 1 *Chron.* 19.7. all theſe forces are ſaid to have pitched before *Medeba*, that is, the chiefe Citie of the *Ammonites*, whither the comming of *Davids* Army was expected.

2 Sam.8.3.

Vatablus, Iudg.11.3.

Peter Martyr.

Lyra.
Vatablus.
Toſtatus.
Junius.

Note.

V. 7. *David* hearing of theſe preparations was nothing diſmayed, but ſent *Joab* with his men againſt them, being, as may be conjectured, no great Army, becauſe no gathering together of men is ſpoken of; as afterwards. He ſent then ſuch, as he had in a readineſſe, and when they came to the enemies Country, the *Ammonites* ſet themſelves in battaile array before the gates of their City, & the *Syrians* were in the field, ſo that the *Ammonites* were before them and they behinde with their multitudes ready to incloſe this ſmall Army, as *Pellican* thinketh, being laid in ambuſh. The *Ammonites* came not farre from the City to fight, that if neede were, they might ſoone retire. *Joab* perceiving how the enemies were divided into two parts, divideth his Army alſo into two, leading one part of the moſt valiant againſt the *Syrians*, in whom, as being moſt mighty, and ſo wonderfully prepared with men and chariots, the *Ammonites* placed their greateſt confidence, and committing the other to his brother *Abiſhai*, to fight with the *Ammonites*.

Pellican.

V. 13. This being done, and an exhortation made to bee valiant, hee preſently put the *Syrians* to flight, and the *Ammonites* ſeeing that, fled before *Abiſhai*. V. 14. How many were ſlaine is not ſaid, neither is it likely that there were very many: for the enemies would not ſtay to fight, and flee they could in their chariots faſter then the Iſraelites could purſue them on foot. Moreover *Ioabs* Army being but ſmall,hee was content with the victory,and returned. *Medeba* to which he went to this battail,ſaith one, was 60 miles from *Ieruſalem*.

H.Bunting Patriar.travailes.

V.15,16. The *Syrians* being thus put to flight, gathered themſelves together againe,and more *Syrians* brought from beyond the River, that is, *Euphrates*, by *Hadarezer* were joyned unto them, and ſo a greater Army being made, they came to *Helam*, which is thought to bee a City in the *Syrians* Countrey, one ſaith, that it was but 20 miles from *Ieruſalem*, ſo farre were the *Syrians* come to incounter with *David*.

H.Bunting Patriarchs travails.

V. 18. Then hee gathered together greater forces alſo, even all the valiant men of Iſrael, and came in perſon to *Elam* to fight againſt them, and ſlew the men of 700 chariots, and 4000 horſemen,&c. 1 *Chron.*19.18. *he ſlew* 7000 *men in chariots*, Hebr. it is here, 700 *chariots*, the continent being put for the content, the chariots for the men in them, and if 10 men be allowed to each chariot, their number was 7000, as *Chron.* hath it, or becauſe that number may ſeeme too great for 700 chariots, it may bee ſaid, that all the men that fought in 700 chariots were ſlaine, and ſo many more in other chariots, wherein ſome eſcaped, as made up 7000. Moreover 1 *Chron.*19.18. hath it 40000 footmen, but here it is 40000 horſemen: But as *Lyra* and *Toſtatus* ſay, herein is no contradiction, onely that which was wanting touching the number of footmen in *Sam.* where none are ſpoken of, is ſupplyed in *Chron.* and becauſe the horſemen were numbred in *Sam.* they are omitted in *Chron.*

1Chron.19.18

Lyra.
Toſtatus.

V.19. The *Syrian* petty Kings that fought under *Hadarezers* Captaine,as being Tributaries happily to him, ſeeing the victory to fall to *David*,who had alſo ſlaine *Shobach* their Captaine with his owne hands, ſaith *Ioſephus*, they fled, ſaith the Vulg. Latine, 58000. and came and made peace: but Hebr. no fleeing or number that fled, is ſpoken of. Being ſo often overcome, they now yeeld to bee Tributaries to *David*, and covenant not to help the *Ammonites* any more,wherby it may bee gathered that they came to battaile this ſecond time, being againe ſollicited by them.

CHAP. XI.

V. 1.

Lyra.
Peter *Martyr.*
1 Chron. 20.

AFter the *Syrians* ſubdued, *David* ſendeth Joab againſt the *Ammonites*,and he is ſaid ſo to have done at the time of the yeare, that Kings uſe to go forth to warre, that is, ſaith *Lyra*, and *Martyr*, in the Spring time, when there is graſſe for horſes, although in theſe dayes, ſaith *Martyr*, any time is taken: Pope *Iulius* went againſt *Mirandula* in a deep ſnow: *Callis* was taken in *January*, and *Francis* the *French* King in *February*. But the Spring time is the apteſt for the ſouldiers to lye abroad in the fields, the aire being more temperate, and the dayes growing long, and the time of the yeare continuing fitteſt for action five or ſix moneths together. This yeare is generally thought to have beene the 49. of *Davids* age, the 19. of his reigne, 1 *Chron.*21.1. hee had not yet taken revenge upon the *Ammonites*, and the former yeare was ſo farre ſpent in warring againſt the *Syrians* that hee wanted time then, wherefore in the riſing of the yeare hee ſetteth forth againſt them, and having waſted the reſt of the Countrey they came to the chiefe Citie *Rabbah*. V.2. He ſtaying at home,when his men went to battell, by chance ſaw faire *Bethſhebah* waſhing herſelfe from the Battlements of his houſe, where hee walked in the evening, and burning in luſt towards her hee ſent for her and lay with her,&c. *Pellican.* Hee ſhould as *Pellican* ſaith, have gone forth himſelfe with his men, and not have reſted idlely at home: for it is the part of Kings, not to live in pleaſure and idleneſſe, but in warlike labours to goe before their ſubjects, and to encourage them, and becauſe *David* now, and at ſome other times of late intermitted to doe ſo, hee is aſſaulted and ſhamefully overcome at home, that had alwayes beene ſo victorious abroad. *Peter Martyr.* And *Peter Martyr* aggravateth his fault further, in that hee gave himſelfe to ſleeping in the day time in the midſt of thoſe troubles,when the Commonwealth that hee ſhould have watched over, was in hazzard, taking occaſion hereupon to ſhew the evill that commeth of idleneſſe. Hence

Ovid ſheweth, that *Ægiſtus* became an adulterer, *quia deſidioſus erat*; and *Otia ſi tollas, periere Cupidinis arcus*; *Ambroſe* ſaith, as the Oyſter lying open againſt the Sunne quietly to bee refreſhed therewith, the Crab commeth and caſteth a little ſtone between, hindering it from cloſing againe, and ſo devoureth it: ſo when a man lyeth idlely, his ſoule is expoſed to the devouring of the Devill, who caſteth in filthy thoughts; and idleneſſe was the ſinne of *Sodom*, *Ezek.* 16. The woman whom *David* ſaw waſhing herſelfe, dwelt as muſt needs bee gathered next unto the Kings Palace in *Zion*, wherein might well bee many other dwelling houſes beſides *Davids*, being in compaſſe, according to *Willalpandus*, ten furlongs, and ſo ſaith *Adrichomius*. Shee waſhed herſelfe moſt probably by reaſon of her legall uncleanneſſe in her garden, as *Suſanna* is ſaid afterwards to have done. The time of the day was in the afternoone, when *David* after dinner having ſlept, according to the manner of thoſe hot countries roſe up and went and walked upon the Battlements of his houſe, and the place muſt needs bee neare, or elſe hee could not have diſcerned her beautie. Having ſeene her hee ſent, ſaith *Lyra*, to know whether ſhee were a maide or a wife, thinking, if ſhee had beene a maid, to take her to wife, but although hee heard the contrary, luſt being let in by the windowes of his eyes could not bee quenched, but burnt the more in him, as the ſaying is, *per vetitum neſas ruimus Cupimuſque negata.*

Willalpandus. *Adrichom.*

Lyra.

V 3. *Hierom.*

Shee is ſaid to bee *the daughter of Eliam, and the wife of Vriah the Hittite*, 1 *Chron.* 3.5. ſhe is ſaid to bee the daughter of *Amiel*, but, as *Jerom* hath it, here is no difference, but onely a tranſpoſition of the Letters, both the names being of the ſame ſignification, for *Eliam* ſignifyeth *my God the people*, Amiel, *the people my God.* This *Amiel* or *Eliam* was the ſonne of *Abitophel*, 2 *Sam.* 23. 34. and was one of *Davids* worthies, as alſo *Vriah* was, Verſ. 39. ſo that *Bethſhebah* was of an honorable houſe and honorably married. The *Hittite Vriah* is called, ſaith *Theodoret*, and after him *Procopius*, becauſe hee came of the children of *Heth*, but was a Proſelyte, for hee ſaith, that *Vriah* a ſtranger being wronged, God who is gracious to all, tooke his part againſt an *Iſraelite* and puniſht him therefore: But *Toſtatus* ſaith, that hee was not of the *Hittites* of *Canaan*, who were appointed to bee deſtroyed, and with whom the *Iſraelites* might make no marriages, but that hee had the name *Hethite* or *Hittite* either from ſome exploit that hee did againſt the *Hethites*, or from his dwelling in a place ſo named And. *Adrichomius* ſaith, that there was a place in *Judah*, in *Hebron*, neare *Abrahams* Sepulcher called *Heth*, and becauſe *Vriah* was borne there, hee was called an *Hethite* or *Hittite*, ſo likewiſe *Jerom*: thus *Iſhai* from his Towne, was called the *Bethlehemite*, *Achitophel* the *Gilonite*, *&c.* *Vatablus* is indifferent for either, I rather ſubſcribe to *Theodoret*, becauſe the name doth ſo agree to thoſe ſtrangers, the *Hittites*. Whereas his marrying with an Iſraelite is objected, it was not unlawfull, ſeeing hee was a Proſelyte and ſo a Jew in Religion, no more then for *Salmon* to marry *Rahab*, and *Boaz* *Ruth*. For the reaſon of interdicting ſuch marriages, *viz.* leſt they ſhould bee inſnared with Idolatry, ceaſed in him, and therefore hee might marry an Iſraelite. The woman being ſent for commeth, and reſiſteth not *Davids* unchaſt motion, that wee read of, no not in word, as if ſhee thought that a King might doe what he would. Shee was not moved by the Covenant made with her valiant husband, nor with the odiouſneſſe of the ſinne of adultery, or the puniſhment thereof, which by the Law of God was death, and *Nebuchadnezzar* hearing that one *Achab* and *Hezekiah* Jewes had defiled other mens wives, cauſed them therefore to bee broyled to death upon a Grid-yron.

Theod. qu. 15. *in* 2. *Reg.*

Toſtatus.

Adrichom.

Hieronym.

V. 4.

Rupert. in Mat. 1.

David having lyen with her, ſhee is ſaid to have been purged from her uncleanneſſe, according to the common expoſition, becauſe ſhee now conceiving with child, her monethly flowers ſtraight way ceaſed, which uſed to make a woman uncleane. *Rupertus* ſaith, that her barrenneſſe was her uncleanneſſe, which now was done away. But this is no where ſo called. I rather thinke, that a Legall purging or ſanctifying, as the vulgar Latine hath it, is here meant, according to *Levit*. 15.18. where it is ſaid, when a man lieth with a woman, they ſhall both bee uncleane untill even and waſh themſelves with water. For according to this it is ſaid, that ſhee ſanctified herſelfe Hebr. and ſo *Martyr* rendreth it. *Junius* renders it, *ſhee purged herſelfe*, and noteth upon it, that ſhee was the more apt to conceive, as if this purging had been, before ſhe came to the King. But it was after, as the order ſheweth, and if the ceaſing of her uncleanneſſe by monethly flowers had been meant, it would not have beene ſaid, ſhee ſanctified herſelfe, for this implyeth ſome act of ſanctification done by her, and it is a very unfitting phraſe to expreſſe this by the word ſanctifying: for then *Davids* adulterous lying with her muſt bee granted to have availed to her ſanctification, which is abſurd.

V.5,6,7. The woman then conceived and ſignified it unto *David*, fearing doubtleſſe
Pellican. the danger of the Law, if it were not prevented. Hereupon *David* ſendeth for
Uriah to come home, &c. Hee added, as *Pellican* ſaith, one wickedneſſe to
another, for hee attempted the ſubſtituting of a Baſtard to his faithfull ſer-
vant *Uriah* to bee his heire. But hee by a ſingular providence of God ruling
herein, that this foule ſinne might not goe undiſcovered, refuſed to goe and
lie at his owne houſe, but kept watch with the Kings other ſervants about the
Court. *David* ſeeing that this would not take effect, preſently fleeth to ano-
ther more pernicious, for hee wrote to *Joab* to ſet *Uriah* ſo in the battell, as
that hee might bee ſlaine, yea and to the end that hee might bee ſlaine, hee
would have ſome others of his moſt valiant men, whoſe lives hee ſhould
chiefly have tendered, expoſed to the danger of death alſo, becauſe in mak-
ing an aſſault hee could not bee ſlaine alone. *Joſephus* ſaith, that ſhee went to
Joſephus. the King and told him, that ſhee had conceived, deſiring him to provide ſome
way, that ſhee might bee preſerved from the danger of death, which would
Chryſoſt. follow, if it were diſcovered. And *Chryſoſt.* ſaith, that ſhee would not commit
this ſecret to any other, but went herſelfe unto the King, and ſaid, O King,
I am undone, I am with childe, the fruit of my ſinne buddeth, I carry an ac-
cuſer within mee, my betrayer is in my wombe, if my husband come and ſee
mee, what ſhall I ſay, what excuſe ſhall I pretend? Then he ſending for *Uriah*
to come home, and ſeeing, that the firſt night he would not go to his wife, yea,
V.11. Ver.11. hearing him ſweare, as thy ſoule liveth, I will not do this thing, when as
*the Arke, and Iſrael and Judah abide in Tents, and Ioab and the Kings ſervants lie in
the open fields, I will not goe to my houſe to eate and drinke and lie with my wife*, hee
bad him ſtay another night, and then hee would ſhew more kindneſſe unto
V.12,13. him, for hee feaſted him at his owne Table, and profered him in ſhew of ex-
traordinary kindneſſe ſo much wine, that hee made him drunken, thinking,
that when hee was in that caſe hee would goe home to his wife, whatſoever he
had ſworne to the contrary. Thus to cover his owne foule ſinne, he increaſed it
more & more by making *Uriah* to ſin by drunkenneſſe and ſeeking to make him
forſworne. Touching *Uriah*, it was ſtrange, that he having been now long from
home, and having a faire young woman to his wife, could refraine himſelf from
going in unto her, eſpecially being alſo heat with wine and good cheare, of wch
the ſaying is, *ſine Cerere & Baccho friget Venus*, & ſeeing both ſhe and her friends
might think, that he bare no love unto her for this great neglect whereby they
might bee exaſperated againſt him. But this muſt bee imputed to an higher
power reſtraining him, that ſo great a ſinne might not be ſmothered, unleſſe that
ſecretly by ſome man hee underſtood, what had paſſed, or ſome private diſ-
cord had reigned before betwixt him and his wife for her ſeeming levitie. As
for *Uriah*, it may bee conjectured, that hee was godly, and a true lover of his
Countrey, becauſe hee mentioned the Arke, and *Iſrael, &c.* vowing to ſympa-
thize with them, as *Daniel* and his fellows, when they might have fared
daintily, refuſed it, and would live upon pulſe, becauſe their countrey-men be-
ing Captives lived generally in great miſery. In that hee ſpeaketh of the Arkes
Lyra. being in Tents; *Lyra* gathereth, that it was carried out to the Army for their
1 Sam.4. incouragement, and ſo hee gathereth, that it was in *Sauls* time, 1 *Sam*.14. as
it had been done in the time of *Eli*. They carryed the Arke into the field, ſaith

Martyr,

Peter Martyr.

Martyr for two cauſes. 1. That the ſouldiers might have a certaine ſymbole of Gods preſence. 2. That the Captaine might have the oracle neare unto him to conſult with, when need required. By *Iſrael* and *Judah*, hee meaneth the whole Army, and hee calleth *Joab* his Lord, becauſe, as *Joſephus* ſaith, hee was his armour-bearer. For his oath, *as thy ſoule liveth*, it was much like unto that of *Joſeph, by the life of Pharaoh, Gen*: 42. 15. of which ſee upon that place.

V. 14. *Then David wrote a letter to Joab and ſent it by Vriah*, to this effect, Set *Vriah* in the forefront of the hotteſt battle and retire from him, that hee may bee ſmitten and die: and *Joab* did accordingly, and ſo *Vriah* was ſlaine, and ſome others of *Davids* men alſo. *David* ſeeing that hee could not colour over his wickedneſſe, found himſelfe to bee in a great ſtraight; for *Bathſheba*, whom hee had abuſed, was in danger to bee ſtoned to death, and hee to bee made publickely ignominious and odious amongſt the people for bringing her to ſuch a miſerable end. Wherefore hee now breaketh out into murther, and that not of one valiant and faithfull ſubject alone, but of others alſo with him. A ſtrange alteration, hee that in times paſt had ſpared his enemy, *Saul*, and ruſticall *Nabal*, by whom hee had beene ſo provoked, was now ſo degenerated, as that his priſtine virtue ſeemed altogether to bee loſt, hee ſpared not treacherouſly to deſtroy the innocent, that had well deſerved of him. Thus hee that openeth a gap to ſinne, hath a troope of ſinnes breaking in upon him, and differeth not from one mancipated to ſinne and Satan. For his letter to *Joab*, *Joſephus* ſaith, that hee wrote, that *Vriah* had deſerved to dye, and therefore hee ſhould provide that hee might bee ſlaine, yet ſo, as that it might not ſeeme to bee the Kings act, but by accident. *Joab* hereby might gather, that hee had ſome way offended *David*, for which hee was worthy to die, although hee knew not in particular what his offence was. *Vriah* in carrying this letter, carried the letters of *Bellerophon*, and put a ſword, as it were, into *Joabs* hand to cut his owne throat, as *Theod.* hath it, *abiit ferens gladium ſuæ cædis.* So *Lyſander* carryed letters from *Pharnabazus* to the *Ephori* of *Lacedemonia* againſt himſelfe.

Note.

Ioſephus.

Theodoret.

V. 18. *Ioſeph.*

Then *Joab* ſent a meſſenger to certifie *David* of his proceedings, and that *Vriah* was ſlaine, &c. *Joſephus* ſaith, that *Joab* to execute the Kings command and to bring *Vriah* to his end, ſaid unto him, that there was a piece of ſervice to be done againſt *Rabbah* by the moſt valiant, amongſt whom *David* counted him one, wherefore he exhorted him with all alacrity to goe about it, for the credit, wherein hee was with the King, and when hee and others of the moſt valiant had made a breach in the wall, he promiſed to come on with the whole Army to ſecond them, but ſecretly hee ſpake to ſuch as were to joyne with him, to retire in the time of danger, ſome few onely excepted, to whom hee ſpake not. Then *Vriah* proceeded with courage, and ſo was ſlaine with the reſt, which knew nothing of the policy, and therefore ſtucke to him in fighting againſt the Ammonites and ſlaying many of them before their death.

V. 25. *David* hearing this, diſſembleth his joy for the death of *Vriah*, and ſendeth a comfortable anſwer to *Joab*, whom, the meſſenger might conceive, that the King would thinke greatly troubled, becauſe *Vriah* a man ſo much beloved, as it might ſeeme, by the King, and one of his worthies, was ſlaine by his overſight.

V. 26. The wife of *Vriah* hearing that her husband was dead, mourned for him, and when the time of mourning was paſt, *David* ſent and tooke her to wife, &c. It is generally thought, that *Bathſheba* her mourning and putting on mourning apparell was faigned, for ſhee was doubtleſſe glad to heare of his death, as being now out of the danger of death for her adultery, ſeeing, as *R: Solomon* ſaith, her husband had returned from the warre about the time of her conception and ſhee was in hope now to bee made a Queene. For the time of her mourning, *Lyra* ſaith, it is uncertaine, *Peter Martyr* conjectureth, that amongſt Hebrewes it was but one month, this being grounded upon the time appointed in the law, for a captive woman to mourne, before that an Hebrew

R. Solomon.

Lyra.
Peter Martyr.
Deut. 21. 13.

Cajetan.
Toſtatus.
Ioſephus.
Theodoret.
Illud quidem erat vehementis cupiditatis, quæ rationi torporem induxerat, hoc autem etiam rationis aſſenſum habuit.

married her; neither could it bee much longer, becauſe ſo the Adultery could not have been covered. Amongſt the Romans a woman might not marry againe after her husbands deceaſe till after ten monethis, and *Theodoſius* increaſed this time to a yeare, before the expiration whereof if any married againe, he ſaith, that ſhee ſhould be *probroſis inuſta notis, & nobilioris ac honeſtioris decore & jure privetur.* *Cajetan* thinketh, that ſhee mourned long, after the manner of noble matrons, but *Toſtatus* onely ſeven dayes, according to the time ſet, *Eccleſ.*22. 11,12. *Joſephus* ſaith, ſhee mourned many dayes, that is, as was ſaid before, happily 30. dayes, according to the time, that they mourned for *Jacob* being dead, and for *Moſes*. And this is moſt probable, becauſe *David* would make haſte, and might thinke to marry to advance her houſe ſo greatly, although ſooner then ordinary, would bee no diſhonour unto her. And *Theodoret* ſaith, there was little time given to mourning: and whereas Verſ. 27. it is ſaid, *the thing that David did diſpleaſed the Lord*, both hee and *Procopius* ſay, that this diſpleaſure was chiefly againſt this marriage, for God was more offended at this then at the adultery, becauſe that came from a moſt vehement luſt, which ſtupified reaſon, but this had the aſſent of reaſon. But all are here put together, his adultery, murther and marriage, as one thing; yet that this marriage was more hainous then the adultery ſeemeth probable, Ch. 12.9. where the marriage is ſpoken of, but the adultery not.

CHAP. XII.

Sallianus.
Ioſephus.

V. 1. B*Ut the Lord ſent Nathan to David, who ſaid, There were two men in one Citie, one rich, and the other poore,&c.* The vulgar Latine before the propoſition of the parable hath it, *Reſponde mihi judicium*, but theſe words are neither in the Hebrew, Septuagint, nor Chaldee Paraphraſe, and they are left out, ſaith *Sallianus*, in the amended Latine Copies. *Joſephus* ſaith, that whilſt the King was overjoyed with his new marriage and iſſue, the Lord appeared to *Nathan* in a viſion by night, who comming to *David* next day concealed for a time the ſharpe meſſage that hee had to doe unto him, firſt, inſinuating into him by relating ſomewhat touching another man, that in another the King might condemne himſelfe, and ſo bee the more convinced of the fouleneſſe of his fact. The time was not immediatly after the thing done, but after the birth of the child, which was, *Chap.*11, 27. that is, after ten moneths. The reaſon why God let *David* to goe unreproved ſo long, might bee partly to ſhew, how out of meaſure ſinfull even the beſt man is, if hee bee left unto himſelfe, and partly how efficacious propheſying is, and how little all other meanes doe availe without this to bring to repentance. For *David* before this went on in adding ſinne to ſinne, and ſlept ſecurely without being moved with any contrition, and yet it is not unlikely, but that hee prayed and read, and heard the Word read in this time. One muſt bee ſent by God to reprove and convince men of their wickedneſſes, as the Preacher is, for how can they preach except they bee ſent? For the parable, whereby *Nathan* ſought to make him condemne himſelfe taken from a rich man, and a poore dwelling neare unto him, the one having many ſheepe and oxen,&c. the other but one Lamb onely, and when a ſtranger came to the rich mans houſe, hee would not take one of his owne ſheepe, but the poore mans Lamb to entertaine him: it is to be thought that this was ſpoken to him in private, ſo *Martyr*, although *Chryſoſt.* as hee ſaith, thinketh that it was ſpoken when his Nobles ſtood about him; and the Prophet began thus, becauſe, as *Theod.* ſaith, wee behold our owne ſinnes one way and another mans ſinnes another way, for we give juſt ſentence againſt others, yea we oft-times over-judge them, but when wee ſinne, wee either caſt away the ſenſe of the mind altogether, or eaſily pardon our ſelves when wee ſee our ſinne. And generally ſpeaking by parables or ſimilitudes is moſt moving, and therefore the woman of *Tekoah* dealt with *David* by parable alſo in the caſe of *Abſolom*, and *Jotham*, the youngeſt ſonne of *Gideon*, *Judg.*9.7. and

Note.
Rom. 10.

Theodoret.

Note.
2 Sam.14.

and the Prophets and Chriſt himſelf. By the rich man was meant *David*, by the poor, *Uriah*, who was poor in compariſon of him even in wives, his Lamb, wch he ſo much tendered, was his wiſe, the ſtranger wch came to *David*, was ſtrange luſt after another mans wiſe, wch is called a ſtranger, ſaith *Chryſoſt*, becauſe *David* had not uſed formerly to commit the like ſin: others ſay the devill is meant becauſe he was caſt out of heaven, and ever ſince remained as a ſtranger to that bleſſednes.

Chryſoſt.

V. 5, 6.
Exod. 22. 1.
Peter Martyr.
Deut. 4. 2. 12. 32.

Then Davids wrath was kindled, and hee ſware that the man which did this, ſhould die, and reſtore the Lambe fourefold. This may ſeeme to be unjuſt, becauſe the puniſhment of theſe ought not to be death, but fourfold reſtitution. To this *Martyr* anſwereth, that ſome think, it was left to the Judge to aggravate the puniſhment, as he ſhould ſee cauſe, but for ſo much as this were an adding to the word of God, which is forbidden, he anſwereth, that ſome theft, *viz.* that which was with violence might be puniſht with death, *Exod.* 22. 2. and this taking of the poor mans Lamb, which hee ſo much loved, could not be conceived to be done without violence. Some think, that *David* in his rage ſpake hyperbolically, to aggravate the ſin, & to ſhew, what he deſerved, not intending to inflict the puniſhment of death upon him, as if a Judge in deteſtation of a moſt foule ſin ſhould ſay, he that did this is worthy of a thouſand deaths, therefore Hebr it is not, he ſhall die, but *is the ſonne of death*: ſo *Toſtatus*, and *Cajetan*, and this is the beſt, for although a thiefe taken breaking into an houſe might bee ſlaine at the inſtant, yet power was not hereby given to the Judge to ſlay him. Whereas *Prov.* 6. 31. ſevenfold reſtitution is ſpoken of, which alſo exceedeth the Law, it is anſwered, that by ſevenfold, a perfect reſtitution is meant, the number of ſeven being oft uſed to ſet forth perfection. For fourfold, Hebr. is the duall number, and therefore rendred by *Martyr* twice fourefold, but the Hebrews render it fourefold, and *Junius* juſtifieth it from a like uſe of this word, *Eſa.* 30. 26.

Toſtatus.
Cajetan.

Peter Martyr.

Junius.

V. 7.

And Nathan ſaid unto David, Thou art the man: and when *David* had given ſentence in another mans caſe againſt himſelfe, *Nathan* hearing him ſay as much as hee deſired, ſo that hee could not but acknowledge himſelf much more worthy of death, for what is robbing to adultery and murther? hee was bold plainely to charge him with the ſinne which hee had committed. God had beſtowed upon him great riches, ſo that hee every way abounded, as it followeth, *Thus ſaith the Lord, I anointed thee King over Iſrael, and delivered thee out of the hand of Saul, and I have given thee the houſe of thy Lord, and the wives of thy Lord into thy boſome, &c.* Here *Martyr* moveth two doubts; 1. How the Prophet could upbraid *David* by Gods benefits, ſeeing it is ſaid, *God giveth liberally to all, and upbraideth no man*: and anſwereth, that hee upbraideth no man for his often ſeeking to him, but ſuch as ungratefully abuſe his benefits hee upbraideth, to bring them to repentance, as hee did *David*. *Ob.* 2. How it is ſaid, that hee had given his maſters wives into his boſome, ſeeing *Saul* was his father in Law, and ſo it was unlawfull for him to marry any of his wives: and anſwereth, that it is meant onely, that hee gave *David* power over them to doe with them what hee would; or that by his Lords wives may bee underſtood thoſe women that *Saul* had power over, as *Michol* his daughter, and others of his kindred: but ſome, hee ſaith, by his Lord will have God meant, whoſe all his wives were. The firſt is moſt commonly received. *Hugo* thinketh, that hee took ſome of them, although it bee not recorded. I ſubſcribe rather to this, that they were in his power to bee taken, becauſe there was no man that could hold them from him; and for the Law, *Levit.* 18. it forbiddeth onely the fathers wiſe, within the compaſſe of which that wife of *Saul*, who was *Michols* mother, might happily bee brought, but not the reſt: but that hee actually took any of them, I cannot thinke, becauſe they were too old.

V. 8.

Peter Martyr.
Obj. 1.
James 1. 5.

Obj. 2.

Hugo Card.

V. 9.
Note.

Whereſore haſt thou deſpiſed the word of the Lord to doe evill in ſight, &c. a grievous charge, but hereby appeareth, that who ſo tranſgreſſeth the Law of God is counted a deſpiſer of it: for it is out of a contempt or ſlighting of the Law of God that any man ſinneth. *Thou haſt killed Uriah with the ſword, and taken his wife*, Hee killed *Uriah*, becauſe hee appointed it to bee done by the ſword of the *Ammonites*, as is here further expreſſed, and by ſaying ſo hee made it appeare to *David*, that the Lord knew of his foule adultery, and letters written to *Joab*, to ſtrike him the more, as indeed it did, witneſſe that confeſſion, Pſal: 51. 4. *againſt thee onely have I ſinned, and done this evill in thy ſight.* For his objecting this to him, that hee had taken the wife of *Uriah* to be his wife, it ſeemeth hereby, that to do ſo was unlawfull, becauſe hee is indicted for this as well as for murther, and if ſo, why was hee not required to put her away againe? *Qu.* *Anſw.* There is no law of God, whereby an adulterer is forbidden to marry an adultereſſe, the reaſon might be, becauſe adultery by his law is death, which being executed, there could bee no marrying of ſuch, and ſo there was no need of any law againſt it. If adultery then were ſecretly committed and ſo the offenders eſcaped, as in the preſent caſe, and marryed together, this very marrying was a ſin, becauſe it was an abuſing of Gods Ordinance to colour over adultery, but the perſons ſo marryed were true man and wife, and ought not to bee ſeparated. But ſince, the puniſhment of adultery not being death, conſidering that many women have plotted the deſtruction of their husbands, that they might come to new marriages with the adulterers much more deſired, and adulterers likewiſe have murthered thoſe womens husbands, with whom they have committed this wickedneſſe, it hath ſeemed good unto the Church altogether to forbid ſuch marriages, and to pronounce them nullities, if any ſuch bee made, as *Concil: Triburienſi cap:* 40. *Concil: Tribur.* If a man in the life time of his wife commits adultery with another woman, & afterwards marryeth her, this Matrimony ſhall not bee of force. And *Auguſt:* diſalloweth marriages betweene the adulterous. *Auguſt de Nuptiis & Concup. l: 1. c. 10.*

V. 10. *Therefore the ſword ſhall never depart from thy houſe.* The puniſhments threatened for this his great wickedneſſe were four, 1. As hee had ſlaine with the ſword, ſo his houſe ſhould bee waſted with the ſword, and that, not for a time, but alwayes, that is, as is commonly expounded, generation after generation, a very long time, as the word לעו לם rendred *for ever*, is often taken, and this was verified, when *Amnon* was ſlaine by *Abſalom*, and *Abſalom* by *Joab*, and in *Solomons* time, *Adonijah* by Solomon, and in the raigne of other Kings of his line afterwards, there being many warres between the kingdom of *Iſrael* and *Judah*. 2. As hee had taken another mans wife, ſo many of his wifes ſhould bee taken by another. 3. This ſhould bee done openly to his greater confuſion, as was fulfilled, when *Abſalom* went openly in to his ten Concubines. 4. The death of the childe, that was now borne unto him.

V. 13. *And David ſaid to Nathan, I have ſinned.* *Saul* ſaid as much as *David*, 1 *Sam:* 15. 24. and yet could obtaine no pardon, although his fault was leſſe, but *David*, was pardoned, the reaſons ſee there. And *Martyr* ſaith, that *Cain* alſo, and *Judas*, and *Simon Magus* confeſſed likewiſe, Peter Martyr. Note. ſo that not every one that confeſſeth is pardoned, but hee that confeſſeth and forſaketh ſinne, Prov: 28. 13. and as hee ſaith, having faith to make him flee to God and to cleave unto him. And this turning to God is by his gift, 2 *Tim:* 2. 25. and the will and deſire, *Phil:* 2. 13. This confeſſion firſt made to *Nathan* alone *David* afterwards publiſhed, and ſo confeſſed openly, *Pſ.* 51. to put himſelfe to more ſhame, and that it might appeare, that he was truly penitent.

Lyra. V. 14. *Nathan* told him that God had done away his ſin, that is, ſaith *Lyra*, in reſpect of the guilt, and of the proper puniſhment, *viz.* death, *thou ſhalt not die.* But becauſe hee cauſed the enemies of God to blaſpheme, hee ſaith, that the childe ſhould die, that is to ſay, that God had rejected *Saul*, and ſet up one to bee King more wicked then hee, and therefore he regarded not, what wickedneſſes men committed, for to ſay this is to blaſpheme. *Note.* Hereby wee may ſee, that ſinne ſhall not goe unpuniſhed even in the moſt penitent, but they ſhall beare the ſmart of it in this life. The guilt is remitted, and the eternall puniſhments, but not the temporall, ſo *Moſes* and *Aaron* were without doubt forgiven, but they were puniſhed for their diſobedience at the waters of *Meribah* by being cut off before their entrance into *Canaan.* 1 Cor. 11. 32. *And when we are judged*, ſaith the Apoſtle, *wee are chaſtened of the Lord, that wee might not periſh*, ſpeaking of ſome amongſt the Corinthians, that were ſmitten with death. Puniſhments then here abide the beſt if they ſin ne, but theſe through the mercy of God are turned into chaſtiſements for their greater good.

V. 15. *Lyra.* *The Lord then ſtrooke the childe which Uriahs wiſe bare to David, that it was ſicke,* the Vulgar Latin, for theſe words, *was very ſicke,* hath it, *hee deſpaired,* which is by *Lyra* expounded thus, hee ſeeing the childe ſmitten ſo, as that it was incurable by any naturall meanes, deſpaired of helping it ſo, and therefore ſought unto God for it by faſting and prayer, becauſe hee knew not yet, whether the ſentence of death againſt the childe were definitive, or ſuch as upon repentance might bee revoked, as afterwards the ſentence againſt *Nineveh.* The word אנש may bee taken either way, he was weake, or deſpaired, but it is beſt rendered very weake or ſicke.

V. 16. *David therefore beſought God for the childe, and faſted,* Hebr: *faſted a faſt, and went in, and lay all night upon the ground.* Hee having obtained by his former humiliation, pardon for his owne life, was not out of hope at the hands of the ſame mercifull God to obtaine pardon for the innocent childe alſo, hee prayed, and faſted long, *viz:* all day and all night, *Joſephus* ſaith ſeven dayes, but although the childe died not till the ſeventh day, it is not likely that hee eate nothing all that time, neither is it ſaid ſo here, but that hee would not eate with them. Hee did not onely afflict himſelfe in his faſting by forſaking his bed and lying upon the ground to take his neceſſary reſt all this time, but hee debarred himſelfe from all pleaſure of company, when hee did eate any thing. *Peter Martyr,* Neither is the ſeventh day wherein the childe died, ſaith *Martyr,* according to all Hebrew expoſitours to bee under ſtood of *Davids* faſting, but from the birth of the childe, whereupon it is gathered, that hee died without circumciſion, and yet this troubled not *David,* as fearing, that becauſe hee dyed without this ſacrament, hee was damned. Circumciſion was then an holy ſacrament indeed, and ſo neceſſary, that it was threatned, that the perſon uncircumciſed ſhould bee cut off, as baptiſme now is alſo to bee eſteemed of, and therefore is by all, that would bee ſaved, moſt earneſtly to bee deſired. Gen: 17. Joſh: 3.5. Yet if any bee prevented by death, before they can bee baptized, wee ought not therefore to deſpaire of their ſalvation, for God can otherwiſe ſave ſuch as hee hath appointed unto life, although this bee the onely ordinary way, which wee are bound to goe.

In the time of this faſting and praying it is thought, that *David* uttered the words of *Pſ:* 51. which hee afterwards publiſhed, and another penitentiall Pſalme, *viz.* the 32. and being ſtricken with a grievous ſickneſſe ſoone after, two penitentiall Pſalmes more, *viz:* the 6. and 38. V. 18. This humiliation of *David* notwithſtanding, the Lord executed his ſentence given by the Prophet in ſtriking the childe with death, and herein, ſaith *Theodoret,* hee provided for the honour of *David,* becauſe, if hee had lived, hee would have beene a continuall argument of his wickedneſſe, therefore it was hereby provided, that *David* ſhould not all his life be expoſed to opprobry and confuſion. *Theod. qu. 16. in 2. Reg.* And another ſaith, that it was moſt convenient that fruit gotten *furtivo concubitu,* by a theeviſh copulation, ſhould not by him bee enjoyed, but taken from the theefe againe and reſtored to the Lord, that he might not have any comfort of the fruit of his wickedneſſe. The puniſhment then was not the childes, but *Davids,* ſeeing when God ſtriketh with death, hee doth but take away what hee hath given to be taken againe when he pleaſeth.

V. 20. The Childe being dead, *David aroſe from the ground, and waſhed and anointed himſelfe, and changed his apparell, and went to the houſe of the Lord and worſhiped, &c.* Hee mourned no more for him being dead, neither prayed for him, as the Papiſts doe for their dead. *Ob:* Hee mourned for *Saul* and *Jonathan,* for *Abner* and *Abſalom,* who were men, although he mourned not for a childe, who went not to Purgatory, but to *limbus infantum.* *Sol:* He mourned indeed, but prayed not for them, and his mourning was for the loſſe which the Commonwealth had by their deaths, and the triumph that the enemies made. *Peter Martyr.* As for the place which they call *limbus infantum, Peter Martyr* ſaith, that *Pelagius* was the firſt inventer of it, becauſe he would not, that children dying without

Numb. 19.14.

Note.

baptiſme, or of old without circumciſion went either to heaven or to hell. For his going to the houſe of the Lord, that is, the Tabernacle made for the Arke, which was neare to his owne houſe, hee did not in this contrary to the law, which pronounceth them uncleane that bee in the tent, where a dead body is ſeven dayes: for he came not into the roome, where the dead childe was, but having heard by his ſervants that it was dead, went to the houſe of the Lord. This ſhewed the great piety of *David*, in that he ceaſed not to worſhip and put his truſt in God, although hee ſeemed to neglect him, and would not grant his deſire for the life of the childe, as *Job* ſaid, that hee would truſt in God, although hee ſhould kill him, and ſo ought every faithfull perſon to doe. His worſhipping here ſtood in three things, 1. praiſing of God for his goodneſſe towards him in pardoning his great ſinnes, and ſparing his life; 2. confeſſing his owne wickedneſſe; 3. praying that the croſſes further to come upon him might bee lightened, or that he might bee enabled to beare them, and to profit thereby, thus *Martyr*.

V. 22, 23.

2 King. 4.
1 King. 17.

Sallianus.

After this hee returned to his owne houſe and did eate, which when his ſervants wondred at, he anſwered, that whilſt the childe lived, hee was not without hope of his reſtitution to health, but now hee could not bring him backe againe, *I*, ſaith hee, *ſhall goe to him, but hee ſhall not come to mee*, whereby he ſhewed his hope of the reſurrection of the body, and of the life to come, yet afterwards ſome that dyed, were called backe to life againe, as the *Shunamites* childe by *Eliſha*, and the widowes of *Sarepta* by *Elijah*, but none, the recovery of whoſe health the ſame holy men had prayed for before and could not prevaile. Whereas wee from *Davids* ceaſing to faſt and pray, when the childe was dead, bring an argument againſt praying for the dead, the *Jeſuite* ſeeketh to avoid it, by ſaying, that *David* ceaſed not to pray but onely for life to bee reſtored againe in this world, whereas it is not ſaid ſo, but ſeeing this could bee the onely end of praying and faſting now, there was no reaſon why he ſhould continue ſo to doe, ſith there was no hope of this. It came not then ſurely into his minde, that any other good could come to a ſoule departed by his praying for it, neither did any of the faithfull thinke upon any ſuch matter then, but this was in an invention broached many yeares after.

V. 24. *And David comforted Bathſheba and went in unto her and lay with her, &c.* The Hebrewes to make this paſſage to agree the better, ſaith that *Bathſheba* was ſo troubled at the death of her childe, that ſhe feared, if ſhe ſhould have any more children by *David*, that they would all bee ſoone ſtricken with death alſo, wherefore ſhee refuſed to lie with him any more, but hee underſtanding by revelation, that hee ſhould have a ſonne by her, who ſhould bee the happieſt and wiſeſt upon earth, and that the Meſſiah ſhould come of him, told her of it, and ſware unto her, that hee ſhould raigne after him, and this was his comforting of her here ſpoken of, for which cauſe ſhe alleadgeth the oath, that he made unto her, 1 *King*: 1. 17. This, as *Martyr* ſaith, wee cannot tell, whether it were ſo or not, and yet it is not to bee doubted, but ſhee was touched with the conſcience of her ſinne, and afflicted with ſorrow, for which ſhee had need of comfort by being told, what the Prophet had ſaid unto *David*, that hee ſhould not dye, and that God had done away his ſinne, and if his, then hers alſo. And it is not improbable, but that hee might then ſweare unto her for her greater comfort, that if God would give him another ſonne by her, hee ſhould ſucceed him in the kingdome, and this hee could not well doe without particular direction from God, ſeeing hee had ſonnes already, to the eldeſt of which the kingdome of right belonged after him. And that the ſonne who ſhould have the kingdome, was not yet borne, ſeemeth to bee intimated *ch*: 12. in the ſpeech of *Nathan* unto him, and more plainely 1 *Chron*: 22. 9. where *Solomon* is named, and ſo here the ſonne borne is called *Solomon*, and it is ſaid, *the Lord loved him*, Now this going in of *David* to his wife *Bathſheba* is not to bee thought to have beene but ſome good time comming betweene, becauſe her purification was not ended, till the 40 day after puerpery. The Lord, ſaith *Lyra*, is ſaid to love the childe for the great grace which he gave unto him in his youth, al-

Lyra ſaith, then it was revealed unto him that this ſonne ſhould reigne after him.
Lyra.

though hee erred in his old age, or for the excellent parts both of body and minde, which he beſtowed upon him; *And hee ſent by the hand of Nathan and called him Jedidiah*, that by him, hee might bee holily brought up and taught and ſo made the more fit for the kingdome, thus *Lyra*. But *Martyr* who although hee agreeth with him as touching the Lords loving of him, this is ſpoken for the great gifts and graces beſtowed upon him, and for that hee was made King before his elder brethren, and lived in peace and all worldly glory, yet comming to ſpeake of *Nathans* being ſent to call him *Iedidiah*, hee ſaith, that this is added, as a reaſon of the former ſpeech, the Lord loved him, this ſhewed that hee loved him, becauſe hee ſent by his Prophet to call him *Iedidiah*, that is, the beloved of God, as the ſame was alſo further declared afterwards by the ſingular favours done unto him. Hereby, as alſo by the example of *Jacob* it appeareth, how freely and without any precedent merit of his God loveth man, becauſe hee loved *Solomon*, before that hee had done either good or evill. This ſpeaking of *Solomon*, as of *Jacob*, that the Lord loved him, ſaith *Hugo*, is taken for an argument of his election, but even reprobates, ſaith hee, are beloved of God for a time, but how this may bee proved I thinke no man can tell; to bee beloved of God, and in token thereof to have a name given him of God, and that in the infancy, is ſo rare, as that I dare not but take it for an argument of *Solomons* election, as alſo becauſe hee was a figure of his beloved ſonne, and a penman of holy ſcripture. It may ſeeme ſtrange, that conſidering in what an infamous manner *David* and *Bathſheba* came together, the iſſue of this marriage ſhould bee ſo graced; but this was not done to encourage others to doe the like, but to ſhew the infinite mercy of God towards penitent ſinners, and to confirme the marriage, which otherwiſe might have beene ſuſpected, whether allowable before God or not, that when *Solomon* ſhould come afterwards to raigne, hee might without all doubting bee by the people received for King. And it is to bee noted, that not any other, but the ſame Prophet, who was ſent to taxe *David* before, was now againe ſent to confirme him touching Gods favour reconciled to him upon his penitency, that there might bee the more aſſurance, whereas otherwiſe one might have ſeemed to ſpeake againſt another. And it is thought by expoſitors that *Nathan* had the education of *Solomon* committed unto him.

V. 25.
Peter Martyr.

Hugo Cardin.

And Joab fought againſt Rabbah of the children of Ammon and tooke the royall City, &c. Hee had lien long at the ſiege of this City contrary to *Davids* accuſtomed manner, *viz*: about a yeare, for the childe begotten after this warre begun was borne and dead, and *David* repented and was to God reconciled, and comforted his wife *Bathſheba*. Whilſt hee lay in his ſinne at home, his Army could not proſper abroad, as of old; till the ſinne of *Achan* was expiated, Iſrael could not prevaile againſt *Ai*. But now his Captaine *Joab* prevaileth and taketh *Rabbah*, and ſendeth word to *David*, that hee had taken the City of waters, willing him to haſten thither, that hee might take the City. If *Joab* had already taken it, how could *David* come and take it? Some anſwer, that of this City there were two parts, which were as two Cities, one the City of waters, which is alſo called the royall City, becauſe the King commonly kept his Court there, as being the moſt pleaſant, this was now taken, but not the other, which by taking of this yet was made eaſie to be taken, becauſe happily water was conveyed from hence into the other, without whicit could not long ſubſiſt, and becauſe the ſtrength of all lay in the waters, which made it the more inacceſſible, being in that part defended by the river *Jabbor* as *Adrichomius* ſaith; Others expound the word *tooke it*, thus, he was now ready to take it, or he had in a manner taken it, and then ſent to *David*, becauſe the next words in the Vulgar Latin are, *capienda eſt urbs aquarum, the City of waters is now about to bee taken.* I ſubſcribe to the ſecond, becauſe *David*, when hee had taken the City, tooke the Kings Crowne from his head, therefore hee tooke the royall City, and not *Joab* before his comming, ſeeing that muſt needes bee the royall City, where the King lived. Moreover the Verbe rendered I have taken, may as well bee rendered, I take, for the Hebrewes have but one tenſe for both the preſent and preterfect tenſe. When *Joab* ſaw

V. 26.

Note.

Peter Martyr.
Cajetan.

Toſtatus.
Hugo Card.
Lyra.
Joſephus.

Joſephus.

that the *Ammonites* could hold out no longer, he ſent word to *David*, I doe even now take or am taking the the Citie, in which worke I muſt goe on without delay, unleſſe thou commeſt ſpeedily and takeſt it; this is plainly his meaning, and if it bee thus underſtood, wee ſhould not need to goe upon conjectures of two parts of the Citie, both called by the name of Cities; which is uncertaine; and if one of theſe two had been taken already, how ſhould the calling of that at the leaſt after *Joabs* name bee avoided? to avoid which, and ſo the envy that hereupon might follow in *David* againſt him, hee ſent ſo haſtily to *David* to come away. For hee had ſeene before in the example of *David* envied by *Saul* for the praiſe given unto him, what a dangerous thing it was for a Captaine to have more aſcribed unto him, then the King. And he would have *David* to come with new forces, when as thoſe that were there already were ſufficient to take the Citie, that it might ſeeme the more probable, that hee with his new forces had done it, and ſo he might have all the glory of this great victory. *Joſephus* deſcribing the ſtate of the Citie, before that *David* was ſent for, ſaith that their waters were all cut off, wherewith they uſed to bee ſupplyed from the River *Jabbok*, and now they had but one little ſpring left, which yeelded them water ſo ſparingly, that it was delivered out by meaſure, and they were alſo oppreſſed with famine, ſo as that *Joab* conceived now, that it would bee an eaſie matter to take the Citie, and of this hee by Letters certified *David*. And by this wee may gather the reaſon, why *Rabbah* was called the Citie of waters.

V. 29.

Hieron. Lyra, Hugo, Schol. Hiſt. Toſtatus in 1 Paral. 20.

Deut. 7. 25. *Peter Martyr. Cajetan, Arias, Pagninus, Vatablus, Toſtatus in 2 Reg.* 12. *Joſephus.*

Numb. 31.

Toſtatus.

David then gathered all the people together, and came and fought againſt Rabbah, &c. By all the people here underſtand all that remained about *Jeruſalem* who were fit for warre, for neither was it neceſſary to ſend further to gather them, neither would the haſte required permit him ſo to doe. And with theſe hee tooke the Citie, and tooke the Crowne from their Kings head, which weighed a Talent of Gold. 1 *Chron.* 20. 1. it is ſaid, that *Joab* ſmote *Rabbah* and deſtroyed it, ſo that when the King had for his honours ſake taken it, *Joab* proſecuted the victory with ſlaughter and deſtruction. Touching their Kings Crowne, there is a difference amongſt expoſitours, ſome following *Jeroms* tranſlation, and interpretation according to the traditions of the Hebrews, ſaying, that their Idoll is here called *Melchom* their King, ſay that this Crown was taken off the head of their Idoll *Moloch* or *Melchom*, for ſo was the Idoll of the *Ammonites* called, 1 *King.* 11. 5. And they reaſon from the great weight of it being 25. pound, and ſo too heavy for any man to weare, and from this that it was taken off his head, whereas their King certainly aboad not now with his Crowne upon his head, but fled to hide himſelfe as lightly as hee could: others rejecting this, becauſe if it had been the ornament of an Idoll, it had not beene lawfull for *David* to take it, but it ſhould have beene burnt with fire, according to Law: and *P. Martyr* ſaith, that the word here uſed is *Malchom*, not *Milchom*, as the Idol was called, wherefore it was the Crowne of their King, in the taking away of which, hee noteth, that hee was puniſhed becauſe he had ſo groſly abuſed *Davids* meſſengers, now he payd deare for his deriſion. I ſubſcribe to this, becauſe the Crowne was taken off this Kings head, and ſet upon *Davids* head, which if it had beene the Crowne of an abominable Idoll, ſhould not certainly have been done: Moreover if *Milchom* had been meant, ſomething ſhould have beene further added for expreſſion, as their God, or their Idoll. For the other argument, from the unlawfulneſſe of taking the golden ornament of an Idoll, is anſwered by *Kimbi*, and by *Lyra*, that it is to bee underſtood of Idols of the ſeven Nations, who were to bee deſtroyed, and not of other heathens, wherefore much gold and ſilver was brought by the *Iſraelites* from the *Midianites*, who were not of theſe nations, and yet it was to be bee purged by the fire, to intimate, that otherwiſe it had beene uncleane by reaſon of their Idols, to whom happily a great deale of it had belonged. *Toſtatus* rejecteth this, holding, that onely that was commanded to bee burnt, wherein there was danger of drawing them to Idolatry, which was not in the Ornaments of Idols, or in the Gold or ſilver of them, their forme being altered

red. But this is plainly againſt the Text, *Deut.* 7.25. *Thou ſhalt not covet their gold nor their ſilver, but burne them with fire,* ſo that the object of coveting was to bee burnt, and not onely that, which might draw to Idolatry. Some Hebrewes anſwer that argument moſt ridiculouſly, that they might not poſſeſſe any thing belonging to Idols, which themſelves had taken, but if it had been taken by another and given to them they might, and this Crowne was taken by *Ittai* the *Gittite,* and given to *David.* For the objections brought againſt our tenet, that it was two heavy for a man to weare, that cannot bee, becauſe how then did *David* weare it afterwards upon his head? 2. That their King had no time now to weare his Crowne being in ſuch danger, for if ſo, how did *Saul* weare his in his laſt battell againſt the *Philiſtims*? hee might now have it on, either to die in his royall ornament, or to animate his men the more to the laſt.

2 Sam. 1. 10.

V. 31. *And hee brought forth the people and put them under Sawes and Harrowes of Iron,* the vulgar Latine hath it, hee ſawed them, and drew Iron Harrowes over them, and divided them with Knives, and put them into the Furnace of Bricke. Our tranſlation, under Axes of Iron, and made them to paſſe through the Brickkilne, and thus hee did to all the Cities of the children of *Ammon.* Hereby is meant, that hee put them divers wayes to tormenting deaths, but it is not, ſaith *Lyra,* to bee underſtood, that hee did ſo to all, but to ſuch as were of that councell, which would have *Davids* meſſengers abuſed. *Pellican* ſaith, to the chiefe of every Citie both for this and other great wickedneſſes committed by them, whereof hee had beene certified by *Joab,* who thought not himſelf therefore ſufficient to puniſh them, but would have *David* to come and take order for this, they had burnt their children to *Moloch,* and therefore it was juſt to make them to paſſe through the fire, and happily they had blaſphemed the God of *Iſrael* and his people, for which it was juſt otherwiſe by extraordinary tortures to put them to death, for all things that were done are not recorded. They had cut their garments off by the middle, therefore they were ſawne inſunder by the middle, and as they had carried them about upon Sleads drawne from place to place in deriſion, ſo they had Harrowes drawne over them, and as they had with Razours ſhaved off the haire of half their heads and beards, ſo they had their heads and faces halfe cut off with ſharpe knives or Swords. If this ſhall bee thought to bee too great crueltie, *Theodoret* ſaith, it ought to bee remembred, that once they would have put out the right eyes of all the men of *Jabeſh Gilead,* and therefore they were now puniſhed in their kind. But it is not likely, ſaith *Toſtatus,* that this was now done in revenge of that, both becauſe it was long before in the beginning of *Sauls* reigne, neither was there then ſuch a thing done, but offered to bee done, neither was it done meerely to revenge the indignities offered to *Davids* meſſengers, becauſe puniſhments ought to hold ſome proportion with the offences committed, otherwiſe it is crueltie: but partly for that, partly for requiting *Davids* good will with evill, that others might feare to abuſe Ambaſſadours of ſo mightie Kings, and laſtly becauſe they had ſtirred up the *Syrians* and other nations againſt *David,* whereby they had put him to a warre of long continuance to the expence of great ſummes of money, and the loſſe of many of his ſubjects lives, and if in this time any of them fell into their hands, they did doubtleſſe uſe all barbarous crueltie towards them. Thus alſo *Martyr,* who ſaith, that crueltie hath the name *a cruore,* from blood, and it is when the blood of any man is ſhed without juſt cauſe, a delight being taken herein, or the meaſure being exceeded, for that ſaith *Seneca,* is cruelty, whereby the meaſure of the offence is exceeded in the puniſhment. But *David* did not exceed for the reaſons before going, as neither *Gideon,* when hee toare the men of *Succoth* to death with Briars and Thornes, becauſe it is Gods will that this ſeveritie ſhould ſometime bee exerciſed againſt the wicked, as a *præludium* of the torments to come for ever upon them at the laſt day without all mercy.

Lyra.
Pellican.
Theod. in 2 Reg. qu. 20.
1 Sam. 11.
Toſtatus.
Peter Martyr.
Seneca lib. 2. *de Clementia.*

That all in every Citie of the *Ammonites* were not now deſtroyed, as was before ſaid, appeareth, becauſe one ſonne of *Nabaſh* lived ſtill in *Rabbah,* 2 *Sam.* 17.

17. 27. and ſuccoured *David*, happily being by him made King in his mothers ſtead.

The Morall. Morally as *Joab* would that *David* ſhould have all the honour of the victory, which hee indeed had gotten, but warring under *David*, ſo muſt wee aſcribe all the glory of our prevailing againſt ſinne unto Chriſt, who, and not wee, taketh the City: and the Crowne taken off the Kings head and ſet upon *Davids* head, figured out the glory that redounds to Chriſt by his Saints overcomming the Devill, for all the honour hereof is his alone.

CHAP. XIII.

AFter the ſinnes of *David* and puniſhments threatned therefore, and ſecretly
executed by the death of his child, now follow his open puniſhments,
Lyra. ſaith *Lyra*, and firſt in the deflowring of his daughter *Thamar*, as hee had deflowred
Vriahs wife, and then in the murther of his ſonne *Amnon*, as hee
had murthered *Vriah*. *Amnon* burnt in luſt towards *Thamar*, *Abſoloms* ſiſter,
V. 1,2. for by the ſame woman that *David* had *Abſolom* hee had *Thamar* alſo, and
3,4. therefore ſhee was called *Abſoloms* ſiſter, but how to doe any thing to her hee
5,6. knew not, that is, for the ſatisfying of his filthy luſt, because the Kings daughters
Ioſeph. which were Virgins were kept cloſe, ſo as that no man could come to
them, and ſo were other Virgins alſo, to prevent all danger; a Virgin was
7,8. therefore called עלמה from hiding; and this made him to pine away, for
the paſſions of the mind if they bee exceſſive, as of love, hatred or feare; doe macerate
9,10. the body. *Jonadab* his friend, and coſin german, a ſubtle man to doe
11,12. evill, ſeeing this and underſtanding the cauſe, giveth him wicked counſell, to
faine himſelfe ſick, that under the colour of that hee might obteine her company
13,14. alone to make ſomething for him, which hee ſhould feigne that he longed
to have her to doe. This counſell hee deferred not to follow, and ſo gat
an opportunitie to force her, ſhee reſiſting all that ſhee could, and diſſwading
him from this vile attempt, and willing him if his love were ſo great, to
ſpeake to the King that hee might have her, who ſhee ſaid, certainly would not
Levit. 18.9. deny her to him. But of this it is doubted, ſeeing a brother might not marry
with the daughter of his father or of his mother. The Hebrews anſwer, that
Maacah the mother of *Thamar* was taken in warre, and *David* having married
her according to the Law, ſhee brought forth this daughter being begotten
by a former husband, and if ſo, there was no neareneſſe of blood to hinder
this marriage. But this ſeemeth to bee a fiction of the *Rabbins*, who are
bould to fgeine any thing; rather it is likely, that *Thamar* ſpake thus, as willing
to ſay any thing to keepe him from this foule ſinne, as *Joſephus* hath it,
for ſhee could not bee ignorant of the Law not onely forbidding, but curſing
ſuch a marriage, *Deut.* 27.22. *Amnon* certainly knew it, and becauſe ſhee was
his ſiſter, hee had no hope of obtaining her. This was a grievous puniſhment
2 Sam: 3. to *David*, for *Amnon* was his eldeſt ſonne, and ſo by his birthright ſhould
have ſucceeded him in the kingdome, but God foreſeeing this, and the miſerable
end, that hee ſhould come unto, diſpoſed otherwiſe of it, and it was ſo
much the more grievous, becauſe by the ſubtletie of *Jonadab*, he himſelfe was
made an inſtrument, though ignorantly, to helpe to the committing of this
ſinne, in that hee ſent *Thamar* to *Amnons* houſe: ſhee being come, and having
prepared for him to eate, hee firſt refuſed, as if hee had been very ſicke, and ſo
bad all to goe out, then hee called for her againe, and having her alone forced
P. Martyr. her. To put away this unlawfull luſt, ſaith *Martyr*, *Amnon* ſhould have
prayed unto God and taken him a lawfull wife, but not doing thus hee continued
ſubject unto it. The heathen preſcribe three remedies, λιμὸν, that is, faſting;
2. χρόνον, time, to deferre and not ſuddenly to ſeeke to have it ſatisfied;
2 Sam: 3. 3. βρόχον, that is, an halter. And hee ſaith, that both *Davids* adultery was now
puniſhed, and his marrying of a daughter of the uncircumciſed, for ſuch was
Maacah, the mother of *Thamar*, *viz.* the daughter of the King of *Geſhur*.

Then

V. 15.

Then Amnon hated her exceedingly, this may ſeeme ſtrange, and contrary to the common manner, that having injoyed her, whom hee ſo much deſired, hee ſhould now have his moſt ardent love turned into extreame hatred, for *Shechem* having defloured *Dinah* had his ſoule made hereby to cleave unto her, and it falleth out to many others likewiſe; yet *Phædra*, as the Poets faine, did likewiſe hate *Hippolytus*, and *Nero* his mother, after that hee had lien with her. The *Rabbins* yeeld this a reaſon, that in forcing her hee had hurt himſelfe, and becauſe ſhee ſpake moſt vilely to him; *Cajetan*, that his deſire being ſatisfied, there was a turning of the humours, and ſo of the affection: but then it would bee ſo commonly. *Peter Martyr* better, that hee was pricked in conſcience and aſhamed for his horrible ſinne, and ſo grew into an hatred of her, with whom hee committed it; and through the judgement of God againſt *David* it came thus to paſſe, that it might bee knowne to *Davids* griefe, and to make way to further calamity unto him, when hee ſhould heare of *Amnon* being ſlaine for this, whereas if *Amnon* had not turned to this hatred, it might have been concealed.

Gen. 34.

Cajetan.

Peter Martyr.

V. 16.

Thamar ſeeing his love to bee turned into ſo great hatred, in that hee commanded her to bee put out of the Chamber forthwith, and the doore to bee bolted after her, expoſtulated with him, ſaying, that this was a greater evill then the former. But hereby ſhee meant not, that the inceſt and this putting of her away in hatred being compared together, it was greater, but both being done to one perſon, the evill was aggravated, for hee ſhould rather now have comforted her and ſpoken kindly to her, and ſuffered her to ſtay till night, that then ſhee might ſecretly have departed, and ſo her credit being preſerved, ſhee might afterwards have notwithſtanding this wrong, injoyed ſome good marriage, whereas by ſending her away preſently, the crime was made notorious by reaſon of many about the houſe, which beheld her as ſhee went away. Happily ſhee thought, if his love had ſtill continued towards her, the King her father might in ſuch a caſe have diſpenſed with the Law, and married her unto him, or otherwiſe have provided for her honour, ſith it was at his command, that ſhee went unto him, and hee might ſome way have beene excuſed, as being mad in a manner through love, and ſo doing hee knew not what, thus *Martyr*.

Peter Martyr.

V. 19.

Then Thamar cried and put aſhes on her head, and rent her garment of divers colours. Shee cryed not out before, although *Joſephus* affirmeth it, for if ſhee had, there was company neare that might have broken in to reſcue her, but now like one growne deſperate, as not caring what became of her, ſhee made known by her crying, what a ſhamefull thing had been done, and ſhee goeth not to her father, but to her brother *Abſolom*, as if ſhee thought him her beſt friend, and were in her mind exaſperated againſt her father for ſending her to *Amnons* houſe, where ſhee had been ſo groſly abuſed. Touching her party-coloured garment it is ſaid, that with ſuch *the Kings daughters, who were virgins, uſed to bee apparelled*; but not other Virgins, who were of an inferiour ranke, for it is fit, that diverſe degrees ſhould bee diſtinguiſhed by diverſitie of apparell, thus *Jacob* ſometime apparelled his ſonne *Joſeph*. *Lyra* ſaith, that it is not to bee underſtood, that *Thamar* at her firſt going out from *Amnon* put aſhes upon her head &c. but after that ſhee was come into *Abſolams* houſe, leſt by doing ſo publikely ſhee ſhould manifeſt her ſhame; ſo likewiſe *Toſtatus*, but *Joſephus*, that ſhee went crying out in the middeſt of the Citie, and *Chryſoſtome*, through the ſtreet, which is moſt probable, and that exclaiming againſt *Amnon* and ſaying, that hee had raviſht her, leſt ſhee ſhould bee thought to have beene put away as an whore. Thus *Amnon* through the juſt judgement of God by putting away *Thamar* in hatred bewrayed his owne wickedneſſe to the indangering of his life. *Abſolom* comforteth his ſiſter, bidding her to hold her peace, and telling her, that it was her brother, whereby hee meant not, that in this reſpect hee might doe this unto her, but that the leſſe blame could bee laid upon her for being alone with him, whom ſhee could not ſuſpect that hee would offer her this wrong, and by holding her peace ſhee might the better provide

Lyra.

Toſtatus.
Joſephus.
Chryſoſt.

V. 20.

for the credit of their family, to all which ſo foule a fault, was a great blot being once divulged and not to *Amnon* alone.

V. 21. *And when* David *heard of all theſe things, hee was very wroth*, the vulgar Latine addeth, *and hee would not grieve the ſpirit of Amnon, becauſe hee greatly loved him and hee was his firſt borne*: thus alſo the Septuag. and *Joſephus*, but the Hebrew hath it not. But it ſeemeth, that it ſhould bee underſtood, ſeeing it is not ſaid, that *David* puniſhed *Amnon* for it, or reproved him, wherefore it ſeemed good to the LXX. Interpreters to adde it, that the reaſon, why hee was onely wroth but did nothing, might appeare. There was a great reaſon why *David* ſhould bee much affected at hearing this, becauſe they were both his children, and ſo it redounded greatly to his diſhonour, that ſuch wickedneſſe ſhould bee committed amongſt them, he alſo being in a manner the occaſion of it in ſending *Thamar*. But whether ought hee not to have done more then bee angry or grieved for his foule fault? Some ſay, hee ſhould have judged *Amnon* according to the Law, for ſo much as hee was the ſupreme Judge upon earth, to judge and to ſee execution done for offences committed againſt the Lawes of God, according to which Lawes *Amnon* ſhould have beene put to death, both becauſe hee was inceſtuous, and becauſe hee lay with her by force: For this laſt, ſaith *Cajetan*, they ſhould both have died, if any had proſecuted the Law againſt them, hee for the rape, ſhee becauſe being in an houſe ſhee cryed not out. And therefore *David* is by ſome condemned, as ſinning againe herein. But for the Law touching rapes, *Cajetan* is much miſtaken, ſeeing death is not appointed, but in caſe of being betroathed to an husband, as *Lyra* well noteth. As for inceſt in *Amnon*, hee denyeth it, but againſt the conſent of all other expoſitors, that hee might cleare *David*. *Hugo* cleareth him, becauſe *Amnon* was greatly grieved already and penitent, but this is againſt all probabilitie. It was his over-indulgent affection to his ſonne *Amnon*, ſeeing him looke ſo thinne and wanne, that hee was unwilling to grieve him more by ſpeaking or doing any thing againſt him, thus for the preſent, but as *Lyra* hath it, hee did doubtleſſe afterwards, as a father, reprove him in ſecret. *Pellican*, becauſe thoſe words touching his love to *Amnon* are not in the Hebrew, rejecteth them, but juſtifieth *David* in his doing no execution, becauſe he conſidered his owne ſin, and this as a puniſhment laid upon him therefore. Wherefore hee could do nothing more adviſedly, then anxiouſly to expect the hand of God hanging over him, and humbly imbrace it, and pacifie Gods clemency by prayers; to which, as the beſt, I ſubſcribe. And ſo we ſhall not need to argue either as *Lyra* doth, that there being no accuſer, nor witneſſe produced, but *Thamar* herſelfe being ſilent, after ſhee came to *Abſolom*, *David* could doe no execution, nor with Peter *Martyr* in ſeeking to take this away, that the King hearing of ſo foule a crime ſhould have ſearched it out, and puniſhed it; for conſidering what had gone before, and was threatned againſt him, hee might well think himſelfe unfit to ſtirre in this matter.

Qu.
Toſtatus.
Peter Martyr.
Levitic. 17.
Cajetan.
Deut: 22.
Lyra.
Hugo Card.
Pellican.

Quomodo filium acerbe, ut meruerat, punire poſſit, qui ſeipſum cognovit majori ſuo crimine admiſſionem hujus in filio ſuo commeruiſſe: Et non tam peccatum eſſe in filio judicavit, quam pœnā peccati in ſe patre commiſſi. Nihil ergo conſultius fieri potuit, quam impendentem Domini manum anxie expectare, & humiliter amplecti, &c.

V. 22. *Abſolom* the brother of *Thamar* in the meane ſeaſon conceived great hatred againſt *Amnon*, *but hee ſpake nothing either good or bad unto him*, that is, as is generally held, touching the injury offered to his ſiſter, but by his ſilence paſſed it over, as if hee had not ſeemed to regard it: For if hee had ſpoken unto him nothing at all by way of communication, hee could never have had ſuch an opportunitie to bee revenged upon him, becauſe hee might well have knowne his hatred againſt him. In not ſpeaking then hee diſſembled it, and made *Amnon* to thinke, that his brotherly affection was never the leſſe towards him, till the time came, wherein hee meant to bee revenged. And hee was prickt on the more, ſaith *Martyr*, to take this revenge upon him, becauſe he was his elder brother, and if hee were taken out of the way, hee ſhould bee in the more hope of attaining the kingdome, V. 23. *Verſ.* 23. At the end of two yeares, when *Amnon* ſuſpected

Peter Martyr.
Cajetan.
Dionyſius.
Toſtatus.

ſuſpected nothing, *Abſalom* made a feaſt at his ſheepſhearing in *Baalhaſor* neare unto *Ephraim*, to which hee invited *Amnon*, and all the Kings ſonnes, &c. For his feaſting, it was a thing commonly uſed amongſt the Hebrewes at their ſheepſhearing, becauſe their forefathers were ſhepherds, as wee may ſee before in *Nabals* example and that of *Judah*, for the place it is ſaid to bee neare *Ephraim*; *Joſeph*: and *Adrichom*: and *Toſtatus* ſay, *in the Tribe of Ephraim*, others in the borders of *Benjamin*, next unto that Tribe, but that conjecture is rather to bee approved, that by *Ephraim* here is not meant a Tribe, but a City called *Ephrem*, or *Ephraim*, as *Jerome* ſaith, of which City mention is made *Joh: 11. 54.* and this ſtood in the Tribe of *Judah*, where *Abſaloms* poſſeſſions muſt lie, ſeeing hee was of that Tribe; *H:B*: ſaith, it lay 8 miles from *Jeruſalem* in the way to *Jericho* neare to mount *Ephraim*. At this place was his ſheepſhearing, and hither hee deſired both the King to come and all his ſons, that there might be no ſuſpition of his ill meaning towards *Amnon*. But it was a very bold enterpriſe, to thinke to kill him even in the Kings preſence. But *David* refuſed to goe, leſt hee and his company ſhould bee overchargeable to him, and hee was hardly entreated to let *Amnon* goe, whom hee ſpecially deſired to be there, pretending doubtleſſe the greater grace to bee herein done unto him, becauſe hee was the eldeſt and repreſented the King, but ſecretly intending to murther him.

1 Sam: 25.
Gen: 38.;

Hieron: de locis Hebr.
H. Bunting Patriar. travailes.

V. 28.

Abſalom having prevailed, and the King promiſing to ſend all his ſonnes, he gave a charge to his ſervants, when *Amnon* ſhould bee merry with wine, at his bidding inſtantly to ſmite and kill him, which they did acccordingly, and then all the Kings ſonnes fled each one upon his Mule. Hee was ſo cowardly and effeminate, ſaith *Pellican*, that hee durſt not doe it himſelfe, but propounding to his ſervants that if *Amnon* were taken out of the way, hee ſhould bee heire to the Crowne, hee promiſed to ſave them harmeleſſe and well to reward them, and to take the fact upon himſelfe, having a purpoſe then alſo in his minde without doubt afterward to murther his father. Some conjecture and that not improbably, that theſe ſervants of *Abſalom* were *Geſhurites* of his mothers country, and ſo were the leſſe afraid, becauſe they had nothing there to loſe, if they ſhould forthwith flee away with their maſter to *Geſhur*, as *v*:37. The reſt of the Kings ſonnes ſtayed not to revenge their brothers death, for if they had ſo done, they might all have beene indangered, but they fled upon their Mules, which is a mungrell kinde of beaſt comming of an Horſe and an Aſſe, ſuch as it was unlawfull for the Iſraelites to breed, ſaith *Martyr*, but *Ariſtotle* ſaith, that in *Syria* there were Mules of another kinde more ſwift in travaile then theſe; howſoever, although the Iſraelites were forbidden to breed the firſt ſort, yet they were not forbidden to uſe them.

Pellican.

Lyranus.
Toſtatus.
Dionyſius.

Peter Martyr.
Levit: 19. 19.
Ariſtot: l: 8. *de nat animal:c:*24.

V. 30.

Newes then was brought to *David*, that *Abſalom* had ſlaine all his ſonnes, which ſtrucke ſuch ſorrow into him, that hee rent his garments and lay upon the earth, &c. and indeed how could hee doe otherwiſe, conſidering his great love to his children, the author of the murther, the treacherous manner, his cauſing of them to goe, and the hand of God herein againſt him for his ſinne in murthering *Uriah*, hee had heard of that with pleaſure, now hee heareth of the murther of his ſonnes to his extreame ſorrow. Thus great griefe is ſometime cauſed by children, that a man may wiſh with *Auguſtus Cæſar*, that either hee had lived alwayes a ſingle life, or beene without children. But fame in this, as commonly it doth, exceeded the truth, *Amnon* onely was ſlaine, as *Jonadab* the ſonne of *Shimeah Davids* brother told him, ſeeking hereby ſomewhat to mitigate his ſorrow; This hee ſpake not out of a certain knowledge, but conjecturally, as hee was witty and privy to the occaſion of *Abſaloms* hatred againſt *Amnon*, as being the man that had counſelled *Amnon* to that wickedneſſe, for which hee was now ſlaine, and happily as *Martyr* hath it, *Abſalom* although hee bare his malice againſt *Amnon* in ſecret, yet to *Jonadab* hee might at ſome time diſcover it. It is falſe then, which the Hebrewes faigne, that hee was *Nathan* the Prophet, having two names, and ſo knew by the Spirit what was done, for ſo holy a man would never have given ſo wicked counſell, as he did to *Amnon* before *v.* 5.

V. 32.
Lyra.

As

V. 34, 35. 36. As J*onadab* foretold, ſo *David* by and by ſeeth it verified, for all his other ſonnes returned, and wept, and then *David* wept alſo and his ſervants; they for the loſſe of their brother, and that hee was ſlaine by their brother, thinking alſo upon the ignominy of their ſiſter *Thamar*; the King for his ſon periſhing in his drunkenneſſe to the hazzard of his ſoule alſo, who was moſt deare unto him, and for his owne ſinne, the cauſe of all this; and the ſervants out of compaſſion, ſeeing ſo flouriſhing a family of their Lord and Maſter ſo ſuddenly brought to ſuch miſery.

V. 37. As for *Abſalom*, hee thinking it not ſafe for him to abide in the kingdome after this fact, fled to *Geſhur* to *Talmai* the King, to whom hee was nearely allyed by his mother, as *ch*: 3. 3. for *Maacah* his mother was daughter to *Talmai*, where *Geſhur* lay, ſee 1 *Sam*: 27. 8. Hee thought happily by his mediation, that *Davids* wrath might bee pacified towards him, or keeping a farre off for a time hee might more eaſily bee afterwards reconciled. Wherefore he tarryed in *Geſhur* 3 yeares.

V. 39. *Lyra.* In the mean ſeaſon *David* having mourned his fill for *Amnon* began to long to ſee his ſonne *Abſalom* againe *Lyra* ſaith, hee by this time conſidered in his minde, that *Amnon* periſhed juſtly for his wickedneſſe, and ſo hee ceaſed to mourne any more for him. But it is rather to bee thought, that hee ceaſed mourning, becauſe hee could not by mourning bring him backe from death againe, which is intimated alſo in the laſt worde, *hee was comforted touching* Amnon, *ſeeing hee was dead*. But what is meant by the former words, *his heart longed to goe forth to ſee Abſalom*? the Vulgar Latin, Sept. *Vatab. Mont. David ceaſed to perſecute* A*bſalom*, and there is nothing ſignifying his ſoule or heart, and if hee would faigne have ſeene him, *Joab* ſhould not ſo hardly have obtained leave for him to returne, neither ſhould hee after this have beene kept fom his ſight two yeares. The vulg: therfore is here to be preferred, *David* at the firſt was much enraged and would have ſlaine A*bſalom*, but in this long time his anger was ſo appeaſed, that hee perſecuted him no more, onely he meant that hee ſhould live in perpetuall baniſhment, and never come in his ſight more, but hee ſhould indeed have continued ſtill in his firſt reſolution to execute the law upon him, the word חכל alſo ſignifieth, hee made an end, *Junius*, *cum conſummarat deſiderium exeundi*.

The Morall. Morally wee may learne by A*mnon* to take heed of ſinfull pleaſures, the end whereof is ſo bitter, for although wee hate our ſinne, as A*mnon* did *Thamar*, whereby wee may bee in the way of forgiveneſſe, yet if wee fall into another great ſinne, as A*mnon* into drunkenneſſe, wee ſhall not eſcape deſerved puniſhments.

CHAP. XIIII.

V. 1, 2, 3. *H. Bunting Patriarchs travails.* Amos I. I*Oab* perceiving how *David* ſtood affected towards A*bſalom*, ſent for a ſubtle woman of *Tekoah*, which was a City in the Tribe of *Judah*, 8 miles from *Jeruſalem*, it ſignifieth the ſounding of a Trumpet, and was ſo called for the victory obtained by J*ehoſhaphat* by ſounding the holy Trumpets, for this was in the Wilderneſſe of *Tekoah*, 2 *Chron*: 20. 20. of this City was alſo the Prophet A*mos*. By a ſubtle woman is meant one that could ſpeake well and wiſely. For this woman therefore hee ſent, and having given her inſtructions what to ſay, ſhee came in to the King in the habit and countenance of one, that had long mourned for the dead.

V. 4. *Then ſhee fell downe before him to the ground, and ſaid, Helpe O King*: and hee asking what the matter was, ſhe ſaid that ſhee was a widow, that had two ſons, but they falling out and fighting in the field, the one ſlew the other, and now the whole family requireth him that liveth to bee put to death. Her meaning was, ſaith *Lyra*, that thus they ſaid, who ſought to have him ſlaine, and therefore ſhee ſpake not, as confeſſing it to bee true, for it could not bee proved either by witneſſe, or by her ſonnes confeſſion, neither was hee convicted of this

Lyra.

murther in judgment, but they ſought his life, that the inheritance might fall
V.8. to them, not out of the love of juſtice, or zeale thereunto. The King hearing
this, *ſaid unto her, Goe to thy houſe and I will give charge concerning thee.* But ſhee
V.9. not ſatiſfied herewith replyed, (*My Lord O King*) *the iniquity bee on mee and on
my fathers houſe, but the King and his Throne bee guiltleſſe*, that is, thou haſt many
buſineſſes, through which it may come to paſſe, that I may eaſily bee forgotten
by thee, no order through forgetfulneſſe being taken for my ſonnes ſafety, and
if ſo, hee ſhall ſtill bee in danger, which if it befalls him, I and my fathers houſe
muſt beare this iniquity, as being the onely perſons in fault for not dealing more
effectually for his preſervation, but thou, becauſe it was of forgetfulneſſe, ſhalt
bee cleare, wherefore I pray thee give better ſecurity to mee and my
ſonne.

V.10. Then the King bade her to bring forth him that purſued her ſonne, and he would take order with him, that her ſon might bee ſafe, which, the caſe being as was before related, the King might juſtly doe.

V. 11. The woman replyed, *I pray thee let the King remember the Lord thy God, &c.* which is, as if ſhee had ſaid, the revengers of bloud are many, and therefore if I ſhould bring one or two unto thee, my ſonne might ſtill bee indangered by others, wherefore I pray thee ſweare unto me, and ſo cauſe it to bee publiſhed immediately, that none may dare to doe him any hurt: Then the King ſware unto her, *As the Lord liveth, there ſhall not one haire of thy ſonne fall to the ground*, that is, hee ſhall not onely bee ſafe from the danger of death, but from any the leaſt hurt.

V.12.13. *Then ſhee ſaid*, having firſt asked leave to ſpeake, *wherefore haſt thou thought ſuch a thing againſt the people of God? for the King ſpeaketh this thing as one which is faulty in that he doth not fetch home againe his baniſhed.* Now ſhee beginneth to ſhew, that ſhee ſpake all this parabolically, by her ſelfe meaning the King, by her two ſonnes, his two, *Abſalom* and *Amnon*; by the kindred riſing up to ſeeke her ſonnes life, *Amnons* friends, which would have *Abſalom* put to death. And as the King had given ſentence for her pretended ſonne being in danger, ſo *Abſaloms* caſe being the like, ſhe ſeeketh to move him to take the ſame order for his ſafety. 1. Becauſe hee was now for feare of danger conſtrained together with his men to live in an idolatrous country, to the hazarding of their ſoules, if by being there they ſhould bee inclined to idolatry alſo, in theſe words, *wherefore haſt thou thought ſuch a thing againſt the people of God?* that is, *Abſalom* and his followers, who were Iſraelites.

V. 14. 2. Becauſe *Amnon* being dead could not bee reſtored to life againe, whatſoever ſhould bee done againſt *Abſalom*, that ſlew him; in the next words, *wee muſt needes dye and are as water ſpilt upon the ground, which cannot bee gathered up againe.* 3. Becauſe God the great judge of all, whom earthly judges ought to imitate, is not implacable towards theſe that ſinne againſt him, but is ready upon their repentance to receive them to mercy, in theſe words, *neither doth God reſpect any perſon, yet hee doth deviſe meanes, that his baniſhed bee not expelled from him.* She calleth ſinners his baniſhed, becauſe they are carried away captive by the Devill, as it were, and kept in his kingdome.

V. 15. *Now therefore that I am come to ſpeake of this thing to my Lord the King, it is, becauſe the people made mee afraid, &c.* The Vulgar Latin for theſe laſt words, hath theſe, *the people being preſent*, which *Lyra* expoundeth thus, that the ſentence to bee publiſhed touching mee and my ſonne may bee publiſhed before all the people touching thy ſonne.

V. 16. *For the King will heare to deliver, &c.* v. 17. *then thy handmaid ſaid, The word of my Lord the King ſhall be comfortable*, The Vulgar Latin, *let thy handmaid ſay, that the word of my Lord the King bee as a ſacrifice*, that is, doe ſo, as that I may truely ſay thy word is as pleaſing as a ſacrifice to God. Hitherto *Lyra*, who alſo in concluding this dialogue, objecteth, that this parable agreed not to *Amnons* caſe, for *Abſalom* ſlew him openly, and anſwereth out of *R: Solomon*, that although it were before many, yet they were ſo neare to *Amnon*, that they were not competent witneſſes, or out of others, although the murther bee evident, yet if the

neareſt of kin bee content to grant peace to the offender, the King, who is the
common father of all, may grant it without offence to the Law, and ſuch was
her caſe, ſhee was neareſt to her ſlaine ſonne, and *David* to *Amnon*, ſo that
Peter Martyr. if hee were willing, he might ſave *Abſalom* without offence. *Peter Martyr* contrariwiſe
is ſo farre from defending the congruence of the parable as that hee
ſheweth it to differ in very many things, which the King might eaſily have perceived,
if hee had beene willing. 1. Becauſe ſhee had but two ſonnes, the King
many. 2. Her husband was dead, but *Davids* wives were living. 3. One
brother killed another, as they ſtrave together, not premeditating his death,
Abſalom bare malice to *Amnon* two yeares together, neither did *Abſalom* fight
for his life. 4. That was done in ſecret in the fields, none being preſent, this
openly before many. 5. *Abſalom* fled not to any Citie of refuge, but into another
countrey, hereby condemning himſelfe of wilfull murther. Wherefore
the King ſhould by no meanes have been drawne to ſpare him, for if ſuch wickedneſſes
be ſpared, God himſelfe will execute judgement, as hee did afterwards
upon this murtherer, and that by the hands of *Joab*, who now interceded
for him, and upon *Joab* himſelfe in the reigne of *Solomon*. *Oreſtes* amongſt
the heathen, who had ſlaine his mother, but eſcaped puniſhment, was purſued
by the Furies *Nero*, after that hee had done the like, was ſtricken after a ſort
with madneſſe. *Antoninus Caracalla* having ſlaine his brother *Geta*, would have
it defended by *Papinianus*, a Lawyer, hee freely anſwered, parricides are more
eaſily committed then defended, and it is not the part of a good patron to defend
V. 9. them. For theſe words, Verſ. 9. *upon mee bee the iniquitie, &c.* hee alſo
bringeth two other expoſitions. 1. If there ſhould be any iniquity in ſparing
of my ſonne, I will take it upon me, and the King ſhall bee free. 2. If thou
doſt not defend mee and my ſonne, ſome great puniſhment of ſo foule a fault
muſt needs come, but I pray, that this may be upon me, and not upon the King.

V. 11. For theſe words, *Let the King remember the Lord*, having expounded them, as
Lyra, hee addeth, that ſome underſtand them of remembring the Law made in
Numbers, that ſuch as did ſlay others unawares ſhould flee and bee ſaved in ſome
City of refuge, but it is plaine, that *David* underſtood her, as deſiring his oath,
because hee preſently ſware unto her.

V. 14. *Wee muſt needs die, &c.* This hee alſo expoundeth of *Abſalom*, and not as *Lyra*,
it will not bee long before *Abſalom* dieth, and death is not a thing to be haſtned,
but which we ſhould labour to keepe away: Or thou, O King art mortall, and
if thou dieſt, not having firſt beene reconciled to *Abſalom*, hee may happily
make warre. *Neither doth God reſpect any perſon*, that is, to exempt him from the
ſtroake of death, of what degree or condition ſoever hee bee. *Yet doth he deviſe
meanes*, that is, by appointing Cities of refuge to ſave mens lives, Verſ. 15. *the
people made mee afraid*, that is, they told mee, when I was comming, that I
ſhould but loſe my labour in ſpeaking to thee, thou wouldſt not regard ſuch
a poore woman as I am, and hereby, as by another argument ſhee ſought to
move him, that hee might be the better thought of amongſt the people, and
compareth him with an Angel of God, to inſinuate the more into him.

Note. Note how diligent and carefull *Joab* and this woman were in patronizing
a bad cauſe, that wee may learne much more to endeavour to defend a
good cauſe. And Kings may learne of *David* here to bee eaſie for their ſubjects
to have acceſſe unto them, and patiently to heare them.

Touching *Joabs* imploying of this woman, and not ſpeaking himſelfe for *Abſalom*, although hee perceived that *Davids* affection was now againe towards him, becauſe hee ſpake no more of *Amnon*, in way of lamentation, but was more chearfull and ceaſed to ſpeake againſt *Abſalom*, hee did it, leſt, if he himſelfe ſhould ſpeake and have a repulſe, it might turne to his diſgrace, [illegible] being a ſigne of little favour, wherein hee was with the King, which would have been a thing very grievous to ſo great a man, and becauſe women are more apt by their flattering ſpeeches to inſinuate into men. And hee imployed not this woman, becauſe there was none in *Jeruſalem* to bee found fit for this purpoſe for their wit, but becauſe it was neceſſary, that a ſtranger and one unknowne

knowne to *David* ſhould come in this manner unto him. And hee would have him ſpeake by way of parable, that the King not thinking his owne caſe to bee propounded, might the more readily give ſentence, from which hee might afterwards bee aſhamed to goe backe, when the end of it ſhould bee explained; and thus *Nathan* had dealt with him and prevailed before. Touching the ſenſe of the words, as much almoſt hath been ſaid already out of *Lyra* and *Martyr*, as any other expoſitours ſay. Whereas ſhee prayeth, that the iniquitie might bee upon her, &c. *Pellican* will have the meaning to bee, if her living ſonne had committed any iniquitie worthy of puniſhment, ſhee would beare it. And whereas ſhee deſireth him by and by to remember the Lord, ſhee meant to ſtand to, and not to goe from his word, ſeeing God is ready to take vengeance upon thoſe that falſifie their ſerious premiſes. For theſe words, *why haſt thou thought ſuch a thing againſt the people of God*, he alſo bringeth this as the ſenſe, how ſhall the people, over whom thou art ſet, bee perſwaded, that thou haſt decreed ſuch a thing touching my ſonne, when as thou wilt not doe the like by thine owne? *Junius* upon theſe words *upon mee bee the iniquitie*, ſaith, ſhee meant, that ſhee held her living ſonne ſo innocent, as that if there were this iniquity in him, ſhee would willingly beare it. And theſe, *why haſt thou thought ſuch a thing againſt the people of God*, that is, the people of *Iſrael*, whoſe hearts are towards *Abſalom*, as thy eldeſt ſonne now living, and thy ſucceſſour in thy Kingdome, deſiring to have him called home againe? And theſe, *wee muſt all die*, wee are all about to die, that *Abſalom* being abſent, wee count our life no better then death, and all the kingdome is out of courſe, like water ſpilt upon the ground: For *Chileab* the next ſonne to *Amnon* was dead, and ſo *Abſalom* the eldeſt. And for Gods deviſing meanes, &c. hee expoundeth it of his preſerving him alive hitherto, and ſtirring up this longing deſire in the people after him.

Pellican.

Junius.

And theſe, *the people made mee afraid*, hee expounds of her feare, leſt ſome hurt ſhould come to them, if the King did not call home *Abſalom*. It is too long a worke to compare theſe expoſitions together, and to approve ſome and reject others, and without much erring wee may follow any, wherefore I leave it to the judicious Reader to chooſe that which ſeemeth to him moſt probable.

V.18,19. The King having heard the woman hitherto, now chargeth her to tell him, whether *Joab* did not direct her in this buſineſſe; ſhee confeſſeth it, and applaudeth the wiſedome of the King in diſcerning this, ſaying, that it was as the wiſedome of an Angell. Hee conceived that *Joab* was her inſtructer, partly for the great love, which hee perceived to bee in *Joab* towards *Abſalom*, and partly becauſe hee knew him to bee witty, and apt to invent, and happily hee brought her in to the King, and laſtly hee knew, as *Pellican* hath it, that *Joab* was forward to put himſelfe into ſuch actions all wayes, as whereby hee might curry favour with the King and with *Abſalom*, who was the next heire to the kingdome. For the womans ready diſcloſing the authour of this counſell, hee taxeth her therefore, although it ſucceeded well, and generally the levity of women, that men may beware how they commit their ſecrets to them. But ſhee ſeemeth rather according to others, to have done nothing herein worthy taxation, becauſe happily ſhee knew that *Joab* was willing, if ſhee ſhould ſee the King tractable, that ſhee ſhould diſcloſe it, and by his countenance and manner of ſpeech ſhee perceived his readineſſe to yeeld. Moreover if being asked ſhee had denied it, and afterwards it ſhould have beene knowne to come from *Joab*, ſhee might feare to bee taxed for a lyer.

Pellican

Peter Martyr.

V.21. 22,23,24. Then *David* called for *Joab*, and told him, that hee had granted his requeſt, for which hee gave the King great thankes, and went and fetcht *Abſalom* to *Jeruſalem*, but the King would not have him brought into his preſence, but turne to his owne houſe, leſt, as *Lyra* ſaith, by ſeeing him his griefe ſhould bee renued for the death of his firſt borne *Amnon*. *Martyr* addeth three other reaſons. 1. That *David* might not ſeeme to have remitted ſo foule a ſinne, but puniſhing it with baniſhment from the Court, it might appeare how

Lyra.

Peter Martyr.

greatly hee ſtill diſtaſted it. 2. Leſt the Kinſmen of *Amnon* by the mother being moved by the ſight of *Abſalom* ſhould bee provoked to revenge his blood. 3. To ſtirre up *Abſalom* to a ſight and ſenſe of his ſinne, that hee might bee moved to repent.

V. 25. *Lyra.* *Peter Martyr.* *Plutarch.* *Joſephus.* *Pellican.*

Now that it might appeare, what power *David* did ſhew himſelfe to have over his affections in refreining from the ſight of *Abſalom*, his beautie is deſcribed, being ſufficient to draw any eye unto it, hee excelled all in the whole kingdome in beautie, &c. and touching the haire of his head, it is ſaid, that hee did ſheare it once in the yeare, Hebr. ſaith *Lyra*, it is, at a ſet time in the yeare, for it may bee that hee cut his haire oftner, as *Lyra*, ſo ſome Hebrewes ſay, that hee polled his head oftner, *viz.* once a moneth. But Hebr. it is מקץ ימים at the end of dayes, that is, of the yeare, and it is abſurd to hold, that his haire could in a ſhorter time grow to ſo great abundance; *it weighed* 200. *ſhekels of the Kings weight*, which is added, becauſe to have no baldneſſe in the head, but to have an head full of haire, is a great part of comelines. But why did hee weigh it? Some Hebrews ſay, becauſe hee ſold it by weight to ſuch women as would adorne their heads with it: but to this *Lyra* excepteth, becauſe hee was the Kings ſonne, and therefore would not bee ſo baſe as to ſell his haire, and becauſe it could not bee growne long enough in a yeare for ſuch an uſe: *Martyr* thinketh, that *Abſaloms* beautie is ſpoken of, as a prældium to his inſurrection, which followeth in this hiſtory not long after, hereby hee was puffed up, & came into great grace amongſt the people, who thought him being ſo goodly a man moſt worthy of the kingdome, and his pride cauſed by his beauty made him aſpire unto it. Thus foully do ſome abuſe this gift of God to their owne deſtruction, ſo that it had beene farre better for them to have wanted it, as his ſiſter *Thamar* alſo, and *Dinah, Jacobs* daughter; it brought great trouble upon *Joſeph* and *Sarah* and *Rebecca*; and *Plutarch* ſaith, that a certaine beautifull Bride, when ſhee was led away by her Bridegroome, another lover came and laid hold upon her to pluck her from him with ſuch violence, that her husband alſo ſtriving on the other ſide to hold her, ſhee was miſerably rent in peeces. They that are beautifull, ſaith *Iſocrates*, but voyd of vertue, have a good Ship without a governour, and ſo are in contiuuall danger of ſhipwrack. *Chryſoſt.* calleth them whited Sepulchers, like unto poyſon tempered with Sugar to fooles, as the goodly Oake, which beareth no fruit, but for Swine, ſo they afford pleaſure to impure perſons, but the weake and deformed Vine yeeldeth ſweet and pleaſant grapes. For his haire, the ſame *Martyr* alſo ſaith, that ſome Hebrewes thinke him to have been a *Nazarite*, and therefore hee thus nouriſhed his haire, and whereas it was againſt the Law of *Nazaritiſme* to cut it, they ſay, this was an exception in caſe it ſhould grow too heavy; but *Kimhi* better, hee delighted in his haire, and therefore thus nouriſhed it, which indeed was a ſhame, 1 *Cor.* 11. and amongſt the *Romans* they abhorred from it. But the *Lacedemonians*, as *Plutarch* ſaith, nouriſhed their haire, and *Licurgus* made a Law for it, becauſe to ſuch as were beautifull it added a greater grace, and the blacke were made hereby more terrible to their enemies. *Ariſtotle* ſaith, that long haire was a ſigne of libertie, becauſe they that labour as ſervants are troubled with long haire. *Joſephus* yeelds another reaſon, why *Abſaloms* beautie is here ſpoken of, *viz.* becauſe hee had lived long in baniſhment, to ſhew, that his beautie was no whit impaired hereby, and hee ſaith, that 200. Shekels, which was the weight of his haire, was 5. pounds, and therefore it is ſpoken of, as being a quantitie ſo extraordinary. *Pellican* ſaith, that being about to ſpeake of his wickedneſſe, his great pride is firſt intimated by deſcribing his extraordinary beautie.

V. 27. *Peter Martyr.* *Theodoret.* *Toſtatus.* 2 Sam. 18.18.

Hee had alſo three ſonnes, and one faire daughter *Thamar*, who the Hebrewes ſay, was afterwards wife to *Rehoboam.* His children are ſpoken of moſt probably, as another cauſe of his pride and ambition, but they all dyed inglorious, as became the children of ſuch a father. And this may bee gathered according to *Theodoret* and *Toſtatus*, becauſe hee ſet up a pillar to continue his name, for ſo much as hee had no children to continue it, and yet he lived

not above two yeares after this, which argueth, that theſe children of his died *Toſtatus.*
ſoone after his returne from *Geſhur*. Yet *Joſephus* ſaith, that hee ſet up a Pillar
to continue his name, becauſe his children were mortall, and ſo could not long
continue it. But wee muſt rather beleeve the Scripture, which ſaith, that hee
had then no children, and no leſſe doth *Joſephus* erre about *Thamar Abſaloms*
daughter, who hee ſaith, was wiſe to *Rehoboam*, and mother to *Abiam*: but although
there may ſeeme to be ſome colour for this in Scripture, becauſe, 1 *King.*
15.2. the mother of *Abijam* is ſaid to be *Maachah Abſaloms* daughter, yet the
ſame man who was father to this *Maachah*, is called *Uriel* of *Gibeah*, 2 *Chron.*
13.2. and ſhee *Michaiah*, to ſhew, that hee was another man, and not *Abſaloms*
Davids ſonne borne in *Hebron* of *Judah*. But more groſly hee erreth in writing
about *Abſaloms* polling of his haire, ſaying, that it was ſo much that it could
not bee done in leſſe then eight dayes. For the weight of his haire, *Toſtatus* *Toſtatus.*
alledgeth and rejecteth one opinion, that it is not meant, that his haire weighed
five pound, but was accounted ſo much worth: but becauſe it may ſeeme incredible,
that one mans haire ſhould weigh ſo much, there bee others that approve
of this expoſition, & indeed it ſeemeth moſt probable, for things are eſtimated
according to the price, that vaine perſons who have money enough, ſet
them at; and for the ſelling of it, that might bee done by his ſervant that polled
him for his own benefit; and hee weighed or eſtimated, may be taken for, it was
eſtimated, as well as theſe words, hee polled his head, for it was polled. When
Abſalom had lived two yeares in *Jeruſalem*, and was not admitted into the Kings V. 29,30.
ſight, hee ſent for *Joab* twice, but hee refuſing to come, hee cauſed his Barley
field nigh unto him to bee ſet on fire; at the hearing of which hee came with
ſpeed unto him, &c. It ſeemeth, ſaith *Pellican*, that *Joab* being a grave man and *Pellican.*
wiſe, and a great warrier, diſliked the pride and effeminateneſſe of *Abſalom*,
and therefore had rather, that hee ſhould keepe away from the Court then
come unto it, and this made, that hee was ſo hardly drawne to come unto
him about this buſineſſe: Or, as *Martyr* ſaith, becauſe hee thought that the Peter *Martyr.*
ſight of him would bee diſpleaſing to the King, whom hee was unwilling to
offend. *Abſalom* ſeeing that *Joab* would not come unto him waxed angry, as
thinking himſelfe contemned, and burnt the Corne in his field, hereby ſhewing,
what a wicked mind hee ſtill bare: here the vulg. Latine, and Sept. adde,
Joabs ſervants ſeeing this came with their garments rent and told *Joab*, but this
is left out in the Hebrew to bee underſtood. *Joab* commeth and expoſtulates
with *Abſalom* about this wrong, touching ſatisfying him, for which wee here
find nothing ſayd, yet it is probable, that hee by faire promiſes of ſatisfaction
ſought to reconcile his favour towards him, that hee might the more willingly
deale with his father for him. That which is expreſſed, *Abſalom ſaid unto* V. 32.
Joab, Behold, I ſent unto thee, ſaying, come hither, that I may ſend thee to my father, and
ſay, Wherefore am I come from Geſhur? it had beene good for mee to have beene there
ſtill, now therefore let me ſee the Kings face, and if there bee any iniquitie in me, let
him kill mee, the vulg. Latine, *but if hee bee mindfull of mine iniquitie, let him kill*
mee? having reſpect rather to the ſenſe then to the words, for his meaning was,
if hee would not pardon, but ſtill keepe in his mind his iniquitie, as it ſeemed
that hee did by baniſhing him from his preſence, let him ſlay mee. Ah deepe
diſſimulation! in this long time of his living idly at home hee had meditated
upon miſchiefe againſt his father, as the ſequele doth declare, but now hee
feigneth, as if his love and deſire to live in his fathers preſence were ſuch, as that
to want it were more grievous then death unto him. Hee counted it no benefit,
but worſe for him that hee came from *Geſhur*, if hee were ſtill thus debarred
from comming to the King, for in that hee would not endure the ſight of him,
it was conceived by the ſubjects that his father had him in abomination, and
therefore they all muſt needs contemne him and vilifie him alſo. In *Geſhur* hee Peter *Martyr.*
was had in honour, and was not ſo ſenſible of his fathers indignation, ſaith *Martyr*,
because hee was afarre off, but now hee was neare, and that which was
granted to the meaneſt ſubject, *viz.* if they had any cauſe, to come before the
King, was denied unto him, as if hee were the worſt of all men, whereas hee

V. 33. thought himſelfe to bee without fault, it was becauſe hee held the killing of *Amnon* upon ſuch an occaſion to bee none. Then *Ioab* went to the King, he is brought before him, proſtrateth himſelfe, and his father kiſſeth him in token of reconciliation. But for ſo much as this was to an impenitent perſon, and contrary to Gods Law, ſee Chap. 15. what troubles followed unto *David.* *Note.* The ſparing of a malefactor that deſerveth to die, is but an hardening of him to more villany.

CHAP. XV.

V. 1, 2. Abſalom being now at the Kings Court beginneth to lay a foundation to his intended uſurpation of the kingdome, hee prepared him Chariots and horſes, and 50. men to run before him, and by his affabilitie to every man, and curteſie hee wonne the hearts of the people. *Ioſephus.* This, ſaith *Joſephus*, was done in the fourth yeare after his returne to *Ieruſalem*, for having lived privately two yeares, and after his comming into his fathers preſence, a yeare in feigned dutie and obedience, in the fourth hee made this preparation. *Toſtatus. Theodoret. Hieron. de tradit. Hebr.* *Toſtatus*, in the fourth yeare after his perfect reconciliation to his father, and likewiſe *Theodoret*, *Ierom*, in the ſixth yeare after his fleeing to *Geſhur*. But becauſe the time is not expreſſed in Scripture, it is uncertaine, onely it is probable that hee ſtayed a yeare at the leaſt before hee tooke this pompe upon him, for it had been too great audacity to have done ſo at the firſt, neither could the peoples hearts in a ſhorter time be ſo generally wonne unto him. *Peter Martyr.* The cauſes, ſaith *Martyr*, of this his aſpiring to the Crowne might be, 1. His feare, that if hee ſtayed till his fathers death, another ſhould bee made King, *viz. Solomon*, of whom happily hee had heard ſomewhat, that *David* promiſed to make him his ſucceſſour, and *Bathſheba* his mother was moſt beloved, and his owne mother was a ſtranger, but in the Law it was provided, that the eldeſt, although the ſonne of a wife not ſo greatly beloved, ſhould bee heire to his father. 2. His long baniſhment and indignitie then offered unto him might ſtill ſtick in his mind and exaſperate him to revenge. 3. His mother alſo being a Kings daughter might happily put him on, and his extraordinary beauty apt to draw mens affections towards him, and to puffe him up with pride. His preparation of Chariots and footmen ſerved to raviſh the mindes of the people, not being wonted to ſuch things, for men are apt to bee taken with novelties, and *David* indeed ſhould not have permitted this, as being contrary to their Law, which forbad them horſes and Chariots. *Sallianus.* But ſome thinke, that *Abſalom* provided him not theſe Chariots, till afterwards, ſeeing otherwiſe his rebellion would at the firſt have appeared: but I reſt in the former, his glorious going forth was one of the engines which hee uſed to make himſelfe glorious, and to bee thought by the people worthy of the kingdome, and becauſe he was the Kings eldeſt ſonne, hee through his indulgence towards him, permitted it without controule, ſo alſo *Pellican.* *Pellican.* Amongſt other meanes which he uſed to alienate the hearts of the people from his father, and to winne them to himſelfe, hee lyingly ſaid to ſuters that came to the Court, *your cauſe is good, but none are appointed by the King to heare you*; for that this was falſe, appeareth, 2 *Sam.* 8. 28. *David reigned over all Iſrael, and executed juſtice and judgement to all the people.* Wherefore *Pellican* putting all his vices together ſaith, hee was moſt wicked, for hee was ungratefull, ambitious, arrogant, an hypocrite, a lyer, a contemner and perſecuter of his father, a ſubverter of the people, a deflowrer of his mothers, being made a ſacrifice to the devill in his haires, an example and monument of rebellious ſonnes, and of all that perſecute Gods ſervants. *Joſephus.* *Ioſephus* ſaith, that hee uſed this ſpeech to ſuch, as againſt whom the judgement went, meaning that the Judges deputed by the King were corrupt, for which hee ſeemed to bee much grieved, wiſhing, that the burthen might bee laid upon him for the good of the people, whom the King ſo neglected, and would heare none of their cauſes himſelfe.

At the end of 40 *yeares Abſalom ſayed to his father, Let mee goe I pray thee, that I may pay my vow in Hebron.* Here becauſe it can hardly bee determined, what 40 yeares bee meant, the Vulgar Latin hath it 4 yeares, following *Joſephus*, but this is againſt both the Hebr: Sept: Chald: and *Jeroms* tranſlation, followed by *Lyra*, in all which it is 40 yeares, and *Jerom* giveth warning againſt that reading, wherein it is 4 yeares, ſaying, it is a corrupt copy. But what 40 yeares are meant, is not without cauſe much doubted. Some thinke from the peoples firſt asking of a King. Some from the deſtruction of the Prieſts made by *Saul*, whereof *David* was the cauſe in that hee deceived *Abimilech*, and was now puniſht for it. Some from the beginning of *Davids* raigne, which *Pellican* laboureth beſt to make it agree, ſaying, it is meant, when hee had raigned about 40 yeares, for the ſcripture ſtandeth not preciſely upon a yeare or two, ſo that although *David* lived 2 or 3 yeares after, yet it might bee ſaid, at or about the end of his 40 yeares raigne. Hebr: *at the end of* 40 *yeares*, ſo that if wee take 40 yeares here together for the whole ſumme of his time, it is as if it had beene ſaid, when the time of his 40 yeares raigne was now almoſt determining. And with this expoſition the time agreeth well, if we count it by *Solomons* age, when hee began to raigne, who was then very young, for *David* called him at that time a childe and tender. Hee was borne before the defiling of *Thamar* by *Amnon*, after which *Abſalom* paſſed 2 yeares in ſilence, then 3 in *Geſhur*, 2 after his returne before hee came into his fathers preſence, and 2 or more before his rebellion, altogether 9 yeares, ſo that hee might now bee 10 or 11, and by the account of all expoſitours hee was, as ſome ſay, but 12, ſome 13, when hee was crowned King, at what time an end was put to the raigne of *David*.

Hieron. de tradit: Hebr.
Vatablus.

Hieronym. de tradit. Hebr.
Peter Martyr.
Junius.
Pellican

2 Chr. 29. 1.

Therefore this was not long before, as alſo the following part of this hiſtory intimateth, wherein nothing is recorded to have beene done till *Solomons* crowning, but what might well bee done in two or three yeares. Some by theſe 40 yeares underſtand the age of *Abſalom* at that time, and ſome reckon from *Samuels* firſt anointing of *David* to the Kingdome, which they ſay was at 20 yeares of age. But as *Martyr* ſaith, that time is concealed in Scripture, and therefore not probable that any reckoning is made therefrom; and as for *Abſaloms* age hee could not be 40 when *David* dyed, becauſe hee was his third ſonne borne in *Hebron*, after that he began his raigne, 2 *Sam*: 3. 2. And touching the two former opinions, the firſt alſo falleth by the ſame reaſon, for it is not recorded in what yeare they asked a King, and the time doth not agree, if *Saul*, as is commonly held, raigned 18 yeares, for *Davids* raigne muſt needes bee now above 30 yeares, ſeeing *Abſalom* his third ſonne was a man growne and had a family 9 yeares at the leaſt before this. And for the ſecond there is no colour of reaſon, ſeeing this affliction befell *David* not for the Prieſts, from whoſe bloud hee was free, but for his murther and adultery, as *Nathan* foretold. It was then about the end of *Davids* raigne when hee was aged about 67, or 68. ſo that it was thought that hee could not live much longer, being now very crazy through the great troubles and turmoiles of warre, which hee continually endured, therefore A*bſalom* ambitious of the kingdome, thought it neceſſary, to take this time, leſt if hee ſtayed a while longer, hee ſhould bee prevented by another, who might bee made King. Hee asked leave therefore under a colour of piety to goe to *Hebron*, to pay his vow, which hee had made in *Geſhur* for his ſafe returne to *Jeruſalem*. *Hebron* was the chiefe City in the Tribe of *Judah*, where *David* was anointed King and A*bſalom* was borne, and there was an high place, whereupon they might lawfully yet ſacrifice, till the Temple was built, as alſo in other high places, becauſe no certaine place was yet choſen for the Arke to abide in. And this place was famous for the Sepulchers of A*braham*, *Iſaac* and *Jacob* there. Yet it is not rightly gathered from hence by the *Jeſuite Sallianus*, that they went in pilgrimage to the reliques of Saints departed, under their patronage, as it were to offer their devotions: for then it might have beene ſo done ſtill after the building of the Temple; and this was not the thing, whereby the people were then moved to reſort thither, but becauſe there was an high place there. It was, ſaith *Martyr*, diſtant

Toſtatus.
Sallianus.

V. 8.

Peter Martyr.

from *Jeruſalem* 15 or 16 miles. By this pretext of devotion the King was eaſily moved to give him leave, for what godly father would hinder his ſonne *De officio Præſidis.* from performing his vow? *In Pigeſtis*, a preſident of a province is required not to goe out of the bounds of his province, yet to performe his vow hee is permitted.

V. 10. Thus *Abſalom* pretended devotion, but hee intended rebellion, for hee ſent ſecretly throughout all the parts of Iſrael to ſignify, that when they ſhould heare the trumpets ſound, they ſhould ſay, *Abſalom* reigneth in *Hebron*, that is, in every place proclaim him King.

V. 11. *And there went with* Abſalom *from* Jeruſalem 200. *men in the ſimplicity of their hearts, being invited &c.* At the times of ſacrificing they were wont to make feaſts, at which great men uſed to have many friends with them, ſaith *Martyr*, and ſo did *Abſalom* at this time, hee tooke with him 200. friends, telling them of nothing, but the ſacrifice feaſt, ſo that they knew no more of his intended rebellion, then *David* himſelfe, and therefore were at the firſt guiltleſſe of it, unleſſe they took part with him afterwards. *Comeſtor. Toſtatus. Lyra.* Theſe, it is likely, were of the principal men of the City *Jeruſalem*, by the policy of *Abitophel*, as it is thought, taken with him, that other Cities thinking, that *Jeruſalem* was for *Abſalom*, might be drawne to follow their example, and to follow him alſo. V. 12. But that ſubtle foxe ſtayed at home in his owne City, till hee was ſent for, that if things ſucceeded not, hee being not amongſt them might ſeme to bee guiltleſſe. Now though theſe 200. only are ſpoken of as going with *Abſalom* to *Hebron*, yet it is not to be thought, but he had many more with him of his ordinary retinue that were of his counſell.

V. 13. 14. The news was brought to *David* of this conſpiracy who fled hereupon afoote, leaving 10 concubines to keepe the houſe, but all his ſervants went with him, and the *Cherethites*, and *Peletbites*, and *Gittites*, thoſe 600. men, that came with him from *Gath*, theſe were then 600. and ſo continued ſtill, but it is moſt likely, as any dyed, others were put into their roomes, they were called *Gittites* from *Gath*, becauſe they had lived with *David* there. Although his owne ſonne conſpired againſt him, yet his ſervants remained faithfull to him. Who the *Cherethites* and *Pelethites* were, ſee before *ch.* 8. 18. the *Gittites* were thoſe, that had in times paſt fled unto him, and lived with him in *Gath*, and *Ittai*, the V. 19. *Peter Martyr. Kimhi. Comeſtor. Dionyſius. Hugo Card.* *Gittite*, who is next ſpoken of *v.* 19. is thought by ſome, ſaith *Martyr*, to have bin the King of *Gaths* ſonne, who was now become a Proſelyte and lived in *Jeruſalem* for Religions ſake. He left his 10. Concubines or inferior wives, to keepe the houſe, not againſt the enemy, for that they were not able to doe, but happily, it being an office, that belonged unto them, ſuppoſing that *Abſalom* would not doe any hurt to weake women. But God had an hand in this, as the ſequele proved, when *Abſalom* went in unto them, that the threatning of God by *Nathan* might be fulfilled. What he did with his other wives, is not ſaid, but moſt probably he ſent them to other places, where they might bee kept in more ſafety. In *Davids* fleeing thus out of the City that the people might not bee ſmitten with the ſword, appeared his great care of the good of his ſubjects, yea greater then of his owne honour, for hee had many valiant men with him, by whom the City might have beene a long time defended a- *Lyra.* gainſt *Abſalom*, and to flee in this caſe, before the approach of the enemy, might ſeeme ignominious unto him: but he did doubtleſſe looke at the hand of God, whereby this judgement was brought upon him for his ſinnes, and ſo quietly ſubmitted himſelfe to beare it, whoſe power hee knew, that if his forces had beene farre greater, hee could by no meanes have withſtood; and his quiet ſubmiſſion further appeareth in that he uſeth no reproachfull *Theodoret.* termes againſt *Abſalom*, but called him the King, as *Theod.* noteth, and in that hee went barefooted, when hee fled, *v.* 30. Neither did he for all this caſt away his hope and faith in God, but truſted in him againſt all his enemies, as appeareth *Pſal.* 3. which was made upon this occaſion, as the title ſheweth.

Peter Martyr. Theodoret. Touching *Ittai* the *Gittite*, hee is thought by ſome to have beene the Captaine of the 600 *Gittites*, who came but lately to *David*, being drawne by his

piety

Toſtatus.

piety and vertue, and now in his neceſſity did ſticke unto him, when his owne ſubjects rebelled with *Abſalom* againſt him. But the 600 *Gittites* are ſaid to have come with *David* from *Gath*, and to have now gone before him, but *Ittai* with his men came lately to him, and went not before him, till that after ſome parle hee bade them goe before. And how many there were of them is uncertaine, but the whole company that went with *David*, conſiſted partly of *Gittites*, that went before him, then of *Ittai* with his men, and laſtly of *Davids* other ſervants, and the *Cherethites* and *Pelethites*, who went as a gard to the King about his perſon. *And they abode in a place a farre off*, that is, farre from all houſes, that they might bee ſeene, that *Davids* friends might thither reſort unto him, and that they might ſee what was done by the enemy, and yet bee out of his danger. And here when hee would have diſmiſſed *Ittai* and the men with him, being ſtrangers, who came in love to dwell under *David* with their families, drawne as it ſeemeth by his vertue, of which there had beene former great experience in *Gath*, but hee refuſed, reſolving moſt lovingly and courageouſly, with *David* to live and dye, hee cauſed him to paſſe over the brooke *Kedron* before him, thinking to flee into the Wilderneſſe, where in times paſt hee had lived, when he fled from *Saul*, as being a place well knowne unto him, ſince that time. The brooke *Kedron*, was without the City *Jeruſalem* in a valley, ſaith *Martyr*, and the Wilderneſſe to which hee directed his courſe, is thought to bee the Wilderneſſe of *Jericho*.

Peter Martyr.

V.23.

Then the whole land wept, that is, all that wiſhed well to *David*, ſeeing his ſudden miſery ſo unworthily brought upon him by his owne ſonne, were ſo ſtricken with ſorrow, that they lamented exceedingly, thoſe that were with *Abſalom* in the meane ſeaſon rejoyceing and triumphing. Whereas *David* cauſed all to paſſe over the brooke *Kedron* before him, *Lyra* noteth it to have beene done, that hee himſelfe might bee in the greateſt danger if *Abſalom* ſhould purſue him, hereby acknowledging that all this came to paſſe for his ſinnes. And whereas *Ittai* a ſtranger and his friends with him, cleaved ſo conſtantly to *David* in this time of his danger, *Pellican* noteth the ſingular providence of God herein, in that when his owne rebelled againſt him, ſtrangers were ſtirred up to this fidelity towards him to his great comfort.

Lyra.

Pellican.

V.24.

Zadok alſo and the *Levites* came after him out of the City with the Arke, and *Abiathar &c.* *Zadok* and *Abiathar* are ſaid before *ch:* 8. 18. to bee the Prieſts, where enough hath beene ſaid of two High-prieſts together. The Arke is brought after *David* that hereby hee might conſult with God and have direction, what place to goe unto, ſaith *Lyra*, and becauſe the Prieſt to ſhew his fidelity to the King, would partake with him in his baniſhment, and the Arke might not bee left without the Prieſt, hee brought that alſo with him. But *David* biddeth him to carry it backe againe, and both *Zadok* and *Abiathar* to abide in the City, that from them hee might have intelligence. Hereupon it is inquired, why *David* did thus, ſeeing the comfort of the Arke being preſent might bee more unto him, then the endeavours of any friends in *Jeruſalem*, as being a ſymbole of Gods preſence, whereby the *Iſraelites* had beene ſo long guided and protected in the Wilderneſſe, and great miracles had beene wrought. Some Hebrewes and *Jerom* after them ſay, that *Abiathar* conſulted with God by the Arke for *David*, and had no anſwer, and therefore hee diſmiſſed it; but this is onely a conjecture, and not probable, becauſe in the next words he ſpeaketh of his hope to bee brought backe againe to the Arke, and by that which the Hebrewes themſelves further deliver it is confuted. For whereas *David* ſpeaketh to *Zadok* and not to *Abiathar*, ſaying, thou art a ſeer, they ſay, that when *Abiathar* had conſulted without anſwer, *Zadok* conſulting had anſwer, and ſo hee was thenceforth preferred as appearing to bee more gracious with God, then hee. For if the Lord gave anſwer by the Arke to *Zadok*, the not anſwering by *Abiathar* could not bee the cauſe of his ſending it backe, yet this is followed by *Lyra*, *Hugo*, *Comeſtor*, *Toſtatus*, *&c.* Others ſay, that hee ſent it backe, as diſallowing the removing of it out of the place where he had ſet it in *Sion*, where it ſhould ſettledly abide; but againſt this maketh the removing

of

2 Sam. 11. 11.

Theodoret.

of it before to the ſiege of *Rabbah*, and afterwards to the Temple in mount *Moriah*, after which indeed it might no more bee removed, but yet it might. Others therefore ſay, that hee did it to prevent the danger which might happen to the Prieſts, if *Abſalom* ſhould prevaile, as before for his ſake in the daies of *Saul* it had happened. But *Theodoret* giveth the beſt reaſon next to that in the Text, *David* ſent the Arke backe, becauſe hee knew it would not profit the wicked, and ſuch as God was offended withall, but rather hurt them, as in the dayes of *Eli* 70 yeares before, and ſuch hee acknowledged himſelfe yet to bee, as perceiving by Gods judgments againſt him, that hee was not yet pacified, but offended with him for his ſinnes. Touching *Zadok* to whom *David* ſpeaketh, and who is firſt mentioned, and then *Abiathar*, it is not neceſſary, as the Hebrewes doe, to gather from hence, that A*biathar* now began to bee in diſgrace, for before this, *ch*: 8. 17. hee is named after *Zadok*, and 1 *Chron*: 16. 39. 40. where *Zadok* is appointed to attend upon the Tabernacle, hee is not mentioned at all, and at this time happily hee came to *David* after *Zadok*, who moſt probably holpe to bring the Arke, and *Abiathar* with the reſt of the people followed. It is certaine that *Abiathar* was High-prieſt before *Zadok*, and therefore his ſuperiour, but hee being ſet to ſerve, as chiefe at the Tabernacle, whilſt A*biathar* attended upon the Arke, hee was made in a manner equall to him, and ſo for a time there were two High-prieſts as I have ſhewed before. And either becauſe hee was a Prophet, as *Dionyſius* thinketh, from the words following, where *David* calleth him a ſeer, or becauſe *David* knew that A*biathar*, as being of the family of *Eli*, ſhould be put downe by Gods juſt judgment, and *Zadok* ſet up, hee graced him moſt, and likewiſe the holy Scriptures when hee is named at other times before A*biathar*.

1 Chr. 16. 39.

Dionyſius.

V. 27.

Vatablus.

Cajetan.

Gloſ: Ord.

Peter Martyr.

Pellican.

Iunius.

And the King ſaid to Zadok, Art thou a ſeer? This is underſtood by *Vatablus*, as if he meant, that hee was a wiſeman and a man of counſell, and ſo might doe him more good being in the City with A*bſalom*, then abiding with him, likewiſe *Cajetan*, hee might ſee there for *Davids* good, and advertiſe him. The Ord: Gloſſ: becauſe hee propheſied when hee had conſulted with God, and *Dionyſ*: as hath beene ſhewed. Or becauſe hee was over thoſe, that propheſied in ſinging praiſes to God. *Peter Martyr* and *Pellican* ſay, that hee meant, hee was both godly and wiſe, and as a prophet knew the will of God, and therefore hee would have him judge of it, whether it were not beſt for him to goe backe to the City, and that ſo hee might doe him moſt good. *Junius*, thou art a ſeer, that is, a man, that ſhould not follow mee privately fleeing, but returne and ſee for the publike good. I thinke, becauſe a Prophet is called a ſeer, 1 *Sam*: 9. *David* meant that hee was a Prophet, who might conſult with God for him, and pray for him as well in the City, as if hee were with him in the Campe, for it was not unuſuall for an High-prieſt to propheſie, as wee may gather from that paſſage touching *Caiaphas*, *Joh*: 11. 51. *hee being High-prieſt that yeare propheſied*, wherefore it being not neceſſary for him to goe with *David*, ſeeing hee might doe him as good ſervice abſent as preſent, hee would have him returne, and if either by revelation from God he knew any thing tending to his good, or by obſerving A*bſaloms* proceedings, to certifie him thereof by his owne ſonne or by A*biathars*.

V. 30.

1 Cor. 11.

Peter Martyr.

Then David went up the Mount of Olives weeping, and his head covered, &c. His head was covered, ſay ſome, becauſe it was the manner of thoſe that mourned thus to ſhew their ſubjection to God afflicting them; and the woman muſt have her head covered in token of her ſubjection to the man. But *Martyr* ſaith, it was that their eyes being thus kept from any other objects, they might have their minds the more ſettledly fixed upon the thing for which they ſorrowed, and that their teares might not bee ſeene by others, but by God onely.

Pellican.

David did not weep and goe thus, as one ſaith, out of effeminate cowardlineſſe, for hee was moſt valiant, but for his ſinnes, whereby hee had brought upon himſelfe this miſery, and therefore hee added unto it and puniſht himſelfe with going barefooted, and great contrition of heart. The People wept together with him, their heads being covered out of a ſympathy towards their King being in miſery.

V. 31. *And one told David, ſaying, The band of Achitophel is with Abſalom, then David prayed, O Lord infatuate the counſell of Achitophel.* By *Achitophel* taking part with *Abſalom*, *Davids* danger was much increaſed, becauſe wiſe counſell, ſuch as *Achitophels* was, is of more force, then all other warlike preparations without it, according to that ſaying, *parvi ſunt arma foris, niſi ſit conſilium domi.* But *David* in praying to God to infatuate his counſell tooke a right courſe to have it fruſtrated as fooliſh, as it was indeed, when it was not followed, although it were very wiſe. Hee acknowledged God to have all mens hearts in his hands to turne them, as it pleaſeth him, as hee hath indeed, and accordingly directed his prayer, and had this comfort, even when hee was under the rod, that God heard him. For *Achitophels* being with *Abſalom*, and againſt *David*, it is thought to have beene cauſed through an hatred, which hee bare againſt *David* ever ſince his adultery with *Bathſheba* his Grandchild, and the murthering of *Uriah* her husband.

V. 32. Peter Martyr. *Then David went up to the top of the Mount and prayed there, &c.* Hee went to the top to pray, ſaith *Mart.* that from thence he might looke towards the Arke, when hee prayed, which hee could not have done in the valley or upon the ſide, for one place was then conſecrated for prayer, before which a man might bee ſooner heard, then elſewhere; this Mount was famous ſince, for Chriſts praying there, of whom *David* was a type. What he prayed for is not ſaid, but moſt probably it was for deliverance from *Abſaloms* conſpiracy, for the pardon of his ſinnes and the confounding of *Achitophels* counſell, thus *Martyr*; but the third Pſalme ſheweth plainely what his prayer now was, and againſt both *Abſalom* and *Achitophel* and all his partakers, *Pſal*: 55. And here ſee the effect of his prayer, *Huſhai* the *Archite* came unto him, an honourable man, as it ſeemeth, and one of *Davids* counſell, by whom God confounded the counſell of *Achitophel*, as is afterwards ſhewed. He is thought to bee called the *Archite* from the City *Arach*, in the Tribe of *Joſeph*, *Joſh*. 16. 2. ſo *Junius*, ſome from *Arachis* in the land of *Sennaar* or *Coeloſyria*, holding him to have beene a *Syrian*, but a proſelyte in religion, wonne unto it by *Davids* vertue. 1 Chr. 27. 33. Lyranus. Toſtatus. Iunius. Adrichom. Sallianus.

Whereas it is ſaid, that *Huſhai* met with *David*, it may bee doubted how this could bee, if hee came out of the City after him. It is anſwered, either hee was in ſome other part before, from which hee haſtning to *David* towards *Jeruſalem* met him here, or if hee came out after him, when *David* turned himſelfe upon the top of the Mount to pray towards the Arke, hee came up againſt his face, and ſo met him, and this is the moſt probable, becauſe *v*: 34. hee willeth him to returne into the City, whereby is implyed, that hee came out from thence to follow *David*. *Huſhai* is called *Davids* friend, *v*: 37. and ſo 1 *Chron*. 27. 33. and he repoſed truſt in him, as in a moſt true friend, ſending him backe to *Jeruſalem*, that hee feigning himſelfe to bee alſo for *Abſalom* might through his wiſedome confound the counſell of *Achitophel*. But whether *David* may be juſtified in willing him thus to doe, or *Huſhai* in ſo diſſembling is doubted. *Martyr*, after the queſtion generally determined touching officious lying, bringing many arguments to prove it a ſinne, concludeth, that if by this meanes God would have the counſell of *Achitophel* fruſtrated, it was warrantable, becauſe God can diſpenſe with his owne lawes, otherwiſe it was a ſinne. Others excuſe it, becauſe *Huſhai* in thus keeping *Abſalom* from the moſt heinous ſinne of parricide did him the beſt ſervice. But there needes no ſuch excuſe in this caſe. It was a thing commonly practiced by *David* before in caſe of neceſſity, when hee fled to *Achiſh*, he faigned himſelfe mad, afterwards comming to *Gath* againe with his men, hee told the King that hee had gone againſt the ſouth of *Judah* to make him the more confident, that hee was quite falne from the Jewes, when hee had gone againſt their enemies, and when hee was ready to goe to war with him againſt *Saul*, and to *Abimelech*, and not only he, but divers others of Gods holy ſervants have diſſembled to ſave themſelves or others, of which ſee before upon *Joſh*: 2. 3. Whereas *David* in ſending him Peter. Martyr.

backe

V. 33. back ſaith, *if thou goeſt with mee, thou ſhalt bee a burthen unto mee.* It was meant
in reſpect of the trouble, that would bee to him for the danger to which he
ſhould bee expoſed, becauſe *David* was not at this time more ſollicitous for
Lyra. himſelfe, then for his friends, ſo *Martyr*, but *Lyra*; becauſe hee was no warriour;
ſo likewiſe *Hugo Card.* *Huſhai* therefore returned to *Jeruſalem*, and *Abſalom*
came to *Ieruſalem*.

CHAP. XVI.

V. 1,2,3. WHen *David* was a little paſt the top of the mountaine, *Ziba Mephibo-ſheths*
ſervant met him with two Aſſes laden with 200. loaves, &c. Hee
tooke this opportunitie to ſhew kindneſſe to *David* for his owne benefit, and
not out of love unto him, thinking that *David* would finally prevaile, and then
reward him bountifully. Being asked for his maſter *Mephiboſheth*, hee most
treacherouſly belied him to *David*, ſaying, that now hee hoped the Kingdome
would bee reſtored unto him, whereupon *David* gave him all that was *Mephiboſheths*.
A moſt raſh and injuſt ſentence to condemne a man unheard, upon an
accuſation ſo improbable. For the ſtirring of the people now was not to advance
the houſe of *Saul*, but to make *Abſalom* King, and *Mephiboſheth* could
not in reaſon bee thought to have any ſuch imagination in his mind, being a
man ſo impotent and unfit for government, yet *Davids* credulitie was ſuch,
that hee beleeved it, either becauſe through his preſent troubles his judgment
was confounded, or being overcome with *Zibah* his kindneſſe in this time of
his miſery, wherefore in this fact hee is thought generally to have erred greatly,
in condemning ſo raſhly the ſonne of his deare friend *Ionathan*, contrary
to his oath, being alſo innocent; neither did hee afterwards, when hee knew
the truth, reverſe the judgement, as hee ſhould have done. Hence wee may ſee,
Note. what the power of gifts is, that all Judges may take heed of them; and againe,
Pellican. that even the beſt are ſubject to erre groſly, that wee may not imitate them in
all things.

Then *David* went on to *Bahurim*, and *Shimei*, a man of the houſe of *Saul*
V. 5. came out and curſed him, &c. *Bahurim* was a Citie of the Tribe of *Benjamin*,
Adrichom. ſomewhat more then a mile from *Ieruſalem*, of it mention was alſo made before,
Chap. 3.16, and hee is ſaid to bee the ſonne of *Gera*, who came of *Benjamin*,
1 *Chron.* 8.3. which doth further confirme, that his Citie was in *Benjamin*,
and in that hee was of *Sauls* houſe, and a ſonne of *Jemini*, Verſ. 11. Whereas
Chap. 19.20. hee ſpeaketh, as if hee were of the houſe of *Ioſeph*, for hee ſaith,
Peter Martyr. I came the firſt of all the houſe of *Ioſeph*, *Martyr* anſwereth, that hereby hee
meant that hee came the firſt of all *Iſrael*, as *Iſrael* was commonly counted by
it ſelfe, and diſtinguiſhed from *Iudah*, and was a ſeverall kingdome under *Iſboſheth*
the ſonne of *Saul*, the head tribe whereof was *Ephraim*, one of *Ioſephs*
Tribes. Hee ſeeing the King now in great miſery, and fleeing before *Abſalom*
thought, that his Kingdome was at an end, and therefore was bold thus to vent
V. 6. his malice againſt him. And hee did not onely curſe, but caſt ſtones at him,
not that hee could hereby hurt him, but the more to ſhew his hatred and contempt.
V. 7. And in curſing hee called him a man of blood, becauſe *Iſhboſheth* and
Abner had been ſlaine by thoſe, that were on his ſide, but hee laid this to his
charge unjuſtly, as is manifeſt by their hiſtories before going. Hee called him
alſo a man of *Belial* that is, moſt wicked, happily becauſe of his adultery, and
murthering of *Uriah*: but although theſe his ſinnes were moſt hainous, yet
his ſtudy generally was to live according to Gods holy Lawes, and therefore
hee could not rightly for them bee called a man that hath caſt off Gods yoake,
as *Belial* ſignifieth. And hee added, *the Lord hath rendred unto thee all the blood*
V. 8. *of the houſe of Saul, in whoſe ſtead thou haſt reigned*, hee taxed him as uſurping
the kingdome, and now juſtly puniſht therefore, when as the Lord had taken
it from *Sauls* houſe, and given it unto him, and for this hee ſaith, that God
had againe taken the kingdome from him, and given it to his ſonne *Abſalom*

when as he attained it by uſurpation. And all this, hee ſaith, hee ſuffered for
his owne wickedneſſe, ſo that his humiliation would not profit him, wherein
hee ſaid true indeed, but not in the ſenſe wherein hee ſpake it, for *David* ſuffered
not for any ſin againſt *Saul* or his houſe, but againſt God in the matter of
Bathſhibah, for which hee now ſuffered, and came to this miſery.

Abiſhai hearing him ſpeake thus was ſo moved through love to *David*, whoſe V. 9.
kinſman hee was, as *Shimei* of *Saul*, that hee would have gone to cut off his
head, calling him a dead dog according to the phraſe familiarly uſed by the
Hebrewes, when they would debaſe themſelves, or others, 1 *Sam.* 24. 15. 2 Sam.
3. 8. 2 *Sam.* 9. 8. But *David* would not ſuffer him, ſaying, What have I to doe V. 10.
with you, yee ſonnes of *Zeruiah*? whereby hee meant both him and his brother
Joab, both valiant Captaines, and as it ſeemeth conſenting to goe and
take this revenge upon *Shimei*, although *Abiſhai* onely bee named; ſo *Martyr*:
or elſe remembring the bloody fact of *Joab* before againſt *Abner* hee ſpake in
the plurall number, ſeeing *Abiſhai* offering to kill one in love to him alſo, as
Pellican, who ſaith, that hee ſpake thus, becauſe *Joab* was the author of that *Pellican.*
bloodſhed of *Abner*, wherewith hee was charged by *Shimei*. *Hee hath curſed because
God hath bidden him to curſe David, &c.* Hee looked at an higher hand,
which brought *Shimei* thus forth againſt him, as by his ſinnes hee had deſerved,
wherefore hee patiently ſubmitted himſelfe to beare it, and would have
no revenge for the preſent taken upon him therefore, but afterwards hee appointed
Solomon according to his wiſedome to judge him, as hee did, 1 *King.*
2. 46. But if God bade him curſe, hee ſeemeth not to have ſinned, and ſo hee *Lyra.*
ought never to have been puniſht for thus doing. *Lyra* anſwereth, here were two
things conſiderable, 1. The ſpirit and boldneſſe of *Shimei*, thus to come forth
alone againſt the King, being guarded with ſo many valiant men, who would
doubtleſſe bee ready to take revenge upon him; and to doe this, the power
came from God. 2. The malice of his mind out of which hee ſo railed upon
him, and this came from himſelfe, and ſo hee ſinned: even as hee that hath
a lame legge, in that hee goeth with it, this comes from God, but his limping
is from his owne imperfection. It was then *Shimei* his malicious heart against
David, that put him upon this deſperate adventure, but God by his virulent
and ſlanderous tongue juſtly puniſht *David* for his former ſinnes, as hee
well conceived, and now gave him occaſion to exerciſe the vertue of patience:
wherefore *Shimei* for his ſinne was worthy of puniſhment, although hee did
not utter theſe curſes without God, who wrought herein juſtly for *Davids* further
humiliation; thus likewiſe *Hugo* and *Toſtatus*, God did not infuſe this
corruption of malice into *Shimei*, but being in him inclined it towards *David*
for his puniſhment, and *Theod.* wee muſt know, that neither the inceſt of *Amnon*,
nor parricide of *Abſalom*, nor curſing of *Shimei*, as hee might have added,
were of the working of God, but *David* not being protected by the divine
providence againſt theſe evills, his houſe was like to a ſhip without a governour,
and aſſaulted by vehement warres of mad devills. Hee is ſaid to bid V. 11.
him curſe becauſe hee laid open a way unto him, as another ſaith; God worketh
in ſinfull actions, ſee *Peter Martyr* at large upon this place. And if this
were the cauſe why *David* would not have *Shimei* ſlaine, then *Joſephus* erred, *Joſephus.*
who ſaith, that hee forbad it leſt by his death occaſion ſhould bee given of
new ſtirres and troubles: And here is to bee noted, how rightly *David* was *Note.*
puniſhed by *Shimei* his railing tongue for his hearkening ſo readily to the
wicked flattery of *Zibah*; as hee had hereupon ſpoiled *Mephiboſheth* unjuſtly of
his goods, ſo hee was now ſpoyled unjuſtly of his honours; and as hee had
hearkened to a ſervant riſing againſt his maſter, ſo hee was now forced to
heare his ſubject riſing up againſt him; and laſtly as hee had heard a ſlanderous
tale of *Mephiboſheths* aſpiring to his kingdome, ſo hee now heareth a
ſlander laid upon him of uſurping the kingdome of another: and ſo God will
puniſh all his ſervants in their kind, if they ſinne in this world, that they
may bee ſaved in the world to come. But to this end wee muſt beare his judgments
patiently, as *David* did, whoſe patience was moſt admirable, hee being

herein a very type of Chriſt, who when hee was reviled, reviled not againe,
although it was not ſecretly, but openly before all his ſervants, and the calumnies
were moſt intolerable, and that when hee had power immediatly to
take revenge upon him; unto his railing words, the throwing of ſtones and
duſt alſo againſt him being added, and that not once, but *Shimei* going along
over againſt him and continuing ſo to doe, to provoke him the more, Verſ. 13.
V. 11. And hee uſed beſides this, that God bade him curſe, two Arguments more as
grounds of patiently bearing it; 1. Becauſe his owne ſonne was riſen up
againſt him, whoſe rebellion hee did beare, and therefore much more, the
railing and indignities offered to him by this ſonne of *Iemini*, who was nothing
allyed unto him, nor of his Tribe, and the kinſman of *Saul*, in zeale
to whoſe houſe, being as hee tooke it, unjuſtly put downe by *David*, hee offered
this indignitie to him out of a naturall affection which hee bare to his
owne family. 2. Becauſe happily God would doe good unto him for this his
V. 12. unjuſt malediction, hee committing the matter wholly to him, and not revenging
himſelfe: which hee ſpake not, as if hee thought that his patient bearing
Peter Martyr. ring of this iujury were meritorious ſaith, *Martyr*, but becauſe this is the order,
whereby God in his mercy is wont to proceed, after affliction to ſend
comfort, and it may bee added truely, that hee rewardeth afflictions patiently
ſuffered with future good, yet not for the merit thereof, but out of his mercy.
Some, becauſe the ſeventh Pſalme agreeth ſo fitly to *Davids* caſe at this time,
Arnobius. doe thinke, that it was penned upon this occaſion, although in the title it is
Brugenſis. ſaid to have been made upon the words of *Cuſhi*, the *Benjamite*, for *Cuſh*
ſignifieth an *Ethiopian*, who is blacke, and happily *Shimei* for his black and
evill conditions might bee ſo called: but *Iunius* applyeth it to ſome man not
before named in *Sauls* time, but intimated in *Davids* ſpeech to *Saul*, 1 *Sam.* 24.
And ſome apply to this occaſion alſo, *Pſal.* 37. Whereas *David* may ſeeme to
ſpeake doubtfully, ſaying, Peradventure God will looke upon this mine affliction,
it was not becauſe hee doubted of good from God in the world to come,
but of his reſtitution to his kingdome, which hee knew not whether it would
pleaſe God to doe or not.

Then *David* and all the people with him being weary came and reſted there,
V. 14. that is, in *Bahurim*, which was before ſpoken of, although *Ioſephus* ſaith, that
Joſephus. contemning *Shimei* he went right on to *Iordan* and reſted there, but that was
too farre a journey in one day, for it was from *Ieruſalem* to *Iordan* 15. miles, the
time being ſo much delayed, as it was, in diſmiſſing the Arke, and *Huſhai*, and
ſpeaking to *Ittai*, and *Zibab*, and touching *Shimei*, and going barefoot, and
worſhipping upon mount *Olivet* by the way, neither doth it agree to the propoſition
made before unto *Zadok*, that hee ſhould ſend unto him into the Wilderneſſe
neare by, yet it ſeemes by that which followeth that his ſtay was but
ſhort in *Bahurim*, for when the meſſengers came thither from *Huſhai*, hee was
gone, and the ſame night when they had done their meſſage to him hee went
V. 15, 16. over *Iordan* with all his traine. *Huſhai Davids* friend in the meane ſeaſon commeth
to *Abſalom*, and offereth his ſervice to him upon this ground, *he when
the Lord ſhall choose and all Iſrael, with him will I bee*, and I will ſerve his ſonne
now, whoſe father I have ſerved. In all which hee diſſembled for the good of
David, as the preſent neceſſity required. But whether is his argument good or
not? and when one King is unjuſtly put downe and another ſet up, whether the
Peter Martyr. ſubjects ought to ſerve that King, is a queſtion? *Martyr* anſwereth, if the ſtate
generally accepteth him for King, hee is to bee ſerved, the other King being
dead, becauſe a commonwealth cannot ſtand without a ſupreame Magiſtrate,
ſo the Romans obeyed *Iulius Cæſar*, and the whole Empire *Phocas*, after that
hee had murthered *Mauritius*, but the caſe of *David* was not ſuch, for hee
was living, neither did all *Iſrael*, but the rebellious in *Iſrael* follow *Abſalom*, and
therefore the argument were fallacious. Nay, ſaith *Huſhai*, meaning that hee
would not continue his friendſhip with *David* any longer, and hee ſpake thus
to deceive *Abſalom*, as hee had before deceived his father, that hee beleeving
him indeed to approve his proceedings, as hee ſeemed by his words to doe,

might the more confidently follow his counſell to the benefit of *David*, and his owne deſerved ruine.

V. 20. *Then Abſalom ſaid to Achitophel, Give yee counſell, what we ſhall doe,* for though hee onely be named *Huſhai* was meant alſo, who when *Achitophel* gave that deviliſh counſell was enforced to diſſemble and to give way unto it, leſt if hee had oppoſed him at the firſt, hee ſhould have beene ſuſpected touching his fidelity to *Abſalom*, and ſo have beene prevented of doing good in ſome other counſell of greater conſequence.

V. 21. *Theodoret. Lyra. Pellican.* *Achitophel* counſelled him to goe in to his fathers concubines openly, that all Iſrael hearing it, their hands might be ſtrengthened with him, that is, ſaith *Theodoret*, and others after him, by this conceiving, that the difference between the father and the ſonne would thus be made irreconciliable, whereas before they might feare a future reconciliation, and ſo be alwayes fluctuating and wavering in their mindes about their following of *Abſalom*, betwixt whom and his father, if a reconciliation ſhould happen to be made, they ſhould be in danger many of them, of paying deare for this their rebelling with him. This counſell was moſt wicked, yet hereby was that fulfilled, which before was threatned, as a puniſhment to come upon *David* for his ſinnes. 2 *Sam:* 12. 11.

V. 23. Now the counſell of *Achitophel* was like the oracle of God, this is added, to ſhew, in what great danger *David* was, ſeeing he had ſo politicke a man againſt him, and that the working of God for *David*, as he prayed, might be the more remarkeable, when *Achitophels* counſell, which was alwayes wont to be followed in *Davids* time, and in *Abſaloms*, as moſt certaine, ſhould be forſaken, and another mans counſell bee preferred. But how could his counſell bee like Gods oracle, for ſo much as he was a man, and ſo might erre, and ſometime his counſell was moſt wicked, as at this time? *Peter Martyr.* *Martyr* anſwereth, that it is ſpoken hyperbolically, or hereby no equality is meant, but ſome ſimilitude for certainty, or it is ſhewed, how naturall men eſteemed of his counſell in all things. But it is ſaid to have beene ſo accounted in *Davids* time, and therefore even by *David*, who was no naturall man, therefore it is meant only for certainty to bring any thing to effect, he had an inſight into the way beyond all others, as if he had a divine ſpirit within him.

CHAP. XVII.

V. 1, 2. AFter his firſt devilliſh counſell, *Achitophel* giveth voluntarily another moſt dangerous to *David*, I will, ſaith he, take 12000 men and purſue *David* this night, now that he and his company are weary, &c. which *Abſalom* and all the elders of Iſrael well approved. But forſomuch as God had ſaid to *David, thou ſhalt not dye*, but otherwiſe limited his puniſhments, it was vaine, ſeeing there is no counſell againſt God. Yet this was the way according to humane reaſon to worke his deſtruction, ſeeing by celerity the victory is often obtained, and delaying loſeth it, as *Cæſar* writeth of *Pompey*. And *Achitophel* ſeemeth alſo to have beene valiant, in that hee offered to goe againſt *David* to effect what hee had counſelled, which other counſellors ſeldome doe.

V. 5. This counſell of *Achitophel*, although it were approved by all *Abſaloms* friends, yet he did not follow it, or reſt in it, but would heare the counſell of *Huſhai* alſo, then he boldly againſt all others ſpake againſt it, ſaying, that it was not good at this time. Wherein his fidelity towards *David*, and courage did wonderfully appeare, that hee durſt for the good of *David* oppoſe ſo great a counſellour and that after the hearing of his counſell approved by *Abſalom* and all. For hee might have feared, that this would have beene taken as a ſigne of an hollow heart towards *Abſalom*, to the endangering of his life, yet hee, all feare being laid aſide, adventured himſelfe. But hee uſed great art, 1. By implicitly approving the wiſedome of *Achitophel*, in that he ſaid onely, that his counſell was not good at this time, hereby intimating, that it was good

at all other times, and excellent, but now onely he failed, as the wiſeſt may
V. 8. ſometime doe, according to that, *aliquando etiam ipſe dormitat Homerus*. 2. By
ſhewing divers probable reaſons againſt it, as 1. That *David* and his men were
moſt valiant and now ſo provoked, that they would be like a Beare robbed of
her whelpes moſt fierce, and ſo not likely to be overcome by ſuch an army, as
Achitophel ſpake of, he having ſo many worthies with him, and one of them
able to deale with one, two or three hundreth enemies, *ch*: 23. 18. 2. That
David being a man exerciſed in warre from his youth, was not without warlike
policy for his owne better ſafegard, happily lying not with the army, but
apart in ſome ſecret place in the night, where they could not finde him, becauſe
Achitophel had propounded the comming upon *David* in the night and
ſlaying of him onely. 3. That through the valour of *David* and his men, if
it were otherwiſe, *Abſaloms* men were likely at the firſt many of them to be ſlaine,
which if it happened, all Iſrael would be diſmaid, becauſe the report happily
would preſently goe, that *Abſaloms* army was overthrowne, and ſo for feare
they would be in danger of turning againe and reconciling themſelves to
David.

The third way, whereby *Cuſhai* ſhewed his art, was by perſwading *Abſalom* to
V. 11. gather all Iſrael together, and ſo to goe againſt *David* in his owne perſon, that
the victory being obtained it might not bee aſcribed to a Deputy, but to himſelfe,
of which glory hee was ambitious enough. And ſo, ſaith he, we will
come upon him with a multitude as the dew in the morning, overwhelming
his little company ſo, that none ſhall eſcape; and hee ſpake in the firſt perſon, as
if hee would make one, that ſhould lead forth ſuch an army, that hee might
bee thought no leſſe to bee againſt *David*, then *Achitophel*, becauſe hee had offered
himſelfe, if his counſell had beene followed, to goe with that army. And
V. 13. he addeth againſt that which might bee objected, whilſt this great army is in
gathering, it may bee, that *David* will get into ſome City of ſtrength, out of
which hee cannot bee ſoone expelled againe, if hee bee gotten into any City, all
Iſrael ſhall bring ropes and pull it downe and draw it into the river, till that a
ſtone thereof is not left, but this is hyperbolically ſpoken. The word חבל
Peter Martyr. *Lyra.* rendred ropes, as *Martyr* noteth, ſignifieth alſo a troope, according to *Lyra*, a
ſociety, and if it be ſo taken, the meaning is, that they ſhould all joine together
as one to demoliſh that City: but the former reading doth better ſet forth
the facility of doing this, which was the thing that he aimed at. This counſell
being heard was preferred before *Achitophels*, but it is ſaid, that it came of
V. 14. the Lord to overthrow the good counſell of *Achitophel*, where by good underſtand
profitable to attaine to that end, which *Abſalom* aimed at, for otherwiſe
it was not good, but evill and wicked, and therefore the Vulgar Latin for
bonum hath *utile*. But how was *Huſhai* his counſell beneficiall to *David*? *Anſ.*
Becauſe whilſt *Abſalom* delayed to gather ſo great an army to come againſt him,
hee had time to paſſe over *Jordan* and to prepare the greater forces to fight againſt
him, and to take a place of greateſt advantage to fight in, as is afterwards
ſhewed that he did.

V. 15. Then *Huſhai* certified *Zadok* and *Abiathar* of all theſe proceedings in councell,
that by their care *David* might be certified, and not ſtay neare to *Jeruſalem*,
leſt if *Achitophels* counſell ſhould be followed, there might be danger to him of
periſhing by the ſword.

V. 17. The Prieſts then by a maid ſend to *Jonathan* and *Ahimaaz* their ſons, who were
placed for the purpoſe neare to *Enrogel*, or the well in *Rogel*, a well ſomewhat out
Peter Martyr. of the way, ſaith *Martyr*, and therefore a fit place to lurke in, it was the boundary
of the Tribe of *Judah*, nigh to *Jeruſalem*, *Joſh*: 15. 7. This Well *Pellican* will have
Pellican. to be the ſame, wherein they hid themſelves, when the woman ſpread a cloath
over it and layed ground corne thereon, *v*: 18. But this is both contrary to the
Schol. Hiſtor. course of the hiſtory, and to all others, who ſay, that being gone from this Well,
Toſtatus. they came to that in *Bahurim*. They could not come into *Jeruſalem* to take their
Lyra. intelligence immediately, becauſe they were known to be *Abſaloms* profeſſed enemies,
and to take part with *David*. This maid moſt probably went out to this

Well, as if ſhee had gone to fetch water, or to waſh ſome cloathes there, and ſo
went unſuſpected, but a boy ſaw them, and came and told it to *Abſalom*, who by
the ſame expoſitours is held to have beene her ſonne, and thought by this
meanes to come into great favour with *Abſalom*: but the ſcripture leaveth it
uncertaine who he was. They then perceiving, that they were ſought for, for V. 18.
Abſalom ſent ſome immediately to apprehend them, went to a Well in a mans
yeard in *Bahurim*, and were hidden there by the care of a woman. How they
perceived the danger comming is not ſaid, but happily they had ſome inkling
given them hereof, by ſome friend that perceived it. *Sallianus* ſaith, that *Abſaloms* *Sallianus.*
meſſengers purſuing them on horsback might be heard by them afar off, who
feared the worſt upon any ſound made, and therefore hid themſelves, but how
they being footmen could do this ſo ſuddenly, and the Well be covered, and
that device uſed by the woman to lay on a covering and ground corne upon it,
I cannot ſee. *Abſaloms* meſſengers comming thither, happily upon notice gi-
ven, that they went into that mans yard, the woman, as another *Rahab*, to
ſave them from danger, ſaid, that they were gone in haſte, having drunke a lit-
tle water, and ſo they ceaſed to purſue them, ſo the Vulg: Lat: but the Hebrew
they are gone over the river of water, that is, over *Jordan*: A wonderfull provi-
dence of God over *David* and his friends thus to move the hearts of ſome to *Note.*
worke for their good, and to worke ſuch remiſneſſe in theſe purſuers, that they
ſought no further after them; ſo well doth hee provide even beyond their
expectation, for the good and ſafety of thoſe that goe in a right way.

Then theſe two men haſtened to *David*, and hee with his company after this V. 21.
intelligence had with all ſpeed went over *Jordan* the ſame night, which could
not but bee a wonderfull great trouble unto him, after his weary journey in
the day to have no time to refreſh him in the night, but yet hee had one com-
fort, not one of his company forſooke him in this danger, or miſcarryed in
paſſing over the river in the night, for it is ſaid, that there was not one, but
was come over by the appearing of the next morning unto the other
ſide.

Then *Achitophel* ſeeing that his counſell was not followed, hanged himſelfe, V. 23.
viz: becauſe he foreſaw certaine deſtruction to come upon *Abſalom*, and that
the victory would fall to *David*, which if it did, he was in danger of being put
to a ſhamefull death: A juſt reward for ſo wicked a man, who being indued
with ſuch excellent wiſdome imployed it ſo ill, whereas hee ſhould rather *Lyra.*
have deviſed how to make *Abſalom* humble, and reconcile himſelfe againe to
his father, ſo *Lyra*, and others. And *Joſephus* ſaith, that hee ſpake to this ef- *Joſephus.*
fect to thoſe of his houſe, that *David* would reobtaine the kingdome, and hee
ſhould bee hanged, wherefore it was better for him to prevent it, and manfully
to dye with his owne hands. It is likely alſo, that diſcontent wrought with
him, forſomuch as his counſell, which had hitherto beene held as an oracle,
was now ſo ſleighted. But hee was puniſht in his kinde, hee that would have
lifted up his hands againſt his Lord *David*, lifteth up his hand againſt himſelfe,
and is by a juſt judgement given over to a ſinne ſo much greater then common
murther, by how much his owne life was nearer unto him then another mans.
And in this, as in other things, hee is rightly held by ſome to have beene a
type of *Judas*, who alſo gave counſell againſt his maſter Chriſt, and ſo came to
the like ſhamefull end.

Then *David* came to *Mahanaim*, that is, ſaith one, a City in the land of *Gi-* V. 24.
lead, of the Tribe of *Gad*, 44 miles from *Jeruſalem*, this place had this name *H. Bunting Pa-*
given it from *Jacob*, *Gen*: 31. becauſe here Tents of Angels were ſeene about *triar. travailes.*
him to guard him when hee was in danger by *Eſau* his comming againſt him.
This ſaith *Joſephus*, was a moſt faire and well fenced City, to this *Iſhboſheth* *Joſephus.*
betooke himſelfe alſo, when hee tooke the kingdome upon him, *ch.* 2. 8. *Da-*
vid had not long reſted here, but hee was purſued by *Abſalom*, who brought his
army over *Jordan* after him. And hee made *Amaſa* Captaine of his army, who V. 25.
was the ſonne of *Ithra* by *Abigail* the daughter of *Naas*, the ſiſter of *Zerviah*,
Joabs mother, ſo that hee and *Joab* were ſiſters children, and both Nephewes

to *David*, for ſo much as *Naas* was otherwiſe called *Iſhai*, the father of *David*, wherefore many greeke Copies, for *Naas* have *Jeſſe*, and both *Joſephus* and *Jerom* affirme him to be the ſame, which alſo is confirmed, becauſe *Zerviah* her ſiſter was *Iſhai* his daughter. But *Amaſais* father is called an *Iſraelite*, and 1 *Chro.* 2.17. an *Iſhmaelite*, this by *Iunius* is reconciled thus, he was an *Iſhmaelite* by birth, but an *Iſmalite* by profeſſion, becauſe he imbraced the true Religion. The vul. Lat. hath it a *Jezraelite*, as if hee had been borne in *Jezreel*, and an *Iſhmaelite*, ſaith *Jerom*, hee is called, becauſe hee was ſuch in condition in his ſonne *Amaſa*, who fought againſt *David*, as the *Iſhmaelites* againſt the people of God; *R. Kimbi* ſaith, that hee lived among the *Iſhmaelites*, and therefore was ſo called, but an *Iſraelite*, becauſe he was ſo borne; ſome Hebrews, that the title of an *Iſraelite* is added to him, becauſe that although hee rebelled againſt *David*, yet this his fault was expiated by his death, when *Joab* ſlew him, after his returning to *David*, I ſubſcribe to that of *Kimbi* as moſt probable.

Junius.

Hieron. de tradit: Hebr.
R. *Kimbi.*

V. 27. And when *David* was come to *Mahanaim*, *Sobi*, the ſonne of *Nahaſh* of *Rabbah* of the children of *Ammon*, and *Barzillai* the *Gileadite*, and *Machir* of *Lodebar* brought beds and other proviſion, &c. This *Sobi* is thought to have beene conſtituted King of the *Ammonites* in the roome of his brother *Hanun*, by *David*, after that hee had ſubdued him. His father had beene kind to *David* whilſt he lived, in the time of his exile by *Saul*, and now his ſonne ſheweth him kindneſſe likewiſe in his great diſtreſſe. *R. Kimbi* thinketh, that this *Sobi* was an *Iſraelite* of the foreſaid *Rabbah*. *R. Solomon*, that hee was *Hanun* himſelfe, whom *David* ſubdued, called alſo *Sobi*, who turned to the true Religion, and dwelt now in *Iſrael*. But the firſt is beſt and followed by *Jerom*, and moſt generally. *Machir* of *Lodebar* was hee, with whom *Mephiboſheth* had been brought up, and *Barzillai* was the chiefe man of his Citie. Theſe men by a ſingular providence are ſtirred up to furniſh *David* and his men with all neceſſaries after their weary travaile, which could not but bee a great comfort unto him. But by the things bought unto him wee may ſee in what great want hee was of all things, not onely food, but houſhold ſtuffe and beds; Thus ſoone may even a great and glorious King bee brought to extreame povertie, and to bee glad of reliefe by the almes and charitie of loving friends, ſuch as theſe ſhewed themſelves indeed to bee, and herein was *David* a type of Chriſt, who being Lord of all, had not whereupon to reſt his head.

2 Sam. 12.

2 Sam 9.4.

Note.

CHAP. XVIII.

V. 1. D*Avid* hearing of *Abſaloms* comming towards him with a great Army ſtayeth not in *Mahanaim* to expect his approach thither, but muſtered his men, and placing Captaines over them ſent them forth to encounter with *Abſalom*. For it agreed not with his courage and the courage of the men that were with him, to ſhut up themſelves in a Citie and to bee beſieged by the inſolent enemy, and hereby they might have been much diſheartened. Wherefore dividing his Army into three parts, hee ſet *Abiſhai* over one, *Joab* over another, and *Ittai* the *Gittite* over the third. And although the number of men that were now for *David* bee not here ſet downe, yet becauſe Verſ. 4. it is ſaid, that they went forth by thouſands and by hundreths, it appeareth, that hee was greatly increaſed in his number, ſince his comming to *Mahanaim*, the men of thoſe two Tribes and an halfe beyond the river, flocking to him from all parts, as being more faithfull to their King then the Tribes which dwelt neare about him. *Joſephus* ſaith, they were 4000. *Comeſtor* 7000. but happily they were many more, according to others, for where the Scripture is ſilent, nothing can certainly bee determined. It ſeemeth, that they were a ſufficient Army, becauſe *David* ſpake to the Captaines as nothing doubtfull of the victory, to entreat *Abſolom* kindly for his ſake. Yea *Toſtatus* ſaith, that hee knew he ſhould have the victory, becauſe *Achitophels* counſell was brought to nought already, as hee had prayed, and therefore hee gathered certainly, that Gods fa-

Ioſephus.
Scholaſt. hiſt.

Toſtatus.

your

vour was now againe towards him, and that hee had accepted of his humiliation and patience towards railing *Shimei*, and would doe him good therefore.

V. 2. To this warre *David* offered alſo to goe himſelfe in perſon, although hee was now aged, becauſe hee would not ſeeme to expoſe his men to danger, and feare comming into it himſelfe, as cowardly and voluptuous Emperours have done, as *Nero*, *Commodus* and *Galienus*, and *David* himſelfe formerly. V. 3. But his men would not ſuffer him to goe. 1. Becauſe the enemies would ayme altogether at his deſtruction, who if hee ſhould periſh, their cauſe muſt fall, and they all ſhould bee undone, whereas if many of them were deſtroyed, the King being ſafe, there might yet bee hope. Therefore they adde, 2. that hee abiding in the Citie might bee a defence unto them, that is, both becauſe if they ſhould flee at this time, they might returne unto him, and the Army being repaired ſet upon the enemy againe with better ſucceſſe afterwards; and alſo becauſe when the enemies ſhould ſee, that hee was not amongſt them, they would have no heart to fight ſo earneſtly againſt them, and they would ſtill feare that *David* would bee ready to come forth with a freſh Army upon them, when they ſhould bee weary with fighting, for they would verily thinke, that the King was not left behind alone, but with a ſtrong guard of men about him. And *Theodoret*, and after him *Martyr* addeth, that they feared, if *David* were in the battell hee would bee too favourable towards his ſonne *Abſalom* to their great diſadvantage.

Theodoret.
Peter Martyr.

V. 5. *David* meekely ſubmitteth himſelfe to the will of his men, but as they went forth hee ſtood in the gate, and willed them to intreat *Abſalom* kindly, that is, as the vulg. Latine hath it, to ſave him alive, leſt, as *Lyra* ſaith, if hee ſhould die in battell againſt his father, hee ſhould die in a mortall ſinne unrepented of, and ſo bee damned everlaſtingly, and as *Pellican*, becauſe *David* conſidered his ſonne ſtirred up by the judgement of God againſt him for his ſinnes, wherefore hee was the rather ſollicitous for the good of his ſoule, to have him reſerved to bee judicially proceeded againſt, that thus, time being given him, hee might bee brought to repentance. Thus alſo *Ben.Gerſon*, but *Martyr*, that hee was carried with a naturall affection towards him, which wrought ſo, that he was unwilling to have him ſlaine, although his attempts againſt him were intolerable. It was out of his great love and lenitie even towards his enemies, as *Shimei*, *Abner* and *Saul*, which generally is commendable in private perſons, but if hee would have him ſpared, and not put him to death at all, it was a ſinne in him being King and Judge. *Joſephus* layeth a greater aſperſion upon *David*, in that hee ſaith, that hee threatned, if they ſlew *Abſalom*, to lay violent hands upon himſelf: wherein he did doubtleſſe greatly wrong him, becauſe if it had beene ſo, it ſhould not have beene paſſed over in ſilence in the holy Scripture, and it is improbable, that ſo holy a King ſhould have ſo wicked a thought. For as *Auguſtine* ſaith, if I ſhould kill my ſelfe, I ſhould not kill one innocent, becauſe this very purpoſe maketh mee guilty in mind, before that I kill my body.

Lyra.
Pellican.
Peter Martyr.
Joſephus.

Auguſt. lib. 3. de Doct. Chriſt. c. 11. ideo, ſi vinceretur eum occidi prohibuerit, ut edomito ſervaretur pænitendi locus. Et quia non potuit, non orbitatem in ejus interitu doluit, ſed quia noverit in quas pænas tam impie adultera, & parricidialis anima raperetur.

Aug. lib. 1. contr. Gaudent. c. 13. Cum me occido non innocentem occido, quia ipſa voluntate, qua me occidere ſtatuo reus efficior animo priuſquam corpus occidero.

Then the battell was made in the wood of *Ephraim*, and *Iſrael* was ſmitten by *Davids* men unto 20000, &c. Both the Armies being beyond *Jordan*, and the Tribe of *Ephraim* ſituated in the Land of *Canaan*, it may bee doubted, how any wood here could bee called the wood of *Ephraim*. *Lyra* ſaith, it was ſo called, becauſe it was over againſt the Tribe of *Ephraim*, the River onely running betweene, but in the topography of *Adrichomius* it is placed right over againſt *Iſſachar*. *Vatablus*, that the *Ephraimites* did bring over their Cattell hither to paſture. *Cajetan* taketh the word *Ephraim* appellatively for increaſe. *Toſtatus*, that it was called the wood of *Ephraim*, becauſe *Oreb* and *Zeeb* were ſlaine there by *Gideon*, the glory of which victory hee aſcribed to the *Ephraimites*

Lyra.
Vatablus.
Cajetan.
Toſtatus.

Pellican. *Peter Martyr.* Judg. 11. *Iunius.*

mites to pacifie them. *Pellican* agreeth with *Vatablus* and *Lyra*, ſaying, that it was indeed in the Tribe of *Gad*. *Peter Martyr*, that it had the name from *Ephraim*, becauſe there they fighting againſt *Iephtah* were ſlaine unto 40000. ſo likewiſe *Junius*, who placeth it in *Manaſſeh*, and this is more probable, then that of *Toſtatus*, or any other, unleſſe Adrichomius erred, and it was an wood over againſt *Ephraim*.

V. 8. *Chald. Paraph.* *Pellican.* *Note.*

And the wood devoured more that day then the Sword, that is, ſay *Junius* and *Martyr*, by their falling into pits and ditches which were there, and by running againſt the trees, ſo likewiſe *Lyra*, who ſaith, that there were many great pits, the Chald. by wild beaſts, which kept in that wood; but this is not ſo probable, becauſe beaſts, although moſt fierce, would not ſet upon men armed in troupes as they were. It is to bee held then, that they fleeing away in haſt fell ſome into pits, being thus bruiſed and maimed, and not able to get out againe, and ſome into thickets of trees and buſhes, whereby they were torne, and held ſo faſt, as that they ſtrove in vaine, till their ſtrength failed them to goe away, as *Abſalom* was hanged in a tree, and could not get looſe againe, thus alſo *Pellican*. And that there were great pits there appeareth, becauſe *Abſalom* was caſt into a pit and a great heape of ſtones brought and laid upon him, Verſ. 17. Thus all things wrought againſt them, that rebelled againſt their King to deſtroy them, that all other ſubjects hearing might feare to doe the like.

V. 9. *Lyra.* *Pellican* *Peter Martyr.* *Note.* *Theodoret.* *Chryſoſt.* *Note.*

And *Abſalom met the ſervants of David, riding upon a Mule, and his head was caught in the thick boughs of a great Oake, &c.* that is, being in the wood where hee knew not when hee went towards his enemies, and when hee fled from them, when hee thought that hee had fled from them, hee unawares came upon them, and here ſeeking to eſcape them through an unbeaten way, whilſt hee haſtned, hee was caught in this Oake by the haire of his head, which ſuperabounded, as was before noted, and he was not a little proud of it, and therefore it was now juſtly made the meanes of his deſtruction, that at once hee might pay for his pride, murther of his brother, and treaſon againſt his father, as Pellican in part, and in part *Lyra*, who ſaith, that hee might haſten his flight the more, hee had put off his head peece, and ſo was caught by his haire. *Martyr* proſecuting this further ſaith, that hee had taken great pride in his haire, now hee was hanged by the haire of the head, that whereby a man ſinneth, by it hee ſhall bee puniſhed; hee was curſed for his wickedneſſe, and therefore hee had his reward accordingly by being hanged upon a tree; as hee ſought to deſtroy the Lords anointed, upon whoſe head was the holy oyle, ſo his head now was apprehended; and laſtly as hee ambitiouſly ſought to bee on high, hee was lifted up betweene heaven and earth. *Joſephus* alſo ſaith, that hee was hanged by the haire of his head, but *Theodoret* and *Chryſoſt.* ſpeake of his hanging in the Oake, as if his head were caught betweene the boughs cloſing ſo about his neck, as that hee could not get out, neither doth the Scripture make any mention of his haire in this place. A marvailous thing, ſaith *Chryſoſt.* that hee did neither hold his Mule from going under this tree, and when hee was intangled, that hee was ſo ſtupified, as that hee took his hands from the reine, to helpe his head out, thus ſuffering the beaſt in the meane ſeaſon to goe from under him. Thus God infatuateth them that are hatefull to him for their ſinnes, that they may come to their deſerved deſtruction. A wicked rebell, whom his father through his indulgence would have ſpared, although hee had ſo greatly wronged him, and was the author of ſinne and death to ſo many of his ſubjects, yet the vengeance of God would not ſuffer him to live. V. 10, 11, 12, 13, 14, 15. Then *Joab* was certified of it by a young man, whom hee blamed for not killing him, and hee went himſelf and thruſt him through the heart with three darts, and ten men that bare his armour compaſſed him about and ſlew him. The man that told *Joab*, feared to kill Abſalom becauſe of the charge given by the King to the contrary, but *Joab* ſeeing that Abſalom was incorrigible, having twice before reconciled him to his father, had rather incurre the Kings diſpleaſure, then to ſuffer ſuch a peſt of the Commonwealth to live any longer. For there needed no judiciall proceeding againſt him, hee was in armes

againſt

Pellican. againſt the King, his crime was manifeſt before all *Iſrael*, many thouſands were by him brought to deſtruction, and God had now apprehended him, and offered him to bee ſlaine. Wherefore he as a true lover of the Commonwealth haſtned to doe execution upon him to prevent further bloodſhed in *Iſrael*, and thruſt him into the breaſt with three darts becauſe hee had deceived him, the King and the Sanedrim, the 200. Elders of *Jeruſalem* that went with him to *Hebron*, and then ten ſervants beat him, untill all the life which remained in him quite departed, becauſe hee had defiled the ten Concubines of *David*, thus *Pellican.* *Peter Martyr.* But *Martyr* and others cenſure *Joab* as ſinning grievouſly in this doing, becauſe hee was a ſubject, and ſo was bound to obey his King, and not to take upon him a Judge to doe this execution. Neither will it excuſe him, that hee feared there would bee more civill warres if hee were ſpared: for neither muſt evill bee done that good may come of it, and by taking him captive and bringing him to his father, the further feared warre might have beene prevented. Moreover, hee knew not what the Kings end was to have him ſpared, happily, as hath been ſaid, that his judgement being reſpited, hee might bee brought to repentance. *T. Manlius Torquatus* having commanded his ſonne not to fight, but onely to goe forth, to eſpy, becauſe hee did not onely ſo, but fought, contrary to his command, cut off his head. And *David* dying took order, that execution ſhould be done by *Salomon* upon *Joab* for this, as *Toſtatus* thinketh, although it bee not mentioned, it being implyed in theſe words, *thou knoweſt what Joab, ſonne of Zerviah did to mee.* *Toſtatus.* 1 King. 2.5. V. 16. *Abſalom* being thus ſlaine, *Joab* ſounded a retreat, that no more blood might bee ſhed, and *Abſaloms* body was caſt into a great pit there, and covered with a great heape of ſtones, and thus it is noted in Tradit. Hebr. and by *Lyra* to have been done according to the Law, *Deut.* 2. 18. V. 17. *Joab* would have him thus caſt out and overwhelmed with ſtones, as unworthy of a buriall, and that his father might not bee grieved with the ſight of his dead body.

V. 18. *Peter Martyr.* *But Abſalom had ſet him up a pillar in his life time in the Kings dale, &c.* The vulg. Latine, for (*pillar*) hath title, and *it was called Abſaloms hand.* Whereupon the Hebrews feigne that hee being taken downe from the Oake craved reſpite before hee died, that hee might make him a title for a remembrance, becauſe hee had no ſonne worthy to reigne after him, and this being granted, hee made the figure of his hand in this title. But to leave this, as a fooliſh fiction and contrary to the ſacred hiſtory, ſeeing hee was pierced to the heart, whilſt hee hung in the Oake, the Hebrew word indeed whereby that is called which *Abſalom* ſet up is מעבת a title or ſtatua, a pillar with an Image upon it, hee alſo gave it the name of יד-אבשלום *the hand of Abſalom* properly, and metaphorically *the place of Abſalom*, or as *Martyr*, the worke of *Abſalom*; who alſo ſaith, that *Joſephus* affirmeth it to have been a Pillar, others, a Pyramis of great coſt, ſuch as the **Egyptian** Kings built to continue their remembrance. *Pellican.* *Note.* This *Abſalom* had built in his life time, not now at his death, but here mention is made of it, that wee might note, how God croſſed him in his pride, when hee out of the haughtineſſe of his mind thought happily within this building to bee buried, and to leave a glorious remembrance behind him, he was through the juſt judgement of God laid in a baſe deſolate place, as a dead beaſt caſt out of the way, and another monument of a moſt rebellious ſonne, a great heape of ſtones laid upon him, that who ſo ſhould afterwards come by that way and ſee it, might have him in deteſtation, and all proud perſons and diſobedient perſons, learne by his example, to what confuſion they are tending, thus alſo *Pellican.* Whereas *Abſalom* is ſaid here to have had no ſonne, but *Chap.* 14. 27. hee had three ſonnes, this is there reſolved, they all died, after his returne from *Geſhur*. God would not have him to live in his children, who had ſo wicked an heart towards his father. The Kings dale, where *Abſalom* had ſet up his Pillar, was according to *Joſephus*, two furlongs from *Jeruſalem*, a place where the Kings uſed to recreate themſelves, and to ſee paſtimes, therefore publike, and ſuch, as wherein *Abſalom* thought that his monument ſhould bee continually in view.

Then

V.19. 20,21, Then Abimaax, the ſonne of Zadok deſired of *Joab*, that hee might run and tell the King of the victory obtained, but he would not ſuffer him at the firſt, becauſe the Kings ſonne was dead, but ſent *Cuſhi*, &c. *Joab* would not have *Abimaaz*, a good man, and one whom hee greatly loved, the meſſenger of ſuch newes, as might bee diſpleaſing to the King, but when hee had any thing onely pleaſing to tell, hee ſaid, that hee ſhould carry the newes: yet hee urged him to let him run, becauſe hee thought it could not but bee welcome newes to *David* to heare of the debellation of his enemies, and the victory by his men obtained: but *Ioab*, who was better acquainted with the Kings diſpoſition, and remembring the charge given to ſave A*bſalom*, knew, that it would be a great grief unto him to heare of his death. He therefore ſent *Cuſhi*, who was not *Cuſhi* the *Archite*, *Toſtatus.* ſpoken of Chap. 15. although *Toſtatus* thinketh ſo, for he was with A*bſalom*, and if not, as hee thinketh, but fled from him in the way to D*avids* part, yet hee was too great a man to bee imployed in this ſervice. This *Cuſhi* was then another man of an inferiour ranke, but one of D*avids* ſervants, a Blackamore *Iunius.* as *Junius* rendreth it, yet in Religion a Proſelyte, whoſe acceptance before the King *Ioab* did not ſo much regard. But hee glad of the imployment poſteth away, nothing doubtfull but that hee ſhould have thankes from the King for ſo good tidings. Then A*bimaaz* was inſtant with *Joab* againe, and ran, and did outrun *Cuſhi*; but in his newes hee diſſembled A*bſaloms* death, leſt the King ſhould bee offended, leaving that to bee told by *Cuſhi*. Then hee commeth and telleth it, but not plainely, onely hee ſpake ſo, as that D*avid* eaſily underſtood that hee was dead, whereupon hee was ſo ſtricken with griefe, that hee went apart and mourned, never asking how hee came to his end, whether being ſlaine amongſt others or willingly by any man, or as *Saul* deſperately killing himſelfe. If it ſhall ſeeme ſtrange that hee ſhould bee thus greatly grieved, when hee heard that A*bſalom* was dead, but hearing before of the death *Auguſt.l.3. de Doct. Chriſt.* of the child begotten in adultery, hee ceaſed mourning. *Auguſt.* anſwereth, it was becauſe hee knew that A*bſalom* periſhed eternally both in ſoule and body, but when the Infant died there was no ſuſpition of eternall damnation. And for this cauſe hee ſaith in another place, A*bſalom* afflicted D*avid* more dying, then living and riſing againſt him, becauſe then there was hope of repentance and remiſſion, but now all hope was paſt. And it grieved him the more, ſaith *Peter Martyr.* *Martyr*, becauſe hee conſidered his owne ſinnes as the cauſe of all this miſery. V. 33. In lamenting A*bſaloms* death, hee named him divers times, the Hebrewes note eight times, by ſeven of them bringing him out of the priſon of hell, and by the eighth rayſing him up to paradiſe, but this is one of their putid fables. In lamenting hee wiſhed that hee had dyed for him, but whether this bee juſtifyable or not, is a queſtion; it may bee ſaid, that hee being in the ſtate of grace beleeved, that God would receive him dying into his heavenly kingdome, and if A*bſalom* had lived ſtill, hee might have repented and beene received to mercy alſo, wherefore this wiſh of his was pious, as that of *Paul*, to bee Anathema for his kinſmen, the Jewes, and by the like piety hee was afterwards moved, 2 Sam. 24. when hee deſired rather, that Gods hand might bee againſt him then againſt the people periſhing by the Plague. But it is objected, that if pietie moved him, it would have moved him alſo to lament the 20000. people, that periſhed with A*bſalom* in the ſame rebellion. *Sol.* His ſonne was deareſt to him, and therefore his death affected him moſt, and although no mention bee made of the reſt; yet it is not unlikely, but that he grieved for them alſo. *Ob.* When *Nabal* died in ſinne, and it was told to D*avid*, hee grieved not for the loſſe of his ſoule, but rejoyced and gave God thankes for avenging him of his enemy. *Sol.* Hee was a ſtranger to him, and therefore there was not the like reaſon, neither did hee ſo certainly periſh everlaſtingly. *Ob.* If D*avid* had had his wiſh and A*bſalom* had lived and hee had been ſlaine, the caſe of the Commonwealth had been miſerable, and of all D*avids* faithfulleſt friends and ſervants, therefore it was an ill wiſh. *Sol.* The periſhing of one ſoule is more then the miſery of a Commonwealth, and D*avid* in wiſhing that A*bſalom* had lived and hee had died, meant, to repentance and amendment. Thus *Peter*

Martyr, who yet doth not excuſe him finally from all blame, becauſe his ſorrow was exceſſive and intempeſtive now to the indangering of all his people, who it might be feared, would hereupon have forſaken him and ſet up a new Captaine over them. But if the eternall perdition of *Abſalom* was the thing, that ſo much affected *David*, I ſee not, but that hee may well be juſtified, becauſe in the caſe of Gods glory diſparaged, or mens ſoules indangered, true piety and zeale knoweth no meaſure in grieving, and hath no eyes to looke at any thing elſe for that time.

The Myſtery. Myſtically by Ab*ſalom* riding upon a Mule, wee may underſtand the Phariſees inſiſting upon the carnall ſenſe of the law, perſecuting and ſtirring up the people againſt their owne Meſſiah, but they loſt both their kingdome and lives, being ignominiouſly expoſed and covered with an heape of ſtones by hardneſſe of heart. *David* mourning ſo much for A*bſalom* figured out Chriſt weeping for *Jeruſalem*, foreſeeing their miſeries to come.

The Morall. *Lyra.* Morally *David* ſetteth forth a vertuous man fighting againſt ſinne, his army being divided into three parts, the firſt conſiſting of interiour meditations, the ſecond, of acts of charity, both corporall and ſpirituall, the third of modeſty in geſtures and ſpeeches; the King of vices is pride, as A*bſalom* ſo exceedingly proud, of theſe enemies againſt whom *David* fought. The Mule, upon which A*bſalom* did ride, is worldly glory, which paſſeth away, as the Mule, and pride is left hanging in Hell, as A*bſalom* in an Oake, where he is pierced with three arrowes or darts, the fire, the worme, and the loſſe of the ſight of God for ever, as A*bſalom* was pierced with three darts by J*oab*.

CHAP. XIX.

V. 1. THE mourning of *David* for his ſonne was told to J*oab*, as he returned joyfully with his army, and then all their joy was turned into mourning, happily J*oab* was certified hereof by the meſſengers, A*himaaz* and *Cuſhi*, and ſo the newes going amongſt the Souldiers, they all were as men confounded and afraid to come into the City where the King was, as ſuppoſing him to bee angry with them, although not for ſlaying A*bſalom*, yet for caſting ſtones ſo contemptuouſly upon him; wherefore they came into the City not as men
V. 3. that had gotten the victory with the voice of joy and triumph, but as men overcome, by ſtealth and in great ſilence. And indeed if there had beene no cauſe in the Kings ſorrow and offence, yet they ſhould have had little cauſe to triumph for this victory, wherein ſo many of their brethren periſhed: for even amongſt the Romans they never triumphed for any victory obtained in a civill warre. The Vulgar Latin hath it, *the people declined that day to enter the City, even as a people fleeing before their enemies*, Hebr: *ſtole themſelves away in entring*, and therefore it ſeemeth beſt rendred by the Vulgar Latin, they came not into the City by ſtealth, but ſhunned thus to doe, withdrawing themſelves through griefe and diſcontent to other places. And this is further confirmed by J*oabs* ſpeech to *David*, *v*: 7. *Goe out and ſpeake comfortably to thy ſervants, for if thou doſt not, there will not one tarry with thee this night*. Whereby it is intimated, that they came not in, but were going away: and alſo by that which followeth, *v*: 8. when he went out and ſate in the gate, they came before him, that is, in entring into the City. Thus alſo *Toſtat.* rendring the words thus, the people ſtole away, that they might not enter the City. They would not enter to mourn, when they rather expected joy in the King, they refrained from entering that day, becauſe they thought the King would be changed by the next morning and then they would come in.

V. 5. Then J*oab* went in to the King and very boldly upbraided him, for this his behaviour, whereby hee ſhewed ſo great diſcontent for A*bſaloms* death, with the whole Army, when as they by adventuring their lives for him, had deſerved better, charging him that one A*bſalom* was more to him then all his faithfulleſt ſervants, and requiring him to come out and ſpake comfortably to them, &c.

Joſephus· *Joſephus* addeth, 'that hee asked him if hee were not aſhamed to bee thus affected with ſorrow for a ſonne, that had beene of ſo hoſtile a minde againſt him, and bade him come forth and ſpeake kindly to the people, and give them thanks, threatning that if hee did not, he would deliver the army and kingdome to another. 'But this is more then in the holy Scripture. Hee dealt thus boldly, Firſt, being puft up with the preſent victory. Secondly, becauſe of that eſtimation that hee was in amongſt the people. Thirdly, becauſe of his neare alliance to *David*. Fourthly,' becauſe it was for *Davids* good that hee ſpake, and hee knew, that hee had beene alwayes faithfull to him, and by his great experience knew what was beſt to bee done. Sixthly, above all, becauſe hee had Toſt ſlaine *Abſalom* and ſo was the cauſe of all this trouble, wherefore hee would have the King come forth and by a cheerfull countenance ſhew, that hee accepted well of all that was done, becauſe that by doing contrarywiſe hee diſparaged him before the people, ſeeing they all knew, that it was *Joabs* act, which dejected the King with ſo much ſorrow. Thus the meek King ſuffered himſelfe to bee reproved and commanded by his ſubject, and hereupon made a ſhew in his face to the People of being well pleaſed, when the griefe of his heart was rather augmented then lenified by this ill uſage. But now it was no time to Note. caſtigate the petulancy of *Joab*, hee deferred that therefore, and referred it to his ſonne *Solomon*, that no Subject might be animated by *Joabs* example to ſuch audacity towards his Soveraigne in what extreamity ſoever.

V. 9, 10. The people of *Iſrael*, who had beene for *Abſalom*, ſeeing, that hee was now dead, conſult about bringing backe *David* to *Jeruſalem* againe, recounting his former benefits towards them. They were now aſhamed of following *Abſalom*, and of their infidelity towards *David* ſo well deſerving, and are angry with themſelves that they made no more haſte to go and ſubmit themſelves unto him againe. Thus all the other Tribes of *Iſrael*, and this being told unto *David* he ſent to *Zadok* and *Abiathar* to ſpeake to *Judah*, as *v.* 11. for more expreſſion of which, the Vulgar Latin addeth to the Text, *and the counſell of all* V. 11. *Iſrael came to the King*, and whereas *v:* 11. it is ſaid, *ſeeing the ſpeech of all Iſrael is come to the King even to his houſe*, the Vulgar Latin, *but the ſpeech of all Iſrael came to the King to bring him backe to his houſe, becauſe the King had ſaid, Thus ye ſhall ſpeak to the people, &c.* reſpecting more the plaine making of the ſenſe, then the rendring of the words verbatim. For ſo it is to be underſtood, when *David* heard of the conſultation of the men of Iſrael hee ſent to *Zadok* to ſpeake to *Judah*, and theſe words, *yee are my brethren, my bones and my fleſh*, *v:* 12. are the words which *David* willed *Zadok* to uſe unto them. Moreover becauſe *Amaſa*, *Davids* ſiſters ſon, was of greateſt power amongſt them, hee willeth him and *Abiathar* to deale with him in particular, who might well feare, that the King was irreconcileably offended with him, as being the chiefe againſt him. And hee ſought to draw him, 1. By the ſame argument which he uſed to the men of *Judah, thou art of my fleſh, &c.* for both they and he were neare unto him in the fleſh. 2. By ſwearing to make him Captaine in *Joabs* ſtead. And in thus ſeeking to his Subjects, who ſhould rather have ſought unto him, *David* was an example of wonderfull clemency, in that hee proſecuted not his victory againſt ſuch rebellious ſubjects to the deſtruction of many more of them, but as unwilling to have more bloud ſhed, reconciled himſelfe gently unto them. And herein hee was a true type of Chriſt, who ſeeketh to his rebellious Subjects in all places for reconciliation by his miniſters, 2 *Cor:* 5 20. But whether was it juſt in *David* to offer this dignity to *Amaſa* and to take it from *Joab*, ſeeing *Joab* had alwayes beene faithfull to him, but *Amaſa* rebellious? And *Joab* by adventuring himſelfe againſt the *Jebuſites*, 1 *Chr:* 11. 6. obtained this honour? Hee was indeed over bold in ſpeaking to *David*, and raſh to doe that, which hee forbade, in ſlaying *Abſalom*, but it was for *Davids* owne good. Some ſay, that *David* would have made *Amaſa* Captaine onely under *Joab*, as *Lyra*, and ſome, *Joab* being now old, that hee might reſt from the toyle of warres in favour to him. But the ſequel ſheweth the contrary, and it is improbable that *Amaſa* would bee drawne by the offer of an inferiour place being as neare to *David* in bloud as *Joab*. It is therefore rather to be held, that *David* had in his minde adjudged *Joab* to death for tranſgreſſing ſo manifeſtly againſt his command and charge, and after this comming in ſo malapertly unto him and vexing him more, when hee was mourning, and for his murthering of *Abner* long before, and being determined to cut him off, hee wiſely ſought to draw *Amaſa* unto him, who was of great power withall *Iſrael*, and offered to make him his chiefe Captaine, which being once effected, hee might the more eaſily doe execution upon *Joab*, which otherwiſe hee could not doe ſafely for the great power, that *Joab* was of, having all the army at his command. For be it that *Joab* merited and ſo by promiſe came to that dignity of Generall, yet tranſgreſſing ſo greatly, the King might juſtly deprive him of this dignity againe, and his life alſo. For the Magiſtrate beareth not the ſword in vaine, and every ſoule is ſubject to the higher powers to bee puniſhed for doing evill. Rom.13. If there were any errour then in *David* in this matter, it was in that he offered this dignity to a wicked man and a rebell, whereas hee ſhould rather have put a godly man into *Joabs* place. And through the juſt judgement of God *Amaſa* was prevented, being ſlaine by *Joab*, ſo as that hee never attained it, and *Joab* met with his deſerved puniſhment in Gods due time afterwards.

V.14. But *Amaſa* in the mean ſeaſon inclined all mens hearts to *David*, and they ſent him word accordingly, willing him to returne. But yet an higher hand, *viz*: of God, is herein to be looked at, who brought it about about, that *Davids* enemies thus ſoone became his friends and willing to ſubject themſelves againe unto him, *Prov*: 16.7.

V. 15. Then the King returned to *Jordan*, and the Tribe of *Judah* came to *Gilgal* to meet the King and to conduct him. This *Gilgal* was neare to *Jordan*, where *Joſhua* had in times paſt circumciſed the Children of *Iſrael*. Hither they came, ſaith *Joſephus*, but not ſtaying here they went to *Jordan* and made a bridge over it, for the King and his company to paſſe over, that is, ſaith *Martyr*, of boates, others as *Lyra* hath it, ſay, that they did ride on horſebacke before him to finde out where the waters were ſhalloweſt, I hold rather with *Martyr*, becauſe the King with his company was on foot. *Joſephus.* *Peter Martyr.* *Lyra.* To *Gilgal* the Tribe of *Judah* came firſt, as a place at which they agreed to meet from all parts, and ſo together to goe to the King. Now here is no mention made of the other Tribes, whereby it ſeemeth, that the King neglected them, although they ought rather to have beene firſt certified of the time of the Kings returne, becauſe they ſent firſt unto him, and the Tribe of *Judah* not till after that the King had ſollicited them by *Zadok* and *Abiathar*. Wherefore hee is blamed by *Toſtatus*, as over partiall to his owne Tribe, which gave occaſion to the contention following betweene the men of *Iſrael* and theſe of *Judah*, v:40.41. where yet it is ſaid, that halfe the men of *Iſrael* were with the King alſo, when hee paſſed over *Jordan*. *Toſtatus.* And hereupon followed the inſurrection of *Sheba*, *chap*: 20. which cauſed a new trouble.

V.16. Then *Shimei* came and 1000 men of *Benjamin* with him, together with the men of *Judah*, and *Ziba* with his 15 ſonnes, and 20 ſervants. The men of *Judah* comming through the Tribe of *Benjamin*, *Shimei* had a fit opportunity to goe with them and to offer his ſervice to the King, and therefore hee went in hope that the King would hereby be moved out of his lenity to pardon him. Whether theſe thouſand men of *Benjamin* were any way under him as their captaine, is not ſaid, but it may ſeeme probable, becauſe he was of the houſe of *Saul*, and ſo happily a great man in his tribe. And what did they to ſhew their officiouſneſſe to the King? It is ſaid, they paſſed over *Iordan* before him, that is, as ſome thinke, on horſbacke to finde out the ſafeſt way, and then the boate followed, which was prepared to carry over the King and his houſhold.

V. 18. Touching *Zibah*, hee came to ſhew his thankefulneſſe for the benefit lately received from the King, and he came with the *Benjamites* as belonging to that Tribe alſo. Then *Shimei*, who was the foreman and chiefe of this company, fell down before the King craving pardon of his former miſdemeanure towards him, and pleading that he came unto him the firſt of all the houſe of *Ioſeph*, touching whom *Abiſhai* againe ſpake, that hee might be put to death, but *David* ſware that he ſhould not dye, checking the ſonnes of *Zerviah* as he had done before *ch*: 16.10. In what ſenſe he ſpake of the houſe of *Joſeph*, ſeeing he was of *Benjamin*, ſee before upon *Ch.* 16.5. Peter Martyr. and it may further bee added according to *Martyr*, that *Benjamin*, and *Ephraim*, and *Manaſſeh* dwelt neare together, being thus made, as it were, one people, and *Numb*. 2. 18. 24. this Tribe in marching is reckoned under *Ephraim*, which was of *Joſeph*, and laſtly *Joſeph* had two Tribes, wherein hee excelled all others, wherefore the reſt of Iſrael were named by *Ephraim*, as their head afterward. And as *Pellican* further addeth, becauſe *Joſeph* and *Benjamin* came of one mother and had beene alwayes brought up together, it may be ſaid, that *Ruben* being put from his birthright, it was conferred upon *Judah* and *Joſeph*, and ſo all Iſrael were called by them two, one part by *Judah* and the other by *Joſeph*. Now *Shimei* his oration to *David* was very effectuall to move him to pardon him, when hee pleaded, that hee came to ſubmit himſelfe the firſt of all the houſe of *Joſeph*, as if hee had ſaid, I have given example to others in Iſrael to doe likewiſe, and if thou ſhalt pardon mee, they will be the forwarder to come in alſo, and ſubmit themſelves, but if otherwiſe, ſuch as bee not yet come, fearing thee to bee implacable, ſeeing all rebelled againſt thee, will keepe away, and thoſe that are comming, out of the ſame feare will bee ready to withdraw themſelves againe. V. 22. And in this reſpect it was that *David* ſaid to the ſonnes of Zerviah, *yee are adverſaries to mee*. As for Ziba it ſtood him in hand alſo to come, becauſe his fraud was likely to be diſcovered. *Toſtatus.* Touching theſe words v. 18. *Shimei fell downe before the King as hee was come over Iordan*: they are underſtood by *Toſtatus* and ſome others, as if it were meant, that after the Kings comming over hee did thus. But this doth not ſtand with reaſon, but rather this word *hee* is to bee referred to *Shimei*, hee paſſing over *Iordan* did thus humble himſelfe, and deferred not, till the King was come over, becauſe that had beene too much remiſneſſe in him, and *v.* 39. the Kings paſſing over with all his family followed after this and his communication had with *Barzillai*.

V. 23. For *Davids* ſwearing to *Shimei*, that hee ſhould not dye, it may ſeeme, that he kept not his oath, becauſe he tooke order afterwards ſo, as that *Solomon* put him to death. Here wee may not ſay with ſome, that hee meant onely, that hee ſhould not dye at that time, or with others, for his rebellion, but he meant not that he ſhould not dye for his curſing of the King; or with others, that he would not put him to death, not meaning yet, that no other judge afterwards ſhould. For any of theſe wayes hee had deluded him and taken the Lords name in vaine. For hee deſired pardon not onely for that time, but for ever, and not of his rebellion ſo much with others, as of his peculiar ſinne in curſed ſpeaking, and that hee might not bee committed to any other judge to bee put to death therefore, and *David* muſt bee underſtood to have ſworne according to his meaning. It is therefore to bee held, that he meant verily, that hee ſhould not dye for that offence onely, but he ſecured him not in reſpect of other lighter puniſhments, as impriſoning by *Solomon* in *Ieruſalem*, which was by confining him to that City, and if herein hee ſhould tranſgreſſe, for this hee might juſtly, notwithſtanding this oath, be put to death. *Pellican.* Hee meant, ſaith *Pellican*, that hee ſhould take heede, that hee did not afterwards tranſgreſſe againſt any edict of the King.

V. 24. *Mephiboſheth alſo, the ſonne of Saul came to meete the King, &c.* This hiſtory ſeemeth to bee miſplaced by an Hyſteron-proteron: for hee did not meete V. 25. the King, till his comming to *Ieruſalem v.* 25. where our tranſlation hath it, *when he was come to Jeruſalem to meet the King*, the Vulg: Lat: without any mention of *Ieruſalem*, *when he had met the King*; Junius, *he met the King, when he returned to Ieruſalem*; in the the Hebr. *Ieruſalem* is mentioned, but nothing affixed to ſignifie, *to*, wherefore it may beſt be rendred, when Ieruſalem went to meete the King, that is, all the inhabitants of the City, as it is likely they did at his approach unto it, *Mephiboſheth* comming amongſt them, becauſe hee was able to goe no further, for his lameneſſe, the King challenged him, as is here ſaid. That of *Barzillai* then was in time done before this, although it bee placed after, becauſe *Ziba* his going out, when *Shimei* went to meet *David* at *Jordan* was before ſpoken of, that the hiſtory concerning him might bee fully ſet forth before the relation of other things. For to this end *Mephiboſheths* comming and *Davids* dealing with them both, after that hee had heard him, muſt needes bee here ſet downe. Some following the Vulgar Latin, thinke, that forſomuch as his accuſer went to *Jordan*, hee might uſe meanes to goe thither alſo to meet the King, that there before his face hee might cleare himſelfe from his calumniations, but this is againſt the originall verity, where expreſſe mention is made of *Jeruſalem*. Touching the manner of *Mephiboſheths* comming, it is ſaid, that hee had not waſhed his feet, nor trimmed his beard, &c. ſince the King went away till his returne in peace. Here becauſe Hebr. it is, hee made not his feet, the *Rabbines* faigne, that his wooden legs are meant, wherewith hee uſed to goe, as *Jerom* hath it in Tradit: Hebr: but this is counted ridiculous by all men, for if by the word עשה to make, bee implyed the making of feet, the ſame word being uſed, when his beard is ſpoken of, that muſt alſo bee taken according to the ſound of the word, hee made not his beard, but if this bee abſurd, then wee muſt underſtand, that it is meant, hee did not to his feet or beard, as men commonly uſed to doe, hee waſhed not the one, nor kembed the other, or cut off the exorbitant haires, but continued a moſt ſorrowfull man for the exile of his great friend the King all the time of his abſence. And this is here inſerted, that his words following might the rather bee beleeved, and *Ziba* his falſe dealing with him bee the more manifeſtly diſcovered.

Sallianus.

V. 25.

Him being come forth of the City with the inhabitants thereof, the King firſt ſpeaketh unto, and challengeth for not going with him, hee excuſed himſelfe by his lameneſſe, and told the King how *Zibah* deceived him, when hee would have prepared to goe with him upon his Aſſe: all which *Zibah* hearing could not contradict, yet by his flattery hee ſo prevailed with the King, and by the preſent, which hee had brought him before, that inſtead of puniſhing him, as a moſt perfidious ſervant, as hee ought to have done, hee gave him halfe *Mephiboſheths* land. For which the Hebrewes ſay, that God afterwards puniſht him in his poſterity, by dividing part of the kingdome away to *Jeroboam* a ſervant, but this is plainely a fiction of their owne, and that a voice was heard from Heaven, *Rehoboam* and *Jeroboam* divide the kingdome. For that diviſion happened not for *Davids* ſinnes, but for the ſinnes of *Solomon* as is expreſly ſaid. In the Pandects, ſetting forth the Imperiall lawes, a ſervant may not bee heard againſt his Maſter, but onely in caſe that hee pleadeth for his liberty, or in things concerning the Common-wealth. But *David* both heard *Ziba* againſt his maſter, and was ſo ſwayed by him, that when hee knew his fraudulent dealing, hee yet to the injury of his maſter rewarded him. Wherefore hee is herein condemned by all men, as dealing moſt unjuſtly, ſo that even the holieſt of Gods ſervants have their errours and are not by us to bee followed in all things. It ſeemeth that *David* was ſo prepoſſeſſed by *Ziba* his tale, that hee would not beleeve *Mephiboſheth*, and therefore cutteth him off ſo ſhort, ſaying, *ſpeake no more of this matter*, that is, I cannot but thinke there was ſome fault in thee, but I will ſift it out no further, if I ſhould, happily it would bee worſe for thee, therefore take halfe the land, that I may bee ſhort, and bee thankfull, and let *Ziba* have the other halfe. Thus *Martyr*, who alſo ſaith, that ſome excuſe *David*, underſtanding him, as if hee had ſaid, ſpeake no more to mee, hee ſhall have halfe the land and I will otherwiſe provide for thee. But no ſuch thing is intimated in the text, but rather as hath beene ſaid before, that *David* ſpake to him in anger. *Comeſtor* thus, I gave it all firſt to thee, and then I gave all to *Ziba*, but yee cannot both have all, therefore I decree now, that yee divide.

Note.

Peter Martyr.

Toſtatus;
Dionyſius;

Toſtatus and *Dionyſius* note that *David* ſinned greatly, and that many wayes. 1. In raſhly giving away all his lands. 2. In that when he knew his innocency hee reſtored unto him but a moity againe. 3. In that he puniſhed not his falſe accuſer, but made his falſe accuſation gainefull to him, as merchandizing, to nouriſh boldneſſe in the wicked to doe the like. 4. In that he went not by the rule of any Laws, but meerly of his owne will.

V.30.32. The buſineſſe of *Mephiboſheth* and *Ziba* being thus related, the Hiſtoriographer returneth to the ſetting forth of other paſſages, and firſt touching *Barzillai* the *Gileadite*, who was one of the three men, who had brought proviſion to *David*, Chap. 17. 27,28. for his uſe and his peoples. The other two, it ſeemeth, were either ſick or dead, or otherwiſe hindred, that they could not accompany the King in his returne, and therefore are no more ſpoken of; ſome ſuſpect, that *David* neglected them, and onely affected *Barzillai*, becauſe afterwards alſo hee commended his poſteritie onely to *Solomon*, 1 *King*.2.7. and ſaid nothing of them, but hee might bee beneficent to them alſo, although it bee not related, ſeeing all things that paſſed, are not ſet downe; but *Barzillai*, although very aged, *viz*. 80 left not the King, till hee had brought him over *Jordan*, but then he craved leave of *David* to returne home, who offered to take him with him to *Jeruſalem* and there to requite his kindneſſe. This hee refuſed becauſe hee was ſo aged, that hee had not long to live, and his ſenſes now began to faile him, wherefore hee deſired leave to returne to his ownr, that he might quietly ſpend the reſt of his time there, and bee buried in the Sepulchers of his fathers, which would bee moſt contenting unto him. But hee commended *Chimham* his ſonne to the King to goe with him, and hee was accordingly accepted of. In thus ſeeking to requite *Barzillai* his kindneſſe in ſupplying his wants in the time of his neceſſitie, *David* was a type of Chriſt, ſaith *Martyr*, who will recompence any kindneſſe ſhewed to him in his members being poore and in want. *Peter Martyr.* And *Barzillai* may bee an example to aged perſons now eſpecially to mind their death and by ſequeſtring themſelves from the delights of the world, and ſerving God to prepare for it, and to provide for the good of their children. *Plutarch* relateth a ſtory of *Craſſus*, who going againſt the *Parthians*, met with King *Dejotarus* an old man, who was building of a new Citie, and asked him, why hee in the 12. houre of his age gave himſelfe to building, hee anſwering ſaid, And why doſt thou (O Emperour) not being very young goe againſt the *Parthians* to warre? thus taxing each other from ſeeking troubles to themſelves in their old age.

V.40. In the next place the Kings paſſing on to *Gilgal* is declared, and it is ſaid, that hee was conducted by all the men of *Judah* and halfe the men of *Iſrael*, who hearing of the Kings returne haſtned unto him, and as it ſeemeth, received him on this ſide *Jordan*, when hee was come over, and ſoone after, hee being come V.42. to *Gilgal*, all the reſt of the men of *Iſrael* came to him alſo, that is, all they, that in the name of all the other tribes were ſent out to doe this ſervice to the King. They ſeeing that the King was already brought almoſt home by the men of *Judah*, before that they could come to him, were greatly offended, that they ſtayed not for them, but ambitiouſly ſought all the honour to themſelves of reſtoring the King unto his kingdome, and therefore expoſtulated with the King, ſaying, *why have our brethren, the men of Judah ſtolne thee away*, &c. the men of *Judah* ſtayed not to heare the Kings anſwer, but anſwered themſelves, that they were nearer of kinne to the King, &c. Then the men of *Iſrael* replyed, that they had ten parts in *David* to their one, and therefore their advice ought to have beene had in bringing the King back, whereby they meant, that in caſe a King were to bee elected, they ſhould beare ten times as much ſway as *Judah*, being more then ſo many voyces to one. *Comeſtor* addeth, and wee are the firſt borne, wherein hee followeth the Septuagint, but this is not in the Hebrew, it is meant in reſpect of *Reuben* who was one of them.

V.43. *And the words of the men of Judah were fiercer then the words of the men of Iſrael*, what they ſaid more is not related, the *Rabbins* conjecture, that they told the men of *Iſrael*, that they lied, and that they came not in love to bring the King home againe: but *Toſtatus* more probably, and more *ad appoſitum*, that they had no part in *David*, for from hence it ſeemeth, that the Rebell *Sheba* replyed, *Toſtatus.*

wee have no part in **David**, Chap. 20. *Lyra* ſaith, that the men of *Iſrael* thought themſelves contemned and ſleighted, becauſe they were not called to helpe and conduct the King, eſpecially having dealt firſt about his reſtitution. And whereas they ſay, that they were greater by ten parts then *Iudah*, and that *David* belonged more to them, for ſo the vulg. Latine hath it, hee underſtandeth it in reſpect of ſuccour and helpe againſt his enemies, or any ſupport of which hee had more by farre from them, then from *Iudah* being but one Tribe. For their fiercer words he ſaith nothing, but onely that being of the Kings blood they were prouder, and ſo ſpake more diſdainfully, as ſcorning to bee thus challenged by them. Whereas the King ſaid nothing, ſome blame him, as *Toſtatus* for want of deſcretion; ſome thinke, that the contention was ſo great and tumultuous, that hee feared to interpoſe himſelfe; or refrained, becauſe hee leaned too much to his owne Tribe: and ſome, that he ſpake, but could not bee heard.

Lyra.

Peter Martyr.

CHAP. XX.

V. 1,2. Upon the contention before ſpoken of, the men of *Iſrael* being diſcontented ſeparated and withdrew themſelves from the King, leaving him to the men of *Judah* onely to bee conducted home. This one *Shebah* of the Tribe of *Benjamin* ſeeing and thinking it a fit opportunitie to bring back the Kingdome to that Tribe againe, blew a Trumpet, and as *Ierom* hath it, when all were ſilent at the hearing of it, he ſpake unto them, ſaying, What part have wee in *David*, *&c.* to your tents (O *Iſrael*:) upon which they all followed him. Hee is ſaid to bee a man of *Belial*, that is, wicked, and one that ſhak't off the yoake, and moſt probably was a Prince of the Tribe of *Benjamin*, and ſo a man of great authoritie, otherwiſe the people would not ſo readily have followed him. By his ſpeech which hee uſed to them hee meant, that they ſhould provide themſelves of another King, ſeeing they were ſo ſleighted by David. *Martyr* and others thinke this *Sheba* to have beene of the kindred of *Saul*, and that hee was never well affected to *David*, wherefore now having an opportunitie hee declareth himſelfe, happily thinking, that hee might bee made King over *Iſrael*, as *Iſhboſheth* had been. But the hand of God was alſo herein to puniſh *David* yet ſomewhat more with the troubles of ſedition, as hee had conſpired againſt *Uriah*, and it may be, that this came upon him for his unjuſt dealing with *Mephiboſheth*. But God who turneth evill into good to his faithfull ſervants permitted this alſo for *Davids* good. 1. That the ſeditious and falſehearted might bee rooted out of the Land. 2. That ſeeing the inſtabilitie of men hee might not truſt unto them, but to God onely. 3. That hee might aſcribe the reeſtabliſhing of him in his kingdome not to men but to God and give him all the praiſe.

Hieronym.

Peter Martyr.

V. 3. Then *David* comming to his houſe put thoſe ten Concubines, which hee left to keepe the houſe inward and fed them, but went not in unto them, and they continued in Widowhood to the day of their death; which is ſpoken, not becauſe their husband was dead, but as it were dead unto them, becauſe hee never went in to any of them after this. The reaſon why hee did thus unto them was becauſe *Abſalom* had defiled them by inceſt, neither is it ſaid, that they did ſtrive againſt that unlawfull attempt, but rather, as may bee conjectured, they conſented being drawne by his great beauty and preſent kingly dignitie. And if they committed this foule ſinne willingly, they were worthy to be put to death, but for ſo much as this was uncertaine, *David* would not uſe ſo great rigour, but onely puniſht them by impriſonment, and reſtraining them from the libertie of marriage, which other women divorced have. *Theodoret* ſaith, that *David* would not ſuffer them to marry to any other man, leſt it ſhould turne to an occaſion or pretext of aſpiring to the Kingdome, as was judged of *Adonijah* afterwards, when hee asked *Abiſhag* to wife, 1 *King*.3. And as *Martyr* ſaith, hee ſuffered them not to goe abroad, leſt by being ſeene the memory of

Theodoret.

Peter Martyr.

of *Abſaloms* foule act ſhould bee renewed to his diſgrace. If it be demanded, what if they could not live ſingle, might they juſtly be debarred from marrying again? *Martyr* anſwereth, happily it was done by their conſent, becauſe they had once been unlawfully known by a man, they were willing henceforth to perſiſt in holy chaſtitie to the end of their lives, & being ſeparated from the company of men to ſerve God continually. Lyra. *Lyra* ſaith, that they were ſeparated *à thoro*, that is, from the bed, but not *à vinculo*, that is, the matrimoniall band, and this was done, as neceſſitie required, becauſe *Davids* ſon had lien with them, whereby they became, as it were, one fleſh with him, and conſequently his daughters-in-law, and by the Law of God a man may not go in to his daughter-in-law. And foraſmuch as they were a Kings wives, (as appeareth by this, that they are ſaid to live in widowhood) they were of two great dignitie for any ſubjects to marry them, although by a Bill of divorce the matrimoniall bands had been diſſolved. Pellican. *Pellican* ſaith, that hee ſhut them up that they might bewaile their foule ſinne paſt all the reſidue of their lives, for they ſhould rather have died, then yeelded to *Abſalom* in ſo great wickedneſſe, which was aggravated by the impudency in committing it ſo publikely.

V.4, 5. 6, 7. Then *David* commanded *Amaſa* to aſſemble all the men of *Judah* unto him within three dayes, and when hee ſtayed longer, *David* bade *Abiſhai* to goe with his Lords men after *Sheba* immediatly, ſaying, that otherwiſe the danger might bee greater, then that by *Abſalom*. Wherefore hee went forth with *Joabs* men, &c. Lyra. *Lyra* for the clearing of this place ſaith, that *Davids* whole Army conſiſted of three parts. 1. Of the men of *Judah*, who alwayes cleaved unto him, and over them *Amaſa* was Captaine, as there was a particular Captaine over the men of every other Tribe. 2. Of *Davids* ſervants, and ſuch ſtipendiary ſouldiers, as alwayes were kept about him, as a guard, and over theſe was *Abiſhai*. 3. Of other valiant men of all the other Tribes of *Iſrael*, who cleaved conſtantly to *David* from the very dayes of *Saul*, as is ſhewed, 1 *Chron.* 12. and over theſe as the greateſt Army was *Joab*. *Amaſa* therefore was imployed to gather the men of *Judah*, and *Abiſhai*, when hee deferred his comming, was appointed without delay to goe forth with the Kings men, *Joab* being in the meane ſeaſon buſied in gathering together his Army out of all the other Tribes to joyne with *Abiſhai*, as appeareth, Verſ. 8. where *Amaſa* is ſaid to have met with them, that is, *Joab* and *Abiſhai*, and Verſ. 7. *Joabs men went out with him.* Peter Martyr. Pellican *Martyr* and *Pellican* contrariwiſe ſay, that the King having promiſed *Amaſa* that he ſhould be Captaine in the room of *Joab* now began to put him into this office, meaning that *Joab* ſhould not bee any further imployed, and this *Martyr* conjectureth to bee the reaſon, why *Amaſa* ſtayed longer in gathering the men of *Judah* together then the time ſet him, becauſe they were affected to *Ioab*, and therefore would not willingly ſubmit themſelves to a new Captaine. And when *Amaſa* ſtayed, the King being yet unwilling to imploy *Ioab*, ſendeth out *Abiſhai*, but *Ioab* voluntarily with ſuch men as hee had went with him, and having ſlaine *Amaſa* reſumeth his chiefe captainſhip againe, not expecting to bee called unto it by the King. And this ſeemeth to agree beſt, ſeeing no mention is made of *Ioabs* going out to gather up men, and therefore that of *Lyra* is rejected both by *Dionyſius* and *Toſtatus*, as founded upon a falſe ground, viz. that *Amaſa* was made Captaine under *Ioab*. Joſephus. *Ioſephus* erroneouſly ſaith, that it was ſpoken to *Joab*, which is here ſaid to bee ſpoken to *Abiſhai*, that he ſhould goe out with the Kings men. But why the King feared more danger by *Amaſa* his delay and *Sheba* his rebellion, then by *Abſalom*, all agree, that it was becauſe hee began now to ſuſpect *Amaſa*, as not being true hearted towards him, and when *Abſalom* rebelled, they went with the ſonne againſt the father, many of them doubtleſſe unwillingly, but now being exaſperated, if they ſhould make his profeſſed enemy King over them, they would fight more deſperately and reſolutely againſt him.

V.8, 9. *Abiſhai* and his brother *Ioab* being gone as farre as the great ſtone in *Gibeon* to purſue *Sheba*, *Amaſa* came unto them, this was ſaith *Ioſephus* 60 furlongs from *Ieruſalem*, and here *Ioab* pretending to ſalute *Amaſa* in love ſlew him, with the right hand taking him by the beard, as if hee would kiſſe him, and in the meane ſeaſon taking up his ſword with his left hand, which when hee bowed himſelfe fell to the ground, that *Amaſa* perceived not, he ſmote him under the fifth rib, as hee before had done *Abner*, that hee preſently fell downe dead. This murther was committed by *Ioab*, that hee might not loſe his chiefe Captainſhip, to which *David* now began to advance *Amaſa*, but his pretence might bee, that hee had not dealt well with the King, in ſtaying longer, then he had appointed him, and becauſe hee tooke part before with *Abſalom*. For this indeed *Amaſa* was worthy to be cut off, and although the King intended him honour, yet the vengeance of God would not ſuffer him to live to enjoy it, yet *Joab* was worthy alſo for this to die as a murtherer, as hee did under *Salomon*. But in the meane ſeaſon hee went unpuniſhed and returned to his former dignitie, taking upon him the leading of the Army, as in times paſt, whereby hee was ſo ſtrengthned, as that *David* could not indeed doe execution upon him, as he deſerved.

Amaſa lying there dead, one of *Joabs* men was left to make Proclamation to V. 11.
the Forces, which followed him, ſaying, *he that favoureth Ioab, and he that is for Da-*
vid, let him go after Joab. The vul. Latin too obſcurely, *Ecce qui eſſe voluit pro Joab* *Joſephus.*
comes David. *Joſephus* more fully; *Joab* leaving one by the dead carkaſs bade him
proclaim to the Army, that *Amaſa* was worthily ſlain, but who ſo favoured *Da-*
vids part ſhould follow *Joab* & *Abiſhai*, as their Captains. This was done, leſt the
men brought by *Amaſa*, when they ſaw him dead, ſhould returne to the King to
have further directions touching a new Captain. But they which follow the vul.
Latin give another different ſenſe, as if ſome of *Ioabs* followers had ſtayed by the
dead man to mock at him, and to ſay, behold the man, that would bee in
Joabs place, the chiefe Captaine and *Davids* companion, that would
have *Joab* to bee in no reckoning in compariſon of himſelfe, ſee how hee *Lyra.*
hath payd for his ambition. But the Hebrew agreeth better to the former *Pellican.*
ſenſe, and therefore it is rather to bee followed. Verſ. 12. Thus the men of the *Hugo Card.*
Army were excited to follow *Joab*, and ſo it is likely, that the man left by *Joab*
to ſpeake unto them went away with ſome of them, but when others, who
were behind came at the dead corps, ſeeing it lie in the blood, they ſtood ſtill, V. 12.
till that another man perceiving it, who moſt probably was one of *Joabs* friends
alſo, removed it out of the way into the field and there covered it with a gar-
ment, or cloth, and then all without ſtaying went on after *Joab*. Of his buriall,
or any lamentation made by *David* for him wee read nothing, as for *Abner*, al-
though it is not to bee doubted, but that hee was affected with ſorrow for him
alſo being ſo neare of kinne unto him, but in that murther there might bee
ſome ſuſpition of *Davids* integritie, which troubled him, in this none, be-
cauſe no man could thinke that hee would give the leaſt conſent to one kinſ-
man, and manifeſtly out of favour to ſlay another newly reconciled unto him,
and preferred by him.

And hee went through all the tribes of Iſrael unto Abel *and* Bethmaachah, *and all the* V. 14.
Berites, &c. That is, as is generally underſtood, *Sheba* went through all theſe
parts to gather up men, and was now in *Abel* in the Tribe of *Nephtali*, which
lay fartheſt of all the Tribes from *Judah*, but *Joſephus* ſaith, that *Joab* purſued *Ioſephus.*
Sheba through all thoſe parts, till hee came at *Abel Machea*, making that one
Citie, which by the Hebrew Text ſeemeth to bee two. *Jerom* thinketh rather, *Hieron: in locis*
that they were two, in the one of which hee was, and part of his forces in the *Hebr.*
other. It is to bee thought, that *Sheba* going through all theſe parts *Joab* pur-
ſued after him by that way, which hee underſtood that hee had gone, till that
being certified, that hee was in *Abel*, hee haſtened thither. And thus, *hee went*,
is to bee underſtood, *Sheba* went and *Joab* after him. *Junius* rendreth it *Abel*, *Junius.*
viz. of *Maachah* ſpoken of, 1 *Chron.* 7.16. holding with *Joſephus*, that it was
all one Citie, ſo called to diſtinguiſh it from other *Abels*, of which *Jerom* ſaith,
there were three. And this ſeemeth to bee beſt, ſeeing no mention is made of
any of his forces being in *Bethmaachah*, but in *Abel* onely, where *Joab* beſieged V. 15.
him, yea Verſ. 15. it is *Abel* of *Bethmaachah*. *Beerith* was a Citie belonging to Joſh. 18.25.
Benjamin,

Benjamin, *Sheba* his tribe amongſt whom *Sheba* had therefore gone to bee
ſtrengthned by the inhabitants thereof called *Beerites*. *Joab* being come to *Abel*
preſently ſeeketh to throw downe the walls thereof, but a wiſe woman called
unto him out of the Citie, and perſwaded ſo with the Citizens, that *Sheba* his
V. 16,17. head was cut off and throwne over the wall to *Joab*, who hereupon departed
immediatly and came to the King to *Jeruſalem*. This wiſe woman, ſay the Hebrewes,
was *Sarah* the daughter of *Aſher*, who came downe with *Jacob* into
Egypt, and had the ſpirit of propheſie, whereby ſhee foretold *Jacob*, when he
mourned for *Joſeph*, that hee was alive and he ſhould ſee him againe. But this is
Lyra. confuted by *Lyra*, as a fiction, becauſe from that time till this was about 700.
years, to which age none lived in thoſe dayes. Wherefore hee ſaith, that ſhee is
called a wiſe woman, not becauſe ſhe was a Propheteſſe, but for her naturall wit,
as the woman of *Tekoah* was called before. When this woman had obtained
V. 18. audience of *Joab*, ſhee ſaid, it was a proverbe of old, *They ſhall ſurely aske counſell*
in Abel, *and ſo they ended the matter*, with this preface ſhee began, that ſhee
might winne attention, but what the ground of this ſaying was is uncertaine.
Peter Martyr. *Martyr* thinketh, that in ſaying thus ſhee had reſpect unto *Deut.* 20. where they
are directed, when they made warre, firſt to offer conditions of peace, whereby
is implyed, that *Joab*, before hee had attempted the overthrow of this Citie
Abel, ſhould have asked, whether the Citizens would take part with *Sheba* againſt
the King; or unto *Deut.* 13. where before the deſtruction of any Citie for Idolatry,
inquiry was commanded to be made, whether ſuch a ſinne had indeed been
committed or no, which hee ſaith, this woman might apply to the preſent caſe.
Lyra. For that of *Deut.* 20. ſtandeth *Lyra*, expounding the clauſe of this proeme, ſo
the Ordinance and Law of God was fulfilled. Thus alſo *Pellican* and *Junius*,
Pellican. and others: My Citizens expected in the beginning that thou ſhouldeſt according
to the Law have asked by Legats or Heralds ſent unto them, whether they
meant for *Sheba* his ſake to maintaine any warre againſt *David*, this if thou
Theodoret. hadſt done, all might have been quietly ended. To this effect alſo *Theodoret*,
Sallianus. but *Sallianus* becauſe the word proverbe is uſed in *Jeroms* tranſlation, will have
it indeed a proverbe intimating the wiſedome and counſell, that was noted of
old to be in *Abel*, for which cauſe *Joab* might be willing to hearken to one appointed
by the Citizens to ſpeak unto him in the Cities behalf, although a woman.
For ſo he thinketh, that the counſell of the City ſent her up unto the
wall to ſpeake thus unto him, as being a thing which a woman might more ſafely
doe then a man; and a buſineſſe wherein ſhee might more eaſily prevaile being
wiſe, and apter by reaſon of her ſex to get attention, as to a thing unuſuall.
For if, of her own head ſhee ſhould have made ſuch an offer, as ſhee did, of the
head of *Sheba*, ſhee might have been in danger of reaping nothing but ſhame
and deriſion, if ſhee could not have effected it; thus hee. But it is more probable,
according to *Martyr*, that out of her love to her Countrey of her owne
minde ſhee thus adventured both her ſelf and credit, becauſe *v.* 22. it is ſaid, ſhe
went to the Citizens in her wiſdom, and by her wiſe perſwaſions they were moved
to cut off *Sheba* his head. But for the ſaying touching counſell in *Abel*; I incline
rather to think, that as the people of ſome place are notorious for folly, ſo
they of ſome other place might be notable for wiſdome, and this might have
been the caſe of the people of *Abel* a long time; and if ſo, it was a good ground
for this woman to goe upon to perſwade *Joab* to hearken unto her, ſpeaking
to him in the name of them all, becauſe they of this City were found by experience
of old to be ſuch as could give good and wholeſome counſell.

V. 19. *I am one of them that are peaceable and faithfull in* Iſrael, *thou ſeekeſt to deſtroy*
a City, and a mother in Iſrael, *&c.* This ſhee ſpake in the name of the City, according
Lyra. to *Lyra* and others, for that City had alwayes hitherto been faithfull,
and never rebellious againſt the King, wherefore ſhee chargeth *Joab* with injuſtice
in going about to deſtroy it, which ſhee calleth a mother in Iſrael, becauſe
an ancient and metropoliticall City, to which many more belonged. And in
going about to deſtroy it, ſhee ſaith, hee went about to devour the Lords inheritance,
becauſe it was a part of the land of *Canaan*, of which the Lord had ta-
ken

ken poſſeſſion by his people, as of his owne peculiar inheritance. *Joab* having
heard the woman anſwereth, that it was farre from him to deſtroy, onely a V. 20.
man of mount *Ephraim* was riſen up againſt the King, if hee were delivered, the 21.
Citie ſhould preſently bee left in peace; then ſhee promiſed that his head ſhould 22.
be throwne over the wall unto him, and this being by her perſwaſion done,
Joab departed and came to *David* to *Ieruſalem.* *Sheba* is ſaid before to have been
a *Benjamite,* how then is hee ſaid here to bee of Mount *Ephraim*? Mount *Ephraim*
was neare to *Benjamin,* as the boundary thereof, and ſo hee dwelling upon
the foot of that hill might happily bee ſaid to bee of Mount *Ephraim*; or although
hee were of one Tribe, hee might upon ſome occaſion dwell in another,
and be called therefrom, as *Elkanah* was called an *Ephratite, Obed-Edom*
a *Gittite,* and *Uriah* an *Hittite*: ſo *Martyr.* What words the wiſe woman uſed *Peter Martyr.*
to perſwade to the cutting off of his head, is not ſaid, but *Ioſephus* ſaith, that ſhe *Ioſephus.*
put them in mind of the great benefits, which they had received by *David,* by
whoſe army their whole Citie was now indangered, wherefore ſhee perſwaded
them not to hazzard themſelves any further, and all that they had for one man, a
ſtranger. His head then was cut off and throwne over the wall, for they
thought this the ſafeſt way, and not to open their gates for feare of the Souldiers
violence, that might thus thruſt in upon them, and make a prey of their
goods. So the traytour had his deſerved puniſhment to the terrour of all rebells,
that ſhould hereafter attempt the like. As for *Joab,* hee having obtained *Note.*
this victory thus without bloodſhed returned joyfully to *Jeruſalem,* neither
did the King once ſay any thing unto him for murthering *Amaſa,* or after this
put him from his Captaineſhip, becauſe hee feared certainly ſo to do, leſt new
troubles hereupon ſhould ariſe by *Joabs* meanes, hee bearing ſo great a ſway in
that Commonwealth, as hee did. For to ſhew, that *Joab* was not put from his
place it is added, Verſ. 23. *And Joab was over all the hoaſt of Iſrael, Benajah over*
the Cherethites and Pelethites, &c. as Chap. 8.16,17. but onely for *Seraiah* the V. 23.
Scribe there, here is, *Seva was Scribe,* as *Martyr* thinketh, the ſame man by *Peter Martyr.*
another name, but hee might bee dead or removed by this time, as others conjecture
and another in his place. *Adorum was over the tribute,* there was no
ſuch office then, but now many nations being ſubdued by *David* and made
tributaries, it was neceſſary. Laſtly for *Davids* ſonnes, Princes there, it is here
ſaid, *Ira the Iairite was a chiefe ruler about David,* Hebr. כחולרבר Prieſt to
David, and ſo the vulg. Latine rendreth it, but Chap. 8. *Davids* ſonnes are alſo
called כהנים, which words, as I have there ſhewed, ſignifyeth not onely
Prieſts, but Princes. *Martyr* conjectureth, that hee was his counſellour taken *Peter Martyr.*
into the roome of *Achitophel,* but I ſee no reaſon for that; rather, becauſe *Davids*
ſonnes *Amnon* and *Abſalom,* who ruled under him before, were now dead,
and hee would not adventure to commit any rule to *Adonijah* for feare of the
like ambition, that had beene in *Abſalom,* he put this *Ira* into this Office. *R. Solomon*
ſaith, that *David* made him a Prince and Judge in *Iſrael.* The Chal. Paraphraſe
calleth him a Prince, *Kimhi,* the Prince of *Davids* councell, Chap. 23.
26. he is called *Ira a Thecboite,* here a *Jairite Kimhi* ſaith, that the Citie *Thecbua,*
of which hee was, abounded with oyle, which giveth a ſhining light, and from
hence hee had the name of a *Jairite,* for *Jair* ſignifyeth to ſhine. Some think
that hee was the Kings Chaplaine, and ſome his Almoner, but I paſſe theſe
over as conjectures without ground.

By *Sheba* myſtically underſtand the author of Hereſie, which draweth *The Myſtery.*
many from Chriſt figured out by *David,* the wiſe woman, by whoſe meanes *Rabanus.*
his head was cut off, ſets forth true doctrine, whereby hereſie being confuted,
all returne to Chriſt againe.

CHAP. XXI.

And there was a famin in the dayes David of three yeares, then David enquired of V. 1.
the Lord & he anſwered, that it was for Saul and for all his bloudy houſe, becauſe he
ſlew

Peter Martyr.
Pellican.
Lyra. Toſtatus.
P.Martyr. Pellican.

ſlew the Gibeonites. Whether this happened after *Sheba* his conſpiracy according to the order here followed is doubted, becauſe *David* was old, when hee fell into thoſe troubles, and lived not long after, and this famin continued three yeares. Some, ſaith *Martyr*, thinke that it began ſooner and that this was the laſt yeare of the three after *Sheba* ſubdued, but hee leaveth it, as uncertaine. I ſee no reaſon, but that it may bee thought to have happened in the order, wherein it is ſet downe: for although *David* were old, yet he was not ſo old, but that hee might live out theſe yeares after *Sheba*, and ſometime after them. *Pellican* therefore thinketh, that the famin of theſe three yeares together was ſent after three Rebellions, made by the Iſraelites againſt *David*: 1. under *Iſhboſheth*, 2. under *Abſalom*, 3. under *Sheba*, anſwerable to which were theſe three yeares puniſhments upon Iſrael. But this famin is ſaid to have beene ſent for *Sauls* ſinne in ſlaying the *Gibeonites* contrary to the oath made unto them. But why was it ſent in *Davids* time, who had offended nothing herein? *Lyra* and *Toſtatus* anſwer, that it was now ſent to puniſh *Davids* neglect, for hee being King ought to have relieved the *Gibeonites* being ſo oppreſſed, and to have puniſhed their oppreſſors, *Sauls* poſterity, this becauſe hee had not hitherto done, God ſent this famin to force him to doe it. This indeed may ſeeme to bee a reaſon, but conſidering that the *Gibeonites* never complained to *David*, and the law of God is, that the children ſhall not dye for the ſinne of their father, *David* could no way bee guilty in this reſpect, unleſſe that after anſwer received from God hee ſhould have neglected to right the *Gibeonites* wrongs. Others therefore anſwer better, that it ſeemed good to God now to ſend this famin, that hereupon occaſion might bee taken by his direction to roote out ſuch as remained of *Sauls* poſterity, that might any way hereafter diſturbe the peaceable raigne of *Davids* ſonne, that ſhould ſucceed him in the kingdome. The Lord had hitherto grievouſly puniſhed *David* for his ſinnes in the matter of *Uriah*, and therefore would not have him put to any further trouble, now here is ſhewed how hee tooke order for the preventing of like troubles afterwards in great mercy towards *David*, and juſtly in reſpect of the houſe of *Saul*.

Qu.

Note.

But how could he juſtly lay ſo ſoare a puniſhment upon all Iſrael, for the ſin of one *Saul*, and he being ſlaine long before for his offence, cut off his poſterity? eſpecially this being contrary to his owne law, and to his proteſtation *Ezek*: 18. *Anſ:* The people of Iſrael might make themſelves guilty by rejoicing at the cutting off of theſe ſtrangers, that their houſes and lands might come amongſt them, and eſpecially *Sauls* poſterity, who happily were much inriched hereby, ſeeing their City *Gibeon* was the City of *Saul*, otherwiſe called *Gibeah*, and if ſo, this judgement was brought juſtly upon them, and theſe children of *Saul* were juſtly cut off. And here wee ought to take notice, that wee may bee in danger of judgements for the ſinnes of others, if either wee bee well pleaſed therewith, or ſorrow not therefore, or ſtay not the courſe of ſinne in others as much as wee can. Moreover touching a mans children, God hath limited mortall judges by his law, as *R: Solomon* hath it, but not himſelfe, hee may juſtly puniſh the father in the children, though not guilty in that particular, becauſe all are ſinners before him, that the judgement againſt a wicked father may thus bee aggravated, and others ſeeing it the more terrified.

Qu.

But why did God puniſh for the *Gibeonites* and not for the Prieſts much more? *Sol. Saul* and his ſonnes for that maſſacre periſhed together in his laſt battle againſt the Philiſtims, and it is likely that the Iſraelites were all moved with compaſſion, when they heard thereof.

Qu.

But whereby was *Saul* moved to ſlay the *Gibeonites*? *Anſw.* Some thinke, becauſe they ſerved the Prieſts, whom hee ſlew, and tooke their deſtruction heinouſly; ſome, that hee might bee the more enriched by their lands and goods, and enrich his Tribe, wherein they dwelt. But the reaſon is expreſſed, for his zeale not to God, but to *Judah* and *Iſrael*, to whom hee thought it would bee well pleaſing to root theſe ſtrangers out of the land, the plaine zeale of Hypocrites to ſeeke praiſe amongſt men; and yet hee might alſo bee moved to this by covetouſneſſe and malice againſt all that any way appertained to the Prieſts, howſoever hee pretended zeale.

Qu. Lyra. But why did not *David* enquire of God the cauſe of this famin, till the third yeare? and by what meanes did he enquire? *R. Solomon*, ſaith *Lyra*, yeildeth this reaſon. The firſt yeare hee enquired not, becauſe hee thought, that the drought and famin might come of naturall cauſes, the ſecond yeare ſeeing it ſtill to continue, hee thought that the Idoll of *Michah*, which yet continued in the land might bee the reaſon, wherefoae hee deſtroyed that, and the third yeare ſeeing that this judgement ceaſed not, he enquired. But *Toſtatus* better, ei- Toſtatus. ther hee enquired at the firſt, but had no anſwer till the third yeare, or God tooke away the heart from *David* to enquire, till now, that his judgements might have their full courſe, and bee the more remarkeable againſt the breaking of ſo ſolemne and publique an oath. For *David* certainely never look't to ſecondary cauſes onely in the time of any calamity, but to God; and for the Idoll ſuppoſed to bee by him deſtroyed, it is without all ground, and againſt reaſon, that ſuch an abomination ſhould bee ſuffered to ſtand all *Samuels* time, yea it is expreſly ſaid 1 *Sam:* 7. 3, 4. that at his exhortation the people did put away the ſtrange Gods, that were amongſt them. For his asking of the Lord, it was moſt probably by the High-prieſt, becauſe that was the moſt ordinary way of conſulting with God.

V. 3. *David* being certified, that the cruelty of *Saul* againſt the *Gibeonites* was the cauſe of this famin, called for them, and asked what would ſatisfie them, wherewith the atonement might be made, that they might bleſſe the inheritance of the Lord. Meaning, that whereas now they ſighed and prayed out of their miſery for revenge upon thoſe, by whom they had beene ſo greatly wronged, Note. they would pray for them. A paſſage moſt remarkeable, that *Gentiles* and *Amorites*, who had been before appointed to deſtruction, ſhould by their prayers avert a judgement and bring a bleſſing downe upon Iſraelites. But they were herein a figure of the Gentiles under the Goſpell converted to the faith, when the Iſraelites were hardened and ſuffered by Gods great judgements, who pray now for their converſion and ſalvation. And forſomuch, as God ſhewed himſelfe to have ſo great regard to theſe diſtreſſed ſtrangers ſighing unto him, that for their ſakes hee puniſhed his owne people ſo ſeverely, wee may ſee how compaſſionate hee is to any being in miſery, and ſpecially to ſuch, as of what Country or Nation ſoever they bee, embrace the true faith, and doe that with care and diligence in his ſervice, which is required at their hands, as theſe *Gibeonites* did, ſerving under the *Levites*, as they were appointed, in hewing of wood and drawing of water to the whole Congregation for their ſacrifices, and without any reluctingthat we read of to this day, to the ſhame of the Iſraelites, who could never bee kept long in obedience to that, which was required of them.

The *Gibeonites* anſwer firſt negatively, wee will neither have ſilver nor gold, &c. whence the *Rabbines* gather that *David* offered them money at the firſt, and hereupon they replyed thus, but it may as well bee gathered, that hee offered to put ſome to death in *Iſrael* which had wronged them, becauſe they added, *neither ſhalt thou for us kill any man in Iſrael.*

V. 5, 6. Then hee demanding, what they would have done for the expiation of this ſinne, they anſwered, *The man that conſumed us, &c. let ſeven of his ſonnes bee delivered unto us, and wee will hang them up to the Lord in Gibeah of Saul, whom the Lord did chooſe.* The Vulgar Latin, to theſe words, the man that conſumed us, adde, wee ought ſo to deſtroy, as not to leave one of his ſtocke in all the borders of Iſrael. Whereupon *Lyra* and *Peter Martyr* and others ſay, that they at Lyra. Peter Martyr. the firſt propounded the utter rooting out of all *Sauls* poſterity, but in the next words they limit their requeſt to ſeven of his ſonnes, which ſome thinke they did, becauſe *David* replyed, (although it bee here omitted) that hee could not grant this, becauſe hee had ſworne to *Saul* not to root out his poſterity, and to *Jonathan* to ſhew kindneſſe to his.

Yet *Martyr* rendreth the words according to our tranſlation, and *Junius* making

Pellican.
Peter Martyr.

making no mention of the rooting out of *Sauls* ſtocke, but of *Sauls* going about to root them out, that none of them ſhould remaine in all the Coaſts of Iſrael. The Hebrew word is נשמדנו which may well bee rendred, *wee will deſtroy*, and the next word, *that there may bee no remainder*, but of whom is not expreſſed, but left to be underſtood. And therefore I rather preferre the Vulgar Latin herein. They would hang them up, that the judgement might bee the more remarkeable, they being thus expoſed to the ſight of all that paſſed by, that all might know, what a ſacred band an oath is, and not dare hereafter to breake it, and what a care the Lord taketh even of ſtrangers embracing the true faith, that none might bee diſcouraged from comming unto it. And they hanged them up in *Gibeah* of *Saul* to his greater ignominy, *of Saul, the choſen of the Lord*, that is, as the Vulgar Latin expreſſeth, ſometime choſen, but now reprobated for his wickedneſſe, and ſo the more worthy in reſpect of that ſingular favour of God abuſed, to bee put to this ignominy in his poſterity.

Lyra.
Junius.
Peter Martyr.
Sallianus.

V. 7, 8. To this demand of the *Gibeonites David* preſently yeilded, and delivered to them the two ſonnes of *Rizpah, Sauls* concubine, *and the five ſonnes of Michal the daughter of Saul, whom ſhee had brought up for Adriel the ſonne of Barzillai the Meholathite*: of *Rizpah* ſee before, *ch*: 3. 7. and of *Adriel*, 1 *Sam*: 18. 19. hee had *Merob Sauls* daughter to wife, of whom hee begat theſe five, but they are ſaid to bee the ſonnes of *Michal Sauls* other daughter, who was *Davids* wife, becauſe ſhee having no children of her owne, adopted them for her ſonnes, ſo *Lyra* and others. But this is not ſo eaſily reſolved, becauſe Hebr: it is, *which ſhe bare unto Adriel*, and ſo the Vular Latin rendreth it, and *Junius* ſupplying another word thus, *the five ſonnes of the ſiſter of Michal*, and if it bee not read ſo, then he ſaith, the word ילך rendred properly ſhee bare, muſt bee taken *μεταληπτικῶς* for ſhee tooke, and brought them up, and for this hee ſaith, is *Aben Ezra*. *Peter Martyr* alſo will have it underſtood likewiſe, and whereas a queſtion may bee made, whether a woman might adopt, ſeeing by the lawes of the Romans it was not permitted, but onely in caſe that ſhee had loſt her ſonnes in the war fighting for their countrey, hee anſwereth, that more anciently they might adopt, for *Pharaohs* daughter adopted *Moſes*, and ſo *Michal* might adopt the children of *Merob* her ſiſter being dead for her owne greatly ſolace, ſeeing ſhee had none herſelfe; or elſe ſhee that was called *Merob*, might otherwiſe bee called *Michal* alſo. Yet ſome, ſaith hee, thinke, that *Michal* is put for *Merob*, by the miſtaking of the ſcribe. Of all theſe ſolutions the firſt is moſt probable, touching *Michal* her bringing of them up, unleſſe we ſhall acknowledge ſome errour in the writing, which is not much materiall, ſeeing any reader might eaſily know that by *Michal* here *Merob* was meant.

Lyra.

V. 9, 10. Then the *Gibeonites* hanged theſe ſeven men, and the time when is noted to have beene at the beginning of barly harveſt, how long, *untill water dropped upon them out of Heaven*. For ſo long *Rizpah* is noted to ſpread haire-cloath to keep the Birds from preying upon them by day and the Beaſts by night. *Lyra* ſaith, that it is to bee underſtood, that of this haire-cloath ſhee made her a Tent neare to theſe dead bodies, and therein watched them night and day, that nothing might devour them; not herſelfe alone, for that was impoſſible, but this was done by her and her ſervants at her appointment. If this ſhall ſeeme to bee againſt the law, that they ſhould bee ſuffered to hang day and night, ſeeing *Deut.* 21. it is commanded, that at the going downe of the Sunne ſuch ſhould bee taken downe, Hee ſaith, ſo indeed it ought commonly to bee done, but in this caſe *Nathan* the Prophet had directed *David* to ſuffer them to hang, till that by the falling of raine upon the earth it ſhould appeare, that the drought ſo long continuing and famin cauſed hereby was brought upon the land for the wrong done to the *Gibeonites*, who being ſatisfied, an end was put to this judgement.

Peter Martyr.

The reaſon, ſaith *Martyr*, of that Ordinance *Deut*: 21. was, leſt the land ſhould bee defiled, as is there expreſſed, wicked men pollute the land, whilſt they are living, and therefore being dead, they are ſoone to bee taken away from polluting it when they are dead. 2. Becauſe hanging is puniſhment enough for a malefactor, therefore the Lord would not have the ignominy of ſuffering them to hang ſtill night and day added hereunto. But this caſe being different as *R: Solomon* noteth, theſe were ſuffered to hang many dayes, that the Gentiles paſſing by that way, and learning hereby, what a care the God of *Iſrael* had of the Gentiles converted to the faith, might bee induced to turne to it alſo. The time that they hung, is deſcribed by the harveſts beginning, and the barly harveſt, becauſe in that country it was firſt and the wheat harveſt afterwards, the whole time according to the Hebrewes account being 6 months, *viz.* from March till Septemb. The ſackcloath which *Rizpah* uſed ſhe is ſaid to have ſpread it for her upon the rocke, that is, by making her a Tent thereof, wherein ſhe might ſee that performed, which ſhe deſired to theſe dead corpſes, for her care was ſuch, that ſhee would not referre it to the care of her ſervants onely, and ſhee tooke ſackcloath, as fitteſt for mourning, thus *Martyr*, but the ſackcloath, which ſhee ſpread, is thought by other to bee to lie upon, the Tent being left to bee underſtood. And this was told unto *David*, who diſliked it not, for when the time was come, hee cauſed them to bee taken downe, and beſtowed upon them the honour of buriall in the ſepulchre of their fathers. And hee tooke this occaſion alſo to tranſlate the bones of *Saul* and of *Jonathan* from *Jabeſh* to bury them together more honourably, the place where they were laid before, ſaith *Lyra*, not being ſo fit for perſons of their ranke and quality. This as a point of love and goodneſſe *Martyr* commendeth in *David*, who diſdained not to imitate a woman in ſhewing kindneſſe to the dead, to the ſhame of many inferiours to *David*, who ſcorne to follow their inferiours in any thing, although it bee good, when as indeed wee ought to learne to do good even of the pooreſt little creatures, as of the Piſmire, and the Crane, Stork and Swallow. How God liked of *Davids* proceedings is ſhewed in the next words, hee was entreated for the land; to puniſh wickedneſſe is as a ſacrifice expiatory to turne away Gods anger, but after ſeverity uſed in ſuch caſes, wee may learne by *Davids* example, that it is pleaſing to God to ſhew kindneſſe, and not to rage againſt dead bodies, except there be further cauſe, but not meerely becauſe they were our deadly enemies whilſt they lived. For it is not to bee doubted, but that *David* ſhewed this kindneſſe the rather, to ſhew that hee loved his enemies, and thoſe that hated him, according to the Evangelicall precept.

R.Solomon.

V. 12. 13. 14.
Lyra.

Peter Martyr.
Note.

Moreover the Philiſtims had yet warre againe with Iſrael, &c. that is, as is generally thought, according to the order, wherein they are ſet downe, after that the famin ceaſed. That which put the Philiſtims on to theſe battles may ſeeme to bee the confidence, which they had in their new Champions, Giants, who *Goliah*-like, thought that none were able to ſtand againſt them, but they being four fell all in four battles, God in his providence having a further end in theſe warres, *viz.* that the ſtate of that kingdome might be left quiet and peaceable to *Solomon*. The Vulgar Latin, to make the time more plaine, hath it, *after theſe things*, and *Joſephus* ſaith, after the famin ended *David* ſet upon the Philiſtims againe.

V. 15.

In this warre *David* fainted, then *Iſhibenob* a Giant being about to ſlay him, *Abiſhai* reſcued the King and ſlew the Giant. This *Joſephus* ſaith, was done, when the enemies being put to flight *David* purſued them before all others, and being ſeene now to waxe faint, the Giant whom hee calleth *Armon*, the ſonne of *Araph*, turned backe, and had undoubtedly ſlaine him, but that *Abiſhai* comming on prevented it, and ſlew the Giant. By *Davids* waxing faint it appeareth that this was done in his old age, hee being now about 65, and therefore they would not have him to goe forth to battle any more, leſt hee quenched the light of *Iſrael*, whereby they meant that the glory of all his former victories would bee in danger to be obſcured, if at any time hee ſhould bee ſlaine in warre. Wherefore they would rather henceforth content themſelves to enjoy his direction, counſell and prayers keeping at home, then that his perſon ſhould be hazarded by going to warre abroad.

V. 16. 17.
Joſephus.

The Vulg Lat. alſo for Giants hath *Araphah*, according to the word in Hebrew, but *Araphah* ſignifieth a Giant.

V. 17.

Peter Martyr.

Some expoſitours, ſaith *Martyr*, hold that contrary to what was ſaid before, theſe battailes with the Philiſtims were fought before the 3 yeares famin, and not in the order, wherein they are ſet downe for time, becauſe it was a thing decreed in the time of *Abſaloms* rebellion, that *David* ſhould not be adventured to the warre in his owne perſon, and becauſe 1 *Chron*: 20. 4. the three laſt of theſe warres are related immediately after the victory obtained over the *Ammonites*. But theſe reaſons be of no force, not the firſt, for in the time of *Abſaloms* rebellion *David* was kept from going out to the warre, becauſe the Rebels would principally aime at his deſtruction, after that hee might ſtill goe to warre againſt other enemies, till this time of his debility through old age appearing: nor the ſecond, for the writer of the Chronicles omitteth whatſoever elſe happened betweene the ſubduing of the *Ammonites*, and theſe warres againſt the Philiſtims, yea and the firſt of theſe alſo, therefore it cannot be gathered by his placing of theſe next to that againſt the *Ammonites*, that they followed next after, but becauſe his numbring of the people is placed there next unto theſe warres, that theſe were the laſt memorable geſts of *David* before that unhappy numbring. Whereas it is objected, that the laſt three warres at the leaſt muſt needes bee before, becauſe *David* was kept from going to warre after the firſt of theſe foure battailes, he anſwereth although he went not to warre in perſon, yet he went by his forces.

This Giants ſpeare is ſet forth by the weight, as *Goliahs*, 1 *Sam*: 17. 7. it
weighed 300 ſhekels of braſſe; what weight this was may be gathered by that,
which I have written upon that place: and hee was girded with a new ſword,
whereupon the Hebrewes ſay, that it was the firſt time of his comming forth
to warre, and that hee was girt with a ſword in token of ſome Captaines place,
which hee had in the army, and that to purchaſe him the more credit at the
Note. firſt, he did thus ſet upon the King, ſeeing him to wax feeble. But God, that
never faileth thoſe that put their truſt in him, preſerved *David* in this great
danger, by ſuddenly bringing *Abiſhai* to reſcue him, for which, and ſo many
victories more following, hee compiled that Pſalme of praiſe *ch*: 22.

V. 18. The ſecond battle was in *Gob*, 1 *Chron*: 20. 4. it is ſaid to have beene in *Gezer*,
of which *Gezer*, ſee 1 *Chron*: 14. 16. it was a City in the Tribe of *Ephraim*
Adricom. poſſeſſed by the Philiſtims, happily by them called *Gob*. *Vatablus* hath it *Nob*,
and *Adrichomius* ſaith, that *Nob* and *Gob* was all one City in the Tribe of *Benjamin*,
but becauſe this was the ſame with *Gezer*, that City could not be meant.
In this battle *Saph* a Giant was ſlaine by Sibbecai an *Huſhathite*. 1 *Chron*: 20. 4.
Joſephus. for *Saph* is Sippai. *Joſephus* calleth Sibbecai an *Hittite*, and ſaith that hee ſlew
many, that boaſted themſelves to bee Giants, hee was one of *Davids* worthies,
1 *Chron*: 11. 29.

V. 19. The third warre was alſo in *Gob*, in which the brother of *Goliah* was ſlaine by *Elhanan*, the ſonne of *Jaare Oregim*, here the word brother is ſupplyed out of 1 *Chron*: 20. 5. where he is called *Lahmi the brother of Goliah*, and *Elhanan* is ſaid to be the ſonne of *Jair* a *Bethlehemite*. But becauſe hee is ſaid here to have ſlaine *Goliah*, and his ſpeare is ſaid to bee as a Weavers beame, as the ſpeare of that *Goliah*, 1 *Sam*. 17. and *Elhanan*, who ſlew him, is ſaid to bee of *Bethlehem*, of which City *David* was, the Hebrewes, as *Jerom* ſheweth *de tradit*: *Hebr*: will have *David* to be meant by him, and this *Goliah* to bee the ſame ſpoken of before, for which *v*: 22. it is ſaid, theſe foure fell by the hand of *David* and of his ſervants, and accordingly his tranſlation goeth, for *Elhanan* the ſonne of *Jaare Oregim*, having *Adeodatus*, *filius ſaltus polymitarius*; which hee applyeth to *David* thus, hee was ſent of God, and was the ſonne of the forreſt as it were, becauſe he kept ſheepe there, and is called *Polymitarius*, a maker of curious workes, as *Oregim* ſignifieth, becauſe by his mother hee was of the kind of *Bezaleel*, to whom God gave the ſpirit of wiſedome to make curious works in braſſe for the ſanctuary. And with this conceit are carried away *Lyra*, *Comeſtor*, *Gloſſ*: *Ordin*; and *Toſtatus* ſometime, and divers others, but it may bee called their common deluſion, wherein one followed another againſt ſenſe, becauſe it was not *Goliah*, whom *David* ſlew, that is here ſpoken of, but his brother, as is expreſly ſaid, 1 *Chron*: 20.5. which was written after this to make all things more plaine, which were too briefly ſet downe in theſe bookes, neither doth the time agree at all, ſeeing that battle was above 40 yeares before this. And this *Elhanan*, to put it out of doubt, that he was not *David*, but one of his worthies, is numbred ſo 1 *Chron* 11 1. 26. next after *Aſahel*, and is called the ſon of his uncle, the *Bethlehemite*, in our tranſlation, the ſonne of *Dodo*, but becauſe hee is here ſaid to bee the ſonne of *Jaare*, or *Jair*, the word *Dodo* is better rendred by *Jerom*, of his uncle, as it ſignifieth, and taken not as a proper name, but as an appellative. Laſtly whereas *v*: 22. is alledged, theſe foure fell by the hand of *David* and of his ſervants, *Martyr* ſaith well, they fell by the hand of *David*, although he himſelfe in perſon ſlew none of them, becauſe they went out under him and by his appointment, that ſlew them, & they fell by the hands of his ſervants, becauſe they were his inſtruments, by whom they were ſlaine.

2 Sam. 23. 24.

Peter Martyr.

V.20.
Toſtatus.
Joſephus.

And there was yet a battle in Gath, &c. This battle *Toſtatus* conceiveth to have beene made to recover *Gath* taken by *David* from the *Philiſtims*, 1 *Chr*: 18.1. They had now for their Champion a Giant of greateſt ſtature, *Joſephus* ſaith, 6 Cubits, that is, 9 foot high, and for his fingers and toes hee was monſtrous, having 24 in number, and not unlike *Goliah* hee defied *Iſrael*, and then *Jonathan Davids* brothers ſonne ſlew him. What words hee uſed is not ſaid, but moſt probably hee ſpake much like as *Goliah* had done, 1 *Sam*: 17. This Giant ſaith *Joſephus*, *Jonathan* ſlew in ſingle combat, and ſo the victory being obtained, the Philiſtims durſt not make warre any more with *Iſrael* afterwards. Myſtically by the Giants ſlaine in theſe warres, the principall cauſe whereof, was *Davids* hand, our victories over our Giantlike ſpirituall enemies were ſet forth by the power of our *David* Chriſt Jeſus, that wee may not bee afraid of them, ſeeing wee fight under ſuch a King, and prevailing aſcribe all the praiſe to him by whom onely wee are enabled to theſe conqueſts.

The Myſtery.

CHAP. XXII.

V. 1.

AND *David ſpake unto the Lord the words of this ſong, in the day that the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.* By all *Davids* enemies are meant the Philiſtims, who were laſt ſubdued, *ch*:21. and *Sheba*, *ch*:20. and *Abſalom* and *Achitophel*, and the Edomites, Ammonites, and Moabites, the Jebuſites, and *Iſhboſheth* with *Abner*, and before all them *Saul*, who ceaſed not to perſecute him from the 10 yeare of his raigne, as long as he lived, who is named in particular, becauſe hee was longeſt and moſt endangered by him, and he is named laſt, becauſe hee acted his part againſt him long before his other enemies, who were more freſh in minde and therefore named firſt. This is put amongſt the Pſalmes, being the 18, committed to the chiefe Muſitian to be ſung to the praiſe of God in the Congregation. And it is called a ſong, becauſe in Hebrew it is metricall, and it was a point of ſingular commendation in *David*, that in his old age, (for he is thought now to have beene 67.) when hee was free from all trouble of enemies, that hee ſtudied how to ſet forth the praiſe of God beſt by compiling this, and as may bee well conjectured, many other heavenly ſongs, and ſpent not his time now in reſt and idleneſſe, and ſetting up, as others doe, ſome trophees of his victories to his owne praiſe. And the ſingular providence of God towards *David* in exempting him from warre and troubles, whereof hee was full all his life time before, is moſt remarkeable, that in his old age hee might the more quietly prepare for his end, by ſetting his minde upon things heavenly, by giving inſtructions to his ſonne *Solomon* and to his Princes for the better eſtabliſhing of his kingdome, and by diſpoſing his worldly treaſures to the building of a Temple to the honour of God.

The 18 Pſalme hath one Verſicle before this, *I will love thee O Lord my ſtrength*, and then followes, *The Lord is my Rocke, in him will I truſt.* It is the ſame almoſt verbatim with *Pſ.* 18. ſaving that for theſe words, *my God, my ſtrength in whom I will truſt, my buckler and the horne of my ſalvation and my high tower*, *v*: 2. of

Pſal. 18. here it is, *the God of my rock, in whom I will truſt, hee is my ſhield and the horne of my ſalvation, my high tower and my refuge, and my Saviour, thou ſaveſt mee from violence.* But this, and whatſoever ſmall difference there is more ſhall bee conſidered in expounding that Pſalme amongſt the reſt, to which the explanation hereof doth properly belong, and therefore here omitting it I haſten to the next Chapter.

CHAP. XXIII.

V. 1. THeſe *are the laſt words of* David. David *the ſonne of* Iſhai *ſaid, The man, who was ſet on high, ſaid, The anointed of the God of* Jacob, *and the ſweet ſinger of* Iſrael. This is a propheſie, as all both Jewiſh and Chriſtian Expoſitors hold touching Chriſt, and is ſet forth by this title, *The laſt words of David*; becauſe *Peter Martyr.* that after the ſong before-going compiled, and all other Pſalmes, which hee made in his laſt old age, he uttered this, and left it as the laſt confeſſion of his faith for the comfort of all the faithfull, which loved his houſe, of which Chriſt was to come, and for the terrour of all the wicked enemies to him and his. For it is not to be underſtood ſo, as if hee dyed without ſpeaking more after theſe words ſpoken, for he cauſed the people to be numbred after this, *Chap.* 24. and appointed by word of mouth *Solomon* to bee his ſucceſſour in the kingdome, 1 *King.* 1. and gave him many inſtructions, *Chap.* 2. unleſſe we ſhall ſay, that thoſe things were done before, though placed after, that this might come next to other matter of the like kinde. But granting all to bee ſet downe in order, theſe are called his laſt words, both becauſe they are of things to come to paſſe in the laſt times, and the laſt words of praiſe to God which hee uttered, as *Lyra.* *Lyra* hath it, or the laſt propheticall words. *Jonathan* the Chald. Paraphraſt, *Chald. Parap.* hereupon ſaith thus; Theſe are the propheticall words of *David*, which hee propheſied to the end of the world, to the times of comfort which were to come, that is, of the kingdom of the *Meſſiah* promiſed to *David* and to all the holy Fathers, they were ſpoken, and ſhall be performed in due time.

This propheſie beginneth with the titles of *David*, which are four: 1 *David the ſonne of Iſhai hath ſaid*; hee ſetteth downe his parentage, as not being aſhamed of it, although hee were a great King. 2 *The man, that was raiſed up on high*, that is, from a keeper of ſheep, to bee King over Iſrael. 3 *The anointed of the God of Jacob*, for both theſe the vulg. Latine hath theſe words: *Dixit* *Lyra.* *vir, cui conſtitutum eſt de Chriſto dei Jaacob*, that is, ſaith *Lyra*, to whom a firme promiſe was made, never to bee revoked, concerning Chriſt of the God of *Jaacob*, who is ſo called, becauſe Jaacob ſpake of him, *Gen.* 49. 10. Hebr. it is, *the man ſaid, that was ſet up, of the* Chriſt *of the God of Jaacob*, *Junius* hath it, *the anointed of the God of Jaacob*, *Junius.* expounding it of his doing herein like *Jaacob* when he Geu. 49. was now ready to die, and like *Moſes* holding that this was uttered by him laſt Deut. 32. 33. of all, when he had made an end of giving inſtructions to his ſonne *Solomon*, 1 King. 2. and of praying for him, *Pſal.* 72. and for the word rendred, *cui conſtitutum eſt*, both hee and *Martyr* have it, as in our tranſlation, the man that was raiſed or ſet up on high, which I thinke to bee the beſt, but becauſe in the next words there is the prepoſition על of, I preferre herein the vulg. Latine, to which the Chaldee Paraphraſe agreeth. The laſt title is *the ſweet ſinger of Iſrael*, for hee compiled many ſweet and heavenly Pſalmes for the publike uſe of the Church of God, and ſet them to Inſtruments of Muſick, and did himſelfe ſing and play ſo ſweetly, that hee drove away hereby the evill ſpirit from *Saul*. And that the giving of himſelfe theſe titles might not ſeeme to come from vaine glory, and that the propheſie following might bee the better marked by V. 2. all the faithfull, it is added, Verſ. 2. *the ſpirit of the Lord ſpake by mee, and his words were in my tongue*, ſo that by the Spirit of God breathing upon him hee ſpake thus, as all Prophets did, 1 *Pet.* 2. 19. and therefore theſe words were not his owne, but both the matter and very words came from the Spirit of God.

V. 3.

The God of Iſrael ſaid, the rock of Iſrael ſpake unto me, hee that ruleth over men muſt bee juſt, ruling in the feare of God; the vul. Latin, *he that ruleth over men, the juſt ruler in the feare of God*, and this is according to the Hebr. and ſaith *Lyra*, they be all the titles of God, and of him it is ſaid, ruling in the feare of God, becauſe he ſtriketh into men, in whoſe hearts he ruleth, the feare of God, not a ſervile but filiall. *Pellican* followeth the ſame tranſlation, yet diſtinguiſheth the ſentence thus, *the ſtrong God*, that is, the Almightie promiſed me who ruleth over the ſonnes of men, being called juſt, becauſe hee ruleth moſt juſtly. Laſtly, he ſaid, that he would one day ſet up a King, which ſhould be the Meſſiah, who ſhould be ſetled and rule with the feare of God, that is, whoſe kingdome is ſetled not by any other ſtrength or firmeneſſe, but by the feare of God, it being a kingdome of beleevers and of ſuch as doe worſhip and feare the true God onely. *Martyr* having mentioned the firſt expoſition, ſaith, there is another expoſition more agreeable to the words following thus: This rock of *Iſrael* ſaid of mee to *Samuel*, that I ſhould bee a juſt ruler, ruling in the feare of God, and taking care for the reſtoring of his worſhip, and this was performed partly in *David*, who yet by reaſon of his inbred corruption was not altogether ſo juſt in all things, but in the Meſſiah, who came of *David* perfectly, becauſe hee alſo hath power to work in the hearts of men the true feare of God, which *David* had not, although hee taught it unto them. And this I thinke to bee the beſt, to underſtand the laſt words, as the thing ſpoken by the rock of *Iſrael* to *David* by the ſpirit of the Meſſiah. For ſo the ſentence will bee perfect, one word, *is*, being ſupplyed, *the ruler over men is juſt, ruling in the feare of God*, that is, hee of whom I ſaid before, that I was about to ſpeake, *viz.* the Meſſiah or Anointed.

Lyra.

Pellican.

Peter Martyr.

V. 4.

And hee ſhall bee as the light of the morning when the Sunne riſeth, &c. the vulgar Latine, *as the light of the morning, when the Sunne ariſeth*, without theſe words connecting it with the former Verſe, *and hee ſhall bee*, and therefore it is by *Lyra* applyed to the manner of Gods ſpeaking unto *David*, and by him Verſ. 2. as if it were meant, that his ſpeaking was not obſcure and as it were, clouded, but cleare and perſpicuous, as a morning, wherein the Sunne ariſeth cleare. And whereas the next words may ſeeme not to agree to this, *as graſſe groweth out of the earth by raines*, that hee applyeth to Chriſt, to ſet forth whoſe comming of a Virgin the compariſon is uſed, becauſe as the ground is barren and bringeth forth no fruit, but by the rain falling upon it, ſo that virgin could not have brought forth a Sunne, but by the Spirit of God making her fruitfull. *Pellican* following *R. David* applieth it to *Davids* kingdome thus, as the morning light ariſeth, and the Sunne alwayes increaſing and ſhining, ſo ſhall or let my kingdome bee alwayes faire and never troubled with clouds, becauſe if the morning bee cloudy, one while cleare and then rainy, it never profiteth ſuch things, as grow out of the earth. *Hugo Card* applyeth it to the word of Chriſt, thus his word is like the morning light, which illuminateth and maketh fruitfull, ſo as that his riſing againe is like the morning riſing without any clouds of infidelitie, and hee ſhone by miracles and made the ground of beleevers hearts fruitfull, as the raine the earth, by the preaching of the Word. *Peter Martyr* expounding this and the next Verſe together underſtandeth it of the kingdome of the Meſſiah, of which it is hereby propheſied, that it ſhould bee cleare, as the faireſt day, as the Sunne ſhining in his ſtrength overcommeth and annihilateth all cloudineſſe, ſo overcomming all that oppoſed themſelves againſt it, and ſuch was the covenant of God made with him touching it. And for the other ſimilitude of the raine, hereby hee ſaith was meant, that perſecutions notwithſtanding ſhould ariſe, but they ſhould bee improved as raine to the making of the earth fruitfull, yet hee ſaith, that his houſe ſhould not bee thus, becauſe the raine falling upon the earth produceth fruits that are fading, but the fruit of this covenant ſhould bee everlaſting, becauſe of the Kingdome of the Meſſiah there ſhould bee no end; but of the laſt word, becauſe he ſhall not make it to grow, he ſaith nothing, and ſo leaveth all indeed obſcure. *Junius* having expounded the former of theſe Verſes of them, that hee ſhould rule over, for hee ſupplyeth theſe words, *and they ſhall bee as the morning light*,

Lyra.

Pellican.

Hugo Card.

Peter Martyr.

Iunius.

&c. hee rendreth this, as the reaſon of the next words, *although my houſe be not*
ſo, that is, although it bee not ſo cleare without clouds of ſinne, yet Gods covenant
with me is firme and ſure, *when hee maketh it not to grow*, that is, when
for ſinne my houſe for a time ſhall not injoy ſuch proſperitie. There are alſo
divers other tranſlations, as in the vulg. Latine, Verſ. 5. *Neither is my houſe ſo great*
with God, that hee ſhould make with mee an everlaſting Covenant, &c. Neither
is there any thing of him, that ſhall not bud. The Geneva tranſlation, after theſe
words, *the morning without clouds*, hath it thus, Verſ. 4. *ſo ſhall my houſe bee, and*
not as the graſſe of the earth is by the bright raine, ſupplying all theſe words, *ſo ſhall*
my houſe bee, and not, which are not in the Hebrew, Verſ. 5. the laſt words, *therefore*
all my health and whole deſire is, that hee would not make grow ſo, where *ſo*,
againe is ſupplyed, not being in the Hebrew. Our new tranſlation followeth
V. 4. *Junius*. Hebr. it is, *And as the light of the morning, the Sunne, hee ſhall ariſe, the*
morning, not clouds, the tender graſſe from the earth from the ſhining after raine, for
V. 5. my houſe is not ſo with God, and then the laſt words, *for all my ſalvation*
and all my love, for he ſhall not make it grow. For the meaning, *Iunius* giveth the
beſt light into it, for ſome words muſt needs bee ſupplyed in ſuch an abrupt
and conciſe kind of ſpeaking, that the ſenſe may bee attained to, thus going
forward here to propheſie of the Meſſiah, under the name of a juſt ruler, hee
further ſaith, that hee ſhall bee as the Sun, the light of the morning, which is
cleare and without all clouds, for he is called the Sun of righteouſneſſe, *Mal.* 4.
for his glory, wherein hee excelleth the Sunne, and for a more ſuperexcellent
ſpirituall light comming from him, *the tender graſſe*, that is, hee is alſo as the
greene graſſe, which the bright Sunne cauſeth to ſhoote out apace after a
large raine; becauſe his kingdome encreaſed ſo faſt, the Goſpel being received
and Churches planted in ſo many countreys farre aud wide over all the world
in a ſhort time. *For my houſe is not ſo with God*, that is, my houſe I grant is but
meane, and not of that greatneſſe, that God ſhould out of it bring ſuch a ruler,
for I was at the firſt but a ſhepheard, yet God out of his meere grace & mercy towards
me, hath made a firm Covenant with me, and given me a ſure promiſe,
that cannot be broken, but ſhall ſtand for ever, that ſuch a ruler ſhall come of me,
and this is my ſalvation and delight, for by him I hope to be ſaved eternally. *For*
he ſhall not make to grow, or *although hee ſhall not make, &c.* for thus alſo may כי the
word here uſed bee expounded, that is, as *Iunius* before, although my houſe flouriſh
not conſtantly in my poſterity, but bee ſometime ſo cruſhed, as that it
may ſeeme to bee without all poſſibilitie of growing up to ſuch a glorious
kingdome, yet that which hath beene ſaid, ſhall bee verified: ſo that theſe words
ſeeme to bee added, as pointing at the deſperate ſtate that the houſe of David
ſhould bee in under the Babyloniſh captivitie, and afterwards through *Herods*
tyranny, to denote which and yet to give hope of the Meſſiah, *Eſa.* 11. 1. it is
ſaid, a branch ſhall come out of the trunke or root of *Ieſſe*, that is, his houſe
cut downe, as it were, to the roots.

V. 6. *But the ſonnes of Belial ſhall bee all as thornes thruſt away, becauſe they cannot be taken*
with hands. But the man that will touch them muſt bee fenced with iron and the ſtaffe of
V. 7. *a ſpeare, and they ſhall bee utterly burnt with fire in the ſame place*, the vulg. Latine
comburentur uſque ad nihilum, Hebr. בשבת *ad ceſſationem, i. ad nihilum.* This,
Lyra. ſaith *Lyra*, is to be underſtood of the wicked Jews, who were as thornes to thoſe
that handled them, that is, to Chriſt and his Apoſtles, wherefore they were
by the Romans deſtroyed by force of Armes, and many of them with their
Citie and Temple burnt with fire, and after that, becauſe they died in infidelitie,
they were burnt everlaſtingly in hell fire. Others generally underſtand
this of all the wicked compared to thornes, becauſe they beare no good fruit,
but pricks to hurt thoſe that meddle with them by way of inſtruction or reprehenſion,
wherefore as a man dealeth with thornes, ſo they ſhall be dealt withall,
that is, powerfully proceeded againſt, and finally burnt in the place where
they ſtand, that they may do no more hurt to ſuch as come near them. Yet *Martyr*
Peter Martyr. in this bringeth the Jewes alſo for example, who were deſtroyed by *Titus*
Pellican. and *Veſpaſian* in their owne Citie. *Pellican* will have *Antichriſt* and his adherents,

rents, the greateſt enemies of Chriſt underſtood, whom hee ſhall conſume by the breath of his mouth, as by fire. I hold with *Lyra*, becauſe it is a propheſie of things moſt remarkable happening about the kingdome of the Meſſiah, that his greateſt enemies and firſt oppugners, the Jewes, are particularly meant, who were therefore juſtly deſtroyed by the Romans. And morally wee may note, what the end of all the incorrigibly wicked ſhall bee, *viz.* deſtruction for ever in hell fire.

Note.

V. 8.

Theſe are the names of the valiant men, which David *had.* As the ſacred hiſtory doth firſt and chiefly ſet forth the geſts of King *David*, as being a man ſingularly choſen of God, ſo it ſeemed good to the Spirit of God, that the valiant men about him with their worthy geſts ſhould be put upon record for their honour, whereby is implied that they were not onely moſt valiant but faithfull alſo both to God and the King, and godly, for *Joab* who murthered two men moſt treacherouſly, *Abner* and *Amaſa*, and preſumptuouſly tranſgreſſed againſt the Kings charge touching *Abſalom*, is not for theſe his wickedneſſes named amongſt them, nor *Amaſa*, who had rebelled with *Abſalom* againſt the King, but onely ſuch, as conſtantly followed him in adverſitie and proſperitie, and helped him both in the time of his perſecution under *Saul*, and againſt *Iſhboſheth* the ſonne of *Saul* to obtaine the kingdome, to which God had choſen him, being for this purpoſe extraordinarily aſſiſted with valour and might to ſubdue the enemy, and obtaine unto him a very large dominion over all the neighbouring nations, who had hitherto poſſeſſed a great part of the Land, which was given for inheritance to the children of *Iſrael*; ſome yet ſtand for *Joab* to bee meant by him ſitting in the chaire: but *Hugo*, *Rupert* and *Martyr* hold, that hee was excluded from his ill deſerts before ſpoken of.

1 Chron. 11. 11.

The Myſtery.

And herein *David* was a figure of Chriſt, who had alſo his worthies, the Apoſtles, and 72. more Diſciples, whom he ſent out and inſtructed with power extraordinarily to conquer for him, by ſhewing ſignes and working miracles, and the putting off the names of *Davids* worthies upon record in holy Scripture, figured out the writing of the names of Chriſts faithfull Miniſters in heaven, as *Martyr* partly noteth, that wee all might bee incouraged to fight manfully under Chriſts banner, and never for any danger bee made to ſhrinke from him; for the valour of any faithfull ſervant of God in this kind ſhall aſſuredly be regiſtred, and hee ſhall not loſe the praiſe thereof at Gods hands, as it is ſaid of the Jew within, that his praiſe is not of men but of God. And in that *David* kept ſuch men about him, who were both valiant and godly, it is commended hereby to other Kings and Princes to doe the like, and not to keepe about them vaine and vicious perſons to the corrupting and weakning of their ſtates and kingdomes.

Note.
Peter Martyr.

Rom. 2. 29.

Of theſe worthies of *David* here are reckoned up 36. and yet Verſ. 39. they are ſummed up 37. *Joab* alſo, ſaith *Junius*, being underſtood, although hee be not named. *Comeſtor* numbreth *David* for one, as the head of them all, and ſo maketh up 37. and this hee groundeth upon the vulg. Latine, where it is, *David ſitting in the chaire was moſt wiſe*, but Hebr. there is no mention made of *David* any more, but that theſe were the valiant men, that *David* had, and then it is ſaid, *ſitting in the chaire, the moſt wiſe, the head of the three, hee was Adino the Eznite*, or as in our new tranſlation rather, the *Tachmonite ſitting in the chaire, he was Adino*, for the word rendred, the *moſt wiſe*, Hebr. is תחכמוני which, although חכם ſignifieth wiſe, cannot well bee rendred moſt wiſe, but rather *Tachmonite*, as ſetting forth the place, of which hee was, as the *Eznite* doth his family. But *Junius* for ſitting in the chaire, &c. hath it, *Joſcheb baſſchebeth Tachcemonites, huic gratum fuit haſtato una vice invadere* 800. taking the two firſt words for his proper names, which are commonly rendred, ſitting in the chaire, and *Adino* according to the ſignification (which is commonly taken for a proper name, but onely in the vulg. Latine, where it is expounded by *tenerrimus*) for *gratum ei*, it was delightfull to him, and עצנו being armed with his ſpeare, which is commonly rendred *Eznite*. The Hebrews will have *David* deſcribed here, as the chiefe of the moſt valiant, becauſe it is for Kings and Maſters to ſit in

Iunius.
Scholaſt. hiſtor.

Junius.

Lyra. in chaires, and he, ſaith *Lyra*, is called moſt tender, becauſe hee was gentle to his friends, although terrible to his enemies, for which is added *ligni vermiculus*, as the vulg. Latine rendreth העצני because as the worme eateth into the hardeſt wood, ſo hee pierced his ſtrongeſt enemies by his might and deſtroyed them. But becauſe *Davids* worthies and not *David* himſelfe are here propounded to bee numbred, neither doe wee read that ever hee ſlew 800. enemies at once, it is certaine that ſome other man and not *David* is meant. Some thinke that *Joab* is thus deſcribed, becauſe hee was Captaine of all the Army, but this is not probable for the reaſon before rendred, why hee is not put into this Catalogue at all, or according to others becauſe his geſts were ſufficiently ſet forth before, and the purpoſe of the Spirit here was not to reckon up any, but ſuch valiant men of *David*, as either had hitherto been paſſed over in ſilence, or without any hint giving of their valour, or although ſomething were ſpoken hereof, yet not the geſt moſt memorable: for ſo *Sibbecai*, whoſe killing of a Giant is ſpoken of Chap.21. is here omitted, and *Elhanan* and *Jonathan* onely curſorily named, that wee might gather, when wee recount their valiant geſts before ſet forth, what the reſt of the 30. who are onely named were, but *Abiſhai* there ſpoken of is here againe commended for another moſt valiant act of his, *viz.* ſlaying 300. at once. Verſ.18. It ſeemeth to mee, that *Sibbecai* ſpoken of, Chap. 21. but here omitted, is alſo to be underſtood, who being added, as hee may well be from thence, maketh up the number of 37. and indeed without underſtanding him the ſecond ternary is imperfect, there being in it but two expreſſed, Verſ.18,19,20. And for the former words, *ſitting in a chaire*, they may beſt bee referred to *David* thus; *theſe are the valiant men, which David ſitting in the chaire of State had*, and thus the Tygurin tranſlation rendreth it: the *Tachmonite*, who was the chiefe of the three, hee was otherwiſe called *Adino* the *Eznite*, &c. That of *Junius* doth not arride me, becauſe if *Adino* bee rendred *gratum ei*, the word הוא is redundant, and there is no reaſon to take the two firſt words for a proper name contrary to the ſtreame of all interpreters.
1 Chron. 11. And for the making up of this number of 37. that *Sibbecai* is to bee underſtood may bee gathered from 1 *Chron.*11. where hee is alſo named: but there are many more alſo named, ſo that the Catalogue here is imperfect, and theſe 37. were not all *Davids* worthies, for there are named about 13 more, theſe were all, that it pleaſed the Spirit of God to ſet downe here, the reſt being reſerved to bee regiſtred in that place, happily becauſe they came not all unto him ſo ſoone as theſe 37. but when hee was in *Hebron*, and *Iſhboſheth* Sauls ſonne was now dead, for then many more of great valour of all the Tribes are alſo named, 1 *Chron.*12. But 1 *Chron.*11.11. it is *Jaſhobeam*, the *Hachmonite*, who is firſt mentioned, but he is generally held to bee the ſame, although called by another name, and whereas there it is ſaid, that hee ſlew 300. at once here 800. by *Joſephus* 900. ſome thinke, that 300. of theſe 800. were ſlaine by his ſpeare, the reſt otherwiſe, but others better, that hee did that valiant act at another time. If any man ſhall thinke it incredible, that one man ſhould in one day ſlay ſo many in a battell, he muſt remember, how *Sampſon* alone ſlew 1000. men with the Jaw-bone of an Aſſe, and *Jonathan* and his Armorbearer alone ſet upon the whole Army of the Philiſtims and brought confuſion to it, and *Gedeon* with his 300. men overthrew the Army of the Midianites being as the Graſhoppers for multitude. The Lord promiſed to ſuch as ſerved him, that one ſhould chace a 1000. the enemy ſeeing the valour of this man might bee ſo aſtoniſht through feare, as to become feeble and unable to reſiſt, or to flee from him wounding and killing them, as the beaſts are ſaid to fall downe for feare before the Lion purſuing them neare. Now for the method here uſed in making this Catalogue. 1 Here are two ternaries of the moſt valiant, together with their moſt memorable geſts. 2 An enumeration of the names of 30. more, and the ſame method is followed, 1 *Chron.* 11. Touching the two ternaries, the firſt three are ſaid to bee ſuperiour to the other three, and yet thoſe other three of wonderfull valour alſo.

V. 9. **The ſecond was *Eleazar* the ſonne of *Dodo*, which word ſignifieth his uncle,** and ſo it is by ſome rendred, but it is more commonly and better taken for a proper name, hee is ſaid to have been of that valour, that hee ſlew the Philiſtims till his ſword did cleave to his hand, and then the people which before were fled from him for feare of the Philiſtims returned onely after him to take the ſpoyle.

V. 12. The third was *Shammah* the ſonne of Agee, who defended a piece of ground full of Lentiles againſt a troope of the Philiſtims, when all others fled from the Philiſtims for feare, and obtained a great victory. The hiſtory touching theſe two differeth much from this, 1 *Chron.* 11. 12, 13. where that is aſcribed to *Eleazar*, which is here tō *Shammah*, no mention being made of *Shammah*, but implicitly. Hee was with D*avid* in *Padammim*, and the Philiſtims were gathered together to battell, where there was a parcell of Barley, and when the people fled from before the Philiſtims, they ſet themſelves in the midſt of the parcell and delivered it and ſlew the Philiſtims To reconcile this difference ſome thinke, that the Hiſtory of *Shammah* is quite omitted, 1 *Chron.* 11. rendring therefore the plurall, *they ſtood in the midſt of the parcell* by the ſingular, *hee ſtood*, as the Septuagint, and *Toſtatus*, and becauſe it was in a parcell of a Barley field where *Eleazar* fought, but of Lentils, where *Shammah*, and it ſeemeth to bee onely a more full deſcription of the valiant act of E*leazar*, the occaſion of his fight being but in part ſet forth here, but in the other part there, and the name of the place, where hee was, when hee entred into this fight, *Paſdammim*, which is here omitted. For the plurall uſed there, it may bee reconciled, that ſome of his men ſeeing him to defend that ground alone were gathered unto him againe, but it was his valour alone, by which this was done. Some others thinke, that the hiſtories of both theſe are conjoyned in the *Chronicles*, and whereas Lentils are ſpoken of here, but there Barley, there might bee ſtacks of both, which the Philiſtims would have burned. *Lyra* ſaith, becauſe *Eleazar* was the chiefe in defending that ground, hee onely is mentioned, but *Shammah* alſo implyed in that the plurall number is uſed. And this is the more probable, becauſe Verſ. 15. it is ſpoken of three, that together did alſo another moſt valiant act in breaking through the hoaſt of the Philiſtims for water, when as two onely had beene expreſly named before, intimating, that the third was left to bee underſtood from 2 *King*. 23. Whereas *Verſ.* 9. it is ſaid, *when they defied the Philiſtims that were there gathered together*, ſome thinke rather it ſhould bee read, when the Philiſtims defied and objected cowardize unto them, but the word חרפם ſignifieth alſo their expoſing of themſelves to danger, as *Pagninus* hath it, and the word rendred the Philiſtims, is בפילשתם againſt the Philiſtims; wherefore *Junius*, *when they expoſed their lives to danger againſt the Philiſtims*, and this is beſt, becauſe it is not likely, that they would reproach the Philiſtims, and then flee away from them, and the words agree not to the other reading, *the Philiſtims reproached them.*

1 Chron.11.12

Toſtatus.

Peter Martyr.
Lyra.
Iunius.

Iunius.

V.13. *And three of the thirty went downe to* David, *&c.* here by thirty is to be underſtood the whole number of D*avids* valiant men, who might bee ſo called although they were more, becauſe happily ſo many were by D*avid* choſen at the firſt, and had the name of the thirtie worthies given unto them, and authoritie and command over others accordingly, but ſome others afterwards alſo ſhewing great valour were joyned unto them, but they were ſtill called by the name of the thirty, as the 12. Apoſtles, when *Paul* and *Barnabas* were added, and *Epaphroditus*, *Junius* and *Andronicus*, of whom, *Rom.* 16. 7. it is ſaid, that they were of note amongſt the Apoſtles, were ſtill called the 12. Apoſtles. Theſe three came to D*avid* to the Cave of *Odullam* in the time when hee was perſecuted by S*aul*, a Garriſon of the Philiſtims being then at *Bethlehem*, and when D*avid* longed for ſome of the water of the well of *Bethlehem*, which was a well, that of old hee happily had uſed to drinke of, for hee was of that City and knew it to be very good, theſe three adventured to fetch him ſome water thence, &c. and this is noted to have beene done in the harveſt time, when it was hot, and when it was brought hee would not drinke thereof, but conſidering that they with perill of their lives had fetcht it, hee poured it out for a drinke

1 Sam. 22.

Pellican. Peter Martyr. Note. Gloſ: Ord. Hugo Card. Lyra. Iunius.

drinke offering to the Lord for the health and ſafetie of theſe three, ſaith *Pellican*: hee offered it for a drinke offering, ſaith *Martyr*, in way of thankſgiving to God, who had given him ſuch worthy men, and preſerved their lives in this great danger, and hee called it the blood of thoſe men, becauſe gotten with danger of their lives, as the wine in the Sacrament is alſo called blood figuratively: a notable example for Princes and Captaines to bee tender over the lives of their ſervants, to bee prodigall of their blood is tyranny. And their readineſſe to give content to their Captaine ſerveth to commend ready obedience to all ſervants, although not in imitating deſperately this example, when there is no ſuch great need: but in time of neceſſitie for the ſafetie of the King, and the Commonwealth, ſubjects ought to put themſelves upon apparent dangers. Some thinke, that *David* bade them fetch this water to try their valour, but his aſtoniſhment, when he ſaw, that they had done it, plainly manifeſteth the contrary. *Kimhi* aſcribeth this fact to the next three, but this is againſt the order of the hiſtory, yet *Hugo* will have theſe three to be *Abiſhai*, *Sobbecai* and *Jonathan*, following the vulgar Latine, *Nec non ante deſcenderant tres, qui erant de* 30. and following *Jerom* hee ſaith, that *Davids* being in the Cave of *Odullam* in *Sauls* time is not meant here, but after his ſinne with *Bathſhebah*, and that the water being brought, which hee ſo greatly deſired, hee being thirſty yet would not drinke it, to teach his ſouldiers fortitude and conſtancy. *Lyra* contrariwiſe ſaith, that it cannot bee underſtood of any but of the firſt three, becauſe it is concluded, theſe were the three moſt valiant, and hee ſaith, that *David* by ſacrificing this water ſhewed, that who ſo indanger themſelves by fighting againſt infidells, doe offer unto God a moſt acceptable ſacrifice. *Junius* illuſtrateth the fact of theſe three the more by ſaying, that the Garriſon of the Philiſtims kept the way to this well. *Hugo* in affirming theſe three to bee the ſecond followeth *Jerom* in Tradit. Hebr. So likewiſe doth *Dionyſius* and *Toſtatus*, but enough hath been ſaid by *Lyra* already to confute this.

V. 18. Pellican. Sallianus.

Abiſhai the brother of Joab was alſo chiefe among three. Thus it is ſaid alſo, 1 *Chron.* 11. but here are two worthies onely named, hee and *Benajah*, how then ſhall this number of three be made up? *Pellican* thinketh, that hee is ſaid to bee the chiefe of the three with relation to two more mentioned, Chap. 21. who alſo ſlew two Giants, thus alſo *Lyra* and *Hugo* annumerating to him *Sobbecai* and *Jonathan*; but ſo there will not bee three but foure. Wherefore *Sobbecai* or *Sibbecai*, as I ſaid before, may moſt probably bee underſtood and not *Jonathan*, as ſome would have him, for hee is named afterwards, Verſ. 32. unleſſe that bee another *Jonathan*, becauſe hee is called the ſonne of *Jaſhen*, and not of *Shammah*, *Davids* brother, as Ch. 21.21.

V. 20. Joſephus. Theodoret. Toſtatus.

And Benajah the ſonne of Jehojada, the ſonne of a valiant man of Kabzeel: Of *Jehojada* mention is made 1 *Chron.* 12. 27. that hee was Captaine of 3700. *Aaronites*, which came to *David* to helpe him, and of this *Jehojada Benajah* ſeemeth to bee the ſonne, and ſo *Joſephus* accordingly calleth him a Prieſt, as all the *Aaronites* were: *Cabzeel*, of which hee was, was of the tribe of *Judah*, for which cauſe *Theodoret* will have him of that tribe and ſon to *Davids* brother. Touching *Benajah* it is ſaid, firſt, that he ſlew two Lionlike men of *Moab*, Hebr. *two lions*, but it is generally held, that they were men for their valour called Lions. 2. Hee ſlew a Lion in the time of Snow in a pit, the Lion, ſaith *Joſephus*, being deceived by the Snow that covered the pit fell into it, and roaring there ſo, as that the people neare were ſcared, hee went valiantly thither and ſlew the Lion. This by ſome is called in queſtion, whether it were true valour or temerity, becauſe although to ſlay a Lion, when a man is inforced to fight with him, be valour, as in *Samſon* and *David*, yet when there is no neceſſitie to do it, it is raſhneſſe, and by the Roman Lawes ſuch as fought with beaſts cauſeleſly onely for oſtentation of their ſtrength, were cenſured as infamous, and this they ſay was the caſe of *Benaiah*. But the commemoration of this in ſacred writ to his praiſe doth ſufficiently cleare him from all ſuch calumnies, hee did it to deliver the country from that feare, in which they were, as

Davi do deliver his Lambe from the Lion caught him by the beard and ſlew him. 3. He ſlew an *Egyptian*, a goodly man, having a ſpeare in his hand, *1 Chron.* 11.23. hee is ſaid to have beene of great ſtature, and his ſpeare like a Weavers beame, but *Benaiah* had onely a ſtaffe in his hand, and therefore plucking through his great valour his ſpeare out of his hand hee ſlew him with his owne ſpeare. This and the former fact of his are by the Hebrews expounded of *Joab*, who they ſay, was meant by the Lion, and *Shimei* meant by this *Egyptian*, for *Benaiah* ſlew them both: but neither the time nor circumſtances doe agree, wherefore it is onely mentioned by expoſitors and rejected as a putid comment; and becauſe *Jerom* hath it *de tradit. Hebr.* it is queſtioned, whether that booke were his or no. And for theſe his valiant geſts *David* ſet him over his guard, that is, as hath been ſaid before, over the *Cherethites* and *Pelethites*. Hebr. it is משמעתו rendred in the vulg. Latine, *auricularium a ſecreto*, his Privy Counſellour, *Martyr*, *ad auditum ſuum*, that is, ſaith hee, over his Privy Counſell, but hee approveth rather of the other expoſition, *over his guard*, who are ſet forth by his audience, becauſe they were alwayes at hand to heare his commands to execute them.

V. 21.

V. 24.

Next followeth *Aſahel*, who was before commended from his ſwiftneſſe of foot, hee was ſlaine being but a young man by *Abner*, then *Elhanan* the ſonne of *Dodo*, Chap. 21.19. the ſonne of *Jare Oregim*, of which names ſee there; it is probable, that he is not ſet after *Aſahel*, of whom no ſuch famous exploit is commemorated, but onely for honours ſake to *Aſahel*, who was neare a kin to *David*.

V. 25.

The third Semmah, *1 Chron.* 11. *Sammoth*: the fourth *Elika*, omitted *1 Chron.* 11, &c.

The Myſtery.
Gloſ. Ordin.

Myſtically by *Davids* longing after water out of the well of *Bethlehem* may bee underſtood his longing for the Meſſiah that ſhould bee borne there, who was made a ſacrifice for our ſinnes, and by his blood, as by water poured out, cleanſeth us from them, ſo many as beleeve in his name: thus the Ordin. Gloſſe applying alſo morally his refuſing to drinke of this water to his penitency for his unlawfull deſiring of the wife of *Uriah*, for according to the Gloſſe following *Joſephus*, hee is underſtood to have beene in *Jeruſalem* at that time in the fort of *Zion*, after his ſinne committed with *Bathſhebah*, but this agreeth not with the Scripture, wherein he is ſaid to have been then in the Cave of *Odullam*.

CHAP. XXIV.

V. 1.

1 Chron. 21,

AGaine the anger of the Lord was kindled againſt Iſrael, that hee moved David to ſay, goe and number Iſrael and Judah,* 1 Chron. 21.1. *Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.* By comparing theſe two together wee ſee, that by the fury of the Lord Satan is meant, whom hee uſed in his wrath to ſtirre up *David* to ſinne, that hee might therefore bring a judgement upon the people, with whom hee was offended for their ſinnes. Hee brought one judgement of a three years famine, 2 *Sam.* 21. for the ſinne committed amongſt them in the matter of the *Gibeonites*, now they had alſo greatly ſinned otherwiſe, although it bee not here ſpecified, for which hee brought the judgement of the Plague in this Chap. *Martyr* conjectureth, that after that famine plenty being reſtored, and the people living in peace they were much corrupted in their manners, as is uſuall by ſuch meanes: and wee may adde, that all their enemies being ſubdued, they moſt probably grew ſecure, and having ſuch worthies, and they being ſo many, they truſted to their own ſtrength, and hereby the Lord was provoked thus to abate their number. And whereas it may ſeem, that if their ſinnes were the cauſe of this judgement, hee might have brought it upon them without *Davids* further ſtirring him up by numbring the people, it is true, but becauſe they had greatly ſinned againſt *David* alſo, whom he had choſen, by being ſo ready to follow other uſurpers as *Abſalom* and *Sheba* in rebelling againſt him; it ſeemed good unto the Lord to permit him thus

Theodoret.
Lyra.

to offend, that through him they might be puniſhed, who had alwayes forborn
himſelf to take revenge upon them, that it might appeare, that God is the a-
venger of wrongs, and not avenge our ſelves, but commit it to him, as hee hath
commanded. And that all may take notice, how farre ſtretching the ſinne of
a King is, and therefore pray for their wel-doing above all others, as 1 *Tim.*
2. 1. They were before judged for *Sauls* ſinne, of which they were doubtleſſe
guilty by giving aſſent thereunto, and now they are judged againe for *Davids*
ſin, to which they were alſo acceſſary, by being together puft up by their great
multitudes, and invincible forces. But if it were a ſin in *David* to command
Qu. the people to bee numbred, it may juſtly both bee inquired, wherein that ſin
lay, and alſo how God is ſaid to move him hereunto, ſeeing hee is the author
of all good, but not of any evill? To the firſt of theſe it is generally anſwe-
red, that pride was his ſin, for being puft up in beholding the catalogue of
ſo many valiant men, which hee had, hee thought it would adde much to his
glory to have a Regiſter made of all his other men alſo throughout his whole
kingdome. Some thinke that hee ſinned, becauſe in numbering the people,
Joſephus. hee cauſed not the tribute to bee gathered of each man for the ſanctuary, as
Exod: 30.12. was commanded to bee done, when the people were numbred, that no plague
might bee ſent amongſt them; for the Lord would have this one end alwayes
of numbring the people, that an oblation might bee made for them, for the
Titus Livius. reconciling of Gods favour towards them. And thus the heathen Romans,
when the number of the people was taken, which was once in five years, or-
dained that a ſacrifice ſhould be offered for their health, of a ſow, a ſheep, and
three bulls; and happily they learned this from the Hebrews. But *David*
thought not upon this law, onely hee would have the people numbred for no
other end, but that hee might know the number of them to bee lifted up the
more. And if he had propounded this end, *viz.* to raiſe a tribute for the ſan-
R. *Kimbi.* ctuary, ſaith *R. Kimbi*, unleſſe hee had had ſome other lawfull end of num-
Teſtatus. bring, it had not been juſtifiable, for God would not have his people oppreſſed
with tributes. To the ſecond, that God is not the author of any evill, as
it is ſimply evill, but he ſuffereth it ſometime to bee done for a puniſhment of
precedent ſinnes; as here, Satan by his ſuggeſtion moved *David* to number
the people, as 1 *Chron.* 20. but the anger of God is ſaid to have done it in this
place, becauſe hee being offended with *Iſrael* for ſinne, permitted Satan to work
thus in *David* and gave him not the grace to withſtand ſuch a ſinfull motion:
V. 2. but of this ſee more at large in my comment upon *Rom.* 9. Touching the num-
ber of the people, it is committed to *Joab* to bring it in, going through the
V. 3. whole land from *Dan*, which was north, to *Beerſhebah*, which was ſouth. This
hee was unwilling to, as knowing it to come from vaine-glory and therefore
tending to the provoking of God to anger, but the King being reſolute, hee did
it, and in nine moneths brought in the number of all, that were able to goe to
warre: whereby wee may gather, that none were numbred under 20. and none
above 60. which happily might bee as many more. And that none un-
der 20. were appointed to bee numbred is expreſly ſaid, 1 *Chron.* 27. 23. be-
cauſe the Lord had promiſed, that they ſhould bee innumerable, as the ſtarres
of heaven. But it is ſaid, that not onely *Joab*, but the rulers of the people
1 Chr: 21.2. alſo were appointed to goe and number them, of which rulers it ſeemeth to be
ſpoken, 1 *Chron.* 27. 16. that they were 12. of each Tribe one; and 2 *Sam.* 24.
V. 5,6. 4. The Captaines of the hoaſt are ſaid to have gone with *Joab* to number, which
were 12. others, 1 *Chron* 27. 1, 2. The way that *Joab* went with the Captaines
V. 7. was firſt over *Iordan* to begin with the *Reubenites* and *Gadites* firſt, which were
fartheſt off eaſtward, then they came to *Dan Iaan*, and *Zidon* north; and laſt-
ly, by the Cities of the *Hivites* and *Canaanites* weſtward to the ſouth of *Iudah*
and *Beerſhebah*. And they finiſhed their numbring and brought in the number
of all *Iſrael* 800000. and of *Iudah* 500000. at the end of nine moneths and
twenty dayes to *Jeruſalem*; but 1 *Chron.* 21. 5. of *Iſrael* 1100000, and of *Iu-*
dah 470000. For the reconciling of which difference, it is to bee underſtood,
Teſtatus. that the divers Rulers of the Tribes had their ſeverall books, into which the

people numbred were written, and out of them they were againe all written, or ſhould have been written into one book for the King: but becauſe the fact ſeemed abominable to *Joab*, hee brake off from ſetting down all the numbers into the Kings book, and no more came in to that, but 800000 of *Iſrael*, as in this place; but the Writer of the book of the *Chron*: gathering the whole number out of thoſe ſeverall books without cutting off any, ſet downe 1100000. And whereas hee maketh fewer by 30000 of the Tribe of *Judah*, then 2 *Kings* 24. *Toſtatus* thinketh, that ſo many were left out, becauſe they were unfit for war, being not ſo valiant; and this is the more probable, becauſe 1 *Chron*. 21. 5. to the men of *Judah*, the number of whom is there ſet downe, it is added, which drew the ſword, but not 2 *Sam*. 24. Or it may be thought, that not onely the men of *Judah*, which came of *Judah*, are numbred, 2 *Sam*. 24. but alſo Proſelytes of other Countries dwelling amongſt them and ſerving *David*, 1 *Chro*. 21. 5. they are left out, for there might be of theſe 30000. as *Sallianus* hath it. *Peter Martyr* thinketh, that *Ioab* gave up a leſſe number to *David*, becauſe the Tribe of *Levi* was left out of the number, and it may bee *Ieruſalem* was not yet numbred, nor the Kings bands. But if ſo, the number of *Judah* ſhould rather have been increaſed, 1 *Chron*. 21. whereas it is made leſſe, and it is ſaid expreſly of *Iſrael*, that they were 1100000. *Levi* and *Benjamin* not being numbred. Some thinke the difference to bee nothing, becauſe the leſſer number is contained in the greater, but who ſo being asked what number ſuch a man mentioned, ſhall ſay 8. for 11. cannot bee juſtified. Some thinke, that ſo many of the Tribe of *Judah* were ſmitten by the plague, and ſo were left out, 1 *Chron*. 21. and ſome, that 500000. are mentioned, 2 *Sam*. 24. although there lacked 30000. *ob rotunditatem numeri*. *Jerom* reſolveth it, that *Joab* found a greater number, but gave up a leſſe to the King, that hee might bee the leſſe puffed up. And when I conſider ſeriouſly that 1 *Chron*. 21. 6. *The Tribe of Levi and of Benjamin hee numbred not*, it ſeemeth to me to bee ſpoken in this ſenſe, hee put not the number of them into the booke exhibited to the King, the number indeed of all *Iſrael*, as it was taken in divers bookes, was 1100000. and of *Judah* 470000. but he cut off the *Levites* in that account and all *Benjamin*, which together might well bee 270000. that is, 300000. more to *Iſrael*, but 30000. leſſe to *Judah*, becauſe ſo many of the tribe of *Levi* might bee numbred amongſt them, 2 *Sam*. 24. but 1 *Chron*. 21. put in their proper place, that is, amongſt thoſe of *Iſrael*. And the rather may wee reſt ſatisfied in this reſolution, becauſe 1 *Chron*. 27. 24. it is ſaid, that *Joab* began to number, but left off becauſe of the Plague, neither was the number put into the Kings Chronicles, that is, the full number, as it goeth in the booke of the *Chronicles*.

1 Chron. 27. 24.

Sallianus.
Peter Martyr.

Hieronym. in tradit. hebr.

V. 10, 11.
Peter Martyr.

Afterwards Davids *heart ſmote him, when hee had numbred the people, &c.* Nine moneths and twenty dayes were firſt paſt, ſaith *Martyr*, wherein hee lay in this ſinne, which was double; 1 of pride, 2 of forgetting the Law of levying a tribute for the ſanctuary. But now it repenteth him greatly, by what meanes hee was brought to this is not ſaid, but that his heart ſmote him, the Spirit of God doubtleſſe working in his conſcience to make him conſider his great vanity and to bee humbled for it, which when hee was doing this thing hee conſidered not, as being a while left unto himſelfe, to ſhew what the very beſt are, if they bee not continually aſſiſted by the grace of God. In our new tranſlation it is, Verſ. 11. *For when David was up in the morning the* Prophet *Gad came unto him*, whereby it may bee gathered, that by his comming hee was put in minde of his ſinne and repented. But in the Hebr. it is not *for*, but *and*. Some thinke, that hee was ſmitten by ſome inward terrour ſent by the Lord to ſtirre him up. Howſoever, it is to bee noted, with what quietneſſe of mind and immunitie from trouble and pleaſure ſo ever, ſinne is committed, trouble and perplexity will come for it afterwards, and this ſweet will end in bitterneſſe, for the conſcience will not alwayes ſleepe, but at length awake and ſmite the ſinner, as it did our firſt parents alſo.

Note:

Note.

V. 11.

And David *roſe in the morning, and the word of the Lord came to Gad*, Davids *ſeer, &c.* that is, at the ſame time that hee cauſed *Davids* heart to ſmite him, that

Joſephus. night he ſpake thus by viſion to *Gad*, who came unto him the morning following, and not before, by his admonitions to bring him to repentance, as *Joſephus*, who ſaith, that the Prophets admoniſhed him of his ſinne, and then hee repented, and prayed for forgiveneſſe. And the Lord uſed *Gad* to ſpeake unto him, and would not ſpeake immediately to him, as before hee had uſed *Nathan*, although *David* alſo was a Prophet, to ſhew his anger the more, as a father being offended with his childe dealeth with him by interlocutors to humble him the more, when hee ſeeth his fatherly affection thus eſtranged from him. Whereas 1 *Chron*: 21. 7. it is ſaid that God ſmote *Iſrael* and then *David* confeſſed his ſinne, and *Gad* came to him, *v.* 8. it is Hyſteron-proteron, or firſt in briefe it is ſhewed, that *Iſrael* was ſmitten, and then the order of Gods proceeding againſt them more at large.

V. 13. *Gad* then offered to *David* to chooſe one of theſe three judgements, either to flee three months before his enemies, or to ſuffer by famin ſeven yeares, or by a peſtilence of three dayes. Now this offer was made in mercy upon *Davids* repentance, to lenifie the ſuffering the more, becauſe when wee are conſtrained to endure miſery it is more grievous, then when wee voluntarily ſuffer it. For ſeven yeares famin, 1 *Chron*: 21. 11. it is three yeares famin, which is by *Junius* and others thus reconciled, here becauſe three yeares of famin had lately beene *ch*: 21. and now it was moſt likely was the fourth, wherein although God beganne to ſend raine, yet preſently there followed not fruitfulneſſe, ſeven yeares are ſpoken of, as including theſe and three more: but there becauſe no mention had beene made of thoſe three yeares famin before going, three yeares onely are named. *Martyr* and *Pellican* ſay, that ſeven a certaine number is put for an uncertaine, many being meant hereby. I preferre that of *Junius*, becauſe although no ſuch exact reckoning bee made, yet if three yeares more of famin had beene ſent now ſo ſoone after the other, it had beene of ſeven yeares continuance reckoning from the beginning to the end. Moreover for a three dayes peſtilence, 1 *Chron*:21.12. it is, *three dayes the ſword of the Lord, even the peſtilence in the land, the angell of the Lord deſtroying throughout all the Coaſts of Iſrael*; more expreſly noting, of what nature the peſtilence was, as in the execution of this judgement, is further declared, *viz*: deſtruction comming from the immediate hand of God and his Angels.

Junius.

Peter Martyr.
Pellican.

1 Chr. 21. 12.

V. 14. *David* being thus put to it, anſwereth, *Let mee fall into the hands of God, for his mercies are great, and not into the hands of man*, and hereby, as expoſitours generally hold, hee meant, let us be ſmitten with three dayes peſtilence, and not with famin or ſword of the enemy, becauſe although even deſtruction by enemies may bee ſaid to be Gods hand, yet it is not ſo immediate, but men are uſed, as inſtruments; and although famins are ſent by God, yet hereby occaſion is given to ſeeke to men of other countries for reliefe, amongſt whom the Jewes were likely to bee miſuſed, as being of a religion differing from other Nations, and to heare their God reproachfully ſpoken of, as not able now any longer to ſuſtaine them in the country, to which he had brought them. In anſwering thus, *David* is thought by *Martyr* to have ſhewed both piety towards God, and love to his country. For by any of the other two judgements there could not but bee danger of great diſhonour to redound to God, by the blaſpheming of enemies, and Kings commonly can provide well enough for the feeding of themſelves in the time of famin, and for the ſafety of their owne perſons in time of warre, and their Subjects onely for the moſt part, and that the meaner ſort are ſwept away by either of theſe judgements. But when the immediate hand of God ſmiteth, as in peſtilences, the King is in danger as well as the Begger. Wherefore although his choice were given him, hee conceiving his ſinne to be the cauſe, voluntarily ſubmitted himſelfe to ſuch a judgement, as whereby he might be endangered as well as his people, a certaine token of a true penitent, patiently to beare even to the loſſe of life the Lords chaſtiſement. And hee ſhewed alſo a great deale of confidence in Gods goodneſſe, although hee had offended him, that wee might learne to truſt in Gods mercy, and hereby comfort our ſelves in our greateſt miſeries, for he preferred falling into Gods hands

Peter Martyr.

Note.

although hee ſaw that hee ſaw him, to be full of wrath againſt him.

Qu.

But how doth this ſaying agree with that 1 *Sam.* 2. 25. if a man ſinne againſt God, who ſhall plead for him, and *Heb.* 10. 31. *It is a fearefull thing to fall into the hands of God?* *Anſw*: it is meant when God puniſheth in wrath the obſtinate ſinner againſt the knowne will of God, not when the end of his puniſhing is mercy, as it is alwayes to the penitent, and this was *Davids* caſe.

V. 15.

So the Lord ſent a peſtilence, and there dyed from the morning to the time appointed 70000 men. Here becauſe it is not ſaid in three dayes expreſly, but from the morning to the time appointed, ſome gather, that it is meant, till the evening ſacrifice, becauſe the word עתמועד is commonly uſed to ſet forth that time, ſo the Hebrewes, and *Vatablus*, *Rupertus*, *Comeſtor*, *Sa*, *Toſtatus* ſaith it is the common opinion, that although a peſtilence of three dayes was propounded, yet out of Gods mercy to the penitent it continued but one day, ſo likewiſe *Martyr*, and *Lyra*, yea ſome make the time leſſe, ſaying that it continued but till dinner time, which was meant by the appointed time, ſo *Joſephus*, and after him *Origen*, *Theodoret* and *Ambroſe*, hereby extolling the mercy of God, who abridged a plague of three dayes into ſix houres, which was but the 24 part thereof. But *Junius* will have three dayes meant by the appointed time, becauſe that was the time ſet for this deſtruction, and *Sallianus* argueth ſtrongly for this, and by our Collect for a time of plague it ſeemeth, that this appointed time was ſo underſtood by the compilers thereof.

Vatablus.
Rupertus.
Toſtatus.

Joseph. l. 7. 10.
Orig: Hom: 16. in Numer: Theodor: qu: ult in 2 Reg: Ambr. in Pſal: 37.
Junius.

For my part, I cannot but aſſent rather to the moſt, 1. Becauſe at the entreaty of *David* God commanded the deſtroying Angel to ſtay his hand, therefore he ſuffered not the plague to deſtroy all the time that was ſet, for without bidding, the Angell would then have ceaſed. 2. Becauſe *Gad* came to *David* the ſame day to bid him build an Altar, and to ſacrifice, *v*: 18. that the plague might ceaſe. For the ſhorter time ſtood for by *Joſephus*, *&c.* there is no reaſon, becauſe the word here uſed is never found to ſet forth any ſuch time. If it bee urged againſt the other, and for the three yeares continuance, this was the time ſet, and if God varyed herefrom, he is mutable. *Lyra* anſwereth well, in all threatnings it is to bee underſtood, that it ſhall be ſo, unleſſe by repentance Gods wrath bee lenified, as towards *Nineveh*, yet alwayes temporall puniſhments are not averted, although there be repentance, as in another caſe of *Davids* ſinning, 2 *Sam* 12. Moreover here was no abſolute decree propounded of a peſtilence to endure three dayes, but onely it was put to *Davids* choice, and becauſe he ſo humbly ſubmitted to the ſtroake of God, and ſhewed himſelfe to have ſo great confidence in his mercy, it was none other like, but that God would deale with him in mercy in abridging the time of this judgement. Now for the manner how the people were deſtroyed by this peſtilence, *Joſephus* ſaith, they were conſumed divers wayes, ſome dying with vehement paine and bitter torment, ſome with leſſe paine even in the hands of the Phyſitians, who went about to cure them, others, as it were, being choaked, and darkeneſſe comming upon their eyes, and others, even as they were burying their dead ſuddenly. It is ſaid indeed, that an Angel was ſeene with a ſword in his hand, but this viſion or apparition, was only for a ſigne, to ſhew that they who died were ſlaine by Gods Angel, but not through the ſmiting of any viſible ſword, but of ſome mortiferous poiſon injected to their hearts, and preſently killing them, as if they had beene thruſt into the heart by a ſword. So that this peſtilence was not like other plagues, which come from the infection of the aire, but killed immediately by the miniſtry of Gods Angel.

Lyra.

Joſeph. lib: 7. c. 10.

For the number of 70000 ſaid here to be ſlaine, the Hebrewes have 270000 to make good that their reconciliation of the different numbers before ſpoken of, there being ſo many miſſing in *Samuel* of the number 1 *Chr*: 21, that the cauſe of this difference was, that in *Samuel* ſuch as dyed are left out, but in *Chron*: reckoned alſo, but they are herein contrary to all ſcripture, wherein, it is but 70000. And all theſe were men deſtroyed all over Iſrael, from *Dan* to *Beerſheba*, as the numbring had gone. The Hebrewes except *Benjamin* and *Levi*, of which Tribes, they ſay none were ſmitten, becauſe they were not numbred,

but ſeeing the numbring alone was not the cauſe of this evill, but the peoples
ſinnes, as was before ſhewed, it is not to be doubted, but that if theſe Tribes
were guilty, ſome of them were deſtroyed alſo. If it be demanded, whether any
Peter Martyr. beſides wicked men were now deſtroyed? *Martyr* anſwereth, that happily ſome
who fell amongſt others, were not of the wicked, becauſe all are ſubject to the
ſtroake of death, but becauſe *Ezek.* 9. the godly are marked to be ſpared, when
Gods Angels deſtroyed others, I thinke it more probable, that the Angell was
alſo now directed ſo, as that they were ſpared. And if it bee demanded whether
all theſe were men onely that fell, it is anſwered, yes, for both men onely
were numbred, and not women or children, and they onely had formerly rebelled
against their King.

V. 16. 1 Chron. 21. 15. *And when the Angell ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented*
him of the evill, &c. 1 *Chr.* 21. 15. *And God ſent an Angell to Jeruſalem to deſtroy*
it, and as hee was deſtroying, the Lord beheld, and repented, &c. Here it is not
properly to bee underſtood, that God repented, for repentance is not incident
unto him, 1 *Sam.* 15. 29. but it is ſaid thus, after the manner of men, becauſe
when a man ſaith, that hee will doe any thing and doth it not, it is becauſe he
1 Sam. 25. repenteth, as *David* againſt *Nabal*, ſo when God altereth his purpoſe upon the
repentance of men, hee is ſaid to repent *per anthropopatheian*, and this ſheweth,
that the peſtilence threatned for three dayes continued not ſo long, but determined
the firſt day, for otherwiſe how could God be ſaid to repent of the evill,
but that he ſuffered not the deſtruction to extend ſo long as he had threatned?
Whereas it may ſeeme by the words here, that at the firſt comming of the Angell
to *Jeruſalem* to deſtroy, the judgement ceaſed and ſo *Jeruſalem* eſcaped without
any deſtruction, it is made plaine, 1 *Chr.* 21. 15. that the peſtilence deſtroyed
there alſo, for it is ſaid, as the Angell was deſtroying there, the Lord
repented of the evill, that is, to ſee ſo many cut off ſo ſuddenly, and although
the men of *Jeruſalem* rebelled not with *Sheba*, yet they rebelled with *Abſalom*,
V. 17. and ſo were as worthy to bee puniſhed. And it is added, *v*: 17. *David ſpake*
unto the Lord when hee ſaw the Angell ſmite the people, ſo that the people in *Jeruſalem*
were ſmitten alſo, 1 *Chron*: 21. 16. it is ſaid before this. *David ſaw the Angel*
of the Lord ſtanding betweene heaven and earth with a ſword ſtretched over Jeruſalem,
and hee and the elders of Iſrael being cloathed with ſackcloath fell upon their faces, v: 17.
then *David* ſaid, *Is it not I that commanded the people to bee numbred? it is I that have*
ſinned, but theſe ſheepe what have they done? let thy hand be againſt me, &c. He thought
that God ſmote them onely for his ſinnes, and therefore hee ſpeaketh thus of
the people, as being innocent, but, as was ſhewed before, God tooke occaſion
onely upon his numbring to ſend this judgement, but hee had beene provoked
before to wrath by their ſinnes which he now thus puniſhed. It ſhewed *Davids*
great love and tender affection over the people committed to his government,
that he ſpake thus for them, and all Kings ſhould from him take example
to be likewiſe affected with the grievances and miſeries of their people. But
what is it, that he prayeth that Gods hand might bee againſt him and his fathers
houſe? was not his fathers houſe neareſt of all unto him? *Anſw.* He meant
if the ſtriking of him would not ſuffice, his puniſhment ſhould be aggravated in
cutting off his kindred alſo, who being about him, were more acceſſary to this
ſinne then others; or he ſpeake by an Hyperbole.

V. 18. *And Gad came that day to* David, 1 *Chron*: 21. 18 The Angell of the Lord
commanded *Gad* to goe to *David*, and he came and ſaid, Goe to the threſhing
floore of *Ornan*, here it is *Araunah* the Jebuſite, and ſet up an Altar there, &c.
the difference is nothing, God commanded by his Angell, or the Angell of
God commanded, and the ſame man was called *Araunah* and *Ornan*. *David*
muſt ſet up an Altar and ſacrifice thereon, that the peſtilence might ceaſe, a propitiation
for ſinne being thus made, as ſometime a plague conſuming the people,
Numb. 16. 47. *Aaron* tooke incenſe and went and ſtood with his cenſer betweene the living
and the dead, and ſo the plague ceaſed. The Hebrewes ſay, that *Zadok* offered
upon this Altar, but it is rather to bee thought, that it was *Abiathar*, becauſe
Zadok miniſtred before the Tabernacle in *Gibeon*, but *Abiathar* before the Arke

at *Jeruſalem*. But what need was there of ſacrificing now, when as the Lord had bidden the Angell before to ſtay his hand? *Anſw.* It is to bee underſtood, the humiliation of *David* and the Elders being premiſed, this direction being firſt given and ſacrifices being offered, then the deſtroying Angell was forbidden to ſmite any more, and not before, although it bee firſt placed, the hiſtoriographer making haſt to write of the compaſſion wherewith God was moved, and then ſhewing by what meanes, and in what order.

But why muſt *David* goe to the poſſeſſion of a *Jebuſite*, an heathen, and one of the ſeven nations appointed to bee deſtroyed before *Iſrael*? *Kimbi* contendeth, that hee was none of theſe *Jebuſites*, but of the kindred of *Abimelech*; howſoever, it ſeemeth that hee was a faithfull perſon, and a true hearted ſubject to *David*, and one, as ſome thinke, that holpe him to get the poſſeſſion of *Zion*. *Davids* being ſent to his floore, figured out the faith amongſt the Gentiles to whom the Jewes muſt come by beleeving in like manner, if ever they will be ſaved, for he that beleeveth with the Gentiles in Chriſt, ſets up an Altar amongſt them, ſeeing the Altar ſerved to figure out Chriſt, ſo *Martyr*, & the place, where *Araunah* his threſhing floore was, being mount *Moriah*, the Lord did now ſhew, that hee would have his houſe built there, and that this was the place choſen for the Arke to reſt in perpetually, 2 *Chro.* 3. 1. before *David* came to ſet up his Altar, 1 *Chro.* 21. 20. it is ſaid, that *Ornan* ſaw the Angell of God, and his foure ſons with him hid themſelves. Of the people of *Iſrael* it is not ſaid, that any ſaw the Angell but *David*, only *Ornans* eyes and his ſonnes were opened to ſee him, to ſhew, that the Gentiles ſhould be inlightned to ſee the Angell of the new Covenant, Chriſt Jeſus, but the eyes of the Jews ſhould be held from ſeeing, except ſome few ſelected ones. His ſonnes being terrified with the viſion hid themſelves, but it is ſaid, that hee was threſhing Wheat, and ſeeing *David* to come towards him hee went out of the floore to meet him; although ſome ſay, that both hee and his ſonnes hid themſelves; *David* then telling him the cauſe of his comming, *viz.* to buy the floore of him to build an Altar upon it to offer ſacrifice thereon, that the Plague might bee ſtayed, hee offered to give it him, and Oxen for ſacrifice, as a King. Hebr. *Araunah, a King*, whereupon *Vatablus* and others gather, that hee was King of the *Jebuſites*, and now a tributary to *David*, and a Proſelyte imbracing the true Religion. Some Hebrewes gather from this that *David* would not build an Altar upon his floore, but being firſt bought of him, that hee was an Idolater of the heathen, and this was the cauſe why he would needs buy it. But it is more probable, as was ſaid before, that having lived ſo neare unto *David* now about 30. yeers hee was a convert, or otherwiſe, *David* would not have ſuffered him; moreover his liberall offer ſhewed his goodneſſe and deſire to further this ſervice of God, which *David* came about for the good of the people, unto whom hee was united by imbracing the ſame Religion. And becauſe *David* knew, that this floore muſt be perpetually uſed for the ſervice of God and for the building of a Temple there, and not at this time onely, there was good reaſon that hee ſhould buy it. Moreover it is ſaid, *Prov.* 3. 7. *Honour God with thy ſubſtance*, and *Eccleſ.* 34. 24. *hee that ſacrificeth of the ſubſtance of the poore, is as one that ſacrificeth the ſonne before the father*. And it was for *Davids* ſin and the peoples, that ſacrifice was now to bee made, therefore it muſt bee his coſt, and not a ſtrangers. And it is ſaid, that *Araunah* offered not onely the floore, but the Oxen, that is, ſaith *Junius*, the Oxen, which troad out the Corne which were at hand, and the *threſhing inſtruments*, and *other inſtruments of Oxen for wood*, that is, the wood workes, wherewith the Corne was threſhed, and which were uſed about the Oxen in this labour, for wood to burne the ſacrifice withall, becauſe they were both there ready and moſt apt to burne as being dry and ſeare, 1 *Chron.* 21. 23. it is added, *and Wheat for the meat-offering*, for beſides burnt-offerings there were peace offerings, in which fine flowre was uſed.

Peter Martyr.

1 Chron. 21. 20.

Sallianus.

Vatablus.

Iunius.

So David bought the floore and the Oxen for 50. *ſhekels of ſilver*, therefore Verſ. 23. theſe words, *All theſe Araunah as a King did give unto the King*, are to bee underſtood thus, hee offered to give them, 1 *Chron.* 21. 25. Hee is ſaid to have

V. 24.
Lyra.

given for the floore 600. ſhekels of gold. This by *Lyra* is thus reconciled, the
price of the floore is not ſpoken of, 2 *Sam.* 24. but onely of the Oxen, and
1 *Chron.* 21. the price paid for the floore onely; ſo likewiſe *Comeſtor*, and *Toſta-*
Toſtatus. Schol. hiſt. *tus*, who ſaith, it is the common opinion of all expoſitors; yet ſome ſay, that
the Oxen and floore, which were firſt bought to ſet up an Altar onely, coſt but
Barradius. Arias Montanus. 50. ſhekels, but afterwards all the ground about it for the Temple and Court
Kimhi. was boought at 600 ſhekels of Gold. Some that the Tribes paid all but 50.
Villalpandus. ſhekels. And laſtly ſome plainly againſt the Text, that the ſhekels, 2 *Sam.* 24.
were ſhekels of Gold, and thoſe, 1 *Chron.* 21. ſhekels of Silver, whereof 600. were
H. Bunting Patriarchs travails. no more then 50. of Gold. But I reſt in the firſt and moſt commonly received.
For the value of 50. ſhekels in our mony counting 15 d. to the ſhekel, it was
3 l. 2 s 6 d. and 600. ſhekels, the ſhekel being counted 15. s. were in our mo-
ney 450. l. all this money was given both for the floore and all the ground a-
bout it, which muſt needs bee very ſpacious for the Temple and all things per-
taining to it.

V. 25. Then an Altar being ſet up, *David offered burnt-offerings and peace-offerings, and*
the Lord was entreated for the land and the Plague was ſtayed, 1 *Chron.* 21.26, 27. he offe-
1 Chron. 21. 26. red burnt-offerings and peace-offerings, *and called upon the name of the Lord, and*
hee anſwered him by fire upon the Altar, and the Lord commanded the Angel to put up
his ſword into the ſheath; all things being more fully ſet forth then before. Gods
anger was pacified by ſacrifice, which alwayes had reference to Chriſt, who
1 Joh. 2. 1. is the true propitiation for our ſinnes. Of Gods acceptance of this ſervice hee
gave a ſigne by fire from heaven, as alſo afterwards when *Solomon* ſacrificed in the
Temple, which he had built. And hereby this place was declared to bee the
place, which God had choſen to have an houſe built for his ſervice, as *David*
Gen. 22. gathered, 1 *Chron.* 22. 1. and was long before intimated, when *Abraham* was
called in this place to offer up his ſonne *Iſaac* in ſacrifice. Moreover, 1 *Chron.*
1 Chron. 21. 28. 21. 28. it is added, *When* David *ſaw that the Lord had anſwered him in the thre-*
ſhing floore of Ornan, *hee ſacrificed there.* For the Tabernacle, &c. was in *Gi-*
V. 29. *beon.* And *David* could not goe thither to inquire, for he feared the ſword of
V. 30. the Angel. Hee uſed now this altar and place for ſacrificing and offering more
oblations, for he was ſo weakened through feare of the Angels ſword, whom
hee had ſeene, that hee was not thenceforth able to goe to *Gibeon* any more, ſo
Lyra. *Lyra.* But I thinke rather, that the meaning is, hee having begun upon the
occaſion before ſaid to offer ſacrifice here, and finding it by the miraculous com-
ming downe of fire and by divine direction to bee the place which God had
choſen, continued to offer in this place onely from thence forward, and went
no more to *Gibeon*, which is alſo further confirmed, 1 *Chron.* 22. 1.

A COMMENTARY UPON The firſt Book of the KINGS.

This Booke as Iunius *noteth, conteineth an hiſtorie of* 118 *yeares, wherein reigned* Salomon 40. *and foure Kings of Iudah,* Rehoboam 17. Abijam 3. Aſa 41. *and* Iehoſhaphat 17. *in whoſe times reigned* 8 *Kings of Iſrael,* Ieroboam 21. Nadab 1. Baaſhah 23. Elah 1. Zimri 7. daies. Omri 11. Ahab 21. *and with* Omri *ſometime* Tibni.

CHAP. I.

V. 1. NOW *King* David *waxed old, and they covered him with cloathes, but he gat no heate.*] 1 Chron. 22, this being omitted and what elſe followeth in this chapter, it is ſhewed, how *David* provided for the building of the Lords houſe, and ſpake of the youth of *Salomon* his ſonne and of the greatneſſe of this worke, &c. for all related in that chapter and thenceforth to the end of 1 *Chron.* muſt needs be yeelded to have been done after the inauguration of *Salomon* to the Kingdome, becauſe *David* ſpeaketh of *Salomons* building the Temple, which was not made known to the people till after the ſaid inauguration, the manner of which is ſet forth here. For although *David* had long before determined, and God had ſo appointed, that *Salomon* ſhould reigne after him, yet hereby it appeareth, that the very Princes knew not of it, becauſe *Ioab* and *Abiathar* went with *Adonijah* to make him King, as thinking that of right it belonged to him, as to *Davids* eldeſt ſonne then living, and not knowing any thing to the contrary.

To begin then with the hiſtory of this chapter, as being firſt in order, *David* is here ſaid to have been old, viz. 70. as may be gathered from 2 *Sam.* 5.4,5. But touching his coldnes at this age, becauſe it was extraordinary, divers conjecture diverſly. The Rabbins ſay, that it was a puniſhment layd upon him, that no cloathes could keepe him hot, becauſe he once cut off the lap of *Sauls* garment. *Toſtatus*, that he had the palſie; ſome that this coldneſſe came upon him, when he ſaw the Angel with his ſword ſtretched over Ieruſalem: others impute it to the loſſe of his blood in warre, and ſome to the old age of his parents, when he was begotten. But the true cauſe indeed was partly his great paines taken in his youth, and the hardſhip which he endured in body, when he fled from *Saul*, and lived ſometime in one place, and ſometime in another ten yeeres together, enduring the brunts of many warres; partly the trouble of his minde being often in great ſtreights, and much perplexed for his childrens wickedneſſe; partly many ſickneſſes, as we may gather from divers of his Pſalmes, all which together waſted and dryed up his radicall heat, whereupon this coldneſſe enſued. But though he were cold in body, his underſtanding continued good ſtill, as appeareth by his wiſely ordering of every thing about the Temple, and the ſpeeches made by him to his ſonne *Salomon* and to his Princes before his death, although the coldneſſe of old age is generally obſerved by the Phyſitians to be a duller of the wit, whereby they, that are very aged become fooliſh and doting. But as *Martyr* noteth, not onely *David* was kept from this, but alſo many others, who were very wiſe and judicious in age. *Plato* wrote at 80 yeares of age, and *Iſocrates* at 95. and *Pythagoras*, *Xenocrates*, and *Democritus*; and *Sophocles*; likewiſe *Themiſtocles* in his old age grieved that he muſt dye, when he began to be wiſe.

Toſtatus.
R. *Samuel.*
Lyra yeeldeth 3. of theſe reaſons, his loſſe of blood, when in warre he received many wounds. 2. his feare at the ſight of the angel. 3. his offence in cutting off his Lords garment in the cave.

V. 2, 3. His ſervants ſeeing that no clothes could heat him, propounded another way that is, a young Virgin to be brought unto him to lye in his boſom, and ſo *Abiſhag* a faire Virgin was brought unto him, and ſhee miniſtred unto him, &c. These his ſervants are generally held to be his Phyſiti[illegible] who being carefull of his good, would have this remedy provided againſt hi[illegible]ordinary coldneſſe. If it be demanded, whether it were lawfull? It is anſw[illegible]that without doubt he took her to wife, for he had put away his concubines ev[illegible]e *Abſaloms* defiling of them, and his wife *Bathſhebah* and others, whom he had formerly taken, were probably too old to ſupply this his defect by lying with him. Yet *Jerom* holding it abſurd to underſtand this to bee done according to the letter, expoundeth it altogether allegorically, of wiſedome, which in his old age hee had, and the heat of zeal warming him, when his body was ſo cold. But both *Lyra*, and *Martyr* and other Expoſitours confute this, because *Adonijah* afterwards deſired this woman to wife. And it is added, the King knew her not, to ſhew that although ſhe lay in his boſom and cheriſhed him, yet nature being now ſpent, he had no carnall knowledge of her, but only he took her for his neceſſitie to wife, and this ſheweth, that ſhe was a true woman according to the letter. That he took her to wife is the opinion of all Expoſitours, but onely of *Toſtatus*, who ſeemeth to be of another minde, but whether this fact be juſtifiable in *David* is doubted; becauſe it was an injury to the woman, foraſmuch as he was not now able to do the office of an huſband. *Martyr* ſaith, that if ſhe knowing the caſe conſented, ſhe was not injured, and it might be thought, that by phyſicall helps having her he might come to more heat and ſtrength. Laſtly, it was for the good of the kingdom.

Hieronym.

Lyra. Martyr.

V. 5. *Then* Adonijah *the ſon of* Haggith *advanced himſelf, and ſaid, I will be king, and prepared him chariots and horſemen and* 50. *men to run before him.* He trod in the very ſteps of *Abſalom*, and accordingly was ſoon cut off, as he was well worthy for his ambition. The thing that put him on to this ambition, was his fathers indulgence,

V. 6. who it is ſaid never reproved him, v. *6.* and his priority in age, for he was the eldeſt now living, being next to *Abſalom*, and beautifull as he. When *Ely* was thus indulgent to his ſonnes, the Lord dealt more ſeverely with him, but their wickedneſſe indeed was greater to the bringing of Gods ſervice into contempt. But it was doubtleſſe a ſinne in *David* to wink at his ſonnes wickedneſſe, for he could not be ignorant of his ambitious proceedings, although ſome think that he knew not of it, becauſe v. 11. *Nathan* ſaid to *Bathſhebab*, *Adonijah* reigneth and *David* is ignorant of it. But although he knew not of that particular, it proveth not, that he was ignorant of his preparations of chariots and horſemen, &c. For although he came not abroad, it is moſt probable that ſome about him told him of it. Whereas ſome excuſe *David*, although he knew of it, ſaying, that being his eldeſt ſon he might permit him this pomp, not ſuſpecting to what it tended: for so ſoon as he heard of his uſurping the kingdom, he oppoſed him. It is anſwered by

P. Martyr.

Martyr, and others, that he ſhould have called him in queſtion about it, eſpecially ſeeing that *Abſalom* had made the like preparations before to the ſame end. The

V. 7. aſſiſtants of *Adonijah* were chiefly *Ioab*, and *Abiathar*; *Ioab* the Captain of the

Lyra. Hoſt took part with him, becauſe he feared, if he ſtayed, till *David* appointed his ſucceſſour in the Kingdom, it would go ill with him in reſpect of his great wickedneſſe againſt the will of the King in ſlaying *Abner*, *Abſalom* and *Amaſa*, to prevent which he thought it his wiſeſt way to provide for his own ſafetie by ſetting up another King, whoſe favour he might by this means make ſure unto him. But on Gods part, he permitted it, that *Ioab* at length might come to the puniſhment which he had deſerved. *Abiathar* the high prieſt alſo took part with him, becauſe, as the Hebrews ſay, ſince the time of *Abſaloms* conſpiracie, the Lord had not given anſwer by him, wherefore he feared that he ſhould be put down from the high-prieſthood, if another King were made without him. But on Gods part, he permitted it, that his threatning againſt the family of *Ely*, of which he was, might be fulfilled; occaſion being hereby taken to remove the prieſthood from him to *Zadok*. Moreover they ſaw that *David* was now ſo feeble, that they thought he could make no reſiſtance to their proceedings, and *Solomon*, if they knew of the Kings determination to make him King was ſo young, that they feared not him, he being now, as the Hebrews ſay but 12. years old. Yet by Gods providence there was a diviſion amongſt the great ones of the land, for *Nathan* the Prophet, and *Zadok* and *Benajah*, V. 8. and other mightie men of *David* were not for *Adonijah* with them, and ſo they were diſappointed of their purpoſe, as hereafter is ſhewed.

V. 9. *And* Adonijah *ſacrificed oxen and ſheep, and other fat things by the ſtone of* Zoheleth *near to* En Rogel, V. 10. *and he invited all his brethren the kings ſons, and the men of Iudah the kings ſervants; except* Nathan, *&c. and* Solomon. Of *En Rogel* ſee before, 2 Sam. 17. 17. it was not farre from *Ieruſalem. Adonijah* for the more proſperous beginning of his raign pretended pietie by ſacrificing, but God abhorreth *Prov.* 15. 8. ſuch ſacrificing, and by feaſting the people with him he ſought to win the more love. But ſuch as he ſuſpected would not conſent to his proceedings, he invited not unto it, as *Zadok, Nathan, Benaiah,* &c.

V. 11. *And* Nathan *ſaid to* Bathſhebah Solomons *mother,* &c. Here follow the means, whereby God overthrew all the preparations of ambitious *Adonijah*, and advanced *Solomon* the ſooner to the Kingdom, which he had promiſed him. It was not by the means of men of might, but by *Nathan* a prophet and *Bathſhebah*, a woman, weak inſtruments, and ſuch as he and his companie doubtleſſe contemned, accounting her no better then an adultereſſe, and *Solomon* for whom ſhe and the prophet ſtood, no better, then the ſon of one infamous for whoredom and unworthy to reign over them. But they knew well enough, that they did but kick againſt the pricks, in ſeeking to fruſtrate Gods determination, of which it appeareth, that they were not ignorant, becauſe amongſt all his brethren *Adonijah* left *Solomon* alone out, as a competitour of the kingdom, when, he invited them; for the appointing of *Solomon* to be King is expreſly mentioned, 1 Chron, 22. 9. See here as *Martyr* ob- *P. Martyr. Note.* ſerveth, how God by weak means confoundeth the mightie, and worketh for the accompliſhment of his own will, and the more the wicked enemies of ſuch as God loveth labour to hinder their advancement, by his over-ruling power their contrary endeavours are made to work for the haſtening thereof. But what did *Nathan* ſay to *Bathſhebah*? V. 12, 13. he counſelled her to go in to the King, and to tell him of *Adonijah* his uſurping the kingdome, and to urge him with his oath, whereby he had ſworn unto her, that her ſon *Solomon* ſhould be king after him. When *David* took this oath, it is no where ſaid, but it is plain, that he did, for he acknowledgeth it v. 30. Of the Rabbins conceit hereupon ſee before, 2 Sam. 12. 24. The reaſon why *Nathan* was ſo carefull for *Solomon*, was becauſe he knew it to be the will of God, that he ſhould be king, and happily *Bathſhebah* had told him of *Davids* oath made unto her, and it is thought, that *Solomon* was by *David* committed to his tuition, that he might by the inſtructions of ſo holy a man be the better fitted to manage ſuch weightie affairs, as he was deſtined unto. *Pellican* thinketh *Pellican.* that he having fore-told unto the King, that *Solomon*, whom he was ſent to call *Iedidiah*, ſhould reign after him and build God an houſe, *David* the King thereupon making that oath, was now ſent to remember him of theſe things, that he might do accordingly.

V. 15. *Bathſhebah* then going in to the King, after due reverence done ſpeaks unto him, V. 22, 23, 24, &c. as *Nathan* had directed her, and hereupon *Nathan* alſo came in and ſeconded her, ſo as that the king ſware again, that *Solomon* ſhould reign. Then *Bathſhebah* doing low reverence the ſecond time prayed, that the king might live for ever, that is, as *Pellican*, in the world to come, for ſhe ſaw that he could not live long in this; for although the everlaſting life be but little ſpoken of in the old Teſtament, yet it is not to be doubted, but that the faithfull then had the hope thereof, as we now have.

V. 31. 33. Then the King commanded to call unto him *Zadok, Nathan*, and *Benaiah*, and he ſaid, *take the ſervants of your Lord, and ſet* Solomon *my ſonne upon my mule,* &c. By the ſervants of their Lord he meant the Cherethites and Pelethites, which were his guard, of whom *Benaiah* was Captain, 2 *Sam.* 8. 18. and therefore when they went according to *Davids* direction to anoint *Solomon* King, it is ſaid, Then went *Zadok, Nathan, Benaiah,* and the Cherethites and Pelethites, *verſ.* 38. ſee the ſame phraſe alſo, 2 *Sam.* 20. 7. The place, to which he would have them bring

Pellican.
The *Cald.* cals it *Siloah.*

P. Martyr.

Solomon to anoint him, was Gihon, and the ſame, ſaith *Pellican*, was alſo called Shiloh, where waters ran continually, and to this place he would have him brought to be anointed, to ſhew the perpetuitie of his kingdom, as the waters there did run perpetually; and he muſt be anointed by the prieſt and the Prophet, as *Samuel* had before anointed *Saul* and *David*, both to ſhew the graces of the ſpirit, with which the king muſt be indued, and alſo that he ſhould be ſubject and ready to hearken to the prieſts and prophets inſtructions, who could beſt inform him of the will of God. And he would have him to ride upon his own mule, and to be guarded by his ſervants to ſhew, that it was done by his authoritie, that all the people might take notice of it, and the more readily obey and follow him; for it was unlawfull for any man to ride upon the Kings mule, but onely for the King. And to the ſame end he would have the trumpet ſounded, and laſtly acclamations added, *God ſave King Solomon*; The grace of God which was needfull for him for the good of the kingdom, being thus deſired by all. *Martyr* by his anointing in this place, where the waters come from the foot of mount Sion, and are ſaid to run ſoftly, underſtandeth the condition of a King to be ſet forth, he ſhould govern mildely as much as may be. And for the anointing of Kings, he ſaith, it was a ſacrament inſtituted of God, and when it was rightly uſed, hereby guifts were given, whereby Kings were the better inabled to their office. None were anointed, that we read of amongſt the Iews before *Saul*, and after him *David*; but there had been no need, ſaith *R. Kimbi*, and *Levi*, that his ſon ſhould have been anointed alſo, had it not been for *Adonijah*, the competitour of the kingdom, becauſe the father was anointed not onely for himſelf, but for his poſteritie, but this is onely their conceit.

V. 38, 39.

Hieronym. epiſt. ad Vitalem.
1 Chron. 29. 1.

Toſtatus.
Lyra.

Joſephus.

According to the Kings directions they did; and *Solomon* was made King and ſate upon *Davids* throne. But of what age he then was, is not agreed amongſt Expoſitours. The Hebrews, whom many follow, ſay that he was but 12. and to this *Ierom* ſeemeth to aſſent, becauſe *David* ſaid of him, that he was young and tender. And whereas it is objected, then he muſt have begotten *Rehoboham* at 10. or 11. years of age, becauſe he was 40. when *Solomon* died, and *Solomon* by this account was at his death but 52. He anſwereth, that although in the common courſe of nature one cannot beget a childe ſo young, yet extraordinarily at ſome time it may be ſo done, when God will have it; as he ſaith in his time a Nurſe was gotten with childe by a boy of 10. years old, whom ſhee laſciviouſly provoked unto it, for the diſcovering of her ſo great wickednes. Others yet hold, that *Solomon* was not ſo young, when he entred upon this royall dignity, but 18. or 20. years old: for *Toſtatus* upon that ſpeech of *David* to him, 1 King. 2. 9. *thou art a wiſe man*, ſaith that *Solomon* was now 17. or 18. years old; *Lyra* that he was 20; ſome that he was 24. In the ſacred hiſtory there is nothing ſaid of his age, when he began to reign, or when he died, but onely that he reigned 40. years, and that in his old age, his wives turned his heart away ſo as that he ſerved idols; which implieth, that he was an old man, before he died, and therefore certainly 60. at the leaſt. And *Ioſephus* ſaith nothing of his age when he was made King, but moſt erroneouſly of his age, when he died, that he was 80. But we may well conjecture, that he could not be ſo little as 12. when he began his reign, although both *Ierom* held ſo, and *Euſeb. ex Eupolemo, Iſidor. de vita ſanctor. Ignatius Epiſt. ad Magneſ. &c.* for they all took it from the Rabbins, and did not ſo duly examine it: Firſt, becauſe, as was ſaid before, otherwiſe he could not have been ſaid by his father to be a wiſe man, and one that of himſelf knew what was beſt to be done. 2. Becauſe he was old ſome years before he died. 3. Becauſe he begat *Rehoboam* 41. yeares before the end of his raign, which if it had been at 11. it could not bee without a miracle, and it agreed not with the diſcretion of his father to marry him ſo young, or with his ſanctimony to be then ſo libidinous. Laſtly, the courſe of the hiſtory from the time of his birth hitherto evinceth, that he was much above 12. For *Amnon* was hated of *Abſalom* for the abuſe offered to *Thamar* 2. years after his birth; then he ſlew him and fled and ſtayed at Geſhur 3. yeares, after that he lived apart at *Ieruſalem* 2. years, then by *Ioab* being brought to *David* he muſt needs have 2 yeares at the leaſt for preparation before his rebellion; laſtly his rebelling and being ſubdued, and the Kings returning again to Ieruſalem could not be be leſſe then 1 yeare, which altogether make 10 yeares. After this followed *Shebah* his rebelling and being ſubdued and a famine of 3 yeares; then 4 battels and victories over the Philiſtians 4 yeares: after which, *David* being at reſt, compiled a ſong unto God, and made great preparations for the temple in 2 yeares at the leaſt; then the people were numbred and plagued; after all which he being old and cold, for a time his ſervants ſought to heat him otherwiſe, but at length brought *Abiſhag* to him, and when he had kept in thus a year, *Adonijah* rebelled, and *Solomon* was ſet up againſt him, being by this computation full 20. whereas it is objected that he was young and tender, it is anſwered, he was ſo indeed, although of this age, in reſpect of that office, which he now came unto, and the weighty buſineſſe to be done of building the Temple. V. 41. When *Solomon* was anointed King, there being great ſhouting & rejoycing, and the ſound of trumpets, *Ioab* & they with *Adoniiah* heard it; and enquiring the reaſon, and underſtanding, that *David* had made *Solomon* King, they were afraid, and fled every man to his own and left *Adoniiah*, who alſo fled and laid hold upon the hornes of the Altar. He that brought the newes to *Adoniiah* and his company, was *Ionathan* the ſonne of *Abiathar*, the ſame man that was uſed as an intelligencer before for *David*, 2 *Sam.* 17. 17. He was moſt probably left behind by his Father, if there were any occaſion, to come after and certify; as he now did. Then *Ioab* whom it concerned moſt to hearken after any tumult ariſing, becauſe he was the generall, entertained *Ionathan* with flattering words ſaying, that he was a good man and brought good newes; wherein he ſpake, as he hoped, and would have had it, remembring alſo the good newes brought by him in times paſt unto *David.* But *Ionathan* denyed that hee came with good newes, and then he told all that had been done; whereupon they were ſo diſmayed, that they fled, and *Adoniiah* fled to *Gibeah*, for there the tabernacle was, and the altar, ſo taking ſanctuary for feare of *Solomon*, in danger to be cut off; by whom he knew, that he was for his uſurping of the Kingdome. *Lyra.* This altar was not that of incenſe, to which the Prieſts onely might come: but the other which was for ſacrifices, whereunto the people might come ſometimes. Hee that being in danger fled hither was ſometimes protected, as in a city of refuge: as we may gather, *Exod.* 21. 14. wherefore *Adoniiah*, his caſe growing deſperate, ſought to this place, but in vain, had not *Solomon* the King in ſome other reſpect ſpared him; for he cauſed him to be brought from thence, and *Ioab* afterwards who fled thither alſo and ſlew him, 1 *King.* 2. 30. not fearing to doe ſo to a guilty perſon for the ſanctimony of the place, ſeeing holy places were for the protection of ſuch as offended unwittingly, but not otherwiſe: as hath been before ſhewed upon *Exod.* 21. 14. *Note.* *Adoniiah* in flying to Gods houſe in time of danger, but without benefit; doth not unaptly ſet forth ſuch as come to God by prayer at ſuch times, whom to ſerve they never regard at other times, but it is to be feared, that they all ſhall ſpeed no better then he did and *Ioab.* V. 51. *Solomon* hearing where *Adoniiah* was, ſent to fetch him thence, and he requiring that the King would ſweare unto him, that he would not ſlay him, *Solomon* promiſed by his meſſengers that if hee would ſhew himſelfe a worthy man, there ſhould not one haire of him fall to the ground; but contrariwiſe, if wickedneſſe were thenceforth found in him: *P. Martyr.* for ſo it muſt be underſtood, becauſe he deſired ſaying, *Let King Solomon ſweare unto me this day*; that is, ſay the Hebrewes, remitting what hath been paſſed before this day, that hee will not ſlay me for that. The new King was eaſily intreated, as being willing to begin his reign with ſhewing mercy, and promiſed, that not a haire of him ſhould fall to the ground; that is, that he ſhould not have the leaſt hurt for his former ambition, ſo that hee refreined from all ambitious courſes for time to come. V. 53. And thus *Adoniiah* was brought from the altar, not by force, but by perſwaſion; and came and did Homage to *Solomon*, the elder brother younger, as *Ioſephs* elder brethren had to the worſhipped him, *The myſtery.* the ſubmiſſion of the greateſt in the world unto Chriſt, who was at the firſt neglected and contemned, (as *Solomon* had been) being herein typified. And hereby *Martyr* will have the Popes deiection at the laſt figured out; when the trumpet of the Archangell ſhall ſound, who hath uſurped the Kingdome, and feaſted with his flatterers and followers, not regarding Gods faithfull ſervants, but neglecting them, as hereticks, as *Adoniiah* did *Zadok*, *Nathan*, and *Benaiah*. Then *Solomon* ſaid, *goe to thine houſe*, meaning, that he ſhould thenceforth lead a private life, and not intermeddle with ſtate matters, or ſhould hold ſuch pompe of horſes and chariots, and men to run before him as [illegible] he had done.

CHAP. II.

HEre is ſet forth firſt the death of *David* and his exhortation made to his ſon *Solomon* before his death. But before this and after *Solomons* Coronation, there are divers other memorable paſſages recorded. 1 *Chron.* 22. &c. which becauſe they are wanting here, bee there ſupplyed; as 1. His providing of workmen and materials for the building of the houſe of God, *v.* 2, 3, 4, 5.

1 *Chron.*22.2. 3, 4, 5.

The chapter beginneth with theſe words, *then* David *ſaid, this is the houſe of the Lord and the altar of burnt offrings for Iſrael, and he commanded to gather together the ſtrangers that were in the land of Iſrael, &c.* To whom ſaid he thus? doubtleſſe to his Princes and Elders of the people aſſembled together after *Solomons* inauguration, that they might take notice of his ſucceeding his Father in the Kingdome and be obedient unto him, although this bee not expreſſed; for *verſe* 6. hee called for *Solomon* and ſpake unto him, and *v.* 17. to the Princes, and ch. 23. 1, 2. it is expreſſely ſaid, that he gathered together all the Princes, Prieſts, and Levites, after that he had made *Solomon* King; and they ſpake to him and to them, ch. 28. and 29. and that which is ſpoken in this chapter, could not be before he was made King, becauſe nothing was known thereof, till the day that it was done. It was then moſt probably at that time, all the ceremonies about *Solomons inauguration* being ended, and many comming voluntarily upon this occaſion to the Court, that *David* ſpake ſo unto them: after which, there was an aſſembling of all the Princes generally, as ch. 23. He being aſcertained, as was before ſaid, that the threſhing floore of *Arunah* was the place choſen of God, ſignified the ſame to all about him; and he called it the houſe of God becauſe his houſe ſhould be built there. Some think that this was ſpoken before *Solomons* Coronation, immediately after the ſigne given there by fire from heaven, and after he ſpake; as *v.* 5, 6. &c. and immediately prepared for the building of the Temple there, gathering together for this purpoſe workmen in abundance, even all the ſtrangers in the land, of whom the Maſons only are here ſpoken of, but *chap.* 28. 21. all manner of skilfull workmen, and 2 *Chron.* 2. 17. their number is ſet downe 150000. and 3600. who theſe ſtrangers were, ſee 1 *Kings* 9. 20. 21. the children of the *Amorites*, *Canaanites*, and *Perizzites*, &c.

The Myſtery.
Lyra.

whom the children of Iſrael could not caſt out, a poore and contemptible ſort of people, theſe were imployed in the work of Gods houſe to figure out the deſpiſed Gentiles gathered together under the Goſpell to make the ſpirituall Temple, none of the Iewes being ſet to this work, but made men of warre, Princes, Rulers of his Chariots, and Captaines, &c.

V. 3.

And he prepared yron in abundance, and braſſe without weight, to make the brazen ſea and other veſſels of braſſe, and it is ſaid to be without weight by an hyperbole, to ſhew the wonderfull great abundance thereof, and abundance of Cedar wood, and *v.* 5. it is ſaid *præparavit omnes impenſas, vulg. lat.* yet 2 *Chron.* 2. 8. *Solomon* ſends to *Hiram* for Cedar trees.

Hugo Cardin.

Sol. Hugo ſaith, that it is meant, that *David* provided of all ſorts of things, and mony to beare the charge of all, but Hebr. it is לרב *copioſe*, as *Iunius* renders it, he prepared copiouſly;

Iunius.

and *v.* 14. having ſpoken of timber that he had prepared, he ſaith, and thou maiſt adde thereto: hereby it appeareth, that the number of Cedars uſed about the Temple was exceeding great, ſeeing when *David* had provided ſo many, *Solomon* yet had need to provide many more. And he would have the Temple built with Cedars, becauſe it was a wood incorruptible, to ſhew the incorruption of the Church.

Then David *ſaid,* Solomon *my ſon is young and tender* , *&c. And he called* Solo-
mon *his ſon and commanded him* to build the houſe of God and ſaid, that he had a V.5.
purpoſe once to have done it, but was not permitted, becauſe hee had ſhed much
blood, &c. of which ſee 2 *Sam.* 7.9. and then it was promiſed, that he ſhould have
a ſonne, who ſhould live in peace, [illegible] be therefore called *Solomon*, as is here re-
membred, *v.* 9. but there omitted, [illegible] that he ſhould build him an houſe. And in- V.9.
deed nothing is there ſpoken of the [illegible]ſaid reaſon, why *David* might not build,
but it was left to be recorded here, yet it being fetcht from hence is there expoun-
ded. And he doth not only command him to build, but prayeth God to bee with
him, and chargeth him to feare God and to keep his law and to governe righteouſ- V.11, 12, 13.
ly, and then he promiſeth proſperity unto him, and biddeth him not to feare:
whereby is intimated, that this is the chiefe thing, that every one ſhould apply his *Pellican.*
mind unto, that he might be bleſſed of God, and not truſt without this in any coſt
done to the honour of God, or moſt ample ſacrifices; ſee *Pſ.* 50. *Mich.*6. 6. *Eſay*
1.12. *Out of my poverty I have prepared* 100000 *talents of gold*, *and* 1000000 *ta-* V.14.
lents of ſilver, and braſſe, *without weight*; &c. For what uſe all this gold and
ſilver, braſſe and iron ſhould ſerve; he further ſheweth, *chap.* 28. 14. *viz.* the gold
to make veſſels and candleſticks of gold, and the ſilver for veſſels of ſilver; &c. and he
gave the juſt weight for every particular thing, and the patterne and forme of the
Temple, and all things about it; wherein he ſaith, that he had received direction in
writing from the Lord, *v.* 19. Moreover unto this great treaſure of gold and ſilver, he
addeth, *ch.*29.3. 3000 talents of gold more, and 7000 talents of ſilver of his pe-
culiar ſubſtance, and *verſe* 2. all manner of precious ſtones and marble. And
this hee calleth his peculiar ſubſtance, becauſe the treaſures ſpoken of before
were long agoe dedicated out of the ſpoyles, which hee had taken from di- *H.B. Patriarks*
vers nations, whom hee ſubdued, 2 *Sam.* 8. 11. 12. The gold, if wee rec- travels.
kon it by the talent of the ſanctuary, which was 4500l. amounted to four hun-
dred and fifty millions of pounds, the ſilver to three hundred ſeventy five millions
of pounds, reckoning to a talent 375l. Thus much of the fore-dedicated gold and
ſilver, and of his peculiar 1350000l. in fine gold, and 2625000l. in ſilver. And where-
as *David* ſaith, that out of his poverty he had given all this, *Lyra* ſaith it is ſpoken *Lyra.*
comparatively in reſpect of God, to whom it was dedicated, in compariſon of
whoſe ineſtimable rich treaſures, all that the richeſt men have, is but poverty; or in
reſpect of his poore beginning. Pellican, in reſpect of true ſpirituall riches of grace
and glory; with which, if all the wealth in the world be compared, it is but pover- *Pellican.*
ty. *Ioſephus* fearing that the report of ſuch exceſſive treaſures would never be cre- *Ioſeph.*
dited by the heathen to whom he wrot, hath deducted the tenth part, whereby *Note.*
we may ſee how little he is to be credited. This wonderfull great treaſure which
David had now gathered together, ſheweth how eaſily God can enrich thoſe whom V.15, 16.
he pleaſeth, to thoſe that ſeek his Kingdome and the righteouſneſſe thereof, adding
all other things in this world. *Thou haſt alſo many artificers*, *cutters of ſtone*, *and*
maſons, skilfull in all arts, and in gold and ſilver, *&c.* So that *Solomon* having both
materials and workmen, might now after his death without any delay ſet upon this
great work, and perfect it. For he would have it, as God had directed him, both *Pellican.*
for matter and curious working, to excell all other buildings, that by the outward
beauty thereof, the rude people might be drawne from the temples of Idols, and the V.17.
high places to worſhip here.

Then *David* exhorted the Princes of the people to help his ſon *Solomon* in this
work, &c. Notwithſtanding the great preparations which he had made, the work
was ſo great and ſumptuous, that he thought not all this ſufficient for it, but requi-
red the Princes to aid *Solomon* with their coſt, ſeeing it was for the honour of God,
and the good of the whole nation. How they ſatisfied this his deſire, and what they
contributed; ſee *ch.* 29. 6. 7. And he omitted not to warne them alſo to fear God The Myſtery.
and to keep his lawes, as being the thing that would moſt conduce to their wel- T*Lyra.*
fare.

Myſtically by the temple is to be underſtood the Church of God, by the gold
the governours, by the ſilver the preachers, who are moſt excellent, that make

a ſilver ſound; by the braſſe other meaner preachers; by the yron; ſuch as protect and
fight in the defence of the Church; by the Cedars which are high, ſuch as lead a contemplative
life, and by the ſtones, ſuch as lead an *active life*, *ſuſteining others*; *thus*
Lyra *out of* Greg.

V. 1. 2. 1 Chr. *ch.* 23. *David* growing nearer and nearer to his end, after the coronation of
Solomon, having before ſpoken ſomewhat touching the intended building of an houſe
for God, now cauſeth all the Princes, Prieſts, and Levites to be aſſembled together
unto him, that he might appoint to every one his office about this houſe, and the
things thereof; and that the Princes being before prepared might bring in their contributions
toward this work, that every one knowing what he was to doe, might be
ready to performe it: and ſo without delay after his death, this building might goe
forwards. And firſt they who are named laſt, were numbred; *viz.* the Levites, and
their offices diſtinguiſhed; then the Prieſts, *ch.* 24. and laſtly, the Princes; *ch.* 27.
V. 3. The Levites are ſaid to be numbred from 30 yeares and upward, yet *v* 24. and 27.
Pellican. from 20 yeares old. For the reconciling of which difference, ſome ſay that there
was a fault in the writer, 30 being put for 20. ſome, that to theſe words *from 30*
Sallianus. *yeares old and upward*, is to be underſtood *olim*, in times paſt; but now by a new way
of numbring, to which *David* was directed by divine inſpiration, they were numbred
from 20, as then from 30, *Num.* 4. 30. The *Vul. lat.* followed by *Lyra* and
Hugo hath it in both places, *from* 20 *yeares old and upwards.* I doe not think it
ſafe to yeild, that there was any corruption in the text, but rather the meaning is,
that being numbred as was of old appointed from 30. their number was 38000
but now after the building of the temple, the labour of carrying the Ark from place
to place being no more impoſed upon them, to which they were thought unfit, before
they attained to the age of 30, *David* appointed that they ſhould hereafter be
numbred from 20. and come in to helpe in this ſervice. Of this number 24000
V. 4. were appointed to the miniſtery of the houſe of the Lord; 6000 to be Rulers and
Iudges, 4000 doore-keepers, and 4000 ſingers. The ſervice about the houſe of God,
Lyra. wherein theſe 24000 were imployed, was as *Lyra* hath it, the excoriating and
Dyoniſ. Caietan. waſhing of beaſts for ſacrifice, and divers other things; ſo likewiſ: *Dioniſ.* and *Caietan.*
Toſtatus. But *Toſtatus* better; they were to take the ſacrifices to waſh and bring them
to the Preiſts, they were alſo to prepare floure, wine, oyle, ſalt, and frankincenſe,
and to ſee that wood and water might never be wanting, when the *Gibeonites* had
firſt hewed the wood and drawne the water, according to the office appointed unto
them, and to be at hand to ſerve the Preiſts in their miniſtery, as they ſhould require
them. For the excoriating of beaſts belonged properly to the Preiſts, and
not unto the Levites; but when extraordinarily neceſſity required their help herein,
as we may gather from 2 *Chron.* 29. 34. the Preiſts were few, ſo as that they could
not excoriate the beaſts, but the Levites helped them herein. Touching the 6000
Pellican. Rulers and judges, theſe Pellican will have to be as Rectours of Churches throughout
the kingdome, inſtructours of the people in the lawes and ordinances of God,
and ſome of them inſtructours of the junior Levites, and ſome as Iudges to reſolve
Lyra. the right according to the law in divers caſes: *Lyra* ſaith, that ſome will have the
Rulers, or Prepoſiti, to be ſuch as were ſet over the holy veſſels or treaſures, to keep
them; and the Iudges teachers of the people: but according to others, they were
both one. *Viz.* Teachers, and more probably the Porters were ſome of them keepers
of the treaſures of the temple, locking up and making faſt the doores wherein
they lay, and opening them as occaſion ſerved. *Ioſephus* ſaith, that theſe Rulers and
Ioſeph: antiq. l. 4. Iudges were the ſame, the firſt word ſetting forth the dignity, and the other the
c. 8. office; and they were joyned two to every Iudge in leſſer cauſes, in every city of
Iſrael; that by their aſſiſtance, they telling what the law of God was, hee might
proced in judgement rightly, which is not improbable, but withall it is to be underſtood,
that they were teachers of the people in their Synagogues alſo. Touching the
4000 Porters, they were not only to watch and ward at the gates and doors of the
temple, to keep unclean perſons from comming in, and to open and ſhut them,
but alſo, as was ſaid before, to keep the treaſures, holy veſſels, end veſtiments. And
whereas ſo great numbers might ſeem too many, it is to be underſtood, that the

Porters and others, that miniſtred about the temple, ſerved there by courſe, ſome retiring home to their own houſes, and others comming in their roomes continually, wherefore, *v.* 6. *David* is ſaid to have diſtributed them by their courſes.

Touching the 4000 ſingers, it is ſaid that they ſhould ſtand morning and evening to ſing praiſes to God at the times of ſacrificing, and on the Sabbaths and new Moones, &c. *v.* 30, 31, 32, and to play upon inſtruments of muſick, *ch.* 25. 6. and they were divided by their courſes, *v.* 9. which were 24. This ſinging and muſick whilſt the ſacrifices were offering, was to ſtirre up mens minds to praiſe God, and to grace this part of Gods worſhip, which otherwiſe might ſeeme to have been but a butchering and dreſſing of meats. *Over the ſhew-bread, and the ſacrifice of fine floure and unleavened bread; and every weight and meaſure.* The *Vulg. lat.* before V. 29. theſe words hath it, *But the Preiſts over the ſhew-bread,* and *v.* 30. *but the Levites to ſtand and ſing.* Which words *Toſtatus* ſaith, were added for further explication; becauſe to offer the ſhew-bread, belonged to the Preiſts. *Levit.* 21. 6. leaſt it ſhould Toſtatus. be thought now contrary to the law to be otherwiſe appointed. But without this addition it may well be underſtood, that the Levites were to make this bread and to bring it to the Prieſt to be ſet before the Lord, and to take them away when new was to be ſet on; and to look that the fine floure were pure, and the juſt weight and meaſure: bringing it alſo to the Prieſt, that he might offer it. See *chap.* 9. 32. Here are 5 ſorts of Levites ſet forth, Miniſters, Iudges and Rulers, Porters, Singers, and Prieſts, which ſerved about the temple: in imitation whereof, Lyra. there are in the Church of Rome. 1. Preiſts, that offer the bread and wine in the Sacrament. 2. Deacons, who carry it to the people. 3. Sub-deacons, who prepare it, by putting it into the holy veſſels. 4. Acolithites, who make it. 5. Exorciſts, who caſt out evill ſpirits, as Iudges do malefactours. 6. Doore-keepers, who keep out unbeleivers and excommunicated perſons out of the Church. 7. Readers. Thus *Lyra*; but for all theſe we read only in the nevv Teſtament, of Prieſts, and Deacons.

1 CHRON. 24.

The Levites being diſtinguiſhed, as before, *ch.* 23. into Miniſters, Iudges, Porters and Singers; and touching thoſe that miniſtred about the ſacrifices, vvho vvere 24000, it being ſhevved only in generall, that they vvere diſtinguiſhed by their courſes, *v.* 6; Novv followveth the diſtinction of the Prieſts by their courſes in particular, and of ſome principall Levites, vvho vvere next in honour to the Preiſts in generall, and over all the reſt. *v.* 20. The Preiſts were diſtinguiſhed by *Eleazar* and *Ithamar*, the tvvo ſonnes of *Aaron*, the eldeſt of each family being from generation to generation, the cheifeſt of all the Preiſts of that family; and at this preſent *Zadok* was the cheifeſt of *Eleazars*, and *Abiathar*, or *Abimelech* (for one and the ſame man was ſet forth by both theſe names) of *Ithamars*. Now becauſe there vvere many more of the family of *Eleazar* then of *Ithamar*, that had 16 courſes, and *Ithamars* 8. And the names of the cheife of every of theſe courſes are ſet dovvne, it being left to be underſtood, that all the other Prieſts ſerved in their courſes under them, a like number being aſſigned to each one in his courſe to aſſiſt him in the execution of his Prieſtly office, reſpect being ſtill had, that they onely were appointed to ſerve in the courſes of thoſe of the family of *Eleazar*, that vvere of his familie, and they in the courſes of the family of *Ithamar*, that were of his familie. Touching the meanes uſed to diſtinguiſh theſe courſes vvho ſhould have the firſt, vvho the ſecond and third, &c. It is ſaid to have been done by lots, the names of all the chiefe of their houſes being written in 24 ſeverall pieces of paper and put in one veſſell by themſelves, and the courſes being vvritten in 24 papers and put in another veſſell, then they being ſhaken together, one was appointed to put one hand into one veſſell and to dravv a name vvithout ſeeing, and another into the other veſſell, and to draw a courſe likewiſe; and looke what number was written upon it, that was his courſe, whoſe name was drawne together with it. And the Prieſts of the firſt courſe were to ſerve but one week at a time beginning at the Sabbath in the evening and continuing about the Temple till the evening of the next Sabbath; at what time they departed to their own houſes, and the 1 Chr. 9. 25. next courſe came and ſerved likewiſe, and then the third and fourth; till that all the

24 having ſerved in their courſes, they began again. And during the time of their ſervice, there were chambers about the courts of the Lords houſe, wherein they lodged.

V. 20. For the Levites next named, it is to be underſtood, that they were not of the common ſort, but Princes as is expreſſely ſaid of *Ieſias*, Prince *Ieſias*, *v.* 21. and they were of 2 families, *Kohath*, and *Merari*, [illegible] their courſes alſo by lot, ver. 31. Of theſe it is not ſaid, what the office was, [illegible] moſt probably they were cheife next unto the Preiſts of whom one was alwayes about the temple, as Prince of that courſe, which ſerved them according to the order wherein they were placed.

Chap. 25.

Here followeth the diſtinction of the Levites, who were to ſerve in the temple by ſinging and playing upon inſtruments of muſick, the cheif fathers of whom were 3. *Aſaph*, *Iduthun*, &c. *Heman*, who came of the three ſons of *Levi*. *Heman* of *Kohath*, *Aſaph* of *Gerſhom*, and *Iduthun* of *Merari*, as is moſt probable from 1 *Chron.* 6. 33, 34. &c. where *Heman* and *Aſaph* are expreſſely ſaid to be of *Kohath* & *Gerſhom*, and for *Iduthun Ethan* of *Merari*, whereby it ſeemeth that theſe were two names of one and the ſame man. Of theſe ſome were ſo famous for wiſdom, that *Ethan*

1 Kings 4.31. and *Heman* are ſpoken of in comparing the wiſdom of *Solomon*. The Sons of theſe were 24. according to which number the courſes of the ſinging Levites were diſtinguiſhed, as the Preiſts were, and theſe 24 were appointed one to be the cheife in one courſe, and another in another; ſo that the firſt courſe came in and went out with the firſt courſe of the Preiſts, and likewiſe the other in their order. The cheifs of theſe did both direct the reſt, and by the ſpirit compoſed ſome divine ſongs to be ſung to the praiſe of God. The cheife are ſaid to be 288. that is, 12 to every courſe of the 24. for 24 times 12 make 288. Now for the uſe of ſinging and muſick in the temple, it was to ſtirre up mens minds to praiſe God, and when they did ſing and play, a ſacrifice of praiſe was offered.

Chap. 26.

Next unto the ſingers the Porters are diſtinguiſhed by the 4 gates of the temple, Eaſt, Weſt, North, and South, and one Prince is appointed to be over one gate, and one over another, 4 over all, that kept the 4 gates by courſe, *v.* 14. For it is not to be doubted, but that the Porters being 4000. were diſtinguiſhed into 24 courſes as well as the ſingers and Preiſts, comming and going upon every Sabbath, as they did which is alſo expreſſed; 1 *Chron.* 9. 24. And therefore here are 24 named in the beginning of the chapter, which may well be underſtood to be the cheife of theſe 24 courſes. And of *Obed Edom*, it is noted in ſpeciall, that there were more of his houſe, then of any other; becauſe the Lord bleſſed him, *v.* 5. wherein Expoſitours generally think, that reſpect is had to the time, when the Arke abode at his houſe, 2 *Sam.* 6. For then it is ſaid God bleſſed *Obed Edom*, and all that he had, one way of which bleſſing was by encreaſing his houſe, and giving him many children. And the 24 hitherto named were of the poſterity of *Kohath* and *Merari*. Now beſides theſe and their brethren of their courſes there were ſome Levites of *Gerſhom*, that were ſet over the treaſures of the temple, and the ſpoiles of the enemy,

V. 29. which were dedicated by *David*, *Samuel*, *Saul*, *Abner*, and *Ioab*, &c. See before, ch. 9. 28. Laſtly, for works without, they are named who were over the 6000 that were appointed to be rulers and Iudges of the people in matters concerning God and the King, that is, in teaching and inſtructing the people in their Synagogues, and ſitting with the Iudges in particular cities to judge in criminall cauſes.

Chap. 27.

After the diſtinction of the Preiſts and Levites, here followeth the diſtinction of the Princes, and firſt of thoſe, that were over the men of warre, who are diſtinguiſhed by the 12 months of the year, each one having under him 24000 valiant men, of theſe one with his 24000 attended upon the King one month, and the other another; ſo as that each Prince with his men was at liberty to return and attend upon their own domeſtick affairs eleven months in the year, except extraordinary occaſion of warre required the ſervice of them altogether. The end ſeemeth to be for the ſafety of the King, and the appeaſing of tumults, if any ſhould ariſe, and that ſo great a numa number being exerciſed in armes at the leaſt one month in the year (for we muſt not think that they lived idly about the court in the month of their attendance, but were exerciſed in military diſcipline) the King might never be unprovided of a ſufficient Army upon ſhort warning to fight againſt his enemies. And by this meanes it is not unlikely, that Solomon came to enjoy ſo peaceable a reigne all his dayes, there being no enemy that durſt ſtirre againſt him, who was continually ſo well provided of men [illegible] munition to quell his proudeſt enemies. And whatſoever King ſhall take the ſame courſe, it is not to be doubted, but with Gods help he ſhould have a very ſafe kingdome.

V. 16. Then the Princes are named, who were over the ſeverall tribes, there being of each tribe one, but over the Levites and Preiſts, two and two, over the two halfe tribes of *Manaſſeh*, becauſe of their ſeparated dwellings.

V. 23. *But* David *numbred not them that were under 20 yeares*, becauſe the Lord had ſaid, that he would multiply the Iſraelites, as the ſtarres of heaven. *Ioab* had begun to number, but he finiſhed it not &c.

It was ſaid before that the Levites were numbred from 20 years old and upward. Now in ſpeaking of others that were of the other tribes & of the numbers that were under the 12. Princes of *Davids* Armies, becauſe nothing hath bin ſaid hitherto from what age they were numbred, that is here inſerted, that according to the law, *Num.* 1. 3. they alſo were numbred from 20 years old and upward, but not under; a generall reaſon being yeilded, why they under 20 were not reckoned from *Gen.* 15. *viz.* the promiſe of God to *Abraham* that his children ſhould be as the ſtars in multitude, that is, innumerable; if all without exception of any age ſhould be numbred, the numbers would be ſo great, as that it would exceed all count. Wherefore to attempt a numbring of them thus, could not but be a great ſin, both becauſe it was againſt the law of God, and a preſuming to goe about the diſproving of that which God had ſo confidently affirmed, who moſt probably to provent it, had limited the age from which at any time they might be numbred. Thus much for *Davids* not numbring of any under 20. now it is further added, that *Ioab* had begun to number by *Davids* command, and finiſhed it not, becauſe wrath therefore fell upon Iſrael; it being meant, that although *David* had been moſt cautelous, and his Captain *Ioab* not to number, but according to the law; yet when this was done, God ſent a plague of peſtilence, *ch.* 21. whereby it came to paſſe, that neither then the numbers were perfected, nor now when the number of all the Levites was taken, durſt they adventure to number all Iſrael alſo for feare of Gods wrath again to break out againſt them; and therefore the ſinne of the children of Iſrael is not ſet downe as of *Levi* here; and this was the cauſe of commemorating this thing in this place.

V. 25. Now beſides the Princes of the tribes before mentioned, there were others alſo ſet over the goods and chattels of the King, as over his treaſures in Zion and Ieruſalem. 2. In the villages, fields, cities, and towers. 3. Over his husbandry. 4. His vineyards. 5. His wines. 6. Over his olives and figges. 7. His oyles. 8. His heards. 9. His Oxen. 10. His Cammels; over which was an Iſhmaelite, becauſe the Iſhmaelites had moſt skill about theſe. 11. His aſſes. 12. His ſheep, over which was an Agaren, one of that nation, which uſed to dwell in tents, which might be removed from place to place. *Lyra.*

V. 32. Laſtly, his Counſellours are named, whereof two are ſaid to have been with the Kings ſonnes; that is, according to the Hebrewes, to inſtruct them, then *Achitophel* is named, into whoſe place, when he had hanged himſelfe, *Benaiah* came, and *Ioab* was generall of all the Armies. Whereby it appeareth, not onely what a well ordered common wealth this was, but well alſo the Kings peculiar eſtate was ordered and managed.

CHAP. 28.

The numbring of the Princes, Preiſts and Levites, being ended, here followeth the oration which *David* made unto them ſtanding up, that he might be the better heard. And herein he ſheweth what his intent was about building an houſe to the Lord, and how he had prepared; but God had appointed *Solomon* his ſon to do this great work and denied it unto him, as ſometime *Moſes* was denied to enter into

the land of Canaan, which he much deſired; and *Ioſhuah* was ſet up to lead the people
in thither. Some think that his riſing up was from his throne; but according to
other more probably it was from his bed, and he called the houſe which he would
have built, the houſe for the Arke, and his footſtoole, that is, the mercy ſeat which
was, as it were, the ſeat of God. Concerning [illegible], and the Lords holding
him from building, ſee before, *ch.* 22. 7, 8. A[illegible] them the more willing
V.4,5,6. to ſubmit themſelves to *Solomon*, as their Ki[illegible] commemorateth 1. Gods
electing of the tribe of *Iudah* before all othe[illegible] Of his Fathers houſe before
all the families in *Iudah*. 3. Of him before any other in that houſe. 4. Of
Solomon before all his other ſonnes, together with Gods ſpeech touching *Solomon*,
he ſhall build me an houſe, and I will be to him a Father, and I will eſtabliſh his
V.8,9. throne for ever, if he continueth ſtedfaſt in my precepts; &c. whereupon he exhorteth
both them and *Solomon* his ſonne ſo to do, threatning him, if he did otherwiſe,
that God would reject him for ever, which is not to be underſtood of reprobating
him to periſh in hell for ever, becauſe 2 *Sam.* 7. 14. 15. he had promiſed if he ſinned
againſt him, to correct him, but not take his mercy from him for ever: but
what ſhould be done for the continuing of the kingdome to his poſterity, ſhould
not be out of reſpect unto him, but unto *David*; with whom he had made a covenant
unalterable, and upon him there ſhould remain a blot for ever; ſhewing Gods
eſtranging of his fatherly affection from him, when for his ſinnes 10 tribes ſhould be
rent away from his heires, and ſo his kingdome ſhould be irreparably diminiſhed
unto them for ever.

V.11. *Then* David *gave unto* Solomon *the pattern of the Porch and Temple*, &c. ſaying,
that all came written to him with the hand of the Lord, which according to
Pellican. ſome Hebrewes, is to be underſtood, ſaith Pellican, by the direction of *Samuel*, by
Lyra. others, of *Nathan* the Prophet; *Lyra* ſaith, that it may be he had all revealed unto
Cajetan. him by God. *Caietan*, that theſe things were by God written in his mind, and
Toſtatus. not in a book, but he deſcribed them by writing unto *Solomon* for his direction. *Toſtatus*
contrarily that he had them delivered unto him by God ready written, as *Moſes*
had the commandments. That of *Caietan* ſeemeth more probable, becauſe *v.*12 it is
ſaid, *which* David *thought in his heart*, ſo that Gods writing of this form was in his
mind by internall revelation. And *David* ſpake thus to *Solomon*, that he might not
adventure to varie from this pattern, and to commend the fabrick as being of Gods
deviſing, and not of mans; and he might not feare to goe about this great work, to
the deviſing of the doing whereof rightly, all the wit of man would not ſuffice, becauſe
the platforme was ſet by God himſelfe in every thing.

Chap. 29.

V. 1. *And* David *ſpake to all the congregation*, &c.] Happily the congregation being
a while diſſolved, and then meeting againe, becauſe the Kings ſtrength would not
ſuffice to ſay any more at that time, he ſpake again in commending the building of
the temple unto them, ſetting forth the greatneſſe of the work, as whereunto all
that he had hitherto ſpoken of would not ſuffice. Wherefore he both addeth 3000
talents of moſt pure gold, and 7000 talents of ſilver to cover and guild over the walls
of the moſt holy place, and exhorteth the Princes to a liberall contribution. The reaſon,
why he would have them alſo to contribute, when as he alone had provided all
things ſufficiently, was according to ſome, that their treaſures being exhauſt, they
might be the leſſe able to rebell againſt *Solomon*, if any of them were ſo minded, but
this had been to make a gaine of godlineſſe; a better reaſon therefore hath been already
yeilded, *ch.* 22. 17. and it is to be noted, that in exhorting them to a liberal contribution,
he uſeth the phraſe of filling their hands and offering, which uſed to be
ſpoken of ſacrificing, to ſhew that it was a ſacrifice moſt acceptable unto God to
give of their goods to this work.

V. 6. *Then the Princes and Nobles*, &c. offered willingly 5000. talents of gold, and
10000. drachmaes, whereof 12000. ſaith *Iunius*, make a talent, and of ſilver 10000
talents, &c. that is, they ſet down each man ſo much to be given, as together
amounted to theſe ſums to be afterwards gathered by collectours appointed by
the King. All which if it be compared with *Davids* guifts Ch. 22. 14. is nothing,
for he gave 100000. talents of gold, and 1000000. of ſilver.

Then

V. 10. Then *David* ſeeing their cheerfulneſſe in offering, bleſſed God thorefore, and acknowledged all, which he and they had offered, to come from God, beſeeching him to continue this minde in them, as knowing the mutability of men; and laſtly, he prayeth for *Solomon* his ſonne, that God would give him a perfect heart, that he might do all things commanded, and having exhorted them to bleſſe God, likewiſe they did it by bowing themſelves, and then bowing to the King they gave him thanks for all the benefits, which they had enjoyed under his government; although *Iunius* will have their worſhipping of the King to be underſtood of *Solomon*.

V. 21. *Joſephus.* 1 King. 3. 2 Chron. 29. Then the day following in token of their thankfulneſſe to God, they ſacrificed 1000. bullocks, 1000. rams, and 1000. lambs, and they feaſted together and made and anointed *Solomon* King the ſecond time. The ſacrifices, ſaith *Ioſeph.* were holocauſts, & after theſe ended were many thouſands more ſlain for peace-offerings, wherewith the people feaſted, but becauſe no more are here ſpoken of, it is rather to be thought, that ſome of theſe only were holocauſts & the reſt peace-offerings, for we never read of ſo many beaſts, or near ſo many, wholly burnt at one time, in any age. When *Soloman* ſacrifieed afterwards in Gibeon, a moſt ample ſacrifice, he offered but 1000 burnt offerings, and *Hezekiah* but 70. Bullockes, 100. Rams and 200. Lambs. And now they anointed not only *Solomon* King, but alſo *Zadok* for Prieſt, that is, high Prieſt in the room of *Abiathar*, who had conſpired with *Adonijah*: and thus the word of the Lord againſt *Ely's* family began to be fullfilled; how the Prieſt was anointed, ſee Levit. 8.

V. 24. *Lyra. Comeſt. Toſtatus. Joſephus.* ***And all the Princes and ſonnes of the King gave their hand to Solomon, &c.***] that is, ſware fidelity unto him, and this was the cauſe why he was anointed for King the ſecond time, that it being done by the conſent of all the Princes, he might the more peaceably reign over them, and peace being thus ſetled, he might the better go on in building the temple: for when he was anointed before, they were divided. For thoſe that anointed him, becauſe *Zadok* the Prieſt and *Nathan* the Prophet did it before, it is not to be doubted, but that they anointed him now again. And here *Ioſephus* bringeth in *David* ſpeaking again to his ſonnes, and exhorting them to be obedient to *Solomon*, and not to envie him, although a younger brother, becauſe God had choſen him to be King, as he did before himſelf, before his brethren, who were elder, yet none of them envied him this honour.

V. 26. Here the Authour of the Chronicles haſteneth to ſet forth the death of *David*, and how long he had reigned over Iſrael and Iudah, but becauſe 1 King. 2. from which we have hitherto digreſſed, doth more fully declare his death, and ſpeeches uſed before it to his ſonne *Solomon*, let us now look back to the ſaid 1 King. 2. 1.

1 King. 2. 1. ***When the dayes of*** David ***drew near, that he ſhould die, he commanded his ſonne*** Solomon, ***ſaying***, &c.] The charge, which he gave him, was to keep Gods laws, that his throne might be eſtabliſhed, to which effect he was brought in ſpeaking before, 1 Chron. 28. 9. and 1 Chron. 22. 12, 13. Onely here is a charge added, firſt touching *Ioab*, v. 5.

V. 5. *Pellican. Theod.* ***Thou knoweſt***, ſaith he, ***what he did unto me, and to the two Captains of Iſrael,*** Abner ***and*** Amaſa, *&c.*] The Hebrews, ſaith *Pellican*, think by that, which he did unto him, was meant the ſhewiug of his letters to others, which he wrote for the bringing of *Vriah* to his death, which was greatly to his diſgrace, ſo that he was not faithfull to him, and how treacherouſly he ſlew *Abner* and *Amaſa*, when he pretended friendſhip, was notoriouſly known. Wherefore *David* ſpake of him, as a man, that ought not to be ſuffered to live, becauſe, if he were ſuffered, he might unawares ſlay *Solomon* alſo, and thus interrupt his peaceable reign. The conceit of the Rabbins is uncertain; but that he diſobeyed *Davids* expreſſe charge about *Abſalom*, and imperiouſly threatned him to cauſe him to come forth and to ceaſe mourning when he had ſlain *Abſalom*, is certain; for which his diſloyaltie to his ſoveraign, he was worthy to die. *Theodoret* alſo addeth, for his taking part with *Adonijah*, whom *David* could not be without all fear, that he would ſeek to ſet up again, and ſo to make a diviſion in the Kingdom. And the rather, becauſe he being privie to *Davids* dealing with *Vriah*, that he might obtain *Bathſhebah*, of whom *Solomon* came, never loved *Solomon*, as thinking him unworthy to reign for his ſcandalous birth. Whereas *David* did not himſelf execute juſtice againſt *Ioab* before, it ſeemeth to have been, becauſe *Ioab* being Captain of the Hoaſt had been hitherto too powerfull; but now he being aged, and *Iehoiadah* being of great power, by reaſon that he was over the Cherethites and Pelethites, and *Ioabs* power being weakned by the Armies falling from him, as it ſeemeth, becauſe he fled to the horns of the Altar and not to his ſouldiers, *David* wiſely thought it a fit time to execute juſtice upon him, which had been hitherto deferred.

V.7. 1 Sam.17.

But to the ſonnes of Barzillai ſhew kindneſſe, &c.] Becauſe it is the part of a good King to be no leſſe carefull to ſhew thankfulneſſe to ſuch, as deſerve well of him, then to puniſh evill doers, *David* provideth thus for the requitall of *Barzillai*: what he did for *Machir* and *Zob*, who alſo ſhewed him the like kindneſſe, is not ſaid; what is to be thought hereof, ſee 2 *Sam.* 19.40.

V.8. Pellican.

Thou haſt alſo with thee Shimei, &c.] How *David* could without prejudice to his oath appoint *Solomon* his ſon to provide, that he might not come in peace to his grave, ſee 2 *Sam.* 19.23. And *Davids* oath bound him no longer then he lived, his ſucceſſour in the kingdome was free, notwithſtanding this oath to do juſtice upon him according to his diſcretion. Moreover *David* doubtleſſe ſtill perceived, that he was ill-affected to his houſe, and adhered to the houſe of *Saul*, and ſo might afterwards become troubleſome to the State, wherefore he juſtly committed him to be dealt withall by *Solomon* according to his wiſedome.

V. 10. 1 Chron. 29.28. Iſidor. Joſephus l. 7.

Then David ſlept with his fathers, &c. *and the time that he reigned over Iſrael was* 40. *years*, &c.] Of theſe times of his reign and his age, when he began to reign and when he died, ſee before upon 2 *Sam.* 5.5. and 2 *King.* 1.1. For the place of his buriall it is ſaid to be in his own city, that is, not Bethlehem, as ſome have thought, but Zion, where the Kings his ſucceſſours might afterwards be buried alſo. *Ioſephus* ſaith, that his ſonne *Solomon* buried him magnificently in Ieruſalem, and that into his Sepulchre were put very great riches: for out of it 1300. years after *Hyrcanus* took 3000. talents to give to *Antiochus* to remove his ſiege, and after that *Herod* took out much money out of another Cell. And *Benjamin* a Iew in his Itinerary telleth of two workmen, who digging up the ſtones of an old wall eſpied a den, and entering into it, ſaw a Pallace with pillars of marble and a table of ſilver before it with a ſcepter and crown of gold upon it, but when they attempted to go into that pallace, they were ſmitten with a whirlwinde down dead, and having lien ſo till night they were revived again and then heard a voice ſaying, ariſe and go out of this place. Wherefore that hole was by the command of the Patriark ſtopt up again, none daring to enter into it any more. And here an end of *David*, who many wayes was a figure of Chriſt; firſt in his tribe Iudah and city Bethlehem. 2 In his favour, for Chriſt alſo was comely, *vox ſuavis & facies decora.* 3 He chaſed away the evill ſpirit from *Saul*, killed a Lion and a Bear, ſo Chriſt caſt out devils and deſtroyed their power. 4 He lived obſcurely 30. years as Chriſt did. 5 He ſlew *Goliah* not by force of armes but with a ſling. 6 His brethren envied him and *Saul* ſought to ſlay him. 7 He having given a dowry of 200. fore-skins for *Merob* had her not, but *Michol*: ſo Chriſt had not a Spouſe of the Iewiſh Church but of the Gentiles. 8 *David* was thrice anointed King, ſo Chriſt had a threefold right to reign; firſt, as God; ſecond, as *Davids* ſucceſſour in his line; third, becauſe as God and man all power was given unto him. 9 He ordered the Prieſts and Levites, ſo Chriſt the Apoſtles. 10 He prepared matter for the Temple, &c.

Bern. ſerm.

V. 12. Pellican.

Then Solomon ſate upon the Throne of David his father, and his kingdome was greatly confirmed] That is, after the ſlaughter of three Rebels hereafter ſpoken of, viz. *Ioab*, *Adonijah*, and *Shimei*, for although they durſt yet attempt nothing, yet afterwards ſome ſtirs might have been made by them, but now were prevented.

V. 13.

And Adonijah the ſonne of Haggith came to Bathſhebah the mother of Solomon, &c.] Here is ſhewed upon what occaſion *Adonijah* the competitour of the kingdome was cut off, and immediately after *Ioab*, and *Abiathar* put down from the High-Prieſthood. *Adonijah* as Expoſitours generally think, by their counſel ſought to have *Abiſhag* to wife, who was wife to his father *David*, which was

Pellican.

Theodor.
Procopius.
Cajetan.
Lyra.
Pellican.

both contrary to the law of God, and as *Pellican* hath it, it was not lawfull for any in that Common-wealth to marry her, that had been the wiſe of a King, unleſſe he himſelf were a King. Wherefore *Adonijah* in ſeeking this, ſought to come as near to the kingdom, as he could, and having the chief captain *Ioab* and the chief Prieſt *Abiathar* on his ſide, he was not without hope by this means to attain unto it, at the leaſt his ambitious mind might be fed with ſuch a conceit. This *Solomon* through his wiſedome ſaw into, but his mother not; but when by his ſpeech ſhe perceived it, moſt probably ſhe was content to have her requeſt denied. Some call in queſtion *Solomons* juſtice for putting *Adonijah* to death upon this occaſion, and that without being firſt tried, as *Theodoret* and *Procopius*; and *Caietan* ſaith, that he knoweth not how it may be excuſed, and that it ſeemeth to have been done unjuſtly, ſeeing no treaſon againſt the King did evidently appear herein. But *Lyra* and *Pellican* and others, juſtifie *Solomon* in this fact, becauſe he knew by his wiſedom, that he went about thus to make a way to the kingdom, and in ſuch evident caſes it had been the manner of *David* before, without further proceedings to give ſentence immediately againſt offenders; as againſt him, that brought him *Sauls* crown, and againſt *Rechab* and *Baanah*. And *Adonijah* his former ambitious cauſing of himſelf to be made King made it plain, that he had ſtill the ſame minde within him, for which it was juſt with *Solomon* now to cut him off, although he had ſpared him hitherto, ſeeing it was but upon condition, if he did ſhew himſelfe worthy. *Ch.* 1.52.

V.26.

And to Abiathar the Prieſt, the King ſaid, go to Anathoth thy field, for thou art worthy to die, &c.] Anathoth was a city of the ſonnes of *Aaron*, *Ioſh.* 21. 18. here the ſamily of *Abiathar* dwelt, and to this place he was now confined, and not permitted any more to remain or to come to the city of *David*; that being removed from the Court, there might not be any danger afterwards of his conſpiring againſt the King any more. In that he was thus cenſured at this time, it appeareth, that he was guilty of a ſecond conſpiracy with *Adonijah*, as alſo *Ioab*, whoſe judgement followeth next. God ſuffered them both to fall again, that *Solomon* might have juſt occaſion of proceeding againſt them; both that the word of God againſt *Ely's* family might be fulfilled; as is noted in the next words, *v.* 27. and ſo great wickedneſſes as *Ioab* had formerly committed might not go unpuniſhed. Here ſome make a queſtion, how the King, could cenſure the high-Prieſt, ſeeing he was not ſubject unto him? *Toſtatus* anſwereth, that under the old Teſtament he was ſubject, becauſe the ſpirituall and temporall powers were not then diſtinguiſhed. But *Sallianus* according to *Theodoret*, that the ordinance of God did intervene, of which *Solomon* was onely the executer; and it is probable ſaith *Sallianus*, that it was done with the conſent of *Zadok*, for in the caſe of life and death, the Prieſt onely hath power to judge of the Prieſt, and to puniſh him; becauſe *Paſhur* the chief Prieſt committed *Ieremiah* to priſon, thus he. But let every ſoul be ſubject to the higher powers, and let theſe powers be deſcribed by bearing the ſword, as *Rom.* 13. and then this queſtion falleth utterly to the ground; not onely temporall but ſpirituall perſons, have been and now are ſubject to the King: and if the chief Prieſt had power over *Ieremiah* to commit him, it was but a power derived from the King, as they that have commiſſions from him in our land have power.

Toſtatus.

Sallianus.
Theodoret.

*Jer.*20.

V:28.

When Ioab heard this, he fled to the Tabernacle of the Lord, and took hold of the hornes of the Altar, &c.] Becauſe he knew himſelf to be guilty of the ſame conſpiracy with *Adonijah* and *Abiathar*, he, hearing how the King had dealt with them, feared his own life and therefore took Sanctuary as *Adonijah* had done before, *ch.* 1. 50. where I have ſhewed, who were to be protected there and who not. About the former words of this verſe, there is a difference from the Hebrew in the vulgar Latin. For whereas it is Hebr. *The report came to Ioab, for he had gone after Adonijah, although he went not after Abſalom.* The vulgar Latin hath it, *A meſſenger came to Solomon, that Ioab went after Adonijah, but not after Solomon*; thus in the tranſlation followed by *Lyra*: but in others it is corrected, in the laſt place there being *Abſalom*, for *Solomon*. But it was not *Solomon*, that heard now of *Ioabs* conſpiring with *Adonijah*, for he knew that long before, but *Ioab* heard what *Solomon* had done to the man, that he ſought to advance, plotting now the ſecond time for him, and finding by his proceedings againſt *Abiathar*, that it was not hidden from *Solomon*, he deſpaired of all favour, becauſe he thought, that the King would eaſily gather, that his heart was quite eſtranged from him, ſeeing that in *Davids* time, when *Abſalom* ſought to be King he would not take part with him but ſlew him; but now *Adonijah* ſeeking the kingdom and to put down *Solomon*, not once but twice, he conſpired both theſe times with him.

V. 29. *And when it was told King Solomon, that Ioab was fled to the Tabernacle,* &c. *Solomon ſent Benaiah, ſaying, fall upon him,* &c.] Here by anticipation is ſet forth, what *Solomon* laſtly commanded *Benaiah* to do. For firſt, as is ſhewed in the next words, he went to *Ioab* and ſaid, thus ſaith the King, come forth; and when he refuſed, the King being certified bad ſlay him there. Lyra. *Lyra* ſaith, that *Rab. Solomon* yeildeth this reaſon, why *Benaiah* ſlew him not at the firſt: *viz*, Becauſe *Ioab* ſaid unto him, that when he had ſlain *Abner*, *David* curſed him to ſuffer by the Leproſie, the Gout in his feet, and the want of bread; wherefore if now he were puniſhed by death, it would be unjuſt, unleſſe *Soloman* would take theſe curſes upon himſelf and his poſterity. Then *Benaiah* returning this anſwer to the King, he took theſe curſes upon him, and ſent again and ſlew *Ioab* there; that is, as is moſt probable, being taken away by violence from the Altar, as is commanded, *Exod.* 21. 14. and accordingly, he ſaith, it fell out: for *Vzziah* had the Leproſie, *Aſa* the Gout in his feet, and *Hezekiah* being beſieged, wanted bread. But this is ſo vain, that it is not worth the naming; for thoſe Kings were thus puniſhed for other faults; and *Ioab* deſerved to die alſo for ſlaying *Amaſa*: and it cannot be imagined that *Solomon* would take curſes upon himſelf. Laſtly, *David* had given *Solomon* a charge to ſlay *Ioab*: therefore it is not to be doubted, but juſtly, ſeeing that charge came from ſo holy a King. Pellican. Of all Expoſitours, *Pellican* onely juſtifies *Ioab* to have been a moſt faithfull ſervant to *David*, and ſeemeth to take it, as a point of ingratitude in *David* towards him to appoint him to be ſlain; by his example warning all Courtiers of their uncertain condition. But *Ioab* certainly now received according to his deſerts for his bloud-ſhed and faction, which muſt not go unpuniſhed. Whereas it is ſaid, *v.* 34. that he was buried in his own houſe in the deſart, the Hebrews ſay that this houſe was an Hoſpitall, which he built in the way for the harbouring of poor paſſengers; and becauſe he did ſuch a deed of charity, they gather that although he was puniſhed in this world, yet his ſoul was ſaved. P. Martyr. But as *P. Martyr* ſaith, of this we cannot judge, becauſe the Scripture ſaith nothing of it, and therefore it is to be left unto God. For his houſe in the deſart he noteth out of *Kimhi*, that it is not onely called a deſart, which is uninhabited, but alſo which is not tilled but uſed for foreſts and paſtures, and in ſuch a place moſt probably *Ioab* had an houſe, where he kept cattle.

V. 35. *Abiathar* being put down from the high-Prieſthood, and *Ioab* ſlain, *Zadok* is put into the place of the one, and *Benaiah* of the other. Of his commendation that was now made high Prieſt ſee before, 1 *Sam.* 2. 35. where he who ſhould be advanced thus in *Ely's* ſteed is deſcribed, but not named.

V. 36. *Then the King ſent and called Shimei, and ſaid unto him, build thee an houſe in Jeruſalem, and dwell there, and go not out, for the day that thou goeſt out & paſſeſt the brook Kedron, thou ſhalt ſurely dye.*] *Shimei* was the third man, touching whom *David* gave a charge unto *Solomon* for his curſing and railing upon him, when he fled from *Abſalom*, not to ſuffer him to come to the grave in peace. But becauſe he could not juſtly ſlay him for that, ſeeing *David* had promiſed him that he ſhould not die, the wiſe King beginneth with him, as reaſon required, by confining him to Ieruſalem, and reſtraining him from going to his own city Bahurim, to come unto which a man muſt go over the Brook Kedron; becauſe if he were permitted to dwell amongſt thoſe of his own tribe of Benjamin, there might be ſome danger of his exciting to rebellion, forſomuch as he had formerly declared himſelf to be ill-affected to the houſe of *David*, which danger would be avoided by keeping him to Ieruſalem. The propoſition of the King *Shimei* liked well, as one that feared that he ſhould have been dealt worſe withall, and therefore, as it appeareth afterwards, this decree was confirmed by oath, *Shimei* approving it. And ſo he came and dwelt in Ieruſalem three yeares without going forth. But after this, his ſervants running away from him, and he hearing that they were in Gath, perſued them thither, and returning ſuffered death therefore. But forſomuch as the brook Kedron lay eaſtward from the city and Gath weſt, how could *Shimei* be condemned to dye, ſeeing he went not over contrary to the Kings charge? *Anſw.* The meaning was not preciſely, that he ſhould not paſſe over that brook onely, but no way elſe go out of the city: and he was expreſſely commanded, dwell in Ieruſalem and go not out either hither or thither, and Kedron onely was mentioned as the way, that he would moſt probably go, becauſe his lands and poſſeſſions lay in Bahurim, and this was the way thither. Thus by a ſingular providence it was brought about, that *Shimei* did bear the puniſhment of his wickedneſſe at the laſt, although he eſcaped long, and ſo ſhall all the wicked.

CHAP. III.

IN the laſt verſe of the former chapter, having ſaid, that the kingdom was eſtabliſhed to *Solomon* after the death of *Ioab*, *Adonijah*, and *Shimei*, and the putting down of *Abiathar* from the high Prieſthood, ſo that no enemies now remained to the endangering of his eſtate; here it is added, that he ſought further to eſtabliſh his kingdom by contracting affinity with *Pharaoh*, a mighty neighbour king, by marrying his daughter. V. 1. *Pellican.* He was ſure ſaith *Pellican*, by the promiſes of God, that his kingdom ſhould ſtand firm, yet humane meanes were not to be neglected, and without doubt he being ſo zealouſly affected to the true God, did not take her but to inſtruct and convert her. *P. Martyr.* And *Martyr* ſaith, that Expoſitours agree, that a covenant of her embracing the true religion did intervene, and ſo ſhe was a type of a Church to be gathered out of the Gentiles to become the ſpouſe of Chriſt: yet entring upon a long diſpute, whether a marriage may be made betwixt thoſe, that are of divers religions, and having brought reaſons *pro* and *contra*, he concludeth, that *Solomon* had done better, if he had not married an Egyptian daughter, becauſe *Pharaoh* King of Egypt was not better then *Ahab*, with whoſe daughter yet when *Ioram* the ſonne of *Iehoſhaphat* married, it was reproved, and he was thereby corrupted; and ſuch kinde of marriages are rather ſnares then marriages. In his diſpute, he handleth two queſtions; firſt, whether a beleever may marry with an infidell? Secondly, whether one that holds the true faith with an heretick? To the firſt he ſaith, that infidels are either of Canaan or of other nations: with the daughters of Canaan, no marriages might be made for fear of being corrupted, *Exod.* 23. *Deut.* 7. and *ch.* 12. and becauſe they all were adjudged to deſtruction without ſparing any, for their great abominations. But with the daughters of other nations, *Deut.*21.11. ſome circumſtances obſerved they might ſometime marry, as when one was in love with a fair woman taken captive, ſhe having firſt her hair ſhaved, *&c.* by deforming her thus, if it might be, the heat of his love being cooled towards her. *Deut.*23.3. And with the Ammonites or Moabites in the tenth generation, with the Edomites and Egyptians in the third. V. 7. Yet becauſe we reade of *Salmon* marrying *Rahab* a Canaanite, and *Boaz Ruth* a Moabite, and *David* the daughter of the King of Geſhur, he determineth, that if any heathen woman did turn and embrace the true religion, ſhe might by a particular diſpenſation be taken to wife; otherwiſe it was to yoak an oxe and an aſſe together, which was unlawfull. *Cyprian Epiſt. de lapſis. Hieron. contra Iovin. l.* 1. *Ambroſ. epiſt. ad Vigilium.* *Cyprian* lamented this deteſtable vice in Chriſtians, ſaying, that the Members of Chriſt were thus proſtituted to the Gentiles. And *Jerom*, that thus Chriſtian parents did proſtitute their members to idols, and that Chriſtian women were thus made ribs of the devill. *Ambroſe* bringeth two arguments againſt theſe marriages; firſt, becauſe the married ſhould receive their bleſſing under the ſacerdotall veil, which, if one were heathen, they could not do. Secondly, becauſe they ſhould

Lib. de Abrab. cap. 9.
Tertull. de corona militis.

oftentimes pray together, and therefore he affirmeth that it is no marriage, which is againſt the decree of God. *Tertullian* againſt ſuch marriages alledgeth the ſaying of the Apoſtle, let her marry in the Lord, and affirmeth them to be nullities, and therefore that they who marry ſo, are guilty of whoredome. Moreover he ſaith, that no good ſubject will be familiar with his Kings enemy, therefore the enemy of God is not to be placed in ones boſome. And by the old law a ſervant might not marry without the conſent of his maſter, and if any woman married a ſervant, ſhe came hereby into the ſame condition to be his ſervant alſo; likewiſe chriſtians may not marry but according to their Lords will, and if they do with thoſe of another religion, who are the devils ſervants, they are hereby made the devils ſervants alſo. In other things the ſaying is, *tu tibi ſume parem*, therefore in marrying it ſhould be done likewiſe. For the ſecond *Concilium Agathenſe* forbad not onely marrying with infidels, but alſo with Hereticks; Likewiſe *Concilium Vrbanenſe & Laodicenſe*, and *Tit*. 3. 10. it is ſaid, *Avoid an heretick after one or two admonitions*, and *Ioh*. 4. *the Iews medled not with the Samaritans.* Thus farre *Martyr*. But I do think with the common ſtream of interpreters, that *Solomon* offended not in this marriage; both becauſe he is commended here *v*. 3. for walking in the ſtatutes of God, and *Pſal*. 45. *Pharaohs* daughter is ſet forth, as a type of the Church, and in the ſong of *Solomon*; wherefore ſhe did doubtleſſe embrace the true religion, and the motion to take her to wife came of God, as before it is ſaid of *Samſon* taking a Philiſtims daughter. *Nicholaus de Lyra* juſtifying this marriage of

Iudg. 14. 4.
Lyra.

Solomon, anſwereth theſe objections. Firſt, that an Hebrew might not marry with one of another nation, ſaying, that this is indeed to be underſtood of all ſtrange nations, and not of the Canaanites onely; becauſe *Ezra* 10. he cauſed them that had married ſo, to put away their wives. But this was the difference between the Canaanites and thoſe of other nations, theſe might be taken if they left their ſuperſtition, thoſe not only in this caſe, but upon ſome other ſingular cauſe added to this, as *Rahab* was taken by *Salmon* to wife, becauſe ſhe had ſo well merited of the Hebrews by ſaving their ſpies. Secondly, that *Solomon* is blamed for loving women of other nations, *ch*. 11. 1. and in particular *Pharaohs* daughter, ſaying, that this is not a thing recited there by way of reprooſe, but his marrying ſtrangers, that turned him to idolatry: ſhee being onely reckoned up firſt, becauſe his love was cheifly to her; and therefore when it is ſaid, *v*. 8. that he built abominations to all his ſtrange wives, it is not to be underſtood without exception, for it was onely to ſuch, as offered incenſe to idols, as is there expreſſed; and therefore *Pharaohs* daughter being before converted, was none of them.

V. 2.
Iunius.

Only the people ſacrificed in high places, becauſe the houſe was not yet built to the name of the Lord.] That is, ſaith *Iunius*, in that at *Gibeon*, the reaſon whereof is rendred; 2 *Chron*. 1. 3. and in *Zion* where the Ark was, *v*. 17. *For Solomon loved the Lord*, v. 3. wherefore he would not ſuffer the people to ſacrifice elſewhere, but in the places where *David* his Father had ſacrificed. *Lyra* contrarywiſe following the *vulg. lat. but the people ſacrificed in the high places*, v. 3. *but* Solomon

Lyra.

loved the Lord, Saith, that this is mentioned as a fault in *Solomon*, wherein he came ſhort of *David*: for although it was lawfull till the building of the Temple, yet he ſhould rather have followed the example of *David* in reſtreining the ſacrifices only to the threſhing floore of *Araunah* in *Zion*, where the Arke was; ſeeing God

P. Martyr.

had ſhewed unto *David* that this was the place which he had choſen; *P. Martyr* agreeth with *Lyra*, holding that they ſacrificed in any high place, and not only where the Arke and Tabernacle were, which yet hee denieth not to have been

Pellican.

lawfull before the building of the Temple. *Pellican* agreeth with *Iunius*, and I with them, that nothing is here ſpoken to detract from *Solomon*, for he is immediately commended for his love to the Lord, and ſaid to have walked in all the precepts of *David*, except his ſacrificing in the high place, which is not mentioned as a fault in him, but becauſe in this particular he varied from him, who after he had begun in the threſhing floore of *Araunah*, never ſacrificed any where elſe. For to *Gibeon* where the Tabernacle of *Moſes* was, and the Altar, *Solomon* came purpoſely in greateſt devotion, to honour God, and God ſhewed how well he liked hereof, of, becauſe he appeared there unto him. But it may ſeem ſtrange that three yeares being now expired ſince the death of *David*, *Solomon* did not yet begin to build the Temple, ſeeing all things were before prepared by *David*, for he began not to build it, till the 4 yeare of his reigne, *ch.* 6. 1. For this it may be conceived, that ſtill more preparation of materials was to be made, as is ſhewed, *ch.* 5. about which ſo many thouſands are there ſaid to have been imployed, and ſent over into the countrey of *Tyrus* to work there, that the levying of men, ſending Embaſſadours to that King, the cutting down of Cedars and Firre-trees, and making the ſtuffe ready, that no knocking or hewing might be at the building, and the tranſporting thereof, could not take up leſſe time; and happily becauſe the work was ſo great, and required extraordinary wiſdom in him that ſhould undertake it, hee thought himſelfe not yet ſufficient for it, and therefore ſtayed till that he had obtaine wiſdome of God, as is ſhewed that he did in this chapter.

V. 4.

Then the King went to Gibeon, *to ſacrifice there, for that was the great high place, and there he offered* 1000 *burnt offerings.* 2 Chron. 1. 3. *Hee went with all the multitude to the high place at* Gibeon, *where was the Tabernacle which* Moſes *the ſervant of God made in the wilderneſſe*, v. 5. *&c. and the brazen Altar which* Bezaleel *made*, &c. *Comeſtar* following *Ioſephus* ſaith, that by *Gibeon* no particular high place was to be underſtood, but onely an high place, as the word ſignifieth; and that the high place to which *Solomon* now went was in *Hebron*; but the *Chronicles* make it plaine that *Gibeon* is a proper name here, both becauſe it is ſaid *the high place at Gibeon*, and deſcribed by the Tabernacle there, and the Altar, which was the reaſon why *Solomon* was drawne thither, to offer ſacrifice; and *Zadok* who was made high Preiſt inſteed of *Abiathar*, miniſtred th[illegible]. The thouſand burnt offerings which he offered here, were according to the Hebrewes, either offered in divers dayes, or which he offered there in all his time, but the firſt is moſt probable. Although this his going to *Gibeon* to ſacrifice be ſpoken of after his marrying of *Pharoahs* daughter, yet ſome think that it was before, becauſe ſo holy a man would not doe any other act of great conſequence before that he had ſought wiſdome, whereby to be directed. And in the book of *Wiſdom* he ſaith, that he ſought wiſdome in his youth, *ch.* 8. and as it ſeemeth, *ch.* 9. at the beginning of his reign. To this, that hee ſought wiſdome in the firſt yeare of his reigne, I aſſent, although the relation hereof cometh after *Shimei* his death, which was when *Solomon* had reigned 3 yeares, and it is not improbable, but that he married *Pharoahs* daughter in the firſt year alſo. For to the end, that all the hiſtory of the deſtruction of *Davids* enemies might be ſet forth together, the deſtruction of *Shimei* alſo was ſet forth before this marriage, although it hapned after. But that his ſacrificing at *Gibeon* was before this marriage, I can yet ſee no reaſon of force to perſwade, and both the text and *Ioſephus* are for another order, placing the marriage before his ſacrificing. He went then after this marriage ſolemnized to *Gibeon* to ſacrifice, that he might the better proſper in this eſtate, by thus ſeeking Gods bleſſing, and to be the better prepared to the great work of building the temple, to which hee thought it now time to addreſſe himſelfe.

Schol. hiſtor.

Pineda.
Sallianus.

V. 5.

In Gibeon *the Lord appeared to* Solomon *in a dream by night and ſaid, aske what I ſhall give thee*, 2 Chron. 1. 7. *That night the Lord appeared to* Solomon, *&c.*] When *Solomon* had preſented the Lord ſo liberally with ſacrifices, thus earneſtly ſeeking his favour, the Lord did him this grace to appeare unto him, and then he diſcovered the end of his ſo great devotion to be to obtaine wiſdome, and herein he prevailed; and for worldly riches and glory alſo, ſo that there is nothing loſt by being profuſe in honouring God, but much gained.

Note.
Prov. 3. 9.
Iames 1. 5.

V. 6.

Then Solomon *ſaid, thou haſt ſhewed mercy to thy ſervant* David *my Father, as he walked before thee in truth and righteouſneſſe, and uprightneſſe of heart.*] Hee knowing ſaith *Lyra*, that God made him this offer for *Davids* ſake, ſpake thus: the truth whereby he commends *David*, is by *Martyr* expounded of the uprightneſſe of his heart, the righteouſneſſe of his juſt dealing, and the uprightneſſe of his true care in all things to walk according to the commandements, for which he is ſaid to be righteous before God, becauſe he was by him accepted for ſuch, although he ſometime ſinned greatly.

Lyra.
P. Martyr.

And

V.7. *And now thou haſt made me to reign, who am a child, &c.*] of what age *Solomon* was when he began to reign, hath been before diſcuſſed upon *ch.* 1.39. and hee ſaith, that he knew not how to go in and out, that is,to mannage the weighty buſineſſes of the Kingdome. He craveth therefore an underſtanding heart, and this is neceſſary for all Kings, becauſe that if any King wanteth wiſdom, although his councell be wiſe, there will be great danger of being miſled to his owne, and the hurt of his ſubjects. And it is not *Solomons* caſe alone to aske this wiſdome and obtaine it, but whoſoever asketh it in faith, hath a certaine promiſe, *Iam.*1.5. that he ſhall obtaine it. The prayer of *Solomon* for wiſdome is more largely ſet forth in the book of wiſdome, *ch.* 9. ſee alſo *Eccleſiaſt.* 51. 18. 19. &c. With this petition of *Solomon* God was ſo pleaſed, that he gave him both wiſdome exceeding that of all others before and after him, and riches and honour, and promiſed him long life alſo, if he continued to walk in his commandements. But is it meant, that in wiſdome he ſhould excell all other men? Was he wiſer then *Adam*, *Moſes*, the Prophets and Apoſtles, and then Chriſt Ieſus? And did he excell all Kings without exception, in riches and glory, as *Crœſus*, *Xerxes*, *Alexander*, and *Nebuchadnezzar*? *Sol.* Ieſus Chriſt was not onely man but God, and therefore he cannot come in queſtion in this compariſon: as for *Adam* alſo before his fall, without doubt he was as wiſe as *Solomon* both in naturall and divine things: the compariſon therefore is made between *Solomon* and all other meer men, ſince the fall. In things naturall none was ever ſo ſuddainly made ſo wiſe as he in youth; for *Eccl.*7. he ſaith, that it was given unto him to know the conſtitution of the world and elements, and the nature of beaſts, trees, plants, *&c.* but in divine things no doubt, but the Prophets and Apoſtles excelled him. It is meant therefore, firſt for naturall and politick wiſdome enabling to govern, there was none like unto him: ſecondly, for all kinde of wiſedome no King was ever comparable to him, and the compariſon is expreſly made betwixt him and all other Kings: laſtly, for riches and glory no King of Iſrael was ever like him; and for other Kings, taking all three together, wiſedome, riches and glory, there was never any, thar might be compared unto him in any countrey. For although one might have a larger dominion, and more riches, yet he came ſhort of *Solomon* in wiſedome, which is the greateſt glory. Whereas long life is promiſed him, if he kept the commandements: herein it ſeemeth, that God fore-ſeeing his foul falling into idolatry, ſpake thus; and the event anſwered the prediction, for he died before he was very old, *viz.* about 60. according to the Hebrews, at 52.

And whereas he promiſeth nothing of victories over his enemies, and power to deſtroy them, it may be thought alſo, that this was omitted, becauſe God foreſaw the rebellion of *Ieroboam*, who eſcaped his hands. Some think, that *Solomon* asked all kinde of wiſedome not onely to govern, but alſo to underſtand all divine myſteries and all naturall things, becauſe his underſtanding was enlarged herein, and yet in the grant God doth not expreſſe this, but other things, which he asked not he expreſſeth; whereby is intimated, that this was asked. But the text is plain, that he asked onely wiſdome to govern, and to manage the great affairs committed unto him; but God, who is wont to give more to his faithfull ſervants, then they ask, gave him a moſt large underſtanding in all other things alſo. Yet it is not to be thought, that he had ſuch a knowledge of heavenly myſteries, but that others

Dionyſ. eſpecially under the Goſpell were more enlightened herein, for theſe were hid-
Toſtatus. den in times paſt, but now revealed: And therefore moſt Expoſitours ſubſcribe to
Cajetan. this. As *Dionyſ. Toſtatus*, *Caietan*, &c.

V.15. *And when Solomon awaked, behold it was a dream*, &c.] But by the ſpirit of God, which ſent it, he knew that it came from God, and was no illuſion, as dreams commonly are, and he found it to be true by experience, for that his heart was by and by enlarged with underſtanding, and hereof a proof was given, at his return to Ieruſalem, *v.* 16. 17. &c. Thus *Martyr. Lyra*, he knew that it was a dream, that is, that it was true, becauſe God uſed to reveale himſelfe by dreames. And immediately he returned to Ieruſalem, and offered more ſacrifices before the Arke in way of thankfulneſſe for this ſingular mercy, and with part of the peace-offerings he made a royall feaſt.

Then

V.16. *Then came there two harlots and ſtood before the King, &c.*] *Vatablus* for harlots hath victuallers, becauſe the word ſignifieth either, and it is not likely, that they were harlots, becauſe either ſuch conceived not, or if they did, they deſired rather the death, then the life of their children. But *Ioſephus* ſaith, that they were women that made a gaine of playing the harlots, and both the *Sept.* and *Vulg. lat.* render it harlots. But the Chalde paraphraſt, victuallers, and *Peter Martyr*, either victuallers or waſhers of clothes, holding it improbable that they were harlots, becauſe ſo godly a King would never have ſuffered a whore to live in Ieruſalem contrary to the law of God, ſo likewiſe *Pellican*. *Iunius* ſaith, that they were victuallers, and ſuch as ſecretly played the whores, becauſe it is not probable that they durſt in the time of ſo godly a King make publick profeſſion of ſuch wickedneſſe, or as harlots to have appeared before him, and to this do. I ſubſcribe. A caſe moſt difficult is by Gods providence now brought before the King to try his wiſdom for none but a moſt wiſe man could judge rightly of it, both plead for one infant, the one affirming it to be hers, the other hers, and that another infant which dyed by being overlaid in the night, belonged to neither of them. What the truth was, there was no witneſſe to prove their ages, one being born but 3 dayes before the other, could not diſtinguiſh them, and it ſeemeth that there was no mark to doe it, that any neighbours took notice of. The wiſe King therefore having a while heard them both began to conſider that a true mother who loveth her child, as it ſeemeth either of theſe did, through her naturall affection would not ſuffer any hurt to be done unto it. Wherefore he called for a ſword, and commanded the living child to be divided between them, and then it ſoon appeared which was the true mother of the child, and it was given unto her. And agreeably to this it is ſaid, *Wiſdome* 7. that by the wiſdome given unto him, he knew the thoughts of men. *Ioſephus* ſaith, that he commanded the dead child to be divided alſo, but becauſe it exceeds the relation of the holy Scripture, this is not to be beleeved, and becauſe there was no reaſon why it ſhould be divided, ſeeing they did neither of them deſire any part in it. If it ſhall ſeem to have been a matter too mean to be brought before the King, happily ſaith *Martyr* it was firſt brought before ſome other judge, but he for the difficulty not being able to decide it, it came before the King, as matters moſt difficult ſomtime before *Moſes*. When *Solomon* began to enter into this way of exploration, to finde out the true mother, it is ſuppoſed that the Courtiers ſtanding by, firſt derided him in their hearts, as being about to do childiſhly, but in fine they perceived the depth of his underſtanding, and feared him; that is, the juſt reverenced him for his ſingular endowments, conceiving that they ſhould have juſtice done them, although they had to deal with ſubtle adverſaries; and the wicked feared him, as conceiving they could not lye hid, but ſhould ſurely be found out having a King of ſuch ſagacity, and ſo bear the puniſhment of their evill doings.

Vatablus.
Ioſephus.
Chald. paraph.
P. Martyr.
Pellican.
Junius.
Joſephus.
P. Martyr.
Exod. 18.
V.28.

CHAP. IIII.

HAving ſhewed a proof of *Solomons* wiſedome in the caſe of the two Harlots in the former Chapter, this is ſpent in ſhewing his riches and glory, his gift of wiſdom being further amplified alſo, that it might appear to be ſo done unto him, as the Lord had there promiſed. For to his Kingly glory pertained this, that he reigned over all Iſrael, *v.* 1. and had ſo many noble Princes under him, *v.* 2, 3, *&c.* the multitude of his ſubjects, *v.* 20. the extent of his dominion, *v.* 21. and the large proviſion ſpent daily in his court, *v.* 22, 23. together with the great multitude of his chariots, and horſes, *v.* 26. 2 *Chron.* 1. 14. Touching his riches, what here is omitted, is ſhewed 2 *Chron.* 1. 15. they were ſo great, that gold and ſilver were as plentifull as ſtones in the ſtreet in his dayes. Laſtly, that his wiſedome might the more appear, it is extolled *v.* 29, 30. above the wiſedome of all the wiſe of the Eaſt and of the Egyptians, *&c.* And for a further proof, it is ſhewed *v.* 32. his great number of proverbs and ſongs, and diſcourſes of the nature of all things are mentioned.

And

V. 1. *And Solomon was King over all Iſrael.*] That is, there being no diviſion of Iudah from the reſt, as had been in *Davids* time; nor conſpiratours to trouble his univerſall reigne.

V. 2. *Theſe are the Princes which he had,* Azariah *the ſonne* of Zadok *the Preiſt.*] Here becauſe no office is aſcribed to *Azariah*, as is to all that are named after him, ſome have thought that the word Preiſt is to bee underſtood of him, as if it had *Dyoniſius.* been ſaid, *Azariah* the Preiſt the ſonne of *Zadok* holding him to have been the Kings houſhould Chaplaine, and this reading is followed by *Lyra*, *Verſio aldina, & Regia*; and in 8 manuſcripts, as ſaith *Francis Lucas*. But both the *Vulg. lat. Iunius.* *Pagnin*, and *Vatablus* joyne it to *Zadok* thus, *Zadok Sacerdotis*. *Iunius* rendreth the word tranſlated Prieſt, preſident; and ſaith, that he was the ſon of ſome other *Zadok*, and not of the Prieſt *Zadok*. *Toſtatus* and *Cajetan* think that he was one of the Kings ſcribes, and therefore referre the word ſcribes both to him, and to the *P. Martyr.* other two named next after him. But I hold with *P. Martyr* that he was not one of his Scribes, for *David* had but one; and therefore if *Solomon* had two, it is not to be thought that he had more, and the verſe wherein he is named, is diſtinguiſhed from that wherein the other two are named. Moreover the word כוהן doth plainly ſhew that he was his Preiſt, for ſo it moſt commonly ſignifieth; and not a preſident, as *Iunius* would have it: and this is plaine alſo, becauſe his father was a Preiſt; neither can I ſee any reaſon why he ſhould ſay that it was ſome other *Zadok*, ſeeing we read of none of this name before, but the high Preiſt only: yet with the Hebrew Expoſitour it is to be held that he was not his immediate ſonne, but the ſonne of his ſonne *Ahimaaz*. He would have a peculiar Prieſt ſaith *Martyr*, to offer prayers dayly for him, and when he came before the Lord in publick to offer his ſacrifices by themſelves, and not amongſt thoſe of the people.

V. 3. Elihoreph, *and* Ahijah *the ſonnes of* Siſa *Scribes.*] What the Scribes office was, ſee before 2 *Sam.* 20. 25. where *Sejah* is ſaid to be *Davids* ſcribe, whom *Martyr* thinketh to be the ſame with this *Siſa*; and if ſo, his ſonnes continued in the ſame office in *Solomons* time. Touching the offices of Iehoſaphat alſo, and of *Benajah* who are named next; ſee 2 *Sam.* 20.25. But whereas Zadok and *Abiathar* are ſaid to be Preiſts, when as *Abiathar* was at the beginning of *Solomons* reign put down from the Preiſthood; occaſion is given hereby of divers conjectures, ſome thinking that he ſerved ſtill upon requeſt made to the King as an ordinary Prieſt, ſome that he at ſometimes executed the office of the high Preiſt when he was unclean; as *R. L. Ben Gerſon*: ſome that he was another man of the ſame name, as *Kimhi*. Others that he is ſo called ſtill, and had onely the title, but executed not the office; *P. Martyr.* and this laſt I think with *Martyr* to be moſt probable. For if he had been imployed as an ordinary Preiſt, why ſhould he be named with the high Preiſt *Zadok* more then any of the reſt? and if in the caſe of uncleaneſſe happening at any time unto *Zadok*, he executed the high Preiſts office; why was there not one provided from the beginning in the like caſe to doe the like: and touching another of the ſame name, it is a meer conjecture.

V. 5. *And* Azariah *the ſonne of* Nathan *was over thoſe that attended upon the King.*] that is, thoſe of his houſhold, but whether he were the ſonne of *Nathan* the Prophet, or of *Nathan* the Kings brother is uncertain, but moſt think, that he was the prophet *Nathans* ſon, with whom *Solomon* had been brought up, and therefore he favoured him ſo much, as to preferre him before others, that were about him. *And Zabud the ſonne of Nathan the Prieſt, the kings friend.* This man alſo is by the moſt held to be the ſonne of *Nathan* the prophet, by his familiarity with *Solomon* in his youth, with whom he was brought up in his fathers houſe, attaining to this friendſhip; whereas he is called a prieſt, it is not to be underſtood, as if he were of the tribe of Levi, but as other princes are ſometimes called by this name כוהן, which ſignifieth a prieſt or prince, 2 *Sam.* 9. 4. as *Iunius* divideth the chapter, but according to the common dividing, 2 *Sam.* 8. 18.

V. 6. *Abiſhar was over his houſe, and Adoniram the ſon of Abda over the tribute.*] Of Adoram, who was over the tribute in *Davids* time ſee before, 2 *Sam.* 20.24.

V. 7. *And Solomon had* 12. *Princes over all Iſrael, who made proviſion for the King* *and his houſe, every one a moneth in the year.*] Theſe twelve were ſo ſeated, as may be gathered from the deſcription of their countries here following, as that each one of them might moſt conveniently furniſh the King from his countrey with proviſion for his moneth, and it was aboundance which was ſpent in his court every moneth, as will afterwards appear *v.* 22, 23. ſo as that there was need to gather it from all parts of his kingdom. But it is not to be thought, ſaith *Martyr*, that this proviſion was taken up without paying a juſt price therefore, ſeeing if otherwiſe the people had been exacted upon, they would have groaned under the burden whereas now they are ſaid to have bin eating and drinking and rejoycing, *v.* 20. If any man ſhall wonder, how ſuch aboundance of proviſion ſhould be ſpent daily in *Solomon's* court, it is to be underſtood that he had not onely his houſhold ſervants to maintain, but many men for the warres, and to defend his kingdome; and the retinue of wives and concubines with their attendants, was exceſſive. Whereas two amongſt theſe Princes are ſaid to have married two of *Solomons* daughters, it is to be underſtood as ſpoken by anticipation, becauſe hee could not yet have daughters marriageable being himſelf ſo young, but it is meant, that afterwards when they were grown up, they took them for their wives.

P.Martyr.

V. 20. *Iudah and Iſrael were many as the ſand upon the ſea ſhore.*] This is ſpoken hyperbolically to ſet forth their exceſſive number to the greater glory of their King, to whom it is a glory to have a multitude of ſubjects.

V.21. Solomon *reigned over all kingdomes from the river to the land of the Philiſtines, and to the border of Egypt.*] By this river *Iunius* underſtandeth Euphrates, from whence to the Philiſtines land which lay South, ſeemeth to be the latitude of the countrey; or if *Paleſtine* lay Weſt, the longitude: and then the latitude was from Egypt South, to mount Libanus, North. *P. Martyr.*

V. 22. *And the proviſion for Solomons houſe for one day, was* 30. *Cores of fine flowre, and* 60. *Cores of bread corn.*] A Core was 10. Ephaes or buſhels, but according to *Budeus*, an Ephah was a buſhel and a peck, according to others, a buſhell wanting a pottle. If it be taken for a buſhell and a Core was 10. then 30. Cores amounted to 300. buſhels, and 60 to 600. all together 900. And foraſmuch as an Ephah contained 10. Omers, and an Omer was allowed for one perſon for a day, when they were fed with Manna and nothing elſe, but with other meat, as now they were fed, half ſo much would ſuffice, there could not be fewer then 20. fed with an Ephah, and with 900. Ephaes then were fed eighteen thouſand at the leaſt, which ſheweth the greatneſſe of *Solomons* court. *Lyra* makes theſe meaſures a great deal leſſe, that it may ſeem the more credible, ſaying, that a core was but 30. meaſures, and that a meaſure was but a little quantity, ſeeing *Ruth* carryed away from *Boaz* his threſhing floor 6. meaſures of barley. And *Sallianus*, who acknowledgeth that a Core containeth 10. Ephahs, addeth, or 30. meaſures, ſaying that a meaſure ſufficed a day for one perſon, and therefore 90. cores being 2700. meaſures, there were no more perſons fed with this proviſion but 2700. But it being granted, that a Core contained 10. Ephaes, not 3. but 20. perſons might well be fed with an Ephah and other meat together, ſeeing it is plain, that an Ephah was 10. Omers, and then the whole number muſt needs be 18000. at the leaſt, as was ſaid before. Now in theſe large daily expences of proviſion, it is not to be thought, as *Martyr* ſaith, that *Solomon* ſinned by exceſſe, for it is ſpoken to his commendation and the ſetting forth of his glory; and God by his example would teach that the riches of this world are at his diſpoſing; and when it ſeemeth good unto him, he can extraordinarily inrich his ſervants; and naturall men will not be taught this but by example; for when in the primitive Church chriſtians were poore, the heathen ſaid ſurely their God was a weak and poore God, becauſe otherwiſe he would have inriched them. And that in all this expence there was no exceſſe may be gathered, becauſe there is no mention made amongſt all his proviſions of wine, which amongſt thoſe that exceed is wont to be moſt plentifull. Other great Princes are noted in hiſtories to have been unreaſonably profuſe in their feaſtings, as *Lucius Verus* a Roman the ſonne of *Marcus Antoninus*, who ſpent at one feaſt 6000 Seſtertii, and one Seſtertium was 7 pound 16 ſhillings 3 pence, which *Antoninus* hearing ſaid, that

H B. Patriarks travels.

*Exod.*16.36.

Lyra.

Sallianus.

P. Martyr.

that the common wealth of Rome ſhould ſuſteine great loſſe if another ſuch feaſt were made. *Caligula* would have his bread guilded to ſpend the more, and *M. Antonius* contended with *Cleopatra,* in prodigall ſpending upon a banquet.

V. 24. *For he reigned over every place beyond the river from Thizpah to Azzah,* &c.] Here the extent of *Solomons* kingdome is ſet forth in other termes then before, *v.* 21. for there it was bounded by the river at one end, and the Philiſtines countrey at the other, but thereby was meant onely the kingdomes inhabited by Iudah and Iſrael in the land of Canaan, here the whole length is ſet forth beyond the river Iordan alſo, where not onely Iſraelites but other nations inhabited to *Azza* or *Gaza,* which was of the Philiſtines, and this *Thizpah* ſaith *Ierom,* lay Eaſtward, and *Azzah* Weſtward; although *Toſtatus* ſaith, North and South. *Thizpah,* ſaith *Iunius* is otherwiſe by hiſtorians called *Taphach* lying at the river Euphrates, being ſince called *Amphipolis. Plin.lib.*5*.nat.hiſt.c.*24. ſo that hereby we may gather his kingdome to have been exceeding great. The Hebrewes, ſaith *Pellican,* will have by theſe two the uttermoſt parts of the world meant, holding that *Solomon* reigned over all countries of the whole world. This indeed is true touching Chriſt, who was by *Solomon* figured out, but his limits were not ſo large, and as the people of Iſrael then enjoyed peace, which is ſet forth in the next words.

Hieronym. de loc s H. br.
Iunius.
*Chron.*9.26.
Pellican.

V. 25. *Iudah and Iſrael dwelt ſafely every one under his own vine and figtree, from Dan to Beerſheba.*] ſo by Chriſt commeth to all the ſubjects of his kingdome the greateſt peace of all, the peace of conſcience and everlaſting reſt. For the limits here named, *Dan* lay fartheſt North of all the land of Iſrael, and *Beerſheba* fartheſt South.

Iunius.

V. 26. *And Solomon had* 40000 *ſtables of horſes, and* 12000 *horſes.*] 2 Chron. 1. 14. it is ſaid, *he had* 1400 *Chariots, and* 12000 *horſemen.* It is to be underſtood, that many of the horſes before ſpoken of were for theſe chariots, and the reſt for others of his retinue to ride upon. 2 *Chron.* 9. 25, It is ſaid, that *Solomon* had 4000. ſtables of horſes, here 40000. This difference may thus be reconciled, here the partitions in the ſtables are to be underſtood, there ſtanding in one but one horſe, as is the manner in the ſtables of many great perſons; there the whole ſtables, whereof every one contained 10. ſuch partititions, ſo *Lyra* and *Iunius.* If any man ſhall ask what *Solomon* did with ſo many horſes, it is anſwered, that he uſed ſome of them for the defence of his kingdome, ſome for carriages and ſome for his ſervants to ride upon; they being placed for theſe ends in ſeverall parts of the kingdom.

See alſo *ch.*10. 26.
Lyra.
Iunius.
Pellican.

V. 29. *But God gave Solomon very much Wiſdome and underſtanding, and largeneſſe of heart, as the ſand upon the ſea ſhore.*] Some, ſaith *Martyr,* will have the largeneſſe of *Solomons* heart compared to the ſea-ſhore, becauſe as that comprehends innumerable grains of ſand, ſo his heart comprehended innumerable notions of all ſorts; others, becauſe the moſt vaſt ſea is terminated with the ſhore, ſo all knowledge was contained within the heart of *Solomon.* But he ſaith, that the compariſon is made in reſpect of the largeneſſe of the ſea ſhore, it being a ſpacious plain, that compaſſeth the ſea round about. I think, that nothing elſe is meant, but that as the ſea-ſhore abounds with innumerable ſands, ſo did his heart abound with all kindes of knowledge, none that lived abounding herein like unto him, which is further expreſſed in the compariſons and declarations here following, as no place abounds with ſands like the ſea-ſhore: Thus alſo *Pellican,* who applying this to the true *Solomon* Chriſt Ieſus, ſaith, it was aboundantly verified in him, becauſe in him were hid all the treaſures of wiſdome.

P. Martyr.
Pellican.

V. 20. *And the wiſdome of* Solomon *excelled the Wiſdom of all the men of the Eaſt, and of the Egyptians.*] By the wiſe men of the Eaſt are meant the Magitians, Chaldeans and Aſtrologers, and all that were the finders out of the nature of things: for to attain this knowledge many travailed farre, as *Pythagoras, Empedocles, Democritus, Plato,* &c. And to ſhew that the Eaſt was the place, where wiſe men, who were ſeen into greateſt ſecrets, were, it is ſaid *Matth.* 2. that when Chriſt was born there came wiſe men out of the Eaſt. For the wiſe men of Egypt here alſo were Magitians, whom *Pharaoh* called for, to do by their skill ſuch wonders as *Moſes* did. Theſe were greatly ſeen into the ſecrets of nature, and if there were any skill in picture-making aptly to repreſent things, they had it. But *Solomon* excelled all theſe, as being of more exquiſite underſtanding, then they, as *Daniel* afterwards excelled the Chaldeans of the king of Babylon, and herein chiefly he excelled them all, becauſe his knowledge was joyned with the knowledge of the true God, and with the fear of him, as theirs was not. Thus farre *Pellican.* He was wiſer, ſaith *Lyra,* then the men of the Eaſt, who ſtudied the courſe of the ſtars and then the Egyptians, who ſtudied Philoſophy. *Martyr* in ſpeaking of this compariſon ſaith, that the wiſe men of the Eaſt did firſt finde out the courſe of the ſtars, for which and other rare knowledge they were moſt famous, and that *Abraham* and *Iob* and his friends had this skill, but afterwards they degenerated into the ſtudy of evill arts, ſouth-ſaints, divinations and execrations, for which the Iſraelites were reproved by *Eſay* in theſe words, *They have filled themſelves more then the children of the eaſt, with vain ſciences,* &c. Some becauſe *Solomon* is compared unto them, not conſidering this diſtinction of times have held *Solomon* to have been ſuch, as they were ſince, *viz.* one that knew and exerciſed theſe evill arts, and Exorciſmes, and *Ioſephus* followeth this opinion, telling a ſtory of one *Eleazarus,* who before *Veſpaſian* the Emperour putting a ring with a certain root therein to the noſtrils of a man poſſeſſed, drave out the evill ſpirit. But foraſmuch as God gave unto *Solomon* his wiſedome, it cannot be, that he ſhould exerciſe it in ſuch evill arts as are by him condemned. And for the effect wrought by a root, it was by colluſion of the evill ſpirit with that exorciſt.

Lyra.
P. Martyr.

V. 31.

Alſo, hee was wiſer then any man, yea then Ethan the Ezrahite, and Heman and Chalcol, and Darda the ſonnes of Mahol, &c.] This, ſaith *Martyr,* is to be reſtreined to the men of thoſe times, or rather in reſpect of his knowledge in things naturall. But for this ſee before, *ch.* 3. 12. Touching the wiſe men here named, they were Iſraelites, who becauſe ſome of them were inſpired of God were wiſer then any of other nations. Of *Ethan* it is ſpoken *Pſal.* 89. as endited, by him. And of *Heman Pſal.* 88. who is alſo called there the Ezrahite; it ſeemeth that they were chief ſingers, and inditers of Pſalms to the praiſe of God, being of the ſonnes of *Chorah* of the tribe of *Levi,* and therefore they had a moſt excellent ſpirit of wiſdome in them, and ſuch as they, were alſo the other two their brethren. And it is moſt probable, that all theſe foure were the ſonnes of one man, although it may ſeem that *Ethan* was not, becauſe he alone is here called the Ezrahite, for ſo is *Heman* alſo called, *Pſalm* 88. many therefore hold *Mahol* to have bin otherwiſe called the *Ezrahite,* having the name *Mahol* from *Chorus* a dance, as the word ſignifieth, becauſe he inſtructed his daughters in muſick and dancing. Thus *Martyr* and *R. L. Ben Gerſon,* but *Pellican* writeth thus; the Hebrews ſay that theſe four were the ſonnes of *Serah* the ſonne of *Iudah,* others by them underſtand *Adam, Abraham, Moſes,* and *David,* but upon what ground I cannot ſee; and for *Heman,* one of theſe four he is reckoned up as a Levite, 1 *Chron.* 25. 4. and therefore *Lyra* followeth this opinion alſo, that they were Levites and Singers in the houſe of God. Yet *Iunius* is for the other, that they were all the ſonnes of *Zerah,* whom *Iudah* had by *Thamar,* becauſe 1 *Chron.* 2. 6. four bearing theſe names are reckoned up in enumerating the ſonnes of *Zarah* or *Zerah,* from whom might come the name *Ezrahite,* but for *Darda* there is *Dorah,* and it was ſo long agoe ſince they lived, that it is not likely that they ſhould be meant but ſome living about the time of *Solomon,* and famous then for divine wiſdome; wherein it is certain that *Ethan* and *Heman* excelled both by the Pſalmes which were of their inditing, and becauſe one of them is expreſſely ſaid to be a ſeer, 1 *Chron.* 25. 5. wherefore I hold with them rather, that take them to be Levites.

P. Martyr.
Pellican.
Lyra.
Iunius.

V. 32.
Lyra.

He ſpake 3000 *proverbs, and his ſongs were* 5000.] *Lyra* obſerveth that in all the book of the proverbs there 915 verſes, and ſometimes 2 verſes or more make but one proverb, therefore all that he ſpake, are not recorded. He uttered them at divers times and in divers places, but wrot them not, onely others that were about him wrot them, as memorable ſayings; and afterwards the cheiſe and more ſacred of them were gathered together, the reſt being left out, and the like is to be held touching his verſes or ſongs: ſo likewiſe *Iunius* who thinketh that all the reſt were alſo written and kept amongſt his monuments, as is intimated *chap.* 11. 41. but afterwards

Iunius.

terwards they periſhed; as *Lyra* thinketh in the time of the Babylonian captivity under *Nebuchadnezzar*. For 5000 ſongs in the Greek, and *Vulg. lat.* the Hebrew verity hath it 1005. and *Martyr* hath obſerved, that in the book of ſongs called a ſong of ſongs, which only is now extant there are but 117 verſes, and for his ſentences or wiſe ſayings, which are here ſaid to be 3000. beſides 915 verſes numbred in the book of the proverbs, *Eccleſiaſtes* hath only 222. Theſe ſayings and ſongs of his ſaith he alſo, that were loſt, were not loſt without a providence; for a ſparrow falleth not to the ground without the will of our heavenly father, he doubtleſſe ſaw them to be profitable for thoſe times, but not for ours; and the like he ſaith of the book of *Enoch*, and of the warres of the Lord, which are loſt alſo. *P. Martyr.*

V. 33. *And he ſpake of trees from the Cedar of Libanon, even to the hyſſop, that groweth out of the wall*, &c.] that is, ſaith *Pellican*, from the greateſt unto the leaſt, both of trees and plants; and of all kinds of beaſts, fowles, fiſhes and creeping things, but what he ſpake of them was either not written, or periſhed. Hee ſpake ſaith *Lyra*, of their natures and qualities, and of what uſe they were for men. And from hence *Martyr* gathereth, that the ſtudy and knowledge of naturall things agreeth well with divine knowledge. And for other ſciences of Mathematicks, Grammar, Rhetorick, and Logick; although nothing be ſaid hereof, yet it is not to be doubted, but that he had the knowledge of theſe alſo: foraſmuch as in diſcourſes and arguings, there is ſo much uſe of the three laſt; and to perfection of knowledge, the firſt is requiſite alſo. *Pellican.* *Lyra.* *P. Martyr.*

V. 34. *And they came from all kingdomes to heare the wiſdome of* Solomon, *and from all Kings of the earth, who had heard of his wiſdome.*] The fame of his extraordinary wiſdome was ſoon ſpread abroad into all parts, and hereby many deſirous to learn of him came from all countries about to his court, as to a moſt famous ſchools, and Kings that could not come in perſon, ſent to learn of him, that their knowledge being thus improved, they might be the better able to govern and inſtruct their people. From whence *Martyr* rightly gathereth, what a good thing it is for Kings to be learned, and that it is commendable to travell into forreign parts to get knowledge & learning, for thus of old they did who were deſirous of wiſdom; and laſtly, that *Solomon* hid not his light under a buſhell, but communicated it unto all commers, teaching all ſuch as excell in knowledge to doe the like, remembring that ſaying, *Scire tuum nihil eſt niſi te ſcire hoc ſciat alter.* And to his Antitype Chriſt, they did alſo flock from all parts to heare and learne of him, and ſo muſt all ſuch as would be indued with wiſdome to ſalvation, to the Preachers of his Goſpell. For that which is added more of the plenty of ſilver, &c. 2 *Chron.* 1. 15, 16, 17. ſee 1 Kings 10. 27. *Note.*

CHAP. V.

V. 1. 2 *Chron.* 2. 3. AND *Hiram the King of Tyrus ſent his ſervants to Solomon, for he had heard that they anointed him King over Iſrael*, &c.] 2 *Chron.* 2. 3. this being omitted, it is ſaid that *Solomon* ſent to *Hiram* to deſire Cedars of him for the building of the houſe of God, but it is to be underſtood, that *Solomons* ſending to him was the ſame with that here commemorated, *v.* 2. after that *Hiram* had ſent unto him to congratulate his inauguration to the kingdome. *Ioſephus* ſaith that *Solomon* ſent unto *Hiram* by the ſame meſſengers. Touching this King, there was both *Tyrus* and *Zidon*, two rich cities; over both which he reigned ſaith *Martyr*, they ſtood neer unto the land of Iſrael, and upon the Sea coaſt, whereby their riches were ſo greatly increaſed, their ſituation being rocky and barren. *Hiram* is ſaid here to have been friend unto *David* all his dayes, but *Pſ.* 83. 8. the men of Tyre are numbred amongſt the enemies of Iſrael. It ſeemeth therefore that this freindſhip between them began after that; and that which is here ſaid is then to be underſtood, after that they had contracted freindſhip, it continued as long as *David* lived. Or rather that Pſalme was propheticall being compiled by *Aſaph*, to ſhew the combinations of the enemies to come againſt Iſrael, and how they ſhould therefore be deſtroyed, as they were in the dayes of Iehoſaphat; 2 *Chron.* 20. thus *Martyr*: but becauſe there is no mention of the men of Tyre there but of other nations, it is rather to be referred to ſome other time, when the Aſſyrians alſo came againſt Iſrael. It is moſt probable alſo ſaith *Martyr*, that this King *Hiram* had the knowledge of the *P. Martyr.*

true God, which he might attaine unto by his familiarity with *David*, and accordingly he ſpeaketh moſt piouſly in his anſwer to *David, v. 7*. Touching the time of *Hirams* ſending to *David*, it is to be underſtood, that he being a neare neighbour deferred not long this his ſending, but did it at the beginning of *Solomons* reigne, onely it is here commemorated occaſionally, the intercourſe between theſe two Kings being ſet forth, and therefore *Junius* rendreth it, *Miſerat Hiram*, *Hiram had ſent*. The reaſons why *Solomon* ſought to him for Cedars rather then to any other King, are manifeſt, [illegible]. The great freindſhip between them, and between *Hiram* and his father [illegible] 2. This embaſſage ſent by *Hiram* unto him. 3. The skilfulneſſe of the Ty[illegible] working curious works beyond thoſe of other nations. And it is to held, tha[illegible] diſpoſed ſo of it, that the Tyrians, Gentiles, ſhould be imployed about the work of this Temple, to prefigure the vocation of the Gentiles, and their future helping to build up the ſpirituall temple. In which allegory *Pellican* goeth further, noting that the Sidonians and Proſelites amongſt the Iewes being the workmen, but the rulers of the work Iſraelites, did figuratively ſhew that the ſpirituall temple ſhould be built by Diſciples amongſt the Gentiles, but the Apoſtles who were Iſraelites, ſhould be the cheife workmen and governours therein. And *Hirams* voluntary ſending to *Solomon* to ſeek his freindſhip, foreſhewed the ready comming of the Gentiles to the knowledge and religion of the true God. And there is good ground for this allegory, ſeeing that the faithfull are called the temple of God, 1 *Cor. 6. Eph.* 2. 20. And Chriſt ſpeaketh of his body, as of a Temple[illegible]ying, deſtroy this Temple, he was therefore ſaith *Beda* figured out by *Solomons* Temple alſo; for he was the Temple of God, becauſe the Godhead dwelt in him bodily; we, becauſe the ſpirit of God dwelleth in us.

Pellican.

Beda.

V. 3.

2 *Chr.* 2. 3.

And Solomon ſent to Hiram ſaying, thou knoweſt that David my Father could not build an houſe to the name of the Lord his God, for the warres, &c.] Unto *v.* 6. which being omitted, 2 *Chron.* 2. 3. he ſaith onely in his meſſage unto him; *As thou didſt by* David *my father, and ſenteſt unto him Cedar wood to build him an houſe to dwell in; ſo doe to me, that I may build an houſe to the name of the Lord my God, and conſecrate it to burn incenſe before him*, &c. *The houſe that I mean to build is great, for great is our God above all Gods, therefore who is able to build him an houſe, if the heaven, and heaven of heavens cannot contain him*; &c.] unto *v.* 10. The ſending of *Solomon* to *Hiram* was by letters, as it ſeemeth by the copy of a letter ſtill extant amongſt other ancient monuments, as *Eupolemus* hath it thus, King *Solomon* to *Suron* the King of Tyre and Sidon, and *Phœnice* greeting. Know thou that I have received the kingdome from *David* my father, by the benefit of the great God, who hath alſo commanded that I ſhould build a Temple to God who hath made heaven and earth, and that I ſhould alſo write to thee that thou ſhouldſt ſend to me of thy people, who may be with me whilſt the work of God is perfected, as he hath commanded me. I have written alſo to Galilee, Samaritis, Moabitis, and Ammonitis; to ſend in neceſſaries; &c. Thus, there the name *Suron* being put for *Hiram*. There is alſo a copy of *Surons* letters to *Solomon*, and of *Solomons* letters to *Paphra* King of Egypt, to the ſame effect; and of his anſwer to *Solomon*. In *Solomons* writing to *Hiram*, both the hiſtories conſidered together, both that 1 *King.* 5. and 2 *Chron.* 2. he maketh no mention of *Davids* ſhedding of blood, which elſewhere is ſpoken of, as an impediment to his building of an houſe unto God, but onely that becauſe he had continuall warres, he wanted time and leiſure to doe it, and indeed God had otherwiſe diſpoſed of it, that not he, but his ſonne ſhould build this houſe. But now he by Gods bleſſing injoying peace, entended to build; for he aſcribeth not this peace to *Davids* ſubduing of all his enemies, but unto God by whoſe power it ſo came to paſſe. Hereby was ſhewed that the ſpirituall Temple is not built in diſſention and bloodſhed, but in peace, neither are bloody perſons fit inſtruments for this work, but the peaceable and meek. Wherefore Satan laboureth what he can to hinder this building, by ſtirring up diſcord in the Church of God, and he that is a true freind unto it, ſhould labour what he can to beat it down, and to make peace. The trees, which *Solomon* deſired of *Hiram* to build the Temple withall were *Cedars*, and 2 *Chron.* 2. 8. *Firre-trees, and Almug-*

V. 6.

2 *Chron* 2. 8.

P. Martyr. *gum trees. P. Martyr* for firre-trees, ſaith, that ſome have the pine and the cypreſſe
tree, and ſome the aſh, as *Forſterus*. But he following *Vitruvius*, will neither have
firre meant, becauſe that is a light kinde of wood and apt to take fire, and breeds
worms and moths, neither is it durable; nor pines nor cypreſſes, becauſe they are
weak and bowing, and therefore are unapt to bear any burthen, yet they may be
cut into boards, and ſerve to cover the inward parts of an houſe; but becauſe *Solomon*
1 King.6.9,10. covered this houſe with cedar boards, it is not to be thought that theſe trees
were uſed for this purpoſe, and aſh is not profitable for building. Wherefore he
ſubſcribeth to them, that underſtand hereby a [illegible] cedar, which is much like unto
juniper. But whereas he excepteth againſt [illegible] and cypreſſes, in this reſpect,
that they will not bear any weight; and for ſeiling within there was no uſe of
them, becauſe that was done with cedar, 1 *King*. 6. 10. it is to be underſtood, that
2 *Chron*. 3. 5. it is ſaid, that the houſe was covered within with boards of firre
carved, and therefore the ſeiling of cedar ſpoken of 1 *King*. 6. 10. was of the
chambers above the great houſe. For the Almuggum trees alſo ſpoken of 2 *Chron*.
Junius. 2. 8. they are by *Iunius* rendred Thyine trees, both here, and 1 *King*, 10. 11. it is
a wood, that is unknown unto us, but moſt pretious.

The meſſage of *Solomon* to *Hiram* here laid down briefly, that he would ſend
his ſervants to be with *Solomons* to cut him down Cedars in Lybanus, becauſe none
2 Chron.2.3. of the Iſraelites could cut them like the Zidonians, is more large 2 *Chron*. 2, 3, 4, &c.
V.4. *As thou didſt unto David my father, ſending him Cedars to build him an houſe, ſo do*
by me, that I may build an houſe unto the name of the Lord my God and conſecrate it to
burn incenſe before him, and for ſhew bread, & for burnt offerings morning & evening,
&c. unto v. 10. where he promiſeth to prepare for the Sidonians for their labour,
V. 10. bread, corn, wine and oyl abundantly, for *Lybanus*, the forreſt where theſe Cedars
grew, was within the land of Iſrael, ſo that he needed not to give any ſatisfaction
for the timber.

V.9,10,11. *Hiram* firſt deſireth food for his men, and then it is ſaid, that *Solomon* granted
unto him to give 20000. meaſures of wheat, and 20000. meaſures of beaten oyl,
but 2 *Chron*. 2. 10. there is ſupplied more in *Solomons* voluntary offer 20000. of
barly, and 20000. of wine: theſe meaſures are ſet forth by the name of Cor in
Hebrew, of the quantity of which ſee before *ch*. 4. 22.

V. 13. *And King Solomon took a tribute out of all Iſrael of* 30000. *men.*] Theſe were
employed, 10000. a moneth in cutting down timber, together with the Sidonians
in Lebanon, and preparing it; as for other workmen, that wrought in ſtone
and in carrying burthens, the number of them was farre greater, *viz*. 70000. bearers
of burthens and 80000. ſtone-cutters, and rulers in theſe works 3300. all
which were not Iſraelites, but proſelytes, that is ſtrangers dwelling amongſt
2 Chron.2.17. them. 2 *Chron*. 2. 17. the rulers are ſaid to be 3600. This is by *Iunius* reconciled
Junius. thus, there were 300. to whom the 3000. gave accounts, who are numbred here,
but 2 *Chron*. 2. 3000 more, who ſupplied their places in their abſence. *P. Martyr*
ſaith, that ſome reconcile this difference thus, 300. were afterwards added,
who were above all the reſt; and ſome, that 3300. were over the ſtone-cutters
and bearers of burthens, and 300. over thoſe that cut timber in Lebanon.

CHAP. VI.

V. 1. A*Nd it came to paſſe, that in the* 480. *year after the comming out of the children of*
Iſrael from Egypt, the fourth year of the reign of Solomon in the month Zif,
Junius. *which is the ſecond moneth, he began to build the houſe of the Lord.*] *Iunius* reckoneth
theſe years thus; 40. in the wilderneſſe, under *Ioſhuah* 17. the other Judges
299. *Hely* 40. *Samuel* and *Saul* 40. *David* 40. *Solomon* 4. for all theſe together
Pellican. make 480. *Pellican* aſcribeth no yeares to *Ioſhuah*, becauſe they are not ſet down,
nor to *Samuel*, but ſaith, they are included in the years of others, *Ioſhuahs* in *Othniels*,
and *Samuels* in *Sauls*. Touching the ſpeech of *Iephtah*, which may ſeem to

make againſt it, ſee before upon *Iudg.* 11. and what is to be thoght of the time, that *Ioſhuah* ruled, *Ioſh.* 23. and *Ioſh.* 24. 32. Vnto this reckoning agreeth *Lyra, P. Martyr*, and others. Onely *Ioſephus* differing from the holy hiſtory here, as in many other places, for 480 hath 500. yeares, and according to ſome interpreters of his more, reckoning the yeares of the Iſraelites ſervitudes, beſides the years of their judges. But they are all included within the yeares of their judges, as was before ſhewed, *Ioſh.* 24. 32. Now this computation of the time is made here, ſaith *Pellican*, becauſe after this the reckoning was to be made from the building of the Temple, to the deſtruction thereof, which *Ioſephus* ſaith was 470. yeares, 6. moneths, and 10. dayes after. The cauſe, why *Solomon* began to build the temple no ſooner, hath been already ſhewed to be for that ſo great preparation was made before. For the moneth Ziph, which is ſaid to be the ſecond moneth, it is not to be underſtood, according to ſome, of the ſecond moneth of *Solomon's* fourth year, but of the ſecond moneth of the year; and that not, as ſome would have it, beginning the year in Autumn, according to the firſt common reckoning, but as the civill year is appointed to be begun, *Exod.* 12. 2. *c.* 13. 4. in the moneth Abib or Niſan, which anſwereth to April, and Ziph to May. And the building began not till the ſecond moneth, becauſe the Paſſeover was kept in the firſt. Some determine alſo the day, as *Scaliger* the 29, *Capellus* the 8, *Sethus* the 6. But to leave this, as uncertain, the place, where, which is not here ſpoken of, is ſaid 2 *Chr.* 3. 1. to be mount Moriah, in the threſhing-floor of *Araunah*; which was ſhewed to *David*. This mount, according to *Adriconius*, ſtood on the Eaſt ſide of the city Ieruſalem near unto the wall, and was rocky, ſaith *Ioſephus*; towards the Weſt of it, was mount Zion, Northward mount Bezetha, and Southward mount Acra, and mount Calvary. And it ſeemeth, that all together was called Moriah at the firſt, becauſe the Lord bad *Abraham* go into the land of Moriah and ſacrifice his ſonne upon one of the mountains, that he would ſhew him there; but after the Lords appearing to *Abraham* there, this mount onely carried this name of Moriah or viſion. And it was within the tribe of Benjamin according to ſome, but according to others of Iudah, the reaſon of which difference is, becauſe ſometimes it is ſpoken of in holy Scripture, as being in the one tribe and ſometime in the other. Some therefore hold, that this mount was divided by a line between theſe two tribes, and ſo part of the temple ſtood in the one tribe, and part in the other. Whereas the temple is ſometime ſpoken of, as ſtanding upon mount Zion; it is becauſe mount Moriah was contiguous unto it, and it was more known, and therefore under that name Moriah is to be underſtood as an appurtenance to it.

Ioſeph. antiq. l. 8. *c.* 2.

Pellican.

Mercator. Genebrard. Lyra.

2 *Sam.* 24. 18.

Gen. 22.

And the houſe which King Solomon built unto the Lord, was 60. *cubits long,* 20. *cubits broad, and* 30. *cubits high,* v. 3. *and the porch before it was* 20. *cubits long, and* 10. *broad.*] The height of it here omitted, is ſaid 2 *Chron.* 3. 4. to be 120. cubits, ſo that the porch ſtood as an high tower farre above the temple; wherein, ſaith *Pellican*, there were chambers to keep the treaſures of the temple. This porch ſtood Eaſtward, and the moſt holy place; towards which they prayed, Weſt: which was ſo ordered, ſaith *Martyr*, that they might not in praying be like unto heathen idolaters, who worſhipped Eaſtwards the Sun riſing, for which cauſe they amongſt the Iſraelites, who worſhipped with their faces to the Eaſt are taxed, *Ezek.* 8. 16. and *Cicero* and *Vitruvius* do teſtifie, that the heathen worſhipped towards the Eaſt. But chriſtians have alwayes their temples ſo built, that they might worſhip towards the Eaſt, and herein they were ſo farre from being blame-worthy, as that *Baſil* ſaith, he thinketh, that they were directed thus to do by the tradition of the Apoſtles; firſt, to ſhew their deſire to come into Paradice, and ſecondly, to ſhew that the God whom they worſhipped, was Lord of the Sun, which riſeth there. For the dimenſions of this houſe, *Martyr* ſaith, it held a proportion with the tabernacle, and yet ſpeaking of them in particular, he ſaith, that the moſt holy place in it was but 10. cubits long, the holy place 20. but this is ſaid to be 60. And who ſo ſhall look back to *Exod.* 26. ſhall finde, that in every dimenſion the tabernacle was much leſſe; as indeed the neceſſity of that time required, when it was to be carried from place to place. Whereas the porch is ſaid to be 120. cubits high, and the houſe

V. 2, 3.

2 *Chron.* 3. 4.

Pellican.

P. Martyr.

Sallianus. houſe but 30, ſome will have this to be underſtood of the firſt ſtory, affirming
it to be ſo high within, but without upwards 20. cubits more; which together
make 50. and another ſtory above that forty, and a third thirty, being all together
Joſeph.antiq. l.8.c.2. 120. likewiſe. *Ioſephus* ſaith, that the temple was 60. cubits high, and above that
another building of 60. cubits, making together 120. But that of *Lyra* is more
Lyra. probable, that next unto the firſt ſtory of 30. cubits, there was another of 30. and
a third above it of 60. cubits; the two upper buildings ſerving to lay up the holy
veſtments and treaſures of the temple. And to ſhew this to be the height of the
whole building, both of the porch and holy place, he alledgeth 2 *Chron.* 3. where
the height of the temple is not mentioned ſeverally, but onely the length and
breadth; and then ſpeaking of the porch, the text ſaith it was 20. cubits long, and
then is added in the vulgar Latin, *moreover the height was* 120. *cubits*, and Hebr.
and the height 120. which may be referred to the porch and temple alſo. And the
V. 17. temple was 40. cubits long and 20. cubits broad unto the moſt holy place; which
V. 20. was 20. cubits broad, 20. long, and 20. high. So that, as was ſaid at the firſt, when
2 *Chron.*3.8. the height of the temple is ſaid to be 30. cubits, but afterwards 120, the firſt is to
be underſtood of the loweſt ſtory, where incenſe was burnt, the laſt of the whole
fabrick comprehending both it and the chambers above, of which nothing is ſaid,
but onely of the lower ſtory, becauſe thoſe upper rooms were not for any religious
uſe, but for ſtowage onely. But I reſt in the firſt, as *Pellican*.

V. 4. *And he made windowes in the houſe,*] But becauſe *v.* 5, 6. galleries are ſpoken
of, which were made againſt the wall of the houſe, round about, that is, on the
North and South ſides and the Eaſt end, and of theſe there were three ſtories, each
one being 5. cubits high. The windowes of the Lords houſe could not but be above
15. cubits high, from the pavement to the nethermoſt part, and theſe windowes
were broad within and narrow without; although Hebrew Expoſitours affirm
the contrary, becauſe the temple had no need of the light to come in by the win-
Pagnin. dows, ſeeing there were in it lights alwayes burning. *Pagninus* rendreth it open
Junius. within and ſhut without, that is, narrow. *Iunius* ſhut, that is, with glaſſe, accor-
ding to *R. Iehuda*, a moſt ancient Writer. Wherefore he rendreth it *proſpectus ac-
commodas clauſas*, according to the ſignification of the word, שקפים

V.5,6. Touching the galleries made round about againſt all the parts of the temple, but
onely the Eaſt end where the entrance was, there were of them three ſtories, each
one being in height 5. cubits, and for the breadth of the loweſt it was 5. cubits, the
middlemoſt ſixe, and the higheſt ſeven, which might ſo be made, as is conceived
by making the wall of the temple, which was ſix cubits broad, one cubit nar-
rower againſt the middle ſtory, and two againſt the higheſt, and theſe galleries
were devided into 30. chambers, twelve on the South ſide, twelve on the North,
P. Martyr. and ſixe on the Eaſt. But ſome, ſaith *Martyr*, imagine, that between the loweſt
and the middle ſtory, there was a ſpace of 7. cubits and an half, and likewiſe be-
tween the middle and the higheſt, in which ſpace there being open galleries to
walk in, the windowes of the temple ſtood, and ſo the top of the higheſt ſtory, was
equall with the top of the temple; but he diſliketh this, and holdeth rather, that
this whole building was but 15. cubits high, and that the windowes were all
made above it, becauſe the ſacred hiſtory ſaith nothing of ſuch ſpaces, and if there
had been ſuch, the light could not have come into the tepmle, ſo well. Thus *Mar-
tyr*, who yet juſtly maketh a queſtion whether any chambers were built at the
Weſt end, where the moſt holy place ſtood, becauſe *Ezekiel* ſpeaketh only of cham-
bers on the two ſides, the ſouth and the north, placing 15. on the one ſide, and 15.
on the other.

V. 7. Here is one thing moſt remarkable in the building of this houſe ſet forth, the
ſtone-work was all ſo prepared, that when they came to be joyned together to
make the wals, neither hammer nor hatchet nor any iron tool was heard, that is,
P. Martyr. ſaith *Martyr*, either in ſawing, or poliſhing, or carving, for otherwiſe it was impoſ-
ſible, that all things ſhould be put and faſtened together, without knocking;
this ſerved myſtically to ſhew, that there ſhould be no contentions in the church
Pellican. of God, but peace, and conſent. *Pellican* and others think, that the ſtone-work

onely is meant, which was with ſuch skill prepared in the mountains, that there was no noiſe made by knocking when they were joyned together in the wals, to ſhew, that although here the ſpirituall temple in the living ſtones thereof be pierced with the ſawes and iron tools of afflictions, yet hereafter we ſhall be diſpoſed according, to grace and mercy, all afflictions ceaſing.

V. 28. *The door of the midle chamber was on the right ſide of the houſe, unto which they aſcended by ſtaires, and from thence to the third.*] Here the hiſtory returneth again to ſpeak more of the galleries on the ſide of the Temple, on the right ſide, that is the South, there was a doore by which they entred into the loweſt ſtory, and from thence aſcended by ſtayres to both the ſtories above, ſo as that there was no paſſage through the Temple into them, nor door into the Temple but at the Eaſt end only, where the porch ſtood; as *Martyr* gathereth. But *Lyra* ſaith that this doore was through the South ſide of the wall of the Temple from whence they aſcended to the midle ſtory above it, and ſo to the higheſt; but foraſmuch as no mention hath been made hitherto of any chambers above the Temple, it is not probable that this hath any reference to ſuch, but onely to thoſe that were before ſpoken of on the ſides of the Temple. *P. Martyr. Lyra.*

V. 9. Thus *Solomon* finiſhed this houſe and covered it with Cedar beams arch-wiſe, and Cedar boards, which roof within is ſaid *v.* 22. to have been covered with gold, and the walls likewiſe being firſt covered with Cedar, were overlaid with gold, *v.* 15. 21. 22. and the pavement being covered with firre, was overlaid with gold, *v.* 30. which ſheweth the magnificence of this, farre ſurpaſſing all other houſes of former ages, although ſince a Temple was built unto *Diana* in Epheſus much longer and broader, for the length was 425 feet, and the breadth 220, and it had 127 pillers, each one 60 foot high, and for bright ſhining within it was ſo glorious, that it dazeled the eyes of the beholders; for which it was written at the entrance to ſuch as went in, *tenete oculos.*

V. 11. *P. Martyr.* *But the word of the Lord came to Solomon,* &c.] Before the declaration of the ornaments of this houſe, here is ſhewed, what incouragement God gave unto *Solomon*, when he was in building it: for ſo *Martyr* thinketh that this paſſage comes in in the proper place, now the work not being yet perfected, but in that forwardneſſe which was before ſpoken of, this word came to *Solomon*, and that moſt probably by a Prophet; yet ſome think that it was after all the works finiſhed, and is here inſerted by anticipation. But the verb here uſed of the preſent tenſe, *the houſe which thou buildeſt*, and not, *haſt built*, ſheweth the contrary. The ſpeech here uſed is imperfect, *the houſe which thou buildeſt, if thou keepeſt my Commandement*; *Iunius* ſupplyeth it thus, this which thou buildeſt is the houſe of which I ſpake unto *David*; *Martyr*, *ſhall ſtand.* But I think rather it may be ſupplyed thus, the houſe which thou buildeſt will not eſtabliſh my favour towards thee, although a work that I do greatly accept of, but if thou wilt keep my ſtatutes, then I will doe as I promiſed to *David* thy father; that is, make thy kingdome proſperous and ſtable to thy ſeed after thee; ſo that meerly building of Temples will not procure Gods favour, but when ſuch builders are godly, and perſiſt in holy obedience alwayes. And I will ſaith the Lord dwell among the children of Iſrael; which is ſo promiſed, becauſe commonly like Prince like People, and dwelling amongſt them is meant nothing elſe, but with his favour, and being ready to hear the prayers made in that houſe, and ordinances and oracles and bleſſings, whereby they ſhould become more famous then any other nation, otherwiſe God is every where.

V. 15. *And he built the wals of the houſe within with Cedar boards,* &c.] All the houſe within both roof and walls were covered firſt with Cedar, and the floore with Firre, then all was overlaid with gold; 2 *Chron.* 3. 5. it is ſaid that the greater houſe was covered with Firre boards, unto which plates of gold were fixed, and the pavement was ſpread with marble. Thus indeed the *Vulg. Lat.* but the *Hebr.* which *Iunius* followeth is, *and he covered the houſe with precious ſtones for ornament*, expounding the covering with Firre of the floore, as 1 *King.* and this with precious ſtones of the ſpaces between the plates of gold. *Junius.*

V. 16. *He built alſo on the ſides of the houſe 20 cubits with Cedar,*] This place is obſcure;

Lyra. Scholaſt. hiſtor.

obſcure, becauſe he had ſaid before, that he covered the walles with cedar boards, and theſe were 30. cubits high, but here it is ſaid 20. cubits high. *Lyra* and *Comeſtor* clear it thus, the Weſt wall which was next unto the moſt holy place, is hereby meant, and this it is to be thought, was but 20. cubits high, the ten cubits above being left void for the fume of the incenſe to paſſe through into the moſt holy place. Others think, that ſo much of the walles was ſet with precious ſtones. *Martyr* followeth *Lyra*, and that indeed is moſt probable. If it be objected *v.* 20. the height of the moſt holy place was but 20. cubits, ſo that if the wall next unto it were 20 cubits high, there could be no ſpace above that for the fume to paſſe through; *Martyr* anſwereth, that the whole houſe is ſaid at the firſt to be 30. cubits high and 60. long, wherefore the moſt holy place being a part of that 60, was certainly 30. cubits high alſo, and whereas *v.* 20. it is ſaid to be 20. as the breadth and the length was, *Martyr* ſaith, it is to be underſtood of the Eaſt part next unto the temple onely, which was built up no higher for the reaſon before ſaid.

V. 17, 18.
V. 20, 21.
V. 19.

The houſe was 40. cubits long, and the cedar boards wherewith the walles were covered, were carved with pictures of wilde cucumbers and flowers, v. 29. *and of cherubims and palmes.*] And all the houſe was finally over-laid with gold, and all things therein, and the moſt holy place with the fineſt gold. And in the moſt holy place were two cherubims made of olive wood, the height of each cherubim being 10 cubits, and they had wings extending 20 cubits from one ſide of the houſe to the other, that is, the two wings of one 10 cubits, with one of which it touched the wing of the other, and with the other the wall on one ſide, and the wings of the other likewiſe on the other ſide; and their faces ſtood towards the Temple, 2 *Chr.* 3. 13. wherein they differed from the cherubims ſet up by *Moſes*; for they looked with their faces towards one another, *Exod.* 25. 20. what manner of faces they had is not here ſaid; but *Martyr* ſaith, in the book of the *Chron.* it is ſaid, that they had faces like young men, but *Joſephus* ſaith it is uncertain what they were like, and they were covered with gold. If it be doubted how their wings could extend 20 cubits, ſeeing this was the breadth of the houſe, what roome was left then for their bodies? *Kimbi* anſwereth, that their wings covered their bodies behind, and ſo their bodies took up no room, but their wings onely in the houſes breadth. Touching theſe cherubims and their forme and ſignification of the word I ſay no more here, becauſe I have ſaid enough already upon *Exod.* 25. 19. 20. If any ſhall make a queſtion, whether *Solomon* did well in making ſuch images in any part of the Temple, *Moſes* his doing the like before him, juſtifieth him. Beſides, it is to be held, that as of other things about the Temple, ſo of theſe he had a pattern from *David*, and he from God. Touching the matter of which they were made; *viz.* olive, it is a poore doubt, that is moved and anſwered by *P. Martyr*, how *Solomon* could lawfully cut down olives to make them, ſeeing that even in beſieging a city it is forbidden to cut down ſuch trees. For no man can conceive that hereby it was meant, that it ſhould be alwayes unlawfull to cut down ſuch trees, but only that no waſt ſhould be made of them for buildings or making of inſtruments of warre, as of other trees that bare no fruit. But here was a ſpeciall occaſion to take ſome of them for the uſe of the Sanctuary, for which uſe nothing was to be thought too precious, and ſuch wood is obſerved to be moſt hard and durable, and ſo fit for this purpoſe; beſides for the figure that might be herein, this wood might ſpecially be taken.

V. 29.

And he made the walls of this houſe carved cherubims and palmes, and flowers both within and without; that is, upon that wall which was next unto the Temple.

V. 30.

Likewiſe he is ſaid to have covered the floore of the houſe within and without with gold, that is, both in this inner part called the moſt holy place, and in that which was called the Temple or holy place, thus *Iunius*. But the *Vulg. lat.* agreeing onely about the floore, touching the walls, renders it thus; and divers pictures hanging over, and as it were going out: but the firſt is moſt agreeable to the Hebrew text.

Iunius.

V. 31.

Touching the doores of the moſt holy place, it is ſaid that the upper poſt and the

ſide

Lyra.
Pellican.
P. Martyr.
V. 33.

ſide poſts were of five ſides, that is, as is moſt probable, with five angles according to the form of the doores, which were neither ſquare nor round, as two leaved doores commonly are, but of a different form for greater beauty, thus *Lyra*; and *Pellican*, who alſo mentioneth another expoſition of ſome, that it is meant, that this was the fift gate; the firſt being of the peoples court, the ſecond of the Prieſts, the third of the porch, and the fourth of the temple; and this *Martyr* ſeemeth to favour, becauſe in ſpeaking of the doores into the temple, it is ſaid, he made them of four ſides. But *Iunius* renders it: *Were the fiſt part of the wall*; that is, the wall being 20. cubits high, and 20. broad, four cubits high, and four broad, which ſeemeth to be too little; but *Ioſephus* exceeds as much when he ſaith, that the doors were the whole breadth and heigth of the wall, *v.* 33. the doors of the temple are alſo ſaid to have been with four ſides, the vulgar Latin, *with four corners*: as the other doores were with five. And all theſe doores were carved with cherubims, palms and flowers, being done over with gold.

V. 36.
P. Martyr.

Then he made the inner Court.] 2 *Chron.* 4. 9. *the Prieſts court*, Which is called the inner, becauſe it was next unto the temple before the porch; and beyond that Eaſtward was another Court, into which came the people, and of the inner court the walles were but three cubits high, that the people might look over into it, and ſee the Altar which ſtood there, and the Prieſts offering of their ſacrifices thereupon; the outer was called the great court, this, ſaith *Martyr*, was ſo ſpacious, that it compaſſed the inner court and the temple round about, having a wall 30. cubits high, unto which galleries were adjoyned within, wherein the people might ſtand, and be ſheltered in rainy weather, and from the heat of the Sun, and thence behold both what was done in the inner court and ſee the temple and worſhip towards it: for into the inner court they might not come, but onely the Prieſts and Levites to execute their office by preparing and offering their ſacrifices upon the Altar, that ſtood there, and by waſhing them in the brazen ſea, which ſtood there alſo, and cutting them out upon tables, of which eight ſtood there, and waſhing themſelves in ten lavers, placed there alſo. For this court and the other did both bear the name of the temple, and therefore when as *ch.* 7. 39. the brazen ſea and theſe are ſaid to have been placed on the ſides of the temple, it is to be underſtood, in this court; And when Ieſus is ſaid to have taught in the temple, it was in the outer court. Again, of this there were three parts; firſt, for men of Iſrael to come into, that were clean; ſecondly, for women, which were clean likewiſe; thirdly, for the unclean and for the Gentiles, which came thither to worſhip. And forſomuch as the temple ſtood upon a mount, unto which they aſcended by degrees; they which were in any of theſe courts, might from thence ſee into the temple, and worſhip towards it. Theſe diſtinctions indeed are not here mentioned; but becauſe they were in the temple built by *Herod* afterwards; it is moſt probable, that they were now alſo, ſeeing that *Solomons* temple was a pattern propounded in the building of it, and if it had varied herefrom, it would not have been accepted of by the Iewes, whom to pleaſe *Herod* built that ſo coſtly.

V. 37.
Lyra.
The Allegory.

In the fourth yeare in the month, Ziph this houſe was begun, and in the eleventh yeare in the month Bull, it was finiſhed with all things pertaining unto it.] The month *Ziph* was the 2. month of the yeare, as was ſhewed upon *v.* 1. *Bull* the eighth month, as is expreſſed in the text, that is October; ſo all this great work was ended in 7 yeares and 7 months. Thus the writer of this hiſtory, before he hath ſet forth all the things pertaining to the Temple, concludeth it with the account of the time, & then ſetting forth the building of *Solomons* own houſe *c.* 7. to *v.* 15. he returneth to the ornaments of the Temple, but 2 *Chr.* 3. 15. the hiſtory of making theſe is continued, and then briefly the building of his own houſe touched *ch.* 8. 1. after the bringing in of the veſſels and dedicated things, and the dedication alſo ended. But becauſe we are in the *Kings*, I will proceed according to the order here followed; that is, make ſome conclution about the fabrick of the Temple, then ſpeak of the houſe which *Solomon* built for himſelfe, and laſtly of the other appurtenances and ornaments of the Temple. And for concluſion about this magnificent building, it is to be underſtood that it was figurative, as the Tabernacle ſet up by *Moſes*, figured out the old Church of the Iewes; ſo this houſe the Church of the Gentiles, which was built long after in the dayes of Chriſt the true *Solomon*, upon mount *Moriah* in a parcell of ground belonging to *Arannah* a Gentile; and it was ſet upon a mount, becauſe this Church was moſt conſpicuous, and there were of it three parts, the doores of which ſtood all Eaſtwards towards the riſing of the Sun, that it might ſhine into them; beginning firſt in the porch, to ſhew that the heavenly light whereby the Church is enlightened ſhone firſt to thoſe of the primitive times, who lived in the dayes of Chriſt and his Apoſtles. Secondly to ſuch as lived in the times immediately ſucceeding by the miniſtery of thoſe that were raiſed up after the Apoſtles in the times of thoſe greivous perſecutions. Thirdly to thoſe that lived in the dayes of *Conſtantine* the great, and afterwards; when this Church enjoyed peace. And this houſe had windowes narrow without, and within wider; to ſhew the light of teaching, which encreaſeth more and more. And all the walls, and all things about it were covered with gold, and ſet with precious ſtones, and adorned with divers pictures, to ſhew the divers vertues which ſhine in the faithfull. The galleries about the Temple of three ſtories figured out the divers degrees of the faithfull, and the doore on the right ſide of the Temple, by which they aſcended into all theſe galleries, the ſide of Chriſt pierced with a ſpeare, out of which flowed watter and blood, figures of both our Sacraments, whereby wee aſcend to everlaſting bleſſedneſſe. The pavement of marble covered with firre did ſet forth faith in the heart, and an heavenly converſation outwardly; which the firre tree aptly ſignifieth by the ſtreight and high growth thereof, and the plates of gold above all theſe, love. The partition between the Temple and the moſt holy place 20 cubits high; through which none might enter, but the high Prieſt only once a yeare, yet the fume of the incenſe went dayly through the void room above this wall into it, and filled it; this ſhewed that although no man can enter into heaven till death, yet his prayers as a ſweet perfume doe continually enter even whilſt he liveth here, and are accepted before God.

CHAP. VII.

V. 1. Lyra. P.Martyr. **B***ut Solomon built his owne houſe in* 13 *yeares, and the houſe of the Forreſt of Libanus*, &c.] Here are 3 buildings more mentioned. 1. *Davids* own houſe. 2. The Forreſt houſe. 3. The houſe of *Pharaohs* daughter his wife, touching all which it is to be underſtood, that he was in building them 13 yeares; not that he beſtowed more coſt upon theſe buildings then upon the houſe of the Lord, but partly becauſe all things about theſe were to be prepared now, whereas for the houſe of the Lord, they were prepared before, and partly becauſe here were three houſes for one; and laſtly becauſe all Iſrael did help, and more diligently the builders followed that work then this.

The houſe of the forreſt of Libanus, is thought to have been ſo called, for the
1 King. 10. 17. orchards and trees about it, and that therein was his armory, and to this both the
King and Queen came for their recreation. *Ioſephus* ſaith, that it was the hall of
Theodoret. the Kings pallace, then which the Queen of the South admired nothing more.
Theodoret thinketh, that it was called the forreſt of Libanus, not becauſe this houſe
was built there, for it ſtood upon a part of mount Sion, but becauſe as in Libanus
many Cedars grew, ſo here were many pillars of Cedar ſtanding; or according to
Pellican. ſome, becauſe it ſtood upon that part of Sion, which was woody like Libanus.
Pellican ſaith, it was ſo called, becauſe it was made all of wood, and that by the
Hebrews it was called *domus refrigerii*, and that it ſtood near the temple, in
which happily the King and his courtiers ſtood at the time of ſacrificing, where the
common people ſtood in the Court made for them, and the porch which hee alſo
built, he ſuppoſeth was for women to ſtand in, and the two leſſer porches ſaith
Lyra, were, the one for *Solomons* throne, when he would ſit in moſt royall ſtate, the

other for his Iudges to ſit in and to hear common cauſes.

V. 9.
V. 10.

All theſe are ſaid to have been made of pretious ſtones, that is, ſtones, which coſt a great price, as being very great and coſtly to be tranſported, for they were ſtones of 8. cubits, and ſtones of 10. cubits ſawn and poliſhed.

V. 13.

And Solomon ſent and took Hiram out of Tyre, he was the ſonne of a widow of the tribe of Naphtali] 2 *Chron.* 2. 14. *the ſonne of a woman of the poſterity of Dan*; that is, ſaith *Iunius* a widow of Naphtali by the fathers ſide, and of Dan by the mothers, and this mans father was a Tyrian, becauſe he had skill to do any work in braſſe. 2 *Chron.* 2. 14. *in gold, ſilver, braſſe and iron, wood and ſtone, in purple, ſilk and skarlet, and to grave any graving*. Here the hiſtory returneth again to the temple, and to ſet forth the ornaments thereof made by *Hiram.* But it is to be underſtood, that he did not now firſt come into Iudea to do theſe works following, but came, when they firſt went about the building of the temple, and had an hand in all the curious works about it hitherto deſcribed, as is plainly ſhewed 2 *Chron.* 2. 14, *&c.* and *ch.* 3. 15. after the other curious works before commemorated, done by him, it is ſaid as here *v.* 15. that he made two pillars of braſſe to ſtand before the temple, and here *v.* 14, he is ſaid to have done all *Solomon*'s work; but here either of them is ſaid to be onely 18. cubits high, there 35. cubits, which *Iunius* doth thus reconcile; here ſacred cubits are meant, there common, and it is to be known, that the ſacred meaſure was twice as great as the common: But thus the height ſhould not be 35. but 36. cubits, to this he ſaith, that the baſis might be a cubit, which becauſe it was but half a ſacred one, is not here left out, but counted with the body of the pillar, but there it is. *Pellican* ſaith, that they both together were 35. cubits high, which is there meant, and each one almoſt 18. for which it is ſaid to be 18. cubits. *Lyra* reckoneth 35. cubits height thus; 18. in the body of the pillar, 5. the chapiter upon the top of it, and 4. the head put upon that, and then the baſis below muſt needs be 8. cubits, although it be not ſpoken of, and all theſe together make 35. This of *Lyra* is followed by *P. Martyr*, that of *Pellican* by *Patablus* and *Ribera*, onely herein they differ, that they ſay, the half cubit in the baſis of each pillar was hidden in the hollow of the pillar, and therfore is not mentioned in *Chro.* The reſolution given by *Iunius* I cannot ſubſcribe unto, becauſe it is not ſaid in *Chron.* 36. but 35. and for the ſuppoſed baſis, ſeeing no mention is made in the text of any, it is onely imaginary. And therefore, I think not that of *Lyra* to be received neither, and becauſe he would make up the number of 35. here, partly by adding the cubits of the chapiter, which in the *Chronicles* are expreſly put by themſelves over and above the number of 35. I ſubſcribe therefore to *Pellican*, whoſe will ſoon appear to be the trueſt, if this and that in *Chron.* be compared together, for here the length of one pillar is ſpoken of, there of both together, and that more exactly, there being in each pillar ſomewhat wanting of 18. cubits, but it is ſaid to be ſo much, becauſe it was about that length, and what it wanted was not worth the ſpeaking of, unleſſe we ſhall ſay with *Patablus*, that ſome part of the pillars being ſet up, was hid, and the reckoning in the *Chron.* is onely of the length, which appeared. The bigneſſe of each pillar was ſuch, that a threed of 12. cubits did compaſſe it. So *Ier.* 52. 21. where it is alſo ſaid to be hollow, and that the thickneſſe was 4. fingers.

2 *Chron.* 3. 15
V. 15.
Iunius.
Pellican.
Lyra.

V. 16.

And he made two Chapiters, each one five cubits high, and ſet them upon the pillars, &c.] Theſe are called crowns, *Ier.* 52. 22. that is, ſaith *R. Levi*, not like unto Kings crowns, but like globes, of a juſt and proportionable bigneſſe to the pillars, and theſe were fixed into the pillars, being ſet one againſt another like two cups, and upon theſe two were ſet two other leſſer heads riſing up, as *Lyra* ſaith, from the midſt of them with a narrower compaſſe four cubits high, ſo that the whole crown and ornament above it ſtanding upon the pillar, was nine cubits high, being moſt curiouſly wrought all over in the braſſe, of which they were made with rowes of net-works, and 200. pomegranats to each head, that is, 100. above and as many beneath, artificially hanged round about it. *Martyr* ſaith, that theſe pillars did reſemble a man, the nether part ſetting forth his feet, the ſecond the trunk of his body, the third his head, and the fourth his hat, and that the uſe of them was

V. 17, 18.
P. Martyr.

was the ornament, ſignifying Gods protection over this houſe, as of old the pillar
of fire and the pillar of ſmoke, ſhewed his protection over them in the wilderneſſe.
And whereas they had names given them, which happily were engraven in them,
the one being named *Iachim* and the other *Boaz*, ſignifying firmneſſe and forti-
tude, this ſhewed the ſtability of this houſe, and of the ſpirituall temple for ever
figured out hereby, the *Rabbins* ſay, of the houſe of *David*.

V. 23. *He made alſo a molten ſea of* 10 *cubits from brim to brim round, in the circuit,*
the height 5 *cubits, and a threed of* 30 *cubits did compaſſe it about.* &c.] The uſe of
this brazen ſea is not here ſet down, but *Exod.* 30. 17, 18. it ſaid, that a veſſell of
braſſe was made for the Tabernacle, in which *Aaron* and his ſonnes might waſh
2 *Chron.*4.6. their hands and feet, and for the like uſe was made, yet not for them to goe into,
Lyra. as *Lyra* hath it. But that they might waſh with the water which iſſued out of it
P.Martyr. by rocks round about, for which cauſe *Martyr* thinketh that the heads of the bulls
ſerved, whereof there are ſaid to be 12. which did beare up this ſea, 3 towards the
Eaſt, 3 to the Weſt, 3 to the North, and 3 to the South. The capacity of this ſea is
ſaid to be of 2000 baths, that is, ſuch meaſures of liquid things, as an Ephah is of
dry; of which ſee *Exod.* 16. but *Ioſephus* ſaith, that a bath was 62 ſextaries, that is,
93 pints, which make 11 gallons, and 5 pints. 2000 Baths, 22250 Gallons; whereas
Junius. 2 *Chron.* 4. 5. it is 3000 baths, *Junius* reconciles it thus, there were commonly put
Lyra. into it 2000. but it could contain 3000. *Lyra* following the *Vulg. lat.* hath it, 2000
baths here, and 3000 meaſures there, ſaying that a bath was a meaſure and a halfe,
and ſo 3000 meaſures are no more then 2000 baths, yea in this place the *Vulg. lat.*
hath both, 2000 *Baths, that is,* 3000 *meaſures*; but he confeſſeth that it crept into
the text by the ignorance of the writer. But it is to be underſtood, that neither
here, nor 2 *Cron.* 4. 5. any other word is uſed but baths, ſo that *Lyra* his ſolution
cannot hold, unleſſe, as ſome, he will have baths and meaſures to be all one, but a
diſtinction between baths, one ſort being leſſe by the third part then the other. *Ca-*
jetan, Ribera, and *Serrarius* follow *Iunius*, but this is rather to be preferred, if there
were any ſuch difference of baths. It is called a ſea, becauſe it was uſuall amongſt
the Hebrewes, to call the gathering together of much water ſeas.

V. 27. *And he made* 10 *brazen baſes, the length of each one* 4 *cubits, and the breadth* 4
cubits, and the height 3 *cubits.*] Much is here ſpoken in deſcribing theſe ba-
2 *Chron.*4.6. ſes which yet were nothing elſe, but frames to ſet the lavers upon, of which *v.* 38.
V. 38, 39. and they were to hold water to waſh the fleſh of the ſacrifices, each one contain-
ing 40 baths, and theſe were placed 5 on one ſide of the Preiſts Court, and 5 on the
other; the brazen ſea being neareſt to the ſacrifices; it is to be underſtood that they
were firſt waſhed at the poole deſcribed, *Iohn* 5. by the Nethinims. And for the
Lyra. forme of the baſes, it is generally held, ſaith *Lyra*, that they were four-ſquare ſtan-
ding upon four wheeles, whereupon they might be removed, and their height ſaid
to be 3 cubits, is to be underſtood of the baſes and wheel together, and the ſquare
of each baſis about was made into a round but one cubit and an halfe over, fit for
the lance to ſtand upon, being of the ſame meaſure downward, but at the top of it
was but one cubit over, yet in the midſt it ſwelled out into 4 cubits according to
the ſquare of the baſis, and outwardly both above and beneath, were divers pi-
ctures made of Lions and Cherubims for ornament, and four ſhoulders or pillars
went out from the baſis above to ſtay the laver, when it was ſet on. And the belly
of the laver muſt needs be conceived to be in extent anſwerable to the baſis that is,
4 cubits; becauſe otherwiſe it would not have contained 40 baths, yea the He-
brewes holding that ſo it could not contain thus much, ſay that it was not narrow, but
broad at the top, being thus alſo more fit to waſh any thing in, and this is moſt pro-
P.Martyr. bable, thus alſo *Martyr.* The 4 cubits therefore ſpoken of in text are to be attribu-
ted to the Diameter above, and not according to the height, which muſt not be con-
ceived to be above one cubit, becauſe otherwiſe it would have been too high to
reach unto, to waſh any thing therein. And if each laver contained 40 baths, they
altogether contained 2000. as the brazen ſea did.

V. 40. *Moreover, Hiram made chaldrons, fire-ſhovels, and baſons.*] The chaldrons are
Lyra. thought by *Lyra* to have been to put the aſhes of the Altar into to be carried away,

P. *Martyr.*

but by *Martyr*, to ſethe the fleſh of the peace-offerings in, wherewith they feaſted, that brought theſe offerings, but the Prieſts had part of it alſo, and in the time of *Ely*'s ſonnes, one came with a fleſh-hook and thruſt it into a chaldron, and whatſoever it brought up was the Prieſts, 1 *Sam.* 2. But the word כירות here uſed, which in the vulgar Latin is rendred *Lebetes*, is by *Martyr* rendred *conchæ*, as the ten lavers before ſpoken, becauſe the word which ſetteth thē forth & theſe is the ſame. And it is an other word, סירות which is uſed *v.* 45. and is by him rendred chaldrons, although the vulgar Latin hath it *lebetes*, in both places. But becauſe they are two divers words, the firſt happily may ſet forth ſome brazen veſſell to put aſhes into, the other a chaldron or pot to boyl meat in. The fire-ſhovels were to gather up the aſhes, and to carry coals from the altar to put into the cenſers in the temple for the incenſe, and the baſons to receive the bloud of the ſacrifices, and the drink-offerings. Theſe things being thus diſtinctly mentioned, *v.* 41, 42, 43, 44, 45. there is a capitulation of them all together, and *v.* 46. it is ſhewed, that

V.46.

V. 48.

they were all caſt in the plain of Iordan. He made alſo an altar of gold, and a table of gold for the ſhew-bread. 2 *Chron.* 4. 19. It is ſaid *Tables*; and *v.* 8. he made 10. tables, placing five on the right ſide, and five on the left, whereas then a table is there ſpoken of, *Martyr* thinketh, that it is meant of one more eminent then the reſt, which was for the ſhew-bread to be ſet upon, and that the other tables were for baſons and vials of gold and ſilver to ſtand upon, according to *Ioſephus*, who ſaith, that *Solomon* made 2000. baſons, and 4000. vials. But it is not onely ſaid 2 *Chron.* 4. 19. that he made tables, but tables for the ſhew-bread; and *Lyra* thinketh, that whereas upon the table made by *Moſes*, there were ſet 12. breads, that there were 12. upon every one of theſe tables, but haply one was more excellent then the reſt, and this onely is ſpoken of here. The golden Altar was for incenſe, it ſtood in the temple nigh to the moſt holy place, into which the fume might enter above, where it was open; and be as a cloud above the Oracle. Of the ſhew-bread and myſtery therein, and the golden table made by *Moſes*, whereupon it ſtood, which was then but one, ſee before *Exod.* 25.23. where alſo is ſhewed of what it was made, *viz.* of cepar, and overlaid with gold, and what was the height, length, and breadth thereof.

P. *Martyr.*

Lyra.

V.49.

And candleſticks, five on the right ſide, and five on the left before the oracle, of moſt pure gold.] *Moſes* made but one only, unto which *Solomon* added 10 more. which if they were like unto that of *Moſes*, each candleſtick held many lights, and an whole talent of gold went to it; the number of lights and tables for ſhew-bread thus multiplyed under *Solomon*, who was a figure of Chriſt did figuratively foreſhew that under the Goſpell the light ſhould be much more then under the law, and the ſpirituall food of the word of God, by the acceſſion of the books of the new Teſtament, to theſe of the old: whereas it is ſaid, *five on the right ſide, and five on the left*; this is by the Hebrewes ſaith *Pellican*, underſtood of the candleſtick made by *Moſes*, theſe ſtood five on the right ſide of it, and five on the left, and that in the midſt on the South ſide of the temple; & the 10 tables likewiſe were placed about the table made by *Moſes* on the North ſide, when theſe and all other utenſils were made for the Temple, *Solomon* brought in all the things which were dedicated by *David*, whereupon the Rabbins ſaith *Pellican*, obſerve, that he made all things with the treaſure which he had gathered in 4 years, but none of them with the treaſure gathered by *David* as being not worthy to be put to this uſe, but how truly, let the reader judge.

Pellican.

V. 51.

The Myſtery.

For the myſticall ſignification of the two pillers, enough hath been ſaid before upon *v.* 23. The brazen ſea figured out Baptiſme, wherein all the Prieſts, that is, the elect waſh themſelves, and are cleanſed, that they may appear acceptably before God. And well is it called a ſea, becauſe a naturall ſea, that is, the red ſea firſt figured out Baptiſme, 1 *Cor.* 10.1. now this ſea made by art.

The 12. oxen, which did bear up this ſea, did figure out the 12. Apoſtles, who went into all parts of the world teaching and baptizing, as theſe looked three towards the Eaſt, three to the Weſt, &c. for that oxen do aptly reſemble preachers, is ſhewed 1 *Cor.* 9. where it is ſaid, *thou ſhalt not muzzle the mouth of the oxe which treadeth out the corn.*

This ſea contained 2000. baths, to ſhew, that to the baptiſme figured out hereby, come two peoples, the Iewes and the Gentiles; ſo *Beda.*

The ten baſes bearing up the lavers, in which the ſacrifices were waſhed, and afterwards put upon the Altar to be burnt with fire, did alſo figure out the preachers of the word, by whoſe miniſtry as the elect are waſhed in baptiſme, as Prieſts to ſerve God at his Altar, ſo they are waſhed, as holocauſts, that by the impoſition of hands, the holy Ghoſt as fire might come upon them, and make them ſacrifices unto God, which is, when they are filled with his guifts, the accompliſhment of which is moſt notably to be ſeen in the beleeving Samaritans, baptized by *Philip*, *Act.* 8. but afterwards by the impoſition of the hands of *Peter* receiving the holy Ghoſt. The four wheels which each of theſe baſes had, did ſet forth the four Evangeliſts, upon which they did run into all parts, and their anſwering to one another in all things, the harmony betwixt the Evangeliſts. The lavers ſet upon theſe baſes containing each one 40. baths, ſaith *Beda*, ſhewed, that ſuch as are truly baptized, beleeve the faith ſet forth in the 4. Evangeliſts and keep the ten commandements, becauſe ten multiplied by four make forty. And to ſhew, that baptiſme was hereby figured out, all theſe veſſels were made near unto Iordan, where Chriſt was baptized. For the figure in the golden Altar, the tables and ſhew-bread and candle-ſticks, enough hath been ſaid before, and upon *Exod.* 25.

CHAP. VIII.

V. 1. *THen Solomon called all the Elders of Iſrael and the heads of the tribes, and the Princes of the fathers of the children of Iſrael to Ieruſalem, to carry the ark from the Ark from the city of David*, &c.] At what time this was done, is ſhewed was *in the moneth Ethanan in the ſolemnity, the 7. moneth*, and upon what day it began and ended, 2 *Chron.* 7. 9. *viz.* the 8. day of the 7. moneth, counting from thence 14. dayes, unto which 8. being added make 22, and upon the 23. day the people *Iunius.* were diſmiſſed; that is, as *Iunius* hath it, at the end of that day, for it was the laſt of the feaſt of tabernacles, which began the 15. day of this moneth, and laſted 8. dayes, the firſt and the 8. being dayes of reſt, wherein no ſervile work might be done. And the King choſe this time, that the people might be ſpared from the trouble of taking this journey purpoſely, for now they came fitly to celebrate the *Pellican.* feaſt of tabernacles before their return home. Wherefore *Pellican* erreth, who ſaith, that this ſolemnity was the 10. day, which was the day of expiation, neither did this meeting, which was to feaſt and to rejoyce agree to that, ſeeing it was a day of faſting. And whereas *ch.* 6. 38. it is ſaid that all things belonging to the temple were finiſhed in the 8. moneth, it appeareth, that this dedication was made before the finiſhing of all things, the great abundance of implements for greater glory being made afterwards, but this opportunity taken before in the moneth which was fitteſt, being a moneth of many feſtivals, as appeareth, *Levit.* 23. For the name of the moneth *Ethanan*, it is moſt probably ſo called from אתה to come, becauſe both then all the fruits of the earth were come in, and ſacrifices came plenteouſly to the Tabernacle, in way of thankfulneſſe: but ſome derive it from איתן ſtrength, becauſe the fruits of the earth wherewith their garners were filled now, were the ſtaffe and ſtrength of the land. They, which were now gathered together, were the Princes and heads of families, who brought the people with them, as *Ioſephus* ſaith.

V. 3. *Then the Prieſts bare the Ark into the moſt holy place*, &c.] That holy ſigne of Gods preſence, which had hitherto been divers times carried from place to place, as having no ſetled place to reſt in, now cometh to one, and is after this never carried out by the Prieſts any more, therefore it is ſaid, there it is to this day. But whereas the Prieſts are ſaid here to carry it, 2 *Chron.* 5. 4. the Levits are ſaid to *P.Martyr.* carry it, and indeed to them this work was appointed, *Numb.* 4. This is by *Martyr* reconciled thus, the Prieſts, who carried it, were of the tribe of Levi, and therefore might by a generall name be called Levites, and although the Levites ordinarily carried the Ark, when they travelled far in the wilderneſſe, yet at ſome *Ioſh* 3. *Ioſh.* 6. ſpeciall times, ſuch as this was, when God would work miracles by the Ark, the

Prieſts were for more honour to carry it. And if by Levites a diſtinct order from the Prieſts of that tribe be underſtood in the Chronicles, it is to be thought, that the Prieſts took the Ark of the Levites, when they came at the Temple and had brought it thither, and ſo carried it into the moſt holy place, into which the Levites might not enter, and thus both the Prieſts carried it, as is here ſaid, and the Levites, as there. But it is to be noted, that they are not onely ſaid to have carried V. 4. the Ark, but alſo the Tabernacle and the veſſels thereof, both Prieſts and Levites carried them, the one receiving them at the hands of the other, that is, the Levites firſt of the Prieſts, when they had prepared them and brought them forth, and the Prieſts of them again, at the Temple. For hither God in his providence would have them now both brought, which had a long time been disjoyned, by this means, two places being ſanctified for divine worſhip and ſacrifice, that after this, there might be no more two places, but one onely, prefiguring the conjoyning of two peoples, Iewes and Gentiles in one Chriſtian Church, under the true *Solomon*. Now the Ark was brought from Zion, and the Tabernacle from Gibeon, where it long abode: yet ſome hold it moſt probable, that by the Tabernacle at this time brought into the temple is meant the Tabernacle which *David* made, although the other was brought thither alſo afterwards, becauſe no mention is made of any other place, from whence, but onely of Zion.

V. 5. *And King Solomon and all the congregation of Iſrael was with him before the Ark ſacrificing ſheep and oxen, which could not be numbred.*] As when the Ark was carried before to the Tabernacle prepared by *David*, the King and people went before, and the Prieſts having gone 6. paces ſtayed, and then ſacrifices were offered, ſo at this time it is to be conceived, that King *Solomon*, with his train going before, upon a ſtay made of the Ark, theſe ſacrifices being many more were offered, and they are ſaid to be without number, becauſe their number was ſo great, that it could not well be counted.

V. 6, 7, 8. Then the Ark was by the Prieſts carried into the moſt holy place and ſet there, under the wings of the Cherubims, and they drew out the barres thereof, the heads whereof appeared out of the Sanctuary before the Oracle, and did not appear without. *Ioſephus* relateth a miracle here, which the Rabbins ſay was wrought now, viz. that the doors of the Sanctuary opened of themſelves to give way to the Ark; but ſeeing the ſacred Hiſtory, which omitteth not other miracles at this time, ſaith nothing of this, it is rather to be rejected, as an invention of theirs, then received. For the appearing of the heads of theſe barres, and not appearing without, *R. Solomon*, as *Lyra* hath it, ſaith, that they were drawn out ſo farre, as that they did a little bear out the veil, as a womans dug doth her breaſt-piece, whereby a man might ſee that they were ſo farre extended, but ſeen they could not be by any in the Temple, no more then a mans hand having a glove upon it; and this is followed by *Martyr*, yet *Lyra* holds another ſolution more probable, which he ſaith, is the ſolution of the Doctours, *viz.* that the ends or heads of the bars might be ſeen without by ſuch as were near, but not by thoſe that were farther off, and this he confirmeth by diſproving the other, in ſaying, that beſides the veil there was a wall, which parted the moſt holy place from the temple; and therefore the barres could not be ſeen by bearing out the veil. But this is by *Martyr* well anſwered, that the doores againſt which the barres were drawn out, ſtood always open, the veil hanging before it, as appeareth, for that at the paſſion of Chriſt the veil being rent, the way into the moſt holy place was laid open, and he conjectureth this to be the end of the barres being drawn out and ſtanding ſo continually, that the paſſage of the high Prieſt, when he entred once a year, might be on both ſides fenced hereby. *And there they are to this day*, that is, till the time of the captivity of Babylon. *Iunius*, *There it is to this day*, that is, the Ark, but the word uſed is of the plurall number and not of the ſingular.

Joſephus.

Lyra.

Junius.

V. 9. *There was nothing in the Ark, but onely the two tables*, &c] This ſeemeth to diſagree with *Hebr.* 9. 4. where it is ſaid, that in the Ark were theſe two tables and the pot of Manna, and *Aarons* rod; but *Iunius* reconcileth it thus, theſe were laid up about the Ark, but not within it, for there onely the tables were, and theſe

Junius.

Lyra.

before the teſtimony, *Exod.* 16. 35. *Numb.* 17. and therefore he expounds opening of the tabernacle; and this is one ſolution of *Lyra* and ſome others, but he hath another, *viz.* That the two tables onely were firſt laid there, as the moſt precious thing, to hold which the ark was made, and that the other two were laid up there afterwards only occaſionally. Things might be diverſly ordered in the time of *Moſes* and afterwards, then theſe three things being in the Ark, but now only the two tables of the Law, or the pot and rod were put in afterwards by *Ieremia*, ſee my Expoſ. *Heb.* 9. 4.

V. 10.
2 *Chron.* 5. 11.
P.Martyr.
Lyra.
V. 12.
Pellican.
Schol. hiſtor.
Toſtatus.

And it came to paſſe, that when the Prieſts went out of the ſanctuary, a cloud filled the houſe of the Lord, &c.] 2 *Chron.* 5. 11. This is more largely related, for all the Prieſts were preſent and not thoſe four onely, who carried the Ark in, the diſtributions into courſes not being at this time obſerved, and the Levites were alſo preſent with inſtruments of muſick, and Prieſts with trumpets, 120. praiſing the Lord, then the cloud filled the houſe, neither could the Prieſts ſtand to miniſter for the cloud. Hereby God manifeſted his preſence, and acceptance of this houſe for his own, as when the Tabernacle was newly ſet up he had done the like, *Numb.* 9. 15. And this meanes of manifeſting his preſence, he uſed from the firſt comming of the children of Iſrael out of Egypt, *Exod.* 13. 21. and eſpecially upon Sinai at the giving of the law, and ſpeaketh of it *Levit.* 16. 2. Thus almoſt *Martyr*, who alſo addeth, the cloud was bright, and yet dark upward, as a fire newly beginning to flame with a black cloud upon the top. But ſome, ſaith *Lyra*, hold, that it was a cloud ſhining ſo brightly, as that *Matth.* 17. at the transfiguration of Chriſt, as that the Prieſts were forced to go farther off, as not able to ſtand nigh unto it to behold it; but he rather holdeth with *Martyr*, that it was both bright and darkneſſe, becauſe of a paſſage in *Solomons* ſpeech. *v.* 12. *The Lord hath ſaid, that he would dwell in the dark.*] And that the Prieſts retired further out of reverence. *Pellican* ſaith, by the Prieſts being driven out by this cloud appearing, was ſhewed, that the time ſhould come, when this Prieſthood ſhould miniſter no more by carnall rights in Gods houſe. *Comeſtor* following *Ioſephus* ſaith, that the darkneſſe of this cloud was ſuch, that the Prieſts could not ſee to miniſter, and therefore it is ſaid, they could not ſtand to miniſter: ſo likewiſe *Hugo Cardinalis*. Now becauſe the place where the Prieſts ſtood to miniſter was in the Prieſts court, where was the brazen Altar, and aboundance of ſacrifices were now offered, *Toſtatus* thinketh, that the clouds filling of the houſe, is to be underſtood of that court alſo. I hold with *Lyra*, that when the cloud filled the houſe they could not ſtand to miniſter, becauſe they durſt not preſume to ſtand, where the glory of the Lord ſupplied the room, and indeed what place could they have there, where Gods glory filled all?

V. 12.
Junius.
Lyra.

Then Solomon ſaid the Lord hath ſaid, that he would dwell in the darkneſſe.] That is, *Levit.* 16. 2. when he ſaid unto *Moſes*, that he would appeare in a cloud, ſo *Iunius* and *Lyra* alſo, but he thinketh that it may bee moreover expounded of his fact, in that he went before the children of Iſrael in a cloud in the wilderneſſe, and was in a cloud upon mount Sinai, and the tabernacle for his doing thus from time to time, was in effect ſaying, that he would dwell in it. And hereby *Solomon* both gathered, and would have the people underſtand that God was now preſent in this cloud; which was as it were, his common habitation.

P.Martyr.
2 *Chron.* 6. 13.

And a cloud ſaith *Martyr*, was moſt aptly uſed to ſhew Gods glory to men, becauſe we cannot in this life ſee him, but darkly, and as it were, through a cloud. 1 *Cor.* 13. 12. but the time ſhall come, that we ſhall ſee him clearly, and know as we are known; where *Solomon* was he ſpake this, is expreſſed *v.* 22, 6. *viz.* before the brazen Altar; whereupon ſome think that he was in the Preiſts court, for there that Altar ſtood. But this is by others rejected, becauſe none but the Preiſts might come in there; to which we may adde, that the Preiſts could not ſtand there now to miniſter by reaſon of the cloud, and therefore neither could the King be there to make this ſpeech and prayer. It is then to be held that he ſtood not there, but in the Iſraelites court, turning his face to the Altar when he prayed; for which the ſcaffold upon which he ſtood, is ſaid to have been ſet in the court; and becauſe this was before the Altar, to which he firſt looked, and again after that, his face being turned to the people, he ſpake unto them; he turned himſelfe again to pray, he is ſaid to have ſtood by or before the Altar.

V. 14. P. Martyr. *Then Solomon turned his face and bleſſed all the congregation of Iſrael, and all the congregation of Iſrael ſtood.*] They ſtood, ſaith *Ben Gerſon*, for none might ſit in that court, but the King only for his great dignity, becauſe it was a place of adoration. What the King ſaid when he bleſſed them is not ſet down, but it is to be underſtood, that he prayed for all good unto them.

V. 15. Then he bleſſed God for fulfilling what he had promiſed to *David* his father in granting him his ſon to build him an houſe, which was in *Davids* mind, and approved before, although God in his providence had otherwiſe appointed it. Whence *Martyr* gathereth, that a man may ſometimes lawfully will that, which God willeth not; *viz.* before that he hath revealed it, being then ready to ſubmit to his bleſſed will, as *David* was in this matter; and Chriſt when he had prayed, that that cup might paſſe from him. 2 *Chr.* 6. 5. *he choſe not a man to rule*, that is a man & his poſterity after him.

V. 22. 2 *Chron.* 6. 13. *Then Solomon ſtood before the Lord in the preſence of all the congregation of Iſrael, and ſtretching out his hands to heaven he ſaid, &c.*] 2 *Chron.* 6. 13. He ſet up a brazen ſcaffold, and kneeling down thereupon, he ſtretched out his hands to heaven, and ſaid; and *v.* 54. he is ſaid to have kneeled upon both his knees. This ſcaffold was ſet up that he might be ſeen and heard the better by the people round about him. He bowed his knees for reverence to God, as we ought alſo to doe, eſpecially in our publick prayers, becauſe this geſture is ſpecially commended unto us in the holy ſcriptures, although it is not to be doubted, but that devout and humble prayers made in faith are accepted of, whatſoever poſition of body a man bee in; ſtanding, walking, riding, lying, or ſitting: And in praying we muſt lift up our hands to ſhew that we look for all our help and comfort from heaven.

V. 23. *O Lord God of Iſrael, there is no God like unto thee.*] Hee beginneth his prayer with aſcribing all praiſe and glory to God for his excellency and ſure performing of his promiſes, eſpecially which he made to *David.* In ſaying there is no God like unto thee, he meaneth not any perſon in the Trinity, as the Arrians have objected it; but amongſt thoſe that the ſuperſtitious world accounted Gods, for the Father, Sonne, and Holy Ghoſt are one God, to whom this praiſe is given. V. 25, 26. Then he prayeth for the conſtant performance of the promiſe made to *David*; not that hee doubted thereof, but for ſo much as it was upon condition of his poſterities perſeverance in obedience to his lawes, that this grace might be given unto them continually.

V. 27, 28, 29. Thirdly, he ſheweth that the end of his building this houſe was not for God to dwell in it; for the heaven of heavens could not contain him, who is infinite; but that the people reſorting to this houſe to pray, which was built to the honour of his name, might the rather be heard, and have their petitions granted.

V. 31, 32. Lyra. Fourthly, he beſeecheth God to heare the prayers made there in divers particular caſes, as 1. if any man that had wronged his neighbour came to ſweare there; that is, ſaith *Lyra*, ſome goods of his neighbour being committed to his cuſtody, if when his neighbour came to require them againe, they could not bee found, and hee to whom they were committed, came to the Temple to ſweare his own innocency about the conveying of them away: for in this caſe he was appointed to cleare himſelfe by oath, *Exod.* 22. that God would lay ſome judgement upon him, whereby it might be manifeſt, that he was perjured, and to deale ſo with the innocent, that his innnocency might plainly appeare; and ſo in other like caſes. V. 33, 34. 2. If the people of Iſrael for their ſinnes ſhould fall before their enemies, but return and pray in this houſe, &c. A caſe is here put which was frequent in the time of the Indges, for ſin to be given into the hands of their enemies, and upon their repentance and praying again, to be delivered. But how is it ſaid, if they come and pray in this houſe, pardon thou their ſinne and bring them back into the land; if they were carried out of the land, how could they come to pray in that houſe? R. Kimbi. *Kimbi* reſolveth this well, the caſe is of ſome being carried away, others ſlaine, and ſome ſtill remaining; now the meaning is, if theſe that remain ſhall humble themſelves in this houſe, then bring back thoſe that were carried away captive, they alſo turning to thee by true repentance.

3. V. 35. 3 *If the heavens be ſhut that it raineth not*, &c.] Here by heavens, ſaith *Marty*, ſome underſtand the middle region of the aire, where the clouds are ingendred, but he underſtandeth rather the higher heavens, where the ſtarres are, by the influence whereof rain cometh; and when this is ſtopped, they may be ſaid to be ſhut. P. Martyr. I rather think according to the common opinion that the parts from whence the rain commeth immediately are meant, or both theſe and the other alſo: and it is here intimated, that it is ſhut by ſin, and opened by penitent prayer, whereby we may ſee of what extent the power of ſin is, to ſhut the heavens from raining, and to ſhut out of the kingdome of heaven. There is alſo a judgement ſometimes by too much raine, but thoſe dry parts were ſeldome annoyed ſo; he therefore directs his petition as their neceſſity moſt required, whoſe puniſhment was by drought, and not by raine.

And he prayeth not only that God would pardon their ſin, but alſo ſhew them the good way and make them to walk in it, and ſo to ſend rain; whereby is intimated that to come into favour with God, it is neceſſary not only to be ſorry for our ſinnes paſt, but alſo to walk righteouſly before him for time to come.

V. 37. 4. *If famin ariſe in the land, if peſtilence, a corrupt ayre, if blaſting, the locuſt or mill dew*, &c.] Here is a 4th. caſe, wherein many judgements are put together, which alſo come for ſin. A corrupt ayre is that which cauſeth many diſeaſes, ſaith *Lyra*; *Martyr* hath it, dryneſſe; whereby the corn is dryed away, ſo as that the eare ſeeming full hath nothing in it when it is rubbed; *Junius*, *Vredo* a *burning*, by the immoderate heat of the Sun. The word is שרפון a ſmiting by the Eaſt wind according to *Paguinus*. The next word ירקון is indifferently rendred *arugo*, or *rubigo*, blaſting, or mil-dew; and the next unto the locuſt, חסיל *bruchus*, a kind of locuſt. There are divers wayes of annoying the corne, either by ſharp winds, or calme weather, and hot gleames of the Sun comming upon the corne, having dew upon it, and corrupting it; or the enemy beſieging them: all which tend to famin, and come not by chance; but the divine Majeſty being provoked by ſin, as the very heathen acknowledged; for *Numa Pompilius* inſtituted the feaſts called *rubigalia* to be kept in May for the pacifying of the gods; as *Pliny* ſaith, *lib.* 18. and the feaſts called Floralia were appointed by the oracles of a Sybill for the ſame purpoſe; and *Theophraſtus* and others call it a divine force, as *Martyr* noteth.

Lyra. Junius. Paguinus.

V. 38. V. 39. When any of theſe judgements are ſent, and prayers be here made by them that know the plague of their own heart, &c. for he ſaith, God only knoweth the hearts of all men. So that the ground of all plagues is the plague and infection of ſin in a mans heart, and therefore muſt be healed by turning therefrom. And to God only here it is ſhewed, that wee muſt pray in all times of our miſery, and not to Saints or Angels, becauſe he only knoweth the heart, and the affections thereof; and ſo how to deale with every one accordingly, and not as he deſireth, who hath in him an evill heart.

V. 41. 5. *Moreover for ſtrangers, which are not of thy people Iſrael*, &c.] Here is a fift particular caſe of a ſtrangers comming to the Temple to pray, that is, one who was not of the ſeed of *Abraham*, for a court was made, as for the Iewes that were cleane to come into to pray, ſo for thoſe that were not yet cleanſed, into which the Gentiles alſo might come. And this was thus done to allure the Gentiles to the worſhip of the true God, and that not in vain, becauſe many did come thither to worſhip, and to learn the knowledge of God, as the Steward of Candaces Queen of Ethiopia, *Act*. 8. and many of all nations, *Act*. 2. And it is not to be doubted, but that this paſſage is propheticall of the nations flowing to the mountain of the Lord, and comming up unto it; as *Eſa* 2. Whereas *v*. 43. he prayeth that the Lord would heare and doe according to all things that ſtrangers ſhould there pray for: but before in ſpeaking of Iſrael that he would deale with every one according to his wayes, the Rabbins note, that hee prayed more for the Gentiles then for the Iſraelies, becauſe to have all granted, that a man deſireth is a greater thing, then to be dealt withall according to his wayes. But they ſay, he prayed thus for them, becauſe they were ignorant of the lawes of God, and therefore if God ſhould have done for them but according to their wayes, none of their petitions could have been granted, but from the Iſraelites who knew the law and were inſtructed in it, living accordingly was expected: or if they had erred herefrom, a turning to it again, or elſe there could be none expectance of a grant to their deſires.

Note.

The 6 particular caſe, *v.* 44, 45. &c. is, when God ſhould ſend them to warre againſt their enemies, as he had done *Saul* againſt the Amalekites, & Phinees againſt the Midianites, then if they ſhould pray in or towards this houſe, hee beſeecheth God to judge their cauſe; that is, to give them victory who goe not out of their own minds, being lead by covetouſneſſe or ambition, but being ſent of God to execute his judgements againſt the wicked enemies of his people. And hereby is intimated, that alwayes in making warre preparation ſhould be made unto it by prayer, becauſe that even when they were ſure of victory, for ſo much as God ſent them, they were to pray to him for ſucceſſe.

6. V. 44, 45.

Note.

The 7 particular caſe, *v.* 46, 47. &c. is, when for ſinne they ſhould be delivered into the hands of their enemies, and be carried away captive into a ſtrange land; if they repent and pray towards this houſe: hee beſeecheth God to move their enemies hearts to pity them; and thus *Daniel* prayed in the Babyloniſh captivity, and the people captived, found great favour there.

7. V. 46, 47, 48.

In concluſion, he argueth from Gods ſeparating of the children of Iſrael to be his peculiar people, as he ſpake by *Moſes*; *Deut.* 7. 2 *Chron.* 6. there is the ſame prayer, but with ſome difference of words; and the words of *v.* 51. and *v.* 53. are wholy omitted, but this is added more *v.* 41, 42, *Ariſe now (O Lord God) to thy reſt, thou and the arke of thy ſtrength, let thy Prieſts be cloathed with health, and let thy choſen people rejoyce. Turn not away thy face from thine anointed,* &c. And at the end of theſe words, ſay the Rabbins, the doores of the moſt holy place opened alone. But I paſſe this over, as the Scripture doth, as an invention of their owne. For the words, the meaning is, remove not (O Lord) the Arke, the ſigne of thy preſence any more from hence, but let it reſt in the moſt holy place which I have built for it for ever, to the comfort of thy people. And hee calleth it the Arke of his ſtrength, becauſe hereby he had ſhewed his ſtrength in working wonders.

V. 53.

2 *Chron.* 6.

Let thy Prieſts be cloathed with health or ſafety, that is, preſerve them, that they may never again be deſtroyed, as ſometime they were in Nob, and let thy Saints rejoyce for the ſafety of this place, being alwayes kept from doing any thing, whereby thou ſhouldſt be provoked againſt it, to lay it waſt. And never turn away thy face from me thine anointed, but if I ſin, as I and all men are ſubject to ſin, yet remember thy promiſes to *David*, and be propitious unto me, and to my poſterity for ever: to this effect *Pellican.*

Pellican.

Solomon having ended his prayer made upon his knees, roſe up and bleſſed all the congregation of Iſrael with a loud voice, &c.] His bleſſing was a praying for all good unto them. But, which is here omitted, 2 *Chron.* 7. 1. It is ſaid, when *Solomon* had done praying, fire came down from heaven and conſumed the burnt offerings and ſacrifices, and the majeſty of the Lord filled the houſe. A cloud is ſaid before to have filled the houſe, which is called the glory of the Lord, *v.* 6, 7. and the ſacrifices of beeves and ſheep offered, are ſaid to be innumerable, but here 22000. beeves and 100000. ſheep, *v.* 63. which we muſt not conceive to have been offered all in one day, but in divers dayes, *viz.* in 14. according to the time, that this feaſt laſted, *v.* 65. and upon the 8. day, the people were diſmiſſed, *v.* 66. that is, the 8. after the ſecond 7. kept for the feaſt of tabernacles, as the firſt 7. were kept for the feaſt of dedication. The fire comming down upon the ſacrifices, was to ſhew Gods gracious acceptance. And by reaſon of the great multitude of ſacrifices, which the brazen Altar could not contain, he ſanctified the middle of the Prieſts court, that is, ſaith *Lyra*, he cauſed the high Prieſt to ſanctifie the pavement of that court near unto the Altar, that thereupon ſacrifices might be offered alſo.

V. 54.

2 *Chron.* 7. 1.

See before upon verſe 1.

Lyra.

CHAP.

CHAP. IX.

V.2. THe Lord appeared to *Solomon* the ſecond time. 2 *Chron.* 7. 12. *He appeared unto him in the night*, ſo he did alſo the firſt time in *Gibeon in a dream.* And now he told him that he had heard his prayer, and had ſanctified this houſe to put his name there for ever, and if he and his poſterity did walk in his wayes, he promiſed that his kingdome ſhould be perpetuall; but otherwiſe, if they degenerated, he threatned to caſt of Iſrael and this houſe, &c. 2 *Chron.* 7. 13, 14, 15. *I have choſen this houſe for ſacrifice, and if the heavens be ſhut, or the locuſt devoureth*, &c. and then followeth, *I will put my name here for ever*, &c. His ſanctifying of the houſe, was his ſetting it apart for divine worſhip, as is further expreſſed by ſaying I will put my name here, that is, to be called upon, and thus my benefits may be diſtributed amongſt ſuch, as worſhip me in this place. Whereas it is added, for ever, this is to be underſtood, as the word לעולם is often uſed, to a long period of time, which is unto men unknown, for the ever of legall rites and ceremonies till the comming of the Meſſiah, who was figured out by this temple, for then the uſe of that temple was at an end, although the children of Iſrael had not by their ſinnes provoked God to deſtroy it.

V.10. *At the end of 20. yeares, when Solomon had built the houſe of the Lord and his own houſe*] Here, by his own houſe, all other his buildings before commemorated, which he made in 13. years are meant, for every one was the Kings houſe and built to ſhew his magnificence, for unto the time of building of theſe, 7. yeares, which he ſpent in building the Lords houſe being added, they together make 20.

V.11. Then *Solomon* gave to King *Hiram* for all the cedars and firre-trees and gold re-
V.12, 13. ceived of him towards his buildings, 20. towns in the land of Galilee. But when
Pellican. he ſaw them, he not being pleaſed with them, called them the land of Cabul, which
P. Martyr. as *Pellican* hath it, ſignifieth, ſandy and barren; according to *Martyr*, diſpleaſing; ſo likewiſe *Iunius*, alledging *Ioſephus*, who ſaith that it is a Phœnician word, ſignifying that, which pleaſeth not: whereas ſome expound it dirty, that is not ſo probable, becauſe thoſe grounds were all generally dry, and ſuch as lay loweſt and were wetteſt, were moſt fruitfull. Theſe 20. towns or cities were given to *Hiram* in way of recompence for all his bounty towards *Solomon*, in not onely ſupplying him with timber, but alſo aboundance of gold towards his buildings, *viz.* 120. talents, as is more expreſſely ſet down *v.* 14. *Hiram had ſent unto the King* 120. *talents of gold*] which amounted, according to *Budeus* to 92400. crowns, reckoning to every talent 770. Touching the timber given by *Hiram* to *Solomon*, it is ſaid before to have been cut down in Lebanon, which lay within the Land of Canaan, that is, within *Solomons* kingdom; his giving of this therefore is to be expounded of his cutting it down by his Tyrians, and tranſporting it for his uſe, but the gold, wherewith he abounded, as being brought from Ophir by his ſhips, it is to be thought, that he gave out of his piety towards the building of the Lords houſe. Although *Martyr* ſeemeth ſometime to hold, that his giving is to be underſtood of his giving for a price; of which there is no probability, for then it had not been thankworthy. But *Solomon* to recompence it, gave him theſe 20. townes, as to recompence the labour of his ſervants about the timber, he had before given him aboundance of corn and oyl.

But was it juſtifyable in *Solomon* to give away to a heathen King any part of the Lords inheritance appropriated to the children of Iſrael? for although the preſent King were godly, yet his ſucceſſors might be idolaters again, as he at the firſt was by the teſtimony of *Ioſephus*, before his acquaintance with *David*, and then there would be danger by this meanes of corrupting the people of Iſrael that dwelt
Rabbini. there. Some anſwer, that he did not give them ſo as that the children of Iſrael loſt any land hereby, for *Hiram* gave him as many cities in his countrey, 2 *Chron.* 8. 2. but the text there ſaith not, either that he gave him ſo many, or in his country, but onely, that *Solomon* built the cities, which *Hiram* gave unto him, and cauſed the

children of Iſrael to dwell in them. Others, that *Hiram* diſliking the cities given him by *Solomon*, gave him them again, and ſo by the providence of God it fell out, that none of the holy land was alienated: but againſt this maketh that circumſtance, *he cauſed the children of Iſrael to dwell in them*, for in thoſe townes of Galilee they dwelt before. Some ſay that *Solomon* cannot be juſtified herein no more then other holy men of old, in all their actions. Others juſtifie this fact, by ſaying that it was done in a figure of the coverſion of the Gentiles, and making one people of Iewes and Gentiles, not doubting but that he was by the inſtinct of the ſpirit moved, thus to doe. And ſome, that *Solomon* gave not theſe townes to *Hiram* for ever, but for certain yeares the profits ariſing out of them to requite him for the gold that he ſent him; but ſeeing it is ſaid that he gave him them, this is but a light conjecture. It ſeemeth to me that he gave him theſe towns for his life-time, but not to his heyrs after him, which he might well do out of his love unto him ſo good a friend, & ſo great a wel-willer to the children of Iſrael; & I exclude not the myſtical ſignification before ſpoken of, but do think, that it may be taken in alſo. Now for the cities which *Hiram* gave unto *Solomon*, it is uncertain how many they were, or where they ſtood, onely it is ſaid, that when they were given unto *Solomon*, he built them, and put Iſraelites into them, happily they were cities decayed for want of inhabitants, the countrey of the King of Tyre not being ſo full of people, and upon *Solomons* giving the benefit of certain cities to *Hiram*, moſt probably he gave him them, as one ſtriving with *Solomon* in courteſies.

Martyr. Junius.

Cajetan.
P. Martyr.

Toſtatus.
Sallianus.

Ioſephus writing of *Hiram* bringeth in *Menander* and *Dius*, who wrot the Tyrian Chronicles, commending *Hiram* for building the temple of *Iupiter Olympius, Hercules*, and *Aſtartes*, but that is to be conceived to have been done in former times, now it ſeemeth that he was turned a worſhipper of the true God onely. And he ſaith, that Galilee, the Province in which theſe cities ſtood, lay Northward near unto *Hirams* country, for which it is called Galilee of the Gentiles, *Eſa.* 9. *Mat.* 4. and becauſe before *Davids* time inhabited by the Gentiles, and now given by *Solomon* to the Gentiles.

Ioſephus.

De bello Jud. lib. 2. c. 3.

V. 15. *And this was the cauſe why King Solomon exacted tribute, namely to build the houſe of the Lord and his own houſe*, &c.] Having ſpoken of *Solomons* ſumptuous buildings, and being to ſpeak of more, it is is here intimated that he took tribute of his ſubjects for this cauſe, all the treaſure that *David* left him, and *Hiram* ſent him not being ſufficient. *Martyr* will have not only mony, but alſo men to come under the name of tribute here, and ſuppoſeth that both Iſraelites and ſtrangers yeelded him both the one tribute and the other, but with this difference; the ſtrangers under his dominion were imployed in the works that were ſervile, but the Iſraelites in a better ſervice joyned with dignity, as is further expreſſed, *v.* 20, 21, 22.

P. Martyr.

Pellican thinketh that the Iſraelites paid no tribute of mony, but onely were made overſeers of his works, and appointed to other higher offices, but of this ſee before *ch.* 5. 13. The *Vulg. lat.* hath it, this is the ſumme of the expences, as if the 120 talents of gold before ſpoken of were meant, & that a diſtribution hereof were made amongſt the workmen, So *Lyra*; but Hebr. it is tribute as he acknowledgeth, and hath reference to the words following, *v.* 20. and includeth happily a tribute of mony alſo, as hath been ſaid. And here beſides the Temple and the Kings houſe, which he is ſaid to have built, is added *Millo, and the wall of Ieruſalem and Hazor and Megiddo and Gezer. Millo* is added, becauſe it was a part of the Kings houſe built before by *David*, but now made more beautifull by *Solomon*, and likewiſe the building of the wall of Ieruſalem is to be underſtood, as *Ioſephus* ſaith; and of the adding of towers to it for defence, ſeeing it was not without a wall before in *Davids* time; and it is to be thought, becauſe Ieruſalem was afterwards compaſſed with 3 walls, that *Solomon* made one wall new to increaſe the ſtrength of that city. The towers upon all the walls ſaith *Joſephus*, were 164. and there was a ſpace of 200 cubits between tower and tower, but *Vilalpandus* numbreth onely 90. and makes the whole compaſſe of the wall 49 furlongs, that is, 6 miles and a furlong. *Hazor* was a city in the tribe of Naphtali, *Ioſh.* 19. 36. and it was a head city,

Pellican.

Lyra.

Joſephus.

city of divers kingdomes, and therefore of great conſequence to fortifie it. *Ioſh.* 11. 1. *Megiddo* in Manaſſeh, *Ioſh.* 17. 11. it was a frontier town next the Philiſtines, and *Gezer* in Ephraim, *Ioſh.* 11. 11. What the ſtrength of *Gezer* was we may gather, becauſe *Ioſh.* 16. 10. it is ſaid that the Ephraimites could not expell the Canaanites thence, and the like is ſaid of *Megiddo*, *Ioſh.* 17. 11.

V. 16.

And here v. 16. it is further added, that this *Gezer* was taken by *Pharaoh* and given to his daughter, *Solomons* wife; and it is ſaid that he built and ſtrengthened Bethoron and many other places, even all that he would, ſee alſo, 2 *Chron.* 8, 2, 3.

V. 24.

But the daughter of Pharoah went up from the city of David to her own houſe, &c.] 2 *Chron.* 8. 11. it is ſaid *Solomon* removed her, for he ſaid, my wife ſhall not dwell in my houſe, which is ſanctified, ſince the comming of the Ark into it.

P. Martyr.

Lyra.

This ſaith *Martyr*, is ſpoken according to the lawes in force then, whereby women were unclean by their monthly courſes, and by puerpery; and ſo unfit to be in the houſe, where the Arke was: whereas ſhee had been in this houſe hitherto, it was ſaith *Lyra*, but for a time, whilſt her houſe was in preparing.

V. 25.

2 *Chr.* 8. 13, 14.

And Solomon offered whole burnt offerings and peace-offerings, 3 times in the year, &c.] That is, as is commonly held, at the Paſſeover, Pentecoſt, and feaſt of Tabernacles; and this is expreſſed, 2 *Chron.* 8. 13. and not only was his piety exerciſed at thoſe times, when all males were required to appeare before the Lord, and not empty; but he provided, that upon the Sabbaths and new Moones alſo, ſacrifices ſhould be offered according to the law of *Moſes*, and confirmed the diſtribution of Prieſts and Levites into their courſes made by *David.*

V. 26.

And Solomon made ſhips in Eziongeber, near Eloth, &c.] 2 *Chron.* 8. 19. It is ſaid, that *he went to Eziongeber in Edom.* Which is expounded by ſome, as if by his going, his going by his Meſſengers were meant, but by others of his going and ſubduing this place; but neither rightly; not the firſt, for the writer of the Chronicles alwayes ſupplieth things miſſing in the Kings and maketh them plainer, but if his going by his Meſſengers had been meant, it had been more obſcure: nor the ſecond, becauſe *Solomon* was alwayes peaceable and made no warre, and Edom was before ſubdued by *David.* Of Eloth and Eziongeber, ſee before *Deut.* 2. 7. For his going to Eziongeber, it was moſt probably to ſee his ſhips before their going out, and to give ſome inſtructions, according to his wiſedome, about the preparing and directing of them. And it is not to be thought, that he ſet forth these ſhips out of covetouſneſſe, but that he might the better provide to defray his great charges, and ſo be the leſſe burthenſome to his ſubjects. Eziongeber was 176. miles from Ieruſalem, and from thence his ſhips went to Ophir, that is, to India to fetch gold,

Patriarks travels.

V. 28.

Joſeph. lib. 8. *Antiq. c.* 7.

Rabanus Maurus.

The Myſtery.

from whence were brought unto him 420. talents. 2 *Chron.* 8. 18. it is ſaid 450. talents: ſo that it is true which is here ſaid, but all not ſpoken of. *Iunius* thinketh, that 420. talents came in clearly, and that 30. were ſpent upon the Navie. This journey was finiſht in 3. yeares, and was 4800. miles; neither did he ſend out thus once only, but once in 3. years from time to time, 2 *Chron.* 9. 21. It is thought by ſome, that this countrey had the name of India and Ophir from two brethren, by others, India from the river Indus. And *Pomponius* ſaith, it hath in it 5000. cities. Ophir ſaith *Rabanus*, is a province in India, taking the name from one of the poſterity of Heber, there be mountains of gold, and it is inhabited by moſt fierce lions and other wilde beaſts, ſo that none dare go into it, but near unto their ſhips there gathering up the gold, which they finde digged out of the earth, by the wilde beaſts, they carry it to their ſhips. *Solomons* ſhips figure out Christ his miniſters, who gather together the treaſures of wiſedome and knowledge and other vertues, and in this work are employed the ſervants of *Hiram* with the ſervants of *Solomon*, when they that are learned in ſecular wiſedome are joyned in the unity of faith with thoſe, that are skilfull in the law of *Moſes*; and the gold is brought to *Solomon*, when all the glory is given to Chriſt onely. And *Solomons* building of divers cities and fortifying them, figured out Chriſts building of his Church in divers places, and compaſſing them about by his providence as with ſtrong walls.

CHAP.

CHAP. X.

V. 1.

Scholaſt. hiſt.

B*Vt the Queen of Saba hearing of the fame of Solomon, in the name of the Lord, came, &c.*] Who this Queen was, is not agreed amongſt Expoſitours. *Comeſtor*, whom many follow, ſaith, that ſhe was Queen of Saba in Ethiopia, and he that wrote the Patriarks travels, ſaith the ſame, deſcribing that Saba as the Metropolitan city of the kingdome, ſhewing alſo the great heat of that countrey, as lying in a torrid zone under the ſigne Taurus, being 964. miles from Ieruſalem. He alſo alledgeth *Pliny*, ſaying, that this kingdome was ſometime ruled by Kings, but ſince by Queens, whereof this was one, and *Candaces, Act.* 8. called the Queen of Ethiopia another. And the writers of the Ethiopian hiſtory do not only affirm, that ſhe was the Queen of Ethiopia, but alſo that ſhe was gotten with childe by *Solomon*, and had a ſonne firſt called *Melech* or *Meiler*, then *David*, who was the firſt King of the Abyſſens, which kingdom is called the kingdom of *Preſter-Iohn*, from whom all the reſt ever ſince deſcended, and that ſhe had a train of 12000. Iſraelites ſent home with her by *Solomon*, who dwelt in that countrey thence-forth, of every tribe 1000. Of theſe the Ethiopians hold themſelves to have deſcended, and accordingly are circumciſed, not for any neceſſity, which they hold to bee thereof unto ſalvation, but for diſtinction from other nations, and to ſhew the ſtock of which they came. *Ioſephus* ſaith, that ſhee was Queen of Ethiopia and Egypt, and that before her for 1300. yeares, 330. Kings reigned ſucceſſively in Egypt after *Minaus* the builder of Memphis, being every one called by the name of *Pharaoh*, which ſignifieth a King in the Egyptian tongue; and herein he ſaith, that he followed *Herodotus*, ſaying, that after theſe, a Queen called *Nicaule* reigned, next unto that *Pharaoh*, who was father in law to *Solomon*, and that after him none was called *Pharaoh* more, as he ſaith, that he found in Hebrew commenters. But neither doth *Herodotus* call her *Nicaule*, but *Nitacris* and *Genebrard*, *Makeda*. And *Pliny* ſaith, that a Queen reigned in Meroe in the time of *Nero* called *Candace*, which had a long time been the common name of the Queens of Ethiopia, which countrey was anciently governed by Queens. And it is manifeſtly falſe, that he ſaith of none called by the name of *Pharaoh*, after *Solomons* time, becauſe we read of *Pharaoh Necho* after this a long time, who ſlew *Ioſiah*, and of *Pharaoh* in the dayes of *Hezekiah*, by whom *Sennacherib* upbraided him, ſee alſo, *Eſa.* 9. a. 30. 2 *Ier.* 4. *Ezek.* 31. 38. *P. Martyr* aſſenteth rather to them, who think that by this *Saba* is meant the country of the Sabeans; that is, *Arabia Fœlix* becauſe that is farre South from Ieruſalem, and alone yeeldeth frankincenſe and other moſt ſweet ſpices according to *Virgil, India mittit Ebur, molles ſua thura Sabei*, and *Solis eſt thurea virga Sabæis*. And this country is thougt to have been called *Seba* ἀπὸ τοῦ σεβεῖν from worſhipping, becauſe ſweet perfumes were uſed in the worſhip of God; and this Queen is ſaid to have brought upon Camels much ſweet odours. By others it is thought to have had the name from *Seba* the ſon of *Cham*, who built this city, being the Metropolitan of *Arabia Fœlix*, and lyeth Southeaſt from Ieruſalem, much farther then Saba in Ethiopia, *viz.* 1248 miles, according to *Ortelius*, 12000 miles; and this Queen is ſaid by Chriſt to have come from the South to hear the wiſdom of *Solomon*, calling her the Queen of the South, and from the fartheſt part of the earth; and *Herodotus* ſaith, that Arabia is the fartheſt of all the countries that is inhabited Southward, wherein only Frankincenſe, Myrrhe, Cinamon, and Caſſia, grow; and herein they doe ſo abound, that the fragrant ſmell thereof extends to ſuch as travaile farre of from it upon the ſea. And whereas this may ſeem to make againſt it, that ſhee brought with her abundance of gold which Ethiopia yeeldeth, and not Arabia: the ſame *Herodotus* farther deſcribeth this as the richeſt of all countries, affirming that there groweth in it gold which is called ἄπυρον, that is, without fire, becauſe it is pure without trying in the fire; and it is of the bigneſſe of cheſnuts, and to ſhew the riches of the country, they abound eſpecially in Saba with golden and ſilver veſſells, both cups and pots; and the very feet of their beds are of ſilver

Genebrard. Barrius.

Ioſeph. antiq. lib. 8. *c.* 2.

Plin. lib. 6. *c.* 25.

P. Martyr.

Patriarcks travels.
Gen. 10.

Herodotus lib. 3.

ſilver, and great pillers ſupporting galleries, are headed ſome with gold, and ſome with ſilver. And *Strabo* ſetteth forth this country as moſt rich in gold and ſilver and precious ſtones, in ſo much that the very walls of the dwelling houſes of the inhabitants are covered with them as with a cruſt. Whereas Kings are ſaid to have reigned in Arabia, and not Queens; this being a thing peculiar to Ethiopia to be governed by the Queens. It may be anſwered, that the Queen who came to *Solomon* might be the wife of the King of Arabia, who of all Kings is reported to be moſt miſerable for this, that he may never goe out of his palace, and if he at any time doth, the people are ready to ſtone him; wherefore the Queen with his permiſſion might doe that which he could not: *viz.* come to Ieruſalem, to ſee *Solomon,* of whoſe incomparable wiſdome and magnificence, they had heard ſo much. Theſe objections thus anſwered, and the reaſons brought before conſidered, this laſt opinion ſeemeth to me rather to be preferred. And whereas the firſt goeth on with a colourable hiſtory of this Queens having a child by *Solomon,* whoſe race continueth to this day; it is moſt improbable, becauſe this Queen is ſaid to have come to Ieruſalem in the name of the Lord, intimating her to be godly, and her bleſſing of God, when ſhee ſaw *Solomons* magnificence ſhewed no leſſe: and laſtly Chriſts praiſing of her, and therefore doubtleſſe ſhee would not conſent to ſo great a wickedneſſe, neither would ſuch a King being yet godly, offer it to her a ſtranger, to the great ſcandall of the true religion, being enough to breed a diſtaſt thereof in all her followers. But what was it that drew this Queen from ſo farre a country; *the fame of Solomon in the name of the Lord,* of which there are divers expoſitions of divers, as of *Dionyſius,* according to the will of the Lord. *Hugo,* being inſpired by the Spirit of God. *Vatablus,* Hearing of thoſe things which he did by the helpe of God and not of Idols. *Caietan,* That he attained to ſo great wiſedome by the ſingular gift of God and not by humane help of ſtudy. To ſpare the alleadging of more, I think nothing elſe is meant, but his fame for divine knowledge extraordinarily by the Lord conferred upon him. For although he excelled in all manner of knowledge, yet this was it which moved a godly Queen to come ſo farre unto him, and not ſo much to heare him ſpeaking of things naturall, in the knowledge of which ſhee had doubtleſſe many Philoſophers about her, that were excellent. Now this Queen is ſaid to have come with a great traine, and to have brought with her very much gold, ſweet odours and precious ſtones to give, as is by and by ſaid, that ſhe did to *Solomon,* when he had ſatisfied her in all her queſtions, and ſhee had been raviſhed both with his wiſdome and magnificence, *viz.* 120 talents of gold, and ſo much ſweet odours, as were never more brought thither after. *Comeſtor* ſaith alſo that ſhe gave him the root of balſam which the wicked Queen of Egypt, *Cleopatra,* afterwards took away; *ex Ioſepho. Ioſephus* telleth out of one *Dio* an hiſtorian, that which no way agreeth with the ſacred hiſtories *viz.* that one *Abemdon,* a Tyrian, propounded ſome queſtions to *Solomon,* at which he ſtuck. And on the other ſide this is as little to be credited, which *Cedrenus* reporteth of this Queens trying of King *Solomon* after all her queſtions reſolved; by apparelling ſome boyes and girles alike, and requiring him to diſtinguiſh between the ſexes, which he did by cauſing water to be brought, and them to waſh their faces with it; which the boyes did roughly and ſtoutly, but the girles tenderly and fearfully. In what yeare of *Solomons* reign ſhee came to Ieruſalem is not ſet down, and therefore divers conjecture diverſly; ſome as *Marianus Victorinus* in the fourth: ſome as *Genebrard,* in the forty one, others in the twenty, or twenty four, or twenty eight. But if things be ſet down in order, as I ſee not any reaſon why we ſhould think otherwiſe, it muſt needs be after the 24 year, becauſe he did not begin to build, till the 4 year of his reign; and 20 yeares were expired, before his buildings were all finiſhed; and after this ſhips were built in Eziongeber, and thither the King went to ſee their ſetting forth, and they returned again laden with gold after 3 yeares, and after all this it is ſaid that this Queene came, wherefore it muſt needs be in the 28 year at the leaſt. And what ſtay ſhee made in Ieruſalem is likewiſe uncertain; although ſome ſay a yeare. But in all that time it is not to be doubted, but that *Solomon* entertained her moſt royally, and v. 13 it is ſaid that he gave her all that ſhe deſired, and moreover out of his kingly bounty,

V. 23, &c.

which what it was is not eaſie to conjecture, but it may be conceived, that he was not behinde hand with her in royall munificence, he being the richeſt of all kings. If then we ſhall meaſure his guifts by thoſe, that ſome other Princes have given, they exceeded. *Socrates Rhodius* reporteth of *Cleopatra* a Queen, that when ſhe went to meet *Anthony* in Cilicia, ſhe entertained him and his followers with a moſt ſumptuous feaſt, in a room, where the walles were hanged with purple and gold hangings, and all the veſſels were gold, adorned with pretious ſtones moſt curiouſly wrought, and 12. ſumptuous tables admirably furniſht, ſo that *Anthony* and his friends wondred at the richneſſe thereof, ſhe ſmiling ſaid, that ſhe would give him all. And the next day entertained him and his captains where all things were much more coſtly, ſo that the firſt ſeemed nothing in compariſon of this, but all thoſe riches were likewiſe by her given to him and them, and when they departed, ſhe gave to his captains horſe-litters and horſes to carry them, and to the reſt of his followers, horſes trapped with ſilver. Myſtically, by this Queen underſtand the Church, which hearing of Chriſts wiſdome and miracles, commeth to him from farre, and having a taſte thereof doth more admire him, and giveth to the honour of him aboundance of moſt pretious things, and receiveth according to all her deſire of him againe, ſo *Rab. Maurus*. Now in ſpeaking of the treaſure given by the Queen of Saba to *Solomon*, leſt it ſhould be thought, ſaith *Martyr*, that theſe and the guifts brought him by others were his onely riches, the ſacred hiſtory ſaith, *v.* 11. 12. that he had a Navie, which brought gold from Ophir, and Almuggum trees, and pretious ſtones. But what theſe Almuggums were being ſo called in the Hebrew, is not agreed amongſt Expoſitours. Some render the word corrall, as *R. Solomon* and *Kimhi*. And whereas this ſeemeth to make againſt it that corrall is no wood, but ſtone, they anſwer, that whilſt it is in the water it branches and berries, as a tree, but being taken out turneth into a ſtone. And whereas it ſeemeth improbable, becauſe he made thereof not onely props or pillars for the houſe of the Lord, and the kings houſe, but alſo inſtruments of muſick, they anſwer, that ſeeing ſuch inſtruments have been made of Alablaſter in later times, it is not improbable, that they ſhould then be made of corrall.

P. Martyr.

V.11,12.

Some by Almuggum underſtand ſome extraordinary Pine wood, which ſhined, as the Greek tranſlatours; ſome *ligna hebeni*, which grew onely in India, and is very hard, ſome the Tyne tree, as *Iunius*, who ſaith, it is a moſt excellent wood, as appeareth, *Apoc.* 18. 12. *Plin. l.* 13. *c.* 15. And he rejecteth that of corrall, becauſe it is unfit for ſuch uſes, neither was there any need to fetch it ſo farre off, ſeeing it grew aboundantly in the Mediterranean and red ſea, which were near.

Laſtly, ſome think them to be *ligna praſilica*, which are of a pumy colour, and moſt durable. That of *Iunius* is followed by the vulgar Latin, and *Pellican*, and *Hugo*, who ſaith, that it was a kinde of wood like a white thorn, that would not putrifie, round and white, that of the Greeks by *Ioſephus*. And *Lyra* ſaith, that of theſe were made not only props for ſtrength, but ſtairs to go up to the houſe of the Lord, and props, whereby they were ſupported. Let the Reader underſtand by theſe Almuggums which of the before nominated he pleaſeth, for my part I think, no man hath gueſſed rightly, for the text ſaith, that there were no more ſuch Almuggums ſeen unto this day, but the particulars before commemorated are by ſome ſeen and well known to this day, my judgement therefore is, that it was an excellent kinde of wood found in India by a ſpeciall providence for ſervice about the temple, but although ſome of the ſame kinde continue ſtill, yet they could never be found out more, ſo that it is vain to expound them by the names of other trees, which are found in divers places. For the fable mentioned by *Comeſtor* here of this Queens writing back to *Solomon*, it is ſo palpable an invention, that it is not worth the naming, that ſhe feared to tell him of one thing by word of mouth, which ſhe ſaw in the temple; *viz.* a piece of wood, upon which one ſhould one day be hanged, which would turn to the ruine of the Iewiſh nation, wherefore *Solomon* took it away and hid it in the ground; but afterwards, no man knowes how, it was ſeen ſwimming in the pool of Betheſda, and gave a ſanative vertue to thoſe waters, to heal all manner of diſeaſes, and laſtly, of it was made the croſſe, upon which Chriſt was hanged.

Schol. hiſtor.

V.14. Whereas before *Solomons* treaſure, which came in yearly in gold was ſpoken of, and before that, *ch. 9. ult*. 420. talents at one time; here all his revenues in gold put together, are ſaid to be *666.* talents, beſides that which came in from Merchants and the Kings and Lords of Arabia: and then is ſhewed, to what uſe he put ſome of this gold, *viz.* to make ſhields 200. putting 600. ſhekels in each one of them, and 300. leſſer, putting 3. pounds in each of them, that is, 300. ſhekels, and theſe he placed in the forreſt of Lebanon, not for any ſervice in warre, but for ornament and ſtate.

V.18. P. Martyr. *Moreover King Solomon made an Ivory throne, and covered it with pure gold. There were 6. ſteps unto it, and it was round behinde,* &c.] *Martyr* thinketh, that it was not all covered with gold, but ſo as that the ivory might be ſeen between for the greater luſtre, and he will have all the parts figurative; the ivory and gold ſhewing the incorruprion, that ſhould be in Kings. Rabanus. Pellican. *Rabanus* and *Pellican* by the ivory underſtand chaſtity and diſcretion, becauſe the elephant, of whoſe bones it is made, is the moſt underſtanding of all other beaſts, and ſo chaſt, as that he coupleth not, but with his own female; and is a great enemy to incontinency in others, and when his female is great with young, he coupleth no more with her, till ſhe hath brought forth. The 6. ſteps up to the throne alſo, ſaith *Martyr*, ſhewed, that as the King is lifted up above others in dignity, ſo he ſhould excell them all in vertue, the round figure above his head, the perfection and ſingle meaning of the King free from all fraud and guile, the two ſtayes for his armes, that he by incouraging the good on the right ſide and puniſhing the evill on the left, ſhould uphold the common-wealth; the two lions there his ſtrength and courage to execute what he decreeth, and the 6. and 6. lions on either ſide of the ſteps, his miniſters, who ſhould likewiſe be couragious in the ſaid execution. And this is by *Rabanus* applied unto the Church, in which Chriſt ſitteth, ſhining by his miracles as with gold and ivory, being alſo chaſte and incorruptible, aſcended unto by the doctrine of the 12. Apoſtles, ſet forth by 12. lions, and becauſe the Church doth herein exceed all other ſects, it is ſaid there was not the like in any other nation. 2 *Chron.* 9. 18. there is further ſupplied a foot-ſtool of gold, to ſhew that the Church treadeth worldly riches under her foot, by lightly eſteeming them, and ſo ſhould Kings do, and not covetouſly by oppreſſing their ſubjects, gather worldly riches, or to ſet forth their pomp.

V.21. *Moreover all the drinking veſſels of King Solomon were of gold,* &c. *for the kings navie of Tarſhiſh went with Hirams navie, which came once in three yeares,* &c.] 2 *Chron.* 9. 21. it is ſaid, *the kings navie went to Tarſhiſh with Hirams ſervants,* &c. Junius. *Iunius*, for Tarſhiſh, hath the ocean, according to the ſignification of the word, for hereby is ſometime ſet forth a pretious ſtone of the colour of an Hiacinth, that is, sky-coloured, of which colour the ocean is. P. Martyr. But this is rejected by *Martyr*, (who yet acknowledgeth, that this word Tarſhiſh is ſometime put for the ſea) becauſe Tarſhiſh is twice in one verſe, and if it ſhould be expounded by the Sea, it is in the firſt place, redundant, there being the word בום went to ſea. Wherefore he rather thinketh, that by Tarſhiſh is meant ſome place in India, or Ophir, which was before ſpoken of, and the rather, becauſe this voyage is of the ſame time, *viz.* three yeares, and this I embrace as moſt probable, although there be a Tarſhiſh alſo in Cilicia, not farre from Paleſtine, which ſome think is meant, and the Chald. Paraphr. expounds it by Africa, but the one was too near to require ſo long a time of travell, neither did it naturally yeild ſuch treaſures, and the other is not famous for yeilding ſo much gold neither, and the ſea is not ſo great between it and Aſia, that ſhips ſhould need to be ſo long in that voyage. And theſe ſhips are ſaid to have brought not onely gold and ſilver, but alſo ivory, apes and peacocks for ornament and delight. Of Ophir and Tarſhiſh ſee more upon 1 *King*. 22. 49. 50.

V.23. Here the wiſdome of *Solomon* is extolled above that of all other men, as Chro. 4. 31, 32. and it is ſaid, that all ſought unto him therefore, and brought him guifts therefore from year to year, that is, not as ſom think by way of tribute, for that is a due and no guift, but out of their great affection towards him, and the good and pleaſure, which they reaped by him, there were every year ſome comming unto him from all parts round about with ſuch guifts, and it is to be thought, that the ſame princes came oftner with their preſents. Whereas it is ſaid, *All the earth ſought to hear the wiſdome of Solomon*, it is to be underſtood of parts far and near, and not of every part without exception. And herein *Solomon* typified Chriſt, to whom the people reſorted in great frequency, going after him to hear him into wilderneſſes and deſert places, and ſo ſhould we by reſorting to hear his miniſters, and we ſhould bring our guiſts, that is, give almes to his poor members and communicate of our goods to his miniſters, and uſe our worldly goods to his glory.

V. 26. *So that Solomon had* 1400. *chariots, and* 12000. *horſemen.*] But of this ſee before *ch.* 4. 26.

V. 27. *And Solomon made ſilver in Ieruſalem as the ſtones in the ſtreet, and cedars as ſycamores.*] This is ſpoken hyperbollically to ſhew the great aboundance. The wood of ſycamores, according to *Theophraſtus* is of much uſe, being black and hard, and partakes of the fig and the mulbery, having therefore this compound name. *Galen* ſaith, the fruit hath a taſte partaking of both, *Cornel. Celſus*, that the fruit groweth not upon the boughs, but upon the body of the tree, and never ripeneth, but being cut with iron, then it ripeneth within four dayes, and being taken off, other fruit groweth four times in the year, and being cut this tree is always green, neither becometh it ſeare, but by covering it with water.

V. 28. *And the going out of horſes, which Solomon had, was out of Egypt, and the congregation of Merchants of the king received the congregation at a price. And a chariot aſcended and came out of Egypt at* 600. *pieces of ſilver, and ſo to all the kings of the Hittites and Aramites they came by their hand.*] Thus word for word out of the Hebrew. Here is ſhewed, how *Solomon* came to abound in horſes, although his own countrey brought forth none, yet Egypt the countrey of his father in law abounded with them, and *Martyr* thinketh it is here meant, that he had the profit of the encreaſe of horſes there by his guift, not only for his own uſe, but alſo to ſell them by his Merchants to other Princes, whereby much ſilver alſo came in. P.Martyr. *Iunius*, that he took a tribute for horſes of all that carried them between Syria and the red Sea, becauſe that way lay through his dominions. Junius. And the word expounded, congregation, he expoundeth ſilks and other merchandize, for which alſo he took a tribute upon the ſame occaſion. The vulgar Latin, agreeably alſo to the Hebrew, renders the words otherwiſe thus. *And horſes were brought to Solomon out of Egypt and Choah, the Merchants of the king took them from Choah at a price, and a quadriga, that is, a chariot drawn by* 4. *came and aſcended out of Egypt at* 600. *ſhekles, an horſe at* 150. Onely the laſt words differ from the Hebrew, *After this manner, all the kings of the Hittites and Aramites ſold them.* For Hebr. it is as before, *ſo they came to all the kings of the Hittites and Aramites by their hand.* Here the word Choah, as *Lyra* hath it, is taken for the proper name of a place which ſignifieth a congregation. But the ſenſe is better, if it be taken properly, and we underſtand not here, either as *Martyr*, that *Solomon* had the horſes of Egypt by the guift of *Pharaoh*, or as *Innius*, a tribute out of them for their paſſage, but only his merchants had the ſole buying of them both for his uſe, and to vend them for his benefit to other Princes, and this benefit was not ſmall, ſeeing they were ſold at 150. ſhekles an horſe, that is, according to *Budæus*, at 60. crownes.

Thus it is commonly held, but foraſmuch as the kings merchants took them at this great price, and ſo put them off again; I cannot ſee, how any ſuch benefit ſhould redound unto him, but rather, that it is meant, his horſes were none of the meaneſt ſort, but moſt excellent, being ſo high prized and the choice of all in the land of Egypt, ſeeing they came firſt into the hands of his Merchants, and ſo the drift of this place, is to ſet forth his royall magnificence, as in other things, ſo in his horſes. Touching the ſilks, of which *Iunius*, rendred in our new tranſlation linnen, ſeeing the ſcope of this place, is to ſpeak of the place from whence *Solomons* horſes came, and of linnen or ſilk nothing is ſaid before or after, neither is any price thereof mentioned, it doth not agree to expound the word thus, as if *Solomon* had the benefit of all the chief Merchandize in Egypt, which it availed

Pharaoh much to keepe to maintaine his owne ſtate, but rather as was before ſaid.

CHAP. XI.

V. 1. B*Vt King Solomon loved many ſtrange women, the daughter of Pharaoh, and Moabites, Ammonites, Edomites,*&c.] After the excellencies of *Solomon*, here follow his vices, whereby God was provoked to anger againſt him, 2 *Chron.*9.27. (2 *Chron.*9.27.) All this is omitted, and we are referred for that which concerned him more to the words of *Nathan* the Prophet, of *Abijah* and *Iddo*, which as *Lyra* ſaith, are not now extant either amongſt us, or the Hebrewes, but, as *Pellican* ſaith, are loſt by the injury of time and negligence of the Iewes. But I ſee no reaſon why we may not hold the Bookes of the Kings to have been written by theſe men, and then we ſhall not need here to ſpeake of their bookes being loſt, but that hereby the Bookes of the Kings are meant. *Solomon* enjoying all worldly felicitie above other kings of the earth, as hath been ſhewed, is here ſet forth as a patterne of humane weakneſſe, that we may neither dote upon worldly things, which are ſo dangerous to corrupt us, nor be confident of our ſtanding in grace, but with feare and trembling alwaies worke out our ſalvation, ſeeing *Solomon* that ſtood ſo long, fell ſo foulely in his old age, and that we may flie marrying with idolaters, in whom there is ſo great and ſo irreſiſtible danger to the wiſeſt that ever was. Now becauſe the outlandiſh women here ſpoken of are ſaid to be Pharaohs daughter, women of *Moab* and *Ammon*,&c. a queſtion may be mooved, whether Pharaohs daughter was one of them which drew him to Idolatrie, becauſe alſo, *verſ.*8. it is ſaid, *thus he did for all his wives that were ſtrangers, which offered incenſe to their gods.* But this hath been already diſcuſſed at large upon *Ch.*3.1. and with what heathens it was unlawfull to marry, and in what caſe lawfull, onely becauſe Pharaohs daughter is here mentioned amongſt theſe women, in the loving of whom *Solomon* offended, it may juſtly be doubted whether ſhe fell not to Idolatrie againe at the laſt, and were not one of them that drew him to it. Yet I thinke rather that ſhe did not, becauſe if ſo, ſome Idol of Egypt ſhould no leſſe have been mentioned then of Ammon and Moab in particular, ſeeing Egypt was a kingdome then ſuperiour to any of them. V. 3. For the number of his wives, they are ſaid to have been 700. and his concubines 300. And herein he ſinned greatly, in that he multiplied his wives ſo exceedingly, contrary to the charge given to kings, *Deut.*17.17. where this is not onely forbidden, but to fetch horſes out of Egypt, and to multiply them, and likewiſe to multiply ſilver and gold, as tending all to the corrupting of the heart with pride and luxurie, and in all theſe he went beyond his charge, and now are ſet forth the evils that enſued hereupon. It is moſt probable as Expoſitours thinke, that this was the occaſion of his ſtupendious multiplying of wives, he wallowing in wealth, and pampering his body, and living in all eaſe, after all his workes ended, and bookes written, grew in his elder years moſt libidinous, and when ever he ſaw any Princes or noblemans daughter that pleaſed his eye, he deſired to have his carnall pleaſure of her, but ſhe not conſenting unleſſe he would take her for his wife, he did ſo, and others of inferiour ranke alſo after the ſame manner for his concubines, that is, wives of ſervile condition, and becauſe his luſt, to which he had given himſelfe over was unſatiable, he ſent abroad for more wives into other countries, being nothing deterred by the contrarietie of their religion, who yet happily to enjoy ſo honourable a marriage, made ſhew at the firſt of turning proſelites, although they ſoone fell from it to their old Idolatry, and drew him together with them. And thus *Solomon* to his great ſhame and diſhonour exceeded in the multiplicity of his wives all that ever lived before or after him. Whereas *Cant.* 6. ſixty wives and eighty concubines are ſpoken of, ſome reconcile it with this number thus, he had ſo many, that were moſt beautifull, and ſome moſt beloved, and ſome that he had no more when he wrot that ſong. *Ioſepus* thinking that it would be moſt incredible that he had ſo many wives, for 700 hath ſet down 70. And it is to be noted, that by all his wives he had the feweſt children that we read of, of all other Kings of thoſe times; *viz.* but one unhappy ſonne *Rehoboam* by an Ammoniteſſe, and two daughters.

V. 5.

Toſtatus.

When Solomon was old, he followed Aſhteroth the abominations of the Ammonites, and Milcome, &c.] The age of which *Solomon* now was, is thought by *Toſtatus* and others to have been 54. the 34 of his reigne; and that he lived in this foule ſin of idolatry 6 yeares; and ſome but 3, ſome two, and ſome one. But the building of ſo many Temples to idols, which cannot but be thought to have been done magnificently, could not but take up much time. He is ſaid at 54 to be old, becauſe he had waſted his body ſo much with divers women, ſo that it was wonderfull, that he lived ſo long; but that moſt probably according to that skill which he had, he took ſuch things from time to time, as he knew were preſervative.

Qu.

But as much weakned as he was, it may juſtly be queſtioned whether he could be ſo weak in underſtanding as to worſhip idols any more then in ſhew to pleaſe his wives, he knowing ſtill in his heart that there were no more Gods but one, that idols were but the work of mens hands.

P. Martyr.

To this *Martyr* anſwereth, that all Expoſitours think indeed that he committed idolatry, as other idolatrous kings did after him, but this, he ſaith, ſeemeth to him not likely to be true, becauſe if he had done ſo, he would have brought thoſe idols into the Temple at Ieruſalem; wherefore he thinketh that he did no otherwiſe herein, then as *Adam* in eating of the forbidden fruits ***in gratiam uxoris.*** But it is not without juſt ground that the whole ſtream of Expoſitours hold the contrary, becauſe it is ſaid ***v. 4. his wives inclined his heart after other gods, neither was his heart perfect with the Lord, and v. 9. his heart declined from the Lord God of Iſrael,*** ſo that his idolatry was not formall only and outward, but inward, and of the heart; even as of other idolatrous kings, who are ſpoken of in like manner; that their hearts were not perfect, that they ſet up abominations to idols, &c. ſo *Ioſephus* ſaith alſo, waxing older he grew weak in underſtanding, and being forgetfull of his countrey religion, he neglected the worſhip of his God, and inured himſelfe to the rites of his wives. And ***Auguſtine*** ſaith, he fell into the depth of idolatry; when of ***Iedidiah,*** a lover of the Lord, he turned a lover of women. ***Proſp. Aquit.*** ſaith, that he fornicated both in body and ſoule, the Lord forſaking him. ***Baſill*** ſaith, that he became ſottiſh and fell into idolatry. ***Theodoret*** upon this place, hereby it is plain, that he worſhipped idols. ***Auguſt.*** indeed and ***Toſtatus*** grant, that he did not ſo at the firſt, but when as he to pleaſe his wives had made a ſhew hereof; God forſaking him, and giving him over to blindneſſe of mind, he worſhipped idols as they did; wherefore when *Auguſt. lib. de Geneſ. ad lit c. ult.* ſaith, is it to be beleeved, that ***Solomon*** a man of ſo great wiſdome thought, that there was any profit in the worſhiping of idols, or that he could not reſiſt the love of women drawing him to this evill: doing that which he knew was not to be done, leſt he ſhould greive them? he is to be underſtood as ſpeaking of him, as the caſe was with him at the firſt, and likewiſe that *lib. de civit.* 14. 11. It is not credible that ***Solomon*** thought idols were to be ſerved through errour, but that he was compelled to thoſe ſacriledges, by the flatteries of women. Again becauſe ***Solomon*** is ſaid to have ſet up an high place, ***Excelſum,*** to the idol, not an houſe, it may be queſtioned whether he built up a Temple to it. ***Sol.*** An high place indeed is commonly put for a pleaſant place well ſet up with trees upon ſome mountanous place to the honour of ſome idol; in which men performed their idolatrous rites: but it may be gathered both from the word here uſed, ſignifying he built. And *ch.* 13. 32. where the houſes of the high places were ſpoken of, when *Ieroboam* was threatned, that the high place here ſpoken of, comprehended both the grove and the idols temple and altars, about which the trees planted, muſt have a time to grow. But how many ſuch houſes he built, is diverſly conjectured by divers, yet none exceed the number of ſix, and ſo many *Toſtatus* thinketh that he built, but upon a weak ground; ***viz.*** becauſe *v.* 1. He loved women of 6 idolatrous nations; for it is moſt probable, as was ſhewed before, that he ſet up none to any Egyptian idoll, becauſe it is not particularly

Joſephus.

Aug. lib. 22. Contra Fauſt. c. 81. Solom. qui uxore habuit ad libidinem magis, quam ad propagiginem inprobatus eſt, & inde ad profundum idololatriæ lapſus atque demerſus.

Nec credibile eſt Solomon errore putaſſe idolis eſſe ſerviendum, ſed blanditiis fæmineis ad illa ſacrilegia fuiſſe compulſum.

Toſtatus

Scholaſt. hiſt.

P. Martyr.

cularly mentioned, and yet the daughter of Egypt was the cheiſe of his wives. Some, that hee built onely one, wherein were divers altars for the worſhipping of divers gods, as ſometime one common Temple called *Pantheon*, was by the Gentiles built to all the Gods. *Comeſtor*, 3 to the 3 idols here mentioned; *Aſtarte Chamos* and *Moloch*, and this is moſt probable; for two are expreſſely named, *v.7.* and *v.5.* that he followed a third, and therefore doubtleſſe ſet up a temple to that idoll. And this is further confirmed, *v.*33. where he is charged only with 3 idols. Yet ſome think that more are implyed in that it is ſaid, he did in like manner for all his ſtrange wives that ſacrificed to their gods; that is, not ſetting up a temple for every particular one, but according to the diverſity of the gods which they ſerved; happily not being above five or ſix amongſt them all, according to the diverſity of their nations; and if none were ſet up to any Egyptian idoll, the whole number was but five. But if there were ſo many idols to whom Altars were ſet up, or more then three; we know not by what names the reſt were called. One of theſe was *Aſtarte*, that is, as moſt commonly is held, *Iuno*, whom the Sidonians worſhipped in the form of a ſheep, and *Iupiter* in the form of a ramme. The next *Malcom*, ſignifying their King; whereby it is thought that *Saturn* is underſtood who was held to bee King above all the reſt of the gods of the Ammonites. But as they ſet him forth by a glorious title, and offered their deareſt children unto him, to ſhew in what eſteem they had him; ſo God, to ſhew how baſe he was indeed, called him the abomination of the Ammonites. The third Chamos, an idoll, as it ſeemeth common to the Moabites and Ammonites, becauſe *Iudg.* 11. 24. it is called the Ammonites God, here the abomination of the Moabites, but *Malcom* was the cheiſe God of the Ammonites, and *Chamos* another, whom they worſhipped alſo, but the cheiſe of the Moabites. It is thought that he was *Pluto*, the God of hell, thus *Martyr*: but others take him for *Bacchus*, and *Aſtarte* for *Venus*, or *Luna*.

V.7.

Apol.2.David. c.6.

The place where theſe high places were built, or one for all, was the mount over againſt Ieruſalem, 2 *Kings* 23. 13. it is ſaid more particularly to have been on the right ſide of the mountaine corrupting; that is ſaith *Iunius*, of mount Olivet; and the right ſide is put for the Sovth. *Pagninus* therefore and the Chaldees, for the mountain corrupting have the mount Olivet, being ſo called, for the idolatry there committed. Thus we read of *Solomons* foule falling into idolatry, whereupon it is thought, that his admirable wiſdome before given him, whereby all were drawne to love and honour him, was by the juſt judgement of God taken from him, and he as an ignorant beaſt grevv contemptible; ſo *Ambroſe* ſaith. Neither had *Solomon* vviſdome in the beginning, neither did he poſſeſſe it in the end, for turning from the vvorſhip of God he fell, not as a wiſe man, but as a foole, that he might offend: and he offended ſo much, that he loſt what he had received. *Chryſoſtome*, *Theodoret*, and other Fathers ſay. He whoſe beginnings did burn with the deſire of vviſdome, vvhich vvith his ſpirituall love he got, he loſt with his carnall love, *Proſper Aquitan.* ſaith, that vvhen in his old age he declined, he loſt both his life and wiſdome together. So likewiſe *Iſidor* and *Gregory*.

Fran. Georgius.

And it is thought by ſome, that unto his idolatry he joyned the art magick alſo; ſo *Franciſcus. Georgius* following the Rabbins ſaith, that not being content with the wiſdome given him by the moſt high, he would get him ſerpentine wiſdome and ſubtilty by calling to him, *Aſmodeus*, *Aſtarte*, *Chamos*, and *Malchom*, and other unclean formes, to which he erected ſtatues; whence it came to paſſe, that God willing it, he was by them deceived. And out of one *Zohar* he ſaith, that *Solomon* was delivered to Satan for the deſtruction of the fleſh, that the ſpirit might bee ſaved. *Viz.* To *Aſmodeus*, who held him certain yeares, being caſt out of his kingdome in the deſert, as *Nebuchadnezzar* was driven from his; then *Aſmodeus* putting upon him the likeneſſe and ornaments of the King reigned for him; and hence it was, that he ſaid in *Eccleſ.* I was King in Ieruſalem, for hee made that book in that time of his exile. Thus he; but to paſſe this over as a Rabbin invention, it is not improbable, but that *Solomon* was thus tainted, both becauſe *Ioſephus* ſaith, that he ſhewed a certain root by the force whereof being incloſed in a ring devils were caſt out, and 2 *King.* 21. 6. *Manaſſeh* turning to idolatry turned to witchcraft alſo, and *Gal.* 5. 19. idolatry and witchcraft are joyned together, as if the one went not without the other. Yet ſeeing the holy Scripture layeth not this ſinne to his charge, I think rather that he was not guilty of it: but onely that ſuch, as from him would countenance this wicked and divelliſh art, have deviſed this, and others to free him from it before his fall, have referred it to the time following after.

N. 12.

In *Solomons* example we may ſee the mutability of Princes, how he that is moſt excellent at the firſt, may afterwards grow moſt corrupt and vile, ſo likewiſe *Nero* in the firſt five years of his Empire being excellent, proved afterwards a moſt beaſtly and cruell tyrant. *Tiberius* the ſucceſſour of *Auguſtus*, who made all men at the firſt to hope well of him, proved moſt impure and tyrannicall. *Alexander* the great, at the firſt valiant and temperate, being afterwards mollified with the Perſian delights proved intemperate, libidinous and cruell, ſo as that his Macedonians could hardly endure him. *Conſtantine* the great who was ſo famous for piety, by the means of his ſiſter *Conſtantia*, in his latter time was a friend to *Arrius*, and baniſht *Athanaſius*. *Theodoſius* the younger, at the firſt a godly Emperour, afterwards by the means of *Eudocia* his wife, became a favourer of the *Eutichian* hereſie and countenanced that infamous Councell of *Epheſus* called λῃστρικὴν, from robbers. And *Mauritius* governed at the firſt godlily and happily, but afterwards grew covetous and cruell, and ſo was hated of his ſubjects, and ſlain by his Captain *Phocas*. Wherefore let him, that ſtandeth, take heed leſt he fall, and let ſubjects pray for their prince continually, that he may be kept upright unto the end. But whether *Solomon* thus falling did ever riſe again by repentance, is a great queſtion, and much controverted among divines, ſome affirming and ſome denying it. The Hebrews and *Ierom* following them affirm, that he repented, and wrot the book called *Coheleth* or Eccleſiaſtes, to ſhew his repentance; and *Irenæus* likewiſe alledgeth the teſtimony of a certain Presbyter before him, affirming, that he repented, though not here, yet in another world, which is a dangerous aſſertion; In the Hebrews greater Chronology *ch.* 15. it is ſaid, that *Solomon* repented in his old age and received the holy Ghoſt, whereby he dictated the Proverbs, Eccleſiaſtes, and the Song of Songs. And *Ierom* alledgeth the *Septuagint.* when comparing *Solomons* temple with *Ezekiels* he ſaith, the very builder of the temple *Solomon* ſinned, although afterwards he repented writing the Proverbes, wherein hee ſaith, *noviſſimè ego egi pænitentiam*, &c. laſtly I repented, and had reſpect to chuſe diſcipline, but theſe words are not in the Proverbs in the Hebrew, but in the *Sept. edit. Sixti c.* 24. 30. But there are other words, which imply penitency, if this were written after his fall. *I went by the field of the ſluggard, and by the vine-yard of the fooliſh man, and behold it was over-grown with nettles*, &c. *which I ſeeing, applyed my minde and reaped inſtruction.* The Hebrews alſo have a tradition, that *Solomon* was drawn 5. times through the ſtreets of Ieruſalem, after the manner of penitents, unto the temple, and five rods bound unto him, wherewith he deſired the Prieſts to beat him for his ſinnes, but they refuſing to do it to him the Lords anointed, he beat himſelf. * *Ambroſe* is alſo brought by *Sallianus* for his repentance, becauſe he ſaith, *David* ſaid, have mercy upon me for I am weak; If *David* were weak, art thou ſtrong? If *Solomon* fell, ſhalt thou ſtand unmoveable? If *Paul* be the firſt of ſinners, canſt thou be firſt of Saints? Therefore if the juſt have erred, they have erred as men, but confeſſed it as juſt men, and if the juſt have received the ſentence of moſt grievous puniſhment, how do'ſt thou propound unto thy ſelfe the hope of impunity? In that he ſpeaketh of him together with others that repented as juſt, he inferreth, that he alſo was for his repenting. But *P. Martyr* contrariwiſe citeth *Ambroſe*, ſaying, Chriſt had native wiſdome, but *Solomon* not, only he asked wiſdome and obtained it at the firſt, but at the laſt he poſſeſſed it not.

Hieron. in Ezech. 24.

* *Ambroſ. apol. David. c. 3. Si David infirmus, tu fortis? Si Solomon lapſus eſt tu immobilis es? Si Petrus primus fuit peccatorum, tu potes primus eſſe ſanctorum; &c. Si juſti pœnæ atrocioris exceperunt ſententiam, tu quemadmodum tibi ſpem impunitatis proponis.*

Hilary in *Pſ.* 126. calleth him a Saint, and numbreth him with *Moſes* and *Peter*, who having ſinned, repented and obtained pardon. *Cyrill* after the manner of *Ierom* ſpeaketh of his repentance alſo out of the *Septuagint*. *Irenæus* alſo *lib.* 4. *c.* 45. and *Gregor. Thaumaturgus*, and *Neocæſarienſis*, *Th. Aquinas*, *Bonaventura*, *Vincentius*,

In *Pſ.* 52.

tius in ſpeculo, Albinus, Dionyſius, Genebrardus, &c. and their reaſons are ſtrong.
1 *Reaſon.* Firſt, from *Prov.* 24. 30. which place is expounded by many, of a man over-
grown and defaced by ſinne, and *Solomon* applying it thus to himſelf, turned by
repentance to the cleanſing away of theſe noiſome weeds, thus *Gregory* and *Ierom,*
2. *Cyril* and *Iſidor* or *Beda.* Secondly, from Gods promiſes, *I will be to him a father,*
2 *Sam.*7.14. *and he ſhall be to me a ſonne,* &c. for which cauſe he ſent to call him *Iedidiah,* the
beloved of the Lord and promiſed, that if he ſinned, hee would correct him, but
3. not take his mercy for ever from him, as from *Saul.* Thirdly, becauſe when he
died, he was buried in the Sepulchre of the kings of Iſrael, and it is ſaid that he ſlept
4. with his fathers, as it is not of any that died wicked. Fourthly, becauſe *Rehoboam*
is ſaid for 3. years to have walked in the wayes of *David* and *Solomon*, whereas if
Solomon had not repented, he ſhould never have been ſet forth, as an example of
5. walking in the right way. Fifthly, *Bonaventure* argueth from this, that he was a
pen-man of holy Scripture, and there is no preſident of any one ſuch that is damned.
6. Sixthly, becauſe he was a type of Chriſt, and ſo zealouſly often prayed for by *David*
his father.

Contrariwiſe, ſome hold that *Solomon* moſt probably repented not after this
Chryſoſt. in foul falling, as *Chryſoſtom,* who comparing *David* and him together ſaith, *Solomon*
1 *Cor.hom.*24. received a deadly wound; *David* indeed fell and roſe again by repentance, he fought
Auguſt. and received the crown: but his ſon did no ſuch thing. *Auguſtine* alſo up on the
Pſ. which beginneth thus, *except the Lord build the city,* in his prologue ſaith, that
*Lib.*2.*moral.c.*2 *Solomon* was rejected of God. What *Ambroſe* ſaith, ſee before. *Gregory* num-
Theodoret. breth him with *Iudas, Dives,* and the Sodomites, who were damned. *Theodoret*
with *Saul* and the unbelieving Iews, who for their ingratitude were deprived of
Proſper. grace, and that finally. *Proſper Aquitan. Solomon* being puft up in his old age for-
nicated both in body and minde, and the Lord forſaking him made an evill end, ſo
likewiſe *Eucherius, Rabanus* and *Angelomus,* and *Toſtatus,* &c.

Reaſon 1. Their reaſons are; Firſt, becauſe it is no where recorded, that he repented,
but of all others, that fell and roſe again by repentance, ſo much is recorded of
2. them, as of *David, Manaſſeh, Peter, Paul,* &c. Secondly, becauſe as *Eucherius*
and ſome others reaſon, he deſtroyed not again the idolatrous houſes, which he
2 *King.*23.13. had ſet up, as appeared in that they continued to the time of *Ioſiah,* who demo-
3. liſhed them. Thirdly, becauſe he was the firſt author of idolatry amongſt the kings
of Iſrael, and ſo an occaſion of ruine to many, as an arch idolater, therefore it is to
4. doubted, that he was rejected, as *Ieroboam* that made Iſrael to ſinne. Fourthly,
although God ſometime promiſed *David* not to take his mercy from his ſon for
ever, if he ſhould ſin, but to correct him, yet *David* underſtanding well without
doubt, that his meaning was not certainly to give him grace to repent, that hee
might be eternally ſaved, but onely as is expreſſed, that he would not take his
1 *Chron.* 28.9. mercy from him, as from *Saul* (as he did not indeed, for his poſterity reigned ſtill
generation after generation) threatned him, that if he ſhould forſake the Lord,
5. he would take his mercy from him for ever. Fifthly, becauſe in *Eccleſiaſticus*
*Eccleſ.*47.14, where all the laudable and diſcommendable things in *Solomon* are ſpoken of, no
15,16,&c. word is ſpoken of his repentance, and whereas *Gedeon* and *Sampſon,* that fell
and their riſing again is paſſed over in ſilence, yet that wee might not doubt of
their being again received to mercy an honourable mention is made of them, *Heb.*
11. amongſt other moſt faithfull perſons, but no where of *Solomon.* And for the
reaſons brought to prove the contrary, that taken from Gods promiſe made to *David*
touching his ſon, hath been anſwered already, and is further anſwered by St.
Auguſtine, expounding it of Chriſt and the faithfull, for although he were without
ſinne in himſelf, yet as is ſaid, *Eſa.* 53. *He bare the ſinnes of all.* Likewiſe his
calling him *Iedidiah* is to be referred to Chriſt chiefly, and to *Solomon* in reſpect of
the temporall good things vouchſafed unto him. Neither can an argument be drawn
from this, that he wrote ſome books of holy Scripture: for as *Auguſtine* ſaith,
Balaam likewiſe being evill, uttered good and ſalutiferous oracles; we beleeve
not thoſe writings of *Solomon* and eſteem highly of them, becauſe they came from
him, but becauſe from God through him. Therefore whatſoever good he wrote,

let it be aſcribed to God, and ſinne left to the man, neither doth it prove any thing that there is none example like it to be found, for the thief upon the croſſe repenting at the laſt and being ſaved, is without another parallel. Whereas his being a type of Chriſt is inſiſted upon, that is nothing to prove his repentance, for God hath made other things which were not capable of ſalvation types of Chriſt, as the brazen ſerpent, the rock, manna, and divers beaſts offered in ſacrifice, and if every type of Chriſt muſt needs be ſaved, then every high Prieſt, which I think none will affirm. For the earneſt praying of *David* for him, it is not to be doubted, but that he did the like for *Abſalom,* and *Abraham* for *Iſmael,* but prevailed not. *Laſtly,* for the traditions alledged, they ſavour of the Rabbins invention, and it is uncertain, whether he wrot any thing after his fall, or all before, which laſt is moſt probable, becauſe ſo many proverbs, ſongs and writings, are before aſcribed unto him, 1 *King.* 4. 32. For my part, all the premiſes conſidered, I think it moſt probable that he repented not, but becauſe nothing certainly is revealed *pro* or *contra,* I leave the certain judging of this to the Iudge of all. And for one thing before alledged on *Solomons* behalf, I have paſſed it over as not worth the anſwering, *viz.* that he is ſaid to have ſlept with his fathers, and to have been buried in the Sepulchers of Kings: for the like is ſaid of *Rehoboam,* 1 *King.* 14. 31.

V. 9. *Therefore the Lord was angry with Solomon becauſe his heart was turned away from the Lord, who had appeared to him twice.*] The Lord is ſaid to be angry after the manner of man being offended, becauſe he determined not to let the injury done him by *Solomon* to goe unrevenged. He had appeared to him twice; that is, once in Gibeon, and after that when he had built the Temple, and that in great mercy, thus moſt ſtrongly obliging him unto him, which aggravated his ſin the more. And his word came unto him another time alſo, 1 *Kings* 6. 11, 12. to encourage him in building the Temple, but becauſe that was by a Prophet or Angell ſent to ſpeak ſo unto him, it is not reckoned amongſt his appearances. Now becauſe the Lord having uſed him ſo familiarly, he yet ungratefully went from him after Idols, being ſo ſeriouſly warned of this alſo before, hee threatneth to take away his kingdome from him, yet not all becauſe of his father *David,* but all the tribes except one, *viz. Iudah,* with which the tribe of *Benjamin* was ſo joyned, that they were but as one tribe together, and therefore as *Martyr* noteth, it was called by the name of that tribe only the kingdome of Iudah, who alſo obſerveth the juſtice of Gods dealing in puniſhing him, as he had divided between God and idols, ſo God divides his kingdome. But according to ſome others, when he ſaith, he would leave him one tribe, he meant one beſides [illegible] of which he was. How the Lord ſpake thus unto *Solomon* is not expreſſed, but generally by moſt it is held, that it was by a Prophet, either *Nathan* or *Abijah,* who alſo was ſent to *Ieroboam.* Yet ſome think, becauſe no mention is made of any meſſenger from God unto him, and it would not have been ſafe for any man to have done this meſſage, that God ſaid thus unto him immediately. But contrariwiſe it is more probable, that he did not, becauſe it is a great favour for God to appear to a man, and therefore, except in Cains time, when there was no prophet to ſpeak by, we do not read, that he ever ſpake immediately to any ſinner, but by his meſſenger. How this wrought upon *Solomon* is not related, ſome think, that he was ſo ſtricken, that he repented: but the contrary ſeemeth rather to be true, becauſe he ſought to ſlay *Ieroboam,* to prevent the renting away of his kingdome threatned, as *Saul* did to ſlay *David.* Inſteed of being moved with penitency, then he was afflicted onely with worldly ſorrow and indignation, and when he could not come by *Ieroboam*, he was oppreſſed the more with grief, and thus his death wss the ſooner haſtened. Whereas ſome Hebrews invent another cauſe of renting away part of the kingdom from *Solomon's* poſterity, and of this diviſion, *viz. Davids* dividing unjuſtly ſometime of *Mephiboſheths* land betwixt him and *Ziba*, being hereby followed by *Ierom, Lyra,* and *Hugo,* it is moſt improbable, becauſe the Lord himſelf declares the cauſe to be *Solomons* apoſtaſie, and that ſome part of the kingdeme was ſtill reſerved becauſe of his ſingular love to *David.*

P. Martyr.

1 *King.* 11. 40.

V. 14. *Therefore the Lord ſtirred up an adverſary to Solomon Hadad an Edomite,* &c.]

Although the great puniſhment of renting a great part of the kingdome away was deferred, till after *Solomons* death, yet Gods anger againſt him for his ſins began to work immediately. He ſtirred up three enemies againſt him to vexe and moleſt him, the firſt *Hadad* of Edom, the ſecond *Rezon*, *v.* 23. who joyned with *Hadad* againſt him, the third *Ieroboam* one of his own ſubjects, *v.* 26. Now theſe men out of an old grudge againſt the houſe of *David*, exerciſed hoſtility againſt him in his old dayes, but becauſe God made them herein to ſerve his providence for the puniſhment of *Solomon*, he is ſaid to have ſtirred them up, not that he infuſed this malice into them, but becauſe he uſed it to puniſh his wickedneſſe by them, even as a workman worketh by tools that another made. In deſcribing *Hadad*

V. 15, 16. the ſacred hiſtory is large, ſhewing whereby he was firſt provoked, *viz.* becauſe *David* and his captain *Ioab* ſometime attempted the rooting out of all the males in Edom, he then being a little one, was carried away by his fathers ſervants into Egypt, taking more men with them, as they went by Paran for more ſafeties ſake, and that he might be the more honourably attended. And in Egypt he found favour with *Pharaoh*, who harboured him, and when he was grown up to mans eſtate, gave him his wives ſiſter to wife, who bare him a ſonne, &c. Touching the occaſion of *Davids* ſeverity againſt the Edomites, nothing elſe is here ſaid, but that *Ioab* went up to bury the ſlain, and then he continued in Edom ſix moneths, and ſlew every male in Edom. But ſome Expoſitours ſay, that the Edomites ſlew the gariſon, which *David* had placed there, and theſe *Ioab* went up to bury, and in revenge he with all Iſrael made this deſtruction amongſt them, conceiving certainly, that if the children had been ſpared, an in-bred hatred againſt Iſrael for this would have ſtirred them up in time to come, to ſeek revenge upon Iſrael. But *Lyra* ſaith, that he permitted the Edomites to bury their dead, by which kindneſſe he got him a name. The king of Egypt out of a conſideration of the mutability of worldly eſtates, and conſequently of his own, takes pity upon this royall orphan

P. Martyr. and dealeth moſt kindly with him, as ſome others are noted by *Martyr* to have done upon the like conſideration, as *Seſoſtris* ſometime king of Egypt, who having four kings in his power, made them draw his chariot at the firſt, but when he eſpyed one of them look often back to the wheels of the chariot, he asked him why he did ſo? he anſwered, to note, how thoſe parts of the wheels, which were now up, by and by went down; This when he had heard, conſidering this to be the caſe of men alſo in higheſt dignity, he preſently diſmiſſed them all four, and

V. 21. ſet them at liberty again. Likewiſe *Charles* the 5. received and nouriſhed *Tunetanus* a king, being expelled out of his k[illegible]ome by his ſon. This *Hadad*, whom the king of Egypt ſhewed ſuch kindneſſe to, when he heard that *David* and *Ioab* were dead, for fear of whoſe puiſſance, whileſt they lived, he contained himſelf in Egypt, returned with *Pharaoh's* leave, and together with *Rezon*, went to Damaſcus, as it ſeemeth, and having taken it, they together reigned there, and as is to be conceived, annoyed by their excurſions the kingdome of *Solomon*, for it is ſaid, they went to *Damaſcus* and dwelt there, and they reigned there.

V. 24. This *Rezon* is ſaid to have been the Prince of an army, when *David* ſmote *Hadadezer*, King of *Zobah*, of which, and of the *Sirians* comming from Damaſcus to help him, ſee 2 *Sam.* 8. But of *Ioabs* cutting off of every male in Edom, and going up to

Lyra. bury the dead; nothing is ſaid before. *Lyra* ſaith that this *Rezon* having in thoſe dayes offended his maſter, the King of *Zobah*, fled from him and became a captain of robbers, and thus annoyed him, as he might well doe, that King being then ſo weakened by *David*. And now becauſe *Hadad* was unable of himſelfe to get the kingdom of Edom, he firſt joyned with *Rezon* and holp him to be King of Damaſcus, the head city of Syria, that he might afterwards help him to recover the kingdom of Edom; both which kingdomes were tributaries to *Solomon*, and therefore in thus joyning together to take them, they were enemies to *Solomon*, yet it is not to be thought that *Hadad* did this immediately after *Davids* death, for till *Solomon* fell to idolatry, he raigned over all his dominions in peace, but now hee becomming contemptible for his baſeneſſe, they thus lifted up their hands againſt him. Whereas then *v.* 25. *Hadad* is ſaid to have been an enemy to *Solomon* all his dayes; it is to be underſtood not from the beginning of his reigne, but from the time that he was ſtirred up againſt him. *Ioſephus* ſaith, that *Hadad* comming up from Egypt towards the end of *Solomons* reigne, and attempting *Idumæa*, could not prevaile with his countrymen for that kingdome, becauſe *Solomon* had there ſo many ſtrong holds; wherefore he went into Syria, and by the help of *Rezon* who had depopulated that country much by robberies he obtained that kingdom, and by many irruptions from thence filled the Iſraelites land with rapines, whilſt *Solomon* lived. Thus he; but the Sept. contrary to the originall, conclude this hiſtory thus, *and he reigned in the land of Edom*, v. 25. whereas in the Hebrew original it is, in Syria, juſtifying that of *Ioſephus*. This hiſtory through the brevity thereof is ſo obſcure, that this hath been the occaſion of difference amongſt Expoſitours, ſome holding that *Hadad* reigned in Syria, and ſome *Rezon*. For having ſpoken of *Hadad*, and how he asked leave of *Pharoah* to depart, it is not ſaid whether he departed or not; or what hee did againſt *Solomon*, but onely the proſecution of the ſtory touching him being left, v. 23. *God alſo ſtirred him up an adverſary, Rezon who fled from Hadadezer, and gathered men unto him, and was the Prince of an army when David ſlew them, and they went to Damaſcus and dwelt and reigned there. And he was an enemy to Iſrael, &c. and that beſides the evill which Hadad did, and he defied Iſrael and reigned in Syria.*] From whence we may gather certainly only that *Hadad* did evill to *Solomon* and his people, but whether he reigned in Edom or in Syria cannot be gathered, but only by the Septuagint, in whoſe tranſlation he is affirmed to bee King of Edom. For theſe words, *and he reigned in Syria*, have reference rather to *Rezon* before ſpoken of, and of whom it is ſaid that he with his men went and reigned in Damaſcus, the cheife city of Syria. It is to be held then with *Lyra*, that *Rezon* attained the kingdome of Syria, and becauſe *Hadad* could not otherwiſe ſo much annoy the Iſraelites, that he got the kingdome of Edom, which the Sept. thought neceſſary to expreſſe, leaving out thoſe words of reigning in Syria, as being a thing ſufficiently ſet forth before of *Rezon* with his men; where it is ſaid, *they reigned in Damaſcus*. And if we underſtand it thus, the caſe of *Solomon* and his countrey was now greivous, he being invaded on the South by the Edomites, and on the North by the Syrians. It was long that theſe two enemies had waited for this opportunity to get theſe two kingdomes, and they muſt needs now bee both of them very aged. *Rezon*, who was a Captain at the leaſt 20 yeares before *David* dyed, and at leaſt 20 when he was firſt Captain; and *Hadad*, who was at his death 25. for adde unto the one the yeares of *Solomons* reigne 36. and hee muſt now be aged 76. and to the other 36. and he muſt be 61. But *Solomons* exactions moſt probably being now more greivous, theſe nations who before might have been ſollicited in vain, were eaſily drawn to rebell and to admit of theſe for their Princes, and under them and at their direction to make excurſions upon his kingdome of Iſrael.

V. 26. Neither had *Solomon* theſe two enemies onely, but alſo another in his own kingdome; *viz.* *Ieroboam* the ſonne of *Nebat*, of the tribe of Ephraim, who had been formerly advanced by *Solomon* for his valour to bee over the whole houſe of *Ioſeph*, but now by *Abijah* a Prophet, he was ſtirred up by telling him that God would make him King over 10 tribes of Iſrael, leaving unto *Solomons* ſonne one onely, &c. This *Nebat* ſaith *Lyra*, the father of *Ieroboam* was *Shimei*, whom *Solomon* ſlew, according to the opinion of ſome; and he being by his mother nouriſhed up after his death was often by her put in mind of *Solomons* ſeverity towards his father, thus ſtirring up an hatred in his mind againſt him: but how frivolous this is, appeareth, becauſe his name differs, and *Shimei* was not of Ephraim, but of Benjamin. It is therefore more probable, which followeth in *Lyra* following *Ioſephus*, that *Solomon* firſt employed *Ieroboam* about the work of *Millo*, and hereupon obſerving his induſtry, preferred him to bee Ruler over the whole houſe of *Ioſeph*; that is, Ephraim of which he was, and Manaſſeh; now he having attained this great dignity, as he went out of Ieruſalem to take this principality upon him, *Abijah* was ſent by the Lord unto him to appoint him unto a farre greater dignity; *viz.* to bee a King over 10 tribes, a way to which was made by that præfectureſhip, over

Lyra.

Ioſephus.

the moſt populous and potent family in Iſrael already conferred upon him. He being by this animated, began to ſpeak privatly againſt *Solomon*, that thus he might draw the hearts of the people from him to himſelf; for which *Solomon* hearing it ſought to ſlay him. For to this effect the ſacred hiſtory ſaith.

V. 27. *This was the thing, for which he lifted up his hand againſt Solomon, he built Millo, and filled up the breach of the city of David his father. Then Ieroboam being a mighty man, and Solomon ſeeing him to be induſtrious ſet him over the whole houſe of Ioſeph, and at that time Abijah found him going out of Ieruſalem having a new garment*, &c.] In which words no cauſe can be found why *Ieroboam* rebelled againſt *Solomon*, or why *Solomons* building of *Millo* is mentioned, unleſſe a ſupply be made, which is partly implied in the words, *viz.* to ſhew, by what meanes *Ieroboam* began firſt to riſe, it was upon his employment in *Millo*, and for his lifting up of his hand againſt him, there was no cauſe in that, or in his being ſet over the houſe of *Ioſeph*, but onely in the meſſage of the Prophet unto him, this his advancement by the King being ſpoken of only as a preparative and means, the better to attain the kingdome, to which God would raiſe him for *Solomons* puniſhment. Wherefore they both vent their own inventions, of whom *Lyra* ſpeaketh, as *R. Solomon*, who ſaith, that he reproved *Solomon* for filling up and ſtopping the paſſage, which *David* had left open for men to come to the houſe of the Lord, which he did by repairing *Millo*, and for this *Solomon* being angry expelled him the city; and others, who ſay, that he being firſt ſet over the houſe of *Ioſeph*, was removed down to a lower office to be over the work of *Millo*, at which he took indignation and rebelled. But this laſt is plainly contradicted in the text, for the work of *Millo* was the occaſion of his riſe, and the firſt is meerly imaginary. Yet, as *Martyr* hath it, *Kimhi* also findeth a cauſe in the building of *Millo* of diſcontent, both to *Ieroboam* and to the people; for that in times paſt it was ſo built that a poſtern door was left, and paſſage for the kings of Iſrael in caſe of danger to flee away, which *Solomon* now alſo ſtopt up, and becauſe hereby he ſhewed a contempt of the citizens, as though he feared no danger from that which they could do at any time, through which he ſhould have any need to flee. And ſome alſo, he ſaith, hold this to be a cauſe of *Ieroboams* and the peoples diſcontent, that by ſetting buildings upon *Millo*, all paſſage to the court was ſtopt up, that men could not ſo eaſily come to the king with any ſute, as in times paſt, and againſt theſe things *Ieroboam* was moſt ready to ſpeak, and upon theſe occaſions to ſtir up the people to rebell againſt him. And to theſe or ſome of theſe he ſeemeth to aſſent. But if there had been any preparatives in *Ieroboam* to rebell againſt his maſter before the Prophets comming to him, the ſacred hiſtory would not have ſpared certainly to relate it, no more then *Abſaloms* practiſes, when he aſpired to his fathers kingdome. Seeing therefore here is no cauſe ſet down, but onely the propheſying of *Abijah* unto him, I conclude, that this was the only thing that firſt gave him occaſion to attempt any thing againſt *Solomon*, as we may gather certainly, that he did, becauſe it is ſaid, that he lifted up his hand againſt him, and yet he had no reaſon to do ſo upon that propheſie, in *Solomons* life-time, ſeeing he was told, that no part of the kingdome ſhould be taken from him whilſt he lived, but in his ſonnes time. The reaſon then, why the building of *Millo* and *Ieroboams* induſtry about that work are firſt mentioned, was becauſe here was the beginning of *Ieroboams* riſing to dignity, making him the more capable of a kingdome afterwards, as in ſpeaking before of *Hadad*, his hiſtory is ſet forth from the beginning, and likewiſe of *Rezon*: neither doth *Ioſephus* ſpeak of any other occaſion of his rebelling, but this propheſie. Yet *Toſtatus*, as *Lyra*, will have an occaſion in the building of *Millo*, *viz.* it being a work of great coſt, a tribute was raiſed to maintain the charge, and *Ieroboam* being appointed over this, finding the people hereat diſcontented, took this opportunity to ſpeak againſt the king alſo: but how then came he after this to a greater dignity by the kings favour?

Kimhi.

Joſephus.
Toſtatus.

V. 29. *At that time when Jeroboam went out of Ieruſalem, Abijah the Shilonite found him, and he was clad with a new garment*, &c.] It is moſt probable, that by his going out of Ieruſalem, is meant his going out towards Ephraim to execute his office

fice, till now thinking nothing leſſe then of a kingdome, but apt enough, as God
knew, upon juſt occaſion offered, to aſpire after it. For the tribe of Ephraim, of
which he was, in times paſt affronted *Iephtah*, and ſlew the 70. ſonnes of *Gedeon*,
and *Micah* of Ephraim was a ringleader to idolatry in Iſrael, and *Sheba* the ſonne
of *Bikri* an Ephraimite, lifted up his hand againſt *David* next after *Abſalom*, and ſo
did *Ieroboam* now againſt *Solomon*. Him, being come out, *Abijah* the Prophet found
in the field, and they two are ſaid to have been there alone, which may ſeeme
ſtrange, that he being a man ſo highly promoted, ſhould travell without any attendants;
but it is moſt likely, that the Prophet called him aſide in ſecret to do his errand
unto him, as *Samuel* in times paſt did *Saul*, to avoid the danger of *Solomons*
knowing of it. Touching the new garment, it is ſo ſpoken of, as that it is uncertain,
whether *Abijah* or *Ieroboam* were clad with it, but it is moſt commonly taken,
and that moſt rightly, that this garment was the Prophets, becauſe it is likely that
Ieroboam would not have ſuffered him to take and rend his garment, before hee
knew the reaſon, and it had been a ſtrange thing in the Prophet to offer it, and it
had not beeen ſo fit a ſigne to give him part of his own, to ſignifie the rending away,
and giving to him that which was another mans, but the garment being the
Prophets, who came as a meſſenger from God, and giving part unto him, did moſt
aptly ſignifie the thing intended. The cauſe, why the Prophet did not onely foretell,
but by a figure and ſigne fore-ſhew the taking away of ten tribes from *Solomons*
poſterity, to give them to *Ieroboam*, by rending his garment into 12. parts and giving
ten of them to *Ieroboam*, was both to ſtir him up to be more intent to the
thing propheſied, and to make the deeper impreſſion in his minde by the ſenſe, not
onely of hearing, but alſo of ſeeing, as other Prophets alſo were directed afterwards
to do, both *Eſay*, *Ieremiah*, and *Ezekiel*. For when *Ieroboam* ſaw him to
take his own new garment and to tear it in pieces, he could not but conceive, that
this was not done for nothing, but upon ſome ſerious and weighty conſideration.
And it is worth the noting, that as ten tribes were rent from *Solomons* houſe and *Rupertus.*
given to *Ieroboam*, ſet forth by ten pieces given to him, ſo the kings of the ten
tribes were changed according to this number ten times, till that as a garment rent
in pieces they were quite conſumed. The kingdome of Iſrael was new, as a new
and whole garment under *Solomon*, and therefore moſt aptly ſet forth by a new
garment, but after this rending, it ſoon began to decay. Firſt, under *Ieroboam* by 1 King.14.30.
warres with *Rehoboam*, and by his idolatry, for which God began to loath Iſrael,
and he and all his were ſoon conſumed, the kingdome continuing but two yeares
in his family after his death. Secondly, under *Baaſha*, who ſlew *Nadab* the ſonne 1 King.15. 27.
of *Ieroboam*, and reigned in his ſtead; by warres alſo with *Aſa*, and idolatry, for
which he and his alſo were deſtroyed, in the ſecond year of his ſonne *Elah*, who 1 King. 16. 10.
reigned after him. Thirdly, under *Zimri*, who was the executioner of Gods 1 King. 16. 15.
wrath againſt the family of *Baaſha* but ſtood not above ſeven dayes. Fourthly, 1 King. 16. 23.
under *Omri*, who was ſet up againſt *Zimri*, after whom his ſon *Ahab* ſucceeded,
and after him *Ahaziah*, and laſtly *Iehoram* of the ſame family. Fifthly, Vnder *Iehu* 2 King. 10.
who ſlew *Iehoram* and all *Ahabs* poſterity, and in his houſe the kingdome remained
to the fourth generation. Sixtly, under *Shallum*, by whom the poſterity of 2 King. 15. 13.
Iehu was cut off in *Zechariah*, but he continued onely one moneth. Seventhly, under V. 14.
Menahem who ſlew *Shallum*, and his ſonne *Pekaiah* after him, but in *Menahems*
dayes that kingdome began to be pilled by *Pul*, the king of Aſſyria, to avert
whoſe invaſion it was dreined of 1000. talents of ſilver. Eightly, under *Pekah* the V. 25.
ſonne of *Remaliah*, who ſlew *Pekahiah*, in his dayes came *Tiglathpileſer* king of
Aſſyria, and ſubdued and carried away many of this kingdome into Aſſyria. Ninthly, V. 30.
under *Hoſheah* the ſonne of *Elah*, who ſlew *Pekah*, in whoſe dayes *Salmanaſar* 2 King.17.3.
the king of Aſſyria came againſt Iſrael, and *Hoſheah* became his ſervant, and ſo he
reigned in another condition, *viz*. of a tributary a while, and ſo may be counted
for a tenth king. But then treaſon being found in him, hee was taken and impriſoned,
and the whole kingdome deſtroyed. But to return to the Prophet *Abijah*, V. 36.
he gave to *Ieroboam* ten pieces of the twelve, into which he had rent his garment,
fore-telling him, that he ſhould reign over ten tribes, but for *Davids* ſake,

one tribe ſhould be left ſtill to *Solomons* ſonne: by one tribe underſtanding, as hath
been noted before, *Iudah* together with *Benjamin* lying mixed with it, to expreſſe
which the Sept. have it, δυω σκηπτρα ὑπολειπωνται, he ſhall have two tribes, becauſe
that 10 peices being given away, there remained two ſtill. But he telleth him that
this ſhould not be done in *Solomons* dayes; but in his ſons dayes, to whom (though
unworthy for *Solomons* great wickedneſſe, two tribes ſhould remain) that *David*
might not want a light in Iſrael, that is, a Kingly poſterity comming of *David*, ſet
up as a light by Kingly glory ſhining in that land; and it is ſaid a light, ſaith *Mar-*
P. Martyr. *tyr*, becauſe *David* himſelfe reigning over all was as the Sun; but henceforth the
Kings comming of him ſhould be but a[illegible]ht, the beames of their Kingly glory
extending nothing ſo farre. The cauſe why God would rend away ſo much of the
kingdome, is ſet down *v.* 33. *Becauſe they have forſaken me and worſhipped Aſtaro,*
V.33. &c. It is ſaid not he, but they in the plurall number, to intimate that *Solomons*
wickedneſſe ſpread it ſelfe amongſt his people, who were drawne by his exam-
ple to commit the ſame idolatry: his ſin being thus aggravated, and made the
more provocative.

But I will not take away any part of the Kingdome out of his hand, &c. 35. *but*
V.34. *out of his ſonnes hands,* &c.] Here *Ieroboam* is expreſly directed not to attempt any
thing in *Solomons* life time, as *David* being held by the feare of God without any
expreſſion reſtrained himſelfe from attempting any thing againſt *Saul* during his
Joſephus. life, although he were by *Samuel* annointed king in his ſtead. Yet *Ioſephus* ſaith,
that he being by this propheſie lifted up to great hopes, began ſo ſoone as he came
amongſt his contribules, over whom he was ſet, to move them to ſedition, and
Scholaſt. hiſt. helpe him to this kingdome. *Comeſtor* and *Toſtatus* thinke, that he ſought to ſtirre
Toſtatus. them up before. That of *Ioſephus* ſeemeth not to diſagree from the ſacred hiſtory,
in which it is ſaid, that he lifted up his hand againſt him, *v.* 26. for what is this elſe
but to rebell? and for his ſeeking the kingdome before, it ſeemeth to be intima-
ted in this ſpeech of the Prophet unto him, *Thou ſhalt reigne according to all that
thy heart deſireth*] for hence ſome gather that he deſired before to attaine the king-
dome. But this is a weake ground, ſeeing the meaning of that ſaying might be no-
thing elſe, but that when he ſhould be made king over the ten tribes according to
this propheſie, as he ſhould deſire after the manner of all kings, ſo he ſhould con-
tinue Lord and King over all thoſe parts, none being able to put him downe againe.
I conclude then, that moſt probably *Ieroboam* thought of nothing leſſe before, then
of a kingdome, but when he had heard the Prophet, he began to ſhew the wicked-
neſſe of his heart preſently in aſſaying to get the kingdome in *Solomons* life time,
which was expreſſely denied unto him, and yet the providence of God wrought
alſo herein to afflict *Solomon* the more for his ſinnes, who knoweth how to uſe
wicked men as inſtruments to puniſh the wicked, although that which they doe
againſt them proceedeth meerely from their owne evill diſpoſition.

V.39. *And I will afflict the ſeed of David for this, but not for ever*] Becauſe theſe
words are added after theſe, *v.* 38. *I will build thee a firme houſe,* &c. ſome to make
them to cohere with them, underſtand them, as if that were the afflicting of *Da-
vids* houſe meant, when they ſhould not ſee the ten tribes to returne any more un-
P. Martyr. to them, but to continue ſeparated, as a contrary kingdome. But this pleaſeth not
Martyr, who thinketh rather and that rightly, that they have reference to that
which was ſaid before, *viz.* the renting away of the ten tribes for their ſinnes, ſee-
ing if it had been meant of the continuing of this rent, it ſhould have been ſaid,
I *will afflict them in this*, and not *for this*. Touching the laſt words *but not for ever*,
ſome underſtand them, as if it were meant, that the kingdome of Iſrael now to
be divided from the kingdome of Iudah ſhould not ſtand alwaies, but returne at
length and be under the houſe of *David* againe, which they thinke was fulfilled,
when Iſrael was carryed away captive by *Salmanaſar*, and *Ioſiah* ſome time after
poſſeſſed *Samaria*, and the countries pertaining to the ten tribes, and when after
the captivity of Iudah into Babylon and returne againe in the dayes of the Aſſamo-
nei, the Iewes obtained the whole kingdome. But this ſaith *Martyr* cannot ſtand,
becauſe although they poſſeſſed the land againe, yet the ten tribes never returned
to

to be reduced under the obedience of the houſe of *David*. It is better therefore ſaith he, to underſtand it of the Meſſiah, in whom the kingdome of *David* is much more inlarged, then ever before, in that all the ends of the earth are given unto him. And this is acknowledged by *R Solomon*, but he erreth miſerably in that he holdeth the kingdome of the Meſſiah to be a kingdome in this world, under the obedience whereof the other ten tribes ſhall one day be brought againe. *Pellican.* *Pellican* agreeth with *Martyr*, who ſaith, that the glory was reſtored to *Davids* houſe in the Meſſiah, as never was to any mortall king; and *Lyra*, *Toſtatus*, and *Dionyſius* likewiſe. They were not ſay they, afflicted any more by the kingdome of Iſrael conſiſting of ten tribes after 250. yeares, becauſe that kingdome then ceaſed, by reaſon whereof the kingdome of Iudah could never be quiet long together before: but their affliction was wholly at an end, when the Meſſiah came and reduced all nations under his obedience by his Goſpell.

V. 38. Whereas the Lord ſpake ſo kindly to *Ieroboam* by his Prophet *v.* 38. *If thou wilt walke in my wayes*, &c. *I will be with thee*, &c. when as he knew that he would be a moſt groſſe Idolatour, and did by him puniſh *Solomon*, when as he knew that he would be much worſe, he did it out of his generall goodneſſe, that diffuſeth it ſelf to all alike, to the good and the bad, to the juſt and unjuſt, *Matt*. 5.45. that when he ſhould prove ſo bad, he might the more juſtly be moſt ſeverely puniſhed, as indeed he was in his poſterity, none being ſpared, but all cut off, thus alſo was *Saul* before advanced, and *Iehu*, and *Hazael* after. And he ſpake thus, and ſet him up to puniſh idolatry, that whatſoever he ſhould prove afterwards, it might yet bee manifeſt hereby, that God was not the authour of it, but that it ſprung from his own corruption moſt violently carrying him on againſt the moſt effectuall premonitions and promiſes that the Lord could make unto him, and that we might learn hereby not to charge God with our ſinnes, as ſome doe, ſaying; I am ſuch, becauſe God hath made me ſuch.

V. 40. *But Solomon ſought to ſlay Ieroboam, wherefore he fled into Egypt to Seſhack*, &c.] Hitherto hath been ſhewed what promiſes were made to *Ieroboam*, neither is it expreſſely ſaid, that he attempted any thing againſt *Solomon* hereupon, but becauſe this is ſaid before, that he lifted up his hand againſt him; whereof the Prophets comming to him is ſaid to be the cauſe, and here that *Solomon* ſought to ſlay him (which he would not doubtleſſe have done meerly for that prediction; for both it was ſecret, and he might as well and rather have ſought to kill the Prophet for that: neither is it to be thought that *Solomon* was ſo farre gone in wickedneſſe as to oppoſe the knowne will of God in any thing) it is to be held that he began now as was touched before, like a proud and ungratefull man, to ſeek to get away part of his maſters kingdome, and therefore he ſought to cut him off. But if by any meanes the propheſy came to *Solomons* eare, and hereupon hee were moved the more againſt him, that Gods purpoſe might be prevented; he ſinned greatly herein, and it argueth his finall impenitency, as *Sauls*; and his ſeeking to ſlay him was but a kicking againſt the pricks, and fighting againſt God; all whoſe decrees ſhall ſtand unalterable againſt the machinations of the greateſt Potentates in the world. *Seſhack* the King of Egypt, to whom *Ieroboam* fled, was moſt probably the ſonne of *Pharoah*, the father in law of *Solomon*; who now his father being dead, reigned there: but it ſeemeth that although hee were neare unto *Solomon* by his marriage with his ſiſter, yet the freindſhip continued not, as before; for then hee would not have harboured his rebellious ſubject, but delivered him to him to bee puniſhed. And this is a thing common to other Kings, the band of affinity proveth ofttimes no tye unto them, but that the brother in law will be againſt the brother in law, for his owne ends.

V. 41. *The reſt of Solomons acts*, &c. *are written in the book of the acts of Solomon.*] That is, ſaith *Martyr* in a Chronicle, in which all notable things were ſet downe from time to time, that happened in any Kings reigne; as in the Chronicles of other kingdomes: *P. Martyr.* but becauſe many things were therein ſet down, which it concerneth not the Church in generall to know, for inſtruction and edification in matters pertaining to God; ſuch onely were excerpted, and ſet forth in the two books of Chro-

Lyra. Bibliotheca patrum. nicles here following, and thoſe former writings being none of the canonicall Scripture, periſh; *Lyra* ſaith, that theſe writings of the acts of theſe Kings, were burnt by *Nebuzaredan* ſteward to the King of Babylon; ſo likewiſe *Sixtus Senenſis*, 2 *Chron.* 9, 27. *Solomons* other acts are ſaid to be written by *Abijah* the Shilonite, *Nathan* and *Iddo*, who it ſeemeth were writers ſucceſſively of *Solomons* acts, as others were in their times before and after of other Kings of Iudah and Iſrael.

V.42. The time that *Solomon* reigned over all Iſrael was 40 yeares, but at what age he
began, it is not ſaid; but of this what may be moſt probably conjectured, ſee before
ch. 1.38, 39. and it may be, that he reigned ſometime whileſt *David* yet lived,
which commeth not into this account, in which time he begat *Rehoboam*, who is
V.43. ſaid to have been 40 when he dyed, and then he began to reign in his ſteed. And it
*Ch.*14.21. *Note.* is to be noted that *Solomon* fell ſo fouly in his old age, that no word is ſpoken in his
commendation at his death, as of *David*; as that he dyed in a good old age, full of
riches and glory, that all men may be warned by him not to fall from the feare
and love of God, but to perſevere herein to the laſt gaſpe, leaſt they fall from that
which is the greateſt comfort in the world in their death, the praiſe of God.

CHAP. XII.

V.1. A*Nd Rehoboam came to Sichem, where all the people aſſembled to make him King.*] That which was ſaid in generall before *ch.* 11.43. that *Rehoboam reigned in his ſteed*, is here more particularly declared, for the manner of proceeding about his reign; not as other kings afterwards, who being heires apparant to the kingdome expected not the peoples conſent, but the father being dead, the ſonne and heir immediatly reigned in his ſteed. But *Rehoboam* moſt fooliſhly deferred to do ſo, that in time he might by the conſent of the people, be made King, not conſidering, what danger there is in delayes in matters of this nature. And as he ſhewed folly in this, ſo in that he was drawn to Sichem about this buſineſſe, in the midſt of Ephraim, where *Ieroboam* was ſo powerfull, who had alſo attempted before to ſet up himſelf there, and from theſe he proceeded to a third degree of folly, in forſaking the counſell of the ancients, & following the counſell of young men as is hereafter ſhewed. Neither did *Salomon* wiſely, but as one that towards his end had his underſtanding taken from him, in that he neglected in his life-time to ſet his ſon upon the throne, which he ſaw was otherwiſe likely to be hazarded by *Ieroboam*, eſpecially ſeeing his father *David* had herein given him an example of kingly providence, when as he yet living had cauſed him to be crowned King. But happily he ſaw into his ſonnes fooliſhneſſe, and therefore was careleſſe, or thought it not fit to give him occaſion of inſolency by preferring him ſo, whileſt he lived: for *Eccleſ.* 47. 24. he is ſaid to be a moſt fooliſh man. But in all theſe things, we muſt look to a higher hand, which moderated herein, to effect what he had decreed for the puniſhment of *Solomon*.

V.2. Whileſt the aſſembly was comming together to Sichem, *Ieroboam* hearing that *Solomon* was dead, returned from Egypt, but whether ſent for by his contribules to this aſſembly, or to what place he came, or whether immediatly upon the news of *Solomons* death, it is not ſaid: yet we may hence gather, that he returned of his own minde, becauſe his ſending for is not ſpoken of untill *v.* 3. and it is moſt likely, that he being ambitious enough of the honour promiſed him, would not now ſlack the time to come and ſeek for it, much more then formerly he had done. The *Sept. tranſlat.* according to *Aldus* ſaith, *when he heard theſe things in Egypt, he came ſtraight way to his city to the land of Sarita in the mount of Ephraim.*

V.3. *And they ſent and called him*, &c.] Becauſe he was a man of great note amongſt them, as being in times paſt by *Solomon* made a Prince over them, they ſent for him as the fitteſt man to ſpeak for them to *Rehoboam* touching their grievance, making account as the ſequel ſhewed, that if by petition they could have no redreſſe, to revolt unto him, and altogether to ſhake off the rule of the houſe of *David* by his help, he being by them ſet up for King. And it is not to be thought, but they had heard of the propheſie of *Abijah*, who was of the ſame tribe, touching Gods purpoſe of thus advancing *Ieroboam*, which made them the rather to ſeek to have him with them, and to be their ſpokeſ-man to *Rehoboam*. And what was their grievance?

V. 4. *Thy father made our yoak heavie, but now make thee it lighter*, &c.] This yoke is thought moſt probably to have been, not as ſome Hehrews conjecture, the ſending of 24000. a moneth into Lebanon, of which it hath been ſpoken before, for this was done by *David*, but rather a taxe that was laid upon the people, for 1 King.9.15. the building of the temple, which held not onely whileſt that was in building, but alſo for the building of the Kings houſe, the forreſt of Lebanon, and Millo, &c. which being once impoſed upon an occaſion of building the temple, with which they were willing, was continued forth on for other buildings; and from thence forward as long as *Solomon* lived, there being wayes enough to ſpend a Myne of money, to him that had ſo many wives and concubines to maintain and humour. And this is the courſe of other kings alſo, commonly to continue tributes and taxes once impoſed, although the occaſion ceaſeth; but how juſtly will he one day judge, before whom alone all the doings even of the greateſt ſhall come then to be judged? And that this was the burthen, of which they complained appeareth, becauſe immediatly after this aſſemblies departure, *Adoram* was ſent to gather the tribute, and ſtoned to death, and *Ieroboam* who is thought to have been formerly ſet over the houſe of *Ioſeph* to gather this tribute, was for this cauſe the fitteſt man, that could be choſen to treat with *Rehoboam* about it. Yet it is to be thought, as *Martyr* ſaith, that the people were never grieved at *Solomons* taxes, till towards the end of his reign, when he exacted upon them for the building of temples to idols, &c. becauſe they lived alwayes before in great felicity under him. *R. L. ben Gerſon* ſaith, that they began firſt to be grieved at his taxes, when they ſaw by *Hadads* and *Rezons* invaſions, that new charges came upon them, towards V.5. the maintaining of thoſe warres. *Rehoboam* having heard their requeſt, taketh three *Pellican.* days reſpite to give anſwer, wherein, ſaith *Pellican*, he did fooliſhly, becauſe in this time they might conſult about a defection, whatſoever anſwer he ſhould make, ſo *P. Martyr.* likewiſe *Martyr*. But ſome others, that he did wiſely to take counſell, before he made them anſwer, as is adviſed, *Eccleſ.* 32. 24. *my ſonne do nothing without counſell*: and *Prov.* 29. 10. a man raſh to ſpeak is condemned. Yet in this caſe, the people being already exaſperated, it had been more wiſely, done to lenifie their mindes with ſome gentle anſwer at that time. For this is a generall principle amongſt Kings, by no meanes to ſhew rigour in the beginning of their reign, but all humanity to the winning of the hearts of their ſubjects. It is ſtrange, ſaith *Martyr*, that the people being aſſembled together, ſhewed no diſtaſt at the idolatry lately ſet up, neither ſpake any thing for the redreſſe thereof, but onely to have their burthens eaſed, that concerned their worldly profit. But this is common to worldly men, they are not ſenſible of the evill corruption in religion, but only of worldly damages.

V. 6. The people being diſmiſſed, *Rehoboam* began rightly to conſult with the anci- *Hieron. in tradit. Hebr.* ents, who had been counſellours in his fathers time, that is, ſaith *Ierome*, and after him *Comeſtor*, Benaiah *the ſonne of* Iehoiadah, *and* Iahiel *the ſonne of* Achimoni, *otherwiſe called* Chilab. But whereas they counſelled him moſt wiſely to ſpeake V. 8. kindly to the people, he contrariwiſe conſulting alſo with young men, that had been brought up with him, anſwered them roughly, as they adviſed him. Here it is to be underſtood, that theſe men were not young in yeares, ſeeing they had been brought up together with *Rehoboam*, who was now forty one yeares of age, but children in underſtanding and experience in affaires of the common-wealth. They V.10,11. counſelled him to ſay, *my little finger ſhall be greater then my fathers loynee, my father made your burthen heavy, but I will adde unto it, he did beat you with rods, but I will beat you with ſcorpions.* whereby they meant, that his father ruled over them and put upon them what tribute he pleaſed, when he was very young, therefore he being much older, for this their relucting againſt him would make them know his puiſſance to be greater, and compell that ſubjection and ſervice from them, about which they now made queſtion. So that his aggravating of the burthen upon Lyra. them ſhould be as a beating with ſcorpions, which, ſaith *Lyra*, is a kinde of moſt hard whip having pieces of lead or iron tyed at the end of the cords, and is called a ſcorpion becauſe as it ſtingeth with the taile and the torment of the ſcorpions ſtinging is moſt grievous, ſo is the ſcourging with this kinde of whip. This counſell although without all ground of truth, pleaſed greatly this fooliſh man, becauſe he thought that in ſaying thus he ſhould ſpeake more like a king, that had power and command over the people, but to ſpeake otherwiſe were to abaſe himſelfe to his ſubjects. But as I ſaid before, without all ground of truth; for neither was *Rehoboam* more, but leſſe powerfull then *Solomon*, who was the wiſeſt and richeſt amongſt men, and *Rehoboam* fooliſh and poore to him-ward, neither did *Solomon* a long time burthen them, but they enjoying much happineſſe under him, rejoyced and V. 15. praiſed God. But the cauſe why *Rehoboam* was thus cruelly bent and fooliſhly lead, was the hand of the higheſt, which was herein for the puniſhment of *Solomon* in his poſterity, that his word ſpoken by *Abijah* might take effect. He did not give the wiſedome to *Rehoboam* to diſcerne the beſt counſell from the worſt, whereby he might have been kept from this pride and cruelty, but in his juſt judgement infatuated him, and ſtirred up *Ieroboam* and the people to take this occaſion to revolt from him, that is, not by putting into them a ſpirit of rebellion, but permitting them to be carryed on by the bitterneſſe of their own mindes thus exaſperated, leaving him, to ſet up another king over them.

V. 16. ***What portion have we in David, or what inheritance in the ſonne of Iſhai?***] As *Rehoboam* had ſpoken contemptuouſly to them, ſo they here reply contemptuouſly, not as to their king, but to ſome private perſon of an obſcure family, as *Saul* in times paſt had done, when he would diſgrace *David*, calling him the ſonne of *Iſhai*; ***to thy tents O Iſrael, and looke thou to thy houſe O David***, that is, to thy own matters, and to thoſe that will adhere unto thee, for we will be no longer thy Subjects. The expoſition of theſe words [*thy houſe*] in *Ioſephus*, underſtanding hereby the Temple, is moſt ſtrange, and contrary to all others, and to the Chaldee paraphraſe, who hath it, reigne over thy houſe (*O David*;) neither was the Temple called by the name of *David*, but of *Solomon*, and it came not from the people afterwards to leave the Temple, but from *Ieroboams* wicked policy. Thus Iſrael went from *Rehoboam* and made *Ieroboam* their king, which act of theirs was not juſtifiable, although God had decreed that thus it ſhould be; becauſe it proceeded from an evill fountain, a rebellious and impatient minde in them, neither had they yet order from God thus to doe, although he had foreſhewed by his Prophet that thus it Note. ſhould be. But from *Rehoboams* example uſing his Subjects like ſlaves, all other kings may take warning, as they deſire to reigne in peace and not to hazzard the loſing of all.

V. 17. ***But Rehoboam reigned over the children of Iſrael, that dwelt in the cities of Iudah.***] Pellican. That is, ſaith *Pellican*, *Iudah*, *Benjamin*, and *Simeon*, and to make the other tribes ten he ſaith, that *Manaſſeh* becauſe of the diviſion into two parts, one on the other ſide of Iordan, and the other on this, might be counted for two. And indeed *Simeon* muſt needs be part of his kingdome, becauſe he is ſaid to have reigned over all the children of Iſrael that dwelt in the cities of *Iudah*, ſeeing the lot of the tribe of *Simeon* fell within *Iudah*, *Ioſh.* 19. 1, 2. Wherefore the one tribe of *Iudah* over which *Rehoboam* is ſaid to continue King ſtill, *v.* 20. comprehended two more. So likewiſe *Martyr*, but ſome oppoſe this alleadging *Adricomius*, who divideth *Simeon* from *Iudah* in his deſcription of the holy land, and urging the propheſie againſt it of 10 tribes to *Ieroboam*; and hereunto may be added, that in all the levying of armies by the Kings of *Iudah*, the tribe of *Iudah* onely, and the tribe of *Benjamin* are ſpoken of both in *Rehoboams* time, and in the time of his ſucceſſors; no word being ſpoken of the tribe of *Simeon*, out of which alſo men ſhould doubtleſſe have been raiſed, if it had been under this King. Moreover it is expreſſely ſaid, that many of *Ephraim* and *Manaſſeh*, and of *Simeon*, came and dwelt in *Iudah* in the dayes of *Aſa*; 2 *Chron.* 15 9. being altogether called Iſraelites, which argueth that they were of the kingdome of Iſrael, as the *Ephraimites* were, but then through the feare of God turned to *Iudah.* In which kingdome, when the *Simeonites* increaſed, they being ſtraightened in the dayes of *Hezekiah*, are ſaid to have gone out and conquered more land for their inlargement, 1 *Chron.* 4.41.

V. 18.
1 Kings 4.6. he is called *Adoniram.*
*Joseph.lib.*8. *Antiq.c.*3.

Then the King ſent Adoram who was over the tribute, but they ſtoned him to death.] He is thought by Expoſitours to have ſent him being a wiſe man and an ancient, by good words to lenifie their minds again; ſo likewiſe *Ioſephus*; but they being once exaſperated were ſo farre from returning, that they were the more enraged, and both ſlew him and tumultuated ſo againſt *Rehoboam* himſelfe, that hee fled away in his chariot to ſave his own life, neither could their minds ever after be reconciled to his ſo, as to return unto that houſe againe. But to ſhew how diſpleaſing this their rebellion was to God, they were alwayes left under the government of Idolatrous kings, untill that the meaſure of their wickedneſſes being made up to the full they were deſtroyed, and came into the hands of forrein enemies. If any ſhall think that *Adoram* was ſent not to pacify the people, but to exact tribute according to his office; this cannot be, ſeeing *Rehoboam* was not yet accepted for King, and the people now being from home, and ſo moſt probably unprovided of mony to pay, this was no place to require it in. *Lyra* ſaith, that they ſuſpected *Adoram* to be one of them, who gave the King counſell to make them ſo harſh an anſwer, and therefore they raged ſo much againſt him, ſeeing it is the manner of men in this office commonly to encreaſe the Kings tribute as much as they can, that they may be with him in the more favour; but it turneth ſometimes to their own deſtruction, which would be thought upon by all projectours, who for their own ends againſt law and equity, procure heavy burthens to bee laid upon the people.

V. 20.

And when all Iſrael heard that Ieroboam was returned, they ſent and called him, and made him King.] It is ſaid, *v.* 2. 3. that *Ieroboam* being returned out of Egypt was ſent for, and together with the people demanded a relaxation of their heavy burthens, how then is it now ſaid, that they heard of his return, and ſent for him? *Pellican* thinketh that he was now gone home, when it was cryed, *To your tents* (*O Iſrael*) modeſtly expecting the event of this tummult, and not ambitiouſly ſeeking the kingdome.

Pellican.
Lyra.

But *Lyra*, all the people now heard in all places, that he was returned out of Egypt, by thoſe that had been at the former aſſembly; but *v.* 1. they that had been there, are ſaid to be all Iſrael, therefore this cannot ſtand, and much leſſe that of *Pellican*, that by his return is meant his return to his own houſe, from whence they ſent to call him, for his practices paſt do ſhew, that he was too greedy of comming to this honour. Theſe words then are nothing elſe but a repetition of that which was ſaid *v.* 3. theſe words onely being ſupplied more, which were wanting there, *When all the people heard that he was returned*, as if it had been ſaid, they ſent for him to be their fore-man in ſpeaking to *Rehoboam*, and now their requeſt being ſo contemptuouſly rejected, and menaces of greater burthens added, they ſtraightway make him their king, whileſt they were together in Shechem. For although they cryed, *to your tents* (*O Iſrael*) yet it is not probable that they went any further, then to ſome tents they had for the time pitcht up for themſelves about that place, becauſe the houſes in Shechem could not contain them: for unto them, their aſſembly not yet being diſſolved, came *Adoram*, whom they ſtoned and immediatly proceeded to the conſtitution of this new King, and it had been a great toil, and no policy, to go away and return again after a time, from all parts of the kingdome to do it, becauſe *Rehoboam* might ſo eaſily have come upon them, being ſevered and without an head and taken revenge for their rebellion. Thus a new kingdome came to be ſet up, called ſometime the kingdome of Iſrael, as the other of Iudah, ſometime of Ephraim, or Samaria, or of Iezrael, and becauſe *Ieroboam* was of the tribe of Ephraim, it is thought that the propheſie of Iacob was now fulfilled, who in bleſſing the two ſonnes of *Ioſeph*, preferred Ephraim before Manaſſeh, *Gen.* 48.

V.21,22. 23,24. *Rehoboam* being returned to Ieruſalem, gathereth an army out of Iudah and Benjamin of 180000. to go againſt Iſrael, to bring the people back again to his obedience. But God ſent *Benaiah* a prophet unto him to forbid him, becauſe their revolting and ſetting up of a new King over them came from him, and thus hee was ſtayed from theſe proceedings, wherein the great power of God appeared in ruling and turning mens hearts, in that the King being ſo greatly incenſed, and having now ſo ſtrong an army about him, was by a meſſage brought by a poore Prophet ſo ſoone turned from his purpoſe and made to diſſolve his forces. Whereas then it is ſaid Ch.14. 30. That there was warre between *Rehoboam* and *Ieroboam* all their dayes, it is to be underſtood not of any warres to get the kingdome one from the other, but of skirmiſhes to revenge wrongs mutually done by the one to the other upon their borders.

V.25. *Judg.*9.45. *And* Ieroboam *built Sychem in mount Ephraim, and dwelt there, and going from thence he built Penuel.*] Sychem was about two hundred yeares before this deſtroyed by *Abimelech*, but it is not to be thought, as Expoſitours generally hold, that it remained waſte till this time, but was rebuilt againe long before, yet haply it wanted walls and towers for ſtrength, which this new king intending to make it the chiefe citie of his kingdome, and his royall ſeat, thought now needfull to have about it, and a pallace and other ſtately buildings for ornament, and therefore he immediately after his inauguration to the kingdome thus built it, that he might from hence the better rule over his ſubjects about, and becauſe part of his dominion was on the other ſide of *Iordan*, where dwelt the tribes of Gad and Reuben, and the half tribe of Manaſſeh, he built Penuell which ſtood there, and ſtrengthened it likewiſe, that he might the better keep his ſubjects thereabout in awe. For of *Judg.*8.17. this city we read alſo, that it was deſtroyed by *Gedeon* the father of *Abimelech*, a few years before *Sychem*.

Touching the other king *Rehoboam*, that which is here wanting of his buildings 2 *Chr.*8.11.5, 6,7,8. and fortifications, is ſupplied 2 *Chron.* 11. 5, 6, *&c. He dwelt in Ieruſalem, and built fenced cities in Judah, Bethlehem, Etham, Tekoa,* &c. *Solomon* his father had beſtowed great coſt this way before, but his fortifications were upon the frontires of his kingdome, the cities that were within the land remaining unfortified, but now the kingdome being divided into two, it was neceſſary to fortifie thoſe cities, that ſtood next unto the kingdome of Iſrael for fear of *Ieroboam*, if he at any time ſhould attempt to get more from him, wherefore he ſtrengthened theſe cities being 15. in number, and furniſhed them with victuals and armour, ſhields and ſpears.

V. 26. *Then Ieroboam ſaid in his heart, the kingdome will now return to the houſe of David, if the people go up to Ieruſalem to ſacrifice*, &c.] Now *Ieroboam* beginneth to ſhew the wickedneſſe of his heart, and what little faith he had in God, who had made him king, and had promiſed to eſtabliſh him, if he would walk in his wayes, and given him already a taſte of his providence over him, in averting the danger by *Rehoboams* mighty army from him. For leaving God, he truſted in his own policy, deviſing a meanes to keep the people from Ieruſalem, and ſo from all danger V.28,29. of being drawn to the obedience of *Rehoboam* again. And this was by ſetting up two golden calves, one in Bethel and the other in Dan, where he built temples and inſtituted a new prieſthood, and a new feaſt the 15. day of the 8. moneth, and offered ſacrifices to them, as at Ieruſalem by divine inſtitution the 15. day of the 7. moneth was kept for the feaſt of tabernacles. This idolatry with golden calves, he may well be thought to have learned in Egypt, whileſt he lived there with *Siſak*, whoſe daughter he is alſo ſaid by ſome to have married, for ſo the Hebrews coming out of Egypt, when *Moſes* was gone from them 40. dayes, cauſed *Aaron* to make them a golden calf, *Exod.* 32. and *he ſaid, theſe are thy gods (O Iſrael) which brought thee out of the land of Egypt, go no more up to Ieruſalem.* 2 *Chron.* 11. 15. he is ſaid to have made him *Prieſts of high places, and of devils, and of the calves, which he had made.* Whereby his intimated, that having once gone from the Lord in ſetting up ſome idols, or viſible ſignes of Gods preſence, and preſuming upon his own head, to alter both the prieſt-hood, and place, and time of his worſhip, he was ſoon given over contrary to that, which happily he intended at the firſt, to all the abominations of the Gentiles. Which ſhould be a warning to all to take heed, how for any ends of their own, they go from Gods holy word in divine worſhip, as the Papiſts have alſo done, and the Gentiles did long ago, *Rom.* 1. 19. and were therefore given over to a reprobate ſenſe, and the Papiſts to equall the Gentiles in their ſuperſtitions. Bethel and Dan, where he placed theſe calves, were the one the fartheſt city South, which was famous for Gods appearing to *Iacob* there, whereupon he called it Bethel; that is, the houſe of God, but now it became Bethaven the houſe of iniquity, and ſo it is afterwards by the Prophets called: the other was the fartheſt city of the kingdom North, where the Idol of *Michah* was by the Danites ſet up before; ſo that ſuch tribes as lay Northward, might with more eaſe goe to that city to ſacrifice, then to Ieruſalem; and ſuch as lay Southward, to Bethel.

Note.

Iudg. 18.

But the people being carried with blind ſuperſtition went even from the moſt remote parts South to Dan, as ſuperſtition is commonly more patient of labour, then true piety in the moſt. And in what eſteem the Idol in Dan was amongſt them, appeareth; *Amos* 8. 14. where they are threatned, that ſweare by the God in Dan. And it is probable on the other ſide, that they who dwelt about Dan, went to Bethell; ſuppoſing ſtill, that greateſt vertue was in the God that was fartheſt off from them. And this is ſaid to have turned to ſin, that is, the very ſetting up of an image to repreſent God, although not of any heathen god, as we may gather from *Ieroboams* ſpeech. *Theſe are thy gods, that brought thee out of Egypt.* And from that which was ſaid upon the like occaſion by *Aaron* before, as hath been already noted; which plainly confuteth that interpretation made upon the ſecond commandement by papalls, ſaying that the images onely of heathen gods are there forbidden, as if it had been ſaid, thou ſhalt have none other gods but me, neither ſhalt thou make any images of them. Wherefore vaine and preſumptuous is that fiction of *Ambroſe Politus*, as *Martyr* noteth, who inquiring into the reaſon why God at the firſt giving of the Law forbad images, but afterwards directed *Solomon* to ſet up divers images in his houſe, ſaith, that it was becauſe the people were rude and ignorant at the firſt, and ſo there might have been danger in making images, but afterwards, when they were better inſtructed, this danger ceaſing, becauſe they knew then, how to uſe them, and that there was no diety in them, he appointed images to be made, and myſtically hereby intimated the uſe of images in times to come in the Church under the Goſpell. But this bold figment of his is plainly confuted by this very place, wherein after *Solomons* time images made for divine worſhip are cenſured as a cauſe of ſinne. And if images which ſhould bee in the Church under the Goſpell, were prefigured by theſe in *Solomons* temple, it is a marvaile that the holy Apoſtles and Doctours of the Church had no perceivance hereof for 600 yeares, all which times images were kept out of the Church, and then firſt brought in, when learning and piety was moſt decayed. If any man ſhall wonder how *Ieroboam* could perſwade the people to accept again of a golden calfe, when as Gods wrath had been before declared by *Moſes* to be ſo great againſt their forefathers for the like; it may be conceived that *Solomon* had already made way to idolatry in his latter time, whereby they were for the moſt part corrupted, and knew little of the ſacred hiſtory, and they were of themſelves moſt prone to idolatry; and therefore having now a new King of their owne ſetting up to lead them, it is no marvaile that they were taken with this device of his, except the Preiſts and Levites who had more knowledge, and ſome others of the people who being more religious, and ſo more converſant in the word of God, deteſted it, and were ready rather to leave their poſſeſſions to goe from the kingdome wherein ſuch abominations were committed to ſerve God, according to his ordinance at Ieruſalem, as is ſhewed that they did, 2 *Chron.* 11. 13. 16. And happily as *Martyr* conjectureth, *Ieroboam* juſtified his proceedings herein, by ſaying, that the people of old ſet up a golden calfe of their own head without the authority of their Governour, and therefore God was offended with them, but now it being done by the King, the caſe differed; and ſo there was no feare of Gods diſpleaſure: and for the

V. 30.

P. Martyr.

the place, as *Solomon* was a King ſet up by God, and built his temple; ſo was he, and therefore might uſe the like liberty to ſet up others, &c.

V. 31. *Martyr.* *He made alſo an houſe of high places, and he appointed Prieſts of the extremities of the people, which were not of the ſonnes of Aaron.*] That is, ſaith *Martyr*, beſides the Idols ſet up by him in Bethel and Dan, he appointed ſacrificing in divers other high places in the land after the manner of the heathen. And whereas God had tyed the Prieſthood to *Aaron* and his ſonnes, confirming his decree herein by miracle, *Numb.16.ch. 17.* after the rebellion of *Chorah* about it, and his deſtruction with his complices by fire from heaven, *Ieroboam* nothing dreading the judgements of God, when as *Aarons* ſons would not conſent to his wickednes, as is moſt probable, made other Preiſts in their ſtead; of ſuch as he could get from the uttermoſt parts of his dominion out of any of the tribes; who being men of corrupt mindes, and ambitious of the honour readily accepted of it. For there were two dignities, the one Kingly, and the other Prieſtly; about which, to take away all contention the Kingly was ſetled upon the tribe of *Iudah*, the Prieſtly upon the tribe of *Levi*; and more particularly upon *Aarons* family to figure out the Preiſthood to come, *viz.* of Chriſt, by whom alone the ſacrifices of praiſes and prayers can bee acceptably offered unto God. For as of the Kingly, ſo of the Prieſtly office men were ambitious, as hiſtories both ſacred and prophane doe ſhew. This was the cauſe of the rebellion of *Chorah*; and after the peoples return from their captivity, much contention there was about the high Prieſthood. And of *Iulius Cæſar Suetonius* writeth, that when his mother diſſwaded him from ſeeking the high Prieſthood, he ſhewed himſelfe to be moſt eagerly ſet upon it in that he anſwered her, thou ſhalt this day either have me a baniſhed man or an high Prieſt. And as *Ieroboam*, ſo ſuperſtitious men *Note.* and hereticall have from time to time depoſed and deprived true Presbyters of the Church, which would not conſent to their ſuperſtitions and errours, and ſet up others in their ſtead; but that God who ſoon ſhewed his diſlike of *Ieroboams* wicked doings, by his judgements againſt his houſe, will not certainly ſuffer them to goe unpuniſhed.

V. 32. *Moreover Ieroboam inſtituted a ſolemnity in the eight month the fifteenth day and offered upon the Altar, &c.* v. 33. *He went up to the Altar, and offered incenſe.*] *Ieroboam* not content to alter the place of divine worſhip, & the form & Prieſthood preſumed yet further to alter the feaſt of Tabernacles, which God had appointed to be kept the 15 day of the 7th. month; which *Martyr* thinketh that he did, becauſe the autumnall fruits were then more perfectly gathered in and the work done about them; ſo that the people might now the better intend to the keeping of a ſolemnity, and happily becauſe he could not ſo well have held the people from going up to Ieruſalem at the firſt to the feaſt kept there, if hee had held one at the ſame in Bethell. But I rather aſſent to the firſt reaſon, ſeeing his aym was not to let them goe firſt to Ieruſalem, and then to call them to *Bethel*; but to keep them altogether from going up to Ieruſalem for feare of revolting from him. And this new feſtivall time he is ſaid to have appointed of his own head, wherein ſaith *Auguſtine*, he made God a lyer, not beleeving him to be conſtant in the maintenance of his lawes once made, although he beleeved him in his word touching his own advancement *Hoſ. 7.* to the kingdome. And this new day is by *Hoſea* called the day of the King, becauſe it was not of Gods, but his appointing. And his offering incenſe ſhewed, that he took the Prieſts office upon himſelfe alſo, that by his example he might teach them, that it was lawfull for any man that was conſecrated by the offering in the law ap- *Lyra.* pointed, as was *Aaron*, to be a Preiſt, as *Lyra* hath it; who alſo ſpeaking of the houſe in the high places expounds it of one upon a mount in Dan, and another in Bethel; which is more probable then that of *Martyr* before, becauſe wee read not of any more places appointed by him.

Touching the feaſt the 15. day of the 8. moneth inſtituted by him, although by *Ioſephus* and *Lyra* and others following him, it be thought to be the feaſt of Tabernacles, yet *Theodoret*, *Dionyſius*, and *Adricomius* do think it to have been a feaſt of the dedication of the temples or calves, which he had ſet up, but becauſe it is ſaid to be like the feaſt kept in Iudah, it is rather to be held, that it was a feaſt of tabernacles, to which the people had been long accuſtomed, although the time differed. By *Rehoboam* we may with the ordinary gloſſe underſtand worldly minded rectors of the Church, who leaving the way of the ancient fathers, give occaſion of ſchiſme in the Church. And by *Ieroboam*, the moſt advanced in the Church, who do ill requite God by bringing in idolatry, being thus a cauſe of great ſinning to the people.

CHAP. XIII.

V. 1. *But behold a man of God came from Iudah to Bethel, and Ieroboam ſtood by the altar to offer incenſe*, &c.] *Ieroboam* having faln into ſuch groſſe idolatry, and many other ſins, the Lord, who had ſet him up to be King, left him not, but ſent his Prophet to him to reprove and threaten him, if by any meanes he might be humbled for it and reformed. And he is ſaid to have come out of Iudah, becauſe, ſaith *Martyr*, none in his kingdome durſt oppoſe him in his wicked proceedings, from whence he gathereth, how cold their love and zeal for the truth was grown; if we compare it with their zeal of old in *Ioſhuahs* time, when for an Altar ſet up by the Reubenites, Gadites, and the half tribe of Manaſſeh, all the reſt were ready to go to fight againſt them. But the moſt godly in thoſe parts were all gone to Iudah out of a diſlike of *Ieroboams* doings, as was ſaid before, and therefore from thence, if from any place, one muſt needs come upon this meſſage of the Lord. And if there had been true prophets ſtill remaining in Iſrael, yet none of them could have come, but being particularly ſtirred up by the ſpirit of God, in which caſe onely at all other times, the prophets of God have gone forth to reprove kings, as is commonly ſaid, the ſpirit of God came upon ſuch or ſuch a prophet, and then he went and ſaid, &c. as 2 *Chron.* 20. 14. and this man of God came not, but by the word of the Lord. Who this prophet was is not certainly known, but he is thought by Expoſitours to be that *Iddo*, of whom it is ſpoken 2 *Chron.* 9. 29. in the latter end of *Solomons* reign; but againſt this maketh 2 *Chron.* 13. 22. where he is ſaid to have written the acts of *Abijam* the ſonne of *Rehoboam*, whereas this prophet was the ſame day ſlain by a lion. *Ioſephus* calleth him *Iadon*, *Hugo Cardinalis Addo* or *Gad*, *Ierom Iaddo*, meaning, as he expreſſeth himſelf, the ſame man, that wrot *Solomons* acts. *Epiphanius* cals him *Ioam*, born in *Samaria*. *Tertullian* thinketh him to have been *Semeia*, who was another prophet, that wrot of *Solomons* acts, ſo likewiſe *Clemens Alexandrinus Semea* the ſonne of *Amame*. And he cried out, not to the king but to the altar, ſaying, *O altar, altar*, &c. not for reverence to the king forbearing to ſpeak to him, as ſome think, for the men of God feared not to ſpeak to the greateſt tyrants, when they were ſo directed, as we may ſee in the example of *Samuel* to *Saul*, *Elijah* to *Ahab*, *Eliſhah* to *Iehoram*, &c. but he ſpeaketh to the altar and threatneth it, meaning the idolatrous worſhip there ſet up, that by crying out unto the altar he might be terrified, that erected it, and all they that ſerved about it, ſeeing he propheſied of their deſtruction and burning upon it, as of beaſts at this time to the honour of idols, which God ſo much abhorred, and of the utter overthrow of all that idolatrous worſhip. And he nameth the man, that ſhould burn men hereupon, *viz. Ioſiah*, in whom this was accompliſhed 340. yeares after, or according to *Iunius* 330. Neither did he propheſie of a thing to come onely, but gave a preſent ſigne, that he might be beleeved, *viz.* that the altar ſhould cleave in ſunder and the aſhes run out, which followed immediatly, ſo as that they, which were preſent, could not but acknowledge God, hereby atteſting, that he was ſent of him, which ſhould have made them all to tremble, and to repent of this abominable wickedneſſe. But the king was ſo obſtinately ſet upon his idolatry, that in ſteed of repenting he ſtretched out his hand, commanding to apprehend the prophet, but he was ſmitten by the hand of God ſo, as that his hand withered, and all ſtrength was ſo taken from his arm, that it ſtill extended, and could not be drawn in again. Yet when he entreated the prophet to pray to his God

P. Martyr.

Joſh. 22.

Hieron. in Chro. 13. 22.
Epiphan. lib. de vita proph.
Tertul. de jejun. c. 16.
Clem. Alex. l. 1. *ſtram. c.* 11.
P. Martyr.

1 *King.* 23. 25.

God for him, it was again reſtored, ſo ready are the ſervants of God to paſſe by injuries
done unto them, and for the evill attempted againſt them to pray for their
perſecuters. This kindneſſe of the prophet, although *Ieroboam* could not, but in
humanity requite by inviting him home to dine with him, yet neither by the miraculous
ſmiting of his arm, nor by the miraculous ſanation thereof, nor by the prodigious
preſent renting of the altar, nor by the judgement befalling the prophet for
doing contrary to the charge given him, as here followeth, nor by the old prophets
confirming, what this had fore-told, was he moved to any repentance, or to turn
from his evill wayes, till his houſe was deſtroyed therefore, as is noted *v.* 34, 35.
Whereas in ſpeaking to the altar he doubleth the word [*O altar, altar*] ſome
think, he meant both it and the altar at Dan, but this is too curious, he rather ingeminates
the word out of zeal and earneſtneſſe. His ſigne giving was according to
the direction *Deut.* 23. to approve himſelf to be a true prophet of God. And it is
to be noted, that *Ieroboam* was not affected with the ſigne or the thing threatned,
but onely with the ſtroke, which he felt upon himſelf, neither did he hereupon deſire
to be prayed for, that his ſinnes might be forgiven him, but onely that his hand
might be healed, and he ſpake of God as the prophets, not his God [*pray to the*
Note. *Lord thy God.*] Whence we may gather, how far from any ſenſe of true piety reprobates
are, even when they are humbled for judgements, their humiliation is
not for their ſinnes, but for bodily ſufferings, as *Ahabs* and *Pharaohs.*

V.8. The prophet although deſired, would not go to *Ieroboam's* houſe, no not for a
reward alſo promiſed him, becauſe the Lord had commanded him, neither to eat
bread nor drink water in that place, eating bread and drinking water being put for
Toſtatus. all other proviſion, as 2 *King.* 6. 22, 23. But as *Toſtatus* puts the caſe, what if he
had been impriſoned and kept there many dayes, ſhould hee rather have ſuffered
himſelf to be ſtarved, then to have eaten there? and anſwereth, that having a particular
charge to abſtain, he ſhould, though to the endangering of his life. He was
to put his truſt in God, who could have miraculouſly preſerved him, as he did *Elijah.*
This interdicting him to eat and drink in that place, was in deteſtation of
Cyprian. the idolatry there committed, and figured out, as *Cyprian* and *Rupertus* have it,
Rupert.lib.5. Reg.c.6. the cenſure of the Church againſt hereticks and other notorious wicked perſons,
2 King.5. beeing excommunicated, with whom it is unlawfull to eat, that they being ſhunned
of all men, might be confounded and brought to repentance. And for receiving
guifts, that the prophets did generally abhor from any in thoſe caſes, leſt the
favour of God ſhould ſeeme to be purchaſe-able with money, which cometh
freely.

V.9. But what meaneth that which is further added, *neither ſhalt thou return by the
way whereby thou wenteſt?* Hereby was intimated, that the place, where idolatry is
committed is made ſo abominable, as that the way thither alſo is hereby polluted,
and therefore to ſhew the greater deteſtation of this place, he muſt not tread in
the way that led to it any more, and hereby we are taught to eſchew coming
where the wicked come, but onely to reprove them.

V.11,12. *And there was an old prophet dwelling in Bethel,* &c.] This prophet hearing by
his ſonnes, who it may be were preſent at *Ieroboam's* ſacrificing, that a man of
God came from Iudah and ſhewed ſuch ſignes, but departed thence without eating
or drinking, becauſe he was by God forbidden to eat there, rode after him to
fetch him back to his houſe to eat with him, lyingly telling him, that it was to
him revealed, that he ſhould return and eat and drink with him, but therein hee
diſſembled. 2 *Kings* 23. 18. this old Prophet is ſaid to have come from Samaria, ſo
P. Martyr. that he was not of Bethel by birth, as *Martyr* noteth, but of Samaria; only he now
dwelt in Bethell. And whereas Samaria was not built till long after his time by
Omri, 1 *Kin.*16.24. he ſaith, it is either ſayed ſo by anticipation, or that there was a
city ſo called before, but by *Omri* increaſed and beautified with more buildings.
Touching this old Prophet ſome hold him to have been a falſe Prophet, and a worſhipper
of *Ieroboams* calves, and an incourager of him in that wickedneſſe, and
that he ſought to intrap the man of God in ſubtilty, that he being provoked againſt
him, he might bee deſtroyed; and when he had effected it, that hee went to the

King and perſwaded him that he was a vain and wicked man, as appeared by the judgement befalling him. Wherefore hee ſaid there was not any cauſe why hee ſhould be troubled at his ſpeeches or ſignes ſhewed by him, ſeeing the Altar being new made might well be cleaved in ſunder by the many ſacrifices wherewith it was overwhelmed, and the ſtrength of his arme might faile him through weari-neſſe in ſtanding and holding the cenſer of incenſe ſo long. Thus *Ioſephus* in many more words, and after him *Comeſtor*, and *Rupertus*, and *Lyra*, *Dionyſius*, *Hugo*, and *Cajetan*; *Vatablus* and the Chaldee paraphraſt calling him a lying Prophet, *Michal* by name. And *Lyra* ſaith that he came from Samaria to Bethel for the worſhip of the calves; and ſome, ſaith *Martyr*, that he was *Amaſiah* their high Prieſt. But both *Martyr* and *Pellican* hold him to have been a true Prophet of God, but frigid and without zeal to oppoſe *Ieroboam* in his idolatry; yet they ſay hee was glad that one came to reprove it, and earneſtly deſired to doe him any good office therefore, and to be acquainted with him. Wherefore not being otherwiſe able to reduce him back to his houſe, hee ſeigned a revelation made unto him from God. And *Theodoret* long before ſaith, that hereby he appeares to have been a true Prophet, that he foretold truly the judgement to come upon this Prophet, and believed and confirmed his word touching the Altar at Bethel, and added a propheſie againſt all other high places; and laſtly gave a charge to his ſonnes to bury him in the ſame ſepulcher with this Prophet, being aſſured that the time ſhould come that mens bones ſhould be taken up and burnt in Bethel, but thus he hoped that his ſhould reſt in quiet; ſo likewiſe *Procopius* ſaying, that hee was no otherwiſe a falſe Prophet, but in that he falſely pretended a revelation at this time, and to them agreeth *Toſtatus* and ſome others, becauſe he is called here only a Prophet, but not a falſe Prophet. And whereas it is objected, that he ſaid, *becauſe thou haſt not obeyed the voyce of the Lord thy God*, as if he ſerved other Gods; for thus *Ieroboam* alſo ſpake, *v.* 6. and *Pharoah* to *Moſes*. It is anſwered that this phraſe doth not alwaies imply a ſtrangeneſſe in the ſpeaker from the true God, but ſometimes the peculiar favour of God towards him; to whom it is ſpoken, as the woman of *Tekoa* ſpake to *David*, and *Moſes* to Iſrael; *Heare the voyce of the Lord thy God.*

Ioſephus.

Cald. paraphraſt.
Lyra.

Pellican.

Theodor. in 3. Reg. qu. 42.

Vpon the foreſaid reaſons then, and becauſe in the ſacred hiſtory he is called no otherwiſe but an old Prophet. I conclude that he was no falſe Prophet that ſtood for Idolatry, as *Ioſephus* pretends, or a wicked wizzard, as *Balaam*, but a Prophet of the Lord, yet ſubject to be overſwayed by a good intention to ſhew kindneſſe to the man of God, ſo as that he diſſembled with him, but ſought again afterwards by repentance to doe away this his ſin; and doing unto him the beſt offices of love that he could in burying him honourably, lamenting his death, confirming his word, and lying in the ſame ſepulchre with him after his death. As for *Ioſephus*, whom others that are of a contrary opinion follow, it appeares how little credit is in this matter to be given unto him, becauſe in that long narration that he maketh of this Prophet, he erreth palpably in divers things; in that he ſaith that *Jeroboam* fell to this idolatry by his perſwaſion: whereas the Scripture ſaith hee did it of his own head, and that whilſt they were dining, the word of the Lord threatning him came to *Iadon*, whereas it came to this old Prophet, and that it was told him that he ſhould be deſtroyed by a Lion in that journey, whereas it was only ſaid, that he ſhould not come to the ſepulchers of his fathers; and laſtly, that this man of God was a vain fellow, neither was his propheſie true, whereas he confirmed it to the uttermoſt; yet he was as *Gregory* ſaith, an evill Prophet to him, when he lyed unto him, and deceiving him, made him to ſinne; whereupon he hath theſe words, He well received the ſentence of death out of the mouth of an evill Prophet, by whoſe ſeducing he declined from the precepts of life, that from thence he might receive puniſhment truly, from whence he contracted guilt negligently. Yet it is not to be doubted, but that this man of God was ſaved, his errour being puniſhed onely with death corporall, as is ſaid of the Corinthians, 1 *Cor.* 11. 32, that he might not be judged with judgements eternall.

Gregor. bene ore mali propheta ſententiam mortis accepit, cujus ſeductione a præceptis vitæ declinavit, ut inde pœnam veraciter ſumeret unde culpam negligenter admiſit.

But by his example we are taught not to goe from the certain word of God in any thing, no not by the perſwaſion of an Angell from heaven, as the Galathians are

Augnſt. 44 *in* 3 Reg. 13.

Angelomus quod peccatum inobedientia in ipſa fuerit morte laxatum, quia idem Leo, qui viventem præſumpſit occidere non auſus eſt occiſum contingere. Gregorius Magnus.

P.Martyr.

Note.

charged, *Gal.* 1.8. Touching his exemption from future puniſhments, S. *Auguſtine* ſaith, Thus God would puniſh his ſervant who deſpiſed not to obey his precept by his own contumacy, but being deceived by anothers fallacy, believing that he obeyed, when he obeyed not. For it is not to be thought that he was ſo killed by a beaſt, as that his ſoule was ſnatcht away to tartarean puniſhments, ſeeing the ſame Lion that ſlew him, kept his very body, the beaſt which carried him being alſo unhurt, and ſtanding by his maſters body without feare, in the preſence of that ſavage wild beaſt even to his funerall; by which marvailous ſign it appeares, that the man was rather chaſtiſed temporally unto death, then puniſht eternally after death. And hereby ſaith *Angelomus*, it manifeſtly appeareth that his ſin of diſobedience was in death releaſed, becauſe the ſame Lion which preſumed to kill him living, durſt not touch him being ſlaine. *Eucherius* ſaith the ſame, with *Auguſtine* and *Toſtatus* likewiſe, and others. Although hee ſinned ſaith *Martyr*, and was therefore puniſhed with death, yet it was meerly by being deceived, becauſe although God had before forbidden him to eat in that place, yet he thought now he might countermaund it, as to *Abraham*, whom he had bidden to offer his ſonne *Iſaack* in ſacrifice, but afterwards he ſpake to the contrary; and *Balaam* being firſt forbidden to goe with *Balaacks* meſſengers, was afterwards bidden to goe: and this extenuateth his ſinne, although it freeth him not from it. And happily as *Gregory* noteth, hee was ſelfe-conceited at his precedent doings and good ſucceſs; wherefore to humble him the Lord ſuffered him to fall, and happily ſaith *Martyr*, he was offended with him, becauſe he ſtayed by the way and made no more haſte back again, or the occaſion of his errour by this device of the old Prophet, might be his propenſity to hearken to a motion of refreſhing, he being now hungry and thirſty, and ſo he might not ſo ſeriouſly conſider before hee yielded to return; or laſtly, becauſe he ſought not to God by prayer again to direct him. Wherefore that wee may by no pretence of the truth be deceived, as ſome are by the Popiſh; Let us firſt cleave unmoveably to that which we certainly know to be the word of God, not being carryed by any pretended revelations, and feigned miracles; and if the caſe be ſo doubtfull, as that we cannot otherwiſe know the truth, let us flye to God by prayer, and bee no whit more prone to be ſwayed on way then another by any worldly reſpect, but by his glory; having alwayes an heart ready to obey his known will in every thing, and alwayes be humble. Yet the ſame *Martyr* ſaith, that this man of God is to be hoped well of, according to the opinion of others before, and giving him thus to death for one offence, into which he fell onely by being too facile; he gave occaſion to the people of Iſrael to be terrified by thinking what grievous judgements they were expoſed unto by their wilfull abominable idolatries, and likewiſe all other obſtinate ſinners. In that the old Prophet denounced this as a judgement unto him, that he ſhould not come to the ſepulchers of his fathers, we learn that to want a buriall, or not to be buried at home, but in a ſtrange place, was of old counted ignominious: for although a dead corps hath no ſenſe hereof, yet when this is threatned to a man living, through the love that he beareth to his own fleſh, he is ſenſible of it. But for Gods cauſe to ſuffer, as many *Martyrs* have done, and to have the dead body expoſed to wild beaſts, as the body of *Ignatius* was, and devoured; or otherwiſe to lye unburied is not ignominious, but glorious. The old Prophets going himſelfe in perſon, when he heard what had happened to the man of God, was to recompence as much as he could, the injury which hee had done unto him, and to ſhew his penitency, that he might obtain pardon. The Lion ſtanding by, and neither tearing the body nor the aſſe, ſhewed the ſpeciall hand of God herein, and that he was not ſlaine by chance; when he would for a puniſhment, he opened the lions mouth againſt his ſervant, and when he would, he ſhut it both towards his body and the aſſe, making him his keeper, and holding the aſſe there to carry him back to the buriall, ſhewing hereby that all even the fierceſt creatures are at his beck. If any ſhall marvaile why this man of God was ſo ſoon puniſhed, who ſinned leaſt, but the old Prophet, who was for his lying more in fault, was not; nor *Ieroboam*, who was worſt of all, till many yeares after in his houſe; *Martyr* anſwereth that God puniſheth thoſe ſooneſt, whom he loveth beſt; and deferreth the puniſhments of the moſt wicked, that at length they may come more heavily upon them, and this is according to that ſaying, *if judgement begin at Gods houſe, what ſhall their end be that obey not the Goſpel?* 1 Pet.4.17. even as a king that is a father chaſteneth his ſonne betimes, but deſtroyeth rebels though long ſuffered. But becauſe this ſatisfieth not us touching the old prophet, whom we may not for one act number amongſt the wicked, it is further to be added, that it is at the will of the Lord, to puniſh one of his ſervants ſinning leſſe, and to let another ſinning more upon his repentance to go free, or it may be held, that this old prophet committed not ſo great a ſin as the other, becauſe he went not from the expreſſe particular command of God, as he did, which to do hath alwayes brought judgement not to be reverſed, as in our firſt parents, in *Saul*, and in *Ionah*, &c.

V. 33. *After this Ieroboam returned not from his evill way, but he turned and made Prieſts of the high places of the meaneſt of the people, who ſo would filled his hand,* &c.] Hitherto have been related ſo many wonderfull accidents, that a man would think, were ſufficient to turn any heart from his ſinne, but ſuch was the obdurate obſtinacy of *Ieroboam*, that nothing would move him to repentance. P. Martyr. The cauſe (*Martyr* thinketh) to be, and that truly, his deſire of holding the kingdome which he had obtained, and to keep the people alwayes from revolting. For to reign, ambitious men are bent to do any thing, yea to run into the horrible ſinne of perjury, as *Iulius Caſar*, who ſaid, *ſi pejerandum, regnandi cauſa pejerandum*, and *Harold* here in England is ſaid to have broken his oath to *William* Duke of Normandy for the ſame cauſe. And *Baſiliſcus* to get unto himſelf the Conſtantinopolitan Empire alone, *Zeno* being put down, diſanulled the councell of Chalcedon, to win divers Princes and Biſhops to his ſide, that were againſt it, and the popiſh Hierarchy likewiſe will not turn from their errours, although palpably manifeſted, through the deſire of holding their Empire ſtill. *But turned and made prieſts*] *ch.* 12. 31. he is ſaid to have made ſuch Prieſts before, of the high places in Dan and Bethel, but now being more hardened, as they are, that are not made to relent by ſuch powerfull meanes, he proceeded to make more ſuch prieſts of all other high places throughout his kingdome. *Who ſo would filled his hand*] That is ſpoken according to the manner of conſecrating the Prieſts at the firſt by Gods inſtitution, *Levit.* 8. 27, 28. as the hands of *Aaron* and his ſonnes were filled with offerings. Expoſitours alſo mention another ſenſe, as if by filling his hand were meant *Ieroboams*, by giving him money to be made prieſts, but I prefer the firſt.

V. 34. *And this turned to ſinne to the houſe of Ieroboam,* &c.] That is, after the example of the father, the ſonnes went on in abominable idolatry, and erecting and maintaining a prieſthood promiſcuouſly of any tribe, or of any baſe condition, thus bringing ruine upon themſelves at laſt, as it ſhall be alſo to all ſuch, as putting down the moſt faithfull miniſters of Gods word, becauſe they will not agree to their ſuperſtitions, do indifferently put any, that will into their places.

CHAP. XIIII.

V. 1. *AT that time Abijah the ſonne of Ieroboam fell ſick, and he ſaid unto his wife, ariſe change thy attire, that thou mayeſt not be known to be the wife of Ieroboam,* &c.] This wicked king, ſaith *Pellican*, not being moved to repent by all the ſignes, which he had ſeen, beginneth now to be puniſhed in his beſt ſonne *Abia*, who is ſmitten with ſickneſſe. Pellican. And he knowing, that the idols, whom he ſerved, had no power to help him, but onely the true God, he ſendeth to his ſervant *Abia* the prophet, that by his meanes he might obtain favour, of whom he had experience before, when he fore-told him, that he ſhould reign over Iſrael, that he was a true prophet. But being conſcious to himſelf of his groſſe idolatry he was aſhamed, that his ſending to him ſhould be known, and therefore cauſeth his wife to diſguiſe her ſelf. Note. Thus they are confounded in time of trouble, when they would, but durſt not ſeek to the true God, of whoſe help they deſpair, becauſe they have formerly forſaken him, who caſt away his fear, and give his worſhip to creatures, and this is the caſe of all the wicked, they feel at length the hurt that cometh by their ſins, and ſeek to God being miſery enforced too late.

P. Martyr. *Ieroboam*, ſaith *Martyr*, had been ſmitten before in his arm by withering and repented not, now he is ſmitten in his ſon, moſt probably, the eldeſt, which did much affect him, but yet he looketh not to the cauſe, to amend, which if he had done, his ſonne doubtleſſe ſhould have been healed. Yet he beleeved that his ſickneſſe was ſent of God, as appeareth by his ſending to his prophet, and that the idols, whom he ſerved and their prieſts were not able to help him, becauſe he ſent not to them. But whereas *Martyr* ſaith, he ſent not, that we can gather from the holy Scripture for help, but onely to know what the event ſhould be. I think rather with *Muſculus*, that his ſending was to ſeek help alſo, this being implied alwayes in ſending to an oracle to enquire, forſomuch as it is an honour done to that oracle, and an implicit profeſſion of faith and truſt put therein. For his wives diſguiſing of her ſelf, he ſaith rightly, that it was, leſt the prophet knowing her, ſhould either refuſe to give her anſwer, or ſpeak bitter words againſt *Ieroboam*, who knew himſelf to be hated by the prophet for his abominations; as ſome conceive, becauſe he thought he would be afraid, if he knew who ſhe was, to ſpeak the truth, leſt the king ſhould be hereby exaſperated, if it were diſpleaſing to him, for the prophets of God never feared to ſpeak what God would have them whatſoever they ſuffered for ſo doing. Whereas he ſent his wife and not any other meſſenger, it was becauſe he would have his ſending to the man of God kept ſecret, leſt others by his example ſhould be moved leaving his idols, to ſeek to the true God alſo, ſeeing he had no confidence in them or their prieſts, that they could tell any thing or afford him any help. This prophet dwelt now in Shiloh, ſometime a place famous for the Ark, but now deſolate, for he was a Shilonite, *ch.* 11. 29. although *Martyr* thinketh, that he retired himſelf thither, becauſe hee was irked at the abominations of the king. V. 3. And to him *Ieroboam* directed his wife to go, with a poore preſent of bread and honey, that by meanes of this and by going alone ſhe might be the more concealed. The journey from Thirza to Shiloh was 24. miles, *H. B. Patriarks travels.* In carrying a preſent to him, ſhe did after the manner in thoſe times, wherein they were not wont to go to conſult with a prophet without giving him ſomething, as appeareth by the example of *Saul* and his ſervant going to *Samuel* about his fathers loſt aſſes, not that hereby the prophet might be enriched (for when great guifts were offered by *Naaman* to *Eliſha* he utterly refuſed them) but that they might have ſomething coming in by their office to live upon. The Sept. tranſlat. hath more here then is in the Hebrew, for there *Ieroboams* wives name is ſet down [*Ano*] and (to theſe words cakes, and a cruſe of honey are added theſe, *for his children and grapes. Ieroboam* would not go himſelf, becauſe howſoever he had been diſguiſed yet he thought the prophet would know him by his voice, neither could he well have been gone ſo long, without being miſſed and ſought after by his courtiers. But it may be demanded, how *Ieroboam* could think to be reſolved touching the recovery or death of his ſonne, when as he would not have the party enquired of to be diſcovered to the prophet, who he was? It is moſt probable, that when any came to enquire, they did only propound the queſtion in generall, as thus, I have a ſonne at home very ſick, tell me, whether he ſhall recover, the party inquiring never declaring himſelf, or what he was. But herein the folly of *Ieroboam* declared it ſelf, that he thought *Abiah* could ſee what ſhould become of the young man inquired of, but not who it was that ſent to enquire.

V. 4. When *Ieroboams* wife came to the prophets houſe, it is ſaid, that he being before inſtructed by the Lord knew her, and calling her by her name, bade her come in, and challenged her for diſguiſing her ſelf: for by ſeeing her he could not know her or that ſhe was diſguiſed, becauſe his eyes were dim with age, and he could not ſee. From which circumſtance of his old age it is gathered by ſome, that this was done not long before *Ieroboams* death, about 20. years of his reign being now expired, and he dyed when he had reigned 22. becauſe *Abiah* the prophet was not aged when he firſt fore-told unto *Ieroboam*, that he ſhould be king, for he could then ſee and walk abroad, *ch.* 11. 29. but who knoweth not, that he who now ſeeth, may in two or three years become blinde through age. Yet although it cannot hence be evinced. it is moſt probable, that this was done towards his end, becauſe *v.* 14. it is ſaid, [*the Lord ſhall cut off the houſe of Ieroboam this day, even now.*] Which words are underſtood by all, as intimating a ſuddain execution of this prediction. And therefore although this hiſtory be placed here before the defection of *Rehoboam*, and his caſtigation by *Shiſhach* king of Egypt, and his death, and his ſon *Abiams* reign, and his famous victory obtained over *Ieroboam*, ſet forth 2 *Chr.* 13. yet it followed in time after all theſe, it but two yeares before *Ieroboams* death, ſeeing *Rehoboam* reigned but to the 17. year, and *Abiah* to the 20. of his reign, for hee reigned but three yeares. Yet it is ſet forth before them, that we might have the whole hiſtory of *Ieroboam* to his death, and then the hiſtory of *Rehoboam* and his race till after his death unto the raiſing up of another king in Iudah, before which again the hiſtory of the kings of Iſrael by an intercourſe is fetcht up ſo farre, and then that of the kings of Iudah proſecuted. Again, for this circumſtance of the preſent hiſtory, the prophet called her by her name, and told her of her diſguiſing her ſelf, that ſhe might be the more aſſured of the truth of that, which he ſhould further ſay unto her for *Ieroboams* greater terrour.

V. 7.

And what is it that he ſaid? *Go and tell Ieroboam, thus ſaith the Lord*, &c.] The anſwer ſent by the prophet to *Ieroboam* is a grievous accuſation, that being extraordinarily advanced by God to the kingdome of Iſrael, whom he ſtill calleth his people, although now polluted by idolatry, for the covenant made with their fathers, which kingdome was alſo taken away from *Davids* poſterity for their ſins, and therefore he might well underſtand, that he ſhould have been by this favour of the Lord towards him ſtirred up with all his power to purge the land from idolatry, and to preſerve the worſhip of God pure and uncorrupt, as *David* had formerly done: yet he moſt ungratefully contrariwiſe was the authour of more groſſe idolatry, God and his pure worſhip being utterly neglected, yea oppoſed by him.

V. 8.
P. Martyr.

Whereas in commending *David* he ſaith, that he kept his law with his whole heart, doing nothing but that which was right in his eyes, I underſtand it with *Martyr*, of the thing now ſpoken of, and not generally of the whole courſe of his life, that is, of his freedome from all errour about the worſhip of God, and if it be generally underſtood, it may be ſaid, that it was thus ſpoken, becauſe his ſins of adultery and murther upon his repentance were done away, as *Nathan* told him, 2 *Sam.* 12.

See more of *Davids* commendation again, 1 *King.* 15. 5.

V. 9.

And wheras it is ſaid, that *he did worſe then all that were before him*, this is to be underſtood of *Saul, Solomon, Rehoboam* & *Abijam*, after the end of the reign of the laſt of which kings this was ſpoken: for *Saul* did not ſet up any Idolatry, *Solomon*, notwithſtanding the idolatries in his time hindred not the worſhip of God in the place and after the manner by him appointed, *Rehoboam* having ſinned by idolatry, repented when he was chaſtiſed by *Shiſhach* king of Egypt, and *Abijam* his ſon likewiſe turned to the Lord, when he was endangered by the armies of *Ieroboam*; neither did he ever preſume to alter any thing in the worſhip of God, as *Ieroboam* had done. But *Ieroboam* would not be moved by any meanes to repent, and appointed new places and Prieſts and feaſts of his own head, moſt preſumptuouſly keeping his Subjects from the old ordained by God. *Toſtatus* extendeth the compariſon further, even to the Idolatrous kings of the heathen, all whom he exceeded, becauſe they were ignorant, but he had knowledge.

V. 10.

Behold I will bring evill againſt the houſe of Ieroboam, *and I will ſmite him of* Ieroboam *that piſſeth againſt a wall, both the ſhut up and the left in Iſrael, and I will cleanſe away the remainder, &c. as dung uſeth to be cleanſed away.*] that is, ſaith Pelican, I will ſo utterly deſtroy the houſe of *Ieroboam*, that not ſo much as a dog thereof ſhall be left, nor any though never ſo carefully ſhut up and hidden in any part of the land; yea ſo ſweeping a judgement will I bring, that if any remaine, although but the refuſe of that ſtocke, and as vile as dung, they ſhall alſo be ſwept away. *Martyr* diſtinguiſhing thoſe that are threatned here, will have by *the ſhut*

Martyr.

Pellican.

up and left in Iſrael underſtood either treaſures cloſely laid up and cattell in the
field, or men in ſtrong holds and in the countrey abroad, or laſtly men in walled
townes, who ſhall be taken by the enemy, and ſuch as being left at the firſt, ſhall
afterwards be ſought out and deſtroyed. And for the compariſon uſed, as one re-
moveth dung, he ſaith, ſome by the word גלל tranſlated *dung* underſtand grinding
teeth, as if it were meant, that they ſhould be ground as meat by the teeth; ſome,
a whirlewind carrying dung away; but the commonneſt and beſt is, that his poſte-
rity ſhould be caſt out as a man caſteth out all dung and filth out of his houſe when
he cleanſeth it. And it is to be noted, that the ſame word is here uſed for *dung*,
which ſignifieth idols, to ſhew their baſeneſſe and the baſeneſſe of thoſe that ſerue
them. I hold with *Martyr*, that judgement againſt Iſrael for being polluted with
Ieroboams idolatry is here mixtly denounced under theſe words [*the ſhut up and
left in Iſrael*] being meant ſuch as were fortified againſt their enemies, whom
they ſhould firſt deſtroy and take away, and then others, whom as left out of theſe
defenced places they firſt let paſſe; and for the laſt clauſe touching *Ieroboams* po-
ſterity, I ſubſcribe to the common interpretation. The judgement againſt Iſrael
being but touched here in a word, is further amplified *ver.* 15,16.

V.11. *Thoſe of Ieroboam that dye in the City the dogges ſhall eate*,&c.] *v.* 14. it is ſhew-
ed by whom the execution ſhould be done, *viz.* by another king that ſhould be ſet
up in his ſtead, as *ch.* 15.29. is ſhewed that it was done by *Baaſha*. Onely it is ſaid
V.12,13. *v.* 12,13. that *Abia* alone, that was now ſick, of all the houſe of *Ieroboam* ſhould
have a buriall, becauſe there was ſome goodneſſe found in him, but that ſhe ſhould
never ſee him alive more, for he ſaith, that at her entrance into the city he ſhould
dye. This goodneſſe the Rabbins ſay, was, that he tooke away the impediments
whereby his father ſought to hinder the paſſage of the Iſraelites to Ieruſalem to
worſhip; and R. *Solomon* ſaith, that his father had ſet armed men in the way, but
he removed them, his father not knowing it. But this is improbable, becauſe *v.* 3.
he is called a childe, and therefore he was unfit for any ſuch exploit, and it is to be
thought rather, that by the goodneſſe in him was meant his towardlineſſe and for-
wardneſſe in vertuous wayes, which made all Iſrael to love and hope well of him,
and when he was taken away by death, to lament it. The words in Hebrew are,
[*there was found in him a good word towards the Lord*] the vulgar Latine [*there is
found a good word from the Lord upon him*] that is, ſaith *Sallianus* contrary to all o-
Sallianus. thers, not any goodneſſe, although *Ioſephus* and many after him ſtand for that, but
onely, it ſeemed good unto God to forgive him, which he did not to any other.
But a good word is commonly put for a good thing in the Hebrew tongue, and ſo
I doubt not but it is here meant; and ſo *Lyra* and *Pellican* underſtand it, who fol-
low the Latine tranſlation.

V.14. *But the Lord ſhall ſet him up a king who ſhall roote out the houſe of* Ieroboam *this
day, and what, even now*] ſo are the laſt words in the Hebrew, word for word, the
Junius. meaning being according to *Iunius*, He ſhall cut off *Ieroboams* houſe the ſame day
that he entreth upon the kingdome; nay what did I ſay, the Lord will ſet him up a
king? he is even now in the kingdome who ſhall doe this. The ſpeedy execution
Tostatus. is here certainly ſet forth, and happly, as *Toſtatus* hath it, *Baaſha* began even then to
worke and make way for the attaining of the kingdome, although he could not ef-
fect it in leſſe then two or three yeares: the vulgar Latine hath it, [*this day and at
P. Martyr. this time.*] *Martyr*, who followeth the Hebrew, ſaith, that theſe words are ad-
ded, leſt by [*this day*] a longer time ſhould be thought to be meant, and therefore
he ſaith, what do I ſpeak of a day, it ſhall even now be done. Some others, he ſaith,
underſtand it as ſpoken interrogatively, what is it that ſhall happen even now in
compariſon of that, which ſhall come afterwards; to the declaring of which he
in the next words proceedeth *v.* 15, 16. But I reſt in the firſt, as moſt genuine,
to ſay nothing of *Caietans* underſtanding by [*now*] the now living, for they now
lived, upon whom this judgement ſhould fall.

V.15. *And the Lord ſhall ſmite Iſrael as a reed is ſhaken in the water*, &c.] Here are
two puniſhments threatned againſt Iſrael. Firſt, that that kingdome ſhould al-
wayes be unſtable as a reed ſhaken to and fro, being ſometime under one King
and

and ſometime under another of a divers tribe, ſo ſoone as one was ſet up and had reigned awhile, another working his deſtruction, and ſo taking the kingdome to himſelfe; not like the kingdome under *Davids* poſterity, which was ſetled in his race, and therefore ſtood, as a cedar in compariſon of it. 2. That it ſhould after certaine yeares bee quite deſtroyed, Iſrael being carried captive beyond the river, that is, Euphrates; into Babylon, and from Aſſyria which was under the King of Babylon, people being brought to inhabit that land in their ſtead; as is ſhewed, 2 *Kings* 17. that it fell out. Thus for their idolatry, whereof *Ieroboam* was authour to them, they were made to change a moſt fruitfull countrey for a barren, which change ſaith *Martyr*, was like the change made between *Glaucus* and *Diomedes* of golden armour for brazen.

P. Martyr.

V. 17.

Then the wife of Ieroboam aroſe and went away and came to Thirza, &c.] *ch.* 12. 25. *Ieroboam* is ſaid to have dwelt in Shechem in Ephraim, but *Thirza* ſaith *Martyr*, was an head city in Manaſſeh, and happly he had another houſe there, in which he dwelt ſometimes, and here at this time his child lay ſick, and at the return of his mother when ſhe entred the houſe, he dyed. But how doth this agree with *v.* 12. *When thou ſhalt enter into the city, he ſhall dye. Anſ.* The Kings houſe moſt probably ſtood at the entrance of the city, and ſo the entring into the houſe was the entring into the city. And whereas a queſtion may be made, what if his mother had not returned thither, ſhould he not have dyed? I anſwer, he that foretold this, knew that ſhee ſhould return forthwith, and therefore this is but the putting of caſe impoſſible. *v.* 19. *The reſt of the acts of Ieroboam how he fought and reigned, they are written in the book of the Chronicles.*] Many ſaith *Martyr* think this book to bee that which is contained in the Bible called by this name, but againſt this maketh, 1. That the Chronicles were written by *Eſdras*, who was not born, till many yeares after the writing of this. 2. Many things are ſaid to bee ſet forth in that book of Chronicles, which are not to be found in this. It ſeemeth that the prophets wrot the geſts of the Kings of their times more largely, calling their books ſo written, *Dibri hajamim*; and out of this *Eſdras* took that which he wrot, leaving out many things which he thought not ſo neceſſary; ſee before *ch.* 11. 41. The time that *Ieroboam* reigned was 22 yeares, and then he dyed, not long after that the Lord had ſo threatned him by his Prophet, and *Nadab* his ſonne reigned in his ſtead; the proſecution of whoſe hiſtory is intermitted, untill *ch.* 15. 25. and the acts of *Rehoboam* the King of Iudah, and his ſucceſſors are next ſet down.

P. Martyr.

V. 20.

V. 21.

Rehoboam the ſonne of Solomon reigned in Iudah, 41 *yeares old was he when he began to reigne, and he reigned* 17 *yeares*, &c.] The thing moſt remarkable in this King is, that he came of a mother an Ammoniteſſe, which is not certainly without cauſe ſet down, but to intimate the evill that commeth of ſuch prohibited marriages. For the children of Iſrael were forbidden to marry with the daughters of *Ammon* or *Moab* to the tenth generation, and it is moſt probable, that this woman was one of thoſe that turned away *Solomons* heart to idolatry, ſeeing he is noted to have ſet up the abomination of the children of *Ammon*, *ch.* 11. 7. And now ſee what came of this marriage; an inſolent and fooliſh ſonne, who by his pride and folly loſt the greateſt part of his fathers kingdome, and was a groſſe Idolater alſo; and Iudah together with him, as is ſhewed 2 *Chron.* 12. 1. although here *v.* 22. Iudah only be named, as doing evill in the ſight of the Lord. But neither he nor Iudah fell to ſo foule ſinning in the firſt of his reigne, but at the end of 3 yeares, 2 *Chron.* 11. 17. before which it is ſhewed there, but here omitted, that he fortified many cities, *viz.* *Bethlehem*, *Etam*, and *Tekoah*, *Bethzur*, *Socante*, &c. being 15 in number, and ſcituated in Iudah, and Benjamin. Theſe he fortified and furniſhed both with armour and victuals for the better defence of his kingdome againſt any new attempts of his enemies, thinking happly alſo as *Pellican* hath it, that he might afterwards uſe thoſe armes to reduce again the ten tribes to his obedience. And to ſtrengthen him the more, the Prieſts and Levites came from all parts unto him, becauſe *Ieroboam* had caſt them off, and made other Prieſts, as hath been already touched: 1 *Kings* 12. 31. For the Prieſts and Levites being diſperſed amongſt the tribes from whence they were to come up at certain times to doe their

Deut. 23. 3.

2 *Chron.* 11. 5, 6, 7.

V. 10, 11, 12.

Pellican.

V. 13, 14, 15.

their ſervice at the Temple, and commonly to inſtruct the people where they lived
in the lawes of God, were now debarred from both theſe by *Ieroboam*, who
would neither permit any to go to Ieruſalem to worſhip, nor the inſtructing in
the lawes, the knowledge whereof he deſired ſhould be aboliſhed amongſt the
people. Wherefore the zealous Miniſters of God choſe rather by abandoning his
kingdome to leave their houſes and lands, then by ſtaying ſtill to be any way guilty
of his wickedneſſe. And not only they, but other godly perſons from thoſe parts
V. 16. flocked to *Rehoboam* to dwell in his kingdome, where they might be free from the
like danger, and enjoy the comfort of Gods ordinances, which they could not doe
in their own places. Indeed no more is ſaid, but that they went up to Ieruſalem to
ſacrifice, but it muſt needs be underſtood, that they left their houſes and poſſeſſions
alſo, as the Levites did to goe and dwell in that kingdome, because if they had remained
in the kingdome of Iſrael ſtill, they could not have had liberty to go up to Ieruſalem
at feſtivall times to ſacrifice, as it is ſaid that they did. Now by meanes of
ſome comming thus from all tribes into the kingdom of Iudah, it became much
more populous and ſtronger, and although *Rehoboam* had loſt the 10 tribes, yet
whilſt he cleaved unto the Lord, he began again to reigne over them in part, for he
is ſaid to have walked in the wayes of *David* and *Solomon* 3 yeares, which is to be
underſtood of *Solomons* former yeares; but this happy time laſted not above three
V. 17. yeares. Then ſaith *Pellican*, his hypocriſie, by which he had made a ſhew of fearing
God in worldly reſpects, *viz.* to draw more ſubjects to him was diſcovered.
Now, more ceaſing to come unto him, the wickedneſſe that lay hid in his heart
brake out, and he fell to the open practice of idolatry as well as *Ieroboam*, 2 *Chron.*
V. 18. 19. 12. 1. and 1 *King.* 14. 22, 23, 24. But before this his multiplying of wives is recorded,
and his begetting of many children. He had 18 wives and 60 concubines, and
begat of them 28 ſonnes and 60 daughters. And in particular, how he ſought eſpecially
to match with *Davids* houſe; for the eſtimation wherein he was had amongſt
the people, to this end taking *Mahalath* the daughter of *Davids* ſonne *Ierimoth*,
and *Abihail* the daughter *Eliab*, *Davids* brother; and *Maacho* the daughter of *Abſolom*,
whoſe children are alſo named *Abia*, *Ethai*, *Zizah*, and *Solomith*, becauſe
V. 22. the firſt of theſe reigned after him, although the ſonne of the laſt 3 wives, and ſo
moſt probably younger, then ſome other of his ſonnes.

But as *David* had formerly preferred a yonger ſon *Solomon*, becauſe wiſeſt; ſo
he made *Abiah* captain over all his brethren, thus making way for him to reign after
him, becauſe he was both wiſer and mightier then any of the reſt.

V. 23. And he is ſaid *v.* 23. to have deſired many wives, which was contrary to the
charge given *Deut.* 17. herein following his father *Solomon*, and probably by this
means he was drawn alſo to follow him in idolatry, for which he is here commemorated.

To return now again to his fall into idolatry, into the fourth year of his reign,
when his kingdome was ſtrengthened, [*he left the Law of the Lord and all Iſrael
with him*] and more largely, 1 *King.* 14. 22.

*And Iudah did evill before the Lord, and provoked him above all that their fathers
had done through their ſinnes.* 23. *For they built alſo high places, and images, and
groves*, &c. *v.* 24. *there were Whoremongers in the land.*] P. *Martyr* hath it male
2 Chron. 12, *whores, Iunius, meritarii.* Hebr. קדש *ſcortum maſculum*, according to *Pagnine.*
1 King. 14. 22. Or *Cinadus*, that is, ſuch as ſinned after the manner of the Sodomites, and this was
ſuffered to go unpuniſhed, yea whatſoever abominations elſe were practiſed amongſt
the heathen, were practiſed there alſo. *Rehoboam* enjoying a proſperous
eſtate, knew not how to uſe it, but now fell from God, who had thus bleſſed
him, whereby the danger of proſperity and wealth appeareth: wherefore that of
Pindarus is true, as *Martyr* obſerveth, nothing is ſo hard to be concocted as proſperity.
God had choſen Ieruſalem to ſet up his name there, but he as it were to
deſpight God, ſet up idols there, and by this meanes Iudah was now alſo corrupted
more then in *Solomons* or in any of their fore-fathers times, becauſe idolatry
P. Martyr. was more generally followed, then at any time before. Their ſinning in Iudah is
not aggravated by comparing it with Iſraels ſinning under *Ieroboam*, but with the

ſinnes

Pellican.

V.25.

2 Chron.12.2,3,4.

V.5.

ſinnes of former ages, for Iſrael ſinned yet more then they, both becauſe *Ieroboam* began at the firſt with idolatry, and alſo interdicted the peoples comming to the temple at Ieruſalem to worſhip, which *Rehoboam* did not, ſeeing there was free liberty ſtill to ſacrifice according to the law. The particular thing, wherein they exceeded their fore-fathers in ſinning, was in that males were proſtituted at their idolatrous feaſts, and in other abominations they did like the heathen, whom the Lord had caſt out before them. And indeed this is noted to be a judgement, unto which the heathen were given over for their idolatry, *Rom.* 1. and it is to be imputed to the like judgement, that the people of Iudah ſinned likewiſe. *R. Solomon* indeed, becauſe he would free his countreymen from ſo foul a ſinne, expounds it by adulteries, but other Hebrews, as hath been already ſaid, ſo *Pellican.* This wickedneſſe the Lord ſuffered not long to go unpuniſhed: for in the fifth year of *Rehoboams* reign, *Shiſhack the king of Egypt came up to Ieruſalem.* 2 *Chron.* 12.2,3,4. He is ſaid to have come becauſe they ſinned, and that *with* 1200 *chariots and* 60000 *horſemen, and innumerable others, and took the moſt defenced cities of Iudah*, &c. There alſo it is ſaid, that *Semeiah a prophet came to Rehoboam and the princes of Iudah, when they were gathered together in Ieruſalem, fleeing from Shiſhack, ſaying, unto them, thus ſaith the Lord, ye have left me and I have therefore left you*, &c.

V.6.

V.7,8.

Note.

1 King.14.26.

Lyra.

Then they confeſſed their ſins and by the ſame prophet had comfort, that they ſhould not be deſtroyed utterly, but ſerve the king of Egypt, that they might know the difference between the ſervice of God and of other kings. The king and princes humbled themſelves at the hearing of the prophet, but from their wickedneſſe they turned not, but only in hypocriſie, becauſe *v.* 13. *Rehoboam* is ſaid again to have done evill, and not to have prepared his heart to ſeek the Lord. Yet this ſhew of repentance for fear, to which they were brought by *Semeiah*, prevailed for the preventing of utter deſtruction at this time, as *Ahabs* humiliation alſo did, 1 *King.* 21.29. that all may learn to humble themſelves before God in time of publike calamities and dangers. But *Shiſhack* was permitted to rifle the Lords houſe and the kings houſe, and to carry away the treaſures found there, and the golden ſhields that *Solomon* made. *Ioſephus* ſaith, that the king for fear ſet open the gates of Ieruſalem unto him, upon agreement to ſpare theſe things, but the Egyptian king kept not this covenant. And this ſeemeth to have been done after that little comfort, which the prophet gave them, becauſe after that he is ſaid to have gone into Ieruſalem, and to have done this *v.* 9. They were not then wholly delivered, but ſo as that thenceforth they lived in miſery, they were taught by experience how ſweet and comfortable the ſervice of God is in compariſon of the ſervice of other kings. For to be made ſervants and tributaries to kings is ſo grievous, as that the Iſraelites formerly ſerving ſuch, groaned under the oppreſſion thereof and were delivered, and when the Romans deſtroyed Ieruſalem, ſome, ſaith *Ioſephus*, killed themſelves by running through one anothers ſides with their ſwords, rather then they would come into the ſervitude of the Romans; yet ſo puſillanimous, ſaith *Lyra*, was *Rehoboam*, as that he was comforted in this, that he enjoyed his life and kingdome ſtill, although in ſuch a ſervile condition upon theſe words, 2 *Chron.* 12.13. *He comforted or confirmed himſelf in Ieruſalem.* And for the golden ſhields, which were carried away he made brazen, thus the golden time, which was before when they ſerved God, was turned into brazen, when they forſook him and ſerved idols, and this and greater be the miſeries of ſuch as apoſtatize from good to evill.

1 King.14.29.

The concluſion of the hiſtory of *Rehoboam* is, that the reſt of his acts and all that he did, were written in the book of the Chronicles of the kings of Iudah, as the hiſtory of *Ieroboam* was before concluded, *v.* 19. where ſee, what is to be thought of ſuch books, as unto which reference is thus made. In that *Rehoboam* had brazen ſhields carried before him when he went into the houſe of the Lord, it is to be noted, that although he were an idolater, yet he ſerved God ſtill at the temple, where the Prieſts and Levites attended, as in *Davids* time. And for his puſillanimity *Herodotus* noteth, that he yielded his countrey to the king of Egypt, whom he called by another name, without fighting, for which, to the ſhame of that kingdom, he ſet up ſtones there for monuments, containing both inſcriptions of this conqueſt,

conqueſt and womans privities annexed, to ſhew the woman-like timerouſneſſe which was in them. But this is that which is threatned to the wicked, that they ſhall have a fearfull and trembling heart. Whereas *Rehoboam* is ſaid to have reigned ſtill in Ieruſalem, it is intimated, that the Egyptian king did no more but take away treaſures and impoſe a tribute, but otherwiſe the ſtate of that kingdome remained under *Rehoboam*, as before, that it might appear, what regard God had unto *David* according to his promiſe.

CHAP. XV.

AMongſt other things touching the acts of *Rehoboam* it is particularly mentioned in the Chapter before going. *v.* 30. *And the warre between Ieroboam and Rehoboam all their dayes.*] And this chapter *v.*6. it is ſaid, *There was war between Rehoboam and Ieroboam all the dayes of their lives.* Although at the firſt dividing of the kingdom God reſtrained *Rehoboam* from war, whileſt he ſerved him, not ſuffering ſo great an evill to rage in that kingdome, yet when he and his kingdome were corrupted alſo with idolatry, he ſuffered warres to begin again, and to go on without ceaſing, one ſeeking to recover his tribes loſt, and the other to hold them. it being thus verified, which was ſpoken by the prophet *Eſa.* 57. *There is no peace to the wicked, ſaith my God.* Having gone from God, he went from them, leaving them to teare and to deſtroy one anothers kingdom without end, which may alwayes bee expected in any kingdome or ſtate, to bee the iſſue of wickedneſſe.

V. 1. *In the* 18 *yeare of Ieroboam began Abijam to reign over Iudah. He reigned three yeares in Ieruſalem, and his mothers name was Maachah the daughter of Abſalom, and he walked in all the ſinnes of his father*, &c.] 2 Chron. 13. 2. *His mothers name was Michaiah the daughter of Vriel of Gibeah.* But 2 *Chron.* 12. 20. ſhee is named *Maachah the daughter of Abſalom.* To reconcile this difference ſome ſay, that *Maachah* was *Abſaloms* daughters daughter, for his only daughter was *Thamar*, neither is it unuſuall in holy Scripture to call the grand-child the daughter. *Vriel* then of Gibeah a Benjamite, to whom *Thamar*, *Abſaloms* daughter was married, was father to *Maachah* and *Abſalom* her Grand-father, for which ſhee is here called the daughter of *Vriel*, there of *Abſalom.* But *Ierom* and *Lyra* and *Toſtatus* ſay, that by *Abſalom* is not meant *Davids* ſonne; but ſome other, becauſe he was of Gibeah, *Abſalom* of Ieruſalem, or Hebron, or Bethlehem; to approve which they ſay that it is not *Abſalom* in the Hebrew, but *Abeſſalom*; and to make that name and *Vriel* to agree, that either the ſame man was of two names, or elſe *Abeſſalom* was the Grand-father, and *Vriel* the Father. But who ſo ſhall look into the Hebrew text, ſhall find no difference between this name and *Abſalom*, and although no marriages ought to have been made out of the tribe, yet who can think that any ſcruple was made of this, by ſuch as ſinned ſo fouly againſt other more weighty commandments of God? Wherefore I conclude, that moſt probably, *Maachah* or *Michaiah*, was *Abſaloms* Grand-child, and properly the daughter of *Vriel*, who was the ſonne of *Abſaloms* daughter; for which cauſe ſhe is the daughter: as *Obed*, who came of *Ruth*, a ſonne borne to *Naomi*, her mother. Now his mothers name is ſet down in making way to relate of his wickedneſſe, becauſe ſhe happily being a groſſe idolatreſſe was the chiefe cauſe thereof; of her idolatry, ſee 2 *Chron.* 15, 16.

2 *Chron.*13.2.

Pellican.
Ioſeph.antiq.lib. 8.*c.*3.

Hieronym.
Lyra.
Toſtatus.

2 *Chron.*13.

Sallianus.

But becauſe *v.* 10. *Abijam* ſaith, *The Lord our God is ours, neither doe we forſake him*, &c. A doubt ariſeth, how that agreeth with this, telling of his ſinnes, wherein he followed *Rehoboam*? *Anſ.* Either he ſpake ſo in diſſimulation, according to ſome, or rather when he went forth to this battell, he was godly; it being the firſt entrance upon his kingdome: but being puſt up by this great victory, after pride all other wickedneſſe followed in him, eſpecially having a mother to put him on herein. For if he had ſpoken diſſemblingly, he ſhould not certainly have found ſuch help from God. And becauſe he continued in the way of piety ſo ſhort

a time, that is paſſed over, as not worth the naming; and his great wickedneſſe
only is mentioned, yet *Martyr* thinketh that he was wicked at the firſt, but being
in danger by *Ieroboams* great Army, repented; and ſought unto God, as his Father
being chaſtiſed by the King of Egypt, had done. But *Pellican* that hee was
wicked even now, only the worſhip of God was by him externally maintained,
and magnified; wherewith becauſe God was well pleaſed, it being of his owne
ordaining, hee now took part with him. And for this the time of his reigne
was made ſhort, for it was only 3 yeares. *v.* 3. His heart was not perfect like *Davids*, V. 2.
yet for *Davids* ſake the Lord gave him a light in Ieruſalem, becauſe *David* V. 3.
did that which was right, &c Of the like commendation given to *David*, ſee before,
1 *Kings* 14. 8. onely here is excepted the matter touching *Vriah*; not as
Martyr ſaith, becauſe this was his only ſin, but becauſe ſo foul, that whatſoever he *P. Martyr.*
did amiſſe before or after it, was nothing in compariſon of it.

There was warre between Rehoboam and Ieroboam, all their dayes.] This may ſeem V. 6.
to be ſet down there out of place, but the writer of this hiſtory did it, that wee
might take ſpeciall notice, that warres were not only begun when Kings were left
of God for their wickedneſſe, but continued without end in the fathers time, who
never turned, and then *v.* 7. in the ſonnes time, betwixt whom yet, and *Ieroboam*
it is only ſaid, that there was warre, *viz.* one great battell deſcribed more largely, V. 7.
2 *Chron.* 13. 2, 3. wherein *Abijam* obtained a famous victory, neither was he any
more moleſted, which ſeemeth to favour the expoſition of *Martyr* before going,
that *Abijam* was wicked at the firſt; and hereby *Ieroboam* was emboldened to
raiſe ſuch forces againſt him, but hee being in danger, turned and beſought the
Lord for aid and ſo prevailed, but his heart being not right, after this hee was
not ſuffered to continue long, but dyed at the end of 3 yeares. Touching this battell, *Joſephus. P. M.*
it is uncertain whether of them provoked the other, but almoſt all men conjecture, *Zonaras in annal. Lyra, &c.*
that *Ieroboam* took the opportunity of *Rehoboams* death, and firſt provoked
unto it in the beginning of *Abijams* reign, when he was ſcarce ſetled in his kingdome,
and but young and unexpert in martiall matters. Yet if we conſider his reign
only of 3 yeares, and his ſonne *Aſa* left behind him then fit for government, hee
cannot be thought to have been ſo young: and becauſe *Abijams* entring the battell
is firſt ſpoken of, and the number of his men, and the place where the battell was 2 *Chro.* 13. 3.
fought, was in Ephraim, which was within the kingdome of *Ieroboam*, it is moſt V. 4.
probable, that *Abijam* was firſt in armes, thinking to recover that part of the kingdome
again, which his father had loſt; and to this doth beſt agree the tenour
of his ſpeech, which was to move them to forſake *Ieroboam*, as a rebell againſt the
houſe of *David*, and a perverter of religion, and now to return to the obedience of
that houſe, ſet up of God to rule and reign for ever. Wherefore *Sethus Calviſ.* ſaith,
that *Abijam* raſhly offering warre to *Ieroboam*, yet obtained the victory, when he *Sethus Calviſ.*
called upon God. He began then, as his father by force to ſeek to recover the kingdome
taken from his houſe, but by more wiſe perſwaſions added. But did not he
know that God had given *Ieroboam* that part, and taken it from the houſe of *David*?
Anſ. Doubtleſſe he did, but whether for *Rehoboams* time only, or for ever he knew
not; or to how long time this puniſhment of *Solomons* idolatry ſhould be extended.
Certain it is, that he favoured his proceedings by giving him the victory miraculouſly,
he having in his army but 400000. but *Ieroboam* 800000. For although men
going out to warre, ſometimes unjuſtly are ſuffered to prevaile, yet never are they
extraordinarily aſſiſted, as *Abijam* was; And the reaſon may eaſily be conceived,
viz. the incorrigible wickednes of *Ieroboam*, and of the men of Iſrael here mentioned,
whereas *Abijam* maintained the true worſhip and ſervice of God, and both he
and the men of Iudah called upon God, and put their truſt in him only. To ſhew
therefore how wel pleaſing to God this is, & contrariwiſe how diſpleaſing to forſake *Note.*
God & to ſerve images, he wrought thus miraculouſly for them, although he favoured
them not in ſeeking contrary to his decree, to bring all Iſrael again to the houſe
of *David*; ſo that after this great victory *Abijam* could not yet prevaile for that, but
only took ſome cities of Iſrael, that kingdome remaining to *Ieroboam* ſtill. The
place from whence *Abijam* ſpake before the battell began, was mount *Semeraim*,

ſo placing himſelfe doubtleſſe, that he might be heard by a great part of *Ieroboams*
Iu'g.9.7. army, as ſometime *Iotham* the ſonne of *Gedeon* went up to a mount to ſpeak likewiſe
V.5. to the Shechemites. The occaſion that he made beginneth firſt with *Davids*
and his ſons right to the kingdom over all Iſrael, for ever; for he ſaith that God gave
to them by a covenant of ſalt, that is, either confirming it by ſacrifice, in which alwayes
there was ſalt, or becauſe ſalt keepeth fleſh from corrupting; it is thus ſpoken
2 *Sam*.7.14. to ſhew that this covenant ſhould never be altered, thus this phraſe is uſed alſo
V.6,7. before, ***Numb***. 18, 19. And for *Ieroboam* hee ſaith, that hee was but a ſervant that
rebelled againſt his Lord, and gathering vain fellowes to him, he prevailed againſt
Rehoboam, as a timerous and unexpert man only, that thus he might move their
minds if he could poſſibly without warre to leave *Ieroboam* againe, intimating by
this ſpeech that the fault was only in his father, that *Ieroboam* thus prevailed; but
now another man being made King, who had more courage, the caſe would be altered.
And becauſe it was commonly knowne againſt this, that God ſet up *Ieroboam*,
and *Rehoboam* loſt not thoſe tribes under him for want of courage, for hee
gathered a great army to bring back the kingdome to himſelfe, only God reſtreined
him from fighting; he added, that *Ieroboam* was to them the authour of idolatry,
V.8,9. and of caſting off Gods Prieſts, and making others in their ſtead, even of the baſeſt
condition; ſo that they had whilſt they followed him, God for their enemy, and
therefore if they truſted in their great multitudes, they ſhould certainly be deceived,
because there is no ſtrength againſt God.

V.16. In the kingdome of Iudah contrariwiſe he ſheweth, that there were lawfull
prieſts and ſacrificing, and lights burning, and ſhew-bread, &c. Neither had they
forſaken God, becauſe although there was idolatry there alſo, yet none was compelled
to it, but all men were left free to repair to the ſervice done in the temple, according
to the law of *Moſes*. Whereas he ſpeaketh of the golden candleſtick, it is *per enalagen numeri*,
one being put for more, according to ſome, yet others think, there
Lyranus. was but one left, the reſt being taken away haply by the king of Egypt. In concluding,
Toſtatus. he diſſwades them therefore from fighting againſt God, threatning that if they did,
V.12. they ſhould not proſper, as indeed it fell out. For whileſt he ſpake thus, although
Ieroboam cloſely divided his army, cauſing one part to wheel about and to come upon
their backs, and the other to ſet upon them before, thinking by his great multitude
V.13,14,15, thus to confound and overcome them, yet the prieſts ſounding with trumpets and
16,17. the men of Iudah crying to the Lord for help, gave them the overthrow, killing
500000. of them, ſuch a ſlaughter as no hiſtory almoſt relates the like in any age, as
Ioſephus alſo noteth, and therefore the verſion of his hiſtory made by *Ruffinus* is
V.18,19,20. falſe, wherein it is 50000. Then *Abijah* and the men of Iudah purſued *Ieroboams*
men, and took from him three cities, with their daughters, that is, the villages belonging
Pellican. to them, *viz*. Bethel, Ieſhana, and Hephraim, then *Ieroboam* died being
ſmitten by the Lord, ſo *Toſtatus* and ſome others underſtand it. *Pellican* ſpeaking
of the number ſlain, calleth it an incredible number, ſaying, that a certain number
is put for an uncertain, the meaning being, that more then half the army periſhed,
but I ſee no reaſon, why the preciſe number ſhould be called in queſtion, ſeeing
the Lord at the ſounding of the ſilver trumpets, according to his ordinance, gave
ſuch courage to Iudah, and ſtrook ſuch fear into Iſrael, that one of them was able
now to chaſe an hundred, for the heart being ſurprized with fear, the outward
members, ſaith the Philoſophers, languiſh and are without ſtrength. Touching
Lyra. him that is ſaid now to be ſmitten; ***Lyra*** will not have *Ieroboam* underſtood, but
Abijah, who according to ſome, having taken Bethel where a golden calf was,
V.20. became by this meanes an idolater, for which God ſmote him, that he died. The
words are, *Neither could Ieroboam prevail any more in the dayes of Abijah, and
the Lord ſmote him that he died*, where the word [*him*] may be referred to either,
but to *Ieroboam* it ſeemeth, that it cannot be referred, becauſe he lived ſtill, when
Abijah was dead, for *Aſa* is ſaid to have begun to reign in the 20. year of his
reign, 1 *King*. 15.9. and he fulfilled 22. before that he died. And becauſe it is immediately
here ſubjoyned touching *Abijah*, that he was confirmed and maried
14 wives, and begat 22 ſonnes, *v*. 21. it is as improbablo, that it is ſpoken of him,

and yet becauſe *Abijahs* death is preſently ſpoken of, *v.* 22. and *Ieroboams* living & reigning after that 2. yeares, I hold with *Lyra*, that it is to be underſtood of *Abijah* turning wicked and idolatrous after this victory, as was touched before. That which followeth of him, *v.* 21. being meant of his poſterity, & wheras it is ſaid, he married, *&c.* it is beſt read by *Iunius* in the preterpluperfecttenſe, he had maried, this being ſpoken by way of recapitulation. And to this expoſition conſenteth *Diony. Hugo*, & *Ioſephus*, & ***Hebr. major Chron.*** alledging yet another reaſon, ***viz.*** becauſe when he had taken Bethel, he deſtroyed not the golden calf. *Abijah* after this victory turning wicked is ſmitten, that he died in a ſhort time; whoſe acts are ſaid to be written in the book of the Chron. of the kings of Iudah, as *Rehoboams* before, 1 *Kin.* 14.29. but 2 *Chr.* 13.22. in the book of the Prophet *Iddo*; of both which enough 1 *Kin.* 14.19.

1 King.15.8.

To returne again to the hiſtory of the Kings. *Abijah* being dead, *Aſa* his ſonne began to reign, *anno* 20. of *Ieroboam*, and *he reigned* 41. *yeares, and did that which was right in the ſight of the Lord, his mothers name was Maacha*, &c. The ſame hiſtory is alſo ſet forth, 2 *Chron.* 14.1,2. where it is ſupplied which is here wanting, the land had reſt 10. yeares. And in deſcribing his righteouſneſſe it is ſaid, that he beat down the altars of ſtrange Gods, and their high places, and brake their images, and cut down their groves, ſaying to the Iews, that they ſhould require the Lord, he built alſo cities of defence, *&c.* *v.* 6, 7. And his armies are ſaid to be 300000. of Iudah, and 280000. of Benjamin. *v.* 8. And when *Zerach* the Ethiopian came againſt him with 1000000. he called upon the Lord and ſo overcame them, *&c.* *v.* 9, 10, 11, 12. Here it is onely ſaid *v.* 12. he took the maſculine harlots out of the land, and removed their dung-hill gods, of which ſee before *ch.* 14. 24. There alſo is ſhewed, what encouragement he had by *Hazariah*, a prophet, and how he then proceeded yet more to purge the land from idolatry, and to offer ſacrifices abundantly, making a covenant together with his people to ſeek the Lord, and this was done *anno* 15. of his reign. *Maacah* ſaid here to be his mother was his grandmother, as may be gathered by that which went before, as ſhe being called the daughter of *Abſalom* was his grandchilde, wherefore *Iunius* rendreth it, his grandmothers name was *Maacha*. And ſhe is mentioned, ſaith *Pellican*, for the greater commendation of *Aſa*, who although he came of ſo wicked a ſtrain, yet feared God, and would not by her be corrupted, as his father had been, which his goodneſſe was rewarded with reſt and quietneſſe of 10. yeares, which was a bleſſing remarkable in thoſe times, becauſe not enjoyed either by his father or grandfather, for there were alwayes warre between them and *Ieroboam*. Whereas he is ſaid to have beaten down the altars and high places of idols, but 2 *Chron.* 15.17. and 1 *King.* 15. 14. the high places are ſaid to have remained ſtill in his time, I underſtand it with *Lyra* of thoſe high places, upon which they ſacrificed to the Lord, according to the manner of old, before that the Ark had a ſetled abode in the temple, and not of any high places made to idols, for all ſuch he beat down, except that built by *Solomon* upon mount Olivet, which *Ioſiah* afterwards deſtroyed, as *Martyr* noteth, of which ſee 2 *King.* 23. 15. And theſe, although the temple was now the onely place, to which all their ſacrifices were to be brought, he tolerated to avoid a greater evill, *viz.* their ſacrificing to idols upon ſuch places, from which he ſaw, that they could not be kept, unleſſe theſe had been permitted unto them. But whereas *Lyra* illuſtrates this by a ſimile, ſaying, as whores are now tolerated, that all places might not confuſedly be filled with whoredomes, ſuch a toleration is intolerable, for to ſacrifice to God upon high places, although it were an errour, yet it was no ſpirituall whoredom, but ſuch, as that it was upon ſpeciall occaſion ſometimes done by holy prophets, as by *Elijah* upon mount Carmel. Wherefore this is no juſtification of his holy father, the Pope, tolerating ſtews in Rome and taking rents therefore. And indeed *Aſa* his tolerating of ſome high places was a blemiſh to him, and to ſuch other godly kings after him, as did the like: for the utter overthrow of all high places in the dayes of *Hezekiah* is commended afterwards, *ch.* 31. 1. For thoſe that ſinned after the manner of the Sodomites, males with males committing filthineſſe; whereas he is ſaid *v.* 12. to have taken them out of the land, it is to be underſtood by putting

V. 9, 10.

2 Chonr. 14. 1, 2, 3.

2 Chron. 15. 1, 2. unto *v.* 16.

Junius.

Pellican.

Lyra.

2 King. 23. 15.

1 King. 15. 12.

2 *Chro.* 14.6,7. putting them to death, as the phraſe is uſed touching *Rechab* and *Baanah* two traitours, who ſlew *Iſhboſheth*, 2 *Sam.* 4. 11. The cities of defence which he built in this time of peace are not thought to be new, but ſuch as were cities of defence before in *Rehoboams* time, but becauſe they were by warres ruinated, they were now rebuilt and ſtrengthened.

V.8,9. His armies are here alſo mentioned, becauſe the Ethiopian King came to warre againſt him, that we may underſtand with what forces he went againſt him. Not that immediately after the expiration of ten yeares the king of Ethiopia with ſo mighty forces invaded his land: for his thankeſgiving and offering ſacrifices for this, was *anno* 15. of his reign, 2 *Chron.* 15. 10. the third moneth, whereby is intimated, that the king of Ethiopia was not the firſt enemy, that made warre upon him, when he had enjoyed peace ſo long, but ſome time in the 14. of his reign he came againſt Iudah. And before that, moſt probably, *Baaſhah* king of Iſrael, both becauſe he is ſaid to have lived in peace from the beginning of his reign onely ten yeares together, therefore there muſt needs be ſome to diſturb it before *Zerach* the Ethiopian king, and becauſe 2 *Chron.* 15. 8. it is ſpoken of the cities, which *Aſa* took in Ephraim, which was part of the kingdome of *Baaſhah*, and this could not be without war, and 1 *King.* 15. 16. it is ſaid, that warre was between *Aſa* and *Baaſhah* all their dayes, therefore not *anno* 36. onely of his reign, 2 *Chron.* 16. 1. but ſundry times before, *viz.* between his tenth and fifteenth year, the cauſe happily being, for that *Baaſhah* would ſeek to recover the cities, which *Ieroboam* loſt from the kingdome of Iſrael to *Abijah*, but inſteed of recovering he added more loſſe to the former. Whereas *Baaſhah* came againſt *Aſa anno* 36. of his reign, 2 *Chron.* 16. when as *Baaſhah* his time extended onely to *anno* 27. ſee the ſolution after.

V.9,10. Touching the king of Ethiopia it is ſaid, *when Zerach the Ethiopian came againſt them with* 1000000. *men, and* 300. *chariots, and came to Mareſhah, Aſa went out againſt them with his armies,* &c.] Theſe Ethiopians came from beyond Egypt and Lybia in Africa, as appears 2 *Chron.* 16. 8. where the Lybians are ſaid to have come with them, and therefore they were not of the Ethiopians in Arabia in Aſia, as ſome think. *Zerach* reigned over Ethiopia and Lybia, where he reigneth at this day, who is called *Preſbyter Iohn* a mighty Emperour, and being a warlike prince, he took this long journy (with this huge hoſte) of 1200. miles, thinking to ſubdue the kingdome of Iudah. The cauſe of their coming ſo far againſt this kingdome is not ſet down, but moſt probably the ſucceſſe which the King of Egypt had in comming againſt it in *Rehoboams* time, getting ſo much treaſure there with ſuch facility, induced him to this attempt, hoping to have the like ſucceſſe. But God turned it out of his mercy to ſuch as fear him, the clean contrary way, he loſt by this expedition both great treaſures, and many of his mens lives. For *Aſa* prayed, and the Ethiopians were terrified, as before Iſrael had been in *Abijah* his time, and fled before they joyned battle, and were purſued unto Gerar in the countrey of the Philiſtims, which from *Mareſhah* is diſtant 22. miles, and *Mareſhah* being a city in the tribe of Iudah from Ieruſalem 16. miles, and ſcituated upon the borders of Iudah and Dan, according to St. *Ierom.* Yea ſo many of them are ſaid to have faln before the Lord and his army, that is, the army of his people of Iudah (although ſome underſtand the heavenly hoſte) that this loſſe could no more be repaired, and the men of Iudah carried away much prey, and ſmote all the inhabitants of the cities about Gerar, which ſome ſay, were Ethiopians, but that is improbable, ſeeing Ethiopia was ſo many hundreth miles off: others therefore better ſay, that they were Philiſtims, who took part with the Ethiopians againſt Iudah.

H.B. P.t.trav.

V. 12,13,14.

Patriarcks travels.

Joſh. 15.44.

H. B.

2 *Chr.* 15.1,2,3. Touching the propheſying of *Azariah* for his encouragement after this *v.* 1. *Then the ſpirit of God came upon Azariah, the ſon of Oded, Who went out to meet Aſa and ſaid,* &c.] It is a tradition of the Hebrews, ſaith *Ierom*, that this *Oded*, otherwiſe called *Adon*, whoſe ſonne *Azariah* is ſaid to be, was the prophet ſent formerly to *Ieroboam*, to threaten him for his idolatry at Bethel. [*He went out*] that is, as *Ioſephus* hath it, a little before the kings returning to Ieruſalem, when he with his army and ſpoiles was now come near, he went out of the city to meet

him, and then ſpake by the ſpirit unto them, [illegible] followeth, *the Lord hath been with*
you, whileſt you were with him, and if ye will ſeek unto him, he will be nigh unto you, V. 2.
but if ye leave him, he will leave you. And many dayes Iſrael without the true God,
without a prieſt teaching, and without law. And he ſhall turn in affliction, coming 3.
to him to the Lord, &c. *and ſhall ſeek him, and he ſhall be found of them. And in thoſe* 4.
dayes no peace to him, that goeth out and in; for great vexations upon all the inhabitants 5.
of thoſe lands. And nation ſtrikes at nation, and city at city, becauſe God
vexeth them with every affliction. Thus it is in the Hebrew text word for word, 6.
and becauſe, here is no verb in the beginning of this propheſie to ſhew the time, it
is diverſly underſtood by divers, as *Lyra* ſheweth. For our Expoſitours, ſaith he, underſtand *Lyra.*
it generally of the time to come, when the people were to be caried away
captive into Babylon, and therefore the vulgar Latin ſupplieth a verb thus. *Iſrael*
ſhall be many days without the true God, and Prieſt, &c. for then many turned to idols,
and all ceaſed to ſacrifice to God, becauſe they could not come to the proper place
of ſacrificing, neither had they a prieſt executing his office, nor the law, the books
whereof were burnt. But then Iſrael turned to the Lord, and was delivered from
this captivity by *Cyrus* king of the Perſians, who gave them leave to return into
their own countrey and to build the Temple again, yet even in that time there
was no peace, becauſe the enemies of Iſrael did many years ſeek to hinder them
in their buildings, as is ſhewed in *Nehemiah*, and nation fought againſt nation, both
then and much more in the dayes of *Titus* and *Veſpaſian*, when the vexations of
Iſrael grew to the greateſt height. But Hebrew Expoſitours underſtand all of the
times paſt in the dayes of *Rehoboam* and *Abijam*, for then they fell from God to
idolatry, and ſo regarded little the prieſt or the law. But in the dayes of *Aſa* they
ſought the Lord, eſpecially being in a ſtrait by the coming of the Ethiopian king,
and he holp them, but in the dayes paſt, *viz.* of *Rehoboam*, and *Abijam*, after there
was a beginning to decline to idolatry, there was no peace, becauſe *Ieroboam* was
alwayes making warre upon them, till that great overthrow given him by *Abijam*,
and *Sheſhack* alſo the king of Egypt came againſt them. And thus this was verified,
nation fought againſt nation, &c.] And this is followed by *Iunius*, and *Pellican* *Junius.* *Pellican.*
generally underſtandeth it either of that, which happened unto them then, or in
the time of the judges, when they fell from God to idolatry, neglecting his prieſts
and law, they had no peace, but were greatly oppreſſed, ſo that they could not go
or come ſafe any where, yet when being afflicted they cried unto the Lord he delivered
them; but ſinning again, their troubles were renewed, all which was ſpoken
to ſhew, that God had now in like manner proceeded with Iudah, hearing and
helping them in their ſtrait, but if they ſhould again forſake him, the times would
be full of calamity as they were before. And to this alſo *Martyr* ſeemeth to aſſent, *P. Martyr.*
becauſe he ſpeaketh of theſe things as paſt and not to come. But *Ioſephus* contrariwiſe, *Ioſeph. Antiq. l. 8. c. 6.*
having ſhewed, how the prophet encouraged *Aſa* and his people, addeth,
that if they ſhould fall from their religion, he ſaid, that the time ſhould come,
wherein there ſhould neither be a true prophet found amongſt the people, nor a
prieſt righteous, and that then their cities ſhould be overthrown, and their nation
diſperſed into all countryes, *&c.* *Toſtatus* alſo expounds it of the time to come.
And *Ierom* ſaith, the Hebrews affirm this to have been fulfilled 52. years after the *Hieron. de tradit. Hebr.*
deſtruction of the temple, in which neither bird did flee, nor beaſt paſſe through
Ieruſalem, and Iſrael was without hope, and all nations in trouble. And *Sallianus*
argueth againſt the former expoſition, both becauſe the latter part of the propheſie
is in the future tenſe, and becauſe they were not without prieſts ſacrificing to
the Lord in the dayes of *Abijam*, as appeareth 2 *Chron.* 13. 10, 11. and moſt
probably in the dayes of his father *Rehoboam*, the ſervice of God was maintained at
the temple, as in *Solomons* dayes, although idolatries alſo then abounded in the
land. Laſtly, it had been no propheſie, if onely things paſt had been commemorated,
and ſo no more then any other man could have ſaid. Wherefore I think, that
the moſt common and ancient expoſition, referring it to future times, as prophetical,
is to be preferred, according to *Ioſephus*, although it be againſt our tranſlation,
which rendreth it in the preterperfect tenſe.

V. 8. *When Aſa heard theſe words,* & *he ſtrengthened himſelf and took away other abominable gods out of all the land of Iudah,* &c.] *ch.* 14. 3. 4. he is ſaid to have done
this in the beginning of his reign in Iudah, but now if there were any idols ſet up
again ſince in that land, and the idols in Benjamin and the cities of Ephraim, which
he had ſubdued, they were all deſtroyed, ſo did the propheſie aforegoing comfort
and encourage him to put down whatſoever he knew to be an abomination to God,
all fear of other princes about, that favoured ſuch idols, being caſt away.

And he repaired the altar of the Lord] the vulgar Latin [*he dedicated the altar*]
but the word ſignifieth to renew, or repair, neither is it probable, when ſo godly
a king had reigned thus long a time (for it was now his 15. year) that the altar
for burnt offerings (for that muſt be here underſtood) was ſtill to be dedicated,
but it being decayed, might have need now of repair, eſpecially ſo great ſacrifices
being ready to be offered thereupon in way of thankfulneſſe for ſo great a victory,
V. 11. and ſpoyles obtained, as is ſhewed *v.* 11. even ſo great, as that the like had not
been offered ſince *Solomons* time. *Toſtatus* following the vulgar Latin [*dedicated*]
will have no renovation meant here, but onely a dedication-like feaſt, and ſacrificing,
for which onely he is ſaid to have dedicated it: but it is plainly ſaid to have
been renewed, and therefore that conjecture is vain.

V. 9, 10. *And he gathered together all Iudah and Beniamin,* &c. *And they being gathered together the third moneth, the fifteenth year of Aſa his reigne, offered ſacrifices,* &c.
This time was moſt probably at the feaſt of Whitſontide or Pentecoſt, becauſe that
was in the third moneth alwaies, ſeeing it was ſeven weeks after the paſſeover,
which was celebrated the firſt moneth the fourteenth day, from which to the
V. 13. third day of the third moneth are ſeven weeks. And then they entered into a covenant
to ſeek the Lord, that is, to ſerve him, and him onely, all idolatry being had
in abomination, and whatſoever man or woman would not thus ſeek the Lord, but
practice idolatry, ſhould be put to death, according to the law, *Deut.* 17. And all
this was done in way of thankfulneſſe for the preceding victory. But the *Vulgar*
hath it: *Et intravit ex more ad corroborandum fœdus:* whereas in the Hebrew
it is onely, *they went into a covenat:* ſo that it is not neceſſary to grant, that it was
a cuſtomary thing to ſweare this covenant, as ſome from that tranſlation gather, but
rather it may be held to have beene a fact extraordinary, to which they were ſtirred
up in zeale after ſo extraordinary a favour done unto them. And this they are ſaid,
to have done from their hearts with great expreſſions of joy by their lowd acclamations,
congratulating mutually their unanimous conſents to ſo pious a vow.
V. 15. And this their piety went not without a bleſſing, for they had reſt from their enemies
round about, and ſuch a vow was now held neceſſary, becauſe ſo great idolatries
had been lately committed in *Abijams* time, and *Rehoboams* and *Solomons*
alſo, and now in Iſrael idolatry infected all places. And yet it is to be noted againſt
our neighbours, the covenanters of Scotland, that they went not to this covenant
without their King, but being by him aſſembled, and lead herein as by their head;
neither in the time of any other King, of *Moſes* or *Ioſhuah*, was any ſolemne covenant
publiquely entered into, but the king or the Iudge for the time being was the
firſt and the chiefe in this act.

V. 16. *Moreover he put down Maacah his mother from being Queen, becauſe ſhe had*
1 King. 15. 30. *made an idol with a grove,* &c.] 1 King. 15. 13. How *Maacha* is ſaid to be his mother
ſee before, 1 King. 15. 9 10. The word commonly rendered Queen, or *Auguſta*,
Junius. is in Hebrew, *Domina*, Lady, or Miſtreſſe, it being meant as *Iunius* hath it,
Lyra. from having any imperiall power, as the Kings mother. But *Lyra* following the
Vulgar Latine, upon 1 King. 15. *ne eſſet princeps in ſacris Priapi et in Lucoeius, quem*
conſecraverat: and here, *ex anguſto depoſuit imperio*, he *put her down from her*
ſtreight Empire, ſaith, that *Maacah* made a grove and an idol called *Priapus* there,
which was worſhipped, and over this worſhip ſhe was, but when King *Aſa* took
it away, ſhe was put down from this her ſtreight Empire, ſo called becauſe it was
over ſo little a place. And touching *Priapus* he ſaith, 1 *Reg.* 15. that he was a certain
young man of Helleſpont, who for the extraordinary greatneſſe of his privy
members was reverenced as a god, and an image was ſet up unto him, and wor-
ſhipped

ſhipped, and at ſuch feſtivals, as were kept in the honour of him, adulteries and whoredoms were committed in the grove where this idol ſtood and a den adjoyning, where they might be more ſecret; and as another ſaith, a matron, that was chief amongſt the women then aſſembled did put a crown upon this abominable idol, which office this wicked woman *Maacah* had hitherto moſt probably executed. Thus *Lyra*. But it is to be underſtood, that in Hebrew there is no difference between 1 *Kings* 15. and 2 *Chron.* 15. in the relation of this, in both places there being no more ſaid, but that he put her down from being Lady or Miſtreſſe, the other words being added by the interpreter for further explication. And accordingly *Pellican* ſaith, he depoſed her from the miſtriſhip, which ſhe had uſurped in the worſhipping of idols, and the execrable ſuperſtition which ſhe had erected together with the grove & filthy idol, which the Hebrews cognominate from trembling and amazement, becauſe it was not worſhipped, but by men ſtupid and mad: for they call it מפלצת. *horrendum*. *Ierome*, ſaith *Martyr*, turneth it *Priapum*, who according to *Diodorus*, was called *Oſiris* and was ſometime a mighty King in Egypt, but by his brother *Typhon* conſpiring againſt him by the aid of many Giants, ſlain and cut in pieces, every one taking unto him a part of his body, but all refuſing to have his privy member caſt that into the river Nilus. *Iſis* his wife after this by the help of *Hercules* overcame *Typhon* and thoſe giants, and taking from them her husbands parts ſhe honourably buried them, and becauſe his privy member could not be had, ſhe made an image thereof and cauſed divine honour to be given thereunto. And this obſcene idolatry ſpread afterwards into divers other countreys, and into Iudah, where he thinketh, that *Maacah* was a principle about it, but will not have her putting down from this principality here meant, but in the kingdome, where the Kings mother uſed to have great authority. Thus *Martyr* and ſome of ours ſay; but becauſe I cannot finde, that the Kings mother had ever any ſuch authority, I rather ſubſcribe to antiquity, that her being put down in her mageſtery about this idol only is meant here. Some, ſaith *Martyr* alſo, will have *Pan* meant by this idol, becauſe he ſtruck terrour into his worſhippers, according to the ſignification of the word here uſed, whence the phraſe came, *a panicall fear*. *The high places indeed were not removed out of Iſrael, but the heart of Aſa was upright all his dayes.* How this is to be underſtood ſee before, 1 *King*.15.9,10. And ſo his heart being upright all his days, I underſtand it with *Martyr*, not that he never fell into ſin, but that he maintained the worſhip of the true God onely, and oppoſed idolatry to the end, although he fell otherwiſe and was puniſhed therefore, as is afterward ſhewed. *Lyra* ſaith, his heart was perfect, till he fell, as is ſhewed, chap.16. which was the greateſt part of his time, but how the greateſt part can be underſtood by all his dayes, I ſee not.

a Auguſt. de civit. l. 7. c. 21.

Pellican.

P. Martyr.

2 Chro.15.17.
1 King.15.14.

Lyra.

V. 18. *And he brought into the houſe of the Lord the things which his father had dedicated, &c.*] This is not to be underſtood, as if he did it not till the 15 yeare of his reign, after which it is here ſet down; for it cannot be thought, that being ſo godly a King, he would deferre ſo long the rendring unto God the things of God. But happily he now brought in of the ſpoyles that he had taken from the Ethiopians, and dedicated in way of thankfulneſſe, after the repairing of the houſe, and the things dedicated by his father, he brought in before, but both are ſpoken of together without regard of the time for brevities ſake: and in like manner it may be thought, that although the deſtruction of *Maacha* her idolatry be not mentioned till now, yet he did it ſooner, even in the beginning of his reign, ſeeing no godly King would ſo long permit ſo great an abomination ſo near unto him.

Touching the things dedicated by his father *Abijah*, it ſeemeth that although he were a wicked King, yet there was ſometime ſome goodneſſe in him, wherein he dedicated to God, as was touched upon 1 *Kings* 15. 2.

V. 19. *For there was no warre untill the 35 year of the reign of Aſa.*] The vulgar latine not till the 30 year by a manifeſt errour, as *Lyra* noteth, for *ch.* 16.1. it followeth. *And in the 36 year*, &c. But conſidering that *Baaſhab* is ſaid to bee the King that made warre upon him, and he began his reign the third year of *Aſa*, and reigned only 24. that is, to the 27th. of *Aſa*; how could he be ſaid in his 36 yeare to have

Lyra. come againſt him? *Anſ. Lyra*, whom *Vatablus* and *Gembrard* follow, ſaith, that when *Baaſha* is ſaid to have begun to reign the third year of *Aſa*, it is meant the third year of his reign after the great victory obtained againſt the Ethiopians, from which time he began to be more potent then before by farre; and ſo the third is indeed the thirteenth year from the beginning of his reign. And to make this the more probable, he proveth it by the like in the hiſtory of *Nobuchadnezzar*, *Dan.* 2, who is ſaid to have done thus and thus the ſecond year of his reign, whereas indeed it was the 25. but the ſecond of his Monarchyall nations being now ſubdued unto him.

Adricomius.
Melch. Canus.
Chron. Heb.
Junius.

Adricomius in his Chronology, *Melchior Canus*, *Cajetan*, *Iohannes Lucius*, and
Annius ſay, that this place is corrupted by the fault of the writer, 35 being put for
25. But the Hebrew Chronicle which *Iunius* followeth, ſaith, that by the 35 year
of *Aſa* his reign, is meant the year of that kingdome, over which he reigned, ſince
the diviſion of Iudah from Iſrael; for *Rehoboam* reigned ſeventeen, *Abijam* three,
unto which, if 16 in *Aſa* his time be added, we come to 36. Thus alſo *Pellican*; againſt
every of thoſe, ſomething may be objected. Againſt the firſt, the victory
over the Ethiopians was after the 13 year of his reign, and if it be granted, that the
3 be put for the 13, all the accounts of the times hereafter, will be uncertain. Againſt
the ſecond, admit an errour in the writing eſpecially all copies conſenting, the
authority of the holy ſcripture is hereby weakned, and it is contrary to that ſaying,
Not one jot or title of the Law ſhall faile. Againſt the third it is expreſſely ſaid *in the*
thirty ſixt yeare of the reign of Aſa: and afterwards in the 39 he fell ſick, and ch.
16. 13. he died *Anno* 41 after he began to reign. Amongſt theſe yet, I preferre the
firſt, only whereas *Lyra* underſtandeth by the third year, the thirteenth, I would
rather underſtand the ſeventeenth, which was truly the third after the Ethiopian
victory, when he returned to Ieruſalem and reigned in greater glory, and then the
36 year will be but the 22. from the beginning of his reign ſo reckoned, but indeed
the 36. and ſo the yeares of account remain certain, notwithſtanding for the
kings of Iudah, but for the kings of Iſrael, an *interregnum* muſt be granted, before
Baaſhah; of 14 yeares; *Martyr* ſeeing theſe difficulties ſaith, that the account
muſt begin when *Aſa* his reign began to be troubled with warre, *viz.* after the
tenth yeare, and when *Baaſha* began to reign over all Iſrael, which he did but in
2 King. 15. 16. *Pellican.* part. *Wherefore there was warre between Aſa and Baaſhah king of Iſrael all their*
dayes.] This as *Pellican* hath it, is to be underſtood only, as long as *Baaſhah* lived,
after that he began to warre againſt *Aſa*, *Anno* 36. of the kingdome of Iudah, over
which *Aſa* reigned; and this was the ſixteenth of *Aſa*, the thirteenth of *Baaſhah*, and
continued eleven yeares; but according to the former account five yeares. And
whereas it is ſaid, *Wherefore there was warre*, it is to be underſtood becauſe *Aſa* was
zealous in beating down idolatry, and proſpered, & hereby many more were drawn
to him out of Iſrael; 2 *Chr.* 15. 9. *Baaſha* to ſtop their paſſage built *Ramah*, and fought
V. 17, 18. againſt him. Now after this in generall, a particular relation followeth, v. 17, 18.
2 Chron. 16. 1. &c. How *Baaſhah* began his warre; but more fully, 2 *Chron.* 16. 1. *In the 36 year*
of the reign of Aſa, Baaſhah the king of Iſrael came up againſt Iudah and built Ramah,
Ioſeph. Antiq. l. 8. c. 6. *that none might goe in or out to Aſa.* This *Ramah* belonged to *Benjamin*, and
as *Ioſephus* ſaith, was taken by *Baaſhah* firſt, and then he fortified it, that from thence
he might annoy the reſt of *Aſa* his kingdom; and laſtly ſaith hee, *Baaſhah* did ſet
upon *Ramah*, no ignoble city, and took it, being 40 furlongs from Ieruſalem: and
it being taken, he fortified, that he might make it the ſeat of the warre, from
whence his ſouldiers might waſt with their excurſions the kingdome of *Aſa*. And
by this means he kept the inhabitants thereof, that they could not go out to *Aſa*, and
the reſt of *Aſa* his ſubjects, that they could have no paſſage; that, or elſe none of all
the kingdome of Iudah could goe in or out in ſafety, ſuch advantage had he againſt
them by reaſon of this fortification. *Aſa* being thus ſtreightned, did not put
his truſt in God, as formerly hee had done, nor in this confideuce goe out with
his army againſt him, as he ſhould have done; and ſo he ſhould have been ſure to
proſper: as in warring againſt the Aethiopians. But being afraid, he baſely begeth
V. 2. help of *Benhadad* the king of Syria, an idolater, and our enemy to the true religion,

gion; ſending unto him all the gold and ſilver in the Lords houſe, and in the kings, to make him break his league with *Baaſhah*, and to come and help him by invading *Baaſhah* his dominions. *Shiſhack* the king of Egypt had come once before and taken away theſe treaſures in *Rehoboams* time, but ſince that *Abijah* had a great victory over Iſrael, and without doubt great ſpoyles, whereof hee dedicated much to the Lords houſe, and with part filled his own coffers. And afterwards *Aſa* obtained a notable victory over the Ethiopians, and then enriched both with the ſpoyles much more, but now all this is ſent away to *Benhadad.* And herein *Aſa* ſinned divers wayes. 1. In that hee fell from his faith, and confidence in God. 2. Robbed his houſe of the pretious things thereof, when no neceſſity urged him unto it. 3. Sought help of an idolatour. 4. Was an occaſion of *Benhadads* truce-breaking with *Baaſhah*, which was doubtleſſe confirmed by oath, which is ſacred and inviolable amongſt all nations. If the queſtion be whether a league with an idololatrous king be lawfull, I anſwer with *Martyr*, ſome league for peace-ſake, which we muſt ſeek as much as in us lyeth, with all men may be made, as between *Iacob* and *Laban*, the Venetians and the Turks, the Polonians and Tartars; but a league to help and to fight one for and together with another, is altogether unlawfull; for when *Iehoſaphat* did ſo, he was reproved; and it is written, be not unequally yoaked with Infidels, ſeparate your ſelves and come from amongſt them. The king of Syria is eaſily moved by gifts contrary to his league with *Baaſhah* to goe againſt Iſrael, and ſmiteth divers cities, whereby hee was forced to retire from *Ramah.* But *Toſtatus* thinketh that there was ſome colour of reaſon ſo to doe, ſeeing as *Aſa* ſaid by his Embaſſadours unto him, there was a league alſo between *Aſa* and *Benhadad*; wherefore ſeeing *Baaſhah* ſo unjuſtly moleſted him, he might; aid *Aſa* againſt him. But both being his confederates, he ought not certainly to goe from his oath to either of them.

P.Martyr.

2 Cor.6.16.

V. 3,4.

Toſtatus.

V. 6. *Baaſhah* being thus cauſed to retire from *Ramah*, king *Aſa* ſoon aſſembled all Judah, and carryed away the materials from *Ramah*, both ſtone and timber, and built, that is, repayred and fortified there with, Gibeah and Mizpha, two other cities in the confines of his kingdome for the more ſtrengthening thereof againſt future incurſions. But *Hanani* the ſeer came then unto him and ſaid, *Becauſe thou haſt truſted to the king of Syria and not to the Lord, therefore are his forces eſcaped out of thy hand.*] That is, according to *Lyra* and others, whereas if thou hadſt truſted in God, and gone to warre againſt *Baaſha* thou ſhouldeſt have prevailed, yea although the king of Syria his forces had joyned with him, and ſo both their armies ſhould have been ſubdued by thee, to the greater ſafety of thy kingdome for a long time. But now they are out of that danger, and remain ſtrong to annoy thee hereafter, as is further intimated *v. 9.*

V. 7.

Of H*anani*, ſee ch.19.1.

1 *Kings* 16.1.

Lyra.

V. 8. Then he put him in minde of his victory againſt the Ethiopians, when he truſted in God, and told him, that he had done fooliſhly, as he did indeed to empty his treaſures to hire one to help him; who did bear ſuch a mercenary minde, that he would be for him that ſhould give him the greateſt guifts, and therefore if afterwards the king of Iſrael did wage him with greater guifts, he would moſt probably do as much for him. If it be demanded, may not a king, then, who feareth God, if greater forces then his come againſt him, ſeek help of another king, but put his truſt in God onely for ayd? Admit, that the other king who cometh againſt him, ſuppoſing his cauſe to be juſt putteth his truſt in God alſo, will he be aſſiſtant to them both? This queſtion is moved by *Toſtatus*, becauſe by the prophets ſpeech it is intimated, that *Aſa* ſhould have truſted in God, as he had formerly done, and not have ſought the help of another, and anſwered thus obſcurely, God doth for the moſt part leave to common-prudence thoſe things, which he hath decreed to do by the comming between of ſecondary cauſes, but ſometime peculiarly ſhew, that he will effect ſomething altogether by them, and then there is no place for humane prudence, but a certain truſt in him is required, which was the caſe of *Aſa.* His meaning, as I take it, is, that now it could not be ſo, as is put in the queſtion, for *Aſa* onely had a ſure ground of confidence; his former ſucceſſe and a promiſe from the man of God; but *Baaſhah* not, when there is no

V. 6.

Ioſephus.

ſuch ground, and both parties truſt in God, they may on both ſides uſe ſuch means as humane prudence doth dictate, but he, who to his truſt in God hath indeed a juſt cauſe, ſhall by his aſſiſtance moſt probably prevail. In reproving *Aſa*, the prophet concludeth thus, *The eyes of the Lord run through the whole earth, that he may be firm to them that truſt in him, thou haſt done fooliſhly, and for this, Warres ſhall now riſe againſt thee.* Whereby he intimateth the ficklenesſe of the king of Syria, in whom he now truſted, and that in way of revenge, warres ſhould be made againſt him by *Baaſhah* continually, of which although nothing be ſpoken particularly, yet it is ſaid, there was warre between *Aſa* and *Baaſhah* all their dayes.

V. 10. *Then Aſa was Wroth With the Seer and committed him to priſon, and he oppreſſed certain of the people at that time*] *Junius.* *Junius* hath it, *in carcerem cippi*, he ſet him in the ſtocks, he took it ſo heinouſly, that he had ſo much diſgraced him. *Becauſe he was angry with him for this matter*, the vulgar Latin, *for the Lord was very angry for this matter, and ſleW very many of the people.* *Lyra.* That is, ſaith *Lyra*, becauſe the people did many of them haply agree with the king againſt the prophet, the Lord therefore ſlew them in the wars, which he cauſed to be raiſed againſt them. But in the Hebrew it is plainly ſaid, *Aſa oppreſſed of the people.* And it is meant as plainly that he, and not the Lord was wroth for the ſpeech of the prophet, inſomuch that when ſome godly affected ſpake againſt this his tyranny, he committed them alſo. *Pellican.* Wherefore I marvail, that *Pellican* ſhould alſo apply it to the Lord almoſt as *Lyra* doth, but he was deceived by the vulgar Latin, and for want of looking into the Hebrew text.

V. 11. *But behold the matters of Aſa firſt and laſt are written in the booke of Iudah,* &c.] of which ſee before, *ch.* 9.29. 1 *Kings* 15.23.

V. 12. *But Aſa was diſeaſed in his feet the thirty ninth yeare of his reigne,* &c.] Vengeance ſlept not long after his ſin, *Anno*, 36. he hired *Benhadad* againſt *Baaſhah*, and it is moſt probable, that in carrying away the materials from *Ramah* to *Gibeah*, and *Mizpha*, and building thoſe cities, he ſpent a year or two, and then the Prophet came to reprove him moſt probably in the 38 year, and he was puniſhed ſutably to his ſin in his feet with moſt tormenting pangs, as he had ſet the Prophet by his feet in the ſtocks. And to ſhew that this ſin went not alone, it is added, that he ſought not the Lord, but truſted to the Phyſitians, that we by his example might be warned both to flye all ſin, becauſe if we commit one, as a link of a chain it drawes in more after it, and in time of ſickneſſe, firſt and chiefly to ſeek to God, and Phyſitians only, as a means under him of recovering our health. But *Aſa* ſeemeth to be taxed for ſeeking to Phyſitians, becauſe this diſeaſe was ſent by God as a puniſhment, and therefore he ought in this caſe to have ſought to him only, and not naturall meanes; which now could doe him no good.

V. 13. *Then Aſa ſlept With his fathers the forty one year after he began to reign,* &c.] His torments continued, and he was never healed of them to his death, becauſe he took not the right way; but being dead, he was buried like a noble king, in a ſumptuous ſepulcher prepared by himſelfe, and filled with ſweet odours, which they *Lyra.* burned to make a ſweet perfume; whereby as *Lyra* ſaith, the ſtink of the dead body was taken away.

Pellican. And this is reckoned by *Pellican* as another ſinne of *Aſa*, his vanity in being ſo profuſe about his dead body, after the manner of the heathen, and not of the holy Patriarcks who were before him. And he noteth, that when any coſt is ſpoken of about dead bodies, there is nothing in any place ſaid of any coſt beſtowed for prayers to be ſaid for the ſoule, whereby it is evident, that they believed not a purgatory, but that the ſoule went immediately to the place where it muſt abide for ever, either of weale or woe. This laſt of his is good, but in reckoning this, as another ſin in *Aſa*, I cannot ſubſcribe unto him. For the laying of a dead body in a fit ſepulcher is every where ſpoken of as an honour; and likewiſe the burning of ſweet odours, that they in whom the fragrant ſmell of vertue was in their life time, might be kept from ſtinking, when they were dead, as having ſtill a ſweet ſavour amongſt the living, by their good name left behind them. And for the cuſtome to doe this to the dead bodies of kings worthy, ſee in the hiſtory of *Ierem, ch.*21.19. of whom it is ſaid, that becauſe he was wicked, the people made no burning at his funerals, according to the manner of his anceſtours. And for the Patriarks, although we read not of any burning of ſweet odours about them when they were dead, yet *Iacob* was embalmed, and ſweet oyntments were prepared, and ſpices for the body of Chriſt being dead, which ſheweth that it was a caſtome amongſt the faithfull, till that time, to beſtow this kind of coſt upon their dead: and it ſeemeth by our Lord to be approved, when he rebuked *Iudas* for finding fault with her, that beſtowed a boxe of very precious ointment upon him, and praiſed her, ſaying, ſhe anointed him to the buriall, and that this ſhould be ſpoken of to her praiſe whereſoever the Goſpel ſhould be preached.

1 *Kings* 15.24.

V.25,26,27.

P. Martyr.

Pellican.

Junius.

H.B. Patriarks travels.

Aſa being dead and buried, *Iehoſhaphat* his ſonne began his reign. 25. *But Nadab the ſonne of Ieroboam reigned over Iſrael the* 2. *year of* Aſa *king of Iudah, and reigned two years.*] The hiſtory of the kings of Iſrael being hitherto intermitted from *ch.* 14. 20. is now entred upon again and continued unto *ch.* 22. 41. during the reign of 6. kings, *Nadab*, *Baaſhah*, *Elah*, *Zimri*, *Omri*, and *Ahab*, and then the hiſtory of the kings of Iudah followeth again according to their time. Touching *Nadab* the ſonne of *Ieroboam*, he was alſo wicked, as his father had been, and therefore was ſoon cut off by Gods juſt judgement, and then the reſt of *Ahabs* houſe by *Baaſhah*, as had been before threatned; and he is ſaid to have ſmitten him in Gibbethon of the Philiſtims, as he and all Iſrael were beſieging it. This Gibbethon, ſaith *Martyr*, was ſcituated in the tribe of Dan, and poſſeſſed by Iſrael in the dayes of *David* and *Solomon*, but for the ſinnes of the people it came into the hands of the Philiſtims, and ſo is ſaid to bee of the Philiſtims, but now *Nadab* ſought to recover it to Iſrael again. *Pellican* ſaith, it was within the inheritance of Iudah, but moſt probably poſſeſſed by the Philiſtims, as alſo ſome other cities in ſome other tribes. But *Iunius* proveth it to be within the inheritance of the tribe of Dan, *Ioſh.* 19. 44. and *H. B.* ſaith, that it was a city of the Levites not farre from Ekron of the Philiſtims, ſcituated in the tribe of Dan, 16. miles from Ieruſalem, and 36. from Thirza, from whence *Nadab* went.

V.28.

V.29,30.

Baaſhah one of his captains ambitious of the kingdome, conſpired againſt him near this city and ſlew him, and reigned in his ſtead; wherein although there was a divine providence for the puniſhment of *Ierobooms* wicked family, yet he ſinned by murther and ambition, as *Martyr* noteth, and proved no better afterwards, but worſe when he was king. Yet he was made an inſtrument to execute Gods judgement upon *Ieroboams* houſe, by cutting them all off. Whereas *ch.* 16. 2. the Lord ſaid unto him by his prophet, *I made thee captain over my people.* His uſurping of the kingdome is not hereby juſtified, God made him king becauſe he ſuffered him to come to the kingdome, but approved not the way, whereby, ſeeing he gave him no calling to it, and ſtreightly forbiddeth murther, eſpecially of kings, to whom every ſoul ſhould be ſubject. If it be demanded, but did not God know, whē he threatned *Ieroboam*, that *Baaſha* ſhould be the inſtrument to cut off his poſterity, & if he meant that he ſhould ſhed all this bloud, & in ſo doing he did but his wil, how can ſin be laid to his charge? *Anſ.* God knew, that thus it ſhould be done long before it came to paſſe, but his fore-knowing of a thing to be done, and decreeing it in judgement is no juſtification of the doer, if he doth it without particular warrant from him againſt his generall lawes, ſeeking himſelf and not the accompliſhing of Gods decree. This *Baaſhah* is here called the ſonne of *Ahiah* of the tribe of Iſſachar, but by *Ioſephus*; one of his domeſtick friends *Baſanes* the ſonne of *Machelus*, who ſlew him by treachery, and he was the firſt king murtherer, that hitherto we read of, thus opening the way to this foul ſinne, and therefore it was in him moſt deteſtable, and he afterward had his reward accordingly, being firſt ſuffered to fall into other groſſe ſinnes, as we read *ch.* 16. *Nadab* the ſonne of *Ieroboam* being thus murdered, it is moſt likely, that his dead body was expoſed to the devouring of the dogs, as had been formerly threatned to *Ieroboams* poſterity, and therefore we reade of no buriall thereof.

CHAP.

CHAP. XVI.

V. 1,2. B*Vt the word of the Lord came to Iehu the ſonne of Hanani againſt Baaſhah, ſaying,*
becauſe I have exalted thee out of the duſt, &c.] *Hanani* the father of this *Iehu*
Hieron. in Zephan. was alſo a prophet ſent before to *Aſa*, 2 *Chron.* 16, 7. and this very ſaying, *Iehu*
the ſonne of Hanani, according to the tradition of the Iews, intimateth him to be
a prophet, for they ſay, that when any prophet is named together with his father,
his father was alſo a prophet. Of this *Iehu*, ſent long after this to *Iehoſaphat*, ſee
more 2 *Chron.* 19. 2. although ſome think him to have been another man. The
prophet putteth *Baaſha* in minde of his former mean condition, out of which he
was raiſed by God, or elſe he could never have attained to this regall dignity, as
hath been formerly touched. It is not neceſſary becauſe of this ſaying, to hold with
Sallianus, that ſome meſſage was formerly brought unto him, that he ſhould reign,
by the ſame *Iehu*, as had been to *Ieroboam*, to whom he was ſo like; firſt, in comming
to the kingdome, being taken from another for idolatry; ſecondly, in idolatry;
thirdly, in having a ſon to reign after him but two years onely, being then ſlain;
fourthly, in the cutting off of all his poſterity and the manner of it. For if any meſſage
had come unto him before it would have been expreſſed, as that to *Ieroboam*, neither
would his ſin againſt his maſter in ſlaying him and his poſterity have been ſo
great. For he did not out of obedience to God, but out of ambition and barbarous
cruelty, unwittingly working the will of God herein. To put which out of doubt
this is reckoned, as one point of *Baaſhah* his wickedneſſe, that he ſlew *Nadab*,
v. 7. in theſe words.

V. 7. *And by Iehu the prophet, the ſonne of Hanani, the word of the Lord came againſt*
Baaſha and againſt his houſe, for all the evill which he did in the eyes of the Lord, becauſe
he provoked him with the works of his hands, that he ſhould be like the houſe of
Ieroboam, and becauſe that he ſlew him.] For thus theſe words [*he ſlew him*] are
P.Martyr. expounded by *Martyr*, who ſaith that in the vulg. Lat. indeed, theſe words [*he ſlew*
him] are expounded, that is, the prophet *Iehu*, but erroneouſly, becauſe *Iehu* lived ſtill
to ſpeak to *Iehoſhaphat* divers years after *Baaſha* his death, as hath been already touched.
Lyra. And *Lyra* confeſſeth, that ſome expoſitour wrote theſe words in the vulgar
Latin, [*that is, Iehu the prophet*] for explication, and afterwards by corruption
they crept into the text, for *R. Solomon* ſaith, that it ought to be referred to *Nadab*,
in ſlaying whom *Baaſha* greatly ſinned, ſeeing he was his maſter, and although
he were wicked, yet *Baaſha* was worſe, and had no authority given him to ſtrike
him. If it be objected, it was the will of God, that he ſhould be thus ſmitten, it
hath been already ſufficiently anſwered, the fulfilling of his will unwittingly herein,
did no more juſtifie *Baaſha*, then the Iews fulfilling of what was by God before
determined, their bloudy crucifying of our Lord Ieſus. So then here is a repetition
made in this verſe of things paſt, not idly, but to ſhew one cauſe more of
Gods ſeverity againſt *Baaſha* and his houſe, that he might be puniſhed in his kinde,
the ſame meaſure being meted to him, that he had meaſured to others. And the Hebrews
ſay, that God was the more offended with *Baaſha* for killing *Nadab* ſo treacherouſly
at that time, when he was beſieging Gibbethon, becauſe the taking thereof
from the Philiſtims was hereby hindered. Touching the prophet *Iehu*, that it
is not meant that he was ſlain by *Baaſha* is the more probable alſo, becauſe *Joſephus*
makes no mention of his death, nor yet the ſacred hiſtory, as it doth commonly,
when any prophet is ſlain for doing the meſſage, about which God ſendeth
him.

V. 3. To proceed now again, in the propheſie of *Iehu*, he threatneth *Baaſhab* from
the Lord, that his poſterity ſhould be cut off, as *Ieroboams*, and not have any
buriall, but be eaten up by the dogs, and fowles of the ayr, becauſe he followed
him in idolatry, which ſheweth, that he did not deſtroy *Ieroboams* poſterity in any
V. 6. zeal to God, but out of his own malice. Whereas *Baaſhah* is ſaid to have ſlept with
his fathers, and to have been buried in Thirza, it is to be underſtood, that the
threatning before-going of being devoured with dogs and fowles is to be reſtrained

ned onely to his poſterity, and not extended to his perſon only.

V. 8. *In the 26 year of Aſa began Elah, the ſonne of Baaſhah to reign over Iſrael in Thirza, &c.*] How *Baaſhah* is ſaid to warre againſt him, and 36 of *Aſa* his reign; 2 *Chr.* 16 ſeeing he was dead, and his ſon ſet up for King 10 yeares before that time hath been reſolved upon that place. Of *Elah* is nothing commemorated, but that he V. 9. was ſlain by *Zimri* a Captain of halfe his chariots, when he was drunken in the ſecond year of his reign, and he reigned in his ſteed; that all, men by his example might learn to beware of drunkenneſſe, which hath been the overthrow of kings and great men, *Benhadad*, *Belſhazzar*, *Holofernes*, *Alexander*, and *Cyrus*, *Ammon*, and *Nabal*, &c. The idolatry of *Elah*, wherein he followed his father is not here mentioned, but *v.* 13. they are both put together, as making Iſrael to ſin; for which, both he and the whole houſe of *Baaſhah* were deſtroyed by *Zimri* and their friends and kinſmen, which was doubtleſſe done on his part to make the kingdome the more ſure to himſelfe; but on Gods part one wicked man was uſed as an inſtrument to puniſh another, and to fulfill his word. Neither did his taking away of all, that might endanger him, any thing conduce to his eſtabliſhment upon the V. 15, 16. throne, which he had uſurped; for he was again put down, and ſlain in ſeven dayes by the army lying ſtill againſt *Gibbethon* of the Philiſtines. Whereby it appeareth that although *Nadab* the ſonne of *Ieroboam* fought againſt it, yet in all *Baaſhah* his time, which was 24 yeares, it was not taken, nor in *Elah* his time: *viz.* two yeares more. It is to be conceived, that *Baaſhah* by reaſon of his warres with *Aſa*, did nothing againſt it all his time; but the ſiege was again begun by *Elah*, and continued till he was ſlaine. For the manner of *Zimri* that uſurpers death, the army before *Gibethon* hearing of his treachery in killing the king, immediately made V. 17, 18. *Omri* Captain of the army, king; who forthwith marched with his army to *Thirza*, where Z*imri* had uſurped, which was diſtant from *Gibbethon* 36 miles, and took the city; which *Zimri* ſeeing, entred the kings palace, and ſetting it on fire, burnt it and himſelfe together, which is ſet forth as a judgement befalling him for V. 19. his ſinnes; wherein he was like unto *Baaſhah*: not ſo much after his comming to the kingdome, for that time was too ſhort, being but ſeven dayes; but before, when he was a private man. *Omri* being made king, could not at the firſt enjoy this V. 21. dignity quietly, for part of the people ſet up *Tibni* to bee king, but within a few yeares he dyed, and then *Omri* reigned twelve yeares; that is, ſaith *Iunius*, counting the time that he had a competitour, and the time that he reigned alone; for he began to reign immediately after the death of *Elah* was heard of, that is, *Anno* 28. of *Aſa*, ſeeing *Elah* began his reign, *Anno* 26. and was ſlain in his ſecond year; and in the 31 of *Aſa* he began to reigne in quiet, *Tibni* being dead; and *v.* 29. his ſonne *Ahab* began to reigne the 38 of *Aſa*. Which times being counted together, doe indeed make but 10 yeares. Wherefore Expoſitours ſay, that his time began the 27th of *Aſa*, and *Elahs* two yeares, one yeare before his father *Baaſhah* dyed, he being made king together with him in his life time; and touching *Ahab*, the like may be conceived, that he reigned alſo a year with his father, who atteined to the 39 of *Aſa* by this account, reigning ſtill with his ſonne one year, after his coronation; or elſe his 12 year being incompleat when he dyed, is counted both to him, and his ſonne *Ahab* alſo. Whereas *Tibni* is ſaid to have dyed, and then *Omri* began to reign the 31 of *Aſa*; it is to be underſtood, not by a naturall, but a violent death; as is intimated in theſe words. *The people that followed Omri prevailed over them that followed Tibni*, That is, in warre, wherein moſt probably he was ſlaine; and thus alſo ſaith *Ioſephus*: and then *Omri* is ſaid to begin to reign, that is, to enjoy the whole kingdome of Iſrael, which he had before but in part, it being yet uncertain, to whom the whole would fall,

V. 24. This place was *S*hechem, where *Iacob* dwelt ſometime, for his Wel was there, *Ioh.* 4. here *Ieroboam* began to reign, although he removed to Thirza, & *here Abimelech* long before him, was made king.

Omri being eſtabliſhed in the kingdom, bought the mountain Someron of one *Semir* for two talents of ſilver, and built it, and called the name of the city Samaria, after the name of the Lord thereof; and ſo this city was thenceforth made the ſtate of the kingdome of Iſrael; and it is moſt probable, that occaſion was given unto him to leave *Thirza*, and to build his palace, here, becauſe the kings houſe at *Thirza* was burnt by Z*imri*, that he might not enjoy it, nor the goods therein. Two talents of ſilver are by ſome computed to be 3000 crownes.

V.25. *Note.* *P. Martyr.* Of this *Omri* it is ſaid, that hee did worſe before the Lord, then all that were before him, &c. that is, as *Martyr* expoundeth it, becauſe being warned in their examples, yet hee without fear of Gods judgements followed them in the ſame abominations. And thus we that live in theſe times, wherein we ſee ſo many made examples of Gods judgement for their ſins, if we ſinne likewiſe, ſhall be judged as worſe then any of them, and be puniſhed accordingly. But *Omri* is thought to have done worſe, not only by perſiſting without all feare in the ſame wickedneſſe, but by adding ſome things more to their idolatries and ſuperſtitions.

V.28,29,30, 31,32,33. Then *Omri* died, and *Ahab* his ſon reigned in his ſtead, who is ſaid to have done worſe then all that were before him; which may be expounded as the like ſaid before touching *Omri*, for he took *Iezabell* a Sidonian to wife, and ſet up her gods alſo, and ſinned in the very taking of her contrary to Gods lawes, and in killing the Prophets of God, as is afterwards noted, which none of his predeceſſours durſt do. *Iezabel* is ſaid to be the daughter of *Ethbaal*, king of the Sidonians, their very names, ſaith *Martyr*, being taken from *Bell* & *Baal*, ſhewing how greatly they were addicted to idolatry. *P. Martyr.* And herein he was to be condemned more then *Ieroboam*, for that he as it ſeemed to him, was by neceſſity compelled to ſet up his golden calves, to keep the people from revolting from him by going to Ieruſalem, and had ſome pretence of repreſenting the true God hereby: but *Ahab* quietly enjoying his kingdome, and being by no neceſſity urged, was the firſt that brought in other ſtrange gods of the heathen alſo, and built a temple; and planted a grove unto them in Samaria, intending happily to make Samaria, as Ieruſalem, the place to which all the kingdome ſhould reſort to worſhip thoſe ſtrange gods with him. And laſtly, hee proceedeth moſt unjuſtly againſt *Naboth*, and murdered him to get his vineyard. For the time, the 22 yeares, ſee more upon *ch.* 22. 40.

V.34. *Ioſhuah* 6. 29. *P. Martyr.* *In his dayes Hiel the Bethelite built Iericho, hee laid the foundation thereof in his firſt borne Abiram, and ſet up the gates thereof in his young ſonne Segub, according to the Word of the Lord which he had ſpoken by Ioſhua.*] This is thought by *Martyr* and ſome others, to be inſerted here to aggravate the more the ſinnes of *Ahab*, in that he ſuffered this to be done; the doing whereof had been ſo ſolemnly interdicted under a curſe. But foraſmuch as Iericho belonged to *Benjamin*, and ſo was not within *Ahabs* kingdome, but *Iehoſaphats* who now reigned over Iudah; it may be doubted, how it could be mentioned as a fault in *Ahab* to ſuffer it, and not rather in *Iehoſaphat*? *Martyr* anſwereth, that *Hiel* being of Bethel, which was within *Ahabs* kingdome, Iericho was moſt probably at that time a part of his kingdome alſo, ſeeing it was in the poſſeſſion of a ſubject of his. And touching *Iehoſaphat* the king of Iudah, it is not likely, that he being ſo holy a man would have ſuffered the building hereof, if it had been under him, Yet ſome think, that this is not commemorated as a fault in *Ahab*, but only that this was done againſt the will of God in the time of his reigne; and that he who preſumed to doe it, was puniſhed in his poſterity, by ſeeing their deſtruction from the eldeſt to the youngeſt, as *Ioſhuah* had propheſied; ſo that *Ahab*, in whoſe time it was done, might ſee in this example the truth of the threatnings of Gods Prophets; and conſequently of the Prophet *Elijah*, againſt him and his poſterity as it followeth; *ch.* 21. 21. *Ioſhuah* 6.26. And they who make this expoſition, wil not have *Hiel* called a Bethelite becauſe of Bethel, but from Beth, an houſe or family, and *Alah* curſing, as if it had been ſaid, *Hiel* of the houſe of curſing. For the meaning of theſe words all Expoſitours agree, that it is meant, that when he laid the foundation of Iericho, his eldeſt ſonne ſhould dye; and as he proceeded in building, all the reſt unto the youngeſt, who ſhould dye immediately after a full end made thereof, in ſetting up the gates. And it is to be thought that his poſterity was ſo to bee cut off as that hee ſhould never have any child more to continue his memoriall, who in building this city ſought to bring it to have a name againe after ſo ſolemn a binding of all men from attempting it, whereas the children are puniſhed for the fathers ſinne, and the father is ſuffered to eſcape; wee muſt not call in queſtion the juſtice of God herein, who is Lord over all, and againſt whom all are ſinners; as hath been ſhewed in the like caſes before of *Ieroboam*, and *Baaſhah* his poſterity. And it is not improbable, but that they had an hand in this ſin alſo; in that they were well pleaſed in this work, and furthered it. If it be demanded why the Lord layd by *Ioſhuah* ſuch a penalty upon the builder of Iericho? *Martyr* anſwereth, that it was the firſt city which was deſtroyed, and that by the immediate hand of God in all the land of Canaan, and therefore it was to lye upon ruinous heapes for ever, to terrifie all wicked and idolatrous perſons that ſhould ſee it, as Sodom. Vnto which we may adde, it was intollerable preſumption in a creature to goe about the ſetting up of that again, which God had ſo miraculouſly overthrowne for the glory of his juſtice and power, as being a ſeeking to bury in oblivion his dreadfull and mighty works. If it be demanded what moved *Hiel* to build it? It is anſwered, his pride and ambition to get him a name, by rearing up that city again, which had lyen waſte now 536 yeares; but by this preſumption his name was put out by the cutting off of his children. *Pellican* draweth this to an allegory in the deſtruction of *Hiels* houſe, the curſe of God being ſet forth, that ſhall come upon all ſuch as enrich themſelves out of the houſe of God, and divine buſineſſes; and then entangle themſelves in ſecular affaires, their function being neglected. He reſtoreth the walls of Iericho alſo, who reſumeth the ſinnes which he renounced in baptiſm, that reneweth the pompe of the world by riotous living, or inſerteth erronious opinions, or heatheniſh fables, into Eccleſiaſticall verity. See more of this before, *Ioſhuah* 6.26. St. *Ierom* touching this Iericho ſaith, that *Oſa* of Bethel in the tribe of Ephraim built it, putting *Oſa* for *Hiel*; as alſo ſome Greeks doe, and many call him *Achiel*. But he ſaith, that it was at the time of the deſtruction of Ieruſalem deſtroyed by the Romans; and after that being built again, it remained to his time: the ruines of the former two buildings ſtill remaining.

Pellican.

Hieron. de locis hebr.

CHAP. XVII.

V. 1. BVt *Elijah the Thiſhbite of the inhabitants of Gilead ſaid to Ahab, as the Lord God of Iſrael liveth, there ſhall be neither dew nor raine, theſe yeares,* &c.] Here is the firſt mention made of *Elijah* that great Prophet, in whoſe ſpirit, *Iohn* greater then any Prophet, is ſaid to have come. And he is ſpoken of, as not now firſt beginning to be famous, but as one well known in thoſe dayes, becauſe it is not ſhewed of what parentage or tribe he was. Whereupon ſome Rabbins will have him to be Phinees, but without any colour of probability; for then hee muſt now have been 500 yeares old, and what reaſon is there, why he is called by a new name. It muſt ſuffice us to know that he was of *Gilead*, as is here ſaid, which was the tribe of *Manaſſeh*; ſeeing *Gilead*, who gave the name to it, was the ſon of *Machir*, the ſonne of *Manaſſeh*. Yet becauſe part of *Gilead* belonged to *Gad*, ſome ſay that hee was of that tribe, and ſome following *Iohan. Hieroſol.* and *Epiphanius*, that he was of the tribe of *Levi*, and a Prieſt; yea *Epiph. hæreſ.* 55. goes further ſaying, that he was brother to *Iodeus* the Prieſt, and ſonne to *Achimaam*; but *Iohan. Hieroſol.* calls his father *Salachab*. And although he were of Thiſhbe, a city in *Gilead*, yet he might be of *Levi*, becauſe the Levites and Prieſts were diſperſed into all the tribes. Touching this propheſie, ſome ſay that it was then a great drought, and leaſt this ſhould be thought to come to paſſe by nature or chance, *Elijah* telleth how long it ſhould laſt, and in what manner it ſhould be, that ſo it might appeare to be ſent of God for ſin and idolatry, which did then ſo much abound; and foretold this to *Ahab*, as the authour of thoſe abominations. But becauſe *Iam.* 5. *Elijah* is ſaid to have prayed that it might not rain, this is a groundles conjecture. The truth is, that a judgement being ſhewed upon *Hiel* his family, and yet no reformatinn following, *Elijah* comes forth and threatens *Ahab* with a greater judgement, of which both he and all Iſrael ſhould be more ſenſible. And the Rabbins bold to invent any thing, make a perfect hiſtory of it thus; *Elijah* ſeeing the judgment of God upon *Hiel* in his poſterity, ſought hereby to deterre *Ahab* from going on in his rebellious way. But *Ahab* contrariwiſe made a mock of this warning, asking him whether *Moſes* or *Ioſhuah* was the greater Prophet; and when he anſwered *Moſes*, *Ahab* replyed, how then happened it that the word of *Ioſhuah* againſt *Hiel* was fulfilled, but the word of *Moſes* threatning, that for tranſgreſſion the heaven ſhould become as braſſe, and the earth as iron, was never fulfilled; no not now, when as he ſaid, iniquity did ſo abound in him and his people; then *Elijah* anſwered as in this text, and obteined of the Lord, that it fell out accordingly; ſo *Lyra*, *Martyr*, and *Pellican*.

Lyra.
P. Martyr.
Pellican.

But the foreſaid *Iohan. Hieroſol.* determineth not onely the parentage of *Elijah*, but as he was himſelf a man of a monaſticall life, before he came to be biſhop of Ieruſalem, ſo (he ſaith) *Elijah* was the firſt of men, that lived alwayes in chaſtity, and the Virgin *Mary* amongſt women. It is moſt probable, that when he came to *Ahab*, he came out of ſome deſart place, where he retired himſelf from the ſociety of the common ſort, to converſe with God, out of a deteſtation of the wickedneſſe of thoſe times, for *Iohn* the Baptiſt, whoſe type he was, did ſo, and the ſudden bringing in of his hiſtory here, intimateth him to have been formerly unknown to the world, but now his zeal for God would not ſuffer him to lye hid any longer, but he muſt come forth to declare that judgement which he had prayed might come, that it might appear, how greatly the Lord was incenſed by the wickedneſſes of thoſe times, to move *Ahab* and his to repentance. And it is to be noted, that he determineth not the number of yeares, that the drought ſhould continue, but only ſaith, *if there ſhall be dew or rain theſe yeares, but according to my word.* That is, till I ſhall ſay that it ſhall rain again, which moſt probably he himſelf then knew not, when it ſhould be, but was to depend upon the Lord for further direction. For accordingly the word of the Lord came to *Elijah*, when he ſhould go and ſpeak of rain to *Ahab*, *ch.* 18. 1. Yet St. *Iames* ſaith, that he prayed, that it might rain, and then it rained, but this was done as he was moved by the ſpirit. *Ioſephus* relating this hiſtory ſaith, that he threatned, that there ſhould be neither rain nor dew, till he appeared again, and then he went immediatly and hid himſelf ſouthward, wherein he was certainly deceived, becauſe the Scripture ſaith expreſly, *v.* 3. that he went towards the eaſt. For it is ſaid, *Turn thee towards the Eaſt, and hide thee at the brook Cherith, which is over againſt Iordan.* There was a cave there, ſaith *Ierom*, beyond Iordan, *Adrichomius* on this ſide, in a moſt deſolate place, to which there was no way leading, and in that *Elias* was to hide himſelf, and to drink of the brook in that time of drought. This river Cherith, ſaith *H. B.* runneth between Bethel and Iericho, from mount Ephraim towards the north, and ſo paſſing along towards the eaſt, falleth into Iordan, being eight miles from Jeruſalem. But one paſſage more is diverſly expounded. [As *the Lord God liveth, before whom I ſtand.*] Some taking it to be meant of his ready ſtanding to go about whatſoever meſſage the Lord would ſend him, ſome, whoſe ſervant I am and by whom I was ſent, but others, before whom I have prayed for this, as *Martyr*, grounding upon that of St. *Iames*, who ſaith, that he prayed that it might not rain. But the third ſeemeth to me moſt genuine, becauſe it is an apt deſcription of a ſervant, and thus the ſervants of *Solomon* were deſcribed by the Queen of the ſouth [*Bleſſed are thy ſervants, that ſtand alwayes before thee.*] And thus much for the explication of this.

Jam.5.18.
Ioſephus.

V.3.

Hieronym.
Adricom.

Ob.

But a doubt may here further ariſe, becauſe *Elias* is ſaid to have prayed, that it might not rain, how he may be juſtified in calling for ſo great a judgement againſt the king and people, ſeeing it is the duty of prophets not to pray againſt but for them, 1 *Tim.* 2. *Let ſupplications be made for all men*, &c. 1 *Sam.* 12. *God forbid*, ſaith *Samuel, that I ſhould ſinne againſt God and not pray for you.*

Sol.

Charity indeed requireth that we ſhould pray for all men, but the prophets of God knowing by the ſpirit, which they have, what conduceth moſt for converſion and ſalvation, ſee that judgements are ſometimes neceſſary for this purpoſe, and ſo pray for them, not out of malice, or for any end of their own, but to bring them to God, and then they pray again for the removall of theſe judgements, and ſo *Elias* did, and it was not altogether without effect in the people, who being thus prepared, and ſeeing a further miracle of fire coming down from heaven upon *Elijah* his ſacrifice, acknowledged *Iehovah* to be the onely true God, whereas they had ſerved Baal before. And *Samuel* proceeded alſo in like manner, firſt calling

Chap.18.

ling for thunder and rain in wheat-harveſt, and then for fair weather, and *Moſes* did the like towards *Pharaoh* in the land of Egypt.

But to return now again to *Elijah* his hiding of himſelf, where *Ahab* might not finde him, who the Lord knew, would bee enraged againſt him, when hee ſhould begin to ſuffer by this drought. It may ſeem ſtrange both that *Ahab* laid not hold upon *Elijah*, when he was before him, and alſo, that the Lord ſhould bid him go and hide himſelf, when he was able to protect him unhidden. But to the firſt it may be ſaid, that *Ahab* haply contemned his threatning, as coming from an idle and diſtempered brain of one, who was not to be regarded; and to the ſecond, that the Lord in his example, would teach us to uſe means of preſervation in time of danger, by fleeing and hiding our ſelves, and not to truſt to his immediate providence, when there is any other lawfull way of eſcaping; ſo *Martyr.*

P.Martyr.

V.4.

And thou ſhalt drinke of the brooke, and I have commanded the ravens to feed thee there.] This is ſpoken, leſt *Elijah* ſhould doubt, when he came into ſo deſert a place, that he ſhould be deſtitute of neceſſary food. And it was a ſtrange way of feeding him, but ſerved to ſet forth the power of God the more, whereby he can make any of his creatures to ſerve for the good of his, although againſt their nature; and *Martyr* noteth particularly, that the ravens eſpecially did owe the Lord this ſervice for the benefit which they ſingularly above other fowles enjoy by his providence, when they are young; according to *Pſ.* 147. *Who feedeth the young ravens, that call upon him.* And *Iob* 39. 3. For being newly hatched, as ſome obſerve the dam forſakes them, till they be feathered, and in all that time they are by an extraordinary providence ſuſteined; and they determin alſo the means, *viz.* by little wormes, bred about their neſt. And as the Lord promiſed it was performed to his Prophet: the ravens brought him bread, and fleſh morning and evening, and this the Rabbins are bold to ſay, they took out of *Ahabs* kitchin. But certainly no man knoweth where they had it, only it is certain that he who employed them about this carriage, could provide it any where at his pleaſure, and he could alſo have ſent it him by his Angels, but it was his will at this time rather to make this uſe of theſe fowles, ſo ſingularly obliged unto him, to teach men to be ready to doe him ſervice for his goodneſſe extraordinary towards them, in feeding the hungry, as he commands, out of that which they have to feed themſelves withall: according to that, *He that hath meat let him give to him that hath none.* But ſeeing the raven is an unclean bird, why would the Lord have meat brought to *Elijah* by ravens, or how could he eat it without being defiled? *Martyr* anſwereth, the ſame Lord, who would have the raven generally counted unclean, by appointing the ravens now to bring him meat diſpenſed with that law, and indeed in caſe of neceſſity Chriſt teacheth, that a ceremoniall law need not to be kept, but that a mans neceſſity for the preſervation of his life is alwayes a diſpenſation to it, when hee juſtified his Diſciples plucking of eares of corn upon the Sabbath being hungry, ſaying, man is not made for the Sabbath, but the Sabbath for man, Thus *Martyr*; but it is to be noted, that although the raven was unclean, and they that did eat of it, or touch the carcaſſe of it being dead, were hereby indeed made unclean for a time, yet no uncleanneſſe was by it contracted whilſte it lived, and therefore no diſpenſation was now needfull. Allegorically by the ravens, the ordinary gloſſe underſtandeth the Gentiles black by ſinne and idolatry, but they bring meat, as it were, unto Chriſt, when they turn to the faith; according to that ſaying of his, when the Samaritans came out to heare him, and believed, *I have meat to eat, that yee know not of*; for that meat was their faith, and herewith Chriſt is fed morning and evening, when the Gentiles embrace the faith in the beginning of the Goſpell, and continue in it unto the end. The Papiſts to countenance the ſuperſtition of Anchorites, parallel this of *Elias*, with the like done to *Paul* the firſt Eremite, who they ſay had bread brought unto him once a day by the ravens, herein making him to be of a more perfect life then *Elias*, becauſe he eat but one meale a day, and bread onely, without fleſh; hereupon commending this courſe of life as moſt perfect, when as by this example of *Elijah* it is plaine, that it well agreeth with the holyeſt man living ordinarily to eat fleſh as well as fiſh, and two meales a day as well as one, ſo that gluttony

Luk. 3.11.

P. Martyr.

Matth. 12.

Levit. 11.

The Allegory.

Joh. 4.

and drunkenneſſe be avoided, and abſtinence from all meat be uſed at times of faſting. Only where abſtinence from fleſh upon ſome dayes is by the law of the land enjoyned for the good of the common wealth, obedience herein out of the caſe of neceſſity, is to be yielded by all men.

V.7. *But after certain days the brook was dryed up* &c. *Then the word of the Lord came to him ſaying, ariſe go to Sareptah*, &c.] Heb. it is, at the end of days, well rendred by *Iun.* at the end of a year, as alſo the ſame phraſe is uſed, *Gen.* 4.3. The drought was now grown very great even to the drying up of water ſprings. God indeed could have cauſed that the water ſhould ſtil have continued here for the uſe of his ſervant, but it ſeemed good unto him rather to work now another miracle, & in providing for him the reſidue of the famin, to provide for a poor faithfull widow alſo, who muſt otherwiſe have periſhed together with her ſon through hunger, and that not in the land of Iſrael, but of Sidon, in Sareptah a city of the Gentiles, which was done as we may gather from the application of Chriſt made hereof, *Luke* 4. to figure out the rejection of the Iewes, and the vocation of the Gentiles; yet the Rabbins, as *Martyr* hath it, will ſome of them have this city to be in Iſrael, becauſe they would not have it thought that ſuch a miracle was wrought out of their land; and ſome in France, but moſt erroneouſly, as may appear by that which hath been ſaid; how *Elijah* ſpent his time when he lived alone by the brook, it is not ſaid, but we may eaſily conjecture, that he ſpent it in prayer, and divine meditations. *Ioh. Hieroſ.* ſaith, that he was there taught of God a form of living ſolitarily, wherein he afterwards inſtructed others, making this the originall of a monaſticall life. And he addeth, that other godly perſons came thither to him by the guidance of Angels, who were by him confirmed againſt idolatry, and taught to live ſuch a life, &c. When *Elijah* came to the gate of the city, he ſaw a widdow woman gathering up ſticks, whom happily he knew to be a widdow by her habit, but whether the Lord had yet declared unto him, that R Sole m. Lyra. this was ſhe to whom he was ſent, is by ſome doubted, holding that he asked firſt a little water of her, as *Abrahams* ſervant ſometime had done of *Rebecka*, praying before, that her readineſſe in giving it to him, might be a ſigne to aſſure him, that ſhee was the woman. But I rather think, that by a divine inſtinct he knew her ſo ſoon as he ſaw her, becauſe he preſently declared the word of the Lord unto her, and Prophets were of that ſagacity generally, that they knew others extraordinarily, when they came near unto them, although another man could not; as *Abijah* the 1 Kings 14. Prophet knew the wife of *Ieroboam*, when her feet did but ſound at his door, before he heard her ſpeak, although ſhe were alſo diſguiſed to deceive him, that could not ſee. He then asked her firſt, as the thing which he firſt ſtood in need of being dry and thirſty, and then calling to her again, would have a little cake brought him H. B. P.t. trav. alſo. The journey of the Prophet from the brook Cherith to Sareptah, ſaith *H. B.* was 100 miles, and his former journey from Samaria to Cherith 24 miles. Hee might well then, when hee had taken ſo long a journey, bee both very thirſty and hungry; and ſo weary, as that he might gladly ſit down and reſt and refreſh himſelfe there, before he went to the widdowes houſe; neither could he without an extraordinary ſpirit, wherewith he was endued, travaile ſo far without food. But what his ability was in this kind, we may gather from *ch.* 18. where he is ſaid to have girded himſelfe, and run before *Ahabs* chariot, when hee made all the haſte that hee could from mount *Carmel* to *Iezreel*, which was 16 miles. But now he was doubt- Matth. 4. leſſe weary and hungry, as our Lord when he had faſted 40 dayes, is ſaid afterwards to have begun to bee hungry. Who this widdow was, is not otherwiſe expreſſed, but that ſhe was gathering up ſticks to make a fire; whereby it appeareth, that ſhe Iam. 2. 5. was poore, *So God chooſeth the poor in this world:* And by her ſpeech it appeareth, that ſhee was one rich in her faith, and by her preſent believing the word of the Lord, which the Prophet ſpake unto her; For ſhe ſaid, *as the Lord thy God liveth*, and called not gods to record after a heatheniſh manner; and although ſhe had only meale enough to make one cake, and then was likely to dye with famin; yet at this word ſhe imparted thereof to *Elijah* for his neceſſity, believing to be ſupplyed again miraculouſly, as he had ſaid. It cannot hence be gathered, as *Martyr* no- P. Martyr. teth, that one ought to give to a Prophet in his need, before that hee giveth to his childe,

1 Tim. 5.
Math. 15.

child, or himſelfe, or parents. For charity beginneth at home, and a man muſt firſt and chiefly provide for his own family, and honour father and mother by ſupplying their wants, and if he hath any thing to ſpare, then give to others; and chiefly to Prophets in want. For when the Phariſees taught, that in giving to the Prieſt, a man did ſo highly pleaſe God, that he needed not thus to honour his parents, they are cenſured as overthrowing Gods command by their traditions. Neither did this widow give the prophet a cake firſt to diminiſh her neceſſary proviſion, which was for the ſuſtentation of her and her ſonnes life, but to have it encreaſed, as it is ſaid indeed that it was.

V. 15, 16.

For whereas ſhe had onely meal and oyl enough for once to feed her and her ſonne, it was now ſo encreaſed from thenceforth as ſhe ſpent of it, that both he and ſhe and her houſe, which was not ſpoken of before, lived upon it many dayes, neither was it thus diminiſhed, till the earth returned to her former fertility. In the text it is ſaid, till God ſent rain upon the earth, not meaning, that then immediatly it ceaſed, for after the rain it was divers moneths, before the earth could yield any fruit, but ſo ſoon as this was done, the miracle of encreaſing the meal and oyl ceaſed, and that was two yeares and an half, as will appear by comparing herewith *verſ.* 7. How this was done is not to be enquired, for he that promiſed it, could as eaſily do it by his almighty power, as cauſe the earth ordinarily to bring forth corn and oyl by his bleſſing. Yet the Rabbins are bold to ſet down the way, *viz.* by cauſing the aire about the oyl to turn into oyl, and that about the meal into meal, as in the caverns of the earth, from whence the water-ſprings come, the circumambient aire is by the coldnes & moiſture of the place turned into water, wherby no want followeth the running out of the water, but the ſame current continueth ſtill. It may be noted here, that the famine brought upon Iſrael by the wickedneſſe of king *Ahab*, extended to ſome forreign countrries alſo, but herein it is probable, that there was a ſpeciall hand of providence directing it to the country of the Sidonians for the puniſhment of their idolatry, who were authours to Iſrael of ſinning thus in their daughter *Iezabel*, the wife of *Ahab*, who ſprung from their king, the land of Judah under good king *Iehoſaphat*, being in the mean ſeaſon free from this judgement, and all other countries alſo, as may well be ſuppoſed, becauſe no hiſtory maketh mention of any ſuch famine in all the world, and *Toſtatus* argueth againſt it both from naturall cauſes, which never are of a famine in all parts together, ſeeing the conſtitution of divers clymates are divers, and from ſupernaturall, ſeeing God doth not at any time puniſh all countries in one kinde. But amongſt the Sidonians and Tyrians that this famine was, *Menander* teſtifieth, ſaying, in the time of *Ithobaal* king of the Tyrians, there was ſuch a defect of rain from the moneth *Hyperberetens* unto the *Hyperberetens* of the year following, that none fell in all that time, but when he had appointed ſupplications to be made, a great deal of thunder followed, wherein yet he goeth from the ſacred hiſtory, which ſpeaketh not of a year only, but of three years and ſix moneths. If it be asked, why the prophet was not ſent at the firſt to this widow? *Toſtatus* anſwereth rightly, that *Ahab* making enquiry after him, when he began firſt to be vexed with the famine, in all kingdomes about, as *Obadiah* afterwards told him, it had been hard for him to be hidden in a populous city, but now having ſearched in all places as much as he could after him, and hearing no where of him, he did moſt probably give it over, reſolving that either he was dead, or elſe taken away ſo by the ſpirit, as that he could not be found.

Toſtatus.
Menander l. 8. c. 7.
Toſtatus.

V. 17.

After theſe things it happened, that the womans ſonne fell ſick, and his ſickneſſe was ſo ſore, that no breath was left in him, &c.] That is, whileſt *Elijah* yet ſojourned with her, the Lord did thus exerciſe and further confirm her faith. She ſeeing her ſonne dead, expoſtulateth with the prophet, as calling her ſinne to remembrance before God, for which ſhe thought that her ſonne was thus taken away from her. Therefore he carieth the childe into his chamber and prayeth again, and again, and ſtretcheth himſelf upon him three times, and he was reſtored to life again, and ſhe was more confirmed in her faith. The meaning of her expoſtulation was, as if ſhe had ſaid, what have I offended againſt thee that I am now thus puniſhed? and if not, this is come upon me for my former ſins and preſent impurity, which appears to be the more foul, now that I have ſo holy a man with me. Thus *P. Martyr* and *Pellican.* But *Lyra* rejecteth it in the laſt part, which is the expoſition of the Hebrews, becauſe none fare the worſe for their ſinnes, for having ſuch as are more holy with them, but rather the better for their ſakes, wherefore he confirmeth the former, ſhe ſeeing him to be a man zealous againſt ſinne in *Ahab*, thought that he had alſo called for this judgement againſt her for her ſinnes, of which being a godly woman ſhe could not but be moſt ſenſible, and this I take to be the true meaning. She out of her grieved and troubled minde ſpake ſo unto him, as if he were the cauſe. But to clear himſelf, he took her ſonne to him and prayed, *&c.*

For *Elijah* his ſtrange geſture in ſtretching himſelf upon the body of the childe three times, which the Chaldee rendreth he ſtreightned himſelf, the Septuagint

2 *Kings* 4. 35. he breathed upon him, he did this as an inſtrument of God, and ſo did *Eliſhah* in imitation of him, thus helping by the ſpirit, that was extraordinarily in him, the body to wax warm, and ſo to be the more fit to be again enlived by the ſouls returning, as God at the firſt breathed into *Adam* the breath of life and he became a living ſoul, and he did thus and prayed thrice, to intimate his praying to the bleſſed Trinity, and not, becauſe God could not have raiſed him without ſuch means,

Lyra. but God directed him ſo to do, in a myſterie, according to *Lyra*, Chriſts coarcting or ſtreightning of himſelf upon a humane body being ſet forth hereby, when he took fleſh upon him in the womb of the Virgin *Mary*, and again when he lay in the manger, and laſtly, when he hung upon the croſſe, whereby man dead in ſinnes and treſpaſſes is quickened, coming once by faith to be united unto him. And ſuch meanes were alſo uſed then, to ſhew the imperfection of the law in compariſon of the Goſpel, when with leſſe ado Chriſt and his Apoſtles raiſed ſome from the

P. Martyr. dead. But as *Martyr* noteth, this is the firſt, amongſt thoſe that were raiſed up from the dead ſince the creation of the world, but after two were raiſed from the dead by *Eliſhah*, three by Chriſt, one by *Peter*, and one by *Paul*, to ſay nothing of thoſe, that roſe out of their graves at the time of Chriſts reſurrection, and this is held rightly to be the greateſt of all miracles, and therefore this widow, who had ſeene the great miracle of the meale and oyle before, ſaid, *Now I know that thou art a man of God*, &c. That is, I am more confirmed in it, which I in-

Joh. 4. deed beleeved before, as the Samaritans, to her that told them of Chriſt; *Now we beleeve, not becauſe of thy ſaying, but we have heard him our ſelves, and know*, &c. Touching him that was raiſed, ſome, whom *Ierom* followeth, hold, that it was *Ionah*, who is therefore called the ſon of *Amittai*, that is, of truth in alluding to the ſaying of his mother, *I know that the Word of God in thy mouth is true.* Hebr. אבורן *Amith.* But this may well be paſſed over as a Rabbinicall invention. For *Ionah* was of Gath Hepher a citie in Zebulun, *Ioſh.* 19. 14 1 *King.* 14. 25. and not of Sareptah, and his fathers name was *Amittai*, neither he ſo called, becauſe of the word uſed by his mother upon this miracle. And the time doth not well agree, ſeeing more then 59. years paſſed from this time to the beginning of the reign of *Ieroboam* the ſecond, two in the time of *Ahaziah* the ſon of *Ahab*, twelve of *Ioram*, 28. of *Iehu*, and 17. of his ſon, after which *Ieroboam* reigneth and corrupteth all things, and yet by *Ionah* a propheſie is uttered, that then much, which had been loſt from the kingdome of Iſrael, ſhould be recovered out of a commiſeration, which God had of their long continued affliction. But although the times may agree to this childe, yet for the reaſons before going, he cannot be that *Ionah*.

CHAP. XVIII.

V. 1. A*Fter many dayes the Word of the Lord came to Elijah in the third year*, &c.] A doubt may here be made how the drought continued three yeares, and ſixe moneths, according to St. *Iames*, when as an end was put unto it the third year?

P. Martyr. year? *P. Martyr* giveth a double ſolution. 1. That the 6 months are not here counted, but the whole years only; but if it were 6 months after 3 years expired, I cannot ſee how it can be ſaid in the third yeare, but rather in the fourth. 2. That he abode 6 months in the land of Iſrael, which are not here reckoned, but only 3 years of his abode with the widdow of Sareptah, and therefore it is to be underſtood, as if it had been ſaid, at the end of 3 years after his comming to Sareptah, which was laſt ſpoken of, the time of the drought before this not being determined in the ſacred hiſtory, but only ſpoken of generally, till that *Luke* 4. 25. Chriſt ſpeaketh hereof, and after that *Iam.* 5. 17. to this effect, *Martyr.* *Junius.* But *Iunius* better having ſet down the time of the drought, when he went from the brook Cherith, to be a year, rendereth the words here; *many dayes after the third year*: that is, 6 months. Neither doth the Hebrew ſo diſagree, but that his tranſlation may be juſtified, ſeeing it is, and there were many dayes; and the word of the Lord came to *Elijah* the third yeare, that is, many dayes of the drought before his comming to Sareptah, and after his comming thither in the third yeare, about the midſt of the year, this word came unto him that he ſhould goe to *Ahab*, and tell him that now it ſhould raine again, and this judgement ſhould ceaſe; which was not thus taken away for their penitency in Iſrael, but out of Gods mercy to verifie the ſaying of *Elijah*, that it ſhould not rain, but according to his word. For *Ahab* went on ſtill in his wickedneſſe, neither doe we read of any repentance in the people; onely there were ſcattered amongſt them ſome who feared God, and abhorred from that idolatry, even 7000. as is afterwards ſaid, that bowed not the knee to *Baal*; which doubtleſſe prayed earneſtly to God for deliverance from this famine, and partly for their preſervation, God would now ſend rain upon the earth. V. 2. Whereas *v.* 2. the famine is now ſaid to have been great in Samaria, it is not to be underſtood ſo, as if it were not great all over that kingdome, but Samaria the Metropolitan city, wherein moſt wickedneſſe was committed, ſuffered moſt hereby.

V. 3. *Then Ahab called Obadiah the Steward of his houſe, who feared God greatly,* &c.] Note. A wicked king had a godly ſervant, ſo *Pharoah* had *Ioſeph*, and *Laban Iacob*, *Saul David*; wherefore he may be godly, that liveth in the houſe of the wicked, *Naaman* ſerved the king of Syria a worſhipper of *Rimmon*, and there were good chriſtians whom St. *Paul* ſaluteth, of *Caeſars* houſe. And herein the providence of God appeares for the preſervation of his faithfull ſervants in time of danger, by placing ſuch about heathen kings, as *Daniel* alſo, and *Nehemiah*, and *Heſter*, and *Ebedmelech*, V. 4. who delivered *Ieremiah* out of the dungeon, and here *Obadiah* is ſaid to be one, that ſhewed his piety in hiding and feeding the Prophets of God in time of perſecution, in caves with bread and water, to the number of 100. which muſt be underſtood to be ſuch, as were inſtructed by other Prophets in companies as their Diſciples, being therefore ſometime called ſonnes of the Prophets, who laboured as their teachers in beating down ſinne and upholding the ſervice of the true God, and ſinging and ſetting forth his praiſes, and oppoſing idolatry; for which *Iezabel* ſought their deſtruction. Of ſuch it appeares by the example of *Obadiah*, that the godly have a ſpeciall care, but the wicked maligne them moſt; yet as much maligned as they were, ſee the providence of God in upholding ſo many amongſt a people ſo deſperately wicked, for their more juſt condemnation, when they would not be reformed by them. And from amongſt theſe Prophets God ſometime ſent forth one, and ſometime another, as he pleaſed; and it is not unlikely, but that in the land there were many more provided for by other godly perſons. As theſe by *Obadiah*, ſo *Martyr*.

Now this *Obadiah* ſo well approved of God, *Ahab* it ſeemeth counted alſo moſt faithfull to him, and therefore in this great drought, in which the beaſts which hee V. 5. had, could find no graſſe to ſuſtein them about Samaria, he took a journey himſelfe one way to ſearch about halfe the kingdome for it, and ſent *Obadiah* to doe the like about the other halfe, that the horſes and mules at the leaſt might be kept alive. A brutiſh and wicked king, that ſuffered the Prophets of God, the chiefe of his creatures to be perſecuted; and took ſuch care for bruit beaſts; and ſo to many chriſtians, a horſe or a dogge is more then the beſt ſervants of God. Neither did hee ſearch into the cauſe of this judgment to repent and turn, but his ſolicitude was to ſearch out if there were any hay in any place, that it might be brought to Samaria for the ſuſtentation of thoſe beaſts, in which his greateſt delight and confidence was. And herein *Obadiah* ſerved him, as was his duty, foraſmuch as he knew, that hee was by God ſet up to be King and Lord, and therefore to be ſerved and obeyed in theſe things.

And as Obadiah was upon the way, Elijah met him, and he fell upon his face, &c.]
The Lord directed *Elijah* not to *Ahab* at the firſt, who was unworthy for his wic-
kedneſſe, but to *Obadiah* a godly man and a ſervant to the Lords Prophets, ſaith *Pel-*
lican, who ſhewed by his ſpeech, calling him my Lord *Elijah*, and by his geſture
in bowing to him down to the ground, how much in his godly heart he honoured
1 Tim. 5. 17. ſo great a prophet, being here an example to others of giving double honour to El-
ders ruling well, that labour in the word. When *Elijah* heard him aske whether
V. 8. he were not *Elijah*, he both ſaid that he was, and immediately bad him goe tell
his Lord, that *Elijah* was there. But *Obadiah* fearing, that this might be dange-
V. 9, &c. rous to him, if the ſpirit of God ſhould in the mean ſeaſon carry *Elijah* away to a-
nother place, ſpake ſo as that he might not be ſent to tell *Ahab* thus, unleſſe the
prophet were conſtantly reſolved upon it, and to inſinuate the more into his fa-
vour to deal well with him, he told him, that he greatly feared God from his youth,
and was ſuch a friend to the Lords prophets, that he hid and fed 100. of them in
time of danger. That which he feared from *Ahab*, if he ſhould come to him with
falſe news, was killing, either for deceiving him when he repoſed ſo much truſt
in him, or for that he laid not hands upon him to bring him unto him, for whom
he had ſo long ſo anxiouſly ſought, and if doubting whether *Elijah* would then
indeed ſhew himſelf to *Ahab*, he ſhould refrain from going upon this errand when
the prophet bade him, there might alſo be danger that way from the hand of God,
for his diſobedience. Now in ſetting forth his own goodneſſe in this neceſſary
caſe he ſinned not, although out of ſuch a caſe in vain-glory to do ſo that a man may
be praiſed, is not without ſinne.

V. 10. *There is, as the Lord liveth, no nation or kingdome, to which my Lord hath not*
ſent to ſeek thee, &c.] This, as all expoſitours agree, is not to be underſtood ſtrict-
ly, as the words ſound, as if *Ahab* had ſent all over the world to ſeek *Elijah*, al-
though the Hebrews hold ſo, affirming *Ahab*, but falſly, to have been Emperour
over all, for he reigned not over Iudah which was neareſt unto him. It is then to
be underſtood of all the neighbour kingdoms, with which *Ahab* was in league, and
by vertue thereof might require any of his ſubjects being fled thither, to be redeli-
vered unto him, taking an oath of them to anſwer truly, whether they knew him to
be there or not, as they might in the like caſe of him. And therfore he ſaith only, there
P. Martyr. is no nation or kingdom, not nation or kingdom in all the world. And thus almoſt P.
Martyr at the firſt cleareth this place, but he reſteth finally upon another, *viz.* that
the land under *Ahab* is ſpoken of as it was in times paſt, conſiſting of many king-
domes, there was no nation or kingdome within his dominion, but he had ſent
unto it. But I think the firſt is rather to be preferred, ſeeing however that coun-
try was in times paſt divided, yet now it was all one kingdome. But if *Ahab* ſear-
ched ſo narrowly for *Elijah*, it may be doubted, how he could in Sareptah be hid-
den from him, ſeeing his father in law reigned there? It is commonly anſwered
according to the ſaying of *Obadiah* here, that the ſpirit of the Lord ſometime took
him and carried him away, ſo that he could not be found: but I think it may better
be anſwered, that *Ahab* had done making that inquiſition, before the prophets
coming to Sareptah, after that giving over the ſearching for him any more, as
vain, ſuppoſing him to be carried away ſome whether by the ſpirit, and ſo not to
be found, as was partly touched before.

V. 15. *Eliiah* ſeeing the fear, in which *Obadiah* was, aſſured him by oath, that hee
V. 16. would ſhew himſelfe to *Ahab* that day, and ſo he did immediately after that *Oba-*
V. 17. *diah* had told him. Then *Ahab* ſaid unto *Eliiah, art thou he that troubleth Iſrael?*
Toſtatus. But *Eliiah* replyed ſaying, *not I, but thou and thy fathers houſe,* &c.] *Toſtatus*
thinketh, that when *Ahab* ſaw *Eliiah* comming, he went to meet him for honour
ſake,

ſake, but his ſalutation by upbraiding him for troubling Iſrael by that great drought, ſheweth the contrary; that hee was angry with him, and now thought to be revenged on him, as the authour of ſo great an evill, ſeeing he had made him in his power; whereas if his going to meet him had bin for honour, his words would have bin ſutable, requeſting his prayers, that an end might be put to the preſent judgment. I think therefore rather with *Martyr*, that he went to meet him that he might the ſooner terrifie him, and compell him to ſeek for rain immediatly, with the want of which he and his people were now ſo greatly endangered. Thus wicked infidels impute the calamities, which come for ſin, to the ſervants of God, as the cauſe thereof; ſo alſo the heathen in the dayes of *Tertullian*, if *Nilus* did not overflow, which was a cauſe of dearth, or Tyber overflowed, whereby the city was endangered, if there were famine or peſtilence, they cried out, have the chriſtians to the lions, as the cauſe of theſe evills.

Note.

Elijah nothing daunted by the kings angry ſpeech, layeth the fault altogether upon him and his idolatrous father, by whom indeed God was provoked to this judgment, for that they left his commandements and ſerved *Baalim*, that is, ſaith *Pellican*, the planets of heaven, chiefly the ſun. But *Iudg*. 2. 13. I have already ſhewed, that all the male gods of the heathen were called *Baalim*, whereof *Iupiter* was the chiefe. *Elijah* in thus reproving the king, did as *Iohn* who was like unto him afterwards did to King *Herod*, neither did he more then was juſtifiable. For although the ruler of the people may not be railed upon, yet he may be reproved for his ſins. For the word troubling here uſed, *Martyr* noteth, that it is put for troubling, either in the out ward eſtate, as *Achan* is ſaid to have troubled Iſrael; and *Iacob* ſaid to his ſonnes, that they had troubled him, when they had ſlain the Shechemites; or in things ſpirituall, as *Gal*.1. St. *Paul* telleth the Galathians that there were ſome that troubled them. And both theſe wayes, this wicked King troubled Iſrael outwardly by this drought and famin, and ſpiritually by ſetting up idolatry; after which followed a tayle of other groſſe wickedneſſes, cauſing the foreſaid judgement. But he contrariwiſe imputed both theſe wayes of troubling Iſrael to the prophet, ſeeing he ſought as much as he could to hinder the people from idolatry, which hee counted piety, from whence this great judgement ſeemed to him to come, as the weakning and diſſipation of the Roman empire after *Conſtantines* time was imputed by the heathen to the beating downe of the old religion, which they counted their idolatry to be.

Pellican.

P.Martyr.
Ioſh. 7.
Gen. 4.

V. 19.

But now ſend and gather to me all Iſrael unto Mount Carmel, and the Prophets of Baal, &c.] It is generally held by all Expoſitours, that ſome others paſſed from *Elijah* to *Ahab* before theſe, tending to diſſwade him from idolatry; ſo promiſing raine, and to induce him the more, he ſpoke of the vanity of idols, and of the power of God, a demonſtration whereof he would make before all Iſrael, if they were aſſembled together; and therefore he willed him now to gather to him all Iſrael, &c.] The prophets of *Baal* whom he would alſo have aſſembled, were 450. and the prophets of the groves 400. which were fed at *Iezabels* table. The firſt number *Martyr* thinketh to have lived all over the kingdome, but the other, as Chaplins to the Queen, about her; and that thoſe 450 only were gathered together, the other company which attended upon *Iezabels* devotions, not being by her ſuffered to come. And to this alſo *Pellican* agreeth, becauſe thoſe 450 only are mentioned after this, but nothing more ſaid of the other, and therefore moſt probably they came not, But I ſee no reaſon why we ſhould not hold, that the King had his Chapleins as well as the Queen, and therefore I aſſent rather to them, who will have thoſe 450 to bee *Ahabs* Chapleins, whom hee nouriſhed, as *Iezabel* did the other 400, yet moſt probably ſo, as that they were ſent out at ſome times into all parts to teach the people their idolatry, and then returned again. The place, to which *Elijah* would have all theſe gathered was mount Carmel, that is, ſaith *Martyr*, near mount Tabor in Ephraim, or Zabulon, and not that place in Iudah called Carmel, where *Nabal* ſometime dwelt. In which laſt he ſaith truly, for *Nabals* Carmel was but 12 miles from Ieruſalem towards the South-weſt, this 60 or more towards the North. But whereas he ſaith in Ephraim or Zabulon, it was in Iſſachar,

P. Martyr.

Pellican.

char,being the place where *Elijah* and *Eliſhah* dwelt, ſtanding almoſt mid way between Ieruſalem & Sareptah,ſeeing from Sareptah to Carmel there were 60.miles, H.B.Patriarcks travels. and from thence to Ieruſalem 64. and from Ieruſalem to Sareptah 112. and from this place the Frier Carmelites took their name, who built them a monaſtery there, ſo *H. Bunting*. And by this we may conceive, why he would have them gathered to Carmel, becauſe there was his abode, towards which he was coming, when he met *Ahab*. To *Samaria* he would not have them gathered together, V. 20. where *Ahab* dwelt, ſaith *Martyr*, becauſe ſo *Iezabel* might have hindered it. According to the prophets deſire, all Iſrael was ſoon gathered thither together, that is, moſt probably all the elders, princes, captains and officers, and not every one of the common people: for that would have required a long time and been a great trouble. If any man ſhall marvail, how *Ahab* was drawn ſo ſoon to yield to *Elijah* to do this, it is to be conceived, that partly for fear of greater judgements, if he ſhould refuſe, and partly out of hope, that in thus doing rain would fall again, and a deſire to ſee what *Elijah* could do, God alſo who hath kings hearts in his hands, and turneth them as he pleaſeth, moving his heart hereunto. And it is not to be doubted, but the people preſſed with miſery, would be very ready upon this occaſion to come.

V. 21. When they were all come together, *Baals* prophets alſo being preſent, *Elijah* ſaid unto them, *How long halt ye between two opinions*, &c.] *Ioſephus* ſaith, how long are ye divided in minde and in opinions, the Chaldee in two parts, the Septuagint into two knees, hereby is both intimated, that they were diverſly affected, ſometime acknowledging the Lord to be God, becauſe his power was ſo great, that he had now ſhut the heaven above three years, and ſometime drawn by *Baal* either for fear of the king, or through the perſwaſions of his prophets, being alſo faſcinated by his pompous ſervice with ſo many attendants, accomodated with coſtly apparell, ſtately altars, rich ſacrifice and bewitching ceremonies: and that it is a ſinne intollerable in any to be thus wavering in matters pertaining to God, which be of ſo great moment, flying like birds off one bough on to another, as the word סעפים here uſed properly ſignifieth. For no man can ſerve two maſters, much leſſe two Gods ſo contrary, ſeeing neither will be herewith pleaſed, and it is taxed in 2 King.17. the Samaritans, that they feared God and ſerved idols, and St. *Paul* ſaith, *What* 2 Cor.6.16. *agreement betwixt the temple of God and idols?* which may well be applied to the papiſts for their worſhipping of images, and calling upon the dead. Some gather from hence, that there was a tripartite diviſion, ſome worſhipping *Baal* onely, as *Iezabel*, and her prophets and followers, ſome the Lord onely, as *Obadiah* and other godly perſons, and ſome both, as *Ahab* and many more, who being worſhippers of *Baal*, yet trembled at his judgements. The people being thus challenged, anſwered him not a word, for they ſuſpended, till they ſaw what he would do to decide this controverſie, and make it evidently appear whether of the two was the true God, about which the greateſt part began now to ſtagger, although they had hitherto ſerved *Baal*, becauſe that in all this time of the drought they could have no help from him.

V. 22. *Then Elijah ſaid again unto the people, I alone remain a prophet of the Lord; but the prophets of Baal are 450. Let them now give us two bullocks*,&c.] Becauſe he had ſaid, if the Lord be God follow him, *&c.* he now propoundeth a meanes of triall, the Baalites ſhould prepare one bullock for ſacrifice, and he another, and the god that anſwered by ſending down fire to burn it, ſhould be acknowledged to be the true God. Whereas he ſaith that he alone remained a prophet of the Lord, the P. Martyr. meaning, ſaith *Martyr*, is, that came forth to contend with the Baalites, for many were deſtroyed by *Iezabel*, and many remained hidden in caves, but *Elijah* entred theſe liſts alone, which tended to the magnifying of Gods power the more, when by one a greater work was wrought then by many hundreds. But why did he flee to miracles and not to the holy Scriptures for the deciding of this controverſie? *Anſw.* Some think, becauſe all the aſſembly could not have heard his voice, but the true reaſon is, becauſe he had to do with many that regarded not the Scriptures, as their doings did declare, whom nothing could therefore convince but miracles which are for unbeleevers. And the coming down of fire firſt, and then of water, was not without this Allegory, that the ſpirit to believe is firſt given, and then followeth baptizing. By fire ſent down upon ſacrifices God had divers times before approved his divine power, in *Solomons* time and *Davids*, in the time of *Moſes* and *Aaron*, and to *Manoah* the father of *Sampſon*, and as is held by many, to *Abel* he ſhewed his acceptation of his ſacrifice in like manner. Wherefore *Elijah* by a divine inſtinct was moved to propound the ſame at this time, and not to give us an example at all times to ſeek to try out the truth by miracles, leaſt we tempt God. If any ſhall wonder at the Baalites accepting of this offer, ſeeing they could not hope to have fire ſent upon the ſacrifice by a dumbe and dead idol; it is to be underſtood that the Devill can ſometimes ſend down fire from heaven, as upon *Iobs* cattell, and as is ſaid of Antichriſt working by him, *Revel.* 13. But againſt God *Elijah* knew that now he ſhould not be permitted ſo to doe; whereas *Elijah* biddeth them to call upon their gods, it is not to be underſtood, as if he would have them commit this idolatry, but he ſpeaketh that, becauſe he knew they would do ſo; as if he had ſaid, call upon your gods, if yee will, for I know that out of the vain confidence which yee have in them, yee will doe ſo. And in like manner it is to be underſtood, which he ſaith after this ironically, when he ſaw them to continue calling upon *Baal* till noon, without any anſwer, *Cry aloud, for he is a god, either he is aſleep*, &c. for hereby he plainly derided them, who believed him to be a God, that they might be aſhamed; although they being infatuated by Gods juſt judgement, underſtood him as ſpeaking in earneſt; hereupon extending their voyces more. If any ſhall doubt whether *Elijah* did well in this jeaſting, ſeeing it is forbidden, *Epheſ.* 5. 4. It is anſwered, obſcene and ſcurrilous jeaſting onely is there forbidden, which tendeth to the corruption of others, and ſheweth nothing but vanity or malice in the heart of the ſpeaker, and is not to the uſe of edifying; but this mocking of *Elijah* tended to edification to ſuch as were preſent, the worſhippers of *Baal*, and *Baal* himſelfe being hereby declared to be moſt vaine, that all ſuch as followed him might be aſhamed, and repent.

V. 28. The Prophets of *Baal* hearing him ſay ſo, did not onely cry lowder, but alſo cut themſelves till the blood ran out, which they did to move their idol to the more pity. But the hand of the devill was doubtleſſe herein to ſtirre them up to this madneſſe, out of that delight which he taketh in ſhedding of humane bloud, who was a murtherer from the beginning; and not onely them, but others of their ſtamp alſo in other countries. The Sybils of France did cut themſelves likewiſe in their ſacrificing, and geld themſelves. And the Popiſh in Italy doe not much differ from them; when as the week before *E*aſter they whip and fetch blood out of their own bodies, ſo laborious is ſuperſtition to the deſtroying of the ſoule and pleaſing of the devill, whereas true piety doth not teach a man thus to pleaſe God, but by faſting and prayer, and temperance, and flying of ſin in the whole courſe of our lives; hitherto *Martyr* in theſe words or to this effect, neither doth nor needs any man to ſpeak more for the clearing of all things in them.

V. 29. *When noone-tide was paſt, and there was no voice that anſwered*, &c. *Elijah ſaid to all the people, come to me*, &c.] There were two times of ſacrificing, the morning and the evening, to the prophets of *Baal* the firſt time was given, and the choiſe of the bullock to be ſacrificed, that they might have whatſoever advantage they could deſire, and that they all together ſhould joyn in calling upon their god againſt *Elijah* alone. Yet all this helped them not, and their time being now paſt, *Elijah* calleth the people to him that they might ſee, that hee uſed no deceit, and then he firſt repaired the altar of the Lord in that place, which *Saul* ſometime built, but the Baalites had now deſtroyed, ſaith *Pellican*, as they did more in other places. *Toſtatus* alſo underſtandeth this, of the altar ſet up by *Saul*, as he ſuppoſeth in Carmel, when after his victory over the Amalekites he made his ſtation there, 1 *Sam.* 15. 12. But neither is it ſaid, that he made an altar there but in Ajalon, 1 *Sam.* 14. 36. after his victory over the Philiſtims, but from Carmel he paſſed on immediatly to Gilgal to ſacrifice there, neither doth the ſcite of that Carmel agree to this, ſeeing it was in Iudah; this in the tribe of Iſſachar, as was before ſhewed.

Ioſeph. that he took no fire with him.
Pellican.
Toſtatus.

P. *Martyr.* ſhewed. Wherefore *Martyr* thinketh, that it was ſome altar upon which the Patriarks
had anciently uſed to ſacrifice. And ſome, he ſaith hold, that the godly thereabouts
uſed to come thither to ſacrifice, when they were kept from going to Ieruſalem
after the diviſion of the kingdome, as they did alſo in other holy places of
note, which the Baalites ſeeing did beat them all down. But this he rejecteth,
becauſe there was then onely one altar appointed for ſacrifice at the temple of *Solomon*,
yet he ſheweth none other reaſon, why the Baalites did break down this
and other altars of the Lord in the land, according to the complaint of *Elijah* here
following, *they have ſlain thy prophets, and broken down thine altars*, &c.

And forſomuch as *Elijah* complained of this, and now erected one of them again
to offer ſacrifice thereon, it is plainly intimated, that in the time of that neceſſitie
the ſervants of God were diſpenſed withall, when they ſacrificed in ſome other
holy places beſides at Ieruſalem, and therefore I ſubſcribe to the fore-recited opinion,
as moſt probable. But it is to be noted, ſaith *Martyr* rightly, that *Elijah*
would not uſe the ſame altar which the Baalites had built, to ſhew, that the ſervants
of God ſhould not uſe the rites or idolatrous veſtments and inſtruments of
thoſe that ſerved falſe gods, which he complaineth, that ſome did when they uſed
thoſe of the papiſts.

V. 31. *And he took twelve ſtones according to the number of the tribes of the children of
Iacob, to whom the word of the Lord came, ſaying, Iſrael ſhall be thy name.*] With
theſe ſtones he made up the altar, to ſhew, that all theſe tribes ſhould be joyned
together as one in the ſervice of the ſame onely true God, and none of them worſhip
P. Martyr. Pellican. idols, but be aſhamed hereof, to intimate which he commemorateth alſo the
name of *Iacob* their father, changed into *Iſrael*, that is, a prince of God, of whom
Exod. 24. 4. *Joſh.* 4. 4, 5, &c. they being deſcended did alſo partake of principality, which ſhould have made them
ſcorn to ſubject themſelves to dumb idols. The like alſo was done before by *Moſes*
and by *Ioſhua*, whoſe example *Elijah* doubtleſſe followed herein.

V. 32. Lyra. *Then he made a ditch as it were, of two meaſures of corn*] the vulgar Latin hath
it, *as it were by two ploughings about the altar.* But *R. Solomon*, ſaith *Lyra*, following
the Hebrew text, expoundeth it of two furrowes drawn about ſo much ground,
within the which this altar ſtood, as two meaſures of corn might be ſown upon,
which he ſaith was done in reſemblance of the court compaſſing the tabernacle,
as this is moſt probable, becauſe as the tabernacle had, ſo he would have theſe furrowes
as a boundary about the altar, over which the people might ſee the ſacrificing,
V. 33, 34. but not come within them. Then he cauſed the ſacrifice upon the altar
to be filled with waters, till they ran over into the ditch and filled it, for he
cauſed waters to be powred on the firſt, ſecond, and third time, all which he did,
to make the miracle of fire coming down and conſuming the ſacrifice the more
famous, that none might object any deceit herein, but all might be convinced of
the almighty power of the Lord, and ſo turn to him, and from dumb and impotent
idols. In cauſing water to be brought to waſh the ſacrifice, *Elijah* followed the
rite preſcribed *Levit.* 1. but in cauſing it to be powred out ſo aboundantly upon the
ſacrifice laid upon the wood, which made it more unapt to burn, he reſpected the
miraculous fire, that was to come down, which could as eaſily kindle, and as
ſpeedily burn up wet wood as dry, and the water alſo, as this is ſhewed by and by
to have done. But whereas he cauſed 4. meaſures or firkins of water to be powred
P. Martyr. The Myſtery. on, and this to be done three times, *Martyr* will have this myſtery to be therein:
The 12. meaſures of water did ſet forth, as the 12. ſtones did, the 12. tribes of Iſrael,
and the powring of them on at three times, the three holy Patriarks, from
whom they were deſcended, *Abraham*, *Iſaac*, and *Iacob*, and from whom they
had learned the right way of worſhipping the Lord. If any man ſhall marvail at
Joſeph. Antiq. this aboundance of water in ſo great a drought, and of ſo long continuance, *Joſephus*
thinketh, that ſome Well nigh to that place, which was almoſt dry, was
made by the power of God to abound again with water at this time. Some of the
Rabbins have deviſed another new and ſtrange way, of water dropping from *Eliſha*
his fingers, who miniſtred unto *Elijah* in preparing this ſacrifice, applying
hereunto, his ſupplying of *Iehoſaphats* army with water miraculouſly, 2 *King.* 3.

But leaving this as a vain figment, and that of *Ioſephus*, as an humane conjecture;
we may more probably hold that there was nigh ſome known well of water, not
yet dryed up; and from thence they fetched all this water, neither was there need
of a miracle to provide it extraordinarily: for otherwiſe they that were bidden to
powre on water might, and would doubtleſſe have asked, where they ſhould have
it. Some ſay, that mount Carmel ſtood by the ſea, and therefore from thence they *H.B.Patriarks*
would eaſily fetch water enough, *viz.* by the ſhore of the Mediterranean ſea, not travels.
farre from Ptolomais.

All things being thus prepared, *Elijah* prayeth, that the Lord would ſhew himſelfe V.36.
by miracle to be the onely true God, and that he was his ſervant, and ſo make
the people to know him, and with their hearts to turn unto him. For now they ſerved
Baal, and counted him an impoſtour, and ſo would not be moved by him to
turn from their idolatry. This prayer being made, fire came immediately downe V. 38.
from heaven and conſumed all the ſacrifice, wood, ſtones, and water, round about;
inſomuch that all the people fell on their faces, and gave glory to God, by crying
out again and again, that he was the Lord. Then *Elijah* took his opportunity to V.39,40.
move for the ſlaying of all thoſe prophets of *Baal*, which was done without delay
at the brook Kiſhon, down to which they were carried, that is, not ſo farre as
that part of this brook by mount Thabor, where king *Iabins* army fell, but that *Judg.4.5.21.*
which extends it ſelf, according to *Adricomius*, to the foot of this hill, for ſo he
deſcribeth this brook, and ſaith it runneth, and to this, ſaith *Martyr*, they were
brought to be ſlain, that their bodies might be caſt in thither, and ſo carried away of *P.Martyr.*
the ſtream. And this execution was juſt, neither could the people without it have
approved themſelves for true converts, ſeeing theſe prophets were moſt notorious
for ſeducing to idolatry, and who ſo did thus was by the law of God to be put to
death, and it was not ſafe to defer it, becauſe of *Iezabel* the queen, who doubtleſſe *Deut.* 13.
would have been a means to ſave them. If it be doubted, how the fact of *Elijah*
may be juſtified in giving ſentence and not expecting it from the king, who was
preſent there, and by his office was the ſupream judge? I anſwer, that at this time
Elijah had a power above the king, as *Samuel* alſo had, when in the preſence of 1 *Sam.*15.
king *Saul*, he gave ſentence againſt *Agag* and hewed him in pieces. The king was
an idolater, and therefore it was not to be expected, that he ſhould now condemn
them, neither was his ſentence to be waited for. It ſufficed that there was one, who
was extraordinarily ſtirred up by the ſpirit to give this ſentence, for what he ſaid,
God ſaid by him, who is King of kings, and accordingly moved the peoples hearts
ſo, that it was done by their aſſiſtance, and thus a well-pleaſing ſacrifice was offered
unto him, for the averting of his wrath in the drought, and the procuring of his
favour, as when *Phinees* was moved in like manner to ſlay *Coſbi* and *Zimri*. Some *Numb.* 25.
think, that *Ahab* ſeeing the miracle was convinced, and gave his conſent to this
ſlaughter, how ever, God ſo wrought in his heart, that he did not countermand,
but gave way unto it.

For the fact of *Elijah* in ſlaying theſe men, it is not ſet forth, that we ſhould
imitate it, who are either prophets or private perſons, but leave the ſword of juſtice
to be drawn againſt malefactours, by the publike Magiſtrate, who by commiſſion
from God beareth the ſword, for this and the like caſes were extraordinary, *Rom.*13.
neither is any man of a private motion, but being extraordinarily ſtirred up
by him that is higheſt in power to do likewiſe, and herein he muſt not deceive himſelf,
but be able to prove his authority, as did *Samuel* and *Elijah*, of *Phinees* ſee before
upon *Numb.* 25.

Then Elijah ſaid to Ahab, ariſe and eat and drink, for there is a ſound of much V.41.
water, &c.] It ſeems, that both the king and people continued faſting all this
day, for they remained firſt expecting, what the prophets of *Baal* could do, till
noon, then they waited to ſee, what could be done by the prophet of the Lord, till
the evening, and immediatly after the miracle of fire deſcended, with *Baals* prophets
to the brook, that they might bee ſlaine there. Now therefore it was
time for them to take ſome repaſt, and it is not improbable, but that the king
had an houſe or tent upon mount Carmel, wherein he might eat and drink, and to

this the prophet bade him aſcend from the brook to this end, that after ſome repaſt taken, he might be the fitter to travell home to Iezreel. But *Elijah* for his own part not caring for food, went up to the top of Carmel to pray, as his geſture declared: for he fell down upon the ground after the manner of one praying, and P. *Martyr.* *put his face between his knees*, that is, ſaith *Martyr*, he fell down to the ground ſo, as that he neither lay nor kneeled with his body erected, but his head bowed down towards the earth, as he kneeled, between his knees, which geſture he uſed in *Eſa.*6.2. greateſt humility, as unworthy to look up to heaven, like the Publican commen- *Note.* ded by our Lord for his humility, *Luk.* 18. ſo the cherubims covered their faces with two of their wings, from which examples we ſhould learn to uſe the moſt humble geſtures in prayer. And it is to be noted, that *Elijah* was ſo intent to praying, that he would not look up himſelf, but ſent his man to ſee, whether any cloud did appear out of the ſea, for this place, as was ſaid before, was near unto it, and when he brought him word that none appeared, he notwithſtanding perſevered ſtill in prayer; when he returned the ſecond and third time, and ſo to the ſeventh, before any cloud could be ſeen. And all this he did, although he knew certainly that God would ſend rain, becauſe it was the will of God, that he ſhould thus earneſtly ſeek it of him, for the making of it more manifeſt; that rain fell not now by naturall cauſes, but by Gods power, that he might yet further appear *Note.* hereby to be the onely true God: That we might learn by prayer to ſeek all good things whereof we ſtand in need, and deliverance from evils, although the decrees of God ſhall ſtand without our praying, and to perſevere in praying till we *Toſtatus.* prevail; although we looking often for it ſee no ſigne of audience. *Toſtatus* comparing the Lords former anſwering him without delay, when he prayed for fire to be ſent down from heaven, with this deferring, when he prayed for rain, ſaith, that was before the people, whoſe beleeving would have been much hindered and *Baals* prophets not ſo much confounded, if there had been any long delay: but now *Elijah* being alone, there was no ſuch danger, but this deferring to anſwer him, might be of good uſe to keep him from being puffed up, to which he might otherwiſe have been ſubject, if alwayes ſo ſoon as he prayed, he had received V.44. anſwer; when his man had gone 7. times at the laſt he brought word, that he ſaw a cloud like to a mans hand riſing out of the ſea, the vulgar Latin, *quaſi veſtigium hominis*, as the ſtep of a man, but erroneouſly, for both the Hebrew and Greek *Lyra.* have it, *a mans hand.* He went till the ſeventh time, ſaith *Lyra*, before he could ſee this, ſeven being a number of univerſality, to ſhew the univerſality of the peoples ſinnes of all ſorts, and overſpreading all, to ſhew, that their ſinnes was the cauſe, why the heavens were hitherto ſhut up. But now they having confeſſed the true God to be the Lord, there was an appearance of an hand, ſhewing Gods hand ſtretched out to help them. Then *Elijah* ſent to *Ahab* to haſten home, leſt the waters ſhould hinder him.

V.45. *And whileſt he turned himſelf hither and thither, the heavens grew black with clouds*, &c.] Hebr. *And it was untill this, and untill this.*] An ecliptical ſpeech, to expreſſe the ſuddain gathering of the clouds together, whileſt *Ahab* gave order for the making ready of his chariot, and the horſes were joyned together to draw it.

V.46. *And the hand of the Lord was upon* Elijah, *and he girt up his loynes and ran before Ahab to Iezreel.*] For the hand of the Lord, the Chaldee paraphraſt hath, *the ſpirit of fortitude*, he ſtrengthened him thus to run, when *Ahab* rode, for reverence to P.*Martyr.* the king, ſaith *Martyr*, and that being all the way in his ſight the deeper impreſſion might be made in his minde of the miracle which he had wrought, to move him to turn to the Lord, and he ran even to Iezreel, where Iezabel was, and the 400. prieſts of the groves ſurviving, to ſhew his undaunted courage, and further to inform the people of the doings of the true God, and of the vanity of idols, by ſhewing how rain was at his praying with-held, and now again granted, when *Baals* prophets could do nothing, that they might now be ſtirred up to leave dumb idols, and become the ſervants of the Lord. The hand of the Lord is alſo ſaid to have been upon *Elijah*, to ſhew, that he was carried on as by the hand, by the ſpirit of the moſt mighty. Some in yielding a reaſon, why *Ahab* and *Elijah* went to Iezreel, not to Samaria, ſay that it was both nearer to Carmel, and that *Iezabel* was now at Samària, and ſo it was not ſafe for *Elijah* to come further. But the foundation of this opinion is too weak, *viz.* that *ch.* 19. it is ſaid, it was told *Iezabel* what *Ahab* had done, and how he had ſlain, &c. whereas in truth it is ſaid, *Ahab* he told her, not what *Ahab*, but *Elijah* had done.

Salianus.

CHAP. XIX.

V.1. IEzabel the Queen hearing by her husband, King *Ahab*, that the prophets of *Baal* were all ſlain, ſent immediately to threaten *Elijah* with death, at the hearing of which he feared, and fled. If it be demanded, why ſhee firſt threatned him, and ſet the next day for the time of execution and did it not preſently, nor laid hold upon him, that he might not eſcape, *Lyra* anſwereth, that forſomuch as he boldly ſhewed himſelf to the king, ſhee thought that he would not now flye for fear from her, being a woman. But it pleaſed God to leave him a while to his own weakneſſe, and then all courage failed him, whereby the moſt faithfull may ſee what he is of himſelfe, to be humbled; notwithſtanding the great valour and conſtancie, which he hath formerly ſhewed, for all our courage to ſtand for God is from him, and if we be left to our ſelves, we preſently fall. And touching *Elijah*, *Gregory* doubteth not to ſay, that becauſe he began to be tickled with high conceits, of himſelfe for the great acts which he had done, he was ſuffered thus to feare, to humble him.

Lyra.

Note.

Gregory.

P. Martyr having ſaid the ſame with *Lyra*, imputeth it to the ſpeciall providence of God, notwithſtanding, that *Iezabel* went ſo openly about to kill *Elijah*, that he might have time to eſcape away. And yet he taxeth it as a fault in *Elijah* to fear and to flye thus, when he ſhould have kept his ſtation; eſpecially having no word now from the Lord to flye away. And he admireth his preſent weakneſſe, comparing it with his confronting of *Ahab* before, and alone oppoſing 450 prophets of *Baal*, ſaying, that it was ſtrange, that he who had ſhewed ſo great magnanimity hitherto, and both ſhut and opened heaven for fire and raine, ſhould now upon the ſudden for the threats of a ſilly woman, prove ſo puſillanimous. But yet thus *Peter* was terrified alſo by a young maid, and made to deny his maſter Chriſt. For *Iezabel*, who after ſhe had heard all things miraculouſly done by *Elijah* related, and yet hardened her heart to this great wickedneſſe, he ſaith, that ſhee was of the number of thoſe that were ſo hardened in ſin, as that they will by no means be made to relent, but rather are hereby more exaſperated to do wickedly unto the end, where ſome wicked one are moved for the preſent, as *Ahab* ſeemeth to have been, but ſoon fall againe. For *Elijah* had his favour now ſo farre, that he might have been ſafely in *Iezreel* with him, but hee was too much carryed away by his wicked wife; hitherto *Martyr*. And *Ierom* ſaith, for ſo much as this juſt man feared and was troubled in mind, who can ſay that this was without vice, ſeeing *David* ſaith, the Lord is on my ſide, I will not therefore feare, what man can doe unto me. The Lord himſelfe indeed feared, when in the dayes of the fleſh, he offered ſtrong cryes unto God. But his feare proceeded not from diffidence, for he ſaid that none had power to take away his life, and that he gave his life for his ſheep, and that he could pray and have 12 Legions of Angels, when hee was in greateſt danger; &c. His feare then was not for himſelfe, nor his carefull ſeeking, that this cup might paſſe from him, but for his followers, leaſt their faith ſhould by his ſufferings be ſhaken; and for his very enemies, leaſt they ſhould be the more hardened. And when he fled from one place to another, that he might eſcape danger, he did it not for feare of his own life, but becauſe as he ſaid, his houre was not yet come. It was not ſo with *Elijah*, for like another man hee now feared through weakneſſe of faith, and fled. So likewiſe the ordinary gloſſe. Being lifted up moſt high by the ſpirit, he was repreſſed by temptations, when he feared death by the

P. Martyr.

Hieron. l. 2. cont. Pelag.
Pſ. 56.

Heb. 5. 7.
Iohn 10. 18.

Ord. Gloſ.

hand of a woman, but deſired it at the hand of God.

And he came to Beerſheba in Iudah, and left his ſervant there.] That is, ſaith *Lyra*,
the ſonne of the widow of Sareptah, whom he ſometime revived; ſo likewiſe
P. Comeſtor. the maſter of the ſcholaſticall hiſtory, but this is only conjecturall; the cauſe why he
left him, which he aſſigneth, is more probable; *viz.* becauſe he was to goe into the
wilderneſſe, where there was no food; and therefore if he would adventure himſelfe
into ſuch a place, he thought it not fit to require his ſervant to goe into apparant
H.B. Patriarks travels. want alſo. *Beerſheba* was 84 miles from *Iezreel*, the very border of the kingdome
of Iudah, fartheſt from the kingdome of *Ahab*; yet becauſe hee thought not
P.Martyr. himſelfe ſafe there, happily, ſaith *Martyr*, becauſe *Iehoſaphat* the king of Iudah had
contracted affinity with king *Ahab*, he went from thence into the wilderneſſe a
dayes journey, that is, the wilderneſſe of Paran, which, ſaith my authour, was 20
V.4. miles from *Beerſheba*; and being weary, he ſate down under a juniper tree, for the
ſhadow of this tree keepeth away ſerpents, as *Pliny* ſaith; wherefore a man might
ſafely reſt here. Some ſaith *Martyr*, for a Iuniper, have Geniſta. But no ſuch thing
is written of that tree, and the word here uſed is rendred Iuniper, *Pſ.* 120. 4. the
burning coales of Iuniper which are ſaid ſo to exceed in heat, that being raked up
in embers, they will keep fire an whole yeare together. *Elijah* being come hither,
deſireth of God that he might dye; for he ſaith, he was not better then his fathers.
Hereupon the Rabbins lay hold to confirme their opinion that *Elijah* was *Phinees*,
upon which it was touched before. But it cannot neceſſarily be inferred hence, as
they would have it, that he overlived all his fathers, if by them we underſtand *Abraham*,
Iſaack, and *Iacob*, or *Aaron* who lived 120 yeares, but onely that he was
an old man and at the yeares that he had atteined to, or ſooner, many of his progenitours
had dyed, ſome by a naturall death, and ſome being prophets by a violent, in
the Iezzabelan perſecution. Wherefore he growing weary of this life through his
manifold troubles, deſired now to dye alſo. If it be ſaid, this is ſtrange, that he fled
for feare of being put to death, and yet deſired to dye. It is anſwered, he feared only
the manner by the hands of perſecuters, leaſt they that ſtood for *Baal* ſhould ſeem
at the laſt to have gotten the day, and ſo the Lord to have been overcome by *Baal*,
if he being his only champion, ſhould have been cut off by the ſervants of *Baal*. It
was his zeale then for the Lord, and feare, leaſt ſome diſhonour might redound unto
his name, which made him firſt flye death, and then to deſire it; his weakneſſe
was, that he did not believe, that the Lord could preſerve him from the fury of *Iezabel*,
if he had remained there; if we ſhall not ſay rather that he fled, ſeeing an opportunity
by Gods providence infatuating *Iezabel* to threaten him firſt, that hee
might not tempt the Lord in putting himſelfe upon apparant danger, needleſly. To
conclude, it is to be thought, that howſoever the ſpirit of zeale wrought with him
to make him flye, yet it was not without ſome mixture of the fleſhes weakneſſe,
which made him, when he was now come thus farre impatient of life, as *Iob* alſo
was. But in deſiring that he might die, he ſhewed that he believed a better life to
come, after the bodily death, or elſe he would never have deſired it; and that to lay
violent hands upon himſelfe, had been the way to have loſt it. Wherefore he would
not thus rid himſelfe of this life, but ſought unto the Lord to take it away, in whoſe
hands alone is the power to give life and to take it away; and for a man in diſcontent
or upon any other occaſion to deſtroy his own life, is a preſumptuous ſinne; for
which I cannot ſee, how there can be any remiſſion. But why did *Elijah* deſire to
have his life cut off, ſeeing long life to the faithfull is the greateſt bleſſing in this
world? *Anſ.* He might deſire this, that he might ſee no more diſhonour done to
Phil. 1.23. God by *Iezabel* and other obſtinate idolaters, as St. *Paul* deſired to be diſſolved, that
he might the ſooner come to the fruition of Chriſts preſence. But hee expreſſed
himſelfe, if God would, and his abiding here might more conduce to their benefit,
that he was willing to live, and ſo *Elijah* did, but ſpake, as one carried by paſſion
Numb. 11. 15. for the tediouſneſſe of this life, from which neither *Moſes* was free, when he deſired
to dye, nor any of the beſt of Gods ſervants.

V.5. *Elijah* being weary with travaile, fell aſleep here, but becauſe he had faſted all
the day, and had nothing after his journey to eat, that he might not faint through
want,

want, the Lord ſent his Angell with bread unto him, ſaying, ariſe *Elijah* and eat; then he looked and ſaw cakes baked upon the embers, and a pot of water, and did eat and drink and ſlept again, as is to be ſuppoſed all night; and then the Angell coming again bad him eat, becauſe he had a great journey to goe, which he did, and went in the ſtrength of that meat 40 dayes and 40 nights, till he came to Horeb, the mount of God. The ſame God that provided for him miraculouſly in the time of drought by the miniſtery of ravens, now again fed him by the miniſtery of an Angell, and he that made the meale and oyle, which was enough only for one meale to laſt many daies, and to ſuffice for the feeding of him, the widow of Sareptah, her ſonne and familie all that time, now by a new kind of miracle gave a meale unto him, that ſtrengthened him without eating more 40 daies together, and that to labour in tedious travaile. How this could be we ought not to queſtion, ſeeing the Almighty cauſed it ſo to be, that we might know, that he hath more waies then one to ſuſtein ſuch as truſt in him. In times paſt he fed *Elijah* by miraculouſly ſupplying him from day to day, now he ſuſteineth him many dayes together eating nothing, but once or twice at the beginning of this time, bread miraculouſly prepared by an Angell. For it was not the Angels preparing it, that put this vertue into it, as it may ſeem. And the authour of the book *de mirabil. S. Sacra*, affirmeth ſaying, that by reaſon of the Angels preparing it, ſuch vertue was in it, that it kept the nature of the body from conſuming the naturall heat, by reaſon whereof the taking of meat is requiſite for the repairing of that which was conſumed. But Gods will, which cauſed the Angell to prepare ſuch bread, that made it laſt in his ſtomack, that he felt no hunger all this time, but remained, as if he had eaten but a little before, no feebleneſſe or languiſhing coming upon him through that long want. And this was done to prefigure Chriſts faſt of 40 daies and 40 nights, in the ſame wilderneſſe. But wheras he is ſaid to have gone in the ſtrength of this meal 40 daies and 40 nights; it is not to be underſtood, as though he had in all that time taken no reſt, but that he went in the day time being fit for travaile, and reſted at night, and happily in the heat of the day alſo. Neither was he all this time in the day going directly to mount Horeb, or Sinai, for it was but 80 miles thither, and ſo a journie that might well have been gone in 4 or 5 daies; but he made in this voyage many turnings, and fetched many bouts through invious places, leaſt happily ſome purſuing him from *Iezabel*, ſhould find him. And to Horeb he directed his courſe, as being a moſt deſert place, thinking, as *Ioſephus* conjectureth, to dwell there; till the Lord ſhould further reveale his will unto him: for he is ſaid by and by to have been there in a cave. Some hold that he faſted not only 40 daies, till he came to this mount, but alſo till he returned again; becauſe this alſo was a deſert place, and wee read not of any other food after this brought unto him. But for ſo much as the Scripture ſaith only, he went in the ſtrength of it 40 daies and 40 nights, till he came to mount Horeb, it is rather to be thought, that he was there otherwiſe ſupplied with food, although no mention be made therof, one includeth the time of his being there within theſe 40 daies ſaying, by vertue of this meat he went to Horeb, & there continued 40 daies, &c. But the text admitteth of no ſuch gloſſe, but as *Martyr* hath it, he ate nothing after in the 40 days wherein he was going thither. And he thinketh that *Elijah* came to Horeb being a part of mount Sinai where the law was given, becauſe he conceived it the moſt fit place to receive inſtructions, what to doe now, that the law was ſo neglected & trodden under foot. The cave into which he went, ſaith *R. Selom.* was that, in which *Moſes* was, when the Lord paſſed by *Exo. 34.6. And here the Word of the Lord came unto him ſaying, what doeſt thou here Eliiah?* which ſheweth that he came not by any particular direction from the Lord, but of his own mind; happily, as hath been already ſaid, ſuppoſing, that where the law was at the firſt given, he ſhould receive ſome comfort, that was ſo zealous for the law. And the Lord did not aske him this queſtion, ſaith *Martyr*, as if he were ignorant upon what occaſion he came thither, but in way of reproof; as if he had ſaid, doeſt thou thus for feare come to lurk in ſolitarie places, forſaking the place whereunto thou wert called to withſtand idolatrie? haſt thou therefore received the ſingular gifts of the ſpirit, to come and hide them here? And he dealeth with him by way

Note.

Patriarks travels.

Ioſephus.

H. B. Patriarcks travels.

P. Martyr.

Lyra.
Pellican.

of interrogation, that he might draw a confeſſion from his own mouth. But he when he ſhould have confeſſed his timerouſneſſe in fleeing the danger of death, palliateth it with a pretext of zeal, and complaineth of the great wickedneſſe of the people of Iſrael, thus to move the Lord to take revenge upon them: thus he. But *Lyra* better. He asked him this, that upon his anſwer he might take occaſion to comfort him, as indeed he did: and *Pellican* likewiſe, but onely he addeth, that he ſought to draw an anſwer from him touching his zeal, that he might by and by teach him in his own example, patiently to expect their amendment, and not ſo ſuddainly ſeek their deſtruction. For in cauſing a mighty winde, and fire, &c. to go before him, and then a ſoft and ſtill voice, he ſhewed, that he had power to confound them all in a moment, but he would deal more gently firſt by admonitions and inſtructions. For ſeeing the Lord reproveth not *Elijah* for his fearfulneſſe, how can any man do it? Indeed he concealeth not, but acknowledgeth this in part to be the cauſe of his coming hither now, when he ſaid, they ſought his life alſo, but it was his zeal for God, which brought him into that danger, for which he doubted not, but after this complaint made, as the Apoſtle calleth it, hee ſhould heare of comfort.

Rom.11.2.

V. 10.

To the Lords queſtion, what do'ſt thou here? *Elijah* anſwereth, v. 10. *I have been zealous for the Lord God of hoſts, for the children of Iſrael have left thy covenant, broken down thine altars*, &c.] It may ſeem ſtrange that he ſhould complain of their breaking down his altars, when as there ought to be but one altar for ſacrifice, at that particular place, which the Lord ſhould chuſe, and that was mount Moriah in Ieruſalem, where *Solomon* by the direction of God had built him a temple. If there were any altars then in other parts of the land, it may ſeem not to be a fault to break them down, yea it is commended in godly princes, that they brake down the high places, where altars had ſometime by the Patriarks been erected to God, that none might ſinne by ſacrificing after that the temple was built, in any other place; and if ſo, why doth *Elijah* complain of this? *Martyr* anſwereth, that idolaters brake them down in another minde, *viz.* out of enmity againſt God, that no remembrance of him might remain any more in the land. And *Lyra* ſaith, they deſtroyed them in contempt of God, and this he complaineth of, and not that they were any further uſefull now for ſacrifice, except upon ſpeciall occaſion, and ſacrificing to God there was ſtill tollerated by ſome godly kings, to keep the people from ſacrificing to idols. *They have killed thy prophets with the ſword and I am left alone.* How could *Elijah* ſay thus, when as he had been certified by *Obadiah* lately, that there were 100. hidden by him in caves? *Hugo Cardinalis* ſaith, that becauſe he did more in the Lords cauſe then all they, he accounted them as none of the Lords prophets, which he ſpake not without ſome elation of minde, to pull down which the Lord preſently told him, that there were 7000. in Iſrael, which had not bowed the knee to *Baal*, but cleaved conſtantly unto the Lord, as he did. *Lyra* ſaith, he was left alone, becauſe there were but a very few, in compariſon of the great multitude which followed *Baal*. *Martyr*, he was left alone to ſtand publikely for God, all others, which had done ſo in times paſt, were either ſlain, or lurked in ſecret places, he not knowing, where any one was to be found at that time. And hereunto we may adde, that for ought he knew, they were by that time cut off by raging *Iezabel* alſo.

Deut.16.
2 Sam.24.

P.Martyr
Lyra.

Hugo Cardin.

Lyra.

P.Martyr.

V. 11.

And he ſaid, go out and ſtand upon the mountain, and behold the Lord paſſed, and a mighty winde breaking the mountains and cleaving the rocks before the Lord, but the Lord was not in the winde.] Here before the Lord ſaid any thing to *Elijah* in anſwer, to his complaint, he made firſt a ſhew of his wonderfull great power by moſt ſtrong windes, a moſt hot burning fire, and terrible earthquake, in each of which it is ſaid, the Lord was not, and laſtly there was heard a ſoft and ſtill voice, ſhewing the Lords preſence. But to what end this was thus done, is moſt difficult to declare. *Pellican* as hath been partly touched before, ſaith, that hereby he would teach the prophet, that although he had power preſently to confound all his idolatrous enemies, yet he would not thus deal with them, but gently by teaching, ſeek to bring them into the right way, neither would he have him ſeek ſtill their deſtruction

Pellican.

ction by judgements, but their reformation by placide and gentle teaching. *Martyr* ſaith, it may be referred either to the Lord, to perſecuting tyrants, or to the prophet. Being referred to the Lord, hereby was ſhewed, that he could indeed uſe ſuch meanes to confound his enemies, for by windes he brought locuſts upon Egypt, by an earthquake he deſtroyed *Chorah* and his company, and alſo by fire Sodom, but he would proceed againſt them another more ſtill and ſilent way, by bringing ſuch enemies upon them, as they leaſt feared. Being referred to perſecuters, their rage againſt the ſervants of the Lord is hereby ſet forth, but the Lord is not with them in their attempts, ſo that they cannot bring to paſſe what they deſire, but what God hath decreed ſhall ſtand, which is ſet forth in the ſoft and ſtill voice. Being referred to *Elijah*, he was hereby taught, that his earneſt ſeeking of the deſtruction of the idolatrous Iſraelites was not pleaſing to the Lord: but rather, that after the judgement of drought, which he had formerly prayed for, he ſhould now by gentle meanes ſeek their converſion and ſalvation. For it appeared by experience, that rigid means would do no good upon them, ſeeing they were not turned by that long continued drought, but when they ſaw a ſigne of the Lords power above *Baals*, they cried out, the Lord he is God. He addeth alſo ſome others, as firſt, that the Lord by theſe ſignes ſhewed his power for the comfort of his ſervant now full of fear: but it is ſaid, the Lord was not in theſe; that is, the full knowledge of God is not by ſeeing ſuch dreadfull effects of his power attained, but when in ſilence we give our mindes to divine contemplation. Secondly, it was hereby ſhewed, that when the Lord executeth judgements againſt the wicked, this is not his *ultimus finis* to deſtroy them, but the converſion of ſouls, and bringing the ſtate of the Church to more quiet and tranquility at the laſt. Thirdly, *Elijah* was hereby taught, that God did nothing againſt the wicked being carried by violent paſſion, and yet all things were governed according to his will, and by his divine power he pierced into all. *Lyra* following the ordinary gloſſe, underſtandeth by the winde pride, by the earthquake covetouſneſſe, and by the fire fleſhly luſts, all which it is ſhewed by this apparition, muſt be mortified in us, before that the Lord entreth into our hearts by the ſtill voice of the Goſpel to ſanctifie us, that we may be ſaved. *Hugo* agreeth with *Lyra*, but that he underſtandeth by the earthquake either covetouſneſſe, or fury and rage, and wrath, which worketh not the righteouſneſſe of God. And for a ſtill voice having *ſibilus tenuis aura*, he expounds it of the Lords inſpiring inwardly of the will to lead a new life, and it is called *tenuis aura*, becauſe in ſuch there is a tender conſcience. Amongſt all theſe, I prefer that, which applieth it to the Lord, becauſe it is ſaid, *the Lord paſſed by*, ſhewing by theſe terrible ſignes, what he both could and would do to confound his idolatrous enemies, and for the comfort of the faithfull, which was the thing that *Elijah* ſought to ſtir him up to. *Elijah* had complained of four things. Firſt they have broken thy covenant, ſecondly caſt down thine altars, thirdly ſlain thy prophets, fourthly ſeek my life. Therefore four ſignes are given him, three of which pretended judgments for this their rage by 3. ſeverall means, and the fourth a quiet eſtate of all the faithfull after this. For the ſequel of ſpeaking after theſe ſignes, repeating again, *What doeſt thou here Elijah?* and bidding him to go and anoint *Haſael*, *Iehu*, and *Eliſhah*, and threatning deſtruction by their ſwords, after which he addeth, I have reſerved to my ſelf 7000, &c. doth plainly ſhew, that theſe 3. terrible apparitions, did but ſerve to prefigure the deſtruction to come upon the idolaters by thoſe three, and the ſoft voice a tranquill eſtate after that of the ſincere worſhippers of God. All which could not but abundantly comfort *Elijah* in the midſt of his greateſt troubles. Whereas the Lord is ſaid not to have been in thoſe ſignes that portended judgements, hereby we are given to underſtand, that he took no pleaſure in thus dealing, but wicked men brought theſe deſtructions upon themſelves, by going on obſtinately and impenitently in their ſinnes, in ſaying thus therefore it was ſhewed not to be his but [*alienum opus*] anothers work, as it were, as *Eſay* calleth the like, *the Lords work and anothers his*, becauſe he thus judgeth, but anothers, becauſe others are the cauſe, he is not in it, that is, in reſpect of his will and nature, which is not to put to death, but to turn and ſave ſinners.

P. Martyr.

Lyra.

Hugo Cardin.

*Eſa.*28.21.

*Ezech.*18.

Thoſe

Theſe things may alſo be applied metaphorically, according to ***Lyra***, but I cannot ſee, how they ſhould be taken, as a check given to ***Elijah*** for his earneſtneſſe againſt Iſrael, ſeeing the Lord immediatly ſent him to prepare for a revenge-taking upon the idolaters amongſt them, as hath been ſaid. Whereas ***Elijah*** is bidden to go out, that he might ſee this great ſight, but yet he is ſaid then firſt to have come and ſtood in the mouth of the cave, when the Lord had thus paſſed by, ſome take it to be thus ſet forth by a figure called ***hyſteron proteron***, and ſome, which I rather approve, that he was at the firſt called out, but being afraid at the riſing of the tempeſt he abode ſtill in the cave, and when theſe terrours were over, and the voice began to be heard, he went forth as he was bidden. If any man ſhall ask how the Lord is ſaid not to have been in winde, &c. ſeeing he is every where? it is anſwered, that the meaning is to be taken, which hath been ſhewed, and not the words ſtrictly to be inſiſted upon. Or as *Martyr* hath it, he was not in theſe in a peculiar manner, to ſpeak unto and to deal with ***Elijah***, as in the ſoft voice, and thus he was not in times paſt in other places, as in the ſanctuary, to give anſwers to ſuch as ſought unto him. P. *Martyr.*

V. 13. **Exod. 33. 23.** ***And when Elijah began to hear, he covered his face with a mantle,*** &c.] Thus ***Moſes*** before was covered with an hand, when the Lord paſſed by, as not able to endure the ſight of his glory, as indeed he told him, that no man was. Wherefore ***Elijah*** remembring this, covered his face, but ſome (ſaith *Martyr*) hold, that he did it in humility and reverence, as the heavenly cherubims cover their faces, ***Eſa. 6.*** and this reaſon he thinketh not unfit to take in alſo, but the firſt alone may ſuffice, becauſe when *Moſes* his pattern would ſhew his humble reverence he fell down bowing his head to the ground, and was covered his face onely, for that the beſt man living is ſo unworthy, that he cannot ſee God and live. When ***Elijah*** was thus prepared, the Lord asked him again as before, and hee anſwered in the ſame words.

V. 14. ***Hugo Card. Pellican.*** He asked again, what he did there? that after his complaint renewed, he might give him comfort, yet ſecretly, ſaith ***Hugo***, and ***Pellican***, that he might be brought to ſee into his own weakneſſe, in that he was now ſo timerous, who yer-while had been ſo couragious, he was hereby reproved, as doing that which for fear of danger he ought not, ***viz.*** going from the company of men, to whom he might have done good by his inſtructions, to lurk in ſecret. For he, ſaith *Gregory*, that fleeth to a ſolitary life, is guilty of the deſtruction of ſo many ſouls, as he might have been a means to ſave, if he had done his endevour amongſt them, which is ſet fourth in the parable of him, that hid his talent in a napkin. Yet that he might make amends for this fault, by going forth again, as his office required, he giveth him all encouragement ſo to do, by ſaying unto him.

V. 15. ***Go, return by the way of the deſart to Damaſcus, and anoint Aſabel king over Syria, and Iehu the ſon of Nimſhi for king over Iſrael, and Eliſhah the ſon of Shaphat,*** &c.] Here are three men nominated to him, that ſhould be to the idolaters in Iſrael, as a tempeſtuous winde, devouring fire and earthquake to terrifie and deſtroy them that would not turn: Therefore he ſaith, ***thoſe that eſcape the ſword of Aſabel Iehu ſhall deſtroy, and thoſe that eſcape the ſword of Iehu ſhall Eliſhah deſtroy.*** P. *Martyr.* For the ceremony of anointing, ***Martyr*** ſaith, it was uſed then to kings and to prieſts, to figure out the guiſts of the ſpirit, where with they ſhould be endued, as being moſt needfull for their high offices, but ended with the ceremoniall law, and therefore ought not now to be uſed, as it is amongſt the papiſts at the inauguration of Princes and biſhops, in baptiſme, in confirmation, in conſecration of Churches and bels, and in time of ſickneſſe, ſeeing this is a renewing of Iudaiſme, yea and an increaſing of the rites thereof. And he ſaith, that it was not uſed in the Church of God under the new Teſtament, for many hundred yeares in the eaſtern parts, which he proveth by the reſcript of ***Innocent the third***, to the Patriark of Conſtantinople, touching the biſhop of Baccharah, who he ſaith came unto him, and he found that he had not been anointed, and thereby gathered, that in thoſe parts anointing was not yet uſed, and this was, ***anno Dom.*** 1000. And that Chriſtian Emperours were anciently crowned by the Patriarks, but not anionted he ſaith, that he hath read, as ***Leo*** the ſucceſſour of *Martian* was by the Patriark of Conſtantinople, not that he received his Empire of him, but thus acknowledged himſelf to belong to the Church, and that he aſſented to the truth therein taught and maintaited. Hitherto of anointing in generall, touching the perſons here nominated, becauſe *Eliſhah* was alſo to be anointed for prophet extraordinary, as the neceſſity of thoſe times required, it is gathered that prophets alſo were anointed, although it is not ſaid after this, that *Elijah* did anoint him, but onely caſt his mantle upon him, *v.* 19. For many things were done, which are not recorded in holy Scriptures, as neither his anointing of *Aſabel* or of *Iehu.* Onely we read, that *Aſabel* was told by *Eliſhah* that he ſhould be king of Syria, and that he ſent one to anoint *Iehu*, which he did doubtleſſe at the direction of *Elijah*, to whom God had revealed this. When the Lord bade *Elijah* then to go and anoint theſe men, he meant nothing elſe, but that he ſhould provide that this might be done by himſelf or ſome other, whom he ſhould imploy in this ſervice, and that neither preciſely according to the word, by uſing the ceremonie of anointing to them all, but doing that which was inſtar, by declaring the Lords will herein unto them, whereupon they were immediatly endued with the ſpirit fitting for thoſe functions. For Chriſt was not anointed, neither are Chriſtians externally, yet he is ſaid to be anointed with the oyl of gladneſſe becauſe of the ſpirit, which deſcended upon him, and they to have an anointing for the ſpirit received, whereby they were taught divine myſteries. Thus, I ſay, *Elijah* fulfilled what he was commanded, although ſome of theſe were never anointed according to the letter, and yet happily he went in perſon and did it, although his declaring of Gods will to *Eliſhah* onely be commemorated, and that of anointing *Aſabel* and *Iehu* paſſed over in ſilence, till they were dealt withall again by his inſtruments. *Comeſtor* ſaith, he anointed them no otherwiſe, but by declaring it to *Aſabel* by *Eliſhah*, to *Iehu* by one ſent by *Eliſhah*, and by caſting his mantle upon *Eliſhah.* So likewiſe *Ioſephus*, making no mention of his bidding to anoint, but to declare. But a great doubt ariſeth here, how *Eliſhah* came laſt to ſlay thoſe, that were left by *Jehu*, when as he ſlew none but 42. children, 2 *King.* 2. before *Iehu* was king, and how *Iehu* could be ſaid to ſlay thoſe, that were left by *Aſabel*, when as *Aſabel* deſtroyed not, till the declining time of *Iehu*, after that he had ſlain the prophets and ſervants of *Baal*, and *Ahabs* houſe, and again in his wicked ſonnes time? But this is anſwered, that the order is not to be inſiſted upon, as if it were preciſely meant, that they ſhould ſlay, *Eliſhah* after *Iehu* and *Iehu* after *Aſabel*, but onely, as *Comeſtor* hath it, one ſhould ſlay ſome and the other ſome, no reſpect being had to the time. For *Iehu* ſlew thoſe that were left by *Aſabel*, in that they whom he ſlew, fell not by the ſword of *Aſabel*, and the like may be ſaid of *Eliſhah.* Thus alſo *Martyr*, who beſides the children ſlain upon the curſing of *Eliſhah*, thinketh, that many periſhed by his means by the famine in Samaria called for by him, which *Iehoram* the king ſhewed to be his opinion, when for this he threatned to take away his head. But that famine came not but by the ſiege which the king of Syria laid againſt it, who was ſpared before by *Eliſhah* his means, when he had brought him into the king of *Iſraels* power. *Toſtatus* thinketh, that beſides the children, which were of Bethel an idolatrous place, whom *Eliſhah* ſlew, that many of the ſervants of *Baal* more were by him ſlain alſo, although it be paſſed over in ſilence; and this is not incredible, ſeeing the word of God ſpoken of him, and of his ſlaying ſome idolaters is undoubtedly true, and had the effect as well as that ſpoken of *Aſabel* and *Iehu.* *Hugo* ſaith, that it is not meant, that *Eliſhah* ſhould ſlay any with the materiall, but with the ſpirituall ſword, and the gloſſe; *Aſabel* and *Iehu* ſlew with the materiall ſword, *Eliſhah* with the ſword of the tongue, herein following *Rabanus*, and this he may be ſaid to have done, when he curſed thoſe children of Bethel, who as *Lyra* ſaith, were there to learn idolatry, and they were preſently ſlain, as if they had been ſmitten by him, as *Ananias* and *Saphyra* afterwards were by *Peter*, *Act.* 5.

2 King. 8.
2 King. 9.
Pſal. 45.
1 *Job.* 2.20.
2 King.10.32.
Chap. 13.22.
Schol. hiſtor.
P. Martyr
2 King.6.
V. 31.
Toſtatus.
Hugo Cardin.
Gloſ. ordin.
Lyra.

V. 18.

Yet I will reſerve 7000. *in Iſrael, even all the knees that have not bowed to Baal, and every mouth that hath not kiſſed him.*] *Lyra* will have either the kiſſing of *Baal* for reverence meant, or kiſſing the hand for the like reaſon, in ſuch as came before him, grounding upon *Iob.* 31. where kiſſing of the hand in reverence to the

Sun

Schol. hiſtor. *P.Martyr* Sun and Moon is ſpoken of as a great wickedneſſe. *Comeſtor*, kiſſing of *Baals* hands for reverence, ſo likewiſe *Martyr*, ſaying yet with *Lyra*, that ſome idolaters kiſſed their own hand, for reverence to the Sun, as *Iob* ſpeaketh, becauſe they could not reach to it, but by the idolatrous papiſts of theſe times, who wear out idols by kiſſing them, we may eaſily gather that they kiſſed the image of *Baal*. And becauſe the godly are deſcribed by theſe outward geſtures, wherein they would not conſort with idolaters, he noteth the errour of thoſe that will be preſent at the Maſſe, and *Note.* do as others do outwardly, ſaying, that ſeeing their hearts are upright, this is no offence: but the godly of thoſe times abhorred from ſo doing, and ſo do the truly godly in all times, he therefore cenſureth all ſuch as hypocrites, ſaying that they ſerve not Chriſt but the devill. Now of ſuch a number of ſincere worſhippers of God in the midſt of thoſe idolatrous times, the Lord certifieth *Elijah* for his greater comfort, and to teach us, that God hath his true Church in all times, which keepeth her ſelf pure from idolatrous pollutions, although hidden from the eyes of men, and ſo doubtleſſe in the moſt corrupt times of popery, there were many that abhorred from image-worſhipping, and aſcribing infallibilitie and power to the Pope to forgive ſins, even before *Luther* and *Calvin*, yea, and many ſuch are nominated, as not altogether lying hid, *in Catalogo teſtium veritatu.*

V. 19. *And going thence he found Eliſhah the ſonne of Shaphat, but he was ploughing,* &c. *and he caſt his mantle upon him,* &c.] *Eliſhah* was of Abel-Meholah, *v.* 16. which was near unto Iordan in the tribe of Ephraim, according to *Iunius*, upon *Iudg.* 7. 22. And he is ſaid by the Hebrews to have been the ſonne of a very rich man, which is not improbable, ſeeing he ploughed with no leſſe then 12. yokes of oxen. Upon him *Elijah* caſt his mantle, by this outward ſigne imparting the ſpirit of propheſie unto him: for ſo *Ioſephus* ſaith, that he began to propheſie ſo ſoon as this was done. And it appeareth, that he felt ſuch a change in himſelf, that he muſt forthwith leave his husbandry and follow the prophet, as being now of the ſame calling and profeſſion, with him. For he asketh leave of *Elijah* to go home firſt to kiſſe his father and his mother, ſaying, that then hee would follow him. Which ſheweth, that the ſpirit of God with the mantle came upon him ſo, as that he was enforced, immediatly leaving this, to betake himſelf to another courſe of life. Not, as *Martyr* ſaith, that there was any vertue in the mantle, but that it pleaſed God hereby to work in him ſingularly, ſo as wee read not in all the Scripture of any other called to this office of propheſying. Yet he ſaith, that anciently they uſed to put their *Ruth.*3.9. coat upon one, that they joyned moſt nearly unto them, as *Ruth* deſired *Boaz* to *1 Sam.*18.4. caſt the skirt of his garment upon her, and *Ionathan* put his coat upon *David*, hereby unwittingly fore-ſhewing his attaining to the kingdome, to the which he was heir, but it appears, that he did it wittingly, becauſe at another time he told him, *1 Sam.*23.17. he knew, that *David* ſhould be king, and he next unto him. And in the primitive Church, ſuch as were baptized had a white garment put upon them, to be worn eight dayes after, to ſhew the new kinde of pure living, to which they did now betake themſelves. And in an apiſh imitation of this, a Monk hath the habit of the order into which he entreth put upon him. But *Elijah* did not ſo put his garment upon *Eliſhah*, but by a divine inſtinct, as the ſequel ſhewed, whereas Monks after this new habit put on, remain many of them moſt deſtitute of the ſpirit, and carnally minded. *Eliſhah* being thus inveſted with a propheticall habit, and thereupon coming after *Elijah* to ask leave, that he might firſt go home and ſalute his parents, as feeling now in himſelf a neceſſity of leaving his husbandry, to attend upon

V. 20. the propheticall function, *Elijah* bad him, *go, return, for what have I now done to thee?* This ſpeech is ſomewhat obſcure, becauſe having by this externall ſigne called him from his worldly imployments to go with him, he ſeemeth hereby to *P.Martyr.* be ignorant of any neceſſity, that he thus impoſed upon him ſo to do. *Martyr* giveth a double ſenſe of the words; Firſt, that he ſpake thus by way of admiration, to draw him to admire the goodneſſe and work of God in him, that he might be thankfull therefore. Secondly by way of ſtirring him up to conſider, who had now called him, and to what, that howſoever he returned, yet he might know, that he could not now lawfully follow husbandry buſineſſe any more; but leaving it, muſt needs attend upon his new calling of a prophet. The vulgar Latin by ſupplying two words here, [*quod enim meum erat feci tibi, I have done that which was my part unto thee*] maketh the ſenſe eaſie, as if he had ſaid, return thou maiſt, for ſo ſhort a time as thou deſireſt, as filial duty bindeth thee, neither will I hold thee from ſo doing. For I was not ſo commanded, but in calling thee to this propheticall office, I have done what I was commanded, ſee thou therefore, that thou do ſo, as is of thee required. And ſome conjecture, that *Elijah* did not onely caſt his mantle upon him to call him, but taking him aſide, told him the Lords will herein, and anointed him, then putting that garment upon him, after which he ſtanding ſtill awhile, as being amazed at the ſtrangeneſſe of the thing (in which ſpace *Elijah* went away) began by and by to come to himſelf, and then running after him ſaid, as in the text. *Junius* following the Hebrew [*what have I done to thee?*] ſaith, it is as if he had ſaid, be mindfull of thy calling by God, and that it permitteth of no delayes. More fully holding to the words in the Originall, I think it is as if he had ſaid, what have I done to thee to hinder thee from going firſt and ſhewing thy duty to thy parents? in calling thee to the propheticall office I have done nothing in this kinde, but to tye thee, when thou haſt acquainted them with this thy calling, and taken thy leave of them, with ſpeed to leave wordly employments, and to attend upon this thy new calling. Whereas *Elijah* biddeth him, *go, return*, but one asking leave of Chriſt to go firſt and bury his father, he would not permit him. He did not herein go contrary to Chriſt, for that man ſought a longer delay, *viz.* to keep with his father till he was dead, and then to follow Chriſt, but this onely to ſalute him and come; again Chriſt knew, that the heart of that man was not right, and therefore gave no way unto him, whereas *Elijah* knew no ſuch thing by *Eliſhah*. Laſtly, Chriſt was Lord, and ſo above father and mother, but *Elijah* a fellow ſervant, and therefore would not take ſo much upon him to diſpenſe with Gods lawes. *Hugo* noteth herein, firſt the agreeing of the Law with the Goſpell, becauſe under both Diſciples were called, and immediatly obeyed. Secondly, the excellency of the Goſpel above the Law, becauſe now he that is called, is permitted that, which he is not under the Goſpel, in going about the preaching whereof there muſt be no delay. And morally, as *Eliſhah* having received a new habit, immediately left the world to come after *Elijah*, ſo he that is truly called to be a new creature, leaveth all worldly things, when he is to attend upon propheſying.

Junius.

Hugo Cardin.

V. 21.

Pellican.

And when he returned, he took a yoke of oxen and killed them, and ſod the fleſh, and gave it to the people.] That is, ſaith *Pellican*, when he had been with his parents, for a farewell to his neighbours he made this proviſion, that they might eat with him before he departed, in teſtimony of his charity towards them. And he ſod the fleſh with a fire made of the plough, ſaith *Martyr*, becauſe he would not ſtay, whileſt other wood might be cut down and brought thither to make a fire, and he alſo thinketh, that they, to whom he made this feaſt, were many of his friends, who accompanied him out of the town as farre as the place where he had been ploughing, where alſo they took their leave of him. Others think, that beſides the haſte in which he was, there was another myſticall reaſon of his making a fire with the plough and appurtenances thereof, *viz.* to ſhew, that he now gave over worldly buſineſſe, and meant not to return to it any more, but conſtantly to follow *Elijah*. Of ſuch kinde of wood taken before for the uſe of ſacrificing wee reade twice, 1 *Sam.* 6. 2 *Sam.* 24. This calling of friends together by *Eliſhah* to make merry with them before he departed, ſhewed, that he followed not his new calling heavily, but cheerfully and willingly, as every one muſt do, that would be accepted of, although he be called from friends and wordly riches.

P. Martyr.

Note.

He then followed Elijah and miniſtred unto him.] Where *Elijah* now lived, it is not ſaid, nor how long before his paſſing up to heaven, but *Iohan. Hieroſol.* ſaith, that he dwelt in mount Carmel, and had many diſciples about him, whom he inſtructed, and built there an houſe of prayer called *Seunion*, continuing ſtill 16. years. And *Benjamin* in his *itinerarium* ſaith, that upon that mount there was a cave, called the cave of *Elijah*.

CHAP. XX.

V.1. *THen Benhadad king of Syria gathered all his army, and 32.kings were with him,*
&c.] Of *Benhadad* it is ſpoken before *chap.* 15. that at *Aſa* his requeſt he
came and invaded the land of Iſrael, in the dayes of *Baaſha*, and took divers cities
therein, *v.* 20. from thence till this time was about 29. years. For it may be ga-
thered from the hiſtory following, that *Ahab* had now reigned 17. years, and *Omri*
his father ſixe, *Elah* the ſonne of *Baaſhah* two, and four years paſſed between
Elah and *Omri*, before that he could be quietly ſetled in the kingdome. Wherefore
either *Benhadad* was now an old man, or it was another king of the ſame name
Toſtatus. ſucceeding him, that made this warre, and *Toſtatus* thinketh, that it was his
grandchilde. But that he was rather his ſon, may be gathered *v.* 34. the Chaldee
as there, ſo here calleth him *Barhadad*, *Ioſephus*, *Adad*, and ſometime the ſonne of
Adad, the Septuagint the ſonne of *Ader*. Of *Adad* ſee the hiſtory before upon
ch. 11.16, 17, *&c.* and of his quarrell againſt Iſrael which continued ſtill in his po-
ſterity the kings of Syria. And therefore though no cauſe be aſſigned, why he
made this war againſt the king of Iſrael, the inveterate hatred of that ſtock againſt
Iſrael ever ſince *Solomons* time was cauſe enough, and the hire given unto him
ſometime by *Aſa* king of Iudah to make warre here, when he had got footing in
P.Martyr. that land, put him on the more to ſeek to enlarge his conqueſt, by adding Samaria
to thoſe cities, as *Martyr* thinketh. However there was a divine hand in this his
coming, both that *Ahab* might ſee into the wickedneſſe of his idolatry, which he
might well think brought this judgement upon him, and be moved by Gods
goodneſſe in delivering him out of it to repent, which hitherto by famine and the
miraculous coming down of fire from heaven he would not be moved to do. For
Benhadad came againſt him and beſieged him in *Samaria*, and with him 32. kings
with their armies, which altogether made an huge hoaſt, to which the Iſraelites
were no way comparable. Inſomuch, that *Ahab* deſpairing of his power to reſiſt,
yielded unto him in whatſoever he required, as touching treaſure. But when all
this would not ſatisfie, and he was like to endure the brunt of a bloudy warre, he
was comforted by a prophet, and directed ſo to fight againſt the Aramites, that he
ſoon got the victory over them, as here in this chapter is more largely ſhewed.
Whereas he had with him 32. kings, it is to be underſtood, that many kings then
had but little territories: for in the land of Canaan alone were in times paſt 31.
Ioſh.12.24. kings, and yet it was a countrey not much greater then Wales.
V.3. *And ſending Meſſengers to Ahab he ſaid, thy ſilver and thy gold is mine, thy*
wives alſo and thy children, &c,] The Syrian king being proud of his huge army,
which he thought the king of Iſrael was no way able to reſiſt, ſendeth unto him ſuch
a meſſage, as he thought that he would by no means conſent unto, and ſo he ſhould
the more juſtly enter the battell, and get all that he had. But *Ahab* being filled
with fear baſely yeilded unto him, ſaying, *I am thine, O lord and king, and all that I*
have, not meaning yet, as the ſequel ſheweth, that he would be ready whenſo-
V.4. ever he required, to deliver himſelf, his wives and children, and all his goods unto
him. But by giving theſe good words he thought to pacifie him, and paying for
peace when he ſhould require the tribute, that ſhould be laid upon him. For
V.5,6. when *Benhadad* ſent again to explain himſelf, that to morrow he would ſend for all
theſe things by his ſervants, giving him alſo to underſtand, that by his ſilver and
gold he meant all the treaſures in the city, which not onely he but his ſubjects had,
he by their advice denied him, ſaying, that he would do all that was at the firſt re-
V.9. quired, but this thing he could not do; that is, he would be his ſervant and tri-
butary, and ſo ſhould his wives and children be, paying what ſhould be impoſed
upon them to their power: but rather then ſuffer his Aramites to come and ra-
ſack their houſes, raviſh their wives, and carry away ſuch of them as they pleaſed,
and ſuch children as taken captive by the ſword, and that not onely his, but all his
ſubjects, they would endure the brunt of the moſt bloudy warre, that he could make
upon

upon them. To this effect almoſt *P. Martyr* ſpeaketh, in giving the ſenſe firſt, but then he mentioneth a ſecond of ſome, who ſay, that he meant he would deliver his own both wives goods and children, for the ſafety of the city, but now that he ſent moreover for his ſubjects goods, and according to his pleaſure to ſpoil them of their wives and children alſo, he would not conſent. And becauſe he in this acquitted himſelf as a good king, preferring the good of his ſubjects before his own, God dealt ſo mercifully by him, to deliver the Aramites into his hands. But this is juſtly by him rejected, becauſe if he ſhould have given his own wives into *Benhadads* hands to be abuſed, or his children to be at his mercy, the ſinne againſt God and againſt the common-wealth had been as great, as to ſuffer him to make a prey of his ſubjects. For thus the women ſhould have been proſtituted, and the common-wealth robbed of an heir to the crown, which might have been an occaſion of great diſſentions and much bloud-ſhed, and the innocent, who were as dear unto him ſhould unjuſtly have been expoſed to a thouſand hazards. *Hugo* thinketh, that he would have delivered all, but wives. *Lyra*, all his own things, but not his ſubjects. *Ioſephus*, who ſpeaketh nothing of his ſubjects, ſaith, that the difference between the king of Iſraels firſt grant, and the king of Arams ſecond demand, was, that he would ſend ſervants to take, whereas *Ahab* meant, that what was given ſhould be carried out of the city and delivered, more then which ought not by the law of nations to be required upon a compoſition for peace by any enemy. And this I think to be one difference betwixt the firſt challenge and the next demand, and a ſecond might be, that he thought at the firſt, that he did not require his wives to be his any otherwiſe then as he ſpake of himſelf, ſaying, *I am thine, and all that I have*, that is, to be his vaſſals and to pay him tribute. A third, he made no mention at the firſt of the goods of his ſubjects, but onely of his own. The laſt difference was in the time, which was not ſet at the firſt, but now he would have all the next day, that he might return immediatly with the ſpoils of the city, as if he had conquered it. And it was *Benhadads* pride encreaſed by *Ahabs* baſeneſſe, that made him ſo inſolent now in his demand. But this his pride and confidence in an arm of fleſh went before his fall, which by the juſt judgement of God eft-ſoons followed, as the hiſtory doth immediatly declare. For when he ſaw, that he was denied, he ſtormed and ſwore, that his power was ſo great, that it was no way reſiſtable, making therefore no doubt, but ſoon to obtain what he required.

P. Martyr.

Hugo Cardin.
Lyra.
Ioſephus.

V. 10. For he ſaid, *the gods do ſo to me and more alſo, if the duſt of Samaria will ſuffice for all my foot-men to take every one an handfull.*] *Ioſephus* differing much from this ſaith, that if the people that followed him, ſhould bring but every one an handfull, it would ſuffice to raiſe mounts againſt the city, as high as the wals thereof.

V. 11. King *Ahab* hearing this, taketh more courage to him, as thinking happily, that God would never ſuffer one ſo proud of his own forces to prevail, and anſwereth, *Let not him that putteth on his armour boaſt, as he that putteth it off:* That is, which prepareth to fight, as if he had already gotten the victory, and ſo had put it off again. And when this anſwer came to *Benhadads* ear, he commanded preſently to aſſault the citie, but did nothing himſelf, nor the kings with him, for they ſate drinking together, as did *Belſhazzar* afterwards, when Babylon was taken, and *Elah* before at the time of the ſiege of *Gibbethon*, and was ſlain in Thirza.

Dan. 5.
1 King. 16. 9.

V. 13. *Then a prophet came to Ahab and ſaid, thus ſaith the Lord, haſt thou ſeen all this great multitude, &c.*] The Lord having ſhewed himſelf unto *Ahab* to be the onely true God, by fire and rain through the mediation of *Elijah* before: Now promiſeth further to ſhew the ſame by making an innumerable company of enemies to fall before his people of Iſrael being few, by another prophet, who is not named, but by many ſuppoſed to be *Michaiah*; yet *Martyr* well oppoſeth this opinion, becauſe he is ſaid a while after, never to have propheſied good unto *Ahab*. And that this was the end, why the Lord would give ſo great a victory unto *Ahab* ſo unworthy, that he might know him to be the Lord, this is here expreſſed in the end of his propheſie, although one cauſe alſo might be the pride of *Benhadad*, which God would pull down. Touching this prophet, who he was by name no man can tell, but the Lord had prophets, as was before ſaid, hidden in caves from the furie of

Comeſtor.
Lyra.
Toſtatus.
Sedar. Olam.
P. Martyr.

Note. *Iezabel* to the number of 100. from amongſt whom he happily now ſent out one for
the comfort of *Ahab* in his diſtreſſe, if by any means he would be wonne to turne
and favour and hearken to thoſe, whom his Queen perſecuted and ſought to root
out, that doing ſo, he might yet be ſaved. And it is to be noted, that God would not
give him this great victory without telling him of it before, that he might not aſcribe
it to *Baal* or to fortune, but to the Lord onely; and therefore he ſetteth down
the time when, *this day*. And he directeth him alſo in the manner of proceeding.
V.14. For when *Ahab* asked the prophet by whom, he anſwered, *by the children of the
Princes of the provinces*; that is, moſt probably, the noble mens ſonnes which lived
at the kings Court, and attended upon him for greater honour to him, and that they
Kimbi. might there learn Princely behaviour, ſo *Kimbi* and *Ioſephus*. Others ſuppoſe, that
Joſephus. they might be the Princes ſervants, who lived at the Court with their ſonnes, to
teach them military matters; and ſome, that they were the Princes ſonnes, who
abode there as pledges in theſe dangerous times. The firſt is moſt probable, becauſe
kings uſed to keep about them noble mens ſonnes, that they might be the more honourably
attended: and if ſuch were meant, they were moſt unfit for ſuch an enterprize,
by reaſon of their tender and delicate breeding, being alſo young and wanting
Note. experience in martiall affaires. And then we muſt inferre that God would by
appointing ſuch to be the inſtruments, and not old beaten hardy ſouldiers, magniſie
his power the more to his greater glory. But why did *Ahab* ask, by whom? *Anſ.*
He thought happily that a power might come from his confederate *Iehoſaphat*, or
that God would by ſome miraculous means ſtrike them, as in *Ioſhuah* his time, he
had done other enemies. Then he asked, *who ſhall begin the battell*. Hebr. *Who
ſhall bind the battell*. Chaldee, *VVho ſhall order it*. Septuagint, *VVho ſhall joyn
it*. The meaning is, who ſhall lead them or ſet them forth together in that
P. Martyr. forme, wherein they ſhall fight; (*Ioſephus*) *te regente eorum imperitiam*,
and here it is anſwered; though *Martyr* ſaith, that ſome will have the meaning
of the queſtion to be, whether the Aramites ſhould begin, they awaiting their
coming, or they by making an irruption out of the city. But the former is to be preferred,
V.15. ſeeing the word doth not properly ſignifie begin, but bind the battell.

Then he numbred the children of the Princes 232. *and after them all the people*,
7000. It may ſeem ſtrange, that the people in ſo great a city, and ſo populous
ſhould be no more. But *Martyr* conjectureth, and that not improbably, that theſe,
were the 7000. of whom the Lord ſpake before to *Elijah*, that had not bowed
Pellican. their knees to *Baal*, all others being for feare of the enemy fled away. *Pellican* likewiſe
ſaith, that theſe were men fearing God, and believing the Prophet, who at
his word were ready at an houre to goe forth to fight, all others drawing back, as
V.16. having no confidence in the word of God.

V.17. The time when they went out, is noted to be at noon, *Benhadad* and his kings
being then drunken, and ſo as *Lyra* obſerveth, it was a time moſt fit for this enterpriſe.
The children of the Princes being come forth firſt and no more appearing
yet; *Benhadad* bad take them alive, as thinking that ſo few were not worth the
fighting withall. But when the Syrians attempted to doe ſo, they contrary to their
expectation fell upon thoſe that came firſt unto them, and ſlew them. Then followed
the reſt of the army and holpe to purſue them, beginning already to turne
V. 20, 21. their backs And laſtly *Ahab* ſeeing this came forth alſo moſt probably with his chariots
and horſemen, and ſmote *Benhadads* horſes and chariots with a great ſlaughter.

V.22. *Then the Prophet came to the king of Iſrael and ſaid*, &c.] That is, when he returned
with victory, and laden with ſpoyls, for he purſued the Syrians far ſaith *Ioſephus*;
Joſephus. and returning took their tents rich with gold and ſilver. God proſecuteth the wicked
king with evidences of his power and omniſcience, that he might be without
excuſe; for he ſendeth now again the ſecond time to reveal a ſecret unto him, which
none but the true God could yet certainly know: *viz*. That the king of Syria would
come again the next year to renew the warre, willing him to conſider of it, and ſo
he leaveth him to make uſe of this premonition accordingly, ſuppoſing that this
being added to the former, he would happily conſider ſo of it, as that hee would
turn from his idols to ſerve the Lord, conceiving that he could never otherwiſe be

ſecure from his enemies, And hereby all Kings and Commanders may leran ſome military wiſdome, not to grow ſecure, the enemy being once overcome, but to prepare for another encounter, becauſe otherwiſe victory obteined may turn to greater deſtruction to the vanquiſher. V.23. V.26. As the Prophet foretold, *Benhadad* and his ſervants conſult about renewing the warre, ſaying, *their gods are gods of the mountaines,* &c.] and accordingly Captains being ſet up inſtead of kings, they come to Aphek to battell in a plain place. A ſtrange invention the Court paraſites had to comfort their king, being troubled at his late great overthrow, they ſpake nothing of his drunkenneſſe, or their own cowardiſe, but fooliſhly aſcribe the power of the gods of Iſrael, prevailing to montanous places. If it be demanded, why they ſaid ſo? *Martyr* anſwereth, becauſe Samaria was montanous, and Ieruſalem where the Temple ſtood, and their fathers of old worſhipped in high places. And when they worſhipped idols, it was in high places. Dan and Bethel and many more, as is complained in *Ierem.* 3.6. But why muſt Kings be turned into Captaines? *Anſw.* Becauſe they would better be ruled by the King, whereas kings being more high minded through their greatneſſe would doe what they liſted, which might be the cauſe of confuſion in the army, and being uſed to live in pleaſure, they were thought more unfit to endure the hardſhip of warre.

P. Martyr.

He came up to Aphek, which was a great plain according to *Martyr* lying in the tribe of Iudah, but taking it thus, he is troubled to reſolve how the Syrians ſhould come to pitch there, it being in the dominion of king *Iehoſaphat*, and is forced to ſay that there was a league betwixt him and *Benhadad*, and had been with his father *Aſa*, who begun it in the daies of *Baaſhah* king of Iſrael. But if ſo, how came it to paſſe that *Iehoſaphat* yielded ſo readily to goe with *Ahab* againſt the Syrians to battell? It is better therefore to hold that which he rejecteth, *viz.* that it was in *Aſher*, as *Iunius* alſo doth, proving it from *Ioſh.* 19. 30. Aphek is a place much celebrated for battels formerly. For here the Philiſtines pitched when they took the Ark, although that Aphek be by *Iunius* referred to Iudah, according to *Ioſh.* 15. 53. here again they pitched againſt *Saul,* 1 *Sam.* 29. 1. and at the city Megiddo ſtanding upon this plain was *Ioſiah* ſlain by *Pharoah Necho. Adricomius* laieth Aphek in Iſſachar which ſome hold to have been now in the poſſeſſion of the Philiſtines, through whoſe friendſhip, being alwaies enemies to Iſrael, the Syrians might well come and pitch there. But *Lyra* ſaith that Aphek was a ſtrong city in Aſher, taken from the Iſraelites by the Syrians, before which lay a great plain of the ſame name, and this I think to be moſt conſonant to the ſacred hiſtory, and to reaſon; and therefore worthy the rather to be followed: and *Pellican,* who is for Aphek in Iudah, yet conjectureth, that it might now be in the Syrians hands.

1 King.22.4.
1 *Sam.*4.1.
2 *Kings* 24.7.
Adricom.
Lyra.
Pellican.

V.27. And the Iſraelites went out *like two little flocks of goates, but the Aramites filled the land.*] This is here ſet down, that ſo great diſparity appearing between the armies, the power of God might be the more magnified; when in the following part of this hiſtory it ſhould be declared, that the army ſo much leſſer overcame the greater by farre. But here a great doubt may be made, for ſo much as it is ſaid, *that the children of Iſrael were numbred, and all found.* How it happend that they were ſo few, ſeeing the kingdome of Iſrael not long before this afforded 800000 men in *Ierobeams* time. Some ſay that the reaſon was, for that many of Iſrael revolted to the king of Iudah, and many cities were held by the Syrians from them. But it were ſtrong, if by theſe meanes their number ſhould be ſo greatly diminiſhed. It is rather to be thought with *R. Levi, Ben Gerſom,* whom *Martyr* mentioneth, that the men here ſaid to be numbred, were the ſame that overthrew the Aramites the yeare before; *viz.* the children of the Princes, and the 7000 faithfull; and therefore they come out again in two companies, as then. In ſaying then that they were all found, it is meant, that they all who went out at that time were ſtill alive, not one of them being ſlain by the enemies, againſt whom they fought, which was not without a miracle. Wherefore *Ahab,* although warned ſo long before, provided no other forces, but ſent thoſe out onely; believing, that they which ſo valiantly ſubdued the Syrians ſo lately, ſhould now again have the like ſucceſſe, being heartned to the fight by that victory. And good cauſe had he thus to believe, ſeeing

Iunius. The children of Iſrael were numbred, and took their proviſion.
2 *Chron.*13.3.
Sallianus.
Ben Gerſom.

he had a promiſe again from the ſame prophet, that they ſhould fall before him, for
that they had ſaid, that God was God of the mountains, and not of the valleys.

V. 28. Fot *v.* 28. it is ſaid, *The man of God had come, and had ſaid,* as *Martyr* rendreth
it, and the Hebrew text may well bear, ſeeing the preterperfect tenſe in the Hebrew
tongue, ſerveth for the preterpluperfect alſo.

V. 29. *They pitched their tents therefore over againſt them ſixe dayes, &c.*] The way,
H. B. Patriarks travels. that *Ahabs* army went to meet with their enemies, that is, from Samaria to Aphek
was 14. miles. The reaſon why they ſtayed ſo long, before they pitched the
P. Martyr. battle, ſaith *Martyr*, might be, that the Sabbath might firſt come. But this is not
ſo probable, ſeeing that although in caſe of neceſſity they might fight upon the
Sabbath day, yet that being a day of reſt, was not to be choſen for this purpoſe.
Toſtatus. *Toſtatus* ſaith, that they exerciſed themſelves theſe ſixe dayes, that they might be
Joſephus. the more expert: but *Ioſephus* more agreeably with the Scripture, they reſted in
their tents. They ſtayed doubtleſſe to ſee, whether the Aramites would aſſault
them here, that they might have the more advantage by reaſon of their trenches.
But when they ſaw, that they expected the coming on of their enemies in vain,
they would defer no longer, but upon the ſeventh day, which might as well be another
day as the Sabbath, they came forth to fight, remembring happily the victory
obtained againſt Iericho, upon the ſeventh. Then the Syrians joyned battle with
V. 29. them, and were ſlain to the number of 100000. foot the ſame day. And ſuch as
V. 30. eſcaped fled into the city Aphek, where a wall fell upon 27000. and ſlew them.
Theſe moſt probably were horſe-men and chariot men for the moſt part, becauſe
no mention is expreſly made of them, whereas it is certain, by that which is ſaid
before, that there were ſuch in the army. For the manner of their deſtruction, it
is to be thought, that when they were come into the city, ſome gat up on to the
wals to repell the Iſraelites purſuing them; and others ſtood cloſe by, to be the
better ſheltered from the enemies arrowes or darts. But that God, whom they
had ſo blaſphemed in limiting his power to mountanous places, fought againſt
them, and finally caſt the wall of the city, which they made their refuge, down
upon them to their utter deſtruction, that all the world might know him to be
P. Martyr. the Lord, and King over all parts of the earth. Some, ſaith *Martyr*, hold, that by
trenching near the wall it was made to fall, others by being over-laden with buildings:
but it was truly the weight of Gods wrath for their inſolency againſt him,
happily cauſing an earth-quake as *Martyr* conjectureth, to caſt theſe walls down.
Note. Whence note, that ſuch as blaſpheme and diſhonour God can no where be ſafe,
but even that which they flee unto and have confidence in, ſhall turn to their
ruine. For *Benhadad* their king, whileſt they thus miſerably lay buried under the
city wall, he hid himſelf in the moſt ſecret place that he could finde, but it is to be
underſtood, that he did ſo whileſt the wall was yet ſtanding, as thinking, that he
could not be ſafe any where elſe, if the Iſraelites ſhould break into the city. Now
the wall being down, and the city by this means coming into *Ahabs* power, it was
thought vain for him to lurk there any longer, and that it behoved him rather to
V. 31. ſeek ſome other means of ſafety. Wherefore he ſendeth ſome to *Ahab*, as they had
deviſed, with ropes about their heads to entreat for mercy, and when they had
prevailed, *Benhadad* cometh alſo to him, and upon the offer of reſtoring to him
cities formerly taken away, and the ſubmitting of his chief city Damaſcus unto
him, he let him depart. But this did greatly diſpleaſe the Lord: for as ſome Hebrew
expoſitours ſay, he was bidden before not to ſpare his life, yet of this we make
not, onely it is certain, that he ought by the law of God to put him to death, as a
blaſphemer of his divine power, and becauſe he did not, the Lord was highly offended.
But what was the ground, that *Benhadads* men went upon, when they ventured
to go to *Ahab* for him? *The kings of Iſrael* (ſaid they) *are mercifull.* Of any
notable example of mercy towards an enemy amongſt them we read not, but as
Martyr ſaith, either reference was had to *David* and *Solomon*, or it is to be held,
that many things were done by them which were not recorded, amongſt which
were their acts of mercy. And mercy, when it ſhould be ſhewed to the miſerable,
it is a great grace in a king, that ſerveth God, as wherein the vice-gerent is like his

lord: and therefore moſt probably kings of Iſrael were not like the heathen kings about them for barbarous crueltie; but mercifull and pittifull. And happily religion did ſo far yet bear ſway with *Ahab*, although greatly corrupted with idolatrie, that clemencie did ſhine in him ſtill. And if this be a note of kings of Iſrael, that they are mercifull to the vanquiſhed, that are in their power; Popiſh rulers are not of Iſrael, becauſe they are moſt notorious for crueltie ſhewed both in the Weſt Indies, and lately in Germanie; as the tears of Germanie do declare. But mercy now was not commendable in a king of Iſrael, no more then in *Saul* towards *Agag*, againſt whom God had made ſo plain a demonſtration, that he was for the cutting of him off, by his miraculous fighting againſt him both in the field and citie, as in *Ioſhuah* his time he did againſt Iericho and the five Ammorite kings, of whom he would not ſpare one, nor yet of all the other kings, whom God brought into his power. The ſervants of *Benhadad* preſuming upon *Ahabs* mercie, come unto him with ropes about their heads, whereby ſome will have meant halters about their necks, in token of their ſubjection to be hanged up, if he pleaſed, and they hereby confeſſed themſelves to have deſerved, and ſackcloth about their loines, moſt forcible motives to pitie, neither were they deceived, for they found mercie. But here by the way, ſee the mutabilitie of worldlie things, *Benhadad* who but the year before inſulted over *Ahab* as without all power to reſiſt him, is now brought down before him, that he humblie ſueth for his life, to make all potentates beware how they ſlight the higheſt power, and to teach them to feare and tremble before him, as they are admoniſhed, *Pſ.* 2. 11. and not to be lifted up for their worldlie greatneſſe, which is ſo vain and tranſitorie.

Note.

Non clementia fuit, ſed dementia.

Lyra.

1 *Sam.* 15.

Pellican.

Note.

V. 33. *Benhadads* men being now with *Ahab*, and having made their petition, ſaying, *thy ſervant Benhadad ſaith*, &c. watched for ſome word of comfort, and hearing the king ſay, *he is my brother*: they replied, inſtead of ſervant, ſaying, *thy brother Benhadad*; and ſo he requiring it, brought him to the king, who uſed him with all courteſie; V. 34. whereupon he offered to reſtore thoſe cities to him, which his father had taken from his father, and that he ſhould make him ſtreets in Damaſcus. A doubt here ariſeth, how *Benhadad could* ſay thus; ſeeing in *Ahabs* fathers time the king of Syria took nothing from him; but in the time of *Baaſhah* his predeceſſour, when he came againſt Iſrael at the inſtigation of *Aſa*, king of Iudah. But by his father his predeceſſour is to be underſtood, and therefore *Ioſephus* relateth it thus; *taken from thy Anceſtours*, whom he ſucceeded in the kingdom, as a ſonne doth his father, being therefore not unaptly called his father. By ſtreets in Damaſcus what is meant, all are not agreed; for ſome ſaith *Martyr*, underſtand a court of judgement, which *Ahab* ſhould keep there, as ſuperiour to *Benhadad*; for in making him ſupream judge in that his chief city, he ſubmitted all unto him; others underſtand a market place, wherein there ſhould be buying and ſelling under him, as the Lord thereof; and he accordingly taking the toll or tribute, others underſtand certain ſtreets wherein his tribute gatherers ſhould dwell, to receive them for his uſe. Theſe two laſt are followed by moſt, reſolving it thus thou ſhalt make a market place in Damaſcus, and take tributes there. *Ioſephus*, thou ſhalt have liberty to goe to Damaſcus, but this is a poore offer, and therefore too frigid; when *Benhadads* father made him ſtreets in Samaria, we doe not read; but *Martyr* conjectureth, that it was at the time when being hired by *Aſa*, he came againſt Iſrael.

Ioſephus.

P. Martyr.

Toſtatus.

Lyra.

Hugo.

Vatablus.

Thus the heathen king to ſave his life made large proffers, but meant, as the Rabbins ſay, not to perform them, but onely to deceive *Ahab*; and it is certain that he did not, although before his departure he bound himſelfe by oath to doe it. For hereupon aroſe that warre againſt Ramoth Gilead, wherein *Ahab* loſt his life. *ch.* 22. V. 35. When *Ahab* had ſhewed this facility towards the blaſphemous king, and entring into league with him diſmiſſed him; a prophet came unto him to threaten him therefore with death, but firſt he procured one to ſtrike and wound him, as if he had come out of the battell, that he might not be known to *Ahab*, till that he had given ſentence againſt himſelfe. But before he found a man that would ſtrike him at his bidding in Gods name, he required one to doe it, who refuſed; and thereupon had his judgement to be ſlain by a Lion, as moſt think; *Cald. Toſtat. Ioſeph. Theoderet, Pro-*

copius, &c. yet the text ſaith only that he was ſmitten by a Lion, becauſe he would not ſmite when he was bidden in the word of the Lord. *Theodoret* ſetteth the whole paſſage more fully thus. A certain prophet, *Michaiah* by name came to a certain Iſraelite, and bad him ſmite and wound him on his face; adding that God would have him doe ſo. But when he would not obey, the prophet threatned him; and accordingly he periſhed by a Lion, that met him. And this may ſerve for a full expoſition upon this place, ſeeing a Lion doth never ſmite but unto death: and hereby a reaſon may be conceived of the prophets disfiguring by his wound being upon his face, when he had alſo ſtrewed duſt upon it, as here followeth. And if this prophet were *Michaiah*, we may ſee ſome reaſon of *Ahabs* ſpeech concerning him, ch. 22. that he never propheſied good unto him. And by the example of this man ſmitten by a Lion, becauſe he would not ſmite a good man at the word of the Lord, ſaith
Pellican. *Pellican*, it was taught that a wicked man ought much leſſe to be ſpared againſt his will, as *Ahab* had done by *Benhadad*. When the prophet was ſmitten and woun-
V.38. ded by another, he came ſlurried and diſguiſed to the king, feining himſelfe firſt to be one that came out of the campe, where one taken priſoner was committed to his cuſtody with a charge, that if he let him goe, his life ſhould pay for his, &c. This the king hearing preſently gave judgement, as *David* had done before to *Nathan* coming in like manner to him, and then the prophet wiping away the duſt, manifeſted himſelfe, and told him plainly, that he ſhould die for ſuffering *Benhadad* to eſcape. If any man ſhall marvaile, why he thus by diſſembling firſt came to threaten the king, and not plainly and directly. It is anſwered, that he learned of *Nathan* to come thus parabolically; for if he had dealt plainly, and come at the firſt like himſelfe, *Ahab* being conſcious that he came now for no good, would not have heard him, eſpecially being puft up by his great victory, or elſe he would have been enraged againſt him, whereas now he was brought to give ſentence againſt himſelf before he knew it, and ſo when the prophet came to deale plainly with him, was filled with confuſion inſtead of rage, and if he raged, it was but fretting inwardly at it.

P. Martyr. *Martyr* expounding this parable, ſaith, that by the man, who committed one taken to him to keep, is to be underſtood the captaine who had power; by the wound given the prophet on the head, the blow that ſhould be given to the head of Iſrael, and for this cauſe he would go wounded before the king and bleeding, to ſhew, that if he muſt dye for ſuffering an eſcape, when he was in this caſe, *Ahab* was much more worthy to dye, who being in ſuch caſe, that he could more eaſily have held the man appointed to be kept, did yet let him go, and that not through negligence, but adviſedly making a league with him, and that when a greater then any captain had adjudged him to death, and that *Ahab* ſhould hold him being in his hands, and ſlay him, namely the Lord, as may be gathered, *v.* 42. *Thou haſt let go a man of my accurſing*, איש חרמי, therefore it was ſome way ſignified unto *Ahab*, that he muſt not be ſpared as the king of Iericho, who was accurſed before, might not be, nor any of his city. Some note that חרמי ſignifieth alſo [*my net*] and going according to this, that *Benhadad* was taken by God, as in a net, and brought to *Ahab* to be ſlain, and not by his own power. But for him that was bidden in the word of the Lord to ſtrike the prophet and would not, being therefore by and by judged, it may ſeem hard, becauſe how could he tell, that the Lord would have it ſo done, for even prophets of God ſometime diſſemble, as the old prophet of Bethel:
1 King.13. To ſatisfie this quere, *Martyr* thinketh, that this man knew, that it was the Lords will, ſeeing he is ſaid in the vulgar Latin to have been his fellow, and in the Hebrew [*his near neighbour*]. according to others, his ſinne was, that he enquired not further about this precept, but went away as not regarding it, but the former is to be preferred. And if it be demanded why the Lord would have the prophet wounded, when as he could have otherwiſe diſguiſed him? *Toſtatus* anſwereth well, that he did it to exerciſe his obedience, and to teach us in his example, to be ready to ſuffer willingly to wounds and to death, when he requireth. To conclude this of the prophets threatning death to him, and his people, for diſmiſſing *Benhadad*, it may be a warning to all Iudges and Kings not to ſave the lives of thoſe, that

ought

Note.

ought by the law of God to dye, when they are brought before them, leſt the like judgement befall them therefore to that which befell *Ahab*. If it be doubted, how the people could be juſtly puniſhed, when the king onely ſinned? The like was reſolved before, upon 2 *Sam.* 24. they had their ſinnes alſo, which made them guilty of death before God, and therefore his ſtriking of them upon this occaſion could not be unjuſt. But it ſeemeth that the people were ſpared when *Ahab* periſhed, *chap.* 22. For *Benhadad* bade his men fight, againſt none but the king of Iſrael. *Anſw.* They could not fight againſt him being in the midſt of them, but many of his men muſt needs be ſmitten alſo, yea it may plainly be gathered, that many fell with him, becauſe *v.* 35. it is ſaid, that the warre was grievous that day, and continued till the evening, at what time *Ahab* died. He was forced, although deadly wounded, to abide in the battle, leſt others by his fleeing ſhould be diſcouraged and by fleeing alſo give more advantage to the enemy, while therefore they fought fiercely on both ſides, and Iſrael was put to the worſe, it could not be, but many muſt periſh, although *Martyr* ſaith, if not now, yet afterwards this propheſie was verified upon them, *viz.* in *Aſahels* time. The Rabbins, as in many other things, ſo in this are ridiculous, that they ſay, this puniſhment threatned againſt *Ahabs* people, was remitted for the prophets wound, who was one of them.

42. *Ahab* hearing this repented not, but went away heavie, as fearing, that it would come thus to paſſe, ſeeing this prophet had hitherto ſpoken truly, and enraged ſo farre againſt him, as *Ioſephus* ſaith, that he caſt him into priſon: ſo, many wicked men ſcorn at Gods judgements, when they are threatned, not having an heart to ſeek by repentance to prevent them, unleſſe it be haply by repentance, ariſing out of a ſlaviſh fear, as in *Ahab* afterwards, when *Elijah* threatned him, who is ſaid then to have put on ſack-cloth and to humble himſelf.

Ioſephus.
Note.

CHAP. XXI.

V. 1.
Joſephus.

IT *fell out after this, that Naboth the Iezreelite had a vineyard in Iezreel near the houſe of Ahab King of Samaria.*] *Ioſephus* relateth this as done before the two victories againſt the Syrians, but by theſe words it is plain, that this happened after. It is made doubtfull, where this vineyard lay, becauſe the Sept. have it only. *Naboth* the Iezreelite had a certain vineyard near the floor or houſe of *Abub*, without ſhewing where it lay. And Hebr. it is a vineyard was to *Naboth* the Iezreelite, which was in Iezreel; where a doubt may be made, whether the word, which, ſhould be referred to the vineyard, or to him dwelling in Iezreel, but a vineyard he might have lying elſewhere; this hath given occaſion to ſome to place it in Samaria, but to me it ſeemeth plain that it lay in Iezreel, both by the words of the text, and becauſe he was a Iezreelite that ought it, and his fathers before him, being of the tribe of Iſſachar; and Samaria lay 16 miles from it, happily in another tribe: wherefore it is the more improbable that *Naboth* had any part of his inheritance lying there, and another reaſon appeareth beſides this, that it was the inheritance of his fathers; why he would not ſell it, *viz.* becauſe inheritances ought not to paſſe from one tribe to another. But letting this paſſe, by the law of God it was fordidden to ſell patrimonies ſo, as that they might never return again. For it is ſaid, if a man by poverty were conſtreined to ſell, he or a near kinſman for him might at any time redeem it again; and if not, it ſhould return in the year of Iubilee. And the reaſon is rendred, becauſe the land was the Lords, and all the Iſraelites were but as tenants to him, and a tenant cannot put away the ground of his Land-Lord any otherwiſe, then he alloweth. Now the Lord allowed not any of them to put away his inheritance, but in caſe of poverty driving him to it, and in this caſe *Naboth* was not; and he could not without ſinning yield to this requeſt: neither becauſe *Ahab* would have had it in ſuch a manner, that there ſhould have been no liberty of redeeming it again. Some think that *Naboth* was to blame for anſwering the king ſo, and not rather declaring unto him the law of God againſt it, and putting him in mind, that he was to rule others

Num. ult.
Levit. 25.

Deut. 17.

others according to his lawes. But what elſe did his anſwer tend unto, when he
ſaid, *God forbid that I ſhould ſell, &c.* He was therefore without doubt a man that
feared God, and abhorred greatly from doing againſt his law, and *Ahabs* very deſiring
of this contrary to Gods law was a great ſinne, although he would have bought
and paid for it. If it be objected, *Samuel* told the people, that this was the manner
1 *Sam*.8.14. of a king to take their olives, and vine-yards, and fields, &c. It is anſwered, that
he meant thus many kings would do, who were wicked and tyrannicall, and not
that thus they might do, for it is contrary to the duty of a king, *Deut*. 17.18,19.
P.Martyr. We may note here with *Martyr*, that ſometime a man hath poſſeſſions in this
Note. world to his hurt, for that his life is endangered hereby, that we be not ſo much
taken with the love and deſire hereof.

V.4. *Ahab* being denied the vine-yard, which he ſo earneſtly deſired, and upon ſo
equall terms, for he offered either to give the full price, or a better vine-yard for it,
was ſo ſtricken, that he fell ſick upon this deniall. And herein he excelled many
kings, who without price will take from their ſubjects what they pleaſe, or upon
requeſt being denied, will preſently command them to be ſlain. *Ahab* was not ſo
tyrannicall, but thinking now, that he could by no means attain this vine-yard, which
lay ſo conveniently for him, and being vexed at *Naboths* obſtinacie, as thinking it
a great indignity to be denied that upon entreaty, which by his regall power he
V.6,7. could command, he fell even ſick for ſorrow. Then *Iezabel* his wife, when ſhe
had learned of him the cauſe, preſently meditated revenge by cutting off *Naboth*,
in which kinde of divelliſh cruelty againſt the innocent, ſhe had been a long practitioner.
And it ſeemeth, that although the death of *Naboth* onely be ſpoken of by
and by in this hiſtory, yet ſhe meant not to be ſatisfied with that onely, but of his
ſonnes alſo, becauſe 2 *King*.9.26. they are ſpoken of, as ſlain with their father. The
deviliſh woman hearing the cauſe, ſought to comfort him immediately, by telling
V.8,9. him, that ſhe would give him *Naboths* vine-yard. And then ſhe wrote Letters to
the Elders of Iezreel in the kings name, to proclaim a faſt, and at the aſſembly to
place *Naboth* on high in a chief place, &c. Why a faſt muſt be appointed to bring
Vatablus. her devilliſh intent about may well be a queſtion. But it is anſwered by ſome, that
they uſed at times of faſting, to enquire out notorious wicked men, and to puniſh
Toſtatus. them. By others, that when any notoriouſly wicked were to be cenſured and cut
Lyra. off, the Iudges kept a faſt, that they might not ſeem to give ſentence out of troubled
affections, but maturely, the favour and direction of God being thus firſt ſought
P.Martyr. for. *Martyr*, that when a capitall crime was committed in any place, a faſt was
appointed, to expiate and to avert the wrath of God from that place, and then the
ſin was enquired into and puniſhed, which is the moſt probable. Yet he ſaith further,
that *R. Kimbi* expounds the word עום here uſed, an aſſembly, for ſo it alſo
ſignifieth. And if it be ſo taken, nothing elſe is meant here, but that an aſſembly
ſhould be called together, before which *Naboth* ſhould be accuſed and judged, and
Ioſephus. he thinketh it indifferent to follow this or the other. *Ioſephus* hath both, and if there
Ioel 2.15. were a faſt, it was not without an aſſembly, according to that, *proclaim a faſt, call
a ſolemne aſſembly*. The ſame *Kimbi* yet rendreth it both here, and *Ier*. 36.6. an
aſſembly. But the prophet *Eſay* ſeemeth to allude unto their unjuſt proceedings against
the innocent, as uſuall in their faſts, ſaying, *ye faſt unto ſtrife and debate and
Eſa.58.4. *to ſtrike with the fiſt moſt wickedly*, wherefore it is beſt to follow the common exposition.
This wicked woman would have an aſſembly called to faſt, and ſo to proceed
againſt *Naboth*, as doing herein a thing acceptable unto God. For the place,
where *Naboth* ſhould be ſet, *Ioſephus* thinketh, that it was the moſt honourable,
according to the dignity of his houſe, in which ſhe would have him placed, and
then upon his conviction pluckt out again, and ſtript of his honour. Others better,
will have the high place, in which he was to be ſet, to be a place higher then others,
in which they uſed to place the guilty, that were to be tried, that they might be
ſeen and heard of all men, Hebr. it is בראשהעם in the head of the people, that is, on
high. Then ſhe would have two ſonnes of *Belial*, that is, two moſt deſperately
wicked ſet over againſt him; of the word *Belial*, ſee more *Deut*. 13.13. and theſe
ſhe would have to teſtifie againſt him, that he had blaſphemed God and the king,

that ſo he might be ſtoned to death. For this was the puniſhment of blaſpheming God, but for the King it is only forbidden to blaſpheame him, *Exod.* 22. 28. onely as he is the father of the country, and to blaſpheame father or mother was death; he might thus alſo be thought worthy of death. The word rendred blaſpheame here is *bleſſe, he hath bleſſed God,* &c. but the ſame word which ſignifieth bleſſing, is put alſo for curſing, becauſe the Hebrewes ſaith *Martyr*, did ſo farre abhorre from curſing, that they would not once name it, when the curſing of God was to be ſpoken of. Of the like uſe of this word, ſee alſo *Iob.* 2. and the curſed hunger of gold, is in latin called *auri ſacra fames.* The vulgar Latin according to the proper ſignification of the Hebrew word hath it, *he bleſſed God and the King.* So likewiſe the Septuagint; but *Theod.* ſaith, that, *he bleſſed,* is put for he blaſpheamed; *Lucifer Calaritanus* rendreth it, *he curſed*; he ſpake vily of God, or detractingly as *Pharaoh* ſometime did, and *Sanneherib* afterwards. For thus, or to lift up a mans ſelfe, as God, is ſaid to be a blaſpheaming, as it was judged to be in our Lord, and his *Martyr Steven,* ſpeaking of him, as at Gods right hand. Whereas the Scripture ſaith, two falſe witneſſes; *Ioſephus* erroneouſly hath three; and by theſe *Naboth* being convinced, muſt be ſtoned to death, wherein what blame could light upon the King or Queen; for no man could now think, but that *Naboth* ſuffered worthily, and the King might juſtly ſeize upon his vineyard, and all his other goods alſo, as forfeited to the King.

Levit. 24. 15. 16
Exod. 21. 17.
Levit. 20. 9.

V. 11.

According to this deviliſh propoſition of *Iezabel*, there were both elders and falſe witneſſes ready in Iezreel to execute her will, which ſheweth the miſerable ſtate of thoſe times, and wheneſoever the higheſt authority is corrupted; for then the wicked only riſe and are promoted to the order of elders and ſenatours, and they only have favour, who are more ready to obſerve the King or Queen then God. Of *Naboths* ſpeaking for himſelfe we read nothing, nor of any for him; for it was in vain when the witneſſes had ſpoken, for any to ſpeak; and his ſilence ſhewed his patience in ſuffering to his greater glory. *Ambroſe* to honour him the more, ſaith that he was a Martyr, and that not untruly, becauſe he ſuffered for the law of God. *Naboth* being dead by ſtoning without the city, to ſhow a deteſtation of blaſphemers, as unworthy to breath in that holy place, *Iezabel* is ſoon certified of it, becauſe ſhe and not *Ahab* was knowne to be the plotter of it, although the letters were written in his name. For they knew well enough that ſhe ruled, and did what ſhe liſted. Then ſhe told *Ahab*, and ſhe without enquiring; yea happily ſhee told him the manner alſo, went to take poſſeſſion of his vineyard. For if he were dead, unleſſe for ſome capitall crime, whereby his eſtate was forfeited to the king, his kindred or neareſt kinſman ſhould have had the inheritance after him. *Martyr* ſaith, that ſome hold *Naboth* to have been *Ahabs* uncle, which ſeemeth the more probable both for the honourable place, wherein he was ſet at the aſſembly; and becauſe his vineyard lay ſo near *Ahabs* houſe, and therefore he and his children being ſlain, which is here concealed, but remembred by *Iehu*, 2 *Kings* 9. 26. it now of right fell to him. And of rejecting this conjecture I ſee no cauſe, and if hee came not thus to the vineyard, it muſt either be becauſe no other man durſt chalenge it, knowing that it was the Kings deſire, and it would be dangerous to withſtand him; or becauſe the judges that condemned *Naboth* and his children, gave it to the king for the blaſpheamy, whereby *Naboth* was pretended to blaſpheame him. For if they would without reſpect to Gods law, puniſh children for the ſinne of the father, it is not to be thought incredible, that in other things they would alſo do what they pleaſed, to humour the king. And both theſe opinions ſaith *Lyra*, are of the Hebrew Rabbins, let the reader follow whither he pleaſeth, but he ſubſcribeth to the firſt as moſt probable.

Ambroſ.

V. 14.

In *Ambroſe* and ſome Greek copies, it is ſaid that *Ahab* hearing it rent his clothes, and put on ſackcloth, but the beſt Greek, Hebrew, Cald. and Latin, have no ſuch words. *P. Martyr.*

Lyra.

V. 17.

Then the word of the Lord came to Elijah, &c.] *Ahab* having committed ſuch a crying ſin, which was worthy the ſharpeſt cenſure of the moſt thundering and couragious prophet, *Elijah* the moſt zealous father of the prophets, is again ſent unto him to threaten him with death, and the licking of his blood by dogs, in the place where *Naboths* was licked; which maketh it manifeſt, that *Ahab* was ignorant of *Iezabels* plot, but liked well of it, and ſo became as guilty as ſhee; for to him *Eli-*

jab

Toſtatus.

jah ſaith, *thou haſt killed,* &c. *Toſtatus* alſo noteth, that *Elijah* came unto *Ahab* the day after *Naboths* death, becauſe 2 *King.* 9. 26. it is ſaid, *I have ſeen yeſterday.* &c. and the evening alſo is there added, for they avoided the light when they ſlew his ſonnes, leſt ſome uproare ſhould have been among the people upon ſo heinous a fact. This indeed proveth, that *Ahab* delayed no time, but went to Iezreel the next day, and it is not unlike but that *Elijah* came upon him at the inſtant. Whereas he ſaith, [*in the ſame place the dogs ſhall lick*] the event ſheweth, that it is not to be underſtood of *Ahabs* perſon but of his ſonne. For his bloud was licked at the pool of Samaria, and his ſonnes in that place, 2 *King.* 9. 25. ſo *Lyra.* Or by that place, according to others, may be underſtood the place in common extending from Samaria to Iezreel, where this murther was plotted and acted. But by the ſpeech of *Iehu*, the portion of *Naboth* ſeemeth to be meant in particular, and when his ſonnes bleeding body was caſt there, his bloud was there to be licked; but then it muſt be yielded, that the licking of the bloud of his perſon is not to be excluded, his bloud ſhould be licked by the dogs then it is meant, and his bloud running in the veines of his ſon in that very vine-yard. *Martyr* and *Junius* without rendring מפקום by the word place, expound it onely [*becauſe that*] and ſo hold, that the ſhedding of his bloud onely is meant, and the licking of it by dogs, as he had done to *Naboth*. But why then did *Iehu*, who beſt knew the meaning, cauſe his ſonne to be caſt into the portion of *Naboth*, when he had ſlain him? Wherefore the place was particularly denoted in the propheſie, and not the thing onely.

1 *King.* 22.38. *Lyra.*

In this place, ſaith *Hugo*, that is, in this countrey.

V. 20. *Lyra.*

Then Ahab ſaid, haſt thou found me (O mine enemy.) Lyra following the vulgar Latin, *Haſt thou found me an enemy to thee?*] As if it were meant, did I ever any enemy-like act againſt thee, that thou ſhouldſt thus threaten me? But the Hebr. and Greek have it, *O mine enemy.* Wherefore *Ahab* did not expoſtulate with him, as rendring unto him evill, when he had not deſerved it, but ſhewed the malice of his own heart againſt *Elijah*, as againſt one that he accounted his deadly enemy. And ſo do all deſperate wicked men all the faithfull ſervants of God, which reprove and threaten them for their wickedneſſe.

Note.

V. 21.

The prophet replied, *I have found thee, for thou haſt ſold thy ſelf to do wickedly in the ſight of the Lord.*] Meaning, that he wholly gave himſelf to wickedneſſe, as a thing ſold for any purpoſe is wholly employed that way, and was altogether in the power of ſin, as that is in the buyers power, ſo *Toſtatus* and *Martyr*. Thus the Iſraelites are ſaid to be ſold to ſinning *Eſa.* 50. And St. *Paul* ſaith of himſelf, *Sold under ſin Rom.* 7. *In the ſight of the Lord* is added to ſhew, that all the evill which he did, was taken ſpeciall notice of by the Lord, and therefore by him he ſhould be judged accordingly.

Toſtatus. P. Martyr.

I will bring evill upon thee, and cut off from Ahab him that piſſeth, &c.] For the meaning, ſee before upon the like threatning againſt *Ieroboam, chap.* 14. *And the dogs ſhall eat Iezabel in the ditch or between the walles, or in the field of Iezrael,* in the Hebr. it is בחל, which ſignifieth, according to *Pagninus*, a fore-wall, ſo called becauſe it is a leſſer before the greater, which *Martyr* followeth and *Junius*, calling it *pramunitio*, or a ditch between wals, or compaſſing the wall of a city, or according to *Ioſeph Kimhi* a field, for he will have it to come of חלק a field, the laſt letter being taken away. And this ſeemeth to be the beſt, becauſe 2 *King.* 9. 36. *Iehu* recounting this propheſie, hath it, בחלק וזר עאל, and there it is ſhewed to have been fulfilled. And this was a greater puniſhment then that of *Ahab*, as her ſinne was greater: for he had a buriall, ſhe none, he fell in the warres, ſhe by her own attendants, being thrown down through a window as moſt baſe, and trampled under the feet of horſes, to deterre all from being authours and inſtigatours of others to evill. * That which followeth of the dogs eating ſuch of his, as ſhould dye in the citie, &c. is the ſame, that was threatned againſt *Baaſha*, *chap.* 16. 4. and that which is added *v.* 25. of his ſinning more then any, that went before him, was alſo ſpoken before *chap.* 16. 30. Onely it is made a queſtion by *Martyr*, whether theſe be the words of the hiſtorian, or of *Elijah*? but concludeth them againſt many other Expoſitours, to be the words of *Elijah*, whereas it ſeemeth to me rather, according to other Expoſitours, to be plainly the ſpeech of the hiſtorian, becauſe

*V. 24. The vulgar Latin contrary to the Hebr. *If Ahab ſhall dye in the city, the dogs ſhall eat him,* &c. neither is it true by the hiſtory, becauſe *Ahab* was buried. Whereas *Toſtatus* to ſalve all ſaith, that for his penitency this was remitted, he is taxed by one of his own ſide, *Sallianus* who goeth from the vulgar Lat. and followeth the Hebrew herein.

cauſe it is in the third perſon, but *Elijah* ſpake in the ſecond, unto *v.* 23, 24. which theſe words follow as an inference juſtifying the Lord in his proceedings againſt him, made not *Elijah*, for then he ſhould have repeated ſomething ſpoken before, but by another man, who alſo compareth him in his idolatries to the Amorites, who were caſt out of the land; intimating that likewiſe both he and all his ſhould be but juſtly dealt withall in being thus ſpued out alſo.

V. 27.

When Ahab heard this he rent his clothes, and put on ſackcloth, and faſted, and went ſoftly.] The Chaldee and vulgar Latin *bare-footed*, others *hanging his head.* By his going ſoftly as the Hebrew hath it, is meant, after the manner of mourners. It ſtrook him more to hear of the cruel deſtruction of his wife & family, then of the loſſ of his own life before; or to feel the hand of God in the long continued drought, or to ſee the miracle of fire ſent down upon *Elijah* his ſacrifice, or any thing elſe, which the Lord did miraculouſly for him. For he was now even overcome with terrors, this being added to the reſt, & he could not but believe that it ſhould verily come thus to paſſe, becauſe he threatned it, of the truth of whoſe propheſies he had had experience formerly. Yet his wicked heart could not be moved to true repentance, only for the fear of theſe judgements he ſorrowed, and humbled himſelfe before the Lord, as is ſaid, *v.*29. whereby is intimated, that in this mournfull manner he ſonght mercy and pardon at his hands, or according to *Martyr*, believing what was threatned from the Lord by *Elijah.* For by his malice againſt *Michaiah*, a prophet of the Lord declared, *ch.* 22. he ſhewed that this ſorrow was not godly to repentance never to bee repented of, as it is called, 2 *Cor.* 7. 10. but worldly; not ariſing out of the love and feare of God, and hatred of his ſinnes, for then he would not ſo ſoon have added more ſinne to his former, by impriſoning Gods prophet for telling him the truth, but only from this, that he was now like to ſuffer moſt grievous things for his wickedneſſe, which yet he thought happily might thus be prevented, ſo *Theoderet, Procopius*, and *Martyr* and *Pellican*, call it hypocriſie. *Auguſtine* a temporany repentance. *Lyra* ſaith, it is commonly held, that it was only a ſorrow ariſing from from fear of judgements, and whereas it may ſeem true repentance, becauſe God accepted of it ſo far as to deferre theſe judgements that were temporany, therefore he ſaith it was not, for then it would have been of force to exempt him from eternall. Others, amongſt whom is S. *Auguſtine*, that it was true repentance, but temporany; and therefore prevailed only for the deferring, not the taking away of the puniſhments threatned. *Gregory* exhorting to repentauce ſaith, if *Ahab* pleaſed God becauſe he repented for temporall judgements threatned, how much more ſhall they pleaſe him, who repent for that they are threatned with eternall. But *Chryſoſtome* goeth further then any, ſaying, that for this he had all his ſinnes pardoned; of which, there is no probability for the reaſon before going. Yet *Toſtatus* following him, ſaith it was true repentance, although he ſoon returned to his former vomit. To conclude, *Ambroſe* ſaith rightly, even in treacherous *Ahab* mourning had found grace, if envie remaining had not more heaped up ſin; and *Gratian* ſaith, that by the inſtigation of his wife, he by and by returned to his old condition and wickedneſſes. *De pænit. diſtinct.* 3.

Theoderet.
Procopius.
Martyr.
Pellican.
Lyra.

Gregor. in Ezek. 10.
Chryſoſt. de repar. lapſ.
Toſtatus.
Ambroſ. in ipſo perfido Ahab, gemitus inveniſſet gratiam, niſi manens invidia cumulaſſet offenſam.

V. 29.

For this his repentance ariſing from feare of judgemets, which laſted not; the Lord was ſo moved, that he promiſed to deforre the calamities that ſhould come upon his houſe till after his death, which ſheweth his proneneſſe to merey, where there is ſorrow for ſin unto amendment of life. For otherwiſe the benefit is little, as unto *Ahab*, a deferring, but not a taking away of future judgements. And if ſorrow to amendment may be wrought upon terrours or any cauſe, they are happy terrours; as to the jaylour, *Acts* 16.

The Allegory.

Nabuth by interpretation is poſſeſſion; Iezreel, the ſeed of God, according to the ordinary gloſſe, figuring out the ſonne of God. His vineyard the Church *Ahab* coveted, that is, the brother of the father, as the word ſignifieth; and by him the Iew the brother of Chriſt according to the fleſh is ſet forth to make a garden of hearbs, that is, to plant in it the weeds of traditions; & when Chriſt withſtood this, *Iezabel*, that is, the Synagogue plotted his deſtruction; and then the Iew poſſeſſed the Church by extirping juſtification by faith, and planting that by the works of the law, thus far the *Ord. Gloſſ.* But their end therefore was, as of *Ahab* and *Iezzabel*, to be rooted out of that land, and to be moſt ignominious, as ſinning in this execrable fact of theirs, *viz.* murthering the Lord of life, more, then any that were before them, and this judgement ſtayed not here, but extended to their poſterity alſo, from generation to generation. Morally, ſaith *Lyra*, mighty men with their evill counſellours are here taxed, which ſeek unjuſtly the poſſeſſions of others. Againſt ſuch the preacher ought to inveigh, and this will be the ruine of their houſes, yet ſuch as repent ſhall have their puniſhment changed from eternall to temporall.

CHAP. XXII.

V. 1. B*Vt they were three years without Warre, &c.*] That is, ſince the time that *Ahab* had diſmiſſed *Benhadad*, but now judgement ſo long ago threatned, beginneth to work. There being an opportunity of *Iehoſhaphats* coming to viſit *Ahab*, betwixt 1 *Kings* 8.18. whom ſome affinity had been contracted, by his taking of *Ahabs* daughter *Athaliah* to be wife unto his ſonne *Ioram*, he now meditates upon the going up to Ramoth Gilead, with an army to take it out of the Syrians hands, who had unjuſtly hitherto held it from him, contrary to his covenant made with him, when being three years before in his power, he upon ſuch conditions let him go, as may appear *ch.* 20. And accordingly he moveth *Iehoſhaphat* to joyn with him in this 2 *Chron.* 18. 1. warre, who ſhewed all forwardneſſe therein. 2 *Chron.* 18. 1. *Iehoſhaphat* his contracting of this affinitie with *Ahab* is firſt ſpoken of, and then how that after certain years he went down to Samaria, to *Ahab*; the vulgar Latin more particularly hath it, *after two yeares*, at whoſe coming he killed ſheep and oxen very many, &c. and then perſwaded him to go up to Ramoth Gilead with him. This good king therefore having already committed one errour, in contracting affinity with wicked *Ahab*, now by his flattery and kindneſſe to him and his followers, is drawn into another, *viz.* to joyn with him in fighting againſt the Syrians, as being all one with him: for that he ſinned herein, ſee *ch.* 19. 1, 2.

V. 5. *Ioſephus.* But whereas *Ahab* would have gone to this warre without ſeeking to the Lord firſt, *Iehoſhaphat* deſireth him to enquire by a prophet, before they went forth, of the ſucceſſe. Yet *Ioſephus* ſaith, that this was not done till their armies were met at Samaria, and having received their pay from both the kings, were ready to march on. And if it were ſo, as probably it was, for having heard by the Lords prophet, that this expedition ſhould be to *Ahabs* deſtruction, they went on notwithſtanding. *Iehoſhaphat* was herein to blame alſo, as enquiring *pro forma tantum*, but intending to proceed howſoever. Some there are, ſaith *Martyr*, that lay an- *P. Martyr.* other fault upon him, that he brake the league made by his father *Aſa* with the king of Syria, to gratifie *Ahab*; and ſome laſtly blame him for not bringing ſome Prophets or Prieſts of his own with him, when hee came down to Samaria; with whom he might have conſulted: for kings, ſaith *Martyr*, ſhould alwayes have ſuch about them, both to perform holy duties at their courts, and to adviſe with about things pertaining to piety. But to the firſt of theſe it may be ſaid, that he was not tied by any league made by his father with an idolatrous king, and an enemy to the people of God. To the ſecond, that *Iehoſhaphat* knew not of this warre, when he took his journey to Samaria, and therefore brought no prophet with him, yet it is not to be thought, but that he had ſome prieſts attending upon him, who could not yet give anſwer to this quere, unles the Ephod had bin there, or ſome one, by whom God uſed to reveal his will and purpoſe, in doubtfull matters. And there are that juſtifie *Iehoſhaphat* in his contracting of the affinitie aforeſaid, becauſe *Ahab* had repented, and he thinking it to be in truth, did not now take him to be one, with whom he might not joyn in affinitie, but thought it moſt convenient, for the ſetling of peace between their two kingdomes thus to do. And preſuming upon this, that he had by repentance made his peace with God, he doubted not of the lawfulneſſe of joyning with him in a juſt warre, ſuch as this was, *viz.* for

the recovering of a city belonging to Iſrael out of the hands of the heathen. But
becauſe this is cenſured, 2 *Chron.* 19. 1, 2. and *Ahab* is there called the wicked,
and enemy to God, it is plain, that *Iehoſhaphat* faulted, neither was he moved by
any other conſideration but in humane policie to joyn thus with *Ahabs* houſe, but
the ill ſucceſſe hereof may be a warning to all godly kings, that none of them ever
do the like.

V. 6. Vpon *Iehoſhaphats* motion to enquire, *Ahab* calleth together 400. prophets,
which moſt probably were thoſe prophets of *Baal*, who did eat bread at *Iezabels*
table, and eſcaped, when as many more, yea a greater number by 50. were cut off
by *Elijah*. Yet *Iehoſhaphat* doubtleſſe thought them to be prophets of the Lord,
becauſe they uſed his name, and were brought before him as his prophets, for ſuch
he enquired after, and when he ſuſpected them as conſenting to flatter *Ahab*, he
asked, whether there were not one prophet of the Lord more. And if they had not
made a ſhew of being ſuch, certainly this good king would never have heard them.
Of theſe *Ahab* enquired, whether he ſhould goe up to Ramoth Gilead, that is,
Ramoth a city in Gilead belonging to the tribe of Gad, on the other ſide of Iordan,
bordering upon the Syrians; and therefore it was a city, which *Benhadad* was moſt
unwilling to part of all others that he held in the land of Iſrael; howſoever ſay, that
he reſtored not this unto *Ahab*, becauſe it was not taken away by his father, but had
bin long before his time in the poſſeſſion of the Syrians, & it was a city of refuge, and
belonged to the Pieſtrs, being called Ramoth Gilead, to diſtinguiſh it from another
Ramah, which lay in Iſſachar. And *Ioſephus* ſaith, that it was taken from *Amri*
Ahabs father, by the father of this *Benhadad*. But ſeeing the Syrians were mightier
then Iſrael, and could raiſe farre greater armies, as may be gathered from the
premiſes; what was it that *Ahab* truſted to, that he adventured to move war now
againſt them? *Anſ.* Both his good ſucceſſe in two precedent battels, and the acceſſion
of *Iehoſh.* army, who was a moſt mighty King. The falſe prophets anſwer
all with one conſent, *go up and proſper, for the Lord wil deliver it into the kings hand.*] Lyra.
Wherein *Lyra* and after him *Martyr* taxeth them for ambiguous ſpeaking, like unto P. Martyr.
the Oracle to the king of the Epirots, *Pirrhus*, that went againſt the Romans;
Aio te Æacida Romanos vincere poſſe: and that to *Chrœſus*, that if he paſſed over
the river Haly, he ſhould overthrow a very great kingdome, which might bee underſtood
as well of his own, as of another man. But the anſwer of theſe falſe prophets
was nothing like theſe, ſeeing they firſt ſpake proſperity unto him. 2. By the
king, into whoſe hand it ſhould be delivered was plainly meant *Ahab*, and not the
king of Syria, becauſe it was in his hand already. *Iehoſaphat* not being ſatisfied with
this anſwer, as one ſuſpecting theſe of ſycophancy, asketh after ſome other prophet
of the Lord, or happily knowing by this time, as *Pellican* hath it, that they were no
prophets of the Lord, but of *Baal*, although they uſed the Lords name, he required V. 7.
a Prophet of the Lord indeed to be brought before him, who would give a true anſwer, V. 8, 9, 10, 11,
upon which he might depend. *Ahab* ſaid that there was one, but whom he 12, 13.
hated, becauſe he alwayes propheſied evill to him; yet at the importunity of *Iehoſaphat*
he was brought, and inquired of the meſſenger that went for him, adviſing
him by the way to ſpeak good, as the other Prophets had done; and *Zedechiah* eſpecially,
who made him iron hornes ſaying, with theſe thou ſhalt puſh the Aramites,
untill thou haſt deſtroyed them. But *Michaiah* nothing moved hereby, profeſſed
to ſpeak only that, which God ſhould put into his mouth. In that *Ahab* ſaith of
Michaiah, that he never ſpake good unto him; ſome gather, that it was he as hath
been before ſaid, that in a diſguiſe had threatned *Ahab* 3 yeares before, that his life
ſhould goe for *Benhadads*, whom he had ſpared. And therefore now he verily expected
to heare the like again, from which he was moſt averſe; being willing rather
to reſt in the counſell of ſuch, as ſpake pleaſing things to him, although to his deſtruction,
then to heare one ſpeaking the truth, whereby he might have been preſerved.
And yet, as *Pellican* and ſome others have it, he had twice before propheſied Pellican.
good unto him, for they would have him to have been the Prophet, that told
him, that the Syrians ſhould be given into his hands; but becauſe he once threatned
him, after that he hated him. So if the ſervants of God do not alwayes ſpeak good

Note. unto the wicked, they are by them accounted, as never ſpeaking good, and therefore hated of them. The good king *Iehoſaphat* hearing *Ahab* ſay, that he hated him becauſe he never ſpake good unto him; thought that no juſt cauſe of hatred, becauſe Prophets muſt ſpeak what God putteth into their mouthes, be it good or evill; and therefore he ſaid, *Let not the king ſay ſo.*] whereas *Ahab* ſpake of *Michaiah*, as if he were the only Prophet that remained, it is to be underſtood, that none but he was near, *viz.* as dwelling in Samaria, for *Elijah* was ſtill living, and many Prophets more in Iſrael; but it is moſt probable, that he knew not where to find them, as being hid from the rage of *Iezabel.* Only by a ſingular providence *Michaiah* was preſerved near unto him, and was endued with ſuch courage, as that no fear could make him to hide his head, or to refreine from ſpeaking againſt *Ahab* in his wickedneſſe. And in that now, after his humiliation he ſaith, that he never ſpake good unto him; it appeareth, that *Ahabs* repentance was not true, but that he perſiſted in his wickedneſſe unto the end, ſeeing the Prophet would not certainly have ſpoken evill to him alwayes, but becauſe he alwayes did evill.

Lyra. Touching the iron hornes of *Zedekiah*, he imitated in this the true prophets of God, ſaith *Lyra*, who to move men the more, added unto the word which they ſpake, outward ſenſible ſignes ſometimes, as *Ieremiah*, a yoake put about his neck.

V. 15. *Michaiah* being brought unto the king anſwered firſt, as the other falſe prophets had done; *goe up and proſper*, &c. But uttering theſe words in ſuch an ironicall manner, that it might eaſily be perceived, that he meant nothing leſſe. Some hold, ſaith *Martyr*, that he ſpake thus, as a man, and lead only by his private opinion, it being not yet revealed unto him what to anſwer; as it was not to *Nathan*, when *David* firſt enquired of him about building a temple: others, that he ſpake by way of wiſhing, but he preferreth the firſt, as trueſt. *P. Martyr.* For an irony is not perceived ſo much by the words ſpoken, as by the manner of ſpeaking; as when *Elijah* ſaid to *Baals* prophets, *cry aloud, ſurely he is a God*, &c. The unanimous conſent of 400, did nothing move *Michaiah* to goe againſt the truth, as it ought not to move us, that many hundreds ſometimes aſſembled in councell by the Pope or wicked Rulers, have conſented together to determine falſhoods; for if there be but one only that can ſpeak the contrary in the word of the Lord, it is rather to be embraced, than the conſenting determinations of many hundreds ſpeaking againſt it.

V. 16. *The King ſaid unto him, how oft ſhall I adjure thee, to ſpeak nothing but the truth*, &c.] Here it is manifeſt, that *Ahab* well perceived that *Michaiah* had hitherto only repeated the words of the falſe prophets, and not ſpoken any thing as from the Lord, that they might ground upon; for when any prophet did ſo, he uſed to ſay, *thus ſaith the Lord.*] wherefore, he adjured him to tell him the truth, whatſoever it was; and not to delay him with his mocks. For he apprehended him ſpeaking, as if he had ſaid, ſeeing you would have me ſay, as theſe 400 prophets; I ſay ſo too, but your expedition ſhall be never a whit the more proſperous for this. Whereas he ſpeaketh of adjuring him often; *Martyr* thinketh that he did it once, but then the prophet had his viſion, which he by and by declareth; for as he was coming, it ſeemeth that it was not revealed unto him, in that he ſaid, whatſoever the Lord ſhall ſpeak unto me, that will I ſay. Being for a while then taken up with the viſion, he did forbeare to anſwer the king, although he happily adjured him once or twice in that time to ſpeak. Wherefore he ſaid now again, *how oft ſhall I adjure thee.*] The vulgar Latin leaveth no doubt at all here; rendering it, [*iterum atque iterum, adjuro te.*] But in the Hebrew it is, as before; the meaning yet happily being, as the Latin tranſlation hath it by an Hebrew Idiom: the Septuagint, [illegible] but tranſl. Ald. ποσάκις.

V. 17. *Then he ſaid, I ſaw all Iſrael diſperſed*, &c. *as ſheep having no ſhepheard*, &c.] Myſtically the death of *Ahab* was by this viſion ſet forth, and the flying of his people before the Syrians, as overcome by them. For the king was their ſhepheard, of whom it is ſaid, that they had none; that is, becauſe he was wounded deadly, and could lead them no more, the army was the ſheep ſcattered on the mountaines, when they fled upon thoſe montanous places of Ramoth, and they were chaſed by their enemies the Syrians, and they were bidden to return home, when by proclamation thus much was ſaid, *v.* 36. *Iunius* rendereth it in the future tenſe, *vidi omnem Iſraelem diſperſum iri.*] But whereas it is ſaid, *Let them return home in peace*; a queſtion is moved, how it could be ſaid thus of a people overcome, many of them being cut off, as was noted before, upon *ch.* 20, 38, 39, &c. *Iunius* ſaith, letting paſſe all further thought of warre; *Martyr*, the people did not now periſh, but *Ahab* onely; ſo likewiſe, *Pellican*, *Lyra*, &c. therefore ſaith *Lyra*, when it was threatned, *ch.* 20. *Thy life ſhall goe for his life, and thy people for his people*; it is not ſaid, the life of thy people, but thy life only; and the people for his people, by being made ſhamefully to flye, terrified, and diſperſed. If it be underſtood according to the expoſition going before, upon *ch.* 20. although many were ſlain with *Ahab*, the reſt might be ſaid to return in peace, becauſe the death of *Ahab* being knowne, againſt whom only the Syrians fought, they purſued not his army flying, but let them goe, as if they were no longer enemies to them; ſo that although whilſt they were in battell, they went by the worſt, yet now all fighting being at an end, they returned as in a time of peace, every man to his own place.

Junius.
Omiſſa belli cogitatione.
Pellican.
Lyra.

V.18. *Ahab* hearing this was offended, as preſently apprehending the meaning, and ſaid unto *Iehoſaphat, did not I tell thee, that he never propheſieth good, but evill unto me?* Thus perſwading the good king, that he propheſied not truly, but out of malice againſt him ſo *Lyra.* And hereby *Iehoſaphat* was alſo lead, to the endangering of his own life, which was another fault in him, as *Martyr* noteth; and *Ahab* by the judgement of God was carried on headlong againſt the knowne truth to his owne deſtruction, who might happily, if he had harkened to the Prophet, have eſcaped longer. But by this it appeareth, that Gods threatnings ſhall take effect, and rather then not, the wicked ſhall be authours to themſelves of their own ruine.

Lyra.
P. Martyr.
Note.

V.19. *Again, Michaiah ſaid, heare the Word of the Lord, I ſaw the Lord ſitting upon his throne, and all the hoſte of heaven,* &c.] The meaning is, that he ſaw him in ſome ſimilitude thus repreſented to his phantaſie, as *Eſai.* 6. it is likewiſe ſaid, and by *Amos*, for no man can ſee God and live; but in ſome repreſentation to inform him in particular of that which is to be revealed unto him, ſeeing God is a ſpirit and infinite. When *Michaiah* ſaw this is uncertaine; but moſt probably it was, whileſt he ſtood to propheſie before the two kings, as *Steven*, when he ſtood before the councell ſaw the heavens open, and Ieſus ſtanding at the right hand of God, and then he heard the words of the Lord, and of the evill ſpirit, which follow the eare of his mind, no audible voice being uttered. There was a repreſentation made to *Michaiah* of Gods ſitting upon his throne, and *all the hoſt of heaven ſtanding about him on the right hand, and on the left.*] *Per Anthropopatheian*, for God properly ſitteth not, neither hath the right hand or left, as men; but herein he applyeth himſelfe to our underſtanding, as alſo in his conſulting with them, which followeth, *v.* 20. *Who ſhall deceive Ahab, that he may goe up and fall at Ramoth Gilead,* &c. For in ſaying thus, he did but as our Lord afterwards conſulted with *Philip*, how he ſhould doe to feed the people that followed him in the wilderneſſe, who knew well enough before he asked, what he would doe, For God needs no counſellours, which argueth want of underſtanding, but he ſaid thus, to ſhew that all his doings are guided by counſell, and ſo ſhall certainly attain their end propounded. And in ſhewing himſelfe ſitting upon a throne with his hoſt about him, he gave the kings to underſtand his ſupream power over all earthly Princes; they ſate each one upon his throne, but here was a throne of farre greater Majeſty, ruling over all, and judging other thrones at his pleaſure, and having about him an hoſte ſufficient to execute his will, whatſoevever it ſhould be. In ſaying that this hoſte ſtood on his right hand and on his left, it is not meant that they were good and evill Angels; for it was only the hoſte of heaven that ſtood thus, and to ſtand on either ſide to miniſter to the Lord, as here is meant, is an honour, as is intimated by the ſaying of Chriſt to the two ſons of *Zebedee, to ſit on my right hand and on my left is not mine to give, but my Fathers.*

Acts 7.
V. 20.
*Math.*20.23.

V.22. The evill ſpirit then, which is ſaid to have come forth and ſtood before the Lord, is none of that hoſte, but Satan, who appeareth ſometimes amongſt the holy Angels, as a jaylour or hangman, at the court to execute the kings will. For although he be not here called an evill ſpirit, yet becauſe he ſaid he would be a lying ſpirit in the mouth of *Ahabs* prophets, we may certainly gather, that he was none of the heavenly hoſte, to whom lying agreeth not, but the devill, who alſo came and ſtood amongſt the good angels, *Iob.*1.6. and is ſaid to have been a lyer and murtherer from the beginning. *Joh.*8.44.

V. 22. This lyer then was he, that ſaid, he would be a lying ſpirit in their mouth, which the Lord alſo bade him to do and prevail. Vpon this a great queſtion ariſeth, whether God be not then the authour of ſin, ſeeing he biddeth the evill ſpirit, to cauſe *Ahabs* prophets to ſpeak lies, which to do was ſinne both in him and them? To this *Theodoret* and *Procopius* and after them *Toſtatus* anſwer, that Gods bidding here is to be underſtood of nothing elſe but his permitting him, that was ready enough and offered without bidding, to do it, as the thing, that he longeth always to be practiſing. If it ſhall ſeem that his bidding and promiſing ſucceſſe, ſeemeth to imply more then a permiſſion, for no judge doth ſo commit a malefactour to his executioner, but charging and commanding it to be done. It is anſwered, that this circumlocution is made onely to ſet forth the certainty of *Ahabs* deſtruction, and the means of effecting it, as ſurely, as if God, who hath all power and cannot be fruſtrated in any deſigne of his, had commanded it thus to be done. How farre forth god worketh in ſin, ſee my expoſition on *Rom.* 9. The conceit of *R. Solomon* here, that this ſpirit was the ſpirit of *Naboth* is vain, and therefore well rejected by *Lyra*, becauſe it belongeth to the evill ſpirit to utter lies, by the mouth of falſe prophets, and not to the ſpirits of the juſt, ſuch as *Naboth* was. Of which, and of the ſouls of the faithfull departed out of this life, that they wander not about upon earth, but that ſuch apparitions are diabolicall deluſions, ſee *Martyr* more largely upon this place.

Quest.

Theoderet.
Procopius.
Toſtatus.

V. 24. *Zidkijah* one of the falſe prophets and a chief, as it ſeemeth amongſt them, took it moſt heinouſly, that he, who had expreſſed himſelf not onely by word, but by ſigne, ſhould now be accounted a lyar, and therefore he ſmote *Michaiah* on the cheek. *Ioſephus* ſaith, that he added two arguments to diſprove the propheſie of *Michaiah*; firſt, becauſe *Elijah* had fore-told, that the dogs ſhould lick *Ahabs* bloud, where they had licked *Naboths*, that is, in Iezreel, which was farre from Ramoth Gilead. Secondly, becauſe he had ſmitten *Michaiah* with his hand, and yet it withered not, as it would have done, if *Michaiah* had been a true prophet ſent of God, ſeeing the hand of *Ieroboam* being but ſtretched out againſt a prophet of God, withered immediatly.

V. 25. P. Martyr. *Michaiah* guided by the ſpirit, replied; *Behold, thou ſhalt ſee that day, when thou ſhalt go from chamber to chamber, to hide thee.*] Which was, as *Martyr* ſaith, according to ſome, when *Ahabs* ſonne returning from the warre after his fathers death, ſought to ſlay him, and yet he could not ſo eſcape neither; according to others, the kings friends ſought him to kill him for his vain propheſying, whereby he had ſtirred up the king to haſten to his own ruine.

V. 26. *Then Ahab ſaid, take Michaiah, and carry him back to Amon prince of the city, &c.*] By this it ſeemeth, that *Michaiah* was in priſon before, ever ſince he threatned *Ahab* with death, for letting *Benhadad* the king of Syria go. Thus alſo *Ioſephus* ſaith, and that when the king ſent for him, he was fetcht out of priſon to come before him. And now *Ahab* being offended at his propheſying, ſendeth him thither again, and biddeth to feed him with *a little bread and water*, to ſuſtain his life, that he might be preſerved unto greater miſery at his return, and yet be kept hungry all that time: for which, this little bread and water, is here called *bread and water of affliction*. For [*Ioas the kings ſonne*] which was one of them, to whom *Michaiah* was ſent back, the vulgar Latin hath [*Ioas the ſonne of Amalech*] rendring the word המלך as a proper name; and this ſeemeth to be beſt, both becauſe if *Ioas* had been the kings ſonne, he ſhould have been named firſt, as the chief, and becauſe of a *Ioas* ſonne to *Ahab*, we reade not afterwards, but onely of *Ahaziah* and *Ioram*. Yet the Septuagint render it alſo the kings ſonne, and *Iunius*, *Martyr*, &c.

Joſephus.

2 Chron.18.20.

V. 28. *Michaiah* nothing danted by his puniſhment and the kings threats implied, when he ſhould return in peace, anſwered, *If thou return in peace, the Lord hath not ſpoken by me*] adding moreover, [*Hear all ye people.*] As if he had ſaid, mark what I ſay, and if it falleth out accordingly, know theſe to be all falſe prophets, and me to be the true prophet of the Lord. For when that which a prophet threatneth cometh to paſſe, he is approved to be a true prophet of the Lord, if there be an adverſe party promiſing the contrary, as alſo it was in the dayes of *Ieremiah*, *Ierem.* 28. when *Hanani* propheſied againſt him, and in the dayes of *Moſes*, when *Corah* conſpired againſt him. For out of this caſe ſometime the propheſying of true Prophets hath not taken effect, as when *Eſay* propheſied the death of *Hezekiah*, and *Ionah* the deſtruction of Niniveh within 40. dayes; and contrariwiſe the propheſying of a falſe prophet may come to paſſe, as the caſe is put *Deut.* 13. and then a falſe prophet may be known onely by this, that he ſeeketh to ſet up idolatry.

V. 29, 30. P.Martyr. The two kings, notwithſtanding the threats of the Prophet, go up to Ramoth Gilead, and there the king of Iſrael uſeth a policie, according to *Martyr*, to fruſtrate the propheſie of *Michaiah*, *viz.* by changing his habit, and entering into the battle like a common ſouldier. For he conceived, that not the ſouldiers, who went with him, but he alone ſhould periſh, according to this propheſie, but being diſguiſed he ſhould by no means be known to the enemy, and ſo hoped to eſcape. Others, he ſaith, ſuppoſe, that he heard that *Benhadad* had bent his forces againſt him onely, therefore he would not be known, but *Iehoſhaphat* not being ſo much hated of him, might ſafely enough be in the battle in his kingly ornaments: and ſome, that he did thus for honours ſake unto *Iehoſhaphat*, and that both the armies might be as one fighting under one king, that their forces might be the more united, but the firſt or ſecond ſeem moſt probable.

V. 32. Howſoever, by this means *Iehoſhaphat* was endangered, when the captains of the chariots did bend all their forces againſt him, as they were commanded, ſuppoſing him to be the king of Iſrael, againſt whom alone they were bidden to fight, untill that by his crying out they perceived that he was not the king of Iſrael. 2 *Chron.* 18. 31. it is ſaid, that *He cried and the Lord did help him.* Whereby is intimated, that he cried to the Lord, and hereby the Lord made the Syrians to underſtand, that he was not the king whoſe life they ſought, that they might ceaſe from purſuing him, and this was doubtleſſe by making them to gather from his calling upon the Lord, that he was not *Ahab*, ſeeing he was not a worſhipper of the Lord, but of idols. But why did *Benhadad*, whom *Ahab* had formerly ſaved, when he was in his power, thus earneſtly ſeek his deſtruction? *R. Solomon*, whom *Lyra* *Lyra.* followeth, ſaith, he had ſecret intelligencers, who informed him of *Michaiah* his propheſie, and therefore he conceived, that *Ahab* being cut off, this battle would ſoon be at an end, and that he might not eſcape, he thought it neceſſary not to let his ſouldiers fight againſt the whole army of Iſrael indifferently, but to command them to joyn all their forces together againſt *Ahab* alone, leſt while they were buſied in fighting againſt others he ſhould eſcape. *Pellican.* *Pellican* yieldeth none other reaſon, but the providence of God, which he makes the mightieſt kings and all men to ſerve, although they know it not. For as if the king of Syria had been particularly directed by God, he gave this charge to his captaines againſt *Ahab*; and thus alſo a righteous king, whoſe life was endangered, was ſaved, the Lord contenting himſelf onely to put him in fear of death for his chaſtiſement, for joyning with a wicked king in fight, and before that in affinity and amity. *P.Martyr.* *Martyr* alſo reſteth, onely in this of Gods providence, and certainly that of the Rabbin is onely a conjecture; and to aſcribe it wholly to the divine providence, is to attribute more to God, and to make his working in mens hearts the more admirable; then to yield a reaſon, whereby *Benhadad* was moved to give this charge. Yet beſides the divine providence working ſecretly, *Benhadad* certainly had his reaſon, *viz.* to be revenged for the ſhame, that *Ahab* had put him to, when he had been three times before beaten by him, and ſpecially the laſt, to the compelling of him baſely to beg for his life, and to yield to ignoble termes, that it might be ſpared. For diſgraces do work more upon a naturall heart to ſtirre up to revenge, then the very ſaving

of life to be thankfull. Whileſt Gods providence wrought to the ſaving of *Iehoſa-*
phats life, who was moſt expoſed to danger; *Ahab*, who thought himſelf by the
changing of his habit out of danger, was accidentally wounded unto death, by an
V. 34. arrow from a Syrians bow; to ſhew, that no policie can ſave him from death, whom
for his ſinnes God hath adjudged to it, or keep the predictions of God from taking
Note. effect. So *Pharaoh* king of Egypt laboured in vain to keep the Hebrews continu-
ally under, who, he underſtood by propheſie, ſhould be the ruine of his country;
and *Ioſephs* brethren to keep him from riſing, which God had fore-ſhewed, & *Saul*
to keep *David* from being king. Thus *Ahabs* threats againſt *Michaiah* were at an
end, as afterwards *Iulians* againſt Chriſtians, who threatned, that at his return
from an expedition againſt the Perſians, he would root them all out, but he alſo
was ſlain by a dart in that warre, which wounded him mortally, it being not known
Ioſephus. from what hand it came. *Ioſephus* ſaith, that he who wounded *Ahab*, was *Ama-*
nas by name, one of the ſervants of *Adad*, for ſo he calleth *Benhadad*. Then he com-
manded the driver of his chariot to drive him out of the battle, but he abode ſtill
in the field that his army might not be diſcouraged, till the going down of the ſun,
at what time, his ſtrength being ſpent by the aboundance of bloud which ran from
him, he died. Thus *Ioſephus*; who alſo ſaith, that the arrow pierced him to his
lungs, not without ground from the ſacred hiſtory. But whereas he ſaith, that *Ahab*
told *Iehoſaphat*, that he had before committed *Michaiah* to priſon for propheſying
againſt his going up to Ramoth Gilead, is an addition boldly made of his own head.

V. 35. For the time when *Ahab* died, it is ſaid to have been in the evening, but 2 *Chr.* 18.
V. 36. 34. *He ſtood in his chariot untill the evening, and died at the going down of the ſun.*
And here it followeth, about the ſun-ſetting proclamation was made, that every
man ſhould return to his city, *&c.* that is, immediatly after his departure; which
muſt therefore needs be ſomewhat before the ſun-ſetting. And thus both parts of
Michaiah his propheſie were fulfilled; *Ahab*, the ſhepheard fell, and the people,
that followed him to warre, were ſcattered as ſheep, and bidden to return home in
peace: ſeeing they were neither beaten home by the Syrians, nor purſued by them
in their return. And the propheſie of *Elijah* was fulfilled, when his bloudy cha-
riot being waſhed in the pool of Samaria, the dogs licked it: for how the propheſie,
that in the place, where the dogs licked *Naboths* bloud, they ſhould lick *Ahabs* alſo,
was thus fulfilled (ſeeing *Naboths* was licked in Iezreel, this mans in Samaria)
was before ſhewed in explaining that propheſie: although *Ioſephus* to prevent this
doubt, ſaith, that it was done at the pool in Iezreel.

V. 39. *What Ahab did more, and the ivory houſe which he built, and the cities, are they*
not written, &c.] The bookes of the Chronicles of the kings of Iudah and Iſrael,
wherein theſe things are ſaid to have been written, are not now extant, neither
were they any part of the ſacred hiſtory, which was written by divine inſpiration,
that we might believe, but onely annals of thoſe kingdomes, as there be almoſt
of all others.

V. 41. The hiſtory of the kings of Iudah being hitherto intermitted, from *ch.* 15. 24. all
2 *Chron.* 20.31. but ſo much as concerned *Iehoſhaphat* joyntly with *Ahab*, is now entred upon a-
gain, *v.* 41. *Iehoſhaphat the ſonne of Aſa began to raign over Iudah, the* 4. *year of A-*
hab, &c.] A good ſonne of a good father, but yet as he was not, ſo neither was *Ie-*
hoſhaphat without his faults, the hearts of them both were upright, and they did that
which was right in the ſight of the Lord, and both took away the maſculine whores
in the land, but the ſonne exceeded the father, in that he ſuffered none to remain.
Yet ſome, ſaith *Martyr*, think that *Aſa* took them not all away, becauſe he was
prevented by death. Their faults were, that they ſuffered the people to ſacrifice
in the high places, and as the father in his need entred into a league with the king
of Syria an idolater, that he might help him againſt the king of Iſrael, ſo the ſon made
1 *Kings* 15. a league with the idolatrous king of Iſrael, *Akab*, and holp him againſt the king
of Syria. What the high places were, and the maſculine harlots, ſee before, upon
the hiſtory of *Aſa*, and how the ſon excelled the father in that he repented, when
he was reproved for his league with the wicked, 2 *Chron.* 19. but the father was
wroth when he was reproved, and put the prophet in priſon.

The hiſtory of *Iehoſhaphat* here briefly delivered, is more largely ſet forth,
2 *Chron.* 17. 1. only it is here ſaid, when he began his reign, which is not there, *viz.* 2 *Chron.* 17.
the 4th. year of *Ahab*, and at what age, *viz.* 35. and how long he reigned; *viz.* 25.
and what his mothers name was: *viz. Azubah the daughter of Salai.*] Yet all this
is ſet forth, 2 *Chron.* 20. 31. and alſo ſome more of that, which is here briefly ſaid of
him, unto which more is added towards the end of his reign. For the time ſet forth
by *Ahabs* 4th year, it may be doubted, ſeeing he reigned 22, and therefore *Iehoſ.* 18.
with him, and yet *Ioram*, betwixt whom, and *Ahab* came *Ahaziah*, began the 18.
Iehoſaphat; 2 *King.* 3. 1. *Sol.* *Ahabs* 4th was even then at end, and his 22 not compleat,
and *Ahaziah* reigned, together with his father ſo long, that although he dyed
not till the ſecond year, yet it was the ſame, wherein his father was ſlain. In the
Chronicles then is ſet forth the full hiſtory of *Iehoſaphat*, this briefe in the *Kings*,
and his going forth with *Ahab* to warre againſt Ramoth Gilead, not being omitted.

And here he is ſaid firſt to have confirmed himſelfe over Iſrael, the vulgar Latine
invaluit contra Iſrael.] The meaning is, that his kingdome ſoone after
his comming to it grew farre mightier then that of Iſrael. And how this
was is ſhewed, *v.* 2. *he placed ſouldiers in all the cities of Iudah*, &c. and thus hee V. 2.
ſtrengthened them after the manner of *Rehoboam*, 2 *Chron.* 11. 11. Neither did
his might conſiſt in this alone, but he laid a better foundation, then the king of Iſrael,
for he walked in the wayes of David his father, and truſted not in Baal, but in V. 3,4.
the God of his father, and ſo God was with him, &c. And from the people of Iudah
he had many gifts given him, and waxed very rich and glorious; *And he took away* V. 5.
the high places and groves out of Iudah.] Contrary to this it is ſaid, *ch.* 20. 33. *They* V. 6.
took not away the high places, for the people had not yet directed their heart to the God
of their fathers.

But the like contradiction to this hath been reconciled before upon *ch.* 14. 3.
unto which it may be added, that the fault was not in the good king, that any high
places ſtood ſtill, but in the people, who are ſaid not to have taken away the high
places, becauſe their hearts were not right. The king was reputed to have taken
them away, becauſe he endeavoured and gave order, that it ſhould ſo be done; but
the corruption of the people permitted it not, they were ſo wedded to their old
cuſtomes, and without his ſubjects and officers, how can a king actually perform
any ſuch great work? in ſuch caſes he muſt rather wiſely beare with the people,
then ſtrive againſt them to the endangering of the whole kingdome.

And in the third year of his reign, he ſent of his Princes, Benhail, &c. *to teach in* V. 7.
the cities of Iudah, and with them Levites and Prieſts.] Theſe words do ſhew, that
not only Levites and Prieſts were ſent to teach the people, but alſo ſome Princes;
whereas it is conceived by Expoſitours generally, that theſe Princes went not
forth to teach, but by their authority to move the people the more to obey the teaching
of the Prieſts and Levites, and to come to hear them. Only *Toſtatus*, as the *Toſtatus.*
words doe ſound, ſaith, that other men being not of the tribe of *Levi*, who had
learning, might alſo teach in thoſe dayes. But becauſe of hereticks, the office of
teaching ſince was by Chriſt tyed to certain men, who are particularly called hereunto.
And *Sallianus* following him inſtanceth in the prophets which taught, who
were not of the tribe of *Levi*. I hold with the common ſtream of interpreters, that
it is not meant that theſe Princes were ſent out to teach in their own perſons, but
by thoſe whom they carried with them, to make which plain, *Iunius* rendreth the *Junius.*
words thus. *He ſent with his Princes,* &c, *theſe Levites I ſay with them.* Although
the Hebrew text, I confeſſe, will not beare this tranſlation, becauſe it is not
עים שריו but לשריך but yet the word following, [*to teach*] wil bear this tranſlation;
for the teaching, that is, that they might ſee them taught. For the Prieſts lips muſt *Mal.* 2. 7.
preſerve knowledge, and they muſt enquire the law at his mouth, ſaith the prophet,
and if any, that were not of the tribe of *Levi* taught, it was not, becauſe it was
free for any that had learning ſo to doe, but becauſe they were extraordinarily ſtirred
up by the ſpirit of propheſie, ſo as we never read of many Princes, but of ſome
rare ones onely, as *David* and *Solomon*; and therefore here being many named together,
it is not probable, that they were ſuch, but onely godly Princes, like *Theophilus*,

philus, whom the king thought fit to ſend out for the further ing of the teaching. And it is to be noted, that they taught only out of the book of the law of God, not mixing any other herewith as grounds of their teaching, as traditions or decrees of Popes or Councels, or Legends, as the Popiſh doe. V.9. And they went about teaching in every city, where all both men and women might come together to heare and learn the will of God, as it alike concerned them all.

Now the king ſent theſe men out to teach, as is to be conceived, becauſe the people were ſo addicted to worſhip in high places, that it being made by this means to appear unto them, how contrary this was to the law of God, who appointed one place only for ſacrifice, they might be brought, if it were poſſible, to conſent to beat them down, and to leave all their old ſuperſtition. And howſoever this ſucceded not, for ſome ſacrificed in the high places ſtill, as was ſhewed before, yet this godly endeavour of *Iehoſhaphat* wanted not a bleſſing, V.10. *for the fear of the Lord fell upon all the kingdomes of the earth round about Iudah, ſo that none durſt warre againſt him.* V.11. But contrariwiſe, the Philiſtines and Arabians ſubmitted themſelves to become tributaries to him, bringing him great gifts.

Pellican. They ſeing him to grow ſo mighty, ſaith *Pellican*, and ſo good a king, thought that they could not better provide for their own ſafety, then by putting themſelves under his protection, and making themſelves tributaries to him. *Toſtatus.* *Toſtatus* thinketh, that by ſome warre made by *Iehoſhaphat* upon them not here commemorated, they were brought to this, but the text ſpeaketh plainly to the contrary, that it was by the fear which fell upon them from the Lord, when *Iehoſhaphat* lived quietly within his own kingdom. They were formerly made tributaries by *David*, and how they were ſince exempted we doe not read, only it is probable, that when in *Rehoboams* time the kingdome was weakned by dividing, they adventured to withhold there tribute, and likewiſe in the dayes of *Abijah* and *Aſa*, who had warres with Iſrael. But now fearing the forces of *Iehoſhaphat*, they thought it not ſafe to withhold their tribute any longer, and therefore they payd it, and ſent gifts alſo, that no offence might be taken at their former neglect. V.12. And by this meanes *Iehoſaphat* grew alſo more wealthy and mighty, ſo that he erected ſtrong and goodly buildings in Iudah like towers, *Lyra.* that if the enemy ſhould come into the city, ſaith *Lyra*, they might thence be fought againſt and ſlain, and he built walls about his cities. Neither did he ſo only, but alſo placed gariſons in them, *v.* 19. V.14, 15, 16, 17, 18. And beſides this, his forces are ſet forth to be wonderfully great, even 1160000 under five Captaines, Princes of Iudah, which were alwayes at hand in Ieruſalem, that is, waiting by turns there monthly, ſaith *Lyra*. But ſeeing their number was ſo great, that if they had been divided into 12 parts, there muſt alwayes have been near 100000 at Ieruſalem, which were too many to attend alwayes upon any one king in the world, I hold rather with others, that the Captaines and ſome of this company attended continually upon the king, the reſt being at hand and ready to come alſo for his ſervice, whenſoever the king would.

V.19. *Pellican.* And this is the meaning of theſe words, *all theſe were at the kings hand.*] Neither is it to be thought as *Pellican* hath it, that ſo great a number of men were kept only for warre, but that they were regiſtred and muſtered ſometimes, the following of their particular vocations & buſineſſes, not being in the time of peace much interrupted hereby. But it is not to be conceived, that al theſe forces were in Iudah alone, but in Iudah and Benjamin, of which two tribes his kingdome conſiſted, but Iudah only is named, becauſe it was commonly called the kingdome of Iudah; yea it is expreſſely ſaid, *v.* 17. that *Eliadah* and his men were of *Benjamin*, although in the vulgar Latin *Benjamin* be not mentioned. If we compare theſe numbers with thoſe of *Aſa* his father *ch.* 14. 8. it will appear, that they farre exceeded them, for they were but 300000 of Iudah, and 280000 of *Benjamin*. *Note.* Wherefore the more a Prince excelleth in godlineſſe, the more by farre will God make him to excell in riches, power, and glory, that every chriſtian king may be ſtirred up to ſeek to promote Religion in all parts of his kingdom to the uttermoſt of all his *power, as* Ieho∫aphat did.

And hitherto *chap.* 17. the hiſtory of *Iehoſhaphat* joyning affinity with *Ahab*, and helping him in his warre at Ramoth Gilead againſt the Syrians, ſet forth *chap.* 18. hath been already explained. Now *Ahab* being ſlain in that warre, *Iehoſhaphat*, 2 *Chron.* 19. howſoever in great perill of his life alſo, yet was ſo preſerved by that God, whom he ſerved, that he returned to Ieruſalem again in ſafety and peace, the Syrians, whom he had juſtly provoked againſt him by his part-taking, being held from attempting any thing hoſtile againſt him. But *Iehu* the ſonne of *Hanani* a prophet, V. 2. was ſent of God to reprove him at his return, for helping the wicked, for which he told him, that he was worthy to bear the heavie wrath of God, but forſomuch V. 3. as good things were found in him, and he did from his heart ſeek the Lord, it was with-held, and this his ſinne was pardoned, as it muſt needs be underſtood. *Note.* Wherefore in uprightneſſe of heart to ſeek to glorifie God, and to beat down that which is againſt his glory, is ſo highly accepted of before him, that therefore in mercy he paſſeth over and pardoneth that which is done amiſſe, being notwithſtanding to his ſervants a protectour and ſaviour in time of greateſt dangers, that we all may be ſtirred up to ſeek zealouſly Gods glory, as *Iehoſhaphat* did.

V. 4. When the King had been thus reproved, but yet for his ſeeking of the Lord and the beating down of idolatry approved, he renewed his care for the Lord, and went forth *from Beerſheba even to mount Ephraim, to bring them back to the Lord.*] That is, according to *Pellican*, from one end of his kingdome to the other. *Pellican.* And *Lyra* ſaith, that *Beerſheba* was furtheſt ſouth, and mount Ephraim north, which although it belonged to the kingdome of Iſrael, yet he held ſome cities thereof, as being formerly taken by his father. For as weeds being deſtroyed, will grow again, and therefore muſt again be weeded up, that the ground may be kept clear; ſo idolatry being beaten down in the kingdom of Iudah, began, it ſeemeth, to grow again through a proneſſe, that is in naturall men thereunto, eſpecially if there be any to bear them out herein, or they be joyned in friendſhip with idolaters, and converſe amongſt them, as the ſubjects of this kingdome now did: for they were in league with the Iſraelites, and joyned with them in their wars, and navigations, as is afterwards ſhewed; and they had amongſt them an *Athaliah*, the daughter of an idolatrous king and queen, *Ahab* and *Iezabel*, who was maried to *Iehoſhaphats* ſonne, upon whom they might bear themſelves, and ſo waxe the bolder to return with the dog to their vomit. But the good king *Iehoſhaphat* perceiving this, went out again to viſit his uttermoſt parts, and to beat down regrowing evill.

V. 5. *And he ſet Iudges in all defenced cities of Iudah*] to do juſtice to every one that V. 6. was wronged, or had any grievance in civill matters, and he did moſt godly charge them to do, as thoſe, that exerciſed not their own but the judgement of the Lord, V. 7. and expected therefore to be called to account, that is, having no reſpect of perſons, nor receiving bribes to be moved to go out of the way of juſtice hereby, *v.* 8. V. 8. *Alſo in Ieruſalem Iehoſhaphat ſet Prieſts and Levites, and Princes of families, &c.*] The Iudges before ſpoken of, were placed in all cities to judge common matters, ſaith *Lyra*, *Lyra.* that the people might not be forced to travell farre for judgement, and theſe at Ieruſalem to judge in cauſes more difficult, both in things pertaining to the Lord, and to the king, and therefore the Iudges were both ſpirituall and ſecular, and of either ſort there was a preſident; of the ſpirituall, *Amarias* the *high prieſt*, V. 11. over things pertaining to the Lord, and *Zabudias*, a *prince in Iudah*, of the ſecular, in things pertaining to the king. And this placing of the higheſt court of judgement at Ieruſalem, in caſes *moſt intricate, was grounded upon Deut.* 17. 8, 9.

2 *Chron.* 20. After theſe things ſo worthily done by *Iehoſhaphat*, that it might appear the more, in what high account he was before God, many enemies were ſuffered to come againſt him, uniting all their forces together, for the deſtroying of him and his kingdome, *viz.* the children of Ammon, and of Moab, and ſome beyond the V. 1. Ammonites, as *Iunius* reades it, and *v.* 2. makes it plain, where it is ſaid, there cometh a great multitude againſt thee, from the places beyond the ſea, that is, the dead ſea, and from Syria; although the words may be rendred, and are commonly, the children of Ammon and Moab, and with them of the Ammonites. Theſe then that came with them were Syrians, who moſt probably were willing to take this V. 3, 4, 5.

opportu-

V.3,4,5. opportunity to be revenged upon him for his helping *Ahab* againſt them, and as
appeareth *v.* 10. Edomites. *Lyra* ſaith, and that moſt probably, that by the laſt Am-
morites, *v.* 1. are meant Idumeans, who came under their colours. And this he had
from *Ierom, lib. de Hebr. queſt.* ſaying, that they diſguiſed themſelves and put on
the habit of Ammonites, becauſe they were aſhamed otherwiſe to fight againſt
the Iſraelites, being their brethren, or rather becauſe they feared *Iehoſhaphat* if they
were known, as being tributaries to him, although to get free they now joyned
with the Ammorites againſt him. *Iehoſhaphat* hearing of them at the firſt feared,
but then he did flye to the Lord by prayer, and faſting, aſſembling all Iudah together
V.6,7. to ſeek the Lord, his prayer alſo which he made, is ſet forth *v.* 6, 7, 8 &c. The
enemies remaining in the mean ſeaſon at *Engaddi*, which is a place near unto the
dead ſea, *v.* 2. He grounds his prayer upon the power of God, and his intereſt in
ſpeciall in his people, and former geſts towards them, and his promiſe when the
V.13. Temple was built by *Solomon.* And all Iudah is ſaid to have been preſent with their
wives and litle ones, to move the Lord to compaſſion the more, ſeeing, if hee did
not help, not onely the men, but this weak multitude alſo, whom all are wont to
commiſerate, would be in danger of deſtruction. The Lord being thus ſought, de-
V.14,15. ferred not to give a comfortable anſwer, for *Iehaziel the ſonne of Zachariah*, &c.
being ſtirred up by the ſpirit of God, propheſied victory unto them without their
fighting, which was meant, when he ſaid, fear not, the battell is not yours, but the
V.16. Lords. And he telleth them what way the enemies will come, *viz.* by the rock cal-
Iunius. led *Ziz*, and they ſhould find them at the brook of Ieruel; this rock, ſaith *Iunius*, was
Hugo Card. between the wilderneſſe of Tekoah, and the wilderneſſe of Ieruel. *Hugo* ſaith,
that *Ierom de Hebr. quæ*, affirmeth the place to be called by both theſe names from
the event, the terrour of the Lord ſtriken into the nations about, by that which
was done here. For *Ieruel* ſaith the gloſſe, ſignifieth the terrour of God, and
Ziz, a cauldron or pot, becauſe in this place they were cut in pieces and made
meat, as it were, for the pot.

V.18,19. When *Iehoſhaphat* and the men of Iudah heard this, they worſhipped, and the
Levites ſang praiſes unto God, as if the victory had been already obtained.

V.20. The next morning they went out by the wilderneſſe of Tekoah, and then *Iehe-
ſhaphat* exhorted them to truſt in God and to believe his prophets, which he ſpake
for their ſakes, that were puſillanimous, leaſt any not believing ſhould flye away.
And for ſo much as the victory was promiſed without their fighting, *Iehoſhaphat*
V.21. thought it fitteſt to proceed with ſinging praiſes to God, and ſo the enemies were
moved to fight one nation againſt another, Ammonites, and Moabites againſt the
Edomites, till the place was all filled with dead carcaſes, ſo that Iudah had nothing
to doe, but to take and carry away the ſpoyles, which they did 3 daies together,
V.27,28. and that the 4th day the whole congregation bleſſed God in ſuch manner, that the
place was from hence called alwayes after, *the valley of bleſsing.*

Here becauſe no mention is made of the Syrians, ſome think that there were no
Syrians in this battell, but Edomites onely, with the Ammonites; and whereas it
is ſaid before, that this armie came from Syria, that by Syria there the whole tract
of ground containing mount Seir, and Syrians is to be underſtood; but for ſo much
as mount Seir is no where ſet forth under this name, it is to be thought either that
Syrians and Edomites were in this company, according to *Iunius*, but the Syrians
happily being but few, were no more ſpoken of. Whereas *v.* 22. it is ſaid *God tur-
ned their ambuſhes againſt themſelves.*] The meaning is, that they did not purpoſe-
ly fight one againſt another, but they that were laid in ambuſh againſt Iudah, when
their own armie came on; God diſpoſing it ſo that they came before their time,
thinking them to be enemies, fell upon them, and ſlew them, who it ſeemeth, were
that part of the armie, which conſiſted of Edomites. And when the reſt being Am-
monites and Moabites, ſaw what they had done, they quarrelled about it amongſt
themſelves, and fought one againſt another, till few or none of all that great multi-
tude remained alive.

For the cauſe of theſe peoples coming againſt *Iehoſhaphat*, none is here aſſigned,
but *Sallianus* will have *Iehoſhaphats* helping *Ioram* againſt *Moab* ſpoken of,
2 King 3.

1 *King.* 3. the cauſe of their coming, and Ammonites being confederates, might eaſily be drawn to come with them, and Edomites, that if *Iehoſhaphat* had been overcome, they might have been freed from his obedience. But ſeeing v. 35. *Iehoſhaphat* is ſaid after this to have aſſociated himſelf with *Ahaziah*, who died before *Ioram* was king, it is plain, that as it is placed, ſo that expedition againſt Moab was after theſe things. None other cauſe then can be aſſigned, but on Gods part to try *Iehoſhaphat*, and on their envie at his proſperity and great power and glory for which they might fear, that he would ere long bring all the nations about under his obedience.

And when *Iehoſhaphat* was come again to Ieruſalem, they did the like in the V. 27, 28.
houſe of the Lord with inſtruments of Muſick. As for the nations about, when
they heard of it, they were taken with a feare, which kept them alwayes after V. 30.
from banding againſt *Iehoſhaphat*, ſo that from thence forward he lived alwayes in
quiet. v. 31. is the ſame with 1 *King.* 22. 41. *&c.* unto *v.* 34. where the reſt of V. 34.
Iehoſhaphats acts are ſaid to be written in the words of *Iehu* the ſonne of *Hanani*,
who wrote the Book of the *Kings*, 1 *King.* 22. 46. *in the Book of the kings* 1 Kings 22. 46.
of Iudah.

There was then no King in Edom, &c.] This is here commemorated, that it V. 48.
might appear, that the Edomites were kept under ever ſince *Davids* time, till 2 *Sam.* 8. 14.
after the death of *Iehoſhaphat*, who ſought the Lord. For when *Iorams* his ſonne
reigned, who was an idolater, and murtherer of his own brethren, as is ſhewed
2 *Chron.* 21. 4. 6. they revolted from his obedience, 2 *King.* 8. 20. neither could
they be ſubdued any more.

Here it is alſo recorded, that *Iehoſhaphat* made him ſhips to go to Ophir for gold, V. 49.
but they were broken in Aziongaber, and that Ochoſias the king of Iſrael, the wic- V. 50.
ked ſonne of wicked *Ahab*, ſpake to him, that his ſervants might go with his, but
he would not. 2 *Chron.* 20. 35. *Iehoſhaphat* is ſaid to have made friendſhip with 2 *Chron.* 20. 35.
Ochoſias, and to have been partner with him in making ſhips to go to Tharſis, and
that they were made in Aziongaber. But *Eliezer* a prophet threatned him, becauſe
he joyned with *Ochoſias*, that they ſhould be broken, and they were broken and
went not.

Where Aziongaber lyeth, ſee before 2 *Chron.* 8. 17. *viz. in Edom.* Which argueth, that the Edomites were yet under the kings of Iudah; and from hence it may be gathered, wherefore it is ſaid *v.* 48. that there was no king in Edom, but a deputie to govern in ſtead of a king, *viz.* to declare, how it came to paſſe, that *Iehoſhaphat* built ſhips there, it was part of his dominions, and a place moſt fit for the purpoſe, as appeareth by *Solomons* doing the like before, to ſend alſo to Ophir; the deſcription whereof, ſee upon 2 *Chron.* 9. And it is ſaid here that there was no king in Edom, that we might know the firſt revolting of the Edomites from the obedience of the kings of Iudah, to have been occaſioned by their wickedneſſe.

For in *Iehoſhaphats* time they continued ſubject, although even then they were permitted to have a king, as appeareth 2 *King.* 3. But when *Ioram* his ſonne reigned, who was an idolater, they revolted, and could be brought under no more. 2 *King.* 8. 20. But ſeeing theſe ſhips were made to go to Ophir, how is it ſaid, 2 *Chron.* 20. 35. *to go to Tharſis*? For the clearing of this, ſee upon 1 *King.* 10. 22. the like ſaid of *Solomons* navie. Tarſhis was a place in Ophir, although ſome ſay, that they were as farre aſunder as the Eaſt and Weſt. But againſt this maketh, that, this being granted, the ſame navie could not have gone to two places ſo farre diſtant, in the three years there ſpoken of, and it had been no point of wiſedome to carry about treaſure gotten in one place to another ſo remote from it; and laſtly, although the Weſt India be famous for gold, yet the Eaſt is not, as is well known at this day, but for pepper and other ſpices; wherefore it is beſt to reſt in the firſt.

Whereas it is ſaid that he would not be partner with *Ahaziah*, it is to be underſtood, after admonition given him by the prophet, he would not joyn with him any more in repairing the ſhips, which were broken in the very haven by ſome mighty tempeſt ſent of God, before their going forth, although the king of Iſrael entreated him to joyn again.

V. 51. *And Iehoſhaphat died with his fathers and was buried*, &c.] Here the writer of the *Kings*, concludeth the hiſtory of *Iehoſhaphat*, who yet died not before *Ahaziah* V. 52. king of Iſrael, but lived and reigned long after, as appeareth *v.* 52. where *Ahaziah* is ſaid to have begun his reign the 17. year of *Iehoſhaphat*, and to have reigned but two years, whereas *Iehoſhaphat* made up the time of his reign 25. years *v.* 42. and therefore died not till 6. years after him. Moreover, 2 *King.* 3. he is found again joyning with *Ioram* the king of Iſrael againſt Moab. His death then is here ſpoken of, that the hiſtory of the kings of Iſrael may be again taken up and proſecuted, which the writer of the *Kings* chiefly intended, that one thing more, which he had to ſet forth touching *Jehoſhaphat*, being reſerved to be brought in, in the proper time, together with the geſts of the kings of Iſrael, to whom he was but an helper therein. But 2 *Chron.* 21. 1. after that he is ſaid to have died, he is no more ſpoken of, but the hiſtory of his ſonne *Ioram* thence forward onely proſecuted. Whereas *Ahaziah* is ſaid to have begun his reign the 17. year of *Iehoſhaphat*, and *Iehoſhaphat* the fourth year of *Ahab*, *v.* 41. and the time of *Ahabs* reign was 22. years, 1 *King.* 16. 29. but 17. and 4. make no more then 21. [It is to be thought, that *Ahaziah* began to reign even whileſt *Ahab* lived together with him, at the leaſt one year, or elſe *Ahabs* 4. yeares and 22. yeares are not to be taken for compleat,] neither is there any *Pellican.* need with *Pellican* ſo dangerouſly to lay the fault upon the copier out of the hiſtory, V. 53, 54. as putting 17. for 19. of *Iehoſhaphat*. *Ahaziah* followed his father *Ahab* in ſinning, and therefore was cut off betimes, and left no heir.

THE

THE SECOND BOOK OF THE KINGS.

CHAP. I.

THe hiſtory of *Ahaziah* king of Iſrael, begun in the firſt Book, is here continued to his death, which followed ſhortly after; *viz.* within two yeares; and as is probably thought, the very next year after his father, with whom he had reigned one, and in the ſecond he died. For as he was exceeding wicked, ſo he was purſued with judgement after judgement in this ſhort time of his reign. Firſt, as was before ſhewed, his ſhips which he made together with *Iehoſhaphat*, were broken. Secondly, *Moab* rebelled againſt him immediatly after his fathers death, *v.* 1. V. 1. Thirdly, he fell out of a window and was ſore bruiſed, *v.* 2. Fourthly, going on in his wickedneſſe and ſending to enquire of *Baalzebub*, whether he ſhould recover, he loſt ſome companies of his men by fire from heaven. Fifthly, he heard the dreadfull newes of death from the prophet *Elijah*, and then he died, when by all theſe calamities he had been moved to repentance, but in vain.

V. 2. Touching his fall, of which his mortall ſickneſſe came, it was moſt probably through a window upon the battlement of his houſe, where he walked for his recreation, for the Iews built their houſes with flat tops to walk upon, and thus his *Note.* pleaſure, by the juſt judgement of God, was turned to his ruine for his ſinnes: for as all things ſhall work together for good to the faithfull, ſo to the wicked all ſhall work to bring them to deſtruction. For the god, to whom he ſent for help in this caſe, *viz. Baalzebub the god of Ekron or Accharon*, as the vulgar Latin hath it, the ſame in the Goſpel is called *Belzebub*, ſignifying the lord of flies, becauſe that country being much annoyed by flies, they held that by his help they were driven away, ſo *Vatablus*. *Vatablus.* The Septuagint and *Ioſephus* render it, the one, *the lord the flye*, the other, *the god the flye*. *Theodoret.* And accordingly *Theodoret* writeth of it, as if it were the image of a flye, ſaying, they deified not onely greater creatures, but even the leaſt and vileſt. For what is more vile, then a flye? and yet they called the image thereof a god; and leaving the true living God, ſought to it for life, yea they called the dead image of that a god, which they drove away with flye-flaps being alive. *Procopius.* *Procopius* ſaith, that the devill was called *Belzebub*, or rather a certain little old woman, whom they put into the number of goddeſſes. *Pauſan. in Eliacis.l.5.* *Pauſanius* ſaith, that *Hercules* the ſonne of *Alcmena*, when he could not drive away the flies that moleſted him, ſacrificed to *Iupiter*, and imploring his help, and then they flew all away immediatly beyond *Alpheus*. Hence the Elians took occaſion to continue the like ſacrificing. And this I rather take to be the truth touching this idol, that it was the image of Iupiter, thus called, becauſe of him help was ſought againſt the anoyance

by flyes, then that of *Theoderet*, and becauſe he was the chiefe of the heathen gods,
which were devils, *Belzebub* was by the Iewes called the Prince of devils. And by
Accaron, where his ſhrine was, hell is ſet forth amongſt the Poets, as that ſaying,

Flectere cum ſuperos nequeo, Acheronta movebo.

But the ſame *Bel* or *Baal* was now ſerved in *Iſrael*, as well as in *Accaron* of the
Philiſtins, why then did the king of *Iſrael* ſend thither? It may be concieved that the
prophets of the idoll whom he ſerved, had deceived his father, and lied unto him to
his deſtruction at Ramoth Gilead, and therefore though he ſerved him as his father
had done, and his mother, yet he thought it not ſafe to truſt to him, but rather to
ſend out of the land to another *Baal*. But why ſent he not to *Michaiah*, or to *Elijah*,
whom he knew to be true Prophets? *Anſ.* Hee was doubtleſſe of the ſame
mind with his wicked father, he hated them, as being againſt him and ſuch as hee
was, and therefore not likely to ſpeak any comfort, but terrour unto him.

P. Martyr. *Martyr* ſaith, that ſome hold that idol to be called *Belzebub* by the godly in
contempt; but he approveth rather the former reaſon, becauſe even by *Ahaziah*, he
was ſo called. And he addeth, that idolaters uſed to ſend in time of ſickneſſe, both
to enquire, and for help to idols; and ſometime, that they might be the more deded,
obtained it, as ſome that ſent to the temples of *Æſculapius*,

V. 3. To theſe meſſengers of *Ahaziah* when they were on the way to *Baalzebub*,
was *Elijah* ſent by an Angell to threaten death unto him, becauſe hee ſent to an
idol out of the land, this being derogatory from the God of Iſrael. But ſeeing by
his fall he was mortally bruiſed ſome make a quere, how his ſending to enquire of
Toſtatus. *Baalzebub*, could be ſaid to be the cauſe. *Toſtatus* anſwereth well to this, that either
his hurt was ſuch, as would not have cauſed ſuch, and then the turning of it to
be the cauſe of death, was manifeſtly by the hand of God offended at his ſending,
or elſe it was mortall, and then his ſending is ſaid to be the cauſe, for ſo much as
God happily would otherwiſe have healed him, if he had been ſought unto, as he
did *Hezekiah* afterwards of his deadly ſickneſſe. Where *Elijah* was, when the
Angell ſent him forth to meet theſe meſſengers, it is not ſaid; but *v.9.* it appeareth,
that the place to which he returned, was the top of mount Carmel; at the foot
Adricom. whereof he had a cave, in which he dwelt, and *Eliſhah* after him, ſaith *Adricomius*,
and there alſo was a ſpring. But how happened it then, that the Angell bad him
aſcend or goe up to meet the meſſengers? *Anſ.* Herein reſpect was had to the
way, in which he was to meet them, which was from Samaria, that ſtood upon
a mountain, ſo that he muſt needs goe up to meet them coming from thence, although
he firſt deſcended to the foot of mount Carmel. The meſſengers hearing
him, ſoon returned to the King without going further on their intended journey;
as appeareth by the kings asking of them why they are returned, *v. 5.* At which if
any man ſhall marvaile, ſeeing *Elijah* was to them unknown, and in appearance but
a mean and poor man; it is to be conſidered, that his very ſpeech diſcovered him
to be a prophet of the Lord, in that he ſhewed hereby, that he knew whether they
V. 4. were going, and to what end. For he ſaid, *is it becauſe there is no God in Iſrael, that
yee ſend to enquire of the god of Ekron?* and that the king lay then ſick upon his bed, in
that he ſaid, *thou ſhalt not come down from thy bed*, &c. For how ſhould any other, but
a prophet of God, know all theſe ſecrets? Being then hereby convinced, that hee
was a prophet of God, and that he gave them a true anſwer, they thought it but
vain to goe further to enquire about the ſame thing, and happily they feared that
they might be in danger of death alſo; if contemning that, which a prophet of the
Lord ſaid unto them, they had preſumed ſtill to goe on their way to enquire of another
P. Martyr. god. *Martyr* ſaith, that there are by ſome aſſigned two other reaſons, why they
preſently returned, becauſe they gathered from his ſpeech that he was an Angell,
ſeeing he knew whether they were going, &c. 2. Becauſe they gathered no leſſe
from the manner of his departure, he vaniſhed. But it is not ſo ſaid of the prophet,
but that he went away.

V. 8. When theſe meſſengers had related the ſaying of the prophet unto him, he enquired
what manner of man he was, they anſwered, *an hairy man, and girt about
V. 9. with a lether girdle*, then he knew that it was *Elijah* the Tiſhbite, and ſent immediately

diately to have him fetcht unto him. The king might well ſo readily gather who it was, becauſe he had doubtleſſe ſometime ſeen him in the dayes of *Ahab* his father, and being a prophet moſt famous for his zeale and courage to ſpeak againſt any, how great ſoever, he could not but conjecture, before he heard him deſcribed, that it was he. He is ſaid to be hairy according to ſome, becauſe his body, hands and face were hairy; according to * others, becauſe his garments were hairie and courſe, as *John* the Baptiſt, the moſt probable is, that he was hairie both wayes. And they were thus apparrelled, ſaith *Martyr*, becauſe they preached repentance, which in thoſe dayes was in ſack or haire cloth, that they might by outward ſign as well as by word move men to repent; contrary to which is done now by chiefe preachers, Biſhops and Cardinals, whoſe apparell and ornaments are moſt coſtly, but preachers ſhould indeed by their example learn to flye ſuch worldly pompe, and not to wear ſo much as gold chain or ring, but that which may ſhew and teach others humility. For the kings ſending to have him brought unto him, it was by a Captain over fifty, who went with his fifty men by force to bring the Prophet to him, happily that he might make him reverſe his ſentence, or otherwiſe put him firſt to death, who was ſo bold to threaten him with death. This Captain found him ſitting uppon the top of mount Carmell, to which place ſaith *Vatablus*, he aſcended for fear of *Ahaziah*; but ſeeing the top of a mount is no place for a man to hide himſelf in but rather ſome cave in a lower place, and more hidden from mens eyes; I cannot think that to be the reaſon of his aſcent, but rather to pray, as ſometime before hee had done, 1 *King*. 18. The Capt. having found him biddeth him in the kings name to come down ſaying, [*O man of God*, &c.] which *Procopius* and *Vatablus* think, was ſpoken ironically by him & in ſcorn, as ſlieghting him and the Lord whom he ſerved, as if his Lord were of more power to fetch him to him, then God to hold and keep him out of his hands. And this ſeemeth to be true by the Prophets anſwer, *If I be a man of God, let fire come down from heaven and conſume thee and thy fifty.* For it is not to be thought, that meerly for obeying the king, and coming to fetch him to him, when he was ſent, that the Prophet was ſo much incenſed againſt him; but for his pride and prophane inſolency, which ſhewed him to be a man according to the kings own heart, a wicked idolater, and one that regarded not the true God, nor his ſervants, but rather rejoyced to be an inſtrument of perſecuting them, and like unto him moſt probably were his ſouldiers alſo; wherefore *Theodoret* ſaith well, it is manifeſt that theſe two Captaines and their fifties went out with the ſame ſcope and purpoſe that he had, who ſent them, and therefore they ſuffered theſe puniſhments. And *Procopius* following him addeth, that becauſe they mocked at the Prophet, they were deſtroyed for example, and to teach others not to raile and mock at the righteous. So that if any call this proceeding of the Prophet tyrannicall, as ſome doe ſaith *Theodoret*, they ſharpen their tongues againſt God, who moved *Elijah* by his ſpirit to call for this fire, and when he called for it, ſent it, and deſtroyed them therewith. If any ſhall wonder why one Captain was ſent thus after another, and how it happened, that he took not warning by his fellow, but came and called to the Prophet in the like inſolent manner? It is conceived, that *Carmel* being farre from Samaria, from whence they were ſent, *viz.* as *Adrichomius* ſaith, two dayes journey, neither the King nor he knew what had befalne the firſt Captain, therefore the king impatient of further delay, ſeeing that he returned not again, ſent out this ſecond; that if the other with his men could not bring him, they might doe it with their forces joyned together, or if he could not find him that was firſt ſent out, but was gone to ſeek him one way, this might go another. And when he came to the place of the Prophets abode and found him there, but no Captain or ſouldiers, for the fire had conſumed them, ſuppoſing that he with his men were delayed upon ſome occaſion, as they went another way, he began to ſpeak tauntingly to *Elijah*, as the firſt had done, and was together with his men horribly conſumed by fire coming down from heaven alſo. *Martyr*, who agreeth with that, which hath been ſaid touching their calling of *Elijah* [*thou man of God*] in ſcorn, yet differeth, in that he thinketh it to have been known to the King and the ſecond Captain, what had befalne the firſt and his 50 men, and that the king hearing ſuch news

Cald. paraph. præditus capillis. S. Capillo oblongo & horrido. Sept. Joſeph. piloſus ut Eſau.

* *Toſtat. Jo. Hieroſol.* clothed with Badgers skinnes.

Lyra.

P. Martyr.

Vatablus.

Procopius.

V. 10.

Theodoret perſpicuum eſt eos quinquagenarios & qui eis parebant conveniſſe cum ſcopo & inſtituto eius qui eos miſit, &c.

V. 11, 12.

P. Martyr.

ſent not again immediately; but being terrified, deſiſted for a time; but that hardening himſelfe he ſent again, and that the ſecond Captain commended himſelfe to his gods to be protected, ſo as he ſuppoſed that the former happily did not, and then adventured to goe, to this effect alſo *Pellican*. But ſeeing no man would be ſo foolehardy to adventure himſelfe upon ſo apparant deadly danger; neither is there any thing ſaid in the text, which implyeth any delay in the king, or newes brought of the firſt Captaines deſtruction, or this Captaines taking of a better courſe, as being warned by his fellowes example. I rather think with others, that neither King nor Captain knew what had been done, and this made him ſo bold, not onely to bid the prophet in the kings name to come down, but in haſt in ſuch an imperious manner, as that he would have him know, he both could and would fetch him down by force, if he deſcended not immediately. If it be demanded, why Chriſt would not have the like done to a city of the Samaritans, which would not receive him, when two of his Diſciples requeſted it, but rebuked them ſaying, ye know not of what ſpirit ye are; *Martyr* anſwereth well, that this was done not only to ſhew the lenity of the Goſpell and the rigour and ſeverity of the law, according to many; for *Peter* alſo ſmote *Ananias* and *Saphyra* with death, *Acts* 5. and *Paul*, *Elimas*, with blindneſſe; but becauſe they were moved by their own, *Elijah* by the ſpirit of God to doe this execution upon groſſe idolaters and contemners of the true God, and of his ſervants. A like example of revenge taken by fire from heaven, were *Chorah*, *Dathan*, and *Abiram* made, when they envied at *Moſes* and *Aaron*, and ſtirred up others againſt them. The revenging of the wrongs done to Gods Prophets ſhould be a warning to all men, not to touch his annointed, nor to doe his Prophets any harme; and the revenge by fire intimated the laſt revenge upon all the wicked by fire at the day of judgement, according to 2 *Theſ*. 1. 8. For as fire now came down from heaven and conſumed ſome, ſo then it ſhall come down for the deſtruction of all Gods enemies, and the enemies of his ſervants, that none may remaine incredulous; but being aſſured, that he who ſent down fire now in one part, both can and will ſend it down in all places of the world, according to his word, repent, that they may eſcape this dreadfull judgement of the Lord.

Act. 5.
Acts.13. 11.

Numb.16.

Note.

V. 13. To proceed in the hiſtory, the mad king nothing moved to deſiſt from his furious enterprize againſt *Elijah*, by their not returning, whom he had ſent one after another with ſo great power to fetch him (although it might have moved any man to ſuſpect ſome judgement befalling them, and happily by this time newes was come to the Court how they were deſtroyed, as may be gathered from the ſpeech of him, that was next ſent) calls in haſte for another Captain, and his 50 men, and ſendeth them to fetch *Elijah* to him. Now he knowing what had been done to his two predeceſſours, inſtead of commanding, humbled himſelfe to *Elijah*, praying him that his life might be precious in his ſight, & confeſſing in effect, that the judgement ſent upon the former two, and their men was juſt, becauſe they came as armed with a greater power from a king, a mortall man, then that of Almighty God, ſith, that otherwiſe they would never have ſo inſolently behaved themſelves; He therefore contrariwiſe believing Gods power to be above all, and that *Elijah* was truly the man of God, came to him in another way, *viz*. by entreaty, and not bearing himſelfe upon his power of men which he brought with him, neither meaning to uſe any violence, but if he would goe voluntarily, as he had ſometime done to king *Ahab*, he and his men were ready only to wait upon him thither, but not by any means to lay hands upon him. And this Captain, ſay the Hebrewes and *Lyra*, *Comeſtor*, and *Hugo* after them, was *Obadiah*, who had before found him, when none elſe could, and foreſhewed to king *Ahab* his coming to him. And this is not improbable, for he then fell upon his face before him, as now upon his knees; and if *Ahaziah* had yet heard of the deſtruction of his two former Captains, it is not to be thought that he was ſo tyrannicall, that he would put another upon the ſame danger with 50 men more, and therefore now choſe one who was gracious with the Prophet, and knew how to deale ſo with him, as that he would bring him with him; and who could this more probably be, then *Obadiah*? Certainly it was either he, or ſome other of like condition to him, that reverenced Gods Prophets,

So likewiſe *Johan. Hieroſol*. and that he turned *Diſciple* to *Eliiah*, and had the gift of propheſying beſtowed upon him.

that the king made now choice of to ſend out, ſeeing another an idolatrous wicked Captain, would have ſcorned thus to bow and crouch to a poor prophet, although he had dyed for it.

V.15. With this captain the Angel of the Lord biddeth *Elijah* to go,and fear nothing, and ſo he came and ſpake to his face, as he had done before to his meſſengers, neither do we reade of any revenge, that he attempted therefore againſt the prophet, but that he died according to his word. God, who hath the hearts of kings in his hands, ſo ſtrook him, when he heard the ſentence of death againſt him denounced from the prophets own mouth, that he had no further courage to attempt any thing againſt him, but languiſhed and ſoon after this died.

V.17. *And Iehoram reigned in his ſtead, for he had no ſonne, the ſecond year of Iehoram the ſonne of Iehoſhaphat king of Iudah.*] Here a moſt difficult queſtion ariſeth, how it could be the ſecond year of *Iehoram* of Iudah, when as *Iehoſhaphat* was ſtill living and reigning, for he reigned 25. years, *Ahaziah* was made King in his 17. year, and reigned but two years, therefore unleſſe there were an inter-regnum, *Iehoram* began to reign the 19. or 20. of *Iehoſhaphat*, and 5. or 6. yeares before his ſon *Iehoram*; yea, it is expreſly ſaid *chap.* 3.1. that he began his reign the 18. of *Iehoſhaphat*, and that king *Iehoſhaphat* holp him in his war againſt Moab. And 2 *King.*8.16. that *Iehoram* of Iudah began his reign the fifth year of *Iehoram* king of Iſrael, how then can he be ſaid to have begun his reign in the ſecond of *Iehoram* king of Iudah? I finde two wayes, that Expoſitours labour to reconcile theſe differences, either by ſaying, that *Iehoram* the king of Iſrael was not of full age, when his brother *Ahaziah* died, and therefore although he were immediately made king, yet the kingdome was under the government of a protectour certain years, even till the ſecond of *Iehoram* king of Iudah, at whoſe entrance upon his reign he had been king four years, and was then upon the fifth, and yet his father made him king, together with himſelf ſome years before he died; for which cauſe it is ſaid, 2 *King.* 8. 16. that he began to reign, whileſt *Iehoſhaphat* his father yet reigned. Or, they reconcile it by ſaying, that *Iehoſhaphat* made his ſonne *Iehoram* King, 7. years before his death, to avoid contention betwixt him and his brethren, for he had many, for whom their father otherwiſe provided, that every one might be content,although it fell out otherwiſe through the bloud-thirſtineſſe of idolatrous *Iehoram*, as is ſhewed, 2 *Chron.* 21.4. And if this be received, it is to be underſtood here, that *Iehoram* of Iſrael began to reign the ſecond year of *Iehorams* reigning together with his father, and that this *Iehoram* began to reign alone, his father being now dead the fifth year of *Iehoram* king of Iſrael, thus the Hebrew expoſitours, and after them *Lyra*. Hebræi. Lyra. But againſt this make two things, although it be followed alſo by *Iunius* and ſome other learned expoſitours; Junius. firſt, that *Iehoſhaphat* is ſaid yet to be living and reigning; ſecondly, that *Iehoram* of Iſrael began his reign the 18. year of *Iehoſhaphat*, which was not according to this account the ſecond, but the firſt of *Iehoram* of Iudah,and when he began to reign alone, was not the fift,but the ſeventh of *Iehoram* of Iſrael. There is a neceſſitie then of leaving this way of reconciliation and looking back again to the former, which together with the other is mentioned by *Martyr*, P. Martyr. but neither preferred, but only after the mentioning left to the readers choiſe. According to that, if we ſay that *Iehoram* of Iudah began his reign the 17. year of his fathers reign; the other *Iehorams* reign will begin the ſecond year of his, and 18. of *Iehoſhaphats*, and if *Iehoram* of Iſrael, although king, reigned not by reaſon of his minority, but the kingdome was adminiſtred by a protectour, till three years after, then *Iehoram* of Iudah came to reign alone in the fifth of *Iehoram* of Iſrael, and ſo all differences will be reconciled. Onely whereas this may ſeem to make againſt us in this way, that *Iehoſhaphats* 18. year was the laſt of *Ahabs*, for he began the fourth of *Ahabs* reign,underſtanding it to be even now at an end, and ſo his firſt was *Ahabs* fifth, who is ſaid to have reigned 22. becauſe he was entring upon 22. when he was cut off, as hath been ſhewed upon 2 *King.* 22. 41. And if *Ahab* died the 18. of *Iehoſhaphat*, and *Ahaziah* ſucceeded before *Iehoram* reigning two years, he, that is *Iehoram*, could not then begin till the 19. or 20. It is anſwered, that *Ahaziah* was made king, whileſt his father lived, as the other *Iehoram,* whileſt *Iehoſhaphat* his father lived, and ſo died the ſame year with his father. And if this ſhall ſeem to make againſt it, that *Iehoram* of Iudah his beginning to reign the fifth year of *Iehoram* of Iſrael, is ſaid to have been whileſt *Iehoſhaphat* reigned, 2 *King*. 8. 16. For if it be meant of his beginning to reign alone after his fathers death, here ſeemeth to be a manifeſt contradiction: but if the text be well conſidered, there is not, for there is no more ſaid, but this, *and Iehoſhaphat king of Iudah*, it being left to be ſupplied from that, which was ſaid before 1 *King*. 22. 17. And *Iehoſhaphat* king of Iudah having reigned hitherto with his ſonne, from the beginning of that *Iehorams* reign over Iſrael, and two years alſo before that having made him conſort with him in his kingdome, whereupon it was there ſaid, that this *Iehoram* began in the ſecond year of his reign, now the ſaid ſon of *Iehoſhaphat*, *Iehoram* began his reign over Iudah alone, his father being dead. For this muſt needs either be yielded to, to be the meaning, or the writer of the ſacred hiſtory to be very forgetfull of what he had formerly written, which is not without blaſphemy to be ſuffered to enter into any mans minde. Or to make all yet more plain, it may be ſaid, that *Iehoram* of Iſrael came not to the kingdome, till *anno* 18. of *Iehoſhaphat*, and the time ſpoken of here was *anno* 23. when *Iehoram* his ſonne began to reign alone, and ſo the meaning of theſe words [*and Iehoſhaphat king of Iudah*] is, *Iehoſhaphat* king of Iudah ſtill living. For haply he now waxing old, deſired to ſpend the reſt of his time in devotion, and ſo gave all over to his ſonne before his death, as *David* to *Solomon*, and the rather, that before his death he and the reſt being ſetled, might live together the more peacefully after. *Pellican* maketh ſhort work of that which we have dwelt thus long upon, ſaying, that either there was a fault in the coppier out of this hiſtory, or elſe he confeſſeth himſelf plainly to be ignorant how it may be reconciled. But it is not ſafe to yield to any errour in copying out the Scriptures, except ſome true copie remained whereby the erring might be corrected. Let the judicious reader conſider, and if he cannot finde a better way of reconciling, follow this with me, which is the moſt without all exception.

Tellican.

CHAP. II.

V. 1. BUt it came to paſſe, when God would lift up Elijah by a whirl-winde into heaven, Elijah and Eliſhah went from Gilgal.*] God having revealed to *Elijah*, as it ſeemeth, that he would take him away alive into heaven, and upon what day, he went with *Eliſhah*, who miniſtred unto him, and in the propheticall office was to ſucceed him, from *Gilgal*, a place famous for a generall circumciſion of all the males amongſt the children of Iſrael, at their firſt coming over Iordan into the land of Canaan, and near unto that river, and now, as expoſitours hold, a School or Colledge of prophets, whoſe chiefe inſtructour *Elijah* was, it being thought fit the rather for ſuch an holy order of men to abide in. becauſe it was famous for the children of Iſrael firſt pitching their tents there, when they came to take poſſeſſion of the land. From hence then, as from a place where he uſed much to be amongſt thoſe his ſchollers that lived there, he went before his departure to Bethel, where hee had more Diſciples, called ſonnes of the prophets, *v.* 3. to inſtruct and confirm them. For Bethel was a place of note alſo for *Iacobs* viſion, and his ſacrificing there; thus making it as he profeſſed to doe, and the name ſignifieth the houſe of God. From Bethel he went to Iericho, where were more ſonnes of the prophets for the like end, *v.* 5. for Iericho was alſo a place of note, for the great miracle wrought there, *Ioſh*. 6. from thence he returned to Iordan, to go over the place where God would take him up. And all this he might well doe in one day, ſeeing from Gilgal to Bethel was but ſix miles, from thence to Iericho foure, and from Iericho to Iordan ſix. Gilgal indeed was farre from the place where he dwelt, that is, Carmel; *viz.* 52 miles, ſo that he could not ordinarily be there amongſt his ſchollars, but onely came ſometimes as their chief maſter, ſubſtituting in each place another over them,

Joſh. 5.

Gen. 28.

H.B. *Patriarks* travels.

as the father of the ſons of that place. Two queſtions here offer themſelves. 1. Why *Elijah* muſt be taken away thus extraordinarily. 2. To what place, whether to the higheſt heaven called the Empyrean, where Chriſt now is, and the ſouls of the faithfull departing hence, or to ſome other place ſet forth by this word heaven? To the firſt, it was, ſaith *Martyr*, done for the honouring of the prophet, after ſo great and extraordinary zeal ſhewed for God and againſt idolatry, in the time of ſuch a king and queen, as perſecuted to the death all the prophets of God, that they could finde. For who ever before, being but a private man and a ſubject, durſt do, as *Elijah* did? Twice he threatned *Ahab*, once with a drought of three years and ſixe moneths; ſecond, with deſtruction both of him and his family. Once he ſharply reproved him as a troubler of Iſrael, and put to death 400. prophets of *Baal*. And to king *Ahaziah* he threatned death for his idolatry, and conſumed with fire 100. of his men. As then great king *Ahaſhueroſh* would honour *Mordecai* for ſpeciall ſervice done unto him, by making him ride upon his own horſe, ſo God would now honour *Elijah*, by making him to ride in a chariot up to heaven, that his doctrine might be the more regarded, from the turning of men from idols to ſerve the true God, at the leaſt now after his departure. *Elijah* was herein a figure of Chriſt alſo, who aſcended viſibly into heaven, and of the taking up of the faithfull, that ſhall be living at the laſt day, according to that 1 *Theſ*. 4. 17. To the ſecond, it is generally held, that *Enoch* and *Elijah* were both taken away into one place, but to what place is not agreed, but divers conjecture diverſly, ſee my expoſition upon *Heb*. 11. 5. Only becauſe I am there very brief, underſtand now thus much more touching the ſame. It pleaſed God to take away two to himſelf before the coming of Chriſt, one under the law of nature, or of the old world before the floud, and one under the law-written; and under the Goſpel Chriſt aſcended viſibly into heaven, that no age might want ſome teſtimony of the faithfuls being taken up into heaven at the laſt day. Touching the place, I finde divers opinions. Firſt, of *Cypr. de Sanai & Sion*, and of *Tertullian*, *Epiphanius*, and *Hyppolitus Martyr*, that God onely knoweth, and not man. Secondly, of *Irenaus*, *Athanaſius*, *Iſidorus*, *Procopius*, and *Eccleſ*. 44. 16. into that paradiſe, out of which *Adam* was caſt. And yet in the Greek copies of *Eccleſiaſticus*, the place is not named, but only in the vulgar Latin, which, ſince the councell of Trent making it authenticall, may not by any Roman Catholike be queſtioned. Thirdly, of *Gregory*, and *Rupertus*, into ſome ſecret part of the earth, where he and *Enoch* live, in all tranquility of the fleſh and ſpirit, after the manner of our firſt parents in paradiſe. Fourthly, of *Ambroſe* and *Ierom*, into heaven, ſo *Ambroſe* plainly and *Ieroms* calling it paradiſe, is eaſie to be underſtood, that he meant heaven thereby. So likewiſe *Eugubinus*, and why this ſhould be doubted I cannot ſee, for in the text it is plain into heaven, which *Eugubinus* explaineth of the heaven, to which Chriſt aſcended. This, I confeſſe, is impugned by many, of whom ſome hold, that *Elias* and *Enoch* are ſtill living in ſome other place, till the time of Antichriſt, againſt whom they ſhall then come forth; and ſome that they are not living, expounding that *Heb*. 11. of their not ſeeing death after the manner of other men, a change being unto them in ſtead of death, as it ſhall be to the faithfull at the time of the reſurrection. But for the firſt, it hath been ſufficiently confuted in my expoſition upon *Revel*. 11. and for the ſecond, if they died not after the manner of other men, *viz*. the ſoul departing out of the body, but were changed, it followeth, that as the faithfull being changed at the laſt day, in a moment are taken up into heaven both in body and ſoul, ſo they were, and yet Chriſt onely, and not *Enoch* or *Elijah*, opened the way into that moſt holy place, becauſe his aſcenſion had vertue to make us aſcend alſo, but theirs not. Or when he ſaith, *the way into the moſt holy was not yet opened*, underſtand, it was not yet made manifeſt, how we might attain to the kingdome of heaven *viz*. by Chriſt, but onely ſet forth obſcurely by types and figures, and accordingly *Tremelius* rendreth it, *Non manifeſtata fuit adhuc via ſanctorum*. Therefore this maketh not againſt their receiving into heaven before, nor yet *Heb*. 11. 40. *that they without us ſhould not be perfect*. For this is meant, in that Chriſt, in whom our perfect felicity lyeth, and who was therefore by them deſired, came not in the fleſh, untill theſe our times. Laſtly, *Martyr* thinketh, that they were

P. Martyr.

Opinion 1.
Cyprian. Tertull. Epiphan.

Opinion 2.
Irenaus, Athan. Iſidor. Procop.

Opinion 3.
Gregorius. Rupertus.

Opinion 4.
Ambroſ. Hieronym.

1 *Cor*. 15.

Heb. 9. 8.

P. Martyr.

were caried into ſome place above, but not into the higheſt heaven, where together with the holy Patriarks they remained, till Chriſt his aſcenſion, and then were altogether caried up into the higheſt heaven with him.

V. 2. The Prophet ***Elijah*** knowing that he ſhould now be taken up, offered to leave ***Elijah*** at Gilgal, and to goe to Bethel alone, and likewiſe at Bethel and at Iericho, but he cleaved unſeparably to him, even to his taking up, ſwearing that he would not leave him, although he often urged him ſo to doe. Why ***Elijah*** urged ***Eliſhah*** ſo much to ſtay behind and not to goe with him, all doe not yield the ſame reaſon, but ſome, that he did thus out of his modeſty, that none might ſee his glorious departure. Some leaſt ***Eliſhah*** ſeeing him carried away ſhould be the more overwhelmed with grief, out of that extraordinary love which he bare unto him, & ſome, that he moved him to ſtay to try his conſtancy in cleaving to him, as ***Naomi*** did ***Ruths*** in often moving her to leave her to return alone into the land of Iſrael. But we read, 1 ***Kings*** 19.3. that when he fled from ***Iezabel*** into the wilderneſſe, and ſo to mount Horeb, a long journey through deſert places, where no food was, making none other account, but that the Lord would then take him away, for that was his deſire, he left his ſervant behind and went alone, as thinking it unequall to carry him with him into ſo great dangers, and indeed deſiring to be ſolitary without any other company but God at ſuch a time, and I think, that in like manner at this time he deſired to leave his follower ***Eliſhah***, that he might be found alone, when the Lord ſhould take him up, as not knowing but that the Lord would have him goe alone; for hee ſaid ſtill, as he journied from one place to another, ***the Lord hath ſent me.*** And becauſe the journey was great, which he was to goe from place to place, yea it was uncertain to how many places he ſhould be ſent, he did thus to ſpare ***Eliſhah*** this labour. Yet ***Eliſhah*** out of his moſt earneſt affection and obſervance towards him, not out of any diſobedience, would follow him to the end, ſeeing he heard not from him of any ſuch charge given by the Lord to diſmiſſe him. He found ſo great comfort in his preſence, that he was moſt unwilling to loſe it, till neceſſitie enforced him. And as may be conjectured, the Lord who had revealed to him the taking away of ***Elijah***, as appeareth ***v.*** 3. had withall enjoyned him not to leave him, to the end, as knowing well what he meant then to do for him, and how. *P. Martyr.* ***Martyr*** thinketh, that it was revealed to ***Eliſhah***, what ſhould be done unto him, if he cleaved to ***Elijah*** to the time of his departure, but not to ***Elijah***. But this ſeemeth improbable, ſeeing he had no ſpirit of propheſie or revelation, but that before ſaid, till the ſpirit of ***Elijah*** reſted upon him, neither was he anointed to be prophet but after him; it is more likely then, that afterwards this came firſt into the minde of ***Elijah*** by the ſpirit, wherewith he was endued, to offer to ***Eliſhah*** his requeſt, being moved by his conſtant adhering and dutifulneſſe towards him. He knew indeed before, that he ſhould be an excellent prophet after himſelf, for ſo God had ſhewed him long ago, that he ſhould be prophet in his ſtead, 1 ***King.*** 19. but the way and meanes how he ſhould attain to this, was not revealed unto him, till he came at the very place of his rapture, ***viz.*** by asking to have his ſpirit doubled upon him, and by his firſt offering to do for him, whatſoever he ſhould deſire, and fulfilling the condition (of ſeeing him at his departure) propounded.

V. 3. When they came to Bethel, the ſonnes of the prophets there, came forth and ſaid to ***Eliſhah***, [***Knoweſt thou not, that the Lord will take thy maſter from thy head this day? he ſaid unto them, I know it, hold yee your peace.***] *Theodoret.* Theſe ſonnes of the Prophets, were prophets, ſaith ***Theodoret***, as the ſonnes of men are men, and hereby it appeareth, that they alſo knew by the ſpirit, that ***Elijah*** ſhould then be taken up into heaven. Their coming out was to meet him for honours ſake, and ***Eliſhah*** his bidding them hold their peace was, that ***Elijah*** might not by their ſpeaking of it together, know, that they knew it, becauſe he perceived, that he was unwilling that it ſhould be known or ſeen by any, in that he had ſo much urged him to leave him to go alone.

V.4,5. V. 7. And the like was done at Iericho, where more prophets lived together, for not they, who dwell at Iericho, were curſed by ***Ioſhuah***, but he that built it. And theſe prophets although being warned by ***Eliſhah*** they held their peace, yet they followed *Elijah* and him going to *Iordan* afarre off, as deſirous to ſee the Prophets departure, fearing that if they had been near, he that was unwilling to have one go with him, would much more have forbidden them, being fifty men. And yet it was not without a divine providence, as *Martyr* noteth, that they went to ſee, that there might be many witneſſes of this his aſcent (making ſo much for the confirmation of our faith, touching our future being taken up, to remain alwayes with the Lord) as there were many witneſſes of Chriſts reſurrection. Then *Elijah* took his mantle and therewith ſmote the waters of Iordan, when he had wrapt it together in a fitting form, and they were divided ſo, that they both went over upon dry ground. This was not done by any vertue in his mantle, but it pleaſed God inwardly to move him to uſe this as an inſtrument, and hereby to work this great miracle, as by the rod of *Moſes* to divide the red ſea. For, that the vertue was not in the mantle appeareth, becauſe when *Eliſhah* returning uſed it, at the firſt, no effect followed, till he ſaid, where is the God of *Elijah*? *v.* 14. as *Toſtatus* reaſoneth.

V. 8.

Toſtatus.

V. 9.

When they were paſſed over, *Elijah* biddeth *Eliſhah* ask what he would, and he asked that his ſpirit might be doubled upon him. This was a great offer, and ſuch as one would think, paſſed the power of any man to grant. But it is to be underſtood, that he made not this motion without God ſuggeſting it unto him, neither did *Eliſhah* ask without the like inſtinct of the ſpirit. By the double portion of his ſpirit, as the Hebrew word פישנים ſignifieth, ſome underſtand twice ſo much thereof, as was in *Elijah*, which they prove by the event, becauſe he did twice ſo many miracles: for whereas *Elijah* did eight, he did 16. Some, a double portion in reſpect of other prophets, as the firſt born had a double portion to the reſt of his brethren, that he might be the more fit to ſucceed him in the propheticall office, who was the father and chief of all the reſt. Others laſtly, the two parts of his ſpirit, which were knowledge to underſtand and foreſee things ſecret and hidden, and power to do miraculouſly for the confirmation of the truth, and the beating down of idolatry; And to this *Martyr* doth moſt encline. And for this St. *Cyprian* ſeemeth to be, where he ſaith, *Eliſhah* received the double ſpirit of *Elijah*, not that the ſpirit is divided into two ſubſtances, but becauſe to the Chriſtian, of whom *Eliſhah* was a type, a double power was given both in work and word, when they received the holy Ghoſt, and having proſecuted Chriſt moſt earneſtly to his very aſcenſion, as *Eliſhah* did *Elijah*, they ſhone in faith and underſtanding, in life, and ſignes, and miracles, and examples. Thus alſo *Toſtatus*. But beſides theſe three, *Vatablus* hath another, *viz.* that *Eliſhah* asked onely two parts of three of the ſpirit of *Elijah*, and ſo to have one part of three leſſe then he. But for this I ſee no ground, for if the words be rendred verbatim, they are a part of two, or portion of two of thy ſpirit, not two parts of three. Moreover, if this had been the meaning, *Elijah* would never have ſaid, that he asked an hard thing, ſeeing what had been granted to one prophet, although moſt excellent, might eaſily be granted to his ſucceſſour, in a degree ſomewhat inferiour. And upon the ſame ground, I cannot but reject the third alſo, and the ſecond expoſition, ſeeing it was not an hard requeſt, to be like his predeceſſour, having as hard a task as he; or to be ſuperiour in propheticall endowments to others, to whom he was called to be as a father and inſtructour. Wherefore I reſt upon the firſt, and commonly received, he deſired a portion of two, that is, a double portion of the ſpirit, or the ſpirit which was in *Elijah* to be doubled upon him; according to the Septuagint and *Tertullian*, he deſired to take unto him the portion of *Elijah* double. The authour of the book *de mirab. ſcript.* he deſired to have the ſpirit doubled, not out of pride, but that with the more power he might oppoſe idolatry, to beat down which, he ſaw that the ſpirit of *Elijah* ſufficed not: for if he had asked this with a minde to lift up himſelf, neither *Elijah* nor the Lord would have granted his requeſt. So likewiſe *Auguſtine*, *Theodoret*, and *Procopius*, and *Damianus* ſaith, he asked that the ſpirit of *Elijah* might be doubled upon him in the ſignes of miracles, not in the excellencie of merits, and accordingly we may obſerve, that whereas *Elijah* did twelve miracles, *Eliſhah* did 24. though ſome reckon but ſeven done by one, and fourteen by the other. This then was *Eliſhah* his deſire, and this was his end, although he prevailed no more by

P. Martyr.
Cypr. de ſpir. ſanct. Elijæ ſpiritum duplicem recepit Eliſh. non quod in duas ſubſtantias idem ſpir. ſit diviſus, ſed quod populo chriſtiano, cujus typum Eliſ. gerebat accepto Sp. ſancto data eſt poteſtas in opere & ſermone, &c.
Vatablus.

Tertull. lib. 3. *cont. Marcionem.*
De Mirab. S. Scripturæ.
Aug. tract. in Johan.
Damianus; in ſignis miraculorum, non in excellentia meritorum.

all that he did for the converſion of the people, but they were hereby made the more inexcuſable.

V. 10. *Elijah* hearing the requeſt of *Eliſhah* granted it not, but upon condition if he ſhould ſee him, when he was taken up. How this ſhould be available to help *Eliſhah* to ſuch an extraordinary guift, I cannot ſee. Wherefore it was not propounded as a meanes, that had any vertue in it, but onely God would by this meanes, as *Elijah* well underſtood, confer this great guift upon him, but without it not, as afterwards *Eliſhah* promiſed *Naaman*, that if he waſhed ſeven times in Iordan, he ſhould be clean. 2 King. 5. P. Martyr. *Martyr* ſaith, that this condition made him the more intent to look after *Elijah*, and ſo to pray the more earneſtly, when he was taken away. Note. And he well noteth, that *Elijah* would have him ask, what he deſired of him, before his taking away, to intimate, that who ſo will deſire any thing of any Saint, muſt do it before his departure, for after, there is no asking of any thing of them.

V. 11, 12. Whileſt *Elijah* and *Eliſhah* were thus talking, a fiery chariot, came with a whirlwinde, and took up *Elijah*, then *Eliſhah* looking after him ſaid, *My father, my father! the chariots of Iſrael, and the horſemen thereof*; that is, the greateſt ſtrength and defence againſt their enemies. For whileſt he lived in Iſrael, no enemy prevailed againſt them, but onely God corrected them by famine; and when their enemies came againſt them, they were alwayes overcome, till for the murthering of *Naboth*, the Syrians were ſuffered to prevail againſt *Ahab*, and to ſlay him in the field. *Eliſhah* therefore out of his great grief for the loſſe of ſuch a champion, crieth out, and for his own loſſe of one, that had been, as a father to him, carefully to inſtruct and teach him; ſuch a father was St. *Paul* afterwards to the Corinthians. 1 Cor. 4. 15. And he rent his clothes for ſorrow after the manner of thoſe times, and he mentioned a chariot, which he ſaw, being doubtleſſe Angels in that likeneſſe. For it is ſaid, *Pſal. 68. The chariots of God are* 20000. *of Angels.* And whereas they were ſaid to be fiery, *He maketh his miniſters a flame of fire*, *Heb.* 1. 7. The Angels then came in this likeneſſe to carry up *Elijah* to heaven, that there he might henceforth be one of their company, for which alſo he is now called the chariot, &c. But if he were caried away in a chariot, how is it ſaid, *Elijah aſcended by a whirl-winde into heaven? Anſw.* The whirl-winde, which was alſo Angels in this appearance, caried the chariot wherein he rode, and ſo he aſcended by a whirlewinde: for as it is ſaid, *he maketh his miniſters a flame of fire*, ſo likewiſe in the ſame place, *he maketh his Angels windes*, as *Beza* rendreth it. Thus he departed out of this world, who not onely in his aſcent, but alſo many other wayes was a moſt eminent type of Chriſt. Firſt, in that he is brought in, as another *Melchiſedek*, without father or mother, no mention being made, as of other prophets, of his father. Secondly, He lived obſcurely a long time, and then ſuddainly began to ſhew himſelf to the king of Iſrael, as Chriſt did himſelf at 30. years of age. Thirdly, he was fed by a widow, whoſe ſonne notwithſtanding died, but he raiſed him to life again, ſo Chriſt having been entertained by *Mary* and *Martha*, yet their brother *Lazarus* died, but he was by him raiſed up again, but not without much ado, as that widowes ſonne by *Elijah*. Fourthly, *Elijah* brought fire from heaven, to deſtroy ſinners, Chriſt ſent downe the holy Ghoſt, as fire to deſtroy ſinne. Fiftly, *Elijah* being full of heavineſſe and alone in the wilderneſſe was comforted by an Angel, ſo Chriſt in the garden before his paſſion. Sixtly, *Elijah* faſted forty days, ſo Chriſt. Seventhly, the ſpirit of *Elijah* reſted upon *Eliſhah* after his aſcent, ſo the Holy Ghoſt upon the Apoſtles.

V. 13. *Elijah* being taken away, *Eliſhah* took up the mantle, which fell from him and went and ſtood by the river Iordan. 1 King. 19. 19. This may ſeem to be too ſmall a matter to be remembred, but ſeeing this mantle was the enſigne of his propheticall office, and hereby ſo great a miracle had been then wrought, in dividing the waters of Iordan, it was by a ſpeciall providence, that it was left him, that he wearing the habit of *Elias*, might be known to be his ſucceſſour in the propheticall office, and ſo be the more readily obeyed, and the rather, when they ſhould ſee that the ſame ſpirit of power accompanied this mantle in *Eliſhah* by his dividing there with the ſame waters again. P. Martyr. Men of high and eminent place, ſaith *Martyr*, as kings, do put on the ſame robes which their predeceſſours did weare, ſo *Eliſhah* the mantle of *Elijah.* And *Chryſoſtome* he ſaith, will have this mantle to be a figure of the body and blood of Chriſt, which he left unto his Church upon earth, when he aſcended up into heaven, making yet this difference; Chriſt left us this mantle of his, and yet hath it with him in heaven, *Elijah* not. From hence the Papiſts inferre, that *Chryſoſtome* held the reall preſence, but the meaning of that father is not, that the bread and wine in the Sacrament are the very ſubſtantiall body and blood of Chriſt to be corporally received, but ſpiritually, and by faith. For he further addeth, that there was double *Elijah*, one in heaven above, another in the earth beneath; thus calling his mantle, left upon earth. *Elijah* becauſe of the ſpirit, and vertue of *Elijah* accompanying it, when it was in the hands of *Eliſhah.* In calling the ſacrament Chriſts body and blood, then he meant doubtleſſe virtually, and ſpiritually.

Chryſoſt. Hom. 2. *ad populum Antioch.*

V. 4.

Then *Eliſhah* that he might have a way to paſſe over, ſmote the river with the mantle as *Elijah* had done, but the waters not being thus divided, he prayed and ſaid, *where is the God of* Elijah? and then ſmote them again, and they were divided. God would not preſently make the Diſciple equall to his maſter, but after a while, leaſt he ſhould be too much puffed up, nor would he meerly by ſtriking the waters with the mantle have the waters divided, leaſt the power and vertue ſhould ſeem to lay in it. But he muſt firſt call upon God, that it might be acknowledged to be his act, and that the mantle was only an inſtrument. By ſaying, *where is the God of Elijah*, he meant, where is the promiſe of doubling the ſpirit upon me made in Gods name by *Elijah*, or [oh thou God of *Eliah*] make good this promiſe unto me, in cauſing the waters of this river to divide at my ſtriking, as thou diddeſt when they were ſtricken by him. The Cald. paraph. *receive my petition* (O *Lord God of* Elijah) *even thou.* He ſaid not, *where is the Lord*, &c. out of diffidence, as *Ambroſe* hath it, but as deſirous to be made partaker of his benefits, or as deſiring his preſence thereby. For if he had doubted, he ſhould not have prevailed at another ſmiting; for he that doubteth, is like a wave of the ſea, *Iam.* 1.5. In the vulgar Latin theſe words are ſupplyed, *and they were not divided*] to make the ſenſe the more full, for they are not in the Hebrew, but muſt be underſtood, becauſe they were not then divided; as appeareth by his calling upon God, and ſtriking the waters of Iordan again.

Toſtatus. Ne novus propheta S. prophetico recens accepto, alicui vanitati vel inani lætitiæ ſuccuberet, ſed ut ad Deum in oratione recurreret, &c.

Cald.paraph. Ambroſ. in Pſ. 37.

V. 15.

But the ſonnes of the Prophets which were in Iericho, on the other ſide, ſeeing him ſaid, the ſpirit of Elijah, reſteth *upon* Eliſhah, &c.] This is not ſo to be underſtood, as if they being in Iericho had ſeen *Eliſhah* at Iordan, for Iericho was about 6 miles off, but 50 men of them are ſaid *v.* 7. to have followed him, and *Elijah* going towards Iordan, and to have ſtood afar off, and of theſe it is to be underſtood. Theſe ſons of the Prophets who dwelt in Iericho. having placed themſelves conveniently upon ſome high place, from whence, although it were afarre off, they might ſee what was done; theſe I ſay, ſeeing what *Eliſhah* had done, came forth to meet him, and did reverence to him, as the undoubted ſucceſſour of *Elijah*, by whom they were now to be governed.

V. 16, 17.

Then they offered to goe and ſeek up *Elijah*, if happily the ſpirit of God had taken him and caſt him into ſome valley or mountain, and although *Eliſhah* denied, they importuned him till they prevailed, and ſo went 3 dayes, but all in vain. And theſe 50 men that went, are ſaid to be valiant men, or ſtrong, that is, to endure travaile, not to fetch back *Elijah* by force. If any man ſhall wonder, why they would take ſo great paines to ſeek him, ſeing they knew before by the ſpirit, that he was then to be taken away, and if they knew not, that he ſhould be taken away, and return no more, but thought that he was only tranſported, as he had formerly ſometimes been, why ſhould they now goe to ſeek him more then in times paſt, when as the ſame ſpirit which then tranſported him, brought him back again without any mans ſeeking in his good time and by the ſpeech of *Obadiah* we may gather, that it was vain to ſeek him, when the ſpirit had carried him away, ſeeing *Ahab* ſent into all lands about in vain to ſeek him? No reaſon can be rendred, but that God would have it thus to be done, the more to make manifeſt this miraculous departure of his Prophet, not from one part of the earth to another, but into heaven.

Pellican ſaith, that they would goe to ſeek him out of their curioſity.

Whereas *Eliſhah* withſtood the motion, it was, becauſe he knew more then they did, that he ſhould return no more; and yet for their importunity he yielded to let them goe, leaſt he ſhould be thought to be unwilling with his return, that he might govern over the ſonnes of the Prophets now alone.

V.18. When they returned to *Eliſhah*, he is ſaid to have dwelt at Iericho, becauſe he ſtayed there the time of their going to ſearch, not becauſe he abode conſtantly in that place, for *v.* 23. he went from thence to Bethel, and from Bethel to Carmel, where he had dwelt before with his maſter *Elijah v.* 25. and that moſt probably was his dwelling place. But in that little time of his ſtay in Iericho, there was an occaſion offered to work a great miracle, whereby it further appeared that the ſpirit of God was in him, as he had been in *Elijah*. V.19. The waters of Iericho were naught, and the earth barren, wherefore at the requeſt of the inhabitants there, he healeth them with ſalt, which properly maketh water unfit to drink, and ground barren. How the water here came to be corrupted, is not known, but *Pellican* imputeth it to the ſinnes of the inhabitants, ſince the rebuilding of this city. *Martyr* ſaith, ſome conjecture this puniſhment to have been laid uppon it, becauſe it was rebuilt by *Hiel* in *Ahabs* time, contrary to the interdiction under a curſe, and ſome that it was thus ever ſince the time that *Ioſhuah* curſed it, that it might not be rebuilt. But *Martyr* ſubſcribeth neither to the one conjecture, nor the other. Only becauſe the land of Cannaan generally was very fruitfull, he thinketh, that theſe waters had not this ill quality from the beginning, but that it was laid as a puniſhment upon the inhabitants for their ſins, as the land of Sodom and Gomorrah came to be tainted with the *mare mortuum*, and ſince the land of Iudeah was all made barren, as travailers report; and it is threatned, *Pſ.* 107. *a fruitfull land is turned into barrenneſſe for the ſins of thoſe that dwell therein.* Some yet ſaith he, hold it to have come from the dead ſea of Sodom, which was not farre from Iericho. But then it muſt be granted to have been ſo before the coming of that land into the poſſeſſion of Iſrael, which is improbable, ſeeing a faire and ſtrong city ſtood there inhabited by many people, which would not doubtleſſe have been ſo, in caſe that the waters (of which as *Ioſephus* ſaith, there was only one ſtream watering the plain 70 furlongs in length, and 20 in breadth) had been naught. Neither for the like reaſon is it to be conceived to have been thus ever ſince that *Ioſhuah* curſed it, for then *Hiel* would never have expoſed himſelfe to the danger of that curſe by building there, yea it was the fruitfulneſſe of the ground, if we will believe *Ioſephus*, that allured him unto it. Wherefore it muſt needs follow, that God being offended with the building, corrupted the waters, and made the earth thus barren, by their waſhing thereupon in no ſmall quantity of ground, as was ſaid before out of *Ioſephus*, whom I have thought it not amiſſe to bring in here ſpeaking uppon this place. There is a moſt large fountain here, and moſt fruitfull in watering the fields, of which it is reported, that ſometime it was wont to make abortive the ſoile of the earth, the fruit of trees, and the great bellies of women, and to corrupt all things with ſickneſſe and plague. But afterwards it was made moſt wholeſome and fattening to the ground by *Eliſhah* the Prophet, when being courteouſly entertained by the inhabitants, hee remunerated them with this perpetuall favour, by caſting into it a cruſe full of ſalt. And hee prayed the heavens, that is, God, to temper the rivers with more fruitfull ayre, &c. By theſe prayers having alſo wrought many things with his hands, he ſo changed the fountain, that whereas it had formerly cauſed abortion and famin, now it was the authour of fruitfulneſſe and living; For now it is of ſuch vertue, that if it doth but touch the ground, it is made a long time after the more ſavory, &c. According to this, *Ambroſe*, & after him *Iunius*, *Martyr* and ſome others expound the word, as indeed it ſignifieth, which is commonly rendred [*barren*] *abortive*, *Regio facit abortum*, (ſaith *Iunius*) that is, ſuffereth neither the young of men or of living creatures, nor the fruits of the earth to come to maturity.

Pellican.
P. Martyr.

Joſephus. De bel. Jud. l. 5. *c* 4. *Hunc fontem aliquando ferunt non ſolum terræ atquo lignorum fructus ſed etiam fæminarum partum obtundere ſolitus, cunctaque pariter morbo & peſte corrumpere.*

Junius.

If it be ſaid, how then could that place be inhabited, and much more how can that be true *v.* 19. *The habitation of this place is good?*

Anſw. It is meant, that there were good buildings and a good ayr, and had it not been for the ill quality of the water, the ſoil fruitfull enough, but yet howſoever

moſt

much detriment was hereby ſuffered, it is not to be thought that the whole tract
of ground about the city was thus tainted, but onely where the waters commonly
waſhed it, and therefore as they abounded more or leſſe, it was more or leſſe obnoxious
to them. However now, by caſting in a cruſe of ſalt into them theſe waters
were healed of this ill quality, which plainly ſhewed the hand of God, that *Note.*
wrought by *Eliſhah*, there being no aptneſſe in ſalt to work ſuch an effect in water,
and if there were for ſome kinde of corruption in water, yet not for ſo great a
quantity, ſo little being caſt in, nor for ſo long a time, that is, ever after. And this **V. 22.**
great miracle, was without doubt wrought for the converſion of the men of Iericho
from idolatry to the true God, and to make both them and all others, that ſhould
hear of it, to magnifie his power and goodneſſe, and to ſerve him, that worketh
ſuch wonders with all conſtancy.

Then *Eliſhah* went to *Bethel*, where he had been with *Elijah*, next before their **V. 23.**
coming to Iericho, where was alſo a Colledge of prophets, as was before ſaid. But
as he went, little children came out and mocked him, ſaying, come up bald-pate.
Then he curſed them in the name of the Lord, and two Beares coming out of the
wood, tore 40. of them. Herein the prophet may ſeem to have been too impatient,
but it is to be underſtood, that Bethel was a place tainted with idolatry. For as
there was a Colledge of prophets, ſo a golden Calf was there ſet up by *Ieroboam*,
which doubtleſſe was ſtill worſhipped by moſt, and therefore the prophets of God
were nothing acceptable unto them, when they came thither, but derided and
ſcorned, and as they ſaw older ones do, even their little children did now to *Eliſhah*.
Wherefore for the puniſhment of their idolatrous parents, and the deterring
of all men from contemning the holy ſervants of God, which is to his diſparagement
and of his truth, it was juſt in *Eliſhah* to curſe them, as being ſtirred up
hereunto not by impatience, but by the ſpirit of God; and it was juſt in God to take
this miraculous revenge upon them, and the rather, becauſe it might happily turn
to an occaſion of drawing ſome from idolatry unto him. Thus *Auguſt. ſerm.* 204.
ſaith, that the parents were corrected in the puniſhment of their children, who inſulted
over the prophet at the inſtigation of their parents, that the little ones being
ſmitten, the greater might receive diſcipline, and learn to fear the prophet doing
wonders, whom they would not be hereby drawn to love. And *Procopius* ſaith, it
was for the great benefit both of childe and parents; to them, becauſe it inhibited
their malice growing greater in time; to theſe, by teaching them to bring up their
children better in the fear of God, and the reverence of good men. And it is well *P. Martyr.*
noted by *Martyr* here, that this reproach laid upon *Eliſhah* by ſuch as would ſay the *Note.*
worſt of him that they could by way of exprobration, did make much for his credit,
ſeeing baldneſſe is no vice, but a ſmall naturall blemiſh, and hereby it ſeemeth,
that they could object no worſe thing againſt him. And in like manner, they of the
reformed religion, whileſt the papiſts object unto them, the want of veſtments and
ceremonies in divine ſervice, and of impoſition of biſhops hands in ordination, *&c.*
do not diſcredit, but credit them, as being acknowledged thus to be free from noxious
faults, of which otherwiſe they ſhould be ſure to hear. For baldneſſe, men *Suetonius.*
are generally aſhamed of it, neither could the Emperour *Domitian*, who was bald
himſelf, endure to hear any other man upbraided by his bald-head; and *Iulius Caſar*
being aſhamed to have this ſeen in him, uſed never to come forth without a garland
upon his head, and others commonly hide it with periwigs at this day. *Eliſhah*
therefore took it as a great diſgrace put upon him, and conſequently upon his
God, and ſo called for this judgement.

But having done thus, he ſtayed not at Bethel, but paſſed away immediatly to **V. 24.**
Carmel, the place of his dwelling, as not doubting, but that the men of Bethel
would be by this fact greatly exaſperated againſt him, although through the fear
which fell upon them, none durſt purſue him, and from Carmel he went to Samaria,
which was a place moſt infected with idolatry, as being the metropolis thereof,
by reaſon of the idolatrous kings reſiding there, as *ch.* 3. 1. ſheweth. And to
this place, it is to be thought, that he came to inſtruct and ſtay the people, as much
as might be, from idolatry; and to this end, he followed the camp when *Iehoram*

went forth with his army againſt Moab, and that he might be at hand to work another great miracle, when need required, to move them the more, as the following hiſtory ſheweth.

The Allegory. In the children mocking at *Eliſhah* and bidding him, *aſcende calve*, *Auguſtine* will have the Iews, who are compared to children ſitting in the market-place figured out; for the place where they crucified Chriſt, was Calvary, and in mocking him they ſaid, deſcend from the croſſe, &c. wherefore two Beares *Titus* and *Veſpaſian* deſtroyed them, about 42. yeares after Chriſt his paſſion. Thus alſo the Ordinar. Gloſſe, adding, that as *Eliſhah*, ſo Chriſt was thus mocked, when he went up to Bethel, that is, heaven, the houſe of God. And here touching the aſcent of *Elijah* it is ſaid, that he was taken up in a fiery chariot, but Chriſt figured by him, without; becauſe the one was a meer man and ſo needed an help to carry him up, but the other by his own vertue aſcended. And that there were three in three ages of the world taken up into heaven, *Enoch* begotten and begetting, *Elijah* begotten but not begetting, Chriſt neither begotten as man, nor begetting, to ſhew, that the faithfull of all ſorts and of all times are received thither.

Gloſ. ordin.

Touching *Eliſhah* deſiring the ſpirit to be doubled upon him, he is alſo by the Gloſſe made herein the figure of the Church. For the Church being emboldened to ask by the Lords invitation, deſireth alſo a double portion of the ſpirit to that, which Chriſt had, *viz.* the guift of miraculous operations and remiſſion of ſinnes, which he needed not; and as *Eliſhah* had his requeſt granted upon condition, if he did ſee *Elijah* in his aſcenſion, ſo the faithfull which ſee, that is, beleeve not onely the incarnation and paſſion, but alſo the reſurrection and aſcenſion of Chriſt into heaven, obtain their requeſt, yea do greater things through the ſpirit, then Chriſt did, as he promiſed that they ſhould, and it may be noted that the Apoſtles did. Laſtly, as *Eliſhah* uſed the name of *Elijah* to work that miracle at Iordan, ſo in the name of Chriſt the Apoſtles did miracles, and in this name he muſt come that would prevail for any thing. Morally *Elijah* his aſcent in a fierie chariot, ſignified, that the fierie heat of love availeth more to carry a man to the higheſt, then the ſplendour of knowledge: and the fiery chariot accompanied with a whirlwinde, that where the greateſt light of grace is in this life, there is yet ſome darkneſſe. Alſo the waters, upon which *Eliſhah* wrought his miracle, ſignifie divine doctrine, which becometh naught, when errours are mixed therewith, but by the ſalt of diſcretion, that which is corrupt being ſeparated from the ſound, it is healed, and the ſonnes of the prophets may ſafely drink thereof, that is, reade and meditate upon it.

CHAP. III.

V. 1. BVt *Ioram, the ſonne of Ahab, began to reign in Samaria anno* 18. *of Iehoſhaphat*, &c.] Of the time of *Iorams* beginning to reign, enough hath been ſaid already, upon *ch.* 1. 17. And from the time of his beginning, to his cutting off by

V. 2, 3. *Iehu* were 12. yeares. All which time he was ſpared, not becauſe he was good, but not altogether ſo bad as his father. For although he departed not from the ſinne of *Ieroboam*, in worſhipping the golden calves, yet he put down *Baal*, whom his

Pellican. father had ſet up; but becauſe nothing is ſaid of his mother, *Pellican* ſaith, that he touched not her groves, noting, that women are more ſtiffe in their errours, but here ſeems to be no ground for this. How *Ioram* was moved to put down *Baal* is not ſaid, but becauſe *Iehoſhaphat* is by and by ſpoken of, as a confederate whom he ſought to for help in his warre with Moab, and ſo readily yielded to go with him, as before with *Ahab*, notwithſtanding his ill ſucceſſe and check given

Pellican. him from God therefore, it is conceived by ſome, that *Ioram* was drawn to this by *Iehoſhaphat*, who would not otherwiſe help him, but now did, and was never reproved therefore, but graced with a miracle, for his ſake wrought by *Eliſhah*. For it was no ſmall work in *Ioram* to do this, both becauſe his father had ſet up the

worſhip of *Baal*, whoſe act he would not lightly reverſe, eſpecially being without
the grace of turning from idolatry, and becauſe his mother *Iezabel* ſtill lived, who
was ſtifly addicted unto this idolatry. Wherefore it muſt be granted, that he was
drawn to this by ſome other, who had great power with him, and who could
this be, but *Iehoſhaphat*? But why did he not move him to put down all other idolatry
alſo? *Anſw.* He hoped probably, that being brought by his perſwaſion to do
this, he might afterwards be drawn to put down *Ieroboams* idolatry alſo.

Thus much being ſet forth in generall, touching *Ioram*, now followeth his warring V.4.
againſt Moab. *Meſa* the king of Moab, who had been a tributary to the kings
of Iſrael ever ſince *Davids* time, who ſubdued Moab and made them his ſervants,
2 *Sam.* 8. 2. paying yearly 100000. lambs, and 100000. rams with their wooll to
the king of Iſrael (to whom it ſeemeth, after the diviſion of the kingdome Moab
fell, as Edom to Iudah) now *Ahab* being dead, refuſed to pay it any longer. This
wrong *Ahaziah* that ſucceeded his father *Ahab* next, revenged not, although it be
ſpoken of Moabs revolt at his coming to the crown, 2 *King.* 1. 1. for both his reign
was ſhort after his fathers death, and in that ſhort time ſickneſſe hindered him,
but *Iehoram* his brother no ſooner attained to the kingdome, but he gathered an
army together to reduce Moab into this ſervitude again. And to make himſelf the V.7.
ſtronger, he ſent to *Iehoſhaphat* to joyn with him, who was very ready ſo to do,
partly for the cauſe before aſſigned, which *Martyr* mentioneth, as the opinion P. Martyr.
of ſome, and partly becauſe it did in ſome ſort concern him to help to ſubdue a tributary
king, revolting from the obedience of his ſoveraign, for if this were ſuffered,
he might fear, that other nations under his obedience, would offer the like
injury to him: and laſtly, he could not, but have ſtill in his minde the attempt of
the Moabites with others againſt him, 2 *Chron.* 20. 1. and therefore took this opportunity
to pay them in their own coyn. All which reaſons notwithſtanding, *Martyr*
cenſureth his joyning with wicked *Ioram* in this warre. But the premiſes
conſidered, and eſpecially Gods forbearing to reprove him, which he uſed not to
do in caſe of his doing unlawfully in any thing, I dare not ſay, that *Iehoſhaphat* ſinned
herein, but did juſtly and wiſely. *Ioſephus* relating this hiſtory, ſaith, that *Ioram*
ſollicited *Iehoſhaphat* by his meſſengers, to joyn with him in this warre, and Joſephus.
that *Iehoſhaphat* promiſed not onely ſo to do, but alſo to draw the king of Moab to
be a party in it, whereupon *Ioram* went to him to Ieruſalem, and being royally entertained,
by common counſell they went the way of Edom, moſt probably to call
the Edomites with them; And becauſe it was not expected, that an army could
come upon them that way, ſo that they were likely to be the more unprepared to
reſiſt. But when they had travelled this way ſeven dayes, the Edomite army being V.9, 10.
with them, they were in a great ſtrait for want of water, and then *Iehoſhaphat* V.11, 12.
enquireth for a prophet; and hearing of *Eliſhah* they went unto him, &c. *Eliſhah*
is deſcribed here by powring water upon the hands of *Elijah*, becauſe he waited
upon him, and not for any miraculous dropping of water from his fingers, according
to the Rabbins fiction mentioned before, 1 *King.* 18. 32. *Ioram* in this ſtreight
did nothing but cry out and complain. as a man in deſpair, but godly *Iehoſhaphat*
ſought to the Lord. For, as *Lyra* hath it, he enquired after a prophet of the Lord, Lyra.
that he might entreat the Lord for them, that they might be ſupplied with water
in this their great want. *Eliſhah* ſeeing the king of Iſrael, upbraided him by the V.13.
prophets of his father and mother, bidding him to go to them, as being the men,
that miniſtred to the idol, whom he ſerved rather then the true God, and not to
ſeek to Gods prophets, whom he hated, and his parents had perſecuted ſo lately
to death. For it is not to be expected, that they, who hate the ſervants of God,
and will not hearken to them to amend their lives, ſhould have comfort from them
in time of neceſſity, but be left to periſh comfortleſſe in their diſtreſſes. If neceſſity
had not enforced *Ioram* to it, he would never have deigned to come to ſuch a
poor man as *Eliſhah*, which he knowing well enough, greeteth him accordingly,
yet not by way of inſulting over him in his miſery, but as deeming it a fit time to
reprove him thus, that he might be aſhamed of his former idolatry, & obſervance of
ſuch prophets, as could yield him no help in time of his need, & ſo grow henceforth

to a contempt of them. But why did he upbraid him now by idolatrous prophets, when as he had put down *Baal*, whom his father had ſet up? *v.* 2. *Anſw.* Happily he being a ſervitour of *Ieroboams* calves, ſtill uſed the ſame prophets, as miniſtring indifferently to them both, and of his putting down the prophets of his mother, which were the prophets of the groves, nothing is ſaid before, ſo that he might well have them ſtill objected to him to his diſgrace, as being nothing acceptable to the Lord in putting down ſome idolatry, but retaining ſome ſtill.

V. 13. The king being thus upbraided by *Eliſha*, as his urgent neceſſity required, gave him no reprehenſive anſwer, but ſaid, *No, for the Lord hath called theſe three kings together, that he might deliver them into the hands of Moab.*] The meaning is, no, I will not go to the prophets of my father or mother, for neither by *Baal* nor any other god am I brought into this ſtreight, or can be holpen out of it but by the Lord. He it is, that by his juſt judgment hath brought us into this danger, therefore I flee to thee, as his ſervant; let theſe exprobrations then paſſe for this time, & apply thy ſelf rather by ſeeking to the Lord, that we may be ſuccoured and not ſuffered to periſh for want of water. *Theodoret.* *Eliſhah* ſeeing *Iorams* pride thus pulled down, ſaith *Theodoret*, thought it a fit opportunity to go on to ſhew him how contemptible his ſinne had made him, therefore without ſpeaking to his anſwer, he proceeded ſaying, V. 14. *As the Lord of hoſts liveth, in whoſe ſight I ſtand, but that I reſpect the face of* Iehoſhaphat, *I would not have looked towards thee*, that is, but that *Iehoſhaphats* danger is now inſeparably linked with thine, who is a godly king, and therefore worthy of all honourable reſpect from the ſervants of the Lord, I would not have done any thing at thy requeſt; but let thee have gone with contempt into deſtruction, as thou haſt at other times contemned the Lord and me. *Note.* And this he ſpake, not to teach a ſleighting of kings that reign over us, although wicked, but to ſhew, that ſuch as will not hearken to good admonitions in their proſperity, ſhall ſeek in their extremities for help at Gods hands, and be neglected, and if the wicked have any help in this caſe, it is not for their own, but for their ſakes that fear God, Whom whileſt he delivereth, they being in the ſame common danger are delivered alſo.

V. 15. *Then he ſaid, bring me a Minſtrell*, &c.] The vulgar Latin, *a ſinger of Pſalmes*, but the word is מְנַגֵּן ſignifying a ſtriker upon a muſicall inſtrument, and therefore it is better rendred, *a minſtrell*, that playeth and maketh melody with his hand. But why the prophet would thus prepare to his propheſying of comfort to the diſtreſſed, divers, ſaith *Martyr*, *P. Martyr.* ſpeak diverſly; ſome, that his minde irritated by *Iehorams* wickedneſſe, might be pacified, and ſo he might be more fit for divine revelations, which were not wont to be made, when the affections were troubled, but calm and quiet; ſome, that the people preſent might be lifted up in their languiſhing minds, and ſo made more fit to receive comfort, both which are by *Junius*, *Junius.* joyned together. Some becauſe the ſpirit of God will not enter into a ſad mind, but into the chearfull; for which cauſe at times of ſacrificing, they were bidden to chear up themſelves by eating and drinking of the beſt, and *Iſaack* to prepare himſelfe to a propheticall bleſſing, would firſt have veniſon provided him. But *Martyr* not reſting in theſe reaſons addeth another. *viz.* That he would have muſick to invite the ſpirit of God to ſpeak comfort by him by reciting in ſome ſweet and heavenly tune the moſt memorable doings of the Lord formerly towards his people, and praiſing him therefore, and praying for preſent help. And this ſeemeth indeed to be the main reaſon, why *Elijah* called now for a minſtrell, the other not being excluded. He had been ſomewhat ſtirred in his mind againſt *Iehorams* wickedneſſe, and therefore partly to bring his mind into a calmer temper, and partly, that whilſt muſick was made to the praiſe of God, he praying together might receive direction from the ſpirit, how to provide againſt the preſent evill, he called for one skilfull in ſtriking the inſtrument thus; not any indifferently, but a levite or godly man trained up in this way. *Theodoret.* *Procopius.* Thus alſo *Theodoret* and *Procopius*, conjecturing that the minſtrell was a levite, and played, and ſung ſome Pſalme of *David*. *Note.* And in imitation of this, happily it is now a cuſtome in our Church to ſing a Pſalm before a Sermon to invite the ſpirit to come amongſt us, and inſpire us to ſpeak to his glory, and our mutuall

tuall comfort. For this is not obſcurely intimated to be the way of being filled with the ſpirit, *Eph.* 5. 18, 19. where it is ſaid, *Be fulfilled with the ſpirit ſinging to your ſelves in Hymnes and Pſalmes and ſpirituall ſongs*, &c. and therefore this way is not only then to be followed, but at other times and places alſo by all ſuch, as would be made partakers of divine and ſpirituall light and comfort.

V. 16.

And the hand of the Lord was upon him, and he ſaid, thus ſaith the Lord, make ditches, ditches, &c.] That is, many ditches. By the hand is meant the ſpirit, which told him, that ditches being made, they ſhould have great ſtore of water without ſeeing any rain, wherewith both they and their cattell might all be refreſhed. And not only ſo, but that *Moab* ſhould be delivered into their hands, and that they ſhould ſmite every choiſe city, and caſt down every good tree, and ſtop up every fountain of water, &c. which began to come to paſſe accordingly, for in the morning at the time of ſacrificing, waters coming by the way of Edom, filled the land; and the time is deſcribed by the offering of ſacrifice, to ſhew that the ſupplications offered to God at Ieruſalem were regarded in this miraculous ſuccouring of the army abroad. The prophet ſaith *Lyra*, foreſaw by the ſpirit, that abundance of raine ſhould fall in places not farre off, which by the brook that was now dry, ſhould run thither, and pits being made ready be filled therewith, let them make as many as they could, and thus not only for the preſent, but the water being here held, they ſhould be ſupplyed many dayes after.

V. 18,19.

V. 20.

Lyra.

Ioſephus ſaith, that this rain fell in the higher parts of Idumea, three dayes journy from thence, and by Gods providence came running along to the place where they had digged.

For their deſtroying of good fruit-bearing trees, it may ſeem to be againſt the law of God, *Deut.* 20. But it is commonly anſwered, that *Moab* was for their extraordinary wickedneſſe particularly excepted from the benefit of that law, and yet further by the ſaid *Lyra*, that the law there concerned not other countries, but the land of Canaan only, where the Iſraelites were to dwell, and to have the benefit of fruit-bearing trees afterwards. *Martyr* ſeemeth to incline to this, that the cutting down of fruit-bearing trees any where was forbidden, but for this time the Lord diſpenſed with this law in *Moab* for their greater puniſhment.

P. Martyr.

He mentioneth alſo another Expoſition, that the law forbidding the cutting down of ſuch trees was made only in caſe that they beſieged a city and lay long before it, in which time they might have need of the fruit to eat. But in the land of *Moab* there being no ſuch occaſion, they were not by this law tyed from cutting them down. But I reſt in the laſt of *Lyra*, and ſo *Martyr* alſo finally doth. For the ſins of the Moabites, for which God would have their country thus ſpoyled, they were many and great. For firſt they were worſhippers of *Baal Peor*, and ſought in times paſt to draw Iſrael to the like idolatry, to the provoking of the Lord greatly againſt them. Secondly they hired *Baalam* to curſe Iſrael. 3. They were now grown proud and would no longer be ſubject to the king of Iſrael, neither pay him any tribute, and therefore it was juſt, that they ſhould be thus ſpoiled, although one of the inſtruments now uſed, that is, the king of Iſrael and his people were little better; for they were not regarded in this no more then in the miracle of water wrought, but *Iehoſhaphat* a godly king only.

V. 21.

Lyra.

V. 22, 23.

24, 25.

P. Martyr.

They hearing of theſe kings coming, gathered themſelves altogether, that were able to beare armes, and ſtood at their borders; where, according to *Lyra*, the entrance of the land was narrow, and therefore might be beſt defended. And when they ſaw the confluence of waters coming down through the hoaſt look red, they deeming it to be bloud flowing from the ſlain, conceived, that the three kings had fallen out, and that their armies had ſhed the blood of one another, and therefore they go on diſorderly to take the ſpoile, and ſo were unexpectedly ſmitten by the Iſraelitiſh army, and immediately after their cities were deſtroyed, &c. as was propheſied. There might be a naturall cauſe ſaith *Martyr*, of the waters ſeeming red at the riſing of the ſun through the reflexion of the beames thereof, ſhewing the more red by means of thick vapours, whereupon they being apt to believe, that it had fallen out as they would have it, reſolved that their enemies had ſlain one another,

ther, neither were reaſons wanting to this their conjecture; *viz.* the king of Edoms unwilling being amongſt them, who favoured rather the Moabites, and the ſtreight in which they were for want of water, which might breed a quarrell againſt thoſe, that were the authours of going that way. But God did plainly infatuate them, in that the appearance of blood, before they knew, whether it were blood or no, or had ſent out to be better aſſured, drew them out of their borders where they were ſtrongeſt; diſorderly to expoſe themſelves to the danger of their potent, and well prepared enemies. *Note.* This teacheth, that when God hath a judgement to bring upon a land for ſin, they ſhall be ſo farre unable to withſtand it, as that they ſhall rather by their own raſh and fooliſh doings haſten it upon themſelves.

Whereas in ſhewing that all things were done, as the Prophet had foretold to the Moabites cities, fields, fountaines, and trees; it is finally ſaid, *ſo that they only left the ſtones in Kirhareſeth. Iunius till at Kirhareſeth, the Moabites left the ſtones thereof.* [The vulgar Latin, *ita ut muri tantum fictiles remanerent*] *earthen walls only remained.* It is to be underſtood, that Kir ſignifieth a city, and Hareſeth an earthen veſſell, and is here put for a wall of brick, from whence cometh the proper name Kirhareſeth; but being expounded as an appellative, there is ſome colour for the vulgar Latin Expoſitours; yet it muſt needs be granted to be imperfect, ſeeing אבנה the ſtones thereof, and קיר a city are not mentioned herein, but are in the originall. The true reading is, *till a leaving of the ſtones thereof the city Hareſheth.* That is, the ſtones of every cities walls being pulled down were caſt uppon their beſt fields, till they came at this city, to which the king of Moab was fled, where the wall made of ſtone ſtood ſtill for a defence to ſuch as eſcaped. But why the Moabites ſhould be brought in by *Iunius*, as cauſing it to ſtand, I cannot ſee. It ſtood indeed the laſt of all their cities, and no doubt, but many fled thither for refuge, it being their ſtrongeſt hold, but the intent of the hiſtory is not to ſhew who upheld it, but only that hitherto it ſtood, as being that, which the Iſraelites left to bee aſſaulted laſt, and therefore the ſtones of the wall of that city were not broken down according to the generall propheſie, and now is ſhewed the occaſion when the ſlingers of ſtones with engines had compaſſed it, and beaten the Moabites off, ſo that the Iſraelites were now ready to be maſters of the city, happily ſome great breaches **V. 26,27.** being made in the walls, for which it is ſaid they ſmote it. The king of Moab deſperately attempted with 700 men to come forth on that ſide where the Edomites were, but could not, then he took his eldeſt ſonne, and ſacrificed him uppon the wall, which being ſeen, there was great indignation againſt the Iſraelites, ſo that they preſently departed. The king of Moab when all other meanes failed him, ſought to move his God to help him by offering the deareſt ſacrifice that he could, which the Iſraelites ſeeing, compaſſionated him ſo farre, that they could not goe forth on in the ſiege, but immediately broke it up.

Lyra.

Joſephus firſt broached it, and is followed by *Theodoret*, *Toſtatus*, and favoured by the Septuagint, where it is, there was great repentance in Iſrael, inſtead of great indignation.

This ſaith *Lyra*, is the common expoſition, but he rejecteth it becauſe they ſought the deſtruction of the king of Moab, and his poſterity, therefore ſeeing his eldeſt ſon ſacrificed, they would rather have bin animated to hold on the ſiege, conceiving that ſhortly the king, and city, and all would come into their power, their caſe appearing hereby to be deſperate, if there had been no other reaſon of their now departing. And they might have been the more exaſperated to revenge for this groſſe idolatry, then moved to deſiſt from aſſaulting the city. Wherefore he rather followeth, *R. Solomon* ſaying, that the king of Moab asked his prophets, whereby the Iſraelites came into ſo great favour with God, that they obtained miraculouſly, ſo many famous victories? they ſaid, that *Abraham* their father in obedience unto him ſacrificed his only ſonne, which he ſo highly accepted of, that ever ſince his favour was ſingularly to his poſterity.

The king hearing this immediatly ſacrificed his ſonne, and then the Angel, which was ſet over Moab, put the Lord in minde of as great wickedneſſe done by the Iſraelites, in that they ſacrificed their ſonnes and daughters unto devils, as is complained, *Pſ.* 104. or 105. and for this the Lord ſent a plague into the campe of Iſrael, whereby many being deſtroyed they were forced to depart, for it is not ſaid, as in the vulgar Latin, there was great indignation in Iſrael, but Hebr. *againſt Iſrael*, ſo

Lyra. *Iunius* ſaith, that the kings ſonne being offered, the Edomites were moved with indignation againſt Iſrael, as the cauſe, and ſo falling out with them departed, and then the Iſraelites, their forces being by this means weakned departed, as unable to prevail any further. *Martyr* ſaith, that ſome think the king of Edoms ſon is meant, whom the king of Moab having taken ſacrificed; others, that the king of Moabs ſonne being taken by the king of Edom, was thus ſerved by him. But to paſſe theſe over as frivolous conjectures, that which he hath laſt, arrideth me moſt, there was great indignation upon Iſrael, they being likewiſe ſuperſtitious would not proceed in the ſiege any further, as thinking, that if they ſhould, ſo great a ſacrifice being offered, it would coſt them dear; but others in the army not being hereby moved, were filled with wrath againſt them for this their fear, and ſo being diſunited in their affections; they disbanded and went away, thus through their own default looſing the opportunity of doing all to the Moabites, which was propheſied, and of reducing them to their former tributary condition. And this, that they were moved at the ſight of ſuch a ſacrifice, is not improbable, conſidering that it was an errour, which overſpread many nations, that the Gods muſt be pacified, and help of them is obtained, when things be moſt deſperate by humane ſacrifice. The occaſion whereof might firſt be Gods cõmanding *Abraham* to ſacrifice his ſon, then the Oracle of *Apollo* being conſulted with, when a great plague raged amongſt the Lacedemonians, how it might be made to ceaſe, anſwered, if a virgin of noble condition were ſacrificed, and likewiſe to the Phereans. *Polyxena* alſo the daughter of *Priamus* was ſacrificed, and *Iphigenia* the daughter of *Agememnon*. If any ſhall wonder why God would ſuffer any good event to follow upon ſuch an abomination, as here the ſiege to be broken up, ſeeing this tended to confirm men more in their horrible idolatry, it is anſwered, that none are moved hereby, but they that are given over to ſtrong deluſions to beleeve lies, becauſe they obeyed not the truth. For others are not wrought upon by ſignes, unleſſe the thing to confirm which they are ſhewed, be faith and adhering to the true God, and worſhipping him in that way, which he hath appointed. To what god this king offered his ſon, it is not ſaid, ſome, Rabbins think to the true, but ours, to his idol *Chamos*, or the Sunne.

Iunius.

P. Martyr.

Plutarch. paral. c.66.

Deut. 13.

CHAP. IIII.

HEre other miracles wrought by *Eliſhah* alſo are ſet forth, to prove his God to be the onely true God, as the neceſſity of thoſe times and of the eſtate of Iſrael being drowned in idolatry eſpecially required. And firſt, the widow of a certain prophet being left in debt, ſeeking unto him had her oyl encreaſed to ſo great a quantity, that ſhe therewith both paid her debts, and lived with her children upon the reſidue; a like miracle unto which, had been wrought before by *Elijah* for a widow in Sareptah. The Prophet, whoſe widow this was, is thought by the Rabbins to be *Obadiah*, who had fed 100. prophets, hiding them in caves from the fury of *Iezabel*, by which means he ſpent his eſtate, & became indebted to *Ioram* the king, ſteward to whoſe father he had been. Thus alſo *Ioſephus*, whom *Theodoret* followeth, and *Procopius*, and *Comeſtor*, &c. But this is moſt improbable, ſeeing *Obadiah* was none of the ſonnes of the prophets, as this man is here called, but of another condition, *viz.* a noble man, that was a benefactour to the Lords prophets, and therefore not likely by ſo ſmall expences, as by feeding ſparingly 100. prophets with bread and water a certain time, to be brought in debt. It muſt then ſuffice us to know onely, that ſhe was the widow of a prophet, and not in particular who this prophet was. But what moved her to ſeek to *Eliſhah* in this her ſtreight? *Anſw.* She had heard, what he had done for the whole army in their neceſſitie, and therefore ſhe beleeved, that he could help her in her need, and in this confidence, becauſe her husband alſo was well known unto him, and approved of by him, and of the ſame calling with himſelfe; for which ſhe hoped, that he

V. 1, 2, 3, 4, 5, 6, 7.

Ioſephus.
Theodoret.

would

Note.

would be willing, ſhe came to lay her caſe open unto him thus; *The creditour is come to take my two ſons for ſervants.* Here was a man that feared God, and a prophet, and yet died in debt, not leaving wherewithall to pay it, ſo that it is not alwayes a badge of the wicked to borrow and not to pay again. For into ſuch a caſe the beſt may fall by worldly croſſes, or by the iniquity of the times, through oppreſſions of perſecuting tyrants againſt them, whereby their eſtates are weakned. But if any by ſpending in prodigality and exceſſe, or by negligence and improvidence commeth to decay, ſo as that the creditour cannot be paid, he may juſtly be branded for wicked, and much more, if any fraudulently conceal their goods, or hide themſelves to defeat him of his due. For the law of debts, if any man ow'd ſo much, that he was not able to pay it, he was taken for a ſervant by the creditour, both he and his children, the ground whereof ſeemeth to be, *Exod.* 22. 3. where it is ordained, that he, who had ſtoln and had not wherewithall to make reſtitution, ſhould be ſold, that this debt might be paid; and *Levit.*25.39. where mention is made of an Hebrew indebted, that ſelleth himſelf. From hence it was gathered, that this was one way of paying debts, and in caſe a man indebted would not voluntarily do this, he was ſold to be a ſervant, or made to ſerve the creditour in way of ſatisfaction, and becauſe as the condition of the father is, ſuch is the condition of the children, when the father was made a ſervant to any man, his children were his ſervants alſo, the creditour took not onely the father, but alſo his children, as appeareth by the parable, *Matth.*18.25. In like manner at this time when the father was dead, the creditour came to take the debtours children. But the law of the Lord in this caſe favoured ſo much the Iſraelites, that if they could after this pay, they ſhould be freed again, if not, yet in the year of jubilee (which was every ſeventh) without paying, and in the mean ſeaſon they muſt be well entreated. *Martyr* here amplifieth this of debters, by bringing in the lawes of other nations, as of the twelve tables of the Romans, whereby liberty was given to the debter by the Iudges, before whom he was brought for thirty dayes, and if in that time he could not or would not pay, then he was delivered bound to his creditour, who compelled him to ſerve him by hard labour. But this cauſing ſedition amongſt the people, it was decreed afterwards, that the debter ſhould ſatisfie his creditours with all his goods, which if he would not or uſed fraud, then he was committed to priſon till paiment was made.

*Levit.*25.39.
P.Martyr.

Aul.Gellius lib. 20.c.1.

Touching the preſent hiſtory, this widow was much grieved, that her ſonnes ſhould be taken for ſervants, becauſe haply the creditour who came to take them, was cruell, and would not uſe them according to the law of God, which was little regarded in thoſe idolatrous times, and therefore ſhe ſought to the prophet, who having not of his own wherewith to help her, enquired, what ſhe had towards the paying of her debts, intimating, that if ſhe had any thing to the valew, ſhe ſhould ſell and pay. But hearing that ſhe had onely a little oyl, which was of daily uſe in thoſe times, either for food, or to anoint the body, (the vulgar Latin hath it, *parum oile quo ungar*) he willed her to borrow many veſſels, and then being in her houſe and the doors ſhut to her, to pour out the oyle, and not that ſo famous a miracle, able to convert many to the true God ſhould be concealed, but with the greater admiration made known by her borrowing of veſſels, ſelling the oyl out, and paying the creditour. For if there had been any intention that it ſhould not be known, the Lord could either have miraculouſly furniſhed her with veſſels, and not have ſent her about to borrow, or elſe with money, this meanes not being uſed. *Lyra* ſaith, that when miracles are wrought to confirm and comfort many, they were done publikely, but when for the comfort of ſome one, privately, as when Ieſus raiſed the daughter of *Iairus* he ſuffered very few to be preſent. According to ſome, he willed her to ſhut out others from ſeeing this miracle for their unbeliefe, that it might be no hinderance hereunto, for it is ſaid of Chriſt, that he would do no great matters becauſe of their unbeliefe.

Lyra.

The widowes oyle being thus miraculouſly increaſed, the prophet biddeth her to ſell ſo much as would pay the creditour, and live of the reſt; teaching that debts muſt be paid, although he to whom be rich, and the debter poore, and when hee

hath

Note.

*Pſ.*34.
Pſ. 14.7.
Note.

hath paid, hath litle or nothing left; for it is by Gods providence, that ſome are rich, and ſome poor, neither may the poor take or withhold any thing from the rich, which is his; but deale juſtly with every one, and if in ſo doing he be deſtitute of means, he muſt remember that he hath ſtill a father to provide for him, that will not ſuffer ſuch as fear him to want any thing that is good, and therefore truſt in him, and cry to him, who feedeth the very ravens that cry unto him. In that, ſomewhat was left for her and her children to live upon, who was the widow of a Prophet; it ſerved to ſhew in ſpeciall, that the widowes and children of faithfull Miniſters of Gods word, are not to be ſuffered to want for their fathers ſake, but to be provided for by thoſe, that have power in the place where they lived, and miniſtred ſpirituall things.

V.8.
P.Martyr.

Moreover it fell out upon a certain day, that as Eliſhah paſſed to Shunem, there was a great woman, that ſtayed him to eat bread therefore as he paſſed that way, &c.] *Shunem,* ſaith *Martyr*, was in the tribe of *Iſſachar* on the Eaſt ſide of mount Carmel, the dwelling place of *Eliſhah*, and therefore as he went out to teach others, and to confirm them in the truth, and to viſit the colledges of the Prophets, over which he was the ſuperintendent, or to the king of Iſraels court, where it ſeemeth by that which here followeth, that now he was gracious, he often paſſed through this city. It was 16 miles from Carmel. And *R. Solomon* ſaith, that this woman was daughter to the ſiſter of *Abiſhag* the Shunamite, whom *David* took for his concubine in his old age, but this is to be taken rather for a bold conjecture upon a ſlender ground then for a matter of truth. And much more to be ſlighted even as ridiculous is that of his, that ſhe knew *Eliſhah* to be an holy man, becauſe no flies would come to the diſhes, of which he ate; neither was there any uncleanneſſ upon his table, as *Lyra* addeth. It is more probable, that ſhe gathered this from his holy carriage and holy ſpeeches, which came from his mouth, and happily ſhee had heard ſomewhat of his miracles, although *Martyr* thinketh otherwiſe; but how they ſhould be hid from her being one of ſuch quality, and frequented by ſtrangers, I cannot ſee. Therefore ſhe was deſirous, that in his travaile he might alwayes be entertained in her houſe, moving her husband to this end, that he might have a chamber made him, and furniſhed. Being a woman of great wealth ſhe paſſed not for the coſt, and being great in vertue, as the Chald. underſtands her greatneſſe. Shee deſired as oft, as might be, to uſe hoſpitality towards ſo holy a ſervant of God, being aſſured, that this was good and acceptable before him. And if he were thus accommodated with a private chamber, where he might not be troubled with other company, ſhe thought, that he would the rather be induced to come often thither, and ſhee moved her husband in this matter as her head, ſhewing that ſhee thought a wife might not doe any ſuch act without her husbands conſent, ſo a chamber was prepared for him, with his allowance. *Eliſhah* deſirous to ſhew thankfulneſſe for this kindneſſe cauſed his ſervannt *Gehezi* to call the Shunamite unto him one day above the reſt, when he had retired himſelfe thither and when ſhe was come to the door, as is moſt probable, for ſo it is expreſſed, *v.* 15. that at the next calling ſhee came no further; he ſaid to *Gehezi*, which he would not have done, if ſhe had been in the chamber, *tell her, behold thou haſt been carefull for us, what wilt thou, that I doe now for thee,* &c.] Her modeſty was ſuch, that ſhee would not enter into the bed-chamber of a man whileſt he was there, becauſe we muſt eſchue not only evill, but all appearance of evill. The prophet thought to gratifie her by ſpeaking to the King or Captain for her, becauſe ſince his miraculous ſupplying of the kings army with water, in their greateſt need, he was in great grace with him. But ſhee anſwered, [*I dwell in the midſt of my people.*] That is, ſaith *Lyra*, I live amongſt none but friends, who doe me no injury, ſo that I have no need of the Kings or Captains help againſt any. *Martyr* addeth, if I had need, I have friends and kinsfolks of good rank and quality, that would be ready to ſpeak for me, and he obſerveth it, as a ſingular providence of God over her and her husband, that dwelling in an idolatrous kingdome, they were ſo free from injuries, they being ſo godly, neither did *Eliſhah* think it could have been ſo, which cauſed him to make this offer. As evill as the times were, it is to be conceived, that ſome whole cities cleaved to the truth,

Patriarks travels.

Lyra.

V. 10.

V.11.12.

Lyra.

P. Martyr.

truth , and ſo moſt probably did this of Shunem , by which meanes they lived qui-
Note. etly amongſt themſelves , and ſhe in ſpeciall for her goodneſſe and courteous beha-
viour towards all, had the love of all about her,an example worthy the imitation of
all both men and women. Having ſaid thus, as the text implieth, ſhe departed : for
Gehezi was bidden to call her again , and then ſhe came and ſtood at the door , as
V. 15. before , after that he had told his Maſter , that ſhe had no childe and that her huſ-
band was old, *v.* 14. The prophet was ſtill deſirous ſome way to requite her kind-
Note. neſſe ſhewed in her hoſpitality , teaching all men gratitude for any benefit recei-
ved, and becauſe he would do ſomething for her , that might be moſt acceptable,
he was ready to hearken out, what that might be. *Gehezi,* who was more conver-
ſant in the family then he , told him , that ſhe had no childe , and was now out of
hope, becauſe her husband was old. And indeed this could not but be accounted a
thing moſt deſirable to a barren woman , if by his prayers ſhe might obtain a ſonne,
eſpecially being rich, that not a ſtranger, but he might inherit this wealth. For even
Gen 15. 11. *Abraham* in the ſame caſe complained, ſaying, what wilt thou do for me, ſeeing I
go childeleſſe and a ſtranger muſt inherit ? When the Shunamite was come, the
V. 16. prophet promiſed her, ſaying, *At this ſame ſeaſon according to the time of life, thou*
*ſhalt embrace a ſonne. Gen.*18.14. ſee the like phraſe,ſetting forth that time twelve
moneth. The vulgar Latin by turning it [*At this time, this very hour, if thou liveſt*
thou ſhalt conceive a ſonne] perverts the ſenſe , as if the promiſe had depended up-
Lyra. on her living , whereas according to *Lyra,* and the Hebrew, by which he expound-
eth it after *R. Solomon,* both a ſonne and life is promiſed her within the compaſſe
of a year. But it is not neceſſary to expound theſe words, *according to the time of life,*
of her living , becauſe that is implyed in the promiſe , ſeeing otherwiſe ſhe could
not have embraced a ſonne. She being much affected with this joyfull news, anſwe-
red, *Nay my Lord, do not lye unto thy handmaid,* the Hebrew word here uſed, ſaith
Lyra, ſignifieth either to lye, or to fail, and *R. Solomon* turneth it fail, it being meant,
let me not be illuded by having a ſonne, and then loſing him ſoon again , but when
I have brought him forth , let not his life fail , whereby I ſhould have more ſorrow
by loſing him, then joy in bringing him forth , and this is favoured by that, which
ſhe ſaid by way of challenge to *Eliſhah* after his death, *v.*8. The prophet in promi-
ſing her a ſonne,ſpake by inſpiration, as the Oracle of God , and therefore delivered
her this promiſe himſelf, and not by his ſervant , as before he had ſpoken to her. In
Procop. declarat ipſum conditorem univerſi per os ipſius locutum fuiſſe & ob hanc cauſam certam promiſſionem fecit. making ſo certain a promiſe , ſaith *Procopius* , he declared, that the creatour him-
ſelf ſpake by his mouth. And this was ſpeedily verified by the event , for ſhe con-
ceived ſo, that ſhe brought forth at the ſame ſeaſon of the year , at the very time
concerning which he ſpake unto her. But after a while the childe died, at which
his mother being greatly troubled , laid him upon *Eliſhah* his bed, and haſtened to
the prophet at mount Carmel,&c.To make *Eliſhah* more famous yet by this childe,
V. 17,18,19,20,21,22,23,24,25. God ſmote him with ſickneſſe, and pain in his head, and death. But his mother full
of faith, laid him upon the prophets bed, beleeving , that by his prayers he ſhould
be revived again. The meanes of the childes death , may be conceived to be the
vehement heat of that time ſmiting his head , for it is ſaid , that he went into the
field to his father , being with the reapers, and then cried out , *my head , my head.*
It was therefore harveſt time , and then commonly it was exceeding hot, and did
ſtrike not onely children , but ſometimes men, as *Manaſſeh* the husband of *Iudith,*
who is ſaid to have died at ſuch a time of like grief. *Iudith* 8. 2. For her carrying
P.Martyr. of the childe up into *Eliſhah* his chamber and ſhutting him in there, *Martyr* ſaith,
it was done to conceal his death from the family , that there might be no trouble
about it, and it ſeemeth , that it was kept ſo cloſe , that her husband knew not of
it, ſeeing he would have ſtayed her from going to the man of God , and enquired
the cauſe, as being ignorant of it , *v.* 23. And this ſhewed the great confidence,
which ſhe had of his being revived by *Eliſhah,* neither was ſhe herein without all
ground, ſeeing *Elijah* had lately done a like miracle upon the ſonne of the widow
of Sareptah, 1 *King.*17. 21. partly therefore to prevent ſorrow in ſome, and part-
ly detraction in others, who if they had known it, would have been ready to mock
at the benefit obtained by *Eliſhah,* which ſo ſoon vaniſhed again , ſhe concealed it,

till ſhe had been with him for help in this her diſtreſſe, *Toſtatus* ſaith, that ſhe bid
him, that her hus[illegible]d might not know of it, leaſt he ſhould binder her from going
through his unbel[illegible]. Having therefore obtained of her husband a ſervant, and an
aſſe for the journey, ſhee haſtened to Carmel, being as was ſaid before, 16 miles
off, and *Adrichomius* makes it 8 or 9 hours journey upon a ſwift going horſe, which
cannot be, ſeeing ſhe ſpake of it, as one that would goe and return ſpeedily again,
yea, it being in the afternoon, when ſhe went out, and not upon an horſe, but a
ſlow going aſſe; if it had been ſo farre off, ſhee could not have gone thither that
night, whereas it is moſt probable, that ſhe both went and returned, although very
late. Her husband wondring at her haſt, asked why ſhe would goe to the man of V. 23.
God at that time, it being neither new moon, nor Sabbath, Theſe times he named,
becauſe religious perſons uſed then, ſome to go to the Prophets, where they taught
the word of God, and ſome to the Synagogues, and it implyeth, that ſhe had uſed
to goe alſo in times paſt, and yet not upon the very day, when it was ſo farre off,
and the travaile ſtood not with the reſt of a Sabbath, but the day before, returning
home the day after. She anſwered not to his queſtion, but in one word, *peace*, which
Toſtatus rendreth, *vale*, as being unwilling to diſcloſe the matter unto him, or to
delay any time. It was a word uſuall in ſalutations, a wiſhing of good to the person
ſpoken to, and therefore no cauſe to enquire here as *Martyr* doth, whether ſhe
lyed unto him. The vulgar Latin rendreth it, [*I will goe*] very untruly and unbeſeeming
ſo godly a woman, who would doe nothing without her husbands conſent,
as being her head; for which cauſe ſhe asked leave of him, neither did he deny,
but delay her, and ſo with his leave ſhe went on her journy. And that ſhe might
come the ſooner to *Eliſhah*, ſhe haſtened her ſervant. *Lead and goe, and make no* V. 24.
ſtay for me in riding, unleſſe I bid thee. The vulgar Latin, *mina & propera, ne mihi
moram facias in eundo ſed hoc age, quod præcipio tibi. Martyr* for theſe words, *in riding*]
that I may *get up or ride*, and indeed the word may be indifferently expounded
both wayes. But whereas ſome upon this ground, as *Martyr* hath it, ſay that *P. Martyr.*
the woman followed the ſervant on foot, ſending him away with the aſſe before to
find out *Eliſhah*, and to certifie him of her coming, commanding him not to ſtay
for her, unleſſe ſhe ſpake unto him; and ſome, that the woman riding, the ſervant
followed on foot, to beat the aſſe forward, and this ſhe bad him not to forbeare
to doe, as thinking that ſhe could not endure to ride ſo faſt, unleſſe ſhe ſpake unto
him. (For both theſe he ſaith, are brought by D. *Kimhi*, and the firſt followed by
the Chald. paraphraſt.) I cannot ſee how that can ſtand, becauſe if ſhee had gone a
foot, the way being ſo long, he ſhould ſoon have been ſo farre from her, that ſhee
could not ſpeak unto him to ſtay, though ſhe would, neither would the ordering
of the journy thus have furthered, but hindered and delayed her much in going,
neither was it ſeemly for a woman of her condition to travell on foot through that
deſolate way alone; neither is it likely, that the ſervant went a foot, for this would
not have made for expedition, neither doth the word agree whether it be rendred,
that I may get up, or in riding, according to *Iunius*; for if ſhe bad him haſten in riding,
he was not a-foot, neither if ſhe bad him not ſtay for her to get up; ſeeing this
implyeth, that ſhe went not up at the firſt; and therefore if he rod not neither, the
aſſe went empty, and ſo he could not drive the beaſt with her upon his back with
the moſt celerity, to ſay nothing of the word [*lead and goe*] implying that he lead
the way, and therefore could not follow on foot to drive. It is moſt probable therefore,
that either they rod both upon the aſſe, and in putting on as faſt as he could,
ſhe would not that any reſpect ſhould be had of her becauſe of the haſt, or although
no mention be made but of one aſſe, yet ſhe had happily one ready alwayes in the
ſtable to uſe, when ſhe pleaſed, and would have a ſervant with another aſſe to come
and ride with her, and to lead the way.

She went therefore and came to the man of God to mount Carmel, &c.] That is, V. 25.
not yet into his houſe where he dwelt, but to the mount, where his houſe was:
For her nearer coming to him, is related *v.* 27. but ſhe being now come to the
foot of the mount, he eſpied her being a good diſtance off, and ſent *Gehezi* to meet
her, and to ask whether all went well with her, her husband and childe? and ſhe
anſwered

anſwered[*well.*]The prophet conjectured ſo ſoon as he ſaw her at ſuch an extraordinary time, that all was not well with her, and therefore he ſent t[illegible]k this queſtion, P.Martyr. Pellican. and as *Martyr* and *Pellican* have it, in his ſending ſo courteouſly [illegible] meet her, hee Note. gave us an example of humanity towards perſons of worth, and well deſerving of us, and condemned the ſeverity of the Anabaptiſts and ſome others, that will have no reſpects or complements uſed towards any. For her anſwer [*Well*] Hebr. שלום peace, by which word alſo he ſpake unto her, repeating it 3 times, as he was bidden; it is not to be doubted, whether ſhe were herein taxable, as lying, to which Lyra. *Lyra* ſomewhat inclineth, and yet excuſeth her as ſaying ſo in hope of the raiſing of her child again, for ſhe anſwered him ſo, as denying to tell how it was with her, till ſhe came at his maſter, as if ſhe had ſaid, interrupt me not, for I will make none other anſwer to thee, but as the Eccho reſound thy own word *Shalom*, for my purpoſe now is to ſpeak with thy maſter mouth to mouth, to whom only I wil open my caſe. And ſhe ſaid thus, that ſhe might not be put off by an interloquutour, as fearing, that thus ſhee ſhould receive no good according to the earneſt deſire of her ſoule.

V. 27. *Then ſhe came to the man of God and held him by the feet, but Gehazi came to put her away*, &c.] The women, which came to ſeek Chriſt at his ſepulcher, when they met him, did likewiſe hold his feet and worſhip him, *Matth.* 28.9. ſo this Shunamite fell down at *Eliſhah* his feet holding them, and happily kiſſing them for reverence, as another woman did the feet of Chriſt at another time, when ſhe was full of ſorrow, as this woman now was. And this was by *Eliſhah* now permitted, becauſe ſhe was tranſported with paſſion, as he perceived, although the cauſe was yet hidden from him, but not to give example to others, to doe likewiſe. *Gehazi* thinking it an indigne thing, that ſo great a woman ſhould thus humble her ſelfe to P.Martyr. his maſter, according to ſome, or that a woman ſhould come ſo near him and em- Lyra. brace him, which he knew that his chaſt maſter liked not of, according to others, began to put her away, which *Eliſhah* forbad him to do, becauſe ſhe did thus, being inwardly troubled for ſome grievous thing, which had befalne her; by her thus lay- Pellican. ing hold on his feet, ſaith *Pellican*, ſhewing that ſhe would not let him go, but the benefit being firſt obtained by his prayers, which ſhe ſo earneſtly deſired. *Eliſhah* now expecting to hear what was the matter, ſhe did not plainly open her caſe, but ſpake ſo as that it might well be perceived, ſaying, *Did not I deſire a ſonne of my Lord, and* V. 28. *did I not ſay, deceive me not?* The Prophet preſently underſtanding the caſe, ſent V. 29. *Gehazi* away in haſt with his ſtaffe to be laid upon the face of the child, bidding him for the more expedition to gird his loynes, and to ſalute no man by the way, to avoid all occaſion of delay, as Chriſt afterwards ſaid unto his Diſciples, when he ſent them out to preach the Goſpell, *Luke* 10.4. But it may ſeem ſtrange, that the Prophet ſhould ſend his man to doe ſuch a miracle with his ſtaffe. Indeed by the rod of *Moſes* great things were done, but it was in his own hand, and not in the hand of ano- Junius. ther. He ſent him with his ſtaffe, ſaith *Iunius*, as a ſigne of his preſence in ſpirit, praying for the child for the ſtrengthening of his faith, when he applyed it, and the reaſon why it took not effect, was the womans importunity with the Prophet to goe in perſon, not believing otherwiſe that her child could be raiſed up to life, and happily *Gehazi* his vain glory, ſtaying by the way contrary to the charge given him, to tell ſuch as he met, that he was going with that ſtaffe to raiſe up a child that was dead, according to ſome Rabbins. And indeed it ſeemeth that it was through ſome fault in others, that it took not effect, becauſe *Eliſhah* being a prophet would not certainly uſe a means to work a miracle, unleſſe he knew, that it was effectual. Yet after that he had ſent away *Gehazi*, it ſeemeth alſo, that he ſuſpected the validity of it, and therefore followed with the Shunamite, before that his man returned; but this ſuſpition probably aroſe, not for that he now thought this means inſufficient, which he thought not before, but that it might be fruſtrated by the evill managing of *Gehazi*, or through want of faith in her, whom it moſt nearly concerned. It would I ſuppoſe have taken effect, if the mother had believed it, but ſhee having no faith in this means, but in the prophets own act, it wrought nothing. *Martyr* thinketh, that *Eliſhah* erred in ſending his man with his ſtaffe, as doing it

of

P.Martyr.

of his own minde, not by divine inſpiration, whereby he was moved afterwards, when he came, where the dead childe was; but to me it ſeemeth not ſafe, to impeach any action done by ſo great a prophet, in a propheticall way. Other notions he hath here touching ſalutations at large, becauſe *Gehazi* is bidden to ſalute no man by the way, which I omit, as more proper to the inſtruction given by Chriſt to his Apoſtles, when he ſent them forth, bidding them to ſalute the houſe, to which they ſhould come. Touching the charge given to *Gehazi*, not to ſalute any in the way, he ſaith rightly, that it was given him to keep his minde intent onely to the great work, about which he was ſent.

V. 30.

The Allegory.

Toſtatus.

Note.

V. 37.

Eliſhah being importuned by the Shunamite, who ſware that ſhe would not leave holding him by the feet till he went himſelf with her, yielded ſoon to go, and meeting his ſervant by the way, and hearing, that his ſtaffe had been applied without effect, he went into the chamber, and prayed, and lay upon the dead body, his face to the face thereof, &c. and thus it firſt began to be warm, then at his ſecond ſtretching of himſelf it ſneezed, and opened the eyes, as one awaked out of a ſleep. The like unto which, becauſe it was done before by *Elijah*, 1. *King*. 17. 21. I ſpare to make any further expoſition here upon it. Onely whereas *Elijah* ſtretched himſelf three times upon the dead, *Eliſhah* did it but twice, it may be underſtood, as ſerving to confirm the promiſe before going, that the ſpirit of *Elijah* ſhould be doubled upon *Eliſhah*, for by reaſon of the ſpirit of power to do miracles in a greater meaſure in him, then in *Elijah*, he ſooner wrought this great work. And whereas *Eliſhah* did one thing ſingular, that *Elijah* did not, *viz*. cauſe his ſtaffe firſt to be uſed, and this being without effect, came himſelf and revived the dead, it was hereby allegorically ſignified, that the law was uſed before the coming of Chriſt, to revive men dead in ſinne by doing it in vain, but afterwards Chriſt came with his ſpirit, and gave life unto them that beleeve. And the law, ſaith *Martyr*, was aptly ſet forth by a ſtaffe, which ſupporteth and beateth. And as *Eliſhah* revived this childe by applying his own mouth to his, and eyes to his eyes, &c. ſo Chriſt giveth life to the faithfull by condeſcending to be made like unto us in his incarnation. For the childes being revived by degrees, firſt waxing warm, ſecondly ſneezing ſeven times and opening his eyes, like unto which was the reſtoring of that blinde man to his ſight, who firſt ſaw dimly men walking like trees, then all things plainly. This was not done, becauſe it was hard with God to revive the dead, but to make the prophet continue in prayer: for as *Toſtatus* noteth, both *Eliſhah* and *Elijah* did great and hard works by the ſpirit preſently, when they were in publike, that the faith of the ſpectatours might without delay be confirmed, but in private they both were longer in doing to exerciſe their own faith, and to ſhew the property of it to be to perſevere in praying and expecting, till God pleaſeth to anſwer. Moreover, the work now to be done, was greater then any before, *viz*. to raiſe the dead, and therefore wrought with more difficulty and by degrees, and hereby was myſtically ſhewed, how hard it is to raiſe one dead in ſinne, and that about this, much labour muſt be beſtowed, both before any life beginneth to come, and after it is begun, that it may encreaſe, and more effects of it may be ſhewed forth, as in this childe reviving again. And laſtly, the prophets applying of his mouth to the childe, *&c*. ſerved to ſhew, how the preacher ſhould condeſcend to the weakneſſe of every one, that he might raiſe him from the death of ſinne, to the life of righteouſneſſe, as St. *Paul* became all things to all men, that he might win ſome, 1 *Cor*. 9. 21. That is, bearing with every one as much as he might, the better to inſinuate into him for his converſion and ſalvation. The childe being thus revived, the mother was called, and having bowed her ſelf to the ground (in way of thankfulneſſe) ſhe took him and went away (without doubt) very joyfull.

V. 38.
Patriarks travels.

And Elijah returned to Gilgal, but there was a famine in the land, &c.] From Shunem to Gilgal are 36. miles. To this place he went ſay ſome, when he had done that great miracle of raiſing the dead, to decline the praiſe, and thanks, and admiration of the father, and friends, and neighbours, who hearing of it, would doubtleſſe be ready to come about him. But becauſe they ſuffered by famine then in Gilgal, a place where many ſonnes of the prophets lived under his government, it is rather

to be thought, that he went to comfort and help them in this their neceſſity. Or,
there being four places of ſtudents in divinity, Carmel, Bethel, Gilgal and Iericho,
he according to his wonted manner, having been at the other three before, went
now of force to Gilgal to viſit the Colledge there, and to provide for their good.
V. 39. Therefore ſeeing the great want, in which they were, he cauſed a great pot to be
V. 40. ſet on to make pottage for them, and when hearbs were gathered and ſhred and
and put unwittingly into the pot which were unwholeſome, and made the pottage
to have ſuch an ill taſte, that they could not eat thereof, yea they cried out,
that death was in the pot, he made it good again by putting meal into it. The great
V. 41. pot ſet on argued, that there were many to be fed, even an 100. perſons, as may be
gathered, *v.* 43. the making ready of nothing elſe for them, ſhewed, with what
P. Martyr. ſlender diet they were content. The gourds, which were gathered unwittingly
to be put into the pot, were a drug uſed to purge choller and phlegme, but being
taken cauſed great pain in the ſtomack, the liver, and the whole body, ſaith
Martyr, according to *Gallen* and *Dioſcorides*. There is a kinde of gourds, which is
uſuall for the pot, but theſe were wilde and bitter, called, therefore by the Greeks,
τὸ λυπη ἀγρία or πικρα. Some of the pottage thus made being taken out, and the
evil perceived, meal was by the prophet put into the pot, into which, as is to be conceived
the pottage taken out to be eaten, was firſt put again, that it might altogether
be healed. Which was not done through any vertue in the meal, but by the
ſpirit working hereby, as by an outward ſigne or means, through which vertue
Valleſii ſacra came from God to work it. *Valleſius* ſaith, that wilde gourds are ſo pernicious,
Philoſophia. that if above the weight of four half pence be taken, although prepared, they
cauſe exceſſive purging, and excoriation, and death, wherefore a little meal could
not cure it naturally, but there was herein a ſupernaturall work. Yet he ſaith, that
becauſe glutinous and thickening things are a means to cure this evill quality, meal
properly might be uſed to help in this caſe, but to work ſuch an effect, there
muſt be a proportionable quantity, whereas here was but a little put into a great
pot full, and therefore could not do it without a miracle. For the time, when this
famine was, it is thought by ſome to be that of ſeven yeares, ſpoken of *chap.* 8. 1.
but if that were now begun, when *Eliſhah* raiſed the Shunamites ſon to life, how
could he fore-tell her of it afterwards, as he did *chap.* 8. 1. It was then more probably
a time of ſcarcity onely about thoſe parts, for a little time, there being food
elſewhere, as appeareth by the 20. loaves, which one is ſaid by and by *v.* 42. to have
brought unto the prophet. Whereas it is ſaid, *v.* 38. *The ſonnes of the Prophets*
Pellican. *dwelt before him. Pellican* expounds it well, they lived under his inſtruction and government.
Of theſe gourds gathering through ignorance, and putting into the pot
Lyra. for food, this allegory is made by *Lyra*. He that giveth the literall ſenſe of the law
The Allegory. onely, or teacheth Philoſophicall ſpeculations, marreth the food of Gods people,
ſo that they are hereby brought in danger of death, for the letter, ſaith the Apoſtle,
killeth, but the meal of ſpirituall underſtanding put to, maketh it good and wholeſome.
By others, death is in the pot, when a man teacheth for divine doctrine
what he gathereth ignorantly, having no ſound ground for it in the holy Scriptures,
and therefore he, that teacheth any other thing, muſt be accurſed, *Gal.* 1. 8. but
how bitter and venemous ſoever any thing be, the danger is removed, if it be corrected
by the meal of Gods word. And when men through their ignorances endure
much bitterneſſe and miſery, Chriſt is the grain of whom meal is made to
V. 42. ſweeten all again, *Rom.* 5. 1. becauſe through him we have peace with God, and
V. 43. joy in tribulation. And hitherto, one miracle in feeding the hungry, now followeth
Lyra. another, *v.* 42, 43. A man from Baalſhaliſha bringing to *Eliſhah* 20. loaves of barley,
of his firſt fruits, he fed therewith 100. men, and ſomewhat ſtill remained, when
as his ſervant thought, that they were nothing to ſet before ſo many; becauſe, as
Lyra hath it, they were little, and moſt probably would not ordinarily have ſufficed
above 20. men. Of their ſmalneſſe this is proof enough, that one man brought
them and eares of ripe corn in his garment or ſcrip, as *Ierom* turneth it, and that
the prophets ſervant thought it a ſhame to ſet them before ſo many men. Barley
loaves are brought, becauſe that grain was ripe firſt in thoſe parts. Baalſhaliſha,

from whence hee came, was in the tribe of Benjamin, according to *Iunius*, the place, that *Saul* went through in looking for his fathers aſſes, 1 *Sam.*9.4. but *Adrichomius* placeth it in Ephraim, and the plains of Sharon, which was famous for fruitfulneſſe. This man certainly was godly, and therefore the worſhip of God being perverted at Ieruſalem, and turned into idolatry, ſo that it was not fit to bring in the firſt fruits thither, and to the temple, as they ought otherwiſe to have done, he brought his to *Eliſhah* the man of God, Yet *Toſtatus* will not have them ſuch firſt fruits, as belonged to the prieſts, but ſuch as uſed to be preſented to eminent men for honours ſake, which I ſhall believe, when I finde in any place of ſcripture any ſuch firſt fruits ſpoken of. When the man of God would have theſe loaves ſet before 100. men, and his ſervant ſpake againſt it as being too little to ſatisfie ſo many, he urged him yet to do it, ſaying, *Thus ſaith the Lord, they ſhall all eat, and there ſhall remain.* God at that inſtant moſt probably revealed unto him by his ſpirit, that he would work this miracle at his deſire. For although no mention be here made of his bleſſing the bread by his prayer, yet *Theodoret* ſpeaketh of it, as done immediatly before the diſtributing of the bread amongſt them. Wherefore it is to be conceived, that firſt he prayed for this bleſſing, and then diſtributed the bread amongſt them. And herein *Eliſhah* did notably figure out that, which was afterwards to be done by our Saviour Chriſt, *viz.* his feeding 5000. with a fewer number of loaves and fiſhes, as hee was farre more full of the ſpirit then *Eliſhah.* Myſtically, ſaith *Rabanus*, by the man bringing from Baalſhaliſhah 10. loaves, *&c.* underſtand one holding the true faith of the Trinity, becauſe Baalſhaliſhah ſignifieth the Lord three, who by teaching the old teſtament, bringeth loaves, and by teaching the new, ears of new corn, of which all feed to ſanctification, and yet through the bleſſing of that prophet, there remaineth to feed others.

Junius.
Adricom.

*Theod.qu.*19. *in* 4. *Reg. Iis benedictionem impertiis, ut illos centum exſatiaret*, &c.
The Allegory.
Rabanus,

CHAP. V.

NAaman the Captain of the army of the King of Syria was a great man with his lord: for by him had the Lord given to Syria deliverance*, &c.] As *Elijah* had wrought one miracle upon a heathen womans meal and oyl, ſo *Eliſhah* here upon a heathen mans body, infected with the leproſy, of which, ſee what it is *Levit.* 13. and thus whileſt religion went down in Iſrael, idolatry prevailing, it was ſet up by ſome amongſt the heathen, idolatry being abandoned. Whereas it is ſaid, that by him deliverance or ſaving was given to Syria, the Rabbins ſay, that it is thus ſpoken, becauſe he ſhot the arrow wherewith *Ahab* was ſlain, which is not improbable, or at the leaſt, that under his conduct, that battell was fought, which freed Syria from all danger of invaſion by Iſrael; for which cauſe the king had him in great eſtimation. But Syria thus prevailed onely for the ſinnes of Iſrael, through Gods juſt judgement giving ſtrength and power to *Naaman* againſt them for their puniſhment. If it be demanded, whether *Naaman* were endued with grace, becauſe it is ſaid, that God by him gave deliverance to Syria? *Martyr* anſwereth, it is not probable that he had any true ſaving grace yet, becauſe there is nothing ſaid to intimate it, and the country of which he was, lay under the great ſinne of idolatry generally, and he might have added, that ſomewhat is ſaid, intimating him formerly to have been an idolater, *viz.* his reſolving after his healing, to ſacrifice to none other but to the God of Iſrael, and his ſcornfull contempt at the firſt of the meſſage ſent to him by *Eliſhah.* It is to be underſtood therefore, that God wrought not by *Naaman* for his grace, but becauſe to deliver a people in any great danger, ſome man muſt be made an ſtrnment, and commonly it hath bin ſuch an one as hath excelled in military vertue, the Lord to commend even this as a good thing to all Captains and military men choſe *Naaman*, who excelled herein, as he formerly ſaved *Iabeſh*, Gilead by *Saul*, and Italy by *Marius* from the Cymbrians, and Rome by *Fabius* from the Carthaginans, and *Hannibal* a moſt powerfull enemy. For the time,

Pellican.

P.Martyr.

ſaying, that God by him gave deliverance to Syria, it is intimated that when any man of valour prevaileth, he is but the inſtrument, and the power is from God alone; that we may look up to him, and learn to love and feare, and put our truſt in him, and not in any mortall man.

For the time when *Naaman* came to *Eliſha*, one will not have it, as it is ſet down in order, becauſe *ch.* 8. 4. the king of Iſrael is ſaid to have talked with *Gehazi* about the geſts of *Eliſha*, which cannot be thought to have been done after this, but before it; ſeeing *Gehazi* was a leper alwayes after, and with ſuch none converſed; but they were forced to live ſeparate, for feare of infecting others. He therefore placeth all the miracles, *ch.* 6. and 7. and *Hazael* his coming to *Eliſhah* for his Lord *Benhadad*, *ch.* 8. before this, determining the king of Syria here ſpoken of to be *Hazael*, and that *Benhadad* was dead before this.

But this reaſon ſeemeth to me to be too weak to pervert ſo much the order of the ſacred hiſtory, when there is none apparant cauſe; for although lepers were commonly put apart, yet they might upon occaſion come forth with a white wand, and happily the king had ſome occaſion at that time to ſend for *Gehazi*, and ſo took the opportunity to queſtion with him about his maſters miracles, **Serrarius.** *Serrarius*, who is for the ſaid diſorder here, ſaith, that if any man will maintain the order of the hiſtory, he muſt hold that *Gehazi* repented, after his ſmiting with the leproſie, and ſo was healed again for his particular, although his poſterity was not. But becauſe this is againſt the text, ſaying, *the leproſie of Naaman ſhall cleave to thee, and to thy ſeed for ever.*] We maintain it not thus, but as hath been already ſaid. **V. 2.** The means whereby *Naaman* came to the prophet to bee healed was this; a little maid being taken by the Syrians, as they came out by bands againſt Iſrael, ſerved his wife; and ſeeing her maſter to be a leper, wiſhed that he were with *Eliſhah* to be healed. If it be demanded how ſhe was brought to this beliefe, that *Eliſhah* could doe this great miracle, ſeeing there were then many lepers in Iſrael, as our Lord ſaith, *Luke* 4. and yet he healed none of them? I anſwer, ſhee heard that hee had done greater works, as encreaſing the widowes oyle, and rayſing the dead, &c. and therefore ſhe believed, that he was able to doe this alſo. Now he that heareth this being guided only by the light of nature is ready to ſay, what good luck *Naaman* had to light upon ſuch a Captive, but we that believe the providence of God to moderate in every thing, muſt ſay, what a providence it was to bring this maid in the **Note.** way of *Naamans* ſouldiers, that ſhe ſhould be taken by them, and that ſhee ſhould come to dwell in his houſe, and that ſhe ſhould be moved to ſpeak of ſuch a thing as ſhe had none experience of before, and what a providence it was that *Naaman* was ſmitten with the leproſie to cauſe him to goe to the prophet, that he might be converted and ſaved, ſo that we ſee God will provide means to accompliſh what he hath preordained touching any man, although it be paſt mans imagination, that we may believe in God, and make uſe of the means as he ſhall bee pleaſed to offer them for the attaining of that which we deſire, as *Naaman* did; not in regard of his greatneſſe, deſpiſing the ſpeech of his pooreſt ſervant, and ſo as whoſoever doth not, ſhall never attain it.

V. 4. *Naaman* hearing what the maid ſaid immediately reported it to the king, that with his leave he might goe into the land of Iſrael, which he could not otherwiſe have done, being in ſuch place and authority in that common wealth. The king not only gave him leave, but alſo wrot his letters to the king of Iſrael to heal him, that is, by his great prophet, who lived in his dominion. Wherein *Martyr* rightly ob- **P. Martyr.** ſerveth a ſpeciall work of Gods ſpirit in the kings heart alſo, in that he denied not the motion, although he were an idolater, and ſo did vilipend both the true God and his prophets; for God moved his heart ſo, that he gave all approbation and furtherance to the intended voyage. When the letters written by the king of Syria **V. 7.** came to the hands of the king of Iſrael, he rent his clothes, as accounting them blaſpheamous, ſeeing he aſcribed that power unto man therein, which was proper to God alone, and he feared alſo that he thus wrot only to pick a quarrell with him. Indeed the letters ſeem to come from a proud and imperious ſpirit, ground enough of a quarrel, the words being theſe. *When this epiſtle cometh to thee, I have ſent Naaman* *my ſervant to thee, that thou ſhouldeſt heale him of his leproſie.* But conſidering the premiſes that the king of Syria had heard of a prophet within *Iorams* kingdome that could doe it, there was no cauſe why he ſhould interpret the writing ſo, as being ſent only to pick a quarrell, unleſſe it were for the manner. And yet happily the king of Iſrael did not indeed conceive ſo much of the power that was in *Eliſhah* to heale, as that litle maid of *Naamans*, no nor any Prince or Lord about him, nor many in Iſrael; for if they had, ſome or other would have wiſhed their friends that were leprous, to have ſought to *Eliſhah* for cure alſo. But the king of Syria thinking it to be a thing commonly known in Iſrael, by reaſon of the ſpeech of that Iſraelitiſh captive, wrot ſo curiouſly without mentioning the prophet, whom he meant he ſhould cauſe to doe it, as he reſpected him, or feared his puiſſance; for he doubted not, but according to the maids ſaying, there was one who could do it, and if he would, he could cauſe it to be done; and therefore he would have him by this writing to underſtand, that if it were not done, hee would not take him for his friend, but enemy; and deale with him accordingly. Some think, that the malice of *Ioram* was ſuch againſt *Eliſhah*, that though he were put in mind of him, he would not uſe his help or counſell, but ſeeing he once before ſought to him in his need, and ſince that time it ſeemeth, that *Eliſhah* was gracious with him by his offer made unto the Shunamite, *ch.* 4. I cannot ſubſcribe to this, but rather attribute the kings aſtoniſhment to his ſimple ignorance, as not conceiving yet by what meanes that might be done, for which the king of Syria wrot; and therefore holding it impoſſible for him or any man in his dominion.

V. 5.
H.B. *Patriarkes travels.*

But *Naaman* did not only bring letters, but a great treaſure with him to reward him, that ſhould doe ſo great a work, *even ten talents of ſilver, and 6000 pieces of gold, and ten change of garments.* Now the Syrian talent was 46. pound, 17. ſhillings, 6 pence, ten talents, 468. pound, 15. ſhillings. The 6000 pieces of gold were 1000 drachmaes, and a drahmah was as much as an Hungarian ducket, that is, of our mony 7 ſhillings 6 pence a piece of gold, then was one ſhilling three pence, and 6000. 315 pound; treaſure enough to give away at the Court, and to the prophets for this favour, and to bear him out like a Prince in his travell with all his train. For he thought that the prophet was greatly to be rewarded by him ſo great a man, and ſuch as the King of Iſrael ſhould imploy to ſend for the prophet, or with him to the prophet, he meant not to let go unrewarded; ſuch is the courteſie even of naturall men towards their benefactours, which ſhould make us aſhamed to be unthankfull for good done to us. And for his travell, being ſo attended much was requiſite, it being from Damaſcus to Samaria 132. miles, and from thence to Iordan 16. and both theſe numbers of miles he doubled, before he came home again.

V. 8.

The tidings of theſe letters being brought to *Eliſhah*, and how much affrighted the king was, he ſent word that he would have *Naaman* come to him, that he might know, that there was a prophet in Iſrael, who could do any cure, when the king himſelf could not tell how to get it done. For indeed the king of Syria erred greatly, when thinking, that the king of Iſrael could cauſe the prophet to heal this leproſie by his kingly authority, he wrote unto him to do it, ſeeing howſoever a king can command other things to be done, yet he cannot command that, which is above the power of man, as this was. And therefore neither did he ſend for *Eliſhah* now or before, when his army was without water, as knowing himſelf in this power to be his inferiour, and therefore unworthy to have *Eliſhah* come unto him, as the Centurion that came to Chriſt for his ſervant, ſaid that he was unworthy, that he ſhould come under his roof, *Mat.* 8.

V. 9.

When *Naaman* came with his traine to *Eliſha* his houſe, which he had in *Samaria*, as may be gathered, *Ch.*6.32. he came not out unto him, neither bade him come in, but onely ſent to bid him go and waſh in *Iordan* ſeven times, and ſo his fleſh ſhould come againe as the fleſh of a childe. This he did not, ſaith *Martyr*, out of pride, but to avoid the overmuch reverence, which he thought *Naaman* would be ready to give unto him, that his mind might be intent to God onely, from whom this ſanation ſhould come. But this is not probable, ſeeing after the cure wrought he admitted him to his preſence, *v.*15. when there was more likelihood

P.*Martyr.*

of this danger. He did thus therefore more probably, both to try his faith, and to
make the miracle more illuſtrious, ſeeing the Prophet neither ſeeing him, nor
ſpeaking to him, nor touching him, he was yet healed meerely by doing as he ſent
Lyra. word unto him. Whereas otherwiſe he might haply have thought, that he was
healed by ſome vertue coming from *Eliſha*, and not have attributed ſo much to
Gods power, which being now made ſo apparant might deterre the *Syrians* from
coming againſt Iſrael, which had ſo mighty a God to protect them. Thus alſo
Lyra. It was not therefore pride, but great humility in *Eliſha* out of which he did
thus, that nothing might be attributed to him, but all to God, by whom he was
alſo directed to doe this, that *Naamans* pride might be pulled downe, and he by
humility and obedience in doing what he was commanded, although ſeeming too
weake to produce ſo great an effect, might be prepared to have this miracle
V.11,12, wrought upon him. *Naaman* at the firſt hearing of this waxed wroth, as thinking
13,14. himſelfe mocked, but being better perſwaded by his ſervants, he went and waſhed,
and was healed. He imagined another way with himſelfe, that the Prophet
would come out and pray for him, and lay his hand upon the leproſie, and by ſuch
meanes ſanation might be attained, but in the water of Iordan he could not ſee,
how there ſhould be any vertue to doe it, neither could there, but by the working
of him, that is Almighty. Thus man ſometimes will preſcribe unto God which
way he ſhall helpe him, and if he goeth not that way to work, he deſpaireth.
Note. Whereas we muſt be willing to be ſaved that way which God appointeth, although
it may ſeeme fooliſhneſſe unto us. In uttering his choler at *Eliſha* his anſwer,
he ſaid, *Are not Abana and Parphar, rivers of Damaſcus*, &c. *Martyr* and
Pellican render it Amana, and ſo ſaith *Iunius*, it is called by Hiſtorians; and ſometime,
Adonis; and *Parphar*, *Orontes*.

Benjam. Judæus *Benjamin* in his itinerary ſaith, There is no where ſeen in all the world a citie
fruitfull like this citie of Damaſcus, which two rivers falling from mount Hermon,
do bleſſe, Amana and *Parphar*. For the citie lyeth under mount Hermon, and Amana
runneth into it, all great mens houſes, and the ſtreets and markets being ſupplied
with the water thereof carried by pipes, Parphar runneth by the citie, and hereby
the gardens and paradiſes about the city are watered, of which there is great abundance,
making it the moſt fruitfull of all other cities. Thus he; and *Adrichomius*
calleth it Abana, or Amana, as he ſaith, it is in Hebrew, but not in any Map that
I have ſeen, but onely Abana; he calleth it alſo Aman and Amana, affirming it to be
a moſt clear river, and pleaſant. But whereas *Benjamin* would have this to flow
through the city, *Adrichomius* ſaith, that the other cutteth through the city, and this
waſheth upon the Weſt and South thereof. Now the water of theſe rivers being ſo
good, *Naaman* thought it a vain travail to come from them, whoſe waters he had
often uſed without any ſuch effect, to waſh in Iordan to be healed. But the ſick
wanting skill in phiſick, cannot judge of the operation of the bath preſcribed by the
skilfull Phyſitian to heal him, and therefore muſt follow his directions, looking for
ſucceſſe out of a confidence in his skill, through Gods bleſſing that preſcribeth, and
ſo ought *Naaman* to have done, as indeed he by and by upon better conſideration
did. For his ſervants ſaying unto him [*Father, if the prophet had commanded thee*
Note. *ſome great matter, would'ſt thou not have done it?* &c.] he went to Iordan, &c. In
1 Pet. 2.18. that they called him father, it intimateth, that he was loving and kinde unto them
like a father, to the reproof of all cruell and churliſh maſters like *Nabal*; and yet if
any ſervant be under ſuch, he muſt bear it patiently. But ſuch maſters inſtead of
Quot habes ſervos tot hoſtes habes love, get the hatred of their ſervants, whence the proverb did ariſe, *Thou haſt as*
many enemies as thou haſt ſervants. *Naamans* example, to whom ſo much good
redounded from his ſervants, ſhould invite all other maſters to the like humanity
towards their ſervants, and not to deſpiſe the counſell of ſervants, or of any the
pooreſt and meaneſt, becauſe ſometimes, he that is outwardly deſpicable may conceive
P.Martyr. better of a thing, then the greateſt and the wiſeſt. *Martyr* will have *Naaman*
called father by his ſervants, as he was commonly called for the deliverance,
which he had wrought for Syria, *parens patriæ*, *the father of the country*, as *Ioſeph*
was called for ſaving his countrey [*Abrech*] *a tender father*. But what did his ſervants

vants counſell him to do? To think well of the Prophets command, and to follow it, becauſe it was eaſie to be done, and for the effect they doubtleſſe believed, that it would be wrought, becauſe he was a man of God, that commanded him to waſh and be whole, and they had moſt probably heard, that they, who had hitherto followed his directions, had ſucceſſe according to their hearts deſire, as both the army in digging of pits or ditches, and ſuch as brought him ſalt at Iericho to heal the waters, and meal to cure the corrupted pottage. Theſe were faithfull ſervants then, who neither hated their maſter nor flattered him, and therefore are worthy to be followed by all others. If they had not greatly loved, but hated him, they would have held their peace, rather laughing at his proud diſdain, and joying to have him return home again a leper, then perſwading him for his good: if they had been ſycophants, they would have been ready to ſay as he ſaid, and to exaſperate him more againſt the Prophet, who ſleighted ſo much, ſo great a man as he was, as being ruſticall and unable to do any thing for him, or willing to make a mock of him all over Syria, in that he would have him travell ſo farre, to be healed by ſuch weak and ſilly means, as waſhing in common water.

V. 14. *Lyra.*

Wherefore he went and waſhed in Iordan ſeven times, and his fleſh came again as the fleſh of a little childe.] That is, ſaith *Lyra*, as the pureſt and cleareſt fleſh of all other, becauſe that is without mixture, whereas the fleſh of others is mixed with the nutriment wherewith the body is nouriſhed. And this ſimilitude is uſed, to ſhew, that this was done in a figure of regeneration by baptiſme, wherein the image of the new man commeth againe, which is in righteouſneſſe and true holineſſe, *Epheſ.* 4. and to figure out the ſame, the man that was blinde, was ſent to waſh in the pool Siloam; whereupon he was healed. To be regenerated therefore, and to be converted and become as a little childe is all one, and ſuch we muſt be, or elſe we cannot be ſaved. *Naamans* waſhing ſeven times, ſerved to ſet forth the manifold gifts of the ſpirit, of which they that are regenerate, are made partakers, and not the oftener iterating of baptiſm, as *Martyr* ſaith. For in theſe two things *Naamans* waſhing was unlike unto baptiſm; firſt, in that he waſhed ſeven times, baptiſme but once; ſecondly, was healed by waſhing, but juſtification is attained before, and not in waſhing, as *Abraham* was juſtified and then circumciſed, ſo baptiſme followeth as a ſigne or ſeal of juſtification, not thereby, but by faith before obtained, thus he; but this is to be underſtood of *adults*, for infants are healed of the foul leproſie of originall ſinne ſet forth by *Naamans* leproſie in baptiſme, ſeeing they want faith, being onely the ſeed of the faithfull, and ſo having right unto baptiſme, which ſaveth as *Noahs* Ark, 1 *Pet.* 3. 21. Faith then juſtifieth and ſaveth by the acceſſion of baptiſme in the adult according to that, he which beleeveth and is baptized ſhall be ſaved, and baptiſme without actuall faith ſaveth in infants coming of faithfull parents, yet they are ſo ſaved as originall ſin, the leproſie of their natures being in baptiſme waſhed away ſpring not up again, as a root of bitterneſſe into actuall and voluntary ſinning. For in this caſe we muſt be renewed by faith and repentance, and ſo we recover juſtice loſt, which baptiſme once received, ſerveth to ſeal up unto us for ever, and therefore is not to be iterated again.

The Allegory. *P. Martyr.*

V. 15.

Naaman being thus miraculouſly healed, returneth back to *Eliſhah* to make profeſſion of the faith, to which he was now turned, and to ſhew his thankfulneſſe: for he ſaid, that he knew now that there was no God in all the earth, but in Iſrael, and he offered him gifts, and urged him to take them, but he refuſed them with an oath. And hereby it appeareth, that *Naaman* was healed, not onely in body, but in ſoul alſo. Seeing he did both beleeve with his heart. and confeſſe God with his mouth, and after the manner of the truly faithfull, came with an offering, for the great benefit received, to ſhew his thankfulneſſe therefore; as amongſt the ten lepers whom Chriſt cleanſed, one that returned to give thanks is ſpoken of as ſingularly godly. In ſaying, that there was no god in all the earth but in Iſrael, he meant not, that God was concluded within the bounds of that land, for he filleth heaven and earth, but that the God which was worſhipped in Iſrael by *Eliſhah*, and all that cleaved unto him, as all ought to do, was the only true God, and that the gods worſhipped by other nations, were idols and no gods: for that it is to be underſtood of ***Eliſhah*** his God onely, and the God, which had his temple in that land, thus ſaid to be in Iſrael, becauſe there, and not in any other Nation his lawes were taught, and ſacrifices were offered to him, is plaine, becauſe it was that God, by whoſe power ***Naaman*** was healed, which neither ***Ieroboams*** calves, nor ***Baal***, after whom the great ſort in Iſrael went a whoreing, could have done. But why did ***Eliſhah*** refuſe his bleſſing, as he called it? did he by ſo doing teach that it ſhould be unlawfull for the men of God to take any thing towards their maintenance for their paines in their calling? or what other reaſon might there be. For the first cannot hold, becauſe the labourer is ſaid to be worthy of his hire: ſee alſo 1 *Cor.* 9. *Gal.* 6.6. It muſt be therefore, becauſe it was and ever ſhall be unlawfull to take a reward for any miraculous healing, according to the charge alſo given by Chriſt to *Matth.* 8. his Apoſtles, ſaying, *Freely ye have received, freely give.* Thus ***Pellican***; ſaying alſo, that miracles were done for the glory of God and the ſalvation of men, and not for the increaſe of worldly goods, or to ſatisfie covetouſneſſe. For this were to abuſe the immediate act of God, as if it were purchaſeable by money; as a Phyſicians direction, which is ſo much deteſted before him, that when a certain Scribe would have followed Chriſt to make a gaine of his miraculous ſanations, he rejected him *Act.* 8. as a crafty foxe: and when ***Simon Magus*** would have purchaſed this power for ſuch an end, he was pronounced to be in the gall of bitterneſſe.

P. Martyr. ***Peter Martyr*** and others adde, that he refuſed, becauſe he would have ***Naaman*** ſtill to fix his minde upon God, and ſeeing how much he was obliged unto him for ſo great a benefit freely conferred upon him, be the more inflamed with his love; and againe, that by this contempt of worldly riches ſhewed by the Prophet, he might be drawne the leſſe to admire them, yea to contemne them alſo in reſpect of things heavenly, which alone he by this meanes plainly ſaw ſatisfied ***Eliſhah*** ſo, that he cared not for worldly goods: and laſtly, that he might not be ſcandalized, as he might have been, if ***Eliſhah*** had taken his rich rewards offered, for ſo he might have thought that his end was not, but to get worldly gaine by his God, and thus he himſelfe might have reſted in the fruition of outward things, as the higheſt attain- *Lyra.* able by ſuch as believed in him. ***Lyra*** ſaith, that he wold take nothing, that he might ſhew, that he ſought not his things, but the ſaving of him both in ſoule and body. Neither ſhould any man of God in diſpenſing the myſteries of ſalvation ſeeke any other thing, according to that of the Apoſtle, ***We ſeeke not yours, but you***, although *2 Cor.* 12.14. he may take maintenance for his labours in the miniſtery to live upon and to pro- *1 Tim.* 5.8. vide for his family, as every one is bound to doe. The Apoſtle ***Paul*** indeed laboured for his living and preached in ſome places freely, but neither did hee ſo to give us an example, unleſſe it be in the caſe of firſt planting a Church, neither did he totally refraine from taking, for he ſaith, That he robbed ſome Churches to miniſter freely to the ***Corinthians***, that his evill willers, the falſe teachers there might not object covetouſneſſe unto him. And as ***Paul*** did, ſo ſaith *Martyr*, did ſome ***Waldenſes*** in ſome part of ***Poland***, which made them to be reputed the true Paſtours, and others that tooke maintenance, bellies. But this was the effect of a blinde zeale in them, ſeeing it is allowed, that he who ſerveth at the altar, ſhould live upon the altar. But if any have living ſufficient of their owne, may ſuch take *P. Martyr.* maintenance for exerciſing and labouring in their miniſtery? *Martyr* anſwereth, That if it be ſaid they ſhould not, this were the way to make other miniſters contemptible, that take, and to make pariſhioners not uſed to give their Paſtours maintenance, to thinke more ſtrangely of him, that ſhould come afterwards to take it, wherefore he conceiveth, that ſuch a miniſter ſhall doe beſt to take and give it to the poore; wherein though I aſſent unto him, yet to take it and to diſpoſe of it, as his owne, is not to doe ill (provided, that according to his double meanes he be hoſpitable and charitable) ſeeing it is his hire for his great labours.

V. 17. ***And Naaman ſaid, And ſhall not I pray thee, two mules loads of earth be given to thy ſervant? for thy ſervant will henceforth offer no ſacrifice to other gods, but to the Lord onely.***] The Vulg. lat. *As thou wilt, but I beſeech thee.* ***Peter Martyr***, *Et non* *Junius.* *detur quaeſo?* Iun. *At the leaſt I pray thee, let there be given.* And he addeth, that this requeſt, as alſo the next, that God would be mercifull unto him, when his Maſter ſhould bow leaning upon him in the houſe of *Rimmon*, proceeded from his ignorance, becauſe the true God was to be ſacrificed unto not upon Iſraelitiſh earth, but at his temple in Ieruſalem. Wherefore the Prophet gave him none other anſwer, *But goe in peace*, meaning that theſe things belonged not to the peace of his conſcience, but rather to the diſquiet thereof, God being hereby provoked. But *Lyra* juſtifieth *Naaman* in this his purpoſe of ſacrificing to God out of the peculiar place hereunto appointed, becauſe although the Iſraelites were tied to one place, yet the faithfull amongſt the Gentiles were not, ſeeing the Moſaicall law was not given to them, but to the Iſraelites, as theſe words commonly uſed, when any rite about the worſhip of God was preſcribed, *ſpeake unto the children of Iſrael, and ſay unto them*, doe ſhew. As *Noah* then ſacrificed any where before the Law and *Abraham*, ſo it was lawfull ſtill under the Law for the Gentiles. Whereas he would have earth out of the land of Iſrael to make an Altar for this purpoſe, to which as to the other, the Prophet anſwered nothing but *Goe in peace*. He asked nothing, but what he might lawfully doe, although not neceſſary, ſeeing he might have reared up an Altar of any other earth, as well as of that, onely he thought the land, where the true God dwelt peculiarly, more holy then any other, and becauſe that herein he had beene healed, he would ſhew a more venerable reſpect unto it. For his ſaying, *Goe in peace*, to his other requeſt alſo, he hereby ſhewed likewiſe, that he needed no indulgence for it, being alſo lawfull. For he deſired not, that he might be pardoned for diſſembling any idolatry, which he meant not any more to commit either really or feignedly, but onely, that it might not be laid to his charge out of the idols temple, ſo not in it to performe his ſervice to his Maſter the King by leaning to ſupport him with his ſhoulder, upon which he uſed to leane and worſhip *Rimmon*, which becauſe he might lawfully doe, the prophet made him that anſwer, that he might of this make no ſcruple. Thus *Lyra*. *Hugo Cardin.* ſaith, that he meant to feigne a worſhipping of that idol ſtill, and herein the Prophet diſpenſed with him for a time, that living amongſt idolaters he might have the opportunity to preach unto them the true God, he promiſing to *Eliſhah*, that he would ſhortly leave his place and not come any more in that temple. But this is worthily rejected by *Lyra*, ſeeing evill is not to be done, that good may come of it, neither can any man diſpenſe with one for doing that, which in it owne nature is evil. *Pellican* ſaith, that the prophet dealt with him, as with one weak in the faith, but yet truly in him, bearing with him in his weakneſſe, and accepting of him for his heart in ſincerity ſet to worſhip the true God and not any idol more; and ſo he anſwereth him, *Go in peace*, to ſhew, that he ſhould be accepted of for his godly purpoſe, and that what he did as a weake beleever ſhould not be imputed unto him, which maketh againſt thoſe that are ſo ridged againſt *Neophites*, as that they looke that they ſhould be exact in every thing at the very firſt, and if they be not, they are ready to cenſure them. *Martyr* agreeth with *Lyra* as touching the lawfulneſſe of a Gentiles ſacrificing to God upon any earth; holding that *Naaman* would have ſome to carry away from hence yet for the purpoſe, that by making an Altar of it in his owne countrey he might make publique confeſſion of the God of Iſrael to be the true God: and hereby be alwaies put in minde of him, and the benefit received in that land by his mercy to be ſtirred up to continuall thankfulneſſe therefore; neither would he have any of the earth of that land for this uſe, but ſo much earth out of *Eliſhah* his houſe, for which cauſe he asked it of him, whereas otherwiſe he could have taken it without asking, although ſome ſay, that he asked it of him, becauſe taking it by his allowance he thought it might be of vertue to do him good, as the water of Iordan at his word had done, whereas otherwiſe he knew there was no ſuch vertue in it. I thinke, that he asked it of him neither for one of theſe reaſons nor the other, but onely to let him know by this outward ſigne, that the God of Iſrael onely ſhould henceforth be his God; and although he would take nothing offered him, yet his coſt ſhould goe in offering ſacrifice to God, and he moved him in it, becauſe he would doe nothing but by his approbation in matters of ſuch moment. The conceit of ſome mentioned by *Martyr* and ſome others is

not

Lyra.

Hugo Card.

Pellican.

P. Martyr.

The Allegory.

not worth the naming, *viz.* that *Naaman* would have this earth to put under his feete when he ſtood in the houſe of *Rimmon*, for both it had beene abſurd, and he expreſly ſhewed for what uſe he would have it, ſaying, *I will ſacrifice to none other God,&c.* Whether *Eliſhah* aſſented or no it is not ſaid, but he anſwered to both his requeſts together and ſo aſſented, yet not to countenance the ſuperſtitious bringing of a little earth or ſtones from the Holy Land by pilgrims of all parts as a meanes of bleſſing: but hereby was figured out the tranſlating of Gods favour ſet forth by that earth, whereon he profeſſed to dwell, to us Gentiles, as the Syrians were, being herein ſome of the firſt fruits of the Gentiles, becauſe the ſigne of Gods favour and preſence came thus firſt to be amongſt them. Touching the other paſſage, *Martyr* maintaineth it to be a ſin for *Naaman* to do, as he ſaid, although his heart were right towards the true God, becauſe he prayed God in this matter to be mercifull, which he needed not to have done, unleſſe he had known it to be a ſin. Moreover, not onely evil, but all appearances of evil is to be avoided, if he therefore bowed before the idol when his Maſter bowed, although not with any intention to worſhip it, there was an evil ſhow and example to others, that beheld it to draw them to doe the like, for as much as they could not ſee into his heart to put a difference between his act, and his maſters.

Matth.4

And likewiſe if any be preſent at the Popiſh idolatry of the maſſe, they become guilty of the ſin of idolatry, for ſo doing, although their hearts be againſt it. Wherefore he preferreth the piety of thoſe Princes before *Naamans*, *viz.* of Saxony and the reſt, who attended the Emperour *Charles* 5. onely to the Church doore when he went to maſſe, but entred not in with him. Whereas *Eliſhah* anſwered as not diſliking what he meant to doe, whereby it may ſeem not to be a ſin; he ſaith, that by theſe words, *goe in peace*] he meant nothing elſe, but that God who had enlightened him ſo farre, as to ſee and know him to be the only true God, and that to be preſent at idolatrous worſhip was ſin, would direct him ſo, as that he ſhould never to keep his worldly dignity, yield to doe this, and that he prayed for him, and even propheſied hereby, that he ſhould never doe it. But ſeeing no man in common ſenſe would thus underſtand theſe words, but as an incouragement to doe what he had propounded without any ſcruple, and *Naaman* is not to be thought to have underſtood them otherwiſe, I cannot aſſent to them, although our own men, who would ſtreine them to another ſenſe, which was never given by any ancient Expoſitour, that I have ſeen. In ſaying then *goe in peace*; he doth rather ſecure him from all danger of ſinning in doing his office to his maſter, either out of the houſe of *Rimmon* or within it, and yet giveth no toleration to him or any other of feinedly yielding any outward reverence to an idoll, for all worſhip in this way of religion both outward and inward, is to be given to God alone, for the arguments brought to prove it a ſin, which *Naaman* intended, I anſwer, firſt that it was *Naamans* ignorance which made him feare it to be a ſin, and it is no good reaſon from words ſpoken in ignorance, implying an act to be a ſin, to conclude it to be ſo indeed. Secondly *Naamans* publick profeſſion made by bringing earth out of Iſrael to make an altar to ſacrifice to the true God onely, freed him ſufficiently from all appearance of evill before all men, and made it apparant unto them, that what he did in the temple of *Rimmon*, was without all reſpect to the idol in duty to his Lord only. And to be preſent at idolatry for ſome other end without any way countenancing that ſacrilegious act, is not to be cenſured as a ſin; witneſſe the prophet *Elijah*, who was preſent, when *Baals* prieſts ſacrificed to him, but to deride them, and the 3 children in *Daniel* were preſent, when the golden image ſet up by *Nebuchadnezzar*, was worſhipped. But however *Naaman* ſinned not in this his ſervice done to his maſter in an idols temple, they cannot be exuſed as free from ſin, who are preſent at idolatrous worſhip only out of curioſity, or becauſe they would not be known to be of a divers religion for feare of danger or diſpleaſure, for this is groſſe diſſimulation and halting, which God cannot endure. To conclude, in juſtifying *Naaman* in this matter, as if I goe not from the ancient Expoſitours upon this place, ſo I go not farre from *Martyr* himſelfe, where he ſaith, if the perſon that is preſent at idolatrous worſhip, be known to abhorre from idolatry, he may be thought to be preſent

ſent, and to bow the king for ſome other cauſe, eſpecially a proteſtation being firſt
made by him, only I differ wherein he differeth from himſelf in his next words; *which
the ſacred hiſtory doth not ſhew, that Naaman made in that temple before the Syrians,*
and ſome words uſed before in ſpeaking upon the 2 mules loades of earth, which
he asked; *viz, he would firſt and chiefly that the altar made of this earth, ſhould be a
monument amongſt the Syrians of his faith in the true God,* the God of Iſrael; for
what was this elſe but to make a publick profeſſion before the Syrians of his being
turned from idols to the true God, who was worſhipped in Iſrael.

When *Naaman* was gone a mile, in his return, the vulgar Latin *electo tempore,* V.19,20.
but the Hebrew is כברת ארץ a milo of ground, *Gehazi* thought within his cove-
tous heart, that although his maſter had ſpared *Naaman*, yet he would get ſome-
thing of him, and ſo he ſware that he would follow him with ſpeed, &c. The ſin of
Gehazi ſaith *Lyra*, may be noted to be manifold. 1. Covetouſneſſe, making him to *Lyra.*
gape after gaine, by the leper healed. 2. Swearing the Lord liveth, to do that which
was to the diſhonour of God. 3. Lying to *Naaman*, when he told him that two
ſonnes of the prophets were come to his maſters, and he would pray him to give
them a talent of ſilver, &c. 4. Theft in that he hid the mony received, laying it up
for his own uſe. 5. Lying to *Eliſhah*, when hee ſaid, that hee went no whether,
wherefore he was adiudged to be ſmitten with ſuch a leproſie as *Naaman* had, both
he and his children for ever; being herein ſaith *Pellican*, a figure of the covetous in *Pellican.*
their childrens holding that which they have unjuſtly gotten. There is another ſin
alſo that *Lyra* here layeth upon *Gehazi*, that being urged by *Naaman*, he ſware that
Eliſhah bad him ſay ſo to *Naaman*; for he ſaith, it is in the Hebrew, [*Sware, and
take two talents*] and the more indeed hath this ſignification as well as others,
wherefore *R. Salomon* ſo rendreth it, but other Expoſitours reject it as not agree-
ing, becauſe after this it is ſaid, he compelled him. *Martyr* ſaith, that *Gehazi* ſinned *P. Martyr.*
alſo in ſpeaking contemptuouſly of ſo famous a convert, calling him this Syrian, and
detracting from the diſcretion of *Eliſhah*, as if he had not done wiſely in ſparing an
heathen man full of wealth; and by this meanes wanting wherewithall to relieve
poor ſonnes of the prophets, living under his tuition, as *Iudas* found fault with the
ſpending of a box of pretious ointment upon Chriſt when it might have been ſold,
and the price given unto the poore, not that he was ſo well affected, but becauſe he
bare the bagge and was a thiefe, and ſo thought that comming into his hands, hee
might have gotten a good part of it. In like manner *Gehazi* moſt probably taxed his
maſters forbearing to take, becauſe he was diſappointed of a prey, which by this
means he expected. Now *Gehazi* was not ſo covetous and deceitfull, but *Naaman*
was as free and credulous. For he not only ſtayed, when he had heard of his com- V.21.
ing after him, but alſo came down out of his chariot, and went to meet him, which
was much for ſo great a man to a poor ſervant, but he reſpected the prophet whom
he ſerved and his God, to whom he ought all reſpect and honour, although he were
now by him abuſed. Which ſheweth, that it is not alwayes like maſter, like man, *Note.*
neither doe the beſt means work upon ſome that live continually under them, but
there is more grace in ſome, that want all means, or enjoy but little, then in ſuch; as
Naaman excelled *Gehazi*. But let all be warned by his dreadfull judgement to flye
coveteouſneſſe, which being in the heart, no means can work for good.

Moreover *Naaman* moſt willingly gave him two talents, when he asked one, V.24.
and ſent two porters to carry them, which when he came to the Caſtle he tooke
and laid up. The Vulgar lat. *When he came in the evening.* Montanus, *into a ſecret
place. Vatabl.* and the *Chald. Into an obſcure place.* For all theſe expoſitions the
word may beare, and it is likely, that he had this treaſure, that it might not come
to his maſters knowledge although he had taken it in his name, as deſirous ſtill to
be reputed godly and ſincere before him, when he proved himſelfe herein a very
thiefe, and he is ſaid to have laid it up in the houſe, that is, according to *Hugo*, in his
owne houſe. *Eliſhah* preſently upon his coming before him ſhewed, how vaine
his ſeeking to hide it was, for nothing can be hidden from God, or from ſuch, as to
whom he maketh his revelations; therefore he ſaith, his heart went with him,
meaning, that by his propheticall ſpirit he ſaw him. Whereas in checking him he
ſaith

ſaith nothing of the money, but of the raiments, and Olives, &c.

V. 26. *Is this a time to receive raiments, olives and vineyards, cattle, oxen and ſervants?*] It was to ſet forth the great ſummes of money, to which two talents doe amount, as may be gathered alſo from that, which was ſaid before.

They were ſo much as would ſuffice to buy all theſe things, ſaying, *Is this a time to receive, &c.* he meanes, when he refuſed to take any thing, that Gods glory might be the more illuſtrated; he taxeth him therefore, as pulling downe that, which he had built up, and indeed all taking of a reward at any time, when God by his Prophets forbiddeth it, implying yet, that there is a time of receiving for the Prophets maintenance of his diſciples.

V. 27. *Therefore the leproſie of Naaman ſhall cleave to thee and to thy ſeed for ever.*] That is, ſuch a leproſie, he had, *viz.* the greateſt and moſt uncurable. And this puniſhment was moſt juſt, that having *Naamans* money he ſhould together with it have his leproſie, for gaping after the filthy lucre a filthy diſeaſe, for his ſelling ſecretly the grace of God, an open infamous brand; for ſinning about the healing of a leproſie, the leproſie, that it might appeare to come not for any other ſinne, but this, for his ſeeking to enrich his children with goods baſely gotten, the debaſing of them by *Note.* this loathſome diſeaſe for ever. And myſtically this teacheth, that they provide ill for their children, who by unjuſt meanes ſeeke to get riches for them, they get Gods judgements, as is moſt commonly ſeene, in that they are either tied with the ſame ſervile bands of covetouſneſſe, or as is moſt commonly ſeene, they breake out with the leproſie of riotouſneſſe, which can never be healed. The Hebrewes by the ſeed of *Gehazi* will have no infants or borne after this underſtood, but onely his children growne up, and R. *Levi Ben Gerſon* by theſe words [*for ever*] underſtandeth the Iubilee, leſt God ſhould ſeem to be too cruel. But ſeeing *Ely* was alſo puniſhed in his children then unborn, and *Ioab*, &c. there is no reaſon thus to limit this judgement againſt *Gehazi*, ſeeing all are tainted with ſinne, and God to terrifie the more with his judgements may without cruelty for the ſin of the father plague both him and his ſinfull brood alſo outwardly at his pleaſure, as hath beene ſometimes before ſhewed. Wherefore God made *Gehazi* and his ſeed a laſting monument of the odiouſneſſe of ſacriledge, that in the ages to come it might be pointed at, and ſaid, Behold, the fruit of ſacriledge, to make all others to have it in abomination. *Gehazi* is laſtly ſaid to have gone out from him a leper as white as ſnow, that is, the moſt incurable, as appeareth, *Lev.* 13. And he is ſaid to have gone out, becauſe the leprous were to be ſeparated to an out place remote from the *Hugo Cardin.* ſound, and never to live in company with them any more. *Hugo Cardin.* ſaith, That ſome thinke, that *Gehazi* had no ſeed, but that myſtically they are *Gehazites*, even his ſeed as it were, that ſell ſpirituall things, as they are ſymoniacall, that buy them; or ſuch as when ſpirituall gifts have been freely beſtowed, looke for a recompence afterwards, the ſeller or buyer by pact being both ſymoniacall.

P. Martyr. The Myſtery of *Gehazi.* *Peter Martyr* will have the Pope ſet forth by *Gehazi* in that he taketh of thoſe, that the Apoſtles let goe free, houſes and lands, &c. abuſing thoſe of whom he taketh, with lies, as he did *Naaman.* But when he thinketh in thus doing to lye hid from *Eliſhah*, that is, Chriſt, he alwayes beholdeth his impoſtures, and will judge him to depart from his preſence, as moſt foule and filthy, and never to come where his ſaints dwell, but in outer darkneſſe for ever.

CHAP. VI.

V. 1. AFter that *Gehazi* was caſt out, ſay the Hebrews, who was ſharpe to the followers of *Eliſhah*, and grudged at his ſpending of the gifts brought in upon them; the number of them encreaſed ſo, that there was not room enough for them to dwell together. Wherefore they conſult about making another houſe at Iordan. *Toſtatus.* *Toſtatus* yieldeth another reaſon of this increaſe of his followers, *viz.* becauſe they were pinched with famine, which yet continued, and *Eliſhah*, they beleeved, was able either by miracle to provide for them, or by meanes of the proviſion brought in unto him by ſuch as were godly affected. Howſoever it is worth the noting, ſaith *Martyr*, both that the faithfull encreaſe more, when the wicked are purged out, that ſuch may not be ſuffered in the Church: and alſo that the number of the faithfull is not diminiſhed by perſecution and tyranny, but encreaſed, as the Palme-tree fructifieth the more, the more it is preſſed with weight, becauſe this encreaſe of the ſons of the prophets with *Eliſhah*, was in the days of idolatrous *Ioram*. Where the houſe was, that had not room enough for them, it is not ſaid, but it ſeemeth not to have been farre from Iordan, becauſe they move him that they might go to Iordan to cut down timber, and build there, and that he would vouchſafe to go with them. Although they were prophets then, and according to their name ſpent much time in divine reading and exerciſes, yet they laboured and lived not in idleneſſe, like monaſticall perſons now a dayes, neither were they ſuch as vowed to live a ſingle life; for *chap.* 4. we reade of a wife of one of the ſonnes of the prophets, they were therefore not tied herein, but at their own liberty, and yet lived in Colledges together under a maſter, keeping their wives happily in ſome places not far from them. Which ſheweth, the weak ground of Monkiſh votaries of theſe times, in their practice.

P.Martyr.
Note.

V. 3.

To Iordan they go to build, ſaith *Martyr*, moſt probably, becauſe there was water for their uſe, and timber growing along the banks. The cauſe why this is related, was the miracle wrought upon this occaſion by *Eliſhah*, to comfort and confirm the faith of his diſciples the more, in making iron to ſwim upon the water. For when one did cut down wood, the head of his hatchet fel into the water, which made him cry out to *Eliſhah*, and the rather becauſe it was borrowed, and a juſt perſon is troubled more, if he cannot reſtore that which hee borrowed, then if he had loſt his own. And by the way ſee here, how plain and poor the ſonnes of the prophets were of old, to ſhew, that they ſought not the world by their profeſſion, but Gods glory. *Eliſhah* pitying his caſe, and being told where it fell in, for God revealed not all things unto him, cut a ſtick and caſt it in, and then the iron ſwam and was taken up again by him from whom it fell. *R. Solomon* ſaith, that the ſtick cut was a new helve, for the other was broken, and this being put into the water, the head went on to it, ſwimming together to the bank, which *Martyr* following, noteth a threefold miracle; firſt, in the ſwimming of the heavie iron; ſecondly, in the joyning with the new helve in the water; thirdly, in ſupporting the iron with the wood, when it was able to ſink that down with the weight, or rather we may ſay, that here were two miracles wrought. Firſt, in the ſinking of the helve caſt in and joyning with the head, that lay at the bottom, as if it had been put into the eye thereof by the hand of a man; ſecondly, in the helves ſwimming up again, and bringing the head with it, which according to the courſe of nature would have weighed that down. For this muſt needs be yielded, that the wood caſt in went down to the bottom, or elſe it had been uſed as a means in vain, but thus, *demerſam fluvio relevavit virga ſecurim*, as *Tertullian* ſpeaketh, the ſtick lifted up the hatchet drowned in the river. And in another place, *the iron ſwam above, but the wood was drowned, which the ſonnes of the Prophets received.* Wherefore it was not made ſo to ſink, but that it roſe again and brougnt up the iron with it, as hath been already ſaid. To enquire how God did this, as ſome do, whether by taking away the heavie quality of the iron for the time, or by the miniſtry of Angels, is vain, ſeeing he is almighty, and can at his pleaſure, make heavie things to be born up by the waters, as the body of Chriſt, and fire to loſe the quality of burning, as in the fierie furnace, and wilde beaſts to refrain from devouring a prey expoſed unto them, as in the caſe of *Daniel*. But that ever he changed the ſubſtance of a body into another ſubſtance, the accidents remaining, we never read, or that he made one body to be in more places at once, as the Papiſts fondly hold touching the body of our Lord in the ſacrament. Allegorically, by the head falling into the water whileſt wood was cutting down, *Gregory* underſtands a preacher puffed up, whileſt he ſeeks to cut down ſin, for hereby he himſelf ſinketh, but upon his crying out in ſorrow for this, God hath mercy upon him, & ſaveth him frō periſhing in the deep.

V. 5.

Note.

V. 6.

Tertull.lib.3. cont. Marcion. Lib. cont. Judeos. c. 12.

And

V.8. *And the king of Aram fought againſt Iſrael, and conſulted with his ſervants, ſaying,*
in ſuch and ſuch a place ſhall my tents be, &c.] Vpon what occaſion this warre
was moved it is not ſaid, and it may ſeem ſtrange, that after ſo great a benefit received,
in the healing of *Naaman* the captain of the army, that the king ſhould
come againſt Iſrael. But it is to be thought, that this warre was rather onely an
ambuſhment, when peace was pretended out of the inveterate malice of the king
of Syria, againſt the king of Iſrael, then a warre openly made, as the words alſo
intimate. He thought not himſelf ſufficiently revenged for former overthrowes,
to have ſlain *Ahab* in battle, but he ſought now treacherouſly to ſlay his ſonne,
when there ſeemed to be peace between them. And haply for *Naaman*, he was
no more now in ſuch eſtimation with him to hinder it, ſeeing he was turned after
the God of Iſrael. The words rendred in [*ſuch and ſuch a place*] Hebrew, are
במקֹם פּלינו אלמוני that is, in a place hidden and ſilent, ſo called because obſcure,
and to it they ſhould come without noiſe, which although it be not here named,
Joſephus. yet it was particularly appointed amongſt the Syrians. *Ioſephus* ſpeaketh only
of one time that he did thus, in ſome place where the king of Iſrael was to ride
a hunting. But it is ſaid, not once or twice, whereby it is to be underſtood that he
did it often, and ſo was by the prophet often diſcovered. He had power then given
him by his propheticall ſpirit, to ſee into things done moſt ſecretly, and farre off
from him; as alſo appeared partly before, in his reproof of *Gehazi.* But why
would he do ſo much for an idolatrous king, that eſteemed not of him, nor of his
doctrine; when as before *chap.* 3. he profeſſed, that had it not been, that he reſpected
Iehoſhaphat, he would not have looked towards him? *Anſw.* It ſeemeth,
that by the miracle wrought then he came into great grace at the court, as was noted
chap. 4. in his ſpeech to the Shunamite, wherefore he ſought ſtill by good offices
doing for the king, to oblige him more and more unto God, by whom hee
P.Martyr. wrought, if by any means he might bring him to repentance. Moreover, as *Martyr*
noteth, he being a man of God was to promote the good of Gods people, and
to keep away evill from them as much as he could, although they were moſt of
them revolted from him, becauſe they were the poſterity of *Abraham*, and ſo
within the covenant ſtill. And it is the duty of the men of God to ſeek the preſervation
Note. of the king and ſtate wherein they live, although they be wicked and unworthy.

V.10. When *Eliſhah* gave the king warning of theſe ambuſhments, he ſent ſcouts out
Lyra. and found it to be as he had ſaid, and ſo ſaved himſelf from the danger. *Lyra*, following
the vulgar Latin [*praeoccupavit eum*] ſaith, that he ſent and took the men
laid in ambuſh, whereas he onely by ſending found it to be ſo, as the Prophet had
fore-told, and thus it was made evident unto him, that *Eliſhah* was guided by the
ſpirit of God, to give the more credit to his words.

V.11. The king of Syria being troubled at this, challenged his ſervants as diſcovering
it, but they ſaid that it was *Eliſhah*; whereby it ſeemeth, that he was famous for his
divine ſpirit, even in that country, and doubtleſſe his healing of *Naaman* was no
V.13. ſmall cauſe thereof. The king hearing it, would take away *Eliſhah*, and underſtanding
that he was in Dothan, ſent a great army, and horſes and chariots to take
him. Ah fooliſh king, that beleeved *Eliſhah* to be endued with the ſpirit of God,
ſo that he could reveal moſt ſecret conſultations againſt others, and yet conceived
V.15. not that he could as eaſily fruſtrate all attempts againſt himſelf. The army of the
king of Syria being ſeen by the ſervant of *Eliſhah*, he cried out to his maſter for
V.16. fear, but he to put fear away from him, ſaid, *There are more with us then with them*;
and when he had prayed, that his eyes might be opened, he ſaw the mountaine
V.17. full of horſe, and a fierie chariot about *Eliſha*, the ſingular number being put for
the plurall, wherefore the vulgar Latin hath it, *fiery chariots.* But how could they
Hieronym. ſaith *Martyr*, be about *Eliſhah*, when as he was in the city, they in the mountain?
P.Martyr. And he anſwereth, that as the Angels like horſes and chariots were repreſented
to him upon the mountain, ſo, was *Eliſhah* alſo in the midſt of them, as for whoſe
ſake and guard onely they were now ſent. Dothan, about which theſe Syrians now
Adrichom. came, according to *Adrichomius*, was in the tribe of Zabulon, 12 miles, as *Ierom*
ſaith,

ſaith, from Samaria, but others place it in Manaſſeh, the next tribe unto Ephraim, in which Samaria ſtood. Of Dothan it is ſpoken before, *Gen.* 37. but upon what occaſion *Eliſha* was now there, is uncertain. He was the common father and inſtructer of the faithfull in all places, and ſo went to teach ſometime in one place, and ſometime in another, and thus I ſuppoſe, he was in Dothan at that time. If it be demanded, who was the ſervant of *Eliſhab* now that *Gehazi* was gone? Some that hold the hiſtory of *Naaman* to be miſplaced, anſwer readily, that it was *Gehazi* who was not ſmitten with the leproſie till after this. But of this enough hath bin already ſaid, and in that the ſervant is not named, as *Gehazi* commonly was, *ch.* 4. and *ch.* 5. it is intimated that he now attended *Eliſhab* no more, but another ſucceeding in his ſervice, which alſo proveth that the hiſtory, *ch.* 5. is placed in due order.

V. 18.

Eliſhab perceiving that the coming of this army was to have him delivered into their hands, after that, he ſhewed his ſervant what a guard was ſet about him, that he might not fear, went out of the city, and then they came down to him to take him: for *Dothan* according to *Adrichomius*, was ſcituated in a plain place between two hills, ſo that to come to him, they muſt needs come down. Then *Eliſhab* prayed the Lord to ſmite them with blindneſſe, and he ſmote them; and *Eliſhab* told them, ſaying, *this is not the way, nor the city, come after me; and I will bring you to the man whom yee ſeeke.*] This blindnes was not the blindneſſe of their bodily eyes, for then they could not have ſeen *Eliſhab* to follow him, and they themſelves preſently perceiving, in what caſe they were, would not have gone on, as hee directed them; it was therefore a blindeſſe of mind wherewith they were ſmitten, making them like litle children in underſtanding, which cannot diſtinguiſh between one place and way, and another. It is likely, when they came near *Eliſhab*, that being thus infatuated, they knew him not, but taking him for ſome other man, asked him for *Eliſhab*, and the way into the city.

V. 19.

Touching his anſwer, although he may ſeem to have ſpoken untruly to them, yet indeed he did not, for they enquired for *Eliſhab*, and although he at that time was in Dothan upon ſome occaſion, yet his dwelling was in Samaria, as hath been partly touched upon *ch.* 5. and appeareth, *ch.* 6. 32. neither was he now in the city of Dothan, but came forth to goe to Samaria. In ſaying therefore, *this is not the way, nor the city*] he meant, that it was not the city where *Eliſhab* dwelt, or where they might find him which was moſt true, becauſe if then they had gone into Dothan, they could not have found him there; but in Samaria, he meant to ſhew himſelfe unto them: ſo *Lyra* almoſt, and *Martyr*; wherefore *Toſtatus* erred much in granting that *Eliſhab* told an officious lie, the ſpirit of God moving him thereunto, for his future glory. For conſidering, that to lie is to ſin, we muſt by no means either grant, that ſo holy a prophet ſinned, unleſſe it may evidently appeare; neither that God inſtigateth to any the leaſt ſin for the greateſt good, that may bee. *Eliſhab* would have them ſmitten with blindneſſe purpoſely, that when they went about to take him, he might take them and make them ſee how vaine and dangerous a thing it was to come forth againſt God and his ſervant, that if it were poſſible, they might hereby, and by the kind uſage which they had, be converted from idols to the true God, who was able to doe ſuch wonderfull things.

Lyra.
P. Martyr.
Toſtatus.

V. 19.

He lead them therefore to Samaria, the metropolitical city of the kingdom, where the king kept his court, and had moſt probably a great guard continually about him, and a number of citizens well appointed, expert in military affaires, and able ſoon to deſtroy the Syrian army being now ſhut into their city. For ſo ſoon as they were entred ſaith *Ioſephus*, *Eliſhab* commanded the gates to be ſhut, and ſent to the king to bring forth his bands of men, and to place them round about them; which being done, he prayed God to open their eyes, that is, their underſtanding again, that thus they might ſee, in what danger they were. But that they might not be ſlain, he forbad this to the king; and contrariwiſe bad, that proviſion ſhould bee ſet before them; which being done, and they refreſhed herewith, they departed to their maſter, and never adventured to come in ſuch a ſecret manner any more, into the land of Iſrael.

Ioſephus.

V. 20, 21, 22, 23.

When *Ioram* coming with his men ready prepared ſaw them, he asked *Eliſhab* ſaying, ſhall I ſmite them, (O my father) He knowing that they were miraculouſly brought thither by the prophet, would doe nothing without his direction; but hee anſwered, ***thou ſhalt not ſmite them***, but thoſe, whom thou ***takeſt with thy ſword and thy bow***. Seeing his enemies brought now into his power by ***Eliſhah***, he greatly reverenced him, and called him father, but it was in hypocriſie; neither was his heart right towards him, as the ſequele in this ch. doth declare, when he ſent to his houſe to kill him. Touching the prophets anſwer, the meaning is, that they were none of his Captives, but the Lords; and therefore, although he had power of life and death over his own captives, yet he had not over theſe, neither ſhould ſmite them, but doe what the Lord would unto them, *viz.* courteouſly ſet them to meat,

Prov.25,21. and ſo ſend them away again; according to that, ***Rom.12:20. If thy enemy hunger, give him meat***, &c. Whereas the king obeyed the prophet herein, it was becauſe the Lord overuled him, in whoſe hand is the heart of the king, and he turneth it as the rivers of water, for his will was certainly to have ſlain them; neither could any but

P.Martyr. the divine power have held him from it. ***Martyr***, beſides the ſenſe of theſe words already given; ***thou ſmiteſt all thoſe whom thou takeſt with thy ſword***, &c. hath this, thou ſmiteſt ſuch, but not all ſuch, therefore much leſſe theſe, whom thou haſt not taken. This lenity of the prophet in this caſe was admirable; ſeeing hee was the man that they now aimed at, to take and carry away captive; ſo that a man would think, he ſhould rather have ſtirred up the king to ſlay them as enemies, having them at this advantage; but he thought it an opportunity rather to work in them by kindneſſe a love of his God, who was both of ſuch unparalleld mercy and power, ſeeing none almoſt would have let their enemies goe, coming by any means into their power. Neither was this kindneſſe ſhewed without effect; for it is ſaid, that the ***Syrian armies came no more into the land of Iſrael***. Againſt which if the words following *v.* 24. ſeem to make, it is to be underſtood, that the meaning is, they came no more ſecretly, and by ſtealth, becauſe they ſaw they prevailed nothing by ſo doing, but from thenceforth they made open warre; to this effect ***Joſephus***, the king of Syria admiring the power of God and the divinity of ***Eliſhah***, determined with himſelfe not to attempt any thing more treacherouſly and cloſely, but openly with a full army to invade Iſrael; and yet happily thoſe forces who were now ſent away in ſafety, never came more; they were by this miracle & mercy ſo much moved. To intimate which it is ſaid, they added not to come any more, *viz.* the ſame troups, but others were gathered together to beſiege Samaria in far greater multitudes, for which cauſe the words are varied. ***Benhadad gathered together all his tents***, although the vulgar Latin hath it, ***his whole army***; and thus ***Pellican*** expounds it, or that they came no more in ***Eliſhah*** his life time, or whileſt that king reigned. If it be demanded, whether the prophet did well to ſpare them being idolaters and enemies? I anſwer, although idolaters of the Iſraelites were to be ſlaine, becauſe God had peculiarly choſen them, and by many ſignes and wonders declared himſelfe to be the only true God unto them, and expreſſely taught them againſt idolatry; for which cauſe ***Elijah*** ſpared neither the Prophets of ***Baal***, nor the two captaines with their fifties, and afterwards the ſervants of ***Baal*** being brought together by a wile into the houſe of ***Baal*** were all by ***Jehu*** deſtroyed; Yet other nations were not to be deſtroyed for this, but as God appointed, *viz.* the Canaanites, Perezites, Ammorites, &c. who were all adjudged to deſtruction, and Amalekites, but upon the Syrians the like judgement was not paſſed, and therefore they might ſometime be ſpared, as occaſion ſerved; as when God brought them miraculouſly into their hands, not for this, but another end; when for this end ***Benhadad*** was brought into the hands of ***Ahab***, it was a great ſin to ſpare him, as hath been ſhewed before. But now it was a vertue, for hereby was ſhewed gentleneſſe towards enemies able to make their hearts relent, that the Iſraelites might live by them in the more quiet afterwards, and that their God might have honour even amongſt them. Moreover the idolatry that they lived in, was out of ſimple ignorance, and theſe that came to take ***Elijah***, did but as they were commanded by their Lord, whom they were to obey, which extenuated their fault, and pleaded for pity to be ſhewed unto them. Whereas ***Sallianus*** thinks, that they had ſuch indignation at ***Eliſhah*** his thus mocking of them, that they ſtirred up their king to the following warre, it is improbable, becauſe their coming no more into that land is ſpoken of, as the iſſue of this their uſage, and the heart of *Benhadad*, as appeareth by his whole hiſtory, was generally bent after one attempt by warre defeated, to begin another ſo ſoon as he could, ſo implacable was his malicious mind againſt Iſrael.

The Myſtery. *Lyra.* Myſtically by the King of Syria warring againſt Iſrael, by trechery underſtand the devil cloſely ſeeking the deſtruction of the faithfull, by *Eliſhab* godly Preachers giving them warning againſt his treacheries; and as the Syrian army ſeeking to take *Eliſhab* away was confounded and made to go home again without effecting any thing, ſo are all the attempts of the devil to take away ſuch Preachers fruſtrated; when ſuch as he ſtirreth up to perſecute are like *Saul*, firſt ſmitten with blindneſſe, and then receiving their ſight again are no more enemies, but rather friends of the Church, and publiſhers of Gods wonderfull works toward them, as he was, being made of a perſecuter, a Preacher of the Chriſtian faith. Whereas *Lyra* bringeth for example, not *Saul*, but *Anthony* the Eremite a diligent Preacher, whom the devil ſought to ſtrangle, but by the Virgin *Mary* he was chaſed away; it ſavoureth of a Fryerly legend of inventions put for truths. *Note.* The army of horſes and fiery chariots about *Eliſhab* ſhewed, how the Angels of God pitch their tents about those that feare him to ſave them from all dangers, *Pſal.* 34. and this none ſeeth but he, whoſe eyes God hath opened, as *Eliſhab* his ſervants, and he onely is to be prayed unto for this and all other things, *Note.* and not Angels, or any other of the court of heaven, as *Eliſhab* prayed unto him and not to the Angels, although ſeen neare about him.

V.24. *It came to paſſe after this, that the King of Syria gathered together his whole army and went up and beſieged Samaria. And there was a great famine,&c.*] It ſeemeth, that howſoever *Benhadad* was moved at the wonder which was wrought ſo as that he aſſayed not to overthrow the Iſraelites any more by treacheries and ambuſhments, becauſe he found, that there was one amongſt them, that could eaſily defeat all ſuch enterpriſes of his, yet he hardened himſelfe out of the confidence which he had in his great forces wherein he exceeded Iſrael, to come againſt them in open warre, imagining fooliſhly, that although their God could diſcover his moſt ſecret counſels, that they might take none effect and blinde the underſtanding of his ſervants ſent out in the darke of the night, yet he could not helpe them in caſe of a long and ſtrong ſiege, but that they muſt needs thus periſh. For to the like effect almoſt he once before uttered himſelfe, when he had beene overthrowne by *Ahab*, thet he was the God of the mountaines. And however he was then overthrowne, yet ſince that time he prevailed againe in a pitcht battell at Ramoth Gilead, and ſo he hoped to doe now againe in this Samaritan expedition. And truely hereby the Iſraelites ſuffered grievouſly, for the famine is ſaid to have grown V.25. ſo great in Samaria, *That an aſſes head was ſold for eighty pieces of ſilver, and the fourth part of a cab of doves dunge at five pieces.* This ſaith *Pellican*, was the juſt judgement of God upon them, that they, who ſet at naught the word of God, that heavenly manna and moſt precious food of the ſoule, ſhould be inforced through neceſſity to pay moſt deare for baſe things and at other times deſpicable, for the ſatiſfying of their hunger. By an Aſſes head, ſaith *Lyra*, ſome underſtand the whole beaſt, becauſe in ſelling men uſe to ſay, I will have ſo much by the head, and I bought ſo many head of cattel at ſo much the head: others underſtand it onely of that part, which ſeemeth moſt probable, as *Martyr* alſo ſaith, for if the fourth part of a cab of Doves dunge were five pieces of ſilver, it is no great marvaile, though an Aſſes head were ſixteene times as much, and in ſo great a ſcarcity it is not to be thought that an whole beaſt was ſold together for food to any of the common ſort, whoſe meat this muſt be ſuppoſed to have beene and not of the greater ones. A Cab, ſaith *Martyr*, is the ſixt part of a meaſure conteining twenty foure egges, the fourth part a meaſure conteining ſixe egges. By dung *Lyra* underſtandeth, not dung properly, but the garbage with the maw of the fowle conteining the graines eaten by it, which commonly uſed to be caſt all together away, as dung; but now by great mens Cookes, it was kept and ſold unto the poore for food; becauſe

Pellican. *Lyra.* *P.Martyr.*

dung properly is fit rather to choke and to deſtroy the body, then to nouriſh it. Yet *Martyr* holdeth rather, that it was dung, becauſe the word uſed in the margin cometh of דוב ſignifying dung, and ſo it is uſed, *Iſa.* 38. But he confeſſeth that the word uſed in the text cometh of חור ſignifying a caverne or hole contracted in it ſelfe, by which the Sacred Hiſtory fleeing all obſcurity is wont to ſet forth that, through which the excrements come forth, and not plainly. *Joſephus.* *Ioſephus* thinketh that they uſed Doves dung for ſalt, and ſome to maintaine their fire to make ready their meat. Amongſt all which that of *Lyra* is to be preferred, neither doth it diſagree from the originall word, for the hiſtory ſpeaketh onely of food and not of ſauce or fire, which their hunger permitted them not to look after ſo much, and they might as wel have eaten dirt with the wolf as pigeons dung. For 80. pieces of ſilver the Chald. Paraphraſe hath eight ſhekels, that is, of our money five pounds, accounting *Chald. paraph.* the peice fifteene pence, and a Cabs fourth part was a meaſure of a pint and halfe, Patriarks travels. ſo *H. B.* ſaying alſo, that in ſome texts for eighty, it is eight pieces of ſilver; the Septuagint of *Sixtus* hath it fifty, and likewiſe Saint *Auguſtine* following that tranſlation. This is thus ſet forth to give us a taſte of their extreme famine, ſeeing Aſſes fleſh was uncleane and might not be eaten, yet now they gave deare for a little for food, which ſheweth, that either this ſiege was in the time of famine ſpoken of before, or elſe continued long.

V. 26. To ſhew the greatneſſe of the famine there followeth another example more ſtupendious, a woman cryed to the King, as he went upon the wall to ſave her, and V. 27. when he underſtood her meaning to be by giving her ſome reliefe and replied accordingly, *Joſephus.* ſhe explained her ſelfe, as *Ioſephus* ſaith, that ſhe meant not any ſuch thing; then he asking, what ſhe would have, ſhe ſaid, that there was an agreement 28, 29. betwixt her and another woman, that they together ſhould eate her ſonne one day and the next day that other womans, wherein ſhe having performed her promiſe, the other now refuſed to performe hers. The King ſoone underſtood her meaning to be that he ſhould doe her juſtice, but he replied nothing, onely expreſſing a V. 30. great rage, whereinto he was hereby driven againſt *Eliſhah*, he ſware to behead him that day. He went upon the wall to ſee, that all parts might be well defended againſt the enemy. He ſaid nothing to the caſe propounded, becauſe it was horrible to heare, but too hard to be judged. But why did he rage ſo againſt the innocent *P. Martyr.* Prophet ſo ſoon as he heard this? *Martyr* anſwereth, partly becauſe he thought that this famine was cauſed by him, as the drought before in his fathers time by *Elijah*, partly becauſe he thought, that he could have kept the city from this ſtreight, if he had would, and partly becauſe idolatrous prophets inſtigated him againſt *Eliſhah*, as one that the gods would not endure, and therefore had brought the city to this extremity; and he addeth a fourth reaſon which is not ſo probable, that he exhorted the King to hold out and not to yeeld the city, promiſing deliverance, *Lyra.* which he did to ſave the faithfull, that were there out of the enemies hands. *Lyra* reſteth upon that one onely, becauſe he delivered not the city by his prayers, which indeed he meant to doe, but yet according to the direction of God, and at the time, when he ſhould appoint, as hereafter followeth. And it may be, that he remembring the diſmiſſe of the Syrians by *Eliſhah* his meanes, was partly hereby provoked againſt him, becauſe if they had beene deſtroyed when he had them in Samaria, Samaria could not have now beene brought into this great ſtreight by them.

He raged before at the woman, which cryed unto him, ſaying, [*the Lord ſave thee not*] for it is ſo Hebrew, being as much in effect as, The Lord confound thee, how ſhould I ſave thee? and now he rageth againſt *Eliſhah* like a mad man, whereas, the cauſe of all this evill was in himſelfe his idolatry and wickedneſſe, of which V. 30. he ſhould now have repented, and deſired the Prophet to pray for him: *verſ.* 30. He was affected with ſorrow to rend his garments and to put on ſackcloth, but he rent not his heart, which he ſhould chiefly have done, *Ioel* 2. 13. and without doing which all this was hypocriſie, being yet well uſed by the godly to expreſſe the contrition of their hearts. For the woman, that complained to him, he ſhould have adjudged her to die for her murder, ſeeing ſhe ought rather to have died her ſelf, then to have committed this bloudy ſinne. And however her crying thus to the king was accidentall, there was a divine providence in it, to make him ſee the iſſue of ſo foul ſinning, juſt according to the threatning of the law, *Deut.* 28. where this judgement of a mothers eating her own childe is particularly ſpoken of.

V. 32.

Joſephus.

P. Martyr.

Abulenſ.

But Eliſha ſate in his houſe, and the Elders with him, &c.] That is, other Prophets, his diſciples ſaith *Ioſephus*, lamenting the ſinnes and miſeries of the times. And they are called elders, ſaith *Martyr*, partly becauſe of the age of ſome of them, and partly for the wiſedome and gravity that was in them, as in men of greateſt antiquity. *Teſtatus* thinketh, that the houſe, in which he was, was not his own, but another mans, but onely he at this time dwelt therein, becauſe he was poor, and had left all, when he began firſt to follow *Elijah*. But to let this paſſe, as not materiall, although I do not beleeve that *Eliſhah* left all ſo, as that he had now no houſe of his own, ſeeing he was never required ſo to do. As he ſate in his houſe, he perceived by the ſpirit, that the king had ſent a man to cut off his head; meaning himſelf to follow immediately after to ſee whether it were done, and therefore he ſaid to his company, ***See ye not, that the ſonne of the murtherer hath ſent to take away my head?*** calling him ſo, becauſe his father murthered *Naboth*, and in heart he was already the murtherer of him, ***and he biddeth them to ſhut the door againſt him***; that is, not with a minde to reſiſt authority, although tyranizing, but that whileſt they kept him out by ſtrong hand, the king might come to countermand it, being now, as he knew, touched with repentance and haſtening after him, that execution might not be done; as the next words declare, ***Is not the noiſe of his Lords feet behinde him?*** Thus *Theodoret*. He did not this, but he threatned it, but he being by and by moved with repentance, ran unto him repreſſing the ſlaughter. And to the ſame effect *Ioſephus*, he bade them delay the man, ſhutting the door againſt him, for the king would by and by be there, repenting him of his command. And accordingly he came with haſte to ſave the prophet from this danger, and being come charged him, that he ſought not by his prayers to ſave the city in the midſt of ſo great calamities; which laſt paſſage is not according to the ſacred hiſtory, wherein he is ſaid, to have ſpoken theſe things.

*Theod.qu.*23. *in* 4. *Reg. Hoc quidem non fecit ſed minatus eſt ſe eum interempturum, ut qui negligeret vel ſponte deſpiceret ſummam calamitatem, ſed ſtatim ductus pænitentia accurrit cadem reprimens.*

Joſephus.

V. 33.

Behold this evill is from the Lord, what ſhould I expect from the Lord any more?] And it ſeemeth, according to *Martyr*, that at his coming ſome words to this effect were firſt uttered by the Prophet, (*O King*) ***be not ſo impatient, but wait upon God***; then he in replying ſaid thus, meaning, that the Lord had made their miſery as great as he could, and therefore now whatſoever he did, he would no more wait upon him, but yield to the enemy; the ſaying of one, that utterly deſpaired of help from God, and therefore not likely to have blamed the Prophet for not ſeeking unto him by his prayers. Yea ſome, as the Chaldee paraphraſt, think, that the Prophet moved him to pray to the Lord; unto which he replied, this evill cometh from him, which is as great as he can lay upon me, why then ſhould I ſeek any more unto him? The words indeed are ſo brought in, as if they were the words of the meſſenger, for it is ſaid, ***The meſſenger came down unto him and ſaid, behold this evill***, &c. and ſo it is taken by ſome; but moſt expoſitours take it, as ſpoken by the king, both for that the meſſenger was not ſent to ſpeak in the kings name, but to do execution, and alſo becauſe *chap.* 7. 1. it appeareth, that the king was come thither, ſeeing the prince upon whom he leaned, was there to hear, and to reply to ***Eliſhah*** propheſying of plenty. Whereas it is ſaid, ***then the meſſenger came down to him and ſaid***, the words are thus to be diſtinguiſhed; he came to ***Eliſhah*** his houſe, but was not ſuffered to enter, and then the king following him at the heels, when ***Eliſhah*** had moved him to wait upon God and ſeek to him, ſaid theſe words, implying, that he would hold out no longer in expecting help from the Lord, who had brought him to ſo great a ſtreight, but preſently yield up the city, and ſo the Syrians ſhould triumph over the God of Iſrael, and magnifie their gods above him. Then ***Eliſhah*** propheſied as followeth.

CHAP.

CHAP. VII.

Note. *Ioſephus.* *P. Martyr.* *Toſtatus.*

V. 1. *BVt Eliſhab ſaid, hear ye the word of the Lord, thus ſaith the Lord, to morrow by this time, a meaſure of fine flowr ſhall be bought for a ſhekle, and two meaſures of barley for a ſhekle, in the gate of Samaria.*] Although the king had ſent to behead *Eliſhab*, yet he ſeeing the extremity in which he was, ſtood not to expoſtulate with him about it, but accepting of his recantation, ſpake the greateſt comfort unto him that might be. Whereby is ſhewed, that the Lord is ſo mercifull, that he graciouſly paſſeth over that which is uttered impatiently in extream miſery, and provideth notwithſtanding for his people, as their neceſſity requireth. There could not any thing more joyfull and fully contenting have been ſpoken by the Prophet, then to promiſe plenty, and to ſet the very day and hour; and therefore, as *Ioſephus* ſaith, the king rejoyced greatly when he heard it, but his impious ſervant on whom he leaned (which argued that he was in great grace with him, as *Naaman* with the king of Syria) replied ſcoffingly with this great blaſphemy, that if the Lord ſhould make windowes in heaven, and rain down corn, it could not be ſo; as if he had never read or regarded not, what was recorded touching his feeding of the Iſraelites with Manna in the wilderneſſe, being 600000. forty years together, and with fleſh their fill an whole moneth. *Moſes* himſelf doubted, as *Martyr* hath it, when God promiſed ſo to do, how it could be done; but his doubting was out of admiration, as the Virgin *Maries* afterwards, and not out of unbelief, concluding it utterly impoſſible. Touching the meaſure which ſhould be bought ſo cheap, it is *Satum* in Hebrew and Chald. and this word is alſo uſed by *Ioſephus*, but in the Septuagint tranſlation, *Modius*, and likewiſe in the vulgar Latin; but according to *Ierom*, a *ſatum* is as much as the meaſure called *modius* and half, becauſe it contained 6. cabs, the *modius* but four. A cab then being 6. pints, as was partly touched before, ſix of them, which was a *ſatum*, amounted to 36. that is, four gallons and half, that is, half a gallon more then half a buſhel, and comparing this with the price of doves-dung at this time, we ſhall finde it to be 120. times cheaper, and barley 240. which was a moſt admirable fall of price on ſuch a ſudden. This prince, that would not beleeve that it could be ſo, was by and by threatned, that he ſhould ſee it, but not taſte thereof, becauſe he ſhould by Gods juſt judgement be troden to death, as hereafter appeareth. If he ſhall ſeem not worthy ſo ſore a puniſhment for not beleeving the Prophet, who ſhewed no ſigne to prove the truth of his propheſie; *Toſtatus* ſaith well, that he did not onely not beleeve *Eliſhab*, but not the power of God himſelf, for which he was worthily ſo puniſhed, and he alone beleeved not, as it ſeemeth, when the king and all the reſt that heard it, by reaſon of their former experience, that he was a true Prophet of God, beleeved it.

V. 3. *There were 4 lepers at the entrance of the gate, &c.*] The meanes whereby God brought it about, that corn proved ſo plentifull on ſuch a ſudden, was by cauſing a noiſe of chariots and horſes, and of a great army to be heard in the Syrian army, *v.* 6. whereupon they imagined, that the kings of the Hittites and of Egypt, were hired to help Iſrael, and ſo haſted away leaving their tents full of all manner of proviſion; and the means whereby the Iſraelites beſieged in Samaria came to know this, was the deſperate adventure of foure lepers, who for their leproſie were not ſuffered to dwell within the city, but without the gate, they being at the point of periſhing by famine, went to the tents of the Syrians very early in the morning, and ſo diſcovered it. The Rabbins ſay that theſe foure were *Gehazi* and his three ſons, but without all ground. But whatſoever men they were, it ſeemeth, that they had hitherto received ſome proviſion out of the city, but now they began to be in extreame want, and this made them deſperate. And from their living without the gate all this time of this ſiege, and not being cut off by the Syrians we may gather, that the camp lay a good diſtance from the city, neither did they fight with Iſrael with any other weapon but with famin. For the ſound, which the Lord cauſed the Syrians to heare; ſome think that it was not in the ayre, but only in their eares, becauſe thus the Samaritans ſhould have heard it as well as they; but this followeth not, ſeeing God can keep ſome from ſeeing or hearing that which others heare, as appeareth by the example of *Eliſhah* and his ſervant in Dothan, and of *Saul* and his company, *Act.* 9. If it be demanded what Hittites were theſe, who they thought came to help them, ſeeing they were all bondmen to the Iſraelites, 1 *Kings* 9. 20, 21. It is to be underſtood that there was *Chalim* the ſonne of *Iaphet*, *Gen.* 10. 4. whoſe poſterity were called Hittites alſo, and the Iſles inhabited; and of theſe *Ioſephus* underſtandeth them, only they are written with כ, but the Hittites here mentioned with ח. But how came it to be known to him that wrot this hiſtory, ſeeing none of the Iſraelites were there to diſcover it? doe not think with ſome, that he knew it by revelation, but that the Syrians themſelves made it ſo publick, that all nations about could not but take notice of it.

V. 8. The lepers coming to the forſaken tents, where they found nothing, but horſes and aſſes without, and within abundance of proviſion and treaſure went into one, and did eat and drink, and then carried out treaſure and hid it in the ground, and having done ſo the ſecond time, *Ioſephus* ſaith 4 times, they feared, that if they concealed this good newes, it would be found to be a great ſin in them, for which they ſhould be liable to puniſhment. P. Martyr. And they had indeed ſaith *Martyr*, done already more then they could juſtifie, ſeeing the prey belonged not unto them, but was to bear the kings diſpoſing, and till he gave liberty to take and carry away any of it, it was theft in ſuch, as did ſo. Sallianus. But others ſay, that the taking of theſe things was lawfull and without all fault, being made ſo by the juſtice of warre, and their own neceſſity. But why then did they hide them? It is ſaid they did this, as not thinking the Syrians to be fled quite away: but this is contrary to the courſe of the hiſtory, ſeeing if they had thought ſo, they could not have come to tell the king, that they were gone. Moreover it had been a great fault in them, when all the city was in ſuch extremity for want of food, to delay longer the bringing unto them this joyfull newes. Here it may ſeem ſtrange, that in flying away they ſhould leave their horſes, and that when they were fled a good way of, and perceived none to follow them, that they returned not to their tents again. But the ſame God which ſent the feare at the firſt, could make it continue and purſue them many miles homeward, and the terrour ſtricken into them to tranſport them ſo farre, as not once to think upon their beaſts to carry them, or not to dare to ſtay to bridle them. The news of the Syrians flight being come to the king, he ſuſpecting that it was done in policy, ſent out two horſe men to ſee whether they were really fled away or not. In conſulting about it v. 13. it is ſaid, *let them take five of the horſes which remain.* And, V. 14. *They took therefore two chariots of horſes.*] *Kimchi* ſaith, *ſome of the five which remained*; Junius. by two chariots of horſes *Iunius* underſtandeth, [*duos equos vectarios*] *or road-horſes, ſerving to carry men upon the way.* Others better [*currus equorum, i. equos curules*] *of the Kings chariot-horſes. Ioſephus*, to make both theſe ſayings the better to agree, hath it thus; *Let two horſemen be ſent out*, &c. V. 15. And two horſemen were ſent ſaith the Septuagint, as the meaning is. And following them unto Iordan, they ſaw garments and veſſels ſtrewed in the way. They caſt away their garments, that they might run the lighter; by veſſels ſome underſtand their armour and inſtruments of warre, and ſome, precious veſſels of ſilver and gold: but ſeeing the word כלים ſignifieth either, it is rather to be conceived, that inſtruments of warre are here meant, becauſe if their haſte were ſuch, that they would not ſtay to take their horſes, much leſſe would they take any luggage, but their weapons onely, and growing more and more faint-hearted, they would no longer bear the very burthen of them, but truſting rather to their heels, caſt them away.

V. 16. Newes being brought to the king, the people went ſoon out with him to the prey, and the corn which they found there in wonderfull great aboundance being brought to ſell to the citizens (who ſtayed behinde, that were no ſouldiers) in the gate of the city, the unbeleeving prince, was by the King appointed to keep good order amongſt them, that they might not in coming over haſtily throng and bear down one another. But whileſt he attended upon this office, having firſt ſeen ſome corn ſold ſo, as was propheſied, he himſelf was born down and troden to death. And ſo none of the Lords word fell to the ground, but was all fulfilled, that we might not be unbeleeving, but beleeving in things, which have not ſo ſudden ac-compliſhment, for all promiſes ſhall likewiſe take effect in the time ſet by God. *Ioſephus*, whom alſo *Martyr* followeth, ſaith, that he was ſet to keep the people from coming out too haſtily, when they went to take the prey, which cannot be, becauſe ſo his treading to death had bin before that any corn had bin ſold, or he had ſeen the cheapneſſe propheſied of. And the ſelling of it at ſuch a price is firſt ſpoken of and then his death; plainly intimating, that it was not in the going out to take the prey that this happened, but after the taking, the ſouldiers returned to ſell it at the gate of the city. And after they had begun to ſell ſo to ſome, the report going throughout the city, ſuch multitudes came thronging to buy, that he who was ſet to keep them back, was troden down by the violence of the comers, hunger, which brought them being impatient of any ſtay. And this judgement is thought by ſome to have come upon him rather then any other, that his ſinne in his former oppreſ-ſions of the people, of which it is not unlikely but that he was guilty, might have a ſutable puniſhment in his being preſſed to death under their feet. But I paſſe this over as probable onely, foraſmuch as kings favourites who are wicked, are com-monly found to be oppreſſours of the people. The puniſhment ſuted well with his ſin howſoever, in that he, who ſlighted ſo much the power of God, trampling the honour thereof, as it were, under his feet, was ſo ſlighted by the multitude in the great and high place, as that they ſticked not to tread him to death under their feet. A like death *Martyr* noteth, that *Conſtantine* the laſt ſuffered in the gate of Con-ſtantinople, when the Grecian army preſſed into the city and took it. Whereas *Sa-lianus* conjectureth, that this prince might be ſet over the gate, leſt any enemies lurking about ſhould enter into it, being empty of people; it is altogether improba-ble, for both they were now ſecure in reſpect of enemies, and all the people were not out to take the prey, but the ſouldiers onely, elſe what need had they to have bought? Touching this huge quantity of corn and treaſure, it is not amiſſe conje-ctured by ſome, that the Syrians came to be thus well ſtored, by pillaging and forra-ging the countrey about during the time, that they lay in ſiege, but how by the power of God, they were forced to his high honour, to leave it there again with advantage; and to flee ſhamefully away. Yet, as all expoſitours note, the ſubjects of that king were ſo hardened in their wickedneſſe through a cuſtome of ſinning, as that no reformation from idolatry, or thankeſgiving to God, followed for this great deliverance, which made the Lord to meditate upon another ſweeping judge-ment by the Aſſyrians, and to bring it afterwards, *chap.* 17. when by many corre-ctions following after this, they were not yet amended.

Note.

Joſephus.

P.Martyr.

Lyra makes a good morall of this, from the beginning to tell of the 4 lepers, ſay-ing, theſe lepers ſet forth preachers, who teach well, but live ill, becauſe the leproſy of ſin breaks out upon them, however they tell good tidings; the tents of the Syrians full of riches left to the men of Samaria, the noiſe of armies only being heard, the na-tions full of all treaſure, coming under the power of the Church, onely by the ſound of the Apoſtles preaching; the unbeleeving prince, ſuch as continue in their infide-lity under the preaching of the Word, who ſhall finally be troden in the wine-preſſe of Gods wrath for ever.

Lyra.

CHAP. VIII.

Here it is commemorated how *Eliſhah* foretold to the Shunamite, of whom ſee, *Chap.*4. a famine of ſeven yeares, warning her therefore to depart out of the land. For it is not to be conceived, that he now foretold it after the ſiege of Samaria, ſeeing not long after this it ended, and ſhe returned home againe, as is here ſhewed. The foretelling of this then was about the time of his raiſing her ſon to life, ſeeing that within a while after a famine is ſaid to have beene in thoſe parts, *Chap.*4.38. Wherefore by *Iunius* it is rendered, *Eliſhah had ſpoken to the woman, &c.* But to what yeare of *Ioram* to referre the beginning or ending of it, is uncertaine. But moſt probably it being begun before the Syrian army came and infeſted the countrey, it was continued and increaſed by their long lying there and taking away and deſtroying their corne and proviſion, till at laſt it grew moſt extreme. And here *Martyr* well noteth, that whereas the famine threatened by *Elijah* was but three yeares and an halfe, this was twice as long; ſo that judgements being removed, and ſinne ſtill continuing, they are aggravated and ſent againe in a much more grievous manner. But ſee the thankfulneſſe of *Eliſhah* to her, that had beene hoſpitable to him. He not onely obteined a ſonne for her, and reſtored it to life, but thinking that he could never doe enough for her, who had ſhewed ſuch kindneſſe to him, he giveth her in particular warning of, the danger to come, that ſhe might provide for her ſelfe elſewhere. And ſuch ought to be our thankfulneſſe to our benefactors, and will be, if we be the ſervants of God as *Eliſhah* was, in way of recompence to doe them all the good that we can. But why did he not rather advertiſe her husband, who was the head? *Anſw.* It is moſt probable, that ſhe was now a widow, for her husband is ſaid long before to have been an old man: or he being now aged and decayed committed all his worldly buſineſſe to her mannaging being religious and diſcreet. *And ſhe went and dwelt in the land of the Philiſtines ſeven yeares.* *David Kimbi*, to ſhew the great danger, that ſhe and hers eſcaped by departing out the land of Iſrael aggravateth the miſeries of the famiſhed in Iſrael in thoſe yeares beyond all credit, as if the firſt yeare all their proviſion being ſpent, they had the ſecond yeare lived upon the ſlender fruits, which the firſt yeare brought forth, and the third yeare upon the creatures, which were cleane, the fourth upon the uncleane, as aſſes, horſes, camels, &c. the fift upon creeping things, the ſixt upon the fleſh of their children, and the ſeventh upon the fleſh of their owne armes, as *Toſtatus* recites, and confutes it. Yet *Martyr* ſaith, that ſome thinke this to have been the famine of which *Ioel* ſpeaketh, *Chap.*1 1. which if it were it was moſt grievous. By her removing into Paleſtine it ſeemeth, that other countreyes about were not puniſhed at this time with famine alſo. It was a particular judgement upon this land for the wickednes thereof, and whether Iudah were thus alſo afflicted or no is uncertain; yet it ſeemeth, that it was, becauſe otherwiſe ſhe would probably have removed thither rather, unleſſe the ſtate of that countrey was ſuch, as that they had there no more but what might ſuffice themſelves. The countrey of Paleſtine and Egypt are noted to have beene very fruitfull, yea at the times, when Canaan laboured with famine in the dayes of *Abraham* and *Iſaac*, who likewiſe in the caſe of neceſſity removed thither, and therefore this womans going thither to ſojourne ought not to be called in queſtion, how ſhe could, being godly, goe to live in an idolatrous countrey, for *Eliſhah* alſo went and lived in Syria, *verſ.*7. and then the King of Syria ſent unto him in his ſickneſſe, and if *Elijah* alſo went and lived in Sarepta, and *Moſes* many yeares in Midian, for neceſſity hath no law, as the Proverbe is.

Iunius.

P. Martyr.

Note.

Note.

David Kimbi.

V.3, 4. She being returned at the end of ſeven yeares, came to deſire juſtice of the King, and to have her houſe and land reſtored unto her, which it ſeemeth, were taken away and poſſeſſed by ſome other in her abſence, and this the King both granteth and that reſtitution ſhould be made of all the fruits of her ground ſince the time of her departing; which ſheweth, that even in this time of the famine the land of Iſrael was not altogether unfruitfull, as neither when that ſore famine was in *Iacobs* time, *Gen.*43. for he ſent to *Ioſeph* then ſome of the fruits of the land, *verſ.*1 1. *viz.* honey, nuts and almonds, &c. The man, whom he appointed to ſee this done, was an eunuch; for ſuch attended much upon Kings in thoſe dayes, and ſpecially upon Queenes, as we may ſee in the hiſtory of *Iezzabel*, 2 King.9.32. and of *Ahaſhueroſh* in the booke of *Heſter*. Yet it may be noted, that the cuſtome of making, and of keeping eunuchs came from the heathen, neither did any godly King ever keepe any: but this is the firſt, as I remember, of the Kings of Iſrael, that are ſaid to have had one.

Now it is noted, that at the time of her crying to the King, he was talking with *Gehazi*,

P. Martyr.

Gebazi, and asking him of the miracles of *Eliſhah* his Maſter. From whence ſome gather, as was noted before, that this hiſtory is miſplaced, and ought to come in before the healing of *Naaman, Chap.*5. becauſe after that *Gehazi* was a leper, he was ſeparated from the company of other men, and ſo the King could not have this communication with him. But it is anſwered, that lepers were not ſo ſeparated, but that others might come and talke with them, and therefore this argument is too weake to prove any thing. Moreover, it being at the end of ſeven yeares of famine that *Ioram* had this talke with *Gehazi* and he being ſmitten moſt probably at the beginning of it with the leproſie, it cannot be, that they had this communication together, before he was a leper. Laſtly, *Iorams* inquiry ſeemeth to have been made, when *Eliſhah* now growing towards his end had done working of miracles, and was abſent in Syria, as *Martyr* noteth, becauſe he would have him tell of all the great things, that *Eliſhah* had done, as ſpeaking of one, that had even now finiſhed his courſe.

V.7.

Chron. Heb.

After this Eliſhah went to Damaſcus, and Benhadad being ſick, it was told him, &c.] *Martyr* yieldeth two reaſons why *Eliſhah* went thither, 1 that he might declare unto *Hazael*, that he ſhould be King of Syria, which indeed, was long before given in charge to *Elijah*, and *Eliſhah* moſt probably by his direction given him before he was taken away now went to doe it; 2 to avoid the danger of the great famine, which ſtill continued. And herein *Sallianus* alſo agreeth, making it the ſixt yeare of the famine, when he went thither. The firſt of which reaſons I willingly embrace, but becauſe it is ſaid expreſly to have been done after theſe things, that is, after the ſiege broken up and the great ſcarcity turned into plenty, I cannot think that the famine was any cauſe of his going thither. Whereas *Sallianus* ſaith, that howſoever there was plenty in Samaria, yet the countrey might ſtill labour with want: I anſwer, *Eliſhah* dwelt in Samaria, and therefore he had not need to have departed out of the kingdome, although there were ſcarcity ſtill in other parts, but how it can be, that other parts were in want now, I cannot ſee; Samaria the chiefeſt city of the kingdome being ſo full, that from thence they might be ſupplied in all other places. If it be demanded, how *Eliſhah* fulfilled that, which was given in charge to *Elijah*, ſeeing he was bidden to annoint *Hazael* King; it may be, that he did, although it be not mentioned: for in *Chronico Hebræorum*, it is ſaid, that he annointed him. If not, his declaring to him, that he ſhould be King, was, as an annointing of him to this office.

Joſephus.

Touching the ſickneſſe of *Benhadad* at this time, *Ioſephus* ſaith, that it came by extream ſorrow for his hoaſts late ſhamefull flight, when none purſued them to his ſo great dammage, and ignominy. He alſo thereby conceived that God was againſt him, and ſo he ſhould never proſper in any of his undertakings, which aggravated his griefe without meaſure. Touching the prophets going into an enemies country, ſo lately foiled by his meanes, and before maligned for diſcovering his conſultations to the king of Iſrael, it is to be underſtood, that he was directed thither by God, and therefore feared no danger, there were more with him then againſt him, as was ſhewed him at Dothan. And for the Syrians, their hearts could not but be wonne towards him by his kindneſſe ſhewed them in Samaria in delivering them from the danger of death, the king alſo being now ſick and needing his help, it was no time to offer him any diſcourteſie, but gladly to receive him, being a man whom he knew to be ſo gracious with the higheſt Majeſty, and of whoſe power he had experience in his ſervant *Naaman*.

V.8,9.

Benhadad being certified of the prophets coming to Damaſcus, ſent *Hazael* to him with a preſent of all the goood things of Damaſcus, the load of 40 camels to enquire of him, whether he ſhould not recover his health again, meaning doubtleſſe by this great kingly gift to win his favor ſo far as to pray for him. Whereby we may ſee in what honour and eſtimation *Eliſhah* was even amongſt the Syrians. The king preſumed not to ſend for him, for king *Ahaziah* doing ſo for *Elijah*, had his meſſengers deſtroyed by fire; yea 3 kings before humbled themſelves in their ſtreight to come unto him, being warned moſt probably by that example, and now the king of Syria ſendeth a moſt honourable Embaſſadour to him, calling himſelfe his

ſon, *thy ſonne Benhadad.* By all the good things of Damaſcus underſtand ſome of
all, and the very beſt. But whether the prophet took this preſent or no, is uncer-
tain; and moſt conjecture, that he did not, becauſe he refuſed *Naamans*, and if wee
receive that Septuagint tranſlation called *Complutenſis & Regia. Hazael ſtood be-
fore him and ſet the gifts to him, untill hee was aſhamed*] he did certainly re-
fuſe it.

Hazael having done his meſſage, *Eliſha* anſwered, tell him, in living thou ſhalt V. 9.
live, *yet the Lord hath ſhewed me, that dying, he ſhall dye.* Hebr. it is in the text, לא
ſay unto him, *in living, thou ſhalt not live, and the Lord hath ſhewed me*, &c. but in the V. 10.
margin it is לו to him, and ſo it runneth in all expoſitions except in that of *Iunius*, *Junius.*
who hath it, *ſay not, in living, thou ſhalt live*] giving this for the meaning, although
this diſeaſe be not unto death, yet thou ſhalt not recover out of it, but certainly dye.
But whereas לו in the margine is taken in, and לא in the text left out, take wee
them in both, and the ſenſe will be plain. The king ſends to enquire, whether he
he ſhould recover, *Eliſhah* anſwereth, ſay to him no; indeed thou mighteſt live, not-
withſtanding this ſickneſſe, but by ſome other meanes, thou ſhalt dye, and not reco-
ver; or leaving לו in the margine out, *ſay no*, thou ſhalt live, &c. *David Kimbi*
ſaith, that the prophet in his anſwer reſpected two divers things, and therefore his *Kimbi.*
words are divers, firſt reſpecting the diſeaſe, he ſaid that he ſhould live, becauſe he
ſhould not dye of that. 2. Reſpecting the evill means, that he ſhould uſe to make
him away, he ſaid, that he ſhould dye, ſpeaking the one to be delivered by way of
anſwer to his enquiry, and the other to prevent the calling in queſtion of the truth
of his propheſie, which otherwiſe might have been queſtioned, when the king died
ſo ſoon after.

But others, which *Martyr* moſt approveth, ſay that the imperative is put for the *P. Martyr*
future tenſe, as in many other places; particularly, *Gen.* 20. 7. and *Prov.* 3. 4. *Say*,
that is, *thou ſhalt ſay*, or maiſt ſay, if thou wilt, unto him, thou ſhalt live, for I
both know, that he ſhall not dye of this ſickneſſe, and that thou wouldſt willingly
ſpeak pleaſing things unto him, but the Lord hath ſhewed me, that before he reco-
vereth, he ſhall certainly dye by ſome other meanes. Other expoſitions of ſome,
which he alſo mentioneth, are not worth the naming, as that he would not have the
truth plainly told him, leaſt being ſtrucken therewith, he ſhould preſently dye, and
ſo the prophet be endangered by his ſubjects for the great love that they bare unto
him, or that he meant that he ſhould live eternally, as being one that was converted
to the true God, but this is both to preſume upon that which is improbable, and
to make him to equivocate, from which he abhorred. Of all theſe expoſitions I pre-
ferre that of *Iunius*, and ſo the prophet neither bad him, nor permitted him to ſpeak
otherwiſe, then as the event ſhould prove, although as the ſame *Iunius* hath it, he
no leſſe truly reported his anſwer, *v.* 14. then he dealt faithfully with his maſter,
when as he ſtrangled him and ſtopt his breath the next day; and upon this *Lyra* final- *Lyra.*
ly reſteth, ſaying that the Prophet told him that he ſhould not live, ſo that *Hazael*
manifeſtly lyed in returning his anſwer.

And he ſet his countenance, and ſet it till he was aſhamed, and the man of God wept] V. 11.
thus it is in Hebr. being rendred word for word. How the Septuagint have it hath
been ſhewed before, and in the Septuagint Franckfort, *he ſet the gifts to him, till
they were corrupted and he was aſhamed.* The vulgar Latin, *He ſtood with him and was
troubled even to the ſuffuſion of his countenance.* Iun. *Quamvis contineret vultum
ſuum & componeret dudum, flevit tandem vir dei.* Here becauſe it is not ſaid, who did
thus? although *Iunius* hath it expreſly the man of God, and *Toſtatus* and *Vatablus*
expound it of him, ſome refer it to *Hazael*, as the Septuagint and *Ioſephus*, and that
I take it, more rightly; both becauſe when it is ſpoken what the man of God did,
he is expreſly named, and ſomething was ſpoken, wherewith *Hazael* might be
affected, when he was told, that his maſter ſhould ſurely dye, it being then hap pi-
ly in his minde, which he did ſoon put in practice; but he would now feign ſorrow
at the hearing of it, and ſet and offered him the gift howſoever, to expreſſe which
another word is uſed after the firſt ſetting ſpoken of, and he continued thus to do;
till he was aſhamed; as thinking, that the man of God knew that he did it not ſeri-

ouſly, but feignedly, having other things in his minde tending to treachery againſt
his maſter, and cruelty againſt his brethren, the Iſraelites. Then *Eliſhah* wept forſomuch
as he ſaw into the inhumane malice of his heart againſt the people of God.
V. 13. And *Hazael* in ſubmiſſe words asking the reaſon, he ſaid, that he ſhould break down
Fulfilled 2 Kin. 10.32. the ſtrong holds of the children of Iſrael, ſlay their yong men with the ſword, daſh
out the infants brains, and rip up women with childe. Of which when he thought
ſtrange, ſaying, am I a dog? he anſwered, the Lord hath ſhewed me, that thou
ſhalt be king of Syria. And upon this it is likely, that he began to meditate the death
of his maſter. If it be demanded, how *Eliſhah* may be juſtified in telling him thus,
P.Martyr. which was a way to ſet him on to practice this treaſon againſt his king? *Martyr*
ſaith well, that prophets muſt declare what God hath committed unto them, although
the wicked turn it into an occaſion of rebellion, as did *Ieroboam* before, that
the word of God, which is to ſalvation to ſome, might turn to their juſt damnation.
For that propheſying of ſuch things, doth not neceſſarily put men on ambitiouſly
to ſeek them, appeareth in the example of *David*, who being anointed King by
Samuel, was yet moſt averſe from practiſing any thing againſt king *Saul*. Theſe
words of *Hazael*, *What, am I thy ſervant a dog? &c.* are by ſome drawn to another
ſenſe, being read thus without any diſtinction, *What am I thy ſervant a* contemptible
dog for power, *that I ſhould do theſe great things?* and the Prophet anſwers accordingly,
1 Sam.24.15. *Thou ſhalt be King of Syria,* and then thou ſhalt have power. This had bin
probable indeed, if he had ſaid [*a dead dog*] as *David* ſometime to *Saul*, but becauſe
it is the nature of a dog to rend and tear without reſpect, it is better to take it
as ſpoken in regard of ſavage cruelty, as abhorring then there from, but he anſwered,
that he ſhould be King of Syria, and ſo he would change his minde, as many
Lyra. men do; according to that proverb, *honores mutant mores*. *Lyra* joyneth both
theſe expoſitions together, I am not ſo potent that I can, or ſo cruell that I would
do thus. And indeed this was ſuch horrible cruelty, that no heart could think upon
it without relenting, and therefore *Eliſhah* fore-ſeeing it by the ſpirit, could not
but weep, as *Ieremiah* afterwards for the miſeries of his people preſent, and Chriſt
for their miſeries, which he foreſaw ſhould come.

V. 14,15. *Hazael* returning to his maſter told him, that he ſhould live, but the next day he
took a thick cloth, and having dipped it in water ſpread it upon his face, and he died.
P. Martyr. This, ſaith *Martyr* ſome expound, he did as done in good will to cool him, being
extreamly hot with a feaver, but whileſt the cloth was too hard preſſed, his breath
was ſtopped: but it is cōmonly & beſt taken for a voluntary act under a colour of cooling,
to haſten his end. And he being his great friend, could not ſo much as be ſuſpected
as guilty of his death, when he had done thus; becauſe neither could the King cry
out, neither did any ſcar appear upon his dead body afterwards. The cloth laid upon
Pagninus. his face, is rendred by *Pagninus*, *pannum e pilis caprarum*, or goats hair; by *Ioſephus*,
Joſephus. a wet net; the vulgar Latin hath it [*ſtragulum*] a blanket; the Chaldee paraphraſt,
Chald. Paraph. *operimentum villoſum*; whatſoever it were, it was a treacherous part in him, neither
did the propheſie of *Eliſhah* bear him out in ſo doing, becauſe although he told
him that he ſhould be King, yet he told him not when, neither did he preſcribe him
ſuch means to come to the kingdome. He was in ſhew an obedient ſervant and
friend, but indeed did bear a treacherous minde againſt his maſter, for his kingdomes
Note. ſake. As *Martyr* noteth it to be the caſe of many princes, which maketh
their eſtate miſerable, their neareſt friends and thoſe, in whom they truſt moſt, proving
their moſt dangerous enemies to their deſtruction; ſo *Claudius Cæſar* had his
bane given him by his wife *Agrippina* in a poiſoned bullet, that her ſonne *Nero*
might the ſooner come to the Empire; and *Livia*, the wife of *Octavius Auguſtus*
was his death, when hee lay grievouſly ſick, that hee might not alter his will,
whereby he had given the Empire to *Tyberius*, her ſonne by another husband, and
give it to a grandchild that he had then by his daughter. To conclude the hiſtory of
Benhadad, *Benjamin* the Iew ſaith, that in Damaſcus there was a moſt rare building,
which they ſaid, was the pallace of king *Benhadad*, called *Gumagh Dameſk*,
that is, the *Moſche* of Damaſcus, which had a wall of glaſſe built by art Magick, in
which were ſo many holes, as there be dayes in the year, for the Sunne to ſhine into
one

each day, ſo that hereby the day of the moneth and year might be known; within the houſes were alſo bathes of gold and ſilver, and in them a great tub like a throne, of the ſame matter, in which two or three might ſit and bath themſelves. And *Ioſephus* ſaith, that *Benhadad* and *Hazael* were worſhipped by the Syrians as gods, becauſe they ſo much enlarged the kingdom, and beautified the city with many Temples and other fair buildings.

V. 16.

To leave now again the hiſtory of the Kings of Iſrael, and to bring on that of the Kings of Iudah, *v.* 16. *The fifth year of Ioram the ſonne of Ahab and of Iehoſhaphat, Ioram the ſonne of Iehoſhaphat reigned,* &c.] It is ſaid before, 2 *King.* 1. 17. that *Ioram* began to reign over Iſrael, the ſecond year of *Ioram* the ſonne of *Iehoſhaphat*, how then could he begin the fifth of *Ioram* of Iſrael, when as in his fifth year he had been ſeven years king, according to that Chronology? But I have been large already in reconciling this difference, upon 2 *King.* 1. 17. reſting *in fine* upon this, that there by the ſecond year of *Ioram* of Iudah, is meant the ſecond year of his fathers making him his conſort in the kingdome, here he having been a titular king together with his father 7. years, beginneth to have all the government cõmitted to him, the old king thenceforth medling no more with matter of government, but giving himſelf to prepare for his death, and therefore it is ſaid, *the fifth year of Ioram king of Iſrael, and of Iehoſhaphat*; that is, in his life-time, although he departed out of this life ſoon after. Here it is to be noted, that in the *regia Biblia*, both Latin and Greek, theſe words [*and of Iehoſhaphat king of Iudah*] are wanting, and although they be in the Hebrew, and Chaldee, and *Græc. Sixti*, yet *Toſtatus* rejecteth them as redundant, and *Vatablus* thinketh they are to be read with a parentheſis, *and Iehoſhaphat king of Iudah* ſubintellige (*was dead*) but this is forced. Some to make the ſenſe perfect underſtand theſe words, *and the fifth of Iehoſhaphat*, although it were much more, ſaying, that here his time is counted from the time of his deliverance in the warre againſt the Syrians, 2 *Chron.* 20. but this is both an unheard of way of counting, and needleſſe, ſeeing it may be ſufficiently ſupplied with theſe words at large, *in the dayes of Iehoſhaphat*. *Martyr* conjectureth, that when he went with *Ahab* to battle at Ramoth Gilead, he made *Ioram* his ſonne King, and from that time a new account of his reign is to begin, it being now the fifth year, as of *Ioram* of Iſrael, therefore the fifth is onely once named for them both, it being the fifth of *Iehoſhaphat* reigning together with his ſonne. And from this time of *Iorams* reigning alone, muſt his eight years be counted, that there may be an agreement with the time of his death, the 12. year of *Ioram* of Iſrael, *verſ.* 25. when *Ochoziah* his ſonne ſucceeded him, and yet neither will it agree ſo, unleſſe the fifth year of *Ioram* of Iſrael be counted one, and his twelfth another of theſe eight, parts of years being put for years, which is not unuſuall.

Toſtatus.
Vatablus.

2 *Chron.* 21. 1. *Ioram* is ſaid to have reigned in *Iehoſhaphats* ſtead after his death, not before, and *v.* 5. beginning at this time, he is ſaid to have been 32. years old, when he began to reign, and to have reigned eight years. And if he began his reign whileſt his father lived, how is it ſaid, that he reigned in his ſtead he being dead? and if after his death he were but 32. and reigned eight years, how can it be that he was 32. his father yet living, and that he reigned no more then 8. years? *Anſ. Ioram* is ſaid at three ſeverall times to heve reigned, or to have been King. Firſt, when his father made him King together with himſelf, of which that is to be underſtood, 2 *King.* 1. 17. Secondly, when waxing old, and deſirous to diſburthen himſelf of worldly employment, he comitted all the government of the kingdome to him, of which that 2 *King.* 8. 16. is to be underſtood, and happily *verſ.* 3. of this chapter. Thirdly, when his father being dead he reigned as ſole King, of which 2 *King.* 22. 51. and this 2 *Chro.* 21. 1. And from hence his years of reigning are to be reckoned, and of his age when he began, and this moſt probably was within the compaſſe of the ſame year, that his father committed all the government to him, as *David* had done before to his ſonne *Solomon*, that ſeeing him in his full kingly authority before his death, and that which might ſatisfie his other ſix ſonnes being at the ſame time conferred upon him, according to *v.* 3. there might be none occaſion of contention amongſt them, although it fell out otherwiſe, as is by and by ſhewed, *v.* 4. For

2 *ch*.21.4. the kingdome being delivered to ***Ioram***, and great gifts of gold and ſilver, and penſions,
and fenced cities in Iudah to his other ſix ſonnes, wherein they might ſit as
preſidents, he moſt cruelly ſlew them all, being impatient of any honours conferred
upon them, as derogatory to his royall dignity, ſoon after the death of his father, and
alſo ſome Princes that he might have the whole power of collating their dignities
upon whom he pleaſed.

Tradit. Hebr. In **Tradit.** Hebr. it is ſaid, that he ſlew his brethren becauſe they were godly,
and inſiſted in the ſteps of their good father, from which he was moſt averſe, as being
wholly addicted to the wayes of the houſe of ***Ahab***; and if ſo, moſt probably the
Princes ſlain alſo were their ſpeciall friends, and like affected to them for matter
of religion. And for this it ſeemeth to make, which followeth, ***v. 6. He walked in
the wayes of the kings of Iſrael***, &c. And it is not improbable, that he was put on this
wickedneſſe, as not thinking himſelfe ſecure in the kingdom, whileſt they lived, or
any that might revenge their death, as he might fear, that they being ſlain, theſe Princes
would doe. But why are the Princes called [***Princes of Iſrael***] when as he reigned
not over Iſrel, but Iudah? ***Anſ.*** by the ſame reaſon that ***Iehoſ.*** 6 ſons are ſaid Hebr.
to be the ſons of ***Iehoſh.*** king of Iſrael, ***v.*** 2. The word Iſrael is not here put for the
kingdom of the 10 tribes, but for the whole ſtate of ***Iacobs*** children called Iſrael, and
thus he is ſaid to be king of Iſrael ſynechdochically, becauſe he was king of part of Iſrael,
and accordingly theſe are called Princes of Iſrael, becauſe of Iudah, a tribe of Iſrael;
Lyra. and that the chiefeſt and moſt principall. ***Lyra*** ſaith, that he ſlew his brethren, becauſe
he feared leaſt that he being caſt out for his wickedneſſe, any of them ſhould bee
made king in his ſtead, and to get the goods and poſſeſſions which their father gave
them, and ſome Princes, becauſe they diſliked his evill doings. But before he did
theſe things, it is ſaid, that he ſtrengthened himſelfe in his kingdom, that is, by
gifts obliging many unto him, that he might the more ſecurely thus tyrannize. And
V.6. it is further added, that he walked in the wayes of the kings of Iſrael, as the houſe
of ***Ahab*** did, for hee had his daughter to wife. Vnto his cruelty like that of the
Turks, laying the foundation of his kingdome in the ſhedding of his brothers blood,
he added idolatry, or becauſe he was an idolater he was thus cruell, this being a ſinne
for the moſt part unſeparable from idolaters; for the devill, whom ſuch ſerve, delights
in blood, as being himſelfe a murtherer from the beginning. And the primary
cauſe of all this is noted to have been his unequall yoking in marriage with the
daughter of ***Ahab, Athalia***, as it appeareth, that her name was *ch.* 22. 2. But only
ſhe is there ſaid to be the daughter of ***Amri***, the father of ***Ahab***; but ſhe might be
called daughter either of the one, or of the other if ſhe were, the daughter of ***Ahab***,
ſeeing Grand-fathers doe commonly call their ſonnes daughters, their daughters.
And it may be conceived, that ſhe was called firſt daughter of ***Ahab***, then of ***Amri***
his father to denote the deep ingraffing of idolatrous precepts within her breaſt, as
taking them from them both, who were Arch idolaters, and moſt unreclaimable.
P. Martyr. For I doe not like that way of reconciling this which ***Martyr*** mentioneth, that ***Amri***
being her father, ſhe was very young when he dyed, and ſo for her being brought
up with ***Ahab*** her brother, ſhe is ſaid to be his daughter; for never yet was any woman
ſaid to be daughter to her brother for her education with him. By this marriage
of ***Ioram*** with ***Athalia, Iehoſhaphat*** is ſaid to have contracted affinity with ***Ahab***,
2 Chron. 18. 1. He was a wiſe and godly king indeed, but herein he did neither
wiſely nor godly. He thought to enjoy the more certain peace with the kings
of Iſrael by this meanes, and hoped to draw them from idolatry to the true God,
but it fell out clean contrary, his houſe was hereby perverted to idolatry, and conſequently
his race well nigh extinct; and for this cauſe happily he is not named (as making
himſelf guilty hereby) with the blameleſſe kings, ***David, Hezechiah***, and ***Ioſiah***,
who are ſaid not to have ſinned, that is, by idolatry, or being any way acceſſary
to the promoting of it, *Eccl.* 49. 5. whereas he was, his houſe not onely being by
V.7. this means corrupted, but his kingdom. Let no Prince therefore in any politick reſpect
marry ſo for fear of marring all, 2 *Cor.*6. 16. ***But the Lord would not deſtroy the
houſe of David for the covenant, which he had made with him.*** 2 Kings 8. 19. ***He
would not deſtroy Iudah for Davids ſake, as he had promiſed him***, to the ſame effect.

Of this promiſe, ſee 2 *Sam.* 7. and it is ſaid, *that he might give him a light, and his children for ever.*] By light kingly glory being meant, which maketh a family to ſhine, and this, howſoever it ended about the time of the coming of Shiloh, that is, of Chriſt, according to the propheſie of *Iacob, Gen.* 49. 10. in reſpect of a worldly kingdome, yet it ſhineth by the light of a ſpirituall reigning in Chriſt, who was of the ſeed of *David* now much more and ſo ſhall continue for ever and ever. And this is added, as implying, that for the wickedneſſe of *Ioram* he and his were worthy to be cut off, that none of that race might reigne any more; ſo much doth the Lord abominate idolaters and murderers, and ſo much is his wrath ſtirred up againſt them.

V. 8. *In his dayes Edom rebelled, and would not be ſubiect any more to Iudah,* &c.] As he had beene ever ſince *Davids* time, untill the end of *Iehoſhaphats* reign, 1 *King.* 22. 48. 2 *King.* 3. 9. thus God began to leſſen his dominion for his ſinnes by cutting off Edom from him; and although he ſought with all his might to recover it, and by ſetting upon them in the night ſlew many, yet Edom would no more be brought under, but they ſet up a King of their owne, and Lybna, a city of Iudah *Joſh.* 15. *Pellican. Lyra.* alſo neare unto them fell away at the ſame time, and as ſome thinke came under the King of Edom, as joyning with the Edomites in their rebellion. And that his V. 10. ſinnes were the cauſe of this it appeares, for it is added, *verſ.* 10. *For he left the Lord God of his fathers, and built high places in the cities of Iudah, and made Iudah to tranſgreſſe.* The words, whereby *Iorams* expedition againſt the Edomites is ſet forth are ſomewhat obſcure, *therefore Ioram paſſed into Seir,* a city in Edom, and not the mount Seir, becauſe it is written with צ whereas the mount is written with ש and all his chariots with him. *And when he had riſen up in the night and ſmitten Edom, which had compaſſed him and the Princes of the chariots, the people fled to their tents. Pellican* therefore expounds them thus. The army of Edom riſing in the night ſmote the Princes of the chariots in *Iorams* army, and the people of Iudah with their King *Ioram* fled to their tents, leaving the worke undone, neither was it ever attempted any more, becauſe Libnah, a noble city of Iudah and nigh unto Edom joyned with them alſo. But he confeſſeth, that the Hebrews expound it otherwiſe, and ſo to expound it is more agreeable to the Hebrew text, if it be not through the negligence of ſome corrupted, which far be it for us to imagine. The true ſenſe is that given by *Martyr,* that *Ioram* with his chariots being come to Edom, the Edomites came and compaſſed about his army; but he ariſing in the night brake through their forces ſlaying many of them, and returning home again; and then they returned to their tents; this warre for the recovery of Edom being thus ſoone ended without effect, after one skirmiſh onely. And the propheſie of *Iſaac, Gen.* 27. 42. that *Eſau* ſhould breake off his yoke was now fulfilled. And it was a juſt judgement of God againſt *Ioram,* that his defection from God ſhould be puniſht with the Edomites defection from his obedience, and his breaking of covenant with G[illegible] with their breaking covenant with him. *Lyra* hath another expoſition, which hee makes here *viz.* that *Ioram* had many Edomites with him, that were valiant men, and ſerved him in his warres, whoſe revolt he now fearing aroſe up in the night and ſlew them.

V. 12. *But there were letters brought unto him from Elijah the prophet, ſaying,* &c.] *Elijah* being long before this received up into heaven, *ch.* 2. how could he now write unto *Ioram,* to reprove and threaten him for his wickedneſſe? *Anſw.* I doe not thinke with the Hebrewes, that theſe letters were written by *Elijah* after his taking up, and miraculouſly preſented to *Ioram* although *Lyra* holds the ſame. Nor with *Pellican* that they might be written and ſent by him yet living, the relation hereof being miſplaced: for *Iehoſaphat* was dead, before that his ſonne *Ioram* thus fell away from God, & that *Elijah* was taken out of this world, whileſt *Iehoſaphat* yet lived and ruled appeareth, 2 *King.* 3. where *Eliſhah,* who had not the ſpirit of working miracles, till after the rapture of his Maſter, is ſaid to have ſupplied the armies miraculouſly with water for *Iehoſhaphats* ſake there preſent. I hold then *P. Martyr.* with them, that ſay, theſe letters then might be written before by *Elijah,* foreſeeing by the ſpirit, that *Ioram* would doe ſo wickedly and left with *Eliſhah* to be ſent unto him, when he ſhould ſee his time; becauſe *Eliſhah* his part, as it ſeemeth, was to helpe and to doe miraculouſly for the diſtreſſed, but not to threaten judgements, or ſeverely to proceed againſt any, that part being aſſigned to *Elijah* his predeceſſour, and accordingly acted by him. And it is the more probable, that he committed this buſineſſe to *Eliſhah*, becauſe he certainly left another to him, which he was to doe after his death, *viz.* the declaring to *Hazael*, that he ſhould be King of Syria. To yield to any ſending of letters out of another world is to yield to that which is ſtrange, yea contrary to the Sacred Scriptures, which deny all dealing in this kinde in the parable of *Dives* and *Lazarus*.

V. 13. In theſe letters the idolatry of *Ioram* is upbraided unto him and his going after
the Kings of Iſrael, and not after *Iehoſaphat* and *Aſa*; and he is threatened therefore
V. 14. and for killing his brethren better then himſelfe, that God would ſtrike him
V. 15. with a great ſtroak; him, his children, his wives and people, and all his ſubſtance;
and that he ſhould be ſtricken with a lothſome diſeaſe in his belly, untill his guts
ſhould come out. This threatening of him for killing his brethren ſeemeth to *Lyra*
to be a good argument that this epiſtle was written after the rapture of *Elijah*, becauſe
they were ſlain after and not before. But it muſt be remembred which hath
beene already ſaid, that *Elijah* wrote thus out of his propheticall ſpirit, whereby
he foreſaw this. Some thinke, that they were the letters of another *Elijah* and not
of *Elijah* the Tiſhbite. The event proved this epiſtle a true propheſie, and it could
not be long after the coming of it to his hands, for he lay two yeares after that he
was ſmitten in his bowels, and his reigne was but of eight yeares. Moſt probably
he was one yeare in making friends, that might ſtick to him; the ſecond he adventured
to ſlay his brethren, and ſome Princes; the third he built high places and forced
men to idolatry; the fourth the Edomites and Lybnah rebelled and he went
V. 16. againſt them and returned doing nothing; the fift he being no whit moved hereby
V. 17. to repent had theſe letters ſent unto him; and the ſixt the Philiſtines and Arabians
V. 18. that were borderers upon the Ethiopians came and waſted Judah, and tooke away
V. 19. all his ſubſtance, and his ſonnes, and wives, onely *Iohahaz* remained, who was the
youngeſt; and laſtly, in the ſeventh yeare at the beginning his moſt dolorous ſickneſſe
began whereof he died moſt miſerably; and unto all this was added moreover
a diſhonour in his buriall, the people made no burning for him, as they had done
V. 20. for his anceſtours, neither did they bury him in the ſepulchre of the Kings, but only
in the city of *David* in ſome common burying place, as thinking him unworthy
and too baſe for his wickedneſſe to have that honour done to his dead corps ſo
marked by Gods hand as moſt vile, whileſt he lived. Of the rite of burning ſweet
odours to Kings departed, ſee before, 2 *Chron.* 16. 14. in the hiſtory of *Aſa* his
grandfather. Here is to be noted, that whereas *verſ.* 17. the Arabians are ſaid to
have taken away his ſonnes and wives, it is to be underſtood, by killing them: for
Chap. 22. 1. they are ſaid to have killed all his ſonnes, but the youngeſt, and *Ioſephus*
ſaith, that they ſlew his wives alſo. A juſt judgement of God, that he, who ſo cruelly
ſlew his brethren ſhould have his ſons ſlain; and he that took their goods which
their father had given them, ſhould have his ſubſtance taken all away, and come
ſoone after himſelfe to a more miſerable end, then his children. Vpon what occaſion
the Arabians came thus againſt *Joram* it is not ſaid, but onely that God ſtirred
them up; yet it is moſt probable, that the Edomites inſtigated them hereunto, that
the King of Iudah being by theſe meanes weakened, he might the leſſe infeſt them
for their revolting from his obedience. For that *Ioram* had an army abroad at that
time to waſte the Edomites, although he could not againe reduce them to his obedience,
is intimated, *Chap.* 22. 1. where it is ſaid, that the Arabian robbers ſlew the
Kings ſons, when they ruſhed into the tents.

2 *Chron.* 22. 1. *Ioram* being dead, the inhabitants of Ieruſalem made *Ahaziah* his youngeſt ſon King in his ſtead, for all his elder ſonnes were ſlain, 2 *Kings* 8. 25, it is ſaid only that *Ahaziah* his youngeſt ſon reigned in his ſtead. But in both places the name is divers from that, 2 *Chron.* 21. 17. where his youngeſt is called *Iehohaz*, but the ſame man is alſo called *Azariah*, 2 *Chron.* 22. 6. ſo that it ſeemeth he had 3 names. *Ahaziah was of 42 yeares when he began to reign*, 2 *Kings* 8. *He was* 22. and indeed how

could he be more, ſeeing his father *Ioram* was but 40 when he dyed, for he was 32. when he began his reign, and reigned but 8 yeares as kings, and *Chronicles* doe both conſent. Some Hebrewes ſay, that *Chronicles* reckon from the beginning of *Amri*, whoſe daughter *Athalia* is here ſaid to be his mother, for ſo the years agree; *Amri* 6. *Ahab* 22. *Ahaziah* his ſonne 2 *Ioram* his brother 12. But becauſe this is too much forced, other Hebrewes ſay, that 20 yeares of his fathers reign are concealed, and that he is ſaid ta have reigned 8 for 28, becauſe that from the time of his troubles he made *Ahaziah* his ſon conſort with him in the kingdome, and when he had reigned with his father 20 yeares he dyed, and then the men of Ieruſalem confirmed the kingdome unto him anew, after which hee reigned but one yeare. And thus it is true, which is ſaid, 2 *Kings* 8. He was 22 when hee began to reign, that is together with his father, and reigned one yeare only alone, and it is alſo true, which is here ſaid, he was 42 when he began to reign alone. And this *Martyr* preferreth as moſt probable, and *Lyra* following *Ierom*, and proving it by the like in *Saul*, unto whoſe reign only 2 yeares are counted, when as he reigned manifeſtly more, as hath bin ſhewed upon 1 *Sam.*13. 1. even 18. but he is ſaid to have reigned two, becauſe he reigned well ſo long, & no longer. So *Ioram* is ſaid to have reigned 8 years, becauſe ſo long he reigned well, or innocently as *Ierom* ſaith, but then he ſlew his brethren, & from hence forward wickedly, his kingdom alſo declining 20 years, which cauſe that time is not reckoned to him, but to intimate ſo much time more of his reign, and that his ſon *Ahaziah* reigned all or part of it together with him, he is ſaid to have bin 42 when he began to reign, leſt going upon the number of 22. when he is ſaid, 2 *Kings* 8. to have begun his reign, 20 whole years ſhould be cut off from the Chronology, and ſo an errour be committed in reckoning the time by reaſon of the number there put, when as it is meant, that from the beginning of his reign with his father, he was 22. and then all the time that his father lived after this being paſſed over in ſilence, he is ſaid to have reigned one year, that is, alone. And this is held by moſt, *Vatablus*, *Toſtatus*, *Azorius*, *Gordon*, &c. And this is certainly the beſt way of clearing this doubt. Whereas it is objected, ſo *Ioram* muſt not have begunne his reign at 32, but at 12. or elſe to have lived not 40, as is commonly counted, but 60. it may be granted that he lived ſo long, ſeeing it is not ſet down, how long he lived.

*Heb.Chron.c.*17

P.*Martyr.*
Lyra.
Hierou.Hebr.
1 *Sam.*13.1.

Vatablus.
Azor. Gordon.
Sa.

But whereas *Ierom* is brought affirming *Ioram* to have lived but 40. and *Ioſephus* likewiſe, and all the time both of *Ioram* the father, and *Ahaziah* the ſon, is included within the reign of *Ioram* of Iſrael, and the time of his reign was but twelve years, 2 *King*.8.16.25. I muſt needs confeſſe, that I cannot ſee what may be anſwered. Wherefore ſome have found out another way, ſaying, that a tranſpoſition is to be made of the words thus. When *Ahaziah* began to reign, his mothers name was *Athaliah* the daughter of *Amri*, he was of 42. years, that is, *Amri*, or ſo many years paſſed from the time of his beginning to reign, till now, as hath been before accounted. But ſeeing there is no warrant thus to tranſpoſe the years, which are plainly ſpoken of one, as meant of another, a king of another kingdome, who was alſo dead long before, this is not to be admitted. Nothing then remaineth to be ſaid, but that this place hath been erroneouſly copied out, and ought to be corrected by 2 *King*. 8. as in the Septuagint tranſlation it is, where it is ſaid, as 2 *King*. 8. ſo 2 *Chron*. 22. *Achaziah was* 22. *years old when he began to reign.* And yet this is no diſparagement to the holy Scripture, ſeeing ſome tranſlation is right, and the text 2 *King*. 8. and pregnant reaſon is a ſufficient ground to evince the truth. Whereas the time of *Ahaziah* his beginning to reign, is ſet forth not onely by his age, but 2 *King*. 8. 25. by the twelfth year of *Ioram* king of Iſrael, but *ch*. 9. 29. by his eleventh year. *Martyr* ſaith, that the twelfth was ſo little begun, that it is not ſpoken of in the ſecond place, but the eleventh, which was then complete. But if the twelfth were begun, it could not be ſaid in the eleventh with any colour of truth. *Lyra* therefore and others better, he began to reign alone, his father being dead, in the twelfth year; but that we might know, that when his father lay languiſhing of his laſt ſickneſſe, and grew by reaſon thereof unfit to govern, that the kingdome was not without a governour, for he made his ſonne king together with him, a year

P.*Martyr.*

Lyra.

before his death, that is inſerted of his beginning to reign in the 11. of *Ioram* of Iſrael. Neither can any reaſon otherwiſe be conceived why after his death mention ſhould be again made of his beginning to reign in a divers year, *ch.* 9. 29. but to intimate ſomewhat before omitted, *viz.* that beſides the one year of his reign before ſpoken of, he reigned another whileſt his father lived, as was the manner of divers other kings, and of *Ioram* his father, who reigned together with *Iehoſhaphat* his father, as hath been already ſhewed, upon 2 *King.* 8. 16.

V.3, 4. *Ahaziah* being made King, was as wicked as his father for matter of idolatry, for he followed *Ahab*, as his mother enforced him, and they of the houſe of *Ahab* are ſaid to have been his counſellers, thus to bring him to deſtruction, and he is ſaid to have walked in their counſels. 2 *King.* 8. 27. all this is compriſed in fewer words; *He walked in the wayes of Ahabs houſe, and did that which was evill before the Lord, for he was the ſon in law of Ahab.* His mother provided him a wife of *Ahabs* houſe, and thus he was ſo ſtrongly carried on, as if he had been enforced to that wickedneſſe, partly by his mothers command, and partly by his wives importunity. Thus idolatry brought in by marrying with idolaters, was ſo rooted, that it could not be rooted out without rooting up the corrupted ſtock, for a warning to all generations to come, to take heed of ſuch unequall yoking.

V.5, 6. How deſtruction came from hence unto him, the next words declare, *verſ.* 5.
He went with *Ioram* king of Iſrael to warre againſt *Hazael* at Ramoth Gilead,
where *Ioram* was wounded by the Syrians, and and ſo returned to Iezreel to be healed,
V.7, 8. then *Ahaziah* followed to viſite him. And this is noted to have been by the will
V.9. of God againſt *Ahaziah:* For *Iehu* coming at the ſame time againſt *Ioram*, he went
out with him, and ſo his brethren upon whom *Iehu* firſt lighted being ſlain, he
was found out and ſlain alſo. This briefly here run over, the purpoſe of the writer
of the Chronicles, being to proſecute onely the hiſtory of the kings of Iudah fully,
Joſephus. is with all the circumſtances ſet forth, 2 *King.* 9. *Ioſephus* ſaith, that *Iorams* army
was ſtill at Ramoth Gilead under *Iehu* as Generall, and that *Ahaziah* coming to
viſit him, left his forces there alſo. Which came to paſſe by a ſingular providence,
that *Iehu* with the leſſe oppoſition, might execute the judgements of God upon
them both together, as he did 2 *King.* 9. The ſpace between Ramoth Gilead and
Patriarks travels. Iezreel, was 24. miles according to *H. Bunt.*

CHAP. IX.

V. 1. THen *Eliſhah* ſent one of the ſonnes of the Prophets to anoint *Iehu* king of Iſ-
rael at Ramoth Gilead, which ſheweth it to be true, that was noted out of
Ioſephus before, *viz.* that *Iehu* was left as Generall or chief captain over *Iorams* for-
ces at Ramoth Gilead againſt the Syrians. And this *Iehu* is further ſaid to be the ſon
of *Iehoſhaphat* the ſonne of *Nimſhi*, and becauſe the Prophet is bidden to go into
Ramoth Gilead, *v.* 2. and bring *Iehu* not into a tent, but into an inner chamber,
P.Martyr. *Martyr* conjectureth, that Ramoth Gilead was taken by the Iſraelites, and that
Ioram left his army there, thinking, when he ſhould be whole of his wounds, to
return and purſue the Syrians further, which is not improbable. Yea, *Ioſephus* plain-
ly affirmeth it, and the words *v.* 15. do further confirm the ſame. The Prophet ſent
Chron. Hebr. c. 18. *Epiphan. Hieronym.* to anoint *Iehu* is thought by ſome to be *Ionah*, whom *Elijah* raiſed from the dead,
viz. the widows ſon of Sareptah, who afterwards propheſied againſt Ninivehː but
the holy Scripture ſaith onely in generall, one of the ſonnes of the Prophets, there-
fore to paſſe over mens conjectures, not determining who he was by name, we
reade that he is bidden to gird up his loyns, that he might make the more haſte, be-
cauſe now there was ſuch an opportunity for *Iehu* to execute Gods judgements, as
he ſhould hardly have another time, *Iorams* forces being abroad and he diſabled by
his wounds, and *Ahaziah*, who was now one of *Ahabs* family by marriage, and as
wicked as he, in the ſame city together with *Ioram*, and that the city Iezreel ap-
pointed for the place, where this execution ſhould be done. And he is bidden take

a cruze

a cruſe of oyl for the anointing of *Iehu*, which was a thing given in charge before to *Elijah*, but he onely took order with *Eliſhah*, that it ſhould be done, whereby we may gather, that the Lord enjoyned him not to do it in perſon, but to provide to have it done. And whereas *Eliſhah* did it not himſelf neither, but ſent another to do it, ſome think, that becauſe he was old and could not travell with ſuch ſpeed, he ſent a younger man; others, that he ſent one unknown, that the thing might be the more ſecretly done, which could not have been by ſo famous a Prophet as *Eliſhah*. *P. Martyr. Theodoret.* And I think, that not one, but both of theſe conſiderations might move him thus to do, or haply the ſpirit of God directed him to ſend and not to go. For his taking of a cruſe of oyl with him, it was done, that the intended buſineſſe might be kept the more ſecret; wherefore it is generally held, that he took common oyl, and none of the holy oyl kept in the Sanctuary, for this neither the haſte would permit him to fetch, nor could he doe it without diminiſhing the matter: and a cruſe not an horne, as to annoint *David* and *Solomon*, was taken to intimate, that the kingdome ſhould not alwayes continue in his family, as in *Davids*; and the like veſſel was uſed for *Saul* before for the ſame myſticall end. But ſeeing no King of Iſrael, but *Davids* poſterity onely was annointed King, ſince *Saul*, why was *Iehu* annointed? *Anſw.* Becauſe he had an harder taske by God impoſed upon him, then any of his predeceſſours, who were appointed by God to reigne over Iſrael, *viz.* to execute his judgements upon *Ahabs* poſterity, as is expreſſed, *verſ.* 7, 8. that he might be the more encouraged unto it and not feare any thing, when he had received authority, as it were, from God by this meanes ſo to doe, and a ſigne of aſſurance, that he ſhould be enabled from above. And *Eliſhah* telleth him, that he ſhould finde *Jehu* in the midſt of his brethren, that is, ſitting amongſt other Captains in counſell, and biddeth him call him forth and carry him into an inner chamber, and there annoint him King and then flee away, all which he did accordingly; and this was ſo done, that none might know of it, till afterwards, leſt if it had been rumoured abroad, ſome means ſhould have been uſed to make the execution the more difficult. And becauſe it was dangerous for any man to doe this, whileſt *Joram* lived, he immediately opened the doore and fled, not tarrying to heare, what *Iehu* would ſay.

Note. Thus the Prophets of God ſometimes put their lives in hazard in doing their office to which they were appointed, and ſome ſuffered death therefore: but no ſervant of God muſt paſſe for that, but courageouſly doe the duty commanded him, yet when there is danger, and it may be, we learne by this example to be ſecret and wary in the performance of it. And here we ſee what authority the Prophets of God had even in diſpoſing of kingdomes, for which the Lord ſometime ſaid to ſuch, *I have ſet thee over kingdomes and nations to plant and root up.* For this Prophet as Gods inſtrument, now pulld downe *Ioram* and ſet up *Iehu*, and *Abijah* before, *Ieroboam*; and *Samuel*, *David*; yet none pretending himſelfe to be the man of God, and his vicar may now of the motion of his owne minde preſume to doe the like, as the Pope hath done, becauſe every ſoule is ſubject to the higher powers, and the greateſt Prophet, that ever was, never did this, but by the expreſſe command of God: V. 5. when this Prophet came where *Jehu* was, he found him ſitting amongſt the Captaines and contrary to the manner of inferiour perſons, when they are to ſpeake to Princes, he awaited not his riſing, but called him forth, being haply in ſerious conſultation about the warre, and *Iehu* came forth unto him, knowing him doubtleſſe to be a Prophet, and ſappoſing him to be ſent by *Eliſhah*, whom even the greateſt reverenced for his great power. He told him that he had a meſſage to doe unto him, which he could not, but preſently conceive to be from the Lord, and therefore leaving the buſineſſe in hand, of what great weight ſoever, he came forth to heare it, which ſhewed ſome piety towards God to have beene in him, although it was ſoone overthrowne, by his vaine glory.

When the Prophet had annointed him in ſecret as he was appointed, he told him, V. 6.
that he ſhould ſmite the houſe of *Ahab* his Maſter, becauſe it was the will of God, V. 7.
who made him King, that he ſhould thus doe: for that he had ſhed the bloud of V. 8.
his Prophets and other ſervants by his wife *Iezabel*, upon whom it ſhould now

be revenged, and he added more according to that, 1 *King.* 21. 21, 22, 23. where the words are already expounded. Theſe words indeed are not mentioned in this *chap.* before, when *Eliſhah* gave him his charge, but it is to be thought that they were ſpoken being onely for brevities ſake there paſſed over in ſilence. And when he had ſaid thus, *he opened the doore and fled,* for he had before ſhut in, when he brought *Iehu* into the chamber, that none might ſee, what he did, and now he flyeth, leſt any neare unto *Ahabs* family or of his friends ſhould know of it, and finding him ſlay him.

V. 11. *Then Iehu went in to the ſervants of his Lord, and they ſaid, Is it peace? Wherefore came this mad fellow to thee?* &c.] They called him mad fellow, becauſe the Prophets ſometimes, when they were moved by the Spirit of God, did as if they were beſides themſelves: in imitation whereof it was common with thoſe that ſpake by an evil ſpirit at the time of their propheſies uttering, to be caſt into a fury, *D. Kimbi.* *P. Martyr.* ſo *Kimbi*. But *Martyr* denieth this, and ſaith, that was proper to ſuch as ſpake by an evil ſpirit; but they which ſpake by the Spirit of God underſtood well, what they ſaid. Onely idolaters, ſuch as theſe were, who loved them not, counted and called them fooles and mad men, becauſe they declaimed againſt their wickedneſſe, and contemned the profits, pleaſures and honours of this world, which they ſo much eſteemed. So the kinſmen of our Lord ſometime thought him to be beſides himſelfe, and *Feſtus* ſaid to *Paul,* that much learning had made him mad.

Pellican. *Lyra.* *Scholaſt. hiſt.* Thus alſo *Pellican* and *Hugo Card.* and *Lyra*, and becauſe they oft times ſpake things that ſeemed ſtrange to other men. *Comeſtor*, they called him ſo, becauſe they counted the ſonnes of the prophets mad men, or becauſe he ranne away like a mad man, ſo ſoon as he had ſpoken. I think with *Kimbi*, that becauſe the prophets when they ſpake by the ſpirit were ſometimes in ſhew like men diſtracted through the ſpirit coming upon them, the prophane called them mad fellowes, when as indeed they were not diſtracted, but well underſtood what they propheſied, as appeareth by their writing out of their propheſies ſometimes, and becauſe it is ſaid, 1 *Cor.* 14. *the ſpirit of the prophets, is ſubject to the prophets*. But that there was a ſhew of diſtraction appeareth by that which was ſaid of *Saul,* 1 *Sam.* 19. 22, 23. Hee caſt off his clothes when the ſpirit came upon him, and did after the manner of the prophets being naked all that day, and night *v.* 24. ſo that the prophets ſometimes were as in an extaſie, when they propheſied, and ſo behaved themſelves.

Iehu anſwered, yee know the man and his ſpeech.] Some take this as ſpoken interrogatively, *Pellican.* *Doe yee know the man and the truth of his ſpeech,* and whether he may bee believed? ſo *Pellican* taking it, as ſpoken doubtingly by *Iehu*, and likewiſe *Hugo Card.* but *Martyr*, and *Lyra*, and *Iunius*, *P. Martyr.* *Lyra.* *Iunius.* without an interrogation expound it, ye know by his habit that he is a prophet, and therefore what he ſaid, to be by way of propheſying, or doing me a meſſage from the Lord. Then they anſwering, it is falſe, V. 12. and urging him to tell them what he ſaid, he told them all, and they immediately, their hearts being moved by the higheſt, haſtened and ſet him up for king. For it muſt needs be acknowledged the wonderfull work of God, when as they but even now prejudged what he had ſaid, as falſe, and yet preſently believed it, and did accordingly. *Ioſephus.* *Comeſtor.* *Ioſephus* and ſome that follow him, expound it thus; I ſee yee know the man and what talke he had with me, for he ſpake madly unto me indeed, then they urging him to tell more particularly what he ſaid, as if they would make no other account of it, then as of words coming from a diſtempered brain, he declared the whole matter unto them, and God immediately wrought herewith ſo, that they haſted to confirm it. And this ſeemeth to come neareſt to the true meaning, but the reader may without errour follow this, or that of *Lyra*. Whereas they replyed, *it is falſe,* when *Iehu* ſaid, yee know the man, &c. ſome underſtand it as meant, that they knew him not, nor his talke, and therefore deſired to have it related unto them; but I reſt in the former, as more agreeable to their calling him mad fellow, and making moſt for the glory of God in changing their minds ſo ſuddenly.

V. 13. *Then they haſtened and put every man his garment under his feet, and ſounded the trumpet, and ſaid,* Iehu *is king.*] The vulgar Latin, *they packt every one his garment under his feet in the likeneſſe of a Tribunall,* and *Ioſephus.* *Ioſephus* ſaith, that they made of them a throne, and ſet Iehu thereon. Hebr. it is, *on the height of degrees*] that is, upon a place, unto which, as unto a throne it is aſcended by degrees, to declare him to bee king, as God had appointed; they ſet him upon a place ſome what elevated for want of a throne, and covered it with their garments, as with carpets for the greater ſtate. The word uſed, ſaith *Martyr*, ſignifieth either a ſtone, or a bone, whereupon ſome underſtand it meant of a diall of ſtone, in which degrees are to note the hours of the day, as the Chald. paraphraſt; others, as of ivory made of the Elephants tooth, imagining a ſeat of ſuch matter to have been there, upon which the judge was wont to ſit; for putting their garments under him, it ſeemeth to have been done amongſt the Iewes in way of moſt highly honouring, *Math.* 21. 7.

Eng.tr. On the top of the ſtairs

P.Martyr.

V. 14. *So Iehu conſpired againſt Joram.*] That is, he with the other Captains, and the army at Ramoth Gilead agreed together, binding themſelves moſt probably by oath againſt *Ioram* to root out him and all his race, that *Iehu* might reign in his ſtead, which is not properly called a conſpiring, becauſe God had expreſſely appointed it ſo to bee done. *Hazael*, who was likewiſe anointed king of Syria, cannot bee counted for the manner of his aſpiring to the kingdom better then a traytour, becauſe he was not bidden to deſtroy *Benhadad*, but did it out of his ambition putting him on with haſt to get that crown, but *Iehu* was willed to doe thus againſt *Ahabs* race. *But* I*oram had kept Ramoth Gilead with all* I*ſrael from Aſahel*, &c. Iunius [*had ſet a cuſtody at Ramoth*, &c. the vulgar Latin *had beſieged*] the word שקר here uſed, may be taken either for keeping or beſieging, ſaith *Salianus*, for ſo it is uſed, 2 *Sam.* 11. but untruly, for the word there uſed is, יצרך, neither is שקר put for any thing elſe, but keeping. But how can he be ſaid to have kept it, when as it was in the hands of the Syrians. *Anſ.* I*oſephus* ſaith, that *Iehu* with the army had taken it, and ſo by him he kept it, untill himſelfe ſhould come thither again. And of the cities being in the poſſeſſion of *Iorams* men, it hath been ſpoken a little before. V. 15. And a repetition is here made, ſaith *Martyr*, of I*orams* going from hence to *Iezreel* to be healed of his wounds, that it might be underſtood, what an opportunity *Iehu* and the captains at Ramoth now had to ſet up a new king, which they could not have done, if he had been there, unleſſe he had been firſt killed, and this was needfull to be remembred, that it might appeare, what was the ground of I*ehu* his ſpeech here following. *If it be your will, let none eſcape out to tell it in Iezreel.*] If yee mean that I ſhall be king, provide that it be kept from *Iorams* knowledge in *Iezreel*, leaſt he ſave himſelfe by flying away. Hereupon ſaith *Ioſephus*, all the wayes were beſet, that none might goe out. V. 16. Then *Iehu* going up into his chariot, haſtened towards *Iezreel*; not alone, for a company is ſaid by and by to have gone with him, being doubtleſſe a band of ſouldiers from Ramoth. And here again it is repeated, that *Ioram* lay ſick there, and *Ahaziah* was come thither to him, that the over-ruling power of God might be marked, which brought them both together to one place to be with the more facility joyned together in deſtruction, as they had been joyned together in ſinne. V. 17. *Then the watchman ſtood upon the tower in* Iezreel, &c. of a watchman ſet upon on high alſo in *Davids* time to eſpye and give notice of ſuch, as came towards the city in time of warre, ſee 2 *Sam.* 18. 24. This telleth to ſome of the kings houſe that he ſaw a company comming, which the king hearing, biddeth an horſeman to goe out and meet them, and aske whether it were peace, which he did, and was anſwered, what haſt thou to doe with peace, get thee behind me, and ſo he returned not. V. 19. Then a ſecond horſeman was ſent out in like manner, who returning not neither, V. 20. the watchman told that his march that was the leader, was like the marching of I*ehu*, for he marched furiouſly. V. 21. Hereupon I*oram* commands to bring forth his chariot, and went out to meet him, and *Ahaziah* with him, and found him in the field of *Naboth* the Iezreelite, V. 22. and asking him, *is it peace Iehu?* he anſwered, *what peace? the whordomes of thy mother Iezabel*, &c. V. 23. *Iehoram* then perceiving, that he ſought his deſtruction, turned and fled back again, but *Jehu* ſhot an arrow through his body and ſlew him, &c. Thus it was verified which is ſaid, *Pſ.* 127. *Except the Lord watch the city, the watchman watcheth in vain.* King *Ioram* was by this means brought the ſooner to his death, neither ſhall any watching or warding, profit the wicked, when the time is come of Gods judgements for their

Coniuratio eſt multorum ſimul jurantium & pactum aliquod jureiurand. roborantium. Toſtatus.

Joſephus.

P.Martyr.

Note.

their ſinnes. *Ioſephus* differing ſomewhat from the Scripture, relates it thus; *Ioram*
Joſephus. bad, that an horſeman ſhould be ſent out and aske who it was that came, then hee
approaching, asked what was done in the army? for the king deſired to
know; but *Iehu* bad him not to be ſollicitous about that, but turn and come behind
him with the reſt of the company. Hee would not ſuffer him to return, that the
king might know nothing, till he came at him, but hee ſuddenly ſurpriſed. The
Chald. paraph. rendreth theſe words, *he marcheth furiouſly, he leadeth quietly*, Ioſephus
he marcheth ſlowly, and with a well ordered troop] but the ſame word שגע
is here uſed, which was uſed before by the Captaines when they asked, wherefore
came this mad fellow to thee? It is beſt therefore rendred furiouſly or madly.
The king underſtanding, that it was *Iehu*, haſtened with the other king to meet
him for honours ſake, as ſome ſuppoſe, he being his chiefe captain; and now thought
by him to come with good newes from the army, which becauſe he would tell
himſelfe, and would not be prevented by any other, hee thought that hee would
not ſuffer any of the meſſengers to returne, but would have them follow after
him.

And it is to be noted, how the divine providence carried him to the very place,
where execution was to be done, to the field of *Naboth* the Iezreelite. Touching
Iehu his anſwer, when he asked, whether it were peace, *The whoredoms and witchcrafts*
Lyra. *of thy mother* Iezabel, &c. By both theſe *Lyra* underſtandeth her idolatries,
for idolatry is ſpirituall fornication, and commonly called whoredom and adultery;
becauſe the Church is unto God, as his Spouſe, and therefore as when a mans wife
goeth after another man, ſhe is an whore and adultereſſe; ſo when any, that ſhould
worſhip the true God onely, follow after idols, they are adulterers and adultereſſes.
And witchcraft ſpitituall it is, becauſe it intoxicateth as witchcraft, ſo that idolaters
are hereby carried headlong as by an evil ſpirit to their deſtruction.

Joſephus. *Ioſephus* underſtandeth whoredoms properly, *Martyr* both ſpirituall and corporall
P.Martyr. whoredome, becauſe they commonly goe together. But why is not *Ierams*
owne wickedneſſe objected to him, but his mothers? *Anſw.* She was the head
thereof, and the firſt bringer of the worſhip of *Baal* into Iſrael, and now, by her and
her daughter *Athaliahs* meanes, Iudah was corrupted therewith. Moreover it was
his part being King, not to have ſuffered her to goe on in her idolatry, as *Aſa* ſuffered
not his Mother *Maachah*. For by thus doing he made it his owne, and was
worthy with her to be deſtroyed: which was *Iehu* his meaning, when he objected
Note. theſe things unto him, and asked, What haſt thou to doe with peace? Note
then, that where idolatry and whoredoms are common, the State cannot be quiet,
but the ſword and ſlaughter muſt needs follow; therefore the way to have peace is
to purge the land from theſe evils, as all good Kings have done.

He turned his hand and fled:] That is, he bade him, that guided his chariot horſes
to turne them and flee away. When *Iehu* tooke his bowe to ſhoot, it is ſaid, [*That*
he filled his hand with his bowe] by an Hebraiſme: *Then Iehu bad Bidchar his Captain*
V.25. *take and caſt him into a part of Nabothi field*: recounting the propheſie, whereby
it was thus appointed. *Bidchar* in Hebrew is called שלשה which cometh of
a word ſignifying three, becauſe, as alſo *Ioſephus* hath it, the third part of his army
was committed unto him, he was then Captaine of the third part. But how did
the propheſie touch *Iehoram*, when as *Naboth* was not put to death by him, but by
his father, and it was *Ahab* his father, that was threatened, that the dogs ſhould
lick his bloud there, 1 *King.* 21. 19. For the meaning of thoſe words ſee my expoſition
there. But the Lord then threatened not *Ahab* alone but his ſonnes, v. 21.
and upon his humiliation ſaid, that he would not bring this evill in his but in his
V.26. ſonnes dayes, *v.* 29. wherefore *Iehu* taking all the propheſie together maketh this
conſtruction of it, *I will reward thee in this field, for the bloud of Naboth and the*
bloud of his ſonnes: in which words he intimated that, which was no where before
expreſſed, that *Naboths* ſonnes were ſlaine alſo, that *Ahab* might obteine his
D.Kimhi. vineyard; unleſſe with ſome we ſhall underſtand their bloud to be ſpoken of, becauſe
when their meanes were taken away, their bloud was, as it were, ſhed; but
I rather think, that they were ſlaine alſo, as I partly touched before upon 2 King. 21.

becauſe many, that have no lands or goods, live upon their hands. In that place then this heinous wickedneſſe was revenged now, *Ahab* being here puniſht in his wicked ſonne. And in that he bad caſt his body there, it is intimated, that another part of the propheſie was now fulfilled alſo, *viz.* by his bodys lying unburied to be eaten up of birds, 1 *King.*21.24. And in ſpeaking of the propheſie againſt *Ahab* he called it a burden laid upon him, becauſe it is to beare an heavy burden to ſuffer ſuch puniſhments. And in uttering the propheſie he ſaith, *I ſee, ſaith the Lord, the bloud of Naboth yeſterday,* &c. To note, that bloud unjuſtly ſhed is alwayes before the eyes of the Lord, how long ſoever before, as if it had beene but yeſterday, till it be throughly revenged, ſo *Pellican.* But indeed theſe words uttered by the Prophet then, ſerve rather to ſet forth the time of *Elijah* his threatening of him to have beene the day after that murder committed.

Pellican.
Note.

V. 27. When *Joram* was ſlaine, *Ahaziah* the King of Iudah fled by the way of the garden houſe and *Iehu* purſued him, and ſaid, Smite him alſo in his chariot in the going up to Gur which is by Ibleam, then he fled to Megiddo and died there, 2 *Chron.*22.9. it is ſaid, That *Iehu* ſeeking for *Ahazia* found him lurking in Samaria, and when he was brought unto him, ſlew him. Here ſeemeth to be a contradiction, but it is by *Lyra* thus expounded, *Ahaziah* fled by the way of the garden houſe; and although *Iehu* bade kill him in the going up to Gur, he came firſt to Samaria, and there ſought to hide himſelfe, but by thoſe of *Iehu* his company being found out, he was brought unto him to the place before named and being deadly wounded haply with an arrow, as *Ioram* had been, he fled to Megiddo and there died of this wound. Thus, but more briefly *Lyra,* but more largely ſet forth, for the more full clearing of the doubt. Another more improbably ſaith, that he cauſed his wounds to be dreſſed at Megiddo according to *Ioſephus,* and then fled to Samaria being fourteene miles off, from whence being found, he was brought back to Megiddo againe and there ſlaine by the command of *Iehu.* For the Sacred hiſtory ſpeaketh not of his being ſlaine at Megiddo, but dying there of the wounds formerly received; nor of his fleeing any whither after that he came to Megiddo. *Martyr* followeth *Lyra,* but onely he ſaith, that *Ahaziah* was wounded at the commandment of *Iehu* in Iezreel, and then fleeing to Megiddo he died there. *Sallianus* moſt unreaſonably ſaith, that he lay hid in Megiddo, ſeeking to make this expoſition good by taking Samaria the chiefe city of the Kingdome for the Kingdome of Iſrael, within which Megiddo was. Thus alſo *Iunius,* in *Samaria,* that is, in the Kingdome of Iſrael for which the Metropolis is put Synechdochically. But ſeeing Samaria is no where thus taken, I paſſe this over, as a groundleſſe invention, and conclude, that he fled by the Kings garden in Iezreel near *Naboths* field, where Iehu bade ſmite him, but the purſuers could not then reach him, he having gotten ſo much ground, whileſt I*oram* was taken out of his chariot and caſt into the field of *Naboth,* that he got into Samaria ſeeking to be hidden there, but they coming ſoone after, found him out and brought him to I*ehu* about Iezreel, and then he ſhot him alſo, and not doubting, but that his wound was deadly ſuffered him to flee to Megiddo foure miles off, and there he died. Megiddo was a towne in Manaſſeh, *Ioſh.*17.11. *Ioſephus* ſaith, That having received this wound he left his Chariot and fled on horſeback. Now for the juſtifying of this expoſition it is to be noted, that he ſaith, 2 *King.*9.27. *Iehu* bade ſmite him; but theſe words, *and they ſmote him,* are not in the Hebrew, but onely ſupplyed by the Vulg. Lat. and *Iunius,* and in ſome Septuagint; and ſo to ſay with the Chronologer, that after this bidding he went and hid himſelfe in Samaria, is not contradictory to the Kings, but onely a declaring by way of ſupplement of that which is here wanting, that he was not ſmitten ſo ſoone as he bade ſmite him, but ſome time after being brought back from Samaria to which place he had firſt eſcaped, to *Iehu* to be ſlaine. Then he gave him a deadly wound with an arrow, as I*oſephus* alſo ſaith expreſly, whereof he died at Megiddo, whither he fled thus wounded, and therefore it is ſaid there, that not they, but he ſlew him.

Lyra.

H.B. *Patriarkes travels.*

P.Martyr.

Ioſephus.

If it be demanded, whether did not I*ehu* goe beyond his commiſſion, which was onely to ſmite the houſe of *Ahab,* in ſmiting *Ahaziah*, who was none of his linage alſo? It is generally anſwered by expoſitours, that *Iehu* did herein no more, then God willed: for to ſhew this, 2 *Chron.* 22.7. it is ſaid, It was the will of God, that *Ahaziah* came to viſite I*oram*, and went out with him againſt I*ehu*, that he might deſtroy the houſe of *Ahab*. God brought them both together into I*ehu* his hands, the one as a naturall member of his houſe, and the other being made ſo by marriage, 2 *King.* 8.27. and becauſe he came of *Athaliah* his daughter, and therefore in ſlaying him alſo he did no more, then was required, *viz.* deſtroy *Ahabs* houſe.

V. 28. *Ahaziah* being ſlain had more honour done to him, then I*oram*, for he was carried to Ieruſalem and buried there in the ſepulchres of his fathers, but 2 *Chron.* 22.9. this was onely for I*ehoſaphats* ſake, of whom he deſcended. For that which followeth, *verſ.* 29. *Ahaziah reigned the eleventh year of* I*oram, &c.* It hath beene already expounded upon, 2 *King.* 8. 26. the ſeeming contradiction being reconciled. *Note.* And the Spirit of God in repeating the ſame thing twice, *viz.* that he reigned but one yeare, would have us note, what a ſhort time he reigned for his wickedneſſe, wherein he exceeded even his wicked father I*oram*, as I*oſephus* ſaith, and we may eaſily gather, if we compare their hiſtories. Righteouſneſſe prolongeth a Kings life in glory, but wickedneſſe cutteth it off betimes.

V. 30. *Ioſephus.* *Toſtatus.* *Vatablus.* *And Iehu came to Iezreel, then Iezabel painted her face and tyred her head, &c.*] To what end ſhe thus did, *Ioſephus* ſetteth forth, ſaying, that ſhe ſtood in the tower in her royall attire, that appearing in the Majeſty of a Queen, ſhe might the more move *Iehu*, as *Toſtatus* and *Vatablus*, and haply ſhe thought that whatſoever ſhe ſhould ſay, *Iehu* would not diſhonour himſelf ſo much, as to embrew his hands in the bloud of a woman. Wherefore ſhe caſt out this reproach againſt him, *had* 1 *King.* 16.10. *Zimri peace that ſlew his maſter?* for he himſelf indeed periſhed, within ſeven days after that he had thus gotten the crown, ſo ſhe hoped, that *Iehu* ſhould do, ſhe having many more ſonnes, of which ſhe made account, that ſome one would be preſently ſet up, and be revenged upon *Iehu*, for the death of her ſonne *Ioram*. Thus ſhe made a treacherous *Zimri* of *Iehu*, who was anointed of the Lord to do this execution.

V. 32. But ſhe ſoon paid dear for this and all other her wickedneſſes: for *Iehu* lookt up and ſaid, *who is on my ſide?* and immediatly two or three Eunuchs lookt out at the window, and he commanded them to caſt her down, which they did, and ſo ſhe died, and was troden under the horſes feet. A miſerable and deſperate end, but ſuch as ſhe was well worthy of, for cauſing innocent *Naboth* to be ſtoned to death, *Note.* and for perſecuting and killing up the Prophets of God. For it is to be noted, that being in apparent danger, ſhe ſought not to hide her ſelf, neither had any remorſe for her ſinnes before ſhe died, but went on in her pride and vanity, thinking to daunt and to outface the executioner of Gods judgements upon her now in preſence, an example to all the wicked bloud-thirſty enemies of the truth, wherein they may ſee their own deſtiny, *viz.* that continuing to fill up their ſinnes unto the end, they ſhall then ſuddenly be horribly deſtroyed by ſuch meanes as they leaſt feared; as ſhe by her own attendants. But they herein ſhewed their falſe hearts to her their Lady and miſtreſſe, for which cauſe ſuch are rightly called by a certain Emperour, *ſorices aulæ*. It is ſtrange to ſee, what an expoſition, *Lyra* ſaith, the He- *Lyra.* brews make upon this place, contrary to all our Doctors, and yet by him alſo favoured, that *Iezabel* painted her face, &c. to allure *Iehu* to love her, and whereas her words ſeem to make againſt this, *Had Zimri peace that ſlew his maſter?* He wreſteth them ſtrangely, rendring them thus, *can there be peace?* there making an interrogation point, and then adding *Amri ſlew his maſter*, leaving it to be ſupplied, and yet reigned many years in peace, underſtanding her demand, *can there be peace?* as a wiſh that there might be ſo to him. But the text ſpeaketh not of *Amri*, but of *P.Martyr.* *Zimri*, neither did *Amri* ſlay his maſter, but the murtherer of his maſter, and *Iezabel* being now an old woman, it had been abſurd for her to think of alluring any man to love, by thus trimming up her ſelf, but rather to deride her, as *Martyr* reaſoneth.

V. 34. *Iehu* then went in to take his repaſt, and when he had ſo done, he bade ſome about him to viſite that curſed woman and to bury her, becauſe ſhe was a kings daughter. He thought haply, that he ſhould be the more maligned by other kings about, and ſpecially by the kings of the Sidonians, of whom ſhe came, if he ſhould ſuffer her corps to lye unburied. If it be ſaid, by the ſame reaſon he ſhould have taken order for the buriall of *Ioram*, it is anſwered, he cauſed him to be caſt out to fulfill a propheſie, and although there was the like propheſie touching *Iezabel*, yet V. 35,36,37. he might for the preſent forget it; but when he heard, that the dogs had eaten her up, he ſoon called it to minde, and repeated the words thereof, that the dogges ſhould eat her up, and that ſhe ſhould be as dung upon the earth, neither ſhould any man ſay, *this is Iezabel*, meaning, when he ſhould paſſe by her ſepulchre, as is common to ſay of great perſons, for ſhe had no ſepulchre or monument, whereby to be remembred, and ſo it was verified in her, which is ſaid *Prov.* 10. 7. *The memory of the wicked ſhall rot.*

By *Iezabel* we may with *Hugo* allegorically underſtand this world, which being moſt vile, ſheweth yet a painted face, to allure to the love of her, but all the pomp and pride of this world will not uphold it, but when the time of judgement commeth, it ſhall all be ruined and conſumed, and all that are drawn by the glory thereof together. *Martyr* by *Iezabel* underſtandeth the Pope of Rome, who painteth and ſetteth forth himſelf as a vice-god upon earth, when as he is full of fornications and witchcrafts, by his idolatries and powerfull illuſions bewitching mens mindes with the love of him. But when the time of his judgement cometh, all his glory ſhall ſuddenly be overthrown, he ſhall be cruelly deſtroyed, and become as baſe as the dung upon the earth, even to thoſe that have honoured him, which is according to the revelation, where he is likened to a great whore, that cometh finally to deſtruction upon the ſudden. Yea, any great ſeducer to things idolatrous may be underſtood by her, as *Rev.* 2. 20. thoſe that ſeduced ſome in the Church of *Thiatira* to eat things offered to idols.

Hugo Cardin.
The Allegory.

P.Martyr.

Touching painting of faces, *Martyr* here taketh occaſion to inveigh againſt it, as being cenſured by *Cyprian*, *Chryſoſtome*, *Auguſtine*, and the reſt of the fathers, and as coming from pride and fleſhly luſt, it being hereby ſought to allure men, and a changing of the naturall face into an artificiall, but indeed not to the bettering, but marring thereof; alledging *Cyprian*, ſaying, that the devill taught the daughters of men to make themſelves ſeem fair thus, to allure the ſonnes of God to their deſtruction. He that deſireth to read more at large of it, may look into his diſputes thereupon, 2 *King*. 9.

CHAP. X.

NOw *Ahab had 70. ſonnes in Samaria* (that is, of his own, and the ſonnes of his ſonnes and daughters) *and he wrote letters to the Princes of Iſrael, and the Elders in Samaria, who brought them up*, &c.] That is, ſaith *Iunius*, to ſuch princes, as *Ioram* had ſent to Samaria with his children, to keep there with them, and to tutour them in the houſes of the Elders, who were as Aldermen in that city, when he went out to war againſt the Syrians. Although I cannot ſee, but that we may well grant, a longer time of their abode in that City, as being the chief City of the kingdome, that amongſt the great ones, there they might have noble education. But to let this paſſe, *Iehu* having ſlaine *Ioram*, the chiefeſt of *Ahabs* family, it remained now that he ſhould caſt about, how to cut off all the reſt, and to this end he offers the Samaritans and Princes of Iſrael reſiding there for the cauſe before ſaid, if they would, to ſet up one of their maſters ſons for king, and to fight for him, telling them, that they had means ſo to do, *chariots and horſes, a defenced city, and armes*. Which ſome interpret, as ſpoken ironically, ſeeing the chariots and armes were now in his own power, he being generall of the whole army at Ramoth Gilead, others as ſpoken ſeriouſly for the great ſtrength of Samaria, and becauſe moſt probably, although a great army was then in another place, yet Samaria was not left without ſufficient ſtrength, there being ſo much

V. 1.

Iunius.

V. 3.

Lyra.
P.Martyr.

of the bloud royall there, and other princes with them. It ſeemeth to me, that
he was not ſerious, becauſe if there had been ſuch ſtrength, he would not have delayed
the time by writing, but immediately have haſtened thither with his army
to deſtroy *Ahabs* poſteritie, leſt forces being gathered together for their defence,
that work might have proved difficult and tedious. He wrote then thus unto them,
as conjecturing, that it would fall out as it did, that they apprehending his great
power, having the command of an whole army ready prepared, and their own inability
to reſiſt him, would preſently yield unto his will.

V.5. *Iehu* having received anſwer to his letters, that they were all his ſervants, and
V.6. would doe whatſoever he commanded, wrot again that they ſhould bring him the
V.7. next day by that time, all the heads of their maſters ſonnes, which was done accordingly,
V.8. they being all inſtantly ſlain. Then *Iehu* bad that they ſhould be laid by the
V.9. gate upon two heaps till the morning, whereby it ſeemeth that they were brought
thither late in the evening, wherefore he deferred his going out to ſee them, till
the morning, and then coming to the gate, he ſaid to all the people whom hee moſt
probably appointed to be there, together with the men that came from Samaria, *ye
are juſt, I have conſpired againſt my maſter and ſlain him, but who ſlew all theſe?*]
Thus juſtifying himſelfe by their fact, who had now ſhed much more of the royall
blood then hee, and the more to juſtifie both himſelfe and them, he applyeth the
V.10. propheſie of *Elijah* againſt *Ahabs* houſe as now fulfilled, ſaying; *know yee now that
P.Martyr. nothing of the word of the Lord ſhall fall to the ground, &c.* P. Martyr notwithſtanding
this propheſie, chargeth the Princes of Samaria with too much timerouſneſſe,
perfidiouſneſſe and parricide, becauſe they did not firſt entreat for the ſparing of
their lives, who were committed to their care and cuſtody; but to ſave their own
lives and eſtates, at the command of *Iehu* committed this great murther, ſaying,
that although this was to be done, ſeeing God had decreed it, yet they not knowing
that it was committed to *Iehu* to ſee this execution done, neither firſt conſulting
with any prophet about it, but being carried with a baſe fear of looſing their own
lives, may juſtly be condemned therefore. But for ſo much as their king was now
dead, and *Iehu* was known to be king, and moſt probably known to be ſet up to cut
off the wicked houſe of *Ahab*, yea happily he intimated ſo much in his letters unto
them, although it be not expreſſed; I think rather that they ſinned not herein, but
did according to their duty to God, whoſe will they would not reſiſt, and to the
Rom.13.1. new king, to whom they yielded ſo ready ſubjection, according to Gods law. There
may ſeem indeed to have been much puſillanimity in them, becauſe they were
moved to yield by this conſideration, that two kings could not ſtand before him,
and therefore they concluded, that they ſhould be much leſſe able to make head againſt
him, but it was an higher power that moved them thus unanimouſly to ſubmit
unto *Iehu*, whom he had ſet up, and therefore though they feared, and without
any reſiſtance obeyed his command, it is not to be marvelled at, as too much timerouſneſſe.

Note. Thus the word of God alwayes takes effect, and all the wicked thereby threatned,
are at the length puniſhed moſt ſeverely. Neither is it cruelty in the executioners
that being hereby ſet a work, kill and ſlay them; but zeale and juſtice, ſeeing
it is moſt juſt for any man to doe whatſoever God willeth to be done, his will being
the rule of juſtice.

V.11. *And Iehu ſlew all that remained of the houſe of Ahab, and his nobles, his acquaintance,
and Prieſts.*] They were all a company of idolaters, and although they came
Lyra. not of *Ahab*, yet they were of his houſhold, and ſo were included in the name of
his houſe, which *Iehu* was bidden utterly to deſtroy. Some by the Prieſts here ſpoken
of, underſtand thoſe mentioned, *v.* 24. holding this of his ſlaying his Prieſts
P. Martyr. here to be ſpoken by anticipation, it being meant, that he did it not now, but ſoon
after, the manner whereof followeth, *v.* 20. 27. &c. But others better by theſe
Prieſts underſtand the kings Chaplains in his houſe: for *Iezabel* is ſaid before to
have had 400. that ate bread at her table, and therefore it is not to be doubted, but
that her ſonne had ſome, whom he kept in his houſe. By the word *notas*, ſignifying
acquaintance, *Theodoret* underſtandeth his prophets, who took upon them to fore-

tell-

V. 12.

Junius.

tell things to come, wherefore he readeth it *γνωστους knowers*. But the word קירצן ſignifieth rather men known unto him, as converſing dayly with him when he had thus cut oft the houſe of *Ahab* in Iezreel, he went to Samaria, and upon the way thither, he met with the brethren of *Ahaziah* at *Bethekedi of the ſhepheards*] according to *Iunius*, that is, the houſe of binding ſheep to be ſhorne, unleſſe it had the name from that which was done there at this time, *viz.* the ſlaughter of the 42 brethren of king *Ahaziah* here, becauſe kings are ſhepherds of the people. But this is farre fetcht, ſeeing although kings be ſometimes ſo called, yet not without further explication, and their brethren are not ſo called, neither were they bound here, but ſlaine; and it was now the knowne name of the place, and not afterwards uppon this occaſion ſo called.

V. 13.

They being asked, did not only tell who they were, but that they went to ſalute the children of the king and Queen. Here it may firſt be doubted, how theſe can be ſaid to be the brethren of *Ahaziah*, ſeeing he was the youngeſt, and that he was made king, becauſe the Arabians had ſlain all his elder brethren? 2 *Chron.* 22. 1. *Sol.* By brethren, kinſmen alſo were underſtood amongſt the Hebrewes, and theſe are called *v.* 8. ſonnes of the kinſmen of *Ahaziah*, miniſtring unto him, and Princes of Iudah. Secondly, whether *Iehu* did well in killing theſe who were none of *Ahabs* houſe? *Sol.* God himſelfe juſtifieth him, *v.* 30. and therefore he did undoubtedly, that which was right herein. For although they were not of *Ahabs* houſe, yet there was great familiarity betwixt theſe and them, they were birds of a feather, and joyned to *Ahabs* houſe in idolatry, for which by the law of God, they ought to be put to death. Thirdly, whether they were going to viſit the children of *Ioram* and Iezabel, becauſe if *Iehu* met them in his going to Samaria, they were come paſt the place where they lived; I doe not think with ſome, that they were travelling to Iezreel, ſuppoſing them to be there, for betwixt great perſons ſo linked together in love, there is often certain intelligence, that they may not miſtake the place, but as they came from Ieruſalem towards Samaria, he might meet them, where the way from *Iezreel* met with theirs. Fourthly; why were they ſo fooliſh to put thẽſelves into ſo great danger meerly upon complement at this time? *Sol.* They were doubtleſſe ignorant, that the kings children were ſlain, or *Ioram* or *Ahaziah*, which alſo their free acknowledging, for what end they came, argueth; ſo alſo *Joſephus* and *Toſtatus*, though ſome think otherwiſe, and that they lurked at this place to hide themſelves, having heard before this, how things went.

Joſephus.
Toſtatus.

But the place, where they lived being farre South and Samaria Northward, they might well be ignorant of that, which had been ſo lately done, as *Lyra* reaſoneth.

Lyra.

Fiftly, why 2 *Chron.* 22. 8. theſe are ſaid to be ſlain, and then *Ahaziah*, whereas he was ſlain before? 2 *King.* 9. 27. and theſe ſome dayes after, *ch.* 10. 12. *Sol.* The hiſtory being ſo fully, according to all the circumſtances, ſet forth in the *Kings*, the *Chronicles* do onely ſet forth ſomewhat of it briefly, not reſpecting ſo much the order, as the thing done, with ſome particulars before omitted. And therefore becauſe nothing was ſpoken before of the ſlaying of *Ahaziah* by *Iehu*, it is finally ſet down, though out of place, becauſe *Iehu* was now going to Samaria, where he is ſaid to have been found hiding himſelf, of which ſee before *ch.* 9. 27.

V. 15.

1 *Chron.* 2. 55.

Judg. 4. 11.

Judg. 1. 16.

Then going forward *he found Ionadab the ſonne of Rechab*, &c.] *Rechab* came of *Iethro* the father in law of *Moſes*, otherwiſe called the Cynean, from the place where he dwelt, and *Rechabs* father is ſaid to be *Chamoth*, who it ſeemeth, came of Heber, which of old ſeperated himſelf from his own nation to go and dwell with the Manaſſites, when they went and dwelt in the mountanous parts of Iudah, and this *Iethro* was alſo called *Hobab*. He was a moſt godly man, and full of zeal for God and againſt idols, and led a moſt ſtrict life, and enjoyned the like to all his children, as we may ſee *Ier.* 35. And for this cauſe he was had in great honour among the people, wherefore *Iehu* ſeeing him upon the way, thought it would be a great grace unto him to take him along with him, and for this cauſe after ſalutations he cauſed him to come up into his chariot to ride with him to Samaria, ſaying, *come with me and thou ſhalt ſee my zeal for the Lord.*

Joſephus.

Ioſephus ſaith, that he was his old acquaintance, and now told him, what he had done at Iezreel againſt *Ahabs* houſe for idolatry, and if ſo, then *Iehu* was well diſpoſed

poſed before, ſeeing otherwiſe he would not have been linked in friendſhip with
ſuch a man. But there ſeemed by this his ſaying, to be ſome tang of hypocriſie in
him, becauſe he would have his zeal ſeen by men, which appeared more afterwards,
when having put downe the idolatry of Baaliſme, he fell to that of *Ierobeams*
calves, *v.29.*

V.17. When *Iehu* was come to Samaria, he ſmote all that remained more unto *Ahab*,
that is, all that were any way allied unto him, and whom he had uſed, as his inſtruments
V.18. to advance idolatry, thus doing there, as he had done before in Iezreel.
V.19. And having by this means made the kingdome ſure; all enemies being cut off, that
V.20. might hinder his peaceable enjoying therof, he calleth the people together, and by a
V.21. ſtratagem making a ſhew, as if he would ſet up the worſhip of *Baal*, getteth all the
worſhippers of *Baal* together in the houſe of *Baal*, and there cauſeth them to be
P. Martyr. ſlain. If it be demanded here, whether *Iehu* ſinned not in thus diſſembling? *Martyr*
anſwereth, that he did, becauſe he lied to the encouraging of the Baalites to ſin,
who haply for fear would otherwiſe have left their idolatry many of them, and by
this his diſſimulation he grieved and gave occaſion to many good men to think hardly
of him, as deſtroying the houſe of *Ahab* for none other cauſe, but to get his kingdome.
And what is ſaid by others in juſtifying *Iehu* he taketh away: as that it was
but an officious lye, that he made it ſoon appear with what minde he did this, and
God knew the goodneſſe of his intent, to which he anſwereth, that to make an act
good, not onely the intention muſt be good, but the thing lawfull, and that ſin may
be committed as well in a ſhorter as in a longer time, and that although it were but
an officious lye, it was a ſinne, which he illuſtrateth by the practice of ſome againſt
the Priſcillianiſts in Saint *Auguſtines* time, who were a Sect that could not be diſcovered,
that they might be puniſhed accordingly. For when any of them were
taken and examined, they would deny all their tenets, wherefore ſome Chriſtians,
who ſtood for the truth, feigning themſelves to be Priſcillianiſts alſo, had in
private all which they held, declared unto them, whereby they were diſcovered.
Auguſtine. But this fact of theirs *Auguſtine* condemneth, *lib. de mendacio ad Conſentium.* Neither
was this of *Iehu* an officious lye, that is, tending to good to ſome, and to no
hurt to any, becauſe, as hath beene already ſhewed, this tended to evil to divers.
Lyra. *Lyra* alſo ſaith, that this lying was not commendable in *Iehu*, but onely his fervent
zeale to deſtroy idolatry, and to finde out idolaters appeared, for an example to all
Hugo Cardin. Chriſtian Kings. And *H. Cardin.* agreeth with *Martyr*, ſaying, why ſhould we
ſeeke to excuſe him from lying, when as he ſinned ſo fouly by idolatry? Yet *Pellican*
Pellican. calleth it a godly deceit, wherewith it was juſt with God, that they ſhould
be deceived to their deſtruction, who had deceitfully drawne others to their damnable
Toſtatus. ſuperſtition. And *Toſtatus* ſaith, that *Iehu* ſpake ironically, as *Eliſhah* did,
when he bade the Baalites to take a ſacrifice to offer to *Baal*, and to call upon him,
and when they were calling, to cry aloud, for ſurely he is a God. And this is not ſo
much to be laboured about to juſtifie *Iehu*, as other godly Princes, who have by
all meanes ſought to finde out and to puniſh idolaters, as *Conſtantius*, the father of
Conſtantine the Great, who being a Chriſtian in heart, made an Edict, that all, who
were Chriſtians ſhould loſe their places, becauſe he would not be ſerved by any
ſuch in his warres; but when all ſincere Chriſtians had hereupon forſaken his tents,
they were recalled againe, and the other put out.

It is true, to lye or to diſſemble is a ſinne, ſo likewiſe it is a ſin to kill, but when
any are by God adjudged to death, as all idolaters in Iſrael were, as the Magiſtrate
may kill them, and root them out of the land, ſo he may uſe any ſubtile meanes,
to circumvent and finde them out, which to others it is unlawfull for to doe, but
Epheſ.4.25. they muſt be dealt truly and plainely withall, as being fellow members, and not
lyed unto. Otherwiſe *Ioſhuah* to winne *Ay* might not have uſed that diſſimulation
to make a ſhew of fleeing away to draw them into the danger of an ambuſhment;
nor the children of Iſrael have borrowed jewels of gold and ſilver of the
Egyptians, making a ſhew hereby, as if they meant to reſtore them againe within
a few dayes, when they never meant it. To take uſury alſo is a ſin, but of Canaanites
who were appointed to deſtruction, it might be taken, although not of their brethrē

To returne to *Iehu*, the Lords approbation is ſufficient to beare him out, as in killing the kinſmen of *Ahaziah*, as was ſaid before, ſo in this his diſſimulation alſo. For after it, he praiſeth him, and having done that, which was right in his ſight, although otherwiſe a wicked Idolater, and promiſeth him a reward therefore, v. 30. And the Lord even ſeemed to worke with this diſſembling by infatuating the ſervants of *Baal* to beleeve that which he had ſaid, when as they both ſaw *Ionadab*, a man zealous againſt ſuch as they were and their religion, with him in great familiarity, and brought, as a ſpectatour of his doings, and could not but heare of the ſlaughter of *Baals* prieſts in Iezreel, and of their King I*oram*, and his Mother *Iezabel* for her advancing of the worſhip of *Baal*, called whoredoms and witchcrafts. Contrariwiſe the faithfull, who had their underſtanding, conſidering theſe things could not, but conceive, that what he ſaid, was in policy, to deceive the Baalites, and rejoyce thus to ſee him plotting their deſtruction, inſtead of being offended at it.

The ſervants of *Baal*, who were now invited to the ſacrifice are generally thought to be his Prieſts onely, becauſe they had veſtments brought out to be worn in ſacrificing: For the devil is Gods ape, for ſo much as Gods ſervants, the Prieſts ſerved him in peculiar garments, the devil would have his to ſerve him likewiſe. But I cannot ſee, how the temple of *Baal*, which certainly was very great in ſo great and populous a city, ſhould be full from one end to the other of Prieſts onely, ſeeing it might conteine, as the temple of *Dagon* in *Sampſons* time, not hundreds, but certaine thouſands. It is to be conceived then, that the veſtments brought out were onely for the Prieſts, which aſſiſted in ſacrificeing, who onely are meant by all the ſervants of *Baal*, viz. who ſerved at his altar, but many more came in and ſo the houſe was filled. Now to bring theſe together into one ſlaughter-houſe, no ſuch ready way in the world could have beene deviſed as this. For the ſervants of *Baal* hearing of the deſtruction of their great patrons could not but feare and hide themſelves in divers places, ſo that otherwiſe it would have beene hard to finde them out, and would have required a long time, but by this policy they were ſoone brought all together to ſuffer death, as they were well worthy. If it ſhall ſeeme ſtrange, that *Iehu* ſhould ſuffer them, untill that they had finiſhed their ſacrifice P. *Martyr* ſaith well, that moſt probably he delayed the execution till this time, *P. Martyr.* becauſe haply there came ſtill more and more; and it may alſo be thought that he ſtayed, till the ſacrifice ended, that he might take them at their coming out, and lay their puniſhment upon them, when they had fully acted their ſinne. For his going in with *Ionadab* and bidding them ſee, that there were none of the ſervants of the Lord amongſt them, but the ſervants of *Baal* onely, herein he would ſeeme to them, as if he had a care, that their ſacrifice might not be defiled by the preſence of any, that were enemies to *Baal* and derided his worſhip, for even the heathen uſed to cry out, when they went to their ſacrificing, *Procul, procul eſte prophani*: V. 25. but ſecretly he meant, to provide, that whileſt the *Baalites* were deſtroyed, none of the ſervants of the Lord ſhould periſh together with them; for which cauſe ſome thinke, that all the *Baalites* had veſtments put upon them, whereby they might be knowne. The ſervants of *Baal* being all ſlaine, their dead corpſes were not buried, but caſt out to lye rotting as dung upon the earth for their greater debaſement, ſeeing to be buried was alwayes counted an honour.

Then they went to the city of the houſe of Baal, and brought out the images and V. 26.
burnt them, and they brake downe his image and houſe and made it a jakes to this day.] V. 27.
Which was all done to ſhew the greateſt deteſtation of idolatry, that might be; and to purge the land ſo of *Baaliſme*, that it might never be ſet up againe in Iſrael. For when *Conſtantine* the Great put downe idolatry in his Empire, he onely ſhut up idols temples, but for ſo much as they ſtood ſtill, *Iulian* eaſily opened them and ſet up idolatry againe. Wherefore *Theodoſius* to prevent this for time to come, *Note.* demoliſhed them. And it may be noted, that the idolatry of *Baal* was never practiſed in Iſrael more: *Iehu* and his ſucceſſours indeed even to the Babylonian captivitie, *chap.* 17. idolized with the golden calves after the manner of *Ieroboam*, but from this of *Baal* they were free alwaies after this execution.

Wherefore to purge this land from Popiſh idolatry it had beene neceſſary at the firſt, although not to demoliſh temples to this wickedneſſe abuſed, becauſe they were not at the firſt built, but purely to ſerve God in, yet to bring forth and burne the images, croſſes and veſtments, to breake downe the altars, and burne the maſſe bookes, &c. abuſed to ſuperſtition, a new table and liturgy being prepared inſtead thereof. For becauſe it was not thus done, this idolatry continueth to this day, and of late there was great danger of its overſpreading this whole Nation againe, but that it hath pleaſed God out of his infinite goodneſſe beyond our expectation to turne it away. And he, who hath done this, inſpire the great counſell of Parliament, that by doing now, what hath beene formerly neglected, they may with *Iehu* put this *Baal* quite out of this our Iſrael never to returne for the corrupting of it any more.

P.Martyr.

Touching temples built for idolatry, *Martyr* maketh mention of two that were converted into churches for the uſe of Chriſtians: one the temple of *Pantheon* at Rome, the other of *Mars* at Florence, adding that there were alſo many more uſed in like manner: wherefore he urgeth not to the demoliſhing of temples, but of images and Papiſts ornaments, as the ſafeſt way for thoſe, that embrace and profeſſe the truth. For theſe words, *verſ.25. To the city of the houſe of Baal*]

Junius. *Iunius* hath, *They went into the houſe of Baal in every city.* Reſpecting rather the meaning, then the words, which are ſo both in the Hebrew, Septuagint, and Vulgar Latine, and

Vatablus. *Vatablus*, who yet expounds them, that is, into every city, where there was an houſe of *Baal.* Some by this city underſtand the houſe of *Baal* it ſelfe, that was like a city for ſpaciouſneſſe; ſome a little city by Samaria, wherein was an houſe of *Baal*; but

Joſephus. *Ioſephus*, Samaria, called *the city of the houſe of Baal*, becauſe it was famous or rather infamous for the magnificent houſe of *Baal* built there by *Ahab* and *Iezabel.* They that ſtand for other cities in Iſrael meant by this city ground partly upon the words here following, *Thus Iehu deſtroyed Baal out of Iſrael*, and not out of Samaria onely, and partly upon a conjecture, that *Jezabel* being ſo earneſt in promoting the worſhip of *Baal* would not content her ſelfe to have one temple onely for his ſervice in Samaria, but alſo in all the chiefe cities of the Kingdome. But for as much as the Text ſpeaketh but of one houſe, and there is nothing here ſaid, whereby we can gather, that they did theſe things in any other city beſides Samaria, to which *Iehu* and his men were come, I take it to be plaine, that Samaria is meant by the city, out of the gates whereof they having gone to caſt out the dead bodies of *Baals* ſervitours, they now entered againe and fetched out the Images and burnt them, and finally deſtroyed the houſe it ſelfe. And if *Baal* had but one houſe in Iſrael and that ſtood in Samaria, as we read, 1 *King.*16.32. it might well be ſaid when that was deſtroyed, and *Baal* was there rooted out, that he was deſtroyed out of Iſrael. And that being but a conjecture, whereby it is conceived, that many more houſes were built in other places to the honour of *Baal* doth thus eaſily fall to the ground.

P.Martyr.
Note.

But I will not here paſſe over the note of *Martyr*, that aptly *Baals* houſe was turned into Iakes: for both גלולים by which name idols are called, ſignifieth dung, and from hence, as from a great Iakes came a ſtinke infecting the whole city, *viz.* the ſtinke of idolatry and ſuperſtition.

V. 29.
V. 30.

But Iehu departed not from the ſinnes of Ieroboam, &c.] *Therefore the Lord ſaid to Iehu, becauſe thou haſt done that which was right in mine eyes*, &c] The firſt words here are inſerted by a prolepſis, and not to ſhew, that God made *Iehu* a promiſe that his children ſhould reign unto the fourth generation, when he ſinned like *Ieroboam.* For it is moſt probable, that at this time *Iehu* ſinned not ſo, but after that he was ſetled in his kingdome, onely the ſacred hiſtorian having ſpoken ſo much hitherto of his well doing, could not longer forbear to ſhew, what a wicked heart and ungratefull to God, that had thus advanced him, he had all this while within him. The words of *v.* 30. then have reference to thoſe going before the 29. God made him this promiſe for the zeal which he had ſhewed in throughly executing his will againſt *Ahab* and Baaliſme, brought in by *Ahab* to the offending him in ſo high a degree. For God reſpecteth the good done by any, although his heart be not right, as he did before *Ahabs* repentance in ſack-cloath and aſhes, ſo now *Iehu* his doing of theſe executions, as he willed, becauſe he would have, even the wicked and reprobate, have all encouragements to do well, and to ſee, that it is not a fruitleſſe labour to execute his will, that thus comfort and relaxation might be to his ſervants, and they not being moved by this his goodneſſe to ſet their hearts upon the right, might at the laſt day of reckoning be without excuſe, and likewiſe all others of the ſame ſtampe by their example. *Toſtatus* holdeth, that God ſaid thus to *Iehu*, when he was a worſhipper of the calves, not by way of encouragement but of checking, meaning that they ſhould have reigned ever, but now onely the fourth generation: but this is a preſumption without ground which the words cannot beare: for it is not ſaid, becauſe he had done ill, but all which was in the Lords heart, &c. ſo that it was plainly a reward promiſed for this, not a cutting of any ſhort threatened for his ſinne.

Note.

But it is to be noted, that whereas *David*, whoſe heart was upright was promiſed the throne to him and his for ever: *Iehu* whoſe heart was not ſo, had a promiſe onely to the fourth generation, a temporary reward for a temporary doing of good. But it may be demanded, how *Iehu* his doing good could pleaſe God, if it came from an evill heart, ſeeing that *without faith it is impoſsible to pleaſe him.* yea whatſoever is not of faith, is ſin. I will not here anſwer with ſome, that the thing, which he did being good pleaſed him, but not as it came from him that had this evil and unbeleeving heart; for if it had not pleaſed coming from him, he ſhould never have beene ſo approved by God and rewarded: but without faith a man cannot ſo pleaſe God as to be ſaved or to enjoy his favour to the advancing of him to his everlaſting kingdome, as thoſe faithfull perſons there ſpoken of, although he may pleaſe him ſo farre, as to be graced with temporary honour and bleſſing, that God may not ſeeme to be endebted to any man and not come out of it. If it be ſaid, then God is in ſome ſort pleaſed with ſinne; I anſwer, It is called ſin, which is not of faith, not becauſe it is every way ſinfull, for it may be morally good, and then the act is in it ſelfe not evil or ſinfull but good; onely it is ſtyled ſinne becauſe for want of faith and ſincerity in the doer corruption is contracted, which ſhall be puniſhed eternally, although God liketh ſo well, that the thing is done that he rewardeth it temporally. The Prophet, by whom the Lord ſpake this to *Iehu*, is thought by Rab. *Solomon* to be *Ionah*, who had anointed him: but by *Toſtatus Eliſha.* And *Lyra* noteth a proportion betweene *Amri* and *Iehu* in their reigning untill the fourth generation. For ſo likewiſe his ſonnes, *Ahab*, *Ahazia*, and *Ioram* reigned after him: but the proportion holdeth not, becauſe *Iehu* had foure that reigned after him, *Amri* but three onely, neither continued the kingdome in his race ſo long for any good act done, as by *Iehu*, or upon any promiſe made therefore. To let this obſervation go then as frivolous, we may rather note what a great grace *Iehu* had herein done unto him, ſeeing no race, ſince the diviſion of the kingdome reigned ſo long as his, untill the end of it at the Babylonian captivity. And here it may ſeeme ſtrange, that *Iehu* ſhould be ſo addicted unto the golden calves, as to be a worſhipper of them, when he had put downe *Baal*: for what was there more in one idol to draw him to it then in another? *Anſw.* He had beene bred and brought up in this idolatry, as being the Religion of Iſrael ever ſince it began to be a kingdome in *Ieroboams* time, and therefore although he obſerved the Lord to execute his will in that, for which he was made King, and haply to worſhip him alſo, as the words, *verſ.* 31. doe intimate, *He regarded not to walke in the wayes of the Lord with all his heart.* He could not give over the worſhipping of theſe calves alſo, for that he was bred up in this ſuperſtition appeareth in that it is ſaid, *He turned not from the ſinnes of Ieroboam*] as if it had beene ſaid, Notwithſtanding the great favour by the Lord done for him and promiſed to him and his as he had beene before, he continued a worſhipper of *Ieroboams* calves ſtill. To note which probably the ſame thing is ſaid both before the approbation given him by the Lord and after, although at the firſt ſpoken by a prolepſis, as hath beene ſaid, *Iehu* not doing ſo then. For although he had formerly ſinned ſo, as he was blindly led, yet it is likely at the time, when he was executing the will of God, and making the kingdome ſure, he for a time refreined himſelfe, but it being ſtill in his heart he left it not altogether to his

Heb. 11.6.

R. *Solomon.*
Toſtatus.
Lyra.

V. 31.

his dying day. And it is not to be doubted, but that he was much moved by the conſideration of his kingdome being generally for this Religion, ſo that if he ſhould quite forſake it, he feared, that the people would be ſtirred up againſt him, and ſome going to Ieruſalem to worſhip, would draw others to the endangering of all Iſrael to returne to the obedience of all the houſe of *David* againe, which of old was *Ieroboams* feare, when he firſt ſet up theſe gods. And it could not but increaſe his feare, becauſe he had ſlaine the King of Iudah; and therefore if his power had beene ſo increaſed, that ſucceeded him, he ſhould have beene ſure to have beene cruelly deſtroyed. But what needed he to have feared, when he had Gods promiſe? certainly he needed not, neither would he, if he had had a true faith, but for want of faith both he and ſome other Kings better then he have done like unbeleevers, for which they have beene reproved and puniſhed. Note. So that we had need to get a firme faith to have power to forgoe our evil cuſtomes, and to goe againſt the ſtream of the multitude, and to be ſafe from being moved by carnall policies againſt that which piety and conſcience require.

V.32. *From that time God began to cut off from Iſrael, and Hazael ſmote them in every coaſt of Iſrael.*] After *Iehu* his ſinne, here followeth his puniſhment in his people by *Hazael* King of Syria, whom God appointed to be King by the miniſtery of *Eliſhah*; 2 King. 8. 13. and now is fulfilled what was then propheſied, although his cruelty towards the Iſraelites be not here particularly expreſſed, but thence to be learned, nothing being here ſaid, but that he ſmote them, there that he ſhould overthrow their ſtrong holds, ſlay their young men, kill their children, and rip up their women with childe. And this was done in all the moſt fruitfull parts of the land, where the Reubenites, Gadites, and halfe tribe of Manaſſeh dwelt. V. 33. It was indeed a puniſhment threatened for Baaliſme and putting downe the worſhip of the true God of which *Elijah* complained, whereupon he was bidden to anoint *Iehu* King of Iſrael, *Hazael* of Syria, and *Eliſhah* Prophet in his ſtead, threatening to deſtroy by the ſword of one, what was not by the ſword of the other deſtroyed. But the worſhipping of the calves being idolatry as well as it, and growing now to be an inveterate evil, both it and Baaliſme, of which they never repented, (for no ſinne is thoroughly repented, when the like abomination is ſtill lived in) were puniſhed together, and great was the miſery of this kingdome.

V.34, 35. And this is all which in the ſacred hiſtory is recorded touching *Iehu*, who reigned 28. years, and then he dying, *Iehohabaz* his ſonne reigned in his ſtead. He did nothing of worth, after that he fell to the worſhipping of the golden calves, his valour ſaid to be written of in the book of the Kings of Iſrael was before, not after, for then he had no courage to defend his coaſts from the Syrians, but loſt both Ramoth Gilead lately recovered, and all the rich countrey beyond Iordan, where the Reubenites, Gadites, and half tribe of Manaſſeh dwelt. For that not onely the people in thoſe parts were now ſmitten, but that Iſrael was truncated, part of the kingdome being taken away and brought under the Syrian, appeareth, becauſe *Ieroboam* is ſaid about 60. years after, to have recovered the border of Iſrael from the entring in of Hamath, 2 *King.* 14.25. ſo that it ſeemeth all this while to have been held by them. Note. Wherefore let Kings keep all idolatry out of their kingdomes as bringing ruine thereunto, and not ſome onely, as *Iehu* did, having thus alſo the ſpirit of courage turned into puſillanimity, and his glory into ſhame.

CHAP. XI.

V. 1. WHen *Athaliah* (the mother of *Ahaziah* King of Iudah) *ſaw that her ſonne was dead* (as being ſlain by *Iehu* in Iſrael) *ſhe* (to ſhew of what kinde ſhe came, for ſhe was *Iezabels* daughter, who was both moſt earneſt in promoting Baaliſme, and of a domineering ſpirit) *roſe up and ſlew all the Kings ſeed*] her own grandchildren, thus through an ambitious deſire of reigning extinguiſhing in her ſelf all ſparks of naturall affection. And ſhe was carried on to this tragicall fact, as

Martyr

P.Martyr.

Note.

Deut. 17.

Martyr noteth, that by her authority *Baal* and his worſhip might be upheld in Iudah, although exterminated out of her father *Ahabs* kingdome of Iſrael by *Iehu*. For ſuch is the fury of idolaters, that they paſſe not for embruing their hands in the blood of any for the promoting of their idolatry, and therefore ſhe fearing, that the people would take one of the royall ſeed and make him King, which might be prejudiciall to her ſuperſtition, ſhe haſteneth and cutteth them all off that ſhe could come by. And it is not to be doubted, but that ſhe made this deſtruction of the bloud royall, as well out a deſire of revenge upon that ſeed, which ſhe thought ſhould be favoured as coming of *David* and *Iehoſaphat*, of whom ſhe would not leave one alive, as *Iehu* had not of her fathers houſe; as out of an ambitious deſire of reigning. But what had ſhe to do to reign, although all had been dead, ſhe was an *alienigena*, deſcended from the daughter of the Sidonian King, and not wholly Iſraelitiſh, and a woman; and ſo uncapable of the kingdome, ſeeing by his law God provided, that no ſtranger, but one of their brethren ſhould reign over his people? But ſhe moſt probably having the adminiſtration of her ſonnes kingdome in his abſence, had now power in her hands to ſet up her ſelf, the juſt judgement of God working with her deſignes for the puniſhment of Iudah for their idolatry, to which they were drawn by her means. Yet whileſt ſhe tyrannized thus, behold the providence of God, according to his word unto *David*, preſerved a light of his ſeed, one ſucking childe called *Ioas*.

V. 2.

2 Chron. 22.11.

Joſephus.

R. Solomon.
P. Martyr.

V. 3.
V. 4.

Ioſabeah ſiſter to Ahaziah, wife to Iehoiadah the high Prieſt, ſtole him away from the midſt of the ſlain, &c.] And ſo this royall ſtock, now greatly in danger of being quite cut off, continued even untill the comming of Chriſt, who is King and reigneth for ever. This *Ioſabeah* is called *Ioſabeath*, *2 Chron.* 22. 11: and whereas here ſhe is ſaid to have taken him away *and his nurſe in the bed-chamber*, there, *ſhe hid him and his nurſe in the bed chamber*, when the reſt were ſlain. His nurſe then, it ſeemeth kept him out of the ſight of the executioners, till this was done, and ſo ſhe was taken away with him to nurſe, and to bring him up in ſecret, none knowing of it, as *Ioſephus* ſaith, but ſhe and I*ehoiadah*, who is ſaid to be her husband. About the place where they were kept, all are not of an opinion, for ſome think, that it was one of the lodging-chambers one ſome ſide of the temple, for there were many, and *R. Solomon* that it was a room above the moſt holy place, wherein the ſacred veſtments and veſſels, and treaſure were kept. *P. Martyr*, that he was caried firſt into the one, and then for more ſafety to the other, to which I cannot ſubſcribe, becauſe one place onely, where he remained hidden ſix years, is ſpoken of, and *R. Solomon* is confuted by the text, wherein it is ſaid to be a bed-chamber, and not a treaſury. It was then a room amongſt thoſe, which the high-prieſt had peculiarly to himſelf on one ſide of the temple, which was very ſecret, and ſo fit for this purpoſe, and *Ioas* being here by the care of his Aunt preſerved ſixe yeares, whileſt *Athaliah* reigned, in the ſeventh was brought forth and ſhewed to certain with whom *Iehoiadah* made a covenant, that they ſhould joyn together to ſet up him for King, *viz.* to centurions, captains, and other officers, whom he ſent for to this end to come to him to the houſe of the Lord.

2 Chron. 23. 1, 2.

P. Martyr.

In the *Chronicles* centurions onely are mentioned, who are alſo named, and they are ſaid to have gathered together the Levites all over Iudah, and all the chief of their fathers houſes. Theſe centurions *Martyr* thinketh to have been a kin to the Levites, and ſuch as were well known to *Iehoiada* to be faithfull, to whom therefore he might ſafely communicate this matter. But I cannot think with him, that he had at the firſt made ſome Levites acquainted with this matter, that in time to come they might teſtifie, that this was the kings ſon, and not ſuppoſititious; for his teſtimony being of that high place and credit, was ſufficient for this amongſt all the faithfull, eſpecially his wife and the nurſe who was known at the Court, being agents herein alſo, neither indeed was it ſafe, till this time to diſcover it to any.

But why was he now brought forth, not ſooner nor later? He anſwereth, for two cauſes. Firſt, leaſt *Athaliah* continuing longer, ſhould be more confirmed in the kingdome, and prevaile to appoint a ſucceſſour and doe more hurt in ſetting up and ſpreading Baaliſme into more places. Secondly, becauſe *Ioas* now growing paſt a child ought in reaſon not to be kept as a child ſtill in obſcurity, but be made known, that henceforth he might live like one of royal dignity. I think that he ſtayed till this time and no longer, becauſe he doubted whether the people would be ſo inclinable to accept of him for their king being an infant, but ſo ſoon as he thought him fit to be ſhewed unto them, he brought him forth, and happily he delayed it, till now that the people being weary of her tyrannicall government, might be the more ready to receive him.

Moreover touching this *Ioas*, there are ſaith *Martyr*, who think him to be of the poſterity of *Nathan* another of *Davids* ſonnes, and not the ſonne of *Ahaziah*, although called ſo, becauſe he ſucceeded him in the kingdome, who ſtrengthen this their opinion from hence, that *Athaliah* would never have been ſo unnaturall, as to ſeek to ſlay the child of her own ſonne, who living and reigning, ſhe might have exerciſed the power of a regent at her pleaſure, but for ſo much as *Ahaziah* her ſonne and late king had no naturall ſonne, and by this means the kingdome was in danger to be tranſlated to another ſtock, ſhe thought it neceſſary to provide for the ſafety of her ſelfe, and favourites of her religion, by rooting all others out, that might bee brought in to reigne, and ſo to put her down, and her great God *Baal* withall. And to this he confeſſeth, that he moſt enclineth, but I muſt needs confeſſe that I ſee no ſuch force in this reaſon to move me ſo to do. For ſhe was of an haughty and ambitious ſpirit, & therefore would not be ſatisfied now with a ruling power under another, though never ſo near unto her; but would rule as Queen her ſelfe alone, like unto *Semiramis* the mother of *Ninus*, who put her ſonne into a womans habit, that ſhe might reign, and *Irene* the mother of *Conſtantinus Copron:* who put out her own ſonnes eyes to make him uncapable of the Empire, that ſhe might enjoy it. And he is ſo plainly ſaid to be the ſonne of *Ahaziah*, *v.* 2. and when he was ſhewed, it is ſaid, he ſhewed them not the kings kinſman, but the kings ſonne, that he cannot poſſibly be any other, beſides the conſideration of her, by whoſe care he was ſaved giveth no litle light into this matter, ſhee was ſiſter to *Ahaziah*, in whom naturall affection wrought to preſerve her brothers ſonne, and being of the ſame family, ſhe might well have opportunity ſo to doe, but not a little one of another family.

By their gathering together of the Levites, it ſeemeth that they were in theſe corrupt times moſt obſervant of the ordinances of God above others, but becauſe the chiefe ſtrength of the kingdome lay in the heads of the families, they were called together alſo to goe about this great work to ſet up a new king, who had right, and to put down a bloody Queen which had none.

V. 5. *And he ſaid unto them, the third part of you ſhall be of them that enter upon the Sabbath, and ſhall ward the kings houſe,*&c.] That this is to be underſtood of the Levites appeareth, becauſe they are ſpoken of that enter in upon the Sabbath, and *v.* 8. they which goe out upon the Sabbath. For they were by *David* numbred and diſtributed into 24 courſes, of which each courſe ſerved about the temple a week, and then the Prieſt of that courſe with his troop of Levites going out, he of the next courſe with his troop came in. Now there were of the Levites, 38000. whereof 24000. ſerved at their times in the houſe of the Lord, beſides 4000 door-keepers, and 4000 ſingers, who attended there by turnes, alſo, only 6000 were diſperſed over the land for judges. They that came in then were the courſe coming to ſerve at the temple, and they that went out the courſe, which had ſerved the week before, and each of theſe, if they held, as in *Davids* time, were 1500 and upward. By this then we are to underſtand, that *Iehoiadah* ſtayed that courſe of Prieſts and Levites, which had ſerved the week before, and now went out to help to defend the king, and as he uſed them that came in in three companies, one to ward about the kings houſe to withſtand any that ſhould be ſent out by *Athaliah*, againſt the king, one to keep the gate Sur. 2 *Chron.* 23. 5. *The chiefe gate*, which was the largeſt ſaith *Iunius*, and ſtood Eaſtward, and it was called Sur, ſaith *Martyr*, from declining, as the word ſignifieth, becauſe the door-keepers ſtanding before it made the unclean to decline from coming in that way, as the moſt common, and one the gate behind the guard, which carried ſhields, 2 *Chron.* 23. 4. *Ianitores luminum*, according

1 Chron. 24.
1 Chron. 23. 2.

Junius.
P. Martyr.

ding to the Vulgar lat. *in the gates*; but another gate in particular, ſaith *Iunius*, is hereby meant, which ſtood South. As he diſtributed this courſe of the commers in, I ſay, into three companies and placed them thus, five hundred in a company, ſo he divided the goers out into two, whom he ſet to guard about the King on both ſides, for which *Iunius* calleth them *Laterales cuſtodiæ*. The Chronicles make it more plaine, that theſe were Prieſts and Levites, and whereas nothing is here ſaid 2 *Chron.*23.4,5 of the reſt of the men, that were preſent, there they are appointed to be in the courts of the Lords houſe, and the Prieſts onely and Levites, who were holy might enter in and be about the King, that is, thoſe Prieſts and Levites, who were laſt diſtributed into two companies, and if any others entered, they muſt be ſlaine, as not V.6. coming in the way of good will, but to ſeek the young Kings deſtruction. More- V.9. over *Iehoiadah* put weapons in the hands of the Centurions, ſpeares and ſhields, which were in the houſe of the Lord, and bade the Levites hold weapons in their V.7. hands alſo; and when he had made the guard ſtrong in all places about, he brought forth the King and crowned and anointed him, 2 King.11.12. 2 Chron.23.11. *Iehoiadah and his ſonnes anointed him and cryed out, God ſave the King.*

1. Here many doubts occurre, as firſt, whether *Iehoiadah* being a ſubject did rightly to conſpire againſt the Queen, who then reigned? although he might have withſtood her taking the government upon her at the firſt, yet it ſeemeth, that being in the throne it was not lawfull for any ſubject to pluck her out, becauſe all muſt be ſubject to the higher powers?

Anſ. She was an uſurper and the true King abode in his cuſtody, & therefore how long ſoever ſhe reigned, that obliged not the ſubjects of that kingdome any more unto her, but they might without all ſcruple proceed againſt her, as an enemy to the true King and State, eſpecially he that was by his place the ſecond man in the kingdome, and to ſee the doing of right to the King, who ſuffered wrong all this time. They that live under a King, who hath unlawfully atteined to the Crowne, and poſſeſſeth it are not by this example juſtified, that conſpire againſt him being private perſons, and not having right unto it, or lead by theſe, that have, or by ſuch Peeres of the kingdome as ſtand for the right of another unable to helpe himſelfe. For to ſuch it may be ſaid, He that ſmiteth with the ſword ſhall periſh by the ſword, becauſe he doth this, when it is not committed unto him.

2, Secondly, whether Prieſts and Levites might beare armes, as he appointed theſe to doe, ſith the word is the ſword of the Clergy, and Prophets pull downe, root up, and plant not by the materiall ſword, but the ſpirituall, *viz.* propheſying?

Anſ. It was no new thing for men of this tribe to take arms no more then of any other, for both *Moſes* commanded them to goe every one with his ſword in his *Exod.* 32. hand, and to ſlay ſuch, as committed idolatry with the golden calves, and when an army was ſent againſt the Midianites *Phinees* the Prieſt went as captaine over it, and this tribe made an army, when they marched in the wilderneſſe, as well as any other. And well they might, becauſe, as hath beene already ſhewed, many of them were ſet over civill affaires, and their ſervice being ſo ſeldome required about the temple, *viz.* not above twice in a yeare, they might eaſily be ſpared, at ſometimes to doe this ſervice to the common wealth, namely, when great neceſſity required it. But otherwiſe I doe not thinke, that they were employed as ſouldiers, becauſe they did alſo read and inſtruct the people in the Synagogues in all parts every Sabbath day.

If the queſtion be of Miniſters under the New Teſtament: whether they may be required to doe likewiſe? I anſwer, that our Lord ſeemeth to take all armes from us, when he forbiddeth his Diſciples to take a ſtaffe with them; and our miniſtery is a kinde of warfare for God, whoſe ſouldier *Timothy* is called, which muſt not be entangled with ſecular affaires, yea, a Biſhop muſt be no ſtriker, but 1 *Tim.* 3. muſt give himſelfe wholly to meditation, reading, and preaching, except extraordinary neceſſity requireth the drawing of his ſword; as to reſiſt theeves and robbers, or enemies ſetting upon him, or the place, where he liveth; in which caſe it is no good citizens part to ſit ſtill, but to reſiſt to the uttermoſt of his power.

Thirdly, Whether the temple were not polluted by giving order to have bloud ſhed there? *Anſw.* It is requiſite, that the place dedicated to the worſhip of God ſhould as much as may bee be ſpared from ſhedding bloud therein; but the Lord himſelfe biddeth to pluck wilfull murderers from his Altar and to ſlay them, and inſpired *Solomon*, who cauſed *Ioab* to be ſlain there, did by his fact ſufficiently juſtifie this of *Iehoiadah*, but of this enough hath been ſaid before upon that touching *Ioab*; and yet indeed by his military preparation there was no bloud finally ſhed there, for *Athaliah* was carried forth and ſlain.

V. 12. To returne therefore to the Kings coronation, here are three things ſaid to have been done unto him about his inauguration. Firſt, a diadem or crown was ſet upon his head. Secondly, the teſtament was put into his hands. Thirdly, he was anointed, P. Martyr. although ſome for (*the teſtament* have) *the ornament*, as *Martyr* ſaith, and rendereth it, howſoever in commenting upon it he preferreth, this reading, *the teſtament*: and indeed, it is to be preferred, although the word may alſo ſignifie an ornament, and both *Pagninus* and *Vatablus* take it ſo. For *Deut.* 17.19. it is commanded, that the King ſhould have the book of the teſtimony by him, and read therein all the dayes of his life; neither do we read in any place of other royall ornaments beſides the crowne, and of putting this book into his hands, according to the Vulgar lat. there was now good reaſon, becauſe it had been in the dayes of his grandmother, father, and grandfather ſo much neglected. The crowne ſet upon his head glittering with gold and precious ſtones ſerved to ſhew his kingly dignity, that he might be honoured the more: the book of the teſtimony, the care, that he ſhould have to maintaine the worſhip of God, and to beat down idolatry ſo much condemned in this book; and the anointing, other kingly endowments of wiſdome, fortitude, and juſtice.

Theſe things being done, acclamations were made, [*God ſave the king*] and trumpets ſounded, and there was clapping of hands for joy. Whereupon *Athaliah* hearing the noiſe came forth, into the temple, and ſeeing what was done, and the V. 14. Vulg. lat. ſtanding upon his tribunall. King ſtanding by his pillar, rent her clothes and cried *Treaſon, Treaſon*; and if *Ioſephus* may be credited, bade them take the new King and ſlay him, and the people *Joſephus.* contrariwiſe cryed out, God ſave King *Ioas*, and let *Athaliah* dye. But *Iehoiadah* V. 15. bade thē have her forth out of the houſe of the Lord, that ſhe might be ſlain, which V. 16. was immediatly done, & in the way of the horſes entrance into the King houſe ſhe *Note.* was ſlain, no man, that we read of, ſeeking to reſcue her, whereby we ſee the miſerable condition of tyrants, they may have mens bodies and lives ſubject unto them, but their hearts they can never have, that they who are in Regall dignity may feare to tyrannize or unjuſtly to uſurpe. As the mother *Iezabel* came to a baſe end for her tyranny before being trodden under the horſes feet; ſo moſt probably did her daughter for the like cauſe, becauſe it was in the way of the horſes, that ſhe fell. *Lyra.* Which was ſo called, ſaith *Lyra*, becauſe the Nobles about the Court might come riding thus farre, but then alighting they went on foot to the temple. Wherefore *Ioſephus* is not to be heard, when he ſaith, that ſhe was carried downe to the brook Cidron, and ſlain there.

Touching her rending of her clothes, ſhe did that in deteſtation of the fact, and out of extream ſorrow, it being a ceremony in uſe not only amongſt the Iſraelites, *P. Martyr.* but the heathen alſo, as *Martyr* noteth out of *Suetonius*, who ſaith, that *Iulius Cæſar* made an oration unto the people with his clothes rent when civill wars were began, the tribunes of the people being violated, & compelled to depart out of the city

Then Iehoiada made a Covenant between the Lord and the King, *and the people, &c.* V. 17. *and between the king and the people.* Things being ſo much out of order, the wiſe Prieſt thought it neceſſary now that he had made *Ioas* king, to direct him and the people to make a Covenant with the Lord to root idolatry out of the land, and to reſtore and maintain the worſhip of God pure according to his word, and to joyne the people and king again together as one in doing this to direct him to make a covenant with them to rule them in juſtice and equity, and them to make a Covenant with him, to obey and ſerve him as their King and Lord. Neither was this done without effect, for immediately they went about that, which their Covenant V. 17. tyed them to, *viz.* to deſtroy the temple of *Baal* and the idols therein, and ſlew

Matthan

2 *Chron.* 15. 12.

Matthan the Prieſt before his altars. And thus doing, they had godly *Aſa* going before them, who coming after idolatrous *Abijam*, and *Rehoboam* together with the people, made a covenant with the Lord, and did mightily beat down idolatry. Oh that as the houſe of Commons hath entred into ſuch a Covenant, ſo the King and Lords would bee pleaſed to doe likewiſe, that all the people and not ſome only might follow them, and ſo together joyn their forces to root out popiſh ſuperſtition, which of late hath been ſo much magnified amongſt us. *And the Prieſt ſet governours over the houſe of the Lord.*] 2 Chron. 23. 18. *And Iehoiadah ſet profeſſureſhips in the houſe of the Lord, which were committed to the Prieſts, the Levites, whom David had diſtributed*, &c. It may ſeem by this in the kings, that ſome Captains with their bands were ſet to ward about the temple, that the Prieſts might ſecurely in thoſe tumultuos times doe their office therein, as ſome underſtand it, but the *Chronicles* maketh it plain, that nothing elſe is meant hereby, but that he appointed the 24 courſes of Prieſts firſt inſtituted by *David* to ſerve in the Temple, as formerly they had done, and *verſ.* 19. the porters to keep out the uncleane.

Lyra.

V. 19.

After this the Centurions and the guard, and all the people conducted the King to his palace, and ſet him upon the throne. But all that went before touching the deſtruction of *Baals* houſe, and the ſetling again of the Prieſts in their courſes could not be ſuddenly done, but required ſome dayes for the doing thereof, wherefore it muſt be conceived either that the king was conducted to his houſe before all this was done, yea they being but begun only, as ſome hold, or that he remained certain dayes after his coronation ſtill in the temple, happily where he had been kept before till they were done, and then this company repairing to him again, conducted him to his houſe with great joy, which is the more probable, both becauſe according to this order, his carrying to his houſe is ſet forth, and becauſe it is ſaid, *Iehoiadah tooke the Centurions, Captains*, &c. as implying his calling them thither again, after the buſineſſes before ſpoken of ended. *And now the city had quiet*, they had an unquiet life before under a tyrannicall Queen, who together with her husband, as *Ioſephus* ſaith, built a Temple unto *Baal* and ſet up his worſhip, which doubtleſſe was the occaſion of many quarrels betwixt the Baalites and the ſervants of the Lord, but now there was an end put unto them all, neither did any riſe up to revenge the death of *Athaliah*, and ſo they enjoyed great quietneſſe and peace.

V. 20.

The Allegory.
Rabanus.

Rabanus upon *Athaliah* maketh this Allegory; ſhee ſeeking to deſtroy all the ſeed of *David*, ſetteth forth the ſynagogue of the Iewes ſeeking to deſtroy Chriſt and Chriſtianity, for as *Athaliah*, ſo ſhe reigned, whilſt the Temple and ceremonies of the law ſtood. But *Iehoſhabeth* ſetting forth the Church, kept *Ioaſh* cloſe and ſo preſerved him in an inward place of the Temple, in like manner the Church preſerved the faith and love of Chriſt in the hearts of the elect by preaching him, untill that the ſynagogue *Athaliah* being deſtroyed in the time of *Titus* and *Veſpaſian* the city of God had quiet and no trouble from thenceforth any more by it.

CHAP. XII.

V. 1, 2.

Ioas was ſeven yeares old when he began to reign. In the ſeventh year of Iehu he was made King and reigned 40. *yeares*, &c.] The kingdome of Iudah being much diſordered by *Athaliah*, cometh now by the divine providence to be under a childe; from whom in humane reaſon, what could be expected for the amending of their condition. But it pleaſeth God, by weak means oftentimes to do wonderfully for the magnifying of his own power and mercy, and ſo he did at this time, *Ioaſh* by the good inſtructions of *Iehoiadah* the high-prieſt, did well, and was accordingly rewarded with a long reign, whereas his father and grandfather that were wicked, reigned but a ſhort time. His mothers name alſo was *Sebia of Beerſhebah*, which was one border of the kingdome of Iudah, that we might know, that ſhe was not *alienigena*, but rightly bred as his fathers mother was not, which turned to his ruine.

V. 3.

But this good high-prieſt lived not alwayes with him, as is afterwards ſhewed, and then he did evill.

V.4.

But the people ſtill ſacrificed in the high-places.] That is, as hath been before ſhewed, upon ſuch mountains, as whereupon their holy fore-fathers had anciently ſacrificed, but it was unto the true God and not unto idols, and therefore yet tolerated, as it had formerly been by godly *Aſa*, the great grandfather of this King, of which ſee more there.

1 *King*.15.14.

V.5.

And Ioas ſaid unto the Prieſts, all the money of the Saints, the money of him that paſſeth, the money of ſouls, and the money of him that willingly offereth, the Prieſts ſhall take to themſelves, and repair the ruines, &c.] The vulgar Latin, to make it more plain, *The money of the ſaints, which is brought into the houſe of the Lord by thoſe that paſſe, which is offered for a price of the ſoul*, &c. Here *Lyra* reckoneth but two ſorts of money; firſt, that of the half ſhekles, which all were appointed to pay when they were numbred by the poll from 20. years old and upward. Secondly, voluntarily given by ſuch as were more wealthy. *Wolfius* beſides theſe two, nameth a third, *viz.* the money vowed by any for the preſervation of their lives in danger. But forſomuch as the ſame is ſaid to be paid for the life or ſoul, which is paid by thoſe that paſſe under this reckoning, for it is ſaid, he *ſhall give for the redemption of his life, that there be no plague amongſt you*, and this ſhall be given *by every one that paſſeth to the numbred*, it is plain, that the money of every ones life, and the money of him that paſſeth, is all one, and if we make a third ſort of money here appointed to be gathered, it muſt be founded upon theſe words, *the money of the ſaints*, but hereby nothing elſe ſeemeth to be underſtood, but the money of the holy things, as the word [*ſanctorum*] ſignifieth, as well as ſaints, and ſo the firſt words ſet down only the *genus*, or the money in generall to be taken, and the next the two ſorts, redemption money being about 10. d. and money voluntarily given, as we read was afterwards done, when Chriſt ſitting over againſt the treaſury, rich men caſt in much, and the poor widow her two mites.

Lyra.
Exod. 30.12.

Wolfius ſupplens Martyris comment.

2 *Chron*.24.5.

The Prieſts are bidden by the King to go through all the cities of Iudah, to gather moneys for this end from year to year, but the meaning is, the redemption moneys, and what any would voluntarily give, as in this place. For when all from 20. years old and upward, had paid it once, others ſtill attaining to the age of twenty, were to pay it the next year, and others the year following, &c. unleſſe we ſhall think with *Iunius* that the work of repairing the temple, at this time laſting more years, it was gathered of all over again from year to year, as in a caſe extraordinary it might ſometime be done, ſeeing it is ſaid unto *Moſes*, *When thou numbreſt the people*, &c. ſo that it ſeemeth when ever they were numbred, theſe moneys were to be taken, yea as I have ſhewed upon that place, this numbring was from year to year, for the maintenance of divers things pertaining to the ſervice of the temple, although *Junius* thinketh otherwiſe, and now moſt probably whileſt the temple was in repairing, the ſervice being intermitted, about which theſe moneys had been formerly beſtowed, they were taken for the uſe of reparation. Whereas 2 *King*. 12. 6. it is ſaid, that they ſhould take theſe moneys of their acquaintance, but here that they ſhould go out to gather money in all cities, it is moſt probable, that as the Prieſts dwelt in divers parts of the land, ſo they that dwelt neareſt to ſome cities, where they were moſt acquainted, ſhould go thither to gather it, and others to their neighbour cities. But it is to be noted, that before this 2 *Chron*.24.4 it is ſaid, that *Iehoiadah* took him two wives, and this ſurely was not till he was of riper years, as may alſo be gathered by the age of his ſon *Amaziah*, who was 25. when he began to reign, therefore born, when he had been King fifteen, that is, *anno* 22. of his age, moſt probably then he took him not theſe wives till he was 20. or 21. years old, about the 14. year of his reign, and after this, he took order for repairing the houſe of the Lord, and yet it is ſaid that it remained undone till *Anno* 23 of his reign, *v*. 7. If any man aske why *Iehoiadah* ſo godly a man took not order with the young king, about this ſo holy a work ſooner? It may be conceived, that the decay was not yet grown ſo great, or at the leaſt that the people not thinking it yet neceſſary to repaire, were unwilling to contribute unto it, or *Iehoiadah* being very

Junius in Exod. 30. 12.

2 *Chron*.24.4.

very old, for he dyed at 130. and therefore was 90 when *Ioaſh* was made king, thought not upon all things that were needfull to be done, or if hee thought upon this, he feared the peoples unwillingneſſe, although it proved otherwiſe, and ſo delayed the time, at length yet as *Ioſephus* ſaith, moving the king to provide, that this work might be done.

Joſephus.

What this decay was is not here expreſſed, only it is called *the breach of the houſe, or the place or places broken through*, as the word בדק ſignifieth. But 2 *Chron.* 24. 7. it is ſaid, *Athaliah being moſt wicked, her ſons brake into the houſe of God, and took away all the conſecrated things of the houſe of the Lord, to adorn Baal.* The vulgar Latin, *deſtroyed the houſe of the Lord.*] Whereupon *Ierom* according to the tradition of the Hebrewes, they deſtroyed it either by carrying out of it the ornaments, or as they ſay, becauſe when *Athaliah* endeavoured to bring idolatry into it, there was an earthquake renting it, and the Chald. calleth it the ſciſſure or cleft place of the houſe. This of the Hebrewes I paſſe over as an imagination of the Rabbins, becauſe it is not ſpoken of in the ſacred hiſtory. But we may well gather that ſome violence was done to the Temple in the time of ſuch impious rulers, whereby breaches were made in the walls thereof, although the deſtroying of it was not attempted, and ſuch a great rupture; and where ever elſe any decay was through antiquity for the Temple had now ſtood 155 yeares according to the Hebrews greater Chronicle, and as may eaſily be computed, or by any other means, the kings meaning was, ſhould now be made up, and if there came in mony enough, that ſuch ornaments as were taken away, ſhould be repaired again, as is partly ſhewed, that it was done *v.* 1. *Iunius* calleth the breach of the houſe, *Labes domus.* The Prieſts having the care of this reparation committed to them, were negligent in gathering the money, becauſe no benefit ſhould thereby redound unto them, or the people delayed to pay it; as not being willing to commit it to their truſt, or having gathered it in part as it ſeemeth, *v.* 7. where they are bidden to reſtore it, they neglected to ſet upon the work: wherefore the king calleth for *Iehoiadah, anno* 23. of his reign, challenging him for this neglect, and forbidding the prieſts thenceforth to gather any more money. For he had commanded, that this work ſhould be done with ſpeed, 2 *Chron.* 24. 4. and *v.* 5. in challenging them for that they made no more haſte, he ſaith, *that they might bring from Iudah and Ieruſalem the gathering of Moſes the ſervant of the Lord, and of the congregation of Iſrael to the tabernacle*, &c. pointing at the firſt ordaining of this numbring money, of which it hath been already ſpoken, and hereby it is implyed, that it was an annuall revenue of the tabernacle. To return to their neglect, the king for this would have them to meddle no further in this matter, and chid with *Jehoiadah* about it. Whereby becauſe it appeareth, that the king had power over the high-prieſt (which the Pope can by no means endure now) *Toſtatus* ſaith, that then the prieſts and laity were all alike ſubject to the king, but under the new Teſtament, the prieſts dignity received infinite encreaſe, ſo that he can both remit ſinnes, and make the holy body of Chriſt. But this is a meer deluſion, witneſſe St. *Paul*, who chargeth every ſoul to be ſubject to the higher powers, even under the new Teſtament, *Rom.* 13. 1.

2 *Chron.* 24. 7.

Hieron. tradit. Hebr.

Junius.

V. 7.

V. 9.

Then Iehoiadah the Prieſt took a cheſt, and having bored an hole therein, ſet it on the right ſide of the altar, where men entred into the houſe of the Lord, &c.] 2 *Chron.* 24. 8. *Therefore the King commanding, they made a cheſt fit, and ſet it in the gate of the Lords houſe without.* Whereas *Iehoiadah* is ſaid to have prepared and ſet this cheſt, 2 *King.* 12. 9. it is to be underſtood by the kings appointment, *then proclamation was made that they ſhould bring the gathering of Moſes appointed in the deſart. Then all the Princes and people brought and caſt in rejoycing, untill they had finiſhed.* That is, they who were employed about this, repair the whole work belonging to it. For the placing of the cheſt, it was ſet in a place, to come into which a man muſt go through the prieſts court, whereinto it was not lawfull for the people to enter, for it ſtood by the door of the houſe, therefore the offerers did not put in the money with their own hands, but giving it to the prieſts and levites to put it in, to ſhew which, it is ſaid 2 *King.* 12. 9. that the prieſts who kept the door, put all the money that was brought to the houſe of the Lord there. And this was a means wiſely

Wolphius. deviſed to draw the people to a willing offering, when they were thus aſſured that their moneys ſhould certainly be employed, as was intended, as alſo the ſetting of keepers, and placing of the cheſt near the altar, that men might be encouraged to it, as to an offering made unto God, as *Wolphius* noteth.

V. 10. *And when they ſaw, that there was much money, the Kings and high Prieſts ſcribes came up, &c.*] V. 11, 12. After that money in aboundance was brought in, now they fall to the diſpoſing of it, giving it into the hands of ſuch as were appointed to overſee the 2 *Chron.* 24. 11. work, and they here with hired carpenters and maſons, &c. 2 *Chron.* 24. 11. this is more fully ſet forth thus, *they emptied the cheſt and ſet it again in his place, and ſo they did from day to day, till they had gathered money in aboundance.* That is, from time to time, ſo oft as they perceived that any good ſumme was put in. And *v.* 12. this the King and *Iehoiadah* gave into the hands of the overſeers of the worke, who hired therewith carpenters, *&c.* and thus the work went on, till it was all finiſhed, *v.* 13. ſomewhat being added, 2 *King.* 12. 16. in way of commending the fidelity of thoſe that were choſen to take care of this work, *they called them not to account,* V. 16. *for they were faithfull.*] *v.* 134. before this we are given to underſtand, that neither *baſons, pſalteries, trumpets, or other veſſels of gold or ſilver, were made of this mony,* V. 13, 14. but that it was given wholly to repaire the houſe withall, *v.* 14. But 2 *Chron.* 24. 14. it is ſaid, that of the mony which remained when the reparations were finiſhed, *Inſtruments both of gold and ſilver were made*, for miniſtration in the houſe of the Lord. To reconcile which it is to be held, that the meaning of the *Kings* is nothing elſe, but that theſe monies were not given to the overſeers of the work in part to make any ſuch veſſels or inſtruments, but onely to repaire the houſe, yet there being much mony remaining ſtill, ſaith that of *Chron.* the fidelity of the overſeers was ſuch, that they brought it to the king and the high Prieſt, who cauſed theſe inſtruments to be made therewith. So then by the care of the overſeers appointed no ſuch veſſels were made according to *Kings*, but by the care of the King and Prieſt, they were of the ſuperabounding mony brought back unto them, *Wolfius.* *Rabanus.* according to *Chron.* ſo alſo *Wolphius* rejecting that of *Rabanus*, who ſaith that the mony whereof thoſe inſtruments were made, was the mony voluntarily given, and not the redemption mony, which went wholly for reparations.

V. 16. Finally becauſe other monies by the law of God were alſo to be paid *for attonement*, and conſequently the ſafety of the offerers ſoule, *viz.* for treſpaſſes and ſinnes, which went to the Prieſts maintenance, it is ſhewed, that ſuch equity was now uſed, that this belonging to the Prieſts of right went to them, neither was any part thereof taken for the foreſaid uſes. What mony this was, ſee *Levit.* 5. 15, 16. even the price of any mans fraud in keeping back part of the holy things, and *Sallianus.* a fift part more added hereunto. *Sallianus* addeth, that in caſe that he who was to offer was afarre off, he ſent mony to the Prieſts to buy all things for the ſacrifice, and what was ſpared out of this, when all things were brought, went to the Prieſts, which is not improbable; for difference between treſpaſſes and ſinnes, *Toſtatus* ſaith thoſe were omiſſions, theſe commiſſions, ſee before upon *Levit.* 5.

Pellican. An Allegory. *Pellican* maketh the negligence uſed about repairing the Temple, a figure of the neglect to reform abuſes in the ſpirituall Temple, that is, the Church; for as breaches made the Temple ruinous, ſo corruptions put the Church of God in great danger of ruine, and yet in ſeeking to purge theſe out, great negligence is commonly uſed. And he noteth, that *Iehoiadah* was the onely prieſt, that ever took care about repairing the Temple, but he ſhould have ſaid, till the time of *Iudas Maccabæus.*

All things being prepared about the Temple, as was aforeſaid, ſacrifices were there conſtantly offered unto God all the dayes of *Iehoiadah*, 2 *Chron.* 24. 14, 15, 16. 2 *Chron.* 24. 14, 15, 16. but then he being very aged, *viz.* 130 yeares dyed, and was honourably buried for his good deſerts in the ſepulchers of the kings of Iudah. And the princes of Iudah after this comming flatteringly to *Ioaſh* with moſt lowly reverence ſo wrought upon him, who had alwayes hitherto ſhewed himſelfe a moſt godly king, that they drew him to idolatry, to worſhip idols in groves, leaving the houſe of the Lord, to the provoking of his fierce wrath againſt Iudah and Ieruſalem, *v.* 17, 18.

The

v. 17, 18. The good demerits of *Iehoiadah* are thus expreſſed in the text. *For the good, which he did in Iſrael towards God, and towards his houſe.* That is, in Iudah, and not in the kingdome of the ten tribes, with which he had nothing to do [*towards God*] ſaith *Ierom* in beating down idolatry, and (to his houſe) in repairing it. For this alſo God bleſſed him with long life beyond any, that went before him ſince *Iacobs* time, who was of the ſame age, when he went down into Egypt. And his ſo honourable a buriall, is to be aſcribed to the piety of *Ioas*, to whom he was as a father, as long as he lived, and therefore was by him accordingly honoured both in life and death.

Hieronym.

After the death of *Iehoiadah* the court-ſycophants, whoſe hearts had been all this time towards the idolatry formerly practiſed by his father and grandfather and grandmother, in all humility move him, that this religion might be ſet up again; in the text no more is expreſſed, but that *the Princes of Iudah came before Ioaſh worſhipping him, to whom he hearkened, and ſo they left the houſe of the Lord and worſhipped groves and idols.* Whereupon *Lyra* following *R. Solomon* ſaith, that they perſwaded *Ioaſh* to accept of divine honour, and to this he yielded, becauſe one idolatry eaſily draweth on another, they ſoon added hereunto idolatry with groves and other idols alſo. And he feigneth, that they drew an argument from his living in the temple ſixe years, where none, but the prieſts muſt come upon pain of death, yet he continued there ſo long without any hurt, which proved him to bee more then a man, a god, and this is followed by *Hugo Cardinalis* and *Pellican.* But the ground of this opinion is too weak, *viz.* their bowing of themſelves to him, which is no more then *Bathſhebah* and *Nathan* the prophet did to *David*, or then is commonly done to any king. Whereas it is ſaid, that he hearkened unto them, it is a forcing of the words to ſtrein them to this, that he was willing and agreed, that worſhip ſhould be given to him as to a god, neither was the like ever done to any king of the Iews before or after. However the heathen Emperour *Caius Caligula* preſumed to ſet himſelf ſo up. Neither is it probable, that God would any time have tolerated it in him, being ſo well inſtructed, as he was, but preſently have ſtricken him with ſome miſerable death, as he afterwards did *Herod.* The words of the text indeed are ſo brief, that hereby it becometh queſtionable, whether they moved *Ioas* to turn idolater with them, or onely to give them leave to ſerve ſuch gods, as they had formerly done, becauſe nothing elſe is ſaid, but that they came and bowed unto him, and he hearkned to them, & that then they forſook the houſe of God, &c. But what they requeſted is not expreſſed, nor that they made any requeſt at all unto him, but left to be gathered. So that from this Scripture we can rightly gather no more, but that they leaving him free, if he pleaſed to go on in ſerving the Lord in his houſe, as he had been by *Iehoiadah* taught, deſired, that they might have liberty, as in times paſt they had, to ſet up in other places ſuch worſhip as was uſed in other nations, which were moſt flouriſhing. And this being granted, they did ſo, but that the king did thus alſo, it is not ſaid. Yet *Ioſephus* ſaith, that both king and people did it. But no more can hence be certainly affirmed, but that he tollerated idolatry in his kingdome, being drawn by their flattery, who durſt not move him herein all the dayes of *Iehoiadah* his life, but now he being dead, moved for it and prevailed. Yet becauſe he degenerated ſo farre, that he commanded *Zechariah*, a moſt godly prieſt, and ſonne of *Iehoiadah* to be ſlain, when he reproved him, as is by and by ſhewed, it is moſt probable that he turned idolater alſo together with them, ſeeing this is peculiar to idolaters to be cruell and bloudy, by the inſtigation of that murtherer the devill, whom they ſerve. We may note hence, firſt, what need we have alwayes to pray, that wee may be upheld in the truth, ſeeing *Ioas* being godly ſo long, yet now deſtitute of his old tutour, fell ſo fouly. 2, that it is of great avail to cōmit youth to good tutours & governours. Thirdly, that there is not a more peſtilent way of corrupting princes or others, then flattery, that by ſhewing an hatred alwayes of ſuch, we may keep out of their danger. Fourthly, that to tolerate a falſe religion, is the very way for kings to overthrow themſelves and their kingdomes, although they embrace it not themſelves, as the ſequel here declareth.

Lyra.
R. Solomon.
Act. 12.
Ioſephus.
Note.

2 Chron. 24.
V. 19.

He ſent unto *them his prophets, who proteſted unto them, but they would not hear them,*

them,&c.God being ſo greatly provoked,yet judged them not immediately,but firſt admoniſheth them to turn from his great wickedneſſe, and it is ſaid not a prophet, as if he had ſent one onely, but prophets, that is, many one after another, who exaggerated this ſinne unto them, and threatned them with judgements, if they did not, laying before them doubtleſſe the examples of other wicked kings and people, as of *Ieroboam*, *Baaſhah*, and *Ahab*, for thus prophets uſed to deale in the like caſe. He deferred therefore long to bring his judgements upon them, out of his accuſtomed goodneſſe, ſeeing it is not to be ſuppoſed, that theſe prophets were ſent altogether; but firſt one, and then another, afterwards a third, that when by no means they would be reclaimed, their cenſure how ſevere ſoever, might follow the more juſtly. But they were ſo farre from being moved by theſe admonitions, and this long patience, that they went on in their wickedneſſe, without regarding what the prophets ſaid. And they perſwaded the king moſt probably, that he being greater then they all, needed not to regard them, but doe what he pleaſed, notwithſtanding their admonitions and proteſtations, as other kings of the heathen did.

V. 18.

Caietan.

Toſtatus.
Genebrard.
Ioſephus.
Lyranus.

Iunius.
2 *Chron.*18.1.
1 *Chron.*11.8.

Then Hazael king of Syria fought againſt Gath and took it, and then ſet his face to goe to Ieruſalom.] For here moſt rightly commeth in the hiſtory of the kings again not ſooner, as *Cajetan* would have it, when he ſaith that this warre happened before the death of *Iehoiadah*, for puniſhments follow ſins, and go not before them, nor latter, as *Toſtatus*, and *Genebrard*, and *Ioſephus*, would have it, when they ſay, that *Zachary* had firſt impugned their idolatry, and was ſlaine; ſo making but one only coming of the Syrians againſt Ieruſalem, for they came manifeſtly twice. Firſt taking a bribe without doing further hurt, and then this ſhaking off the rod over them, as it were not working, at the end of another year, when they had raged againſt holy *Zachary* to the ſhedding of his innocent blood, with a few, killing and ſlaying many, and all the princes of the people, &c. Thus alſo *Iunius*. Touching Gath, it was a city of the Philiſtines ſubdued by *David*, & ever ſince that time till this held by the kings of Iudah, for *Rehoboam* is ſaid to have repaired it, and *Ioſephus* writeth of it, as being now under the king of Iudah. *Hazael* therefore in beginning his warre, here fought againſt *Ioaſh*, and prevailing went on to the chief city of the kingdome, Ieruſalem, thinking to take that alſo.

V. 19.

But *Ioaſh* fearing it *tooke all the ſacred things, which Iehoſaphat, Ioram, and Ahaziah had conſecrated, and his own ſacred things, and all the gold*,&c.It may ſeem ſtrange that *Ioram* & *Ahaziah* being idolaters ſhould conſecrate any thing to the houſe of God, but it is to be conceived, that they did it in the beginning of their reigns, before they declared themſelves, according to the accuſtomed manner of the kings of Iudah their predeceſſors, that their reigns might be the more auſpicious. Whereas it hath bin already ſaid, that the temple was before ſpoyled of all the ornaments which were carried into the houſe of *Baal*, ſo that it may ſeem there were now no pretious things therein remaining, it is to be conceived, that when *Iehoidah* cauſed the houſe of *Baal* to be deſtroyed, he firſt took and brought theſe ornaments out, and being ſanctified, reſtored them to the houſe of God again, but now the temple being forſaken, and groves frequented, it was juſt with God to give theſe pretious things into the hands of the heathen, and ſo the king of Syria departed from Ieruſalem home againe for that time.

V. 20.

For his other comming againſt *Ioaſh*, as this is wholly omitted in the *Chronicles*, ſo is that here, there being only a reference made to the book of the *Chronicles* of the kings of Iudah, for the reſt of the acts of *Ioaſh* in this place. Wherefore we muſt now again look to 2 *Chron.* 24. 20, 21, 22, 23.

Moreover when the ſpirit of the Lord comming upon Zachariah the ſonne of Iehoiadah] he from an higher place threatned them with Gods judgements for their foule ſinnes, they conſpiring againſt him, ſtoned him in the court of the Lords houſe by the kings command, who remembred not the kindneſſe of *Iehoiadah* his father towards him, Therefore at the end of the year certaine bands of the Syrians comming up, deſtroyed the Princes, &c. When this holy man ſaw that the judgement before going made the King and his Princes no whit the better, he according to his place, as the ſpirit moved him, inveighed moſt earneſtly againſt them, and threatned a greater judgement to come upon them by the Syrians, at what time they ſhould have no help from the Lord. For ſome hold that he was high Prieſt after his father, as *Toſtatus* and *Wolphius*, *Pellican*, &c. But in the Hebrew Chronology *Pedaiah* is ſaid to be high Prieſt now, and *Zachariah* a prieſt and a prophet, *Genebrard* followeth this Chronology, *Ioſephus* calleth him that was high-prieſt now, *Phidaas*. And becauſe the Scripture ſaith nothing of *Zachariah* his being high-prieſt after his father, we may well follow the Hebrew Chronology, holding that *Iehoiadah* had another elder ſon, who ſucceeded him in this office. And if *Zachary* were not high-prieſt, yet he was a prieſt and a prophet, and ſo a ſacred perſon, who ſhould have been reverenced, and the rather, becauſe he was the ſonne of ſo well-deſerving a father. But ſuch is the madneſſe of idolaters being oppoſed in their idolatry, that all reſpect of perſons being laid aſide, they breath out nothing but ſlaughter and bloudſhed, againſt thoſe, that tell them the truth, and ſo did *Ioas* and the princes of Iudah againſt *Zachary*, and not onely againſt him, but as may be gathered from *verſ.* 25. againſt his other ſonnes alſo, for it is ſaid, *his ſervants conſpired againſt him for the ſlaughters of the ſonnes of Iehoiadah.* Vnleſſe with ſome wee hold, that the plurall number is put for the ſingular, which is not unuſuall in the holy Scriptures, as where *Sarah* ſpeaketh of her giving children ſuck, when ſhe had but one, and of the theeves crucified with Chriſt, it is ſaid, that they railed upon him, when onely one did ſo. Therefore the vulgar Latin rendreth it by the ſingular number, and *Ioſephus* alſo, yet *Ierom* ſaith, that *Zachary* was ſlain together with his ſonnes, and that not improbably, although he onely be firſt ſpoken of, ſeeing it is ſaid likewiſe of *Naboth* at the firſt, but afterwards by *Jehu* his ſonnes are ſpoken of, as ſlain alſo. Our Lord reciting this parricide ſaith, *Zachariah the ſonne of Barachiah, whom ye ſlew between the temple and the altar.* *Iunius* and *Hugo Cardinalis*, *Lyra*, and others ſay, that the ſame man had two names, as many more have had, or that he was called *Barachiah* commonly by the people, *the bleſſed of the Lord*, as the word ſignifieth, becauſe he enjoyed the bleſſing of ſo long a life, farre beyond others, and was a bleſſed inſtrument of ſo much good, to reſtore the decaying eſtate of that kingdome and church. But why the murthering of this man is inſtanced in next to the murthering of *Abel*, when as it was 800. years before the time that Chriſt ſpake thus, and in that ſpace they had murthered many more prophets? is a queſtion. *Iunius* reſolveth it by ſaying, that *Zachary* dying called for revenge, as *Abels* bloud had firſt done, for he ſaid, *the Lord ſhall ſee and require it*, 2 *Chron.* 24.22. and the like is not ſaid of any other martyr. Wherefore our Lord threatning revenge, nominateth two examples alike, and paſſeth over all others, leaving all the righteous bloud alſo ſhed from *Zachary* till his time, to be underſtood hereby. What other opinions there are touching *Zachary* the father of *Iohn Baptiſt* meant there, or *Zachary* one of the ſmall prophets, ſee my comment upon that place. *Genebrard* relateth a tradition of the Iews, that his bloud continued bubling up, untill the time of *Nebuchadnezzar*, as calling for revenge ſtill, ſo long after. And out of *Epiphanius*, that after this bloud-ſhed the anſwers of God ceaſed, becauſe the temple was hereby polluted. Whether this were ſo or no is uncertain, becauſe many wonders are invented and paſſe for old traditions, but this murther indeed was moſt heinous, as the ſacred hiſtory noteth, ſaying, the King *remembred not that kindneſſe, which Iehoiadah his father had ſhewed towards him.* For he ſaved a venemous ſerpent from deſtruction, to be the death of his moſt dear and godly ſonne, which was the higheſt degree of ingratitude, and a childe of the family, where he had been tenderly brought up, which was moſt unnaturall, his father and mother alſo adventuring their lives to ſave him, that gave out this bloudy command, which was unparaleld tyranny, and that for nothing but zeal for God, and againſt moſt abominable idolatry, and obedience to his ſpirit moving him, which was a very preſumptuous fighting againſt God himſelf, and therefore if he did miraculouſly a long time after ſhew his diſpleaſure againſt it, he did but thus brand it to deter all men from the like ever after.

Toſtatus.
Wolphius.
Chron. Hebr.
Genebrard.
Joſephus.
Junius.
Vatablus.
Hieron, tradit. Heb. in 2 *Chr.*
Matth. 23.35.
Junius.
Hugo Cardin.
Junius.
Genebrard.

Therefore at the end of the year, certain forces of the Syrians coming up againſt him, invaded Iudah, &c, *v.* 24. *And although theſe forces were but few, yet the Lord delivered multitudes into their hands*, &c. *ſo they executed judgements upon Ioas.* After ſo horrible a ſin, judgement was not long deferred, the king of Syria himſelf came

2 *Chron.* 24.23.

not,

Hieron.

Vatablus.

Lyra.

1 *Chron.* 24, 25, 26.

2 *Kings* 12.21.

Junius.

not, for it is thought by ſome, that *Hazael* was now dead, and a new king ſet up in Syria, who not regarding the great price not long before paid to his predeceſſour by the king of Iudah for his peace, entred his kingdome with ſome forces to ſpoil and deſtroy thoſe, whom the Syrians commonly counted their deadly enemies, as they did them. And it ſeemeth, that he was extraordinarily ſtirred up by God, who hated ſo much the abhominable wickedneſſe of *Ioas*, becauſe otherwiſe he ſhould have done like a deſperate man, to ſend out fewer againſt many more, unleſſe it ſhal be thought that he preſumed upon the valour of his men, and the cowardiſe of *Ioas*, who had formerly without making reſiſtance compounded with very great treaſure with *Hazael*. However, the hand of God was certainly in it, as the words of the hiſtory do imply. *Therefore the forces of the Syrians came up*, &c. *viz*. Becauſe when he conſented to idolatry he dealt ſo tyrannically with *Zachary* reproving it, and *God delivered great multitudes into their hands being fewer*. Thus fulfilling that which is threatned in the law againſt tranſgreſſours, *Levit*. 26. 37. ye ſhall have *no force to ſtand againſt your enemies*. For their invading of Iudah and Ieruſalem, it is moſt probable that it was done in this order, firſt their comming being heard of, the king gathered a mighty army and went out to fight againſt them, but the Syrians having ſlain many of them, and put the reſt to flight, went on to Ieruſalem, and having ſlain the Princes and done what they would to the king, moſt probably wounded him incurably, they took the ſpoyl of the Princes and ſent it away to their king in Damaſcus; the vulgar Latin hath it] *in regem ignominioſa exercuere judicia*, that is, ſaith *Ierom*, they uſed hiw baſely, or ſlaying his ſonnes before his face, they upbraided him by his wickedneſſe committed againſt *Zachariah*. Whatſoever the judgement was, it ſeemeth that he was evill entreated by them in that they left him grievouſly ſick and full of pain and torment by reaſon thereof. For it is ſaid, *they left him in moſt grievous diſeaſes*, *v*. 25. *Vatablus* thinketh, that by their executing judgements upon him is meant that they puniſhed him diverſly, and it is moſt likely, that hereof he fell thus ſick. *Lyra*, that they wounded him with divers wounds, which were not mortall, and ſo left him languiſhing. And it is to bee noted, that having him and his city in their power, they neither ſlew him outright, nor took poſſeſſion of the city, nor carried him away to be ranſomed; for in this the ſingular providence of God appeared, who would have him reſerved after much miſery endured in his body, for his foule falling into the abominable ſin of idolatry, to be ſlain by his own ſervants, who ought to have reverenced him, for his ſhamefull murthering of *Zachariah*, whom he ought to have reverenced for his fathers ſake, to whom he had been more obliged, then any of his ſervants to him. For ſo it followeth, 2 *Chron*. 24, 25. *His own ſervants conſpired againſt him for the murther of the ſonnes of Iehoiadah, and in his bed ſlew him; and they buried him in the city of David, but not in the ſepulchers of the kings.*] *v*. 26. They that conſpired were *Zabad the ſonne of Shimhathah an Ammoniteſſe, and Iehoſhabad the ſonne of Shimrithah a Moabiteſſe.* 2 *Kings* 12. 21. he is ſaid to have been ſlain by his ſervants *in the houſe of Millo*, of which, ſee 1 *Kings* 11. 26. it was a building reared up by *Solomon* upon a prerupt place, which he filled up, *which goeth down to Silla*, where the houſe ſtood which *Solomon* built for *Pharoahs* daughter, when he had levelled the ground. *Iunius* underſtandeth *Silla* appellatively, as ſignifying an heap of earth, and not as a preper name. It was then in his own houſe, that he was ſlaine. And of his murtherers one is ſaid to be *Ioſachar* the ſonne of Simeath, the other *Iehoſabad*, the ſonne of *Somer*, ſo that it ſeemeth, that the firſt had two names, and the mothers of them both likewiſe.

Joſephus.

Wolphius.

Ioſephus ſaith, that they were a kinne to *Zachariah*, who thus revenged his blood-ſhed. But wee may rather with *Wolphius* obſerve the ſutableneſſe of the judgement with the ſin of *Ioaſh*. One of his murtherers was an Ammonite by the mothers ſide, the other a Moabite deſcended from two nations, that came of *Lot*, whom *Abraham* had ſaved from deſtruction out of the enemies hands, whereinto he fell in Sodom; but as they ungratefully ſought the deſtruction of the Hebrewes, the children of *Abraham*, ſo did *Ioaſh* againſt the children of *Iehoiadah*, to whom he was obliged for preſerving his life, when he was in danger to looſe it, and therefore

fore it was juſt with God, that he ſhould now periſh by the hands of ſome of theſe nations, and thoſe moſt probably his ſlaves, born of women, that were enthralled unto him. He was as an Ammonite in condition, and therefore an Ammonite was made his executioner; *lib. trad. Hebr.* ſaith, that this is ſet down to denote the wickedneſſe of the Iewes, they would not take revenge upon *Ioaſh* for that foule murther, therefore men of another nation were ſtirred up to doe it. But ſeeing they were murtherers for this, it is to be held, that their malice ſtirring them up, God permitted it for the blood of *Zachariah.*

V. 25.

And they buried him with his fathers in the city of David.] which leaſt it ſhould be underſtood of the ſepulchers of the kings, the *Chronicles* ſaith, that it was not there, as he was unworthy of it, ſo he had not that honour; the high Prieſt who acted a kings part better in reſtoreing and well upholding all things, had this honour, but the king thought unworthy to lye near him, whom he ſo much wronged in his poſterity, was buried leſſe honourably in ſome other inferiour burying place. If any ſhall marvell that his ſonne would ſuffer it, moſt probably his body was ſo corrupted with his diſeaſe, that it was not to be buried with any ſolemnity, and therefore not amongſt the kings; and the hand of God ſo grievouſly upon him, ſhewed him to be ſo hatefull unto him, that men durſt not thus honour him, ſo it was verified in him, pride went before, with which he ſwelled through the flatterie of the Princes, ſo as that he thought he might doe what he liſted, as having all power, and diſhonour followed after. And *Amaziah his ſonne reigned in his ſtead.*] From hence ſome gather, that the tradition before ſpoken of, is not true, *viz.* that the Syrians ſlew his ſonnes, determining this to be one of the judgements which they executed upon him; for if this had been ſo, ſaith *Lyra*, he ſhould not now have had a ſonne to reign after him, and therefore he ſaith that book of the Hebrew queſtions wherein this is conteined, is none of *Ieroms*, as alſo appeareth by the ſtile; and becauſe *in lib. de illuſtr. viris*, where *Ierom* reciteth all the books by him written, hee mentioneth the book *de Hebr. queſt.* upon *Geneſis*, but not any any other. Wherefore he concludeth, that it was written by ſome Iew, who mingled together things true and feined. In which his cenſure touching that book, although I deny not, but it may be juſt; yet his argument againſt that particular touching *Ioaſh* his children is not good. For ſome might then be ſlain, and yet one eſcape by a ſingular providence to reign after him, that the promiſe made unto *David* might ſtand. There was great perill of cutting off all his poſterity before, when *Ioaſh* was preſerved; which yet the faithfull not knowing, were tryed 6 yeares together, whether they would continue to believe it, even all the time that he was hidden, and now again the like danger was renewed by the Syrians, touching whom being maſters of Ieruſalem and of the king, it may be wondred that they deſtroyed not all his ſonnes. And no leſſe illuſtrious was the divine providence once before both theſe in preſerving *Ahaziah*, when all the reſt of *Iehorams* children were taken away by the Philiſtines, that in him *Davids* line might be continued, ſo that God in judgement remembreth mercy, and how greatly ſoever provoked, will never falſifie his word, to the comfort of the faithfull. *But his ſonnes and the burthen impoſed upon him, and his founding of the houſe of God, behold they are written in the book of the Kings*, and then followeth. *Amaziah his ſonne reigned in his ſtead.* For the place where theſe things are written, *Iunius* referreth us to 2 *Kings* 12. but there is no mention made of his ſonnes, nor in any Canonicall Scripture, but only in generall, 2 *Chron.* 24. 3. that he begat ſonnes and daughters, and of his building the Temple decayed is leſſe ſaid, then in *Chronicles*, and although the treaſure which he ſent to the king of Syria to depart from him be there ſpoken of, yet nothing is ſaid of a burthen of tribute impoſed upon him. Wherefore it is moſt probable, that not 2 *Kings* is meant, but ſome other book, wherein the hiſtories of the *Kings* were more largely written, which was not Canonicall Scripture, and ſo as many other writings of the Iewes periſhed in the many mutations, which befell them.

Lyra.

2 *Chron.*21.17.
Nota.

2 *Chron.*24.27.

Junius.

CHAP.

CHAP. XIII.

V. 1. I*N the 23. of Ioaſh King of Iudah, Iehohaz the ſonne of Iehu began to reign, &c.*]
V. 2. This King as his father had begun to him, went on in the ſin of *Ieroboam*, worſhipping
V. 3. the golden calves, and the Lord accordingly went on to puniſh him and his
people, by *Hazael* the king of Syria, and his ſonne *Benhadad* after him, who did
ſo waſte and deſtroy the people of Iſrael, that, as it is ſaid *v.* 7. they left him not above
V. 4, 5. 50. *horſemen*, 10. *chariots, and* 10000. *footmen*. But when *Iehohaz* was brought
thus low, he ſought to the Lord, who heard him, *and gave them a ſaviour, &c.* who
Lyra. this ſaviour was, becauſe it is not expreſſed, *Lyra* ſaith, that *R. Solomon* conjectureth,
that *Ioaſh* his ſonne is meant, of whom it is ſaid, *v.* 25. that he ſmote the
Syrians three times in the dayes of *Benhadad* the ſonne of *Hazael*, and recovered
Junius. the cities which *Hazael* had taken *from his father Iehohaz*, and *Iunius* followeth
Wolphius. the ſame. But *Lyra* rejecteth it, becauſe it is ſaid, he was delivered out of the
hands of the King of Syria, whereas the victories by *Ioas* obtained againſt the Syrians
were after the death of *Iehohaz*. But *Lyra* was herein much miſtaken: for it
is not ſaid in the text, *he was delivered*, but God gave a deliverer to the people of
Iſrael, *& liberatus eſt populus*, the people of Iſrael, not the king, of whom no mention
is made. Wherefore notwithſtanding this objection, that expoſition may be
good. *God gave Ioas, a ſaviour to the people*, although not in his fathers time, yet
ſoon after. Whereas it is ſaid, yet they ceaſed not from their ſins, as if the deliverance
were then; it may be conceived that immediatly there was by Gods mercy a
ceſſation from war, ſome good angel of God being ſent out for this purpoſe, to ſtay
the king of Syria from coming againſt them any more, by ſtriking a terrour into him
and his people, or ſome other way as ſeemed beſt unto him, as the ſame *Lyra* con-
Tostatus. ceiveth. *Toſtatus* ſaith, that by this ſaviour is meant *Ieroboam*, the ſon of *Ioas*, becauſe
Chap. 14. 27. it is ſaid, that by him God ſaved Iſrael. By the ſavior then here ſpoken of, is not meant
one onely at one time, but three. Firſt, immediately upon their humiliation he ſent a
good ſpirit inviſibly to ſtay the Syrians from coming any more againſt them in the
time of *Iehohaz*. Secondly, *Ioas* ſaved them yet more through the propheſying of
Eliſhah, *v.* 19. when he went three times againſt them, and overcoming them, recovered
his cities formerly loſt out of their hands. Thirdly, *Ieroboam* moſt of all,
who recovered all the land of Iſrael out of the enemies hands, from the entring in
of Hamath, unto the ſea of the wilderneſſe by the propheſying of *Ionah, chap.* 14. 25.
Josephus. *Ioſephus* ſaith, that God made *Iehohaz* himſelf a ſaviour to Iſrael, who having but
500. horſemen and 10000. foot left him, (he ſhould have ſaid 50.) went with
them againſt the Syrians, and took from them many great cities, and made great
ſlaughters of them. Which is manifeſtly falſe, becauſe it is expreſly ſaid *v.* 25. that
Ioas the ſon took the cities, which his father had loſt; and of the ſtate of Iſrael, whileſt
Iehohaz lived, no more is ſaid, but that they came *out of the hand of the Syrians and
ſate in their tents, as in times paſt*; that is, being quiet and no more vexed with
warres, the Syrians being held by a divine power, thenceforth from making warre
upon them. For the name [*ſaviour*] it is commonly given to men extraordinarily
ſtirred up by the ſpirit of God to ſave Iſrael, being oppreſſed by his enemies a
long time before.

V. 6. *But they departed not from the ſinnes of Ieroboam, &c. but walked in every one of
them, and the grove ſtood ſtill in Samaria.*] Of which grove ſee 1 *King.* 16. 35. and
V. 7. how it was planted by *Ahab*. And thus they did, although they were beaten by
warres of the Syrians, even as the duſt under our feet, and of ſo great multitudes,
which might formerly have been raiſed to go to war out of Iſrael, now there were
left onely 50. *horſemen*, 10. *chariots, and* 10000 *foot*. Which is ſet down, as to make
Note. it appear, how deeply grounded this wickedneſſe was in them by a continuall accuſtoming
themſelves to it, that we may be ware of ſinfull cuſtomes. So to magnifie
the goodneſſe of God, that he would be entreated, and his power, that he could by
ſuch an handfull of men (who could not be much encreaſed in ſo ſhort a time, as

between this and the time that *Ioaſh* went againſt the Aramites) give ſo great victories to Iſrael. But it was not for any complacency that he had in their ſeeking to him with their lips, when their hearts were farre away from him, but to keep his covenant with *Abraham, Iſaac,* &c. as is expreſſed *chap.* 14. 27. and becauſe he had yet ſet them a longer time, before he would deſtroy them, that his exceeding great patience might be admired by all men, and praiſed, who ſtill upheld their ſtate, when they were ſo near to utter ruine, and that when afterwards having ſo long a time of repentance granted, they abuſed it, and were deſtroyed by the Aſſyrians, his judgements might be acknowledged to be moſt juſt.

V. 8. *Wolphius.* Note.

For the reſt of the acts of *Iehohaz* and *his valour,* we are referred to the book of the Chronicles of the Kings of Iſrael, that is, their annals; and his valour ſaith, *Wolphius,* is mentioned to intimate, that Iſrael was not brought ſo low in his time, through his ſloth or cowardiſe, but by the judgement of God, juſtly making the valour of the wicked vain. For no power or fortitude is of any avail againſt enemies invading us, if God be forſaken, and ſo becometh an enemy.

V. 9. V. 10. *Iunius. Wolphius.*

Then Iehohaz dying (and being buried, his ſon *Ioas reigned in his ſtead, anno* 37. *of Ioas king of Iudah he began,* &c.] Whereas *v.* 1. *Iehohaz* is ſaid to have reigned 17. years, beginning *anno* 23. which muſt needs be to the 39. of *Ioaſh,* the king of Iudah at the leaſt, it is conceived by expoſitours, that he made his ſonne conſort of the kingdome with him two years before his death, or as ſome think three, *and he reigned* 16. *years,* whereof two or three paſſed in his fathers time, the reſt he reigned alone. The Septuagint reconcile this difference by rendring it thus, *anno* 39. *of Ioas,* not reſpecting ſo much the Hebrew verity, as the making of the matter plain.

V. 11, 12, 13.

The wicked life and death of *Ioaſh* is ſpoken of by anticipation, and *Ieroboams* ſucceeding him in the kingdome, as appeareth *v.* 14, 15, *&c.* where his hiſtory is again proſecuted, and *ch.* 14. 8, 9, *&c.* The reaſon of this brief running over the hiſtory of *Ioaſh* at the firſt, as *Wolphius* well obſerveth, may be, becauſe all which he did worthy of remembrance, was to be brought in under the hiſtories of *Eliſhah* and *Amaziah,* which here follow, by the propheſying of the one he being encouraged and made ſucceſſefull in his warres againſt the Syrians, and by the provocation of the other being drawn out to that victory againſt him. The ſacred hiſtorian therefore ſtayeth not in telling any thing of *Ioaſh,* but of his wicked life and death, and ſo haſteneth to *Eliſhah* his laſt ſickneſſe and death, where there is occaſion again to ſpeak of him, and then to *Amaziah,* in the time of whoſe reign, what happened between him and *Ioaſh* is recorded.

V. 24. *Seder Olam.*

And Eliſhah was ſick of the ſickneſſe, whereof he died, and Ioaſh went down unto him and wept, &c.] This was according to the Hebrew Chronology, *anno* 10. of *Ioaſh;* from whence it is gathered, that *Eliſhah* had been a prophet above 60. years, as the ſame Chronology ſpeaketh, ſeven under *Iehoſhaphat,* five under *Ioram,* ſixe *Athaliah,* forty *Ioaſh,* eight *Amaziah,* unto which if twelve be added, whileſt he followed *Elijah* and the years of his age, when he called him thirty, as may be conjectured, the whole time of his life, was 108. Yet others, ſaith *Wolphius,* think, that *Eliſhah* died in the beginning of the reign of *Ioaſh,* unto which he rather aſſenteth, becauſe even in the time of *Iehohaz* his father, it is ſaid, that God ſent them a ſaviour, therefore ſaith he, it is not probable, that it was deferred to his tenth year. But if they were quiet and free from the invaſion of the Syrians all that time, the fulfilling of this was begun long before, and from henceforth more. Touching *Ioaſh* his viſiting of *Eliſhah* and weeping, although he were a wicked king, yet herein he gave a good example to viſite the ſick, and to ſhew other Princes, in what account they ſhould have the holy prophets of the Lord. And yet I cannot think, that this viſite was without the ſingular hand of God leading him, that he might be made by the miniſtry of the prophet, a deliverer to Iſrael from the hands of the Syrians. And therefore the hand which brought him, made him weep when he was come, to ſee ſo worthy a man as *Eliſhah* ready to depart, who was as he called him, as a *father* to care for him and his kingdome, although unworthy, and *the chariots of Iſrael and horſemen thereof,* that is, the greateſt ſtrength to defend it, that he might be moved by the ſpirit, wherewith he was endued, to do ſomething for him now be-

Wolphius.

Note.

fore his departure, ſeeing his caſe and the peoples would be lamentable, as he con-
ceived, when they had loſt him their greateſt ſtrength, by reaſon of the power
which he had with God. And it is to be noted, that he ſpeaketh to him in the ſame
words, wherewith *Eliſhah* ſpake to *Elijah* when he was taken away, 2 *King*. 2.12.
as if he were led by the ſame ſpirit of love and reverence towards him. *Wolphius*
obſerveth it as a remuneration of *Eliſhah* his piety towards *Elijah* in that the like
was now aſcribed to him. But how could *Ioaſh* ſpeak thus to *Eliſhah* when as he
yet living the Iſraelites were ſo greatly oppreſſed by the Syrians, as hath been al-
ready ſhewed? *Anſw.* He had heard of his aſſigning the kingdome to his grandfa-
ther *Iehu*, *Ioram* being ſlain, and that his propheſying was verified, ſeeing he was
mightily ſet up, and his ſon after him, and now himſelf being the ſecond genera-
tion of the four, to whom the promiſe was made, and in the dayes of *Ioram*, that
2 *Kings* 6. he had divers times diſappointed the Syrians forces, by diſcovering their plots, and
laſtly, bringing them into the kings power. Wherefore he conceived, that if he
would, he could ſtill do as great things for Iſrael, if he might live amongſt them,
and hereupon he ſo ſtiled him, that he might inſinuate into him, and obtain his fa-
vour to do as much for him before he died, as in times paſt for others, his predeceſ-
ſours in that kingdome.

V. 15. *Then Eliſhah bade him take bow and arrowes, and lay his hand upon the bow*, which
done, *the Prophet laid his hands upon the Kings*, having firſt bidden him, *open the
window towards the Eaſt*. Then at the direction of the Prophet the King ſhot, *and
Eliſhah ſaid, the arrow of the ſalvation of the Lord againſt the Syrians*, &c.] By an
outward ſymbol or ſigne of bow and arrowes, he would, that he ſhould underſtand
and not by word of mouth onely, what the Lord would do by *Ioas*, as the inſtru-
ment for the ſaving of Iſrael from the Syrians, and for their deſtruction who had
now long oppreſſed them. So the prophet *Abijam* formerly ſhewed *Ieroboam*, that
the Lord would make him King over ten tribes, by renting his garment into twelve
parts and giving him ten, for his further confirmation, and to make in him the dee-
per impreſſion, and alſo to ſtrengthen him to this mighty work, and the prophets
afterwards did often uſe ſignes, of all which, as of holy ſacraments, this was the uſe.
Lyra. And this of ſhooting an arrow towards Syria, for it ſtood eaſtward, ſaith *Lyra*, to
which part the window opened, was a moſt apt ſigne to ſhew the piercing of the
Syrians with the Iſraelites arrowes, through Gods power, who hereby ſhewed,
that he would ſtrengthen the kings and their hands for this end, when the Prophet
laid his hands upon the kings, although *Lyra* derogating from God ſaith, that it
ſhewed victory to come unto him by the merits of the prophet. But whereas *Eli-
ſhah* addeth, *thou ſhalt ſtrongly ſmite the Syrians, till thou haſt conſumed them*, he be-
ing about to ſhew it by a further ſigne, wherein *Ioas* not doing according to his ex-
pectation, he retracted and ſaid, now *thou ſhalt onely ſmite the Syrians three times*.
V. 17, 18, 19. For he bade him take the reſt of the arrowes and ſmite againſt the ground, and he
ſmote three times and then ceaſed, at which the Prophet *waxing angry*, *ſaid*, *thou
ſhouldſt have ſmitten five or ſixe times*, *and ſo thou ſhouldſt have ſmitten the Syrians
to conſumption*, &c. It ſeemeth, that God had revealed to *Eliſhah*, that if *Ioas* be-
ing bidden by him to ſmite the ground, ſhould ſmite with his arrowes five or ſixe
times, the Syrians ſhould by him be utterly deſtroyed, but if under that number, he
ſhould onely ſo many times overcome them, this work of their utter conſumption,
being reſerved for another, as it was indeed, for his ſonne *Jeroboam* after his death.
Wherefore *Eliſhah* ſaid no more, but bade him ſmite, ſuppoſing, that he would have
continued to do ſo, till he had cried enough. But ſeeing him give over ſo ſoon, he
was greatly offended for the diſcredit of his propheſie, which now could not take
ſuch effect through *Ioaſh* his fault, he had ſtinted himſelf to the number of ſmitings,
wherewith he ſhould ſmite them, and therefore ſhould now go no further in victo-
ries over them. The word tranſlated here [*fortiter*] *ſtrongly*, by *Iunius* who I
follow in this particular, is *Aphek* in Hebrew, and commonly rendred, *thou ſhalt
Wolphius.* *ſmite them in Aphek*, a certain place ſaith *Wolphius*, being named, the more to aſ-
ſure him, and not an uncertain Oracle like that of *Apollo* being uttered. Now there
was an *Aphek* a city of Iudah, of which *Ioſh*. 15. and another in Aſhur, *Ioſh*. 19 and

at this laſt moſt probably this deſtruction of the Syrians ſhould be made, the very place, to which they formerly choſe to come in the time of *Ahab*, and were deſtroyed unto 127000. and therefore it is now again appointed to be the place; for more confirmation. *Pellican* ſaith, that *Aphec* in Iudah is meant. For the myſtery of this, that *Ioas* ſmote the earth onely three times and no more, doing thus againſt himſelf to his hindrance, in reſpect of the utter deſtruction of his deadly enemies, which for this his remiſſeneſſe he could not compaſſe. It is according to *Wolphius*, hereby ſhewed that we through our own negligence cannot conquer over our ſpirituall enemies, becauſe having begun well and with a good ſpirit to fight this ſpirituall battell we perſevere not, but ſo give in, that they continue ſtill to hinder our felicity, ſeeing ſuch as endure to the end only, ſhall be ſaved. Or according to *Rabanus*, that who ſo believeth onely in the trinity ſet forth by the three times, and doth not adde unto his faith alſo charitable and vertuous actions, prejudiceth himſelfe in reſpect of everlaſting ſalvation, for he muſt ſmite the earth five or ſix times, that the Syrian like evill ſpirits hindering his ſalvation, may be utterly ſubdued; for faith without works is dead.

1 King. 20. 26.

The Myſtery.

Matth. 23. 13.

Rabanus.

V. 20.

Joſephus.

Epiphan in vita Eliſhæ.

Bed. in Martyro.

Iſidor. de vita & morte Sanct.

Adrichomius.

Toſtatus.

Wolphius.

Xenophon.

Then Eliſhah died and was buried,&c.] It may be marvailed, that the death and buriall of ſuch a worthy is paſſed over with ſo few words. But *Ioſephus* ſaith, that he was honoured *ſepulchro magnifico*, but telleth not the place where, therefore ſome will have it in Samaria, ſome in Carmel, and ſome in Sebaſtea. They that are for Samaria, hold it and Sabaſtea all one, as *Epiphanius*, *Beda*, and *Iſidor.* For Carmel is *Adrichomius*, ſaying that he was afterwards tranſlated to Samaria. *Toſtatus* thinketh that he was buried in the Sepulchers of his fathers, as it was ſaid before of *Samuel*; the holy Scripture is ſo briefe, that the place is left uncertain, as not materiall to be known, but when he is ſaid to have been buried, it is left to be underſtood, that he had a buriall according to his worth, ſeeing the king himſelfe did ſo much honour him. And haſt is made to tell of another thing happening about his Sepulcher, which honoured it more then if men had done all that they could to honour it, and ſo the mentioning of all ſolemnity is omitted. It is ſaid onely that they buried him, ſaith *Wolphius*, to condemne ſuperſtitious rites, ſince invented about the dead, and the ſuperfluity of coſt, alleadging the example of *Cyrus*, who charged his ſonnes when he ſhould dye, not to delay the time of his buriall by making coſtly preparation, but ſo ſoon as might be to put his body into the ground, as being the moſt kindly thing that they could doe for it, that it might again be mingled with the mother earth, out of which all things ſpring and grow. The thing that happened, after his putting into his ſepulcher was this, certain forces of the Moabites coming, whileſt they went about burying another man, they for fear caſt him into the prophets ſepulcher, *and ſo ſoon as he touched his bones, he revived and aroſe, and ſtood upon his feet.*

V. 21.

Note.

Theſe forces or troops, as the word ſignifieth, were robbers, which came into the land of Iſrael for booty, whereby the miſerable eſtate of the Iſraelites appeared, now that they were ſo much weakned and diſheartened by Syrians, they became a prey to other nations alſo, and were without all courage to reſiſt, like fearfull deer, at the ſight of them they ran away. They had by their ſinnes loſt Gods protection, and ſo lay open to all their enemies to be robbed and pillaged, as the Miſians, when their king *Telaphus* was gone into a farre country, were made a prey to all their enemies. But God out of this evill bringeth good at this time, as he doth often, turning the malicious attempts of the enemies of his people, into an occaſion of good; for thus occaſion was given to this miracle for the comfort and confirmation of *Ioaſh* and his people, who moſt probably had not yet attempted any thing againſt the Syrians, for then the Moabites would not have been ſo bold, but now ſuch vertue coming from *Eliſhah* being dead, and hereby it being ſhewed, that God by his propheſying could ſtrengthen the Iſraelites, which were made to be of a dead heart towards any warlike undertakings through the Syrians manifold oppreſſions, hee and they might well rouze up themſelves, and prepare to goe againſt the ſaid Syrians, as is by and by ſhewed that they did, and ſtood up ſo ſtoutly againſt them, that they overcame them time after time unto three times, as *Eliſhah* had propheſied, and took away from them their cities formerly loſt; when this was done, *viz.* the reviving of the dead man is ſhewed in theſe words, *the yeare coming or beginning,* according to *Iunius*, *the year following*, according to *Wolphius*; the vulgar Latin, *in ipſo anno*, but ſeeing it is in Hebr. שנה בא the yeare coming, I reſt in the firſt. It was in the beginning of the year after the burying of *Eliſhah*, at what time being the ſpring, they moſt commonly went out, that invaded others; as is noted, 2 Sam. 11. and if *Eliſhah* dyed, Iune 14. as the Roman Martyrology hath it, this happened about ten months after in the month of March, the Chald. *in the entrance of the year*, Toſtatus *in the return of the yeare*, that is, ſaith he, in the beginning of the ſpring, or in the month of March. By their caſting in of the dead man ſo ſpeedily into the ſepulcher of *Eliſhah*, it appeareth that hee was not laid into a grave and covered with earth, as the manner now is, but in a ſepulcher of ſtone, having either a cover of ſtone to it, or ſtanding open in ſome vault or cave; for ſo they buried *Lazarus* of old, and our Lord; and thus we may well conceive, how the dead mans corps being caſt in, came ſoon to touch the corps of *Eliſhah*, if the ſtone covering him were but only remoued firſt. What became of this man the Scripture ſaith not, but the Rabbins bold to invent any thing and to ſet it forth as a truth, ſay that he by and by fell down dead again, being raiſed to come out of the ſepulcher becauſe he was unworthy for his wickedneſſe to lye ſo near the holy prophet. But if this had been ſo, it might well have been ſuſpected, whether he was indeed raiſed up or no. It is therefore more probable, that he lived and went to the king with his bearers, as witneſſes, that both he and all the people might reverence *Eliſhah* the more, and give credit to his laſt propheſie to be ſtirred up immediately to prepare and goe againſt the Syrians, being aſſured, that his God that ſet him a work to propheſie ſo, was as well able by weak means to give life unto that ſtate now after a ſort dead, as by the bones of *Eliſhah* touching this man only, to give him life againe. This is made a ground by papals of going in pilgrimage to the bones of the Saints departed, and by praying at their monuments to ſeek help againſt their maladies and ſalvation to their ſouls. But forſomuch as we read not of any ſuch uſe made of this miracle by the faithfull of thoſe times, it is to be condemned, as groſſe ſuperſtition. For if God for ſome myſticall end, of which by and by, and to confirm *Ioaſh*, as hath been ſaid, touching the propheſie of *Eliſhah* did work at this time miraculouſly by his bones, but never did any more wonders hereby after, nor at any time before either by *Samuels* bones or *Davids*, *Ioſephs* or *Ioſhuahs*, or the bones of any other of his deareſt Saints, what a madneſſe is it, or giddi-headedneſſe to goe to the dead bones of Saints, purpoſely to have help by vertue coming from them, as if this had been propounded for a preſident unto us to invite us thus to doe? They had no ſuch cuſtome in the primitive Church, as we may gather from *Ambroſe*, who ſaith no more of this, but that as the Virgin *Mary* being full of the ſpirit propheſied, ſo *Eliſhah* being dead, raiſed a dead man by the touch of his bones. And *Chryſoſtom* only that by vertue coming from them, none believing this great miracle was wrought.

Chald paraph.
Toſtatus.

Ambroſ. in Luc. lib. 1.
Chryſ. hom. 58. *in in Matth.*
Euſeb. lib. 4. *c.* 15.

And *Euſebius* writeth of *Polycarpe* being martyred, that when the Chriſtians deſired to have his body to bury, the Iewes their deadly enemies ſought to hinder it by ſaying, that if it were granted them, they would, leaving their Chriſt, worſhip it. But they replyed, that they could not forſake, but worſhip him, who had redeemed the whole world by his blood, and love his Martyrs and Diſciples, as his imitatours. It is indeed not to be denied, that by Martyrs bones alſo, ſometimes wonders have been wrought, when God would, for the confirmation of the true faith, but this hath been extraordinary and rare, not by being ſought unto, but when God pleaſed unexpectedly in the times of infideliy, at what time onely other miracles were wrought alſo,

The myſtery.
Ambroſius.
Rabanus.

The myſtery of this, according to *Ambroſe* and *Rabanus*, was to ſhew, that who ſo being dead in ſin, believeth in Chriſt, who died for our ſins, toucheth thus, as it were, his bones; and liveth by grace, and ſhall live again for ever, after that he is dead, in glory.

V. 22. *And Hazael oppreſſed Iſrael all the dayes of Iehohaz*, then the Lord had pity upon them for his Covenants ſake with *Abraham*, &c. And *Hazael* died, and his ſonne

Benhadad reigned in his ſtead. And *Ioaſh* returned and took cities, &c. Here is V. 22.
ſhewed, how the propheſie of *Eliſhah* was accompliſhed, and that the power and V. 23.
truth of God and his mercy might be more magnified, leaſt it ſhould be conceived V. 24.
for that which was before ſaid, touching a deliverer given unto V. 25.
them, that *they were already exempt from* their oppreſſions, it is prepared to
tell of theſe victories of *Ioaſh*, by ſaying, that *Hazael* oppreſſed Iſrael
all the dayes of his father *Iehohaz*, which that it may not ſeem contradictory
to *verſ.* 5. it is to be underſtood, that their reſting in quiet, as in times paſt, there
ſpoken of, is not meant of the preſent time, whil'ſt *Jehohaz* lived; but in his ſon *Ioaſh*
his time, after that the Syrians had been overcome by them; although, as hath been
ſaid there, it is to be conceived, that the Syrians were even then by Gods providence
reſtreined from vexing them any more; for Iſrael might ſtill notwithſtanding
this, be ſaid to be oppreſſed by them, becauſe they yet held their cities formerly ſubdued.
But now God enlarged his mercy towards them more for his Covenants
ſake with their holy forefathers, and reſtored their loſt cities again unto them, the Syrians
that had taken them, being expelled. This Covenant was, that he would be their
God, and the God of their ſeed, and give them the land of Canaan for the pleaſantneſſe
thereof, being a type of heaven; and by promiſing the ſeed, in which all nations
ſhould be bleſſed, intimating true bleſſednes alſo for ever, to come finally unto them.

Hazael, by whom God had as by a rod, ſcourged Iſrael about 50 years, now was
taken away by death, and ſo his ſonne reigning, theſe victories were atchieved. And
here *Wolphius* noteth well, that this bleſſed change was granted unto *Ioaſh* in way *Wolphius.*
of recompence, for his ſo kindly viſiting *Eliſhah* in his ſickneſſe, to ſtirre men up Note.
to kindneſſe and reſpect towards the Prophets and Miniſters of God.

CHAP. XIV.

THe *ſecond yeare of Ioaſh began Amaziah to reign over Iudah, he was 25 yeares* V. 1.
old, when he began to reign, and reigned 29.] Having left *Amaziah* ſince
ch. 12. 22. now he proſecuteth his hiſtory again, telling alſo who his mother was,
viz. Iehobaddam of Ieruſalem. He did that which was right in the ſight of the V. 3.
Lord, but not like unto David, but as Iouſh his father. He began well, as *Ioaſh*,
and ended ill, as is ſhewed, 2 *Chron.* 25. as he alſo had done; whereas *Davids*
heart was upright towards God all the dayes of his life, ſo as were the hearts of very 2 *Chron.* 25.2.
few kings after him, as their hiſtories doe ſhew. And 2 *Chron.* 25. 2. it is ſaid of
Amaziah in particular, that his heart was not upright. But how did he then, that
which was right in the ſight of the Lord? *Anſ.* Hee refreined from worſhipping
idols, and reſtreined the people alſo from them, and both came himſelfe and cauſed
others to come and worſhip the Lord only, and this was right not only in the ſight
of godly men, but of God alſo. But in that he did it not out of conſcience and piety,
but being moved hereunto by ſome other thing (as *Ioaſh* his father had done by the
inſtructions and authority that *Iehoiadah* had with him: ſo he ſeeing the ruinous eſtate
of the kingdome, when he came unto it, becauſe he thought by this he ſhould
obtein mercy to be ſaved from his enemies, by whom his father had ſuffered grievouſly,
when he turned to the favouring of idolatry) he is ſaid to have done right,
but not with a perfect heart, as *David* who bent all the forces of his heart to promote
the worſhip and ſervice of God meerly out of piety, without looking at any
worldly end herein. For who ſo doth not thus, doth not good with a perfect heart,
and is alwayes unſtable in the true religion, as *Amaziah* was, and fell therefore into Note.
great miſeries, as the following hiſtory ſheweth. Touching *v.* 4. *The high places* V. 4.
were not taken away, &c. it hath been often ſpoken before in the reign of other kings
his predeceſſours. *v.* 5. *But when the kingdome was confirmed in his hands, hee ſmote* V. 5.
his ſervants, who had ſmitten the king his father, &c. And herein hee ſhewed his
wiſdom, in that (things ſtanding as they did with his fathers houſe, ſince his ungratefull
murthering of *Zachariah*) he avoided the giving of occaſion to his ſubjects

in the beginning of his reign to think him cruell, leaſt by any means their affections
being alienated from him, his kingdom ſhould have been endangered. Wherefore
he prudently firſt ſetleth himſelfe in the throne, and by lenity and kindneſſe winneth
the hearts of his ſubjects, and then being by ſuch means eſtabliſhed, he doth juſtice
upon thoſe murtherers. Some from hence gather, that although they were the
kings ſervants, yet they were no mean perſons, but men of might, ſo that *Amaziah*
had need firſt to make himſelfe ſtrong, and then to proceed to judgement againſt
Note. them. Note from their example, that wicked murtherers may eſcape for a time,
but they ſhall at length be puniſht moſt certainly as they deſerve, and ſo ſhall other
wicked ones, as *Ioab* and *Shimei* were before. And this execution he did neceſſarily,
becauſe bloodſhed polluteth the land, and here from it is not again cleanſed, but by
ſhedding the murtherers blood. Beſides, it had been againſt nature for the ſonne not
to revenge the death of his father, being ſlain by his own ſervants. But although he
Deut.24.16. was moſt deare unto him, yet he exceeded not the meaſure ſet in the law of God
by ſmiting alſo their children, as is ſhewed, *v. 6*. For if any murther deſerveth exceſſe
of puniſhment, the murthering of a king certainly doth, although he be wicked,
becauſe he is ſet up of God; he is his annointed, and therefore not to be laid hands
Rom. 13. upon, as *David* concluded touching *Saul*; and if he be, God taketh it as done againſt
himſelfe, and therefore alwayes maketh ſuch ſpectacles of his evereſt judgements,
The murtherers of kings puniſhed. as was moſt notably ſhewed in the murtherers of *Iulius Cæſar*, although hee had
made himſelfe worthy of hatred, in that he took the Empire upon him, and changed
the government, which had hitherto been Ariſtocraticall, For *Caſſius* when hee
had joyned battell with *Brutus* at Philippi, when he ſaw his army give way, ſlew
himſelfe. *M.Iun. Brutus* alſo being in the ſame battell, ſlew himſelfe likewiſe,
and his dead body being ſent by *Antonius* to his mother and wife to be buried, his
wife *Portia* ſeeing it through extream griefe ſought to kill her ſelfe, and when ſhe
could by no other meanes, ſhe did it by thruſting hot burning coales through her
own throat. The like was the end of *Cato Minor*. And *D. I. Brutus* falling into
Antonies hands was put to death, neither did any of the other conſpiratours eſcape.
V.7. *He alſo ſmote Edom in the valley of ſalt*, 10000 *men*. That which is here omitted of
2 Chron.25.5. his preparations to this warre is ſupplyed, 2 *Chron*.25. 5. *Then Amaziah gathering
the Iewes together, made them Captains over thouſands*, *and Captains over hundreds*,
&c. *and numbring them, he found them to be* 300000 *choſen men*, &c. This number
although it may ſeem to be great, yet if we compare it with the number in the days
2 Chron.17.14. of *Iehoſhaphat* his great grand-fathers father, who reigned ſcarce ſixty yeares before,
it is ſmall, for he had under ſeverall Captains 1160000 beſides thoſe that were
put into fenced cities; ſo greatly were the people waſted under wicked *Iehoram*,
Ahaziah, *Athaliah*, and *Ioaſh*. And unto theſe *Amaziah* hired out of the kingdom
of Iſrael, 100000 more for 100 talents of ſilver to goe againſt Edom. What the
cauſe was may be gathered from 2 *Chron*. 21. 8. they had revolted from the obedience
of the king of Iudah in *Iehorams* time 60 yeares before, and therefore being
now free from the oppreſſions of the Syrians, as alſo the Iſraelites were, he thought
it would make for his honour to reduce them to his obedience again; wherefore he
made this mighty preparation to goe againſt them with 400000 men. But a man
of God was ſent unto him to bid him diſmiſſe the Iſraelites, becauſe God was not
with them, and this he conſented to doe, but was ſorry for his 100 talents given
unto them, which might ſeem a ſmall price for the hire of ſo many, although it
H.B.Patriarkes travels. were a great ſum. For a talent, if it were the common one, was 187 pound 10 ſhillings;
if the kings talent 281 pound 5 ſhillings, of the ſanctuary, 375 pound; now it
is moſt probable that the king counted by his owne talent, and if ſo, 100 talents amounted
to 28925. pound, and yet the hire of each ſouldier, accounting one talent
for a thouſand men was little, *viz*. 27. pound eight ſhillings four pence, to a hundred,
that is, about five ſhillings ſeven pence a man; but ſome reckon a talent at
leſſe, as *Sallianus*, who will therefore, that it may not ſeem too little, have it underſtood
of talents of gold; but this is againſt the expreſſe text, which hath it, *talents
of ſilver*. But it is rather to be ſuppoſed, that money was more ſcarce then,
ſo that twenty ſhillings will not go further now in buying any proviſion, or hiring a
man,

man, then five ſhillings at that time. And it is alſo to be conceived, that theſe men were drawn as much by hope of ſpoils, as by their hire. When king *Amaziah* was troubled in regard of this mony, the Prophet comforted him by ſaying, that God was able to give him more, and ſo he diſmiſſed them, but they taking it to be a diſgrace unto them, departed home full of wrath. And *Amaziah* with his own men went on againſt Edom, and in the valley of Salt ſlew ten thouſand.

Here it may be demanded, how it could be ſaid, that God was not with the Ephraimites, or thoſe of the kingdome of Iſrael, ſeeing about that time he gave them ſuch victories over the Syrians? *Anſw.* He did that out of his great mercy, and pity that he took on them, being a long time before grievouſly oppreſſed by the Syrians, and not becauſe his favour was towards them, for he was even then offended at their idolatry, and therefore he threatned, that if *Amaziah* took them with him, he ſhould fall before the Edomites. For although he doth wonderfully ſometimes even for wicked idolaters, as for *Ahab* alſo before, and for *Ieroboam* after, yet he is greatly offended, and fighteth againſt his own ſervants, when they joyn their forces with idolaters, as *Iehoſhaphat* with *Ahab*, and with *Ahaziah* his ſon. In that the kingdom of Iſrael was now able to ſupply *Amaziah* with 100000. men, which was brought to ſo low an ebb in the time of *Iehohaz*, the father of *Ioas*, from whom, till this warre, were but 14. or 15. years, for according to the Hebrew Chronology, this was the 12. year of *Amaziah*, and he began to reign the ſecond year of *Ioas*, the great bleſſing of God to multiply them ſo much in ſo ſhort a time, is to be noted, in that they were grown from 10000. which was their number then, to 100000 which might be ſpared to help another king in his warres, beſides them, that moſt probably ſtayed at home for the defence of that kingdome, which were not a few. But it is likely that they encreaſed greatly, by the return of their own cities from the Syrians into their own hands again, and by the acceſſe of ſuch as before fled and hid themſelves for fear of the Syrians.

Touching the Valley of ſalt, which is ſaid to be the place wherein the Edomites were ſmitten, ſee before *Gen.* 14. 8. where a battle is ſaid to have been fought between the Sodomites and their enemies, and 2 *Sam.* 8. 13. *David* ſlew 18000. of the Edomites in the ſame place. For Edomites the *Chronicles* hath it, *of the children of Seir*, becauſe the Edomites who came of *Eſau*, otherwiſe called Edom, inhabited a place called mount Seir; *and he took Sela and called the name of it Iokteel to this day.* Iunius, *he took the rock which men call Iokteel to this day*, expounding it of a city in Arabia Petrea, from whence it had the name *Petra* or Rock; and yet he referreth us to *Ioſh.* 15. 38. where Iokteel is numbred amongſt the cities of Iudah, but bordering upon Edom ſouthward. *v.* 21. the vulgar Latin, *he took the rock and called it Ieſhekel*, that is, ſaith *Lyra*, *gnaſhing of teeth*, becauſe they that were thrown down from thence and ſo killed, as 2 *Chr.* 25. 12. made a lamentable noiſe through their teeth. But in the Hebrew it is *Iokteel*, according to *Bede* coming of קהל cœtus, a company, and אל *God*, this name being given for a remembrance, that the company coming with *Amaziah*, took this place by the help of God, and if ſo, it was piety in *Amaziah* to call it thus. *H. B.* deriveth it from *Iakah* heareth, and *El* God, becauſe God heard to give him victory. Some derive it from קאורת a bird called *Onocratilus*, which maketh a lamentable noiſe, holding it to be ſo called, for the reaſon before rendred by *Lyra*. *Vatablus* thinketh, that becauſe it was a very ſtrong place, and yet taken now by one Iokteel, it was called after his name, and this is the moſt probable. But whereas *Iunius* calleth it firſt *Selah*, and then ſaith men called it *Iokteel*, as if it were not now firſt called by this name, but indifferently by either of theſe names, referring us to *Ioſh.* 15. 38. where the name Iokteel is found long before, ſetting it forth alſo as the metropolitan city of Arabia Petrea. He was certainly miſtaken, for it is manifeſtly ſpoken of, not as a city, but a rocky place, as Selah ſignifieth, and may further be gathered from 2 *Chr.* 25. 12. but a ſtrong hold of the Edomits, which made the taking of it ſo remarkable, neither is the manner of the holy Scripture to ſpeak thus of the name of a place, but of ſuch as was not called ſo before. And it is manifeſtly to confound places to ſay, that Iokteel in the borders of Edom pertaining to Iudah, was a city in Arabia. And hereunto adde, that

Iunius.

Lyra.

Beda.

Wolfius.

Vatablus.

Arabi-

Joſephus.

Arabia Petrea was farre from Edom, and when this was done, *Amaziah* was not fighting there but againſt the Edomites, wherefore it could not be a city in Arabia, but a rocky hold in Edom, which *Ioſephus* ſaith, did *imminere Arabiæ*, look towards Arabia, and therefore was not in it.

2 *Chron.*25.13.

Junius.

Lyra.

Nota.

At this place what company was alſo ſlain, is not here recorded, but 2 *Chron.* 25. 12. it is ſaid 10000. more, by caſting them down from that rock, thus cruelly breaking their bones in pieces. This being done, the hiſtory of 2 *Chron.*25.13. proceedeth to tell, how the diſmiſſed forces of Iſrael called Ephraimites, becauſe that tribe was the moſt populous, raged againſt the kingdome of Iudah in that part, which lay neareſt to them, *viz.* from Samaria, which was the metropolis of their own kingdome to Beth-horon, that is, according to *Iunius*, all the latitude of the kingdome of Iudah, which bordered upon the kingdome of Iſrael, ſlaying 3000 and carrying away a great prey. It is well noted here, by *Lyra*, that this was not done immediately after the Ephraimites diſmiſſing by *Amaziah*, but as it is ſet down in order, after his victory againſt the Edomites, and that cruelty ſhewed towards them: for God now moſt probably ſaw his heart lifted up with pride, and through diſpleaſure taken hereat, ſecretly wrought in their hearts now to take revenge for the ſuppoſed diſgrace done unto them by their diſmiſſion, after they been hired. For if this had been done before in their return homeward, it had would have been ſaid, *from Bethhoron* in Iudah *to Samaria*, whereas it is ſaid, *from Samaria as farre as Bethhoron*, to denote the place, from whence they then came, and to confirm this more, it is ſaid *verſ.* 10. that being diſmiſſed they departed, though full of wrath, *to their place.* Neither would God certainly have ſuffered this their wrath to have thus broken out, for the credit of his Prophet employed about that diſmiſſion, but that *Amaziah* immediately upon his victory againſt the Edomites, had his heart, which was not perfect before, corrupted with pride and inſolent cruelty, whence more ſinne followed, as is by and by ſhewed. Touching Bethhoron it was double, the one called the nether, lying in the tribe of Benjamin, the other called the upper in the tribe of Ephraim, wherefore it muſt be underſtood of the nether Bethhoron in the kingdome of Iudah, againſt which they went.

2 *Chron.*25.14.

Lib. de hebr. quæſt.

Lyra.

Then Amaziah took the gods of the children of Seir, and ſet them up for his gods.] It is a marvell, that by Gods help he having obtained victory over the Edomites, as he knew well enough, becauſe *Eliſhah* had ſhewed him ſo much, and ſeeing the helpleſſeneſſe that was in theſe idols towards the people that ſerved them, that he ſhould ſo ſuddenly be beſotted with their outward ſplendour, as that he ſhould fall to the worſhipping of them. But the Hebrewes, that this may not ſeem to have bin done without all reaſon, feign, that when thoſe 10000 Edomites were caſt down from the rock there was a voyce heard coming from the idols, this happeneth unto you becauſe ye have been negligent in the worſhip of us, which *Amaziah* hearing, carried them home with him and worſhipped them. But *Lyra* well confuteth this, becauſe no gloſſe ever yet yielded this reaſon, and when a prophet ſent unto him challenged him for it, *v.* 15. he could, if it had been thus, readily have anſwered him accordingly, but he did onely check him, as being to ſaucy with the king, *v.* 16. And it is reaſon enough againſt it, becauſe, if it had been ſo, the holy hiſtoriographer, who ſo diligently ſetteth down all things of moment in the *Chronicles*, would not certainly have paſſed it over, to ſay nothing, that the Rabbins are known well enough to be audacious forgers. It is reaſon enough, pride ariſing in his heart after his victory againſt the Edomites, as he is chardged by *Ioaſh*, *v.* 19. God who alwayes deſpiſeth the proud, ſeeing it (for he ſeeth into the heart) was angry, and left him to himſelf, and being left, it is no marvell that he ran into any abhominable wickedneſſe. For when he by the encouragement of a prophet promiſing him victory had obtained it, to be lifted up in his heart was ſo againſt God, that nothing could be more, for it was in effect the taking of the glory due to God for this victory, unto himſelf. Wherefore it was juſt with God to withdraw his grace from him, that he might abaſe himſelf to worſhip ſtocks and ſtones, and becauſe he had now a proud opinion that victory was pinned to his ſleeve, into what other wars ſoever he ſhould (as the ſequel ſheweth in his ſending to *Ioaſh*) enter, v. 17. he cared not for ſerving the Lord any longer, to which he had hitherto been neceſſitated, when he was weaker, and therefore did it outwardly, but never from his heart. Laſtly, as the old Romans having ſubdued any nation, ſet up their gods alſo to themſelves to win their favour, that as they had not, ſo they might never be againſt them to withdraw the obedience of that nation from them, or in caſe of revolting, to ſtand to defend them, ſo haply *Amaziah* ſet up theſe idols of Edom.

2 Chron. 25. 15.

God ſeeing this, was full of wrath, and ſent a prophet unto him, that he might the more juſtly proceed in judgement againſt him, when he ſhould contemn his admonition, as he did. For when he expoſtulated with him about the ſerving of thoſe gods, that were not able to ſave their own people, he did nothing but check and threaten him, and bade him be gone, leſt he ſhould ſmite him, but the prophet anſwered, that he knew, the Lord determined to ſlay him, becauſe he would not hearken to his counſell. This prophet, ſaith *Hugo* following *Ierom*, was *Eleazar* the ſonne of *Dodo his uncle*, and ſome ſay that he was *Amos* the father of *Iſaiah*, who is ſaid 2 *King*. 14. 25. to have been a while after ſent to *Ieroboam* the ſonne of *Ioas*. But it is more probable, that it was one dwelling in Iudah, that had cauſed *Amaziah* to diſmiſſe the Iſraelitiſh army, whereby they were provoked in his abſence to do him ſo much miſchief; therefore he was now ſo angry with this prophet, as the cauſe hereof, but what his name was, is to us unknown.

Hugo Cardin.

V. 8. *Then Amaziah ſent meſſengers unto Ioas, ſaying*, &c. *Go to, let us ſee one anothers face*, &c.] After admonition by a prophet, there following no reformation in *Amaziah*, but an obſtinate ſetling of himſelf to his idolatry begun, now followeth his puniſhment, of which he was made the occaſion to himſelf. He returning from Edom with victory and great ſpoils, when he heard what the Iſraelites, the men of *Ioaſh* had done in his abſence, in ſpoiling his countrey, and ſlaying his ſubjects, was greatly exaſperated, as well he might, and to be revenged after counſell taken, ſaith 2 *Chron.* 25. 17. ſent to challenge *Ioaſh* the king of Iſrael, to come and fight with him; for this he meant by the conſent of all expoſitours, when he ſaid, *Let us ſee one anothers face.* As if he had ſaid, let not thy men come thus cowardly to fight and kill up my ſubjects, and to take booties by ſtealth, but if thou beeſt a man, come in perſon and bring all thy forces with thee, and I will meet and fight with thee face to face openly in a ſet battle, and not infeſt thy borders by ſtealth and then run away again, as thy men have done.

2 *Chron.* 25. 17.

Joſephus.

Ioſephus addeth, that he alſo challenged him for uſurping the kingdome over the ten tribes, which of right belonged unto him, as being lineally deſcended of *David* and *Solomon*, from whoſe kingdome they were rent by rebellion. Now although *Amaziah* had a juſt cauſe to go againſt the king of Iſrael, for the wrong which he had done him in his abſence, yet it was temerity and no adviſed wiſdome (although he be ſaid to have taken counſell) thus to challenge him. His counſellours moſt probably were ſuch, as thoſe young men of whom *Rehoboam* took counſell in times paſt, and loſt the greateſt part of his kingdome. A wiſe King would rather have ſent to require ſatisfaction for the wrongs done him, or without ſending, taken the advantage of ſudden coming upon him, thus ſeeking to ſalve himſelf again for his loſſes. But when God meaneth to bring the wicked to deſtruction for their wickedneſſe, he enfatuateth them, that they may run to their own ruine, and ſo he did *Amaziah* at this time. He let him be lifted up with pride, ſo as to think his forces were now invincible, becauſe he had overcome the Edomites, and withall recounting what the prophet had ſaid unto him, when he went againſt Edom, that the Lord was not with Iſrael, to ſlight all the power, that the king of Iſrael could raiſe. But of his own idolatry, which he was lately faln into, he was nothing ſenſible, although the prophet had threatned him, to fear an alteration of ſucceſſe in the warres, that he ſhould henceforth make; therefore *Ioas* having received his meſſage, returneth anſwer by way of allegory.

Wolphius.

V. 9. *The thiſtle of Lebanon ſent to the cedar of Lebanon, ſaying, give thy daughter to my ſonne to wife, but a beaſt paſſing along trod down the thiſtle*, &c.] Hereby moſt aptly ſhewing him, how unequall his forces were to his own; and if he proceeded

Lyra.

according to his challenge, what the event would be. For the cedar is the talleſt and firmeſt of all the trees of the forreſt, one being found in Cyprus, according to *Pliny*, 130. foot long, and as big about as three men could fadome, and for the laſting of the wood hereof, it is reported to be inccoruptible, but the thiſtle is ſo vile, that it is not to be accounted a tree, but a weed. And hereby he would ſet forth *Amaziah*, contrary to the proud opinion that he had of himſelf, to be moſt mean and contemptible, in compariſon of the king of Iſrael. And he compareth their meeting together to fight, to a moſt unequall mariage, which tendeth alwayes to great hurt to the over-matched; by the beaſt treading down the thiſtle, he meaneth, his ſoldiers, who would make no more ado to ſubdue him and his men, then a great beaſt to tread down a thiſtle. Thus *Wolphius*; but *Lyra* following *R. Solomon*, ſheweth further the originall of this compariſon. The Iews counted *Shechem* affecting a mariage with *Dinah Iacobs* daughter, as a thiſtle requiring the cedar to give his daughter to wife unto it, becauſe *Iacob* was a great Patriark, and *Shechem* a baſe Ethnick, and becauſe when *Shechem* ſought that mariage, the ſonnes of *Iacob* like a mad beaſt came and deſtroyed him, and the people of his city, it went for a proverb amongſt them, when any man would ſet forth one undertaking a thing too hard and dangerous for him, to ſay, the thiſtle ſent to the cedar, &c. and ſo *Ioas* now uſed it to *Amaziah*.

V.10. 11,12, 13,14.
2 *Chron*.25.20.

Thou haſt done valiantly againſt the Edomites; *be content with this glory, and keep at home*, &c.] Here *Ioas* ſhewing plainly this to be his meaning, that he challenged him but to his own deſtruction, giveth him good counſell. But he had not the power to follow it, the Lord working ſo by his judgement for his idolatry with the gods of Edom, that he hardened himſelf to go to this battle, wherein he was ſo overcome and ſubdued, that *Ioas* took & ſpoiled what he pleaſed in his dominions, even to Ieruſalem, anp the temple it ſelf, as is expreſſed 2 *Chron*. 25. 20, 21, 22, 23. carying away all the treaſures found therein, with Obed-edom, and in the kings houſe, and taking pledges.

V. 11.

Joſephus.

The place where they met to fight was Bethſhemeſh in Iudah, ſo called, becauſe there was another of the ſame name in Nephthali, *Ioſh*.9 38. and this was near to Kireath-Iearim, where the Ark ſometimes reſted divers yeares, when it was brought back out of the Philiſtims country, and not above four miles from Ieruſalem. *Ioas* then ſeeing, that *Amaziah* was fully bent to warre, ſtayed not for his coming, but haſtened to meet him in his own kingdome, as is the part of a wiſe prince, thus keeping his own from being ſpoiled by a multitude of ſouldiers, which was alſo the policy of *Hanibal* the Carthaginian afterwards, to keep his countrey from the invaſion of the Romans, to make warre upon them in Italy, and theirs at length on the other ſide to do the like by Africa, and Carthage. The two Kings meeting at Bethſhemeſh, the challenger *Amaziah* paid for his arrogancy and raſhneſſe: for he was ſoon overcome, and his men put to flight, he was taken, and at the mercy of *Ioas*, as the Edomites lately were at his, but found none. So it was juſt with God, that he ſhould now be under the power of his enemy, then which nothing certainly could more vexe him, being proud of his former victory, and expecting nothing leſſe, as his challenge before-going ſhewed. Being taken, *Ioas* leadeth him away in triumph, as a priſoner, to his chief city Ieruſalem, and there breaketh down the wall from the gate of Ephraim to the corner gate, 400 cubits. The gate of Ephraim was that which looked towards the kingdome of Ephraim and ſtood northward, and the corner gate that, where the wall began to turn again, which was weſtward, according to *Ioſephus*, who in ſetting theſe things forth ſaith, that when the two armies were now ready to joyn battle, ſuch a fear fell upon thoſe of Iudah, that without fighting they began to flee away, and ſo the king was left to come into the enemies hands. And *Ioas* having taken him, brought him to Ieruſalem, and there commanded him to cauſe his people to open their gates and yield their city unto him, or elſe he would preſently put him to a cruell death. At his perſwaſion therefore the city was yielded, and becauſe *Ioaſh* would have room enough for his army to enter, he brake down thus much of the wall, the citizens looking on, and not daring to reſiſt. Then he riding in, in his chariot triumphantly, took all the treaſures, as was before ſaid. *Obed-edom*, in whoſe hand the treaſure and veſſels of the Lords houſe were, was a Levite, to whoſe cuſtody theſe were committed. The pledges which they took, was mens ſons of the higheſt rank, whom he caried away with him, to be his ſecurity for the paiment of ſuch tribute and ſtanding to ſuch conditions as he pleaſed to propound. Thus *Amaziah* and his people ſmarted for their idolatry, *Ioas*, who himſelf was no better, being made the inſtrument. V. 15.16. And to ſhew, that God uſed him but as his rod to puniſh ſin in *Amaziah*, the relation of his death followeth next, as moſt probably happening the ſame year. For *Ioas* reigned but to his ſixteen year, 2 *King* 13.10. *Amaziah* began his reign in his ſecond year, and *anno* 12. fought againſt Edom, wherefore the war between him and *Ioas* muſt be *anno* 13. that is, the 15. year of *Ioas*, and this moſt probably near expired when he returned to Samaria and then he lived not a year after. And unto this agreeth that, which is here added, *v.* 17. *Amaziah lived after the death of Ioas* V. 17. 15. *years*, and the whole time of his reign was 29 *v.* 2. wherefore in his 14 *Ioas* died. Now although *Amaziah* lived ſtill fifteen years, yet there is nothing memorable recorded of him in all that time, but that after he left following the Lord, his 2 *Chron.* 25.27. owne ſubjects in Ieruſalem growing weary of him, conſpired againſt him, and V. 19. thus hee was forced to flee to Lachiſh, to which place hee was notwithſtanding purſued, and ſlain there. Their hatred moſt probably was ſtirred up againſt him for the great miſeries, into which the kindome was brought by his means, who after his overthrow by the king of Iſrael grew puſillanimous, not daring to attempt any thing more like a valiant king, for the good of his kingdome, but lay in the abhominable ſinne of idolatry, ſpending his time idly and baſely. Of this the princes and nobles being at length impatient, when his ſonnes were grown up to 16. years of age, conſented together to depoſe him and ſet up his ſon, then he hearing of it fled. *Ierom* thinketh, that this conſpiracy was begun in ſecret immediately after *Hieron. de Hebr. qu.* that their kingdome was made tributary to the king of Iſrael, and not brought to perfection till this time, and that *Amaziah* perceiving what they went about, fled; but being immediately followed, was taken and ſlain. Others think, that it was the fift year after the death of *Ioas*, that they made this conſpiracy, and that he lay hid after this in Lachiſh ten years, before he was ſlain. But this cannot be, ſeeing he is ſaid to have reigned 29 years, wherefore they are rather to be followed, who hold, that this conſpiracy was made, and he thereupon fleeing, was purſued and cut off, all in his laſt year, no time being given him at Lachiſh to fortifie himſelf againſt them. If it be ſaid, it is not likely that they would conſpire againſt him 15 years after, for the miſchief brought upon them by *Ioas*; the longer they were held under by the king of Iſrael, the more weary doubtleſſe they grew, and now to be rid of this bondage they agreed to depoſe this king, who by oath was obliged, and to ſet up another, who was free. Whereas ſome are of opinion, that *Amaziah* in all this time patiently bare his miſeries, and turned from his idolatry, as the cauſe hereof, yielding this for the reaſon, that his ſonne *Vzziah* is ſaid to have done that, which was right in the ſight of the Lord, as his father *Amaziah*, 2 *Chron.* 26.4. they go upon a moſt weak ground, ſeeing the like is ſaid before of *Amaziah*, compared to *Wolphius.* *Ioas* his father. Their opinion then is rather to be preferred, who ſay, that when they conſpired againſt him, he ſhould have better provided for himſelf, by fleeing the idolatry which he had ſet up, and go to God by true repentance, then by fleeing to Lachiſh; but whereas in all his miſeries he did not, this is ſet forth as another judgement of God coming upon him, as the words imply. *After he left following the Lord, they conſpired againſt him in Ieruſalem.* And it ſeemeth to have been a ſtrong conſpiracy, that he was not able to repreſſe, and therefore was conſtrained to flee from, neither did his ſonne after him attempt to puniſh it, as he had done to thoſe that ſlew his father *Ioas*. It ſeemeth then, that it was made by a generall conſent, as that ſometime againſt *Athaliah*, and ſo the ſucceeding King was fain to paſſe it over.

Junius. Lachiſh, the city to which he fled, was in the tribe of Iudah, upon the borders of the Philiſtims, of which ſee *Ioſh.* 15. it ſometime had a King, and 2 *King.* 18. it was beſieged by *Sanneherib*, when he had overcome the Philiſtims, whence we may gather, that it was a place of ſtrength, in which *Amaziah* haply thought to defend himſelf, it was 20 miles from Ieruſalem.

V.20. *Hieronym. trad. Hebr.*

When they had ſlain him, they carried him upon horſes to Ieruſalem, and not upon mens ſhoulders ſaith *Ierom*, becauſe he ſerved the idols of Edom, whom he brought to Ieruſalem upon horſes, therefore his dead body was carried ſo likewiſe, they thinking it unworthy to be carried upon mens ſhoulders, as the Ark of God upon the ſhoulders of the Koathites, becauſe he had forſaken him.

V.21. 2 *King*. 15.30. He is alſo called *Vzziah*. 2 *Chron*.26.3.

Then all the people took Azariah and made him King,&c.] 2 *Chro*.26.1. *Vzziah*. It ſeemeth that he was called indifferently by either of theſe two names; his age alſo is ſet down 16 years, and his mothers name *Iecolia* of Ieruſalem, and the time of his reign 52. years, 2 *Chron*. 26. 3. *Vzziah*, ſaith *gloſſ. ordin.* ſignifieth the vertue of God, and *Azariah*, the help of the Lord, according to which names he did, and was holpen in the beginning of his reign, as here followeth, *v*. 4, 5, 6, *&c.*

V. 22.

He built Elath after that he had recovered it to Iudah, and ſlept with his fathers.] This Elath was in the land of Edom near to Ezion-gaber, 1 *King*. 9. 26. and if it were by *Amaziah* his father taken, when he went againſt the Edomites, it is moſt probable, that after the great blow given him by *Ioas* King of Iſrael, he loſt it again, the Edomites waxing bold upon his being brought under, to ſet upon it, and take it from the Iews again. But now *Vzziah* coming to a better eſtate, taketh it and layeth it to Iudah, and fortifieth it for his uſe, as being of great importance, ſith it was a port town. And this is all that is in this Chapter ſet down touching *Vzziah* in the
Chap. 15. 1. hiſtory of the *Kings*. But *ch*. 15. 1. returning again to the beginning of his reign,
it ſetteth forth more. *Anno 27. of Ieroboam king of Iſrael, Azariah began*, &c. touching which deſcription of the time, a great queſtion ariſeth, how it could be 27 of *Ieroboam*, ſeeing his father lived and reigned after the death of *Ioas*, father to *Ieroboam* 15 years, as was before ſhewed, and if he began immediately after his fa-
Wolphius. ther, it muſt be the 15 and not 27 of *Ieroboam*. Some anſwer this by ſaying, that
there was an inter-regnum after the death of *Amaziah*, of twelve years, but the granting of this, maketh the Chronology of the Kings of Iudah uncertain, whereas the end of reckoning the years of every ones reign is, that the whole time might be certainly known, as from the Creation to the Floud, by the fathers of the line of *Sheth*, and from the Floud to *Moſes* and the Iudges, by the fathers of the line of *Shem*, ſo from thence to the carrying of Iudah captive into Babylon, by the Iudges and the Kings. Moreover, becauſe *ch*. 15. 8 *Zechariah* the ſonne of *Ieroboam*, is ſaid to have begun his reign, *anno* 38 of *Azariah*, it cannot be admitted, that there ſhould be an interregnum of twelve years, ſo that from the death of *Ioas* of Iſrael, ſhould be 27 before he began, ſeeing from the 27 to the 41 of *Ieroboam*, are but fourteen years, and this was the whole time of his reign. It muſt needs then be yielded, that there was no interregnum in Iudah, but an *ante regnum* in Iſrael, *Ieroboam* being made conſort of the kingdome together with his father, twelve years before his death, and this might be well upon good reaſon, ſeeing he made warre with the Syrians, the firſt, ſecond, and third time, that in his abſence he might rule and if he ſhould have happened to dye in thoſe warres, the kingdome being ready provided of a king, might ſuſtain no danger for want of one, through diviſions: And if we count it thus, twelve years to *Ieroboam* with his father, and fifteen after to *Azariah*, we ſhall fall juſtly upon his 27 year, when *Azariah* began. But then a greater difficulty remaineth, ſeeing *Azariah* by this account, had not reigned above fifteen years when *Ieroboam* died; and betwixt fifteen and 38 are 23 years difference; Here I do not finde any one Expoſitour, that doth fully ſatisfie this
Junius. doubt, not *Iunius* by ſaying, that he was taken and made King eleven years before
his fathers death, when he fled to Lachiſh, for 11 added to 15 make but 26, and if all the time of his age before he began, *viz*. 16 be added, they will together make
Toſtatus. but 31. Nor *Toſtatus* by ſaying, that there was an interregnum in Iſrael after *Ieroboams* death, before *Zachary* began, of eleven years, for they being added to fifteen, do much leſſe make up the number of 38; and *Genebrard* and *Functius* come yet ſhorter, who allow an interregnum but of eight years. But if we allow both unto *Azariah* eleven years in his fathers time, before he came to reign alone, which is not

not improbable, conſidering the enmity of the people againſt his father, and an interregnum in Iſrael of twelve years after *Ieroboams* death, theſe two numbers put together unto fourteen or fifteen of his reigning alone, make juſt 38. And that it was ſo, muſt neceſſarily be held, to come to the thirty eight of *Azariah* when *Zechariah* began. And it is moſt probable, that it was thus through contention in Iſrael, keeping *Zechariah* from the regall dignity a long time, becauſe when he had gotten the crown, he kept it not long, *viz.* but ſixe moneths, being ſlain openly by *Shallum*, neither did he enjoy it above one moneth, but was ſlain by *Menahem*, *chap.* 15.8, 9, 10. So that it ſeemeth, under the warlike and victorious king *Ieroboam*, ſuch as were employed as great captains, grew to that height of ambition, that they kept his ſonne, haply being young, or of weak parts, under, that they might be regents, till at the laſt *Menahem* with his faction conſented to ſet him up for king, *Shallum* another great commander not conſenting, wherefore he taking opportunity came with his power, and aſſaulted and ſlew *Zechariah*, taking upon him to be king, which *Menahem* ſeeing, came with his forces and ſlew him.

To return again to that, which is further ſet forth 2 *King.* 15. 2, 3, &c. his age alſo, and his mothers name is ſhewed, and his doing right, as his father had done, and the high places not being put down, and laſtly, how he was ſmitten with the leproſie, died, and was buried. But becauſe all this is more fully ſet forth, 2 *Chron.* 26.4, 5. where he is ſaid to have done that which was right in the ſight of the Lord, as his father *Amaziah* had done, *for he was intent to ſeek the Lord all the days of Zechariah that informed him.* I will here take into that hiſtory, in which a doubt ariſeth, who this *Zechariah* was, for he could not be that *Zechary* who was one of the ſmall prophets, for his time agreeth not. *Ierom* ſaith, that he was the ſonne of *Zechariah* the ſon of *Iehoiadah*, born after his father was dead, whom *Ioas* cauſed to be ſtoned, and if it were he, as is not improbable, he was above 30 years old, when *Vzziah* began to reign, and ſo might continue many years to guide the young king aright. And in that time he is ſaid to have proſpered: firſt, againſt the Philiſtims, prevailing ſo, as that he brake down the wals of their ſtrongeſt cities, *Gath*, *Iabnes* and *Aſhdod*, and built cities there. It is not likely, that he did theſe things, ſo ſoon as he came to the crown: becauſe he was then both young and tender, and found the kingdome in a poor eſtate, as it was left by his unhappy father. But after certain years, he having gotten much wealth, by Gods bleſſing upon him for his piety, began firſt with the Edomits that held Elath from him, as hath been already ſaid. Then he went againſt the Philiſtims, but upon what occaſion is not expreſſed, onely we may gather, from 2 *King.* 12. 17. that partly occaſion was taken to fight with them about Gath, which *David* had formerly ſubdued and put under tribute, but towards the latter end of *Ioas* his reign, who was grandfather to *Vzziah*, this Gath is ſaid to have been taken by the Syrians, and moſt probably, their ſtate declining, it came into the Philiſtims hands again: for *Ioas* king of Iſrael overcame the Syrians ſo often, that they could not but hereby be made very weak, and unable to hold what they had formerly gotten. Therfore *Vzziah* now being ſtrong, after he had dealt with the Edomites, ſetteth himſelf to recover this city alſo from the Philiſtims, and when they being overcome there refuſed to be tributaries unto him, he brake down their wall and purſuing them, who haply from other cities made head againſt him, he ſerved their cities likewiſe, and ſo he came to break down the wals of Iabnes and Aſhdod alſo. Partly that cruell inroad made into Iudah, both by Philiſtims and Arabians in the dayes of *Ioram*, his fathers great grandfather, recorded 2 *Chron.* 21. 16. (when they carried away his treaſures, his children and his wives) might come into this kings remembrance, to be revenged upon both theſe peoples, *v.* 7. Gath, here ſaid to be taken by him, and the wall to be broken firſt, was one of the five principall cities of the Philiſtims countrey, and of great ſtrength by reaſon of the Giants there; for of this city was *Goliath* and four other of the ſonnes of *Anak*, 2 *Sam.* 21. 19. Iabnes was another ſtrong city of the Philiſtims by the ſea ſide, not above three hours travell from Gath, according to *Adrichomius*. Aſhdod was another of the 5. cities, formerly alſo ſtrengthned by Giants, *Ioſh.* 11. 22. and herein was the temple of Dagon, 1 *Sam.* 5. Theſe

2 *Kings.* 15. 2, 3, 4.

2 *Chro.* 26. 4, 5.

Hieronym. de tradit. Hebr.

2 *Chron.* 26. 6.

Adrichom.

three, *Vzziah* did not onely reduce to the ſtate of villages, which are without wals,
but alſo built in Aſhdod and other parts of the Philiſtims countrey, defenced cities
for his people to dwell in, the better to contain the Philiſtims thus ſubdued in obe-
dience. And it is ſaid, *v. 7.* that God did help him herein, and not onely againſt the
Philiſtims, but alſo againſt the Arabians, who joyned their forces of old with the
Philiſtims againſt Iudah, as hath been already ſaid. And more particularly, theſe A-
rabians are ſaid to be inhabitants of the plain of Gur, that is, near unto Egypt: for
Joſephus. which cauſe it is ſaid, *v.* 8. that *his name was famous to the entring in of Egypt. Ioſe-*
phus ſaith, he ſubdued all that way as farre as Egypt. And moreover, he is ſaid to
have prevailed againſt the Ammonites, as the vulgar Latin rendreth it, and the
words following do intimate, *v.* 8. where it is ſaid, *the Ammonites brought him*
preſents. And both are expreſſed by the ſame letters in Hebrew, but onely in the
firſt place מ is ſet before ע, it being written המעונים, in the next ע after מ, it being
Junius. written העמונים. *Iunius* rendreth it *indigenas*, expounding it of ſuch as dwelt
Stephanus. diſperſedly, and yet *Iudg.* 10. 12. 11. 6. he calleth them Ammonites. *Stephanus*
Hieronym. ſaith, that they were Arabians dwelling near the red ſea; and *Ierom*, that Gur be-
fore ſpoken of, as the place of the other Arabians habitation, was Gerar, where *A-*
braham had ſometime ſojourned. But it is moſt rightly underſtood of the Ammo-
nites, there being onely a tranſpoſition of one letter. And all theſe peoples were
borderers upon Iudah, as *Iunius* noteth, the Arabians upon the ſouth, the Phili-
ſtims upon the Weſt, and the Ammonites upon the Eaſt. And it is ſaid, that the
Ammonites in token of ſubjection, brought him preſents. Moreover he fortified
Ieruſalem with towers, even *to the gate of the corner, and of the valley, &c. v.* 9. In
the dayes of *Amaziah* his father, the wals of Ieruſalem next unto Syria were bro-
Joſephus. ken down by *Ioas*, but now he reared them up again, ſaith *Ioſephus*, and whatſoe-
ver decayes elſe there were, he repaired and fortified. Touching the limits, unto
which, *the corner gate, and the gate of the valley,* it is before ſaid, *the corner gate,*
Hieronym. *and the gate of Ephraim, chap.* 25. 23. but that of the valley and of Ephraim, *Ierom*
ſaith, are one and the ſame, *and upon the corner*] that is, where theſe two wals met.
Junius. *Iunius* rendreth the word tranſlated corner, as a proper name, *Miktzanah* and *Neh.*
3. 19. he expoundeth it, a tower in a moſt high place of the city of *David*, ſo called
for the prerupt ſcituation: but then it muſt not be read upon *Miktzanah*, but to it, he
built towers as to the corner gate, and the gate of the valley, ſo to this tower, that
2 *Chron.*26.10. is, as farre as was needfull, the vulgar Latin renders it, *& reliquas in eodem muri la-*
tere, but without any ground in the originall, wherein are no ſuch words.

He built towers alſo in the deſert, &c.] that is, ſaith *Iunius*, of Arabia, which
was full of paſtures, for the more ſafe keeping of his cattell, wherewith he abounded,
and he digged ciſterns alſo, at which they might be watered. *For he had many*
husbandmen, and vine dreſſers, for he loved husbandry, and it is ſaid that he had
them both in the mountains and the fields, rendred in vulgar Latin, Carmel, accor-
ding to the Hebrew word here uſed, בכרמל denoting fields moſt fruitful, as Car-
mel was, for that it is not to be underſtood of the place ſo properly called, appeareth,
becauſe the fruitfull Carmel was in the tribe of Iſſachar in the kingdom of Iſrael.

V. 11, 12. From hence he proceedeth to ſet forth the greatneſſe of this kings forces, viz.
2600 Princes or Captains, under whom were of able warriours 370500 all well
armed by the king, &c. But it is not to be thought, but that *Vzziah* prepared theſe
great forces to goe forth to warre againſt the Philiſtians, Arabians, and Ammonites,
before ſpoken of, although they are not mentioned till now. Thus it appeareth how
Note. greatly he by Gods bleſſing encreaſed in wealth and power whileſt he cleaved to the
V. 15. Lord, that other kings may learn by his example to do likewiſe. Moreover he is ſaid
to have made engines by a ſingular art in Ieruſalem, which he placed in the towers
Joſephus. and the corners of the wall to ſhoot arrowes and great ſtones, which *Ioſephus* doth
not ſo truly relate, when he ſaith that he made them to break down walls of ſuch
V. 16. cities as he beſieged withall. And hitherto the well doing and proſperity of *Vzzi-*
ah, now followeth his foule falling and puniſhment. His great proſperity made
him proud inſomuch that he went into the houſe of the Lord to offer incenſe, but
Azariah the high Prieſt with his company reſiſted him and when he was angry,

therefore the Lord ſmote him with leproſie, &c. 2 *Kings* 15. 5. It is onely ſaid, *when the Lord ſmote the King ſo as that he was a leper to the day of his death, he dwelt in an houſe apart, and Iotham his ſonne was ſet over the kings houſe*, the cauſe and occaſion being altogether omitted, wherefore in the Chronology this defect is ſupplyed, and by *Ioſephus* more fully, ſaying, He being puffed up with the poſſeſſion of fading riches, ſet light by divine and ever enduring riches, the reverence of the divine majeſty, and the keeping of his law; wherefore upon a certain ſolemn day, to ſhew that he was above the condition of other kings, and nearer to God by a peculiar ſuperexcellency, in the ſight of all the people hee entred into the Lords houſe to offer incenſe, and when *Azariah* the high Prieſt, with 80 othet Prieſts withſtood him, alleadging the law of God, which appointed the Prieſts only, the ſonnes of *Aaron* to doe this, he waxing angry threatned them with death, and ſo perſiſted in his enterprize, untill that a terrible earthquake came, and a rent was made in the temple upward, through which the Sun-beame ſmote the wicked face of the king, and then preſently the leproſie appeared. And at the ſame time another prodigy happened in a place called Eroge, before the city, halfe a mountaine Weſtward was pluckt away by the ſame Earthquake, and removed four furlongs off to the Eaſt part of the ſaid mountain, damming up the way to the city, and with the ruines filling up the kings gardens. Thus the Lord miraculouſly ſhewed the greatnes of this his ſin, and how highly he was diſpleaſed at it, that all men might learn by this example to keep their hearts humble and not be puffed by their great wealth, honour and proſperity. For the earthquake happening now, of which *Ioſephus* ſpeaketh, ſee alſo *Zachariah* 14. 5. although ſome that will have it the ſame with that ſpoken of, *Amos* 1. 1. doe hereupon deny it, becauſe it was in *Ieroboams* time who died long before that *Vzziah* was ſmitten. But that which *Amos* ſpeaketh of might be another, ſome yeares before this. For he that now was ſuperiour to all men of thoſe times in all theſe, when his heart was hereby lifted up, in an inſtant was brought to ſuch an eſtate, that he was ſequeſtred from the ſociety of men, as unfit for his loathſome diſeaſe to live amongſt them, having no liberty any more to dwell in his own royall palace, or to reign as king, or to come to the houſe of the Lord for this once carrying of himſelfe ſo proudly there. *Wolphius* to aggravate his ſin, whereby hee deſerved to be thus puniſhed, ſaith, that it was not only a breach of the law ratified with pain of death, *Levit.* 16. but alſo a confounding of the orders of men, which God had diſtinguiſhed, that one ſhould doe the office both of King and Prieſt, and that by him that was the head, whoſe part it was to keep every one within his own order: yea forſomuch as the Prieſt in offering incenſe typified Chriſt, it was a treading under foot of that ſacred myſtery for another to take upon him to do the ſame. Laſtly to doe this in contempt of the grave admonitions of the High Prieſt being ſeconded by ſuch a number of Gods Miniſters, putting him in mind of the law of God forbidding it, and threatning him with the danger of ſudden deſtruction, which by ſo doing, he ſhould incurre. *Chryſoſtome* alſo ſheweth divers ſinnes to have concurred in this one fact of his. 1. Ambition, in that he could not be content to enjoy the kingly dignity, but he muſt uſurp that of the high Prieſt alſo. 2. Arrogancy, becauſe he thought himſelfe fit to execute both theſe high offices. 3. Pertinacy, in that he was not ſtaid by the admonitions of the High Prieſt, but madly went on notwithſtanding to doe that which he had conceived in his mind. 4. Humane folly, in that ſeeking to aſcend *to higher* dignity, he fell from that which *he had*. 5. Humane vitiouſnes & pronenes to ſin, in that having before done ſo worthily, he now fell ſo fouly. 6. Impiety, in that he durſt break into that holy place, which to come into was interdicted to all others, but the High Prieſt, from which piety in reſpect of the ſtrict law of God againſt it, and ſo many venerable men endeavouring to keep him from it, ſhould have held him back upon the leproſie ariſing in his face for this. *Hugo* well noteth, that the puniſhment was moſt ſutable to his ſinne, in that as the High Prieſt wore a plate of gold upon his fore-head to adorne him when he offered incenſe, this proud king contrariwiſe was made to weare for ever the filthy mark of the leproſy upon his forehead to his perpetuall ignominy, and becauſe he had ſo brazen a forehead, as without all ſhew of modeſty or ſhame thus publickly to preſume through

2 *Kings* 15. 5.

Ioſephus.

Note.

Chryſoſt. Hom. de verb. Eſa.

Hugo Card.

his pride, he was compelled to ceaſe from that by puniſhment making aſhamed,
Note. which modeſty could not make him to do. In this example is ſhewed, that when a man doth excellently, ſo as that he cometh into great grace with God, and the devill cannot prevail with him to draw him into any groſſe ſinne, yet he is not out of all danger of falling, and judgement therefore, if for the grace conferred upon
Jam. 4.6. him, he be lifted up in his heart: for *God deſpiſeth the proud, and giveth grace to the humble*. Again, it is pride, that God will not endure, to preſume to execute a miniſteriall office, in him that is not called thereunto. Laſtly, who ſo ſeeketh to make himſelf glorious, ſhall have ſhame for glory, and inſtead of riſing ſhall fall from the glory that he already hath, to be the vileſt amongſt men, as leprous perſons were.

V. 20. When the King was ſmitten with the leproſie, the high Prieſt with his aſſiſtants began by force to thruſt him out of the temple, becauſe no unclean perſon was to be ſuffered there; and he ſeeing a neceſſity reſiſted not, but departed and dwelt in an houſe alone to his dying day, as the Lord had appointed that all leprous perſons
Procop. in Eſa. 6. ſhould do, *Levit.* 13. 46. *Procopius* ſaith, that he would not go out of Ieruſalem, as he ought to have done, but dwelt in an houſe there by himſelf, by which meanes the whole city was polluted and counted unclean, inſomuch that the Lord would not then reveal himſelf to his prophets there, (*Chryſoſt.* alſo in *Eſay* 6. ſaith, that the people were deprived of propheſie, becauſe they expelled him not out of the city) and when after this kings death, *Eſa.* 6. 1. *Iſaiah* had a viſion, *v.* 5. he crieth out, that he was unclean, and dwelt in the midſt of a people polluted. But no ſuch thing can be gathered from the words of the prophet, and it is rather the pollution of ſin for which he crieth out, then of the leproſie. And becauſe there is nothing ſaid of this his refuſall in the hiſtory, it is rather to be concluded, that he went out of the city, where an houſe might be had ſtanding alone, which could hardly be in the city, where they ſtood in rowes, one being joyned to another. For the time, when this leproſie befell him, it cannot be, as ſome conjecture *anno* 25. of his reign, becauſe his ſon *Iotham* ruled the court and judged the people, from this time forth to his dying day, whereas in that year he was yet unborn, ſeeing *chap.* 27. 1. he was but 25 when he began to reign after his fathers death, and his father reigned 52 years. And it is improbable which ſome others hold, that it was in the laſt year of his reign, both, becauſe it is ſaid, that when he was confirmed, his heart was lifted up, *v.* 16. and this moſt probably was ſome years before the end of his reign; and becauſe he is ſaid to have dwelt in an houſe apart to the day of his death, no mention being made of this happening to him ſo ſhortly after, It is therefore moſt probable, that he was ſmitten ſome years before he died, and if we ſhall pitch upon the particular year, it was *anno* 48 of his reign; becauſe then he might moſt of all be ſaid to have been confirmed, ſeeing *Ahaz* the ſonne of *Iotham* was born that year, as appeareth *chap.* 28. 1. he was 20 years old when he began to reign, and his father reigned but 16 years, therefore he was born 4 years before *Vzziah* died. Moſt probably then, when he had not onely a ſonne to ſucceed him, but a ſonnes ſonne to reign after him alſo, in a kingdome now ſo glorious and flouriſhing, his houſe being thus confirmed, he was lifted up with pride. And if this were the 2d year, *Iotham* his ſonne was now 21, and ſo fit by his age to govern, when he was excluded.

V. 22. *The reſt of the acts of Vzziah, were written by Eſaiah the ſonne of Amos the Prophet.*] That is, ſaith *Iunius* in the ſecond Book of the *Kings*, and in the Book of his propheſie; but *Lyra*, in ſome book of his which is loſt, and not in his propheſie, which is more probable, ſeeing in the *Kings* little is ſaid of his acts, and leſſe in *Eſay* his propheſie. It is to be ſuppoſed to have been a book of annals written by *Eſay*, as there were divers written by others, which were onely as Chronicles of other nations, and no canonicall Scripture; thus alſo *Pellican*.

Junius.
Lyra.
2 Chron. 15. 6. it is ſaid, are they not written in the book of the Chronicles of the kings of Iudah.
Pellican.

V. 23. *Then Vzziah died, and they buried him in the field of the Kings ſepulchres, for they ſaid, he is a leper.*] Therefore they laid him not into their ſepulchers, but onely in the ſame field where their ſepulchres were, in a place ſomewhat remote. Thus *Vzziah* was puniſhed and abaſed for his preſumption, both in life and death, and although we reade not of his repentance, it may be hoped, that he repented, and ſo

God judged him here, but had mercy upon his ſoul, ſeeing he is not ſaid to have
faln into any other ſin but this onely.

The 15 year of Amaziah, &c. began Ieroboam the ſonne of Ioaſh king of Iſrael to 2 King.14.
reign, &c.] *Chap.* 15. 1. *Azariah* is ſaid to have begun his reign over Iudah, *anno*
27. of *Ieroboam*, therefore, ſeeing *Amaziah* the father of *Azariah* reigned but 29
years, it ſeemeth rather that *Ieroboam* began *anno* 2^{do} of his reign. But this doubt
hath been already reſolved, upon *ch.* 14. 21. he began to reign alone *anno* 15. of
Amaziah, having reigned before together with his father twelve years, and he
is ſaid to have reigned over Iſrael 41 years, and to have been as wicked as the firſt
Ieroboam, *v.* 24. Yet *recovered the borders of Iſrael from the entring in of Hamath
to the ſea of the Wilderneſſe.*] Of *Hamath* ſee *Numb.* 13. 20. 34. 7. 8. both of the
ſea and Hamath, the ſea being ſouthward, and Hamath next to Damaſcus, the chief
city of the Syrians northward. It is meant then, that he recovered from the Syrians
all that which they had gotten from Iſrael farre and wide, couping them up in
a narrow compaſſe. *Rabanus* ſaith, that the whole latitude of the Syrians countrey
is hereby ſet forth, and that they over-ran all this, dealing by the Syrians, as they
dealt by Iſrael.

And this he did by the propheſying of *Ionah the Prophet*, *the ſonne of Amittai*, V. 25.
who was of Gath Hepher.] This *Ionah*, by the conſent of all Expoſitours, was that
Ionah, who wrote the propheſie called *Ionah*, for he alſo is ſaid to be the ſonne of
Amittai. Whereas ſome will have him to be the widowes ſonne of Sareptah, but Epiphan.
called the ſonne of *Amittai*, ſignifying truth, becauſe when *Elijah* had reſtored Hieronym.
him being dead to life, ſhe ſaid, ſhe knew now that the word of God in his mouth
was true: this is improbable, becauſe he was a Sidonian, this an Hebrew, *Ionah*
1. 9. and *Amittai* is not an appellative, but a proper name, and this was of Gath-Hepher
in the tribe of Zabulon, having the addition of Hepher, to diſtinguiſh it
from Gath in Paleſtine, he of Sareptah. And laſtly, ſince that time in the dayes of
Ahab paſſed 80 years before this. In *Ahabs* five years, in *Ahaziahs* two, *Iorams*
twelve, *Iehu* twenty eight, *Iehohaz* 17. *Ioas* 16. unto which adde his age, when
he was reſtored to life, haply ten or twelve, and if he were the man, he muſt be
90 years old at the leaſt, when *Ieroboam* began to reign; which is not probable. And as
Ieroboam is ſaid to have done this, by the encouragement of *Ionah*, for he did it according
to the word of the Lord by him, ſo the motive that moved the Lord to
make him the inſtrument of this work, is ſhewed to be, that *he ſaw the affliction* V. 26.
of Iſrael, *and that there was none ſhut up or left in* Iſrael, *&c.* It was not his or the
Iſraelites well doing, whereby he was moved, but his meer pity and mercy, and
as is added *v.* 27. he *had not yet ſaid, that he would blot out the name of* Iſrael *from* V. 27.
under heaven. For the phraſe [*there were none ſhut up or left*] ſee the like *Deut.* 32.
36. it is meant, according to *Vatablus*, that the oppreſſions wherewith the Syrians
oppreſſed the Iſraelites, were ſo univerſall, that none eſcaped their fury, no not ſuch
as were ſhut up in the ſtrongeſt holds, nor the pooreſt ſort of people left out as the Vatablus.
refuſe to their mercy. It doth not then argue, that our wayes are well pleaſing to Note.
God at all times, when we ariſe out of miſery, and our ſtate is changed from worſe
to better: for this may be onely through pity in God to the miſerable, when he
thinketh them to have been afflicted already enough for one time, and not becauſe
they are bettered. And when affliction is taken off without amendment, it is to be
feared, that farre greater judgements ſhall ere long be inflicted, as it happened to
this people, *chap.* 17. when they fell into the hands of the Aſſyrians, and before that
by factions amongſt themſelves, and by the Aſſyrians doing ſome miſchief, *ch.* 15.

For the reſt of the acts of *Ieroboam*, and how he *recovered Damaſcus and Hamath* V. 28.
to Iudah, *they are written*, *&c.* Iudah is here put for Iſrael, a part moſt worthy for
the whole, as alſo hath been noted ſometime before; and he is ſaid to have recovered
them, becauſe *David* long ago ſubduing the Syrians of Damaſcus, laid it to his 2 Sam. 8. 5.
kingdome, but ſince the Syrians had again taken it, and Hamath and many other
places properly belonging to the kingdome of Iſrael.

CHAP. XV.

THe hiſtory of *Azariah* or *Vzziah* conteined in the ſeven former verſes being already explained, as being but the briefe of that which is more largely ſet forth, 2 *Chron.* 26. and the queſtion ariſing about his beginning, *Anno* 27. of *Ieroboam* reſolved, 2 *Kings* 14. 21, 22. now followeth the time of the next kings beginning to reign in Iſrael, *viz.* of *Zachariah* the ſonne of *Ieroboam*, who is ſaid to V. 8. have reigned *Anno* 38 of *Azariah* 6 months, where again if a queſtion bee made how this could be, ſeeing *Azariah* began *Anno* 27 of *Ieroboam*, and from thence to the end of his reigne were onely 14 yeares, ſee the reſolution; alſo 2 *King.* 14. 21, 22. There was an *interregnum* as ſome think, during the minority of *Zechariah*, when the kingdome was governed by regents, whereof *Shallum* was one. And that we might know the cauſe of his ſo ſhort a reign, *v.* 9. he is ſaid to have V. 10. followed *Ieroboam* in ſinning, and therefore he was rewarded with death, which he *Joſephus.* ſuffered at the hands of *Shallum* the ſonne of I*abeſh*, who having ſlain him openly, *Lyra.* raigned in his ſtead. I*oſephus* calleth him the ſonne of I*othan*, the kings freind. *Lyra* ſaith, he was one greatly encreaſed with the kings riches, and hereby gotten to great favour with the people, as he might well be by his liberality and courteſie towards them, wherefore preſuming upon their good will, he openly ſlew the king, *Wolphius.* no man reſiſting him. Thus *Wolphius* ſaith, *Lyra* hath it; but indeed he ſpeaketh not of his riches, onely he ſaith, that he was one of the Princes who were regents after I*eroboam*, till *Zachary* was made king, and ſo moſt probably was in great authority, and therefore committed this murther openly, the people for the moſt part conſenting, and being ready to receive him for their king, in his ſtead. And it appeareth, that (although in reſpect of the divine providence, his living in the ſinne of *Ieroboam* was the cauſe of this his untimely cutting off) *Shallum* did not ſlay him for this, becauſe he alſo followed I*eroboam*, but for his tyranny and ill governing of the kingdome, which made the people weary of him, being moved alſo by ambition to preferre himſelfe, as *Toſtatus* hath it.

The time alſo being now come, of which the Lord had ſpoken before in favour V. 11. of *Iehu* his zealous proceedings, as is ſaid, *v.* 11. that his children ſhould ſit upon the throne of Iſrael unto the fourth generation, for *Iehohaz* was the firſt, *Ioaſh* the ſecond, *Ieroboam* the third, and *Zechary* the fourth. However therefore the Lord had hitherto forborn to execute his judgements upon theſe idolatrous kings, the race of *Iehu*, and their idolatrous ſubjects for his words ſake, that it might be verified, and for many yeares in the reignes of the two laſt, *Ieroboam* and *Ioaſh* had made them proſperous, that they might ſubſiſt till *Zachariah* the fourth, yet he would not now ſuffer them in their wickedneſſe any longer, but brake out againſt them in his fierce wrath by judgement after judgement, till they *Note.* were utterly deſtroyed. Note hence (becauſe the firſt times of *Iehu* and his race were miſerable, the kingdome being then brought by *Hazael* and his Syrians to nothing, but the following times of *Joaſh* and *Ieroboam* proſperous, although they were as wicked as their progenitours, but now that mercy being abuſed, and their hearts not hereby moved to turn from their ſins, although they had *Eliſhah*, *Ionah* and other Prophets among them to improve it, miſery followeth miſery, as one wave of the ſea another without end) note I ſay that no way is left by God unattempted to make ſinfull man to turn unto him, for firſt he ſeeketh to engage by mercy, as hee did *Iehu* in raiſing him to kingly dignity, and making a promiſe unto him, then mercy not working, he ſought to terrifie them by judgements, after this out of his compaſſion he returned in much mercy again, and gave them victory over their enemies, laſtly, this not taking any effect, he caſt them quite off, leaving them for a time to imbrue their hands in the blood of one another, and then giving them over into their enemies hands, the Aſſyrians. 2. Note that the greateſt proſperity is followed with the greateſt miſery, when there is no reformation made therefore, that none may truſt to preſent or long continued proſperity

ſperity, or be hereby made bold to goe on in ſin without feare of judgement.

V.13,14. ***Shallum*** having gotten the kingdome enjoyed it onely one month, and then he was ſlain by *Menahem* the ſon of *Gadi* coming from Thirza, and taking the kingdome upon him. For although *Zechary* for his idolatry was worthy to dye, and the time appointed by God was come, to tranſlate the kingdome from the family of *Iehu* to another, yet he was a wicked conſpiratour againſt his lawfull king, and a *Note.* murtherer, and therefore vengeance from God ſoon cut him off, as it doth likewiſe all ſuch as attain to royall dignity by bloudſhed, according to that ſaying;

Ad generum Cereris ſine cæde & ſanguine pauci
Deſcendunt reges, & ſicca morte tyranni.

Menahem is ſaid to have come from Thirzah to Samaria, where he ſlew *Shallum*, Patriarks travels. that is ſix miles; of Thirzah, ſee *Ioſh.* 12. 24. where the king of Thirzah is ſaid to have been ſlain by *Ioſhuah*, arguing it to have been a great city, and here it ſeemeth *Menahem* gathered his army, and ſo came againſt *Shallum*, when he heard, that he had ſlain *Zechariah* his maſter. From Samaria, when he had thus gotten the kingdom, he went to *Thipſah*, being alſo ſixe miles, the vulgar Latin renders it alſo Thirzah, but in Hebrew and Chaldee it is Thipſah, another Town not farre off *Joſephus.* Thirza. *Ioſephus* ſaith, that *Menahem* was captain of the Army at Thirzah, which was once the Metropolis of the kingdom, for there *Ieroboam* began to reign and his ſucceſſours, till that *Omri* tranſlated the ſeat of the kingdom to Samaria. He therefore now that Z*achariah* his maſter was dead, thinking that he had as good right to ſucceed him as *Shallum*, who had wickedly conſpired againſt him, and ſlain him; went with his army againſt him, &c. then hearing happily that the men of Thipſah would not receive him for king, he went againſt them, and when V.16. they ſhut their gates againſt him, he fell into a rage againſt them, and breaking in, *ſmote whatſoever was therein, and all the borders thereof from Thirzah, and hee ripped up the Women great With child*] Why they would not open unto him ſome conjecture, the reaſon to be, becauſe they had given their faith to *Shallum* before, ſome becauſe they had ſeen ſome experience of his cruelty, when he lived with his army near unto them at Thirzah, but upon what occaſion ſoever, he practiſed this barbarous cruelty amongſt them, that other cities being terrified might not dare *Joſephus.* to withſtand him. *Ioſephus* ſpeaking hereof, ſaith, that he ſpared not the tender age, taking liberty to doe that which was not lawfull towards Hebrewes, being overcome. But he mentioneth not his ripping up of women with child, as abhorring to tell of ſuch unheard of cruelty, amongſt the men of his nation. Some *Wolphius.* ſaith *VVolphius* expound it by bulwarks made like mountains, as if it had been meant, that he brake them open, becauſe הקים ſignifieth mountains, but the word here uſed is הרות which is never rendred otherwiſe, but *gravidæ*, and ſo the Septuagint and Chaldee. This was horrible cruelty on his part, but on Gods a juſt judgement for their foule ſins, in which they went on ſo long in impenitency, that others may beware.

V.17. *In the 39 of Azariah he began his reign, and reigned ten yeares*, &c.] Although he were a moſt cruell tyrant, yet God ſuffered him to continue thus long to aggravate V.18. his own miſery, and the miſery of this wicked people, for he going on, as V.19. his predeceſſours had done, ever ſince the firſt beginning of this kingdome in *Ieroboam*, ſuffered by *Phul* king of Aſſyria, who came againſt his land, and although he made his peace with a great ſumme of money, that he might reign under him, which he exacted of his ſubjects, even a thouſand talents of ſilver, which was above 100000 pound, that is, 187500 pound, yet he was brought thus to live baſely and poorly all his dayes. This *Phul* is ſaid to be king of Aſſyria, or of Babylon, for theſe names are ſometime confounded, becauſe Babylon was the chiefe city of that kingdome. He was called *Phul Belochus*, who ſucceeded *Sardanapalus*, and gave part of his kingdome to *Arbaces*, *viz.* the Medes and Perſians, keeping to himſelfe Babylon and Nineveh, and he was the firſt Aſſyrian king, that ever came againſt Iſrael; yet ſome think that he came not againſt *Menahem*, but being called by him, fearing for his cruelty to be depoſed from the kingdome, which he had uſurped, and that the mony here ſpoken of was not given once only, but as a yearly tribute, grounding upon *Sept. Sixti*, where it is read, ***all his dayes came Phull, and he gave him* 1000 *talents***, which reading is followed by *Toſtatus*, *Toſtatus.* and becauſe *Tiglathpileſar* his ſonne came again againſt Iſrael, when after the death of *Menahem* and his ſonne, this tribute was paid no more, *v.* 29. But it is ſaid expreſſely, 1 *Chron.*5.26. that God ſtirred up *Phull* and *Tiglathpileſar* to come againſt Iſrael for their ſinnes, and therefore when *Tiglathpileſar* came, there being no word ſpoken of tribute denied, as the cauſe; this appeares to be a meer invention, and touching theſe words [*all his dayes*] they are erroneouſly in that tranſlation taken from *v.* 18. and tranſpoſed to *v.* 19. farre from their place. And if *Phull* had come by the procurement of *Menahem*, it would have been ſo ſaid as well as when *Tiglathpileſar* came in the dayes of *Ahaz*, 2 *Chron.* 28. 16. and hee ſhould hardly have raiſed ſuch an huge ſumme from ſuch a multitude of wealthy men, as it is ſaid, 50 ſhekels of each man, for ſo to the raiſing of it about 60000 men, muſt be ſeſſed, ſeeing 50 ſhekels come but to three pound two ſhillings ſix pence; and it is incredible, that ſo much ſhould be paid yearly out of ſo little, and now ſo poore a kingdome. Therefore I conclude, that this was only once paid, *Phull* happily promiſing hereupon, if there were any rebellion to be aſſiſtant unto him, which might be the cauſe that he cotinued 10 years, and then died a naturall death, leaving his kingdome to his ſonne after him.

V.23. *In the* 50 *yeare of Azariah began Pekahiah the ſonne of Menahem to reign over Iſrael*, &c.] Whereas *Menahem* is ſaid to have begun, *anno* 39. and to have reigned 10 yeare, it is to be underſtood, 10 compleat, the time which he reigned above, before and after, being a few odde dayes, not being here reckoned. Of *Pekahiah* nothing is ſaid, but that he went on in the ſinne of *Ieroboam*, and reigned but two yeares, being ſlain by *Pekah the ſonne of Remaliah, and Argob and Arieh, and with* V.25. *him* 50 *men of the children of Gilead*, &c. This *Pekah* is ſaid to have been his Captain, Hebr, שלשן being called from the word ſignifying three, either becauſe he was the third man of the kingdome according to ſome, or had command over the third part of the army, called the rereward according to others; who alſo ſay that the valianteſt men were here placed to uphold the battell, when the others quiled. Lyra. *Argob* and *Arieh* are thought by *Lyra* to be no men, but places near unto the Palace, where this murder was done, wherefore in the vulgar Latin it is rendred [*near unto Argob and Ariph*] but for *Ariph*, ſaith he, Hebr. it is *Arie*, ſignifying a Lion, by which the place was named by reaſon of a golden Lion ſtanding therein for ornament, and this out of *R. Solomon*. And this is moſt probable, becauſe the particle את ſet before *Argob* and before *Arie*, as it ſheweth the Accuſative caſe, *Wolphius.* ſo it ſometime ſignifieth ***in*** or *ſuper*, ***adverſus*** or ***ad***; that is, ***above, over againſt***, *or* ***at***. Although ſome think two ſpeciall men to be hereby meant, who together with the 50 *Gileadites* conſpired with him. But the more probable opinion is, that theſe were ſlain together with the king in taking his part, as being in ſpeciall favour with *Joſephus.* him, and then at a feaſt. For ſo *Ioſephus* telling this hiſtory ſaith, he was ſlaine at a feaſt.

V.27. *The* 52 *year of Azariah began Pekah the ſonne of Remaliah to reign over Iſrael*, 20 *yeares.*] Hee was ſuffered 20 yeares in the kingdome, which hee came to by blood, although a wicked idolater alſo; but then his blood was required therefore, a conſpiracy being likewiſe made againſt him by *Hoſheah*, and hee being by him V.28. ſlain, *v.* 30. Neither did he eſcape Gods puniſhing hand in the mean ſeaſon, for *Tiglath Pileſar king of Aſſyria came and took from him* Hijon, *and Abel Beth-Maacah*, &c. and carried the inhabitants thereof into Aſſyria. Beſides the places here ſaid to 1 *Chron.*5.26. be taken, he took the countries of the two tribes and an halfe alſo, *viz.* of *Reuben*, *Lyra.* *Gad*, and halfe Manaſſeh on the other ſide of Iordan, which were moſt fruitfull, and on this ſide Galilee, the whole land of Nepthali, ſo that he bereft him of three tribes and an halfe, and ſo left him but a poor king. The cities here named were the uttermoſt bounds of the kingdom of Iſrael, as wee may ſee touching *Hijon*, 2 *Chron.* 16.4. and touching *Abel, Beth-maachah*, 2 *Sam.* 20.14. Touching the o-*Joſh.*16.6. ther places here named, *Ianaah* was a border of the tribe of Ephraim.

*J ſh.*19.36,37. Chadeſh was a city of Galilee in the tribe of Nephtali, and ſo was Hazor, although

Joſephus.

Note.

though there were other cities of the ſame name of the tribe of Iudah, *Gilead* was that, where the two tribes and an halfe dwelt. *Galilee* was both ſuperiour called Galilee of the Gentiles, and inferiour; both which are greatly praiſed by *Ioſephus* not ony for fertility, but for the great number of inhabitants there maintained. Whereas they are ſaid here onely to have been carried into Aſſyria. 1 *Chron.*5. 26. the places in Aſſyria to which, are more particularly named, *Chalah*, *Chabor*, and *Haram* and *Nehargozan*, where they abide to this day; but of theſe cities ſee more upon 2 *Kings* 17. 6. where the carrying away of the whole kingdome is ſpoken of. Thus although the Lord ſuffered long the wickedneſſe of the Iſraelitiſh kings and their people, *viz.* 220 years yet when after divers, coorrections and admonitions, in this long time they being nothing amended ſhewed themſelves to be incorrigible, he ſent a judgment by the Aſſyrians, that ſwept away a great part of them at the firſt, and then all to live for ever after inperpetuall captivity and miſery, and this will be the end of any nation, that in like manner abuſeth his long continued patience, to the hardening of themſelves the more in ſin.

Junius.

Wolphius.

Lyra.

Joſephus.

V.30. *Then a conſpiracy being made againſt Pekah, Hoſheah ſmote him ſo that hee ſlew him, and reigned in his ſteed Anno* 20 *of Iotham.*] Here becauſe *Iotham* reigned onely 16 yeares, *v.* 33. and began but *Anno* 2 of *Pekah*, who reigned 20 yeares; Expoſitours are troubled about reconciling this. *Iunius* ſaith, that it is ſaid, *in the* 20 *year of Iotham*, as meant only of the 20 year from the time that hee began to reign, 4 yeares alſo of *Ahaz* his ſon being now expired, wherefore he rendreth it 20 yeares from the kingdom of *Iotham* begun, ſo likewiſe *Wolfius* having firſt confuted two other opinions. 1. That to make up the number of 20, it muſt be underſtood, that 4 yeares are reckoned here to *Iotham* of his fathers life, becauſe after the time that he was a leper, *Iotham* governed all, but this makes the chronologie uncertain. 2. That *Ahaz* being a wicked king is thought unworthy to be named in counting the beginning of any kings reign; and therefore he that was dead is rather mentioned, then this wicked king, that was living, but forſomuch as the ſacred hiſtory hath hitherto reckoned by the wicked kings, as well as by the godly, it were ſtrange, if for this reaſon he that began to reign in the fourth or fifth of *Ahaz*, ſhould be ſaid to begin the 20. of *Jotham*, yet *Lyra* indifferently followeth either this, as being the ſolution of *R. Solom.* or the other already rejected by *Wolphius* touching four years expired, when he began to reign alone. But I marvail, that he conſidered not, how *ch.* 17. 1. the time of *Hoſheah* is reckoned by the years of *Ahaz* alſo, which ſheweth, that the year of his reign, when *Hoſhea* began, is not paſſed over in ſilence for his malice or wickedneſſe, but becauſe the beginning of his reign was not yet ſpoken of, but long after *ch.* 16. 1. the whole hiſtory of *Iotham*, his fathers reign coming between this and it; and it is not the manner of the ſacred hiſtory to reckon by the reign of any king ſo long before his time comes to be ſet forth, but by the neareſt, which here is *Iotham*, *v.* 32. By the twenty year of *Iotham*, I conclude then, is meant the 20 from the time that he began, he being now dead four years before *Hoſhea* his reign; who this *Hoſhea* was it is not ſaid, but *Ioſephus* ſaith it was one of his familiar friends, and moſt probably by himſelf preferred. And it was juſt with God, that *Pekah*, who had been falſe to his lord and maſter, under whom he had been in an honourable place, ſhould be likewiſe dealt withall by one preferred by him.

V.32. *The ſecond year of Pekah the ſonne of Remaliah, began Iotham to reigne over Iudah,* &c.] The hiſtory of *Iotham* being intermitted from *v.* 7. hitherto (that the kings of Iſrael, who began to reign before him, might be ſhewed together, *Zechariah, Shallum, Menahem, Pekahiah*, and *Pekah*) is now again proſecuted, his age,
V.33. his mothers name, and the time of his reign being ſhewed. Whereas he is ſaid to have begun the ſecond year of *Pekah*, who reigned twenty years, and yet *Hoſheah* that ſucceeded *Pekah*, began twenty years after the beginning of *Iothams* reign, it is to be underſtood, that the ſecond year of *Pekah* was but new begun, and ſo *Pekah* being dead, nineteen years had paſſed from the beginning of *Iothams* reign, and in
V.34. the beginning of the next, which was the twenty, *Hoſheah* began. *Iotham* is ſaid to have done that which was right in the ſight of the Lord, as *Vzziah* his father.

2 Chron.27. Joſephus. **2 *Cron.* 27. 2.** it is added, that he went not into the temple, as his father had done, ***but the people corrupted themſelves.*** ***Ioſephus*** praiſeth him for a right godly and excellent prince, neither doth the Scripture ſpeak otherwiſe but very well of him, and of his deeds for the good of the church and kingdome, and of Gods bleſſing him therefore. Which maketh againſt the people, in that having ſo godly a king, and ſome famous prophets, who were of that time, as *Iſaiah*, *Hoſeah*, and *Michah*, yet they were corrupt. V.35. **2 *King.* 15. 35.** No more is ſaid, but as in the time of ***Vzziah***, ***Amaziah***, and ***Ioaſh***, ***the people ſacrificed ſtill in the high places.*** This therfore, how ever tolerated hitherto, is thus cenſured as a corruption in the ſervice of God, whereby he was much offended, ſeeing all ſacrifices were now to be offered in the temple only, which ***Solomon*** built, of which I have ſpoken often before, ſee upon 1 *King.* 15. 9, 10. And therefore the Lord to ſhew his diſlike, raiſed up adverſaries againſt Iſrael, ***Rezin*** king of *Syria*, and *Pekah* *v.* 37. moſt probably towards the latter end of the reign of ***Iotham***, ſo as that he lived not to ſee their comming, but was before in mercy taken away, and in the dayes of his wicked ſonne *Ahaz* they came, making preparation only in ***Iothams*** time, *ch.* 16. 5. But becauſe *Eſay* propheſying in ***Iothams*** time, ſpeaketh againſt Iudah, as hearing but not underſtanding *Eſa.* 6. 9. it ſeemeth, as ***Ierom*** alſo thinketh, that by theſe words, ***they corrupted themſelves***, is not onely meant by offering in high places, but alſo falling to idolatry, whereunto they ſaw *Ahaz* the young prince then inclining. The piety of ***Iotham*** is further ſet forth *v.* 35. ***he built the upper gate of the houſe of the Lord.*** Whatſoever his ſubjects did (becauſe it ſeemeth that they could not yet be reſtrained) in ſacrificing upon high places, he applyeth himſelf to beautifie yet more the houſe of the Lord. The Septuagint, for upper gate, have the high gate, ***portam excelſam***, and ſo it is in the Chronicles. Vatablus. This, *Vatablus* ſaith, was the Eaſt Rabanus. gate; ***Rabanus***, the gate called beautifull, *Act.* 3. which ***Lyra*** well confuteth, Lyra. becauſe the temple ſtanding then was burnt down long before. But about this we need not contend, it was moſt probably, the higheſt and moſt magnificent gate of the temple, whereby it was moſt adorned outwardly, but now, it being above 200 years ſince ***Solomon*** built it, and in decay, ***Iotham*** out of his piety rebuilt it, for the honour of God, and that the people might be the rather drawn from high 2 Chron.27.3. places, to the temple. **2 *Chron.* 27. 3.** ***and in the wall of the hill he built very much***, Junius. That is, ſaith ***Iunius***, behinde the temple Weſtward, where the ground was higheſt, between the brook of Gihon and the fiſh-gate. The vulgar Latin renders it, ***in the wall of Ophel***, the Hebrew word being retained, which ſignifieth, high, or defenced, or a tower, he built the wals of an high tower, for the defence of the city. *v.* 4. ***He built alſo cities in the mountanous places of Iudah, and in the plains, pallaces and towers.*** In the vulgar Latin, ***caſtles and towers***, which were alſo for the defence of other parts of the kingdome.

V.5. ***He alſo fought againſt the king of the Ammonites and prevailed, ſo that they gave unto him*** 100 ***talents of ſilver***, &c.] Thus likewiſe ***Vzziah*** his father did before, *ch.* 26. 8. and the Ammonites gave him guifts, that is, as being ſubjected by him, they paid tribute: but now refuſing ſo to do any more, ***Iotham*** by war compelleth them again unto it. And his power to do all theſe things, is aſcribed to his piety towards God, ***v.* 6.** and this is the onely way for any king to proſper, as many examples more, both in the holy ſcriptures and other hiſtories do ſhew.

V.36. Concluding the hiſtory of *Iotham*, he ſaith, *the reſt of his acts*, &c.] and *in thoſe* V.37. *dayes the Lord began to ſend Rezin the king of Syria*, &c.] That is, at the latter end of his reign, they began to prepare to come, and in the time of *Ahaz* his ſon, they came, as appeareth *chap.* 16. 5. as hath been already ſhewed, as alſo the cauſe, the ſinnes of the people; notwithſtanding the good King and Prophets, which they had moſt famous amongſt them.

CHAP.

CHAP. XVI.

V.1,2,3,4.

AHaz the ſonne of *Iotham* now ſucceedeth him being dead, *Anno* 17. of *Pekah*, and followed not *David* but the wicked kings of Iſrael, making his ſon to goe through the fire, after the abominable manner of the heathen. He began his reign at 20 and reigned 16 yeares, 2 *Chron* 28. 2, 3. *He made images to Baal, and burnt incenſe in the valley of the ſonne of Hinnom, and burnt his ſonnes with fire.*] Of this way of worſhipping idols, ſee before, upon *Levit.* 18. 21. and the manner of it. *Wolphius* from the time that he reigned, which was as long as his father had done before, noteth a proportion of time held in puniſhing the wickedneſſe of Iudah anſwerable to that, wherein they had ſuch meanes of grace, and enjoyed proſperity; for 2 *Chron.* 28. all his time was full of oppreſſions, and miſeries. And likewiſe we that have ſo long proſpered may juſtly feare intollerable and long protracted miſeries to come upon us for our ſins, unleſſe by ſpeedy repentance we prevent them.

Wolphius.
Note.

V. 5.
2 *Chron.* 28. 5.

Then Rezin King of Syria, and Pekah king of Iſrael came againſt Ieruſalem, and beſieged Ahaz, but could not prevaile] 2 *Chron.* 28. 5. it is ſaid, *wherefore the Lord delivered him into the hands of the king of Syria, who ſmote him and carried away captive a great multitude to Damaſcus*, and alſo into the hands of the king of Iſrael, who ſlew 120000 in one day, &c. Betwixt theſe there ſeemeth to be a manifeſt contradiction, ſo if they prevailed not, how was *Ahaz* delivered into the Syrians hands, &c. *Ioſephus* ſaith, that coming firſt together againſt Ieruſalem, they could not prevaile for the great ſtrength of that city, but then the king of Syria turning himſelfe to Ellatha, which was a city taken away from the Syrians before by *Azariah*, 2 *Kings* 14. 22. he took it, and having ſlain, he ſhould have ſaid, *rooted out the Iews who dwelt there*, *v.* 5. he placed Syrians in their ſteed, thus returning into his own country, and for Ellatha, he hath Aila by the red ſea. Then the king of Iudah underſtanding that the Syrians were departed becauſe hee thought himſelfe of ſtrength ſufficient to deal with the King of Iſrael, went out to fight with him with a great army, but doing it in contempt of God, whom he had forſaken, the king of Iſrael prevailed againſt him and ſlew of his men 120000, and carried away captive an incredible multitude, the *Chronicles* ſaith, 200000 women and children. And if things were done in this order, both theſe hiſtories agree very well together, the *Chronicles* only ſupplying that, which was wanting in the *Kings*. *Ierom*, and after him *Procopius*, and *Theodoret* ſay, that one warre made by the Syrians and Iſraelites ſeverally is ſet forth in the *Chronicles*, and another after this, their forces being joyned together, ſet forth in *Kings*, and this agreeth with the Hebrew, *Chron. c.* 22. and is followed by *Dionyſius* and others. And this is moſt conſonant with the ſacred hiſtory, which ſaith, that *Rezin* the king of Syria ſmote him, whereas if nothing be meant, but that he ſmote the Iewes in Ellathah, it were not ſo properly ſpoken, ſeeing he ſmote not him there, but ſome of his ſubjects; he being in the mean while in Ieruſalem with his army out of his danger. Moreover when *Rezin* and *Pekah* king of Iſrael beſieged Ieruſalem, it is ſaid that *Ahaz* ſent for help into Aſſyria againſt them, and that the king of Aſſyria came and took Damaſcus, the chief city of Rezin and ſlew him, wherefore he had no time then by the way as he returned from Ieruſalem to fight againſt another city, and to take it, and to remove the old inhabitants, and to bring in new, but rather hearing of the coming of the king of Aſſyria againſt his country, he haſtened thither to defend it. And ſee the taking of Ellatha and reſtoring it to his dominions could not be at that time, but at ſome other before it, although it be mentioned after the ſiege and fighting againſt Ieruſalem, *v.* 6. and ſaid to have been done at that time, for theſe words [*at that time*] may be expounded generally of the time when Rezin had power over the king of Iudah for his ſinnes, which was from the very beginning of his reigne, and ſo *Chron.* Hebr. ſaith, *Anno* 17. of *Pekah*, this was done.

Ioſephus.

Procop.
Hieron. 2. *in Eſa* 7. *Theod. in* 2 *Chron.* 28.
Hebr. Chron.
Dionyſius.

2 *Kings* 16. 7.

If it ſhall ſeem ſtrange that the king of Iſrael ſhould joyn with heathens againſt Iudah, it may be conceived that *Ahaz* kept correſpondency with the king of Aſſyria,

ſyria, who was the great enemy of Iſrael, and therefore the king of Iſrael was eaſily brought to joyn with the king of Syria againſt him, to take him away, and to ſet another king in his room, who if the king of Aſſyria ſhould come again, might be an help unto them, and not ready to joyn with him their common enemy, as *Ahaz* was, which is expreſſed *Eſa. 7. 6.* where this coming againſt Ieruſalem by theſe two kings, is more fully ſet forth, ſaying; *Let us joyn Iudah to us, and ſet over it for king the ſonne of Tabeal.* For the Syrians, if it ſhall ſeem ſtrange, that they who were alwayes ſo great enemies to Iſrael, agree now to make one army together with them, it is to be underſtood, that in the dayes of *Ioaſh* and of *Jeroboam* they were ſo beaten, that they were glad to live quietly by the Iſraelites, and from ceſſation of armes, it is no marvail that they grew into ſuch amity, as that they were now as one people confederate together, eſpecially being alſo idolaters alike. Whereas Iſrael being idolatrous, as *Iudah*, yet prevaileth againſt Iudah, this is nothing ſtrange, if we conſider *Ioaſh* before prevailing againſt *Amaziah*, and the kings of Aſſyria againſt them both. For God uſeth oftentimes ſome moſt wicked, as his rods againſt others to correct them, and then caſteth theſe rods alſo into the fire, as he did the Aſſyrian kings, when by them he had ſcourged Iſrael.

Now forſomuch as it appeareth by that which hath been ſaid, that the hiſtory touching Gods delivering of *Ahaz* into the hands of *Rezin,* and then of *Pekah* king of Iſrael, ſet forth 2 *Chron.* 28. went before that of their joyntly coming together againſt Ieruſalem, I will proceed in the explication of this firſt, and then return again to 2 *King.* 16. The king of Syria firſt coming againſt *Ahaz*, is ſaid to have ſmitten him, and to have caried away captive a great multitude, that is, to have gotten the victory, and to have taken many priſoners, which yielded to his mercy: for he is ſmitten by the enemy, and into his hands he is delivered, whoſe forces are ſubdued. And this moſt probably was done about Ellathah, for which *Rezin* contended at this time, and ſo theſe captives were the inhabitants of Ellathah, who are ſaid to have been carried away, and others from Syria brought to dwell in their place, 2 *King.* 16. 6. Then the king of Iſrael came alſo and prevailed againſt him, and ſmote him with a great ſtroke. This being ſhewed in generall, *v.* 6. the number of his forces ſlain by the king of Iſrael, is particularly declared, *viz.* 120000 in one day, and then the number by him carried away captive, *v.* 8. and before that what men of note were ſmitten. *v.* 7. *Zichri, a mighty man of Ephraim ſmote Maaſeiah the Kings ſon.* For whom *Ierom, qu. Hebr.* hath the ſonne of Molech, that is, one, as he thinketh, ſo called, becauſe he was moſt earneſtly addicted to the worſhip of *Molech,* the idol whom *Ahaz* ſerved. He ſmote alſo *Hatricham governour of the kings houſe, and Elkana the ſecond to the king*, and all this God did againſt him and his people, becauſe they had forſaken the Lord, as is expreſſed *v.* 6. Whatſoever was the quarrell that their enemies had againſt them, God in whoſe power it is only to give victory, made them victorious for this cauſe, and the Iſraelites to ſuſtain ſo great ſlaughters, of the like to which in the reign of *Amaziah*, ſee alſo *chap.* 25. Whileſt the Iſraelites were carrying away captive that great multitude of women and children, which they had taken, *Oded a prophet of the Lord came before them, as they were entring into Samaria, &c. v.* 9. the vulgar Latin hath it, *Obed, &c. Lyra* ſaith, that he dwelt not in Samaria, but came out of Iudah, ſo likewiſe *Jerom* according to the Hebrew traditions ſaying, that *Oded* came to Samaria, for he was of Iudah, as being that *Oded* who was father to *Azariah*, that propheſied to *Aſa*, 2 *Chron.* 15. 1. But how far from truth the Hebrew traditions are herein appeareth, becauſe from *Aſa* till this time, paſſed 200 years, and *Oded* was then father to a ſon that propheſied. To leave this *Oded* then, as unknown any more, then by his name, let us ſee what he ſaith. *Behold, the Lord being angry with Iudah, hath delivered them into your hands, and ye have heinouſly ſlain them, ſo that your cruelty reacheth up to heaven. Moreover, ye mean to make them ſervants and handmaids unto you, which is not needfull to be done, for ye have ſinned in this matter againſt the Lord your God.* So the vulgar Latin. But *Iunius* more according to the Hebrew, *are there not amongſt you, amongſt you I ſay, onely ſinnes againſt the Lord your God?* Hebr. verbatim, *annon vobis ſolum, vobiſcum peccata, &c.* that is, have not

2 *Chron.* 28. 5.

Hieronym. qu. Hebr.

Lyra.

Hieronym. trad. Hebr.

not ye ſinnes enough of your own, only againſt God, to pull down his judgements upon you, that you will by more cruelty thus againſt your brethren of Iudah, encreaſe the number of them? He would not have them to think, becauſe God had now given them the victory for the ſinnes of Iudah, that they were better accepted of before him, for even they had ſinned as grievouſly alſo, and therefore ought not thus to inſult over their diſtreſſed brethren, leſt that hereby God ſhould be provoked againſt them alſo, but reſtore again their captives.

2 Chron.28.12, 13. At this ſaying, there were certain men of Ephraim of the chief, that were ſo moved, as that they ſtood againſt the army, and forbade them to bring in the captives, which did hereupon forbear, and then they having fed and clothed the naked, &c. carried the feeble amongſt them upon their own beaſts unto Iericho, and delivered them to their brethren; ſo mightily did the word of God in the mouth of the Prophet work upon them, although he uſed not the Lords name unto them, as *Ierom* noteth, becauſe he thought them for their idolatries unworthy.

V.16. *2 Kings 16.5.7.* *At that time Ahaz ſent to the Kings of Aſſyria deſiring aid. Moreover the Edomites came, and the Philiſtims,* &c. This of ſending for help to Aſſyria, is more fully ſet forth, 2 *King.*16.5.7. When *Rezin* king of Syria, and *Pekah* king of Iſrael came againſt Ieruſalem and beſieged it, *Ahaz* ſent to *Tiglath-pileſer* king of Aſſyria, to help him againſt them. Then he took the ſilver and gold in the Lords houſe, and in the Kings treaſury, and ſent a preſent unto him, who thereupon came againſt Damaſcus the chief city of Syria, and took it, and ſlew the king, who doubtleſſe hearing of his coming, haſtened from the ſiege of Ieruſalem to defend his own country. **V.8,9.** This is more amply ſet forth *Eſa.* 7. where it is ſhewed, what fear came upon *Ahaz* and the men of Iudah, when they heard of the coming of theſe two kings againſt them, and that the prophet was ſent unto *Ahaz*, to tell him, that they ſhould be able to do nothing againſt Ieruſalem, and therefore he biddeth him not to fear them. And then he giveth a ſigne of a Virgins conceiving and bearing a ſonne, extending his propheſie to a farre greater comfort to come afterwards by the birth of Chriſt. And to comfort and confirm the men of Iudah the more for the preſent, he foretelleth of the deſtruction of both theſe kings in a ſhort time, *viz.* before a childe now born, ſhould have knowledge to refuſe the evill and to chuſe the good, as indeed it fell out, becauſe *Rezin* was ſlain forthwith, and *Pekah* in the twenty year of his reign by *Hoſheah*, who uſurped the kingdome, and at this time he was upon his 18. year at the leaſt. And *chap.* 8.4. that as thoſe two kings had come before ſeverally, and carried away rich ſpoils out of Iudah, ſo from Damaſcus in Syria and Samaria in the land of Iſrael, ſhould the like ſpoils be carried by the king of Aſſyria, before the childe then born ſhould be able to ſay (my father.) How the judgement againſt *Rezin* was executed, is ſhewed here *v.*9. but againſt Iſrael how, it is not ſaid, but becauſe *Eſay* ſpeaketh hereof alſo, it is certain, that it was fulfilled, and *Ioſephus* ſaith expreſly, that *Tiglath-pileſar* carried away a great multitude of captives out of the land of Iſrael, having waſted firſt the country, and Chron. Hebr. that then the golden calf in Dan was carried away by the Aſſyrian. *Joſephus. Chron. Hebr. c.* 22.

For the beginning of this warre made by the two Kings againſt Ieruſalem, it is likely, that having ſeverally invaded the land of Iudah the yeare before, and prevailed, they thought, that if with their forces united they ſhould march thither againe, they might take the chiefe city it ſelfe, Ieruſalem. Wherefore they attempt it, but in vaine, although *Ahaz* for his idolatry deſerved to be given into their hands. For if they could have prevailed, as is ſhewed, *Eſa.* 7. they would have quite taken away *Ahaz* and his ſeed, and have ſet up for King the ſonne of *Tabeal*, that is, ſome great man of Syria, which God would not ſuffer for his promiſe ſake unto *David*, that he would alwaies leave unto him a light in Iſrael. Therefore to prevent this, *Eſay* with his ſonne *Sheuriaſhub* is ſent to *Ahaz*, as was before ſaid. But the wicked King not beleeving him, truſted rather to an arme of fleſh and ſent to the King of Aſſyria, hiring him with great treaſure to come and helpe him. Then he being allured by ſo great a gift, haſtened with his army againſt Damaſcus, as hath been already ſhewed, thus cauſing the Aſſyrian forces to leave the ſiege of Ieruſalem, and to returne to their owne; and it is moſt probable, that

V. 10.

the King of Iſrael did alſo the like, whereby *Ahaz* being freed from their danger went to *Tiglathpileſar* to Damaſcus to congratulate his victory, and there ſeeing a great and glorious altar, upon which thoſe heathens ſacrificed to their idols, he ſent the patterne of it to Ieruſalem, commanding *Uriah* the prieſt to make the like againſt his returne, &c. But before we come to this, a doubt is to be reſolved: for whereas it is here ſaid, that *Tiglathpileſar* came againſt Damaſcus and ſlew *Rezin* the King, and depopulated the countrey of *Pekah*, and carried away many captives, as hath beene already ſhewed, this being by Hebr. Chron. the ſecond captivity of the Iſraelites, which was a great help to *Ahaz* King of Iudah,

2 *Chron.*28.20, 21.

2 *Chron.* 28. 20. it is ſaid, that *Tiglathpileſar* coming to *Ahaz* ſtreightened him, and confirmed him not, and *v.* 21. although he gave great treaſures to him out of the Lords houſe, &c. yet he holpe him not. *Sol.* When he had at his requeſt gone againſt the two kings his enemies, whereby, they were compelled to withdraw their forces from Ieruſalem, he did him more hurt after this, then he had done him good herein, by coming into and pillaging his countrey and putting him in feare of his owne life alſo, which is intimated, 2 *King*. 16. 18. where it is ſaid, that *Ahaz* removed the covering of the Sabbath, &c. from the houſe of the Lord for feare of the king of Aſſyria, ſo that this king was then in Ieruſalem, and made great havock there amongſt *Ahaz* his people, and he was in continuall feare of his breaking into his pallace, ſo *Iunius*.

Junius.
Lyra.

But it is not ſaid he did theſe things Hebr. for feare, but מפנימלך אשור before the face of the king of Aſſyria, which by *Lyra* is expounded, to pleaſe him by ſhewing, that he had left worſhipping of the Lord, the way into whoſe houſe he had ſtopt up, as it lay from the kings pallace. But if it were ſo, his ſeeking thus to pleaſe him came from feare, and becauſe he ſaw himſelfe to be now in his power and yielded to doe any thing, that his kingdom might not be deſtroyed, but he might agree to depart: For that the Aſſyrian king at this time ſubdued him and made him his tributary appeareth, 2 *King*. 18. 7. where it is ſaid, that *Hezekiah*, his ſon rebelled againſt the king of Aſſyria and would not ſerve him, which agreeth not, but to a kingdome under tribute and to this was Iudah never brought, till that *Ahaz*, as he had ſpoken of himſelfe, 2 *King*. 16. 7. *I am thy ſervant and thy ſonne*, was indeed brought under by the ſame king of Aſſyria. And to expreſſe this the Vulgar Lat. for theſe words, 2 *Chron*. 28. 20. *Tiglahpileſar comming to him ſtreightened him*] hath theſe words, *he brought alſo Tiglahpileſar againſt him, who afflicted him and waſted him without reſiſtance.* Touching the cover of the Sabbath, and the outward enterance of the king, which he is ſaid to have removed from the houſe of the Lord before the king of Aſhur; the Vulgar lat. retaining the Hebrew word, hath *Muſac Sabbati* being expounded by *Lyra*, either the treaſury, where the kings upon the Sabbaths put their offerings for neceſſary uſes about the temple, which he ſaith, is the common expoſition: or according to *R. Solomon*, a place in the porch of the temple glorioully covered, where the king uſed to ſit upon the Sabbaths.

Hugo Card.

Hugo followeth that of a treaſury, but ſaith, the moneyes given by the king and put there were for charitable uſes. And whereas *Iunius* hath *he removed from the houſe of the Lord*, the Vulgar lat. hath, *he turned to the houſe of the Lord*, which the *Ord. Gloſſe* expoundeth,

Gloſ. ordin.

that when the king of Aſhur ſhould come he might ſee and deſire them to carry away, as he did many other great gifts, which he gave unto him. The word הסב here uſed ſignifieth to make to goe about, and being read together with the next words, it is neither from, nor to the houſe of the Lord, but onely he made to goe about the houſe of the Lord. And what did he make to goe about? *Anſw.* The covering of the Sabbath and the kings outward paſſage to the houſe. Or rather the covering having reference to the word, *cut off*, *v.* 17. (for moſt probably, as he tooke away other things of price from the houſe of God, thus defacing it and leaving it naked, ſo he tooke away this covering of braſſe alſo, which was built in the houſe for ſome uſe before ſpoken of, or for the Prieſts to reſt themſelves in, according to ſome others) nothing elſe is meant, but that he ſtopt up the way of the king to the Lords houſe, ſo that if any would goe thither they muſt needs goe round about and ſo come up by many ſteps an high hill with great difficulty to the houſe; yea having done thus, to ſhew, that he would have no more worſhip there performed, he ſhut up the doores of this houſe, as is ſaid, 2 *Chron.*28. 24. And whereas he is ſaid to have done theſe things and others againſt the houſe of the Lord, *v.*17. before the king of Aſſyria, touching the meaning whereof expoſitours are doubtfull. I conceive, that he did thus, when the Aſſyrian King was there, that he might give largely unto him to enjoy his favour, not regarding the Lord ſo much as him: for which cauſe and for that he was a groſſe idolater, he cared not, how he ſpoiled the Lords houſe of all the ornaments, to give to this heathen king. And thus haply it is to be underſtood, that the king of Aſhur coming to him ſtreightned him and did not helpe him, becauſe by his meanes he was greatly impoveriſhed, that all he could wrap and rend, as we ſay, being taken to give to him, whether out of the Lords houſe or his owne, as 2 *Chro.* 28.21. And ſo he became the leſſe able to make warre againſt other enemies, that invaded his land, as 2 *Chron.*28.17,18. the Idumeans and Philiſtims.

Having thus reſolved the doubt, how the King of Aſſyria is ſaid not to have helped, but ſtreightened *Ahaz*, he alſo covenanting, as we may gather by that, which hath beene already ſaid, to pay him a yearly tribute hereafter, I returne now to his idolatry with the gods of Damaſcus: of which ſee 2 *Chron.*28.23. although here his cauſing of an Altar to be made like unto that at Damaſcus only be ſpoken of, and ſetting it up in the place of that, which he cauſed therefore to be removed. It is moſt probable, as *Pellican* hath it, that he firſt ſacrificed to the gods of Damaſcus being there, that he might the more confirme his league with the king of Aſſyria. But whereas he profeſſeth, 2 *Chron.*28.23. that now he would ſerve the Syrians gods, becauſe they had holpen them, and he hoped, that they would helpe him likewiſe; but it is ſaid, This turned to his ruine, he had reference to the Syrians victories obteined againſt him in times paſt and not to their preſent ſtate, ſince the king of Aſſyria ſubdued Damaſcus, ſeeing now they were not helpfull to them. A man would thinke, that *Ahaz* ſeeing, how they failed the Syrians at this time; ſhould not have beene induced to ſacrifice to ſuch impotent gods: but idolaters fare like men bewitched, for ſo did one of his progenitours; alſo *Amaziah*, when he had ſubdued the Edomites, worſhipping their gods, 2 *Chron.* 25.14. yet becauſe he did not onely thus, but cauſed alſo ſuch an altar, as was at Damaſcus to be made at Ieruſalem, upon which all ſacrifices ſhould be offered againſt his returne thither with *Evilmerodach*, it ſeemeth, that the good liking of that king was of no ſmall force to move him hereunto. And it is noted that he had an high prieſt according to his minde, called *Vrijah*, to whom he had no ſooner ſent the patterne of the Altar, that he would have made, but it was done according to his command againſt his returne to Ieruſalem. Yea, he did ſo comply with him, that he ſuffered the king at his return to offer ſacrifice upon this new great Altar, and his meat-offering and drinke offering, as the zealous Prieſt *Azariah* would by no meanes ſuffer his grandfather *Vzziah* to doe, and when he perſiſted notwithſtanding his oppoſition, God executed his judgement of leproſie upon him. If any man ſhall marvell, that he did not the like againſt *Ahaz*, who much more deſerved it; I anſwer, God is not wont alwayes to proceed one way in puniſhing, but divers, wherefore he puniſhed *Ahaz* otherwiſe: for 2 *Chron.* 28. 17, 18, 19. it is ſaid, that the Edomites and the Philiſtims ſpoiled his countrey, and that his kingdome was brought low becauſe of him. And if he eſcaped in perſon, it was but for a time in this world, he being reſerved to the future judgement in another world, as moſt wicked men are, whereas *Vzziah* moſt probably was judged here, that he might not be condemned hereafter.

2 *Kings.*16. 10,11,&c.
Pellican.

But it may be demanded, to whom did *Ahaz* here offer, to God or to idols? *Anſ.* it is not expreſſed, but only that he offered and commanded the Prieſt hereafter to offer all ſacrifices upon this new altar, whereupon ſome think that the ſacrifices were ſtill here offered to God, becauſe the holy Scripture ſaith nothing of this abomination done in the Temple or Court thereof, as it doth in relating the idolatry of Manaſſeh, 2 *Chron*,34. 5, 6. yea it is expreſſely ſaid, 2 *Chron.* 28. 24, 25. that the doores of the Lords houſe being by him ſhut up, he ſet up altars and idols in every city of Iudah, and ſacrificed there unto them. Yet *Toſtatus* ſaith, he took away the

Toſtatus.
Theodoret in 4 Reg.

altar of the Lord, that no more ſacrifice might be offered to him, but upon the new altar to the honour of the gods of Edom. And *Theodoret* ſaith, that this altar was ſet up to ſome one of the gods of Damaſcus, and *Adrichomius*, and *Genebrard*, that upon it ſacrifice was offered to them. And truly I can hardly be induced to think, that hee would ſet up an altar of Damaſcus to ſacrifice to any other, but to the gods of Damaſcus, eſpecially ſeeing hee ſhut up the temple of the Lord, and rifled it of all the veſſels and ornaments. It is expreſſely ſaid, 2 *Chron.* 29.7. that no ſacrifice was then offered to the Lord, and if not to the Lord, then it muſt needs be to idols.

V. 14.

Then Ahaz removed the Altar of the Lord that it might not ſtand between his new altar, and the houſe, to the North ſide, commanding *Urijah* the Prieſt to offer all ſacrifices upon the new great altar, wherein he readily obeyed him alſo. And touching the altar of the Lord, he ſaid, that it ſhould ſtand by for him to enquire, that is as *Iunius* hath it, if he ſhould think good at any time ſo to doe. And in the Hebrew it is alſo to enquire, but the vulgar Latin hath it, *ad voluntatem meam*, expounded by *Pellican*, to be offered upon, if at any time I ſhall pleaſe, but for the preſent it ſhall ſtand by as antiquated, and out of uſe. But *Lyra* will have the meaning, ſhall be at my will to make what I think good thereof, wherefore he ſaith, that he made afterwards a famous diall of it, of which mention is made, *chap.* 20. 11. and this is followed by *Adrichomius* alſo, the contrary to which yet appeareth, 2 *Chron.* 29. 18. where it is ſaid that the altar and the utenſils thereof, which had been by *Ahaz* rejected, were ſanctified, and if ſo, then that brazen altar was not broken to make a diall called *Ahaz* his diall, ſeeing that ſtood ſtill after that *Hezekiah* his ſonne had cauſed this to be ſanctified, even to the time of his great ſickneſſe.

Pellican.
Lyra.
Adrichom.

Pellican.
The Allegory.

Pellican of *Urijah* his ſetting up of a ſtrange altar, makes this Allegory. Such Miniſters, as to pleaſe wicked Princes, bring into the Church of God ſtrange doctrine, and rites in the worſhip of God, doe act over againe, as it were, the part of this wicked temporizer *Vrijah*, they ſet to the North ſide the altar of the Lord, and make and place an altar to the devill in the room thereof, the word of God and his ordinances are thus debaſed and turned, as it were to the left hand, which was the North, and mens inventions drawne from the Gentiles, honoured above them. To revenge this wickednes in *Ahaz*, the Edomites were brought againſt him, and carried away many captives from Iudah, when they had ſmitten it. And the Philiſtines brake into the Southern parts, and took Bethſhemeth and Ajalon, &c. 2 *Chron.* 28 17, 18. But all this would not move him to repentance, nor yet his ſuffering by the help which he had ſent for out of Aſſyria, for even after this, he waxed worſe and worſe, *v.* 22. *In the time of his ſtreights he encreaſed his contempt againſt the Lord, this is Ahaz.* The vulgar Latin joyning theſe words with the next following hath it, *thinking Ahaz by himſelf offered to the Gods of Damaſcus.* But it is plainly diſtinguiſht both by a ful point & a conjunction copulative, beginning the next verſe thus, *And he offered.* Theſe words are added then after his deſpiſing of all corrections ſpoken of, partly to ſhew that he was the ſame wicked one ſtill, and partly to move all kings and men to look at him and his impious doings to abhorre, from the like. Not one but divers wayes he ſinned fowly. 1. By idolatry after the manner of the Iſraelitiſh kings, yea he made his ſonne to goe through the fire to Molech, which was not as *Theodoret* thinketh, by burning him, which he calleth a common errour, but by ſanctifying him, as the heathen counted, by making him to goe through the fire. And the manner of this he ſaith, that he had ſeen it, *viz.* once in the year fires being made in ſome cities, there were thoſe that went dauncing through them, both men and boyes and infants were by their mothers carried through the fiery flames. 2. By infidelity, rejecting all confidence in God, and putting his truſt rather in the King of Aſhur. 3. By ſetting up a ſtrange altar in the courts of the Lords houſe, making the altar built by *Solomon* to give way unto it. 4. By robbing the Lords houſe of the ornaments, and by ſhutting it up keeping men from worſhipping him. 5. By ſacrificing to the gods of Damaſcus, that ſmote him, and ſeeking to draw the people to the ſame idolatry, in that he ſet up altars unto them in many places. 6. By incorrigibility, in that being ſeverely puniſhed by Syrians, Iſraelites, Aſſyrians,

2 *Chron.* 28. 17, 18.

The ſinnes of *Ahaz* ſummed
Theodoret in 4 Reg.

Edomites, and Philiſtines, he was ſo farre from being touched with repentance, as that he did like one ſet to vexe and anger the Lord all the wayes that he could poſſibly deviſe. And it was now like Prince, like Prieſt, ſo that the ſtate was intollerably corrupted.

V.19.20. Here nothing more, but of his death and buriall in the city of *David*, but not in the ſepulchers of the *Kings* ſaith, 2 *Chron.*28. 27. as was ſaid before of *Amaziah.*

CHAP. XVII.

V. 1. THe *12 year of Ahaz king of Iudah, reigned Hoſheah in Samaria.* The hiſtory of *Hoſheah* begun, *chap.* 15. 30. is here continued. But how is it ſaid, that he reigned the 12 year, when as he began in the fourth, which was the 20 of *Iotham*, as was before ſhewed, reckoning from his firſt beginning, till that time? *Pellican* to this anſwereth well, that by reaſon of the king of *Aſhhur*, although he had ſlain *Pekah*, he could not attain to the regall dignity, but ruled as a Lievtenant under him, till the 12 of *Ahaz*, that is, 8 yeares after, at what time he took upon him to reigne ſhaking off the the Aſſyrian yoak and might beſt be ſaid to begin to reigne as a king of himſelfe, and not under another. This is alſo recited by *Wolphius* and a ſecond expoſition of ſome, who ſay, that the firſt 8 yeares of his reign were full of tumult and trouble, but in the laſt of theſe, which was the the twelfth of *Ahaz* he began to reign in quiet, for which cauſe he is ſaid here to have reigned, *Anno* 12 of *Ahaz*. And a third, in which he reſteth, *viz.* that he ſlew *Pekah Anno* 4° of *Ahaz*, and took the kingdom upon him, *Anno* 12° being within 2 yeares after accepted for king by the ſtates of the land, from which time to the 6 of *Hezekiah* are 9 yeares, according to which it is ſaid that he reigned 9 yeares. But here are not 3 times, but two only put of the beginning of *Hoſheah* his reign, or rather one of his beginning ſervily, and another of his reigning, after this ſhaken off, becauſe it is not here ſaid, he began to reign, but he reigned *Anno* 12 of *Ahaz* 9 yeares, according to *Iunius*, [*the ninth yeare*] whereby I ſuppoſe he meaneth, that this was the ninth from his beginning to reign; for ſo it was, if reſpect be had to that, *ch.* 15. 30. where hee is ſaid to have reigned 20 of *Iotham*, that is, 4 of *Ahaz*, as hath been already ſhewed; ſeeing the 12 is the ninth from the fourth ſpoken of in that place. But if we read it he reigned or had reigned then nine yeares, it will agree better with the Hebrew text. For another beginning of his time made by *Wolphius* 2 yeares after, *viz. Anno* 14 of *Ahaz*; I know no ground that he hath thereof. And therefore leaving it I ſhould reſt in the firſt brought by *Pellican*, but only that *ch.* 18. 1. the beginning of *Hezekiah* his reign *Anno* 3 of *Hoſheah* ſeemeth to croſſe this, for if he reigned *Anno* 12 of *Ahaz*, and *Ahaz* reigned 16 years, from the twelfth, to which are foure yeares at the leaſt, how can it be ſaid that he began the third yeare. To this it may be ſaid, that the 12 was now at an end within a few dayes, ſo as that it was not counted, and the 4th year was ſo newly begun, that it was not reckoned neither; but it is ſaid the third, meaning the third being even now expired. Vnleſſe we ſhall ſay, that *Hezekiah* was made king ſome time before his fathers death., for the better ſetling him in the kingdome in thoſe tumultuous times, and for the oppoſing of the enemies that invaded it. Again, it is ſaid here *v.* 3. that *Salmanaſar* king of Aſſyria came up againſt *Hoſheah*, becauſe he denied to pay him tribute, which he had paid in former years; then he took Samaria his chief city, when he had beſieged it three years, in the ninth of *Hoſheah*. So that if it be true which goeth before, about *Hoſheah* his beginning to reign in liberty, the twelfth of *Ahaz*, he was ſuffered by the Aſſyrian king ſixe years before he came againſt him, which ſeemeth to be improbable.

Pellican.

Wolphius.

Junius.

Sol. It is probable enough, if we conſider, that there be two kings of Aſſyria ſpoken of, *Evilmerodach* and *Salmanaſar*, the father and the ſon, ſince *Hoſheah* attained to the crown. Wherefore *Evilmerodach* haply growing old, and towards his end, when *Hoſheah* denied to pay any more tribute, this was permitted till *Salmanaſar*

manaſar was king, his father being dead. But it is ſaid here *v.* 3. that *Salmanaſar* came firſt and brought him under tribute, and when he denied to pay it any longer, truſting to the help of the king of Egypt, he came again, and waſted his countrey, and took him; and all this was done from the twelfth of *Ahaz*, whereby his reign is here reckoned, to the end of his term of nine years. And if ſo, then the beginning of his reign in liberty is not here meant, becauſe after this he paid tribute certain years. Rather before this he reigned free, for the kingdome was reckoned to him, becauſe when *Pekah* was ſlain, there was none elſe reigned: but becauſe he coming to it by the murther of the old king, civill warres followed hereupon, and ſometimes he ruled, but ſometimes again his enemies prevailed againſt him; ſo that all this time he ſtood very uncertain, as if this had been no reigning, it is paſſed over, and the time here ſet down, when he began to reign; after that the king of Aſſyria taking advantage of the civill diſſentions had come and ſubdued the land, and ſetled him for king, under a tribute yearly to be paid to the king of Aſſyria. And in this I reſt, as the cleareſt and moſt free from all exception. And ſo it appears, that there was a double time of this king *Hoſheah*, one before that he was made tributary of nine years, and the other after of nine years more, the whole time of his reign, when he was carried away captive, and his people, being eighteen years.

V. 2. *Hebr. Chron. c.* 22. *Wolphius.* *He did that which was evill in the ſight of the Lord, but not like the kings before him.*] The Hebrew Chronology expoundeth this, of his not hindering men of his kingdome to go to Ieruſalem to worſhip, as they were by the law of God bound to do three times in the year. For *Ieroboam* ſet garriſons, as ſome think, to keep them from going. But now, the golden calves, which he had ſet up for gods, being carried away by the Aſſyrians, *Hoſheah* was leſſe carefull to uphold that idolatry, and ſo let his ſubjects for that matter do what they would, not ſetting any to keep them from going to the temple. But this is onely an imagination, and the leſſe probable, becauſe the temple was now ſhut up by wicked *Ahaz*, ſo that it booted not any to repair thither, although it be moſt commonly followed. I rather think with *Wolphius*, that he urged none to idolatry, as they had done, although he were an idolater himſelf, but was more remiſſe, either naturally, or for the reconciling of all mens mindes the more unto him, whileſt he left every one to his own will for devotion, compelling none.

V. 3. *Note.* *Againſt him came Salmanaſar*, &c.] God had been ſo greatly provoked in that kingdome, that although *Hoſheah* was not ſo bad, as his predeceſſours, yet becauſe his kingdome was all over greatly tainted with idolatry, and he was a party herein amongſt the reſt, and ſought not to reform it, as he ought to have done; that he would now ſpare them no longer, but bring them into ſeruitude, and ſoon after into miſerable captivity. It is not a mans not being ſo wicked as others, that will avail with God for mercy, and ſparing from his moſt ſevere judgements; who ſo doth evill, although not in that high degree, is in danger of Gods wrath, as well as they that ſin more fouly: that we may abhor not onely from ſo much evill, as others, but any evill at all.

V.4,5,6. *Toſtatus.* *Lyra.* This coming of *Salmanaſar* againſt him, was after he had reigned, in ſome ſort, nine years, yea at the beginning of his next ninth. And then being made tributary, he paid it five years or thereabouts, in the ſixth he denied it, conſpiring with *So* king of Egypt; in the beginning of the ſeventh, *Salmanaſar* came, and in three years altogether vanquiſht him and his people. Becauſe he is ſaid to have conſpired with *So*, *Toſtatus* thinketh, that he likewiſe was a tributary to the king of Aſſyria, and whereas it is ſaid, *Wherefore Salmanaſar ſtreitened him, and bound him in priſon.* He takes it as ſpoken of him, ſeeing he could not get *Hoſheah* into his hands, till the third year after. But, however *So* might be a tributary as well as he, and ſo they might joyn together in denying more tribute, it is plainly ſpoken not of *So*, but of *Hoſheah*, that he beſieged him and bound him in priſon, it being left to be underſtood, when he had gotten him into his hands at the taking of Samaria next ſpoken of. Wherefore *Lyra* ſaith well, that his impriſoning is here ſpoken of by anticipation. For the long time, that he was in beſieging Samaria, it is probable, that by the help of the king of Egypt, *Hoſheah* had extraordinarily fortified it againſt this time. And now the kingdome of Iſrael utterly ceaſed, the time being come, of which the prophet *Eſay* had ſpoken, ſaying, *Within 65. years Ephraim ſhall be waſted ſo, that he ſhall not be a people.* Which according to the Hebrew Chronology, is to be underſtood of thoſe 65 which began, when their carrying away captive was firſt threatned by *Amos*, which was *anno* 25 of *Vzziah*, as is commonly held, for from thence to the end of his reign were 27 years, *Iotham* 16, *Ahaz* 16, and *Hezekiah* 6, for theſe together make 65, and the ninth of *Hoſheah* is ſaid to have been the ſixth of *Hezekiah, chap.* 18.10. thus many. But *Iunius* rather thinketh, that the reckoning ought to begin from the time of *Eſaiah* his propheſying, *viz. anno* 40 of *Ahaz*, from which to the carrying away of Iſrael captive, although there were but ſeventeen years, yet to the time of their ceaſing to be a people were many more, *viz.* 48; for *Hezekiah* reigned after this 23, and after his time *Eſarhaddon* the ſonne of *Sanneherib*, in whoſe time the Iſraelites ſay, that they were carried away captive, *Ezra* 4.2. For although this may ſeem to be ſpoken of the Iews of the kingdome of Iudah, yet they are there ſaid to be Iſraelites; and 2 *King.* 17. 24. when the Iſraelites were carried away, it is onely ſaid, that they were caried by the king of Babylon or Aſſyria, without naming him, and this is even by the Samaritans themſelves expounded of *Eſarhaddons* carrying away all the reſt, at what time he brought in new inhabitants, and this moſt probably happened *anno* 25 of *Manaſſeh* his ſonne, which together make 65. thus *Iunius*. But becauſe, however the Iſraelites indeed remained haply in other parts ſtill, for a time, yet they were no kingdome over any more; and it is improbable, that the Aſſyrian king, having ſubdued Iſrael, whom he is alſo ſaid to carry away captive, would deferre the utter depopulation of the countrey, till 48 years after, and the bringing in of new inhabitants, and they of Iudah are often called Iſraelites, as well as the reſt, I rather ſubſcribe to the firſt, eſpecially ſeeing *v.* 18. it is ſaid, that none remained but the tribe of Iudah onely.

*Eſa.*7.8. expounded. *Chron. Hebr.*

Iunius.

V.6. The people carried away into Aſſyria, are ſaid to have been placed in Chalac and Chabor, and in the cities of the Medes. Of thoſe places mention was made before, 1 *Chron.* 5. 26. when *Tiglath pileſar* carried away part of the people. They are held to be cities on the further ſide of Aſſyria next unto Media, ſo that they were not places farre aſunder, and within a while, as it is in 4 *Ezra* 13.40,41. they left thoſe parts and went further to inhabit, where never mortall men dwelt before, and as *Genebrard* thinketh, the north parts of the eaſt, where the Tartars now inhabit, which may be the more probable, and that they are deſcended of them, becauſe ſome places amongſt them are called by the names of Dan, Nephtali and Zebulon, and ſome Hebrew monuments ſtill remain there. Some take theſe for the names of rivers, but *Ptolomee* ſaith, they were cities. Whereas the binding of *Hoſheah* onely is ſpoken of, and putting him in priſon, he is alſo ſaid to have been carried away captive, 4 *Ezra.* 13. 40. of which, I think, no doubt is to be made, and he may well be comprehended under the name of Iſrael here. *He carried Iſrael into Aſſyria.* He being now but as one of the reſt.

Genebrard.

V.7. The judgement, which ſwept all Iſrael thus away, being ſhewed, now follow
the cauſes, why God was ſo ſevere againſt them. Although he had brought them
in ſingular mercy out of the land of Egypt, yet they ſerved other gods and forſook
him, becoming even as the Gentiles, who dwelt round about them. And when V.13.
he ſent his Prophets to admoniſh them, yet they perſiſted, thus ſhewing themſelves contemptuous of his ſtatutes. And from this they proceeded to the caſting of all his Commandements behinde their backs.

V.16. Then more particularly their horrible ſinnes are laid open, they made them
golden calves and worſhipped them and the whole hoſt of heaven, and *Baal*, and
made their children to goe thorow the fire, and gave themſelves to witchcrafts. V.17.
Wherefore the Lord in wrath removed them, leaving behinde onely the tribe of V.18.
of Iudad. Neither did this tribe finally eſcape, and for the preſent were given V.19.
into the hands of robbers, as was before ſhewed in the hiſtory of *Ahaz*, becauſe
they ſinned alſo like Iſrael, they were ſpoiled alſo in the dayes of *Ioaſh* and

Amaziah,

V. 20. *Amaziah*,&c. till they as Iſrael, were alſo removed from his face. V.21,12. Laſtly the time how long Iſrael had thus ſinned, is ſet forth, even from *Ieroboam*, vntill this their carrying away captive, which was 262. yeares, as will appeare to him that ſhall count it by the yeares of the kings of Iudah in this time. For *Rehoboam* reigned 18. *Abijam* 3. *Aſa* 41. *Iehoſhaphat* 25. *Ioram* 8. *Ahaziah* 1. *Ioaſh* 40. *Athaliah* 6. *Amaziah* 29. *Azariah* 52. *Iotham* 16. *Ahaz* 16. *Hezekiah* 6. together 26. only becauſe *Ioram* reigned 5. yeares, together with his father *Iehoſhaphat*, 2 *King*. 8. 16. Note. deduct them and there will remaine 256. a very long time of provocation, before the Lord brake out into this ſeverity, whereby appeareth his patience, and their continued obſtinacy, making them well worthy of ſo ſore a judgement, and although the Lord be ſlow to wrath, yet his patience being long abuſed by any nation V. 9. will at length breake out into the greater fury. Whereas, *v.* 9. it is ſaid, *They did* *Wolphius.* *things ſecretly which were not right. Wolphius* noteth, that the word rendered *covertly*, ſignifieth alſo to put a gloſſe or colour upon a thing: hereby then is intimated, that they juſtified their doings as acts of piety, as the Papiſts doe at this day. And whereas it is ſaid, *from the Watch tower to the defenced city*, they ſet up images, &c. he underſtands it from one limit of the kingdome to another, ſeeing watch towers uſed to be ſet upon the borders to eſpy the coming of the enemy.

V. 24. Then the king of Aſhur brought men from *Babel and Chuthah, and Abah, Hamath and Sephenaim, &c.* Babel was the metropolitan city of his kingdome of *Beroſus.* wonderfull vaſtneſſe, and ſtrength: for according to *Beroſus* it was ſixty thouſand paces in compaſſe, the walls were two hundred foot high and fifty broad, and he ſaith, that it was built by *Saturne* and was the firſt city, that was built in all *Joſephus.* the world, ſee alſo *Pliny*. Chuthah is by *Ioſephus* thought to be a countrey of Perſia, having the name from a river ſo called. Avah was an Arabian Colony according *Uran. in Arabicis.* to *Uranius*. Hamath is by *Jerom* called Epiphania, by *Munſter* Epidaphne and Theopolis. Of Sephanaim we have no certainty; but *Iunius* ſaith, that Sephara is a city in Meſopotamia by Euphrates. Of the ſame places ſee ſomething ſpoken again, *chap.* 18,34. as of places ſubdued by the king of Aſſyria, *viz.* of Avah called there Ivah, Hamath and Sepharuaim. So that, it ſeemeth, the people brought by him to inhabite Samaria and her cities were none of his naturll ſubjects, except thoſe of Babel and Cuthath, being onely thus tranſlated thither out of their owne countrey, that coming into ſo good a land, whereunto they had no right but by the donation of the Conquerour they might the more willingly live in ſubjection to him and V. 25. pay him tribute without rebelling. But whatſoever they were, ſo ſoone as they were come, becauſe they feared not the Lord, he ſent Lions amongſt them, which ſlew them. Whereupon the king of Aſhur hearing it ſent back a prieſt, whom he had carried away captive to teach them the ſervice of the god of that land, which he did, and ſo they ſerved him; but they ſerved their owne gods alſo, every one the gods of his nation; and thus they perſiſted to do both fathers & childrens children. If it be demanded here, why God ſent ſuch deſtruction upon theſe heathens now more then in times paſt in their owne countreys, where they feared not God any more then at this time? *Anſw.* becauſe they were now it that land, which *Levit.* 25. the Lord was pleaſed particularly to owne; for which cauſe he forbade any of it to be ſold; and in his owne land he would be knowne and ſerved; whoſoever dwelt therein, and in caſe that he were not, ſend deſtruction amongſt them therefore. But then another queſtion ariſeth, If for not fearing him he ſent Lions amongſt them to ſlay them, why did he forbeare to doe ſo ſtill, when as they worſhipped heathen gods together with him, which is ſo contrary to him, that rather then be ſo ſerved, he will not be ſerved at all, as *Elijah* ſaid to the people. *If the* 1 King. 18. *Lord be God, follow him, if Baal, follow him: and how long halt ye betweene two opinions? Anſw.* It ſeemeth, that he ſent not Lions amongſt them for their idolatry, in which they were bred and borne: but for that being in the land, which the Lord had peculiarly choſen, they feared not him, as if he had no power or were but a weake God, that could not keep his people from being carried away captive *Chap.* 18. by the Aſſyrians, as afterwards *Rabſhakeh* ſaid, What is God, that he ſhould be able to deliver you out of my hands? To ſhew therefore, that he was the God of all

power and to make them to feare him, and ſpeake, and thinke reverently of him,
he thus judged them, but forbare to doe likewiſe afterwards, when they bare a re-
verent regard unto him, as the prieſt taught them, leaving their idolatries to be
reckoned for and judged at the laſt day. Yet I doubt not, but the prieſt ſent to
inſtruct them, taught him to be the onely true God, and that their idols were no
gods, but vanities, and told them of his creating heaven and earth, and all things,
and of his ſtupendious judgements ſhewed upon Egypt, and the Canaanites, and
upon the Iſraelites themſelves, when they turned idolaters. Yet they applyed no
more of his teaching, but onely ſo much as concerned the reverencing of him. For
ſacrifice they could not be taught to offer there unto him, ſeeing it was not accept-
able in any other place, but onely at Ieruſalem.

This ſheweth, that if any of the people of God do abhominably, as the heathen, **Note.**
God will not endure it at their hands, although they worſhip the Lord alſo: for it
is in them ſpirituall adultery, ſeeing they are his ſpouſe; but Ethnicks, that never
were contracted unto him by covenant, are otherwiſe looked upon, as doing wic-
kedly indeed, but forſomuch as they are not the Lords, but another mans wife, as
it were, his jealouſie is not hereby ſtirred up againſt them, to make preſently there-
fore ſenſible demonſtration of his wrath, as againſt his Iſrael. According to which it
is ſaid, *the time of this ignorance God regarded not*, &c. And the people now placed *Act.* 16. 30.
in Samaria, being therefore called Samaritans, continued in this their ſuperſtition
even till the time of the *Macchabees*, but afterwards it ſeemeth, that leaving
their idolatry they worſhipped God onely, as the Iews then did, becauſe that wo-
man of Samaria *Ioh.* 4. enquired ſo ſeriouſly of the place, wherein they ought to
worſhip God, and called her ſelf, together with her citizens, the children of *Iacob*,
and ſhewed a faith in the *Meſſiah* to come. To make all men to abhor from ſuch
kinde of fearing and worſhipping God, as is joyned with idolatry, the manner of
theſe peoples doings being recounted, they are greatly taxed, as not fearing the
Lord, *v.* 34. although they had been ſaid twice, *v.* 32, 33. to have feared the Lord, V. 34.
that is, to have trembled before him, and not to dare ſpeak contumeliouſly, but re-
verently of him, and haply they prayed unto him, as well as they did to their idols;
yet they could not be ſaid to fear him truly, if by the fear of God we underſtand,
as we muſt, ſuch fear of him, as moveth a man to have reſpect to all his comman-
dements, and ſpecially to that which forbiddeth the worſhipping of other gods, as
being moſt of all other things repugnant to his will, as is in the ſame *v.* 34, 35, 36,
expreſſed. The gods whom they made to themſelves and worſhipped, were *Suc-* V. 30.
coth-Benoth made by the men of *Babel*, they of Chuth made *Nergal*, *Hamath*, *Aſi-*
ma, &c. *Succoth-Benoth*, ſignifieth covering her children, that is, an hen, as the He-
brews expound it. *Nergal* is a woodcock, *Aſima* a goat, *Nibkaz* and *Tartal* were
the gods of the Havites, that is, a dog and an aſſe, though ſome by *Tartar* think,
that *Tartan* is meant, who was one of thoſe, whom *Sanneherib* ſent againſt Ieru-
ſalem, as *Wolphius* ſaith, *Adramelech* was an horſe, and *Anamelech* a mule, ſome *Wolphius.*
think, they were the ſonnes of *Sanneherib*. But forſomuch as other nations in the
world have worſhipped ſuch baſe creatures alſo, as the Perſians a cock, the Ptoem-
bari a people of Africa a dog, according to *Ariſtophanes*; the Mendeſians a goat, and
ſome an aſſes head. According to *Athanaſius*, it is moſt probable, that theſe hea-
thens ſet up to themſelves the images of ſuch creatures alſo, according to their
countrey manner. For of the heathen in generall, it is complained *Rom.* 1. that they
changed the glory of God into the ſimilitude of beaſts, fowls, and creeping things.
And hereby we may ſee, how greatly we are bleſſed of God, in that we are better **Note.**
taught, and not left to follow ſuch ridiculous vanities, as for our ſinnes we might
have been, that we may endeavour to live more to his glory, and not as the ſer-
vants of dogs, goats, and aſſes, &c.

CHAP.

CHAP. XVIII.

V. 1. I*N the third year of Hoſheah, Hezekiah began*, &c.] If this ſhall ſeem to be repugnant
to *chap.* 10. 1. where it is ſaid, *Ahaz* his father began *anno* 17 of *Pekah*,
who reigned 20 years, and ſo he reigned but three years in his time, then he continued
13 more, for his whole reign was of ſixteen years, and *Hoſheah* got the
crown immediately after *Pekah*, wherefore he reigned in *Hoſheah* his time alſo
thirteen years, and ſo *Hezekiah* could not begin till his fourteenth year. How this
may be reconciled ſee before, upon *ch.* 17.1. The age of *Hezekiah* when he began
V. 2. to reign was 25, the time of his reign 29, his mothers name was *Abi*, the daughter
V. 3. of *Zechariah*. His praiſe is, that he did altogether like *David*, he brake down the
high places, where other kings had permitted ſacrificing, and brake in pieces the
V. 4. brazen image which *Moſes* had made becauſe they burnt incenſe unto it; and it is
V. 5. ſaid, that he did ſo excellently, that there was never any king of Iudah like unto
him, before or after him. Touching his mother, ſome think, that ſhe was daughter
to *Zechariah*, the ſon of *Iehoiadah*, ſlain in the time of *Ioas* king of Iudah, for reproving
his wickedneſſe. But that was ſo long before, the reign of *Amaziah* of 29,
and of *Azariah* 52, and of *Iotham* 16 coming between, together 97 years, that
Jerom. there is no probability of it. *Ierom* therefore conjectureth, that ſhe was his grandchilde,
coming of a ſonne of his own name, which is not unlikely, and if ſo, he
had moſt probably a good mother, although a bad father. Others hold this *Zechariah*
her father, to have been the laſt king of Iſrael of the race of *Iehu*, but then
Joſephus. moſt probably he ſhould have been ſo ſet forth; and to put this out of doubt, *Ioſephus*
V. 4. ſaith, that he was a *Zechary* of Ieruſalem. Whereas it is ſaid, that *Hezekiah* brake
downe images, and cut down the grove, for ſo it is in the Hebrew and not groves,
Wolphius. as in *Vulg. Lat.* (although a figure called *Enallage numeri* is there thought by *Wolphius*
to be uſed, grove being put for groves) it is to be underſtood, that ſome
eſcaped his hands, remaining ſtill for *Ioſiah* to have the honour of cutting and breaking
them downe, as appeareth, 2 *King*.23.13. where he is ſaid to have polluted
the high places ſet up by *Solomon* to *Aſhteroſh* and *Chemoſh* and *Milcom*, and to
have broken their images, &c. and theſe are ſaid to have beene before Ieruſalem,
and therefore not ſuffered to ſtand now, becauſe in ſome obſcure corner out of
ſight, but becauſe haply they were unfrequented, untill the dayes of *Manaſſeh*,
the father of *Ioſiah*, who exceeded in idolatries of all ſorts, as is ſhewed, 2 *King*.
Toſtatus. 21. Thus alſo *Toſtatus*, theſe images either were not now worſhipped, or the
people, being taken with the pleaſantneſſe of the place would not ſuffer them to
be beaten downe, ſo that the king could not doe it without danger of ſedition, but
I reſt in the former of theſe, becauſe to a godly king the people were never ſo undutifull
to croſſe him in any of his godly deſignes, but rather have moſt readily
joyned with him.

And if idolatry had beene there after *Solomons* time committed, it is to bee
thought, that neither *Aſa*, nor *Iehoſhaphat* would have ſuffered them to ſtand in
their times. For I cannot encline to that conjecture of one, who thinketh, that
Solomon upon his repentance beat them downe; and whereas it is ſaid, which
Solomon made, it is to be underſtood, the like unto which he made and upon the
ſame foundations, becauſe theſe words, [*which Solomon made*] cannot with reaſon
be expounded, the like to which others made. And that he did not demoliſh
them hath been already ſhewed and brought by *Eucherius* as an argument of his
V. 5. finall impenitency, 1 *King*.11.7. But touching the ſuperexcellency aſcribed unto
him above all other kings of Iudah before or after him: If it be demanded how
this can be truly ſaid, ſeeing *Ioſiah* did rather exceed both in polluting thoſe high
places, which he ſuffered to remaine, in keeping a paſſeover in ſuch manner as no
king ever did before him, 2 *King*.23.22. in rooting out Wizzards, and removing
all abominations *v*.24. Whereupon it is ſaid, that he was ſuch a king, as that there
Wolphius. was never king like unto him, *v*.25. To this *Wolphius* anſwereth by ſaying, that

we muſt take it according to the meaning and not ſtand ſtrictly upon the words, it being not intended here to deprive other godly kings of their due commendations, but moſt highly to commend theſe two, as the moſt excellent of all others. *Hezekiah* for his beginning ſo ſoone, *viz. anno* 1. the firſt moneth of his reigne, 2 *Chron.* 29. 3. and that not being deterred by the ſtate wherein he found the kingdome, *viz.* altogether corrupted by idolatries, and that by his father. 2. For his moſt eminent confidence in God ſhewed herein, and in his breaking in pieces the brazen Serpent, which was in ſo high eſtimation then amongſt the people, that they worſhipped it. 3. For Gods favour conſtantly gracing him unto his end by miraculouſly delivering Ieruſalem upon his praying from the proud king of Aſhur, ſmiting his hoaſt by his Angel, and hearing him in his moſt dangerous ſickneſſe to reſtore him to health againe, and to adde fiftdene yeares more to his dayes, and for a ſigne to ſhew a miracle almoſt, as at the requeſt of *Ioſhuah* upon the Sunne going back, as then it ſtood ſtill. For in theſe three even *Ioſiah* himſelfe came ſhort of *Hezekiah*, in that he began not his reformation, till *anno* 18 of his reigne, neither did he finde his ſtate ſo corrupted, ſeeing *Manaſſeh* his father was converted and reformed all things moſt materiall before his end. 2. He had no image to breake downe ſo dangerous for the cauſing of tumult amongſt the people, as the brazen image, which *Moſes* himſelfe had ſet up, and therefore *Hezekiah* in doing this did much endanger himſelfe, as one that might be thought for this fact to be againſt God. 3. He was cut off by a violent death, in going out againſt *Pharaoh Necho*, non conſulting with the Lord firſt about it.

Yet *Ioſiah* excelled even *Hezekiah*, firſt in ridding the land of all abhominations both the high places built by *Solomon*, and the altar at Bethel. Secondly, in the ſingular paſſeover, which he kept. Thirdly, in his hearts melting within him for the ſinnes of the people, when he heard the law read, and bringing them into a covenant with the Lord; in which reſpects it is truly ſaid of him, that there was no king like unto him before or after, and for that he lived without all ſcandall, ſo as *David* himſelf did not, nor *Hezekiah*, who was viſited for his unthankfulneſſe after his great deliverance, and heard an harſh propheſie for his correſpondency with the king of Aſſyria, and his vain-glory in ſhewing his Legats his treaſures. And as truly it is ſaid likewiſe of *Hezekiah*, for the three things before ſpoken of, which were moſt notable in him. For the brazen ſerpent, ſee *Numb.* 21. 9. by Gods own command it was ſet up, and had been hitherto preſerved, as a monument of the cures wrought hereby. But in the days of *Ahaz*, by the ſuperſtitious incenſe was offered unto it, as thinking vertue to be therein. But *Hezekiah* brake it, and called it *Nehuſhtan*, that is, their braſſe, and therefore without all vertue, and unworthy of adoration, ſeeing not thereby, but by Gods power cures were through it done. And hereby we are taught, that whatſoever is an occaſion of offence ought to be aboliſhed; ſuch as is the croſſe it ſelf, although ſometime *Conſtantine* thereby prevailed.

Touching Gods being with *Hezekiah* in all his enterpriſes, and his ſmiting of the Philiſtims ſet forth here *v.* 7, 8. becauſe his pious acts were the firſt, that he began with, as is noted 2 *Chron.* 29. 3. and theſe followed as bleſſings hereupon, we muſt here leave the hiſtory of the *Kings*, and bring in 2 *Chron.* 29. 3, 4, *&c.* where is ſhewed, what he firſt did after that he was king. In the firſt year, the firſt month he opened the houſe of the Lord, and called the Prieſts and Levites together, willing them to ſanctifie themſelves and the Lords houſe, recounting unto them, how their fathers had carried themſelves indignly, ſhutting up the Lords houſe, and not offering to him, &c. This godly king, to give example to all others, began firſt with the worſhip of God, which is the principall thing in a kingdome, and if it be rightly intended, that which bringeth with it all other bleſſings, as a very fountain and well-ſpring thereof. *Ierom* ſaith, that by tradition he did this not only the firſt moneth, but the firſt day thereof. *He opened the doors of the Lords houſe*, which *Ahaz* his father had ſhut up, *ch.* 28. 24. and this is moſt conſonant with *v.* 17. He cauſed the Prieſts and Levites to aſſemble in the Eaſt ſtreet, that is, ſaith *Lyra*, in the Prieſts court, where ſtood the altar of burnt offerings, and was on the Eaſt ſide

2 *Chro.* 29. 3, 4.

Hieronym. trad. Hebr.

Lyra.

of the courts of the Lords houſe, which is ſaid to be 100 cubits ſquare, as the other courts alſo were. And here he exhorted them to ſanctifie themſelves, that is, by waſhing their bodies and clothes, and then to ſanctifie the temple, by cleanſing it *Hieronym. de tradit. Hebr.* from all the foulneſſe growing therein ſo long a time; *Ierom* ſaith, by carrying out the images ſet up there, and all their appurtenances. But ſeeing the doors were kept ſhut, I ſee not how images could come to be ſet up there. And to ſtir them V. 8, 9. up the more, he commemorateth the wrath of God executed againſt Iudah, in ſlaughtering many of them, and giving others to be carried away captive, both V. 10. men and women, of which ſee *ch.* 28. 5, 6, 7, 8. Then he telleth them, that he meant to enter into a covenant with God, which how it was performed I finde not expreſſed, but onely that ſacrifices were offered for them all, and praiſes ſung, V. 27, 28, 29. and then both king and people bowed themſelves and worſhipped, which was implicitly a covenanting, according to that ſaying *Pſal.* 50. 5. *which hath made a covenant with me by ſacrifice,* and this he propoundeth to do, that the Lord might turn from the fierceneſſe of his wrath, as being a ſpeciall means to move him ſo to do. Then the Prieſts and Levites gathered themſelves together, and it is ſhewed, of what families the Levites were, *viz.* of *Chaath, Gerſhom,* and *Merari, Eliſa-* V. 12, 13, 14. *phan, Aſaph, Heman,* and *Ieduthun.* Of which, the three former are well known to have been the ſonnes of *Levi. Eliſaphan* was the ſonne of *Huzziel,* the ſonne of *Amram,* the ſonne of *Kaath, Exod.* 6. 20. and *Numb.* 3. 30. he is called prince of the Chaathites. Of the other three mention is made in the Pſalms, as of chief *Pſa.* 73. 77. 78. of *Aſaph, Pſal.* 88. to *Heman.* ſingers, to whom therefore many Pſalms were committed, and by ſome of them endited. *Heman* was a prince of the family of Gerſhom, 1 *Chron.* 3. 43. *Aſaph* of the family of Merari, *v.* 39. And *Ieduthun*, was a skilfull Muſitian next unto them, 2 *Chron.* 5. 12. where theſe three are named together in *Solomons* time, as being of the ſame faculty. Now the order of proceeding in cleanſing and ſanctifying was this, the Prieſts cleanſed the houſe of the Lord, bringing all the filth to the door, and there the Levites took and carried all into the brook Kedron, and this work being begun the firſt day of the firſt moneth, was finiſhed in eight dayes, and V. 16, 17. in eight more the courts, with all their appurtenances were cleanſed and ſanctified alſo. From whence we may gather, that *Hezekiah* began his reign in the very beginning of the year, and the ſame day that he began to reign, ſpake unto the *Levites* to ſet upon this work; and that they without any deferring began the ſame *Note.* day, that they were ſpoken unto. A moſt excellent harmony and conſent in the greateſt diligence about things pertaining to religion, worthy the imitation both of prince and people in all ages. This work being finiſhed, they certifie the king thereof, and of their cleanſing of the altar for burnt offerings, and all the utenſils V. 18, 19. thereof, which *Ahaz* had removed and caſt aſide, ſetting up an altar like that at Damaſcus in the room of it, as was before ſhewed. Wherefore, without doubt that altar was broken down by them, and carried away with the other filth, the altar of the Lord being ſet again in the proper place.

V. 20, 21. The good king hearing what they had done, delayed no time, but riſing early in the morning, called together the princes, and cauſing ſeven bullocks, ſeven lambs, ſeven rams, and ſeven kids, to be brought to the Lords houſe, he commanded the Prieſts to offer them upon the altar, for ſinne, for the kingdome, for the ſanctuary, *Lyra.* and for Iudah, which they did accordingly. For the kingdome ſaith *Lyra,* was for the king and the princes, for Iudah was for all the people of the land, and for the ſanctuary, was for the Prieſts and Levites who miniſtred therein. But becauſe *Levit.* 4. one bullock is appointed for the Prieſt ſinning, and one for the whole congregation, and a kid for a prince, ſo that this may ſeem to be an exceeding of the preſcript rule of the law, he anſwereth, that *Numb.* 15. 24. unto the bullock, in caſe the whole congregation ſinneth, a kid is added, whereby it may be gathered, that the meaning of *Levit.* 4. is, that ſo much muſt be offered at the leaſt, but when the ſinne is greater, more muſt be added. And at this time, becauſe ſinne had exceeded in the dayes of wicked *Ahaz,* the beaſts brought and offered are many more, *viz.* a full number (for ſuch is the number of ſeven) of all ſorts that were fit *Junius.* for ſacrifice, and not of the two preſcribed in that law onely. *Iunius* by the ſanctu-

ary underſtandeth it properly, becauſe being polluted it had need again to be ſancti-
fied, as at the firſt conſecration, which was with bloud, *Levit.* 8.15. ſo likewiſe *Pel-* *Pellican.*
lican, and this ſeemeth to be the beſt, becauſe the altar was ſprinkled with bloud,
before the ſacrifices for ſinne were offered. And by the kingdome and Iudah, may
be underſtood all the whole body of that ſtate, conſiſting of King, Clergy, and Laity.

And the *goats were ſet before the King*, and *the whole congregation, and they* V.23.
laid their hands upon them.] That is, the king, and ſome of them repreſenting the
reſt, laid on their hands as was appointed, when ſacrifices were offered for ſinne,
Levit. 4. and thus they confeſſed their ſinnes, ſhewing by their thus doing, that they
were worthy to dye, but beſought the Lord to accept of the bloud of this beaſt,
whereby Chriſt his bloud was figured out, and to ſave them.

And the Prieſts killed them, and ſprinkled their bloud upon the altar, to make an ex- V.24.
piation for all Iſrael, &c.] Such was the piety and charity of this king, as that he
would have ſacrifices offered not onely for his owne kingdome of Iudah, but alſo
for all Iſrael, although under another king. And that the ſacrifices now offered
might be made with the greateſt grace and praiſe to God, he addeth alſo muſicke V.25.
by inſtruments and voice of the Levites as was uſed in *Davids* time, as God com-
manded by his prophets, *Gad* and *Nathan*.

The ſacrifices at this time offered were 70. buls, 100. rams, 200. lambs, 600.
oxen, and 3000. ſheepe, which was a great matter conſidering the poverty, to V. 32.
which the kingdome was brought by *Ahaz*; and that theſe offerings were given
by the men of Iudah onely. And theſe were ſacrifices of praiſe, as thoſe before
going for ſinne. And being ſo many it is ſaid, that the prieſts being fewer could
not flea them all, wherefore the Levites did helpe them: and the reaſon, why there V.34.
were fewer prieſts ſanctified, was becauſe the Levites were *more upright in heart*
to ſanctifie themſelves, then the prieſts, for this is the true reading according to the
Hebrew, and not as the *Vulg. Lat.* hath it, *more belonged to the ſanctifying of the* V.35.
Prieſts then of the Levites. Another reaſon why theſe fewer prieſts could not doe
all, was becauſe the fat alſo of every beaſt was to be taken off to be burnt upon the
altar, which required the helpe of many hands.

HEzekiah that godly king having made this preparation, which was neceſſary *2 Chron.* 30.
in the firſt place, now taketh into his conſideration the great neglect of keep- V.1,2.
ing the Paſſeover, and although the firſt moneth of the yeare was paſt wherein it
ought to have beene kept, yet he would not deferre it, till another yeare, but ra-
ther keepe it the ſecond moneth, beleeving that God would accept of his piety
herein, although the circumſtance of time were not preciſely obſerved, ſeeing this
could not at this time be for the caſe, wherein the altar and temple were in the firſt
moneth, the ſanctifying of which muſt take up many dayes. And yet he did not
this without warrant, but as was allowed, *Numb.* 9. 10, 11. Here are alſo two
other reaſons of this, *viz.* becauſe there were not a ſufficient number of the prieſts
ſanctified to miniſter at this ſolemnity, and becauſe the people of Iſrael could not
ſuddenly be gathered together unto it from all parts, as all the males ought to be. *Deu.* 16.
And he endevoured to have them all at Ieruſalem, not onely of his owne kingdom
of Iudah, but alſo of Iſrael under *Hoſhea*, and therefore he ſent letters to them of
Ephraim and *Manaſſeh* and to all Iſrael to invite them unto it. For although their
king were wicked, yet the golden calves ſet up by *Ieroboam* being now taken V.6.
away by the Aſſyrians, as hath beene already ſhewed, he did not evil, as other
kings, his predeceſſours, by worſhipping idols, or keeping his ſubjects from go- 2 *King.* 17.2.
ing to Ieruſalem to worſhip, as they had done, ſo that if they would, they might
freely come to this Paſſeover. And ſuch was his charity, that he deſired to doe,
what he could for the reconciling of Gods favour unto them as well as to his owne
kingdome, that no more of them might be caryed away captive into Aſſyria, as
ſome had beene before, 2 *King*, 15.29. which is expreſſed, *v.* 6, 7, 8. And in this ex-
ample we are taught how we ſhould be affected to and ſeeke the good of our bre- *Note.*
thren in other kingdomes, as well as in our owne. At what time this was done,
all are not agreed: for *Cajetan* will have it to be the yeare after the captivity by *Cajetan.*

Salmanaſar,

Salmanaſar, when they had no king of their owne to hold them at home. But ſeeing
that was the ſeventh yeare of *Hezekiah* and this the firſt, he is in a manifeſt errour.
Ioſephus. Wherefore *Ioſephus*, *Genebrard* and *Toſtatus* doe all agree, that it was before
Toſtatus. that captivity, which was not, till the ſixth yeare of *Hezekiah*; the good King
Genebrard. hoping by this meanes, that they might finde favour to be ſpared for time to come
from being carryed away; and thoſe, who were carried away before, might in
their captivity have more comfort. The meſſengers ſent were mocked of ſome in
V.10. *Manaſſeh*, *Ephraim* and *Zabulon*. *Ioſephus* addeth, that they took both them and
Ioſephus. the prophets, who exhorted them to goe up, and ſlew them. But ſome in *Aſher*,
V.11. *Manaſſeh* and *Zabulon* humbled themſelves and went to this Paſſeover. The time
was now almoſt come of giving Iſrael over into the hands of their enemies for
their ſinnes, and of their utter extirpation: therefore to prepare unto this, they
are firſt given over, as their wicked hearts lead them, to the contempt of all goodneſſe,
and then the judgement ſoone followed. They that humbled themſelves
Pellican. and came, were, as *Pellican* conceiveth, of thoſe ſeven thouſand that never bowed
their knees to *Baal*, that is, of their poſterity; for their time was expired long
before this. And it is not to be doubted, but that theſe eſcaped the better, when
the Aſſyrians came, coming again haply into Iudah, where ſo godly a king was, to
be out of that danger, when they had firſt returned to their poſſeſſions and in their
V.12. owne countrey deſtroyed idols, as *chap.*31.1. Touching Iudah it is ſaid, that God
gave them one heart to doe all of them, as they were commanded touching the
paſſeover and in ſhewing their zeale againſt idolatry by breaking downe the idols
altars, &c. as the Prieſts and Levites had cleanſed the temple, ſo they cleanſed
V. 14. both the city and countrey from all idolatrous pollution. Then the Paſſeover was
kept and the Prieſts and Levites, who were not yet ſanctified, were aſhamed and
V. 15. ſanctified themſelves, that they might be fit to doe their duty at this great ſolemnity,
and ſo they offered the burnt offerings. That, which made them aſhamed
was to ſee the readineſſe and zeale of the people, to whom they ought to have
been leaders. Yet it is ſaid, that a multitude of the people were uncleane, for
V.17. which cauſe the Levites were enforced to kil the paſchal lambs for them, that they
might thus be ſanctified. They were for neceſſities ſake now allowed to eat the
Paſſeover, although they were uncleane, as is ſhewed, *v.* 18. that is, by touching
ſome unclean thing, or by a dead body, the order of ſanctifying, after which, had
now been neglected a long time, and haply, for want of teaching, unknown unto
them: but to kill the Paſſeover in this caſe none were permitted, but the Levites,
Lyra. who were ſanctified, did it for them. Becauſe, as *Lyra* ſaith, It is a greater work
and unto it more holineſſe is required, to kill the Paſſeover, then to eat of it, as in a
prieſt that conſecrateth the Sacrament, then in ſuch, as receive it. All ſuch indeed
as eate the Paſſeover, muſt be ſanctified from their uncleanneſſe, *Levit.*7.20.
there being one common law againſt eating any of the holy things by ſuch as were
uncleane, and the penalty ſet therefore, death and cutting off from his people:
V. 18. for which it is ſaid, *v.*18. that there were many uncleane of *Manaſſeh*, *Iſſachar*,
&c. which did eat, not according to the law, for whom *Hezekiah* prayed, that
God would forgive this and accept of them notwithſtanding, who ate the Paſſeover
with a perfect heart, and it is ſaid, that God heard him and healed the people,
Iunius. that is, according to *Iunius*, ſanctified them by the vertue of his Spirit: the Vulg.
Lat. *(placatus eſt erga eos) was pacified towards them*, reſpecting more the ſenſe,
then the words. But the word *(healed)* is uſed becauſe uncleanneſſe is as a ſickneſſe
in thoſe that participate of holy things, endangering their lives by reaſon of
the penalty before ſpoken of; ſo that God being pacified and his wrath ſtayed by
the prayer of *Hezekiah*, this malady might well be ſaid metaphorically to have
been healed.

Lib.de qu.hebr. But how was it known, that God was pacified? The Rabins, ſaith *Lyra*, an-
Lyra. ſwer, that commonly when any preſumed to eate of the holy things of the Lord
in his uncleanneſſe, they were ſtricken with death, and therefore becauſe theſe
were not thus ſmitten, it appears, that Gods wrath againſt this ſinne was pacified.
But this he approveth not, becauſe, if there had been ſuch danger it had been a

tempting of God to adventure in this caſe to eate the paſſeover, and delivering his owne opinion, he ſaith, They were diſpenſed withall for neceſſities ſake and for the good and hearty devotion, with which they came. For touching the firſt of theſe, *David* in caſe of neceſſity did eat the ſhewbread which otherwiſe it was unlawfull for him to doe; and for the ſecond, it is faith and uprightneſſe of heart, that maketh the doing of holy duties acceptable to God, although they be not at ſometimes performed ſtrictly according to the rule of his law.

Which reaſons indeed are good for the Lords accepting of them, and pardoning their errour, but they do nothing ſatisfie the queſtion propounded, *viz.* how it was known, that God was pacified, and therefore I reſt in that, which *Lyra* excepteth againſt, becauſe however at other times, when there was no neceſſity, Gods wrath might break out againſt ſuch, as ate in their uncleanneſſe, yet in this caſe of neceſſity, the king might well hope of his fatherly indulgence, to ſpare a poor ignorant people, that now began again to return with all their hearts unto him, although in outward things, which never really defiled, they did not altogether according to the law, ſeeing they were as a people newly converted, and therefore ſuch as it could not be expected at their hands, that they ſhould exactly keep this ſolemnity at the firſt. For both *David* before ſpoken of, did that which was dangerous in eating the ſhew-bread in his neceſſitie, and all the Hebrews in omitting circumciſion all the time of their being in the wilderneſſe, yet ſinne was not imputed unto them.

To make it then the more probable, that ſuch as at other times ate of the holy *1 Cor.11.30.* things in their uncleanneſſe were puniſhed with death, S^{t}. *Paul* ſaith of the unworthy receivers amongſt the Corinthians. *For this cauſe there are many amongſt you ſick and weak, and many a ſleep,* that is, dead. For God hath at all times been moſt ſevere out of the caſe of neceſſitie, againſt thoſe, that have tranſgreſſed the ex- *2 Sam.6.* ternall rites of the law, as we may ſee in *Vzzah,* and in the men of Bethſhemeſh. *1 Sam.6.* *Note.* Whence we may learn, that the heart indeed is the principall thing that God looketh after: but however the heart be affected, there is danger to any, that preſumeth to eat of the holy things of the Lord in the uncleanneſſe of ſin, which he will never diſpenſe withall, although he did ſometime with legall uncleanneſſe. Yet ſeeing there is place for repentance for this and for all other ſins, except that againſt the holy Ghoſt, upon prayer, pardon and reconciliation may be attained, as it was at this time by *Hezekiah.* Touching the caſe of neceſſity here often ſpoken of, it is to be known, that this was now the Iſraelites caſe. They came farre to the paſſeover, had kept none a long time, and had not now the liberty of another moneth, as the unclean, *Num. 9.* therefore muſt either eat it as they were, or elſe miſſe the taking of it haply for ever, to their greater danger.

V. 21. Then they kept the paſſeover with joy ſeven dayes, the Levites playing with muſick, and theſe being ended, they agreed at the kings motion to keep it ſeven dayes more: for he offered a thouſand bullocks, and ſeven thouſand ſmaller cattle, *V. 23.* and the Princes a thouſand bullocks, and ten thouſand ſmaller cattle, which could *V. 24.* not all be ſpent in the former ſeven dayes. And theſe, it is to be underſtood, were euchariſticall ſacrifices, wherewith all the people were feaſted, whom *Hezekiah* deſired to hold longer, that by hearing more of the law, they might be the more confirmed therein: for which cauſe, neither he nor the Princes ſpared for any charges, whereby they might draw them to ſtay with delight. This indeed, ſaith *Pellican,* *Pellican.* was more, then the law required, but not againſt it, ſeeing as free-will offerings, beſides thoſe enjoyned were greatly accepted of, ſo to take time for the offering of them to the praiſe of God, could not but be highly accepted of alſo. And it muſt be taken, as coming from their ſuperabundant joy for that feaſt, now kept *V. 26.* again by all Iſrael together, ſo as it had not been ſince the dayes of *Solomon,* becauſe they of the ten tribes were never hitherto permitted to come to Ieruſalem, from the beginning of *Ieroboams* reign, and for a long time in the reign of *Ahaz,* the kingdome of Iudah had been debarred by his ſhutting up of the doors of the *V. 27.* houſe of the Lord. How it was accepted of before God, is ſhewed *v. 27.* where it is ſaid, that *the Prieſts and Levites bleſſed the people, and their prayer came into the holy habitation of heaven.*

Then all the children of Iſrael, that were in Ieruſalem, went out and brake down the
images, &c.] That is, when they had heard the law againſt them, they returned
not home, till they had firſt done theſe zealous acts. And becauſe *Hezekiah* doubtleſſe
exhorted them ſo to do, and by his authority ſet them to this work within his
dominions, it is ſaid of him 2 *King.* 18. 4. that he did all this, and brake in pieces
alſo the brazen ſerpent. For the hiſtory of the *Kings* omitting altogether the narration
of his paſſeover, cometh immediately to this of his demoliſhing idolatry, but
here it is ſet forth in the due order, together with thoſe that were employed about
it. He began then ſo ſoon as he came to the crown, to purge the houſe of the Lord,
and this being done, proceeded, as the time required, to the celebration of the paſſeover,
from which the people by him called unto it, being ſet on fire with a holy
zeal, went out and purged all other parts from the filth of idolatry, even as farre as
Ephraim and Manaſſeh in the kingdome of Iſrael, of which tribes ſome of them
were. For although *ch.* 30. 10, 11. no mention is made but of ſome of Aſher, Manaſſeh
and Zabulon, that came at *Hezekiahs* invitement to the paſſeover, others of
Ephraim, Manaſſeh and Zabulon, being ſet forth as mocking, yet *v.* 18. *Ephraim*
and Iſſachar are mentioned, as being there alſo. If it ſhall ſeem ſtrange, that the
ſubjects of another king ſhould preſume to do theſe things without his licence,
within his kingdome, It is to be conſidered, that *Hoſheah* then king, was but an
uſurper, that by murthering of his maſter attained the kingdome, and therefore
the ſubjects thereof did as if they had no lawfull king, being alſo haply permitted
by him to do in theſe things, what they would, ſo that he might be ſuffered to ſit
in the throne; for which cauſe, as was ſaid before 2 *King.* 17. 2. he is reported
not to be ſo bad as other kings of Iſrael before him for idolatry, being rather Athioſt
then idolater. Here is then no warrant for ſubjects and private perſons, to
run of their own heads, to the pulling down of images ſet up by publike authority,
Rom. 13. eſpecially living under a lawfull king, to whom every ſoul muſt be ſubject, and to
his councell, but when the king that reigneth is indifferent, ſuch zeal is hereby
warrantable, as ſtirreth up the people to the pulling of them down. Otherwiſe it
is to be expected, till God ſhall move his or their hearts to appoint it to be done, as
he did the heart of *Iehu* before, and of *Ioſiah* after.

V. 2. Having thus purged both the Lords houſe and the whole land, as remained to be
done in the next place, *Hezekiah* appointeth the Prieſts and Levites thenceforth
to attend upon offering ſacrifices, and ſinging praiſes unto God. And becauſe this
could not be done without many helps, who muſt all have due maintenance, he
1 *Chron.* 24. both renewed all the diviſions of them in their courſes, as they had been ſet by *David*,
and alſo ſtirred up the people to bring in the firſt fruits and tithes, whereupon
they were to live, which they did aboundantly. And the king for his part, to free
the people from that great charge, undertook at his own coſts, to maintain the continuall
V. 3. morning and evening ſacrifices, thoſe of the Sabbath and new Moons, and
of other feaſts which the Lord had appointed, of the laws touching which, ſee *Levit.*
V. 4. 23. *Exod.* 29. 39. *Numb.* 28. &c. The firſt fruits and tithes due to the miniſters
of God he calleth their parts, becauſe they had none other part or portion in the
land, but theſe were by law appointed unto them, that they might attend upon the
office, by the ſame law commanded them, and not be diſtracted by ſeeking out for
Lyra. maintenance; that is, ſaith *Lyra*, upon reading, ſtudying, and teaching, and officiating
Note. in the temple. And good reaſon there is, that Gods miniſters in all times
ſhould have maintenance ſufficient without trouble, ſeeing that even amongſt the
heathen, they who attended upon divine worſhip, were alwayes provided for by
the care of others, as in Egypt, when that great famine was, which compelled all
others to ſell their lands to buy food, the Prieſts yet even then had no want, whereby
V. 5. they might be compelled to do likewiſe. The firſt fruits and tithes, that hereupon
were brought in, were of corn, wine, oyl, honey, and all things which the
Pellican. earth bringeth forth, theſe came in now aboundantly. But as *Pellican* noteth, no
tithe of money, yet tithes might be converted into money, and thus Gods miniſters
were ſupplied with all things neceſſary for their ſuſtenance, as they ought to
Note. be. And this people ſhall riſe up in judgement againſt, and condemn many of theſe

times, who will not pay tithe of all things, but keep back ſundry of the ſmaller,
ſaying, that the miniſter hath enough of the other. Such are worſe, not onely then *Luk.*18.
theſe Iews, but then the Phariſee, who ſaid, that he payed tithe of all that he had.
They alſo of Iudah gave *the tithe of their beards*, *and of their flocks*, and *their holy* V. 6.
tithes, or tithes of holy things. That is, moſt probably, of calves, whitemeat, wool
and lamb, the tithes of holy things, ſaith *Lyra*, according to the Hebrews, were the *Lyra.*
tithe of the tithes, which the Levites paid unto the Prieſts, *Numb.* 18. 26. but becauſe
they were not paid by the people, but by the Levites, after they had received
them of the people, they cannot, I take it, be meant here, but rather ſuch
tithes, as over and above the tithes ordinarily appointed to be paid, any did voluntarily
vow to give; becauſe there it is ſaid, *v.* 8. *theſe oblations of the holy things of
the children of Iſrael ſhall be the Prieſts.* And here it is ſaid, *the tithes of the holy
things.* Whereunto the vulgar Latin, for more expreſſion, addeth, *which they
vowed to the Lord their God.* Becauſe amongſt the oblations of this kinde aſſigned
to the prieſts, things vowed are alſo mentioned, *v.* 14.

In the third moneth they began the heapes, and in the ſeventh they finiſhed them.] V. 7.
So that immediately after the paſſeover in the ſecond moneth, they began to gather
and bring in their tithes from all parts, that is, about our mid May, at what time
their harveſt began, the time of the year concurring with the exhortation made to
move them unto it. And becauſe after their corn harveſt their other fruits coming
of the vine, olive and pomegtanate followed, which were not all ended, till the
ſeventh moneth, at the beginning thereof, *viz.* the midſt of our September, they
were thus long in making their heaps.

Then Hezekiah came and ſaw the heapes, &c.] For which he and his princes V. 8.
bleſſed God, and underſtanding by *Azarias* the high prieſt, that theſe heaps remained
over and above their neceſſary ſuſtenance, that attended upon the ſervice of the V. 11, 12.
Lords houſe, he commanded to provide barns to lay them into, and this being
done, all that proviſion was laid up in them, and committed to the cuſtody of certain
Levites, who ſhould diſtribute them duly amongſt their brethren, both in their
ſervice about the temple, and to them in the countrey, and all their families, that
none might have any want, either men, women or children belonging unto them.
Whether theſe barnes or places of receipt were now new built or no, it is not ſaid,
but it is moſt probable, that they onely prepared, and repaired and made clean, having
been made before by *Solomon*, when the temple was built, ſeeing rooms
were then made all along by the ſides of the temple, 1 *King.* 6. 5.

But what is meant *v.* 6. by ſaying, *beſides the males of their kinne from three* V. 16.
yeares old and ſo forth] *Anſw.* Theſe are ſpoken of incluſively, as being ſome of
thoſe, that were with the holy things to be maintained, becauſe they that enter
into the houſe of the Lord are immediately ſpoken of in particular, and their age is V. 17.
ſet from twenty yeares old and upward. Leſt therefore it ſhould be thought, that
others, who under that age, ſhould not have allowance made for them, this parentheſis
comes in, *beſides thoſe of three yeares, &c.* that is, who ſhall be provided for
as well from that age to twenty, as from twenty and upward. If it be demanded
further, what ſhould the females then live upon, and male children under three?
Anſw. This diſtinction is made, becauſe by the law of God ſome of the holy
things might be eaten onely by the males, *Levit.* 6. 11. and *Numb.* 18. 10, 11. it
is ſhewed what the males might eat of, and what both ſonnes and daughters.
None but the males then ſhould have portions out of thoſe allowed unto them, and
with the other both males and females, and ſuch as were under three yeres of
both ſexes ſhould be ſuſteined. Thus *Hugo*; but *Lyra* ſaying, according to the *Hugo Card.*
Vulg. Lat. that theſe are to be excepted, makes it doubtfull, wherewith ſuch *Lyra.*
little ones ſhould be ſuſteined. But becauſe *v.* 18. it is expreſly ſaid, their little
ones, their wives, ſonnes and daughters, it is plaine, that the meaning here is according
to that, which hath been ſaid. If it be further demanded, why the age
of three yeares of the males is ſpoken of, and then from twenty and upward, ſeeing
that in numberiug the Levites it is begun at a moneth, and twenty five years
is the ſooneſt, that they began to ſerve, and thirty. It is anſwered, indeed the

numbering of them from a moneth old is appointed, *Numb.* 3.15. but that was becauſe, as is there ſaid, *v.* 13. they were taken for all the firſt born of the children of Iſrael; and a numbering from thirty to fifty, *chap.* 4.3.23.33. of ſuch as were able to carry burthens, when they travelled with the tabernacle: and *chap.* 8.24. from twenty five to fifty, of ſuch as were able to keepe the watch of the tabernacle and to attend there, that they might in five yeares more be better prepared to doe the full office of Prieſts and Levites at thirty. But there is likewiſe a numbering of them from twenty yeares old and upward, 2 *Chron.* 13.23. a reaſon whereof being yielded, *v.* 24,25. *viz.* becauſe God had given the children of Iſrael reſt, ſo that the Levites ſhould not need to carry the tabernacle any more from place to place, it is concluded, *v.* 26. that according to the laſt appointment of *David* they were numbered from twenty, although *v.* 2. of the ſame Chapter it had beene ſaid, that the Levites were even in *Davids* time at the firſt numbered from thirty and upward. *Hezekiah* therefore in ordering the diſtributions here to be made to them of twenty years old and upward followeth his father *David*, who was aſſiſted by the Prophets, *Gad* and *Nathan*, as is expreſſed, 2 *Chron.* 29.25. and not the way of accounting firſt appointed in *Numbers.* Yet it is to be held with *Iunius*, that they were not admitted to exerciſe their full miniſtery, till thirty years of age, at what time both Chriſt and *Iohn* Baptiſt firſt began their preaching. But at twenty they began happly to be inſtructed in things pertaining to their office, at twenty five to execute it in part, and at thirty fully. Touching thoſe of three yeares old and upward to twenty, they are moſt probably diſtinguiſhed from ſuch as were under, becauſe although ordinarily they entered not into the tabernacle till twenty, yet ſometimes extraordinarily they did, when they were very young and tender, as *Samuel*, whom his mother brought thither ſo ſoone as ſhe had weaned him, 1 *Sam.* 1. and it is not improbable, but that ſome others gave their children to God likewiſe upon extraordinary occaſion, as *Hannah* did.

2 *King.* 18.7.

Wolphius.

Origen. lib. 9. *in Rom.*

The higher powers to be obeyed how far forth.

Having thus taken in the memorable acts of *Hezekiah* omitted, 2 *King.* 18. but ſupplied, 2 *Chron.* 29.30,31. as hath been ſhewed: I will now returne againe to 2 *King.* 18.7. *The Lord was with him, and whitherſoever he went he was proſpered,* as more briefly it is concluded, 2 *Chron.* 31.21. *And he rebelled againſt the King of Aſſyria and ſerved him not:* that is, he refuſed to pay tribute unto him, as his father *Ahaz* had bound himſelfe to doe, *chap.* 16.7. neither would he and his kingdome be ſubject to him any more. But how may this be juſtified, ſeeing he could have his kingdome no otherwiſe then his father left it unto him, therefore if he held it as tributary to this king, his ſonne ought to have held it ſo likewiſe, ſeeing the fathers covenant made in this caſe bindeth the ſonne alſo, and that which he did being called rebelling againſt him intimateth it to have beene unlawfull. To this *Wolphius* anſwereth, that *Ahaz* his father did either covenant to be his ſervant, that he might be under his protection for ever, or elſe for certaine yeares, or as long as he lived. If for ever, he ſaith, it bound both him and his, and this fact of *Hezechiah* cannot be juſtified: but if for certaine yeares onely, or for his time alone, *Hezechiah* was now free. but he rather thinketh, that by his rebelling is meant nothing elſe, but his ordering of matters concerning Religion contrary to his liking, which he might lawfully do, ſeeing the higher power is to be obeyed in God and for God and not againſt him, as *Origen* ſaith, upon theſe words, He that reſiſteth the power, reſiſteth the Ordinance of God; this is not to be underſtood of ſuch higher powers as perſecute the faith, for in ſuch caſe that ſaying muſt rather be taken up, We ought rather to obey God then men. And *Tertullian* upon theſe words, [*Give to Cæſar the things of Cæſar, and to God the things of God,*] ſaith, this is well oppoſed, otherwiſe what ſhall be left for God, if all be *Cæſars?* *Paulinus Treverenſis, Lucifer Sardinia,* and *Dionyſius Mediolanenſ.* being required to write againſt *Athanaſius* an Orthodox Biſhop by *Conſtantius* an Arrian Emperour, anſwered, that the kingdome was not his, but Gods, of whom he received it, and that he is to be feared, leſt he ſuddenly take away that, which he even now gave him. *Trajan* alſo is reported to have ſaid to a certain Præfectus Prætorii, when he gave him a ſword and belt, If I ſhall rule juſtly, uſe it for me, if unjuſtly, againſt me. And another Emperour ſaid, He did not deſire, that his wills ſhould have any power againſt right; but if they ſeeme to fight againſt right, to have them abrogated, would be moſt pleaſing unto him. Thus he bringing many arguments to the ſame purpoſe, and concluding, that it is *Catachreſticos* called a rebelling. But becauſe theſe words are added, [*and ſerved him not*] it is plaine, that not any act of reformation in the worſhip of God is meant, but his caſting off the Aſſyrian yoake, which I doubt not, but he might juſtly doe, what contract ſoever his father had made with that King. For although he being an idolatour fled to his patronage and truſted in an arme of fleſh, covenanting therefore to pay him tribute, it was not neceſſary, that *Hezechiah*, who truſted not in man, but in God ſhould alſo doe likewiſe. Wherefore by the word [*rebelled*] here is not meant any unlawfull act, but onely, as the next words explaine, he would not ſerve him, as his father had done; and ſo did God defend him againſt that mighty king, that he could never by all his power be brought to the like ſervile condition, but lived a free and glorious king, bringing his enemies under his feet.

V. 8.

Theodoret.
Vatabulus.

Sallianus.

Therefore, that his proſperity might the more appear, it is ſaid, *v.* 8. *He ſmote the Philiſtims even to Azzah and the coaſts thereof, from the tower of the keepers to the fenced city.*] The like phraſe unto which ſee before *ch.* 17. 9. Theſe towers ſome expound by cottages, where vine-dreſſers and ſhepheards ſhelter themſelves. *Theodoret* by towers, on which fires were made, *Vatablus* by ſtrong towers, the meaning is, that he ſmote them in all places, whether ſolitary or frequented by people howſoever they were fortified. *Azzah*, otherwiſe called *Gaza*, was one of the five Lordſhips of the Philiſtims. Into this warre againſt the Philiſtims, *Hezekiah* entred to revenge the wrongs by the Philiſtims done in the time of his father unto his kingdome, 2 *Chron.* 28. 18. And becauſe the Aſſyrim king came not till *anno* 14 of his reign, and this appears to have been done before *anno* 4. at what time Iſrael was carried away captive into Aſhur, ſome think, that this his expedition againſt the Philiſtims, was before his revolt from the obedience of the Aſſyrian kings, and that his rebelling againſt them was after the Iſraelitiſh captivity, ſeeing it is moſt probable, that if he had rebelled ſooner, the Aſſyrian king would not have returned, when he had ſubdued Iſrael, without fighting againſt him. Wherefore they hold, that he being lifted up with the victory againſt the Philiſtims, began to refuſe the paying of tribute to Aſſyria, hoping that he ſhould be able now to withſtand any power through Gods help, that ſhould come againſt him. But before this victory they think, that for ſome time he paid it. But to me it ſeemeth by theſe arguments not ſo probable, as therefore to yield a neglect of order in the ſacred hiſtorian, who placeth his rebelling againſt the king of Aſhur firſt, and then his ſmiting of the Philiſtims. Becauſe if upon this reaſon it be held, that his rebelling was not till after his victory over the Philiſtims, animating him thus to do, for the like reaſon it muſt be held, that there is a diſorder alſo in relating this victory before the carrying of Iſrael a way captive, ſeeing if it were before, then he was before lifted up thereby to rebell, which according to this reaſon could not be, ſith it was ſo long before the Aſſyrian king came to chaſtiſe him for it. And if he had at any time paid him tribute, it would not have been ſaid, that he ſerved him not without ſome addition touching the time, when, for otherwiſe it is as much as if it had been ſaid, he never ſerved him. Againe, if he at any time ſerved him, there was a time after he was king, that he had not ſuch confidence in God, whereupon he neglected man, the contrary to which ſeemeth to be moſt true, in that he was very godly from the firſt moneth of the firſt year, as appeareth before at large. But why then did the king of Aſhur forbear ſo long to come againſt him, and to take his opportunity to be revenged? *Anſw.* It was Gods ſingular providence over him, whileſt he was buſied in ſetling things touching religion, that he ſhould not be diſturbed, and when the Aſſyrian hoſte came againſt Iſrael, his men being made courageous by their victory over the Philiſtims, it might haply not be thought a fit time, without firſt returning and encreaſing his forces, for the Aſſyrian king to ſet upon him. Being returned and carrying away the people of Iſrael, and putting others in their places, thus ſtrengthening himſelf in thoſe parts, he thought haply to come again with a greater puiſſance, but he was prevented by death: for we read no more of *Salmanaſars* coming to warre, but of *Sennacherib*, which implyeth, that he died. And who knoweth, what troubles his ſucceſſour might have at home, before he could enjoy the kingdome quietly, or whether he were of that warlike diſpoſition at the firſt to prepare for this warre? Thus then time might paſſe away, and nothing be done till *anno* 14 of *Hezekiah*, although the provocation were made *anno* 1°. Touching the Philiſtims now ſubdued, they were a warlike people, and therefore the greater was *Hezekiahs* glory to ſmite and bring them under, as *Plutarch* doth hence praiſe the Romans above *Alexander*, becauſe he ſubdued *Aſiaticks*, that were weaker and more effeminate, but theſe the Germans, Spaniards, Brittans. &c. moſt valiant nations.

V. 9. *In the fourth year of Hezekiah, which was the ſeventh year of Hoſheah, came Salmanaſar*, &c.] How this is to be reconciled to *chap.* 17. 1. where the beginning of *Hoſheah* his reign is in the twelfth of *Ahaz*, and therefore it was his eight or ninth year, and not his ſeventh, when it was the fourth of *Hezekiah*, ſeeing *Ahaz* reigned ſixteen, how the time of *Hoſheah* two wayes counted, maketh a ſeeming difference, in comparing the time of his predeceſſour and his together, ſee before upon *chap.* 17. 1. Here the ſame thing is againe declared, which was ſaid before, *chap.* 17. 6. *Pellican.* The reaſon whereof, as *Pellican* thinketh may be, that the great favour of God, whereby he now protected godly *Hezekiah* and his kingdome *Note.* when danger was ſo neare might be manifeſted, and ſo in what a ſafe condition a godly king and ſtate are, when the wicked goe to ruine, as *Hoſhea* now did together with his people.

V. 13. *In the fourteenth of Hezechiah came Sennacherib king of Aſſyria againſt all the defenced cities of Iudah and took them*, &c.] After the proſperity of *Hezechiah* ſet forth, now followeth his adverſity by the invaſion of the Aſſyrians. He had revolted from their obedience, in which his father lived, and therefore they come now to be revenged upon him and prevaile very much. V. 14. Then he ſent to *Sennacherib* at Lachiſh, one of the ſtrong cities of Iudah, ſaying, I have ſinned, but go from me, and whatſoever thou ſhalt lay upon me I will beare; and three hundred talents of ſilver, and thirty talents of gold being impoſed upon him, he payd it out of the treaſures of the Lords houſe, and with the ornaments thereof pulling off the plates of gold upon the doores, which he had formerly faſtened there. *Lyra.* *Lyra* thinketh, that the ſinnes of his father *Ahaz* and of the people in his time were the cauſe of his adverſity, and that when *Hezechiah* confeſſed to the king of Aſhur, that he had ſinned, he meant that ſinning of others againſt the Lord, which yet he taketh to himſelfe, as being now king. *Pellican.* *Pellican*, that the hearts of the people were to idolatry even in the time of this godly king, which ſoone appeared in that immediately after his death in the time of *Manaſſeh* they fell away moſt fouly againe; and for this cauſe God now brought the Aſſyrians againſt them, ſparing the king. And by his ſinning, which he accknowledgeth, he underſtandeth that againſt the Aſſyrian king in refuſing to ſerve him. *Wolphius.* And *Wolphius* will have it a ſinne indeed in *Hezechiah* to refuſe to ſerve the king of Aſhur, becauſe that he was by his father bound unto it, of which enough already, and becauſe he made a league with *Tirhakah* the king of Egypt and Ethiopia, truſting to which he withdrew his obedience from the Aſſyrian, and that contrary to the warning given him, and the invectives made by the Prophet *Eſay* againſt it. Thus he; but looking into *Eſay* I finde nothing ſpoken againſt *Hezechiah* for truſting to the Egyptians and Ethiopians helpe, but againſt the Philiſtines: one of thoſe chiefe cities the king of Aſſyria fought againſt, *viz.* Aſhdod, but they comforting themſelves in expectation of helpe from this king, are by the prophets threatened, aud by the ſigne of his going naked ſhewed that the Egyptians and Ethiopians being ſubdued by the Aſſyrians ſhould be ſo carryed away out of their owne countrey to their ſhame. And concluding, *v.* 6. he ſaith, *Then ſhall the inhabitants of that countrey ſay, Behold, thus is it with our hope, to which we fled for helpe, &c.* that is, not as ſome would have it, whom *Wolphius* followeth, the inhabitant of the countrey of Iudea, but of

Junius.

*Hieronym. in Eſa.*20.

Paleſtine, as *Iunius* rightly expoundeth it, and the whole courſe of the hiſtory directeth ſeeing here is nothing ſaid of Iudea, but of Paleſtine onely, whereas this may ſeeme to belong to another kings time, and not to *Sennacheribs*, ſeeing he is called *Sargon*, king of Aſſyria, *v* 1. It is to be underſtood, as *Ierome* hath it and others after him, that the ſame king had both theſe names *Sennacherib* and *Sargon*, as is alſo intimated in that *Tharian* ſaid to be a captain of *Sennacheribs*, 2 *King*.18. 17. is ſaid to be a captaine of *Sargon*, *Eſa*.20. But let us proceed to *Eſa*.22. there Iudah is threatened with a diſmall time, and upbraided by keeping in the waters and ſtrengthening the wall, *v*.9,10, 11. and not looking to the Lord by faſting and prayer to ſeeke unto him: of which practices for fortification againſt the coming of the enemy, ſee 2 *Chron*.32.3,4,5,&c. But what is all this to prove a confedecy with the king of Egypt and Ethiopia? verily nothing; or to the taxing of *Hezechiah*, as if the Lord were offended with him for revolting from the king of Aſſyria? For he is not once named, but *Shebnah* who is threatened and the people of the city, who when they were thus ſtrengthened, were ſecure.

Junius.

2 Chron.22.

V. 1.

And whereas *Eſa*.30. a threatening is denounced for their truſting in Egypt, it is not to be underſtood of the time of *Hezechiah* as *Iunius* well obſerveth, but of *Zedekiah*, who was long after, although this were propheſied, as alſo the ſtreight beſieging of the city of Ieruſalem, *ch*.29.1,2,3. in the dayes of *Hezechiah*, but happened not, till afterwards, as in ſome paſſages here following appeareth. Wherefore *Hezechiah* brought not this judgement upon his kingdome by any ſin, which he had committed, as *Wolphius* would have it: but rather according to others, it came for the hollow heartedneſſe and wickedneſſe of the people having ſo godly a king and ſo holy a prophet as *Iſaiah*: for that they did moſt of them conforme to the Ordinances of God onely externally, their hearts being bent a cleane contrary way. *Hezechiah* then ſent to *Sennacherib*, ſaying, [*I have ſinned*] onely by way of humbling himſelfe before ſo mighty a King, who taxed him of ſinne and rebellion againſt him, if haply by this meanes he might ſtop his further proceedings in deſtroying his countrey, and ſpecially Ieruſalem. And this he did not out of any diſtruſt in God, ſeing, he was before for his truſting in him commended above all others, 2 *King*.18.5. but becauſe the people were wicked, and had committed in his father *Ahaz* his time ſo great abominations, he feared, as he might juſtly do, ſome great judgement to be now in coming againſt them. Moreover, how he comforted himſelfe and others in God, and what a confidence he had in him, ſee 2 *Chron*.32.7,8. where his exhortation to the citizens of Ieruſalem is ſet forth: *Be ye valiant and feare not, neither be diſmayed with the feare of the king of Aſhur, and the multitude with him, for he is more that is with us, then with him, &c.* which ſpeech is ſaid to have beene cordiall to the people, *v*.6. And it is ſaid, *v*.1. that after the godly orders before ſpoken of firmely ſettled by *Hezekiah*, came *Sennacherib*, intimating, that his coming was onely or chiefly to exerciſe his faith and to make it the more glorious, when as by ſo great a power coming againſt him he being tryed quailed not, but encouraged others, and finally ſo miraculouſly prevailed againſt him, by his fervent prayers bringing downe deſtruction upon his army and him alſo.

Joſh.15.39.

Joſh.15.

But whereas, 2 *King*.18.13. it is ſaid, that he came, *againſt all the defenced cities of Iudah and took them*, here it is ſaid onely that he *invaded Iudah and pitched his tents againſt the defenced cities thereof, thinking to ſubdue them to himſelfe*. The meaning of that 2 *King*. 18. 16. that he preſumed ſoon that he ſhould take them, neither did the Iews themſelves make any other account, by reaſon of his unreſiſtable forces, wherefore the writer of the *Chronicles*, to make it more plain ſaith, that *he thought*, or as it is in the Hebrew, *he ſaid*, meaning in his heart, that he would, &c. For 2 *Chron*. 32. 9. it is plainly ſaid, that he was beſieging Lachiſh, when he ſent meſſengers to *Hezekiah*, and therefore all the cities of Iudah were not taken, neither when it is ſaid, that he came againſt them all, is it to be underſtood, that he did ſo any otherwiſe, but in purpoſe and reſolution, becauſe he could not ſo do, they being very many, but he muſt neceſſarily begin with ſome firſt, and moſt probably, he having taken ſome of leſſe ſtrength, proceeded to beſiege Lachiſh, a city that might not be ſo eaſily ſubdued. And if he had taken any, then thoſe words 2 *King.* 18. 13. muſt be underſtood, he took ſome of them, when it is ſaid, *he took them*; but others which he had not wonne, he laid ſiege unto, as he came at any of them.

Joſephus.

Ioſephus relating this hiſtory ſaith, that *Sanneherib* bringing with him the whole ſtrength of Aſia, divided his army into two parts, one of which he ſent with his captain *Tartan*, againſt Azotus or Aſhdod of the Philiſtims, of which ſee *Eſa.* 20. and with the other he came againſt Iudah, ſo likewiſe *Chron. Hebr. c.* 13. *In the ſame hour that he came againſt Iudah he ſent Tartan againſt Azotus.* Thinking, becauſe he had forces ſufficient, with one part of them to keep the Philiſtims, who were at this time ſubject to *Hezekiah* from coming to help him, and withall to ſtop the paſſage of the Egyptians and Ethiopians, whom he moſt feared, whileſt he was buſied in the Iewiſh warres. Whether this were ſo or not, certain it is, that about this time the Philiſtims were overcome by him, and not long after the Egyptians under Tirhakah, according to *Eſa* 20. *Hezekiah* his ſending to pacifie the Aſſyrian king, which was the firſt thing done on his part after his coming into this countrey, being ſufficiently ſet forth 2 *King.* 18. is in the *Chronicles* omitted. And what he did after that, he ſought by ſo great a price to buy his peace, but was by the perfidious king notwithſtanding come againſt, is onely ſet down, as being omitted in the *Kings.* But how it happened that when he ſubmitted himſelf for the ſafeguard of his countrey, as a provident king, to pay ſuch a maſſe of ſilver and gold, he had the Aſſyrian forces yet bent againſt him, is left untouched in both.

Joſephus.

Ioſephus ſaith, and we may eaſily conjecture the ſame, that *Sanneherib* promiſed by oath, that if *Hezekiah* did pay unto him ſo much ſilver and gold, he would depart with all his power, and not invade his land any further, but he ſware this deceitfully, intending firſt to draw from him what treaſure he could, and then to go againſt him and ſubdue his whole kingdome. This being perceived by *Hezekiah*, he conſulted with his people about uſing the beſt means that he could, to keep off ſo great an army from lying near to Ieruſalem, and for this end, with the help of his people, he dammed up all the fountains of water thereabouts, and ſtopped the courſe of that, which ran from the city through the midſt of the countrey, that is, into other parts;

2 *Chron.* 32. 2, 3, 4.

Lyra.

and this *Lyra* conjectureth, that he did by digging a great head or pond to receive that water, and when that was full and ran over, making it a paſſage under the ground, that the Aſſyrians might have no benefit by it, and for want of water be forced eftſoons to depart from thence, ſee 2 *Chron.* 32. 30.

Junius.

And then having alſo repaired the wall, which had been broken by *Ioas* king of *Iſrael* in the dayes of *Amaziah*, 2 *King.* 14. 13, 14. and built an outer wall for more ſtrength, he called the people together and made that oration unto them ſo cordiall and comfortable, *v.* 6, 7. And if the wall remained broken from the dayes of *Amaziah* till this time, it lay in ruine above 98. years, that is, 52 in the reign of *Vzziah*, 16 under *Iotham*, 16 *Ahaz*, and 14 to this year of *Hezekiah*, which is a marvell, conſidering that *Vzziah* is ſaid to have had a proſperous time, and to have built towers in Ieruſalem, 2 *Chron.* 26. 9. yet indeed nothing is ſpoken of his repairing the broken wall, ſo that it might probably remain in the ſame ſtate, in which *Amaziah* his father left it; *Vzziah* haply intending after his towers building to do it, but being prevented by the judgement of leproſie, which befell him, left it, and ſo it continued, till this time, yet not in that length broken, but being almoſt all rebuilt before, now in the time of this danger it was with ſpeed finiſhed, and another ſuch wall added, as they were able in that ſhortneſſe of time to make. Thus *Hezekiah* did now, and thus he expreſſed his ſure truſt and confidence in God, which ſheweth, that he ſent not to compound before, out of any baſe fear, but that he might uſe the moſt effectuall ordinary means, if haply ſo, this tyrant would have been moved to depart, to ſave the ſhedding of much bloud of his people. If he ſhall ſeem to have committed ſacriledge (which he ought not to have done) in that he took away the treaſures and ornaments of the temple; I anſwer, that the preſent neceſſity was a diſpenſation unto him, neither is it ſacrilege in any king, but warantable by this example to do the like in the like caſe, having a minde to give again as much to the houſe of God, when he ſhall be able, as he taketh away, for neceſſity hath no law, and ſo precious are mens lives in Gods ſight, that to ſave them he is not unwilling, that his rights ſhould be taken, ſeeing the faithfull are his living temples, in which he dwelleth by his Spirit.

V. 9.
2 King. 18.17.

After this preparation made for defence and an oration full of faith unto the people to ſtirre them up to beleeve, *Sennacherib* being ſtill at the ſiege of Lachiſh ſent meſſengers to *Hezekiah*, 2 *King*. 18.17. He ſent *Tarthan*, *Rabſaris* and *Rabſhakeh* with a great army. But how could this be, ſeeing he with all his domination laid ſiege to Lachiſh? the Vulg. Lat. [*he with all his army*] It is to be underſtood of that part, the leading whereof he tooke upon himſelfe: as may be gathered from that, which hath been already ſaid about this dividing of his forces into two parts, whereof he committing one to *Tarthan* according to *Eſa*. 20. And he ſent theſe men with this great company to terrifie the Iewes, that they might deliver the city of Ieruſalem unto him, and not yet to lay ſiege unto it; neither indeed ever did he, according to the Propheſie of *Eſay*, 2 *King*. 19.32. but loſt his army, and was himſelf deſtroyed for attempting it in ſo inſolent a manner. Touching the reaſon why *Sennacherib* ſent againſt *Hezekiah* after the compoſition before ſpoken of made with him; *Pellican* himſelfe thinketh, that *Hezekiah* made account, that when he paid ſo great a ſumme of ſilver and gold, the Aſſyrian would not have expected alſo a yearly tribute from him, but he requiring this, *Hezekiah* by the perſwaſion of Gods Prophets refuſed & ſo rebelled the ſecond time againſt him, whereupon he ſent, as here followeth; but for as much as no ſuch thing is ſaid in the text, this is uncertaine, and it is rather to be held, as was before ſaid, that when he had received the money, he would not depart, but moſt injuriouſly would have the city delivered unto him alſo, and this being denyed, he ſent thus to threaten and expoſtulate with the people. Amongſt the perſons of note ſent, *Rabſhakeh* in particular is the mouth, *v*. 19. and it ſeemeth, *v*. 26. that he ſpake in the Hebrew tongue. The Rabbins, as *Ierome* hath it, upon this, ſay, that he was the ſon of the Prophet *Eſay*, who fell from the true religion and ranne away to the Aſſyrians, and therefore was now employed by them; but the ground hereof is ſo weake, that it is not worth the confuting, *viz*. becauſe *Eſay* had another ſonne called *Iaſub*, ſignifying *Left*: but it followeth not from hence, that he had his name for this reaſon. And they adde, that by the menaces of *Rabſhakeh*, *Shebnah*, one of them, who was ſent by *Hezekiah* to ſpeake to the Aſſyrian Embaſſadours, was ſo terrified, that he betrayed part of the city Ieruſalem into their hands, and for this the Prophet *Eſay* ſpeaketh ſo bitterly againſt him, *Eſa*. 22.15,16, &c. and threateneth his putting out and placing *Eliakim* in his roome by a decree not to be altered.

Pellican.

Hieron. de tradit. hebr.

But although he were thus threatened, yet it no where appeareth, that this was the ground or cauſe, but rather his relying upon outward meanes, and not truſting in God; and for his betraying of any part of the city, there is nothing to intimate it, but rather the contrary; both becauſe he went with *Hilkiah* after this to the Prophet *Eſay*, and it was by him promiſed that he ſhould not enter this city or doe any hoſtile act againſt it, 2 *King*. 19.32. *Iunius* upon *Eſay* 22.15. ſaith, that *Shebnah*, who was now over the houſe, held that Office in the dayes of wicked *Ahaz*, father to *Hezekiah*, being, as his old maſter, wicked in heart, and ſecretly a favourer of wicked idolaters, and an hinderer of reformation, yet he could not at the firſt be outed by reaſon of his greatneſſe, onely ſince the time of *Eſay* his propheſying againſt him, he was put from that Office and made the Kings Scribe, that ſo he might have leſſe power and *Eliakim* placed in his roome. For which both here and *Eſa*. 36.3. *Eliakim* is ſaid to be over the houſe, and *Shebnah* the Scribe, or principall Secretary to the King, haply his age being pretended, which made him unfit to hold that place any longer; and this being an honourable place, and becauſe it was of little paines, fit for a man now grown old, *Eſay* 36.2. Becauſe *Rabſhakeh* was the onely ſpeaker, he onely is mentioned, as ſent by *Sennacherib*.

Junius.

V. 19.

Now for the ſpeech of *Rabſhakeh*, ſome parts of it onely are ſet forth, 2 *Chron*. 32.9,10, &c. becauſe it is conteined at large in this place, *v*. 19, 20, 21. and *Eſa*. 36. we have the ſame ſet forth *verbatim*, from whence moſt probably both this and the

whole 19. chapter, and 20. to *v.* 19. was taken and inſerted here, which maketh
this hiſtory of *Hezekiah* king of Iudah ſo compleat as that the writer of the *Chronicles*
had nothing left him to adde hereunto, as his manner hath hitherto beene
touching all other kings of Iudah, but onely before this conflict with *Sennacherib*
as hath been already ſhewed, and after his recovery from his dangerous ſickneſſe,
from *v.* 25. of 2 *Chron.* 32. to *v.* 31. where ſome remarkable paſſages more are ſet
forth then in *Kings*.

The place, where *Rabſhakeh* ſtood, was at the conduit of the upper fiſhpoole,
as the way lay to the fullers field, a place neare Ieruſalem, where Fullers uſed to
Pellican. waſh and dry their clothes, being a plaine place neare to the wals of the city. Here
Sennacheribs meſſengers call to the king, but he not thinking it ſafe to come out
unto them in perſon, who were ſo falſe hearted, (for the perſon of the King is not
to be hazarded) nor yet to ſtand with his honour to deale any otherwiſe with the
king of Aſſyria, then he dealt with him, *viz.* by meſſengers, ſent his ſervants to
ſpeak with the ſervants of that king, *Eliakim governour of the houſe, Shebnah the
Scribe, and Ioas Recorder.* Concerning which offices enough hath been ſaid before
upon 2 *Sam.* 20. 24, 25, 26.

V. 19. For the ſpeech of *Rabſhakeh, v.* 19. *Say to Hezekiah, thus ſaith the great king,
the King of Aſſyria, What is that truſt in which thou truſteſt, &c,*] Which was
ſpoken out of intollerable pride in reſpect of the king of Aſhurs unreſiſtable
ſtrength, as thinking it vaine for *Hezekiah* to truſt either in God or man to be ſaved
V. 21. out of his hands. For ſo he goeth on, to beat him from all confidence, in the king
of Egypt, calling him a broken ſtaffe of reed; not that *Hezekiah* ſought help from
Pellican. Egypt, as *Pellican* noteth, but becauſe he was his next neighbour; and it is the
manner of kings in time of danger to ſeek to ſome neighbour king for aid: wherefore
Rabſhakeh preſuming alſo, that he did ſo, as *Hoſheah* the laſt king of Iſrael had
done before, propounds this as true, when it was falſe, and *Hezekiah* was not ſo
prophane as to doe thus, ſeeing if he had done it, ſome record in the Sacred Hiſtory
Wolphius. would have beene made thereof. Yet *Wolphius* holdeth, that he did, but
without ground, as I have made it appeare before by examining the propheſie of
Eſay: the allegory of a broken ſtaffe of reed was very apt both for the ſituation of
Egypt in a low reedy ground, and becauſe a reed leaned upon giveth a man a fall,
and hurteth his hand by piercing it. 2. He proceedeth to ſhew, that if he truſted in
God, this was vaine, ſeeing he had broken down his high places and altars in other
V. 22. places, reſtreining all his worſhip to one place at Ieruſalem onely. And this he
ſpake after the manner of an heathen. (which ſheweth, that he was no Iew) for
they thought that it tended greatly to the honour and glory of their gods to ſet up
altars and temples to them in many places, and that to breake downe any formerly
ſet up was a diſhonour which could not, but greatly incenſe them. But he was
herein deceived, for when one ſtately temple was by *Solomon* built to the honour
of the true God, to ſhew, that he was one onely and his religion one, he forbade
Levit. 17. 3. 4. *Deut.* 16. 5. ſacrificing in any other place. 3. He propounds to his conſideration, how much he
V. 23, 24. was overmatched, ſeeing he had not men enough to manage two thouſand warre
horſes, and he had ſo many to ſpare, if he would, for him, and yet too great a power
V. 26. for him to encounter, although he had Egypt on his ſide. 4. Which might move
him moſt, he ſaith, that God bade him come againſt that countrey and deſtroy it.
Wolphius. This, ſaith *Wolphius*, he ſpake from their owne principles, *viz.* that nothing comes
to paſſe without Gods providence, and according to *Eſa.* 10. 5. where *Aſhur* is
called *the rod of Gods anger againſt Ieruſalem:* but that it ſhould not remaine long
upon it. And accordingly the king thereof at this time diſtreſſed it, and probably
took ſome other parts belonging to the king *Hezekiah*, that reigned in Ieruſalem,
but that he ſhould deſtroy the countrey can not from thence be truly gathered.

V. 26. *Eliakim* hearing his oration, together with his fellowes, beſought him to ſpeak
unto them in the Syriack tongue, and not in the Iewes tongue in their hearing, who
Lyra. were upō the wal, leſt they ſhould be terrified by his words. *Lyra* ſaith, not only the
Rabbins, but alſo our doctours commonly gather, that *Rabſhakeh* was a Iew; because
he ſpake Hebrew; but this is no argument, ſeeing it ſeemeth, he could have

ſpoken Syriack alſo; and *Lyra* himſelf noteth, that men near the king learned more languages commonly, that they might be the fitter to entertain forraign embaſſadours. But why would they have him to ſpeak in the Syriack tongue? and not rather in the Aſſyrian or Chaldee? ſeeing he came from the king of Aſſyria. *Sol.* The Syrians, Chaldeans, and Aſſyrians, uſed all one and the ſame tongue, as *Wolphius* noteth, and the Iews language not differing much from it, but as one dialect in the Greek tongue from another, came afterwards in their captivity eaſily to be turned into it, their own being forgotten. *Wolphius.* But whereas they ſought from hence to move this *Rabſhakeh* to ſpeak unto them in this tongue, that it might not be underſtood of the people, which he ſaid, he condemneth as moſt fooliſh, abſurd, and pernicious, becauſe it could not but be conceived, as it fell out indeed, that he would by this motion be more provoked then ſtayed, from ſpeaking whatſoever he could deviſe, to ſtir up the people to revolt from the obedience of *Hezekiah*, and their ſaying ſo, ſhewed a fear in them of the peoples fidelity towards their king, and was enough to ſtir them up to a jealouſie againſt him, that he would have them kept hood-winked, that they might not know their danger, till it came upon them, which could not but greatly exaſperate them. Yet that ſuch an aſperſion might not be caſt upon *Eliakim*, or *Ioas*, who were good men, he conceiveth that this was the deviſe of wicked *Shebnah*, purpoſely to provoke *Rabſhakeh* to rail the more, and to lay open that, whereby the people might be moved to yield up the city, and yet he thought, that by making this motion he ſhould be conceived to be very godly, and a great lover of his countrey, when he ſecretly meditated the betraying of it into the Aſſyrians hands. And if otherwiſe it came from *Eliakim*, he imputeth it to his fear, which made him ſpeak unadviſedly; thus he. *Pellican.* *Lyra.* But others blame them not for thus ſaying, becauſe either that the people might by this means be provoked to ſhoot at him from the wall, or would be overmuch terrified, was to be feared. I hold with thoſe that lay no blame upon theſe meſſengers of *Hezekiah*, for making this motion, becauſe they thought haply, that he ſpake in the Iews language, as ſuppoſing that they underſtood none other, and it irked them, that all the people ſhould hear their good king thus traduced, making no doubt, but that his errand being to the king, he would hereupon be moved to alter his language, as having in commiſſion not to ſpeak to any other, but to commiſſioners ſent from the king, however it fell out to the contrary.

V.27. *Rabſhakeh* utterly refuſing to hearken to this motion, takes occaſion hereupon to traduce it, as if he that made it, cared not to what miſeries the poor people were expoſed, ſaying, *hath my lord ſent me to ſpeak to thy lord and to thee theſe words, and not to the people, that they might eat their own dung? &c.* Hereby intimating a long ſiege, which they muſt neceſſarily endure, and at the laſt be forced to yield, and therefore that they ſhould provide beſt for their own good, to do it now at the firſt.

V.28. Then he ſpake with a loud voice to the people, *Let not Hezekiah deceive you, for he ſhall not be able to deliver you, &c.*] That is, to make you abide quietly in the city, and to hold it againſt *Sanneberib*. For neither is his power ſufficient to ſecure you in thus doing, neither can his God in whom he would have you to truſt, defend you from him. Becauſe other gods, as experience had already ſhewed, could not ſave their people; *viz.* the gods of Hamath and Arphad, Sephervaim, Hevah, and Ivah, nor the gods of Samaria. Of Hamath and Sephervaim and Henah, ſee before *ch.* 17. 24. Arphad, ſaith *Iunius*, was a countrey in the upper part of Aſſyria. *Iunius.* Ivah, called Ingilines in *Epiphanius*, in Meſopotamia. Of Samaria, it hath been ſhewed, how that was taken by the Aſſyrians, *ch.* 17. and 18. 10. He therefore moveth them in time to provide for their own good, by coming forth with a preſent to *Sanneberib*, as *Iunius* rendreth it, by doing that which might be profitable for them, ſaith the vulgar Latin, but in the Hebrew it is, *make a covenant with him,* that is, by voluntary ſubmitting and making oath unto him to be his ſubjects. V.31. V.32. Then he promiſeth on *Sanneberibs* behalf, if they would do ſo, that they ſhould remain in ſafety in their own land, living as they had done in times paſt, every one in his poſſeſſion, till that he ſhould remove them to one like their own moſt fruitfull, that is, at his return out of Egypt, *Gloſſ. Ordin.* For ſo he had already dealt with the Iſraelites their brethren, and with the Syrians, who were removed into other countries, in policy to keep them the better under. And thus he concludeth, that they might live, but otherwiſe dye, becauſe neither *Hezekiah* nor his God could ſave them. But herein he blaſphemed the living God, as alſo his Lord *Sanneherib* doth *ch.* 19. 12. in comparing dumb idols, the work of mens hands with him, for ſuch were the gods of the gentiles, and therefore his judgement was not long delayed. V. 36. To this railing and blaſphemous oration, no man made any anſwer, for ſo the king had commanded, leſt *Rabſhakeh* ſhould be provoked to blaſpheme the more, according to *Lyra*. *Lyra.* They had a moſt wiſe and godly king, who would have the anſwering of this reſerved to himſelf, and therefore they did better to obey him in ſilence, then to be moved by *Rabſhakeh* to anſwer, ſo *Pellican*. Pellican. *Wolphius.* But not onely for this cauſe, ſaith *Wolphius*, and that reaſon rendred by *Lyra*, was this ſilence enjoyned, but alſo leſt liberty of anſwering being left unto the people, ſomething might raſhly have been uttered, whereby the enemy might have had advantage given him, to gather the diſpoſition of the people, or the ſtate of the city; And laſtly, to ſhew his contempt of the Aſſyrian King, and how much he ſlighted him for the vile ſpeeches of his meſſenger, as a dog or ſwine, before whom pearls and holy things are not to be caſt. *Note.* And to teach us to anſwer ſuch in their calumnies with ſilence, whom we have no hope to amend by ſpeaking; And the ſtrict obedience of the people to their king in this caſe is worthy the imitation of all ſubjects, as being the ſafeſt way in times of greateſt danger, the king being wiſe and godly, and carefull to preſerve the kingdome. V. 37. Then they that were ſent, returned with their garments rent unto the king, relating all unto him. For thus in ſorrow the Iews commonly uſed to do for blaſphemy, or ſome great miſery, as hath been ſometimes noted before, and in the high Prieſt, ſuppoſing that Chriſt had blaſphemed.

CHAP. XIX.

V. 1. HEzekiah *hearing this, rent his clothes, and putting on ſackcloth went to the houſe of the Lord,* &c.] 2 *Chron.* 32. 18. it is ſaid, that the ſervants of *Sanneherib* ſpake more againſt God and the king, wherefore he preſently humbled himſelf in prayer, and whileſt he was thus doing, ſent to the prophet *Eſay*. He conſidered, ſaith *Gloſſ. ordin.* *Gloſſ. ordin.* that the ſinnes of the land might be the cauſe of this miſery, and therefore he mourned. And although it be not expreſſed, what he now prayed, *Lyra.* *Lyra* conjectureth, that it was for pardon, and help, and mercy towards the people, and juſtice towards blaſphemers, and becauſe he thought there was more merit in the prayers of *Eſay* then in his own, he ſent to him to pray alſo; he ſhould have ſaid, becauſe he thought, that his prayers could more prevail, ſeeing he was a prophet of the Lord, and ſo moſt gracious with him, as ſometime *Elijah* and *Samuel*, and *Moſes*, &c. had been. For what can the poor merit at the hands of the rich by begging? *Sallianus.* And therefore another of the ſame religion ſaith better, he ſent to *Eſay*, as to one, that had moſt inward familiarity with the Lord, and he ſent the ſame meſſengers that came unto him with their clothes rent, together with certain prieſts clad alſo in ſackcloth. V. 3. Whereas coming to *Eſay* they complain of their common calamity, and ſay, *the children are come to the birth, and there is no power to bring forth*; that is, the ſtate is now like unto a woman in travell full of pangs, which are ſo much the greater, becauſe ſhe cannot bring forth: for even ſo was *Hezekiah* and his people in Ieruſalem; they conceived great indignation and horrour at the blaſphemies of the Aſſyrian king, being deſirous to revenge this wrong done to their God, but his forces were ſo great, and theirs ſo ſmall, that they were no way able to do it, which made their ſorrowes to continue, and them to flee to the divine Majeſty, who only is able to judg him according to his demerits, thus, but more briefly *Lyra* and ſome others. *Lyra.* *Wolphius.* But *Wolphius* more fully. We are full of ſorrow, as

a woman in travell, that cannot be delivered, both for the great power which is come againſt us, and becauſe our God is ſo vilified, as unable to help, and his ſervant *Hezekiah*, as a deceiver and oppugner of his worſhip, to promote which his chief care hath been, inſomuch, as if a woman at the point of bringing forth be not preſently holpen, there is danger of periſhing both to her and her children, ſo if God make not haſte to help his people in theſe extremities, there will be preſent danger of ruining all, both the city and religion. By the children come to the birth, he meaneth the people in diſtreſſe, unto whom he being as a mother, laboured to bring them forth of it, by doing what in him lay by great guifts ſent to ***Sanneherib***, but he was not able, for ſtill the danger continued. ***Pellican*** likeneth the conſcience
Pellican.
of their own ſinnes, thought to be the cauſe of *Rabſhakeh* his blaſphemies to the pangs of a woman in travell, that cannot be delivered, becauſe they are as bitter to a godly ſoul. I reſt in the firſt, *Hezekiah* and his people were as much pained at theſe blaſphemies, as a woman that wanteth ſtrength, when the childe is even now come to the birth; becauſe they went to their hearts, making their ſpirits ready to fail, and power they had not to overcome them, wherefore he did flee to God for help, being otherwiſe ready by and by, together with his people to periſh, and deſired *Eſay* to pray for the remnant of the people, that is, them being but a remnant, in compariſon of the great number that were of them, before they were waſted in the time of ***Ahaz***, ſo ***Lyra***; or a remnant he calleth them, with reference to their brethren of Iſrael, who were carried away captive before.

V. 6. The kings meſſengers coming to *Eſay*, are comforted againſt theſe their great ſorrowes, and ſent back with comfort unto him. For the prophet biddeth from the

V. 7. Lord, that he ſhould not fear *Sanneheribs* brags, ſaying moreover, ***I will ſend a ſpirit unto him, and he ſhall hear a meſſage, and return into his own land, and fall by the ſword there.*** That is, a ſpirit of trouble at the meſſage brought touching the king of Ethiopia coming to fight againſt him, and when he hath gone againſt him and is returned, his hoſte being cut off and deſtroyed, he ſhall return and fall by the ſword in his own land, all which came to paſſe accordingly, but not till he came again from fighting againſt the Ethiopians, ſo ***Lyra***. But ***Wolphius***, by the ſpirit, which he
Lyra.
Wolphius.
would ſend unto him at the hearing of a meſſage, underſtandeth a panick fear, wherewith he ſhould be ſurprized at the hearing of the deſtruction of his army by the Angell of God ſent out in the night againſt it, the lamentable cries whereof ſhould come to his ears and affright him. Some by this ſpirit underſtand the fear,
Toſtatus.
wherewith he ſhould be ſtricken at the hearing of the Ethiopian king, leſt the Ethiopians and Egyptians joyning together againſt him, whileſt he went to fight againſt them, the Iews ſhould come upon him at his back, and ſo being beſet with
Junius.
three nations at once, he ſhould be endangered with his whole army. ***Iunius***, by this ſpirit underſtandeth a minde to return. But I prefer that of ***Wolphius***, becauſe he was not ſo much afraid of the Ethiopians, that we read of, nor at the hearing of that meſſage, nor cauſed hereby to return home, but ſtill continued as full of courage, and inſulted as much over the God of Iſrael, and ***Hezekiah*** his ſervant, as appeareth by his letters unto him, as he did before. But ſo ſoon as, his army being deſtroyed, the noiſe thereof came to his ears, he preſently fled away. Neither doth the word rendred *Meſſage* in the vulgar Latin, ſignifie any thing elſe, but an hearing, ***he ſhall hear an hearing***, or *ſound*, ***Iunius*** hath it, ***a rumour***. It is therefore to be conceived, that the prophet overpaſſing the impediment, which he met withall by reaſon of the Ethiopian king, comforteth *Hezekiah* and his people by this, wherein the greateſt comfort lay, ***viz.*** the enforcing of *Sanneherib* to flee to his own countrey, never to come againſt Ieruſalem, or any other city of Iudah again, which yet was not immediately fulfilled, as we may gather from ***v. 9.*** but a year after, when he had ended his warre againſt the Ethiopian, and returned, thinking to take Ieruſalem. For there the prophet giveth this ſigne to confirm his words. ***This year ye ſhall eat that which groweth of it ſelf, and the next year, and the third ſowe and reap.*** Implying an whole year to come after that, wherein he thus propheſied, before their full deliverance.

V. 8. ***Rabſhakeh*** having no anſwer, and thereby perceiving, that the Iews meant to

Toſtatus.
Lyra.
Pellican.
Junius.
Joſephus.
Genebrard.
S.Sulpitius.

hold Ieruſalem againſt his Maſter, returned unto him at Libnah, for he heard that he was gone from Lachiſh, being, as is generally thought by expoſitours, taken, becauſe it is improbable, that he would otherwiſe have gone from the ſiege thereof to another. *Rabſhakeh* coming to him at Libnah relateth unto him the ſtoutneſſe of the Iewes at Ieruſalem: Whereupon he wrote as followeth, *v.* 9. Becauſe he being enforced to go againſt *Tirachah* king of Ethiopia, and Egypt, as is commonly held, could not goe immediately againſt Ieruſalem as he deſired. But this coming of the Ethiopian king againſt *Sennacherib* is not thought to have been againſt his countrey in this his abſence, but in the place, where he then was, whereas indeed it ſeemeth rather to have beene againſt his countrey, both becauſe it is here ſaid, he returned, although *Iunius* for this word hath nothing elſe but *againe, he wrote letters, &c.* but in Hebrew it is, *he returned, and wrote.* And ſo *Ioſephus* ſaith, he heard, that the king of Ethiopia led an army through the deſert againſt the Aſſyrians, whereupon he returned: ſo likewiſe *Genebrard* and *Severus Sulpitius*, but as *Ioſephus* ſaith, he left *Rabſhakeh* with two others to continue the warres againſt the Iewes in the meane ſeaſon, ſo that they could not in his abſence intend their husbandry, but lived upon that, which grew of it ſelfe, according to the forementioned Propheſie. And the long time, that he was in this expedition againſt *Tirhakah, viz.* an whole yeare at the leaſt makes it the more probable, that he tooke a long journey to repreſſe the Ethiopians, even to Aſſyria, which was ſeven hundred miles, and not that the Ethiopians came neare Iudea to fight againſt his army there, for then he ſhould doubtleſſe have ſooner ended that warre. Of what great power the Ethiopian King was, ſo that he had need with all his might to oppoſe him, ſee in the example of *Zerah* king of Ethiopia, 2 *Chron.* 14.9. who came againſt *Aſa* with 100000. men.

V.10.
Lyra.

For his writing to *Hezekiah*, it is ſaid, that he ſent meſſengers to him, that ſhould ſay, *Let not thy God deceive thee, in whom thou truſteſt*, ſaying, *Ieruſalem ſhall not be delivered into the hands of the king of Aſſyria, &c.* and yet *v.* 14. *When Hezekiah had received the letters, &c.* So that it ſeemeth he both wrote and committed the ſame to be delivered by word of mouth to theſe his meſſengers alſo. To this effect *Lyra* ſaith, He threatned him both by word and writing to ſtrike the greater terrour into him. See alſo 2 *Chron.* 32.17,18.

V.12.
Junius.
Wolphius.

And in this ſpeech and letter is nothing, but the ſame, which *Rabſhakeh* had ſaid before, nor all that, yet coming to reckon up the countreys, which the Kings of Aſſyria had ſubdued, *v.* 12. he is more full, then *Rabſhakeh* had been, ſaying, *Have the gods of the nations, which my anceſtors deſtroyed, delivered them?* For whereas *Rabſhakeh* addeth next to theſe words, *Where be the gods of Hamath and Arphad, &c.* He before his coming to *Hamath* inſerteth others thus, *Gozan, Charan, and Rezeph, and the children of Eden, which are in Thelaſſar.* *Junius* thinketh *Gozan* to be the ſame, that is called *Nehar Gozan, chap.* 17.6. *Charan*, that city in Meſopotamia, *Gen.* 11.31. *Rezeph* alſo, according to *Ptolomee*, he placeth in Meſopotamia. *The children of Eden in Thelaſſar*, about the midſt of Euphrates, being a garriſon appointed to that place by the king of Babylon, where they pitcht their tents, as the word *Thelaſſar* ſignifieth. *Wolphius* ſaith, that *Ptolomy* in his Geographicks ſometime placeth *Rezeph* in Syria, as may be ſeen in his deſcription of Syria, and ſomtime in Meſopotamia, & that ſome hold it to be the ſame with the city *Petra* in Arabia; but moſt probably it lay in Syria, becauſe that countrey was now certainly ſubdued by the king of Aſſyria. By the children of Eden he underſtandeth a people of Eden Eaſtward now inhabiting the city Talathah ſtanding according to *Ptolomy* betweene Apamia and the Perſian boſome. It being of no great conſequence to know theſe things more certainly, and haply the certaine knowledge hereof not to be atteined, we may be content to know onely thus much, that for their chaſtiſement for ſinne God gave many kingdomes into his hands, whom he to have them more certainly at his obey, removed from their native countreys to others, as the children of Eden in particular, of whom alſo mention is made, as of fellows to Tyre *Ezek.* 27. But he not knowing by whoſe gift he obteined theſe countreys tooke occaſion from hence proudly to magnifie his owne power and to extenuate

the Lords, and if he made any promiſe, as having power againſt him, he blaſphemouſly
called it a deceiving and not to be truſted to, threatening *Hezekiah*, that he
ſhould not be delivered by all that he could doe, and therefore the beſt way for
him were to yield the city quietly into his hands.

Hezekiah having heard this meſſage, and received letters to this effect ſpreadeth V. 14.
the letters before the Lord and prayeth, ſaying, (*O Lord God of Iſrael, who ſitteth*
betweene the cherubims, &c. That is, as *Lyra* hath it, ruleſt over the glorious *Lyra.*
angels repreſented by the cherubims ſet in the moſt holy place, and therefore the
Mercy-ſeat was ſupported, between them, which was the ſeat of God. And he
mentioneth his ſitting there, ſaith *Pellican*, as intimating his readineſſe, according *Pellican.*
to his promiſe to *Moſes*, to meet ſuch as ſeek him in his houſe. And to ſhew the
confidence, that he had in his power over all things in heaven and earth, he calleth
him Lord of all kingdomes, and maker of heaven and earth. He had before a promiſe
againſt *Sanneherib*, ſo as that he might have contemned his threats: but becauſe
he iterated the ſame meſſage againe, he ſought the ſecond time unto the
Lord, that he might be further confirmed, and by hearing anſwer from the Lord
againe comforted againſt the ſorrow, which he could not but conceive at theſe
iterated blaſphemies, teaching us in his example ſtill to ſeeke by prayer even that, *Note.*
which God hath promiſed.

When *Hezekiah* had made an end of praying, the Lord ſuffered him not to ſtay V. 20.
for an anſwer, but prevented his ſending againe to *Eſay* by cauſing the Prophet to
ſend to him, ſaying, Thus ſaith the Lord, I have heard thy prayer againſt *Sanneherib*.
And this is the word which the Lord hath ſpoken concerning him; *The virgin,*
the daughter of Sion hath deſpiſed thee, and laughed thee to ſcorne, &c. That is, the V. 21.
faithfull king and people of Sion, the higheſt part of the city Ieruſalem have contemned *Lyra.*
and derided thy boaſts and brags made againſt her, knowing aſſuredly, that
all thy power is weakneſſe to doe her hurt, having the Almighty on her ſide. And
he ſaith, *the virgin daughter of Sion*, becauſe there were ſome alwayes there, that
perſiſted in the true faith uncorrupted. Then he turneth his ſpeech to *Sanneherib*,
ſaying, *Whom haſt thou upbraided and blaſphemed, &c.* Even the holy one of Iſrael, V. 22.
that is, the moſt holy God, who is peculiarly the God of Iſrael, becauſe he choſe
Iſrael above all peoples, and onely there was he worſhipped aright.

Thou haſt upbraided the Lord by the hand of thy meſſengers,] That is, by *Rabſhakeh*
and others ſent the ſecond time, whereby the proud kings abaſing of the
Lord is aggravated, in that he did not onely blaſpheme with his owne mouth and
pen, but by his ſervants who were of an inferiour condition.

Then he addeth other words full of inſolency which he ſpake, *With the multitude* V. 23.
of my chariots I have aſcended unto the high places of the mountaines, &c.]
Hereby, ſaith *Lyra*, he meaneth Ieruſalem. *To the top of Libanus and cut down the* *Lyra.*
Cedars thereof. That is, deſtroyed the temple made of Cedars of Libanus, which
he is brought in ſpeaking, not becauſe he had already done it, but did as certainly
promiſe himſelfe in his owne heart, that he ſhould doe, as if by this time it had
beene done. He alſo by Cedars underſtandeth the Nobles of the land, and by the
forreſt of Carmel the common ſort: and whereas he ſaith, *I have drunke the waters*
of others and dryed them up by the ſteps of my feete: It is meant, that he had
gotten all the ciſterns and wells with water made at other mens coſt, and had ſo
many men and beaſts in his army, that all the waters of Iudea would not ſuffice
them to drinke by a vainglorious hyperbole. But we may better with *Wolphius* *Wolphius.*
underſtand Libanus properly, the height whereof was ſuch, as that it was impregnable.
Yet this tyrant bragged of coming over this huge mountaine, and cutting
downe the Cedars thereof, which were preſerved for ſpeciall uſes by the kings of
Iudah for the building of houſes of greateſt note, as the houſe of the Lord, and the
kings, but he in ſpight of *Hezekiah* would cut them down; and adding to this the
forreſt of Carmel alſo, another high mountaine towards the ſea, it is meant, that he
would bring under his power all places of greateſt note both farre and wide. Laſtly, V. 24.
in ſaying, *I have digged and drunke others waters,*] He meaneth, that the work,
which *Hezekiah* and his people had done in ſtopping the waters about Ieruſalem

before ſpoken of, that *Sanneherib* coming with his hoſt might finde none, ſhould little availe them; becauſe he with his great multitudes were ſoone able to digge new wells of water ſufficient for them to drinke, and to make their waters within the city ſoone to faile. Of which words, although we read nothing before, yet probably they were ſpoken by his ſervants at his firſt ſending, ſeeing it is ſaid, that they ſpake much more, then was expreſſed, 2 *Chron.* 32. 16.

V. 25. But what doth the Lord now anſwer to this? *v.* 25. *Haſt thou not heard long ago, that I have done it, and of ancient times, that I have formed it? and now that I bring it to paſſe, that thou ſhouldſt be to the troubling of defenced places, &c.*] That Lyra. is, ſaith *Lyra,* at the beginning of the world, that I made it and all things contained therein: for this the very heathen Philoſophers taught, when they ſaid, there was one cauſe of all other things, *viz.* the God of gods, and now for the ſinnes of divers nations, I appoint thy anceſtours and thee as my ſcourge to bring to ruine many ſtrong cities, not by any might or power of your own, but by me given unto you, and to be taken away again when I pleaſe. For which cauſe the Lord calleth Aſſur his rod and ſtaffe, *Eſa.* 10. 5. 6. to ſcourge and beat many nations withall, but becauſe he did it, as by his own might proudly being puft up hereby, a wo is denounced against him. Wolphius. *Wolphius* analyſing this ſpeech of the Lord, makes it to anſwer to *Sanneheribs* letters in the three parts thereof. Firſt, whereas he bragged of his many conqueſts, this is anſwered *v.* 25, 26. Secondly, whereas he magnifieth himſelf, this is anſwered, *v.* 27. Thirdly, whereas he threatned what he would do further, this is anſwered *v.* 28. 32, 33. To the firſt, he did nothing by his own, but the power of God; to the ſecond, he was well known to the Lord, and how weak and unable to ſubſiſt any longer then he pleaſed; to the third, he ſhould do nothing againſt Ieruſalem, but be carried back into his own countrey and be ſlain there. Chald. paraph. Touching theſe words, *haſt thou not heard of old that I made it, &c.* he ſaith, that ſome underſtand them as ſpoken of *Pharaoh,* and what he did many ages before, but this cannot be, becauſe it is added, *and now I bring it to paſſe.* Some by it underſtand Ieruſalem, which the Lord made and formed in that beauty, long before the Aſſyrian Monarks were: but neither can this ſtand, becauſe the thing pointed at here, is the laying deſolate of defenced cities, as Ieruſalem ſhould never be by him. Wherefore he ſetteth this down rather, as the true meaning. Haſt thou not heard of old, that I have done that which thou ſpeakeſt of, *viz.* ſet up thy anceſtours and thee in this height of worldly glory, and made other nations of no ſtrength before them and thee; and he addeth, that in ancient times he formed it, that is, laid down from the beginning of the world in his minde, a platform of all this, which is now come to paſſe. And he asketh him, if he had not heard it, becauſe he was not ſo barbarous, but he muſt needs aſcribe to the divine power the elevation of his own houſe and kingdome, and the pulling down of others, yea he ſaid before by his meſſenger *Rabſhakeh,* that God bade him come up againſt Ieruſalem, and de-Hierom. in Eſa. ſtroy it. From this diſſenteth not *Ierom,* who alſo underſtandeth the word [*it*] of that which by Gods providence and predetermination the Aſſyrian kings had done againſt other nations, taking away all heart and courage to reſiſt from them, and making them as weak as graſſe, as there followeth *v.* 26. So likewiſe *Iunius, Pellican* and others, neither can it be underſtood otherwiſe by any that duly conſider theſe two verſes together.

V. 27. *I know thy ſitting down, or dwelling, and thy going out and rage againſt me, &c.*] That is, although thou hadſt not in words boaſted of thy greatneſſe, and uttered thy fury againſt thy city and ſervants, I know well enough what counſels thou tookeſt in thy minde; yea all thy very thoughts and intentions, for by Gods knowing of Pſal. 39. his ſitting down and riſing up, *David* ſheweth, that all the moſt ſecret cogitations V. 28. and counſels of his minde were known unto God, but theſe of *Sanneherib* were Wolphius. both known and derided, as meer vanities. And becauſe the Lord knew him to be raging like a beaſt, he threatneth to uſe him accordingly, *viz.* to *put an hook in his noſthrils, &c.* alluding to the manner of men towards a buffe or wilde oxe, into whoſe noſthrils an hook being put, he is led to the houſe of ſlaughter. For even ſo the Lord ſhewed by this ſaying, that he would with ſhame and diſgrace thus bring him back to Aſſyria, as to his ſlaughter-houſe.

And

V. 29. *And to thee (O Hezekiah) this ſhall be a ſigne, eate this yeare what thou findeſt, the ſecond yeare that which groweth of it ſelfe, &c.*] Thus the Vulg. Lat. but Pagnin, whom *Junius*, *Wolphius* and other Tranſlatours follow: *eat this yeare what groweth of it ſelfe, and likewiſe the ſecond.* But for ſo much as two divers words for theſe two years are uſed, for the firſt ספיח *Saphiach*, coming of [*Saphac*] to gather, for the ſecond סחיש *Sachiſh*, ſignifying that which groweth of it ſelfe, *Wolphius* well acknowledgeth, that the ſtore then by them, which they had before gathered and laid up, might well be meant hereby; ſo alſo *Lyra.* Lyra. And it agreeth alſo with reaſon, that they ſhould one yeare live of their old ſtore, and when this failed, God hereby promiſed a ſupply extraordinary of fruits and ſelfe-ſowne corne haply encreaſing the more by meanes of the corn the year before beaten down and ſpoiled by the Aſſyrian armies. So that *Hezekiah* and his people are hereby comforted and confirmed againſt the feare of want during the time, that their enemies placed in that countrey by *Sannaherib* annoyed them. For although they could not goe forth to plow and ſowe, yet God promiſeth by his bleſſing to cauſe the earth to bring forth ſo much fruit even in this troubleſome time, (ſuffered happily by the Aſſyrians to grow to maturity in hope to enjoy it themſelves) as ſhould ſatisfie them and keepe them from famiſhing. And if it be doubted how they ſhould come to reape it, ſeeing their enemies were in the land? It is to be conceived, that at the very time, when it was to be gathered in, the Aſſyrians were ſmitten, as is here by and by related, and then they had their full liberty. For although the ſigne given is extended to the third yeare, when he ſaith, *The third year ſowe and reape*: yet it is not to be underſtood ſo, as if they ſhould doe this before their deliverance, but that when they had beene preſerved one whole yeare by their old ſtore, the enemy all that while ranging about the countrey, ſo that they could not provide for the next, in it they ſhould be extraordinarily provided for by corne growing of it ſelfe, as well as if they had followed their wonted courſe of husbandry; and by this meanes they ſhould alſo have ſeed to ſowe the ground to be reaped the third year, being at the time of reaping the ſecond yeares crop miraculouſly ſet free from the feare of their enemies. It was not then the tearm of three years, that paſſed before the putting of the hook into *Sannaheribs* noſtrils, and that prodigious ſlaughter of his men, nor much leſſe then a year after his ſo foule blaſpheming of the God of Iſrael, and yet a ſigne is given of three years continuance, whereof part muſt needs follow after the thing ſignified hereby, but ſo plain a ſhew was in the ſecond year made hereof, that they might well beleeve it, ſeeing the earth ſo to fructifie without labour, that they ſhould not in the third want either proviſion for ſuſtenance, or ſeed. For why ſhould it be doubted, when they had and uſed means, whether God who had promiſed, would make the earth to bring forth abundantly, when as without meanes he had ſufficiently furniſht them with proviſion the year before? If it be demanded, how this could be a ſigne to confirm their faith, conſidering that they ſaw it not performed, till their deliverance? I anſwer, they did ſee the earth fructifying the ſecond year, although unſowne; and in the year wherein this was propheſied, their ſtore haply was almoſt ſpent; but miraculouſly multiplied, as the meal and oyl of the widow of Sareptah, ſo that they wanted not, but ſtill had enough, and forſomuch as this could not be without a ſingular providence, and divine favour towards them, how could it but confirm them touching his promiſed mercy againſt *Sannaherib*?

V. 30. *For the reſidue of the houſe of Iudah, ſhall take rooting downward, and bring forth fruit &c.*] Here he proceedeth from the encreaſe of the fruits, which ſhould come of their ſowing, when their enemies ſhould be deſtroyed, unto their firm and ſtable habitation in the land, which remained, and eſcaped in Iudah, whereof many doubtleſſe had been ſlain by the Aſſyrians, by continuing his ſpeech, as he had begun metaphorically. For what is a peoples taking rooting downward, but the firm eſtabliſhing them in their place? as trees, the more deeply they are rooted ſtand the ſurer, and what is their bringing forth of fruit upward, but their encreaſing in poſterity, although *Lyra* expoundeth it of good works, but without reaſon. Lyra.

V. 31. *And the remnant ſhall come out of Ieruſalem*, &c.] That is, although now they ſhut

Junius. *Pellican.* *Sallianus.* *Pellican.*

ſhut up themſelves within their wals for fear of the enemy; yet being delivered, they ſhall come forth again, as men at liberty, to plow, and ſowe, and reap, as in former times: *The zeal of the Lord will do this*, and not their own merits, as *Lyra* well noteth. Whereas one expoundeth all this of the reſidue of their corn, which ſhould greatly encreaſe, inſomuch as that they ſhould go out with it to ſell to men of other countries, and have no need to lay it up at home for fear of another ſiege to come, I think it to be altogether from the purpoſe, becauſe it is not ſaid, the reſidue of the corn in Iudah, but the reſidue of the houſe of Iudah, and not the reſidue ſhall be brought forth as ſpeaking of corn, but *ſhall come out*, as ſpeaking of men, that have life and motion. *Pellican* extendeth that which is ſaid of their going out, yet further, thus, they ſhall go out and take the rich ſpoils of three nations, Aſſyria, Ethiopia, and Egypt, by a ſingular providence brought thither, to become a prey unto them, conceiving, that *Sanneberib* having gone out to fight againſt the Ethiopians and Egyptians, and overcoming them, brought their ſpoils to his camp, which now came into the hands of the men of Iudah; but forſomuch as nothing is ſpoken of the ſpoils taken by them, but onely of the deſtruction of their enemies, I paſſe this over, as depending meerly upon conjecture. *Comeſtor* ſaith, that theſe words [*ſhall go out*] have reference to the men of other parts of the land, who in this time of danger, came for ſhelter to Ieruſalem, but now returned to their own places and multiplied there, as they had formerly done, *Eccleſ. hiſtor.*

V.32. *Lyra.* *Hieron. in Eſa. lib.*11. *Wolphius.*

He ſhall not enter into this city, nor ſhoot an arrow againſt it, &c.] The Lord hereby promiſeth, that he ſhould not onely not overcome it, but not be ſuffered to come and beſiege it, but before that he with his hoſte ſhould approach ſo near as to ſhoot an arrow unto it, he ſhould by the utter loſſe and overthrow of his army, be forced to flee away moſt ſhamefully. And this he promiſed to do for himſelf, that is, his glory, when all men hearing of it ſhould extoll his power, and *for Davids ſake*, becauſe of the covenant made with him. *Lyra* ſaith erroneouſly, for his merits. And therefore *Ierome* is rather to be heard, who is farre more ancient, who ſaith, for *Davids* ſake, that is, for, or in the remembrance of him, adding moreover, that ſo highly accepted of are ſome of the holy ſervants of God, that he is delighted to remember their pietie long after, and maketh it to go the better with their poſterity therefore many generations after, as he alſo promiſeth in the ſecond Commandement. And as *Wolphius* hath it, his ſaying that he would do this for *Davids* ſake, is to be underſtood, for the promiſe ſake made unto *David*, 2 *Sam.*7. that the kingdome ſhould be eſtabliſhed to his poſterity for ever.

V. 35.

Wherefore it came to paſſe the ſame night that the Angel of the Lord went out and ſmote in the tents of the Aſſyrians 185000.] That God, whom the proud King of Aſſyria had vilified and contemned, would not have execution done upon his army by any other, but his Angel, that he might againſt his blaſphemies vindicate his power from contempt and prove it to be above all men and gods. But where this army now was, by what kinde of death it was ſmitten, and what night is meant by the ſame night, is uncertaine. But moſt probably his army was brought againe back from his Ethiopian expedition into the coaſts of Iudah, becauſe the Lord ſweareth, *Eſa.*14.25. in that land to tread him under his feete, and *chap.*10. 12. having threatened to deſtroy his power, and *v.* 16. ſhewed the manner, how, *viz.* as it were by the burning of fire, and *v.*26. as the Midianites and the Egyptians were deſtroyed, whom his Angel ſmote, he ſheweth, *v.* 28. by what places he ſhould paſſe, when this ſhould be done, *viz. Haiana, Migron and Michmaſh Gibeah Ramah and Madmenah*, naming Nob as the uttermoſt to which he ſhould come towards Ieruſalem, intimating the deſtruction of the Aſſyrians there, *v.* 32. Whereby we may gather, that at his returne from Ethiopia, he being come to Nob ſome ſixteene miles off towards the North, where he appointed all his army to come together to him; for it is ſaid, *That he ſhould appoint a day at Nob*, his hoaſt was thus ſmitten. For the manner, it is thought by ſome, becauſe of that, which is ſaid, *Eſa* 10. 16. to have beene by fire, being further confirmed, *Eſa.*33.11,12. Some think, that an earthquake and horrible tempeſt and fire together deſtroyed them grounding upon, *ch.* 29. 6. and ſome, that they were ſmitten with the plague. But that of fire burning in their breaſts and ſtifling them is moſt probable, in which the Hebrews conſent, ſaying, that their bodies were burnt, but their garments untouched, ſo that the Iews might take the ſpoile of them. Laſtly, although ***Wolphius*** by the ſame night underſtandeth the night following the delivery of the foregoing meſſage of comfort from the Prophet, yet ***Lyra*** better determines, that it was the night after ***Sanneheribs*** returne to fight againſt Ieruſalem when he had been gone near two years; or rather, as I ſhewed before, about a year to fight firſt againſt the Ethiopians, when he was come with his army to Nob, as alſo *R. Solomon* ſaith, nearer then which place he came not towards Ieruſalem. For it is againſt the tenour of the propheſie beforegoing, *This year eate of your ſtore, the ſecond that which groweth of it ſelfe,&c.* Implying, that a long time was to come betweene the propheſie and their full deliverance from the Aſſyrians, and not that it ſhould be wrought by and by.

Wolphius.
Lyra.

Whereas it is here ſaid, *The Angel of the Lord ſmote* 185000. ***and when they roſe in the morning, behold, all were dead corpſes***, 2 Chron. 32.22. it is ſaid, ***The Lord ſent his Angel, who ſmote every ſtrong man and warriour, and the prince of the hoſt of the king of Aſſyria.*** Whereby we may gather, that ſome of the weaker ſort were ſpared, the prime men onely being ſmitten, without whom he and his hoſt remaining became contemptible, wherefore it is ſaid, that he returned with ſhame into his owne land. He had then many more doubleſſe in his army according to the manner of ſuch mighty Monarchs, who uſed not to goe forth to warre, but with 500000. or 1000000. men, but all his captains and officers of bands being deſtroyed and the Generall, ſo that none were left to order the battell, he was ſo confounded, that he ſpeedily provided for his owne ſafety by fleeing home with thoſe weake and inferiour perſons, that remained in his campe, not daring to abide in the field any longer. Wherefore *Ioſephus* ſaith, that he fled with his army, and ***Heb.*** ſaith his head and his beard being as it were ſhaved by ſingeing, according to ***Iſay.*** They that roſe then in the morning and ſaw them dead, were the refuſe of the army, who brought word hereof to the king: but the ***Vulg. lat.*** rendereth it, ***When he aroſe in the morning he ſaw***, as if it were meant of the king, contrary to the Hebrew verity.

V.36.

Sanneherib then returning to Nineveh, the chiefe city of Aſſyria was ſlaine by his owne ſons *Adrammelech and Sharezer*, ***as he was worſhipping in the temple of his god Niſroch.*** For the cauſe, why his owne ſonnes ſlew him, ***R. Solomon***, whom *Lyra* citeth, hath a pretty invention. The great men of the countrey having loſt each one his ſonne, brother or friend in that expedition againſt Ieruſalem by means of his blaſphemies, were provoked ſo, that they meant to deſtroy him, which he hearing, fled to the idols temple and prayed and vowed, that if his god would deliver him from this danger, he would give theſe two ſonnes for ſacrifice unto him; then they hearing this, came and ſlew him there.

Lyra.

But this ſavoureth as a Rabinicall invention, for by what means came he to know this, and how ſhould his ſonnes know ſo ſoon what he ſaid in praying? It is therefore more probable, which *Lyra* rejecteth, that they ſlew him, becauſe he neglecting them, that were haply elder, appointed ***Eſarhaddon*** another ſonne of his, to reign after him, but they not being able after this appointment to alter it, contented themſelves onely to take this revenge, and then fled away. Thus the people of God were by degrees made more and more ſafe from the enemies ſword. Firſt, by the ſudden deſtruction of his hoſte. Secondly, in that he returning, is ſaid to dwell in Niniveh, that is, giving himſelf to ſloth and pleaſure, not applying his minde to make warre any more, or haply, as ſome other tyrants have done, in their elder years, when they became weary of the warres, they have betaken themſelves to a monaſtery, that they might ſpend the reſt of their time in blinde devotion, ſo he, and then it may well be conceived, how he came at this time to be taken in his idols temple. Thirdly, by his cutting off, as was threatned, ***Wolphius*** rejecting the reaſon of his coming to this temple at his return, rendred by ***Ierom***, viz. to give him thanks for his victories, ſaith that he fled hither to complain before his god of his ill ſucceſſe, but becauſe it is ſaid he dwelt in Niniveh, I rather think,

Wolphius.
Hieronym.

think, as was before ſaid, that he ſpent moſt of his time in blinde devotion to an impotent idol, thinking thus to live the more ſecurely the reſt of his days, becauſe the terrour of the Angels ſtroke which he had received in his hoſte, would not yet go out of his minde. So farre was he from learning by that ſcourge of God, that there was but one onely true God of power, *viz.* the God of Iſrael, and acknowledging the impotency of dum idols. Wherefore his blaſpheming of God was now fully puniſhed, when he praying in the temple of his god, that it might appeare, that the idol had no power either to ſave his hoaſt or him afarre off, or being neareſt to him, ſeeing it may be, that he aſcribed the preſervation of his owne perſon in that great maſſacre to this tutelar god and therefore worſhipped him ſtill, notwithſtanding his armies overthrow in the land of Iudea. But if *Tobit.* 2.24. may be credited he lived not 55. dayes after his returne to Nineveh. Touching this idol *Niſroch* nothing is recorded amongſt Writers, ſaith ***Wolphius***, but by *Ierom. in tradit. Hebr.* that he was of old worſhipped amongſt the reliques of *Noahs* Ark, and calleth him Dagon. The Aſſyrians worſhipped *Iupiter Belus* for their god, as ſaith *Dion, Cyril, Euſebius* and others; and haply the ſame was called alſo Niſroch, becauſe he was a refuge to ſuch, as fled and eſcaped out of battell, this being ſuppoſed by the ignorant heathens to have been under his protection, and through his tender care, according to the ſignification of the word, נס *Neſ, fleeing, and* ך *Rech, tender.* But the Lord to ſhew the vanity of ſuch as truſted to this, would not have him ſlaine by the Angel coming upon his army, but after his returne, before his idol, in which he truſted, and that by his owne ſonnes, that came out of his own bowels, as is added, 2 *Chron.* 32. 22. both that his ſufferings might be the greater, who had ſinned ſo greatly, in ſeeing firſt the principall of all his army ſlaine, and in fleeing ſo many hundred miles with great ſhame and feare: and alſo that he might be puniſhed in his kinde for the ſtriking of terrour into all others, by being led as an oxe to the houſe of ſlaughter, who thought none either man or God comparable to him in power and puiſſance, and by their lifting up of their hands againſt him moſt unnaturally, to whom he had given their being, as he had ungraciouſly lifted up his blaſphemous tongue againſt him, that had ſo greatly magnified him and ſet up his throne above the nations about both far and neare.

Wolphius.

Theodoret in 4. Reg. Qui adverſus deum, qui ipſum fecerat, rabie fuit percitus, ab iis, qui ex ipſo procreati fuerant, interficitur.

The place, that his ſonnes who ſlew him fled unto, was Ararat in Armenia, of which ſee *Gen.* 8.

2 *Chron.* 32.23

After this, 2 *Chron,* 32.23. it is added, that God ſaved *Hezekiah* and the inhabitants of Ieruſalem out of the hands of *Sanneherib* and gave him peace round about, *and many brought ſacrifices to Ieruſalem, and gifts to Hezekiah, &c.* That is, this miracle of the Aſſyrians deſtruction being divulged amongſt the nations, they both ſent great gifts to *Hezekiah* for honours ſake to one ſo highly in the favour of the Lord, all their hatred againſt him and his people being turned into love and admiration, and a deſire, (all hoſtility being laid aſide) of their amity, and ſo they had quiet on every ſide, and in acknowledgement, that the God of Iſrael was the onely true God and the Almighty, they ſent ſacrifices to be offered in his temple in Ieruſalem, being, as *Pellican* thinketh, converted to the true faith by this great miracle, that being in part now fulfilled, which is propheſied, *Eſa.* 2. of the flocking of all nations to the mountaine of the Lord. So that however the ten tribes were carried away captive for their ſinnes and no more ſacrifices came from them, which before had beene propheſied againſt, as abominations, and forbidden, *Eſa.* 11. Yet there was now no defect, but rather a ſuperabundance of them, by reaſon of the nations about, who brought them in from every place haply being moved alſo in part, becauſe they having been under the oppreſſion of the Aſſyrian tyrants, ſhared with the Iews now in the comfort and freedome coming by this their miraculous deſtruction.

Pellican.

CHAP.

CHAP. XX.

V. 1.

Pellican.

IN thoſe dayes Hezekiah was ſick unto the death, and Eſay the ſonne of Amos came to him, ſaying, Set thy houſe in order, for thou ſhalt die and not live.] The Hebrewes, ſaith *Pellican*, think that this ſickneſſe was three yeares before the deſtruction of the Aſſyrians before going, *ch.* 19. although it be related after, becauſe it is ſaid, *v.*6. *And I will deliver thee out of the hand of the Aſſyrians, and will defend this city for my ſelfe, and for David my ſervant*: and they ſay three yeares, becauſe after the Aſſyrians coming againſt Ieruſalem, three yeares are ſpoken of, that ſhould be to *Hezekiah* a ſigne of deliverance. But if it be taken as it lyeth in order, a good reaſon may be rendered of the promiſe of deliverance from the Aſſyrians after *Sanneheribs* death, becauſe there might be danger again by *Eſarhaddon* his ſonne, who reigned in his ſteed, and might threaten to come and be revenged upon the Iews for the overthrow of his people paſt, and thus to vindicate the credit of the Aſſyrians, who were then put to great ſhame.

Lyra.

Wolphius.

Ioſephus.

Non.

Lyra is for that of the Hebrews, alledging *R. Solomon*, in confutation of the opinion of ſome, that *Hezekiah* was ſmitten with this ſickneſſe, becauſe he was not worthily thankfull for his great deliverance. For this, ſaith *R. Solomon*, cannot be ſo, becauſe that deliverance was after his ſickneſſe, and the cauſe of his ſickneſſe, was for that he would not take a wife to continue the line of *David*, but lived a ſingle life, till after his recovery of health, as is probable, if the time be conſidered of which his ſonne *Manaſſeh* was, when he died, *viz.* twelve years old, whereas from this ſickneſſe were 15. But *Wolphius* well confuteth this of the Rabbin, becauſe there was no law, whereby he was bound to marry, but when he himſelf thought fitteſt, and if his life be conſidered from the beginning of his reign to this preſent, a fit time for his marrying could not hitherto be found; for firſt the ſervice of God was ſo diſordered, at his coming to the crown, that much time was requiſite for the re-ordering thereof, and then his wars with the Philiſtims followed; after which *anno* 4°. of his reign, his neighbour kingdome of Iſrael came into great calamity by the Aſſyrians, and therefore, he having refuſed to pay him tribute, could not but expect the like, and labour to fortifie all his cities againſt the time of their coming. But letting all this paſſe, who knoweth, but that he was married, and went ſo long childleſſe, or without a ſonne, as others had done at ſundry times, or having children, no ſon lived with him, till *Manaſſeh*. Touching the cauſe yielded by others of his ſickneſſe, *viz.* his unthankfulneſſe and pride, wherewith his heart was lifted up from his great victory, it is both contrary to *Ioſephus*, who ſaith, that he offered many euchariſticall ſacrifices, and to the piety, which was alwayes known to be in him, although *Ierome* ſomewhat taxeth him for this, and he is thus charged in part, 2 *Chron.* 32. 26. but it was after his deliverance from his ſickneſſe. But that which maketh moſt for the confutation of this opinion, is the allegation of *R. Solomon* brought before, *viz.* that his ſickneſſe did precede, and not follow after his deliverance from *Sanneherib*, as appeareth from the conſideration of the time, when the Aſſyrian came, *viz. anno* 14. and the time of his life after this ſickneſſe, *viz.* 15 years, and the whole time of his reign 29 years. Therefore this ſickneſſe muſt needs have befaln him, about the time of the Aſſyrians firſt coming into his land, and not after *Sanneheribs* departure, from which to the death of *Hezekiah* could not be 15, but onely 13 or 14 years at the moſt. It muſt needs be yielded then, that his ſickneſſe and danger by *Sanneheribs* coming againſt him, were about the ſame time, the army of that blaſphemer not being yet deſtroyed, and unto this agreeth the promiſe made here *v.6.* But what then was the cauſe? Verily none that we can know, but as in the caſe of the man that was born blinde, *Ioh.* 9. that God might be glorified, and his ſervant *Hezekiah* tried, and his faith made the more illuſtrious by this miracle, wrought upon his faithfull praying, to the encouragement of all others, to fervent and faithfull praying in their ſickneſſes and dangers. Wherefore although it be ſet down after his deliverance from

Wolphius.

Lyra.

Aſhur, it is onely ſaid, *In thoſe dayes Hezekiah was ſick*, nothing being ſpoken denoting the time either before or after, but that being left to be gathered by the diligent reader. He *was ſick unto the death*; that is, according to the nature of his ſickneſſe, and in humane reaſon. For it is hereby intimated, that his ſickneſſe was ſuch, as that he could not by all the help of phiſick or chirurgerie eſcape death, had not the divine power miraculouſly healed him. But to finde what ſickneſſe it was, we muſt look to *v.* 7. *a bile*, the ſame word being uſed, that is *Exod.* 9. 9. a bile ſo painfull through inflamation, as that a man cannot long endure it, and by the ſame word, the biles of *Iob* are ſet forth. But this certainly was the moſt dangerous of all others, a very ſwelling full of peſtilentiall matter, as *Wolphius* and other think, which neither by lanceing, or outward application could be made to break, but muſt needs kill without ſupernaturall remedy. And accordingly the prophet denounceth death unto him, which *Lyra* noteth to have been done with reſpect unto ſecondary cauſes, and not by divine revelation. For then it could not have been otherwiſe, neither would *Hezekiah* have prayed againſt it as he did. It is to be conceived then, that *Eſay*, as the duty of a good paſtour is, hearing of the kings ſickneſſe, went to viſite him, and finding him to labour with ſuch a ſickneſſe, as alwayes killeth, he dealt faithfully with him, and told him, there was no way for him now to go but one, *viz.* down the grave, exhorting him therefore to make his laſt will and teſtament, for the ſetling of his worldly eſtate, that he might wholly diſpoſe himſelf towards God, and to a better life. And as *Hezekiah*, ſo every man that hath poſſeſſions or riches to be diſpoſed of, is to be exhorted to make his will before his death, and becauſe the time of that is uncertain, eſpecially in theſe times, wherein men do often dye ſuddenly, without delaying, till warning be given by ſickneſſe. Of making wills ſee *Wolphius* at large, upon this place, and touching *Hezekiah* in particular, he having no heir to his kingdome, and the danger being great, if this were left undetermined, whom ſhould ſucceed him by reaſon of the contention likely to ariſe, the enemy alſo now being at hand to deſtroy it, the wiſe prophet thought it of great importance for him to make his will, and therefore moveth him in it. Whereas he ſaith, *for thou ſhalt dye and not live*, ſome Rabbins make a ſtrange conſtruction of the words, *viz.* that he ſhould dye ſoon of this ſickneſſe and not live in the world to come: but conſidering the piety of the king, and that Gods miniſters are not inſtruments to drive into deſperation, but of comfort in times of danger, this is to be exploded, and it is rather to be held, that having ſaid he ſhould dye, he added, *and not live*, leſt he ſtill being in hope to live, ſhould defer the making of his will, about which the Prophet was very ſolicitous.

V. 2.

Phil. 1, 23.

Hieron. in Eſa.

Cypr. lu Eſa.

Hezekiah hearing this, turned his face to the wall and prayed, *Remember I beſeech thee O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is pleaſing in thy ſight, and he wept ſore.*] The news of death approaching, is naturally terrible to any, the moſt courageous man, although St *Paul*, ſince the breaking of the power of death, by the death and reſurrection of Chriſt Ieſus, deſired rather to be diſſolved, then to live. And to hear of dying now, did pierce the heart of this good king the more, becauſe the worſhip of God had by him been but newly reformed, and there would by his death ſo ſoon, be great danger of corrupting it again, and he was alſo yet without a ſonne, to continue the line of *David*, touching which God had promiſed, that a light ſhould not fail unto him in Iſrael for ever. That of *Ierom* is not to be heard, that he was thus troubled, becauſe he was uncertain, whither he ſhould go: for he was of greater faith, and whereas he inferreth upon this, that no man is certain of ſalvation, till he be in poſſeſſion of it, *Cyprian* is rather to be heard, who ſaith, that death is not to be feared of the godly, becauſe they were not ignorant, whither they go when they dye.

Wolphius.

Touching the words of *Hezekiah* his prayer, they may ſeem, ſaith *Wolphius*, both to ſavour of arrogancy and diſcontent, in that he aſſumeth to himſelf perfectneſſe of heart, and expoſtulateth with the Lord, as if he were injuriouſly dealt withall, to be made to ſuffer, by ſuch a ſickneſſe as was incurable, when as he had not diſpleaſed, but pleaſed the Lord: but he ſaith, that *Hezekiah* ſpake not thus to juſtifie himſelf to God, but in way of appeal againſt the blaſphemy of *Sanneherib*, not by way of complaining againſt Gods juſt dealing, but of imploring his help to heal him again by his almighty power, that all mouthes might be ſtopped, from taking occaſion upon this his ſtroke to calumniate him as an hypocrite. For *Rabſhakeh* in declaiming againſt him, had ſought to infringe his piety, in ſaying, that he had put down the high places of the Lord, and that he deceived the people, in making them believe that he was in ſo much favour with him, when he had greatly incurred his diſpleaſure by thus doing, and if he did any acts of godlineſſe, it was not for any other but his own ends, as hypocrites do. Now this deadly ſickneſſe occurring with that exprobration, if he ſhould die thereof, would make the world beleeve that he was ſuch an one indeed, to his infinite diſcredit, wherefore he maketh here God the judge of his ſincerity, and the rather uttereth his grief by weeping, to think of dying at this time in ſuch infamy, thus ſtriving with the Lord of pity for reſtitution to health, believing, that he was eaſily able to raiſe him up, how deadly ſoever his ſickneſſe was. Yet he prayed not to have his life prolonged, ſaith *Jerom*, remembring how acceptable *Solomon* was to God, for his not deſiring long life, therefore he left that unto God. When he had prayed, *he turned himſelf to the wall*, partly becauſe it was next to the temple, and partly that he might be more private, and not interrupted by any object occurring, whileſt he was praying, and that he might not make oſtentation of his tears, ſo *Rabanus*; who alſo ſaith, that *Hezekiah* ſpake here as the Phariſee, *Luk.* 18. but not from the like heart, for *Hezekiah* ſpake out of humilitie being neceſſitated, he out of pride, therefore the one is juſtified, the other condemned by him, that looks not at the words, but at the heart.

V. 4, 5. When *Eſay* was ſcarce gone out of the kings court, the *Word of the Lord came unto him, ſaying, return to Hezekiah, &c.*] Here for the word [*court*] Hebr. is עיר ſignifying the city, and ſo *Iunius*, who confeſſeth, that having ſometime rendred it ſo, now he rather thinks it fit to be rendred *city*; but in the margin it is חצר, court, and the Chald. and Sept. follow that, and the Hebrews generally, and of the court made by king *Solomon* we read, 1 *King.* 7. 8. and it may be conceived, that the kings court was like a city; wherefore in the text it is put down city, and that it might be underſtood what city was meant, in the margin it is court: for it is not to be thought, that the prophet was gone ſo far as the midſt of the city, becauſe this countermand is ſpoken of, as coming to *Eſay* immediately after the kings praying, in the time whereof being ſo ſhort, he could not be gone farre. Whereas *Pellican* thinketh, that *Eſay* was bidden before to denounce death to the king, but now he had a new revelation to the contrary: I rather hold me ſtill to that of *Lyra* and others, that he ſpake not before by revelation, but by conjecture, ſeeing what his diſeaſe was, and now firſt was the will of the Lord made known unto him, touching his recovery. And what doth the Lord now ſay? Truly, that he had heard his prayer and healed him, and he ſhould go up the third day to the houſe of the Lord, that is, to praiſe him for this great deliverance. And *R. Solomon* ſaith, for the deſtruction of the Aſſyrians the ſame day, but I leave that as uncertain. And it is thought moſt probably, that by the third day, is meant the third from that wherein the prophet ſpake unto him including it, ſo there was but one day for the medicine to work between.

Junius.

Pellican.

V. 6. *And I will adde* 15. *years unto thy dayes more, &c.*] This is not ſo to be underſtood, as if he ſhould live longer then the time firſt ſet in Gods decree, but whereas he was now according to the nature of this ſickneſſe a dead man, that he ſhould be raiſed up again, and live from henceforth one 15 years more. For as S^t^. [a] *Auguſtine* ſaith, it was from the beginning by God determined, that *Hezekiah* ſhould be ſmitten with this mortall ſickneſſe, and recover again and live after it 15 years, and therefore he did not that now, which ſhould not have been, but what muſt be, becauſe he fore-knew that it ſhould be. And if *Eſay* ſpake at the firſt by revelation from God, that he ſhould now dye, there was no contradiction in the Lord in his returning and ſaying ſoon after, that he ſhould not dye, but having proved *Hezekiah* by the firſt meſſage, and found him ſo ſubmiſſe and unmoved from his faith, as

[a] *Aug. de Gen. ad lit. l. 6. ca. 17*

Gregor. Moral. lib.12. in Job.

appeareth by his faithfull and fervent prayer, he as his purpoſe was hereupon, takes away the fear of death at this time by the ſecond, and not only prolongeth his life, but granted this upon his praying, which he never did to any mortall man ſo long before, to know, how many years he ſhould yet live. Touching the time ſet by God long before of *Hezekiahs* life, it is true not onely touching him, but alſo touching every other man, that his time is determined, neither doth any live fewer or more years. So *Iob* 14. 15. the dayes of man are predetermined, *the number of his moneths are with thee, neither can any one paſſe the time ſet him.* Likewiſe *Gregory* hereupon; *God fore-knowing all things to come, decreed before the world, how all things ſhould be diſpoſed throughout the world, and it is alſo ſet, how long every one ſhould live temporally in this life.* If it be objected, *Pſal.* 54. *The wicked and bloud thirſty ſhall not live out half their dayes*, therefore ſome die before the time ſet by God. It is anſwered, the meaning is not half the time ſet him by God, but reckoning according to the common account of the time of mans life, he ſhall not live out half the time that men commonly live, but either be cut off by the ſword of juſtice, or by his riotous courſes bring himſelf ſoon to his end. And the Lord doth not onely promiſe a longer life by 15 years, which were one more then he had reigned hitherto, but alſo to exempt him and his citie from the danger of the Aſſyrians, and that upon a ſure ground, *for himſelf, and for David.*

V. 8.
Lyra.
Wolphius.
Baſil. interrogat. 55. in Reg.
Hieronym.
Valleſ. c.39. de Sacra philoſoph.

Then Eſay ſaid, Take a lump of figs &c.] This, ſaith *Lyra*, was by the nature thereof rather a meanes to encreaſe his paine, then to eaſe him of it, becauſe ſweet things doe ſo, as the Hebrews alſo hold, thus making the miracle the greater. But *Wolphius* averreth it to be a meanes to ripen and to bring out the corruption of the bile according to *Cornel. Celſus. l.5. c.*12. and *Gallen l* 8. *de ſimplic. medici*, and *Dioſcorides l.*1. whoſe ſayings he citeth to this effect. *Baſil* alſo ſpeaketh, as holding the ſame. Phyſick is not to be neglected nor the benefit coming thereby, yet health thus recovered is not to be imputed to it, but to God, as was done by *Hezekiah*, who did not think that maſſe of figges the chiefe cauſe of his recovery, neither imputed his health hereby recovered to it, but to Gods glory, adding thankes to him, that created the figge. And *Ierom* likewiſe, ſaying, ſome thinke it not a bile, but an apoſtemated place ſwolne and filled with corrupt matter, all which according to the art of the Phyſician is drawne to the ſuperficies of the skin by dry figges punned or bruiſed and applied outwardly. And agreeable to this is that of *Fr: Valleſius. Hezekiah* could by no meanes be more aptly cured then by a Cataplaſme of dried figges with barley meale, if the inflammation might be diſſolved, if not, with wheat meale to mitigate the heat of the fever and other accidents. *Ob.* But if this were ſo, what miracle was there in this cure? *Sol.* There was not ſo great force in this medicine as that by vertue thereof he might in ſo ſhort a time have beene healed, wherefore God miraculouſly made the force of it at this time greater then ordinary, thus he; or rather the ſickneſſe of *Hezekiah* was ſuch, as that it was hereby, incurable, as the Phyſicians preſent probably knew well, yet it being applied at Gods command, he was healed; and thus it was miraculous.

V. 8.
Hieronym. lib.2. cont. Pelagium.
Author mirab. S. S.
Lyra.
Dionyſius.
Toſtatus.

For Hezekiah had ſaid to Iſaiah, What ſhall be the ſigne, &c.] Here it may be doubted, whether *Hezekiah* ſinned not by doubting of the truth of Gods promiſe? *Ierome* ſaith, *Parvæ fidelitatis indicium fuit.* But *Author Mirab. Sacræ Script.* better, he had heard from the ſame Prophet two contrary meſſages, and therefore to confirme the laſt he thought it requiſite, that he ſhould give a ſigne; and *Lyra, Dionyſius*, and *Toſtatus*, His father *Ahaz* had ſinned in denying to aske a ſigne, therefore he asked one for this further confirmation to Gods greater glory, when not one onely but two miracles ſhould be wrought together. Or rather becauſe he did not plainly ask a ſign, but only what ſhould be the ſign, it is to be ſuppoſed, that he preſumed that *Eſay* would give him a ſigne, as his manner was before to *Ahaz*, *Iſa.* 7. and ſo he onely demanded, what this ſigne ſhould be, whereupon he gave him liberty to ask one of two, which he propounded, as he had before done to *Ahaz* and a farre greater.

V. 9, 10, 11.

The liberty given to him was, whether the ſhaddow ſhould goe forward ten degrees or ten degrees backward upon the diall, but he asked, that it might goe backward and ſo it did upon the diall of *Ahaz*. But here a queſtion ariſeth, Whether the Sunne went backward ſo many degrees in ſo many houres, as it had gone forward, and ſo the day was made longer in all places by twice ten degrees, or whether the Sunne keeping the courſe, the ſhadow upon that Dial onely notwithſtanding, went ten degrees backward. *Comeſtar* for going backward hath ſtanding ſtill ten houres, averring, that in Hebrew it is ſo, and that the day either way ſhould have been encreaſed but ten houres, yielding this as a reaſon, why *Hezekiah* would not have it ſtand ſtill, becauſe that had been done before for *Joſhuah*. But he is deceived, Hebr. is הלך ſignifying to go, not to ſtand. *R. Levi* as *Pellican* hath it, anſwereth, that the prophets propoſition is to be underſtood, as if he had ſaid, Thou ſeeſt, that the ſhadow is gone forward upon the Dial ten degrees, wilt thou therfore that in a moment it go forward ten degrees more, or be immediately, brought back ten degrees, referring all to the ſhadow and not to the body of the Sunne. And this ſeemeth to be the truth, if we conſider the anſwer of the king, *It is eaſie for the ſhadow to go forward*, becauſe it will do ſo naturally; but to cauſe the body of the Sun with ſo great celerity to move forward is a greater miracle, ſaith *Pellican*, then ever was wrought by *Moſes*, neither could it be done without the concuſſion of the whole heavenly frame; yet God was able as well to do it without this concuſſion as to do ſo great a miracle. *Lyra* contrariwiſe ſaith, that the Sunne went backward ten degrees, which made the ſhadow upon the Dial to go back alſo, and that in the ordinary time, *viz.* ten houres, ſo that the Sun being now within two houres of ſetting was kept ſtill above the horizon ten houres, in which it went back again from Weſt to Eaſt, from whence again it returned in ten houres more to the ſame point, the day being thus made twenty houres longer then ordinary. And for this he citeth *Dionyſius* his Epiſtle to *Polycarp. Wolphius* making no doubt, but that the body of the Sun went backward to the Eaſt, ſaith, that all the queſtion is about the degrees, whether they were, as *Dionyſius* and *Lyra* hold, ſo many houres, or as others, ſo many half houres, or as ſome, ſo many quarters, and either twenty, ten or five in going backward and forward again, for in ſome dials be two degrees in an hour, in ſome four, and in ſome each degree is an hour; or whether it were ſuddenly brought back, and immediatly forward again, and he concludeth without reſolving it, becauſe none before him hath cleared this queſtion. *Rab. Kimhi* holdeth, that the day was but ten houres longer, and *Procopius* ſaith the ſame in effect, the day was almoſt doubled, and *Jerom* likewiſe, and *Toſtatus*, and *Author Mirabil. Sacræ Script.* The Sunne, ſaith the Rabbin, being brought back in a moment, and then going forward again in ſuch time. And ſome Hebrewes are ſo bold in this point, that they tell the reaſon of this ſigne given in particular, *viz.* becauſe in the day of wicked *Ahaz* his funeral the Sunne haſtened faſter then ordinary to his ſetting, that there might be no time for funeral rites; now to recompence the loſſe of time, which had been then, the day was prolonged. But if this were ſo, what ſhall be ſaid for getting up the time again, which was loſt in the dayes of *Joſhuah* by the ſtanding ſtill of the Sun an whole day together? *Lyra* is large in reciting the tenet of *Burgenſis*, that the body of the Sunne did not go back, but the ſhadow upon the dial of *Ahaz* onely, and not upon other dials, which he founds upon the words of the text, which ſpeaketh three times of the ſhadow going back, but not of the Suns. 2. Becauſe no Aſtronomers ever obſerved this in any other countrey to write of it, which they would doubtleſſe have done, if ſo ſtrange a thing had happened contrary to the courſe of nature. 3. Becauſe this had been the greateſt of all miracles, that ever had been wrought by *Moſes* or any other, for ſo much as it was in the chief of all the heavenly bodies, and yet there was no ſuch great cauſe, as at ſome other times, there being now none other cauſe, but to aſſure *Hezekiah* of the reſtitution of his health, yet he ſaith it was greater, then that ſtanding ſtill of the Sunne cauſed by *Joſhua*, ſeeing it is a gaeater work to bring the Sunne back then to make it ſtand ſtill; wherefore he concludeth, that the day was neither longer nor ſhorter then other dayes, but onely the ſhadow was made upon *Ahaz* his dial to go backward miraculouſly, when as by the courſe of nature it ſhould have gone forward. All this and more being recited by *Lyra*

Pellican.

Lyra.

Wolphius.

Procop. in Eſa 39.
Hierom. in Eſa.

Burgenſis.

he confuteth, oppoſing firſt here againſt *Dionyſius* and *Auguſt. de mirab. Sacra. Script. Jerom*, and others; then he confuteth his reaſons, to the firſt anſwering, that the ſhadow upon the Dial, cauſed by the Sun, could not go backward unleſs the Sun went backward alſo, and therefore the one inferreth the other. To the other, that the Perſians have left it written in their memorials, *viz.* their prieſt, that there was one day almoſt as long as three; and to the third, that this ſigne was given not onely for *Hezekiahs* healths ſake, which ſhould be recovered, but alſo to aſſure him of the deliverance of Jeruſalem from *Sanneherib*, which was of greater conſequence, then that which was done in the time of *Joſhuah*, becauſe if then the enemies were deſtroyed, that room might be made for the Iſraelites to inhabite that land; now he and his army was to be deſtroyed, by whoſe blaſphemies they might be made to ſtagger in their faith, touching the true religion newly reſtored by *Hezekiah*, and purged from the idolatries practiſed in the time of his father *Ahaz*, which was of far greater moment. Moreover, the will of God is the cauſe of miracles greater or leſs, and therefore no reaſon is to be demanded why a greater ſhould be wrought now, then at any other time, thus *Lyra*: wherein I muſt needs ſay, he hath not ſpoken ſo ſatisfactory, as to overthrow that opinion. For firſt, however in the courſe of nature the ſhadow cauſed upon a Dial by the Sun cannot go backward, when it goeth forward, yet ſupernaturally and miraculouſly it may, for what is not God able to do? 2. It is doubtful whether any ſuch memorial be made by the Perſian prieſts or no, ſeeing *Lyra* himſelf is not able to affirm it, but onely that *Dionyſius* read ſuch books, as *Burgenſis* never ſaw. And if ſuch a wonderful day almoſt treble to another now were: the Caldeans who were uuder the dominion of the king of Aſhur ſhould rather have written of it, then the Perſians, eſpecially ſeeing their king ſent to *Hezekiah*, as being much affected with the wonder, which he heard was wrought for the recovery of his health, to congratulate the ſame, 2 *Chron.* 32.31. and to enquire after the ſaid wonder, 2 *King.* 20.12. 3. *Lyra* over-reacheth much, when he aſſigneth other weighty cauſes of this ſigne beſides *Hezekiah* his recovery of health, ſeeing this onely is named, *What is the ſigne, that the Lord will heal me, and that I ſhall go up the third day to the houſe of the Lord?* For although his and the cities preſervation from the Aſſyrian be promiſed, yet a ſigne to confirm his faith touching that is not deſired, but onely of the reſtitution of his health, neither was it needful, as being done before, *chap.* 19.29. Wherefore I conclude rather, the wonder wrought at this time was in the ſhadow going backward upon the Dial of *Ahaz* onely, when the body of the Sun went forward, ſeeing nothing more is expreſly ſaid in the text, and the litteral ſenſe is to be taken in all places, if it be neither againſt the analogy of faith, nor any other place of Scripture, nor abſurd as this is not but rather more miraculous. But then it is not to be conceived, that the Sunne was at this time onely two hours high, but five, if we reckon, as is moſt probable, two degrees of the Dial to every hour: for ſo it might either go forward or backward ten degrees as was propounded, before the ſunne ſetting, the time of the degrees being kept. And if ſo, by that time the Sunne went down, the ſhadow was gon back juſt to the degree appointed, *viz.* to about eight of the clock in the morning, and then the Sunne ſetting appeared no more that day, whereas if the ſhadow had gone forward ten degrees in the like proportion of time, it had been no wonder, but that, which was eaſily and extraordinarily done daily, as *Hezekiah* ſaid. But I would have this taken, as ſpoken onely in way of confuting *Lyra* his reaſons ſeeing yet ſomething to encline me to the common tenet, *viz.* that the Sun went backward, and that is the expreſs text, *Eſa.* 38. 8. *And the Sun returned ten degrees by the ſame degrees by which it deſcended.* unleſs this ſhall be conſtrued of the Sunne appearing on the Dial onely, that is, the beams thereof. Some are altogether for an allegorical ſenſe here, as *Rabanus*, making theſe ten degrees of the Suns going backward, a figure of Chriſts going backward, or deſcending by ſo many degrees, ſaith, the firſt was his deſcending to an Angel. 2. In the Patriarks. 3. In giving the Law. 4. In *Joſhua*. 5. In the Judges. 6. In the Kings. 7. In the Prophets. 8. In the high Prieſts. 9. In his Incarnation. 10. In his Paſſion Yet

Rabanus.

the ſame authour in *Lyra* going upon the letter: ſenſe ſaith ten degrees were ten houres, wherefore the ſunne being within two houres of ſetting was brought back ten houres upon the ſudden to the Eaſt, and if it had gone forward ten houres it ſhould inſtantly have paſſed thoſe two houres, and ſo, there being no night beene carried to the ninth houre of the next day. But for ſo much as this had beene as great a miracle as the going backward and rather greater; why did *Hezekiah* refuſe it as being more eaſie to be done? he anſwereth, in an Iſland called *Tyle* beyond Britany and the North of Scythia divers dayes in ſummer there is of courſe no night, and ſo the ſunne is ſeen ſtill to goe forward, when it is at the Weſt, although to us in parts more ſoutherly it is never ſo. Others, ſaith *Wolphius*, allegorize to the nine degrees of Angels, and a tenth of ſoules glorified, beneath all which Chriſt, the Sun of righteouſneſſe deſcended, when he was made man, but leaving this he findeth an aptneſſe in this ſigne to the matter in hand. *Hezekiah* was as the ſunne to the kingdome of Iudah, therefore the ſuns going backward ten degrees did moſt aptly ſet forth his declined eſtate by this ſickneſſe almoſt to the extinction of ſo famous a light; but becauſe the ſunne having gone backward being cauſed ſo to doe by the Almighty power, in the courſe of nature would returne againe and goe as much and more forward; *Hezekiah* ſhould likewiſe be hereby aſſured to returne to his former health, and live rather longer a glorious king from hence forward, then he had hitherto done, for fourteene paſt, fifteene as he was now promiſed. *Genebrard* ſaith, that *Hezekiah* was ſtudious of the Mathematicks, and the Rabins to the ſame effect, that he reſtored the yeare by the intercalation of a day every third yeare in the moneth *Adar*, that anſwereth to our *February*, and if this were ſo, he had a ſigne moſt fitting for him.

Thula.

Wolphius.

Now for the Prophets making him this offer, it was not out of any private motion, as if he at his pleaſure could doe ſo great a worke, but as he was moved by the ſpirit, for which cauſe having heard *Hezekiahs* anſwer he is ſaid to have prayed that this ſigne might be ſhewed, and then the ſhaddow went back upon the diall of *Ahaz*, which it is to be conceived ſtood ſo as that *Hezekiah* might ſee it. Touching dialls made by art, the world was long without them, at length, as *Varro* ſaith, they were deviſed by *Anaximenes Mileſius* amongſt the Lacedemonians, and by *Marcus Valer. Meſſala* amongſt the Romanes 477. yeares after the city built, and by Gods working of a miracle upon a diall at this time, this art was honoured and approved, and by conſequence the ſeven liberall Sciences, of which this is one.

And hitherto of the ſickneſſe and recovery of *Hezekiah*. Now although *v.* 12. the next thing ſpoken of is the king of Babylons ſending Embaſſadours to him, yet 2 *Chron.* 32, 25. he is before this taxed for ingratitude and pride, for which Gods wrath was greatly kindled againſt him, which notwithſtanding how it could be is a doubt, conſidering that *Eſa.* 38. 9. he is ſaid to have made a commemoration of Gods gracious dealing with him, in writing to his praiſe, as a laſting monument of his thankfulneſſe. For if he rendred not unto the Lord according to his dealing with him, but had his heart lifted up, as is there ſaid, what is to be thought of that his thankeſgiving? *Sol.* By his not rendring to the Lord is meant, that he gave not thanks unto him, but becauſe after his health reſtored, *Sanneheribs* army at his prayer deſtroied, and other great worldly bleſſings heaped upon him, recorded v. 27, 28, 29. his heart was lifted up, and he made oſtentation hereof to his own vain-glory, at the coming of the embaſſadours from Babylon unto him, ſhewing them in a vaunting manner all his treaſure, as being proud of that reſpect, which was ſhewed unto him by ſo great a king, and he ſhewed it, not as a bleſſing beſtowed upon him by the God of Iſrael, that he might be magnified and thought highly of by theſe heathens, but to ſet forth his own excellency, as if for ſome extraordinary merit in himſelf, his miraculous recovery and theſe bleſſings had befaln him. And what thanks ſoever a man giveth unto God in word, yea though he writes it to continue and to be publikely ſung alwayes in the ſanctuary in his behalf, as moſt probably was the caſe at this time, it is not counted a condigne rendring unto God, if the heart be any way ill affected, and not holy and humble, which God

2 *Chron.* 32. 25.

Note.

counteth the greateſt retribution which can bee made unto him, as appeareth *Mich.* 6. 6.

That which is then ſet forth 2 *Chron.* 32. 25. in way of blaming *Hezekiah*, is by anticipation; the proper place being after the Babylonian embaſſadours coming to him, *v.* 31. where it is ſaid, that God left him to try what was in his heart, and more fully 2 *King.* 20. 13, 14, &c. For the words here following, *therefore the fierce wrath of the Lord was kindled againſt him*, &c. have reference to that, which is there ſaid, *viz.* the threatning of the prophet *Eſay*, that all this treaſure ſhould be carried into Babylon, and the anſwer of the king ſubmitting himſelf to the will of God, for this is here called his humbling of himſelf, for which the adjourning of this judgement was made to the times following after his deceaſe. Yet it is to be conceived, that this was not the ſole cauſe; for *Ahaz* and other wicked kings of Iudah before had incenſed the Lord much more, and *Manaſſeh*, and *Zedekiah*, and *Iechoniah*, who reigned after, when the judgement was executed, but hereby the *Note.* coals of Gods wrath were again blown up, as they are by ſinne in the beſt, eſpecially, if extraordinary benefits be abuſed to their own vain ends, and not uſed to Gods glory, from whom they come. Touching the thankeſgiving made and written by *Hezekiah*, it is ſet forth *Eſa.* 38. 9, 10, &c. to *v.* 21. and by the laſt words thereof it ſeemeth to have been compiled to be uſed in the houſe of the Lord, not onely at his going up thither upon the third day before ſpoken of, but alſo at certain times as long as he lived.

V. 12. *At that time Berodak Baladan, the ſonne of Baladan, king of Babylon, ſent letters with a gift unto Hezekiah, for he heard that he had been ſick.*] 2 *Chron.* 32. 31. It is ſaid, *The Oratours of the Princes of Babylon who ſent to enquire of the prodigy which was done in the earth. Eſa.* 39. he is called *Merodach Baladan*, and it is not only ſaid, that he heard he had been ſick, but alſo recovered. But of what ſtock this *Berodak* or *Merodak* was, and how he attained to that kingdome, when as *Eſarhaddon* the ſon of *Sanneherib*, is ſaid to have reigned after him, may be a queſtion, ſeeing he that was king of Aſſyria, was king of Babylon alſo, as appeareth in *Selmanaſar*, who carried Iews away to Babylon, when he ſubdued the kingdome of the *Funcii Chrono'.* ten tribes, and brought men from thence to Samaria. But it is reſolved by ſome, that this *Merodach* was vice-roy of Babylon, as alſo his father *Baladan* had been, under the kings of Aſſyria, but now *Sanneherib* being dead and his chief ſtrength overthrown, and *Eſarhaddon* his ſonne young and tender, he waxed bold to take that kingdome abſolutely upon him, the Aſſyrian being ſhaken off, and to ſtrengthen himſelf the more, he ſought the friendſhip of other princes, which had been oppreſſed by the great tyrants of Aſſyria, amongſt whom *Hezekiah* being one, whoſe part God had ſpecially taken, and for whom he had done wonderfully in delivering him from his ſickneſſe, he ſpecially ſought his friendſhip, wherefore *Genebrard* *Genebrard.* in him placeth the beginning of the kingdome of Babylon. But *R. Kimhi* as *Wolphius* ſaith, holdeth him to have been the ſon of *Eſarhaddon*, and king both of Aſſyria and Babylon, which is improbable, both becauſe his title ſhould not then have been altered from king of Aſſyria, to king of Babylon, and the time of his ſending agreeth not, it being in the beginning of *Eſarhaddons* reign, and therefore not of his ſonnes, after he had reigned twelve years, as Chronologers ſay. But beſides this cauſe of *Merodachs* ſending to him, concealed in the ſacred hiſtorie, there are two other cauſes expreſſed, *viz.* to congratulate his recoverie, and to enquire *Eccleſ. hiſt.* of the prodigie, that was wrought thereabout. *Comeſtor* ſaith, that he ſent unto him to be his friend and fellow; for at that time both the Babylonians and Medes fell from *Eſarhaddon*, but the chief cauſe is held to be, for that the Chaldeans, his ſubjects, being Aſtrologers, not being able to yield any naturall reaſon of the extraordinarie length of one day by all their skill, were at length certified, that it was done for *Hezekiah* his ſake. This the king hearing, ſent to enquire the certaintie of it, and a preſent for honour to him, whom the Sunne, which they worſhipped in that countrey as a god, had ſo much honoured, in ſtaying the ordinarie courſe, and prolonging the day in token of the prolonging of his life. *Hezekiah* rejoiced at the coming of theſe Embaſſadours, not ſo much for the guift, but to ſee, that his friend-

ſhip was highly eſteemed of by ſo mighty eſteemed of by ſo mighty a king, to be
in league with whom, would be a great ſtrengthening to his kingdome againſt the
Aſſyrians for time to come. And for the guift ſent, which doubtleſſe was no ſmall
matter, but of great worth, as beſeeming the ſender, and the royall majeſtie, to
whom it was ſent, it is to be underſtood, that it was and is common amongſt prin-
ces thus to honour each other, when they ſend out their embaſſadour, and that
king hath thought himſelf mocked of old, to whom another prince ſending, ſent
him no preſent. The Hebrew for *rejoyced*, as the vulgar Latin renders it, hath *he
heard them*, but *Eſa.* 39. 2. it is *rejoyced*. *Comeſtor* addeth, he was again alſo puffed *Eccleſ. hiſt.*
up in his minde, affirming, that he ſinned once before in the ſame kinde, after his
deliverance from *Sannaherib*, becauſe he ſhewed not himſelf ſufficiently thankfull,
although, as *Ioſephus* ſaith, he offered many euchariſticall ſacrifices, yet becauſe he
wrote no canticle of praiſe, as others of his fore-fathers upon ſuch great occaſions
had done. Wherefore God pulled down his minde, that was lifted up by that
great ſickneſſe, thus he; but as hath been already ſhewed he was much miſtaken,
the time agreeing not. But now being left a little to himſelf to try what was in
him, as is ſaid, 2 *Chron.* 32. 31. he was lifted up by all theſe honours done unto
him, v. 25. and ſo in great vain-glory he ſhewed his treaſury, ſilver, and gold, and **V. 13.**
precious ſpices, and oyl, and the houſe of his veſſels, &c. Some, ſaith *Comeſtor*, by
the houſe of ſpices underſtand a cell in the temple, into which it was unlawfull to
bring any heathens; but *Epiphanius* ſaith, it was a very long houſe made by *Solo-
mon*, the entrance whereof was ſo cunningly contrived for ſecreſie, that it could
not by the people be found, yea many Prieſts were ignorant of it, and here lay
his treaſure and ſpices, then the corpſes of his progenitours, and after them of the
high Prieſts and Prophets, which he denuded to them, and ſo defiled their dead
bodies with the preſence of heathens, wherefore from that day he was made bar-
ren, the contrary to which was true, ſeeing he begat *Manaſſeh* after, as his age
being but twelve yeares at his deceaſe ſheweth. *R. Solomon* in *Lyra* ſaith, that he *Lyra.*
ſhewed them the things, that were moſt ſecretly and reverently kept in the tem-
ple, viz. the annointing oyle for kings and high prieſts, and the two tables of the
teſtimony and the law; and *Ierom* ſaith, that he ſhewed them not only his own trea- *Hieronym. in*
ſury, but of the temple alſo, for that was in his power, following the *Cald.* who *Eſa.*
for theſe words, *In his whole kingdome*, hath, *in all his power*. But it is not to be
thought, that a godly king would goe ſo plainly againſt the law of God, whereby
heathens were prohibited coming any nearer to the temple, then the court of the
Gentiles; neither is any thing ſaid by him, to have beene ſhewed unto them, but
whatſoever was in his houſe, yea *Eſ.* 39. 2. where more is ſaid, *and in all his dominion*,
nothing is ſpoken of the Lords houſe, and if he had brought them in thither, certain-
ly the Prophet would not have paſſed it over without a particular taxation. It was
ſinne enough to ſtirre up the wrath of God to abuſe the favours of God done unto
him above all other men unto pride and vain glory which he did at this time, and
to comply ſo with heathen idolaters, from leagues and covenants with whom ne-
ver redounded any good, but hurt unto the people of Iſrael. Yea, hereby he ſhewed
ſome diſtruſt in God, who had done ſo mightily for him, and ſome truſt in forreign
forces, of which God had ſo lately ſhewed him, that he ſtood in no need. And if *Note.*
there had been none other fault in him, but the abuſing of Gods ſingular bleſſings
to puffe up himſelfe there with, it had been intollerable, it being no leſſe, then a *Prov.* 16. 4.
ſacrilegious robbing of God, who doth all things for himſelfe and his owne glory,
proteſting againſt giving it to another; as if a ſteward to a lord ſhould rob him and
convert the goods, wherewith he is betruſted, to his owne uſe. Wherefore the V. 14.
Prophet *Eſay* cometh unto him in the name of the Lord, and threatens him with
the carrying away of all his treaſures into Babylon, of which he had ſaid before, that
it was a countrey a farre off: for he ſaid unto *Eſay*, that the Babylonian Embaſſa-
dours came from a farre countrey, the diſtance from Babylon to Ieruſalem was *H. B.* Patriarks travels.
600. miles. But it ſeemeth, that he upon this meſſage humbled himſelfe for this
time, and all Ieruſalem with him, and had comfort, that thoſe evils ſhould not come
upon the land in his dayes, but after his departure: for 2 *Chron.* 32. 26. ſomewhat
is

is ſaid implying thus much, and here *Hezekiah* anſwereth the Prophet, as having a promiſe, that they ſhould not come, whileſt he lived, *v.* 19. *The word of the Lord is good, which thou haſt ſpoken, ſeeing peace ſhall be in my dayes,* Iunius, *Is it not, ſith peace and ſtability ſhall be in my dayes?* *Junius.* So likewiſe Hebrew, *Is it not, if peace and truth be in my dayes.* Vulg. Lat. *Sit tamen pax et veritas in diebus meis.* As if he had prayed ſo; *Joſephus.* and thus *Ioſephus* takes it, who ſaith, that the godly king was grieved at this meſſage, as unwilling, that his nation ſhould fall into that calamity; but ſeeing God had ſo determined, he prayed that he might paſſe the reſt of the time aſſigned to his life in peace. But the Hebrew verity being otherwiſe, I adhere to *Pellican.* my former expoſition, from which neither doth *Pellican* vary, for he findeth no praying here, but a ſubmiſſive reſting in the will of God, who, he knew was propitious, mercifull and holy in all his workes, and injurious to none. *Wolphius* *Wolphius.* thinketh, that he ſpake of peace all his dayes, as grounding upon a former promiſe, when *Eſay* comforted him by propheſying reſtitution to health and prolongation of life, and preſervation from his enemies: but ſeeing thoſe enemies are particularly named Aſſyrians, and here not the king of Aſſyria, but of Babylon is threatened to be ſent to vanquiſh the land, unleſſe he had ſome new promiſe, he could not *Hierom. in Eſa.* build his confidence upon that. Some Hebrew expoſitours as *Ierom* ſheweth upon *Iſa.*39. taxe *Hezekiah* here, as unlike unto *Moſes,* who was ſo affected to the people, as that he prayeth rather, then they they ſhould ſuffer, to be blotted out of Gods booke: but he contrariwiſe, as not paſſing for the miſeries of his people and poſterity is intent onely to his owne preſervation for his time in peace. But herein they doe moſt injuriouſly traduce this Saint of God, whoſe care and paines were alwayes ſo great for their good. And *Ioſephus* much better writeth of him, as grieved for them, but neceſſity ſubmitting to Gods will, as he would alſo have done doubtleſſe, although no exception had beene made of the terme of his life to be ſpent in peace. It was not therefore out of a diſlike of *Hezekiah* his anſwer that *Eſay* turneth to the people, *chap.* 40.1. ſaying, *Comfort ye, comfort ye my people, &c.* as theſe expoſitours would have it, but that they hearing of a captivity to come might not be overcome with griefe. *Ambroſe* alſo favoureth that of *Ioſephus,* ſaying, That juſt *Hezekiah* rejoyced not, that the miſery of captivity ſhould come upon his children, but he could not reſiſt Gods will, and therefore ſubmitted to it as a poore ſervant.

V.18. There is rather thed here to be noted, of what a good ſpirit *Hezekiah* was, in that he raged not, but patiently received this ſharpe meſſage from the Prophet, as godly *Theodoſius* bare the cenſure of *Ambroſe,* honouring him the more for it, in that he ſaid, he thought him onely worthy to be a Biſhop.

Whereas *v.*18. it is ſaid, *They ſhall alſo take of thy ſonnes which thou ſhalt beget, and make them eunuchs in the court of the king of Babylon.* It appeares, that in the fifteene yeares which he lived, he had more ſonnes beſides *Manaſſeh,* although mention be made of no more; or rather by his ſonnes are meant his grandchildren foure or five generations after, *viz.* the children of *Iechoniah,* who was the ſonne of *Iehoiakim,* the ſon of *Joſiah,* the ſon of *Amon,* the ſon of *Manaſſeh* his ſon, for theſe alſo came out of him, and were begotten by ſuch as he begat, and therefore may well be meant, when it is ſaid, *which thou ſhalt beget.* And if he had any other immediate ſonnes beſides *Manaſſeh,* it cannot be underſtood of them, becauſe they muſt needs be all dead long before the carrying away here ſpoken of, unto which from this time paſſed at the leaſt 100. yeares, ſeeing it was after that *Mannaſſeh* had reigned 55. *Amon* 2. *Ioſiah* 31. and *Iehoiakim* 11. for after him was *Iehoiachin* or *Iechoniah.* 2 *King.*24. who was carryed into Babylon, and other princes, who moſt probably were ſome of them of *Hezekiah* his poſterity, and then and not before was this propheſie fulfilled.

V.20. *The reſt of the acts of Hezekiah, and how he made a fiſh-pool and a conduit to bring water into the city,* &c.] Of which act of his, ſee 2 *Chron.* 32. 4. 30. the laſt place being a comment upon the firſt, he ſtopt the waters ſo from flowing out, for the benefit of his enemies the Aſſyrians, and that he brought them under ground, and turned them to another part of the city to the no ſmall benefit thereof; thus brief-

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2 *Chro.*32.27.

V.28.

by the writer of the *Kings*. But 2 *Chron.*32.27. it is ſaid, after his recovery from his ſickneſs, that he attained to great treaſures of ſilver, gold, and precious ſtones, ſpices, and ſhields, and all deſirable ſtuffe, and ſtore-houſes for proviſion of wine and oyl, and ſtables of horſes and flocks, and cities, &c. all which or ſome of which, viz. treaſures, whereby he compaſſed the reſt, he had gotten before the coming of the Babylonian Embaſſadours unto him, after he was delivered from the danger of the Aſſyrians; for which cauſe, their coming followeth after this, *v.*31. as being not immediately after his recovery, but three or four years haply after, when *Baladan* had attained the kingdom of Babylon, and enjoyed it without any more oppoſition, from which moſt probably he was not free at the firſt. For he had exhauſted his treaſures ſo to pacifie *Sanneherib*, that without ſome time coming between to fill them again, he could not have had any ſuch glorious things to ſhew to the Babylonians at their coming, nor in ſo few years neither, but that the huge hoſte of the Aſſyrians being ſo deſtroyed, as hath been ſaid, and the ſpoils of the camp left unto him, he was doubtleſs hereby greatly enriched; and ſo by Gods bleſſing upon him for his piety, he ſoon encreaſed it much more, ſo that it was now a thing worth the ſhewing to great princes, what he had ſo extraordinarily heaped up together, although it were intolerable in him ſo to do to idolaters, who were Gods enemies, as unto his intimate friends, and joying to be counted ſuch to them, and to their lord the king of Babylon, as hath been already ſhewed. By the ſpices here ſaid to be ſhewed, ſaith *Rabbi Solomon*, ſome underſtand thoſe ſweet ſpices, in which the kings his progenitours were laid, and upon this reaſon they think, that he ſhewed them their ſepulchers, as hath been ſpoken before. But he better expoundeth them of ſweet ſpices, of which the incenſe was made to be burnt daily in the temple. Now as the *Kings* hath reference to the *Chronicles* of Judah, for the reſt of *Hezekiah* his acts, ſo 2 *Chron.* 32.32. hath reference to the viſion of *Eſay*, by whom *ch.* 36,37,38,39. the moſt memorable touching him are alſo ſet forth; but nothing of his riches, unleſs it be in ſpeaking of his ſhewing them to the Babylonian Embaſſadours: yet becauſe *Eſay* is more full in ſetting down ſome things, as alſo the *Kings*, he referreth to them both. And ſo concludeth with his death and honourable burial, in the upper part of the ſepulchers of *Davids* poſterity, all Judah and Jeruſalem doing him honour, by aſſembling from all parts to his burial, *v.* 33. which in the *Kings* is altogether omitted, it being onely ſaid, that he dyed, and *Manſſeh* his ſonne reigned in his ſtead, this other being left to the relation of another, who hath done it indeed briefly, but ſo as that we may conceive, he had no leſs love then wealth, by reaſon of his great piety, wherein he continued to the end, in that it was done ſo to him at his death, as to none of his progenitours, he was placed above all the houſe of *David*, as he exceeded them all in vertue; and therefore caſt not off the care of poſterity, as ſome have fondly imagined, but have been already confuted.

CHAP. XXI.

◆

V. 1: *Aug. de civit. lib.*18.*c.*24.

Wolphius.

M*Anaſſeh was* 12 *years old when he began to reign, and reigned* 55. *years, his mothers name was Hephſibah.*] *Numa*, ſaith S. *Auguſtine*, reigned at the ſame time over Rome, who encreaſed ſo the number of the gods by making more, that he left no room for himſelf to be placed amongſt them, and *Baladan* the king of Babylon was alſo idolatrous, the *Samian Sybilla* was alſo of theſe times. The world then, as we may gather, was full of ſuperſtition, and the Princes of Judah being alwayes prone to the ſame, moſt probably wrought upon the youth of their king to favour this way, and the rather, for the league made by his father with the king of Babylon, whereby he became moſt wicked, as is hereafter ſhewed. Touching his mother, ſome Rabbins ſay, that ſhe was the daughter of the prophet *Eſay*, as *Wolphius* hath it; but becauſe he was ſo bad, ſhe that bare ſuch a ſonne is not ſet forth by the name of her father; to leave which to the inventers, *Hephſibah* ſignifieth,

fieth, *which pleaſeth me or is acceptable to me*; whereby is intimated, that of what parentage ſoever ſhe came, ſhe was a good wife, and according to *Hezekiah* his heart, ſeeing names are not thus ſingularly commemorated in holy Scriptures, but becauſe they, that bear them, are really ſuch. Wherefore moſt probably, as *Manaſſeh* came of a good father, ſo likewiſe of a good mother, yet he degenerated, to
Note. ſhew, that vertue is not hereditary. Notwithſtanding he lived long, and reigned
V. 2. longer then any of the kings of Judah before him, amongſt whom none but *Azariah* attained to 52. but he to 55. but he ſpent a great part of his time in much miſery for his abominable wickedneſs, wherein he equalled the moſt idolatrous heathens. And in that which is ſaid touching this, firſt it is to be noted, that he was moſt contrary to his godly father, 2. The main parts of his wickedneſs are to be conſidered. For the firſt, whereas his father in the very beginning of his reign endeavoured by all means to ſet up the true worſhip of God, he contrariwiſe put that down; his father ſet the Prieſts and Levites in their order about the temple, he drave them from the temple, ſetting idols prieſts in their room; his father brought even ſome heathens by his piety to the true faith; he by his impiety corrupted many of the faithful; his father honoured much the Prophet *Iſaiah*, he, as hiſtory ſaith, ſawed him aſunder, having firſt diſhonoured his venerable age by ſcourges, although he were his neer kinſman; his father conſulted with God by his Prophets, but he with the devil by witchcraft; his father had the ſunne and ſtarrs obedient unto him, he worſhipped moſt baſely the ſunne, moon, and ſtars; his father by praying, and piety prevailed to keep away judgements from his people, he by his impiety brought judgements upon himſelf and them; wherefore his father obtained a glorious victory over his enemies to the encreaſe of his honour, no labour or pains in fighting being taken therefore, but he to his great infamy was overcome by his enemy and bound like a ſlave in chaines was carryed into Babylon. Somewhat to this effect alſo hath *Joſephus*. For the ſecond, his wicedneſs conſiſted of three parts; Idolatry, Homicide, and Magick.

V. 3. Firſt, he turned and *built the high places, which Hezekiah his father had pulled*
V. 4. *down, and ſet up altars in the houſe of the Lord*, as *Ahaz* his grandfather had done.] For by means of evil counſellours about him, who ſwayed him in his childhood, he was perſwaded, that his grandfather was wiſer then his father, and therefore preferred rather to follow the houſe of *Ahab*, of whom he was deſcended by the mothers ſide: for *Ahaz* was the ſon of *Jotham*, the ſon of *Uzziah*, the ſonne of *Amaſiah*, the ſon of *Joaſh*, the ſon of *Ahaziah*, whoſe mother was *Athaliah* the daughter of *Amri*, *Ahabs* father, who was the ſetter up of more idolatry in Iſrael, then any of his predeceſſours. Wherefore it being now a long time, ſince this ſuperſtition came up and was practiſed even in Judah, the young king might eaſily be made believe, that it was the old religion, and that of *Hezekiah* new, and ſo to
2 Chro.24.17. ſtand for it, this being put down: for ſo was *Joas* by the flattery of his courtiers carryed away after the death of *Jehoiadah*. But hereby the great men of Judah ſhewed, how hollow hearted they were, when as under *Hezekiah* they had ſhewed all forwardneſs againſt idolatry and for Gods pure worſhip; but now immediatly after his death having an opportunity, they ſoon diſcovered, that their hearts were all this while towards idols.

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V. 5. *And he ſet up altars in the two courts to all the hoſt of heaven*] That is, according
Vatablus. to *Vatablus*, in the inner court of the Levites, and the outer of the Iſraelites; thus defiling all holy places, both temple and courts, in the temple the altar ſet up moſt probably was ſuch an other as *Ahaz* had ſet up there before to the idol of Damaſcus, theſe in the courts were to the Planets, *Saturne*, *Jupiter*, *Mars*, *Sol*, &c. having ſeveral images with inſcriptions to make them known: and as *Wolphius* hath it, not to the Planets onely, but alſo to the fixed ſtarres, and the ſpirits in the aire.

V. 6. *And he made his ſon to paſs thorow the fire.*] Which he could not do at the firſt, becauſe being but twelve years old he had none, but having begun betimes in his idolatrous courſe, as he grew into more years, he grew ſtill worſe and worſe. Of this horible and moſt unnatural practice of idolaters to their dear chil-

dren, ſee before upon *chap.* 16. 3. Yea he did not onely make groves, and ſet up the
idol *Baal*, as is ſaid here, *v.* 3. but he brought in time that idol into the temple,
waxing more audacious againſt God, who had given a ſtreight charge about put-
ting his name there ſo, promiſing, that Iſrael ſhould never be moved out of his V. 7.
place. But he nothing regarding this, together with his princes committed this
bomination to remove the Lord, as it were, and to ſet up *Baal* there. In the text
it is called *the image of the grove*, whereupon *Vatablus* ſaith, that it was an image
of a grove, which he had planted, artificially carved; but *Dionyſius* better, the
image which he had placed in a grove, which he would have worſhipped above
all others, that is, the image of *Baal*. And it is ſaid, that the people being decei- V. 9.
ved by him did worſe then the Gentiles expelled out of that land before them. He
forced them not at the firſt then, but ſought to allure them to his idolatry by ſetting
up glorious images, and planting pleaſant groves, in which they might walke and
delight themſelves, and when by this meanes he ſaw them come to a liking of
this, he aſcended this height of impiety to pollute the temple it ſelfe. Neither is V. 10. 11.
this all that is ſaid, to aggravate his wickedneſſe, but both he and they being admo-
niſhed by prophets, they contemned it, and all the terrible threatenings, which V. 12. 13.
they added againſt him and them. And hitherto the firſt part of his wickedneſſe,
the ſecond was his Magick inſerted, *verſ.* 6. *He became a ſouthſayer, and ſet up* V. 6.
ſuch as had familiar ſpirits, and multiplied Wizzards to provoke the Lord.] Be-
cauſe his law was thus manifeſtly tranſgreſſed, as alſo by cauſing his children to
paſſe thorow the fire, which two are cenſured together, *Levit.* 20. 1, 2, 6, &c. But
of theſe devilliſh practiſes ſee before upon *Levit.* 19. 31. There were two wayes *Wolphius.*
of the wizzards divining, the one called *auſpicium*, the other *augurium*: 1. By
beholding their flying. 2. By hearing their ſinging, unto which they added a third,
viz. *aruſpicium*, by looking into the entrailes. So *Wolphius* who entreateth at large
of all ſorts of heathen ſuperſtitions.

The third part of his wickedneſſe was his homicide, he ſhed ſo much innocent V. 16.
blood, that he filled Ieruſalem therewith up to the brim. So that although at the
firſt he drew men on by fair deceitfull means, yet afterwards it ſeemeth that he
perſecuted, and tyrannically murthered ſuch prophets and other godly perſons, as
oppoſed and would not conſent to his idolatries, and other abhominations: becauſe
after the relation of Gods threatning againſt him by his prophet, made *v.* 10, 11,
12, 13, 14, 15. this followeth immediately of his rage and bloudſhed. Who they
were that ſuffered under this tyrant, by name is not recorded, onely forſomuch as
he is ſaid to have filled Ieruſalem with innocent bloud, alluding unto a floud filling
all places where it cometh; we may gather, that many of the common people alſo
were murthered, inſomuch, as that through the great numbers who were ſlain,
there was as it were a ſea of bloud in the city; and it is generally held, according
to *Epiphanius*, that the Prophet *Eſay* was one of them that ſuffered by being ſawn *Epiphan. lib. de*
aſunder, and then buried under the oak Ragel. But the Rabbins more circumſtan- *prophet. vita &*
tially ſay, that becauſe he called the princes, *Princes of Sodome, ch.* 1. and ſaid that he *interitu.*
ſaw God, *ch.* 2. which it is ſaid no man ſhall do and live, *Manaſſeh* ſought to ſlay
him, but a great cedar opening it ſelf, he went in and was cloſed there, then the
tyrant commanded the tree, with him in the midſt of it, to be ſawn aſunder, to the
ſawing of him it is pointed *Heb.* 11. 37. *Lyra* ſaith, that this hiſtory is ſet forth in a *Lyra.*
book called *Iebamoth*, thus; Becauſe *Eſay* was uncle to *Manaſſeh* by the mothers
ſide, he durſt not deal with him as with other martyrs, but ſought occaſion againſt
him from his writings, *Eſa.* 6. as hath been ſaid before, hereupon he was con-
demned to dye; then he prayed unto the Lord, and he cauſed a cedar to open unto
him to hide him therein, but he not terrified with the miracle, cauſed him to be
ſawn aſunder with an iron ſaw; according to ſome, with a woodden ſaw, to en-
creaſe his pain, and when he being thus tormented deſired drink, they would give
him none, but God ſent ſome down miraculouſly into his mouth. But it is more
probable, that *Eſay* was ſlain for his bold enveighing againſt the ſinnes of the king
and his people, *Eſa.* 57. 3. where he calleth them witches children, and children
of the adulterer and the whore, and *Eſa.* 1. 10, *&c.* And hitherto of the great wic-
kedneſſe

V. 17. kedneſſe of *Manaſſeh*, unto which in the *Kings* nothing is added more, but briefly
having referred us to the hiſtory of the Kings of Iudah, his death immediately fol-
loweth.

2 *Chro.* 33,11. Wherefore 2 *Chron.* 33. 11. it is ſaid, *The Lord brought againſt them the princes*
V. 12. *of the Army of the king of Aſſyria, who took him in the thornes, and bound him with*
two iron chaines, and carried him into Babylon; where being in great affliction, he
Joſephus *prayed unto the Lord, &c.*] *Ioſephus* for *the Princes of the king of Aſſyria*, hath, *the*
Lyra. *king of Babylon*. But herein, ſaith *Lyra*, there is no difference; becauſe the King
of Babylon, that now was, had been a ſubject of the king of Aſſyria, together with
the princes there, but now they were revolted, & Babylon was an abſolute kingdom
of it ſelf, as hath been ſhewed before. When he together with his princes, then are
called princes of the king of Aſſyria, it is onely ſpoken as they were in times paſt, for
that the princes of Babylon are meant, appeareth, becauſe he is ſaid to have been
carried into Babylon, and theſe princes are not here ſimply ſaid in Hebrew, to be
the princes of the Aſſyrian king, but the princes of the army which was his, *viz.*
when he came againſt Ieruſalem, for although they who were of the kingdome of
Aſſyria were deſtroyed, yet theſe moſt probably eſcaped away alive, and now did
no longer live under that kings obedience. The place where he was taken, was
Junius. in a queachy place full of thorns and briars, to which *Junius* ſaith, he fled to hide
1 *Sam.*13.6. himſelf; for ſo did many of Iſrael in the dayes of *Saul*, for fear of the Philiſtims.
Hierom. in For the great miſery endured by *Manaſſeh* in Babylon, *Jerom* ſaith, that he was
tradit.Hebr. put into a brazen veſſell full of holes, and therein tormented by fire put about it,
wherefore he prayed earneſtly to all the gods, whom he had formerly ſerved, but
having no help, he remembred what he had heard his father ſay of the God of Iſrael,
that he onely was able to help in diſtreſſe, and would ſave all thoſe that called upon
him, and therefore he ſought moſt earneſtly by praier unto him, and was delivered.
But this is generally ſleighted as a Rabinicall invention, becauſe it hath no ground
in holy Scripture, and it is improbable, that being brought into this miſery, whileſt
he was ſo zealous for his idols, who (it appeared now) could do him no good being
in his own land, that he would ſeek unto them in a ſtrange land, to which they
had ſuffered him their ſervitour to be carried away. Moreover, for the affliction
Chryſoſt. opus endured by him in particular, *Chryſoſtome* ſaith, that he was fed but with ſo much
imperf. in Math. barley bread in a day, and ſo much water mingled with vineger, as might keep him
Hom. 1. alive, being all the while bound with chains in the priſon houſe. Which ſheweth,
that the particular relations of his miſeries are but conjecturall, none being able to
tell, what they were beſides impriſonment and bands, and this was miſery enough
for a king to endure. If it be demanded, what quarrell had the king of Babylon
or his princes againſt him, that they ſhould come thus againſt him, and uſe him ſo
indignly? It is anſwered, that moſt probably he being waxed great, as the kings of
Aſſyria had formerly been, was moved out of the ambition of his minde, when
Hezekiah was dead, with whom he had contracted friendſhip, to think of ſubduing
the land of Iudah, and getting that wonderfull great treaſure, which he heard by
his embaſſadours was at Ieruſalem, and ſo ſent out ſome to take the king, which
he thought they might eaſily do being young and improvident, and then he might
propound his own conditions, before he were again reſtored, to pay him ſuch
a ſumme of money down, and to be his tributary under a tribute of ſo much
per annum; thus he. But God, who moderateth in all things, had another end in
the coming of theſe men againſt him, *viz.* to puniſh him with grievous affliction,
according to the grievouſneſſe of his ſinnes. But it is ſtrange, and different from all
other hiſtories, which is here related, in that it is neither ſaid with what forces
this expedition was made, nor how he was taken, nor whether being alone, or having
any of his princes in his company, he were carried away. Wherefore the ſacred
hiſtorian was only intent to the ſhewing of his puniſhment, as being the main
thing to be lookt at for uſe, together with his repentance and deliverance, not regarding
to ſpeak of other things concomitating the ſame. It is probable therefore,
that all which was here done was extraordinary, and not like to any other invaſion
or deliverance, any where recorded in holy Scripture. The King *Manaſſeh* haply
being

being ſo horrible a ſinner and bloudſhedder, was ſtricken with inward terrour, as *Cain* had ſometime been, which made him to flee out of the city, there being no apparant cauſe, and to ſeek to hide himſelf amongſt thorns, and theſe princes at the ſame time being extraordinarily ſtirred up, came into the land of Iudah to get ſome rich prey, being drawn by the fame of the great wealth which was there, and having accidentally lighted upon *Manaſſeh*, they thinking him prey enough for that time, made him faſt with chaines, and ſo carried him into Babylon, without any other in his company, except *Shebnah*, who might alſo then be taken and carried away likewiſe, as is propheſied *Eſa.* 22. 17. according to *Cyril. Gretſerus* and ſome others, becauſe we never read of any king ſo carried away, will needs have ſome of the princes alſo to have been carried away with him, becauſe alſo the Lord is ſaid to have brought theſe princes againſt *them*, in the plurall number, & not againſt *him* in the ſingular, and good reaſon, that they who did partake with him in his ſinne, ſhould likewiſe partake with him in his puniſhment; eſpecially, ſeeing they moſt probably were the inſtigators of him to theſe evils, he being too young to ſet to ſuch works of himſelf. But becauſe the taking and carrying away of none but of him is ſpoken of, it is rather to be held, that he was alone, or at the leaſt without any conſiderable company, haply having but one or two with him, being for their paucity omitted without ſpeaking of them. Whereas ſome conjecture, that the city of Ieruſalem was now alſo taken, it is yet further from the truth, neither doth *Ioſephus* make mention of any ſuch thing, but ſaith, that *Manaſſeh* was taken by deceit, haply riding out for his recreation with few attendants, but when he ſaw the Aſſyrian princes, and the danger, wherein he was, he fled into a buſhy place, and lurking there for fear, was taken.

Cyril. in Eſa. 22.
Greeſer.
Ioſephus.

V. 13.

The Lord being prayed unto was entreated, *and brought him back againe to his owne kingdome, &c.*] As the hand of God was evidently in his carrying away ſo extraordinarily, ſo it was in his bringing back againe; for how or by what meanes this was done it is not ſaid: whereupon ſome conjecture, that it was miraculouſly. *Ierom.* in the *Hebr. tradit.* That it was by taking him up as *Habbacuk Dan. adject. c.* 14.35. by the haire of his head, and carrying him from Ieruſalem to Babylon and thence back againe to his owne place. *Chryſoſt. op. imperf.* That a fire being ſent by the Lord diſſolved his chaines and ſo he was delivered. But becauſe God hath many wayes to deliver ſuch as call upon him in diſtreſſe, which are unknown to us, the ſafeſt is to paſſe this over undetermined, onely we may be ſure, that he was extraordinarily delivered: and not as *Benhadad* ſometime had beene out of the hands of *Ahab* by humbling himſelfe to him and entering into covenants, for then it could not ſo properly have been ſaid, That the Lord brought him back. Moſt probably as he was carried away without battell firſt fought, the kingdome not being indammaged much hereby, ſo without ranſome or covenant for tribute he was returned againſt the will of the king of Babylon and his princes, moſt probably his chaines being loſened, and the priſon doore being opened in the night, as to *Peter* afterwards, *Act.* 12. and ſo he departing unſeene. In what yeare of his reign this was done is uncertaine, but the Hebrew Chronicle ſaith, that *anno* 22. ſome others *anno* 7. but that is more unprobable, ſeeing he was not by this account come to mans eſtate, when he was carried away, and all the evils that he did, and gods patience and ſending to admoniſh and threaten him imply a far longer time. *Then he knew that the Lord was God*] That is, experimentally by this judgement brought extraordinarily upon him, and by his extraordinary deliverance. He was not certainly ignorant of it before, but whileſt he lived in idolatry he was not reputed one that knew God, but now he reforming both knew and acknowledged him indeed. In *Manaſſeh* ſee the unſpeakable mercy of God towards man moſt ſinfull repenting, in that he having been ſo foule a ſinner, as that none was ever like him to the deſtruction of many in body by bloudy perſecution, and of many more doubtleſſe in ſoule by deceiving them, yet he was received to mercy, when he was greatly humbled, and fervently ſought to the Lord by prayer, for the comfort of all diſtreſſed ſinners, but not of audacious ones, who are bold preſuming upon mercy to run into and continue in any wickedneſſe. What words he uſed in praying is

Hieronym.
Chriſoſt.
Chron. Heb.
Note.

not

not recorded in the Hebrew text but onely in the *Apocriphals* in another language;
V.19. but *v.* 19. it is ſaid, that his prayer is in *the words of Cozi*, that is, ſome booke not
now extant, but not canonicall Scripture: Of which it is to be held that nothing
hath periſhed, or ſhall periſh, whileſt the world laſteth, becauſe by Gods ſingular
providence preſerved; whoſe it is the Hebrew Chronicle makes mention of *Ozai*
as a Prophet, ſaying, Vnder the reign of *Amon Shellum* propheſied, who was high
Prieſt and *Ozai*. By *Ozai* then is not meant *Eſay*, as ſome conjecture for he was
dead long before *Manaſſeh*.

V.14. *Afterwards Manaſſeh built the outward wall of the city of David, &c.*] The
Sacred Hiſtorian immediately after the returne of *Manaſſeh* from his captivity
ſheweth his providence to defend himſelfe and his people againſt his enemies, out
of whoſe hands he had eſcaped, and then his approving himſelfe to be truly converted
Joſephus in the care that he took about religion. *Ioſephus* contrariwiſe ſaith, That he
firſt reformed religion, and then went about thoſe works of defence, neither doth
the Sacred Hiſtory plainly croſſe this, but onely relateth the one before the other,
and it may be, as in ſome other things, not regarding order, ὕστερον πρότερον, the laſt
firſt. For it is moſt probable, that *Manaſſeh* being brought home againe a convert,
did without all delay prepare to offer unto God euchariſticall ſacrifices, and that he
might rightly doe this, firſt tooke away the altars ſet up to idols and then erected
the altar of the Lord in the proper place, and as he had before drawne the people to
idolatry, ſo now he ſought by his godly exhortations to draw them to the Lord, becauſe
that therein ſtood their greateſt ſafety, and this might ſoone be done; and
then in due time the building of another wall for defence might the better be intended.
The city of *David* was Zion, the wall now built was firſt weſtward
toward Gihon, a book of water in a valley there, then towards the fiſh-gate, which
was eaſt, all theſe parts being compaſſed with a ſtrong wall round about, which
lay loweſt. And it is moſt likely, that whileſt the Prieſts and Levites were buſied
with ſome workmen to help about the temple, others were employed about preparing
materials for the wall.

V.17. As in the dayes of other godly kings, who alſo maintained the true religion, ſo
V.18.19. now yet the people perſiſted to ſacrifice in the high places, but to the *Lord onely*.
And of *Manaſſeh* no more is ſaid, but references are made to other bookes and
2 *King.* 21.18. writings, and *Amon* his ſonne ſucceeded him. But 2 *King.* 21.18. he is ſaid to
have beene buried in the garden of his houſe, which was the garden of *Uzzah*, appointing
Junius. it thus by his laſt will and teſtament, as *Iunius* conjectureth, as counting
himſelfe unworthy for his ſinnes to be laid in the ſepulchre of the kings of Iudah.
Toſtatus ſaith, that the people would not ſuffer him to be buried amongſt the other
kings for his great wickedneſſe paſt, and indeed although he humbled himſelfe
and prayed, and was to his kingdome reſtored, yet his wickedneſſe was ſtill
remembered and puniſhed afterwards, 2 *King.* 23.26. & 24.3. It was forgiven
to him, and no further puniſhed in his perſon, but in his poſterity, that renewed it,
to deterre all men from ſuch profligate wickedneſſe.

Who this *Uzzah* was from whom this garden is named, is not ſhewed by any
that I have ſeene but for ſo much as inheritances paſſed not from one to another
family, he was ſome man of the family of *David*, whoſe garden came to the king,
for want of another heire, unleſſe by *Uzzah* be meant *Uzziah* the king, who because
he died a leper was buried in a field belonging to the kings, 2 *Chron.* 26.23.
being haply made a garden and for his being buryed there called by his name.

V.19. *Amon was twenty two yeares old when he began to reigne, &c. his mothers name
was Meſhullemeth, the daughter of Charutzi of Iotbah.*] Of which *Iotbah* ſee
Deut. 10.7. It was, ſaith *Ierom*, an ancient towne of the tribe of Iudah, but whether
ſhe or her father were good or evill, it is not ſaid, onely we may gather, that
ſhe was no ſtranger, but a Iew, and ſo he was no mungrell breed; and by his age it
appeareth, that he was borne long after his fathers converſion and ſo educated in
the worſhip of the true God all his dayes hitherto. Wherefore it is the more
ſtrange, which is there related of him: *He did evil in the ſight of the Lord, and
walked in all the wayes in which his father had walked, worſhipping thoſe gods, &c.*

2 Chron.33.23. *He humbled not himſelfe as his father did, but encreaſed the guilt.* 2 *Chron.*33.23.
So *Iunius* tranſlates it, the Vulgar Lat. *He ſinned much more:* Hebrew it is
הרבה אשמה *Hirbe Aſhma,* which may be indifferently rendered either way.
He was therefore another *Ioaſh*, of whom ſee before, *chap.* 12. who notwithſtanding
his good education under *Iehoiadah* turned wicked idolater, and therefore
this king came alſo to the like end, was ſlaine by his ſervants, becauſe haply by
them and their flattery he had been drawn to idolatry, as *Ioaſh* alſo had been by his,
who came and fell down before him and thus enclined his unſetled minde to their
impious deſires. And it was a judgement of God ſingularly to be marked, juſtly *Note.*
coming upon him, that the ſame ſhould be the inſtruments of his deſtruction, who
were the inſtruments of his ſeduction. And although *Manaſſeh* his father repented
and rejected his idols, yet he was not altogether blameleſſe of this wickedneſſe
of his ſonne, becauſe he burnt not his idols, but onely caſt them out of the city 2 *Chron.*33.15.
where they remained to be a ſnare to *Amon.* Neither is he ſaid to have done any
thing for the reformingof other parts of his kingdome, but of Ieruſalem onely, ſo
that from the countrey, where his corruption remained ſtill it might eaſily be derived
to the city: for a warning to all reformers, not to doe as *Manaſſeh*, but as
Iehu, breake down the image and burne the houſe of *Baal* with fire, and ſo root *Note.*
out idolatry from Iſrael forever. But how can it be ſaid, that *Amon* ſinned more,
ſeeing he turned not wizard, nor ſhed innocent bloud, that we read of, but onely
in idolatry followed his father? *Chryſoſtome* ſaith, that he ſinned more, becauſe he
ſaid, that he would thus doe now and by the example of his father repent, when he *Chriſoſt. opus imperf.*
was old, and this is to ſinne preſumptuouſly. The Hebrew Chronicle, he ſinned *Chron. Heb.*
more, becauſe he burnt the bookes of the law, which is the more probable, becauſe
a book of the law being found amongſt the rubbiſh in the dayes of *Ioſiah* was
brought unto him, as moſt rare. This alſo made his ſinne the greater becauſe he
was taught by his fathers example, but contemned or perverted it: laſtly, whereas
Manaſſeh repented, he did not, but died in his ſinnes, as 2 *Chron.* 33.23.

And the ſervants of Amon conſpired againſt him, and ſlew him in his houſe, &c.] 2 *King.* 21.23.
Thus through the juſt judgement of God, he was ſoon cut off, although the traitors
who did this execution are by no means to be juſtified, but condemned as
moſt wicked bloudſhedders, for that they not onely maliciouſly in way of revenge
kill an ordinary man, but the King; whoſe perſon is ſo ſacred, that although he be
rejected of God for his wickedneſſe, yet every one of his ſubjects ought to be ſo
farre from killing him, as that he ſhould fear to cut off the lap of his garment, as
David did by *Saul.* And therefore the people did well to ſlay thoſe, that thus treacherouſly
had ſlain their king, as *David* had before done by him, that ſaid, he had
killed *Saul.*

Amon being dead, the people made *Ioſiah* his ſonne king; and buried him in V. 24.
the garden of *Vzza*, where it is ſaid *Manaſſeh* was buried before. They neither V. 26.
put him into ſo honourable a ſepulchre, as other kings that were godly, nor any
lamentation for him, as they did afterwards for *Ioſiah* when he was ſlain by *Pharaoh*
Necho, Thus a difference ſhall be put after death betwixt the wicked and the godly, *Note.*
not ſo much in reſpect of the more or leſſe honourably beſtowing of their carkaſſes,
but of their ſouls; as of *Dives* and *Lazarus.*

CHAP. XXII.

IOſiah was eight years old when he began to reign, and reigned 31 *years*, &c.] And V. 1.
And he is alſo ſet forth by his mothers name and parentage, which was *Iedidiah*,
ſignifying the beloved of God, and it ſeemeth that ſhe had not this name by chance,
but the divine providence appointing it, becauſe ſhe bare ſo excellent a ſonne, *Ioſiah*,
ſignifying the ſalvation of God, as he was named before in the time of *Ieroboam*,
and propheſied 344. years before he was born; and indeed by him was Iſrael

ſaved all his time, both ſpiritually by being delivered from the bondage of idolatry, and corporally ſaved from the invaſion of forreign enemies.

V. 2. *He did that which was right in the ſight of the Lord*, &c.] As his father was moſt wicked, he was moſt godly, for which cauſe he is compared with the firſt king, who was notable for godlineſſe, even *David*, from whoſe wayes he is ſaid not to have declined; that is, his wayes of ſincere ſeeking to promote the worſhip and ſervice of the true God onely. Whereas *v.* 3. he paſſeth immediatly from this to repairing of the temple *anno* 18. of his reign, omitting to ſay what good he did before.

2 *Chro.* 34. 3. This defect is ſupplied 2 *Chr.* 34. 3. *In the* 8 *year of his reign he being yet a child, he began to ſeek the Lord, and in the* 12, *he cleanſed Iudah and Ieruſalem, from the high places, groves, and images*, &c. It ſeemeth, that he was godly brought up, in that he began ſo ſoon to declare himſelf, what courſe he would take, *viz.* follow on in the ſteps of *David*; which is meant, when he ſaith, that he then began to ſeek the Lord. Before this he was too young to make any ſuch expreſſion, and in that he did it now being but ſixteen years old, it appears that the grace of God wrought betimes in his heart, and other youth ſhould hereby be ſtirred up to do the like.
Note. Such an other was our *Henry* the 5th, who being diſſolute before, ſuddenly turned ſaint, being very young; and *Edward* the ſixt was another very *Ioſiah*. In the 12 year, when he was but 20, he ſought to reform others under his dominion, by demoliſhing all idols and their appurtenances in all places, yea in thus doing he proceeded ſo farre, that he beat the images and altars of *Baal* to duſt, and burnt *Baals* prieſts bones upon them; and paſſing out of the bounds of the kingdome of Iudah, he purged the cities alſo of Manaſſeh, Ephraim, Simeon, and Nephtali, yea all the parts of the land of Iſrael. And how hee proceeded in doing this, is more particularly ſhewed, and more largely, 2 *King*. 23. 4. although this relation be there miſplaced. For it followeth after the repairing of the temple and the covenant making, in the eighteenth, &c. of *Ioſiah*, whereas this was done from the 12 to the eighteenth, wherefore it ſeemeth that the writer of the *Kings* regarded not order ſo much, but onely to ſet truly down the particulars done. And the writer of the *Chronicles* putting things in order, regarded not ſo much to relate every particular, as being a thing done before, and therefore is ſo brief, as that without any mention making of purging the temple, wherewith indeed this godly king is ſaid to have begun, 2 *King*. 23. 4. he paſſeth on to the worke of his eighteenth year, wherein order was taken for repairing the temple. That we may then more fully underſtand how *Ioſiah* proceeded, in purging Iudah and Ieruſalem, we muſt look back from the *Chronicles* to the 2 *Kings* 23. 4. He commanded firſt *Hilkiah* the prieſt and other prieſts, to carry out of the houſe of the Lord, all the inſtruments of *Baal*, &c. and burnt them, and carried the aſhes thereof to Bethel, which was, as *Junius* noteth, under the dominion of the kings of Iudah, as being taken from *Ieroboam*, by *Abijam* the ſonne of *Rehoboam*, 2 *Chron* 13. 19. and becauſe it was by *Ieroboam* made a place of abhominable idolatry, this godly king to diſgrace it the more, cauſed this baſe duſt to be carried thither, as to a moſt prophane place, and ſoon after upon the altar there, burnt mens bones, and then brake it down and burnt it to aſhes, *v.* 15. What theſe veſſels were, it is not ſaid, but it may be conceived, that as for the ſervice of the Lord there were precious veſſels of gold and ſilver, as cenſers, baſons, diſhes, bowles, ſpoons, &c. ſo there were many ſuch for ſuperſtitious uſes about *Baal*, and the hoſte of heaven. Yet as precious as they were, *Ioſiah* thought them not fit to be put to any other uſe, then to be burnt to powder, as the curſed goods of Iericho, that there might remain no remembrance of them, for the entangling of others afterwards. And the like care is hereby commended to all godly princes, and not to do as *Manaſſeh*, when he turned to remove appurtenances of idolatry onely, and to caſt them out, ſeeing ſo they may ſoon be brought in again, as thoſe that he caſt out were by *Amon*, but utterly to aboliſh them. Moreover in ſpeaking of the veſſels made to *Baal*, it is added, *and to the grove*, which was, ſaith *Wolphius*, a place of pleaſure near to the Lords houſe, in one of the courts, where men and women met together and ſatisfied their fleſhly luſts under the

V. 4. 5.

V. 6.

V. 7.

2 King. 23. 4.

Junius.

Bethel [illegible] miles from Jeruſalem. *H. B.*

Note.

Wolphius.

the ſhade of the trees planted there. But more probably, by grove here is meant the image of the grove before ſpoken of 2 *King*. 21. 7. becauſe veſſels were not made to groves, but to idols, for the ſervice of which, groves uſed to be planted where they were worſhipped. 2 *Chron*. 34. 4. The duſt of this burning, which is ſaid to have been carried to Bethel, is carried and ſtrewed upon dead mens graves, that is, the graves of idolaters, to ſhew the baſeneſſe both of idols and idolaters, and what they ſhall come unto, *viz*. to be as the duſt, which is troden under foot, that none might be infatuated thus any more, to worſhip any ſuch baſe and refuſe ſtuffe.

2 King. 23. 5. *And he cauſed to ceaſe the wizards, &c.* or *prieſts of the idols.*] Hebr. כמרים ſometime rendred one of theſe wayes by *Ierom*, and ſometime another; ſome, ſaith *Wolphius*, think that the word cometh from burning, becauſe they carried fire to burn incenſe to their idols. *Pagninus* deriveth the word from נכמר, to be blacked, becauſe idols prieſts did put on black garments. Whatſoever they were, it is certain, that they were the ſervitors of idols, being ſet up and having maintenance from the wicked kings of Iudah, to do this impious ſervice, like unto which are Jeſuites and Monks, to whom maintenance hath been given from princes and great perſons, who were ſuperſtitious, to perform blinde devotions, whereby they thought good would redound to their ſouls, and to their whole families. Note. But as *Joſiah* cauſed them to ceaſe doing ſo any more, diſſolving thoſe neſts of unclean birds, and converting their means doubtleſſe to better uſes; ſo ſhould all Chriſtian kings do, that would come into favour with God.

V. 6. *He made the grove alſo to be taken out of the houſe of the Lord, and burnt it in the valley of Chedron, &c.*] This grove is called the idol of the grove, *ch*. 21. 7. which *Manaſſeh* made, touching which ſee there; it is not to be underſtood as properly ſpoken of a grove planted with trees, but of an image called the grove, or grove image, becauſe brought out of a grove thither; which is alſo intimated, in that it was carried as other images and veſſels, and burnt in Chedron, and the duſt thereof was ſtrewed upon mens graves, whereas not duſt, but aſhes come of the burning of trees. And indeed it cannot be conceived, how a grove ſhould be in the houſe of the Lord, or in ſo ſhort a time, for *Amon* ſtood but two years, neither did he any other thing, but renew the idolatry of his father *Manaſſeh*, who planted no grove there, but ſet up the image of the grove, which alſo after his repentance, he is ſaid to have caſt out, 2 *Chron*. 33. 15.

Verſ. 7. He deſtroyed alſo the houſes of maſculine harlots or Sodomites, *Junius* Junius. *The ſtewes in the houſe of the Lord*. The Vulgar Lat. *The litle houſes of the effeminate*. Lyra. That is, ſaith *Lyra*, of the prieſts of that idol, who are ſo called, becauſe they were gelt. But of this ſee before in the time of *Aſa*, 1 *King*. 15. 12. and of *Iehoſhaphat*, chap. 22. 47. *Where women weaved little houſes to the grove*. That is, ſaith *Lyra*, curtaines, wherewith being encloſed as in little houſes they proſtituted themſelves to ſuch as came unto them to the honour of the idol, as the prieſts commanded them, holding therefore that they did well, for ſo much as they did not ſo out of luſt, but in obedience. Oh a nation blindly lead, that could be made beleeve they did well, when they conſented to ſuch foule and abominable ſinning, and therefore ſuch as needed purgation at this time. Note. Neither is it improbable, ſeeing Popiſh prieſts at this day have the faith of ſilly women as much ſubjected to them, as thoſe idolatrous prieſts had.

Verſ. 8. *And bringing the prieſts out of the cities of Iudah, he defiled the high places, where they burnt incenſe from Gebah to Beerſhebah.*] That is, from one end of the kingdome of Iudah to another, for Gebah was the fartheſt city Northward in the tribe of *Benjamin*, as *Junius* noteth from 1 *King*. 15. 16. and *Beerſheba* Junius. in the tribe of *Judah* Southward, *Judg*. 20. 1. [*And the high places of the gates*] That is, not ſparing the idols of any, but deſtroying even thoſe, that were ſet up by great men, and rulers, whoſe judgement ſeats were in the gates of the cities and there they had ſet up altars, amongſt whom *Iehoſhuah* governour of the city Ieruſalem is named as the chiefe. *Wolphius* thinketh, that the prieſts, who Wolphius. are ſaid to have offered incenſe in the high places, did it to idols, but *Lyra* better, Lyra.

to the Lord, yet becauſe the temple was the onely place, they were cauſed to leave thoſe places, they being now deſtroyed, which divers godly kings had before ſpared, and permitted ſacrificing in them; which they would not doubtleſſe have done, unleſſe the ſacrificing there had been to the Lord, as *Manaſſeh* after his converſion, and *Aſa*, who is ſaid in the *Chronicles* to have deſtroyed the high places, but 2 *King.* 15. the people are ſaid ſtill to have ſacrificed in them, he deſtroyed thoſe, that were made to idols, but permitted thoſe wherein it was ſacrificed to the Lord. Moreover, that which here followeth, *viz.* that they had portions of food allowed them to live upon after this, ſheweth that they offered not to idols, for if they had done ſo, they had been idols prieſts; and ſo moſt probably ſhould have beene ſlaine, as other idolatrous prieſts were, *v.* 20. *He ſlew all the prieſts of the high places.* But theſe were onely from henceforth put from their miniſtery for that their offence, but had maintenance out of the prieſts meanes allowed unto them, as long as they lived, but no more, I ſuppoſe, then neceſſary for their ſuſtenance, becauſe otherwiſe they ſhould have ſuffered onely in their honour, but being for this eaſed of the burden of his ſervice, it would have been counted as no *Note.* puniſhment for their errour paſt. After this example ſuch as are taken from the executing of the office of the Popiſh prieſthood, ought to be judged unfit to be imployed in the reformed, if without them enough others may be had: if not, ſuch as turne, may be imployed, but the reſt not, ſeeing there is no agreement be- 2 *Cor.*6.16. twixt God and idols.

V.10. Verſ. 10. *He alſo defiled Tophet in the valley of the ſon of Hinnom.*] That is, a pleaſant place nigh unto Ieruſalem, dedicated to the idol *Moloch*, where they uſed to make their very children to paſſe through the fire, being called *Tophet*, ſignifying *tympanum* a taber, becauſe the prieſts of that idol played upon tabers at the time of ſacrificing, that the noiſe of the children crying which were offered, might not be heard, as is more at large ſhewed upon *Levit.* 18. 21. and in the hiſtory of *Ahaz.* And he is ſaid to have defiled this place, that is, ſaith *Pellican*, by filling *Pellican.* it with dead mens bones, that it might be unfit for ſacrificing there any more, ſee *verſ.* 14.

V. 11. Verſ. 11. *He alſo tooke away the horſes, which the kings of Iudah had given to the Sunne, &c.*] That is, ſome idolatrous kings of them. But whether theſe were images of horſes onely and of a chariot, wherein the heathen thought the Sunne to be drawne about; or very horſes drawing a chariot in honour of the Sunne, is doubted. Chriſtian expoſitours for the moſt part hold the firſt, *R. Solomon* the ſecond, ſaying, That every morning ſome were carryed out in that chariot at the Sun riſing towards it to ſalute the Sunne in the kings name. *Wolphius* conjectureth, *Wolphius.* that the image of the Sunne was placed in a glorious chariot, and that horſes being kept for the purpoſe were at certaine times made to draw it about in honour of the Sunne, which he groundeth upon *Macrobius*, who ſaith, That there was amongſt the Heliopolitans a golden image of *Apollo*, or the Sunne without a beard carried about in a chariot after the manner of the images of the gods, which were carryed in pompe at the time of the Circenſian playes. And this ſeemeth to me moſt probable, becauſe it is ſaid, The kings gave them to the Sunne, not made them, as if they had beene images, and he cauſed them *to ceaſe*, as ſpeaking of things living, as before of idols prieſts, *v.* 5. whom no man doubteth, but that he ſlew them, and why ſhould we not then in like manner hold, that here the killing of theſe horſes dedicated to ſuch ſuperſtition is meant, and the rather becauſe he is mediately ſaid to have burnt the chariot with fire, and why not the horſes alſo, if they had been onely images of horſes? The place, where this idolatry was done was at the entering of the Lords houſe, that is, Eaſtward, as thought moſt apt for the Sunnes riſing there, and yet not very neare that houſe, becauſe it is ſaid to have been in the ſuburbs, at the chamber of *Nethanmelech*.

Junius. This idolatry *Iunius* noteth out of *Strabo* to have beene derived from the Perſians, and he ſaith, They were the ſuburbs of the city of *David*, that is, Sion, where the Idol ſtood.

V. 12. Verſ. 12. *And the altars which were upon the roofe of Ahaz his parlour, which* *the kings of Iudah had made.*] So exceſſive was this *Ahaz* in multiplying places of idolatry, that he ſet up ſome on the top of his owne houſe, and moſt probably *Amon* the ſonne of *Manaſſeh* did the like, and *Manaſſeh* alſo, for which it is ſaid, [*which the kings of Iudah had made*] but *Ioſiah* pulleth them downe, and the altars ſet up firſt by *Manaſſeh* in the courts of the Lords houſe, and reſtored againe after that they had been by him upon his repentance caſt out, by *Amon* his ſon.

V. 13. *The high places alſo, which were before Ieruſalem ſet up by Solomon, &c.*] Of *Solomons* ſetting up of theſe high places ſee before, 1 *King.* 11.7. and what idols thoſe were to the honour of whom he ſet them up. And the deſtroying of theſe is ſpecially named, becauſe this fact argued a notable reſolution againſt all that might be ſaid in regard of *Solomons* wiſdome, who ſet them up, Art thou wiſer then *Solomon*? *Ioſiah* cared not what might be ſaid, ſeeing he did that, which true zeale and piety required. Note. And in his example we are taught not to be moved to impugne the leſſe any ſuperſtition in the Church, becauſe men moſt eminent for wiſdome and learning have long agoe brought it in, uſed, and countenanced it; for if it be a corruption, true piety will not be hereby hindered from beating it downe, ſeeing in the wiſeſt there is ſome folly, and in the moſt holy ſome blemiſhes which we muſt take heed of, although we reverence them for the excellencies that were in them.

It ſhall ſeem ſtrange, that theſe abhominations were put down no ſooner in the dayes of ſome other godly king his predeceſſour, as of *Aſa*, *Iehoſhaphat*, or *Hezekiah*? It is to be held, that although they were godly and zealous, yet God had one all that while in his minde called *Ioſiah*, to bring into the world, who ſhould in purging the Church ſome what exceed them all, that if after this they ſhould fall to idolatrie again, they might the more juſtly be given over into the hands of their enemies as deſperate, as indeed they were. Note. And herein haply was figured out, what ſhould be done in theſe latter dayes of the Goſpel, in which a great reformation of religion hath been made, but it ſhall come to more perfection yet, the Iewes being alſo converted; and when after this a relapſe ſhall be made again, deſtruction by the Lords laſt coming to judgement ſhall ſoon follow. This doubt alſo touching former godly kings, why they ſuffered theſe abhominations to ſtand in their dayes, hath been further reſolved upon. 2 *King.* 18.4. Of theſe high places it is ſaid, as of *Tophet*, *v.* 10. *he defiled them*; and to expreſſe how, *v.* 14. he is ſaid to have filled the places, where idols were worſhipped, *with dead mens bones.*

V. 15. *And he deſtroyed the altar at Bethel, which Ieroboam had made.*] What power he had thus to do, ſeeing Bethel was in the kingdome of Iſrael, over which, according to the firſt diviſion of the two kingdomes, the houſe of *David* had no dominion, ſee before upon *v.* 4. But forſomuch as *v.* 19. he is ſaid to have deſtroyed idolatrie alſo, in all the cities of Samaria, and 2 *Chron.* 34.6,7. in Simeon and Manaſſeh, Ephraim, and Nephthalim, and even all over Iſrael, which were ſubject to the Aſſyrians, it is apparant, that his zeal carried him in his holy warre againſt idolatrie, not onely throughout his kingdome of Iudah, and other parts actually under his dominion, but alſo through all other parts, where any Iſraelites yet dwelt, as belonging anciently to the houſe of *David*, and without doubt being now willing to ſubject themſelves to that houſe again, or brought under by his power, which thoſe poor people were not able to reſiſt. Onely it is probable, that he bauked the citie of Samaria it ſelf, as being inhabited by ſtrangers. Junius. *Iunius* thinketh, that Ephraim Manaſſeh, &c. in this place are meant onely ſuch as in thoſe tribes were willing, becauſe in the dayes of *Hezekiah* his grandfather, it is ſaid, that many of them came to the paſſeover to Ieruſalem. But in ſuch places doubtleſſe, they would of themſelves have beaten down idolatrie, and *Ioſiah* ſhould not have needed to come amongſt them for that purpoſe. Wherefore I think rather, that he did this whether they of the place were willing or unwilling, not without ſome reluctation and danger, which might follow to him from the king of Babylon, or Aſſyria, when he ſhould hear of his bold attempt amongſt a people ſubject unto him, in a matter of ſo great conſequence, *viz.* the alteration of religion, which commonly beareth more ſway with conſcionable men, then any other thing. This then ſhewed a moſt

great courage in *Ioſiah*, carrying through all difficulties; and the difficultie of doing this will appear the greater, if we conſider how long idolatrie had continued in the kingdome of Iſrael to take the deepeſt rooting; *viz.* even from the beginning of that kingdome, in which there was never any other king but an idolater. Touching the altar at Bethel in particular, it is noted, that his deſtroying that was propheſied of in *Ieroboams* time 1 *King.* 13. and alſo the burning of mens bones firſt upon it, which was now fulfilled by *Ioſiah* his taking them out of their ſepulchres and burning them there, thus to defile and make unfit for any ſuch worſhip for ever this place, which had been formerly this way ſo groſſely abuſed. Whoſe bones theſe were it is not ſaid, 2 *Chron.* 34. 5. he is ſaid, to have burnt prieſts bones upon their altars; whereby we may gather, that theſe were the bones of idolatrous prieſts, who had ſerved there in their life time; and if any ſhall think hardly of this fact againſt the bones of the dead, which had no ſenſe of that which was done unto them, it is juſtified by the propheſie, wherby he was appointed ſo to do, and the Lord would have it ſo done, to ſhew the abomination wherin he had idols ſervitors, in that he provided
Note. that they ſhould have no reſt in their graves, as others commonly have, but be diſgraced to the uttermoſt; and the burning of their bones after death, was a demonſtration of their burning in hell fire, to which, idolatry and other foul wickedneſſes do make all men liable. And this judgement was juſt, that they who had ſacrificed beaſts to the devill, ſhould for their beſtiall ſtupidity ſhewed herein, be themſelves ſacrificed as beaſts; the devill being thus diſhonoured in his ſervitors, where they him moſt had honoured. Whereas the Antichriſtian ſect have ſome time done the like, againſt the oppugners of idols and Antichriſt, as againſt *Robert Groſted* biſhop of *Lincoln*, and *Bucer*, it was by a zeal, but not according to knowledge, as in thoſe
Joh. 16. 1. of whom Chriſt ſpeaketh, *the time ſhall come, that they which kill you ſhall think that they do God ſervice.* For the time that this was propheſied of, it was above 300 years before, as hath been already noted, and not till now accompliſhed, whereby
Note. we ſee, that the words of God ſhall take effect, and judgements threatned ſhall be executed, although they may ſeem to be long deferred, ſee this alſo in many examples more.

V. 17. *And he ſaid, What title is that which I ſee? the men of the place ſaid, it is the ſepulchre of the man of God, &c.*] Becauſe *Ioſiah* noted this ſepulchre above all the
Lyra. reſt, there are divers conjectures about it. *Lyra* ſaith, that it was higheſt, having a pillar ſtanding at one end, in which was a large inſcription, ſo as was not in any of
Toſtatus. the reſt, and this might well move the king to look at it, and thus to enquire. *To-*
R. Solomon. *ſtatus*, that he was moved by the inſtinct of the ſpirit to note it, that his bones might reſt in quiet. *R. Solomon*, that bryars growing about the other ſepulchres, here grew balm; for the *Rabbins* have inventions for all things. However, it was noted and declared, what ſepulchre it was, and it was left untouched; and thus the old prophet, who had deceived this, reſted in quiet alſo, ſeeing he was laid in the ſame ſepulchre. But the greateſt wonder is, that the men of that place ſo well knowing this, were not moved to abdicate idolatrous worſhip. But moſt probably they beleeved not, till they ſaw it fulfilled.

V. 19. From thence the king going on to Samaria her cities, deſtroyed all the high places, and burnt the prieſts upon their altars. 2 *Chron.* 34. 7. He is ſaid, to have deſtroyed all the idols throughout all the land of Iſrael; that is, where the Iſraelites inhabited, with whom he had to do. But in Samaria, where ſtrangers inhabited that were of other nations, it is not likely that he medled: becauſe alſo it is ſaid, 2 *King.* 17. 41. *They feared the Lord, but ſerved idols, both fathers, and children, and childrens children to this day. Then he returned to Ieruſalem.*

All this being done from the twelfth of *Ioſiah* to his eighteenth year, that is, in ſixe years, in which time alſo it ſeemeth, that a collection was made for the repairing of the temple, now the godly king taketh order for this work. 2 *King.* 22. 3.
2 King. 22. 3. *In the eighteenth year of his reign, he ſent Shaphan to the houſe of the Lord, to bid Hilkiah the high Prieſt prepare the mony, which the porters had gathered of the people, &c.* Nothing had been done for the reparation of the temple, that we reade of, ſince the time of *Ioaſh* and *Iehoiadah*, the high Prieſt, which was before this 234 years,

18 of *Ioaſh*, *Amaziah* 29, *Vzziah* 52, *Iotham* 16, *Ahaz* 15, *Hezekiah* 29, *Manaſſeh* 55, *Amon* 2, *Ioſiah* 18. Wherefore it is probable, that it was in great decay again, which being eſpied then in the twelfth year of his reign, the temple was purged, and order, as is here intimated, was preſently taken to collect moneys for this work, as had been done before under *Ioaſh*, 2 *Kin.*12.4. where the ſame is ſaid, that is here, of putting the moneys collected into the hands of overſeers of the work, and not requiring an account, and therefore ſhall not need to be here expounded again. 2 *Chron.*34.8. Onely it is to be underſtood, that 2 *Chron.* 34. 8. things are more exactly ſet down, for it is ſaid not onely that *Shaphan* the Scribe was ſent, but alſo with him *Maaſiah* the governour of the city, and *Ioaſh* the recorder, to confirm the houſe of the Lord, ſo *Iunius*; but the vulgar Latin; *to repair*; reſpecting rather the ſenſe, then the proper ſignification of the word.

V.9. *Who came to Hilkiah and delivered unto him the moneys gathered of the Manaſſites, Ephraimites, and all Iſrael and Iudah by the Levites the porters, when they returned to Jeruſalem.*] Whereby it appeareth, that there was not a cheſt ſet with an hole, as in *Ioaſh* his time to put moneys in, but that whileſt *Ioſiah* went about deſtroying idols and altars in all places, they went about gathering moneys for this worke. And in ſpeaking of the work to be done, he addeth, Which is not in Kings: *and for the roofe of the houſes which the kings of Iudah had deſtroyed*] 11. *Junius.* That is, as *Junius* conjectureth, of the Prieſts and Levites houſes about the temple, which haply *Manaſſeh*, when he perſecuted and ſlew the prieſts oppoſing him in his idolatry threw downe, and *Amon* likewiſe, if he upon his repentance repaired them againe. V. 12. Moreover it is here more expreſſe, to whom the moneys for this work were delivered without calling them to an account, becauſe they were moſt faithfull, *viz.* the overſeers of the work, *Iaſaph* and *Obadiah*, Levites, Merarites, &c. *Pellican. Note.* And ſuch, ſaith *Pellican*, ought much more to be made Biſhops, that is, overſeers of the ſpirit: building under the Goſpel, and not any unfaithfull, or not throughly approved for their piety and good conſcience.

V.14. *And when they brought forth the money which had been brought into the houſe of the Lord, Hilkiah found the booke of the Law, &c.*] It ſeemeth, that the Levites, who gathered theſe moneys, *v.* 9. brought them to the high prieſt and ſo they were laid up in the treaſury of the temple, untill the kings officers coming, they were before them brought forth againe by the care of the high prieſt, as had beene done in *Ioaſh* his time, that they together might take order with the overſeers of the worke to have all things done herewith, that were needfull about the temple. But whereas in *Ioaſh* his time beſides reparations, that were done, divers gold and ſilver veſſels alſo are ſaid to have been made of the overplus money, 2 *Chron.*24.14. here nothing is ſpoken of them although ſome, becauſe the word *conflatur pecunia*, is uſed in the Vulgar Lat. hold it to be obſcurely intimated, becauſe that word is uſed to ſet forth the making of veſſels of ſilver, but *Iunius* renders it better, *abſolue*, and if the making of it out into veſſels were meant, what ſhould there have beene for the reparations? It is moſt probable, that *Hezekiah* reigning ſo lately, from whoſe time no veſſels were taken out of the temple, he left it ſufficiently furniſhed, being a king of ſo great wealth, as he was, and ſo there was at this time no need of ſupplying theſe, although *Ioſephus*, who is in many things of little credit, ſaith the contrary. *Salliam.*

Touching the book of the Law ſaid here at this time to be found accidentally as *Hilkiah* took out the money out of the cheſt in the treaſury, it may ſeeme ſtrange, that it ſhould be ſpoken of as ſo rare, ſeeing ſuch a book was appointed to be kept alwayes in the Arke, and alſo by the king, that he might continually read therein: *Exod.*25.16. *Deut.*17. ſome of the Hebrews ſay, that *Amon* had burnt the books of the Law, which he could finde, in ſo much as it was thought, that they had all periſhed; and if it were ſo, no marvaile, although this being found was produced, as a thing ſo rare and preſently carryed to the king. How ever, it is certaine, that ſo few books of the Law remained in the land, by what meanes ſoever they were deſtroyed, that neither the high prieſt, nor the great Princes of Iudah knew, where to finde one at that time, till that *Hilkiah* lighted accidentally upon this which haply his predeceſſour

*Deut.*27.8.
*Act.*15.
*Nehem.*8.
*Mal.*2.7.
*Deut.*6.
Note.

ceſſour had hidden here from wicked *Amon*, and then dying left it, no man knowing thereof. For it may be conceived, that there were in thoſe dayes very few ſuch bookes, before that any thing was done againſt them, becauſe we read not of any but that put in the Arke, and a copy before the prieſts, the Levites, and another written out of that for the kings uſe, *Deut.*17.15,16. Of the Levites copy ſee alſo, *Deut.*3.19. and how it was ordained, that they ſhould reade out of this book to the people at the feaſt of tabernacles, and the Law ſhould be written in plaſter upon ſtone in a publique place, where every one might read it. In proceſſe of time notwithſtanding it ſeemeth, that they were multiplyed ſo, that in every Synagogue there was one under the hand of the Rector or Ruler of the Synagogue, becauſe it is ſaid, that *Moſes* was read in their Synagogue every Sabbath day, and becauſe this reading and expounding, (which commonly went together for which it is ſaid, *Moſes is preached when he is read*; and *Ezra* is ſaid to have done thus) was by the prieſts; it is ſaid, *The prieſts lips ſhall preſerve knowledge, and they ſhall enquire the law at his mouth.* The ten Commandements were indeed at the firſt made common, for every father was bidden to write them upon the poſts of his houſe, and to talke of them to his children continually, that they alſo might know them, but all the books of *Moſes* here called the book of the law were more rare, as may be gathered from that which hath been ſaid, till that afterwards divers copies being written out, every Synagogue was furniſhed with one, and moſt probably ſome, that were godly diſpoſed, were at the charge to have them in their private houſes. If it had beene ſo yet in *Amons* time, he could not ſo eaſily have deprived the Church of this treaſure, and now that one was preſerved in the treaſury unknowne to any man living, it was the wonderfull providence of him that was the Authour of this bleſſed book, that although heaven and earth ſhall paſſe away, yet not one jot or title of the Law ſhould periſh till all be fulfilled. And whereas not onely the books of the Law doe ſo much abound amongſt us, but of the Goſpel alſo at this day, we ſee, how much we are bound to God, if the commonneſſe of theſe divine books make us not to ſleight and neglect them.

2 *King.*22.8.
Hieronym.
R. Solomon.

The book thus found by the high prieſt was by him delivered to *Shaphan*, who carryed it to the king, and after relation made of the moneys taken and delivered for the building, he told him of this book, and read it before him; and when *Joſiah* the king heard it he rent his garments, &c. The place in which he read, that troubled the good king ſo much, was as *Ierom* conjectureth, *Deut.*8.9. but there be many Chapters more in that book conteining terrible threatenings againſt tranſgreſſours of the Law, in hearing any of which, and conſidering the wickedneſſe of that land a tender heart could not but be ſmitten. For both his fathers had foulely ſinned and the people by groſſe idolatryes, which never goe unaccompanied with many other abominations, for which he ſaw, that grievous judgements hanged over the land, and therefore he ſent immediately to enquire of the Lord by *Huldah*, a Propheteſſe, by what means they might be prevented, and moſt probably that ſhe might pray for the averting of them, as *Hezekiah* had formerly ſent unto *Eſay*, when the kingdome was in danger by *Sanneherib*, the king of Aſſyria. Of rending garments to ſhew the ſorrow of the hart hath been ſpoken before, but for the perſon, to whom he ſent, it may ſeeme ſtrange, that it was not to *Ieremy* rather, being a Prophet of more note and a man, then to a woman: for that he had begun to propheſie five yeares before this appeareth, *Ier.* 1. 2. even in *anno* 13. of *Joſiah*, whereas this was done *anno* 18. ſo that they doe ill, who bring a reaſon of this from his minority, ſaying, that he had not yet begun, or being but young was not ſo venerable. And as ill doth *R. Solomon* in ſaying, that the king feared to ſend for him, becauſe he thought he would be more rigid; but a woman, who is by nature more tenderly affected, more milde. For both the king knew, that either of them would ſpeake, as God directed without varying any jot therefrom, for even ſo *Balaam* himſelfe had done; and being ſo caſt downe by hearing the book read, he doubted not certainly, but that from either of them both he ſhould heare of comfort.

The cauſe then of his ſending to *Huldah* rather then to *Ieremiah* was, for that ſhe

dwelt

Hieron.de quæſt. hebr.
Lyra.
Wolphius.

dwelt nearer, even in ſome part of Ieruſalem. For ſhe is ſaid to have been *the wife of Shallum the keeper of the wardrop and to have dwelt in Ieruſalem in Miſhneh,* for ſo the Septuagint read it, reteining the Hebrew word, but the Vulgar Lat. and other expoſitours render it [*in ſecunda*] that is, either the ſecond gate of the wall, as *Jerom*, or upon the ſecond wall; for *Hezekiah* built another wall, as *Lyra*, or the ſecond part of the city, as ſome others dividing it either into two or into foure parts, as *Wolphius* ſaith. But *Ieremiah* his dwelling was at Anathoth in Benjamin about two miles from Ieruſalem. And haply he was at this time further off, reproving and threatning ſinne in another part of the land of Iſrael, to which he was ſent. And it was not without a ſpeciall providence, that they went to her, that this weaker ſexe might not be deſpiſed; but forſomuch, as ſometime God hath vouchſafed to make women inſtruments of revealing his will touching things to come, as well as men, as *Deborah* before, and *Miriam* the ſiſter of *Moſes*, and *Hannah* after, &c. they might according to their good endowments, have their due honour, and that marriage might not be vilified ſo much as it is, amongſt popiſh teachers, ſeeing it hath pleaſed God to inſpire with his ſpirit, even married women, and men; for ſome of the prophets were married men, and the high Prieſt alſo, who oft times propheſied, as high Prieſt of that time, as *Caiaphas* did. Whereas *Wolphius* ſeeketh a proof of propheteſſes under the new Teſtament, from 1 *Cor.*11. where it is ſaid, *A woman praying or propheſying with her head uncovered*; ſaying, that although other women muſt in the congregation be ſilent, yet hereby it is ſhewed, that ſuch as had the ſpirit of propheſie, were left at liberty to ſpeak there; he is in this contrary to the current of other expoſitours, who generally hold, that they are ſpoken of as propheſying, that are preſent at the propheſying of the word. And although women have propheſied even under the new Teſtament, yet it hath not been publikely in the congregation, but privately.

Note.

Hieron.lib.2. cont. Pelagium.

But to return again to *Huldah*, ſome Hebrews think, that *Shellum* her husband was uncle to *Ieremiah* his father; whereas alſo ſome expound the wardrope of the prieſts, others expound it of the king, and *Jerom* gathereth yet ſomewhat more from their going to her a woman, *viz.* that this was done to the reproach of men in thoſe dayes, and to ſhew, that there was not a good man, who was worthy to be conſulted with. But how this can ſtand, ſeeing *Ieremiah* lived then, and *Baruch*, and *Zephaniah*, I cannot ſee.

V. 15.

Say to the man that ſent you unto me, &c.] She doth not ſay [*to the man*] without adding any word to ſet forth his dignity, out of a minde neglecting to give honour to ſo great a perſon, but as Gods deputy ſhe onely uttereth the words of God, with whom there is no reſpect of perſons, or giving of titles, but the king is as another man. Yet when ſhe cometh to ſpeak comfort to him, ſhe altereth her phraſe, and ſaith; *But to the king of Iudah, &c. v.* 18. To intimate, that although a king is not made by his dignity to differ from another ordinary man before God, yet when he is godly, he ſhall be honoured even before him, as he is, with the title of a King, or the Captain of my people, according to the name whereby God calleth *Hezekiah* to *Eſay*, when he ſent him unto him. Her ſaying unto him from the Lord, conſiſteth of two parts; Firſt of a threatning to the place and to the inhabitants, of all the judgements contained in the book, which ſhould not be turned away, together with the reaſon, becauſe they forſook the Lord, and offered incenſe to other gods, this being the greateſt provocation of all others, and therefore ſolely mentioned, although they were full of other wickedneſſes alſo, as all other idolaters are. And ſhe ſpeaketh of that which was written in the book for the credit thereof, that we might know all things to be moſt true and certain, which are herein written, and ſo tremble at hearing the judgements threatned in this book. And ſhe threatneth theſe judgements without any hope of reverſing them, becauſe the Lord, who put theſe words into her mouth, ſaw into the wicked hearts of the people, although when the king made a reformation, they ſeemed to conſent unto it. For that their hearts were ſtill bent to idolatry, which was now deſtroyed, appeareth, becauſe *Ioſiah* was no ſooner dead, but the kingdome returned to the former vomit, doing as in the worſt dayes of *Manaſſeh*, both by idolatry and ſhedding innocent

Note.

V. 16, 17.

cent bloud, *chap.* 24. 3. and then they fell into the hands of the king of Babylon, according to this threatning, and others before going. Otherwiſe, if their hearts had been as *Ioſiahs*, they ſhould not have been threatned with the abiding of Gods judgments upon them, without any means of eſcape, **Note.** ſeeing he is gracious to all that truly repent; even when his threatnings are moſt peremptory and terrible, as to Nineveh, and *Manaſſeh*, although not amending when he was threatned, yet amending afterwards, his compaſſion was extended towards him, to take him out of his miſerable captivity, and reſtore him to his kingdome, as hath been before ſhewed.

V. 18. The ſecond part of her ſaying, was touching comfort to godly *Ioſiah*, becauſe his heart melted at the hearing of the threatnings of the law, he humbled himſelf, rent his garments, and wept, and prayed, as is implyed, in that the Lord ſaith, *I have heard*; the bringing of theſe judgements ſhould be reſpited during his life time, who he promiſeth, ſhall be gathered to his fathers in peace. Touching which laſt clauſe, if it be doubted, the common anſwer is, that although *Ioſiah* thirteen years after fell by the ſword of the king of Egypt, yet it may truly be ſaid, that he died in peace; that is, the kingdome enjoying peace, and not being annoyed with war by any enemies, but remaining free from the miſeries which warres bring, to the end of his daies: becauſe that king of Egypt moved not warre againſt him, but profeſſed the contrary, and whereas he periſhed by his ſword, it was by his own ſeeking, neither did he any more hoſtile act againſt the kingdome of Iudah, when *2 Chron.* 36. 2. he was ſlain, untill three moneths after, when the time was come that judgements ſhould begin to work againſt that place, for the peoples horrible wickedneſſes. *Lyra.* Moreover, as *Lyra* hath it, he is counted to dye in peace, that dieth, before he ſeeth the deſtruction of his people and true religion, which to wiſe men are ſo grievous, that they prefer dying, before living to ſee ſuch things; as it is ſaid, 1 *Machab.* 3. and it is worthy the remembring to this purpoſe, that *Titus* the Romane Emperour ſaid to certain prieſts of the Iews, who eſcaped hardly from the burning of the Temple, and craved of him to grant them their lives, he commanded, that they ſhould be ſlain, ſaying, that they were of degenerous mindes, who deſired to overlive their temple and god. He alſo ſaith, that he died in peace, becauſe in full aſſurance to be ſaved everlaſtingly, forſomuch as he was a true ſaint of God. But the former doth beſt agree, becauſe the peace ſpoken of was not internall, but externall; the kingdome not being infeſted by any warres, as it ſhould be afterwards, when ſo holy a king being gone, and not another good one left to ſtand in the gap, judgements ſhould have full ſcope to enter in. And theſe words, *that thy eyes may not ſee all the evils which I ſhall bring upon this place*, do plainly ſhow this to be the meaning. **Note.** Whence note, what benefit cometh by the godly and zealous, it is by ſuch, that all the kingdome is preſerved from ruine, ſeeing it was kept off from Ieruſalem, for *Ioſiah* his ſake whileſt he lived, but ſo ſoon as he was dead, without any long delay, the floud-gates of Gods judgements were ſet open upon it.

CHAP. XXIII.

V. 1, 2. IOſiah hearing the Lords anſwer, immediately gathereth all the people of Iudah and Ieruſalem, before the houſe of the Lord, both great and ſmall, and having read the words of the book in their hearing, they entred into a covenant to keep theſe laws, with all their heart, and not to ſinne againſt them any more. Yea, as is added 2 *Chron.* 34. 33. he reſted not in this, but removed all abhominations out of all Iſrael, and cauſed all in all parts to follow the Lord all his dayes. The godly king thought it neceſſarie, when the land was in ſo great danger, to binde himſelf and the people by oath, from going after idols any more, as being a courſe taken before by *Aſa*, 2 *Chron.* 15. 12. and by *Iehoiadah*, *ch.* 23. 16. and by *Hezekiah*, *ch.* 29. 10. grounding doubtleſſe upon that fact of *Moſes*, after the giving of the law, who

cauſed

Exod. 24.

cauſed the people to make a covenant, to keep the things therein contained, confirming it by ſprinkling bloud upon them. For the tye of a covenant is ſo ſacred, and ſo ſtrongly binding, as that none but ſuch as are deſperately mad upon ſinning, dare break it, becauſe whoſo breaketh it, diſſolveth the bands of his ſouls mariage with God, and is actually divorced, and ſo excluded from all benefit of his protection from miſeries here or hereafter.

Jer. 3. 10.

Now *Ioſiah* is ſaid to have made this covenant with all his heart, and the people did outwardly all binde themſelves alſo, but diſſemblingly, as appeareth by *Ieremiah* his complaint, that they turned not with all their heart, but faſly, or deceitfully; for which he ſaith, that rebellious Iſrael was juſtified before Iudah, becauſe Iudah added to all her abominations hypocriſie, and therefore *chap.* 4. he biddeth them to breake up the fallow ground of their hearts and not to ſowe amongſt thornes; that is, having ſtill an impious and perfidious heart. If it be demanded why *Ioſiah* did thus now, ſeeing for his owne time he was by the promiſe of God ſecured, and afterwards the threatening was ſo peremptory, that there was no hope of preventing the judgements? *Anſw.* When any promiſe is made, the faithfull know, that tacitly it is implyed, that they ſhould with all diligence uſe all good meanes to obteine it, and when judgements are threatened, as againſt Niniveh, they may be by true repentance averted. Wherefore *Ioſiah* forbeareth not to doe his beſt to make ſure the promiſe, and if it might be, to avert the judgements threatened againſt the land.

V. 21.

And for this cauſe next unto the covenant he calleth to the keeping of a paſſeover in a moſt ſolemne and religious manner. *v.* 21. For although here from the 4 *v.* hitherto the purging of the temple, &c. from all idolatrous pollution commeth betweene, yet, as hath been before ſhewed, it went before and followed not after the making of the covenant, and therefore of all that, it hath been already ſpoken. And 2 *Chron.*35.1. the keeping of this paſſeover is ſet forth immediately after the making of the covenant and that moſt amply, whereas here it is onely mentioned moſt briefly. But there is 1. mention made of the time, the fourteenth day of the firſt moneth. 2. Of the prieſts, that miniſtered about it. 3. Of the Levites, that killed and fleaed the ſacrifices. 4. Of the number of kids and lambes out of the flock given by the king, *v.* 7. 5. Of the number given by the princes of the Prieſts and Levites, *v.*8,9. 6. Of their boyling for all the people and for the prieſts and themſelves, who were buſied about ſacrificing till night, *v.*13,14. 7. Of the Levites the muſicians, who ſtood to play upon inſtruments of muſick, *v.* 15. 8. Of the continuance of this ſolemnity, *viz.* ſeven dayes, *v.* 17. 9. This paſſeover is praiſed above all, that had beene kept, ſince *Samuels* time, *v.* 18. 10. It is ſaid to have beene kept *anno* 18. of *Ioſiah* his reigne, *v.* 19. that is, the ſame yeare, that the repairing of the temple was made. Yet here alſo this paſſeover is in like manner praiſed and before others preferred, that had been kept, ſince the dayes of the Iudges, and the time is alſo ſet down, *viz. anno* 18. *v.*22.23.

2 *Chron.*39.
1, 2.

V. 3.

But whereas 2 *Chron.*35.3. it is ſaid, *And he ſaid to the Levites giving underſtanding to all Iſrael, ſanctifying them to the Lord, put the holy arke in the houſe which Solomon built, &c. There is no burden for you to carry upon the ſhoulder now, ſerve the Lord your God and his people Iſrael.*] It may be demanded, where the Arke now was, and whether out of this houſe, and when it was carryed out, becauſe we never reade, that it was carryed out ſince the time that *Solomon* placed it there. *Ierom* ſaith, that it was carryed out by *Ahaz*, when he ſet up idolatry in the Lords houſe and ſet in the houſe of *Shellum*, the husband of *Huldah* the Propheteſſe, where it continued, till that *Ioſiah* cauſed it at this time to be fetched away by the Levites into the Lords houſe, being the proper place thereof: and *Cajetan*, that the wicked kings of Iudah moſt probably remembering, what dammage was done to the Philiſtims, when the Arke ſtood by Dagon, their idol, durſt not let it ſtand in the temple, when they worſhipped idols there, but cauſed it to be carried out into ſome other place. And the kings ſending to *Huldah* the propheteſſe to conſult with the Lord is thought by ſome to favour the relation of *Ierom*, that it ſtood in her husbands houſe. *Lyra* having recited that, which *Ierom*

Hieronym. in trad. Heb.

Cajetan.

hath, ſaith, that in an Hebrew Gloſſe it is ſaid, that the Arke was not carried in *Ahaz* his time out of the temple, but when *Manaſſeh* ſet up an idol, he removed the Arke to another place in the temple, that he might make roome for that idol to be placed there, and ſo it was not brought at this time from any other houſe, but from ſome other part of the temple to the moſt holy place, where moſt properly it ought to ſtand. But he excepteth againſt both theſe, againſt the firſt, becauſe *Hezekiah* reigning after *Ahaz*, who was ſo full of zeale, would not doubtleſſe have ſuffered the Arke in any other place all the time of his reigne, and againſt the ſecond, becauſe the Levites might not come into the temple, but the prieſts onely, and therefore, if it had ſtood in any part of the temple out of the proper place, *Ioſiah* would have ſpoken to them and not to the Levites to remove it in. And he reſolveth, that it was carried out by *Manaſſeh*, and now at *Ioſiah* his appointment brought by the Levites to the Temple, of whom the Prieſts receiving it, carryed it into the moſt holy place. But againſt this it may as well be excepted, becauſe *Manaſſeh* was converted and lived many yeares after, in which time it is not to be conceived, but that if he had carryed out the Arke before, he would then have brought it in again. Wherefore, if it were now brought in, that conjecture ſeemeth the beſt to me, whereby it is held, that *Amon* the ſonne of *Manaſſeh*, that was worſe then his father, proceeded to this height of impiety to cauſe the Arke to be carryed out, and it having ſtood ſo till he was cut of and during the time of *Ioſiah* his minority, and till he had found the booke of the Law, he now appointed it to be brought and ſet in its place, where it ſhould reſt; neither ſhould the Levites, as in times paſt be troubled with carrying it upon their ſhoulders any more; ſo that they might the more freely attend upon their other miniſtration. But *Iunius* admits not of any ſuch ſenſe of the words, as may imply, that the Arke had been carryed out, and was now brought in againe: for he rendreth them thus. *And he ſaid to all Iſrael preparing the holy things of the Lord, put them before the Arke in this houſe, &c.* Which reading although I approve not, (becauſe I have before rendred them otherwiſe verbatim according to the Hebrew text, neither can the words well beare it, ſeeing there is no word ſignifying *preparing*, or *before the Arke*, but plainly *put the Arke in the houſe*, and it is improper to ſay of the ſacrifices, which muſt be meant by the holy things, if it be ſo rendred, *put them in the houſe*, ſith they came no nearer then the court, (where the altar to ſacrifice upon ſtood) yet I cannot but approve of that opinion, whereby it is held, that the Arke was not hitherto removed out of the houſe where it ſhould ſtand, ſince the time that it was placed by *Solomon*, ſo that it needed not now any carrying in, as moſt expoſitours imagine, becauſe the carrying it out in the moſt corrupt times is no where ſpoken of, whereas if it had been, doubtleſſe it ſhould not have been paſſed over in ſilence, being an impiety ſo remarkable, and the manner of bringing it in with all ſolemnity (as was requiſite,) would have followed, whereas nothing is ſaid hereof: laſtly, as *Pellican* hath it, the Prophets of theſe times moſt probably would have earneſtly called for the reſtoring of it to the place, if it had been taken out, ſeeing no ſacrificing could be acceptable, or ſeeking unto God, but before the Arke. But whereas he hereupon inferreth a fault to be in this place through the negligence of the Scribes, it is by no meanes to be given way unto, as being of dangerous conſequence, as I have ſometimes ſaid before. If it be demanded then, how could he bid them ſet it in the houſe, if it were never carryed out, but ſtood there already? I anſwer, the word תנו ſet or put doth not onely ſignifie thus much, but alſo *ſuffer or permit it*, for the word נתן whereof it cometh, hath all theſe ſignifications, wherefore if we render it, *ſuffer the holy Ark in the houſe*, the meaning will be nothing elſe, but as the next words imply, the Levites were ſince *Solomons* time exempt from this work of carrying the Ark upon their ſhoulders, ſeeing it was to ſtand fixedly in the moſt holy place, therefore as they might by reaſon hereof, he biddeth them now to attend wholly upon the ſervice of this paſcall ſolemnity. For the firſt words of this verſe the Vulgar Lat. hath, *At whoſe inſtruction all Iſrael was ſanctified*: reſpecting rather the ſenſe, then the tranſlating of the words: ſeeing they are therefore ſaid to ſanctifie them, becauſe they made them underſtand how this was to be done,

Iunius.

Pellican.

done, and the truth is ſaid to ſanctifie, becauſe when a man being inſtructed herein receiveth it, he is renewed unto holineſſe thereby, *Joh.* 17. 17.

V. 4. Whereas *v.* 4. he biddeth them according to the diviſions of their families made by *David* and *Solomon*, to prepare for the people, as was appointed by *Moſes*; the meaning is, according to their diviſions into ſeverall families, 1 *Chron.* 26. they ſhould kill the lambs for the paſſeover to be kept by all Iſrael, preparing for each family a lamb, for ſo *Moſes* appointed, *Exod.* 12. They did this indeed themſelves by the firſt inſtitution, every one in his own family, becauſe they wanted a publike place to come unto; but now, there being a temple, this feaſt muſt be kept before it, and becauſe in the publike place, to which all aſſembled together, the publike Miniſters muſt do this ſervice for all, as is ſhewed *v.* 11, 12. that they did; and it is not to be doubted, but as *Pellican* hath it, that the Levites being preſent, taught *Pellican.*
them the right order and ceremonies to be obſerved in eating the paſſeover, that they might not erre hereabout, and how prepared, being ſanctified from all uncleanneſſe, they ought to come unto it, ſee alſo for this *verſ.* 6.

V. 7. For the number of cattle given now to furniſh this ſolemnitie, they were exceeding many, *viz.* of ſmall cattle out of the flocks 30000 given by the King, and of greater out of the heard 3000, &c. and theſe are ſaid to have been given to the people; the godly King, and Princes after his example, and the Princes of the Prieſts and Levites alſo, thus providing, that the paſſeover being no burthen to them, becauſe their flocks were not hereby diminiſhed, they might the more cheerfully keep it. And all theſe cattle thus given, were partly ſpent by ſeverall families, according to the inſtitution, and partly in euchariſticall ſacrifices, a great part whereof went every of theſe dayes to the offerers to feaſt and make merry withall. The blood, which the prieſts are ſaid here to have ſprinkled, was upon the altar, as *Levit.* 3. and whereas the Levites fleaed them, it was not becauſe their office required it, but for neceſſitie in reſpect of the multitude of ſacrifices, as before in *Hezekiah* his time, *chap.* 29. 34. whereby it appears, that this ought to have been done by the prieſts, but now as need required, the levites holp them herein.

V. 13. *And they ſod the Paſſeover, &c.*] The vulgar Latin, *they roſted it.* And this indeed doth beſt agree with the ordinance of *Moſes*, *Exod.* 12. 8. But the word here uſed, doth firſt and moſt properly ſignifie to ſethe, for it is בשל, but as *Pagninus* noteth, it ſometime ſignifieth to roſte, and ſo it muſt be underſtood here, becauſe the paſch raw or ſodden is forbidden, *Exod.* 12. 8, 9. whereas this here is ſaid to have been done, as was appointed by *Moſes*. And the other holy things were ſodden in pots, that is, the fleſh of the ſacrifices, for ſo it ought to be.

V. 14. All Iſrael being provided for thus by the Levites, they finally provided for themſelves and the prieſts, who ate the paſſeover laſt of all, becauſe they had no leiſure
for ſacrificing till night, and for the Levites, Muſitians, and Porters, who kept them V. 15.
all this while to their ſtations, the muſitians to ſing and ſound over the ſacrifices, and the porters to keep the doors.

V. 18. In concluding this hiſtory it is ſaid, that ſuch a paſſeover as this had not been kept ſince the dayes of *Samuel*, by any of the kings of Iſrael, 2 *King.* 23. 22. *from the dayes of the Iudges, by any of the Kings of Iſrael or Iudah*; both to the ſame effect, becauſe *Samuel* was the laſt of the Iudges, but in Kings not onely the Kings of Iſrael, but of Iſrael and Iudah are ſpoken of; becauſe paſſeovers had been kept, not onely whileſt all Iſrael was united under one king, but alſo after it was divided, by godly kings that reigned over Iudah in particular. Whereas the time is extended to the dayes of the Iudges, *Lyra* noteth, that no paſſeover is commemorated to have *Lyra.*
been kept in the time of the Iudges, but onely in the time of *Ioſhuah*, *Ioſh.* 5. 9. but that paſſeovers were kept from year to year, when they had godly Iudges or Kings, is not to be doubted, although not commemorated, ſith it is not the manner of ſacred hiſtorians to ſet down the ſolemn feaſts, which were commonly kept of courſe, but when there was ſomewhat extraordinary in the keeping of them, as in the time of *Hezekiah*, and now in the time of *Ioſiah*. For that in *Hezekiah* his dayes was extraordinary for the time, the ſecond moneth, and the keeping of it ſeven and ſeven dayes, the congregating not onely of Iudah, but of the other

kingdome alſo to it, *viz.* many tribes thereof, and the great number of cattle then offered, *viz.* 1000 bullocks, and 7000 leſſer cattle by the King, and 1000 bullocks, and 10000 leſſer cattle by the Princes, and the moſt joyfull keeping of this feaſt, like the joy in *Solomons* dayes, 2 *Chron.* 30. 26. And this in *Ioſiah* his time was yet more extraordinary, becauſe it is ſaid, none like unto it had been kept before, and therefore neither in the time of *Hezekiah.* But wherein did this exceed that? *Anſw.* Firſt in the time, this being kept the firſt moneth, as was primarily appointed that in the ſecond through the neceſſitie of the time. Secondly, in the univerſality of the congregation gathered to this out of all Iſrael, for he brought them all to follow the Lord, *ch.* 34. 33. Whereas in *Hezekiah* his time, ſome onely are ſaid to have come out of the tribes of the kingdome of Iſrael, to that paſſeover. Thirdly, in the ſanctitie of all that came, for they were taught by the Levites firſt to do this; whereas at that were many out of the tribes of Iſrael eating in their uncleanneſſe, but *Hezekiah* prayed for them, and ſo it was forgiven. Fourthly, now were all the claſſes of the Levites employed, in preparing and killing even that, which was for the eating of all Iſrael; then they killed onely, and for the unclean only. Fiftly, the ſingers and players upon inſtruments, kept them to their ſtations all day, the Levites providing for them alſo, but then not, as we reade of. Sixtly, in the number of cattle given by the king to the keeping of this ſolemnitie 30000 ſmall cattle, and 3000 oxen, whereas by *Hezekiah*, only 1000 and 7000 were given. But whereas *Ioſephus* will have the preference to be in his keeping it more exactly, according to the ordinances of *Moſes*, he is not to be heard, becauſe this were a derogation to *David, Hezekiah*, and other godly kings, as if they had not in ſo materiall a point of religion kept them to the rules preſcribed. If any man ſhall wonder, why the keeping of the paſſeover was made ſo great account of, when as it conſiſted of nothing, but eating, and burning fat in the fire. It is to be underſtood, that the thankfulneſſe to God for their deliverance out of Egypt expreſſed hereby, was the thing in eſteem, and faith in Ieſus Chriſt, of whom this was a figure, and obedience to Gods will, when as other nations ſacrificed to falſe gods, in abhorring from that, and ſacrificing aboundantly to the true God. And obedience, faith and thankeſgivings, in ſolemne manner are ſtill the duties moſt acceptable; ſo that there be no ſparing of coſt withall in contributing to the maintenance of that which tendeth to his praiſe, or charitie to his poor.

Joſephus.

Note.

2 *King.* 13. 22. *Although there was not ſuch a Paſſeover as this, &c.*] The vulgar Latin, *for there was not, &c.* But כי here uſed, ſignifieth both *for* and *although*, but it agreeth better with the words following, *v.* 26. *Yet God turned not away from his wrath, &c.* to render it with *Iunius, although.* For ſo it is, as if he had ſaid, all the means that might be, were uſed by godly *Ioſiah*, in keeping a moſt exact paſſeover, and purging the church from all pollutions, *yet he turned not away, &c.* And here is ſubjoyned a recitall of things formerly done by him in reforming, *v.* 24. *He took away the wizards, ſoothſayers, and images,* &c. and *v.* 25. *there was no king like him, &c.* Shewing, that all this is to be underſtood as ſpoken together, that it might appear, how reſolutely the Lord was bent to bring his judgements, whatſoever was now done tending to a pacification, and therfore that it agreeth beſt to render the word, *although.*

V. 25. But how is it ſaid, *there was no King like unto him, that turned to the Lord with all his heart, &c.*] Whereas 2 *King.* 18. 5. the ſame is ſaid of *Hezekiah?* In ſatiſfying this doubt, enough hath been already ſaid upon that place, the things being ſhewed, wherein *Hezekiah* did ſo, as that none other did like him, and the things on the other ſide, wherein *Ioſiah* was without his peer.

V. 26. Laſtly, if it be demanded why it is ſaid, that he was not turned from the fierceneſſe of his wrath, to which he was provoked againſt Iudah by the provocations of *Manaſſeh*, notwithſtanding? *Pellican* anſwereth, that *Manaſſeh* his ſins did onely lye covered all the time of *Ioſiah*, till by his wicked poſteritie and the Iews, who now turned but feignedly from them, they were uncovered, and vengeance ſent down therefore even to the making of all their ceremoniall worſhip, which they had ſo much abuſed, ceaſe, ſo as that it was never perfectly reſtored again, but ſome of

Pellican.

Lyra.

of the divine glory henceforth diffuſed amongſt the Gentiles. *Lyra* ſaith, that the holineſſe of *Ioſiah* ſufficed not to expiate the wickedneſſe of his predeceſſours. But all this ſatisfieth not the doubt, ſeeing *Manaſſeh* was a convert, and againſt true converts their ſinnes are remembred no more. *Hugo* therefore expoundeth it thus, *the provocations of Manaſſeh, wherein the people imitated him.* The more full anſwer is, the provocations of *Manaſſeh* are in ſpeciall mentioned, not that they were not blotted out of Gods remembrance towards him, but becauſe they were in the higheſt degree (no king of Iudah doing ſo vilely before) and renewed with the liking of the people by his ſonne *Amon*, and God, who ſeeth into all hearts, ſaw that they were ſtill in their hearts, although outwardly they conformed themſelves to *Ioſiah* his minde for the time, ſeeing both *Ieremy* complaineth of this, *ch.* 3.9, 10. and their relapſe immediately after *Ioſiah* his death declared it. And becauſe *Manaſſeh* began to advance iniquity to this height, they are ſtill called his provocations, when as they were his now in name onely, but really theirs that feared not to act them over again after his ſevere chaſtiſement and repentance. Sin, we ſee by this, leaveth a ſcarre, although remitted, in the name of him that commits it, throughout all generations, as a perſonall foul ſinne did alſo to *David*, who greatly repented himſelf thereof, that if we would have a good name like a precious ointment, we may abhor from all ſuch ſinning, and flee even the corrupting that cometh hereunto by any folly, as by dead flies, which are but little, to a boxe of precious ointment.

Hugo Card.

Note.

Eccleſ.10.1.

V. 29.

H. B. Patr. travels.

In his dayes came Pharaoh Necho againſt the king of Aſſyria to the river Euphrates] 2 Chron.35.20. *He went up againſt Charchemiſh.* Which was a city of Syria, or rather Aſſyria 400. miles off from Ieruſalem ſtanding neare the river of Euphrates. The Aſſyrian Monarchy now declining, the king of Egypt truſting to his great power went forth to make warre againſt him, and becauſe he could not come thither without paſſing through the kingdome of Iudah in ſome part, *Ioſiah* either, becauſe he thought it not ſafe to ſuffer ſuch great forces, to paſſe through his countrey, as fearing leaſt under a colour of paſſing through they ſhould endeavour the poſſeſſing of it, or becauſe ſome amity had been ſometime betwixt the kings of Iudah and Aſſyria; or he feared by his ſuffering of the Egyptian army to goe quietly through his kingdome, to incurre the Aſſyrians diſpleaſure, as others thinke; but moſt improbably, ſeeing the friendſhip of king *Ahaz* with Aſſyria was long agoe broken off in the time of *Hezekiah*, and *Joſiah* had no reaſon to fear any king in the world, having a promiſe of peace in his time to the end. It was therefore a ſuſpition of treachery towards his land in *Necho*, that made him to goe out to oppoſe him, and an unwillingneſſe to have the Aſſyrian ſubdued, leſt the king of Babylon having no potent adverſary neare to reſiſt him, the effecting of that ſhould be haſtened, which had been threatened to *Hezekiah*, viz. the ſubduing of Ieruſalem to that proud king. But whatſoever cauſe outwardly there may ſeeme to have been, this his going againſt *Necho* to fall by his ſword was not without a divine providence ſecretly working, that he being taken out of the way roome might be made for Gods judgements for his ſake hitherto withheld, to enter amongſt a rebellious and hypocriticall people, of whom many ſecretly practiſed abominable idolatry even whileſt *Ioſiah* lived, as we may gather by the invectives of *Ieremiah*, chap. 5.7, &c.

2 Chron.35. 21,22.

The place, to which *Ioſiah* went againſt *Necho* is not here mentioned, nor what other paſſages were, before they met, betwixt him and *Necho*, but 2 *Chron.*35.22. It is ſaid to be *the valley of Megiddo*, and that *Necho* ſent firſt unto him to will him to forbeare, ſeeing his coming out was not againſt him, although he marched through the borders of his countrey, not without a command from God. So that it is to be conceived, that the king of Egypt hearing of *Ioſiah* his preparation to reſiſt him, ſent an Herald un to him with this meſſage, going on his journey in the meane ſeaſon, till he came to Megiddo, where *Ioſiah* encountered him and was ſlaine in the very beginning of the battell, as is intimated in ſaying, *He ſlew him, when he ſaw him, v.* 29. And in more words, 2 *Chron.* 35.21, 22. *The darters ſmote Ioſiah, who had diſguiſedly thruſt himſelfe into the battell:* then being carryed away in his charriot he died. Of Megiddo in the tribe of *Manaſſeh*, ſee *Ioſh.*17.11.

The place, wherein he died, was Ieruſalem, 44. miles from Megiddo, and he was
greatly lamented by Iudah and Ieruſalem, and *Ieremiah* who wrote his lamentations
upon his death, and the miſeries enſuing; and theſe lamentations they were
25. taught commonly to ſing both to put by the ſinging of other vaine ſongs, and that a
daily remembrance being herein made of the vertues of *Joſiah*, all might be moved
to the love hereof; and this took ſo as that it continued a cuſtome thus
to doe to the time of the writing of this book, which ſerveth to commend unto
us the ſinging of the like godly ſongs throughout all ages.

2 King. 23.30. *Ioſiah* being dead, *Iehohaz* his ſonne was anointed king in his ſtead being twenty
three yeares of age, &c. This anointing of a king, that was heire apparant to the
Junius. crowne, was extraordinary and needed not to have been done, ſaith *Iunius*, but
onely becauſe the kingdome having been troubled by *Pharaoh Necho*, this was
now uſed as a ſigne of putting it into his hands, as the right king to be by him defended
Wolphius. againſt the Egyptians and all others. But, as *Wolphius* noteth, they did unwiſely
herein ſo to neglect the victorer, whom they ſhould rather have ſought unto
for peace and liberty to make them a new king: for this their fact could not
but greatly provoke him, as the ſequele ſheweth, that it did, when returning from
his warres againſt *Aſhur* he came and took *Iehohaz* and carryed him away bound
in chaines unto Egypt, where he died, having reigned before his captivity but
three moneths, and made *Eliachim* his brother king in his ſtead, turning his name
to *Iehojakim*, who is ſaid to have been 25. yeares old, and therefore the elder brother
to *Iehohaz*, and conſequently the right heire to the crowne, but he being injuriouſly
refuſed, the younger was ſet up, and it ſucceeded accordingly. For both
he was put downe and came to miſery, and the land had a mulct impoſed upon it
for this preſumption, one hundred talents of ſilver, and a talent of gold, which, if
we account to the talent as the Hebrews commonly do, 125. pound, amounteth to
12500. of ſilver, and of gold 2250.

This *Iehohaz* is otherwiſe called *Shallum*, that is, a recompence, *Ier*. 22.11. Or
conſummation, although *Ierom* applyeth it rather to *Zedekiah* in whom the judgements
threatned were conſummated; but becauſe *Iehojakim* is ſpoken of after this,
and *Zedekiah* was after him, that cannot ſtand. The Hebrews by the name *Shallum*
underſtand all the ſonnes of *Ioſiah*, either *Iehohaz*, *Iehoiakim*, or *Zedekiah*, becauſe
they were all alike wicked and holpe towards the conſummating of the
judgements, but it is plainly ſpoken of one particular *Iehoahaz*, as who began by
his wickedneſſe to make way for the fulneſſe of Gods judgements to come after
Ioſiah his death. And his dying in Egypt is propheſied of, and that he ſhould never
returne into his owne land againe. The place where *Necho* took him, was *Riblah
in the land of Hamath*, eighty miles from Ieruſalem in the tribe of Nephtali. Of
Hamath, there ſee *Ioſh*. 19. 35. it was the uttermoſt boundary of the land of Canaan.
But how it happened, that *Iehoahaz* came to Riblah to be bound there, ſome
conjecture moſt probably, that *Iehoiakim* his elder brother went to *Necho* thither,
as he returned from Aſhur to complaine of the wrong that was done him, profering,
if he would helpe him to the kingdome, to pay him a tribute, whereupon *Necho*
ſent for *Iehoahaz*, under a pretence of compounding the matter betwixt the
two brothers, and when he came within his power, bound him, and made *Iehoiakim*
king, impoſing the money aforeſaid upon the land. But that we might know
the cauſe, why *Iehoahaz* enjoyed the kingdome ſo ſhort a time, and came to ſuch
miſery, and that it was not accidentall, it is ſaid, that he did evil, as his wicked
forefathers had done, *viz. Ahaz*, *Manaſſeh* and *Amon*. His mothers name is
alſo ſet downe, *Hamutal the daughter of* Ieremiah, not of the Prophet, for he was
of *Anathoth*, yet it is likely, that the I*eremiah* of whom ſhe came, was godly, ſeeing
I*oſiah* would not otherwiſe have matched himſelfe with her, and if ſo, he was
a degenerating plant, and therefore the more worthy to be rooted up.

V. 34. The brother of *Iehoahaz* ſet up by *Necho*, was at the firſt called *Eliakim*, but he
changed his name to *Iehojakim*, which he did, that it might alwayes be remembred
that he was made king by him, the changing of names being a ſigne of their
being obliged to thoſe that changed them for ſome great benefit, as *Nebuchadnezzar*,

zar changed alſo the name of *Zedekiah*, when he made him king; and it was uſuall amongſt the Romans, when a man endued a ſervant with freedome, to change his name. But the change now made was but ſmall, for *Eliakim* ſignifieth, *riſing*, and *Iehojakim*, *the riſing of the Lord*, as *Genebrard* noteth out of the Hebrews, who, he ſaith, do uſe theſe two names promiſcuouſly, which may well be, for that there is no more difference, but as betwixt אל ſignifying God, and יהו, three of the four letters of the name *Iehovah*, the reſt of the word יקים being common to them both. But although either way he had in his name the moſt holy, yet in truth there was in him nothing leſſe, for he is ſaid to have been wicked as his fathers, and therefore in his dayes the judgements threatned from Babylon began to work, he not being ſuffered to ſit in the ſeat of royall Majeſtie above eleven years, but he began immediately to exact the moneys ceaſed for *Pharaoh*, as *Manahem* had alſo done once before for *Phul* the king of Aſſyria. Of his wickedneſſe *Ezekiel* ſpeaketh under the ſimilitude of a lion devouring men, as he doth alſo of his brother that reigned before him: and *Jeremiah* taxeth him with covetouſneſſe, and ambition, and other vices. Whereas *Ezekiel* calleth them princes of Iſrael, it was becauſe they reigned over Iſrael alſo in a great part, for ſo the geſtes of *Ioſiah* their father ſhew that they did.

Genebrard.

Ezech.19.5.

Jer.22.13.

CHAP. XXIV.

V.1.

AGainſt *Iehoiakim* the Lord brought *Nebuchadnezzar* king of Babylon, and he became his ſervant three years, then he rebelled againſt him, &c. 2 *Chr.*36.6. *Nebuchadnezzar* is called the king of Chaldea, and it is ſaid, that he took *Iehoiakim* and bound him, to be carried into Babylon together with the veſſels of the Lords houſe; ſo that Chaldea and Babylon were all one, Chaldea the country, and Babylon the chief city thereof, and this in the *Chronicles* is to be underſtood, as happening to *Iehoiakim* after his rebelling againſt the king of Babylon, when having been before for his ſinnes brought into his power, he had bound himſelf by oath to ſerve him, ſo *Pellican*. Yet ſome will have it meant of his firſt coming into his power, when they ſay he was carried away, but upon agreement ſoon returned. And forſmuch as when he was bound to be carried away, the precious veſſels of the Lords houſe were carried away alſo, and this is not ſaid to have been done *anno* 7 of *Nebuchadnezzar*, *Ier*. 52.28. for of the three carryings away there mentioned, that was the firſt; and the ſeventh of *Nebuchadnezzar* was the eleventh of *Iehoiakim*. But *Dan*. 1, 2. part of the holy veſſels were carryed away *Anno* 3. of I*ehoiakim*, it is plaine that the binding of I*ehoiakim* to be carryed away was *Anno* 3. of his reigne, but upon compoſition he came backe againe to rule as tributary to the king of Babylon, and ſo did till that rebelling he was within a few yeares after deſtroyed by the Chaldees and others coming againſt him, in Ieruſalem, and caſt out of the gates thereof like an aſſe unlamented by any, *Ier*. 22.19, This is indeed in *Kings* for brevities ſake paſſed over, the coming of Chaldean robbers againſt Iudah being onely ſpoken of, but plainly ſhewed to be ſo in I*eremiah*, wherefore *Nebuchadnezzars* coming is not mentioned here any more, but that he being dead, his childe was immediately ſet up to reigne after him, whereas, if he had fallen by the ſword of *Nebuchadnezzar*, he would doubtleſſe have taken order for a ſucceſſour, as well as he did, when he carried away I*ehoiakim* ſoone after. In what yeare of *Iehoiakim* *Nebuchadnezzar* came firſt againſt him, it is not here ſaid, but *Dan*.1.1. *In the third yeare of* I*ehoiakim* concerning which a queſtion ariſeth, becauſe *Ier*.25.1. the firſt yeare of *Nebuchadnezzar* is ſaid to be the fourth of I*ehoiakim*, whereas by *Daniel* it ſhould be in the third, and his ſecond in his fourth. Some anſwer, that the third and fourth yeare are ſo neare together, if by the third we underſtand the latter end of it, that the firſt of *Nebuchadnezzar* might be ſaid to be either his third, or fourth.

Vatablus.

But out of *Beroſus* it may otherwiſe be reſolved thus, that *Nebuchadnezzar* came

Beroſus.

came againſt *Iehoiakim* a year before his fathers death, and ſo the firſt year of his
reign was the fourth of *Iehoiakim*; For he ſaith, that *Nebuchadnezzar ſenior*, hearing
of the revolt of thoſe in Syria, he being unable through age, ſent out his ſonne
Nebuchadnezzar againſt him, and died before his return; then he having overcome
his enemies, returned, and was made king in the room of his father. In the third
year of *Iehoiakim* then, *Nebuchadnezzar* not being yet crowned, but ſoon after
made king of Babylon, for which he is now ſo called, came and ſubdued,
and bound, and made him his tributary; which is meant, when it is ſaid, he ſerved
him three years, that is, paying tribute unto him. Hitherto, it ſeemeth that he had
continued under *Necho king of Egypt*, who firſt ſet him up, and when he had thus
long ſerved the Babylonian, moſt probably *Necho* inſtigating him hereunto, by
promiſing him ayd, he denied him tribute, and then was troubled with Chaldees,
and other robbers, and moſt probably deſtroyed by them.

At what time alſo, to make it the more probable, that Egypt was his ſtay, to
which he truſted in revolting from the king of Babylon, it is ſaid here *v. 9.* that
from the Egyptian king was taken away at the ſame time, whatſoever was betwixt
the river of Egypt and Euphrates. Whereas *Ier. 46.* 2. the Egyptian forces
are ſaid to have been ſmitten by him, *anno* 4. of *Iehoiakim*, that is ſaid to have been
done at Charchemiſh, where *Necho* was fighting againſt the Babylonians; but
this about the time that *Iehoiakim* periſhed. Thoſe warres were begun in the laſt
year of *Ioſiah*, and having continued till the fourth of *Iehoiakim*, *Necho* was able
to ſtand no longer, but his forces were then overthrown, yet it ſeemeth, that after
this he practiſed again with *Iehoiakim* againſt *Nebuchadnezzar*, wherefore now he
both ſent ſome to cut off *Iehoiakim*, and ſubdued a great part of the Egyptians domi-
V. 2. nions alſo. And to effect this utter overthrow of *Iehoiakim*, it is ſaid *v. 2.* that the
Lord ſent againſt him troops of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*,
and *againſt Iudah*, as he had threatned by his prophets, that is, *Huldah* and *Ieremy*,
V. 3. *ch.* 14, 15, *&c.* From whoſe mouth it is ſaid to have come, to *take Iudah away for*
Junius. *the ſinnes of Manaſſeh, according to all which he had done.* *Iunius* renders it, *for the*
like ſinnes to thoſe which Manaſſeh had done, holding a trajection to be in the words.
As alſo, *Gen.* 5. 29. *Iudg.* 18. 31. עשה׳ בחטאת מנשה ככל אשר, that is,
verbatim, *in the ſinne of Manaſſeh, according to all Which he did.* Which is plainly
meant of the kingdome of Iudah thus waſted, when as the ſinnes of *Manaſſeh* were
again acted over therein, as the words [*according to all which*] do imply. For it
is as if it had been ſaid, as the Lord had threatned ſo he did, *viz.* took away Iudah,
when they ſinned like *Manaſſeh*, doing according to all that, which he had done,
yea filling Ieruſalem alſo with innocent bloud, which is intimated in comparing
Iehoahaz and I*ehoiakim* to lions devouring men, as hath beene already ſaid, and the
ſhedding of innocent bloud is expreſly laid to the charge of I*ehoiakim*, Ier. 22. 17.
For if theſe judgements had beene ſent ſimply for the ſinnes of *Manaſſeh*, that pro-
Ezek.36.9. verbe had been juſtly taken up, *The fathers have eaten ſoWer grapes, and the chil-*
drens teeth are ſet on edge. From which, as great injuſtice the Lord vindicateth
himſelfe. Wherefore not thoſe perſonall evil acts done by *Manaſſeh* are here
meant, for he repenting thereof was forgiven; but the men of Iudah never re-
penting, but diſſemblingly had them ſtill remembered againſt them, as coadjutours
in ſo evil works, and now the ſtay which held them in from running to the like
wickedneſſe being taken away, *viz.* godly I*oſiah*, they returning with the ſwine
to wallow in the mire were ſeverely judged, as they were wel worthy.

V. 6. I*ehoiakim* being dead, I*ehoiakim* his ſonne was made king, being *eighteene years*
V. 8. *old*, and reigned onely three moneths, &c. 2 *Chron.* 36.9. He is ſaid to be eight
yeares old, when he began to reigne. This is commonly reſolved by ſaying, that
2 *Chro.* 36.9. the *Chronicles* mention the time, when he began to reigne with his father, which
was in the ſecond yeare of his reigne, and if ſo he were but eight then, he was
eighteene when his father being dead he began to reign alone, according to Kings.
And this is the more probable, becauſe the times were troubleſome, and I*ehoiakim*
might think it neceſſary to ſettle his ſonne in the kingdome before his death, that
there might be leſſe danger in ſetting up another, before him, which was a thing

ſo lately done in his younger brother I*ehoahaz*, he himſelfe being kept from it. But becauſe no ſuch thing is ſpoken of, as his reigning together with his father, all this is but a conjecturall. I*unius* therefore by this word [*He,*] ***When he began to reigne,*** *Junius.*
underſtandeth not I*ehoiakin*, but I*ehoiakim* his father, he was eight then, but now eighte[illegible], alleadging the like touching *Ahaz*, 2 *King*.16.1. but then he muſt needs be in his nineteenth at his fathers death, ſeeing he reigned eleven yeares, but it may be that the firſt yeare of his eleven was but part of a yeare, and ſo is not here reckoned. But the words are the ſame which are uſed in *Kings*, במלכו when he reigned, and therefore it ſeemeth, that the ſame [*He*] is to be underſtood in both places, yet no better way of reſolving this having been by any other found out, I reſt in this, not thinking it ſafe to admit of the reſolution of ſome, that here was a fault in the ſcribe, eight being written for eighteene, for which cauſe in one Septuagint tranſlation it is eighteene, as in *Kings*. Of the wickedneſſe of this king read more, *Ier*.22. for which he is threatened to be delivered into his enemies hands, and was delivered, as we ſee here, *v*. 12. and 2 *Chron*. 36.10. the time is *V. 10,11,12.*
noted to be ***the turning of the yeare***, that is, moſt probably, in the Spring time, when kings uſed to goe forth to warre. And it is here ſaid, that *Nebuchadnezzar* firſt ſent his ſervants and beſieged Ieruſalem, then he came in perſon, and the king fearing ruine both to himſelfe and the city, came forth unto him with his mother and courtiers, &c. But for what cauſe he then invaded that land it is not ſaid, onely *Ioſephus* ſaith, that fearing the young king would ſeeke to revenge his fathers death, *Joſephus.*
and ignominious caſting out of Ieruſalem unburied, done by *Nebuchadnezzar*, he thought it not ſafe to ſuffer him to reigne, and therefore came againſt him, carryed him away to Babylon, and ſet up another to reigne in his ſtead; and ſome thinke, that he having firſt made him king, ſoone repented and returned thus againe. But forſomuch as it no where appeareth that *Nebuchadnezzar* was at the death of his father, as hath been partly noted before, neither is he ſaid to have ſet up his ſonne, and it is improbable, thar having done it, he would without ſome new cauſe ſo ſoone reverſe that act of his; it is rather to be held, that *Iehojakim* having rebelled againſt him, but by ſome troupes of his Chaldees already ſlaine; he heard that his ſonne tooke the kingdome upon him, and at this he being offended, as making account that it was in his owne power onely to ſet up a king there, ſince he had ſubdued that kingdome, he thus ſendeth his forces againſt him, &c. but on Gods part the cauſe why he ſent *Nebuchadnezzar* againſt him was his wickedneſſe, ***he did that which was evill, even as his father had done.*** *V.9.*

V. 12.

Then I*ehoiakin* coming forth and yeelding himſelfe to *Nebuchadnezzar* was taken and carryed into Babylon together with his mother, wives and courtiers, *Junius.*
and all the beſt of the people, and artificers 10000. and the whole ſumme being firſt by a prolepſis ſet downe together, they are immediately diſtinguiſhed into 7000. mighty men, 1000. artificers and warriours, whoſe number is not expreſſed, but to make up the foreſaid ſumme muſt needs be 2000. ſo I*unius*. Others as *Wolphius* hath it, will have the whole number carried away 18000. *viz*. 10000. *Wolphius.*
of the common ſort, 7000. of the better ſort, and 1000. artificers, and I*oſephus* *Joſeph.Antiq. l.10.9.*
hath it, 18032. but in this ſumme there is a manifeſt miſtaking, for in I*oſephus* it is 10000. and 832. this laſt number being added out of I*eremiah* 52. where it is that *anno* 18. he carryed away 832. theſe two then, which were ten yeares after one another, are by I*oſephus* put together. I aſſent therefore rather to I*unius*, that although here be two numberings of them, that were carryed away, yet the ſecond is but to ſhew more diſtinctly, of what ſorts the 10000. firſt ſpoken of were. But becauſe I*er*.52.28. it is ſaid, that the people carryed away, *anno* 7. of *Nebuchadnezzar* were 3023. where both the number mentioned is much leſſe then this, and the yeare agreeth not the eighth being ſpoken of here, but there the ſeventh, and therefore there were either more carryings away captive, then theſe mentioned by I*eremiah* whoſe purpoſe ſeemeth to be to ſumme up all together, or the Scripture is contradictory to it ſelfe. To this the ſame I*unius* and ſome others anſwer, that the 3000. there ſpoken of were onely of Ieruſalem, thoſe of the reſt of the kingdome of Iudah being omitted, which were about 7000. more, and that this

carrying away was at the latter end of the ſeventh and the beginning of the eighth, and therefore ſaid by I*eremiah* to have been *anno* 7. by *Kings*, *anno* 8. but the ſolution, I take it, will be more cleare, if it be ſaid, that when I*ehoiakim* dyed, the troupes of Chaldees and others ſent by the king of Babylon carryed away that leſſer number, and this was *anno* 7. but when he came againſt I*ehoiakin* in perſon the greater number was carryed away the yeare following, which was the eighth, and that it was in another yeare may be gathered from *Chronicles*, where it is ſaid in the turning of the year, and it is likely, becauſe this was plainly ſet forth, 2 *King*.24. *Ieremiah* omitted it, as alſo, that captivity *anno* 3. of *Iehojakim*, being left to be recorded *Dan*.1.1. Some thinke, that *Iehojakim* coming out to *Nebuchadnezzar*, was not to yield himſelfe into his hands, but being required ſo to doe under a pretence of receiving conditions of peace, but when the king of Babylon had him in his power, he held him, and carryed him away captive ; but others contrariwiſe more probably, that ſeeing the danger wherein the whole city and kingdome was, he voluntarily yielded himſelfe, hoping thus that it ſhould be preſerved, wherein he did the part of a good king, as *Ioſephus* commends him in ſpeaking of this, and to make this the more probable, he was better entreated then his ſucceſſour *Zedekiah*, that ſtood out and would never yield, although moved to it by the Prophet *Ieremiah*. But he upon the like motion yielded, as is intimated, *Ier*. 24. 5. where the Lord ſaith, that he ſent them into Chaldea, who were then carryed away, and would bring them againe as good figges, ſee alſo *Ierem*.29.2,3,4. The ſame king by *Ierem*.22. is called ſometime *Iechoniah*, ſometime *Choniah*, whereby it ſeemeth, that he had two names, and it is threatened, that none of his children ſhould ſit upon the throne for his wickedneſſe, and accordingly it came to paſſe, for *Zedekiah* his uncle, a third ſonne of *Ioſiah* was made king in his ſtead. Thus as *Wolphius* noteth, his yielding as the prophet moved him brought upon him great calamities at the firſt, but in the end he was not without a reward of this his obedience and piety towards his countrey, when *Evilmerodack* the ſonne of *Nebuchadnezzar* lifted up his head, and ſet him at his owne table that others might not feare to obey the motions that come from God, but whatſoever they ſee, they are like to ſuffer for thus doing, be comforted by looking at the end, which ſhall be comfortable ; and that Kings in particular may practice the like piety towards their countreys in the time of danger, doing what they can, although it may ſeeme a diſparagement unto them, that ſo many thouſands committed to their government may not be brought to miſery, they being as their ſheepe, of whom they are made ſhepherds, and therefore ought to be ready as the good ſhepherd to lay downe their life for them.

Joſephus.

Wolphius.

Note.

V.13. *And he took away all the treaſures of the Lords houſe and of the kings, and all the golden veſſels that Solomon had made.*] It may ſeeme, that there could be none of the golden veſſels made by *Solomon* remaining at this time to be carryed away, becauſe all the treaſures of the Lords houſe were taken away long before in the time of *Rehoboam* the ſonne of *Solomon*, 2 *Chron*.12.9 And if under the name of ſuch treaſures the veſſels were not comprehended, they are expreſly ſaid to have beene carryed away in the time of *Amaziah*, 2 *Chron*. 25. 24. To ſay nothing of theſe treaſures againe exhauſted in the time of *Hezekiah*, 2 *King*.18.15.16. But it is anſwered, that they are called the veſſels of *Solomon*, becauſe they were made like unto them, and ſo as God had directed *Solomon*. This was propheſied of to *Hezekiah* by *Eſay* above an hundred yeares before, and now fulfilled after ſo long a time to ſhew the truth of God, that we may beleeve ; and it is to be noted, that Ieruſalem was now puniſhed in that, whereof they were proud and vain-glorious to make oſtentation of it, that our precious things may not puffe us up, leſt God be hereby provoked to ſtrip us likewiſe, and bring us to miſery.

Note.

V.14. *Wolphius.* *Junius.* *And he carryed away all Ieruſalem, and all the mighty men, and all carpenters and Smithes, &c.*] The Vulgar Lat. for Smiths, hath *incluſores*, by which word, ſaith *Wolphius*, the Hebrews underſtand thoſe that were ſhut into the towres to keepe them, but becauſe they are rather to be thought to come under the name of warriours, he preferreth the other reading of *Iunius*, *Smithes*. But for as much as the word מסגר ſignifieth, *ſhut up*, or *ſhutters up*, it ſeemeth rather to be meant of porters, as ſome expound it, for they ſhut up the gates, and by all Ieruſalem, underſtand ſome of all ſorts, wherefore *Junius* reads it, He carried out of Ieruſalem, all the princes, &c. inſtead of theſe words, *He carryed away all Jeruſalem, and all the princes.* Whereas, 2 *Chron.*36.10. it is ſaid, that *Nebuchadnezzar* ſending *carryed him into Babylon*, it is not to be underſtood, that he ſent firſt, but followed in perſon, and then tooke and carryed him away as is ſaid, 2 *King.*24.

V. 17. *And he made Matthaniah his uncle king in his ſtead, and turned his name to Zedekiah*] The reaſon of this change, ſaith *Lyra*, was, becauſe *Zedekiah* ſignifieth the juſtice of God; and *Nebuchadnezzar* when he made him king cauſed him to ſweare to be juſt and true unto him, in paying him tribute and having nothing to doe with the Egyptian, which is alſo in part expreſly ſaid, 2 *Chron.*36.13. and by giving him this name he would as ſhew his authority over him, ſo hereby put him continually in minde of his duty, that when he ſhould rebell contrary to this oath, he might appeare to be the more odious and worthy to come into his enemies hands, as alſo was to be expected for his other abominations. He had the ſame mother with *Iehoiakim*, and ſinned like him, but his father *Ioſiah* is not once here mentioned, becauſe he was unworthy of that honour, to be ſtyled the ſonne of ſo godly a king. This king was ſo wicked, that notwithſtanding his oath to *Nebuchadnezzar* he rebelled againſt him, and 2 *Chron.* 36.12. *He humbled not himſelfe before the face of Ieremiah at the word of the Lord.* Of which word ſee *Ier.* 37.2. 38.17,18. The Prophet warned him doubtleſſe not to rebell, and when he had rebelled and the city was beſieged, not to ſtand out againſt him, but to yeild. And through his rebellion and obſtinacy the judgements of God by the Babylonians were haſtened againſt him and his people of Iudah and Ieruſalem. Lyra.

CHAP. XXV.

V. 1, 2. How great the army beſieging Jeruſalem was, ſee *Jer.*34.1.

ZEdekiah rebelling againſt his lord, began by him to be beſieged in his city Ieruſalem *anno* 9 of his reign, and *anno* 11 the city was taken; the ſiege began *the tenth moneth, the tenth day*, and the city was taken *the fourth moneth the ninth day*. Here it is onely ſaid, *the ninth day of the moneth*, but *Ier.* 39. 2. thus fully, *the fourth moneth the ninth day*. Whence alſo the reaſon may be gathered, why it was ſo long before the city could be taken, *viz. Nebuchadnezzar* heard when he was in this ſiege, of the coming of *Pharaoh* king of Egypt againſt him, whereby he was conſtrained for a time to withdraw his forces, but the Egyptians being ſoon overcome, he returned to the ſiege again, I*er*. 37.5. The time wherein the city was beſieged, was alſo revealed to *Zechariah* in Babylon, *ch.* 24. 1. the tenth moneth, the tenth day, which uſed to be a day of humiliation, for the making of an attonement, *Levit.* 16. but now their wickedneſſe was grown to that height, that God would be reconciled to them no more.

V. 4.

The city being broken into by the Chaldees, the warriours flee out by a back gate and the king alſo, but is taken and brought to the king of Babylon in Riblah, and there his children being firſt ſlain before him, his eyes were put out, and he was carried bound into Babylon. The ſiege then, as appears by this deſcription, laſted long, *viz.* eighteen moneths, whereby a great famine was firſt cauſed in the city, before the winning of it, inſomuch that mothers boiled and ate their own children, as both *Lament.* 4. and *Ioſephus* do declare, who alſo ſaith, that the peſtilence was in the city, according to *Ier.* 20. 16. The gate by which they fled, is ſaid to have been that which led to the Kings gardens, and towards Iericho by the way of the wilderneſſe, that is, by a way moſt ſecret and unfrequented, and the Hebrews ſay, that here was a way under the ground leading to Iericho, *Ioſephus* in a deepe valley betweene mountaines, yet the king could not eſcape the puniſhment threatened unto him for his ſoule wickedneſſe.

Joſephus.

V. 6. *Wolphius.*

v. 6. It is ſaid, *They gave judgement upon him*, that is, as ſome thinke, when he was brought before *Nebuchadnezzar* in Riblah, a city in Syria, he having firſt upbraided him by his perfidiouſneſſe, committed him to his judges to be puniſhed, as they ſhould finde him worthy, and by their ſentence, his children being firſt ſlain before his face, to vexe him the more (for as *Ieſephus* ſaith, when he fled by that ſecret way out of the city, he took them with him) his eyes were put out, as unworthy to ſee or enjoy the comfort of the light any more, the eyes of whoſe minde had been put out long before, ſo that he could not ſee to follow the ſafe counſell of the prophet, rather then the flattering counſell of his princes. A puniſhment oft inflicted by enemies, as alſo upon *Sampſon* by the Philiſtims, upon *Conſtantinus Copronymus* by his unnaturall mother *Irene*, upon *Robert* Duke of Normandy by his brother *Henry* the firſt King of England, and upon the ſonne of *Trebellius* king of the Bulgarians, to whom his father had committed the kingdome to be maintained in the Chriſtian faith, but he forſaking this ſet up idolatry, wherefore he reſuming the kingdome again, put out his eyes, as unworthy to enjoy the comfort of the light, who had put out the moſt glorious light amongſt his people, *viz.* the light of *Truth*.

Joſephus.

Thus *Zedekiah* was carried captive into Babylon as *Ieremiah* had propheſied, but yet never ſaw Babylon, as *Ezekiel* had ſaid, that he ſhould not. So *Ioſephus*, who ſaith, that hereupon he hardened himſelf againſt the counſell of *Ieremiah* to yield to *Nebuchadnezzar*. The Author of the *Chronicles chap.* 36 14. in ſpeaking of the cauſe of this judgement addeth, after that he had ſpoken of the ſinnes of *Zedekiah*.

2 *Chron.*36.14.

The princes of the prieſts and of the people ſinned greatly, doing after the abominations of the heathen, and polluting the Lords houſe. And when he ſent unto them by his ſervants, they mocked, &c. So that ſinne was now grown to the full, not onely in the court, but alſo in the country, and in the clergy alſo both through the univerſality

of it, *they did according to all the abominations of the heathen*, and the contempt of admonition, touching which, it is not only ſaid that they *mocked at his meſſengers*; but alſo *deſpiſed his words*, *as cauſing to erre by his prophets*, or deceiving; thus it is in Hebrew. The vulgar Latin, *they ſet light by his words*, *and mocked his prophets*. Junius.
Iunius, they *ſaid*, *they were led about by his prophets*. The word is, מתעתעים making to erre, or *made to erre*. The ſcoffe which they put upon the prophets was, that they were deceivers, and falſe prophets, and thus they went on, till the wrath of God burnt againſt them, and there *could be no healing*, that is, of the land thus ſick of ſinne, till it was utterly deſtroyed and laid waſte, and not of their ſouls, which when they were upon this grievous puniſhment, being made penitent in any of them might be ſaved everlaſtingly.

2 King.25.8. And hitherto is ſhewed what was done in the fourth moneth of the eleventh yeare of *Zedekiah*. Now the authour of *Kings* ſaith, *The fifth moneth, the ſeventh day (that was the nineteenth yeare of Nebuchadnezzar) came Nebuzaradan, &c.*] Which is doubtleſſe ſo punctually ſet downe that reckoning from hence forward by the yeares of the Babylonian kings, we might know in what time the end of the ſeventy yeares captivity propheſied of, *Ier.* 25. 11. *ch.*29. 10. expired. As for the difference, which ſeemeth to be from this *Ieremiah* 52. 12. ſaying, *The fifth month, the tenth day*, it is nothing, for here is noted the time of his coming, there of his burning the temple three dayes after. From whence he came it is not ſaid, but moſt probably king *Nebuchadnezzar* ſtaying yet at Ribiah after a moneths deliberation, ſent him with a company of butcherly executioners back to Ieruſalem to make his ſpoile there, for which he is called *præfectus laniorum*, *maſter of butchers*, as *Wolphius* renders it, but *Iunius*, *præfectus ſatellitum*, *captaine of the guard*; Vulg. Lat. *princeps exercitus*. But טבחים, which is the word here uſed cometh of טבח, to kill, and therefore moſt aptly may be rendered by butchers, the ſouldiers over whom he was, being for their cruelty and abundance of bloudſhed thus termed in diſgrace. But to returne to the foreſaid time, there is a difference amongſt expoſitors, ſome holding, that it began at the carrying away of *Iehoiakim*, eleven yeares before and ſome at this time; and *Wolphius* ſaith, that ſome make a third time, when *Iehoiakim* was ſlaine, when the Chaldees began firſt to carry away captives, ending this and that of *Iehoiakin* the firſt of *Cyrus*, the other the ſecond of *Darius*, the limits of each conteining within them ſeventy yeares. They that will have the time begin at *Iehoiakin*, alledge the Epiſtle of *Ieremiah* ſent to thoſe of the captivitie, comforting them by promiſing a returne, after that they had beene in Babylon ſeventy yeares, and this Epiſtle was ſent by the meſſengers of *Zedekiah*, therefore not to thoſe, who were carryed away with him, but before with *Iehoiakin*, and this they ſtrengthen farther from *Ezech.* 1.2. and 40. 1. where a reckoning is made by the yeares from the carrying away of *Iehoiakim*, the fift and twenty five, and from *Matth.* 1. 11. where the captivitie is reckoned to begin at *Iehoiakim*. But in the ſame 40. of *Ezek.* there are two reckonings, one from *Iehoiakim*, another from the deſtruction of the city, betwixt which two a diſtance is put off eleven yeares, the firſt was the time of the captivities beginning, the other of the deſolation, whereby *Ieremiah* beginneth the time of account, *chap.* 25. 11. and therefore from thence doubtleſſe, according to the opinion of others, we are to reckon and that was the time of carrying away *Zedekiah*, and this they further confirme out of 2 *Chron.* 36. 21. and *Dan.* 9. 2. For the Epiſtle ſent by *Ieremiah* to thoſe in captivity, it muſt be expounded by the propheſie preceding, when they had been ſeventy yeares in Babylon, that is, who were carryed away both firſt and laſt, for he by the ſpirit foreſeeing this, ſpeakes of it, as being the captivity fully made, from whence they were to reckon and not from that already paſt, and then the ſeventy yeares expired, *anno* 1. of *Cyrus* king of the Perſians, and of *Darius*, who although he be ſaid, *Dan.*6. firſt to have reigned, after the Babylonian kingdome deſtroyed, yet his reigne was very ſhort, *viz.* but one whole yeare, before he died, and *Cyrus* his ſonne in law was king immediately after the next yeare. The deſtruction of Babylon then was the terme of the deſolation, and a new kings beginning to reigne, who was of another nation, the beginning of their

Wolphius.
Junius.
Wolphius.
Jer.29.10.

promiſed deliverance. But if we reckon from the deſolation happening *anno* 19. of *Nebuchadnezzar* who reigned 43. yeares, in his time there were after it, 24. *Funcii Chrono'.* *Evilmerodach* his ſonne, 30. *Regaſſar* the next king, 3. *Labaſſardac* the next 6. and *Balſhazzars*, 5. *Darius*, 1. altogether 69. we ſhall finde, that the ſeventieth was the firſt of *Cyrus*, and ſo their deliverance was the ſame yeare, that it was promiſed.

V.9. To returne to *Nebuzaradan, He burnt the houſe of the Lord, and the kings houſe, &c.*] It is a received opinion amongſt many ancient fathers, that now alſo the holy Scriptures were burnt, and that God inſpired *Ezra* to write and ſet them forth perfectly again, and this is grounded upon 4. *Ezra* 14.21,22,&c. But *Athanaſius* *Athanaſ. in Synopſi.* ſaith, *When the ſacred books periſhed by the incury of the people and the long captivity, Ezra being a very induſtrious and diligent reader and lover of the truth kept them all by him and afterwards brought them forth for the common good, and ſo in a manner preſerved them being delivered from deſtruction.* It is ſaid alſo, that *Daniel* by reading *Dan. 9.* *Jeremiah* found the time of the captivity to be at an end, when 70. years were expired. And *Ioſephus* ſaith, that the Prophet *Eſay* was by *Daniel* ſhewed to *Cyrus*, *Ioſeph.l.11.c.1. Theodoret in Dan.* wherein it was propheſied of him by name 200. yeares before, by which he was the more moved to let the people goe, ſo *Theodoret* ſaith, that for the familiarity, which he had with him, he ſhewed him the Propheſie of *Eſay*, and was unto him the authour of returning the captivity. Neither is there any mention in canonicall Scripture made any where of the burning of all the holy Scriptures, which would not doubtleſſe have beene omitted, or paſſed over unlamented by *Ieremiah*, if *Nehem.8.* it had been ſo. Laſtly, *Ezra* himſelfe is ſaid to have read the Scriptures to the people, and other Levites read therein alſo, but it is not ſaid, that he indited them over againe, but onely read them and gave the ſenſe. Wherefore it is not probable, that all the bookes of holy Scripture were now ſuffered to periſh, but ſome copy was ſtill by a ſingular providence preſerved, and this being done by *Ezra*, he was therefore counted the reſtorer of them, being in no other hands then to be found.

2 Chro.36.17. But to returne to the burning of the Lords houſe, 2 *Chron.* 36. 17. before this it is ſaid, That they ſlew their young men in the Sanctuary and ſpared no age, and they took out and carryed into Babylon all the veſſels of the Lords houſe, both great and ſmall. This is inſerted to ſhew the extremity of their miſery, ſuch as fled to the ſanctuary thinking to be protected by the holineſſe of that place, were cruelly ſlaine notwithſtanding, neither were young children, or virgins, who are moſt commonly ſpared, exempt from the Chaldees fury. And for the carrying away of the veſſels of the Lords houſe, it is here ſet downe when they were taken out of that houſe, 2 *King*.25.13,14,15. After the burning, when they were carryed away into Babel, a more particular enumeration being made of them.

V. 11. *But the reſt of the people, which remained in the city, and which fled to the king of Babylon he carryed away, &c.*] The warriours were before ſaid to have fled out of the city, when the king fled, and leaving him alone to have ſhifted for themſelves, ſome others both young and old fled to the temple for ſafeguard, and were ſlaine there; all the reſt, who either ſtayed in the city and yielded, or had fled before out to *Nebuchadnezzar*, as *Ieremiah* had oft counſelled the king to doe, were carryed away into Babylon to be ſervants to the Chaldees, except ſome poore people, who they thought would either be a burden to them rather then a benefit, or more beneficiall being left to till and husband the ground for their uſe, theſe were left ſtill in the land to be *vine dreſſers* and *husbandmen*, moſt probably by their labours to raiſe ſomewhat, out of which a yearely tribute might be paid to the King.

V. 13. *The brazen pillers and the baſes, and the brazen ſea, &c. The Chaldees brak down and carryed into Babel, &c.* 2 Chron.36.18. it is added, *the treaſures alſo of the Lords houſe and the kings, and of the princes*] And here, whatſoever veſſels were of ſilver or gold they carryed away, and the height of the pillers is ſet downe, 18 *cubits*, and the weight of all brazen things ineſtimable.

V. 18. *He alſo took Serajah the chiefe prieſt, and Zephaniah the ſecond, and the three porters, &c.*] And theſe being brought to *Nebuchadnezzar* in Riblath were all ſlaine there. Moſt probably theſe men had hidden themſelves, thinking thus to eſcape the Chaldees hands, but when the temple & all the principal buildings of the city were fiered, they could lye hid no longer, and becauſe they were men of note, the captain would not ſlay them himſelfe, as he had done the common ſort which yeilded not, but reſerved them to receive their judgemēt from the king himſelf, who for their rebellion put them now to death alſo. Laſtly, becauſe the poore people remaining muſt needs have an head to governe them or elſe confuſion would follow, *Gedaliah* V. 22. the ſon of *Abikam* is ſet over them, and moreover ſome Chaldees, as it ſeemeth, v. 18. were left to ſee, that all things might be ordered for the beſt for the king. Of this *Gedaliah* nothing is recorded amongſt Writers, but that he was a good man and loving. For which cauſe the captaines of the army, who fled out of Ieruſalem when it was taken, and there men reſorted to him to Mizpah, where he kept in the borders of Iudah and Benjamine, being a citie famous of old, as Gilgal, in both which *Samuel* is ſaid to have judged the people. The captaines, that came 1 *Sam.* 7.15. to *Gedaliah*, were *Iſhmael*, *Iohanan*, *Serajah*, and *Iaazaniah*. To whom he ſware V. 26. for their aſſurance. Becauſe probably when they came unto him and ſaw ſome Chaldean ſouldiers there ſtill, they feared, that they were left to take ſuch Iewes, as ſhould after the departure of *Nebuchadnezzar* come out of their hiding places, and ſend them captive to Babylon or ſlay them, as others had been ſerved before. Therefore to ſecure them he ſware unto them, and *Ier.* 40. 10. He ſpake com- *Ier.* 40.10. fortably unto them, bidding them gather the Summer fruits, the vines and olives, for now it was the ſixt moneth, wherein they were uſually ripe; and if any ſhall wonder, that any fruits remained to be gathered and were not ſpoyled by the Chaldee ſouldiers, who had been ſo long in that countrey, it is to be conceived, that they ſpared them, as not knowing what uſe they ſhould have need to make of them. It is alſo further by *Ieremiah* added, that all the Iewes amongſt the Ammo- *Chap.* 40.11. nites, Moabites, Edomites, &c. came to *Gedaliah*, and gathered much fruit, neither doth he omit, but ſpeake more fully in the firſt place of his owne coming to him, *Chap.* 40. 4, 5, 6. as *Nebuzaradan* had appointed.

Then Iſhmael who was of the kings ſeede, and ten men with him came and ſmote V. 25. *Gedaliah, and the Iewes and Chaldeans, that were with him.*] This is more fully ſet forth, *Ier.* 40. 13. where *Iohanan* the ſonne of *Careah* and all the captains are ſaid to have come out of the field, that is, from gathering of the Summer fruits, and to have certified *Gedaliah*, that *Iſhmael* was ſent by the king of the Ammonites to ſlay him, but he not beleeving it, no not when *Iohanan* told him of it againe ſecretly, and would have cut off *Iſhmael*, before he ſhould commit ſuch an heinous and dangerous fact, whereby all the Iewes remaining ſhould come in perill, as ſheepe without a ſhepherd, without all feare received him, and ten men of the kings of Ammon with him, eating and drinking together; and as *Ioſephus* hath it, when *Ioſephus.* they were heavie with wine and ſleeping, they fell upon him and his company and ſlew them all. Why *Iſhmael* did thus is not ſaid, but it may well be conjectured, that he did it out of envie to ſee *Gedaliah* thus preferred before himſelfe, who was of the blood royall. And this was done the ſeventh moneth to the extreme griefe and terrour of all the Iewes that remained, before two moneths of his government were fully expired, becauſe they feared, that the Chaldees would come againe and deſtroy them all for this fact. And it is thought by ſome of great judge- *Hieronym.* ment, that in this moneth the Iewes kept a faſt therefore during the time of the *Cyrillus.* deſolation of their land, as alſo the fourth moneth, becauſe in the fourth the city was broken up, and in the fifth becauſe the temple and city were burnt in the fifth, and in the tenth moneth, becauſe in the tenth *Nebuchadnezzar* firſt beſieged Ieruſalem. For of all theſe mention is made, *Zech.* 8. 19. it being promiſed, that they ſhould be turned into times of rejoycing at their returne from captivity.

Then all the people aroſe and went into Egypt, &c.] Before this it is ſhewed, *Ier.* V. 29. 41. 4, 5. that there came *eighty men from Shechem, Shiloh and Samaria their beards* *Ier.* 41.5. *ſhaven, and garments rent*, &c. And it is ſaid, that they came knowing nothing that had been done againſt *Gedaliah*, for they came the ſecond day after, directing their courſe to the houſe of the Lord, with an offering to be made at the leaſt in that place, for they could not well be ignorant, that the temple was now burnt. To meet theſe men, *Iſhmael* went out diſſembling ſorrow, alſo for the ruining of the city and temple, and brought them into Mezpah by the way to ſee *Gedaliah*, and when he had them in the city he ſlew them alſo; moſt probably, becauſe they loved *Gedaliah*, whom he envied; and he caſt their dead bodies, as alſo others whom he had ſlain, into a pit made ſometime by *Aſa*, of whom it is ſaid, 1 *King* 15. 22. that he built of the ſtones carried from Ramah, Gebah and Mizpah, haply trenching ſome of part of it with a great trench, like a pit, for the greater ſtrength. *Jer.* 41. 10. And this being done, he took the remnant of the people and the kings daughters, that were with *Gedaliah* and carried them away captive towards the Ammonites countrey. But *Iohanan* and the other captains in the field now hearing, what he had done, went with their men againſt him, and he with eight of his company fleeing away, the captives were all brought back again, and the whole company came to Bethlehem, to paſſe from thence into Egypt. But before they went the captains ſpake to *Ieremiah*, to crave the Lords direction for them, promiſing *Chap.* 42. to obey. This *Ieremiah* did, and after ten dayes gave them an anſwer, that they ſhould not go into Egypt, threatning them, if they did, with deſtruction, if not *Chap.* 43. promiſing them ſafetie. But they obeyed not, but told *Ieremiah* that he lied unto them, and ſo in contempt of that which he ſaid, went into Egypt, carrying him away with them alſo. Thus the propheſie, which was of a deſolation of the whole land for 70. years took effect, a divine providence ſecretly working with their obſtinacie, that no word ſpoken by the Lord, might at any time fall to the ground.

2 *Chron.* 36. 20. In 2 *Chron*, 36. 20. It is concluded with *Nebuzaradans* carrying away of captives, and their continuance in Babylon till the Perſian Monarchie began, that the propheſie of *Ieremiah* might be fulfilled, of the lands enjoying her Sabbaths 70 years, of which times beginning and ending, ſee before upon this, 2 *King*. 25. Then finally, it is ſhewed, that *Cyrus* king of the Perſians in the firſt year of his reign, made a proclamation throughout all his kingdome, for the return of the Iews, with which the book of *Ezra* beginneth. and therefore the explanation hereof I deferre, till I come to *Ezra*.

2 *King*. 25. 30. But before this captivitie ended, *viz. anno* 37 of *Iehoiakins* captivitie, it is ſaid, 2 *King*. 25. 30. that in the twelfth moneth of that year, the 27 day, *Evilmerodach* lifted up the head of *Iehoiakin* in the firſt year of his reign out of priſon, and ſpake comfortably to him, and lifted up his throne above the thrones of the reſt of the kings, &c. *Wolphius.* See the ſame alſo *Ier*. 52. 31. but there the 25 day of the moneth is put for the 27 here. *Wolphius* ſaith, that by the Rabbins it is thus reconciled; *Nebuchadnezzar* died the 25 day, and being buried the 26 day, his ſon *Evilmerodach* coming to the crown the 27 day, cauſed his dead bodie to be taken up again, and drag'd about the ſtreets, that it might appear to all men, that he was verily dead, and then cauſing it to be cut in pieces, it was given to the vultures to be devoured, that he might be ſure, that he could never live again to put him by, as he had once done, when after his ſeven years living amongſt the beaſts of the field, he returned to his kingdome, and put his ſonne *Evilmerodach* in priſon, who in that time had taken the kingdome upon him. Now becauſe *Evilmerodach* haply being at his fathers death in priſon with him, ſpake comfortably to him, and promiſed him deliverance; *Ieremiah* ſets down this as the day, but becauſe he was not fully delivered till two dayes after, when *Evilmerodach* had obtained the kingdome, here it is ſet down the ſeven and twentieth day. But *Wolphius* himſelfe bringeth another ſolution, *viz*. that *Evilmerodach* held a conſultation about his deliverance, and propounded it the 25 day, but it was not actually performed, till the 27. Some others, he was loſed from his bands the 25, and the funerall rites being performed the 26 day, in the 27 he was fully delivered. But who ſhall accurately compare the places together, will rather encline to think, that *Ieremiah* ſetteth forth the day of his coming out of priſon, and the *Kings*, the day of his being ſo preferred, above other captive kings then in Babylon, becauſe, in *Ieremiah* it is ſaid, he lifted up his head bringing him out of priſon; but in the *Kings*, he lifted up his head from the priſon houſe, intimating two degrees of favour done to him.

Firſt, in freeing him from priſon, for this was one lifting up of his head. Secondly, in raiſing him from being a priſoner to royall Majeſtie, and maintaining him accordingly all his dayes, for this was another lifting up of his head, being now out of priſon. What moved *Evilmerodach* to ſhew this great favour to *Iehojakin* is not ſaid, in any of both theſe places, but if that be true, which the Rabbins report, that *Evilmerodach* was by his father *Nebuchadnezzar* put into the ſame priſon where *Iehoiakin* lay, it may eaſily be conjectured, that ſome friendſhip that grew between them in that time was the cauſe, and *Iehoiakins* acquainting him with his firſt voluntarie putting of himſelf into *Nebuchadnezzars* hands, hoping, that he would not have dealt ſo hardly with him. For this could not but work upon a good nature, to ſeek to make him ſome amends in doing him a greater favor, then to any of the kings about him. But if we would know the true efficient cauſe, it was Gods ſingular providence, whereby this was brought to paſſe for the verifying of his word, and the encouraging of all kings and men to obey his prophets, as *Iehoiakin* did in ſo freely yielding himſelf to the king of Babylon, that his citie Ieruſalem and the temple might be ſpared. For *Ier.* 24. 5. I*ehoiakin* and the Iews, who were carried away with him, are ſaid to have been ſent away by the Lord, and to have been beloved as good figs, and choſen to have good done unto them, whereas they that were carried away afterwards under *Zedekiah* were as evill figs, that could not be eaten, and therefore condemned to diſperſion and deſtruction. It was long indeed, before this good was fulfilled to *Iehoiakin*, and his captived ſubjects, but now at the end of 37 years it was performed. For although nothing be ſaid of his ſubjects here, but of him onely, yet it cannot be thought, but he faring thus well, they participated with him in the comfort. And for the ſtory before going of *Nebuchadnezzar*, and of his body being cut in pieces and given to the vultures, there ſeemeth to be ſome ground for it, *Eſa.* 14.19, 20. where it is threatned, that he ſhould not, as all other kings, enjoy the honour of a ſepulture, but his dead corps ſhould be caſt out. *Evilmerodach* is by ſome expounded *Iunior Merodach*, by others *fooliſh Merodach*, becauſe he was drawn, as ſome ſuppoſe, by *Daniel*, who was gracious at the court of the king of Babylon, to do for *Iehoiakin* and his people, according to the word of the Lord by the prophet *Ieremiah*, for this prophane men count ſimplicitie. But if for this reaſon he had been ſo called, the pen-man of the Scripture would not in following ſuch unworthy authors ſo have called him. I hold therefore rather with the former reaſon, that he was *Merodach* the younger, becauſe there was another of the ſame name before.

And here is an end of the hiſtory of the kings of Iudah, who came of *David*, but not an end of his poſterity, which continued untill *Chriſt*, the promiſed ſeed of *David*, as is declared *Matth.*1.12. where twelve generations more are named after *Jechonias*, the firſt whereof are *Shealtiel* and *Zerubabel*, but 1 *Chron.*3.17. *Shealtiel*, *Pedaiah*, and *Zerubabel*. But of this Genealogie ſee enough upon *Matth.* 1.

To conclude, I have in explaining the hiſtory of the *Kings*, ſo interlaced the *Chronicles* alſo, from *Saul* and *David*, *cha.*10, 11. throughout, that both thoſe books are with the ſame labour explained alſo, and the ſeeming differences reconciled, ſo that here is nothing paſſed over but onely genealogies from *Adam* to *Abraham*, and from *Abraham* to *Iſhmael*, and to *Iſaac*, and *Iacob*, and his iſſue; and the captivitie and their return from it. All which was done by *Ezra*, as *Iunius* ſaith, together with the following ſupplement of the hiſtory of the *Kings* of Iudah, being for the moſt part omitted in the hiſtory of the *Kings*, or ſo briefly delivered, that the reader could not thereby onely be acquainted with many memorable things concerning them and their times. And the genealogies being for the moſt part ſuch, as in divers places of the holy Scripture have been already ſet forth, and containing onely names, ſhall not need to be any further inſiſted upon. Wherefore leaving theſe books, I will haſten towards the book called *Ezra*, and ſhew ſo farre as I can finde any light, what followed after the laſt captivitie under *Zedekiah*, to the Iews return therefrom, and at and about their return, and after before the comming of CHRIST.

Onely whereas ſome think it not probable, that the Chronicles were written by

1 Chron. 3.19, 20, &c. *Ezra*, becauſe nine genealogies are mentioned after *Zorubbabel*, unto which *Ezra* could not live. I grant indeed, if *Ezra* had been contemporanean with *Zorubbabel*, he could not in the courſe of nature have lived ſo long, but forſomuch as he came after *Zorubbabel* about 78 years, as is ſhewed, *ch.* 7. Ezra 7. For he was *anno* 1°. of *Cyrus*, and *Ezra*, *anno* 7°. of *Artaxerxes Longimanus*, and for ought we know, might live 30 or forty years after, and if ſo he attained to above 100 years after *Zorobabels* coming to Ieruſalem, and if he grant that he had a ſon then, he alſo might have a ſonne ſoon after his coming thither, ſo that here are two generations, and who doubts but that in a hundred years and odde there might be ſeven generations more, ſeeing Kings amongſt the Iews may be noted to have begotten at thirteen or fourteen years of age, ſo prolifious were that people, by Gods ſingular bleſſing to make good his promiſe to *Abraham*. But if *Ezra* lived not altogether ſo long, this argueth not, that the book was not written by him, no more then that *Deuteronomy* was not written by *Moſes*; becauſe his death and ſomething after it is therein recorded. For as that was done by another hand, as God in his providence appointed; ſo might two or three genealogies be by ſome other added to *Ezras*, and yet the book may be ſaid to be written by him.

And it is thought that the books of the *Chronicles*, were written laſt of all others of the old teſtament, yea, after the books called *Ezra*; becauſe by the Hebrews they are placed after it.

Ezra, *The Preface.*

BEſides this there are two other Books, which goe under the name of *Ezra*, or *Eſdras*, called the 3 and 4 of *Eſdras*: but thoſe, as *Jerome* ſayth, are apochryphall, whoſe words are, let no man be moved at this, that I have tranſlated one Book of *Eſdras* onely, neyther let him be delighted with the dreames of the 3 and 4 which are apochryphall. Becauſe alſo amongſt the *Hebrews* the words of *Ezra* and *Nehemiah* are put together in one Book, and thoſe things, which are not amongſt them neyther, be of the 24 Elders, are to be caſt far off. Where by Elders, *Lyra* ſayth well, are meant the 24 Canonicall Books of the old Teſtament in alluding to *Apoc.* 4. This then is the only undoubted Book written by that learned and famous Prieſt *Ezra*, that hereby we might know, what hapned unto the people of God after licenſe given them to return from their captivity in *Babylon* thence forward unto the 19 yeer of *Artaxerxes*, *Mnemon*, as *Junius* noteth, which was 146 yeers. For *Cyrus* and *Cambyſes* reigned 9 yeers, the *Magi* 1 *Darius Hiſtaſpis* 36, *Xerxes* 22, *Artaxerxes Longimani* 40, *Darius Nothus* 19, *Artaxerxes Mnemon* 19. For in the ſeventh yeare of his reigne, *Ezra* came out of *Babylon*, *Chap.* 7. 7, 8. and the Book of *Nehemiah* is begun *Anno* 20, of the ſame King. He wrote indeed, as *Junius* ſaith, and is moſt probable, the books of the Chronicles, but after them this book of his onely is acknowledged Canonicall, and no more. For the reckoning of the time ſee more in theſe Kings ſeverall reigns, what happened after the Jewes hardening of themſelves againſt *Jeremiah* his Propheſying, to goe down into *Egypt*, when *Iſhmael* had treacherouſly ſlain *Gedaliah*, which was the firſt year after the Temple and *Jeruſalem* deſtroyed, is not recorded in Holy Writ, but onely that *Jeremiah* perſiſted to inveigh againſt their ſins, and to threaten their deſtruction by *Nebuchadnezer*: For to ſhew this he tooke great ſtones being in *Taphnes*, and hid them neerer to *Pharoahs* gate, ſaying, that *Nebuchadnezar* ſet his throne upon thoſe ſtones. And when the Jews came to dwell not onely at *Taphnes*, but alſo in other Cities of *Egypt*, and followed the manners of the *Egyptians* in *Migdol*, *Noph* and *Pathros*, in ſacrificing to their gods, he threatned them again with deſtruction for theſe abominations, which is ſuppoſed to have been *Anno* 2, of their comming into *Egypt*, hereupon, they impatient of his reproofs ſtoned him to death, as is commonly held amongſt ancient writers, as *Epiphanius de vita Jeremiæ*, adding that he was buried in the place where *Pharoahs* houſe ſtood. *Dorothæus* alſo having written of his ſtoning to death, addeth, that the Egyptians did him the honour to bury him in the place where *Pharoahs* houſe ſtood, for the benefits by him done unto them. And *Iſidor* ſaith, that *Jeremiah* prayed for the Egyptians, that the Serpents which annoyed their Countrey might be taken away and prevailed, wherefore when the Jews had cruelly ſlain him, they buryed him honourably neer the Kings Palace. *Jerom* alſo and *Tertullian*, and all the Martyrologies both Greek and Latine conſent herein. *Jeremiah* being martyred, the Jews in *Egypt* eſcaped not long after the judgements threatned againſt them. For in the fifth yeare after the deſtruction of *Jeruſalem*, ſaith *Ioſephus*, which was the 23 of *Nebuchadnezar*, he with great forces invaded *Cœloſyria*, which being ſubdued, he fought againſt the *Ammonites* and *Moabites*, and having brought them under alſo, he haſtily invaded *Egypt*, killing the King that then reigned there, and ſetting up another, and carrying the Jews away into *Babylon*, whom he found there. And haply *Baruch* the the Scribe of *Ieremiah*, was one that was carryed

Hieronymi: prolog.

Lyra.

Iunius.

Nehem. 1. 1.

What hapned before the 70 yeers captivity expired.

Ier. 43. 8.

Ier. 42.

Epiphanius. *Dorothæus.*

Iſidor. de vita & obitu Prophetarum.

Ioſephus.

amongſt them, becauſe he writes of himſelfe as being in *Babylon*, *Baruch* 1. yet ſome thinke that *Ieremiah* being ſlain, he ſtayed not in *Egypt*, but went voluntarily away. Touching *Zedekiah* the King, nothing more is ſaid after his carrying away into *Babylon*. But *Ier.* 34.4,5. It it is ſaid, that he ſhould be carryed into *Babylon*, yet not to die by the ſword, but in peace, and that they ſhould make a burning for him after the manner of the Kings that had reigned before him. And ſo *Ioſephus* ſaith, that *Nebuchadnezar* kept him in priſon, indeed, as long as he lived, but then buried him, being lifted up with the Kingly pomp of a funerall. At what time this was, is uncertain, but moſt probably, the pain of the loſſe of his eyes, and griefe for his children ſlain, his Countreyes and his own miſeries, ſuffered him not long to live after. But to return to *Nebuchadnezar*, he having enlarged his Empire unto *Syria*, *Egypt*, *Ammon* and *Moab* proceeded ſtill to conquer more Countreyes, as it muſt needs be granted, becauſe *Ier.* 25.20,21,&c. many more Countries are named which he ſhould ſubdue, and finally, *ver.* 25. *Elam*, that is, *Perſia*, and *Media*, and *ver.* 26. *All the Kings of the North both far and nigh*: by the far, we may underſtand the Arminians and Hircanians, which inhabited *Meſopotamia*, and by the nigh, the Aſſyrians inhabiting *Nineveh*, ſo that *Nebuchadnezar* ceaſes not warring till he had ſubdued all Nations, and which is moſt remarkable, the Ninevites, Aſſyrians, under whoſe Dominion the Babylonians had formerly been, untill the great overthrow of *Sanaherib* before *Jeruſalem* in *Hezekiahs* dayes, are now brought under by the King of *Babylon*, which did ſo greatly puff him up with pride, as we may ſee in *Daniel*, for with the ſpoils of that rich and goodly City *Nineveh*, he built and inriched *Babylon*, ſo as that now *Nineveh* being put down, there was no City equall to it in all the World. And of this deſtruction of *Nineveh*, *Nahum* propheſied, which happened above a hundred years after *Ionah* his preaching amongſt them.

Dan. 3.

When *Nebuchadnezar* had thus ſubdued all Nations, he dreamed that admirable dream recorded *Dan.* 2. For although it be ſaid, *Anno* 2 of his reign, yet it is not to be underſtood of his reign reckoning from his beginning after his fathers death, for then he had not ſubdued all Nations, but of his univerſall Empire, from the beginning whereof, as more glorious by far, he would thenceforth have his reign counted, wherefore *Ioſephus* ſaith, that it was *Anno* 2, after his conqueſt of *Egypt*, and this then muſt be, *Anno* 25 of his reign, reckoning from the beginning, ſeeing he had then reigned 23. And this is generally followed by all Expoſitours, but *Theodoret* and *Ierom* proveth, that it cannot be meant of his ſecond year, reckoning from the beginning of his reign over *Babylon*, becauſe three years after his attaining to the Crown, and conquering and carrying Captives from *Iudea*, amongſt whom *Daniel* was one, were expired before this, as will appear to him that compares, *Dan.* 1.5. with *ver.* 18,19,&c. ſeeing *Daniel* and his brethren were kept firſt three years, and then brought before the King, wherefore it muſt needs be the ſecond yeare of his univerſall Empire, and not of his reign over *Babylon*, and that was about ſeven years after the deſtruction of *Jeruſalem*. Not long after, as is ſuppoſed, about three years *Nebuchadnezar* made that monſterous image of gold, 60 cubits high, and ſix cubits broad, which he would have all men to worſhip, ſome think, that thereby he might be worſhipped, but others more probably, to pleaſe his gods, whom he was told by his Caldees, that he had greatly offended, by attributing ſo much to the God of *Daniel*, ſome, to croſſe that which was repreſented to him in his dream, the head whereof was of gold, the breaſt of ſilver, &c. to ſhew that his Empire ſhould never ſuffer any alteration, but be always golden from the head to the foot: Howſoever he ſhewed hereby his great lenity, in that being a little while before a convert, he now fell to Idolatry again, and his great pride in being at ſuch exceſſive coſt in making ſo mighty and vaſt an Image all of gold, to which muſt needs go many thouſand talents. And it may well be thought, that ſuch of the Caldees as envied the honour of *Ananias*, *Azarias*, and *Miſael*, put the King on to the making of this Image, that by this means they might be pulled down.

Plutarch.

About the 14 year after the captivity under *Zedekiah*, *Solon* was made the Law-giver of *Athens* by a common conſent, by reaſon of the miſeries wherein they were all referring to him the ſole power of Law in a King, whereupon hee made many good Laws, and inſtituted two Senates, one of the *Areopagie*, who were Judges, and the other of 400 Senators, repealing the bloudy Laws of *Draco*, who had made ſtealing of apples, or pears, and idleneſſe, capitall; appointing death onely for murther. In the 16 yeare of the deſolation, that is, *Anno* 27 of *Jehojakims* captivity, *Ezekiel* propheſied of *Nebuchadnezars* ſervice done againſt *Tyrus*, and not long after he was martyred by the then Judge of the Jews in *Babylon*, for inveighing againſt their idolatry, ſo *Epiphanius*, & *Dorethæus*, and *Chryſoſtom opus imperfect. in Matth.* ſaith; upon *Chap.* 23. I ſent *Eſay* unto you and yee ſawed him, and *Ieremiah* you ſtoned to death, and *Ezekiels* brains yee cauſed to be daſht out, by drawing him againſt the ſtones.

Solon.
The *Areopagie* began.

Ezech.29.17.

Epiphanius.
Dorothæus.

About the ſame time alſo, moſt probably, *Nebuchadnezar* had his ſecond Dream of a great tree, which *Daniel* expounded of him, ſhewing that he ſhould be driven from amongſt men, and living amongſt the beaſts ſeven years, which within twelve moneths came to paſſe accordingly; and in that time he is ſaid, to have eaten graſſe with the beaſts, and then his underſtanding was reſtored unto him, and he came again to his Kingdom, and within one yeare dyed. All which Hiſtory is by ſome turned into an allegory, as not ſeeing how it can be hiſtorically true, that a King ſhould live amongſt beaſts, lying and feeding as they doe ſeven years together, becauſe alſo in the Caldee Hiſtories no mention is made hereof. But we muſt certainly, as *Ierom* ſaith, hold it to be an hiſtory of that which was truly done, or elſe the verity of any other hiſtoricall narration in holy Writ may as well be called in queſtion, and ſo the Scripture it ſelfe ſhall be uncertain. And why ſhould we doubt of Gods power to deprive him of his underſtanding for a time, and to make him to turn wilde, and to run out amongſt the beaſts, going upon all foure, and feeding as they did, and to ſuſtain his life all the time that hee did ſo, ſeeing many Eremites have lived upon herbs and roots, 50 or 60 years, and lyen in dens or under trees in the open aire. And for the Caldee Hiſtories, it is not altogether untouched in them: for *Euſebius* ſaith, that one *Alpheus* a writer of the Aſſyrian Hiſtory, writeth thus, *Megaſthenes* ſaith that *Nebuchadnezar* was ſtronger then *Hercules*, and having ſubdued all *Aſia*, as far as the Armenians, he returned home, and was by God ſtricken with madneſſe, &c. The next remarkable thing happening in theſe 70 years was, *Jechonia* his freeing from priſon, and preferment in *Evilmerodachs* Court, who ſucceded his father *Nebuchadnezar* in the Kingdom, of which ſee before, upon 2 *Kings* 25.27. and this was *Anno* 26 of *Jeruſalems* deſolation, for it was *Anno* 37 of his captivity, that is, 11 years before this time began. And how long *Evilmerodach* reigned, hath alſo been ſhewed upon 2 *Kings* 25.9. and the Kings that ſucceded him till the firſt of *Cyrus*. Yet ſome there are that mention onely three Kings of *Babylon*, that reigned in the time of this captivity, *viz.* *Nebuchadnezar* 25, *Evilmerodach* 23, and *Belſhazzar* 21. as *Theodoret*, *Sulpitius*, *Euſebius*, *Heb.Chron. Cap.* 28. *Genebrard* and the rather becauſe no more are ſpoken of in the Sacred Hiſtory, nor, *Ier.* 27.7. but *Nebuchadnezar* and his ſon, and ſons ſon. In the dayes of *Evilmerodach* ſome think that thoſe things happened which are related of *Bell* and the Dragon, confounded by *Daniel*, and of *Daniels* caſting into, and abiding in the lyons den ſix dayes, when *Habacuk* was brought miraculouſly to him with food. But one thing makes againſt the credit of that Hiſtory, as *Iunius* noteth, *viz.* that *Daniel* is ſaid to have been a familiar friend of *Cyrus*, and after that, that theſe things followed, which could not be in the Perſians, but Babylonians times.

Dan.4.

Euſeb.l.9. de præpar. Evan.

Anno 26.

Anno 30 of *Ieruſalems* deſolation, there was one *Ezra* or *Eſdras*, who complained before God of the miſeries of his people, and had divers revelations as he ſaith, but he was not this *Ezra*, for he was not yet borne, ſeeing from hence to the end of the captivity were 40 years, from thence to the ſeventh of *Artaxerxes* when this *Ezra* came to *Ieruſalem* 134 years, as appears by the computation before going, that none may be deceived by the name, to regard the contents of that book, which the moſt learned have never eſteemed of. But from hence we learn that *Salathiel* the ſonne of *Iehojakim*, was now Prince of the Jews, becauſe *Chap* 5.16. he is called by this name, & it is ſaid that he came unto him, ſo that *Iehojakim*

4 Eſdr.3.1.

Beroſus.

was now dead three or foure years after his deliverance from priſon, and it ſeems that *Salathiel* his ſonne ſucceeded in his Princely honour through the ſame *Evilmerodachs* favour. About 20 years after this *Evilmerodach* was ſlain by his ſiſters husband, called *Niglíſſoroor*, ſo *Beroſus* and *Ioſephus*, and then he reigned in his ſtead foure years. From hence forward, that is, from *Anno* 48 of *Ieruſalems* deſolation, we read not in ſacred Hiſtory of any other Babylonish King till *Belſhazzar*, although both *Funccius* and ſome others, place others between, as *Regaſſar* and *Labaſardac*. But to ſay nothing of them of whom we are ignorant, and if any thing memorable were in the times of any ſuch Kings done, it is not recorded in the firſt year of *Belſhazzar*, *Daniel* had his Viſion of *Chap.* 7. of foure beaſts, one headed like a Lyon, two like a Bear, three like a Leopard, four more terrible then any of theſe with iron teeth, repreſenting four Monarchies of the World, and their deſtruction at the laſt day.

In the third year of *Belſhazzar*, *Daniel* had another Viſion of a Ram and a Goat having one great horne, which when it was broken off, foure ſprung up inſtead of it, whereby the Perſian Monarchy was ſet forth, and the Grecian after *Alexander* divided into foure, amongſt whom *Antiochus Epiphanes* is ſpecially ſet forth, as exerciſing moſt cruelty towards Gods peculiar people. From hence there being 18 years ſtill to come of the 70, the ſacred Hiſtory ſaith nothing of that which was done in any of them: But becauſe *Cyrus* is here ſaid to have reigned at the expiration of this time and to have been upon his firſt year, and yet *Dan.* 6. *Belſhazzar* being ſlain, it is ſaid that *Darius* reigned, it will be neceſſary before we come to ſpeake of the liberty given by *Cyrus*, to ſay ſomwhat of this mighty King, and of his geſts before his comming to the Kingdom of *Babylon*. He was the ſon of *Aſtiages* his daughter, who was King of the Medes and Perſians, but before he was borne, *Aſtiages* dreamed that he ſaw a vine growing out of his daughters belly, which overſpread all *Aſia*, and being told by his Wizards, that hereby was ſhewed that ſhee ſhould beare a ſon that ſhould reign over all *Aſia*, and put him from his Kingdom, he thought to prevent this by adopting *Darius* a Kinſman, that he might ſucceed him in his Kingdome, becauſe he had no ſonne but a daughter onely, whoſe iſſue he would not have come to that honour. Then he gave his daughter in marriage, not to a great man, becauſe the ſonne that ſhee ſhould have by the helpe of his kinſmen ſhould aſpire to the Crown, but to an ordinary Souldier, and when ſhee had a ſonne by him, he cauſed the infant to be brought unto him, and delivered it to *Harpagus* one of his Nobles to be ſlain. But he fearing that the Kingdom might afterwards come to the mother durſt not doe it, but caſt it in a Wood, into which there came, by a ſingular providence, a Bitch which gave ſuck, and ſucked and defended the infant from the fowls and beaſts til that the Kings ſhepheard accidentally found it, and brought it home to his wife to be nouriſhed up. The child thus preſerved and growing up to a lad of ſome bigneſſe, was in playing choſen by other lads to be their King, and behaved himſelf ſo ſeverely towards ſuch as offended, as that they complained to their parents, and their parents to the King. Hereupon the King ſent for him, by whom he being asked, why he dealt ſo with them, anſwered with an undaunted courage, that hee did it, as their King. *Aſtiages* admiring the lad, as not likely to be of a ſhepherds race, ſent for the ſhepherd and of him learned the truth, and ſo came to know, that this was his daughters ſon. Yet his wrath was pacified towards the lad, ſuppoſing the prediction to have been already fulfilled in his being King of the boyes, and he delivered him to the ſame *Harpagus* to be brought up. But for his diſobedience formerly, hee cauſed his ſonne ſecretly to be murthered. This comming to his knowledge, he yet wiſely diſſembled his anger againſt the King, till that divers years after, the King having committed an Armie to him to goe againſt his enemies, hee perſwaded them to make *Cyrus* King in way of revenge for his ſonne; *Aſtiages* hearing this gathered an Army, and fought againſt *Cyrus*, and at the firſt prevailed, but at the next encounter was overcome by *Cyrus*, who ſo moderately uſed his victory, that he ſuffered his Grand-father to continue King of the Hircanians, and *Darius* his Uncle King of the Medes, he holding the Kingdom of the Perſians onely during their lives, but afterwards conditioning to enjoy all.

The name *Cyrus* was firſt given unto him by ***Harpagus***, when he made him King, for before he was called *Spectaticus*, that is, *Catulus*, or *Whelpe*, becauſe a Bitch nouriſhed him. When *Cyrus* was grown to this greatneſſe, *Crœſus* King of the Lydians being in a moſt rich and proſperous condition, for he had ſubdued unto himſelfe 14 Nations in *Halim* in *Aſia*, as *Herodotus* ſayth, would not ſuffer *Cyrus* quietly to enjoy his Kingdom, but paſſing over the River, which divided their Kingdoms, hee made war upon him, and when they had fought fiercely on both ſides one day, they were parted by the comming on of the night, neyther part prevayling, but many on both ſides being ſlain. *Crœſus* then retyring to *Sardis*, ſent to the Egyptians and Babylonians, with whom he was in league, for aid, not once ſuſpecting, that *Cyrus* would come againſt him in his chief City, with whom hee had fought in open field with equall ſucceſſe, wherefore hee appointed his Confederates to come unto him not till the fifth moneth after. But *Cyrus* with all ſpeed gathering his forces together went againſt *Sardis*. *Crœſus* hearing of his comming called together his Lydians, who were then counted the valianteſt men in all *Aſia*, and the beſt horſmen. *Cyrus* againſt them commeth with many Camels, whoſe ſight or ſmell horſes cannot endure, and ſo brake the order of their battell. Then the Lydians leaving their horſes fought on foot, but at length were put to flight, and ſo the City was beſieged, and within fourteen days taken, and *Crœſus* the King taken. *Cyrus* then condemned him to be burnt to death, but when hee was ſet upon the pile of wood prepared, and fire was now putting to, hee cryed, *Solon, Solon*, at which words *Cyrus* cauſed him to be broughr unto him, and asking the cauſe of his ſo crying out upon *Solon*, he ſayd, That wiſe *Solon* upon a time denyed him in the midſt of all his wealth and proſperity to be happy, ſaying, He knew not, what ſhould happen to him before he died. *Cyrus* hearing this, and and withall conſidering his own caſe and the uncertainty of theſe worldly things, ſpared him and made him his Counſellour, doing many things both in warre and peace by his advice. Not long after *Cyrus* appointing ***Harpagus*** to fight againſt the Ionians and Eolians, went himſelf againſt the upper parts of *Aſia*, and having ſubdued all, he laſtly bent his forces againſt the Egyptians and *Babylon*, which was the ſeat of the greateſt Monarch in the World, where *Belſhazzar* the ſon of *Evilmerodach* now reigned by *Herodotus* called *Labinitus*. But before hee could come thither, he muſt neceſſarily paſſe the River *Gindes*, which runneth into the River *Tigris*. This River *Gindes*, not being paſſable on horsback, but by boat only, *Cyrus* deviſed by making 365 ditches to carry the water away, being offended for one horſe in attempting to paſſe over was drowned there, and about this work was ſpent one whole yeare. Then he went on with a mighty Armie and beſieged *Babylon*, but they within the City at the firſt derided him, as thinking themſelves ſafe againſt all the Forces of the world. For *Babylon* called the great City, was ſo great and ſtrong, as that it was held to be invincible. The ſituation of it was in a plain foure ſquare, every ſide being 120 furlongs, according to *Herodotus*, *Pliny*, and *Philoſtratus*, but *Diodorus Siculus* makes the whole compaſſe to be but 365 furlongs, the reaſon of wich difference happily was, for that *Diodorus* deſcribes it as it was firſt built by *Semiramis*, *Herodotus* as it was inlarged by *Nebuchadnezar*, and if it were 120 furlongs long and broad, that was 15 miles either way, it was a monſterous City, and about all this length and breadth was a wall of incredible thickneſſe, *viz.* 50 cubits thick, that is, 75 foot, and 200 cubits high, ſaith *Herodotus*, beyond all credit, yea, and he addeth of the Kings cubits, one of which is longer then the ordinary by three fingers, ſo that ſix chariots might goe abreaſt upon the wall. But *Diodorus* more moderately, 32 foot thick, and 50 cubits high, ſo that two chariots might ſafely paſſe by one another upon it. Without the wall was a ditch full of water, out of which the bytuminous ſtuffe, wherewith the brick for the wall was made was digged, 100 foot broad, and as much ſpace of ground was between the wall and ditch for gardens and orchards. There were 100 gates of braſſe, and as many Towers, and the great River *Euphrates* ran through the midſt of the City, ſo that hereby it was divided into two, and on each ſide of the river there was a wall as thick as the other, and in the midſt a bridge 30 foot broad of five furlongs, and yet the river, as *Strabo* ſaith, was but one

Herodotus.

Herodotus.

one furlong broad. The invincible ſtrength and greatneſſe of this City at the firſt, ſtounded *Cyrus*, when he heard alſo that they had brought in proviſion for more then 20 years, for he thought to force them to yeeld through famine. But there being nigh a place made ſomtime by *Samramis* to hold water 1200 furlongs ſquare, and 35 foot deep, he ſent his men to ſcoure it, and making great trenches, dreaned the waters of *Euphrates* into it, placing his men ſome at one end of the City, and ſome at the other, that they might be ready to enter when the water ſhould be falne ſo low that they might wade through, which they did accordingly, and took the City, after that in one night the water was let out into the drains before prepared. And it fell out ſo, that the ſame night the Babylonians were generally drunken, having kept a great feſtivall the day before, of which *Cyrus* not being ignorant, choſe that time purpoſely for this exploit. The Hebrews ſay that *Belſhazzar* the King knowing of the Propheſie of their deliverance from their captivity, and ſuppoſing the time to be now expired, and therefore their hopes fruſtrated, made that day his great Feaſt commemorated *Dan*.5. and in way of inſulting over the God of *Iſrael*, cauſed the precious veſſels of the houſe of the Lord, which *Nebuchadnezar* had carryed away to be brought fourth, and carowſed in them together with his Princes and Concubines, but vengeance preſently befell him therefore. However whether it were a Feaſt made for this cauſe, or according to their uſuall manner at that time of the yeere to the honour, of ſome Idoll, it ſeemeth, that they ſlighted much the danger, in which they were, in that they would not for it intermit their uſuall feaſting and making merry unto ſuch exceſſe. But
Ier.51.11. God certainly had an hand in it, who had by *Jeremiah* foretold many particulars now happening long before, as firſt, that the Kings of the
Verſ,36. *Medes* ſhould be the agents in this deſtruction. 2 That her waters ſhould be
Verſ.39. dryed up. 3 That they ſhould be drunken, and ſo ſleep a perpetuall ſleep.
Verſ.46. 4 That one yeere there ſhould be a rumour of deſtruction comming firſt, and the
Verſ.57, next yeer both rumour and violence. 5 That the Princes and Captains and Ru-
Verſ.31. lers ſhould all be drunken, and ſo without fighting ſleep a perpetuall ſleep. 6 That they ſhould run one after another to tell the King, that *Babylon* was taken: for in ſome parts of the City it was not known, till three dayes after, through the vaſtneſſe of the place. If it ſhall ſeem that the Prophet erred ſomewhat in that hee ſpake of the Kings of the *Medes*, that ſhould do this exploit, whereas it was the *Perſian* King, it is eaſily reſolved, *Cyrus* was ſo the King of *Perſia*, that he was King of the *Medes* alſo, *Darius*, that thereby his permiſſion reigned, not being counted the King of that people, becauſe but for a ſhort time, as appears before, and then the Kingdom was to come to *Cyrus* and his iſſue. Thus the King of *Babylon* was ſlain, and *Cyrus* became an univerſall Monarch, and yet ſuffered *Darius*, to whom he had given the kingdome of the *Medes* before to reigne, here alſo during his life, as being his Uncle, but within one yeer he dyed, and *Cyrus* reigned, as it is here ſayd, and gave the Jews leave to return to *Ieruſalem* juſt at the time before propheſied of, that is, at the end of ſeventy yeers. And thus we may ſee the reaſon of *Daniels* ſpeaking of none but *Darius* reigning after *Babylon* deſtroyed, till *chap*.10. where hee mentions *Cyrus*, and why *Ezra* omitting him altogether, ſpeaks only of *Cyrus*. And how *Daniel* underſtanding by the propheſie of *Ieremiah*, that the time was now come, prayed unto God for deliverance, ſee *Dan*.9.

CHAP. I.

Verſ.1. IN *the firſt yeare of* Cyrus, *that the word of the Lord by* Jeremiah *might be fulfilled, he ſtirred up the ſpirit of* Cyrus, *&c.* What the word of the Lord was, *Jer*.25. and *chap*.29. hath been enough ſpoken of before. For his ſtirring up of *Cyrus* to give the Jews this liberty. *Joſephus* ſayth, that he was moved to this by
Ioſephus. Theodor. reading *Eſ*.44.21,22,23. *Theodoret*, that *Daniel* having ſome familiarity with him by reaſon of the great grace done unto him by his Uncle *Darius*, in ſetting him over all the Kingdom, ſhewed him that propheſie, wherein hee was named long before he was born (for it was 170 yeers before this) and it was foretold of him

him, as of the ſervant of God, that he ſhould take order for the building of *Ieruſalem* and of the Temple, and that *Ieruſalem* ſhould then be inhabited again, and that the waters of *Babylon* ſhould be dryed up. And it may well be thought, that by reading this propheſie ſo plainly intimating a ſpirit above all the gods of the Heathen, for the knowledge of things to come, and by thoſe things that had hapned about *Daniel*, he being preſerved in the Lions den, and having expounded the writing upon the wall to *Belſhazzar*, which none of the Magitians could do, he was not only ſtirred up to this, but atteined to ſuch knowledge of the true God, as that he worſhipped and ſerved him.

Verſ.2. *For he calleth him the Lord God of Heaven*, &c. and aſcribing unto him his ample dominion over all the Kingdoms of the earth, for he ſayth, that hee had given them unto him, hereby acknowledging both, that all are the Lords and at his diſpoſing, and that he got them not by his own power, but by Gods providence, whoſe will therefore revealed in the propheſie of *Eſay*, hee would apply himſelfe diligently to do in providing for the rebuilding of his houſe at *Ieruſalem*, ſo long ago ruined. By all the Kingdoms of the earth given unto him, underſtand all the kingdoms of *Aſia*, that waſt part of the earth, where he reigned, for in other parts he reigned not. For the piety in this King and care about building the houſe of the Lord, *Pellican* doubteth not to call him a type of Chriſt. *Pellican.*

Verſ.3. *Who is there amongſt you of all his people? the Lord be with him, and let him go up to Ieruſalem*, &c. Here he acknowledging the Jews to be Gods peculiar people, giveth liberty to all, that would, to return, wiſhing proſperity unto them, and *Verſe* 4. ſuch as would not, but continue ſtill in thoſe lands hee required by this his Edict to give to ſuch, as could go, neceſſaries for their journey, and gifts for the houſe of the Lord, which they that went, ſhould build. For he ſuppoſed, that the poorer ſort would be readieſt to go and labour in that work, and that many of the richer, who had ſetled themſelves in the Countreys, where they lived, would ſtay there ſtill, wherefore it was neceſſary, that they ſhould be holpen by theſe. Whereas he ſayth, *he is the God that dwelleth at Ieruſalem*, it is not to be conceived, that he thought him properly the God of that place, becauſe hee ſayd before, that hee was the God of Heaven, but hereby he declared a moſt true faith touching God, viz. that the God, who appointed a Temple to be built him at *Ieruſalem*, and his worſhip to be mayntained there, as he preſcribed, was the only true God of Heaven, who ruleth over all the World, neyther are any of thoſe, whom the Heathens worſhip, true Gods, but dumbe Idols. Thus by Gods providence a King of the Gentiles, to the ſhame of the Kings of *Iudah*, provided for the building of that Temple to the honour of God, which by their ſins had been pulled down, a very figure of that, which was done under the Goſpell, when the Gentiles being intent to the building of the ſpirituall Temple, gave occaſion to provoke the Jews to jealouſie, as is ſayd, *Rom.*10.19. And when they corrupted and oppugned the true faith, he confeſſed it, as the Gentiles alſo under the Goſpel did.

Verſ.5.6. *Then aroſe the chief of their fathers Families of* Judah *and* Benjamin, &c. *whom their neighbours confirmed with veſſe's of ſilver, with gold*, &c. So many of the Jews, as whoſe hearts God ſtirred up, went to *Ieruſalem* to build, and with them many more of the poorer ſort, who had not of their own wherewithall to defray the charges of the journey, theſe, their neighbours, that is, the rich Jews, who ſtayed ſtill did help with their ſilver and gold, and cattell or beaſts to beare burthens, but according to ſome, as *Lyra* ſayth, the Gentiles amongſt whom they dwelt, for the reſpect, which they bare to *Cyrus*, who commanded it, holpe them with theſe things. And I ſee not, but that it may well be thought, that they were holpen both by the one and the other. *Lyra.*

Verſ.7.8. And King *Cyrus* himſelf brought forth the veſſels of the houſe of the Lord, which *Nebuchadnezar* had carryed away 70 yeers before, by the hands of *Mithredates* his Treaſurer, and delivered them to *Sheſhbazzar*, Prince of the Jews. Who this *Sheſhbazzar* was is not agreed, for whereas Expoſitors commonly ſay, that he was otherwiſe called *Zorobabel*, which name followeth here, *chap.*2.2. and *chap.*3.8. *Iunius* approveth it not, but upon ſuch a reaſon, as I conceive not of, viz. becauſe *chap.*25. *Thainai* and his companions in their letters to *Darius* would *Iunius.*

not have omitted to mention the Nation, to load the Jews cauſe with more hatred. But to prove, that he was the ſame man, who was otherwiſe called *Zorobabel* the ſon of *Shealtiel*, the ſon of *Iechoniah*, let it be conſidered, that after this *Sheſhbazzar* is named no more, in ſpeaking eyther of thoſe that went to *Ieruſalem*, *chap.*2. or of the prime builders there, *chap.*3. and 4. but only *chap.*5.14. where certain *Perſian* Princes write to *Darius*, what the *Iews* ſayd was decreed by *Cyrus* that name is again mentioned, and that *Sheſhbaſhazzar* layd the foundation of the Lords houſe, *verſ.*16. whereas, *chap.*3.8. it is plainly ſayd, that *Zorobabel* did it, thus proving him to be the ſame man. Hee was by the *Perſians* then called *Sheſhbazzar*, but by the *Hebrews Zorobabel*, that is, a ſtranger to *Babel*, becauſe it was hoped, that in his time they ſhould again depart from *Babylon*, to go to *Ieruſalem*. Yet the *Hebrews* by *Sheſhbazzar* underſtand *Daniel*, whereas Dan.1. indeed the name given him in *Babylon* was *Belſhazzar*, and he ſpeaks of himſelf Dan.10.1. as being ſtill in *Babylon*, *Anno* 3 of *Cyrus*, whereas this man took charge of the precious veſſels carrying to *Ieruſalem*, and carried them, *verſ.*11. whereas it is ſayd, *verſ.*5. that the chiefe of the tribe of *Iudah* and *Benjamin*, and ſo many as whoſe hearts God ſtirred up, aroſe to go to *Ieruſalem*, it is to be underſtood, ſo *Iunius.* many of other tribes, as *Iunius* noteth, 1 *Chron.*9.3. and *Lyra* likewiſe, who ſayth, *Lyra.* That many of other tribes were joyned to the kingdome of *Iudah* in *Ioſiah* his time, 2 *Chron.*34. and ſo they were together carried away captive into *Babylon*, and returned together. Whereas their riſing up to goe is ſpoken of, as if they had gone immediatly after the liberty given, *Comeſtor* ſayth, That they made ſuch *Schol.hiſt.* ſlow haſte, that they went not, till the third yeere after, when *Zachariah* and *Haggai* by their propheſying ſtirred them up. And this hee ſeemeth to ground *Ierom.* upon *Ierom*, who ſayth, That the ſeventh yeare of the ſeventh Decad was the firſt of *Cyrus*, and ſo in his third, full ſeventy yeares were expired. But whereas hee ſayth, That they went not, till they were ſtirred up by *Zachary* and *Haggai*, this agreeth not to the foreſaid time, becauſe their propheſying was many years after, *Iunius.* *viz.* the ſecond of *Darius*, *Ezra* 2.24. 5.1. that is, as *Iunius* ſayth, of *Darius Nothus* betwixt which and the firſt of *Cyrus* were 107 yeares. But according to others, it was *Darius Hiſtaſpis*, and ſo the building was hindered but ſixteen or ſeventeen yeares. I ſee no reaſon therefore why we ſhould follow *Comeſtor* herein, but hold rather, that ſo ſoon as they had leave given them by *Cyrus*, they prepa- *Pellican.* red to return, and returned, as is here ſaid. And yet, as *Pellican* ſayth, All that were godly returned not, as *Daniel* and *Mordecai*, &c. for by a divine providence ſome ſuch were held ſtill in *Babylon*, that by their means others who remayned, might be upheld in the knowledge and worſhip of the true God, and many of the *Gentiles* converted.

Verſ.9. In reckoning up the veſſels of Gold and Silver belonging to the Temple, about 2500 being numbred, it is ſayd, they all were 5400, becauſe it was thought good *Lyra.* not to give the particular ſums firſt, of all the kinds, to avoid tediouſneſſe, ſo *Lyra*. Yet in the *Greek* of *Sixtus*, there are reckoned up by their kinds 5496. *Ioſe-* The Allegory. *phus* hath 4210. All that which is ſayd in this Chapter is morally, or rather allegorically applyed thus by *Lyra*. *Cyrus* figured out Chriſt Jeſus, being therefore called *Chriſtus Domini*, *Eſay* 45. For as he proclaimed liberty, when God had given him all kingdoms, to all Gods people to goe and build the Temple: ſo Chriſt having all power given unto him in heaven and in earth, as he ſayd, gave liberty to the captives by ſin, and then the chiefe of their Fathers Families roſe up, that is, the twelve Apoſtles, and the ſeventy Diſciples and others, who were moved by the Lord to this work amongſt the *Gentiles*, by preaching and working miracles to build up the ſpirituall Temple, being holpen by their neighbours, when as the people, amongſt whom they preached, ſold and brought in the price of their poſſeſſions and layd them downe at the Apoſtles feet. The precious veſſels of the Temple which *Nebuchadnezar* had carryed away, and put in the Temple of his gods, now reſtored by *Cyrus*, figured out men, whom the Devill had uſed as his inſtruments to ſerve ſin in former times, now by Chriſt reſtored to their right uſe, *viz.* to ſerve God in holineſſe, &c.

CHAP. II.

A*Nd theſe are the men of that Province, who aſcended, &c.* That is, ſaith Verſ.1.
Lyra, of the Province of *Iudea*, *Iunius* of the Province of *Babylon*: but *Lyra.*
becauſe in Hebrew it is, *The children of the promiſe*, I rather aſſent to *Lyra*, as alſo *Iunius.*
Hugo doth : for they are ſaid to be the children of a promiſe, who are the na-
tives thereof, and not who have dwelt in ſuch a Province, and been kept there,
although a long time, unleſſe it ſhall be thought that they of *ver.* 59. were of
ſome other Province of the Caldees, for then more probably theſe were of the
Province of *Babylon*, of *Iudea*, called a Province, ſee *Nehemiah* 1. 2. And their
names and number are ſet down, ſayth *Pellican*, for the credit of them and their po- *Pellican.*
ſterity in future times, for that they were the firſt, that ſhewed their love to the
holy City and Temple in returning from a Country, where they had been ſo long
ſetled, and now were well, having a King that was ſo well affected towards
them, to a place void and deſolate, *ver.* 2. *which came with* Zorobabel, Jeſhuah, Verſ.2.
Nehemiah, *&c. Zorobabel* is here firſt named, as being the Prince of the Jews,
as hath been already ſhewed in ſpeaking of *Sheſhbazzar*, which was but another
name of the ſame man. But when the ſetting up of the Altar commeth to be ſpo-
ken of, *Chap.* 3. *ver.* 2. *Ieſhuah* the Prieſt is firſt named, and then *Zorobabel*, but
ver. 8. the order is again altered, *Zorobabel* and *Ieſhuah*. *Lyra* in his Prologue *Lyra.*
upon *Ezra* ſaith, that howſoever their names are placed, the High Prieſt was now
and from hence forward the chiefe Governour of *Iudea*, for which he alleageth
Zacharia 6.11,13. where crowns of gold are appointed to be made, and to be ſet
upon the head of *Ieſhuah* the High Prieſt, and he is ſet upon a Throne, and therein
to rule, ſo that now he ſaith, there was a third forme of Government, the firſt ha-
ving been by Judges, the ſecond by Kings, the third was by Prieſts, and under
this the people were better reſtrained from idolatry, then under either of thoſe
two, ſeeing idolatry was no more after this by the Jews ſet up in that land. But
*Hag.*1.1. *Zorobabel* is called Duke or Prince of *Iudah*, and likewiſe, *Cap.*2. *v.*3.
and by the courſe of the ſacred Hiſtory, it ſeems that the Scepter once ſet up in *Iu-
dah*, muſt not depart from it, till the comming of *Shiloh*, that is Chriſt Jeſus, as
Iaacob propheſied, *Gen.*49.10. and *Davids* houſe was not to be without a light
for ever, of which *Zorobabel* came. It is therefore more conſonant to the Scrip- 1 Sam.7.15.
tures to hold, that the people were now under a Prince of the Royall Line of *Da-
vid*, as the chiefe and the high Prieſt, as a ſecond unto him, they joyntly gover-
ning as one ſupreme Magiſtrate, yet *Ioſephus* ſaith, that the chiefe authority was
in the High Prieſt. Touching *Nehemiah* he is here ſpoken of by anticipation, for
he went not till *Anno* 20 of *Artaxerxes*, who according to the computation of
Iunius, began not to reigne till after 125 years from this time, unleſſe ſome other
Nehemiah be meant. The company that went up with theſe leaders, are firſt
ſummed particularly by their families, *ver.* 3,4,5, *&c.* to *ver.* 61. and then gene- Verſ.3,4,5.
rally altogether, *ver.*64. 42360, but if we compare the particulars with the gene- Verſ.64.
rall, we ſhall finde that this exceedeth them above 10000. *R. Solomon* reſolveth
this by ſaying, that in the particulars are put onely the men of three Tribes that *Lyra.*
returned, *Iudah*, *Beniamin*, and *Levi*, but into the generall came alſo thoſe of o-
ther Tribes, who returned with them, as hath been before noted. *Iunius*, that *Iunius.*
they who could not finde their Genealogies, who were not ſummed up before,
make up this number. But ſeeing there be ſo few families of them ſpoke of, it is
improbable that they ſhould amount to ſo great a ſumme, rather both they, and
ſo many of other Tribes as were mixed amongſt them together make up this
ſumme. The Hebrew Chronicle alſo ſaith, that the men of other Tribes come
under the generall number. *Theſe alſo were amongſt thoſe that went up from* Verſ.59.
Thelmelaeh, Telcharſeha, Cherub, Adan, *and* Immer, *&c.* Theſe are the names
of places about *Babylon*, from whence alſo they aſcended, as well as from *Babylon*
it ſelfe, but becauſe they could not ſhew their Genealogies, it was uncertain whe-
ther they were Iſraelites or not, for which cauſe certain poſſeſſions could not be
aſſigned unto them in that Land, but being of the ſame faith, they were not

rejected, whether they were Iſraelites or ſtrangers, but received into their ſociety.
Verſ.6. Onely ſuch as ſaid that they were of the Prieſts, but could not ſhew their
Genealogies were kept from the Prieſts office, whereupon *Lyra* groundeth, that
it is neceſſary for a ſtranger now adayes, comming into any place to ſhew his
Ordination, before that he be ſuffered to celebrate.

Verſ.63. *For* Atherſata *ſaid unto them, that they ſhould not eat of the moſt holy thing, untill*
Iunius. *there aroſe a Prieſt with the Urim and Thummim.* *Junius* readeth it, *The Kings*
Lyra. *Commiſſary ſaid*, expounding it of the aforeſaid *Sheſhbazzar*. But *Lyra* ſaith,
that he is commonly held to have been *Nehemiah*, ſeeing he is expreſly ſet forth
by this name, *Nehem.* 8.10. he was *Hatharſhatha*. But becauſe *Nehemiah* came
not to *Jeruſalem* till many years after, he could not be meant here, but he who in
the Caldee tongue, was for his authority called ſo, that now was appointed, as
Prince, and that was *Zorobabel*, or *Sheſhbazzar*. For although the Iews had
now liberty given them to return, yet they were never more after this captivity
a free, but a tributary people, either to the Perſians, Greeks, or Romans, ſo that
the onely difference was, in the time of their captivity they ſerved a forreign Nation
in another Land, but after their return in their own Land. For *Cyrus* made
Chap.5.14. *Sheſhbazzar* Prince firſt, and *Artaxerxes Nehemiah*, and then *Ezra* afterwards,
Chap.7.25. giving him power to make other Magiſtrates. But whether the Prince or the
Ioſephus. High Prieſt was the chiefe Governour it is uncertain, although *Ioſephus* ſaith, that
the High Prieſt was, untill the time of the *Aſſamonei* who wreſted the government
from him, and *Lyra* following *Ioſephus*, as hath been already ſhewed, but certain
it is that ſomtimes the chiefe authority was in the High Prieſt alſo.

Verſ.63. *Untill a Prieſt ſhould ariſe with the Urim and Thummim*, that is, ſaith *Ioſephus*,
to declare the will of God hereby: For the precious ſtones in the High Prieſts
Breaſtplate, called, the Urim and Thummim, light and perfection ſhining bright,
when God was conſulted withall, as ſome hold, was taken for an anſwer, in way
of granting the thing deſired. But thus ſay the Hebrews, they never did more
after the Babyloniſh captivity, and therefore this touching thoſe that could not
ſhew their Genealogie, was never reſolved.

Verſ.65. *Beſides their ſervants and maids* 7337, *amongſt whom were* 200 *ſinging men and*
women. Theſe and their cattell, of which, *ver.66.* that is, horſes 736, mules 245,
camels 435, aſſes 6720, are reckoned apart as their ſubſtance, which they had
gotten in *Babylon*, where they had been permitted to live under a Governour of
A.B. Patri- their own Nation, and theſe beaſts ſerved to carry ſuch as were weake, and their
archs Travels. wives, and little ones, and ſtuffe. For the journey was long, *viz.* 680 miles. Thoſe
Iunius. of their ſervants which were ſingers, are thought by *Iunius* to have been bought
by the Levites, as having skill in ſong and muſick, becauſe through diſ-uſe neer
Pellican. the ſpace of 70 years, they had loſt it, *Pellican*, that they uſed them to ſing by the
Verſ.69,70. way, to expreſſe their joy for their return. *Ver.69.* When they were come to the
houſe of the Lord, the chiefe offered towards the charges of building it 61000
Patriarchs *drammes of gold, and* 5000 *pounds of ſilver*, that is, 21525 pound of gold, and reckoning
Travels. the ſilver at 37 ſhillings ſix pence the pound, 9375 pound. But ſeeing King
Cyrus took order for all this building, commanding that it ſhould be done at his
coſt and charges, as appeareth, *Chap.6.4.* whereupon occaſion, his Ordinance
is recited, it may be demanded, why the chiefe of the Iews contributed towards it?
Anſ. Some thinke to make the building larger then was propounded by that
King, but it is more probable becauſe he took order onely for the timber and ſtone
work, that this contribution or offering was made for the adorning and beautifying
of it, and to ſupply it with many utenſils about it, that were neceſſary.

CHAP. III.

Verſ.1. A*Nd when the ſeventh moneth was come, &c.* In the end of the former Chapter
having ſhewed that after their offering made, the Prieſts and Levites
went and dwelt in their Cities, and the reſt of the people in theirs: Now the
time of keeping the Feaſt of Tabernacles being come, in the ſeventh moneth they

came with one accord again to *Jeruſalem* : *Then* Ieſhuah *with his kinred* , *the* Verſ.2.
Prieſts and Zorobabel *with his kinſmen, roſe up and built the Altar,* &c. And having
ſet this upon the old foundation in the Prieſts Court, where *Solomon* had ſet
the Altar for Sacrifice up of old, they offered ſacrifices pertaining to that ſolemnity
from day to day, as was appointed, *Numb.* 29. 13. And this they did although
the heathen dwelling round about them made them afraid, as envying at theſe their
proceedings, for the enmity which they bare through the inſtigation of Satan, against
the true God and his worſhip. And, as they did at the feaſt of Tabernacles,
ſo they did daily, as was appointed by the Law, morning and evening, beginning
the firſt day of the moneth, and ſo going on from day to day, and on the new Verſ.6.
Moons, when yet there was no foundation of the Temple laid ; for order was not
taken for this till five moneths after, but onely moneys were given to workmen Verſ.7.
for the providing of materials, and then in the ſecond moneth of the ſecond year
after their comming, they ſet to the work, and laid the foundation, certain Levites Verſ.8.9.
being ſet to play upon inſtruments, and to ſing at the doing hereof to the Verſ.10.11.
praiſe of God. But even when ſome were ſinging and making muſick, others that Verſ.12.
were ancient wept to ſee how much this Temple was like to come ſhort of that
which *Solomon* had built before, but was by *Nebuchadnezar* deſtroyed for their
ſins. For ſo indeed it muſt needs doe, ſeeing *Solomon* who built the former abounded
both with riches and people, and they that ſate now to the work, were a
company of poor exiles, who wanted the means which he enjoyed : yet *Hag.* 2. 8.
they are comforted with this, that the glory of the Temple by them now built,
ſhould be greater then the glory of that, which *Lyra* expoundeth as ſayd, becauſe *Lyra.*
the ſtate that they were in being conſidered, it was more admirable, that ſuch an
houſe be built by them now, then one more magnificent by *Solomon* then. But
for ſo much, as it is ſpoken not of the preſent but of the future times, *The glory of
this houſe ſhall be greater,* he yeeldeth this other reaſon, *viz.* becauſe the Law was
taught in the Temple of *Solomon*, whereby none ſhall live, but in this the Goſpel
of life and peace by Chriſt and his Apoſtles, And this indeed is the trueſt, and
moſt evidently proving, that Chriſt is not yet to come, but already come, ſeeing
otherwiſe this can never be verified, for ſo much as the Temple built by *Zorobabel*
and *Jeſhuah*, was long agoe deſtroyed by the Romans.

CHAP. IV.

THE foundation of the Temple was no ſooner laid, but the Jews enemies Verſ.1.
hearing thereof came to *Zorobabel*, and offered to joyne with them in this Verſ.2.
building, alleaging, that ſince the dayes of *Eſarhaddon* the King of *Aſſyria*, who Verſ.3.
brought them thither, they ſacrificed to none other God. But *Zorobabel* denyed Verſ.4.
them, and alleaged the decree of *Cyrus*, that the Jews onely ſhould build it, for
which cauſe they ſought to hinder them as much as they could, and did hinder the
building of the Temple all the dayes of *Cyrus*, that it went no farther forward all
his dayes, nor after his deceaſe till the reigne of *Darius*, that is, *Darius Hiſtaſpis*, Verſ.5.
who ſucceeded *Cambyſes*, otherwiſe called *Ahaſhuerus*, or *Artaxerxes*, *ver.* 6, 7.
For *Cyrus* having reigned after the Monarchy of thoſe parts attained, nine years,
was ſlain by *Thomiris* Queen of the Maſſagetes, having committed his Kingdom
to his ſon *Cambyſes* when he went to that war, then he having reigned eight
years, the *Magi* obteined the Kingdom ſeven moneths, after whom being ſlain,
this *Darius* was choſen King by the neighing of his horſe, ſo that the work was
intermitted about 19 years. In the time of *Cyrus*, becauſe he was buſied with
divers wars with the Lydians, who revolted from him, after that he had ſubdued
them, and that by the means of *Pactias*, to whom he had committed the treaſure
of *Crœſus*, taken there to carry to *Ecbatana*, his chief City. For hereby he animated
the Lydians againſt *Cyrus*, and went and beſieged *Sardis* the chiefe City
of the Countrey, which was by him committed to one *Tabulus* to keepe ; *Cyrus*
therefore fought againſt the Lydians, and overcame them the ſecond time, and
would have deſtroyed *Sardis*, but that *Crœſus* deſired him rather to take all *Herodotus.*

Armes away from them only, and to forbid them to have any hereafter, and inſtead of exerciſing themſelves therein, to uſe playing upon inſtruments of Muſique, perſwading him, that thus they would ſoon grow effeminate and no more dangerous for rebellion. And ſo indeed it proved, the moſt warlike people of that Countrey becomming moſt womaniſh and unfit for War. 2 Hee had Wars with the *Maſſagetes*, againſt whom he by the advice of *Crœſus* uſed this policy, he ſent a weak part of his Army againſt them, for hee had therein 200000 men, who were inſtructed, to leave in their tents, when they ſhould flee before the *Maſſagetes* good ſtore of wine and other proviſion, and having done ſo, the third part of the *Maſſagetes* Army which only was employed againſt them, having overcome them, and taken their tents, ate and drank abundantly, and thereupon fell into a dead ſleep, then the *Perſians* returning ſlue and took them all, and took *Spargapiſes*, the ſon of *Thomiris* their Queen. Hereupon ſhe rayled againſt *Cyrus*, and bad him return ſpeedily into his own Countrey, upbrayding him with his deceit, and threatned for his bloud-thirſtineſſe to kill him with bloud ſoone, if he did not. And ſo, he contemning all that ſhee ſayd, ſhee proceeded to battell againſt him and ſlue him, and all his men, not leaving one alive to tell the news, and having found him amongſt the dead cut off his head, and filled a veſſell with bloud and caſt it in ſaying, *Satisfie thy ſelf now with bloud, which thou haſt ſo much thirſted after*. By reaſon of theſe Wars *Cyrus* could no more, whilſt he lived, intend the building of the Temple, and therefore the enemies of the Jews neere about them might eaſily hinder it all his days. So that great Monarch having been King of *Perſia* 20 or 21 years, and nine years over all the Kingdoms round about him, fell with his whole Army through the prowesſe of a woman. And when *Cambyſes* attained the Kingdom after him, the *Samaritans* wrought ſo with thoſe, that were great about him, that he would not ſuffer the Iews to go foward in this building during his reigne. But to returne to the enemies, that hindered the building, becauſe they might not be permitted to build amongſt them. They are 2 Kings 17. thought to be the *Samaritans*, that is, the people placed in *Samaria* by the King of *Aſſyria*, when he had carryed *Iſrael* away captive, from which time they ſay, that they ſacrificed to none other God, but to the Lord. Whereas they ſay, that they were brought thither by *Eſarhaddon*, who was ſon to *Sennacherib*, and when 2 Kings 19. he was ſlain, reigned in his ſtead, but *Salmanaſar* a Predeceſſour of *Sennacherib* brought thoſe thither, that dwelt in *Samaria* according to the ſacred Hiſtory. *Lyra* and others ſay, that theſe were another company ſent over, after that the other were, many of them deſtroyed by Lyons, together with a Prieſt to inſtruct them in the ſervice of the true God, after which they are ſayd to have feared the Lord, but to have ſerved their Idols ſtill. Wherefore they ſayd untruly, that they ſacrificed to none other, but to their god, as alſo when they offered to build with them, they did it but in diſſimulation, that they might have an intereſt in the Temple to bring in their Idolotry thither alſo, which *Zorobabel* ſuſpected, and therefore denyed their joyning vvith him and his Ievvs. And with what an ill minde they made this attempt, appeareth in that they practiced againſt this building to hinder it ſo ſoon Pellican. as they were denyed. *Pellican* obſerveth hence, that we ought not to have communion with ſuch, as worſhip not God ſincerely, that is, which worſhip God ſo, as that they ſerve Idols alſo, and this was reaſon enough to reject their motion, but Note. becauſe *Zorobabel* would not provoke them, he paſſing this over in ſilence, alleageth only the Kings Decree. And upon this ground Papiſts refuſe to have communion with Proteſtants, whom they count Hereticks, but they themſelves are far more aptly reſembled by the *Samaritans* for their manifeſt Idolatry both practized by them, and commanded by their ſecond *Nicen* Councell.

Verſ. 5. It is ſayd, that they might hinder this work, they hyred Counſellours againſt Ioſephus. them, that is, as *Joſephus* hath it, they by Bribes corrupted ſuch officers, as were by King *Cyrus* appointed to defray the charges out of his treaſury, that they deviſed ſome excuſes to *Cyrus*, and ſo held their hands, when he by reaſon of his diſtractions had no leyſure to look ſo narrowly into it, whereby it came to paſſe, that their hands were weakned, and this work, although it did not utterly ceaſſe, went but ſlowly forward, untill the death of *Cyrus*. But hee being dead, and *A-*

ha-

Ahaſuerosh or *Cambyſes* comming to the Kingdome, the enemies waxed more bold, and by writing to him obteins an utter ceſſation thereof all his time, which vvas about nine yeares.

Verſ.7. *Iunius.* *Pellican.* *Lyra.*

In the dayes of Artaxerxes *wrote* Ribſtan, Mithredates, *and* Fabeel, *&c.* Theſe three, and they that are ſaid to be their fellows, vvere *Toparchs*, ſaith *Iunius*, and the other tvvo, *ver.*8. Preſidents of thoſe parts, and he ſaith, that they vvrote in the Syriack tongue, becauſe the Ievvs commonly underſtood it: But *Pelican* contrarivviſe that it might not be read of the Ievvs, vvho vvere about the King, yet *Lyra* expounds it, as *Iunius*, ſaying, that it vvas both vvritten and read in Syriack, that it might be underſtood by the King and the Ievvs; amongſt vvhom it vvas ſent, vvell underſtood that tongue, ſeeing they had dvvelt long in *Babylon*. And divers other peoples are numbred, vvhich vvrote to the ſame effect vvith them, as the Dinaans, Aparſatheans, &c. vvhom the noble *Aſnappar* is ſaid to have brought and placed in *Samaria*. In ſome Tranſlations, ſayth *Lyra*, it is *Salmanaſar*, but in Hebrevv it is *Aſnappar*, and he is held to be the ſame vvith *Eſachaddon*, vvho is ſaid, *ver.*2, to have brought them thither, they being tvvo names, of one and the ſame man, vvhereas theſe people are ſaid to have dvvelt beyond the river, the river *Euphrates* is meant, for that vvas betvveen the land of *Judea* and *Aſſyria*.

Verſ.9,10.

Verſ.12.

Now in their Letter they gave the King to underſtand that the Jews were about building the City *Jeruſalem*, and if they were ſuffered ſo to doe, there would be danger that he ſhould have no more tribute paid unto him, yea, of loſing all that Province. Before this nothing is ſaid of building the City, but of the Temple onely, nor in the Proclamation of King *Cyrus*, but it is to be underſtood, that when the building of the Temple was permitted, the building of the City wherein it ſtood, was permitted alſo, or elſe, how ſhould the people have dwelt in it? And this, as ſeeming moſt materiall to theſe Samaritans to move the King withall, is laid to their charge, the Temple not being once mentioned, as being a work about which they did little, ſince that by their enemies conſpiring againſt them, they had the charges at the firſt allowed by *Cyrus* kept back. *Ver.* 15. They will the King that the Records may be ſearched, that thereby the rebellions of the Jews againſt others his predeceſſors might appeare to make their preſent accuſation the more probable. For Kings had their Chronicles in all Countreyes, wherein all memorable things were recorded, and therein was ſet down their rebellions againſt former Kings of *Aſſyria* and *Babylon*, ever ſince the time of King *Ahaz*, who firſt inthralled his Kingdom to *Tiglath Pileſer*.

Verſ.15.

Verſ.18.

King *Artaxerxes* having read their Epiſtle, returneth anſwer, that it was true touching that which they had written unto him, the Jews had always been rebellious, and in times paſt had mighty Kings of their own, who reigned far and wide, and took tribute, that is, *David* and *Solomon*, and therefore he commanded, that they ſhould not ſuffer them to build any more, &c.

Verſ. 23.

And ſo they accordingly, by force kept the Jews from building the City, and thus the Temples building alſo was hindered, although not by the King forbidden, unleſſe as a part of the City, but howſoever it was hindered, it ſeemeth by that which is ſaid, *Chap.* 5. 16. that it was not altogether intermitted, no not at this time, of this *Artaxerxes* or *Cambyſes*: *Euſebius* ſayth, that he was called the ſecond *Nebuchadnezzar*, as he might well be, becauſe of his enmity againſt the Jews, in that as he deſtroyed the City and Temple, ſo this man would not ſuffer the re-building of it. And by the Hiſtory written of him by *Herodotus* and *Juſtin*, it appeareth that he was a man moſt ambitious of dominion, a contemner of all Religion, and a cruell Tyrant, and was judged accordingly. For firſt he took occaſion to quarrell with *Amaſis* King of *Egypt* about his daughter, and fought againſt and ſubdued *Egypt*, deſtroying their Idols, and particularly cauſing their god *Apis* by the Prieſts thereof to be brought unto him, which was a choiſe bullock rarely marked, kept in a Temple, and deriding their ſuperſtition, he with his ſword thruſt it into the ſide, of which wound it languiſhed and dyed. Then he ſent to ſpoile the Temple of *Jupiter Ammon* in *Lybia*, but they that were ſent by him were deſtroyed by a tempeſt of ſand over-whelming them. After this, he alſo fraudulently ſent a preſent to the King of *Ethiopia*, pretending a deſire of amity,

Euſeb. Chron.

but intending thus to make him ſecure, and then to invade him. But that King wiſely ſeeing into his end, told his Embaſſadours plainly thereof, and returned unto him a bow, bidding them to ſay unto him, that he were beſt to forbeare comming thither, untill the Perſians were able to bend that bow, and then alſo to increaſe his number. For the Ethiopians, called Macrobians for their long life, were mighty men, being nine or ten foot high. *Cambyſes*, notwithſtanding, bent his courſe towards *Ethiopia*, but through want of victuals by the way, he was conſtrained to kill the horſe for meat, and then every tenth man, and ſo with great loſſe and ſhame to return into *Egypt* again. For his cruelty, it appears by theſe few examples. His brother *Smerdis* being preſent when the bow was brought from the King of *Ethiopia*, attempted to draw it, which he did within three inches, but none elſe could doe the like, wherefore the King being jealous of him, leaſt he ſhould aſpire to the Kingdom, ſent him away, and a man after him to kill him, which was done accordingly. He alſo having a luſt to his own ſiſter, would take her to wife, but becauſe he knew that the Perſians would not endure it, he firſt called the Judges, and demanded of them, whether he might not by the Laws of the Perſians marry her. They fearing his diſpleaſure, ſaid, there was no Law whereby ſuch a thing might be done, but by the Perſians Law, the King might doe what he pleaſed, and ſo he marryed her; but within a while when he was with her, beholding a lyon put out to a maſty dog, to fight with him, who having torne, and almoſt kild him, another dog, fellow to that which was in danger eſpying it, brake looſe from the place where he was tyed, and run and helped his fellow, and ſo together they overcame the lyon: he laughed to ſee this ſport, but ſhee wept, and being by him asked the cauſe, ſhee anſwered, ſhee wept to ſee that the poor lyon had no brother to helpe him, whereupon he fell into a rage, as thinking himſelfe thus taxed for his brothers death and ſlew her. *Prexaſpes* alſo whom he had with him as his Counſellour, being asked what the people ſaid of him, and anſwering, that the common ſpeech was, that he was too much given to drinking, he was ſo moved at this his freedom to admoniſh him, which he thought for his familiarity with him, that he might be bold to doe, as that hee cauſed his ſon to be brought forth, and ſet for a marke to ſhoot at, ſaying, hereby thou ſhalt perceive whether I be a man intemperate, and troubled in my head or not. If I ſhoot and hit thy ſonne into the heart, then it will appear that I am ſober, and it is falſe which the Perſians ſay of me, and having ſhot, he cauſed his body preſently to be ripped, and finding that he had pierced his heart, he rejoyced greatly, neither durſt the father ſay any other, but praiſe his skill, in ſuch ſlavery are the moſt familiar friends of Tyrants unto them. After this alſo he put *Crœſus* from him, who was bold to reprove him for killing twelve of the Perſians, for which he bent his bow to ſhoot at him, but he perceiving it, avoided out of the room: then he commanded one to kill him, this being by *Crœſus* perceived, he wrought ſo with him, that he was content that he ſhould hide himſelfe, untill that the King asked again after him, and if when he ſpake of him, he ſhould deſire his company, he ſhould bring him forth unto him alive, but if otherwiſe he ſhould declare again his pleaſure was that he ſhould die, he ſhould yeeld himſelfe to death. Now, it ſo happned, that the King asked after him as deſiring him, then the man to whom the charge had been given to kill him, ſaid, that he was ſtill alive, of which *Cambyſes* was glad, and receiving him again into his grace, hee cauſed the other that ſaved him contrary to his command, to be put to death. Beſides theſe, he cruelly kild unjuſtly many more. But at laſt, it came to him according to his demerits; for one *Smerdis* a *Magus*, to whom he had committed the Government of *Perſia*, in his abſence, tooke the Kingdom upon him, giving it out that he was *Smerdis* the Kings brother, being alſo moſt like unto him in favour and perſon. The King hearing this, called the man unto him, to whom he had committed the killing of his brother *Smerdis*, and examines him again about it, he affirmed, that he had buried him with his own hands, and ſo being ſatisfied touching that, he haſtned againſt the uſurper, but in taking horſe, his ſword fell out of the ſcabbard, and wounded him mortally on his ſide, where he had ſtab'd *Apis* before. Then he cals together his Nobles, and certifies them, that *Smerdis* his

Herodotus.

Nauclerus.

his brother was certainly dead, and therefore he that now uſurped was another man, that they might not ſuffer him in the throne, and ſo he dyed : and this was thought by the Egyptians to have befalne him as a juſt judgement for his contempt of the gods. And indeed in a man, either of no Religion, or of a falſe Religion, it is no marvaill to ſee vengeance comming upon him for his contempt, even of ſuperſtition, becauſe ſuch are without God in the world, and ſo under the power of the Devill, by him to be carried headlong to deſtruction, that ruleth in them.

Note.

Thus then it appeareth that *Darius* came not immediately to the Crown after *Artaxerxes*, but *Smerdes* a uſurper having firſt held it ſeven moneths according to *Herodatus*. For the manner how he was cut off, he ſayth it was thus. At the firſt the man to whom the King had given a charge to murther his brother, after the King *Artaxerxes* his death denyed it utterly, as fearing, that if he ſhould confeſſe it, his life might be in danger. Hereupon the *Smerdes* now reigning, was ſuffered to ſit upon the throne in quiet, yet when the Princes ſaw that he kept himſelſe ſo ſecret, that none of them could ſee him in a long time, they began to marvail at it, for although the Perſian Kings holding it a point of royall ſtate, not to be often ſeen of the people, yet the Princes ſomtimes were admitted into his ſight : Therefore it not neing now ſo done unto them, they much ſuſpected that he was not the right *Smerdes* of the bloud Royall, who now reigned, and one of them eſpecially called *Othanes*, Uncle to *Cambyſes*, being deſirous to ſift out the truth, ſent by a ſecret meſſenger to his daughter *Phædima*, who had been one of *Cambyſes* his wives, and now was taken by this *Magus*, as alſo the reſt of his wives were, deſiring her to let him underſtand whether this were that *Smerdes* indeed, which was *Cambyſes* his brother, but ſhee returning anſwer that ſhee knew not, for ſhee had never ſeen that brother of the King, he willed her to aske *Atoſſa* the daughter of *Cyrus* that queſtion. But when ſhe anſwered again that ſhe was kept from her, and ſo were all the wives of *Cambyſes*, that they never could come one at another : he yet deviſed another way to finde it out, and that was this. He called to minde, that *Smerdes* the Maguto loſt his eares once by the command of *Cambyſes*. He willed his daughter therefore, once more, when he ſlept by her, to feele whether this *Smerdes* had any eares or no, and when ſhee had thus done, and certified him of the truth, he being reſolved that he was an uſurper, and calling two other Princes into Counſel with him, diſcloſed the matter unto him, then unto thoſe three were joyned three more, who agreed together to enter the Palace by night, and to kill ſuch of the Guard as reſiſted them, till they ſhould come at the King, and did ſo upon ſuch a ſodain, that they found little reſiſtance, till that by the noiſe which was made in the Court, his two brothers ſtarted up, and took one a bow and arrows, and the other a ſpeare to reſiſt them, but they being ſoon quelled, they came to the Uſurper and ſlew him, defending himſelfe with the leg of a golden chaire ſtanding in his bed chamber. Then after conſultation, they agreed together for the Government of the Kingdom, to chooſe a new King, and it was done thus. A certain place was appointed, for all the Princes to meet together, early in the morning before the Sun, and hee whoſe horſe neighed firſt after the Sun riſing ſhould be King, for the Perſians were worſhippers of the Sun, and to the Sun uſed to ſacrifice horſes. Therefore the horſe of *Darius* neighing firſt, he was immediately ſaluted as King by all the reſt. And this was *Darius*, the ſonne of *Hiſtaſpis*, concerning whom being but 20 years old, and ſo thought to be too young to goe to war, *Cyrus* had dreame in his laſt expedition againſt the Maſſagetes, that be ſaw him having upon his ſhoulders two wings, which covered all *Aſia* and *Europe*. This he taking to portend his atteining to the Monarchie over both theſe parts, called *Hiſtaſpis* his father to him, and told him that he much ſuſpected his ſonne for rebellion, and therefore would have him return home forthwith, and look to him that he attempted nothing, threatning at his return to call him to an account. But this dream took not effect till this time, being nine or ten years after. *Darius* being thus made King, the reſt of the conſpirators made him to agree to theſe two conditions. 1 That he ſhould take no wife but of their daughters. 2 That it ſhould be lawfull for any of them at any time, to come and ſpeak with him, without any meſſengers going between; unleſſe he were in private with his wife, *Intafernes* therefore after he had fulfilled one condition in marrying *Phadima* the daughter of *Othenes*, went to ſpeak with him, and paſſing on till he came at the porter, he vvould have entered into the room where *Darius* was, but being told by the porter, and him that brought anſwer from the King, that he was then with his wife, and therefore not to be ſpoken with, he took them two in a rage, and cut off their ears and noſes, and putting bridles about their necks let them goe, becauſe he thought that he was deluded by them. They being thus deformed, went into the King, and when he underſtood vvhat was done, and by whom, he firſt feared that it was done by the conſent of the reſt of the Princes, as meaning to rebell againſt him. But upon inquiry finding that *Intafernes* was the ſole agent, and that none of them had any knowledge thereof, he ſent immediately, and cauſed *Intafernes* with all his houſe to be put in priſon, intending to puniſh them all with death. But his wife ſeeing the danger wherein her husband and his whole houſe ſtood, went to the Court, and ceaſſed not by her tears to importune him ſo; as that he granted her the life of one of the houſe whom ſhee ſhould deſire, then ſhee deſiring her brother, the King would know the reaſon, why ſhee beg'd his life rather then her husbands, and ſhe anſwering, becauſe if her husband were dead ſhe might have another husband, and by him more children, but if her brother, ſhe could not have a brother again, the King was ſo well pleaſed herewith, that he granted her not onely his life, but alſo the life of her eldeſt ſonne, and cauſed all the reſt to be put to death. *Darius* being thus eſtabliſhed in the throne, the Temples building

Verſ.24. went not yet forward till the ſecond yeare of his reigne. Yet *Joſephus* ſaith, that

Ioſephus. he had vowed, if he were King, that it ſhould be built, and that out of 3 *Eſdras* 4. where it is ſaid, that *Zorababel* ſtanding before *Darius* with two other young men, ſpake ſo wiſely beyond them, that the King bid him aske what he would, and it ſhould be done for him. Then he humbly deſired his Majeſty to remember his vow that he had made, if he were King to build *Jeruſalem*, and to reſtore the veſſels pertaining to the Temple, whereunto he immediately conſenting, gave bounteouſly to this work yearly till it were finiſhed, and ſent home the Jews remaining, and made them free, &c. Wherefore it is moſt probable that *Zorobabel* by the counſell of the High Prieſt, and elders of the Jews went over to *Perſia*, in the firſt year of the reigne of *Darius*, being full of hope now, that *Artaxerxes* was dead, who had been an enemy to all Religion, and *Darius* had attained to the Kingdom, that he ſhould prevail with him to further the building of the Temple. Eſpecially for that familiarity which he had with him in times paſt, when he lived in *Babylon*, and heard him make ſuch a vow, intimating the piety that was in him. And if the ſtory of that *Eſdras* be true, he thus prevailed, as hath beene ſaid, and the next year they fell afreſh to the building, as followeth, *Chapter* 5.

CHAP. V.

Verſ.1,2. THen, that is, *Anno* 2 of *Darius* propheſied *Haggai* and *Zechariah*, that they ſhould build, *Zorobabel* the Prince, and *Jeſhuah* the High Prieſt hereupon ſetting again upon the work. This ſeemeth to contradict the Hiſtory of *Joſephus*, and of 3 *Eſdrai*, becauſe if by the grant of King *Darius*, they returned to this building, then they ſhould not have needed Prophets to incite them, and to make them promiſes if they proceded in it, or to reprove them for their backwardneſſe to this work, as *Haggai* doth. For hovv could they have ſhevved more forvvardneſſe, then in ſending over to *Darius*, ſo ſoon as they heard, and ſo could conceive any hope to prevail for liberty to returne to this building againe? The propheſie therefore of *Haggai* being an invective againſt them for their backwerdneſſe, and a complaint that they rather intended their own private contentments then the building of the Lords Houſe, ſheweth that till they were excited by the Prophets, they had little zeale or care about this work, and that the encou-

ragement which they had from *Darius*, came after an attempt made again in
the time of *Darius* by the enemie to hinder it, appears here, *Chap.* 6, 7, 8. It is to
be conceived then, that when theſe Prophets propheſied, both the Prince and
people being cooled in the zeale by the oppoſition of enemies, ſat ſtill and ceaſſed
working upon the Temple, and yet both built houſes for themſelves and followed
the works of their husbandry and trades. For this *Haggai* intimateth when he
ſaith, *it is time for you to dwell in ſeiled houſes, &c. And yee carry out much ſeed,
and reap but little, &c.* That this was a fault, and worthy of reproof, appeareth,
becauſe as was noted before, when *Artaxerxes* forbad the building of the City,
he forbad not the Temples building alſo, but paſſed that over in ſilence, ſo that
they were not by his command kept from this work, however their enemies
might abuſe their authority to make them to ceaſſe from that alſo, if their words
would doe it. But notwithſtanding theſe enemies oppoſition, they built them
fair houſes to dwell in, it being no part of that Kings meaning that they ſhould be
hindered here-from, but from bringing it into the forme of a City, by walling it,
and making Forts therein. Wherefore if their zeal had been as great to the
Lords houſe, as their care for their own private content, they would not doubt-
leſſe ſo have neglected it, but taken as much liberty to re-build it as for their own
dwellings. As need was therefore, God now ſtirreth them up by his Prophets,
in a time, which he by his divine ſpirit knew to be moſt fit, and ſo they ſet to the
work again. Yet *Joſephus* to make good what he hath ſaid, conceiveth that the
Jews were afraid, notwithſtanding the Kings writing, that hee might change
his minde, and therefore they needed Prophets to put them on, which is impro-
bable, ſeeing the Laws of the Medes and Perſians altered not. But *Thatnai* Verſ. 3.
Governour beyond the River, and *Shetker-Boznai* came unto them and ſaid, &c.
Theſe men, as it ſeemeth, were at the comming on of a new King, put into com-
miſſion there, to rule inſtead of thoſe in the time of *Artaxerxes*, for *Chap.* 6. 16.
they are called Perſians, and they were more equally diſpoſed towards the Jews,
then their predeceſſours had been. For they certified nothing but the truth, and
ſought not to exaſperate the King againſt them by malicious ſuggeſtions, as they,
but onely deſired him that ſearch might be made, whether *Cyrus* had given liberty,
and contributed to this building or no, as the Jews ſaid, and hereupon to ſignifie Verſ. 4.
his pleaſure. Whereas it is ſaid in the firſt perſon, we anſwered them, &c. *Pel-* *Pellican.*
lican gathereth that *Ezra* was now preſent amongſt the Jews, and *Lyra* likewiſe, *Lyra.*
but I rather ſubſcribe unto *Lyra*, in otherwiſe ſhewing a reaſon of his thus wri-
ting, *viz.* becauſe he counted himſelfe one of them, although at this time in ano-
ther place, as appeareth, *Chap.* 7. 1. we anſwered therefore, is as much as if he had
ſaid, ſome of us Jews, ſo S^t. *B.* ſpeaking of Chriſts comming to judgement, ſaith,
Then we that are alive ſhall be taken up, that is, ſome of us who are the faithfull. 1 Theſ. 4.
Ver. 5. *But the eye of their God was upon the captives which returned*, this is inſer- Verſ. 5.
ted that it might not be imputed to fortune or chance, but to the divine provi-
dence, that theſe Princes did no way hinder the building of the Lords houſe, al-
though they came to enquire about it, and that we might know that it was no Note.
good diſpoſition in them, but an over-ruling power of God, who hath all mens
hearts in his hands, to hold them from doing otherwiſe, and withall to encourage
all men to obey his Prophets, in doing that which they commanded in his name,
although otherwiſe they can ſee no cauſe of encouragement, as theſe Jews could
not, when they were exhorted to ſet upon this work again, till the event gave
them encouragement.

CHAP. VI.

THe Epiſtle of *Thatnai* and his Colleagues comming to King *Darius*, ſearch was made in the Annals, and it was found, that *Cyrus* ordained the rebuilding of the Lords houſe, and therefore King *Darius* giveth a charge to *Thatnai*, &c. that they interrupt them not, but further them by ſupplying neceſſaries out of the Kings Revenues there, threatning ſuch, as did otherwiſe with deſtruction, and imprecating all enemies to this work, or demoliſhers of it again, after it ſhould be built. *Ioſephus.* Beſides this, *Joſephus* ſayth, that there was another Epiſtle written by the *Samaritans*, wherein they ſought to move him againſt this building, by recounting the prolubition of *Cambyſes*, his predeceſſour: but ſeeing nothing is ſayd hereof in the ſacred Hiſtory, I paſſe this over. *Darius* having given ſuch incouragement to this Work, Verſ.14. it went forward with all ſpeed, till it was finiſhed according to the will of God, at the propheſying of *Haggai* and *Zachariah*, as *Cyrus* had appointed, and *Darius* and *Artaxerxes*, Verſ.15. and it was finiſhed the third day of the moneth *Adar*, the ſixth yeare of *Darius*. *Ioſephus.* Hereby *Artaxerxes* is to be underſtood the ſon of *Darius*, called *Artaxerxes*, ſo *Joſephus*, who will have *Xerxes* and *Artaxerxes* all one. But the truth is, *Xerxes* was the ſon of *Darius*, and reigned next after him, and then came *Artaxerxes* to the Crown two and twenty years after the Reign of *Darius* ended, but his name is here put downe together with *Cyrus* and *Darius*, by way of preoccupation, that wee might have at one view all the Contributors of the *Perſian* Kings to the Temple together, and the name of *Cyrus* by capitulation. And this *Artaxerxes* to diſtinguiſh him from the other, hath amongſt Hiſtorians the name of *Artax. Longimani*. *Funccii Chronol.* And *Funccius* ſayth, that this *Darius Hiſtaſpis* was otherwiſe called *Ahaſhuerus*, and was the husband of *Heſter*, to the confirmation of which maketh alſo that which is written of his Feaſt, and his 127 Provinces, 3 *Eſdras* 3. the ſame being ſaid of *Ahaſhuerus*, *Heſter* 1. but ſome others hold *Artaxerxes Longimanus* to have bin that *Ahaſhuerus*. The moneth *Adar* was the twelfth moneth, anſwering for the moſt part to our *February*, ſo *Junius*, *Iunius.* and that rightly, but whereas by *Artaxerxes* here ſpoken of, he underſtandeth *Artaxerxes Mnemon*, the ſon of *Darius Nothus*, hee greatly erreth, ſeeing betwixt him and this *Darius* were three Kings, as hee himſelf granteth. *Xerxes*, *Artax. Longimani*, and *Darius Nothus*, the firſt reigning 22, the ſecond 40, according to *Funccius*, 44, the third 26. unto which if 36 be added, which was the time of the Reigne of *Darius Hiſtaſpis*, nine of *Cambyſes*, and nine of *Cyrus*, of how long a time muſt the building and adorning of the Temple be with ſuch veſſels, as were to be uſed therein? (for more veſſels were by this King given to the houſe of the Lord, *chap.*7.19. Verily above 140 yeeres, which is improbable, and all the time of three Kings being 88 years muſt be granted to be paſſed over in ſilence. *R. Solomon*, ſayth *Lyra*, will have *Darius* and *Artaxerxes* one and the ſame man, affirming, that all *Perſian* Kings were called by the name, as the Egyptians of *Pharaoh*. The time then of building the Temple after this ſetting to the worke againe was but foure yeares, and ſome odde moneths, and from the beginning about 24 yeares. Whereas *John* 2.20. it is ſayd 46 yeares was this Temple in building, ſee the reſolution there. And it might haply be a common errour ariſing from the ignorance of the yeares, that theſe ſeverall Kings reigned eſpecially, if the firſt year of *Cyrus* his Reign, when hee provided for the building of the Temple, were taken for the firſt of his Reigne over *Perſia*: for ſo unto his Reigne of 30 years more then nine years of *Artaxerxes* being added, (for ſome ſay, that he reigned more) and ſix of *Darius* the totall will amount to 46 at the leaſt, when the building of the Temple was ſet upon again at the propheſying of *Haggai*, and it is to be noted, that this work brought with it a temporall bleſſing of great fruitfulneſſe. For to ſhew this, *Hag*.2.11. in the ninth moneth, which was three moneths after they began to build, and anſwers to our *November* in part, and in part to *October*, when the Grapes and Olives being all gathered, they uſed to make their Wine and Oyle, they are bidden to conſider what ſcarcity they had before, as is alſo ſpoken, *chap*.1. and what plenty now, *Verſ*.15,16,19. to be incouraged to go on in ſo godly a work, in hope of the like bleſſing to continue ſtill upon them: affirming, that the ſacrifices, which they offered before, were not offered to him, whilſt the building of the Temple lay neglected. Note. A notable ground of looking for a bleſſing in worldly things then only: when the edification of the Church in any land, and what conduceth moſt hereunto is attended firſt and chiefly, for till this be done, there is no expectation of proſperity in any thing.

The

Verſ.16. The building of the Temple being perfected, they proceeded to the Dedication with ſacrifices of all ſorts. But becauſe between this worke begun, and the time of finiſhing there hapned a revolt of *Babylon* from *Darius*, which was againe recovered by the moſt admirable ſtratagem that ever was deviſed, I cannot but inſert it, before I proceed further to tell of the Jews great ſolemnity. *Darius* having brought mighty forces againſt *Babylon*, was ſhot at from the Walls, and derided by them ſaying, That he might go away and come again, when a Muſe had foaled, to win *Babylon*. But when he had continued his ſiege 20 moneths, there was one Prince vvith him called *Zopyrus*, one of the ſeven that killed *Smerdes* the Uſurper before ſpoken of; who had a Mule that foaled, of vvhich being certified by his ſervants, he vvent to ſee it, and recounting the vvords of the *Babylonians*, hee gathered hereby, that the time vvas novv come to vvinne *Babylon*, and that he muſt be the man, by vvhoſe policy, vvherefore taking a knife, hee ſlit up his ovvn noſthrils, and cut off his ovvn eares, and ſo all bloudy preſented himſelf to *Darius*, to vvhom being amazed, at the ſight he opened his ſtratagem, *viz.* that he vvould go as a Run-avvay to the Wals of *Babylon*, and being taken, hee vvould handle the matter ſo, that he might get credit amongſt them, and have the government of their Army committed unto him, and then hee vvould have the King ten dayes after to aſſault one of the gates of the City vvith a thouſand of his meaneſt ſouldiers, and a fevv days after another gate with 2000, & after that another gate with 4000, at vvhich laſt time he ſhould place his Army under the Walls at tvvo other gates, vvhere he vvould let them in. Then he fled vvithout delay to the *Babylonians*, vvhere being taken by the Watch and brought in, he exclaimed upon *Darius*, ſaying, That becauſe hee perſvvaded him to rayſe his ſiege and not to teare time in abiding before a City invincible any longer, hee thus miſuſed him, for vvhich, if they would harken to him, he would both be revenged upon him, and help them to a famous victory over him, ſeeing he knew all his counſels. Hereupon they began to be ſomwhat moved, and at the day by him appointed, furniſhed him with an Army to defend the firſt gate before mentioned, wherein he behaved himſelfe ſo, that he ſlew 1000 men, at the next time, at another gate 2000, then 4000, whereby he came to be the onely man in authority in the City, and was extolled of all, till the day being come that he had appointed with *Darius*, hee ſet open thoſe two gates, which he had promiſed, and ſo *Babylon* was taken the ſecond time, and *Zopyrus* was rewarded with that City during his life, enjoying it free, and with many other honours. *Herodotus. Iuſtinus.* Thus *Herodotus* and *Juſtinus*, who alſo tell of another war made by him againſt the Sythians, about the fifth year of his reigne, to which he prepared 700000 men, and 600 ſhips, but returned with great loſſe of men and diſhonour, both becauſe he needleſly put himſelfe into this war, as may be conceived, and did a moſt cruell act at his enterance upon it againſt an old man, whoſe three ſonnes, he having taken to ſerve him in this war, he was by their father ſued unto, out of commiſeration to his old age, to let one of them ſtay with him for his comfort. The King replyed as if he had been moved, that none of them ſhould goe with him, but thereupon he immediately commanded their Captain to ſlay them all three. Wherefore when he was come to *Scythia*, and they continued not certain in any place, but flitted from one to another, he thinking that they fled from him, ſent to their King either to ſtand his ground and to give him battail, or elſe in acknowledgement of ſubjection, ſend him ſome of his earth and water. The Scythian King replyed, that he removed not from place to place, for fear of him, but according to their Countrey manner, who uſed not to ſtay long in a place, but he wiſhed him to depart out of his Countrey, or elſe he ſhould ſhortly receive a preſent from him, whereby he ſhould know his minde, and accordingly he ſent unto him, a Bird, a Mouſe, and a Frog, and five Arrows, which were by *Gobrias* a Prince with him, thus interpreted: Unleſſe they did preſently flee away as a Bird, or creepe into holes as a Mouſe, or get them on to the water as a Frog, he would with his Scythian Archers, utterly deſtroy his whole Army. This being heard he haſtened away, having loſt for want of proviſion, about 80000 men. Verſ.16. But to return to the Dedication of the Temple, they could not but do this with exceeding great joy, becauſe

it had lyen ſo long demoliſhed, and was rebuilt with ſo great difficulty, and ſo
much oppoſition, wherefore, notwithſtanding their great coſt in building, they
all joyned as one man, now in making a ſolemne Dedication, by abundance of
Verſ. 18. ſacrifices, as they were able: and it is ſaid, *ver.* 18. that the Prieſts and Levites
were diſtinguiſhed, as was written in the Law of *Moſes*, which is ſo ſaid, becauſe
Numbers 3 and 4, they are diſtinguiſhed by their families, but more exactly,
Iunius. 1 *Chron.* 24. into 24 courſes, whereof one ſerved every week, and each one at his
weeks end, was free to goe about his own affairs, untill his week came again.
After the Dedication, followed the Paſſeover, within little more then one moneth,
and therefore it is here alſo commemorated: for the third day of the laſt moneth,
the Temple being finiſhed, the Dedication was made, and the time of the Paſſeover
Verſ.19. followed the next moneth, being the firſt of the yeare, the 14 day, and
they had a care in this alſo, to doe according to the Law, the Levites killing the
Verſ.21. Paſchall Sacrifices, and the cleane onely eating thereof, and that both Jews and
Gentiles that cleaved to them, for ſo it was ordained, *Exod.* 12.48. *Numb.* 9.14.
Verſ.22. whereas, *ver.* 22. in concluding this Hiſtory it is ſaid, God hath made them
Iunius. rejoyce, and turned the heart of the King of *Aſſyria* towards them. *Junius* taketh
occaſion hence to confirme his expoſition touching *Artaxerxes*; upon *ver.* 14.
that he was *Artaxerxes Mnemon*, and not *Longimani*, the next unto *Darius* but
one, becauſe he might well be called the King of *Aſſyria*, for ſo much as his father
Darius Nothus made him King in his own life time, and he reigned many years together
with him, the Kingdom being divided between them, *Aſſyria* to *Artaxerxes*,
and *Perſia* to his father *Darius*. But how could this be a cauſe of their preſent
rejoycing in the time of *Darius Hiſtaſpis*, when as hee reigned not ſo by the favour
of his father, till certain Generations after? The reſolution therefore of
Lyra. *Lyra* is better. *Darius* is meant by the King of *Aſſyria* here, and hee is
thus called, becauſe *Aſſyria* a Kingdome famous of old was under his
Dominion, ſo that hee might be called King of *Perſia*, or King of *Aſſyria*,
as the French King, King of *Navarre*. Touching any thing elſe done in
Herodotus. the Reigne of this *Darius* the ſacred Hiſtory ſayth nothing, but *Herodotus* noteth,
how a foundation of warre with the *Grecians* was now layd, whereby in time the
Monarchy of the *Perſians* was overthrowne. There was one *Hiſtieus*, Prince of
the *Mileſians*, who having done a good office for *Darius* in his return from *Scythia*,
by keeping the bridge of *Iſtrus* for him with his Army to paſſe over, was
therefore bidden by the King to ask what he would and it ſhould be granted him.
He therefore asked a place neer *Helleſpont*, called *Mercinus*, where he might build
a City, and this being granted, haſtned away about the Building. But *Megabyſus*
a great Commander under *Darius*, being returned from his Wars, in which
he had employed him, adviſed the King, that if *Hiſtieus* went forward in that
Work, it would in time prove dangerous to the *Perſian* State, becauſe he was an
induſtrious man, and the people thereabouts were rich, and well furniſhed with
ſhipping, wherefore by his perſwaſion *Darius* ſent for him under a pretence of
love, to have him as a moſt faithfull friend and Counſellour about him. But
Hiſtieus returning to the King, left *Ariſtagoras* his Kinſman to govern in his
ſtead, and after a while, ſecretly ſtirred him up to rebellion, ſignifying his minde
upon the head of a man, whom he ſent unto him ſo characterized, that he might
underſtand his meaning. *Ariſtagoras* hereupon ſought to ſtir up the Lacedemonians,
but being by him rejected, he went to the Athenians, and prevailed
with them, and the *Ionians*, peoples of *Greece*, ſo far that they joyning went againſt
Sardis. *Darius* hearing of it, ſent forces againſt them, and compelled them to
return home, but yet they ceaſſed not to fight againſt his people in other parts,
till that with a great Army he overcame *Ariſtagoras* at *Miletum*, and he fleeing
into *Thracia*, was ſlain there. And to *Hiſtieus* the King relating, how his people
had dealt with him, he ſaid, that all this had happened through his abſence,
wherefore, he deſired of him, that he might be ſent unto them again, and being
gone, turned Captain of the Rebels. But after many battails fought, at length he
was overcome by *Harpagus* a Perſian, at *Leſbos*, and a great part of his Army
ſlain, and he being taken was hanged, and his head being cut off ſent to *Suſis* to

Darius, being poudered with ſalt, at the ſight whereof he being offended, chid the actors, becauſe they brought him not alive to his ſight, and commanded the head to be waſhed and buried, as being the head of a friend, that had formerly deſerved well of the Perſians. By theſe examples we may ſee the end of ſuch as are the authors of rebellion, vengeance at the laſt befals them to the cutting of them off, according to their demerits.

Note.

After this *Mardonius* a kinſman of *Darius* was ſent out with a mighty Army againſt the *Athenians*, thinking alſo to ſubdue all *Grecia*, but his Sea forces being deſtroyed to the number of 20000 by an extraordinary tempeſt, and his ſhips broken and battered, and he himſelfe being in a fight by land wounded, hee returned into *Aſia*. But certain years after this, *Darius* being perſwaded by one *Hippias*, the ſon of *Piſiſtratus* that fled from *Athens* to him, and put in minde by a ſervant daily of the wrongs done him by the *Athenians* at *Sardis*, whom hee had cauſed ever ſince to ſay theſe words once a day with a loud voyce unto him. *O here! memento Athenienſium*, rayſed a great Army, whereof, removing *Mardonius* for his former ill ſucceſſe, hee made *Daris* and *Artaphernes* Leaders, commanding them to go againſt *Eretria* and *Athens*, and to bring them bound unto him. Then in a ſhort time they ſubdued *Eretria*, being after ſix dayes fight betrayed unto them by two chief men of the City. After this they ſayled to *Attica*, and there being guided by *Hippias* to *Marathon*, a place moſt fit for horſmen, the *Athenians* came out thither to encounter with them, not being together with their aſſiſtants above 11000 men, under the conduct of ten chief Captaines, whereof *Miltiades* was one, but their enemies were according to ſome 600000, according to others 300000. The *Athenians* ſent to the *Lacedemonians* for helpe, but they came not to ayd them, till after the Battell ended, out of their ſuperſtitious uſe not to go forth to battell, till the full Moon. The *Athenian* Captains at the firſt conſidering, how much they were overmatcht in number, were divided in their opinions, ſome being for fight, and ſome againſt it. But *Miltiades*, who was for giving battell to them prevailing, the government of the Army being committed to him, after ſome rites performed to their gods, haſted forth to meet the *Perſians* who derided their raſh attempt, as making none other account, but that they ſhould eaſily overcome ſuch an handfull of men. But the *Athenians* although beaten before, the *Perſians* in the middle Battell prevailed in both the Wings, and having put thoſe to flight, that fought in the Wings of the *Perſian* Army, contracted themſelves into the middle and fought ſo valiantly, that at length they put their enemies in the middle Battell to flight alſo, and ſo purſued them to their ſhips, burning many of them. In this Battell fell ſcarce 200 of the *Athenian* Army, of the *Perſians* 6300, according to *Juſtine*, 200000, *Daris* alſo, one of the chief Captains was ſlain, and *Hippias*, the Run-away, who was the inſtigator to this War. *Panſanias* alſo ſayth, that in the fight there was ſeen a man in a Countrey habit with a ploughſtaff, beating down many of the *Barbarians*, and then vaniſht, which they accounted help ſent unto them from their gods. *Darius* hearing of this overthrow of his Army was more inraged againſt *Athens*, and all *Greece*, and therefore prepared far greater forces, intending to go thither in perſon. The *Egyptians* alſo revolted from him at tha[illegible]ime, whom he meant to ſubdue in the way. But his forces being in three or foure years prepared, hee dyed, having before his death declared his ſonne *Xerxes* King. For he being aged, and intending ſo long and dangerous a Voyage, his ſonnes fearing leaſt he ſhould dye, before his return, and that then contention would ariſe about the Kingdome, deſired him before his going to appoint one of them King after him. For he had two Broods one of three ſonnes, before he was King, and another of foure, after by *Atoſſa*, the daughter of *Cyrus*. The firſt-born of the three was *Artabazanes*, the firſt of the foure *Xerxes*, the one pleaded his Birth-right, the other the Nobility of his Mother, and afterwards, that he was born to him, when hee was a King, the other when he was a private man, whereupon D*arius* made *Xerxes* King, and it being done, the eldeſt Brother did ſo acquieſſe in his Fathers ſentence, as *Juſtine* noteth, that there was no diminution of love by this means made between them, but the one did proſecute the other with as much kindneſſe as ever before, an example to ſhame many Chri-

Iuſtin.

Note.

Chriſtians, who are at continuall deadly feud one againſt another not for a mighty kingdom, as that was, but for a petty Patrimony, after ſentence given againſt one of them. *Xerxes* being thus made king in the ſecond yeare of his Reign, began to prepare a mighty Army to go againſt the *Athenians*, and all *Greece*, in which preparation, before all things were ready, he ſpent five years & then ſet forth, firſt, to *Sardis*, then to *Helleſpont*, where the paſſage out of *Aſia* into *Europe* was narroweſt, *viz.* but 12 furlongs. His Army conſiſted of 2300000 and more, accordding to *Herodotus*, and his ſhips were 600, with his company hee filled both Sea and Land, and where they came, they are ſayd to have drunk up whole Rivers. At *Sardis* he was entertained by one *Pythius* a *Sardian*, and after abundance beſtowed in entertayning him and his company, hee told him, that hearing of his preparation to paſſe into *Europe* to Warre, hee had prepared a ſumme of money, which he would give unto him, and being asked how much it was, he anſwered 2000 talents of ſilver, and 4400000 pieces of Gold, wanting 7000. *Xerxes* replying, but what wilt thou live upon? if thou giveſt all this away, he anſwered, his Slaves and his Vineyards would ſuffice for his mayntenance. Then *Xerxes* being delighted with the anſwer, not onely refuſed to take it, but commanded, that 7000 pieces of gold ſhould be given him to make his gold up an even ſum, which was done accordingly. But afterwards, before he was gone over *Helleſpont*, the old man truſting to the favour which he thought now he had with him, intreated him to leave one of his five ſonnes, which he had in his Army, at home with him for his comfort: the Tyrant was ſo inraged, that he rated him for being ſo bold to make ſuch a demand, and commanded that ſonne of his, whom he deſired, to be forthwith cut in ſunder, and to be laid one part of his body on the one ſide of the way, and the other on the other, where the Armie was to paſſe, to deter all others from the like attempt. Then he comming to *Helleſpont*, cauſed a bridge of Boats to be made over the water, but being made, it was ſoon broken again, by the violence of the waves, for which he being wroth, put the overſeers of the work to death, and out of his pride cauſed *Helleſpont* to be beaten with 300 ſtripes. After this he ſet upon the ſame work again, and it being finiſhed, paſſed over with his whole Armie, having firſt offered a drinke offering, out of a golden viall, and caſt it into the ſea to pacifie *Helleſpont* again, which he had before chaſtened. Being gotten over, he came with his Army to *Tempe*, where was a ſtreight paſſage between the great mountains *Olympus* and *Oſſa*, in which had been placed 10000 Grecians from divers parts, a little before, to ſtop his paſſage, but being afraid of his huge Army, they were now gone, having firſt ſent unto him earth and water, as the manner of the Perſians was to require in token of ſubjection, wherefore all *Theſſaly*, where this ſtraight was preſently yeelded unto him. But as he was to paſſe further into *Greece*, there was another way ſtraiter then the former, to keepe which, *Leonidas* with 300 Lacedemonians came, and 5900 other Grecians. The King ſet his Medes firſt to fight with them, but they being ſlain by the Greeks, his Caſſians fought next with them, and laſtly, they being ſlain alſo, the moſt choice men of his Perſians, and when the darkneſſe of the night parted them for that day, they fought again with them next day, but with ſuch ill ſucceſſe, that the King deſpaired of winning the paſſage, till that by a certain Thracian he was told of another way over the mountains, by which he would lead his men, that they might come upon the backs of their enemies, to which he harkned, and next night ſent 10000 of his valiant Perſians that way. But the ſame night, *Leonidas* having exhorted his men, they took and refreſhed themſelves with meat, and went together into the Kings Camp, and ſlew very many, ſeeking for *Xerxes*, till the ariſing of the day, at which the Perſians, ſeeing how few they were, ſet upon them and ſlew them all. After this he went on without reſiſtance by land, great Cities and Towns being forſaken for fear of him, and all the beſt things carryed out of their ſhips at ſea, of vvhich they had 200 and upward. His Navie therefore ſet upon them, but partly by a great Tempeſt, many of his ſhips were broken, and partly by the valour of the Grecians, vvho that time got the victory. Then the King himſelfe leaving the Land, renued his forces, and vvent to ſea in perſon, but vvith as ill ſucceſſe, for his Forces vvere again overthrovvn, vvhich ſtrook ſuch terrour into him, leaſt the Grecian ſhips ſhould haſten to *Helleſpont*. and ſtop his paſſage home, that he forthvvith fled avvay alone, leaving the government of his vvhole Armie to his Uncle *Mardonius*. Then *Mardonius* preparing his forces by Land, firſt, vvent and took *Athens*, vvhich he might eaſily doe, becauſe it vvas left by the inhabitants, and ſent to the Athenians, vvhom he knevv to be moſt valiant, to try if by any means, or promiſe of great gifts he could dravv them to be aſſociates vvith the Perſians, but they denying, he fired their City, and vvent to fight againſt them, and the other Grecians, vvho vvere novv gathered together to the number of 110000, to fight for their Countrey at the City *Pleteas*. Here either Army deferring a time to come over a River to the other, becauſe their Wizards on both ſides, had forbidden it, as a ſigne of ill luck, at length, *Mardonius*, impatient of further delay, vvent over, and vvas overcome and ſlain, neither vvere any of the vvhole Army, which could be taken ſpared from death. And thus the rich Tents and ſpoyls of the *Perſians* came into the hands of the *Grecians*, wherein were abundance of ſilver and Golden veſſels, and tables and treſſels of Silver and Gold with other riches ineſtimable. *Pauſanias* the King forbad all men to take any of the ſpoyles, till part had been taken out to ſend to the Temples of their gods, then he cauſed a Supper to be prepared moſt ſumptuouſly ſet forth according to the *Perſian* manner, and another moſt frugall after the *Grecian*, to which he brought the Nobles and ſayd, What fools were the *Perſians*, when they lived in ſuch abundance, to come into *Greece* to loſe their lives in getting more? and having commended frugall living, and ſpoken againſt exceſſe, he parted the ſpoyls to each one according to his demerits, and the Athenians with their parts, fell to re-building of their ruined City, and finiſht it in a ſhort time. *Xerxes* being thus repulſed out of *Greece*, attempted War againſt thoſe parts no more, but growing ſlothfull and contemptible was at length ſlaine by *Artabanus* Captain of his Guard in his Bed; thinking by his owne greatneſſe, and the help of his ſeven ſons to obtein the Kingdome. Therefore, when hee had ſlain *Xerxes*, he haſtned cunningly to his younger ſon *Artaxerxes*, and told him, that his elder Brother *Darius* had ſlain his Father, that he might the ſooner come to the Crown, perſwading him to revenge it, offering the helpe of the Guard to do it, that he might thus with one work both revenge his Fathers death, and alſo obteine the Kingdome. *Artaxerxes*, hereupon, haſteneth with the Guard and doth execution upon his brother, then *Artabanus* thinking, that none now ſtood in his way but *Artaxerxes* to hinder him from the Kingdome; ſtrook at him and wounded him, yet ſo lightly, that he returning upon the Traytour againe, ran him through and ſlew him. And then was he King, having the name of *Longimanus*, becauſe one hand was larger then another, inſomuch, that with it he could touch his knees ſtanding upright.

CHAP. VII.

WHen *Artaxerxes* was King, then is the firſt mention made of *Ezra*, the Writer of this Book, how expert hee was in the Law of God, and in what great favour with the King, and this was in the ſeventh yeer of his Reigne, the fifth moneth, *Verſe* 8. And this was after the Temple rebuilt 58, whereof 30 in the Reigne of *Darius*, 21 of *Xerxes*, and ſeven currant of *Artaxerxes*, and 78 after the returne of the firſt Captives in the days of *Cyrus*, And at this time, as *Funcrius* noteth, the ſeventy Weeks ſpoken of, *Dan.*9. did begin, ſeeing now and not before perfect liberty was reſtored to the *Jews* to rebuild, and inhabit the City of *Jeruſalem*, whereas before they had liberty only to build the Temple, but not the City: for *Verſe* 25. it is ſayd from the going out of the word to build the City, &c. are *ſeven weeks, and 62 weeks*, wherefore thoſe weeks of yeers are to begin, when *Ezra* was firſt licenſed by the King, and obteined ſo great favour at his hands, and this was the firſt moneth of the yeare, according to the ſacred account of the *Jews*, the 12 day of the moneth, and ſo determined when Chriſt his Paſſion began, as he reckoneth two days before the Paſſcover, for them

Funccij Chronol.

Dan.9.25.

he prepared, there being not a day odde, but juſt 70 Weeks of years then expired. Some others begin them not till the 20 year of *Artaxerxes*, when *Nehemiah* was ſent with authority to build the Wall of the City.

Verſ.1,2.

Touching *Ezra*, his Genealogy is firſt ſet down unto *Aaron*, in which are put in names, 1 *Chron.6.* there be many more unto *Seraiah*, here ſaid to be the father not of *Ezra*, for there are 20, and next unto him *Jekozadak* is put, and yet he was his only Progenitour more, but ſome others muſt come between, who are not named, ſeeing he is ſayd to have been carryed captive into *Babylon* under *Nebuchadnezar*, *Verſe* 15. and the ſame is affirmed of *Seraiah*, the chief Prieſt, his father, 2 *Kings* 25.18. and from that time, till this were paſſed 70 years of the Captivity, and ſince the firſt of *Cyrus*, where the Captivity ended, 92 being together, 162.

Verſ.6.

This *Ezra*, thus deſcended of the chief Prieſts, is ſayd to have been skilfull in the Law of God, which he gave by *Moſes*; and to be prompt herein: Some ſet him further forth, as the reſtorer of all ſacred Books which were loſt and a Prophet, yea the ſame, who is otherwiſe called *Malachiah*, the laſt of the ſmall Prophets. That he reſtored the holy Scriptures being all loſt, hath been amongſt ſome a common received opinion, but not true, as I have already ſhewed upon 2 *Kings* 25.9.

Chryſ. Hom.8. in Heb.
Theod. Præfat. in Pſal.

and *Chryſoſtome* ſayth, that out of the remaynders of the Scriptures he compoſed them again, and *Theodoret*, that the Scriptures being depraved in the time of the Captivity were by *Ezra* again reſtored. For when the Temple was burnt, the Scriptures doubtleſſe were but negligently kept, and there was need of ſome learned and induſtrious man to collect them together, and to purge them from corruptions, that might be crept into many copies, or rather into thoſe few that were of divers parts of the Bible, wherefore God ſtirred up *Ezra* to doe this worthy Work, who diligently collecting all together, made perfect this neceſſary treaſure of the Church. The Chronicles of the *Hebrews* ſayth, That 120 of the great Synagogue were aſſembled together after the Captivity, for amending of the ſacred Books after the Captivity, and that *Jeſhuah*, *Zorobabel*, *Mordecai*, *Ezra*, *Daniel*, *Nehemiah*, and the three laſt of the ſmall Prophets were over them. But how *Zorobabel*, that was Prince of the *Jews* 160 years before *Ezra* his time, and the reſt of that time ſhould be together with *Ezra* and *Nehemiah*, &c. I cannot ſee.

Hieron. Præfat. in 12 Prophet.

For *Ezra* his being a Prophet, and otherwiſe called the Prophet *Malachy*, there are that affirme and confirme it, as *Jerom*, ſaying, That the *Hebrews* have held him to be the ſame, and that the words of the Prophet *Malachy* intimates the ſame, where he ſayth, *The Prieſts lips ſhall preſerve knowledge, and hee is a Meſſenger of the Lord of hoaſts*, where the word ſetting forth a Prieſt Meſſenger is *Malak*, and what Prieſts lips did ſo preſerve knowledge, as his? Moreover, the time, ſayth he, doth agree, being next unto *Haggai* and *Zachary*, after whom there were no more Prophets till Chriſts comming, and the matter of *Malachy* inveighing againſt ſuch, as ſinned againſt the wife of their youth, whereas *Ezra* complaineth much of the like, and reformeth it, ſo likewiſe *Remigius* and *Rupertus*, and *Ribera* argueth for it, becauſe in *Eccleſiaſticus* 49. ſome being praiſed as excellent after the captivity, and *Jeſhuah*, and *Zorobabel*, and *Nehemiah*, no mention is made of *Ezra*, but of the 12 ſmall Prophets, ſo that if *Ezra* were not one of them, he being a man ſo famous, and of the ſame time, had injury done unto him, for that he was paſſed over in ſilence.

Cyrill.
R. Abraham.

But *Cyrill* denyeth, that he was *Malachy*, and ſo doth *Lyra*, *Vatablus*, *&c.* becauſe no certain argument can hence be drawn for it, and the Rabins, traditions are often found to be but their inventions, Saint *Auguſtine* alſo, and *Chryſoſtome*, diſtinguiſh him from *Malachy*, and *R. Abraham* ſpeaketh of him as another man, in his *Cabbala Hiſtorica*, where he ſayth, then dyed *Ezra*, *Haggai*, *Zachariah* and *Malachiah*, and ſo the gift of propheſying was taken away from *Iſrael*. Let the judicious reader follow, whether of theſe he pleaſeth, *The King gave unto him, as the hand of his God, was upon him, all his petition*, that is, God guiding him, as it were, with his hand to goe and aske of him, and the King to grant it. Some pretend another mediate cauſe, that is, his propheſying of victory to the King, in his expedition againſt the Egyptians, which fell out accordingly, for hereby *Ezra* came into ſuch eſtimation with him, that hee favoured him ſo greatly, as here is ſhewed, and ſpake ſo

migmagnifically of him. Yet others think, that it was only the eſtimation, in which he was had for his great learning and piety amongſt his own Countreymen, that made him famous, and ſo he came to be taken notice of by the King, ſo *Joſephus.* However the Kings Letters do ſhew, that he was greatly affected towards him, for *Verſe* 12. he therein entituleth him, *The expert Prieſt of the Law of the God of Heaven*, and giveth leave to all the people of *Iſrael* within his Dominions, that would go with him to *Jeruſalem*, that he might there teach the Law of God, and to carry thither Silver and Gold; both which the King and his ſeven Counſellours offered, and any of the people of *Iſrael* inhabiting there, to buy Sacrifices therewith, &c. whereas, *Verſe* 16. it is ſayd, *With all the Silver and Gold which thou findeſt in the Province of Babylon.* This is to be underſtood, which any of his ſubjects would willingly contribute, namely, the Caldees, beſides that which the Jews in all parts ſhould give. For, as *Lyra* hath it, there were probably many, who by converſing with the Jews, came to the knowledge of the true God, and therefore would contribute to this work of his worſhip, and many Jews, who being now ſetled with their Families in thoſe parts could not return, yet ſent their gifts for the promoting of this ſervice. Moreover, the King put into this his Decree that his Receivers in thoſe parts ſhould furniſh him with all other neceſſaries even unto 100 *talents of ſilver*, 100 *Cores or meaſures of Corne*, 100 *baths of Wine*, *and* 100 *baths of Oyle*, *&c.* And he ordained, that all Prieſts, Levits, Singers, and *Nethinims* ſerving about the Temple ſhould be free from all tribute, and yet of theſe there were many thouſands. Here it is to be noted, that Heathen Kings being guided only by the light of Nature thought it fit to free the ſervants of God, who attended continually upon his worſhip, from taxes, which were impoſed upon others, and ſomewhat like unto this did *Pharaoh* to his Prieſts in the time of famine. Therefore Chriſtian Kings ſhould much more make the Church free, as did *Edward* the third by his Charter, and many other Kings of this Land, and to take away any priviledges of the Clergy cannot but be counted a ſin againſt the light of nature. Wherefore a care ought to be had by the higher powers, when the neceſſity of the Kingdom requires taxes to be impoſed upon all, to ſhew them ſome favour. The *Nethinims* according to *Joſephus.* were ſuch as in *Joſhuah* his time, were given unto the Levits to ſerve under them in hewing of wood and drawing of water for all the Congregation. Laſtly, the King alſo gave power to *Ezra* to conſtitute Judges and Prieſts to teach in all parts of the land, adding ſevere penalties to ſuch, as ſhould refuſe to obey his Conſtitutions. *Ezra* having this great incouragement, publiſhed, as *Joſephus* ſayth, and is moſt probable, the Kings Letters through out all *Media*, whereupon many gathered together unto him both Prieſts and people with no ſmall joy, bringing their goods with them to aſcend to *Ieruſalem*. Yet none returned with him, but of the two Tribes of *Iudah* and *Benjamin*, innumerable multitudes of the other ten Tribes ſtill tarrying behind, which were and ſtill are beyond *Euphrates*. Then they began to take their journey the firſt moneth of the yeare, and came to *Ieruſalem* the fifth moneth, which was in the ſeventh yeare of King *Artaxerxes*, the firſt day of the moneth: or rather it being propounded by *Ezra*, the firſt of the firſt moneth to return, when in ten days they had prepared for it, they ſet forward the 12 day of the moneth, as is preciſely noted, *Chap.* 8.31.

Ioſeph. lib. 11. *cap.* 5.

Lyra.

Note.

Ioſephus.

See upon *chap.* 1.7,8.

Verſ. 5.

CHAP. VIII.

HEre they are named, who were the chiefe that aſcended with *Ezra* to *Ieruſalem*, and their Families numbred, *viz.* 1514. in 12 Companies, and then in three Companies more 258, being altogether, 1772. The place, in which they met was by the River of *Ahava*, otherwiſe called *Euphrates*, as moſt hold, or *Perath*, as the *Hebrews*. At this place *Ezra* numbring the people found that there were no Levits come: Wherefore hee ſent certain teachers to *Iddo the chief in Caſpia*. This ſayth *Lyra*, is commonly held to have been the place of the *Caſpian* Mountains, beyond which the ten Tribes were carryed captive by *Salmanaſar*

Ver. 1,2,&c.

Verſ. 16,17.

Lyra.

2 Kings. 17.

King of *Aſſyria*, being in *Media*. But he rejecteth this, both becauſe there were
no Levits amongſt them, ſeeing they left the Kingdome of *Iſrael*, and came all of
2 Chron.11. them into the Kingdome of *Iudah* in *Ieroboams* time, and there continued, till the
ten Tribes were carryed away, whence it followeth, that they were carryed with
Iudah and *Benjamin*, and lived amongſt the men of thoſe Tribes in their Captivi-
ty; and alſo becauſe thoſe parts were ſo far off, that Levits could not have beene
fetcht from thence in ſo ſhort a time, as was taken for this journey, *viz.* ſeven or
eight days. For to the River they came the firſt day of the moneth, and theſe were
not ſent for till three days after, and when they were brought a ſtay was ſtill made
there to keep a Faſt, after which the veſſels dedicated unto the houſe of the Lord
were weighed to certain Prieſts to deliver at *Ieruſalem*, and yet upon the 12
day of the ſame moneth they began their journey towards *Ieruſalem*, wherefore
he ſubſcribeth rather to *R. Solomon*, who ſayth, that *Caſphia* was a place in *Baby-*
lon, not far off, where many Levits remayned, of whom *Iddo* was the chiefe, and
becauſe theſe came not to go up to miniſter in the houſe of the Lord, but only
ſome Prieſts were there ready to take their journy with *Ezra*, he ſent for a certain
number of them, who were accordingly ſent unto him together with many *Ne-*
Verſ.18,19. *thinims*, *viz.* 18 Levits of one Family, and 20 of another, and of *Nethinims* 120.
Verſ.20. And ſo there remayned ſtill in *Babylon* many of them, who never returned, and
Iunius. millions of the ten Tribes about the *Caſpian* mountains. Thus *Lyra*, but *Iunius*
following the more common received opinion, ſayth, that the place, from whence
they came was ſituated in the upper part of *Media*, between *Armenia* and *Hyr-*
cania, and that having the Kings Letters they might well be furniſht to travaile
this great journey with ſwift beaſts in ſo ſhort a time, which yet I cannot ſee, how,
becauſe they were ſo many, and to provide to bring them all with ſuch ſpeed muſt
needs aske time, beſides the time of the meſſengers going and their comming. But
to the other *Caſphia*, which was but 680 miles from *Ieruſalem*, and ſo not full 80
miles from the place in which they were, they might, if they made haſt, goe and
come in the compaſſe of the time before ſpoken of. For that it was not 80 miles
from them may be gathered, becauſe it was no further from thence to *Ieruſa-*
lem, then from *Babylon*, as hath been already ſhewed upon *Chap.* 2.
Verſ.21. Then *Ezra* proclaimed a Faſt, that God might be moved to keep them in their
travail, for he was aſhamed to aſk a Guard of the King, becauſe he had uſed ſpee-
ches employing ſecurity under Gods protection, and ſo they came all ſafely to
Ieruſalem, the firſt day of the fifth moneth, *chap.* 7.9. that is in 12 days leſſe,
Verſ.24,25. then four moneths. But before he ſet forward on this journey, hee weyed the Gold
and Silver and veſſels given for the Lords houſe by the King and his Counſellours,
and Princes, and by the *Iſraelites* to certain Prieſts, both of the chief and others
Verſ.33,34. in number 22, and then they took and carryed and delivered all at the Lords houſe
Verſ.35,36. in *Ieruſalem*, after which they that returned offered many whole burnt offerings,
and ſhewed the Kings Letters to the Princes beyond the River, that they might
not moleſt, but deliver unto them neceſſaries for the Works, that they ſhould ſet
upon.

CHAP. IX.

WHen things were brought to this paſſe, and now by the comming of this
great Prieſt, who was armed with ſo great authority, all ſeemed to be well
Verſ.1. with the Jews, behold, another occaſion of ſorrow is offered. The
Princes came unto him, and told him of the unlawfull marriages which many
had made with the daughters of Idolaters, and that not onely of the common
ſort, but even of the Prieſts and Levites, and they ſay, that they had not ſepara-
ted themſelves from the people of the land, and from their abominations, that is,
of the Canaanite, the Perizzite, &c. Thus the vulgar Latine, but *Iunius*, *accor-*
ding to the abominations of the Canaanite, &c. and ſo it is in Hebrew, the ſenſe is
the ſame, in not ſeparating they did according to their abominations, and ſo ſepa-
rated not from them ſeeing, this very thing, the marrying with ſuch wives was
ab-

abominable, as being againſt the expreſſe charge given, *Deut*. 7. and the very
high-way to Idolatry, in ſo much as that it may be thought, that theſe were not
cleare here-from by reaſon of their wives. But becauſe they are taxed here for
nothing elſe but marrying ſtrange wives, and yet are ſpoken of as being according
to their abominatious: Note, that it is not a ſmall evill, but an heatheniſh abomination, Note.
for any of the people of God to marry with ſuch, he makes the member
of Chriſt, the member of a ſpirituall harlot, which God abhorreth.

Touching theſe marriages, the Hebrews have a tradition, that ſome of their wives, wearied with the length of the journey, grew ſick, and ſome were ſo worne out with travell and deformed, that they put them away and tooke others of theſe Nations which pleaſed them better, and this they ſay was the reaſon of *Malachiah* his invective againſt them, for ſinning againſt the wives of their youth, and putting them away, *Chap*.2.14,15,16. for him they hold to be *Ezra*. But for ſo much as many of theſe wives had borne them children, as appeareth *Chap*.10. and this could not be in foure moneths, which was the time of their journey. *Lyra* well rejecteth this tradition, as a vain imagination: and it is ſaid, that the very Princes and Preſidents had done ſo, and *Chap*.10.18. the Prieſts and Levites themſelves.

Ezra hearing this was greatly grieved, and rent his garments, and pluckt the Verſ.3.
haire of his beard, as men uſed to doe when they were much ſtricken with ſorrow,
to expreſſe their indignation at the vileneſſe of the fact, and in way of humiliation
to move the Lord to forgive, and to make others, beholding it, to be the more affected
with the ſin. And in this dejected manner, he ſate untill the evening ſacrifice,
all they that trembled at this ſin comming about him. Then the time of
evening Prayer being come, when a Lamb uſed daily to be offered in ſacrifice, according
to the Law, *Exod*. 29. 39. He kneeled down and prayed, and confeſſed Verſ.6.
the ſins of the people, ſo as if he himſelfe had ſinned together with them, becauſe
he was a member of the ſame politike body, and in danger of Gods judgements
together, unleſſe they were by his humiliation averted. And firſt having confeſſed Verſ.7.
what they had done of old, both Princes, Prieſts and People, and how they had
been therefore delivered into the hands of their enemies, he in the next place acknowledging Verſ.8.
how mercie wrought againſt juſtice, or moderated juſtice ſo, that
they were not all deſtroyed, but a remnant were ſaved and brought out of captivity,
that they might have a naile or pin in the Lords houſe, alluding to the pin,
unto which the main poſt of a Tent is fixed, meaning that they might be at ſome
good and comfortable ſtay again) and that in this ſtate they had been but a very
little while through the favour of the Perſian Kings, that they might build the Verſ.9,10.
waſte places of the Lords houſe, and ſet them up ſome fence, the vulgar Latine,
hope, the Septuagint a wall, and it is not unlikely, but that ſince the firſt returning
of the Jews, they ſet up by ſtealth ſome kind of wall, although but like a
fence about a vineyard. Having acknowledged this, I ſay, to the praiſe of God
he confeſſeth further, that ſince this little time of comfort begun, that is, ſince the
return in the dayes of *Cyrus*, they had provoked God anew by marrying ſtrange
wives of that land, which made him greatly aſhamed. *Lyra* following the vulgar Lyra.
Latine, having for theſe words, *And now when for a moment favour is done to
us by the Lord our God, and now for a little, a moment, our prayer hath been made
unto the Lord*, giveth a double expoſition hereupon. 1 When we have not long,
or much, but a little ſought it. 2 So few being returned, of all that were carryed
away, *viz*. onely of two Tribes. But he hath plainly reſpect unto the time of
their obtaining favour, which by this ſin they took a courſe, might not continue Verſ.11,12,13,14,15.
long, unleſſe they preſently departed from it. Laſtly, Alleaging the ſtreight
charge given by God againſt it, he concludeth with praiſe to God, and ſhame to
the people, ſeeing this ſin could neither be denyed nor juſtified.

CHAP. X.

WHen *Ezra* had ended his confeſſion made with the people, both men and
Verſ.1,2. women weeping about him, *Shechaniah* ſaid unto him, we have ſinned,
but now there may be ſome hope in this matter. Therefore let us make
a Covenant, &c. The Vulgar Latine for theſe words, *there may be ſome hope*, hath,
If there be repentance in Iſrael, let us make a Covenant, but in Hebrew it is,
There is hope to Iſrael in this matter, meaning, becauſe they were all full of ſorrow
and penitent, therefore who this *Shechaniah* was I finde not, but onely that he was
a Prince amongſt the people, who in the name of all confeſſed their guiltineſſe,
and exhorteth to the making of a Covenant, of putting all ſuch wives away (that
Gods anger might be averted) and the children borne by them. Onely it appeareth
by the catalogue of thoſe that had marryed ſtrange vvives here follovving,
ver.26. that he vvas none of them, becauſe his name is not in amongſt the ſonnes
of *Elam*, of vvhich family he vvas: He vvas therefore moſt probably a godly
man, and vvhen he confeſſed this ſin, did it but as *Ezra* had done before, as a
member of the ſame body, in which regard the moſt innocents is not vvithout
guiltineſſe, till that by humiliation and ſorrow he obteineth forgiveneſſe.

Verſ.4. In what place and authority he was, may be gathered, *ver*.4. where he telleth
Ezra, that it belonged to him to doe this, and promiſeth him aſſiſtance. And
becauſe he ſpake ſo unto him, it appeareth that *Ezra* the High Prieſt had now
the principality, as alſo by the Kings letter unto him, wherby he ſet him over all in
thoſe parts. Then *Ezra* aroſe and ſware the Princes, or chief of the Prieſts, Levits,
Verſ.5. and all *Iſrael* to doe thus, ſo they were bound by oath, or vow, which none may
Verſ.6. dare to break. Then *Ezra* went into the chamber of *Iehohanan* the ſonne of
Verſ.7,8. *Eliaſib*, he was one of the Princes of the Prieſts, and with him and others, he having
moſt probably conſulted there, a Decree was ſent out through *Iudah* and *Ieruſalem*,
that all ſhould come together to *Ieruſalem* within three dayes, upon pain
Verſ.9,10. of loſing all their goods, and being caſt out from the congregation. Hereupon all
aſſembled together, the 20 day of the 9 moneth, and being moved by *Ezra* to confeſſe
their ſin, and to put away their ſtrange wives, they promiſed ſo to doe, but
becauſe much time would be requiſite to ſet it down by every one, and it was then
Verſ.16,17. wet and cold, Officers were appointed to ſet it down in all parts, with all convenient
ſpeed, & accordingly it was performed by the firſt day, of the firſt moneth,
of the next year, being begun the firſt of the tenth moneth, and that was in three
moneths, and the number that had thus ſinned was 113, whereof 28 of the Prieſts
and Levites, with whom it ſeemeth, *Malac*. 2. 8,9,10,11,&c. that God was moſt
offended, becauſe when their lips ſhould have preſerved knovvledge, and they
ſhould have been a guide to others, they contrariwiſe gave an ill example, and
maintained the lawfulneſſe of theſe promiſcuous marriages, ſo it may ſeem they
are brought in, arguing for them, *ver*.9,10. They that hold *Heſter* to have been
taken to vvife by this *Artaxerxes*, place her marriage vvith him about this time,
viz. the eighth year of his reigne, and ſo betvvixt this and his 13 year, bring in the
reſt of the Hiſtory of *Heſter*, but of this more vvhen I come to that Book it ſelfe.
Note. From *Ezra* his example, bevvailing the ſins of the people, and faſting therefore,
vve ſhould learn to be likevviſe affected vvith the ſins of others, and not vvith
our ovvn onely, and to pray for the forgiveneſſe of them, and to ſeeke their reformation.

NEHE-

NEHEMIAH, CHAP. I.

THere being nothing of note recorded more ſince the eighth year of *Artaxerxes*, it is here ſhewed, that in the 20 yeare of his Reigne, *Nehemiah* the Kings Butler, but a Jew hearing of the evill caſe in which his Brethren were in *Jeruſalem*, and that the Wall of the City remayned broken down, obteined leave to go and build it.

Verſ.1.

- *The words of* Nehemiah *the ſon of* Hilkiah. Hereby it appears, that this Book was written by him, as alſo ſayth *R. Solomon.* Hee had notice of this in the moneth *Caſleu*, which was the ſame amongſt the Caldees, with our *November.* If it ſhall ſeeme ſtrange, that the *Iews* having been ſo long there, and having had one King before, *viz. Darius* to favour them beſides *Cyrus*, and now *Artaxerxes* 13 years, ſince his ſending of *Ezra* over to them, had not by this time done any thing towards the building of the Walls of the City: it is anſwered by *Lyra*, that they had no leave hitherto given them, but only to build the Temple. For firſt, *Zerubbabel* was ſent to do this by *Cyrus*, then there being an interruption by enemies, untill the Reigne of *Darius*, hee ſent likewiſe to have the Temple built and it was finiſhed, laſtly, *Artaxerxes* ſent *Ezra* to inſtruct the people, and to provide, that the ſervice of God in the Temple might be duly performed, and the Common-wealth there well governed, but for the building of the Walls of the City no order was yet taken. Wherefore howſoever, as was ſaid before upon *Ezra* 7. *Funccius* will have the 70 Weeks of *Daniel* begin, *Anno* 7 of this King, yet they are not indeed to be begun till this 20 yeare, becauſe no Decree to build the City came out, till now, ſo alſo many grave Authors ſhould, as *Iulius Africanus*, alleaged by *Ierome, Beda lib.3. allegi interpr. in Ezram. Rupertus cap.15. in Dan. Theodoretus Orat.9. in Dan. Comeſtor, &c.*

Lyra.

Verſ.4.

Chap.2.1.

Nehemiah hearing of the evill caſe, wherein the City and the people were, wept, for being without a Wall, ſayth *Comeſtor*, Thieves came in the night and ſlue many of them: and faſted and prayed, and then three moneths after, *viz.* in the moneth *Niſan*, that is in our *March*, the ſame 20 year of the King, he petitioned for leave to go and build the Walls of *Ieruſalem*, and prevailed, ſo that the many days ſpoken of, wherein he mourned and faſted to prepare to the effectuall offering of his Petition were no leſſe then three moneths. *Pellican* contrary to all others, that I have ſeen, by *Artaxerxes* Will have none other underſtood, but *Darius* whom he maketh next ſucceſſour to *Cyrus*, and in the ſixth yeare of whoſe Reign the Temple was finiſht, and *Ezra* ſent over in his ſeventh, and *Nehemiah* in his 20. But to paſſe this over, as his manifeſt errour, the place, wherein *Nehemiah* was, when he did thus, was *Suſis*, the Metropolitan City of *Perſia*, built by *Darius Hiſtaſpis* for his Winter habitation, as *Ecbatana* was for the Summer.

Pellican.

Chap.2.6.

Lyra.

I alſo have ſinned and my fathers houſe, to obtein mercy, he confeſſeth the ſins of the people, and his own ſins: for the beſt are not without ſin, although *Lyra* ſayth, that he confeſſed his own ſins, but only as a member of the ſame body, hee himſelfe being innocent, but the Jewiſh people, of whom hee was one, were wicked. But becauſe he nameth himſelf and his fathers houſe a part, as bearing a part in the ſins whereby God was provoked, it is rather to be held, that hee ſpake thus, as acknowledging himſelf to be a ſinner, as indeed even the beſt are. And in his beginning with confeſſion, we are taught the only way to prevaile for mercy, that is, to lay open our miſery and wickedneſſe before him that can heale us, as the ſick patient before the ſkilfull Phyſician.

We

Verſ.7. *We have not obſerved the Frecepts, Statutes, and Iudgements.* The Laws of
God given by *Moſes* are here diſtinguiſhed into three ſorts, Morall, Ceremoniall
, and Iudiciall, againſt all which he confeſſeth that they had ſinned. But
Verſ.8. withall he recounteth the promiſe of God made to *Moſes, viz.* That if for their
ſins they were diſperſed to the uttermoſt parts, yet upon their repentance they
ſhould be brought back again, *Deut.*30.2,3,4. And this although it were long
agoe fulfilled in the dayes of *Cyrus*, who gave them leave to return, and of *Darius*,
who eſtabliſhed the ſame decree, and of this *Artaxerxes*, who added to the favours
formerly done unto them, in ſending *Ezra* 13 years agoe, yet it was not fully
done according to every clauſe of the promiſe, which was alſo to doe good unto
them, and to increaſe them more, and to make them excellent, *Deut.* 30. 5, 9. For
they were now in reproach, and in much miſery, as *Hanani* related unto him,
*ver.*3. and they had not yet attained to their ancient ſplendour of their City, in
the high and ſtrong walls thereof, becauſe they ſtill lay ruinous ever ſince, that in
the dayes of *Nebuchadnezar* they had been broken down. And this moſt probably
made them a ſcorne to their enemies dwelling about them, of whoſe hatred
a hint was given before, *Ezra* 4.

Verſ.10. Then he addeth a remembrance of that which God had formerly done for them in bringing them out of *Egypt* by his moſt mighty power, the glory of which would be obſcured, if he ſhould not now goe further to bring their ſtate begun to be amended to more perfection.

Verſ.11. Laſtly, He concludeth as he began, with earneſt calling for audience, and for bleſſing upon the means which he was now about to uſe, *viz.* Petitioning to the King, for leave to goe and build the walls of *Jeruſalem*, to whom he intimateth how eaſily he might have acceſſe, becauſe he was his Cup-bearer, that came daily before him.

CHAP. II.

Verſ.1. IN *the moneth Niſan, when wine was to be brought in to the King, &c.* Three
moneths being paſt ſince *Nehemiah* prepared for this, as *Heſter* prepared her-
ſelfe three dayes, to come and petition for her people by faſting. Now hee
comes with a ſad countenance to doe his office before the King, that he might
take occaſion to ſpeake unto him firſt, and ſo he might have opportunity to make
his requeſt. Haply he deferred thus long, that the winter being paſt, which was
unfit for this worke, he might immediately, having leave, go about it, for *Niſan*
was the firſt moneth of the yeare, anſwering to *March*, by the Hebrews called
Verſ.2. *Abib.* When he came to give the King wine, he put upon him a ſad countenance,
which he uſed not to doe, thereupon the King asked the reaſon, and then
Lyra. *Nehemiah* was much afraid, that is, as *Lyra* hath it, leaſt by the change of his
countenance he ſhould have ſuſpected, that he mediated to doe him ſome miſchief.
For they who machinate the death of Princes, can hardly doe it without
ſome change and paleneſſe appearing in the face, becauſe the heinouſneſſe of ſo
great a wickedneſſe ſtrikes their hearts, Therefore *Nehemiah* to put all ſuch
Verſ.3. ſuſpition out of the Kings minde, cryeth out immediately, *O King, live for ever!*
that is, I am ſo far from meditating any treachery againſt thy life, that I wiſh thee
a long and happy life. Then he ſheweth that the thing which affected him with
ſo much grief, vvas the deſolation of *Jeruſalem*, the place of the Sepulchres of his
fathers, which he thus ſetteth forth to move the King the more, ſeeing even the
Gentiles loved to have the places where their Anceſtours lay buried fairly built,
but ſpecially the Egyptians, who when they dwelt in poor houſes living, yet had
fair monuments for their dead bodies to lie in, becauſe they thought them to be
their habitations for ever theſe but for a ſhort time. And what account the Jews
made of buriall places, appears where our Lord compares the Phariſees to whited
Verſ. 3. Sepulchres, which were fair outwardly, &c. The King hearing his anſwer asked
him what his requeſt was, as being now ſo far from conceiving any anger upon
any ſuſpition that he inclines to grant him his deſire, ſo eaſily doth the Lord turn

the Kings heart, as the rivers of water, as *Lyra* noteth. But it ſeemeth, that his *Lyra.*
heart was before this towards *Nehemiah*, in that, as *Pellican* obſerveth, having *Pellican.*
ſo many Nobles, he choſe *Nehemiah* to this Office about him, rather then any of
them, and of his good will to the *Jews*, hee had given large teſtimony before in
ſending *Ezra*, ſo as he did, *Ezra* 7.

Then he having prayed to God ſayd, &c. that is, in his heart by ſhort ejacu- Verſ.4.
lation, that the King might by the motion of his ſpirit be brought to favour his
petition. He, that is, *Artaxerxes* having heard it to be for leave to go and build Verſ.6.
Ieruſalem, asked only, how long time hee would deſire for this work. And it is
ſayd, the King asked him and the Queen, or his Wife ſitting by him, but *Lyra*, that *Lyra.*
it might not be doubted, whether both asked the ſame queſtion, will have the
ſignification of the Hebrew text to run thus, *and the Queene ſat by him*, but in-
deed the word is יושבת a participle ſitting, but in the ſame ſenſe, for her, ſitting
by only is intended to be ſhewed, when the King ſpake, and not her ſpeaking alſo,
and therefore when *Nehemiah* had ſet the time, which is not here expreſſed, but
chap. 5.14. it appears to be 12 years, it is ſaid only of the King, that it ſeemed good
unto him to let *Nehemiah* go. Then he being animated by this grant, deſired alſo Verſ.7,8.
a ſafe conduct, and timber out of the Kings Foreſt in thoſe parts for the building
of doores to the houſe of the Lord, and a Towre for more ſafety neer unto it, and
the wall of the City, and an houſe for him to go into, that is, to dwell in, ſayth
Lyra, a common Hall or Shire-houſe, wherein hee might ſit and judge Cauſes, *Lyra.*
that ſhould be brought before him, ſayth *Junius*, and it is moſt probable, for both *Iunius.*
purpoſes. And all this was granted alſo. The Princes beyond the River were thoſe
beyond *Euphrates*, to whom he deſired, that Letters of ſafe-conduct might be
written, namely, the Princes of *Syria*. But for any thing, that ſhould now need
building about the houſe of the Lord, it ſhould ſeem ſtrange, ſeeing *Ezra* but
13 yeares before had a large grant made unto him to do all things about the houſe,
which he thought good. Some think, that it was to build the Porch higher, ſome
to repair it being now again decayed, but the *Hebrew* text having it *to board or
cover the Palace, which is by the Temple, or houſe*, it ſeemeth rather, to be meant
of the Kings Palace, which ſtood neer unto the Temple. And it is to be noted,
that when hee deſired timber out of the Kings Foreſt, the word Paradiſe is uſed,
by which name probably *Lybanus* was meant, as moſt abounding with timber,
and for the delight, which the King took in it, kept as a Garden. Then *Nehe-* Verſ.9.
miah went and gave the Letters to the Princes, &c. *Joſephus* ſayth, the next day *Ioſephus.*
he took his journey and delivered his Letters to *Saddeus* Governour of *Syria*,
Phœnicia, and *Samaria*.

And it is ſayd, that *Sanballat the Choronite* hearing this, and *Tobiah ſervant of* Verſ.10.
the Ammonites, they were much grieved. Theſe ſayth *Junius*, were both *Toparks*, *Iunius.*
or Governours of Provinces under the *Perſian* Kings, the one of the *Moabites*,
the other of the *Ammonites*, the laſt being ſet forth by the name of a ſervant, becauſe
a vaſſall to this King, as indeed the other alſo was, but this is left to be underſtood
of him by this name given to one. *Pellican* and ſome others by *Sanballat* and *Pellican.*
Tobiah underſtand Princes of the *Samaritans*, who were always hitherto noted
to have been moſt envious againſt the *Iews*. But becauſe one is expreſly called an
Ammonite, that of *Junius* is to be preferred, becauſe the *Jews* had more enemies
beſides the *Samaritans*, and *Moabites*, and *Ammonites*, eſpecially.

When *Nehemiah* was come to *Ieruſalem*, and had ſpent three dayes there in Verſ.11.
refreſhing himſelfe after ſo great travell, as *Ezra* before had done, *Ezra* 8.32. and Verſ.12.
viſiting friends. He went out in the night with a few men to view the wals, keeping
his intention yet ſecret, till he ſaw, what poſſibility there was of effecting it, and
that the rumour of it might not be ſpread abroad amongſt the enemies, till the
work was in doing. And he ſayth, that he went by the gate of the valley, that is, Verſ.13.
where that gate anciently ſtood, but now only a paſſage with ruines on each ſide,
and it was Weſtward, and had the name from the valley, becauſe ſayth *Junius*,
it ſtood at the foot of the Hill, whereupon the upper City was built. The Septua-
gint of *Sixtus* calleth it *portam Galila*, that is, the Gate of dead mens skuls,
becauſe in the valley without there was the place, in which they were layd. *Then*

to the fountain of the Serpent, Vulgar Latine, *Before the fountain of the Dragon*.
Junius thinks that it was ſo called, from the ſlow running of the water there, and
that it was the pool *Siloe*, *Eſay* 8.6. ſaid to run ſoftly, *then to the gate of the dunghill*,
that is, on the Eaſt part where the brook *Kedron* ran, and waſht away the
filth of the City, brought out to that place. Here he brake off a piece of the wall,
to try the ſoundneſſe or unſoundneſſe of that which remained of it, that he might
know whether it ſhould need to be all pulled down, that a new foundation might
Verſ.14. be laid, or whether it might be built upon. Then he went to *the gate of the*
fountain, and to the Kings fiſh-pool, where there was no room for the ruines, for
his beaſts that he rod on, to paſſe. The gate of the fountain was that ſaith *Junius*,
Chap.3.15. whereby men went out to the pool *Siloah* and *Rogel*. Here becauſe he could
not ride on, he was forced to fetch a compaſſe, and ſo came up by the further ſide
of the brook, till he returned again by the ſame gate, at which he went out.

Verſ. 15. But to the Rulers he ſaith, that he had not yet ſhewed his intent, that is, to the
Preſidents placed there by the Perſian Kings, or to the Prieſts or common people
Verſ.17,18. of the Jews, or the overſeers of the work. But now having ſecretly viewed all,
he ſtirred them up to building, ſhewing them what had paſſed between him and
Ioſephus. the King for their incouragement: And this he did, ſayth *Joſephus*, calling them
together into the Temple, and his exhortation took ſuch effect, that with all cheerfulneſſe,
they preſently fell to the work. *But when* Sanballat, Tobias, *and* Geſhem
the Arabian heard, they mocked at us, and deſpiſed us, &c. Here beſides
Sanballat and *Tobias*, mention is made of an Arabian, that is, the *Toparch* of
Arabia, who together ſought to diſcourage them from this work, calling it a rebellion
againſt the King. This deriſion of the Heathen, is again ſpoken of *Chap.* 4.
Now, they comming to *Ieruſalem*, when they heard what they went about, then
at home amongſt themſelves, when the work went forward. For now *Nehemiah*
Verſ.20. anſwered them, as preſent, ſaying, *The God of heaven will proſper us, and we*
his ſervants will riſe and build, but yee have no part, &c. He vouchſafed not ſo
much as to tell them of the Kings licence, ſo little did he feare them, but ſhakes
them up as having nothing to do with this work about *Ieruſalem*, ſeeing it was
not within any of their Principalities, but the government of that place was now
committed unto him.

CHAP. III.

Verſ.1. THen Eliaſib, *the chief Prieſt and his Kinſmen built the gate of the flock,*
Iunius. *&c.* This gate, ſayth *Iunius*, was on the South part in a valley before the
Temple, where a Market uſed to be kept to ſell ſheepe for the ſervice of the
Lyra. Temple, ſee more of it, *Iohn* 5.2. there was the pool of *Betheſda*, *Lyra* addeth
moreover, that by this gate, the cattell which were for ſacrifice were brought in.
And that their preceeding in building, might be the more diſtinctly underſtood,
he obſerveth that there were about *Ieruſalem* three walls, within the innermoſt
of which dwelt the King and the Prieſts: within the ſecond, the Nobles and
Prophets: and within the third, Artificers and other ſorts of people: and therefore
the relation of the building, beginneth firſt with the outermoſt wall, wherein
were ſix gates, and then proceeding to the ſecond, *ver.* 19. where *Heſer* the ſonne
of *Ieſhuah* is ſaid to have built the ſecond meaſure, that is, the ſecond or middle
wall: laſtly, to the third wall, *ver.* 28. where it is ſaid to be above, and it is begun
with the horſe gate. That gate which was neareſt to the Temple, the
Prieſts began firſt to build, to give example to the reſt, and not onely the gate,
but alſo the wall to the centenary Tower, and the Tower of *Hananeel*, that is,
according to the ſignification of the word, moſt probably, 100 Cubits. And they
are ſaid, when they had finiſhed the gate, to have ſanctified it, that is, according
to ſome, to have adorned it, and made it moſt beautifull, but according to others
better, to have ſanctified it by prayer, from thence forward to be counted holy,
as an appurtenance of the Temple, or rather feaſting and offering ſacrifice, when
they had finiſhed it, as was wont to be done, when a new houſe was built, and

it was dedicated. Next unto the Prieſts built the men of *Iericho*, that is, the wall, Verſ.2.
as ſome think, becauſe that part was right over againſt their City. *But the Fiſhgate* Verſ.3.
built the ſons of Haſſenaah: This was ſo called, ſayth *Lyra*, becauſe fiſhes comming *Lyra.*
from the ſea, were brought in at it: but now it is called the gate of *David*,
becauſe it vvas nigh unto *Sion*, his City, but by the Sea underſtood, the Sea of
Galilee.

Then built the men of *Teknah*, that is, of that place, of vvhich *Amos* vvas, but Verſ.5.
their Nobles would not put their neck to the worke of their God. The great ones of
Teknah are thus branded to their diſgrace, vvhen thoſe of an inferiour condition,
did all put their hands to a good vvork, ſuch as the building of the vvall of the
City of God vvas, for vvhich it is called the vvork of their God, yet they did
nothing, vvho indeed ought to have been the forwardeſt, and to have done moſt,
as they vvere moſt to God obliged. But it oft times falleth out thus, that the meaner Note.
ſort ſhevv moſt love and zeale, vvhen the greater are cold, and doe nothing to
further a good cauſe, and ſo it vvas under the Goſpel, *Not many Noble were* 1 Cor.1.26.
called.

The old gate built, Joaada *the ſonne of* Phaſheah, *&c*. This, ſayth *Lyra*, vvas Verſ.6.
othervviſe called *the Gate of Iudgement*, and here the old gate, becauſe the Elders *Lyra.*
ſate here in judgement: ſome think that it vvas called the old gate, becauſe it had *Comeſtor.*
in part continued ever ſince the Jebuſites time, and lead into the old City of *Sallianus.*
Salem.

From hence forward are ſayd to have built *Melatiah* the *Gibeonite*; *Iadon* the Verſ.7.
Meronothite, the *Gibeonitis*, and the men of *Mizpah*, even to the throne of the
Prince on this ſide the River, according to *Iunius* his reading. But the vulgar *Iunius.*
Latine, *For the Captain, which was in the Region beyond the River*, expounded by
Lyra, as being ſet awork by him although an Heathen, for the good will, which *Lyra.*
he bare to this work; whereby it ſhould ſeem, as *Pellican* gathereth, that he was Proſelyte.
a Proſelyte. *Hebrew* it is לכסא פחת עבר הנהר *to the throne of the Prince*
beyond the River. But if wee take כסא, as *Pellican* doth for a proper name,
and ſo read it, *unto the Prince* Chiſſe *beyond the River*, it muſt be underſtood, unto
that part, which he being a Prince of the *Perſians* beyond *Euphrates*, yet out of
his piety was at the charge to build. If with *Iunius* wee ſhould underſtand, to
the throne of the Prince, that is to the Hall, where the ſeat of judgment ſtood,
what reaſon can be yielded of adding theſe words, *beyond*, or *on this ſide the River*,
certainly none.

Then ſpeaking of the building of *Huzziel* and *Chananiah*, he ſayth, *they left* Verſ.8.
Ieruſalem whereſoever the wall was broad, as *Iunius* reads it, giving this for the *Iunius.*
ſenſe, they were not carefull about repayring the middle Wall, whereby the upper
City was divided from the nether. The vulgar Latine, *they diſmiſſed Ieruſalem*
even to the wall of the broader ſtreet, which *Pellican* expoundeth only by ſaying, *Pellican.*
that there was a ſpacious place for a Market or Faire to be kept, *Lyra, they diſmiſſed* *Lyra.*
Ieruſalem, that is, they extended the Wall thereof. *Hugo Cardinalis*, they
built the outward Wall ſo farre, as till they came, where the City was moſt ſpatious
and of greateſt compaſſe. *Hebrew, they left Ieruſalem even to the broad wall*,
that is, as it ſeemeth rather to me, they built ſo far, or went on ſo far in building,
that they brought their work paſt the City on one ſide to a Wall, that becauſe of
the greater thickneſſe and ſtrength remayned hitherto undemoliſhed, and ſo needed
no building, which happily might be that, which *Uzziah* built ſo ſtrong,
2 *Chron*.26.9. and becauſe of the ſtrength more labour being required to beat
it downe, the Caldees weary of the worke in demoliſhing the reſt left it untoucht.

Next built Rephaias *Governour over half the tract of Ieruſalem*, that is, ſayth Verſ.9.
Iunius, that part which belonged to *Iudah*, the vulgar Latine, *Prince of a ſtreet* *Iunius.*
of Ieruſalem, but *Hebrew*, it is of the half diviſion of *Ieruſalem*, by ſome underſtood
of half a ſtreet, becauſe *Shallum* is ſayd to have been Prince of the other
halfe, *Verſe* 12. but *Iunius* will have that other half to be underſtood of that part
of the City, which belonged to the *Benjamites*, that is, the North part. Now
Rephaias is ſayd to have built next unto *Chenaniah*, becauſe, although there was a

ſpace betwixt their two buildings of the broad Wall, which needed no building, yet none came between them.

Verſ.10. *At his ſide built* Jedaiah, *right over againſt his own houſe*, he being moſt probably aſſigned to that part, becauſe it was thought, that he would build the ſtronger for his own ſecurity.

Verſ.11. Pellican. *In the other meaſure repaired* Malchia *the ſon of* Charim, *&c.* that is, ſayth *Iunius*, ſo much by meaſure, as *Chattuſh* laſt before ſpoken of had done. The vulgar Latine, *the middle part built Malchia*, which *Pellican* knoweth not, whether to expound of the wall or of the ſtreet, and if of the wall, whether of that before paſſed over, it being meant, that whereas it needed ſome repayring, he did that. But becauſe it is not in *Hebrew*, the middle part, but *the other meaſure*, it is to be thought, that *Iunius* expounds it beſt of the like quantity. And by ſome it is conceived, that there was a ſpace of wall between two Towres, to which this ſecond meaſure hath reference, and of this when the three before going had built part, the two following named in this Verſe built as much by meaſure, and the other Towre of Furnaces or Ovens alſo.

Verſ.12. *Next built* Shallum *another Prince over the other half tract, &c. and his daughters.* How this is to be underſtood, ſee before upon, *Verſe 9.* and his daughters are ſpoken of, as his heirs, becauſe he had no ſons, and the work being by him begun, haply he dyed, and left it to his daughters to finiſh.

Verſ.13. *The gate of the valley built* Chanum, *together with the inhabitants of* Zanoach, *&c.* Of the gate of the valley ſee before, *Chap.* 2. 13, as alſo of the gate of dunghils here named, being 1000 Cubits of.

Verſ.14. *The gate of the dunghils built* Melchias *the ſonne of* Rechab, *Prince of the ſtreet* Bethacharem. Of the *Rechabites*, read *Ier.* 35. how abſtemious they were, and obſervant of their fathers precepts in their rigid living. Of them the *Eſſees* are thought to have come that dwelt afterwards in this ſtreet, and from them the gate was called the gate of the *Eſſenes*. The ſtreet, that this Prince was over, ſayth Pellican. *Pellican*, had the name from Vines, which, it ſeemeth, abounded there, for *Charem* ſignifieth a Vineyard, and *Beth an houſe*, of which it is compounded.

Verſ.15. *And the gate of the fountain built another Sellum*, of which before, *Chap.* 2. 14. here was a Conduit to convey the water, it being next unto mount *Zion*, or the City of

Verſ.16. Pellican. *David. After him built Nehemias*, that is another of this name, being *Prince over half the ſtreet Bethzur*, which *Pellican* ſayth, is not to be underſtood of a ſtreet in *Ieruſalem*, but of the Towne *Bethzur*: but it was plainly a ſtreet called by this name. And his work was drawn over againſt the Sepulchers of *David*, and the fiſh-pool built with great coſt, that is, of *Hezekiah*, 2 *King* 20. 20. *even to the* Iunius. *houſe of the valiant*, that is, ſayth *Iunius*, where the Warders of the City of *David* kept. Lyra. *Lyra*, where the Worthies of *David* and other ſucceſſively of the moſt valiant, who were there trained up to feats of Armes, that they might be ready and the more fit upon all occaſions to defend the City.

Verſ.19. Lyra. Pellican. *Then built* Heſer *the Governour of Maſpeh another, or ſecond meaſure.* Here ſayth *Lyra*, beginneth the building of the ſecond or middle Wall, but *Pellican* will have nothing elſe meant by the ſecond meaſure, but that the wall to be built being divided by equall meaſures, whereof one man was to build one and another another, this *Heſer* not contenting himſelf to build one only, builded two of them. But it is not ſayd, *he built two meaſures*, *but the ſecond*, wherefore that of *Lyra* ſeemeth more probable eſpecially becauſe theſe words *the ſecond meaſure* are often uſed, (from henceforward) but ſeldom in ſpeaking of the Wall hitherto Iunius. built, *right over againſt the aſcent to the Armory* Mikzohah, that is, ſayth *Iunius*, to a Towre or Munition, in a moſt high place of the City of *David*, called *Mikzohah*, as alſo 2 *Chron.* 26. 9. from the cragginesse thereof. But *Mikzohah* ſignifieth a corner, and therefore it may better be rendred, *the aſcent of the corner Armory*, Lyra. ſeeing the word *Neſhek* here uſed, ſignifieth Armes, the vulgar Latine, *the aſcent of the moſt firme corner*, ſo called, ſayth *Lyra*, becauſe two walls met here, and ſo it was moſt thick and ſtrong. But thus the reaſon of the ſtrength of this place, is not all ſhewed, for it was becauſe a Towre ſtood here wherein Armes lay.

Verſ.20. *After him built with a burning mind Baruc*, ſo *Iunius*, vulgar Latine, *upon the*

Mount, built Baruck. But the word חרה here uſed doth not ſignifie any thing elſe but wrath or fury, and therefore it may beſt be read, *cholerick or wrathfull* Baruc, *even to the gate of the houſe of* Eliaſhib, *the High-Prieſt*, not, as ſome conceive to a gate of the City, ſuppoſing that the High-Prieſt had dwelt ſo, as that the entrance by that gate had been into the High-Prieſts houſe: but to the gate of his houſe, which was doubtleſſe a place of note for his eminencie, and very great, Verſ.21. becauſe the next man built no further, but all along behind it, and then came the part which the Prieſts built.

Verſ.22. *Then built the Prieſts the men of the plaines*, the vulgar Latine, *men of the plaines of* Jordan, adding the laſt word, which is not in the Hebrew Text for explanation. But it appeareth, *Chap.*12.28. to be a miſtaking, becauſe they are ſpoken of, as dwelling in the plains about *Ieruſalem*.

Verſ.24. Mention is made of another meaſure to *Mikzoah* and the former, that is, the other corner of the City of *David*, where ſtood a Towre alſo, as is ſaid of the other corner before, *ver.*19.

Verſ.25. Mention is made of the Kings houſe, joyning to the Court of the Priſon, of which ſee, *Jer.*32.2. Verſ.26. *ver.*26. *But the Nethinims dwelt in* Ophel, *right over against the gate of waters.* *Ophel*, ſayth *Lyra*, was a Towre neer the Temple and the Prieſts chambers, Lyra. and becauſe they miniſtred to the Prieſts wood and water, they were placed here, as was moſt convenient. Of the gate of waters, and the ſtreet before it, ſee again, *Chap.*8.2.

Verſ.28. Above, *the gate of horſes built the Prieſts*, the vulgar Latine, *above at the gate*. Here, ſayth *Lyra*, Lyra. began the third and innermoſt wall, where the Prieſts dwelt, and therefore they built it, every man againſt his own houſe. The gate of horſes was ſo called, becauſe, hitherto men might ride towards the Temple, but no nearer, when the King himſelfe came, he muſt alight here, and goe afoot to the Temple. *Iunius* and others, ſay nothing here of a third wall, but underſtand by this word, Iunius. *above*, the horſe gate to have ſtood in a deſcent upon the ground, riſing from which the Prieſts built.

Verſ.29. *Then built* Zadock *and* Shemahiah, *&c.* After the Prieſts ſpoken of in generall, here they are ſet forth by name, and it ſeemeth that they built on each ſide of *Nehemiah*, becauſe, *ver.*30. he ſayth, *After me built* Chananiah *and* Hanun, &c. Verſ.30. omitting, out of his modeſty, to ſpeake how great a part he built, yet *Chap.*4.16. and *Chap.*5.16. he ſayth, that he and his ſervants were in the work and built. The vulgar Latine, neither here, nor *ver.*31. where again it is ſaid, *after me*, doth render it ſo, but *after him*, as if nothing elſe were meant, but after the man next before ſpoken of. But in Hebrew it is, אחרי that is, after me, but that commonly vvhen the vvord ſignifieth *after me*, it is put vvithout a prick above the *Jod*, vvhereas here it hath one, and in the margin, to expreſſe the force of it, it is אחרו *after him*. But it is put both theſe vvayes, that *Nehemiah* might moſt covertly ſet forth his ovvn vvork, to avoid all ſhevv of vainglory. Here Chanum *the ſonne of* Tala is called the ſixt, as is ſuppoſed, becauſe hee had five brethren elder then himſelfe.

Verſ.31. It is ſaid, *Right over againſt the gate of the commandement*, ſo *Iunius*, the vulgar Latine *contra portam judicialem*, and the vvord המפקד ſignifieth a Governour, and moſt probably the gate, where the great Senate, called *Synedrium*, ſate is meant.

Verſ.32. Finally mention is made again of the gate of the flock, where the Goldſmiths and Apothecaries built, whereby we may gather, that the wall by this time was brought round about the City, ſeeing theſe laſt left where the firſt had begun, *ver.*1. Therefore as *Pellican* noteth againſt *Lyra*, there were not three walls now repaired, but one onely, and this was a great work, as the ſtate of the people then was, and as much as was needfull for the preſent. Pellican. But *Lyra* will have this underſtood of the middle, next unto which by the outward, theſe men dwelt, ſo maintaining his tenet touching three walls ſtill. All the gates here mentioned are but eight, yet there are that number 12, whereof foure Eaſtward, the Potters gate, the Water gate, the horſe gate, and the gate of the Flock: foure Weſtward, the corner gate, the gate of the valley, the dunghill gate, and the gate of the fountain: and foure Northward, the gate of *Benjamin*, the fiſh gate, the old gate, and the gate of *Ephraim*, for Southward the hill upon which the City ſtood, was ſo ſteep that there was no entrance in that part. And as the old, ſo the new *Ieruſalem* is ſet forth, as having 12 gates, *Revel.*21. but no more, but theſe eight needed repairing. *Lyra.* The Myſtery. Of theſe gates *Lyra* draweth ſix to an allegory, firſt laying it for a ground, that *Ieruſalem* which was now built, figured out *Ieruſalem* above, which is heaven, *Gal.*4. And then the gates leading into *Ieruſalem*, figured out the way leading to life, according to that of our Lord, Wilt thou enter ino life, keep the Commandements. And as theſe were both negative and affirmative, the one ſort ſerving to reſtrain from evill, the other to ſtir up to the doing of good, according to *Pſal.* 34.12. ſo there be three things, the conſideration whereof may reſtrain us from evill, and thirdly, to ſtir up to good. The firſt three are, *Vitii fœtor*, *judicii terror*, *ſupplicii horror*, ſet forth by the dunghill gate, the judiciall gate, and the gate of the valley, becauſe hell is below, for which the valley of *Benhinnon* is applyed hereunto. The ſecond and third are *Decor operis*, *dulcor fœderis*, *valor muneris*, becauſe to do good is comely, linketh unto God, and is rewarded in heaven, and theſe are ſet forth by the gate of *David*, who was comely, the gate of the fountain, becauſe by water the Covenant is entered into with God, and the gate of negotiatours who trafick and truck for gold and pearls. Thus he, but becauſe no gates ſerve onely to keepe out, but for entrance alſo, this allegory will not well hold, *Beda.* wherefore *Beda* betters makes *Ieruſalem* a figure of the Church, the building of the gates figuring out the Apoſtles, who taught the way to heaven, and that whereby errours may be kept out of the Church, as gates ſerve both to enter by, and to keepe out enemies, and the builders of the walls, other paſtors and teachers who watch continually, and are as a wall of defence about the Church. *Nehemiah* his particular regiſtring of the names of them all, figureth out the writing of their names in heaven, that they may be had in everlaſting remembrance, who help to the perfecting of this ſpirituall building. *Pellican.* Note. Morally *Pellican* ſheweth, that in theſe repairers of the gates and walls of *Ieruſalem*, thus accurately ſet forth to their praiſe in the Generations to come, they who doe the like for their native Countrey and Church, labouring to reform things amiſſe, and to repaire the decays of both are praiſed, and we are taught always to have them in remembrance, as moſt worthy inſtruments.

CHAP. IV.

Verſ.1. Note. **B***ut when* Sanballat *heard that we built the wall, he was very angry and ſaid, &c.* Of this *Sanballat* and *Tobias*, ſee before, *Chap.*2.10. Note, that this is the ſequell of ſeeking to repentance, the decays of Gods Church, the wicked are always mad at it, and deride and oppoſe it, as alſo ſome of the Tribes, in the dayes of godly *Iehoſhaphat* did, when they were building the wall. There were three impediments; as *Lyra* noteth, the firſt ſet forth in this Chapter, the ſecond, *Chap.*5. the third, *Chap.*6.

Verſ.2. *What will theſe weak Iews do?* He cals them ſo in contempt, as thinking them vvho vvere but lately come out of captivity unable to perform ſo great a vvork, *ſhould they ſuffer them*, that is, vvill the Gentiles ſuffer them? as the vulgar Latine expreſſeth it, although they vvere able to build it, *Will they finiſh it in a day*, and *build it of burnt ſtones out of the rubbiſh?* they add this as thinking it as ridiculous, as if men ſhould think to build ſo great a building in one day, and that of ſtones unfit for building, becauſe burnt in the dayes of *Nebuchadnezar*, and partly by reaſon of that burning, and partly by the vveather in ſo long a time, made unuſefull for building.

Verſ.3. *Tobias* to increaſe the deriſion, anſvvered, vvhen they have built, if a fox goe
but upon their wall, he vvill breake it dovvn, and therefore vve need not care, let
them build vvhat they can, their vvall vvill not be able to endure the leaſt force
Verſ. 4. comming againſt it, of this *Nehemiah* complaineth to God, and prayeth him not
Verſ.5. to cover their iniquity, that is, to forgive it. He prayeth not, ſayth *Pellican* here,
Pellican. that for their ſin they might not be toucht vvith repentance, but being manifeſt
op-

oppugners of God, and enemies to his people, and ſo incorrigible, they might be
made examples by Gods judgments againſt them. Thus he prayed, but they neg- Verſ.6.
lected not to build ſtill, yea, the heart of the people vvas provoked to the vvork,
their ſcoffes made them the more earneſt in it, untill the vvall vvas halfe
finiſhed.

Then their enemies *Samaritans*, *Ammonites*, *Arabians*, and *Aſhdodeans*, which Verſ.7.
were of the *Philiſtims*, were greatly incenſed at the going on of this work about
the Wall, and the repayring of the wide breaches thereof and aſſembled together
to fight againſt the Iews.

Hereupon they did flee to God by Prayer, and ſet a watch night and day, that Verſ.9.
they might not come upon them unawares. For God is firſt and chiefly to be
ſought unto in danger, and then means of prevention are wiſely to be uſed.

But the Jews *ſayd, the force of our burthen carryers is weakned, and there is* Verſ.10.
much earth, &c. After one impediment by the Jews enemies, here followeth another
amongſt themſelves, they murmured for the labour in carrying ſo much rubbiſh
away, as lay about the Wall, giving it impoſſible for them to perfect this
building, having alſo ſo many enemies to interrupt them.

The enemies alſo according to their combination before ſpoken of, attempted Verſ.11.
to come ſecretly upon them, eyther to ſlay them or to hinder their work, but they
being forewarned of it by their friends abroad, ten times diſappointed them of Verſ.12.
their enterprize by fitly placing armed men to encounter with them, if they had
come, and *Nehemiah* made an exhortation to them not to feare, but to truſt in God, Verſ.13,14.
and to fight manfully for their Countrey.

The enemies ſeeing that their enterprizes were diſcovered, God wrought ſo Verſ.15.
hereupon with them, that they were confounded, and the Iews returned to the
work, having for a time intermitted it for their neceſſary defence.

Yet they did not altogether leave their armes, for part of his young men laboured Verſ.16.
in the worke, and part held ſhields with darts and bows, &c. thus *Iunius*, Iunius.
but the Vulgar Latine, *half of the young men did the work, and half was prepared* Verſ.17,18.
to the war, and ſpeares and ſhields, &c. And this agreeth more to the Hebrew, and
to ſenſe, ſeeing the intent is not only to ſhew what his young men did, which
could not be many, but what the workmen in generall did, who were young and
luſty, and whereas he hath it *ſhields with darts, Hebrew* it is, *holding both ſpeares,*
ſhields, and bows, ſo that neyther hath the vulgar Latine rendred it rightly in this
clauſe nor ſenſibly, *and the Princes after them in all the houſe of Judah*, that is, following
them ſome to the work, and ſome to their armes to order them, incourage
and defend them.

Alſo the builders went to their work armed with ſwords girt unto their ſides
and they ſounded with the Trumpet by *Nehemiah*, that is, when need required
that they might come altogether to that part, where their enemies came to aſſault
them. For ſo he yields the reaſon, why the Trumpet ſounded by him, *verſ.* 19,20.
becauſe they were at the vvork of the Wall far aſunder, and he taking upon him
as a Watchman carefully to foreſee the danger would give them warning in all
parts by the ſound of the Trumpet.

Hee alſo provided, that there might be a vvatch by night, in vvhich hee and his Verſ.22.
friends and ſervants bare a part, not putting off their clothes, but only for vvaſhing.
Iunius, *Cuique gladius ſuus & aqua eſto.* Hebrevv, *Every man put that into*
the water, that is, his garment, vvhen need required to be vvaſhed, but *Iunius*
going upon another ſignification of the vvord שלחו, his ſvvord, reade it otherwiſe,
as if the meaning vvere, let every one go vvith his ſvvord to the vvater, as
Pagnin expounds it. But if the vvord be rendred, *a ſword* here is no more ſayd,
but each man his ſvvord, the vvater. I hold it therefore better to follovv the vulgar
Latine, *but each put it off for waſhing*, becauſe his purpoſe here is not but to
ſhevv hovv they did to keep themſelves cleanly and from being naſty, ſeeing they
did not at night put off their clothes, *viz.* by ſaying, that they put them off to be
waſhed, either as was requiſite of courſe, or as the Law required, upon the contracting
of any uncleanneſſe, myſtically by the enemies of this building, Heretickes The Myſtery.
and wicked men are ſet forth, who deride and ſeek by all means to hinder the

ſpirituall building, that is, reformation of Doctrine and Manners, from which they are moſt averſe, the builders that complain of much earth, which muſt be dig'd and carried away, to lay a firme foundation, the ſpirituall builders who are wearied with labouring to remove earthly thoughts from mens minds, that they may be well founded upon the Rock Chriſt: the enemies plotting to come unawares upon them, the Devils ſtratagems to ſurprize mens ſouls unawares; their arming againſt them, the taking of the ſpirituall armour, *Epheſ.6.12.* The Labourers being armed, even when they wrought, the watchfulneſſe which ſhould be in all the people themſelves, beſides the watchfulneſſe of the Paſtours ſet to defend them: or, according to *Pellican,* the double work which ſpirituall builders have to doe, both of building up in grace, and impugning errour. And it is to be noted, ſayth *Beda,* that when *Solomon* built the Temple at the firſt, he did it without oppoſition, but now it having been deſtroyed for ſin, the rebuilding of it is with great difficulty, to ſhew that a mans firſt converſion is more eaſily wrought, but he being again drawn away to ſin, to bring him to be renewed by repentance, is of greater difficulty, becauſe it is more hard for him that hath once and again felt the pleaſures of ſinnes to refrain from them, then for him that hath not ſo deeply taſted thereof: They are like ſtones burnt in the Devils fire, as theſe in *Nebuchadnezzars,* making the enemies to deride the attempt of building herewith. And ſo ſome Hereticks ſpeak againſt ſuch, as in the time of perſecution have falne away, as if they could not be renewed by repentance, denying them therefore any admittance into the the Church, whereas indeed it is a work not impoſſible, but far more difficile. Laſtly, their watching by night, and not putting off their clothes, ſhewed the vigilancie of every faithfull perſon againſt ſin, out of the danger whereof it is ſo hard to be kept, for which cauſe we muſt always keep our ſpirituall armour about us, and never put it off either by day or night.

Pellican.

Beda.

Expertis vitiorum illecebris difficilius caremus quàm incognitis, minoriſque laboris incognitam cavere voluptatem, quàm rejicere cognitam.

CHAP. V.

HEre is another great impediment in this building, a complaint is made by the poor of three things. 1 That for ſuſtenance they gave their ſons and daughters as ſervants to the rich. 2 Others ſold their poſſeſſions, that they might have wherewith to buy ſuſtenance, there was ſuch a famine. 3. Others were inforced to take up money upon uſe, to pay the Kings Tribute, and this they did, laying their fields and vineyards to pledge therefore. And to theſe ſtreights they ſeem to have been brought by their continuall attending upon the building, the works of husbandry being neglected, whereby they ſhould have gotten their living, touching tribute paying, although the Prieſts and Levites were by the King freed herefrom, *Ezra 7.* yet all others paid it. And partly by the charge that lay upon them for this, and partly for this building, the meaner ſort, which were the far greater part, waxed very poor, and were inforced thus to complain againſt the rich. Now they ſay, that their children were as their kinſmens children, free by Gods Ordinance, as being part of them that were delivered out of the Egyptiacall bondage, although they now being grown poor, were inforced to ſell them to the rich for ſervants.

Verſ.1,2.

3, 4.

Verſ.5.

Nehemiah hearing this was very wroth with ſuch miſerable men, as thus ſinned againſt charity towards their poor brethren: for they ought in this caſe to have lent money to them freely. And firſt hee reproved even the chiefeſt for this privatly, then a Congregation being called, publikely, ſaying, we, according to our power, redeem our brethren from the *Gentiles,* that have been ſold unto them, that is, ſo many as are able and fear God: for thus it is commanded, *Levit.25. 47. and doe yee ſell your brethren that they ſhould be ſold unto us?* that is, be redeemed by us, as the vulgar Latine hath it, and the meaning is, when ye out of your hard heartedneſſe, rather then lend *gratis* unto them, have enforced them for money to ſell themſelves unto you, that yee might for your advantage ſell them again, will yee commit ſuch an abſurdity, who are as neer unto them, as we are, as to expect, that wee ſhould give you your price for them to ſet them free again?

Verſ.6.

Exod.22.25.

Verſ.8.

again? Thus he upbraids them by dealing as hardly with their brethren, as the *Gentiles*, and ſo fruſtrating the grace of God towards them in bringing them from amongſt the *Gentiles* in their own Country again, ſeeing they thus made them ſervile here, when as the *Gentiles* themſelves had diſmiſſed them freely. Wherefore he willeth them to conſider, what the *Gentiles* would ſay, when they ſhould heare of this to the diſgrace of them and of their Religion.

Verſ.10. *Should I, my kinſmen, &c. exact money of them, &c.* the vulgar Latine, *we have lent them*, as if he had ſpoken affirmatively, whereas the word uſed ſignifieth lending to uſury; which *Nehemiah* would not doubtleſſe doe, wherefore it is better rendred interrogatively, implying that both he, and all that belonged unto him, abhorred from doing thus, and therefore he moveth them to eaſe their poor brethren of this burthen, as indeed by the Law of God they ought to doe, ſeeing uſury to the poor is therein ſo ſtrictly forbidden. Then ſhewing how he would have them eaſe the poor, he ſayth, Verſ.11. *Reſtore unto them their fields and vineyards, &c.* that is, which are made over to you till the jubilee, to make amends for your former exactions, reſtore now again to the poor owners, as their need requireth, *and the hundreth part that yee exact of them*, that is monethly, ſo that every moneth they exacted one ſhilling for 100 ſhillings, that is, 12 ſhillings for twelve moneths, and for 100 pounds, 12 pounds. This alſo he requireth them to remit, whether it were to be paid in wine, oile, or corne, and to loſe the time which they had untill the yeare of releaſe, in their lands and houſes, as brotherly love required.

Verſ.12. And when they yeilded to doe thus, he curſed all that ſhould not indeed performe it, uſing for a forme his coat, which he ſhak't and ſaid, ſo let God ſhake all that doe it not, and make that from all their labours no good may come unto them, but that they may be as a tree, the fruit whereof is ſhaken off. Then the Prieſts being called for witneſſes, he adjured and ſware theſe men to it, that being done, in their preſence, who ſtood for God, they might think themſelves the more ſtrictly obliged. Pellican. *Pellican* ſayth, that by calling the Prieſts to be preſent at this Oath, he ſhewed that they ſhould be ſhaken, and excommunicated out of the houſe of God, and from the Congregation of his people. *Salianus* underſtandeth theſe words, *I adjudged them*, of the Prieſts, whom being guilty of the like ſin, he admoniſhed and adjured privately for honours ſake, when he firſt publikely dealt with other rich men.

Verſ.14. *Nehemiah* having this way, promoted the good of the poor Jews, ſheweth in the next place, that he refrained from taking ought of them all the time that hee continued Governour over them, which was twelve years, contrary to the manner of others, that had ruled there in times paſt, who lived upon them to the impoveriſhing of them the more. Wherefore it ſeemeth that he was a man of great wealth, as they commonly are that be in office about great Kings, and from him ſhould other Rulers take example to favour their Subjects in matters of charge, as much as they can, and not oppreſſe them to maintain themſelves in greater pomp, and worldly glory. Note.

Verſ.16. He alſo recordeth his own work, and his ſervants in helping to build the wall, not for oſtentation, but to ſhew how greatly the feare and love of God, to the honour of whom this was wrought in him, as *P.* afterwards ſpeaks of his labours, and forbearing to take maintenance, for the good of Gods Church being yet weak and poore, to draw on others for a more generall good, to doe likewiſe in the like caſe. 1 Cor. 9. *Lyra.* He meaneth, ſayth *Lyra*, that he wrought with his own hands to draw on others the more, when they ſhould ſee their Governour himſelf ſo intent to the work. Note. A notable example ſet to all in high place and authority, that they from hence might learn to go before others in doing that good, which they ſtirre up them to do. And he ſayth, that he purchaſed himſelf no field, that is, he kept not the ſurpluſage of his revenues to encreaſe his poſſeſſions withall, as rich men commonly do, but ſpent all for the publike good.

Verſ.17. *Alſo* 150 *men of the Jews being Preſidents, and thoſe that came from the Gentils round about, came to my table*, that is, they that for their publike offices ſhould have been maintained by the publike charge, I daily gave diet to, and to Samaritans

ritans, Arabians, Philiſtims and Ammonites round about, that came upon occaſion Verſ.18. of buſines to *Jeruſalem*. Finally, he ſheweth, what his daily proviſion was, one oxe, ſix ſmaller beaſts many fowls, &c. in regard of all which he deſireth God to remember him for good, that is, according to *Lyra*, both of grace and glory, ſeeing that out of Charity to his people that were poor and brought low, he did all this that they might be the more ſpared from charges. The Morall. Morally in that *Nehemiah* required the chiefe amongſt them to doe nothing in way of charity towards their poor brethren, but that wherein he went before them in his own example, all Governours may learne it to be their duty to be the firſt and chief in doing the good, which they require others to doe. And in that, with ſhaking off his garment, he curſed thoſe that either were uncharitahle to the poor, or oppreſſed them, or went from the good profeſſion which they had made: Note, that whoſoever doth any of theſe things, muſt not expect to proſper, but be blaſted in all his goods and labours.

CHAP. VI.

THis let of building the wall being thus overcome, now ariſeth another, when then the wall was finiſhed, but not the gates of the City, for they remained yet imperfect. Verſ.1.2. *Sanballat* and other enemies of the Jews inhabiting neer unto them, and being Governours of thoſe parts ſent unto him to meet with them, that they might make a Covenant together, thinking to take an opportunity thus to kill him, and the place which they appointed was the valley of *Omin*, of which ſee *Chap*.11.35. *R. Sol.* ſayth, it was a place without *Jeruſalem*. whereby we may ſee into what dangers godly Governours come, through the malice of wicked enemies of the truth, when they endeavour to repair the walls of *Jeruſalem*, that is, to reform things amiſſe in the Church of God, Note. by reſtoring ſound Doctrine, wherein ſoever it hath been corrupted, but God will preſerve them as he did *Nehemiah*. And it is to be noted, that theſe enemies took their oportunity when the gates were not yet finiſhed, for if they could but yet have cauſed the work to ceaſe, all that was hitherto done had been vain.

Verſ. 3. But *Nehemiah* wiſely foreſeeing their drift, ſent them anſwer that he was about a great work, and if he ſhould come abroad to conſult with them, it would be hindered, but notwithſtanding he was urged by them to come foure times. Note. Prudence is neceſſary as well as innocency to ſee into the ſubtilties of our enemies. Note. For *Nehemiah* wiſely foreſeeing what theſe wicked Princes went about, would by no meanes be drawn to goe out of the City, in which he was in greateſt ſafety.

Verſ. 5. Then *Sanballat* ſent unto him the fifth time by a ſervant, writing ſomething to terrifie him, *viz.* that it was reported amongſt the *Gentiles* about, that when the Wall was finiſhed with the gates, the *Iews* meant to rebell, and he to make himſelf King, wherefore he willed him to come forth, that they might conſult together, pretending great good will towards him to give him advice, what were the beſt courſe for him to take to prevent the comming of this rumour to the Kings eare, and conſequently the danger that would enſue hereupon. Yet he wrot not ſo plainly, but that he left him doubtfull, whether this were the end of his ſending for him, or to get ſomwhat out of his own mouth, whereof he might accuſe him to the King, or elſe to conſpire with him.

Verſ.8. But *Nehemiah* having a good conſcience was nothing moved at this, but anſwered, that he feined this of his own head, that they being afraid, who were in the work, might break off from it, and therefore he applyed himſelfe the more earneſtly unto it, praying God to ſtrengthen their hands in the work.

Verſ.10. This policy of the enemies being thus fruſtrated, another device of theirs was, to ſuborne a falſe Prophet, to tell him, as if it had been from God revealed unto him, that they would come upon him in the night and ſlay him, which they might eaſily doe, becauſe the gates of the City were not as yet perfected, and it was no doubt, but that they would be ready enough to doe ſo, for the hatred which they conceived againſt him, in regard of his attempt to fortifie *Jeruſalem*, and becauſe of his contempt ſhewed towards them. Therefore he perſwaded him to goe with him into the Temple, which was as a fort, that he might there be ſafe. This falſe Prophet was *Shemahiah*, *who came of Delaiah*, of whom ſee, 1 *Chron.* 24.18. he was one of the principall Prieſts of the 23 courſe, and he is ſaid to have been *ſhut up*, that is, one who ſequeſtred himſelfe from company, as being moſt ſtrict and holy in the courſe of his life, that he might be in the more eſtimation, as converſing the more with God, and by him graced with the ſpirit of Propheſie. *Iunius.* *Junius* renders it, *detained*, or held by vow to doe all that he could for the good of *Nehemiah*. It is moſt probable, that *Nehemiah* being ſent for to him, as to a man of God, came to his houſe, and there under a pretence of ſpeaking by Propheſie for his ſafety, he ſought to move him to make the Temple the place of his refuge, that ſo he lurking in ſecret for feare, all the Jews who were in the work, ſhould be terrified and ceaſe from building any more, to his great ignominy and diſgrace: or, *Pellican.* as *Pellican* hath it, he ſhould thus indanger that holy place, of being defiled with bloud, if they ſhould there be let in to him, as by the fraud of the ſame falſe prophet and his complices, they eaſily might.

Into the houſe of this *Shemahiah*, *Nehemiah* ſaith, that he went, as ſuppoſing him to be a friend, but when he heard him ſpeake to the effect aforeſaid, he eaſily diſcovered the contrary, and that he was one of the evill minded Jews, who held correſpondencie with the Samaritans againſt *Nehemiah* and the reſt. Vers.11. Therefore he anſwered him, *Should ſuch a man as I flee, or, who being as I, can enter into the Temple and live?* that is, ſhould I that have hitherto profeſſed ſo great confidence in God, and perſwaded others to doe the like, now diſtruſt his providence, and ſhew it by fleeing ſo ſhamefully to hid my ſelfe? ſurely if I ſhould doe thus, I might juſtly feare that God would protect me no longer, but give me over into the hands of my wicked enemies, to be ſlain for this my ſin againſt him.

Vers.12. Moreover he ſaith, that he underſtood, that God ſent him not, but that he diſſembled in ſpeaking thus, being hired unto it by *Sanballat* and *Tobias* for a reward, to draw him to ſin, that is, to doe ſo cowardly againſt that which the dignity of his place required, being Governour over all the people, that he might afterwards beare reproach for it. Whereas he ſaith, that he underſtood, &c. this is generally thought to have been by divine revelation, which came unto him after that hee had given him the repulſe, but it may as probably be held to have been by ſome faithfull man or men, who knew of the compact, and diſcovered it unto him.

Vers.14. This danger being thus eſcaped, *Nehemiah* prayeth God for this treachery to remember *Sanballat*, and *Nohadiah a Propheteſſe, &c. viz.* which joyned with *Shemahiah* in this diſſimulation, and together drew on others to pretend the ſame, whereby we may ſee how dangerous a plot this was, when not onely a man, but a woman alſo, and others came and ſpake unto him about the ſame thing, as Prophets ſent by God.

Vers.15. *At length the wall was finiſhed the* 25 *day of* Elul, *the* 52 *day.* The moneth *Elul* amongſt the Hebrews, anſwereth to our *Auguſt* in part, and in part to *September*, by 52 dayes he meaneth from the beginning of their working, *Lyra.* *Vatablus.* ſo *Lyra*, and all other Expoſitours almoſt, except *Vatablus*, who would have it 52 dayes after the Epiſtle ſent by *Sanballat* to *Nehemiah*, but certainly erroneouſly, becauſe the wall being all repaired before, they might well in far leſſe time have finiſhed the gates.

And it is to be noted, that the time which the wall was in building, is ſet down as wonderfully ſhort, that God might therefore be praiſed, by whoſe ſingular help it was done, notwithſtanding all the delayes cauſed by the enemies, in ſo few dayes, to intimate which, it is ſaid, that the enemies acknowledged that it was the work of God, which made their ſtomacks that were ſo ſtout, before now to quaile. *Vers.*16. *Iosiphus.* *Joſephus* therefore is far wide, when he ſayth, that the wall was in building two years, and three moneths, *Euſebius.* and *Euſebius* much wider, who reporteth the time to be 12 years, miſtaking, doubtleſſe, the time of *Nehemiah* his being Governour there, for the time of doing this work. And whereas ſome think that this building was in the laſt yeare of *Nehemiah* his Government there, *Hieronym:* as *Jerome*, who ſaith, he came to *Jeruſalem*, *Anno* 20 of *Artaxerxes*, and made an end of building the wall and City, *Anno* 32, which ſome others follow; becauſe the end of his comming was onely to build, and this being done he was to return again, it is to be conceived rather, that he ſet to the work in the firſt yeare, and finiſhed the wall, and from thence forward he intended the building of the City, as long as he ſtayed, which doth not diſagree from *Jerom.* Of this ſhort time in Dan. 9. building the wall, *Daniel* ſeemeth to Propheſie, when he ſaith that it ſhould be built again *in anguſtiis temporum, in the ſtreights of time.* If any man ſhall ſay, how could a wall of ſo great compaſſe be built in ſo few dayes, although God proſpered the work never ſo much: It is anſwered, that many thouſands laboured in it with all diligence, and the Princes alſo were preſent to ſtir them up, neither needed it building from the foundation, or in all parts, but repayring and building in moſt places, upon the old foundation.

Verſ. 17. Here another impediment or plot is mentioned, whereby *Nehemiah* is alſo indangered, which tendeth the more to the magnifying of Gods mercie in preſerving him, till all the work was finiſhed. There came ſome of the chiefe of the Jews, who were allyed to *Tobiah* by marriages, and therefore theſe were in covenant with him, confirmed by oath to doe what they could to betray *Nehemiah* to him and his fellows, and to hinder the building, and to this end there went Letters between them, from time to time, wherein the ſpeeches and counſels of *Nehemiah* were diſcovered, and they praiſed *Tobiah* unto *Nehemiah*, as meaning him no hurt, but ready to adviſe him for the beſt, that he might be drawn to goe out unto him as to a friend, that ſo he might be indangered.

The Allegory. For the Allegory of this, *Beda* ſaith, that theſe Samaritans figured out Hereticks, which deſire to be in league with the Orthodox, that by converſing with them, they may have advantage againſt them, and hinder the proceedings of the truth. *Nehemiah* his going into the houſe of *Shemahiah*, as of a friend, but he found him deceitfull, ſheweth how the Orthodox are aſſaulted, not onely without by known enemies, but alſo within by falſe brethren, feigning themſelves friends, of whom they muſt beware, as *Nehemiah* did of them. Laſtly, the wall finiſhed, the ſixth moneth, anſwered both unto the ſix dayes of Gods working to make the world, after which a reſt followed, and to the everlaſting reſt in heaven, after ſix ages of the world ſpent in toiſe and labour.

CHAP. VII.

Verſ. 1. *Pellican.* THE gates being now finiſhed in all points, as well as the wall, the Porters, Singers, and Levites were recounted, &c. Of Porters, ſayth *Pellican*, here, we may conceive a reaſon, *viz.* to keepe the gates, by opening and ſhutting them again in due time, and of the two *Ananyes, Verſ.* 2. to whom it is commanded to ſee this duly done, as ſuper-intendents over the Porters, and of others ſet every night as watchmen of the inhabitants neere to each gate, for more ſecurity, *Verſ.* 3. But what Singers and Levites ſhould do here I ſee not, unleſſe the Singers or players upon Inſtruments, were ſet to give notice of ſtrangers approaching to the City, and Levites ſate there to heare cauſes with other Judges. But it is more probable that theſe, both Porters, Singers, and other Levites, were now recounted to ſee if there were of them a number ſufficient to ſanctifie and dedicate the wall and gates being now fully finiſhed, the keepers of the gates, and their overſeers next ſpoken of, onely being imployed about the gates, becauſe, *Chap.* 12. 27. it is ſaid, that Levites were ſought from divers parts, for the dedication of the wall, both ſingers to praiſe God, and to exhilarate all that were preſent, and Prieſts and Levites to ſanctifie the wall, gates, and people, and *ver.* 45. mention is made of the porters then preſent alſo. The firſt *Hanani*, whom *Nehemiah* called his brother moſt probably is the ſame ſpoken of *Chap.* 1. who firſt told him in what caſe *Jeruſalem* was, the other a moſt approved honeſt man, in whom he might confide alſo to look diligently to this buſineſſe, there being ſo many, both open and ſecret enemies about the City. And he is called the keeper of the Houſe or Palace in *Jeruſalem*, intimating that he was a man of note. In that he being

ſo highly commended, it is added, that he feared God more then others. Note, Note.
that the feare of God is the ground of all goodneſſe and fidelity, he cannot ſafely
have any matter of moment committed unto him, that doth not feare God. And
when the gates were ſhut at night, he biddeth theſe to whom he committed the
truſt, to feele with their hands, whether they were made faſt or no. The vulgar
Latine and Greek, to ſee them ſhut and barred. And the keepers appointed
were the inhabitants neere dwelling, but *ver.* 4. it is ſaid, their houſes were not Verſ.4.
yet built in the City, therefore *Lyra* underſtands it of Tents or Cottages, wherein *Lyra.*
they for the preſent kept, when it is ſaid, *every one right over againſt his houſe*,
but for ſo much as, *Hag.* 1. it is ſaid, they dwelt in ſeiled houſes, it is rather to be
underſtood of whole rows of houſes, for the houſes yet built were but few, for the
City he ſayth was large, but the people in it few, becauſe, as is moſt probable, the
Heathen round about infeſted that place moſt, ſo that in other parts of the land
they might more quietly follow their buſineſſes to get their living. Now for ſo
much as here was the Temple, where onely Sacrifice might be offered, and this
was the City which God profeſſed to owne more peculiarly, the good rulers *Nehemiah* Verſ.5.
applyed his minde moſt ſeriouſly to ſtudy how it might be better peopled,
after that it was thus fortified. Then God, he ſaith, putting it into his minde, hee
gathered the Princes and Preſidents together, that the number and names of the
Jews who returned out of captivity being taken, a certainty of them from either
part of the Land, might be appointed to come and dwell there, and that was as is
ſhewed, *Chap.* 11. every tenth man. Now when he went about this, a book
came to his hands, wherein they were ſet down by their Generations, who came
firſt to *Jeruſalem* with *Zorobabel* & *Jeſhuah* the High-Prieſt, of which numbring
ſee *Ezra* 2. for this is the ſame *verbatim*, but onely that in the numbers of divers
families, here are recounted in ſome fewer, and in ſome more then there. For
example, the ſonnes of *Arachi* are there ſaid to be *775. ver.* 5. here *652*, the ſons
of *Phahath* there 2812, *ver.6.* here 2818, the ſonnes of *Zatthu 945, ver.*8. here
845, &c. touching which difference we are not to hold with *Pellican*, that theſe *Pellican.*
differences happened by the negligence of the Scribes who wrote out this Regiſter,
for by this reaſon there would be no certainty of the truth in any copy, but rather
with *Junius* and ſome others, that they, *Ezra* 2. were ſet down in *Babylon*, *Iunius.*
but the book which came to *Nehemiahs* hands was written when they were come
into the Land of *Judea*, they gave their names to return whom *Ezra* recordeth,
but ſome changing their mindes and not going, ſome dying by the way, and ſome
comming in of ſome families, that had not given in their names, this cauſed a
difference in the catalogue laſt written, and nothing elſe, for that it was not any
part of *Ezra* his book, but another writing appeareth, becauſe it is ſaid, *There
was a Book found, wherein it was written*: If it had been that of *Ezra*, he vvas
then preſent, and ſo probably mention ſhould have been made of him, as giving
this light into this matter, and it is not likely that his book being Canonicall
Scripture, ſhould have lyen hid ſo by this time, being but 13 years, as that it
ſhould novv come forth as a book accidentally found, and not one that all men
knevv of.

CHAP. VIII.

BEcauſe *Nehemiah* had ſpoken before of his intent to gather the people together
from all parts, that he might the better provide for the peopling of this
City, he novv ſhevveth before the putting of that his purpoſe in execution,
that in the ſeventh moneth, the firſt day of the moneth, the people came together Verſ.2,3.
from all parts to *Jeruſalem*, yea, they vvere there aſſembled that day, to heare the
book of the Lavv read by *Ezra*, becauſe that day vvas a feaſt of blovving Trumpets,
according to the Lavv, *Levit.* 23. 24. and at ſuch times the Prieſts uſed to
read and expound the Book of the Lavv unto them, yea this vvas commonly done Acts 15.
every Sabbath day. The place vvhere, vvas the ſtreet by the vvater gate, that
is, ſayth *Lyra*, the Court, into vvhich men aſſembled together to prayer and hearing

of the Word, for this was right over againſt this gate, although not very nigh
unto it, and reſembled a broad and ſpacious ſtreet, for which it was thus called.
And the people are ſaid to have come altogether, as one man, to ſhew their great
diligence, and to give us example, as alſo, where it is ſaid, that both men and wo-
Verſ.4. men aſſembled there, and did harken attentively from morning till noontide,
which was a long time, whereas now the attention of many, will not reach unto
Note. an houre, but they give way to drouſineſſe. What part of the Law was read now
it is not ſaid, but moſt probably the ten Commandements, and the threatnings
Verſ.5,6,7. added thereunto to tranſgreſſours, and exhortations to obſerve and keepe them,
becauſe the people are ſaid to have wept *verſ.*10. And as *Ezra* being aſſiſted with
Prieſts on his right hand and left, read out of the book of the Law in one part of
this Court, and bleſſed God, all the people ſtanding and lifting up their hands, and
Verſ.8,9. then bowing their faces to the ground, and worſhipping ſaid, *Amen*: So certain
Levites in another part, read the book of the Law diſtinctly to others of the
people, for they could not all ſtand to heare one, being ſo many, and expounded
Note. it unto them, that they might the better underſtand. A notable preſident ſhew-
ing, both how the Scripture ſhould be read in the congregation, *viz.* with inter-
pretation, and what reverence and affection ſhould be ſhewed by the people, in
ſtanding, bowing, and ſaying, *Amen*, to the bleſſings and praiſes that are given
to God by their teachers. And becauſe when *Ezra* diſpoſed himſelſe to read, and
Lyra. teach the Law, he began with bleſſing of God: *Lyra* well noteth, that from his
example we learn to begin our reading vvith prayer, and likevviſe our preaching
at all times, as is commonly uſed by all our Miniſters.

Verſ.10. The people hearing the threatnings of the law for ſin, and knowing their own
guiltineſſe wept for ſorrow, being moved the more by thinking upon their late
ſufferings. But *Nehemiah*, *Ezra*, and the Levits forbade them to weepe, becauſe
it was a day of joy, for ſuch was every new Moon, *Numb.*10.10. Here it is not
to be conceived, that they ſpake altogether, for that had been a confuſion, but ſome
in one part of the aſſembly and ſome in another, as was neceſſary, that in all parts
Lyra. they might be heard. Whereas *Lyra* having ſomtime thus expounded it by & by
recanteth, becauſe it is ſayd, they came together as one man, whereupon he inferreth,
that they were not ſpoken to diviſion, but altogether as if they had bin one man, &
ſo expoundeth *Ezraes* and the Levits ſpeaking, as if he only taught, & they aſſiſted
him, by repreſſing the noyſe made amongſt the people by their weeping, I cannot
herein aſſent unto him, becauſe it is expreſly ſayd, that the Levits alſo taught and
gave the ſenſe, and both *Nehemiah*, he and they admoniſhed them to ceaſſe weep-
ing at this time, &c. that is, each one where he might beſt be heard. Neyther did
their comming together as one man hinder their being divided, when they were
there, as neceſſity required, that they might heare the ſame things from divers
teachers, which they could not all at once heare from one of the name *Atherſata*,
ſee before *Ezra* 2.63.

Verſ.11,12. Alſo the people are bidden to goe home and make merry, and to give ſome of
their good cheer to the poore, and the Levits eſpecially looked to the ſtilling of
them, that they might not continue in lamenting. So wee ſee there is a time to
laugh and to be merry as well as to weep, and we muſt rejoyce in God in dayes of
Note. thankſgiving as well as weep in dayes of humiliation. And then do wee keepe
times of rejoycing aright, when as we ſee our ſelves more liberally, ſo we feed the
poore alſo, and thus it was appointed to be done at the Feaſt of *Purim* by *Heſter*,
and *Mordecai*, and Chriſt commands it, *Luke* 14. Yet in all Feſtivalls, and al-
ways we muſt keep within the bounds of temperance.

Verſ.13. *And the next day came the Princes of all the people and Prieſts and Levits to
Ezra, &c.* becauſe *Ezra* was moſt expert in expounding the Law, even they that
taught other, came to learn of him, how ſome things, that were more doubtfull
and difficult ſhould be underſtood, that they might be the better able to informe
Note. the people. And here is a preſident given to men of underſtanding after hearing
to enquire of the Preacher more, if they be unſatisfied, as touching the full know-
ledge of any thing by him taught.

Verſ.14. Then having found the law of keeping the Feaſt of Tabernacles the ſame
moneth

Levit.23.
Lyra.

moneth, they prepared for that alſo. But it is to be underſtood, that there were three times appointed in the Law to be kept holy in this moneth. 1 the Feaſt of blowing Trumpets, as *Lyra* ſayth, in remembrance of *Iſaacks* being delivered, when he was about to be ſacrificed, the firſt day. 2 In remembrance of the ſin of Idolatry cōmitted in the Wildernes with the golden Calf, & for the expiation thereof upon the 10 day, which was appointed to be a day of humiliation for ever. 3 In remembrance of their dwelling in tents for the ſpace of forty yeers, being all that time miraculouſly fed with Manna from Heaven, the 15 day. Now hee having ſhewed, that the firſt day was kept, omitteth to ſpeak of the next, touching which yet ſome think, that it is to be preſumed, that it was kept alſo, becauſe they had ſo good a guide, *viz. Ezra*, although here paſſed over in ſilence. Laſtly, hee ſheweth, that the Feaſt of Tabernacles of ſeven dayes continuance was kept, and *Chap.9.1.* a day of humiliation immediatly after thoſe dayes ended, for their great ſin in making marriages with Idolaters. For the Feaſt of Tabernacles beginning the 15 day, the ſeventh was the 21 and the eighth, wherein was alſo a ſolemne Aſſembly the 22, after which in the 23 day, they ſeparating themſelves from ſuch Wives as they heard by the Law read unto them, that they ought not to have taken, they came again together the 24 day to humble themſelves in faſting and prayer therefore. So that it ſeemeth, the tenth day was not at this time kept for humiliation, upon what occaſion we know not, but certainly there was ſome impediment neceſſarily hindring it, as the High Prieſts not being vvell, or accidentally polluted, or ſome other great cauſe, wherefore the 24 day was kept in ſtead thereof.

Verſ.18.

But to return to the Feaſt of Tabernacles now kept, it is ſayd here, that it was not ſo done, ſince the days of *Joſhuah*, the ſon of *Nun*, and the reaſon hereof is rendred, *Verſe* 19. becauſe now they kept holy ſeven dayes together, the Law being read and expounded unto them every of thoſe days, whereas by the Law made, *Levit.*23.39. they were required to reſt only the firſt day and the eighth, and they reſted now every day to attend unto the vvord through the great deſire, which they had unto it, that by hearing it day after day they might be brought to take better heed unto it to live accordingly, by the neglect vvhereof they had hitherto ſuffered ſo great miſery. Thus *Junius*, but *Pellican* referreth the preference made of this to the joy, which vvas novv greater, then at any time before by reaſon of their Walls nevv built, vvhich had lyen vvaſt ſo long, and their deliverance from their enemies round about, ſo that they might novv ſo quietly keep holy dayes to the Lord, vvhich they could not do in the long time of their captivity, *viz.* 70 years, nor ſince their return, becauſe the City lay open to the aſſaults of the Enemy untill this time. *Lyra* underſtands it both in reſpect of all *Iſrael* novv gathered together as one man, the like to vvhich hath not bin ſayd before, and in regard of the caſe vvherein they vvere being ſervants and tributaries to a forreigne King and poore, vvhereas formerly they vvere free, and rich, and proſperous, having mighty Kings of their ovvn, and it is as if it had been ſayd, never vvas ſuch a Feaſt of Tebernacles kept by *Iſrael* in ſo poor a caſe, and yet ſo unanimouſly conſenting about it. I think not for one, but for all theſe reſpects this Feaſt novv kept is thus preferred.

Iunius.
Pellican.
Lyra.

Verſ.19.

And the eighth day they made a gathering according to the right, ſo the vulgar Latine and *Lyra*, they gathered for neceſſaries about the Temple, *Junius* a day of Interdiction, but the *Hebrew* vvord here uſed is עצר, ſignifieth retention, and nothing elſe is hereby meant, but holding of the Congregation together, as the Lavv appointeth, for there muſt be an holy convocation the firſt, and againe the eighth day, vvherein no ſervile vvork muſt be done.

CHAP. IX.

Verſ.1.

AFter the Feaſt of Tabernacles kept vvith ſo much joy, novv follovveth a faſt, or day of humiliation for ſin the 24 day of the moneth, eſpecially for their ſin in marrying Idolatrous Wivves, from vvhom, to ſhevv their true penitency, they vvere novv ſeparated; And hereby, and by that *Ezra* 10, it ſeemeth

meth, that this ſin cannot be ſufficiently repented of without ſuch a ſeparation. For although, 1 *Cor.*7. hee that hath an unbelieving Wife, is bidden not to part with her, unleſſe ſhe will, yet this is to be underſtood only of ſuch a couple as were formerly both Heathens, but at the hearing of the Goſpel one being converted, the other remayned an Heathen ſtill. For in ſuch a caſe it is not neceſſary to put her away, but onely when a man that is faithfull hath raſhly againſt Gods Law, marryed a woman, an idolatreſſe. The ceremonies in this day of their humiliation uſed were, *faſting, ſackcloth, and earth upon them*, which ſeemed in Verſ.2. thoſe times to ſhew the greatneſſe of their ſorrow. *Then they confeſſed their ſins, and the ſins of their fathers*, which is the onely way to obtain pardon; for if wee Prov.28.13. confeſſe our ſins and forſake them we ſhall have mercie. Then they, that is, the Verſ.3. people, *ſtanding in their places*, the Levites *read in* the Law, *the fourth part of the day, and the fourth* part confeſſed their ſins, the people ſtood for reverence, and whereas it is ſaid, *the Levites read*, the word *Levites* is underſtood by *Junius*, there being no more in the Text, but *they being lifted up in their ſtation read, &c.* But becauſe in the publike place, the Miniſters of God onely ought to act that part, of confeſſing and reading to the reſt, as appears, *Chap.* 2. 3. *Joel* 2. 17. it is to be underſtood, that they did ſo at this time, they onewhile ſet up ſome one amongſt them to read, and then another and another, while they confeſſed their ſins the *Junius.* fourth part of the day, that is, as *Junius* hath it, from the third houre to ſix, which was the time immediately following the morning ſacrifice, they read, and again, from the ſix to the ninth they confeſſed, which time the evening Sacrifice immediately followed. So that the day being divided into foure parts, two were ſpent in Verſ.2,3. offering the daily continuall ſacrifices, and two in reading, confeſſing of ſins, praiſe and prayer, as here followeth, *ver.* 4. The vulgar Latine then erreth, in which it is, foure times in the day, and foure times in the night, rather wee may hence gather, that after the morning ſacrifice ended, by nine of the clock in the forenoon, the Levites fell to reading till noon, and then fell to confeſſing of their ſins, which they ſaw, were againſt the Law, ſtanding up in their places, and uſing a long forme of confeſſion and prayer, till three in the afternoon, after which, the day was concluded with the evening ſacrifice, whereas the firſt part of this dayes holy work, ſeems to have been performed by the people, *ver.* 2, 3. it is ſo ſaid by a *Prolepſis*, uſuall in Scripture, the thing done being related in generall, then more explicitly and particularly. The meaning then is, they confeſſed their ſins, that is, ſuch of them as by their callings were a mouth to the reſt, and in like manner, it is to be conceived of their reading.

Verſ.4. The Levites, from an high place where they ſtood, crying unto God aloud, were *Ieſhuah, Bani, Cadmiel, &c.* They then firſt all together ſtood up to praiſe God, and to beſeech God that they might bleſſe him, and that he would exalt his own name. After which it ſeemeth that one alone, that he might be heard more diſtinctly, and underſtood of all, fell into a long and fervent Prayer, from *ver.* 6. to the end of the Chapter, & this is expreſly ſaid in the Septuagint & vulgar Latine, Verſ.6. to have been *Ezra*. *And* Ezra *ſaid, thou art Lord alone, &c.* but in Hebrew, no one particular is mentioned as ſpeaking alone, yet moſt probably it was ſo, leaſt all ſpeaking ſo long together, it ſhould make a confuſion: yet not *Ezra*, for he is not here named, but one of thoſe named in the Text, who be eight, and eight of whom it is not to be conceived that any ſtood up for cyphers, but confeſſed and read all, each one in his turn, moſt probably alſo expounding, though it be not mentioned of both theſe, ſee ſome grounds, 1 *Cor.*14.31. *Nehem.*8. *Act.*15.21.

In this Prayer firſt, the great works of God in creating all things are commemorated to his praiſe. 2 His ſingular grace to *Abraham*, in bringing him out of *Ur* of the Caldees, and promiſing the Land of *Canaan* unto him. 3 His mercie to them, his poſterity in *Egypt*. 4 His wonderfull acts in the Wilderneſſe towards them. 5 Their rebellions there. 6 His ſubduing *Canaan* unto them. 7 Their rebellions here. 8 His delivering them ſundry times when they cryed unto him. 9 Their rebellions renewed, and puniſhments by the Aſſyrians, to whom they were now ſervants, in regard of which they were now humbled before him. And to move the Lord the more effectually to mercie in delivering them again from forreign powers, they after this praying, add the making and ſealing of a Covenant unto God, to become his ſervants for all time to come.

CHAP. X.

Verſ.1,2,3,4, 5, &c. Verſ.9,10. Verſ.14,15.

HEre are the Princes, Prieſts, and Levites, firſt named, that ſealed the Covenant, unto *ver.29. viz.*, *Nehemiah* the Kings Legat, and 22 Prieſts after him, then Levites 17. *Verſ.9.* that is, Princes or chiefe fathers of the Prieſts and Levites families, for others of them that ſealed are mentioned, *ver.* 28. Laſtly, Princes of the people 45. All theſe both ſubſcribed and ſealed, binding hereby all thoſe that were under them, and were witneſſes of the like Vow and Covenant made by all the reſt, both Prieſts, Levites, and people, men and women, that were preſent, ſo as that they could not but think themſelves moſt ſolemnly bound hereby. Here becauſe that after *Nehemiah* and the Prieſts ſpoken of, it is ſaid, *theſe were Prieſts*, ſome thinke that *Nehemiah* was a Prieſt alſo, but this evinceth it not, ſeeing a diſtinction is plainly made, in that he being named, it is immediately added to ſhew what he was, *Atherſata*, the Kings Legat or Deputy, whereas then after the reſt named, it is ſaid, theſe were Prieſts, this is to be underſtood onely of them that are named after him, over whom all, as over the Levites and Princes he was for the time ſet by the King as chiefe Governour. Moreover, if he had been a Prieſt, this would not doubtleſſe have been omitted, no more then it was when *Ezra* was before ſent over by the ſame King, Laſtly, he would have been one doubtleſſe, ſtanding amongſt the other Prieſts, to read and expound the Law, *Chap.* 8. if he alſo had been a Prieſt, ſeeing he was ſo pious. Here it may ſeeme ſtrange, that neither *Ezra*, nor *Eliaſhib* the High-Prieſt, as he is called, *Chap*, 3.1. are mentioned amongſt the Covenanters. But haply, as in the Covenant made formerly before *Ezra*, no Prieſts or Levites covenanted, but onely ſuch as had ſinned in taking ſtrange wives, ſo at this preſent ſome were not required to ſubſcribe, as being of moſt approved lives, and uudoubtedly ſet to walke in the wayes of God, as *Ezra* was. But *Nehemiah* would ſeale as the principall man, and leader to all others, or becauſe they covenant here, not onely to put away ſtrange wives, but alſo about other things, neceſſary for all to binde themſelves unto, ſome are named who were guiliy, but all others who were not mentioned onely in generall, *ver.* 28. amongſt whom *Ezra* and *Eliaſhib* may be underſtood.

Ezra 10.18.

Verſ.30.

Now the particulars, which they covenanted, were firſt to keep all the Laws given by *Moſes*, both Morall, Judiciall and Ceremoniall, both they and all ſuch as were under their juriſdiction, that is, by Gods help and grace, and ſo far forth as their authority could prevaile to cauſe all to do ſo.

2 To refrain from mixt marriages, which was a thing ſo much impugned by Law.

Verſ.31.

3 Not to buy or ſell upon the Sabbath, which was a worke forbidden in the fourth Commandement, and often ſpoken againſt by the Prophets.

4 To obſerve the ſeventh yeare as the Law commanded, by making it Sabbaticall.

Verſ. 32.

5 To pay for the uſe of the Sanctuary yearly the third part of a ſhekle, that is, as *Verſe* 33. is expreſſed, to buy burnt offerings for the Sabbaths, new Moons, and other Solemnities, and for the daily continuall ſacrifice and ſhew-bread. And this they ſpeak of, as a thing impoſed upon themſelves, becauſe this ſervice muſt be mayntained according to the Law, *Exod.*30. and *Numb.*28.29. but how otherwiſe, to provide for the mayntenance of it they could not tell. For whereas *Exodus* 30.12. halfe a ſhekle is appointed to be payd by every one when they were numbred, vvhich was to be layd up in the Sanctuary, that is, thought by *Aben Ezra*, not to have been ſufficient at this time, the people being ſo few, and therefore they added hereunto the third part of a ſhekle more. For although *Iunius* denyeth that half ſhekle to have been for this expence, becauſe *Verſe* 16. it was to be layd up in the Sanctuary for a Monument, yet it hath been ſhewed upon *Exo*-

Iunius.

dus 30.12. that the ſacrifices, &c. were hereby to be mayntained, and that to this
end this tribute was alſo rayſed yearly, which *Iunius* denyeth too, but the *He-*
brews all conſent about it. And reaſon ſayth, it muſt needs be ſo, becauſe other-
wiſe a charge was appointed, but not how or by whom it ſhould be borne. For
the laying of it up in the Sanctuary, this is not to be imagined to have been done
that it might perpetually lie there, but to be ſpent upon this ſervice as need re-
Verſ.34. quired. And that this ſervice might be duly executed, which by this Impoſt
was to be maintained, they caſt the lots of the Prieſts and Levites, and of the
people for the wood of the offerings, that they ſhould bring it into the houſe of
Lyra. the Lord, from yeare to yeare, that is, ſayth *Lyra*, becauſe it pertained to the Prieſts
Levit.6. office to maintain fire continually burning upon the Altar of burnt offerings, they
1 Chron.24. had their turns aſſigned them by lot, which weeke every courſe of the 24 inſtituted
by *David*, ſhould attend upon this ſervice, and becauſe the Levites were given to
the Prieſts to ſerve under them about the Altar, they had their courſes appointed
them alſo, that they might be ready to bring this wood at all times to them, and
under the name *Levites*, he underſtands the Nethinims alſo, who were to ſerve
under the Levites, by hewing and preparing the wood for them, for they were
Ioſh.9. the Gibeonites mancipated by *Joſhuah* to this ſervice for ever. And the people are
ſpoken of becauſe they were to finde wood for the Temple, and therefore they had
Iunius. times by courſe aſſigned to them to bring it thither. But *Iunius* by the people un-
derſtands the Nethinims, improperly, I thinke, becauſe not they, but the com-
mon ſort of the Iſraelites, called the Laity, are always meant by the word
people.

Verſ.35. 6 They covenant to pay the firſt borne of the Land, and the firſt fruits of their
fruits and trees. The word in Hebrew is the ſame, כקרי firſt borne, or firſt
fruits, but when it hath reference to men or beaſts, it is rendered firſt borne, when
Lyra. to other increaſe, firſt fruits. And theſe firſt fruits were the 50 part, and if any
would be more liberall in paying, the 40, or being poorer the 60 part. Now be-
cauſe the firſt borne of the Land, were to be diſtinguiſhed into ſuch as muſt be re-
Verſ.36. deemed or brought in kinde, it is added, for explication of the words, *The firſt*
borne of the Land, the firſt borne of men and beaſts, that is, of unclean beaſts,
which muſt either be redeemed, or the neck thereof broken, and the firſt borne of
Numb.18. neate and of ſheepe, all which were appointed to be paid for the Prieſts mainte-
nance, together with certain parts of the Sacrifices, and things vowed. Of pay-
ing the firſt borne, the cauſe was Gods deſtroying of the firſt borne of the Egyp-
tians, preſerving theirs, in thankfulneſſe for which they were injoyned this offering
for ever after from yeare to yeare.

Verſ.37. *The firſt fruits of every maſſe alſo*, that is, a cake of the dough, of the yeare firſt
Numb.15.20. baked: and *our oblations*, *the fruit of the tree, wine and oyle*. Beſides the firſt
fruits of the olive and vine, they covenant to bring in the firſt made wine and
Numb.18.21. oyle, for of the firſt fruits of all trees as they grow, it was ſpoken before. And to
the Levits to pay the tithe of all the Land, for ſo the Law appointed, and the tithe
of the tithe, was by them to be paid to the High-Prieſt, and *the Levites*, ſay they,
ſhall have the tithe of all our labours in every City, in Hebrew, *of all our ſervices*,
Iunius. *Iunius* renders it, *of all our tillage*, the vulgar Latine, of all our works, which comes
neerer to the Originall, and hereby it appears, that tithe was paid without dedu-
ction, in conſideration of the husbandmans labour, yea, of the tradeſman, who
had nothing elſe to pay. *Verſ.38. And the ſonne of* Aaron *the Prieſt ſhall be*
Verſ.38. *with the Levites, when tithe is given to the Levites*: in Hebrew, *in tithe to the Le-*
vites, or of the Levites, as the vulgar Latine, *Iunius*, when the Levites pay tithe,
that is, the tithe of their tithes, as in the next words, appointing them to be brought
into the ſtore-houſe of the Sanctuary, towards the maintenance of the Prieſts.
The meaning is, that the High-prieſt, who was ever the eldeſt ſonne of the family
Numb.18.26, of *Aaron*, ſhould be preſent when tithes were paid to the Levites, and they paid
27,28. tithe out of them again, becauſe this tithe of the tithes, was to be altogether at his
diſpoſing.

Verſ.39. *To the chambers of ſtore ſhall all the children of Iſrael, and of Levi bring their*
offering of wine, and oyle, &c. That is, the offerings before ſpoken of, *viz.* their

firſt fruits towards the Prieſts maintenance, which muſt be paid not onely by the people, but by the Levites alſo. And here it is appointed, that the veſſels which were of uſe in the ſervice of God ſhould be placed, and finally, they vow to maintain, about the Temple continually, Porters, Singers, Prieſts and Miniſters, alwayes, that the ſervice of the Lord may never more be intermitted. And in making this Covenant, they had the Law of God for their warrant, which commanded all theſe particulars, ſo that according to this preſident, a Covenant or proteſtation ſhould be onely of things ſpecified in the Word of God, they being named either generally, as in the time of ſome godly Kings, or particularly as here, that every one may underſtand, what he proteſteth to and doe accordingly.

CHAP. XI.

AFter theſe things thus done, to move God to be propitious unto them, they
conſidering how few dwelt in *Jeruſalem* in reſpect of the greatneſſe of that
City, the reaſon whereof is conceived to be, the enmity of the Nations
round about to it, above all other parts, through which it was moſt dangerous
dwelling there, caſt lots for the tenth man of all the Jews to come and dwell there,
that this City might be better peopled, as being the ſeate of the Temple, and peculiarly
choſen by God for them all to reſort unto, to keepe their ſolemne feaſts, and
bring their ſacrifices thither. To ſhew how few yet dwelt there, it is ſaid, that Verſ.1.
the Princes dwelt in Jeruſalem, *but the people in other parts.* But now by this means
this City was well repleniſhed, and it is commonly noted, that beſides theſe there
were others, that voluntarily offered to dwell there, becauſe, *Verſ.2.* it is ſaid, *The
people bleſſed all thoſe that offered themſelves willingly, &c.* and that becauſe this Verſ.2.
tended to the ſtrengthening of *Jeruſalem* the holy City, and ſhewed zeale in them
to the ſervice of God, and to his glory.

Then the numbers of them that dwelt in *Ieruſalem* are ſet down, it being given Verſ.3.
in a parentheſis, to underſtand, that the other parts of the land of *Iudæa* were inhabited
by the reſidue of the Iſraelites, Prieſts, Levites, Nethinims, and the poſterity
of *Solomons* ſervants, that is, thoſe of the Canaanites, Hivites, &c. who were
not put to death, but made tributaries by *Solomon*, 1 *King.9.29.* And firſt the children Verſ.6.
of *Iudah* now inhabiting *Ieruſalem*, were 468: Then the children of *Benjamin*, Verſ.8.
928: Then of the Prieſts, 822 of the families of *Idajah* and *Sarajah* and Verſ.12.
their brethren: and 242 of the families of *Adajah* and his brethren, and 128 of Verſ.13.
the families of *Amaſſay* and his brethren: Laſtly of the Levites 284. The totall Verſ.14.
of Prieſts and Levites 1476, and of *Iudah* and *Benjamin* 1396, ſo that there were Verſ.18.
more Prieſts and Levites, then of the Lay people, which ſhewed their zeal then to
be greateſt, for beſides theſe there were alſo 172 porters, who were all Levites. Verſ.19.
The reſidue of the people, both Iſraelites, Prieſts, Levites, and Nethinims, dwelt Verſ.20.
in other Cities in their own poſſeſſions: for ſo God of old had diſtributed them
amongſt the Tribes, that in all places they might have teachers of the Law of
God amongſt them.

And Nethinims dwelt in Ophel, that is, not in the Towre in *Ieruſalem*, called Verſ.21.
by this name, but in a Village neere to *Jeruſalem*, that they might be the more Lyra.
ready to give their attendance about the Temple, as their Office required: and
the like is to be thought of *Siaba* and *Gaſpha*, ſo *Pellican*, but *Iunius* better, takes Pellican.
theſe two for names of men that were over the Nethinims, and therefore renders Iunius.
it, Siabah *and* Gaſpha *were over the Nethinims*, but the vulgar Latine, *of the Nethinims*,
deceived *Pellican*, for in Hebrew it is, על כתנים *Super Nethinæos*,
and ſo all others hitherto numbred, have in the end added to them their Preſidents
or Prince, who ruled over them, ſee *ver.* 14, 16. and becauſe the Prince over the
Levites is omitted before he is here next mentioned, *ver.* 22 being in the vulgar Verſ.22.
latine called the Biſhop of the Levites, becauſe, as *Lyra* ſayth, he that is over Lyra.
Eccleſiaſticall perſons, is properly a Biſhop, if they be Prieſts, but here he granteth,
that this name is improperly by extention of it, put upon the Ruler over
Levites, the word therefore uſed in Hebrew is better, *Præpoſitus, or the Preſident.*

And he is ſaid to be *Huzzi*, of the poſterity of *Aſaph* the Muſitians over the work in the houſe of the Lord, in Hebrew, over againſt the work, or neere the work, or miniſtry of Gods houſe, the meaning is, that the children of *Aſaph* were ſet to ſing within the houſe, as other Levits before ſpoken of without, *ver.* 16. Laſtly, concluding about the Levits, hee ſaith, that this was done according Verſ.23. to the Kings Commandement, which *Lyra* would have underſtood of King *David*, 1 *Chron.* 24. but others better underſtanding it of King *Artaxerxes*, ſay, *Iunius.* that reference is herein had to *Ezra* 7.21, 22,24. where the liberality of that King for the maintenance of the ſervice of the Temple is ſet forth, for here it is ſaid, Verſ.24. the Kings command was, that each one of them ſhould have a certainty daily. Thus alſo *R. Solomon*. And to ſee this done, *Petahiah, of the Tribe of* Judah, *was appointed by the King* Artaxerxes, ample power being given him to take proviſion up for this purpoſe.

Verſ.25,26, 27,&c, From hence to the end of the Chapter, nothing elſe is ſhewed, but what other Townes and Cities were inhabited by other children of *Iudah* and of *Benjamin*.

CHAP. XII.

BEing now about to relate the Dedication of the Wall of *Ieruſalem*, hee firſt enumerateth the chief of the Prieſts and Levits, who were preſent at this work, beginning yet higher, *Verſe* 1,2. &c. with thoſe that came to *Ieruſalem* with *Zorobabel* and *Ieſhuah*, many yeares before, but 1 *Chron.* 9. there is a more exact catalogue of them, and therefore they are the more briefly here paſſed over: yet they are here commemorated together, that we might know what high Prieſts here were from the return out of captivity during the reigne of the *Perſians* even unto *Alexander* the Great. Whereas *Ezra* is here ſayd to be one of them, and yet *Ezra* 7.7. he telleth of himſelf that hee went to *Ieruſalem* the ſeventh of *Lyra.* *Artaxerxes*, *Lyra* ſayth, that having gone up to *Ieruſalem*, at the firſt he returned again to *Babylon*, to obtein more favour of the *Perſian* Kings, and having prevailed, he went again in this Kings ſeventh yeare. But becauſe that from the firſt going up to *Ieruſalem*, untill the ſeventh yeare of *Artaxerxes* were above ſeventy years, this is not ſo probable, becauſe ſo it muſt needs follow, that *Ezra* was now above 100 yeares old, becauſe men in thoſe days ſcarce lived ſo long, and if they lived, were decrepit and ſo unable for ſervice, as *Ezra* was not, *Nehem.* 8. I ſhould think therefore, that in this enumeration of thoſe, that came *Zerubbabel*, it is not meant, that *Ezra* was one, but as *Iunius* alſo hath it, two aſcendings to *Ie-* *Iunius.* *ruſalem* are here put together, one with *Zorobabel*, the other with *Ezra* many Verſ.10,11. yeares after. But an exact reckoning of the high Prieſts is made, *Verſe* 10. from *Ieſhuah* the firſt, that returned out of captivity to *Ioiadahah*, who is ſayd to have lived, till the time of *Alexander* the Great. And theſe were *Ioiakim*, *Eliaſib*, *Ioiada*, and *Ionathan*, the chief Prieſts and Levits, of whoſe times here follow in order, and firſt in the time of *Ioiakim*, *Verſ.* 12. 2 In the time of *Eliaſib Verſ.* 22. 3 In the time of *Ionathan*, his ſonnes ſonne, *Verſ.* 23. And theſe are ſayd to have Verſ.26. been in the time of *Ioiakim*, and *Nehemiah*, and *Ezra*, ſo that they out-lived three high Prieſts, and now were preſent at the Dedication of the City. Verſ.27,28. And other ordinary Levits were called from other parts to this Dedication.

Verſ. 30. Then the Prieſts and Levits clenſed themſelves firſt, and after that the people, the gates and the wall, that is, according to the legall rites of clenſing in caſe of uncleanneſſe contracted by the dead or otherwiſe. The clenſing of the Prieſts, *Lyra.* ſayth *Lyra*, was by faſting, abſtinence from their wines, and ſprinkling of the water made of the aſhes of a red Cow, of the people by ſprinkling only, and of the Levits both by it and one of the other. For more muſt be done to the clenſing of Prieſts then of Levits, and more of Levits then of the people. But becauſe the Prieſts and Levits clenſing of themſelves is firſt ſpoken of, then their clenſing of Note. the people, hee noteth well, that who ſo would reform others muſt firſt reforme himſelf, according to which Chriſt ſayth, *Firſt, caſt the beame one of thine owne* *eye, and then thou ſhalt ſee, &c.* And without clenſing no man is fit to beare a part, or to be preſent at the prayſing of God: for hereby a preparation to this Dedication was made

Then I made the Princes of Iudah to go upon the wall, &c. The Dedication Verſ.31. was made by two preceſſions of Prieſts, Levits, Princes, and all ſorts of people going upon the wall, and prayſing God with Trumpets, Voyces, and other Inſtruments of Muſicke, as they went along, one company right over againſt another on the right hand, which was towards the South, and on the left towards the North.

After the preceſſions followed ſacrificing in the houſe of the Lord, of which it Verſ.40,41.42,43. is ſayd, *And two companyes of them that prayſed God, ſtood in the houſe of the Lord, &c.* that is, the ſame companyes, that went before upon the wall, or ſome Princes prieſts, and Levits choſen out of them.

Laſtly, Treaſurers were at the ſame time appointed over the firſt fruits, and Verſ.44. tythes for the mayntenance of the prieſts and Levits, as *David* and *Solomon* had anciently appointed. And it is ſayd, that all the people gave portions to the Sing- Verſ.47. ers and porters, and *ſanctified the Levits, and the Levits ſanctified the ſonnes of* Lyra. *Aaron*, that is, ſayth *Lyra*, the people by paying tythes to them acknowledged their ſuperiority to God ward, and they likewiſe by paying tythe of their tythes to the prieſts, magnified them as their ſuperiours, as *Abraham* by paying tythe to *Melchiſedeck*, acknowledged him to be greater, as is ſhewed, *Heb.7.* But in the *Hebrew* text, it is not the people ſanctified the Levits, &c. but they ſanctified to the Levits, and the Levits to the ſonnes of *Aaron*, which was done by ſetting them apart as conſecrated for their uſes.

CHAP. XIII.

THe hiſtory of the acts of *Nehemiah* being hitherto ſet forth before his return to *Artaxerxes*, in the 12 yeare of his Principality granted him over *Iſrael*: now it is ſhewed, how he found things in *Jeruſalem* at another time of his comming thither, by a ſecond leave obtained of the King, *ver.6.* So that the firſt words here, *In that time it was read in the Book of* Moses, *in the audience* Verſ.1. *of the people, &c.* are to be underſtood of the time, when *Nehemiah* came again Iunius. from the King to *Jeruſalem*. The ſcope of this Chapter then is to ſhew, what abuſes crept in amongſt the Jews whilſt he was gone. which put him to a new Lyra. trouble at his comming again to reforme them, thus *Junius*, but *Lyra* ſaith, that by the time in which the Law was read, is meant, that *Nehem.9.* when as according to that which they found written, they ſeparated themſelves from tht Heathens. And then it is to be taken as a declaration more particularly made of that which was read at the ſame time againſt the Ammonites and Moabites in generall amongſt other Heathens with whom marriages were forbidden to be made. For there it is ſaid, that they ſeparated from all that were of another off-ſpring, but here, that it was read in the Law in particular, that an Ammonite or Moabite ſhould not come into the congregation, becauſe they were not the children Deut.23.3. of *Iſrael*, &c. And this is thus commemorated for an introduction to the fault committed by *Eliaſib*, by reaſon of a marriage made before by him with the family of *Tobiah* the Ammonite, as he is called *Chap.2.10.* and this was according to *Pellican*, by joyning his ſonne in marriage with the daughter of *Tobiah*, for hereby ſuch friendſhip came to be between them two, that *Eliaſib* being over the chambers of the houſe of the Lord, let him have a great chamber there, which was onely to lay proviſion in for the Temple, for which he was greatly too blame. And this was the firſt abuſe which crept in whilſt *Nehemiah* was abſent, whereat he was much moved when he came and ſaw it, as at a very grievous ſin, and therefore he immediately caſt out the utenſils of *Tobiah*, purged the chamber, and brought in ſuch things as were for the uſe of the Temple. Now the time when *Nehemiah* is ſaid to have come again and done this, is ſaid to be, *at the end of* Verſ.6. *dayes, certain years being paſt*, *Junius*, at the end of his dayes or life, ſayth *Lyra*, Iunius. Lyra.

when he now waxed old, he had a deſire to goe and reforme things amiſſe at *Jeruſalem*,
and to die and lay his bones there, ſo likewiſe *Funccius*, the eighth yeare
Funccius. after his return to *Artaxerxes*, which was alſo the laſt yeare of his reigne. But
Vatablus and *Genebrad* ſay, that by the end of dayes is meant, the end of a yeare,
which ſeemeth not to have bin ſo, becauſe *Nehemiah* at his departure from *Jeruſalem*
to the King, left all things in good order, & now they were greatly out of order,
yea, even ſo much, as one cannot think they could have been in ſo ſhort a time,
as will appear by that which here followeth. For it was no ſmall, but a great
chamber that *Eliaſib* made in this time for him, for ſo the word ſignifieth, which
Verſ.9. is, שעי and not onely *he prepared*, but now the ſtuffe of *Tobiah* by *Nehemiahs*
command being caſt out, and the room purged, the veſſels of the houſe of the
Lord were laid in there.

Now beſides this, there was another great ſin committed, to the pejudice of
Verſ.10. Gods worſhip, and to the breaking of the Covenant, to which whilſt *Nehemiah*
was amongſt them, they had ſubſcribed and ſealed, *Chap.* 10. 39. For whereas
they there bound themſelves to give portions to the Levites, and never to ſuffer
the ſervice of the Lords houſe to goe down, they ſince gave none of thoſe portions
unto them, by reaſon whereof they were gone, each man to his place in the
Countrey, and ſo Gods ſervice was neglected at the Temple. He therefore, ſecondly,
Verſ.11,12. gathered the Levites again together, and dealing ſharply with the Princes of the
people, cauſed the tithes to be brought into their ſtorehouſe, and ſet ſome to overſee
Verſ.14. and diſtribute them, praying that God would have in remembrance the good
which he thus did, as he had prayed alſo before, *Chap.* 5. 19. Thirdly, finding that
Verſ.15. ſome were grown very prophane, for he ſaw ſome treading wine-preſſes, and ſome
carrying burthens of wares upon the Sabbath day, he conteſted againſt them, that
is, challenged them as impious for thus doing, and provokers of Gods wrath againſt
that place, as appeareth, *ver.* 17,18. He addeth alſo that they did not onely
bring, but ſold, and ſo kept markets upon the Sabbaths, and there were certain
Tyrians dwelling there, who kept theſe markets, and ſold at thoſe times unto the
Jews thoſe wares. Whereby it appears that it was taken for a worke forbidden
Note. by the fourth Commandement, upon the Sabbath to buy and ſell, for which
Markets and Fairs upon our Chriſtian Sabbath, have been well put down in our
Land. And to prevent the like doings for time to come, he cauſed the gates of
Jeruſalem to be kept ſhut all the Sabbath day, that none might come in upon that
Verſ.19. day any more with their wares, threatning ſuch with the ſtocks as came to
Verſ. 22. the City notwithſtanding. And he charged the Levites to clenſe themſelves, and
to look to the gates upon the Sabbath dayes.

Verſ.23. Fourthly, Seeing Jews who had marryed Ammonitiſh and Moabitiſh
women, by whom they had children, that ſpake Aſhdodean and other Heathen
Languages, he curſed and ſmote ſome of them, plucking off their haire,
and adjuring them againſt ſuch marriages, and ſhewing the miſchiefe that
had formerly come hereby. All which abuſes, and ſpecially the laſt, argueth
ſtrongly that *Nehemiah* was abſent much more then a yeare before he returned
to *Ieruſalem*, ſeeing ſtrange wives were in that time marryed, and children
were borne of ſuch marriages, and grown up to bee able to ſpeake divers
tongues.

Thus *Nehemiah* having told what hee did to the people ſinning by mixt
Verſ.28. marriages, *verſ.* 28. hee telleth, that there was a ſonne of *Iojadah* the
ſonne of *Eliaſib* the High-prieſt, who by ſuch a marriage became ſonne
in law to *Sanballat*, the Horonite, him hee therefore chaced away, as committing
a more foule ſin then the reſt, ſeeing he was more ſtreightly bound to
keepe the Law, being a teacher thereof, and of a moſt holy function, and
by ſuch an example others were corrupted. And not content to abdicate ſuch
Chap.29. a monſter onely, he prayed to God againſt ſuch polluters of the Prieſtly office.
Note. *Corruptio optimi eſt peſſima*, and therefore no marvell, though Miniſters of the
Goſpel being of ſcandalous lives, are now adayes moſt deteſted of all others. *Ver.*
Verſ.30. 30. *Therefore I purged them from all ſtrange women*, that is, by cauſing them to be
put away, and ſet the Prieſts and Levites in order, every one in his Miniſtry, reforming
the abuſe ſpoken of *Verſ.* 10.

Ester,

ESTER, CHAP. I.

Verſ.1.

IN *the dayes of* Ahaſhueroſh, *who reigned from* India *to* Ethiopia, *over* 127 *Provinces*. Which of the *Perſian* Kings *Ahaſhueroſh* was, is not agreed amongſt Expoſitours, For ſome, as *Lyra* ſaith, hold that he was the eighth from *Cyrus*, the next unto *Darius Nothus*. But this he confuteth, by reckoning the years which paſſed before that time, *viz*, in *Cyrus* his reigne 12, in *Cambyſes* 8, *Darius Hiſtaſpis* 36, *Xerxes* 20, *Artaxerxes* 40, *Darius ſecundus*, two moneths, *Sogdianus* 7, *Darius Nothus* 19, being altogether 135 before which *Mordecay* was borne, *viz*. before the *Babyloniſh* captivity, which laſted 70 years, as he proveth by the 11 *Chapter* of *Eſter*, being Apocryphall, and alſo *Eſter* 2.6. which is Canonicall, where it is ſaid, that he came into captivity with *Jechoniah*, and if ſo, then he muſt be much above 200 years old at the beginning of *Ahaſhueroſh* his reigne, and yet live and come to honour long after, which cannot be. Therefore ſome hold him to have been *Artaxerxes*, as *Joſephus*, but neither will the time permit this, ſeeing too many years paſſed from the captivity hithetto, *viz*. 156. He therefore ſubſcribeth to *R. Solomon*, who ſayth that he was the next King to *Cyrus*, but even thus alſo the years will not agree, becauſe from the captivity to that time were 82 years, and ſome years muſt needs be yeilded to have been on his back at the time of the captivity, and ſome after the beginning of this Kings reigne, and ſo he could not be leſſe when he was firſt promoted to honour by *Ahaſhueroſh* then 90 yeares old, an age too great for ſuch affairs, as were after this managed by him. Moreover, that *Ahaſhueroſh*, otherwiſe called *Cambyſes*, who reigned next after *Cyrus*, never had any love to the people of God, neither would he permit the Jews to proceed in building the Temple; whereas this *Ahaſhueroſh* having a Jew to his Queene, and *Mordecai* his Uncle in ſo much honour, would not doubtleſſe hinder them in a work which they ſo greatly deſired to doe. *Funccius* therefore holdeth that he was *Darius Hiſtaſpis*, as hath been already ſhewed, upon *Ezra* 6.14. But then we muſt not admit that *Mordecai* had a being in the time of the Babyloniſh captivity, according to *Eſter*. 11. except it were in the loynes of his father, as ſome ſay, whereunto alſo ſome light is given, *Ezra* 2.2. Inſome others but onely, that he was one of them that came out of it with *Zorobabel*, according to *Ezra* 2.2. As for his name differing, it was common for thoſe Kings to be called by divers names, as appeareth in his predeceſſour *Artaxerxes*, who was alſo called *Ahaſhuerus*. And to place this King next after *Cyrus* but one, will better agree with *Mordecai's* age, fit to govern under the King, as he did, *Chap*. 10. 2. then if we take *Artaxerxes*, the next after *Xerxes* to be the King *Ahaſhueroſh* here meant. For ſo accounting *Mordecai* but 20 at the time of his return out of captivity, he muſt needs be 94 at the leaſt, when this King began to reigne, although we reckon but 18 to *Cyrus* and *Cambyſes*, for add theſe unto his age of 20 at his return, and thereunto the yeares of *Darius* his reigne 36, and of *Xerxes* 20, and they altogether make 94. But allowing *Darius Hiſtaſpis* to be this *Ahaſhueroſh*, his years will very well agree, he being by this account at that time, not much above 40. But however, *Funccius* be herein backed by *Carian*, *Buntingus*, *Samerius*, *&c*, and by a concurrence of the times, the circumſtance of the feaſt, the largeneſſe of his Dominion, &c. all agreeing to this *Darius*, yet ſome except againſt it, averring, *Artaxerxes Longimanus* to be the man. Becauſe *Herodotus* who hath accurately written the ſtory of this *Darius*, and enumerated all his wives being five, yet he writeth nothing of *Vaſhti*, or any wife put away, or of *Heſter*

Lyra.

Ioſephus.
Sallianus.

Ezra 4.6.

Funccius.

Sallianus.
Joſephus, lib.
11. *Ant.c.6.*
Sever. Sulpit.
lib. 2. *hiſt.*
ſacra.

or *Haman* in his time. 2 Becauſe the names *Artaxerxes* and *Ahaſhueroſh*, are promiſcuouſly uſed to ſet forth one and the ſame man, but not of *Darius*. But becauſe ſtronger objections lye againſt this opinion, as firſt, That ſome Provinces were falne from the Perſian Kings in the dayes of *Xerxes*, ſo that he could not be ſaid to reigne over 127 Provinces. Secondly, he was ſo much occupied in warre, and ſo long with the Grecians and Egyptians, &c. that he had no leaſure to attend to feaſting ſo many dayes together by his third yeare. 3 As was ſaid before, the age of *Mordecai* not agreeing, I hold rather to *Funccius*, affirming *Darius Hiſtaſpis* to be the man, although *Herodotus* omitteth this Hiſtory in his time, for ſo he doth alſo in the time of *Artaxerxes*: and for *Joſephus*, he in many places of his Hiſtory erreth ſo much, as that his relation touching this is but of uncertain credit. And for the exception taken to the name, it is of no moment, ſeeing all thoſe Kings had divers names, whereas ſome will have *Darius Nothus* and *Ochus* to be underſtood by *Akaſhuerus*, becauſe *Ezra* maketh no mention of *Eſter*, touching whom he would not certainly have been ſilent, if this hiſtory of her had happened in his time: this is of too little moment to weigh againſt the time, much leſſe agreeing then to *Artaxerxes Longimanus*, beſides that no memorable thing was done by him for the Jewes, as was by this *Ahaſhuerus*. *Iunius* differing from both theſe, will have *Xerxes* to be the man, becauſe that he in the ſecond yeare of his reigne, having brought *Egypt* to his obedience, might well now for joy thereof, make this great feaſt: and for *Darius Hiſtaſpis* he ſaith, that *Herodotus* reckoning up the Provinces that he reigned over, numbreth not ſo many. But ſeeing *Xerxes* had no more then *Darius* left him, this makes as well againſt him, as againſt his father.

And thus much for the deciſion of the queſtion about this King, now to proceed to his royall feaſting.

Verſ.2. *When* Ahaſhueroſh *ſat upon his throne in the Palace of* Shuſhan, *in the third year of his reign he made a feaſt to all his Princes, &c*, That in the Metropolitan City of the Perſian Kings, the vulgar Latine to expreſſe this hath it, *Shuſhan was the beginning of his Kingdom*, that is, ſayth *Lyra*, the chiefe City. Lyra. And he is ſaid now in his third year to have ſitten upon his Throne, becauſe he was now eſtabliſhed therein, and he made this royall feaſt to win the more love amongſt his Princes, by whoſe free election he had atteined that Kingdom, as was ſhewed before, and that his glory and wealth appearing herein, might make them all the more willingly to live in ſubjection to him, ſo royall and munificent a Prince. The time Verſ.4. of this feaſt was wonderfully long, *viz.* 180 dayes. aud when the time of the feaſt was ended, he invited all the people of *Shuſhan* both great and ſmall, to a feaſt of Verſ.5. ſeven dayes, in the entrance of the Kings garden, in Hebrew it is, *In the fulfilling of theſe dayes*: For whereas it may ſeeme, according to the common reading, *When theſe dayes were fulfilled*, that another time of 7 dayes feaſting is hereby ſet forth, for the Citizens of *Shuſhan*, and ſo many Expoſitours gather: The words in the Originall may well admit of another meaning, according to ſome, *viz.* that the feaſt time for the Princes yet continuing, upon the ſeven laſt dayes of thoſe 180 the inhabitants of *Shuſhan* were invited, and becauſe it was not fit for ſuch a miſcellany company of the common ſort to be feaſted in the Kings Palace, together with the Princes and greateſt men of the Kingdom, they were entertained without, but in moſt coſtly Tents and pleaſant places, that is, in the Kings garden, affording all manner of delights. And then the words may be expounded thus, when the time of this long continuing feaſt was now expiring, *viz.* in the laſt ſeven dayes thereof, he made a feaſt for all the inhabitants of the City, the Princes feaſt alſo continuing ſtill. And that it muſt needs be thus underſtood, is ſhewed, *ver.*11, where the King is ſaid to ſend for the Queen, to ſhew her beauty to the Princes and people at the end of theſe ſeven dayes, wherefore the Princes coutinued ſtill feaſting with him when this was done. But of all Expo-Lyra. ſitours, *Lyra* ſeemeth to me to erre moſt about theſe times of feaſting, in that he ſayth, that this feaſt was in preparing 180 dayes, but the feaſting was not till after theſe dayes expired, at which time both Princes and people were feaſted together ſeven dayes. Because there is a plain diſtinction made of the time and of the perſons feaſted, the firſt Princes, &c. 180 dayes, then of the Citizens ſeven dayes.

Verſ.6.

The place where this feaſt was kept, is ſaid to have been hanged with tapeſtry, white, green, and red, ſupported by pillars of marble, by ſtrings of ſilke, and ringles of ivory. There were alſo beds of gold and ſilver for the gueſts to ſit and eat upon, after the old manner, and the pavement was of Smarage and Marble of divers colours. And they drank in cups of gold, no man being compelled, but every one drinking what he pleaſed, and they had of the beſt wine. And it is ſaid, the Kings Commandement was that none ſhould be urged to drinke more then he pleaſed, that is, ſayth *Joſephus*, according to the cuſtome of the Perſians, who at other feſtivall times compelled men to drinke, but now the King forbad and provided that that cuſtom might not be followed. And *Lyra* well declaimeth againſt it, as moſt uncivill and unſeemly, and brought up firſt by Barbarians in *Normandy*, who came and depopulated that Countrey.

Joſephus.

Lyra.
Note.

Verſ.9.

Verſ.10.

And whilſt the King was feaſting with the men, the Queen feaſted the women in the Kings Pallace, and at the end of the ſeven dayes, the King being merry with wine, ſent to have Queen *Vaſhti* brought unto him, &c. But ſhee refuſing to come by the advice of his ſeven Councellours, the chiefe Princes of *Perſia* and *Media*, ſhee was put away, and a decree made that every man ſhould rule in his own houſe, and this was publiſhed in all Provinces in their own tongue. Here *Lyra* excuſeth this Queen from contempt, holding that ſhee did it out of modeſty, which forbad the wives of Perſian Princes to be ſeen of any other men but their own husbands, ſo likewiſe *Joſephus*, who excepteth alſo thoſe of their family, yet *Memuchan* tooke it for a contempt, as it ſeemeth, and the King likewiſe, and therefore put her away.

Now whereas the ſeven Princes are deſcribed by this, that they ſaw the Kings face, it is commonly expounded, that they converſed familiarly with him, and were daily in his company. Of the ſeven Councellours of the Perſian Kings, ſee alſo *Ezra* 7.14. Aud thus a feaſt celebrated a long time with great pleaſure, ended in bitterneſſe, for which ſome condemne this Councel as moſt unjuſt, both becauſe the law and cuſtome of the Perſians, to preſerve modeſty in great women, was not regarded, and a greater puniſhment was inflicted, then this refuſall was worthy of, eſpecially ſeeing ſomtime the ſhewing of a mans wife that hath been very beautifull, hath cauſed deſtruction to the husband, as to *Candaules* the Lydian. But although this was fooliſhly done, and unjuſtly in reſpect of men, yet God had doubtleſſe an hand in it, both to turn the exceſſive pleaſure in this long vainglorious feaſt into pain, and to cauſe it to bring forth ſuch an unpleaſing effect, and to make way thus for *Eſters* preferment, and conſequently for the preſervation of his people Iſrael, as is hereafter declared.

The Myſtery.
Rabanus.

Gloſ. ord.

For the myſticall ſignification, *Rabanus* and others doubt not, but that under this Hiſtory, the myſtery of Chriſt and his Church is ſet forth, by *Abaſhueroſh* Chriſts reigning far and wide, by *Vaſhti* the Jewiſh Synagogue, by *Eſter*, the Church of the Gentiles, by *Haman*, the Devill, and by *Mordecai*, *Paul* and the other Apoſtles. More particularly, *Abaſhueroſh* making a great feaſt in his third yeare, ſetteth forth Chriſt in the third age of the world, making a ſpirituall feaſt by preaching the glad tydings of ſalvation to all the primitive believers, who as his Princes came thereunto, but towards the end of this feaſting time, all, both great and ſmall, inhabiting this royall City, that is, the Church, ſhall be feaſted, when all enemies of the Church ſhall be deſtroyed. For unto a feaſt is the preaching of the Goſpel compared, *Mat.*22, and it ſhould not ſeem ſtrange that an Heathen King ſhould be made a Type of Chriſt, ſeeing *Cyrus* alſo was one, and *Solomon*, that fell ſo fouly, and *Samſon*: For the Type lyeth not in the evill which was in any of them, but in ſome rare and excellent thing in them, as in this King munificence excelled and bounty towards all. The beſt wine of which the gueſts drank, and the bowles of gold, wherein ſet forth the greateſt refreſhing which is to the ſoule by the Goſpel, and the riches of faith wherein it commeth: The hangings ſo delightfull and coſtly, and the beds and pavements ſo precious, the beauty of the Church through the whiteneſſe of charity, the greenneſſe of faith that never fadeth, and the red of the bloud of Martyrs, and the firme foundation of the Church, and how the faithfull ſit here in heavenly places, as in beds of gold. Whereas no man was compelled to drink, this ſhewed, that none are againſt their wils made Chriſtians, but if thou wilt enter into life, ſayth Chriſt, goe ſell, &c. they onely that would, ſold their poſſeſſions, &c.

The Queen ſent for, but refuſing to come, did ſet forth the Church of the Jews, which was therefore put away, as ſhee by the advice of *Memuchan*, the laſt of the ſeven Councellours. For ſo the Jews were put away, as it were from being a people, when *Paul*, the laſt of the Apoſtles was made the mouth to pronounce, *From henceforth we leave you, and goe to the Gentiles*, and being now no longer a people, they are no ſpouſe to the great King Chriſt Jeſus, as *Hoſ.* 2.

CHAP. II.

W*Hen the anger of the King was pacified, he called to minde* Vaſhti, *&c.*
Verſ.1. That is, ſayth *Joſephus*, being grieved when he thought upon her beauty,
Joſephus, lib. 11. *antiq.* and the great love which he formerly bare unto her, and upon the ſlight
occaſion that he had taken to put her away, ſhee haply refuſing to come onely in
modeſty, not out of contempt. For the decree he could not reverſe, neither durſt he
for feare of the Princes that would not endure it ſo to be done, but would thereupon
have been ready to rebell againſt him, to the indangering of his Crown,
eſpecially, he being not of the Royall bloud. But when his ſervants about him
Verſ.2. perceived his trouble, and the perplexity of his minde about this thing, they to
remove it deviſed to make a pleaſing propoſition to him of another moſt beautifull
woman, in whom he might moſt delight, by him to be choſen out of all the faireſt
virgins in all his Dominions, whom he might make his Queen inſtead of
Vaſhti. The King hearing this immediately agreed to it, and it was done accordingly.
Now amongſt others that were gathered together to the Kings Palace,
Eſter was one, being *Mordecai* his Uncles daughter, a very beautifull virgin,
Verſ.7. and under the government of *Mordecai* her kinſman, who after the death of
her father and mother, adopted her for his daughter, whereas the vulgar Latine
hath it, *his brothers daughter*, *Sallianus* and *Serrar:* themſelves confeſſe it to be an
errour, ſuppoſing one word to be left out, *viz. patris*, ſeeing it ſhould have been
his father's brothers daughter, as it is in the Greek. The family of which *Mordecai*
came, was the ſame of which *Saul* came, *viz.* of *Kiſh*, of the tribe of *Benjamin*.
But whereas it is ſaid that hee was carried captive by *Nebuchadnezzar*, when
Jechoniah King of *Judah* was carryed away to *Babylon*, this as was partly touched
before, is to be underſtood in his fathers loyns, becauſe he muſt needs be then unborn,
ſeeing the captivity laſted 70 years, and if he in perſon had been then carryed
captive, and had been but ſeven years old, he was by the third yeare of *Darius*
Hiſtaſpis here called *Ahaſhueroſh*, 98 years old at the leaſt, and ſo 102 by that time
Eſter went into the King, for it was in the ſeventh yeare of his reigne, *verſ.* 16.
which paſſed the age of man in thoſe times.

Or if that *Artaxerxes* who is called by *Ezra Ahaſhueroſh* be the King here
meant, he muſt be above 90, which is as unprobable. Here he is alſo ſaid to
Ioſephus. have been of *Shuſhan*, but brought firſt into *Babylon*, whereupon *Ioſephus* ſayth,
that he dwelt in *Babylon*, when *Eſter* was taken for the King, but then for the love
of her he removed to *Shuſhan*. But here it is ſaid, that he was then in *Shuſhan*.
Wherefore it ſeemeth, that although he was brought in his fathers loyns to *Babylon*,
yet his dwelling was now in this City. The Virgins gathered together, of
whom *Eſter* was one, are ſaid to be many, and by *Ioſephus* 400, which is not improbable,
Verſ.8. the Provinces out of which, being 127, and they were under the hand
of *Hege*, keeper of the women. *In whoſe eyes, becauſe ſhe ſeemed good, and obteined
grace with him, he ſpeedily gave her her purifying and her parts, &c.* The vulgar
Latine hath it, and the King commanded the Eunuch to give her, &c. which *Lyra*,
Pellican, &c. following, apply therefore not to *Hege*, but to the King, as if
theſe words, *She found grace in his ſight*, had been ſpoken of the King, whereas
in-

indeed ſhe came not yet into his ſight, but as it is ſaid, *verſ.* 15. all that ſaw her praiſed her, ſo here, *Hege* was taken with her favour and beauty at her firſt comming, and did for his part all that he could to ſhew how well he conceived of her above all the reſt, preferring her alſo to the chiefe place in the womens houſe to abide in, till ſhee was prepared to goe in to the King. The parts given her were, for diet, ornament, and purifying. Now the acceptation which ſhee found beyond other Virgins with him, with all others that ſaw her, and finally with the King, was by a ſecret providence of God, ruling in all hearts, and making her more amiable, that ſhee might being thus advanced become an happy inſtrument to deliver his people from the danger of deſtruction plotted againſt them by wicked *Haman*.

Verſ.10. *Lyra.* *But ſhee ſhewed not her kinred*, *for* Mordecai *had charged her not to doe it*, becauſe, ſayth *Lyra*, the Jews were captives and ſervant, and therefore if ſhee had been known to be a Jew, it was likely that ſhee ſhould have been rejected. If it ſhall ſeeme ſtrange that ſhee ſhould be taken in without queſtioning about her kinred, it is to be ſuppoſed, that dwelling in *Shuſhan* ſhee was thought to have been a Perſian, as others commonly were who dwelt in that City, and therefore no queſtion was hereabout moved, and the rather becauſe her exceeding beauty was ſuch, that none had a deſire any way to hinder, but to further her advancement to the Kings ſociety, and alſo working in this matter, ſo as that they could doe no otherwiſe. And yet had her kinred been known, it was a royall race of which ſhee came, for *Mordecai* and ſhee were of the ſame family with King *Saul*.

Verſ.12. *Lyra.* For the manner of purifying the Virgins which were prepared for the King, it was ſix moneths with oile of myrrh, the vertue whereof, ſayth *Lyra*, was to mundifie the fleſh, and ſix moneths with ſweet ſpices, to make her fleſh to ſmell ſweet. *Pellican.* And good reaſon, ſaith *Pellican*, that it ſhould be thus done, and that ſhee ſhould be fed alſo with a finer diet, becauſe in thoſe Countreys womens bodies, without means firſt uſed, were not haply ſo delicate, and ſome others of a meaner condition might have had to doe with them before. Verſ.16. This being done, it was long yet before *Eſters* time came to goe in to the King, for ſhee went not till the tenth moneth, in the ſeventh yeare of his reigne, which was the fourth yeare after the putting away of *Vaſhti*. It ſeemeth then that of theſe Virgins, ſome were brought into the womens houſe to *Hege* before others, who having been, many of them, with the King before her, yet the King tooke no ſuch liking to any one, as to make her Queen as her, *verſ.* 17. it is ſaid, that he did to her. And this is ſaid by *Joſephus*, to have been done in the 12 moneth, that is, two moneths after the time of her firſt comming in unto him, but the Greek tranſlation makes her comming in to him to be in the 12 moneth.

Queſt. If it be demanded here, Was *Eſter* ſo godly a woman brought in to the King as an whore? or how happened it, that ſhee conſented to ſuch a marriage, ſeeing the Jews might not marry with heathen Idolatours.

Anſw. All the Virgins which came in to the King were his concubines, that is, wives of an inferiour ranke, which piety in a good woman did not abhor from in thoſe times, when Kings commonly had both wives aud concubines. And for her conſenting to marry with an Heathen, 1 He was none of the Nations prohibited. 2 He was not meerly Heathen, but was indued with ſome knowledge of the true God, whether he were *Darius Hiſtaſpis*, or *Artaxerxes Longimanus*, as their Hiſtories in *Ezra* and *Nehemiah* doe declare. 3 There was hope that ſhee might be a meanes to further him in piety, and not be corrupted by him, ſeeing it may be noted indeed, that men have been corrupted by marrying idolatrous wives, but women never by ſuch husbands, although it is true, that they are both alike forbidden, and *Eſter* 14. ſhee confeſſed that ſhee delighted not in this worldly glory, and accompanying an uncircumciſed man and a ſtranger, but was unto it neceſſitated. Therefore when ſhee went in to the King, ſhee asked nothing of *Hege* to ſet her forth the more, but took onely what he would have her, ſhewing that ſhee tooke no pleaſure herein, whereas other Virgins were very curious, to give him all the content that they could, and therefore would have all things that they could

thinke upon to adorne them, yet ſhe had more grace in the eyes of all that ſaw
her, becauſe ſhe was of her ſelfe very beautifull and withall modeſt, and of the beſt
compoſed behaviour, and meek and ſilent, which are the greateſt ornaments of
a woman, the Lord working alſo in the Kings heart, that he could make none other
his Queen but her.

Verſ.18. When *Ahaſhueroſh* took *Eſter* to wife, and made her his Queen, hee for the
greater glory of this his marriage, and the gracing of *Eſter*, made another royall
feaſt to all his Princes and ſervants, and gave reſt to all Provinces and gifts, &c.
Ioſephus. of what continuance this feaſt was, it is not here ſaid, but *Joſephus* reports it to
Lyra. be an whole moneth. The reſt which he gave, ſayth *Lyra*, is expounded by ſome
to have been from labour, by others, from paying Tribute for a yeare, or halfe a
yeare, which is the more probable, becauſe to ceaſe long from work would have
been no benefit, but rather an hindrance to the common people, that lived upon
their labour. It ſeemeth to me, becauſe it is added, *And he gave gifts magnifically*,
that with theſe gifts he cauſed them in all his Provinces to make merry at this
time, which that they might doe, they kept an *Otium*, and reſted for that time.
Junius renders it, *dedit immunitatem*, the Septuagint *remiſſionem*, others, *tributorum
ceſſationem*, but the Hebrew word is *reſt*, implying reſt as at Feſtivals. The
Iunius. word rendred gifts, is in Hebrew *a gift*, expounded by *Junius*, of ſome great gift
given unto *Eſter*, after the Perſian manner, by others of the revenues of ſome City
given unto her as a dowry. But becauſe the giving of nothing to her is expreſſed
here, I rather hold with ſome others, that although it be a gift in the ſingular
number, yet the word is not to be ſo reſtrained, but that under it, all the gifts
which he bountifully gave to every Province are to be underſtood. Wherefore
the meaning is, he gave a gift to each Province, according to the magnificence of
a King, ſeeing to cauſe them to reſt and keepe Holy dayes for joy of this marriage
had been nothing, unleſſe his bounty had been alſo extended towards them to
beare them out herein.

Verſ.19. *But whilſt the Virgins were gathered the ſecond time, and* Mordecai *ſat at the
Lyra.* *Kings gate.* Here *Lyra*, becauſe he could not ſee why otherwiſe there ſhould be
a ſecond gathering together of the Virgins, ſayth, that the King was offended
with *Eſter*, becauſe that asking her of her kinred ſhe would not declare it, inſo
much that he cauſed a gathering together of more fair Virgins to be made, pretending,
for this contempt, to make another Queen, and therefore it is ſaid, *verſ.*
Iunius. 20. that *Eſter* ſhewed not her kinred, &c. But *Junius* renders it, *a gynicæo regis
ad ſuas ſe ſingulæ reciperent*, as if nothing elſe were meant, but their returning from
the Court to their own homes: but for this purpoſe certainly it would not have
been ſaid, that they were gathered together the ſecond time, but rather, *when they
were diſmiſſed*. *Vatablus* conceiving that as Virgins were gathered together for
Vatablus. the Kings ſecond marriage, ſo they had been for his firſt with *Vaſhti*, and therefore
it is of this ſaid, as done the ſecond time, when that conſpiracie againſt the
King happened, which is related, *verſ.* 21. But becauſe *Eſter* was at the time
thereof Queen, and this ſecond gathering together, when ſhe was but yet in election,
it cannot be ſo underſtood. But it is rather to be held, that the hiſtory of
the conſpiracie, *verſ.* 21. doth nothing appertain to this time, when the Virgins
were gathered together, neither is that congregating of them ſpoken of to intimate
ſo much, but onely the conſtancie of *Eſter* in obeying *Mordecai* that had brought
her up, not onely at the firſt taking of her into the Court, but alſo the third year
of her being there, till ſhe came to be Queene and after, ſo that *Mordecai* as
unknown in what relation he ſtood to the Queen, ſat yet as an ordinary man at
Sallianus. the Kings gate. Thus *Sallianus* both confuting *Vatablus* and confirming his
own. But againſt this maketh, *verſ.* 21. where it is ſaid, *in thoſe dayes*, plainly
ſhewing this to have been the time ſpoken of, whilſt the Virgins being gathered
together for this ſecond marriage, and *Eſter* amongſt them, *Mordecai* ſat at the
Kings gate. It is therefore more probable, according to *Vatablus* that here is a
deſcription of the time when the conſpiracie was made, yet it is not ſaid that Virgins
were congregated the ſecond time, implying that it was ſo done once before,
for that is uncertain, but when the King was to take a Queen unto him the ſecond
time

time, and ſo it is as if it had been ſaid, when the Virgins were gathered, *viz.* the ſecond time that the King would take him a wife, he had put away *Vaſhti* the firſt; and now again *Mordecai* his ſitting there, and *Eſter* not bewraying her kinred, is repeated to make way to this relation of a conſpiracie that happened before the marriage, but was hitherto omitted, whereas it hath been objected, that *Eſter* was Queen, and ſhe went and told the King, when *Mordecai* had diſcloſed it to her, this makes nothing againſt it, becauſe it may well be thus underſtood. *Mordecai* knowing of this conſpiracie, when *Eſter* was yet a Virgin, but upon the top of her marriage, told her of it ſo ſoon as ſhe was accepted of by the King, and ſhe forthwith told it to the King. For that of *Lyra*, becauſe it is without ground, I paſſe it over.

Verſ.21.

In thoſe dayes two of the Courtiers Bigthan *and* Thereſh *of the keepers of the Kings door were wroth,&c.* The word here rendred by *Junius, liminis, of the threſhould,* whereby we may underſtand the doore may better, ſayth *Lyra*, be underſtood of *the houſholdſtuffe*, for the word ſignifieth both, and if they were keepers of the houſholdſtuffe, they might more eaſily come to kill the King, than if they were Porters. I follow the common reading, and if they kept his chamber door, who knoweth not, but that no ſuſpicion being had of them, they might eaſily come at the King: and it is the more probable that they were Porters, becauſe *Mordecai* ſitting at the Kings gate, moſt probably, by the acquaintance which he atteined to with them, came to the knowledge of their conſpiracie. And it is not to be doubted but that they kept their bloudy intention ſecret, communicating of it onely between themſelves. What was the cauſe of this their conſpiracie is not ſaid, but ſome think becauſe he rejected *Vaſhti*, ſome, becauſe *Haman* being a Macedonian moved them unto it, that the King being taken away, the Kingdom might be tranſlated to the Macedonians: and ſome, that the preferment of *Mordecai* was by them envied. Of which three the ſecond ſeemeth to be confirmed, becauſe *Chap.*12.6. it is ſaid, that *Haman* ſought the deſtruction of *Mordecai* for his bewraying of theſe two conſpiratours. But neither was *Haman* a Macedonian, but an Amalekite, neither was this the cauſe of his ſpleen againſt *Mordecai*, but becauſe he would not for reverence riſe up unto him, ſo that the adjections to *Eſter* thus plainly contradicting the authenticall Hiſtory, plainly ſhew the ignorance of him that made them. And for the laſt, *Mordecai* his preferment could not be the matter of provocation to theſe two, becauſe it was not till after this, ſeeing he yet ſate at the Kings gate, and the firſt beginning of his promotion was the recounting of his diſcovering this treaſon for which they were executed. There can then be no other reaſon imagined, but the putting away of *Vaſhti*, and the preparing for another marriage. At this therefore they haply took indignation, and would have killed him, but *Mordecai* being full of hope, that *Eſter* ſhould be Queen, that he together with her might come into favour at the Court, learning this treaſon out diſcovered it. For the means of his comming to the knowledge hereof, *Joſephus* ſaith, that one *Pharnabazus* a Jew, that ſerved one of theſe men, perceiving it, certified *Mordecai* of it. But *R. Solomon* that they ſpake of it between themſelves in the Tharſian tongue, not thinking that *Mordecai*, who ſat by, underſtood them, yet he not being ignorant of that tongue perceived it, and told the Queen, and ſhee the King, and ſo they were both, when it was found true, hanged, and this was entered into the Kings Annals by *Mordecai* his name.

Lyra.

Serarius.

Gorion.

Septuagint.

Chap.5.2.

Chap.3.5.

Ioſephus.

Verſ.22,23.

Howſoever *Mordecai* came to the knowledge of it; there was certainly a divine providence in it, that thus a foundation might be laid to his future preferment for the common good of the Jews, being then the Church and people of God.

The Myſtery.

For the myſtery of theſe things, many Virgins gathered together, and put under the hand of *Hege*, prefigured many Churches of the Gentiles under the hands of faithfull Miniſters, amongſt whom one *Eſter*, that is, hidden, or *Edeſſa*, that is, *obteining mercie*, is chiefly beloved, to ſhew that amongſt the faithfull, called together for Chriſt out of all Countries, there is a ſelect company moſt gracious in his eyes, *viz.* which his Miniſters are beſt pleaſed with, and therefore are moſt intent to give her, even without asking, all ornaments of inſtruction that may beſt ſet her forth to this King, and ſhee is finally crowned, and great joy and feaſting and reſt is at this coronation in heaven amongſt the holy Angels, and this is at the end of the world, when there ſhall be a perpetuall Sabbath. And all this comes not from merit, but becauſe ſhee obtaineth mercie, for of grace we are ſaved. And to come in acceptably to Chriſt, prepared ſhee muſt be with ſweet ointment and ſpices to take away all offenſive corruption, which is, when ſhee is ſanctified by the ſpirit, and that compleatly. The reſt of them that are called together, when they have received the faith, goe into another houſe, that is goe aſtray by ſin, ſo as that unleſſe they be called home to Chriſt in particular by ſerious repentance, they never come into the Kings company any more, and theſe are a great number to one that ſtands, for which it ſtands us in hand, if we would be the beſt beloved, to be moſt godly, for thus the ſoule becomes exceeding fair, and if we have wickedly erred, to endeavour by earneſt prayer and repentance, that we may come in again. The conſpiratours againſt the King, ſet forth Hereticks, who conſpire to kill Chriſt in the hearts of the faithfull, by corrupting the faith, but the vigilant Paſtour ſet forth by *Mordecai*, findes it out, and ſo preventeth this miſchiefe, the true faith being upheld, and they hang in hell for it, but *Mordecai* his fidelity is put upon record, when a book of remembrance is written, and his promotion ſhall follow after, when to him that had the Talents and uſed them well, it ſhall be ſaid, well done good ſervant, thou haſt been faithfull in little, &c.

Mal.3.16.

CHAP. III.

1 Sam. 15.

Here is the Hiſtory of *Haman*, of *Agags* poſterity, who had beene King of the *Amalekites*, the moſt deadly enemies of the Jews, and being for this deſtroyed without partiality by *Saul*, both young and old, males and females, there was now an inveterate hatred in ſuch, as chanced to eſcape them, againſt all the Jewiſh Nation, which made *Haman* ſo readily to take occaſion againſt them for *Mordecai* his ſake, as here followeth. Whereas *Chap.*15. *Lyra* ſayth, that *Haman* is called a *Macedonian*, and troubleth himſelfe about reconciling it, this labour may well be ſaved, ſeeing hee is neyther ſo called there, but *Chap.*16.10. and if he were, it is not the only errour of thoſe adjections bewraying the ignorance of him, that wrote them, as hath been partly touched before. *Pellican* aſſenteth not to this, that *Haman* was an *Amalekite*, although deſcended of *Agag*, becauſe there might be a man of another Nation of the ſame name, but for ſo much as divers Nations have diverſity of names, and ſeldome is a name peculiar to a man of one Nation, given to one of another, although in the ſame Nation oftentimes it is, and hee gueſſeth not at any other Nation of which hee he might be, and the *Amalekites* of all Nations hated the *Iews* moſt, I ſhall ſtill hold according to the common opinion, that hee was an *Amalekite*. Unleſſe it may be thought according to ſome, that hee was by the fathers ſide a *Macedonian*, by the mothers a *Perſian*, being deſcended anciently of the *Amalekites*, and by place an *Agagite*: for *Sulpitius* ſayth, that he was a *Perſian*, and of *Agag* he is ſayd here to come. But why did the King ſo highly exalt him above all others? *Anſ.* Some imagine reaſons, but truly no reaſons can be given, but that which the King himſelf mentioneth, *Chap.*13.3. that he excelled all other men in wiſdom and fidelity, ſo *Joſeph* was advanced by *Pharaoh*, and *Daniel* by *Darius*, and *Iechoniah* by *Evilmerodach*, although not for the ſame, but a divers reaſon, 2 *King*.24.

Lyra.

Pellican.

Verſ.2. Whereas in this exaltation it is ſayd, that all the Kings ſervants bowed their knees unto him, and worſhipped him, for ſo the King had commanded, but *Mordecai*

Verſ.4. alone refuſed ſo to do, for he ſayd that he was a *Iew*. It may be demanded what this worſhip was, ſeeing that of bowing the knee hath been commonly uſed amongſt the *Iews* to great and honourable perſons, as of *Jaacob* to *Eſau*, ſeven times together, of *David* to *Saul*, *Nathan* to *David*, and of the *Egyptians* and *Joſephs* brethren to him. And *Iſaack* in bleſſing *Jaacob* ſayth, *Let thy mothers ſonne bow unto thee.* *Anſ.* It was not civill but divine, for ſo the *Perſian* Kings

Lyra.

who would themſelves be worſhipped as Gods, moſt probably would have the ſame honour given to him, whom they pleaſed to advance, as their ſecond, and this is the cauſe alleaged by *Mordecai* himſelf of his refuſall, *Chap.*13.12. and according to this thoſe words of *Mordecai*, *Verſe* 4. are to be conſtrued, *Hee told them that he was a Jew*, that is, when he worſhipped not *Haman* as they did, that they might herein reſt ſatisfied, ſeeing it was commonly known that the *Iews* by their Laws might not worſhip any other, *but the Lord their God*, *Deut.*6.13. as it is rendred, *Matth.*4. *Pallican* contrariwiſe holdeth, that hee might have adored him, as men commonly did the King, but becauſe he thought this would be an humouring of him in his pride, hee refuſed, God ſingularly ſtirring him up thus to vex that proud Prince, that he might not have his ambitious deſire fulfilled, but be croſſed in his proud way to hinder his joy therein, and to make it ſeeme to him as nothing, and to make way to the magnifying of his power and his people, when upon occaſion hereof their deſtruction was ſought and they were ſo mightily deliverd. And if it be thus taken then, it is no example always to be imitated by others, and that muſt not be true, *Chap.*13.12. neyther muſt his telling them, that he was a *Iew* be taken, as having reference to Gods Laws but only as preparatory to the Hiſtory following of *Hamans* attempts againſt the *Iews*, when hee knew this, and ſo no reaſon can well be rendred, why he told them of what Nation he was, I adhere therefore to the firſt. And if it be ſayd, divine honour ſhould alſo have bin denyed to the King, which how can it be conceived, that others as worthy men as *Mordecai* did not give, as *Nehemiah*, *Ezra*, and *Zorobabel*, ſeeing they had acceſſe to the Kings of their times, and acceſſe none might have without ſuch adoration? *Anſ.* It is moſt probable, that thoſe Kings being favourers of thoſe *Iews*; diſpenſed with them, for their Religions ſake, and ſo might *Mordecai*, and probably was afterwards diſpenſed with by the *K*ing when he was advanced by him. But ſeeing the knee is bowed to *K*ings and other great perſons in doing them civill honour, what more was required to be done to *Haman*, if the adoration required to be done to him were divine? *Anſ.* There was doubtleſſe no more done unto him or to the *K*ing himſelfe, but yet it is ſayd to be divine and unlawfull, becauſe it was done in aknowledgment of ſome excellency ſuper-humane, yea, divine in them, as the pride of their hearts put them on to require. *Lyra* to the ſame effect having argued much about bowing the knees to men concludeth it to be lawfull, and that the ſin is only in the intention, when it is to honour man as a god. And for the like reaſon bowing the knee before an Image repreſentatively, a god is unlawfull and abominable, becauſe all worſhip done to that, which is ſet up meerly in relation to God is divine and ſo unlawfull and abominable: ſo that here is no place for civill worſhip, or δουλεία, but only for λατρεία, or divine. Some *Hebrews* ſay, that *Hamans* apparell had Images upon it, which they worſhipped that worſhipped him, and ſome that man may be bowed unto with one knee, but not with both, that being too much honour, and peculiar to God only. Some that he had an Image hanging about his neck, and ſome that *Mordecai* looked at him as an *Amalekite* againſt whom the *Iews* muſt always be, by Gods expreſſe command, *Exod.*17. and if ſo, then a *Iew* could not give honour to them.

Pellitan.

Note.

Verſ.5,6.

Haman taking this refuſall of *Mordecai* for a contempt of him, ſoon ſet his thoughts a work to plot the deſtruction of him and all the *Iews*. But that he might attempt this with the better ſucceſſe, hee firſt cauſed Lots to be caſt before him in the firſt moneth, the moneth *Niſan*, the 12 year of *Ahaſhuerus* his Reigne, and thenceforward from moneth to moneth unto the twelfth called *Adar*, that is, from *March* to *February*, ſo that he was plotting this miſchief above ten moneths together, and to find out a good day, promiſing ſucceſſe to move the *K*ing about it, and to prevaile herein, and it ſeemeth, that hee found the 13 day of *Adar* out as the beſt for this bloudy execution. A Lot in the *Perſian* tongue is called *Phur*, in *Hebrew Gorall*. *Pagninus* derives it yet from פור an *Hebrew* word ſignifying to break or bruiſe, for which a Wine-preſſe is ſo called, and conſequently the veſſell, wherein Lots were caſt, and *Metonym:* the Lot it ſelf. Wherefore the vulgar Latine hath it Lots, in *Hebrew Phur*, and ſuperſtitious men were much addicted hereunto, thinking thereby to be directed in chooſing the beſt time for any enterprize, although by the example of *Haman* it appeareth to be plaine. He moſt probably wrote the names of the twelve moneths of the yeare in ſeverall papers, and put them together in a veſſell ſtirring them together, and then one blindfolded pulled one out, having before prayed to the gods, that the moneth which firſt came out, might be the moneth for this execution, and the moneth *Adar*, which was the laſt was drawn, and the ſame it ſeemeth, being done from moneth to moneth, that moneth ſtill comming out, at the laſt, when that moneth came, he by the like means found out what day of the moneth he ſhould ſend out to have it done, and lighted upon the 13 day thereof. And herein his diſcretion is backed by Expoſitours, in that he laboured to finde out a good day for his end, but never conſidered that the King might deny him his requeſt. But I ſee no cauſe, why we may not take his lot caſting to be for both; *viz.* to move the King with ſucceſſe and to deſtroy the Jews, ſeeing he both moved and prevailed, and ſent out Note. about the execution, doing all upon the ſame day. But it is worth the noting, that when this cruell tyrant thirſted ſo much after the bloud of the innocent Jews, he could not yet finde a time according to his own way to ſhed it, till almoſt a year after, ſo did the divine providence moderate even in his lots, and *Eſter* had been wife now to the King five years to confirme his love towards her the more, and *Mordecai* was ſo little ambitions, that he would not have her yet to diſcover her people, and his relation unto her, that he might have come to a better place then to ſit at the Kings gate amongſt the common ſort.

Verſ.8. *Haman* having by lot found out a fit day, immediately moved the King againſt the Jews, ſaying, that they were a people that had ſingular new rites by themſelves, that is, circumciſion, adoration towards *Jeruſalem*, and divers waſhings, and abſtinence from ſome meats as unclean, and that they contemned the Kings commands, as this of bowing to *Haman*, whereby it might be gathered how ſtubborn they would be if they ſhould be tryed in other things. And he ſayth, that they were diſperſed in all parts of his Dominions, intimating that they might eaſily be deſtroyed by the people in every placee where they lived, wherefore he beſought him, that a decree might be ſent out under his Signet, for the deſtroying of them, all their ſpoils being given to thoſe that did the execution. And leſt the damage which ſhould hereby come to the King ſhould make him averſe from this motion, ſeeing a great tribute was hereby paid by the Jews, he offered to pay into the Kings treaſury 10000 talents of ſilver in liew thereof.

Verſ.10. The King was no ſooner deſired, but without examining the truth of his allegations, he granted him liberty to doe what he would to them, ſo wiſe and faithfull did he count him to be, and that he might have authority to doe ſo, he gave him his Signet, wherewith he immediately ſealed letters written in to all parts in the Kings name, commanding this execution to be done upon men and women, Verſ.13. young and old, upon the 13 day of the moneth *Adar*, that is, in the yeare following, becauſe it required a long time before it could come to the knowledge of *Hieronym: l.5.* thoſe that dwelt in remote parts, for *Epheſus* ſcituated in the fartheſt parts of *Aſia*, as *Herodotus* ſaith, was a journey of three moneths and ſeven dayes, and *India* as far from thence, and *Egypt* likewiſe all under the Perſian King at this time, ſo that a years liberty was taken to ſend, and for the Jews enemies to prepare for their deſtruction, that they might be ſtrong enough, and ſufficiently armed againſt them, and the day of the moneth held now to be a fatall day for them kept for this enterprize without varying from it, leſt if it ſhould have been attempted upon any other day, it ſhould not have ſucceeded. Thus it ſeemeth that when *Haman* ſought out a fit day by lot, he intended it both to move the King, and to ſend out order for the execution and to have the ſaid execution done. And thus a great doubt, which I ſee moſt Expoſitours to paſſe over in ſilence, may be reſolved, *viz.* how the deſtruction of the Jews could be the ſame day in all parts that letters were wrote about it, and after this three dayes could be ſpent in faſting before it, and letters written two moneths after, *viz.* in the third moneth, time enough to prevent it, as they were, *Chap.*8.9. for betwixt the 13 day of the moneth *Adar*, in the 12 yeare of *Ahaſhueroſh*, to the 13 of *Adar* in his 13 yeare, there was time enough for all theſe things.

Verſ. 15. Things being thus ordered, the King and *Haman* were merry and feaſted, but the poor Jews in *Shuſhan* were full of perplexity, for there the Kings decree was firſt hanged up publikely that all might ſee it.

The Myſtery. *Lyra.*

By *Haman* thus exalted ſignifying iniquity wee may underſtand myſtically *Nero*, the firſt perſecuting Roman Emperour, and ſuch perſecutors as ſucceeded him, who being moſt highly advanced, would have divine honour done unto them and to their Idols, but *Mordecai*, that to the Chriſtian refuſing to doe it in *Rome*, by and by perſecution was ſtirred up againſt all Chriſtian people in all places, which made them full of ſorrow, although when they came to ſuffering for the truth, they were joyfull and patient, or if we underſtand the Pope by *Haman* it will better agree, for the Emperour advanced him as this great King did *Haman*, and he muſt by all be acknowledged Chriſts Vicar generall and adored. But the reformers refuſing ſo to doe are deſtined to deſtruction, the Emperour being ſtirred up againſt them, firſt in *Babylon*, then in *Germany*, yet God preſerved them, many of their enemies being deſtroyed by their hands.

CHAP. IV.

Verſ.1. *Mordecai* ſeeing what was done, rent his garments for ſorrow, after the manner of thoſe times, and put on ſackcloth for more humiliation, and cryed out againſt the injuſtice of this edict before the Court gate, but in he might not enter, nor any man in ſo baſe an habit. *Pellican.* *Pellican* ſayth, leaſt the King ſeeing and hearing him might be moved with compaſſion to poor men in ſuch diſtreſſe. Verſ.4. The news of this was ſoon brought to Queen *Eſter* by her maids and Eunuchs, for ſhee was kept in a cloſer place then they, not having the liberty of going abroad, as others had, becauſe the Perſians that were of higheſt quality, uſed ſo to keepe in their wives, and if they went forth at any time, they were carryed in a cloſe chariot, ſo as that none could ſee them. When ſhee heard it, ſhee ſent to *Mordecai* to take away his ſackcloth, and to put better apparrell upon him, that he might come into the Court again, Verſ.5,6. and he refuſing to take it, ſhee ſent *Atach* her ſervant to him, to know the cauſe of his thus doing. Verſ.7,8. And when he had declared it, he ſent him back again nnto her with a copie of the decree, and to require her to make interceſſion to the King for her people. Verſ.10. Shee ſent a reply that this ſhee could not doe, till ſhee were called unto him, which ſhee had not been now in 30 dayes, for otherwiſe to enter in to him was death, unleſſe he reached out his golden Scepter in token that he would have one to come in. Which proviſion was made for reverence to the King and his greatneſſe, and the more to ſecure his perſon from treacherous attempts. *Lyra.* *Lyra* thinketh that it was now onely ſo provided leaſt any ſhewing the King of the pitifull plaints of the Jews, hee ſhould reverſe the decree, and ſo he takes it as a policy of *Haman*. And for the Queens being ſo long from him, it is to be conceived, that he had many more wives and concubines, with whom he would company alſo at times, for his greater pleaſure in variety of women.

Verſ.12,13. *Mordecai* not reſting in this reply, ſent to her again, not to frame any excuſe, but to doe it, if not, he puts her in minde, that God had other ways to ſave his people, but ſhee with all her fathers houſe, muſt look by his juſt judgement to periſh, if ſhee would not adventure her ſelfe in this caſe of ſo great neceſſity to ſpeake for them, being the elect people of God, to whom ſo many gracious promiſes were made. He ſeemeth alſo for this her reply, to charge her with a neglect of all her brethren the Jews, as if ſhee cared not though they all were deſtroyed, ſo that ſhee might eſcape, in theſe words, *Think not that thou onely ſhalt be preſerved in the Kings houſe.* Wherefore now he would not have her to conceale her kinred any longer, but to diſcloſe of what ſtock ſhee came, that for her ſake all the Jews might fare the better.

Verſ.15,16. The Queen hearing this, to ſhew how deare her people the Jews were unto her, ſent to *Mordecai* again to gather the Jews together, to faſt and pray three dayes together night and day, promiſing that ſhee and her maids would doe likewiſe, and after this, ſhe would goe in to the King, though with the danger of her

life. In extremity of danger, the holy woman fleeth to faſting and prayer, before
ſhee would adventure her ſelfe, teaching us when we are to goe about any weighty
Note. work of life and death, to prepare unto it likewiſe. And it is to be noted, that
ſhee is the author of this counſell to *Mordecai*, who was as her father, when as he
ought rather to have firſt adviſed to this courſe. But ſomtime the woman directs
Verſ.17. the man, as alſo *Saraah* did *Abraham*, and he obeyed her voyce, and ſo did *Mordecai*
Eſter, as God pleaſeth to imploy either to put on the other to doe for the beſt.
Lyra. Here *Lyra*, although it be expreſly ſaid, eat nothing, neither drink in three dayes,
ſayth, that they did not certainly reſtain from all food ſo long a time, for in this
there had been no diſcretion, but ſo little once in a day, as was counted nothing
towards a good meale, as *Ethic, l.*2. And becauſe, *Chap.* 5. 1. *Eſter* is ſaid upon
the third day to have gone in unto the King, ſome thinke that three dayes are to be
underſtood ſynech-dochically, for two, and part of the third. How *Eſter* in this
time prayed, and how *Mordecai*, ſee in the adjections to *Eſter*, *Chap.* 13, 14.
which are in the Septuagint *Xiſti*, inſerted into *Chap.*4. *Junius* renders it, The
third day being compleat or ended, but in Hebrew it is upon the third day.

The Myſtery. Myſtically, *Mordecai* his mourning, ſetteth forth the ſorrow of faithfull Paſtors
for the flock, in the times of perſecution, when both they and the people pray
earneſtly one for another, as *Mordecai* and *Eſter* did, and *Paul* for the *Epheſians*,
and willed them to pray for him. And *Mordecai* cryeth at the Court gate, when
Lyra. the Paſtor prayeth earneſtly in Gods houſe, whereas *Lyra* would have *Eſter* to
repreſent the Church triumphant, and gathereth by *Mordecai* his ſeeking to her
to petition the King, that we ſhould ſeeke to the Saints in heaven, and pray that
in their praying for us they may prevaile, it is altogether from the ſcope of this
place, unleſſe we will ſtraine Hiſtories to Allegories contrary to Scripture, ſeeing
Eſay 63.16. *Eſay* rejects praying to any departed, and reſtrains it to God alone.

CHAP. V.

Verſ.1. QUeen *Eſter* being prepared by faſting and prayer, now adorneth her ſelfe royally,
to put the more grace upon her, and to incline the Kings affection unto
her, and ſo goeth into the inner Court, next to the place where the Kings
Throne was right againſt the door, ſo that he might ſee ſuch as came in, and if he
Verſ.2. pleaſed call any unto him, otherwiſe not one might preſume to enter upon pain of
death, and he uſed to call by holding out his golden Scepter towards the party called.
To *Eſter* therefore, ſo ſoon as he ſaw her, he held out this Scepter, and ſhee
drew neare and kiſſed it for reverence to the King, ſo that *Eſters* devotion was
not without effect: for God being hereby inclined to pitty his people ready to
periſh, inclined the Kings heart towards her ſo ſoon as he ſaw her, which is expreſly
ſaid, *Chap.* 15. The Queen in her royall apparrell went with two maids
through all the doors of the inner Court, leaning upon the one, and her train being
born up by the other, but then ſeeing the King in his glory, looking with a terrible
countenance ſhee fainted, and her colour changed, this the King ſeeing, God ſodainly
changed his minde to mildneſſe, and deſcending from the Throne, imbraced
Ioſephus. her and kiſſed her, &c. thus alſo *Joſephus*, but the Hebrew Text ſaith no more,
but that he reached out his golden Scepter to her, and ſpake to her comfortably,
Verſ.3. asking what her Petition was, and promiſed to grant it to the halfe of his Kingdom.
Verſ.4. She then deſired that he and *Haman* would come to a Banket which ſhe
had prepared that day. And herein ſhe did wiſely, becauſe ſhe knew that the
King delighted in feaſting and bankets, and therefore ſhe hoped by this means
ſo to win him, that her requeſt ſhould be granted the more eaſily when he ſhould
be merry with wine. Moreover, *Haman* was not then preſent, and ſo it was no
fit time to open her requeſt, and others haply were preſent, who ſhe was unwilling
ſhould heare it. But the Eunuchs were by and by ſent to haſten *Haman* to this
feaſt, and ſo both the King and he came. But whether it were to a dinner or a
ſupper ſome queſtion, they that are for a dinner urge the time that was after it the
ſame day, for *Haman* to goe home and to conſult with his friends about *Mordecai*,
and

and to provide a gallows for him the ſame day: *Joſephus* ſayth, it was to a ſupper, but it is more probable that it was neyther, but a banket in the afternoon, as the manner is at this day, and after it *Haman* might well doe all thoſe things. Verſ.6. The King being merry with wine asketh her; what her Petition was, making a large promiſe as before. She again being by this ſecond offer further confirmed, yet wiſely deferreth to open it, till the next day partly, that *Hamans* fall might be the greater, from ſuch ſingular favours wherein he ſeemed to be both with the King and Queen, as none other Prince was, to the extraordinary rejoycing of his heart, to be put to ſuch an ignominious death, to the terrour of all ſuch enemies of the Jews as he was. And it is not to be doubted, but that a ſingular providence of God wrought herein, that the exaltation of *Mordecai* might intervene, as here followeth: for this could not but be taken by the Queen as *bonum omen* in reſpect of the Jews cauſe which ſhe had in hand, ſeeing he was a Jew, and the moſt of all others ſpighted by *Haman*, and deareſt to her, ſo that ſhe might the next day with more aſſurance proceed to her Petition.

Verſ.9. *Haman* by this ſecond invitement, was caſt into a fools paradiſe, for he went home moſt joyfully and told his wife and his friends of his ſurpaſſing glory, ſo as that the other Princes of the Empire might well envie him, but not one of them come neare him. But the more proud he grew upon this, the more irreſpective was *Mordecai* of him, for now he would not onely not bow the knee, but not riſe up unto him from the place where he ſate, becauſe he knew that he machinated the deſtruction both of him and his people. At this *Haman* was ſo vexed, that he had not ſo much joy of all his honour, as griefe and diſquiet in his minde therefore, ſo that all ſeemed nothing to him. Note. Such is the miſery of men in worldly honour, which ſheweth that it is not worthy the deſiring, for ſuch bitterneſſe is often mixed with it, by meanes even of the pooreſt and moſt abject, that there is no true pleaſure in it, and it is alſo moſt uncertain, and ſoon turned into the greateſt diſhonour, as is proved by this preſent example.

Verſ.14. His wife and other friends being made privie to this his griefe, adviſed him to cauſe preſently a gallows to be made 50 cubits high, that *Mordecai* might the next day be hanged upon it, and this was prepared accordingly. So *Haman* was let goe on in his malice, till it came to the higheſt, and *Mordecai* let come even to the pits brink, ſo that there was but one night betwixt him and a ſhamefull death, Note. and then opportunely God ſtrook in by his providence and ſaved him, and confounded the other, as the ſix and ſeventh Chapters ſheweth: and thus let every godly perſon comfort himſelfe againſt the practices of the malicious, when yet he ſeeth not how he may poſſibly eſcape, for God ſeeth, and let the proud and malicious feare, that when all things ſucceed according to their hearts deſire, for the effecting of their malicious ends, the miſchiefe which they plot againſt others, ſhall fall upon their own pates ſodainly.

The gallows was made ſo high, ſayth *Lyra*, to put *Mordecai* to the more ſhame, when he ſhould be hanged upon it to be ſeen by the more all about. *Lyra.*

The Myſtery. Myſtically, the Queens inviting the King to a banket, prefigured the Churches communicating with the King of Kings in the Lords Supper, unto which *Haman* alſo comming prefigured *Julian* the Apoſtate, who was at the firſt a Chriſtian, but he had a falſe heart towards Chriſtians who are the people of God, and perſecuted them all, in particular, his ſpleen was moſt againſt *Baſilius* a Biſhop, that would not obey his ſacrilegious commands, in ſo much as that he threatned at his return from fighting againſt the Perſians to deſtroy his City and people, but God by cutting him off firſt prevented it.

CHAP. VI.

IN the night before the ſecond feaſting day in the morning, whereof *Mordecai* ſhould have been hanged, God would not give *Ahaſhueroſh* any ſleepe. Wherefore as a means to bring him into a ſleep he would have the Annals read unto him, wherein the notable things happening in every Kings reigne were ſet down, and it was read to that which was recorded touching *Mordecai*, *Chap.* 2. 23. and this ſpecially, as tending to the comfort of his faithfull ſervant, God would have read and marked by the King at this time, not ſuffering any ſleep to come upon him till the morning. And having asked and heard, that nothing had been done to *Mordecai* in way of recompence for that his good ſervice, he ſtudied a while with himſelfe, what he ſhould doe for him. Then *Haman* comming into the inner Court, the King calls for him, and after ſome conſultation about the honour to be done to him, whom the King would honour, he ſtreightly charged him to doe it to *Mordecai*. And he having done it, with an heavie heart went home, ſorrowing and aſhamed, which is ſhewed in ſaying, *with his head covered.* And then both his Counſellours and wife and all could read his deſtiny, that if *Mordecai*, before whom he had begun to fall, were a Jew, he ſhould by his means be brought to utter ruine.

Lyra. Touching *Mordecai* not hitherto rewarded, *Lyra* ſayth, that he was upon that occaſion brought into the Court to wait for a reward, but it being now ſix years ſince, he had none. But this is contrary to the Text, *Chap.* 2. where it is ſaid, that he ſat at the Kings gate, before that he diſcovered the treaſon againſt the King, wherefore it is not to be thought that he waited there that he might be rewarded, but to be neare unto the Queen, that he might heare of her, and ſhee of him, and have directions from him from time to time, what to doe for the beſt, and that his exaltation came unexpectedly.

Verſ.4. The time of the night wearing away, and the day comming on, whilſt it was read unto him, and he talked with thoſe about him touching *Mordecai*, *Haman* commeth to the Court early, but to no good for him ſelfe, according to the proverb, *Ioſephus.* *Early vp and never the nearer.* At that inſtant, ſayth *Ioſephus*, the King asked his ſervants attending about him, what time of day it was, and they telling him that it was day light, he bad one ſee, which of his Counſellours was come, for hee thought long to adviſe with him about the rewarding of *Mordecai:* for as the ſame Author alſo ſayth, in reading ſome notable acts done by ſome others, had been recited before, and how each one was rewarded, but touching *Mordecai*, nothing was recorded to have been done for him, which made the King to aske about it, And in that the Courtiers about him anſwered nothing, but plainly, he had no reward, whereby the King might bethink himſelfe of ſome way of remuneration. It may well be noted, as a ſingular providence of God, ſeeing Note. Courtiers commonly envie the preferment of one another, as thinking it prejudiciall to their own, that none ſpake a word againſt him, as a Jew, and moſt undutifull to Prince *Haman*, ſo contrary to the Kings charge, which might have been a bar to him, to keep him from preferment.

To the King asking about his Counſellours, it was anſwered, that *Haman* Verſ.5. was come, and therefore when he had commanded him to be called in, he asked, what ſhould be done to the man whom the King would honour. He anſwered, Verſ.6,7,8. that he ſhould be clad with royall robes, he ſhould have the Crown ſet upon his head, and ride upon the Kings own horſe, &c. thinking nothing leſſe, then that the King would honour *Mordecai*, his enemy, yea, preſuming, that this ſhould be done to himſelfe, as being in greateſt favour. But now it falling out contrary, and the King giving him ſo great a charge to doe it preſently to *Mordecai*, without failing in any thing, he was ſo ſtricken, that without replying a word, he went and did as the King had commanded. But as *Ioſephus* hath it, when he came to *Mordecai* clad in ſackcloth, with a purple robe, Crown, and the Kings horſe, bidding him to put off his ſackcloth, and to put on that robe and Crown, he thinking that he mocked him, anſwered with indignation, Thou moſt wicked man, doeſt thou thus inſult over the miſerable, but when he had told him that indeed it was the Kings pleaſure that it ſhould thus be done to him, he put them on, and being mounted upon the horſe, he rod through the City, *Haman* proclaiming before him, Thus ſhall it be done to the man whom the King will honour. And it was the higheſt honour indeed that could be done to a man in this world, who was a ſubject, as *Haman* knew well enough, and therefore his ambition carryed him on *Lyra.* unto it, although in his ſeeking it, he miſerably failed. Hereby ſayth *Lyra*, he ſhewed, that he aſpired after the Kingdom, becauſe none elſe but the King, can have the Kings Crown put upon his head. Wherefore the King alſo, in anſwering to the things by him propounded, ſaid, take the robe and the horſe, as thou haſt ſaid, but of the Crown he makes no mention, it being hereby intimated, that he would honour no man ſo, no more then in ſetting him in his Throne, whereas, *Chap.*8.15. it is ſayd, that *Mordecai came forth wearing a Crown of gold*, that was another which a Prince might weare, but not the Kngs Crown.

Verſ.12. ***Haman*** having done to ***Mordecai*** as the King commanded, he returned to the Kings gate, but ***Haman*** with his head covered to his own houſe, as being now aſhamed to look any body in the face. For he had done that which vexed him extreamly, yet durſt he doe no otherwiſe, in ſuch awe had thoſe great *Kings*, the greateſt of their ſubjects. What *Mordecai* did with his royall robes and horſe after this it is not ſaid, but onely that he returned to his old place, and as ſome thinke, to his old habit again, but it is rather probable, that he now left that off, being full of hope, that as God had heard his Prayers to bring him out of danger, and to high honour, ſo he ſhould now be able to help his brethren the Jews out of theirs alſo. For the ornaments and the Kings horſe no doubt, but that he which brought them for ***Mordecai*** his uſe, took order to have them reſtored again. Verſ.13. ***Haman*** being come home ſo full of ſhame, found little comfort there; for his friends and wife hearing what had been done, ſayd, that if ***Mordecai*** before whom *Lyra.* he had begun to fall, were of the bloud of the Jews, he ſhould fall yet more before him. We need not here with the Hebrew gloſſe, cited by ***Lyra***, deviſe this as a reaſon, why they ſayd ſo, ***viz.*** becauſe they had read in the Hiſtory of the Jews, which they had in the Perſian tongue, that God promiſed ***Abraham***, that his ſeed ſhould be as the ſtars of heaven, and another time ſayd, that they ſhould be as the duſt of the earth, ſo that they hence gathered, that when they were not brought to nothing as the duſt, they ſhould be moſt highly exalted as the ſtars, for any man in reaſon could not but conjecture ſo much as they ſayd, all the premiſes conſidered, and haply they ſpake herein by an inſtinct of the Spirit, as ***Balaam*** had done for his greater terrour, before he came actually to ſuffer the greateſt extremity, unleſſe with ſome we ſhall imagine, theſe his friends to have been Wizzards, with whom he uſed to conſult, and into whoſe mouth the devill put this anſwer, for this is not improbable, ſeeing ſome ſuch were before uſed by him to caſt lots to finde out a luckie day.

Verſ.14. Whilſt they were thus talking, the Eunuchs came and haſtened ***Haman*** to ***Eſters*** feaſt, in Hebrew, ***They haſtened to make him goe***, which implyeth, that he delayed, and would gladly have been excuſed, as fearing now that it would be a fatall feaſt to him.

The Myſtery: Myſtically, ***Ahaſhueroſh*** his not ſleeping, prefigured the Lords not ſleeping any longer, as now he may ſeem to doe, becauſe hee raiſeth not up himſelfe yet to reward the righteous, and to puniſh all the wicked. But the time ſhall come when he will not ſleep thus, but awake and remember the fidelity of the righteous, and honour them with robes and crowns of glory, making them to ride upon the heavens, as a moſt royall horſe, and that publikely in the view of the world, and then every ***Haman***, that is, wicked man, ſhall be put to confuſion for ever.

CHAP. VII.

Verſ.1,2. THe *King* and ***Haman*** being come the ſecond day to ***Eſters*** feaſt, he asked again what her petition was. Verſ.3. Then ſhee declareth that it was for her life, and the life of her people, being ready otherwiſe all to periſh, and that vvas by the cruell Decree ſent out in the *Kings* name by ***Haman*** into all parts of the Empire, ſeeing all the Jevvs vvere thereby to be deſtroyed, vvithout excepting any, and ſo the Queen her ſelſe vvas alſo in danger, for ſo much as ſhee vvas a Jevv.

Verſ.4. Then ſhee amplifieth her Petition, by ſaying, that if they had been ſold for ſervants and hand-maids ſhee vvould have been ſilent, becauſe the enemy meditated nothing to the damage of the King, the vulgar Latine, *but now he is our enemy, whoſe cruelty redounds to the King*, the meaning is, that ſhe and her people would have patiently endured any abatement, if the Decree ſent out had been to no other end, but that they ſhould have been made bond ſlaves, money comming into the Kings coffers for them, that ſo he might not have been put to loſſe, as he muſt needs be by their deſtruction, whereby ſo many thouſand of his ſubjects muſt periſh at once, and ſo much Tribute which was now yearly received from theſe, be extinguiſhed, and he muſt loſe his dear wife, and faithfull ſubject *Mordecai*, by whoſe care he had once been preſerved. But now if they were thus taken away, what could be expected next but the loſſe of his own life and Kingdom alſo, by this enemies treachery, that he might attain unto it. So that *Eſters* petition when ſhe came to utter it, could not but greatly affect the King, to ſtir up his wrath againſt him that attempted this, whatſoever, and how dear ſoever unto him he was. And according to this expoſition, the King declareth the foulneſſe of *Hamans* attempt, in his letters written to reverſe the former, *Chap.* 16. 11, 12, 13, 14. that he thought thus to deſtroy *Mordecai* that ſaved him, and therefore was moſt dear unto him, and his beloved and innocent Queen, and to take his life away alſo, and to tranſlate his Kingdom to the Macedonians, according to his ſtyling of him, *Haman the Macedonian, Ver.*10.

Lyra. *R. Solomon* yet expounds this otherwiſe, as *Lyra* ſheweth, but rejects it, *viz.* he meditated nothing which ſtood with the profit of the King, but againſt it, becauſe if the Jews had been appointed by him to be ſold, much treaſure would have thus come in to the *King*, or if they had been made to work as ſervants for him, great profit might hence have redounded to him, as did ſomtimes to *Pharoah*, when by ſuch means he had diverſe ſtrong Cities built him, but by the utter deſtruction of them none at all.

Verſ.5. The *King* hearing the Queens complaint, enquired with all earneſtneſſe who this was, ſhe anſwered, wicked *Haman*, he was preſently confounded, and was no more able to look either *King* or Queen in the face.

Verſ.7. And becauſe the *King* could not endure to look upon him any more, as is moſt probable he went out into the garden in a great chafe, but by and by he returning

Verſ.8. again, and finding *Haman* upon the bed where the Queen ſate, laying hold upon her with ſuppliant hands to move her to mercie, his wrath being now ſo great that he conſtured all things to the worſt, he challenged him for going about to force her, and immediatly his face was covered, as ſome ſay, the manner was, when the *King* of *Perſia* was moſt highly offended, that he would not look upon ſuch a man any more, but would have him counted unworthy to look upon him, his face was covered, and this was a certain forerunner of being put to a ſhamefull death.

Verſ.9. The *King* then being told of the Gallows prepared by him for *Mordecai*, commanded that he ſhould be hanged thereon, that is, not unto death onely, but being fixed to it with nails, to abide there to his greater ignominy, to expreſſe which, the Septuagint renders it; *let him be crucified*, and ſo the curſe of *Darius, Ezra* 6.11. *Let the timber of his houſe be taken, and let him be hanged by crucifying upon it*, was in *Haman* fulfilled now, and ſoon after in his ſons, ſee alſo what the King ſayth of crucifying him, *Chap.*8.7.

Note. When the Queen petitioned againſt *Haman*, ſhee knew nothing of this Gallows, but it is to be noted, how that for the greater confuſion of the wicked, vvhen the time of their judgement commeth for one horrible ſin, God vvill have more brought to light, that they may the more condignly be deſtroyed. For this did not a little aggravate his ſinne, vvhich vvas brought to light by an Eunuch ſtanding by, that he had prepared to hang up *Mordecai* to the reproach of the King, to whom he had ſhewen ſo great fidelity to the ſaving of his life, and that at the time when the *King* would conſult what honour to doe unto him therefore. And upon this followed another, as it was taken, his attempting the oppreſſion of the Queen, and that in the *Kings* own houſe, before his face,

The Myſtery. Myſtically, by *Hamans* comming with the *King* to the feaſt, we may underſtand the wicked communicating with the Lord in the Euchariſt, but it is to their

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own judgement and damnation. *Hamans* petitioning to the Queen upbraided, as an oppreſſion of her, ſhewed that the petitions of the wicked ſuing for mercie at the laſt day, ſhall be ſo far from prevailing, as that they ſhall be taken for oppreſſions, the great Judge being hereby provoked to wrath the more.

CHAP. VIII.

Verſ.1. IN *that day* Ahaſhuetoſh *gave to* Eſter *the houſe of* Haman, as being forfeited to him by his heynous crimes, that is, all his eſtate, as it is commonly underſtood, *Joſephus* ſayth, *all his ſubſtance*, and ſhee ſet *Mordecai* over it, and when ſhee had made known that he was her uncles ſonne, to the King, he would have him enter in to ſtand before him, as one of his moſt honourable Counſellours, yea, and preferred him to be the chiefe of them all, as he had done *Haman*, in token whereof he committed his Ring, wherewith his letters uſed to be ſealed, unto him, as he had formerly done to *Haman*, but now had cauſed it to be taken away again for the great wickedneſſe which he found in him, and ſo *Mordecai* that ſate before at the Kings gate, as one of his Guard, as ſome think, was ſuddainly advanced to be Keeper of the Kings Seal, that is, Lord Chancellour of all the Empire, and ſo the ſecond to the King, and chief Ruler over the Queens eſtate. Note. Thus light ſomtimes breaks out of darkneſſe, the higheſt honour ſucceedeth the greateſt debaſement and miſery, for the comfort and confirmation of all Gods faithfull ſervants, with whom it ſhall be done likewiſe in the end, whereof not onely *Mordecai*, but alſo, *Joſeph*, *Job*, *David*, *&c.* have been made examples unto us.

Verſ.3. *Haman* being now hanged, and *Mordecai* advanced, *Eſter* falling down before the King with tears, he reached out his golden Scepter again unto her, and then ſhee petitioned, that the Letters written by *Haman* might be reverſed, by other Letters ſealed with the Kings Seal, that her people the Jews in all parts of the Empire, might thus be delivered out of danger, which was immediately granted, and ſo Letters were written, that the former Letters ſent out by the device of wicked *Haman* ſhould not ſtand, and becauſe, as *Pellican* ſayth, Pellican. it might be ſuppoſed, that ſome being moſt infeſt enemies of the Jews, would notwithſtanding theſe, beare themſelves upon the former, and ſo riſe in Arms to deſtroy the Jews at the day appointed, authority was by theſe letters given unto the Jews, to aſſemble together and uniting their forces to deſtroy ſuch enemies. For it could not be, but that they being a peculiar people, divers from all others, muſt needs have much hatred amongſt Idolaters, that gaped after an opportuuity of deſtroying them and their Religion, when they dwelt in other Kingdoms, as well as they had in times paſt, when they abode yet in their own.

Verſ.9. And theſe Letters of reverſe were written in the third moneth called *Sinan*, the 23 day, and ſo ſent abroad with all ſpeed throughout the Empire in their ſeverall languages, that all might underſtand them: ſo that from the writing of the former Letters unto the time of the writing of theſe had paſſed two moneths and ten days, wherein *Haman* triumphed and the *Jews* mourned, but now contrariwiſe, *Haman* being cut off, his wife, children, friends and all that in their hearts conſented to his wicked plot mourned, and the *Jews* rejoyced. If it be here demanded, why the ſending out of theſe Letters was ſo long deferred? It may be conceived, that after the power obtained, and *Mordecai* his exaltation, no more haſte was made, becauſe there was time enough before the day appointed in the firſt Letters for execution, *viz.* nine moneths.

But how could this new Decree be ſafely publiſhed now, ſeeing the enemies of the Jews were many, and it might be feared, that upon the hearing of it they might prevent that day, and riſe up againſt the Ievvs and kill them up before.

Sol. I vvill not anſvver to this vvith ſome, that either they vvere immediately upon the comming out of theſe Letters, taken and put by the Magiſtrates in ſafe cuſtody againſt that day, or that theſe Letters vvent ſecretly into every place, none knovving of them, but the Ievvs and Magiſtrates in every place. For *ver.* 11.

it is ſayd, that they ſhould deſtroy all their enemies that invaded them upon that day, wherefore they were not before in hold neither could they, becauſe they were not known till that time. And *Verſ.* 17. *Many of the people of the Land turned Jews, becauſe the fear of the Jews was upon them*, therefore they knew what Decree was ſent out againſt the Jews enemies. The true anſwer then is, that God, by whoſe power this was brought about, wrought in their hearts, that they durſt not ſtir till the day appointed, and the meanes whereby he thus contained them, was the *Kings* authority, whereby one day was ſet, which they durſt not tranſgreſſe for feare of the *King*, beyond whoſe decrees not one durſt goe, ſee *ver*.8. and becauſe the Jewiſh Nation was ſo magnified in *Mordecai*, they feared to doe any thing againſt it, and becauſe the Magiſtrates alſo every where tooke their part, *Chap.* 9.2,3. But yet it is to be thought, that many who were blinded with malice againſt the Jews, cared not for taking notice of theſe laſt Letters, and that they who went out with them were not ſo much directed to give all men notice, as the Jews in particular and their well willers, whom it moſt concerned to know it. But how can it be juſtified, that without any legall proceeding ſo many ſhould be Verſ.5. ſlain by their fellow ſubjects of the ſame *Kingdom*, and that not onely men, but their wives and children, as *verſ.* 11. amongſt whom ſome doubtleſſe were innocent? *Sol.* For ſlaying them without proceeding by Law, it was but as naturall reaſon bids any man to doe, when the ſupreme power eſpecially giveth leave, *Vim vi repellere*, to kill him, that would kill him. And for wives and children, ſeeing Gods hand was both in the motion, making for this, and executing the judgement. The juſtice thereof is not to be queſtioned, but he is to be looked at, that formerly would have all deſtroyed both male and female in *Canaan*, and deſtroyed them together in *Egypt* by his ſtupendious judgements.

Verſ. 15. Then *Mordecai* went forth attyred with ſilkes, and a Crown of gold, and great joy was in the City, that is, amongſt the Jews, *verſ.16.* and likewiſe in every Province, *verſ.17.* they that for feare turned Jews, did it by turning to their Religion, and becomming Proſelytes.

The Myſtery. Myſtically, *Hamans* houſe is given to *Eſter*, when Chriſtians poſſeſſe thoſe Countries which the Gentiles formerly poſſeſſed, and *Mordecai* commeth to ſtand in the preſence of the *King*, when faithfull ſouls departing hence, attain places in the *Kingdome* of heaven. *Mordecai* is ſet over *Eſters* houſe, when the righteous are exalted in the Church, and *Eſter* falleth down before the *King*, when the faithfull pray importunately for the deliverance of her brethren out of danger in time of perſecution, as prayers were made by the Church for *Peter* when he was in Priſon. *Mordecai* commeth forth in glorious apparell, when the Governours of the Church ſhine in vertue, and at the exaltation of ſuch, all the people of God rejoyce.

CHAP. IX.

Verſ.1. THe thirteenth day of the moneth *Adar* being come, the Iews did execution upon their enemies in all parts, neither durſt any of them reſiſt, ſeeing the very Verſ.2,3. Rulers in every place honoured the Iews, and ſo did not hinder but further them herein, through that awe in which they ſtood of *Mordecai*, who was ſo great and ſo famous. Wherefore, whilſt thouſands of their enemies were deſtroyed by their hands, not one of them periſhed.

The number of them which were ſlain in *Shuſhan* onely were 500, beſides the Verſ.6. ten ſonnes of *Haman* here named. But ſeeing it is ſayd, *Chap.*16.18. that *Haman* and all his family vvas hanged, vvhen the ſecond Decree for the Ievvs vvent out: Sallianus. Hovv could they be ſlain novv? Some labour to reconcile it by ſaying, that all the reſt vvere then hanged, both ſonnes, and daughters, and vvife, but theſe ten vvere kept in priſon to be novv executed, but hovv good a reconcilement this is, let the Reader judge, all his family vvas hanged, and yet ten ſonnes of his, vvho, moſt probably vvere the greateſt part, not, and the reſt hanged, vvithout any order before taken, but theſe not, till *Eſter* had deſired it in particular, after their death, *ver*.13. The truth is, that this and other errours, occurring in thoſe Chapters added evince, that they were not written by the inſpiration of the Spirit, but by ſome inconſiderate man, that had not ſuch a care to write onely the truth, and therefore neither they nor any other Apochryphalls are ſufficient for to ground our faith upon.

Verſ.9. It is further here recorded, as a thing worth the noting, that when the Jews had ſlain their enemies, they laid not their hands upon the prey, as they were allowed to doe, *Chap*.8.11. But they refrained, leſt it ſhould be thought, that they ſlew them not out of zeale for Gods glory (that his power might be magnified, who appeared hereby able to bring it thus about, that the day appointed for their deſtruction, was turned into a day of their deſtroying their enemies in ſo great numbers) but out of a greedy deſire of inriching themſelves with their ſpoils. Thus *Lyra*, but whereas he alſo addeth, and leſt the King ſhould be offended, if they ſhould have taken the ſpoils to themſelves, that ought to have gone into the Kings Treaſury, as confiſcated goods, it ſtandeth not with reaſon, ſith there could be no danger of ſuch offence taking, conſidering his free grant made unto them, and the like may be ſayd to that other reaſon yielded by *Junius*, becauſe they remembred the Law, that children ſhall not beare the iniquity of their fathers, for this is in caſe that the deſtroying of them be not particularly enjoyned, as in the caſe of *Achan*, the *Canaanites*, and in this preſent caſe, *Chap*.8.11. *Lyra.* *Iunius.*

Verſ.10,11. This deſtruction being made of the Jews enemies, upon the 13 day of the moneth *Adar*, the number of them that were ſlain in *Shuſhan* was indeed brought to the King, then he telling his Queen *Eſter*, that 500 men, had been ſlain that day in *Shuſhan* onely, and alſo *Hamans* ten ſonnes, asked her, what ſhee deſired more, then ſhee petitioned that the Iews might doe the next day as they had done that day, and that *Hamans* ſonne, might be hanged up, which was done accordingly, and ſo there fell in the City of *Shuſhan* 300 more upon the 14 day. *Hamans* ten ſonnes moſt probably were of the ſame malicious ſpirit againſt the Iews with their wicked father, and were counſellours alſo of evill things againſt them, and therfore the Queen would have the ſame diſgrace done unto them after they were dead. The Hebrews, as *Lyra* hath it, in their *Cedar Olam*, ſay, that that *Hamans* ſonnes were thus uſed, becauſe they were of the counſell of the Samaritans, who hindered the building of the Temple in the dayes of *Cyrus* his ſonne, whom they will have to be this *Ahaſuerus*, becauſe he is thus called, *Eſter* 4. but becauſe he reigned onely eight or nine years, and we have already heard in this book, of the 13 yeare of this King, that is, a manifeſt errour. They were not then hanged up for ſuch counſell giving, but becauſe their father had been the moſt notorious enemy of the Iews, to make the puniſhment of his family above all others the moſt notable. But was not this a moſt bloudy minde in *Eſter*, to deſire that another day ſhould be ſpent in killing and ſlaying? *Sol*. Haply ſhee was informed that many remained ſtill of the Iews enemies in that City, who would yet ſeeke to be revenged for the firſt dayes bloudſhed, and had ſpoken ſome threatning words to that effect, wherefore that the work of deſtroying their enemies might not be left imperfect, ſhee petitioned thus the ſecond time. Moreover, as *Pellican* ſayth, man is not ſo much to be looked at herein, as God whoſe judgements are always juſt, though ſomtimes ſecret. He moved both the King to make a ſecond offer to *Eſter*, and her to requeſt this, for the greater confuſion of the Iews wicked enemies, in the place, where by the inſtigation of *Haman* and his ſonnes, they had moſt probably carryed themſelves moſt inſolently againſt them. *Lyra.* *Pellican.*

Verſ.15. The ſlaughter made in *Shuſhan* in two dayes being thus diſtinctly recorded, the Hiſtory now proceedeth to ſhew, that in other parts of the Empire there were ſlain 75000, but no prey taken in any place, and that all upon one day, *viz*. the 13 of *Adar*, and ſo upon the 14, they in thoſe parts kept a day of feaſting and rejoycing, but they in *Shuſhan* upon the 15 day, becauſe they were buſied in ſlaying their enemies both upon the 13 and 14 dayes.

Verſ.19. The feſtivall being once voluntarily kept by all the Iews in all parts, *Mordecai* wrote it, and other things contained in this Hiſtory, in a book, and ſent it to the Iews diſperſed every where, enjoyning them to keepe the 14 and 15 of the moneth

Adar from year to year, perpetually as dayes of feaſting and rejoycing, that the miraculous deliverance which God had wrought for them might never be forgotten. And hereupon Expoſitours generally gather, that *Mordecai* wrote this book of *Eſter*, and not ſhee, although it be called by her name, for it is thus called, onely, becauſe ſhee is the chiefe ſubject of this book.

Verſ.26. According to *Mordecai* his writing, the Jews bound themſelves and their children for ever to keepe the feaſt of Purim from year to year, and alſo all that were of their Religion. But becauſe no mention is here made of any thankſgiving that ſhould then be uſed, or commemoration made of the deliverance by reading this Hiſtory, or exhortation to truſt in God in all times of ſtreights, from the experience at this time had of his goodneſſe, but onely of feaſting and joy. *Pellican.* *Pellican* thinketh, that from hence to the end, what is written, came from the pen of ſome other man, who was not guided by the Spirit of God, but wrote after the manner of men. But to hold thus, touching any part of Canonicall Scripture, is of dangerous conſequence, ſeeing by the like reaſon, when any paſſage miſliketh us, we may ſay, this came not from the Spirit of God, and ſo all ſhall be made ſubject to mens cavils. 2 Tim.3.16. And we have a more ſure word to truſt unto, which ſayth, *That all Scripture is of divine inſpiration*, and the exception taken to this is very weake, for even feaſts ordained by God, are many of them not ſet forth with ſuch circumſtances of reading and exhortation as he ſpeaketh of, it being preſumed that at all ſuch times the piety in Gods people will ſtir them to theſe things, as whereunto they are obliged, upon all opportunities offered.

Verſ.28. After the writing ſent by *Mordecai*, a ſecond Epiſtle for further confirmation was alſo ſent both by *Eſter* and *Mordecai*, and this was done, as the Hebrew Chronicle ſayth, a yeare after the firſt, and hereby they were required, not onely to keepe a feſtivall, but before it always upon the 13 day, a faſt with weeping and crying, as they had done before their deliverance. And this ſeemeth not to be without ground in this ſecond Epiſtle, becauſe *ver.* 30, 31. Verſ.30,31. it is ſayd, that the Iews took upon them to keepe the Purim dayes with joy, and to obſerve and keepe faſtings and crying before them, and that this might never be forgotten, it was written in a book, *verſ.*32. Yet in the dayes of the *Machabees*, 2 Machab.15.37. the 13 uſed before to faſting, was turned upon a new occaſion into a day of feaſting alſo. And ſome write, that in times long after, the Iews uſed upon the dayes of Purim, when this Hiſtory was read, to make noiſes with voyces and knockings, as being moved with great indignation at the hearing of *Hamans* attempts, and then to take up a croſſe, repreſenting that whereupon *Haman* was hanged, and after they had ſome time carryed it about, to burn it. And not much unlike unto this, had they a cuſtome ſince the crucifying of our Lord, to carry about and burne a croſſe in deſpight of him and his Chriſtians, as may be gathered by the Decree of *Arcadius*, and *Honorius* Emperours, *Cod. de Iudæis & cœlicolis.* Let the Governours of Provinces forbid the Iews uſing to carry about a croſs, and burning it in remembrance of *Hamans* puniſhment, to the contempt of Chriſt and Chriſtians; ſo to doe any more, or to mingle any thing of ours with their rites, or elſe they ſhall not be permitted as hitherto they have been.

The Myſtery. Myſtically, by the execution done upon the Iews enemies, underſtand the deſtruction of all the wicked at the laſt day, for which there ſhall be perpetuall joy and gladneſſe in heaven, as is further expreſſed, *Revel.* 19.

CHAP. X.

Verſ.1. AFter this Ahaſhuerosh *laid a Tribute upon the Countrey and Iſles of the Sea.* This is thought generally by Expoſitours, to have been done to make preparation againſt *Greece*, the parts whereof having a long time held peace one with another, began now to be formidable to the Perſian King. But the Iews, as *Junius* conjectureth, were free from this tribute, Iunius. becauſe *Herodotus* writing of it ſayth, that a Countrey neare unto *Arabia* was exempt herefrom.

Verſ.3. As for *Mordecai*, as his preferment was great ſo he continued in it, being always dear to the King, and highly eſteemed of amongſt the Jews, as he was well worthy, for his conſtant indeavouring to procure good to all his ſeed, that is, to all his Nation.

The ſix Chapters added were made, as *Lyra* thinketh, by *Joſephus*, or ſome other eloquent man, who could eaſily deviſe both the forme of a Decree, firſt againſt the Jews, and then for them, and with more words ſet forth the hiſtory of the manner of *Eſters* going in to the King, feigning many things of his own, as alſo *Jerom* ſpeaketh. To leave them therefore, as alſo the other Books of *Ezra* or *Eſdras*, wee may couclude this Booke with the myſtery in *Mordecay* and *Eſter*. 1 In his refuſing to worſhip *Haman*, was prefigured, Chriſts refuſing to worſhip the Devill. 2 *Mordecai* diſcovered the two Eunuchs, who probably were ſet on by *Haman* that he might get the Empire, and ſo they were hanged, but *Haman* ſtill ſurvived to increaſe his malice, in like manner, Chriſt by his Doctrine diſcovered the machinations of the world and the fleſh againſt his Kingdom, ſo that they cannot deſtroy it, but are mortified to all the truly godly, the Devill yet, as *Haman* ſurviving, to practiſe againſt it. 3 *Mordecai* was honoured by his moſt deadly enemie, ſo Chriſt by the Devill, when he cryed out, I know thee who thou art, &c. 4 *Mordecai* was advanced, and *Haman* put down, when he laboured to hang *Mordecai*, ſo the Devill that was honoured formerly in Idols with divine honour, as *Haman* with kingly, after he had conſpired the death of Chriſt by crucifying, ſoon fell with his Idolatry by vertue of the Goſpel, and was made contemptible to all men, and Chriſt became in all places honourable. 5 *Mordecai* receiveth the Kings Seale, and power to reverſe *Hamans* Letters, by writing others inſtead thereof, ſo Chriſt put out the hand-writing that was againſt his people, and faſtened it to his croſſe. 6 *Mordecai* was arrayed in ſhining ſilks, and with a Crown of gold, ſo Chriſt his garments ſhone upon the Mount, and he was crowned as the great Kings ſonne, when the voyce came from heaven ſaying, *This is my beloved ſonne.* 7 *Mordecai* inſtituted a feaſt in remembrance of this deliverance, ſo Chriſt, the holy Communion.

Hieron. Prolog. in Eſt.

The Myſtery of *Mordecai*.

Col. 2.14.

2 Pet. 1.17.

Now touching *Eſter*, that which the Jeſuites apply in her to the Virgin *Mary*, may well be applyed to the Church, as being in the Church moſt true, but in the Virgin *Mary*, ſuppoſititious, onely without all ground for the moſt part. 1 *Eſter* obeyed *Mordecai* as her father, ſo the Church Chriſt even after ſo high an exaltation to be wife unto the great King of heaven. 2 *Eſter* was choſen of God to confound *Haman*, and to ſuccour the poore Jews ready to periſh, ſo the Church by prayer. 3 A great Feaſt was made at the marriage of *Eſter*, and tributes were remitted, ſo at the converſion of the Gentiles, there was a great Feaſt of joy, all mens ſins who were true beleevers, being forgiven them. 4 The King loved *Eſter* ſo, that he bid her aske what ſhe would, once, twice, thrice, ſo Chriſt loveth his Church, that he biddeth, *Aske and yee ſhall have*, 2 *Seeke and yee ſhall finde*, 3 *Knock and it ſhall be opened to you.* 5 *Eſter* obtained ſuch favour with the King, that when he was terrible to all others, yet he courteouſly received her approaching, ſo God being terrible to the Jews, and to all the wicked in his judgements, yet to the Church of the godly he is kinde and meeke. 6 *Eſter* wrote together with *Mordecai*, to ſtir up to praiſe God, and keepe a remembrance of his goodneſſe, ſo the Church ſeconds the charge given to all Gods people, always to remember the paſſions of Chriſt, by celebrating the moſt holy Feaſt of the Euchariſt for ever.

Anno Mundi 3539.

A CONTINUATION OF THE HISTORY,

From Anno 40 *of* ARTAXERXES, *in which* NEHEMIAH *endeth, untill the comming of* *CHRIST JESUS.*

Anno 3599. *Ioſephus Antiq. lib.*11.7.

Nothing is by any Hiſtorian recorded, touching the affairs of the Iews after *Nehemiah*, till the time of *Ioannes*, the ſonne of *Iuda*, the ſonne of *Eliaſib* the High-prieſt, who, ſayth *Ioſephus*, had a brother called *Jeſus*, to whom *Bagoſes*, the Generall of all the Perſian forces, being a friend promiſed to give him the High-prieſthood. Hereupon *Jeſus* carryed himſelfe inſolently againſt his brother in the Temple, provoking him ſo far, that he fell upon him and ſlew him in the Temple. *Bagoſes* hearing of this was wrath, and going to the Temple upbraided the High-prieſt by this bloudy fact committed in the very Temple, from the like unto which even Heathens abhorred, and therefore when they would have put him back from entring the Temple, leſt it ſhould thus be defiled, hee proceeded ſaying, it is not as much defiled by a body murthered and lying in it, as by my entrance? And by way of penalty he laid upon the Iews 50 drams to be paid every yeare for ſeven years, before they offered their daily ſacrifices. For the reckoning of the time to this I finde nothing in *Ioſephus*, but *Funccius* having given to *Eliaſib* the High-prieſt, that was in the time of *Nehemiah*, Chap. 13, 4. 41 years puts *Iojadah* for High-prieſt next unto him, inſtead of *Iudas*, as *Ioſephus* calls him, giving unto him 25 years, and after him to this his ſonne *Ioannes* 24 yeers, reckoning this horrible murther to have been committed, *Anno* 16 of his pontificality. And the next Duke after *Nehemiah* over *Iudah Ioanna Ben Reſa*, 53 yeers, beginning *Anno* 33 of *Eliaſib*, then *Hircanus*, 31, beginning *Anno* 21 of *Ioannes* the High-prieſt.

Artax. Anno 35

Contentions in *Greece*.

*Thucyd.l.*2. & 3.

Within this time *Artaxerxes* yet reigning over the Perſians, contentions aroſe amongſt the Græcians, whereupon a long war of 27 years followed, called the *Peloponeſian* warre. There had been indeed peace amongſt them 15 years, but now great ſtriſe aroſe betwixt the two chiefe Cities of *Greece*, *Athens* and *Lacedemonia*. The firſt occaſion whereof according to *Thucydides* was a conflict between the Thebans and the Bœtians the friends of the Athenians. For the Thebans entering into *Platæa* a City of *Bœtia*, tooke it eaſily, although they were but 300 by yeilding, becauſe the Platæans thought that they had been many more, againſt whom, comming upon them on the ſudden, they were unable to ſtand. But in the night, finding out that they were but few, they ſet upon them both men and women, and killing many, tooke 180 priſoners. Then other

Thebans comming to reſcue their fellows, took many of the Platæans priſoners, and then agreed with the men of *Platæa* to exchange them for theirs, the Platæans fraudulently conſented, but would have theirs delivered firſt, promiſing, without delay, to deliver to the Thebans theirs, which they did indeed, but firſt having ſlain them all moſt perfidiouſly. Of this complaint being made to the Lacedemonians, they prepared to be revenged, ſetting out a ſtrong power under *Archidamus* their Generall and King. But he firſt ſent an Embaſſadour to *Athens*, the Athenians would not admit of him, nor heare him, unleſſe the forces brought into their confines were firſt withdrawn again. Then *Pericles* the Captain of the Athenians being glad of this opportunity, perſwaded them to war againſt the Lacedemonians, bringing thoſe things which they had in the fields into the City, and therefore defending themſelves by land, and in the meane ſeaſon to ſend out 100 ſhips againſt the Lacedemonians to *Peloponeſus*. And to move them the more, he put them in minde of their great power and wealth. And this he did that he might not be called to an account for 8000 talents of the common treaſure committed to his cuſtody, whereof he had waſted much. And according to his advice a Navy was ſent out, even when *Archidamus* was waſting their corn fields in their ſight, at which the Souldiers in the City had great indignation, that they might not goe out to fight with them. But the Lacedemonians hearing of the great Navy ſent out, returned at the end of the Summer to defend their own, Then a great peſtilence began amongſt the Athenians, deſtroying many of them, whereby they were much weakned, and *Pericles* made the more unable with his Navy to invade the Peloponeſians. And here *Thucydides* noteth, that when he was ſetting forth with this Navy the Sun had a great ecclipſe, at which the Governour of the ſhip in which *Pericles* was, being ſtricken into a feare, he caſting his coat before his face ſaid, that there was no more difference betwixt that which darkened the Sun and his face, but that it was greater. But he proved it by experience to be ominous when ſo many of his men were deſtroyed by this peſtilence. For hee was hereby compelled with the remainder of them to return to *Athens*, being able to doe nothing by this expedition. Then the Athenians were incenſed againſt him, as author of their miſeries, and putting him from his office, they laid a fine of many talents upon him, and ſent Embaſſadours to the Lacedemonians for peace, but they would not now conſent to any peace, wherefore they ſought againe to *Pericles*, as being thought the ableſt and wiſeſt Captain that they had, and hee with much perſwaſion uſed by *Alcibiades* his friend conſented to their requeſt. Then *Phormio* was ſent out to *Peloponeſus* with 20 ſhips, but the Plague raging amongſt his men, he returned again, when he had loſt above 1000 of them, and ſo two years ended, ſince the beginning of this warre.

A vilifier of ſignes given from Heaven.

Diodorus Siculus.

Thucydides.

In the third yeare *Pericles* dyed, and *Archidamus* with his Lacedemonians came againſt *Platæa*, and beſieged it, but not being able to take it, he returned, Towards winter, leaving the Bœtians and others to continue the ſiege. In the meane ſeaſon *Xenophon* ſent by the Athenians with an Armie againſt the Chalcedonians in Thracia confederates of the Lacedemonians, had no good ſucceſſe, but was compelled when he had loſt 400 men and three Captains, to return again to *Athens*. But the Peloponeſians had as ill ſucceſſe in other places.

In the fourth yeare the Iſle *Leſbos* revolted from the Athenians to the Lacedemonians, and *Platæa* was left by 200 of her inhabitants, who brake through the Army of their enemies beſieging them, and eſcaped to *Athens*. In the fifth yeare they of *Mitelene*, who had revolted from the Athenians, were brought again into their power, and then many of them were cut off, after that it had been firſt determined that they ſhould all have been ſlain. But the Platæans about the ſame time, which ſtill remained beſieged, deſparing of ſuccour from the Athenians, yeilded their City and themſelves to the mercie of their enemies, and when they were come into their power, they were ſeverally demanded, what good they had ever done to the Lacedemonians, for which they might be ſpared, and being not able to ſay that they had done any, they were all ſlain, and their women made ſlaves. A juſt reward for their treachery againſt the Thebans, ſpoken of before, in killing their men, and then delivering their dead bodies, after that they had agreed upon an exchange.

Note.

In the ſixth yeare of this war, the Peſtilence raged again amongſt the Athenians, and the Lacedemonians comming out to waſte the Atticke fields being of their confederates, were terrified with a great earthquake, and returned under *Agis* their King, the ſonne of *Archidamus*. In the ſeventh yeare *Agis* went out again with his Lacedemonians againſt the *Attickes*, but hearing within 15 dayes that a place called *Pilus* of great conſequence, at the further end of *Peloponeſus* was taken by the Athenians and fortified, they returned to *Sparta*, and from thence went with a Navy to recover *Pilus*, but there came a Navy of the Athenians thither alſo, betwixt whom a great battell being fought, the Athenians got the victory. But the Lacedemonians weary of theſe wars, ſued now to the Athenians for peace, and gave 60 ſhips for Hoſtages, whilſt they ſent to *Athens* about it, yet they prevailed not, and their ſhips were alſo kept from them, under a pretence that they had broken the truce. Then the warre was again renewed, and *Cleon* the Generall of the Athenians, was ſent to the Iſle *Pilus*, and after a long battell fought, the Lacedemonians, there being 292, yeilded to the Athenians, and were carryed away to *Athens*, at which all men wondered, becauſe they thought that they would all rather have dyed in battell then have yeilded. Being brought to *Athens* they were put in chaines, neither would the Athenians again deliver them, although they were ſought unto, or make any peace with the Lacedemonians.

Xerxes King of *Perſia*.

In the eighth yeare *Xerxes*, the ſonne of *Artaxerxes* ſucceeded his father in the Perſian Kingdom, after he had reigned 40 years. He had many other brothers, but they were all baſtards except himſelfe, and amongſt them, *Secundianus* or *Sogdianus* was one, and *Ochus* another. The one of theſe, *viz.* *Sogdianus*, being ambitious of the Kingdom, joyned an Eunuch, being a great man, called *Pharmacias* unto him, and they together ſlew *Xerxes* being drunken, when he had reigned but 45 dayes, ſo *Cteſias*, who alſo telleth of a ſtrange thing touching the chariot horſes appointed to draw the body of *Artaxerxes* away to the buriall, before the death of his ſonne *Xerxes*, they would by no means goe forward, being tryed again and again, but now his body being laid alſo into the ſame chariot, they went away with them both together moſt willingly, ſo that they ſtayed as it were, knowing that they had not till then, all their load.

Cteſias.

Sogdianus King of *Perſia*.

Sogdianus being King after the death of *Xerxes*, began to exerciſe his cruelty firſt againſt *Bagerazus* an Eunuch, for he pickt a quarrell againſt him, becauſe his fathers corps was no ſooner carryed away, and cauſed him to be overwhelmed with ſtones therefore. But by this meanes, he purchaſed unto himſelfe great hatred, and for the death of his brother *Xerxes*. Then he ſending for his brother *Ochus* to come unto him, he delayed ſo to doe untill that he had gotten a great company about him, the Captain of *Sogdianus* his horſmen alſo falling to him, and the Preſident of *Egypt*, and the Preſident of *Armenia*. Then comming to *Sogdianus*, he feared, but *Ochus* ſwearing to him, and ſpeaking him faire, he came forth and was taken and caſt into aſhes, and ſo dyed, when he had reigned ſix moneths, and 15 dayes. Of this kinde of death they write thus, a Tower 50 cubits high being filled with aſhes, by an inſtrument in it turning round, he that was adjudged to death, was turned into them, and ſo dyed, and was buried altogether.

2 Machab. 13. 5.

To returne to the Athenians, they went this yeare with 60 ſhips, and tooke the Iſland *Citheris*, lying neere to the Lacedemonians, whereby the Lacedemonians were brought into great ſtreights, having their enemies now on both ſides of them, for *Cithera* was on the one ſide, and *Pilus* before ſpoken of on the other. But after this they attempting ſomwhat againſt *Sicilia* were fruſtrated by the joyning of the Sicilians together in one, who were before divided, ſo that by this means they were by them put to flight and returned home. The Athenians lifted up with their former victories, thought ſcorne of this repulſe, and puniſht the Captains that returned, ſome by fines and ſome by baniſhment, as if they had played the cowards, or been bribed to depart. But this their pride was pulled down ſoon after, when *Braſidas* a Captain of the Lacedemonians came into *Thracia*, and many of the parts thereabouts revolted from the Athenians unto him, becauſe he carryed himſelfe moſt juſtly and equally amongſt them. For hereby they were drawn to a deſire of the friendſhip of the Lacedemonians, thinking them all to be like unto this *Braſidas*, and on the contrary ſide they feared the Athenians aſpiring to a tyranny. The Bœtians alſo fought by Land againſt the Athenians, and ſlew of them 1000 men, and *Hippocrates* their Captain, and the Corinthians overcame *Demoſthenes* of *Athens*, killing and taking many of his men.

Thucyd.l.4.

Diodor. Siculus.

In this time *Ochus* having ſlain *Sogdianus*, reigned over the Perſians 19 years, changing his name to *Darius*, and ſo was commonly called *Darius Nothus*.

Ochus, or *Darius*, King of *Perſia.*

In the ninth yeare of the Peloponeſian warre a truce was made betwixt the Athenians and Lacedemonians, to continue for one yeare, but even in that time ſome Cities revolted from the Athenians to the Lacedemonians, which occaſioned much trouble.

In the 10 yeare a war began again at *Amphipolis*, *Cleon* being ſent as Captain by the Athenians, and *Braſidas* by the Lacedemonians, in which after a cruell fight, the victory fell to the Lacedemonians, and yet *Braſidas* dyed of his wounds therein received, and *Cleon* alſo was ſlain, and of his Athenians 600, of the Lacedemonians but ſeven. *Braſidas*, for the great eſtimation in which he was had for his vertue, was honourably buried in *Amphipolis*, and had a monument built for him, by the men of that City, who afterwards proſecuted him as one of the Heroes, with divine honour These two Captains being thus ſlain, both the Athenians and Lacedemonians were deſirous of peace, and concluded a peace for 50 yerres. But becauſe the Corinthians, and ſome others in Greece were not conſenting, they linking themſelves with the Argives, were enemies to them both, neither did the Athenians and Lacedemonians hold their peace long, but fell to variance again, and ſo the war was renewed: and aboot the 17 yeare of the Peloponeſian warre tranſlated into *Sicily*, where the Athenians having long fought unhappily with the Sicilians and Syracuſians aided by the Lacedemonians, were brought into great miſery, and all their armies were loſt in the ſpace of three years, and their treaſure waſted, yet repairing their forces again about *Anno* 21 of the ſaid warre they came to fight at *Peloponeſus* again, *Anno* 22. and then the victory fell firſt to the Lacedemonians, under the conduct of *Hegeſandridas*, but *Alcibiades* (who had long lived out of his Countrey amongſt the Perſians, for ſome diſtaſte taken againſt him) comming at the time of their fight with 20 ſhips, joyned himſelfe with the Athenians, and ſo the victory was turned to them, and they carryed away, according to ſome 30, according to others 10 ſhips of their enemies. *Alcibiades* having obtained ſo great a victory, went to *Tiſſaphernes* Governour of a province under *Darius*, of whom he had thought to have been had in honour for this exploit, but he cauſing him to be apprehended, caſt him into priſon in *Sardis*. But he ſoone found means to eſcape and came to *Seſtus*, where the Athenian navy lay, and there hearing that *Pharnabazus* and *Mindarus* a Spartan Captain were come together in *Cizicum*, he encouraged the Athenians to fight with alll courage againſt them, but he taking 40 ſhips went before to draw the enemies from their harbour. They ſeeing no more, immediately came forth with 60 ſhips, and fought with them till that *Alcibiades* feigning a flight to draw them further, gave a ſigne to the reſt as he had appointed, and then they comming to him, the Lacedemonians were ſoon overcome and put to flight. But *Alcibiades* following them till they came to land, and there fought a cruell battell, till that *Mindarus* was ſlain, and he got the City *Cizicum* and the whole Navy. But he ſtayed there onely 20 dayes, exacting of the Citizens great ſums of money, and ſo without doing them any further harme he departed. The Lacedemonians being much dejected by this great overthrow, were comforted by *Pharnabazus*, bidding them not be troubled for the loſſe of wood, for the King had abundance, of which they might make new ſhips, and ſo they did, being alſo maintained by the Kings treaſure in this work, and all the ſouldiers new coated, and pay given them for two moneths. But in the 24 yeare *Alcibiades*, having *Thraſylus* joyned with him went to *Abydum*, and there fought with *Pharnabazus* who came with many horſe-men in ayd of the Lacedemonians, and put them to flight. *Anno* 25 he went againſt *Chalcedon*, and then againſt *Bizantium*, both which was brought under his power. But fighting long againſt *Bizantium* in vain, hee uſed this

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police before that he could prevail, he feigned a loſing of the ſiege by withdrawing his ſhips, but when he had landed many of his men upon a place convenient to aſſaile the City on the other ſide, he returned with his ſhips in the night, in which time his land forces aſſaulting the City, all the Souldiers within were drawn thither, and in the mean ſeaſon, they in the ſhips with ſcaling ladders aſcending the walls had an eaſie entrance. But they were ſoon ſtrongly reſiſted, both by the Citizens and Lacedemonians, being there to aid them, till that *Alcibiades* had made it to be proclaimed, that he would not hurt any of the Bizantians, but the Lacedemonians onely. For hereupon they forbearing to fight more, the Lacedemonians were ſlain, who ſtill ſtood to it, all but 500 that tooke ſanctuary, and were carryed away to *Athens*. But in the mean ſeaſon, the Lacedemonians recovered the Iſle *Pilus* again.

Anno 26, *Alcibiades* being deſirous to return to his Countrey, from which he had been abſent now many years, came to *Athens*, where he was received with great honour, all the people thronging to ſee him, and then he was in ſuch eſteeme that they thought him fit to have all the government of their Armies committed to him, wherefore he went out again within a ſhort time with a navy of 100 ſhips, and ſo many men as he deſired. But not with that ſucceſſe which he had in times paſt, for he aſſayed to win two Cities, departing from either without prevailing. In the mean ſeaſon *Lyſander* was made Generall by Sea, for the Lacedemonians, and unto his aid, *Cyrus* alſo, the ſonne of *Darius* came with great ſtore of men and money, yet he durſt not goe againſt *Alcibiades*, lying then at *Rhodes*, and he at *Epheſus*, but kept his ſhips, being 70 in that Haven. Then *Alcibiades* hearing that *Thraſybulus* was beyond *Heleſpont*, he ſayled to him, committing his Navy in the mean ſeaſon to *Antiochus*, with a charge not to goe out to fight againſt *Lyſander* till his return. But he out of inſolencie with a couple of galleyes went by *Lyſander* at *Epheſus*, provoking him to fight. Wherefore he firſt ſent out a few ſhips againſt him, but more comming to his aid, more alſo came in of the Lacedemonians, and ſo *Antiochus* was overcome and ſlain, and 10 of the Athenian ſhips taken. Wherefore *Alcibiades* at his return ſeeing what was done, and conceiving how his credit at *Athens* would be hereby impared, immediately with thoſe ſhips which remained ſayled to *Epheſus*, but could not provoke *Lyſander* to fight. The Athenians hearing of their loſſe, began immediately by the inſtigation of ſome of *Alcibiades* his enemies, to vilifie him as much as before they had honoured him, and ſent to remove him from his Captainſhip, ſetting up 10 other Captains in his ſtead. But he being moved with indignation hereat, went away, and hired Thracians with his own money, and did great acts for the benefit of all *Grecia*, and tooke great ſpoiles from the Barbarians. But *Lyſanders* time of Admiralty being expired, the Lacedemonians ſent *Calicratidas* to govern over the Navy in his ſtead. He although a valiant and good man, and one that prevailed greatly againſt the Athenians at the firſt: for he fought againſt *Conon* their chiefe ſea Captain, and tooke many of his ſhips, driving him to a great ſtreight, where he was beſieged by ſea and land, and when he having given notice to *Athens* hereof, 10 ſhips were forthwith ſent to help him, he tooke them alſo, yet at length a great navy of above 100 ſhips being ſent by the Athenians to aid *Conon*, under eight Captains, he incountring with them periſhed in a cruell fight, wherein 10 Athenian ſhips were loſt, and many more of the Lacedemonians. But thoſe Captains returning to *Athens* were ill rewarded, for they were puniſht both in their goods and lives, becauſe they had left ſome of their fellows behind them, who were wracked and wounded, and ſome dead, taking no care of their buriall, which amongſt the Athenians was counted an heinous thing. But indeed as they anſwered for themſelves, they were beaten from them by a tempeſt, ſo that they could not. When *Calicratidas* was dead, *Lyſander* was made Generall again, *Anno*, 27. who having provided a mighty Navy, the Athenians alſo did the like, and came forth under *Conon* to fight with them. *Lyſander* politikely kept him in the Haven at *Epheſus*, and would not come forth to fight, although the Athenians by hovering about upon the ſea, daily provoked him. But he commanded ſome of his ſhips, when they went away, to obſerve them, which they did

The mutability of the people.

foure dayes, and by them *Lyſander* learning, that when they were at their own port, not far diſtant from him, they uſed to goe on ſhore to get proviſion, hee commanded that they ſhould obſerve them again when they went on ſhore, and then hold up a ſhield for a ſigne, which they did, and then he comming in with all his power, they in haſte returned to their ſhips, but in ſuch confuſion, and ſo unprepared through want of oares, that they were ſoon vanquiſhed, and all loſt ſaving one that eſcaped to *Athens* to bring the tydings, and eight with which the Captains remaining, fled into another Countrey for feare of the Athenians for this loſſe, if they ſhould come into their hands. There were 3000 taken, and when they were accuſed to have threatned the Lacedemonians, to cut off the right hands of ſuch as they ſhould take, and to caſt ſome down headlong from an high rock, they were all cut off except one Captain that had been againſt this cruell motion, and firſt of all one Captain that had made it, was put to a moſt cruell death. *Lyſander* then haſtened to *Athens*, being now without ſhips and Souldiers, beſieged them, and at length, forced them to yeild, and for ever after to come under the Lacedemonians, the government of *Greece* being in all places altered by *Lyſander*, and ſo an end was put to the Peloponeſian warre, and the pride and cruelty of the Athenians, who affected a tyranny over all *Greece*, was worthily pulled down and puniſhed, and eſpecially their ingratitude to *Alcibiades*, and tyranicall executing of the Captains before ſpoken of, whom they ought rather for their great valour and victory to have rewarded, ſo pride goeth before a fall, and juſtice ſleepeth not for ever.

Malum conſilium conſultori peſſimum.

The Athenians fall. Pride and cruelty puniſhed.

About this time *Darius Nothus* departing out of this life, appointed his ſonne *Artaxerxes* to be King, who was afterwards called *Artaxerxes Mnemon*, for the memorable acts that he did. *Cyrus* his other ſonne hoping verily, that by means of his mother, he ſhould have been made King, was greatly diſcontented hereat, and mediated how to kill him: But *Artaxerxes* having ſome intelligence of it, apprehended him, but at the intreaty of his mother, with many teares, he was ſent away to *Lydia*, to attend as Governour over the ſea affairs. The reaſon why he expected to have been made King was, becauſe although *Artaxerxes* were his elder brother, yet hee was borne to *Darius* before that he was King, *Cyrus* after.

Artax. Mnemon King of *Perſia.*

This yeare alſo *Alcibiades* was ſlain by the Perſians, at the inſtigation of the Lacedemonians their confederates, who thought, that the Athenians would not continue quietly in their obedience as long as he lived. The manner was thus, His houſe in which he was, as a friend amongſt them, was ſet on fire, he ſeeing this, woond the coverlet and blankets of his bed together, and having caſt them upon the flame, leapt down upon them with his drawn ſword in his hand, and ſo eſcaped burning, but when none of the Perſians were ſo hardy as to encounter with him, they yet purſued him, fleeing away with their arrows, till that he was wounded and ſlain. But to return to *Cyrus*, his brothers levity in diſmiſſing and preferring him, was ſo far from pacifying his minde, that he might reſt content with his eſtate, that he aſpired the more after the Kingdom, and ceaſed not to plot the deſtruction of *Artaxerxes* to this end. But he covered his intention, and onely *Abſalom* like, firſt by his courteſie to every man to win their love, and under divers pretences for the good of the Commonwealth) raiſed forces in divers places, And at length having by his large offers, drawn to him an Army of 13000 Græcians, he marched with them and 100000 Barbarians towards his brother. But *Artaxerxes* hearing of his preparations by *Tiſſaphernes* a Preſident of his, neare to *Cyrus* (although put out of his authority for *Cyrus* his ſake, to inlarge *Cyrus* his juriſdiction) he gathered an Army together of 1200000 foot, and 6000 horſe, and met with him at a place called *Cumaxa* beyond *Euphrates*. Then a bloudy battell begun, but the barbarous of the Kings Army, againſt whom the Græcians fought, were ſoon by them put to flight, yet the middle battell wherein the King was, ſtood un-aſſaulted, which *Cyrus* perceiving, ſet upon it with 600 choſen horſemen, having with him *Clearchus* a Græcian Captain. Now this battell conſiſted of 6000 horſemen about the King, and before them 600 foot: but *Cyrus* having ſoon overcome the footmen, ſet upon the horſemen, and made them

Alcibiades ſlain

So *Xenophon. Plutarch.*

alſo to flee. Then he would have had *Clearchus* to have gone with him immediately againſt the King, but he being very cautelous, leſt he and his men ſhould have been by this means invironed by the Perſians, purſued the horſe-men fleeing, but *Cyrus* preſſed on towards the King, and when he came in ſight of him, hee cryed out with aloud voice, This is the man, ran immediately at him, and piercing through his breaſtplate, wounded him, but another with a ſpeare, wounded *Cyrus* in the eye, then the King and *Cyrus* fighting together, and others comming in to the Kings aid, *Cyrus* was ſlain, and his head and right hand were preſently cut off.

Diodorus Siculus.

God againſt the treacherous.

In this battell, ſayth *Diodorus*, were ſlain on *Artaxerxes* his part, 15000, and on *Cyrus* his part, 3000, of the Græcians, a few were wounded, but none ſlain. Herein it appeareth that God is againſt the treacherous, to bring them to condigne puniſhment, how far ſo ever they may ſeeme to be from it. For in humane reaſon *Artaxerxes* was moſt likely to have been ſlain, for that he was firſt pierced by *Cyrus* his ſpear through his breaſtplate, he was alſo a man of greater courage, and had by his Græcian forces, put his enemies in a great part to flight, and by his own valour, and of a few about him, had broken the greateſt ſtrength of the King, and had not *Clearchus* the Græcian Captain then forſaken him, the King had been undoubtedly ſlain. But the divine juſtice wrought againſt him, when he was even come to the period of his victory, that all brothers and others might feare to be treacherous againſt their Prince. For no ſuch ever proſpered, but when any of their treacherous projects have taken effect, their Kingdom founded in bloud never continued, as we may ſee in *Athaliah* and divers Kings of *Iſrael*, atteining the Diadem by bloudſhed. When theſe Armies came firſt together to fight, *Statica* the wife of *Artaxerxes*, brake out into virulent ſpeeches againſt *Paryſatis* his mother, becauſe ſhe had delivered *Cyrus* to breed this great diſturbance, but ſhee to be revenged, tooke a courſe forthwith to poyſon her, and effected it in this manner. Shee cauſed a knife to be poiſoned on the one ſide onely, and herewith having divided a bird, whilſt they were at meat together, ſhee eate the one halfe and gave her the other, and ſo ſhe preſently dyed. But the fault being laid upon the Eunuchs who attended her, and *Ginges* a wanton, that was familiar with her they were put to a tormenting death for it, but ſhe eſcaped. After the battell ended, *Paraſites* exerciſed horrible cruelty againſt one *Cates*, who vaunted that he had ſlain *Cyrus*, for ſhe cauſed him to be tormented 10 dayes together, and then moulten braſſe to be put into his ears till he dyed. *Artaxerxes* alſo, put *Metridates* to as cruell a death, becauſe in his drunkenneſſe he vaunted that he ſlew *Cyrus*, which the King thought to be greatly derogatory to him, and would not have any take that honour from himſelf. For he cauſed him to be put between two boats, in the one being laid along with his face upward, and the other laid upon him, ſo as that all his body was covered, ſaving his head, hands, and feet, which hung out, then meat was given to him, and his eyes pickt, and honey and milke poured upon him, whereby ſwarms of flies were drawn to thoſe parts, lying to the Sun till he dyed. But becauſe they ceaſed not daily to feed him, whereby he was long in dying, the excrements comming from him, wherein he lay, bred worms in the mean ſeaſon, that eat into his body, to the great increaſe of his torment.

A cunning poyſoning.

The Barbarians cruelties.

The Barbarians perfidiouſneſſe.

The Græcians having loſt *Cyrus*, were in a great ſtreight, being in an enemies Countrey, and having no ſhips to return, and by the way to the ſea in continuall danger of the Barbarians, yet they tooke ther journey homeward, being led by *Clearchus*. *Tiſſaphernes* being unwilling that ſuch enemies ſhould eſcape, but not daring to enter battell againſt them, feigned himſelfe their friend, and ſware unto them for their more ſecurity, and ſo with a great Hoſt of men went along with them into the Countrey of *Cyrus*, and by the way, *Clearchus* and the other Captains came to have ſuch a confidence in him, that they feared no danger. They being come therefore together to his City, he permitted foure chiefe Captains, and 20 others, with 200 ſouldiers, by way of friendſhip to come in, and brought them to his Court, where the foure chiefe were called in, and the 20 within the gates, where they were forthwith all laid hold upon and ſlain, and then all the ſouldiers that were let into the City were deſtroyed. The other without ſeeing what was done, through many dangers in a long time, got home into their own Countrey.

Tiſſaphernes being now for his good ſervice made the Kings ſonne in Law, had the Lordſhip over which *Cyrus* had been, added to his own, whereby he growing very great, required the Jonians, being Græcians, dwelling in *Aſia*, that had been formerly ſubject to *Cyrus*, to yeild the like obedience to him; but they refuſed, and ſent to the Lacedemonians for helpe againſt him. To this they readily yeilded, being put on by thoſe their Countreymen who had been with *Cyrus*, and were now through many dangers returned. For they ſayd, that there was nothing amongſt the Perſians, but wealth, and pride, and women, and that they were not able to ſtand againſt the Græcians.

An Army then was ſent out by the Lacedemonians to help the Jonians under *Thimbro*, but when he ſatisfied not, becauſe he did no great matters, another Commander was ſent in his ſtead, called *Dercillidas*, and he called home, and grievouſly puniſhed for ſuffering his ſouldiers to prey upon the Jonians. *Dercillidas* being a man prudent and active, was much feared by *Tiſſaphernes*, and therefore he made his peace with him, and therefore leaving him he went to fight againſt another Preſident of the Perſian Kings, *Pharnabazus*, and when he alſo preferred peace with him for eight moneths, he went amongſt the Thracians for that time. And then returning again, he fonnd *Tiſſaphernes* and *Pharnabazus* joyned together with a great Armie againſt him, of 20000 foot, and 10000 horſmen, he not having above 7000, yet ſo ſenſible was *Tiſſaphernes* of the Græcians proweſſe, ſince the laſt battell againſt *Artaxerxes*, that he came to Propoſitions of peace, and then *Dercillidas* returned to *Lacedemonia*, to know the minde of his Citizens touching them and *Tiſſaphernes* to *Artaxerxes*, to ſee whether hee would conſent: But now *Agis*, the King of the Lacedemonians being aged, dyeth, and a contention aroſe between *Ageſilaus* his brother, and *Leotychides*, pretending that he was his ſonne; but it was objected, that he was the ſonne of *Alcibiades*, and not of *Agis*. And although he brought many witneſſes that *Agis* acknowledged him for his ſonne upon his death bed, and a Prieſt came warning the Lacedemonians from the Oracle, not to make a lame man their King, and *Ageſilaus* was lame, yet by the help of *Lyſander* he was made King, and another interpretation made of the Oracle, *viz.* that one lame in reſpect of his deſcent from *Hercules*, of whom the Lacedemonian Kings came, ſhould not be made.

Lyſander then moved the people to deſire that *Ageſilaus* might goe againſt the Perſians, which was done accordingly, and ſo preparation being made, he with *Lyſander* and 30 Counſellours, which he tooke along with him, paſſed into *Aſia*. *Tiſſaphernes* went to meete him, and there were propoſitions of peace made as before, that the Græcians in *Jonia* ſhould live according to their own Laws. But about this he agreed firſt to goe and conſult with the King, ſwearing to a truce for a certain time. But he ſware deceitfully, for he went to the King onely to procure great forces, and then came contrary to his oath to fight againſt the Græcians. *Ageſilaus* nothing diſmayed here at ſayd, that the gods he knew would help him, becauſe although he perceived before the fraud of *Tiſſaphernes*, yet he kept his oath, but then would be againſt *Tiſſaphernes* becauſe he was perjured. So a great battell was fought, and although *Tiſſaphernes* his Armie exceeded in number yet he was overthrown and put to flight, and the Perſian King being certified hereof was hereby much incenſed againſt him, and ſent and beheaded him. Thus the perjured wretch that had not feared to ſweare fraudulently twice, once to *Clearchus* before, and now to *Ageſilaus*, was juſtly cut off as hee was well worthy. In this time, it is alſo worth the noting, that *Lyſander* bearing himſelfe upon the Kings favour, for his good deſerts towards him, grew ſo ambitious, that he drew all ſuch as had ſuits to the King, to ſeeke him by his mediation, ſo that he had far greater companies of men following him, and attending at his houſe, then the King at his Court, yea, *Ageſilaus* was but as a private perſon in compariſon of him. But the King perceiving it, both denyed all ſuitors that came by him, and granted to ſuch as came without him, and when he was by *Lyſander* chal-

Periury odious to the gods

Periury puniſht.

Pride hath a fall.

Seeking to Chriſt by the mediation of *Mary*.

A King without the conſent of the State can doe nothing.

challenged therefore, he anſwered that he dealt ſo with ſuch onely as would be greater then himſelſe, and ſo *Lyſander*, who would be of greateſt authority, and carryed it as a King, was not admitted to be ſo much as a mediator to a King. Much like doe the Papiſts daily to the Virgin *Mary* in greater multitudes frequenting her ſhrines then Chriſts, ſo that ſhee ſeemes to be the Queen, but Chriſt a private perſon. But let them looke to be dealt with, as they that came by *Lyſander* to *Ageſilaus*, that is, to be diſmiſſed without a grant, when ſuch as come without her mediation ſhall prevail. *Tiſſaphernes* being cut off, *Tithrauſtes* who ſucceeded him, ſent to *Ageſilaus* willing him to depart, ſeeing the author of theſe troubles was now cut off, and the Jonians ſhould now be permitted to live according to their Laws, paying of their accuſtomed Tribute. He anſwered, that hee could doe nothing, untill that he had anſwer about it from *Lacedemonia*, but in the mean ſeaſon he agreed to depart into *Phrygia* for 30 Talents and ſo did. Then having authority given him over the Sea forces, as well as over the Land, he regarded not to give anſwer to *Tithrauſtes*, but added unto his Land forces 120 ſhips, over which he ſet his wives brother. But *Tithrauſtes* being moved at this, ſent *Timocrates* a Rhodian with 50 Talents of gold to *Thebes*, *Corinth*, and other places in *Greece*, hereby to provoke the Governours there to fall from the Lacedemonians, which they did accordingly, and the Athenians, though not waged, joyned with them alſo, being in hope by this means to erect their State again, and thus great troubles begun again in *Greece*. But *Ageſilaus*, in the meane ſeaſon, prevailed greatly in *Phrygia* and *Paphlagonia*, and ſo comming againſt the Countrey of *Pharnabazus*, the Perſian tooke that alſo, but he ſoon came to an agreement with him, and departed out of his Countrey again, purpoſing to go on and ſubdue other Countreys of the Perſians, but the Lacedemonians being in this time indangered by the Athenians, Thebans, Argives, and Corinthians, to whom alſo the Spartans joyned themſelves under their Captain *Conon*, were inforced to ſend for *Ageſilaus* to his great griefe to return home, to which he immediatly prepared, leaving 4000 in Gariſons in the towns which he had taken. But before he could come to *Lacedemonia*, a cruell battell was fought, an whole day together, betwixt the Lacedemonians and thoſe that revolted from them, the victory falling to the Lacedemonians, there being ſlain of their enemies 2800, of them 1100.

The Sun horned as the Moon.

The news hereof being brought to *Ageſilaus*, and ſoon after that *Conon* with the help of *Pharnabazus*, had gotten a great victory over the Lacedemonians by Sea, he wiſely diſſembled it, and led on his Army towards his Countrey, the Sun appearing to him in the way like unto the two horned moon. Then comming to *Bœtia*, they of that Countrey, and the Lacedemonians with many more joyned unto him, and ſo he went and fought a bloudy battell againſt the Thebans, in which he received many wounds, but put them to flight. Then he dedicated to God the tithe of the ſpoyles which he had taken at *Delos*, not leſſe worth then 100 talents, and ſo was carryed home by water. But the Lacedemonians went on victoriouſly by land, from place to place, and *Pharnabazus* with *Conon* prevailed every where almoſt by ſea. Yet at length *Teleutias* being made Captain by ſea, knit the hearts of his ſouldiers ſo unto him by his offering to endure any hardſhip with them, that he thought now he might goe upon any deſperate attempt. And therefore having but 12 ſhips, he adventured upon the great Navy of the Athenians upon the ſodain, lying at the haven *Periæum*, the ſouldiers being for the moſt part gone aſhore for their pleaſure, and fearing nothing leſſe, wherefore he tooke their ſhips with eaſe, and having ſent them away to *Ægina* an Iſland neere, he went on and tooke many more as he met with them, ſome fiſhers, and ſome Merchants laden with wares, and by this means in a ſhort time, he grew ſo ſtrong, that he did the Athenians much miſchiefe. It was not long therefore after this, before that a peace was made again betwixt the Lacedemonians, Athenians, and their aſſociates, and with the Perſians alſo, becauſe that *Artaxerxes* had other wars to intend, ſo that he thought it the beſt way to be at peace with all the Græcians. But the peace amongſt the Græcians laſted not long, for wars again ſoon followed in divers places, untill that the Lacedemonians grew too mighty for them all. But yet neither did they continue long in that caſe, but the Thebans with their Confederates prevailed mightily againſt them, and ſlew many of them under their Captain *Epaminondas*, neither would a peace be made again in *Greece* as long as *Artaxerxes* lived, although the Athenians joyning with the Lacedemonians greatly ſought it. But the Thebans by Embaſſadours to the King, prevailing for a Decree, that the Athenians ſhould not help the Lacedemonians, and that divers other States ſhould ſeparate from them, otherwiſe he by his unreſiſtible forces would make war upon them, thought to attain to the Empire of all *Græcia*: but they were deceived, thoſe States not being moved by the threats of the King to leave the Lacedemonians, and not long after *Artaxerxes Mnemon* dyed, leaving his Kingdom to his ſonne *Ochus*, who called himſelfe *Artaxerxes Ochus*; when he had reigned according to ſome, 40 years, to ſome 36, and according to ſome, but 21, whereof 11 with his father *Darius Nothus*, ſuch diverſity is there amongſt Hiſtorians, about the time of this King. But going by the High-prieſts and Dukes of the Jews, according to *Funccius*, he dyed in the 16 yeare of *Joannes* his High-prieſthood, and *Artaxerxes Ochus* ſucceeded him, about which time, the ſaid *Joannes* ſlew his brother in the Temple, as hath been before declared. *Artaxerxes Mnemon* is reported to have been a peaceable King, but greatly taken with the love of over many women, for he had 360 concubines, and by them 115 ſonnes, yea he tooke his own daughter *Atoſſa* and *Ameſtris* his daughter taken from *Tribazus*, to whom he had formerly given her in marriage. *Ochus* having attained the Kingdom, as *Juſtinus* ſayth, by treacherouſly making away two brothers, that were in his fathers favour before him, leſt any of his brothers ſurviving ſhould trouble his reigne, ſlew them all, ſparing no age or ſex, and ſo made war againſt the Caduceans.

Diodorus.
Euſeb Chron.
Funcius more:
Anno Mundi 3599.

Plutarch.
Q. Curtius.

Heathen Marriages.

Touching the Græcian affairs, *Epaminondas* with his Thebans, when they could draw none on the Lacedemonians or Athenians ſide unto them, deſperately ſet upon *Sparta*, but *Archidamus* comming to the reſcue of the City, they were forced by a few to retire, although they were many. Then his time being neare, that he muſt leave his Captainſhip, leſt his glory ſhould be ecclipſed, which he had formerly gotten, he reſolved to fight againſt *Mantinea*, where the greateſt forces of his enemies were, and ſo, if he prevailed to doe away the diſhonour which he had formerly gotten by fighting without ſucceſſe, or elſe in fighting valiantly to dye. Wherefore he with all his forces drew neare to that City, and began to intrench his Army, which the enemies ſeeing, ſuppoſed that he would not yet fight againſt the City, but after the finiſhing of his trench, and therefore letting their Armes and horſes be here and there, they walked careleſly about. *Epaminondas* therefore when he ſaw it fall out according to his expectation, ſodainly drew out his Forces, went againſt them and ſlew many, whilſt they were getting their Armes and horſes, but at length when he had put them to flight, in purſuing them he was mortally wounded, and being carryed to his Tent, when the weapon was drawn out of him, dyed, rejoycing for the victory, although he in getting it loſt his life; and his father *Xenophon* being nothing daunted, when news was brought him of his death, ſayd, *Novi me eum genuiſſe mortalem.*

A ſtratagem of *Epaminondas.*

After this great battell, the Greeks in all parts grew weary of warre, and inclined to termes of peace, and agreeed to an univerſall peace, all but *Lacedemonia*, by reaſon of the Meſſenians, whom they would not have left free, ſeeing they had ſubdued and held them under now theſe 20 years. And by this means wars ſoon began again. At this time alſo there were great ſtirs in *Perſia*, for many of his Princes neare the ſea, revolted from him, and *Taches* the King of *Ægypt* revolted alſo, and asking help of the Lacedemonians, they ſent unto his ayd *Ageſilaus* their King with 1000 men compleatly armed, and when he came. *Taches* added to his number, 10000 more, and ſet forth his ſonne *Nectanabus* with 80000, which Armies, together with the Princes in *Aſia* that revolted, and their forces, would greatly have indangered the Kingdom of *Perſia*, but that they were ſoone divided amongſt themſelves, whereby all their preparations were fruſtrated. For *Orontes* to whoſe leading all the other Princes committed their forces, to regain the Kings favour, apprehended and ſent many of them bound to the King, and *Reomithres* who was ſet over the Navy, did the like. And when the King of

Egypt was gone forth to war, being in *Phœnicia*, he heard that the man whom he had made Viceroy in his abſence, uſurped the Kingdom, and ſent to his ſonne *Nactanabus* to come back with his Forces to take his fathers Kingdom, which he immediately did, and then *Taches* fled to *Artaxerxes*, and craved pardon for his fault, which was both granted, and he made Generall of all the Forces to goe and fight againſt his ſonne. He came therefore to *Ageſilaus*, and ſo together they marched with their Armies towards his ſonne. But he comming forth with 100000 againſt him, *Taches* durſt not fight but withdrew himſelfe to a City, which yet when *Nactanabus* beſieged, *Ageſilaus* going forth againſt him, put him to flight, and reſtored *Taches* to his Kingdom again, but becauſe he was not made Generalll of all his Forces, he being ſought unto by *Nactanabus*, went to him, and removiug *Taches* again, made him King, being therefore rewarded with 230 Talents of ſilver, but in his return homeward he dyed, when he had reigned 41 years.

Euſeb. Chron.

Iuſtine.

And now we are come to the fourth yeare of *Artaxerxes Ochus*, wherein *Philip* the ſonne of *Amyntas* began to reigne over *Macedonia*, it will be neceſſary, becauſe *Alexander* the Great came of him, who ſubdued the Perſian Monarchy, and erected the Græcian, to looke back to the beginning of this Kingdom, and to ſhew the ſtate thereof in the dayes of this *Philip*. *Caranus* of the ſtock of *Heraclidas* was the firſt that united divers peoples into one, calling the whole Region *Macedonia*, being as, ſome ſay, directed thither by the Oracle, with many Græcians, and he reigned 28 years, him *Cœnus* ſucceeding reigned 12, then *Turymas* 38, then *Perdicas* 51, *Argeus* 38, *Philip* 30, then *Eropus* who came to the Kingdom being a childe, but there being war then between the Illyrians and Macedonians, in which the Macedonians were put to the worſt, they went again into the field carrying their King with them in his cradle, and ſo fighting the more couragiouſly, gave the Illyrians a great overthrow. Then, as *Juſtinus* ſayth, reigned *Amyntas*, but *Euſebius* putteth nine more before him, and this *Amyntas* was father to *Philip*. How weake the Kingdom of *Macedonia* was in his time and before, appeareth in that it was of no fame, but whilſt the wars were in *Greece*, they always ſought to joyne with the ſtrongeſt ſide, and when *Amyntas* was King, by the Illyrians comming againſt him, he was driven out of his Kingdom, and was without hope of recovering it again, till that he was by the Theſſalians and Spartans reſtored to it again, yet ſtill he was a tributary to the Illyrians, reigning firſt and laſt 18 years, and for his fideſity to the Illyrians, he gave them his youngeſt ſonne *Philip* for a pledge. Then he dying left foure ſonnes, *Alexander*, *Alorites*, *Perdicas*, and *Philip*, who being given for a pledge, was brought up at *Thebes* in good literature. *Alexander* ſucceeding in the Kingdom, was ſlain treacherouſly by *Alorites*, when he had reigned one yeare, and *Alorites* likewiſe by *Perdicas*, when he had reigned foure; then *Perdicas* having reigned ſix years, attempting to ſhake-off the Illyrian yoke, was ſlain in a cruell battell, and with him 4000 Macedonians. The Kingdom being by this means without a King *Philip*, by a wonderfull providence, eſcaping from *Sparta*, came and tooke the Kingdom upon him. yet at the firſt rather acting the part of a tutour to the ſonne of *Perdicas* a childe then of a King, till that neceſſity inforcing it, he being choſen and deſired by the people, reigned in *Macedonia*. But then he was in a very uncertain and dangerous eſtate by reaſon of other competitours, as *Pauſanias* a kinſman, who ſought the Kingdom by the help of the King of *Thracia*, and *Argeus* by help of the Athenians, with theſe therefore he agreed by gifts and fair promiſes in part, namely with the Pæonians, abettours of the ſaid *Argeus*, and when *Argeus* came, notwithſtanding with the Atheniaus to try the Macedonians whether they would revolt unto him, they refuſing, he retired, and being purſued by *Philip*, many of his men were ſlain. *Philip* then ſent to *Athens*, and becauſe he yeilded up *Amphipolis* unto them, of which they were greatly deſirous, he eaſily prevailed with them not to moleſt him any more. And as touching *Pauſanias*, he by ſending gifts to the King of *Thracia*, ſtayed him from comming againſt him. He was alſo a man apt to win good will, becauſe he was both of an excellent wit, and well ſpoken. Having therefore by theſe his gifts and ſpeeches made unto his

Macedonians to incourage them, put them in good comfort and expectation of greater matters to be done by him for the good of that Kingdom, and by the propheſie which then went of the ſonnes of *Amyntas*, that one of them ſhould greatly inlarge that Kingdom, he firſt made war upon the Pæonians, taking the opportunity of their Kings death, becauſe they had formerly waſted the fields of the Macedonians, and ſubdued them, then he went againſt the Illyrians, the old enemies of his Kingdom, ſending firſt Embaſſadours to *Bardiles* their King requiring him to reſtore thoſe Cities, which had been formerly taken by the Illyrians from the Macedonians, which when he refuſed to doe, they came together to battell, *Philip* bringing with him an Army of 10000 foot, and 600 horſe. They fought valiantly on both ſides, but in the end *Philip* got the victory, and of the Illyrians there were ſlain 7000, wherefore the Illyrians were glad to ſue for peace, and when they had left all the Macedonian Towns, as was required, it was granted. After this he fought againſt *Amphipolis* and wan it, becauſe ſince his leaving of it, they being under the protection of the Athenians had ſhewed great enmity againſt him. Then he ſubdued *Pydnah* to the Olynthians, that he might enjoy their friendſhip, and *Potidea* alſo. After that he tooke *Crenidas*, which he called after his name *Philippi*. There he finding mines of gold by building works, brought them to be worth to him above, 1000 Talents *per annum*, and hereby being greatly inriched, he increaſed his Army. Then an opportunity offered it ſelfe, to draw him with his forces into *Theſſalia*, for *Alexander Pheraus*, the Tyrant being ſlain by his wife and brethren, and his ſaid brethren exerciſing the like tyranny, the Nobles of the Land called in *Philip* thither to ayd them againſt theſe tyrants, wherefore he went and ſubdued them, and by this means had the Theſſalian horſmen, which were the moſt excellent of all others, to aſſiſt him in his wars always after, both he and his ſonne *Alexander*, when he was dead. And now *Philip* tooke to wife *Olympias*, the daughter of *Neoptolemus* King of the Moloſſians, by whom he had his ſonne *Alexander*.

Georg: Gemiſtius.

Diodorus

The Perſian affairs.

In this time there were two things onely memorable touching *Artaxerxes Ochus* the Perſian King. 1 There was one *Datames* a great Prince under him, with whom he had been greatly offended, but he was at length in ſhew reconciled, continuing ſtill deſirous to have him taken out of the way; and to this end uſing many policies, which he ſtill being very wary avoyded, at length one *Methridates*, the ſonne of *Ariobazanes* undertooke to fulfill his deſire, ſo that he would give him his right hand and promiſe, that whatſoever he ſhould doe to this end, he would never puniſh him for it. This being done, he feigned a defection from the King, and invading the Kings Territories he tooke Caſtles, and carrying away great preyes, ſending part to *Datames*, as one that greatly deſired his friendſhip. When he had thus done long, *Datames* believing that he was revolted from the King indeed, eſteeming him a true friend, and therefore *Methridates* ſending to him, to deſire a meeting with him, to conſult how to proſecute the wars begun with greater Forces againſt the King, he appointed a place and time of meeting, but to that place *Methridates* went, with one truſty friend before, and hid ſome ſwords, and ſo when they met and had conferred, and were now parted, he returning took a ſword, and hiding it under his coat, called back *Datames*, as if he would ſpeake a word more with him, and then unawares ſlew him. 2 Great wars being betwixt the Athenians and Rhodians, Chians and other States that revolted from them, *Chares* was made Generall over the Athenian forces by ſea, being 60 ſhips, and unto him were ſoon after joyned *Iphicrates* and *Timotheus*, who brought 60 ſayls more. Now when theſe together would have ſet upon *Bizantium*, which was one of the revolters, a ſuddain ſtorme came with ſuch violence, that they were by force hereof beaten far away. Hereupon theſe two adviſed not to return to fight againſt *Bizantium* again, but *Chares* would return, and when he could not bring them to agree to him, he wrote to the Athenians ſo againſt them, that they were called home, and a mulct of many Talents was layd upon them, and *Chares* alone was made Captain over all. Wherefore he to eaſe the Athenians of the charge of the wars what he could, haſtened to *Pharnabazus*, a Prince of the Perſians, who had revolted from the King, and now

A ſubtile policie.

A new friend not to be truſted.

was ready to be ſet upon by 70000 ſent out againſt him, when his forces were but ſmall, and joyning his forces with them obteined a great victory for him, for which he was rewarded with great treaſure, that ſufficed to pay his whole Army. The Athenians hearing of this were joyfull for a time, but the King of *Perſia* was ſo provoked hereby, that he expoſtulated with them by his Embaſſadours for it, and ſent 300 ſayls to ayd the Byzantians, &c. This being heard at *Athens*, they immediately ſought peace with the Byzantians, and Rhodians, and others which had falne from them, and without much difficulty obteined it.

Philip of *Macedon.*

To return again to *Philip* of *Macedonia*, the Illyrians and others whom he had ſubdued, being vexed that they were thus brought under, now meditated revenge by joyning all together againſt him, to expell him out of his Kingdom, but he hearing of their plot came ſuddainly upon them, and compelled them to continue in their obedience, then he overcame *Methon* and *Pogas*, which laſt belonged anciently to *Macedonia*, but in winning *Methon* he loſt one of his eyes, by a ſhaft ſhot by one *Aſter*, having written upon it, *Aſter* Philippo *telum jacit mortiferum*, but *Philip* returned him another with this inſcription, *Aſterem* Philippus *captum faciet penſilem*: and having won the City he razed it to the ground, but whether he hanged *Aſter* or no, I read not. After this he was deſired again to return into *Theſſalia*, becauſe *Lycophron*, one of the Tyrants by him formerly ſubdued, had taken the Kingdom again upon him, being ayded by *Onomarchus* with an huge Army, and *Phaillus* his brother having another Armie of 7000. Theſe fighting againſt *Philip* overcame him once or twice, whereby he was put in great danger, and compelled to retire to *Macedonia*. But he having renewed his Army, went again into *Theſſalia* againſt *Lycophron*, and *Onomarchus* being by him deſired, returned again to help him, with 20000 foot and 3000 horſe of the Phocians, whoſe Captain he was, but not with his former ſucceſſe. For now *Philip* prevailed, and put his whole Army to flight, killing 6000, and taking 3000, amongſt whom *Onomarchus* being one, was hanged, through a juſt judgement, becauſe he was Captain of thoſe that had robbed the Temple of *Apollo* at *Delphos*, and taken away the great treaſures thereof. For although he were no God, but a Devill, yet becauſe the Græcians generally reverenced him as a God, ſacriledge was thus puniſhed in him, and the 3000 taken with him, were for the like cauſe caſt into the ſea, none of them being ſpared. But to recite the Hiſtory of this ſacriledge from the beginning.

Sacrilege puniſht.

After the Mantinean battell before ſpoken of, there was a common Councell of twelve peoples of *Greece* aſſembled to ſettle the whole countrey in peace. There the Thebans accuſed the Lacedemonians for taking a Caſtle from them in time of truce, and the Phocians for taking away a great tract of dedicated ground, for which they were adjudged to loſe their own land to make ſatisfaction. *Philomelus* a chiefe man amongſt them, being impatient of this great mulct, exhorted his countrey men to take the Temple at *Delphos*, ſeeing that was within their bounds, whereby they might be ſupplyed with money enough, to wage Souldiers to defend themſelves againſt all Græcia, and when they conſented, he imparted it to *Archidamus* King of the Lacedemonians, deſiring his aid, and having obtained of him 15 Talents, and putting to as many of his own, with many of the Phocians, and 1000 hired Souldiers, he went and tooke that Temple. For this the Locrians firſt being angry with him, went againſt him to battell, but with ill ſucceſſe, wherefore they called the Bœtians to their ayd, and the Bœtians thought to ſtir up all *Grecia*. But the Lacedemonians tooke part with the Phocians, and ſome alſo of the Athenians, and when great Forces were raiſed on both ſides, a cruell battell was fought, and *Philomelus* was put to flight, and ſo hard purſued, that to avoid taking, he leapt from an high rock and killed himſelfe, thus paying for his ſacriledge. Then *Onomarchus* being made Captain of the ſame ſacrilegious rout for a time prevailed, but at length had his condigne puniſhment alſo, as hath been ſhewed. But yet the Sacrilegious ceaſed not to proſecute their begun warre, for they made *Phaillus*, brother to *Onomarchus*, now their Captain, who converting all the gold and ſilver in the Temple at *Delphos* into money, hired great Forces therewith, and went againſt the Bœtians. For he broke up, as *Diodorus* ſayth,

Diodorus.

The riches of *Apollo* his Temple.

100 pavements or bricks of gold, given ſomtime by *Cræſus* to that Temple, and tooke 360 golden Vials, a golden Lyon and a Woman, comming altogether to 30 Talents, and of ſilver gifts, as much as made them up 10000 Talents. So that now by the large ſtipends profered, *viz.* double wages, he drew ſo many from all parts unto him, that his power far exceeded any that had been raiſed before. And the Lacedemonians ſent alſo to him 1000, the Athenians 5000, and 400 horſe, the Achei 2000, and *Lycophron* expelled by *Philip* out of *Theſſalia* came to him with 2000, yet with all this Army he could not prevail, God being againſt him for his ſacrilege, but within a few dayes, being ſmitten with tormenting pangs, when he had lyen long conſuming under them he dyed in the ſpace of one year after. But this I rather think came upon him from the Devill, God permitting it, ſeeing both he and his Souldiers had mancipated themſelves to his ſervice, being all Idolaters, and an Idoll being nothing but a Devill, as Saint *Paul* teacheth. He being dead, yet this war ended not, but *Phayethus* was made Commander, being the ſonne of *Onomarchus*, and becauſe he was very young, one *Mnaſeas* was joyned unto him, as a tutor. Againſt them *Philip* returning from *Theſſaly*, bent his courſe, but being hindered by the Athenians at the ſtreights of *Thermophile* (they fearing that if he were imployed in theſe wars, that they ſhould all be in danger of being brought under by him) he went into *Macedonia*. But this young Commander ſeeking rather to inrich himſelfe with the ſpoiles of the Temple, then to proſecute any Wars, was at length found out and put from his Office, and three others ſet up in his ſtead, by whom all the Captains that had an hand in that buſineſſe were made miſerably to periſh. Then the Phocians went againſt the Bœtians and Thebans, and they fearing their own ſtrength, ſought to *Philip* of *Macedonia* for ayd, who came with his Army, and gave the Phocians a great overthrow, in ſo much that whilſt they fled, ſome hither, and ſome thither, 500 of them fled into the Temple of *Apollo*, and then there being much ſtraw neere, which was fired, the Temple was alſo therewith burnt, and all that fled into it together. But they which ſtill remained, ſent for ayd to the Lacedemonians, and obtained it, whereupon *Philip* was ſent for again, and came with a great power of Macedonians and Theſſalians. The Phocians then being terrified, ſought peace, and thus an end was put to this warre, which had now laſted nine or ten years, *Philip* referred it to the Bœtians and Thebans, upon what conditions peace ſhould be granted to them, and they would have this judged by the generall Councell of *Greece*, wherein *Philip* for his valour had a double voyce granted unto him, which the Phocian State was wont to have, and that for ever deprived thereof, and of the Temple, and three of their chiefe Cities were judged to have their walls beaten down, and that they ſhould not poſſeſſe any Armes or horſes any more, till they had made recompence to that Temple for the harmes done to it, and till this were done, pay 60 Talents *per annum* to that god, and both theirs, and the Armes of their hired Souldiers ſhould be broken in pieces, in deteſtation of their wickedneſſe.

A Decree againſt the ſacrilegious *Phocians.*

The *Perſian* affairs.

Whilſt theſe things were in doing in *Greece*, the King of *Egypt*, *Nectonabus* revolted from *Artaxerxes Ochus*, and by his example the Phœnicians and Cyprians, being hardly uſed by the Perſians revolted likewiſe, and ſent to *Nectonabus* to joyne with him, making all manner of preparations for war. And to the end that the King might not want matter of provocation, they ſpoyled his gardens, burnt up his hey, and abuſed his Officers, wherefore *Artaxerxes* prepared a mighty Army both of horſe and foot to goe againſt them, firſt ſending out the Kings of *Syria* and *Cilicia*, who being incountered by *Tennes* King of the Sidonians, or Phœnicians, holpen by *Mentor* a Rhodian with 4000 Græcians were beaten out of the Countrey again. But when *Ochus* approached, ſuch a terrour was ſtricken by the exceſſive greatneſſe of his Army into them, that *Mentor* ſent *Theſſalius* a faithfull friend privately unto him, to promiſe him to deliver the Sidonians into his hands, and by his experience that he had of the Egyptian affairs, to help him to conquer that Kingdom alſo, if he would accept of him. The King giving him his hand, promiſed a great reward if he did thus, then he drew *Tennes* to the ſame conſpiracie with him, upon hope to regain the Kings favour alſo. He

therefore

The reward of treachery.

Funecius.

P. Oroſius. The Iews place in *Hircania.*

Athenæus.

Ælian. variæ hiſtor.

therefore firſt tooke 100 of the chiefe Citizens of *Sidon*, as authors of the revolt at a meeting pretended to be for conſultation, and delivered them to *Ochus*, who uſed him friendly; but ſlew them forthwith. This being done, 500 of the Sidonians came humbly with olive branches to ſue for peace, but when *Ochus* had conſulted with *Tennes*, and was by him advertiſed, that he might take the City without conditions, he tooke and ſlew all theſe alſo. Then by his means he comming to be let into the City, and having gotten it into his poſſeſſion, he ſmote the treacherous King alſo, as thinking him no further ſerviceable to him, as he was well worth, ſeeing that inſtead of a Protector he played the Traytor to his Kingdom. *Sidon* being thus gotten; all the reſt of the Towns about readily yeilded, but the Citizens ſeeing in what caſe they were, ſhut themſelves into their houſes with their wives and children, and ſetting fire upon them, were together with the whole City burnt, the very flooers of their houſes being covered with melted gold and ſilver, of which *Artaxerxes Ochus* made many Talents. Then the King wrote to *Idricus* a Prince, to raiſe forces againſt the Cyprians, which being done, they were eaſily brought to ſubmit themſelves to the Perſian again, although they were nine Cities, every one having a petty King. After this he paſſed on to *Egypt*, having many Græcians added to his Army, and the Egyptians had likewiſe 20000 Græcians in his Army, and 20000 Africans, and 60000 Egyptians, wherefore the battell was ſtoutly upheld for a time at *Peluſium*, but when they heard that *Nectanabus* their King was fled out of *Peluſium* to *Memphis*, that City was ſoon yeilded. *Mentor* alſo by promiſing courteous uſage to all that would return to *Ochus*, but threatning ſuch deſtruction to all that ſtood out, as came to the Sidonians prevailed to bring in many other Cities, and then *Nectanabus* not daring to abide at *Memphis* to defend his Kingdome by battell, but utterly deſpairing of holding it any longer, fled into *Ethiopia*, there to live in exile all the reſt of his dayes. Thus *Ochus* eaſily brought that whole Kingdom under his obedience again, and having broken down the walls of their Cities, and ſpoiled their Temples, he returned full of rich ſpoils to *Babylon*, leaving *Phecendales* to govern over *Egypt*. But *Funccius* relateth before this out of *Euſebius* his overthrowing of *Apodaſmus* a City of the Jews, and carrying them to *Hircania*, by the Caſpian Sea, and placing them there. But *Paulus Oroſius* ſayth, that they were carryed out of *Egypt* thither, and therefore this being the firſt time of this Kings comming into *Egypt*, it muſt needs be at this time and no ſooner. The King being returned home from the Egyptian warre, began to reward *Mentor* with 100 Talents of ſilver, and the Prefectureſhip of all the Aſiatick Coaſt, and he accordingly did him great good ſervice in ſubduing partly by fraud, and partly by force, many of his rebels. From henceforth I finde nothing more memorable touching *Ochus*, but that as he began his reigne in bloud, by killing of his brethren, ſo he continued cruell and bloudy to his end, in ſo much that *Athenæus* propounds his ſaying to his ſon, when he asked him how he had held this Kingdom ſo long, *Pietate erga Deos, & juſtitia in homines*, for a paradox. And as his life had been, ſo was his death, by a juſt judgement his life was alſo taken away by poyſoning, when he had reigned according to ſome 23, according to others 26 years. And this was done by *Bagoas* an Egyptian Eunuch, who he had made Tribune of his ſouldiers, repoſing the greateſt truſt in him, that he did in any man. The cauſe was an hatred conceived againſt the King, becauſe when he ſubdued *Egypt*, he derided their ſuperſtitions, and cauſed *Apis* their god to be killed, and part of his fleſh to be eaten at his table, wherefore after divers years he wrought his death by his Phyſitian, whom he corupted with gifts to poyſon him. Being dead he cut his body in pieces and caſt it to cats, as *Elianus* ſayth, and of his skin made ſcabberds for ſwords.

Arſes King.
Anno Mundi 3608.
Iaddah High-prieſt.

Joſephus, antiq. lib. 11. *c.* 8.

He being dead, he ſet up his youngeſt ſonne *Arſes*, killing all the reſt of his brethren. To return a little to the Jews, In the tenth yeare of *Ochus*, *Jaddnah* was made their High-prieſt, and ſo lived two years, that is to the time of *Alexanders* Monarchy. He had a brother called *Manaſſeth*, who contrary to the Law of God marryed the daughter of *Sanballat*, Prince of the Samaritans, at this, the Elders of the Jews being grieved, came to the High-prieſt, and deſired that either he ſhould put away his ſtrange wife again, or elſe be put from the Altar. *Manaſſeh* therefore went to *Sanballat*, and told him, that although he loved his daughter well, yet he would not for her ſake be put from the Prieſthood, which was amongſt the Jews counted a great dignity. He anſwered, that if he would keepe her ſtill, he would obtain of *Darius* the Perſian King, leave to build him a Temple upon Mount *Gerizim* in *Samaria*, in which he ſhould be High-Prieſt as his brother was at *Jeruſalem*. Now whilſt this was plotting, *Alexander* came againſt *Darius*, and having overcome him, *Sanballat* turned to *Alexander*, with 8000 men, and of him he being friendly received, obtained leave to build a Temple upon Mount *Gerizam*, and to make *Manaſſeh* High-Prieſt there, pretending, that it would make for the Kings benefit, becauſe thus the power of the Jews might be divided, and the more eaſily ſubdued. *Manaſſeh* being thus advanced, many reſorted to him that had married ſtrange wives, or been otherwiſe delinquents againſt the Law, by which means he was the more confirmed in his Pontificality, and ſo continued all the time of King *Alexanders* Reigne and after.

Betwixt *Philip* and the Athenians peace.

Iuſtinus l. 8.

Alex. pueri fortitudo.

But to proceed in the Hiſtory of *Philip* where we left it, there was now peace made betwixt Him and the Athenians, in the time whereof he removed the inhabitants of one Countrey into another by exchange, and ſo made one large Kingdome of *Macedonia* of them all, thinking by this means to keepe them the more quiet. And at this time came *Ariſtotle* to him, and was made Tutour to his Son *Alexander*, being then 14 years old. Then *Philip* with a mighty Army invaded the Illyrians, and having waſted their fields, and overthrown many Cities, returned home with a rich prey. At which time *Alexander* being but a youth, hearing it, is ſayd to have greived, ſaying, that his Father would leave nothing for him to doe whereby he might win any glory.

Diodorus.

Philips great danger.

The next memorable thing done by *Philip* was his war againſt *Cherſobleptes* the King of *Thracia*, for when he invaded many Cities of *Greece* about *Heleſpont*, *Philip* went with a great Army againſt him, fought many battels with him, and brought them ſo much under, that the Thracians thenceforth pay their tenths to the King of *Macedonia*: And he built ſome ſtrong places in *Thracia*, whereby the better to keepe them in aw, whereby the Græcians hearts were ſo wonne unto *Philip*, that they willingly aſſociated themſelves unto him in his wars, thus *Diodorus*, but *Juſtinus* ſayth, that he circumvented the Thracian King by fraud, and ſo made a prey of him. Things ſucceeding ſo well unto *Philip*, he caſt in his minde how to win all *Gracia*, and becauſe *Byzantium* ſtood ſo, as that no corne could be tranſported thither but by this City, and without it they could not live, he firſt bends his Forces againſt *Byzantium* and *Perinthus* neere unto it, and being, as it were, the baſe Town thereof. The men of *Byzantium* ſeeing the great Forces brought againſt them, ſent to *Athens* for aid. The Athenians taking this invading of *Byzantium* for a breach of the peace on *Philips* part, by the perſwaſion of *Demoſthenes* ſent a great Navy of 120 ſhips to ayd them, which *Philip* ſeeing, renewed his peace again with the Athenians, and departed towards *Scythia*, being ſent for by *Matthea* the King to ayd him againſt the King of the Iſtrians, promiſing to make him his ſucceſſour in that Kingdom. But whilſt he was upon the way, the King of the Iſtrians dyed, and then the Macedonians were ſent away derided, and unpaid their charges. *Philip* being much diſpleaſed at this, thought to be revenged, but for a colour he ſent to the King of *Scythia*, that he might have leave to come to the mouth of *Iſtrus*, and ſet up an Image to *Hercules* to procure his favour in his wars. The King ſmelling out fraud herein, returned anſwer, that if he would ſend an Image to be ſet up he would ſee it done, but if otherwiſe he would come againſt his will to ſet it up, he would ſurely pull it down again, to make arrow heads to ſhoot at him. *Philip* yet being unſatisfied made great preparations to goe againſt the Scythians, and then went and took great ſpoils, when he had overcome them 20000 women and children, and 20000 excellent mates for breed: but in his return, the Scythothracians would not let him paſſe, unleſſe he would give them part of his prey, whereupon an hot battell was fought, and *Philip* was wounded on his thigh, through which his horſe was ſlain under him, and whilſt his men thinking that he had been ſlain, came about him, the prey was carried away, and *Philip* loſt all that he went for, indangering his life alſo. But when he was healed of his wound, the peace betwixt him and the Athenians being broken, he went to war againſt them and the Thebans with 30000 foot, and 2000 horſemen. They likewiſe came to fight againſt him with a greater number in *Cheronea* of *Bœotia*. Then *Philip* leading one wing, committed the other to his ſon *Alexander*, being now 19 years old, who behaved himſelfe ſo valiantly, that when he had fought long and could not prevaile, at length he brake in amongſt his enemies, and made them to flee after great ſlaughters.

Iuſtin.

Philip ſeeing this, inforced himſelfe likewiſe, and beat back and overthrew thoſe that were placed againſt him, and ſo after the fall of 2000 and 2000 taken priſoners, he got the victory. and by that means the Empire of all Græcia. But the way whereby he compaſſed it was this. Making the Thebans ſubject to him, and ſelling the Captives taken of them, and placing Magiſtrates over them, he ſent to make a league with the Athenians, and reſtoring their Captives *gratis*, he ſent to call a Councell together of all the Græcians, wherein he complained of the wrongs done to the Greeks by the Perſians and to their gods, ſaying, that he had in his minde to goe into *Aſia*, and to be revenged therefore, if they would chooſe him Emperour of all *Gracia*. And when he had obtained this, he muſtered the forces of *Gracia*, to prepare for his expedition into *Aſia*, and found them to be 200000 foot, and 15000 horſe, beſides his Army of Macedonians. Whilſt this preparation was making, *Philip* put away his wife *Olympias*, for ſuſpition of adultery, and marryed *Cleopatra*, the neece of *Attalus*, one of his greateſt Commanders. At this marriage, when *Attalus* was merry with wine, he told the Macedonians that they ſhould now pray to the gods for a worthy ſucceſſour to *Philip* by this marriage.

Alexander mocks *Philip*.

Deriding Parents.

But *Alexander* being vexed at his words ſayd. *Et quid nos tibi ſumus ſcelus, num adulterini videmur?* and taking up a cup, was ready to throw it at him: *Philip* being moved at this, roſe from his place with his ſword drawn to ſtrike at *Alexander*, but by the way he ſtumbled and fell, at which *Alexander* mocking, ſayd, is he likely to lead the Macedonians into *Aſia*, who cannot goe from one bed to another without falling? which was the part of an undutifull ſonne, howſoever he was provoked, and therefore God ſuffered him not to live long, as he hath promiſed to children, that honour not their parents. Hereupon *Alexander* placing his mother *Olympias* in *Epyrus*, with that King her brother went away into *Illyria*. *Philip* then ſent *Attalus*, *Parmenio*, and *Amyntas*, with part of his Army into *Gracia* before him, but ſtaying ſtill till the next yeare, called home his ſon *Alexander* to him again, by the perſwaſion of his friend *Damaratus*. *Philip* then gave his daughter *Cleopatra* in marriage to *Alexander* King of *Epyrus*, who was her uncle, and for the ſolemnization of this marriage, made great preparations. Amongſt other ſhews then prepared, there was one of the twelve gods of *Gracia* moſt curiouſly wrought, carryed about with great ſolemnity, and after them a thirteenth of *Philip*, in like manner adorned, whereby the proud man tooke now upon him, as if he alſo were a god.

Pride puniſht.

But for this his pride he ſoone periſhed by the hand of a young man, one *Pauſanias* who was angry with him, becauſe that being made drunken by *Attalus*, and then his body expoſed to groſſe abuſes by him, he comming to himſelfe had complained to *Philip* without any amends. When the King therefore was moſt ſecure, and walked without his guard about him in a long white robe between two *Alexanders*, the guard being commanded to follow after him, *Pauſanias* tooke his time to thruſt him through, and then fleeing towards his horſe, which was ready at the gate, his foot was ſnarled in a vine, and ſo *Perdiccas* comming upon him with others, ſlew and cut him in peeces.

Diodorus.

Thus *Philip* dyed, *Anno* 25 of his reigne, of his age 47.

Iuſtin.

And *Juſtin* ſayth, that *Pauſanias* was thought to have been moved to this murther by *Alexander* and *Olympias* his mother mad for the divorce, when he complained to them of the wrong done unto him without puniſhment.

A womans cruelty being by her huſband put away

And ſome ſigne there was hereof, becauſe the mangled body of *Pauſanias* being hanged, *Olympias* ſent a Crown of gold to be ſet upon his head, and when the Kings body was burned, according to the manner, ſhee cauſed his body to be burnt upon it, and his aſhes to be buried in the ſame place with his. And touching *Cleopatra* and the childe which *Philip* had by her, which *Iuſtine* calls a daughter, *Diodorus* a ſon, ſhee having killed the childe in the mothers boſome, ſayth *Iuſtine*, ſhee hanged her: but *Pauſanias* ſayth, that ſhee put them both into a veſſell of braſſe, and ſo making a great fire about it, tormented them to death. If *Alexander* had any hand in this murther, here was another evident cauſe why he was ſo ſoone cut off.

Pauſanias.

Narſes the King of *Perſia* murdered.

Diodorus. *Darius* King of *Perſia.*

The treacherous periſhing in his own device.

Whilſt *Philip* was thus preparing againſt the Perſian, *Narſes* the King thinking not to take away *Bagoas* for his inſolencies, was by him prevented, when hee ſmelt what he went about, and treacherouſly ſlain, both he and his children when he had reigned three years. Then *Arſanus* a valiant man was choſen King, ſay ſome, there remayning neither brother nor child, but *Diodorus* ſayth, he was the ſon of *Arſanus* the brother of *Artaxerxes Ochus*, his name *Darius*, but the other, that this name was given him for the more honour. He being King, when *Bagoas* had thought to have made him away alſo by a poyſoned Cup, hee called him friendly to him, and then compelled him to drink it, and ſo hee was at length taken in his own trap. *Darius* hearing of the Macedonian preparations againſt his Countreys, began both diligently to make ready his forces againſt the Grecians, that were come into *Aſia*, and by great gifts to ſtirre up the Athenians, Thebans, and other peoples in *Greece*, againſt the King of *Macedonia*, to effect which he alſo hired *Demoſthenes* with 70 Talents. But when hee heard, that *Philip* was dead, he had at the firſt no fear of *Alexander* for his youth, yet *Alexander* at the firſt entrance into his Kingdome doing great exploits againſt the Illyrians, Thracians, and others in thoſe parts, whom hee thought it not ſafe to leave, but firſt wholly ſubdued, when he ſhould go into *Aſia*, *Darius* began again to look about him, and by his inſtruments aud gifts wrought many Greek States to a revolting from *Alexander*, whilſt he was abſent, & to move them the more, it was given out, that *Alexan* was ſlain in *Thracia*. But he with great celerity having ſubdued thoſe parts returned into *Grecia*, which made his enemies to feare, and the Athenians having ſoon recõciled themſelves unto him, the Thebans yet ſtood out againſt him. Wherefore he came againſt them with 30000 foot, and 3000 horſmen: but the Thebans being moſt valiant and reſolved to die in battell for their Countries liberty fought ſtiffly a long time, and made many of the Macedonians to flee. This *Alexander* ſeeing, oppoſed them with his band ſo fiercely, that he by and by turned the fortune of the battell and drave them into the City, ruſhing in together with them, and ſo obteined a wonderfull victory, 6000 of them being ſlain, and 30000 taken priſoners, who were ſold for 440 Talents of ſilver. Then the walls of *Thebes* were beaten down, the King being ſtirred up to make an utter deſtruction of this State by the Phocians, Plateans and others, who had holpen *Alexander* in this war, complaining of their treacheries and wrongs done formerly to them, and their complying with the Perſian King to betray the liberty of all *Greece*, wherefore he would ſhew no favour, but ſelling for ſlaves all that remained, he diſtributed their Lands amongſt his Macedonians. Yet when his heat was over, he was ſorry for that which he had done, and laid all the fault upon the Phocians, &c. and uſed ſuch Thebans as afterwards happened to come into his hands more gently. The Athenians hearing what was done, were greatly terrified, but ſent ten of their principall men to *Alexander* to congratulate his victory, and then he demanded nine of them to be delivered unto him, whereof *Demoſthenes* was one, for being authors of former troubles, and of their revolt from him in that City. *Phocion* then an enemy to *Demoſthenes* moved that they might be delivered, and ſayd, that it was an unworthy part in them to refuſe to die for the ſafety of their Countrey. But *Demoſthenes* having made an Oration, *Dametes* the Preſident was ſo moved hereby, and by five Talents given unto him by *Demoſthenes*, that he undertooke to goe to *Alexander*, and to pacifie him touching theſe men, which he did and prevailed. Then *Alexander* returned into *Macedonia*, and conſulted with his Princes about his going to war into *Aſia*: but *Antipater* and *Parmenio* his two ſpeciall friends, adviſed him firſt to take a wife, by whom he might have an heir, and after that to paſſe thither. This counſell his ſtirring and valiant minde

Iuſtinus.

The force of Oratory.
Arrianus.
Diodorus.

Iuſtinus.

would by no means embrace, wherefore reſolving the ſpring following to goe into *Aſia*, he ſpent the winter, in the mean ſeaſon, in many pleaſures. And before he went, he cauſed all the kinred of his mother in law, whom *Philip* had highly advanced, to be ſlain, not ſparing thoſe that were of his own kinred, leſt any new ſtirs ſhould by their means in his abſence ariſe, but this his cruelty went not long unrevenged. He alſo ſent *Hecataus* into *Aſia* to take *Attalus*, who being Uncle to *Cleopatra*, *Philips* ſecond wife, had been by *Philip* ſent thither with an Army before, or to kill him, becauſe he had heard that *Demoſthenes* had written to him before to turn from *Alexander* to the Grecians.

Attalus hearing that *Alexander* was diſpleaſed with him, ſent him *Demoſthenes* Letters, and wrote alſo flatteringly to him, yet *Hecataus* intended his charge ſo well, that he ſoone cut him off unawares. In the ſpring, *Alexander* having committed *Macedonia* and all *Græcia* to *Antipater* ſailed over into *Aſia*, in 50 long ſhips, having with him 30000 foot, and 5000 horſe-men. So ſoone as he came on the ſhore he ſtuck down his ſpeare, ſaying, that the gods had ſubdued unto him all *Aſia*, and vowing the erecting of 12 Altars for good ſucceſſe, as if he had already the poſſeſſion, he diſtributed all that he had in *Europe* to his friends, ſaying, that *Aſia* alone would ſuffice him. The Perſian Captains hearing of *Alexanders* comming, entered into counſell, *Memnon* the Rhodian perſwading to ſpoyle all the Countrey before them a great way, that the Macedonians finding no proviſion, might be forced to return home again, and to ſend Forces over into *Greece*, that hereby they might be moved, but others to fight with them, to avoyd the imputation of cowardize, and to ſave the Countrey from ſpoyling, and this prevailed. Then they marched into *Phrygia* towards *Heleſpont*, by which way *Alexander* came, pitching their tents ſo, that they might have the River *Granicus* on one ſide for a defence, and kill the Macedonians as they ſhould come over to them. But *Alexander* hearing where they were, came with ſpeed to the place, and got his men ſo early over the river the next morning, that the Perſians could not be ready time enough to reſiſt them in their paſſage. Then a bloudy battell began, firſt between the horſe-men, being on the Perſians ſide 10000, and their foot 100000, wherein *Alexander* was ſo forward, that he ſoone ſpurd his horſe amongſt the Perſians, and encountering hand to hand with *Spithrobates Darius* his ſonne in law, ſlew him with no ſmall hazard to himſelfe, and then forced the reſt to flee, killing 10000 foot and 2000 horſe-men, and taking 20000 priſoners. The terrour ſtricken into men by this victory, made the Sardians to yeild to *Alexander* as ſoone as he came at them, and *Epheſus*, and many *Æolick*, and *Ionick* Cities more. Then he marched to *Miletum*, a City to which *Memnon* and the reſt fled, beſieged it and tooke it in a ſhort time, the Citizens falling at his feet were ſpared, but the Souldiers were many of them ſlain, many taken and made ſlaves, the reſt fled with *Memnon* to *Halicarnaſſus*, the greateſt City of *Caria*. *Alexander* following beſieged them there, and began to batter the walls, till that the Perſians making an irruption out in the night, fired their engines, and ſlew many of the Macedonians comming to quench them, and ſoon after *Ephialtes* a mighty man an Athenian, iſſued out with 2000 moſt valiant, killing many, and after him came *Memnon* with other freſh ſupplies, making the Macedonians to give way, and putting *Alexander* himſelfe to his trumps. But at length the old Macedonian Souldiers taking new courage to them, ſet upon the Perſians ſo valiantly, that they compelled them to flee into the City, and that night *Memnon* with his Army forſaking it fled into the Iſle *Con*, leaving onely ſome of his men in the Tower to keepe that. The winter then comming on, *Alexander* after that he had taken almoſt all the Maritim Towns either by force or yeelding, reſting in thoſe parts, ſending over ſome of his young men to winter in Greece, and to bring with them at their return, as great Forces more as they could get. *Memnon* in the mean ſeaſon declaring to *Darius*, how his counſell of invading *Greece* was rejected, whereupon things ſucceeded ſo ill, obteined of him a great maſſe of money, wherewith he prepared 300 ſailes to goe againſt *Greece*, and ſubdued *Chios*, *Leſbos*, and almoſt all *Eubæa*, and many more parts of *Greece*, ſome by force, and ſome by gifts, ſo that *Alexanders* caſe now ſeemed

Alexanders blind piety.

to be ſomwhat doubtfull. But *Memnon* ſoon ſickned and dyed, and then great conſultation was entered into between the King and his Princes, who ſhould ſucceed him as Generall, and when ſome would have *Darius* to goe in perſon, *Charidemus* an Athenian Captain, whom *Alexander* had expelled thence, being fled to the Perſians, withſtood it, becauſe of the danger which might be to the whole Kingdom, by the Kings hazarding of his perſon, offering himſelfe to this ſervice, and when contention hereabout grew betwixt the Perſian Lords and him through their envie, the King in an anger cauſed him to be put to death, and thus having loſt two ſuch famous Græcian Captains as *Memnon* and he were, he ſoone came to ruine. *Darius* then being much grieved, but too late, for *Charidemus*, gathered an Army together of 400000 foot, and 100000 horſe, and ſo went from *Babylon* towards *Alexander*, together with his vvife, ſonne, and two daughters, whilſt theſe things were in doing. *Alexander* had a great ſickneſſe, by which his life was indangered, and being recovered, another danger hung over his head, by another *Alexander*, Captain of the Theſſalian horſe-men, vvho offered for a revvard to *Darius* to kill *Alexander*, ſending him this vvord by *Amynthas* a Græcian runavvay, vvhereupon he ſent *Aſiſines* to him, to promiſe him in his name, that if he did it, he would make him King of *Macedonia*, and give him 1000 Talents of gold. but *Aſiſines* being taken in his paſſage by *Parmenio*, confeſſed all unto him, and that *Alexander* was taken and put in priſon, that he could not effect his deviliſh deſigne. *Darius* then vvent on vvith his Army, and vvhen *Alexander* heard that he vvith his huge Army vvas vvithin 30 furlongs, he prepared to fight, making an exhortation firſt to his Souldiers to be couragious, and then he leading one vving, committed the other to the Theſſalian horſe-men, and comming on, he bent himſelfe vvholy to that part of the Army vvhere *Darius* vvas, vvhere great ſlaughter by moſt valiant Souldiers vvas made on both ſides. Then *Orathres* the brother of *Darius*, ſeeing the danger vvherein the King vvas, haſtened to reſcue him, and after heaps of dead carcaſſes made by fierce fighting on both ſides, the Kings chariot horſes at length vvere vvounded, then he being removed into another chariot fled, and his vvhole Army after him, they being then ſlain and trodden dovvn by the horſe-men, purſuing them to the number of 120000 foot, and 10000 horſe-men, but of the Macedonians there fell but 300 foot, and 150 horſe-men. *Darius* that he might flee vvith the more haſte, left his Chariot and rod on horſeback, changing often till he was out of all danger. Then *Alexander* took his Tents,, wherein hee had 3000 talents, beſides other riches in abundance, and his mother, wife and children, and many other great Princeſſes and Ladies. And when they lamented their condition, *Alexander* ſhewed the greateſt courteſie and continency towards them, that ever any Prince did in the like caſe. For he neither offered to do any of them the leaſt diſhonour, neither would he ſuffer any other, although he were young without a wife and they moſt beautifull: but he embraced the Kings ſon, being but ſix yeares, and kiſſed him; and carried himſelf towards *Darius* his mother, as to his own mother, and towards his wiſe, as towards his ſiſter, inſomuch, that *Darius* hearing of it, fell down upon his knees and prayed unto the Gods, that if it were their will, that the Kingdom ſhould now go from him; no other man might have it, but *Alexander*. Then he wrote unto *Alexander* to take one of his daughters to wife, offering with her all that part of his Kingdom, which lay next unto the Sea, unto vvhich motion yet he vvas not willing to hearken, being deſirous to vvinne the vvhole World, unto the great ſpoyls gotten in the tents of *Darius*, there vvere ſoon added more treaſures laid up at *Damaſcus*, by the treachery of the Governour of that City, vvho to vvin favour vvith *Alexander*, ſent unto him an offer to betray the City unto him, ſo he ſending *Parmenio* eaſily took it, but the traitour vvas puniſhed in his kind vvith the loſſe of his head, vvhich one of his fellovvs cut off, and carried to *Darius*. Then *Alexander* had many other places for feare yielded unto him, and the Sidonians alſo ſubmitted themſelves, and they of *Tyre* made a ſhevv of ſubmiſſion by their Embaſſadours, offering to do his commands, but vvhen he returned anſvver, that he vvould come to *Tyre* to ſacrifice to *Hercules*, they denied him leave ſo to doe, vvhereby hee vvas greatly exaſperated, and

thought

Diodorus.

An Heathens moderation towards women.

Treachery puniſht.

thought hovv to be revenged by taking *Tyre*. But it vvas both by nature and art ſo ſtrong, that this might ſeem impoſſible. For it ſtood upon a little Iſland foure furlongs from land, and was compaſſed with high and ſtrong walls, had a mighty Navy and all manner of proviſion and wealth enough. Yet *Alexander* attempts it firſt by pulling down old *Tyre*, that ſtood upon the Continent, and herewith landing up the Sea towards it, in which worke although he met vvith many difficulties, and eſpecially when he brought it neare the City, by their ſhooting from their walls at his men, yet at length he effected it, and battered and made breaches in the walls, and finally, although with great loſſe of men, and danger of his own perſon, tooke it after ſeven moneths, and then he ſlew all the armed men within the City, being 6000, and hanged up 2000 of them upon the ſhore, and made the reſt ſlaves, and fired the City. But in the time of this ſeige, ſo active was he, that he tooke ſome of his forces and made an excurſion into *Antilibanus* in *Arabia*, and tooke it, returning again in ten dayes. Then he alſo ſent to *Jeruſi*, to *Jadduah* the High-Prieſt to help him, and to doe ſo towards him, as he had formerly done towards *Darius*, but he anſwering that he was ſworn to *Darius*, and therefore could not, during his life, ayd any other againſt him. *Alexander* was full of wrath, and threatned, when he had overcome *Tyre*, to leade his Army againſt *Jeruſi*, that all men might know to whom they ought to keepe their oath. *Tyre* being deſtroyed according to the threatning of *Ezechiel, Chap.* 26.

Ioſephus.

Alexander ſubdued alſo with eaſe other parts towards *Egypt*, but *Gaza* in the way towards *Jeruſi*, ſtood out and would not yeild, but he having overcome it in two moneths, marched towards *Ieruſi*, at the hearing of which, *Iadduah* the High-Prieſt was ſtricken with great feare: but fleeing to God, by aſſembling the people together to ſacrificing and prayer, he had a dream the night following, wherein he was much comforted. For the Lord appeared unto him and told him, that *Alexander* ſhould not do him or the City any harm. Wherefore go forth, ſayth he, to meet him clad with thy Prieſtly garments, and the other Prieſts according to their manner and the people in white, being ſecure of protection by my providence. This being by him related, they all rejoyced, and ſo the gates being opened, he went forth with a reverend train following him, untill that he came neer *Alexanders* army. Then *Alexanders* followers expecting, that he would have permitted him to their abuſing, becauſe he was incenſed againſt him, it fell out clean contrary. For *Alexander* no ſooner ſaw the High-prieſt in his ornaments and Mitre with the plate of gold upon his head, wherein the name of God was written, but hee alone went out to meet him, and reverently ſaluted him, all men about him wondring at the thing. Then *Parmenio* asking him the reaſon, hee anſwered, that when hee was yet in *Dio* in *Macedon*: deliberating with himſelfe about this expedition into *Aſia*, God appeared unto him in ſuch a likeneſſe, bidding him to be of a good courage, and to paſſe over into into *Aſia*, for under his conduct he ſhould obteine the Perſian Empire, wherefore he now honoured him in honouring his High-prieſt. Then going into the City, and to the Temple, hee ſacrificed and bade the Jews aske, what they would have him doe for them, *Jadduah* asked, that they might live according to their owne rights, and be free from tribute every ſeventh yeer, which he immediatly granted. The *Samaritans* then ſeeing, how well the *Iews* ſped, came and intreated him to viſit their Temple, ſaying, that they alſo were *Iews*, and therefore craved of him the like Immunities, but he ſuſpecting, that they were not *Iews*, and more ſtrictly queſtioning, whether they were or not, they denied it, and ſo he deferred anſwering their petition, till afterwards. *Jadduah* alſo ſhewed *Alexander* the propheſie of *Daniel*, which ſpake of him, and hereby being filled with more confidence, he departed towards *Egypt*,

Arrianus.

where *Maſaxes* the Viceroy under the *Perſian*, having heard of *Alexanders* former great victory, ſoon yielded that Country unto him, receiving him moſt friendly into it. Then *Alexander* went to viſit the Temple of *Jupiter Ammonius*, which was an Idoll compoſed of Margarites and other precious ſtones, carryed upon the ſhoulders of 80 Prieſts in a ſhip of Gold. This Temple ſtood in the midſt of a moſt pleaſant place, abounding with all manner of fruits, and cleer ſprings, the compaſſe of fifty furlongs. But to come to it, hee muſt needs paſſe over moſt dry and ſandy places, where the ſands driven by the winds, made the paſſage moſt hard to be found, becauſe there vvas no beaten vvay for vvhich that Idoll vvas called *Ammon.* But *Alexander* had vvater given him from Heaven, as he vvent, and Dragons and Crovvs vvent before him to direct him the vvay.

A ſtrange water.

A Spring is alſo ſaid to be neer that Temple, the water whereof is warm in the morning, but waxing coole by degrees, it is very cold by noone, but at night it waxeth warm again; and ſo by degrees commeth to ſuch heat, that by midnight it is very hot. *Alexander* being come to the Oracle, is firſt ſaluted thus by the chief Prieſt, *Salve fili, & hanc à deo appetet: habe.* Alexander anſwered, *accipio pater, & tuus appellabor, modò imperium totius orbis mihi conceſſeris.* Then a voice came unto him ſaying, that this god would moſt certainly effect that. *Alexander* then inquiring, whether the murtherers of his father were all cut off, it was anſwered, that none could hurt his father but the murtherers of *Philip* were all deſtroyed, and that none ſhould ever be able to overcome *Alexander*, till he came amongſt the gods. Laſtly, to his followers, it is ſayd, that a voyce came, ſaying, that from henceforth they ſhould worſhip him, not as a man but as a god. And all this was done, ſayth *Juſtin*, according to inſtructions given before by ſome ſent by *Alexander*, he ambitiouſly ſeeking to turn that infamy which was upon his mother, whom *Philip* had put away for ſuſpition of adultery, into a glory, her being with child with him, being by this means taken to be by *Jupiter*, and he, if ſhee were adulterous, who was a baſtard, for a god. For *Philip*, ſayth hee, a little before his death, diſclaymed him, as none of his ſon, and whilſt by this means he ſought to wipe away the infamy of baſtardy, hee gave occaſion to all men to hold him ſuch and his mother an Whore. *Oroſius* alſo ſayth that when he came to that Temple, hee calling the chief Prieſt aſide whiſpered unto him, what he would have him ſay, which was done accordingly, and thenceforth *Alexander* would be called the ſon of *Jupiter*. Then he returned to *Memphis*, and went to the marriſh of *Mareotis*, where hee built a City of 80 furlongs compaſſe, upon all the ground betwixt that marriſh and the *Mediteranean* Sea, and called it according to his own name *Alexandria*. Then he called many of the Jews thither to inhabit it, giving as much honour to them as to the *Macedonians.*

Iuſtine.

P. Oroſius.

Ioſeph. lib. 2. contra Appion.

After this *Alexander* having ſet a Governour over *Egypt*, returned to *Tyre*, and from thence to *Thapſacus* a City of *Syria* by *Euphrates*, to which River when he came, *Mazeus*, who was ſet there with 3000 horſemen to defend the paſſage, fled away. Wherefore hee without any trouble having conveyed over his army marched on towards *Babylon*, having *Euphrates* on the one hand, and the Armenian Mountains on the other, and within a few days hearing, that *Darius* was at the River *Tygris*, with an huge army hee marched thither. But comming hee found no reſiſtance there, ſo that hee paſſed over that River alſo with his army without reſiſtance, thence marching along having that River on the one hand, and the *Sogdian* Mountains on the other, through *Aſſyria* hee took ſome of *Darius* his horſmen, by whom he learned, that he was not far off, namely, at *Arbela* with an army of 40000 horſe and 1000000 foot, and 200 Chariots barbed with iron, and 15 Elephants, whereas with *Alexander* were only 7000 horſe, and 40000 foot. Then *Darius* ſent Embaſſadours to him to thank him for his courteous uſage of his wife and children, offering again all that part of *Aſia*, which lyeth over the other ſide of *Euphrates*, unto him and his daughter to wife, and 10000 talents of Gold, and ſucceſſion to all his dominions. This offer *Parmenio* hearing ſaid, that if he were *Alexander* hee would accept of it, the King anſwered, ſo would I, if I were *Parmenio*, then turning to the Embaſſadours he bade them tell their Maſter, that the World could not beare two Suns, nor the earth two chief Princes, wherefore either wee muſt fight again for the Chiefty, or *Darius* muſt acknowledge *Alexander* to be his ſuperiour, let him then either yield to day, or prepare to fight too morrow. *Darius* ſeeing then, that there was no remedy, kept many of his horſmen in arms all night, leſt *Alexander* ſhould come upon him unawares. And indeed *Parmenio* would have had him ſo to do, but hee ſaid, that he would not overcome after the manner of thieves, neither get the victory, as if hee he were aſhamed of it. And this turned not a little to his advantage, for by this meanes *Darius* his men were weary with watching, before they came to the fight, but *Alexanders* taking their reſt all night, freſh and active. The next morning the fight begun, and the chariots greatly troubled *Alexanders* Army, making a part of it to begin to flee, as not able to endure the violence thereof, ſo that they peirced even to their carriages, which whilſt the Macedonians endeavoured to ſave. *Alexander* fearing the loſſe of the victory by this meanes called them off to the fight. Then the battell being fought with all earneſtneſſe on both ſides a long time, the chariot driver of *Darius* was ſlain, whereat the King being troubled fled, and ſo did all that part of his Army. But *Parmenio* fighting in another part, was oppreſſed by his enemies, in ſo much that the Macedonians in his part were ready to flee, wherefore he called to *Alexander* for help, and whilſt he came to their reſcue, *Darius* got ſo far that he was paſt purſuing, and fled into *Media*. In this battell were ſlain of the Perſians ſide 40000, of the Macedonians 300. From thence *Alexander* went to *Babylon*, into which he entered without reſiſtance, being ſaluted by the name of the King of *Aſia*, and had all *Darius* his treaſures brought forth unto him, and after 30 dayes he went to *Suſis*, which was yeilded likewiſe: And leaving there the mother of *Darius* and his children with ſuch as might teach them the Greek tongue, for his wife was dead before, he purſued after *Darius* into *Media*, travailing divers times day and night, but at length deſpairing to overtake him, he reſted five dayes, and then word being brought him that *Darius* was taken, and carryed bound in a chariot by *Beſſus*, who had been under him Lord of the Bactrians, but now tooke upon him to be King of thoſe parts, he haſtened thither, and when they that vvere about *Darius* heard of his approach, they firſt mortally wounding the King fled, and of thoſe wounds he dyed, before that *Alexander* came at him, when he had reigned ſix years, when he came to the place where he was he wept over him, and covering his body with his own coat, which was before clad in vile clothes, that he might not be known, cauſed him to be carryed to *Suſis* to his mother to be royally buried, and always after uſed *Darius* his mother as his own, and his children likewiſe, and a brother of his, and ſuch as being in great place, that had been faithfull to him, he continued in their honours, but purſued his murtherers to be revenged on them.

The Græcian Empire, *Anno* 3634.

Darius being dead, now began the Grecian Empire, ſo called, becauſe *Alexander* a Græcian being Emperour before of *Greece*, now poſſeſſed the Empire of all *Aſia* alſo, which before vvas the Perſians, *Anno mundi* 3634, and in the ſixth yeare of his reigne. Being come to this heighth of glory, his former moſt admirable continencie, brake out into moſt ſordid luxury, for now he tooke him 360 concubines, as *Darius* had formerly, whereat his Macedonians vvere much vexed, and when he ſought to pacifie them vvith gifts, but could not, he was forced to take up armes, and to leave that idle courſe of life again. And novv alſo an occaſion vvas offered by *Baſſias*, Prince of the Bactrians, vvho had murthered *Darius*, and tooke upon him to be Emperour of *Perſia*, and *Satibarzanes* Prince of the Areans, to vvhom *Alexander* continued his place after the death of *Darius*, ſuppoſing that he would be faithfull to him, but having treacherouſly ſlain *Anaxippus*, *Alexanders* freind, together vvith 40 horſemen, vvho vvere aſſociated unto him, revolted to *Beſſus*. Wherefore he vvent vvith an Army into thoſe parts, and firſt came into the countrey of the Areans vvith ſuch expedition, that *Satibarzanes* having not gathered an Army of above 2000 together, vvas ſoon made to flee, and could not for that time be overtaken by *Alexander*, but after a while, having gathered more forces together, he fought againſt *Alexanders* Captaines, neither vvould the Barbarians give in, till that he vvas ſlain by *Erigius* fighting vvith him hand to hand. Then *Alexander* vvent againſt *Beſſus*, vvho vvith 7000 men fled before him, and having paſſed over the river *Oxus*, and burnt the ſhips, and vvaſted the Countrey of proviſion before his paſſage, thought that he vvas novv ſafe, and in his cups mocked at the Macedonians. *Alexander* follovved after him by the mountain *Camaſtus*, vvhere all things vvere covered vvith froſt and ſnovv, and ſo travelled on vvith his Army in great vvant, inſomuch that they vvere conſtrained to kill of the beaſts that vvere for carriage, and to feed upon them. And when he came to the river, having no other meanes to get over, they ſtuffed leathers full of ſtraw, and ſo ſwam over upon them. When *Beſſus* heard that they were come over, he fled, but *Spiramenes* his freind with two others, deſpairing now of his affairs, ſent to *Alexander* to offer to deliver *Beſſus* unto him. Then he ſent *Ptolomee* the ſonne of *Lagus*, who with great ſpeed came and compaſſed the City, in which he was, with his horſemen, offering that if they would deliver *Beſſus* unto him, they ſhould have no harme. Then *Spiramenes* went in to *Beſſus*, and told him feinedly, that thoſe two who were his fellow conſpiratours, did together plot his deſtruction, and if he pleaſed he would apprehend and bring them both bound unto him. But indeed they were ſo bound, that they might looſen themſelves when they would, and therefore when they were thus brought before *Beſſus*, he looking with a cruell countenance upon them, commanded them to be put to a cruel death. But they looſing themſelves, together with their bringers, layd hold upon *Beſſus*, and bound him, and ſo delivered him to *Ptolomee*. Then his treachery to his Maſter *Darius* being objected to him, he was ſcourged, and carryed to *Bactria*, his eares being there cut off, and his noſthrils ſlit, then he was delivered to *Darius* his brother to be tormented at his will, who after much contumelious uſage, cut him into ſmall peeces.

A plot of a conſpiracie.

Diodorus.

But whilſt this was in doing; the Macedonians rambling about to ſeeke food, the Barbarians to the number of 20000 came upon them, and ſlevv many, and tooke more priſoners, but they were ſoone overcome by the Macedonians, and the priſoners reſtored, and their City yeilded, although *Alexander* vvere novv greivouſly vvounded vvith an arrovv in his thigh, vvhich brought heavineſſe to his vvhole Camp. And now the Sogdians revolted from him, againſt vvhom he ſent out Forces, but they by a ſtratagem vvere brought to deſtruction, to 2000 foot and 300 horſe. Yet *Alexander* ſet his minde upon greater exployts, *viz.* to ſubdue the Scythians, and therefore ſent before to build a City of 60 furlongs compaſſe, neare the river *Tanais*, that from thence he might with his Army goe againſt them, calling it after his own name, *Alexandria*, and it vvas built vvith incredible celerity, *viz.* in 20 dayes, that is, a vvall of that compaſſe, about the place vvhere the City ſtood. The King of the Scythians hearing of it, ſent to beat it dovvn again, but *Alexander* being then almoſt recovered of his vvound, put on his armes, and ſo put ſuch courage into his Souldiers, that preſently paſſing over the river, and he vvith them, they put the Scythians to flight, and purſued them far, till they had ſlain 1000, and taken 150 priſoners. But novv alſo *Alexander* vvas again in danger of his life, by corrupt vvater vvhich he dranke, vvhen he and his men had laboured vvith vvant of vvater, the vveather being very hot all that day. When the report of his victory over the Scythians, vvho vvere thought invincible, vvas ſpread abroad, other barbarous Countreyes alſo in the North ſubmitted to him, and the Aſians ready before to revolt, returned to his obedience: Then he ſought to be revenged on the Sogdians, and returning againſt them, overcame and tooke many of them, amongſt the reſt, 30 of great ſtature being brought to *Alexander* to be ſlain, ſeemed greatly to rejoyce, and being demanded vvhy, they anſwered, becauſe they ſhould be ſlain by ſo great a King, vvho had ſubdued all Nations, and ſo be gathered to their faith. *Alexander* hearing this vvas ſo moved that he ſpared them, and for this they vvere alwayes after moſt faithfull unto him.

Arrianus.

Heathens not fearing death.

Whilſt the King was thus taking in countreys, two of his moſt faithfull freinds who alſo had been much advanced by him, were cruelly cut off, *Parmenio* and *Clytus*, the one whom he had preferred to be Prince of *Media*, he being incenſed againſt him for the treachery of *Philotas* his ſon, who together with others had conſpired the death of *Alexander*, wherefore he being cut off, he ſent one with ſuch ſpeed with Letters from *Philotas* to *Parmenio* his father, that he delivered them, before that he heard of his ſonnes death, and withall thruſt him through whilſt he was reading them, as *Alexander* had given him in charge. The other whom he had ſet over another province he ſlew, when he was drunken at a feaſt which *Alexander* held with his Princes. For then *Alexander* extenuating

The dangers of Kings Favourites.

The rage of drunkenneſſe.

the worth of *Philips* geſts, extolled his own, but *Clytus* contrariwiſe extolled *Philips*, as wherein he and *Parmenio* had a part, and extenuated *Alexanders*, ſaying, that *Philip* fought againſt men, but he againſt women, for ſuch weaklings he counted the men of *Aſia*. At this *Alexander* being inraged, tooke up a Javelin to thruſt him through, but two of his Princes held him, and then two others tooke the Speare out of his hand. Hereupon the King cryed, that he was taken by his own men, as *Darius* had been, and called for his Souldiers to help him, then they fell down upon their knees, beſeeching him to repreſſe his rage, and to defer execution till to morrow. But he impatiently ran to the doore it being now darke, and taking a Javelin from a porter ſtanding there, asked each one who he was, as he came forth, and when *Clytus* offered to goe out laſt of all others, asking him, and he ſaying, that he was *Clytus*, he preſently thruſt him through. But when he came to himſelfe again, and ſaw what he had done, he tooke the ſame ſpeare out of his dead body, and would have ſlain himſelfe alſo therewith. But being held by his freinds, he cryed out moſt lamentably, deſiring them not to ſuffer him to live, now that *Clytus* his freind was by his hands dead. Then finding no other way to come to his death, he refuſed to eate any thing for three dayes, till at the laſt being perſwaded that *Clytus* had ſuffered juſtly, becauſe he was ſo bold to oppoſe and contradict his King, to whom he owed all ſubjection, he did eat and drinke again, but came no more abroad for ſhame in ten dayes.

Alexanders pride.

Veritas odium parit.

The revenge of diſgrace.

Conſpirators againſt *Alexander* puniſht

After this *Alexander* prepared to goe againſt the Indians, to ſubdue their countrey alſo, taking for pledges many young men with him of thoſe countreys which he had conquered, that he might thus ſecure them in his abſence. His whole Army conſiſted of 120000, which that they might be equall to the Indians in pomp, had targets plated with ſilver, and bridle bitts of gold. But whilſt this army was in preparing, *Alexander* in great pride aſpired after divine honour, as the ſonne of *Jupiter*, and ſome ſycophants there were, which ſought to move the people to give it to him, praiſing this new Deity as greater then *Hercules* or *Liberus*. Onely *Caliſthenes* a wiſe and grave man, ſent by *Ariſtotle* to write his geſts, ſhewed his diſlike thereof. But this bred an enmity in the King towards him, inſomuch that when *Hermolaus* and others conſpired to kill *Alexander*, which was in due time diſcovered, and ſome of them ſuffered death therefore, *Caliſthenes*, although innocent altogether of that crime, was amongſt them apprehended and put to death alſo. The cauſe of this conſpiracie was, becauſe *Hermolaus* one of the Princes ſonnes that attended upon *Alexander*, killed a wilde Boare in *Alexanders* preſence, which he had thorght to have ſmitten, and the King being offended at it, cauſed him therefore to be beaten. For *Hermolaus* tooke this ſo heinouſly, that having drawn *Soſtratus* to him and ſome others, they layd wayt together to kill the King. But ſo it fell out, that upon the night wherein they had thought to have done it, *Alexander* continued drinking ſo long, that *Epimenes* who was one of them, ſuſpected that they ſhould have no opportunity that night, and by delaying there would be danger of diſcovering it, went and told his brother *Eucilocus* of it, and he immediately laying hands upon his brother, carryed him to the King, to whom when it was diſcovered, he well rewarded *Eſcilocus*, pardoned *Epimenes*, and tooke and committed the reſt the ſame night, delivering them the next day after ſome expoſtulation, to their own band, who to pleaſe *Alexander* cut them in peices.

Curtius.
Arrianus.

Alexander wounded.

Then *Alexander* leaving thoſe parts to the government of *Amyntas*, departed towards *India*, where when he arived, many petty Kings came and ſubmitted themſelves to him, as the ſonne of *Jupiter*. But againſt the reſt he ſent out *Epheſtion* and *Perdiccas*, he in the meane time going againſt the City *Niſa*, which was ſoon yeilded. The people hereof boaſt, that they came of *Liberus*, whom *Jupiter* brought forth out of his thigh, but the truth is, *Niſa* ſignifieth a thigh in the Indian tongue, and becauſe he was borne there, this fable was raiſed. From thence *Alexander* vvent againſt *Maſuga*, in beſieging vvhich he vvas ſore vvounded, and thereupon ſayd, I am called the ſonne of *Jupiter* indeed, but doe feele the pain of a ſick body, yet vvhen they vvithin deſpaired of holding the City againſt the King, their Queene *Cleope* came forth unto him, and a number of Ladies following her vvith cups of gold in their hands, and ſo obteined favour to hold her royall dignity there ſtill. Paſſing on from thence, he heard that divers peoples forſaking their Cities, fled to a rock called A*ornon*, vvhich they thought to be invincible, becauſe *Hercules* once attempted to take it, but could not. This ſtirred up A*lexander* the more to attempt it, and after the loſſe of many of his men, by the incredible courage of the Macedonians, he tooke it, and built Altars there to *Minerva* and *Victoria*, and ſacrificed. Then he vvent to the River *Indus*, vvhere he found *Epheſtion* and P*erdiccas*, vvith all things ready to paſſe the river, boats being made vvhich might be dragged from one river to another, becauſe they muſt paſſe over many.

Curtius.

Taxiles the King of thoſe parts fearing the power of A*lexander*, ſent to ſubmit to his will, and meeting him with a great company, gave him for a preſent 56 Elephants, 3000 Buls, and Chains of gold for him and all his friends, beſides 80 talents of ſilver. And A*lexander* gave to him 30 horſes trapped, and 1000 talents. From thence he went to the River *Hydaſpis*, beyond which were two Kings, *Abiaſares* and P*orus*, the one of which preſently ſubmitted by his Embaſſadours, but P*orus* being ſent unto to do the like, and for that end to meet A*lexander* at the entrance of his borders, he anſwered that he would meet him, which hee did indeed with 85 Elephants, 300 Chariots, and 30000 foot, but to fight, not to yield, as he expected. And he met at the River *Hydaſpis* which was ſo broad that it was like a Sea, four furlongs over, to hinder his paſſage, yet A*lexander* by his policy, when he had by ſending forces another way, as if he would get over there, drawn away P*orus*, paſſed over, & having fought long doubtfully, at length obteined the victory, & took P*orus* having nine wounds given him in the battle, & uſed him for his great valour with al curteſie, taking care of his healing, as if he had fought on his ſide, and taking him to the admiration of all about him, into the number of his friends, gives him alſo a large Kingdom, wherefore he was always faithfull to him afterwards. A*lexander* then marched into the furtheſt parts of *India*, all Countries yielding unto him, except the *Cathaans* a moſt warlike & ſtout people. But after a ſharp fight, wherein 17000 of them, & 100 *Macedonians* were ſlain, and 1500 *Macedonians* wounded, he wan the City and raced it to the ground, now thinking upon a return into his own Country. Yet his ambitious minde deſirous to leave no parts unſubdued would not ſuffer him, untill that being conſtreined by his Souldiers reſolute deniall to go any further with him, and urging him to give fighting over, with which they had been already over-wearied, hee unwillingly after awhile condeſcended to return. For having made Oration after Oration unto them to go on with him, but in vain, he at length ſacrificed, and by the Wizards beholding the entrails of the beaſts forewarned of ill ſucceſſe, if he proceeded, he cauſed it to be proclaimed through the Campe, that they ſhould prepare to return to the great rejoycing of all their hearts, as their acclamations then made did declare. But firſt he would have twelve altars built like towers for a monument of his conquering ſo far, upon which he ſacrificed to his Gods for his preſervation and victories hitherto obteined. There alſo he cauſed beds to be made five cubits long, and a trench three times as great as needed for the compaſſing in of his to deceive poſterity. Theſe things being done, he returned to the River *Hydaſpis*, preferring P*orus* over all the Countreys of the *Indians*, which hee had conquered, being ſeven, and the Cities being 2000. And here he prepared a Navy to paſſe down the River to the Ocean, in which paſſage he took more Cities of the *Indians*, ſome by force, and ſome by yielding. Then hearing of a people called *Malli* and *Oxidrates* he haſtened to them, before they ſhould unite their forces together, becauſe they were the moſt warlike of all the *Indians*, and comming neere them within five dayes, hee hardly eſcaped drowning. But comming on land, he went with the third part of his Army againſt the *Malli*, appointing another third part under *Epheſtion*, to go by water, and another third to follow that three dayes after. Then he comming ſuddenly upon the *Malli*, ſlue many and put the reſt to flight, vvho in great multitudes came to a certain ſtrong City, which he therefore beſieged, and in a ſhort time brake in. Then the people betaking them to the tovver, A*lexander* ſet up ſcaling ladders, and came firſt up to the top of the Walls thereof, making thoſe

Valour in an enemie honoured.

Q. Curtius.

Alexanders piety.
His Monument.
Curtius.

that kept them to flee, after that he had ſlain ſome of them, then he leaping from the Wall to the tovver, fought alone ſome time againſt them and ſlue their Captain, vvhich cauſed, that none of the reſt durſt come neer him any more, but only darted and ſhot at him a far off, and ſuch of his men, as by this time vvere come to him, of whom ſome being ſlaine, *Alexander* himſelfe at length was mortally vvounded in his breſt vvith a forked arrow, inſomuch, that his ſpirits failing and his eyes darkned, hee fell upon his ſhield. But his *Macedonians* ſeeing it ſlue all that they could come neer, and then bare him out of the battle, upon the ſhield. The Phyſician beholding the wound with the arrovv ſticking in it feared greatly, till that being animated by *Alexander*, hee opened the wound wider, and took out the forked arrow, hee ſitting ſtill and patiently bearing it all that time. But then ſo much bloud came forth; that his ſpirits again failed him, till that the bloud was ſtenched, and within ſeven days he recovered ſo, that he ſhevved himſelf again to his army, vvho exceedingly rejoyced at it. Then thoſe peoples ſubmitted unto him and ſent him gifts, receiving *Philip*, whom he appointed to rule over them, and giving 1000 pledges After this many other peoples vvere by *Alexander* ſubdued, but not without great loſſe of his men and beaſts, by reaſon of the dry and barren places through which they paſſed. Finally, his navy being prepared, hee returned into *Perſia*, where *Calanus* one of the Wiſemen of the *Indians*, who had hitherto accompanied *Alexander*, fell ſick, but would not after the manner of other men lye by it, but deſiring of *Alexander* that a fire might be made, and he might be brought unto it, that therein he might end his life, becauſe he would not continue here to go from the felicity, wherein he had formerly lived, *Alexander* at the firſt diſſwaded him, but ſeeing his reſolution, hee gave way to him, and ſo a fire being prepared, he was brought unto it, and being deckt after his Countrey manner, hee joyfully leapt into the flames, the trumpets ſounding and the ſouldiers ſhouting, as he deſired.

Death joyfully undergon.

Then *Alexander* came to *Suſis*, and there marryed many of his *Macedonians*, to 80 of the daughters of the moſt noble families of the *Medes* and *Perſians*, giving to every one gifts, and to 10000 others alſo of his Countreymen, that marryed in thoſe parts, he gave gifts. He for his own part marrying, beſides *Roxane*, whom he had before, only *Paraſitis* the eldeſt daughter of King *Darius*, and the youngeſt daughter of *Ochus*. And he added this to his Kingly magnificence, that he payd all the debts of his ſouldiers, amounting to 20000 talents, yet his *Macedonians* were not ſatisfied, becauſe he did ſo much for thoſe of *Aſia*. After this, having diſmiſſed many of them, who for age or other infirmities were unfit to follow the wars any longer, paying for their charge of return, and providing, that they might be honourably uſed in *Greece*, hee alſo gave liberty to all the baniſhed to return whereunto all other States of *Græcia* obeyed, but the *Athenians* would not, whereby the King was much moved againſt them, and thought to be revenged. But he was herein ſoon prevented by death, touching which hee had beene forewarned by his Wizards, if he went to *Babylon*. Their warnings he at the firſt regarded, thinking therefore not to come there, but when many Embaſſadours from forreign parts were come thither, he went to welcome them, and by exceſſive drinking amongſt them day after day, both day and night hee fell into a fever, and ſo into a phrenſie and dyed. But ſome ſay that he was poyſoned, and that by *Antipater*, ſayth *Naucler:* fearing otherwiſe ſuch cruelty, as other worthy men had ſuffered at his hands, which *Plutarch* confuteth, becauſe no ſignes of poyſoning appeared after that he was dead. And this his death hapned ſoon after the death of his deareſt friend *Hepheſtion*, for whom he ſorrowed exceſſively, and raged againſt the Phyſicians under whoſe hand hee dyed, inſomuch that hee ſlue them and againſt the place, caſting it to the ground, and was moſt profuſe in his coſt about his funerall. He dyed, when he had been King of *Macedonia* 12 yeers, and Monarch ſix yeers, neyther did any thing more worth the remembring happen to the Jews in his time, but only, that when hee was in *Babylon*, and would have all men to help build the Temple of *Belus* being faln down, they refuſed and were therefore puniſhed, but afterwards pardoned and ſent into their own Province, where they beat down Idols houſes and Images, for which they were alſo compelled to pay great ſums of money.

Anno ætatis ſuæ 32.

Ioſeph. lib. 1. contra Appion.

Next after *Joannes*, of whom about the beginning of this Hiſtory, *Jadduah* vvas High-Prieſt 27 years, beginning *Anno* 5 of Duke *Hircanus*, ſo that he atteined to *Alexanders* reigne, and continued till his fifth yeare, or rather his ſixth, then he dying, *Onias* ſucceeded in the High Prieſthood, *Anno* 7 of *Alexander*, and continued 27 years. But Duke *Hircanus* being dead a little before, *Joſeph* became Duke of *Iudah* ſeven years. The death of *Alexander*, according to *Functius*, fell out *Anno mundi* 3640. So ſoone as he was dead, ſayth *Ioſephus*, his Kingdom vvas divided into divers, as into the Kingdom of *Aſia* under *Antigonus* of *Babylon* under *Seleucus*, of *Helleſpont* under *Lyſimachus*, of *Macedon* under *Caſſander*, *Egypt* under Ptolomee the ſon of *Lagus*. And by this means great contentions aroſe, and many men were ſlain, eſpecially in *Syria* by Ptolomee, falſly called *Soter*. He alſo came cunningly into *Ieruſalem* upon a Sabbath day, when the Jews reſted, ſuſpecting nothing, as if he came onely to their ſacrifices, and then ceaſed upon the City, and hardly handled the Jews, and carryed many of them away into *Egypt*, commanding them to abide there. And when he underſtood how conſtantly they ſtood to their Oath made to *Alexander*, he ſet divers of them over his Towers, dividing the truſt equally betwixt them and the Macedonians. Then many other Jews alſo came into *Egypt*, and being taken with the fruitfulneſſe of the Countrey, ſetled themſelves there. But at home great contentions, and often fightings aroſe betwixt the Jews at *Jeruſalem*, and thoſe of *Samaria*, the one affirming that all Sacrifices ought to be brought to the Temple at *Jeruſalem*, but the other to the Temple at Mount *Gerizim*, hitherto *Ioſephus*. But others writing the ſame Hiſtory more fully, ſay that *Alexander* was deſired by his Princes to name his ſucceſſour in the Kingdom, to whom he anſwered, let the moſt worthy man take it, but before he dyed, he gave his ring to *Perdiccas*, whereby all were moved to looke at him, and offered the Kingdom to him. But whilſt he, immodeſtly for a time refuſed it, one *Meleager* drew the people to *Philip* the brother of *Alexander*, as to whom, by the Law of Nations, the Kingdom belonged, and he was immediately ſaluted as King. But the Princes determined, that for ſo much as *Roxane* the Queene was with childe, it, if a ſonne, ſhould be King, and *Perdiccas* and *Leonatus*, who were of the bloud Royall ſhould be Governours. *Philip* hearing this was terrified, and ſo was *Meleager*, but the people proceeded to ſet *Philip* in the Throne, and to put *Alexanders* garment upon him, *Meleager* then meditating nothing, but how to deſtroy *Perdiccas* and the Princes adhearing to him, to which whilſt he was intent, *Perdiccas* gathered Forces, ſlue 300 of his followers, and he fleeing to a ſanctuary was ſlain there. Then the Kingdom, ſayth *Ierom*, was divided into foure, according to the Propheſie of *Daniel*, who ſet forth *Alexander* under the ſimilitude of a goate having one great horne, but that being broken off, foure hornes towards the foure parts of the world came up in ſtead thereof: For *Ptolomee* obtained the Kingdom of *Egypt*, which was Southward, *Philip* the Kingdom of *Macedonia*, which was Weſtward, *Seleucus Nicanor* the Kingdom of *Syria* and *Babylon*, which was Eaſtward, *Antigonus* the Kingdom of *Aſia* and *Pontus*, which was towards the North. So none of his poſterity had his Kingdom, as *Daniel* ſayth, for the childe that was borne of *Roxane* called *Alexander*, was together with his mother poyſoned by *Caſſander*, another ſon which he had by *Barſine*, called *Hercules* was ſlain at 17 years of age, by *Polyſperchonte*, being hereunto allured by the ſayd *Caſſander*, when he was ſeeking to make him King, And his brother *Philip*, otherwiſe called *Arideus*, although he had the Kingdome of *Macedonia*, yet he was rather a ſhadow of a King then a King, as *Plutarch* ſpeaketh, becauſe although he were King, yet *Antipater* ruled, and he was by *Olympias* the mother of *Alexandria*, together with *Eurydice* his wife cruelly ſlain, and then ſhee having a while reigned was ſlain by *Caſſander* the ſonne of *Antipater*, who alſo poyſoned young *Alexander* and his mother *Roxane*, and ſo he reigned over *Macedonia* 19 years. Of all theſe foure Kings before ſpoken of, *Ptolomee* and *Philip* were the firſt that became *Kings*, and although *Philip* were ſoon cut off, yet Ptolomee continued *King* 40 years. *Antigonus* came not to his Kingdom of *Aſia* till ſix years after, and he reigned 18 yeers. He made war upon Ptolomee and *Caſſander*, and af-

Jadduah High-Prieſt.

Onias High Prieſt.

Ioſeph Duke.

Functius.

Joſephus, antiq. lib.12.c.1.

Two Temples occaſion much ſtrife.

Dan.8.8.

Plutarch.

Functius.

afterwards Ptolomee made war upon him. *Antigonus* dying left his Kingdom to *Demetrius* his ſon, who reigned 17 yeares, and then yeilded up his Kingdom to *Seleucus* King of *Syria*, and ſo the Kingdom of *Aſia* was extinct, comming under the King of *Syria*. But he firſt obteined the Kingdome of *Macedonia*, *Anno* 7 of his reigne after Alexander, and *Antipater* who had reigned foure years next to *Caſſandar*. This Hiſtory is related by *Nauclerus* thus. *Demetrius* having by treachery circumvented Alexander, the ſonne of *Caſſander*, and ſlain him, called together an Aſſembly of the Macedonians, and declared unto them that this Alexander was worthily cut off, as being the off-ſpring of *Caſſander*, who had cruelly murthered the children and ſuch as were neere to Alexander the Great. But his father had always been a deare freind and fellow Souldier unto him, and therefore his royall off-ſpring being now extinct, he might moſt juſtly of all others lay claime to the Kingdom of *Macedonia*, and ſo he was received for King. But when Ptolomee and *Seleucus*, and *Lyſimachus*, joyning all their Forces together, came againſt him, and he knew not how to eſcape, he yeelded himſelſe to *Seleucus*, who ſpoyled him of the Kingdom of A*ſia*, ſo that it ceaſed to be a Kingdom any more, there remaining now no more of the foure before mentioned, but two, that is, the Kingdom of *Egypt*, and the Kingdom of *Syria*, being called from him *Regnum Seleucidarum* ever after. But it is reckoned to have begun 12 years after Alexanders death, it being ſo long before that Seleucus, called alſo *Nicanor*, came to be King. Neither indeed did Ptolomee of *Egypt* take upon him the title and ornaments of a King, as long as any of Alexanders children lived, but when they were murthered, as hath been already ſhewed. And it is to be noted that Antigonus of A*ſia*, and his ſonne *Demetrius*, firſt of all others tooke upon them to be called Kings, and their Kingdom had firſt an end put unto it. The occaſion which A*ntigonus* tooke to proclaim himſelſe King, and his ſonne *Demetrius* alſo, was the good ſucceſſe of *Demetrius* firſt in *Greece*, whereat Athens and divers other places, he reſtored the people, who were kept under by *Caſſander*, to *Ptolomee*, to their ancient liberties, and therefore was over honoured by the Athenians: Then in *Cyprus* againſt P*tolomee*, whom he overcame, killing many of his men, and taking many priſoners, ſo that P*tolomee* fled away with a few ſhips onely into *Egypt*. For when A*ntigonus* heard the news hereof, he would thenceforth that both he and his ſon ſhould be called Kings. and when P*tolomee* heard this, he being nothing dejected in minde for his former overthrow, would be called King alſo, and the like did *Seleucus*, *Caſſander*, and *Lyſimachus* of *Helleſpont*. And this was about the 18 yeare after the death of *Alexander* the Great, to which time almoſt, *Alexander* the ſonne of *Roxane* living, and *Caſſander* thinking it high time to make him away, that he might continue abſolute in that Kingdom, found means to effect it, and ſhortly after wrought ſo with *Polyſſercontes*, who had *Hercules* his other ſonne with him, that he was murthered alſo, as hath been before ſhewed. But the wretched murtherer *Caſſander*, had both an hell in his conſcience after this (for comming where *Alexanders* image was, he was taken with ſo great feare, that he was ready to fall down dead) and his children enjoyed his Kingdom but foure years after him, being then treacherouſly ſlain by *Demetrius*, as he had ſlain the children of his Maſter *Alexander*; But of the revenge taken upon him and his family, *Pauſanias* ſayth, that when he had reigned in much trouble 17 years, ſoon after that he had committed the foreſaid horrible murthers, he fell into the dropſie, worms being bred hereby, and breaking out of his skin, and ſo being conſumed with miſery he dyed. After his death his eldeſt ſonne *Philip* dyed alſo forthwith of a conſumption, his ſecond ſonne *Antipater* obſerving that his mother *Theſſalonica* favoured his brother more then him, ſlew her with his own hands, but was ſoon himſelſe ſlain therefore by his father in Law *Lyſimachus*. Then his third and youngeſt ſon *Alexander*, calling *Demetrius* to help him to be revenged for his mothers death, whilſt he deviſed how to cut him off, was by him prevented, and ſuddainly ſlain. The death of his mother was not indeed revenged upon *Antipater* before *Demetrius* came, yet when he came *Alexander* was much grieved, as ſuſpecting him that had beene his fathers enemy, wherefore feigning love, he entertained him, but preparing

a

Nauclerus.

Vpon *Caſſandar* revenge.

An evill conſcience.

Pauſanias.

Murther puniſhed remarkably.

a feaſt for him, he meditated the cutting of him off by treahery, when he ſhould come unto it. This being diſcovered to *Demetrius*, he handled the matter ſo, that he avoyded the danger at that time, and inviting *Alexander*, cauſed him to be ſlain. As for *Demetrius* who thus atteined to the Kingdom of *Macedonia*, he had formerly made war upon *Caſſander*, and brought him into great danger, when he reſtored liberty to many Cities of *Gracia*, but *Caſſander* ſeeing the danger wherein he was, for *Demetrius* had ſo great an Army, that he could not reſiſt, ſent to *Seleucus* King of *Syria*, to *Ptolomee* King of *Egypt*, and to *Lyſimachus* King of *Heleſpont* to conſider their own caſe by his, and therefore to joyne together againſt the King of *Aſia*, leſt he comming upon them one by one, ſhould bring them all under, and ſo make himſelfe Monarch over all. They hearing this prepared to goe againſt *Antigonus* the father of *Demetrius*, being now a moſt aged King, *viz.* 80 years old. Wherefore he ſent to call his ſon out of *Greece*, willing him to make peace with *Caſſander* as well as he could. He being returned, a great battell was fought, and *Antigonus* was ſlain, and *Demetrius* fled into *Greece*, thinking to have ayd from the Athenians, by whom he had formerly been unreaſonably honoured, but now they ſhut him out of their City. Then *Seleucus* ceaſed upon *Aſia* and *Babylon*, and *Ptolomee* upon ſome part of that Kingdom, *Demetrius* the ſonne of *Antigonus*, being for his and his fathers pride and cruelty ſhut out. For upon former victories they waxed ſo proud, that they would have none called Kings but themſelves, others onely Preſidents and Governours. And *Antigonus* did a moſt cruell and treacherous act againſt *Cleopatra* the ſiſter of *Alexander* the Great, for which it was to be expected, that he ſhould by the juſt judgement of God be cut off. For when the ſonnes of *Alexander* were dead, both he and *Seleucus* and *Ptolomee*, deſired each one to ſtrengthen himſelfe by a marriage with her; and when *Antigonus* in whoſe Kingdom ſhee was, perceived that ſhee tooke better liking to *Seleucus* then to him, he imployed ſome to ſlay her as ſhee was paſſing towards *Syria*, but this being done, he diſſembled griefe therefore, and tooke the inſtruments and put them to moſt cruell deaths, and then moſt ſumptuouſly buried her. Thus he cunningly hid this wickedneſſe of his before men, but God found him out at length to be revenged upon him, and to expoſe his Kingdom to the dilacerating of others, whom he little feared in times paſt, when by warring upon them he brought ſome of them ſo low. Thus both the Kings *Caſſander* and *Antigonus* that had imbrewed their hands in bloud ſeeking hereby to advance and ſtabliſh their own greatneſſe, overthrew both themſelves and theirs, and likewiſe whatſoever Kingdom is founded in bloud ſhall not long continue. Contrariwiſe *Ptolomee* is noted to have been kinde and loving, whereby he wan all mens hearts where hee reigned and ſo was *Seleucus*, and therefore they flouriſhed and left their Kingdoms much increaſed to their poſterities for many Generations.

The mutability of people.

Cruelty revenged.

Pride puld downd.

A Kingdom founded in bloud.

Kindneſſe in Kings a ſure foundation.

To return to *Demetrius*, when *Alexander* was ſlain, hee was ſoon accepted by the *Macedonians* for King, but *Lyſimachus*, whoſe daughter *Antipater* had married held part of the Kingdom in the ſight of his ſon in law, yet *Demetrius* increaſing in power, and he having alſo other enemies ready to fight againſt him, reſtored the part, which he held to *Demetrius*, to enjoy his friendſhip. Then his ſon *Antipater* complayning, that he had taken his Kingdome from him, ſlue him. But *Demetrius* enjoyed not the Kingdome of *Macedonia* above ſixe or ſeven yeeres. For being puft up with his good ſucceſſe in atteining it, hee now meditated the recovering of his Kingdom of *Aſia* again, and to this end prepared an army of 100000 foot and 12000 horſe. *Seleucus* hearing of this joyned with *Ptolomee* and *Lyſimachus*, & theſe three kings altogether, wrote to *Pyrrhus* King of *Epirus*, a mighty man, to invade *Macedonia* promiſing him aid, moving him the rather hereunto, becauſe his wife upon a diſlike was gone from him, and married to *Demetrius*. *Pyrrhus* therefore invaded *Macedonia*, and *Demetrius* falling ſick, wan it with it eaſe, the people being in love with him for his great valour revolting unto him. *Demetrius* then diſguized himſelf and fled, but afterwards gathering more forces he went againſt *Seleucus*, and when hee was not able to ſtand againſt him he yielded himſelf unto him, but not being admitted to his preſence, he

By the deſire of more a Kingdom loſt.

was yet royally maintained with a ſtrong guard placed about him, as long as hee lived, which was three yeers after. *Pyrrhus* having gotten the Kingdom of *Macedonia*, held it not a whole yeer before he left it again to *Lyſimachus*, becauſe hee durſt not truſt the *Macedonians*, whom *Lyſimachus* had ſought to win from him by telling them, that it was a ſhame for them to be ſubject to the *Epyrots*, who were ſtrangers, and always formerly under the *Macedonians*. Thus then that kingdome came to a fift alteration, ſince Alexanders death, 1 to *Philip Arideus*. 2 to *Caſſander*, 3 to *Demetrius*, 4 to *Pyrrhus*, 5 to *Lyſimachus* King of *Thracia*.

The Princes of the Iews.
Anno 3662.
Simon High Prieſt.
Funccius chron.
Joſephus, antiq. lib. 12. *c.* 3.

Plutarch.

Dan. 11. 5.
The Septuagints tranſlation.

Tyrants ſoone cut off.

Iuſtin.

In this time *Joſeph* Prince of the Jews being dead, *Abner Semei* ſucceeded him, and ruled 11 yeers, and after him *Mattathiah* 12 yeers. And after *Onias* was *Simon* High-prieſt 13 yeers, and after *Simon*, *Eleazar* his brother 20 yeers, ſo *Funccius*, becauſe although *Simon* left a ſon called *Onias*, yet he was but a child, when his father dyed. In the beginning of *Eleazars* High-prieſthood, *Seleucus* the king of *Syria* removed many of the Jews to certain Cities, which he had built, as to *Antioch*, *Laodicea*, *Seleucia*, &c. to the number of 120000 of them, making them equall with the *Macedonians*, in ſo great favour were they with him for the good and faithfull ſervice which they had done him in his wars. To return again to the kings, *Pyrrhus* having left *Macedonia* to *Lyſimachus*, lived after this in quiet in his own kingdom, till that he had war with the *Romans*, but *Lyſimachus* made war vvith *Thracia* and *Heraclea*, *Ptolomee Lagi* having firſt made *Ptolomee Philadelphus* his ſon king, dyed, after that he had held *Egypt* 40 yeers. Then reigned his ſon 40 yeers alſo, being called *Philadelphus per antiphraſin*, becauſe he had ſlain both his elder brethren. He being king grew to greater power, then ever his father did, for he had 200000 foot, and 20000 horſe, 2000 chariots, and 400 Elephants, 1500 long ſhips, and 1000 others to carry proviſion for his army. He alſo received out of *Egypt* yearly, 14800 talents of ſilver, and of corne, 5000000 Artabs, being a meaſure that containeth three buſhels, and a third part, thus *Jerom*, who therefore applyeth that of *Daniel*, touching a Prince of large dominion to him. By his deſire was the Bible tranſlated out of Hebrew into Greeke, which tranſlation is called the Septuagints, becauſe 70 of the Elders of the Jews, ſent by *Eleazar* the High-Prieſt to *Ptolomee*, did ſeverally tranſlate it, neither was there any difference amongſt them all in any thing, ſee *Joſephus*, more at large upon this *Lib. Antiq.* 12. *Cap.* 2. About the ſame time that *Ptolomee Lagi* dyed, hot wars grew between *Seleucus* and *Lyſimachus*, *Lyſimachus* being 73, and *Seleucus* 77 years old, aud theſe two were the longeſt livers of all *Alexanders* Captains, and now the deſire of glory in their old age, brought them into the feild againſt one another, the one being King of *Aſia* and *Syria*, and the other of *Macedonia* and *Græcia*, yet neither of them content with his own moſt large Dominions, but ambitious of all. In this battell *Seleucus* prevailing, *Lyſimachus* was ſlain, as he was well worthy, for his unnaturall murthering of his own ſonne *Agathocles*, who had with good ſucceſſe fought many battels for him, but at length cauſed by him to be poyſoned, and ſo were many of his ſonnes more, being 15, inſomuch that he had ſcarce a ſonne left him when he dyed, and the like tyranny he exerciſed towards many of his Nobles, which made many of his ſubjects to revolt from him to *Seleucus*, to his great diſadvantage in this his laſt battell. *Seleucus* had but ſhort joy after this victory, for within ſeven moneths he alſo was ſlain by *Ptolomee Ceraunus* brother to *Lyſimachus* his wife, who thus came to enjoy the Kingdom of *Macedonia*, and *Antiochus Soter* the Kingdom of *Syria*, by the death of his father. *Ptolomee* having atteined to the Kingdom of *Macedonia*, was much troubled about the eſtabliſhing of himſelfe therein, for he feared in reſpect of *Antiochus*, whoſe father he had ſlain, of *Lyſimackus* his children, whoſe it had lately been, and of *Pyrrhus*, and the ſonnes of *Demetrius* whoſe it had been before. But *Pyrrhus* being now to make warre againſt the Romans, he made his peace with him, by ayding him with men and horſes for that expedition. For the family of *Lyſimachus*, he ſought a marriage with his widdow *Arſino*, being his own ſiſter, promiſing to be a tutour and father to her children. But contrariwiſe having prevailed in his ſuit, he ſlew her children, and drew her out of her City *Caſſandria*; baniſhing her into *Samothracia*. But this treachery went not long unrevenged, for before that he had continued a year in his Kingdom, the French comming againſt him, overcame and ſlew him, and cutting oft his head, carryed it about upon a Spear. So God never ſuffereth bloudſhed and treachery to goe unrevenged. And the like may be obſerved of *Arſinoe*, when ſhee was forced to ſee the death of her children, for ſhee before was the inſtrument, whom *Lyſimachus* her husband had uſed ſo unnaturally to poyſon his worthy ſonne *Agathocles*, and ſome other of his children alſo, to whom ſhee was ſtep mother, and therefore forward to make them away, that hers might be the more favoured. *Ptolomee* being dead, the French proceeded to waſte and ſpoyle the Countrey of *Macedonia*, but one *Soſthenes* a Macedonian, gathering forces together, ſet upon the French, and drave them away, and ſo having ſaved the Countrey from ſpoyling, obteined that Kingdom. About this time the Jews whilſt *Eleazar* was High-Prieſt, came into ſuch favour with *Ptolomee Philadelphus*, by meanes of the Bible, which by 72 Elders was tranſlated into Greeke at his requeſt, that they being 120000 of them diſperſed in his Dominions, were ſet at liberty, and ſo returned home into their own Countrey. And whereas many of them were in bondage, and ſo without injury could not be taken from their maſters, without paying their redemption money, he frankly payed for them all 460 talents of ſilver. But to put him on to this, God by his providence firſt ſtirred up *Demetrius Phalerius* the keeper of the *Kings* Library, when the King upon a time asked him how many books he had gotten together, and he anſwered 200000, and that he hoped ere long to make them up 500000, to tell the *King* that there were certain excellent books which the Jews had in their own tongue, moving him to ſend to *Eleazar* the High-Prieſt for them, and ſix Elders of every Tribe, who had skill both in the Hebrew and Greeke Tongues to tranſlate them. And when the *King* liking well the motion, prepared to ſend one *Ariſteus* a good man, and in great eſteeme with the *King*, moved him to ſet theſe men, whoſe God he acknowledged to be ſo worthy, and books ſo deſirable, at liberty from their ſervitude, being ſeconded by *Soſibius* and *Andreas*, Captains of the Guard, whom *Ariſteus* had deſired before to be aſſiſtant unto him; when *Ptolomee Philadelphus* ſent for the tranſlators, he alſo ſent great gifts to the Temple, *viz.* 100 Talents to buy Sacrifices, and other neceſſaries for the Temple, 20 golden vialls, 30 of ſilver, and five goblets, and a precious table to be dedicated; in deſcribing the ſumptuouſneſſe of all which, *Joſephus* is very large.

Murther puniſht.

Sin puniſht in the kind.

Iuſtin.

Ioſeph. lib. Antiq. 12. *c.* 2.

Friends to Gods people amongſt the heathen.

To return again to the Macedonians, the French increaſing their Forces, ſayth *Juſtin*, to 150000 foot, and 15000 horſe under *Brennus* their Captaine, entered *Macedonia*, and then eaſily overcame *Soſthenes* with his ſmall Forces that came againſt them, and made them flee into their Cities, they in the meane ſeaſon, waſting and ſpoyling their Countrey. And not being content with theſe ſpoyles, *Brennus* applyed his minde to rob the Temple at *Delphos* alſo, ſaying in a ſcoffing manner, that the gods being rich ought to lend unto men. They of *Delphos* being but 4000, being aſſaulted by 65000, ſlue many of them by caſting down ſtones upon them, and then by an earthquake, a peice of the mountain falling upon them, moſt of them periſhed, others being wounded at *Brennus* his perſwaſion ſlue one another, and he being moved by the anguiſh of his wounds ſlue himſelſe, of the whole Army all that remained being but 10000 were deſtroyed in divers places as they returned homeward. Thus preſumption upon their own ſtrength was puniſhed in theſe French and contempt of the Deity, although he whom they contemned were no god, but a devill, yet becauſe they knew none other, they eſcaped not.

Iuſtin.

Contempt of God puniſht.

Whilſt theſe things were done in *Macedonia*, *Pyrrhus* King of the *Epyrots* being deſired by the *Tarentines*, went and made war with the *Romans*. But although he were of great valour and had many Elephants, by which he much prevailed at the firſt, becauſe by them their horſmen were diſordered, yet hee never fought againſt them without great loſſe, ſo that even when he had ſometime the victory, he yet ſought peace with them. But they would by no meanes agree to treat about it, unleſſe he would firſt go out of their Countrey. At length Legats comming from *Sicily* to *Pyrrhus*, to offer unto him their Countrey, and deſiring him to come and help them againſt the *Carthaginians* and *Tyrians*, that invaded their Iſland: although hee was at the ſame time by letters out of *Macedonia* certified, that *Ptolomee Cerannus* was ſlain, and *Soſthenes* conſumed by the *French*, and invited to return and repoſſeſſe that kingdom, he yet choſe rather to go to *Sicilia*, and leaving ſome forces behind for the defence of *Tarentum*, went into *Scicilia* with 30000 men and upwards. When he arrived there, all the Cities readily yielded themſelves unto him, and ſuch ſucceſſe had hee in fighting againſt the *Carthaginians*, and other their enemies, that he ſoon made them flee into their own Countrey. Then he called himſelf King of *Epirus* and *Sicily*, and appointed one of his ſons to be King of *Sicily*, and another King of *Italy*, and waxing proud hee degenerated into a Tyrant. Hereupon the Sicilians began to revolt from him to the *Carthaginians*, inſomuch that he at that time being ſent for to ſuccour the *Tarentines* again endangered by the *Romans* in his abſence, took this occaſion to depart, ſaying, when he went, I leave *Sicily* for a *Palaſtra* to the *Romans* and *Carthaginians* to fight in, as indeed it afterwards fell out. In his return to *Tarentum* the *Mamertians* fought againſt him, but when one of them challenged to combate with him, he was ſo inraged, that with his ſword he preſently cut him aſunder in the midſt, whereat the reſt being amazed durſt not aſſault him any more. Comming to the *Tarentines*, he fought again with the *Romans*, but was overcome and therefore being weary of theſe wars, in which he had now been buſied, and in *Sicily* ſix years, he returned to recover the Kingdom of *Macedonia*, upon which *Antigonus* the ſon of *Demetrius* had entered after the death of *Ptolomee Cerannus* and *Soſthenes*, as being his right from his father. When *Pyrrhus* was come, he ſpoyled the Countrey, and giving battail to *Antigonus*, overcame and put him to flight, and when *Antigonus* had renewed his Army again, he was encountred by *Ptolomee* the ſonne of *Pyrrhus*, and ſo overcome and put to flight, that he had not above ſeven men left him, with whom he ſought now rather lurking places to hide himſelfe, then the Kingdom any more. *Pyrrhus* then being greatly puſt up with this victory, and becauſe that hereupon Embaſſadours of the *Athenians*, *Achivi* and *Meſſeni*, were ſent to congratulate him, ſet his minde upon the ſubduing of all *Græcia*, and *Aſia*, ſcoffing at *Antigonus*, as more fit for a pall then a purple. But ſuch pride went not long without a fall, which thus came to paſſe, *Cleonymus* who had right to the Kingdom of *Sparta*, for his harſh carriage, being rejected by the Citizens, and *Areus* his brothers ſon made King, ſent for *Pyrrhus* to come and help him. This he delayed not to doe, but went ſtreight with an Army of 25000 foot, and 2000 horſe, comming to *Lacedemonia* towards night, he thought it not ſafe to doe any thing againſt it till morning. The Lacedemonians or Spartans, that they might the better be able to encounter with him, and hold out, would have ſent their women away in the night, but they refuſing to live after the City deſtroyed, fell to working, together with the old men and boyes, all night in making of a Trench, all that were to be employed in the fight next day, reſting in the meane ſeaſon. When day appeared, the Spartans came to defend the trench, and fought againſt *Pyrrhus* and his men all day moſt deſperatly. The next day the battell being renewed, a Captain of *Antigonus* came thither, with a power from *Corinth* and *Areus* the King, with 2000 men out of *Crete*. But *Pyrrhus* having filled up the trench, ſo that he could ride over, entred the City, then his horſe being wounded with a *Cretian* arrow, fell down under him, and he hardly eſcaped by retreating. At the ſame time hearing that *Ariſtippus* and *Ariſtias*, two prime men of the Argine were fallen out, becauſe *Ariſtias* was for *Pyrrhus*, and *Ariſtippus* for *Antigonus*, he haſtened thither, being purſued far by the Spartans, and annoyed much by *Areus* in the way. To ſtay their purſuit he ſent his ſonne *Ptolomee* with ſome Forces againſt them, but he fighting manfully was ſlain. Then his Forces fled after *Pyrrhus*, the Spartans purſuing them. But *Pyrrhus* hearing that *Ptolomee* was dead, turned and revenged his death by the ſlaughter of many of them, then paſſing on to *Argos* he came thither, and finding the gate ſet open by *Ariſtias*, entered the City in the night. *Antigonus* then being in the upper parts, came down againſt him, and *Areus* with 1000 men entered

after

Plutarch.

Inſulting over the diſtreſſed.

By rigour a Kingdom loſt.

Women couragious.

after him, where they fought confuſedly till day light. At what time *Pyrrhus* ſeeing all full of armed enemies, and upon the gate a wolfe fighting with a bull, portrayed in braſſe, he was ſtricken, and thought to goe out of the City again, becauſe it had been foretold him, that when he ſhould ſee a wolfe fighting with a bull, he ſhould die, but whilſt he was endeavouring thus to doe, his own Souldiers that were without with his ſonne *Helenus* not knowing his minde, ruſhed in at the gate, and meeting his company ſtriving to get out, they hurt and ſlue one another, then an Elephant falling in the gate, they which were come in could not get out again, although they endeavoured it, nor any more come in to them. This *Pyrrhus* ſeeing, turned again to fight with his enemies, but receiving a wound from a common ſouldier, he immediately aſſaulted him to kill him, but in the inſtant a woman above, who was mother to that Souldier, fearing her ſonne, caſt down a great ſtone upon his head, whereby his ſcull was crackt, and then by another was his head cut off, and being gotten by *Antigonus* his ſonne, he haſtened with it to his father: But he was ſo far from joying in that fight, that he rated his ſonne and wept, and cauſed it to be magnificently buried, then hee tooke his ſonne *Helenus*, and ſent him away to his fathers Kingdom of *Epyrus* to reign in his ſtead, herein giving a notable example of moderation in victories, conſidering the uncertainty of the event of wars. And thus *Antigonus* re-obteined the Kingdom of *Macedonia*. And when the death of *Pyrrhus* was known at *Tarentum*, that City was ſoon yeilded to the Romans, and they ere long became maſters of all *Italy*. *Antigonus* the ſonne of *Demetrius*, called *Antigonus Gonatus*, did not long enjoy his Kingdom of *Macedonia* in quiet. For the French men who had ſeated themſelves in *Greece*, being called therefore *Gallograci*, fought divers times againſt him, but at length, when great diſtraction was foretold unto them by their Southſayers, they deſperately killing their wives and children firſt, thinking thus to appeaſe the gods, and fulfill the prediction, ruſhed in to the battell and were all ſlain, as ſuch unnaturall murtherers were well worthy. *Antigonus* ſeeing his men fleſht with this victory, thought it beſt to put them forthwith upon other atcheivements, and therefore he led them againſt the Athenians, hoping if he could ſubdue them, to make himſelfe King of all *Græcia*. But *Ptolomee Philadelphus* not willing to have him grow ſo great, ſent to help the Athenians, and *Areus* alſo, the King of the Spartans came to help them. But ſo ſtrongly were they beſieged on every ſide, that theſe helps loſt their labour, and notwithſtanding them, the Athenians were compelled to yeild to *Antigonus*, and he placed a Garriſon over them and departed to *Macedonia* again, where he found *Alexander* the ſonne of *Pyrrhus* invading the Countrey, but according to *Juſtin* by the tranſition of his ſouldiers, he ſoone loſt both his Kingdom and Army.

Pyrrhus his death foretold

Moderation in victory.

Murtherers ill ſucceſſe in war.

Iuſtin.

As for the Romans, they about this time growing moſt mighty, ſuffered by a very great peſtilence, and inquiring the cauſe, it was anſwered, that a certain veſtall virgin was corrupted, whereupon they thought to have buried her alive, but ſhee hanging her ſelfe prevented that. But it is to be noted hence, how odious a thing it is for ſuch as by their profeſſion ſhould live moſt chaſtly, to defile themſelves by fleſhly pollution. For not long before the like judgement followed upon the like occaſion, as they of *Rome* conjectured, becauſe ſuch wickedneſſe being in another veſtall virgin found out, and ſhee buried alive therefore, a terrible peſtilence came ſoone after, deſtroying many people, but ſpecially, women with childe.

Fleſhly uncleanneſſe judged.

Touching *Ptolomee Philadelphus*, he had a brother called *Maga*, who reigned over the Cyrenæans, and having marryed *Apame* the daughter of *Antiochus* the King of *Syria*, he for envie perſwaded him to make war upon his brother, but *Ptolomee* being aware of it, raiſed great forces, and ſent them againſt *Antiochus*, whereby that expedition was prevented. And now was the time of the war begun between the Romans and the Carthaginians upon this occaſion. The Mamertines being invaded by the Syracuſians, under the leading of their Captain *Hiero*, by whom they ſuffered much, (but *Hiero* for his valiant exployts, returning to *Syracuſe*, was made King) ſought ſome of them to the Carthaginians for help, and ſome to the Romans, for both were ſo mighty, that betwixt them was the dominion almoſt of all the world. The Romans debating long whether they

Polybius.

Zonaras.

Diodorus.

ſhould helpe the Mamertines being robbers of their neighbours the Syracuſians, and thereupon invaded by them, at length were over-ſwayed by the multitude, and did ſend to help them by *Appius Claudius*, one of their Conſuls, profit thus prevailing more then juſtice, becauſe the Carthaginians by gaining the Mamertines Countrey, were likely to be maſters of all *Sicily*, which the Romans thought would be dangerous unto them. But the Carthaginians fearing them, made peace both with the Syracuſians and Mamertines, having their City delivered unto them, and ſent a power to keepe the narrow Seas to prevent the Romans comming. Wherefore when *Appius Claudius* ſent *C. Claudius* before him with a few ſhips, he ſeeing the great power of the Carthaginians durſt not come at them, but with one little ſhip went to another place called *Meſſana*, and there ſpeaking with the Mamertines, told them that the Romans would onely help them againſt their enemies the Syracuſians and ſo depart home again. Hereby the Mamertines were ſo moved, that the affection of them all was drawn towards the Romans, and *Hanno* the Captain of the Carthaginians was glad to perſwade *Claudius* to make peace with the Carthaginians, but he refuſed, and thereupon *Hanno* threatned, that he would ſo drive away the Romans, that they ſhould not be able to come by ſo much ſea water as wherewith to waſh their hands. But by the help of the Mamertines, whilſt *Hanno* was in the Aſſembly, he was apprehended and impriſoned, and then being ſent away, was by the Carthaginians hanged. The Romans then were commanded by Heralds ſent from the Carthaginians, to depart from thence by a day. But they contemning this beſieged *Meſſana*, where alſo *Hiero* lay with his power, and then the Conſul feigning a departure towards *Rome*, returned again ſecretly in the night, and overcame *Hiero*, before that he knew of his comming. Then *Claudius* purſued him to *Syracuſe*, but when he wanting proviſion, was out of hope to win it at the preſent, he returned to *Rhegium*. The next yeare the Romans ſent both their Conſuls into *Sicily*, *Maximus* & *Craſſus*, who having taken many Cities, ſome by force, and ſome by yeilding, came at length to *Syracuſe*, where *Hiero* having fought ſome time againſt them, fearing their power deſired peace, and obteined upon condition of paying 100 Talents, and ſo he ſtill enjoyed his Kingdom, and was thenceforth aiding to the Romans to his end, and they fought againſt the Carthaginians, joyning his forces with theirs, and by this means left ſome of their own at home. The next yeare the Carthaginians fortified *Agrigentum*, another City in *Sicilia*, and put therein great ſtore of proviſion, and 50000 men, wherefore the Roman Conſuls being *Poſthumus* and *Manlius*, with their Legions beſieged it, and after five moneths proviſion growing ſcarce, both amongſt the beſieged and the beſiegers, after that *Hannibal* comming with a new Armie of above 5000 men, had cut off the proviſion that uſed to be brought to the Romans, they agreed on both ſides to come to a battell, and fought long on both ſides, till at length the Romans prevailing, great ſlaughter was made of them, and they who eſcaped fleeing into the City, iſſued out in the dead of the night, and ſo the City came into the hands of the Romans, which was an occaſion of a triumph at *Rome*, when theſe Conſuls returned. Thus the Romans prevailed by land, but the Carthaginians in the mean ſeaſon in all maritim places, by reaſon of their great ſtrength at ſea. This the Romans conſidering, they alſo began to prepare them a navy of ſhips, whereof hitherto they had but few, then *Amilcar* being made Ruler inſtead of *Hanno*, he ſent *Hannibal* to make warre upon the Romans on the coaſts of *Italy*. But he having by ſome of his Navy prevailed at the firſt againſt ſome of the Romans, when both the whole Navies came to the fight, was overthrown, and loſt 50 of his ſhips, and ſo returned with the reſt, being 100, unto *Carthage*. And this victory by ſea fell to the Romans by a new device of *Duilius* the Conſull, who had cauſed all the Roman ſhips to be armed with hookt irons faſtened to them, which were called *Corvi*, whereby they layd hold upon their enemies ſhips, when they approached unto them ſo faſt, that they could not get from them again, and ſo they boarding them fought and tooke them, whereas at the firſt the Carthaginians deſpiſed the Romans Navy for the rudeneſſe and ſtrange ſetting forth thereof.

About this time *Antiochus Soter* King of *Syria* and *Aſia*, dying, *Antiochus* his ſon called *Theos*, ſucceeded him, betwixt whom and *Ptolomee Philadelphus* there were divers and great battels, but at length an end was put hereunto by a marriage betwixt *Antiochus* and *Berenice*, *Ptolomees* daughter: of this ſee *Dan.* 11.6. and how little this availed for the making of a firme peace. For as *Jerom* upon that place hath it, he did upon the taking of *Berenice*, put down *Laodice*, whom he had before into the place of a Concubine, but afterwards being overcome with her love, he took her again, yet ſhe fearing him for his inconſtancy, provided poiſon to be given unto him by ſome of his miniſters, and ſo he dyed. For the Roman matters after *Duillius* his departure *Amilcar* fortified *Drepanum*, and leaſt it ſhould be an advantage to the Romans, overthrew the City *Ericinum*, and ſubdued almoſt all *Sicily*, but he was ſtopt in theſe his proceedings by *Florus*, and in a ſhort time all *Sicily* almoſt becomming ſubject to the Romans, they now feare not to make war againſt *Carthage* it ſelfe. Wherefore they ſet forth towards *Africa*, with a Navy of 330 ſhips, under the conduct of *Attilius* and *Manlius* Conſuls, and the Carthaginians came out to meete them with 350 under *Amilcar* and *Hanno*. When the two Navies were met, they fought a long time with great courage on both ſides, but at length the Romans having loſt 24 ſhips, and 30 on the Carthaginians part being drowned, *Amilcar* fled, and 63 ſhips more came in to the power of the Romans, who being animated by this victory, when they had repaired their Navy, went onto the Carthaginians Territories. Comming to their coaſt, there was a City called *Clypea*, which they firſt ſet upon and tooke, and after that many Towns and Caſtles, and many priſoners, whom they at their return caryed to *Rome*, being 27000, when they had won *Clypea*, they ſent home to the Senate to certifie what they had done, and to know their further pleaſure. The Senate willed one of the Conſuls, *Attilius Regulus* to ſtay ſtill with a competent army, and *Manlius* to return to *Rome*, which was done accordingly. The power remayning was 15000 foot and 500 horſe, and 40 ſhips, the reſt returned with *Manlius. Regulus* with theſe fought againſt all the forces of the *Carthaginians*, under their three Captains *Hannibal*, *Haſdrubal* and *Boſtar*, and overcame them killing 18000 of their men, taking 5000, eight Elephants, and 73 Cities or Towns, ſo *Eutropius*. Approaching then to *Carthage*, becauſe he thought, that he ſhould not take it during the time of his Conſulſhip, and that his ſucceſſour ſhould have the glory of it, he delayed the time about a treaty concerning peace, but his terms were ſo hard, that it was to no effect. But whilſt hee being puft up with his victories (ſuch he wrote boaſtingly to *Rome*, that hee had made the *Carthaginians* to ſhut up their gates for feare) and looks for no enemy to make head againſt him, behold *Xantippus* a *Lacedemonian* hired by the *Carthaginians* being come to the City, drew out their ſouldiers from their fears, and gave *Regulus* battel where he thought the ground fitteſt for the Elephants, and firſt by their means having overthrown the Roman horſemen, and ſlain many of them he prevailed alſo againſt their whole army, and tooke *Regulus* priſoner, and 500 others; *Eutropius* ſaith, that there eſcaped not above 2000 of the Romans, that were in *Regulus* his Army. But the Carthaginians requited *Xantippus* ill, by putting him into a leaking ſhip when he returned to *Greece*, being outwardly pitched over, that he might be drowned by the way, being willing that he ſhould periſh, leſt he ſhould carry away the glory of that victory. But he eſpying their deceit, went into another ſhip, and ſo eſcaped. But this their groſſe ingratitude went not long unpuniſhed. For the Romans hearing what had happened, immediately prepared and ſent out a great Navy of 350 ſhips againſt the Carthaginians, and they with 200 under *Amilcar*, went to meete with them, although with ill ſucceſſe. For they were ſoone put to flight by the Romans, and 114 of them taken. Then the Romans bending their courſe homeward again to triumph for this victory, met with a Tempeſt which wracked and drowned almoſt all their ſhips, even 384. The Carthaginians hearing of this great deſtruction of the Romans, tooke heart again, and ſent out *Haſdrubal* with 200 ſhips, and 160 Elephants into *Sicily*, who tooke *Agrigentum* and burnt it. The Romans ſo ſoon as they could repair their Navy, by building 220 new ſhips, joyning them to thoſe that eſcaped the former

Antiochus Theos.

Zonaras.

Eutropius.

Pride for victories hath a fall.

Ingratitude puniſht.

A Triumph prevented. *Oroſius.*

ſhipwrack happened with them being 200 to *Sicily*, where they beſieged and tooke *Panormus* the chiefe City of the Carthaginians in all *Sicily*, and many other Cities yeilded unto them. But paſſing from thence into *Africa*, they were repulſed, and having ſtickt a time in the quickſands, when they got off again they returned to *Panormus*, but at the very comming thither ſuch a tempeſt aroſe, as cauſed 150 of their ſhips to periſh. Thus theſe great conquerours had their Forces ſundry times ſore ſhattered and broken, wherefore the newes hereof comming to the Senate, they ſuppoſing that thoſe which went with their ſhips had not skill enough, made a Decree that thenceforth they would keepe no more but 60 ſhips to defend the coaſt of *Italy*, and ſo they ceaſed for a time from their Sea fights.

Funccius

Annomundi 3695, *Eleazar* the High-Prieſt being dead, *Manaſſeh* was High-Prieſt 27 years. And after *Mattathias Aſarmahat* was Prince of the Jews nine years, then *Artaxad Nagid* 10 years, and after him *Hagajeli* 8 years, then *Maſtoth Nahum* 7 years, in whoſe fourth yeare *Manaſſeh* begun. But for any thing done more touching the Jews all *Manaſſeh* his time, no rembmbrance is made by any writer.

To return to the Romans, they having by reaſon of their late great loſſes at ſea, forborne to doe any thing againſt the Carthaginians two yeares, the Carthaginians now thinking them fearfull and unable, ſent forth *Haſdruball* with an Army of 30000 horſe and foot, and 130 Elephants, who came to *Panormus* in *Sicily*, where *Metellus* the Conſul was, and without any hinderance on the Romans part, approached neere the City. But there without in the ditches, men being placed with darts and arrows, galled the Elephants, in whom their greateſt truſt lay, ſo as that partly by the wounds received from them, and partly from thoſe upon the walls, they were turned into a fury, and killed many of their own men, and diſordered their Army. This being by *Metellus* perceived, he preſently came out of the City with his men, and ſlue and put to flight the whole Army of the Carthaginians, ſome of the Elephants alſo were ſlain, and above 100 taken and ſent to *Rome*. The number of Carthaginians ſlain is ſayd to have been 20000, but to be revenged upon their Generall *Haſdruball*, they condemned and hanged him. Then they ſent *Attilius Regulus*, whom they had kept priſoner five years together with other Embaſſadours to *Rome* to ſue for peace and the exchange of priſoners, ſwearing him firſt, if he prevailed not, to return to *Carthage* again. He therefore having done his embaſſage, and being called into the Senate, to which he would not goe without the other Embaſſadours leave, ſayd unto the Senatours, that it was not for the profit of their Common-wealth to make peace, ſeeing they were ſo weakned by the deſtruction which was lately made by the Romans amongſt them, that they were not able any longer to withſtand their force, and as for changing of priſoners, there was no reaſon they ſhould harken to that, ſeeing they had many, but the Carthaginians no more but him an old man, and a few others. And when notwithſtanding that which he ſayd, he ſaw the Senate inclining for his ſake to agree upon a change of priſoners, he told them that he had drunke poyſon, and therefore could not live long, and ſo at his own importunity being permitted, he returned to *Carthage*, and was put to a moſt cruell death, by being ſet in a narow veſſell full of pricks moſt ſharpe on all parts whereby he was compelled continually to ſtand upright, and ſo dyed for want of ſleepe. The Romans ſo ſoone as they heard of it, delivered the chiefe of *Carthage* whom they had priſoners there into the hands of *Regulus* his ſonnes, who put them likewiſe to a cruell and tormenting death.

Oroſius.

Zonaras.

The conſcience of an oath in an Heathen.

Theſe things being done, the Romans preparea great Navy again of 200 ſhips, and ſend with them their two Conſuls into *Sicilia*, and there they beſieging *Lilibeus*, which was a ſtrong City with walls, ditches and towres, were manfully repulſed by *Annibal* the ſon of *Hamilcar*, who was ſent with 4000 *Carthaginians* to defend it. Wherefore the *Romans* prepared for a longer ſiege, which being heard at *Rome*, another new Conſul *P. Claudius* was ſent with a ſupply of 10000 more, who came to *Drepanum* by the way, thinking to oppreſſe *Aderbal* that kept the City unawares. But he ſeeing the enemies comming, although unexpe-

Peace offered and refuſed ſucceeds ill to the Romans.

ctedly, took courage to fight againſt them, and ſuddenly having exhorted his men to fight couragiouſly ſet upon them, which *Claudius* ſeeing, who lookt for no reſiſting but yielding, he being much diſmayed cauſed his navy to turn back, but the *Carthaginians* being nimbler and more expert at Sea-fights, and knowing the place better ſoon ſlue and took many of them, and 93 of their ſhips, *Claudius* eſcaping with only 30 ſhips. *Diodorus* ſpeaks of more then 100 ſhips taken, and yet there were but 90 *Carthaginian*, and ſayth, that in this battell 8000 *Romans* were ſlain, and 20000 taken priſoners, but not one *Carthaginian* ſlain and few wounded, which purchaſed great glory to *Adherbal* amongſt the *Carthaginians*, and much hatred againſt *Claudius* amongſt the *Romans* ſo that hee was adjudged to death. *Florus* ſayth, that *Claudius* had in contempt of a divination by chickens let out of a cave, that would not eat, bidden them to be caſt into the Sea, ſaying, if they will not eat, I will make them drink. But it was noted, that in the ſame place his Navy was overthrown, and ſo he had ſorrow for his prophane mirth, as it was by thoſe heathens accounted. In the mean ſeaſon, whilſt *Junius* was bringing proviſion by Sea to the *Roman* army, which beſieged *Lelibeus*, *Adherbal* ſent away *Cathalob* with 30 ſhips to the *Lelibean* coaſt, adding alſo thereunto 70 more, which came from *Carthage*. This bred great troubles to the *Romans*: for now the Queſtors, who were ſent before by *Junius*, being neer the Coaſt were chaced away by *Cathalon*, fleeing to land in another place, and at the hearing of this tumult, the Governour of *Lelibeus* came forth with his army upon the *Roman* beſiegers, and overthrew them, and after this *Junius* the Conſul comming on with the reſt of his Navy, not knowing what had hapned, was alſo made to flee deſperatly to a dangerous part of the Sea, where the *Carthaginians* durſt not follow, but there they were ſo ſhattered amongſt the rocks, that they all periſhed, that is, the ſhips with their proviſion, but *Junius* by reaſon of the ſhoare being neere eſcaped and came to *Syracuſe* and ſo did moſt of his men. Then bethinking himſelf, what courſe to take to redeem his credit he got *Eryco* in *Sicily* by treachery, whereupon hot Wars aroſe between the *Romans* and *Carthaginians* divers yeers, but no notable exployt was done on eyther ſide all that time, the *Romans* ſince their great loſſes at Sea wanting a Navy.

Diodorus.

Florus.

A contemner of Divinations

Eutropius.

In this interim *Ptolomee Philadelphus* dyed, when he had reigned 40 yeeres, and ſoon after *Antiochus Theos*, King of *Syria* and *Aſia* by poyſon, as was ſayd before. In the Kingdom of *Egypt*, *Ptolomee Energetes* ſucceeded his father, and in *Syria Seleucus Callinius* obteined the Kingdom, who was the ſon of *Laodice* his wife, which had poyſoned him. He being King by the inſtigation of his mother put *Berenice* and her ſon to death, that he might reign the more ſecurely. The manner was thus, ſhe fled with her ſon into *Daphne* in the Suburbs of *Antioch* of *Syria*, and took ſanctuary in *Apollo* his Temple. But being by *Seleucus* beſieged there many came to ayd her, and her brother the King of *Egypt* alſo prepared a great power to help her, but when *Seleucus* could not by force, he took her by policy and ſlue both her and her ſon before that *Ptolomee* could come. To be revenged for this murther *Ptolomee* comming into *Syria*, drew many of *Seleucus* his ſubjects to take part with him through a deteſtation of that his wicked deed and his mothers, for they hated them for their cruell murthers. Then hee took *Laodice* and put her to death, and ſubdued a great part of *Syria*, and invaded *Babylon*, yea, *Jerom* commenting upon that part of *Daniel* where this is propheſied of, ſayth, that hee took alſo *Silicia*, and carryed away into *Egypt* at his return 40000 talents of gold and precious veſſels, and 2500 Images, which had been formerly carryed out of *Egypt* by *Cambyſes*, when hee took *Egypt*, for which the *Egyptians* gave him the ſirname of *Energetes*, or Benefactour. And had it not been for the news of diſſentions ariſing at home, which came unto him, cauſing his return, hee would have ſpoyled *Seleucus* of all his Kingdom, ſo juſt are Gods judgments even amongſt the Heathens for cruelty and murther. For the *Jews* matters, *Manaſſeh* the high-prieſt dying about the time of *Philadelphus* his death, a new high-prieſt ſucceeded called *Simon Juſtus*, who lived after this 28 yeers, ſo *Funccius*, but *Joſephus* placeth *Onias*, the ſon of *Simon Juſtus* next unto *Manaſſeh*, ſaying, that hee was puſillanimons and covetous, inſomuch that hee would not part with tribute to

Ptol. Philadelphus dyes.
Antiochus Theos dyes.

Iuſtine.

Murther revenged.

Anno Mundi
3722.
Funccius chron.
Joſephus, antiq. lib.12.c.3.

Ptolomee Euergetes being now by the conqueſt of *Syria* become Lord of *Iudea* alſo. But *Ptolomee* ſent unto him to threaten him, if he paid it not, to divide his Countrey amongſt his Souldiers, and to bring in new colonyes. And when *Onias* was not moved by all this, but neglected the meſſage, come what would come, there was one *Ioſeph* his ſiſters ſon by *Tobias*, that was much grieved at it, and therefore expoſtulated with his Uncle about it, and deſired him if he were moved ſo much at parting with the money, to goe to the King, and to get part of it remitted. But he refuſing ſo to doe, he with his leave, undertooke the Embaſſage, and having firſt comforted the people, and entertained the Kings Embaſſadour, and given him precious gifts, whereby his affection was much moved towards *Ioſeph*, followed after him into *Egypt*. The King being before his comming ſtirred up by the good report of the Embaſſadour, to a deſire to ſee him, enterteined him very courteouſly when he came, bidding him to come up into the chariot. Then the Embaſſadour being preſent, began to accuſe *Onias* of great neglect, but *Ioſeph* anſwered that he was an old man, and old men and children had oftimes mindes alike, but ſayth he, we young men will not be wanting to doe our duty, ſo that there ſhould be any juſt cauſe to complain. With this the King was ſo moved in his affection towards him, that he was lodged in his Pallace, and eat bread before him. Now it happened ſo, that Tributes at this time were brought in from *Celoſyria*, *Phœnicia*, *Iudea* and *Samaria*, unto 8000 Talents, but *Ioſeph* ſaying, that they had conſented together to deceive the King, for there might twice ſo much be raiſed in thoſe Countreys, and he would undertake to doe it, the King asked him what ſurety he would put in to doe ſo, and he anſwering, good and honeſt perſons, even the King and the Queen, which ſhould be ſureties to one another for him, the King laughed, and without ſureties committed the gathering of Tributes to him. Then he deſiring had 2000 horſemen allowed him, and comming to *Aſkelon*, where they derided him, he tooke and put to death 20 of the chiefe, taking their goods to the value of 1000 Talents, and ſent them to the King. Others being warned by their example, opened their gates unto him, and ſo he gathered very much money, which he ſent to the King and Queen, and great gifts to divers about the Court, whereby he got himſelfe many friends. And ſo he lived 22 years in great honour and reputation, in which time he begat ſeven ſonnes of one wife, and one called *Hircanus*, of his brothers daughter, whom hee tooke to wife upon this occaſion. Being at *Alexandria*, where he ſaw a faire woman at a feaſt, come up to dance before the King, he was taken with the love of her: but becauſe ſhe was an alienigena, and ſo it was unlawfull for him to marry her, he dealt with his brother, who had a daughter there marriageable, by ſome means to procure him the enjoyment of that dancer, he promiſed to doe his beſt, but preparing his own daughter brought her to his bed, and ſo hee lay with her, and having done ſo divers times, and being more inflamed with love towards her, he complained to his brother, that he knew not how to get his affection off from this woman, then hee ſayd, that he ſhould not need, for hee might have her to his wife, being his daughter. *Ioſeph* being glad to heare this marryed her, and the ſon *Hircanus*, whom hee had by her in wiſdom excelled all his brethren. Therefore his father having tryed him and them, when he was but thirteen years old, acknowledged him his only genuine ſon. Now he tryed them thus, hee ſent them to bee taught by ſkilfull Maſters, but after much time finding, that they profited not, hee gathered, that they wanted wit: then hee ſent *Hircanus* with 300 yoke of Oxen afar off to plow and ſow, but ſecretly withdrew the leather thongs, wherewith they ſhould be tyed together. The husbandmen, that went with him miſſing theſe would have had him ſent one home to his father to fetch them, but he loth to loſe ſo much time would not, but cauſed ten Oxen to be killed, and of their hides thongs to be made, and with the fleſh he fed the men. This his father hearing applauded his wit and loved him above all the reſt, for which they hated him and ſought his death. Unto this *Joſeph Funcius* reckoneth 60 years, but *Ioſephus* ſpeaks only of 22 years, in which hee continued Tribute-gatherer to the King of *Egypt*, and ſayth, that his Uncle *Onias* the High-prieſt dyed about the ſame time that he dyed, his ſon *Simon* ſucceeding him, and that after his

Funccius.

his death *Ioſephs.* ſons ſought the life of *Hircanus*, but he leaving *Ieruſalem* dwelt beyond the River *Iordan*, where hee fortified himſelfe and made daily excurſions upon the *Arabians*, and having lived thus ſeven years, till the King of *Egypt* was dead, and *Seleucus* the King of *Syria* alſo, whom *Antiochus Epiphanius* ſucceeded, he fearing his power, becauſe he had ſpoyled the *Arabians*, ſlue himſelfe, and ſo all his poſſeſſions came into the hands of *Antiochus Epiphanes*. Hitherto *Ioſephus*.

To return to *Seleucus* the King of *Syria*, when he loſt ſo much of his Kingdom by *Ptolomee*, the Parthians alſo revolted from him, and ſet up a King of their own called *Arſace*, from whom all the Kings of *Parthia* ſince have had their names. After that *Ptolomee* was returned into *Egypt*, *Seleucus* prepared him a great Navy to bring thoſe Cities again to his obedience, which had revolted from him to *Ptolomee*, but a tempeſt ariſing they were all broken, and his men for the moſt part drowned, which is to be noted, becauſe he had formerly murthered *Berenice* and her ſonne, whoſe innocent bloud cryed for revenge. But the people who had falne from him, after they ſaw him thus puniſhed, did voluntarily taking compaſſion upon his miſery, ſubmit themſelves again unto him: But little joy had he of this, for he now meditating revenge upon *Ptolomee*, prepared an Army to fight againſt him, but was ſoon overcome and made to flee into *Antioch* the chiefe City of his Kingdom full of fear. From thence he wrote letters to his brother *Antiochus*, deſiring his aid againſt *Ptolomee*, and offering him all *Aſia* within the mountains of *Taurus* for his help. *Antiochus* hereupon, although he were but 14 years old, immediately began to think with himſelfe, how he might get his brothers whole Kingdom from him, and therefore hiring many French men, he inſtead of helping, made war againſt his brother, having from hence the name of *Hierax* or *Hanke*, In that battell *Antiochus* prevailed, then the French thinking *Seleucus* to be ſlain, ſought to kill *Antiochus* alſo, that they might more freely pillage the Countrey, but he perceiving it ſent them away, giving much gold unto them. Of this diſſention *Eumenes* the King of *Bythinia* taking advantage came againſt *Antiochus* and overcame him, and ſo poſſeſſed a great part of *Syria*, but the two brothers ſtill ſeeking the deſtruction of one another, fought another battell, wherein *Antiochus* was overcome, and fled firſt to his father in law *Artimenes* King of *Cappadocia*, and when he could not be ſafe there, he went and yeilded himſelfe to *Ptolomee Energetes*, who put him in ſafe cuſtody: but he by the help of an vvhore eſcaping, vvas ſlain by robbers as he fled avvay. And *Seleucus* his brother, vvhen he had lived obſcurely 20 years King, having loſt his Kingdom by falling off his horſe, dyed about the ſame time. Thus both he that perfidiouſly hauked after his brothers Kingdom, and his brother that feared not to reign the more ſecurely to imbrew his hands in innocent bloud, had their reward for a warning to all others.

Apoiatt.

Murtherous *Seleucus* judged.

Iuſtin.

Antiochus Hierax.

Perfidie puniſht.

To return again to the *Romans*, they having hitherto wanted a Navy, ſince the great loſſe ſuſteined by *Iunius*, now after divers yeers took heart to prepare one and to ſet to Sea again, the firſt occaſion whereof was the revolt of certain *French* men from the *Carthaginians* for their ill uſage of them, to the *Romans*, who all ſo betrayed a Garriſon unto them, committed to their cuſtody. For to ſome ſhips thus obteined, and ſome of private Citizens they added many more. And now firſt they hired forreigners alſo to ſerve in their Wars, which they never did before, when all their publike treaſure was ſpent in making ſhips, private perſons at their own coſt made ſome one, ſome two and ſome more *Quinqueremes*, after the *Carthaginian* manner, conditioning, if they had good ſucceſſe, to be repaid their charges again. Thus their Navy became 200, according to ſome 300, according to others, many more, when it was ready, *Poſthumus* being Conſul was held by the High-prieſt *Metellus*, becauſe he was alſo a *Flamen* of *Mars*, to attend upon the ſacrifices, ſo that hee could not go out with it. Wherefore two *Pretors* were made, which might go forth, the one with the Tribune to war, and the other remayn at home with the other Tribune to govern the City, and therefore after this there never went out two Tribunes to War together any more. Pretors being made, *Valerius* one of them went with *Catulus* a Tribune, taking this whole

Navy with them into *Sicilia*, where they firſt ſet upon *Drepana*, and when they had battered the walls, and almoſt taken it, *Catulus* was wounded in the thigh, being with much adoe, carryed out of the fight. The Carthaginians hearing of the Romans comming forth again with a Navy, prepared theirs without delay, conſiſting of 250 ſhips, wherein they alſo carryed great ſtore of proviſion, thinking therewith to victuall *Eryce*, and then the ſhips being lightened to fight with the Roman Navy. But *Catulus* fearing this, prepared to encounter with them, whilſt they were heavie with their loading, and did ſo, and prevailed ſo far againſt them, that he ſunke and tooke moſt of them, and *Hanno* the Generall of the Carthaginians fleeing back to *Carthage* with a few ſhips, was at his return taken and hanged up. The Carthaginians having their Forces thus broken, ſent an Embaſſage to the Tribune, ſuing for peace. This he granted, being alſo ſore ſhaken in his Forces by this fight, but his conditions were theſe. *The Carthaginians wholy to leave* Sicily. *They muſt make no war with* Hiero. *They muſt not arme againſt the* Syracuſians. *They muſt reſtore all Captains of the* Romans *gratis. They muſt pay* 2200 *Talents to the* Romans *in* 20 *years*. But the Senate being conſulted with, ten Embaſſadours were ſent, who added that they ſhould pay 1000 talents more forthwith, and 2200 before mentioned in 10 years, and leave all the parts between *Italy* and *Sicily*. Thus ſayth *Polybius*, the warre which had laſted 24 years between the *Romans* and *Carthaginians*, had an end. But yet neyther were the *Carthaginians* free from war after this, nor yet the *Romans*. For the *Carthaginians* vvere vvaſted vvith a civill vvar againſt their ſtipendaryes, vvho being diſmiſſed by *Hamilcar*, and not payd as he appoynted, that they might return every one to his own home, made an head, and fought againſt the *Carthaginians* many bloudy battells, and this was called the *Lybian* War, vvhich according to ſome laſted three years, according to others foure, in all vvhich time the calamities ſuffered by the *Carthaginians* vvere very great, but at length the ſtipendaryes vvere overcome by *Hamilcar*, and fled avvay into *Sardinia*. During the time of this *Lybian* Warre, ſome of the Romans brought proviſion over to the ſtipendaries, but they vvere by the *Carthaginians* beaten at Sea, and their laded ſhips taken, and vvith them 500 men, vvho vvere put in priſon. This vvas at the firſt taken ill by the Senate, but afterwards upon an Embaſſage ſent by the *Carthaginians*, all men vvere prohibited carrying any more proviſion to the ſtipendaryes, but allovved to carry vvhat they vvould to the *Carthaginians*, and they ſent home all the *Carthaginian* priſoners alſo, vvhom they had taken at the Sicilian Warre. The *Romans* vvhilſt the *Carthaginians* had civill vvars vvith their ſtipendaryes, had a ſhort vvar vvith the *Faliſci*, a rich people then in *Italy*, becauſe they had abuſed a Tribune, a Tribune of the people. But the Conſuls going both to fight againſt them, ended it vvithin ſix days, ſlaying of the *Faliſci* 15000 men, puniſhing them vvith the loſſe of halfe their land, and razing their City. And then firſt vvas the gate of *Ianus* ſhut, in token of the ceſſation of vvars, but the next yeare it vvas opened again. Novv *Numa Pompilius* vvas the ſecond King of the Romans after *Romulus*, *Anno Mundi* 3251, and this ſhutting of the Gate of *Ianus* his Temple vvas, *Anno* 3727, that is, 476 yeares after, vvhereby vve may ſee both vvhat a long time the Romans vvere in grovving to this greatneſſe, and vvhat an unquiet and turbulent Nation they have alvvays been ſince *Romulus* their firſt King, from vvhom they take their name, who was both before his reigne, and all the time thereof a great warriour. Before him, *Italy* was called the Kingdom of the Latines, being firſt founded by *Kneas* a Trojan, who came from *Troy* after the deſtruction thereof, to *Latinus* a King here, whom *Funccius* calls his father in law, *Anno Mundi* 2786, and therefore after his name it was called *Latinum*. In this Kingdom reigned *Eneas* three years, and after him his ſonne *Aſcanius*, and after him others to the number of 15, of whom *Amulius Silvius* was the laſt. For he having a brother called *Numitor*, that had one only daughter, to whom of right the Kingdom belonged, as being his elder, expelled him from the Kingdom, and that there might be no hope of iſſue by his daughter, he made of her a veſtall virgin. But ſhee *Anno* 27 of his reigne, loſt her virginity, and brought forth two children at a birth, called *Romulus* and *Remus*, for

Polybius.

Polybius.
Diodorus.

Plutarch.

The Latines.
Funccius

for which ſhee was buried alive, as the manner was, but her two children were expoſed upon the banks of the River *Tyber*, and being found by *Fauſtulus* the Kings cowheard, they were brought home to his wife, whom the neighbours for her rapacity called *Lupa*. ſhee alſo being beautifull playd the whore for gain, and therefore from her to this day, the Stews are called *Lupanaria*. When theſe youths were but 17 years of age, they tooke Armes, and having gathered together a company of ſheepherds and robbers, they fought againſt *Amulius*, and having ſlain him, reſtored their Grandfather *Numitor* to his Kingdom. Then they built *Rome*, and after *Numitor*, *Romulus* reigned there 37 years, ſubduing divers peoples about, for which he triumphed thrice. *Numa Pompilius* ſucceeded him, and reigned in great peace 43 yeares, till that he dyed with age. He was a moſt vertuous and moderate King all his dayes, giving himſelfe wholy to ſacred buſineſſes, and to promote husbandry whereby ſuſtenance might come in for the feeding of the people after him. *Tullus Hoſtilius* was the third King of the Romans 32 years, being at the laſt burnt with all his family in his own houſe falling on fire. *Ancus Martius* the fourth King 34 yeares. *Tarquinius Priſcus* the fifth King, 38 years. *Servius Tullus* the ſixth, who ſubdued *Hetruria* 44 years, and then was ſlain by *Tarquinius Superbus*, and he became the ſeventh and laſt King 25 years. From thence forward the City was governed by Conſuls from *Anno* 245 of the Cities building, to 346, From thence *Tribuni Mil.* ruled untill *Anno* 388. From thence the government returned again to Conſuls, untill *Anno* 707, at which time *Julius Caſar* became Emperour. Queſtors were ordained as before is ſayd, in the time of Conſuls, and Dictatours were before Emperours.

To return to the hiſtory of the *Romans* and *Carthaginians*, the ſtipendaries that eſcaped in the *Lybian* Wars, fled to *Sardinia*, and invited the *Romans* thither to their ayde. They being willing to take any opportunity to enlarge their Empire, rayſed forces and went to *Sardinia*. The *Carthaginians* under whom *Sardinia* had hitherto been, fearing, after that they had been ſo much waſted with Civill Wars, to encounter again with ſo potent an enemy, although manifeſt wrong were herein offered unto them, yielded them *Sardinia*, and to pay moreover 1200 talents to continue their peace. But they ſent out *Hamilcar* into *Spain* to ſubdue thoſe parts, beginning alſo to revolt from them, who took with him his ſon *Hannibal* being but nine years old, and made him ſweare always to be an enemy to the *Romans*. In *Spain* *Hamilcar* having proſpered nine years, at length was put ſo hard to it by King *Otiſſen*, at the ſiege of the City *Helice*, that he was forced to take into a River and was drowned there. Then *Haſdrubal* his ſon in law ſucceeded him, and having ſubdued 12 Cities in *Spain*, he built a City there by the Sea coaſt, and called it *Carthage*, but when hee alſo had fulfilled nine years, hee periſhed by poyſon treacherouſly given unto him by a familiar friend. All this while the *Carthaginians* enjoyed peace with the *Romans*, who were glad to renue it by reaſon of the *French*, of whom they were continually affraid. For they made great preparations againſt them, and therefore they were now buſied altogether in preparing to reſiſt them. At length the *Romans* had certain news of their comming beyond the *Alpes* by *Hetruria*, at which both *Rome* and all *Italy* was terrified. For they had anſwer from their South-ſayers, that the *French* and the *Grecians* ſhould paſſe the City, whereupon they took a *French* man and woman, and a *Grecian* man and woman, and buried them alive in the *Boian* Market, thus ſeeking to fulfill the propheſie. But yet they could not but feare greatly, and ſend to the *Venetians* for ayd and to other peoples neer the *French*, by reaſon whereof the *French* came but with 50000 foot and 20000 horſe, the reſt of their army being left to oppoſe the *Venetians* and others, if they ſhould attempt any thing againſt their Countrey in their abſence. But the *Romans* went forth with all the power that they could make in *Rome* and in all *Italy*, neyther old men, nor Prieſts being ſpared. So there were of their whole forces 700000 according to ſome, 800000 according to others, whereof part went to *Ariminum*, under *L. Æmilius* Conſul, part to *Hetruria* with a Pretor, and part to *Sardinia* with *Attilius* the other Conſul. Thoſe that went to *Hetruria* with the Pretor, came firſt to the enemy towards night being 50000 foot and 4000 horſe. The *French* in policy cauſed their

Zonaras.

foot to march away in the night, commanding their horſe to follow them in the morning. The *Romans* when it was day light ſeeing none but horſmen ſet upon them, and as they went away purſued them. But when they were come to their footmen, they altogether fell ſo fiercely upon the *Romans*, that they ſlue of them 6000, and purſued the reſt unto a certain hill to which they fled. But in the night following, hearing of another army that was comming againſt them, they conſulted about going away with the huge prey, which they had already taken without ſtaying at this time to fight any more. For the Conſul *Æmilius* was now come out of *Arimmum* to help the Pretour with his company upon the hill. Hee therefore finding, that the *French* were gone, purſued them, but whilſt they were fleeing before him, behold the other Conſul *Attilius* came alſo with his army out of *Sardinia*, and having learned by ſome fore-runners of the *French* army, whom he took, that the *French* were now incloſed betwixt his and *Æmilius* his army, he ſet ſo haſtily upon them that hee was ſlain, yet the battell in time went againſt the *French*, who fought moſt valiantly for their lives, and there were ſlain of them 40000, and 10000 taken priſoners, vvhereby the *Romans* were delivered from all their fear of them.

To return again to the Kingdom of *Syria*, *Seleucus Calin:* and *Hierax* his brother being dead, *Seleucus Ceramnus* ſucceeded in that Kingdom, being ſon to *Seleucus Celimachus*. And finding that *Attalus* King of *Pergamus* had taken away a great part of his fathers kingdom as far as the mountaine *Taurus*, hee firſt prepares to fight againſt him, joyning with him *Acheus* a Prince, his kinſman, but when he had vvith him, and a great army proceeded as far as the ſayd mountain, he before any battell fought periſhed by poyſon. *Acheus* his kinſman took and executed the traitours, and behaved himſelf ſo in managing this War alone, that he recovered again that part of *Aſia* from *Attalus*; and vvhen the people vvould have had him for their king being moved by his great vviſdom and valour, hee vvas ſo far from ambition, that hee refuſed it, and kept it for the other ſon of *Seleucus Calin:* being yet very young, called *Antiochus Magnus*. And being by him ſet over thoſe parts he was faithfull unto him for the ſpace of tvvo years. But then partly being prickt vvith ambition for his good ſucceſſe, for he had driven King *Attalus* into his City *Pergamus*, taking all the Countrey home to *Pergamus* from him, and partly by the inſtigation of others, hee tooke upon him to be King. *Antiochus* hearing of this, and being yet but a youth, he was adviſed by *Epigenes* the chief Captain of his army to take his forces, and in perſon to go and fight againſt his rebels: but *Hermias*, the Governour of the *Kingdome* of *Syria* under the *King*, being a wicked and cruell man, and hating greatly *Epigenes*, cryed out againſt him, as ſeeking to draw him forth with a few to the hazarding of his life, and perſwaded him rather to bend his forces againſt *Ptolomee* to be revenged for the wrongs done to his father, and to recover from him that part of *Syria* which he had taken away. And for *Acheus* he deviſed a letter, as if it had been by him written to the King, wherein he certified him, that *Ptolomee* had ſought to move him to take the Crown upon him, promiſing great ayd of men, money and ſhips. Hereby the young King comming to a better opinion of *Acheus* and his complices followed the counſell of *Hermias*, and prepared to goe againſt *Ptolomee*. But one *Molon*, who together with a brother of his, had conſpired with *Acheus* fighting againſt the *Kings* Captains in thoſe parts, overcame them, and tooke certain Cities, of which *Antiochus* being advertiſed, he thought to deſiſt from his enterprize againſt *Ptolomee*, and to goe in perſon againſt his rebels. But *Hermias* again perſwaded him that it was the unskilfulneſſe of the other Captains which cauſed their overthrow, and therefore to ſend another more expert againſt them, and hold on in his way againſt *Ptolomee*, ſaying, that it was not fit for a *King* in perſon to goe againſt Captains, but againſt a *King*. But when a new Captain was ſent, he at the firſt encounter was alſo ſlain. Then the *King* conſulted again with his Officers, and reſolved to goe in perſon againſt the rebels, *Hermias* alſo being forced to yeild unto it. But when they were upon the way money failed to pay the Souldiers, at which the *King* being much troubled, *Hermias* offered to ſupply him, if ſo be that he would ſend away *Epigenes*, becauſe he

Void of ambition.

Polybius.

Counterfeit Letters.

he ſayd, they two ſhould never agree. To this the *King*, though very unwilling, conſented, and charging *Epigenes* to ſtay in A*pamea*, where they then were, he himſelfe with *Hermias* and his Army being now payd, advancing forward, *Hermias* ſet a trap for *Epigenes*, by A*lexis* the keeper of the Tower of A*pamea*, whom he corrupted by gifts, ſo that he wrote Letters as comming from *Molon* to *Epiganes*, and procured a ſervant of his to put them ſecretly amongſt other writings of his Maſters. Then he challenged *Epigenes* for receiving Letters from the Rebels, but he denying it, A*lexis* ſought amongſt his papers, whereby he convinced him, and ſo he was executed. The *King* came to *Antioch*, and having wintered there, in the ſpring he went againſt the Rebels, till he came neere unto them. *Molons* forces having begun to skirmiſh with his, he preſently fearing the revolt of his Souldiers to their King, retired five miles back with his Army, and in the night attempted to ſet upon the Kings unawares. But this project not ſucceeding, becauſe it was diſcovered, he was forced next day to fight with the King, but in the fight the left wing turning to the *King*, he deſpaired and ſlue himſelfe, and ſo did many more of his complices. And this was a common remedy in thoſe dayes to men that were in a deſperate condition For *Cleomenes* alſo the *King* of the Spartans, together with 13 others with him, when they were in danger in *Egypt* to be taken by their enemis, and ſaw no way to eſcape, did the like. *Antiochus* joyfull of this ſucceſſe, tooke the ſpoyle, and pardoned the common Souldiers. Then he ſent to *Acheus* to challenge him for his treachery, but becauſe he had a greater deſire to recover *Syria* out of the hands of the *King* of *Egypt*, he deferred to goe againſt him, and turned to make this recovery. But by the way I cannot omit the juſt judgement of God upon *Hermias*, that out of his hatred againſt *Epigenes*, had procured his death moſt treacherouſly, as hath been before ſhewed. *Apollophanes* the *K*ings Phiſitian being deare unto him, fearing leaſt he might ſomtime be ſerued by him, as *Epigenes* had been, upon a time told the *King*, that he had need looke to himſelfe, leaſt by the treachery of *Hermias*, both he and his freinds ſhould be brought to deſtruction, telling him how he had dealt with his freind *Epigenes*. The *King* confeſſed that he hated him, and therefore tooke his Phyſitians counſell to feine himſelfe ſick for a time, that his Princes might withdraw, and onely one by one take their turns to come and viſit him. When *Hermias* came, it was ſo ordered, that the Phyſitians commanded the *King* to walke out to take the aire, *Hermias* went with him, and the *King* after a while withdrew himſelfe as weary: whilſt *Hermias* waited his comming out again, he was ſuddainly diſpatched by the *Kings* attendants, being thereunto before appoynted, and when his death was heard of, ſo great was the peoples hatred commonly againſt him, that the women fell upon his wife, and their children upon his children, and ſtoned them to death. To return to *Antiochus* his expedition to recover his Kingdome of S*yria* from the King of *Egypt*. *Ptolomee Energetes* was dead, and *Ptolomee Philopator* was *King*, invading, as *Juſtin* ſayth, the Kingdom by making away both his father and mother, for which cauſe hee was *per antiphraſin* called *Philopator*, a lover of his father. But *Polybius* ſayth, that *Ptolomee Energetes* dyed of his naturall death, and *Philopator* ſucceeding gave himſelf to nothing but to luxury and ſenſuality, having no regard to the affairs of the *K*ingdom, but committing them to others. Wherefore *Antiochus* having great advantage given him hereby goeth to War firſt againſt *Hyppodronum* in S*yria*, which he took partly by force, and partly by rewards and fair promiſes drawing ſome of the chiefe to his ſide. From thence he was invited by letters from *Theodotus* a Captain of *Ptolomee*, who was diſcontented at him, and meditated revenge, to come to *Ptolomais*, and had it ſoon delivered to him, and after that *Tyrus* and many other Cities. P*tolomee* therefore leaving his pleaſure gathereth a great Army of 70000 foot, and 4000 horſe, and many Elephants, and A*ntiochus* with the like forces came to fight againſt him neare the City *Raphias*, upon the borders of S*yria*. Here many being ſlain on both ſides, the victory at length fell to P*tolomee*. Wherefore *Antiochus* fearing, leaſt being thus foiled by the Egyptians, and A*cheus* alſo rebelling againſt him, hee ſhould prove contemptible to his people, ſought and made peace with P*tolomee*, that he might

bend

Counterfeit Letters deſtructive.

Selfe murthers many.

Treachery revenged in the kind.
The hatred of the people.

Iuſtin.

Polybius.

bend his forces againſt *Achews*, who was then at *Sardis*. He made a league alſo with the King of *Pergamus*, *Achews* his enemy, and then ſetting upon *Achews*, prevailed and ſlue him. *Ptolomee* in the mean ſeaſon ſacrificed to the gods for his victory, & comming to *Jeruſalem* he alſo ſacrificed there. But when he would have gone into the moſt Holy place, *Simon* the High-prieſt and the Elders beſought him not to preſume ſo to doe, becauſe the Lord had ſtreightly forbidden every man to enter in there except the High-prieſt, onely once in the yeare, yet he being nothing moved by their intreaties would enter, till that *Simon* having prayed unto God to keepe his houſe from being prophaned by the Gentiles, he was ſuddenly ſmitten with ſuch feebleneſſe, that they who attended upon him, thinking that he would preſently have dyed, carryed him away. Being removed to another place, and recovering his ſtrength again, he raged againſt the Jews, for their keeping of him out of the Temple, as a great indignity offered unto him, and therefore he would make them either to alter their Religion, and to conforme to the *Egyptians*, or elſe deſtroy them all. Wherefore many for feare turned, but moſt refuſed, and by earneſt prayer ſought unto God to avert this great danger. Yet gathered together they were, and Elephants were prepared by drinking much wine, to ſtir them up to more fierceneſſe to deſtroy them, and many people round about were gathered together to ſee the execution. But upon the day appoynted, *Ptolomee* was taken ſo with ſleepe, that he aroſe not till late, and forgot what he had determined. But being put in minde of it by the Officers appoynted over this matter, he ſet the next day for the execution, and when that was come, he thought no more upon it, till that he was likewiſe ſtirred as before by his Officers, but then he reviled them and ſayd, that the Jews were his moſt faithfull Subjects, and threatned thoſe that ſpake againſt them. Yet after this againe he bent himſelfe to deſtroy them, and cauſed his Elephants and men to be prepared, and upon a ſet day went forth with them towards *Jeruſalem*, but the Jews humbling themſelves and praying to God, two terrible Angels appeared againſt his Army, whereat both he and his company were all amazed, and ſtood ſtill, not able to goe further, then the Elephants were turned back in a fury upon his men, and ſlue many of them. The King eſcaping this danger, turned moſt kinde unto the Jews, and feaſted them ſeven dayes, and at their requeſt gave them leave to proceed againſt them that in the time of danger had revolted from their Religion, and ſo many hundreds of them were put to death, and the Jews in remembrance of this deliverance, inſtituted a feaſt of 40 dayes to be kept by their poſterity, from the 25 of *Pachon* to the 4 of *Epiphus*.

Againſt prophaning the Temple gods judgments.

3 Machab.

The miraculous working of God for the ſaving of the Iews.

They that would ſave life loſe it.

To return now again to the Romans, after their great victory over the French, they ſent forces to invade them in their own Countrey, and the *Inſubrians* their neighbonrs, ſlaying many thouſands of them. At length the French ſued to the Conſuls for peace, and when they could not prevail, they hired more Souldiers to the number of 30000, but being again overcome they yeilded themſelves to the Romans, and ſo an end was put to the French war.

Touching the *Carthaginian* affairs in *Spain*, *Haſdrubal* being dead, *Hannibal* although very young being the ſon of *Hamilcar*, was by the *Carthaginians* made Generall, who preſently began to be famous for his ſubduing of the *Olcads*, another rich Nation in *Spain*, within the river *Iberus*, where were Mines of Gold and Silver, from whence he proceeded againſt other parts beyond *Iberus*, and although he were moſt ſtrongly oppoſed, yet he ſubdued them all. Then he lead his army being 150000 againſt the *Saguntines*: for whom becauſe they were Confederates with the *Romans*, they ſent Embaſſadours to declare ſo much to *Hannibal*, and therefore that he ſhould deſiſt from moleſting them. But *Hannibal* not ſo much as giving them audience, battered the Walls of *Saguntum*, and at length wan it, but the deſperate Citizens had firſt made fires in the City into which they caſt all their Gold and Silver, and ſome themſelves, ſo that the *Carthaginians* enjoyed no great prey, when they had taken it. The *Roman* Embaſſadours being thus ſlighted by *Hannibal*, went firſt into other parts of *Spain*, to move them to joyn with the *Romans* againſt the *Carthaginians* then into *France*, but in vain. Wherefore they returned to *Rome*, and having told of the deſtruction of the

Saguntines, the whole City was greatly moved at it, and grieved that they ſuffered their aſſociates to periſh, and ſent no help unto them. Wherefore Embaſſadours were immediatly ſent away to *Carthage*, to complain of this wrong againſt their league, and to require *Hannibal* to be delivered unto them, or elſe to denounce War. The *Carthaginians* denyed any wrong to have been done to the *Romans*, by the deſtruction of *Saguntum*, becauſe it was not mentioned in the league. But the iſſue was, one of the Embaſſadors ſayd, hee brought in his boſom both War and Peace, and bad them chooſe, whether they would have, they anſwered, War, and ſo preparation was made to a ſecond *Carthaginian* War, which laſted many years. For *Hannibal* leaving another Governour, and part of his army in *Spain*, paſſed into *France* and having obteined licence to go through that Country with his army, he by moſt difficult journeys paſſed the *Alpes*, to the loſſe of half his men. Yet when he came to fight againſt the *Romans*, many of the *French* revolting to him, he at the firſt prevailed ſo, that *Scipio* their valiant Conſul was grievouſly wounded and many ſlain, inſomuch that the night comming on, wherein there was a ceſſation from fighting, he removed away by ſtealth to a ſtrong hold, to which when *Sempronius* the other Conſul was come with a great Army, another fierce battell was fought, to the deſtruction of very many on both ſides, but ſpecially of the Romans, who were ſo beaten, that the whole City was put into a great feare. For the Romans being greedy to fight went on with ſpeed againſt the *Carthaginians*, of whom *Hannibal* had placed 1000 horſemen, and 1000 foot in ambuſh, who came forth in the midſt of the fight, and then the victory fell ſoon to the Carthaginians, but they loſt almoſt all their Elephants, and many men, ſo that *Hannibal* had no great joy hereof. It ſeemed good then to the Senate to ſend *Cn. Scipio* into *Spain*, who overcame *Hanno* and tooke him priſoner, and partly by agreement and partly by force, tooke all to the River *Iberus*. And *Sempronius* was again ſent againſt *Hannibal*, but nothing memorable was done more in *Italy*, till that *Flaminius* and *Servilius* were Conſuls. Then *Flaminius* going out firſt to fight againſt *Hannibal*, was drawn by his policie into ſuch a place, between high mountains and a marriſh before them, that they were by the Carthaginians on all parts comming upon them eaſily ſlain, unto 15000, and 10000 by force breaking through, were ſcattered about the Countrey by divers ways returning to *Rome*, and *Flaminius* himſelfe was alſo ſlain. Then *Servilius* comming with 4000 to helpe his Collegue, not knowing what was done, was encountered by *Hannibals* brother, and put to flight, when he had loſt moſt of his men in the fight. The Senate hearing of theſe things knew not what to doe, but they ſoon reſolved to make *Qu: Fabius* Dictator, that he alone might raiſe Forces, and order all things for the beſt for the defence of the City, againſt which they feared that *Hannibal* would come next. *Fabius* then joyning to the Forces which *Servilius* had, two Legions more, ſome ſay foure, went with his Army to the *Picen* field, where *Hannibal* was waſting and ſpoyling the Countrey, wiſely taking order, that in all places that were undefenced, the people ſhould depart, and leave no proviſion to be gotten by *Hannibal*, even burning that which they could not carry away. So ſoone as hee was come neere to *Hannibal* he brought forth his forces to fight, but *Fabius* kept his together at a diſtance, ſtill marching in open places, and being alwayes carefull about ſearching the wayes before he removed, leſt his Souldiers ſhould be circumvented. Yea, when the Carthaginians fired the fields in his ſight, to provoke him to fight, yet he would not ſuffer his Souldiers to ſtir out of their Tents, inſomuch that *Minutius* chiefe Captain of the horſe did openly blame him of cowardize, and ſo did many Commanders more, and even at *Rome* he was for his delaying much traduced. But he drove out the Sommer by ſuch delayes, whereby he got the name of *Cunctator*, and in winter was called home to *Rome*, *Minutius* being left with the whole Army alone. When he was gone, *Minutius* being provoked by *Hannibal*, fought with him, and ſlue 6000 of his men, but with the loſſe of 5000 of his own, yet hereby he came to be in ſuch credit, that thenceforth the power was divided betwixt him and *Fabius*, wherefore *Fabius* returning again in the ſpring, divided all the horſe and foot equally betwixt him and *Minutius*. This was no ſooner done, but *Hannibal* comming again to

Polybius.

provoke to the fight, he with his forces went againſt him, and was brought by *Hannibals* policie into great danger, many of his men by ambuſhments being deſtroyed and his whole Army was then in danger of periſhing, but that *Fabius* ſeeing it came in with his power and ſo ſaved them, ſlue many of the Carthaginians, and put H*annibal* to flight. Hereupon *Minutius* acknowledged the wiſdome of *Fabius*, and called him his father and ſaviour, and abdicating the power committed to him, left all again to the Dictatours diſpoſing. And *Hannibal* himſelfe extolled *Fabius*, ſaying, that he had overcome *Minutius*, but was by *Fabius* overcome, and that the cloud which hung ſo long in the aire, had now rained abundantly. But before this, when *Fabius* was gone to *Rome*, becauſe he feared him for his wiſdome, he ſought to procure him envie, and ſo to be diſcharged of his office, by ſparing his field which was in his way from ſpoyling. For by this means he thought it would be conceived that there was ſome confederacie betwixt them two: But *Fabius* wiſely prevented this by ſelling the ſayd field, and with the price thereof redeeming almoſt 300 Roman Captains, to his great praiſe and glory.

Cunctando reſtituta res.

Hannibals policie.

Marvellous alſo was the policy of *Hannibal*, for beſides other ſtratagems of War, he having many *Italian* priſoners told them, that hee came not thither to fight againſt them, ſent for them and to ſet them at liberty from the *Roman* dominion, and ſo he ſent them home *gratis* to move the minds of their Countrymen to incline towards him, and to revolt from the *Romans*. At this time the *Neopolitans* ſent 40 diſhes of Gold of great weight to *Rome*, becauſe they were grown poor through theſe Wars: but thanks being returned, they took only one of them of leaſt weight and let the reſt go. And the like they did to thoſe of *Veſtus*, preſenting them with the like treaſure. Becauſe they thought it not fit, that *Rome*, the Lady of the World ſhould be beholding to any inferiours for any gifts.

Hannibals policie.

Gold refuſed in want.

After *Fabius*, who had done ſo worthily, great contention was amongſt the *Romans*, about new chooſing Magiſtrates. But *Varro* by the help of his friends was made Conſul, and *L. Æmilius* his Colleague, the one raſh and proud, who detracted from *Fabius*, the other grave and wiſe, to whom alſo *Fabius* gave wiſe counſell, inſtructing him about the manner of *Hannibals* fighting. Theſe Conſuls together with thoſe of the laſt year marched with a great army of 80000 againſt *Hannibal*, whoſe forces were not much more then half ſo great. And at the firſt the *Romans* skirmiſhing with ſome of them that were gone out for booty, ſlue above 1000, not above 100 of them being ſlain, at which loſſe yet *Hannibal* was not much grieved, as thinking it would be an occaſion to make his plot againſt the *Romans*, the better to take. He therefore cauſed his men to forſake their tents, as if they had run away and to hide themſelves behinde the mountains, that if the *Romans* ſhould come to take the ſpoyle, they might from thence be ſuddenly upon them and overcome them. *Varro* hearing of their departure would have preſently gone with his army againſt their tents, but at that time he was ſtayd by *Æmilius*, who would needs firſt have certain horſmen ſent out for more certain intelligence. *Hannibal* then ſeeing that his plot was diſcovered returned to his tents, and making fires removed again from thence in the night, leaving ſome few tents only ſtanding, that the *Romans* being held with a ſuſpition of treachery might be kept from purſuing him, whilſt hee went into *Apulia*, to get prey for the ſuſtenance of his army, being then in a great ſtright for want. The *Romans* after a while perceiving, that he was gone indeed, purſued him and found him neer a Town called *Cannæ*, having pitcht his tents ſo, as that he had the advantage of the duſt blown by the winde in the face of the enemy, and of the Sun dazeling their eyes. When they approached, he provoked them to fight by his *Numidian* horſmen, but that day *Æmilius* ruling, he would not begin to fight. The next day, *Varro* ruling, he without any conſultation had with his Colleague prepares to fight, and ſo *Æmilius* muſt needs go with him. The battell was firſt begun by the horſmen, and the *Numidians* prevayled, then the foot joyned battle, and *Hannibals* army being ordered ſo, that it comes out on both ſides with horns like the Moon, ſoon incloſed the *Romans*, and overcame and ſlue them to the number of above 40000, and 3000 were taken priſoners. *Æmilius* alſo being firſt wounded and refuſing to flee was ſlain, and the two Exconſuls, many Tribunes, &c. but *Varro* with horſmen fled. This was he, who a little before had brag'd, that if *Fabius* had been there ſtill, *Hannibal* would always have ſtickt to the ribs of *Italy*, but he would overcome him the firſt day, that he ſhould come to the ſight of him. When *Varro* had gathered together 10000 of the ſcattered army to him to *Canuſium*, he certified the Senate of the event. Then ſuch feare came upon the whole City, as never did hitherto, for they thought that *Hannibal* would ſoone be at the gates of the City. And ſo indeed *Adherbal* one of the great Captains of the *Carthaginians* adviſed him to do, but when he refuſed, he told him, that he knew indeed, how to overcome, but not how to uſe the victory. The Senate then choſe another Dictatour *M. Junius*, and a new Generall of the Horſe, *Sempronius*, who renued the army with all diligence, and tooke ſpoyls formerly gotten out of the Temples to buy 8000 ſlaves alſo for the War, chooſing rather to uſe them, then to redeeme their captives, being by *Hannibal* offered: for they ſayd, that they had no need of ſuch men, as would be taken by the enemy, when they were armed; wherefore hee put the *Roman* captives to death, and diſmiſſed their ſociall helps *gratis*. The Dictatour took up alſo 6000, who in divers places had been committed for great crimes, ſparing their lives upon condition that they ſhould go to this Warfare, and before they went there was according to their ſuperſtitious manner ſacrificing of men to pacifie the Gods and ſevere puniſhments executed upon the Veſtall Virgins, that were any way corrupted. *Hanniball* in the mean ſeaſon went from one City to another, and took ſome and ſome yielded, but others ſtood out and were kept out of his hands. And to the *Carthaginians* he ſent a meſſenger to declare his victory, and to ask more ayd, and with him he ſent a meaſure full of Gold Rings taken from the ſlain *Romans*, in token of his victory. *Junius* the Dictators army of 25000 being ready marched out of the City. And now *Hannibal* with his ſouldiers having lyen in *Capua* all Winter, they degenerated ſo into tenderneſſe, that at ſundry skirmiſhes many of them were conſumed, whereby it appeared, that pleaſure and eaſe do ſouldiers more hurt then cold froſts and ſnows and hard travell: for after theſe in the *Alpes Hanibals* men were invincible. But now *Marcellus* being ſent to keep *Nola*, which was ready to fall away to the *Carthaginians*, *Hannibal* beſieged him there, but *Marcellus*, when they had beſet the City, went out ſuddenly upon them, and for that time being beaten back by a terrible ſtorm, he went forth again the third day after, when he knew, that many of *Hannibals* ſouldiers were abſent, and fought ſo fiercely againſt him, that he ſlue 1000 of his men, and took 1600 priſoners, and returned into the City, and then *Hannibal* was yet more weakned by the revolt of 1200 *Numidians* and *Spaniards*, from him to the *Romans*. Yet when he was ſought to by the *Samnites* to come to *Nola*, hee brag'd that he would obſcure the victory of *Canna* with that, which hee would win at *Nola*. And much more did the *Scipioes* in Spain, prevail in *Haſdrubal*, ſo that the *Carthaginian* affairs began now to decline greatly. The next year two great victories were gotten, the one againſt *Hanno* at *Capua*, by *Sempronius*, from whence he only eſcaped of all the army with 2000 men, all the reſt being ſlain or taken, the other againſt *Hannibal* by *Marcellus*, neer unto *Nola*, where were ſlain 1000, the getting of a greater victory being hindered by *Nero*, the Captain of the horſe, who came not in to help the foot, as he was appointed. After this *Hannibal* having kept in his tents a day or two, departed towards *Tarentum* an haven Town, having great hope, to take it, becauſe ſome of the chief had been with him a little before to invite him thither. But hee was prevented by a *Roman* Garriſon put in before his comming, ſo that he was conſtrained to go from thence without doing any thing. The *Numidians* alſo now turned enemies to the *Carthaginians*, and joyned with the *Romans*, their King aſſociating with them. But the *Tarentines* ſoon after this revolted to *Annibal*, which was a beginning of divers victories to the *Carthagininns*, and overthrows to the *Romans*. The occaſion was the cruelty uſed by the *Romans* againſt their hoſtages at *Rome*: for when they ſought to eſcape away, they being taken being firſt beaten with rods were caſt down headlong and ſlain. Thirteen therefore of the chief conſpired to deliver the City into *Hannibals* hands, and wrought ſo cunningly to elude the *Roman* Governour and

Glorioſus Thraſo.

Captains hardly cenſured.

Bragsfore-run overthrows.

Cruelty loſt the Romans *Tarentum*.

Garriſon there, pretending to goe forth onely to hunt, that at length H*annibal* got in and took it, but the Towre ſtill held out a long time, yet at length H*annibal* by craft tooke it, ſo *Nauclerus*; but according to *Livy*, the Towre held out till the comming of *Levinus* the Roman Conſul: who tooke *Tarentum* again, and ſo all *Sicily* ſoone yeilded to the Romans. Whilſt H*annibal* tooke *Tarentum*, the Romans beſieged C*apua*, a delectable City, and the next unto *Rome* in all *Italy*. The Capuans ſent for H*annibal* to come and raiſe the ſiege, this he attempted with all his might, but in vain, wherefore he remooveth to *Rome*, thinking by this means to draw them away from C*apua*. But the ſiege was continued ſtill, and when the Roman Forces came forth to fight againſt the Carthaginians, ſuch a tempeſt aroſe when both Armies were ready to joyne battell, that they were hereby hindered that day. The next day when they were ready to fight again, they were parted by another like ſudden tempeſt. H*annibal* ſeeing this ſayd, ſomtime he had power to have taken R*ome*, but no minde, now he had a minde to it, but no opportunity; wherefore proviſion alſo being ſcant with him, he removed to the Brutians and Lucans, and left R*ome*. This the Capuans hearing, deſpaired of keeping their City any longer, and therefore yeilded it to the Romans. But the chiefe of them fearing the Romans cruelty poyſoned themſelves.

Fighting hindered marvelloufly.

Archimedes without all feare of the ſword.

About this time alſo *Syracuſe* was taken by the Romans, wherein was *Archimedes* the Geometrician, who by his art had long defended the City, but then was ſlain, whilſt that he not regarding the enemie breaking in, was buſie in making lines upon the ground in the duſt. About the ſame time alſo the Romans had wars with the Sardinians and ſubdued them, and with the Macedonians, by reaſon that P*hilip* then King of *Macedonia* was confederated with H*annibal* againſt them, when he heard of his great victory at *Canne*, whereby the Romans forces were ſo broken, that it was thought that the Carthaginians would now utterly ſubdue them, for hereupon many other places fell away from the Romans, amongſt which *Syracuſe* was one, with the *K*ing thereof, the ſonne of H*iero*, who had long lived a friend of theirs, and ſo dyed. But this King who fell away was ſoone ſlain, and *Syracuſe* taken and ſpoyled, as hath been ſayd, although five times as great as any other City except *Rome*, the ſpoyles thereof equalling the ſpoyles of C*arthage*, when it was afterwards deſtroyed. Things alſo ſucceeded well with the Romans in *Spain*, under the two *Scipioes*, *Pub.* and C*neius* brothers. For they got many victories, but about the ſeventh or eighth yeare after their comming thither, they were both ſlain, one within a few dayes of another. For when the C*arthaginians* Generall H*aſdruball* perceived that the Romans were but few, and that their chiefe ſtrength ſtood in the Celtebrians, he craftily drew them from the Romans to him, at which time the two S*cipioes* were in ſeverall places. And at the ſame time *Maſaniſſa King* of the Numidians comming to help the Carthaginians with his Numidian horſemen, ſet upon the Romans with *Pub. Scipio* being in fight with another Army, and the Carthaginian Forces alſo came in, ſo that he had to fight with three Armies of his enemies at once, whereby he vvas ſoone oppreſſed and ſlain, and his Army ſeeing this fled, but being purſued fell in great multitudes, neither had any eſcaped but for the night comming on, vvhich cauſed the enemy to retreat. The next morning early the Carthaginians haſtened to H*aſdruball*, to goe againſt C*n. Scipio*, the Numidian horſemen came to him the ſame night, although he fearing this danger, made all the haſte that he could away. And the next day two Armies more comming againſt him he vvas ſoone overcome and ſlain, but a great part of his Army by fleeing eſcaped. By this means the Roman affairs in *Spain* grevv deſperate. But *Martius* the ſon of *Septimus* a Roman Knight, vvho had long vvarred under C*n*. S*cipio*, ſoone reſtored them again. For he gathered together the ſcattered forces of the Romans, and ſo made up an Army again, by vvithdrawing ſome alſo out of the Garriſon Towns. Then underſtanding that H*aſdrubal* vvas at *Iberus* to deſtroy the remainder of the Romans there, he came upon him unawares, wondering how the Romans ſhould have an Army and Captain again ſo ſoon, and put them to flight, and in the night following, he ſet upon their Tents in one place, for they pitched their Tents in two parts, the one ſix miles from the other, placing an ambuſh in the way between. Here the *Carthaginians* being taken aſleepe without any watch, were ſo ſlain and confounded, that they knew not what to doe, ſuch as could get away fled towards the other Campe, but the ambuſh cut them off by the way. The Romans then haſtened to that Campe, being animated with ſuch a victory, and there finding all ſecure, ſlue them likewiſe, and tooke many. *Nauclerus* ſayth there were 27000 ſlain and 800 taken. Thus they being brought low on both ſides, were glad to reſt for a time, till that the Senate hearing of the death of the two *Scipioes*, and after that none could be found that was willing to undertake that charge, appoynted *P. Cornelius*, *Scipioes* ſonne, who was then 24 years old unto it, who joyed the hearts of all men when he offered himſelfe. Hee therfore being ſet forth with 10000 men went with 30 ſails into *Spain*, & joyned *Martius* his forces with them, whom he alſo uſed with all honour. He came then to *Tarracon*, and from thence to New *Carthage* in the midſt of *Spain*, being the greateſt City of importance in all the Kingdom, as abounding with all manner of proviſion and munition. And to this City he no ſooner came, but he overcame it the ſame day. For *Hanno* the Governour having placed forces in all parts where he thought any danger to be, ſet open the gates, and ſent out an Army againſt the Romans *Scipioes* Army, for ſo he was alſo called. *Pub. Corn, Scipio* conſiſting of 25000 foot and 2000 horſe, fought ſo valiantly that they beat the enemie back, and were even ready to enter the City with them retyring, but that *Scipio* cauſed a retreat to be ſounded, whereby they were ſtayed. But preſently he perceived ſuch a feare to have ſurprized the Citizens all within, that he attempted it again, and whilſt with ſome of his men he maintained the fight about the gates, he learning that the martiſh which lay on one part of the City was dry and paſſable, went with the reſt by that way, and ſcaled the walls unexpectedly, none reſiſting, and ſo tooke it, and *Hanno*, whom he ſent to *Rome*, the Citizens he ſet at liberty, and ſhewed himſelfe ſuch a pattern of courteſie and chaſtity, as that he was beloved and admired of all men. An ancient woman a Princeſſe making requeſt unto him for his ſonnes daughters committed to her keeping, he gave ſuch a charge of them that they were kept ſafe from all injury. And a very beautifull young woman being preſented to him, when ſhe was taken, he by enquiring, learning that ſhe was a Princes wife, ſent for him, and reſtored her to him, and when her father being there with a great ſumme of gold to redeem her, ſaw it, he notwithſtanding offered him the gold, but *Scipio* receiving it, called to him her husband again, and gave it all to him, whereupon his heart was ſo wonne, that he both moſt highly extolled him in all places, as being like unto the gods, and ſhortly after came unto him with 1400 horſemen to ſerve him. *Scipio* returned after this and the treaſure ſent to *Rome*, which he tooke in this *Carthage* to *Farracon*, and having ſpent the winter in reconciling the Spaniards mindes unto him by reſtoring their pledges which he had taken in *Carthage*, the next ſpring he went out to fight againſt *Haſdrubal*. But he hearing of it, tooke the advantage of an hill, upon which he placed his Army, fearing upon equall terms to fight with *Scipio*. For now the Spaniards were by reaſon of the great humanity of *Scipio* alienated from him, being alſo weary of the Carthaginian tyranny. For when they had ſlain the two *Scipioes* the Father and Uncle of this man, making account that all *Spain* was now their own, they exacted tribute of them, and tooke for pledges the very wives and children of the chiefe. *Haſdrubal* therefore placed himſelfe at that advantage, but *Scipio* having incouraged his men from the feare appearing in the enemie, ſet upon them and ſlue 8000 of them, and tooke 10000 foot and 2000 horſe, but ſuch amongſt theſe as were Spaniards he diſmiſſed *gratis*, the Carthaginian Captains were ſold. After this the three great Captains of the *Carthaginians* meeting to conſult, it was reſolved amongſt them that *Aſdrubal* ſhould goe into *Italy* to *Hanniball*, carrying ſuch Spaniſh forces as they had with him, leſt they ſhould revolt to the Romans, and the other *Haſdrubal*, the ſonne of *Giſco*, and *Mango* who had hitherto kept in the further parts of *Spain* ſhould haſten thither, and *Maſſaviſſa* King of the Numidians ſhould abide with his 3000 horſemen in the higher parts to hold the Romans play.

Livius.

Whilſt theſe things were doing in *Spain*, *Hannibal* and *Marcellus* had another great battell in *Italy*, where at the firſt encounter there were of the Romans ſlain 2000. But *Marcellus* having by Oration ſtirred up his Souldiers to redeem their credit again, they were ready the next day to fight a ſecond battell, and then there were ſlain of the *Carthaginians* 6000 men, which cauſed *Hannibal* to retire to another place. And thus with divers ſucceſſe the wars of *Hannibal* in *Italy* had continued 10 years, which made the people ſo weary, that many Collonies would pay no more money, but would have peace made with the *Carthaginians*, which much troubled the Senate, but that many more were willing to contribute and brought in great ſummes of money. *Marcellus* then being made Conſul the fifth time, and *Criſpinus* were appoynted to goe againſt *Hannibal* in *Apulia*. But as part of their Army came from *Tarentum* towards the ſiege of *Locri*, *Hannibal* placing an ambuſh in the way, cut off 2000 of them, and tooke 1200, the reſt fled back again to *Tarentum*. Moreover, he eſpying a certain hill betwixt his Tents and the Romans, which he thought not fit to ſet his whole Army upon, he ſent ſome Numidian troops of horſemen thither in the night, who keeping cloſe, the two Conſuls thought to goe and view the hill, and to take it, before that *Hannibals* Forces ſhould come at it. But going with 220 horſemen onely, the Numidians were ſuddenly upon their backs, and ſlue *Marcellus* and wounded *Criſpinus*, and put the reſt to flight. Thus he that thought himſelfe the onely man able to deale with *Hannibal*, for want of providence was cut off, when he had ſo long been acquainted with *Hannibals* ſtratagems, but could never in all that time circumvent him. For *Hannibal* as a moſt wiſe Captain, was ever ſo wary that, as it became a Generall to doe, he always kept himſelfe ſo as that no unexpected danger could come upon him. But thus did not *Marcellus*, who alſo at this time had been warned by the South-ſayers, and by dreams of this danger. *Hannibal* having gotten the corpes of *Marcellus* uſed it honourably, and being burnt, ſent his aſhes in a ſilver Urne crowned with gold, to his ſonnes to be interred. Then the ſiege of *Locri* was ſoon diſſolved, and *Criſpinus* dyed of the wounds which he had received. The Roman Senate hearing of the death of their two Conſuls, propounded *Claudius Nero*, and *Livius Salinator* to be choſen, as the fitteſt men which they had, one of theſe, that is, *Livius*, refuſed, becauſe being Conſul once before he tryed the levity of the people, but at length he was perſwaded to hold. Then was he ſent againſt *Haſdrubal* who was now come over the Alpes with a great Army to joyne with his brother *Hannibal*. But *Nero* againſt *Hannibal*, who had been foiled by *Hoſtilius* before his comming, and loſt 4000 men. Not being far from the enemy he layd an ambuſh, and next day provoked *Hannibal* to fight, which he ſpeedily did, but in the time of the battell the ambuſh ariſing, ſtrooke ſuch terrour into the Carthaginians, that they fled and were ſlain to the number of 8000, and 700 taken, after that in another skirmiſh he loſt 2000. At what time Letters from *Haſdrubal* to *Hannibal* were intercepted and brought to the Conſul, ſhewing where he would meet him and the time. Therefore *Nero* chooſing out 6000 foot and 1000 horſe, haſtens to the other Conſul *Livius* to acquaint him with it, and to joyne thoſe forces with his againſt *Haſdrubal*. And ſo they together encountering with him got a great victory, *Haſdrubal* himſelfe alſo being unwilling to live after ſo great a loſſe, fighting valiantly amongſt the thickeſt, was ſlain. The Carthaginians periſhing in this fight were fifty thouſand, of the Romans eight thouſand, the prey taken very great, the news hereof comming to *Hannibal*, affected him with wonderfull grief. For *Nero* bringing his brothers head away with him, caſt it down in the ſight of his *African* Captains, and ſet two of them at liberty to goe and tell *Hannibal* hereof. He then removed his tents to the *Brutii* in the uttermoſt parts of *Italy*. And the *Romans* hearing of it rejoyced exceedingly, and gave their Gods thanks in all places. New Conſuls were then made, as the old deſired, *Philo* and *Metellus*, and were both ſent againſt *Hannibal*. But for ſo much as *Hannibal* attempted nothing againſt the *Romans* that yeare; they paſſed their time in doing nothing memorable againſt him. The next year *P. Cor. Scipio*, having ſubdued *Spain*, returned to *Rome*, and was with great applauſe made Conſul, that hee might end the Wars with *Hannibal* in *Italy*, and ſo paſſe over into *Africa* to ſubdue *Carthage*.

Dangers foretold by South-ſayers.

And therfore *Sicily* was aſſigned to him for his Province, from whence the paſſage was readieſt to *Africa*, when hee was come into *Sicily*; hee being put in hope to gain the City *Locris* by certain workmen, that uſed to work there in the towre, ſent with them two Tribunes of the people, and with them 3000 men, who being let in in the night began to kill the Garriſon ſouldiers, but through the noyſe, that vvas made the reſt being ſtirred up cryed to arms and came in ſo great multitudes againſt the *Romans*, that they were in danger of being oppreſſed, but that a noyſe was heard out of the towre, as if it had been full of *Romans*, which made them remit off their fierceneſſe, untill that *Amilcar* came on the *Carthaginians* ſide, and *Phœnicians* on the *Romans*. *Hannibal* alſo came another way againſt them with his men, but *Scipio* hearing of the danger; wherein the Garriſon was haſtened from *Sicily* thither, and came upon the backs of *Hannibals* men, and the *Locrians* vveary of the pride and covetouſneſſe of the *Carthaginians* revolted to *Scipio*, whereby the *Carthaginians* were ſoon overcome, and were by *Hannibal* called back into their tents, and ſo the City came into the *Romans* hands again. After this a propheſie of *Sybil* comming forth, that if *Idea*, the mother of the Gods were brought to *Rome*, they ſhould be able to drive the forreine enemy out of *Italy*, Embaſſadours were ſent to *Attalus* King of *Pergamus* to fetch her, and and by the vvay, the Oracle of *Apollo* being conſulted vvith, hee anſvvered, that they muſt have a care to bring this *Idea* into the Worthyeſt mans houſe in *Rome*. Wherefore with great ſolemnity *P. Scipio*, the ſon of *Cn. Scipio* being judged the Worthyeſt, was required to meet the Idoll, being then within 50 miles of the City, together with a company of Matrons, who brought it by turns upon their ſhoulders all praying, as it entred, that it would willingly enter and be propitious unto them. But *Corn. Scipio* having once beaten *Hannibal* vvent with his army into *Africa*, vvhich much terrified *Carthage*, and all the parts about. The *Carthaginians* therefore rayſe forces, ſhut up their gates, and place men upon the Walls. They alſo ſent for King *Syphax* to *Rome*, and help them, and for *Hanno*, the one having 50000 foot, the other 30000 beſides horſmen: but *Maſſaniſſa* King of the *Numidians*, vvith a fevv horſmen was for the *Romans*. *Scipio* then beſieged *Utica*, but being too ſtrong to be taken, he withdrew his army, and becauſe *Syphax* had ſometime tyed himſelf to the *Romans*, he tryed again to ſee, if he could win him. But *Syphax* would not upon any other conditions agree, but that a peace muſt be made between the *Romans* and *Carthaginians*, the *Romans* and their forces going out of *Africa*, and the *Carthaginians* out of *Italy*, each one leaving the other to enjoy the Countryes novv ſeverally poſſeſſed by them. But *Scipio* underſtanding in the time of this parle, that the tovvers of *Utica* vvere made of vvood, when the time of truce was over, cauſed them in divers parts in the night to be ſet on fire, placing his forces ſo, as that they might knock dovvn ſuch as fled, whereby it came to paſſe, that 40000 of the *Carthaginians* vvere ſlain, and 6000 taken priſoners, amongſt vvhom vvere many Nobles and Senatours. After this the *Carthaginians* ſought peace again, but in the very time of the truce a Navy of theirs at Sea ſurpriſed certain ſhips of the *Romans*, vvhereby the peace vvas hindered. And finally, *Hannibal* comming, and at a place appointed, having conference with *Scipio*, ſo hard conditions were by him propounded, that to fighting they went again with all their power & skill, till the *Carthaginians* were quite overthrovvn and ſlain, or taken, *Hannibal* only with a fevv eſcaping into the City. *Syphax* alſo was taken by *Maſſaniſſa* a King confederate vvith the Romans; he had been King of the Numidians, but whilſt he vvas in Spain aiding the Romans, *Syphax* tooke his Kingdom away and added it to his ovvn. This his vvife hearing came and proſtrated herſelfe at his feet, craving his protection from the Romans, that ſhee might not be brought into their povver. *Maſſaniſſa* overcome vvith her entreaty and teares, ſeeing alſo her admirable beauty, fell in love vvith her, and conſented conditionally that ſhee vvould become his vvife, vvhich ſhee did, but they enjoyed not one another long. For when *Maſſaniſſa* came to *Scipio*, he vvas by him ſo taxed for this, telling him that as ſhee had dravvn *Syphax*, ſo ſhee vvould him from the Romans, unleſſe he put her avvay again. Wherefore hee ſent by a truſty ſervant poyſon unto her, telling her, how the caſe

Idea, the Mother of the gods.

Of beauty the power.

A wife poyſoned in love.

Naucler.

Scipio dyeth.

ſtood, which ſhe with an undaunted courage having taken dyed. Then *Syphax* with other principall priſoners were ſent to *Rome*, with great treaſures which were taken in *Hannibals* Tents. And *Scipio* proſecuting his victories prepared to beſiege *Carthage* both by ſea and by land. But 30 of the principall men of the City were ſent out unto him in moſt ſubmiſſe manner to ſue again for peace, which *Scipio* fearing leſt he ſhould not finiſh his conqueſt of *Carthage*, being ſo large and ſtrong, before the time of his Conſulſhip vvas out, condeſcended unto, but whereas one of his conditions was to have *Hannibal* delivered alive unto him, it was anſwered that he was not in *Affrica*, for he was gone with foure horſemen onely to *Antiochus*. Thus a peace was concluded after the wars begun, and continued by H*annibal* in *Italy* 18 years upon moſt hard conditions, and a tribute of 200 Talents for 50 years, and many of their ſhips burnt in their ſight. So *Scipio* returning to *Rome* held a moſt glorious triumph, being ever after called *Scipio Africanus*. But H*annibal* comming to *Antiochus* the King of *Syria*, was at the firſt moſt joyfully received by him. But when he adviſed the King to make war againſt the Romans in Italy, offering to goe thither vvith 100 ſhips and 10000 men, ſome of his great ones, leſt H*annibal* ſhould have all the glory, diſſwaded from it, and vvhen Embaſſadours from *Rome* came to *Antiochus* about peace, they cunningly had often conference vvith *Hannibal* to make him ſuſpected by the King, vvhich tooke ſo amongſt his adverſaries, that they hereupon brought him into ſuſpition indeed, and the King refuſed to follow his counſell, to his own great hurt. And then H*annibal* fled to *Pruſia* to the King of *Bythinia*, who had war with *Eumenes*, and after ſome battels fought between them, by the mediation of the Romans they were reconciled, and H*annibal* was required to be delivered unto them, but he hearing this poyſoned himſelfe. And the ſame yeare dyed *Scipio* alſo in exile crying out upon his ungratefull Countrey, which did not give a Sepulcher unto him for all his conqueſts made for them. The occaſion of his going into exile was, for that he was accuſed to have defrauded the State of the treaſure which he tooke in *Syria*, when he overcame *Antiochus*, for this was by him ſo heinouſly taken, that he went voluntarily into exile, and there dyed.

Iuſtin.

Hieronym.

To return now again to the King of *Egypt*, *Ptolomee Philopater*, he having reigned 17 years dyed, after a life moſt luxuriouſly led amongſt harlots, of whom *Agathoclen* was the chiefe and of greateſt power, together with her brother *Agathocles* a faire young man, with the love of whom the King had been taken alſo. When the King was dead, *Agathocles* ſeaſing upon his treaſure was ſlain, and his whores were hanged, although not immediately, but in the firſt yeare of *Ptolomee Epiphanes* who ſucceeded *Philopater* his father in the Kingdom of *Egypt*, being but foure years old. For *Philopater* being dead, *Agathocles* tooke the adminiſtration of the Kingdom upon him, as tutour to the young King, but *Antiochus* King of *Syria*, who had prepared an Hoſt to come againſt *Philopater*, came therewith, he being now dead, againſt his ſonne, and joyning with *Philip* King of *Macedonia*, they thought together to take the Kingdom of *Egypt*, and to divide it between them. But the people riſing againſt *Agathocles* ſlue him, and put the women to death, who by reaſon of their alliance to him and to the King, took any authority upon them, both *Agathoclea* the mother of *Ptolomee Epiphanes*, and her mother, and all the cognation. Then an Embaſſage was ſent to the *Romans*, deſiring them to take the Orphan King into their protection, which they readily did, and ſent Embaſſadours to the two Kings, requiring them to abſtein from the Kingdom of *Egypt*, and *M. Lepidus* to be tutour to the young King. But the Embaſſage being deſpiſed, *Antiochus* went on, and tooke *Phœnicia* belonging to *Egypt*. And then ſaith *Jerome*, *Judea* being between the Forces of *Antiochus* and the Captains of *Ptolomee*, was divided, ſome taking part with *Antiochus* and ſome with *Ptolomee*. Then *Onias* the High-prieſt with many Jews went down into *Egypt*, and being well received, had *Heliopolis* granted unto them, and there he built a Temple. Next unto *Phœnicia* *Antiochus* tooke *Cœloſyria*, then *Ptolomee* ſent out *Scopa* with a great Army againſt him, who was overcome, and thereupon the Jews in *Jeruſalem* revolted all to *Antiochus*, receiving him into their City, and helping him to win the towre, which was ſtill held by the Egyptians, for which he gave them thanks. All this while the *Romans* were in warre with *Philip* of *Macedon*, with whom they begun, the rather becauſe he had formerly been in league with *Hannibal* againſt them. But at length he being overcome, and ſeeking peace with the *Romans* and obteining it, *Antiochus* ſent an embaſſage to them alſo to ſhew that he was now about to make peace with *Ptolomee*, and to give him his daughter *Cleopatra* to wife, and to reſtore unto him all the Provinces which he had taken from him. And accordingly this contract was made with him the ſeventh year of *Ptolomees* reign, and accompliſht, *Anno* 13.

To return again to the *Romans*, peace was no ſooner made with the *Carthaginians*, then they began a War againſt *Philip* the King of *Macedonia*, which was called the Philippick War, when *Sulpitius* and *Aurelius* were Conſuls. The cauſe, as hath been already touched, was, for that *Philip* entered into a league with *Hanniball*, when he was in *Italy*, hoping by his help to ſubdue the *Romans*, and not to be ſubject to them, as in times paſt the *Macedonians* were not ſubject to any, but extended their Dominion far and wide over all others. When this War was propounded by the Senate, and the queſtion was put to the people, they by their Tribune cryed out againſt it, deſiring now at length after ſo much Warre, to live in peace. But *Sulpitius* who was to be over this War, conſulted with the gods, and had anſwer that it ſhould ſucceed well, wherefore by an Oration he moved the people, ſhewing them great and weighty reaſons of it, and ſo prevailed with them. But whilſt theſe things were in agitation, and prayers were made for their good ſucceſſe, news ſuddenly came, that the French under *Amilcar*, to the number of 40000, had come and taken *Placentia*, and were marched to *Cremona*, wherefore *Aurelius* with his Army was ſent againſt them, and his Army going before, joyning with *L. Lucius*, whoſe forces vvere 5000, he with them to the offence of the Conſul before his comming, being provoked by the French, greedy of battell, fought with them and overcame them, ſlaying and taking 35000, together with *Amilcar* himſelfe, and three other great Captains vvho then periſhed. *Sulpitius* the other Conſul in the meane ſeaſon ſayled into *Macedonia*, and becauſe vvinter vvas then beginning, he did nothing till the ſpring following, but upon a Petition made unto him by the Athenian Embaſſadours, vvhoſe City vvas then in danger to be beſieged by King *Philip*, he ſent unto him to will him to refrain from the Cities of *Greece* and *Ptolomees* Kingdom, and to ſubmit himſelfe to the judgement of the Senate for vvrongs done unto the *Rhodes*, or elſe the Romans would make vvar upon him. *Philip* anſwered; that he vviſhed that the *Romans* vvould not breake their Covenant vvith him, and if they did, he vvould prepare valiantly to reſiſt them. Upon this anſwer they prepared on both ſides to the vvar, but *Philip* being divers times overcome, vvhen he had ſomtimes before ſought peace in vain, becauſe he vvould not agree to the terms of the Roman Conſul, at length ſought peace, ſubmitting himſelfe to ſuch terms as vvere propounded and obteined it. Then all the States in *Gracia*, before held under by him, vvere ſet at liberty, vvhich did ſtrike them into a ſtrange admiration and applauſe of the *Romans* vertue. Then Embaſſadours vvere ſent to *Antiochus* King of *Syria*. to make friendſhip vvith him, if he vvould alſo permit the Greeke Cities under his dominion to be free. About vvhich there was much and long diſputation ſundry times, till at length both he prepared to fight againſt the *Romans*, and they againſt him, but they firſt by ſacrifices conſulted vvith their Southſayers, and vvhen they promiſed all good ſucceſſe to be ſhewed by the entrailes, they vvith confidence, and yet great care and circumſpection proceeded, and thus they commonly uſed to doe, and vvhen they had prevailed againſt any Nation, appoynted dayes for ſolemne thankſgiving to their gods, as they vvere then blindly led: as after the ſubduing of *Macedonia*, there vvere five dayes appoynted. *Acilius* the Conſul had the care of this vvar vvith *Antiochus* committed unto him, vvho therefore ſayled over into *Greece*, according to ſome vvith an Army of 10000, according to others of 20000. *Philip* King of *Macedonia*, and *Ptolomee* of *Egypt*, offered their helpe to the *Romans*, but they had onely thanks, and their

The piety of the *Romans*.

help refuſed. *Antiochus* becauſe he alſo had but a ſmall Army of 10000 foot, and 500 horſe, takes the advantage of the ſtreights of *Termopyla* to fight in. But even there having fortified himſelfe moſt ſtrongly, he vvas ſo overthrovvn, that he fled avvay onely vvith 400 men, the reſt being ſlain.

Then *Acilius* fought againſt the *Etolians*, the aſſociates of *Antiochus*, and having ſubdued them would have followed him over into *Aſia*, where hee thought himſelf ſecure. Yet by the perſwaſion of *Hannibal*, who was yet with him, hee made great preparations for the War, which was firſt begun at Sea by *Livius* Admirall of the *Romans*, and the *Antiochians* were beaten, many ſhips being taken, ſome drowned, and the reſt put to flight. But the Kings Navall forces being renued again by *Polixenidas* his Admirall, hee ſought by policy to circumvent the Navy of the *Rhodians*, conſiſting of 25 ſhips, over which was *Pauſiſtratus*. For hee himſelf was a *Rhodian*, and bare an hatred againſt *Pauſiſtratus*, ever ſince his baniſhment from thence. Wherefore hee now meditating revenge ſent unto him an offer to deliver all *Antiochus* his ſhips under his government into his hands, requiring no recompence but reſtitution to his Countrey, *Pauſiſtratus* accepted the offer and the time in the night appointed, when hee comming ſecurely according to appointment was ſuddenly beſet round with 70 ſhips, and his Navy taken, and he valiantly fighting ſlain. This notwithſtanding, the *Rhodians* deſirous of revenge ſent out 20 ſhips more, which being joyned to the *Romans*, fought againſt the *Antiochians*, and overcame them, and finally, gat the dominion of the Sea. But before this, *Acilius* his time being expired, and another Conſul, *Scipio* comming in place, he delivering his forces over to him returned to *Rome*, and *Scipio* after ſome delay in *Græcia*, whilſt theſe things were doing, ſayled into *Aſia*, which ſtrook ſuch terrour into *Antiochus*, that hee ſent Embaſſadours to him to ſue for peace, leaving *Antiochia* a chief City in *Aſia*, full of all manner of proviſion, and munition unto him. *Scipio* propounded conditions ſo hard beyond theſe that *Antiochus* offered, that he was forced to fight. Wherefore he gathered together a great army conſiſting of more then 70000 men, the Conſul having not full 30000, ſo *Appian*: but *Livy* addeth 12000 horſmen, and *Nauclerus* ſayth, that his whole army was 300000: yet when they joyned battell, although they fought valiantly, and ſometime put ſome part of the *Roman* army to flight, yet they by the encouragement of other Captains comming on again ſtrook ſuch terrour into their enemies, that they ſoon overcame and routed the whole army of *Antiochus*, ſlaying 50000 men, and putting the King to flight, ſo that he ceaſſed not, till he was gone out of *Aſia* into *Syria*. Then he ſent Embaſſadours again to ſue for peace, giving them power to conclude upon any terms. *Scipio* then granted him peace upon condition firſt to pay all the charges of the War, *viz.* 15000 talents, whereof 500 down, and 2500 when the Senate had confirmed the peace, and for 12 yeares 1000 talents *per annum*. 2 to abſtein from all *Aſia* on this ſide of the Mountain *Taurus*. 3 to deliver 20 hoſtages, whereof *Hannibal* to be one, but he eſcaped to the King of *Bythinia*, as was ſayd before. 4 to pay to *Eumenes*, King of *Pergamus*, 40 talents for his damages. When the hoſtages were ſent, the Kings younger ſon, called *Antiochus*, was ſent for one. Before *Antiochia* left by *Antiochus*, hee might have agreed upon eaſier conditions: but after not, becauſe, ſayd *Scipio*, the caſe now differed. Thus *Lu. Scipio* choſen Tribune purpoſely, his brother *Corn. Scipio* being joyned as Legat vvith him, having prevayled over *Aſia*, had the name *Aſiaticus* given unto him, as his brother had *Affricanus*: but they were both evill rewarded at the laſt by the people, who accuſed them for defrauding the State of the the treaſure vvhich they had taken in thoſe Wars. When *Antiochus* was thus confirmed to his Kingdome of *Syria*, he ſayd, that he thanked the *Roman* Conſul for eaſing him of ſo much care and trouble as was before upon him, no more now being to be taken by him, then his own Kingdom of *Syria* required. When the news of this conqueſt came to *Rome*, three dayes vvere appointed for thankſgiving, and 40 greater ſacrifices. But ſtill the *Etolians* remayned unſubdued, vvherefore *Fulvius* a nevv choſen Conſul vvas ſent againſt them, who came vvith his army againſt the City *Ambracia*, where he vvas a long time valiantly reſiſted. But at length, the City being in danger to be taken, the *Etolians* ſought peace and obteined

A ſtratagem.

This delay was in *Helleſpont*, where when *P. Scipio* came, the days of ſacrificing being then, he forſomuch as he was a *Salian*, ought not to go away in 30 days, wherefore he ſtayed there ſo long.

The peoples ingratitude.

Thankfulneſſe for dominion leſſened.

teined it for 500 talents, whereof 200 to be payd down, and the other 300 in ſix years, and it was conditioned that they ſhould never doe any hoſtile act againſt any City in league with the Romans, and for performance of this, 40 hoſtages to be given, none of them being under 12, and none above 40 years old. *Antiochus* the King of *Syria*, after the loſſe of *Aſia*, and his becomming tributary, dyed the ſecond yeare, *Anno Regni* 27, and *Seleucus Philopator* his ſonne ſucceeded him, happily being called *Philopater*, for the wars which he had valiantly fought in for his father againſt the Romans and others: but during all the time of his reign, which was 12 years, he lived idlely, and did nothing worth remembrance, but that he ſent *Demetrius* his ſonne for a pledge to *Rome*, inſtead of *Antiochus* his brother, and called him home. But this was ill requited, for within a ſhort time after his brothers return, he was ſlain by *Heliodorus* through treachery. Yet *Polybius* ſayth, that *Antiochus* had no hand in it, for he was but upon the way in returning from *Rome*, and that *Heliodorus* did it out of ambition, thinking that whereas hee had ruled hitherto over all under the King, he would now, the King being taken away, make himſelfe King. But he was prevented, for *Eumenes* King of *Pergamus*, together with his brother *Attalus*, came upon him, and ſlue him, and brought in *Antiochus* to be King, thus making him their friend. And this *Heliodorus* is thought to be he that came into the treaſury of the Lords houſe ſo proudly to rifle it, to gather money for the King, wherewith to pay his tribute, and ſo, it may be noted, how juſtly God cut off the King by the ſame man, that he had uſed to rob God for him. The Hiſtory is ſet forth at large, 2 *Machab*. 3. whereby we may alſo underſtand in what ſtate the Jews were in thoſe dayes.

Seleucus King of *Syria*.

Polybius.

Murther revenged.

Gods judgements iuſt.

Touching *Philip* the King of *Macedon* in thoſe dayes, he having made his peace with the *Romans*, as was formerly ſayd, could not through the haughtineſſe of his minde, long endure the conditions of peace put upon him. For a time indeed he was ſo obſequious and liberall towards them, and fought ſo couragiouſly for them, that his ſonne *Demetrius* was reſtored to him, whom he had ſent as a pledge to *Rome*, and his tribute was remitted, and he received as a friend. But then he did many things againſt the *Athenians* and others, for which he was complained of before the Senate, and therefore ſent his ſonne *Demetrius* to anſwer for him. He behaved himſelfe ſo well and ſo diſcreetly ſought to ſalve his fathers faults, that the Senate reſted ſatisfied, and ſent him back with this anſwer written: that for the ſake of *Demetrius* they were content to paſſe over all his offences, and that he ſhould have peace ſtill. At this *Philip* was not a little offended, ſeeing his ſonne to be preferred before him, which made him jealous, that by the help of the *Romans*, he might be ſet up ſhortly for King. *Perſeus* his other ſonne perceiving this, ſought to ſtir up his father more and more againſt him, till that a means of his deſtruction was found out, and a colour to juſtifie it, *viz.* that he meditated to flee to the Romans, and ſo he was by one appoynted to keepe him company by his father circumvented and poyſoned at a ſacrifice, which was inſtituted purpoſely. But this cruell and unnaturall act of his father went not unrevenged, for he was ſoon after much troubled for it in his minde, and ſomtimes terrified by his ghoſt appearing unto him and his ſonne *Perſeus*, whom he ſo much loved, that had ſtirred him up againſt his brother, came to be hated by him, in ſo much that he ſought his deſtruction alſo. But he being aware of it fled and kept ſo far off that he could not take him, yet he determined to prevent him of the Kingdom after his death, by ſetting up one *Antigones* to be King. But before that he could doe this, he being over oppreſſed with ſorrow and miſery ended his life, and *Perſeus* came with ſpeed, and tooke poſſeſſion of the Kingdom.

A father againſt his own ſon.

Sacrifice abuſed to poyſoning.

In this time *Ptolomee Epiphanes* the King of *Egypt* dyed, when he had reigned 24 years, according to ſome 23, and left his Kingdom to *Ptolomee Philometor* his ſonne who was ſo called *per antiphraſin*, becauſe his mother hated him ſo much, that ſhee procured his baniſhment in his fathers life time, that ſhee might have opportunity to prefer her younger ſonne *Phiſcon* to the Kingdom. But the father being dead, *Ptolomee* got the Kingdom, and his mother *Cleopatra* was afterwards ſlain by *Phiſcon*, who ſhee had ſo much loved. And about foure years

Ptol. Philom.

after *Antiochus* called *Epiphanes*, the brother of *Seleucus* obteined the Kingdom of *Syria*, *Demetrius* his ſon being then but a childe of 10 years old, & a pledge at *Rome*.

Funcius Onias High-prieſt. Anno Mundi 3750.

Touching the Jews affairs, *Onias*, according to *Funccius*, ſucceeded his father, called *Simon Juſtus*, in the High-prieſthood, in which he continued 39 years, beginning, *Anno* 8 of *Ptolomee Philopater*. Of the ſufferings of the Iews in his time by *Ptolomee*, and their miraculous preſervation, ſee before, as alſo, into what danger *Iudea* was brought through the covetouſneſſe of *Onias*, but delivered again by *Ioſeph* his nephew, which *Ioſeph* was Prince of the Iews ſixty years. And after him ſucceeded *Ianna Hircanus* ſecond, 16 years, who was the laſt Prince of the houſe of *David*, and was ſlain by *Antiochus Epiphanes* in the aſſault of a Caſtle which he had made upon *Iordan*, but this *Hircanus*, who was the ſonne of *Ioſeph*, ſeeing that he was in danger by *Antiochus*, ſlue himſelfe, as hath been before ſhewed, according to *Ioſephus*, *Ant. lib.*12. *cap.* 5. After this, the High-prieſts were the chiefe Governours amongſt the Iews, and *Onias* being dead, they were made by the Kings of *Syria* both I*aſon*, who ſate three years, and he inſtituted a *Gymnaſium* in I*eruſalem*, for the exerciſing of youth after the Heathen manner of the Græcians, and *Menelaus* 12 years, and A*lcimus* foure years. Then the High-prieſthood having ceaſed five years, fell to the A*ſmonai*, *viz.* to I*onathas* brother to *Judas Machabeus*, who held it 19 years, thus *Funccius* briefly, placing yet the beginning of I*aſon*, *anno* 6 of I*anna Hircanus*. But I*oſephus* more at large ſayth, that *Onias* being dead, *Antiochus* gave the High-prieſthood to his brother I*eſus*, who called himſelfe I*aſon*, and then upon ſome diſpleaſure taken againſt him, he being put down, his youngeſt brother *Onias* was preferred, who called himſelfe *Menelaus*. Then the people tooke part with I*aſon*, and *Menelaus* fled to A*ntiochus*, and offered to ſet up the Heathen exerciſes of the Græcians at I*eruſalem*, and to cauſe the people to turn Græcians. Upon theſe conditions he was ſent back to I*eruſalem*, and the contrary faction was threatned, ſo that many forſaking Gods Ordinances, lived after the manner of Heathens. And A*ntiochus* growing more powerfull by the ſubduing of *Egypt*, came to I*eruſalem* and tooke away the treaſure of the Temple, and commanded ſwines fleſh there to be ſacrificed, forbad all circumciſing of their children, and other things to be done contrary to Gods Laws, for diſobeying which, many ſuffered cruell death, and others were for feare corrupted, Then the Samaritans who had a Temple upon Mount *Gerizim*, having hitherto affected, to be counted the Iews kinred, and ſuch as deſcended of A*braham*, ſent Embaſſadours to A*ntiochus* to let him underſtand that they were not of the Iews kinred, but came of the Medes, and that they would be all one people in manners and Religion with the Græcians, calling their Temple no more the Temple of the Lord, but the Temple of I*upiter* of *Greece*, whereupon he granted them peace.

2 Machab.4.

1 Machab.10.

*Joſephus, antiq. lib.*12.*c.*6.

Perſeus King of *Macedon.*

To return to *Perſeus* the King of *Macedonia*, he having atteined the *Kingdom*, ſought the friendſhip of all the Countries of *Grecia* and ſent to the Carthaginians to enter into a league with them, that he might be able to rebell againſt the Romans, which his father *Philip* had meditated before, and he ſince, becauſe his brother *Demetrius* had been in ſo much favour with them, he ſhould by their helpe have been preferred to the *Kingdom*. He was alſo a moſt wicked man, for he murthered his own wife, and ſending for the man, who had poyſoned his brother *Demetrius*, under a pretence of rewarding him, he put him to a cruell death. And hearing that *Eumenes* King of *Pergamus*, a confederate of the Romans, had been at *Rome* to informe againſt him, he by treachery, as he returned, ſought his deſtruction. Yet he ſent Embaſſadours to *Rome*, pretending a deſire to continue in their friendſhip, but they were rejected, and ſo the Macedonian War began the ſecond time, which was fought with divers fortune, *Perſeus* at the firſt, prevailing, and killing and taking many of the *Romans*, but ſoon after he was put to flight, and his men to the number of 20000 periſhed, and in foure years he was brought to that paſſe, that he fled out of his *Kingdom*, leaving it as a prey to the Romans, and then being purſued, and forſaken by all men, hee finally delivered himſelfe into their hands, and was carryed away to *Rome*, and ſo the Macedonian *Kingdom* ended in him, being the 16 from *Alexander* the Great, when it had continued 153 years.

Cruelty in *Perſeus.*

A marvellous thing happened about that time, *viz.* a totall ecclipſe of the Moon, as *Pliny* writes, and this was foretold by *Sulpitius* a Roman Pretor, and afterwards Conſul.

To return now again to *Antiochus Epiphanes*, he comming to the Kingdom of *Syria* after the death of his brother, as was ſayd before, *Demetrius* being put by, who being but ten years old, and then at *Rome* was the right heire, tooke it upon him at the firſt, but as a Protector in the minority of *Demetrius*, but after a while he reigned as King. Then having a pretence, becauſe *Ptolomee Philometor* was very young alſo, he ſought the Protectorſhip of that Kingdome, becauſe *Ptolomee* was his ſiſters ſonne, and being herein reſiſted by the Lords of *Egypt*, he prepared to war againſt them, and prevailed. Then making a fair ſhew to *Ptolomee*, in his name he had almoſt all the Cities of *Egypt* yeilded unto him, and placed in them new Governours, and carryed away great riches from *Egypt*, ſo as none of his predeceſſours the Kings of *Syria*, had ever done before, according to *Dan.* 11. 24. But *Alexandria*, wherein the younger brother of *Ptolomee* was, that by his mother had been ſet up againſt him, he having a while beſieged in vain, pretending to bring it to the obedience of *Ptolomee* the eldeſt, he was conſtreined at length to leave, and to return into *Syria*. Then *Ptolomee* ſought to be reconciled to his brother, and by means of friends was, and they two divided the Kingdom between them. *Antiochus* hearing this, ſoon bewrayed his diſſimulation, formerly uſed towards *Philometor*, in that he was ſo far from ſhewing a good liking of this agreement of the two brothers his nephews, as that he was more inraged, and prepared to make fierce warre againſt them both, being the bolder ſo to doe, becauſe the *Romans* were now buſied in the Macedonian warre, ſo that P*tolomee* could not have helpe from them. At that time ſtrange ſignes were ſeen over *Ieruſalem*, of Armies fighting 40 dayes together, after which followed great ſlaughters in *Ieruſalem* by means of *Iaſon*, who had atteined the Highprieſthood for money, which he promiſed. For he not like a Prieſt but a Tyrant, ſecretly armed 1000 men, and comming ſuddenly upon the City, ſlue very many, untill that the Citizens being gathered together made reſiſtance, and drove him out of the City, after which he fled from one Countrey to another, till he miſerably periſhed in *Lacedemonia*. In the ſpring, when *Antiochus* had all things ready, he ſet forward towards *Egypt*, and the two P*tolomees* hearing of it, ſent Embaſſadours to him to ſtay him, by offering to give him ſatisfaction, if in any thing they had given him occaſion to come againſt them. He anſwered, that he would come on with his Army, unleſſe all *Cyprus* were yeilded to him, and *Peluſium*, and the grounds about the P*eluſian* mouth of *Nilus*, &c. appoynting alſo a time within which they ſhould bring him anſwer. But the P*tolomees* had alſo ſent Embaſſadours to *Rome*, to deſire Legats to be ſent to *Antiochus*, to forbid him to invade *Egypt*, which thing they ſpeedily obteined, and P*opilius* with others was immediately ſent, who made ſuch haſte that they met *Antiochus*, when he was going againſt *Alexandria*, and after ſalutation, P*opilius* immediately delivered the writing of the Senate unto him, requiring him to make anſwer, and when the King delayed, ſaying, that he would conſider of it, he with his ſtaffe made a circle round about him, telling him that he ſhould make anſwer, before that he went out of that circle, or elſe not at all. The King hearing this was much troubled, but not daring to doe otherwiſe, anſwered, that he would obey the will of the Senate, whereupon P*opilius* gave him his right hand in token of friendſhip, and ſo he returned out of *Egypt* again. And of this *Daniel* propheſied long before, ſaying, *He ſhall return to the South after a certain time, but the laſt ſhall not anſwer to the firſt: for the tryers of the Romans ſhall come upon him and ſmite him, that is, with terrour, in caſe that he goes on; and ſo he ſhall returne, &c.* *Antiochus* comming out of *Egypt* again, went againſt *Ieruſalem*, becauſe hee was told, that hee was there reported to bee dead, and the Citizens rejoyced at it, hee alſo conceived that they would bee ready to fall to P*tolomee* King of *Egypt*, rather then to live under his obedience. Wherefore hee brake with his Army into the City, and ſlue men, women, and children, three dayes together, to the number of eighty thouſand,

Sights appear in the ayre.

2 Machab. 5. 9.

The *Romans* power over Kings.

Dan. 11. 29.

and tooke 40000, whom hee ſold for ſlaves. Then hee ſpake proudly againſt the Jews and their God, and of his own power, and entered into the moſt holy place. *Menelaus*, who was then High-prieſt, going before him for Honours ſake. And taking from thence all the moſt precious things, to the value of 180 Talents of gold and ſilver, he returned into his own Countrey. And after two years he ſent two Governours to *Ieruſalem* to prophane the Temple with impure Sacrifices, to make the Iews to eat ſwines fleſh, to prohibit them circumciſing, and to have the books of the Holy Scripture, and with whomſoever they were found, to put them to a cruell death; and likewiſe ſuch as would not tranſgreſſe in other things before named, or refuſe to ſacrifice to Idols. Theſe comming therefore with great forces, burnt a great part of the City, and brake down the walls, and ſlue many of the Jews that would not goe from the Law of their God, amongſt whom ſome were ſingular; as *Eleazarus* an old man of 90, and a woman with her ſeven ſonnes, who were put to greateſt torments, as is ſhewed in the *Machabees*. Now when the condition of the Jews grew deſperate, *Mattathias* and his ſonnes who fled from *Ieruſalem*, ſtood for the defence of the Law of God againſt their enemies. This *Mattathias* was the ſonne of *Iohn*, the ſonne of *Simeon*, of the ſonnes of *Ioarib*, who was the firſt of the 24 diviſions of Prieſts, comming of *Aaron* in the dayes of *David*, and his great grandfathers name was *Aſſamoneus*, from whom they were called, *Aſſamoneans*, who were of that family. He had five ſonnes, *Iohn*, *Simon*, *Iudas*, *Eleazar*, and *Ionathan*. The place unto which he fled with his ſonnes was Mount *Modin*, which was a Village. And it being heard by the Heathen, *Bacchides* a bloudy man was ſent to compell the Jews there to ſacrifice to Idols. Then he with many words exhorted *Mattathias* to ſacrifice, promiſing that if hee would ſo doe, he ſhould be numbered amongſt the Kings friends, and when he could not prevaile, a Jew was brought, who ſacrificed before his face, that by his example hee might be moved. But *Mattathias* inraged at it, ran upon him and ſlue him, and the party that brought him alſo, then he fled with his ſonnes out of *Modin* to other ſolitary places, crying out when he went, to all ſuch as had any zeale for the Law of God, to follow him, and ſo many of the Jews followed and joyned with him, and their wives and children. But when the Heathen knew of it, they aſſaulted them upon the Sabbath day, when they would make no reſiſtance, and ſlue a thouſand of them, but *Mattathias* with his ſonnes eſcaped, and unto them reſorted the Synagogue of the *Aſſideans*, who are thought to be *Eſſees*, men of great zeale, and a moſt ſtrict life. Then they reſolved hereafter, if they ſhould be ſet upon on the Sabbath day, to fight in their own defence. And they went about and beat down the Altars which the Heathens had ſet up, and ſlue many of thoſe that had revolted to idolatry, and then *Mattathias* being very aged, dyed, committing the Captainſhip to his ſonne *Iudas*, who was ſurnamed *Machabeus*, as being moſt valiant, adjoyning *Simon* who was moſt wiſe unto him for a counſellour, exhorting them to ſtand conſtantly for the Law of God, and bleſſing them, and promiſing ſucceſſe, and that the Tyrant *Antiochus* ſhould come to ruine ſhortly.

Joſephus Gorionides ſayth, that *Mattathias* before his death took an horn of oyle and anointed his ſon *Judas* High-prieſt, a trumpet being ſounded and all the people crying out, *vivat unctus*. *Egeſippus* ſayth, that he was anointed by *Joſippus* in his fathers preſence with great acclamations of the people, and *Joſephus* acknowledgeth him to have been his eldeſt ſon, but yet no High-prieſt, but a Prince and Captain, the High-prieſt at this time being *Menelaus*, and after him, *Alcimus*, then 5 years comming between, as was ſayd before, out of *Funccius*, *Jonathas*, but elſwhere he maketh *Judas* the ſucceſſor of *Alcimus* in the high-prieſthood, who ſate three years. To leave this therefore whether hee were now made High-prieſt or no, as uncertain, becauſe in the *Machab.* Hiſtory his principality is only ſpoken of, which began *anno* 1799 of *Menelaus* his High-prieſthood, *anno* 10, and continued ſix years, hee ſucceeding his father, who had continued Captain one yeere, gathered together of ſuch *Jews* as feared God and ſtood for his law 6000, and with theſe he made many excurſions againſt divers Caſtles in the night, and ſlue

Ioſeph. lib. 1. *de bel. Iud. cap.* 1.

Lib. 2. *cap.* 8.
Lib. 12. *fin.*

ſlue many, and took ſpoils. Then *Apollonius* Prince of *Syria* hearing of it gathered a great army and went againſt him, but *Judas* with his men ſoon routed his army, and ſlue *Apollonius* himſelf, and took his ſword, wherewith he fought ever after. Then *Seron*, who was chief under *Apollonius* renued the army and ſayd, that he would go and ſlay *Judas* and thoſe, that were with him and get him a name. And when he came neer with a number of wicked men, the army of *Judas* ſeeing ſo great a multitude was much affraid. But hee having encouraged them fell ſuddenly upon his enemies, and ſlue *Seron* and many of his army to the number of 800 purſuing them in the deſcent of *Bethoron*, and the reſt fled into the land of the *Philiſtims*, leaving unto *Judas* and his men great ſpoyls, which they divided amongſt them. By this means *Judas* his fame was ſpread into all parts, and he became terrible to all his enemies. The news of theſe things being brought unto *Antiochus*, he was greatly incenſed againſt the Jewiſh Nation, and therefore gathered a great army, and brought his treaſures wherewith it might be payd for an whole year. But then finding his treaſures ſo waſted that hee could not ſubſiſt without a new ſupply of money, he taking half of his army went into *Perſia* to gather more tribute there, and committed the other half to a kinſman called *Lyſias*, bidding him to ſend them out againſt the *Jews*, and to root them out from being a people, and to bring in new inhabitants into their Countrey, he remayning to govern his Kingdom untill his return, and to educate his ſon. *Lyſias* then appointed *Nicanor*, *Ptolemee* and *Gorgias*, mighty men, and of the Kings friends to go againſt the *Jews*, delivering unto them 40000 foot and 7000 horſe, and commanding them to kill up all the *Jews*, and out of their ſpoyls to pay the tribute of 2000 talents due to the *Romans*. *Judas Machabeus* hearing of this together with the *Jews*, aſſembled together in *Maſpah*, to faſt and pray in ſackcloth and aſhes, becauſe *Jeruſalem* lay deſolate, being inhabited only by ſtrangers. And having prayed he encouraged his men, whom he divided amongſt his brethren, whom he made Captains, by putting them in minde of the great overthrow of the *Aſſyrians* in *Sennacheribs* time, when he came againſt the *Jews*, and of a more late overthrow of 120000 *Galatians*, given by 6000 *Jews*, with whom indeed many *Macedonians* were, but fought not. Whilſt the *Jews* were thus preparing to fight, *Gorgias* took with him 5000 foot and a 1000 horſe thinking to come upon *Judas* by night. But he having ſome notice of it, prevented him by comming againſt his whole army, being yet confuſed and out of order, and ſlue of his men 3000, wounded many more, and put the reſt to flight, that is, not the men with *Gorgias*, but the reſt of the army left with *Nicanor*. For in the night, wherein *Gorgias* thought to come upon *Judas*, he went away with 3000 men, and came the next morning to *Nicanors* hoſt unexpectedly, *Gorgias* being gone, and gave them this great overthrow. And not ſtaying to take the ſpoyle they prepared to fight with *Gorgias*, who was comming to reſcue *Nicanor*, but ſo ſoon as his army came within the ſight of the *Jews*, they were greatly affraid and fled, ſeeing alſo the tents on fire. Then *Judas* and his *Jews* returned and took the ſpoyls which were great, and keeping the Sabbath the next day, prayſed God and prayed unto him to perfect their deliverance from their ſins and enemies. But *Nicanor* fled to *Antiochia* alone, carrying the news of the armies overthrow, and ſaying, that God fought for the *Jews*, & that they were innumerable, which affected *Lyſias* with wonderfull grief, becauſe he feared the wrath of *Antiochus*. Then *Judas* had a battell alſo with *Timotheus*, deſtroying his army conſiſting of 20000 men. This *Timotheus* was Captain of all the forces which came againſt the *Jews* in *Gilead*. 1 *Mac*.5.11 But *Gorgias* being vexed for his overthrow, gathered a greater army together then before, viz. of 60000 foot and 5000 horſe, and went to fight againſt *Judas*, but he having firſt prayed with 10000 men ſet upon them, and prevayled ſo that he ſlue 5000 of his enemies and the reſt fled. Wherefore *Judas* came to *Jeruſalem*, and having exhorted his brethren fell to repayring of the Lords Altar, and to purging of the Temple, and to rebuild the decayed places thereof, as is more largely ſhewed, 1 *Machab*.4. oblations being then made there, and the Temple dedicated, & the Feaſt of the Dedication inſtituted. The time, when theſe things were done, is ſayd to be the 25 of the moneth *Kiſleu*, being the ninth moneth, upon the day that the Heathens firſt ſet up their abomination in the Temple. But how long it was from the time of prophaning it to the time of purifying it, wee muſt gather from 1 *Machab.*1.21,30. and *Chap.*4.52. where it is ſaid, that in the year 143 of the *Greeks* reign, *Antiochus* the Illuſtrious, who had begun to reign *anno* 137, came and deſtroyed the *Iews*, and robbed the Temple. And two years after hee ſent a Governour to rule there, who immediatly converted the Temple to an houſe of *Iupiter*, ſetting up that Idoll there. But *anno* 148, the Temple was again purified: ſo that from the polluting were three years, but according to *Daniel* 1290 dayes from the taking away of the daily ſacrifice, that is, three years and 95 days, and if we allow ſo many dayes to come between the ſacrifice ceaſſing and the ſetting up of this abomination in the Temple, there will be no difference. Then *Iudas* and his *Iews* built the ruined wals of *Ieruſalem* again, and went out and fought with and ſubdued the *Edomites* and *Ammonites*, and many other peoples round about, dividing part of his army to his brother *Simeon*, whom he ſent into *Galilee*, and he went into *Gilead*, 1 *Machab.*5. and the cauſe of this his expedition is ſayd to be, becauſe they conſpired together to deſtroy the *Iews*, after that they heard of their repayring of the Temple and City; being greatly vexed at it. When theſe things were thus done, *Antiochus Epiphanes* heating thereof was ſo ſtricken, that he fell ſick, and having lyen ſo many dayes, ſeeing death approach, hee confeſſed that his cruelty towards the *Iews* was the cauſe, and then committing his Kingdom to P*hilip*, he dyed *anno* 149. of the *Grecian* Empire, and his ſon *Antiochus Eupator* reigned in his ſtead, ſo that this Tyrants whole time was but 12 years, and although God for the puniſhment of his peoples ſins permitted him not only to deſtroy them, but alſo to offer contumely to his own Majeſty by blaſpheming him, and proudly committing inſolencies againſt the place of his habitation, which in times paſt he puniſht immediatly in *Heliodorus*, *Selencus* and P*tolomee* P*hilometor*, yet he ſuffered him not above five years, and after the great prophanation of the Temple but three years and odde dayes, then by his judgments extorting a confeſſion from him took him away, when he had been vexed long at the loſſe of his men, and his great expences to his extream diſgrace. Now this *Antiochus* was plainly a fore-runner or figure of Antichriſt, who ſits in the Temple of God, as he entred it, and exalts himſelf above God as hee did, and prevayleth 1260 dayes, or three years and an half, as hee did, but then comes to perdition, being caſt into the lake, where the ſmoake of his torment aſcends for ever, as he is further declared to have dyed in great torment and miſery, 2 *Mach.*9. being firſt ſmitten, when he raged moſt againſt *Ieruſalem*, and threatned to make the whole City a burying place, as is there more at large to be ſeen. *Antiochus Eupator* ſucceeding his father, being made King, when he was young by *Lyſias*, whom his father had made Viceroy in his abſence at *Antiochia*, went on in the ſteps of his wicked father againſt the Jews, and was ſoon cut off alſo. But he was firſt inſtigated againſt them by thoſe of the Towre of *Zion*, who having hem'd in the Jews about the Sanctuary, were aſſaulted by *Iudas Machabeus*, and being in danger ſent to *Eupator* to crave his help, complaining greatly of the Jews unto him. Upon this he being ſtirred up, prepared an Army of 100000 foot and 20000 horſe to go againſt them, together with many Elephants, *viz.* 32, and came to *Bethzura*, where *Iudas* encountered with him, and ſlue 600 of his men, but ſeeing his great power, he departed from him to *Ieruſalem* to fortifie it, and then *Bethzura* being yeilded, the King went on againſt *Ieruſalem* and beſieged it, ſo that the Jews within were brought to a great ſtreight for want of victuals. But ſuch was the providence of God over them, that news now came, that *Philip* a friend of *Antiochus Epiphanes*, and by him appoynted before his death to be tutour to his ſonne, was returned from *Perſia*, to take under this pretext the Kingdom upon him. Wherefore *Lyſias* hearing it, perſwaded *Eupator* to agree with the Jews, and to return, as the affairs of the Kingdom required. Yet when he had joyned hands with *Iudas*, and given him his faith, and both he and his Princes had ſworne unto him, whereupon the Jews left the Towre of *Zion*, he ſeeing the ſtrength of the place, contrary to his oath, brake down the walls of *Ieruſalem*, and departed to *Antiochia* where *Philip* reigned, but vvas ſoon expelled by

1 Mach.*6.*

Quod deſertur non aufertur.

Antiochus Eupator.

1 Mach.*6.*18.

Perjury not long unpuniſht

by *Eupator* taking the City by force. Yet he enjoyed it not, for *Demetrius* the ſon of *Seleucus*, to whom of right the Kingdom of *Syria* belonged, being hitherto an hoſtage at *Rome*, now though not permitted to come home, and taking the Kingdom upon him, his ſubjects apprehended *Antiochus Eupator*, and *Lyſias*, and brought them unto him, but he not willing, that they ſhould come into his ſight, commanded them to be carried away and ſlain, which was done accordingly, and this was *anno* 151 of the *Grecian* Kingdom, ſo that this enemy of Gods people, and perjured Truce-breaker reigned not any longer, then from *anno* 149, to *anno* 151, which was not full two yeers, but all this is otherwiſe related, and with difference in the times, 2 *Mach.* 13, 14. and before that, *Chap* 9, 10, 11, 12. are divers other Hiſtories of ayd ſent from heaven to help *Judas*, and many other things, which becauſe I ſee not, how they can be reconciled with 1 *Machab.* I omit, as fabulous. For the manner of *Demetrius* his comming from *Rome*. *Polybius* hath it thus. He having ſpoken for himſelf before the Senate to be ſent home into his Kingdom, being now 23 yeers old, and his requeſt denied, and Uncles ſon made King, ſtole away from *Rome*, and obteined his Kingdom, as was aforeſaid. *Demetrius* being King, *Alcimus* an ambitious man, and many other *Jews* with him came unto him with a complaint againſt *Judas* for deſtroying the Kings friends, and to deſire of him the High-prieſthood. The King hearing them granted his deſire, and ſent him to *Bacchides* a Ruler under him in thoſe parts, that he with his forces might joyn with him againſt *Judas*. Then *Bacchides* went feigning, that he came peaceably, but *Judas* ſuſpecting him would not come at him, yet others both Prieſts and Elders were deceived by him and circumvented, and ſlain to the number of 60 perſons. This the *Jews* took ſo heinouſly that they banded together againſt *Bacchides* his men, and *Alcimus* with whom he left them for his ayd to attein the High-prieſthood, he himſelf going to the King. And when *Alcimus* ſaw, that he was not able to withſtand the force of the *Jews* under their Captain *Judas Machabeus* comming againſt him, he alſo returned to the King and exaſperated him more, ſo that he ſent *Nicanor* againſt the *Jews* with a great army. But *Judas* having prayed, encountred him with only 3000 men, and ſlue of his 500. Then *Nicanor* went to the Towre of *Zion*, and thither reſorted to him divers Prieſts and Elders ſeeking peace, and telling him, that they offered ſacrifice for the King, but he deriding this, threatned, that unleſſe they would deliver the City unto him, he would burn their Temple. Then earneſt prayers with faſting were made before the Lord in his hoſt, and *Nicanor* going forth to fight, *Judas* again encountred with him, and obteined a great victory, proud *Nicanor*, who was moſt infeſt againſt the *Jews*, being the firſt man, which was ſlain, and ſuch of his forces, as fled, the *Jews* gathering themſelves together from all parts ſlue, ſo that none of them eſcaped, and his right hand and head were cut off and hanged up at *Jeruſalem*, praiſe being given to God, and a day kept for thankſgiving from year to year for this victory.

1 Mach. 7. 3, 4.

1 Mach. 7. 32.

Pride and malice puniſht.

But when *Demetrius* heard, that *Nicanor* was overthrown, he appointed *Bacchides* to go again together with *Alcimus* againſt the *Jews*, and to take the right horn of his army with him. In the mean ſeaſon *Judas* knowing of what proweſſe the *Romans* were, ſo that all Kings ſtood in awe of them, he ſent Embaſſadours to *Rome*, to make a league with them, which was done accordingly, and *Demetrius* was forbidden to fight any more againſt the *Jews*, as the *Romans* friends and Confederates. But before the return of the Embaſſadours *Bacchides* with *Alcimus*, and an army of 20000 men came to ſeek *Judas* to fight with him. Now *Judas* had with him only 3000, who when they ſaw the multitude of their enemies withdrew themſelves from him, ſo that 800 only remayned. Then hee ſtirring them up to the battell, they adviſed him rather to go firſt and gather their brethren together, becauſe they being ſo few, were not able to fight againſt ſo great an army. But *Judas* abhorring from this, as an obſcuring of all their former glory, exhorts them to fight it out unto the death, and ſo joyning battell with the enemy, he at the firſt prevayled & ſlue many in the right horn where *Bacchides* was, and purſued them far, but then the left came upon his back, and his army fell, and *Judas* was ſlain alſo, *anno* 152 of the *Grecian* Empire. Thus the embaſſage ſent to *Rome* ſtood

1 Mach. 8.

1 Mach. 9.

Rupert.

Iudas in no ſtead, neither doe we read of any helpe the Iews had from them after his death, ſo that *Rupertus* noteth ſome offence to have been in *Judas*, his ſeeking help from Idolaters, when God had hitherto ſo mightily holpen him. For hereupon, firſt, God tooke away the courage of his men, when as with 3000 he had overcome *Nicanor* before, having a greater Army. 2 he withdrew the ſpirit of prayer, ſo that contrary to his wonted manner, without praying, he ruſhed into the battell. 3 without ſpeaking of God, and his miraculous acts done formerly for his people, he was left to run upon the enemy, onely with reſolution to die in fighting valiantly, that the glory of his valour hitherto might be nothing ecclipſed by any ſhew of cowardize at this time, after the manner of another heroicall ſpirit, that hath nothing but nature in him, yet I doubt not but that theſe his errours were pardoned, and he dyed Gods faithfull ſervant, and his admirable courage through faith ſtill liveth, as *Samſons*, and the memory of his zeale to the Law of God, to ſtir up others to the like.

Anno 1805.
Jonathan Prince 18 years.

Judas Machabeus being dead, great lamentation was made for him by the Jews, and with one conſent they made *Jonathan* his brother their Captain in his ſtead, who together with his brother *Simeon*, did fight often againſt their enemies with good ſucceſſe, ſo that at length *Bacchides* ſought to make peace with them, and did, and then departed into his own Countrey. But *Alcimus* before this having broken down the wall of the outward Court of the Lords houſe was ſmitten, ſo as that he dyed in great torment, *anno* 153 of the Greeke Empire, firſt becomming dumb through a palſey. The wall broken down by him is ſayd to have been the worke of the Prophets, becauſe built, as is thought, at the propheſying of *Haggai* and *Zachary*. But God ſuffered him not to live to break it all down, for it is ſayd, when he began to breake it down, he was ſmitten with a palſey, &c. Thus a wicked man uſurping the High-prieſthood, through the favour of the Heathen King *Demetrius*, when with much difficulty and danger he came to the poſſeſſion of it, *Judas* being dead, and *Jonathan* at that time fled over *Jordan* from *Bacchides*, when he ſaw that he could not prevail againſt him, was by the hand of God cut off, when he thought himſelfe out of all danger.

Sanctuary violation iudged. 1 Mach.9.54.

Wickedly gotten not enioyed. 1 Mach.9.48.

Appian.

To return to *Jonathan*, he now enjoying peace, ſought to root out the wicked of the land, neither is any more ſayd of him till *Anno* 160 of the Greeke Kingdom, that is, for ſix or ſeven years, in which time a great and long warre begun between the Romans and the Celtebrians in *Spain*, which laſted 20 years. The occaſion was for, that *Segeda* a City of theirs, taking in other Villages into it, built a wall about all of 40 furlongs compaſſe, the Senate hearing of this forbad it, and required tribute formerly layd upon them, and when they perſiſted notwithſtanding in their building, becauſe although in their Articles it was ſayd, that they ſhould make no more new walls, yet it was not denyed them to repair their old. But the Senate unſatisfied with their anſwer, ſent one *Nobilior* againſt them with 30000 men. The Segedians hearing of their comming, becauſe their wall was not yet finiſhed, ſent their wives and children away to the City *Arbaccos* where they were well received, and one *Catus* was choſen Captain to goe againſt the Romans, who ſet forth the third day after his election with 20000 foot and 5000 horſe, placing himſelfe ſo as that he might the moſt unexpectedly ſet upon the Romans, which he did, and ſlue of them 6000 men. But whilſt he purſued them diſorderly, the Roman horſmen comming upon him, ſlue both him and 6000 of his Army. Wherefore the Arbaccians chooſing two new Captains *Ambo* and *Leuco*, prepared again to fight with *Nobilior* at the ſtrong City *Numantia*, and he having received 300 Numidian horſmen from *Maſſaniſſa* approached the City, having alſo ten Elephants placed ſo in the Army, that at the firſt they could not be ſeen by the enemy, but they comming forth to fight, the Elephants were put forth amongſt them, whereby their horſes were made to run away with their riders amongſt the foot, and thus their whole Army was ſoone diſordered, and compelled to ſeeke by flight to ſave themſelves in the City. The Romans then comming with their Elephants neere the walls, one of them happened to be wounded on the head with a great ſtone caſt from the wall, whereupon being inraged he made a great noiſe, and ran upon the Romans, toſſing up with his trunk ſuch as he met with, and the reſt hearing him did likewiſe, whereby their whole Army was made to flee. The men in *Numantia* ſeeing this, iſſued forth with all ſpeed and purſued them, till they had ſlain 4000 and taken three Elephants and many colours, but there periſhed of them 2000 alſo. And in all other attempts, *Nobilior* went by the loſſe, and when cold winter came on, many more of his periſhed with the cold, and other Cities ſeeing this, revolted from the Romans alſo, which brought them into a great ſtreight, but at length being overcome by *Marcellus*, he impoſed a mulct of 600 talents upon them, and ſo that war was ended. Whilſt theſe things were doing in *Spain*, new troubles aroſe in *Syria*. For one *Alexander*, termed to be the ſonne of *Antiochus Epiphanes*, commeth againſt King *Demetrius* to get the Kingdom from him, as his inheritance from his father. And this he was put on to doe being an ignoble fellow by birth and education at *Rhodes*, by *Ptolomee* the King of *Egypt*, being alſo holpen by his wealth, and by *Attalus* King of *Aſia*, and *Ariarathes*, King of *Cappadocia*, for all Hiſtorians agree, that he was not the true ſonne of *Antiochus*, though ſome ſay that he begat him of an whore. However, *Demetrius* was ſo hated by theſe Kings, that they agreed to make him King in his ſtead, by the name of *Alexander* ſonne of *Antiochus*, and for this purpoſe hee was firſt ſent to *Rome*, and with him *Heraclides*, to move the Senate for their aſſiſtance, becauſe *Antiochus* his pretended father vvas their friend, and *Demetrius* had taken the Kingdome upon him againſt their vvill; and if hee might not have their aſſiſtance, for their leave, that hee might goe into *Syria*, and uſe the help of his friends to obtein that Kingdome. The Senate conſented to aid him, and ſo he comming to *Ptolomais* tooke it, and reigned there. And yet when they did this, *Demetrius* had his young ſonne *Demetrius* at *Rome*, whom he ſent as an hoſtage to win their favour. When *Demetrius* heard of *Alexanders* comming, he wrote moſt kindly to *Jonathan* and the Jews, that he might have their aid, promiſing them many things, and *Alexander* wrote alſo unto them, making more ample promiſes. Therefore *Jonathan* remembring the enmity of *Demetrius* formerly ſhewed to the Jews, leaving him, went to *Alexander*, becauſe he beleeved not *Demetrius*, but tooke his great proffers to be made in diſſimulation.

Iuſtin.

1 Mach.10.

Then *Jonathan* was made High-prieſt by *Alexander*, who ſent him a Purple and a Crown. *Anno* 160 of the Greeke Empire, from which time he continued nine years, foure of his former, nine ſince he was Prince being ſpent in *Alcimus* his time, and five in the vacuity of the High-prieſthood, as was touched before. *Alexander* aſſiſted by the Jews, then fought with *Demetrius*, and gave him a great overthrow, and ſlue him the ſame day. By this means he having obteined the Kingdom, ſent to *Ptolomee* King of *Egypt*, certifying him of his victory, and deſiring to make affinity with him by marrying his daughter *Cleopatra*. To this hee readily condiſcended, and comming with his daughter into *Syria*, *Alexander* tooke her to wife, and there was *Jonathan* greatly honoured by both the Kings, and ſo returned to *Jeruſalem* with joy.

Anno mundi, 3813.

But *Alexander* had not continued King full five years, before that *Demetrius*, the ſonne of *Demetrius* came out of *Crete* to recover his fathers Kingdome, and hee made *Apollonius* his chiefe Captain, *Anno* 165 of the Greeke Empire. This *Apollonius* begun firſt with *Jonathan*, provoking him to battell, but to his own loſſe, for *Jonathan* taking with him ten thouſand men went againſt him, his brother *Simeon* comming to his ayd, and put him to flight to *Aſkdod*, where he ſet the houſe of *Dagen* on fire, ſo that eight thouſand of the enemies periſhed, and he returned to *Jeruſalem* with great ſpoyls. *Alexander* hearing this, ſent to honour *Jonathan* yet more with a golden button, uſed only to be given to the Kings kinſmen, and giving him *Ekron* for a perpetuall inheritance. *Ptolomee* the King of *Egypt* hearing of the comming of young *Demetrius*, came with a great army pretending friendſhip to his ſon in law, but meditating in his minde how to get away his Kingdom. But becauſe hee was father in law to *Alexander*, he gave order that he ſhould be received into any City to which he came; and ſo he was, and as he went placed Garriſons. Then comming to

1 Machab.11.

Antioch, he ſent to *Demetrius* offering him the ſame daughter which he had formerly marryed to *Alexander*, for he ſayd it repented him that he had given her to him, becauſe, he ſayd, he ſought his life, and ſo he tooke her from *Alexander*, and gave her to *Demetrius* to wife. Then he ſet two Crowns upon his own head, of *Egypt* and *Aſia*, and *Alexander* full of fear fled into *Arabia*, where he was ſlain, and his head ſent to *Ptolomee*, but he dyed the third day after, and ſo *Demetrius* was King, *Anno*, 167 of the Greeke *Empire*, and the Garriſons ſet by him in divers Cities were deſtroyed after the death of *Ptolomee*, by the men of thoſe places. *Jonathan* now beſieging the Fort of *Zion*, certain wicked men complained againſt him to *Demetrius*, wherefore hee ſent for him to come to *Ptolomais*, which he did, carrying preſents with him, whereby when he came he obteined ſo much favour of the King that he honoured him greatly, and confirmed the High-prieſthood unto him, and granted him to weare purple and other Ornaments, as the Kings his predeceſſours had done, and at his requeſt for 300 talents, gave him beſides *Judæa* three other Toparchyes. Theſe things being done, and *Demetrius* having peace, he diſmiſſed his forces, at which they being offended were drawn by one *Tryphon* to goe to an Arabian, who kept *Antiochus* a childe, the ſonne of *Alexander*, to ſet him up for King, this *Demetrius* hearing wrote to *Jonathan* to come and help him, which he did, ſending unto him 3000 Jews to his City, where 120000 men were gathered together againſt the King, but the Jews comming ſo diſperſed themſelves in the City, that they ſlue 100000 men, and then the reſt intreated the King for favour. *Joſephus Lib.* 13. *Cap.* 9. telleth this ſtory ſo as to make it more probable, ſaying that the Jews being come were beaten back by the multitude of the Antiochians into the Kings Pallace, from whence being high, they ſhot at them, and caſt fire upon their houſes, which whilſt they laboured to ſave their wives and children from, they came upon them and ſo were made to yield. Thus *Demetrius* again had peace, but he requited *Jonathan* ill for all the good that he had done him, exacting tribute of him: yet this went not long unrevenged, for young *Antiochus* hearing of it, wrote lovingly to *Ionathan*, making him many fair promiſes if he would be for him. *Ionathan* then conſented, and raiſing a power tooke divers places, and then being incountered by a great Army of enemies his forces fled from him, ſo that he was left alone with only two of his Captains. But having humbled himſelfe to God, and put earth upon his head and prayed, he ſet upon them and began to make a great ſlaughter. This his forces ſeeing, immediately returned to him, and ſo there were ſlain of the enemies 3000 men the ſame day. *Ioſephus* more probably ſayth, that *Ionathan* comming into the field, *Aſor* with his Army, where the Demetrians lay in ambuſh, was by and by aſſaulted by them, unexpectedly on every ſide, hereupon his men fled from him, and he was left alone with two Captains only, and 500 of the moſt valiant men of his army. Then he humbling himſelf to God prevailed, as was ſayd before. *Ionathan* after this being quiet, ſent Embaſſadours to the Romans, to renew the league formerly made with them, which was well accepted & granted, and the ſame Embaſſadours having order to return by *Lacedemonia*, they did ſo, and renued the friendſhip betwixt them and the Jews, as being before by them declared to be their kinſmen. But *Ionathan* lived not long in quiet, for the Demetrian forces, that they might be revenged upon him for their former overthrow, came againſt him in a greater number then before: he hearing this went out againſt them to the borders of *Amathea*, or *Hamath*, of whoſe comming when they heard, and ſo perceived, that they could not fight againſt him but upon advantage, they made fires in the night and departed, becauſe they deſpaired of doing any good againſt him in an equall battell, At this time, ſayth *Ioſephus*, aroſe the three Sects amongſt the Jews, of the *Phariſees*, *Saddees*, and *Eſſees*, of whom ſee more upon the Goſpels. *Ionathan* ſeeing that the enemies were fled purſued them, but when hee could not overtake them, hee went into *Arabia*, and ſmote the Nabatheans, and tooke their ſpoyles, and from thence to *Damaſcus*, and divers other places, taking them. At length returning to *Ieruſalem*, he conſulted with the Elders about the building of the walls thereof, and the Fortifications. But *Tryphon* began now to meditate how hee might

Ioſeph. lib. 13. *cap.* 9.

1 Machab. 12.

Three Sects of the Iews. *Anno* 3820.

ſet the Crown upon his own head, young *Antiochus* being made away, and fearing that *Jonathan* would herein be a let unto him, hee raiſed an army to goe againſt him, & *Ionathan* hearing of it, went againſt him with 40000 men to *Betkſkean*, *Tryphon* then fearing his power feined to come in friendſhip and received him with all honour, telling him that he came forth towards him as to a friend, and therefore that he was too blame to put all thoſe men to this travell, perſwading him to ſend them back again, which he did, and reteined only 1000 men with him, and of thoſe, that returned he ſent 2000 into *Galilee*. Then *Tryphon* led him to *Ptolomais*, pretending to make him Lord thereof, but when he and his men were come into the City, they ſhut them in & ſlue them all except *Jonathan*, after which *Tryphon* alſo ſent to *Galilee* to ſlay them, that were there of *Jonathans* retinue, but they hearing before what was done to *Ionathan*, ſtood upon their own defence, which their enemies ſeeing would not adventure to meddle with them, & ſo they returned to *Jeruſalem*, where great lamentation was made for *Jonathan* and his men, but the Heathens about rejoiced, thinking now, they being without a Prince ſhould not be able to ſtand againſt them, but they ſhould eaſily root them out from being a people. *Simeon* then, a third brother offered himſelf to be Captain for the *Iews*, and to ſpend his life for them, and the Law of God, as his two brethren *Judas* and *Jonathan* had done, which offer of his was joyfully accepted, and he began his Principality and Highprieſthood, *anno* 170 of the Græcian Empire, & immediately gathering men together he fortified *Jeruſalem*. But *Tryphon* having *Jonathan* alive yet with him, went towards *Ieruſalem* with his army, & *Simeon* towards him. This *Tryphon* ſeeing ſent unto him to tell him that he held not *Jonathan* for any other cauſe but for an 100 talents of tribute which he ought to the King, therfore if he would ſend him this money, and *Jonathans* two ſonnes for pledges, he would ſet *Ionathan* at liberty again. This howſoever *Simeon* thought to be ſpoken in deceit, yet to ſtop the mouthes of clamorous people, he ſent the money, and pledges, but *Jonathan* was kept ſtill, and within a while after ſlain, as *Tryphon* was comming with all his horſemen in haſte to relieve the Fort of *Sion*, but was ſtayed by abundance of ſnow falling at the ſame time. Then *Tryphon* returned into his own land, and having by treachery ſlain young *Antiochus*, he tooke the Kingdom upon him. But *Simeon* ſent and tooke the bones of *Ionathan* his brother and burnt them in *Modin*, erecting a faire monument there, and upon it ſeven Pyramides to his father and mother, and his foure brethren. Then he ſent to King *Demetrius*, deſiring to have the Tribute releaſed, and freedome to *Ieruſalem* reſtored, which was immediately yeilded unto, and many other favours offered by the King unto the Jews, and ſo the Jews that had been always under Heathen Kings from their return out of the Babyloniſh Captivity, now became free in the firſt year of *Simon*, being now ſubjects no more to theſe Kings, but their friends, and this was *Anno mundi* 3823, that is, 397 years after their return, which was, *Anno* 3426. Hereupon *Simeon* tooke courage, and ſet upon *Heliopolis*, ſo that they ſoon yeilded the City to him, and likewiſe upon the Fort of *Zion*, which was alſo yeilded, and purged both theſe places from Idols, ſetting up the worſhip of the true God there. After which he lived long in peace, and in great glory, and the Jews lived happily in all his Dominion, ſitting every one under his vine and figtree. *Demetrius* then purſued *Tryphon*, but comming into the Kingdom of *Arſaces*, King of the Medes and Perſians, he ſent and tooke him alive, and ſo kept him priſoner. For *King of Perſians*, *Juſtin* hath King of Parthians, and that more rightly, becauſe the Parthian had now thoſe parts. For the cauſe why *Demetrius* went thither, *Joſephus* ſayth, that he was moved by many Embaſſages of the Græcians, over whom *Arſaces* tyranized, to come, and when he came he was ſupplyed with a great Army, but fighting againſt *Arſaces*, he was overcome and taken alive.

Anno mundi,
3823.
1 Machab. 13.

Lib. Antiq. 13.
cap. 9.

Then *Antiochus* the ſonne of *Demetrius* wrote from the Iſlands of the Sea to *Simeon*, to induce him to his friendſhip, granting him all that ever was granted to him or *Ionathan* before. But when as gathering great forces he had brought *Tryphon* to a ſtreight, being aided alſo by 2000 men ſent from *Simeon* unto him, he himſelfe purſuing him, as he fled he ſent *Kendebeus* a Captain with a great part of his Army to challenge *Simeon* for uſurping dominion over *Ioppe*, and

1 Machab. 15.

1 Machab.16.

Iochanam or *Hircanus* high-prieſt.

*Ioſeph. lib.*13. *cap.*15.

other places, requiring him to deliver them, or elſe he would deſtroy the Jews, and if he would ſtill hold, and take the tribute of thoſe places, to ſend him 500 talents, and 500 more for the damages done there. And becauſe he would not, alleaging that thoſe parts belonged to the inheritance of their fathers, but onely offered to give 100 talents, *Kendebeus* began to aſſault the Jews about *Iamma*. This being told unto *Simeon*, he being now old committed the mannaging of the warre to his two ſonnes *Iudas* and *Iochanan*, exhorting them to be valiant, and praying for them. Then they went out with 20000 foot and ſome horſe, and encountering with *Kendebeus*, routed his Armie, and ſlue many, but *Iudas* was wounded, yet *Iochanan* purſued them to *Gaderum*, killing many more, and ſo returned to *Ieruſalem*. Of the cauſe of *Antiochus* his perfidy towards *Simeon*, nothing is ſayd in *Machabees*, but it is implyed in ſaying, that the Forces of *Tryphon* revolted to him, by which means he thought eaſily to overcome him, and ſo he ſhould have no need of *Simeons* ayd. There was then one *Ptolomee*, the ſonne in law of the High-prieſt, who was Governour of *Iericho*, he ambitiouſly aſpiring after the Principality, plotted how to cut off *Simeon* and his ſonnes, and when he had invited him and his ſonnes *Mattathias* and *Iudas* to a feaſt to *Iericho*, he cauſed them to be treacherouſly ſlain whilſt they were drinking with him, *Anno* 177 of the Græcian Empire. Then he ſent to *Antiochus* for forces, promiſing to deliver the Countrey unto him. And others he ſent to kill *Iochanan*, but he being forewarned tooke them when they came and ſlue them. Thus the three ſonnes of *Mattathias* the Aſſamonean, after many glorious victories obteined were all ſlain. But treacherous *Ptolomee* obteined not his end. For *Iochanan*, whom *Ioſephus* calleth *Hircanus*, taking the High-prieſthood upon him, after that he had ſought unto God, gathered an Army, which readily flockt unto him, for the love of his father and hatred of *Ptolomee*, and herewith he beſieged him, and could eaſily have taken the place, which was a Towre called *Dagon* in *Iericho*, but only *Ptolomee* having *Iochanans* mother with him, when he was aſſaulted, cauſed her to be openly beaten on the walls with whips, at which *Iochanan* relenting languiſht in his fight, yea although ſhee ſought to move him to goe on without regard unto her, to get ſo trecherous an enemy into his hand, that he might ſuffer according to all his wickedneſſe, yet he beginning a fierce aſſault again by and by languiſhed, when he ſaw her miſuſed again as before. And ſo, much time being ſpent in vain, the ſeventh yeare, which was to the Jews a year of reſt, came on, and then *Iochanan* intermitting the ſiege, *Ptolomee* firſt killing *Iochanans* mother, eſcaped away to *Zeno* the Tyrant of *Philadelphia*.

Florus.

Touching the Romans, although there was a league betwixt the Jews and them, wherein they were called their friends, and all Kings were ſtrictly charged to take notice hereof, and not to moleſt them: yet they never had any benefit hereof, neither did the Kings of *Syria* any whit the more for that forbearance to fight againſt them, when their malice put them on to it. Beſides the Celteberian warre in *Spain* before ſpoken of, they had none other worth the ſpeaking of, but onely about the end of the reign of *Demetrius* the ſonne of *Seleucus*, war began again the third time betwixt them and the *Carthaginians*. The occaſion was for that King *Maſſaniſſa* had done them many wrongs, wherein he was born withall by the Romans, whereupon they prepared Armes and munition for their own defence. For this cauſe Embaſſadours were ſent over to *Carthage* to ſee what was done there, and when they had ſeen their warlike preparations by land and ſea, they reproved the Carthaginian Senate therefore, and propounded termes of peace betwixt them and *Maſſaniſſa* the Numidian King, *viz.* that he ſhould depart from that land about which their ſtrife aroſe, leaving it unto them. To this the Senate would have agreed, but *Giſco* the ſonne of *Amilcar* being then Magiſtrate, ſtirred up the people ſo againſt the *Romans*, that their Embaſſadours were fain to ſave themſelves by fleeing away, vvhereby the Roman Senate before diſtaſting their doings, vvas the more provoked againſt them. Then the Carthaginians, the Roman Embaſſadours being departed vvith *Guluſſa* the ſonne of *Maſſaniſſa*, vvent againſt *Maſſaniſſa*, but he, although about 90 years old, came in perſon againſt them and overcame them. The Roman Embaſſadours returning acquainted the Senate vvith the preparation at *Carthage*, vvhich *Cato* expounded to be a breach of the league, & ſought therefore to ſtir up the Senate to vvar againſt them. But *Scipio* thought not this yet a ſufficient cauſe of making War upon them, ſo it vvas agreed, that if they vvould burn their Navy and diſmiſſe their Forces they ſhould have peace. But this Decree ſtood not by reaſon of the Uticenſes, a people not far from *Carthage*, yielding themſelves by their Embaſſadours to the Romans. For then the Senate reſolved to warre upon *Carthage*, till it ſhould be deſtroyed. And although Ambaſſadours ſent from *Carthage* to prevent this yielded to their demand of 300 pledges of Senatours ſons to do all things which they ſhould command, and theſe were to the great grief of their kindred, and ſpecially their mothers delivered at *Lelibeum*, and from thence carried to *Rome*, yet the War went on, and a great army was ſent againſt *Carthage*, which was already much weakned by the late fight had with *Maſſaniſſa*, wherein periſhed after agreement through the revengfull minde *Guluſſa* his ſonne neer 50000 men, ſetting upon them weary and unarmed, as they were returning homeward. Ambaſſadours were then ſent againe to know of the Conſuls that led the army, what they would have the *Carthaginians* doe more. They anſwered, that they muſt bring forth all their armes, and deliver them up. And this alſo being done, they were required in the laſt place to go all of them out of the City, leaving it to be razed down, and ſeek a new place of aboad, and that at the leaſt 80 furlongs from the Sea. This anſwer being given by *Cenſorinus* the Conſul, the Ambaſſadours were ſo perplexed, that they lay down, deſiring rather to dye there, then to return with ſo ſad an anſwer. And comming to themſelves when they had pleaded what they could, they were cauſed to depart with this peremptory anſwer, that the Senates Decree was, that *Carthage* ſhould be utterly demoliſht. When this news came to the City it is unexpreſſable with what paſſions the *Carthaginians* were moved, ſome crying out upon the Ambaſſadours and raging againſt them, and ſome againſt the Senatours for delivering up their arms, and many mothers for their children now at *Rome*, ready to be murthered, and becauſe all theſe things were done without knowing the conditions of peace. But after much paſſion and bitterneſſe expreſſed, they ſhut up their gates, and fell to making of new arms with incredible celerity, all both men and women working with all their might, and the women cutting of their haire to make bow-ſtrings. So that whilſt the *Romans* let them alone thinking now to take the City when they liſted, they both reconciled themſelves to *Aſdrubal*, hitherto keeping aloof with 20000 men ready armed, becauſe he was by the Senate condemned to pleaſe the *Romans* that they might have his aſſiſtance, and armed a great many more. Inſomuch that when the *Romans* came to aſſault the City, they came out ready armed to their admiration, and gave them hot battle, and from time to time defended their City ſo, that the time of the two Conſuls, that then were expired without doing any more hurt then they received. Wherefore *Scipio* even before that he could by the law by reaſon of his age, was made Conſul and ſent over with more forces. And he although moſt wiſe and valiant, ſo that the *Romans* had none other like him, could not in his yeer prevail, but having his Conſulſhip prorogued, hee brake into the City the next yeere, and ſo with much ſpoyle and bloudſhed wan it, and diſmiſſed of ſuch as yielded, at length 45000 of men and women, many of the reſt deſperatly ſetting fire upon the houſes wherein they were, and burning themſelves. Amongſt whom *Aſdrubals* wife was one, whoſe husband fled with an Olive branch to *Scipio* for mercy, but ſhee diſdaining this his cowardly heart, firſt killed her two children, and then caſt her ſelf in his ſight into the fire. Thus *Carthage*, which had ſtood as a great Lady City of the World 700 yeers was in three yeers utterly ruinated, at the ſight whereof even *Scipio* himſelf wept, preſaging in his minde what *Rome* alſo might one day come unto. Now the thing moſt remarkable in *Scipio*, whereby hee prevailed, when others could not, was his ſtrict diſcipline towards his ſouldiers keeping them always in good order, without which he knew, that he could do no great matters. This famous conqueſt being made, *Scipio* firſt doing ſacrifice to his Gods, returned to *Rome* and triumphed, in which triumph *Aſdrubal* was led and then kept in priſon, the

Of military diſcipline.

pledges although kept there, had great liberty. Then by the Senats decree *Scipio* went again and demoliſht what remayned of *Carthage*, and brought under tribute all ſuch as had aſſiſted *Carthage*, and gave much of their lands away to their friends the *Uticenſes*, ſo that Countrey was reduced into the State of a Province, *anno* of the City of *Rome* built 607, *annoque mundi* 3820, towards the end of the High-prieſthood of *Ionathan*. And *Scipio*, as his progenitour had now the name of *Africanus* given to him alſo. And the Senate ſtrictly forbade any more building, and ſpecially of a Burſſe in that place for ever, cruelly threatning ſuch as ſhould break this decree. For the firſt building of this City, ſome attribute it to *Zaro* and *Charchedo Tyrians* 50 yeers before the deſtruction of *Troy*, ſome to *Dido*, *Charchedoes* daughter eyther in *Davids* time or in *Solomons*, and ſome in the time of *Amaſia*.

Strabo.

*Ioſ.lib.*13.16.

Iuſtinus

To return again to the affairs of the King of *Syria*, and of the Jews. *Antiochus* the King ceaſſed not purſuing *Tryphon*, till that hee had driven him into his Caſtle *Orthoſiades*, and there put him ſo hard to it, that he ſlue himſelf, as *Strabo* writeth, but *Ioſephus* ſayth, that he was ſlain in *Apamea* three yeers after hee had begun to reign. *Antiochus* being freed thus from his Antagoniſt *Tryphon*, called to minde the overthrow given to his forces under *Kendebeus*, by *Hircanus*, having now alſo an opportunity againſt him through his treacherous kinſman *Ptolomee* before ſpoken of, who having ſlain his father *Simeon*, and other brethren ſent for Forces to *Antiochus*, he went with a great Army againſt him and drave him into the City, that is, *Ieruſalem*, in the fourth yeare of his reign, the firſt of *Hircanus* his high-prieſthood, then he layd ſiege to the City, and built Towres againſt it, the Jews making often excurſions upon his men, and killing many. The ſiege being continued, *Hircanus* feared leſt ſcarcity ſhould be in the City, and therefore hee, put out all the weaker ſort, but when *Antiochus* ſeeing this would not let them paſſe, but kept them up neer the walls, the Feaſt of Tabernacles then approaching, he took them in again in pity, leſt they ſhould be famiſhed without. Then he ſent to *Antiochus* deſiring a truce for ſeven dayes whilſt they kept the Feaſt, to which he yeilded, and ſent him alſo fat buls with their hornes gilded for ſacrifice, and boules both of ſilver and gold full of ſweet ſpices, and made a feaſt for his Army, from which piety of his he atteined the name of *Antiochus Pius*. *Hircanus* being much offended herewith, ſent to treat with him about peace. To this he agreed upon condition, that he ſhould give unto the King 500 Talents, leaving the Tribute of *Joppe*, and ſome other places before ſpoken of unto him, and receive a Garriſon into the City, and ſo the Jews ſhould live ſtill according to their own Laws. To all theſe he conſented; but only touching the Garriſon, becauſe they would not have people of other Nations to live amongſt them. And ſo a peace was concluded, and the ſiege raiſed. And to raiſe this money, *Hircanus* opened the Monument of *David*, wherein he found 3000 Talents. Then he hired alſo many Souldiers from forreign parts, and making a league with *Antiochus*, received him, and liberally enterteined him in the City, and after he going to warre againſt *Arſace* King of the Parthians, he with his forces followed him, but when they came to joyne battell, *Antiochus* was overcome and ſlain, and *Demetrius*, who before had been taken by *Arſace*, was, at *Antiochus* his comming ſet at liberty, and ſo he came again to his own Kingdom. But this laſt of *Antiochus* being overcome and ſlain by *Arſace* the Parthian King, *Juſtinus* ſetteth forth more fully, ſaying, that *Antiochus* carryed with him 80000 men to this warre going out with 30000 cooks alſo, and other neceſſary attendants, furniſhed with veſſels of ſilver, and all the Army moſt richly ſet forth, for fear of which preparations, many places yielded unto him, and comming to fight with *Phraates* the King, for ſo he calleth him, he overcame him thrice, inſomuch that the King of *Parthia* was now forced to retire within his own bounds. But *Antiochus* by wintering in thoſe parts became ſo burthenſome unto the people that they repented of their yielding to him, and conſented together in favour of the Parthian to kill up his Souldiers where they lay billeted in ſeverall places, and when they were doing it, the news hereof comming to *Antiochus*, hee haſtened with the forces which he had to helpe his Souldiers that were neereſt unto, him, but in the way, *Phraates* meeting him, ſlue him, fighting valiantly, even when his men ran away from him. Then the King of *Parthia* repented him, that he had diſmiſſed *Demetrius*, he being moved to this only for fear of *Antiochus*, when he prevailed againſt him, that by this means he might be drawn home again to defend his own Kingdom. Wherefore *Antiochus* being ſlain, he ſent after *Demetrius* to fetch him back again, but in vain, for he was now gotten into his own Kingdom of *Syria* again.

*Ioſephus lib.*13. *cap.*17.

Hircanus, who had this name, as *Joſephus* ſayth, for his killing of a great man ſo called, *Euſebius* for his expedition againſt, and overcomming a people called *Hircan*. So hearing that *Antiochus* was dead, returned with his Army into *Syria*, and after a ſiege of ſix moneths tooke *Medaba*, then the City of *Samega*, and *Sicima*, and *Gerizim*, where the Temple ſtood built by *Manaſſeh* in oppoſition to the Temple at *Ieruſalem*, as was ſayd before, and having now continued 200 years was again demoliſhed. He ſubdued alſo the Edomites, and cauſed them to be circumciſed, and hereupon they became one people with the Jews. As for *Demetrius* he had learned ſuch cruelty of the Parthians whilſt he lived in exile amongſt them, and was ſo proud that he was hated of his own people, to whom he had returned, inſomuch that they deſired *Ptolomee Phyſcon* King of *Egypt* to ſend them one of the family of *Seleucus*, that might reign over them. He ſent them therefore *Alexander Zebina*, who preſently being made King fought againſt *Demetrius*, and overcame him. Then he fled to *Ptolomais* where his wife *Cleopatra* was, but being by her excluded he went to *Tyrus*, and there being taken by his enemies, after many abuſes offered unto him, he was ſlain. So that although he would willingly have made War upon *Hircanus*, yet he could not, and by reaſon of Wars betwixt *Alexander* and him, the Jews were quiet, and then *Hircanus* tooke the opportunity to ſend Embaſſadours to *Rome* to renew the League with the Romans, and to deſire that by their authority, *Ioppe*, and other places which he had yeilded to *Antiochus* whilſt he lived, might now, he being dead, be reſtored again unto him. To all which the Senate aſſented, and gave out of their love to the Embaſſadours, money wherewith to beare their charges homeward. *Alexander* being now King of *Syria*, the Parthian King ſent home the corps of *Antiochus* in a coffin of ſilver, and he feigning great ſorrow for his death, beſtowed him honourably, and hereby he wan much love amongſt the people, as being for this thought to be one of the *Selucidan* Family, when he was but a counterfeit. *Alexander* then entered into a league with *Hircanus*, but *Antiochus Gryphus* the ſonne of *Demetrius*, raiſed forces againſt him, and overcame and ſlue him, and reigned in his ſtead. Of this *Antiochus Gryphus Iuſtine* ſayth, that he had this name becauſe his noſe was great and hooked, after the manner of a Gryphins bill. And it was by the helpe of *Ptolomee* King of *Egypt*, that *Antiochus* ſo ſoone prevailed againſt *Alexander*: For when *Alexander* was King, he waxed proud, and deſpiſed *Ptolomee* by whom he was made. Therefore he having indignation at this, reconciled himſelfe to *Cleopatra* the mother who had ſet up this ſonne, and ſent her ayd, and gave his daughter to *Antiochus* to wife, whereby the people were drawn much unto him, and to leave *Alexander*. And *Iuſtine* addeth, that *Alexander* wanting money to pay his Souldiers, cauſed a maſſie Image of *Iupiter* of gold to be taken down, and converted it to his own uſe. But his Souldiers deteſting this Sacriledge revolted from him, then he fled by water, and by tempeſts was beaten to land, where robbers tooke him and delivered him to *Gryphus*, and ſo he was ſlain. He then would have fought againſt *Hircanus*, but he feared a brother of his own name, who he heard was comming againſt him, called *Antiochus Sizicanus*, from the place where he had been brought up, and therefore was conſtreined to ſpend much time in fighting againſt him, whence it came to paſſe that *Hircanus* lived long in peace, and proſpered greatly. Now whereas this *Antiochus* is ſayd to be brother to *Antiochus Phyſcon*, *Ioſephus* ſayth, that it was by the mother *Cleopatra*, who had been wife both to *Demetrius*, and to his father *Antiochus Soter*, that dyed in *Parthia*. Now the time of the reign of *Demetrius* before his captivity was 12 years, and after his return foure years, and *Antiochus* his brother between theſe times 12 years, *Alexander* that ſlue *Demetrius*,

Iuſtin.

Funccius Chron.

two

*Ioſeph.l.*13. *c.*18.

Phariſees and *Sadducees* what.

Iuſtine.

Appianus.

Ptol. Lathurus King of *Egypt*.

The cruelty of women.

two years, *Antiochus Gryphus*, the ſon of *Demetrius*, who ſlue him 29 years whilſt the two brethren were in war one againſt the other, *Hircanus* took his opportunity to beſiege *Samaria*, building Walls and Forts about it, whereby thoſe of the City were brought into a great ſtreight for want of victuals, and therefore they ſent to *Antiochus Sizicenus* to come and rayſe the ſiege, which hee attempted to doe, but was overcome and put to flight by *Antigonus* and *Ariſtobulus* the two ſons of *Hircanus*, whom hee had ſet over the ſiege. Then the ſiege continuing they ſent to *Antiochus* again, who came, but after the manner of a robber ſpoyling *Hircanus* his fields, that by this means he might draw his forces from *Samaria*. But of his men many being, as they ranged about, ſlain by the Iews, he returned to *Tripolis*, committing this War to two Captains *Calimander* and *Epicrates*. Of theſe then one *Calimander* being ſo hardy as to fight a battle with the Iews was ſoon ſlain, and the other turning treacherous to his maſter for a bribe betrayed *Scithopolis* to *Hircanus*. *Hircanus* then continuing the ſiege in the ſpace of one yeer wan *Samaria*, and layd it even with the ground, and having lived in great glory 31 yeers High-prieſt and Prince hee dyed, leaving the Principality to *Ariſtobulus* his ſon. Hee was alſo famous for revelations when he was in the Temple one time, the Lord ſpeaking unto him, and telling him of the victory which hee had given to his ſons againſt *Antiochus*, whereof, when hee comming out had ſpoken to the people, news was preſently brought to the City. And he foretold the ſhort continuance of thoſe his two ſons in this life, which fell out accordingly. Yet being ſo worthy hee was not eſteemed amongſt the *Phariſees*, a kind of Sect amongſt the Jews moſt accounted of by the common people, inſomuch that leaving them, after they had been long favoured by him, he went to the *Sadducees*, the difference between which two Sects was, that the Phariſee held, and did many things not commanded in the Word of God, but the Sadducee that it was not lawfull to hold or do ſo, but only what was preſcribed in the Word. Touching *Antiochus Gryphus*, *Iuſtine* ſpeaking more fully then *Ioſephus* ſayth, that after he had ſubdued *Alexander*, his mother *Cleopatra*, who made account, that he ſhould but reign under her, now fearing that her power ſhould be diminiſhed, prepared a poyſoned cup for him at his return home from exerciſing: this he having ſome notice of, when ſhee offered it unto him, deſired her as in a filiall reſpect to drink firſt, ſhe refuſing he urged her, and told her, what he heard of the poyſon in it, ſhe denying it to be ſo, he would not be herewith ſatisfied, unleſſe ſhe drunk it, and ſo preſſed her to it for the cleering of her ſelf, that ſhe drank and ſo dyed. A juſt reward, ſayth he, for her wickedneſſe, becauſe ſhee had ſlain her own husband before, and poyſoned another of her ſons, and now would have poyſoned this. *Gryphus* being thus delivered from his enemies reigned in peace eight years, not once attempting any thing againſt *Hircanus*, becauſe his power was great, and he was alſo a confederate of the Romans. But then hee endevouring to take away *Sizicenus* by poyſon, which was timely diſcovered unto him, he fleeing to *Sizicum*, gathered forces and fought againſt him, and expelled him out of his Kingdom, ſayth *Appianus*. The manner was thus. *Ptolomee Phyſcon*, or *Energetes* King of *Egypt* dying, left his Kingdom to the will of his Wife to be given to whether of her ſons ſhe would, when he had reigned 29 years, the name of the eldeſt being *Latharus*, of the younger *Alexander*. Now her love was moſt to *Alexander*, but by the people ſhe was compelled to make the eldeſt King, yet before ſhe would do it, ſhe compelled him to put away his Wife *Cleopatra*, and to marry her ſiſter *Seleuce*, *Cleopatra* being put away went into *Syria*, and married *Antiochus Sizicenus* daughter bringing to him an army with her, wherewith he might invade his brothers kingdome, who yet had married another ſiſter of hers. But he fought with ill ſucceſſe againſt his brother *Gryphus*, for he was overcome and made to flee to *Antiochia*. *Gryphus* following him beſieged the City, till he had taken it. But *Antiochus Sizicenus* eſcaped out of it and fled, his Wife *Seleuce* being left behind. Her ſiſter *Gryphina* the wife of *Gryphus* moved her husband to have her ſecured, but he ſpeaking againſt cruelty ſhewing to her, a woman and a ſiſter & now fled to Sanctuary, ſhee was the more ſtifly bent to execute her, and ſent thoſe that firſt cut off her hands, and then ſlue her there. But this cruelty went not long unrevenged, for *Sizicenus* gathered new forces fought again with *Gryphus* and overcame him, then he took *Gryphina* his wife and ſlue her, and reigned 18 years after which he was yet again expell'd from the kingdom by *Gryphus*, and he reigned again till that he had made up from the beginning of his firſt reign 29 years. In the time of theſe kings, about the 18 year *Hircanus* dying, his ſon *Ariſtobulus* took the government upon him, & was the firſt King of the Jews after their return from captivity, but he proved a very tyrant, impriſoning his mother & brethren, all but *Antigonus*, where ſhe was famiſhed to death becauſe according to the appoyntment of his father ſhe would have ſome hand in the government. Neither did he ſpare his brother *Antigonus* long, although for his love towards him, he made him at the firſt conſort of his kingdom: for he being ſick *Antigonus* went forth to war, and the victory being gotten, returned glorіouſly home, & ſo went up to the the Temple. Then *Ariſtobulus* was by ſome informed of it, who ſaid, that he had beſt look to him, or elſe he would ſoon aſpire to the Kingdom. The King was not at the firſt moved at it, as thinking it falſe, but being urged with it, he gave regard to it ſo far, that he appoynted armed men to ſtand in a certain place ſecretly, by which *Antigonus* was to paſſe to come unto him, commanding them if he came armed to ſlay him, if not to let him paſſe. Now *Salome* the Queen & ſome others, treacherouſly told him that the King was deſirous to ſee him in his arms, becauſe he had heard of the excellencie of his Armor, wherefore he went in his Arms and was ſlain, but the King ſoon after was ſo ſtricken with grief therefore that his ſickneſſe increaſed more and more, and he vomited bloud, which his ſervant carrying out, by chance ſpilt in the place where *Antigonus* had been ſlain. At the ſight of this, many ſeeing it, gave a ſhout, which the King hearing would needs know the cauſe, and being told, he was yet more pricked in his conſcience, as taking it to happen by a divine providence, for his murthering his brother and mother, and ſo grievouſly crying out upon his own bloudy facts, he yielded up the ghoſt, when he had reigned only one year. But in his time the Empire of the Jews was much inlarged, by the adding of a great part of *Ituraa* unto it, the people for fear of baniſhment being by him compelled to be circumciſed, and ſo to be as one people with the Jews. *Ariſtobulus* being dead, *Salome* his wife let his three brethren out of priſon, and made the elder of them *Alexander* King, concerning whom it had been before revealed by God unto *Hircanus* his father that he ſhould reign, whereat he was nothing well pleaſed, becauſe *Ariſtobulus* and *Antigonus* beſt. He being King, ſlue one of his brethren that aſpired after the Kingdom, and the other being content to live quietly in a private eſtate, he loved well, and after his entering upon the Kingdom, he reigned 27 years. But all his time was full of trouble, and now that from High-prieſts the Jews governours were turned into Kings, they much degenerated from the vertues of their Anceſtors, and ſo their times were full of bloudſhed and many miſeries. Thus in the ſhort time of *Ariſtobulus*, how it was hath been already ſhewed, and now touching *Alexander* it will much more appear, *Ptolomais* and *Gaza* only remained of Maritim Towns that refuſed to obey the Jews. He therfore beſieged *Ptolomais*, the Citizens having no hope of help from the Kings of *Syria*, in whoſe dominion they were, ſent to *Ptolomee Lathurus* King of *Egypt* for ayd. Now this *Ptolomee* was the ſonne of *Ptolomee Philometers* ſon, that is, of *Ptolomee Energetes*, made King by his mother *Cleopatra* againſt her will, as I have ſhewed a little before, compelling him firſt to put away his wife, and to marry her ſiſter *Salome* when he was King, ſhe not being content to reign together with him, becauſe ſhe loved her younger ſon *Alex*. better, ſeeing alſo that he had two ſons by *Salome*, ſhe took her from him, and baniſhing him, made her ſon *Alex.* King. But *Lathurus* fled into *Cyprus* and lived long there as King. To him therefore now the Ptolomaidans ſent for ayd, & he with an army of 30000 men, came to raiſe the ſiege. But before he came the men of *Ptolomais* repented that they ſent for him, becauſe thus they muſt neceſſarily be ſubject unto him, if he prevailed againſt the *Iews*, & then ſhould come alſo into the danger of *Cleopatra* Q. of *Egypt* who would be offended at the increaſe of his Dominion, ſeeing ſhe attempted to expell him out of the kingdom of *Cyprus* before, wherfore they excluded his Embaſſadors that came before out of their City, whereat the K. was greatly perplexed. But the Gazeans ſeeking alſo to him for

Ariſtobulus King of the Iews.

Ioſ. lib. 13 *c.* 19.

Treachery.

Bloudſhed terrifying.

Ioſeph. lib. 13. *cap.* 20.

Anno 3863. *Alexander* king of the Iews.

Ptolomee Lathurus.

Iuſtin.

againſt the Jews, he went on. which *Alexander* hearing, immediately raiſed his ſiege, and departed home to *Jeruſalem*, and ſent ſecretly to *Cleopatra* of *Egypt* to ſtir her up to come againſt her ſonne *Lathurus*. Yet at the ſame time he feigned a deſire of making friendſhip with *Lathurus*, and promiſed him 400 talents to take and cut off *Zoilus* the Tyrant of *Gaza*, then he did in part, for he tooke *Zoilus*, but hearing of *Alexanders* underhand dealing he was ſo moved, that leaving part of his Army before *Ptolomais*, he haſtened with the other part to waſte the Region of *Judea*. *Alexander* likewiſe knowing this, gathered together an Army of 50000, ſome ſay 80000, to goe out to meet him. But ſuch haſte did *Lathurus* make, that he came ſuddenly to *Aſochim* of *Samaria* on the Sabbath day, and tooke and pillaged it, and carryed away from thence 10000 Captains, then going on, he met *Alexander* with his forces neer the River *Jordan*, & pitched his Tents on the one ſide of the River, and *Alexander* was on the other. But next day *Lathurus* his Forces paſſed over the River, *Alexander* permitting them quietly ſo to doe, as making no doubt, by reaſon of his great number, but that it would turn to his advantage, ſeeing the River being behinde them, they could not flee away. But when they had joyned battell, although they fought ſtoutly and with equall ſucceſſe on both ſides for a time, yet at length one wing of the Jewiſh army was made to yield and flee, and the reſt ſeeing this fled alſo. Then the enemies purſued and ſlue of them, till their hands were weary, and their ſwords blunted with killing, inſomuch that there fell of the Jews that day 30000 men. Then *Lathurus* waſted the Jews Countrey far and wide, and killing up women and children where he came, he cauſed ſome of them to be cut in pieces, and to be boyled in pots and cauldrons, that ſuch as ſhould come and ſee it, might thinke that his army fed upon mans fleſh, and feare him the more. *Cleopatra* his mother hearing of the increaſe of his power, thought it neceſſary with ſpeed to goe againſt him, and for this end making great preparation both by land and ſea, ſent her forces out unto *Ptolomais*, under two Jewiſh Captains, *Chelcias* and *Ananias*. *Lathurus* hearing of this, thought it now a fit time for him to recover his Kingdom of *Egypt*, whilſt it was empty of military forces. But comming thither he prevailed nothing, for the Queen ſent a Captain with a great power after him, and by him he was again expelled out of *Egypt*. *Alexander* the King of the Jews, in the mean ſeaſon came to *Cleopatra*, and was honourably received by her, and although in diſtreſſe, ſo that ſhe might have made a prey of his Countrey, and was by ſome moved to it, yet by the perſwaſion of her Jewiſh Captain, ſhe did not, but he found favour with her, and having made a league with him, ſhe diſmiſſed him, and *Lathurus* being returned into *Cyprus* ſhe returned into *Egypt*. *Alexander* being thus delivered from the fear of *Lathurus*, makes war in *Cœloſyria*, and after ten moneths ſiege takes *Gadara*, and then *Amathunte*, and from thence paſſing to *Gaza* he beſieged it, and with much loſſe of his men tooke it, becauſe the Citizens were deſparate, and would rather die then come under his power, wherefore many of them fired their houſes and themſelves together. After this, *Alexander* returning to *Jeruſalem*, when the Feaſt of Tabernacles was kept, there was an inſurrection made of the Jews, his own ſubjects, againſt him, who railed upon him as unworthy for his wickedneſſe to ſacrifice, and offered other indignities to him, whereat he being provoked, fell upon them with his men of war, and ſlue 6000 of them. After this he had war with the Arabians, but the Arabian King comming againſt him, he was drawn by treachery into a dangerous place, & ſo hardly eſcaped with his life. Returning to *Jeruſalem* again, he had wars at home with his own people ſix years together, hiring forreigners to ſerve him, and in theſe wars, at divers times, he ſlue 50000 of them. Yet even then, he ſpeaking to them of reconciliation, they were the more incenſed againſt him, he asking what they would have him doe, they ſayd, to kill himſelfe. Then they ſent to *Demetrius Eucetus*, to come and ayd them againſt him, and hee comming with a great power, fought with *Alexander*, who had beſides 20000 Jews, 6000 mercenary ſouldiers in his Army, againſt 40000 foot, and 3000 horſe in the Army of *Demetrius*. After a long and bloudy fight, *Demetrius* got the victory, and all the mercenaries of *Alexanders* Army were ſlain, and many of the Army of *Demetrius* alſo.

*Ioſeph.l.*13. *c.*21.

Strange cruelty.

*Ioſephus lib.*13.

Alexander then fled to the Mountains and ſix thouſand *Iews* more reſorted to him in pity, which *Demetrius* ſeeing left the Country. Then the *Iews* alone warred againſt him, but he always put them to the worſt, killing many of them. And at *Bethoma*, to which many of the greateſt of them fled, he nayled 800 to gallowſes, cauſing their wives and children to be ſlain before their faces, whilſt they yet lived in revenge of their obſtinate rebellions. After this hee having run through many hazards of War and ſubdued many places, fell into a quartan through intemperature, and at three years end dyed. But before his death his Queen being grieved to think, what ſhould become of her and her children, ſeeing hee was ſo much hated of the *Iews*, he counſelled her to offer to the *Phariſees* to do whatſoever they would have her, ſhewing her ſelf ſorrowfull, that her husband had been ſo harſh towards them: and to deliver his dead body to them, if they would, to be revenged upon it. Now ſuch was the power of this Sect with the people, that when the Queen did thus, they were won ſo unto her, that they magnified *Alexanders* exployts amongſt the people, and prayſed him for a juſt King, and hereby the people were ſo ſtirred up, that they greatly lamenting for the loſſe of him beſtowed a moſt honourable buriall upon him. Queen *Alexandra* then was permitted to reigne, although ſhe had two ſons, *Hircanus* and *Ariſtobulus*. The one of theſe, *Hircanus* being unfit for war, ſhe made Highprieſt, intending the Kingdome haply to the other after her deceaſe. But though ſhe were Queen, the *Phariſees* bare all the ſway, and the Rites abrogated by *Hircanus* *Alexanders* father, were confirmed again as traditions of the Elders. And to that height of authority the *Phariſees* grew, that they queſtioned all thoſe, that had given the King counſell to exerciſe ſuch cruelty againſt the 800 before ſpoken of, and began to cut them off, ſometime one, and ſometime another. This they that ſurvived ſeeing, being men of the beſt ſort joyned with *Ariſtobulus* her ſonne, and went to the Court, and expoſtulated with the Queene about it, ſhewing her, how indigne a thing it was, that her husbands beſt friends ſhould now be permitted to the will of their enemies to be by them killed up like beaſts. Wherefore they deſired eyther leave to depart and live where they could, or elſe in ſome of her Caſtles. She conſented to this laſt, that they ſhould have all her Caſtles but three, where her treaſures lay, *Hircania*, *Alexandrinum*, and *Macharuntis*. The Queen after this falling ſick, *Ariſtobulus* taketh his opportunity to ſtrengthen himſelf to the getting of the Kingdom, and therefore went from the Court only with one ſervant to one of the Caſtles, where he was willingly received, and it was yielded unto him, and after it many Caſtles more to the number of 22. Then he endevouring to gather an army, men flockt unto him in great numbers. This ſtirred up *Hircanus* and the Elders to reſort ſpeedily to the Queen, but ſhee being now ready to dye, willed them with her armes and wealth provided in abundance to take the beſt courſe they could, and ſo dyed being ſeventy three years old, and having reigned nine years, and that in great wiſdom and juſtice ſhee began *anno* 3890, and dyed 3899.

Barbarous cruelty.

*Ioſeph.l.*13.23.

The policy of *Alexan.* dying.

*Ioſeph.*13.24.

Anno mundi, 3890.

But before I proceed further in the Jewiſh Hiſtory, I will fetch up that of the *Syrian* Kings. *Antiochus Gryphus*, as was ſayd before, continued 29 years after his firſt beginning to reign, and then was ſlain by the treachery of *Heracleon*, and *Seleucus* his ſon ſucceeded him, and fighting with his Uncle. *Sizicenus* ſlue him. Then *Antiochus Euſebes*, the ſon of *Sizicenus* came to *Aradum*, and took the Crown upon him, and he fighting with *Seleucus* expelled him out of *Syria*, who fled then to *Cylicia*, and comming to the *Mopſeats*, where he was received as King, when he exacted tribute of them, hee was burnt by them in his Palace together with his friends. Then the brother of *Seleucus* called *Antiochus* gathered forces againſt *Euſebes*, but being overcome hee loſt his life and army. Then *Philip*, a brother of his reigned over part of *Syria*, and *Ptolomee Lathurus* made another brother called *Demetrius Eucetus* King in *Damaſcus*. Both theſe joyning againſt *Euſebes*, hee for a time withſtood them ſtoutly, being called to the aid of *Laodices* Queen of the Galadens, againſt the Parthians, hee was ſlain fighting ſtoutly in the midſt of his enemies. And for the Kingdom of *Syria* was between two brothers, *Philip* and *Demetrius*. And they living alſo in diſ-

*Ioſeph. lib.*13. *cap.*21.

Seleucus King of *Syria*.

uſtin.

diſſent on, the Syrians grew weary of them, and therefore offered the Kingdom to *Tygranes* King of *Armenia*, who came and tooke it, ten years after the deceaſe of *Gryphus*, and reigned 18 years, that is, till three years after the death of *Alexandra*.

The *Romans*.

Touching the Romans affairs, they having utterly ſubdued *Carthage*, had wars with the Numidians a long time in the dayes of *Jugurtha* the ſon of *Maſſaniſſa*, but at length the Numidians were ſubdued, and *Jugurtha* taken priſoner, and carryed to *Rome* by *C. Marius* Conſul, for which he triumphed, and this was about the latter end of the reigne of *Hircanus*, or rather of his Principality. But immediately another dangerous War aroſe againſt them, The Cymbrians and many other peoples of the French and Germans, conſpired together to ruine the Roman State by a juſt judgement, as *Oroſius* ſayth, becauſe *Cæpio* the Pro-Conſul had not long before taken *Tholouſe*, and robbed the Temples there of many millions of gold. This conſpiracie being heard, a great army was ſent againſt them, under the leading of *C. Manilius* Conſul, and *Cæpio* Pro-Conſul. But they being at variance between themſelves, the enemies came upon them, and overthrew both their Armies, killing of the Romans 80000, and of the Colonyes 40000, there being only ten men left alive to carry the heavy tydings of this great overthrow. This news comming to *Rome*, they were filled with great griefe and feare, *Cæpio* was condemned as the cauſe, and *C. Marius* had this Province, and a new Army alotted unto him, to goe againſt the ſayd Cymbrians. &c. Now it happened ſo, that theſe Barbarians did not proſecute their victory by comming againſt *Rome*, which if they had done, the foundation of that Empire would have been ſhaken, but they went into *Celtiberia* in *Spain*, firſt to ſubdue that Province, and in the mean ſeaſon *Marius* had liberty both to gather together an army, and to train them up in good Military Diſcipline, that they might be the fitter for ſervice. He being therefore by this means well prepared, the enemies dividing themſelves into two companies, approached with one company to his Tents. But he conteined his Souldiers within their trench, thinking by this means both to make his men the more deſirous to fight, and the hideous clamours of the enemies the leſſe terrible by their being ſome time accuſtomed unto them. The enemies ſeeing this, imputed it to cowardize, and therefore preſumed to paſſe the Alpes by them to goe towards *Rome* willing them in mockage, if they would any thing to their wives to ſend by them. But *Marius* now tooke his time to come forth and follow them, whereupon a bloudy battell enſued, the Cymbrians falling before the Romans in great abundance, and many Teutonians. But this victory being obteined, *Marius* was not yet ſecure, for innumerable enemies ſtill remained, although the firſt Army being overthrown, their women, when they fled came in great numbers with ſwords and ſpears to the fight, being inraged againſt the men as betrayers of them, and againſt the Romans as their enemies, ſo that many of them being mingled amongſt the armed bands, fell alſo. *Marius* therefore gave order that *Marcellus* ſhould goe up to an hill neere to them with 3000 men, and he having refreſhed his men continued with them in the Plain. *Marcellus* with his men being ſeen by the Teutons, they preſently made towards him with all their power, not having the patience to ſtay till he ſhould come to a fit place to fight in: but they ſmarted for their haſte, *Marcellus* with his men having the advantage of the hill, but they upon the ſide hill, not being able to ſtand, were beaten down and ſlain to the number of 100000, according to ſome 150000, to others 200000, in ſo much that as *Plutarch* ſayth, the *Maſſilians* made fences about their Vineyards with their bones, and their King *Teutoborchus* a mighty man, was taken and carryed to *Rome* to be ſhewed in triumph. But yet neither was here an end of this War, for *Boerix* the King of the Cymbrians, came with a great Army againſt *Marius* and *Catulus*, but with as ill ſucceſſe as the former, for he alſo loſt above 100000 men, eſpecially by the vertue of *Catulus* and his Army, and ſo *Italy* was again delivered from all fear of theſe enemies, and *Marius* went away with exceeding great glory, ſo that they offered drinke offerings to the gods and to *Marius*, and he was called the ſecond founder of *Rome*, and was the ſixth time made Conſul.

Oroſius.
This was the *aurum Toloſſanum*, of which it is ſayd, That who ſo had any part of it could never proſper.

Velleius.
Oroſ. Livius.
Plutarch.

After this for ſome years the Roman State being quiet, at length civill Wars were made betwixt the Citizens and the Italians, whoſe chiefe men having long counted themſelves Romans, and dwelt in the City, whereby they were capable of the like honour with Citizens born, were by a publike Edict of the Senate commanded to depart into their own Countreyes. But they being grieved at this, laboured long to have it reverſed, and to have as many Knights of the Countrey made Senatours as were in *Rome, viz.* 300, and when they could not prevail, they departed from the City, and combined together to revolt from the Romans. Forces were then prepared on both ſides 100000 men, the Romans committing theirs to both their Conſuls, and certain Legats whom they joyned with them. The Italians likewiſe erecting a Senate of 500 men at *Corſinium*, made two Conſuls after the Roman manner, joyning unto them 12 Emperours, halfe of which ſhould govern over one part of *Italy*, and the other halfe over another. And when they came to fight, the Italians greatly prevailed at the firſt, & many great men of the Romans were ſlain. But *Sylla* who was one joyned to the Conſul *Cæſar*, fought proſperouſly in one part of *Italy*, and *Pompey*, who was a Legate joyned to the Conſul *Rutilius* in another, ſlaying many of the Italians, and taking divers Towns and Cities. But at the ſame time the Romans had War with *Mithridates* in *Aſia* alſo, who prevailed greatly againſt them, as being a King of very great power, and deſtroyed of them in divers parts at one time 150000 by writing his letters ſecretly to inſtigate his people to this Maſſacre, promiſing to the ſervant killing his Maſter freedom, and to debtors killing their creditors remiſſion of halfe their debts.

But the Italick Warre, after the taking of ſo many places ſoon languiſhed, after that it had continued foure years: and *Sylla* returning to *Rome* after his great victories was made Conſul, and unto him *Pompey* was adjoyned. Then *Aſia* was alotted to *Sylla* to goe againſt *Mithridates*, but before he went a quarrell aroſe betwixt him and *Marius*, whereupon he came with his forces againſt *Rome*, and having taken *Marius* ſent him to priſon, and after him one to kill him, whoſe life he had before ſaved in the Cymbrian Warre. But he comming to the priſon where he ſaw *Marius*, threw down his ſword and ran away, at this, they that were about him were ſo moved that they tooke him out of priſon, and by ſhip conveyed him into *Africa*, being now 70 years old, where he led a poore life many dayes. Thus he who had been honoured with the Conſulſhip ſix times, was at length brought very low, that all may learn the vanity of worldly wealth and honour, and not be ſo affected with them. *Sylla* then ſet forth againſt *Mithridates*, and having ſubdued *Athens* and other places in *Greece* by the way, at length *Mithridates* came againſt him with 120000 men, but he not having above the third part of this number refuſed to fight, till that having the advantage of a narrow paſſage he ſuddenly ſet upon him, vvhen he little expected it, and overcame him, killing 100000 of his Army, In the interim *Cynna* being made Conſul at *Rome* in favour of *Marius* oppoſed himſelfe againſt thoſe, who to appeaſe the tumults in *Italy*, had conſented to receive men of other Cities as Romans. Wherefore againſt him *Octavius* vvas made Conſul, vvhereupon he departed out of the City, and having gathered an army, returned and beſieged *Rome*, *Marius* alſo hearing it, being novv come from his baniſhment, and many flocking unto him. By this means *Rome* vvas ſoon brought to ſuch a ſtreight by famine, that *Cynna* vvas ſued unto for peace. But hee and *Marius* entered the City, killed *Octavius* and many of the Senatours and others, and ſome of great command to eſcape their hands killed themſelves. *Cynna* then and *Marius* made themſelves Conſuls, but *Marius* dyed vvithin 17 dayes after, exerciſing much cruelty to his very death, and the valiant *Flaccus* was by *Cynna* made Conſul, but he being ſent to the Mithridatean Warre vvas ſooon ſlain, and then *Sylla* tooke *Carbo* to him for his fellovv Conſul. *Sylla* in the mean ſeaſon vvas ſought unto by ſome Senatours vvhich vvere fled unto him, to return and reſcue the City ready to periſh, but he proſecuting his Wars againſt *Mithridates* prepared to another Battell, unto vvhich ſeeing his men vnwillnig, he leapt down from his horſe, and laying hold of an Enſigne he vvent between both the Armies, his guard follovving

him

The good of one ſaved from death.

The fall of *Marius*.

Fimbria murthers himſelf.

him, and cryed out, if any ſhall aske you (ô yee Romans) where yee left your Emperour, ſay, fighting at *Orchomenon.* His Captains then being moved at this, haſtened with their bands to the battell, and overcame and killed of the enemies 15000, whereby *Mithridates* was ſo troubled, that he ſought peace with *Sylla*, and upon ſome conditions obteined it, and the rather becauſe *Sylla* was now proclaimed an enemy to the Roman State, and could expect no more ayd from thence. Beſides, there was an Army not far off under the leading of *Fimbria*, who had been ſent forth by *Cynna* with *Flaccus* the Conſul, as his aſſiſtant, wherewith he ſaw that he muſt ſhortly incounter. Having therefore concluded a peace with *Mithridates* King of *Pontus*, one condition being that he ſhould from thenceforth contein himſelf within his own Kingdom, he went againſt *Fimbria*, & ſo ſoone as he came neere unto him, the Souldiers of *Fimbria* in great multitudes revolted unto him, whereupon *Fimbria* being full of fear, ſent to deſire the ſpeech of *Sylla*, but he had ſent a ſervant ſecretly before to kill him, who being diſcovered and taken confeſſed it, therefore *Sylla* denyed to goe, and ſent only another to offer him one condition, whereupon he ſhould be ſaved, *viz.* if leaving his Army he would depart out of *Aſia*, whereof he was Pro-Conſul. *Fimbria* hearing this ſayd, he knew a better way, and ſo he went to *Pergamus*, and in the Temple of *Eſculapius*, thruſt his ſword into his own bowels, but his wound not being mortall, his ſervant at his intreaty diſpatched him, and then ſlue himſelfe. This being done, all his Army remaining went to *Sylla.* Then he ſetled the matters of *Aſia*, and having exacted in all *Aſia* 20000 talents, he went with his Army towards *Italy.* His comming being heard of at *Rome*, the Senate and City were much troubled. But *Cynna* and *Carbo* the Conſuls went forth to gather up Souldiers and money to goe and meet with him. But *Cynna* in a mutiny of the Souldiers by the way was ſlain, and ſo *Carbo* returned to *Rome*, continuing Conſul alone that year: In this time *Metellus* a Pro-Conſnl came with his forces to *Sylla*, and *Cn. Pompeius*, called afterwards the great, and *Cethegus*, who had formerly been his great enemy, and were all received by him at *Brunduſium*, to which place he was come with 40000 men.

Narbonus and *Scipio* being then made Conſuls, went out with great Armies againſt *Sylla*, and firſt *Narbonus* fought unhappily againſt him, there falling of his men 6000, and 7000 taken, and of *Sylla* his Army but 70. Then *Scipio* preparing to come on, his Souldiers being more deſirous of peace, after ſome communication had with the Syllians, went all away from him to *Sylla*, who being left in a manner alone, was permitted by *Sylla* to return quietly to *Rome.* Thus the hearts of many by his humanity were won unto *Sylla*, and becauſe he was carefull as he paſſed, that no hurt ſhould be done to the people, inſomuch that *Narbo* ſayd of him, that he had to deale with a Lyon and a Fox, conjoyned together in him, The next year *Narboes* Conſulſhip being continued, another *C. Marius*, being but 20 years old was adjoyned unto him, but *Narbo* after many battels, his ſouldiers revolting daily from him to *Sylla*, whereby he gathered that none would be conſtant to him, ſent firſt to *Rome* to kill ſuch as favoured *Sylla*, and then after ſuch cruelty ſhewed to others, killed himſelfe. *Marius* likewiſe having fought unhappily againſt *Metellus*, and ſeeking to eſcape ſecretly was ſlain, and his head brought to *Sylla*, upbrayding him by this, that he would take upon him the government of the ſhip, before that he had acted any of the Mariners part. Then *Sylla* eaſily tooke the City, and exerciſed moſt horrible cruelty, in proſcribing 40 Senatours at once, and above 1000 Knights and principall men, even all that he heard tooke part with *Narbo* or *Marius*, ſo that who ſo would might kill them, and he that killed one was promiſed two talents, and a reward was promiſed to him that diſcovered any of them, and ſuch as hid them were threatned with death. *Sylla* having now all at his will, would be made Dictatour, and was, and reigned moſt tyrannically, yet to retein the old form, he cauſed alſo two Conſuls to be choſen, and repleniſhed the Senate with ſuch as he thought good, and then triumphed for his victory over *Mithridates. Pompey* alſo who purſued *Scipio* at his appoyntment into *Africa*, and ſlue him, and got other victories, being but 24 or 26 years old, returning triumphed alſo, though at the firſt demand denyed it by *Sylla.*

Appianus.

After all this *Sylla* having been Dictatour three years, and now giving leave to chooſe new Conſuls, and he being choſen by the people, to flatter with him, hee refuſed and ſet up two others, *Servilius* and *Claudius*, and then publikely depoſed his Dictatorſhip to the admiration of all men. Becauſe that he having been the death of ſo many, might now being diveſted of his authority feare hard meaſure at ſome of their friends hands, there having periſhed above 100000 men of the adverſe faction, 90 Senatours, 15 Conſuls, 2600 Knights, by his means. Yet he fearing nothing, as having 150000 in divers parts, that had been imployed in his wars, and inriched by him, went to his *Cumana*, and there led a private life, recreating himſelfe with hunting and hauking. But he continued not thus any longer then to the year following. He dedicated the tenth part of his eſtate to *Hercules*, and then made a great feaſt for many dayes, in ſuch exceſſive manner, that much meat which could not be eaten, was caſt into the river, and the wine then drunk, was 40 years old. In the midſt of theſe dayes, his wife *Metella* dyed, and he marryed the daughter of *Hortenſius*, who bare him a ſonne after his death, called *Poſthumius*. *Sylla* then giving himſelfe to all manner of pleaſure, having divers Muſitians and Jeſters about him, with whom he ſet up drinking in the night, fell into a diſeaſe, through which he ſwarmed with lice, which increaſed faſter then they could be taken away, till at length he vomiting much bloud, gave up the ghoſt, as he was well worthy, for having been the author of ſo much cruelty and bloudſhed, the Devill alſo appeared unto him for his greater terrour, and yet this man for his admirable ſucceſſe in all things attempted by him, aſſumed to himſelfe the name of *Fœlix*, as accounting himſelfe happie therefore. And indeed ſo he was, as much as this world could make him happie, as having been always ſucceſſfull to this 60 year of his age, wherein he dyed. And after his death although *Lepidus* then Conſul withſtood it, he was by his friends buried after the Roman manner in *Martius* field, where none but Kings uſed to be buried in great pomp. For he was caryed out in a cheſt of gold, many Trumpeters ſounding before him, and many Minſtrels placed here and there amongſt the people, ſinging mournfull ſongs as they went, and thus he was carryed through *Italy* to *Rome*, where the Senatours, and great multitudes of others met him, and above 1000 crowns of gold were preſented to be carryed before him, and above 200 pounds of ſweet ſpices were brought by women to burn with him, and Serjeants, as when he was Dictatour, went before him, and finally in *Martius* field, he was in a ſhort time burnt to aſhes, when the moſt eloquent man in the City had firſt made an Oration in his praiſe.

Plutarch.

Sylla a bloudſhedder, dyeth vomiting bloud.

The *Romans* manner of buriall.

In their return from his funerall, *Lepidus* then Conſul being of the *Marian* faction ſpake againſt this pompous funerall of an enemy of the *Roman* State, and in prayſe of it ſpake *Catulus* the other Conſul, and *Lepidus* alſo threatned to releaſe thoſe whom *Sylla* had proſcribed, and to take away the poſſeſſions in *Italy* given by *Sylla* to his men, and to reſtore them to their former owners. But *Catulus* oppoſed him, the Senate feared it might come to a civill War, and therefore bound them both from it by oath. *Lepidus* yet not fearing this gathered an army abroad, and came againſt this City, *Catulus* defended it, and overcomming *Lepidus* put him to flight, and ſoon after he dyed of a conſumption, for they never proſper that break their oaths. *Lepidus* being dead, *Perpenna* with part of his army went to *Sertorius* a great Commander in *Spain* to joyne with him, as being both of the ſame faction, againſt whom therefore *Metellus* a *Syllanian* was formerly ſent. But now *Pompey* was deſirous of that Province, and having by much importunity obtained it of *Catulus*, he haſtened thither, and at the firſt fighting with *Sertorius* he was put to flight and loſt many of his men; and after this, though at the firſt he had the better of it, yet haſtning the ſecond time to the fight without *Metellus* his aſſiſtance he loſt many of his men and had loſt more, but that *Metellus* haply came in the inſtant, and then *Sertorius* retired. Whereby we may ſee, how ambitious men, whilſt they ſeek all the glory alone are in danger to loſe all. For this made *Pompey* to haſten alone to this battell, that *Metellus* being a coward might not ſhare with him in the honour of the victory. But having renewed his army, he came on again, and put *Metellus* in ſuch hazard, that he retired into

An oath broken puniſht.

to *France*, and *Pompey* wanting pay for his men towards *Italy*, but ſending before to *Rome* for a ſupply of money. This though ſlowly, was granted, and now alſo *Sertorious* began to decline, through the revolt of many ſouldiers from him, who went away to *Metellus*, as being diſcontented, that he ſhould preferre the *Celteberians* to be his Guard rather then them, his own countrymen. Thus *Appianus*, but *Plutarch* imputes it to the pride of *Perpenna*, his fellow, every where detracting from him. Yet *Sertorious* having the *Celtebersians* faſt to him for his great valour fought again againſt *Pompey* and prevailed. But hee growing more diſtruſtfull and cruell by reaſon of their revolt was much hated by thoſe that followed him, and then *Perpernna* with ten more conſpired to kill him, which was accordingly done at a feaſt, to which he was by *Perpenna* invited. But when he was ſlain, their hatred towards him was turned into pity and againſt *Perpenna*, whereby he was in great danger, but by faire ſpeeches and great gifts he eſcaped, yet that murtherer went not long unrevenged: for fighting with *Pompey*, within a few dayes after he was overcome, and fleeing and hiding himſelf, taken, and by the command of *Pompey* ſlain before that hee was brought into his preſence, although he deſired firſt to be brought, becauſe he had ſundry conſpiracies in *Rome* to reveal unto him. But *Pompey* thinking, that thus an occaſion might be given of new ſtirs, wiſely refuſed to heare him, and prevented this by cutting him off. *Perpenna* being dead, ſome of his men fled into divers places and were ſlain, and ſome ſubmitted to *Pompey* and the *Celteberians* likewiſe, & thus after a War of 10 years peace again followed in *Spain*. But before the end of this War, another began in *Italy* by one S*partacus*, called *bellum gladiatorum*: and a third Warre by *Mithridates* King of *Pontus*. For S*partacus* with divers other Frenchmen to the number of 70 or 80 being Sword-players, & held as Captives ſince the Warres of *France* conſpired together to go out of the City, and to get arms and fight for their liberty, which they did with ſuch ſucceſſe, that in ſhort times their numbers increaſed to 7000, and afterwards to 100000, and encountring the forces ſent againſt them, they grew formidable to *Rome* it ſelf. Inſomuch that none durſt take upon him to be Pretour, till that *Craſſus* a noble and rich man offering himſelfe made them all glad. Hee therefore with ſix Legions went out of the City in the third year of this Warre, and two Legions remayning of them, who had often fled under other Commanders before, began firſt to proceed ſeverely againſt them, puniſhing every tenth man with death. Then ſetting forth to this War he fought at the firſt unhappily, for his men fled before their enemies, but he having exerciſed the like ſeverity upon 500 of them, who began firſt to flee, by killing every tenth man, brought on his army again and prevailed, S*partacus* fighting moſt valiantly in this battell being ſlain, and all his forces diſperſed the fourth yeer after this War begun. *Pompey* then returning from S*pain* triumphed and was made Conſul, and *Craſſus* together with him, his conſent being firſt obteined. And yet after they were Conſuls, they kept both their armies on foot to the terrour of the City, fearing, ſuffering by their differences. But being perſwaded they ſhaked hands and disbanded. And *Craſſus* to ſhew his greatneſſe made a feaſt to the *Romons*, preparing 10000 tables, and gave all the City bread corn for three moneths, when there were in *Rome* 450000 perſons.

Appianus.

Plutarch.

Severity in an army.

The immenſe riches of *Craſſus.*

To return now to *Mithridates*, he having had peace granted him by S*ylla*, would happily have continued quiet, but that *Sertorius* ſent from S*pain* unto him, as deſirous to ſtirre up againſt the *Roman* State all the trouble that he could, one *Marius* to certifie him of the civill Wars in *Italy*, and of his own power in S*pain*, who would be a friend unto him in any thing that hee ſhould deſire, and to ſtirre him up to take this opportunity to invade the *Romans* Dominions in thoſe parts. Wherefore, the King of *Bythinia* being lately dead without children, and by his laſt Teſtament, giving his Kingdome to the *Romans*, *Mithridates* with a great army firſt invaded *Bythinia*, which being weakly defended by *Catta*, came in a great part into his hands. But *Lucullus* being ſent from *Rome* to this Warre according to his own deſire, firſt beat *Mithridates* from thence: and afterwards he warring againſt *Cizicum*, a City which ſtuck faſt to the *Romans*, he ſo cut off his proviſion, that he compelled him to rayſe his ſiege, and in his return took his opportunity to cut off many thouſands of his army, ſo that he fled into parts farther off, having loſt almoſt all his Army, being at the firſt 300000, but the Romans Army not much above 30000, then he gathered a new power of 40000, beſides many horſemen: but ſending out his horſemen to take away all proviſion, that *Lucullus* might through want be brought to the like ſtreight that he had been before *Cizicum*, they were encountered by the Roman horſemen, and taken at ſuch an advantage, that they were almoſt all ſlain, ſo that *Mithridates* being diſcouraged hereby fled, and all his Army without regard to any Leaders, and ſo he came to *Tigranes* King of *Armenia*, a King now of many Kingdoms, ſince the acceſſion of *Syria* to his dominions and his ſon in law, yet ſo proud was he, that hearing of his comming, he only ſent to direct him to a ſtrong place within his Dominions, and not to his Court. But that was only whilſt he was buſie in warring in another place. For returning to *Armenia*, *Mithridates* came unto him. Then *Appius Claudius* was ſent Embaſſadour to *Tigranes* by *Lucullus* to demand *Mithridates*, to whom he comming, after long travell and delay, by reaſon of the Kings abſence, required him to deliver *Mithridates* to be carryed to *Lucullus*, but he denyed, ſaying, that if *Lucullus* ſhould come for him he would defend him. With this anſwer *Appius* returned, telling of the great State of *Tigranes*, as having many Kings ſubject to him, and foure continually to attend him, wherefore he was offended at *Lucullus* his letters written to him without the ſtyle of King of Kings. *Lucullus* in this interim tooke the Cities and Towns of *Mithridates*, and with 11000 men took his journey towards *Armenia*. *Tigranes* preparing for him, gathered an Army of 250000 foot, and 50000 horſe, inſomuch that when *Lucullus* his Army came in ſight, he asked whether they were Embaſſadours, and being told that it was the Roman Army, he ſayd that they were too many indeed to be Embaſſadours, but too few for an Army. Then he wiſhed that all the Roman Captains had been there, that he might have overcome them all together, ſo confident was he of the victory, by reaſon of his ſurpaſſing great forces. But *Lucullus* comming to joyne battell with him, handled the matter ſo politickly, that all his great army was ſoon routed, and he made to flee, and to caſt away his Crown and Royall Enſignes, from him that he might not be known. For having ſet his horſemen to begin the battell upon the face of the enemie, he fetching a compaſſe with his foot came upon their backs, and ſoon routed the whole Army, killing about 100000 men, and loſing only five of his men, and 100 wounded. The King then fleeing, *Lucullus* did forbear to purſue far, chooſing rather to return and take the chiefe City of *Tigranes*, called *Tigranoſerta*, which he did, and found 8000 talents therein. Thence moving to other great places, he fought againſt and overcame them. But the two Kings in the mean ſeaſon gathered a new Army, which was committed to the leading of *Mithridates*, & then *Lucullus* his Souldiers mutining againſt him & many falling from him to a new Commander, ſent from *Rome* to take his place, began to decline, and having ſomtimes fought unhappily, was left at length almoſt alone. And now a new war began, called the *Pyraticall* war, by means of certain Pyrats at the firſt ſent out by *Mithridates* to take what prizes they could by ſea from the Romans, which in the time of theſe troubles grew into great numbers, and became formidable to all that travelled by Sea and Maritim Towns. The Senate therefore being much perplexed at the hearing of it, thought of ſending out a power againſt them, whoſe randevouze was in *Cilicia*. And upon whom ſhould the whole ſtate now pitch, but upon *Pompey*, as being grown moſt famous of all others. But the Senate fearing leſt he being ſet up, ſhould become another *Sylla*, yet the people conſenting about him, becauſe he ſtood for the reſtoring of the Tribunes, whom *Sylla* had put down, he had full power given him for three years, to gather what forces he would, and to rule both by ſea and land, wherefore he prepared many ſhips, and made many Captains, committing ſeverall parts unto them, and power as Emperours in thoſe parts, reſerving to himſelfe a power over them all, to overlook them, & to be ready to help any of them, as moſt need ſhould require. By this means the Pyrats being in dangered in every place at once, ſoon ſubmitted themſelves to *Pompey*, and ſo this war with little fighting, was ended in little more then 3 moneths, and the Pyrats had the mercy to be ſpared their lives, but were ſent to live in places moſt remote and unpleaſant.

The fall of pride.

Happineſſe here faiding.

Then *Pompey* paſſed over into *Aſia* to the Mithridatean war, although the Senate was very unwilling, partly for the reaſon beforegoing, and partly becauſe *Marcius* his year, who was ſent laſt thither, was not yet ended. *Pompey* meeting with *Lucullus* in *Galatia*, after ſome expoſtulation between them tooke away all his men, but only 1600, whom he knew to be diſcontented with him: then he went againſt *Mithridates*, who retired with his forces into the inner part of the kingdom, and *Pompey* followed, commanding proviſion to be brought after him, leſt his army ſhould want, and by a long trench kept *Mithridates* his Army from comming abroad for proviſion, ſo that they were almoſt ſtarved. Therefore he went away in the night through rockie places to a moſt ſtrong hold, but even there he was overcome and his men ſlain, and he by fleeing eſcaped, and travelled into all parts for the renewing of his Army, but could never gather together any power more. *Tigranes* alſo his ſon in law rejected him, & forbad him comming into *Armenia*, becauſe he thought him to be author of his ſons rebellion againſt him, who was now fled for ayd to *Phraates* King of *Scythia*, but *Phraates* perſwaded him to go to *Pompey*, which he did, and *Tigranes* hearing it, went himſelfe alſo, truſting to the equity of *Pompey*, for which he was grown famous. Comming neer by Serjeants, that were ſent out to meet him, he was bidden to alight from his horſe, and did ſo, and delivered his ſword unto them, and came and caſt his Crown down at *Pompeys* feet: but he ariſing took him by the hand, and made him ſit down by him on his right hand, and his ſon *Tigranes* on his left. Then after the Kings relation heard, *Pompey* determined that the ſon ſhould have *Armenia* the leſſer, and the father the Kingdom of *Armenia*, leaving it to him as his heir after his deceaſe, and that *Tigranes* ſhould leave *Syria* which he then held, and pay for the charges of the Mithridatean war, of which he had been in part the cauſe, 6000 talents. All which he did, and more, & ſo *Syria* was thenceforth made a Province. But young *Tigranes* ungratefully croſſing *Pompey*, and uſing his father unreverently, did not only not enjoy that which was given him, but it was reſtored to his father again, and he was ſent bound to *Rome*, and being there in priſon when it was found that he wrote to the Parthians, to ſtir them up to war againſt the Romans, he was ſlain in priſon. About two years before this *Alexandra* the Queen of the Jews being dead, *Hircanus* her ſon who had hitherto been High-prieſt atteined to the kingdom. But *Ariſtobulus* his younger brother gathered great forces, came againſt him and overcame him, who fled to the Caſtle, wherein the wife and children of *Ariſtobulus* were. Therefore the brethren came to a parley, and it was agreed that *Ariſtobulus* ſhould be King, & *Hircanus* ſhould lead a private life. But *Hircanus* not long after through the perſwaſion of *Antipater* an Idumæan & a rich man, ſought the kingdom again, as his due. He therfore fled with the ſayd *Antipater* to *Aretas* King of the Arabians, to whom he had made large offers, to help him to his Kingdom again. Then *Aretas* preparing an Army of 50000 horſe and foot, went with *Hircanus* againſt *Ariſtobulus*. He being in *Jeruſalem* made ſtrong reſiſtance againſt the enemy, inſomuch that there being a moſt holy man, *Onias*, who had before prevailed for rain in time of drought when hee prayed, they fetching him to the Arabian Army would compell him to pray againſt *Ariſtobulus*, this he long refuſed to doe, but being over urged, he at length prayed thus. O God, the King of the whole world, for as much as they that are with us be thy people, and they which are beſieged by them are thy Prieſts, I beſeech thee that thou wouldeſt neither hear theſe praying againſt them, nor them againſt theſe. The wicked Jews in the Army hearing him ſay ſo, were inraged againſt him and overwhelmed him with ſtones. Then the Feaſt of the Paſſeover being come, and the Prieſts within wanting ſacrifices to offer, they prayed ſome of their brethren without to help them to beaſts for their money, they asking 1000 drams a head, promiſed ſo to furniſh them. But having taken their money, they derided them and would not doe it. Hereat the Prieſts being greatly moved, prayed God to ſhew ſome judgment upon them, which he did ſoon after, by ſending ſuch a ſtorm as marred the fruits of the earth, whereby a great dearth followed, and ſo the ſiege could be no longer continued. Soone after this, *Pompey* comming from *Armenia*, ſent *Scaurus* before him into *Syria*, to whom coming to *Damaſcus*, both *Ariſtob.* and *Hircanus* ſent Embaſſadours, craving the

A ſon rebellious puniſht.

Anno mundi, 3900.

*Ioſeph.l.*14. *c.*1.2.

*Cap.*9.

An honeſt Prayer.

An horrible murther of an holy man.

Romans friendſhip and aid. But *Ariſtobulus*, for 300 talents obteined his favour, ſo as that he ſent to *Hircanus* as he tendered the Romans favour to abſtain from warre with his brother and to goe out of *Judæa*, which he therefore did, and returned with King *Aretas* again into *Arabia*. Then *Ariſtobulus* having gathered together an Army went againſt them to a place called *Papyron*, and fighting with them got the victory, ſlaying 7000 men. And hearing that *Pompey* was now come to *Damaſcus*, both he and other Princes ſent rich preſents unto him: his being a golden vine of 500 talents, ſent by *Nicomedes* his Embaſſadour, and *Antipater* came Embaſſadour for *Hircanus*. The one pleaded that he was the elder brother, and wrongfully by the younger put out of his Kingdom, the other that for his ſloth and want of courage, he was caſt out by the people, ſo that either he muſt take the Kingdom, or elſe it would lie open to the taking of ſome other. *Pompey* having heard them, ſayd, that when he had ſetled the matters of *Arabia* he would come into *Judæa* and end their difference, uſing *Ariſtobulus* eſpecially moſt kindly, and willing them both to be quiet in the mean ſeaſon. *Ariſtobulus* notwithſtanding being afraid of the worſt, returned and ſought to ſtrengthen *Judæa* againſt the Romans comming. *Pompey* hearing this left his journey into *Arabia*, and calling his forces together marched towards *Judæa*, *Hircanus* and his friends being with him and urging him ſo to doe. *Ariſtobulus* fled to a Caſtle, but *Pompey* approaching, he deſcended to him, and offered both himſelfe and Kingdom to his diſpoſing, promiſing to let him in to *Ieruſalem*, and to give him 700 talents. But *Gabinius* being by *Pompey* ſent for the money, was both denyed to enter, and returned empty. *Pompey* therefore bound *Ariſtobulus* and laid ſiege to *Jeruſalem*, ſome that were on *Hircanus* his part perſwaded to let him in, but they that were for *Ariſtobulus* denyed. Yet by *Hircanus* his faction he was let in & then went to the Temple, where his enemies were, and having battered it three moneths he took it, and his ſouldiers breaking in, ſlue 12000 of the Jews, the Prieſts in the mean ſeaſon nothing daunted hereat, ſtanding ſtill in their places to do the offices belonging to the day, being a faſting day, ſo were they moved with Religion, more then with the fear of death. Then alſo as *Joſephus* ſayth, all the people within the Temple ſhewed great piety, becauſe that during the time of the ſiege they did nothing upon the Sabbath day in ſeeking to hinder the Romans, and to beat them from their works made before the Temple, as holding it unlawfull for reverence of that day, although they held it not unlawfull to fight in their own defence, if their enemies aſſaulted them upon that day, but this difference putting was not without ſuperſtition. *Pompey* having won the Temple entered in and ſaw the golden Table and Mercie Seat, and 2000 talents in the treaſury, but tooke nothing away for reverence of the place, and having cauſed the Temple to be purged, he made *Hircanus* High-prieſt, who ſo continued 22 years. Thus *Judæa*, which had been free now 80 years, and under her own governours, became tributary to the *Romans* paying, as *Ioſephus* ſayth, 10000 talents and being deprived of the parts of *Cœloſyria* formerly ſubdued by the Jews, becauſe *Pompey* made them free, and commanded that they ſhould live under their own Preſident, and this came to paſſe through the diſſention of two brothers about the kingdom. For it was made free in the firſt year of *Simon* Prince & High-prieſt, *viz. anno* 3823 and was now again brought under tribute, *anno* 3903. *Pompey* having ſetled theſe things left *Syria*, and haſtened towards *Rome*, as *Joſephus* ſayth. But according to others he firſt compoſed the difference between *Tigranes* King of *Armenia*, and *Phraates* King of *Parthia*, and then addreſſed himſelfe towards *Mithridates* King of *Pontus*, who had now gathered together an Army again of 36000, Yet he ſent Embaſſadours to P*ompey* for peace, but he willed that he ſhould come himſelfe, from which he deſired to be excuſed, feigning that he was broken out in his face, & therefore ſuffered no man to ſee him, but only three Eunuchs that tended upon him. And when this would not ſatisfie P*ompey*, he thought to ſend to the French & ſo to paſſe over to them to war againſt *Italy*, but his people wearied with his exactions to maintain his Army revolted from him, and his eldeſt ſonne P*harnaces* together with many of his Souldiers, conſpired againſt him, and when they were about to take him, he would have poyſoned himſelfe, but becauſe he had oft uſed means of preſervation, the poyſon would not work upon him, and therefore he killed

*Ioſeph.l.*14.*c.*8.

The Iews Superſtition.

Anno 3903.

Oroſius.
Appianus.

himſelfe with his ſword, according to ſome, according to others, procured a friend to doe this execution, fearing that if he were taken, he ſhould be carryed in triumph at *Rome*. His Body then was ſent by *Pharnaces* to *Pompey*, who alſo ſubmitted himſelfe and Kingdom to him, and ſo was taken for a friend to the Romans, and had the Kingdom of *Boſphorus* given him. But P*ompey* inſulted not over the dead body of the King, but committed it to the buriall, ſo *Mithridates* after 27 years wars with the Romans, dyed, *Anno* 68 or 69 of his age, when he had reigned about 50 years.

After this *Pompey* prepareth to return home to *Rome*, ſending before *Piſo* to demand the Conſulſhip after *Cicero* his year expired, for he and *Anthony* were then Conſuls, but their time was almoſt out. The Fathers and all the people for fear of *Pompey*, preſently choſe *Piſo* Conſul. And *Pompey* tarryed ſtill in *Aſia*, he built divers Cities, that he might leave behinde him a memorialll of his victories. In the year of *Cicero* his Conſulſhip, C*atalin* with many more conſpired againſt him, and again diſquieted the Roman State, but his conſpiracie being diſcovered, ſome of his chiefe aſſociates were taken in *Rome* and exempted, and hee ſoone in battell ſlain. For the Jewiſh affairs. *Alexander* the ſonne of *Ariſtobulus* after *Pompeys* departure, who carryed his father away bound with him, gathered together an Army of 10000 foot and 1500 horſe, wherefore *Gabinius* was ſent againſt him, and other Roman Captains, who together with the Iews that continued in obedience to the Romans, fought againſt him neer to *Jeruſalem*, and ſlue 3000 of his men, and tooke 3000, then he purſued him to A*lexandria*, to which City he had fled. But *Alexander* ſoon yielded, and ſo the City was beaten down, and others that lay deſolate before were rebuilt, and five Lords being ſet to rule over that whole Region, the Romans departed thence. One of theſe had his ſeat at *Jeruſalem*, another at *Gadara*, the third at *Amathuntis*, the fourth at *Jericho*, the fifth at *Saphora*. And now the time came of *Pompeys* return to *Rome*, when all feared that he would uſe his power to act *Sylla* his part over again, and C*raſſus* in particular fearing it, conveyed himſelfe and his family and goods out of the City. But he contrariwiſe when he came nigh to *Rome*, diſmiſſed his Army to their own houſes, willing them only to be preſent at his triumph. This being heard in *Rome*, did ſo affect the Senate and City, that they went forth in great abundance to meet him, and conducted him into the City with all joy. Then at his requeſt again new Conſuls were made, *Afranius* and *Metellus Celer*, and he triumphed moſt glorioſly, as Conqueror of all the parts of the World, about 35 of his age. But to ſhew the inſtability of this worlds glory, ſo ſoon as his triumph was over his enemies began to oppoſe him, ſo that now he repented his ſo ſudden diſmiſſing of his Army, for firſt *Metellus*, by his means made Conſul, oppoſed him for his ſiſters ſake, whom *Pompey* for her light behaviour had put away, after her returning out of *Syria*. And for *Afranius*, the other Conſul, hee gave his minde ſo much to muſick, and dancing, and pleaſure, that he ſtood him in no ſtead. At that time *I.* C*æſar* began to be famous for his victories in *Spain*, and bringing the whole Countrey into the ſubjection of the Romans. Returning therefore to *Rome* he would have triumphed, but becauſe he had not yet been Conſul, and ſo could not, he omitting that ſought the Conſulſhip, and atteined it. *Bibulus* being made his Colleague. Then C*æſar* ambitious of honour and dominion, thought it neceſſary firſt to joyne in friendſhip with *Pompey* and C*raſſus* for their great power with the people, then he ſought to come into grace with the people, by propounding a law for the dividing of the common field amongſt them, which he had ſo equally prepared that none could ſpeak againſt it, yet neither would *Bibulus*, nor many of the Senatours conſent unto it, and after this hee ſought to come in grace with the Knights, by propounding a Law of remitting to them the third part of their tributes, which paſſed, and to make that for the people to paſſe alſo, he called *Pompey* and C*raſſus*, and publikely asked what either of them thought of that Law: They both, as he knew well enough before, applauded it, and then an Ordinance was made, that upon pain of death every one ſhould be ſworn to it, whereupon for fear, all the Senatours yeilded. Thus C*æſar* prevailed in the time of his Conſulſhip, and when his time was out he procured

Ga-

Ioſeph. lib. 14. *cap* 10.

Saluſtius. Plutarch.

Gabinius, whoſe daughter he had marryed, and *Piſo* that had marryed his daughter to be the Conſuls of the next year, and to him was aſſigned the Province of *France*. But *Cicero* in the mean time went down by means of *Clodius*, Tribune of the people, who was very ſharp againſt him, and brought him in danger of his life by a Law that he made of putting ſuch to death as had cauſed any to be cut off without the conſent of the people, as he had not long before done. Wherefore he having firſt baſely ſought to every one whom he met of the common ſort, and not prevailing, went into voluntary exile, and *Cato* his chiefe friend was ſent away to be over the affairs of *Cyprus*. But he continued not ſo long, for *Pompey* falling out with *Clodius*, obteined of the Senate to ſpight him, that *Cicero* was called home again, and *Clodius* his Law was reverſed. Then their being great ſcarcity of corne in *Italy*, P*ompey* had power given him over all the World in that matter. *Cæſar* in the mean while prevailed mightily in *France*, and againſt the Germans and Belgians, by ſlaying at ſundry times many thouſands, and taking many priſoners, bringing them all under obedience, in all which battells, the great expedition that he made gave him the moſt advantage. His fame then by his victories increaſing, when the firſt three years of his being over that Province were ended, he had five years more granted him, and it was agreed by 200 Senatours, and 120 Serjeants that came to him with other great perſons to *Luca*, where hee wintered, that P*ompey* and *Craſſus* ſhould bee Conſuls, which was alſo, though with great contention, done accordingly. *Cato* a wiſe Senatour and a lover of the Common-wealth, who was now again with great glory come out of *Cyprus*, ſeeing this feared a tyranny to enſue, and therefore deſired to be made Pretor, which for the great reſpect wherein he was had by the people, was granted, but ſo earneſtly oppoſed by *Pompey*, that he found means to ſet up *Vatanius* for Pretor, and *Cato* was rejected, who thereupon foretold the evils that were like to enſue to the State by theſe Conſuls, when they feared to have him Pretor. A law then was made by the Tribune of the people, that *Craſſus* ſhould go to *Syria*, where *Gabinius* had hitherto been, and *Pompey* to *Spain*. *Cæſar* having his time prolonged, prepared to ſayl over into *Brittain*, becauſe hee heard, that the *Brittons* had ſent ſupplyes to the *French* againſt him. He paſſed over therefore with his army, where the Sea was narroweſt, but not without loſſe of ſome of his ſhips, the *Brittons* then came to him to ſue for peace, but when his Navy lying at anchor had ſuffered ſhipwrack by a great tempeſt ariſing at that time, they armed to fight againſt him. But being overcome, they ſoon ſued to him again for peace, which he granted, and requiring hoſtages to be ſent after him into *France*, which they promiſed, returned thither again, and then went againſt the *Germans* and *Swedes*, and prevayling every where, becauſe two Cities only ſent him hoſtages from *Brittain*, he ſayled thither again, but with great loſſe in his Navy, as at the firſt. Yet he ſo prevailed, that then he made tributary *Brittain* to the *Romans*. But for *Craſſus*, he being appointed to *Syria* out of his covetouſnes and ambition, bent his mind rather to go againſt P*arthia*, where no *Roman* Commander had hitherto been, thinking therefore by ſubduing the P*arthians* to get him the more glory and riches. But moſt unwiſely when he had made known this his intent, he went firſt into *Syria*, giving the P*arthians* time to prepare for him to his own deſtruction. Then comming to *Ieruſalem* he robbed the Temple of that treaſure, which P*ompey* for reverence to the place could not touch, *viz.* of 2000 talents of Gold, and 8000 more layd up there, as *Joſephus* ſayth: neyther was this all, but a beam of Gold weighing 300 pound, covered over with Cedar board, of which none knew, but *Eleazar*, the keeper of the ornaments, and it was by him given to *Craſſus* fearing, that hee would otherwiſe take away all precious utenſils of the Temple, *Craſſus* ſwearing to him at the ſame time to the contrary. But notwithſtanding his oath he carried all away, yet he had not long joy of it. For going from *Syria* towards P*arthia*, when he would by no means be ſtayed from that expedition, it turned to the overthrow of his whole army and his own deſtruction alſo in the end. For *Orodes* the P*arthian* King ſent Embaſſadours to him before his ſetting out to know the cauſe why he would make war upon him: but he contemptuouſly anſwered, that he would make the cauſe known, when he came to *Seleucia*, whereunto

*Ioſ.lib.*14.*c.*12.

Sacrilege puniſht.

unto *Vaſiges* the chiefe Embaſſadour anſwered, ſaying, here ſhall ſooner grow haires, holding up the palme of his hand, then thou ſhalt come to *Seleucia*. Then *Orodes* ſent out forces to reduce ſuch places to his obedience; as had revolted from him, and alſo to keep the King of *Armenia* from helping the *Romans*. By this means ſome of the *Romans*, who were left to keep thoſe places, had a taſt of the *Parthians* valour, and fleeing with great feare came and told *Craſſus*, whereupon the Captains and Southſayers diſwaded him from that War. But hee being reſolutely bent would harken to none of them, and ſo comming to battell, the *Parthian* bowmen ſent forth ſuch a ſhowre of arrows, that many of his men were ſlain, whilſt they were but approaching towards them. *Craſſus* then hoping, that this ſtorme would not laſt long encouraged his men hereby, but when news was brought him, that there were many Camels laden with arrows wherewith the *Parthians* were again ſupplyed when their firſt were ſpent, he put on to come to handy ſtroaks, but the *Parthians* retiring kept them ſtill at a diſtance killing and, ſlaying as they did before, and when the *Romans* came up to them, they came with ſuch violence, pierc'd them with their ſpears, that ſomtimes they thruſt through two of them at once. The night comming on ended the battell, and in the night *Craſſus* with only foure bands of men in ſilence fled. The next day the *Parthians* purſued him, but he had placed himſelfe and men, ſo that the *Parthian* horſmen could not come at them, wherefore *Syrenas* the Parthian Generall dealt politickly, by going and offering to make peace with the Romans upon reaſonable terms, if *Craſſus* would come forth unto him, to whom he offered his hand for aſſurance. But *Craſſus* ſuſpecting fraud refuſed, yet ſo deſirous of peace were his ſouldiers, that they urged him to go and hee went, though unwillingly and then in a ſhort time hee had the reward of his ſacrilege and covetouſneſſe by being ſlain, when hee was mounted upon an horſe trapped with Gold given him by *Syrenas* in the Kings name. Being dead, his head was cut off, and his right hand, and his mouth filled with Gold; carryed about with contempt. Then almoſt all his men, that remayned with him were deſtroyed alſo. But neyther *Syrenas* nor *Orodes* his Maſter went long uupuniſhed for this their perfidy, for *Serenas* was ſlain by *Orodes* enuying this his glory, and *Orodes* ſoon after loſt *Pacorus* his ſon in battell againſt the *Romans*, and then his other ſon *Phraates* gave his father poyſon, and when it wrought away by reaſon of the hydropicalneſſe of his body doing him more good then hurt he ſtrangled him, till that he dyed.

Perfidy puniſhed.

Touching the Jewiſh affairs, when *Gabinius* having overthrown *Alexander* the ſon of *Ariſtobulus*, as vvas ſayd before, thought, that novv the *Iews* vvould be quiet, *Ariſtobulus* being hitherto a priſoner at *Rome*, eſcaped from thence and came again to *Iudæa*, and entring into *Alexandria*, attempted to fortifie it by the help of many *Iews*, that flockt unto him: but *Gabinius* ſending out forces hindered him from that, then he fled to the Caſtle of *Machernutis*, taking only 8000 men vvith him. But *Gabinius* comming thither with his army, it vvas vvithin two days taken and *Ariſtobulus* being diverſly vvounded, came again into the *Romans* hands together vvith his ſon *Antigonus*, and vvas the ſecond time ſent priſoner to *Rome*. Then *Ariſtobulus* his ſon *Alexander* gathered nevv forces to the number of 30000: but *Antipater* vvas ſent to the *Iews* to perſvvade them to peace, and vvhen he could not prevail vvith *Alexander*, another battell vvas fought betvvixt him and *Gabinius*, vvherein *Alexander* vvas again overcome, and 10000 of his army ſlain, the reſt being put to flight. So *Gabinius*, his time being expired, hee committed the ordering of things there to *Antipater*, and returned to *Rome*. Then *Craſſus* comming to governe in *Syria*, robbed the Temple of infinite riches, as was ſayd before, and *Joſephus* to prove it true, that the Temple had then in it ſo much treaſure, alledgeth *Strabo* and ſome other reaſon to make it probable, which I omit, as thinking it almoſt incredible for the vaſtneſſe of the ſum, the Temple having been often pillaged and poled before by other Tyrants. *Craſſus* then by going againſt the *Parthians*, brought himſelfe to ruine, and *Caſſius* eſcaping out of that war came to *Syria*, and being thither purſued by the Parthians he defended the Countrey againſt them, and repelled them. Then he fought againſt thoſe Jews that held with *Ariſtobulns* under *Pitholaus* his Captain, and ſlue both him, and many

Ioſeph. lib. 14. *c.* 11.

many of them, being ſpecially ſtirred up by *Antipater*, who was the father of *Herod*, afterwards King, for he was a man of great authority amongſt the Arabians, having to wife *Cypron* an Idumæan of a moſt Noble Family, of whom came King *Herod Phaſaetus*, *Joſephus* and *Pherotas*, and by confederating with other great Princes, eſpecially *Arabians*, he grew very potent. And he himſelf as *Joſephus* ſayth, was an *Idumæan*, rich and factious, and the firſt occaſion of ſetting *Ariſtobulus* the King of *Judæa*, and *Hircanus* together by the ears, whereby that Kingdom was again brought under tribute by *Pompey*, as was ſhewed before. And by this means he came into grace with the Romans, as ſiding with *Hircanus*, who was always more yielding and ſubmiſſe towards them, then his brother *Ariſtobulus*, whereby he layd a foundation of his ſonne *Herods* future riſe to the Kingdom.

To return to *Rome*, whilſt *Caſſius* Queſtor to *Craſſus*, after his death, ruled in *Syria*, and *Cæſar* continued ſtill in his wars in *France* and *Germany*, great contention happened between *Milo* and *Clodius* at *Rome*, and *Clodius* in this diſſention being ſlain, thoſe that were on *Clodius* his ſide, armed and came to the Senate, where *Milo* was, excuſing himſelfe, ſo that he was fain ſpeedily to flee diſguiſed, and hereupon followed other great tumults in the City, the rude multitude under colour of ſeeking *Milo* from houſe to houſe, robbing and ſpoyling many. Then the Senate not knowing otherwiſe what to doe, firſt thought of a Dictator, but fearing to ſet up ſuch a Magiſtrate, when they remembred *Sylla* and his tyranny, by *Catoe's* perſwaſion it was agreed, that one man ſhould be Conſul alone, and that *Pompey* for his valour, juſtice, aud love, ſhould be the man. Then *Pompey* with his forces comming into the City, ſoon quieted all things, and then marryed the daughter of *Scipio*, and took him into the fellowſhip of his Conſulſhip, and ſoon after obteined the Province of *Spain* for foure or five years. In the mean ſeaſon *Cæſar* by reaſon of theſe tumults at *Rome* was put to much trouble in *France*, many Cities then taking heart to riſe up in Arms again and to fight for their liberty, ſuppoſing that he would haſten to *Rome* to quiet thoſe ſtirs. But he hearing thereof, and withall that Pompey by his wiſdome had ſetled the Roman affairs, betooke himſelfe again with all ſpeed to his forces, and gathered them together, and went out with ſuch celerity in the dead time of winter, that he was ready to give battell to his enemies before they thought him to have been returned, and after many fights ſo brought them under again, as that both they and their King were at his mercie, whereby he got abundance of treaſure, and then it being granted that he ſhould be the ſecond time Conſul, he ſhewed ſo great liberality to the people and ſouldiers doubling their ſtipends for ever that hee wonne their hearts, and ſo laid a foundation to his riſe to the Empire. At *Rome* the news of *Cæſars* victories being heard, Letanies, or Thankſgivings were determined for 20 dayes to be made unto their gods. But after this *Cæſar* ſtill ſtayd in *France*, & *Pompey* not being yet gone out of *Italy* into *Spain*, new Conſuls were made after his time expired, *viz*. *Marcellus* and *Sulpitius*. Then *Cæſar* ſued to be continued in his Province ſometime longer, fearing leaſt if hee left it and returned to *Rome* to a private condition *Pompey* would be to mighty for him. But *Marcellus* being for *Pompey*, would not permit it, of this *Cæſar* being informed, ſayd, then this ſhall doe it, pointing to his ſword: yet nothing was done, till *Marcellus* his time was expired, then ſucceeded in the Conſulſhip another *Marcellus* and *Paulus*, the one an enemy to *Cæſar*, the other wonne unto him by his profuſe gifts, and *Curio* was Tribune of the people, who alſo ſeemed to be an enemy but was indeed a friend. For not long after upon ſome diſſention *Marcellus* going to *Pompey*, and of his own head, without the conſent of the Senate, committing the government of the City to him he went to *Cæſar*, who having firſt ſetled things in *France* and *Belgia*, returned into *Italy*, where he was joyfully received of the people. But he ſtayed at *Ravenna*, till he had ſent Letters to the Senate by *Curio*, & received anſwer. Therein he offered to lay down arms and to diſmiſſe his forces, if *Pompey* would do the like, if this offer ſhould not be accepted, he would come with his forces to be revenged upon his enemies. This was preſently taken; as a denouncing of War, and immediatly great treaſures were delivered to Pompey, and ſouldiers were raiſed in all parts, although *Cæſar* had alſo offered, if the Senate ſhould think good rather, that *Pompey* ſhould go forth with into his Province of *Spain*, he would continue in *France* with only two Legions, till hee were declared Conſul for the next year, which he had now long deſired. *Cæſar* hearing of their preparation ſpake unto his ſouldiers, who had been under his Empire 10 or 11 years, exhorting them to ſtick to him to defend him from his enemies, which were only the 13 Legion then preſent. They readily aſſenting, he preſently calling more out of *France*, ſet upon divers Cities in *Italy*, and took them, inſomuch that the report hereof comming to *Rome* they greatly feared, neyther durſt any come forth againſt him, wherefore he over-ran all *Piceum*, the Towns and Cities allreadily yielding to him, Then he went to *Corſinium*, where *Domitius*, a Captain of *Pompeys* was with 20 bands of men. He then preparing to beſiege the City, *Domitius* ſent to *Pompey* for ayd, but having a negative anſwer, and that hee ſhould get away as well as he could, and come with his men to him, he prepared ſo to do, but his ſouldiers turned to *Cæſar*, and delivered him into *Cæſars* hands the next day, and then many Senatours and Knights preſent there yielded themſelves, all whom and *Domitius* hee diſmiſſed without hurt, although *Domitius* deſpayring tooke poyſon firſt, but then ſeeing his humanity repented, and the ſuppoſed poyſon wrought no further, but to bring him to a ſleep. *Cæſar* alſo let him carry away with him great treaſure, which lay there for the pay of his army. This kindneſſe and bounty of *Cæſar* drew many more of *Pompeys* ſouldiers daily to him. *Cæſar* then went againſt *Pompey*, who fled before him to *Brunduſium*. *Cæſar* followed him thither and beſieged the City yet he invited *Pompey* firſt to a Colloquy, which he refuſed, then ſeeing *Cæſars* preparations againſt the City hee ſayled away and left *Brunduſium* and all *Italy* to *Cæſar*. The next day *Brunduſium* was yielded, and *Pompey* bending his courſe to *Spain*, where he thought, that the people would ſtick to him, *Cæſar* went to *Rome*, and without bloudſhed brought all under his power, offering ſtill to the Senate to have Embaſſaders ſent to *Pompey* for peace, but none durſt undertake that task. Then *Cæſar* demanding money out of the treaſury for his ſouldiers was denyed, but the treaſury being by his men broken open, he took abundance, and immediatly ſent forth one of his Captains to take in *Sardinia*, another to *Sicily*, and a third to *Africk*, which they did. But *Pompey* commanded over all *Spain*, *Syria*, and the Eaſtern parts. Wherefore *Cæſar* let looſe *Ariſtobulus*, who had been hitherto priſoner at *Rome* to go into *Syria* to repoſſeſs his Kingdom in *Judæa*, for this he thought, would be a weakning to *Pompey*. But he was poyſoned and dyed by the way by ſome, that favoured *Pompey*, and order was alſo immediatly taken, that *Alexander* his ſonne being in *Judæa* ſhould be ſlain alſo, leſt he ſhould make any new ſtirs there, and this was done by *Scipio*, Preſident of *Syria* under *Pompey*. Then *Cæſar* himſelf haſtened into *Spain*, paſſing thither by *France*, and there increaſing his army. Being come into *Spain* and beſieging *Maſſilia*, hee was ſometime brought into great ſtreights for want of proviſion. Yet he was ſoon again delivered out of that danger, and in a Sea-fight his overcomming their enemies, *Maſſilia* being terrified yielded, and ſo did many Cities more in *Spain*, a great motive to them ſtill being his humanity towards all. *Cæſar* then returned to *Rome* again where he was made Dictatour, but leaving that office within 14 dayes, the 11 year being now come wherein hee might be made Conſul according to Law, which willeth that 10 years come between the ſame mans being Conſul the firſt and ſecond time, he and *P. Servilius* were made Conſuls, This being done, he applyed his minde chiefly to purſue *Pompey*, who had at *Cæſars* firſt comming into *Spain* before ſpoken of left it and gone into *Aſia* to raiſe forces there, For he thought whilſt he continued, he could not come to that power which he deſired. Into *Aſia* therefore he followed him, and came to *Epyrus*, where all readily yielded unto him.

Pompey hearing this, leaves *Theſſalonica*, where he had thought to have wintered, and travelled night and day till he came at *Dirrachium*, where all his proviſion lay, *Cæſar* alſo haſtening to the ſame place, ſo that now their Armies were neere one another, a river only parting them. Then ſome attempt was made again by *Cæſar*, to come to agreement, but in vain, ſeeing both aymed at the chiefe power, and *Pompey* would not live through *Cæſars* favour. For *Pompey*, he had far greater forces, and was better provided then *Cæſar*, having ſuch forces at Sea alſo, under the leading of *Bibulus*, as that he had the command thereof, and *Anthony* a Captain of *Cæſars* with his power, deferred alſo to come unto him. But at length he came, and *Scipio* out of *Syria* to *Pompey*, and then *Cæſar* had a great deſire to fight, but *Pompey* would not ſtir from an hill, where hee had ſeated himſelfe for his moſt advantage, untill that *Cæſar* making away, as if he would depart thence, he came down, at what time he turning back upon him, and the battell began, *Cæſar* not having halfe the number of men that he had: for *Pompey* had 45000, *Cæſar* but 22000, yet ſo cunningly was it ordered by *Cæſar*, that *Pompeys* horſemen were firſt put to flight, and then his foot, which he ſeeing fled to his tents, but being immediately purſued by *Cæſar*, he changed his habit, and fled by water from place to place, till he came into *Egypt*, where he thought that for his former good deſerts he ſhould be protected. But *Ptolomee* the King being very young, his Councel conſidering the danger that the Kingdom might be brought into by *Cæſar*, if *Pompey* ſhould be there harboured, or if they diſmiſſed him being come into their power, reſolved to ſlay him, and therefore this being committed to the truſt of two men, they treacherouſly acted this bloudy part, when they had drawn him on to the Sea in a fiſhers ſhip, and then cutting off his head, reſerved it till *Cæſars* comming, but ſo far was he from giving them thanks, that he ſlue them, and wept at the ſight of it, calling him his friend, that had done him many good offices, and his ſonne in law, and ſo buryed his head honourably. Touching the loſſe of men in the foreſayd War, ſome ſay, that *Cæſar* loſt not above 200, ſome 1200, and *Pompey* 15000 according to ſome, 6000 according to others. However, his loſſe was not ſo great to drive him to that cowardly fleeing away, neither regarding more to gather together his ſcattered forces, that he might give his enemy battell again. But God would thus make way to the Roman Monarchy, ſo long before propheſied of by *Daniel*, by proſpering *Cæſar* in all things, and daunting his enemies. And of this *Cæſar* was alſo ſo confident, that he feared no danger, as appears in that going privately upon a time to ſea, and the ſea growing tẽpeſtuous, which made the Governour of the ſhip affraid, he ſpake to him ſaying, fear nothing, ſeeing thou carryeſt *Cæſar*. *Pompey* having left his forces, they for the moſt part ſoon yielded to *Cæſar*, all whom he pardoned, liſting ſome together with his own men, and ſending ſome home to *Rome*, with letters to the Senate, ſignifying his care to ſave as many Romans as he could. Only ſuch Senatours and Commanders as came into his power, vvhom he had formerly taken and diſmiſſed, he put to death, and all the Auxiliary forces of other Countreys, vvhom he could eaſily diſtinguiſh from Romans by their language. Yet after this victory, *Cæſar* was in great danger vvhen he came into *Egypt* by reaſon of the few forces, only two Legions, and 900 horſmen vvhom he took thither vvith him. For there being then war betwixt *Ptolomee* the King, and his ſiſter *Cleopatra*, and *Cæſar* ſeeming to favour *Cleopatra* moſt, vvhen he undertooke to compoſe the difference between them, a tumult vvas ſuddenly raiſed through the Kings exclamations hereupon, and 20000 gathered together under one *Achillas*, and by ſea 120 ſaile vvere gathered together to ſtop any other forces of *Cæſars* from comming to him, vvherefore incouraging his men vvhich he had vvith him, he brake through that multitude, and comming to the Sea coaſt, ſet the ſhips on fire and burnt them all, and then the fire from them fleeing to the moſt famous library in *Alexandria*, a great number of excellent books vvere burnt alſo. *Cæſar* then having cleared the coaſt, ſent for ayd and proviſion from divers parts. But before they could come at him, he had many battels with the Egyptians, and ſomtimes vvas in great danger of periſhing, inſomuch that he vvas once conſtreined to ſvvim for his life a great vvay vvith one hand, for he held his books above the vvater vvith the other, yet at length vvith the help of *Mithridates*, ſon of the famous *Mithridates* King of *Pontus* comming to his ayd, he got ſuch a victory over the Egyptians that tvventy thouſand of them vvere ſlain, and *Ptolomee* their King alſo. Then he gave the Kingdom to a younger brother, and *Cleopatra* his ſiſter, vvho had formerly reigned together vvith *Ptolomee*, and vvas his vvife, as their father had by his Will appoynted, and

Siſter & brother marryed together.

and then ſhee became wife to him. But *Cæſar* had firſt a ſonne by her called *Cæſ..ron.* In the time of this Egyptian Warre, *Antipater*, the father of *Herod* alſo, who had before cleaved unto *Pompey*, hee being dead, came into favour with *Cæſar*, for hee came to helpe him at *Alexandria* with three thouſand Jews, wherefore when hee had gotten the foreſaid victory, he comming into *Judæa*, confirmed *Hircanus* in the High-prieſthood, and made *Antipater* Governour in *Judæa*, according to his own deſire, granting liberty to *Hircanus* to build the walls of *Jeruſalem* again, which had beene beaten down by *Pompey*. And indeede, as *Joſephus* ſayth, *Antipater* had fought very valiantly, together with *Mithridates* for *Cæſar*, inſomuch that *Mithridates* acknowledged that he was ſaved in that War by his valour. Therefore *Antigonus* the ſon of *Ariſtobulus* comming after this to complain to *Cæſar* of him and *Hircanus*, and to move him to ſome pity, by recounting, that his father was ſlain as he was comming to *Judæa* by his appoyntment, and his brother cut off by *Scipio*, in reſpect of *Cæſar*, to deſpight whom, *Scipio* at the command of *Pompey* did this, could not be heard when *Antipater* had ſpoken, but *Cæſar* did him all the honour that might be, and declared him a friend to the Romans. *Cæſar* now hearing of troubles at *Rome*, would have haſtened thither, but becauſe he thought it needfull firſt to ſettle things in *Aſia*, he ſtay'd a while about *Pontus*, which Kingdome *Pharnaces* the ſon of old *Mithridates* had taken into his poſſeſſion, as of right belonging to him, after that he had overthrown *Domitius* a Captain of *Cæſars* that came againſt him. But when he heard that *Cæſar* was comming thitherward, he ſent Embaſſadours to him for peace, and a Crown of gold, but *Cæſar* would not conſent, except he went out of *Pontus*, and made ſatisfaction for the hurts which he had done, upon this a great battell was fought, and *Pharnaces* was overthrown and put to flight, and ſoon after ſlain, and the kingdom was beſtowed upon *Mithridates* his brother. But whilſt *Cæſar* was thus buſied, *Cato* went to *Cœloſyria*, having with him *Cicero*, and *Octavius*, and *Pompey*, the ſon of *Pompey* the Great, and *Scipio* with many others, who were againſt *Cæſar*, thinking to ſtrengthen themſelves in *Africa* and *Spain* againſt him, and ſo with a great power to come to *Rome*. But *Cæſar* hearing of it in the winter time, tooke ſhipping vvithout further delay, to come upon them before they vvere aware, vvhich he did, though in his paſſage to *Africa* he ſuſteined much loſſe. Being come thither, at the firſt he layd about him for proviſion, vvhereof he had great vvant a long time, and having but ſmall forces, hee vvas in great danger of being quite overthrown, by the great preparations that vvere made againſt him by *Scipio*, to vvhom the chiefe government of this Warre vvas committed, and by *Juba* King of *Numidia*. But it ſo fell out that one *Sittius*, a man baniſhed out of *Italy*, gathering together divers other exiles, came at that time to *Bocchus*, and of him obteining more forces invaded the Kingdom of *Juba*, vvhereby he vvas forced to return to defend his own Countrey, and by this means *Scipio* his Army vvas vveakned, ſo that he durſt not yet goe againſt *Cæſar*. He therefore tooke *Ruſpina*, and attempting to doe the like to other places, *Labinus* and *Petrius*, being of the Pompeyan faction, encountered vvith him, and after a long fight vvere beaten by him. Then *Scipio* ſent to *Juba*, making great proffers to him to come again and helpe him. Hereupon he came, and brought vvith him many Elephants, vvhich the Romans vvith *Cæſar* ſeeing, vvere greatly terrified: but *Cæſar* ſo ordered the battell, ſetting bowmen to ſhoot at the Elephants, that they being inraged by the vvounds vvhich they received, turned upon their leaders, and diſordered the whole Army, and made the victory more eaſie for *Cæſar*. Then vvere ſlain of the Pompeyans 10000, according to ſome 30000, but of *Cæſars* men only 50, and all the Elephants being 60, came into *Cæſars* power. *Cato* being all this time at *Utica*, vvhere many favoured *Cæſar*, and therefore vvere, by ſuch as fled thither out of the battell, ſpoyled of their goods, & ſome ſlain, vvhen he ſought to diſſwade them from ſuch outrages, and could not, vvith a weapon vvhich he carryed vvith him, when he went to bed, thruſt himſelf through and although the vvound vvere not mortall at the firſt, yet his ſervants coming and ſeeking to ſave him, he rent it vvider, till he dyed, ſaying that he had rather die

Here it was that *Cæſar* had ſo ſpeedy a victory, that hee wrote of it to the Senate thus, *Veni, vidi, vici.*

Diodorus.
Hircius.
Plutarch.

then receive the favour at *Cæſars* hands to live. *Scipio* by fleeing away by water ſaved himſelfe, but *Juba* returning into his own Kingdom periſhed, as ſome ſay, by laying violent hands upon himſelfe alſo: For returning ſecretly into his Kingdom, together with *Petreius*, and being from every City to which he came ſhut out, he deſpairing of ſafety firſt ſought with *Petreius*, and ſlue him, and then himſelfe by the helpe of a ſervant. *Scipio* being long toſſed upon the Seas, came at length to *Spain*, where *Sitius* being with his horſemen, came upon him and ſlue him. *Cæſar* then made the Kingdom of *Numidia* a Province, and having ſetled things in *Africa* returned to *Rome*, and kept foure moſt ſtately Triumphs. 1 Over *France*. 2 Over *Egypt*. 3 Over *Pontus*. 4 Over *Africa*, and was made by the Senate Dictatour for ten years, and had ſumptuous Statues erected to him, being written underneath *Cæſar ſemi deus*, although he was ſo modeſt as to cauſe this to be expunged, and ſhewed great humility towards the gods, by going up to the Capitall upon his knees, after that in the firſt dayes triumph, the axletree of his Chariot broke, which hee tooke as a check given him by them: And with many good words he comforted the Citizens, ſaying, that from his forces they ſhould have no hurt, but they ſhould be a guard to the City. Then he alſo rectified the account of the yeare, by the help of a famous Mathematician called *Soſigenes*, who found that the yeare was now overgone the due time 67 dayes, and that the Sommer Solſtice, fell the third of the Calends of *Auguſt*, and therefore between *November* and *December* that year, which was the third of *Cæſars* Conſulſhip, *Annoq; mundi* 3918, two moneths more were interpoſed, and foure dayes, for which it was called, *annus confuſionis*, and from thence forward every fourth yeare hath a day added to it, being for this called the Leap-year, and in honour of *Julius Cæſar*, one moneth in the year was called *Julius*, which before was called *Quintilis*.

Plin.l.18.c.20.

Anno mundi, 3918.

Touching the Jewiſh affairs at this time. *Hircanus* being ſtill High-prieſt, was honoured with the friendſhip both of the Romans and Athenians, and by the help of *Antipater* the walls of *Jeruſalem* were repaired, he commending to the Jews their High-prieſt *Hircanus* for their Prince & exhorting them to live quietly under him without ſtirring up new troubles, and threatning them if they did not, that he would be their Ruler. But when he perceived of how little ſpirit and courage *Hircanus* was, he made his eldeſt ſon *Phaſaelus* Prince of *Judæa*, and his other ſon *Herod* being young, he ſet over *Galilea*, being then but 15 years old, yet even at that age, having wit and courage above his years, he ſet his minde to do ſomething worthy his high place, and did. For he went out againſt *Execias* Captain of the Thieves that infeſted the borders of *Syria*, and ſlue him, whereby he wan to himſelfe great credit, and his fame came to the ears of *Sextus Cæſar* Governour of *Syria*, and kinſman to *Julius Cæſar*, and his brother *Phaſaelus* being pricked on hereby with emulation, endeavoured by all means to get himſelf credit alſo by well governing over the parts committed to him, and by his continnall care to doe every one juſtice. Thus *Antipater* and his ſons came to be much honoured both amongſt the Jews, and were in ſingular friendſhip with the Romans, to whom *Antipater* ſent gifts from time to time in his own name, but pretending to doe it for *Hircanus*, of whom he received the money for that end. This being obſerved by ſome of the Jews, they informe *Hircanus* of it, and how he was made but a ſtale, all the Kingly power being in *Antipater* and his ſons, and ſpecially againſt *Herod* for killing *Execias* without judgement given upon him according to Law. *Hircanus* therefore ſent for *Herod* to anſwer it, and he being forewarned by his father, came with a Band of men to the Councell, inſomuch that all his enemies were terrified from comming to witneſſe any thing againſt him. But there was one *Sameas* a juſt man in the Councell, who ſtirred up *Hircanus* and the Councell againſt him for comming in ſuch a manner, and not as the accuſed of ſuch crimes ought to doe, foretelling if they ſuffered this, that they ſhould by *Herod* be deſtroyed, which afterwards came indeed to paſſe: yet *Hircanus* out of his great love to *Herod*, privately admoniſhed him to flee away to *Damaſcus*, leſt the Judges ſhould determine againſt him, which he did, and came to *Sextus Cæſar*, by whom he was alſo preferred to the Principality of *Cæloſyria*. Then gathering

Joſeph.lib.14. c. 16,17.

Anno mundi, 3922.

an Army, he would have gone againſt *Jeruſalem* and *Hircanus* for his former diſgrace, but that he was turned by the perſwaſion of his father and brother herefrom. *Hircanus* then ſending to *Rome*, renued the league of friendſhip with the *Romans*, which was done, and writings divers given hereof by *Julius Cæſar*, wherein *Hircanus* and his ſons were confirmed in the High-prieſthood, and many priviledges were granted to them and to the Jews; and the like was done by *Anthony* and *Dolobella*, Conſuls after *Cæſars* death.

Appianus.
Hircius.

Ioſephus.

Appianus.

But to return to *Cæſar* again. He having given amongſt the *Romans* many great gifts according to his power, being now ſole Conſul, haſtened into *Spain*, againſt the two ſons of *Pompey* who remained yet to be ſubdued with their forces. And his haſte is ſayd to be ſuch, that he came thither in 24 dayes, and had many battels with them, till at length in one great battell, with much hazard firſt undergone, to his own perſon and Army, he overcame *Pompey*, and ſlue of his foot men 30000, and of his horſemen 3000, loſing of his own 1000 and 500 wounded. In this battell, *Pompey* himſelfe was alſo wounded and fled, but was ſoon taken in a cave where he hid himſelfe, and his head being cut off was brought to *Cæſar* his brother being in the City, when he heard of this great overthrow, immediately yielded. Then *Cæſar* having ſetled things in *Spain*, and placed *Anthony* Governour, returned to *Rome*, and held another triumph, when by the Senate all honours vvere given unto him as a King, but only the Title. For he vvas made perpetuall Dictatour, and Emperour, and High-prieſt, and it vvas decreed that all other Officers ſhould be obedient to him, and that the Empire after him ſhould remain to his adopted children, for he had none of his own, and vvas novv aged 56 years. They alſo built Temples to his honour, as to a God, and gave him power in all things to rule at his vvill. Thus after foure years of civill War, they ended, and in the beginning of the fifth *Cæſar* thus triumphed. But *Sextus Cæſar* in the mean ſeaſon being Preſident of *Syria*, vvas ſlain by *Baſſus* a Pompeyan, vvhereupon much trouble aroſe in thoſe parts, as *Joſephus* ſayth, the Cæſarians comming in great numbers againſt the Pompeyans to be revenged, in vvhich vvars alſo *Antipater* acted a part for the Cæſarians. *Appian* ſayth, that *Baſſus* vvas one ſet over a Legion by *Cæſar*, and vvhen he ſavv *Sextus Cæſar* addicted altogether to riot, and not to attend his Prefecturſhip, he admoniſhed him thereof, but vvas contemned, and by him ſent for, and vvhen he came not, ſome vvere ſent to bring him by force, at vvhich his Souldiers diſdaining, tumultuated and ſlue *Sextus Cæſar*. Then fearing *Julius Cæſar*, they reſolved unleſſe they could have pardon, to fight together for their lives, and having drawn another Legion unto them, one *Murcus* vvith three Legions came againſt them and vvas foyled, then the Governour of *Bythinia* comming to his ayd, *Baſſus* and his men vvere overcome, and ſo this tumult ended. *Cæſar* having thus quelled all enemies except the Parthians, vvas deſired by the Senate to goe againſt them; and becauſe it vvas thought that it vvould require a long time before he could return again, he vvas deſired to nominate Conſuls before his going, and ſo *Anthony* and *Lepidus* vvere appoynted. But his untimely death prevented him of that expedition, the envie of many at his exceſſive honours, putting them on to murther him, under a pretence of freeing the Common-vvealth from a tyranny, yet he vvas moſt excellent for clemencie and liberality, and did many good things for the benefit of the Common-vvealth, in that ſhort time of his continuance at *Rome*, vvhich vvas but ſix moneths, as the rebuilding of many Cities decayed, and placing in them many Colonies of the Romans. The chiefe conſpiratours againſt him vvere *Brutus* and *Caſſius*, the one greatly favoured by him, ſo that he had made him Governour in *France*, and appoyntud him another year to be Conſul, and given him a large legacie by his Will, and in caſe that he dyed, whilſt *Octavius* his ſiſters ſon, whom he had adopted were under age, he together with *Anthony*, ſhould be his tutours. Yet this *Brutus* was by ſome put on, who made him believe that he was of the race of that *Brutus*, who long agoe by killing the King, had freed the Roman State from ſervitude, and therefore if he would doe any thing worthy the ſtock of which he came, he ſhould kill *Cæſar*, that tooke upon him to be King, and with him and *Caſſius* many more conſpired, to the number of a hundred and upward.

The cauſes of their enemy were partly his ruling in all things, partly *Anthonies* offering to Crowne him, although hee modeſtly refuſed it and ſayd, that hee would not be called King, but *Cæſar* cauſing the Crown therefore to be offered to *Jupiter* in the Capitoll, ſaying, that none was King of the *Romans* but *Jupiter*. For notwithſtanding this refuſall they thought, that he deſired it, and only becauſe hee perceived by the countenances of the people, that they diſliked, hee made this refuſall. For hee ruled over all as a King, and this the free ſpirits of the *Romans* could not endure, that the ſovereigne power ſhould be in one, although it had been better for them; having been for many years of late ſo much oppreſſed by civill diſſentions. Partly alſo there was a propheſie, which foretold, that the *Parthians* ſhould never be overcome, but by a King, which made them to ſuſpect the more, that *Cæſar* muſt be he, before his going out againſt them. And laſtly, his diſrepect at one time to the Senat comming unto him, for he received them ſitting, which was taken as an argument of an high aſpiring minde. Therefore upon the 15 of *March*, a meeting in the Senate houſe with the Senatours about weighty affairs of the State being appointed, the Conſpirators agreed together at that place and time to diſpatch him, as an invader of the liberty of the *Romans*, neyther had he power, although hee had many forewarnings to keep away to avoid thoſe fatall ſtrokes. For the Wizards looking into the entrails of a beaſt, which was without an heart, took this for an evill ſigne, and adviſed him not to go out that day, moreover, he was before by them admoniſht to take heed of the Ides of *March*, which was that day, his wife alſo *Calphurnia* was troubled about his going to the Senate, and being ſlain there in her dream, and therefore earneſtly beſought him not to go. Inſomuch, that he had thought once to have ſent to diſmiſſe the Senate, and not to go at that time. But *Brutus*, a Favourite of his and brother to *Brutus*, the chief conſpiratour came and importuned him to go ſo, that he yielded, when hee told him, that the Senate had a purpoſe that day to make him King of all other Countreys round about, but only of the *Romans*, and told him, how ill the Senatours would take it to be diſmiſſed, and againſt the ill preſages ſayd, that they were not to be regarded, and ſo taking him by the hand he went with him. But by the way, and when he was placed in his chair of State, he was much troubled by ſuitors comming with petitions to him, and the conſpiratours placed themſelves neer about him, as his friends to do him ſervice, ſometime talking to him, and ſometime to one *Cimber*, that was a ſuitor to him for his baniſhed brother, whom *Cæſar* denyed, then he layd hold upon his gown with both his hands to pull it from his neck, and upon this, as a ſigne given of beginning the murther, one *Caſca* thruſt him firſt in the neck vvith his ſvvord, but made no great vvound, then *Cæſar* ariſing, purſued him, amazed at his ovvn bold attempt, but he called his brother to his help, and by and by *Cæſar* ſavv many ſvvords dravvn about him, and amongſt others *Brutus*, to vvhom he ſayd, ô my ſon *Brutus*, and wrapt up his head in his robes, but he was immediatly ſlain, 23 wounds being given him. And this *Brutus* was thought indeed to be his ſon by *Servilia*, with whom *Cæſar* had been very familiar. All things were full of tumult, but the conſpiratours fled to the Capitoll to the gods for ſuccour, and continued there a night and a day, till that by their meſſengers having apologized for themſelves that they did this meerly for the good of the Common-wealth, and ſworn to, mayntain all the good Ordinances of *Cæſar*, ſome agreement was made, eſpecially becauſe the Senate liked well enough of their fact, and ſo they came forth. But *Cæſars* Will comming to light, in which, as was ſayd before, he had made *Brutus* and *Anthony* with others his executors, &c. the people were inraged and ſought to ſlay *Brutus* and his fellows & the Senators alſo, becauſe they ſeemed to favour theſe murtherers, and making a fire in the market-place, they burnt the body of *Cæſar*, ſo, as that withall they ſet fire upon the houſes of ſome of the conſpiratours, and then they ſet up an Altar there to *Cæſar*, and worſhipped him as a god, till that the Conſuls, *Anthony* and *Dolobella* overthrew it, and with much ado repreſſed their fury.

Cæſar forewarned.

Plutarch.

Anno mundi, 3922.

Thus *Cæſar* after foure yeers dominion, or three and an halfe as *Joſephus* ſayth, was cut off, and all things were again ſtilled by ſending the chiefe conſpiratours away to certain Governments aſſigned unto them. *Anthony* then, as if hee had ſucceeded *Caſar* in his power, took upon him the rule of all things, and carryed away out of his houſe abundance of treaſure, and taking *Caſars* books, cancelled ſome of his Laws, and altered others, as he thought good, ſo offering them to the people, who called for *Caſars* Laws. The Senate alſo made a new Decree, that no man ſhould hereafter be Dictatour, and who ſo ſought this dignity, a reward was propounded to him that ſhould kill him. *Octavius* the adopted ſon of *Caſar*, the ſon of *Attia* his ſiſter being at *Apollonia* all his time was a while doubtfull, what to do. But at length reſolved to gather together ſuch ſouldiers of his fathers, as he could, and to be revenged for his death. And to this end he took treaſure, which *Caſar* had left with him, when he prepared for his expedition againſt the *Parthians*, and went into *Campania*, and many reſorted unto him, he being now but 18 years old. From thence hee went to *Rome*, pretending that hee came only to take poſſeſſion of the inheritance left him by *Caſar*, and although his mother and other friends diſſwaded him from it, yet he took upon him his name alſo, being called *Caſar Octavius*, nothing fearing the danger of the conſpiratours, which he ſhould thus be brought into. And indeed he did herein moſt wiſely: for now, as if *Caſar* himſelf had been ſtill living, many mens hearts were moved towards him. *Anthony*, yet ſlighted him ſo far, that they in a ſhort time grew to open difference, whereupon *Caſar Octavius* his power increaſed much, ſome Legions of *Anthonies* falling unto him. *Anthony* ſeeing this betook him into *France*, which was committed to the government of *Brutus*, willing him to go into *Macedonia* as Preſident there, and when he refuſed, he was by *Anthony* beſieged in *Mutina*, the news whereof being brought to the Senate, hee was required forthwith to break up his ſiege, and leaving *France* to *Brutus* to paſſe into *Macedonia* to govern there. *Anthony* full of wrath at the hearing of this urged the ſiege the more, for which he was by the Senate, *Cicero* putting them on, declared an enemy, and his Colleague *Dolobella* going againſt *Trebonius*, to whom *Syria* was committed and entring the City, wherein he was in the night, and ſlaying him, was likewiſe declared an enemy. This *Trebonius* was one of the conſpiratours, that helpt to kill *Caſar*, and therefore vengeance now befell him, and his head being cut off, was camped about by the ſouldiers, and his body indignly uſed caſt into the Sea. Two new Conſuls therefore were immediatly made, *viz. Hircius* and *Panſa*, to goe with *Caſar Octavius* againſt *Anthony*, which *Caſar* was now made Propretour, but the chief ſtrength of his ſouldiers taken from him, leſt he ſhould become too great, and ſo over-rule all, as *Julius Caſar* had done. For this was the Senats care, to employ him in the War againſt *Anthony*, that they two might never be reconciled to joyn together againſt the conſpiratours, and to ſend the Conſuls with greater power together with him. But *Panſa* and *Caſar* comming firſt to *Mutina*, after many skirmiſhes with *Anthonyes* men had a great battle with him, wherein they were put to the worſt, and *Panſa* was greatly wounded. Yet as *Anthonyes* men returned from the battle ſinging, *Hertius* with 20 freſh troups came upon them, and ſlue them, and forced *Anthonyes* tents, but in the entrance *Hirtius* was ſlaine, but *Caſar* keps his ground and continued in his armour all night, which comming now on ended the battell for that day. *Anthony* calling a Councell in the night, reſolved to raiſe his ſiege and be gone, then *Decimus Brutus*, who held the City *Mtina*, knowing what danger he was in now that one Conſul was dead, and the other gone away ſore wounded, ſo that all the power was in *Octavius*, becauſe he was one of the conſpiratours againſt his father, ſent to him to give him thanks for delivering him from the ſiege, and to deſire a reconciliation. *Octavius* anſwered that it was not for his ſake, but to perſecute *Anthony* an enemy of the Common-wealth, that he came, and therefore he lookt for no thanks from him, and for his deſire of a friendly parle, this piety did forbid in him. *Decimus* therefore comming to the other ſide of the river, where he might be heard, read unto him the Decree of the Senate, that he had the government of *France* committed to him, and thereſoce he warned him not to come thither withont the Conſuls. Whereupon *Octavius* did forbeare, and comming to the place, where *Panſa* lay, he heard by him that the drift of the Se-

Revenge for *Caſars* death againſt *Trebonius*.

Security after victory coſt deere.

Senate was to keepe him down and to humble *Anthony* who was grown ſo proud, but he for his part would deliver the Legions taken from *Cæſar* to him, and ſo he dyed. He being dead, *Torquatus* the Queſtor, being warned by the Senate ſo to doe, delivered thoſe Legious to *D. Brutus* and to keepe *Cæſar* from growing in power. *Sextus Pompeius* had the government of the Navy committed to him, *M. Brutus* of *Macedonia*, and *Caſſius* of *Syria*, all the Eaſtern parts being commanded to be ſubject to them two. *Cæſar Octavius* came to *Rome* full of wrath for this and demanded to triumph, but was rejected, then hee perſwaded *Cicero*, the Conſuls being dead, to ſtand to be Conſul, and that he might be another, but he was laughed at therefore by the Senate becauſe of his youth. Then *Octavius* thought it beſt to reconcile himſelf to *Anthony* and *Lepidus*, another great Commander over divers Legions, and therefore to make way hereunto, hee uſed the ſouldiers of *Anthony*, whom he had taken with all courteſie, and ſent ſuch an army to him as were deſirous and wrote letters to him and to *Lepidus*, ſignifying in what danger they all were, if the conſpiratours continued in their authority, and ſhewing the neceſſity, that there was of joyning together againſt them. Hereupon *Anthony* came with his army to *Lepidus*, and hee joyning with him after ſome pauſe, their forces grew very great. This ſtrook terrour into the Senate, and ſtirred up much hatred againſt *Lepidus*, more then againſt *Anthony*, inſomuch that *Caſſius* and *Brutus* were ſent for to helpe againſt them and two Legions, which were with *Sextus Pompeyus*, and *Cæſar Octavius* was joyned in commiſſion with *D. Brutus* to purſue *Anthony* it being from the Senate yet concealed, what he had done to joyne with *Anthony*. *Octavius* hearing of this ſtirred up his ſouldiers againſt the Senate for want of their pay, and when they were not after means uſed herein ſatisfied, hee made a ſpeech unto them declaring, that the ayme of the Senate was to ſet up the *Pompeyans* and to ſuppreſſe the *Cæſareans*, and to hinder ſuch, as *Julius Cæſar* had given poſſeſſions to, from enjoying them, but if he might be made Conſul, he would be revenged upon the conſpiratours, and helpe every man to his right. To this a great acclamation was made by his army, and the Centurions were forthwith ſent to the Senate to propound it. But before this they had made *Plancus* and *D. Brutus* Conſuls, thinking, that they together with *Octavius* ſhould go againſt *Anthony*. Therefore the Senate refuſed to hearken to this motion, although they were much urged, and their objection of his youth anſwered by the Legats, ſaying, that *Scipio* had been made Conſul being under the age required ten years, and ſome others alſo. The Centurions returning to the army exaſperated them ſo, that they marched forthwith towards *Rome*, being eight Legions. Then the Senate ſent with all ſpeed to pay *Cæſars* army, and ſignifie that he ſhould keep aloof from the City, and ſo be choſen Conſul, but two legions comming from *Sextus Pompeyus* at that inſtant, they repented and ſent out other meſſengers to ſignifie it. Hereupon *Cæſars* army was more inraged and came to the City, and without reſiſtance took a great part thereof, many falling to him both of the noble and common ſort, The Senate ſeeing this for fear made him Conſul immediatly, and ſo he came to the Senate houſe in pomp, taking into the ſociety of his Conſulſhip *Q. Pedius* his Kinſman. The Senate then to flatter with him gave him all the power, that his father *Cæſar* had to rule according to his will, and to be keeper of the City. And after this at his motion *Anthony* was ſent unto by the Senate for reconciliation, and *Lepidus*, who alſo had been condemned for a publike enemy, and all the conſpiratours againſt *Julius Cæſar* were condemned to die *D. Brutus* hearing this prepares to flee to *Caſſius*, & *M. Brutus*: but of the ten Legions, that were with him all revolted ſome to *Cæſar*, and ſome to *Anthony*, except 300, and with them ſeeking to get over the river *Rhene*, but making ſome delay becauſe of the difficulty of the paſſage, they alſo forſook him all but 10. Then hee travelling diſguiſed as a Frenchman was taken by robbers, and brought to the Governour of the Countrey, who at *Anthonyes* command, when he knew of it, cut off his head and ſent it to *Anthony*, thus the ſecond conſpiratour againſt *J. Cæſar* fell a year & a half after the murther, *Octavius* being yet but 20 years old: for he was not fully ſo much, when he was made Conſul, in the moneth *Sextilis*, which hee vvould for this have called *Auguſt*, after his ovvne

Diodorus.

D. Brutus ſlain.

title, *Cæſar Octavius Auguſtus*, and ſo it is called to this day, but becauſe hee was born in *September*, ſome of his friends would have had that moneth called ſo. When *Anthony* and *Lepidus* had received the meſſage for reconciliation they went towards *Rome*, but not without the greateſt part of their armyes, making account by their power to prevaile ſo as to agree upon what terms they pleaſed *Cæſar*, then went out with his army to meet them, and at their meeting all three parled together, becauſe although neyther loved other, yet they thought it beſt to agree for a time the better to be revenged upon the conſpiratours. Wherefore they three went into a certain Iſland, wherein the view of their armies they conſulted two or three days together, and agreed finally that the enemyes of eyther of them ſhould be proſcribed, of which they reckoned 200, amongſt whom *Cicero* was one, and that they three ſhould have the chief power in all things, and that *Anthony* ſhould be Governour of *France*, and thoſe parts, *Lepidus* of *Spain* and *Italy*, *Octavius* of *Africa*, the Eaſt parts, *Syria*, &c. being left undiſpoſed of, yet becauſe *M. Brutus* and *Caſſius* held them. To the City then they came, and firſt publiſhed a proſcription againſt 17, promiſing a reward to any that ſhould bring in any of their heads, whether he were free or bond, and threatning proſcription to ſuch as concealed any of them, whereupon great feare aroſe in *Rome*, and many fled to *Caſſius* and *Brutus*, and ſoon after 30 more were proſcribed to be ſlain and ſpoyled of their goods, and laſtly 150 more, and yet they thinking, that they had not money enough for their Warre, condemned 1400 rich women alſo, but ſpared 1000, becauſe this was cryed out upon, as a point of greateſt cruelty, and took that which ſhould have been taken from them, from other men. And in all this *Cæſar Octavius* was leaſt blamed, as by whoſe deſire this cruelty was not ſhewed, for he was milde and kind like his father, but of the other two eſpecially. Thus a new office of *Triumviratus* was ſet up to continue five yeares, becauſe a Dictator-ſhip was odious ever ſince *Sylla*, but under them, when *Octavius* had depoſed his Conſulſhip, and his Colleague was now dead, two more Conſuls were made, *viz. Ventidius* and *Carinas*. But the three aboliſhed ſome Laws, made others new, and ruled all things at their will, ſo that the time of *J. Cæſar* ſeemed to be a golden time to this-ward. Soon after this, *Anthony* with his Army ſets forth, and then *Octavius*, but they were both hindered in their paſſages, *Anthony* by *Marcus* with his ſea forces, *Octavius* by *Sextus Pompeius*, who then held *Sicily*. Yet they went forward towards *Macedonia*, to which place *Anthony* came with all his power, but *Octavius* ſtayed behinde becauſe he fell ſick. *Caſſius* and *Brutus* having gathered abundance of treaſure, met together neer *Rhodes*, and agreed firſt to take that City, becauſe a friend to *Anthony*, which *Caſſius* did, and then the Countrey of the Lycians, which was done by *Brutus*, who both ſpoyled them of all their goods, threatning ſuch with death as conceiled any. But amongſt the Xanthians, that were of the Lycians, a memorable thing happened. A rich man that hid his gold, was taken and led away to be puniſhed, he ſaying nothing, his mother following cryed, it was not he but I that hid it, then the ſervant that diſcovered it, ſayd, it was not ſhe, but my maſter, this *Brutus* hearing, was ſo moved with the modeſty of the man, and the affection of the mother, and the treachery of the ſervant, that hee diſmiſſed the mother and ſon with his gold and hanged up the ſervant. *Caſſius* and *Brutus* his forces now together were 80000 foot and 12000 horſe, beſides, 5000 horſe that were brought in by friends. *Anthony* and *Cæſar* likewiſe had 12000 horſe and more foot, but their Army was not ſo well provided with victuals, and *Octavius* alſo was ſick ſtill, or not fully recovered, although through divers jealouſies about *Anthony* he followed him and came to the Campe within ten dayes. *Caſſius* and *Brutus* thought it beſt to delay to fight, that the proviſion of their enemies being waſted, they might the more eaſily ſubdue them. But *Anthony* provoked them daily to it, ſo that at length the Souldiers of *Brutus* would no longer be held in, but ruſhed out upon their enemies, and falling upon *Octavius* his men, he being abſent, put them to the worſe, but of them 8000 were ſlain, of *Octavius* his men twice ſo many, then he comming to his Army the fight was renewed, and *Caſſius* thinking that *Brutus* was overcome, firſt ran up to an hill to ſee, but by reaſon of the

Diodorus.

A ſervants treachery againſt his Maſter puniſht.

the duſt not able to ſee any thing, he ſent one to ſee, but before he returned, conceiving the worſt, he cauſed his Armour-bearer *Pindarus* to ſlay him, when as indeed *Brutus* had the victory. The next day, having buried *Caſſius*, he would have kept in his Souldiers, hoping to prevail with leſſe bloudſhed, for the want of proviſion in his enemies army: but they refuſing to be kept in, joyned battell again, and then were overcome and put to flight in the wing, which was not led by *Brutus*, and then although he hitherto had ſtood his ground, he was alſo hem'd in by his enemies behinde, and made to flee to an hill with foure Legions, upon which having continued all night, he ſeeing his men diſcouraged, procured a friends ſervant alſo to kill him. And thus the two chieſe of the murtherers of *Cæſar*, by a juſt judgement, procured their own murthers within two years, being brought into a deſperate condition, when in all humane reaſon, they were moſt likely to have prevailed: For they had two Navies by ſea, their enemies but one, and that wracked, they had the advantage of proviſion, were equall in forces, and wonderfully rich in money, and moſt free to every Souldier, to put courage into them, and to make them ſtand with them, and began alſo victoriouſly by advantages given them; yet being guilty of the bloud of an Emperour and a friend, vengeance would not ſuffer them to live. But as I ſhould have ſayd before, *Anthony* and his fellows did great honour to dead *Cæſar* before their comming out of *Rome*, for they erected a Temple to him in the place where his corps was burnt, and made it an *Aſylum*, ſo as no Temple in the City was beſides, for though that of *Romulus* were, yet it now ſtood ſo that men could not come at it, *Brutus* his men that remained, fell all to *Anthony* and *Octavius*, being fourteen thouſand, who tooke them into their Armies, the reſt fled ſome to *Marcus* and ſome to *Oenobarbus*, Sea-captains. *Anthony* and *Octavius* having ſacrificed for their victories, and honourably buried *Brutus*, now began to thinke of a new diviſion of the World between them, *Lepidus* being excluded, all the Eaſt to *Anthony*, and the Weſt to *Octavius*, *Italy* being left in common to them both, and ſo it is agreed that *Octavius* with part of the Army ſhould return to *Italy*, & to give the ſouldiers the portions of land aſſigned to them, for a reward, and *Anthony* went with the other part into *Egypt*, where he was honourably entertained by *Cleopatra* and tooke with her beauty, he continued with her all that winter, neglecting all other things to his own ruine and hers. *Cæſar* comming to *Rome*, went about to divide the lands promiſed both to *Anthonyes* Souldiers and his own, but they vvhich then had them in poſſeſſion, tooke their expulſion ſo heavily, that they reſorted to *L. Antonius* being then Conſul, ſtirring him up to warre againſt theſe Souldiers vvho ranged about ſo licentiouſly, that they filled all *Italy* with rapine and trouble, he therefore received them, and gathering more forces, thought to reduce the Common-wealth to the old form of government, that of the Triumvir ſeeming unto him intolerable. And to this, *Fulvia* the vvife of *Anthony*, ceaſed not to inſtigate him, becauſe ſhee was vexed for her husbands ſtay vvith *Cleopatra*, and thought by this means hee vvould be moved to haſten to *Rome*. *Octavius* hereupon put away his vvife, the daughter of *Fulvia*, and ſo the contention increaſing. *Lucius Antonius* gathered together 17 Legions and came to *Rome*, vvhich he entered vvithout fight, through the ſluggiſhneſſe of *Lepidus*, and having ſtirred them up againſt *Cæſar*, hee vvent forth towards *Peruſium* to fight vvith him, vvho had then but foure Legions, and ſix vvhich he ſent for out of *Spain*, and the Pretorian Souldiers. But before they joyned battell, other helps came to *Cæſar* out of *France*, being led by *Salvidienus*, but againſt him vvent *Ventidius* and *Aſinius*, till that *Agrippa*, another Captain of *Cæſars* comming in, made them turn away. Then they both bent their courſe againſt *L. Antonius*, vvho to avoid the danger, ſhut himſelfe into *Peruſium*. But *Cæſar* and they both beſieged him, and the City of *Peruſium* being unprovided of victuals, *Lucius* vvas ſoon brought into a great ſtreight through famine, vvherefore hee made divers ſallies out, but in vain, and at length ſent to ſuch for peace, and vvhen hee could not ſo prevaile, but upon evill conditions, he vvent himſelfe in ſubmiſſe manner, and was by *Cæſar* accepted, and the next day his men being ſuffered to depart, *Cæſar* en-

Appian.

Caſſius and *Brutus*, pay for murthering *Cæſar*.

entred into the City, pardoning all but a few which were Decurions, amongſt whom *Xeſtius* ſet fire deſperately upon his own houſe, whereby the whole City was burnt down. Of the Souldiers of *Lucius Antonius* that went away, ſome haſtened vvith *Julia* the mother of the *Anthonyes*, to *Sextus Pompeyus*, and ſome vvith *Plancus* and *Fulvia* the vvife of *Anthony* to him: *Cæſar Octavins* in the mean ſeaſon going to *France*, and taking *Anthonyes* forces vvhich vvere there under *Calenus*, vvho vvas then dead, unto himſelfe, vvhereby he increaſed his power to 11 Legions. *Anthony* in the ſpring tooke ſhipping, and came from *Egypt* to *Athens*, vvhere his wife met him, vvhom he blamed much for the War at *Peruſium*, and *L. Antonins* alſo. Then his mother came to him, being honourably ſent out by *Pompey* to draw him to his part againſt *Cæſar Octavius*, but *Anthony* replyed, that for his mother ſending to him, he thanked him, and vvould requite it. But to breake vvith *Cæſar Octavius* he had no purpoſe, if he vvould hold to his covenants vvith him, in caſe he ſhould not then hee vvould uſe his help and if *Octavius* and he continued ſtill in amity, he vvould doe his beſt to reconcile *Pompey* alſo to him. But *Octavius* being now very potent, for he had gathered together 40 Legions, as being Lord over all *France* and *Spain*, began to deviſe hovv to deſtroy *Anthony*, that he might rule alone, and to this end he both ſought to ſtir up ſuch Anthonians againſt him, as to vvhom he had divided poſſeſſions, and to make friendſhip vvith *Pompey*, being in *Sicilia*, by ſending and taking to vvife the ſiſter of his father in lavv *Libo*, called *Scribonia*, and by ſending *Lepidus* away into *Africa* with ſix ſuſpected Legions of *Anthonies*, and *Lucus Anthonius* vvith an Army into *Spain*, joyning vvith him the Propretours as Legats. *Antonius* on the other ſide came vvith a mighty Navy of two hundred ſhips to *Brunduſium*, and then *Oenobarbus* came to him vvith all his Navy alſo, and vvas accepted by him. *Cæſar Octavius* hearing this, haſtened vvith his Army againſt him. *Anthony* therefore ſent to *Pompey* to invade *Italy* in his ayd, ſo that much bloud vvas likely to have been ſhed, but that *L. Cocceius* vvho vvas a friend to both, mitigated their mindes ſo as that a peace followed, and reconciliation: The vvife alſo of *Anthony* dyed at the ſame time, vvho had beene a chiefe incendiary to vvarre, and ſo a marriage vvas made betwixt *Anthony* and *Cæſar Octavius* his ſiſter *Octavia*, and they feaſted one another. As for *Pompey* it was agreed that hee ſhould return to *Sicily*, *Oenobarbus* to *Bythinia*. But *Cæſar* would not be reconciled to *Pompey*, becauſe he had lately expelled *Helenus* a Captain of his out of *Sardinia*. *Pompey* hearing this, tooke all the paſſages to *Italy*, whereby was cauſed a great famine, which made the people to tumultuate, aud preſſe *Cæſar* and *Anthony* both to a reconciliation with *Pompey*, and that with ſuch vehemencie, ſtoning the Magiſtrates when they came to appeaſe the tumult, and the Emperours themſelves, although many of them were ſlain by their Souldiers, ſo that *Libo* alſo, whoſe daughter *Cæſar Octavius* had lately marryed, mediating betwixt them and *Pompey* his ſonne in law, and *Mutia* the mother of *Pompey*, it was agreed that all they three ſhould come to a conference, which they did, and at the ſecond meeting agreed, that *Pompey* ſhould rule in *Sicilia* and *Sardinia*, and ſome other Iſlands, and have *Peloponeſus* delivered unto him, and this his rule to continue as long as their Triumviratus. The Emperours then feaſted one another, *Pompey* beginning in *Menodorus* his Ship, where when the other two were, *Menodorus* moved *Pompey* to kill them, and ſo to be avenged for his fathers death, he anſwered that he wiſhed *Menodorus* had done it without telling him, ſaying: *Menodorus* might have been perjured, but *Pompey* not. Then were *Pompeys* forces withdrawn from *Italy*, and they being by this means delivered from famine, rejoyced greatly in *Rome*, and gave exceeding great honour to *Cæſar Octavius* and *Anthony* as the ſaviours of the Countrey, inſomuch that they ſacrificed to them. But this joy laſted not long, for *Anthony* returning into *Aſia*, and *Cæſar* into *France*, *Pompey* finding that Covenants were not kept as hee expected, about the delivering of *Peloponeſus* to him, but being firſt exhauſt of their treaſure by *Anthony*, living then at *Athens*, began to prepare for Warre again, firſt infeſting the Seas by his Pyrates, whereby *Italy* being again troubled cryed out, as oppreſſed now with foure men inſtead of three. *Octavius* hearing of this tooke ſome of the Pyrates, and when they confeſſed *Pompey* to be the authour of their practices, he prepared again to war, and ſent to *Anthony* to meet him at *Brunduſium* to conſult about it, which he did, but *Cæſar Octavius* being abſent at his comming, he ſtayed not, but returned again to *Athens*. Then *Cæſar* with the forces which he had, invaded *Sicilia*, but being by *Pompey* incountered, who was far better provided of ſhipping, he was at the firſt brought into great ſtreights. But he ſent *Mecenas* to *Anthony* to come to his ayd, who came and exchanged with him 120 ſhips, of which *Cæſar* had moſt need for 20000 Legionary ſouldiers, which *Anthony* moſt needed to goe againſt the Parthians, and then returned again, leaving his wife *Octavia* with her brother, becauſe he doted ſtill upon *Cleopatra*, who offered to accompany him into *Parthia*. Then *Cæſar* ſpent a year or two in preparing more ſhips, in which time *Anthony* with a mighty Army went towards *Parthia*, but had no better ſucceſſe then *Craſſus* in times paſt, for which he thought by craft to come upon *Phraates* their King unawares, he found him ſo prepared that he could doe no good againſt him, wherefore underſtanding that the King of *Armenia* was comming with a great power to the Parthians, he went another way to his Countrey, but not being able to enter ſuddenly, his army periſhed a great part through famine, cold, and ſickneſſe, for it was winter time, inſomuch, that being in great ſtreights, he ſwore a ſervant of his to kill him, but after this, finding means to flee away, hee poſted with a few into *Syria*, where *Cleopatra* met him, bringing with her great treaſure to pay his Army that ſurvived, for 20000 foot were dead, and 4000 horſemen.

Appian.

By this time *Octavius* having prepared fully to go againſt *Sicily*, ſet forth to invade it on three parts at once, but with ſo ill ſucceſſe by reaſon of tempeſts ariſing, that after the loſſe of many ſhips and men, hee returned back again to *Italy* only with one ſhip, the reſt, which remayned, being diverſly diſperſed, yet after this being challenged by *Pompey* to a Sea-fight for the finall ending of the quarrell, he being aſhamed to refuſe the offer, although hee had never yet fought proſperouſly by ſea, accepted of it, and ſo they met with 300 ſhips on eyther ſide, their foot forces remayning upon the ſhoare, anxiouſly expecting the iſſue. In this fight alſo *Lepidus* was with *Cæſar* with many ſhips, which hee brought out of *Africa*, and after a long and bloudy fight the victory fell to *Cæſar*, 28 ſhips of *Pompeys* being ſunk, and the reſt yielding all but 17, with which he fled away, and taking his treaſure, and wife, and children with him, hee haſtened away into *Syria* to *Anthony*. Whereby wee may ſee the inſtability of this World in that hee which fled a little before now puts his adverſary, by whom hee was brought into danger of his life, to flight. *Lepidus* after this conſidering the great power, which he had about him, for he had 22 Legions, thought it a fit time to take the dominion of *Sicily* upon him, and to breake with *Cæſar*, becauſe being of equall authority with him, he uſed him as a Legat only. Therefore he put out *Cæſars* men, and placed Gariſons of his own there. But when they ſhould come to try the matter by battell, the ſouldiers of *Lepidus* both foot and horſe, loving *Cæſar* better then him revolted, the greater part of them, whereby he was ſo diſcouraged, that he alſo came to him deſiring mercy, and was by him well received, but deprived of his *Triumvirſhip*, and ſuffered to enjoy his High-prieſthood, whereat, ſome ſay, hee was ſo diſcontented, that hee went into voluntary exile. *Cæſar* now had 45 Legions of foot, 25000 horſe, 600 long ſhips, and ſhips of burden innumerable: then he committed *Africa* and *Sicilia* to the Propretours to be governed and returned to *Rome*, where he was received with all honour. And when hee had made an Oration to them, and promiſed upon *Anthonyes* return to lay down the *Triumvirſhip*, they made him Tribune of the people, ſo that his perſon ſhould be ſacred for ever. *Pompey* fleeing towards *Anthony*, heard of his overthrow in *Parthia*, & therfore began to meditate, how to get his Dominions into his hands. Then he uſed this policy; he ſent Embaſſadours to him to offer his aſſiſtance, but at the ſame time hee ſent alſo to *Phraates* King of the *Parthians*, offering as a Captain to fight for him againſt the *Romans*. But his policy ſucceeded not; for thoſe that went from him

The inſtability of worldly things.

Pride brought down.

Suetonius.

towards *Parthia*, were taken by *Anthonyes* men, and being brought to him to the great ſhame of the other Embaſſadours confeſſed the matter. Yet they excuſed it by ſaying that he ſent not to the Parthians with an intent to joyne with them, unleſſe he were by *Anthony* rejected, for he had rather aſſociate himſelfe to him then to any other man, and this *Anthony* tooke for an excuſe. But before he heard any thing again from him, he put on Imperiall apparell, muſtered more Souldiers in *Syria*, and tooke divers Cities, whereby he marred all. For *Anthony* now was very ſtrong again, *Titius* bringing to him 120 ſhips, and 70 comming out of *Sicilia*, whereby *Pompey* being terrified, fled into *Armenia*, and his beſt friend *Libo* forſaking him, went to *Anthony* with others. *Titius* then, and *Furnius* and *Amyntas*, purſued him, and overtooke him and ſlue him, and this *Titius* was one whom he had before ſaved. After this *Anthony* goeth again into *Armenia*, pretending peace and a match between his ſon *Alexander*, whom he had by *Cleopatra*, and that Kings daughter, whereupon the King came into his Tent, and ſo was treacherouſly taken, and after a while, bound with ſilver and golden chains, and carryed to *Alexandria* in *Egypt*, and there he led him, and his wiſe and children in triumph, cauſing them to be brought before *Cleopatra* ſitting upon a Throne, but they would not bow to her. Then doting exceedingly upon her, he made her Queen of *Egypt* and *Corcyra, &c.* together with his ſon *Ptolomee Cæſareon*, aſſirming him to be legitimate, and that ſhee was *J. Cæſars* wiſe, that *Octavius* might be put down; and he gave her the title of Queen of Kings, and her other children which ſhee had by himſelfe, of Kings of Kings, giving to the one the Kingdom of *Armenia*, to the other of *Media*. By all which, and his triumphing there to pleaſe *Cleopatra*, great diſtaſte was taken at *Rome*. Yet *Cn. Domitius* and *Suſſius* being both *Antonians* were made Conſuls, and carryed themſelves inſolently againſt *Cæſar*, whereupon he came guarded with his friends and Souldiers to the Senate, where he ſpake againſt them and *Anthony*, no man daring to anſwer. But both they and many Senatours fled into *Egypt* to *Anthony*. Then after many letters written from *Cæſar* to *Anthony* and from *Anthony* to *Cæſar*, wherein they laid divers things to the charge of one another, they came to an utter breach, and *Anthony* ſent a divorce to *Octavia*. Such then as were good Common-wealthſ-men, eſpecially *Titius* and *Plancius*, leaving *Anthony* came to *Rome*, and by declaring the will of *Anthony*, that *Cæſareon* was the legitimate ſon of *J. Cæſar*, and *Octavius* had no right to any thing through him, and that whereſoever he dyed his corps ſhould be interred by *Cleopatraes* in *Egypt*, ſtirred up the people, ſo that immediately war was denounced in the Temple of *Bellona*, againſt *Cleopatra*, it being preſumed that *Anthony* would never leave her. And another thing which exaſperated the Romans againſt him, was his treachery towards the King of *Armenia*, to the great diſgrace of the Roman Nation. Then great preparations were made on both ſides, all the Weſt being for *Cæſar*, and all the Eaſt for *Anthony*, ſo that he had 11 Kings to help him, and 500 ſhips, as ſome ſay, according to others, 800. *Cæſar* alſo drew with him the chiefe power of *Italy*, *France*, *Spain*, *Africa*, *Sicilia*, and other Iſlands. Their meeting was at *Actium*, and their fight both by ſea and land. The ſea forces of *Anthony* were compaſſed about by *Cæſars*, and many burnt and 300 taken, *Cleopatra* then fled with 60 ſhips, and after her *Anthony*, when as he had yet 19 whole Legions, and 12000 horſe, ſo *Cæſar* tooke the rich ſpoyles which were brought out of *Aſia* and *Egypt*, whence *Cleopatra* alone brought 20000 Talents, but *Anthonies* men firſt fought a long and bloudy battell with him, when their Emperour was gone, and at length yielding many were taken into *Cæſars* Army. After this, *Cæſar* not being able by the ſhips which he ſent out after *Anthony* to overtake him, returned to *Italy*, and *Cleopatra* by robbing of Temples, and pilling the people, gathered again all the treaſure ſhee could, and ſent to the King of *Media*, the head of the King of *Armenia*, which ſhe cauſed to be cut off, that ſhe might procure his aſſiſtance, and ſo raiſed a great power. But *Cæſar* being bent to *Italy* went no further then *Brunduſium*, and being there met by the Senatours and many others, was made Conſul the fourth time, his Office of Triumvirſhip for five years, and five being expired, and ſo with all ſpeed after twenty or thirty dayes ſtay at *Brunduſium*, hee went into *Syria* and towards *Egypt*, againſt *Anthony* and *Cleopatra*, who were aſtoniſhed at the ſuddenneſſe of his comming, it being alſo then Winter. Now therefore *Anthony* and *Cleopatra*, ſent Embaſſadours to him for peace, together with a golden Crown and other Regall ornaments ſent by *Cleopatra*. To her he anſwered, that ſhe ſhould have favour, but to *Anthony* nothing, wherefore he ſent the ſecond and third time, but received no anſwer, although hee ſent great gifts alſo, and *Tutullius* a Senatour, who was one of the conſpiratours againſt *Julius Caſar*, whom *Octavius* forthwith ſlue. Yet leſt ſhe ſhould deſpaire, he ſent one to *Cleopatra*, to promiſe her the Kingdom of *Egypt*, and to ſignifie, how inclining he was to ſhew her favour, and what love he bare to her, if ſhee would kill *Anthony*, becauſe he feared eyther a long War in *Egypt*, and the burning of the treaſure, which he deſired to take, or their fleeing into *Spain* to ſtir up new troubles. *Cleopatra* then not being without hope to inveigle *Caſar*, if *Anthony* were dead, as ſhe had done his father & *Anthony*, goeth amongſt the monuments, as if ſhe would, forthwith dye there. *Anthony* being of this certified, attempted to kill himſelfe and fell down in his bloud, as if he had been dead, then ſhee getting up to the top of the building lookt over to ſee him, and *Anthony* being rayſed up again eſpyed her, and cauſed himſelf by ropes to be drawn up to her, and then hee immediatly dyed even in her boſome. Then ſhe comming into the power of *Caſar*, when he would make no faith to her, ſhee ſuſpecting, that ſhee ſhould be reſerved for a triumph made a ſhew, as if ſhee would go into *Italy* with *Caſar*, but in truth to get an opportunity to kill herſelf, becauſe otherwiſe *Caſars* men by his command were ſo vigilant over her, that ſhe could not. Having then apparelled her ſelf in moſt ſumptuous manner in Queens attyre, ſhe with a ſmall ſharp ended inſtrument dipt in poyſon, which ſhe uſed to weare on her head prickt her own arm, through which ſhee preſently dyed without any ſenſe of pain: for ſuch was the nature of that poyſon, ſo ſoon as it met with the bloud, to kill, no pain being felt, ſome ſay, that ſhe applyed an Aſpe to her arme; whereby ſhe ſuddenly dyed, which *Caſar* hearing cauſed all means to be uſed to ſuck the poyſon out againe, but in vaine, at which he was much grieved, as ſhe had in her life time deſired of him, he buried her moſt ſumptuouſly in the ſame Sepulchre with *Anthony*; and thus all civill Wars ended amongſt the *Romans*, *Caſar Octavius* from thence-forth reigning in peace. And this *Macrobius* noteth to have been in the ſixth moneth, and that it was therefore called *Auguſt*, after his name *Auguſtus*, happy, but improbably, becauſe all this was done by the Spring.

Anthony payeth for his inordinate luſt.

Macrob.

To return now again to the Jewiſh affairs, *Julius Caſar* being ſlain, and civill Wars thereupon ariſing, of which at large before, *Caſſius* came to *Syria*, and exacting much money there to mayntain his army he moſt grievouſly oppreſſed the *Jews*, exacting of them 800 talents, or neer upon it. *Antipater* then committed the gathering of this money to his two ſons, and one *Malichus*, who was but a treacherous friend unto him. *Herod* his younger ſon with all diligence gathered the money, which he was to gather throughout *Galilee*, and bringing it to *Caſſius*, obteined generall favour at his hands. Some Cities under other Procuratours for want of payment were ſold and money rayſed, and ſo angry was *Caſſius* with *Malichus*, that hee would have ſlain him, becauſe hee had not gathered his part, but that *Hircanus* at that inſtant ſent by *Antipater* 100 talents of his own unto him. But *Malichus* requited him ill by plotting treacherouſly to kill him, of which *Antipater* being aware rayſed forces to goe againſt him, *Malichus* then craftily denying his treacherous purpoſe was againe reconciled to him. But *Marcus* being Preſident of *Syria*, hearing of the attempts of *Malichus* would have ſlain him, but that *Antipater* entreated for him. But in ſo doing hee did but ſave a Serpent to ſting him. For ſoon after he corrupted the Butler of *Antipater*, and poyſoned him. This *Phaſaelus* and *Herod* his ſons conceiving to be done by *Malichus*, would have been revenged upon him, but he ſeriouſly denying it, and profeſſing his grief for him, they refreined to be revenged openly. Therefore they friendly continued in friendſhip with him, but plotted his death ſecretly, and therefore *Caſſius* being by *Herod* acquainted with it, he ſent to the Tribunes to be aſſiſtant to *Herod* in his juſt attempts. Then they, as they were by him directed,

*Ioſeph.lib.*14. *c.*18.

Ingratitude *Cap.*19.

met

Bloud payeth for bloud.

met *Malichus*, as hee was paſſing and ſlue him with their daggers. After this when C*aſſius* went out of *Judæa*, tumults aroſe there by means of *Felix* left behind with an army, for he went with his forces againſt *Phaſaelus*, but he was by him overcome and driven away. Lib.14.21. About this time alſo *Antigonus* the ſon of *Ariſtobulus* having gathered a power together infeſted *Galilee*, and took three towres, but *Herod* going out againſt him drave him away and regained the towres, for which he was much honoured by *Hircanus* and the people, ſo that *Hircanus* gave him his Niece, the daughter of *Alexander* ſon of *Ariſtobulus* to wife. Cap.22. And theſe things fell out whilſt C*aſſius* reigned or ruled in *Syria*, but hee being overcome by *Cæſar Octavius*, and *Anthony* at *Philippi*. *Anthony* ruled over all *Aſia* ſubject to the *Romans*, and came into *Syria*. Then Embaſſadours came from all parts unto him and from *Judæa* came ſome, that accuſed *Phaſaelus* and *Herod* for taking the rule upon them, uſing the High-prieſt *Hircanus* as a ſtale. But *Herod* comming ſpeedily to *Anthony*, obteined ſuch favour alſo with him, that his adverſaries could not be heard. Then *Hircanus* ſent a Crown of gold to *Anthony*, and other gifts, deſiring him to ſet ſuch of his Nation free, as C*aſſius* had ſold for ſlaves, and to reſtore ſuch lands, as were by him taken away, and given to the *Tyrians*. To which *Anthony* anſwered by writing, and granted all his requeſts, and wrote to the *Tyrians* alſo to reſtore the ſaid lands, becauſe C*aſſius*, who was now juſtly ſlain for his wickedneſſe, had unjuſtly therewith gratified his adherents, and if any preſumed to hold them ſtill he threatned puniſhments according to their demerits. Cap.23. *Anthony* after his comming into C*ilicia*, where hee met C*leopatra* and was enſnared with her love, many others of the *Jews* came to ſeeke to C*leopatra* againſt *Herod*, but one *Meſſala* being ſet to plead for him, and *Hircanus* aſſiſting him, *Anthony* for his father *Antipaters* ſake alſo, whom he had dearly loved, made him and *Phaſaelus* his brother *Tetrarchs*. But the *Jews* being diſcontented hereat came again, 1000 of them to A*nthony* ſpeaking againſt him, yet he having received great gifts from theſe two brethren rejected them, and put 15 of them in priſon, and yet when he could not yet appeaſe the tumult, he ſlue thoſe 15, and commanded the *Toparch* of that place to ayd *Herod*, in his *Tetrarchſhip*, who thereupon entreated the *Jews* to depart, foretelling them of the danger, that would follow, but they being obſtinate ſtayed ſtill and departed not, till that ſome of them being deſtroyed they were enforced to be quiet.

The next year another great trouble aroſe in *Syria* by means of A*ntigonus* the ſon of A*riſtobulus*, who ſtirred up *Pacorus* the King of *Parthia* to help him to the Kingdom of *Judæa*, promiſing to him 1000 talents, and 500 women. Cap.24. Dio. Hereupon *Pacorus*, who as *Dio* ſayth, was the ſon of *Orodes* the King was ſent together with *Labienus* a *Roman*, who was a great inſtigator to this War, becauſe A*nthony* was more given to take his pleaſure with C*leopatra*, then to any thing elſe, and now diſſentions began to ariſe betwixt him and C*æſar*, ſo that he thought this to be the opportunity to ſubdue all *Syria* to the *Parthians*. And a Prince of *Parthia* called *Barzapharnes* was alſo ſent with him. Then they comming with their forces in *Syria* ſubdued all, as they went and ſo came to *Judæa*, and to the City *Jeruſalem*, where *Herod* had many skirmiſhes with them, and ſlue many of them. But the Feaſt of Pentecoſt comming on, many thouſands of *Jews* reſorted to the City and took all but the Kings Palace, which was kept by *Herod*, his brother *Phaſaelus* defending the Walls without, and *Herod* ſallying out, put *Pacorus* and many thouſands of his men to flight and returned. Then *Antigonus* perſwaded him to go with a few ſouldiers into the City again, under a pretence of agreeing. Meeting therefore with *Phaſaelus*, hee perſwaded him to goe into *Galilee* to *Barzapharnes* in embaſſage, that there might be a peace concluded. *Phaſaelus*, though againſt his brother *Herods* will, who premoniſht him of the perfidy of the barbarous, went together with *Hircanus*, and was at the firſt friendly entertained by *Barzapharnes*. But hearing there what an offer *Antigonus* had made the *Parthian* to help him to the Kingdom he ſuſpected treachery, yet he would not flee away in the night, as he was by a friend admoniſht to do, but ſtayed to expoſtulate about it with *Barzapharnes*, who ſtifly denied it, and then went away to *Pacorus*. So ſoon as he was gone, *Phaſaelus* and *Hircanus* were taken by his men, and bound, and a meſſenger diſpatched to *Herod* to draw him out of the gates, that he might be taken alſo. But he having intelligence before from *Phaſaelus* could not be moved to go out, although *Pacorus* under a pretence of letters brought ſince by a meſſenger of good news ſought to draw him. Being therefore diſappointed of this treachery the *Parthians* conſult what to do, and *Herod* in the mean ſeaſon fleeth away in the night with his ſouldiers and women towards *Idumea*, but was purſued by the *Parthians*, and many *Jews* alſo upon whom hee turning gave them many overthrows, and ſo came to the Caſtle *Maſſada*, where leaving the women and ſome others to the number of 800, hee went into *Arabia petrea*, thinking to crave ayd of that King for the friendſhip, that had been betwixt him and his father, and being denyed for feare of the *Parthians*, he went to *Egypt* to *Cleopatra* and *Anthony*, and finding no help there, for *Anthony* was then at *Rome*, he took ſhipping in the midſt of Winter, and ſayled to *Rome*, a moſt dangerous voyage. In the mean ſeaſon the *Parthians* ſpoyled the *Jews* inhabiting *Jeruſalem* of all their goods, and the Kings Palace alſo, and *Phaſaelus* and *Hircanus* came into the hands of *Antigonus*, who cut off *Hircanus* his eares, that hee might never be High-prieſt again, & *Phaſalelus* impatient of his captivity, becauſe he could not otherwiſe make away himſelf, being bound, beat his head againſt the wall & brake his ſcull, and ſo dyed, that he might not be abuſed at the will of his enemyes. And not long before *Herod*, when he was upon the way to *Arabia*, the Waggon wherein his was carryed being overthrown, drew out his ſword thinking alſo to kill himſelf, but that hee was diſſwaded from it, ſeeing thus hee ſhould leave his mother and Wiſe and children to become a prey to his enemyes, whom he ought rather to live to defend. *Herod* being come to *Rome*, was much commiſerate by *Anthony* and *Cæſar*, and the more for his father *Antipaters* ſake, whom they both greatly loved. And then the Senate being called together he was made King of the *Jews*, *Antigonus* being condemned for his turbulent ſpirit, wherewith he was carryed, and his father before him againſt the *Romans*, and for his bringing the *Parthians* their enemyes into the land. And thus they, that always hitherto, ſince their return out of captivity had been under a Governour of their brethren, as of Princes of the Tribe of *Judah*, till the time of *Mattathias*, and afterwards of High-prieſts and Kings comming of that Tribe by the mother, began firſt to be ſubject to a ſtranger, whereby they might know, that the comming of the *Meſſiah* was not far off, according to the prophesie of *Jaacob*, *the ſcepter ſhall not depart from Judah, &c.* for *Herod* became abſolute King, all competitors being put down, and reigned *anno Mundi* 3930, and *anno* 34 of his reign Chriſt was born. *Herods* reign began not immediatly after his comming to *Rome*, where hee was declared King, but 22 years of *Hircanus* his High-prieſthood being firſt expired, after his reſtitution to it, from which he had been put down by his brother *Ariſtobulus* three yeares and ſome moneths, ſo that hee was High-prieſt firſt and laſt 31 yeares, nine in the time of *Alexandra* the Queen, his mother, and then almoſt four years of the reign of *Ariſtobulus* the Uſurper comming between, being again reſtored by *Pompey* 22 years, after which *Antigonus* poſſeſſed the Kingdom five yeares, and then *Herod* putting him down reigned, till that Chriſt was born. *Herod* being thus made King eſpecially through *Anthonyes* favour, who thought it needfull to confer this honour upon him, in reſpect of his Wars with the *Parthians*, (for *Herod* came not to *Rome* with any hope to obtein this dignity, becauſe it was contrary to the cuſtome of the *Romans* to prefer any man to that Kingdom, but one of the bloud royall, and therefore he thought to have made ſuit for *Alexander*, brother to his Wife, that he might be King) was taken between *Anthony* and *Cæſar* to the Capitoll to ſacrifice there. In the meane ſeaſon the Caſtle of *Maſſada* was in danger by *Antigonus* who came to beſiege it, and they within were brought to a great ſtreight for want of water, inſomuch that *Joſeph Herods* brother thought again to try the King of *Arabia* for help, but ſtore of rain falling, their Ciſterns were again ſupplyed with water, whereby being encouraged, they within often iſſued out, and fought with *Antigonus*, killing many of his men.

Cap. 25.

Selfmurther.

C. 26.

Gen. 49. 10.

Anno mundi, 3930.

Funcius.

Then, as *Appianus* hath it, *Ventidius* was ſent with forces againſt the *Parthians*

Appian.

ans, who encountered with *Labienus* and prevailed, putting the Parthians to flight which, which *Ventidius* ſeeing, feared, and diſguiſing himſelſe fled, but was taken and ſlain, and *Pacorus* ſayth, *Velleius* was ſlain alſo. *Herod* then returning from *Rome* came to *Ptolomais*, and having gathered forces went firſt towards *Maſſada*. to deliver his beſieged, then his army being more increaſed by many that flockt unto him, partly for his fathers ſake, and partly becauſe they heard that he was by the Romans made King, he moved towards *Jeruſalem*, *Silo* and *Ventidius* being commanded by *Anthony* to aſſiſt him when he came to the Weſt part of the City, they ſhot arrows, and threw darts at him, but he by a Trumpeter declared that he came not but for peace, and if they would open to him, he would forgive his moſt inſenſe enemies, whereunto *Antigenus* anſwered, turning to the Romans, that they offered injury to help an Idumean, that was but of the halfe bloud of the Jews, to the Kingdom, ſeeing if he himſelfe were thought unworthy to be King, yet there were others of the bloud Royall, of whom one might beſet up. Then *Silo* being before corrupted with money by *Antigonus*, began to be treacherous towards *Herod*, for by his means his Souldiers mutined, ſaying, that they wanted proviſion, and hereupon he offered to remove to ſome other place to winter. But *Herod* importuning him to ſtay and ſupplying the army with all neceſſaries, he could no more have any colour to goe away, yet he provided that *Antigonus* within the City might know of it, to the end, that by ſending out forces to meet with thoſe that went out to get proviſion, he might hinder their being ſupplyed without. But againſt this *Herod* provided, by ſending out forces, and then following himſelſe to their deſtruction. And by this time, *Ventidius* having beaten the Parthians out of *Syria*, ſent to *Herod* one *Machera*, with two Legions, but *Herod* finding him alſo apt to be corrupted by *Antigouus*, reſolved to goe to *Anthony*, but that voyage was not without much oppoſition of barbarous enemies, whom he yet overthrew and came to *Samoſata* to *Anthony*, of whom hee was honourably entertained, and by and by the place was yielded to *Anthony*, and he appoynted *Soſius* over it, commanding him to ſupply *Herod* with two of his Legions, and ſoon after to follow himſelſe with his Army to help him, *Anthony* himſelſe going from thence into *Egypt*. Now whilſt *Herod* was thus abſent, *Antigenus* prevailed much in *Judæa*, and *Joſeph*, *Herods* brother, with many of his men were ſlain. This he hearing upon the way, haſtened firſt to *Galileo*, where that was done, to be revenged upon his enemies, and then to *Jeruſalem*, and this was three years after his being made King at *Rome*. And here *Joſephus* telleth of two ſtrange preſervations of *Herod*, by a ſingular divine providence; the one, in that having been feaſted in an upper room, ſo ſoon as he was gone out to take his reſt, it fell down; the others, in that being in a room of an houſe waſhing, with only one Page to attend him, three armed men lurked there behinde the hanging, hiding themſelves, and firſt one came out vvith his ſword drawn and vvent his way, as glad to ſave himſelfe, and aſſaulted not *Herod*, and then the ſecond and the third likewiſe.

Ioſeph. lib. 14. *cap.* 27.

Herod wonderfully preſerved

When *Herod* was come to *Jeruſalem*, *Soſius* alſo joyned himſelſe there with him, and ſo their armyes together were 30000. Then they aſſaulted the City and lay long about it, by which means they within ſuffered by famine, yet their courage to repell the enemy continued unto the end. But *Herod* gained firſt one wall and then another, till that he came to the Temple, out of which ſtill they fought, but in the end the Temple was entred and many were ſlain, and then *Antigonus* came and ſubmitted himſelſe to *Soſius*, vvho upbraided him by the name of *Antigona*, and put him in bands to be ſent to *Rome*, yet *Herod* importuning him to it, for feare of future contention about the Kingdom, he ſent him to *Anthony*, vvho to procure the more quiet to *Herod*, beheaded him. *Ioſeph. lib.* 15. *c.* 1. When *Ieruſalem* was thus taken, the ſouldiers killed up the people without any reſpect of ſex or age, and ſpoyled them of their goods, till that *Herod* with great difficulty prevailed to cauſe them to ceaſe, vvhen he had promiſed to every ſouldier a reward, and thus the rule of the Aſſamoneans came to an end 126 years after it began, and *Herod* came to poſſeſſe the Kingdom. Having gotten it, he ſlue 45 of the principall of the faction of *Antigonus*, and otherways conſumed many more

Anno mundi, 3930.

Ioſeph.lib.15. cap.1.

more that had been enemies to him, and tooke all the ſtuffe of the Kings houſe, and the gold and ſilver in the City, whereof he ſent great gifts to A*nthony*. *Hircanus* all this time was in the power of the Parthian King *Phraates*, ſince his taking, together with *Phaſaelus*, by *Barzapharnes* the Parthian Lord, who uſed him kindly, and placed him in *Babylon*, to rule over the Jews there, of whom there were many, and he was amongſt them had in great reverence, ſo that his captivity now ſeemed light unto him. Yet hearing that A*ntigonus* was ſlain, and *Herod* King, he had a great deſire to return to *Ieruſalem* again. nothing doubting but that *Herod*, whom he had always ſo dearly loved, as he had alſo done his father A*ntipater*, would greatly honour him, being alſo now as a father to him in reſpect of his wife of the houſe of *Hircanus*, whom he had marryed. *Herod* alſo hearing of his deſire, wrote lovingly to him, promiſing him all honour, and ſo means being made to King *Phraates* he diſmiſſed him.

Cap.2.

When hee was returned, *Herod* entertained him with all honour, placing him on his right hand, and calling him father, but becauſe of his ears cut off, he made A*nanelus* another Prieſt of no obſcure ſtock High-prieſt, and not one of the Aſſamoneans, for feare of future danger. But A*lexandra* his wife, *Mariamnes* mother, who had alſo a ſonne ſixteen years old, called A*riſtobulus*, exceeding beautifull, as alſo her daughter *Mariamne* was, ſtomackt it greatly, that her ſon, to whom of right the High-prieſthood belonged, ſhould be neglected, and another preferred (for ſhe bare him to A*lexander*, ſon of A*riſtobulus* the King, and was *Hircanus* his daughter, and ſo *Mariamne* her daughter was Grandchilde to *Hircanus*) ſhe ſent to A*nthony* to deſire the High-prieſthood for her ſonne. But A*nthony* neglected it, till that one *Gellius* a friend comming to *Ieruſalem*, ſaw the beauty of her two children, and was wonderfully taken with it. To him then ſhee ſpake for her ſon, and by his adviſe ſent by him his picture and his ſiſters to *Anthony*, who alſo highly extolled them unto him, inſomuch that hee was taken with their love, and would have ſent for them both, but that he feared *Cleopatraes* taking it ill: yet he ſent for her ſonne, but *Herod* excuſed his not ſending him, becauſe, if he ſhould, all *Jeruſalem* would be in an uprore, and ſo he reſted ſatisfied. Yet *Mariamne*, *Herods* wife, ceaſed not importuning him for her brother, that he might be High-prieſt, and at length prevailed ſo far, that *Herod* calling a Councell of his friends granted it, at which both *Alexandra* and ſhee greatly rejoyced, and thanked *Herod*: yet he thought it ſtill neceſſary to watch over *Alexandra*, fearing that ſhe would attempt ſomthing further afterwards. This ſhee ſeeing took it indignely, for that ſhee thought her life, as it were, but a priſoners life, and therefore wrote to *Cleopatra* to complain hereof. She received her letters, and wrote back to her. that ſhe ſhould come over with her ſonne into *Egypt*, but whilſt ſhe prepared in great ſecrecie to doe ſo, ſhe was diſcovered to *Herod*, when ſhe had conveyed herſelfe and ſon away to the ſeas ſide, being carryed in cheſts, as if they had been filled with ſtuffe, and ſo they were brought back again to him. Yet *Herod* in great cunning carryed it fairly towards them, having a purpoſe in his heart to make A*riſtobulus* ſhortly away. But in the mean ſeaſon A*nanelus* being put down from the High-prieſthood, and A*riſtobulus* at 17 years of age, in his 18th. he was moved, by the affection which he perceived to be extraordinary in the people towards him, to haſten his end, for at the Feaſt of Tabernacles the people beholding the great comlineſſe of their High-prieſt, being adorned with his Pontificall attire, they expreſſed great affection towards him. *Herod* then feigning the like good affection, took him to him, and condiſcended to his youth, to play with him, till that their ſport being ended, they went both out into a garden, wherein were fiſh-ponds, to take the aire. And there being then certain young men waſhing them, and ſwimming in the pond. A*riſtobulus*, at *Herods* motion, did the like. Then the ſwimmers, as they were before inſtructed by him, played with A*riſtobulus*, in the water, and often duckt him, till at the laſt he was drowned. This being known, his mother and ſiſter, and the whole City alſo, made great lamentation, and *Herod* with Crocodiles teares, ſeemed to doe the like, and ſpared for no coſt in the burying of him, yet A*lexandra* his mother preſuming

Ioſeph.l.15.c.4.

that by *Herods* means her ſon had loſt his life, ſtudied how to be revenged, and to
this end wrote to *Cleopatra* again, to move *Anthony* to call *Herod* in queſtion.
Therefore he going to *Laodicea*, ſent for *Herod*, at which although he were
much grieved, yet hee durſt not but goe to him. Yet fearing the worſt, hee
committed the government in the interim to his brother *Joſeph*, as *Joſephus* ſayth,
forgetting himſelfe that he had before written of *Joſephs* death, whilſt *Herod* was
with *Anthony*. But haply he means a brother in law, husband to *Salome* his
ſiſter, of whom ſoon after. To this *Joſeph* then he gave a charge, that if it ſhould
fall out ill unto him from *Anthony*, he ſhould forthwith ſlay his wife *Mariamne*,
pretending that no other man might enjoy her beauty, which he ſayd he ſuſpected,
Anthony would doe, if he were cut off. Being gone, *Joſeph* often viſits
Alexandra, and her daughter, and ſomtime talked much of *Herods* love to her,
for proofe whereof he told what he had given him in charge, if he ſhould miſcarry.
But they both conſtruing it otherwiſe, were much exaſperated. A rumour then
comming to the City, that *Anthony* had ſtrangled *Herod*, they conſulted with
Joſeph about fleeing away to a Roman Legion, but letters ſoon came from *Herod*,
ſignifying how *Anthony* by his gifts was moved to uſe him kindly, and to anſwer
Cleopatra, that he being now made a King, ought not to be queſtioned, and
to pacifie her gave her the rule of *Cœloſyria*, but ſo ambitious of dominion was
ſhe, and greedy of gain, that ſhe asked of him all *Syria* alſo, and *Iudæa*, inſomuch
that hee gave her all betwixt the river *Eleutherus* and *Nilus*, except
Tyrus and *Sydon*, and ſhee had before poyſoned her brother *Ptolomee* being
but fifteene yeares old, that ſhee might reign over *Egypt* alone, and her ſiſter
Arſinoe ſhe cauſed to be ſlain, neyther was there any Temple within her
power, but ſhee robbed it. *Herod* being feaſted and diſmiſſed by *Anthony*,
returns home to *Iudæa*, then *Salome* his ſiſter told him all, what *Ioſeph* her
husband and *Alexander* and *Mariamne* had conſpired to doe, thereupon *Herod*
was much offended with his wife, as being jealous for *Ioſeph*, but ſhe at the
firſt clearing her ſelfe, they two fell to kiſſing and imbracing again. Then ſhee
objecting that his love was indeed great towards her, when as if he had miſcarryed,
he would have had her put to death, he thruſt her from him, and cryed out,
now he knew ſhe was an whore, and therefore *Ioſeph* had opened this ſecret
unto her, and with much adoe refrained he from killing her, but *Ioſeph* be cauſed
forthwith to be ſlain unheard, and caſt *Alexandra* into priſon. *Anthony* about
this time went into *Armenia*, where *Cleopatra* accompanied him a great part of
the way, and then returned by *Iudæa*, to receive the profits of the parts given her
by *Anthony*, there *Herod*, although he knew her to be his enemy, yet entertained
her honourably, and when ſhe had a while tarryed with him, like an impudent
whore, deſired to lye with him. He at the firſt inſtead of ſo doing, thought
to take his opportunity to be revenged on her by killing her, but upon the perſwaſions
Cap. 5. of his friends he did not, but accompanying her homward, diſmiſſed her into
Egypt. Then there fell out an occaſion to *Herod* of warring upon the Arabians,
becauſe they denyed to pay *Herod* the tribute given him by *Anthony*. He therefore
Cap. 6. going forth with an Army, fought againſt them and overcame them. But
they renued their forces again, and ſo they had another battell, wherein alſo
Herod prevailed, but immediately after this victory, *Athenio* a Captain of *Cleopatraes*
in thoſe parts, for the hatred which hee bare to *Herod* came upon his
men being weary and ſlow many of them, and the Arabians ſeeing this turned
Chap. 7. into the battell again, whereby many more of the Jews fell, therefore *Herod*
after this came againſt the Arabians at ſundry times, not to open battell, but
after the manner of robbers. But whilſt he and his ſouldiers were thus doing,
there happened in *Iudæa* a grievous Earthquake, whereby 10000 people periſhed,
and much cattell, but none of the ſouldiers, becauſe they lay abroad in their Tents.
The Arabians hearing this rejoyced greatly, as thinking now eaſily to ſubdue the
Countrey. Wherefore they firſt killed the Embaſſadours who were ſent unto
them to ſue for peace, then raiſing an Army they haſtened towards *Judæa*,
neither was there any courage in the Jews at the firſt to fight, ſo dejected in
minde were they for the late deſtruction by the Earthqnake. But *Herod* making

an Oration to incourage them from the juſtice of their cauſe, to which, he ſayd, God would never be wanting, and from the conſideration of their two former victories over the Arabians; and laſtly, from their ſuffering ſo much by the immediate hand of God; which argued, that having himſelfe ſo grievouſly puniſht them, he would not give them over into the hands of their enemies, they were greatly animated, and ſo *Herod* having ſacrificed, led them over *Iordan* to meet their enemies, and after a ſore fight they put them to flight, having ſlain 5000 of them, then purſuing them to their Tents, they made them ſeeke by their Embaſſadours for peace, which yet *Herod* would not grant, as being deſirous to be revenged for his Embaſſadours ſent to them before. The Arabians ſeeing this, put themſelves, to the number of 4000, upon his mercie, the reſidue being irked at it, reſolved deſperately to fight it out, rather then to come into ſuch thraldome, but being over-powred by the Jewiſh army, they fell, to the number of 7000, the reſt after this yielding. *Herod* by this victory, getting great honour amongſt the people, returned home in great pompe, but *Anthony* being now overcome by *Cæſar*, he was greatly troubled for feare of his wrath, becauſe of his friendſhip with *Anthony*, having alſo offered to ayd him in his laſt battell againſt *Cæſar*, but that he ſent him back to curb the Arabians. Therefore he expected no good from him, but ruine. Now becauſe he thought, that if he were put down, *Hircanus* ſhould again be advanced, as being the only man remaining of the royall ſtock, he had a deſire to diſpatch him, before he went to ſpeake to *Cæſar*. And whilſt he was thus thinking, an occaſion to execute his bloudy intention happened thus. His daughter *Alexandra* moved him, ſeeing *Herod* was like to be put down, to write to *Malichus* King of *Arabia*, to ſend him a convoy to bring him ſafely to *Arabia*, for he had a deſire to come and ſojourn with him. The Meſſenger by whom the letter was ſent, treacherouſly ſhewed it firſt to *Herod*, to curry favour with him, although he had been greatly wronged before by him. *Herod* having ſeen it, willed him to carry it, and to bring him the Arabians anſwer, which he did, and then *Hircanus* being called into queſtion for it, and when he was asked denying, that he had written any ſuch letter, he was by *Herods* command immediately ſlain being above 80 years old, having continued High-prieſt 40 years, being always a man of a milde diſpoſition, and patient upon all accidents, and towards *Antipater* and *Herod* his ſon, very beneficent, yet he was thus at laſt requited by him in his old age, being put to a vile death. The 40 year of *Hircanus* his pontificality from the firſt beginning, are by *Funccius* reckoned thus. In the time of his mother *Alexandra* her reign, years nine, then *Ariſtobulus* his younger brother got the Kingdome foure years, after this, *Pompey* confirmed him in his Highprieſthood again, & he continued 22, then his ears being cut off by *Antigonus*, hee was led captive into *Parthia*, aud under that King was placed as High-prieſt over the Jews in his dominions five years, during which time *Antigonus* was King, then he being ſlain by *Herod* the King, he made *Ananelus* High-prieſt, and then *Ariſtobulus* ſon to *Hircanus* his daughter *Alexandra*, and he being dead, *Ananelus* again in the fourth year of his reign, wherein *Hircanus* dyed, therefore if the whole time be counted from the firſt beginning of *Hircanus* his High-prieſthood, it was 44 to his death, and this was *Anno Mundi*, 3935. Then *Herod* preparing for his journey to *Cæſar*, committed the government of his Kingdom to *Pheroras* his brother, leaving his mother and ſiſter, and the reſt of his kinred in the Caſtle *Maſſada*, and *Alexandra* and *Mariamne* his wife in *Alexandrium* with *Ioſeph* his Queſtor and *Sohemus*, commanding them if hee ſhould miſcarry, to kill them both, and to preſerve the Kingdome for his children.

Herods piety.

Vniuſt dealing againſt the Law of Nations puniſht in the kind.

C.9.

Anno mundi, 3935.

Funcius Chronolog.

Cap.10.

Things being thus ordered, hee haſtened to *Rhodes* to ſpeake with *Cæſar*, and when they were met, he only laying down his Crown with great courage and freeneſſe, told *Cæſar* that he had loved *Anthony* much, and if hee had not been hindred by his wars with the Arabians, he would have been with him in his laſt fight againſt *Cæſar*, for he was bound by his good deſerts towards him to ſpend his life in his quarrell, and many other wayes hee ſpared not to ſhew how he had conſtantly cleaved unto him, in the end telling him, that if hee would make tryall of his friendſhip, he ſhould in like manner finde what it was. *Cæſar* being delighted to heare his reſolute ſpeech, reſtored him his crown, and willing him to be as faithfull now to him, as he had formerly been to *Anthony*, he uſed him with all kindneſſe. And *Herod* having conducted him to *Egypt*, returned home more confirmed to the admiration of all men. And then going again to *Cæſar* to *Ptolomais* he came yet into more grace with him by the preſent which he gave him of 800 talents, and his liberality and officiouſneſſe to his friends and amity. But comming home the ſecond time, he firſt went to his wife *Mariamne*, whom he loved above all his wives, kiſſing and imbracing her, and telling her of his honour with *Cæſar*, and how he had inlarged his dominion by adding thereto divers places, which *Anthony* taking away had given to *Cleopatra*. But ſhe ſeemed to take no pleaſure in hearing of it, becauſe ſhe was grieved at other things, *viz.* the death of her father and brother, and his late giving order again, that if he had miſcarryed, ſhe and her mother ſhould have been ſlain. *Herod* then perceiving her diſcontent, whom he loved ſo dearly, was much offended, and his mother and ſiſter perceiving this, put him on all that they could, becauſe they hated her, as one that out of her pride for the high ſtock of which ſhe came, did oft reproach them by their baſe pedigree. Yet he being ſtill uncertain whether hee ſhould be ſwayed moſt by wrath or love, brake not out into any thing harſh againſt her, till that his mother and ſiſter accuſing her for incontinencie with *Sohemus*, to whoſe cuſtody ſhe had been committed: neyther yet was he hereby much exaſperated againſt her, becauſe he beleeved it not, till that upon a certain day, being diſpoſed to goe after dinner into his chamber, and there to ly down upon his bed, he ſent for her to come to him, and being come he willed her to ſit upon the bed by him, but ſhee denyed, and thereupon he was much more provoked. And to make her matter worſe, *Herods* mother had ſecretly waged his Butler to preſent unto him, as from *Mariamne*, a cup, as ſhe bad him call it, of love drinke, and he prepared and brought it in at the ſame time that he was thus vexed at her, telling him, as he was inſtructed, that it was prepared for him at the Queens appoyntment. *Herod* then thinking that ſhe would hereby have poyſoned him, was much more inraged againſt her, and calling his Councell together, told them what had been done, and then a Page that waited upon her was fetched and put upon the wrack, becauſe it was thought that if the Queen had plotted any ſuch evill againſt him, he could not be ignorant of it, then he cryed out that he knew nothing, unleſſe becauſe *Sohemus* had told her that he had taken order, that ſhe and her mother ſhould have been ſlain if he had miſcarryed when he went to *Cæſar*, ſhee therefore to be revenged on him, had prepared for him this potion. When *Herod* heard this, he concluded immediately that ſhe had been nought with *Sohemus*, and ſo ſerved him as he had done *Joſephus* before. And his Councell ſeeing it was his will, condemned *Mariamne* to dye, yet the King would not have execution ſudddenly done leſt he ſhould afterwards repent it, but he commanded that ſhe ſhould be kept in priſon, to which, as ſhe was going, her mother *Alexandra* came out and rayled upon her, ſaying, ſhe was worthy the moſt cruell death, that would have deſtroyed her husband being ſo loving to her, to whom ſhe anſwered nothing, but lookt upon her, as giving a check to her unnaturalneſſe by her countenance. Then *Herods* mother and ſiſter perſwaded him to haſten the execution, becauſe if the Jews ſhould know of her impriſonment, there would be danger of great tumults amongſt them, wherefore ſhe was brought out to execution, and ſuffered with an undaunted courage, as one not fearing to die, being in her own conſcience innocent. Yet by her example let all women of high birth, take heed of inſulting over others, and vaunting themſelves of the nobility of their ſtock, or glorying in their beauty and comely carriage, for herein ſhe excelled all other women whatſoever. When ſhe was thus cut off, *Herod* ſoon repenting him grew moſt melancholy, and full of wrath againſt every one about him, he could not eat nor reſt, but called out for *Mariamne*, till that he went under a pretence of hunting, and hid himſelfe in a wood, whereupon hee fell into a dangerous diſeaſe, inſomuch, that it was deſpaired of his life. In which time *Alexandra* ſought to have two principall Caſtles put into her hands, that if *Herod* dyed the Kingdom

might

The treachery of a mother in law.

Alex. againſt her own daughter to flatter *Herod*.

Againſt glorying in Pedigrees.

might return to her, and after remain to the Jews. But *Herod* by the induſtry and care of his Phyſitians, recovered, and hearing what *Alexandra* had attempted, though in vain, he put her to death. After this, to drive away melancholy, he ſet up a Theatre, and there delighted himſelfe in beholding divers ſhews, and fightings of wilde beaſts and men condemned to die, profeſſing that he did this to the honour of *Cæſar*, writing his name therefore in divers places about it in golden letters. But the Jews being zealous for the law of God, had great indignation at it, and at the firſt attempted, by a conſpiracie of ten deſperate perſons to ſlay him, but this being diſcovered, they were taken and ſlain, and when they went to execution, they ſuffered with an undaunted courage, as dying for the Law of God, againſt which they ſayd it was, and their Countrey manner to have any ſuch paſtimes, in beholding one creature fighting with and killing another, eſpecially, men and beaſts put together to fight. The party diſcovering them, was ſoon after by ſome of the Jews cut in pieces, whereupon divers were tormented, to make them confeſſe who they were that did it, at length when no man could be made to confeſſe, a ſilly woman forced by torment, diſcovered them, and ſo they and theirs ſuffered for it. *Herod* ſeeing an aptneſſe in the Jews to rebell about theſe things, built more ſtrong places to curbe them, and inlarging aud walling *Samaria* about, called it *Sebaſte*, and there hee built a magnificent and large Temple.

The ſpectacle of men and beaſts fighting together condemned.

But to leave the Jewiſh affairs again for a time, and to return to *Cæſar Octavius Auguſtus*, he having, as was ſayd before, put an end to the Romans civill Wars, leſt they ſhould afterwards breake out again, ſent firſt and ſlue *Antillus* the eldeſt ſon of *Anthony* by *Fulvia*, and ſoon after *Cæſareon* the ſon of *Cleopatra*, as he was fleeing into *Ethiopia*, but *Cleopatra*, *Anthonies* daughter by *Cleopatra*, he marryed to K. *Juba*, his ſonne *Juba*, and gave him his fathers Kingdom, and unto them he gave *Alexander* and *Ptolomee*, two ſons of *Anthony* by *Cleopatra*. Then ſeiſing upon the treaſures of *Cleopatra*, he gave to every of his ſouldiers 250 drams a piece, and returning to *Rome* had all honour done unto him, and having held three Triumphs, was made Emperour, not as others formerly, but all power being given unto him, to order things as he pleaſed in all places, as his father *Julius Cæſar* had. And then Temples were built both to *Julius* and him, and they were honoured as gods with ſacrifices in divers places, and this was 14 years after the death of *Julius Cæſar*, then the Temple of *Janus* was ſhut, in token of an univerſall peace, and after this he reigned 42 years. But the ſon of *Lepidus* meditating revenge for his fathers injury, conſpired to ſlay him, yet without effect, for *Mecænas* the Governour of the City, finding out his conſpiracy ſoon extinguiſhed it. *Auguſtus* being thus dignified, would yet be Conſul another year, and joyned *Agrippa* unto him, as being his intimate friend, giving him his ſiſters daughter to wife, and uſing his counſell in all things as he did the counſell of *Mecænas* alſo, yet he was nothing the more lifted up in his minde hereby, but referred all to the greater honour of *Auguſtus*. After this *Cæſar* built Theatres, and ſhewed ſights to the people of divers ſorts, wherein they much delighted. For his love to learning, he then built a Temple to *Minerva*, and a famous library to it, furniſhing it with all ſorts of Latine and Greeke books. After which, he bent his courſe towards *Brittany*, but being in *France*, Oratours were ſent over to entreat for peace, and ſo he paſſed away to *Spain* againſt the *Cantabri*, who, with all others in *Spain*, reluͤcting againſt the Roman yoke were in a yeare or two brought under, and then the Temple of *Ianus* was again ſhut up, becauſe there was univerſall peace.

Fun. Chronol. Anno mundi, 3936.

Whilſt things went well thus with the *Romans*, the *Iews* ſuffered greatly by famine and many thouſands were ready to periſh hereby. Then *Herod* commiſerating their caſe tooke all the veſſels of gold and ſilver and ornaments that hee had and made money of them, which he ſent into *Egypt* to buy corn, for the famine continued two yeares. This wonne him ſuch love amongſt them, that now all men forgetting things paſt greatly loved and honoured him. The people nouriſhed by him in this time of famine were 50000 of his own ſubjects, beſides ſtrangers. Then plenty returning again, he beautified his Palace and erected many buildings in honour of *Cæſar* and *Agrippa*, and other great men of *Rome*, calling them by their names. After this eſpying a beautifull young damoſell, the daughter of *Simon* a noble Prieſt, hee was in love with her and took her to Wife, and that this match might be ſomwhat worthy of a King, hee made her father High-prieſt, *Ieſus* the ſon of *Phabes*, being put from it, who had bin made High-prieſt the year after *Hircanus* his death, *anno mundi* 3936, and was put from it *anno* 3942, when he had ſitten ſix years, and then *Simon* the ſon of *Boethus* began *anno* 13 of *Herods* reign, *annoque* 13 after the Aſſamonean family firſt put down,

Anno mundi, 3936. 3942.

Soon after this *Herod* obſerving a place neer the Sea fit to build a City upon between *Dora* and *Ioppe* in *Phœnice*, built one there, and an Haven very ſumptuous, and that hee might in all things attein more favour ſtill with *Cæſar*, he called it *Cæſarea*, and built there a ſtately Temple to him, and erected two Statues, one called *Roma*, another *Cæſar*, and a Theatre alſo, at which the *Jews* were not well pleaſed, although it were out of their limits, as ſeeing by this in him a declination from the true Religion.

Cap.13.

And about this work he ſpent 12 years. He alſo ſent his two ſons *Alexander* and *Ariſtobulus* to *Rome* to viſit *Cæſar*, and had his dominion by *Cæſar*, enlarged by adding to it *Trachonitis*, *Batanea*, and *Auranitis*, which were before held by *Zenodorus*, a favourer of robbers, who had ſpacious caves in the ground with narrow entrances, out of which they iſſued and did great miſchief. *Herod* therefore by the means, that he could bringing theſe Countryes into better order poſſeſſed them, the *Auronites*, that would not yield, but kept him out by hoſtile means growing at length deſperate, killing and drowning themſelves and *Zenodorus* dying by the overflowing of bloud in his body, through the breaking of his heart-ſtrings. *Cæſar* alſo gave *Herod* leave to appoint, whether of his ſons he would to reigne after him. Then *Agrippa* comming as Preſident into thoſe parts ſhewed all kindneſſe to *Herod*, although there came many complaints againſt him, and afterwards *Cæſar* himſelf comming thither honoured him likewiſe, and adjoyned him ſo to the other Governours of *Syria*, that they ſhould do nothing without him.

An oath put upon the people.

Herod being growne thus great called all his ſubjects to ſweare fealty to him and many, that refuſed, were impriſoned. But the Phariſees, who were followers of *Pollio* and *Sameas* men always gracious with *Cæſar* were not ſo harſhly dealt withall, although they refuſed, nor yet the Eſſees for the ſake of *Manahemus*, who long ago, as it is ſayd, when *Herod* was a boy and went to ſchool, foretold him, that he ſhould be King, and gave him good counſell to doe juſtice to every man, and to uſe clemencie, but he told him he knew that he would be cruell and treacherous, but otherwiſe he ſhould doe great things and attein to much honour.

A prophesie touching *Herod*.

And afterwards when he was come to the Kingdome, he asking him how long he ſhould reign, whether to ten years or more, he anſwered, to 20, to 30, and ſo left him. *Joſephus* alſo noteth, that there being but two men of power above all others in the Roman Empire, *viz*. *Auguſtus* and Agrippa, *Herod* was made the third. After this he built a Temple of marble to the honour of *Auguſtus*, and to make the Jews leſſe offended with him, he remitted them the third part of their Tribute, becauſe they tooke ſome works that he made to tend to the depraving of Religion, and were hereby ſomwhat provoked againſt him. And in the 18 yeare of his reign to pleaſe them more, he prepared to build a magnificent houſe to the honour of God, becauſe that houſe which the Jews had built after their return from the Babyloniſh captivity was too low and in ſtatelineſſe far inferiour to the Temple built at the firſt by *Solomon*, wherefore he propounded to build a Temple 100 cubits high, and 100 long, and that the *Iews* might be ſure hereof, he ſent up a 1000 carts to fetch materials, and provided 10000 workmen and 1000 Prieſts, who had skill in Maſonry, whereby all things being brought together and made ready, the old Temple was taken down, and this new houſe built in moſt magnificent and ſumptuous manner, the King giving 300 oxen for ſacrifices, and the people ſo many as could not be numbred, and this building was finiſhed in leſſe then a yeare and a halfe, in all which time it reigned not in the day to hinder the worke, but only in the night, and at the finiſhing thereof, and the porch and the Courts the whole people of the Jews had great joy, and prayed for all happineſſe to *Herod*, by whoſe benignity and bounty they had

Ioſeph.lib.15. *cap*.14.

Ioſeph.l.16.c.1.

had now again ſo ſtately a Temple built them. *Joſephus* alſo deſcribeth all things more at large concerning this rare fabrick, ſo that who ſo deſires to ſee more thereof, may read his 14 *chap.lib.*15. where he ſayth, that the Temple built by him at the firſt was 20 cubits longer then hath been ſpoken, but ſo much fell down again within a ſhort time after, and he deſcribes the courts both of the Prieſts and Levits, of men that were clean, of women and of Proſelytes of other Nations. But *Herod* according to others did not new build, but added to *Zorobabels* Temple. The Temple with all things belonging to it being thus finiſht, *Herod* made a law, that whoſoever were found to have digged through a wall into a houſe, ſhould be ſold for a ſlave to forreigners for ever, at which the *Jews* were greatly offended as tending to the overthrow of their Laws againſt theft. But hee not paſſing for their offence ſayled over into *Italy* to viſit *Cæſar*, and to bring away his two ſons, *Alexander* and *Ariſtobulus*, who hee thought, had now been long enough at *Rome* to be ſeaſoned with learning. Wherefore after honourable entertainment given him there by *Cæſar*, he returned home with them. This *Salome* his ſiſter ſeeing & envying them, becauſe of their mother *Mariamne*, they being goodly young men, and of a majeſticall port ſtudyed to ſtir up *Herod* to enmity againſt them, and to this end ſhee cauſed it to be given out, that they loved not their father, but were averſe from his company, as reputing him the murtherer of their mother. But *Herod* was not moved at this rumour, wherefore his favour towards his ſons was never the leſſe, inſomuch that he marryed them being now grown up, *Alexander* to *Glaphira* the daughter of *Archilaus* K. of *Cappadocia* and *Ariſtobulus* to *Bernice* his ſiſter *Salome* her daughter. Then hearing that *Agrippa* a Roman Captain was come into *Aſia*, he went and invited him, and entertained him to his high content. And the next Spring *Agrippa* going againſt *Ponticus*, *Herod* with a many haſtened unto him for his ayd, who was very joyfull at his comming, and the *Pontick* buſineſſe being diſpatched, they returned together to *Ionia* by the way, and there *Agrippa* gratifying *Herod* in any requeſt, that he made for the *Iews* inhabiting thoſe parts, hee leaving *Agrippa* Preſident of *Syria*, returned home and told the *Iews*, how much favour and freedom he had procured them in all parts, as his care had always been to do them good, and remitted them now to obliege them the more to him the fourth part of their tribute, at which they much rejoyced and gave him great thanks. But whilſt *Herod* was thus happy in publicke, he wanted not corraſives at home. For his ſiſter *Salome* and *Pherora* ſought by all means to provoke *Alexander* and *Ariſtobulus*, to ſpeak in juſtification of their dead mother, by traducing her as worthy of her death, whereby ſhe had ſuffered, and they being thus urged ſayd, that the ſhe was wrongfully cut off, wherein their father *Herod* being ſomwhat touched, their ſpeeches were ſoon brought unto him. Wherefore he having a younger ſon called *Antipater*, took him into his ſpeciall favour, ſo that it might eaſily be perceived, that putting down the two elder hee had a purpoſe to advance him to the Kingdome after himſelf. *Antipater* being thus preferred obſerves all occaſions to exaſperate his father yet more againſt them, and therefore he ſet ſome of his friends to eſpy their carriage ſecretly, that they might thence to be accuſed to *Herod*, and hee more alienated from them. Then they were obſerved ſometimes to weep at their fathers unjuſt dealing towards them, and to ſpeak againſt him for it, which being told him he ſent *Antipater* with *Agrippa* to *Rome* to be acquainted with *Cæſar*, thus to make way for his preferment, and the ruine of his other two ſons. *Antipater* being there ceaſed not by letters to importune his father againſt his two brethren, ſo that now he grew more infeſt againſt them and went to *Rome* to accuſe them to *Cæſar*, carrying them with him, and making there a ſpeech againſt them. After this both his ſons ſtood mute for a time, but at length *Alexander* ſpake and anſwered all his fathers Oration, ſo that both he himſelf and all preſent were moved to pity. Then *Cæſar* having ſpoken for them, *Herod* embraced his ſons, and after hee had well gratified *Cæſar* returned home with them, where he declared before the people, that his ſon *Antipater* ſhould reigne after him, and then *Alexander* and *Ariſtobulus* but thus he layd a foundation of greater troubles to his family. For the two elder ſtomackt it, as a wrong done to them ſhewing enmity againſt their mother, and *Antipater* was not ſatiſfied

fied in that he ſhould enjoy the Kingdome but for his life time, whereof he ſhould alſo be in danger as long as they lived. And *Salome* alſo his ſiſter and his brother *Pherotas* envyed them this preferment. Then *Herods* domeſtick troubles began greatly to increaſe, for *Salome* wrought by her daughter: *Bernice* to diſcover his ſecreteſt talk and actions, and to bring them to *Herod*, whereby hee and his brother were again ill thought on, and by *Salome* her inſtigation, *Bernice* ſeparated from her husband, and *Pherotas* fell in love with her mayd-ſervant to draw him from the love of whom *Herod* offered his daughter, whom he promiſed ſometime to take, but ſoon after through the love of that mayd-ſervant he refuſed her. At this *Herod* was greatly diſpleaſed & baniſht him from his Court and his ſiſter *Salome* alſo, and ſome others of his neereſt friends he caſt off, and made away ſome others.

Ioſ.l.16.c.12.

Archilaus King of *Cappadocia* hearing of *Herods* diſpleaſure againſt his ſon-in-law *Alexander* had thought to have gone over to him to endeavour a reconciliation, but upon better advice he rather ſought it another way, by feigning himſelf very angry with his daughter for that ſhe diſcovered not unto him the treachery of her husband againſt *Herod*, his father threatning to reject both her and him, if ſhe did not, as being both guilty. *Herod* ſeeing this was moved with compaſſion to his ſon, and prayed *Archilaus*, who he now thought, dearly loved him, to be reconciled to his children. And *Pherotas* alſo ſeeking unto him to reconcile his brother to him following his direction prevayled, and ſo all breaches were made up, and *Archilaus* went home honoured with great gifts by *Herod*. But this laſted not long, for one *Eurycles* a *Lacedemonian* being a ſubtle man and a great flatterer inſinuated himſelf into the friendſhip of *Antipater* and *Alexander* alſo, pretending himſelf to be a ſpeciall friend to *Archilaus*, his father-in-law. By him the young man was ſo taken, that ſuppoſing him to be a dear friend, hee opened the ſecrets of his heart unto him. Then he treacherouſly told all to *Antipater*, and hee to his father *Herod*, who upon this was more incenſed againſt his two ſons, and committed them to priſon. For *Eurycles* told, that *Alexander* and *Ariſtobulus* meditated an eſcape to *Archilaus*, by him to be conveyed to *Rome*, and that their hearts were bent to miſchief againſt *Antipater* and their father, for which he had 50 talents given him by *Antipater*, and returning towards his own Countrey by *Archilaus*, he told him, what a good office he had done in reconciling *Alexander* and *Herod* together, when hee was very wroth with him, for which he alſo received a great reward at his hands, and going home into his own Countrey he went on in the ſame craft there, till at length he was baniſhed for it.

Diſſimulation notorious.]

Herod having upon his relation conceived moſt hardly of his ſons, and diſcovering alſo ſomthing by letters and confeſſions of the tormented for this purpoſe, examined them upon it, and all treachery being by *Alexander* denyed, but only hee confeſſed, that they intended to go to *Archilaus*, &c. becauſe they could not live there out of danger by reaſon of their enemyes, and hee continued alienated in his affection from them, and ſent to complain of them to *Cæſar*, from whom having liberty given him to proceed againſt them, as he thought good, firſt having aſſembled together his two Preſidents of Councell of *Syria*, he caſt them into priſon, & after a while cauſed them to be ſtrangled there. And when as one *Milo* an old ſouldier of his cryed out more freely againſt this unjuſt proceeding, & being admitted to ſpeak with him in private, told him what feares & hatred againſt him it might breed in the people to the indangering of his perſon, he alſo cauſed him to be put upon the Rack, as a Conſpiratour with his ſons, and when the Kings barber came in and accuſed him, that hee offered him a reward, in barbing of him to cut his throat, he forthwith executed him,

Ioſeph.l.17.

when *Antipater* ſaw that his brethren were thus made away, ſo that he ſhould not need to feare, their aſpiring any more to the Kingdom, to his hindrance, he began to deviſe how his father might be made away alſo, who now only was an hindrance to him, yet *Herod* had many children, for he had many wives, *viz.* nine at one time, and his ſon *Alexander* left two ſonnes which he had by the daughter of *Archilaus* King of *Cappadocia*, and *Ariſtobulus* three and two daughters. And *Herod* their father had a ſonne called *Herod* by the High-prieſts daughter, and *Antipas* and *Archilaus* by a Samaritan woman, and divers others. And ſuſpecting nothing of *Antipaters* evill minde towards him, he marryed him to *Bernice*, his ſiſter *Salome* her daughter, and made marriages between their children, to take away all grudges, yet *Antipater* cloſely meditated miſchiefe, and although neither his father, nor any other perceived it, yet *Salome* did, and bad him beware of him. Then he ſeeing that he could not compaſſe his ends, fearing leſt his treaſon ſhould be diſcovered; wrote to ſome private friends, that *Caſar* might be moved to ſend for him, which he did, and his father knowing nothing how this was wrought, ſent him with moſt precious gifts to *Caſar*, & by letters declared him King after his deceaſe. But whilſt he was at *Rome*, *Pherotas Herods* brother fell ſick, & ſent for *Herod* to come to him, who did & then he learned that by the procurement of his ſon *Antipater* he ſhould be poyſoned, & that he had bin heard complaining to his mother of the long life of his father, and of his many children, ſo that if he ſhould come to the Kingdom after him, it would do him little good, becauſe he ſhould then be old, & his other ſons being grown up he ſhould not reign in ſafety: moreover, he was vexed, becauſe *Herod* the ſon of the Prieſts daughter was appoynted to reigne after, or if he dyed before his father, after him, & not one of his own ſons. Theſe things being thus diſcovered to *Herod*, he put away *Antipaters* mother called *Doris*, being ſpoyled of all her coſtly ornaments & the Highprieſt *Simons* daughter, depoſing her father, & making another Highprieſt, *viz. Mathias* the ſon of *Theophilus*, & putting his ſon *Herod* out of his Teſtament, becauſe ſhe knew of all his treachery and diſcovered it not. *Antipater* knowing nothing all this while of his treaſon comming to light, wrote to his father of the evill ſayings of his two ſons at *Rome*, *Archelaus* and *Philip* that they murmured againſt him for murthering his own ſons, their brethren, and ſayd, when they were ſent for home, that he ſent for them only to take occaſion to adde to his unnaturall murthers. *Herod* receiving *Antipaters* letters diſſembled his wrath againſt him, & wrote to him to haſten home again, as being deſirous to ſee him. This he did, but hearing by the way of his mothers diſgrace he feared, & therefore went not forward till after conſultation had with his friends. But then being perſwaded by them he came to *Sebaſte*, & thence to the Court, where *Herod* ſat together with *Varus* the Preſident of *Syria*, to whom he had ſent that he might conſult with him. *Antip.* his ſon coming in he would not ſalute him, but laid open his wickedneſs and aggravated it before *Varus*, by telling how he had made him conſort of the kingdom, and given him liberally what he deſired, & declared him ſucceſſor in the kingdom, til he could ſpeake no further for weeping. Then *Nicolaus* his Orator, to whom he committed the matter, proceeded to accuſe him, and more fully to lay open all things, and when *Antipater* had nothing to ſay in his own defence, but called upon God to ſhew ſome judgment upon him if he were guilty, *Varus* having called for the poiſon which had before bin diſcovered, & brought forth by *Pherotas* his wife, for he corrupted with gifts ſhould have bin the inſtrument of the death of his own brother whilſt *Antipa.* was at *Rome*, tryed the ſtrength of it by giving it to a codemned man, who preſently upon the taking of it dyed. Then he ariſing, after ſome conference had privately with *Herod*, departed, and *Herod* bound *Antipater* and put him in priſon. Then he ſent Embaſſadours to *Caſar* to lay open his treachery to him, who ſent anſwer that he ſhould proceed againſt him as he pleaſed: but when the anſwer came, *Herod* was ſick of a grievous diſeaſe, whereinto he began to fall ſo ſoon as he had ſent his Embaſſadours away, inſomuch that men thought generally now, that it would be his death, wherefore certain young men, diſciples to two moſt learned, *Iudas* and *Mathias*, by their inſtigation gathering together many people, went to the great gate of the Temple, and brake in pieces an Eagle of gold, ſet up there by *Herod*, which, they ſayd, he had done againſt the Law of God. But *Herods* Captains hearing of it, went with a band of men, and others fleeing, tooke 40 reſolute young men, that ſtood to maintain what they had done, and their two Maſters *Iudas* and *Mathias*, who were aſhamed to flee, and brought them to *Herod*. He being very angry with them and threatning them for this, they were nothing diſmayed, but ſayd, they muſt obey God and the laws given by his ſervant *Moſes* rather than him, and by his law the making of Images was forbidden, and therefore they were ready to ſuffer any death, and feared not his wrath, ſeeing it was for Gods cauſe. Then *Herod* ſent for the moſt honourable of the Jews, and declared to them his good deſerts towards that Nation, and what he had done to the honour of God, yea,

The ſon ſick of the father.

Gods judgements upon *Herod.*

Parricide revenged.

Anno mundi, 3963. *Funccii Chron.*

more then ever had been done by the Aſſamoneans, during the ſpace of 125 years, wherein they reigned, upbraided them for their ingratitude, and aggravated that which was done by theſe men as a ſin againſt God, to whoſe honour this coſtly Eagle had bin ſet up, requiring them to tell who was the author of this inſurrection. They fearing his tyranny, denyed all that they had any hand in it; and then he burnt the authors hereof without delay, & becauſe he preſumed that *Mathias* the High-prieſt could not be ignorant of it, he put him from the High-prieſthood, and gave it to his wives brother *Jozarus*. But when he had raged thus againſt the demoliſhers of the Eagle, his diſeaſe greatly increaſed, for he had an extream burning within, making him moſt greedy of meat, he had alſo grievous fits of the collick and an exulceration in his bowels, his feet alſo ſwelled, and his entrails and his privities were corrupt and bred wormes, and an intollerable ſtinke came from him, and to all theſe were added the ſhrinking of his ſinews, and difficulty of breathing. Yet when all this came upon him, and he ſaw that he muſt die, he ſent for all the principall men of the Jews and ſhut them up, requiring his ſiſter *Salome* and her husband *Alexas* with tears, ſo ſoon as he was dead, before any knew thereof, to ſet the armed men upon them to ſlay them, becauſe hee knew that the Jews always maligning him would rejoyce at his death, but thus their joy ſhould be turned into mourning. *Antipater* all this while lying bound in priſon, when he heard of the deſperate caſe wherein his father was, offered large gifts to the priſon keeper to ſet him at liberty, thinking now eaſily to get the kingdom, but he was ſo far from granting his requeſt that he went and told the King of it, who thereupon ſent immediately and put him to death, and ſo he payd for his parricide and treachery, as hee was well worthy. Then *Herod* having made his Will, wherein he gave the kingdom to *Archilaus*, & a Tetrarchy, that is, the government of foure Regions to his brother *Philip*, and to *Antipas*, *Galilee*, and other great gifts to *Salome*, and to his other children and kindred, and chiefly to *Cæſar* and his wife *Julia*, he dyed five dayes after *Antipater*, *anno* 70 of his age, 34 after *Antigonus* ſubdued, & 37 after he was firſt made King by the Romans. But *Salome* inſtead of putting the Nobles of the Jews to death, ſet them at liberty, ſaying, that *Herod* willed her ſo to doe, that every one might goe home to his own houſe, which got her and her husband much love of the whole Nation. And in this 34, being the laſt yeare of *Herods* reign, was the ſon of God Jeſus Chriſt borne of the Virgin *Mary*, *Anno mundi* 3963.

Auguſt. breviar.

To return now again to *Auguſtus Cæſar*, when he had put an end to civill Wars by the death of *Anthony* & *Cleopatra*, as was before ſayd, to the end that they might be prevented for time to come, he ſent & ſlue *Anthony* the ſon of *Anthony* by *Fulvia*, who was fled to his fathers Chappel built by *Cleopatra*, and *Cæſareon* fleeing into *Ethiopia*, was taken by the way and ſlain. *Cleopatra* the daughter of *Cleopatra*, and *Anthony* he gave in marriage to King *Juba*, & to him alſo he granted two other of their ſons, *Alexander* & *Ptolomeus*. Then having ſpent the winter following in *Syria*, where *Herod* by his bounty and care to do him all good offices, inſinuated greatly into his favour, he came into *Græcia* the next ſommer, and permitted Temples to be made to the honour of *Rome*, and of his father *Iulius* at *Nice*, and *Epheſus*, and from thence he went into *Italy* and to *Rome*, where he was received by *Valerius Potitus* Conſul, with all honour, he ſacrificing for his proſperity and *S. P. Q. R.* which was a thing not formerly done, & inſtituted for him three triumphs, and uſed other great bounty towards him. Then was he made Emperour, not as others formerly, but to rule all things according to his own will, which was in the time of his 5th. Conſulſhip, the 15 year after the death of *J. Cæſar*, for from thence doth his Empire begin, according to the account of Chronologers, who number of his Empire 56 years, but before the ſubduing of all his enemies, 15 of them were ſpent in wars, and now they being ended in the Eaſt, the Temple of *Janus* was ſhut by the Senats comand, but in way of flattering *Cæſar*, becauſe all war in *Spain* was not yet ended. *Auguſt.* being now eſtabliſhed Emperour, had two friends *Agrippa* and *Mecænas* whoſe counſell he ſpecially uſed in all things, and by *Mecænas* a plot of *Lepidus*, the ſon of *Lepidus* one of the Triumviri to kill *Auguſtus*, was diſcovered and prevented. The next yeare he was Conſul the ſixth time, and made *Agrippa* his Colleague, who, by his appoyntment tooke the ſumme of the people to *Rome*, who were found to be 400063000, and having made divers famous works, he cauſed the Temple of *Ianus* to be opened again, becauſe the Cantabri and the Aſtures, two moſt warlike people in *Spain*, were not yet ſubdued, after it had been ſhut one yeare. But before his going out to thoſe Wars, he very magnanimouſly calling the Senate together, offered to lay down his Imperiall power that the rule might goe as it had formerly done, profeſſing that he tooke it upon him to puniſh his fathers enemies, and to quiet the civill ſtirs of that Common-wealth, now this being done, he would disburthen himſelfe of this trouble, and live the reſt of his life in quiet. The Senate hearing him ſpeake were at the firſt amazed at it, but by and by they beſought him with many words to continue their Emperour, as conducing moſt to the good of the Common-wealth, wherefore he ſtill reteined it, and had it confirmed by the conſent of the Senate and people, yet hee ſayd that he would hold it but ten years, whilſt all peoples about were ſubdued, and then hee would again reſigne it, yea, in a ſhorter time, if he could end the wars ſooner. But thoſe ten years being expired, it was granted him for five years more, and ſo from five years to five years, all his life time. And hereupon ſayth *Dio*, the Emperours his ſucceſſours after ten years from the beginning of any of their Empires kept a feaſt of renovation, and ſo every 10th. yeare as long as they lived. Then he paſſed over into *France*, intending to goe againſt *Brittany*, but they yielding to him he paſſed into *Spain*, and there againſt the moſt Northern parts, where the Cantabri inhabited. Againſt them, he falling ſick, uſed *Antiſtius*, *Furnius* and *Agrippa*, his Legats againſt them, who fought ſo valiantly that they were made to flee to a ſtrong hold, and finding themſelves unable to reſiſt, they almoſt all killed and poyſoned themſelves, becauſe they would not come into bondage. They being thus ſubdued, the Aſtures alſo were brought under ſoon after, although the war with them would have proved terrible to the Romans, whom they meant to have ſet upon in three places at once, to their own beſt advantage, but that by ſome of theirs this was treacherouſly diſcovered, and ſo the Romans prevailed, and they were brought under and cauſed that they might no more rebell hereafter, to remove from mountainous to plain places to inhabit there, as not being not ſo hard to be come unto and more profitable. Then *Caſar* returning to *Rome*, cauſed the Temple of *Ianus* to be ſhut again, and this was the fourth time of ſhutting it, ſince the City was built, which had now ſtood 728 years, and it was *anno* 19 of *Auguſtus* his Empire. *Anno* 21 of his Empire, he fell ſick ſo dangerouſly, that all men thought he would have dyed, but he appoynted no ſucceſſour in the Empire, yet by *Antonius Muſa*, a moſt skilfull Phyſitian he recovered his health again. And the ſame yeare *Marcellus*, his ſiſter *Octavia*, her ſon dyed, who it was thought, ſhould have ſucceeded his Uncle in the Empire. *Anno* 22, a great Plague, and after that a Dearth, was in *Rome*, which the people ſuppoſing to be, becauſe *Auguſtus* was not that yeare Conſul, they would have forced him to have beene Dictatour. *Anno* 23, hee went in progreſſe to *Sicilia* and thence to *Greece*, but in his abſence great ſtirs were at *Rome*, about chooſing new Conſuls for which it was much deſired that *Auguſtus* would return, but he cauſing *Agrippa* to diſmiſſe his ſiſters daughter, whom he had formerly given him in marriage, gave him now his own daughter *Iulia*, that had been wife to *Marcellus*, and ſent him to celebrate theſe nuptials at *Rome*, and ſo being his ſon in Law to rule there for him, and thus all tumults were again appeaſed. And as he thus wronged the former wife of *Agrippa*, ſo he had before *Tiberius*, whoſe wife *Livia* being big with childe, he took from him and marryed, and ſhe was now with him at *Samos*.

Ianus his Temple ſhut. *Auguſt. anno* 19

Auguſtus marryeth another mans wife.

Anno 24, *Phraates* King of the Parthians yields to him and reſtores the Enſignes and all other things, and priſoners before taken from the Romans, at which he much rejoyced, and tooke foure ſons of his for pledges, and then having viſited *Syria* returned to *Rome*. *Anno* 26, new ſtirs ariſing in *France* and *Spain*, *Agrippa* was ſent to govern there, and having ſetled things in *France*, he paſſed into *Spain*, where was a bloudy warre again, many of the Romans being ſlain by the Cantabri, but at length they being ſubdued, there was peace again. Then *Agrippa* returning to *Rome*, was made Conſul the third time, and by *Auguſtus* made almoſt his equall, that whilſt hee did many buſineſſes for him, he might be out of danger, of which he was much affraid through the envy of divers, which a man in high dignity can never avoyd. But *Agrippa* had a ſonne by his daughter *Julia*, whom he called *Caius*, and three years after another, called *Lucius*, whereby *Auguſtus* to make himſelfe the more ſecure, adopted them for his ſons, without ſtaying till they came to more years, and his ſucceſſours in his Empire, *anno* 27. And to this year is referred the birth of the Virgin *Mary*, the mother of our Lord Jeſus. *Auguſtus* after this, prepares to goe into *France*, pretending to quell the ſtirs ariſing there, but indeed to avoyd the danger which might befall him at *Rome* in puniſhing ſome that had offended againſt his Laws, unleſſe he would ſuffer them to lie neglected: and then he committed another foule fault, in taking with him the wife of *Mecænas*, *Terentia*, and caſting him off, who had formerly been a dear friend unto him, wherefore he left the government of the City, not to him, but to *Statilius Taurus*, and likewiſe of all *Italy*, and ſo departed. And *Agrippa* by his appoyntment went into *Syria* to govern there. When *Auguſtus* was come into *France*, the Germans hearing of it were affraid and returned into their own Countrey, for they had hitherto infeſted *France*, and ſo both Nations were brought to quiet. And here *Dio* telleth a ſtory worthy relating. *Pollio* a noble Roman, but moſt cruell, entertaining *Auguſtus* one day, and having a chryſtall glaſſe broken by a ſervant, would have him caſt into his pond, where he uſed to feed Lampryes with mans bloud therefore. The ſervant falls down at *Cæſars* feet to beg pardon, but *Pollio* not being moved, the Emperour cauſed him to bring forth all his glaſſes, and brake them all but one, which was hidden, at which he being much grieved, *Cæſar* replyed, that they might better be all broken, then one man deſtroyed. *Auguſtus* having ſetled all things in peace in *France* and *Germany*, returned to *Rome*, *anno* 31, and then *Lepidus*, who had been hitherto High-prieſt, dying, he was made High-prieſt, and then gathering together fatidicall books, of uncertain authors, to the number of 2000, he burnt them, and reſerved only the true books of the Sybils, which came to paſſe by a ſingular providence, becauſe they ſpake of Chriſt and his miraculous birth and acts. *Auguſtus* hearing of warre that began in *Pannonia* this yeare, ſent *Agrippa* thither, at whoſe comming the Pannonians were affraid, and ſoon layd down their Armes, and then *Agrippa* returned, but before he came at *Rome* dyed, and his dead corps was by *Auguſtus* brought to *Rome*, and buryed with great honour, being layd in his own Sepulcher: and of this and all other honour, which *Auguſtus* did to him living, he was well worthy, becauſe of his care, fidelity, and humility in the midſt of all his honours, whereby hee ſought not himſelfe, but *Auguſtus*, and carryed himſelfe ſo betwixt him and the people, that he was not envied but beloved of all, a noble example to all favourites of the higheſt upon earth to be always followed by them. After his death the Pannonians rebelled again, but *Auguſtus* preferring *Tiberius* his ſonne, that is, of *Livia* ſent him thither, giving him *Julia* his daughter, the relict of *Agrippa* to wife, who comming thither overthrew the Pannonians in divers battells, and brought the Countrey under again. And about the ſame time there being a great rebellion in *Germany*, *Druſus* after many perilous battels undergone, brought that people again into ſubjection. A rebellion alſo that aroſe in *Thracia* was quelled by *Piſo*. *Anno* 34, the Temple of *Janus* ſhould have been ſhut again, theſe wars being ended, but that the Dacians invaded *Pannonia*, and ſo another warre began. This yeare alſo *Julius* a Conſul feaſting *Auguſtus*, and committing adultery with *Julia*, was put to death, and *Octavia* the ſiſter of *Auguſtus* dyed, and was honourably buryed.

The Virgin *Mary* born.

Dio.

A prety ſtory.

The *Sybils* books.

A rare favourite of an Emperour.

Adultery puniſht with death.

After this, the Germans rebelling again, *Druſus* was ſent thither, and when he had mightily overthrown and purſued them as far as *Suevia*, and returned to the River of *Rhene*, he was by a great woman, appearing to him and ſpeaking in Latine, forbidden to goe farther, for the time of his life was ſhort. Hereupon he ſtayed, and by a bruiſe which he had by his horſe falling with him, he dyed within 30 dayes, being then Conſul, and but 30 years old: his death was much lamented, eſpecially by *Auguſtus*, whoſe ſon he was thought to be by *Livia*, before hee marryed her, as alſo *Tiberius*, although having taken her from her husband and marryed her, he could never more have ſonne by her, but one abortive. At his buriall, *Auguſtus* made one funerall Oration, and *Tiberius* another, then his corps being burnt in the field *Martius*, his aſhes were layd up in *Auguſtus* his Sepulcher. After *Druſus*, *Tiberius* his brother was ſent into *Germany*, who having perfected the ſubduing of it, had the title of Emperour. The ſame yeare being 36, *Auguſtus* had the Empire renewed to him for ten years more, and *Mecænas* to his great griefe dyed, who had always been a faithfull friend to him, and a lover of learning, he firſt invented ſhort wrighting by characters, and left all his goods to *Auguſtus*. *Tiberius* after his victories in *Germany*, held two Triumphs at *Rome*, and was had in high honour amongſt all men, next to *Auguſtus*. But *Caius* and *Lucius*, the two ſonnes of *Agrippa*, whom *Auguſtus* had long agoe adopted, being now grown up, (for *Caius* was 16 years old) they deſired to be made Conſuls, but becauſe their age would not permit it, they were for the preſent denyed by *Auguſtus*, yet he taking the Conſulſhip the 12th. time upon him, brought them in to the Court, and *Caius* being three years older then *Lucius* had the *Virilis toga* put upon him, and it was decreed that he ſhould be Conſul five years after, and in the mean ſeaſon Prince of the youth, which was a great honour. But leſt *Tiberius* ſhould ſeem to be neglected, he was made Tribune for five years, which the youths ſeeing were offended at, and he to avoyd this, left the City and went to *Rhodes*, to the great admiration of all men.

Livia bearing children in adultery, could have none after.

Funerall Orations.

Stenography invented.

Anno 42 of *Auguſtus* Jeſus Chriſt, the Son of God and our Redeemer, was born of the bleſſed Virgin *Mary*, who, as *Enodius* ſayth, was brought up in the Temple, being committed to the care of the Prieſts 11 yeares, and then was by them delivered to *Joſeph*, and to him contracted foure moneths before her conception by the Holy Ghoſt, and this birth was *anno* 36 of *Herods* reign, though ſome ſay, *anno* 34. ſome 35, &c. and about the time of the year, there be no leſſe difference, but this is the common received opinion. But for *Herod* after the ſeeking of his deſtruction, and ſo cruelly murthering the Infants in *Bethelem*, vengeance ſuffered him not to live above a year, but he dyed moſt miſerably, as hath been before ſhewed. Yea, *Euſebius* and ſome others conſent, that hee lived not above three monets after. And this was the 21 yeare of *Simon* the High-prieſt, ſo that the conjecture, that *Zachary*, the father of *John* Baptiſt was now High-prieſt, falls to the ground although both *Auguſtine* and *Ambroſe* be for it, and indeed how could he, ſeeing he offered incenſe by courſe, as others of the 24 courſes did, whereas the High-prieſt executed his office always alone, and had no fellows to take their turns before or after him. And in this year was that tax layd upon *Syria*, which is ſpoken of *Luke* 2, and as *Euſebius* ſayth, by the decree of the Senate, and this ſayth *Luke*, was, when *Cyrenius* was Preſident of *Syria*, that is, together with *Caius* the adopted ſon of *Auguſtus*, as his Governour, he being very young, and it is probable, that this tax was impoſed for the *Parthian* War, but of it *altum ſilentium* amongſt other Writers, becauſe *Livy* wrote now no more, and *Dio* hath nothing for ten years together, in the midſt of which Chriſt was born, and *Suetonius* began not his Hiſtory, till after theſe things. *Auguſtus* alſo now entred upon the Conſulſhip the 13th. time, wherein he brought forth *Lucius*, as he had done his brother *Caius*, and honoured him in like manner. But he had much ſhame and grief by his daughter, formerly the Wife of *Agrippa*, now of *Tiberius* for her common and baſe whordoms, whom hee therefore ſent into baniſhment, and ſent a bill of divorce in *Tiberius* his name after her, and ſet keepers to look to her. Then *Caius* was ſent into the Eaſt to govern there, and as he went, he turned for honours ſake to viſit *Tiberius* at *Rhodes*, as other *Roman* Nobles uſed to doe, where he found *Tiberius* living privatly, and departing thence he went to *Armenia* to fight againſt *Phraates*, King of the *Parthians*, who had newly taken up arms, but being terrified at his comming he ſought peace, and ſo their warre was turned into feaſting. And this time of peace had continued 12 years, ſince the ſhutting up of the Temple of *Janus*, as ſayth *Oroſius*, ſo that the time of Chriſts birth was a time of longer continued peace, then ever was before, ſince the building of the City, from which time were now 751 years, as will appear to him that readeth the foregoing Hiſtory. And here it is noted of *Caius*, that as he paſſed by

Anno mundi, 3963.

Euſeb. Chron.

Enodius.

Aug. tract. in Iohan.

Ambro. in Luc. cap. 1.

Oroſius.

Ie-

In devotion in *Caius.*

Oroſius.

Jeruſalem he contemned to goe to worſhip at the Temple there, which was then very famous, and herein he was applauded by *Auguſtus,* but he joyed not long after, but dyed and a few years after a great plague came upon *Rome.* To conclude, this moſt happy year of Chriſt's comming into the World for our redemption, it hath not been the leaſt part of the reaſon, why I have hitherto drawne downe the Hiſtory ſo far beyond the ſacred Hiſtory, *viz.* 424 years, that ſome light might be atteined into the propheſie of *Jaacob. The ſcepter ſhall not depart from Judah, nor a lawgiver from between his feet, till Shiloh comes,* and into the 70 weeks of *Daniel* to the *Meſſiah.*

Gen 49.v.10.
Dan.9.24.

For the former, it will appear to the diligent Reader, that although the *Iews* were many years without a King of their own to ſway the ſcepter amongſt them, yet no ſtranger had ever this title of King of the *Iews*, till *Herod* the Great, through the great favour, in which he was with the *Romans*, and till a ſtranger ſet up for King, the ſcepter was only ſuſpended or intermitted, but not departed. Now, how long it ſhould be departed, that is, how many years of this ſtrangers reign, it is not ſayd, but only that it ſhould not depart, till this bleſſed birth, implying, that he ſhould be born in the time of his ſwaying the ſcepter, to ſet up a Kingdome over all true *Jews,* that ſhould deſtroy all others, and never be it ſelfe deſtroyed, but abide for ever, and it is excellent to conſider how it preſently began to do ſo, indeed in that Kingdom. *Herod* could continue King but very little time after, and then was taken away being long and grievouſly tormented, and after him, no regall ſcepter could be there atteined more by any of his poſterity. For *Archilaus* his ſon taking the Kingdom upon him after his fathers deceaſe, as hee had appointed through the permiſſion of *Auguſtus*, alſo was not permitted to enjoy the title of King, but of a *Toparch,* as ſhall afterwards be ſhewed. Again, the ſcepter cannot be ſayd to have departed from *Judah* in the time of the captivity, becauſe there was a ſeed of *David* ſtill preſerved, which after the interruption of thoſe 70 years came again, and one Prince ſucceeded another, till that *Antiochus* raging ſo greatly, and they comming to an end, *Mattathias* began, being High-prieſt, to execute the office both of Prieſt and Prince, and his poſterity after him for 200 years, ſome of them atteining again to Kingly glory, and ſo continuing, till that *Ariſtobulus* contending for the Kingdom with his elder brother *Hircanus* was cut off by *Pompey*, and ſo a way was made for *Herod* to get the Kingdome. If it be ſayd, but what was this to *Judah*, ſeeing *Mattathias* and all the Aſſamonean family were Levits? I anſwer, hee took to Wife a daughter of the houſe of *David*, and ſo his poſterity was of the tribe of *Iudah* by the mothers ſide, although of *Levi* by the fathers.

For the propheſie of *Daniel*, it is a work of far greater difficulty to ſhew, how thoſe 70 Weeks ended at the death of Chriſt by reaſon of the divers times of beginning their account, eyther at the time of *Cyrus* his decree going out, or as *Funcius* ſingularly hath it, at the time of *Ezra* his being ſent by *Artaxerxes, anno* 7 of his reign to ſupply the Temple with more veſſels, & to ſet up government, and to order all things for the good of the Common-wealth, or at the time of *Nehemiah* his being ſent to build the walls of *Ieruſ:* for ſome there are that ſtand for every of theſe beginnings, to ſay nothing of other ſo groundleſſe opinions beginning this time either at the beginning of the *Babyloniſh* captivity, or 50 years after: the words of *Daniel* being wel conſidered, will be the trueſt direction about the beginning & end, one being hereby found all others will fall of themſelves. Now the words are theſe, *From the going out of the decree to reſtore and to build Ieruſalem to the Meſſiah ſhall be ſeven weeks and 62 weeks, and the ſtreet and wall ſhall be built again in a troubleſome time.* At what time then ſuch a decree went out, theſe weeks muſt begin, and that was not at *Cyrus* his entring upon his Monarchy, for then liberty was given only to build the Temple and to return and to ſacrifice and worſhip God there, as appears, *Ezra* 1, and if we ſhould begin them here, becauſe not only building, but reſtoring alſo is ſpoken of by the Angell to *Daniel,* which may imply the refurniſhing of that City with inhabitants and a Temple, we muſt be forced from this beginning again, when we find not the end anſwerable, but to come out long before the *Meſſiah* his comming. Again, although ſuch a

decree

Nehem. 2.

Ezra 7.

decree went out in favour of *Nehemiah*, *anno* 20 of *Artaxerxet Longimanus*, yet if counting from thence to the end of theſe Weeks they go out after Chriſts paſſion, this beginning is to be rejected alſo. And therefore they cannot be begun at any other time; but when *Ezra* obteined a decree, *anno* 7 of *Artaxerxes*, to go with all ſuch, as would willingly accompany him to repleniſh the City, to provide for ſacrificing fully, as by the law is required, and to do whatſoever elſe he ſhould think would conduce for the good thereof, for which the King gave moſt liberally unto him both money and other things. Becauſe if wee compute the time of theſe Weeks from hence, wee ſhall find them to end, as *Funccius* ſayth, both for year, moneth and day at the time of Chriſts paſſion, or as others hold, at his inauguration to his office by the voyce, that came from heaven at the time of his baptizing, he being then 30 years old, if we reſpect the firſt numbers of Weeks, ſeven and 62. And then in the midſt of the Week remayning he cauſed ſacrificing to ceaſſe by offering of himſelf, the only true and al-ſufficient ſacrifice prefigured by all the ſacrifices beforegoing, the other half of the Week being ſpent in confirming the Covenant or New Teſtament by his Apoſtles with ſignes and wonders, which he had before confirmed during the half Week of his preaching before his death. To ſet therefore upon this computation to prove what hath been ſayd. This may be done by the *Olympiads* of the *Greeks*, or the yeares from the building of the City of *Rome* moſt certainly, ſeeing ſo great difference is amongſt Chronologers in ſetting forth the times of the Kings Reignes, or of High-prieſts continuing, but about the *Olympiads* and years of the City of *Romes* building, there is good agreement with, but a little difference eſpecially about the *Olympiad* and year thereof, which was coincident with *Artaxerxes* his 7th. yeare, and the yeare of *Rome* built and it, and likewiſe about the 15 yeare of *Tiberius Caſar*, when Chriſt began to preach, and the yeare of the *Olympiad* then, and of that City. For the 7th. year of *Artaxerxes*, fell in the firſt of the 80 *Olympiad*, and the yeare of Chriſts Baptiſme, he being then 30 years old in the 4th. year of the 201 *Olympiad*, betwixt which counting to each *Olympiad* 4 yeares, were 488. Touching the beginning and cauſe of theſe *Olympiads*, *Iphitus* the ſonne of *Hercules* inſtituted, or rather renewed them being firſt inſtituted by his father long before in the honour of his mothers grandfather *Pelops*, but faln again, ſo that, till their renewing by *Iphitus*, King of the *Eleans*, no account was kept by them, but now by the *Olympiads* beganne the moſt certaine way of reckoning throughout many ages. For there was a ſolemne play of trying maſteryes held amongſt the *Gracians* every fourth yeare, at what time the Victour had his reward, and his name written in braſſe, always to remain. Before the *Olympiads*, the reckonings of all Heathen Writers were very uncertain, but the reckonings of Gods people the Jews, moſt certain, for the *Olympiads* began *Anno* 52 of *Uzziah* King of *Judah*, before which all times were reckoned by the Fathers that lived before the Floud, and after unto *Abraham*, and from *Abraham* unto *Moſes* by the Patriarks, from *Moſes* to *Saul* by the Judges, and from *Saul* to the captivity by the Kings, from whence the reckoning goes on by the 70 years captivity, and thence forward ſo far as the holy Hiſtory of the Old Teſtament extends by the Perſian Kings, yet uncertainly, ſo that help now is to be fetched from the *Olympiads* of the Greeks, and the years *Urb: condita* of the Romans. For the firſt, by that which hath been ſayd, it appears that there is a difference but of two years, and if we reckon by the other, of three for *Artaxerxer*, ſeven was *anno* 293, *Urb: condita*, and *anno* 15 of *Tiberius*, when Jeſus was baptized. *Urbs condita* 780, which time if it be computed, amounts to 487, which difference might eaſily happen in ſo long a time, and if not, the Meſſiah came to be manifeſted but ſeven or eight years after the time of *69* weeks ſet, and it is moſt probable, that there was not this difference neyther, but that we cannot by any means come to the certain knowledge of the concurrence of the very yeare, becauſe although the account by the *Olympiads* be certain, yet the account of the Perſian Kings times may be not rightly layd hereunto, through the diverſity of Writers, and ſo the ſeven of *Artaxerxes* reckoned to be *anno* 1 of *Olympius*, 80 might be *anno* 2 *Olympius* 78, or if we reckon by the High-prieſts according to *Joſephus* and *Herod* the King, the reſult will be much alike, for when *Ezra* obteined a Decree of *Artaxerxes*, *Joachim* had been High-prieſt 15 years, and his whole time was 28. Reckon we then to

Ioachim	13	*Manaſſes*	27	*Simon*	8
Eleazar	41	*Simon Iuſtus*	28	*Iohannes Hircanus*	31
Ioiada	25	*Onias fil. Sim.*	39	*Ariſtobulus*	1
Ionathan	24	*Iaſon*	3	*Alexander*	27
Iaddua	27	*Menelaus*	12	*Hircanus*	35
Onias	27	*Alcimus*	4	*Antigonus*	5
Simon Priſcus	13	*Vacantia*	5	*Herod*	34
Eleazar Sim: frat.	20	*Ionathan*	10	*Chriſtus*	30

ſum 489, which diſagreeth not from the propheſie, if wee take the 70 Weeks, which are 490 years for the whole time to the Meſſiah, after which he was ſlain. However, it is manifeſt, if by theſe Weeks, ſo many ſeven years are meant, that about that time when Jeſus ſhewed himſelf, was the undoubted time of the Meſſiah, and of his ſuffering death for our ſins, ſo that the time of expecting him is long ago paſſed & not yet to come, as the Jews fondly imagine. Now the ground of reckoning ſeven years to a week by the conſent of the Rabbins themſelves is the ordinance, *Levit.* 25. of counting ſeven Weeks of years to the Jubilee. But to hinder themſelves and others, as much as they can from ſeeing by the direction of this propheſie Jeſus to be the Meſſias, ſome againſt all ſenſe will have *Cyrus* to be meant by the Meſſiah, when as he was dead long before this decreed ſome *Herod*, but as much againſt ſenſe, ſeeing no remiſſion of ſins and everlaſting righteouſnes comes in by him, to ſay nothing, that he was not ſlain. Laſtly, ſome by the Meſſiah underſtand the anointed Temple, which ſhould be deſtroyed within the compaſſe of this time, in the firſt ſeven Weeks, that is 49 years, 24 being built in *Darius* his Reign, and then the wall of the City in the Reign of *Artaxerxes* by *Nehemiah*, and falling again by the *Romans*. But neyther can the Temple be underſtood by the Meſſiah, becauſe it is never ſo called elſwhere and if it were, yet it is ſayd to the Meſſiah, the Prince ſhall be ſeven Weeks and 62 Weeks, ſo that if the Temple were meant, it muſt not have been built, till 480 years after the decree, and then in three years and an half more have periſhed again, to ſay nothing, that the deſtruction of the Temple cannot poſſibly be fitted to the time here deſcribed, becauſe the Temple periſhed not, till *anno* 36, after the paſſion of our Saviour Chriſt. And this is a thing remarkable in all the chief Rabbins, who compoſed the Talmud, that they determine the time of the comming of the Meſſiah to be the time of the deſtruction of the Temple, and ſo by conſequence, that in *Daniels* propheſie his comming is pointed at, and the time thereof ſhewed: as Rabbi *Moſes*, R. *Oſia*, R. *Joſhua*, R. *Barnahaman*, R. *Barachias*, R. *David*, &c. And if that were the time they erre moſt groſly, that expect his comming ſtill after 1600 years more. But what marvell, that they erre ſo, ſeeing a Jew having been convinced by this place hath annexed, that if it were made as cleare as the noon days light, that Jeſus is the Chriſt, hee would not yet believe it. But to us that are Chriſtians, and to all, that are appointed to like it is ſo cleere from hence and other undenyable arguments, that we reſolve moſt confidently upon it, and by this faith hope to be ſaved, and that all of what Country or Nation ſoever that would be ſaved, muſt do likewiſe. To conclude then, here is a dividing of the time unto the Meſſiah into two parts, ſeven Weeks, that is, 49 years, and 62, that is, 434: becauſe from the going out of the decree, which *Ezra* carryed, things ſucceeded well unto the *Jews* ſo long, although they met with trouble and oppoſition, till *Nehemiah* had finiſht the Wall. For from the going out of that decree to *Nehemiah*, were 13 yeares, he having tarryed 12 years returned to the King, and eight years after went to *Jeruſalem* again, where hee lived, as ſome write till hee was very aged, and there dyed, and had his monument, but in what yeare of his age, is not recorded, if he lived but 16 years after his ſecond comming to *Jeruſalem*, we have the 49 from *Ezra* to his death, in which time it went well with the *Jews*, but afterwards they went through divers miſeries in the times of other *Perſian* Kings, and afterwards of the *Syrians*, and ſpecially of *Antiochus Epiphanes*, for

Ioſeph.l.11.c.5.

for which thoſe 434 are disjoyned from the 49, and ſo *69* weeks of yeares paſſed to the Meſſiah baptized. For the 70th. which is the laſt weeke, that alſo is divided by the Prophet to ſhew the time of his age, when he ſuffered death, *viz.* three yeares and an halfe, and the time of the Apoſtles confirming the Goſpel by Miracles, after which revenge was taken upon *Ieruſalem* for his death by the Romans, when the people and City were ſwept away as it were with a floud, and ſo hath remained deſolate unto this day, and ſhall to the conſummation of the World, *Dan.* 9.27. not that this confirmation by the Apoſtles was continued no longer then three years and an halfe, but in that time principally, they from thence forward diſperſing themſelves into other parts of the World.

To returne now to *Archelaus* the ſon of *Herod*, whom he appoynted to reigne after him, (for *Herod* dyed the ſame yeare in which Chriſt was borne, *viz.* about the *Paſch*, after that he had ſo cruelly cauſed the infants of *Bethlem* to be ſlain, ſo that it may well be noted as a juſt judgement of God comming ſwiftly upon him, the diverſity of miſeries under which he was preſſed) the ſayd *Archelaus* his father being dead, firſt kept a mourning for him ſeven dayes, and then feaſted the chiefe of the Jews according to the Countrey manner. He was then commonly congratulated as King, but he would not take that title upon him till he had been at *Rome* for *Auguſtus* his conſent. But before he could doe this, a great tumult aroſe amongſt the Jews, exclaiming upon *Herod* for his murthering of their Doctors and holy men, for breaking down the Eagle before ſpoken of, and crying out for *Herods* principall friends to bee delivered unto them, who had been agents in this murther. *Archelaus* ſought by good ſpeeches to pacifie them, but could not doe it, till that bringing his forces upon them, hee had ſlain 3000 of them. Then immediately he prepared to goe to *Rome*, and with him his mother and *Nicolas*, and *Ptolomee*, and *Salome* with her children, hee leaving the Kingdom in the interim to be governed by his brother *Philip*. *Antipas* alſo goeth by the inſtigation of *Salome*, to get the Kingdom from him, taking *Ptolomee* the ſon of *Nicolas* with him. This company being all come, and *Archelaus* having ſhewed to *Auguſtus* his father *Herods* Will, and a booke of accounts of his goods and revenues. He calling his Councell about him gave them audience firſt, who came againſt *Archelaus*, then *Antipater*, the ſon of *Salome*, began, and accuſed *Archelaus* as an unnaturall ſon to *Herod*, weeping and mourning indeed in the day time for him, and feaſting and rejoycing with muſick in the night. 2, For taking the Kingdom upon him, and doing Regall acts, and killing and ſlaying ſo many about the Temple at a moſt holy time, before any authority by *Cæſar* given unto him. 3, He pleaded that *Herod* in a former will, when his ſenſes were more perfect, had made *Antipas* King, who was another and better ſon of his, and not *Archelaus*, but in a later Will, when he was tormented and crazed with ſickneſſes. To all theſe *Nicolas* anſwered for *Archelaus*, ſo as that *Auguſtus* tooke up *Archelaus* being fallen at his feete with all courteſie, ſaying, that he would goe according to the laſt will of his father, and ſo for that time diſmiſſed the Aſſembly. But whilſt theſe things were thus in agitation, news came from *Varus* Preſident of *Syria*, that great tumults were raiſed again in *Judæa*, when the people came together to the Feaſt of *Pentecoſt*, but the occaſion was, the covetouſneſſe of *Sabinus Cæſars* Procuratour there, who would have taken the treaſures of the King, but was by the people reſiſted, whereupon great ſlaughters followed, and burning of the Kings Palace, and divers tooke upon them to be Kings, amongſt whom, *Judas* the ſon of a great robber, whom *Herod* had quelled, was one. But by the comming of *Varus* upon them they were ſubdued, and 2000 of the chief inſtigators executed: then an embaſſage of 50 Jews wth a train of 8000 went over to *Rome*, and made a great complaint againſt the government by Kings, laying open their miſeries by means of *Herod*, and how greatly the chiefe of them had bin impoveriſhed, & what rapes & outrages had bin by him cõmitted, and that *Archelaus* to give them a taſte of his cruell diſpoſition, like his father, had committed the outrage before ſpoken of, and therefore their deſire was, that they might not live under a King any more, but under the Preſident of *Syria*, and ſo it ſhould appear whether they were ſo tumultuous or peaceable. To this, though

Ioſep.l.17.c.11.

Cap.12.

Ioſe.l.17.c.13.
Anno Dom 4.

Cap.15.

Wickedneſs in a Prince puniſht ſeverely.

Seneca.

Of clemency a rare example

Anno Dom.9.

Marriage preferred.

Anno Dom. 12.

Nicolas made ſome anſwer, yet *Caſar* upon conſultation would not make *Archelaus* King, but an Ethnarch, giving him only halfe of his fathers Kingdom, and to *Antipas* one part of the other halfe, and to *Philip* the other, making them Tetrarchs. So *Archelaus* had *Judaa*, *Idumaa* and *Samaria* his revenue being 600 talents yearly, and was promiſed by *Caſar* when he deſerved it, that he ſhould be a King. *Antipas* had *Galilee*, and his revenue was 200 Talents. And *Philip* had *Batanaa* and *Trackonitis* and *Auranitis*, and his revenue 100 talents. But *Archelaus* injoyed not his Principality above ten years, for being both cruell, and carryed by luſt to marry his brothers wife, the Jews hated him, therefore, and complained of him to *Caſar*, who thereupon ſent for him and baniſhed him to *Vienna* in *France* where he ſpent the reſt of his time in miſery, and then *Quirinus* a Conſular man was ſent to raiſe a taxe in *Syria* and to ſell the houſe of *Archelaus*, and to joyne *Judaa* to the Province of *Syria*. This *Archelaus* in the beginning of his Principality, removed *Joazarus* from being High-prieſt and ſet up *Eleazarus* his brother, but within a ſhort time he put him down alſo, and ſet up *Ieſus* the ſon of *Sias* for High-prieſt. But theſe and other his wicked doings went not long upuniſhed, as hath been before ſayd. Whilſt theſe things were in doing amongſt the Jews, *Lucius* the adopted ſon of *Caſar*, dyed at *Maſſilia* in *Spain* of a languiſhing diſeaſe, and within leſſe then two years after *Caius* his brother dyed alſo of a wound received by treachery in *Armenia*. And then *Tiberius*, who almoſt all the time that theſe young men were in ſuch high honour, lived in exile at *Rhodes*, was adopted by *Caſar* as heire to the Empire. And then he was ſent away into *Germany* to govern there, *Caſar* in the mean ſeaſon doing a ſtrange act of clemencie towards *Cinna*, a ſon of the daughter of *Pompey* the Great, for he being detected to conſpire the death of *Caſar*, he by the perſwaſion of *Livia* his wife ſent for him, and cauſing all men to depart out of the room, he made him ſit down upon a ſeat neere unto him. And then having told him how beneficiall he had bin unto him, he asked why contrariwiſe he plotted his deſtruction. At this *Cinna* crying out, as abhorring from it, he commanded him ſilence, and layd then open the whole plot, the time and the perſons, reproving him two houres together for his ingratitude, and in fine forgave him, and exhorted him to firme friendſhip with him, and ſo had him ever after a moſt firme friend, and he advanced him to the Conſulſhip to the admiration of all men. *Tiberius* being in *Germany* ſubdued all that rebelled, and although hee had one Warre after another to attend upon, yet hee could not keepe long away from *Rome* for feare of ſome other to be preferred by *Auguſtus* before him. But whereas there was a third brother to *Caius* and *Lucius*, called *Agrippa*, by whom he might have been indangered, he was ſo addicted to fiſhing, that *Auguſtus* tooke an utter diſlike of him, and becauſe hee had no Noble qualities in him, that hee baniſhed him into an Iſland neere *Corſica*, from whence hee never returned again. *Tiberius* then followed the German and Palmatian Warres again, and when much time was ſpent and little done, *Germanicus* was ſent thither with an Army alſo, and prevailed, whereof there was great joy, but this was again ſoone dampt, by news comming of *Varus* his overthrow. who was alſo ſent out with three Legious, and in one fight, wherein the enemy came upon him unawares, they were all overthrown through his ſecurity and want of providence. This ſo much affected *Auguſtus* with griefe, that he refuſed all delights, and beat his head ſomtimes againſt the wall, crying out unto *Varus* to reſtore his Legions, he alſo rent his clothes, and neglected the cutting of his haire. But the next yeare *Tiberius* going again with a great Army into *Germany*, overthrew all where he came, neyther were any able to reſiſt him. About this time *Auguſtus* made an Oration to commend marriage, and to inveigh againſt fornication wherein hee did notably ſet forth the praiſe of the one, and the baſeneſſe of the other, becauſe ſome, though incontinent, would not marry. Yet the Veſtall Virgins who kept themſelves pure he greatly commended and rewarded, but for ſuch as refrained from marriage to avoyd the trouble and charge, yet following their fleſhly luſts, he greatly condemned. Whilſt theſe things were doing at *Rome*, or ſoone after, *Iudas Gaulonites* roſe up, who is otherwiſe called *Iudas* of

Galilee, of whom mention is made, *Acts* 5. and taught the people that this taxe impoſed upon them was nothing elſe but a bringing of them into ſervitude to men, whereas indeed they ought to be ſervants to none but only to God. By this means another Sect aroſe amongſt the Jews, which becauſe it was chiefly amongſt the Galileans made them very hatefull, and conſequently the Diſciples of Chriſt. And to wipe away this blot, both *Paul*, *Rom.* 13. taught obedience to the higher powers, and paying taxes, and *Peter*, *Chap.* 2. and Chriſt before ſaying, *Give to Cæſar the things of Cæſar, and to God the things of God.* When the people ſtirred up by *Judas*, gathered together to make a rebellion, they were pacified by *Joazarus* the High-prieſt, ſayth *Joſephus*, whereby it ſhould ſeeme that he was reſtored to the High-prieſthood again, from which he had been put down by *Archelaus*, yet *Quirinus* the Roman Conſul, ſuffered him not to ſit long, but removed him again, and ſet up *Ananus* the ſon of *Seth*, ſo unſtable and wavering was the High-prieſthood in thoſe dayes, when the true Prieſt, Chriſt Jeſus, after the order of *Melchiſedeck*, was come into the world. But chiefly when *Valerius Gratus* another Preſident of *Syria* was ſent by *Tiberius* at his comming unto the Empire, for being the fift from *Quirinus*, he put down *Ananus* from being High-prieſt, and ſet up *Iſhmael* the ſon of *Fabius*, and little after *Eleazar* the ſon of *Ananus* was ſet up, he being put down, and within a year after he being put down, he made *Simon* the ſon of *Camithus* High-prieſt, and within a year more, *Joſephus* ſirnamed *Caiaphas*. After this, *Valerius Gratus* returned to *Rome*, and *Pontius Pilatus* came to be governour there, which ſerves to give no little light into the ſacred Hiſtory, as where *Caiaphas* is ſayd to be High-prieſt that year, and where *Paul* ſayth, *I know him not to be the high-prieſt*, becauſe there were ſo often changes in thoſe dayes.

Ioſeph.l.18.c.3.

To returne to *Auguſtus*, hee with *Tiberius*, whom hee made Tribune, tooke again the number of the people in the field of *Mars*, where an Eagle having flown ſomtimes about, a ſtrange thing happened, a Thunder being at the ſame time, the name *Cæſar*, was therewith ſtricken ſo, that C the firſt letter was blotted out, hereupon, the *Augurs* ſayd, that hee ſhould live but an hundred dayes, and then be a God, as the reſt of the name *Aeſar* in the *Hetruſcan* tongue ſignified. And accordingly hee dyed, being 77 yeares old, *anno* 57 of his Empire, and his adopted ſonne *Tiberius* ſucceeded him, being aged then 55 yeares, but of the 57 of *Auguſtus* his reigne, 14 were ſpent in the time whilſt hee ruled together with *Anthony*, as *Joſephus* ſayth. *Auguſtus* being dead, hee was burnt according to the manner, and his aſhes buryed, and one there was a Pretour, who to flatter with *Livia* his wife, ſware that hee ſaw her likeneſſe, when hee was in the flames, aſcending up to heaven, for which ſhee gave him a great reward. *Tiberius* although hee were Emperour after him, yet did ſomtime hold the people in ſuſpence, whether he would bee or no, calling the Empire a great Beaſt and a miſerable and burthenſome ſervitude, but at length hee being importuned about it, accepted of it. The forces in *Germany* hearing of the death of *Auguſtus* began to tumultuate, as if they would goe againſt their Countrey, and bring both the new Emperour and Senate under their girdle. But *Druſus* the ſonne of *Tiberius* being maturely by him ſent by the aſſiſtance of *Junius Bleſus*, *Delobella* and of *Tiberius* his Letters wiſely ſoone appeaſed this tumult again. *Germanicus* then, who had hitherto warred in *Germany* was by *Tiberius* made Conſul, and called to *Rome* to triumph, indeed, becauſe hee feared, that hee being great amongſt the Souldiers, might attempt new ſtirs, if hee continued there ſtill, and *Druſus* abode there to mannage the affairs of that Countrey. The Triumph held by *Germanicus* was great, hee being the grandchilde of *Auguſtus* the ſonne of *Agrippa Germanicus*, and the ſon-in-law, and adopted ſonne now of *Tiberius*. But whatſoever honour *Tiberius* did him, hee ſecretly harboured jealouſies and feares of him, wherefore there being occaſion by reaſon of great ſtirs in the Eaſt, he cauſed him by the Decree of the Senate to be ſent away thither, for great tumults were then in *Parthia*, and *Armenia* by competitours for thoſe Kingdoms which *Germanicus* comming quieted,

*Anno Dom.*15.

A Kingdome what.

*Ioſeph.l.*18.*c*.3.

Murther animated by an Emperour puniſht.

and as great power was given him over all parts Eaſtward beyond the ſea, as ever *Pompey* had. But withall *Tiberius* ſent out *Piſo* to be Preſident of *Syria*, that he might be an inſtrument ſecretly to bring him to his end, wherefore hee was alwayes moſt croſſe to *Germanicus*, and often quarrelled with him, and at length, as was thought, found means to poyſon him, whereof he, after long ſickneſſe, dyed. This being heard at *Rome*, the people were mad with *Piſo*, and the Senate condemned him to die. Neither was this murther long unrevenged to *Tiberius*, for God ſuffered not his ſon *Druſus* to live to attein to the Empire, but the ſon of *Germanicus* had it, as ſhall afterwards be ſhewed.

*Ioſeph.l.*18.*c*.4.

Zeal againſt Images.

A knack of knavery.

But to return to the Jewiſh affairs, *Archilaus* being baniſhed, as hath been ſayd, his two brethren, *Antipas*, called alſo *Herod*, and *Philip*, provided better for themſelves by inſinuating into *Caſar*, by all the means that they could. For *Herod* built a City, or rather ſtrengthened it, and changed the name from *Betaramphtha* to *Julias*, after the name of *Caſars* wife, and *Philip* doing the like to *Paneas* by *Jordan*, named it *Caſarea*. And *Tiberius* being Emperour, *Herod* built a new City, and called it *Tiberias*, to his honour, giving great immunities thereunto, whereby he came to be numbred amongſt his friends. *Pontius Pilate* being ſent, as was ſayd before to govern over *Judea*, he gave occaſion of a great tumult in *Judaa*, becauſe he brought into *Jeruſalem* the Imperiall Banner with Eagles, and ſet it up there. For this the Jews tooke heinouſly, and in great multitudes came about him to deſire the removing thereof, and although he rejected their requeſt, yet they ceaſed not to importune him in the ſame thing from day to day: wherefore one day he appoynted his Souldiers to be ready in ſecret, and the Jews comming again to importune him, he drew them to the place where they lay, and then he giving a ſigne, his men roſe up, and *Pilate* commanded them quietly to depart to their own houſes, or elſe they ſhould be ſlain all, but they ſhewing no feare of death, fell down, and offered their throats to be cut, rather then their law ſhould be broken, this *Pilate* ſeeing, removed his Enſignes from *Jeruſalem* to *Caſarea*, and ſo the people were quieted again. About this time both the Egyptians and Jews were expelled out of *Rome* upon theſe occaſions. The Egyptians becauſe *Paulina* a noble woman, addicted to the worſhip of their god *Iſis* or *Anubis* was fraudulently corrupted by means of his Prieſts. She was a very faire woman, and marryed to a Noble man in *Rome*, but extreamly beloved by another Noble man called *Mundus*, who ſought by all means to have his pleaſure of her, but could not prevail, though he offered her 200000 drachmmes for once. *Iden* a bond-woman of his, ſeeing her maſter much troubled, and reſolving by macerating his body upon this occaſion to dye, offered if he would give unto her 50000 drams, ſhe would help him to his deſire with *Paulina*. He glad of the motion, payeth her the money, and ſhe haſtens to the Prieſts of *Iſis*, offering them this great reward to perſwade *Paulina*, that *Anubis* their god deſired to enjoy her company one night, through the great love that he bare unto her. The chiefe of them therefore went, and prevailed ſo that ſhee came at night, and there in a darke place, *Mundus* lying hid, had his pleaſure of her all night. And afterwards meeting her, derided her for her former coineſſe, and told her what he had done. Hereupon ſhee was ſo moved, that ſhee incited her husband to complaine to the Emperour, who did ſo, and then the Prieſts and *Iden* were hanged, and their Countreymen all baniſhed from *Rome*, and ſo was *Mundus* alſo.

The Jews were expelled becauſe a certain Jew taking upon him to be an interpreter of the Law of *Moſes*, but a wicked fellow who had fled fron his own Countrey for feare of puniſhment for his wickedneſſe done there, taking to him three others like unto himſelfe, perſwaded *Fulvia* a noble woman of *Rome*, being addicted to the Jewiſh Religion, to ſend gold and purple to the Temple at *Jeruſalem*, but they receiving it, converted it to their own uſe. This being complained of to *Tiberius*, all the Jews were therefore baniſhed from *Rome*, 4000 of the ableſt bodies being taken into ſervice for the Warres in *Sardinia*, againſt the robbers there.

Touching the death of *Piſo* Preſident of *Syria*, by whoſe means and his Wives

Germanicus was poyſoned, he after this returning to *Rome* , where he thought to come into greater grace for this his bloudy fact, when hee ſaw, how hatefull hee was both to the Senate and people, ſlue himſelf , and two years after *Druſus* the ſon of *Tiberius*, who ſhould have reigned after him, was poyſoned by *Sejanus* , a man advanced by *Tiberius*, who through his pride aſpired to the Empire. So he, through whoſe inſtigation *Germanicus* had been unworthily poyſoned by a man ſet in office for that purpoſe in *Syria* by him, had his own ſon poyſoned by a man, whom he preferred, thinking , that hee ſhould be an help unto him. But *Druſus* was by his father made Conſul, together with himſelf before he dyed , whereupon it was foretold, that hee ſhould dye a violent death, becauſe ſo *Germanicus*, being Conſul with *Tiberius* did before , and *Piſo* alſo , and whoſoever elſe was joyned Conſul with him. The year before *Druſus* his death , *Lutetius Priſcus* a *Roman* Squire having written verſes in commendation of *Germanicus* , as a funerall Elegy, was by *Tiberius* well rewarded therefore, but being hereby animated , when *Druſus* was ſick, he wrote again upon him the like verſes, thinking he ſhould have a greater reward, but they being contrariwiſe taken , as a prediction of his death at hand (his Epitaph being, as it were , all ready written) and hee that wrote it, one that rejoyced at it, he was put to death therefore. For the manner of *Sejanus* his poyſoning of *Druſus*, it was by *Druſus* his own wife *Lenilla*, with whom he had committed adultery before, & drew her now to give poyſon to her husband by the promiſe of marriage, and hopes of thus making her Empreſſe, for he thought, that after *Tiberius*, if *Druſus* were dead , none could atteine to the Empire but himſelf. And this he conceived becauſe *Tiberius* favoured him ſo greatly and moſt highly preferred him : and to make way to this marriage , hee put away his own wife after that he had three children by her. But *Druſus* being dead, *Tiberius* came to the Senate and commended unto them *Nero* and *Druſus* , the two ſons of *Germanicus* for his ſucceſſours, for which they all rejoyced , and *Sejanus* was vexed. And now he ſtudyed, how to make away theſe two and their mother *Agrippina*, and to this end firſt he procured the death of two principall men , their friends, under a colour of treaſon againſt *Caſars* Majeſty , and afterwards ſought to make them odious to *Tiberius* , by laying to their charge ſpeeches againſt the Emperour, to which he was alſo prone enough as repenting him , that he had declared them his ſucceſſours. In thoſe dayes divers were cruelly put to death by *Tiberius*, whereby he ſhewed the tyranny of his minde, one amongſt the reſt *Aſinins Gallus* comming to him in an Embaſſage hee feaſted and uſed kindly , but when hee went from him to the Senate, hee wrote to the Senate to condemne him to death, and yet would not ſuffer him to be put to death a long time , but cauſed him to be kept with poore fare to make him weary of his life, neyther was any man permitted to ſpeak with him , ſo that at length he counted it a favour to be executed. And this was becauſe he ſometime ſpake too freely againſt the Emperour, and his unjuſt comming to that dignity. *Sabinus* likewiſe for ſpeeches was condemned and impriſoned, and then killed and caſt into the river , after whom his dog, that kept in priſon with him leapt into the water and was drowned alſo. Beſides his great tyranny, *Tiberius* was alſo greatly given to fleſhly pleaſure, and ſenſuall living in his old days, ſpending ſometime two days and nights together in drinking. Alſo he once cauſed a certain friend of his to be put in bonds, and being demanded, when he ſhould be put to death, he anſwered, not yet, becauſe he was not yet reconciled unto him , as counting it a favour to put ſuch as had offended him to death. One being by him tormented, when he found him guiltleſſe, he cauſed forthwith to be ſlain, becauſe, ſayd he, his ſufferings had been ſo great, that it was not fit for him to live. Another, a *Rhodian* being likewiſe by him tormented, and found to be without fault he ſlue alſo, leſt living he ſhould exclaime againſt him , and divers did he cauſe to be caſt down before his eyes from an high rock upon ſhips, being ſo broken in pieces. But all this while *Sejanus* was more and more honoured by him, for it was decreed that his birth day ſhould be publikely kept as the Emperours, and many Statues were ſet up unto him, and to his Statue they ſacrificed as well as to *Tiberius* his, and to him were Embaſſadours ſent , and by him and *Tiberius* they ſware, and ſomtime they were both ſet forth in one picture. When

Tacitus.

Sin puniſht in the kind.

Officiouſneſſe turned to deſtruction.

A wife againſt her husband.

Tranquillus.

Tacitus.
A dogs love.

Examples of cruelty.

Tiberius ſaw this, hee was much troubled at it, fearing his direct aſpiring to the Empire. But by plain force to goe about to ſuppreſſe him, hee thought it dangerous, he having the Pretorian ſouldiers at his command, and ſo many Senatours on his ſide. Wherefore hee wrought another way, making him his fellow Conſul, by which he was yet puffed up more, and accounted himſelf Emperour, and *Tiberius* only Ruler of the Iſland *Capræa*, in which for his pleaſure he then lived. Wherefore through his pride, as *Tiberius* ſoon rejected the Conſulſhip, ſo did he, and others were choſen. Then *Tiberius* uſed this art, *Nero* the ſon of *Germanicus* being dead, and *Druſus* his other ſon out of favour, through the means of *Sejanus*, he one day declared to the Senate, that [a] *Caius Caligula* ſhould be his ſucceſſour, and made him High-prieſt, whereat finding, that they rejoyced, hee wrote ſometimes to them prayſing *Sejanus*, and ſometime blaming him, and ſometime that hee was even ready to dye, and ſometime that hee would come amongſt them, and ſometime ſhewed favour to *Sejanus* his friends, and to others of them enmity. Hee laſtly wrote to them by *Macro*, whom hee ſecretly made Pretour, giving him inſtructions, to put *Sejanus* in priſon, and his two chiefe friends amongſt the Senatours, whom he named. At the hearing of this all men were amazed, but one of the Conſuls immediatly took him and carryed him away, and then the people offered many indignities to him, as he went and brake down all his Statues, and the next day hee was condemned by the Senate, and executed, and his dead body caſt upon the banks of *Tyber*. His [b] ſons alſo were ſlain and his daughter, a Virgin ſtrangled, and many more of his chief friends through the rage of the people then periſhed, he being herein made an example, as *Haman*. Thus vengeance ſuffered not him to live, who had been the death of [c] *Druſus*, and ſhe that had been the inſtrument now confeſſing it murthered her ſelf. Many more of *Sejanus* his friends were afterwards ſlaine, both men and women, and their dead bodyes caſt into the River *Tyber*, at *Tiberius* his command, who uſed this policy to finde them out. Hee pretended to be pacified towards him, and to forget all things paſt, ſo that now whoſo would might mourn for him. But ſuch as were hereby found out to love him, were cruelly ſlaine, and a mother [d] but mourning for her ſon ſlain amongſt the reſt was put to death alſo. Inſomuch as ſome of high rank and quality abhorring theſe doings, denyed food to their own bodyes, till they dyed. *Agrippina* alſo the Wife of *Germanicus* and her ſon *Druſus* were ſlaine, that were of a faction contrary to *Sejanus*. A certaine Nobleman alſo his familiar friend, becauſe hee having a fair daughter conveyed her away for feare of him being ſo lecherous was accuſed for inceſt with her, and preſently both father and daughter were executed, and all his goods ſeized upon by this bloudy Tyrant.

[a] *Caius Caligula* was ſon to his brother *Germanicus*, but *Tiberius* had a grandchild called *Tiberius* being ſon to his ſon *Druſus*. being doubtfull, whether of theſe two ſhould ſucceed him, he conſulted with the oracle, and it being anſwered, he that came firſt to him in the morning, *Caius Caligula* came, and though againſt his mind declared Emperour, being called *Caligula* from the place where he lived, *Naucler. Ioſeph.* 18.8.

[b] Ambitions end.

[c] On murtherers vengeance.

[d] Cruelty unparalleld.

To return to the affairs of *Judæa* again, *Herod Antipas* moſt wickedly rejecting the daughter of K. *Aretas* his Wife, took *Herodias* the Wife of his brother *Philip*, who like a vile adultreſſe forſaking her own husband came unto him. For this *John* the Baptiſt afterwards reproved him, and was beheaded, but King *Aretas* for this made War againſt *Herod*, and overthrew his army, through Gods juſt judgment, as it was generally thought amongſt the *Iews*, for his taking away of the life of ſo holy a man. For as he taught Chriſt, ſo did he juſtice and righteouſneſſe and repentance, for which he was much reverenced of the people. The time of *Johns* beginning to preach is noted, *Luke* 3.2. to have been when *Annas* and *Caiphas* were High-prieſts. *Caiaphas*, as hath been already ſayd, was High-prieſt and ſo continued certain years more after this, being, as is reckoned the 12th year of his Pontificality. *Annas* whom *Joſephus* calls *Ananus*, had been High-prieſt, but was removed long before, as hath been already ſhewed, by *Valerius Gocatus*, Preſident of *Syria*, and three others one after another preferred between him and *Caiaphas*. *Annas* therefore is only ſayd to be High-prieſt alſo, becauſe he had once been & living ſtill, and being father-in-law to *Caiaphas*, he did him moſt probably that honour to entitle him High-prieſt alſo, ſeeing there was never any more then one High-prieſt at a time, who executed that office, ſee a place ſomwhat like this 2 *Sam*. 8. 16, 17. where *Zadok* and *Abimelech* are ſayd to be Prieſts, meaning chiefe Prieſts, but *Abimelech* then alone was High-prieſt, ſo *Zadok* was but the

Anno Dom. 30.

Herods inceſtuous marriage.

chiefe of another family, and to be High-prieſt when *Akimelech*, otherwiſe called *Abiathar* ſhould be put down, as hee was in *Solomons* time. *Pontius Pilate* had now been Procuratour of *Judæa* about five years, and *Tiberius Cæſar* in the 15th. yeare of his Empire. And now Jeſus came and was baptized, of *John*, as is thought *January* the ſixth, and from thence was led of the Spirit into the Wilderneſſe to bee tempted, but returning to *John* again ſometimes, hee ſhewed him to bee the Lambe of God, taking away the ſinnes of the World, and then Diſciples began to follow him, and hee wrought that miracle of turning water into wine, after which he went about doing many more, in healing the ſick, clenſing Lepers, caſting out Devils, rayſing the dead, &c. ſo that many were hereby moved to believe, that hee was the Chriſt, and in particular *Nicodemus*, and *Abagarus* King of *Edeſſa*, who wrote unto him being drawn by the fame of his miracles to deſire him to come unto him, and heal him, and dwell and enjoy his City together with him, becauſe he heard, that the *Jews* amongſt whom hee was, carryed themſelves ſpightfully towards him. But Jeſus anſwered, that for his believing he was bleſſed, for he wrote, that by his miracles hee gathered, that eyther he was God or the Son of God. And for comming to him, hee ſayd, that he muſt fulfill all things for which he was ſent, there and then to be taken up again to him, that ſent him, but after his taking up hee would ſend one of his Diſciples to heal him, and to give life to him and his, which he did, for *Thaddæus* was ſent unto him and converted his Countrey ſoone after Chriſts deceaſe. *Joſephus* alſo giveth him this teſtimony, that he was a wiſe man, if it be lawfull to call him a man: for he wrought many wonders, and had many followers both of the *Iews* and *Gentiles*. This was Chriſt, whom by the inſtigation of the chiefe of the *Iews Pilate* crucified, but hee ſhewed himſelf alive again the third day, and foretold many things, and from him the whole ſtock of Chriſtians have their name. The time of his ſuffering death by the conſent of all Writers was, *anno* 34 of his age, after that ſince his beginning to ſhew himſelf at his Baptiſme hee had kept three Paſſeovers, & to prepare for his death had kept a fourth inſtituting the Sacrament of his Supper, the night before, *anno* 35, *Iames*, *Peter*, *Iohn*, according to *Clement*, being the chiefe of the Apoſtles, as to whom the Lord imparted all knowledge, did not yet take any principality over the reſt upon them, but made *Iames* Biſhop of *Ieruſalem*, where he ſate thirty years. Immediatly the firſt perſecution began, wherein *Steven* was ſtoned. And *Pilate* wrote to *Tiberius*, the news of Chriſts miracles, death and ſignes, for which many believed him to be a God. *Tiberius* then being moved hereat, would have had the Senate to put him into the number of Gods: but they affirming it to be contrary to their Law to make any a God, but ſuch as ſhould firſt be propounded by the Senate, refuſed to doe it, whereat *Tiberius* was angry, and found means to cut off *Sejanus*, who was chief in withſtanding it, and almoſt 20 Senatours more. Yet the Senate made an Edict to expell all Chriſtians out of *Rome*, but *Tiberius* contrariwiſe made it death to accuſe any man *hoc nomine*, that hee was a Chriſtian. So that God made him although a cruell Tyrant, a means to propagate the Goſpel, when as through his favour Diſciples were in all Countryes diſperſed to preach Chriſt Jeſus. *Tiberius* lived after the paſſion of Chriſt to the third yeare, being then aged 78, and having firſt appoynted *Caius Caligula* the ſon of *Germanicus* his ſucceſſour, as was before ſayd, and then dying of a Feaver, too good an end for one ſo wicked and tyrannicall, but for his good will declared towards Chriſt Jeſus, haply this favour was ſhewed unto him, contrary to that which hath been uſuall to others ſo exceedingly wicked. A little before his death *Pontius Pilate* was accuſed by the Jews for many crimes unto him, whereupon he was ſent for to *Rome* to anſwer them, when he had been now Procuratour of *Iudæa* 10 yeares, but before he came at *Rome Tiberius* dyed. Yet his wickedneſſes wherewith he was charged dyed not, *viz.* his unjuſt putting of ſome to death, and cauſing tumults amongſt the Jews by putting *Cæſars* Image in the Temple, and polluting their ſacrifices, and imploying publike moneyes to his private uſe: for *Vitellius* Preſident of *Syria* being complained to hereof cauſed him to goe to *Rome* to anſwer it, and *Tiberius* dyed at that inſtant. But in the time of *Caius Caligula* his ſucceſſour, he was ba-

Iohn 2.

Abagarus King of *Edeſſa*.

Naucler. ex clemente.

Ioſeph. l. 18. *c.* 4.

Anno Dom. 34.

Naucler.

Gods providence in propagating the Goſpel.

Anno Dom. 39.

Euſeb. 7. *Cap.* 7.

Pilates death, *Anno Dom.* 41.

Ioſeph. 18. *c.* 6.

Caiphas his puniſhment.

niſhed to *Lyons* in *France*, and there in trouble of minde ſlue himſelfe. *Caiaphas* alſo the High-prieſt was now put down by *Vitellius*, and *Ionathan* the ſonne of *Ananus* ſet up in his ſtead, but he alſo was ſoone after put down by the ſame *Vitellius*, and another ſet up in his ſtead.

Ioſeph.l.18.c.9

Herods puniſhment.

Laſtly, to ſhew together the puniſhments of all the great ones, who perſecuted *Jeſus*. *Herod Antipas*, the Tetrarch of *Galilee*, who had eluded him with his men of warre, being moved by the importunate inſtigation of his wife *Herodias* went with her to *Rome* to deſire, that he of a Tetrarch might be made a King, as *Agrippa* Tetrarch of *Trachonitis*, after *Philip* had lately been at *Rome*, by the ſingular favour of *Caius Caligula*. But when he came thither, *Caius* underſtanding by letters, which *Agrippa* wrote purpoſely to him againſt *Herod*, although his ſiſters husband, that he had prepared 70000 armes to joyne with the Parthian King *Artabanus*, and that he had before conſpired with *Sejanus* againſt *Tiberius*, he gave his Tetrarchy to *Agrippa* and all his treaſures, and then baniſhed him into *France*, whether *Herodias*, who was offered more favour for her brother *Agrippaes* ſake, accompanyed him, ſo partaking of his miſery. Before this time *Herod*, as his father *Herod* formerly, had ſought with great coſt and bounty in entertaining *Caius* and *Artabanus* together upon a peace concluded between them, to inſinuate into his favour, but the juſt judgement of God would not ſuffer him to enjoy it, but thus to be rejected and contemned, as he had contemned our Lord Jeſus. *Philip* his brother, whoſe wife *Herodias* had marryed, as hee lived alwayes in peace, ſo hee dyed, when he had continued 37 years Tetrarch of *Trachonitis*, &c. and was honourably buried. Hee uſed to goe in progreſſe with a few men, having a chaire alwayes carryed after him, and if any man upon the way came to him to complain, he ſtayed, and there his chaire being ſet, heard the cauſe and judged it, he dyed, *Anno Domini* 37.

Ioſeph.l.18.c.6.

A pattern for Princes.

Touching *Agrippa*, to whom his Tetrarchy was given, and that of *Trachonitis* alſo, by *Funccius* called *Herod Agrippa*. Hee was ſonne to *Bernice*, neere to *Herod* the Great, for ſhee was his ſiſter *Salome* her daughter, and bare *Agrippa* to *Ariſtobulus*. He living at *Rome* after his mothers deceaſe, in the time of *Tiberius* was ſo prodigall in his expences to get favour with *Druſus* the Emperours ſonne, that hee ſoon brought himſelfe to poverty. Then *Druſus* dying, as hath been ſayd, and all his friends forbidden to come at the Emperours Court, becauſe, he thought, that the ſight of any of them would renew his griefe for his ſonnes death. *Agrippa* was neceſſarily inforced ſomtime to live poorly, but his wife making meanes to *Herodias*, ſhee moved her husband *Herod*, and ſo he was made Governour of *Tiberias*, and had maintenance given him. But when hee ſaw that *Herod* did this for him with much pride, caſting in his teeth this his beneficence, he left *Tiberius* to goe to *Rome* again, borrowing much money to inable him ſo to doe, and comming neere the Iſland *Capreas*, where *Tiberius* lived, leave being firſt obtained, hee came, and was welcome to him. But within a few dayes hearing that hee came from *Judaea*, greatly indebted to elude his creditours, hee was angry, and about to put him from him. He therefore borrowing money of *Antonia*, mother to *Germanicus*, and grandmother to *Caius*, payd his debts, and ſo the Emperour was pacified towards him. And into ſuch favour he grew, that he made him tutour to *Caius*, whereby he came to be greatly beloved by him alſo. But *Eutychus* ſervant to *Agrippa*, and his Coachman hearing him once ſay, I would that the old man were dead, that thou ô *Caius*, who art more worthy mighteſt come to the Empire, purpoſed to tell this to the Emperour, but going to the Court and declaring his end, *viz.* to diſcover ſomwhat to the Emperour, hee was taken and impriſoned long before hee could be heard, for this was *Tiberius* his manner towards ſuch, as came to complain of any thing to him. At length *Agrippa* not ſuſpecting, that hee would ſay any thing againſt him, procured liberty unto him, by the great importunity of *Antonia*, that he might be heard. But ſo ſoon as he was heard, *Agrippa* was ſent bound to priſon, and there continued five or ſix moneths, and then *Tiberius* dying, *Caius* ſoon delivered him, and honoured him with a Crown of gold, and made him Tetrarch of that Tetrachy which belonged to *Philip*, who dying without

out iſſue, it was committed to a *Roman* Governour, but now given to *Agrippa*, and the Tetrarchy of *Abilene*, which *Liſanias* had, who was now dead alſo, and he made him a King, and when *Herodias*, the Wife of *Herod Antipas* envying him for this ſought to have her husband equally advanced, his Tetrarchy of *Galilee* being taken from him, as hath bin ſhewed; that was alſo given unto *Agrippa*. Touching *Caius Caligula*, the ſon of *Germanicus*, he came to the Empire with the liking and good will of all the people, by reaſon of his fathers vertues, which made him to be in high eſtimation: for they hoped that he would be like unto him. But when he was Emperour, although he were well diſpoſed before, he was ſo changed, as if he had never been that man. For he was moſt intemperate day and night, not ſleeping above three houres in a night, but following the pot, moſt libidinous defiling his own three ſiſters, and then baniſhing them, and moſt cruell and proud, inſomuch that he would have his Image ſet up in every Countrey, and worſhiped as a god. *Joſephus* ſayth, that he ruled well a yeare and more, but then fell thus fowly. He firſt ſhewed his cruelty againſt *Tiberius* his brother, grandchild to old *Tiberius*, in murthering him, whom the dying Emperour, who out of meere grace adopted him, moſt earneſtly commended to his brotherly love, deſiring that only thing of him, to uſe him lovingly as a brother. Then he ſent his Image to be ſet up in the Temple at *Jeruſalem*, and the Jews withſtanding it, he ſent *Petronius* to be Preſident there, and with his Army to ſlay all the Jews, who made reſiſtance. The Jews hearing this lay down before him, offering their throats to be cut, and would none of them doe any husbandry worke for 40 dayes together, although then it were ſowing time. Whereat *Petronius* was ſo moved with compaſſion, that he wrote to *Caius*, though to the hazard of his own life to beſeech him to revoke his Decree, and ſo willed the Iews to goe about their husbandry buſineſſe, and promiſed to doe nothing about the Image ſetting up, till he heard anſwer from *Caius*. Now it was noted, as a ſigne of Gods good liking of this, that there fell immediately a gracious rain to make the ground fitter for tillage. And when *Petronius* his letters came to *Caius*, *Agrippa* was feaſting him in ſuch ſumptuous manner, that he offered to grant him whatſoever he would aske, and when he through modeſty refuſed to aske any thing, becauſe he was ſo much bound to him, for his bounty already extended towards him, he would not ceaſe preſſing him to aske ſomthing, vowing to performe it, whatſoever it ſhould be, till that he asked the reverſing of the Decree of ſetting up his Image in the Temple at *Jeruſalem*: *Caius* hearing him aske that, was much troubled, but becauſe he had ſworne, he granted it, yet within a ſhort time hearing by ſome that came from *Jeruſalem*, how ſtiff and ſtout the Iews were, he was inraged againſt *Petronius*, and wrote to him to kill himſelfe, but before that letter came to his hands *Caius* dyed, and the news thereof came unto him, whereby that miſchiefe was prevented. *Caius* dyed by the hands of *Cheraus* and *Sabinius* by the counſell of the Senat, as he came from the Circean playes, when he had reigned three years, ten moneths, and eight dayes, and becauſe it was feared, that if his wife and daughter ſhould live ſtill, they would be revenged for his death, they were forthwith ſlain alſo. Then the Senat conſulted to have no more Emperours, but Conſuls to govern again as of old, but the Souldiers loving the liberality of the Emperours, ſet up *Claudius*, the Uncle of *Caius*, an honeſt and quiet man, for Emperour. And now *Agrippa* dealt politickly to raiſe himſelfe yet higher, for talking with the Senatours he offered to goe in their names to *Claudius*, to pray him quietly to lay down the Empire, for feare of further danger, and this by their conſent he did, but when he ſpake thus openly to him, he whiſpered in his eare by and by, that he ſhould not lay it down, telling him, that moſt of the Senatours were for him, whereby *Claudius* being animated, refuſed to lay it down, and *Agrippa* returning to the Senate told them how ſtrong he was by reaſon of the Souldiers, and therefore to avoyd further danger, perſwaded them to eſtabliſh him Emperour. Hereupon they conſented, and ſo *Claudius* was Emperour by conſent of all, who a little before, fearing leſt all the race of *Tiberius Caſar* ſhould be cut off, hid himſelfe in an old brick wall, but was drawn forth by the Souldiers and thus advanced. And to *Agrippa* for a reward he gave the Tetrarchy of *Judæa*, ſo that now he

Ioſephus lib.18. de Bel.c.11.

Nauclerus.

A cunning Politician.

Ioſephus tels this ſtory in a different manner, *lib.2.c.10.*

Anno 43.

was King of all foure. And at the beginning of his Empire, ſaving that hee cut off ſome Senatours, which had conſpired the death of *Caius*, hee carryed himſelfe graciouſly towards all men, releaſing out of priſon ſuch as *Caius* had impriſoned, and remitting Tributes to the Trojans, and reducing exiles home who had been by *Caius* baniſhed.

Anno 44.

About this time, *viz.* *Anno* 44, the twelve Apoſtles diſperſed themſelves into all parts, preaching the Goſpel, and *James* went into *Spain*, but when he could doe no good there, he returned to *Judaa*, ſeeking to convert men there. But *Abiathar* being High-prieſt ſtirred up the people againſt him, and *Herod Agrippa* the King, to pleaſure the Jews cut him off. and layd hold upon *Peter*, thinking to doe the like to him: but hee was by the Lord prevented, *Peter* being miraculouſly delivered, and he ſuddenly ſmitten by the Angel of God, when he was by the people moſt honoured. *Joſephus* ſayth, that immediately after his Oration an Owle appeared unto him as a ſigne of death, whereupon he ſayd, *Behold, your God muſt dye*, and being tormented five dayes, with worms eating his guts aſunder, he dyed, when he had reigned ſeven years, almoſt foure in the time of *Caius*, and three of *Claudius*. His ſon *Agrippa* being very young, was not thought fit to have the Kingdom committed unto him, wherefore a Roman Governour was again ſet over it, called *Cuſpius Cadus*. Yet *Agrippa* the ſon was 17 years old, and he left alſo three daughters, whereof *Bernice* was one, who was married to *Herod* her Uncle, King of *Calcides*, at 16 years of age, and *Druſilla* another. But the ſame *Joſephus, de bel. l.* 2. 10 as forgetting himſelfe ſayth, that *Claudius* reducing the Kingdom of *Agrippa* into a Province, made *Ceſtius Felix* Preſident there, which is the more probable, becauſe of *Feſtus*, mention is made in the Booke of the *Acts*. After *Feſtus*, *Cumanus* was made Preſident, one only *Alexander* comming between, and *Herod* of *Calcide* being dead, *Claudius* made young *Agrippa* King there. In *Cumanus* his time, *Anno Domini* 49, at a feſtivall time of the Jews, Gods judgements began to worke to the deſtruction of many of them thus. The Roman Souldiers ſtanding armed in a gallery, when they ſaw the Jews come thick to the Temple, one of them put down his breeches, turning his buttocks towards them, and ſpeaking to them accordingly, hereupon the Jews were provoked and threw ſtones at the Romans, and preſſing towards *Cumanus* would have that Souldier puniſhed, *Cumanus* ſeeing this, ſent for more Souldiers, who came & then the Jews fearing, ran away, thronging one another with ſuch violence, that 10000 of them periſhed by this means. And immediately after, a Jew being ſlain by ſome of *Samaria*, a great multitude of the Jews went againſt the Samaritans to be revenged. Their principall men ſought to ſlay them, and complained to *Cumanus*, who neglecting to doe juſtice, they did many outrages, and ſuffered many. But at length the chief of them complained to *Quadratus* Preſident of *Syria*, who came and did them juſtice, but hanged many of the Jews, and ſent their ringleaders to *Rome*, and *Cumanus* to give account for himſelfe, who was by *Claudius* baniſhed, and *Celer* a Tribune was ſent back to the Jews to be drawn through the City and hanged, and three of the chiefe ſtirrers in *Samaria* were puniſhed with death at *Rome*. Then *Felix* was made Preſident of *Judaa*, and *Agrippa* his Dominion was encreaſed by adding that, which *Fœlix* governed before, unto it. The Apoſtle *Peter*, having after the paſſion of our Lord, founded and confirmed the Churches in *Aſia* foure years, and ſitten Biſhop in *Antioch* ſeven years, came to *Rome*, *Anno* 4 of *Claudius*, to which City *Simon Magus* had come before and deceived the people, inſomuch, that they honoured him as a god, and an Altar was ſet up to him there, with this inſcription, *Simoni ſancto Deo.* But when *Peter* came to *Rome*, *Simon* was ſoon by him confounded and periſhed, and *Peter* ſate Biſhop there 25 yeers, as many Hiſtorians write. *Anno* 14 of *Claudius*, he waxing old prepared for his departure by making his Will, but before it was ſigned, his wife *Agrippina* fearing leaſt *Germanicus*, whom he had by another wife, ſhould be made Emperour, poyſoned him, but concealing his death a while, ſhe with her conſorts made her ſon *Nero* Emperor: now *Agrippina* was ſiſter to *Caligula*, & daughter to *Germanicus*, *Claudius* his brother and *Nero* was before this married to *Octavia*, daughter to *Claudius* by another wife. *Claudius* dyed being aged 64, his

Acts 12.

Ioſephus Antiq. lib. 19 *c.* 7. the words of *Agrippa.* *En ego veſtra appellatione Deus vitam relinquere cogor, fatali neceſsitate coarguente veſtrum mendacium, & quem immortalem ſalutaſtis ad mortem rapior.* *Ioſephus lib.* 2. *de Bel. c.* 11.

Nauclerus.

Anno Dom. 56.

vices were, that hee was wonderſully given to wine and women, changing his wives often. *Nero* being Emperour, carryed himſelfe very modeſtly five years, being courteous to all men, very ſtudious, remitting tribute, and ſo averſe from cruelty, that when he was to ſigne a Warrant, for the execution of any man, hee uſed to ſay, he wiſhed, that hee knew no letters: but afterwards hee proved a Monſter for all manner of vice, exceeding his Uncle *Caligula*, whoſe ſiſters ſonne he was. He ſpared neyther mother nor ſiſter from defilement or death. He was but 17 when he began, and was ruled till he came of full age, by his mother and *Seneca*, a moſt wiſe and honeſt man his Tutor, and *Burrus* another of like wiſdome and gravity, who together with *Seneca*, ordered all things, but ſoone after he came to rule without guides, he ſhewed how vile his nature was. In his ſecond yeare, *Paul* the Apoſtle was ſent by *Feſtus* to *Rome*, from whence he being after two years releaſed, went forth again preaching the Goſpel. The Jews in the mean ſeaſon were through Gods juſt judgement, diverſly moleſted and waſted, ſomtime by robbers divers years together, then they being ſuppreſſed by ſuch as were called *Sicarii* from *Sica* a ſhort ſword, which they did weare under their garments, being long, and ſecretly killing many at noon day, and their ſword being ſoon put again, paſſing away unknown. Then by a pretended Prophet, an Egyptian, who drew together 30000 of them, and going towards *Ieruſalem*, they were ſoone put to flight by the Preſident there, and diſperſed. Moreover, by robbers again, and a Sect that would deſtroy all thoſe Jews that obeyed the Romans, and laſtly, by the Syrians and Jews fighting againſt one another, for a City built ſomtime by *Herod*, either part challenging it to belong to them. There was alſo, ſayth *Nauclerus*, a contention about a wall built by the Jews, after that *Agrippa* being increaſed in dominion by *Nero*, had built a Palace neere the Temple, from whence he might ſee into the Temple, and what was done there, for the Iews ſtomacking this, ſet up a wall ſo high that nothing could be ſeen, but by *Agrippa* and *Feſtus* then Governours, they were commanded to pull it down again. Of this they deſired that *Nero* might be judge, and ſending to *Rome* obteined that it ſhould ſtand ſtill, by means of a wiſe of his that favoured the Iewiſh Religion, called *Pompeia*, whom he had taken, putting away his wife *Octavia*. But greater miſeries after this came upon the Iews, for *Albinus* ſucceeded *Feſtus* in the government of *Iudea*, offered many indignities to them, wherewith they being provoked, ſomtimes tumultuated, and were many of them ſlain and ſpoyled of their goods, and when *Albinus* his time was out, and *Florus* ſucceeded in the government, their caſe yet grew worſe and worſe. For whereas *Albinus* had preyed upon particular perſons, *Florus* impoveriſhed whole Cities by his rapacity, ſo that many forſooke the Countrey, and at a feſtivall time *Ceſtius Gallus*, the Preſident of *Syria* came to *Ieruſalem*, they being then 300000 together, deſired him to eaſe them of *Florus*, that peſt of the Common-wealth, but reaped nothing but deriſion, their miſeries ſtil continuing. At length a great quarrel aroſe in *Cæſarea* by reaſon of a great indignity done unto them before their Synagogue. For ſome of the *Cæſareans* ſet a Samian veſſell there, and in it ſacrificed birds, whereat the Iews were much provoked, & there was a bickering betwixt them & the Cæſareans, till that *Iucundus* comming with his men (who had bin left to keep peace when *Florus* went away purpoſely to *Sebaſte* to give them an opportunity to tumultuate, cauſed the veſſell to be taken away, & then there was ſome quiet; yet *Florus* had received 8 talents of the Iews gift there to ſhew them favour a little before in prohibiting certain buildings of taverns neer their Synagogue, but he ſo ſoon as he had the money, doing nothing for them went away to *Sebaſte*, and this trouble aroſe, and although for a time *Iucundus* had pacified both ſides, yet they of *Cæſarea* renewed their malicious device, whereupon many of the Iews thinking their Synagogue to be polluted, hereby went away from thence, taking the Books of the Law with them to *Narbata* being 60 furlongs of, and ſome of the chief went to *Sebaſte* to complain to *Florus*. But he inſtead of helping them, or doing them any good for the money which they had given him, reproved them for carrying away the Books of the Law, and put them in priſon. When the news hereof came to *Ieruſalem* the Iews there were mightily inraged &; ſpake diſgracefully of *Florus*, wherefore he with his horſe and

Suetonius.

A changling.

Ioſeph.l.2.c.12.

Nauclerus.

Ioſeph.l.2.de bello,c.12,13.

foot went to *Jeruſalem*, and when they fearing ſent to pacifie him, he by horſemen, whom he ſent before, beat them into the City, not ſuffering them to come at him, and then entring the City went to take 17 Talents out of the Temple, and the people making ſome reſiſtance, were ſlain to the number of 600 and upwards, and of their Nobles many being brought before *Florus*, were firſt whipped and then hanged, a thing, ſayth *Joſephus*, never done before, no, not in *Rome*, to any man that was *ordinis equeſtris*, as theſe were, a juſt reward for their whipping of our Lord, and thus much bloudſhed for his bloud. And this was in the twelfth yeare of *Nero*, and was the beginning of *Jeruſalems* deſtruction by *Veſpaſian*, which, followed within a ſhort time after.

But before I ſpeak of it, to return to *Nero*, after whoſe time that deſtruction hapned, he was ſo wicked, that he meditated, how to do miſchief, amongſt others, to recite only two or three. He cauſed ſecretly *Rome* to be ſet on fire at divers places at once, and ſtanding in his Palace rejoyced to ſee the flames aſcending. But he imputed it to the Chriſtians, and thereupon began an hot perſecutiou againſt them, in which both *Peter* and *Paul* ſuffered at *Rome*. And there being two men of greateſt note, who had governed in his minority under his mother *Burrus* and *Seneca*, he found means ſoon to have *Burrus* poyſoned; and *Seneca* a pattern of wiſdom and all morall vertue, betwixt whom and *Paul* the Apoſtle had been much familiarity, he was ſtirred againſt by *Pompeia* his new Wife, and *Tigilinus* a new favourite, who came in the room of *Afranius Burrus*. *Seneca* ſeeing this thought to withdraw himſelf from employment, and ſo from all occaſion of diſtaſte in the Emperour, that he might be out of danger, and live the reſt of his days and dye quietly. And to this end hee went to *Nero* thanking him firſt for all his favours towards him, and promoting him to that height of honour, and beſtowing ſuch large revenues upon him, then offering to reſtore all the lands given him to the Emperour again, and craving leave in regard of his age now to go and live upon his own privatly in *Campania*. To this *Nero* immediatly anſwered, that hee had done no more for him then he deſerved, and that hee did him wrong to offer ſuch reſtitution, whereby, if he ſhould accept of it, he ſhould be brought into diſgrace amongſt all men, who would ſay, that hee took from his beſt friend his lands and revenues. Wherefore hee encouraged him to go on to aſſiſt him with his counſell, promiſing that his favour ſhould always be alike towards him, and ſo hee embraced and kiſſed him. But hee notwithſtanding came little after this to the Court, but went home to his houſe in *Campania*, there living in private three years. But all this time his enemyes ceaſſed not to traduce him to *Nero*, ſaying, that hee might ſee, how little love he bare to the Emperour, by his keeping ſo long away from him. And then a conſpiracy hapning to be againſt *Nero* by *Piſo*, *Natalis* his friend was taken and put upon the Rack, who confeſſed *Piſo* to be chief conſpiratour, and that *Seneca* was one; hereupon *Nero* ſent to examine *Seneca*, and then to denounce death unto him; but becauſe he had been his Tutour, he bade him chooſe what kinde of death he would. Hereat his wife and friends ſtood all amazed and ſtricken with griefe, but he being undaunted, comforted them. His wife yet refuſed to be comforted, and would dye with him by the ſame kinde of death, which was by bleeding, and although he earneſtly ſought to diſſwade her, he could not, ſo they both were let bloud, and yet he being dead, and ſhee ſurviving, ſhee was content to have her wounds bound up, and ſo her life was ſaved, but within a while after ſhe dyed. The Senate then being weary of ſuch a Monſter, decreed that *Nero* was an enemy to the Common-wealth, and ſhould dye, which hee hearing fled out of the City, only foure accompanying him, and when ſome followed to kill him, he with his ſword ſlue himſelfe, when he had reigned 14 years,

Anno Dom. 70.

and ſo there was an end of the race of the *Cæſars* and their family, no more of them ſucceeding in the Empire, and this was two years after *Seneca* his death, and many more cut off after him. Before this, *James* Biſhop of *Jeruſalem* being commanded by *Ananus*, the High-prieſt to renounce Chriſt Jeſus, and denying ſo to doe, was ſet upon a pin of the Temple, and thence caſt down, yet he ſtill living. prayed God to forgive them, and then being ſtricken on the head with a Fullers club, he dyed, *Anno* 63, for which he being ſo godly a man, it was thought by the Jews themſelves, that God brought that great deſtruction upon *Jeruſalem* by *Titus* and *Veſpaſian, anno* 33. Betwixt *Nero* and *Veſpaſian* there were three Emperours in two yeares, *Galba*, *Otho*, and *Vitellius*. *Galba* choſen by the Souldiers in *Spain* and *France*, was for his covetouſneſſe and ſloth ſlain within ſeven moneths after by *Otho*, who had been a familiar friend of *Nero*, *Otho* within foure moneths was overcome by *Vitellius*, whom the forces in *Germany* made Emperour and ſlue himſelfe. *Vitellius* a very bellygod continued but eight moneths, and then *Veſpaſian* being made Emperour, he was taken and drag'd through the City with his face upwards, and then ſlain and caſt into *Tyber*. *Veſpaſian* taking the Empire by much intreaty upon him, for hee rather declined it as a burthen, had a ſonne called *Titus* then in *Judæa*, from whence alſo he came to *Rome* to receive the Empire. For there being great tumults in *Judæa*, by meanes of *Florus*, *Ceſtius Gallus* then Preſident of *Syria*, came with his Army to appeaſe the tumults, and King *Agrippa* with him, but being beaten back by the ſeditious Jews with great ſlaughter on both ſides, he ſent to *Nero* to ſignifie this great rebellion. Then *Veſpaſian* with his ſonne *Titus* was ſent, and great forces were gathered, and many places aſſaulted and taken, and *Jeruſalem* aſſaulted alſo, and the people greatly waſted by diviſions within. At what time *Veſpaſian* hearing of *Neroes* death, pauſed for a time, whilſt *Galba*, *Otho*, and *Vitellius* had run their race. Then he being choſen Emperour went to *Rome*, and left his ſon *Titus* in *Judæa* as Generall of the Army. Now in the tumults hitherto it is infinite to recount the deſtructions of the Jews, at *Ceſarea*, *Ptolemais*, *Johannes*, *Galilee*, &c. who ſo pleaſeth, may reade of them in *Joſephus*. There were alſo diviſions in the City, *Eleazarus* againſt *Jonathan*, and *Simon* without with 40000 men againſt them both. But he being let in by one part, made the confuſion greater, becauſe he ſtood upon the magnifying of himſelfe above all. Then the old men and women made great lamentation, and thought long for the comming of the Romans again, as thinking themſelves now in a worſe caſe then if the Romans ſhould come againſt the City. For great murthers were daily committed, and many outrages done, ſo that it could not goe worſe with them then if the City were full of moſt barbarous enemies. *Titus* then advanced with his Army from *Ceſarea*, but when he was within 30 furlongs of *Jeruſalem*, he cauſing his Army there to ſtay, went before towards *Ieruſalem* to ſee, whether for fear the Jews would not now ſeeke to him for peace, and he went attended only with 600 horſemen. The Jews inſtead of comming out to parle about peace, came forth in great multitudes about him and his men to deſtroy them, ſo that *Titus* was in great danger, and was conſtrained to make his way through them with his ſword, eſcaping the many darts that were thrown at him, more by a ſingular providence of God, then otherwiſe, for he was unarmed, and yet paſſed away to his Army without wound, two of his men only being ſlain. Then he brought up all his Army, but the divided Jews now agreeing together went out and fought furiouſly againſt the Romans, ſo that they made them to feare, and to begin to run away, till that *Titus* incouraging them, and comming to their helpe, turned again the courſe of the battell, killing many and putting all the reſt to flight. Then the Romans fell to working, to make a wall for their defence againſt ſudden incurſions of the Jews. But the Jews came fiercely upon them again, and then *Titus* the ſecond time eſcaped narrowly a great danger, and beat the Jews away again. After this, Mounts were in divers places caſt up about the City, and theſe were again by the Jews undermined, and fire being put to, burnt. Then more were erected, and the outward wall battered and won, and after that the ſecond. But before this, *Titus* requiring it, *Ioſephus* whom he had with him, being taken at *Iotopata*, made an Oration to the Jews to yield and ſave their City, but they did nothing but revile him, and many bloudy skirmiſhes comming between, he exhorted them again, but all in vain. Then with great difficulty the third wall was won in that part next the Temple, and *Titus* exhorted them to ſave their Temple, profeſſing how unwilling he was to deſtroy it. But they fought againſt the Romans ſo fiercely from thence, that he was forced at length to put fire to part of it, and much being burnt, he cauſed the fire to be quenched again, being willing to ſave the reſt, but the fight continuing, the

ſouldiers ſet fire to it, and ſo all was burnt down. Then they ſought ſtill againſt the *Romans* in the City, till that was deſtroyed alſo, the Temple, *Auguſt* 10, and the City in *September*, *anno* 2 of *Veſpaſian*, for which *Veſpaſian* and *Titus* his ſon *Anno Dom. 72.* afterwards held a glorious triumph at *Rome*, *Johannes* and *Simon* the two chiefe Captains of the *Jews* being reſerved for it. During the time of this war 1100000 of the *Jews* periſhed, ſayth *Joſephus*, and 90000 were taken and ſold into divers parts, yet *Titus* commanded, that none ſhould be ſlain, but ſuch as were in arms when the City was taken. Thus both the bloud of Chriſt was revenged upon the *Iews* which they called for upon them and their children, and that came upon their Temple, which he foretold, not one ſtone being left upon another, their own obſtinacy and not the *Romans* cruelty, through Gods juſt judgment bringing this upon them. And it is remarkable, how that all Chriſtians were by divine admonition before this gone out of the City to *Pella*, and preſerved from periſhing together with them. Thus I have drawn down the Hiſtory of the Church of God, interlaced with ſome others of the World, with whom the *Iews* had to doe, and without the knowledge of which, this cannot be well underſtood, not only to the time of the Paſſion of our bleſſed Saviour, but alſo to the time of their extirpation, that were his betrayers and murderers, and of their Countrey, City and poſterity for the further confirmation of Chriſtian people, in their believing, that he whom they ſo ſpitefully ſlue was the dearly beloved Son of God, and therefore God ceaſſed not ever after that to lay heavy judgements upon them from time to time, till they were thus conſumed, in their own Countrey and in other Countries, whereſoever they became. For before, although they lived under the *Romans*, yet they were by them honourably uſed as confederates, and had divers favours done them. Yea, after that upon their own deſire, *Archelaus*, the ſonne of *Herod* the Great being baniſht, *Iudæa* was made a Province. But after they were vilified, derided, and indignly uſed in all places, and could never recover their credit any more, and more of them in a ſhorter time were deſtroyed then ever before. And now the prophecie of *Daniel* touching the Meſſiah ſlain, and the judgement following thereupon, appears to be fulfilled, where he ſayth, *He ſhall deſtroy the City* *Dan.9.2.* *and the holy place, and the people, and the end of it ſhall be with a flood*, that is, not of water, but fire burning down al things. I have alſo in great brevity given the Reader a taſte of the State of the great Monarchy of the World then ruling, being of much avail to be known, becauſe hereby eſpecially God executed his wrath againſt the *Iews*, as formerly by the Monarchy of *Aſſyria* and *Babylon*, great varieties occurring herein, being full of delight and profit to the diſcreet Reader. Now to God only, the Father, Son, and Holy Ghoſt, who hath ſtrengthened me to perfect this
great Work, extending from the beginning of the World to the foreſayd
fatall downfall of *Ieruſalem*, through 4034 years, be all
honour, prayſe and glory for ever and
ever, AMEN.

FINIS.

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A COMMENTARY
Upon the Holy VVritings of
Job, David, and Salomon:

THAT IS,
Theſe Five, *Job*, *Pſalmes*, *Proverbs*, *Eccleſiaſtes*,
and the *Song* of *Songs*.

BEING
Part of thoſe which by the Antients were called
HAGIOGRAPHA.

WHEREIN
The diverſe Tranſlations, and Expoſitions, both
Literall and Myſticall, of all the moſt famous Commentators, both Ancient and Modern,
are propounded, examined, and cenſured:
And the Texts from the Originall much Illuſtrated.

For the ſingular benefit of all that bee ſtudious
of the Holy Scriptures.

By JOHN MAYER *Doctor in Divinity.*

MATTH. 13. 44.
Παλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ· ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
The Kingdome of Heaven is like Treaſure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that hee hath, and buyeth that field.

LONDON,
Printed for *Robert Ibbitſon* and *Thomas Roycroſt.*
MDCLIII.

~~Pp 7 19~~

29. 4. 20

ROBERTUS METCALFE
S. T. D.
Vir pius, doctus, integerrimus,
Beverlææ in Brigantibus ortus,
Hujus Collegii quondam Socius:

Indè
Linguæ Sanctæ Profeſſor publicus:
Tandem
Collegii *Trinitatis* Promagiſter:

Bibliothecæ huic inſtruendæ
Centum libras Teſtamento reliquit,
quibus empti, Hic & Alii.
Anno Dom. 1653.

Collegium Sancti Iohannis Evangelistæ
in Academia Cantabrigiensi 1700

The Epiſtle Dedicatory.

To the moſt Excellent the Theophili *of the Nobility and Gentry of* England.

IT was the complaint of *Jeremiah* the Prophet of old, under the Law, that when hee had gone through the ſtreets of *Jeruſalem* to ſeek out one godly man, and found none, he came to the great ones, but neither did he finde any amongſt them, but that they all had caſt off the yoke, and broken the bands. And the Apoſtle *Paul* in the time of the Goſpel ſaith, *Not many wiſe, not many great, or mighty, not many noble are called.* If it were with the preſent noble, wiſe, and great ones of *England*, as of old, my dedication of this Booke would prove a nullity. But under the Goſpel, it is not ſaid none, but few ſuch are called, wherefore *Luke* could now finde out a moſt excellent *Theophilus* to dedicate his Goſpel, and Acts of the Apoſtles unto, and the Apoſtle *John*, an elect Lady, and her children, to write his ſecond Epiſtle unto; and I doubt not but in theſe laſt and worſt dayes there be ſome ſuch, to whom both my work and dedication will be acceptable, that is, true lovers of God, and of his things, as the word *Theophili* ſignifieth: and my deſires are, that theſe my poor labours may be a means to increaſe the number of them, which I doubt not by Gods bleſſing, but they will, if with the great Steward of *Candaces*, the Queen of *Ethiopia*, they would bee pleaſed at all ſpare times to be reading the holy Scriptures, and take up *Philip* by Gods providence brought unto them, to interpret all things therein contained, yea the moſt obſcure, and hard to bee underſtood, whereof St. *Peter* ſaith, there be many by ſome for want of doing thus, perverted to their owne damnation, that is, by ſuch as being private perſons, preſume, to give the ſenſe of their owne heads, contrary to that which they are ſpecially warned by him to take notice of, that no Scripture is of private interpretation. And why ſhould not all Noble-men, and Gentlemen, Ladies, and Gentlewomen be pleaſed to doe thus, ſeeing there are none ſo great, but if they could, they would be greater, and more honourable? and to attaine to this, the onely way is to ſearch the Scriptures, for which the Spirit of God giveth this teſtimony to the *Bereans*, that they were more Noble, then thoſe of *Theſſalonica*. And to ſpeak truly, be ye never ſo great in this world, til ye come this way to be innobled, although ye be here called honorable, or worſhipful, yet ye

Ier.5.2,3,4,5.

1 Cor.1.26.

Luke 1.3.
Act.1.1.

Act.8.

2 Pet.3.16.

2 Pet.1.20.

Act.17.11.

are not ſo much as truely free, but in bondage, according to that of
Ioh.8.33,34. our Lord, when the Jewes ſaid unto him, *We be Abrahams ſeed, and were never in bondage to any man, he that committeth ſinne, is the ſervant of ſinne, but if ye continue in my word, ye are my Diſciples, and yee ſhall know the truth, and the truth ſhall make you free.* And what man or woman living is there, that is not a ſinner? and if a ſinner, a bondman till he be made free, and this freedome is not attained, but by abiding in the word, and abiding ſo, as to know the truth therein contained, and this is not obvious to every ſpectatour, that doth onely now and then look upon it, and read, and heare it of courſe, for it
Matth. 13. 44. is as a treaſure hid in a field, and lying deep within the ground, which cannot be found and gotten, but by much ſeeking and labouring.
Prov.2.3. *If thou ſeekeſt for knowledge therefore,* ſaith *Salomon, as for ſilver, and ſearcheſt for her, as for hid treaſure, then thou ſhalt underſtand, &c.* And agreeable to this, ſpeaketh
August. *Auguſtine,* ſaying, *Deus ſub figuris & obſcuris veritatem ſuam occultavit ut à laboroſis tantum, non ab otioſis reperiatur.* And thus the excellency of his truth is intimated, becauſe we count that vile and baſe, ſaith
Caſsiodor. *Caſsiodor,* that comes to us with eaſe, but that excellent, which is not without great difficulty attained.

But to returne againe to the freedome, of which I ſpake before, to ſtir up all you great ones to affect it, as the *Theophilus*-Nobility and Gentry doe. Hear ſome notable paſſages out of that noble Tu-
Senecn. tor of *Nero* the Emperour, who was no profeſſed Chriſtian, but a heathen Roman.

Many men, ſaith he, are fools, that flye ſervile food, & ſervile cloaths, but not ſervile manners, for ſuch may truly be called fools, who affect the reputation of nobility, but the true Nobility, which ſtands in good manners, they affect not, nor labour after. Again, if thou ſeeſt a Noble, or Gentleman praiſe thy parents, if rich, thy fortune, if fair, ſtay but a while, and thou ſhalt be neither of them all, *viz.* when death comes. But if thou beeſt indued with good manners, this makes thee praiſe-worthy indeed.

Laſtly, He that hath no nobility, but from his parents, hath no cauſe to glory therein, whether they were good or evill; if they were good, true is the ſaying of the Philoſopher, Nobility periſheth in him, which is in the beginning onely; but if evill, what joy can he have hereof, being now a firebrand in hell. It is better to come of poor parents that are now in heaven, then of rich in hell.

Now for further information, that ye may know when wee are truly noble, bee pleaſed to take notice, that this ſtands in three things, and ſheweth it ſelfe in three ſigns. The three things wherein it ſtandeth, is firſt to be wiſe in point of Government. 2. To keep fidelity to God, as they would have their tenants and ſervants doe to them. 3. To humble themſelves to God, and to give him all due obedience, as they would have their ſervants and inferiours doe them.

1 King.3. Touching the firſt, it was the prayer of *Salomon*, wherewith God was ſo well pleaſed, that he might be indued with wiſdome to

goe in and out before the people, over whom God had ſet him, and both Kings and Judges are admoniſhed hereof by King *David*, ſaying *Be wiſe ye kings and Judges of the earth*, and ſhewed how they may be Pſal. 2. ſo, *viz.* by ſerving the Lord with fear, one part of whoſe ſervice to this end is to read in his word continually, as is ſhewed *Deut.17.19.* that Kings ſhould doe, to learne to feare God, and to doe his will in all things, and beſt to governe, for want of which learning, ſome in ſundry times have brought both themſelves and people to great miſeries, whilſt they have not been intent to ſuch ſtudies, but either to increaſe their wealth and honour, or to fill themſelves with pleaſure in drinking, whoring, gaming, following ſports and pleaſures, and delicious meats: like *Sardanapalus*, whoſe poſie was, *Ede, bibe, lude, dormi, poſt mortem nulla voluptas.* And why doe any of you great and rich ones, or any others ſo, but becauſe yee thinke, that there is none other pleaſure, but what yee have the ſenſe of in this life, as it is ſaid in the Fable, that the Swine being invited amongſt other beaſts to the Lions feaſt, would not goe becauſe there were no dregs there. And it is ſaid of the Welch of old, that they thought there could be no ſuch pleaſure in heaven, becauſe there is no ſtrong drink there.

But herein ye are like unto one that hath an Ague, or a Greenſickneſſe, to whoſe taſte nothing is pleaſant, but that which is worſt and moſt hurtfull to him, who yet, if hee recovereth his health, comes to finde more pleaſure in good and wholeſome meats, and is aſhamed to think, that he loved things ſo vile and baſe before; ſo the ſoule that is ſo much affected to the vaine and ſinfull pleaſures of this life, appears hereby to be out of temper very much, but if ſhe hath once recovered her health, and be like to live eternally, ſhee abhorreth from, and is greatly aſhamed of, and grieved to thinke of ſuch pleaſures, and her feeding thereupon ſo long a time; and now all her delight is in the ſincere milke, and ſolid wholeſome meat of the word, as it was with *Job*, who profeſſed, that he eſteemed of Gods Job 23. 12. word more then of his appointed food; and *David* more then the honey-comb, or any worldly treaſures; and *Salomon* repenting, cryeth out upon his owne fooliſhneſſe and bruitiſhneſſe, whilſt hee was tranſported with carnal pleaſures under the name of *Agur*, ſaying that Prov. 30. 2. he had not then the underſtanding of a man in him: but in extolling the word now he ſaith, *Every word of God is pure*, that is pretious, and delightfull, as a cordiall to my ſoule, and againe having largely diſcourſed of all things that are eſteemed much of in this world, he concludeth that they are all vanity, and that to feare God, and keep his Commandements is the whole duty of man, which who ſo doth not, but tranſgreſſeth there-againſt, although but in his ſecret thoughts, ſhall therefore be brought to judgement: But hee Eccleſ. 12, 13. that fears God ſhall have the joy of the Spouſe in her Bridegroome Chriſt, treated of in a Propheticall and heavenly manner in his Song of Songs. And who is ſo great that may not well thinke any of theſe three worthy to be hearkned unto, and imitated, for as *David* and *Salomon*, ſo moſt probably, as I have ſhewed in my Preface upon *Job*, he was a noble King:

If then any of you will not ſo much regard what an inferior perſon ſaith, yet let that which he brings and preſents you with, from ſuch as were your ſuperiours, be accepted and thought worthy your moſt ſerious ſtudy and conſideration; and if there be any ſuſpicion that there be no ſuch joyes and pleaſures in heaven, to come, for ſuch as feare God, and love his word above all things, both to underſtand and obey it; doe but conſider, I beſeech you, what an unreaſonable thing it is to ſuſpect this: For in reaſon, if this world, which is but a kind of priſon, affords to ſuch, as have the goodly things hereof in abundance, ſo much pleaſure; of which, yee great ones cannot but be ſenſible; what pleaſures muſt the world to come needs afford, which is a moſt faire and ſpacious paradiſe? as Chriſt calleth it in that ſaying of his to the converted theif upon the croſſe, *this day ſhalt thou be with me in paradiſe*: and that this world is as a priſon, appeares by the complaint of the Apoſtle *Paul*, *Phil.*1.23. *I am ſtreightned between two, having a deſire to be diſſolved or looſed,* ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, and if to bee looſed, then whilſt he lived in this world, he counted himſelfe as it were in priſon. And here let no man ſay *Paul* indeed might well count himſelfe ſo, ſith he was a poore man, and ſo could not have ſuch pleaſure here, as noble perſons have; for he had more joy, even whilſt he lived in the midſt of his poverty, and all his afflictions, then the richeſt, and greateſt in this world, of their ſtately Houſes, faire Gardens, delicious fare, large Revenues, and goodly Apparrell, and honour amongſt men, becauſe that in his mind he was elevated above theſe things, and had Phil.3.20. his converſation in heaven, inſomuch as that he counted them all comparatively, but as droſſe and dung: and for his ſufferings he rejoyced more therein, then any one can in worldly pleaſures, becauſe Rom.5.1. that joy herein is ſoon fading; ſuch joy, never but increaſing, and James 1. 2. finally perfected: for which *James* ſaith, *Count it all joy when ye fall into divers temptations*; and of the perfection of joy following in a 2 Cor.4.17. very ſhort time *Paul* ſpeaketh, ſaying, *our light affliction, which is but for a moment, worketh unto us a farre ſurpaſſing and eternall weight of glory.*

But what doe I ſpeaking of joyes and pleaſures here to the greateſt of the Nobility and Gentry in *England*, who may now ſay as the wife of *Phineas*, when the Arke of God was taken, *Ichabod, The glory is gone from Iſrael*: But this is not come to paſſe without a providence, becauſe they were too much carryed away by theſe vanities for the moſt part, and ſet not their minds upon the treaſure before ſpoken of, to ſeek that with all earneſtneſſe: Wherefore others far inferiour to them are ſet up and they put downe. Oh that they would now therefore lay this to heart, and turne their taking pleaſure in 1 Pet.1.25. vanity, to a taking of pleaſure and delighting themſelves in the word of God, which indures for ever; and think when they are ſtirred up thus to doe, as the Spouſe in the *Canticles*, this is the voice Cant. 5. 1 of my beloved, when he had ſaid, *I have eaten my hony with my hony-comb, I have drunken my wine with my milke; eate O friends, drinke, yea, drinke abundantly (O beloved:)* So ſhall they be able (to their ſoules ſolace) to ſay, *before I was afflicted I went aſtray, but now I keep thy commandements*; and have eaten and drunke that which refreſheth us more then all the good Chear and Wine, which we formerly had: and thus their pulling downe ſhall turne to their ſetting up, and exalting more high then ever heretofore; as God dealt by *Job*.

2 The ſecond thing, wherein true Nobility ſtands, is in Fidelity to God, as you looke that your Tenants or Vaſſals ſhould duly do their fealty to you: For whoſo doth not, preferreth himſelfe before God, in that he hath indignation at them that ſweare fealty to him, and keepe it not; yet hee voweth to God and keepes it not. But what is the fidelity vowed to God? verily the vow made in baptiſme, or any vow or covenant ſince, made lawfully, ſo that whatſoever Chriſtian forſakes not the pomps and vanities of this wicked world, but followes and is led by them; as almoſt all the rich are, being ſo vaine in their Apparrell, and ſo taken with Plays and Maskes, Dancings and other Sports, may juſtly be charged for not keeping their fidelity to God; or likewiſe, he that proteſts or ſwears any thing, but performs it not. For as he that makes oath to his Soveraigne Lord and King, and afterwards breaks it, rebelling againſt him, hath tainted his blood, and is no more honourable, but a baſe Traytor; ſo he that makes oath to God, for to him in ſwearing is the hand lifted up, but breakes it, is falne from his excellency, and honour: As *Reuben* is ſaid, by his Father *Jacob*, by his preſumption againſt him to have been. And with this, as a great ſinne, and cauſe of his ruine, is *Zedekiah* charged, *2 Chron.* 36.13. He rebelled againſt *Nebuchadnezzar*, who had made him ſweare by God, that is, fidelity to him.

3 For humility towards God: It is a rule in the civill Law, that what humility a Superiour would have his Inferiours to ſhew to him, the like he ought to ſhew to his Superiours; now no man is ſo great, but God is farre his ſuperiour, therefore to him he muſt be humble, or elſe he looſeth his honour, according to that ſaying of the man of God to *Ely*, *thoſe that honor me, I will honour*; *but thoſe that deſpiſe me, ſhall be lightly eſteemed*; and from the ſame hiſtory it may be gathered, who humble not themſelves to God, *viz.* all ſuch as ſet not by his Lawes, to obſerve and doe them, in all things; and who they be, is further ſhewed in the example of *Zedekiah*, of whom it is ſaid, that *he humbled not himſelfe before* Jeremiah *the Prophet, ſpeaking from the mouth of the Lord*, that deſpiſe the inſtructions, and admonitions of Gods faithful Miniſters; as thinking themſelves too great by ſuch poore men to be directed. And *Azariah*, the ſon of *Hoſhajah*, and *Johanan* the ſon of *Chareah*, Nobles amongſt the Jewes, are expreſly charged to have beene proud, when they ſleighted the directions of *Jeremiah*. Now that every man that is greateſt and higheſt in this world, may be moved to put away this pride, and to humble himſelfe to God, as hath been ſaid; Conſider I pray you, that as there are three things that make men to humble themſelves to other men: Their Majority, Utility com-

1 Sam.2.30.

2 Chron.36.12

Ierem.43.2.

ing

Hebr. 12. 21.

ing by them, and an inevitability of puniſhment to ſuch as do not; All theſe are far more eminently in God, then in the moſt high and mighty man. For firſt, Hee is ſo great that the whole earth is ful of his glory; he is above all Men and Angels, he can doe whatſo ever he pleaſeth; and very Emperours and Monarchs are all his ſervants, as he called *Nebuchadnezzar* the great, and King *Cyrus.* And if a terror be ſtricken into a poor man, when he comes before a King ſitting in his majeſty; when God hath appeared as upon mount *Sinai*, ſuch terrour was ſtricken into the children of *Iſrael*, that they feared they ſhould dye, if he ſhould ſpeake to them any more; yea, King *Moſes* himſelfe ſaid, *I exceedingly feare and quake.*

Mal. 3.16.17.

1 Cor. 2. 9.

2 For utility or benefit coming by him, no Lord can be ſo beneficiall to the ſervant, whom he loveth moſt, or Father to his dearly beloved childe, as God to his ſervants, and children that ſerve him. The Prophet *Malachy* in his name ſaith, *A booke of remembrance was written for them that feared the Lord, and they ſhall be mine, ſaith the Lord of hoſts in that day, when I make up my Jewels, and I will ſpare them, as a man ſpareth his owne ſon that ſerveth him*: And the Apoſtle ſaith, *Eye hath not ſeen, nor eare heard, neither have entred into mans heart, the things that God hath prepared for them that love him.*

3 For inevitability of his puniſhments, let the old world be looked at for example, which was drowned by a flood, and *Sodom* and *Gomorah*, and the Kings of *Canaan*, and all the wicked Kings of *Judah* and *Iſrael*, of whom none eſcaped, but every one in his time was remarkably judged.

Rom. 1.28.

Rom. 7.25.
1 John 3. 9.

Iam. 5. 5.

1 Now for the ſignes of a perſon truly noble, The firſt is, to bee free, and not in bondage to his luſts, ſo as that he cannot maſter them, but is as one given over to them, *Unrighteouſneſſe, fornication, maliciouſneſſe, envy, murther, debate, deceit, malignity, deceitfull, proud, boaſters, &c.* For he that lives in any of theſe, or any other groſſe ſin, is not noble, but ſervile, and more ſervile then any ſlave to the Turke; becauſe in his beſt part, that is his ſoule, wherein he that ſerveth God and not ſin, as the Apoſtle ſaith of himſelfe, *In my mind I ſerve the law of God*, and *John* ſaith, *He that is borne of God ſinneth not*, that is, in his heart, but hates and abhors from all ſin; and therefore liveth righteouſly and holily, is free and noble, although a poore man or a ſervant, and is preferred before the rich by *James* his ſaying, *hath not God choſen the poor in this world rich in faith, heires of his Kingdome?*

Iſa. 32.5.

verſ. 8.

Pſal. 112. 5,9.

verſ. 2.

2 The ſecond is, Bounty towards the poor, and ſuch as deſerve well, for the Prophet ſpeaking of ſuch as are bountifull, or not, but churles, ſaith, *the vile perſon ſhall no more be called liberall, nor the churle bountifull*, that is, as the Hebrew word נדיב *nadib* ſignifieth, *Prince or Noble*: And againe, *A Prince deviſeth liberall things, and by liberall things ſhall he ſtand:* And in the Pſalmes it is ſaid of a great man, that is good, that he both lendeth and giveth to the poore, and *his horne ſhall be exalted with honour*; that is, he ſhall be made more mighty and honorable. And againe, *his ſeed ſhall be mighty upon earth.* But on the contrary ſide, that great man becomes vile, that uſeth

his might to oppreſſe others, as may be gathered by that which the Prophet further ſaith, *The vile perſon will ſpeake villany, and his heart* Eſa.32. *will worke iniquity, to empty the ſoule of the hungry, and to make the drinke of the thirſty to faile, and he deviſeth wicked devices to deſtroy the poore.* The greateſt amongſt men ſhould be, as the King of the Bees, without a ſting, to governe over others for their good, but to hurt none; if a Bee by ſtinging hath loſt her ſting, and now hath none to hurt withall, ſhe hath no praiſe therefore, for ſhe hurteth not, becauſe ſhe cannot; ſo the great one that hath had power, and hurting herewith hath loſt it, although he now doeth no harme to any, it is not praiſeworthy, becauſe he cannot; but he that hath power to hurt, and doth not, but by it doth good, ſhall be had in honour both by God and men.

3 The third is magnanimity, that is, to beare ſo noble a minde, as ever to be ſtudying how to requite goodneſſe by any ſhewed unto him according to his power, and therefore to God eſpecially, by whoſe beneficence he is what he is, as *David* did, for he ſaid, *What ſhall I render unto the Lord for all his benefits, I will take the cup of ſalvation, and praiſe his name.* And *Moſes* after commemorating the great beneficence of God towards *Iſrael*, ſaith, *And now (O Iſrael) what doth* Pſal.116.13. *the Lord require of thee, but to feare him, to love, and ſerve him with* Deut.10.12. *all thy heart*; therefore he is not a noble, but vile minded man, that ſerves not God with all diligence, who hath ſo highly advanced him. And becauſe Almſ-giving to the poore is ſo greatly by the Lord eſteemed of, as being done to his members, he ought likewiſe to Iam.1.14. ſhew his gratefull minde this way; he that doth theſe three is after the image of God, who is not temptible of evill, and governs in goodneſſe, and will let none goe unrewarded that ſerve him, and do the good that he requireth, as is ſaid *Matth.6.*

And to ſtir you great ones up the more, conſider, that every man hath moſt care of his face to keep that cleane, as the moſt conſpicuous part of the body: but yee Nobles are the head and face, as it were, of the body politick, as *Conſtantine* the Great once wrote to his mother *Helena*, the higher place we have amongſt men, the more open we are to the ſight of all men, and the eyes of all mortals, their judgements and thoughts, conſider our good or evill will, and therefore it ought not onely not to be reprehenſible, but laudable what we will. And *Bernard* to Pope *Eugenius* a great Prince in the Church then, ſaith, *Monſtroſa res eſt gradus ſummus & animus infimus, ſedes prima & vita ima, ſermo multus & fructus nullus.* And if we conſider the moſt generous of the Beaſts that we have about us, that is the moſt intelligent amongſt them to doe his Maſter ſervice, the dog, he, if right bred, will not prey upon Domeſticks, but defend them, hunting after, and deſtroying only hurtful creatures, the Fox, and the Wolfe, and ſuch like, but they the moſt ignoble deſtroy ſheep, and poultry, eſteemed of for the good uſe they have of them that be their keepers; ſo the true, noble, and Gentleman doth neither trouble nor oppreſſe the good and faithfull of the land, but defend them, and endeavours onely to root out the wicked, as *David*, did *Pſal.*101.and whoſoever of them doth otherwiſe is worſe then a Dog,yea as vile as a Wolfe or Fox, imploying his wit to do hurt.

Laſtly, yee are to other inferiour members, as armes to a body, which helpe what they can,and doe no hurt to any member thereof, for that were unnaturall.

Now if theſe my labours upon theſe Books, which are able to make a man truly wiſe, thus to doe, and conſequently to ſalvation, may finde ſo much favour, as amongſt ſome of you to bee thought worthy the daily and ſtudious peruſal; I doubt not but a bleſſed work, by Gods grace, will be wrought in your hearts to your everlaſting comfort: Which that it may be, prayeth your ſervant in the Lord,

JOHN MAYER.

A Catalogue of the Authours out of whom any thing is taken in this Comment*ary.*

Adricomius,
Gregory,
Ferus,
Calvin,
Junius,
Thomas Aquinas
Chryſoſtome,
Pineda,
Philo,
Chald.Paraph.
Genebrardus,
Tertullian,
Cyprian,
Auguſtine,
Nazianzen,
Apollonius,
Baſilius Mag.
Cajetan,
Olympiodorus,
Origen,
Hieronymus,
Iſidorus,
Carthuſianus,
Lyranus,
Athanaſius,
Philippus,
Vatablus,
Clarius,
Beda,
Dionyſius,
Rabbi Levi,
Rabbi Abraham,
Rabbi Moſes,
Pagninus,
Eugubinus,
Rabbi David,
Tigurina inter.
Septuagint,
Lippoman.Caten.
Albertus,
Ambroſius,
Plinius,
Nicetas,
Plutarchus,
Caſſiodorus,
Hugo Cardin.
Tilleman,
Theodoret,
Ælianus,
Xenophon,
Toſſarius,
Marianus,
Oſorius,
Ariſtotle,
Gloſſa Ordin.
Toſtatus,
Cyrillus,
Rabanus,
Camarenſis,
Olaus,
Philoſtratus,
Lucretius,
Euſebius,
Ainſworth.
Arnobius,
Rabbi Menahem,
Horatius,
Geneva Notes.
F.M. on Pſal.
T.W.on Pſal.
Symmachus,
Theophylact,
Donatus,
Arboreus,
Muffet,
Tullius,
Hugo Victor,
Valerius Max.
Antonius,
Aben Ezra,
Salazar,
Hilarius,
Ovidius,
Seneca,
Georgius Agricola
Irenæus,
Vincentius,
Pauſanias,
Macarius.
Clemens Alex.
Rodolphus,
Maximinus,
Sophocles,
Bernardus,
Hippocrates.
Remigius,
Fulgentius,
Heſiodus,
Galen,
Nilus,
Bonifa. Mog. Ep.
Ignatius.
Homerus,
Rabbi Ioſeph.
Aquila,
Palingenius,
Socrates,
Alanus,
Proſper.
Pelagius,
Quintilian,
Quintus Curtius,
Petrarch,
Athanaſius,
Iuvenal,
Ianſenius,
Carneades,
Polybius,
Celſus,
Dioſcorides,
Banius,
Procopius,
Solon,
Heccateus,
Lotinus,
Salonius,
Hugo Victorinus:
Albinus.
Thaumaturgus,
Schola Salerni,
Munſterus,
Bibliander,
Bonaventure,
Iuſtus Orgelitanus.

Reader, Take notice that the firſt figure ſtands for the Chapter, the ſecond for the Verſe.

Errata in Iob.

IN Prefa.read ſatisfie.5.21.*r.pabulum*23.*r.*to hold, & here and there are many words omitted, and ſome falſe printed, which any ingenious reader may by the ſenſe perceive, and correct, *ch.6.v.9.r.*my life goeth.19.*r.*avoid.9.29.*r. irritus.*12.6.*r.* he doth into.19.*r.*Jechoniah.13.18. משפט 19.4.*r.*they were not like.6.*r.qui ab.*20.10.*r.*ורנן 19.*ſeventy.*25. מרר 24.12.*r.*without 13.*r.*forced. 26.5.*r. ſanation.* 11.*r.*as the pillars of the Temple.12.*r.*רולב רמע.28.17.*r.*ſanctification.29.8.*r.*Senate.32.14.*r.*although.33.14.*r.*no difference.23.*r.*ſeventy.35.9.*r.*deſtroy,10.*r.*alleviate.15.מאך.38.3.*r.*he knew ſuch.40.13.*r.*ten.16.*r.*lick. *In Pſalmes,*18.47.*r.Abab.*19.4.שמש.24.7.doubleth, 26:12. right.33.5.34.7.*r.*anſwer. 2.3.8,16. forcible. 41.1. משבול. 42. בצה.45.1. בט 13. hypocrite.58.ארם.noble.59 אלרח 44.40.waſting 85.*r.*ſeventy.*quemcunq;In Proverbs* Preface *r.*wit.1.5.*r.*often.7.*r.*perfected,28.*r.*moveth.2.33.ללוץ7.11.*r.*hodmandod.9:17.*r.vita beata,*11.28.*r* premiſed.3.*r.Peter.*12.26.*r.gerit.*13.9.*r* living.15.27.*r.*pervert.16:22:*r:*ſlave:20:12.*r:*one whit of fire:24:*r:*it is ſaid:27:*r:*בגר; *In Eccleſiaſtes* 1:4:*r.geſtus,*6:11.*r:* ▭דברם:*r:*by: *In Canticles,*1,2.*r:*דודך,8:*r:*ſubſcribe:9:*r:* love:2:4:*r:*wine-ſeller:

The Preface to JOB.

SOME *Hebrews, and others hold, that this Booke is onely Parabolicall, and no true Hiſtory, becauſe ſuch things are herein related, as ſeem impoſſible to them to have been truely done, as that,* Job 2. 13. *That* Jobs *three Freinds ſate ſtill mourning for* Job *ſeven dayes and ſeven nights, before that he or they ſpake one word, and becauſe of the Devills appearing before God amongſt his Sons, Chap.* 1. 6. *Which ſeemeth to them to be but a made thing, and becauſe the name of* Job, *and of his Land* Uz, *are ſignificative, and it is written in verſe, and* Joſephus *maketh no mention in his Hiſtory of ſuch a man. But againſt this, and to prove that there was truly ſuch a man as* Job, *marke that paſſage, Jam.* 5. Yee have heard of the patience of Job, And Ezek. 14. *Although* Noah, Job, *and* Daniel ſtood before me; *for hereby it is implyed that if* Noah and Daniell *were true and no imaginary men, then* Job *was a man truly of that name alſo. And thus he hath been acknowledged by the Church of God in all times and ages. Moreover if it were not a true Hiſtory, it were not of that force to move others to patience in extream miſery by his example, as* James *improveth it. As for the reaſons brought to the contrary, they are of little force; for firſt, nothing is impoſſible with God, and we are not to meaſure other men, that might be extraordinarily ſtrengthned by our ſelves ordinarily. Secondly, For Satans coming together with the Sonns of God before him, I ſee not how this ſhould make againſt the truth of the Hiſtory, for the Angells here, called the Sons of God, miniſter continually unto him; and Satans coming and ſtanding, is but when by his power and appointment he is brought, that his accuſations may be heard, and he may receive commiſſions and licenſe to do any thing againſt particular men, which he cannot do, unleſs God licenſeth him ſo to do. For to imply his appearing before God to accuſe men, he is ſayd to have been caſt down from Heaven, that was the accuſer of the Brethren, and that he can do nothing without Gods licenſe againſt any creature, appeareth in that he could not enter into the Swine of the* Gadarens *without it. Thirdly, for the Argument drawn from this, that* Jobs *name is ſignificative, ſo was* Abels, *for it ſignifieth mourning, and his Parents had cauſe, according to the ſignification of his name, to mourn for his Brothers inhumane cutting of him off, and* Noah *reſt, and* Jacob *ſupplanting; and it was uſuall of old not to call children by their Fathers names, but either by way of preſage, or as at the Birth, they ſaw cauſe: For they were generally ſignificative. Fourthly, For the writing of it in verſe, or Hebrew meetre, ſo were ſome of the Pſalmes. Fiſthly,* Joſephus *propounded not to himſelf to write any thing, but what concerned the Jews, his Countreymen. For the authority of this Booke, it was never doubted of, but that it was Canonicall Scripture. For the Pen-men ſome have thought, that* Moſes *Wrote it, in the time that the Hebrewes lived in ſo great miſery in Egypt, for their comfort, ſome that* Job *himſelf wrote it: But of this*

Revel. 12. 9, 10.

Matth. 8.

Ferus *ſaith well, it is not materiall to know, who wrote the Kings Letters if we know that they be his, and declare his will unto us; ſo although we know not certainly, who penned ſome parcells of the holy Scripture, yet this ought to certifie us, that we know them to be the word of God. Laſtly, touching this* Job, *of what time and linage he was, it is uncertain. Some ſay, that he was contemporanean with* Abraham, *ſome of the poſterity of* Iſhmael, *ſome of* Eſau, *ſo the ſeventy render it,* Job *of the* Sons of Eſau. *But it is enough to know that he was no Iſraelite, but to the ſhame of many Iſraelites, moſt excellent for Righteouſneſſe, Faith, and Patience, which both Jews and Gentiles may learn of him, as they deſire to come to the like bleſſed end, that he did. For the ſcope of this Book, it is apparantly to every man in the example of* Job, *to commend patience in adverſity unto us. Secondly, to teach us that the moſt Righteous in this life are ſubject to moſt greivous ſufferings. Thirdly, What an enemy to ſuch the Devill is, but that he can doe nothing againſt them without Gods permiſſion. Fourthly, How hardly the wiſe men of this World are ready to think of the beſt, being under greiveous Sufferings. Fifthly, that no man patiently beareth Afflictions in vain, but in the end he ſhall have a bountifull remuneration, if not in this, yet in the World to come for ever.*

Note.

JOB.

JOB.

CHAP. I.

Verſ. 1.

THere was a man in the Land of Vz, whoſe name was Job, *and that man was perfect and upright, one that feared God and eſchewed evill.* Touching the name *Vz*, it ſignifieth *Counſell*, ſaith one, and *Job greiving*: It was by the conſent of all, a Country bordering upon *Idumea* in part, and in part upon *Jordan*, and in part upon *Arabia*, and another part upon the Kingdome of *Baſhan*; *Job* although a Gentile, and one that lived amongſt naked Heathens, yet is commended by this, that he was perfect and upright before God. Whereupon *Gregory* ſaith, That to be righteous amongſt the righteous is not ſo great a commendation, although it be good every where: but to be righteous, and to live in the fear of God amongſt the wicked, this ſheweth a moſt righteous and vertuous man indeed. So *Lot* amongſt the Sodomites, *Noah* in the old world, and *Jeremy* amongſt the Jewes, the roſe in the *Canticles* amongſt thorns.

Adricomius.

Gregor.

Note.

Again, in deſcribing *Job* it is ſaid, that he was perfect and upright, that is, of an upright heart and innocent life; hee did not make a ſhew of that outwardly, which he was not inwardly, and he feared God, which he proved by his eſchewing of evill: And who ſo would be accepted for righteous, muſt be ſuch a man as he was.

Verſ. 2. 3.

Here is ſhewed with how great bleſſings God bleſſed this man *Job*, both of Children and Cattel, *So that he was the greateſt in all the Eaſt*, and as ſome ſay, a King, which indeed is implyed, in that he is ſaid to be the greateſt of all others, ſuch as none but Kings are: and in ſome paſſages afterwards following, where he declareth in what Majeſty he lived, and was by others obſerved ſome ſay that he was the firſt King of *Idumea*. Firſt, the bleſſing of God upon him in giving him children is ſpoken of, becauſe that in thoſe days this was counted the greateſt worldly bleſſing, and therefore is commonly ſpoken of in the *Pſalms*, where Gods bleſſings upon the righteous are enumerated in the firſt place. For his ſubſtance, although it be ſet forth, as ſtanding only in Cattell, yet ſome think that he had great ſtore of gold and ſilver alſo, but without ground. In *Job* thus wealthy, wee ſee it true by experience, which God promiſeth and ſpeaketh of, that ſhould be to the righteous, *Godlineſs hath the promiſe of this life, and of that to come.* But there is another end, as *Ferus*, noteth of commemorating theſe things in this place, his children are ſpoken of, which were many: Next after his eſchewing of evill, to ſhew, that he was not like the men of theſe times, who if they have many children, will take any evill courſe to get ſomething for them, ſteal, lye, deceive or oppreſs, and they think it a plea ſufficient againſt charity or doing good with their goods, that they have many children to provide for. *Job* did not ſo, but ſtill kept conſtant in the way of righteouſneſſe, and exerciſed much charity, as we may ſee *Chap.* 21. And his great riches are alſo ſpoken of, that his vertue might the more appear in that, having ſo great poſſeſſions hee did not ſet his heart thereupon, as men that be rich commonly do, making Mammon their God. For that he did not, appeareth, becauſe when he had loſt all, he bleſ-

1 *Tim.* 4.8.

Ferus.

Note.

ſed God, ſaying, *The Lord giveth , and the Lord taketh away , bleſſed be the Lords name.* Moreover the children of *Job* are not therefore mentioned, becauſe it is a commendation to a man ſimply to have children ; but having children, to bring them up in the nurture and feare of the Lord, as he is ſhewed to have done, *verſ.* 4. which next followeth.

Verſ. 4. *And his ſonnes went and feaſted in their houſes every one his day, and ſent and called for their three ſiſters , to eate and to drinke with them.*

Verſ. 5. *And when the dayes of their feaſting were gone about,* Job *ſent, and ſanctified them, and roſe up early in the morning, and offered burnt offerings according to the number of them all ; for* Job *ſaid, It may be that my ſonnes have ſinned and curſed God in their hearts, thus did* Job *continually.*

This feaſting of his ſons was , as is generally conceived, to ſhew in what
good love and amity they lived together, as brethren and ſiſters ought to do,
a meanes to expreſſe and continue which, is ſometimes to feaſt one another.
This therefore makes further for the praiſe of *Job* , that hee brought up his
children ſo, as that they were knit together in mutuall love, which how pleaſing
Note. it is to God, appeareth by that of the Pſalmiſt , *O how happy and joyfull a*
Pſalm. 133. *thing it is for brethren to live together in unity.* And therefore in their example
unity and love is commended unto us , who are all brethren in Chriſt,
and to uſe all meanes whereby it may be maintained , taking even times for
this end, to feaſt one another, and not only ſuch as can feaſt us again, but the
Luke 14. very pooreſt that cannot, as our Lord hath commanded us to do. Whereas it
is further ſaid, that, *When the days of their feaſting were gone about* , Job *ſent*
Calvin. *and ſanctified them.* *Calvin* rendreth it, *He ſent for them and ſanctified them*,
Iunius. but the word ſignifieth nothing , but *He ſent* , and therefore *Iunius* better,
He ſent and commanded them to ſanctifie themſelves in way of preparation to
the ſacrifice next ſpoken of , as it was afterwards by the written law of God
Exod. 19. required , that men by waſhing after uncleanneſſe any way contracted,
Ferus. ſhould ſanctifie themſelves before that they drew near to God. *Ferus* thinks
that he ſent ſome man unto them, who was able to inſtruct them herein, that
he might ſee it done, haply having other publique employment himſelf at that
time. And why did he take this care of ſanctifying them every day after
their feaſting ? the reaſon is ſhewed in the next words , *It may be they have*
ſinned and curſed God in their hearts. Hee knew that although inviting to
their houſes and feaſting were lawfull , yet it could hardly be without ſinne,
eſpecially in young perſons , and in ſuch as have not ſo good government of
their tongues or appetites. For in feaſting there is commonly exceſſe of eating
and drinking, even in thoſe that are more temperate : and the heart being
merry with wine and good cheer, the tongue is ready to run ryot even to
the blaſpheming of Gods moſt holy name ; for when the Wine is in , the wit
is out , and men are ready to ſpeak they know not what. *Calvin* for theſe
words, *It may be they have curſed God*, hath theſe, *They have not bleſſed God* :
the word indeed is, ברכו ſignifying bleſſing or curſing; but if it be expounded
by bleſſing, it muſt be read, *They have bleſſed*, becauſe that here is no negative.
Tho: Aquin. rendreth it by bleſſing, ſaying there, He meaneth, It may be they
Tho: Aquinas. have ſinned by being over merry, and in their hearts bleſſed or praiſed God,
through whoſe beneficence they have had wherewithall to feed and drink ſo
liberally, as Pyrats and Theeves having gotten a good booty by robbery thank
God for it. And this I take to be the beſt way of expounding it. Yet becauſe it
is moſt commonly expounded by curſing , if it be taken ſo , it may have this
ſenſe : *It may be they have curſed God* , although not with their tongues , for
ſo it is not to be thought , that *Jobs* children being ſo well brought up , would
doe , but they might in their mirth not think ſo reverently of God in their
hearts as they ſhould, there might be now evill thoughts of him , although
not uttered with their tongues : and for ſinning in their hearts , *Job* would
have them ſanctified. A right Evangelical man, ſaith one hereupon, was *Job*,
who knew that evill which is but in the heart to be ſinne, and ſacrificed therefore

fore

Ferus. fore: *Ferus* from *Jobs* ſending to his ſons to ſanctifie them, obſerveth, that he had a care of his children, not only in reſpect of their bodyes, providing ſo well for them, that each one had his houſe and meanes to live well in this world, but alſo in reſpect of their ſoules, that if they had through infirmity ſinned in any thing, he would eftſoons have them ſanctified, by confeſſing and humbling their ſoules, and expreſſing their penitency, and waſhing themſelves by contrition of heart, by externall waſhing of themſelves and cloths by water. *Note.* Whereby moſt Parents are reproved as very faulty, in that all their care for their children is in reſpect of the body, they having little or none for the ſoule, and that they may from time to time be ſanctified and cleanſed from the ſinnes, to which by the corruption of nature, or through infection by others, they are addicted. This man *Job*, who was but a *Gentile*, ſhall riſe up in judgment againſt ſuch Chriſtians and condemn them.

Again, *Job* held an hand of power and rule over his children, being come to mens and womens eſtate, and having families of their own, to awe them in caſe of ſinning, as all good parents alſo will endeavour to have by their grave *Note.* carriage of themſelves towards them, and learning and diſciplining them well when they are young. All Parents would have their children likewiſe to honour them as long as they live; but becauſe they carry not themſelves thus honourably towards them, neither lay a foundation of this when they are young, all their authority is by undutiful children ſhaken off, if they be once grown up men or women. But ſuch children are by the example of *Jobs* children to be reproved, eſpecially, that having ſuch good Parents as he was, regard not their charges, to be ſanctified, to live holily, and not as the prophane ſort, as there are too many that do. *And* Job *roſe up early in the morning, and offered burnt offerings:* Theſe were properly offerings for the expiation of ſin, ſome young, fat, and perfect beaſt without blemiſh, being taken and killed, and then wholly burnt with fire to aſhes to the Lord, upon which doing, the ſinner ſtanding and confeſſing his ſinnes, obtained mercy and forgiveneſſe. This office of ſacrificing before the Law, long before which *Job* lived, perteined to every man, as we ſee in *Cain* and *Abel*, who both brought their offerings; but afterwards it ſeemeth to have been reſtreined to the firſt borne, for he was the Prieſt of the Family. After this, Iſrael being grown into a Nation, and brought out of *Ægypt*, to avoid confuſion in the ſervice of God, the Tribe of *Levi* was ſanctified and ſet apart to this Office for all the firſt-borne of Iſrael, and more particularly out of that Tribe, *Aaron* and his ſonnes, as is plainly declared in the Law. Here *Job*, as piety bound him, and it was lawfull for him to do, killed and offered ſeven whole burnt Offerings, or ten according to the number of his children, both ſonnes and daughters, and this he is ſaid to have done all the dayes, *Hebr.* that is, when one feaſting day was ended, he roſe up early the next morning and ſacrificed, and this he did till the times and days of their feaſting were over. Thus *Jerome Epiſt. ad Enagrium, Olympiodorus in catena, Genebrard in Chronol.* Some think that all his ſacrificing was together upon the 8. day. And his diligence herein is to be noted, when he conceived that ſome ſinne had been by his children committed, he uſed no delay, but next morning betimes took a courſe for the expiation *Note.* thereof: whence we ſhould learn in generall, if we have been overtaken with ſinne by infirmity, not to lye therein, but ſpeedily by repentance and faithfull prayer (whereby we offer Chriſt as it were in ſacrifice, that immaculate Lamb to the Father, when we pray in his name) to riſe up againe, and then we ſhall be pardoned. And in particular, becauſe feaſting can hardly be in all the company without ſinne, both to be very carefull at ſuch times, that we offend not: and after eating and drinking to pray to God to pardon our exceſs, being carryed by our ſinfull appetite, and all our vain talk, yea our evill thoughts in the diſſoluteneſſe of our minds at ſuch times.

V. 6. *Now there was a day when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them.*

Gregor.

Iſa. 9. 6.

Iſa. 11. 1.

Before I enter upon theſe words to open them, I think it not amiſſe to ſhew, that *Gregory*, although hee acknowledgeth this to be a true Hiſtory, yet he ſaith it,all allegoricall. *Job* is ſignifying mourning, ſetteth forth Chriſt, a man of ſorrows, he dwelt in the land of *Huz*, ſignifying counſell, this ſetteth forth Chriſts wiſdome and counſell, for which he is by *Iſaiah* called Counſellor, *He was perfect and upright*, ſo was Chriſt indeed, without all ſin, and *feared God*: So it is ſaid of Chriſt, *That the ſpirit of the feare of the Lord was upon him. He had 7. ſonnes,* Chriſt 12. Apoſtles, who were perfect through the Spirit, with which they were extraordinarily indued: for 7. is a number of perfection, and being divided into 3. and 4. the firſt number being multiplyed by the ſecond, or the ſecond by the firſt make 12. *And three daughters*: So beſides the Apoſtles, who were ſtrong as ſonnes, Chriſt hath ſome weaker children. who are as daughters, I meane the people who are not ſo intelligent, but yet they believe the bleſſed Trinity, God the Father, Son, and holy Ghoſt, by which they may be ſet forth by three. For his allegoricall application of his 7000. ſheep, to the ſheep of Chriſt, as hee calleth the faithfull: however there may be ſome colour for this, yet when he commeth to make allegories of the 3000. Camels, 500. yoake of Oxen, *&c.* he attempts ſo divers wayes to make theſe out alſo, that I thinke nothing ſolid therein. But he hath his Morals alſo hereupon: *Job* dwelling in the Land of *Vz*, meaning in Counſell, is every faithfull perſon, becauſe ſuch mourn in regard of ſin and miſery in this life, and taking counſell from the word of God, and thereby underſtanding what great happineſſe is to come, he ſigheth after it. Whereas the wicked of the world either not knowing, or if they doe know that happineſſe, yet contemning, or ſetting light by it, in compariſon of the profits and pleaſures of this world, mourn not for their ſinnes, but laugh and are merry, wiſhing that they might live here alwayes. And as *Job*, ſo every true faithfull perſon is juſt in his doings, and right in his faith, fearing God, and eſchewing all ſinne, becauſe he knoweth that in fleeing ſin the feare of God conſiſteth. He hath alſo 7. ſonnes, that is, the ſpirit of God with his ſeven-fold gifts, Wiſdome, Underſtanding, Counſell, Fortitude, Knowledge, Piety, and the feare of the Lord: And three Daughters, Faith, Hope, and Charity, which as ſiſters muſt be joyned to the other 7. or elſe we are not compleat Chriſtians. But having Wiſdome, Knowledg, *&c.* together, with them we are. Moreover he hath 7000. ſheep, which are cleane Beaſts, that chew the Cud, who is full of ſpirituall and holy meditations, doing alſo good to others, as ſheep beare fleeces to cloath us withall. And he hath 3000. Camels, who humbleth himſelfe through love to beare the burthens of others, although he be higher and ſtronger; becauſe the Camel is a high and ſtrong Beaſt, yet ſubmitteth himſelfe to carry heavy burthens for thoſe that uſe them: and in the 300. it is againe alluded to the Trinity, and faith in the Trinity. He hath 500. yoak of Oxen, that liveth and laboureth honeſtly in his calling, keeping good correſpondency and agreement with his neighbours, whereſoever he becometh: And 500. She-Aſſes, that acknowledging his own ignorance, beareth with other mens follies, becauſe the Aſſe is a ſimple creature, and made to beare heavy burthens. The ſeven ſonnes feaſt every one in his day, when the ſeven Graces or Gifts of the Spirit feaſt the mind, as it were, and make it to rejoyce in Wiſdome, whereby wee doe *ſapere* or ſavour heavenly things; for when a man doth ſo, he hath great comfort, as in feeding liberally at a Feaſt: Then cometh the day or time of Underſtandings feaſting, wherein a man having only ſome generall perceivance of divine things before, underſtandeth, and ſeeth more particularly into the myſteries of the word, and hath great joy therein; then Counſel cometh and makes his Feaſt, when a man attaineth to that underſtanding and government, that he doth all things according to reaſon by good advice and counſell. Next cometh Fortitude, putting away the feare of men, and filling the mind with courage, becauſe hee well knoweth it to be the right for which he ſtandeth, and whatſoever loſſe hee ſuffereth, ſhall be abundantly recompenced by him: for whoſe ſake, and hereof he hath great joy, as in being feaſted. Then cometh Piety and makes his Feaſt, by filling the bowels of the heart with the works of mercy: and knowledge his feaſt, by filling the belly of the heart ſo, as that the famine of ignorance is overcome. Laſtly, Feare makes his Feaſt, when by ſuppreſſing pride in regard of things well done in this preſent life, he refreſheth the mind with the hope of a greater elevation to come in heaven, as with moſt delicious meate: whereas theſe ſeven ſonnes feaſt one another, implying, theſe ſpirituall gifts doing the like, it is, when they meet altogether in the ſame perſon, as they doe in every one, that is ſpirituall. For wiſdome to ſavour things ſpiritual without underſtanding, is but zeale without knowledg; and underſtanding without zeale profiteth not, no more doth Fortitude without Counſell, being but temerity: nor Counſel without Fortitude: Piety without Knowledge, is but blind devotion; and Knowledg without Piety bringeth but the greater condemnation, and Feare without Fortitude degenerateth into timerouſneſſe, making a man unfit for any couragious action. And the ſonns call for their 3. Siſters, *Faith*, *Hope*, and *Charity*, when theſe are joyned unto them in all things, as without which they cannot be acceptable. For *Jobs* ſending to ſanctifie his ſons, and offering for them burnt offerings, this he doth, who becauſe even the gifts of the ſpirit are imperfect in him, conſidereth of every one of them; and for his imperfections humbleth himſelfe in prayer, that wiſdom may not elevate him, nor underſtanding cauſe him in his ſubtle diſquiſition of things to run into errour, that counſell whilſt it is multiplyed confound him not; that Fortitude whilſt it cauſeth confidence, precipitate not; that Knowledge puffe not up, nor Piety maketh to decline into crooked wayes of devotion, and that feare be not turned to deſperation.

Now there was a day when the ſonnes of God came to preſent themſelves before the Lord, and Satan came alſo among them. Verſ. 6.

The vertues of *Job* being hitherto ſet forth, now it is ſhewed how contrarily the good Angels of God and Satan, that is, the evill Angels were therefore affected towards him. The good Angels as rejoycing and glad for all thoſe things come, and as it is moſt probably meant, relate them to the Lord to his praiſe: but *Satan* having great envy hereat, came to extenuate them, & to detract from him. Note. Whereby we may ſee to our comfort, that the good Angels of God are about us rejoycing at our well doing, and are ready to relate the ſame before the Lord: ſo that no good which we do ſhal be forgotten, but had in remembrance with him, and in his good time rewarded in heaven. And we may alſo ſee to ſtirre us up to circumſpection in all things, that wee have alſo evill angels about us, who are diligent to eſpy our ſins and errours and to accuſe us therefore before the ſame higheſt Judge. Wherefore, as wee would rather rejoyce in Gods holy Angels ſet to guard us, and not give Satan, who deadly hateth us, any advantage, let us flee all ſinne, and conſtantly goe on in well doing, and then we ſhall reap in due time, and Satan ſhall be confounded, as he was when he entered the Liſts againſt *Job*, for he was made the more famous, and Satan more odious. Note. But here we muſt take heed that wee conceive not God to be ignorant of things done here upon earth, till that he hath intelligence hereof given him by his Angels; for he is omniſcient, and wee and our doings can no where be hidden from his ſight, Pſal. 139. but he uſeth the Miniſtry of his Angels about us and our doings, to goe out and return with joyful tidings of our wel doing, to ſhew his tender care over his faithfull ſervants in condeſcending to our weakneſſe, who cannot think our ſelves ſo ſafe, as by having a Guard moſt ſtrong and mighty ſet about us continually; or that our well doing ſo much regarded, as by having Spectators in all places ſet to take notice thereof, and to make mention thereof before the Lord.

Again, that which is here ſaid is likewiſe ſpoken in condeſcending to our weakneſ,

weakneſs, who give one another to underſtand things done by ſpeaking, and
coming into the preſence of them to whom we ſpeak: For God and his Angels,
Ferus. good or bad, are ſpirits, and thereſore ſpeak not one to another by an
audible voyce, as wee that have bodies and Organs of ſpeech doe; but Gods
ſpeaking to them is by making them to know his will, and their ſpeaking to
him, by tacite ſuggeſtions of their deſires, good or evill. And it is to be noted
here, that the Lord ſaith nothing to the good Angels, called his ſons; but for
the evill, he asketh him, *Whence comeſt thou Satan?* Hee asketh him not,
becauſe he knew not, but becauſe that which he goeth about, and doth
in every place is wicked; and he ſpeaks of workers of Wickedneſſe, as
Matth.7.21. if he knew them not, only becauſe he doth not approve, but hateth their
doings. The goings out, and returnings of his ſons he knoweth, and liketh
well, and their doings; wherefore he asketh not them, but heareth them coming
Pſal.14. to him, and accepteth them. And although he ſpeaketh to wicked ſpirits
Eccleſ.12.14. and men, as not knowing them or their wayes, yet he doth, and the thoughts
of their hearts alſo, and will bring them to Judgement. For Satans anſwer,

Verſ. 7. *From compaſſing the earth, and walking up and down in it.*

1 Pet. 5. 8. This ſpeech of his is by the Apoſtle *Peter* made up thus: *Your adverſary
the Devill goeth about like a roaring Lyon, ſeeking whom he may devoure.* By
Chryſoſt. ſonnes of God, *Chryſoſtome* will never have Angels of God underſtood, because
it is ſaid, *Heb. 1. To which of the Angels ſaid he at any time, thou art my
ſonne, &c.* Some again on the contrary ſide ſay, that by the ſons of God
in the Old Teſtament, his Angels are meant in every place, expounding
Gen. 6. therefore that of the Sons of God ſeeing the Daughters of men that
they were faire, of the Angels. But the reaſon of *Chryſoſtome* is too
weak; for that place to the *Hebrews* proveth only, that Chriſt had more honour
done him by God, then the Angels, no one of them being ever called
his begotten ſonne: and it was a manifeſt errour in ſuch as held the Angels to
be meant by the Sons of God, *Gen. 6.* as I have there ſhewed; men then are
Tho: Aquinas. meant there, and Angels here. *Thomas Aquinas*, becauſe it is ſaid, *the ſonnes
of God came and ſtood*: but of Satan, only that he was amongſt them, noteth,
that Satan was there by compulſion, they voluntarily; but they ſay better,
that gather Satans impudency from hence, intruding himſelfe amongſt
them in the proſecution of his malicious ends. Some note, that the
Angels who ſtand for the faithfull, are many, Satan but one, ſo that they
have there more friends then enemies, and therefore ſhall ſpeed well in the
Court of Heaven, do the Devill what he can to the contrary.

Verſ. 8. *And the Lord ſaid unto him, haſt thou conſidered my ſervant* Job, *&c.?*

Verſ. 9, 10. *Then Satan anſwered, Doth* Job *feare God for nought? haſt not thou made
an hedge about him, and about his houſe, and about all that he hath?*

Verſ. 11. *But put forth thine hand, and he will curſe thee to thy face.*

There being all manner of good in *Job*, and nothing wanting to make him
moſt glorious upon earth, but to put him into a combate with the mightieſt
Enemy that man hath, that is, the Devill, of whoſe power ſee *Epheſ. 6. 12.*
that getting the victory, he might ſhine in patience alſo, as he had done in other
vertues, now the Lord takes order thus to magnifie him alſo, and to
make him a pattern to all other men.

Haſt thou conſidered my ſervant Job, *&c?*

God is brought in thus ſpeaking to Satan, and Satan anſwering him, to
ſhew the great envy of Satan againſt the righteous, his indefatigable indeavours
to deſtroy ſouls in all the earth, and what notice God takes of mens
well doing in this world, againſt thoſe, as *Ferus* ſaith, that hold that God
Ferus. careth not for humane affairs, for he both doth, and will praiſe them that do
well, and this is more then to have the praiſe of all the world; in regard of
Rom. 2. 29. which the Apoſtle ſlighteth that as nothing worth, ſaying, *Whoſe praiſe is not
of men but of God.* It is as if he had ſaid; Thou Satan, I know that envy
which is in thee againſt *Job* hath brought thee hither at this time amongſt my
ſonnes,

ſons, but to thy ſhame be it ſpoken, *Job*, a mortall man in the midſt of the infirmities of fleſh and blood is my faithful ſervant, & thou, a ſpirit created pure, and having no fleſh and blood to tempt thee, haſt played the Apoſtate: He is ſuch an one as is not to be found again upon the earth for perfection, uprightneſſe, the fear of God, and eſchewing evill, thou a deceiver, and lyer, and enemy to all goodneſs, and a daily practicer of all manner of evil. And this could not but be a great vexation to the Devill to heare him, whom he ſo greatly envyed, thus praiſed; But I ſay, God is brought in ſpeaking thus, and then Satan, becauſe this is not to be conceived to have been done according to the relation, but becauſe men when they have to doe one with another in conference about a third perſon, are wont by ſuch ſpeeches to declare their good will or enmity towards him: The love and good will of God towards righteous *Job* and all juſt men is thus declared, and Satans envy and hatred, as by a Proſopopæa.

Doth Job *feare God for nought?* &c.

Here it appeareth that Satan, the Devill, the old Serpent, hath not his names without cauſe: for he hateth good men, as Satan ſignifieth, and is an adverſary to them: He is a Detractor and Accuſer, as *Diabolus* or Devill ſignifieth: Or a doer of all evill and miſchief that he can, and by his ſubtlety like a Serpent, projecteth how he may bring his malicious ends about. If he can, he wil make a man proud of his wel doings: but if he cannot, he will extenuate all that he doth, as nothing worth, as being done only out of a mercenary mind, the good being followed only ſo farre forth as he is dearly waged thereunto.

Touch him in all that he hath.

Satan ſpeaketh thus, as intimating that he could do nothing againſt him
without Gods permiſſion; for if he could, hee would not have ſpared him **Note.**
hitherto, bearing ſo deadly an hatred againſt him. But that he can doe no-
thing againſt any creature of God without it, appeareth, in that the legion Math. 8.
of Devills being caſt out of the man poſſeſſed, asked leave to enter into the
Herd of Swine, before they could enter into them; that if we feare God as
Job did, we may not feare what Satan or any of his inſtruments can do unto us.

And the Lord ſaid unto Satan, All that he hath is in thy power, onely upon himſelfe put not forth thine hand. Verſ. 2.

It may ſeem ſtrange that the Lord by the inſtigation of Satan ſhould commit all that *Job* had into his hands: can this be thought juſt towards one, that alwayes ſo devoutly and faithfully ſerved him? But the end of the Lord in his thus doing muſt be conſidered: It was not for any evill, but for the good of *Job*, that he left *Jobs* goods and children unto him as the ſequel ſhewed: For he did but bring him into the liſts as his Champion to combate with Satan to foile and overcome him by his admirable patience and conſtancy in his ſervice in the middeſt of all his ſufferings to his greater praiſe, and Satans greater confuſion. And when he had gotten ſo famous a victory, he crowned him by doubling his bleſſings upon him, in children, worldly goods, and long life in peace and proſperity: And by his example he gave encouragement to all his faithfull ſervants in all places to the worlds end with the
like patience to beare their loſſes and croſſes whatſoever they be, and of **Note.**
how long a continuance ſoever, not fearing what the Devil or wicked men can do unto them.

And Satan went forth from the preſence of the Lord. That is, having licenſe given him, he immediately goeth about his malicious work of diſpoiling Job of all that he had: And it is noted firſt at what time he did it.

There was a day, when his Sons and Daughters were eating and drinking Wine in their eldeſt Brothers houſe. Verſ. 13.

The ſubtle Serpent knowing, that when Men and Women make merry together, by eating and drinking liberally, it can hardly be without ſin, as

was before noted, took this opportunity to do *Job* all the miſcheiſe here
related together, not only to provoke *Job* to impatience, but to diſcourage
from ſuch meetings of Bretheren in love, and to deſtroy if he could, both
Gregory. the Bodyes and Soules of his Children at once. And *Gregory* here further
noteth; that their feaſting in their eldeſt Brothers houſe at this time, when
this Judgement fell upon them, ſheweth, in what danger men are, when he
that is Watchman over others, is given to drinking of Wine, contrary to
the Precept of the Apoſtle 1. *Tim.* 3. In the 14. 15. 16 17. 18. 19. verſes,
the miſcheiſes done by the Devil to *Job* are declared, and the news hereof
was brought unto him.

Verſ. 14. First, *The Oxen were plowing and the Aſſes feeding by them, and the Sabeans
fell upon them and took them away*, &c. This Judgement is aggravated by this,
that the Oxen were taken away, when they were plowing, the hope of a
crop of Corn to come of plowing, and ſowing of the Ground, being thus
fruſtrated, beſides the loſſe of ſo many Cattell.

Verſ. 16. Secondly, *Whilſt he was ſpeaking, another came and ſaid; The fire of God fell
from Heaven and hath burnt up thy Sheep and thy Servants*, &c. This was a
more grievious Temptation then the firſt, which was but a loſſe by men: For
ſtill there is comfort to a faithfull perſon, that God is not againſt him, but
favoureth him, but when God ſhall ſeem to be againſt him alſo, what comfort
can he then have? Then immediatly comes news of another Judgement: *The*
Verſ. 17. *Caldeans made out three Bands and fell upon the Camels and carried them away*, &c. Nothing remaining of all his Subſtance before commemorated, but
three thouſand Camels, in regard of which he might have had ſome comfort,
now they are taken away alſo and his Servants ſlain: And to make up the
meaſure of his Sufferings to the full, another cometh: Immediatly after
another came and ſaid; *Thy Sons and Daughters were eating and drinking
in their eldeſt Brothers houſe, and behold there came a great wind from the*
Verſ. 18. 19 *Wilderneſſe, and ſmote the four corners of the houſe, and it fell upon the young
men and they are dead.* For his Cattell being all loſt, but his Children ſtill remaining
he might have had ſome comfort from them, but they being ſlain
alſo, here was the greateſt extremity of miſery in this mortall life. And yet
this was more aggravated by hearing it to have been done by Gods Hand, for
who but God can raiſe the winds, and cauſe great Tempeſts, or the Devil,
the Prince of the Ayre by his permiſſion? And this muſt needs afflict *Jobs*
Soule, the more that this was done at ſuch a time, as probably they were moſt
ſecure, eating and drinking, being ſpoken of by our Lord, to ſhew the great
Luk. 17.27. ſecurity of the wicked World at the day of Judgement, as of the Sodomites,
when fire and brimſtone came down from Heaven, and deſtroyed them. But
Verſ. 20. what did *Job*, when he heard all this? *He aroſe and rent his Mantle, and ſhaved
his Head and fell down upon the Ground, and worſhiped, and ſaid; Naked*
Verſ. 21. *came I out of my Mothers Womb, and naked ſhall I return; the Lord gave,
and the Lord hath taken away, bleſſed be the name of the Lord.*

A ſingular example of patience, and conſtancy in ſerving God, worthy the
imitation of all the Faithfull: In rending his Garments, ſhaving his Head,
and falling down to the Ground, he did according to the common manner of
Note. men, in times of great calamity: For piety expelleth not nature ſo, but that the
Godly as well as others are affected at loſſes and great ſufferings, but herein
was the difference, *Job* worſhiped and praiſed God ſtill, as not being diſcouraged,
or made to deſpaire, for all this of Gods favour. For in ſaying, firſt,
that he worſhiped God; then that he bleſſed his name, he in the laſt words
expreſſeth, what he meant by the former, he blaſphemed not, being by his
ſufferings inraged againſt God, after the manner of wicked men, who have
nothing in them, but nature, but contrarywiſe he bleſſeth and praiſeth him,
as acknowledging, that he was able and would make all things to work together
Rom. 8. 28. for the beſt unto him, as it is promiſed to all that love God, and are
his elect, which he alſo intimateth by ſaying, As it pleaſeth the Lord ſo come
things

things to paſſe. And in his bleſſing of God, what ſaith he? *Naked came I*; as if he had ſaid, it was Gods goodneſſe toward me, that I had any Poſſeſſions and Children, for I came naked into the World having nothing, and when I depart again out of this life, I ſhall carry away nothing, but then at the leaſt I muſt be ſtript of all again, I do not therefore count theſe worldly things mine own, but the Lords; for whom it is free as to give ſo to take according to his own good pleaſure: No reaſon therefore why, as if he had wronged me herein, that I ſhould for this loſſe go from his worſhip and ſervice, nay I will not, but ſerve him ſtill with my praiers and praiſes: And ſo ſhould we that beleive in God alſo, not being diſheartned for any evills in this life befalling us. And in ſaying, *The Lord giveth, and the Lord taketh*, not the Lord giveth, and men, or the Devil take away, although he was not ignorant, that even the Divill was an agent herein, to caſt down fire, and to ſtir up ſo ſtrong a tempeſt: He herein teacheth us in our ſufferings in any kind, not to look at the Inſtruments, or ſecondary cauſes, but up to God: For he only is able to ſmite us, and without his permiſſion they can do nothing againſt us; Thus alſo *David* ſaid touching *Shimei* rayling upon him and curſing him. *He curſed, becauſe God bad him curſe.*

Note.

Verſ. 22.

In all this Job *ſinned not, nor charged God fooliſhly.*

Job that was praiſed before his ſufferings, now is prayſed again for his perſevering in the feare of God, keeping him from ſinning under ſo great, and grievous ſufferings: and truely it ſheweth a man excelling all other famous men of the World, being under ſo ſtrong temptations, not to ſin by impatience of mind, or by uttering fooliſh and raſh ſpeeches againſt God: And as this tendeth to his exceeding great praiſe, ſo it reproveth us, that when we ſuffer but a little, can have no patience, but murmure and fret and vex hereat without all reaſon. For the laſt words, *He charged not God fooliſhly*, *Calvin* noteth, that Heb. it is, *Put not upon God any unreaſonable thing*, the word תפלה ſignifieth properly *inſulſum, unſavoury*, the meaning is, although he had done ſo by him, as could not have been expected, yet he acknowledged that God ſaw good cauſe, why he thus ſuffered him to be tempted, and herein he reſted: And the like conſideration ought we to have in all our ſufferings, and then doubtleſſe wee ſhall likewiſe have the praiſe of true patience. For this is not to beare evill only, as ſome are thought for this to be patient, but to look up to God, that afflicteth us, and becauſe we beleeve he doth it, and he knoweth good reaſon why, to ſubmit to his Will, and Wiſdome, bleſſing him therefore as being fully aſſured that it is beſt for us to be thus dealt withall, although we ſee not how for the preſent, for afterwards we ſhall. For *Jobs* rending of his Garments and polling his head, I have further ſhewed that in thoſe hot Countries, wherein they were more ceremonious then we are in this cold, they had this cuſtome, amongſt others, to rend their Garments and cut off their Haire, or to teare it off for ſorrow, and therefore herein *Job* did after his country manner, to ſhew what greif peirced his heart, that his refraining of himſelf from going further in his paſſion, and even then breaking out into the praiſes of God, who ſmote him, might be the more admirable. For as *Calvin* alſo ſaith, for a ſtock or a ſtone to ſuffer any thing patiently is no praiſe, ſo for a Stoick or ſtock-like or mad man that feeleth not, neither is ſenſible of miſery: but for a man that is peirced in his heart with extream greife, yet to moderate himſelf, and to celebrate Gods geſts and praiſes, this is a thing commendable indeed.

Calvin.

Note.

Gregory.

Gregory upon all this, from Satans comming and ſtanding before the Lord amongſt his Sons, *Moralizeth* thus: The Sons of God ſtand before him, when the Faithfull have good and Heavenly meditations in their mind, for thus they ſet themſelves as it were before God: And Satan thruſts himſelf in amongſt them, when he ſuggeſteth evill thoughts into their Minds, but it is ſhewed that God finds theſe out for them, and makes them known unto them, becauſe they not diſcerning Satan to be there, the Lord by asking him;

Whence comeſt Thou, diſcovereth him, when he drew this anſwer from him. *I came from compaſſing the Earth and walking to and fro in it.*

For what is here ſet forth by the Earth But the Earthly, or naturall part of man? wherein he is not ſaid to flee, but to walk to and fro, Intimating his aboad here, ſeeking to take advantage by the fleſh to tempt us to things againſt which the Spirit moveth us: Then the Lord to ſhew his ſpeciall providence over the Faithfull, asketh him ſaying, *Haſt thou conſidered my Servant Job?*

Seeſt thou how little thou profiteſt by thy evill Suggeſtions with my faithfull Servants, that are not like others, who are altogether carnall and earthly, but walk uprightly before me, when thou haſt aſſaulted them to the uttermoſt by thy Temptations; then Satan replyeth. *Doth Job feare God for nought*, haſt not *Thou hedged him about*, &c.? That is, this were ſomewhat indeed if he ſtood by his own ſtrength, but thou ſtrengthneſt him to ſtand, and yet upbraideſt me by him, that do what I can, ſuch a man ſtill continueth in his uprightneſſe. *But touch all that he hath*, let me alone by my Temptations to bring him low, that he may ſee, that he hath of himſelf no good in him, but is full of ſin and evill. Then the Lord, to make the grace in the Faithfull to ſhine more, *permitteth him thus to do. And now all that he hath is ſmitten, only he cannot by all this touch him, that is, his heart, for this God keepeth ſo, as that howſoever he be tempted, yet life is herein preſerved: Whereby he is borne up, when he is moſt filled with feare and deſpaire in reſpect of his infirmities, and the worthleſneſſe which he ſeeth in himſelf,
Rom. 7. as the Apoſtle, who ſaith, *In me, that is in my fleſh, there is no good, And miſerable man that I am, who ſhall deliver me from the Body of this death?* yet by and by to ſhew that life was upheld in him, he addeth, *Thanks be to God through our Lord Ieſus Chriſt in my mind I learn the Law of God although in my Members the Law of ſin.*

For their eating and drinking wine in their eldeſt Brothers houſe, this ſetteth forth the comfort that is in ſuch as are indued with Virtue through Faith, which is, as it were, the eldeſt of all graces, and hereby only we can have true Joy, but without it, not: For without *Faith it is impoſſible to*
Heb. 11. 6. *pleaſe God. Jobs* renting his Garments and ſhaving his Head ſetteth forth the ſad condition, wherein the Faithfull ſometimeare through temptations, but or ſomuch as they were born naked, & void of all good: And that they know is the gift of God, in hope that it will pleaſe him to give, and increaſe again, that which of his own good will he hath ſo freely given. They fall to bleſſing and praiſing of him, not dobuting but to be reſtored.

CHAP. II.

IN this Chapter another time ſtanding of the Sonnes of God before him, and Satans being amongſt them to move the Lord to permit him to ſmite *Job* in his perſon, is ſet forth. For the three former verſes, they are the ſame with Chap, 1. 6. 7. 8. And therefore need no Expoſition, Verſ. 4. *Skin for*
Verſ. 4. *Skin and all that a man hath will he give for his life.*

Verſ. 5. *But put forth thine hand now, and touch his Bone and his fleſh, and he will curſe* thee *to thy face.*

Verſ. 6. *And the Lord ſayd unto Satan, behold he is in thine hand, but ſave his life.*

This is the reply of Satan to the Lord commending *Job* again, as before, and
Ferus. adding, *Although thou moveſt me againſt him, to deſtroy him without cauſe.* What meaneth the Lord to ſay thus, is not he the juſt Judge of all the world, and will he then deſtroy any mans poſſeſſions, and take them away without cauſe?

To this *Ferus* anſwereth well, theſe words without cauſe, or in vain, may be underſtood two wayes. *Ferus.*

Firſt, When any thing is done, but the end of doing it is not attained, ſo the Devill moved God againſt *Job*, and his Motion being granted, yet he attained not his end, to make *Job* through impatience to blaſpheme. But yet on Gods part, this deſtruction came not upon *Job* without cauſe, for his end was attained, to make the patience of *Job*, and his Faith to ſhine the more, and ſo to make him the more illuſtrious, and by his example, ſuffering ſo patiently ſuch greivous things to ſtir others of his Faithfull ſervants up to patience, and to make them confident and couragious againſt the devill in all his aſsaults and to confound him.

Secondly, When any thing is done in Judgment againſt a man he not deſerving it: and thus *Job* was afflicted without cauſe; for although all men be ſinners, and ſo God may juſtly lay his Judgments upon them, yet the Faithfull are by Faith juſtified from all their ſinnes, and therefore there is nothing in them for which they can now be judged: But for the Tryall of their Faith and Patience, and conſequently for their greater future good, and glorification, it is not ſtrange for the righteous Judge of all to ſuffer Satan to winnow them. *For the momentany afflictions of this life do work unto us a ſurpaſſing weight of Glory that ſhall be revealed.* 2 Cor. 4. 17.

To this effect *Ferus*, a Fryer; To be noted the rather becauſe the preſent Fryers and Preiſts do teach to the contrary, that the Faithfull have ſufferings layd upon them to ſatisfy the Juſtice of God in reſpect of temporall puniſhments due for their ſinnes, as Chriſt hath ſatisfied for the Eternall, and if this were ſo, how can it be ſayd, that *Job* ſuffered without cauſe? Now to proceed to V. 4.

Skin for skin, and all that a man hath, he will give for his life.

Verſ. 4. It is as if he had ſayd, thou haſt hitherto touched him no further then he may well patiently bear: there be more men then he, that ſuffering the loſſe of all their worldly Goods, have been very patient men in danger of drowning at ſea, caſt their Goods forth to lighten the ſhip, and ſave their lives, and being in their Enemies hands, will give all their ſubſtance for a Ranſome, that their lives may be ſpared: neither are Children ſo deare unto them, but, their own lives are dearer; according to the ſaying, *Proximus quiſque ſibi, every one is neereſt to himſelfe*, and the skin and fleſh of another, whether child or ſervant is not ſo much to him, but if his own skin and Body be untouched he may bear it: But herein the Devil ſhewed his malice and ſubtilty, for *Job* did not only bear all his loſſes patiently, as others, even naturall men, have ſometimes done, but alſo prayſed God therefore, as never any man before him did, ſo that herein *Job* was ſingular, as alſo the Apoſtles afterwards, who praiſed God, that they were counted worthy to ſuffer for the name of Chriſt. Act. 4. The word rendred life here is נפש *the Soul*, but his life is herby meant, when the Lord permitted Satan to ſmite *Job*, in his Body; ſaying, *but ſave his life.*

A thing well to be noted, that although God ſometime giveth Satan power over the Goods and Bodyes of his Children, their skin and bones, as is here ſayd, *Note.* yet that which is the principall thing, the life and Soule, he reſerveth to his own protection, not permitting him to have any power over this; that no righteous man be diſcouraged, when hee readeth of *Jobs* being given into Satans hands, for it is but to ſuffer in things leſſer and tranſitory, but ſtill to without danger of ſuffering the loſſe of the Soul which is eternall,

And Satan knowing, that God would not ſuffer him herein to touch *Job*, *Note.* dareth not to move him any further then about his Bones and his skin. But it is to be noted, that he was ſo malicious, that he is not ſatisfied with ſo great a blow given to *Job* in his Subſtance and Children, but he deſireth to have him tormented to the uttermoſt, and that he is moſt ſubtill to accompliſh this, that we may in nothing think ever to be beneficed by him, how well ſoever he ſeemeth to deal with us; ſometime helping men to Moneys, ſometime to recover things loſt, and ſometime to health in moſt dangerous ſickneſſes. And that not being ignorant of his ſubtiltyes, we may do all dilligence to learn out of the word to be Wiſe, that he may not circumvent us as the Serpent did *Eve* to our everlaſting ruine.

Verſ. 7. *So Satan went forth from the preſence of the Lord, and ſmote* Job *with ſore boiles, from the ſole of his foot unto his Crown.*

Verſ. 8. *And he tooke him a Potſheard to ſcrape him ſelfe withall, and he ſate down among the Aſhes.*

He is ſayd to go out from the preſence of the Lord, that goeth about any malicious practiſes, as *Cain* is ſpoken of likewiſe: the Angells are ſayd to aſcend to God, and to deſcend, and to ſtand before him, but no where to go out from his preſence, for this is to go out full of Wrath, Malice, and Indignation, and the Good Angells never do; but both evill ſpirits and men do. And this is in this ſenſe rightly ſpoken of them, becauſe they have not God in their wayes; and wiſh themſelves out of his preſence the more licentiouſly to commit evill. Now that it is here meant thus, appeareth becauſe he went and moſt cruelly ſmote *Job* with a ſore diſeaſe, no part of his Body being ſpared, but both ſore, and mattery, and ſo loathſome to behold, and full of extream paine; for the matteryneſſe of his ſores, is implyed, in that it is ſaid he ſcraped them with a Potſheard, by which circumſtance alſo his miſery is the more agravated, he hath no oyntments nor baths to lenifie his ſoreneſſe, neither lay he upon a ſoft Bed, but upon the Ground in aſhes, heavy and ſorrowfull: for ſo men in ſorrow ſtrew aſhes upon themſelves, or duſt of the Earth. That this ſuffering of *Job* and the greatneſſe of it may be the better conceived, ſome compare it with that of *Lazarus*, touching which *Chriſoſt.* reckoneth up nine particulars aggravating it.

Gen. 14.

Chriſoſt. de Lazaro.

Firſt, His extream poverty.
Secondly, His Sores, of which he was full.
Thirdly, He was deſtitute of all humane help.
Fourthly, He lay upon the Ground.
Fifthly, He was ſick and very weak.
Sixthly, He ſaw the plenty wherein *Dives* lived; for although he minded him not, yet it could not but greive him the more, when he compared together his Welfare and Pleaſure, and his own ſufferings.
Seventhly, He was unparrallel'd, no man being in that miſery in this World, that he was in.
Eighthly, He was for this evill thought of, a varlet and wicked man, and unworthy of any mercy.
Ninthly, Which yet I cannot think, he knew not of the reſurrection:

So *Job* was moſt poore, full of ſoares, no man did help him, but he ſcraped himſelfe, he alſo lay upon the Ground, and could not but be very weak, not being able to eat any thing in 7. dayes, three men of great wealth and Dignity were in his eye, cenſuring him as an Hypocrite, and for Parallel he had none, but he beleeved the reſurrection, and herein his miſery was yet greater then that of *Lazarus*; becauſe he had been ſo opulent, and mighty, and bleſſed with Children, but now had loſt all: his ſufferings were alſo greater then thoſe of the wicked Egyptians, whoſe not only boyles, but all their ten plagues one runneth through, and ſheweth that *Jobs* were yet greater.

Job 19. 25.

Pineda,

Verſ. 9. *Then ſayd* Iobs *wife unto him, Doſt thou ſtill retain Integrity? Curſe God, and dye.*

Philo. Calde. paraph. Genebr.

Who *Iobs* Wife was, ſome take upon them to determine, as *Philo Iudeus* the *Cald. Paraphr.* and *Genebrard* in Chronol. and ſome Jews go further, ſaying, that *Iob* had a moſt faire Daughter by his Wife *Dinah* whom *Potipher* married, and that of her came *Aſenaz* whom *Ioſeph* married. But all theſe are but conjectures, and there is no certainty in them: It may ſeem ſtrang, that when all his Children periſhed, that his Wife was preſerved ſtill alive: Touching this, diverſe conjecture diverſly. Some that God would have her ſpared, that being brought to ſo great poverty, ſhe might beg for him: Some that ſhe was ſpared, becauſe ſhe was one with him, from touching whoſe life Satan was reſtrained: but the moſt common received opinion was, that Satan ſpared her, that by her he might be yet further tempted to curſe God. So *Tertullian, Ciprian. Augnſt. Chriſoſt. Stephanus, Proſper, Gaudentius*: And this ſeemeth moſt probable, becauſe his words ſo fitly agree, with thoſe of Satan before uſed, *He will curſe thee to thy face.*

Tertull.
Ciprian.
Auguſt.

For the temptation of the Wife is of greateſt force, as that old Serpent found once by experience. When by his inſtigation *Eve* tempted *Adam* to eate of the forbidden Fruit: Therefore *Chryſoſt.* calleth her *the apteſt and ſtrongeſt Inſtrument*, wherewith the Devil could fight againſt *Iob*, and *Nazianzen* the *hope of calamity*. And of Wives in generall, *Seneca* ſaith, that they are kept by the councell of *Megara* and the furies for the extream miſery of Kings, and ſome to diſgrace ſuch women: the more ſay, that the ſame word which ſet forth *Adams* Wife without an aſpiration ſignifieth a woman, but with an aſpiration, a Serpent, which yet holdeth not, unleſſe it be meant ח being put for ה and י for ו for the word ſignifying a Beaſt or a Serpent is חפח But to let ſuch ſpeculations paſſe, and to come to her ſpeech. Only we may firſt take notice: That *Chryſoſt.* ſaith, ſome think, that the Devil in the ſhape of *Jobs* Wife ſpake thus unto him, and not ſhe: And if not yet he thinketh, that the Devil ſpake by her, for he ſtirred her up: As he did ſometime by the Serpent to *Eve*, for he ſaith, that ſhe was by a diabolicall fury ſtirred up, and as a ſtrong Engine uſed to a Wal of Adomant, which *Iob* was. For the words of *Iobs* Wife, *Curſe God and dye.* It is thought that ſhe uſed many more words, as that he ſaw now by experience, that he had no priviledge by his ſo conſtant ſerving of God, but that it befell him as to the moſt wicked, therefore ſhe perſwaded him now ſeeing there was no hope, that he ſhould live long in ſuch extremity of paine, to blaſpheme and curſe God by uttering all the virulent words that he could againſt him in way of revenge for dealing thus cruelly with him. Some ſeeing there cometh no more good of ſerving God, give this thy piety over, and fall to another courſe of life more licentious, happily if thou doſt ſo it will be better for thee, for it cannot be worſe with thee, then now it is; Some, provoke God by blaſpheming him, to kill thee out of Hand, that thou mayſt inſtantly be rid of thy paine. Laſtly, Some blaſpheme God, that by the Law paſſing upon thee for it, thy life may be taken away, which now is irkſome to thee: but this laſt way I cannot think it to be meant, becauſe that although amongſt the Jews, it was death to blaſpheme or curſe God, yet who knoweth that it was ſo amongſt the Gentiles, who were idolators. Yea they commonly blaſpheme the true God, as *Pharaoh, Sennacherib* and *Benhadad* King of *Syria*. Neither is the ſecond opinion more probable; for change the courſe of a mans life, one may do, and yet not blaſpheme or curſe God. Therefore the firſt and third are to be preferred, betwixt which, there is little difference, where as ſome will not have the words expounded curſe; but *Bleſs God*, it is to be noted that although the word ברך ſignifieth to bleſſe, as well as to curſe: yet it is the ſame that was uſed before by the Devil ſaying, *He will curſe thee to thy face*: And therefore ſhe ſeemeth in uſing Satans wrod to ſpeak from his mouth, and not in a contrary ſence. Yet *Cajetan* rendring it by bleſſing ſaith; it is ironically ſpoken, as if ſhe had ſaid, ſurely thou doeſt very worthily, to hold on in bleſſing God in the midſt of all thy Sufferings, even go on ſtill ſo to do until the death,

Nazianzen.

Chryſoſt.

Verſ. 10.

Tho: Aquin. Lira.

Chriſoſt.
Apollonius.
Baſil.

Cajetan.

death: But thou ſhalt but ſhew thy ſelfe a fool in ſo doing, bleſſing, and being rewarded with a tormenting death.

Calvin. *Calvin* alſo ſeemeth to be for this, concluding, that which way ſoever it be taken, all comes to one iſſue, ſhe ſought to drive him to deſpaire and to utter, in ſtead of bleſſing God, any words of impatience and diſcontent at Gods doings in way of revenge before he dyed. And this is implyed in his anſwer. Verſ. 10. *Thou ſpeakeſt as one of the fooliſh women.*

Ferus. Where by this *one*, *Ferus* underſtandeth *Eve* tempting *Adam*, and bringing him and his Poſterity to miſery, as if he had ſaid, this did *Eve* once moſt fooliſhly, by the inſtigation of the ſubtle Serpent, move her Husband to ſin, how is it then, that thou conſidereſt not that the Devil now attempteth the like by thee againſt me?

Shall we receive good things at the hands of God, and not receive Evill? If this be come upon me by Gods providence, as we are not to doubt, but it is, let us remember how much good we have received from him in the former part of our life; We had great ſtore of Subſtance, upon which we lived plentifully from day to day; we had Children alſo to our greater comfort, and Servants to wait upon us, and lived in the beſt manner: if therefore now the wheel be turned, and we be made as low, as we were then high, let us weigh the one againſt the other, and not deale by God, as if he had never dealt favourably with us; Like Perſons ungratefull to their Benefactors, who if they go not on continually to do them good, will declaim againſt them, as much as ever they have extolled them. Againe when I had the Goods of this World, we could not, unleſſe we were fooles but acknowledg them to be momentany, and not ſuch as could laſt alwaies with us: And as it is in reſpect of Goods, ſo in reſpect of bodily health; for, it is common to all men, ſometime to injoy health, and then come grievous ſickneſſes and diſeaſes to many. And as the one ſort is momentany, ſo is the other, wherefore it were great folly as not to reioyce in the one, ſo not to be patient in the other, but to think alwaies in this tranſitory life to continue in one eſtate: Moreover it is a point of wiſdome rather in this afflicted eſtate, to ſeek to the Lord, the great Moderator of all things, according to whoſe will they come to paſſe, to be again propitious aud favourable to us, as he out of his goodneſſe is inclinable, then to break out through impatience to the uttering of any words, whereby he may be further provoked. For if I having ſo duly ſerved him and lived alwaies in his feare, ſuffer yet theſe grievous things at this time, by men or Devils, who have wrought me this miſcheife by his permiſſion, how can I but expect greater ſufferings, if by curſing God, as thou wouldeſt have me, I provoke him to wrath againſt me? If ſuch things be done to the green Tree, what ſhall be done to the dry? If to a man perſiſting in his integrity, **Note.** being full of the Sapp and moyſture of grace, much more in the caſe of having this grace dryed up, and becoming as waſt wood, which is fit for nothing but the fire: ſhall I be in danger of being made fewell, for the fire of Hel for evermore? Moſt worthy conſiderations to be had in the mindes of us all in the time of miſery; that for no ſufferings we break out through impatience to the diſhonouring of God, that ſmites us by what Inſtruments ſoever, but rather the more we are afflicted, we be the more devoted to his ſervice, turning and ſeeking to him, as the Prophet exhorteth, and then we may be in good hope of an happy iſſue out of all our trouble, as *Job* Hoſ. 6. 1. had, and is promiſed, *Let us turne to the Lord, for he hath ſmitten us, and he will heale us.*

Now when Jobs three Friends heard of all this evill that was come upon him, Verſ. 17 *They came every one from his own place*: Eliphaz *the Temanite*, Bildad *the Shuhite, aud* Zepher *the Naamathite, for they had made an agreement together, to come to mourn with him, and to comfort him.*

Having ſhewed, how he was tempted by his Wife; now the coming of his three Friends unto him, beginneth to be related, and afterward what they ſaid further to vex him, and to try his patience, by laying hypocriſie to his charge, They ſhewed themſelves indeed at the firſt to be friends in that they were moved with compaſſion, at the hearing of his miſery, and took their journey with an unanimous conſent unto him to comfort him. For they are true Friends that ſhew themſelves friendly in adverſity, they that are friendly and come in proſperity, but not in adverſity; are but trencher friends, who ſeek to the rich for their own good, not for his: when he hath not wherewith they may be any more benefited, they will no more come at him; according to the ſaying: *Whilſt thou art in proſperity, thou ſhalt have many Friends, &c.* And this is the friendlineſſe of moſt Chriſtians, to our ſhame be it ſpoken, when there was ſuch friendſhip even amongſt Heathens, as ſhewed it ſelfe in adverſity and poverty: But ſome make a queſtion, whether they were true friends or no; becauſe, when they had been awhile with him, they fel ſo foule upon him; but they are called his friends, becauſe they ſeemed ſuch, as *Herod* is ſaid to have been ſorry, when the Head of *John* Baptiſt was asked by the Daughter of *Herodias*, becauſe he ſeemed ſo; *Olympiodorus*, yet better ſaith, that they were true friends and kinſmen, being all of the poſterity of *Eſau*, as he was, and that coming with a good intention to comfort him, by the Divils temptation, they were carried a contrary way to ſpeak againſt him: For their hearing of *Jobs* diſeaſe, *Origen* thinketh, that the Divil might declare it to them, to move them to go for his own ends, before touched upon; ſome that the good Angels made it known unto them, that they might go to comfort him, being wiſe and religious men alſo, as their ſpeeches after following ſhew: For it is not likely, but that *Job* was choice in making friendſhip with men, as *David* profeſſeth, that his delight was in the excellent: And *Abraham* is ſaid to have had his three Friends that went to war with him againſt the enemies of *Lot*, *Aner*, *Eſcol*, and *Mamre*; It may be both; that the Divil, and good Angels alſo, for diverſe reſpects, brought the news of this unto them: but without any ſuch meanes, by common fame, or report, which fleeth apace abroad; eſpecially touching the ruine of great men, they might eaſily come to heare of it, he being known to be their friend: As *Abraham* was ſeen tould of *Lots* captivity that he might be an help to him. And indeed for true Friends to beare a part with a man in miſery is no little lightning of the burthen, under which he groaneth, as when more ſhoulders bearing up the ſame weight, make it the lighter: For the time of the coming of theſe men nothing is ſaid; but it is ſet down next in order, after his wives ſpeaking as before: It is moſt probable, that ſo ſoon as they heard certainly of his miſerable caſe, they appointed a time to go unto him together, but being, as it is conceived, Princes alſo ſomtime, muſt come between for their affaires at home, ſo that many daies of *Jobs* ſore diſeaſe were paſt before they came unto him.

Dum fueris felix multos numerabis amicos: Nullus ad amiſſas ibit amicus opes.

Olympiod.

Origen.

Verſ.12.13.

And when they lifted up their eyes afar off and knew him not, they lifted up their voyce and wept: And they rent every one his Mantle, and ſprinkled duſt upon their heads towards heaven. And they ſet down with him upon the ground ſeven daies and ſeven nights, and none ſpake a word unto him, &c.

All this ſhewed the greatneſſe of their griefe, and conſequently the greatneſſe of his miſery affecting them ſo much, that by ſimpathyzing with him, they were ſo taken, that they never ſpake or took any ſuſtenance in ſo long a time; but ſate mourning upon the ground, to ſee their friend to be ſo greatly changed in his outward frame, that for the boyles upon him, they could not know him to be the man. Here was that of the Apoſtle fulfilled, *Weep with them that weep*: And this is indeed to comfort our friends and neighbours in miſery, to beare a part of their ſorrow with

Calvin. Note.

them. But as *Calvin* noteth, they fayled, in that through aſtoniſhment they continued ſilent ſo long a time, and ſpake nothing to comfort him: And it ſeemeth by their ſpeeches afterwards, that when they ſaw him in this caſe, they changed their opinion of him, thinking him, for all his ſhew of godlineſſe to be a wicked man, and a caſtaway: So that all that time moſt probably, they meditated how to ſpeak unto him; to the ſame effect, we ought contrariwiſe, when we come to viſit and comfort the ſick and afflicted, not only to be affected with ſorrow, but alſo to ſtudy to ſpeake ſomething whereby they may be comforted the better to beare their miſeries; or to bring them into ſuch a condition by repentance and godly ſorrow wrought in them, that they may be capable of true comfort, if their life hath been ſuch; that there is need thereof.

Gregory. *Gen.* 19.

Morally, *Gregory* noteth hence: That as Satan put a ſpace betwixt his firſt and ſecond ſmiting of *Job*; ſo he dealeth with the faithfull in regard of temptation: We muſt not think, when we have been tempted, and have once overcome, that henceforth we ſhall be aſſaulted no more: But after one, we muſt prepare for more encounters. He ſmiteth with boyles from the ſole of the foot, to the crown, when from leſſer temptations, he aſcendeth and proceedeth to greater, to the corrupting of the Soule, ſo far forth as that it mattereth, by ſome corruption made to break, the life yet being ſaved, by the abiding of grace ſtil in the heart: Whereby a man ſcrapeth theſe ſores, as it were with a potſheard, by ſtrictly looking into his ſins, and ſeverely judging himſelfe therefore, rigorouſly afflicting his Soule with ſorrow and contrition: Then he alſo lyeth upon the ground in aſhes, when he thinketh vilely of himſelfe: As *Abraham* ſpeaking to the Lord ſaid, I am duſt and aſhes, for ſo much more ſhould we do, even when God graceth us moſt, as he did him, by vouchſafeing to talk with him, and to make him of his counſel: whereas ſome through the leaſt meaſure of grace, are contrariwiſe puffed up, and have high thoughts of themſelves; whereas *Job* was further tempted by his wife, this ſheweth the temptation of fleſhly cogitations alſo added to theſe of Satan, which yet he manfully reſiſteth: whereas wicked men having them, are taken with them, and overcome. Laſtly, as *Job* was all theſe wayes tempted, and yet here was not an end, but his friends came under a colour to vex him yet more; So ſome vices ſeeming to be vertues, do more indanger the faithfull, if they take not heed thereof: as anger and revenge coming under the colour of juſtice, remiſneſſe under the colour of mercifulneſſe, and the feare of men under the colour of humility, making a man to yeild obedience, and to ſubmit unto them againſt Gods precepts. Theſe three ſpecially, as *Jobs* three friends, are apt to deceive us: but there be more alſo, as *Elihu* came alſo afterwards, of which we muſt likewiſe take heed; as hypocriticall outward performances of good duties pretending to be piety. But theſe maſked vices coming to the faithfull in miſery and ſorrow, knew him not, that is, came without effect in him, yet they will comply with him, by rending their garments, by weeping, by ſitting upon the ground, and putting duſt upon their Heads: For Piety is ſet forth by weeping, Diſcretion by rending the garment, the affection of workes by duſt upon their heades, and *Humility by ſitting upon the Ground.*

CHAP III.

Verſ. 1. 2, 3.

AND Iob opened his mouth and curſed his day, ſaying, Let the day periſh wherein I was born, and the night wherein it was ſaid, There is a man child conceived.

After ſo long ſilence, *Iob* finding no eaſe of his intolerable pangs, changeth his tune, and ſheweth no further patience by bleſſing God; but much weakneſs being overcome by paſſion, and curſing the day of his Birth. Yet ſome Expoſitors think, that this is not to be expounded literally, but altogether allegorically. Or that *Iob* ſpake thus, not as in his own, but the perſon of a wicked man. And to prove this, they reaſon from the commendation given him before, and in the end, he being juſtified by God, to have ſpoken more rightly, then any of the other men, who came to viſit him. But as *Ferus* ſaith, *Iob* is not ſaid, as before, not to have ſinned in thus ſaying; neither can he be excuſed from impatience ſhewing herein. Rather it is to be held, that the Lord, who before ſtood by him, now for a time left him, to try what is in man, even the beſt man living, if he be not ſtrengthened by God continually. The like we may ſee in *David*, ſometime being moſt courageous, and ſometime full of feare; courageous againſt *Goliah*, fearefull when *Saul* perſued him: So *Jeremiah* and *Peter*; yea the Son of man, Chriſt himſelfe cryed out as forſaken of God, when he ſhewed not himſelfe in mercy to him hanging upon the Croſs, but as a ſevere Judge againſt him ſtanding in our ſtead, and made him ſin for us, although this feare and paſſionateneſs in him was no ſin, for he knew none: Theſe words then came from *Job* as effects of his extream pangs and Sufferings, whereby he was carryed to ſpeak thus unadviſedly, as the moſt righteous may be, as not being for a time, through the ſenſe of paine themſelves. But theſe paſſionate ſpeeches God imputed not to him for ſin, and therefore he afterwards juſtified him in all that he ſaid; Yet not to animate us in our greateſt ſufferings to do the like, but to ſhew us our weakneſs, that we may ſtrive daily to be more and more ſtrengthened to all patience, and long ſuffering, and when through weakneſs we fayl, be comforted and ſeek help of God to come out of moſt impetuous temptations: We may think, as *Peter*, before we be tempted, that we have ſtrength enough to ſtand; but as it was with him in the time of temptation, ſo we may feare it may be with us: As a man in health thinketh, when he ſeeth another in ſickneſs impatient, he would not be ſo in the like caſe: But coming alſo to be tryed, he can as ill beare it, as that other man.

Ferus.

2 Cor.5.20.

Note.

Gregory will by no meanes have it taken as literally ſpoken, becauſe it is not probable, that having ſtood ſo firmly hitherto, both when his Children and Servants and all his Subſtance was loſt: Yea and his Body alſo ſore ſmitten, being provoked by his Wife hereunto, he could not yet be moved to any impatience or curſing, and is it then probable, that now nothing provoking him, yea having his freinds about him, bearing, by their ſorrow, part of his burthen with him, that he would break out into impatience and curſing, as not being able to beare his miſery any longer? Moreover, let his words be taken literally, and what ſenſe is in them?

Gregory.

Let the day be curſed, wherein I was born: *And let it be dark*, becauſe that day was long ago paſt, and can never be again: And whereas he wiſheth, that he had dyed ſo ſoon as he was born, for this ſavoreth not, as coming from one that knew he was born in ſin: And therefore if he dyed before he was born again of water and of the ſpirit, he could not be ſaved, and that this could not be without circumciſion then, or baptiſme now: Therefore upon theſe reaſons, we are driven to ſeek out the meaning of his words, as not being of literall, but altogether of an allegoricall underſtanding: Now to curſe cometh ſometime from God, who curſeth in his juſtice; As he did the Serpent, and the Earth for mans ſake, when he had ſinned; ſometime from holy men, as they are moved by way of propheſie, by the ſpirit of God: As *Eliſha* curſed the Children of *Bethel* that mocked him, and *Noah Canaan* the Son of *Ham*; And ſometime from envy and wrath in man, and this curſing only is evil, and by the Apoſtle forbidden, ſaying, *Bleſs my Brethren and curſe not.*

Job then might curſe here, and yet not ſin, but ſpeak by the ſpirit of God, and not of impatience. But what ſhall we underſtand then by the day, which he curſeth, verily by this Day, we may underſtand, the whole time of this mortal life: Which he by thus ſaying, and *Let it be turned into darkneſs,* foretelleth, that it ſhall have an end, and then there ſhall be no light here any more: All the Heavenly Lights fayling, and the Heavens themſelves, and ſo all ſhall be darkneſs, as it was ſaid in the beginning, that darkneſs was upon the face of the Earth. He meaneth not then the day of his Nativity in particular only: But the time, wherein both he and all others are born in ſin and miſery into this World; for which he ſayeth not, the day of my Creation, for Man was made righteous, but of my Birth, of which it is ſaid: I was Conceived in ſin, and born in iniquity. *And Man that is born of a Woman is full of miſery* &c. And he ſayeth. *Let that day periſh,* that is be no more; For periſhing is two waies: either by being in an evil caſe, or when a lightſome day is darkned, or ceaſing to be, and in this latter ſenſe it is ſpoken, for when light vaniſheth, and perpetuall darkneſs cometh in ſtead thereof, the day ceaſeth to be any more, and ſo Rev. 10. 6. time, according to which the Angel ſwore, That time ſhould be no more. He alſo by the Day here underſtandeth, the Devil with his flattering Temptations, whereby he pretendeth light and comfort: As when he perſwaded *Eve* to eat of the forbidden Fruit, *Yee ſhall be as Gods,* ſaid he: But through harkening to him they were made moſt miſerable, *Job* then prayeth that the Devil may periſh, and that the day and light by promiſing which, that is the good and comfort, with which he beareth ſilly men in hand, if they yeild to his Temptations, may be turned into darkneſs unto them, that is, appear to tend to diſcomfort and miſery, and that this will be the iſſue of them, that they may not be ſeduced hereby.

Verſ. 4. *Let not God regard it from above, neither let the light ſhine upon it.*

That is, Foraſmuch as the evill angels were altogether ſpirits, and ſo had nothing infirm in them, whereby they might be tempted to ſinne, but were light as the day, yet proved rebellious againſt their Creator, let not them be repaired or reſtored again by any mercy from God ſhewed unto them; although through his pity to man ſinning, being clad with fleſh, that is, infirmity, he be by Chriſt reſtored. For this is by the Pſalmiſt pointed out, ſaying, Pſalm 78. he *Had mercy upon him, for he knew that he was fleſh,* and ſinned by infirmity.

Verſ. 5. *Let a cloud dwell upon it, &c.*

That is, Let the Devill lye in darkneſſe, chained and tormented for ever, wherein he prophecyeth of the ſtate wherein hee ſhall be after the day of judgment, although he be not yet confined to that place of torment, yet then he ſhall.

Verſ. 6. *As for that night let darkneſſe ſeize upon it, let it not be joyned to the dayes of the yeare, nor come into the number of moneths.*

This is a further amplification of the ſame day before ſpoken of, ſometime called day in regard of that it had been, and ſometime for that it ſhould be, as alſo the Devill at the time before ſpoken of to be made darkneſſe for ever, and not in appearance an Angel of light any more.

Verſ. 7. *Let that night be ſolitary, let no joyfull voyce come therein.*

That is, Let the Devill lye ſolitarily in that darkneſſe, and none of Gods elect people come there, as he deſireth, if he could poſſibly deceive them.

Verſ. 8. *Let them curſe it, that curſe the day, who are ready to raiſe up their mourning.*

The vulg. which *Gregory* followeth, *Who are ready to raiſe up Leviathan.* Thus alſo Hebr. Let the holy Angels declare to all the world the curſed condition of thoſe that fell, even they that are ready to raiſe up their additament, as the word *Leviathan* ſignifieth, that is, men who fell by the Devils deceit: but the elect of them, to whom Angels miniſter, ſhall be raiſed up againe by grace, and be added or joyned to the Angels in heaven, whoſe number was diminiſhed by the fall of millions, but by men elected ſhall be made up again.

Verſ. 9. *Let the ſtars of the twilight thereof be darke, let it looke for light, but have none, neither let it ſee the dawning of the day.*

By the twi-light underſtand Hypocrites, who give ſome little light by the good works that they doe. But for ſo much as their intention is not good, for *They doe all to be ſeen of men*; the very ſtarres of this their twi-light are made dark, when they are detected by ſome foule ſinne that they fall into, which darkneth their ſtar-light, as it were, whereby they ſeemed before to ſhine as ſtars in the midſt of a crooked and perverſe generation. *Let it looke for light, but finde none*: That is, for Chriſt, who is the true light, but not find him to have any true comfort by him: *Nor let it ſee the dawning of the day*: That is, have my true ſaving knowledg, which is the beginning of theſe lights ſhewing it ſelfe to the heart, according to that of the Apoſtle: *Till the day dawne, and the day-ſtar ariſe in your hearts.* 2 Pet. 21.

Verſ. 10. *Becauſe it ſhut not up the doors of my mothers wombe, nor did ſorrow from mine eyes.*

What mothers womb is here meant, it being underſtood, as before, of all mankind ſince the fall of *Adam*? Paradiſe may be meant by this mothers womb, becauſe man was there, as in the womb without all ſorrow, till that being tempted and ſinning, he was put forth, and filled with ſorrow and miſery, ſins procuring the opening of the way, and thruſt him out thence, being called the not ſhutting of the doors.

Verſ. 11. *Why dyed I not from the wombe, and give up the ghoſt when I came out of the belly?*

That is, O that I had then apprehended the death and deſtruction to follow upon my ſinning, whilſt I was in tempting! For then ſhould I never have come out of that belly wherein I was ſo quiet and free from all ſenſe of miſery, as followeth, *Verſ.* 13. So that the words of *verſ.* 12. *Why did not the knees prevent, and why did the breaſts give me ſucke*, are a continued complaint of that which he and we all did in *Adam*, conſenting, and being delighted with the temptation, as the Infant with the Mothers milk, yea and with the ſinne, which we excuſed, and ſought to hide. And the reſt which man ſhould have had, which he meant, in heaven; For mankind being multiplyed in Paradiſe, if he had not ſinned, ſhould never have dyed, but have beene tranſlated from thence to heaven, there to reſt for ever. And he ſaith,

Verſ. 14. *With Kings and Counſellors of the earth, which built deſolate places for themſelves.*

Hereby meaning Gods faithfull Miniſters, who rule amongſt his people, and give them counſell in their teaching what to doe to be ſaved: For they goe immediately after death into the place of bleſſedneſs, and their good hearers together with them, recovering that ſtate by Chriſt, which we loſt by the firſt mans ſinning, although we muſt now goe through death hereunto; but if we had not falne, without dying.

Which built deſolate places for themſelves.

That is, when others have their minds full of tumults, and worldly troubles, theſe putting all ſuch things from their minds, make them places, as it were to be in alone with God, ſetting their minds only upon heavenly things: For thus they are, although in the frequency of men, yet as men dwelling alone here in deſarts. Thus *David* deſiring one thing of God, *viz. To dwell in his houſe*: and *Mary* chooſing that one thing which was neceſſary, made themſelves deſolate places.

Verſ. 15. *Or with Princes that had gold, who filled their houſes with ſilver.*

Who are Princes, but the ſucceſſors of the firſt Preachers, the Apoſtles, that were as Kings, the Rectours of Churches, of whom the Pſalmiſt ſpeaketh. *In ſtead of fathers thou ſhalt have children, which thou mayeſt make Princes in all lands.* Pſal. 45. Theſe have gold, when they have ſpirituall wiſdome and faith, Revel. 3. faith; for ſo it is ſaid, *I counſell thee to buy of mee gold tryed in the fire*, and *faith more precious then gold.* And the ſilver wherewith they fill their houſes are divine Sermons and Orations; of which their hearts are full, and then 1 Pet. 1. 7. they are uttered by them; for of the words of God it is ſaid, *They are like to* Pſal. 12. *pure ſilver tryed ſeven times in the fire.*

Verſ. 16. *As an hidden untimely birth, as Infants that never ſaw light.*

That is, As thoſe holy men before the Law, that being led only by the light of nature, whereof ſome indeed have their names and famous acts recorded, as *Abel*, *Enoch*, *Abraham*, *Noah*, *Iſaac*, *Jacob*; but moſt lye hidden, and no remembrance of them is come to us, but as abortives they are without names, yet at reſt with God, in whom they beleived and with whom they walke continually: And as *Infants dying before they ſee the light*, were all ſuch both before the Law, and under the Law, who lived not till the coming of Chriſt in the fleſh, yet believed in him, of whom it is ſaid, *Many Kings and Prophets deſired to ſee my day, and ſaw it not.*

There the wicked ceaſe from troubling, and there the weary be at reſt.

Verſ. 17. That is, the wicked Gentiles, who, before the coming of the Goſpel amongſt them were diſtracted by being carryed after divers vanities; but being hereby converted, they alſo finally come to have reſt here, and the weary through the heavy burthen of their ſins, as our Lord hath ſaid, *Come to mee all yee that travell and are heavy laden, and yee ſhall finde reſt unto your ſouls,* Matth. 11.28.

There the priſoners reſt together, they heare not the voyce of the oppreſſor.

Verſ. 18. The priſoners or bound ones, are thoſe that feel themſelves bound with the bonds of naturall corruption, from which they cannot during this life get looſe, but hereby they are terrified, as they that live under a Tyrant, who daily oppreſſeth them. In this caſe *Paul* was, who was ſo fettered by Rom. 7. his naturall corruption, that he was as a poor Captive lead away, and caſt into priſon hereby, and this he calleth his fleſh. And *David* complaineth of his ſins, taking ſo faſt hold upon him, that he could not look up. But being once in this place, all ſuch ſhall be then at reſt, and be troubled with no oppreſſors any more to fill their hearts with ſorrow, according to which it is Revel. 7. ſaid, *They ſhall ſorrow no more, but have all teares wiped from their eyes.* Of our being ſubject to vanity, and bound as it were, hee by the Apoſtle *Paul* ſpeaketh, ſaying, *The creature is ſubject to vanity, but ſhall be brought into the glorious liberty of the ſonnes of God, and ſet at liberty.* And in another place of himſelfe he ſaith, *Deſiring to be diſſolved, and to be with Chriſt.* That Rom. 8. Phil. 1. 27. is, be looſed: And what doth this imply, that he counted himſelf bound here? And who is the Oppreſſor or Exactor here ſpoken of, but the Devill, who ceaſeth not by his temptations to exact upon the faithfull? but there ſhall be no Devil any more thus to moleſt us, and even whilſt we live here, he heareth not his voyce, that reſiſteth his temptations.

The ſmall and great are there, and the ſervant is free from his maſter. That is, all who have any true grace, although but little in compariſon of that, Verſ. 19. which is in others, every one yet being here placed higher or lower, as he hath abounded more, or hath had a leſſer meaſure of grace and virtue. *And the Servant is free from his Maſter*, becauſe he that once had been a Servant of ſinne, as he is called, that committeth ſinne, but whilſt he lived, turned there- Joh. 8. from, is now free from all danger of being brought into this ſervitude any more, ſinne being now plucked up by the roots: As the Ivy growing in a ſtone Rom. 6. wall when it is broken downe, as it could never be before, but remaining ſtill as a root of bitterneſs troubled even the beſt, and as tinder apt to take the fire Heb. 12. of temptation, to inflame with ſinful luſts.

wherefore is life given to him that is in miſery, and life to the bitter in Soul?

Verſ. 20. That is, Why doth the World ſmile upon the Faithfull to tempt him by the flatteries thereof in profits and preferments to ſin, or frown upon him by adverſityes and miſeries, to diſcourage and diſhearten him to indanger his Soule, by impatience and diſcontent? For in regard of theſe dangers, to which in this life he is continually ſubject, it is irkſome to him to live here, and he deſireth rather to be diſſolved and to be with Chriſt.

Verſ. 21. *Who long for death, but it cometh not, and dig for it more then for hid Treaſures.*

They are ſayd here to long for death, that deſire totally to be mortified to ſin and to the world, taking no pleaſure in the honours, and preferments hereof, yet cannot, but will he nil he, honours and publick imployments are put upon him, and hereby he is hindred in the work of mortification. But he is ſaid to dig for it, as for his treaſures, that is ſeeing a treaſure in heaven ready to be beſtowed upon him, that laboureth in this work, he doth, as he that digging for a treaſure hid in the ground, when he findeth that hee is neer unto it, work the more earneſtly in digging till he hath gotten it into his poſſeſſion.

Verſ. 23. *Why is light given to a man, whoſe way is hid, and whom God hath hedged in?*

The Vulgar *hath compaſſed about with darkneſſe* Hebr. either hedged in *Thornes, or covered or blindfolded*, it is יסך ſignifying either, but becauſe hiding his way, was before ſpoken of, by another word, this of hedging, is rather to be preferred. By a man, whoſe *way is hidden*, underſtand him that laboureth in the work of mortification, before ſpoken of, and yet neither knoweth certainly, that what he doth is approved of before the ſtrict Judge of the whole world, nor whether the end of the way wherein he goeth, ſhall be everlaſting bleſſedneſs For as *Salomon* ſayth, *There is a Way that is right in a mansown eyes, but the end thereof is death.*

But this is not true touching all men, for he that believeth, and in uprightneſs of heart laboureth, to do all good, and to eſchew all evill, is ſure that his way pleaſeth the Lord: If it be ſayd, but he may not perſevere, and then he ſhall not be ſaved. *Sol*: He that hath begun this good Worke will perfect it in the day of the Lord Jeſus. But many there are that have light or comfort here in regard of the good end to which they ſhall come; yet being upon deceitfull grounds, that end of their way to which they ſhall come indeed, is hidden from them, and yet they are hedged as with thornes, that is, ſuffer by ſharp and pricking Judgments, as they that ſuffer by the burning of their bodyes, but have not love. 2 Cor. 13.

Verſ. 24. *For my ſighings come before I eat, and my roarings are poured out like the waters,*

That is, before feeding upon the contemplation of the happineſs to come, I ſigh and mourn after it, according to which the Apoſtle ſaith, *We ſigh after the diſſolution of this earthly tabernacle*, &c. 2 Cor. 5. For he that is not thus affected towards the happineſs to come, and with the preſent ſinns and miſeries, cannot thus eat and be comforted. And to ſhew this greiſe is no ſmall greiſe in the truly faithfull, it is added, *My roarings are poured out like water.* Extremity of greiſe cauſing tears to break forth for ſinns paſt, being thus denoted, for which a ſimile is taken from waters.

The thing that I greatly feared is come upon me.

Verſ. 25. The vulg. *The feare, that I feared happed to me*, That is, not knowing when God chaſtiſeth in love, and when in Juſtice, by way of taking revenge. This made me greatly afraid, leaſt my ſufferings ſhould be the effects of wrath and not of love as *David* ſaith, *Who knoweth the Power of thy wrath* which is ſo ſpoken, becauſe our minds are not able to conceive rightly hereof, but ſometimes that ſeemeth to be grace to us, which is wrath, and that to be wrath which is grace, and that God approacheth unto us, when he leaveth us, and that he leaveth us, when he approacheth in love, to us.

Verſ. 26. *I was not in ſafety, I had not reſt, neither was I quiet, yet trouble came.*

The vulg. *Have I not diſſembled? have I not been ſilent? have I not been at reſt, and Indignation came upon me?*

According to which *Gregory*, whom I have hitherto followed in all this Allegoricall Expoſition, ſaith, the meaning is, being placed in this Dignity, ſo that I might think, ſpeak, and do what I would; for thus it is with men exalted above others: they have high thoughts of themſelves, which yet they hide from others, and are licentious in their talk, and doings, being never troubled at it, but think they may ſpeak and do what they luſt: But *Job* diſclaimeth this, touching himſelf; calling the firſt, a diſſembling, and the two next being ſilent, and at reſt, whereby he meant, that he diſſembled the great Dignity, of which he was, thinking low of himſelf, notwithſtanding the ſame; and inſtead of licentious ſpeaking, he was ſilent, not uttering any ſuch words, and reſted from practiſing evil, after the manner of other wicked Princes. And ſo do all the godly in honour, they repreſs their heart, from conſidering their own glory, they reſtrain their tongues from immoderate talking, and keep their work from wandring through unquietneſs: Whether the words be rendred thus Interrogatively or Affirmitively, as I ſee no reaſon but they may, the ſenſe cometh all one, I thought not my ſelfe ſafe, or in a quiet Eſtate, and at reſt: If I ſhould have been ſwayed by my greatneſs to do, as I might have been tempted hereby: And therefore had I a vigilent eye over my wayes, that I might not be thus tranſported. *And yet wrath or terror came*; for ſo רגז ſignifieth. And as *Gregory*, ſo *Iſidor.* and *Beda* expound all this Allegorically. But *Chriſoſt.* and ſome others adhering to the letter, yet excuſe *Job* from ſinning through impatience, in ſaying thus much. For *Chriſoſt.* ſaith, That *Job* did like a ſick man: Who being under the Phyſitians hands, whom he knoweth to be careful of doing all things for the beſt, uſeth all the patience towards him that may be: But in the extremity of his pain, hee layeth about him, and ſtrikes at the ſtanders by, and all things about him, but from the Phyſitian, he yet holdeth his hands for the reverence which he beareth towards him, and the awe in which he ſtandeth of him: So *Job* being in extrem pain and torment, and it yet continuing, in none of his ſpeches here, or which he uttereth afterwards, ſtriketh at the Lord, but at other things only, wherewith he thought he might be more bold. I for my part am much affected with the Allegoricall expoſition hetherto brought, and by me contracted to more brevity, and yet made more perſpicuous, becauſe I cannot think, that a man out of impatience againſt the innocent creatures, ſhould ſpeak ſo diſcreetly, holding out to ſuch a length; or were he never ſo much overgone with paſſion, that he ſhould magnifie the ſtate of all the dead, having it by faith ſo rooted and grounded in him: That a difference is in death put betwixt men in reſpect of weal and woe, reſting and being tormented: And ſpecially in bleſſing the condition of the greateſt in this world, Kings and Princes, who for the moſt part are worſt for Pride, Tyrany, Injuſtice, and licentious living. Therefore I cannot but think, that *Job* was even now full of the ſpirit, whereby he ſpake thus; yet as in a cloud, and obſcurely, that we might ſtudy to find out his meaning, in opening which, the light given by acute *Gregory*, whoſe peircing wit I cannot but admire, doth not a little avail: And truly here are many paſſages, not only moſt true, but tending to our ſingular comfort and edification if they be well conſidered: For which I thought it good thus to ſet them forth.

Cor a conſideranda ſua gloria repremunt, lingua ab moderata locutione ſtringunt, opus ab inquietudinis vagatione cuſtodiunt.

Ambroſe, who is alſo for the myſtical ſenſe, upon V. 8. *That are ready to ſtir up Leviathan,* ſaith, That this is ſpoken of Chriſt, who he ſaw was to encounter with the Devil, and to overcome him: For by *Leviathan*, the Devil is commonly by the Fathers underſtood, *Job* 40. And Chriſt is ſpoken

ken of as ready to ſtir him up. They that follow the literal ſenſe ſay, That *Job* herein calleth upon the wicked, that work by the Devil, to curſe that night, or ſuch as go a fiſhing, becauſe a Whale is called *Leviathan*, but have no good ſucceſs, and therefore curſe ſuch a night or day, as unlucky. From hence to V. 14. There is nothing difficult touching the literal ſenſe: And upon this. *Then ſhould I have been at reſt with Kings and Counſellors of the Earth.* It is ſaid, the meaning is, I ſhould not have been in worſe caſe Verſ. 17. then others my fellow Kings and Princes, who being dead and laid in their Sepulchers feel no ſuch pangs as I do. Then V. 17. There the wicked ceaſe from tumult, that is, Either are made to be quiet, and ceaſe from their wicked practiſes: Or the righteous are no more diſquieted by them; whereas whilſt they live here, they are allwaies like the raging tumultuating, and Iſa. 57. can never ceaſe rayſing up troubles againſt them.

The man whoſe way God hath hidden &c. That is, The way of going out Verſ. 23. of this life, which he deſireth to do: But he findeth no meanes to get out; As one going upon the way, and coming at an hedge, through which he cannot break.

I ſigh before I eat. That is, I am ſo full of ſorrow, that even when I take Verſ. 24. my repaſt, I do it not without ſighing and lamenting. The meaning of this Verſ. 25. is plain, *The thing that I feared is come upon me.* I lived not ſo in proſperity, Verſ. 26. but I expected this day then; for I knew the uncertainty, and mutability of theſe worldly things: And therefore this hath not come upon me, for my confidence in worldly things. And ſince I was afflicted in my Children, whom I loſt, and my Servants and Cattle, I murmured not, nor complained againſt God, whereby I might provoke him, to lay this Judgement more upon me, I did ſilently and quietly beare all my loſſes, as it appeareth by that which he ſaid before, and yet lo what another heavy Judgment hath befallen me, & I ſee no end of it. And hetherto according to the literal ſenſe and morals made hereupon: Something alſo hath been touched upon, concerning the Allegoricall from *Job* to Chriſt, which may well hold, if we make ſuch an application in general, but not ſo particularly, as *Gregory* doth. *Job* was a figure of Chriſt, as was before ſaid in his Name and Country, if we look at their ſignification: *The Allegory.* As alſo in his extrem poverty to which he was brought from great riches, although ſo juſt a man, that none was like him upon the Earth. He was alſo aſſaulted by the Devils temptations, being hungry and Matth. 4. alone in the Wilderneſs, and that not once, but ſundry times; as the Divil ſtired up *Jobs* Wife, and by her aſſaulted him being in pain, and alone, there being neither Children nor Servants about him, and then his friends by their invectives againſt him, laying to his charge hypocriſy, as the Phariſees likewiſe ſtirred up by the Devil, laid to his charge, that he was a deceiver and wrought by *Belzebub*. Again he was filled by his harſh uſage and ſufferings beginning to ſeize upon him, about the time of his great paſſion upon the Croſs, with ſuch anguiſh, that it drove him into an Agony, which made him ſweat ſuch a ſweat, as never was heard of, even drops of blood; and after this, as deſpairing, to cry out, *Eli, Eli, Lama ſabacthany.* When yet he neither ſinned by the heat of impatience, or the chill coldneſs of puſillanimity, or feare, as *Job* cryed out againſt the day of his Birth, and as impatient of living longer, not in a ſinful way, but as under a ſhew hereof, uttering miſticall things for our inſtruction, as may appear from that which hath been ſaid. How the allegory holdeth afterwards in the end, which the Lord made, ſhall be by his aſſiſtance ſhewed toward the end of this Book.

CHAP IIII.

Verſ.1.2.

T*Hen Eliphaz the Temanite anſwered and ſayd. If we aſſay to commune with thee, wilt thou then be greived? But who can withhold himſelfe from ſpeaking?*

Gregory. *Note.*

Here before I begin to ſpeak upon the words of *Eliphaz*, ſomething would be ſaid upon the ſignification of his Name, and the names of his other two Friends, upon which *Gregory* thus: Theſe three ſet forth Hereticks, who begin to ſpeak ſmoothly at the firſt, as if they meant no hurt to him, to whom they ſpeake, but only good, to purchaſe his benevolous attention, but ſoon come to ſpeak words which much hurt the hearer, and greatly trouble him, that we may beware of them, and not be drawn by the inticing words of their eloquence. *Eliphaz* ſignifieth *The contempt of God, Bildad oldneſs alone, Zophar* the *diſſipator of ſpeculation*: And by theſe three Names are aptly ſet forth three evill qualities in Hereticks, which are the grounds of all their wicked hereſies: For firſt they are proud and deſpiſe the plain and ſimple Truth commonly taught according to the word of God, and ſo do in effect deſpiſe God. Secondly, they have only the old Man with his deceitful heart in them, and nothing of the new, guided by the Spirit of God. Thirdly, They diſperſe and ſcatter abroad their own ſpeculations for truths, pretending ſometime the light of Revelations to make them the more acceptable: according to all which Popiſh Hereticks proceed. for they deſpiſing the ſingle word of God, the Canonicall Scriptures, as inſufficient, adjoyn hereunto, to ground their Errors upon, Apocriphals, Traditions of men, and many Inventions, for the better ſetting forth of the publick Worſhip of God, which in the Ceremonies by them deviſed, would be naked and contemptible. Secondly, They are ſet a work thus to doe by their own deceitful hearts carrying them on through the covetouſneſs and pride that is in them. Thirdly, How many revelations have been by them pretended to confirm their imaginary purgatory, their ſuperſtition about the invocation of Saints departed, and the adoration of Images, and the ſingle life of Prieſts? Neither do the Anabaptiſts differ much from them herein; for they pretend new lights and revelations, and are manifeſtly led by the old man, making them to deſpiſe God and his waies, going in crooked waies of their own, and not in the known waies of the Church of God.

Ferus. *Note.* Prov. 27.

Touching the ſpeech of *Eliphaz*, Some, ſaith *Ferus*, think, that he ſpake but deceitfully, when he pretended his unwillingneſs to grieve *Job* by that which he ſhould ſay, and his conſcience inforcing him hereunto: But becauſe it is not a friends part, when he heareth his friend in his miſery breaking out into impatient ſpeeches, as if God had dealt worſe by him, then he deſerved, to hold his peace, but to tell him plainly of his fault, that he may repent, and uſe more patience: He rather thinketh, that *Eliphaz* ſpake in part as he ought to do, and as it is our part to do in the like caſe, that is, Not by the way of flattery to be ſilent, if we ſee cauſe of ſpeaking by reproofe to our deareſt friends; only in judging and charging him for his ſufferings, not to be the man that he took him to be, but hypocriticall and wicked, what a ſhew ſoever he made, this is ſinful and uncharitable, yea although the perſon afflicted uttereth words of impatience, through the infirmity of the fleſh, in the extremity of his pain: But for reproving any ſin in our friends, we have a Precept. *Math.* 18, And *Salomon* ſaith, That the woundes of a loving Friend are better then the kiſſes of an Enemie: Moreover, our zeal for God, and to vindicate his juſtice in all his doings, ought to be ſuch, as not now to be ſilent, but to ſpeak, leaſt we be proved ſuch as love men more then God. Thus *Ferus* and that rightly: But for ſomuch as *Job* ſinned not by impatience any more now, then formerly, as hath been before ſhewed; *Eliphaz* did him wrong in all that he ſaid, yet not wittingly: For he loved him dearely, and came out of love to comfort him; but through ignorance, and I doubt not, but by the inſtigation of Satan, to vex *Job* yet more, for which as for men ſinning out of ignorance, the Lord commanded, that Sacrifices ſhould be offered both for him and the reſt of his friends: To proceed in the words of *Eliphaz*, V. 3.

Verſ. 3.

Behold, Thou haſt inſtructed many, and ſtrengthened the weak hands, &c. *But now it is come upon thee, and thou fainteſt; it toucheth thee and thou art troubled.*

Verſ. 6.

Is not this thy feare, thy confidence, the uprightneſs of thy waies, thy hope? In reproving *Job*, He firſt beginneth with laying to his charge, his not following his own inſtructions, given to others in the time of their miſery; in that he himſelf now was ſo faint-hearted, that he thought that the check, *Phyſitian heal thy ſelf*, might rightly be given unto him: And *Turpe eſt Doctori cum culpa redarguit ipſum*: *It is a ſhame for him that reproveth, and teacheth others, to fault in the ſame thing himſelf.* If *Job* had done ſo indeed, he might well have been blamed; or who ſoever doth ſo, as the Scribes and Phariſees, that ſaid and did not; for now thou art condemned out of thine own mouth. But if *Job* had been impatient in ſuch extreme miſery, whereas in his health and proſperity, he comforted others, and happely reproved them, for their impatient ſpeeches; that which rightly could have been gathered herefrom, were nothing elſe, but that a man in health and proſperity knoweth not his own weakneſs, although he truely feareth God, til he is brought to the tryall. For many think, as *Peter*, to be very couragious then: But coming to be tryed, their ſtrength to ſtand is nothing, as it was with him; yea and it is not to be doubted, but that theſe men themſelves, if they had been tryed, as *Job* was, would have been much more impatient, then he ſeemed to be. They ſinned therefore in this, that they dealt not with him, as conſidering themſelves, and their own weakneſs; as is commanded: *If any man be faln by infirmity, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leaſt thou alſo be tempted.* For the next word V. 6. *Is not this thy feare, thy confidence*, &c. In ſaying thus, he doth as it were deride him, for the words laſt uttered by him, Chap. 3. 25. 28. Where he ſpake of his feare and confidence, and reſt through hope, and quiet living, as if he had ſaid, Art thou not aſhamed to ſpeak of theſe things and yet makeſt ſuch impatient exclamations for being quiet, fearing God, and truſting in him, rather caſting away his feare, living ſinfully; ſo that thou mightſt juſtly in ſtead of being confident, deſpaire now; and in ſtead of being quiet, be ful of trouble, as thou art. Herein then, *Eliphaz* ſinned again by judgeing righteous *Job* to be a wicked man: And that this is his meaning, the next words, V. 7. doe declare.

Note.
Matth. 23. 1.

Note.

Gal. 6.

Verſ. 7.

Who ever periſhed being innocent? And where were the righteous cut off? He committed then the great ſin, of judgeing his Brother, of which it is ſaid, *Judge not, that yee be not judged. And how ſhalt, thou that judgeſt another, eſcape the judgement of God?* For in regard of ones being ſmitten, to judge that hee is wicked, and not innocent and righteous; is to condemn many righteous men: As *Abel*, who was cut off by *Cain*, *Ioſeph*, that was caſt into a Dungeon, *David*, that was perſecuted by *Saul*: And *Abimeleck* ſlain, with eighty Preiſts more by *Doeg* in one day. Here before I proceed any further, in the ſpeeches of theſe men, it is neceſſary, that I reſolve a queſtion, in what account they are to be had, whether as divine and true, and to be grounded upon, as other ſayings in the holy Scripture, or humane, as coming from wiſe men, who by their wit and ſtudy, had attained to the knowledge to ſpeak thus: The reaſon of this queſtion is, Becauſe, in many things, they contrary *Job*, and are ſaid by God himſelfe not to have ſpoken ſo rightly as *Job*, and if not ſo rightly, then ſome things

Matth. 7. 7.
Rom. 2. 1.

ſpoken by them were not true, and therefore not divine, nor ſpoken by 2 Tim. 3.16. the ſpirit, as it is ſaid of all the canonicall Scriptures, that they were. To this it is to be anſwered by diſtinguiſhing: Some of their ſpeeches came from their own darkned underſtanding and blind reaſon; As namely theſe which are by *Iob* contradicted, and wherein they apply things truly ſpoken in the Theſis againſt him from hence to convince him of wickedneſs and hypocriſy. Some of them again ſet forth things concerning God and divinity aright: Some Philoſophy, both moral and natural, the former of which are to be thought to have come from God, who put thoſe words into their mouths, as he did many divine and propheticall ſayings, into the mouth of *Balaam*: And afterwards it is ſaid of *Caiaphas*, that in ſaying, it is neceſſary *That* Joh. 11.49. 50. *one man ſhould dye, and not all the Nation periſh. That he ſpake not this of himſelf, but being high Prieſt, that yeare he propheſyed.* The ſpeeches uttered by them againſt *Iob*, by way of inference from the truths delivered by their mouthes, came altogether from themſelves, and the inſtigation of Satan, that *Iob* might be the more greived, and, if it were poſſible, provoked to ſpeak raſhly and impatiently, and ſo to ſin, which was the thing, that Satan endeavoured with all earneſtneſs: For the approving of the truths of God which they uttered, to have come from the ſpirit of God make the citations of them by the Pen-men of the holy Scriptures, as V. 8. of this Chap, is cited, *Prov.* 22. 8, *Hoſ.* 10. 11. V. 18 2. *Pet.* 2. 4. And many ſayings more throughout this book, as may be ſeen all along, by the quotations upon the Margin: For if they had not come from God, they ſhould not have *Origen.* been alledged, as authoritative, or proving. *Origen* alſo to prove them to come from God, ſaith, That the ſayings of *Iobs* faithfull friends ſhould not certainly have been by *Iob* committed to writing in his ſacred book, unleſs they had come from the ſpirit of God, and were profitable for us to read. Yea *Moſes* himſelf citeth ſome paſſages of theirs: As namely, that of dwelling without feare, chap. 22. 19. *Levit* 26. 5. and that of reſting, and none terrifying, chap. 11. 19. and that of not accepting perſons, *Iob* 34. 19. *Deut.* 10. 17. whereby it alſo appeareth, that the book of *Iob* was written firſt of all other books of Scripture, and it is more confirmed, that he lived about the time of *Iacob*, whoſe daughter *Dinah*, he is ſaid before to have married. Now to return again to *Eliphaz* the *Temanite*: the Gen. 36. country, of which he was, had the name from *Teman*, the ſone of *Eſau*, of whom *Eliphaz* came, and *Ierom* ſaith, that he was the King of the *Teman-* *Hieron. de locis Hebr.* *nites*, in the land of the *Gebalites*, although in the Hebrew tongue all the ſouth parts were called *Teman*. To proceed according to the words of this *Eliphaz*. V. 8. 9. are plain V. 10.

Verſ. 10. *The roring of the Lion, the voice of the fierce Lion, and the teeth of the young Lions are broken.* For *fierce Lion*, the vulg. hath *Lioneſs*, and for *young Lions*, *Lions whelpes*. But herein the ſenſe is more reſpected, then the proper ſignification of the words: For the Lioneſs, when ſhe hath whelpes, is noted to be more fierce then the Lion, and what are young Lions, but Lions whelpes? Theſe words are by *Eliphaz* uttered further, to aggravate *Jobs* wickedneſs, for which he had ſaid before, that although he pretended holineſs, and had been hitherto bleſſed: Yet now a ſpirit from the Lord had blown upon him, V. 9. and that ſo powerfully, as that now he could play the Lion no more; either terrifying his Subjects, by his roring, or tearing of them with his teeth, which were now hereby broken: So that he could neither act the roaring Lions part himſelf, nor his wife the part of the fierce Lioneſs, nor his children, who were as young Lions, teare cruelly with their teeth: For they were broken by the fall of the houſe upon them, as was before ſhewed: And not ceaſing here, he proſecuteth the ſame allegory of a Lion, further V. 11. Thus to the piercing of his heart, with bitter ſwords he did inſult over him.

Verſ. 12. Here *Eliphaz* to confirm his reproachfull ſpeeches againſt *Job*, findeth that

Ferus.
Lyra.
Iſidor.

that he had a Revelation from God, as *Ferus* ſaith, ſo likewiſe *Lyra*, *Iſodor* and *Clarius*. Some think that it was the Devill, who thus deluded him; he thinking that God had whiſpered theſe things unto him, whilſt he was by night thinking upon *Jobs* caſe, and why, he being ſo juſt a man ſuffered ſuch greivous things: then Satan, that he might with the more authotity, as from God, confound *Job*, appeared thus unto him pretending to be a good ſpirit.

Gregory.
Carthuſ.
Calvin.

Laſtly, Some others will have it a true revelation from God, becauſe the things ſpoken are moſt true, but by *Eliphaz* ill applyed againſt godly *Job*. So *Gregory*, *Carthuſianus*, *Burgenſis contra Lyranum*, and *Calvin*, who ſaith that *Eliphaz* was an excellent man, and that God vouchſafed ſometime to ſpeak unto him, as appeareth by that which he here uttereth. And to this do I aſſent, for ſuch ſpeeches could not come from the Devill or from an ordinary but a prime man and inabled by God to inſtruct others in his truth. But what is it that he ſayth? *A thing was ſecretly brought to me, and mine ear received little thereof.*

Calvin.

Note.

Note.

It may ſeem to be no ſecret, that God only is perfectly righteous, ſayth *Calvin*, and all men unrighteous in compariſon of him, as here followeth, Verſ. 17. But he calleth it a ſecret, becauſe it is hidden from many proud men, who if they outſtrip other men, who live moſt wickedly, think themſelves moſt righteous perſons, that God ſhould do them wrong, if he ſhould lay his judgments upon them: and he ſaith he heard a little of it, he taketh not upon him any perfection of knowledge, although he were an eminent man for this, yet he heard and underſtood but a little to the reproof of thoſe, that knowing but little of the word of God, yet take upon them to have Knowledge, yea enough to teach others and think, that they have no need now to learn any more, thus coming to deſpiſe all teaching. V. 14.

Verſ. 14.

Fear came upon me, and Trembling, which made all my Bones to ſhake.

Heb. 12. 21.

Act. 9.
Iſa. 66. 2.

And this he ſaith was in the *Viſions of the night*, verſ. 13. Such terrour doth God ſtrike into men in declaring his will unto them that it may be efficacious in them, as it is not, unleſs they feel the power of his Majeſty that ſpeaketh, as alſo was ſhewed by giving the Law to the ſo great terrour of *Iſraell*, and by the fear that came upon *Moſes* himſelf, of whom it is ſayd that he trembled and feared. And *Daniel* fell down as dead for fear; and *Ezekiel* and *John* who wrote the *Revelation*: and this is the courſe, that the Lord taketh under the Goſpell for the converting of ſinners, as we may ſee in *Saul*, he was ſmitten down to the ground and trembled, and then the Lord ſpake unto him by *Ananias*: and he cometh not nigh to any but to ſuch as he makes to tremble at his word.

Then firſt beginneth grace to work, when a man is made to fear by Gods voice from heaven hearing his word, as it is ſayd, that *Joſia* did, and his heart melted within him, V. 15. 16.

Verſ. 15. 16.

Then a ſpirit paſſed before my face, but I could not diſcern the form thereof, an Image was before mine eyes, there was ſilence and I heard a voyce. The *ſpirit* here by ſome is thought to be an Angell, by others more probably a wind, as it befell *Eliah*, to whom after a ſtrong winde came a ſoft and ſtill voyce, and in ſuch a winde the ſpirit came upon the *Apoſtles Act.* 2. *The likeneſs not to be diſcerned* ſheweth, that it is not Gods will, that he ſhould by man be repreſented by an image, ſo that to do this is an abomination and inſtead of ſhewing himſelfe wiſe that doth ſo, a ſhewing of himſelf a foole and in danger to be given over to a reprobate ſence as the Apoſtle ſheweth. Whereas he ſaith, *There was ſilence*, this is ſpoken to ſhew that he heard well ſo much as he here uttereth, that was then ſpoken in the ſilent night, there being no noiſe to hinder his hearing: And hereby we are taught in ſilence to harken to the word of God, or elſe we are likely to carry but little of it away; or to profit little thereby, as it commonly hapneth to moſt hearers,

1 Kings 19.

Rom. 1. 19.

Note.

when they are at a Sermon the world maketh ſuch a noiſe in their hearts,
ſpeaking to them of other things, profits, buſineſſes, pleaſures of the World,
or the Devill by his ſuggeſtions, that they cannot hear to remember, inſomuch
as that being asked, what was treated upon, they are able to ſay juſt
nothing.

Verſ. 17. *Shall a mortall man be more juſt then God? ſhall he be more pure then his*
Maker?

Verſ. 18. *Behold, he puts his truſt in his ſervants, and his Angells be charged with*
folly. The Vulg. *Shall he be juſtified in compariſon of God?* And this indeed
is the meaning, although a man be never ſo juſt, yet in compariſon of
Gods, his righteouſneſs is nothing, and therefore God is to be acknowledged
juſt and righteous in all his doings, when he proceedeth moſt ſeverely againſt
his moſt righteous ſervants. *He hath no truſt in his ſervants*, Vulg. *They*
that ſerve him, are not ſtable. That is, his good Angels that ſerve him, are
not ſtable by their own ſtrength, but by Gods ſtabliſhing of them to ſtand,
when others fell, and for many of the very Angels they fel indeed, and
Calvin. are charged with folly, that is, Sin to eternity. *Calvin* will have nothing
ſpoken of the Angels, that fell here, but only of them that ſtood; becauſe
the word folly, is not ſignificant enough, to ſet forth their horrible ſinning,
but becauſe he maketh two ſorts of them, the one of ſuch as ſerve him ſtil,
the other of theſe, that long ago were charged; I conceive it to be
2. Pet. 2. 4. plain, that the evill Angells are meant by Angells, and as thus meant,
Saint *Peter* ſeemeth to ſpeak from hence, ſaying, *God ſpared not the Angels*
that ſinned. For what was his not ſparing of them, but charging them with
ſin, which is folly, as it is here called; with *Calvin* ſtandeth *Vatablus* and *Cajetan*;
Olympiod. But *Olympiodorus, Chriſoſtome, and Athanaſius,* and generally all ancient
Chryſoſt. writers, both Latine and Greek, hold that the Angels which fel, are
Athanaſ. meant. *How much leſs in them that dwell in houſes of clay, Whoſe foundation*
Verſ. 19. *is in the duſt, who are cruſhed before the moth?* For out of the duſt was
2 Cor. 5. man made; and his body, the houſe of his ſoul, is but of red earth or clay,
for which the Apoſtle calleth them, earthly Tabernacles, which ſeemeth to
be taken from hence, and to a garment eaten by moths: that is, Man for his
frailty, compared by *David*, which he took alſo from this place. And *Hoſea*
Pſal. 39. ſaith, in the name of the Lord, *I will be a moth to the houſe of Judah, and Ephraim.*
Whereby is intimated his being conſumed, till that he be brought to
Hoſ. 5. duſt for his ſins, and the frailty of dealing with man by deſtroying him, as
having much leſs ſtrength, when he ſinneth to ſubſiſt.

Verſ. 20, *They are deſtroyed from morning to evening: they periſh for ever without any*
regarding it. Here he further ſheweth the miſery of men that juſtifie themſelves,
as not worthy to be ſo ill dealt withall, in regard of the righteouſneſs,
which they conceive to be in themſelves; Gods judgements ſeazing
upon them, they are made known to be vile, how excellent ſoever they ſeemed
formerly to have been. For the moral obſervations of *Gregory*, firſt, from
Eliphaz his Exordium, wherein he praiſeth *Job* for teaching others, what an
Morals excellent man *Job* was, that he who was ſet to detract from him, yet gave
Gregory. him this high commendation, that being of ſo great dignity, implying much
imployment, yet he took time to inſtruct and teach others; and the commendations
of adverſaries are moſt ſure proofes, becauſe by the power of
the truth forced from their mouthes: And this doth greatly commend a
man of wiſdome indeed, that notwithſtanding, all worldly incumbrances,
he is intent to teaching and inſtructing of the ignorant, and confirming
in faith and obedience to God, and patience. Secondly, From theſe words,
Verſ. 6. *Where is thy feare, thy fortitude, thy patience, the perfection of thy wayes?*
That he was indued with four cardinall virtues, which, in whom ſoever they
are, makes him excellent indeed; fortitude, founded upon the feare of
God, being without it but raſhneſs; and patience with hope added to fortitude,
without which it cannot be durable; with all theſe uprightneſs

concurring; the glory of God being in ſincerity ſought in all theſe, and not a mans own vain glory. Thirdly, That Hereticks ſpeak ſome things truly, that they may be the better beleived in that, which they ſay erroneouſly.

Verſ. 8.

Fourthly, From theſe words, *They that plow iniquity, and ſow wickedneſs, reape the ſame*, &c. that God ſometimes ſuffereth wicked men long, before that he proceedeth in Judgment againſt them: for plowing and ſowing, and after that reaping, implyeth a long time as is betwixt ſowing ſeed and the harveſt, wherein it is reaped; but in the end a winde ſhall come to ſcatter them, as the Pſalmiſt ſayth, as the duſt which the wind bloweth away. Sometimes God puniſheth ſooner in the acting of Wickedneſs, that he may not ſeem not to regard the evill doings of men; and ſometimes he forbeareth to puniſh till ſin is come to be full ripe, as in the Amorites, or till the day of Judgment, that we might certainly expect that time, and be confirmed in our patient bearing the wrongs done to us by the wicked, being aſſured that they ſhall be reckoned with for all, and be judged accordingly. Fifthly, By the roaring of the Lyon, the auſterity of the man being underſtood, by the Lyoneſs, the garrulity of the wife, and by the teeth of Lyons whelps, the edacity of *Jobs* Children, becauſe they feaſted one another ſo much, and by the Leopard, as he hath it, for the old Lyon, which is ſpotted, and variouſly coloured, that Hereticks exult great, if they can finde ſuch vices mingled with virtues in the Orthodox, as tending much to their diſgrace and giving them advantage, as they do indeed, that we may take heed of ſuch mixtures of Almes-deeds with vain-glory, of zeale with mercileſs rigour, or of coveteouſneſs with pious performances and temperance. Sixthly, upon theſe words, *It was ſayd to me in ſecret*, that Hereticks to purchaſe the more credit to their erroneous teaching, find revelations which they have had ſecretly, whereof none elſe, but he alone that teacheth, is a witneſs: and hereby they challenge unto themſelves no ordinary, but extraordinary knowledge, exceeding that, which is in other men: and they alſo ſeek ſecret places, wherein they may vent their errours, there being none preſent, as in the publick place, whereby they may be confuted, and thus many ſimple ſoules are perverted by them, ſo that there are theſe three ſignes of an Hereticall Teacher.

Gen. 15.

Verſ. 11.

Firſt, That he pretendeth revelations.

Secondly, He challengeth to himſelfe more knowledg then in other men.

Thirdly, He lurketh in ſecret places, in private houſes, in corners, as the Prophet ſayth, that thy teachers ſhall not be. 7. Upon the ſame words, *A word came to me in ſecret*, what is this word, ſaith he? but that of which it is ſaid, *In the beginning was the word & that word was God, and tooke fleſh.* And this word cometh in the night, when there is no noiſe, but all things are quiet, to ſhew, that he muſt ceaſe from worldly things that would receive this word into his Heart: and he ſayth, that he heard a little thereof, to intimate the defectiveneſs of our knowledge in this great myſtery of Chriſts incarnation: and by the fear coming upon him is ſet forth, as I touched before, how the word firſt works in the heart towards converſion: and the ſame word was an Image, yet not diſtinctly to be diſcerned, becauſe the Son is the Image of the Father, but till the ſpirit cometh, of which he ſpeaketh next, not ſo well to be diſcerned, by which ſpirit is meant the Holy Ghoſt coming down at the feaſt of *Pentecoſt*, compared to a gentle aire, becauſe bringing great tranquility into the minds of thoſe that receive him.

Iſa. 30 21.
Joh. 1.

Verſ. 18.

8. Upon theſe words, *His Angells he charged with folly.* Theſe Angells may be alſo expounded of his Miniſters according to *Revel.* 1. and *Mal.* 2. 7. even theſe are not without ſin, as *James* ſaith, *In many things we ſin all*, and Paul, *Not as though I were perfect*: and they dwel in clay houſes that are weak in reſpect of grace: and are founded upon the duſt, that is, have hearts defiled with evill cogitations, from which they can never in this life be clean ſwept: and what is the moth, but that which is bred in the garment, and

James 4.
Phil. 3. 8.

and then corrupteth it, the ſin bred in the fleſh, whereby deſtruction cometh.
Dangerous then is the caſe of the fleſhly, and unregenerate, that is,
they, in whom ſin increaſeth daily in ſtead of being mortified: For of ſuch it
Verſ. 20. is added further, *They are deſtroyed from morning to evening, they periſh*
for ever without any regarding it. They are ſaid to be *deſtroyed from morning*
to evening, When by the daily increaſing of their ſins they lay a foundation
of everlaſting deſtruction, *Heaping up* (as it were) *wrath againſt the day of*
wrath. And none of them is ſaid to regard it: That is, in great ſecurity they
goe on thus to do, till the foreſaid inevitable deſtruction cometh upon them,
to declare which further, it is added, *verſ.* 21. *They dye without wiſdome*, being
without all providence, as fooles, till their fatall blow cometh, ſo that
they may enjoy the preſent pleaſure, or profit of ſin, not regarding what
ſufferings attend them afterwards.

Laſtly, For theſe words, *Doth not their excellency which is in them goe away?* He following the Vulg. *But they which ſhall remain ſhall be taken out*
of them; Expounds them thus; When they are thus deſtroyed, the Elect
who are as the left and neglected ones of them, ſhall be taken out from
amongſt them, and carryed up to remain ever with the Lord. For theſe are,
as the rejected ſervant of the *Amalekite*, upon whom *David* lighted in his
way, who was weake and almoſt dead, but by him refreſhed, he went with
David as a guide, who came upon the hoſt of the *Amalekites*, and ſlew
and ſpoiled them. So the elect of God are dealt with here as moſt deſpicable,
but Chriſt takes and ſaveth them, and uſeth them as Guides, by ſetting them
up for Preachers and Leaders, as it were in their Sermons, denouncing this
judgment to come amongſt them, after which he followeth, and adjudgeth
them all to deſtruction. Thus he, and the Heb. will beare this reading, the
word being יתר, ſignifying firſt to remain, and then to excell: whereas it
may ſeem to make againſt this, that theſe words are inſerted amongſt the other,
as tending all to ſet forth one matter: He anſwereth, it is not unuſuall
in holy Scripture in ſpeaking of one thing, ſuddenly to interpoſe ſome-what
touching another, and then to return again to ſpeak more of that which
went before; to prove which, he inſtanceth in 1 *Tim.* 5. 22, 23, 24. *Thomas*
Tho: Aquinas. *Aquinas* followeth him, but *Lyra* underſtandeth it as meant, that none of
them ſhall finally eſcape: But as ſome here are deſtroyed, ſo all the reſt at
Calvin. the laſt day ſhall be. *Calvin* and ſome others will have the excellency of the
ſame men meant, which at the laſt vaniſheth all: And that of being deſtroyed
from morning to evening of this life, waxing ſhorter every day till
wee dye.

CHAP. V.

Verſ. 1. Call now, *if there be any that will anſwer thee, and to which of the Saints*
wilt thou turn?

Here the Jeſuite thinks is a manifeſt proof, that it is no new thing to call
upon the Saints departed, but was done even in *Jobs* time: But this ground is
Auguſtine. altogether ſandy. For the word rendered *Saints* here, ſignifieth either Angels,
Pineda. as *Auguſtine* hath it, or holy perſons living ſtill in this world, as the Jeſuite
Gregory. himſelfe acknowledgeth. Moreover, *Gregory* acknowledgeth none other to
be called upon here meant, but God, and the Saints are mentioned to him
in deriſion, as if it were a ridiculons thing to call to them departed out of
Eſa. 63. 16. this life, who cannot heare us: For *Abraham*, ſaith the Prophet, *knoweth us*
not, and Iſaac is ignorant of us. But to whom ſhould a Roman Catholike rather
hearken, then to one, and that the famous of their owne Biſhops? The
meaning of this bitter ſcoffe is, that if he beleeved him not, that he had ſuch
a revelation as he ſaid, and hee would not conſent to that which he had ſpoken
as true, but would ſtill perſiſt in his exclamations, as if hee had beene by
God

God wronged; that he ſhould pray to God, and ſee if he could prevaile an anſwer from him to convince *Eliphaz* of falſhood, or to juſtifie himſelfe ſo terribly puniſhed, and ſo impatient under his puniſhment. And if he ſhould think that any of Gods Angels, or ſervants upon earth, being called to take his part, would do it, this were abſurd for him to try, for ſurely none would ſtand for him; or if hee ſhould thinke of any Saint in Heaven to call to him, this were ridiculous.

For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one. Verſ. 2.

I have ſeene the fooliſh taking root, and ſuddenly I curſed his habitation. Verſ. 3.

This ſaying, howſoever miſ-applyed againſt holy *Job*, containeth a truth in it: For wrath through impatience and envy at the better eſtate, wherein others are, is a great ſinne, and deſtroyeth the image of God in a man, who ſpeaketh and doth all things without paſſion, and therefore wiſely and righteouſly, which he cannot do that through paſſion, is blinded in his minde by unadviſed anger. Thus alſo *Solomon* in his Proverbs condemneth him for a foole that is ſoon angry, or continueth herein, of which ſee more upon that Book. Touching Envy, he in whom this vice is, envyeth another, becauſe he thinks him better then he, as *Cain* envyed *Abel*, and *Joſephs* brethren, him, and *Saul*, *David*; and thus he condemneth himſelfe as little in vertue, and unworthy to be ſpared. Now to be preſerved from this dangerous evill, to which we are provoked by the love of worldly things, (For every one would have the beſt of theſe: and becauſe he cannot, but ſeeth another have better then he, envy is ſtirred up in him.) We muſt labour to have our hearts taken up with heavenly things, wherein there will be no ſtreightning to any man, but every one ſhall hereof have his fill, one as well as another; the more come to partake hereof, they being the more inlarged, that every one may have enough; for the love of heavenly things will take us off from the love of earthly, and not loving them, although we want, we ſhall not envy thoſe that have, becauſe we have farre better, able to ſuffice any ſoule, in compariſon of which theſe are but as droſſe and dung.

Gregory.

Note.

I have ſeen the wicked taking root. That is, ſeeming as a deep rooted tree, to ſtand firmly, becauſe in great proſperity. *And I ſuddenly curſed his habitation*: That is, I did ominouſly ſpeake or think, that ſuch a mans houſe would come to ruine: For the word is not קלל which is uſed elſewhere to ſet forth curſing, but קבב to divine ominouſly. And ſo it is alſo ſaid by *David*, *I have ſeen the wicked flouriſhing as a green bay tree, and by and by his place was no where to be ſeen.* Thus alſo *Gregory*, who morally by him deeply rooted, underſtandeth the earthly, according to that of our Lord, *That which is of the earth is earthly*. Becauſe trees are rooted in the earth, and the fooliſh Worldling by having his mind ſet upon things here below, is ſaid to be thus rooted; but his *Excellency*, as he rendreth it, and the word alſo may ſignifie accurſed, to what eſtate ſoever he attaineth in this world, it ſhall be turned into a curſed condition, and ſo ſhall ſuddenly vaniſh, when he cometh to be judged, as if it had never been. And miſtically by the fooliſh, hee underſtandeth the Jewes that were ſo malitious and envious againſt Chriſt; They, how deeply ſoever rooted in the land of *Canaan*, by their continuance there, and by promiſes made to their Fore-fathers; yet for their malicious perſecuting of Chriſt to the death, were by Gods curſe expelled, and all their glory in having God for their Father and Protector, is turned into diſhonour, ſhame, and contempt.

Verſ. 3.
Pſal. 73.
Gregory.
John 3.
Note.
The morall.
The myſtery.

His children alſo are far from ſafety, they are cruſhed in the gate, and there is none to deliver them. This was manifeſtly ſpoken by him of *Iobs* children, who were cruſhed by the houſe falling upon them: Whereas it is ſaid, *In the gate*, hereby Judgment, whereby it fell thus out unto them, is denoted, becauſe the gate of a City of old was the place of Judgment: And hereby it is ſhewed, that at the laſt day, when the Lord ſhall ſit upon his Judgment-ſeat, all the wicked, and their children like unto them in condition, ſhall be cruſhed,

Verſ. 4.

ed, that is, deſtroyed, ſentence being denounced then againſt them, as *Mat.*
25. *Goe yee curſed into hell fire, prepared for the Devill and his Angels*; For
ſuch only are counted the children of the wicked. If any ſeeing their fathers
Ezek. 18. wickedneſſe, turn there-from, the Lord hath promiſed that they shall not
dye, but live. The gate alſo, which is a place to goe out at, may ſet forth
Note. Death, by which, as by a gate or door, men go out of this life; And herein all
the wicked are cruſhed, that eſcaped all their life time before, it being to them
the gate leading to Hell, but to the Elect, to Heaven, all whoſe ſufferings
are now at an end, and their joyes begin, which never shall have end, as it
was with *Lazarus*, of whom, and *Dives* being dead, it is ſaid, *Now hee is*
Luke 16. *comforted, and thou art tormented.*

Verſ. 5. *Whoſe harveſt the hungry ſhall eat, and taketh it out of the thornes, and the*
robber ſwalloweth up their ſubſtance. Vulg. *And the armed ſhall ſnatch it away*,
and the thirſty ſhall drinke up his riches. But there is no reaſon, if the
ſenſe of the word be reſpected, to render it *The armed*, in the Nominative
caſe, for it is מצנים properly ſignifying out of thorns, or arms sharp as thorns,
whereby it is defended; and ſo the meaning is, the harveſt of the wicked,
that is, their abundance, although never ſo ſtrongly guarded by men and
armes, whereby it is hedged about as with thick growing thorns, that a man
would think it impoſſible for any to come at it: Yet hungry and poore men,
by Gods juſt judgment, shall break through, and make a prey hereof: And
of hedging *Job* about, Satan ſpake before in this ſenſe, *Chap.* 14. And for
the next words, the word rendered *robbers*, by Vulg. *thirſty*, as צמים which
if it be derived from צמא ſignifieth thirſty, if from צמם ſignifying hair,
Theeves, and Robbers: Becauſe the Arabians and Sabeans, who were Robbers,
living in Deſarts, went naked, and wore their hair long, to cover their
bodies: and this is rather to be followed, although becauſe ſuch thirſt after
game, and the goods of other men, not going out in Bands ſo much to fight
to get victory, as to take preyes; that other rendring may ſeem tollerable,
eſpecially, becauſe hungring was ſpoken of before: And here coming to
ſpeak of the ſame goods, which goe there under the ſimilitude of an harveſt,
to be taken and eaten, here they are propounded as drink to be ſwallowed
or drunk, thirſting hereafter moſt aptly agreeth. And in all this he aimed at
Job to grieve him the more, by ſetting him forth as the wicked man, who
was thus dealt withall, his Cattell being ſtrongly guarded by his ſervants;
yet the Sabeans coming out in bands, ſlew his ſervants, and tooke them away.
Note. Whence we may truly note in generall, although he in applying it to *Job* ſinned
greatly, that no ſafe keeping of wicked mens goods will avail, if they be
put in iron cheſts ſtrongly locked, and ſtrong places, and guarded alſo by
men and armes, will keepe them from Robbers, when God beginneth to animadvert
againſt, and to puniſh them for their unjuſt ſcraping of them together.
As *Craſus* could not have his goods defended, when *Cyrus* came, nor
the *Tyrians* theirs againſt *Nebuchadnezzar*, or *Alexander*, or the *Babylonians*
theirs againſt the *Medes* and *Perſians*. From hence *Gregory* raiſeth this
Morall; The hungry taking away, and eating the rich mans Harveſt, as out of
thorns, that is, with much difficulty: And the thirſty drinking up their riches,
ſet forth ſuch as are more dull of underſtanding, in compariſon of others,
that are more ripe witted, and quick of apprehenſion: For theſe having abundance
of knowledge, to which they eaſily attain, have, as it were, an harveſt
The morall to be reaped to feed and inrich their ſouls much; but becauſe they have
no hearts affected with the things that they know; the dull of underſtanding,
hungring and thirſting after this Harveſt, and treaſure of wiſdome, in time
attain unto it, and there theſe witty ones have it taken away, as it were from
Revel. 3. them, being in the midſt of their knowledg, left poor and deſtitute of all true
wiſdome and underſtanding, and ſo becoming miſerable, as the Angel of the
Church of *Laodicea*, ſaying that he was *rich*, *and needed nothing*, is pronounced
to be *poore, miſerable, blind, and naked.*

Although

Verſ. 6, 7.

Although affliction cometh not out of the duſt, nor trouble ſpringeth out of the ground: Yet man is born to trouble, as the ſparkes flye upward. The vulg. *Nothing is done upon earth without cauſe, neither doth griefe riſe out of the ground.* But herein the ſenſe is more reſpected then the words, which are Hebr. as in *N. T.* For this is the meaning, Afflictions and Sufferings come not to men without cauſe, they ſpring not up out of the duſt or earth, as hearbs, and thorns, and nettles, naturally, there is a further cauſe hereof to be looked at in the man himſelfe that ſuffereth, namely, his owne ſins, which be the ſeeds from which miſeries ſpring. *Chryſoſtome* and *Olympiodorus* turn the ſenſe another way, thus: The earth is not ſenſible of paine, and therefore it is not incident unto it: But man is, yea every man, and therefore it is by him patiently to be borne, and not to be counted a juſt cauſe of murmuring and complaining, for he is *born to trouble as the ſparks flye upward.* It is a thing by all men to be expected, and therefore *Job* ſhould have patiently born it, ſaying with another, *I think nothing incident to man, ſtrange to me.* But the meaning before given and followed by others is beſt, and hereunto agree theſe words very well, thus: Man being a ſinner, is borne and brought forth into this world to ſuffer trouble and miſery, his corruption by nature carryeth him hereunto, as the ſparkes are naturally carryed upward: The Vulg. hath it, *Labour is for man: Man is born for labour, and birds for flying.* Heb. בני רשף the children of a burning coale, or of an arrow, which becauſe it hath feathers, *Jerome* rendereth by feathered or winged Fowls. For the word, flee upward, it is Heb. *Shall be lifted up in fleeing.* And they who render it by Birds, give this ſenſe, as Birds which naturally have wings are for fleeing, this is that which God hath appointed them to, to flee about, and ſo to get their living: So man coming into the world with hands, and having, when he is grown np, underſtanding accordingly, is taught hereby, that God would have him to labour for his living, and not to ſeek to gather wealth by oppreſſion and wrong: And if he doth not, but being a Prince, playeth the Tyrant or Lyon, as was before ſaid, tearing from his Subjects, then he hereby layeth a foundation of affliction and ſorrow to himſelfe, which commeth not out of the duſt, as was ſaid before, that is, through no fault of his; but here is the evident reaſon of his being brought to ſuch miſery, his oppreſſions. And this we may reſt in, as fully ſatisfying, being alſo the ſame in effect, which I ſaid before: Or if it liketh thee not ſo well to render it Birds, take it for Arrows, as the word alſo ſignifieth, or for ſparks of fire, which have nothing elſe to do but to flee aloft: But becauſe labour for living is here compared with fleeing, and the Birds of the Aire only flee about thus, not ſparks or arrows, I ſtill hold as before, that there is none Expoſition to that made by Birds. And being thus underſtood, it agreeth beſt with his other vexing ſpeeches before going, and ſpecially that, *Chap.* 4. 10. But howſoever in his ſenſe erroneouſly applyed, yet continuing in its truth, which all Oppreſſors had need to think upon; as they would not have affliction and ſorrow in the end, the fruit of their covetous accumulating earthly treaſures. *Gregory* hereupon ſaith, *Affliction cometh not from the duſt, nor trouble from the earth*: When it is dry, and ſo becometh barren, or over wet, or the fruit thereof blaſted or mildewed, or Vermine be bred that eat up all; but mens ſins are the cauſe of theſe judgments from the earth: And man is born to labour, and birds to fleeing upward, that is, man, who hath nothing in him but nature, hath toyle and travell in getting and keeping the goods of this world; but they that are as birds by an heavenly converſation, flee aloft, and are not ſo intent to this labour, but even neglect them in compariſon: Yea, and the afflictions which they ſuffer, they turn into an occaſion of being the more heavenly minded: and ſo being mounted up above this world, they are not moved at the evils hereof, but joyfully ſuffer all things.

Chryſoſt. Olympiod.

Humani nihil a me alienum eſſe puto.

Chap. 4.10.

Note.

Gregory.

Verſ. 8, 9. *Olympiod.*

I would ſeek unto God, and to God would I commit my cauſe: Which doth great things, and unſearchable, &c. *Olympiod.* thinketh this to be ſpoken by

way of oſtentation; as if he had ſaid, I for my part will bleſſe God, for that I am not ſuch an one as have laid a foundation to my ſelfe of ſorrow and miſery by oppreſſions, and ſo am preſerved therefrom; but this is both contrary to the words, *I would ſeeke*, not *I would praiſe*, and ſavours not of the ſpirit whereby *Elihu* ſpake, out of preſumption, as the Phariſees prayer, *Luc.* 18. Wherefore others better either take the meaning to be: If I were in thy caſe, I would not ſpeak, as one that found my ſelfe grieved out of a conceit, that God had dealt more hardly with me then I have deſerved; Or elſe doe thou (O *Job*) what thou wilt, cry out ſtill if thou wilt againſt the day wherein thou wert born. But if I were in thy caſe, I would humble my ſelf to God, that he would pardon my ſins, & take his plagues away from me; for he is not inexorable, but moſt mercifull, and able to do wonderfully for thy reſtitution, both to health, wealth, and children again: And this is his meaning,
Ver.11,12. the words following, *verſ.* 10, 11. do declare. *He giveth rain*, &c. to let up *on high thoſe that be low, that they who mourn may be exalted to ſafety.*

For the phraſe of making it to raine upon the good and the bad, is uſed by
Matth. 5. 46. our Lord to ſhew proſperity and increaſe by Gods bleſſing in theſe outward
Gregory. things. *Gregory* upon theſe words, *Who doth great things and unſearchable, marvellous things*, ſaith, that many things which God daily doth marvellouſly, no man admireth, but the like being done rarely, are by all men admired, as the raiſing of a man from the dead is wondered at by all; but the birth and coming of a man into the world, which is a greater wonder, no man admireth: and I call it greater, becauſe the making of that which was not, is a greater work then the repairing again of that which was: Water turned by Chriſt into Wine all admired, but that out of the moyſture of the earth drawn through the Vine grapes, and Wine ſhould come, no man admireth, and yet it is as wonderfull a work as the other: And the loaves multiplyed by Chriſt for the feeding of ſo many were admired; but the like being daily done by the corns ſown into the ground, of one many coming, is not admired. The commonneſſe of things take away our admiration, or counting them wonderfull. Many more wonderfull works of God alſo there are, for which they are ſaid to be innumerable. His works are alſo ſaid to be unſearchable, becauſe man cannot find out the reaſon of them, to believe even the moſt wonderfull of them paſt or to come we are bound: But to inquire into the reaſon is not ſafe, but prejudiciall to our faith, as the creating of all things of nothing, and the raiſing of the dead again at the laſt day, this wee are to believe and admire: But for the reaſon hereof we ought no further to inquire; but this ſhould be a reaſon ſufficient for us, becauſe he made all men at the firſt, when they were not before, therefore ſuch as have been, he can doubtleſſe make again out of the ſame matter. For his making it to raine, *verſ.* 11. this hee expoundeth of his doctrine, which is elſewhere ſaid to come down as raine; And the next words, *verſ.* 12. *To lift up on high thoſe that be low.* Of the Apoſtles, and as abjects in this world, but ſhall be at the Reſurrection lifted up on high by being ſet upon 12. Thrones, to judge the twelve Tribes of Iſrael. They alſo, and the like unto them were the mourners, which ſhall be comforted.

Verſ. 13. *He taketh the Wiſe in their own craftineſſe, and the counſell of the froward is carryed headlong.*

This ſaying is alleadged, 1 *Cor.* 3. 19. and thereby appeareth to have come from the ſpirit of God, and not much unlike unto it is *Iſa.* 44. 25. and therefore ſee the Expoſition there, only we may take notice of ſome examples brought by *Gregory* for the illuſtration hereof. *Ioſephs* brethren were ſo wiſe, that they thought to fruſtrate his dreams, but their counſels took no effect. And *Saul* thought to circumvent *David* by giving him his daughter to wife, but all in vain. Yea, *Ionah* hmiſelfe, when he thought to deal wiſely in diſobeying God, was taken and caſt into the Sea.

Verſ. 14. *They meet with darkneſſe in the day time, and grope at noon day as in the night.*

This is by *Gregory* expounded as propheticall, touching the Jewes, who having Chriſt amongſt them ſhining clearly as the day light, by teaching and miracles, yet had their underſtandings ſo darkned, that they ſaw him not to be the Meſſiah, but groped after him, when they ſaid, *How long doſt thou keep us in doubt, if thou beeſt the Chriſt, tell us.* And in this ſenſe *Ieremie* ſaith, *The ſunne went down to them, when it was yet day.* And *Eſay* in their perſon, *We have ſtumbled at noon day as in the dark.*

Gregory. Joh. 10. Jer. 15. Iſa. 49.

But he ſaveth the poore from the ſword, from their mouth, and from the hand of the mighty. Verſ. 15.

So the poore hath hope, and iniquity ſtoppeth her mouth. Who is the poore man here firſt ſpoken of? but Chriſt, of whom it is ſaid, that he *made himſelf poore to make us rich.* He was ſaved from the ſword of the wicked Jews, when as although he was crucified, yet he roſe again the third day; and the ſame that is called the ſword, is alſo called the mouth, becauſe the mouths of the wicked Jews crying out, crucifie, crucifie him, were as ſwords drawne forth againſt him. And therefore it is ſaid, *The ſonnes of men, their tongues are arrows, and their mouth as a ſharp ſword. And there is a generation whoſe teeth are as ſpears and knives.* The poore that have hope now, are the Diſciples of Chriſt, who when they ſaw him riſen again, were filled with comfort, but the mouths of the wicked Jewes were not yet ſtopped, for they ſtill cryed out againſt him; but they ſhall be ſtopped, *When at the laſt day they ſhall ſee him whom they have pierced* come in Judgment to their inevitable deſtruction: And ſo ſhall all their mouths be, who having received the knowledg of his truth, yet ſin willingly, and ſo crucifie him over again, piercing him as it were with their oaths and imprecations, corrupt communications, and other wickedneſſes of their tongues, or lives. Morally alſo by thoſe that meet with darkneſs in the day, underſtand the wicked envious men who envy the righteous, and ſeek ſome occaſion of detracting from them: But going about this, a black darkneſſe overſpreadeth them, ſo that they can find nothing againſt him, yet they grope for ſomething whereof to accuſe them. As the *Sodomites* coming about the houſe of juſt *Lot* were ſmitten with blindneſſe, and groaped about to find the door, but could not enter or finde it: So they ſeeking ſome door at which they may enter an accuſation againſt the *righteous*, can find none, as men in the dark: For God ſaveth the poor from their ſword and their mouth, that is, ſo that they cannot prevaile to make them ſin, whereby to have any advantage againſt them, either by violence or fraud, ſeeking by flattering ſpeeches or promiſes to pervert them, or to bring them out of the right way. And theſe poor ones be the humble whom God teacheth, and to whom he giveth grace, that they can have none advantage againſt them, but are in theſe their wicked enterpriſes finally confounded, and ſhall have their mouths ſtopped, when their judgment ſhall be denounced, and they have no time any more to ſpeak againſt them as now commonly they do, or ſeek to do.

Verſ. 16. Phil. 2. 6. Pſalm 5. 7. Prov. 30. 14. Hebr. 6. *Note.* Pſalm 25. Jam. 4. 9.

Behold, happy is the man whom the Lord correcteth, therefore deſpiſe not thou the chaſtning of the Almighty. See the ſame, *Prov.* 3. 12. with a reaſon, Verſ. 17.

For he maketh ſore, and bindeth up, he woundeth, and his hands make whole. Of this ſee *Hoſ.* 6. 1. *Deut.* 32. 39. Verſ. 18.

He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall none come neere thee. By ſix ſaith *Gregory*, underſtand all the troubles of this life, ſet forth by this number, becauſe the world was made in ſix dayes, and this world is full of trouble, therefore we muſt expect trouble after trouble here to the end of this mortall life: but God will deliver his ſervants out of them all. Yea, and when the ſeventh cometh at the end of this world, the day of judgment, which ſhall be the moſt terrible time of all others to all the wicked, that ſhall not touch thee; but then ſhall the day of thy reſt begin, which never ſhall have an end. Some not obſerving the diſtinction here made of ſixe, from the ſeventh, but putting them together, ſay, innumerable troubles are

Verſ. 19. *Gregory.*

hereby meant, to which even the beſt are ſubject in this life, but they ſhall be delivered out of them all; the number of ſeven being put for very many, but when ſeven are not named together, but ſix and then the ſeventh, we muſt not confound what God hath diſtinguiſhed; as neither *Hoſ.* 1. where it is ſayd, for three tranſgreſſions and for four, but by three, ſome leſſer ſins and fewer are to be underſtood, by four more and greater ſins, being now grown to the full: Therefore *Gregory* herein is to be hearkned to, and wheras ſome think, that the evils hereafter named, V. 20. 21. 22. may be taken for the ſeven here ſpoken of, if V. 24. be added, ſix being in the 20. 21 22. and one in that, *Gregory* without obſerving this number, ſaith, That having ſpoken of his not being touched with the ſeven, meaning, that in ſtead of being touched, now for a reward of his patient bearing of the troubles of this life, he ſhall come to perpetuall reſt; he ſetteth forth the troubles of this life, againſt all which he ſhall be ſafe, by the graces wherewith he ſhall be indued.

Verſ. 20.
Amos 8. 11.

In famine he ſhall redeem thee from death, and in war from the power of the Sword. That is, If there be a famine of the word, of which *Amos* ſpeaketh, and hereupon the fleſh getteth ſtrength, fighteth againſt the ſpirit; ſuch, grace ſhall be given to ſuch as ſeek to God, as was before ſaid: That they ſhall be free from all danger coming hereby, when as the wicked ſhall be overcome, and incur the danger of death, V. 21. *Thou ſhalt be hidden from the ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction when it cometh.* This is ſpoken to ſhew, That whereas ſome being preſerved from the temptations of the fleſh, even when Viſion faileth through perſecution, yet being aſſaulted, either with the flatteries of the tongue, or violence offered unto them, are not able to ſtand; yet the faithful Servants of God that ſeek to him ſhall, and neither flatteries, nor threatnings ſhall prevail againſt them, for they knowing, that they ſhall be variouſly aſſaulted, have the food of the word in them againſt this famine: The grace of continency againſt the fightings of the fleſh, patience againſt the ſword of the tongue, and the love of heavenly things, taking up the heart againſt ſufferings, in our Goods or Bodies. V. 22. *At deſtruction and famine thou ſhalt laugh.* That is, At the laſt day, when judgement as deſtruction and famine ſhall ſeaze upon the wicked; which is ſo ſaid of them, becauſe they ſhall not ſee Chriſt any more, who is the bread of life, and therefore being ſhut out from him, what can come to him but famine and torment; the Servants of God ſhall be the joy of their hearts; live and be with him for ever. *And thou ſhalt not feare the beaſt of the feild,* that is, The temptations of the Devil, who is called a Beaſt, becauſe he tempted *Eve* by the Serpent, the ſubtleſt of all beaſts: But him the righteous ſhall not feare at the day of death, when chiefly he ſeeketh whom he may devour as a roaring Lion, the wicked; with whom he hath prevailed by his allurements in their life, may well feare him in their death; as ready to make a prey of their Soules: But to the righteous, it ſhall be as the Prophet *Iſaiah* ſaith, *An evil Beaſt ſhall not paſs through thee.* They that have feared God in their life time, ſhall not in their death feare the Devil; but ſuch as caſting away his feare, have been drawn by the fleſh or the Devil to ſin, now ſhall feare the death, to which he ſhall take them away for ever.

Verſ. 21.

Habent contra famem verbi palulum contra belli gladium continentiæ ſcutum, contra flagellum linguæ profectionem patientiæ, contra exterioris calamitatis damnum interni amoris adiutorium.
Joh. 6.
2. Pet. 5. 8.
Quos viventes blandiens decepit morientes ſaviens rapit.
Iſa. 35.

Verſ. 23.
Gregory.
1 Pet. 1.

Thou ſhalt be in league with the ſtones of the feild, and the beaſts of the feild ſhall be at peace with thee. So almoſt a like paſſage, *Hoſ.* 2. 18. the meaning is, ſaith *Gregory*, The faithful, who are by *Peter* ſet forth, by the name of living ſtones, ſhall be joyned in league unto thee; in aſſociating thy ſelf with whom thou ſhalt have much delight, and the beaſts of the feild are either Devils, as was before ſaid, or fleſhly luſts, which coming upon us, as raging beaſts: For the more the faithful are aſſaulted by either, the more do they ſeek to God; and ſo they are not able to hurt them as enemies, but to benefit them by occaſioning a firme peace betwixt God and them, who loveth

veth and beareth greateſt favour to them that ſeek moſt unto him in time of trouble; when he is ready to hear, and we forget him, to be torn in peices, there being none to deliver them: Hitherto *Gregory* is moralizing, but Pſal. 50. according to the literall ſenſe, here are the greateſt judgements, that befal men in this life, reckoned up, famine and the ſword; and deſtruction making deſolate, ſuch as that which cometh by the ſword and the famine, through peſtilence, which commonly followeth after, and by evil beaſts, as the Lions, that deſtroyed the *Aſſyrians*; from all theſe he ſaith, That the man, who ſeeketh to God, ſhall be preſerved; the like unto which, *David* hath, *Pſalme* 91. And for theſe words; *Thou ſhalt be in league with the ſtones of the feild.* As I am not ſatisfied with the moral ſenſe given, ſo it is moſt difficult to determine, what is meant hereby: Some underſtand, ſtrong men, whoſe ſtrength is as that of ſtones; contrary to which *Job* ſaith, afterwards of himſelf; *My ſtrength is not as the ſtrength of ſtones*; and if it be taken thus, the meaning is: That in ſtead of ſtrong enemies, he ſhould have ſtrong and firme friends, to ſtand continually to him, ſome underſtand, ſtones ſet for boundaries of Lands, land-marks, to be in league with which is, hold a mans land, without being encroached upon by enemies; ſome underſtand patience making a man to ſtand firmly in adverſity, howſoever ſhot at. Some, thou ſhalt be ſo ſafe in thy going, as that, though thou goeſt amongſt the ſtones of the feild, thou ſhalt not ſtumble nor be hurt hereby, as if they had made a league with thee, not to hurt thee, *Philip.* as often times they did ſome others, in thoſe rocky countries: And this I *Cajetan.* prefer, for it is in regard of hurt by ſtones or by beaſts, that he ſaith thus: And it is promiſed, where preſervation of the faithful, from peſtilence and war is ſpoken off; *That the Angels ſhall beare thee in their hands, leaſt* Pſal. 91. 12. *thou daſh thy foot againſt a ſtone*, and *Lapides*, *ſtones*, have their name, *Ladendo pedes*, hurting the feet: That of *Thomas Aquinas*, which is ſo applauded *Tho: Aquin.* by ſome, then fals to the ground, that the very ſtony ground should be fruitful to him, which uſed to be barren to others; yet there is one expoſition more, which I will bring, that may not ſeem unfit; and that is, That the ſtones shall not cry out againſt thee, as it is ſaid, they shall againſt him, that buildeth a City by blood, *The ſtones of the wall ſhall cry out a-* Heb. 2. 11. *gainſt him.* For even the Earth and ſtones of the earth, have a voice to cry out againſt, and to complain againſt oppreſſors; as alſo we may ſee againſt *Cain*, that the earth that received his Brothers blood at his hands, did: Gen. 4. But if thou beeſt no Oppreſſor, but art juſt in all thy dealings, thou ſhalt be as it were in league with the ſtones in this regard, nothing ſhall riſe up, to accuſe thee, but rather ſpeak for thee; Verſ. 24. *Thou ſhalt know, that thy Tabernacle ſhall be in peace, and thou ſhalt viſit thy Habitation, and ſhalt not ſin.* The vulg. *Thou ſhalt viſit thy ſpecies*, thy kind, another man *Like unto thee*, as *Gregory* expoundeth it: *Gregor.* and this reading alſo the Hebrew will beare, for what is another mans body, but ſuch an habitation as thine is, weak and infirm as an earthen veſſel, and may be called thine, becauſe his fleſh is thine own fleſh, as the Prophet *Eſay* ſpeaketh, Iſa. 58. 7. *Break thy bread to the hungry, and bring the poore wandring into thy houſe, and deſpiſe not thine own fleſh. Or bring the poore caſt out, into thine houſe.* Not ſuch as voluntarily prefer a vagabonds life, goe about the country begging, who by giving harbour to them, are too much incouraged to goe on in this idle courſe of life, to the filling of the Land with confuſion; whereas ſuch ſhould rather be chaſtiſed, and ſent back to their own habitation, as is by good law provided: But what is it that he ſaith, *Thou ſhalt ſee thy Tabernacle in peace?* it is, Thou ſhalt have peace in this life, if abhorring from rapine and wrong, thou doſt that which is juſt and right in all things, whilſt thou ſojourneſt in the body, as in a Tabernacle, as the Apoſtle calleth it, 2 Cor. 5. 1.2. the peace of good conſcience towards God and men. And if thou adjoyneſt hereunto, viſiting the poore and weak, called thy habitation

tion, for the reaſon aforeſaid, giving releife to the one, and ſupporting
and helping up the other, as it is required, *Gal. 6. 1.* thou ſhalt not ſin,
and ſo not be prejudiced for want of doing this alſo, in reſpect of everlaſting
peaçe in Heaven. And becauſe nothing is of more force, then this conſideration,
that ſuch are as our ſelves, to move to mercy, he ſaith, *Thou ſhalt viſit thy
kinde,* as the Apoſtle doth, *Conſidering thy ſelf, leaſt thou alſo be tempted.*
And our Lord, as yee would that men ſhould do unto you, ſo do yee to
them; wherein the ſame Apoſtle was a notable example, who ſaith, That
1 Cor. 9. 22. he became as weak to the weak, and all things to all men, that he might
win ſome, conſidering himſelf in them, and how he would have been con-
Verſ. 25. diſcended to in the like caſe. *Thou ſhalt know alſo, that thy ſeed ſhall be great,
and thy offſpring as the graſſe of the Earth.* To ſay nothing of *Gregories* mo-
rals here, as being too far fetcht, in ſaying; *Thou ſhalt know*, he meaneth,
thou ſhalt ſee by experience the increaſe of thy poſterity, which ſhall be
Pſal. 112. a goodly ofſpring, as the green graſſe growing out of the earth, putteth a
beauty hereupon: ſo thou ſhalt have children again faire and comely, and
they ſhall be great, and mighty upon earth, as alſo the Pſalmiſt ſpeaketh,
of the ſeed of the righteous. *And thou ſhalt come to thy grave in a full age,
Verſ. 26. as a ſhock of Corn cometh in his ſeaſon.* Wherein he ſpake rightly, as the
ſequel at the end of this book ſheweth, for *Job* had again both ſons and
daughters, and wherewithall to make them great, for his eſtate was doub-
led; and his daughters were moſt beautiful women, and he lived after the
turning of his captivity 140 yeares, and having given Inheritances to his
daughters amongſt their brethren, he dyed ful of daies.

CHAP. VI.

Chap. 6.
Verſ. 1. 2. *THen Job anſwered and ſaid, O! that my greifes were throughly weighed
and my calamity laid in the ballances together.* Having heard his friend *Eli-
phaz* charging him for his ſeeming impatient under his ſufferings, to be a
wicked man, and one, who though he had formerly ſeemed moſt righteous,
yet appeared to God to be an hypocrite, doing otherewiſe then he made
profeſſion, or elſe God would not have dealt ſo ſeverely by him, as he did;
having I ſay heard all this to his greater vexation, *Job* now anſwereth,
as if he had ſaid, I confeſs indeed that I have ſhewed much impatience in the
ſpeeches, that I have uttered, if they be looked at, as they ſound, which I
ought not to have done. But O! that yee could ſee how I am afflicted, even
much more then appeareth outwardly to the eye in my ſoul and inward
parts, becauſe that here I feel nothing to make me look up to God as a mer-
Verſ. 3. ciful Father unto me, but a ſevere Judge againſt me; ſo that I feel in my
ſoul as it were, the terrors of Hel upon earth: And theſe being thus weigh-
ed, would ſeem heavyer then the ſands of the ſea ſhoare, and therefore im-
portable by any creature, ſo that I want words to expreſs my miſeries, which
he meaneth by ſaying, *My words are ſwallowed up.* For that he meaneth, his
Verſ. 4. inward ſufferings, beſides his outward, the next words do declare, V. 4.
*The arrowes of the Almighty are within me, the poyſon thereof drinketh up
my ſpirit, the terrors thereof ſet themſelves in aray againſt me.* That is,
I feel the effects of Gods wrath in my heart, as arrowes peircing and gal-
Note. ling it, yea poyſoned arrowes, which are moſt mortal: And are ſhot by
moſt cruel enemies, deſiring that none who are thus wounded, ſhould eſ-
cape, but dye a tormenting death, and whilſt it is thus with me, I am beſet
as it were, with an army; from which there is none eſcaping, but I muſt
needs periſh for ever: Whence note, How great the ſeverity of Gods wrath
Note. is, and ſhall be towards the wicked: for if *Job* ſo juſt a man be thus dealt
with, and being under it but for a time, judgeth the burthen thereof intole-
rable, what ſhall become of the wicked who ſhall beare the burthen of

a greater

his moſt heavy wrath for ever and ever: And therefore let us all repent
and ſerve the Lord with reverence, that we may never feel the weight of
this burthen: And becauſe *Job* was for a time in this deſperate eſtate, but *Note.*
at length delivered and comforted, let no faithful ſervant of God, if he
be under ſuch temptations, utterly deſpaire, but looking to his example,
certainly expect by faith a joyful iſſue; the rather now, becauſe *Job*, who
is propounded to us for a pattern, had: There was no example before this,
from whence he could take the like comfort; but we have both this and
Chriſts, and diverſe more, whereby we may be comforted: But becauſe *Note.*
there is ſo great danger of falling into deſparation, under ſuch greivous
temptations, let us pray to God, as Chriſt hath taught us, ſaying, *Lead*
us not into temptation, but deliver us from evil. And let it terrifie us from
every groſs ſin, as that of *Cain* and *Judas*; and the like; being aſſured that
if *Job* were ſo preſſed down by deſpair, who lived in no ſuch ſin, but moſt
righteouſly in all things: We ſhall fall into a deſperate moſt doleful condition
in the end, and never be delivered, but periſh everlaſtingly; as the wicked
men before named did: Pray we then with *David* both, Keep me Lord Pſ. 19.
from preſumptuons ſinning; and again if we have ſo ſinned. *Purge me from this* Pſa. 51.
hainous and bloody fact; And enter not into Judgment with me. And correct Pſ. 6.
me, but not in thy fury. Which who is able to beare? The allegorical
expoſition made hereupon by *Gregory*, that by the ballance Chriſt is to be *Gregory.*
underſtood, and that weighing the ſins of all men, in whoſe perſon he ſpeaketh,
in this ballance, is, by his ſuffering death for them, whereby their
weightineſs appeared; this I ſay ſeemeth not to me ſo ſolid, and therefore
I paſs it over: For that which he objecteth againſt thoſe that will not receive
a myſtical ſenſe here, if theſe things be not myſtically to be underſtood,
what ſenſe ſhall we give of theſe words, V. 7. *The things which*
my ſoul refuſed to touch, are my ſorrowfull meat. If his friends galling ſpeeches Verſ. 7.
ſhall be thought to be meant hereby, we muſt condemn him for a very
proud man in his proſperity; therefore no literal ſenſe will hold good,
but we muſt ſeek out a myſtical, which is, That the Apoſtles, who before
the coming of Chriſt, and by his death bringing ſalvation to the Gentiles,
would have nothing to do with them, nor before they were better inſtructed Act. 10.
in the perſon of *Peter*; yet after this ſhould make them as it were, their
meat, filling them by preaching repentance unto them, and eating them by
baptizing them, and giving the Communion to them, beleiving in Chriſt, being
incorporated into the ſame body with them, as the meat is, when it
is eaten and digeſted into our bodies: But this expounded, ſaith he, it agreeth Verſ. 6.
very well, and aptly followeth that of meat to be eaten without
ſalt, and the white of an egge having no taſt in it; for ſo the Gentiles before
grace coming into their hearts, ſet forth by ſalt, were as meat without
a taſt, and not to be eaten; but now well taſted meat, and it is called ſorrowful
meat, becauſe the Jewes being rejected, when they were called, made
the Apoſtles ſorrowful, as *Paul* ſheweth, whom we may heare ſpeaking
for them all, *I have continuall heavineſs for the Jewes.* And by the Aſs Rom. 9.
an unclean beaſt, he meaneth the Gentiles, and by the Oxe, a clean beaſt,
the Jewes: But *Ferus* hath an expoſition, making the ſenſe good, without
any allegory thus. *O, that my greiſe were throughly weighed, and my calamity*
laid in the ballances. In ſaying which, he doth not as it may ſeem by the *Ferus.*
Vulg. lat. *O, that my ſinnes were laid in the ballance.* Complain as if his
ſufferings were greater then his ſinnes; for the moſt righteous man cannot
ſay ſo, becauſe the leaſt ſinnes that he comitteth, are greater then the greateſt
ſufferings that God layeth upon him in this world; for which *David* Pſ. 103
in the name of the faithful acknowledgeth: That God rewardeth us not
according to our ſinnes, but even in judging us here, ſheweth us mercy.
His meaning therefore is, I may ſeem to you, yea I perceive by the greatneſs
of my ſufferings, that thou *Eliphaz* gathereſt, that I am no ordinary, but

a greater ſinner, then thou art, and that I have hidden my wickedneſs under
the vayl of hypocriſie: But O! That thou couldeſt ſee into my heart, and
there thou ſhouldeſt finde, that I have ſerved God in ſincerity, and therefore,
although I acknowledge my ſelfe to be a ſinner, yet thou wouldeſt not
meaſure my ſinnes by my calamities, but wouldeſt think upon ſome other
courſe, whereas by doing otherwiſe, thou putteſt not my ſinnes and my miſeries
into an equall ballance, judging of them by the heavy weight of my
ſufferings, whereas thou wouldeſt if thou kneweſt me throughly, judge
Note. ſo hardly of my caſe: Whence note, that they put the calamities of godly
men into an unequal ballance, that judged them to have ſinned ſo fouly, as
they may ſeem by the greatneſs hereof to have done, that we may beware
Verſ. 5. of this raſh judging, that we be not Judged. For theſe words, *Doth the
Wilde Aſſe bray when he hath graſs? or loweth the Oxe over his fodder?*
His meaning in thus ſaying, is, yee know that if an Aſſe brayeth or
an Oxe loweth, they want ſomewhat, and are ready to looke what it may
be, to ſupply them herewith, but to me, although ye come in the name
of friends, ye are not ſo loving, ye ſearch not into the cauſe of my complaints;
but preſently hearing me cry out for anguiſh of ſpirit ye condemn
me for a wicked man.

Verſ. 6. *Can that which is unſavoury, be eaten without ſalt? Or is there any taſt in
the white of an egg?*

Verſ. 7. *The things which my Soule refuſed to touch, are now my ſorrowfull meate.*
That is, if a man cannot eat ſtinking meat, as that is, which is not ſalted,
or the white of an egg without it, in which for the freſhneſſe there is no
taſt; How do ye think, that I wanting inward conſolation, how that I am
thus outwardly preſſed with miſery ſhould bear it, eſpecially, yea inſtead
of comforting me, upon diſcerning my caſe aright, laying more load upon
me by your moſt uncharitable cenſures: But now it is my meat which I
would not touch, that is, now ye feed me with ſuch meat, ſuch ſorrow-
Note. cauſing fruit cometh from your mouth, as is moſt diſtaſtfull unto me, and
hereby my trouble is yet more increaſed, for honey of which I have moſt
need, yee giving me gall and poyſon, which not only I, but all men ſo much
abhorr from, that they will not touch it with their hands; and herein he goeth
on in his ſimilitude, from an Oxe; whom when his Maſter feedeth with
good fodder, when he heareth him lowe, *Eliphaz* by his tart invective againſt
him fed him with moſt diſtaſtefull and pernicious food. A warning
to all men, when they ſee a good man in diſtreſſe, of whom by his works
they can judge none otherwiſe, to take heed how they judge and
cenſure him, for in ſo doing, they give him poyſon, as it were for meat,
breeding of dangerous diſtempers in him prejudiciall to the life of ſoule,
although no ſuch effect was hereby wrought in patient *Job*, yet ſuch ſin in
an high degree againſt love.

Verſ. 9. *That it would pleaſe God to deſtroy me, that he would looſe his hand and cut
Ferus. me off.* Here *Ferus* layeth ſome impatience upon *Job*, in that after the manner
of other men in diſpaire, that God would now never be reconciled unto
him again, or take off his judgments, he prayeth that he would not lingeringly
deſtroy him, but ſoon diſpatch him and rid him out of this mortall life,
and ſo of all his miſeries at once: And God left *Job* thus to ſpeak, that we
Note. might know how little our ſtrength is, when we are preſſed with miſeries
and feel no comfort, and therefore not judge others, who ſeem to be more
impatient then we think; that we, if we were in the like caſe, would be;
Gregor. For even holy *Job* now ſeeketh, as deſpairing to be cut off. *Gregory* better,
Job prayeth thus to God, fearing leaſt if he ſhould be ſpared, and live ſtil
and injoy proſperity again, he ſhould by the temptation hereof be brought
into worſe caſe for his ſoul, then now by all his afflictions he was: He
doth therefore as a patient to the Chirurgion, having his ſoares lanched, but
not all the corrupt matter yet come out, bidding him, cut me deeper, leave

no corruption behind, although goeth away withall: And that this is his
meaning, the next words ſhew. *Then ſhould I yet have comfort, I would harden
my ſelf in ſorrow, let him not ſpare, for I have not concealed the words of* Verſ. 10.
the holy one. Gregory: *Neither will I contradict the words of the holy.* And
becauſe he ſaith, *Let him looſe his hand and cut me off.* For hereby he intimateth,
that he was ſtil held in life by Gods hand having faſt hold, as it
were upon him, that he could not by all his ſufferings, be deprived of his
bodily life, and by this hand he had been upheld in ſo proſperous an eſtate
formerly, but now he deſireth that it might be looſed, and he might be let
fal into the grave, rather then to be reſtored into the dangerous eſtate of
proſperity any more: For what comfort is there to a man, that dyeth in
deſpaire? Or is this the voice of one deſpairing, that ſaith, *He concealed
not Gods word* &c? that is, Behaved not himſelf ſo, as if caſting Gods words
behind his back, he made no uſe of them, to live and ſpeak according to the
ſame; as the man, that had one Talent, and hid it in a napkin, made no uſe
of it: For which it was both taken from him, and he was caſt into utter
darkneſs; For the rendring of the words by *Contradicted*, I ſee no reaſon for
that כחד ſignifying nothing but to conceal, or to hide, yet there is the ſame
ſenſe, becauſe to heare Gods words, and to do contrary, is to contradict
them; for there is a denying of God and his word in our deeds, although
in our ſpeeches we confeſs and deny him not. But *Job* meaneth not, that
he did not ſpeak or do, as if no ſuch words had come to his eares only, but
that he brought them forth for the inſtruction and edification of others;
as *Eliphaz* before teſtified of him, and it appeareth both in the firſt and ſecond
chapters: for what were the words which he there in his greateſt ſufferings
brought forth? but the words of the moſt holy God to his great
praiſe, when he ſmarted ſore. *Is my ſtrength as the ſtrength of ſtones, or my
fleſh as braſs?* Having ſpoken of his ſtrength, V. 11. *What is my ſtrength* Verſ. 12.
that I ſhould hope? Now he compareth it with that of ſtones and of braſs,
upon which if heavy burthens be laid, they can beare them; but mans weakneſs
is ſuch, that he being loaden with a load, like the ſands of the Sea
ſhoare, as he ſaid before, that he cannot, but muſt be cruſhed hereby in
peices and dye: and therefore having ſuch load laid upon him, what hope
could he have of living any longer here? and therefore he deſireth, that
he may not be ſpared, but be ſoon diſpatched out of this life, but for the
reaſon before ſpoken of: Here *Gregory* giveth no other ſenſe, but this allegorical. *Gregory.*
My ſtrength is not as the ſtrength of thoſe men, that be ſtupid as *Note.*
ſtones feeling nothing; or of thoſe that under afflictions are ſonorous as
braſs, the one ſort not being brought by any ſufferings to ſpeak by confeſſing
their ſinnes, but their hearts are ſo hardened, that they lye and ſay nothing
this way, howſoever they hardly cry out of their pain; others ſound
out loud cries unto God for mercy and pardon, and profeſs themſelves
very ſorrowful for their ſinnes, and make ſerious promiſes of amending
their lives; but being delivered, they appeare to have been but as ſounding
braſs: Of which the Apoſtle ſpeaketh, ſaying, *I were as a ſounding*
braſs or a tinkling Cymball. As the *Prophet* doth of the other, where he 1 Cor. 13
ſaith. *I will take away their heart of ſtone and give them a heart of fleſh.* And this Jer. 31
ſenſe he approveth by the words following. *Is not my helpe in me, is wiſdome* Verſ. 13.
driven quite from me? Vulg. *My help is not me.* Lo here ſaith *Gregory*,
he ſpake not before that he was not hard harted, as ſome others who be
like ſtones, or a man that made a ſound of words only, as a man of braſs;
as aſcribing any thing to himſelf, for this had been pride and vainglory, and
ſo enough to make him to be left of God and ſo to have his grace turned
into ſin; but he acknowledgeth that he was therein holpen by God, and
had it not of himſelf, as we muſt all acknowledge, if we ſee any difference
betwixt our ſelves and others, we muſt think upon that of the Apoſtle.
Who made thee to differ? And of the Pſalmiſt ſaying. *Our help cometh from* 2 Cor: 4. 7.

the

the Lord. And this reading is favoured by the Hebrew, which is word for word. *And if no help in me,* which may be thus ſupplyed, and if it be thus as I have ſaid, V. 12. there is no help in me, whereby I am made not to be ſuch, then the help whereby cometh from God, and ſo the wiſdome required in thoſe that ſhall be ſaved, is not gone away from me: But the words being alſo rendred, *Help is not in me,* agree well to the literal expoſition firſt made, if I be weak, and have not ſo great ſtrength, I confeſs, that I have no help in my ſelf to ſtand under this heavy weight, neither am I wiſe enough to know how to ſtand, being ſhaken with ſo terrible temptations, yet the allegory of *Gregory* is of good uſe for inſtruction, which made me not to paſs it over in ſilence.

Verſ. 14. *To him that is afflicted pitty ſhould be ſhewed from his friend, but he forſaketh the feare of the Almighty.* Now *Job* cometh to complain of *Eliphaz*, who did not by him like a friend and therfore not as one that feared almighty God, for ſuch are not ready to cenſure their Brethren in miſery as wicked; in whom they ſaw no ſuch thing before, but all ſignes of piety, as could not but be ſeen in *Iob*; for in this caſe it is the part of a true friend, and one that feareth God, to judge the beſt, that ſuch a man is not made a ſpectacle *Note.* of miſery, becauſe he is a greater ſinner, but either to try his patience, or that others might ſee in him, the uncertainty of worldly things, even in the beſt, when they abound with them, and therefore make no other account of them whether they be riches, or health, or comelyneſs; and not to think themſelves happy in having theſe, or glory in them, but account this only Jer. 9. 23. their happineſs, that they know God to ſerve and obey him, becauſe he Matth 19. hath far greater riches in ſtore for thoſe, that do ſo, according to that *Come and follow me and thou ſhalt have riches in Heaven.* He that doth otherwiſe feareth not God, and his wrath, that ſhall be upon him, when he ſhall judge all thoſe, that uncharitably judge others. *Gregory* ſaith, That *Gregory.* he is the friend here ſpoken of who feareth not God, that acknowledgeth not any benefit, to be an afflicted one, and therefore deſpiſeth the afflicted, and he calleth the ſame ſort of men, *Brethren like brookes that paſs away.* V. 15. Becauſe brookes are made of waters, running down hils into valeys, where the heat of the Sun coming, they are ſoon dryed up; ſo they that Verſ. 15. deſpiſe the afflicted, are but falſe Brethren; who for a time are as a brook running ful by proſperity, but by the heat of Gods judgments this their proſperity is made to vaniſh all away, and they are in miſery for ever.

Which are blackiſh by reaſon of the Ice, &c. Vulg. *They that feare the* Verſ. 16. *hoare froſt, the ſnow ſhall fall upon them,* Heb. *The obſcured from the froſt or ice, upon them the ſnow ſhall fall.* The meaning being, that hide themſelves for feare of ſufferings upon earth, upon them judgments ſhall come from above, that ſhall be worſe for them by far, becauſe the froaſt is upon the earth by the coldneſs of the aire here below, and ſnow falleth from above, and herein he goeth on in the allegory of Brookes, that run away; they that are ſuch, with whom all friendſhip is gone, when they ſee their Brethren in miſery, they ſeeking as it were through a worldly feare to obſcure themſelves, judging ſuch ſufferings to be arguments of Gods wrath againſt the wicked, they do but hide themſelves from leſſer evils, and the greater ſhall fal upon them, they feare ſufferings by men below; but judgments ſhall come upon them from God above, and this is the ſame in effect with that, which followeth V. 17. 18. Of their diſſolving when they wax hot, and vaniſhing out of their place, whereby it is meant, that as the ſnow aforeſaid, theſe men that are ſo wedded to worldly things by the foreſaid heat of Gods wrath, ſhall utterly periſh.

Verſ. 19. *The troopes of* Tema *looked, the companies of* Sheba *waited for them.* Vulg. *Conſider the paths of* Teman, *the journies of* Saba *and waite a little.* Which is by *Gregory* expounded by the ſouth, as *Teman* ſignifieth, and a net as *Saba* thus; conſider the waies of them that are in proſperity, upon whom

none but the warm and favourable South-wind bloweth : and if yee expect a
while , ye ſhall find them intangled and taken in a net , that is, inſnared by
their wicked deeds, which by their proſperous going on, they have been made
bold to commit. And what ſhall be the iſſue hereof? verily nothing but confuſion
and ſhame in the end , as *verſ.* 20. *Ferus* expoundeth the whole paſſage *Ferus.*
thus : Ye (O my friends haply feare, that if ye ſhould ſhew your ſelves
friendly to me , it would prove ſome coſt unto you to relieve me in my want,
and therefore to award the detriment that thus might come unto you , ye
take occaſion from my ſufferings to cenſure me as a moſt wicked man, and unworthy
to have any thing done for me ; but know , that in being moved by
this fear , ye do but put your ſelves upon a greater danger , *viz.* of Gods
judgments from above , againſt which no unmercifull perſon ſhall be able to
ſtand , *Who ſeeth his brother in want , and relieveth him not.* Or according
to another rendring more agreeable to the *Hebrew* , whereby they are compared
to the ice covered with ſnow , ſuch men are as ice covered with ſnow,
for the preſent hard and firm , ſo that a man may go upon it ; but the heat of
the Sun coming , all this firmneſſe goeth away and cometh to nothing : ſo the
unmercifull rich man ſeemeth to have a firm and durable eſtate , to which he
may truſt , but his wealth melteth , and then he that truſted to it , ſinketh,
and is drowned. For the next words, *verſ.* 19. he ſaith, according to the *Heb.*
it is , *They looked on the troops of Tema* , *and the comings out of Seba* , that
is, the doings of the *Caldeans* and *Sabeans* againſt *Job*, in taking away his Cattell,
and ſlaying his ſervants , as a judgment of God coming upon me for my
wickedneſſe , thinking them rather to be juſtified then me ; but this he ſheweth,
Verſ. 20. ſhould be to their confuſion. So they that are lead by the preſent
condition wherein they ſee the wicked and the righteous, theſe proſperous
and merry, them crying and lamenting, judg them therefore worſt , and *Note.*
theſe better, ſhall in the end go to confuſion , as the *Egyptians* in *Pharaoh's*
Army, purſuing the *Iſra.lites* , crying and ſorrowing , were drowned in the
red Sea, and they paſſed through upon dry land: And the old world of wicked
unbelievers looking upon their own proſperity, when *Noah* entered into the
Ark, and at his fooliſh fearfulnes in their judgment,condemned him as ridiculous
and contemptible, and thoſe that believing God, went in with him , but
theſe were ſaved, and they all drowned. If the *N. Tr.* be followed , *The
troops of Tema looked* , I know not how a good ſenſe may be given of theſe
words , but being rendred, *They looked*, meaning theſe his cenſorious friends
the ſenſe given is very good ; for the *Caldeans*, that before were ſaid to make *Chap.* 1. 17.
out 3. Bands, dwelt ſouth, as *Tema* ſignifieth.

For now yee are nothing, yee ſee my caſting down, and are afraid. Heb. *Now* Verſ. 21.
ye are not. Theſe words co-hering ſo with the former, as that they cannot well
be expounded apart ,give me occaſion to look back again to them, *ver.* 19. 20.
which ſome expound, as if the allegory from a brook begun , *verſ.* 15. were
ſtill proceeded in, and not any new matter were laid to their charge , as if
they juſtified the *Caldees*, and *Sabeans*, and condemned him, but would have
them to conſider how it was with thoſe peoples travelling upon the way,when *Vatabl.*
they came at places where brooks uſed to run,hoping to find water,they found *Iſidor.*
none , the ſandy dryneſſe of the ground being ſuch, that all the rain that fell *Clarini.*
was ſeen drunk up and conſumed, this they ſeeing , were confounded. And
likewiſe yee, when I hoped that upon your coming to me , being my friends,
that I ſhould have comfort from you, in ſtead whereof yee were aſhamed to
own me any more as a friend , for which in this Verſ. 21. he addeth , *Now
yee are not*. That is, the men which I expected ye would be unto me ; but ſeeing
me thus impoveriſh'd , ye feared that your coming might turn to ſome
prejudice unto you, I taking this opportunity to ask ſomething for the ſupply
of my wants ; to prevent which, ye have behaved your ſelves ſo ſtrangely towards
me in your detracting and reproachfull words againſt me. And this
ſenſe is confirmed, *verſ.* 22. *Did I ſay bring unto me, or give a reward of your* Verſ. 22.
ſubſtance,

ſubſtance, or deliver me from the enemies hand, or redeem me from the hand of the mighty. He neither in this his great poverty begged for ſuſtenance, or that they would take upon them the charge of ſetting forth men to help him to his goods taken away again.

Verſ. 24. *Teach me, and I will hold my peace, &c.* That is, whereas yee object wickedneſſe to me, be plain with me, and tell me, if ye know any evil by me in word or deed, tell me what it is, help my ignorance herein, who know nothing by my ſelf for which yee ſpeak ſo bitterly againſt me.

Verſ. 25. Verſ. 26. *How forcible are right words, but what doth your arguing reprove? Yee imagine to reprove words, the ſpeeches of one that is deſperate, which are as winde,* Vulg. *Why have yee detracted from the words of truth, when as there is none of you that can reprove me?* And the word מרץ ſignifieth either to ſtrengthen, or to ſpeak evill, and the next words are, Heb. *Which of you in reproving, can reprove me?* And thus the meaning is plain, inſtead of making me by your ſpeeches to ſee any ſin, for which the Lord ſhould be ſo ſevere againſt me, yee have done nothing but corrupted the truth, and the words by me ſpoken according to the ſame: If it be otherwiſe, ſpeak any of you, and prove that I have not ſpoken rightly. Verſ. 26. *Yee frame ſpeeches onely to reprove, and bring forth words againſt the wind.* Heb. *And againſt the wind words of deſpair:* For it is, ניאש coming of יאש *to deſpair.* *Job* thereforefore meaneth not, that he had ſpoken deſperately, but reproveth the deſperate ſpeaking of *Elihu*, deviſing words againſt that which he had ſaid to no purpoſe in truth, and therefore he herein reproveth him, and viliſyeth his ſayings, as if they were but diſputings againſt the wind, a beating of the empty aire.

Verſ. 27. *Yee over-whelm the fatherleſſe, and digg a pit for your friend.* He ſetteth forth himſelf by the name of the fatherleſſe, becauſe he was now as the fatherleſſe, without any to protect him; and they combine together ſo to lade him with calumnies, as that they did hereby, as it were, undermine him, that he might fall into deſpair, and periſh. *Verſ.* 28, 29, 30. He exhorteth them to be more conſiderate in their ſpeeches, and to lay nothing to his charge, but what they were able to make good, promiſing, that he for his part would ſpeak no lye, but the truth in all things, and he diſſwadeth them from going on in the way of contention, which hindereth from ſeeing into the truth.

CHAP. VII.

Verſ. 1. *IS there not an appointed time to man upon earth, are not his dayes as the days of an hireling?*

Having by the words before going prepared his friends to attend patiently, and to judg righteouſly of his words, now he approveth that which he had ſaid before, *Chap.* 3. touching his deſire to dye, and not to have his miſerable life ſtill prolonged. And to this he compareth himſelfe, and man, leading his life in miſery here, to an hireling, whoſe labour is great and ſoar, and therehe deſireth the coming on of the night, as alſo doth every poor ſervant, that he may reſt his weary body, and the hireling have his wages paid him. So it muſt not be thought unreaſonable and wicked for a man living in miſery, to come to the night of death, being to ſuch, if he feareth God, as *Iob* did, far more comfortable then life, for the happy remuneration which he ſhall then have in the kingdom of heaven, although not out of merit but mercy, *verſ.*
Verſ. 3. 3. In way of declaring his own miſeries, he ſaith, *I am made to poſſeſſe moneths of vanity, and weariſome nights are appointed unto me.* As if he had ſaid, I am in worſe caſe then the pooreſt hireling; for when he after the toyle and pains of the day, goeth to reſt at night, he ſleepeth quietly, but my nights are no better to me then my dayes, they are weariſome and tiring alſo.

Verſ. 5. *My fleſh is cloathed with worms and clods of duſt, my skin broken and become loathſome:* Which he ſpeaketh for the filthy and ſore diſeaſe that was upon him: For the words of *verſ.* 1. *Is there not an appointed time to man?* The Vulg. hath it, *The life of man is a warfare upon earth.* Heb. *Is there not a warfare to man? or an appointed time?* For צבא ſignifieth both, but it is moſt commonly expounded by warfare, and take it to be a deſcription of mans life in generall, which is ſet forth by three compariſons.

1. To a Souldier, who is in continuall danger.

2. To an Hireling, that laboureth and toyleth in all weathers. 3. To a ſervant, a ſlave, whoſe life is moſt miſerable of all others, and therfore as good Souldiers let us fight manfully againſt all our ſpirituall enemies, the World, the Fleſh, & the Devil, and let us labour faithfully in our places and callings, whilſt life and ſtrength laſteth, and not ſtand idle; and let us with all diligence ſerve the Lord, becauſe although ſervants, by ſo doing we are made his free-men: and as valiant Souldiers, when we have overcome, we ſhall be crowned, and as faithfull labourers in Gods vineyard, at the end of the day of this life we ſhall have our hire, as thoſe labourers in the Vineyard, and as good ſervants be bidden to enter into our Maſters joy, and in the midſt of the greateſt heat of all adverſities, we patiently bearing the burthens laid upon us ſhall be under the shadow of the Almighty, and have refreshing hereby. Thus for the generall; but howſoever this be true touching all men, yet more in *Job*, who is to be thought more particularly thus to lament his owne moſt afflicted condition: for he, as a Souldier, did bear the piercing of Gods arrows, as he ſpake before, and as an hireling or ſervant, had a greater weight laid upon him then he was able to bear, a weight heavier then the ſands of the Sea shore. And to him in particular agree the complaints following, *verſ.* 3, 4, 5. And whereas he ſpeaks of man in the third perſon, this is not unuſuall in holy Scripture, when one ſpeaketh of himſelf, as 2 *Cor.* 12. And *Iob* beginneth his Book in like manner, *Chap.* 1. As for *verſ.* 3, 4, 5. *Ferus* applyeth them alſo to man in generall, thus: He paſſeth moneths in vanity, becauſe oft times he laboureth, and his labour taketh not effect: And he ſaith at night, when will it be morning, becauſe he is uncertain, when he goeth to bed, whether he ſhall live to the morning, or in the morning, whether he ſhall live till night, upon ſuch uncertainties he goeth. And well may every man ſay, that he is cloathed with duſt and worms, &c. For ſo ſhall it be with him, when death cometh, if he eſcapeth coming into the like condition before. And whereas *verſ.* 6. it is ſaid, *My dayes are ſwifter then a Weavers ſhuttle, my life is ſpent without hope.* This was true, as he conceived in him, there was no hope, but that he muſt dye of this grievous diſeaſe, and that ſoone; and it is true of every mortall man, he is but of short continuance in this life, but his glaſſe runneth out apace every day. *Verſ.* 7. Having made his apology in reſpect of that, which he was judged to have ſpoken rashly, *Chap.* 3. Now he maketh his complaint and prayer to God, from whom hee acknowledged all his miſery to come.

Note.

Rev. 2. Chap. 3. Math. 20.

Pſalm 91.

Verſ. 6.

Verſ. 7.

O remember that my life is wind: mine eye ſhall no more ſee good. From hence to the 11. *verſ.* he in effect prayeth to God for mercy to be shewed unto him, to bring him again out of the miſery wherein he was, moving for this in conſideration, that if he were once gone out of this world, the time would be too late to do any thing for him in this world any more, ſith, that after death he should be but like a cloud diſſolved, which now is nothing, and as the wind paſt and gone; for ſo it is with him that is departed hence, he ſhall here be ſeen no more: As alſo *David* ſaith, *Pſ.* 39. That we may not think it ſtrange, that ſo righteous a man as *Job* should ſpeak thus deſpairingly, as if he thought that all happineſſe was at an end, when his mortall life was ended. *Gregory* ſpeaketh excellently upon thoſe words, Verſ. 6. *My dayes are ſpent without hope.* This is indeed the caſe of wicked carnall men, when this life is gone, all is gone from them; becauſe although they heare of the happineſſe of the life to come, yet they believe it not, and ſo it is as nothing to them; but *Job* and other faithfull perſons, who have pleaded ſo much to have their

Gregory.

lives ſpared upon the ſame grounds , as it may ſeem by their words , ſpo
in a far divers ſenſe , for their minds being ever upon the life to come, i
regard of which they ſet light by this life , and the things hereof , ſay they
ſhal dye without hope of any happineſs here to be attained , where even in
proſperity they have ſeen and counted all worldly things vain and tranſitory,and
overcoming have trodden them under their feet. And to the ſame effect
are the next words,wherein he turneth himſelf to God,ſaying, *Remember tha*
my life is as a wind,&c. I ſo account it,and therefore ſet not my heart upon it,a
worldlings do,who imagine it to be a ſtable thing,and are affected to it accordingly ,
but the Elect ſee it, and to be as it is , as a wind that paſſeth away,
and returneth no where , and to the ſame effect he ſpeaketh on, V. 8. 9. 10.
And hereupon he concludeth, ſaying,

Verſ. 11. *Therefore I will not refrain my mouth*, *but I will ſpeak in the bitterneſs of*
my ſpirit. That is, with ſorrow and anguiſh of heart I will confeſs my
ſinnes; Wicked Reprobates alſo, ſometimes confeſſe their Sinnes, but it
is with godly Sorrow for them , and ſo they are he that openeth his
wound , but layeth on no plaiſter , and by this means the wounds made by
ſin are more putrified and grow more dangerous; but he that confeſſeth,
and lamenteth them in a godly manner,openeth them, and applyeth a medicine
2Cor. 7.10. to them to heal them : And I ſay, *In a godly manner*, in the phraſe of the
Apoſtle , becauſe *Ahab* and *Judas* were ſorrowful, but it was in regard
Matth. 5 of the puniſhment, not of the ſinns committed by them , they that have
Verſ. 12. anguiſh and vexation for their ſinns ſhal have comfort , as our Lord ſaith,
Bleſſed are they that mourne,for they ſhall be comforted.

Am I a ſea, or a Whale that thou ſetteſt a watch over mee? Vulg. *That*
thou campaſſeſt me with a priſon: Whereby *Gregory* underſtandeth , that
which keepeth a man ſtraite, that he cannot ſo freely fight againſt all his
ſinnes , as he would , or be inlarged more in virtue, to run the race of Gods
Pſal. 142. Commandments , ſo *David* prayeth alſo , *Bring my Soul out of priſon to*
confeſſe to thy name. And to a ſea are the wicked compared , ſuch as *Job*
was not, becauſe fleſhly and rebellious notions are continually riſing in their
carnall minds ; To a whale the Devill , who maketh his habitation in them,
making them more dangerouſly to ariſe to overturn the ſhip of the Church ,
and drown it amidſt the waves thereof : But both they and he are ſtreightned
as it were by impriſoning,ſo that they cannot do againſt the faithful always
as they would , which oft times appeareth , when God by his judgments
repreſſeth them , ſo that of what ſtrength ſoever they be , and what preparations
ſoever they make , they cannot prevaile , but are confounded in
their enterpriſes ; as *Pharaoh* purſuing the Children of *Iſrael* into the red
Note. ſea was drowned , and *Sanacherib* coming againſt *Hezekiah*, was miraculouſly
ſmitten in his hoaſt, and periſhed , a great comfort to the people of God in
all ſtraits by their enemies coming to fight againſt them , remember we in
this caſe that we have a God that is able to reſtrain the moſt potent Whale,
the powerfull Devills, and the ſea of the wicked , their greate multitudes
from overflowing, to drown and deſtroy his Servants , that we may put our
truſt in him. Now *Job* in ſpeaking thus of himſelf , meaneth ; that ſeeing
that he was not as a ſea or whale , having motions riſing in his mind, putting
him on to do miſcheife , but his motions were good and godly, to proceed
further in vertue ; The Lord ſhould not by reſtraining him from greater
increaſes herein any way diſcourage or hinder him by dealing hardly by
him ; That the wicked are as a ſea ,as hath been ſaid ; See *Iſaiah* 57. *ult*. and
the Leviathan or whale, both in this book and elſewhere ſpoken of, ſet for the
Devil,and the word משבר ſignifieth priſon as well as cuſtody, or a watch to
Verſs 13. keep a man. *When I ſay my bed ſhal comfort me,my couch ſhal eaſe my complaint.*

Verſ. 14. *Then thou ſcareſt me with dreames*, &c. What is meant here by bed or
Gregory. couch, ſayth *Gregory* , but a mans receding from things outwardly ſuffered
or injoyed into his own heart and inward meditations. For ſo in the ſong of

Solomon it is ſayd, *I ſought him in my bed whom my Soul loveth*: *Job* then meaneth, that being preſſed with miſery as he was, he retyred to inward meditations, touching God and himſelf, and doing ſo, when he thought to find comfort, he perceived the ſeverity of God to be ſo great againſt ſinn, and that he will come at the laſt day in ſuch a terrible manner to puniſh it, that this proved to him as fearfull dreams and viſions in the night, ſo that in ſtead of being comforted he was deterred, as men commonly are by fearfull dreams and apparitions, becauſe the Judg then will proceed moſt ſtrictly againſt ſin, and puniſh it moſt ſeverely, without reſpect of perſons; for when a godly man thinketh with himſelf of his ſins, they all come to his mind, that ever he hath done, and then the divill is at hand to aggravat them againſt him, and hereby he is greatly terified. For as other be dreames, that come from *God*, as the dreams of *Pharoah* his cheif Butler and Baker, and of *Pharoah*, which *Joſeph* interpreted, ſo there be deluſory dreams, that come from the Devill, for which it is forbidden to regard, as Divinations, ſo dreams, and dreams are ſayd to make many to err. Some dreams alſo come of much buſineſs, and ſome of thought and care taking about things to come. As *Daniel ſaith of Nebuchadnezzar*, that when the thoughts of his head troubled him, he ſaw an image, *&c.* And by deluſory dreams, it was that *Job* was terrified, which come from the Devil, God permitting it; and therefore he ſaith, *Thou ſcareſt me with dreames*, when he ſpeaketh to the Lord: For the literall ſenſe it is plain, he meaneth that he took no reſt night or day, as he partly touched before, *Verſ.* 4. and his terrours by night were in reſpect of the arrows of God ſpoken of, Chap. *6.* that peirced him within For the allegoricall ſenſe given by *Gregory* it is very good, and ſheweth the fears that come by ſin for which when a man ſuffereth outwardly, and thinketh to have comfort inwardly from God againſt them, ſhall be more increaſed, ſo that the ſinner if he well conſidereth it, can have no reſt or comfort in his affliction outwardly or inwardly, and therefore is in a moſt miſerable condition; For if *Job* a moſt holy man found terrour within, where he thought to have had reſt, what ſhall groſs ſinners that are ſpots and blots amongſt Chriſtians doe.

Cant. 3. 1.

Levit. 19.
Eccleſiaſtic. 34.
Eccleſ. 5.
Dan. 2.

Note.

Verſ. 15. *So that my ſoul chooſeth ſtrangling, and death rather then life.*

The vulg. *Suſpenſion,* or *hanging for ſtrangling*, whereupon *Gregory*, the ſoul is ſuſpended when it is elevated or lifted up above theſe worldly things, *And my bones chooſe death*, ſo the vulg. for theſe words; *And death rather then life*; and that rightly, for the word is, מִעַצְמוֹתַי ſignifieth my bones, and hereby ſtrength of the body or fleſh is meant, the mortification whereof having the mind lifted up to things above, he here intimateth that he deſired, and indeed it is, for by being heavenly minded, the fleſh or members are brought to have the leſſer ſtrength; yea to ſuch weakneſs as if they were dead; a good allegory, but the literall meaning is, that being in this miſery within and without, he preferred the taking away of his breath by the prevailing of his Boyles, and conſequently death before the ſavity of his Body, and ſtrengthning of it again, by having of his Diſeaſe healed.

Note.

Verſ. 16. *I loath it, I would not live alwaies, let me alone, for my dayes are vanity.*

Verſ. 17. *What is man that thou ſhouldſt magnify him*, &c. Man being elevated in his mind, as was before ſayd, although he hath temporall goods, yet he vilifieth them in compariſon of heavenly things, not deſiring to live in pleaſure by them, or to have his life prolonged, that he might injoy them more time, for he looks upon the days of this life, as vanity and vexation of ſpirit, for which he deſireth God to let him alone, as the vulg. hath it, not to ſpare him in reſpect of life and proſperity, and then V. 7. he argueth to this purpoſe.

Verſ. 18. *What is man that thou ſhouldſt magniſie him? that thou ſhouldſt ſet thine*

Deus accedendo promovet virtutes nobis recedendo concuti per tentationem permittit.

heart upon him, and viſit him every morning, and try him every moment? That man being ſo vain a thing and this his life, why is he ſo ſet up, as thy favourite in reſpect of worldly things, having wealth, honour, & dignity here: ***Yea thou viſiteſt him every morning:*** What is the morning but the light, which riſeth after the dark night, ſo God viſiteth his elect every morning, when he inſightneth them by his Grace, who were before in the darkneſs of unrighteouſneſs and ſin, but now by his grace are brought into the light of Righteouſneſs, faith, and holineſs: But becauſe God by coming to us by his grace promotes virtue in us, and by receding ſuffereth us to be ſhaken by temptation, and therefore after viſiting every morning ſpoken of, he ſaith, ***Thou tryeſt him every moment;*** For if we were not after grace entring into our hearts, ſhaken by temptations, we would be ready to think that we had this of our ſelves, and not of the gift of God, and ſo to be proud, but by being thus ſhaken we are humbled, as *Paul* ſaith of himſelf, 2 *Cor.* 12. For in temptation finding our own weakneſs, we ſee what need we have of Gods help, and ſo flee to him in prayer.

Verſ. 19. *How long wilt thou not depart from me? nor let mee alone till I ſwallow my ſpittle?* Here letting paſſe that of *Gregory* as over curious about his ſpittle. I, with others, take the meaning to be, as if he had ſayd, ſpare me from my pains, which make me even like unto one that is ready to dy, who cannot get Pſ. 39. 13. his ſpittle either to go down or to come up, wherein he deſireth ſome liberty again; to which effect alſo *David* ſpeaketh, ſaying, *O ſpare me that I may recover ſtrength.* And of Gods ſetting his heart upon man, and magnifying him V. 8. Uſing the ſame interrogation.

Verſ. 20. *I have ſinned, what ſhall I do to thee, O thou preſerver of men? why haſt thou ſet me as a mark unto thee, ſo that I am a burthen to my ſelf.* Now *Job* to ſhew that he did not in all his ſayings before juſtify himſelf, confeſſeth, *I have ſinned;* The word rendred *Preſerver* is נוצר by vulg. rendred *Keeper*, as it ſignifieth properly ſuch a *keeping*, as of a watchman ſtanding upon a Tower to look unto, and to obſerve all things hoſtily attempted, or done, that there may be an oppoſition made there againſt in due time, and to this do the next words moſt aptly agree: *Why haſt thou ſet me as a mark; or as the vul. hath it, an Adverſary:* Hebr. מפגע one comming againſt, that is, an Enemy. The meaning is, I acknowledg my ſelf to be a ſinner, and therefore worthy of the judgments which have befallen me; but what wouldſt thou have me to do, that haſt and doſt ſo diligently look at the ſinns of men, that I have not done, for I have patiently born thy judgments, juſtified thy *proceedings* againſt me in ſo great ſeverity, given thee praiſe in the midſt of all my greivous ſufferings, and my heart hath alwais been to ſerve thee in truth, and to flee all ſinn, & now I confeſs my ſelf yet to be a ſinner, what wouldſt thou have me Lord to do more? or what can I do more to procure thy favour again towards me even as a poor debtor, that not being able to ſatisfy his Creditor, but humbleth himſelf unto him, & is ready to do what in him lyeth to the uttermoſt, in way of ſatisfying him, as that Debtor, *Matt.* 18. So *Job* pleadeth before the Lord, as the maſter, who is kind to his ſervant indebted; that although in 10000. Talents is to him, ſo he would be pleaſed to ſhew honour to him, and not to deal by him as an enemy, perſiſting ſtill by his Judgments to make out againſt him, for if he ſhould ſo do, he had no joy in living any longer here, but his life was a great and importable burthen to him, that made him to complain in ſuch bitterneſſe as before. The Talmudiſts make bold here to *Auguſtine.* change the ſentence thus. *I am a burthen to thee;* And the Sept. Tr. likewiſe; which *Aug.* following ſayth, why haſt thou ſet me againſt thee, that I ſhould againſt thee and ſo be a burthen to thee, greiving thee ſo with my ſpeeches, ſpeak that thou canſt not bear them, but the word is עלי to me.

Verſ. 21. *Why doſt not thou pardon my tranſgreſſion, and take away mine iniquity? For now I ſhall ſleep in the duſt, thou ſhalt ſeek me in the morning, but I ſhall not be.* Having confeſſed his ſinns, he now craveth pardon, and uſeth this as an

argument to move the Lord hereunto, and that ſpeedily removing his greivous ſuffrings from him, whereby he was now ready to ſink and dye, leaſt if he did not, it would be too late; For if death once cometh, although it be ſet forth by ſleep, yet herein it is not like unto naturall ſleep, which although it be all night, yet a man waketh in the morning, and ſo from morning to morning again, but he being once dead, waketh ſo no more to live in this world, and therefore if the Lord will ſave him alive, he muſt do it without delay, before that death ſtriketh him, if not, but he be once departed, he is not to be found here any more, how diligently ſoever ſought for; he meaneth not, that he ſhal never be found, or come forth from the duſt again, for at the laſt day he ſhall, and ſo *Job* beleeved, for he ſayth, I *know* Job 19. 25.
that my Redeemer liveth, &c. To conclude, in that he ſpeaketh of God as a watchman, diligently obſerving our ſinns, to come againſt us, therefore note. Note.
Firſt, That we are no where hid from his ſight, as is alſo taught, *Pſal.* 139. That we may always walk as in his preſence. Secondly, That we ought to flee ſin, as making God our enemy, and to count us his enemies. Thirdly, Not only groſſer but even leſſer ſinns in the beſt livers are marked by God, and therefore we have all need to confeſs and crave pardon of our ſinns, as being otherwiſe liable to death. Fourthly, That we may come into favour and be pardoned, we muſt do as *Job* did, ſuffer affliction with patience, juſtifie God in all our ſuffrings, and even therefore bleſs his holy name, *&c.* as it is ſayd before.

CHAP. VIII.

HOW *long wilt thou ſpeak theſe things? and how long ſhall thy words be as* Verſ. 2.
a ſtrong winde? Now *Bildad* the ſecond of the three friends of *Job*, that came to viſit him, ſpeaketh, being according to his name a wicked kinſman, for בל from whence cometh בליל is wicked, and דיד is an uncle. He begineth with accuſing *Job* for his uſing ſo many words, as he did in the two Chapters before going, to juſtify himſelf, as if he thought, that by his ſpeech he were able, like a bluſtring ſtrong wind, to bear down all others, that ſhould ſpeak againſt him.

Doth God pervert judgment? and doth the Almighty pervert juſtice? if thy Verſ. 3.
Children have ſinned againſt him, &c.

He conſenteth with *Eliphaz*, who ſpake firſt, in laying to *Jobs* charge and to his childrens, ſome great ſin although to other men unknown, for which they being now cut off, he complained as if he were wronged, and for other plagues of God upon him; That which *Bildad* ſaith here is true; God will not pervert Judgment or juſtice, but conſtantly execute both, and although J*ob* could not be found fault withall for his muttering out any thing againſt Gods juſt proceedings, yet many there are that may and ought to be reproved therefore, *viz.* All wicked men who although they be worthily plagued for Note.
their foul ſinns, yet being ſmitten, murmur againſt God and cry out of his ſeverity: For *Job* is approved by God himſelf to have been a moſt juſt man, and therefore not one now judged for his ſinns but only tryed in his patience, ſo that whatſoever he ſpake it is juſtifiable, as coming from one full of grace and virtue, but not in others who are wicked: *Bildad* then and his fellows erred in ſpeaking thus to J*ob*, all the things ſpoken by them are moſt true, and are written for our inſtruction. Touching J*obs* children ſpoken of, Verſ. Verſ. 4.
4. He mentioneth their example to them, that by it he might be ſtirred up to repent, and that ſpeedily, which is a moſt pious admonition to wicked Note.
men indeed, but miſapplyed to J*ob*; For by the example of the Galileans ſlain in ſacrificing and of the men upon whom the Tower of *Siloe* fell, Chriſt, Luke 13.

alſo admoniſheth the Jewes, to repent ſpeedily, threatning that otherwiſe
they ſhonld all likewiſe periſh: *Jobs* Children were eating and drinking,
and thought little of dying when they did, yet by one blow of the houſe
falling they were all ſlain; ſo it may be with others, and therefore to delay
repentance is dangerous: And as for *Job*, he ſeemeth further to argue
thus, they being taken away ſuddenly; thou haſt been ſpared, and thy life
heitherto ſaved, to what end is this: But that thou mighteſt be better
Note. prepared before thy death, and ſo much more every other man ought to
make this uſe of his life prolonged, when others are cut off ſuddenly, to fall
preſently to repenting and praying to God, for which he ſaith, (*Betimes*)
thou wouldeſt ſeek to God betimes. And then ſhewing, what the life of the
Verſ. 6. penitent now henceforth is, he addeth, *If thou wert pure and upright, he*
would awake for thee. For hereby it is ſhewed, that penitent perſons live
purely; after that they turn by true repentance, how ſoever they have
formerly lived: And ſuch as do ſo if they be in miſery, as they have betimes
Note. turned unto God, ſo he will ſoon turn their miſerie into proſperity
again; which is ſet forth in his ſaying: *Surely he would now awake for*
thee, and make the habitation of the righteous proſperous. As thy habitation,
whilſt thou continueſt in thy ſin, was miſerable; ſo being turned into righteouſneſſe,
it ſhall be proſperous: Thou being bleſſed, both in thy houſe
Verſ. 7. and in all that thou haſt: *Although thy beginning were ſmal, yet thy latter*
end ſhall greatly increaſe, Wherein he ſpeaketh as it were, prophetically,
touching *Jobs* future great proſperity, for ſo it is ſhewed to have fallen
out to him, at the end of this book. As was noted before upon the ſpeech
of *Eliphaz*, the ſpirit guiding their tongues to ſpeak thus truely, as afterwards
the tongue of *Caiaphas*, to ſpeak of Chriſts death.

Verſ. 8. *Inquire I pray thee of former ages*, &c. here and V. 9.10. *Bildad* appealeth
to the experience of Gods doings in moſt ancient times, for if this be looked
unto, we ſhall finde that God, with whom there is never any variableneſs
Jam. 1. 17. or ſhadow of change, alwaies bleſſed and ſhewed mercy to ſuch, as ſought
unto him, being pure and righteous, and therefore it is certainly to be hoped,
that towards all penitent perſons, he will do ſo ſtill. *Ferus* upon theſe
Ferus. and the words before going, ſaith very well; *Bildad* reaſoneth from worldly
proſperity, to purity and righteouſneſs of life, and contrarywiſe from
adverſity to wickedneſs and ſinfulneſs, as if there were no true godly man
that is in miſery here, or wicked man in proſperity, and of this he ſeekes
to bring proofe from the experience of all moſt ancient times: As if he
had ſaid, beleive it *Iob*, no righteous man ever ſuffered, as thou doſt; and
if thou wilt not beleive it for our ſayings, yet beleive it for the teſtimony
of all Antiquity, wherein he well aſcribeth authority to them ancient, for
God commandeth to honour the ancients, and provoketh his people oftentimes
to attend to the doings of their fathers, and the experience that they
had of Gods goodneſs towards them, that is, ſuch of them as feared him,
as *Abraham*, *Iſaac*, and *Jacob*, *Noah* and *Enoch*. He doth not yet hereby
ſo commend the authority of ancienteſt or oldeſt of men unto us, as if their
ſayings were authenticall alwaies, for ſome old men are not ſo wiſe, as even
Eccleſ. 4. 13. children, witneſs the Preacher, who ſayth, *A poor wiſe child is better then*
a fooliſh old King. But where antiquity and wiſdome concur, ſuch are to
be preferred before child-hood, or men of few years, although wiſe alſo:
But in appealing to the ancienteſt, he meaneth not ſo much thoſe, that
Note. were of times more ancient then our ſelves, although many hundreds of
years, but the firſt of the Church of God, that were in the world: For
Quod primum verum. And the Roman Catholickes of theſe times glory
much in the Church of *Rome*, that was when Saint *Peter* ſate Biſhop there;
upon this bearing themſelves, as the only Catholick Church, and they alledge,
as a reaſon of the authority of their Church, the antiquity of it,
pretending it to be as ancient as *Peter*, and the reſt of the Apoſtles; and
the

the very ſame that then it was, but when they come to prove it, they go
no higher then to about a thouſand years agoe, the teachers of which antiquity
are not of ſufficient authority to confirm any thing, but only of tohſe
that were firſt, ſent out to preach the Goſpel: For *Bildads* reaſoning
from the proſperity of the godly, and contrariwiſe, to righteouſneſſe or
wickedneſſe, it is a deceitful reaſoning: For many times the wicked are
in proſperity here, and the righteous in adverſity; and adverſity is good
for them, and continual proſperity evil: But whereas he ſaith upon theſe
words, *If thou wouldſt ſeek God betimes, and he would awake for thee*, he noteth,
That a man whilſt he liveth in ſin is a ſleep; and then he muſt not expect, *Note.*
but that God ſhould be aſleep to him; that is, not protect him from judgments
and miſeries: But when he awakes, from this ſleep, according to that of the
Apoſtle, *Awake thou that ſleepeſt.* God will awake to him, to protect and Epheſ. 5. 14.
ſave him, from miſery and to advance him to felicity.

Can the ruſh grow up without mire? or the flag without water? Whilſt it is yet Verſ. 11.
in his greeneſs and is not cut down, it withereth, &c. *So are the paths of all* Verſ. 12.
that forget God, and the hypocrites hope ſhall periſh. After an argument from Verſ. 13.
the experience of antiquity, *Bildad* here addeth another argument from
a ſimilitude taken from ruſhes and flags; to prove that wicked men ſhall
not conſtantly injoy proſperity, but ſoon fade away: And *Jerome* ſaith, *Hieron.*
That it was a thing, to which the Syrians and Phyliſtims were naturally
much addicted, from natural things to illuſtrate the truth touching others,
like unto them concerning men: The ſcope of this ſimilitude is to ſhew,
that hypocrites, who cover over wickedneſs with an outward ſhew of holineſs;
may for a time flouriſh in worldly proſperity, above and before others:
But as the ruſh or flag being grown to a certain height, without
ever yeilding any fruit, wither again; ſo it is to be expected, that hypocrites
ſhould do; who forgetting God, and not out of conſcience toward *Note.*
him, practiſe piety, but for their own worldly ends, they wanting all ſolydity
of grace, and ſhooting forth thus only as it were by meanes of mire
and water, the baſe and tranſitory things of this life, their own nature
and not grace putting them on herein. *Ferus* will have the force of the *Ferus.*
reaſon to lye in this: That as the ruſh and flag, grow not but in watery
and miry places, in dry and firme Grounds, if they ſhould be ſet therein,
they would wither; ſo the wicked hypocrite, in proſperity, makes a great
ſhew of piety, but in adverſity, or being hardly intreated therefore, he
hath no courage, ſo much as to make a ſhew any more: But contrariwiſe by
his impatience and murmuring againſt God, he breaketh out, making the
hollowneſſe of his heart to appeare to all men; and herein he aimed at the
making of *Iobs* caſe odious, whom he thought now to be ſuch: And he
ſaith further, *Whoſe hope ſhall be cut off, and his truſt as a ſpiders web: he ſhall* Verſ. 14.
leane upon his houſe but it ſhall not ſtand, &c. For the ſpider makes his Verſ. 15.
web in great and high houſes, and that very curiouſly and artificially, but
it is ſoon ſwept down, ſo the wicked working very ſubtlely, all their works,
both their wealth and piety ſoon vaniſheth.

He is green before the ſun, and his branch ſhooteth forth in his Garden. In Verſ. 16.
expounding this, and V. 17. 18. 19. There is great difference amongſt Expoſitors;
the ancients following the vulg. Lat. which hath *Ortus* for *Hortus*, *Gregory.*
riſing for garden. Expound all of the wicked hitherto ſpoken of, thus: *Tho: Aquinas.*
He is green and flouriſhing before the ſun, with his burning and drying heat
cometh; but this is only in his ſpringing up at the firſt, as was touched before, *Beda.*
V. 12. But now it is more at large declared, how being thus green as *Philip.*
it were, by proſperity; He withereth, V. 17. *His roots are wrapped about* Verſ. 17.
the heap, and he ſeeth the place of ſtones. Hereby he is made to wither; the
mire or water wherein he grew, being dryed up, towards the end of ſummer,
and made hard as ſtony ground; he begineth to wither for want of moyſture
at his roots, V. 18. *If he deſtroy him from his place, it ſhall deny him,* Verſ. 18.
ſaying,

ſaying, I have not ſeen thee; that is, The ſun having thus made the flag to
wither, ſhall bring it to that paſſe; that for the total making of it to dye,
and wither away: It ſaith, as it were, (ſpeech by a Proſopopeia being aſ-
cribed to it) *I have not ſeen thee* any more; the old ruſhes or flags come to
be green no more, but others grow up in the roome thereof: One ge-
neration paſſing and another ſucceeding; and this is the joy, that theſe
natural things of ſo ſhort a continuance have, as is ſaid, V. 19. And ſo one
Vatablus. wicked generation being cut off, yet another ſpringeth up to the worlds end.
Clarius. Others that keep to the original, wherein it is *a Garden*, V. 16. Expound
Iſidorus. it of the righteous, as if *Bildad* having done ſpeaking of the wicked hypocrite;
Cajetan. came now to the true hearted juſt man, to make good either way
his aſſertion, as touching the momentany proſperity of the wicked, ſo of
the conſtant and induring proſperity of the righteous: He groweth not
as it were, in the mire or water of marriſh ground, but as in a garden, in a
fruitful ſoyl, ſtanding pleaſantly in the ſun, and by reaſon thereof proſpering
the better, and ſhooting forth his branches; his children that live and
grow up with him, to his greater comfort, V. 17. *His roots are wrapped about
the heap, and he ſeeth the place of ſtones.* that is, He is deeply rooted, as
it were, his roots being multiplyed into an heap, one infolded in another;
a diſcription of a tree that ſtands moſt firmly; then in ſaying, *He ſeeth the
place of ſtones.* It is meant, ſeeing hardſhip to be indured, ſuch a man is
not hereby terrified, but patiently beareth it: And whereas V. 18. it is
ſaid. *If he deſtroy him from his place, he ſhall ſay, I have not ſeen thee.* It is
meant, that the juſt may be as it were deſtroyed, either by having his
boughs cut off, as it is done to a tree, or vine being pruned, or cut off by the
roots, yet in a ſhort time, as a tree ſhooteth out branches again, from the
body or root thereof, and groweth again; ſo ſhall he have children, and
come to a proſperous eſtate again, as if he had never ſeen or felt any ſuch
Verſ. 19. ſtroakes cutting him down, V. 19. *This is the joy of his way, & out of the earth
ſhall others grow*, that is, Thus the juſt in his way, hath joy of proſperity
reſtored again; and out of him thus cut down to the ground, by loſſes of
goods and children, ſhall other children come; and of them more to make
him flouriſh from Generation to Generation: A very apt expoſition, and
ſuch, as then which, we ſhall need to ſeek none other; And ſo the next
Verſ. 20. words agree very well, V. 20. *Behold, God will not caſt away the perfect man,
neither will he help the evill doers*; as if he had ſaid, Hereby it appeareth,
that although the righteous man may fal into adverſity, as *Iob* did; yet he
if he be juſt may have hope of being reſtored, but the wicked being ſo proceeded
againſt; are without all hope of ever being reſtored again, V. 21.
Verſ. 21. *Till he fill thy lips with laughing*, &c. He will not caſt away the perfect, but
give him by his final proſpering again, after affliction, cauſe of joy and gladneſſe
again for ever: And then ſhame and confuſion ſhall come to the wick-
Verſ. 22. ed that hated, and ſpake deſpitefully againſt him in his miſery: *And his
dwelling place or houſe ſhall come to naught.* Wherein it is worth the conſiderring,
how truly all this fel out, touching *Iob* and theſe his friends; he was
reſtored, and they by Gods reproving them: *Confounded and put to ſhame.
As it appeareth, Chap.* 42. 7.

CHAP. IX.

Verſ. 2. I *Know it is ſo, but how ſhould man be juſt with God? If he ſhould contend
with him, he were not able to anſwer him one of a thouſand.* Here *Iob* to
the laſt words of *Bildad* and thoſe, Chap. 8. 3. Where he juſtified God in
all his doings: The ſame now doth *Job* in a more ample manner, in ſaying,
How ſhould man be juſt with God? He meaneth not, that no man is juſt, even
in

in Gods account; for God himſelf had before teſtified of him, that he was a juſt man: But in compariſon of the juſt God, whoſe juſtice is without any the leaſt ſpot or ſtain, no man is juſt: But what meaneth this, *Not anſwer him one of a thouſand.* Verily, that if God ſhould put a thouſand queſtions to him about his righteouſneſſe, in ſo many particulars, he could not in any one of theſe juſtifie himſelf; ſo V. 12. and 14. He more expreſly ſpeaking of the ſame effect again, ſaith, *I cannot anſwer him*, therefore they err, that hereby underſtand Gods anſwering man, as if he had ſaid, Man is ſo much inferiour to God, that if he would contend and queſtion within him, he would contemne him, and not think him worthy of any anſwer, but to be ſeverely cenſured for his audaciouſneſſe.

Verſ. 5. *Who removeth mountaines, and they know it not.* Here *Job* to approve what he had ſaid, V. 4. of Gods power and wiſdome, againſt which therefore there is no contending for man, beginneth to inſtance in ſome particulars, whereby it may appeare to be infinite: And he beginneth with the mountaines, which are ſo great and firmely ſet, that none but an Almighty power can remove them: For which Chriſt alſo ſpeaketh hereof, as an act of the greateſt power that is, ſaying, *If yee have faith, and ſay to this mountain, be removed*, &c. And *Paul* likewiſe, *If I have all faith, ſo that I could remove mountaines.* 1 Cor. 13. Dioniſ. For the doing of this mighty work, *Dioniſius* thinketh, That in thus ſpeaking, he aimeth at that which was done in the time of *Noah* his flood, when the waters with their mighty force galled and bare down many great mountaines; others, becauſe this is only conjectural, hold that it is ſpoken of thoſe, that ſometimes in earth-quakes have been removed, as ſometime was done in this our Land, in *Herefordſhire*; or by ſaying he removeth he meaneth, can remove, and will at the laſt day, 2 Pet. 3. 10. when even the Heavens ſhall be diſſolved and melt away with heat, and the whole earth and mountaines thereof ſhall be burnt up.

Verſ. 7. *Which commandeth the Sun and it riſeth not, and ſealeth up the ſtars.* Here Gods almighty power is further proved, by his ruling over the Sun and the Stars, which when he pleaſeth, is ſtayed in the courſe thereof, as in the daies of *Joſhuah*: And he can make the Stars alſo to ſtand ſtil, as if ſealed up; Joſh. 10. 12. as he then did by the Moon, the Sun, *Stand ſtil in Gibeon, and the Moon in the valley of Ajalon*, an whole day. Verſ. 8. *Which alone ſpreadeth out the Heavens, and treadeth upon the waves of the Sea.* Here is another argument of the ſame, he made the Heavens by his power and wiſdome; and the Seas moſt violently carried with irreſiſtable force, the waves whereof are lifted up by moſt impeteous winds, he ſuppreſſeth and ſtayeth, as by treading them under his feet, ſo that they can paſſe no further, Verſ. 9. V. 9. *Which maketh Arcturus, the Orion, and Pleiades, and the chambers of the South*: *Acturus* hath the name עש from congregating or gathering together, becauſe it is a conſtellation gathering the windes as it were together, when it ariſeth and making great tempeſts. *Orion* hath the names כסל ſignifying inconſtant: And from hence the ninth month amongſt the Hebrewes was called Araſlen, which anſwered to our *November*; when this conſtellation ariſeth making the weather very inconſtant and windy: The *Pleiades*, by the Greeks called *Hyades*, from raining, by *Pliny*, or *hedi, ſuccula*, Heb. כימה are a conſtellation, which when it ariſeth, cauſeth much rain; it is which we commonly call the ſeven Stars, or Charleſwain: And of theſe it is alſo ſpoken, *Amos* 5. 3. Which ſeemes to be taken from hence, and of the ſpreading of the Heavens by his power, *Pſ.* 104. And theſe conſtellations in particular, are ſpoken of as made by him, to prove his infinite power; there being none in the world, that can ſtop their influences upon earth, or know before of the violent tempeſts, or ſuperabounding raines cauſed hereby, to ſave themſelves herefrom: And the like is to be held, *Of the chambers of the ſouth*: By Vulg. *Interiora auſtri*, the more inward parts of the ſouth, where diverſe other ſtars are, that appeare not to us, and yet have their influences alſo:

aſſo: The ſcope of capitulating all this is, that infirme and wretched man
might not once mutter againſt Gods doings, howſoever he dealeth by him,
as if he were unjuſtly dealt withall, becauſe this doth only provoke him
Note. more, as is not the way to ſtop the courſe of his judgments againſt us;
for this is to be done, only by humbling our ſelves before him, and confeſ-
ſing our ſinnes, and that he is juſt in all his waies, and righteous in all his
works; becauſe the moſt righteous man is a ſinner: And we are worthy
for our leaſt ſinnes, of all the judgments that can befal us in this world; and
1 Cor. 11. it is good for us, if we be afflicted and judged here, that we may not periſh
together with the world, ſuch judgments being but fatherly chaſtiſements,
Heb. 12. 9. and tokens of Gods love towards us. *Loe he goeth by me and I ſee him not,
he paſſeth by me and I perceive him not.* Here after other arguments before
Verſ. 11. going to make all men to feare God, for his almighty power and wiſdome,
another is added to ſtrike ſuch terror into us, as not to dare to quarrel with
him about any of his doings towards us, for he is inviſible: And therefore
whether he be coming in love and favour in his judgments, or paſſing away
in diſpleaſure, we know not; for ſometimes he judgeth ſeverely, as I ſaid
before in great love and mercy, for the good of thoſe that are judged; and
ſometime in wrath, his judging in this world being a forerunner and be-
Note. ginning of everlaſting deſtruction: And whether he judgeth the one way
or the other; man commonly knoweth not, and therefore ſeeing our ſoa-
reſt afflictions may be effects of love, there is no cauſe why we ſhould ſpeak
againſt God therefore, but patiently and humbly ſubmit to his ſtroak; yet
we have a promiſe of bleſſing by afflictions, if in time of affliction we do ſo.
Prov. 3. 12. Whereas otherwiſe we may juſtly feare that he is paſſing a-
way, and that we ſhall never injoy his love or favour, but periſh under his
hand everlaſtingly; if it be taken as it is by ſome, for his being alwaies nigh
unto us, paſſing and repaſſing daily, but yet unſeen: Nothing is hereby meant,
but his inviſibility; although he be alwaies neer to every one of us: For
Acts 17. in him we live, move, and have our being; and he is about all our paths,
Pſal. 139. and about all our waies: If it be thus taken, he is to be underſtood, as pro-
ceeding from ſpeaking of his power ſhewed in the things aforeſaid, to his
omnipreſence, although inviſible, that we may take heed what we ſay of
him, in any extremity or miſery; for although we ſee him not, yet he both
ſeeth and heareth us: As a circumſpect Judge that goeth obſcured under
Note. ſome diſguiſe, and ſo heareth and ſeeth what is ſpoken or done, by thoſe
that are to be judged by him: Wherefore neither in ſuffering, nor at any
other time are we to think, we may in the dark or in ſecret, do or ſpeak
what we will, but that the Judge is nere, even by us; that we may feare
to ſpeak or do any evil.

If he take away, who can hinder him, or ſay unto him what doſt thou. If God
Verſ. 12. *withdraweth not his anger, the proud helpers do ſtoop under him.* the Vulg.
Verſ. 13. *If he ſuddenly asketh, who can anſwer him:* But the word חתף here uſed,
ſignifie to ſnatch away, and שב from whence cometh the word rendred
anſwer, ſignifieth, to turn; and ſo the meaning is: Who can repel or turn
him back: Wherein *Job* plainly alludeth to the taking away of his Chil-
dren, Servants, and Cattell; againſt which, being Gods act, it was not ſafe
for him to cavel or to object any thing, as it is not for any other man: In
his calling Gods taking away, his ſnatching; he ſpeaketh after the manner
of natural men, who are ready, when they ſuſtain great loſſes, to impute
Lion-like, and tyrannical dealing to God, as if he were not led by juſtice,
but by his own will without cauſe to vex men: But if there be any, that
dare think or ſpeak thus; or ſome being by his hand put to ſo great loſſe,
think to provide for themſelves, that they will not ſuffer the like, but
hold up their eſtates better; thoſe proud ones, called here proud helpers,
ſhall be made to ſtoop, this their inſolency ſhall cauſe their ruine: To
Calvin. which effect *Calvin* ſpeaketh, the Vulg. *For proud helpers,* hath it, *Qui*

portunt

portant orbem, That beare up the world, but the word רהב ſignifyeth, *Latus* broad, and ſo it is, *Helpers of latitude*: That is, of the largeſt extent, either in power, or by an elate mind, and ſo the meaning is, none are ſo mighty, or ſo high conceited of their own ability, but if he be angry he will make them to ſtoop under him, as not being able to beare his wrath. Or by theſe mighty helpers we may underſtand the mountains, Earth and Heaven before ſpoken of, which may be called helps of Latitude for their large extent, and
ones helping another, the Heavens the Earth, with the influences thereof Verſ. 14.
making it fruitful, and the earth men with the fruits thereof, for even theſe ſhall ſtoop in the day of Gods anger, at the day of judgment, when all ſhall be diſſolved: Therefore he inferreth, that he much more muſt needs be unable to deale with him, or to plead againſt him, to make his plea good, although he should uſe the choyſeſt words that might be deviſed. Whereupon he concludeth, that if he were righteous, he would not thus anſwer by
way of pleading his own righteouſneſſe, but make his *ſupplication to his* Verſ. 15.
Judge. Herein teaching us to do likewiſe, accounting our owne righteouſneſſe nothing, but his grace all in all, for ſalvation and deliverance from all evill.

Verſ. 16. *If I had called and he had anſwered me, yet would I not believe that hee had hearkned to my voyce.* Some think theſe words to have been ſpoken deſpairingly; but others better, that this is ſpoken in way of anſwer to that of *Bildad*, Chap. 8. 5. *If thou wouldſt make thy ſupplication to him*; *If thou wert pure*; Now to this he ſaith, If truſting hereunto I had prayed, and he had anſwered me, I ſhould not have believed that he had hearkned unto me, the reaſon whereof was given before: That neither he, nor any man living, can thus plead in prayer with him, but truſting only to his goodneſſe and mercy. For a man may pray, having ſome truſt in his own righteouſneſſe, and be heard for ſome worldly thing, of which he ſtandeth in need, and yet he cannot hereby gather, that the Lord beareth a favour to him, becauſe both he denyeth theſe things ſometimes to his favourites, and granteth them to ſuch as are out of favour with him, and ſoon after teareth him, as it were with a tempeſt, as here followeth,

Verſ. 17 *He breaketh me with a tempeſt, and multiplyth my wounds without cauſe.*
Vulg. *He will break*, and ſo it is Heb. that is, If I ſhould plead before him
as pure, although I might temporally, or for a time be delivered, yet I ſhould
not finally eſcape deſtruction, although I ſhould give him none other cauſe.
Whereby we may ſee upon what danger of being torn in pieces by Gods Note.
judgments they put themſelves, that juſtifie themſelves, aſcribing perfect
righteouſneſſe to themſelves, how holy ſoever they be, as the proud Phari-
ſee, *Luk.* 18. *Olympiod* underſtandeth theſe words of Gods multiplying his Olympiod.
wounds without cauſe in the ſame ſenſe, that the ſame words were ſpoken
by God to Satan, when he charged him againſt *Jobs* firſt ſufferings, that he
had ſtirred him up againſt him in vaine, or without cauſe, *Ch.* 2. That is,
thou multiplyeſt my wounds to try mee and prove me, when thou needeſt
not ſo to do, for without thus trying my patience, thou knoweſt mee very
well: So that in ſaying thus, *Philip* gathereth, that J*ob* now perceived that Philippus.
the Lord was thus terrible to him in his judgements, for nought alſo, but to
try his patience. Howſoever, it was certainly a great meaſure of humility in
J*ob*, to extenuate his own worth ſo much, being by Gods owne teſtimony a
perfect man, to whom no man upon earth then was equall, and to aſcribe
all goodneſſe to God alone, wholly and only depending hereupon, and not
as the Papiſts do, partly upon grace, and partly upon works.

Verſ. 21. *Although I were perfect, I would not know my ſoule, but would deſpiſe my own life.* The 18, 19, 20. verſes need no explication, conſidering the premiſes, and what hath been ſaid upon the like: Onely *verſ.* 20. in ſaying, if I should juſtifie my ſelfe, my own mouth would condemn me, is as if hee had ſaid, I should in ſpeaking ſhew my ſelf proud by ſpeaking in my own praiſe, and detracting from Gods juſtice. For theſe words, having in the former diſclaimed perfection in himſelfe, now he ſaith, *If I were perfect*, I would not looke at that, or regard it, being in the midſt of thoſe miſeries, as thinking therefore to be delivered and preſerved alive in this world, or have any thing that I deſire: Yea, I rather hate this life, that I may be rid of it, and through Gods goodneſſe, to which alone I truſt, attaine to everlaſting life.

Iſidor.

This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked. That is, that which I have ſaid already is one thing, God only is juſt, every man in compariſon of him unrighteous, or imperfect; therefore in deſtroying, that is, laying his judgments upon the good, as well as the bad, in this world, he cannot be ſpoken againſt. He meaneth not, as *Iſidorus* conceiveth, that he hath no more regard to keep the Juſt from deſtruction then the wicked, as not caring whether men be juſt and righteous in their lives and dealings, or not: for which to clear *Job*, he ſaith, that he ſpeaks in the perſon of a naturall man. But there needs no ſuch shift here, for it is no more in effect then that which is ſaid, *Chap. 9. 1. All things fall out alike unto all.* And by *Ezek.* I *will deſtroy the righteous, together with the wicked.* Although for divers ends, them for correction, and that they may be more ſanctified, theſe that being by no meanes reformed, they may be the more juſtly condemned for ever, as deſperate ſinners.

Verſ. 23.

R. Levi.
R. Abraham.
Vatablus.
Paguin.
Eugubin.

Philip.
Cajetan.

R. Moſes.

If the ſcourge ſlay ſuddenly, he will laugh at the tryall of the innocent. The Vul. *If he ſcourgeth, let him kill at once, and not laugh at the puniſhments of the innocent*: But here is no word ſignifying *Not*, and the word rendred *ſcourge*, is, שוט a *Scourge*: Not to leave this then, and to hold us to *N. Tr.* the meaning is, when as the ſcourge or judgment of God ſlay the wicked ſuddenly, but the innocent, that is, they that are of an unblameable life, are by Gods judgments brought under killing miſeries, and there long held for their tryall, but their lives are ſpared: He, that is, the wicked, derideth them for their ſuffering of theſe things, as men no more, or leſſe accounted of by God, then they be, and thus theſe words anſwer moſt aptly to thoſe before going, *ver.* 22. *He deſtroyeth the perfect and the wicked*: But when as the perfect or innocent man, who is innocent in compariſon of him, is under ſore affliction a long time; and the wicked man, who for the preſent eſcapeth, yet shall certainely be deſtroyed, and that upon the ſudden, if not ſooner; yet at the day of Judgment, the wicked, that looketh only at things preſent, derideth him, as hath been before ſaid. Some by the Scourge underſtand the Devill, who is Gods inſtrument to ſlay the wicked, and to afflict the righteous, as he did *Job* for his tryall, and that a long time, this is matter of mirth and deriſion to him: And ſome underſtanding it of God, of whom *Job* ſpeaketh hitherto, expound theſe words, as if *Iob* prayed herein, that for ſo much as it was his will to deſtroy both the righteous and the wicked, that he would not put this difference, deſtroying the bodily life of the wicked ſuddenly, without prolonging their paine and miſery here, and contrariwiſe keep the Juſt under ſuffering ſo long, as that the wicked thinking them now utterly forſaken by God, should take occaſion to laugh at, and deride them. But forſomuch as here no word implying a prayer, and the wicked and not the Devill were ſpoken of in the words before going, the firſt Expoſition is to be preferred as moſt genuine.

Verſ. 24.

The earth is given into the hands of the wicked: he covereth the faces of the Judges thereof; if not, where, and who is he? This is ſpoken againſt *Jobs* friends, who were Princes and Judges of the earth, in whoſe hands the earth, that is, earthly things being in abundance when he was in want, and ſuffered ſo grievouſly; they as men blinded by God, judged unjuſtly of him: For in ſaying, *He covereth the faces of the Judges thereof*, the blind-folding of them is meant, that they being in proſperity could not judg aright of others, the ſervants of God being in miſery & he puteth it to them to anſwer, if they can, if they shal deny this, who it is, by whom they, and others like unto them are continued in proſperity, whereupon they take occaſion to inſult and cenſure ſo injuriouſly, them that be in miſery: And thus underſtood, it aptly followeth after the complaint againſt the wicked, deriding the righteous in their ſufferings, *verſ.* 23. As if he had ſaid, they laugh at them indeed, but it is becauſe God that dealeth ſo favourably with them in the mean ſeaſon, hath thus put a covering upon their eyes, as it were, not to ſee how to judg aright of the miſerable.

Verſ. 25. *Now my dayes are ſwifter then a Poſt, they flee away, &c.* That is, although I deny not, but aſſert the equity and juſtice of God in all his doings, and aſcribe no righteouſneſſe to my ſelf, yet give me leave to lament my miſeries, and ſome-what to eaſe my ſelf whilſt I live, by complaining of the ſhortneſſe of my worldly felicity. He had before compared the life of man for the ſwift paſſing of it away, to a Weavers Shuttle, now he compareth to one riding Poſt, the fleeing of an Eagle, and the Ships ſailing moſt ſwiftly upon the Sea. Job 7. 6.

Ver. 27. 28. *If I ſay* I *will make my complaint*, &c. *I am afraid of all my ſorrowes, I know thou wilt not hold me innocent.* That is, when I think to ſuppreſſe my greif, and not to ſpeak any more, I am not able to contain my ſelf; for even ſo doing I fear, leſt by the continuation of my ſorrows, and Gods hand upon me, I ſhould be yet rather thought by other men not to be innocent, but a moſt wicked man, they being hereby more confirmed in this opinion touching me, and I alſo feare my ſelf to be able to hold out in my faith, and not to have it turned into deſperation hereby.

Verſ. 29. *Vatablus.* *If* I *be wicked, why then labour* I *in vain?* This is by *Vatablus* referred to labouring with God in Prayer, as *Bildad* perſwaded him, as if he had ſaid, Why ſhould I apply my ſelf to God in prayer, ſeeing this would be but vain, for ſo much as he heareth not the wicked, but the righteous only. *Cajetan.* *Cajetan* referreth it to his aſſiduity formerly uſed from time to time, by ſacrificing and praying, even to ſanctifie his children; for this had been vain for him to have done, his perſon not being accepted; as it could not be, if he were wicked. But againſt this it may be excepted; thou (O *Job*) didſt then indeed labour in vaine, witneſſe the judgment that fell upon all thy children: And againſt the former, that *Bildad* did not onely perſwade him to pray, but alſo to be pure; and againſt both, becauſe he ſpeaketh of ſomething preſent, not paſt: *Why do* I *labour in vain? Olympiod.* therefore beſt ſaith; Why doe I labour under my ſufferings, being ſo great and grievous ſo long, and am not ſuddenly cut off, as is uſed to be done to the wicked and reprobates? *Olympiod.* Seeing this is a courſe which God taketh with his Elect, who are accepted before him, thus trying and purifying, and making them to ſhine more; but for wicked reprobates it is *Labor irritus*, to deale thus with them who are unreformable by any ſufferings. *Note.* A thing to be noted by Gods ſervants for their comfort in all their miſeries, when they are moſt tedious, by their long continuance unto them, being patiently born, and righteous dealing ſtill being aſcribed to God, together with praiſe even when he taketh away; for this certainly argueth that they are not wicked, but ſuch as are precious in his ſight, as gold, which he will not finally looſe.

Verſ. 30. If I *waſh me with ſnow water, and make my hands never ſo clean, &c.* Here againe *Job* by another compariſon ſheweth, that all thoughts of juſtifying himſelf to God in any of his ſpeeches before uſed, were far from him; For let a man be as clean as poſſibly he can, yet God ſeeth foulneſſe ſtill in him, as in one that lyeth in a dirty ditch, if he looketh upon him with the eye of juſtice, although in his mercy he ſeeth none iniquity in *Jacob*, nor ſin in Iſrael; that is, in ſuch as humbly confeſſe their ſins, as is expreſſed by the Prophet *David*, *Pſal.* 32. 1, 2, 3. Verſ. 31. The *Vulg.* to expreſs the meaning of theſe words, *Thou ſhalt plunge me in the ditch*, hath it, *Sordibus intinges me*, according to that which I have already ſaid. By the ditch alſo we may underſtand the Grave, where men wear no cloaths any more; yea cloaths are ſaid by a *Proſopopeia,* to abhor to touch them, ſo that it is the greateſt expreſſion of filthineſſe that can be, even as of a dead corps, that lyeth rotting in the Grave, of which our Lord, ſpeaking of whited Sepulchres, ſaith, *Within they are full of rottenneſſe and dead mens bones.* Isa. 64. 6. To which effect alſo the Prophet ſaith, *Our righteouſneſſe is as filthy rags.*

Verſ. 32. *He is not a man as I am, that I ſhould anſwer him: Nor is there any dayesman, &c.* After other reaſons, proving that it was not for him to contend with God, here he reaſoneth further from hence, that God was not as a man, but ſo high and excellent above man, that who ſo ſhall think to hold any Plea againſt him, ſhall be ſure to be over-matched.

Verſ. 34. *Let him take away his rod from me, and let not his feare terrifie mee.* Verſ. 35. *So would I ſpeake and not feare him, but it is not ſo with me.* That is, I am now under his rod, which makes me that I dare not ſpeak any thing by way of pleading with him, I am ſo terrified hereby, and aſtoniſhed at it, through a conſcience of my owne vileneſſe in his ſight; but oh, that it would pleaſe him to deliver me from this my miſery, then I ſhould hence gather, that he accepteth of me, and ſhould be confident and bold to ſpeak unto him by my prayers and prayſes, as I have formerly done; but yet it is not ſo with me, and therefore I fear and tremble to ſpeak unto him. But to you if I ſpeak; I hope that he wil not be offended with me, to juſtifie my ſelf againſt your foul calumnies, as a Judge, when men contend by words before him, ſome laying wickedneſſe to anothers charge, and the other defending his innocency againſt them. Note. Whence note, that the judgments of God and temptations do ſo work upon the ſpirits of his moſt righteous ſervants, that their faith is much ſhaken hereby, and their hope to Godward is not ſo firme, but they are inclining to deſpair, yet being here-from againe delivered, they take unto them their wonted confidence and boldneſſe again, as being now fully perſwaded of his grace towards them: and therefore truſting to this, let us not utterly deſpair for any tryals or temptations, but certainly expect to be reſtored. Verſ. 5, 6. *The Allegory. Gregory.* Allegorically by the mountains and earth removed, ſaith *Gregory*, underſtand the Apoſtles rejected, and gone from amongſt the Jewes, and by the earth removed their expulſion out of their country, and by the Sun reſtrained from the courſe, their ſpirituall darkneſſe; all light of the Sun and Stars, that is, of the truth hidden from their eyes. By the ſtretching out of the heavens, the ſtretching out of the heavenly light of the Goſpel to all Countreyes and Nations, when as before the light was ſtreightned, ſhining in *Judea* only: And by his treading upon the Sea, which is raging, God repreſſing and curbing of the violent motions, both of Jews and Heathens, againſt his Church, ſo that although ſhe were hereby indangered as a ſhip upon the Sea, yet they could not drown her. Verſ. 9. Touching *Arcturus, Orion, the Pleiades, and the chambers of the ſouth*, we are not to thinke, that *Job* ſpake of Gods making theſe to confirm the imaginations of Aſtrologers, who deviſed theſe names, and tell fabulous things of them; but hereby are other things concerning the Church to be underſtood, by *Arcturus*, or the bright ſeven ſtars ariſing in Autumne, whereupon variable weather and winds follow; The ſeven Churches, called *Seven golden Candleſticks*, Rev. 1. which ſhone moſt brightly; by *Orion*, cauſing tempeſts in the midſt of Winter, perſecutions by Heathens raiſed, making many Martyrs, who were by them violently ſhaken and deſtroyed, when they remained yet frozen hard, as it were, by the hardneſſe of their hearts in ſinne and infidelity. But after this in the ſpring ariſe the *Hyades*, or *Pleyades*, when a flouriſhing time like the Spring followed to the Church, perſecutions being appeaſed, and peace enjoyed.

Then laſtly, he mentioneth his making of the chambers of the South, or the inner parts thereof; by the South, meaning Heaven, becauſe it is warm and comfortable, from the inner parts whereof cometh down the holy Ghoſt into the hearts of the faithfull, heating them by elevating their minds to divine contemplation, whereby they are chambered, as it were, amidſt the joyes of

heaven, where in the ſecret of the moſt high are all the Saints departed out
of this life. Whereas he ſaith, *He goeth by me, and I ſee him not.* It is
meant, that men even inlightned here are ſo blinde, that they ſee not to
what thoſe things that befall them tend, but count ſometimes thoſe to be
good for them which are evill, and thoſe evill that are good, as the gift of
knowledg, tongues, or prophesying, which to ſome tend to their greater
damnation, as *Mat.* 7. 21. 1 *Cor.* 13. and afflictions & miſeries in this life,
which to ſome tend to glory, in the life to come to the increaſe thereof, but 2 Cor. 4. 17.
the end of all, and whereunto they tend is unknown yet unto them, for
mans inability to reſiſt God, or to hinder him. *Moſes* hindered him from Verſ. 12.
ſlaying the Iſraelites, and *Aaron* by offering Incenſe ſtayed the Plague,
and *Phineas* by doing execution upon Zimri and *Cosby*. But it is to be underſtood,
that it is meant, no man by his owne power can withſtand Gods
judgements, but ſuch as have power from him ſo to doe, as theſe men
had. *Under whom they that beare up the world are bowed:* That is, the Kings
of the Nations, for who beare up the world in their ſeverall Kingdomes
but they, for which a King in Greek is called βασιλεὺς, *quaſi*, βάσις του λάου,
the foundation of the people. Now theſe are bowed, when they are
bowed to the obedience of the Goſpel, the Jewes, that would not, being
deſtroyed, and there being none able, when the time of their rejection
came, to reſiſt. For theſe words, *Mine owne garments ſhall abhorre me.* Verſ. 31.

By garments underſtand the body, which is as a garment to the ſoul,
by abhorring me, making me to be abhorred, as is ſaid of *Judas*, that
he poſſeſſed the Field called *Acheldama*, that is, made others to poſſeſſe
it, for he being dead could not poſſeſſe it. And the body makes
a man abhorred, when by the luſts hereof hee is drawne to ſinne, although
contrary to the intention of his minde, whereby hee waſheth
his hands, as it were, with ſnow water, as *Paul* alſo complaineth,
Rom. 7.

Laſtly, by his rod, of which he ſaith, *Let him take his rodde away
from mee*, underſtand the Law, with the terrour thereof, which is Verſ. 34.
done onely by CHRIST, in whom wee can looke up to God, and
ſpeake to him without all ſlaviſh feare, but under the Law we cannot.
As the child of the *Shunamite*, when *Gehezi* the ſervant of *Eliſhah* ſent
with his ſtaffe, laid it upon the face thereof, ſhewed no ſigne of life,
but lay dead ſtill; yet *Eliſhah* coming, and ſpreading himſelfe upon it,
and then walking and doing it againe, the childe ſneezed ſeven times,
and then received life and comfort. So *Moſes* coming with the ſtaffe
or rodde of the Law, there is no life or heart to ſpeake: But Chriſt
coming, and taking our nature upon him, whereby hee did, as it
were, ſpread himſelfe upon us, then walking too and fro, teaching and
doing Miracles, and after this dying for us, his hands and feete being
extended upon the Croſſe, wee by the Spirit with his ſeven-fold graces
are revived, and come boldly to the Throne of Grace, pleading
with him for the effect of CHRISTS paſſions in us, Adoption, and
Glorification.

CHAP.

CHAP. X.

Verſ. 1. MY *Soul is weary of my life*, I *will leave my complaint upon my ſelfe*, &c.
The vulg. *Dimittam adverſus me eloquium meum, I will let my ſpeech
Gregory. go againſt my ſelf*; Expounded by *Gregory* thus, It irks my ſoul that my
life is ſo ſinful, as to bring ſo great Judgments upon me; I will therfore not
excuſe, but accuſe my ſelf; wherein we are alſo taught what to do, and
not when we have done evill and God meets with us by his Judgments, or
we are accuſed and in danger to be puniſhed, therfore to deny the evill which
we have done, as the manner of moſt is: And becauſe ſome ſpeak in confeſſing
Note. their ſinns, or telling of them without all greif therefore; yea rather
glorying and delighting to recount them, he addeth further, I *will
ſpeak in the bitterneſs of my Soul*, As every one muſt do that would
have pardon. Againſt glorying in ſinn which is our ſhame, ſee *Phillip.* 3. 21.
The Hebrew is, I *will leave my words of complaint upon me*: To the ſame
effect; For he that doth ſo complain of his own evill deſerts, and conſequently
againſt himſelf.

And the next words follow well after theſe, being thus underſtood.

I *will ſay unto God, do not condemn me, ſhew me wherefore thou contendeſt
Verſ. 2. with me.* Seeing I confeſs all the fault for which I ſuffer is in my ſelfe (O
Lord) do not thou proceed ſtill againſt me, but now that I do, as thou requireſt
of ſinners, ſhew me wherefore thou ſtill proceedeſt in thy Judgments
againſt me, and doſt not releaſe me from them, that if there be any other
thing by me to be done, I may apply my ſelf unto it and recover thy favour; a
ſpeech much like unto that Ch. 7. 20. for the juſt Judg of all the world wil not
ſmite without a cauſe, therefore not the poor, the work of his own hands, as
it followeth, V. 3.

Verſ. 3. *Neither will he help the counſell of the wicked.* Wherby he meaneth his
wicked friends, who conſpired together to lay ſome groſs ſinns to his charge,
arguing from the Judgments upon him, thar he muſt needs be notoriouſly
wicked before God, and if his plagues ſhould ſtill continue, they would be
confirmed in their evill opinion againſt him.

Verſ. 4. *Haſt thou eyes of fleſh? or ſeeſt thou as a man ſeeth? Gregory*, who by the
Gregory. wicked ſpoken of, V. 3. underſtandeth the devill taking occaſion by afflictions
to drive the ſervants of God to ſin, & ſo into the danger of everlaſting death,
which he cannot otherwiſe effect to make them as miſerable as himſelf; and
the former words, *Seems it good to thee to oppreſſe the Poor*: as if he had ſaid,
I know it doth not, but thou ſeeſt ſome cauſe of theſe my Suffrings, which
I do not, and for this I greive; He I ſay expoundeth this of V. 4. Thus; if
thou hadſt eyes like a man to ſee nothing till it were done, and wert in the
time and dayes like a man of ſhort continuance, made in time, and ſo cut off
again in a ſhort time, and not from everlaſting to everlaſting, knowing all
things to come from Eternity, and not as man who cannot know things ſo;
becauſe he cannot know but after he hath a being, I ſhould not marvel at
thy purſuing me with thy Judgments to prove me, but now it amazeth and
troubleth me much, to think why thou thus tryeſt me, being ſo well known
unto thee; even before I was born. Thus alſo *Auguſt.* and *Tho: Aquinas
Polichron.* and many more. V. 7.

Verſ. 7. *Thou knoweſt that I am not wicked, and none can deliver me out of thy
hands.*

The vulg. joyning it by a copulative to the former verſe, renders it, *And
thou mayſt know that I am not wicked.* Hebr. *It is upon thy knowledge*, without
any copulative, *Job* appealeth here out of the clearneſs of his conſcience to
God himſelf, ſeeking to move him hereby, not to try him further, by his judg-
ments,

ments, ſith he knew, that he had not a wicked, but an upright heart; as God had teſtified of him, chap. 1. 1. Yea and ſince he was tryed by ſo ſoare ſufferings, nothing wicked proceeded from him: For the words adjoyned, *None can deliver out of thy hands.* It is as if he had ſaid, Thus thou knoweſt it to be with me, that I have no wicked heart, but for this I expect not to be delivered; for thou canſt ſtil finde matter in me, for which to lay thy hands upon me: But the more I ſubmit my ſelf, acknowledging nothing of worth in me, for which to be delivered; the more milde ſhouldeſt thou be in thy dealings towards me, as a Lion to a man crouching to him. Verſ. 8. *Thy hands have made me and faſhioned me round about.* Becauſe nothing in himſelf was of force to plead for deliverance in regard of it, he now uſeth another argument from Gods own work, which he was, therefore he hoped that he would not deſtroy him any more, then his own work, which none will do: And in this we may have great confidence, that are truly faithful, ſeeing as the Apoſtle ſaith: *We are his work-manſhip created unto good works in Chriſt Jeſus.* Eph. 2. 10. Verſ. 10. *Haſt not thou powred mee out like milke, and curdled me out like cheeſe?* Having ſaid, V. 9. That he had made him of clay, wherin he alludeth to the making of the firſt man, now he ſpeakes of the generation of men, coming of the ſeed of man; like white milk and coagulated in time together into fleſh, which he ſpeaketh of, to move the Lord to take care now of his preſervation, and that he might not be deſtroyed: But that he would tender his own work ſo admirably framed, as it is even the body of man; of which it is ſpoken, *Pſal.* 139.

Verſ 11. *Gregory. Allegor.* *Thou haſt clothed me with skin and fleſh, and fenced me with bones and ſinewes.* Both this and that of milk made into cheeſe, is by *Gregory* expounded allegorically, beſides the literal ſenſe thus: Thou haſt made me out of the milk of which I firſt came, into a new form of ſpiritual converſation. As the cheeſe made out of milk is now a new thing, and although I have fleſh, and conſiſt of fleſh, yet thou haſt ſtrengthened me againſt this my weakneſs, in regard of ſin, as with bones and ſinewes, the fleſh is ſtrengthned to ſtand, and to do that, which otherwiſe it could not: For it is not ſomuch to plead that a man may not be deſtroyed, becauſe God hath made his body; for ſo he hath made the bodies of Beaſts that periſh: But this is a ſtrange plea and prevalent with him, that he hath wrought a work of grace, a ſpiritual work in him, to the making of him a new man: Wherefore he more expreſly ſpeaketh of this alſo, V. 12.

Verſ. 12. *Thou haſt given me life and favour, and thy viſitation hath preſerved my ſpirit.* For in ſaying thus, he meaneth, not only the inliving of his body with a reaſonable ſoule, as he doth to all men: But alſo a ſpiritual life and grace; for which his bodily life hath been heitherto alſo preſerved, with which Satan would have been dealing, as we may ſee by theſe words, chap. 2. *Skin for skin and all that a man hath he will give for his life.* But the Lord charged him, when he put all that he had into his hands, to ſpare his life: *Gregory.* *Gregory* underſtandeth it altogether of the life ſpiritual, ſaith: That life and favour or grace, are joyned together; becauſe, this life is not given to any, but to ſuch as have grace to leave their ſinnes: Yet it ſtandeth in dying to ſin, and living to righteouſneſſe, and to live in ſin is to be dead, and this life thus attained is not upheld, but by further viſitation of his ſpirit with grace, from which the regenerate to this ſpiritual life, are continually ſuplpyed. Eph. 2. Rom. 6. According to which *Jerom* ſpeaketh notably: *God is alwayes a giver, it is not enough, that he giveth me his grace; unleſs he alwayes give a ſupply thereof.* V. 13.

Hieron. *Semper largitor eſt deus, ſemper donator, non ſatis eſt quod ſemel accepi niſi ſemper accipiam.*

Verſ. 13. *Gregory.* *And theſe things haſt thou hid in thy heart; I know that this is with thee.* The vulg. *Scio quod univerſorum memineris.* Expounded by *Gregory*: Thou haſt it I know in thy heart, to pardon and releaſe me from theſe my ſufferings, although thou haſt not yet laid it open; for thou wilt in thy due time be mindful of all men, in all parts of the World, that ſhall

beleive in thee, and walk uprightly before thee; which is a thing, that thou
Note. yet concealeſt, but will in thy good time reveal: And hereby he thinketh,
that the vocation of the Gentiles, and not of the poſterity of *Abraham* only
is implyed. And he gathereth, that men may know the favour that God
beareth towards them; howſoever for the preſent they be under greivous
miſeries, and that even by his afflicting them, when as in uprightneſs of
heart they ſerve him and walk before him: For this is a certain ſign of his
Heb. 12. 9. fatherly love. But the new Tranſlat. is word for word, according to the
Hebrew; ſo that he being too much led by the Vulg. lat. fell upon this expoſition
without ground here: The meaning then is nothing elſe, but what
I ſuffer, is by thy ſecret counſel and decree come to paſſe, thy love being
never the leſſer towards me: And the ſame is true touching all Gods faithful
Servants, that none may deſpair under their ſufferings; but now together
Note. more aſſuredly that God loveth them, and therefore the iſſue of them all,
ſhall be joyful and comfortable: And if it be ſo, what is to be thought of
their Tenet that ſay, No man can know whether he be beloved of God, and
ſhall be ſaved or not? when as *Job* knew it, and *Paul*, who therefore ſayth,
2 Cor. 4. 8. I *have fought a good fight, now remaineth the Crown of righteouſneſs: Which*
the righteous Judge will beſtow upon me, *And* John. *We know that we are the*
1 Joh. 3. 3. *Sonnes of God*, &c. But by the way, God dealeth with his Servants, as *Joſeph*
with his Brethren, who concealed his brotherly affection for a time,
and dealt roughly with them, but in the end, he could contain no longer,
but ſhewed it to their exceeding great comfort and joy.

Verſ. 14. *If I ſin, thou markeſt me, and wilt not acquit me from mine iniquity.* The
vulg. *If I have ſinned, and thou haſt ſpared me for an hour: Why doſt not thou*
ſuffer me to be clean from mine iniquity? Hebr. *If I have ſinned, and thou haſt*
marked me, and if thou haſt not cleanſed me from mine iniquity; If I *be wicked*
Verſ. 15. *woe is to me.* And the ſenſe is plain: If thou proceedeſt againſt me with
theſe thy judgments, as againſt a wicked man for his wickedneſs, then woe
is to me; I am in a ſinful and miſerable condition indeed: And hereby
two things are intimated, Firſt, That the righteouſneſs of the beſt man,
ſtandeth in this, that God hath cleanſed him from his ſinnes, juſtifying him
by faith in Chriſt, and ſo forgiving them all unto him; and not in this, that
he is without ſin, or that God marketh not his ſinnes. Secondly, He that
ſuffereth as an evil doer, a ſinner, and ſo accounted before God, is in a moſt
Note. miſerable caſe, woe is unto him; for he both ſuffereth in preſent, and ſhall
ſuffer in future for ever. And ſuch are all they, that murmure againſt God
in their ſufferings; as if they were not worthy to be ſo dealt withall: But
on the contrary ſide afflictions ſuffered, which have this effect to cleanſe
from ſin, wherein a man hath formerly lived; or if he hath not ſo lived,
yet to make him know, that he is not without ſin; and therefore to juſtifie
God in all his doings towards him, bleſſed and happy is he; that we may
take heed, that we bring not this woe upon us, either by living licentiouſly,
or by ſetting our mouths or hearts againſt Heaven, whatſoever we ſuffer;
or not being cleanſed hereby from our ſinnes, becauſe this is a certain ſign
that God cleanſeth thee not, if by his rod thou beeſt not cleanſed, to live
in his feare for all times to come. *If* I *be righteous, yet will* I *not lift up my*
head, I *am full of confuſion, therefore ſee thou mine affliction.* The vulg.
Saturatus afflictione, & miſeria Heb. *Being ful of confuſion, and the ſight*
of my miſery, or ſee my miſery, that is, See thou o Lord: Here *Job* falleth
again to complayning of his miſery, ſeeing this to be the caſe, that
whether a man be wicked or righteous, he muſt ſuffer much miſery: The
wicked by the woe, that ſhall further be to him, beſides his miſeries here:
And the righteous by abundance of miſeries in this life, for which he ſaith,
that he will not lift up his head, that is, By being conceited well of himſelf,
which were intolerable pride, and would be a meanes to make the
Verſ. 16. Lord to increaſe them yet more: As followeth, V. 16. *It increaſeth, thou*

hunteſt

Verſ. 16. *hunteſt me as a fierce Lion,* and again: *Thou ſheweſt thy ſelf marvelous upon me.* The vulg. *And for pride thou wilt take me as it were a Lion, and returning thou doſt marvelouſly torment me.* The word rendred *increaſeth,* or *for pride* is ינאה, ſignifying either to be proud, or to increaſe: But becauſe it is a Verb and not a Noun, it is beſt rendred I*ncreaſeth:* And the next words ſhew how, viz. God perſuing him, as a fierce Lion, againſt whom what can a poor weak man do? The Sept. Whom many Greek writers follow, hath it: I am taken as a fierce Lion, whom the hunters perſue, with many woundes, till they have deſtroyed him: For the laſt words of the verſe, Hebr. It is, *Thou ſhalt make thy ſelf wonderfull upon me.* Whereby Gods various dealing towards him, is ſet forth, as indeed it was, in that after tearing him like a Lion with his judgments, he turned his captivity ſo wonderfully, as he did, chap. 42. and therefore the Vulg. miſtook the matter rendring it, *mirabiliter me crucias.* For in theſe words, J*ob* ſheweth rather again, what a confidence he had, that God returning to him in mercy, would do wonderfully for him in the end; the word turning here, and the turning of his captivity, there ſo aptly anſwering the one to the other, to approve this expoſition.

Verſ. 17.
Thou reneweſt thy witneſſes againſt me, and reneweſt thine indignation upon me; changes and war are againſt me. A great difference is here amongſt
Expoſitors, who the witneſſes be, that he here ſpeaketh of: Some ſaying,
That the Divil is meant, who firſt ſtood againſt J*ob*, chap 1. and 2. Some
theſe his friends, who came to viſit him, who came not without Gods providence
to lay ſuch things to his charge as they did, and ſome his dolorous
ſufferings from whence, as from witneſſes men gather, that he was wicked,
becauſe that otherwiſe he ſhould not have had them laid upon him, for
ſtupendous judgments declare oft times, as witneſſes, that the man whom
they befall is ſome way notorious: Thus *Auguſtine* whom moſt follow, *Auguſt.*
and indeed he ſpeaketh moſt probably: Yet the friends of J*ob* would not be
excluded from bearing a part in this Teſtimony, for they together with his
judgments made war, as it were upon him, *per* λογομαχίαν, by word fighting
with him, as immediatly followeth: And in ſpeaking thus he alludeth,
to the manner in Courts; wherein the Judge examineth witneſſes againſt
priſoners, and then proceedeth to denounce judgment, and to execute them
accordingly, by the hands of his Executioners, who are as his Souldiers
to ſlay them. Verſe 18. 19. are to the ſame effect, that he ſpake, chap. 3. 11.
Thus, *Job* like a man almoſt diſtracted by ſufferings, ſometime turneth
himſelfe one way and ſometime another; ſeeking by all meanes ſome eaſe
to his greived mind. For the verſes following, to the end of the chapter,
Verſ. 20. 21. 22 V. 20. 21. 22. There is nothing in them, but a repetition of ſpeeches before
uttered by him, of the ſhortneſs of his daies, craving therefore to be
ſpared a little before his going hence, and no more returning, into a Land of
darkneſs, and confuſion; that is, The dark places of the Earth, where his
body muſt lye and become wormes-meat and duſt, promiſcuouſly mingled
with other bodies: for that he ſpeaketh only of his body, is declared, chap.
19. 26.

CHAP. XI.

Verſ. 1. HHere *Zophar* the Naamathite, the other two friends of *Job* being anſwered,
taketh his turn to vex him further by his ſpeeches alſo: *Naamah*
was a City in the Land of *Uz*, eighteen miles from *Jobs* pyramis, ſaith
Adricomius, from thence he was called the *Naamathite*, becauſe the Prince *Adricomius.*
thereof: It ſignifyeth faire, and *Zophar* · ſpeculator, a watcher: He firſt
Verſ. 2. 3. 4. beginneth with a bitter *exordium*, V. 2. *Should not a multitude of words
be anſwered,* and V. 3. *Sould thy lyes make men hold their peace* &c. V. 4.

Thou haſt ſaid, my doctrine is pure, I am clean in thine eyes. In which three
verſes, he layeth threefold ſinnes to his charge, as *Ferus* noteth. Firſt,
Prov. 29. Vain multiplying of words, which is ſuch a ſin, that *Salomon* ſaith: *Who*
Ferus. *ſo uſeth many words, there is more hope of a fool then of him.* It implyeth ſelf-
Note. conceitedneſs, in regard of a mans own wiſdome; as if he alone could ſpeak
to the purpoſe, and all others were bound in ſilence to heare him: This
is to ſin with the tongue, and to be unruly herein, as is ſaid *Jam.* 3. And
therefore by all men to be taken heed of, the greater prater being the moſt
Vir ſapit qui fool, contrary to which it is ſaid, *That man is wiſe, that ſpeaketh few words.*
pauca loquitur. But *Job* is unjuſtly accuſed for this, becauſe his words were not multiplyed
out of an affection to ſpeake much, but out of his anguiſh and greiſe of ſpi-
rit, for his long continued intolerable ſufferings, in which to utter many
words, if they be true, and tend to the eaſing of his own mind, and the in-
ſtruction of others, as *Jobs* did, are not vain or ſinful. Secondly he charg-
eth him with lyes, and blaſphemies againſt God, which is another moſt a-
bominable ſin, as of which the Devil is the father; and of lyers it is ſaid,
Ioh. 8. 44. That they ſhall be ſhut out of the new *Hieruſalem*, with dogs and witches.
Revel. 22 Thirdly, With pride and arrogancy, for juſtifying of himſelf, becauſe he
ſpake, as if he thought himſelf more hardly dealt withall, then he was wor-
thy: For this is intolerable pride in any man, ſith whatſoever judgments
God layeth upon the moſt juſt man that is, are laid upon him deſervedly,
for ſomuch as he is not without ſin, as *Job* confeſſed of himſelf, both
chap. 7. and 10. Only it is to be underſtood, that although he be worthy
Note. in himſelf conſidered, yet being conſidered as faithfull, and ſo in Chriſt and
Chriſt in him, he is not worthy of ſuch ſufferings: wherefore it is to be
held, that they are not puniſhments of his ſinnes, ſo that it cannot hence be
gathered, that he is a great ſinner and an hypocrite, but tryals of his
2 Cor. 17. faith and patience, working a far more ſurpaſſing weight of glory unto him.
Zophar then was the lyer, and not *Job*, in any thing that he had ſpoken: But
this is the condition of the beſt in this World; yea of Chriſt himſelf, to be
thus evill ſpoken of by wicked detractors: And therefore no faithful perſon
ought to be diſmaied at it, but comforted, according to that of our Lord,
Bleſſed are yee, when all men ſpeak all manner of evil of you faſly, great is
Math. 5. 12. *your reward in Heaven, for ſo they perſecuted the Prophets that were before*
you: And Paul *was called a babler.*

Verſ. 5. *Oh! That God would ſpeak, and open his lips againſt thee.*
Verſ. 6. *That he would ſhow thee the ſecrets of wiſdome; and that they are double*
to that which is: Know therefore that God exacteth leſs of thee, then thine ini-
quity deſerveth. Having charged him with the foule faults before ſpoken
of: Now he inſinuateth another way into him, to perſwade him to change
his minde, and to aſſent to him and his fellowes; and to confeſſe, that he
was ſo great a ſinner under the vayl of hypocriſie, as his fellowes and he
had charged him to be: And this is a notable cunning of wicked Hereticks
Note. to mention God, as approving of their errors, if by ſpeaking he would from
Heaven declare himſelf plainly, that we may heed of thoſe that labour this
way to work upon us, when by right reaſon they are able to evince nothing,
which they ſay: The vulg. For theſe words, *Double to that which is*, hath
Quod multiplex eſt lex ejus, Hebr. כפלום לתושיה *doubles to the being*,
that is, manifold more, then is by thee apprehended: As is further intima-
ted, V. 7 *Canſt thou by ſearching finde out God?* That is, in his waies; as if
Verſ. 7. he had ſaid, no man can: And therefore as being ignorant of his doing,
he ought to think that juſt which he doth, although he cannot tell, how
it ſhould be: And how obſcured his waies are, and beyond mans capacity
to comprehend, he further declareth, V. 8, 9, And therefore whatſoever
he doth unto him, it were beſt for him to be ſilent: For to oppoſe his do-
ings in word or deed, is moſt vain, V. 10. If a man knoweth not his own

Verſ. 12.

Gregory.

ſinnes, God knoweth them, and findeth him out to puniſh him. *For vain man would be wiſe, although he be born like a wild Aſs colt.* The vulg. *He thinks himſelf to be born as a wild Aſs colt,* Expounded very well by *Gregory* thus. As a wilde Aſs colt not uſed to the yoak, runneth up and down the large feilds and Woods at his pleaſure, and when he is weary lyeth down, and thus doth form day to day: So man by nature is licentious, running as his luſts cary him, to all manner of ſin; and giveth not over running till he is weary, he will not be held in by any reines, or kept to do the work he ſhould by any yoake, which the Lord by teaching ſeekes to put upon him: But againſt this *Job* is exhorted, V. 13. Many promiſes being propounded to move him, and who ſo will not, is threatned V. 20. Some great judgment or ſickneſs ſhall come upon him, to tame him; whereby he ſhall be made even like unto one dying for feare, and ready to give up the Ghoſt: As that feirce perſecutor *Saul* was delt with, when he poſted from one place to another, perſecuting the Church of Chriſt: But being ſmit down and terrifyed, he was calmefyed, and ſaid: *Lord what wouldeſt thou have me to doe?*

Act. 9.

Thus *Gregory*, and the reading followed by him, beſt giveth the ſenſe, although by the New Tranſlat. the words are beſt rendred, according to the Hebrew word: And this is a good admonition to all men, that are ſwayed by the corruption of their nature, although miſapplyed to this holy man *Job*; let libertines then that will do what they luſt, and be bound by none of Gods bands, but break all them aſunder, think upon this, what a wilde and aſſe-like race they run; and what greivous judgments hange over their heades, therefore in this World to tame them, and if they be not ſo brought into better order, what greater judgments ſhall ſeiſe upon them for ever in the life to come, or rather the ſecond death.

Note.

Verſ. 13.

To come now to the Exhortation made, to ſuch as are in the caſe aforeſaid, V. 13. *If thou wilt prepare thy heart, ſtretch out thy hands unto him,* &c. But all that he ſaith, in exhorting him to prayer, and propounding the bleſſings, that ſhould enſue hereupon, is but to the ſame effect, with that of *Eliphaz*, chap. 5. 8. 9. 10. *&c.* But *Gregory* following the Vulg. Lat. *Thou haſt hardened thy heart, Tu firmaſti cor tuum,* Expounds this verſe, as a continuation of his reprehenſion, but the word כון ſignifyeth firſt and cheifly to prepare, although it ſignifyeth to hold on ſtifly and ſtoutly alſo, and the conjunction אם is if, not but, as there it is rendred: So that he plainly cometh in theſe words, to inſtruct him, what is beſt in the caſe in which he was to be done, that he might come out of it, viz. To prepare his heart and to pray unto God: And withall, becauſe God heareth not ſinners, to put the iniquity in him far away by confeſſing it, and not ſuffering it to dwell in his Tabernacles; that is, renewing it any more: Four excellent things, as *Ferus* noteth, To be commended to all men, that it may be well with them, to get a ſanctifyed heart, to pray with ſtretched out hands, to confeſſe and be ſorry for their ſinnes, and to hate them ſo, as not to give them entertainment any more, or in their Tabernacles, that is, houſes, to tolerate ſin: And then he ſubjoyneth double the number of bleſſings that ſhall be upon him, that doth thus: Firſt *Thou ſhalt lift up thy face without ſpot.* Secondly, *Be ſtedfaſt and not feare;* without ſpot, none of thy leſſer ſinnes, which through humane fraielty thou falleſt into, being imputed unto thee, but perfect righteouſneſſe: And the feare of damnation and Gods wrath ſhall be taken away, there being now no wavering through unbeleiſe, as it is ſaid of *Abraham*: Where note, that the wicked, who through faith make themſelves ſure of Gods acceptation, notwithſtanding their going on in ſin, have no true faith indeed, but their ſtedfaſt beleeving is carnal preſumption, becauſe their beleeving followeth, upon the putting away of iniquity, as was aforeſaid, not only in themſelves, but their families alſo; they therefore that do ſuch things, and fa-

Verſ. 14.
Note.
Ferus.

Verſ. 5.

Rom. 4.
Note.

favour them that do, are rather then faithfull, given over to a reprobate
Rom. 1. 29. ſenſe, which makes them yet without feare of death.

Verſ. 16. 3. *Thou ſhalt forget thy miſery*, or if not, *remember it, but as waters that*
paſſe away. There ſhall be no ſenſe of ſorrow for bodily ſufferings, but being
by faith look'd upon as tryals, and tokens of Gods love, there ſhall be more
Rom. 5. 1. joy then ſorrow; and when thou art ſet free from them again, thou ſhalt
Hebr. 9. look upon them, but as *Noah* upon the Floud, when it was paſt, with thankfulneſſe
to God, who hath brought thee out of ſo great dangers, offering ſacrifice
Gen. 9. therefore as he did.

Verſ. 17. 4. *Thine age ſhall be clearer then the noon day, thou ſhalt ſhine forth as the*
morning.

Gregory. Hereupon *Gregory*, who upon the words before going, *Like waters paſſed*
away, ſaith, that ſuch are all the miſeries of this life to the faithfull,
whoſe hearts are already in heaven, they count them as already paſt, becauſe
they are ſure even when they ſuffer, they are but as waters, ſoone flowing
away, and after a while, no new ſupply of any ſuch ſhall come upon them any
more. He I ſay, upon theſe ſaith, that although the faithfull ſervants of
God look upon afflictions as waters paſſed away, yet they work ſomething
upon them whilſt they ſuffer them, being made ſtiffe, as it were, as a man
lying in Winter, or in the night in the cold water. Therefore to comfort
here-againſt, it is further added; *Thine age ſhall be clearer then the noon day,*
&c. That is, as after the night, the ſhining light of the Sun ſoon followeth;
at the leaſt at noon day, which is towards the evening, and after the next
night followeth another bright ſhining morning: ſo after the night of affliction
ſhall come, although it be ſome time long firſt, the light of conſolation;
and as miſeries come on again, more timely comfort, till that bright ſhining
morning ſhall come at the laſt, after which it ſhall be all day, and no night
more for ever.

Verſ. 18. 5. *Thou ſhalt be ſecure becauſe there is hope, thou ſhalt dig about thee, and*
take thy reſt in ſafety. Vulg. *Thou ſhalt have confidence, hope being ſet before*
thee. That is, ſaith the ſame *Gregory*, by temptations thy confidence ſhall be
increaſed in hope of greater joy to come; for the more a man ſuffereth that is
in Gods favour, the greater ſhall be his reward in the world to come, according
Matth. 5. 12. to that of our Lord; *Great is your reward in heaven.* And the Pſalmiſt
Pſal. 126. ſetteth forth the joy to come after ſorrow, ſaying, *They that goe forth weeping,*
and ſow their ſeed, ſhall come rejoycing, and bring their ſheaves with them.
But what is meant by ſaying, *Thou ſhalt dig about thee, and then reſt in ſafety?*
Either being reſolved to dye, and that in dying, a Crown ſhall be attained,
2 Tim. 4. 8. as *Paul* ſaith, *Now remaineth the crown of righteouſneſſe*, &c. Thou art already
digged into the ground, as it were, and ſo ſleepeſt ſecurely in reſpect of
bodily dangers; or elſe thou shalt dig and reſt ſecurely, is, as much as if he
had ſaid, as they that dig caſt out the earth in the inner parts of the earth:
ſo thou digging by labouring about it to expell the love of earthly things and
worldly cares out of thy mind, having once done this, ſhalt reſt ſecurely,
there being nothing to trouble or wake thee, as there is in the minds of the
worldly minded, eſpecially if they be in danger of ſuſteining any great loſſe.
For the former of theſe Expoſitions, it is made upon the *Vulg.* rendring the
words thus, *Defeſſus dormies ſecure*: The Heb. word חפרתה ſignifieth alſo,
Junius. thou haſt digged, or *explorasti, thou haſt tryed. Junius* renders it, *exploratus*
es, Thou art tryed. And if we take it ſo, the ſenſe will be plain, doing the
things before ſpoken of, thou ſhalt have ſure confidence in God, which ſhall
not deceive thee, thou art found to be right, or thou haſt tryed; thou art
as ſure that it shall be thus with thee, as if thou hadſt already found it by experience.
Cajetan. Divers other Expoſitions are brought, 1. *Cajetan* reading it,
Thou ſhalt dig, that is, thy ſervants shall work abroad in the fields, digging,
or otherwiſe labouring without being in danger of violence by enemies coming
upon them.

Engub. 2. *Engubinus*, Thou ſhalt dig, as it were, by ſearching to find out how to do all things for the beſt, and ſhalt in all proſper.

Dyoniſ. Tho: Aquinas. 3. *Dyoniſius*, and *Thomas Aquinas*, When thou art laid in the ground, being dead, thou ſhalt by none be diſturbed.

Tygur. 4. *Tygur.* interpretation, Thou ſhalt be ſecure, as they that lye within trenches made round about them.

R. David. 5. Ribby *David*: Thou ſhalt dig onely about thy City, and not need to make any wals about it for thy ſecurity. If it be rendred by digging, that of the *Tygurine* Interpreters is to be preferred for the literall ſenſe, and that of *Gregory* is a good Allegory; but I take it to be beſt to render it by exploration or tryall, as the ſenſe hath been given before. Hitherto five great bleſſings, and this fifth may be diſtinguiſhed into three.

1. *Thou ſhalt be confident.* 2. *Thou haſt tryed*, or digged. 3. *Thou ſhalt* 6.
reſt in ſafety, and when thou lyeſt down, none ſhall make thee afraid. So that 7.
here are ſeven benefits.

Verſ. 19. 8. *Many ſhall make ſuite to thee.* In ſuch high and honourable place ſhalt thou be, that many others ſhall ſeek unto thee to have thy countenance and favour. And theſe eight may be reduced all to four, according to the foure vertues before going: 1. A good name, and unblemiſhed. 2. Secure and ſafe living, to which that of *verſ.* 18. and 19. may be alſo referred. 3. For ſufferings, to look upon them as ſhortly paſt and gone. 4. Exceeding great comfort, as the noon day light ſhining moſt brightly, and after this a morning of endleſſe comfort.

Verſ. 20. *But the eyes of the wicked ſhall faile, and they ſhall not eſcape, but their hope ſhall be as of one giving up the ghoſt.* That is, their light and comfort ſhall be darkneſſe and miſery, and their dangers ſhall be great, and take effect againſt them: and if they have any hope to be delivered, it ſhall be but like the hope of a dying man, who although he hopeth that he ſhall live, yet hee ſhall ſurely dye: So what hope ſoever ſuch have, when they are ready to depart, of living eternally, it ſhall be fruſtrated. The *Vulg.* hath for the laſt words, *Their hope is an abomination to the ſoule.* Heb. מפח נפש properly ſignifying, *exſufflatio animæ*, *the breathing out of the ſoule*, or *the giving up of the ghoſt*, as in the *N. Tr.* *Gregory.* *Gregory* by the eyes underſtandeth the intention of the mind, according to which our Lord ſaith, *The light of the body is the eye.* And what is the intention of the wicked worldlings, but to get worldly things in abundance, and to enjoy them alwayes? but of this he ſhall be diſappointed, although here for a time he hath plenty, and denyeth nothing that is pleaſant to himſelfe, *Note.* againſt poverty he getteth riches, againſt contempt he getteth honours, againſt ſadneſſe, ſports and delights, againſt appetite to his meate failing, variety of dainties, for all things he findeth a refuge. But whilſt he is thus doing, this life runneth away, and death cometh, and then he hath no refuge more againſt the wrathfull countenance of the ſtrict Judge, there he is alone before the Judg to have the ſentence of everlaſting damnation denounced againſt him: and where is his hope now? it utterly faileth, and his ſoule periſheth for ever. Then upon the ſudden pleaſure is withdrawn, the ſin run into for pleaſures ſake remaineth, and they learn by periſhing miſerably that they held periſhing things; yet while they lived corporally, they ceaſed not to ſeek thoſe hurtfull things, or theſe things that ſhould do them ſo much hurt in the end.

Tunc voluptas ſubtrahitur, voluptatis cauſa culpa ſervatur, et repente perenndo diſcunt', quod peritura quæſierunt,&c.

CHAP

CHAP. XII.

Z*ophar* having ſpoken, as he thought, moſt wiſely, and as one able to inſtruct *Job*, now he anſwereth him by deriding him and his fellows for their ſelfe-conceitedneſſe, when as they had ſpoken nothing, but what he knew very well before, as he ſheweth by ſpeaking much more, in ſetting forth the power and wiſdome of God, then he had done. For his deriding of them V, 2.

Verſ. 2. *No doubt but yee are the people, and Wiſdome ſhall abide with you.* It is commonly
reproved in Scripture, as a great ſinn, to deride and to deſpiſe others,
as in *Iſhmaell* mocking at *Iſaack*, *Michal* at *David*, the Children of *Bethel*
at *Eliſha*, and *Sennackerib* at *Hezekiah*, The Jews at Chriſt upon the Croſs,
and at his Apoſtles, *Act.* 2. and many others; But the mocking of J*ob* was
not ſuch, but as that of *Elijah* mocking at *Baals* prophets, and of *Michaiah*
at Ahab, ſaying, *Go up to Ramoth Gilead, and proſper*, and of *Iſay* at Idolaters
to make them aſhamed of their ſinns, and repent: ſo J*ob*, that theſe men inſtead
of glorying in their wiſdome wherein they thought they excelled much, aſhamed
that they had no more wiſdome to decline ſo groſs an error, as wherin
they were held touching him, judging him wicked for his bodily ſufferings
and the ſpeeches that he uſed to defend his innocency againſt them; Deſpiſers
then, and mockers in generall, are not hereby juſtified, but only the
godly-wiſe that do it out of zeale for Gods glory and againſt ſinn, and upon
juſt cauſe, that they, who do, or ſpeake evill, may being thus made aſhamed,
repent: As for other mockers at piety in any they are as *Sennacherib*, whom
Note. *Eſaiah* challenged ſaying, whom haſt thou deſpiſed or mocked, and
Eſa. 38. therfore threatneth him with curbing and deſtruction; or at miſery in any of
Pſ. 137 Gods people, as the *Babilonians* and *Edomites* are ſayd to have done, and
therefore they are pronounced bleſſed that ſhall pay them with their own
coyne, deſtroying them and aggravating their miſery with the greateſt
cruelty. For the pride of theſe men and theire ſelfe-conceitedneſſe, *Gregory*
Gregory. ſaith well, that it put them on to teach one more learned then themſelves,
Note. and they were like men lighting upon a veſſell full of liquor, poure
in more, which becauſe it is full already, is all loſt; for ſuch ſpeake not that
others hearing them may learn of them, but as a man that hath plenty of
thoſe worldly things giveth to ſuch as have no want, that they may bee
thought greatly to abound, & ſo be more magnified, ſo theſe men to purchaſe
to themſelves the reputation of the teachers of *Job*, beſtow largely upon him
that of which hee was full already. Pride then makes men teach thoſe that
are able to teach them, but hereof they ſhall reape nothing but ſhame although
for a time they pleaſe themſelves by thus their own magnifying;
therefore all who are humble, if they know more then others, teach ſuch as
know leſſe, but not preſume to take upon them over the more learned,
but bee ſilent before them ſitting to heare and learne yet more of them. This
becauſe proud hereticks forget, they commonly ſet themſelves to detract from
the Orthodoxe, as ignorant, or ſuperſtitious, that they might be counted the
only men of knowledg & their errours imbraced: but they are like theſe falſe
friends of J*ob*, and falſe prophet of *Baal*, *Zedekiah*, that inſulted over the true
1Kin. 22.24. prophet *Michaiah*, and ſhal be judged accordingly, as hee was, and theſe men
had a ſharp check from God in the end, ſo ſhal they if comming to themſelves
they make ſuch their friendes againe as they have calumniated, otherwiſe
their rebuke will be farr worſe, and unexpiable even by J*obs* ſacrificing for
them; For J*obs* ſaying, that he had wiſdome as well as they, herein he
ſhewed no pride, for that he made himſelfe not ſuperiour, but equal to
them, not to magnifie himſelfe, but to pull downe their pride.

I *am*

Verſ. 4. *I am as one mocked of his neighbour, who calleth upon God, and he anſwereth me: The juſt upright man is laughed to ſcorn.* The vulg. *He that is derided of his friend as I, ſhall call upon God, and he will heare him: The ſimplicity of the juſt is derided.* Hebr. *Derided of his neighbour, I am calling upon God.* To which N. Tran. cometh nereſt, but only in the laſt words. *For he hea·eth me,* It is, *Heareth him.* But both this and the vulg. come to one; *Job* compareth himſelfe to a man derided, who careth not for their ſpeeches, that deride him, but turneth him to God; as with whom innocency and uprightneſſe is regarded, whereas by ſuch it is mocked at, when a man is in miſery, an l brought moſt low.

Verſ. 5. *He that is ready to ſlip with his feet, is like a Lamp deſpiſed by them that live at eaſe.* The vulg. *A lamp deſpiſed in the thoughts of the rich, prepared for an appointed time.* and Hebr. word for word the ſame, but only for rich שאנן *quiet*, free from trouble, injoying proſperity, as they that have and hold their wealth, not being robbed thereof do: But the word quiet or at eaſe, beſt expreſſeth the meaning, becauſe this implyeth both wealth and health, which *Jobs* friends had, but he now wanted: And whereas N. Tran. hath it. *He that is ready to ſlip with his foot, is a deſpiſed lamp.* There is no word in the verſe more but רגל *foot*, therefore if it be rendred accordingly, no more can be made of it but thus, *A lamp deſpiſed in the thoughts of the quiet, ſet up for a time, a foot.* Of which words what elſe can be the meaning, if we look back to V. 4. but this? the righteous man ſhining in virtue, and eſteemed of accordingly, is now deſpiſed as a lamp that is out; and accounted not as an head and honourable, for his virtue any more: But as a foot deſpiſable, his wealth being gone, and his body ſoare ſmitten, as *Jobs* was; but they be blind worldlings, that think thus of him, who meaſure men, and eſtimate them only according to their preſent worldly poſſeſſions.

Gregor. *Gregory* ſaith, That the poor juſt man, is here compared to a *Lamp extinct.* Becauſe he ſhineth inwardly, by the virtue of an upright heart, but outwardly is, as it were extinct, becauſe there is nothing outward to commend him, No glorious apparel, no goodly houſes, no wealth, coſtly fare, or attendans as the rich have: And therefore think vilely of ſuch, as have not about them, as they have: But ſuch a Lamp he ſaith, is *ſet for an appoynted time,* That is, the day of Judgment, when he ſhall ſhine moſt brightly, even as the Sun, as the Lord ſpeaketh: And ſit upon a Throne with him as a Judge, the rich wicked, that have ſhined in Worldly glory for a little time, having all their glory put out for ever, and thruſt into utter darkneſſe.

Verſ. 6. *The tabernacles of robbers proſper, and they that provoke God are ſecure, into whoſe hand God bringeth abundantly.* Here *Job* paſſeth from ſpeaking of Lamps ſhining by virtue to dark and black Soules, notorious for oppreſſions and robberies: But ſith they provoke God, how is it that they are full, and how is God ſaid to bring in abundantly into their hands: Sol. He bringeth not this abundance in, as a bleſſing to them, but in way of judgment againſt others, from whom their goods be taken: Yet ſometimes they have the better of it, who are robbed, and the robbers the worſer, becauſe the ſinnes of theſe are thus puniſhed, but the ſinnes of thoſe increaſed, theſe being ſtript of their worldly goods, having occaſion given them the more to diſtruſt worldly thinsg, and to lift their hearts up to Heaven to get them a treaſure there: But thoſe by their prevayling, being hardned to go on in their ſinnes, till far greater judgments befal them: A conſideration truly for all oppreſſors, that be in place and authority, for they are no better then Theeves and Robers, and ſo they are caled by the Prophet, saying: *Thy Princes are companions of Theeves.* (Eſa. 1. 23. *Note.*) It is no arguing, God bringeth theſe into our hands, therefore he approveth of our doings; no no: For ſo he hdotitn.o the hands of robbers, who are ſaid yet to provoke him.

But

Verſ. 9. ***But ask now the Beaſts, and they ſhall teach thee: And the fowles of the***
Aire and they ſhall tell thee, &c. *Job* having hetherto anſwered to the
given him by *Zophar*, for his many words, as though he only were wiſe
and ſomething to the common argument againſt him, to prove him a wicked
man; becauſe he ſuffered ſuch grievous things: Now he proceedeth
to ſpeak to that, wherein he thought to ſhew himſelf moſt wiſe; that is:
In his diſcourſe about the power aud wiſdome of God: And herein he ſo
vilifyeth him, as if in ſpeaking hereof, he had ſhewed no more wiſdome,
then the dumb Beaſt hath, or the Birds of the Aire, or the Earth, or Fiſhes,
becauſe all theſe in their ſeveral ſhapes, and formes, repreſenting themſelves
unto us, do in effect tell us: That God by his almighty power and
wiſdome, made them, and therefore that his power is ſo great, as *Zophar*
ſaid. For whence had they their beings? for they made not themſelves,
therefore the very ſight of them, is a ſilent teaching of this almighty power.

Verſ. 11. ***Doth not the eare try words? And the mouth taſt his meat?*** Here *Job* proceedeth
further in vilifying that which *Zophar* had ſaid, for although he
Gregor. knew how to ſpeak things touching God, that were right; becauſe he had
heard thus much of him, whereby he had this knowledge, ſwimming as it
were in his brain, but he taſted it not with the palate of his Soule; becauſe
he made no good uſe hereof, to love and feare God, as he ought, and
Note. as they that are taught of God do: And the ſame is the caſe of all that heare
the words of God, but are not hereby ſanctified; they heare of good and
nouriſhing meat, but they taſt it not, although they can ſpeak of it to others;
but ſuch as heare and lay to heart what they heare, to be reformed
there after, they heare with their eares and taſt, and feed hereupon with
Chryſoſt. the mouth of the ſoule, to their everlaſting comfort. *Chryſoſt* and *Olympiod.*
Olympiod. give this for the ſenſe, the eare by hearing words, can as eaſily know
all that thou haſt ſaid, as the mouth by taſting meat, what is the taſt thereof:
and therefore little is the underſtanding of him, that knoweth to
ſpeak thus: Some will have this ſpoken of God, as if he had meant; that
God could much more eaſily heare, and taſt that which is ſpoken, to reject
the evil and approve the good, then the eare of man, words ſpoken
in his hearing, and his mouth taſt his meat. For men that are ancient, have
by long experience attained to ſuch wiſdome, as followeth, V, 12. that
they can diſcern other men by their ſpeeches: Much more God then can
do it, who hath made the eare, and giveth men wiſdome, for which he addeth
by way of aplication, ***With him is wiſdome and ſtrength***, V. 13. Let
the Reader follow which he pleaſeth: For my part I prefer that of *Gregory*,
as moſt uſeful, and an expoſition well agreeing with the words: And for
the next words, V. 12. He maketh them thus to cohere, this taſt in ſuch
ſpiritual food is not ſufficiently confirmed to be in a man, when he hath
for a little time thus reliſhed it, but when as he hath gone on ſo to do, till
Gregory. his old age, then he hath this wiſdome and true underſtanding indeed:
But leaſt it ſhould be thought, that hereby he averred wiſdome to be in
all the ancient, which is not; for ſome ſuch are ſtill as children for wiſdome,
He addeth, V. 13. ***With him is wiſdome and ſtrength***, *He hath counſel and
underſtanding*. That is, God who is the ancient of daies, wherein he both
confirmeth that which was ſpoken before by *Zophar*, and wherein he had
ſpoken a little, he ſpeaketh much more, and more profoundly to ſhew his
ſhallowneſſe, and how unadviſedly through his pride he had been, to undertake
to teach him. *Gregory* by *him* in this verſe, underſtandeth the Son
of God: From hence to the end of the chap. The mighty acts of God
are ſet forth, whereby his power and wiſdome are proved to be infinite,
which *Zophar* had only ſpoken of without proving.

Verſ. 14. *He breaketh down and cannot be built up again, he ſhutteth up a man, and*
Gregory. ***there can be no opening.*** *Gregory* here by breaking down, underſtands
deſtroying everlaſtingly, and to this end, the breaking down of Gods Image

in a man, which is in righteouſneſſe and holineſſe: Now God doth not this any other way, but by leaving a wicked man to himſelf, not giving him grace: For to ſuch a man, no Preacher can do any thing to build him up, every mouth being dumbe, that ſpeaketh to him, whoſe eares God openeth not: That is, the eares of his heart; he alſo ſhutteth up a man as it were in Priſon; when he leaveth him to the accuſation and condemnation of his own evil conſcience, wherein the wicked lye, as it were, impriſoned, till that being brought forth at the laſt day: They be by the juſt Judge condemned and ſent into the everlaſting flames of Hell fire; which ſhould make every man to have a great care to keep a clear conſcience towards God and men: As the Apoſtle *Paul* ſaith, that he did, that he may never be thus ſhut up, or broken down; for then woe will be unto him, and they are none but men of an evil conſcience, that are thus ſerved: As *Pharoah and Judas*, whoſe conſcience condemned and forced him, to do execution upon himſelf, and ſo he ſinned more then he had done before, in betraying his Lord: And the like may be ſaid of *Eſau*, having ſpoken ſo contempteouſly of his birth-right, he was ſhut up from coming in for the bleſſing, even againſt his Fathers will; and when he came, he could not be opened, that he might receive it, although he ſought it with ſtrong cries and bitter. *Ferus* going according to the later, expoundeth it of works ſet up by men, but by God broken down, as the Tower of *Babel* and the Wals of *Jericho*: and of *Babilon* afterwards ruined by *Cyrus*: And the ſhutting up of man, of his giving him into the enemies hands, to be taken and carried away captive and impriſoned, as the Jews were by the Caldees; and *Manaſſeth* that moſt wicked King: And as *Ferus* ſo *Engubin. Tilloman, &c.* But although it be thus underſtood according to the letters, any man may eaſily give the ſenſe of it ſo without an interpreter. *Gregory* therefore who findeth more herein for further inſtruction and edification, is not to be ſlighted, but much to be eſteemed of, for his opening greater myſteries that ly hid herein.

Note.

Heb. 12. 16.
Ferus.

Verſ. 15.

He withholdeth the waters, and they dry up; he ſendeth them out, and they overturn the Earth. Here is another argument of his infinite power, when he withholdeth rain, a great drought is cauſed, and when rain falleth in abundance, which is alſo at his will, a floud is made, which galleth and waſheth away the earth in many places; and ſometime the floud was ſo great, that all buildings erected out of the earth, were overturned hereby and drowned, as in the time of *Noah*. But of this alſo, *Gregory* makes an allegory; ſaying, The waters here ſet forth, either the word preached, or the ſpirit, which is often ſet forth hereby: If there be no teaching, as there is not, when God taketh it away for ſin: Or if there be teaching, and not the ſpirit working herewith, men that came out of the earth, dry and wither in grace; but contrariwiſe theſe waters being made to flow, the Earth is overturned, that is: Earth-lives in mens minds, Heaven-lives of mind ſucceeding: According to which our Lord ſayth. *That which is born of the earth is earthly, that which is born of the ſpirit is heavenly.* Therefore pray we againſt this judgment of a famine, of hearing the word of God, of which *Amos* ſpeaketh, and for the water of the ſpirit, that it may come together with this heavenly dew falling, as *Moſes* calleth his doctrine, ſaying, *My doctrine ſhall drop as the rain, and my ſpeech diſtil as the dew.*

Gregory.

Ioh. 3.
Note.
Amos 8.

Deut. 32. 2.

Verſ. 16.

The deceived and the deceiver are his. The vulg. *He knoweth the deceiver and the deceived.* But Hebr. It is as hath been ſayd, and the meaning is, that they are both in his hands, the deceiver to have revenge taken upon him, and the deceived, who revengeth not himſelfe, to have his cauſe righted; ſo it is threatned, 1 *Theſ.* 4. 6. And this argueth both the wiſdome and power of God ſpoken of, in the beginning of the verſe, his wiſdome to finde out the deceiver, how cunningly and cloſely ſoever he goeth to work, as hee did *Achan, Gehezi*, and *Annanias*, and his power to be revenged upon ſuch, which ſhould both terrifie deceivers, and comfort the deceived and wronged in any matter, and make them patiently to commit the wrong to God, and not to revenge themſelves, which to do were to take their deceivers out of Gods hands, and to put themſelves in to be puniſhed for this their precipitant haſt.

Verſ. 17. *Hee leadeth Counſellours away ſpoiled, and maketh Judges fooles.* That is, his wiſdome is ſo great, that Counſellours and Judges, who be the wiſeſt men, are but fools in compariſon of him, yea when they thinke to doe wiſely, he infatuateth them, and they do fooliſhly, as men ſpoiled of their greateſt treaſure, their wiſdome, as *Achitaphells* wiſdome was turned into fooliſhneſſe. Note. A warning to Judges and Counſellors not to take ill cauſes in hand, to juſtifie them for a reward, as many do, thus deceiving him that hath a good cauſe by their cunning, of his right, it is juſt with God, when they improve their wits to ſo evill an end, to infatuate their cauſes, and to make them as deſpicable as before they were honourable.

Verſ. 18. *He looſeth the bond of Kings, and girdeth their loines with a girdle,* V. 19.

Verſ. 19. *He leadeth Princes away ſpoiled*, &c. The vulg. *Contrariwiſe he looſeth the girdle of Princes and girdeth their loines with a rope.* But the word אזור which is put laſt, ſignifieth a girdle, and מוסר put firſt, a girdle or bond, *Vinculum*, and therefore it is meant that ſometime he looſeth the bonds, into which Princes are brought, and advanceth them again to Kingly dignity, the enſigne whereof was of old, a pretious girdle, as it is at this day a ſigne of honour, ſo *Manaſſeth* was dealt by when hee repented; And *Ieremiah* having been long in priſon, in the time of the raign of *Evilmerodach*, was again honoured and ſet up as a King: But as hee doth this ſometime, ſo on the other ſide, he ſometimes giveth Princes and moſt mighty men into the hands of their enemies, to be ſpoiled and abuſed, as *Sampſon* was.

Verſ. 20. *He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.* Here by the ſpeech of the truſty, by *Vulg.* rendred *Veracium*: of *true ſpeakers*, ſome underſtand the comfortable promiſes made by the Prophets, which are removed; for when no comfort is by them ſpoken any more but all terrible things for the ſinnes of them to whom they ſpake good formerly. Some, the teaching of men wiſe and learned, and formerly makeing conſcience to teach nothing but the truth; but being drawn by men more then by God, and by the feare or favour of them, they have this faculty of ſpeaking the truth taken away from them, & now it's common with them, for truths, to utter lies, as it was with the Scribes and Phariſees, whom our Lord often diſgraceth, by calling them fools and blind for their fooliſh teaching. Matth. 23. Note. And ſuch are Popiſh Prieſts, who formerly were Miniſters of Chriſt; but to pleaſe the Pope, or for fear of him, they now and long have taught lying legends and fables for Gods word, which only is truth. And even among our ſelves in theſe dayes, ſome are greatly degenerated, who well performed the office of Evangeliſts before, but now worſe then *Balaam*, ſpeak other words for a reward, then God putteth into their mouths, for which they may juſtly feare to periſh more then he did, and undergoe the ignomy of the name of fooliſh Prophets, although they think that herein they doe moſt wiſely, getting by this means countenance and preferment, which others that will not be changed from Truth-ſpeakers, want, yea meet with hard meaſure although there be nothing elſe againſt them.

Verſ. 21. *He poureth out contempt upon Princes, &c.* The *Vulg.* in theſe words agreeing, for the next have words divers from the Heb. and New Tr. which are, *And weakneth the ſtrength of the mighty.* But in vulg. *Releiveth them that are oppreſſed.* But this is thus ſalved by the Jeſuite, it is thus rendred by the Sept. and ſo beſt anſwereth, as oppoſite to the firſt clauſe, and it is to the ſame effect, The weakning of the mighty, that oppreſſed others, being the relieving of the oppreſſed. Then for his wiſdome he ſaith, *He diſcovereth darke things*, Verſ. 22. And for his power, *He inlargeth the nations, and ſtreightneth them*, Verſ. 23.

And he taketh awy the heart of the chiefe of the people, and maketh to wan- Verſ. 24.
der in the wilderneſſe where there is no way. That is, as he hath all wiſdome,
ſo when he pleaſeth, he maketh Kings and Judges fooles, having in their
troubles no heart to underſtand what to do, or which way to take for the
beſt, ſo that they wander, as it were in a wilderneſſe, in their conſultations,
finding no way out, although they groap for it by beating their baines a-
bout it, but all in vain. Verſ. 25.

CHAP. XIII.

I Have ſeen all this. Here *Job* concluding firſt his diſcourſe touching God, Verſ. 1. 2.
of whom he ſaw and knew as much and more then they who undertooke
to teach him, and therefore that he was not inferiour to them in knowledg,
proceedeth after his approving what *Zophar* and the other two had ſaid
rightly, to impeach *Zophar* for lying, as he had dealt before with him, *Chap.*
11. 3. For which as thinking them unworthy to be ſpoken to any more, he
appealeth to God, ſaying, *I would ſpeak to the Almighty, and I deſire to rea-* Verſ. 3.
ſon with God, but yee are forgers of lyes, Phyſitians of no value. Whereas
Job ſaith, ver. 1. *Mine eye hath ſeen all this, and mine eare hath heard and under-*
ſtood it: Gregory well noteth, that a man ſeeth with his eyes, and heareth *Gregor.*
with his eares indeed, when he underſtandeth; for to heare, or ſee, and
not to underſtand, is not to heare or ſee, as alſo may be gathered from that
of our Lord, *Leſt they ſhould ſee with their eyes, heare with their eares, and* Matth. 13. 11. 12.
not underſtand with their hearts. But who ſo by ſeeing and hearing cometh to
underſtand not ſome things, but all things concerning God and his doings,
his wiſdome and power which are to be taught unto others, is a Prophet.
Others are but as *Pharaoh*, who ſaw the leane and fat Kine in his dream, por- *Note.*
tending things to come, but he underſtood them not. Or as *Belſhazzar*, who
ſaw the writing of the hand upon the wall, but underſtood it not. Yea, the
people of theſe times herein come ſhort of *Pharaoh*; for he hearing his dream
interpreted, underſtood the will of God, and made proviſion accordingly,
to preſerve his people and himſelf, when the Famine ſhould come: but they
upon hearing, underſtand not, to take any courſe whereby to be ſaved from
deſtruction to come, no not when all things are expounded and laid open un-
to them againe and againe many times. And the modeſty of *Job* is herein a-
gain to be noted, in that ſtill he counteth not himſelfe for his knowledge a-
bove them, but only ſaid, he was not inferiour to them: Whence wee may *Note.*
gather, that ſaving knowledge puffeth not up; but he that is indued with
this, is ſtill humble, not making himſelf ſuperiour, but equall to thoſe that
have underſtanding alſo, and do utter it for the inſtruction of others.

For his ſpeaking to God, *Verſ.* 3. that was meant by prayer, in all humility Verſ. 3.
made unto him, and his reaſoning with God, his coming, as it were, into
Judgment upon the teſtimony of his good conſcience, cauſing boldneſſe and
confidence; for they that humble themſelves in prayer, confeſſing their ſins,
and ſorrowing for them, and heartily turning from them, are bidden by God,
Come and let us reaſon together, if your ſinnes were as Crimſon, &c. For this, Iſa. 1. 16. 17. 18.
and not otherwiſe may we ſpeak unto, and reaſon with him.

For *Zophars* lying, *verſ.* 4. the *Vulg.* renders it, *Deſiring firſt to ſhew you* Verſ. 4.
to be forgers of lyes, and embracers of perverſe opinions: And the word רצא
here uſed ſignifieth metaphorically *Inſtaurare*, as properly *to heal:* But if it go-
eth according to the metaphoricall, ſignification, it muſt be rendered, *Reſtorers,*
or builders of vanity are yee all. Whereupon *Gregory* ſaith, Heretiques typified
by theſe are called builders; becauſe as builders build with ſtones, ſo they their
errour with deceitfull words.

O that yee would altogether hold your peace, and it ſhall be your wiſdome. For Verſ. 5.
ſo

Prov. 17. ſo it is ſaid, *A foole when he holdeth his peace ſeemeth to be wiſe.* As when the door is ſhut, it cannot be ſeen what is within the houſe: ſo the mouth being ſhut by ſilence, the folly that is within lyeth hid; but being opened it cometh in view, and a man is ſeen what he is.

Verſ. 6. *Heare now my reaſonings, hearken to the pleadings of my lips.* The *Vulg.* *Audite meas correptiones, ad judicium labiorum meorum attendite*, and the Heb. will beare either reading. *Gregory* following the *Vulg.* noteth that hee ſpeaketh firſt of correption or reproof, and then of judgment, becauſe reproof muſt firſt be heard of a mans folly, and then he is fitted to heare that whereby he may be further edified in knowledg and grace: But *Job* ſeemeth in theſe words to reflect upon his former, *ver.* 3. of ſpeaking to God, and reaſoning, or coming in way of pleading in the Court of judgment before him.

Verſ. 7. *Will yee ſpeak wickedly for God, and talk deceitfully for him? Will ye accept his perſon? Will yee contend for God?* Becauſe *Zophar* had wiſhed *Chap.* 11. 5. that God would ſpeak, as not doubting, but if he would, he would be againſt *Job* as well as they: Now *Job* reproveth him therefore, and the reſt, as men, that herein ſpeak wickedly, and deceitfully, pretending zeale towards God, as if by ſomething ſpoken by *Job* before, it had been derogated from his juſtice in *Jobs* juſtifying of himſelf: For this was in them a wickedneſſe, and a very lye, as may appear by *Jobs* ingenuous confeſſing himſelf to be a ſinner, in ſaying, *Will he accept his perſon?* He meaneth, in favour and reſpect born to him: Will ye utter things untrue? as they that are to ſpeak betwixt a Judg and another poor man, for the reſpect that they beare to the Judges perſon, will ſpeak untruly on his ſide. But if he be a juſt Judg, he abhorreth their falſe teſtimony and ſtandeth for him: So, and much more Almighty God deteſteth thoſe that will ſpeak any thing untruly againſt the meaneſt of his ſervants, although they conceive that they ſpeak ſo for his glory, for he needeth not, neither will he allow of mens lying for him. Wherefore the inventers of lying legends to promote piety towards the Saints departed, although they thought that this was by conſequence piety towards God, were employed in a wicked work, when they ſet themſelves to write theſe things.

Verſ. 9. *Is it good that he ſhould ſearch you out? and as one man mocketh another, do yee ſo mocke him?* Vulg. *Will it pleaſe him from whom nothing can lye hid? or will he be deceived by your frauds, &c?* Bus *N. Tr.* is here word for word, according to Heb. *Is it good that he ſearch you out?* For the next words התל ſignifyeth either mocking or deceiving; and the meaning is, will it be for the beſt for you to have God ſpeak, as yee wiſhed; If he ſhould, he would certainly find you but to be ſuch, as I have ſaid: And although yee may by your colourable ſpeeches deceive other men, and make them to think me wicked for ſuffering ſo great things, yet yee cannot deceive God, who well knoweth you, and me, and all men, and when he cometh to lay you open, will be ready to reprove in ſtead of approving you in that which yee have ſaid. And that this is his meaning, the next words ſhew.

Verſ. 10. *He will ſurely reprove you, if yee ſecretly accept of perſons.* That is, of his perſon, as the *Vulg.* rendereth it, and as it was ſpoken of accepting his perſon before. The word in ſecret is inſerted to ſhew, that in their judging of him, they went upon a matter that was ſecret and hidden from them, that is, ſinne in him, for which they judged him to be thus puniſhed, when as they knew no ſuch ſin in him: For this he ſaith, as it were by way of prophecying, that God would reprove them, for ſo he did, *Ch.* 42.

Verſ. 11. *Gregory.* *Shall not his excellency make you afraid, and his dread fall upon you? Your remembrances are like unto aſhes,* &c. Juſt men ſaith *Gregory*, fear God, that when he ſmiteth, they may feel him quiet; but the wicked who fear him not, ſhall be troubled, and reproved, when he judgeth. And this is that which *Job* here ſaith, yee deſire to heare him ſpeak; but when he doth, it will be to the ſtriking of ſuch a terrour into you, that ye ſhall not be able to indure.

Your

Verſ. 12.

Your remembrances are like aſhes : That is, yee may deviſe by ſome meanes or other, and ſeek to continue your memories; but when ye have done what yee can for this end, it is but as if ye should make an heap of ashes for a memoriall, which how ſoon doth the wind blow away? For men have but clay bodies, and their life being gone, where is the remembrance of them, that is, of the wicked, but the Juſt by looking at God only in all their doings, fixe therefore their remembrance in heaven, and ſo in eternity, according to which it is ſaid, *The righteous ſhall be had in everlaſting remembrance.*

Verſ. 13. *Gregory.*

Hold your peace, Let me alone, that I may ſpeake, and come of it what will. The vulg. *I will ſpeak what my mind ſhall ſuggeſt unto me.* Whereupon *Gregory* ſaith, that he prepareth them to heare the myſticall things, which he was further about to ſpeak, as followeth, *Verſ.* 14. as not coming from fleſh and blood, but from the ſpirit within him : Heb. it is, *I will ſpeake, and let any thing paſſe, or any thing ſhall paſſe over me* : That is, according to other Expoſitors, whatſoever I ſuffer. But becauſe this is the voyce of a deſperate man, ſuch as *Job* never was, we may render it, *What ſhall paſſe upon me?* That is, whereas I have threatned you for your lyes, that reproof and terrour ſhall paſſe upon you, what ſhall paſſe upon me I fear not, for I plead before him that knoweth me better then you do, and knoweth me to be innocent in reſpect of that, which ye lay to my charge.

Verſ. 14. *Gregory.*

Why doe I take my fleſh in my teeth, and put my life in my hand? Vulg. *Why do I tear my fleſh with my teeth, and carry my life in my hands?* By *Gregory* expounded thus; Why doe I inwardly take into conſideration what is fleſhly in me, and macerate my ſelfe with great ſorrow therefore, as a man that teareth his fleſh with his teeth, and by the works of my hands ſhew what my heart within me is, if all this be of no force with you to prevent your raſh judging of me. Some think, that this is ſpoken, as if hee had ſaid, What; do yee think me deſperate, that I ſhould lay violent hands upon my ſelf, by tearing with my teeth my fleſh? or with my owne hands making my life away? Some, what great ſinne have I committed, that I am in this miſerable caſe, as a man torn, and at the pang of death by his own meanes? I reſt in the ſecond for a literall ſenſe, as to which the words following, *V.* 15. do beſt agree, and in the firſt for a myſticall: And then note, that he is not like *Iob*, that for any miſery teareth, or doth violence to his own life, as it argued a great faith in *Job* expreſſed, *Verſ.* 15. So doing contrariwiſe, no faith, but unbelief, and conſequently damnation for evermore.

Note.

Verſ. 15.

Although he ſlay me, yet will I truſt in him, but I will maintaine mine own wayes before him.

Here is patience indeed in greateſt adverſity to truſt in God; which in proſperity no man knoweth whether he doth or no, at the leaſt he hath not yet proved it; for whilſt God doth well unto him, every man will truſt in him. But for the next words the *Vulg.* hath, *I will reprove my wayes in his ſight, and he ſhall be my Saviour.* Heb. For in him is לא ſignifying not, wher upon it is by ſome rendred, *Behold he kills me, I will not expect* : And indeed in ſtead of this word *though*, is הן *behold*; but ſo taken it is by ſome read interrogatively, *May I not truſt*, or hope; that is, *I will hope.* Some ſay, that which is ſometime put for לו in him, as *Pagnin. Theſaur.* But without granting this change the ſenſe is good, as hath been ſaid : But for the next words I muſt needs rather hold with the Vulg. Latin, *I will reprove*, becauſe יכח ſignifyeth to reprove, although it ſignifieth to diſpute alſo: and it is to be held, that to have God our Saviour, we muſt rather judge and reprove our ſelves and wayes, then to maintain them, as it is ſaid, *If wee would judge our ſelves, we should not be judged.* 1 Cor. 11.33.

Verſ. 16.

He alſo ſhall be my ſalvation, for an hypocrite ſhall not come before him. An hypocrite is one, that is, altogether intent to pleaſe men, and therefore although he makes a ſhew of piety towards God; yet he brings not himſelfe before God, by examining his heart and waies, as in his preſence to

judge and condemne himſelf for his ſinnes, as he ſhould : And in this ſe
he ſaid, not to come before him, becauſe if he did ; he ſhould not be a
hypocrite : But not coming thus before him, he ſhall come before him at
the laſt day, and be adjudged to have the portion of hypocrites, whe
Math. 24. 51. there is weeping and gnaſhing of teeth.

Verſ. 18. *Behold now* I *have ordered my cauſe, I know that I ſhall be juſtified.* Fo
cauſe Hebr. is משצט judgment, that is, ſo that when I come to be judg
of God, I ſhall be juſtified, as the Vulg. rendereth it, ſpeaking nothing of
ordering, which yet the Original doth. By which we may ſee the grea
confidence that *Job* had, upon his reproving and judging himſelf in his own
Note. heart, hereby he knew, that his matters were ſet in ſuch an order ; as tha
God would juſtifie and not condemne him, as they did, and ſo doth every
one, that likewiſe ſtrictly looketh to his own waies, taking himſelf in his
errings, and condemning himſelf therefore as a ſinner, being accordingly
humbled : But how doth that, V. 23. agree with this. *How many are
mine iniquityes and ſinnes.* And V. 26. *Thou makeſt me to poſſeſs the ini-
quities of my youth, and writeſt bitter things againſt me.* For if he were
ſo great a ſinner, and all his ſinnes from his youth, were ſtil recorded ; how
knew he that he ſhould be juſtifyed at the day of Judgment ?

Anſw. Thus it was with him without Gods mercy, but through his
mercy and grace, he doubted not of being juſtified from them all : A notable
Note. place, to confirme the doctrine of juſtification, altogether of mercy,
Gregor. and in no part for any merit of our own : To which effect alſo *Gregory*
teacheth.

Verſ. 19. *Who is he that will plead with me ? For now I know, if I hold my tongue,* I
ſhall give up the Ghoſt. The vulg. *Therefore being ſilent, I am conſumed.*
Hebr. *I dye.* The meaning is, having cleared my conſcience before God,
by ſtrictly looking to my waies, and for my faylings, judging my ſelf, let
him that will come and accuſe and contend with me, laying ſin to my charge,
Rom. 8. I feare him not : It is the ſame in effect, with that of the Apoſtle. *It is
God that juſtifieth, who ſhall condemne ?* Becauſe he ſpake before of Gods
juſtifying of him : And it is a ſpeech worthy with all diligence to be attended
unto ; for which he calleth for attention, V. 17. He challengeth all
men here, ſaith *Gregory*, if they could, to accuſe him for any thing outwardly
Gregor. done amiſſe by him, and herein if none could taxe him, there was
nothing, but evil cogitations in his heart, of which he could be guilty, but
for theſe, from which none can be free, he held not his peace, but ſpake and
complained internally hereof to God, by reproving his own waies, as hath
Note. been ſaid : And if he ſhould have been ſilent, and not ſpeak hereof, and
bewayl them ; he ſhould dye and periſh : Note then here firſt, that the
righteous mans life is ſuch, that no man can lay ſin to his charge, ſo inoffenſively
and blamleſly, doth he live in all things : To which effect alſo
1 Joh. 3. 9. *John* ſpeaketh. *He that is born of God ſinneth not.* 2. Although men can object
nothing truly againſt him ; yet he is not for this altogether without
ſin, for there be ſinnes of thought, the law of the fleſh rebelling againſt the
law of the minde ; as the Apoſtle ſpeaketh, who in ſaying, The evil that
he hated he did, meant not any ſin outwardly committed ; but the rebellious
motions, that aroſe within him. 3. Even theſe if a man be ſilent, and
complaineth not before God and men of them ; but in all things juſtifyeth
himſelf, wil be his death and deſtruction for evermore.

Verſ. 20. *Only do not two things to me : withdraw thy hand from me, and let not thy
Verſ. 21. dread make me afraid ; then will I not hide my ſelf from thee.* What is it to
be hidden from God, but to be out of the danger of his proceeding, in
the ſtrictneſſe of his judgment againſt him, to his condemnation, out of
which whilſt he is not, he feareth and ſeeketh to hide himſelf from God,
Pſal. 139. although in vain, as our firſt Parents did, but in deed none can do, no not
Revel. 6. 16. if they could get the mountaines to fall upon them, to cover them : But
then

then ſhall not a man need to ſeek to hide himſelf, if God doth theſe two things to him.

Firſt, Exempt him from the law, and the rigour thereof, which adjudgeth every ſinner; yea in thought only, to death.

Secondly, Infuſe his ſpirit and grace into him, to make him not out of ſervile feare, but filial love, to obey him in all things, becauſe perfect love expelleth feare, as the Apoſtle *John* ſaith. And both theſe are attained by Chriſt, *Rom.* 8. 1. *John* 7. 37. Thus *Gregory*; but others according to the letter, *Withdraw thy hand from me*, be not ſo ſevere ſtil towards me, as to continue me under thy ſharp ſcourges, and if thou appeareſt to ſpeak unto me, do it not in ſuch a terrifical manner, as through aſtoniſhment at thy glory to kil me, becauſe the ſeeing of God in majeſty appearing, hath been alwaies held to be mortiferous, as God ſaid unto *Moſes*, No man ſhall ſee my face and live, ſuch an aſtoniſhing power, even unto death, is there therein.

Verſ. 22. *Then will I anſwer to thy call*, &c. Here by calling he meaneth, Gods calling him, as it were, into the Court of judgment, to anſwer to that which ſhould be objected againſt him, the two things before ſpoken of being done, he ſaith, he would not feare to be thus cited before his judgment ſeat, yea he knew, that if he ſhould call to God to ſtand on his ſide, and be for him againſt the ſlanderous accuſations of men, he would be ready to do it.

Verſ. 23. *How many are mine iniquities; make me to know my tranſgreſſions and my ſinnes.* Before that a man can with his boldneſſe and confidence, appeare before God through Chriſt, he muſt have a ſight and ſenſe of his ſinnes: Therefore *Job* confeſſeth and prayeth thus; and in deſiring to have theſe ſhewed him, he mentioneth two, Iniquityes and ſinnes: By iniquityes greater ſinnes, being underſtood; and by ſinnes leſſer: For this is the firſt act of grace, tending to juſtification, to be inlightned, to ſee the abomination of every ſin, and the infinite number of our ſinnes: Then cometh on apprehenſion of Gods wrath and diſpleaſure hereby incurred, he being by ſin made our enemy, and to count us his enemies. V. 24.

Verſ. 24. Rom. 5. 8. *Wherefore hideſt thou thy face, and counteſt me for an enemy?* And if God be an enemy to us, as he is to ſinners, and all wicked perſons; alas what are we to ſtand againſt him, even as a ſhaken leafe, without all ſtrength to hold from ſhaking, when the leaſt winde bloweth; or as the dry ſtubble to keep from burning, when fire cometh, as V. 25.

Verſ. 25. *Wilt thou break a leafe to and fro, or purſue the dry ſtubble?* To cauſe the greater terror, he looketh not only at ſinnes more lately committed, but longe ago, even in the time of his licentious, and greater judgments decreed to be brought upon him therefore, V. 26.

Verſ. 26. *Gregor.* *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the ſins of my youth.* Upon the compariſon made betwixt man and a leafe, *Gregory* ſaith, that by ſinning at the firſt, man fell from being as a tree planted in Paradice, to be as a leafe fallen from a tree, as that is toſſed about with the winde: So he being now expoſed to the winds of diverſe temptations, carrying him hither and thither, and as dry ſtubble is without all ſap, ſo he is without all grace or goodneſſe: Hereupon bitter things are written againſt him, and not ſpoken only, to intimate their durance; to expreſſe which further they are compared to a poſſeſſion, whereof yet a man hath little joy, but great ſorrowes and long continuing: Herein then *Job* doth not only ſpeak in his own perſon, but in the perſon of man in general, for this is the caſe of every Mothers Son, and to ſee into, and to be ſenſible hereof, is the only way to come to faith, whereby to ſtand confidently before God at the dreadful day of Judgment.

Verſ. 27. *Thou putteſt my feet alſo into the ſtockes, thou lookeſt narrowly into all my wayes, and ſetteſt a print upon the heels of my feet.* The vulg. *All my paths;*

betwixt which and waies, *Gregory* maketh this difference : Waies are larger, paths narrower; God then is ſaid, to look into all mens paths, when looketh not only at the evil done by them, but the intention of their min which is not ſo eaſily diſcerned, but he diſcenteth it in every one, and indeed ſignifyeth norrower pathes, *And for the print upon the heels of my fee* The vulg. *Thou haſt conſidered the footſteps.* To the ſame effect, Heb. שרש roo alike, ſetting forth heels and foot-ſtepts, the meaning is, not only my pat are marked by thee, that is, wherein I commonly go, but if at any time ſtep out of the way : Whereby we may ſee, how narrowly God obſerve and marketh the doings of men in every thing , for which though the wicked knoweth not, yet the godly know, that they are held by ſin committed, as a man by his feet in the ſtocks, till that by repentance, and mercy ſhewed unto them, they be releaſed again : *Gregory* alſo obſerveth here, that Go looketh at the hurt done to others, by examples given by mens evil doing unto them, leaving a print upon the ground, as it were, whereby othe follow them, and ſo their ſin is in this regard made the greater, V. 28.

Verſ. 28. *And he as a rotten thing conſumeth , as a garment that is moth-eaten.* This is by the vulg. rendred in the firſt perſon, but Hebr. it is hee , that is, man ſhewing , that what hath been before ſpoken was ſpoken of man in generall , whom he laſtly compareth to a rotten thing and a moth - eaten Garment , of which , that which is the deſtruction , breedeth in it ſelfe , and is not perceived till that it be marred and conſumed hereby ; ſo ſin cometh from a mans ſelfe , and hereby the wicked are conſumed , not knowing it till it be too late , but it eateth into them dayly more and more, till they
Iam. 1. 13.
Pſal. 39. dye and utterly periſh.

CHAP. XIIII.

HEre *Job* having ſpoken of a mans being conſumed by ſin, Chap. 13. 28. proceedeth to ſpeake more at large of the frailty of his life, firſt cauſed by ſinne, ſaying.

Verſ. 1. *Man that is borne of a woman, is of few days, and full of trouble,* &c. Of which the ſenſe is plain. And becauſe he is ſo fraile , and as was ſayd before , like unto a leafe and dry ſtubble , he ſaith,

Verſ. 3. *Why doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?* As if he thought it an unworthy thing for the divine majeſty to looke ſo narrowly into his wayes , and finding any thing amiſſe in him, to proceed to the executing of his judgements upon him , and the rather becauſe he is borne in uncleanneſſe and ſinne, and hath no power to make himſelfe clean , as followeth, V. 4.

Verſ. 4. *Who can draw a clean thing out of that which is unclean? not one.* Of being
Pſal. 51. borne in ſin , *David* ſpeaketh , and of all *Adams* poſterity , *Paul* , ſo that
Rom. 5. 12. hereby the Anabaptiſt is convinced, that an infant is polluted by ſinne, and needeth waſhing by the water of baptiſme ſo ſoon as may be , and it is not in the power of any unclean perſon to ſanctifie himſelfe or another, onely Chriſt , who was born without ſinne , and who ſo would be cleanſed muſt be cleanſed by him , for he is the Lord our righteouſneſſe , and his *blood*
1 Ioh. 1. 6. *cleanſeth us from all ſinne,* but neither can we come to him for this, unleſſe
Joh. 6. 44. *the Father draweth us,*

Verſ. 5. *Seeing his dayes are with thee, and the number of his moneths are determined; thou haſt appointed his bounds that he cannot paſſe:* By dayes here, *Gregory* underſtandeth the few dayes of a mans life by nature, by months larger ſpaces of time, to which notwithſtanding he of his mercy prolonged his life : But whether a man liveth a ſhorter or a longer time, this is before by God appointed, he hath ſet the bounds of every mans time, which he cannot go beyond: And as of his life, ſo of his proſperity, and adverſity, how long he ſhall injoy the one, or be under the other: Here then we ſee the cauſe, why ſome likely to live long be ſhort lived, and others more infirme live longer: God hath ſet the boundary of each ones life to the very day. Whereas *Hezekiah* paſſed this boundary fifteen yeares, it is anſwered, the time of his living ſet by God, was theſe fifteen yeares alſo: But the Prophet Eſay was ſent to him, to threaten him with death of the ſickneſſe, which then he had, becauſe he merited it by his ſin, that he might humble himſelf as he did, and ſo be releaſed again from that dangerous ſickneſſe: or elſe it may be conceived, that the time ſet by the Lord, was then come, which although he could not paſs, yet God could prolong his life ſtill, at his pleaſure, becauſe it is only ſaid, the bounds ſet him can no man paſs.

Verſ. 6. *Chap.* 7. 2. *Turn from him that he may reſt, til he ſhall accompliſh as an hireling his day.* Having laid a ground for a plea, to be releaſed from his preſent miſery, now he prayeth for it, as if he had ſaid: For ſomuch as my time, of all men is very ſhort, but a day, as an hirelings time is; give me ſome reſt again, during this my ſhort time, and then let the time of my departure come when thou pleaſeſt.

Verſ. 7. *For there is hope of a tree if it be cut down, that it will ſprout again*, &c. Of man returning no more, after that he is dead, ſee before chap. 7. 9, 10. Which is ſet forth by divers compariſons there; Here a contrary compariſon from a tree is brought to illuſtrate it further, becauſe man is often ſet forth by a tree in the holy Scriptures: For the literal ſenſe, all things ſaith *Gregory*, are ſo plain here, that there is no need to ſay any more upon that: But we may by this tree reviving again after cutting down, underſtand a juſt man, and by the man, betwixt whom and him the compariſon is made, the wicked man: the juſt although he be cut down by death, ſuffering martyrdome in his younger time, and waxing old, dyeth his natural death, or otherwiſe, yet he ſhall live again, yea although being dead, he lyeth in the duſt: And as the tree through the ſent of water liveth again and brancheth, ſo he by divine virtue, coming from above, ſhall have his dead body raiſed up to live gloriouſly in heaven. *Gregor.*

Verſ. 10. *But man dyeth and waſteth away, he giveth up the ghoſt, and where is he?* And to make this allegory good, the juſt man is compared to a tree. *Pſ.* 1. And *Jeſſe* the Father of *David* is likened to a tree cut down, the ſtump only being left, but afterwards branching again: And to waters is the ſpirit of God often compared, as hath been before ſaid: And if this place be thus underſtood, *Job* ſheweth here the ſame faith touching the reſurrection to glory, that he doth plainly ſpeak of Chap. 19. 25. Although in this place obſcurely and enigmatically.

Verſ. 11. *As the waters fall from the Sea, and the floud decayeth and dryeth up: So man lyeth down, and riſeth not till the heavens be no more, they ſhall not awake nor be rayſed out of their ſleep.* Here mans minde is compared to waters flowing from the Sea, and to floods of water, the one ſalt, the other ſweet, becauſe he is unſtable in his waies, ſometime having luſtful thoughts in his minde, and ſometime wrathful, and ſometime covetous, yet his minde is ſometime alſo as ſweet water, for his thoughts of love and joy: And he is ſaid when he dyeth, to lye down, and then in ſpeaking of his reviving, he ſaith: He awaketh no more til the heavens fayl, to ſhew that he beleived, that the death of man, is but as a ſleep, from which he ſhall at the end of the World awake, it being as eaſy for God then to raiſe him up, reſtoring to him his own body, as to wake one out of his ſleep: Some becauſe there is no word in the Hebrew ſignifying As, take it not for a ſimilitude, but a diſſimilitude, as that of a tree before going, as if he had ſaid: Waters falling from the Sea, and floods be dryed up, but going into vapors that aſcend up in time, they diſſolve again into rain; whereby theſe waters are renew-

Chryſoſt. *Auguſt.* ed again: but with man lying down, that is dying, it is not ſo; thus *Chryſ* and *Auguſt*. And to waters dryed up, are men aptly compared in dea because then the *Humidum radicale*, the moyſture, the prop of life, is dry up, but no more renewed til the laſt day, when yet it ſhall not be reſto to the ſame ſtate of heat and moyſture; but inſtead of natural, riſe ſp tual, as is taught, 1. *Cor* 15. And this expoſition is moſt probable, theſe tw verſes being ſpoken, like unto theſe before going of trees, the words rendred there, *But man*, being Hebr. *And man*, as here *And man ly down.* If it be underſtood as a ſimilitude, it holdeth not, becauſe waters being dryed up are renewed again, as hath been ſaid, and the places where the were, continue not alwaies dry, but if they be dry now, flow again wi waters, time after time, to the end of the World: So doth not man, although there be one certain time appointed wherein he ſhall riſe.

Verſ. 13. *Gregory.* *O! That thou wouldſt hide me in the grave, and keep me ſecret, til thy wrath be paſt; that thou wouldſt appoint me a ſet time, and remember me.* The Vulg For *Grave* hath *In inferno*: Whence *Gregory* gathereth undoubtedly, that the faithful under the old Teſtament dying, went to a place below neare Hel, where they reſted til Chriſt coming, and then were delivered: and this he ſaith *Job* ſheweth here, that he knew very well, which made him pray ſo, and that God at his ſet time would remember him, coming then to take him thence, up to his heavenly Kingdome. For man being ſhut out of Paradiſe, the way was ſo kept; that he could not of himſelf ever enter in again any more, therefore Chriſt muſt firſt come and take him thence up with him to the Paradiſe of God aboue. But from this expoſition, even they that follow the Vulg. Lat. goe except *Lyra* and *Dionyſius* ſome ſaying, that nothing elſe is meant but that he deſired to reſt in the grave amongſt the dead, provided that God would remember him in the time by him appointed, for all men to riſe to life again, and thus he prayed, becauſe living here he had no comfort, by reaſon of the tokens of Gods wrath now upon him: He therefore deſireth rather to dye, and lye in the grave, til the whole time of Gods anger againſt his faithful ſervants ſhould be paſt, and the time come of making them to rejoyce for ever, which is not til the day of Judgment: Touching the place imagined where the faithful dying before Chriſts coming, reſted below neare to Hel, there is no ground in holy Scripture for it, and therefore it is not probably ſo meant: For we read only of Heaven and Hel, and therefore this by them called *Limbu patrum* is *non ens* as well as *Purgatory*.

Verſ. 14. *If a man dyeth, ſhall he live again? All mine appointed time I will wai til my change cometh.* This is added as a moſt comfortable concluſion upon the premiſes, as if he had ſaid, is thus, when a faithful perſon dyeth, ſhall he riſe again at the appoynted time before ſpoken of, then will I wait a the time appoynted me to live here, comforting my ſelf in the expectation of that moſt happy change to come, when corruption ſhall be changed into incorruption, and mortality into immortality: And as *Job*, ſo every faithful perſon ſhould be comforted herewith, in the midſt of all worldly ſufferings. The vulg. *For appoynted time*, hath the *time of my warfare*, and צבא alſo ſignifyeth warfare, as was before ſhewed, chap. 7. 1. And Verſ. 15. this life is a warfare for ſuffering hardſhip, but our comfort lyeth in our hope of that bleſſed change, for then ſaith he. *Thou ſhalt call, and I w anſwer thee, thou wilt have a deſire to the work of thy hands.* That is, I ſhall anſwer thee by the ſimilitude of thy holineſſe and glory, that ſhall be in me; but this I ſhall not have of my ſelf, but thy hands ſhall work me to this: According to which it is ſaid. *We ſhall be like unto him, for we ſhall ſee him, as he is.* 1 Ioh. 3.4.

Verſ. 17. *My tranſgreſſion is ſealed up in a bag, thou ſoweſt up mine iniquity.* This and V. 16. are not much unlike to chap. 13. 26. 27. Shew how God maketh and writeth and ſealeth or ſoweth up, as it were, every mans ſinns, keeping a memoriall of them to be opened at the day of judgment unleſſe they be ſeriouſly repented of: The vulgar for theſe words V. 16. *Doſt not thou watch over my ſinne,* hath, *Parce peccatis meis, ſpare my ſinnes,* and if it be read without an interrogation *Do not watch my ſinnes,* It comes all to one. He meaneth that God obſerved all his doings, but he prayeth not to deal ſtrictly with him therefore, by increaſing his paine, as yet he did: And for the words V. 17. *Thou ſealeſt up my faults as in a ſack, and cured mine iniquity,* but the word טפל ſignifieth *Conjungere* or *applicare,* whereby yet may be meant joyning together the gaping wounds made in me by iniquity after the manner of a Chirurgeon, that healeth them. And then it is meant, that although the Lord tracketh his Servants, as it were, in their ſinnfull ſteps and recordeth them here to puniſh them, but by ſo doing he healeth them, and thus theſe words aptly follow thoſe. V. 15. *Thou wilt have deſire to the work of thy hands.*

Surely the mountaine falling cometh to nought, and the rock is removed out of his place: The waters weare the ſtones, thou waſheſt away the things that grow out of the duſt of the earth, and thou deſtroyeſt the hope of man. Verſ. 18. Having in the former words ſpoken of Gods ſealing up and yet healing his ſinnes, now hee ſheweth by what meanes even the beſt are tempted and drawn to ſinn, whereby they come to deſtruction. And here are two ſorts of temptations ſpoken of by way of ſimilitude. The one more violent, and ſudden, as the falling of a mountain and the removing of a rock: The other of longer continuance and more gentle, yet having its effect alſo, as the water which is continually falling, although it bee ſoft, pierceth into and holloweth the hard ſtone, and waters running waſh away things growing out of the earth, as trees growing by the rivers ſide, the ground about their rootes being gulled, and ſo they made to fall and carryed away. For thus even righteous men, ſome that ſtand as mountaines or rockes by the ſudden ſhaking of an earthquake fall, ſome as it were into the Sea vaniſhing, ſome from virtue to vice, as *David* ſtanding as a mountaine or rock through the ſpirit of grace and propheſie, which hee had, being ſuddenly aſſaulted by the ſight of *Bathſhebahs* beauty fell into moſt groſſe ſinnes, and *Salomon* ſtanding as a mighty tree, or being impenetrable as a ſtone through the ſolidity of grace to his old age, then was pierced by the continuall allurements of his idolatrous wifes, and had the fat earth of grace in which hee ſtood and grew, waſhed away, whereby hee fell to be an idolater alſo; and thus God deſtroyeth the hope of miſerable man, as the word אנוש ſignifieth: Thus *Gregory* who alſo rendreth the next verſe thus. Gregor.

Thou haſt ſtrengthned him with a little that he might paſſe on for ever. Verſ. 20. According to the vulg latine expounding it thus, when hee thus falleth, whereby he incurreth the danger of deſtruction, thou ſtrengthneſt him by thy grace again for the little time, that he hath to live here, and by this meanes when he paſſeth hence he goeth to that life which ſhall never have end.

N. Tranſlat. *Thou prevaileſt for ever againſt him, and hee paſſeth, thou changeſt his countenance and ſendeſt him away* Hebr. It is as well *thou ſtrengthneſt him to overcome, and he ſhall walk changing his face, thou ſendeſt him.* And therefore I ſee not but that it may be expounded according to *Gregory*, As if he had ſayd, thus it is with the beſt man, but when by temptation he is brought into ſo great danger, he recovereth ſtrength by thy grace to overcome theſe his ſpirituall enemies again, and when age and death commeth, changing his countenance thou ſendeſt him out of this miſerable and ſinfull life, and ſo out of the danger of temptations for ever hereafter, to live ſecurely for evermore.

Some, although in the reading they follow the vulgar, yet give this ſenſe, thou ſtrengthneſt him to live here a while, but as other earthly things, he is ſoone changed, his face growing old and wrinckled, and his haire white, and ſo thou ſendeſt him out of this world. But then they expound the words of v. 18, 19. thus. Great mountains, and hard rocks, ſtones, and l growing are worne out in time, therefore man much more, when th by ſufferings conſumeſt him, and if he hath ſtrength to live and come out ſuch miſeries, yet ſo weak and fraile is his nature, that he changeth eftſoon againe and dyeth.

Verſ. 21. *His ſonns come to honour and he knoweth it not*, &c. *His fleſh upon him ſh have paine, and his Soul within him ſhall mourn.* Man being gone out of thi
life, knoweth not how it falleth out to his children here, whether they li
in honour or diſhonour, because the dead know not the things of the
ving in this world.
Gregor. Thus *Gregory*, and hitherto well; but then hee diſti
guiſheth without ground only upon mans imagination, that this is the ca
of the carnall, but, not of the ſpirituall, for they being in the cleerneſſe o
God, ſee all things done here. And he further addeth, that by childre
here, works done by men are myſtically meant, as 1 *Tim.* 2. in ſpeaking o
women, that through child-bearing they ſhall be ſaved, it is not literally
meant; for then ſuch as beare no children, but ſerve the Lord alwayes in chaſtity
ſhould not be ſaved. But good works are the children, whereby faithfull
women are ſaved. And whereas it is ſaid, man knoweth not whether
they be in honour or not, it is meant, that hee knoweth not whether the
good works that he doth be accepted before God, or not: and then returning
to man yet living, again he ſpeaks of the pain of their fleſh, and ſorrow of
heart: But I prefer, following the literall ſenſe only here, and like not of his
attributing to works the honour to come, or the uncertainty of being accepted
in our well doing: this is *Gregories* dirt, which I reject, although I make
uſe of his gold.

For the laſt words, *verſ.* 22. the *Vulg.* to make the ſenſe more full, inſerteth
theſe words, *Whilſt he liveth: His fleſh whilſt he liveth ſhall have paine.*
The meaning is, although being dead and gone, he is not troubled, as Parents
be here at that which befalleth their children, yet in his going out of
this world his fleſh ſhall have paine, and his ſoule ſorrow, he being in the
pangs of death, wholly taken herewith, which ſhould make every man in the
Note. time of his life and health to prepare himſelfe for God, and not to put off the
care of this till theſe pangs ſeize upon him, and his mind being hereby diſtracted,
he be moſt unfit.

CHAP. XV.

Verſ. 2. *SHould a wiſe man utter vain knowledg. and fill his belly with the Eaſt-wind?* Here *Eliphaz* the ſecond time acteth his part, objecting abundance of vanity to *Job*, for his moſt heavenly and profound ſpeeches before uttered. But ſuch meaſure muſt the Orthodox ſet forth by *Job* expect, and the hands of Heretiques ſet forth by *Eliphaz* and his fellows.

Verſ. 4. *Thou caſteſt off feare, and reſtraineſt prayer before God: thy mouth uttereth thine iniquity.* This is ſpoken becauſe *Job* was little, as he thought, in prayer, and ſo much in ſpeaking of other things, wherein he vaunted himſelfe in reſpect of his own wiſdome above other mens, and maintained his own innocency, for which he accounted him wicked and blaſphemous, as *verſ.* 5, 6. but moſt falſly: But by the way, note that a man in his ſufferings ſhould not be little, but much in prayer, as is commended, *Pſal.* 50.

Verſ. 7. *Art thou the firſt man that was born? or wert thou made before the hills?* This is ſpoken, becauſe *Iob* had bidden them to hold their peace, and to hear him, wherein he ſeemed to them to be proud and arrogant, taking upon him as if he were another *Adam*, as the word is, who being made before all other men, muſt needs be the wiſeſt among them, to teach all them in things both divine and humane. And he addeth, *Before the hills*, proceeding yet to ſome of more wiſdome, *viz.* Gods Angels, which were made before *Adam*, or the earth, or hills; for in the beginning God made the Heavens firſt, which are above all viſible things, and the Angels therein, then the earth and mountains, which are ſpoken of for their greater antiquity, becauſe at the ſeparation of the waters they firſt appeared, and then plaine places afterwards.

Verſ. 8, 9. *Haſt thou heard the ſecret of God, and doſt thou reſtrain wiſdome to thy ſelfe? what knoweſt thou that we know not?* Here he taxeth *Job*, and derideth him, as taking upon him to know the ſecret counſell of God to declare it to others ſo, as that without him they could not know it; but he did beare himſelf ſo, as if he knew exactly the cauſe why God laid thoſe judgments upon him, and of his firſt conſulting about it, which made him ſo bold to deſire to argue with God about it: For the next words, he ſpeaks ſo, as one that would pay him in his own coine, *Chap.* 12. where *Job* ſpake likewiſe to them, *Verſ.* 10.

Verſ. 10. *We have men with us ancienter then thy fathers.* This he ſpake, becauſe *Iob* had ſaid, that wiſdome was with the ancient: For whether they or *Iob* were ancienter is uncertain, but he ſeemeth to ſpeake this of his Temanites, and the old learned men that were amongſt them, to whoſe yeares hee came not nigh.

Verſ. 11. *Are the conſolations of God ſmall with thee? or is there any ſecret thing with thee?* The vulg. *Is it a great thing that God ſhould comfort thee? but thy wicked words prohibit this.* But *N. Tr.* agreeth with the Hebrew, and the meaning is, Thou ſeemeſt by thy ſpeeches as if thou wert able to deale with God upon equall terms, thou ſpeakeſt ſo high; but this is not the way to have comfort from God, but herein thou doſt, as if thou wert in thy heart ſo wiſe, that thou hadſt ſomething there in ſecret to beare thy ſelfe upon againſt whatſoever may come.

Verſ. 12. *Why doth thy heart carry thee away? and what do thy eyes wink at?* The vulg. *And as thinking great matters haſt thou aſtoniſhed eyes?* But different from the Hebrew; but whereas the Vulg. for carry thee away, hath, *Lift thee up*: It ſeemeth to be ſo rendered for the ſenſe, becauſe this carrying away is by pride: and in ſpeaking of his winking with his eyes, he meaneth in way of deriſion, as proud folks do to ſhew how little they eſteem of that which is ſaid by others.

Chap. 14. 4. Having ſpoken in generall againſt *Iob*, to the end of *V.* 13. he cometh, *V.* 14. to ſpeak to the ſame effect, that *Iob* had done before of mans uncleanneſs, and *Verſ.* 15. to the ſame effect with that which himſelfe had ſaid, *Chap.* 4. 18. of his not putting truſt in his Saints, adding more of the heavens uncleanneſſe in compariſon of God.

Verſ. 16. *Gregory.* *How much more abominable is man, that drinketh iniquity like water?* *Gregory* upon this, and the words going before, from *verſ.* 8. ſaith thus: *Iob* having ſpoken of high and myſticall things, *Eliphaz* as deriding him for this, asketh him, whether the ſecret of God were with him, or he were of his privy Councell, that he took ſo much upon him. Then coming to *verſ.* 10. where *Eliphaz* braggeth of their ancient men, hereby ſeeking to beare down *Iob*, he ſaith, that it is the manner of Hereticks to boaſt of antiquity, thinking this to be an argument of great force againſt the Orthodox, and to make for them, contemning things preſent, although moſt true. If the Papiſts now would but heare this Biſhop of *Rome* in this, they would not ſo triumph in their argument, drawn from antiquity, as they do, thinking their Tenets abundantly confirmed, when being but their own phantaſies, they ſeek to countenance them by the authority of the ancient Fathers, as the Phariſees did by their traditions. And upon *verſ.* 13. *That thou turneſt thy ſpirit againſt God, and letteſt ſuch words goe out of thy mouth.* By theſe words he meaneth the words ſpoken by him touching his integrity; for words ſpoken for a mans own Juſtification, commonly proceed from pride and ſelfe-conceitedneſſe: and they that ſpeak thus, put a barre, as it were, in their way, to

hinder them from having any conſolation from God, of which he ſpake, v. 11.
But the ſame words may be ſpoken by the wicked, and by the righteous, ye
the one only ſhall be judged therefore, and the other accepted of, as Go
ſeeth their hearts to be affected, when they ſpeak ſo: for the Phariſee ſpa
ſo, and was condemned; but *Hezekiah* to the ſame effect, and was accepte
of, and ſaved: why? becauſe the Phariſee ſpake out of pride, *Hezekiah* in humility,
by way of pleading for himſelf before him that knoweth every man
heart. And to the ſame effect *Eliphaz* alſo ſpake, *verſ.* 6. judging *Job* worthy
to be condemned for ſuch words; but this was his errour, in that he
could not diſtinguiſh betwixt the words of one man, and of another, according
to the diverſity of the affections of their hearts; For theſe words of Ve
Note. 16. here are two words uſed, *Abominable,* and *Unprofitable,* as the Vulg
hath it; but *N. Tr. abominable and filthy,* denoting both the wicked doing
of ſinfull man: and becauſe he doth ſo, his unacceptableneſſe to God in tha
which he doth that is good; for by reaſon of his being in the ſtate of corruption,
his beſt deeds are had in abomination: ſo farre are they from proficing
him towards the divine acceptation, as is taught, *Iſa.* 1. 12, 13. and *Iſa.* 66.
And ſuch a man is ſaid *to drink in iniquity like water.* For his ready running
on in ſin; for he ſaith not eateth iniquity, but drinketh it, becauſe to eate,
Note. a man muſt chew, and this taketh up ſome time, but drink goeth downe
without any delay; ſo the abominable man ſheweth himſelf to be ſuch by
this, that without making any queſtion, or ſeeking to keep himſelfe from
ſinne, he runneth on headily herein from time to time, whereas he, in whom
any grace is, conſidereth, and finding it evill, ſpitteth it, as it were, out of his
mouth, not ſuffering it to go down. But the word נאלח here uſed ſignifieth
neither unprofitable, nor filthy, but ſtinking, which moſt fitly ſetteth forth
unacceptableneſſe.

Ver. 17, 18, 19. Here to prepare to attention to that which followeth, *verſ.* 20. he ſaith, *I
will ſhew thee, heare me, that which I have ſeen I will declare, Which wiſe men
have told from their fathers, &c. To whom alone the earth was given, and
no ſtranger paſſed amongſt them.*

Gregor. Heretickes, ſaith *Gregory*, out of their pride, if they have any thing
to ſay that is true, are wont hereby greatly to magnifie themſelves, as though
they were wiſer, and knew more then other Teachers, and therefore worthy
by all others to be reverenced and hearkned to, ſo doth *Eliphaz* here.

1. He ſeeks this, by ſaying that he would ſpeak nothing but what he had
heard, and becauſe a man may be deceived in that which he only heareth.

2. He ſaith, he had both heard and ſeene: and becauſe this might yet
come from men, ſpeaking, or writing unadviſedly, he addeth,

3. That it came from the wiſe. And laſtly, becauſe they might be but
wiſe men in his account, but indeed ſubtle, and crafy Hereticks,

He 4. addeth, that they were ſuch as alone poſſeſſed the earth, and no
ſtranger paſſed amongſt them; that is, they had the government of the
Church in their hands, and in their time there was no Heretick amongſt them
by whom they could be corrupted, and therefore that which they taught
muſt needs be moſt true: And for the name ſtranger given to Hereticks, and
Pſal. 54. wicked men, under colour of Gods people, *David* ſaith of ſuch, *Strangers are
riſen up againſt me,* when hee was perſecuted by *Saul* and his paraſites: and
indeed ſuch are ſtrangers, both for their ſtrange erroneous teaching, and
wickedneſſe, making them *ſtrangers from the common-wealth of Iſrael,* as the
Epheſ. 2. 12. Apoſtle calleth them. But here indeed is a ſure ground of truth laid, and
Note. what ground is this? but the Apoſtles, who firſt alone had the government of
the Church in all Nations, ſo that whatſoever we hear and ſee coming from
them is the undoubted truth of God; what not, is to be ſuſpected as falſe
and erroneous, whether it be in doctrine, or the manner of worſhipping and
ſerving God, or governing his Church upon earth. And hereby the Roman
Catholikes are again convinced to be hereticall, for their teaching ſo many

things, divers from the Apoſtles, and for their innovations in divine worſhip and Church-government: wherein I pray God to keep us, that we participate not with them. Now that divers men are for divers wayes, and that wee may be ſo kept, we muſt not only hear, but ſee, and look into their writings, that we may in all things be guided aright.

Verſ. 20. *The wicked man travelleth with paine all his dayes, the number of yeares is hidden to the oppreſſour.* The Vulg. *The wicked man is proud all his days:* but Heb. it is *Parturiens*, bringing forth in pain as a woman in travell, of חיל that ſignifieth to bring forth, or to be grieved, or ſorrowfull: And then the meaning is, that he putteth himſelf to extream pains in travelling, by ſtudy and labour, to bring forth the plots which he hath in his mind, to circumvent others, of which travell followeth paine, by ſuffering in his body and goods, which he thought now was the caſe of *Job*. For the next words it is meant, that he who travelleth in this way of oppreſſing, knoweth not how ſhort his time is, and therefore going upon ſuch uncertainties, it was a vanity in him to wring with pain out of others that, which when he hath gotten, he knoweth not how long he ſhall enjoy.

Verſ. 21. *A dreadfull ſound is in his eares, in his proſperity the deſtroyer ſhal come upon him.* The vulg. *Whilſt there is peace, he ſuſpecteth treachery:* But Heb. it is, *Deſtruction ſhall come to him.* The meaning is, he that oppreſſeth & tyrannizeth over others, is alwayes troubled as with a ſound in his eares at his own evill doings, his conſcience telling him, that as he hath done to others, ſo it ſhall be done to him again to his great terrour and diſquiet: And finally, when eſcaping ſometime without being requited in his kind, he hath ſome quiet, & hath an eſtate moſt flouriſhing, deſtruction for ever ſhall come upon him. *Note.* An effectuall conſideration one would think, to deterr al men from this great ſinne of oppreſſion, and to make them carefull to keep a good conſcience in all things, which contrariwiſe is a continuall feaſt.

Verſ. 22. *He beleeveth not that he ſhall return out of darkneſſe, and he is waited for of the ſword:* That is, being thus troubled in conſcience, he ſometimes groweth deſperate, not believing that ever he ſhall eſcape the darkneſſe of miſery, to come into the light of felicity, for he thinketh that he ſeeth vengeance attending, and ready continually to ſeize upon him, a dreadfull caſe, which who for a greedy deſire of worldly wealth would be in, did he but ſeriouſly conſider it.

Verſ. 23. *He wandreth abroad for bread, ſaying, where is it? he knoweth that the day of darkneſſe is at hand.* By bread, which is for the ſuſtenance of this life, *Gregory* underſtandeth life, of which he now deſpairingly ſaith, where is it? Oh it is no longer to be held, but I muſt to the darkneſſe of death. *Gregory.*

Verſ. 24. *Trouble and anguiſh ſhall make him afraid, they ſhall prevaile againſt him as a King prepared to battle.* It being ſo with the covetous oppreſſor, as hath been ſaid, how great muſt his trouble and terrour needs be, even as theirs that have a mighty King coming to deſtroy them with his invincible army, that none can reſiſt. And having thus ſhewed the evill caſe of oppreſſors, in the next words he cometh to ſhew what ſuch have done to deſerve this.

Verſ. 25. *He ſtretcheth out his hand againſt God, and ſtrengthneth himſelfe againſt the Almighty.*

Verſ. 26. *He runneth upon him, even upon his neck, and the thick boſſes of his buckler,* &c. *Verſ. 27.* In all which he yeeldeth this as a reaſon why ſuch horrour ſhould be unto him, *viz.* becauſe in his oppreſſing way, he maketh warre as it were, againſt God, and therefore he muſt needs looke for all hoſtility from him. *He ſtretcheth out his hand againſt God*: Who doth that which God hath forbidden, as he hath done all oppreſſion and wrong, and that without all feare of his judgment: and he is ſtrengthned againſt the Almighty, that being ſo wicked, greatly proſpereth yet in this world: And *hee runneth upon him with an erected neck*, as the Vulg. hath it, that is, becometh audacious againſt him, daring to do any heinous wickedneſſe: *And he is armed with*

with a fat neck, That is, made fat with abundance of worldly goods, which
maketh him thus luſty and bold : But the N. Tran. agreeth beſt with
the Hebrew, and the ſenſe is the ſame ; his running upon his neck ſetting
forth his audaciouſneſſe, which by his worldly wealth he groweth too, and
his running againſt the boſſes of his buckler, his thick lining with fat
through a confidence in which he feared not to run againſt the ſtrongeſt
part of Gods armour, although able to grinde him to pouder ; and that
his confidence in doing thus, is in his worldly wealth, appeareth V. 27.
Where the thick collops of his fat are ſpoken of. A notable deſcription of
the great tyrants of the World, in oppreſſing poor men, contrary to Gods
1 Theſ. 4. 6. ſtrict charge, they enter battel againſt God himſelf in ſo doing, which what
mortal man dare take the boldneſſe unto him to attempt ? For he ſhall be
ſure to be overthrown, let him be as great in wealth, and worldly power,
as he can.

Verſ. 28. *He dwelleth in deſolat cities*, &c. Here having ſhewed, the giant-like
war, made by proud and mighty oppreſſors, againſt God ; he declareth
in all theſe their doings, their evil and dangerous condition. They are like
unto thoſe that dwel in ruinous houſes, of which, if there were never ſo
many, even to the making of cities ; yet they ſhall ſoon be brought down,
and then but like many buildings fallen down together, making nothing
but ruinous heapes : And he likeneth them to deſolate cityes, becauſe
as the body not inhabited by the ſpirit of God, ſo is a deſolate citye. *The*
Verſ. 30. *flame ſhall dry up his branches, and by the breath of his mouth he ſhall go away.*
That is, ſuch a man is but as a tree with flouriſhing branches, before a
a mighty flameing fire, or as duſt or chaffe before the winde, ſo is he before
our God : That is, . s a conſuming fire, and before the breath of his mouth,
which ſuddenly can beare him down, that he ſhall be gone, as the forces
with ſwords and ſtaves coming to take Chriſt, were beaten down back-
ward by the breath of his mouth, there being no need of armes for him
to bring all ſuch proud ones down, and to ſend them packing into Hell:
By the breath of his mouth he ſhall go away, is commonly expounded
in the going away of his breath, he is gone. The vulg, for theſe words,
Neither ſhall he prolong his perfection upon Earth, hath it. *Neither ſhall he
take rooting in the earth.* Whereupon *Gregory*, the Oppreſſor is like unto
a tree which groweth high, and ſpreadeth out her branches, but takes no
deep rooting in the ground ; now how flouriſhing ſoever ſuch a tree is,
any blaſt of winde eaſily overturneth it ; and ſo it is with him and his
family : But the word נלם ſignifieth perfection, and becauſe the perfecti-
on of a tree is in the rooting thereof to ſtand firme, it is not amiſſe ſo ren-
Verſ. 31. dred. *Let not him that is deceived truſt in vanity*, &c. That is, the cove-
tous oppreſſor, waxing great, let him not deceive himſelf, for he doth cer-
tainly, if by getting goods he thinketh to riſe to great dignity here, and
continue. V. 32. *It ſhall be accompliſhed before his time.* Hebr. *cut off*,
before he expecteth, which is further amplyfied by ſimilitudes, V. 33.
Verſ. 33. *He ſhall caſt off his unripe grapes as the vine*, &c. That is, his wealth and
honour ſhall ſoon fal from him, V. 34. *For the tabernacles of hypocrites
ſhall be deſolate*, &c. As they are like deſolate citys, as was before ſaid,
empty of all grace, ſo ſhall their houſes, and the houſes of bribe-takers,
be left empty of all treaſure, their children being poor and beggerly, V. 35.
Verſ. 35. *They concieve miſcheif, bring forth vanity*, &c. Of which ſaying, made uſe
of by *David*, ſee *Pſ.* 7. 14. And my expoſition thereupon.

CHAP.

CAAP. XVI.

Verſ. 2. *Miſerable comforters are yee all.* Here *Job*, firſt teacheth, that a man ought not in the miſery of his neighbour, ſharply to reprove him, as by his ſinnes deſerving to ſuffer ſo, when he knoweth no wickedneſſe in him, for whoſoever doth thus, is a miſerable comforter, or overous or burthenſome, as the Vulg. rendreth it, adding weight to the burthen, which he already beareth to make him ſinke under it, which is againſt the love, that we ought to beare one to another.

Verſ. 4. *I alſo could ſpeak as yee do, if your Soule were in my Soules ſtead, I could heap up words againſt you, and ſhake my head at you.* He ſpeaketh not thus, ſaith *Grogory*, as curſing them, for he only intimateth a wiſh of that which might do their ſoules good, and keeping them from ſinning, as now they did by their proud inſulting over him, whom they ought, if they had any true love in them, to have comforted him, and ſympathized with him in his miſery: For this is one good thing, that cometh of ſuffering, to learn hereby to ſuccour others being in miſery, according to the ſaying, *Sepius ipſe miſer miſeris ſuccurrere diſce. Being often in miſery thy ſelf, thou learneſt to ſuccour the miſerable.* And our Lord himſelf by his ſufferings, is commended unto us by this, that he knew, how to compaſſionate thoſe that ſuffer: And it is to be noted, that he ſaith not, *My Soule, in your Soules ſtead, but yours in mine.* For then both he and they, ſhould have been in an evil caſe, but thus it would have been for their good, as hath been ſaid.

Gregor.
Note.
Hebr. 2. 18.

Verſ. 5. *But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your greiſe.* The vulg. *I would move my lips as ſparing you.* Whereupon *Gregory*, Great wiſdome is required in a Preacher, in his ſpeaking againſt the ſinnes of his hearers, for ſome are gentle and eaſy to be wrought upon by reproofe, theſe may be freely reproved, and being thus dealt withall, they will repent: But others are ſtout and proud, and if they be reproved take indignation at it, and are made worſe: That the Teacher then may in moving his lips, ſpare and provide for the good of either, what muſt he do, but freely reprove the one ſort in particular, but not the other, but only by generaliy ſpeaking againſt ſuch a ſin, as he knoweth him to be guilty of, and in thus doing he ſhall ſpare them both: The firſt ſort by not ſparing to ſpeak unto him, becauſe he will be reformed, and ſo ſhall be ſpared, and not by God be puniſhed for his ſin: And the other by ſparing to ſpeak in particular to him, and only againſt his ſin in generall, for thus he happily may apply it to himſelf, and be aſhamed, and turn. Hebr, the word rendred, *Aſſwage your greife, or ſpare you,* is חשך ſignifying *Prohibere, to withhold*, or forbeare, and this is the ſame in effect, with the word Spare, ſo that he meaneth, he would have ſpared to ſpeak ſo, as whereby they ſhould have been ſtirred up againſt him, and made uncapable of good by his ſpeaking, and contrariwiſe frame his ſpeech, ſo as that they might have been hereby benefited and comforted.

Note.

Verſ. 6. *Though I ſpeak, my greiſe is not aſſwaged; and though I forbeare, what am I eaſed?* That is, I have ſpoken wiſhing, that your ſoules were in my ſoules ſtead, thus to eaſe my minde, or as I could otherwiſe think fit, but this cannot be, neither am I any thing eaſed hereby, or if I hold my peace, I ſhall give you occaſion, to think yee have prevailed, and that I am ſuch a wicked man, as yee imagine me to be.

Verſ. 7. *But now he hath made me weary, thou haſt made deſolate all my company:* As if he had ſaid, I am not only, not eaſed whether I ſpeak or be ſilent, but more oppreſſed in regard of Gods being againſt me, which moſt perplexeth my minde of all other things: And becauſe he is againſt me, he makes

my companions and friends againſt me alſo, for thus a man that hath no
hope, but deſpaireth of Gods favour, or wanteth all ſenſe hereof, takes
God now to be his enemy, and is hereby utterly diſcomforted: And to ſhew
that his apprehenſions were ſuch, touching God at this time; he goeth on
Verſ. 8. V. 8. 9. Saying in the bitterneſſe of his Soul, *Thou haſt filled me with*
Verſ. 9. *wrinkles, which is a witneſſe againſt me*, &c. *He teareth me with his wrath,*
who hateth me and gnaſheth upon me with his teeth, mine enemy ſharpeneth
Note. *his eyes upon me.* Whereby ſaith *Ferus*, we may ſee, in what a perplexed
Ferus. eſtate wicked reprobates ſhall be at the laſt day, when God ſhall declare
himſelf to be ſuch an enemy unto them indeed; for ſo much as one of his
elect, and a moſt rare man, but conceiving him to be againſt him, becauſe
he had no preſent ſenſe of his favour, was thus extremly troubled.

Verſ. 10. *They have gaped upon me with their mouth, they have ſmitten me upon the*
cheek reproachfully, &c. Having ſpoken of his trouble inwardly, for Gods
ſeeming harsh dealing towards him, now he turneth himſelf to ſpeak of theſe
his falſe friends, and there enemy-like carriage, towards him: For then
they gaped upon him with their mouths, and ſmote him upon the cheek,
when they ſpake ſo reproachfully to him, charging him as an oppreſſor and
tyrant, that had entered into battel againſt God, as it were, as *Eliphaz* had
ſpoken with ful mouth, chap. 15.

Verſ. 12. *I was at eaſe, but he hath broken me aſunder*, &c. That is, God by his
Verſ. 17. judgments upon me and mine; and ſo he proceedeth in ſhewing the greatneſſe
of his ſufferings, to Verſ. 17. Wherein he pleadeth for himſelf,
ſaying, *Not for any injuſtice in my hands, alſo my prayer is pure.* Here
Job juſtifieth not himſelf, as clear from all ſin; but from the ſin wherewith
they charged him, that is, rapine, as the word חמס properly ſignifieth,
and hence one fowle with crooked clawes, *viz.* The night Owle,
is ſo called, for thus ſometime *Jerome* rendreth the word, therefore he hereby
meaneth cloſe and covert ſeeking, or make a prey of other men with his hands,
as the night-owle doth with his clawes of other living creatures in the dark:
And he ſaith, that his prayers were pure, becauſe his hands were pure and
clean from bloud, as theirs be not, who get goods by rapine and injuſtice,
1 Tim. 2. 8. as *Iſa.* 1. 15. Where for this it is ſaid, *Your hands are ful of bloud*: and
Verſ. 18. *lift up pure hands.*

O earth cover not thou my bloud, and let my cry have no place. That is, if
I have defiled my hands with bloud, by doing violence to my ſubjects, in any
thing through oppreſſions, inriching my ſelfe, O earth open thou thy
mouth againſt me, as ſometime againſt *Cain* shedding his brother *Abells*
bloud, and declare, as by crying aloud, this my wickedneſs, that God may
take revenge upon me, and let not my cry in praying have any place, but
let God ſtop his eares againſt it. A moſt patheticall ſpeech, able to move
the hearts of his friends to relent to heare it, and ſtreightway to alter their
opinion of him; It is as if he had ſayd, I perceive that I have hitherto ſpoken
to men obſtructed in their eares by a prejudicate opinion againſt me,
now therefore (O earth) I ſpeak to thee who wilt be more ready to heare
then they, do thy office as the creature of the righteous Judge, by crying
out againſt me for any blood, that ever hath fallen from my hand upon thee,
and ſpare mee not; And thou (O God) if it be ſo, as they accuſe mee, let
my prayers have no place, nor ever prevaile with thee for mercy, of
which I ſtand in ſo great need. *Gregory* making all things here allegoricall,
without cauſe applyeth this to the bloud of Chriſt, which is not hidden,
but every where made known by the preaching of the Goſpel to have been
ſhed for our ſinnes, as alſo his crying out when hee ſuffered.

Verſ. 19. *Alſo behold now my witneſſe is in heaven.* Having called upon the earth,
as the manner of Gods Prophets hath ſometime beene, as of *Moſes* and *Iſaiah*
in particular, againſt a ſtubborn and hard hearted people, now hee
turneth himſelfe to God, of whom hee had ſpoken before, as his enemy,

yet having the teſtimony of a good conſcience, hee was bold to appeal to
him, and to oppoſe him as a witneſſe againſt their approbrious calumniations.
From which, and that before going, V. 17. not what an evill caſe they are
in, that by oppreſſion and tyranny gather worldly goods, the very earth is a *Note.*
witneſſe againſt them, and ceaſeth not to cry out for revenge, and for
their cryes and prayers they be of none availe with God. But contrariwiſe,
they that do keepe a good conſcience, flee all injuſtice and wrong, are happy
in the midſt of all worldly miſeries, for God in Heaven is a witneſſe for
them, and ſo it will appeare to the terrour of their traducers, and to their
own everlaſting comfort, as is declared, *Pſal.* 50. 1. 2, 3.

O that one might plead for a man with God, as a man pleadeth with his neighbour. Verſ. 21.
Having ſayd, v. 18. that his witneſſe was in heaven, now againe he
yet ſetteth forth the majeſty and ſuper-excellency of God above all men.
If hee were as a man, hee might be ſummoned to come in for a witneſſe
and clear him from the foule aſperſions layd upon him. But for ſo much as
hee was not, hee muſt even be content and go now away out of this world, Verſ. 22.
into which hee ſhould never return again, in the account of theſe men wicked,
& worthily thus brought to his end, uuto which he ſaith, there was but a
ſhort time; And in the next Chapter hee correcteth himſelfe, having
ſayd here, *A few yeares, and I go from whence I ſhall no more return*: Saying;

CHAP. XVII.

MY *breath it corrupt, my dayes are extinct, the grave is ready for mee.* The Verſ. 1.
neerer a righteous man cometh to his death, the more is hee ſtricken
with terrour in reſpect of the Judge being at hand, and the more narrowly
doth hee looke into his wayes, and bethinkes himſelfe, if in any thing hee
hath ſinned, whereas on the contrary ſide, the wicked towards their end, although
they bee troubled at the approach of death, yet they are ſenſible
only of their miſery; but for their ſinnes, they never call themſelves in queſtion
about them, and ſo either dye and muſt abide the ſeverity of this
Judge, or if they eſcape they are no whit amended hereby: But how is it Verſ. 2.
that *Job* having before ſayd, that he had ſinned, now ſayth, I *have not ſinned.*
For ſo it is in vulg lat. But Hebr. it is, *If not illuſions, or illuders with me:*
Which they that follow the Vulg. ſeek to reconcile thus, if by theſe deceivers
I had not ſuch ſinnes laid to my charge, as I am not guilty of, I would
not ſtand ſo much upon my own juſtification, as now I do; by them therefore
I am forced to ſpeak ſo, as if I had not ſinned; or if it be rendred,
Illuſions are not with me. This they ſay is the ſame in effect, with ſaying,
ſinnes are not with me, I have not ſinned, and by deceit ſought to hide
it. N. Tran. *Are there not mockers with me?* as if אם לא had the force
of an interrogation. *Junius, Quando quidem not ſunt Ludificationes apud me.*
That is, criminations, by which they mock him, in all which there is not
much difference, but the ſum of all is this: if we put both the verſes together,
I am conſumed and dying, when as I have not deceived the World
by making a ſhew of piety openly, but practiſing injuſtice and wrong
ſecretly, as I am charged; but have walked uprightly in all things, as God
knoweth, in whoſe teſtimony I ſaid before; *I truſted* againſt all the unjuſt
calumnies of theſe men, and thus the doubt is alſo reſolved, and *Iobs* ſaying
before that he had ſinned, and here in effect that he had not ſinned
reconciled, he cleares himſelf only from the ſin of diſſimulation, as God alſo
did at the firſt, ſaying of him that he was a juſt man, none being like him
upon Earth. *And doth not mine eye continue in their provocation.* The vulg.

Vatabl. *Septuag.*

In bitterneſs, as the word alſo ſignifieth: And he ſaith, his eye continueth or lodgeth all night, as the word ſignifieth, *in bitterneſs*, becauſe he could not ſleep with his eyes, whereby to have any eaſe, when others commonly tooke their reſt, that were toyled in the day: Some refer it to theſe his friends, whom as long as he ſaw about him, deriding and calumniating him, he ſaw objects of bitterneſſe; and ſome to the eye of his minde, lifted up to God in prayer, but yet no ſweetning comming from him, either internally or externally; the firſt is rather to be followed.

Verſ. 3. *Lay down now, put me in a ſurety with thee, who is it that will ſtrike hands with me?* The vulg. *Deliver me, ſet me by thee, and let any mans hand fight againſt me.* But N. Tran Is word for word, according to the Heb. The vulg. looketh more at the ſenſe, then at the ſignification of the words; the meaning whereof is, Ceaſe to perſecute me with thy judgments (O Lord) lay down the peircing weapons of thy wrath, which thou haſt taken up againſt me, and what is this, but deliver me; put me in a pledge of thy favour, by thus reconciling thy ſelf again unto me, and what is this in effect but, *ſet me by thee*, who ſeemeſt now to put me far away from thee, for the laſt words they are מי הוא לידו ותקע *Who is he, he ſhall ſtrike hands with me.* That is, if God would do thus for me, what man is there that would be ſo hardy ſtil to oppoſe me, yea he would rather be in league with me, but if he durſt, let him lift up his hand and fight againſt me.

Verſ. 4. *For thou haſt hid their heart from underſtanding, therefore ſhalt thou not exalt them.* This is by ſome underſtood, as ſpoken of the *Caldeans* and *Sabeans*, by ſome of the Devil, but it is plainly meant of theſe his friends, from whoſe hearts, underſtanding aright the cauſe of *Jobs* ſufferings was taken away, as appeared by their bitter invectives againſt him: Therefore howſoever they magnified themſelves againſt *Job*, as if they had more underſtanding then he, God he ſaith, would not finally ſo magnifie, but abaſe them before him, wherein he even propheſied of that, which was at the laſt done, when God ſaid, they had not ſpoken ſo right things as *Job*.

Verſ. 5. *He that ſpeaketh flattery to his friend, the eyes of his Children ſhall fayl.* Vulg. *He promiſeth a prey to his fellowes.* Hebr. *He appointed his fellowes to a part*, or ſheweth them a part, as the word properly ſignifieth. The meaning is, whereas he hath objected rapine to me, he that is *Eliphaz*, hath given himſelf a nip indeed, who together with his fellowes, *Zophar* and *Bildad*, knowing none other happineſſe but that, which ſtandeth in having worldly wealth, have mutually with joy, ſhewed one another goods to be gotten by rapine and wrong, of which they ſpeak ſo much, but their childrens eyes in looking to be inriched hereby, ſhall fayl; the expected goods ſo to be gotten, not coming in, or not continuing as they hoped, but melting away again, as the dew againſt the Sun.

Verſ. 6. *He hath alſo made me a by-word of the people, and aforetime I was as a Tabret.* The vulg. For theſe laſt words, hath, *And I am an example before them.* Hebr. *I am Tophet.* The meaning is, the Lord by executing his judgments ſo ſoarely upon me, hath made me ſuch an example of miſery; that when any man will ſpeak proverbially of one extremely miſerable, he will ſay, As miſerable as *Job*: Yea and this makes my miſery the greater, that it is as a ſport to the prophane, to ſee or heare of a godly man thus afflicted and brought down, as the malicious Jewes looked upon Chriſt hanging upon the Croſs, nodding their heads and laughing at him: The word *Tophet* was afterwards uſed to ſet forth Hel, as *Iſa.* 30. Whereupon ſome think, that he meaneth, I am accounted by them, as one almoſt in Hel already, ſo wicked am I thought to be: But becauſe *Tophet* was not ſpoken of in this ſenſe, til long after *Jobs* time, this expoſition falleth, for theſe words afore time in N. Tran. Hebr. it is, לפנהם *before them*, and therefore I ſee no reaſon why that herein, the tranſlation is altered, if it be asked, why he ſhould ſay, *I am Tophet before them*, If he meant a ſport: The word ſignifieth a Tabret, at playing upon which they are merry and rejoyce, to be a Tabret therefore, is to be matter of mirth.

Verſ. 8. *Upright men ſhall be aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.* Having ſhewed what the wicked did upon occaſion of his miſeries; now he ſheweth the effects hereof in the righteous, they are aſtoniſhed, as being put to ſeek, what ſhould be the cauſe, why a man ſo juſt as *Job* was thus handled, for they reſolve, that it is not for his ſinnes, from which he lived ſo free, therefore they conclude, that it is for his tryal, but then it amazeth them again, that others who are ſinful, and no way in vertue comparable to him, are ſuffered both to live in proſperity, and thus to inſult over him in paine; and hereupon they ſtir up themſelves againſt ſuch hypocrites, that rejoyce in their own worldly happineſſe, thinking none in miſery here, comparable to them, for the favour wherein they are with God, they yet ſtir up themſelves againſt them, being perſwaded, that whatſoever they ſuffer in this World, they are in a better eſtate to Godward then they, and that they, who thus judge the juſt for their ſufferings, are but hypocrites, howſoever they flouriſh outwardly, overlooking therefore all their worldly pompe, and contemning it, they ſpare not to cry them down with diſdainful ſpeeches, as they are worthy for their inſolencies, as *Iob* ſpared not to do by theſe, when he was in the loweſt ebb of miſery, and they were in the height of worldly proſperity: And hereby a wicked hypocrite may be known, and a right godly man; the one dareth not to condemne any innocent and unblamable liver, under what croſſes ſoever he ſeeth him, but is offended, and ſtirreth up himſelf againſt thoſe that do, the other meaſuring the favour of God towards men only by outward things, vilifie and cenſure, as worſe then nought ſuch as ſuffer extremity, whatſoever their converſations and dealings have been in all the time of their proſperity.

Note.

Verſ. 9. *The juſt alſo ſhall hold on his way, and he that hath clean hands ſhall grow ſtronger and ſtronger.* That is, if he ſeeth other juſt men to ſuffer, or ſuffereth himſelf, he will conſtantly go on ſtil in the way of righteouſneſſe, and ſhall be ſtrengthened more and more, even by ſufferings, as knowing, that they work a ſurpaſſing weight of glory, that ſhall be revealed. 2 Cor. 4. 17.

Verſ. 11. *My dayes are paſt, my purpoſes are broken off, even the thoughts of my heart.* For the words of V. 10. *Return and come.* He herein challengeth them, as it were, to unite their forces, and to come together again into liſts againſt them, preſuming, as he ſaith, that he ſhould be one amongſt them, wiſe enough to anſwer rightly to that, which he had ſaid to clear themſelves of the imputation, that he had laid upon them, or to make good that wherewith they had charged him: But whilſt he was thus ſpeaking, his pangs oppreſſing him, maketh him to interrupt his ſpeech, as if not likely to live, or if he did live, to have another brunt with them, in way of argumentation, for the diſtractions of his thoughts and meditations, making him not himſelf as it were, through the extremity of his pangs, as it is with any man, though never ſo able, when he is ſo much oppreſſed in his body, and terrours of minde together, that he cannot take his natural reſt, night after night, as it was now with this poor man *Iob*: And that this is his meaning, the next words, V. 12. ſhew, *They turn my night into day, my light is ſhort*, &c. That is, theſe diſtracting pangs take all ſleep away from mine eyes; and ſo do greatly diſtemper me. Verſ. 12.

Verſ. 13. *If I wait, the grave is my houſe*, &c. That is, if I hope to have any better reſt, my grave muſt be my houſe, where I ſhall take it: Here I live but in common with others, and ſo as it were in a throng of troubles, where I look for no quiet, but my grave is my proper houſe, where none elſe ſhall come to trouble me, but I ſhall lye as in a ſweet ſleep, without diſturbance.

Verſ. 14 I *have ſaid to corruption thou art my Father, and to the worme thou ar*
my Mother and Siſter. Becauſe he had ſpoken of the grave as his houſe,
now he mentioneth the family dwelling there with him, corruption and
worms; of going thither, amongſt which he ſheweth, how deſirous he
was, and that with hope of finding more comfort there then here: He
ſheweth by calling the one his Father, and the other his Mother and
Siſters: For whither do men in miſery, in a ſtrange country deſire rather
to go, then to the houſe of their Parents; wherefore *Job* in ſaying thus
ſheweth, how willing, yea deſirous he was to dye: And of corruption
Note. indeed man cometh, for what elſe is the ſeed and bloud of generation?
And therefore to dye, and to be put into the grave, ſhould cauſe ſuch hor-
rour in us; for we thus go, but to our mother earth, out of which we
were firſt taken and made.

Verſ. 15. *And where is now my hope, who ſhall ſee it?* That is, what hope have I more of living and injoying proſperity here, or who ſhall ſee it? All the hope then that I have, is in death, and not in this life; wherein the righteous are contrary to the wicked, with whom, if the things of this life be gone, all hope is gone.

Verſ. 16. *They ſhall go down to the bars of the pit, when our reſt is together in the duſt.* This is commonly underſtood of *Iob*, and all his things, which he dying, ſhould together with him be at an end, he, if he had never ſo much, not having any comfort of them more for ever, wherefore the faithful are not to be ſo much troubled at worldly croſſes, but comfort themſelves in this, that there is reſt to come after death, what troubles ſoever they have indured in this World.

CHAP. XVIII.

HEre *Bildad* taketh his turn again to ſpeak againſt J*ob.* Firſt, Bidding
to ceaſe ſpeaking, and to mark, V. 2. And then he beginneth thus,
Eugubin. V. 3. *Wherefore are we counted as Beaſts, and reputed vile in your ſight.* He
ſpeaketh in the plural number, both here and V. 2. as ſome think, meaning
both J*ob* and *Eliphaz*, whoſe ſpeeches were ſo long, that he was hereby,
he thought, held too long from ſpeaking; as alſo his fellow *Zophar*, where-
by he lacked the words of *Eliphaz*, as well as J*obs*, as if he had not ſpoken
Cajetan. home enough unto him, but that he could ſpeak better. Some, that for
reverence to J*ob*, he ſpake in the plural, as men uſe to do to great perſons,
Philip. as Kings. Some that he thought J*ob* to be poſſeſſed by an evil ſpirit, whereby
he ſpake ſo preſumptuouſly, as he thought, both to God and to them: But
it is rather to be thought, that he ſpake thus, as bending himſelf both againſt
J*ob*, and ſuch as he counted him to be, hypocrites, which made a great ſhew
of piety: Becauſe he had ſpoken of upright and righteous men, chap. 17.
8. 9. Who though they ſeeing him in ſuch miſery, would not judge of
him as they did, to be diſcouraged from walking, in the like righteous waies
that he had done; *Bildad* therefore putting him, and them now together,
moſt probably ſpeaketh thus in the plural number; and whereas he ſaith,
Wherefore are we counted as Beaſts? He hath reference herein to that
which J*ob* had ſpoken of, underſtanding being taken from their heart, chap.
17. 4. for what is a man void of underſtanding, but as a bruit beaſt?
Gregor. *Gregory* ſaith, that *Bildad* in objecting to J*ob*, that he counted them as
Beaſts, that in him Hereticks are ſet forth, who ſtomake it much; that the
faithful take upon them to reprove them, as carried away by errour, as if
the knowledge of the truth reſided in them only; and all they had no more
underſtanding then Beaſts: And in diſdaining this they ſay, *He teareth*
Verſ. 4. *himſelf in his anger, ſhall the earth be forſaken for thee, and the rock be remo-*

ved out of his place: that is,they who pretend that the Truth is with them only, being but a few,*deſtroy their own ſouls*,in this their mad mindedneſs,which they cal zeal for the truth,for ſo the vulg .rendreth it,*Why deſtroyeſt thou thy Soul in thy fury?ſhal the earth be forſaken for thee?*That is,can it poſſibly be that God leaving all other men deſtitute of the truth,which fill with their numbers ſo many nations of the earth,ſhould reveal it to thee,and to ſuch as thou art:*ſhal the rock be removed out of his place*. That is, the foundation of the truth,of which Chriſt ſayth, *Upon this rock* I *will build my Church, and the gates of hell ſhall not prevaile againſt it*; Shall this be removed and faile from being any more? if it be abſurd to averr ſuch things,then that which thou arrogateſt to thy ſelf, certainly is abſurd: that is,to be the only one,that knoweſt the truth And if we upon this ground, thus layd by *Gregory*, the Roman Catholicks, that now are, be moſt aptly ſet forth by *Bildad* and his fellowes, and conſequently they are the moſt notorious hereticks of theſe times: For all theſe things moſt aptly agree to them; they ſay that ſuch as have reformed themſelves from their errours deſtroy their own Soules, being carried as it were by the ſpirit of fury, under the pretence of zeale, to ſeperate from them, and to declaime againſt them, as antichriſtian. For they ſay that in ſo doing they are gone from the Catholick Church and cannot be ſaved. Secondly, They reaſon againſt them from their own univerſality, the faith imbraced by them, ſpread into all Countries of the earth, whereas they of the reformed religion are but few in compariſon of them. 3. From this that Chriſt hath built their Church upon a rock, that cannot be removed, and this they ſay is *Peter*, and the ſucceſſion of Biſhops of *Rome* after him theſe 1600. yeares, by the judgment then of this their own moſt learned Biſhop, they muſt needs be the arch Hereticks of theſe times, that do ſo aptly anſwer to their tipe, *Bildad* ſpeaking in his words, and ſeeking by his reaſons to convince the true Church,aud to juſtify themſelves.

Matth. 16. 16.

Verſ. 5. *Yea the light of the wicked ſhal be put out,& the ſpark of his fire ſhall not ſhine.* The vulger, *Nonne lux impij, ſhall not the light of the wicked be put out.* In this and V. 6. he having as he thought convinced *Job* to be as a mad man for his oppoſing of that, which he and his fellowes had moſt truly taught, for he ſpake of him as one that thought to remove the rock out of his place, and to make the earth to be forſaken, now he falleth upon him, as notoriouſly wicked, threatning Gods judgments againſt him, whereby his proſperity meant by the light ſhould be turned into adverſity, and his life be ended by an untimely death, V. 7.

Verſ. 7. *The ſteps of his ſtrength ſhall be ſtreightned, and his own counſell ſhall caſt him down.* That is,the ways wherein he hath walked, bearing himſelf upon his own power, which in this world he hath attained, ſhall be made ſo ſtreight, that he cannot walk in them any more oppreſſing others, as he in times paſt did, becauſe his wealth and might ſhall faile him, and the counſell which he followed before to overthrow others ſhall turn to his own overthrow and undoing, God thus juſtly puniſhing him in his kinde.

Verſ. 8. *He is caſt into a net by his own feet*, this is ſpoken of a man that uſed to go to circumvent and catch others, as in a net or ſnare, when he is taken and deſtroyed, this is called the net of his own feet, becauſe ſuch a net as he went and layd for others ,and cauſed thereby. For theſe Words,V. 9.

Verſ. 9. *The robber ſhall prevaile againſt him.* The Vulger. hath it, *Sitis exardeſcet, Thirſt ſhall burn in him*: Wherein it is alluded to a wild beaſt in dry places, taken and held in a Snare till he becometh extreamly thirſty, and the word צמים ſignifieth either thirſty or robbers, by which laſt it is rather to be rendred, both becauſe it is a plurall צמים and becauſe the Caldean Robbers had robbed *Job*, at which he doubtleſſe aimed.

Terrours ſhall make him afraid on every ſide, and ſhall drive him to his feet. The vulg. *Shall involve his feet*, Hebr. *His feet ſhall diſperſe him.* That is,

fear making him to flee, but uncertain whither, Verſ. 13.
Verſ. 13. *It ſhall devoure the ſtrength of his skin, and the firſt born of death ſhall devour*
his ſtrength. The vulg. *For ſtrength hath armes, and for ſtrength of his*
skin, the beauty of his skin, expounded by *Gregory* of his worldly glory, which
Gregory. when a wicked man being before in proſperity falleth, vaniſheth away, and ſo
doth his power and authority. *By the firſt born of death ſin is meant in generall,*
and pride in particular, becauſe this was the firſt ſin in the world, and
hereby moſt rich men are overthrown, who might have ſtood, if together with
their riches they had had humility joyned, v. 14.

Verſ. 14. *His confidence ſhall be rooted out of his tabernacle, and bring him to the King*
of terrours: The vulg. rendreth both imparatively, *Let his truſt be rooted*
out, and let the King of deſtruction trample him under foote; That is death,
which as a King ſubdueth and bringeth under all men, be they never ſo proud.
V. 15. 16. *&c.* He ſheweth other horrible effects of wickedneſs in the houſe of
the wicked, in his family and all things that belong unto him, making all
men aſtoniſhed at it, V. 20. as *Job* had before ſpoken, of the aſtoniſhment
of the righteous at the ſufferings of ſuch, Chap. 17. 8.

CHAP. XIX.

TEn times have yee reproached mee, yee are not aſhamed, that yee eſtrange
Verſ. 3. *your ſelves from me.* They had ſpoken yet but five times againſt *Job*,
Gregor. ſayth *Gregory*, how then calleth hee them ten times? and he anſwereth,
that hee meaneth not only the vexation that he had by their ſpeaking ſo often
to him, but alſo by his own ſpeakings in anſwering to their calumnies;
becauſe, as he once ſayd, whether he ſpake or held his peace, he could
have none eaſe: Some others will have a certain number put for an uncertain,
and the number of ten, becauſe it is a number of perfection, and
therefore in ſaying ten times he intimateth, that they had even ſpoken to
the full whatſoever they could deviſe to aggravate his miſery, ſo that now
for ſhame they had need hold their peace, and not multiply words any more
in that way; and this I think to be the beſt, for it ſtandeth not with reaſon
to underſtand by the manifold reproaches of him, his own ſpeeches in any
part whereby he defended himſelf againſt them.

Verſ. 4. *Be it known indeed that I have erred, mine errour remaineth with my ſelf.*
Verſ. 5. *If yee will magnify your ſelves againſt me, and plead againſt me my reproach.*
Here *Job* humbleth himſelfe, not denying, but that he might have erred,
but he ſayth it was to himſelf, he did beare the ſhame and reproach
thereof abundantly, and humbled himſelf, therefore, but they not like
friends, nor like men that feared God, taking occaſion from hence for the
magnifying of themſelves over him, to plead theſe his ſufferings againſt him
hereby, and herefrom to argue, that he was notoriouſly wicked as they
did.

But when they ſaw another, no way inferiour to them, thus dejected, it
ſhould have ſtricken fear into them, and have made them thus to reaſon
with themſelves, we are as well worthy of theſe judgments as he, what need
then have we to humble, and not lift up our ſelves againſt him, leaſt God
Note. ſeeing it deſtroy us with a far greater deſtruction then him: For this uſe
do the righteous make of Gods judgments upon others, but contrariwiſe to
take occaſion hereupon to ſtrout out themſelves, as if they were better,
and to inſult over the afflicted is the part of men farr gone in wickedneſſe,
that may well expect, that their turne ſhall come next to drink of the cup of
Gods wrath filled even up to the brim.

Verſ. 6. *Know now that GOD hath overthrown me, and compaſſed me with his net*;

This he ſpake in reference to that which *Bildad* had ſayd of the wicked, being taken in a net and ſnare. The vulg. *At the leaſt now underſtand that God hath not afflicted me with an equal judgment, he that compaſſed me with his ſcourges*: but the word rendred in New Tranſlation *overthrown* is *ſmitten* עותני and in the reſt it agreeth wel with the Hebr. But they who defend the vul. ſay that עות ſignifieth to ſmite ſo, as to oppres with his power which ſmiteth, which is in effect the ſame with the vul. But this being granted, what ſhall we ſay, can any man ſay, that God judgeth unjuſtly in any caſe, without the ſin of blaſphemy? It is anſwered, that *Job* meaneth nothing elſe, but that if he ſmote him thus, as they conceived, making him an example to others, for his notorious ſinns, he proceeded not with equity againſt him, for he by Gods own teſtimony to Satan, after that he was firſt ſmitten in all that he had, ſuffered ſo much by Satans inſtigation without cauſe, aud therefore if theſe judgments had come upon him for his ſinnes and not for ſome other occult reaſon, known only to God, they had not been juſt or equall: But all Gods proceedings in judgment are juſt, therefore his meaning is ſuch as hath been ſayd, and that his friends ought not as they did, to looke at his ſinns as the cauſe, but conceive that God had ſome other end in thus ſmiting him, and therefore it was their part and duty to forbeare calumniating him any more, and contrariwiſe to pitty and comiſerate his caſe: *Job* ſaith *Gregory* ſinned not herein, becauſe he ſpake no more then God ſpake of him to the Devill, Chap. 2. concluding, *In quo itaque peccavit, quias authoris ſui ſententia in nullo diſcrepavit.*

Verſ. 7. *Behold* I *cry out of wrong, but* I *am not heard*, I *cry aloud but there is no judgment*. *Job* having ſayd, that he was not dealt juſtly withal, V. 6. Now beginneth to declare wherein: Firſt, In reſpect of God, from hence to the end of V. 12. Secondly, In reſpect of men, V. 13. *&c.* to the end of V. 19. Thirdly, In reſpect of his ſufferings in his Body, V. 20.

For the firſt, herein he ſayth the ſame in effect that he did before, he was not equally dealt withall for this, that in his extreamity of ſufferings his prayers were not heard, he had pleaded hereby, that the ſufferings layd upon him, not for his ſinnes, might be taken off, but he could have no audience: But it may be ſayd, if they were layd upon him for his tryall, and the proofe of his patience, and conſequently for his greater future good, how could he ſay without ſin? that he could have no judgment, or jnſtice, *Sol.* Sinn he did not in this or any other thing that he ſayd, for if he did, as *Gregory* ſayth well, the Devill had prevailed, and would have triumphed, and with joy have been ready to object unto God, that it had fallen out as he had ſayd, and that he was deceived in the man, whom he had ſo much magnifyed. In ſaying therefore that he was not heard, neither could have juſtice done him, he meaneth nothing elſe but that his extreame ſuffering continued ſtill, he not knowing wherefore, although God knew very well, and through Gods delaying to here him he was judged by men to be an extraordinary ſinner, which was in them a moſt unjuſt judgment, V. 8.

Gregory.

He hath fenced up my way that I cannot paſs, he hath ſet darkneſs in my paths: This is the ſecond thing in his Declaration, his way out of trouble was, as it were, fenced about, or guarded with ſuch a ſtrong guard to keep him in miſery ſtill, that he ſaw not how he ſhould ever get out, as a man going in the dark cannot ſee his way, but is wildred, and by darkneſs alſo he meant the darkneſs of his underſtanding, because there might be ſomewhat in him at which GOD was offended, although he knew it not, and ſo he was of a perplexed mind, as being uncertain, what the iſſue of theſe his calamityes ſhould be: For he had yet no inward comfort, but as ſufferings without, ſo terrours within, as other faithful ſervants of God have alſo ſometimes had? and Chriſt himſelf hanging upon the Croſs, when he cryed out, *My God my God, why haſt thou forſaken me?* But as he was heard, and had a way

Note. made for him out of all his miſeries, ſo *Job* at length had, and that with
great advantage ; and ſo ſhall all the righteous have in Gods good time,
though for the preſent they want all ſenſe of this comfort, which ſhould
make them hope againſt hope, in all times of greateſt temptations.

Verſ. 9. *He hath ſtript me of my glory, and taken the Crown from my head.* This
is the third particular, at which he found himſelf greived, as being wronged;
for the underſtanding of which, according to the letter, there needeth no
expoſition ; for *Job* being ſo great a man before, lived in great glory, which
was all now gone : But here is ſomething further meant , *viz.* his righte-
ouſneſſe; for righteouſneſſe is as a glorious garment : For which the *Pſalmiſt*
Pſ. 132. ſaith, *Let thy Preiſts be clothed with righteouſneſs.* Of this *Job* counted
himſelf ſtript, when injuſtice and wrong was by theſe men laid to his
charge, and God continued ſtil ſilent ; not doing for him, ſo as they might
be confuted : For the crown of his head, that was the reward of righte-
ouſneſſe in Heaven, which is given to thoſe that overcome ; but from him
is this crown taken away ; that lyeth down under ſufferings, looking only
at worldly things, and not at heavenly, hereby to be comforted againſt
Note. them : But he that ſometime doth thus, may raiſe up himſelf again, and
ſo recover it being almoſt loſt : And the Garment of righteouſneſſe ; which
righteouſneſſe may be well called in ſome, for their putting it on outward-
ly, but not being made hereby glorious within, as it is ſaid, the Kings
Daughter is : This I ſay a man may be ſtript off, and recover it again by re-
Pſ 45. penting, after fading through infirmity under ſufferings, and have it ſo fix-
ed in his heart, as never to be denuded hereof any more.

Verſ. 10. *He hath deſtroyed me on every ſide, and I am gone, and my hope hath be
removed like a tree.* Here is the fourth particular in his declaration, he
was not only ſmitten, but on every ſide, if he turned him to the left hand
or to the right, if he look before or behinde him, he ſaw nothing but
deſtruction on the left hand, and behinde him were worldly things, be-
fore him and on the right hand were heavenly ; for thoſe of the World they
were gone ; of the great abundance which he had, there being nothing
left, for thoſe that pertained to ſalvation, the ſpirit comforting in all ſuffer-
ings ; this alſo was now gone : Not only men, but God ſeeming alſo to be
againſt him, and for the preſent his hope was no better, then of a dead tree
plucked up by the roots, which cannot grow again.

Verſ. 11. *He hath kindled his wrath againſt me, and counteth me as one of his enemies.*
This is a further amplyfication of that which he ſaid, V. 10, ſhewing
that the Lord in deſtroying him on every ſide, had ſet fire, as it were, round
about him, as an enemy doth by a City which he beſeigeth and over-
cometh, and burneth it in every part down to the ground : And that nothing
might be wanting to make it evident, that God was ſet to deſtroy him, he
Verſ. 12. addeth, V. 12. *His troups come together, and raiſe up their way againſt
me.* &c. Wherein ſpeaking of troupes, he may well be thought to relate
to the bands of the *Arabians* and *Sabeans*, the fire and windes before ſpo-
ken of that deſtroyed his Children, Servants, and Cattel, in a very ſhort
time : All which being put together, O ! How great were *Jobs* miſeries :
But this was not all, for V. 13. He proceedeth to his ſufferings, in reſpect
Verſ. 13. of other men, ſaying, firſt, *He hath put my Brethren far from me, and mine
Verſ. 14. acquaintance.* In reckoning up theſe he nameth. Firſt, His Brethren.
15. 16 17. Secondly, Acquaintance. Thirdly, Kinsfolk. Fourthly, Familiar friends.
18. 19. Fifthly, Maides. Sixtly, Men-ſervants. Seventhly, His own Wife. Eeight-
ly, Children. Ninthly, Inward friends.

Touching all which it is eaſily to be underſtood, according to the letter,
what was meant hereby ; he had no kinſman or friend abroad, or any in
his houſe that regarded him, to miniſter to him in this his miſery : But
Gregory. myſtically here ſaith *Gregory*, *Iob* was a tipe of Chriſt, to whom the Jews
were as all theſe Brethren and kinsfolk in the fleſh ; daily converſant
with

with him, and ſuch as even before his coming in the fleſh, were familiarly acquainted with him, by reading the Prophets, out of whoſe propheſies they taught him to come: They are alſo called his maids & ſervants, becauſe of their ſervile condition under the law: And yet ſome of them; as the Prieſt and Levites, ſerved him more inwardly, as maides do, waiting in their Chamber upon them: They are alſo called his Wife, becauſe he had joyned the Jewish Church to him, as in marriage; but ſhe abhoreth his breath, becauſe he taught himſelf to be the Meſſiah, counting it an abomination, that any man ſhould be the Son of God, and his equal: And theſe Brethren and kinſfolk, are ſaid to have ſtood far from him, and to have eſtranged themſelves; yea his moſt inward friends: Becauſe the Scribes and Phariſees, and expounders of the Law, and ſo his privy Counſellors, as it were, received him not; but ſtood off a great diſtance in their affections from him, yea they were at defiance with him: And herein the children, that is, the common people, who are children in underſtanding; and therefore in Vulg. Tr. rendred *Fools*, followed them, when they had a little before cryed *Hoſanna*, crying by their inſtigation, *Crucifie him.* And of the ſame being Servants he ſaith, that he called unto them and they would not heare, becauſe when in his teaching he ſought to draw them ſaying, *Come to me all yee that are weary*, &c. And again, *If any man thirſteth let him come to me*, &c. Yet none of them were moved to come; he prevailed no more then the charmer with the deafe Adder, yea though he intreated them with his mouth; whereby is intimated in what a manner he ſhould be amongſt them, not as a Maſter commanding, but a ſervant intreating: And it is to be noted, that he imputeth all to God, that he had made all about him, thus ſtrange to him; and that he calleth the Troupes or robbers, that came againſt him, Gods Troupes: For hereby he intimateth, that whoſoever they be, by whom we ſuffer, we ought not to look ſo much at them, as by their own power doing any thing againſt us, as at God, by whoſe permiſſion and providence, they do it for our puniſhment, which we moſt commonly by our ſinnes deſerve, or he cauſeth to come for our tryal. One queſtion before I leave this catalogue of Friends, being now eſtranged, is moved amongſt Expoſitors, and diverſly anſwered, what is meant by this ſaying, V. 17. *I intreated her for the children of my body.* Becauſe *Job* was now without children. In vulg. rendred, *I intreated the children.* and Hebr. it is לבני to the children, or being taken only for a note of the accuſative Caſe, *I intreated the children.* And againſt this reading, I confeſſe, I have nothing to ſay: But then what children were theſe? It is not worth the while to mention ſome Expoſitors, as that theſe were children, which *Job* had after the deſtruction of his ſeven Sonnes and three Daughters; for there was no time for him to have more betwixt that time and this: The moſt probable is, that theſe were his Grand-children; for although all his Sonnes and Daughters dyed, yet they were firſt men and women grown, and it is not improbable, but that having each one his houſe, ſome of them had children; which were out of the dint of that fall: And theſe he might well call the children of his body, becauſe they came from his body, although not immediatly; and they commonly are as deare to Grand-Fathers as their own children, and love them as well: Again amongſt others then of whom he ſought comfort in his miſery, but found none, he ſpeakes of theſe alſo; in whoſe ſight his viſage was ſo altered, that they would not know him any more, then others of his houſe; Some ſay, that theſe children, were ſuch as were born in his houſe, coming of his Servants; but then he would not have called them the children of his body. Some, that they were children which he had by Concubines, which it was not unlawful for a man then to have, for the increaſe of poſterity; but becauſe we read not before or after, that *Iob* had any, but only one Wife, and ſhe was fruitful enough: So that by her he had ten children before this, and that

Math. 11. 28.
Ioh. 7 3.

Note.

which firſt moved *Abraham* to go in to another beſides *Sarah*, was her barrenneſſe, and *Iob* was a faithful man like *Abraham*; I cannot agree with them, that hold, that *Iob* had any Concubine, or children by Concubines, but only by his Wife.

Verſ. 20. *My bone cleaveth to my skin and my fleſh, and I am eſcaped with the skin of my teeth.* The vulg. *My bone, the fleſh being conſumed, cleaveth to my skin, and only lips are left about my teeth.* But herein the ſenſe is more reſpected then the ſignification of the words, which is in N. Tran. For the meaning is, that he was nothing but skin and bones: ſo greatly was he pined away by his ſufferings, and the words may be brought to this; my bone cleaveth to my skin, and my *fleſh, Sub intellige, is gone*, and I have only remayning the skin of my teeth (or about my teeth) and what is that, but lips fallen away through leanneſſe to a skin. So that *Job* here ſetteth forth the poor and conſumptuous eſtate of his body, through his continual pangs; and that it muſt be thus underſtood appeareth, becauſe he, whoſe bones cleave to his skin, hath no fleſh left, but it is all conſumed *Gregor.* away: *Gregory*, in applying this to Chriſt, that his fleſh conſumed, ſetteth forth his Apoſtles, who were as the fleſh, neareſt to the bone, who were neareſt unto him, but at the time of his paſſion, they all fled from him; but the women that miniſtred of their goods unto him, were as his skin cleaving conſtantly to him, following him to the croſs, and afterwards to the grave, to imbalme his body with ſpices, which they had provided: For his lips left him about his teeth, they were the Apoſtles, who although they fled from him, yet they talked of him; for two of them travelling towards *Emmaus*, when he joyned himſelf with them, ſpake ſtil of him, but yet beleived not in him, neither had they the courage to do any thing more pertayning to their miniſtry; they were as teeth indeed, being bid- Act. 10. den by him in the perſon of *Peter*, kil and eate, that is, by reproving mens ſinnes, to mortifie them hereunto, and to leave them, as it were, with their teeth, that they might by being converted, be incorporated into them, by being made one with them in faith, and conſequently with Chriſt, who is the head of all beleivers, and they altogether his body.

Verſ. 21. *Have pitty upon me (O yee my friends) For the hand of God hath touched me.* Although they have been his friends, yet now they were turned enemies; why then doth he call them friends? To this *Gregory* ſaith, that even perſecutors are by the faithful to be looked upon as friends, becauſe their ſufferings by them are turned to good unto them, as the railing of *Shimei* upon *David*, God turning his curſing into bleſſing, by reſtrayning *David*, and bringing him in all humility to ſubmit himſelf unto him, as he alſo did by *Job*, bidding theſe men at laſt to crave of *Job*, that he would offer ſacrifice for them, that their lives might be ſpared. *The hand of God hath touched me:* It was Satan that did him the miſchief, yet he imputeth it to God, becauſe done not without his permiſſion, *Verſ.* 22. *Why do yee* Verſ. 22. *perſecute me as God, and are not ſatisfied with my fleſh?* God is ſaid to perſecute his ſervants, when he inflicteth greivous puniſhments upon them, for their ſinnes; which he knoweth to be in them, although men do not, neither do they know it by themſelves: As *Paul* ſaith of himſelf, 1. *Cor.* 4. 4. So *David* ſaith, that he perſecuted the detractors from their neigh- Pſal. 111. bours; but what meaneth he by ſaying, *Why do yee perſecute me as God?* For if they did it as God, what reaſon had he to complain of their doings? Note. *Sol.* They are ſaid to perſecute as God, who by word or deed oppreſſe other men, and vex them externally; but becauſe they have another intention in perſecuting, doing it out of malice or envy, God out of love; and they being ſinners alſo, as well as he whom they perſecute, but God without ſin, they are moſt unlike unto God, yea wicked for their ſo doing, not only in regard of the corrupt minde, from whence their perſecutions come, but for their pride, in that being ſinful men, they take upon them as God, and for their unmercifulneſſe, perſecuting him, whom God hath ſmitten, whereas they ought rather to comfort him in this caſe, as they would be dealt withall, if they ſhould fall into the like miſery: And this is further intimated, in the next words, *And are not ſatisfied with my fleſh.* As if he had ſaid, yee do as if yee thought it not ſuffering enough for me, that my fleſh is conſumed, and I am brought to skin and bones. The vulg. rendreth it affirmitively. *Yee are ſatisfied with my fleſh.* According to which *Gregory* ſaith, that detractors feed as it were upon the fleſh of thoſe, whom they calumniate and ſpeak againſt, like ſavage Canibals, or beaſts: But the ſpeech is negative, Hebr. Although this may be alſo thus made the ſenſe.

Oh that my Words were now written, O that they were printed in a book. Verſ. 23.
Job ſeeing, that nothing elſe would prevail with his cruel friends, who ſo
greatly vexed him, but to remember them of the reſurrection, and of the
judgment to come, falleth now to the ſpeaking of it; but becauſe it is a
matter moſt weighty, and worthy the ſerious conſideration of all men; he
ſpeaketh not of it without a preamble, expreſſing his deſire, that it might
be publiſhed in writing, never to be obliterated or blotted out, but to ſtand
as an everlaſting monument of his faith, all men learning of him to hold
the ſame, to the worlds end, wherein he had his deſire, not only this, but
his whole book, ſo ful of divine inſtruction, preparatory to that day, being
committed to writing, and put amongſt the Canonical books of Scriptures;
over which Gods providence ſo vigilently watcheth, that although Hea- Matth. 5.
ven and Earth paſſe away, yet not one jot or tittle hereof ſhall paſſe, but
all that is written herein ſhall be fulfilled, and therefore this propheſied of
by this holy man ſo long before, of the reſurrection of the dead: And what
Job ſaid here, Chriſt ſaid alſo, *The dead ſhall heare the voice of the ſon of man*
and come forth, they that have done good to everlaſting life, they that have done Ioh. 5. 29.
evil to everlaſting condemnation. After the preamble *Job* cometh to the
memorable words which he had to ſpeak. *I know that my Redeemer liveth.*
That is, Chriſt Jeſus ſhall come, and although he ſhall ſuffer death to ran- Verſ. 24.
ſome us from our ſinnes, yet he ſhall live again, and live eternally, and come
at the laſt day to judge all men. *And I ſhall behold him not with other,* Verſ. 5.
but with theſe ſame eyes, &c. Whereby he ſheweth, that the true faith
is to beleive, that as Chriſt liveth again after death, ſo ſhall all the faith-
ful, and that in the ſame bodies, in which they lived before in this World;
neither ſhall their being conſumed in the grave with worms hinder it, where-
in *Gregory* ſaith, *Euticius* the Biſhop of *Conſtantinople* oppoſed him, decla-
ring in his book of the reſurrection, that men riſing again ſhould have ayrean
bodies and not fleſhly, yea more ſubtle then the aire, abuſing hereunto
that place of the Apoſtle, It is ſown a natural body, but ſhall riſe again a
ſpiritual, and as the grain caſt into the ground, riſeth not again the ſame 2 Cor. 15.
body that was ſown, ſo is the reſurrection of the body: But all this is not
ſpoken to teach, that the body riſing again ſhall not be the ſame, to every
ſoule it is one body of fleſh being reunited, but being then more excellent,
as the grain coming up hath ſomewhat added unto it, nothing taken from
it; for which it is ſaid, not to be barely the ſame, but a new body given
it of God at his pleaſure; in like manner our bodies ſhall riſe the ſame, but
with an addition, making them more excellent, as without blemiſh or
deformity, lameneſſe, or blindneſſe, or other imperfection, which here
they had, as ſpirits not carried now by the weight of the fleſh downward,
but upward, and not needing meat, or drink, or ſleep, as now they do;
yet viſible with bodily eyes and palpable, as was the body of Chriſt after
his reſurrection; and he ſaith, that *Tiberius Conſtantinus* calling him to
him in ſecret, and hearing the difference betwixt them, and reaſons, con-
demned his book to be burnt as heretical, and within a ſhort time after
both he and the ſaid *Euticius* fel ſick, and *Euticius* ſhortly after dyed.

Verſ. 28. *But yee ſhould ſay, why perſecute we him, ſeeing the root of the matter is found in me.* The vulg. *Why ſay yee, let us perſecute him, ſeeing the root of the word is found in him.* As if it were their ſpeech, ſtirring up one another to proceed in perſecuting him ſtil, as if there were matter enough to be found in him or his ſpeeches, if they were wel looked into, ſo to do; but the Hebr. will not bare that reading, but as in N. Tran. and his meaning is, that by what he had ſaid, they might perceive ſuch a root of the feare of God to be in him, that if they would conſider it, in ſtead of proceeding to perſecute him with their virulent tongues any more, they would check themſelves for that which they had ſaid, ſaying, Why doe we ſpeak thus againſt him? And he calleth the feare of God, and the faith, of which he made this famous Declaration, *the root of the Word*, as דבר alſo ſignifieth, becauſe growing of that word, which he declared, the *word*, that *was God*, Chriſt Jeſus, who had thus inlightned him; For what man that ſpeakes for God, durſt ſpeak againſt him; that hath Chriſt the Son of God in him by faith: And ſo the reproaches caſt npon him, redound to Chriſt himſelf, with whom the true Beleiver is one.

Ioh. 1. 1.

Verſ. 29. *Be yee afraid of the ſword, for wrath bringeth the puniſhment of the ſword, that yee may know that there is a judgement.* The vulg. *For the ſword is the revenger of iniquities, and know yee, that there is a judgment.* Hebr. it is. *The wrath of iniquity is the ſword*: That is, iniquity cauſeth wrath to come from God, in way of revenge therefore; which is all one with the Vulg. Tran. And therefore it is herein to be preferred, and ſo likewiſe in the laſt clauſe: It is then, as if he had ſaid, if nothing elſe will move you to ceaſe perſecuting me, let this move you; the wrath of God is ready, as a ſharp ſword to be unſheathed againſt you, for this your wickedneſſe; flee therefore from it, by ceaſing thus to perſecute me any more, and let not this my warning, which I give you to flee from the wrath to come, ſeem as a vain talking unto you, but know aſſuredly, that there ſhall be a judgment at the day of the reſurrection, which no man that perſiſteth in his wickedneſſe, ſhall be able to indure.

CHAP. XX.

Verſ. 2. *THerefore do my thoughts cauſe me to anſwer thee, and for this I make haſt.*
Verſ. 3. *I have heard the check of my reproach, and the ſpirit of underſtanding cauſeth me to anſwer.*

Zophar who ſpeaketh here, being moved at the day of Judgment ſpoken of, ſeemeth to have been much troubled at it, as not being able to ſay, but that *Job* ſpake rightly: For which he ſaith, that his thoughts, into which he entred, upon conſideration thereof, cauſed him to make haſt to anſwer, being the more put on for the reproach of his reproofs before going, *Chap.* 12, 13. And he would not be thought but to underſtand well, both what *Job* had ſaid, and how to anſwer him, and make him aſhamed, notwithſtanding all the eloquent ſpeeches that came from him, which he thought ſo excellent. And what is it, that he ſaith by way of anſwer, but a repetition of the ſame things often objected againſt *Job* before, and of the judgements of God in this life againſt the wicked, of whom he took *Job* to be now detected for one, and that moſt notorious, as his puniſhments were the greateſt that ever yet had been laid upon any man. But herein *Zophar* ſeemeth to wave the laſt ſpeech of *Job*, touching the laſt day of Judgment, as if he regarded not that ſo much, but were wholly intent to preſent judgments; as if it might hence be gathered aſſuredly, that he who is thus ſoarly puniſhed, is not righteous, but wicked, whatſoever ſhew of faith and piety he maketh.

Knoweſt thou not this of old, ever ſince man was placed upon earth, That the *triumphing of the wicked is ſhort, and the joy of an hypocrite for a moment.* If one man could have lived ever ſince the Creation till this time, yet it being paſt, it is now nothing; therefore no man living ſo long, but in a far ſhorter time being cut off for his ſinnes, the time of his joy and proud lifting up himſelfe for his preſent proſperity is meer vanity, and this ſpecially pertaineth to the wicked hypocrite, who taxeth other mens ſins, and for this ſeemeth to be godly and zealous, of which he rejoyceth, as if he were now lifted up above the condition of others, even to heaven, as it were; as followeth, *verſ.* 6. *Though his excellency reach up to the heavens*, &c. *He ſhall be but as dung*, ſtinking and filthy, and that in a moment, a *point of time*, as the Vulg. hath Verſ. 6. it, which is the ſhorteſt that may be, even whilſt a man toucheth the paper Verſ. 7. with his pen, and immediately taketh it off again, not ſtaying ſo long as the drawing of a line, or the writing of one letter.

Verſ. 10. *His children ſhall ſeeke to pleaſe the poore, and his hands ſhall reſtore their goods.* Vulg. *His children ſhall be worn with poverty, and his hands ſhall render to him his ſorrow.* The reaſon of this diverſity in the firſt clauſe is, becauſe the word ירגו may be derived from רצה to pleaſe, or from רצצ to *teare in pieces*: But becauſe there is more ſenſe in this then in the other, this is to be preferred, his children ſhall teare the poor, or rather *being poor ſhall teare*; or through vexation weare out, and be macerated, and pine away, and he ſeeing this shall be filled with ſorrow and griefe, not onely being brought down himſelf to extream poverty and miſery; but his ſorrow being hereby increaſed, that he is forced to ſee ſo ſad a ſpectacle in his children alſo. And his hands are ſaid to cauſe this, becauſe it is a puniſhment that commeth upon him for the evill works of his, the rapine and wrong that he hath done to others: And the word אונו properly ſignifieth his ſorrow or mourning, although in *N. Tr.* it be drawn to their *goods*, the very meaning is then, the wicked Extortioner ſhall be repayed in his kind, as he hath by his oppreſſions made other men and their children poor, ſo it ſhall come to him and his chil- *Note.* dren, according to that of our Lord, *What meaſure you mete unto others, ſhall* Matth. 27. *be meaſured to you againe.*

Verſ. 11. *His bones are full of the ſin of his youth, which ſhall lye downe with him in the duſt.* Here by bones *Gregory* underſtandeth ſuch things as are by the wicked done, wherein there is ſome ſtrength of vertue, becauſe the bones are firme and ſtrong; but the marrow filling theſe bones, being ſins, wherein he began betimes, even in his youth, and continueth ſtill in his older age, the good that he doth or ſaith is nothing acceptable to God, but as hee lived in ſin, ſo he dyeth, and ſo ſhall he be found at the laſt day, and be condemned therefore for ever. *Note.* A thing worth the noting to ſtir us all up to break off from the ſinnes that have grown up together with us, and not to truſt to any good things that we do or ſpeak of, without turning and throughly reform- Ier. 7. 5. ing from our evill wayes.

Verſ. 12. *Though wickedneſs be ſweet in his mouth, though he hideth it under his tongue.* Wickedneſſe is ſweet in the Hypocrites mouth, and is hidden under his tongue, when the evill which he hath in his heart is hidden under good and godly ſpeeches, and flattering ſmooth words, whereby he ſeeketh to circumvent, and to deceive his neighbour, or to ſeem godly.

Verſ. 13. *Though he ſpare it, and forſake it not, but keepeth it ſtill within his mouth.* That is, he will by no meanes part with this his hypocriſie by turning ſincere and upright-hearted, but continueth to take pleaſure in the evill in his heart, thus palliated over by feigned words.

Verſ. 14, Verſ. 15. *Yet his meate in his bowels is turned, it is the gall of Aſpes within him. Hee hath ſwallowed downe riches, he ſhall vomit them up again*, &c. That is, the evill thoughts and devices in his heart, which he ſeeketh to hide under the covert of good words, whereupon he fed in his mind, as upon delicious meat, ſhall prove poyſon in him, and he ſhall caſt it all up, that is, all the worldly goods which he hath thus gotten, and God ſhall in his juſt judgment make

him

Note. Song. 4. Act. 2.

him to do this, when all that he hath thus gotten ſhall againe be taken from him. Oh that all ſuch as get their goods by oppreſſion, injuſtice, and deceit would conſider this. For the preſent ſuch gain may be ſweet unto them, but it shall be turned, when for a while with delight it hath lyen, as it were, in their belly, into dead poyſon, cauſing them to vomit it up againe; and their vitall blood and ſpirits withall, and ſo to dye miſerably. The faithfull alſo, as *Gregory* noteth, are ſaid to have honey and milk under their tongue, that is, ſweetneſſe, but this is, when having a love to their Brethren in their hearts, they yet shew it not, but ſmite them with reproofs for their ſins, being ready notwithſtanding, when the time is, to ſpeak comfortably againe to them, that they may not deſpair; as *Peter*, having pricked the Jewes in their hearts by his Sermon, when he perceived this, ſpake comfort unto them, telling them what they ſhould do to be ſaved.

Verſ. 16. *He ſhall ſucke the poyſon of aſpes, the vipers tongue ſhall ſlay him.* The poyſon of Aſpes ſets forth inward temptations, for which it is ſaid to be within him, *verſ.* 14. which at the firſt are pleaſant unto him as meat; but when Satan by his alluring temptations hath prevailed to draw to ſin, he turneth to a Viper unto him, bringing inevitable deſtruction: He rageth in his belly, where he hath held him, like meat, til that he violently breaketh out; and he, in whom he was, is deſtroyed: As it is ſaid, that the young Vipers, do by their dam, gnawing their way out through her belly, whereby ſhe periſheth: So the evil conceptions in the mindes of the wicked, at length ſlay them.

Gregor. Pſal. 50. 16. Note.

Gregory alſo applyeth this meat in his belly, turned to the poyſon of Aſpes, to the word of God, in the minde and memory of wicked hypocrites; who beare it in their inward parts, but to their greater condemnation, it lying here as a witneſſe againſt them, and they ſhall be made to caſt it up, by him that ſaith, *What haſt thou to do, to take my word into thy mouth; and hateſt to be reformed.* And again, *Thou hateſt inſtruction, and caſteth my words behind thee.* There is no praiſe then in this, that ſuch a man hath a good memory to beare away the Sermon, which he hath heard; ſeeing he beateth away his bane, which is meat to the godly, but rank poyſon to him.

Verſ. 17. Gregor. Joh. 4. 10. Note.

He ſhall not ſee the Rivers, the flouds, the Brookes of honey and butter. By theſe three, *Gregory* underſtandeth the three graces of Faith, Hope, and Charity, which come from the ſpirit of God; that is, compared to a River of water, flowing out of the belly of him, that hath Chriſts water given unto him: The wicked hypocrite ſhall never ſee theſe Rivers, Floudes, or Brooks, as they are, *viz. Brooks of honey and milk.* But what is Honey? It is a thing coming from above, milk out of the fleſh by the dugges here below; by honey then we may underſtand, Chriſts divinity; by milk, the comfort of his Incarnation; of neither of both which, ſhall ſuch a man have any comfort, but the truly faithful have abundance: As he that findeth a River or Brook may have his fil of water, to his exceeding great refreſhing, in an hot and dry Wilderneſſe, ſuch as this world is: They may have eyes indeed to ſee, but becauſe they perceive not; they do only think they ſee them and take comfort herein, but they do not truly ſee or taſte of them, to injoy any induring comfort hereby: Thus for the allegorical ſenſe, for the literal nothing elſe is meant hereby, but that the oppreſſor may gather Goods in abundance, but shall have no joy of them; for this is not to ſee theſe Rivers of wealth: Thus shall he be punished, that is covetous and teareth from others, either he shall be only a ſlave to them, to keep them, having no uſe thereof, or when he hath heaped them up together, the Enemy shall come and take them away from him, he never ſeeing them more.

Verſ. 18. *That which he laboured for ſhall he reſtore, he ſhall not ſwallow it down, according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce there-*

in. This further confirmeth the literal ſenſe, of ſeventeen before given: For when a man hath gathered Goods, and they be taken from him, and he injoyeth them not long, what is this, but as is there ſaid, a compulſory reſtitution made of them, yea even of them all; for which it is ſaid, *According to his ſubſtance*, and that which he laboured for; that is, beating his brain, and working by his power to attain it. The vulg. *He ſhall ſmart for all that he hath done, yet he ſhall not be conſumed, according to the multitude of his inventions, ſo he ſhall ſuffer.* But here the ſenſe is altogether reſpected, and not the words in the Originals; that the worſt which ſhall come to ſuch, might be expreſſed not only in this World, but in the World to come: And he is compelled to reſtore, that is puniſhed, as hath been ſaid, or made to ſmart, and he ſwalloweth not down his rapines, in whoſe throat they ever ſtick, even ſtick alwaies, he being not yet ſo conſumed hereby, but living to beare the puniſhment of this his wickedneſſe for ever and ever; as they do, that lye burning in the tormenting flames of Hel fire, but yet are not conſumed as other fewell, to have an end put to theſe hideous ſufferings. Laſtly, In ſaying he ſhall not rejoyce, he meaneth, that he ſhall have everlaſting ſorrow, as hath been already ſaid.

Verſ. 20. Gregor. *Surely he ſhall not feel quietneſs in his belly, nor ſave of that which he deſired.* The vulg. *His belly is not filled, and when he hath what he deſired, he ſhall not be able to poſſeſs it.* Whereupon, what is the belly, ſaith *Gregory*, but covetouſneſſe, which by having the greateſt abundance, is not ſatisfied, but as the fire, the more wood is laid upon it, although it ſeemeth to be at a ſtay for a time, yet kindling in, is this alſo, the flame is made greater and extendeth further: But whilſt he thus coveting more, death cutteth him off, and then all his poſſeſſions go from him: And this is the ſame in effect, with not having quietneſſe in his belly, becauſe the belly that is ſtil craving and unquiet til more meat cometh into it, is not filled; and what doth the covetous man deſire, but to hold and to keep his Poſſeſſions, and to be increaſing them alwaies? and this is added as a further puniſhment, when a covetous wretch hath his deſire granted him, he being made to abound in wealth, hath it ſoon taken from him again, by death coming in the inſtant and cutting him off, as theſe Iſraelites in the Wilderneſſe: Who asking fleſh had it given them, but when it was between their teeth, they dyed: Or as the Fool in the Goſpel, who when as his grounds had but even now brought forth abundance, and he was meditating upon living plentifully thereupon, was the ſame night taken away. Luke 12.

Verſ. 21. *There ſhall none of his meat be left, therefore ſhall no man look for his Goods.* The vulg. *Nothing ſhall remain of his Goods.* By his meat and goods the ſame is meant, but they are called his meat: *Zophar* going on ſtil in the allegory of the belly, of theſe nothing is left him, becauſe he is by death ſtript of all, and muſt goe as naked before the juſt Judge, as the pooreſt man that is, for all his wealth finding no favour.

Verſ. 22. *In fulneſs of ſufficiency, he ſhall be in ſtraites, every hand of the wicked ſhall come upon him.* The vulg. *All greife ſhall ruſh in upon him.* For he is by his covetous getting of worldly Goods from others, in continual danger to have them taken away again by the hands or power of ſome mighter then he, or by Theeves and Robbers, or he being cut off, his Goods may come into the hands of ſuch as he hath oppreſſed, every one coming to catch and take away a part again, and this is in effect, the ruſhing in of all greife upon him, for the 23. V. it is the ſame in effect that was ſaid before, Ver. 24. Gregor. V. 24. *He ſhall flee from the iron weapon, and the bow of ſteel ſhall strike him through.* What is the iron weapon here ſpoken of, ſaith *Gregory*, but the want of temporal things, which is ſtrong as iron, breaking through even ſtone wales, and what the bow, by the Vulg. rendred, *The brazen bow*, But judgment ſuddenly coming upon him, for this his ſin of ſtealing; although by his neceſſity forced to it, for the Arrow ſtriking through

Note.

and ſlaying, which cometh from the bow, is not ſeen till it ſtricketh, and therefore it is thus compared, and the word נחושה ſignifieth either braſs, iron or ſteel? The poor man therefore, that is by his poverty tempted to ſteal, to avoid a bodily want, incurreth the danger of the deſtruction of his Soul, which although he neither ſeeth coming, nor feareth, yet it ſhall ſuddenly come upon him, and he ſhall not eſcape it, coming like an arrow out of a bow, and to intimate this ſudden coming of Judgment upon him, the word ſignifying ſteely, or braſen, is derived from חוש that ſignifieth ſuddenly. For the literall ſenſe, it is although the wicked eſcape one judgment, ſo that now he thinketh himſelf, out of danger, and ſo hardneth his heart to go on in his ſinns, and another ſhall come upon him before he is aware of it, and ſlay him.

Verſ. 25. *It is drawn and cometh out of his body, yea the gliſtering ſword cometh out of his gall, terrours are upon him.* The vulg. *It is drawn out and cometh out of his ſheath, lightening in his bitterneſs.* Gregory. Whereupon *Gregory*, it is ſayd to be drawn out, becauſe he is drawn to ſin by Satans Temptations, but becauſe he that ſinneth doth evill voluntarily; It is ſayd alſo to come out, the wickedneſs that he doth, and the evill which he ſuffereth therefore come from himſelf, as out of a ſheath, out of which a Sword cometh, Pſal. 34. 21. whereupon the Pſalmiſt ſayth, *The evill which the wicked hath done ſhall ſlay him.* And it is added, *Lightening in his bitterneſs*, in alluding to his ſhining in worldly glory, as the rich man, *Luke* 16. For which Gods wrath ſhall come ſuddenly as lightning upon him, making him to be in great bitterneſs and ſorrow: And this may be taken as ſpoken againſt the rich, oppreſſing and increaſing their wealth by their might; that before of the poor ſtealing for his neceſſity. The word גו here uſed, ſignifieth, *Body*, as N. Tranſlat. hath it; but ברק lightning or glittering, and מרר bitterneſs, from which מרורה ſignifying *the gall* cometh.

Verſ. 26. *All darkneſs ſhall be hid in his ſecret places, a fire not blown ſhall conſume him*, &c.

By darkneſs here underſtand the works of darkneſs, of which though many break forth in every wicked man, yet the hipocrite hideth them a long time, ſeeming to the world an Angell of light: But he ſhall not therefore go unpuniſhed, for a fire not blown ſhall burn him; that is, hell fire ſayd not to be blown or kindled, because it differeth herein from other fires made Note. by men, that they muſt be renewed from time to time, or elſe they will go out, but this is a fire created by God, and being once kindled by *his breath*, that is, his word, it burneth everlaſtingly: *And it ſhall go ill with him that is left in his tabernacle*; What is his tabernacle but his fleſh? He Iſa 30. that is then in the fleſh, that is, in a naturall Eſtate, and ſo continueth unconverted, when he dyeth it ſhall go ill with him, becauſe his place ſhall be in the everlaſting burning fire, that burneth without blowing. For of thoſe that are in the fleſh it is ſayd, that they *minde the things of the fleſh, and to be fleſhly minded is death*, but the converted and believing are in *Chriſt*, *and no* Rom. 8. 5. 6. *condemnation is to them.*

Ver. 27 *The heaven ſhall reveal his iniquity, and the earth ſhall riſe up againſt him.* Gen. 3. *By the earth ſinners are meant, becauſe when* Adam *had ſinned it was ſayd to* Ioh. 3. *him, Earth thou art and to earth ſhalt thou return, and he that is of the earth is earthy. On the contrary ſide then by heaven the righteous are to be underſtood,* Phil. 3. 20. *who are often ſpoken of as heavenly, and are ſayd to have their converſation in heaven.* In ſaying then, that *Heaven ſhall reval his iniquity*, &c. It is meant, that as he hath wronged all ſorts of men, ſo they ſhall all cry out againſt him at the day of judgment, and his oppreſſing of the righteous ſhall cry more terrible againſt him, then the oppreſſing of the wicked, although that ſhall cry againſt him alſo: But Heaven and Earth, may alſo properly be underſtood; for although they be dumb creatures, yet they have a voice to accuſe and to teſtify againſt the wicked, for which it is ſayd, *He ſhall call the heaven and*

the

Pſal. 50. Iſa. 1. 1. *the earth to judge his people: and heare O heavens and harken O earth:* intimating that they have ears to hear God ſpeaking, and if ſo, they have a voice alſo to cry out againſt his enemies, ſuch as all the wicked are, and the earth is ſayd to have opened her mouth to receive *Abells* bloud at *Cains* hands. Gen. 4. The wicked then cannot look to heaven above, or to the earth beneath, without horrour to think, even theſe, if other witneſſes fail, ſhall come in to give teſtimony againſt them before the great Judge at the laſt day. *Note.*

Ver. 28. *The increaſe of his houſe shall depart, and his goods shall flow away in the day of his wrath*: vulg. *of his houſe the end shall be opened, it shall be drawn away in the day of the fury of God*; Expounded by *Gregory*, the intention of his heart, which was hidden before, no more appearing but only what he ſpake and did before others ſhal be diſcovered; that is, his thoughts, which were evil or good accuſing or excuſing him at the day of judgment. Rom. 2. But becauſe ויגל *Jagal*, doth not ſignify to diſcover or lay open, but to roule or remove away, and רכול the bough of a tree, which is the increaſe thereof, I rather underſtand his abundance of wealth, of all which he ſhall be ſtript in the day that God executeth his wrath upon him.

CHAP. XXI.

Here *Job* anſwering to *Zophar*, conſenteth that all is true which he had ſayd againſt the wicked, but many times they proſper wonderfully in this world, ſo that by proſperity or adverſity here, it cannot be judged in what eſtate a man is to God-ward, but this ſhall appear when the day cometh, that all men ſhall be judged by God, till which time many wicked men are ſpared, living in all wealth and pleaſure, but others better then they taſting much bitterneſſe, are by a corporeall death at length ſeized upon, as they be, ſo that in their end yet there appeareth no difference. V. 2. *Heare diligently my ſpeech, and let this be your conſolations.* Ver. 2 The vulg. *heare* I *pray you my ſpeech, and repent*, but the word נחום ſignifieth conſolation, and the meaning is, by being ſilent and hearing me ye ſhall comfort me, who now by your galling ſpeeches do greatly trouble and diſquiet me.

Ver. 4. *Is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?* The vulg. *That* I *ought not worthily to be affected with greife*, of which the ſenſe is eaſy to be given, thus had I to do only with you, although yee lade me with many calumnies, yet I would not thinke all this of force to make me ſad, for ye cannot juſtly charge me with the ſinnes that yee object unto me, but I feare that I have ſpoken ſomething that I have cauſe to be troubled at, in regard of God, before whom I may ſinn unwittingly: And this rendring is the ſame in effect with the N. Tranſlat. and Hebr. if it be not to God but to man, there is no cauſe why I ſhould be troubled, but ſeeing it is with God and not with man, that I have communed, and complainingly argued, there is cauſe.

Ver. 5. Ver. 6. *Mark me and be aſtoniſhed, and lay your hand upon your mouth. When* I *remember* I *am afraid*, &c. Cajetan. Philip. Some inquiring what it is, that *Job* would have them to mark and be aſtoniſht at, reſolve, that it is at the words of the laſt judgment ſpoken by him, Chapt. 19. Some that it is at the things which he was now about to ſpeake, but it was at both of them, wherein hee ſheweth the great proſperity of the wicked, and at his ſtupendeous ſufferings; into the cauſes whereof becauſe men cannot dive, they may ſit ſtill in ſilence and and admire them, it being too great a ſecret for man to finde out, why the devout ſervants of God are oftentimes in extreame miſery, and licentious proud wicked men injoy all worldly felicity, and herein he ſeekes to ſtirr, them to do no more then he himſelf did, for he was greatly affected with fear, and aſtoniſhment at it. He beginneth and goeth on much like unto *David*, *Pſ.* 73. unto which the Reader may have recourſe to ſee the expoſition: Having

ving thus prepared to heare and to be aſtoniſhed at that which he was about to ſay, now ſpeaketh it out, V. 7. 8. 9. 10. 11. 12. 13. *David in Pſ. 73.* is more bref in deſcribing their proſperity, but larger in declaring the evill effects hereof in them, about which *Job* ſpeaketh only, Verſ. 14. 15. Ver. 13. *Gregory.* whereas V. 13. he ſaith, *In a moment they go down to the grave*: This ſaith *Gregory*, is not ſpoken of as their puniſhment, their ſudden departiug out of this life, for ſo may ſome Godly man depart alſo; but that without induring hard ſufferings. Firſt they go out of this world, this being a part of their worldly felicity, whereas the righteous many times indure much miſery and pain firſt, ſo that if one could judge of them hereby, they would be counted more miſerable, both in life and death. But yet a ſudden death to a wicked man is a great Judgment, becauſe he lamented not his ſinnes before, but always took delight in them, and now being ſuddenly ſnatcht away, he hath no time to humble himſelf and to ſorrow for them, and therefore he muſt needs go to the place of everlaſting weeping and gnaſhing of teeth.

Ver. 14. *Gregory.* *Therefore they ſay to God, depart from us, we care not for the knowledge of thy wayes.* What are the wayes of God, ſayth *Gregory*, but Humility and Peace, and therefore our Lord Jeſus humbled himſelf, and patiently ſuffered all indignities, and taught us to do likewiſe, that by humbling our ſelves, and patiently ſuffering with him, and for him, we might come to Rom. 5. peace, that peace of which the Apoſtle ſayth, *Being juſtified by faith we* Pſal. 37. *have peace with God*: And finally that peace of God, which the Pſalmiſt ſpeaketh, *Mark the juſt man, the end of that man is peace*: But the wicked through their proſperity are ſo proud, that they deſpiſe to walk in theſe wayes, and ſo for temporall things which laſt but a moment, they deſpiſe and looſe eternall.

Ver. 15. *What is the Almighty that we ſhould ſerve him? And what profit ſhould we have if we pray unto him?* Becauſe they ſee not God with their bodily eyes, they think that there is no God, as the Pſalmiſt ſaith, *The Fool hath ſayd in* Pſal. 14. *his heart that there is no God.* They are therfore led only by ſuch things, as they ſee, and ſleight him whom they ſee not, yet ſome there are who though they ſee him with the eye of the mind, are not lead by him, becauſe they ſee no profit coming in here, by praying unto him, or ſerving him. Their bodily eyes therefore bear more ſway with them, to draw them more after things which they herewith ſee, then the eyes of the minde to the things which they ſee not.

Ver. 16. *Loe their good is not in their hand, the counſell of the wicked is far from me.* Vulg. *Let the counſell of the wicked be far from me.* That is, they have not their worldly good under their power, but theſe goods have dominion over them: as it is not with the righteous, of whom many have been, and are rich, but they are not hereby kept under as ſervants to their wealth, but make it to ſerve them, when they take hereof to ſerve God, as *David*, 2 Sam. 24. who ſayd, *I will not ſacrifice to God of that which coſt me nothing.* And of Iſa 60. 6. the Gentiles, brought into the faith by the preaching of the Goſpel, Pſal. 45. *The riches of the Gentiles ſhall come in hither*: For then hath a man theſe worldly goods under, both when his heart is not oppreſſed by them through worldly cares, but if they be increaſed, he keepeth that ſtill above them, not counting his happineſs to ly herein: and alſo when he giveth freely hereof *Note.* Gal. 6. 6. to God again, who gave them all unto him, by a right diſpencing of part, 2 Cor. 8. to the maintenance of his ſervice, and a part to his poore members, and herein is not ſparing but liberall. And ſuch are far from the counſell of the wicked, who think that they do moſt according to wiſe counſell, when they do herewith all good to themſelves in this life, by living hereupon, as the rich glutton, as was before ſayd.

Ver. 17. *How often is the candle of the wicked put out? how oft cometh their deſtruction upon them?* The vulg. *An inundation or overflowing ſhall come upon them,* For theſe words, *How oft commeth their deſtruction upon them?* Heb. *And their Affliction, Contrition, Want, Ruine, and Vaſtity, ſhall come.* For the word אידך ſignifieth all theſe, for which it may well be rendred, inundation of all ſorts of miſeries; It is as if hee had ſayd, although ſome of theſe wicked ones live in all worldly felicity to the end of this mortall life, yet all of them do not, but they have their light often put out. For ſome looſe their children, whom they love moſt dearly, and this is their light; ſome their honour, and ſome their riches, which are as a light unto them, for the great joy that they take herein, as a man in darkneſſe, to whom a light is brought. Neither is this all which they ſuffer, for God even overfloweth them here and hereafter, as it were, with a floud of ſorrowes; And of theſe hee ſayth, God diſtributeth ſorrowes to them, whereby hee intimateth that in the loſſe of all before ſpoken of, and whatſoever elſe they ſuffer in this world, lyeth not all their ſorrow, but part onely, a greater part by farr being ſtill to come in another world. Sorrowes are ſayd to be diſtributed to the wicked, becauſe their ſufferings in this life are no Superſedeas to their ſufferings in Hell, but now they receive onely a ſmal portion, or part of their puniſhments, there they ſhall be payd to the full; for which the Pſalmiſt ſaith, *God ſhall raine upon them ſnares, fire, and brimſtone, ſtorm and tempeſt, this ſhall be the portion of their cup*: It is not ſayd, all their cup, but a portion thereof, implying more ſufferings yet to come, as to the old world, deſtroyed by the floud, and to *Sodom* and *Gomorrah*, by fire and brimſtone. Pſal. 11.6.

ver. 18. *They are as ſtuble before the fire, and as the chaffe which the Winde carrieth away.* The wicked oppreſſour, that increaſeth in worldly wealth, ſeemeth to ſtand firmly and unmoveable, but before the great Judge, hee is but as a dry ſtubble, eaſily conſumed, and as light chaffe carried away by the winde into the fire, that never goeth out, leaſt any man hearing of the Judgements before threatned, ſhould ſay, how can this be to them that are ſo firmly and ſtrongly built.

ver. 19. *God layeth up his iniquity for his Children, and rewardeth him, and hee ſhall know it.* The vulg. *When he ſhall reward*; Exod. 20. *Viſiteth the ſinnes of the Fathers upon the children*: *But* Ezek. 18. *The ſon ſhall not dye for the ſin of his Father.* Theſe places are eaſily reconciled thus, Children, that when children are threatned with judgments for their Parents ſinnes, it is meant, if they imitate them in ſinning, as is alſo expreſſed, *Ezek.* 18. Whereunto it may be further added, according to *Gregory*, his iniquity is derived from him to his children by propagation, till that by baptiſme it is done away, but if growing up to yeares of diſcretion, he after this, treadeth in his Fathers ſteps, he ſhall ſuffer, both for his own ſinns and for his Fathers alſo. *He ſhall reward or render it, hee ſhall know it*; ſo it is Hebr. the meaning is, if he liveth long as ſome ſinners do, to a hundred years, and ſeeth the children comming of him, to the third and fourth generation, whilſt he liveth, this threatning ſhall take effect, to the making of him to pine away with ſorrow in ſeeing it. *Note.* And it is to be noted, that hee ſayth after Gods rendring, he ſhall know it, his eyes were ſhut before the comming of this judgment, but by the coming hereof they are opened, and he knoweth now, what a dangerous thing it was to live, and go on in ſinn, which then he would not know, whereas the righteous ſee and know it now, and repent, but Fooles ſuch as all the Wicked are, are wiſe too late, theſe know it now and avoyd it, they know it not till then, and muſt, notwithſtanding indure it.

ver. 21. *What pleaſure hath hee in his houſe after him, when the number of his moneths is cut off in the midſt?* After the recompence of his iniquity made to his Children, which he, if he lived long, ſhould ſee, now becauſe many wicked men are cut off ſooner, he threatneth them with deſtruction in their own perſons, v. 20. So that be it as is here ſayd, that he careth not for his

houſe after him, that is, his Poſterity when hee is dead and gone, what
becometh of them, as ſome wicked men do not, yet his own life is ſweet
unto him, and he would fame live as long as may be, therefore by threa-
tning cutting off his life, ſo as that he ſhall not live paſt the midſt of his months,
he ſeeketh to move him to repentance hereby, but ſpeaks of him as deſpe-
rately ſet upon following his own wicked wayes, whatſoever cometh of it, ei-
ther to his Children or to himſelfe. It dampeth him haply a little for a time,
when he ſeeth evill coming upon him or them, but it is ſoon forgotten, and
nothing can ſo far prevail with him, as to make him amend his life: Where-
as that may ſeem to make againſt this, that *Dives* being in hell had a care of
his houſe, for he craved that one might be ſent to his five brethren to warn
them, that they might not come into that place of torment. I anſwer, The
care of the wicked to prevent evill from their children and houſe haply may
be in ſome of them; when they ſee and know what cometh of ſinning, but be-
fore that, whilſt they live in this world, they care not.

Ver. 22. *Shall any teach God knowledge, ſeeing he judgeth thoſe that are high?*
Having hitherto ſpoken of the blindneſſe of the minds of wicked reprobates,
which maketh them to go on obſtinately in ſinn, come what will come of it
to them or their houſes, now leaſt any man ſhould object and ſay, is it juſt
with the Lord to leave any of his creatures thus in blindneſſe, when hee gi-
veth ſight to others, ſo that they eſcape theſe dangers, and why doth he
not open their eyes alſo, that they ſeeing may prevent them? to this he ſaith,
Shall any teach God knowledge, &c. As if he had ſayd, it becometh not
any man to take ſo much upon him, as to reaſon thus, for it is as if he
thought that God knew not what to do for the beſt. For he judgeth the
excellenteſt or high ones, that is, the very Angells, making ſome to ſtand in
everlaſting glory, but ſuffering others to fall, and ſhutting them up in chains
of darkneſs; for if he doth thus by thoſe pure ſpirits, how dareth any man
to challenge him for his dealing towards men made out of the earth, and
that muſt return to the duſt?

Ver. 23. *One dyeth in his full ſtrength, being wholly at eaſe*, &c. In this and v. 24,
25. Hereafter reaſoning from Gods judging of high ones, he proceedeth to
reaſon from that which is done amongſt lower ones, that is, men, of whom
ſome dy full and abounding with wealth, wherewith they have long fed
and fatted up themſelves, ſome again deſiring to get wealth alſo as wel as
they, but cannot, in regard of which they live and dy in much bitterneſs of
ſpirit, being vexed at their poverty? And whence cometh this diverſity of
their living and dying, is it not from God? and who then ſhall be ſo bold as
to ſay to him, Why doſt thou thus? For he beſt knoweth how to deal with
every man. But mark what followeth, they live and dy indeed diverſly, but
Verſ. 26. being dead they are all a like in the grave, for both ſorts, *Lye down alike in
the duſt, and the wormes cover them*: So that although there be a diſparity be-
twixt worldly men in their life, which they live, and out of which they de-
part by a Corporeall Death, yet being dead, it is not better with one
then with another of them; which ſheweth; that the difference is yet to come
in another world, when if they that have lived in miſery here, or any of
them who are Righteous and holy, ſhall be in joy, and the Wicked
living at ſo great eaſe in Torment, as it was with *Lazarus* and *Dives*. V. 27.
Verſ. 27. *Behold, I know your thoughts, and the deviſes which yee wrongfully imagine
againſt me; ſaying, Where is the houſe of the Prince and the dwelling places of
the Wicked. Aske any of them that go by, and they will tell you.*
Verſ. 28. All which is as if he had ſayd, now that I ſpeak of ſome dying rich and full,
and of others in poverty and want, but yet after death being alike in the
Grave, I know that ye imagine ſomewhat againſt me, as if I were one of
thoſe wicked worldlings, that would have kept my Goods if I could, and
am now in bitterneſs of ſpirit, becauſe I have loſt them, and as being ready to

ſay, where is my houſe now, and the dwellings of my children, whom yee
count wicked becauſe they dyed ſo as they did, but indeed yee judge amiſs.
For aske any of thoſe that paſs by the way, that is, who count themſelves
but paſſengers in this world, and therefore ſet not their heartes upon the
Goods hereof, and of any of them ye ſhall learn, that this is a thing that
imbittereth my Spirit, or the ſpirits of any that paſs on as Pilgrims and ſtrangers
towards heaven, which only they count their country, and upon the
good things whereof only their minds are ſet. For thus do all for whom
Heaven is prepared, and therefore come proſperity or adverſity, they ſtand
firm and unmoveable: That the truly Godly are as paſſengers, *Gregory* *Gregory.*
ſheweth from the ſaying of *David*, ſpeaking of the wicked in proſperity, *I* Pſal. 37.
paſſed by and his place was no where to be found: Paſſing he ſaw this, that
worldly proſperity is nothing, becauſe it fadeth away, and ſo is as nothing,
whereas if he had not paſſed from beholding things temporall to look up to
things eternall, hee could not have ſo ſayd. Hebr. *Have ye not asked them*
that paſſe by the way, and have ye not known their tokens? *Calvin* ſaith, that *Calvin.*
the Expoſition before going is too much ſtrained, and will have the meaning
to be, any ſtranger that goeth by, if he were to ſpend his Judgment of the
things, which I have ſayd, would ſay, they are true; *Viz.* That by bodily
ſufferings there is no judging of men, becauſe the wicked may injoy
great proſperity here, and yet be ſeverely judged in the end, when the time
cometh, to which they are reſerved, as followeth, V. 29. *Græca Catena* *Catena Græca.*
ſayth, that this is ſpoken by way of ſimilitude, as travellers by marks know
the way wherein they are to go and ſo miſs not, but go right; in like manner
when one ſeeth an Oppreſſour in great proſperity a long time, he may
eaſily know to what he ſhall come in the end, even as *Job* ſayd before, but
the like judgment cannot be given of a juſt man in adverſity, unleſs it be
by the prejudice of thoſe that judge, as theſe friends of *Job* moſt wickedly
judged of him. Some others by paſſengers underſtand the Hebrews who are
Hebr. called עברים, ſignifying ſuch as paſſe, they by experience could tell
that men greatly oppreſſed may yet be favoured of God, and at length be
delivered, as they were out of *Egypt*, *Pharaoh* and his Egyptians being deſtroyed.
This indeed agreeth very well, but the Hebrews paſſed not out of
Egypt, till long after *Jobs* time, unleſſe the Experience that *Jacob* had of
this be alluded, who after many ſufferings in *Padan Aram* returned to *Canaan*
in the end greatly bleſſed. This ſeemeth to be further fetcht, but I
take that before going to be literall meaning, and the allegory of *Gregory*
is not to be rejected, being of good uſe, and a further improving this paſſage
to ſpirit-inſtruction. *That the wicked is reſerved to the day of judgment,* Ver. 30.
&c. *Who ſhall declare his way to his face? who ſhall repay him what he hath done?* Ver. 31.
This is by *Gregory* referred to Antichriſt, that was to come, but it is not *Gregory.*
only true touching him, but verified in all great Tyrants; They are reſerved
for the day of Judgment; but in the mean ſeaſon ſuch is their power and
cruelty, that he is a rare man, that to their face durſt tell them of their ſins,
yea he muſt be indued with extraordinary courage and zeale, as *Elijah*, that Ier. 1. 17.
dareth to do it. But reproved they ought to be by Gods Miniſters at their
own perill, as the Lord ſayd to *Jeremiah*. But this is verified in Antichriſt
above all, that no man dareth to reprove him, yea his Paraſites teach, that although
the Pope leadeth innumerable Soules to hell, yet no man may ſay
unto him, Lord Pope, why doſt thou ſo? As there was a law amongſt
the Egyptians, that none ſhould dare to ſay, that *Serapis* was a man, upon
pain of death; for which at the entrance of his Temple there ſtood an
Image, laying his finger upon his mouth, to ſhew that all men muſt keep *Auguſt. L.*
ſilence in this reſpect, as *Auguſtine relateth.* 18. *de civit.*

Yet he ſhall be brought to the grave, &c. That is, he ſhall dye that is *c.* 5. Verſ. 32.
thus ſtern and terrible and ly in his tomb rotting and unable now to do any
thing, yea being contemptible to all men.

The clods of the valley ſhall be ſweet unto him, and every man ſhall dr
after him, as there are innumerable before him. The vulg. *Dulcis fu*
glareis cocyti. Expounded by ſome of the River, whereby the Poets fain
ed, that the Soules of the wicked were carried down to Hel by the Rive
Stix in *Charons* boat, where being arived his coming is ſweet to the damned
that were there before: But the words are according to the Hebrew, as
hath been ſaid, and ſeem plainly to meane thus much, The wicked bein
dead and buried; the clods of the grave, under which he lieth, are ſo ſweet
unto him, and ſo well pleaſed would he be, if he might for ever lye hid-
den there, and never riſe up again to come to the judgment before ſpoken
of. And as it is with one wicked man departed, ſo it is with all others;
Caten. Gr. whether they dyed before or ſhall dye after: Thus alſo *Catena Grec*
although ſome expound it of the pompous burial of rich wicked men, who
are accompanied with many going before and after them, to bring him to
the Grave with more ſtate.

Gregor. *Gregory* makes an allegory of the clods, that are ſweet unto him, thus;
They be the ſinnes wherein he hath delighted, and to which by his evil
example he hath drawn many more, as many, who were before him have
alſo done: But forſomuch as this ſpoken of him after death, not before;
it is not here ſhewed what he did in the time of his life, but in what a caſe
he ſhall be afterwards.

CAAP. XXII.

Verſ. 2.
Can a man be profitable to God, as he that is wiſe may be profitab*
unto himſelf? From hence *Solomon* ſeemeth to have taken that, whic
he ſaith, *Prov.* 3. 12. Where ſee the expoſition, on V. 3. *Pſal.* 16. Be
Verſ. 4. cauſe alſo no man is ſo fooliſh, that he can think he is able to ſtand in
judgment with God; betwixt whom and man there is no compariſon, he
ſaith, V. 4. *Will he reprove thee for feare of thee? Or will he enter in*
judgment with thee? All which is ſpoken in regard of the words before uſe
by *Job* to juſtifie himſelf, as not worthy ſuch ſoare puniſhments; as if he
had ſaid, If it be ſo, thou muſt conceive thy ſelf to have merrited ſome
what at his hand by thy righteouſneſſe, and that there is ſome higher per
ſon then he, to whom he may feare, leaſt thou ſhouldſt complain, and ſo
he ſhould be brought to a judicial tryal; but if to imagine thus be ab
ſurd, all which thou haſt ſaid of thy innocency is vain, and there be in thee
Verſ. 5. great wickedneſſe, for which the Lord is ſo ſevere towards thee, as follow
eth, *Verſ.* 5. *Is not thy wickedneſs great, and thine iniquityes infinit*
Here *Eliphaz* falleth more foule upon *Job*, then he or any of his fellows
did yet, charging him directly with many groſſe ſinnes, from all which he
could not but in his own conſcience know him to be free, whereas be
fore he ſpake only of the wicked in general, and this doth *Verſ.* 6. 7. 8.
whereas *Verſ.* 8. he ſaith, *The mighty man had the earth, and the honour*
able dwell in it. He meaneth *Job*, that by his power had ſo oppreſſ
wherefore the Vulg. to make this plain, hath it, *In the ſtrength of thy ar*
Verſ. 10. *thou didſt poſſeſs the earth, and being moſt mighty obtayneſt it.*
Therefore ſnares are round about thee, and ſudden feare troubleth th
That is, thou art for all thoſe wickedneſſes ſo intangled with miſeries,
that thou canſt not get out of them, no more then one taken in a ſnare
and the ſudden newes of one loſs after another, hath ſtricken feare in
Verſ. 11. thee: *Or darkneſs that thou canſt not ſee, or abundance of waters cover thee.* Th
vulg. *And thou thoughteſt that thou ſhouldſt not ſee darknes, or be oppreſ*
with the force of waters overflowing. Hebr. *Or darkneſs thou ſhalt not ſe*

W hereb

Note.

Whereby to omit other expoſitions, is meant miſeries, yet further to come, but not ſeen or perceived, til they come: That is, the torments to be ſuffered in utter darkneſſe by all the wicked; which alſo becauſe they ſhall come as the flood in *Noahs* time, which drowned the old World, when they were moſt ſecure; are metaphorically called an inundation of waters covering him: All which is true touching hard hearted and wicked oppreſſors, but wonderfully miſapplyed to ſo juſt a man as *Iob* was. But for ſo much as he had ſuch heynous crimes laid to his charge, let us beare it patiently, if knowing our ſelves to be innocent, we be likewiſe charged by the wicked inſtruments of Satan, who is the accuſer of the Brethren.

Verſ. 12. 13. 14.

Is not God in the height of Heaven ſayeſt thou? And how doth God know, &c. Here beſides all the wickedneſſes before ſpoken of, he addeth another moſt odious one to Jobs charge, and that is ſuch ignorance, as is ſcarce to be found in any, but moſt bruitiſh men, who beleive nothing, but what they ſee by their bodily eyes, and ſo that God ſeeth not the ſinnes which they commit, to bring them to judgment therefore: For who ſo is not thus bruitiſh, cannot but ſee God in his judgments from time to time, ſhewing that he ſeeth the wickedneſſes that be committed upon Earth: A ſpeech much like unto this, touching the wicked blinded with ſin; ſee *Zeph.* 1. 12. *Pſ.* 10. 11.

Verſ. 15.
Verſ. 16.

Haſt thou marked the old way, which wicked men have troden? Which were cut down out of time, whoſe foundation was overthrown with a flood. Here by the old way, wherein the wicked walked; underſtand the way of violence and oppreſſion, which was the way of the old World, but the flood then came and drowned them all: But how is it ſaid, that they were cut off before their time; for if there be a time ſet to every man, how long he ſhall live, and God who ſetteth this time, cannot be deceived: How is any man ſaid to be cut off before his time? To this *Gregory* anſwereth well; *Gregory.* Wicked men being in proſperity, promiſe to themſelves long to live herein, but by Gods judgment coming upon them, they are cut off before that time; moreover God foreknowing the wickedneſſe of every one to come, appoynteth the time of each ones life: To ſome a longer, and to ſome a ſhorter; and he that ſooner fulfilleth the meaſure of his wickedneſſe, is cut off ſooner then the other, that he may do no more hurt, and for this he is ſaid to be cut off before his time: And becauſe he ſetled himſelf, as it were, in his thoughts in this World, it is ſaid, his foundation is overflown with a flood. *Verſ.* 17. 18. *Which ſaid unto God, Depart from us, what can the Almighty do for them? Yet he filled their houſes with good things*, &c. Here *Eliphaz* turneth the ſpeech, uſed by Job, Chap. 21. 15. 16. Againſt him, of the ſenſe whereof ſee there.

Ver. 17.

Verſ. 19.

The righteous ſee it and are glad, and the innocent laugh them to ſcorn. But in what ſenſe is this ſpoken, for he that makes a mock of the errours of the wicked, and mourneth not for them, ſaith *Gregory*, is not righteous; *Gregor.* as neither is he, that ſeeing judgment executed upon them rejoyceth, for the Phariſee, that ſeeing the Publicans errours and other wicked mens, inſulted over them, was condemned as proud; and he that rejoyceth at their deſtruction, ſeeing he alſo is a ſinner, is ſecure: We muſt therefore diſtinguiſh the times, when this may not, or may be done, during this mortal life we may not; but having by the grace of God obtayned everlaſting life, we may rejoyce and deride them, being condemned for their ſecurity and vain hopes, that they ſhould never have come to ſo miſerable an end, and their eſteeming of themſelves, the only happy men in the World for their proſperity: Here whilſt we live together with the wicked in this World, we muſt not rejoyce, but greive for their evil doings and ſufferings, as *David*, who lamented *Sauls* death, and ſaid, that his eyes guſhed out Rivers of water, becauſe men kept not Gods Commandements, and *Lots* righteous Soule was vexed at the uncleanneſſe of the Sodomites,: If it be

ſaid *Elijah* mocked at *Baals* Prieſts for their idolitry. I anſwer, he did no
ſo out of joy, but to make them aſhamed of ſo groſſe wickedneſſe, to ca
upon a dumb Idol.

Verſ. 20. *Whereas our ſubſtance is not cut down, but the remnant of them the fi*
conſumeth. Vulg. *Is not their erection cut down.* But Hebr. it is not *their*, bu
our, and for *whereas*, is אם properly ſignifying [if] and it may be rendred,
as an interrogative, as אם לא commonly is, *Is not our ſubſtance cut down,*
Calvin, Surely our ſubſtance is hidden. And the word כחד ſignifieth either
to hide or to cut off, but for theſe words, *Our ſubſtance* is קימו *our riſing,*
And the meaning then is; it is true, our riſing, who be the righteous, to tha
life and glory, wherein we ſhall laugh, the wicked being condemned to
Hell to ſcorn, is yet hidden, as the Apoſtle alſo ſaith, *Our life is hidden wi*
Col. 3. *Chriſt in God, but when Chriſt ſhall appeare, we ſhall appeare with him i*
glory. But to be ſure, when this ſhall be, the remnant of them; that is
ſo many as ſhall remain alive, til the day of judgment, ſhall be ſent away
into the everlaſting fire of Hel.

Gregor. *Gregory* following the Vulg. expounds all of the wicked; who thoug
they lift up themſelves, and riſe to never ſo great an height of honour an
wealth in this World, yet they ſhall be cut down by death, coming ſudden-
ly upon them; whereby the bodily life and all their worldly glo
comes to an end, and their bodies, here called their remnant, ſhall then bein
joyned to their Soules, be caſt into the fire, to lye their conſuming and dy-
ing, but never quite conſumed. Some others refer it to the men of the ol
Gen. 6. World, and of *Sodom*, the one having their pride pulled down, who we
called men of renowne, by the flood, and the other by fire from Heave
conſumed. But the words being ours not theirs, neither of theſe ca
ſtand.

Verſ. 21. *Acquaint now thy ſelf with him, and be at peace with him, and thereby go*
Verſ. 22. *ſhall come unto thee. Receive the Law from his mouth, and lay up his word*
in thine heart. Here and V. 23. Are good inſtructions laid down to be
Gregor. followed by all men in miſery, and by all others alſo: *Gregory* taking *Eli-*
phaz and his fellowes in all their ſayings, for tipes of Hereticks, ſaith, tha
he indeavoured cunningly to bring *Job* to agree to their opinion, con-
feſſing, that in his diſſenting from them, he could have no peace with God,
nor deliverance from his miſeries, but in conſenting he ſhould undoubted-
ly: And to perſwade men the more to their opinions, and to harke
to their ſayings, they ſay, that they be the words of God, which they
Verſ. 23. ſpeak, pretending alſo Scriptures for them. Laſtly, To ſhew how they take
advantage of mens ſufferings, he ſaith, *If thou returneſt to the Almighty*
thou ſhalt be built up, &c. As if they ſhould plainly ſay, all which thou
ſuffereſt, is for thy going from us in thy waies, but return, and whereas
thou art deſtroyed in thy houſe, thou ſhalt be built up again, if thou put-
teſt this iniquity from the Tabernacle of thy heart, to be of a divers mind
Note. from us: And theſe indeed are the devices of wicked Hereticks in all times
and ages, which it is neceſſary for all the faithful to take notice of; and
Revel. 3. 9. not hand over head, to take their ſayings to be Goſpel, but to try them,
that they may finde them to be ſuch, as ſay they are Jewes, but are not;
but of the Synagogue of Satan, and not be drawn away by them: Only
take we theſe inſtructions in general, as directions to the afflicted, and in
doing accordingly, we ſhall be ſure to recover Gods favour.

Verſ. 24. *Then ſhalt thou lay up gold as the duſt, and the gold of Ophir as the ſtones*
25. *of the Brook. Yea the Almighty ſhall be thy defence, and thou ſhalt hav*
Gregor. *plenty of ſilver.* Here by gold *Gregory* underſtandeth, clarity of doctrine,
and by flint ſtones, ſtrength to walk aright, rendring the words firſt ac-
cording to the *Vulg.* Lat. thus, *He ſhall give for each flint, and for flint gold-*
en Rivers. The reaſon of the difference is, becauſe the word בצור twice
uſed here, ſignifieth a *Stone* or *Gold*, and what is the duſt but earth, yet the
rendring

rendring of עפר *Duſt*, is better then to render it earth : It may then be thus rendred moſt agreeable to the Hebrew, *And there is put, or turned duſt into gold, and in a ſtone rivers of Ophir, or in a rock* And becauſe *Ophir* is a place where fine gold lieth in the veines of the earth, it may be ſaid, *Golden Rivers*. The meaning is, for duſt or earth ; wherein there is no ſolidity, ſhall be ſtrength like unto that of a Rock, and where ſuch ſtrength of grace is to live well, there ſhall be a ſhining light, ſhining as the fineſt gold, for that a good life and doing good workes ſhine, our Lord teacheth, where he ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes*. And to ſuch as doth thus, the Lord ſhall be a defence. *He ſhall have plenty of ſilver*, that is, abound in the knowledge of his word, which is by the Pſalmiſt compared to ſilver, and is the beginning of the ful knowledge of God, wherein ſtandeth perfect bleſſedneſſe. *R. Moſes* and *R. Mordecai*, for theſe words, *Put upon duſt gold*, have it ; *Thou ſhalt ſet upon a Tower gold*. That is, thou ſhalt be both ſtrongly defended, and greatly inriched, and if it be taken according to the letter, this paſſage is prophetical touching *Job*, in whom it was thus fulfilled, after his ſufferings and poverty, being raiſed to ſo great wealth, and then he had joy in the Almighty taking his part, as *Verſ*. 26. and it appeared, that his prayers were acceptable above other mens ; becauſe he muſt pray for theſe men, or elſe they ſhould have been deſtroyed, as *Verſ*. 27 *Verſ*. 28. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee, and the light shall shine upon thy waies*. According to this the Pſalmiſt ſaith of righeeous, *Whatſoever he doth shall proſper*, and this is to have the light ſhine upon his waies, and is commonly done to the juſt, that others ſeeing the good ſucceſſe which they have, might be allured to do likewiſe, yet ſometimes they are again croſſed to try their patience, and to ſhew that this not all the benefit by them to be expected, but their cheif and moſt induring good is to come after death. Math. 5. 16. Pſ. 12. *R. Moſes* Verſ. 26. 27. Pſal. 1.

Verſ. 29. *When men are caſt down, thou shalt ſay there is a lifting up ; he shall ſave the humble perſon.* Vulg. *He that shall be humbled shall be in glory, and he that boweth down his eyes shall be ſaved.* Hebr. *Becauſe they are humbled, thou shalt ſay ; exaltation, and ſaving of him, that boweth his eyes down.* And the meaning is plain, that *Job* attaining to ſuch a bleſſed change, ſhall be able out of his own experience to comfort others in miſery, who likewiſe humble themſelves.

Verſ. 30. *He shall deliver the Iſland of the innocent, and it is delivered by the pureneſs of thine hand.* Vulg. *The innocent shall be ſaved, but he shall be ſaved by the cleanneſs of his own hands.* But what cleanneſſe is there in man to be ſaved for that ? *Sol.* There is none, but what is by God given unto him, and yet becauſe he that hath this given unto him, worketh together herewith by his own free will, it is ſaid, *He ſhall be ſaved by the cleanneſs of his hands*. This is plainly intimated by *Paul*, who ſaith, *By the grace of God I am that I am, yet not I, but the grace of God with me.* Here grace ſtriketh the firſt ſtroke by it ; *I am*, ſaith he, *that I am*, and then here is a ſecond or ſubſequent grace, with which man in his willingneſs is joyned, *The grace of God*, in or with *me* ; God then makes us clean, and by his grace when we are clean, we do good with our hands, the good will that is in us, putting us on hereunto, and yet the reward is finally beſtowed upon us, as if we were worthy of it for our works; becauſe it is ſaid, *He will reward every one according to his works*, ſo *Gregory* ; but in the *Vulg.* the word אי is altogether omitted, ſignifying Iſland, the meaning being, he ſhall not only ſave himſelf, but by him all his neighbours ſhall be ſaved, as *Iſrael* by *Moſes*. *Gregor.* Rom. 2. 6.

CHAP. XXIII.

Verſ. 2. E*Ven to day is my complaint bitter, and my ſtroake heavier then my groaning.* This he ſpeaketh, in regard of *Eliphaz*, his aggravating of his ſorrowes
by his unjuſt calumnies, although in the end he flattered with him,
that he might overcome him, and draw him to hold the errour which he
did, That bodily and temporal ſuffering are alwaies a ſigne of a notorious
wicked man ; for when as *Job* expected by the comming and ſpeaking of
his friends un to him to be comforted, they by their virulent tongues peirced
Verſ. 3. ced his heart with more ſorrowes : *Verſ.* 3. *Oh that I knew where I might
finde him, that I might come even to his ſeat.* Here *Job* having a clear conſcience
towards God, whatſoever *Eliphaz* with his foule mouth had objected
againſt him, deſireth to come before Gods judgment Seat, that he
would appeare and ſpeak in his cauſe, for ſo he knew, that he ſhould be
juſtified from all the evils by *Eliphaz* imputed unto him, as in part is expreſſed,
Verſ. 4. *Verſ.* 4. 5 6. 7. Whereas it is ſaid, *Verſ.* 4. *I would fil my mouth with
arguments,* The vulg. hath it better, *with interpretations.* for ſo תוכחות
ſignifieth, and he meaneth, that he would lay all the blame that he could
upon himſelfe, judging and condemning himſelf, being aſſured, that ſo he
1 Cor. 11. 33. ſhould not be condemned, but juſtified, as the Apoſtle alſo teacheth. For
they that call their ſinnes to minde, to lament them with teares, caſting
Note. themſelves down as vile in their own eyes, are waſhed and made white in
the ſight of God, and ſo may with confidence ſtand before him : But ſuch
as do not thus, may well feare and tremble, as not knowing what things
ſhall be laid to their charge, to their condemnation.

Verſ. 6. 7. *Will he plead with me in his great power ? No, but he would put ſtrength into
me. There may the righteous diſpute with him, ſo ſhall I be delivered from
my Judge for ever.* Vulg. *I would not have him to contend with me, with much
ſtrength, neither let him preſs me with the weight of his greatneſs, but let him
propound equity againſt me, and my judgment ſhall come to victory.* Upon
Gregor. which a good expoſition is made by *Gregory*, thus : When I deſire to come
before his Throne to be judged, my meaning is not, that he ſhould ſhew
himſelf in his majeſty, for this were enough to confound me inſtantly, or
the moſt righteous man that is ; but let him ſet equity betwixt me and
him, that is, Chriſt the Mediator betwixt God and man, and then I doubt
not, but he will judge on my ſide. But N. Tran. is word for word, according
to the Hebrew, and the meaning is, as if *Job* had ſaid ; yea tel me of
the great power of God hereby , to defer me from deſiring to be by him
judged, but in appealing to him I know well what *I* do, he will not, how
mighty ſoever he is, oppreſſe me with his power , but being the juſt Judge
of all the World, ſeeing me by you to be moſt unjuſtly accuſed, he will
ſtrengthen me that I ſhall be able to ſtand, and ſo take my part, as that
I ſhall be acquitted, as one that hath ſerved him in ſincerity ; and then
yee that judge me for an hypocrite ſhall be put to ſilence, and I ſhall be
Note. delivered from ſuch unjuſt Judges for ever, none daring after this to lay
ſuch ſinnes to my charge any more : Whence note, what boldneſs and confidence
the upright-hearted have in God , from which all the malice of the
Devil and his inſtruments cannot remove them, neither ſhall they be herein
deceived, as *Job* was not ; to incourage to do as *Abraham* was bidden,
Geu. 17. 1. that is , to walke before God and to be upright.

*Behold I goe forward and he is not there, and backward but I cannot perceive
Verſ. 8 him. On my left hand where he doth work, but I connot behold him, he
Verſ. 9. hideth himſelf on the right hand, that I cannot ſee him. But he knoweth the
Verſ. 10. way that I take, when he hath tryed me, I ſhall come forth as gold.* Having
expreſſed his deſire before, to come, even to the Seat or Throne of God, to
be tryed , he here complayneth , that which way ſoever he turned himſelf

ſelf to finde him, he could not yet do it, but ſtil he hid himſelfe from him; that is, he could finde no comfort from him, whereby he might be eaſed of his troubles outwardly in body, or inwardly in minde: And thus it is with the deare Servants of God in time of temptation, as *David* alſo complained, and Chriſt upon the Croſs. To this effect *Ferus*, and that rightly, if we look only at the thing here ſet forth in general; only add we more out of *Gregory* in general alſo, that he meant that God was inviſible in any part of the World; becauſe he is not in a part, but filleth all the parts thereof, yet unſeen by mortal eyes: And albeit we ſee not him, he ſeeth us, as being about all our paths and waies; as *David* more largely ſetteth forth the ſame, which ſhould make us continually to feare to do evil, as we feare an enemy, that lieth ſecretly in wait to take advantage againſt us to deſtroy us, we feare him in all places, both where he is not, and where he is; much more therefore God, of whom we cannot ſay in any place, he is not here, although we ſee him not, and he is certainly an enemy to ſuch as do evil: And more particularly he ſaith, to ſeek him before, by the Vulg. rendred, *In the eaſt*, or behinde, *In the weſt*, is to ſeek him out by ſtudy and contemplation, what he is from everlaſting to everlaſting: I can finde no beginning or ending that he hath, or to the ful know him, as he is; but here from the beginning of the World to the end we know him but in part, on the left hand I am ſure, that I ſhall not ſee him, that is, living in ſin, nor on the right living virtuouſly, and attributing ſome merit to my ſelf therefore, for which cauſe they that would finde God and comfort in him, muſt walk in the way of his commandements without declining to the left hand or to the right. Some by the foure parts of the World here ſpoken of underſtand, that his meaning is, that if he ſhould travel alwaies to finde out the cauſe of his judgments, and of all meanes, that the World can afford, yet he could not finde it out. Some, that he ſpeakes thus, leaſt any ſhould conceive, that he thought God fixed to any place, becauſe he had ſpoken before of his ſeat, and coming to it: But what meaneth he in ſpeaking of the left hand to ſay, *Where he worketh*. Some by the left underſtand the North, as by the right hand, the South: Saying his working in the North is ſpoken of, becauſe that in the North part of the Heaven are more ſigns and of more remarkable influence, then in the South; but if we underſtand by the left ſin, and wickedneſs, as was before ſaid, the meaning is, that upon notorious ſinners God worketh by way of judgment, ſo as that all men muſt needs take notice hereof, as upon the Egyptians and Canaanites, &c. for the words of *Verſ.* 10. *He knoweth the way that I take*. That is, although I cannot ſee him, yet he ſeeth me, and my uprightneſs; and notwithſtanding theſe my great ſufferings whereby he trieth me, if he cometh once to give ſentence I ſhall come off as moſt precious before him, how vilely ſoever yee think of me.

Note.

Ferus.

Gregory.

Pſ. 139.

Note.

1 Cor. 13.

Dioniſ.
Cajetan.
Tho. Aqui.

My foot hath held his ſtepts, his way have I kept and not declined. That is, I have lived in obedience to him and followed him, going ſtept by ſtept in the way, which he hath commanded me to walk in, and have not declined herefrom, to the right hand or to the left, and therefore I am far from being ſuch an one, as thou *Eliphaz* layeſt to my charge: And to explain this further, he addeth. *I have not gone back from the commandement of his lips, I have eſteemed the wordes of his mouth, more then my neceſſary food.* Hebr. *I have hidden the wordes of his mouth, more then my ſtatute*. The word alſo ſignifieth any thing appointed, or which a man is accuſtomed to, or hath right unto it, his Portion: And becauſe treaſures that be moſt deare unto us, we lay up and hide with all carefulneſs; it is rendred in N. Tran. *I eſteemed*. And becauſe a mans portion for his maintenance in this life, is his food, it is rendred by food that is neceſſary: But the Vulg. *I have hid in my heart*. To expreſs the ſame, but no regard being had to the ſignification of the words; to hold then to the Hebrew, the meaning is, I have

Verſ. 11.

Verſ. 12.

I have hidden in my heart the words, as more deare unto me, then any
portion of worldly Goods, ſet out by the divine providence unto me; be
it Wealth, Honour, Food, Rayment, or any other worldly thing: Where-
Note. in *Job* teacheth us both how to carry our ſelves towards the word of God;
that it may profit us, we muſt not heare it only, but lay it up in our hearts;
by thinking ſeriouſly upon it, to reform our lives thereafter, and in what
account to have it, even more then any worldly Goods, which are moſt
neceſſary for this life, or any thing that tendeth to glory or delight here;
all which muſt ſeem vile uuto us, in regard of this word: Yea as *Paul*
Phil. 3. ſaith, *As droſs or dung*.

Verſ. 13. *But he is in one minde and who can tnrn him, and what his Soule deſireth*
that he will do. The vulg. *But he is all one.* Hebr. *In one.* That is, immutable
in his decrees, what judgments he decreeth to bring upon men none can
prevent, as is explained in the latter part of the *Verſ.* *Gregory* following
Gregory. the Vulg. ſaith, Seeing there be Angels, the Heavens and the earth, and o-
ther things inumerable, how can he be ſaid to be one alone? And anſwereth:
That he alone is principally and of himſelf, others of him; and again he is
immutable, and others mutable and waxing old, is ſaid, *Pſ.* 102. But he
can alwaies ſay of himſelf, as he ſometime ſaid to *Moſes*, *I am:* Thus he,
and that rightly; yet for his decrees of judgment, againſt a People or
Nation, they are alſo immutable, but upon repentance and prayer, they may
Jer. 18.8. be reverſed, as is expreſly taught by *Jeremiah*.

Verſ. 14. *For he performeth the thing that is appointed for me, and many ſuch things*
are with him. That is, in theſe my ſufferings I look at Gods decree, ac-
cording to which they have befallen me; yea there may be more ſufferings
yet decreed to come upon me, in his ſecret counſel, of which I know not,
Verſ. 15. in regard of which he ſaith, *When I conſider*, I *am afrait of him: For God*
Verſ. 16. *maketh my heart ſoft*, &c. That is, by his judgments he peirced it, as it is
not with an hard heart that is impenetrable, ſo that this way afflictions are
turned to good to the faithful, their hearts are hereby mollified, aud made
to feare and tremble; whereby they come to have God nearer to them,
Iſa. 66. 2. according to that ſaying of the Prophet, *To Whom am* I *neare, even to him*
Verſ. 17. *that is of a contrite heart, and trembleth at my word.* Verſ. 17. *Becauſe,*
I *was not cut off before the darkneſs, neither hath darkneſs been covered from*
my face. Vulg. I *have not periſhed for the eminent darkneſs, neither hath dark-*
Gregor. *neſs covered my face.* Expounded by *Gregory* thus, I have not, neither do
I ſuffer for my works of darkneſſe, and although I have ſinned, yet the
darkneſs of ſin hath not hidden the light from me, as from them that are
blinded by the God of this World, that is, wicked reprobates; ſo that I
2 Cor. 4. 4. ſhould go on with a ful ſwinge in ſinning, but have had that light and
ſenſe of good and evil, as to abhor from this, and to enſue that, although
through the infirmity of my fleſh, I be not perfect. Heb. it is. I *have not*
been cut off before the darkneſs, and darkneſs hath been covered from my face.
But the word *And*, is commonly rendred *Neither*, but needleſly; for the
meaning may well be this: My heart is ſoftened, and I was troubled, as
was ſaid, *Verſ.* 16. becauſe I dyed not before I came into this dark re-
gion of ſo great miſeries, which I deſired rather; and becauſe the darkneſs
of ſo greivous ſufferings hath covered me, bringing me almoſt into the diſ-
pairing condition of thoſe that are in utter darkneſs for ever. For he wiſh-
Tigur. ed before, that he had dyed long before, *Chap.* 3. And ſpake of terrours
Iiterp. both without and within, making his eſtate moſt uncomfortable, *Chap.* 6.
4. Some others expound it thus, Theſe evils came not upon me unawares,
neither was I covered with this darkneſs, having no thoughts of it before:
Chap. 3. *For the evil that* I *feared came upon me*: Some expounding the latter
25. clauſe, neither did death cover my face from theſe ſufferings, before they
came; conſent with me in the former: Some again, I am not of ſo ob-
ject a mind, as to be thus troubled, meerly for my bodily ſufferings, but
for

for the terrour of the Almighty, of whoſe further proceedings againſt me, and caſting me into pitchy darkneſſe, I am afraid, as if he had ſayd, that darkneſſe to come is not hidden from my face, but I ſee and fear that: For although he had faith to be ſaved herefrom, yet in temptation he feared utter rejection, as of an enemy from Gods preſence for ever. All which I have propounded, that the judicious Reader may conſider and follow the beſt.

CHAP. XXIV.

Vers. 1. W*Hy, ſeeing times are not hidden from the Almighty, do they that know*
him not ſee his dayes? vulg. *The times are hidden from the Almighty;*
but Hebr. *it is interrogatively, Are they not hidden?* So that in the vulg. inter-
pr. there is a manifeſt preſumption in that, e leaveth out the word מדוע
why although it be done, leaſt *Job* ſhould be thought to have ſpoken atheiſti-
cally, an interrogation having the force of an affirmation, if it be affirma-
tive, or of a negation if negative, and therefore if it be read, Are not the
times hidden from God? it had been, as if he had ſayd, They are. But
there is no need of this ſhift, the ſenſe of the words, as they go in Hebrew
being manifeſtly this: Why, or what reaſon can be given by theſe, that
boaſt ſo much of the knowledge of God (that he knowing to diſtinguiſh
times, and to deale with men accordingly, ſuffering the wicked in their
greateſt wickedneſs oftentimes here, but appointing a time to judge them
thereafter) they ſhould be ſo ignorant as not to know this, but run headily
on in condemning the righteous that ſuffer here, as if this were a certain ſign
of Gods Wrath againſt them, and the proſperity of others a ſign of his fa-
vour: The N. Tr. then interlacing the word *ſeeing* for the making of the
ſentence more full, is rather to be followed, and *Cajetan* alſo hath it ſo. In
theſe words then *Eliphaz* and his fellowes are derided, as profeſſing them-
ſelves to be ſuch as know, and yet were ignorant of this diſtinction of time,
which all know, that have the true knowledge of God and of his wayes:
And all others are hereby convinced not to know God aright, who do as if *Note.*
they knew not this, but if they proſper in this world, bleſſe themſelves, as
Gods favorites, and looke upon the faithfull that are under great croſſes, as
hated by him, and hereby diſcovered to be hypocrites: For the true know-
ledge of God is to know and conſider, that he hath two times, the one
wherein all things fall out alike unto all; and the other when the goats
ſhall be ſeperated from the ſheepe; that is, the wicked from the righteous,
and then theſe ſhall weepe no more, but have everlaſting joy, and thoſe
that laugh now ſhall waile and weepe.

Vers. 2. *Some remove the Land marks, they violently take away the flocks and feed*
thereof. Now *Job* beginneth to reckon up the horrible ſinnes of the wicked,
which are ſo plain, that they need no explication, according to the Letter.
But as notorious wicked men and oppreſſours, do ſome of them one of theſe
things and ſome another, ſo heretickes do them being ſpiritually under- *Gregor.*
ſtood. They remove the Land Marks by teaching, that of the Church there
are other markes then hee hath ſet downe in his holy word, *viz.* hearing *Ioh. 10.*
Chriſts voice, and obeying and teaching that only to others, and what hee
revealed to his Apoſtles for them to teach. Thus then Euthuſiaſts re-
move the land markes, who pretend Revelations and new lights, and they
that follow the traditions of the Elders, without examining them by the
word, that is, the Canons of the Apoſtles, the Decrees of Counſells, and De-
cretalls of Popes: And as the Removers of Land markes literally under-
ſtood, are accurſed, ſo and much more are theſe. Wherefore Anabaptiſts, and
all of the reformed religion, that ſeperate from the Churches reformed, be-
ing but ſome Phantaſticall particular perſons, that out of an affectation

of ſingularity, take into theſe wayes, are manifeſtly Hereticks and accurſed: And ſo are Papiſts that obtrude other markes of antiquity, viſibility, and univerſality, in all which yet their Church of *Rome* faileth, as I have ſhewed in my Catechiſme and Antidote againſt Popery. For the next particular ſin, they take away the Flocks: This is done by ſeducing Chriſtians out of the right way, by perſecution raiſed up againſt thoſe that they cannot ſeduce, and offering violence to them in their Goods or perſons, or both, thus making a prey of them, whereupon they feed and fill themſelves.

Verſ. 3. *They drive away the Aſſe of the Fatherleſſe, and take the widdowes Oxe to pledge*: By the Fatherleſſe here underſtand alſo the true Chriſtian, who is ſayd to be fatherleſſe, becauſe, as it were, without a Father, in this world, becauſe he is not yet come to his Fathers houſe Heaven, whilſt he liveth here; and in like manner we may underſtand the Widdow to whom the Law, her firſt Husband as it were, is dead, that ſhee might be marryed to another, even Chriſt, (Rom. 7.) to whom ſhee is here eſpouſed indeed by beleiving, and prepared againſt the day of marriage, that is, the laſt day, but is like a widdow alone in this world till then, and ſo lyeth open to the violence of theſe perſecutors; to ſet forth more ſorts of the Goods of ſuch taken away by whom, unto the flocks he here addeth their aſſes, and Oxen, of the violent taking away of all, which *Job* had wofull experience.

Verſ. 4. *They turn the needy out of the way, the poor of the earth hide themſelves together.* vulg. *They ſubvert the way of the weak, and oppreſſe the poor together.* The firſt clauſe in N. Tr. is according to the Hebrew. The other, *The poor of the Earth are hidden together:* That is, ſuch Chriſtians as are meek by nature and lowly, they work upon through their deceit, who thinke them to know more then they do, and therefore are the more apt to be lead by their examples and perſwaſions, but they be but earthly, that are ſeduced by them, and are lead as it were blindfolded, for which he ſayd, That they are hidden together under a black vaile, as it were, being blindly lead, as the Apoſtle ſayth of the Gentiles, before their Converſion. Epheſ. 2.

Verſ. 5. *Behold as wild Aſſes in the Wilderneſſe, they go forth to their work, riſing betimes for a prey, the deſert yeildeth food to them and their Children.* Here he plainly pointeth at the *Arabian* Robbers, living, *In Arabia deſerta*, and maintaining themſelves and their Children by Robberyes, which they commit, partly upon paſſengers, and partly upon Neighbouring places, which are more fruitfull, from whence they coming in companies take cattell, and live thereupon. And this alſo doth *Gregory* expound myſtically of arch Hereticks, who that they may procure the more reverence to themſelves for their auſterity of life, live not amongſt others, but go alone into ſolitary places, to which others being drawn by the admiration of them, they take their opportunity to work upon them, and to draw them to their own ſuperſtitious wayes. A very right deſcription truly of the Popiſh Eremites, who go this way to worke, and perſwade others to do the like; and theſe are, as it were their Children, for whom, and themſelves even in ſuch barren places they get food enough of ſuch ſilly people as come unto them from time to time, V. 6.

Verſ. 6 *They reap every one his corn in the feild, and gather the vintage of the wicked:* the vulg. *They reape the feild which is not their own, and cut down the vintage of them whom they have oppreſſed*: But in the firſt clauſe the word *Not*, is not in Hebr. but is inſerted in vulg. to make the ſenſe to hold the better. For what evill imputation is it for a man to reap his own Corn? therefore it is rendred, *Agrum non ſuum*, his own, becauſe by violence made his own, and ſuch as theſe Robbers made account of as their own, although the corn feild of another: Whereas alſo the vulgar hath it, *They reape the feild*, this is all one with the corne in the feild, for the next clauſe, of them whom they have oppreſſed, herein although the vulg. goeth

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eth alſo from the Hebr. Yet in the ſenſe there is no difference, if by the wicked we underſtand the oppreſſed by them, whom they count their wicked Enemies, and therefore worthy to be thus dealt withall; or if by the wicked we underſtand, ſuch as they were, their impartiality in getting booties is hereby ſet forth, like hungry dogs they ranged about, and were ſo greedy of making a prey of other mens goods, that they ſpared not the vinetage of another, but ſerved all mens Yards alike that came in their way. Some becauſe the word ולקשו here uſed cometh of לקש *The later Raine*, underſtand it, as if it had been ſayd, they keep all men ſo in awe, that none dare to gather the vinetage of their wicked Companions, but let their Grapes hang till they be full ripe by the later rain, and they note, that this word is oppoſed to that which went before of cutting down Corn feilds, for that cometh of קצר *to ſtreighten*, and implyeth an haſty cutting of them down, even before the Corn was full ripe, for fear of being prevented by the owners cutting, and carrying it away before them. Some will have the word רשע *Wicked* a Nominative, rendring it thus, and the wicked gather the vintage, that is, not Corne alone will ſuffice theſe Robbers, but they ſteal away the Grapes alſo, and whereas the Verb being a Plurall ſeemeth to make againſt this reading, the Noun being a ſingular, they ſay by the Noun רשע may be underſtood the multitude of the wicked, that do thus, they being all as one, and therefore are accordingly ſpoken of; For my part I think it is beſt to read it, *The vintage of the wicked*; and that is ſo called becauſe they gathered it, that were wicked Robbers, and being thus taken away it was theirs, as the Corn feilds before ſpoken of were theirs, that is, entred into and taken as their own, but woe to them, that thus take and make other mens Goods their own, for they ſhall be judged for it another day, which God hath ſet, although they be merry herewith for the preſent.

Note.

Ver. 7. *They cauſe the naked to lodge without cloathing, that they have no covering in the cold.* That is, they exerciſe not their rapine only againſt men that have feilds and vineyards, but even againſt them that have nothing but clothes on their backs, and to cover them with, when they ſleep in the night, the higheſt degree of ſavage cruelty that can be, eſpecially that being alſo added which followeth, v. 8.

Verſ. 8. *They are wet with the ſhowers of the mountaines, and imbrace the rock for want of a ſhelter.* That is, being thus denuded, they are driven alſo from houſe and home, being forced to live in the mountaines and deſert places in extream miſery, ver. 9. 10. Greater cruelty in them is yet ſpoken of, their rage againſt Orphans, and againſt the naked before ſpoken of, who having nothing but a few Ears of Corn, upon which to feed, by rubbing them in their hands, having them alſo pluckt away from their mouthes, being thus famiſhed.

Verſ. 11. *Which make wine within their walls, and tread winepreſſes and ſuffer thirſt.* The vulg. *Inter acernos eorum meridiatiſunt*, Commonly expounded of theſe robbers made rich by Rapine, and dining merrily herewith in the midſt of abundance, the poor that tread their winepreſſes having yet ſo little for their labour, that they have not enough of the ſayd wine which they make to quench their thirſt: but N. Tranſlat. goeth ſo, as if all this were ſpoken of their poor Servants only, whom they have taken away from the Widdowes, their Mothers making them to work in making their wine, but keeping them moſt Poorly. For the Words here uſed שורתם ſignifieth Walls, that is of a City, and צהר to ſhine, whence יצהר cometh ſignifying Oyle, light, or noon day, for which *Jerom* rendreth it, *Meridiati ſunt*, by a word taken from noon day, which is commonly put for dining plentifully and then reſting; but I rather prefer making oyle for theſe Robbers of the Olives taken away by them, and then treading their Wine preſſes with great labour, but kept ſhort in reſpect of neceſſary food, becauſe it followeth immeadiatly after the deſcription of men, brought to miſery by them, *Verſ.* 9. 10. as pertayning to the ſame.

Men groaned from out of the City, and the Soule of the wounded cryeth Verſ. 12. *out, yet God layeth not folly to their charge.* Vulg. *God ſuffereth him not to go unrevenged.* Hebr. *God putteth not an inſulſe, or unſavoury thing.* For תפלה ſignifieth *In ſulſum, aut inſipidum,* and שום from whence ישים cometh, ſignifieth either to put, or diſpoſe; and ſo the meaning is, These horrible wickedneſſes are committed, God permitting it to be done ſo, and yet it ſhall appeare in the end, that nothing is unſavoury or corrupt, as meat without ſalt, in all his doings; the puniſhment and revenge to be taken upon ſuch, being deferred til the day of judgment: At which ſenſe, the *Vulg.* looking with regard to the proper ſignification of the words, rendred it, as was ſaid before, but even ſo, it ſhould be: *Will not ſuffer him to go unrevenged:* Becauſe the word is a future, for our N. Tran. it is altogether from the ſenſe, and it would be read thus; *God diſpoſeth not, or will not diſpoſe of any thing unjuſtly*; Although for the preſent it be thus: and all this is ſpoken to ſhew, that the ground whereupon *Eliphaz* and his fellowes meant, was falſe, *Viz.* That God laieth not ſo great ſufferings, as he did upon *Job*, upon any juſt man, for if by his permiſſion wicked men come ſo much to abound with worldly wealth, on the contrary ſide, righteous men may be here impoveriſhed, and ſuffer greivouſly: The one having his judgment deferred, and the other the reward of his righteouſneſs til the laſt day: For the thing here ſpoken of, the violence of wicked robbers is ſhewed to be ſo great, that they not only do the outrages before ſpoken of, in feilds and Vineyards, and to ſuch as dwell ſolitarily; but alſo ſometimes invade and kil, and wound in the greateſt frequency of people, cauſing lamentation and ſorrow amongſt them.

They are of thoſe that rebel againſt the light. Here by light ſome underſtand Verſ. 13. the light of nature and reaſon, contrary to which they do in ſinning, as was before ſaid; ſith that it is againſt conſcience, placed in every natural man thus to do: Some underſtand God who is light, and in him is no darkneſs, whereby he ſhould be hindred from ſeeing any thing done by men, and ſome light properly taken for the light of the day, which they decline and go in the dark, to do theſe works of darkneſs: But this laſt is too much feared, forſomuch as it is one thing to decline the light, and another to rebel againſt it: But it may be taken either of the other two waies; for they that wrong the pooreſt and weakeſt of Gods Servants, rebel againſt God, and ſhall be proceeded againſt accordingly by God, yea, take the pooreſt and moſt impotent in general, ſuch as poor fatherleſs children and widdows be; and what wrong or oppreſſion is done to them, God taketh as done to himſelf: And for that light called Conſcience, againſt Exod. 22. 22. this, wicked doers rebel, becauſe it telleth them, that they ought not so to do; and when they preſume yet to go againſt the dictate hereof, it judgeth and condemneth and troubleth them many times ſo, that they can have no quiet, although they want no worldly thing: But when I looke up- Rom. 2. on *Verſ.* 14. *The murtherer riſeth with the light and killeth.* And V. 15 Ver. 14. is, having ſpoken of that, which they do in the night, he concludeth, that *They know not the light.* I conceive that by their rebelling againſt the light, is principally meant, their doing of ſuch horrible wickedneſſes, even in the day time, when one would think, that the light ariſing, ſhould awe them and make them afraid, they yet in diſpite hereof, as rebels againſt their Soveraign, whom all other men feare, feare it not, and againſt the command thereof, break out into the moſt crying ſinnes of all others, murther: But becauſe they cannot come to commit the foule ſin of adultry, but in the dark; nor break through into ſome houſes, but when all in the houſe are aſleep, he ſaith, they obſerve the darkneſs of the night for theſe.

Fo

Verſ. 17. *For the morning is to them as the ſhaddow of death, if one knoweth them they are in the terrours of the ſhaddow of death.* Heb. *For together, or all one to them, is the morning the ſhaddow of death.* That is, The morning and the ſhaddow of death are all one to theſe Night-Owles that go about, and their wickedneſſes in the night: And for the next words, they be כי יכר becauſe he is known, the light morning coming on, is as the *Terrours of the ſhaddow of death*, a true deſcription of a Theef that breaketh into an houſe and ſtealeth in the night, but the light of the morning coming, whereby he is found out, he is ſtricken with feare through the guiltineſs of his conſcience, becauſe he muſt dye for it, as all breakers into houſes muſt, ſo that he is even already as a dead man.

Verſ. 18. *He is ſwift as the waters, their portion is curſed in the earth, and he beholdeth not the way of the vineyards.* Heb. *He is light upon the face of the water.* And thus it is rendred in *Vulg. Lat.* The meaning is, they are as a light thing upon the ſtreames of water running ſwiftly and carrying it away with ſpeed, for ſo doth the foule adulterer and theef, ſo ſoon as the light appeareth, that none can overtake or lay hold upon them: Some, that it is ſpoken in reſpect of their ſwift paſſing on, from one wickedneſs to another, or their never being ſetled after ſuch wickedneſs committed, but alwaies ready to be overturned, as a ſhip that is unballanced, and ſo to be drowned in the Sea, which ſeemeth to be the beſt; and this may be taken as ſpoken of Pirates that rob at Sea, and the next paſſage of robbers by Land, whoſe portion is ſaid to be curſed upon earth, for they that get Goods unjuſtly, get the curſe of God together withall: *He beholdeth not the way of the Vineyards.* That is ſay ſome, to run away by them, which were common waies to Cityes, but by ſome other obſcure by-way, that he may not be found: Some becauſe Vineyards were planted in moſt temporate and comfortable places; he ſhall not have any comfort at length of his ſtolen Goods: Some, he ſhall not poſſeſs Vineyards, but in his own or his childrens time, if he hath gotten great wealth, come to great poverty: *Gregory* will have the walking in the way of the Vineyards, for ſo the *Vulg.* rendreth it, to be in the way of the Church; which is often compared to a Vineyard, in the right faith and doing good, as therein is continually faith taught, this way the wicked, whom the God of this World hath blinded, ſee not, becauſe they ſee it not to walk herein to be ſaved, and therefore periſh everlaſtingly: And as he applieth it, Hereticks ſee not, becauſe they are blinded with errour, and ſo are in the number of thoſe that are curſed alſo: This allegory is good, but for the literal ſenſe, becauſe hee in the words before going ſaid; *His portion is curſed upon earth*, This I conceive, is added to ſhew, that he hath no portion of the Vineyards, that is, whereſoever he dwelleth and hath his poſſeſſion upon earth, it ſhall not be like a Vineyard yeilding ſweet fruites, of which he ſhall have any true comfort, and which is fenced about by Gods providence and carefully kept, as Vineyards are; but curſed ground, as the earth was to *Cain*, that fel into the like ſin; and therefore when he filled the ground, it yeilded no increaſe, but Briars and Thornes, whoſe end is to be burned, and ground left to be troden under foot, and deſtroyed by wilde Beaſts, as it is threatned to *Judah*, bringing forth for ſweet grapes, ſoure and wilde grapes.

Gregor.

2 Cor. 4. 4.

Gen. *4.*

Heb. *6.*

Iſa. 5.

Verſ. 19. *Drought and heat conſume the ſnow waters, ſo doth the grave thoſe that have ſinned.* Hebr. *Heat, yea drought conſume ſnow waters, Hell his ſin.* The vulg. *His ſin paſſeth from ſnow waters to overmuch heat, and even to Hell.* Whereupon many of the Fathers have taught, that the wicked are tormented in Hel with extream cold, as well as with extream heat; applying alſo to this, that ſaying of our Lord, *There ſhall be weeping and gnaſhing of teeth, which is an effect of cold:* But I ſee nothing in this text, for which to take occaſion to enter into this diſpute; for the compariſon is made betwixt

heat and drought and Hell, and ſnow and ſin; ſin therefore is as ſnow, and
Hell, wherein the ſinner ſhall be puniſhed, as drought and heat, whereby
the ſnow water, that is cooling and refreſhing in the time of Summer, to
thoſe that live in places where it is even then to be had, is conſumed by
heat coming, and no drop thereof any more appeareth: So ſhall it be with
wicked robbers and murtherers, here they may have ſomewhat to cool them,
when in travelling about ſuch abominable wickedneſſes they have heat
themſelves, but there is not a drop of water to cool them, being tormented
Luk. 16. in thoſe flames; as appeareth by *Divas* craving it, but having it unto him
denyed: Here by their wicked courſes they have gotten wherewithall to
live for a moment in pleaſure, for to drink wine or water, as their neceſſity
required at their pleaſure, but there muſt indure extream drought and
heat, and have no remedy againſt it any more, their ſin being now quite
conſumed; that is, The things of this life, in getting which they ſo fowly
ſinned, and wherewith they refreſhed themſelves: For ſo is the golden
Calfe, which the children of *Iſraell* worſhipped, is called their ſin; and for
the like reaſon, the comfortable things of this life gotten by rapine, may
Junius. be called his ſin, that thus getteth them. *Junius* will have this compariſon
to hold thus, When death cometh, the name and memory of the wicked
vaniſh, as ſnow waters, which are the lighteſt waters, before the heat of
Calvin. the Sun in a dry time. *Calvin*, they perſiſt in theſe their ſinnes, wherein they
Gregor. have been nuzzelled up, even to their graves. *Gregory* reading it, *Let him
paſſe from ſnow water to heat, or let his ſin paſſe, and even to Hell.* Saith,
That by ſnow water, which is extreamly cold, is meant a wicked life, wherein
appeared no heat of vertue; for to be extreamly cold is to live in ſin,
without all ſenſe of piety, or feare of God; in which ſenſe it is ſaid of the
Revel. 9. Angel of the Church of *Laodicea. I would, that thou wert either hot or cold.*
And by heat, an evil heat, as in thoſe that are hotly ſet upon errour, before
they were frozen as it were, and had no motions in them towards goodneſs,
but being intoxicated with errour, they are carried on madly in the worſhip
and ſervice of God; ſhewing the greateſt heat of zeal that can be:
But all things are done according to their erronious conceptions, and in
this way they go in unreclaimably, even til they come in Hel: For he applieth
all things as allegorically ſpoken, in alluding to Hereticks, under the
perſons of theſe wicked ones: And although I ſee not, how this can well
Note. be gathered hence, yet it is true, that he ſaith, There are ſuch, that firſt are
moſt wicked, then taken with errour, wax moſt fervent in that way, and
from this they never turn, til they come in Hel; that ſome ſuch at the leaſt
may be moved to conſider of it, and repent.

Verſ. 20. *The womb ſhall forget him, the worm ſhall feed ſweetly on him, and he ſhall be
no more remembred, and wickedneſſe ſhall be broken as a tree.* That is, For his
name upon earth, when he is thus dead and gone into torment, that ſhall
be nothing, but as a Tree that is fallen down by tempeſt, and rent up by the
roots, is burnt in the fire, and then no more thought upon, ſo ſhall it
be with the wicked: And to the ſame effect, *Jude* ſpeakes of wicked Hereticks,
Jud. Epiſt. as of *Trees twice dead and plucked up by the rootes.* And he ſpeaks
of the womb forgetting him, taking his whole life together, from the firſt
to the laſt, and what he hath done, whereby he thought to purchaſe to
himſelf an honourable remembrance amongſt poſterity, ſhall all be buried
in oblivion: And for this body, that he hath fatted up, it ſhall be but
meat for the wormes.

*He evil intreateth the barren, that beareth not, and hath not done good to the
Verſ. 21. Widdow.* Vulg. *He hath fed the barren*, whereupon ſome expound it of
Cajetan. wicked mens feeding Whores, and maintaining them for their pleaſure.
Gregory. *Gregory* of feeding the fleſh, which is barren in reſpect of goodneſs, but
neither of them ſpeak here to the purpoſe: For the word here uſed, ſignifieth,
not to feed, but to do evil, and although there be another word

רעה like unto it, ſignifying to feed, yet it is a word ſignifying alſo to *teare and to break*, wherefore it is ſuch a feeding, as whereby that which ſhe hath is fed and lickt up, and ſhe is made yet more miſerable, who was afflicted before in that ſhe had no Children: The meaning then is, according to *Vatablus*, the Wicked before ſpoken of, have alſo this Wickedneſs in them *Vatabl.* which is againſt nature, that he who hath a wife that is barren, whom he had need to comfort, uſeth her the more unkindly therefore, and not like *Elkana, that loved Hannah, or Jacob more loving Rachel*, or following the proper ſignifycation of the word, their cruelty in oppreſſing is ſo great, that it extendeth even to women moſt afflicted, that have no Children to comfort them, or Husband living to provide for them.

Ver. 22. *Vatablus.* *He draweth alſo the mighty with his power, he riſeth up and no man is ſure of life.* vulg. *Detraxit fortes in fortitudine ſua*, Expounded of his Tyranny, exerciſed not only over ſilly weak women, but as his authority and power is, he uſeth it againſt the greateſt, whom he hath brought under him: For this is the manner of Tyrants, to have a care that none live in their dominion that be mighty, unleſſe they will live in all ſervile ſubjection to them. If any dare do otherwiſe, when ſuch riſe by coming to have power, or wrath ariſeth in them, his life ſhall immediatly be in great danger, as *Naboths* was who durſt deny to *Ahab*, what he deſired; And this is to be conſidered *Note.* by men of might, as a moſt wicked thing, making them conſorts with theſe notorious wicked men before ſpoken of, both in ſinn and puniſhment, that ſhall come: In the tranſlations there is no difference in reſpect of the ſenſe, and the word, משך ſignifyeth to *draw*, or to *draw forth*.

Ver. 23. *Though it be given him to be in ſafety, whereupon he reſteth, yet his eyes be upon their wayes*: vulg. *God hath given him place for repentance, and he abuſeth it to pride, but his eyes be in his wayes.* Hebr. It is given to him to be ſafe, and he leanes upon it, ſo that the vulgar too much differeth herein, neither doth it attain the ſenſe in any meaſure, which is, he that is the tyrant before ſpoken of, having drawn other mighty men to his part, ſecureth them by his promiſes, and unto this they lean, but ſtill he is miſtruſtfull, and hath an eye to their wayes, that if he can take any of them tripping, he may hereupon pick a quarrell, and cut them off, when he hath made them moſt confident; ſo *Iunius*, whoſe rendring the Hebr. may well bear the word *Though*, only being prefixed, *Though he giveth him ſecurity whereupon he leaneth*, For Tyrants and Uſerpers have guilty conſciences, and hereby they are made always ſuſpitious.

Verſ. 24. *They are exalted for a little while, but are gone, and brought low*, &c. *They are cut off as the tops of the eares of Corn.*

For the former part of this verſe it needs none Expoſition: For the later it may be underſtood of the like violence, whereby Tyrants ſhall be cut off, by which they have cut off other mighty and great men; for many write of *Tarquinius*, that he ſent one to his Sonn, who ſhould have raigned after him, that might draw him into his Garden to talk with him about the Eſtabliſhing of his Kingdome, and he, when he was come thither ſtruck off with his ſtaff, the heads of many Poppyes, hereby giving him to underſtand, that he muſt deal ſo with his Nobles, and then ſhould ſit ſure. Thus alſo *Traſibulus* the King of the *Mileſians* is ſayd to have done, to make the like Demonſtration, by ſtriking off with his ſtaffe certain Eares of Corne.

CHAP. XXV.

Ver. 2 *Dominion and fear are with him, and he maketh peace in his high places:*
Verſ. 3. *Is there any number of his Armies, and upon whom doth not his light ari*
Theſe words of *Bildad* ſeem to have reference to that which *Iob* had ſayd, Ch. 23. deſiring that he might come to the ſeat of God, to argue about his caſe, provided that God would not oppreſſe him with his Majeſty, and greatneſſe, To this *Bildad* here ſayth; this was an audacious provoking of God into the liſts indeed, for a man to ſpeak thus, for why, with him *are Dominion and fear*; or as the Vulg. hath it, *Terrour* more aptly, as if he had ſayd, he is the Ruler of the whole world, and of ſuch dreadfull majeſty, that it is enough to ſtrike any man dead, that ſhall approach neare unto it, and this Majeſty he will not lay aſide for any mans pleaſure; but what meaneth he by ſaying, he maketh peace *in his high places*: Vulgar, *In ſublimibus ſuis*; it may be referred either to places or perſons, and therefore by ſome the Heavens are underſtood, which move always orderly one by another, there being no jarring amongſt them; by ſome, Tempeſts coming from above, which are ſoon appeaſed again by his power: Some underſtand the Angells of Heaven, amongſt whom there is Unity and Concord, and never any varience, ſo that there ſhould be any need of keeping a Court, as it were, to heare and determine caſes, as *Iob* deſired, that it might be about his caſe. For they all unanimouſly ſubmit to the Will of God, neither is there any of them that makes complaint before him. Therefore *Job* did ill to offer to make a diſturbance there, where there was all peace; and this ſeemeth to be the beſt: *Is there any number of his Armies*, as if be had ſayd, yet of Angells he hath Armies innumerable, ſo that it is the more to be admired, that he needeth ſuch conſtant, and continual peace amongſt them, for it is not ſo with men, the mightieſt among whom yet is of little ſtrength, and his forces are as nothing in compariſon; but amongſt theſe peace can hardly be kept: And this is ſpoken to ſhew the dreadfull power of God, as the next words to ſhew his wiſdome and omniſcience and beneficence: *And upon whom doth not his light ariſe?* For hereby is meant, that he both ſeeth and knoweth all things in Heaven and in Earth, and is beneficiall to all, making his Sun, which is his light, to ſhine upon all parts of this world, whereby all things are made to grow that ſpring out of the earth and have life in them, to the uſe and benefit of Men both Good and Evill: He then that is ſo Mighty, ſo Wiſe, and ſo Good, how can any man tax him for any hard meaſure offered unto him, or provoke him to come into judgment, as if he had any thing to ſay againſt his moſt ſevere proceedings, for the mighty, good, and wiſe God can do nothing but juſtly and righteouſly. And if it be ſo it is vain for any man, ſuffering miſery, to ſeek to juſtify himſelf, there being cauſe enough in him, or in any man that is borne of a woman to ſuffer in all extreamity, as he ſheweth, Verſ. 4. See the ſame, Chap.
Ver. 4. 4. 17.

Ver. 5. *Behold even the Moone and it ſhineth not, and the Stars are not pure in his*
ſight. See a paſſage touching the Angells, like unto this, Chapt. 4. 18. The
meaning is, that the very ſhining of the Moon and the Stars, is nothing in com-
pariſon of his ſhining in purity and holineſs; and therefore the purity of the
moſt righteous man is nothing for him to bear himſelf upon, as *Job* ſeemed to
him to do, which ſenſe is made up thus full, V. 6. wherein man is called
Ver. 6. Worm, as *Pſ.* 22. In compariſon of the Heavenly Lights.

CHAP.

CHAP. XXVI.

Verſ. 2. Chryſoſt. Pineda.

H*Ow haſt thou helped him, that hath no power? How haſt thou the arme that hath no ſtrength?* Becauſe *Bildad* had ſo magnified the power and wiſdome of God, hereby to defer *Job* from entring into the liſts with him, to contend with him by argument, *Job* now derideth him for his ſo doing; becauſe God needed none of his help, to keep *Job* from grapling this way with him: For ſimply to aſſert and defend, and predicate the Power, Wiſdome, and Goodneſs of God, is not evil but good, and the duty of every man; but for one to do it out of pride, or contentiouſneſs, or in way of oſtentation of his wiſdome or eloquence, is worthy of blame, yea of deriſion; or hereby to infer, that a juſt man is wicked and worthily under ſo great ſufferings as *Job* was. Some ſay, that *Job* derided him thus for ſtanding up in the defence of God, as if he feared that if *Job* ſhould come to argue with him, he might get the better of it, and therefore he ſought to ſtrike ſuch terrour into him, as that he ſhould not dare thus to challenge God any more, but this is as ridiculous, as *Bildads* ſpeech, which *Job* ſo much derided. For *Bildad* was not ſo ignorant, but that he knew God and his Wiſdome better then ſo, as to fear any mans prevailing againſt him.

Verſ. 4. R. Ezra.

To whom haſt thou uttered words? and whoſe Spirit came from thee? vulg. *Whom wouldſt thou teach, not him, that made Spiramentum*: as if it were meant that *Bildad* in ſaying ſo, went about to teach God, as if he knew not, that every man hath that ſpirit of Underſtanding, which is in him from God. But the words are Hebr. as in N. Tranaſla. the meaning not differing from the vulg. For to bring forth words to teach, what is it but to teach, and in ſaying, *Whoſe ſpirit came from thee?* he meaneth nothing elſe, but who giveth thee underſtanding to conceive and ſpeak thus but God, and what an abſurd thing then is it for thee to ſpeak thus of him, as if he could not ſpeak enough for himſelf, whithout whom thou couldſt have ſayd nothing: The word here uſed for ſpirit is נשמרה and there be two other words, that ſignifie the ſame, רוח and נפש betwixt which *R. Ezra* diſtinguiſheth thus, The firſt ſetteth forth Reaſon being ſeated in the brain: The ſecond the iraſcible faculty, being ſeated in the heart, and it is the beginning of life. The third the Concupiſcible, and is ſeated in the liver.

Verſ. 5. Matth. 13. Gregor. Gen. 6. Note.

Dead things are formed from under the waters, and the Inhabitants thereof: Vulg. *The Giants mourn under the waters, and they that dwell with them*, The word מרפא ſignifieth Sanution, but another word coming from the ſame root, Giants, or dead, and the word rendred, *art formed, or mourn*, is וחוללן to bring forth, or to ſorrow as one wounded. For the meaning, *Iob* here beginneth to ſpeak parabolically and darkly, that is, ſo as is not eaſy to be underſtood, as appeareth by the words, Chapt. 27. 1. and Chap. 29. 1. where it is ſayd, *Job continued his parable*, and to ſpeak in parables is to ſpeak ſo as not to be underſtood without interpretation, as is taught by our Lord, ſaying; I *ſpeak to them in parables, that hearing they may hear and not underſtand.* So this ſaying of Job is miſticall, being well rendred either *dead or Giants*, according to *Gregory*, who ſayth, that by them are meant proud Tyrants of this world, who are as the Gyants full of cruelty; and dead they may be ſayd to be, becauſe dead in ſins and treſpaſſes, theſe mourn under the waters, when for their Tyranny they are oppreſſed and pulled down by thoſe over whom they raigned, for unto waters be People compared, *Rev.* 17.15. & they that dwel with them are ſuch as under their authority Tyrannize over the people alſo, for they ſhal all be oppreſſed with troubles ariſing from the People, as by a floud of waters overflowing and bearing down great Trees: And this is good for the allegorical ſenſe, for the literal, by Gyants under the water, may be underſtood Whales, which are of a monſtrous greatneſs, and bring forth under the waters, as the word ſignifieth: For what are Gyants but men of monſtrous and great bodies, and ſuch, and more vaſt are theſe in the waters, ſome having been ſeen, as *Pliny* ſaith, ſo great that they have equalled in breadth and length, four acres of Ground: And of theſe *Iob* ſpeaketh, to ſhew the almighty power of God, that made them; taking occaſion to ſpeak hereof, from the ſpeech of *Bildad.* And he beginneth here with Fiſhes, as wherein the power of God multiplying them and preſerving them, appeareth more then in earthly things: for none upon Earth are ſo great as Whales, neither do any Gen. 1. 21. 22. earthly creatures multiply as Fiſhes do: And which is moſt obſervable in the Hyſtory of the Creation; God is ſaid to have made great Whales in particular, and to have bleſſed the fiſhes, bidding them increaſe and multiply: As he did not to the creatures, brought forth by the earth; ſo that they both multiply faſter, and when the time was, that earthly creatures were deſtroyed, none of them periſhed: For thoſe that *dwell with them* they are other fiſhes in general, which are in the Seas where they be, and in particular little fiſhes, that are noted alwaies to ſwim with them, as guides of their way, that they may not unawares, coming into ſluddy places, be miered there. *Ariſtotle* calleth them Muſcles, *Pliny* Muſticets.

Verſ. 6. *Hel is naked before him, and deſtruction hath no covering.* Here he ſpeaketh of Gods wiſdome and omniſcience, taking occaſion from *Bildads* ſpeech, ſaying, *Upon what doth not his light ariſe?* It is true ſaith *Job*, for Hel the darkeſt place of all others, is not hidden from him, as alſo *Prov.* 15. 11. and *Pſ.* 139. And it is not covered ſaith *Ferus*, but open for him to whom he will caſt thereinto.

Verſ. 7. *He ſtretcheth out the North over the empty place, and hangeth the earth upon nothing.* Here *Iob* proceedeth to other wonderful works of God, declaring his almighty power, beginneth with the North, as he had before ſpoken of the South, *Chap.* 9. 9. But what is meant by the empty place, over which the North part of the Heaven is ſpread? *Anſw.* The aire under it, which ſeemeth for the rarity and thinneſs thereof to be an empty place, and for this it is ſo called: And the North, ſaith *Iunius*, is put for the whole Heaven, *Pars pro toto*, and this is a great wonder, the Heavens and Earth to be founded upon nothing. *Gregor.* *Gregory* becauſe it is parobolical, which is here ſaid, expoundeth it thus, By the North underſtand the Devil, who freizeth up mens affections towards good, as the cold coming Iſa. 14.12. out of the North the waters, for which he is ſaid, to place his Throne in the ſides of the North: He is ſtretched out over emptineſs, when he poſſeſſeth that heart, which is void and empty of all grace; as the unclean ſpirit returneth to the houſe ſwept and empty: But whereas by the earth Math. 13. hanging upon nothing, he underſtandeth the Church, which as good ground, is made fruitful by the preaching of the word: I ſee no reaſon hereof, unleſs it be added, ſupported by nothing, but by his Almighty power againſt the Devil and all his curſed inſtruments.

Verſ. 8. *He bindeth up the waters in his thick cloudes, and the cloudes are not rent under them.* This is another act of divine power, and *Solomon* ſaith the Prov. 30. 4. ſame in effect, although varying the word, *He bindeth up the waters in a Garment.* For the myſtery, by the waters, ſaith *Gregory*, underſtand divine Prov. 18. knowledge, for ſo *Solomon* ſaith, *The fountain of wiſdome is as deep water out of the mouth of a man:* And by the cloudes, wherein this water is bound, the Apoſtles, of whom *Iſaiah* ſpake by the ſpirit, ſaying, *Who are* Iſa. 60. *theſe that flee like clouds?* For as from the clouds rain diſtilleth moderately, and watereth and maketh the earth fruitful, but all the waters therein are not powred out together; for if they were, they would in ſtead of making the earth fruitful, oppreſs it and deſtroy the fruits thereof: So the Preachers of the Goſpel, diſtil knowledge by moderate ſhowers, as it were, having abundance bound up in them, ſo as they ſee it moſt likely to avail for the good of their hearers, miniſtring milk to Babes, but holding in that which is as ſtrong meat, til men be grown to more ſtrength: Preachers that want knowledge are as cloudes without any waters bound up, having no more then what they ſoon diſtil to the little profit of their hearers: Againſt whom *Iude* inveigheth in his Epiſtle, ſaying, *Cloudes they are without water, carried about of the windes.* Whereby he taxeth their unprofitableneſs: For the Preacher muſt abound in knowledge, in all points of divinity, both for doctrine and interpretation of the Scriptures; and therefore read, and meditate, and preach, and give himſelf wholy to theſe things, as *Paul* required *Timothy* to do; that he might both ſave himſelf, and thoſe that heard him. *Note.* Heb. 5. 12.

Verſ. 9. *He holdeth back the face of his Throne, and ſpreadeth his cloude upon it.* What is the Throne here ſpoken of, but Heaven? According to that of our Lord: *He that ſweareth by Heaven, ſweareth by the throne of God, and by him that ſitteth thereon.* And *Heaven,* ſaith the Lord, *is my thron, and the Earth my footſtool.* How he holdeth the face of Heaven, the next words ſhew, he covereth it with cloudes many times, that we cannot ſee it. Myſtically by the face of his Thron, we may underſtand the knowledge of his glory: For this is held from us ſo in this World, that we cannot perfectly know him as he is, but in the life to come we ſhall; but now through a cloud of ignorance our underſtanding is ſo darkned that we cannot: To which effect alſo the *Pſalmiſt* ſaith, He *came fleeing upon the Cherubims,* &c. *And under his feet was darkneſſe.* In Heaven where Cherubims and Seraphims are, there is fulneſs of knowledge, whereof the Cherubims are a type, but upon earth beneath, where we are, there is darkneſs invincible, in many things, which ſhall not be done away til we depart from hence thither; which ſhould make us willing to be diſſolved, that our comfort and happineſs this way may be perfected. Math. 5. 34. 1 Joh. 3. 3. Pſ. 18.

Verſ. 10. *He hath compaſſed the waters with bounds, til the day and night come to an end.* This is plainly ſpoken of the Sea, by the power of God, kept within bounds continually to the Worlds end, and not ſuffered to go any further to drown the Earth: But whereas an opinion hath taken place amongſt many learned men of great antiquity, that the waters of the Sea are higher then the Earth; and therefore, that this is not done without a miracle, the truth is, That they are lower, and therefore it is ſaid, *Com.* 2. *The waters under the Earth:* And Philoſophers generally hold the ſame, thoſe parts into which God gathered the waters, being hollowed and made lower to containe them; only there is a kinde of order of ebbing and flowing ſet to the Seas, according to which by courſe they flow further into the earth, yet no further then God hath ſet their bounds, as is alſo declared, *Job* 38. 11. And if at any time it gaineth ground in one place, it looſeth as much in another.

Verſ. 11. *The pillars of Heaven tremble, and are aſtoniſhed at his reproof.* Some by pillars of Heaven, underſtand the glorious Angels, who are as glorious Pillars, ſtanding there for ornament: As the Temple built by *Solomon* of braſs, were not ſet up to beare any part of the Temple, but for an ornament to it, of ſtability and firmneſs: For the good Angels are likewiſe eſtabliſhed here for ever, and are much more for glory to it then the Sun, Moon, and Stars. Yet they, if God ſhould reprove them, being nothing to God their Creator, muſt needs tremble out of a conſcience of their own imperfections, compared with his perfection. Some underſtand the Firmament of Heaven it ſelf: According to which the Lord ſaith, *The powers of Heaven ſhall be ſhaken.* And the Prophet; *I will ſhake the Heavens and the earth, and the deſire of all Nations ſhall come.* Of which ſee my expoſition upon the place. Some underſtand the Mountaines, which are ſo high, that they Math. 24. Hag. 2. 6, 7.

ſeem to be pillars of Heaven, ſupporting it ; theſe are ſhaken by earthquakes,
and ſometimes with great aſtoniſhment, removed out of their places ;
of either of which if we take it to be ſpoken, or of all, the ſpeech tendeth,
to the ſetting forth of Gods dreadful power, that all men might
Gregor. feare and tremble before him. *Gregory* is ſo for the Angels meant here by
pillars ; that he is alſo and cheifly for men of eminency in the Church,
which is often ſet forth by the name of the Kingdome of Heaven : Becauſe
Gal. 2. *Peter*, *James*, and *John*, are ſo called : And of ſeven pillars, whereupon
Prov. 9. Wiſedome buildeth her houſe ; *Solomon* ſpeaketh, and of one of the
ſeven Churches in *Aſia*, to which it is there alluded in the number of ſeven,
Revel. 3. that is, The Angel of the Church of *Philadelphia* is promiſed to be made
a pillar in the houſe of God, not to be removed any more ; yet if any of
theſe be reproved by God, they are made to tremble ; yea they all tremble
Iſa. *66*. 2. at his word, and ſo doth every one to whom God is neare, and with whom
he dwelleth : For *Paul* himſelf ſaith, That he had ſufferings without,
and terrours within, in reſpect of his ſinnes, from which he could not get
to be free. *Rom.* 7. 2 *Cor.* 12.

Verſ. 12. *He divideth the Sea by his power, and by his underſtanding he ſmiteth*
through the proud. He divideth the Sea, the *Sept.* hath, *He quieteth the Sea* :
And the word רגע ſignifieth either : But it is moſt commonly expounded
of dividing the waters from the dry land, at the firſt placing ſome above
and ſome beneath, and the word מים ſignifieth waters, therefore
Gen. 1. it may be read, He devideth the waters, and then it plainly hath reference,
to the dividing of the waters at the firſt : But becauſe the word
ſignifieth the Sea alſo, and *Job* hath been all this time ſpeaking of the wonderful
things, which God daily doth by his power, and can do ; the other
ſignification would rather be followed, *To make quiet.* For the Sea is moſt
raging, and it muſt be an Almighty power, whereby it can be quieted,
when ſtormes ariſe therein, and therefore this may well be ſpoken of, as
arguing Gods infinite power : But then what is meant by the proud one,
whom he is ſaid to ſmite through ? Some ſay, the Devil, ſome, the Whale,
which by tempeſts is ſometimes driven againſt a Rock, and dieth ; or driven
to ſhore, from whence he cannot go again, and ſo is taken and dieth :
Some, *Pharaoh*, who with his Egyptians, was drowned in the red Sea ;
And they will have the dividing of the Sea, to be underſtood, of the dividing
of that Sea, but if *Iob* lived long before that, as he did at the leaſt,
when he uttered theſe words, it cannot ſtand, and yet the word, רהב if
it be ſo underſtood, agreeth very well : Becauſe when the deſtruction of
the Egyptians is ſpoken of, and of the Babilonians together, it is ſaid, *That*
he ſmote Rahab and Babylon. Laſtly, Some underſtand by the proud one,
the Sea it ſelf ; which is ſtricken through as it were, by Gods rebuke, when
Chap. 38. 11. he ſaith to the proud Waves thereof, be ſtil, they all being hereby ſo ſtricken,
that they dare go no further : I prefer that of the Whale, becauſe the
Sea is no where called רהב but the Whale is, and the rendring by quieting,
or making whiſt and ſtil, as having the Sea in as great awe, as a
Gyant hath a Pigmee.

Verſ. 13. *By his ſpirit he hath garniſhed the Heavens, his hands have formed the*
crooked Serpent. For the Lords garniſhing the Heavens, with the Sun, Moon,
and Stars ; I ſhall not need to ſpeak, but why is the forming or creating
of the crooked Serpent ſpoken of together ? It is moſt probably thought,
Chap. 9. 9. that by the Serpent, here a ſign or conſtellation in Heaven, called the Dragon,
is meant : and it is ſo called for the crooked appearance thereof, in
the forme of this Serpent : For he ſpake before of the North part of Heaven,
ſet upon an empty place, and before, that of *Arcturus* and *Orion*, and the
Pleiades, other conſtellations amongſt Aſtronomers ſo called in the South.
Now therefore coming to ſpeak of the Heavens again, He ſetteth their
garniſhing forth in general, to ſhew the wiſdome of God, who made theſe

curious works therein, and in particular, in that conſtellation: But ſome ſay, that he joyneth the works of God in Heaven above, and in the waters, which are loweſt, where Dragons or Whales are, as meaning, That if a man looketh over all the World, to Heaven above, or theſe parts that be loweſt, Gods power and wiſedome ſhineth every where in the creatures, which he hath made in one place or another. The Reader may chooſe whether of theſe he pleaſeth: For the allegory, *Gregory* following the Vulger Lat. *Obſtet ricante manu ejus eductus eſt coluber ſortuoſus, He playing the Mid-Wife*, as it were, *with his hand, the crooked Serpent was brought, or drawn out.* Saith, That as before in ſpeaking of the proud one peirced through, he meaneth the Devil, and by the waters, peoples; who were gathered together and brought into one by the preaching of the Goſpel: and thus put into a condition of reſt and peace, who could have none before, whilſt they were under the Prince of the Aire; and then when they came to this pacifick eſtate, the envious Serpent was peirced and ſlain, as it were, his power now ceaſing, for which he is ſaid by the death of Chriſt, to have been deſtroyed: So now the Heavens were garniſhed; that is, The Church with Preachers, as light ſhining as the Stars of Heaven in all parts; and the Devil, that old crooked Serpent, lurking before in the hearts of unbeleivers, is drawn out or caſt out, as an abortive birth, by the hand of a mid-wife: By the power of Chriſt Goſpel working faith, to which purpoſe he ſaith, *When the ſtrong man armed keepeth the houſe, all is quiet; but a ſtronger then he cometh, he caſteth him out and divideth the ſpoiles.* For the reading of the Hebrew, may well beare it חוללה יו *Coletah jado*, His hand hath tormented, for the word ſignifieth *Cruciari* to torment, or *Parturire*, to bring forth with pain; ſo that Gods making of the Serpent, is not here meant, but his making him with ſorrow to come forth, and let them go free, whom he formerly poſſeſſed: And this is his putting of the childes hand upon the hole of the Aſpe, to bring him forth that he may harbour no more in any heart appointed to life. A notable place ſetting forth the glory of the Church of Chriſt, after that he had overcome and deſtroyed the Devil by his death, ſhe is garniſhed in her miniſters, as the Heavens with Stars, ſhining by preaching holineſs and miracles in all parts; and the people of whom the Church conſiſteth, being before as holes for the crooked Serpent the devil to winde into; are ſet free from this foule feind to ſerve God in holineſs and righteouſneſs, that we may adorn our chriſtian Profeſſion, by ſo doing all our daies; they that do not, having no part in this happineſs.

Gregory.

Eph. 2.

Heb. 2. 15.

Iſa. 11.

Note.

Ver. 14. *Lo theſe are parts of his wayes, but how little a portion is heard of him, but the thunder of his power who can underſtand?* *Job* having hitherto ſpoken moſt magnifically of God, as man is able, to ſupply the defects in *Bildads* ſpeech, now concludeth with this Epiphonema to his greater praiſe, that all theſe things are but particles, or ſmall parcels of his powerful works; there are more works yet by him done, and to be done, ſhewing his power and glory; that if theſe be compared to them, they are but as a drop of water, or a few drops to a great ſhower of rain, for the word שמצ the leaſt part that is; being therefore rendred by the Vulg. *Parnam ſtillam*, a little drop: But what meaneth the next words? *The thunder of his might who can underſtand?* *Gregory*, who referreth that which *Job* ſpake hitherto, to the things done by Chriſt, coming and ſuffering in the fleſh; ſaith, That it is as if he had ſaid, Theſe be great matters, which have been heard by us to be done, but the thunder which is the voice, that he being Almighty God ſhall utter at his ſecond coming, who can tel, how terrifical it will be? For the thunder is called the voice of God, *Pſ.* 29. And becauſe it is of all things, whereby God uttereth himſelf, the moſt terrifying and ſuddenly ſtriking, he compareth the terrour of his ſecond coming hereunto, or taking a compariſon from hence, which we know how terrible it is,

Gregor.

Note. and ſaying, *The Thunder of his mighty*, coming then who can underſtand, or know what it will be, he meaneth, that meaneth, that no heart can conceive, how terrible that will be, it will be terrifying; paſſing all the underſtanding of man. For if his voice when he came in humility ſtrook thoſe through fear to the ground, who came to apprehend him, what will that voice of his when he cometh in Majeſty do, that we may all tremble now in thinking upon our ſins, that we may then have comfort from him to ſupport us in the midſt of theſe Terrours, as his Apoſtles, to whom he ſayth, *Then lift ye up your Heads with joy, for the time of your Redemption draweth nigh.*

CHAP. XXVII.

Verſ. 2. Verſ. 3. Verſ. 4. *Gregory.* A*S God liveth, who hath taken away my judgment, and the Almighty who hath vexed my Soule. All the while that my breath is in me, and the ſpirit of God in my noſtrills; My Lips ſhall not ſpeak wickedneſſe, nor my tongue deceit.* Here ſaith *Gregory*, it is plain, that *Jobs* ſpeeches are to be underſtood as parabolicall; that is, as ſpoken by way of ſimilitude, and therefore admit of ſuch a kind of interpretation, and not only according to the Letter, becauſe it is ſayd, v. 1. *Job continued his Parable.* Wherefore it is to be held, that as he ſpake thus of himſelf, ſo he ſpake of the Church of God. *Note.* And it is to be noted, that whereas Atheiſts and wicked men, when they ſuffer, look not up to God; but account it to come thus to them by fortune, yea when they ſee others ſuffer, that may ſeem to be better, and the worſe to proſper; they think either that there is no God, or that God regardeth not humane affairs, whereby they are hardned to go on in their ſins; but the Faithfull contrariwiſe look up to God in all theſe things, and if for ſin they ſuffer, or not having done ſo wickedly; they conſider that in the one caſe God hath done juſtly by them, to be ſtirred up to repentance. And in the other, that although the judgments, whereby they ſuffer, ſo that they are puniſhed, as if they had traded in ſinn; and lived without the fear of God, yet that the Devill, by whom, or by whoſe inſtigation they ſuffer ſuch things, hath no power of himſelf to deal thus by them, but being by God permitted: And therefore he ſayth not the Devil, but the living God took away his judgment and vexed him; theſe laſt words being added to explain the former, as if he had ſayd, although he was judged not as a juſt, but a moſt wicked man, ſuffering extreamly, yet even theſe his ſufferings were moderated by Gods providence, and came not without his will upon him, wherefore he reſolved, that all his ſufferings and the extreamity of them, notwithſtanding he would not whilſt he lived ſpeak as the wicked, that God takes no care of things hapning here below, nor as they his Enemies would have him, that theſe judgments came juſtly upon him for his wicked practiſes: And this is the Reſolution of the Church, and of every faithfull member thereof, againſt the indeavours of Hereticks, to hold them conſtantly to the truth in all things, and not to yeild to any one of their errours, wherewith they ſeek with all their power to infect them, for thus when Errours ſpring up, they that are approved are known, as the Apoſtle ſpeaketh, and the unſound are diſcovered. And touching this he ſpeaketh more particularly, V. 5.

Verſ. 5. *God forbid that I ſhould juſtify you, till I dy I will not remove mine integrity*: For to conſent to a ly is to juſtify it, and them that ſpeak it, and to juſtify ſuch is to juſtify the wicked which is an abomination, as wel as to ſpeak or do wickedly according to that Iſa. 23. *Woe to them that juſtify the Wicked, and condemn the Righteous.* And the ground wherupon he went in thus ſpeaking, was, that he had a clear conſcience, not making a ſhew through Hypocriſy, but being upright-hearted, and ſo reſolved by Gods Grace to continue to the end of his life, whatſoever he ſuffered or ſhould ſuffer, for which he addeth, v. 6.

Verſ. 6.

My Righteouſneſs I hold faſt and will not let it go, my heart ſhall not reproach me as long as I live. For his Heart reproacheth or reproveth him that doth evill, whatſoever good ſhew he maketh before men, only, *If our Hearts condemn us not*, as John ſayth, *We have confidence towards God, and whatſoever we aske he will give unto us*: And then our Heart condemneth us not, when in integrity of Heart we do good, and not doing good outwardly have deceit in our hearts inwardly; which ſtill are unclean, and wicked through the evill thoughts that be therein. Therefore *Jeremiah* ſaith, *Let us throughly ſearch our hearts, and return, and ſeek the Lord: Let us lift up our Hearts and hands*: To ſearch our Hearts is to ſearch the internall things of the Heart, to cleanſe out all evill from thence, and to lift up our hands and Hearts is to do out of a pure heart only that which is good, he lifteth up his Heart and not his Hands that prayeth, but liveth in ſin, and he lifteth up both Heart and Hands that prayeth, and liveth well, thinking good Thoughts, and doing good Actions of Righteouſneſſe, and mercy.

1 Joh. 3.

Lament. 3.

Verſ. 7.

Gregor.

Let mine Enemy be as the wicked, and he that riſeth up againſt me as the unrighteous. Here *Gregory* diſtinguiſheth betwixt the Wicked and the unrighteous, ſaying, every wicked man is unrighteous, but not every unrighteous man wicked. For Wickedneſs or impiety lyeth in this, that a man is an Enemy to the true faith, and to the Faithfull, but unrighteouſneſs or iniquity in this, that he who holdeth the true faith, is yet unequall and unjuſt in his doings, as the word ſignifieth; of which ſort of men it is ſayd, that they confeſſe Chriſt with their mouths, but in their Deeds they deny him. And in ſaying, *Mine Enemies are as the Wicked*, for ſo the vulg. rendreth it, and not let them be; the word *As* is not a note of ſimilitude, but as if he had ſayd, they are both very wicked and unjuſt, as *John* ſaith of Chriſt, *We ſaw his Glory as the Glory of the only begotten ſon of God*: where (*As*) is no note of ſimilitude, but hereby the ſame is ſet forth. For the word *Let them be*, it is ſo Hebr. And therefore it is not to be varied, he prayeth God that he would declare them to be ſuch, and that they might not be ſpared any longer, thus unjuſtly to inſult over him, wherein God heard him, as is ſhewed, Chap. 38.

Tit. 1.

Ioh. 1.

Verſ. 8.

For what is the Hope of a Hypocrite, though he hath gained, when God taketh away his ſoul. That is, if an Hypocrite by diſſembling getteth much, when God cometh to require his Soul away, what good hath he of this? for ſo the word שאל ſignifieth to ask or to require, and it is notably exampled in that belly-God, who got ſo much, that now he meditated upon nothing but eating and drinking and making merry.

Luk. 12.

Ver. 9.

Verſ. 10.

VVill God heare his cry when trouble cometh upon him? VVill he delight himſelf in the Almighty, will he alwaies call upon God? He proſecuteth the argument in hand, the hope of the Hypocrite at that day; when his Soule ſhall be taken away, ſhall be nothing; for although he crieth to God, he will not heare him: And the reaſon is plain, he that turneth away his eares from hearing the Law, he ſhall cry to the Lord, that gave the Law, and he will not heare him: As is threatned alſo, *Prov.* 1. and fulfilled *Math.* 25. Where the fooliſh virgins come and cry, *Lord open to us*, but are bidden, *Depart yee workers of iniquity, I know yee not.* Then follow two properties of the Hypocrite.

1. He *delighteth not in the Almighty.*

2. He *calleth not alwaies upon God.* For the firſt, The hypocrite howſoever he maketh a ſhew of great piety towards God, yet it is not for any true delight that he taketh in him, but his delight is in Worldly things; God and his word, being made but a ſtale to gain theſe; or that he may the more unſuſpectedly take his ſenſuall pleaſure: For the minde of man cannot be without its delight; if it delighteth in earthly things, the delight

Note.

Phil. 3. lights in Heavenly languiſheth, as contrariwiſe if it delighteth in heavenly, thoſe are look'd at, but as droſs and dung, there cannot be an equal delight 1 Ioh. 2. 15. in both? For which *John* ſaith, *Love not the World, nor the things of the World; for he that loveth the World, hath not the love of the Father in him.* For the ſecond, The hypocrite, although he praieth in time of danger or trouble, yea before men alſo, that he may have their praiſe, yet he prayeth not alwaies, as we are bidden to do, and as every faithful perſon doth. 1 Theſ. 5. 17. According to that of the Apoſtle, *Pray continually, and in all things give thanks.* That is, Both in diſtreſs, in the publick place of Gods worſhip; in thy Cloſet, in thy bed, and walking abroad: As *Iſack* is ſaid to have gone out into the feilds, to meditate and to pray: And as it is ſaid to *Timothy*, 1 Tim. 2. 8. *Let men lift up pure hands in every place without wrath or doubting.*

Verſ. 11. I *will teach you by the hand of God, that which is with the Almighty will* Gregor. *I not conceal.* Here *Job* repreſenting the Church; ſaying, I *will hide nothing from you*, but teach you all; for ſo the true Church of God doth, Act. 20. as we may ſee in *Paul*; ſaying, I *have hidden nothing from you, but have declared unto you the whol counſel of God.* And therefore this muſt needs according to the judgment of *Gregory*, convince the preſent Church of *Rome*, to be no true Church; becauſe they conceal the commandement againſt Images, expounding it out of their Catechiſmes, and what elſe they luſt out of the word of God, by forbidding the people to read it, and take only ſo much of it, as their Prieſt think good to teach them; whereas he ſaith, I *will teach you by the hand of God.* This is ſpoken to ſhew, That what the Church of God teacheth, is done by his guidance and direction, becauſe ſhe is herein led by the ſpirit: As our Lord ſaid, *He ſhall lead* 1 Theſ. 2. 13. *you into all truth.* And therefore the word preached, and written by the Apoſtles, is called, *The word, Not of man but of God.*

Verſ. 12. *All yee your ſelves have ſeen it, why then are yee altogether vain?* He ſaith, That he will teach them, and yet he granteth that they knew it, although they improved not their knowledge, but ſpake vainly, and vilely notwithſtanding; whereby he attributeth nothing to them yet, but aggravateth their ſin, as indeed every mans ſin is aggravated by this, that Luk. 12. knowing the wiſdome of God he doth it not, but contrary things.

Verſ. 13. T*his is the portion of a wicked man with God, and the heritage of oppreſſors*, &c. Job having made a preparative to his parobolical ſpeech, now uttereth it, whereby if nothing elſe had been meant, but the judgments of God to come upon hypocrites and wicked oppreſſors; how had it been parobolical? By oppreſſors therefore, or the violent, as it is rendred in Gregor. *Vulg.* Hereticks, ſaith *Gregory*, are to be undeſtood, Who are called violent, becauſe the violent turn the Scriptures, to maintain their errours.

Verſ. 14. *If his children be multiplyed, it is for the ſword: and his offspring*, &c. in Vulg. *Nephewes ſhall not be ſatisfied with bread.* Who be his children, but ſuch as are drawn by him into errour? For they are thus as it were, begotten by him, and they are ſaid not to be ſatisfied with bread, whereby to live; becauſe the true word of God is bread, wherewith they are not fed, but with errour, which is as poyſon to the Soule; and ſo be their childrens children, that is, Such as are afterwards drawn likewiſe by their followers: But they fall by the ſword; that is, The ſharp ſentence of the juſt Judge at the laſt day, whereby they ſhall be cut off, as by a ſword, Deut. 32. for which it is ſaid, T*he ſword of God ſhall be drunken with the blood of the ſlain.*

Verſ. 15. T*hoſe that remain of him ſhall be buried in death, and his widows ſhall not weep.* That is, He alſo, that is the author of hereſie, ſhall be cut off, Gods judgment coming upon him, and then if there be any ſtil of his ſect remaining, they dying, ſhall be buried in perpetual oblivion, there being none left now to uphold ſuch damnable errours; and for the weaker ſort, which in their life-time followed them, they ſhall not be ſorry for their cutting off; for by this means they are reduced to the unity of the true faith, they being dead and gone that held them from it, to whom they were marryed or wedded, as it were, as long as they lived, for which they are ſet forth by the name of their Widdows, or elſe they weep not, becauſe through a falſe hope they beleeve, that it goeth well with them, and ſo they perſiſt ſtill in errour.

Verſ. 16. Verſ. 17. *Though he heapeth up Silver as the duſt, and prepareth Rayments as the clay. Yet the juſt ſhall put it on, and the innocent ſhall divide the ſilver.* By ſilver here underſtand the words and ſayings of God; many of which Hereticks gather together, to defend their errours, but they are of no more force for their ends then the duſt, which the winde eaſily bloweth away: And by Garments Armour, wherewith to go forth to fight, bnt they are herewith no better clad, then if daubed over with clay: For of falſe Prophets ſuch as Hereticks, are abuſing the words of God, we read, as of daubing with clay, or untempered morter, which ſhall not hold. Ezek. 14. They then, that is, Hereticks prepare them; but the juſt, that is, They that ſtand for the true faith put them on, not as they, as brittle clay ready to be waſhed off again with rain, is put on upon a Wall, but as ſolid and ſubſtantiall Armour indeed, which is done, when any one of them taketh the ſame word, brought by Hereticks, and hereby confuteth and confoundeth them: For this is *David* like to kill *Goliah* or to cut off his Head with his own ſword; And the ſame being alſo called the innocent divide theſe ſpoils of ſilver taken from them, when they rightly expound to the People the words brought by them for their confirmation and edification in the true faith, as it is ſayd of *Timothy*, that he ſhould ſhew himſelf a work-man that needeth not to be aſhamed, dividing the word of Truth aright, and of the word ſet forth by the name of ſpoile, ſee *Pſal.* 119. Where *David* ſayth; that rejoyced in the word as in great ſpoiles, as the *Hebrews* robbed the *Egypts*, and with ſpoiles of ſilver and Gold taken from them, Built and inriched the Sanctuary.

Verſ. 18. *He buildeth his houſe as a moth, and as a booth which the Keeper maketh*: Hereby is ſhewed that Oppreſſors may get them great Eſtates, but not continuing any more then a Garment eaten with Moths, or the Houſe which the moath makes it in a Garment that is ſoon fading, or a ſleight booth or bower made of boughs for ſhadow by the Keepers of vineyards, that is ſoon pulled down again: Thus alſo Hereticks and they that are led by them hope to have an enduring houſe in Heaven, but this their hope being founded upon corruption, when death cometh, fadeth inſtead of coming to an houſe there, they being caſt into the bottomleſs pit.

Verſ. 19. *The rich man ſhall lye down, and ſhall not be gathered, he openeth his eyes and he is not.* From the Goods of wicked Oppreſſours he here paſſeth to their perſons; ſuch an one ſhall dy, but not be gathered; that is, to the ſouls of the Faithfull, as contrariwiſe it is ſayd of *Abraham, Iſaack, and Iacob*: and ſuch like, that they were gathered to their Fathers, and at the time of the Reſurrection after the long ſleep of death, he awaking again ſhall find that he is none of the Congregation of the Saints, but to his everlaſting confuſion ſeperated from them, as the Goats from the ſheep, Hebr. 12. 23. Matth. 25. to hear that dreadfull judgment denounced againſt him and ſuch as he was, *Go ye curſed into hell fire*, &c. And herein alſo Hereticks ſhall be like unto them, and the rich, as *Gregory* noteth, *Gregor-* who have been deceived by them, and miniſtred unto them liberally of their Goods, and by their countenance and power ſupported them, thinking that in ſo doing and withdrawing themſelves, and means from Chriſts own Miniſters, they acquitted themſelves moſt worthily. A thing worth the conſidering by ſuch as are carryed away by the Garherers of new Churches in theſe our times; ſo full of Schiſme and Faction.

Terrours

Verſ. 20. *Terrours take hold on him as waters, and tempeſt ſtealeth him away in the*
night. The vulg. *Inopia*, for terrours, as בלהות ſignifieth, after the taking
away of the wicked by death before ſpoken of, now it is ſhewed, in
what miſery he ſhall be after death, *Viz.* He ſhall be overwhelmed with
miſeries in exceeding great abundance, as he that is caſt into a deep pit
ful of water: But the ſimilitude is not taken from waters, becauſe there
ſhall be no ſuch plenty of waters there: For *Dives* begged for one drop to
cool him, when he was there and could not obtain it; as he had denyed
the leaſt releiſe to *Lazarus*, the very crumbs that fel from his Table,
but becauſe there ſhall be as great abundance of fire, into which he ſhall
be caſt to torment him there, as there be of waters in a great and deep pit:
For which it is ſaid of *Tophet*, that the breath of the Lord as a River of
Iſa. 30. brimſtone kindleth it; *Tempeſts ſteal him away in the night.* Hereby tempeſt,
Pſ. 50. that tempeſt is to be underſtood, of which the *Pſalmiſt* ſpeaketh; ſaying,
A devouring fire ſhall go before him, and a mighty tempeſt round about
him. And hereby he is ſaid to be ſtolen away in the night, becauſe as men
in the night ſleep ſecurely, and then the Theef cometh and ſtealeth away
their Goods, ſo their Soules are taken away unexpectedly to theſe torments,
Luk. 12. when they feare them leaſt: As is ſhewed in the parable of the
rich Glutton, and by the like compariſon from a Theef breaking through
Math. 24. and ſtealing in the night; made both by Chriſt and his Apoſtle *Peter*:
2 Pet. 3. So that *Job*, who wrote the firſt of all others, was inlightned to teach the
ſame, touching the Lords proceedings againſt the wicked, in death and the
day of judgment, that is written in the New Teſtament.

Verſ. 21. *The eaſt winde carrieth him away and he departeth, and as a ſtorm hurleth*
him out of his place. Having in the former verſe ſaid, that he ſhould
be ſtolen away by a tempeſt, now in amplifying this he addeth, *An eaſt*
winde, Vulg. *A burning winde.* As *Exod.* 10. 13. An eaſt winde is ſaid
to have brought the Locuſts upon *Egypt*, to conſume the good things thereof,
as if it had been ſeinged by a fire; and the Eaſt winde is commonly noted
to have a blaſting quallity in Corn, as in thoſe ſeven eares of corn,
Gen. 41. 6. which *Pharaoh* ſaw in his dream, blaſted with the eaſt winde; the meaning
is then, That the tempeſt before ſpoken of, ſtealing away in the night,
ſhall be a moſt peircing tempeſt, as the eaſt winde, there being nothing by
meanes hereof now left him; that is, Of ſubſtance, wherewith he before
abounded, but as all chaffe now, he ſhall go into the fire, when as the good
corn ſhall be carried into the barn; and as a ſtrong tempeſt hurleth a Tree
out of his place, rending it up by the roots, ſo that it groweth no more
but ſtarveth and becometh fewel for the fire, ſo ſhall the wicked be
carried from worldly felicity to helliſh miſery, therein to remain for
ever.

Ver. 22. *For God ſhall caſt upon him, and ſhall not ſpare, he would fain eſcape out*
Verſ. 23. *of his hand. Men ſhall clap their hands at him, and hiſs him out of his place.*
Gregory. When God ſcourgeth here, ſaith *Gregory*, He doth it to ſpare the perſon
ſcourged, if by his judgments he be reformed; but when he ſtriketh by
death, and by his finall judgment caſting into Hel, then he caſteth upon the
wicked and ſpareth him not, but laieth on load upon him importable for
Ier. 30. ever, giving him no eaſe: Of this Jeremiah ſaith, I *have ſtricken thee with*
the ſtroak of an enemy, with a cruell caſtigation, why crieſt thou, thy greif is
incurable? For the next words, the *Vulg.* hath it, *He that fleeth ſhall fly*
out of his hand. That is, He that at Gods ſtriking in this life feareth, and
Note. ſo fleeth ſin, ſhall not be thus proceeded againſt, but eſcape the judgment
to come; but others that are not reformed, to them the judgments ſmiting
them here, ſhall be but the beginning of theſe endleſs torments hereafter:
For the next words the *Vulg.* hath, *Stringet ſuper eum manus ſuas*, he
ſhall binde up his hands upon him. Which is the ſame in effect with that
Heb. 12. 12. of the Apoſtle, *Lift up your hands that hange down.* And intimateth the

ſinners, applying himſelf after correction to do better, his hands that before were feeble towards the doing of good, being now ſtrengthened to do good, for this is as it were, a binding of them up from acts of injuſtice, that they may be uſed to acts of juſtice and mercy: Thus ſome profit by the judgments of God, and ſo are ſpared, although ſmitten here: And not only ſo, but ſeeing Gods judgments upon others, this makes them to flee ſin, and thus to binde up their hands, as the *Pſalmiſt* ſaith, That the juſt ſhall rejoyce, when he ſhall ſee the revenge of the wicked, he Pſal. 58. ſhall waſh his hands in their blood; that is, He ſhall take occaſion by ſeeing to what a terrible end they come, to waſh his hands from guiltineſs by ſinning likewiſe: *And ſhall hiſs at him beholding his place*, that is, Whereas before he admired the wicked man for his proſperity, not beleiving that which was taught and threatned againſt him, now ſeeing his fall, he ſhall by hiſſing ſhew, in what deriſion and deteſtation he hath his waies; publiſhing now every where the praiſes of God, who is ſo juſt in executing judgments according to his word, to which he therefore now giveth more heed; thus *Gregory* according to that reading: and indeed theſe words, *Fleeing he ſhall flee*, are according to the Hebrew, but the next are not, *He ſhall binde, but clap his hands at him, and hiſs him from his place.* Of which yet the ſenſe may be the ſame, the man that fleeing ſin upon the ſight of the irrevocable ſentence of judgment upon the wicked, eſcapeth out of this danger; now having his eyes opened to ſee into his vanity, that delighted himſelf ſo much in having abundance, for indignation he clapeth his hands and hiſſeth at him, and ſuch like; as being men not ſo excellent before in his eſteem, as now vile and baſe; and this is the improvement of Gods judgments, which all that are appointed to life make: And this is the ſhameful end of reprobates, who are of ſo wicked a condition, as *Note.* was before ſaid; that all they that take ſuch courſes, may in time feare and be aſhamed, and all that heare of their judgments, may not be taken with their preſent proſperity, to admire and applaud them, but looking at their end, be admoniſhed to flee doing likewiſe, and if they have; now to repent and turn from ſuch waies.

CHAP. XXVIII.

S*Urely there is a veine for Silver, and a place for Gold, where they finde* Verſ. 1.
it. Iron is taken out of the earth, and braſſe is moulten out of the ſtone. He Verſ. 2.
ſetteth an end to darkneſſe and ſearcheth out all perfection. That is, As ſil- Verſ. 3.
ver and gold appeare not at the firſt, but the veines, where they lye being opened, yet they come not to their bright ſhining, but by the heat of a fervent fire: So men are put into the fire of adverſity, that being tryed, they might ſhine in grace here, and in glory hereafter; but yet ſuch are not, but in the true Church, as ſilver and gold lye not, but in their proper veines: And this moſt probably he ſpeaketh againſt theſe his enemy-like friends, who judged him wicked, becauſe he ſuffered in the fire of adverſity and miſery; for he had before ſaid, That he ſhould come out of his tryal as gold; although he lay long in obſcurity, to Iob 23. 10. this effect *Gregory*: But *Chryſoſtome* ſaith, That in theſe words *Job* ſheweth *Gregor.* that the reaſon of Gods dealings towards his faithful Servants, in laying *Chryſoſt.* great ſufferings upon them, is occult and hidden from men, til he is pleaſed to lay it open, as is ſilver and gold lying hid in the earth til that by diging men finde them out; And ſo men come to finde out theſe and other mettals lying hid in the ground; but the cauſe why the faithful ſuffer ſo much in this World, is ſo hidden, that men cannot ſee into this, til that God ſheweth it; ſo that hereby he proveth it to be temerity and raſhneſſe

neſs in them to judge of him, that ſome foule ſinnes wherein he lived, were the cauſe, why he was under ſo great judgments: And herein he ſeemeth to have reference to that, which he had ſaid of himſelf, *Chap.* 27. 5. 6. That he would not ceaſe to juſtifie himſelf in reſpect of his integrity, although he ſuffered even unto the death; becauſe the reaſon of his ſo great ſufferings was unknown and could not be found out by men, although they could by their skil pry into things lying hid in the bowels of the earth; this being a far more myſtical and inſcrutable thing then thoſe: And what hath been ſaid of ſilver and gold is true, touching other mettals alſo, Iron and Braſs, for all lye hidden in the ground, til that being found out they are by the fire and art of man made uſeful for him; and then their excellency and uſefulneſs for ſeveral purpoſes appeareth, the baſeſt of them being for ſome things more uſefull, then the moſt precious, as Iron to make weapons to fight withal in time of War, and inſtruments to cut and til the earth at all times, to make it the more fruitful; Verſ. 3. whereas he further ſaith, *He ſetteth an end to darkneſſe, and ſearcheth out all perfection.* The meaning is, that as theſe mettals lying in darkneſs a long time, yet are at length by Gods providence brought to light, who giveth to men the underſtanding to finde them out, and to try them, and to perfect them by bringing them into ſuch formes, as that they may be moſt uſeful for men: So ſhall his faithful Servants in whom there is abundance of grace and virtue, although they ſeem not to be ſuch, when they lye in the darkneſs of miſery in this World; yet they ſhall be brought forth out of all their troubles, and made to appeare precious, and of great uſe in his Church, being the riches and glory hereof, as gold and ſilver, through their faith and underſtanding in the word, and the ſtrength and defence thereof by their teaching, ſounding out the truth aloude in all places, as Bels made of braſs and ſteel, and peircing the enemies as with weapons of Iron, Swords, Spares, and Darts, making them to fall down, and to become worſhippers of God and his Son Chriſt: And when this done, all perfection is found out; that is, The waies of God are more perfectly known, and men are not ſuffered any longer to err ſo fouly in their judgments touching the Godly, as before whilſt they lay in miſery they did, but they ſhall ſee as in the light, and acknowledge, that God dealt not ſo by them out of wrath for their ſinnes, but for their tryal and greater good: *Note.* And therefore whoſoever hath judged otherwiſe of any unblamable liver for his ſufferings, let him now confeſs his errour and repent, and do no more ſo, but wait to ſee the end both of them, which ſhall be peace; and of the wicked, who for a time are in proſperity, but their end ſhall be miſery and horrible deſtruction, as in the Chapter before going, *The ſtones of darkneſſe and the ſhaddow of death.* This is added, becauſe he had ſpoken before of braſs moulten out of the ſtone, which lay in the greateſt darkneſs, til it was found out; as a further amplification of that before going, touching the occult and hidden proceedings of the Lord in the caſes before ſpoken of.

Verſ. 4. *Ferus.* *The flood breaketh out from the inhabitant, even the waters forgotten of the foot; they are dryed up, they are gone away from men.* *Ferus*, who expoundeth all that went before as comparative, wherein *Job* compareth wiſedome, and the finding out thereof, with the finding out of other things; to ſpeak whereof he cometh, *Ver.* 12. and ſaith, That by diverſe compariſons he ſheweth, how hard it is to finde out true wiſedome, which is to ſalvation; for men by ſearching finde out Silver and Gold lying deep in the earth, ſo likewiſe Iron and Braſs, for which they peirce into moſt dark and hidden places of the earth, to ſuch earth, which is meant by the words before going: Here he cometh to another compariſon, to ſet forth the diſcovering to men other things lying hid from them in the earth; as namely, ſprings of water, coming from high mountaines not troden upon with the foot of man, yet theſe breaking forth from the bowels of the earth, make Rivers and great floods, of which men have the uſe and benefit; and theſe waters are ſaid to have broken out from the inhabitant, that is, from Mountaines and Rocks, being placed here and there, as inhabitants conſtantly dwelling in their places; and to be *forgotten of the foot*, that is, lying hid in thoſe parts of the earth, that men travel not nor tread upon, or to dig out which, as they do mettals, they labour not, but they flow forth of their own accord, yet theſe are dryed up *by the labour of man*, as *Junius* hath it, *and go away*; that is, Sometimes are drawn out by men, who make deep wels into the ground to come by them, and ſo draw them out as faſt as they ſpring out of the earth. *Junius.*

Verſ. 5. *As for the earth out of it cometh out bread; and under it is turned up as it were fire.* Here is another thing, that cometh out of the earth, which is moſt neceſſary for the ſuſtentation of man, and that is Corn, which he by tilling the ground, and husbanding it attaineth to, for the making of bread: For the fire under it, ſome will have it to be brimſtone, and ſome the flint, out of which fire is ſmitten: But *Cajetan* beſt, the precious ſtone found in *Perſia*, called therefore *Pyrites perſicus*, of which *Pliny* writeth, that being held hard in a mans hand, it burneth: So likewiſe *Iſidorus*; for from grain growing out of the earth for mans uſe, he proceedeth to another marvellous thing lying hid therefore, but by mans ingenuity found out; *Viz.* Precious ſtones, for of theſe he ſpeaketh expreſly in the next words; *Cajetan. Plin. l36. Chap. 19. Iſidor. l. 19. 4.*

Verſ. 6. *The place of it are Saphir ſtones*, of which they write, that being ſmitten with the Sun beames they fire, and it is admirable that is written of *Agates*, that are precious ſtones in the bottome of ſome Rivers, which being taken out, burn by the caſting on of water, and by oyle are again extinguiſhed, and Carbuncles give light like fire in the dark night.

Ver. 7. *There is a path which no fowle knoweth, and the Vultures eye hath not ſeen.* Having ſpoken, *Verſ. 6.* of the duſt of the earth being gold, now he deſcribeth the parts, where this gold lieth; they are ſo barren, as they bring forth nothing elſe but gold, nothing for Fowles to feed upon, no not diſcernable by the eye of the Vulture, which excelleth in ſeeing a far of, but turneth not his eye thitherwards, as wherein nothing is to be found, for the ſuſtentation even of fowles, and ſo they have no way, as it were in ſuch places: Of this ſort it is ſaid, there be ſome very barren mountainous places in *Spaine*, thus *Albertus*, *Thomas Aquinas*, *Dioniſius*: But men make their waies even here to dig and finde out gold, being in this more perſpicatious, then the very vultures. *Albert. Tho: Aqui. Dioniſ.*

Verſ. 8. *The Lions whelps have not troden it.* For Lions whelps, Hebr. *The ſons of pride, or of ſtrength*, and ſo the *Septuag.* rendreth it, but what are theſe amongſt the Beaſts, to which he now cometh, but Lions? He goeth on further to ſhew, how occult treaſures in the earth are from other living creatures, but only men; But as for man,

Verſ. 9. *He putteth forth his hand to the rocks, he overturneth them by the roots.* Which is, when he diggeth them down to finde out this treaſure.

Verſ. 10. *He cutteth out Rivers amongſt the rocks, and his eye ſeeth every precious thing.* That is, by his labour and wiſedome to finde out treaſures in the bowels of the Mountaines, he cutteth them through, ſo that he draweth Rivers through them by opening channels, wherein they may run and waſh the inner parts of the earth, ſo as that by this meanes they may ſee if there be any gold lying hid there.

Verſ. 11. *He bindeth the floods from overflowing*, &c. That is, As he maketh the waters to run through mountaines, ſo he drieth, by thus doing, the channels wherein they uſed to run, that he might ſee if any treaſure lay at the bottome hereof: But to what tend all theſe compariſons, but to ſhew, that wiſedome which is more precious then gold, or precious ſtones, or other mettalls is ſo hidden that without great ſtudy and labour it is much leſſe to be found out and attained unto, as is expreſſed, v. 12.

Verſ. 12. *But where is wiſdome to be found, and where is the place of underſtanding?*
Verſ. 13. *Man knoweth not the price thereof, neither is it found in the Land of the living.* And becauſe it is not to be found by humane Wit and Labour as other mettalls and precious things hid in the Earth are, man not priſing it according to the worth, leaveth the ſearching for this, and is wholly intent to the other, and ſo he is a rare one living upon Earth, that findeth it out; for Prov. 8. 10. 11. which it is ſayd; *Neither is it found in the Land of the Living.* For he that Note. will get Wiſdome muſt ſeek for her more then for Gold, and therefore moſt men ſeeking mucke for their Land, and droſſe more then her, are never likely to obtain her, and thus doth every one that toyleth for worldly gain, but takes little or no pains for Wiſdome.

Gregor. *Gregory* by Wiſedome here, as *Proverb. 9.* underſtandeth Chriſt the wiſedome of God. And about this Wiſedome *Iob* moveth two Queſtions.

1. Where is Wiſedome to be found?

2. What may a man give for it? and anſwereth them both only negatively: To the firſt, V. 14.

The Depth ſaith it is not me. And to the ſecond, V. 15. *It is not to be gotten for Gold, or ſilver.* Whereby it appeareth, that Chriſt through whom we may be worthy of life and Salvation, is not to be bought by any thing that we can do, but is freely given to thoſe that ſhall be ſaved, and life by him, whereby the abſurdity of thoſe men appeareth, that aſcribe unto man the doing of ſome works for which he is worthy, and ſo obtaineth Chriſt and Salvation; for ſalvation implyeth one in a miſerable and ſinfull caſe before, and therefore one that can do nothing meritorious of ſalvation; for what is ſalvation, but a being ſaved out of miſery and ſin, from which how can the ſinner do any thing to redeem himſelf? And that theſe paſſages are thus myſtically to be underſtood, he proveth, becauſe it is ſayd, *The Gold* Verſ. 17. *and Chriſtall cannot equall it.* For what reaſon elſe can be given, why Gold and Glaſſe ſhould be joyned together as moſt precious, when the one is far inferiour to the other, yea of no value in compariſon of it: Touching Ratification and Salvation not coming of mans merit, but of Gods Grace, he ſaith excellently, Grace found not any merit in man for which it ſhould come, but makes it after it comes: And God coming to a minde unworthy makes it worthy by coming thereunto, and makes merit there which he might renumerate, who found only that which he might puniſh.

Hominis meritum non et veniat gratia invenit ſed poſtque venerit facit.

For theſe words, *Not found in the Land of the living upon Earth,* he following the Vulgar, hath it, *In ſuch as live ſweetly upon the Earth.* That is, in pleaſures which take up their Hearts; For in ſuch Wiſedome is not found, becauſe he that increaſeth knowledge, increaſeth greif, as *Eccleſi-* Eccl. 1. *aſtes* ſayth, therefore he that liveth in pleaſure, and greiveth not for his Matth. 5. ſinnes is a Fool, and wants this Wiſedome: Wherefore of Mourners it is ſaid, *They ſhall be comforted.* But of Laughers, that they ſhall wail and weep: For the Depth ſaying, *It is not in me,* Hereby underſtand wicked diſſemblers, that dig deep to hide their evil Counſells, for although they think themſelves wiſe, yet their wiſdome ſhal prove Fooliſhneſs, *The ſea ſaith, it is not in me,* What doth the Sea ſet forth, but ſuch as are ful of worldly bitter cares and troubles, being never quiet, but raging and tempeſtious. In ſuch true wiſdome Iam. 3. is not found, *For the VViſedome which is from above is pure and peaceable, but where ſtrife and contention is, this is carnall, ſenſuall, and Deviliſh.* And this was figured out in the *Egyptians* and the *Hebrews*, they were full of trouble through the ſwarms of flies, theſe had the Sabboth, that is, Reſt and quiet.

Verſ. 15. *It cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof.* Having ſhewed where Wiſedome is not, now he cometh to ſhew for what it cannot be gotten, and by Gold here underſtand the Holy Angells, who cannot be the price of our Redemption, but Chriſt, the Son of God only, for they are pure like fine Gold, without all impurity of ſin, as the beſt of men in this world are not yet, being but Creatures, and finite, they cannot do this great work which is proper to the Creatour only. By ſilver underſtand alſo inſpired men, who wrote the Word and unerringly ſet it forth, which is likened to ſilver tryed ſeven times in the fire, as the Prophets and Apoſtles. Yet neither they nor Angells can be our Wiſedome and Righteouſneſs; and it is denyed to be in them to make us thus wiſe, leaſt for their glorious miniſtring unto us in things pertaining to ſalvation, we ſhould look at them as Authors hereof unto us, which Chriſt only is: A thing to be noted againſt the preſent Papiſts that rely ſo much, and attribute ſo much to the Saints departed, as having merited for them by their works of ſupererogation, for this is an opinion ſtarted up amongſt them ſince the time of this *Gregory*, being by him unknown, and the merits of Chriſt only predicated.

Pſal. 12.

Note.

It cannot be valued with the Gold of Ophir, *with the precious* Onix, *and the* Saphir, The vulg. For *gold of* Ophir, hath the *Colour of* India, and כתם ſignifieth both Gold, and ſometime, *Nota aut macula*, and ſo *Gregory* taking it for Coulours made by painting upon the black bodies of the *Indians*, ſaith, that hereby painted words of Eloquence, whereby the wiſe men of this world paint over their black Errours and Superſtions, and ſo ſeek to commend them, is ſet forth; this is nothing to the plain truth of Chriſt, which his Miniſters ſet not forth in any ſuch manner, but in the plain evidence of the ſpirit: Here then *Iob* paſſeth from the price of our Redemption, and ſhewing what that is not, to compariſons betwixt other things moſt precious, and it ſhewing that none of them all is comparable hereunto; For the *Onix ſtone* and the *Saphir*, he alſo ſaith, that they are not ſo precious as ſome other precious ſtones: why then omitting others, doth he firſt ſpeak of theſe? *Sol.* For their Colours, the *Onix* being red and the *Saphir* of the Colour of the Sky, and hereby man in his Creation, being made of red Earth is ſet forth, and the Holy Angells pure as the Sky and Heavenly, neither, of theſe are comparable to Chriſt our Wiſedome. Then going on in this Compariſon, further he ſaith, *The gold and the Chriſtall cannot equall it.* In which words, he putteth two things together, one far inferiour to the other, but by the Gold holy men are ſet forth, being precious for virtue, and ſhining through faith and patience like gold, and by chriſtal glaſs they being changed in heaven, as it were into chriſtal for their tranſparency, the glory that is within appearing as it is, as well as that without, which it doth not here no more then it is ſeen through a golden cup what is within it, but in a Chriſtall Glaſſe that which is within ſheweth it ſelf in the proper colour thereof; to demonſtrate which it is ſayd, that before the Throne of God was a Sea of Glaſs like Chriſtall, ſo that one Saint ſhall then be ſeen and known to another in his very inward parts, which he cannot now ſo clearly be, there being ſo many Hypocrits that ſeem holy.

Verſ. 16.

Gregory.

1 Cor. 2. 4.

Verſ. 17.

Revel. 4. 6.

And the exchange of it ſhall not be for jewells of fine gold. Vulg. *Veſſells of fine gold*, Hebr. כלי־פז *Veſſells*, *Armes*, *Inſtruments*, *or Ornaments of fine gold.* Theſe, ſaith he, were the Holy Fathers, the Prophets, and Apoſtles, who were moſt excellent amongſt men, but yet not comparable to Chriſt, as the light inlightned is not to the light inlightning, nor the Juſtice juſtified to the Juſtice juſtifying: Such a veſſell of Gold was *Moſes* and *Elias*, *Peter* and *Paul*, but when they come to be ſpoken of in compariſon of Chriſt, they are nothing, V. 18.

The Topaz *of* Ethiopia *ſhall not equall it*, *neither ſhall it be valued with pure gold.* The Topaz is a precious ſtone of diverſe glorious colours, and *Ethiopia*, a Country of black men, hereby then may be underſtood, the faithful of the Gentiles who were black before by ſin, and their Converſion propheſied

Verſ. 19.

ſied of by the name of *Ethiopia*, *The land of* Ethiopia *ſhall ſtretch out her*
hands to thee. Amongſt theſe there were ſome ſhining by variety of graces,
but none comparable to Chriſt, ſeeing he was born moſt holy, they
but adopted to be holy, but born in ſin. For the next words, the vulgar
hath it, *Neither ſhall it be compared to the cleaneſt tincture*: the ſame word
כתם being uſed that went before, V. 16. only here, the word *Clean* is added,
which was before wanting; and hereby the ſame faithfull perſons are to
be underſtood, who count not themſelves clean but by dipping in the water
of Baptiſme, being of themſelves foul and unclean, and ſo not comparable
to Chriſt. I have here omitted, V. 18. touching which yet ſomething
would be ſayd, it being in vulg. *High and eminent things ſhal not be remembred*
in compariſon of her, but wiſdome is drawn out of ſecret places, N. Tr. *No*
Verſ. 18. *mention ſhall be made of Corrall or of Pearl, for her price is above rubies*:
And the two firſt words ראמות and גבש ſignify precious ſtones, but none
other names hereof do I find, and therefore the vulgar without ſpecifying
them hath it high and excellent, as if he had ſayd, if there be any things
elſe yet more precious, they are nothing to Wiſedome; For the laſt words
the vulg. is to be preferred, the Hebr. being משך חכמה *VViſdome*
is drawn out of corners, whereby muſt needs be meant *hidden places*, whereby
the incarnation of Chriſt is ſet forth, God being in him hidden under
the appearance and form of a man, a ſervant, but drawn forth and maniſeſted
by ſigns, and wondrous works which he did.

Verſ. 20. *Whence cometh wiſdome? where is the place of underſtanding? Seeing it is*
Verſ. 21. *hidden*, &c.

Here *Job* not having yet found out the place where Wiſdome is, reneweth
his inquiry after it; *VVhence cometh it?* this is hidden, becauſe he is the
only begotten Son of the Father, and his begetting is ſo latent, that the Prophet
Iſay ſaith, *Who can declare his generation?* And for the place where he
Iſa. 21. is, it being the minde of man, and this being hidden from all other men
and unknown in whoſe heart and minde he dwelleth, it might well be added;
And where is the place of underſtanding? But it may trouble the
Reader, moſt which followeth, *It is hidden from the eyes of all men living*.
For *Moſes* ſaw the Lord, and ſpake with him face to face; and *Jacob* ſaw
him, and he appeared to *Abraham*, and was ſeen by *Iſaiah*. And yet
John ſaith, no man hath ſeen God at any time, and no man ſhall ſee God
Chap. 19. and live; how ſhall theſe contradictions be reconciled? *Sol.* When *Moſes*
is ſaid to have ſeen and talked with God, yet it is manifeſt, that he ſaw
him not as he is to be ſeen, becauſe that after this he deſired to ſee his
face, and had it not granted unto him: If he had ſeen, and did often ſee
and talk with him, according to that ſeeing; why did he deſire after this
to have his face ſhewed unto him? He ſaw him then only by ſome repreſentation
ful of glory, but he ſaw not as he was ſeen; that is, God in his
eſſence, no more did any other of the Prophets: And therefore according
to it, he is ſaid to be ſeen by the eyes of men living, but not by ſome
Idea or repreſentation. Or by the living we may underſtand, ſuch as
live in ſin, for ſo ſoon as God cometh to be ſeen of man, he dieth to ſin.
In which ſenſe alſo it may be ſaid, *No man ſhall ſee God and live*. For he
that ſeeth God by faith, liveth no more in ſin, but ſaith with the Apoſtle,
If we be dead to ſin, how ſhould we live any longer therein? Whereas it is
added, *And kept cloſe from the fowles of the aire.* There are ſaith *Gregory*,
ſome fowles are ſpoken of in holy Scripture, whereby Devils are meant,
Rom. 6. as where it is ſaid, *The fowles of the aire devoured the ſeed caſt in the way.*
Gregor- And where Chriſt ſaith, *The Foxes have holes, and the fowles of the aire*
have neſts, but the Son of man hath not whereupon to lay his head. For here
Matth. 13. by Foxes are meant, cunning and ſubtle Devils, and proud Devils fleeing
aloft, theſe have harbour in mens hearts, but Chriſt not: Again by
ſome fowles the faithful are meant, as where it is ſaid, that muſtard ſeed
growet

groweth to a great Tree, and the Fowls of the Aire come and make their
Neaſts therein, that is, in Chriſt, who is hereby ſet forth, for even from
theſe is Chriſt hidden in his divine Eſſence, although ceaſing to live in ſin,
as was ſayd before, they attaining to be above the condition of other men,
and more high elevated, they ſee him ſo, as others do not.

Deſtruction and Death ſay, We have heard the fame thereof, &c. Having Ver. 22.
ſhewed that naturall men ſee not where wiſedome is, neither do the
faithfull ſee it with their Bodily eyes, to which it is inviſible, but by their
ſpirituall they do; Now he cometh to Devills and damned ſpirits, meant
by *Death and Deſtruction*, theſe he ſaith hear the Fame thereof, becauſe
that by the Preaching of the Goſpel Chriſt is publiſhed every where, ſo Math. 13. 12.
that the Worſt cannot ſay, but that they have heard of him, but they 2 Cor. 4. 4.
ſee him not, becauſe their Eyes be blinded, and herein lyeth their Miſery.

But God knoweth the place thereof, he underſtandeth the way thereof: Verſ. 23.
That is, although it be hidden from the eyes of men and Devills, yet he
knoweth the place thereof, becauſe it is in him, for the Father and Son are
one; he in the Son and the Son in him, but how this is unknown to us,
that live here, and he knoweth the way, that is, this his wiſedomes taking
fleſh, both how it was, and before it came to paſs when it ſhould be: Or
otherwiſe God knoweth the place thereof in man, in whoſe heart it is, and
in whoſe not, and the way of coming thereof into mens Hearts; but touching
thoſe, in whoſe Hearts this wiſedome hath place, it is not ſo to be held,
that God only knoweth this as that they in whom it is, are ignorant of Revel. 2.
it, for they have a white ſtone, and hereon a new name written, which
no man knoweth but he that hath it; And what is this new name but the
name of himſelf taken notice of, to have Chriſt the wiſedome of God in
him to his Salvation?

For he looketh to the Ends of the Earth, and ſeeth under the whole Heaven: Verſ. 24.
That God knoweth in what heart Wiſedome is, he hereby ſheweth, that
he beholdeth all things, and men in all parts of the World. *All things* Heb. 4. 13.
are naked and manifeſt in his ſight. And if all things be known unto him,
then in what heart wiſdome is, ſo *Nicetas*: but *Cajetan*, he knoweth all *Nicetas.*
things, ſo as that he giveth wiſedome to ſuch as have it, and therefore *Cajetan.*
knoweth where it is: From hence he proceedeth to particulars, *Verſ.*
25. Whereby his knowing and ordering all things by wiſedome, is proved.

To make the weight for the winds, and he waieth the waters by meaſure; Verſ. 25.
When he made a decree for the rain, &c. For that weigheth and keepeth Verſ. 26.
down the windes at his pleaſure, and appointeth them where and when
to blow, and ſtinteth the waters of the Sea, ſetling them bounds, how
far they ſhall go, and no further; and likewiſe the rain and thunder
without doubt knoweth the ſecrets of all theſe: And therefore all things
under the Heavens, and in ordering all things ſo as he hath done, he ſhewed.
That he did ſee and declare wiſedome, prepared it and ſearched it out, Verſ. 27.
as followeth, V. 27. That is, That he not only ſaw and knew it, as was ſaid
before, but in his doing thus declared it to man, ſo that he might in his
works ſee it: As the Apoſtle ſaith, *Rom.* 1. and be affected with feare,
love, and reverence, towards God; and beleive in, and ſerve him all his
daies: And to the ſame end he addeth two words more, his preparing and
ſearching it out for man by this meanes, who could not of himſelf come to
know it or how to attain unto it.

And to man he ſaid, The feare of the Lord is Wiſedome, and to depart Ver. 28.
from evil is underſtanding. Here by his ſaying to man, *Vatablus* underſtands, *Vatablus.*
that he ſaid, by his ordering all things ſo, as hath been declared,
that men by fearing him, and learning this from his works, and beleiving
and worſhipping him, and obeying him, as he ſeeth all things do, might
be

be made truly wiſe ; and by fleeing diſobedience and ſin, intelligent : why is this ſaid to be wiſdome, which is an act of the will ; ſith wiſedo lieth in the intellectual part of man ? Ambroſe. Ser. 16. in Pſ. 119. To this *Ambroſe* ſaith, becauſe th end of knowing is willingly to live and do accordingly ; therefore h that doth not ſo, whatſoever underſtanding he hath, is a fool, becau he attaineth not the end hereof, which then only is wiſedome, when fro underſtanding it cometh into act through a good will ready to do accor ingly in all things : As he that hath learned any art or ſcience, but wi not exerciſe it, makes all his knowledge therein fruſtrate and nothin worth. Note. To conclude then, this declaration what wiſedome is, tendeth t call men off from their indefatigable labouring and earneſt indeavourin after Gold and other mettals hidden in the ground, which when by dig ing they have peirced moſt deep, yet they are no whit the nearer to th ineſtimable treaſure of wiſedome, to get the feare of God, and an hear to depart from all evil, which who ſo doth, hath Chriſt the wiſedome of the Father in him : But he that hath not, although he may ſeem to b wiſe by this wiſedome, yet indeed he is not, for he hath only a Lamp, bu no oyle therein.

CHAP. XXIX.

Verſ. 2. *OH that I were as in months paſt, and as in the dayes when God preſerved me ; when his candle ſhined upon my head, and by his light I walked through darkneſſe.* In this *Chapter* Job maketh a commemoration of the great favour which God ſhewed unto him in times paſt, not out of oſtentation or vain-glory, for being now in miſery he could not record theſe things, but to the aggravation of his greif : Therefore he was by theſe men, who laid foule ſinnes to his charge, forced to ſpeak, as here he doth ; that their mouths might be ſtopped, ſith that if he had been ſo wicked as they charged him to be, God would never have bleſſed him ſo greatly as he did, making men by this meanes ſo highly to honour him, as is here declared : And becauſe theſe bleſſings are common to the righteous and to the wicked, and whatſoever man he be, that hath wealth and authority in this World, may be honoured by other men through adulation and flattery, to curry favour with him, for their own advantage : He further proveth, that the honour which he had, was upon good ground, *Viz.* his Juſtice, Charity, and Wiſedome ; wherewith God had indued him, as appeareth ; *Verſ.* 12. 13. 14. *&c.* to *Verſ.* 17. For although wicked men being very wealthy, and preferred to places of rule and authority, Note. may be had in great honour therefore, yet when the loving, charitable, and juſt, are ſo honoured and eſteemed of ; it is a certain ſign of ſingular favour, wherein they are with God ; Howſoever it is not alwaies their lot, to be thus reſpected here, but the beſt are ſometimes in greateſt miſery in this World, and therefore accounted worſt, yea although their outward eſtate be proſperous, and the worſt are accounted beſt by the Note. wicked ; ſuch as the far greater part of men is. Neither is it to be thought, to have been ſpoken out of vain-glory, in what honour and proſperity he had been ; as neither by any other true faithful Servant of God, although they that commonly do ſo, are juſtly judged to do it in a vanting way and in pride : For as the Apoſtle ſaith in the like caſe ; all ſuch may truly ſay, Yee have conſtrained us to this ſeeming boaſting : As *Samuel* alſo did in the like caſe. Thus much in general upon this *Chapter* : More particularly *Job* doth firſt here deſcribe his felicity in reſpect of worldly things paſt. Firſt, In what God preſerved him ; *Verſ.* 2. Secondly, In that his light ſhone upon him ; that is, He kept him from loſſes, and made his eſtate proſperous, *Verſ.* 3. Thirdly, *The ſecret of God was in my tabernacle.* V. 4. And this he ſaith, was in his youth: Whence it may be noted, that *Job* was ſanctified betimes, and even from his youth walked with God, as *Enoch* did: For what elſe can be meant by the ſecret of God being in his Tabernacle, but that even there, where he was hidden from all mortal eyes, he had ſoliloquies with God by meditation and prayer, and moſt probably God in token of his acceptation, ſome times ſpake unto him to comfort and incourage him in the good way, wherein he was; as he did to *Abraham and* Jacob, and ſome other holy men, frequently of old. *Job* then was a rare and extraordinary man for ſanctity, in that he feared God even in his youth, in which age others commonly are given to eating and drinking; robbing their Parents of their money, hunting whore-houſes, and dicing, and other heinous ſinnes, for which it is meet, that juvenile breaking out ſhould be bound and brideled by accurate reaſons; as *Plutarch* ſpeaketh: But the example of Job, ſhould be the invitation of other young men; to every of whom it is ſaid, *Remember thy Creator in the daies of thy youth.* The word חרפ ſignifieth either, *My childe-hood, youth, or winter.* Becauſe that age commonly is frozen as it were in vice, no virtue then ſpringing or ſhewing it ſelf: For *Jobs* wiſhing himſelf to be, as then he was: *Chriſoſt.* ſaith, That he wiſhed and prayed for this; that they, who now deſpiſed him, as moſt wicked, might ſee their errour and repent, and his praying for this, was not without effect, as by the ſequell was proved, when he far exceeded that, which he had formerly been; yea he had more then his wiſh granted him, for he had twice ſo much, and in that proſperity he lived a very long time; whereas he ſpake but of months and daies, that is, ſome ſhort time: So God giveth more to his faithful Servants oft times in this World, then they ask or deſire; for they ask but for bread, and he ſometimes giveth them abundance: And good reaſon he had to wiſh thus, becauſe theſe men meaſure mans righteouſneſs by his proſperity or adverſity, would not otherwiſe beleive, but that this rare Saint of God, was a moſt wicked man: But what is meant by his walking in Gods light, in his darkneſs? *Olympiodorus* ſaith, The keeping away of all adverſity and loſſes from him: But *Cajetan* better, Whereas he himſelf at that time ſpecially, that he ſpeaketh of, *Viz.* In his youth was in the darkneſs of underſtanding, and ſo unable to walk or ſpeak, or do wiſely, through Gods inlightning him he was able. Fourthly *When the Almighty was with me, and my children round about me.* Here he calleth him Almighty, whom he had called God before when he was young, whereby ſome think, is intimated, that when he grew to mans eſtate, and had Wife and Children, Gods almighty power yet appeared more in wonderfully increaſing his ſubſtance, and working in the hearts of his Children and Servants ſo, that they were about him, as circles about a point, or cen[illegible]; all looking at, and obſerving him, to do as he directed them, for both may well be underſtood by the word Children. A notable deſcription of a family rightly ordered, wherein the Almightly is with his bleſſing, that Children and Servants may all labour to be ſuch, and Parents and Maſters indeavour by all good meanes to make them ſuch.

Verſ. 4.

Plutarch de inſtituend: juven.

Note.
Eccle. 12.

Chryſoſt.

Note.

Olympiod.
Cajetan.

Verſ. 5.

Note.

When I waſhed my ſteps with butter, and the Rock powred me out Rivers of oyle. Here fifthly, he ſetteth forth Gods beneficence towards him in the abundance of Butter and Oyle, and he ſpeaketh of his feet, as waſhed herewith, according to the manner of the wealthy, dwelling in hot countries, who uſed to have their feet waſhed, and annoynted often with oyle, and of oyle out of Rocks, in great plenty, becauſe Olive Trees grew upon Rocks and Mountaines, and ſo no part of his ground was unfruitfull, and if the Rocks which were barrenneſt, yeilded commonly little Olives to him, they yeilded it plenteouſly. See the like in the bleſſing, *Deut.* 33. 24.

Verſ. 6.

O The bleſſings that be upon godly and well ordered families. And hitherto
of *Iobs* proſperity, now for the honour which he had amongſt men for this and
other bleſſings by God beſtowed upon him.

Verſ. 7. 8. *When I went out to the gate in the City*, &c. *The young men ſaw me, and hid*
themſelves, and the old roſe up and ſtood. The gate was commonly a place of
Judicature, where Judges and Kings uſed to go and ſit to judge cauſes, that
were brought before them, and by the way if there were any young ones
playing, or ill occupied, or idle, they, for fear of ſo wiſe and ſevere a
Judge againſt Evill durſt not be ſeen, and the ancient ſtood up to give
him Honour, as it ſhould be done to men moſt excellent, for Reverence
ſake.

Verſ. 9. 2. *Princes were ſilent, and layd their hands upon their mouths*, and ſo
Verſ. 10. did Captains alſo for reverence to him, whereby we may ſee in what Eſtimation
he was had for his wiſdome; his ſpeeches in compariſon of other
mens being counted ſo worthy, that they were aſhamed to ſpeak*, when
he was in preſence, as who thought, that they ſhould but diſgarce themſelves
if they ſpake. And ſo indeed ſhould all that be of weaker parts do in
the preſence of thoſe, that are far ſuperiour in wiſedome and Elocution unto
them.

Verſ. 11. 3. *The Eare that heard bleſſed me, and the Eye that ſaw me gave witneſs to*
me. As the Queen ſayd of *Solomon*, that ſhe heard much of *Solomon* in her
own Country; but coming and ſeeing him, ſhe pronounced his ſervants
bleſſed that ſtood continually in his preſence; ſo *Job* here deſcribeth himſelf
as ſomewhat like *Solomon*, Wiſedome and utterance, ſuch as heard of him,
ſaying, that he was greatly bleſſed of God in this, but much more they
that were preſent to behold his carriage, and wiſe demeanure in all
things.

Verſ. 12. *Becauſe I delivered the poor that cryed, and the fatherleſs.* Here after ſpeaking
of Gods and mans bleſſing him, he cometh to ſpeak of the cauſe,
whereby he approveth his righteous and charitable dealing with all men
againſt the foul calumnies of theſe his vexing freinds; he delivered the poor
whoſe cauſe was good, but againſt whom men of might ſetting themſelves,
thought by their purſes to carry it, and to winn the day: And this was no
ſmall praiſe unto him, or to any Judge that uſeth ſo to do: For this *Theodoricus*
Caſſiodor. a King is praiſed by *Caſſiodore*, that he coming to the Throne, ſayd;
Amongſt the religious cares of the Common-wealth, which God helping,
we meditate upon, one is the eaſing of the low, which we take to heart,
that we may erect the obſtacle of our piety againſt the power of the proud,
Ver. 13. that audaciouſneſs may do nothing with us, whoſe purpoſe is to tread under
foot proud things. And by thus doing, *Job* ſaith, that he cheared the
Widdows heart, and the bleſſing of him that was ready to periſh came upon
him. This is the ſecond thing whereby he is commended, *viz.* his great
clemency, when ſome that in the rigor of t[illegible] Law for Treaſon againſt him,
Chriſoſt. ſhould have been put to death; he was ſo mercifull, that he pardoned them:
So *Chriſoſt.* ſaith of *Theadoſius* a godly Emperour, that he having ſpared ſome
that were thus guilty, and being praiſed for it, ſayd; I would to God I could
revoke thoſe back again to life, that have dyed for their Treaſons againſt
Verſ. 14. me: Then *Job* upon the premiſes concludeth, that he put on Righteouſneſſe
as a Garment, and as a Diadem, whereby we may gather, that Kings
then ſate in their Robes and Crowns in their own perſons, to judge their people;
and that *Moſes* ſate to judge in his own perſon, who is ſayd to be King
in *Jeſhurun*, his Hyſtory declareth; and it is ſayd likewiſe of *Auguſtus Ceſar*,
and of many other Emperours: Now *Job*, becauſe he did as was before
ſayd, ſayth, that he ſate clad with better garments then Kingly Robes and
Diadems, *viz.* With Juſtice and Judgment, becauſe as upon a mans Body
nothing can be ſeen but the Garments which he weareth, ſo nothing could
be ſeen in him but Righteouſneſs in all his proceedings betwixt man and

man, and judgment and mercy towards Offenders, that were capable of mercy.

Verſ. 15. Verſ. 16. *I was eyes to the blind, and feet to the Lame: A Father to the poor, the cauſe that I knew not I ſearched out:* Here a third good property of a Judge, to be Eyes to the blind; that is, to ſee for them that they may ſuffer no wrong, who are ſimple and of little underſtanding, and know not how to ſpeak for themſelves, and ſuch like alſo are to be underſtood by the lame; they are ſuch as are not able to go by their own ſtrength to this Warfare of contending in Law, as wanting wealth wherewithall to go againſt their mighty Adverſaries, to withſtand them in their violent proceedings againſt them. Herein then *Job* acquited himſelf moſt worthily, in that he by this wiſdome and care, that all ſhould have juſtice done unto them, took their cauſes upon himſelf, ſeeing and going for them by providing, that they might in nothing be wronged: And thus he was not only a freind, but a Father to the poor; For what Father can do more for his Children, then that Prince, who provideth thus for the pooreſt and meaneſt of his Subjects; And in any caſe that was difficult, or when ſin, that was ſecretly committed, was hard to be found out; he ſifted and ſearched out the matter moſt diligently and wiſely, as *Solomon* is ſayd to have done in the caſe of the two Harlots that ſtrove before him.

Verſ. 17. I *brake the jaws of the Wicked, and pluckt the ſpoile out of his Teeth:* Here is a fourth excellent property in a Judge, as to ſhew mercy and to judge for the oppreſſed and Poor, ſo to uſe ſeverity towards wrong doers, making them to reſtore the things which they have wrongfully taken away, for this is to pluck the ſpoil out of their Teeth, wherefore ſuch as contrariwiſe have teeth like ſpears and knifes to make a prey of the poor, under their Dominion, are monſters and not men, and muſt much more look to be proceeded againſt, in greateſt ſeverity; by the great Judge of all the world. *Note.* Prov. 30. 14.

Verſ. 18. *Then I ſayd* I *ſhall dy in my neſt, and multiply my dayes as the Sand.* The Sept. for the Sand hath, the *Palme tree*, ſome the Phenix, but the word ſignifieth the ſand, and ſo is every where taken, it is an Hyperbole, it being meant very long and comfortably: Having abounded ſo in the Acts of Juſtice and Charity, for ſo much as God maketh all good promiſes to ſuch, he was perſwaded, that without being exerciſed with ſuch brunts of extream ſufferings, he ſhould after long injoyment of peace and proſperity here, have finally departed out of this life full of riches, dayes, and Honour, as it is ſayd of *David*, that he did; and *Job* himſelf at length is alſo ſayd to have dyed thus, Chap. 4. and of men rich and in proſperity, it is elſe where ſpoken, as making their neſts on high, Obad. 14. and this word Neſt implyeth the Phenix, to be meant by the Word חול rendred the ſame; for the Phenix is ſaid to live many years, even five hundred, and then in her neſt to dy by the heat of the Sun kindling a fire therein, wherewith ſhe is burnt to aſhes, and out of her aſhes a long time after cometh another Phenix.

Verſ. 19. *My root was ſpread by the waters, and the Dew lay all night upon my branches.* Here *Job* doth further ſet forth his proſperity, by a ſimilitude taken from a Tree planted by the Waters ſide which groweth and fructifieth abundantly, as the Righteous are deſcribed, *Pſ.* 1.

Verſ. 20. *My glory was freſh in me, and my bow was renewed in my hand:* That is; having lived many years in honour and proſperity, there was no fading or decay hereof, but I was herein like a bay Tree that is always green. *And my bow was renewed,* That is, my Warlike forces were ſtrong, and rather increaſing then decreaſing, becauſe a bow is an Inſtrument of Warr, ſo it is ſayd of *Joſephs* bow, that it abode in ſtrength. Gen. 49. 13.

Verſ. 21. *To me men gave eare, and waited; and kept ſilence at my Counſell:* That is, ſuch a gift I had in Oratory, as that my Auditors were held, as it were by the Eares, in great attention to my words, whenſoever I ſpake; as *Lucian* *an* ſaith of *Alchides magnus*, and my Counſell was attended to in all ſilence, as an Oracle: And this is a great gift in Kings; gaining them great love and Honour, and therefore ſo laboured for by them all, V. 22. 23. The ſame thing of the Eſtimation, wherein he was for his Eloquence is further amplyfied by a compariſon taken from the rain, the ſpeeches uttered by him being as gratefull to his Auditors, as the rain to the dry and thirſty ground, ſo *Moſes, Deut.* 32. 2.

Verſ. 24.

If I *laughed on them, they beleived it not, and the light of my countenance they caſt not down.* Here *Job* further ſheweth, that all his carriage was ſo grave and reverent, able to awe all his Subjects about him, as that if at any time he laughed upon them, they feared, that it was not becauſe he was well pleaſed with them, but rather in way of deriſion, as being offended at their doings, as zealous *Elijah* laughed at the Prophets of *Baal*, who was wont always to ſpeak terribly againſt ſinners: For the next words, *The light of my countenance they caſt not down*, The Vulgar hath it. *Fell not down to the ground*; But againſt the Heb. verity, and the meaning is, if I did at any time laugh, ſuch an awfull reverence was wrought in them by my ſeverity and gravity, that they did even then carry themſelves reverently towards me, ſo *Vatablus*: Others, they were very carefull, that nothing might be done, whereby of merry I might be made ſad, but ſought by all means to cheriſh this ſigne of complacency in men, as men joying in it, and never accounting it any point of folly in me, as it is in many, according to the ſaying, By much laughter thou mayſt know a Fooles. V. 25. *I chooſe out their way, and ſate cheiſe, and dwelt as a King in the Army, and as one that comforteth the mourners.* Thus alſo Hebrew: But Vulg. *If* I*would goe amongſt them,* I *ſat firſt.* But the meaning is not of his going to them, but appointing them the way wherein they ſhould goe, by giving them good Laws, according to which they ſhould live; for of a Lawgiver and Judge is the cheife ſeate in all Countreys; thus he ſheweth in times of peace, how he had the honour to teach, direct, and rule, then he further addeth that he dwelt as a King in the Army, in time of Warr, ordering all martiall affaires, as he did the civill in time of peace, and how that as a Leader he went before them in every good way, being an example to them, whom they following might doe well. Laſtly, he ſheweth to what end or iſſue he did drive all his doings and ſayings, *Viz.* To the comforting of the mourners; and this ſhould be the ayme of every Magiſtrate, not to preferr and make proud ill deſerving favourites, or to fill his owne Coffers, but comfort ſuch as are ſad and heavy hearted, for the many ſufferings under which they are, by doing them all right, and taking off all their greivances, and hitherto of the literall ſenſe; now becauſe all this is ſayd to be ſpoken by way of Parable, *Verſ.* 1. It ſeemeth, that ſome further matter is herein aimed at, and that, ſaith *Gregory*, is to ſet forth the ſtate of the Church of Chriſt, under the New Teſtament, firſt honourable and much attended to, and abounding with all ſorts of ſpirituall Riches, but afterwards becoming deſpicable by means of Hereticks corrupting the Faith divers wayes, and making it odious and ridiculous, as *Iob* ſets himſelf forth to have been, Chap. 3. To ſhew that J*ob* in this Chap. ſetteth forth in his own perſon the proſperity of the Church; at the firſt he ſaith, *As* I *was in the dayes of my youth, when the ſecret of God was in my Tabernacle*; that is, His Law in my heart to doe it; for in the Tabernacle was the Arke in the ſecret moſt holy place, and in the Arke the Teſtimony, or two Tables of the Law: For then the Church or any faithfull ſoule is in an happy caſe, when ſhee thus hath the Law within her heart and not in her mouth onely, to walke exactly according to it in all things: But contrariwiſe it is a miſery to have the Word of God in open view, but not in ſecret, as it is with Hypocrites, none talke more of it, then they, but how doe they ſet their hearts to liye according to it? O what an emptineſſe is there in them in reſpect of this ſecret, even in their ſecret thoughts.

Vatabl.

Per multum riſum poteris cognoſcere ſtultum.

Note.

The myſtery.
Gregor.

Verſ. 4.

Note.

When I *waſhed my ſteps, or feet with butter.* If this be underſtood of Verſ. 6.
the feet of Chriſt, as *Job* was a tipe of Chriſt, as was ſhewed at the beginning
of this Book, the Preachers of the word are to be underſtood by his
feet; becauſe as upon feet he is carried all about the World by them, for
which *their ſound,* is ſaid to have gone into all the earth; *And how beautiful* Pſ. 19.
are the feet of thoſe, that bring glad tidings of peace, &c. Their feet Rom. 10.
he waſheth with butter, when he moveth the hearts of their hearers to
offer liberally to their ſuſtenance of their worldly goods: For when due *Note.*
ſtipends are given by hearers to their Preachers, as men after weary labour
are refreſhed by waſhing of their feet, ſo after wearineſs by the labour
of preaching injoyned, this beneficence of their hearers refreſheth
them: Not that they ſhould preach for this end, to be thus refreſhed
and nouriſhed, but that being refreſhed they may preach, not that the
action of preaching ſhould paſs to the intention of feeding; but that the
Miniſtries of ſuſtentation, may ſerve to the profit of preaching: So *Paul*
ſaith, That he looked not at the gift, but at the fruit; that is, The grace
wrought in the hearers hearts by preaching, making them to yeild ſo fat
fruits, and the waſhing of their foot-ſteps thus in butter, then was moſt remarkable;
for they brought even all and laid it there in token of their
ſuper-abundant grace, and where they ſet footing, there were daily
more and more converted, ſo that in all places they tread, as it were, upon
fatneſſe, contrary to the manner of theſe times, wherein they are this
way far enough from fatneſſe, all places where they come being lean
and barren. But if by the feet the hearers be underſtood, as the Apoſtle
ſpeaketh both of head and feet, and other members of Chriſts body, the Rom. 12.
Church then the feet of this body are waſhed in butter, when the Preacher
hath reſpect to their weakneſs of underſtanding; and the wounds of
their Soules by ſin, that he carefully applieth himſelf to the inlightning and
converting of them, as that being turned they are made to abound in all
fruitfulneſſe to the great comfort of their Soules, for the Rock flowing
out Rivers of oyle, hereby the annointing with the gifts and graces
of Chriſt by his ſpirit, is ſet forth: For the Rock ſaith *Paul* was
Chriſt.

When I went out to the Gate, &c. The ſeat which *Job* ſaith here, that Verſ. 7.
he prepared, ſetteth forth the Pulpit, wherein the Preacher teacheth; the Verſ. 8.
young men hiding themſelves, light and vain perſons, that feare reproof
for their vanities, who will therefore be as ſeldome ſeen in the Congregation
as they can, lying hid in ſome other places, wherein they take more
delight, the old men riſing up, and doing reverence are grave and ſober, *Note.*
diſcreet and holy pious perſons, for men are not thus ſpoken of alwaies,
that be old, but ſuch as in whom there is wiſedome and gravity, as in the
ancient, others although old in yeares, are children; for which we ſometime
read of children an hundred yeares old: And to prove this, God
ſaid to *Moſes,* when he did bid him chooſe ſuch as he knew to be Elders, Num. 11.
in which ſaying he implyed, that they were not ſuch only in reſpect of 16.
their old age, for then he needed not to have inſerted thoſe words, for
every one knew, who were Elders thus, and it ſhould not have been ſaid;
Such as thou knoweſt to be Elders. By the young men alſo we may underſtand,
Hereticks newly ſprung up in the Church of God; by the old,
ſuch as perſevered in the true faith alwaies, the one ſort hid themſelves,
not daring to appear, after they were confuted, and a ruling power was
in the Church to ſuppreſſe all ſuch, which when it is wanting, every one
is bold to ſtand forth and vent his errours; the other ſtood up and did *Note.*
reverence, applauding and reſting in the determinations of the Church:
A thing to be conſidered in theſe our daies, wherein the frame of ſuch
government being pulled down, there is no end of the multiplying of errours:
For their being ſilent and laying their hand upon their mouth,
this

this alſo is a further explication of the ſame, Hereticks that are bold to ſpeak and publiſh their errours, when there is no Government, have their mouths ſtopped by the authority hereof, ſo that although for a time they utter hereſies, and ſtand to the maintaining of them: As *Arrius* who held three perſons and three Gods; and *Sabellius* one God and one Perſon, *Mannicheus*, becauſe he found virginity praiſed in the Scripture, condemned marriage, and *Jovinion* findeth marriage allowed to all, deſpiſed virginity; yet theſe their errours being condemned by the Church, they were afterwards ſilent, and they that held with them, durſt ſpeak no more: But it is ſaid only, they laid their hands upon their mouths, their hearts haply being ſtil the ſame, that they were before; but none durſt now any more utter them: And he ſpeakes of Captaines and Nobles, that were made ſilent, becauſe that even arch-Hereticks were put to ſilence, and durſt not ſpeak any more, ſo as they did before.

Verſ. 11. *The eare that heard me bleſſed me, and the eye that ſaw me beare me witneſſe;* That is, The Preacher ſpeaking and teaching the truth, ſuch as beleive ſpeak all good of him, and he ordering his converſation in all things accordingly; *Note.* they that ſee the unblamableneſſe of his life, and are hereby turned to live likewiſe, give him witneſſe, by becoming ſuch as they ſee him to be; the unbeleivers and wicked ſtil neither bleſſe nor give teſtimony to him, but carry themſelves as enemies both in word and deed. As it is ſaid, *Phil.* 3. 18. That they are enemies to Chriſt, and therefore muſt needs be enemies to his faithful Miniſters; and although they utter not themſelves in words, but herewith bleſſe, yet if their deeds be evil, they are convinced hereby to deny him, and not to give teſtimony *Tit. 16. 1.* to him; and conſequently to deny God, and to be unbeleivers and under damnation: Wherefore let evil ſpeakers of their Preachers, be aſhamed and feare, whatſoever their lives be, and likewiſe evil livers, how ſeemingly good ſoever their ſpeeches be.

Verſ. 12. *Becauſe* I *delivered the poor that cryed, and the fatherleſſe.* This alſo the Church doth, when the Preacher abſolveth the poor penitent ſinner ſeeking to him, from his ſinnes, according to the authority given him by Chriſt, that ſaid, *Whoſe ſinnes yee forgive, they ſhall be forgiven.* Ioh. 20. 23. Luk. 15. 2 Cor. 5. 20. And the fatherleſſe are delivered, when the ſame having before gone with the Prodigal from their heavenly Father, and ſo for the time were as fatherleſſe and helpleſſe children, are now by the preaching of the word, converted and brought home and reconciled unto him: In which Eph. 2. 12. termes the Apoſtle ſpeaketh of converſion, for ſuch before were without God, but now of his houſhould.

Verſ. 13. *The bleſſing of him that was ready to periſh came upon me.* Here he ſtill goeth on in the ſame allegory, for who ſo liveth in ſin, til he is converted, is ready to periſh; there is but a ſtept betwixt him and death for evermore: For every Tree that bringeth not forth good fruit, hath now Luk. 3. 7. the Axe laid to the roots thereof, to cut it down, that it may be caſt into the fire: But he that converteth him, delivereth him from death, for *He ſaveth a Soule, and hideth a multitude of ſinnes;* Jam. 5 18. *and I made the widdows heart to ſing for joy.* Hereby the Widdow, the faithful may be underſtood, who live in this World, as it were in widdow-hood, for what is a widdow but *Relicta*, a woman left behinde of her Husband, when he dieth? Joh. 14 So the faithful are ſaid to be left by Chriſts going away from them, when he died, but by preaching his reſurrection and aſcention, and coming again to take them to himſelf, to be alwaies where he is; their hearts are made to rejoyce.

Verſ. 14. I *put on righteouſneſſe and it clothed me.* That is, All manner of righteouſneſſe, for ſin maketh naked, but righteouſneſs clotheth, ſo that a man, who is righteous in ſome thing, but unrighteous in ſome other, is covered on one part, but naked on the other; and ſo lieth open to the peircing weapons of his ſpiritual enemies, as if he had no covering on him at all; Thus James ſaith, *He that keepeth all the Commandements, and faileth one poynt, is guilty of all.* As if a City be well fenced with wales and gates, but one little door ſtands open, all the fencing profiteth not to defend it, becauſe the ſubtle enemy ſeeing this,entereth it here and deſtroyeth it: As the Phariſee, that faſted and paied tithes duly was well fenced, but only one door ſtood ſtil open to the ruine of his Soule, and that was elation of minde; when he ſaid, I *am not as other men, or as this Publican.* By abſtinence he overcame gluttony and drunkenneſſe, by freely paying tithes of all avarice, but in that he did not herein, *Militare authori, ſed elationi.* That is, Fight for God the author of all good, but that when he had done ſo he might vaunt himſelf, this was his deſtruction, and the ruine of his City. *And judgment as a diadem.* The righteous Governour putteth on judgment, as a Diadem or Crown, when he keepeth Court in his own heart, and conſidereth of the judgment, that he is to give in any caſe by the law of God, which is, *As yee would that men ſhould do to you, ſo do yee to them.* And proceedeth accordingly, not looking herein at any reward upon earth, but in Heaven, as the Crown is for the head,the higheſt part of the body, and not any part downward; of ſuch *Solomon* ſaith, *All his cogitations are judgments.* Things being in his own heart examined, as was before ſaid, before that he proceedeth to give judgment.

Iam. 2. 10.
Luk. 18.
Math. 7. 12.
Prov. 12.

I *was eies to the blinde and feet to the lame*, &c. Of *Jobs* ſpeaking thus of his own good deeds without pride; enough hath been ſaid before, and a famous Preacher of the Goſpel ſet forth by him, did ſpeak alſo of the good things in himſelf, but not out of oſtentation, but for the edification of others; who might learn of him, being thus revealed, which they could not do, if his Goodneſſe had been concealed: Wherefore our Lord ſaith, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* Now the order whereby *Job* proceedeth in publiſhing the good which he did, is to be noted; 1. He put on righteouſneſſe, then he was eies to the blinde, *&c.*

Verſ. 15.
Matth. 5. 16.

1. He was good himſelf, and then he did good to others: For whoſoever is not juſt in his dealings, is not accepted of whatſoever he doth by his worldly Goods to others: For a man is more then his Goods; and therefore if he doth not give himſelf to God, what is his giving of his Goods unto him in releiving the poor? How can he be pious in giving to another, that is, By living wickedly impious to himſelf: For it is written; *Thou ſhalt love thy Neighbour as thyſelf.* And therefore he firſt pittieth himſelf that pittieth his neighbour, as the unjuſt dealer doth not; for how can he be good to him, that is naught to himſelf? Two things muſt neceſſary concur, that we may be accepted of in doing good; the man that giveth and the thing given, both muſt be good; but ſpecially the man, who is much more look'd upon, then the thing given by him: Therefore he that giveth to the needy, but refreineth not from unjuſt dealing, giveth but his worldly Goods to God, and himſelf to ſin, then are the branches and fruits of charity, rightly put out, when they ſpring from the root of juſtice: But what is meant by this; I *was eies to the blinde, and feet to the lame.* The blinde are ſuch, as by reaſon of their ignorance ſee not which way to go; the lame ſuch as ſee the way, but are not able to go in it: Wherefore the Preacher is eies to the blinde, when by his teaching he is inlightened, and feet to the lame; when they that haulted through their natural weakneſſe, are ſtrengthened by being made ſpiritual: For the fleſh is ſaid to be weak, and the Law impoſſible to be kept hereby, becauſe weak: And of the Jews haulting, the Apoſtle ſpeaketh in his Epiſtle to them: *Leaſt that which is lame be turned out of the way.* He doth then allegorically denote two ſorts of people here, the Gentile that

Note.
Rom. 8.3.
Heb. 12. 13.

that was blind, and the Jew that was lame; to the one of which the Church is Eyes, when they be inlightned, to the other feet, when by her teaching, they are made to come into the unity of the ſame true faith, and whereas the Jew went before, but as it were upon one foot only, *viz.* The Law and old Teſtament, now the other is added alſo, *viz.* The Goſpel, that going upon both, he might be lame no more.

I was a Father to the poor, He ſayth not a Benefactor or a freind, but a Father; to intimate, that he looked upon them with a paternall affection as
Note. upon his own Children: For ſome give to the poor, but are not as Fathers to them in love; but fearing the cenſure of the great Judge at the laſt, they are moved to excerciſe charity towards them, but is he as he ought to be, that releiveth the poor, when he doth it more out of love then out of fear: For if this love be wanting, if I give all my Goods to the poor it is nothing: To apply this to the Church or Preacher, he is a Father to the poor in ſpirit, when he comforteth them out of greateſt good will by telling them, that
Math. 5. theirs is the Kingdome of Heaven, as Chriſt teacheth. *And the cauſe that* I *underſtood not*, I *diligently ſearched out*: Here is another point of goodneſs, *viz.* for a Judge to inquire diligently, to inquire into caſes before that he judgeth, that his proceeding may not be temerity but Juſtice; for to what end elſe did the great Judge ſay, that he would go down and ſee whether the wickedneſs of *Sodom* were ſo great, as he had heard, when as all things as well far of as neer are naked, and manifeſt in his ſight; but to teach Kings and Judges to take pains, to finde out the truth in all things, ſo that here are al good things to be done towards men put together. 1. Juſtice. 2. Judgment. 3. Charity. 4. Paternall affection. 5. Pains taking to judge and determine aright, which muſt be in every Ruler. The
Note. laſt of which, *viz.* Searching out matters which he underſtandeth not, the Rulers of theſe times had need to think upon, who have undertaken to
Mal. 2. 7. judge and determine about Church Government, which is a thing not to be underſtood by them, but by inquiring of the Preiſt, whereby not one or ſome few whom they think good to chooſe are meant, but the whole body of the Miniſtry, of which all that deſire to diſpute about this point, are to be licenſed to come, that upon hearing of the moſt eminent for learning, the Rulers may be able to determine, and ſettle this buſineſs aright, and this would be both a diſcharge of Conſcience, and well ſatisfying to all good men, whereas the way that is now gone is unſatisfying to thouſands.

Ver. 17. *I brake the jaws of the Wicked, and pluckt the ſpoile out of his Teeth*: This the Preacher doth when he converteth Souls, for the jawes of the Devill are now, as it were broken; and the Souls that were his prey, pluckt away, as the Lamb pluckt by *David* out of the mouth of the Lion, for to a Lion is
1 Pet. 5. 8. the Devill compared: *Who goeth about like a roaring Lion, ſeeking whom he may devour.*

Ver. 18. *Then I ſaid, I ſhall dye in my neſt*, &c. The neſt is a place of Reſt, where young birds are fed and brooded by their Dammes, and therefore by it may be ſet forth the ſtate of the Faithfull; who although they have trouble in
Rom. 5. the world, yet they have peace with God, and reſt through Faith, and
Pſal. 91. Joy in tribulation; as knowing, that they are under the feathers of the Al-
Matth. 23. mighty; and Chriſt, who as an head is ready to brood all thoſe under his Wings, whom he gathereth to him, by converting them to his Faith.

Verſ. 19. *My root was ſpread out by the Waters*, &c. The Root is an occult and hidden thing, and therefore denoteth the Heart, the waters are inſtructions coming as Waters from Heaven, when the Heart then ſecretly receiveth and meditateth upon theſe inſtructions, the Root is ſpread out by the Waters, *And the dew fell upon my Harveſt*: So the vulgar, the Dew is Gods Grace, the Harveſt the good corn growing ripe that it may be cut down, and brought into Gods Barn, the Kingdome of Heaven. *For by Grace*, ſaith

Paul, *I am that I am, and his grace was not in vain in me, for I laboured more then they all,* The Dew then is upon the Corn to be reaped in harveſt, when by Grace the ſeed ſown in the Heart groweth dayly and cometh up in labouring in the work of God abundantly: For the word קָצִיר here uſed, it ſignifieth both *Meſſis* and *Ramus*. 1 Cor. 15.

Verſ. 20. *My glory was freſh or renewed in me, and my bow was renewed in my hand.* Then is the Glory of the Faithfull renewed, when the old man being put off, the new is put on, which is righteouſneſs and holineſs, and by the bow here may be underſtood the word of God in the hand of the Preacher, whereby he ſhooteth and peirceth the Hearts of his Hearers with ſorrow for their ſinnes. For according to this it is ſayd, *He hath bent his bow and prepared his arrowes,* in the miſticall ſenſe; and again, *with bow and arrows they ſhall go up thither.* Eph. 4. 24. Pſa 7. Iſa. 7.

Verſ. 21. *To me men gave eare,* &c. Here the attention of the faithfull, not of Hereticks, to the preacher of the truth is ſet forth.

Verſ. 22. *After my words they ſpake not again:* For this is the property of good hearers to reſt in the truth taught, and not to carp or cavill at it, *And my ſpeech dropped upon them,* That is, was ſo moderated, as that it flowed not down faſter then they were capable of it to profit thereby, but herein reſpect was had to the Edification to the weakeſt in underſtanding, both for the matter and manner of ſpeaking: A thing to be noted by all Preachers that ſpeak either in ſo high a ſtrain or of ſuch deep matters, or in ſuch a running manner, and ſtand ſo long, that they weary their auditors, and edify them little or nothing. *Note.*

Verſ. 23. *They waited for my words as for rain,* &c. An excellent and neceſſary property of an hearer, to be even as the thirſty ground, coming with a longing deſire after the word preached, through the need that he findeth himſelf to have thereof, and the delight which he taketh therein.

Verſ. 24. *If I laughed on them they beleeved it not, and the light of my countenance they caſt not down.* The Preacher is ſayd to laugh or ſmile upon the people, when he is not alwayes ſeverely reprooving them for their ſinnes, but together with ſeverity mingleth lenity, for if he be all lenity and pleaſantneſs amongſt them he ſhal be deſpiſed, if all ſeverity he ſhall be hated: he muſt therefore ſo laugh that he may not be deſpiſed, but feared, and be ſo ſevere that he may not be hated but loved, and therefore all his carriage muſt be moderate and grave, which if it be ſo, when he is gentle and merry amongſt them, they will not think it to come from lenity or vanity to deſpiſe, but reverence him ſtill, and ſo they ſhall not caſt down the light of his countenance by counting him ridiculous and vain, which if he be profuſely given to laughter, they will be ready to do.

Verſ. 25. I *choſe out their way and ſate cheife, and as a King in the Army, as one that comforteth the Mourners:* Here both the ſeverity and lenity of a Ruler in the Church are further ſet forth; ſeverity, in that he ſaith, *As King in the Army,* and Lenity in that he comforted the mourners: To ſhew both which in the Church, there was in the Ark a rod, and a pot of Manna; a Rod to chaſtiſe ſinners, and Manna to refreſh the penitent, and the good Samaritane miniſtred to him that was wounded, Wine and Oyl, wine to waſh and with ſmart to cleanſe out the Corrupt bloud, and Oyle to heal, and *Moſes* doth expreſſe abundance of love to the people of *Iſrael*, having ſinned by Idolatry, when he ſtood before God to plead for them; when he ſayd, pardon them; if not, blot me out of thy book, and yet when he came amongſt them, the ſeverity of a King in an Army ſtirring up the Levites to ſlay the Idolaters: And to this tendeth the ſaying of *David: Thy Rod and thy ſtaffe comfort me.* Whereunto we may add *Samuel* calling for thunder, and then praying for the people: For that Preachers have their Armies, ſee 2 *Cor.* 10. 4. *The weapons of our warfare are mighty.* Pſ. 23.

CHAP. XXX.

HAving ſpoken of his good Deeds in the former Chapter, and none of them who were ſet upon calumniating him, ſpeaking any thing by way of contradiction it is manifeſt, that they could not; but *Job* was ſuch an one as hath been ſayd: *Note.* Whence note, how full of virtue and goodneſs he was, to the ſhame of Chriſtian Rulers and Governours, that have few or none of theſe good qualities in them, but the contrary; yet he had neither the Law of *Moſes* to inſtruct him, nor the precepts of the Goſpell to direct him, but only the light of nature, the Law written in his heart, as *Ferus.* *Ferus* ſaith, although I do not herein ſubſcribe unto him, becauſe by many things which he ſpeaketh, he ſeemeth to be indued with a ſupernaturall light, God revealing things unto him, and if he came of *Abraham*, as is ſuppoſed, he might receive many divine inſtructions from him: but if ſo, Rulers and others ought to propound him to themſelves, as their pattern, as one ſet up by God thus to ſpeak, and thus to do, from his youth upward.

Verſ. 1. *But now they that are younger then* I, *have me in deriſion, whoſe Fathers* I *would have diſdained to ſet with the Dogs of my flock.* Here the great alteration which befell *Job*, is ſet forth in reſpect of theſe worldly things; ſo *Note.* that in his example as in a glaſs, we may ſee the immutability and inconſtancy of all wordly things, not to ſet our hearts upon, but counting them vanities, Math. 6. to ſeek after things ſolid and permanent, ſuch as is the Kingdome of Heaven and the riches thereof: In ſetting forth this great alteration, he beginneth with young mens deriding him; contrary to that which they had done before in fearing and hiding themſelves at his coming forth: But what meaneth he by ſaying, that he diſdained to ſet their Fathers with the dogs of his flocks? For he had before ſpoken of himſelf as not diſdaining, but *Chriſoſt.* being a Father to the Pooreſt: *Chriſoſt.* ſaith, that ſuch as had many flocks, kept Dogs for their greater ſafegard, through the coming of Wild beaſt upon them, and appointed ſome over them to provide meat for them and to feed them, which was as baſe an office as could be: But the Fathers of theſe Deriders were ſo vilely qualified, that he diſdained to appoint ſuch to any Office about his things, whereby they might have a living with his dogs, as the prodigall Son with the Swine, not for their poverty ſo much as for their vile and baſe conditions, and their being affected with nothing but external things, and being void of all fear of God, and compaſſion towards men in miſery, ready rather through ſcoffing at them, to aggravate it, then to eaſe it; which maketh any ſoul abominable to God, and to all good men. This *Gregory.* is morally applyed by *Gregory* to Hereticks deriding ſuch as cleave to the truth, if they come to have any pre-eminence through the favour of worldly Rulers; and he ſaith, I *diſdained to ſet them with the dogs of my flock:* That is, the Church diſdaineth to number them being dead amongſt Saints departed, who are called dogs of the flock, becauſe by their preaching of the truth they ſcared away wolves and foxes, that is, ſpiritual Enemies from the ſheep of Chriſt; for even they would be taken to be Defenders Math. 7. 21. of theſe ſheep, and ſomtime purchaſe fame to themſelves by preaching Chriſt and doing miracles, for which it is ſayd, many ſhall come in that day and ſay, *We have propheſied in thy name, and caſt out devills,* &c. But theſe things prove them not Saints, but their not thinking rightly of God and his Doctrine, and their want of Love to their Brethren, and quarrelling and perſecuting them, prove them wicked Hereticks and unworthy to be numbred amongſt faithfull Paſtors, whatſoever wonders they do. For when Chriſt would give a ſign of ſuch as are his Diſciples, he gave not this for a ſign, hereby ſhall men know that yee are my Diſciples, if yee work miracles, or ſpeak with the tongues of men and Angels; but if yee love one another of thoſe that are in the prophetical office, but teach not, we read in the Prophets by this name of Doggs, *They are all dumb Doggs*, And therefore zealous and painful Preachers without any diſgrace may be ſet forth under the name of Doggs of the flock, in the ſenſe before ſpoken of. And they are ſaid to be young, that are Hereticks in compariſon of the Church, becauſe they came out and had their birth, as it were, from the Church, according to that; *They came out from us, becauſe they were not of us.* And all theſe things do notoriouſly agree to Papiſts, they and their Fathers, the moſt arch Hereticks are younger then the evangelical Church, having their beginning in after times; no man at the firſt being called *Papa*, ſignifying Father, becauſe it was forbidden, but all Paſtors were Brethren: Again, great auſterity of life do ſome of them ſhew, and are eloquent enough, and ſome miracles have haply ſometimes been done by them, though not ſo many as they boaſt of: But they think not rightly of God, in reſpect of his free grace, and the impoſſibility, and unlawfulneſſe of repreſenting him by an Image, nor of Chriſt being our only Mediator and Advocate, and they are in continual hoſtility againſt ſuch, as reform from their errours, and therefore the beſt of them are moſt unworthy, and ſhall not be numbered amongſt the Doggs of Chriſt flock, but contempteouſly turned out from having any ſhare in the Heavenly Manna, wherewith they ſhall be fed in the Kingdome of Heaven: And whatſoever they brag of their antiquity, is meer vanity, for they are but younger in compariſon of the true Church of God; and therefore it followeth. *Whereunto might the ſtrength of their hands profit me, in whom old age was periſhed.* The vulg. *The virtue of whoſe hands was to me as nothing, and they were thought unworthy of life.* Expounded by *Gregory*, of their foreſaid excellencies, being by the Cuhrch deſpiſed and counted as nothing: But the *Hebr.* and *N. Tran.* are all one, the ſenſe yet being the ſame, the old age, which theſe Hereticks boaſt of, that is, antiquity failing them, if it be well looked into: Some render the word כלה ſometime abundance, but it properly ſignifieth perfection, and ſo may well be taken for a perfect and good old age; this periſheth from the wicked, when they never attain unto it, according to the letter: And in ſpeaking of their ſtrength not profiting him, in this ſenſe *Job* meaneth, that they were a ſluggiſh and ſloathful kinde of people, for which he cared not for imploying them about any matter.

Joh. 13.

1 Ioh. 2.

Note.

Math. 23.

Verſ. 2.

For want and famine they were ſolitary, fleeing into the wilderneſſe, in former time deſolate and waſt. From whence to *Verſ.* 8. Is a deſcription of men for their evil qualities, expoſed to all manner of miſery and want, living more like wilde Aſſes then men; and in thus deſcribing them, he uſed ſo many words, to declare the moſt low, into which he was now fallen, to be a ſcorn and deriſion to ſuch: For the literal ſenſe, nothing needeth explication, for the typical, if Hereticks be by theſe men figured out, they are ſpoken of as being in want and famine; becauſe that although they read and ſtudy about things pertaining to God and religion, yet they are things beyond their reach, or frivolous, whereof no benefit or food cometh to their Soules, and for their going into deſolate places, they not being to teach in Churches, withdraw themſelves into Wilderneſſes, and deſert places, where they may be in ſecret; having ſome whom they ſend out to call Diſciples to them: For according to this our Lord ſpeaketh of falſe Chriſts and falſe Prophets, ſaith, *If they ſay he is in the wilderneſſe, beleive it not.* For their eating of hearbs and the barks of Trees, *Verſ.* 4. This the teachers of errours do, becauſe they practice things commanded that be of leaſt moment, but things more weighty commanded by the Law of God, they neglect to do: For this is call-

Verſ. 3.

Gregor.

Verſ. 4.

Math. 23. ed by Chriſt, a tithing of Mint and Comin and Anniſſeed, which are but
hearbs bearing ſeed: For barks of Trees, this ſetteth forth the outſide of
the letter, which they gnaw only upon, but peirce not into the true meaning,
from whence they may get ſuſtenance indeed, which is in part alſo verified
in Papiſts, that do the leaſt things, obſerving mens traditions, but
neglect the greater, being towards adulteries, cruelties to Soules and Bodies
moſt licentious, and taking the word at the letter there, where being
Math. 26. John. 6. ſo taken it profiteth not, *Viz.* In theſe words; *Take eate, this is my
Body; for the fleſh profiteth nothing.* And in part in our Sectaries who go
to ſolitary places to teach, and through their ſhallowneſſe can peirce no
further then the bark or outſide, as in the point of ſeperating, becauſe
it is ſaid, *Seperate and come from amongſt them*, and in the point of Pædobaptiſme,
becauſe it is ſaid, *Go teach and baptize.* Thus *Gregory* following
the *Vulg. Tran.* And herein the next words are, *They eate the
roots of* Juniper. Although in *N. Tran.* *They cut down mallowes by the
thornes, and cut up the roots of* Juniper. But their cutting in their hungerſtarved
eſtate is to eate them, and therefore it cometh all to one, and hereby
is meant their aiming at worldly gain, through the covetouſneſſe of
their hearts, as all Hereticks do; for which a root is here ſpoken of, and
covetouſneſſe is ſaid to be the root of all evil, and the root of Juniper, becauſe
the branches that come from this root are pricky; and what are
the ſinnes into which they hereby fall, but as pricks cauſing great vexation
1, Tim. 6. 9. and ſorrow? for which it is ſaid, *They that will be rich, fall into many noyſome
and fooliſh luſts.* And this may be taken as a note of hereticks, whether
Papiſts or Sectaries amongſt us; the root, out of which their pricking
branches ſpring, is covetouſneſſe; as will plainly appear to every one,
that looketh into the iſſue, to which they drive all their teaching, the
Papiſts their doctrines of Purgatory, praying for the dead, the merit of
good works, the ſupremacy and power to grant indulgences, *&c*, the new
Sectaries, who are for gathering Churches, conſiſting of the rich and
wealthy, that their gain may be the greater.

Verſ. 5. *They were driven forth from amongſt men, they cried after them as after
a theef.* Vulg. *Who taking theſe things out of the valleys, when they had
found all did run to them with crying.* The word rendred, *From amongſt
men*, Hebr. is גו *The midſt*, this the Vulg. Tran. taking for the middle betwixt
two Mountaines, rendreth it Valley, N. Tran. *The midſt of men*;
but how can this agree with the premiſes, wherein it is ſaid, That they
were in deſert places, that did this; yet the word גרשו ſignifieth expelling,
and if it be rendred ſo, how can the rendring taking be juſtified?
The ſame word alſo ſignifieth T*ollere, to take*: But for the laſt clauſe, no
reſpect is had to the Original by the Vulg. In regard of the proper meaning
of the words, which are as in N. Tran. but to the ſenſe fitted to the
words before going: But take me theſe words as they are; T*hey cried
after it*, or upon the finding of it, *As a Theef*: For the word is עלימו
upon him or it: And therefore may be referred to the thing taken; read
we then the whole Verſe thus; T*hey took from the valley, they cried upon
it as a theef.* That is, Theſe hungerſtarved baſe men, little differing from
Beaſts, take their food before ſpoken of from valleis in the Wilderneſſe,
where if they finde any little food of Hearbs or Roots, they ſhout for joy;
as a Theef robbing upon the way, for the booty or prey gotten by him,
for ſo the word יריעו ſignifieth: Hereby then is ſet forth, the extream
want, wherein theſe miſcreants, of whom J*ob* complaineth, were, who at
now inſulted over him in his want: And for Hereticks figured out by
them, the meaning is, That they, if they can finde any ſentence in Scripture
Note. that ſeemeth to make for them, for this they exult, and utter themſelves
accordingly, by exulting clamours, as if they had gotten the day:
And by a Valley is the Scripture ſet forth, becauſe as a place, water cauſing

ſing fructification in the faithfull, that by meditation, are planted by them.

Verſ. 6. To *dwell in the clifts of the Valleis*, &c. The Vulg. They *dwel in the deſarts of the Brooks, in the caves of the earth. Vel ſuper gloriam.* That is, *A ſlippery place of a diſcent.* Hebr. *In the fracture of Brooks, to inhabite the holes of the duſt, and the Rocks*; for the word is כפים *Rocks*, from whence cometh the word *Cephas, a Stone*, which was given to *Peter* for a name. Having ſhewed the miſerable caſe of theſe deriders, in reſpect of their food; now he ſheweth it further in reſpect of their habitation, which was as baſe and harſh as their food; and if this be applied to Hereticks, they dewl in the ruptures of torrents or Brooks, or forſaken places thereof, becauſe the things which godly Teachers leave and vilely account of in compariſon, that is, Worldly things, upon them their hearts be fixed, as was partly touched before; for by the brooks of water may fruitfull Teachers be well ſet forth, becauſe by their teaching they water, and make men fruithfull as brooks by their overflowing the Ground. And they dwell in the holes of the duſt or Earth, becauſe they act many foul wickedneſſes in ſecret, ſeeking thus to hide them from the Eyes of men, and upon ſteep rocks, from whence upon the ſlipping of one foot, they fall down to the bottome and periſh. For thus wicked Hereticks in ſecret do many ſhamefull things, as *Jude* ſpeaketh; and both they, and ſuch as beleive their lies, fall into damnation at the laſt, as *Paul* teacheth.

Joh. 1.

2 Theſ. 2. 8.

Verſ. 7. *Under the buſhes they brayed, and under the nettles they were gathered together.* Vulg. *Who rejoyced in theſe things, and counted it a delight to be under thorns.* But N. Tranſlat. agreeth beſt to the Hebrew words, only for nettles we may put thiſtles, and for braying, tumultuating or making a clamour, but by this noiſe made by them, their expreſſing of their joy is meant, in ſuch poor fare, and to be under buſhes in ſtead of better ſhelter, which is the caſe of every Vagabond: If we apply it to wicked Hereticks, they may be ſayd with joy to be together under Thorns or Thiſtles, becauſe worldly Goods and honour, which they ſeek after, are not without pricks of cares and fears mixed with their joy taken herein. For whoſoever is mancipated to the world is like unto an Heifer uſed to the treading out of the Corn, which cometh willingly to this work and labour, for the love of the Corn from day to day. So it is ſayd of *Epharim*, that he was *like to an heifer that treadeth out the corn*, As the Iſraelites that loathed Manna, and preferred the Onions of *Egypt*, for what is this, but ſleighting of ſpirituall things, to go willingly about the getting of ſuch things as afterwards cauſe many Tears, as the Onyon bringeth water from the Eyes, for ſo ſhall worldly Goods unjuſtly gotten, or cheifly beloved, do to wordlings in the End, when through gaining the World they looſe their Soules, as *Eſau* wept and cryed when he ſaw, that for the meſſe of pottage ſo greatly Preferred by him, he loſt the bleſſing.

Note.

Hoſ. 10

Note.

Verſ. 8. *They were Children of fooles, yea of baſe men; and viler then the earthy:* vulg. *In terra penitus non parentes*, but I think it ſhould be, *Patentes, not appearing upon earth*, That is, ſo low and baſe as the word נבא ſignifieth, as if hidden and obſcured within the earth, but upon it no way conſpicuous: ſome ſaith *Gregory*, are as fools, but noble, as the humble, who are content to be counted fools, by that fooliſhneſs which is called the fooliſhneſs of God, yet wiſer then the wiſdome of men, in that they deny all humane wiſedome, and forſake all things for Gods ſake, for ſuch are the ſons of God, and ſhall be as Judges at the laſt day ſitting upon Thrones with his Son: But others are fools and baſe alſo, that be worldly wiſe, for ſuch nobility is baſenes, as of thoſe that ly obſcurely under the Earth, having no more name upon it for ever; for they only appear upon earth that ſhew the inward virtue of their minds by their outward good doings, they appear not that do not.

Gregory.
1 Cor. 1.

Verſ. 9. *But now I am their ſong and by word, they abhor me, they flee far from me*

Verſ. 10. *me, and ſpare not to ſpit in my face.* Having thus deſcribed thoſe his Deriders, now he proceedeth to ſhew the diſgraces, by them done unto him; wherein there is nothing, that needeth Expoſition, but only by ſpitting in his face, he meaneth, by diſgracefull words; their ſpitting out of their venome againſt him: for ſo in affliction the wicked are ready always to calumniate the Righteous as Hypocrites, and now ſhewed to be without all true piety, what ſhew ſoever they made of Righteouſneſſe and Holineſſe.

Ver. 11. *Becauſe thou haſt looſed my cord, and afflicted me, they have looſed the bridle before me.* The vulg. *He hath opened his quiver and afflicted me, and hath put a bridle in my mouth.* Hebr. *My cord is looſed, and he afflicteth me, and they take away the bridle from my face.* But whether it be rendred Cord or Quiver, this is to the ſame Effect, the meaning being, that the cauſe of theſe baſe mens inſolencies againſt him, was, that God at this time ſhewed himſelf to be as an Enemy to him, not ſparing to let the Arrows of his diſpleaſure to flee at him, and peirce him ſore, of which he complaineth, Chap. 5. 4. Some by the looſing of his Cord, underſtand that whereby men were before time held and kept as it were by a cord from ſuch irreverence and contempt: But I prefer the former which is *Gregories,* who ſaith, the quiver keepeth the Arrows in ſecret till they be pulled out, and therefore, *Job* ſpeaketh hereof as hereby pointing at the ſecrecy of Gods Judgments, till he bringeth them forth, no man knowing before what he hath againſt him; or to what end he ſmiteth him, till that he in time be pleaſed to reveal it: *They take away the bridle,* That is, whereby I ſhould be kept in, and made to refrain from ſpeaking ought againſt God through impatience, for theſe their inſolencies cauſed by my ſufferings, make me to break out in my ſpeech more then I ſhould do, ſo am I vexed hereby of this Bridle *David* ſpeaketh ſaying, I *did hold my mouth in as by a bit or bridle:* or by taking away the bridle, underſtand theawe in which they formerly ſtood being in his preſence but now it was taken away ort caſt off.

(Margin: Vatabl. — Gregor. — Pſ. 39.)

Verſ. 12. *Upon my right hand riſe the Youth, they puſh away my feet, and they raiſe up againſt me the waies of their deſtruction.* Vulg. *At the right hand of the Eaſt my calamities forthwith aroſe:* & the word פרח ſignifieth to ariſe or flouriſh, & from riſing the Eaſt called *Oriens* hath the name, and youth or Childhood from a flower coming of this word. But for *Calamities aroſe*, Hebr. is nothing, but *they aroſe, upon the right hand of the riſing they aroſe*, That is, ſaith *Gregor.* Even from the people of God, who are ſet forth by the right hand calamities and ſufferings came to Chriſt, meant by the Eaſt; as the Prophets ſometime call him, for from whom came his ſufferings, but from the Jews, and he is the Son of Righteouſneſſe ariſing in the Eaſt, and his Star was ſeen in the Eaſt. *They puſh away my feet.* By feet, if we underſtand the inferiour ſort of Chriſtians who are as the feet of Chriſts Body the Church; in ſaying thus he meaneth in the perſon of Chriſt, they, that is, the Jews partly through ſubtile perſwaſions, and partly through fear, drive many of theſe weak ones away from me, as they did when they made them, who a little before had cryed to him *Hoſanna,* to cry out, *Crucifie him,* but then they brought them into the ways of their deſtruction, that they might all periſh together as many thouſands of the Jews did by the hands of the Romans, and before and after divers ways, and that not only bodily, but eternally through the ſame unbeleif, wherein they were all bound up together even to this time.

(Margin: Gregory. — Mal. 4.)

Verſ. 13. *They marr my path, they ſet forward my calamity, they have no helper.* Vulg. *They have ſcattered my goings, they have wrought treacherouſly, and prevailed, and there was none to help.* But Hebr. it is, *There was no helper to them.* And treachery ſpoken of in the *Vulg.* there is no word *Hebr.* but it is inſerted, and of the Tranſlators own head; for the ſenſe, it is, That they, *Jobs* baſe enemies before ſpoken of, put him to ſhame, and confounded ed him ſo by their inſolencies, that he knew not which way to take; and in ſaying, They had no helper, he meaneth as he ſaid before, they were miſerably poor, and deſtitute of all worldly comforts, and bleſſings, whereby they ſhould take ſuch courage unto them, thus to triumph over him in miſery, thus alſo *Vatablus*; yet ſome expound it thus; They need no help, they are ſtrong enough of themſelves to this: Some thus, They have none advantage or benefit hereby, but contrariwiſe it ſhall at length, redound to their own hurt, for ſo all the evil done by the wicked to the righteous, ſhall finally work to their greater and more juſt condemnation: According to that of the Apoſtle: *Be terrified in nothing by your adverſaries, which to them is a cauſe of deſtruction, to you of ſalvation.*

Vatablus. *Note.* Phil. 1. 28.

Verſ. 14. *They came upon me as a wide breaking in of waters, in the deſolation they rolled themſelves upon me.* Here are two ſimilitudes, whereby *Job* ſetteth forth how violently and ſwiftly his deſpiſers, before ſpoken of, came upon him; how violently by a great flood of waters, how ſwiftly by wheels, that run down an hill upon ſuch as are below over them and cruſhing them: Such a breach, ſaith *Gregory*, is made by all manner of ſin flowing over in the Church, when the wall of Diſcipline and Government is pulled down, *Verſ.* 15. He hath another ſimilitude taken from the winde, whereby his ſafty *paſſeth away as a cloud:* For all grace wherein ſalvation lieth, is ſoon blown away, and the Church cometh to nothing, where it is thus, but is turned into a company of Sectaries, carried away by divers damnable errours, to perdition.

Gregor. *Note.* Verſ. 15.

Verſ. 16. *And now my Soule is powered out upon me*, &c. Having ſet forth his miſery, by the things which he ſuffered at the hands of men; now *Job* proceedeth further aggravating them, by ſhewing, that within his own Soule and heart, he had alſo great perplexity, in regard of his bodily life, ſo much weakened, and his diſconſolate eſtate to God-ward, who ſeemed no other ſometimes to him, but as a cruel enemy, as *Verſ.* 21.

Verſ. 17. From his Soule melting and affected with intollerable trouble, he proceedeth, *Verſ.* 17. To his bones and ſinews, complaying of their being peirced and taking no reſt in the night; of like things to which he ſpake before.

Verſ. 18. *By the great force of my diſeaſe, my garment is changed, it bindeth me about, as the coller of my coate.* By his garment here, his fleſh and skin is to be underſtood, which was ſo waſted and ſhrunk, that he was hereby girt up as it were about his throat, and made almoſt unable to ſpeak. Allegorically the Garment ſetteth forth, the Church, or Congregation of beleivers, many of whom through perſecution were changed, turning from the faith to Judaiſme or Idolitry, and their Teachers almoſt throtled by their enemies indeavouring to keep them from ſpeaking any more in the name of Jeſus: For of theſe it is ſaid, *Thou ſhalt be clothed with all theſe as with an ornament.* In ſpeaking of Chriſt, whoſe tipe *Job* was.

Gregor. Act. 4. Iſa. 49.

Verſ. 19. *He hath caſt me into the mire, and I am become like duſt and aſhes.* That is, According to the allegory, I am in my members, that will not be changed, vilely accounted of as the very mire and duſt and aſhes troden under foot: For ſo the Apoſtle *Paul* ſaith, *We are made as the filth of the World, and the offcouring of all things.*

1 Cor. 4. 13.

Verſ. 21. *Thou art cruell to me*, &c. Here he ſpeaketh of God as cruel, becauſe he ſhewed him no pitty, although he ſuffered ſuch greivous things, ſo *Jeremiah* 6. 23. 50. 42. It is ſaid, *Cruel and not mercifull.* But how could he ſay, that God was turned or changed to be cruell to him? For ſo it is, *Hebr.* and in *Vulger Lat.* When as there is with him no variableneſſe or ſhaddow of change, it is to be underſtood, that *Job* herein ſpake, as God ſeemed now unto him, his dealings towards him being ſo greatly altered as they were, before multiplying all bleſſings upon him, now all

Iam. 1. 17.

ſorts of miſeries, for to ſpeak properly, God never changeth, but is alwaies the ſame: and when he is ſaid to repent, it is ſo ſayd for mens repenting, Ier. 18. 10. whereupon he doth not what he threatned, or promiſed; for even these his variable doings at ſundry times, are all by him appointed before from eternity, and they are but effects of the changes in us to evill or good.

Verſ. 22. *Thou liftest me up to the winde, and cauſest me to ride upon it, and diſſolvest my ſubſtance.* Here *Job* further aggravateth his miſery, by comparing what he was now, with that which he had been formerly, then most high lifted up, for riding is often put for elevation in this World, and God is ſaid to come upon the wings of the winds, but now as low brought down: For he looked now for nothing but death, as *Verſ.* 23. 24.

Verſ. 24. *Howbeit he will not ſtretch out his hand to the grave, although they cry in his deſtruction.* Vulg. *But thou doſt not put forth thy hand to my conſumption, although they fall, thou wilt ſave them.* But thus it differeth far from the Hebrew, which is neither according to N. Tran. nor to it: For to render it word for word, it is, *Alſo he will not ſend out his hand or prayer, if at his contrition there be a cry to them.* For עי ſignifieth prayer, as well as a Tomb or Grave, but For this word להן rendred *to them*, it is to be noted, that it is a feminine, and the meaning is, of avoyding death before ſpoken of, I have no hope, for I cannot by prayer prevail with him, to ſend out his helping hand, to pluck me out of theſe dangers, neither ſhall any others have help, if when he ſmiteth, they ſhall woman-like cry out through impatience, and not patiently beare that which he laieth upon them: They that follow the *Vulger Lat.* are generally for this ſenſe, although God afflicteth his faithfull Servants to extreamity, yet it ſhall not finally be to their deſtruction but ſalvation.

Verſ. 25. *Did not I weep for him that was in trouble.* Here *Job* addeth one thing more, which made him marvel, that God did not yet commiſerate him, *Viz.* The compaſſion that he had in his proſperity towards the miſerable, Matth. 7. for what meaſure a man meteth to others, ſhall be meaſured to him again; Matth. 5. *And the mercifull ſhall obtain mercy*: Thus did *David*; and of *Gordian* an Emperour one writeth, that he would weep at the beating of a boy at ſchool: For this tenderneſſe of heart *Job* expected, that he ſhould likewiſe have been pittied now, but others uſed him clean contrariwiſe, as is ſaid, *Verſ.* 26.

Verſ. 27. *My bowels boyled and rested not, the daies of affliction prevented me.* *Gregory* expounding this of the Church, whoſe bowels of compaſſion are moved towards his Children, that falling into ſin, are indangerd in reſpect of their Soules for ever: But the plain meaning is, through extream pain I had, as it were, an hot boyling within me, which extreamly tormented me, and that without ceaſing, a torment next unto that in Hell fire, and therefore intollerable.

Verſ. 28. *I went mourning without the Sun, I ſtood up and cried in the Congregation.* The vulg. *Without favour or heat, through paſſion.* That is, Silently, as bewailing my own death at hand, not ſeeing that any others were likely to do this funeral office to me: The word חמה here uſed may be derived either from חמם to heat, or from חמה whence חמה fury or wrath cometh; if it be rendred by fury, he hereby ſheweth his quiet bearing of Gods judgments, leaſt by being impatient and vexing hereat he ſhould incur his diſpleaſure more: A good example by us all, to be followed in our ſufferings. If by the Sun which is light and makes the day, but when it is away, it is night, he meaneth, in the night, having no reſpite from his ſorrow day or night, *Without fury I cryed in the congregation.* For ſo *Gregory* readeth it, dividing theſe words *without fury*, from thoſe that went bofore, and putting them to theſe, *I cryed*, &c. giving this for the ſenſe, I in my proſperity went mourning to ſee the wickedneſſe of men under

my dominion, and when I ſpake and reproved theſe in the Congregation,
I did it without fury, in great patience and moderation: And I ſee nothing
in the Text againſt this reading, and if his bowels boyling, ſpoken
of, *Verſ.* 27. Set forth his compaſſion towards Sinners, all will well agree
being ſo taken; but becauſe all this followeth after the evil that came
to him for good, *Verſ.* 26. It is rather to be taken, as a continuation of
his expreſſions of miſery, for his crying in the Congregation, the meaning
of this may be gathered, *Verſ.* 9. where he ſaith; That he was a
Brother to the Dragons and young Owles. Who make a dolefull noyſe, Verſ. 29.
he being one, as it were of their company, cryed likewiſe, for the ſorrow
of my heart.

*My ſkin is black upon me, my bones are burnt with heat, my harp is turned
to mourning.* His extream torments, are here yet more ſet forth, as Verſ. 30.
it were by fire: *Gregory* will have the falling away of many, in the time *Gregory.*
of Antichriſt, ſet forth through the heat of his perſecution, thus becoming
as black and blaſted; and by bones the ſtronger Chriſtians, and
by fleſh or skin the weaker, whereat all expreſſions of joy by muſicall
inſtruments ſhall ceaſe in the Church, all that ſtand ſtill being filled with
ſorrow and heavineſſe.

CHAP. XXXI.

I*Have made a Covenant with mine eies, why then ſhould* I *look upon a
maid?* The beginning of fleſhly concupiſcence is in the eyes, and the Verſ. 1.
ſeeing thereof, and other outward ſenſes; for hereby as by windows,
evil concupiſcence of all ſorts is let into the minde: And therefore *Jeremy*
ſaith, *Death hath come up by the windowes, and entred into our houſes.* And
of luſting coming by looking with the eyes, our Lord ſpeaketh ſaying, Ier. 9.
*He that looketh upon a Woman to luſt after her, hath committed adultery
already with her in his heart.* And *Peter* ſpeaketh of eyes full of adultery, Math. 5. 28.
and *John* of the luſt of the eyes; which is, When the World is by the 2 Pet. 2. 14.
eyes let in to be beloved in the heart: It was by looking upon the forbidden 1 Ioh. 2. 15.
Fruit, that *Evah* ſinned, and *David* ſaw *Bathſhebah*, whereby Gen. 3. 2 Sam. 12.
luſt was kindled; and *Achan* the wedge of Gold, and coveted it: Therefore Ioſh. 7.
to prevent evill luſt in the minde, theſe windowes muſt be ſhut, and
men muſt not look upon that, which they may not luſt after: And thus
the beginnings of evill are reſiſted, wherefore *Job* was extraordinarily carefull
to keep his Veſſel in holineſſe, in that he exceeded the Law of *Moſes*,
which ſaith, *Thou ſhalt not commit adultery.* And fulfilled the Law of
Chriſt, by reſolving againſt looking upon a woman to luſt after her: And
for any man not to do thus, is dangerous; as the next words declare, *V.* 2. *For
what portion of God is there from above, and what inheritance of the Almighty* Verſ. 2.
from an high? As if he had ſaid, If I ſhould have done otherwiſe,
and by looking have been carried to luſting, I ſhould have had no
part or portion in God, or in his heavenly Inheritance, into which no
unclean thing ſhall enter: Yet it is to be underſtood, that it is one thing Revel. 22.
to be aſſaulted by fleſhly motions in the minde, and another thing to conſent
by delighting herein, in the one caſe, a man only ſuffereth by an
onſet, but giveth the repulſe; in the other he is ſubdued and bound:
Wherefore the Apoſtle comforteth us in the one caſe, saying, *No tentation
hath befallen you, but* humane. Hereby intimating, that whilſt we 1 Cor. 10.
live here by reaſon of the corruption of our nature, we cannot but be
tempted, yet if then we reſiſt, it is but humane, if we conſent it is deviliſh;
and in ſtead of having any part in the inheritance on high. *Deſtruction
ſhall be to the wicked, and a ſtrange puniſhment to the workers* Verſ. 3.

Ephe. 2. 12.

of iniquity. Vulg. *Alienation to the workers of iniquity.* And *Hebr.* it is, כבר ſignifying eſtranging, according to which it is ſaid of the wicked, *That they be ſtrangers from the common-wealth of Iſraell.* And this ought to be a comfort to the righteous in their ſufferings, the wicked in the mean ſeaſon injoying their pleaſure, for they are but as Oxen, put into the beſt paſtures, to be fatted againſt the day of ſlaughter, theſe like to Oxen kept under the yoake which ſhall live: To them is given whatſoever they deſire here, becauſe they are as perſons deſperately ſick, to theſe the Phyſitian is more ſtrict, and denied things deſired, that they may be healed and live, there being no hope of them, but that they muſt dye: They go through green and pleaſant waies to the pit, theſe through rough waies to their heavenly country; and becauſe the wicked ſhall have nothing to do here, but as ſtrangers be ſhut out, they are ſpoken of accordingly: *Alienation ſhall be to them,* That Inheritance ſhall be as a thing alienated from them.

Verſ. 4.

Note.

Matth. 5. 25.

Matth. 6.

Doth not he ſee my Waies, and count all my ſteps? According to this *David* ſpeaketh, *Pſal.* 139. And by waies, ſaith *Gregory*, Mens doings are to be underſtood, by ſteps all particular paſſages in the courſe of their lives, the moſt minuite of which God keeps account of, as may be gathered from that ſaying of our Lord; *Who ſo is angry with his Brother unadviſedly, ſhall be in danger of judgment; he that ſaith Racha, of a councell, but he that ſaith thou fool, of Hell fire.* So that not only the fouleſt reproaching in wrath is ſet upon the ſcoare, but the thought of the minde: And in this the ſight of God in looking into our waies, exceedeth the ſeeing of all others, in that he ſeeth thoſe evils in us, that we cannot ſee, to puniſh them, and to the comfort of the righteous he ſeeth every good thing by them done in ſecret to reward them.

Verſ. 5.

Verſ. 6.

Gregor.

1 Pet. 2.

Heb, 12.

Rom. 6.

Heb. 12. 16.

If I have walked with vanity, or my foot hath haſted to deceit; Let me be weighed in an even ballance, that God may know my integrity: God is ſayd to know what is in man, when he maketh him to know it, for he doth not come to know any thing in time, but all things from Eternity: Thus he ſaid to *Abraham*, now I know that thou feareſt me, when he went to offer up his Son *Iſaack* at his command, that is, now be it known to thee that I take notice of thy obedient mind, and declare the ſame unto thee, that thou mayſt know it to thy comfort, and confirmation of thy faith: So *Job* deſireth, that he might be dealt withall, that God by appearing and ſpeaking in his behalf, might make it known to him, that notwithſtanding all his ſufferings he favoured him, and there ſhould be a good Iſſue of them: And becauſe herein he deſired but to be dealt with according to the uprightneſs of his heart, he prayed that he might be weighed in Gods ballance, which he knew was juſt and equall, and not in the unequall ballance of men. *Gregory* by the ballance here underſtandeth Chriſt in whom a man is weighed when he liveth according to the Example which he hath given him, according to that of *Peter*; *Chriſt hath ſuffered for us, leaving us an example, that we ſhould follow in his ſteps.* And at him *Paul* ſaith, as at the Authour and finiſher of our faith, we are to look, that as he looked at the glory and deſpiſed or ſet light by the ſhame, ſo we ſhould do in all our ſufferings; *Job* then in wiſhing that he were weighed in the ballance, deſireth that his life might be examined according to this pattern, either for his doing good or patiently ſuffering evil, or fleeing all ſin ſo far forth, as a man yet having fleſh in him as well as ſpirit, could do: For it is not with the beſt man living here as with Chriſt, in whom was no ſin; but in every man is ſin, only in the Righteous ſuch as *Job* was, it raigneth not, that the luſts of it ſhould be by them fullfilled: It is, but it is reſiſted, cut off as it were to the root, but not ſuffered to ſpring up, according to that Exhortation, *Let no root of bitterneſs ſpring up to trouble you.*

Verſ. 7.

If my ſtep hath turned out of the way, if my heart hath walked after mine eyes,

eyes, if any blot hath cleaved to my hands. After declaring his innocent and upright living, now *Job* cometh to purge himſelf by imprecation, and becauſe he had diſclaimed all going out of the way with his foot, the letting in of luſt into his Heart by his Eyes, and threatned the workers of iniquity with deſtruction, he mentioneth theſe three in his conditionall curſing of himſelf.

First, If my ſtep hath turned out of the way, Becauſe a man ſteppeth with his feet, but then doth his ſtep turn out of the way, when an evill Cogitation ariſing in his mind, he conſenteth to it, his Heart goeth after his Eyes, when as unawares by looking upon a mayd, as was before ſayd; his heart is inflamed with concupiſence; and a *blot cleaveth to his hands,* when he worketh any evill by doing any injuſtice or wrong, or not with his hands & goods gotten herewith help others in their neceſſities, for upon both theſe he dilateth himſelf further in the verſes following: For both he and every good man hath evill thoughts ariſing in his mind, and their eyes in things, whereby the heart is tempted; but neither doth the heart follow the eyes nor the feet nor hands, when ſuch motions are valiantly reſiſted. The meaning is, that *Job* went as far in fighting and conquering ſin, as humane infirmity poſſibly could, and ſo muſt every one do that would have a part in God, as was before ſayd.

Verſ. 8.

Then let me ſow, and another eat, yea let my off-ſpring be rooted out. There is no difficulty in the underſtanding of this according to the Letter, to this judgment he layeth himſelf open, that is, wicked in his Heart or works, if he laboureth in tilling the ground whereof increaſe cometh, to have it taken away and devoured by others; as it was with the wicked Jews, of whom the Prophet in ſetting forth their judgments, ſaith, *Your land ſtrangers devour it in your preſence;* and as the fruits of the Earth ſhall not ſtand by him, ſo ſhall not his poſterity, but be rooted out alſo, to make whom rich he feared not to commit ſo great wickedneſs, as they are in the Pſalms often curſed in themſelves and in their Children alſo. Allegorically this is applyed to wicked Paſtors and Teachers, for every Teacher is a ſower of the ſeed of the word; but if he doth not according to that which he teacheth others, he ſoweth and eateth not, but others eat, into whoſe hearts this good ſeed falling moveth them to bring forth fruit, of which they have comfort, as one that is hungry of his eating good bread: For to eat is to do according to teaching, therefore he not doing, but teaching only, eateth not of that which he ſoweth and ſo is ſtarved in his own Soul. And becauſe they who are moved to do after a while ſeeing his evill Example fall from doing good again to evill as he doth, they are like to the poſterity of a man accurſed, which are rooted out, becauſe they fall away again from the Grace whereby they ſtood, being now as trees plucked up by the roots, as *Jude* ſpeaketh of degenerating brethren. Such a Teacher is like unto the woman that was the Mother of the dead Childe, which ſhe had killed by overlaying it in her ſleep, ſo he falling aſleep in ſin, contrary to his teaching, whereby he had brought forth ſome Children, overlayeth them as it were by the weight of his wickedneſs and killeth them again: But as this Mother ſtrove with the Mother of the living Child to have it, ſo Preachers, that be of a wicked life ſtrive to get ſuch as are converted by faithfull Teachers to themſelves, that they may have the glory of them, but *Solomon* called for a Sword, and then it was ſoon diſcerned, who was the true Mother; ſo the ſtrict Judge of all the World by the Sword of his Judgment at the laſt ſhall determine of this matter, rightly, the godly Preacher going away with the Glory of Children converted and living conſtantly, the life of Grace by his good teaching and Example, and ſuch ambitious Teachers that live wickedly with ſhame and confuſion for ever: How aptly this of *Gregory* written above a 1000. years ago, agreeth to our Gatherers of Churches ſprung up of late dais let any unpartiall Reader judge, and therefore not be ſeduced by them,

Iſa. 1. 7.

Gregor.
Math. 13.

Note.
Jude Epiſt.

and let them he aſhamed of this their ambitious way now ; that they may
not be finally put to ſhame for ever.

Verſ. 9. *If my heart hath been deceived by a woman, if I have laid wait at my neighbours*
Ver. 10. *door, Let my wife grind to another*, vulg. *Let my Wife be an Whore to another.*
Ver. 11. *For this is an hainous crime; an iniquity to be puniſhed by the judges. V.*
12. *It is a fire that conſumeth to deſtruction*, &c. Here *Job* purgeth himſelf from
the moſt hainous ſin of Adultery, as he had before profeſſed his chaſtity
in his very thoughts : For this is a far more foul ſin , although very looking
upon a woman to luſt after her be adultery in heart , and therefore he
calleth it a crime which is much more then that which is called a ſin, ſith
that no man liveth and ſinneth , but the Righteous man committeth no
crime ; For then he is faln from his Righteouſneſs, as is taught, *Ezek.* 18.
1 Joh. 3. 9. 10. And is condemned for a Child of the Devill : For theſe words , *An iniquity*
to be judged by the Judges. Vulg. I*niqnitas maxima*, Hebr. פלילים *Of*
judgments; That is, ſuch a crime *judgments*, that is, alone making a man guilty
of many great ſinnes, and therefore ſubjecting him to many judgments :
The Adulterer, ſaith *Chriſoſt.* is both a covetous perſon and a Theif; for
which Adultery being ſpoken againſt by the Apoſtle, he addeth alſo theft
Chryſoſt. 1 Cor. 6. 9. 10. and covetouſneſs : And *Solomon* comparing an Adulterer with a Theif that
Prov. 6. 30. ſtealeth for his neceſſity, ſheweth him to be more abominable, but I ſhal add
no more here becauſe I have more fully ſet forth the odiouſneſs of this ſin in
my Catechiſme upon Com. 7.

If I *did deſpiſe the cauſe of man ſervant or maid ſervant, when they did contend*
with me. *Job* being ſo admirable for continency, and other virtues that
Verſ. 13. ſhone in him, and ſo bleſſed of God and advanced, as was ſayd, Chap. 29. &
9. 10. leaſt he ſhould be thought yet to have been proud; eſpecially becauſe
he ſpake ſo diſdainfully of ſome poor men, Chap. 30. 1. 2. 3. Now he purgeth
himſelf from this ſin of pride, which is moſt incident to thoſe , that are
rich and in authority , eſpecially being alſo eminent for other virtues : For
what greater humility then to be willing to come to plead and contend in
judgment with his own poor Servants, as not making account of himſelf to
be any other by nature but as they are, and one that ſhall come naked before
the great Judge at the laſt day as well as they ; no difference being put
between Princes and Beggers then, but all without any reſpect of perſons,
proceeded alike againſt , as they ſhall be found to have done good or evill;
and that theſe were *Jobs* conſiderations which made him humble, appeareth,
V. 14. 15.

What ſhall I *do then when God riſeth up? and when he viſiteth, what ſhall* I *anſwer*
him? The vulg. to expreſs it more, hath it, *When God riſeth up to judge*;
Verſ. 14. implying that at the day of judgment he that hath been proud and lifted
up in his minde for any virtue wherewith he was indued, or for any wealth
or authority that he had over other men in this world, ſhall not be able to
anſwer it , but muſt ſpeechleſs be caſt as low down then as he had by pride
lifted up himſelf on high in this world.

Did not he that made me in the Womb, make him ? By nature all men are
Verſ. 15. alike, for the ſame God made all, as *Solomon* alſo ſaith, *The rich and the*
poor meet together, and God is the maker of them both. Which he ſeemeth
to have taken from this place ; God did not at the firſt give one man
dominion over another, but he bad man rule over *the Beaſts of the field,*
Gregor. *the Fowles of the aire, and the Fiſhes of the Sea.* But by divine providence,
Note. in regard of the ſinnes of men, ſome have ſince been ſet up to rule, to
Gen. 1. 28. whom others muſt be obedient, that ſin might be the more ſuppreſſed,
and all things amongſt men the better ordered ; yet even they that are
in authority, muſt ever remember, that it is not for themſelves, that they
are thus advanced, to ſwell in pride and to deſpiſe thoſe over whom they
rule, but for their profit and good ; they being at their firſt coming into
the World in all things like unto them, and the time ſhall come, when
they

they ſhall again be depoſed and made like the pooreſt, together with them to ſtand before Gods judgment Seat: And therefore walk humbly, although by taking gravity and auſterity upon them towards ſinners, as neceſſity requireth, they bare themſelves on high to the terrifying of all ſuch, that they may be in their places reverenced, as *Job* had been; yet in humility of minde, making themſelves equal to the loweſt, not diſdaining them in their juſt pleadings againſt them, or addreſſes to them in the way of equity and right; both then in all men muſt go together, continency and humility, integrity and humility, and charity and humility: For whatſoever light of virtue ſhineth in thee, if it be not joyned with humility, it is darkneſſe and no light, as humility without virtue, is but hypocriſie and baſe flattery.

Ver. 16. If I *have withheld the poor from their deſire, or have cauſed the Widdows eyes to fail*, &c. Having ſpoken of his pleading the cauſe of the poor, *Chap.* 29. Now next to his humility, he purgeth himſelf from all aſperſion of unmercifulneſſe, declaring, to the ſtopping of his calumniators mouths, his charity: And here be two poynts of charity. 1. Giving to the poor. 2. Doing this readily and without delay; for he made not the eyes of poor widdows to fail, by long waiting for that, which they hoped to have given them: And herein every good Chriſtian muſt be like unto *Job*, to give, and to give readily to thoſe that be in neceſſity, according to his ability.

Verſ. 17. *Or have eaten my morſel alone, and the fatherleſſe hath not eaten thereof; For from my youth he was brought up with me, and* I *have guided her*, &c. Having ſpoken of his charity, and ready giving to the poor, and in particular to the widdow, he here addeth, which was before omitted, the fatherleſſe, repeating his mercy to the widdow again in ſaying, *Guided her*: For towards fatherleſſe and widdowes eſpecially muſt mercy be ſhewed, and charity exerciſed, and in what love he did this, he ſheweth by ſaying, He *was brought up with me as a Father*. Of which title ſee *Chap.* 29. 16.

Verſ. 19. 20. If I *have ſeen any periſh for want of cloathing*, &c. Of feeding the hungry he ſpake, *Verſ.* 17. 18. Now of cloathing the naked, which is another act of charity, *Math.* 25.

Verſ. 21.
Verſ. 22. *If I have lift up my hand againſt the fatherleſſe, when* I *ſaw my help in the gate. Let mine arme fall from my ſhoulder-blade*. The vulg. *When* I *ſaw my ſelf ſuperior in the gate*. That is, If any poor fatherleſſe perſon, contended with me in Law, and the right was judged to be on my ſide, yet I took not the advantage againſt him, that I might have done; but conſidering the judgment to come, wherein if God ſhould lift up his hand againſt me, and deale with me as he might in juſtice; I dealt by him in mercy, as I deſire then to be dealt with: A notable leſſon for all men that go to Law, if they have overcome, not to be extream, to take all the advantage by the Law given unto them; the contrary to which is moſt commonly practiſed: And for the Gate here ſpoken of, where cauſes are judged at the enterance of Cityes, *Gregory* noteth well, that it was to good purpoſe thus ordered, that men at difference ſhould here be judged, and cenſured, to teach ſuch as come to live in the City that they ſhould live together in concord: And excellent are his motions about charity, to the poor, upon *Verſ.* 17. 18. Following the *Vulg.* Wherein it is: *If* I *deſpiſed him that paſſed by, becauſe he had no cloathing*. And the Hebrew word ראה ſignifieth as to look or ſee, ſo to ſee with contempt: According to *Jobs* example, let the rich man, who giveth clothing or food to the hungry or naked, take heed, that he overthroweth not his charity by doing it with diſdain, in regard of his poor and miſerable eſtate: For the poor to whom thou giveſt, are not to be looked upon only as they now are, but as they ſhall hereafter be in Heaven, rich and heirs of that Kingdome

Note.

Gregor.

Jam. 2. 5. dome, and therefore, for whom thou ſhouldſt do a little here, that when
thou ſhalt be turned out from all thy worldly Wealth naked and poor,
and from thy houſe here, they may be thy freinds and receive thee into
heavenly habitations hereafter, as the Debters to whom the unjuſt Steward
was beneficiall did him being turned out of his ſtewardſhip: They are
Luk. 16. then to be lookt upon not as baſe deſpicable perſons, but as Patrons, which
ſhall be one day able to do more for thee by far, then thou doſt for them,
thy giving to them being as a ſowing of ſeed upon a faithfull ground, that
will yeild an hundred fold increaſe, and what is it that thou ſoweſt, but
things temporall; and what the things be reaped but eternall? Led thus
being turned into Silver, and Copper into Gold. But this is not to be understood
of all that be naked and hungry and poor, but with whoſe poverty
Math. 5. is joyned poverty of ſpirit, and Hunger and thirſt after Righteouſneſs,
whoſe is the Kingdome of Heaven; and who ſhall have to do there,
they of whom Chriſt ſaith, whereas ye did it to my poor members ye did
it to me, who theſe poor be I have ſhewed elſewhere.

Verſ. 23. *For deſtruction from God was a terrour to me, and by reaſon of his highneſſe*
I could not indure. Having ſpoken of many good things that were in him,
Continency, humility, Charity, and Equity, now *Job* cometh to ſhew
that all theſe came not from himſelf, but from the fear of God and his grace
keeping him in continuall awe, even in his proſperity, ſo that he durſt not
do any otherwiſe, leaſt deſtruction ſhould befall him, and the high Majeſty
of God, when he ſhould appear to judge him, ſhould prove terrible to him.
For the fear of God which maketh one to flee ſin and to do good, is not ſlaviſh,
but filiall, and a great grace of God, and the very ſame with love, according
Pſal. 97. 10. to that of the Pſalmiſt, *Ye that love the Lord, hate the thing that is*
evill.

Verſ. 24. If I *have made gold my hope,* &c. Here *Job* purgeth himſelf from another
Col. 3. 5. evill; *viz.* Of the Idolatry of covetouſneſs, as the Apoſtle calleth it. For
he that truſteth in worldly riches cannot truſt in God or have him for his
Pſ. 62. 10 God, but turneth to an Idol or falſe God, for which it is given us in charge,
Prov. 23. 5. *If riches increaſe ſet not thy heart thereon,* And he that doth ſo, fixeth his
hope upon the waters, which flow away, or upon that which is winged, as an
Eagle that flyeth away ſuddenly.

Verſ. 26. If I *beheld the Sun when it ſhined, and the Moon walking in brightneſſe:*
Many have been notorious Idolaters for their worſhipping of the Sun,
Moon, and Stars; therefore *Job* having purged himſelf from the Idolatry
of Covetouſneſs, now purgeth himſelf alſo from all guilt in reſpect of this
Idolatry committing with the hoaſt of Heaven, but becauſe there ſeemed
Gregory. to be no need that he ſhould thus purge himſelf, ſeeing there was not in
any the leaſt ſuſpition of his running into ſo groſſe a Crime, he being ſo
devout a worſhipper of God as he was, there muſt needs ſayth, *Gregory,*
ſomewhat elſe be meant hereby, and that is, his not delighting in the
glorious lights of this world in compariſon of the everlaſting light of Heaven:
Although then he looked at theſe lights, and was hereby comforted,
yet his delight herein was nothing to that, which he took in the light of
Gods countenance, and his favour clearly ſhining upon him, and yet this is
The Allegory. not all, which is here meant, but allegorically by the Sun ſhining his good
works are meant, for of ſuch it is ſayd, *Let the light of your good works ſo*
Math. 5. 16. *ſhine before men,* &c. Now at this ſhining light the faithfull with *Job* look
not when they are not in their hearts lifted up for them, but referr all to
the Glory of God. By the Moon in the brightneſs thereof the praiſe of men
which the faithfull have for wiſdome or excellent gifts, or their good deeds,
and at this they look not neither, who are not hereby lifted up by pride but
are ſtill of an humble heart. Or becauſe the light of the Sun ſhineth by day,
and the Moon by night, it may be alſo underſtood of the praiſes of the
Righteous and the praiſes of the Wicked, for the Faithfull look not at the

Luk. 6. 26. praiſes of the one or of the other, to be puffed up hereby, but rather are humbled and ſorry, remembring him that hath ſaid: *Woe to you when all men ſpeak well of you*, &c. For thus *Phermio* an Orator, that was but an Heathen man, having made an Oration, and therefore praiſed of all men, wept, ſaying, That he feared he had not well ſpoken, becauſe it was applauded by all: For his kiſſing of his hand with his mouth, this he ſaith, he did not, as ſome, who having done well applaud the works of their hands with their own mouths, there being nothing to move them ſo to do, but their own vain glory: But according to the letter, if by the looking at the Sun or Moon, idolatry be underſtood, and looking at them to worſhip them; by his hand kiſſed by his mouth, the kiſſing of the hand is meant, which is done with a congee, by way of reverence: For theſe words: I*f my heart hath been ſecretly inticed*. Verſ. 27. Hereby he meant not only that he was not puffed up to carry himſelf proudly at any thing that was good in him, nor at mens praiſes, or praiſed himſelf with his mouth, but that he did not ſo much as entertain an high thought of himſelf in his heart; for not only the waies before ſpoken of are heinous, and ſhall be judged, and all that walk therein, as followeth, *Verſ.* 28. but even proud and high thoughts of a mans ſelf, although they never break out into Action.

Verſ. 28. *This were an iniquity to be puniſhed by the Judg, for* I *ſhould have denyed the God that is above.* *Of iniquity to be judged*, ſee before, *Verſ.* 11. Whereas he ſaith, *I ſhould have denyed God*, the meaning is, whoſoever taketh praiſe to himſelſe for any good in him, or done by him, carryeth himſelſe as the Author hereof, and ſo in effect denyeth the true Author, God, from whom he received ſtrength ſo to doe. For that of the Apoſtle is true touching every man: 1 Cor. 4. 7. *What haſt thou that thou haſt not received: and if thou haſt received it, why boaſteſt thou thy ſelf as if thou hadſt not received it?*

Verſ. 29. *If I rejoyced at the deſtruction of him that hated me, or lifted up my ſelf when evill found him, neither have* I *ſuffered my mouth to ſin by wiſhing a curſe to his ſoul.* Now hee cometh to another ſingular vertue in him, love to his very Enemies, touching which a man would wonder, how hee came to know, that hee ought thus to do, having not yet heard that place, Math. 5. 45. *Love your enemies, and thoſe that hate you.* But the Spirit of God inſtructed him herein, and not to curſe, but bleſſe, as the Apoſtle teacheth: So that *Job* was as one living in the time of the Goſpel, long before either Law or Goſpel, whereby it appeareth that the will of God, and the teaching of his Spirit was alwayes the ſame, the new commandement being none other but the old, as St. *John* ſpeaketh. 1 Joh. 2. 7. But how may that of the Pſalmiſt then be juſtified, Pſ. 58. 10. *The righteous ſhall rejoyce at the vengeance.* *Gregory* anſwereth, *Gregor.* we muſt diſtinguiſh betwxit an Enemy and a wicked man; for every one that is our Enemy is not wicked, neither is every wicked man our Enemy. Moreover it is one thing to rejoyce at deſtruction coming to a wicked man, who if he had continued would have oppreſſed the faithfull, and upon whoſe fall better men are advanced to rule and authority, and another to rejoyce hereat, becauſe he is my Enemy in particular, and therefore hated by me: For this is a wickedneſſe, but to rejoyce when wicked men fall for the ſake of others righteous, that were oppreſſed by him, is no ſin; but it is a thing whereat we ought to be effected with joy, and generally at the rooting out of the wicked, becauſe the ſtate of the Church is thus bettered, but we muſt take heed that it be not for any private enmity betwixt them and us.

Verſ. 31. *If the men of my tabernacle ſaid not, Oh that we had of his fleſh wee cannot be ſatisfied.*

Theſe words are added to the former, *Verſ.* 29, 30. further to commend his love towards thoſe that hated him; for although he were put on by his domeſticks, who ſeeing their Maſter deſpitefully uſed, would have been revenged, by tearing the fleſh of ſuch his Enemies; yet he was not moved hereby,

but contained and kept them in from violence uſing againſt them, as *Dav*
did *Joab* from doing execution upon *Shimei*, that railed upon him; an
Chriſt his Diſciples that would have had fire cal'd for from heaven to deſtro
Iſidor. the *Samaritans* that would not receive him offering to come into their City.
Cajetan. Thus *Iſidor.* alſo & *Cajetan. Gregor.* expoundeth it of the malignity of his o
Gregor. ſervants towards whom notwithſtanding he was patient; as he ſhewed love to-
wards Enemies abroad, ſo he did towards theſe that were malevolous again
The Alle- him in his own houſe: wherein he ſaith, that *Job* was a type of Chriſt, the Je
gory. whom he calleth his own, amongſt whom he came, perſecuted him, an
ſought his life, and could not be ſatisfied without crucifying him in th
fleſh: But others who were converted to the faith, both of Jews and Ge-
tiles, loved and longed for that fleſh of his, of which he ſaid, *My fleſh is mea*
indeed. And in ſaying, *When ſhall we be ſatisfied with his fleſh*, is intimated, th
the truly faithfull ſhould think, that they had never eaten enough thereof,
but ſtill deſire it from time to time.

Verſ. 32. *The ſtranger did not lodg in the ſtreets, but I opened my doors to the travellers.*
Here *Job* ſets forth his hoſpitality to ſtrangers, doing herein like unto *Lo*;
Gen. 18. and as the Apoſtle exhorteth, and the Prophet *Iſaiah* likewiſe. But as *Greg-*
Heb. 13. *rie* ſaith, it is to he noted, that he ſpeaketh firſt of his pacifick diſpoſition to-
Iſa. 5. 8. wards his Enemies, and then of his hoſpitality, becauſe the heart muſt fi
be made clean from malice and wrath, and then charity is to be exercis
that we may be accepted; the perſon muſt firſt pleaſe God, and th
he will be pleaſed with his doings, but not otherwiſe, as it is to be not
in *Cain* and *Abell*, God had reſpect to *Abell* and his Sacrifice, *&c.*

Ver. 33. If I *covered my trangreſſions, as Adam.* Here another virtue in *Job*
ſet forth for our learning, not conceal or hide, but to confeſſe o
Iam. 5. ſinnes before men: According to that of *James*; *Confeſſe your ſinnes* o
to another, and pray one for another.

Verſ. 34. *Did I feare a great multitude, or did the contempt of families terrifie me*
That I kept ſilence and went not out of the door. That is, In confeſſing m
ſinnes, I regarded not the ſhame and contempt, that I expoſed my ſelf u
to, by reaſon of the multitude ſtanding by to heare it; In ſaying whi
he intimateth, that ſuch as had ſinned, then uſed to confeſſe their ſin
Luk. 3. in the Congregation, as it is ſaid, That they who came to *Johns* baptiſ
were with him confeſſing their ſinnes, and they that had ſinned by cu
Act. 19. 18. ous arts in *Epheſus*, came and confeſſed their ſinnes before all men, a
19. burnt their Books: From whence yet cannot be inferred auricular co
Note. feſſion to a Prieſt; but penitent confeſſion of a mans ſinnes, whereby o
thers have been ſcandalized in the Congregation, that the bond in ſin m
be looſed: For his going out of the door, it is another phraſe to expre
the ſame confeſſing with his mouth, which is as it were a door of utteran
Ephe. 6. 19. and then doth a man go out of his door, when he either refraineth n
for ſhame to confeſſe his ſinnes openly, or to confeſſe and ſtand to th
truth beleived; he that hideth them, doth like *Adam*, when he broug
himſelf and us all into miſery, and nothing is more natural to men to
Prov. 28. 13. likewiſe: But if we would be forgiven, we muſt not hide them eith
from God or man, it being better to be put to ſhame here for a time, th
to confuſion hereafter for ever.

Verſ. 35. *That mine adverſary had written a Book.* Many times before *Job* deſi
that he might come before God, and that he might have anſwer from hi
and the like he doth now again; And here he beginneth to draw to a co
cluſion of his ſpeech, ſo continuing it, *Verſ.* 36. 37. Wherein he deſir
nothing elſe in effect, but that his adverſaries, and he might be judg
by God ſpeaking from Heaven, all that he had ſaid being written in
Book, and what they had ſaid in way of calumniating him: For ſo h
doubted not but his adverſaries themſelves being the writers, if they wo
ſet down all, that he had ſaid truly; he ſhould be juſtified and they co
demned.

demned: Then ſhould he weare their calumnies as a Crown, being not diſgraced, but rather honoured thereby, God taking his part againſt them. Ver. 36.

Verſ. 37. *I would declare unto him the number of my ſteps, as a Prince would I go more unto him.* Vulg. *Throughout all my ſteps I will declare it, and offer it as to a Prince.* The Hebrew may indifferently be rendred either way, but this laſt ſeemeth to have beſt ſenſe, the meaning being, That he had ſuch a confidence in the clearneſſe of his conſcience, to be by the Judge juſtified, that he would upon his appearing with all ſpeed, offer it to that high and mighty Prince, being ready with all willingneſſe to heare his ſentence.

Verſ. 38. Verſ. 39. Verſ. 40. *If my Land cry againſt me, or the furrows thereof complain. If I have eaten the fruits thereof without money, or cauſed the owners thereof to looſe their life. Then let it bring forth Thiſtles in ſtead of Wheat, and Cockle in ſtead of Barley.* This ſaith *Gregory*, is ſuch a ſpeech, as that it cannot be underſtood according to the letter, for whoſe land or furrows ever complained againſt him, for eating his own fruits growing thereupon, without laying out money for them: It muſt therefore be underſtood allegorically thus, By *Job* ſpeaking this, a Rector of a Church is ſet forth, by this land and furrows, the People over whom he is ſet; ſome yeilding him leſſe maintenance, and ſome more; as the furrow yeildeth leſſe Corn then the redge: Againſt that Rector then, that taketh maintenance and preacheth not diligently to his People, both rich and poor cry out as moſt unconſcionable: For he eateth their fruits without paying money; that is, Exerciſing ſpiritual husbandry amongſt them, which is the price, that as money he ought to give: And becauſe for want of this agriculture, they from whom his maintenance cometh, looſe the life of their Soule through ignorance, infidelity, and many wickedneſſes wherein they are left for want of illumination and ſanctification by the word; he ſaith further, and cauſed the owners thereof, to looſe their life. *Then let me have thiſtles for wheat, and thornes for barley.* So the *Vulg.* that is, Let me both be roughly handled and put to ſmart and pain from men; and to be accurſed from God for ever: And what *Job* here ſaith, ſhall be fulfilled, to all ſuch Paſtors as feed themſelves, but labour not in this husbandry, the care whereof is committed unto them; and this Allegory from the ground to the people, is more confirmed by the parable of the Sower: When ſome fell upon good ground, &c. Because the ground is there expounded to be the hearers of the word: But although *Gregory* could finde none but an allegorical ſenſe in theſe words, yet other Expoſitors have; *Job* having made an end of ſpeaking of his virtues, in all other things againſt the calumnies of theſe men, now becauſe there might one thing more be objected againſt him, *Viz.* That he attained not to all his wealth ſo juſtly, but that there were poor labouring men, that tilled his ground, whom he had not ſatisfied, by paying them for their labour, as it is complained of cruel owners of Corn, *Jam.* 5. 1. That they who laboured in reaping their feilds, whoſe wages was kept back, cryed againſt them; he finally purgeth himſelf from this: And then the crying of the land and furrows, is to be taken, as ſpoken by a Proſopoeia, as the earth, upon which *Abels* bloud was ſpilt, cried againſt *Cain* therefore: And for the words following; *Or cauſed the owners thereof to looſe their life.* Vulg. *Afflicted the Soule of the husband-men.* Hebr. *Made the Soule of the Owners, or Lords thereof to fail.* The meaning is, If I have taken the fruits of other mens grounds, and hereupon lived deliciouſly, as is the manner of many Rulers to do, and it ſtands them all in hand diligently to conſider, whether at this day they do ſo or no, to the pampering of their own bodies, with their impoveriſhment; *Then let the ground bring forth*, &c. That is, let it be to me accurſed ſo, as that I may never reap any

Gregor.

Matth. 13.

Gen. 4.

Vatablus.

plentifull increaſe of it any more, but as *Cain*, When I expect wheat have
Thiſtles, &c.

CHAP. XXXII.

BEING now to enter upon the long oration of *Elihu*, continued
ſix Chapters together, becauſe no mention hath yet been made of him
amongſt other of *Jobs* friends; it is neceſſary to inquire how he came to
be one amongſt them, and when and upon what occaſion he came, and
who he was: For his coming, it is conceived, that it was after that he
heard of the going of the other three by conſent to viſit *Job*, they being
all Kings and wiſe men; he thought, that he would alſo go to heare their
conferences, not doubting, but that he ſhould heare many wiſe ſenten-
ces uttered amongſt them, whereby he might benefit his underſtanding:
For his perſon, he is ſet forth by his name *Elihu*, ſignifying, *He is my God*:
1 Sam. 1. *Olympiodorus* ſaith, *God hearing*: But wherefore he interpreteth it ſo,
2 Cron. 12. 10. I know not, it may alſo be rendred, *He is my ſtrength*. An excellent name,
1 Cron 26. 7. and therefore the name of many of the people of God, as of the Grand-
Father of *Samuel*, of a certain Prince of the Tribe of *Manaſſeth*, of the
Chap. 27. 18. Nephew of *Obed-Edom*, and of the brother of *David*: And not only his name
is ſet down, but more then is ſaid of any of the other three, his ſtock
Verſ. 2. whereof he came. *The Son of Barachel, a Buzite of the kindred of Ram.*
Whereby it ſeemeth, that he was by Original a Son of *Nahor*, the Bro-
Gen. 22. 21. ther of *Abraham*: For his Sons are ſaid to be *Hus* and *Buz*; ſo *Philip*,
Gregor. *Necetas*, *Beda*, but *Gregory* ſaith, That he is called a *Buzite*, from a Ci-
Hugo. ty of the *Anſitidan* countrey, and this is more probable, becauſe he is
Tho: Aqui. ſaid after this, to be of the kindred of *Ram* therefore an *Buzite*, cal-
Hyeron. led from the City whereof haply he was Ruler: But ſome, and *Jerome*
eſpecially place the *Anſitidan* region in *Idumea*: Touching *Ram*, ſome
think, that this was one name of *Abraham*, firſt called *Ram*, when he
was in *Uz* of the *Caldees*, then *Abram* after he was come out, and God
promiſed to exalt him, for *Abram* ſignifieth an high Father. Laſtly,
Abraham a Father of many Nations, for this maketh the *Cald. Pha-*
Cald. *raph.* which hath it, *Of the kindred of Abraham.* And this is followed
Pharaph. by Jerome, *Beda*, and *Philippus*: If the queſtion be, whether he were not
of the kindred of that *Ram* mentioned in the genealogy of *David*, who
came of *Pharez*, it is anſwered, no; For that *Ram* lived long after.
Gregory upon the Name, Countrey, and Kindred of *Elihu*, allegorizeth
1 Cron. 2. 9. 10. thus, *Elihu*, ſignifying *He is my God.* Is the name of this arrogant man,
who had the knowledge of God indeed, and boaſted not a little hereof,
Gregor. but by reaſon of his pride and ſelf-conceitedneſſe, he was a type of all
Note. ſuch as lift up themſelves, and are proud of their knowledge; for which
he is alſo ſaid to be of the kindred of *Ram*, *Excelſus*, or *High*, for high-
mindedneſſe, and therefore though he were the Son of *Barachel*, ſigni-
Jam. 4. 6. fying, *Bleſſed of God*, yet he is a *Buzite*, that is contemptible, for God
deſpiſeth the proud and giveth grace to the humble; and therefore it is
to be noted, That when *Job* was bidden to ſacrifice for the other three,
no ſacrificing for *Elihu* is ſpoken of, but *Who is this*, ſaith the Lord, *that*
Chap. 42. 2. *darkeneth counſell by words without knowledge?* Where in ſaying, *Who is*
Matth 27. 1. *this?* He ſpeaketh as to reprobates at the laſt day: *Depart yee workers*
of iniquity, I know you not. A man of excellent parts then to ſpeak, although
he be herein the Son of bleſſing, for his eloquence and ready utterance
of things pertaining to the knowledge of God, yet if he be proud, is con-
Iam. 5. 18. temptible and vile in Gods account, and one for whom there is no ſacri-
fice, as there is for thoſe, that have gone aſtray through errour, but after-

wards have been turned: For the words of v. 1. *So theſe three men ceaſed to anſwer* Iob, *becauſe he was righteous in his own eys*: It is not meant that he was ſo indeed, but in their opinion, for he confeſſed that he had ſinned divers times: Touching *Elihu* it is ſayd alſo, that he was angry with J*ob* becauſe he juſtified himſelf, and with his freinds becauſe they found not what to ſay more againſt J*ob*, whom they had all condemned to make good their aſſertion, and herein he did afrer the manner of a man that is proud of his wit and piety, he is offended at J*ob* as taking more holineſſe upon him, and aſcribed more to himſelf then he thought was fitting, in reſpect of all manner of virtues, and at his freinds, as thought by him to be ignorant men in compariſon of himſelf, ſo proud men think none ſo good or ſo wiſe as themſelves, in things pertaining to God and to religion, and who ſo doth thus is a follower of *Elihu*.

Verſ. 3. 4.

Note.

Then Elihu *ſayd, I am young and yee are very old, therefore I durſt not ſhew mine opinion.* Here he beginneth as if he had been full of humility, as he was younger in years, ſo being willing rather to hear his Elders ſpeak, then to ſpeak himſelf, which is a thing commendable in young men, but under this cloak of words lay hid much pride and vain glory, for he preſently diſcovereth what he was, *viz.* one that thought himſelf wiſer then they all, for he ſayth, *There is a ſpirit in man and the inſpiration of the almighty giveth underſtanding.*

Verſ. 6.

Verſ. 8.

Great men are not alwaies wiſe, neither do the aged underſtand judgment: For of pride and vainglory ſaith *Gregory*, there be four ſorts.

Ver. 9.
Gregor.

Firſt, When a man thinketh that he hath the wiſdome that is in him, from himſelf, as he, whom the Apoſtle put in mind, ſaying, *What haſt thou, that thou haſt not received?* &c.

1 Cor. 4. 7.

Secondly, when he acknowledgeth that it cometh from God; but that he was worthy of it; as the Phariſee that thanked God that he was not as the Publican, contrary to whom, as *Paul*, who ſayd, by the Grace of God I am that I am.

Luk. 18.

Thirdly, when he thinketh that he hath more in him then he hath, as the Angell of the Church of *Laodicea*, who ſayd that he was rich and wanted nothing, yet he was poor, miſerable, blind, and naked.

Revel. 3. 20.

Fourthly, When he thinketh himſelf wiſer then all other men, in two of which *Elihu* groſly faulted, for he aſcribed more to himſelf then was in him, and deſpiſed the wiſdome of others in compariſon of his own, as the Phariſee alſo did, preferring himſelf: And this is to do like the Devill, who would aſcend up on high above the other Angels, and ſet his throne beſides the Throne of God, but he had a fearfull fall, and ſo ſhall all the Proud have.

Iſa. 14. 12.

Leaſt yee ſhould ſay we have found out wiſedome, God thruſteth him down and not man. Vulg. *Deus projecit eam, & non homo.* But Hebr. it is *him*, and the word דפנו ſignifieth, *hath reproached him*; the meaning is, *Elihu* would now ſpeak, and deſireth to be heard by the other three, leaſt they ſhould think that it was not want of wiſedome to anſwer J*ob* that made them now ſilent, but they ſeeing that by no words of men he would have his mouth ſtopped, ceaſed therefore to ſpeak any more, becauſe they would leave him to God, who alone could caſt him down: Thus *Iſidorus*.

Verſ. 13.

Iſidorus.

Now he hath not directed his words againſt me, neither will I *anſwer him with your ſpeeches.* Herein ſaith *Gregory*, he rightly perſoneth a proud hearer, who takes nothing as ſpoken to him, but all againſt the ſins of other men. All the Preacher ſpareth not to ſpeak againſt his pride; as well as againſt the Errours of others, for he will not beleive that he is proud, but humble, and thinks himſelf wiſer then his Teacher: For his not anſwering in their words, it is meant, being applyed alſo to the arrogant in the Church, by maintaining ſuch opinions as Hereticks who are without the Church do, and oppoſing the truths taught in the Church by words, but

Verſ. 14.
Gregor.

by Deeds, wherein they go contrary to that which the Church teacheth
from time to time.

Verſ. 15. *Elihu* makes a kind of rhetoricall flouriſh, wherein he ſheweth Eloquence,
16. 17. but little matter worth the ſpeaking upon: Whereas N. Tr. hath theſe words,
v. 17. I *wil ſhew mine opinion*, the vul. hath it, I *will ſhew my knowledge.* whereupon
Greg. ſaith the arrogant love to ſpeak, not for the benefit of the hearer, but
ſhew to his knowledge, of which he is moſt proud: But for this he is like unto
a veſſell without a cover, touching which the Law ſaith, that it ſhall be
counted unclean, ſo the man that putteth himſelf forth to ſpeak, that
he may ſhew all the knowledge that is in him, and keepeth not rather
a cover hereupon, is judgedfor this to be proud, and ſo unclean, for it is
Iam. 1. 19. our duty to be *ſwift to hear, ſlow to ſpeak*; and not be many Maſters for
Iam. 3. 1. fear of the greater condemnation: Thus He and the word דעי indeed signifieth
my knowledge. But to utter a mans knowledge for the Edification
of others, as the faithfull Paſtors of the Church do, is not pride, but
zeale; for ſo he that deſireth to be a Byſhop, deſireth a worthy work, &c.
1 Tim. 3. 1. For the diligent teaching that is in ſuch an one required, and accordingly
2 Tim. 4. 1. *Timothy* is exhorted to preach the word, and to be inſtant in ſeaſon and out
of ſeaſon.

Verſ. 18. *For* I *am full of matter, the ſpirits within me conſtraineth me, my
belly is like wine, that hath no vent, it is ready to burſt like new bottles.* A
moſt high degree of pride in a young man thus to arrogate to himſelf as if
Ier. 20. he were a Prophet like Jeremiah, who uſed ſome ſuch words of himſelf or
Math. 9. 16. an Apoſtle, for of the Apoſtles it is ſayd, *New wine muſt be put in new
17. veſſells, otherwiſe they will burſt*: Whereas *Gregory* ſayth, that all this came
Chriſoſt. from pride in *Elihu*, *Chriſoſt.* contrariwiſe praiſeth him that having ſo much
matter to utter he could ſo long contain himſelf from ſpeaking out of modeſty
and reverence to his Elders: But *Chriſoſt.* was herein in an Errour, as may be
gathered from the cenſure of GOD ſpoken of before; Only *Verſ.* 21. 22.
He ſaith well, that for reſpect of perſons he would not uſe flattering titles,
Verſ. 21. for ſo he ſhould indanger himſelf to be by God cut off, who is offended at
22. it, when a man is to teach and to ſet forth his truth, and to call ſin in whomſoever.

CHAP. XXXIII.

HERE *Elihu* after the *Exordium* going before in generall to them all,
pitcheth ſingularly upon Job, ſtirring him up with patience and attention
to hear him, verſ. 1. 2. 3. 4. 5. 6. 7. As he hath done before, Chap. 32.
Verſ. 2. 3. 4. &c. So he goeth on ſtill, ſaith *Gregory*, in the loftineſſe of his mind to ſpeak
Gregory. to Job in a mageſteriall manner, as if he were far above him in Wiſdome,
and Job were not able to reaſon with him, whereas he ſaith, verſe 2. *My
tongue hath ſpoken in my mouth*, He meaneth that he would not ſpeak clamourouſly,
but as it were whiſperingly to his eare in ſecret, then commending
himſelf he ſayth, v. 3. *My words ſhall be of the uprightneſſe of my Heart*, &c.
V. 4. *The ſpirit of the Lord hath made me, & the ſpirit of the Lord hath given me
life. V.* 6. I *am formed out of the clay*. In ſpeaking which, he sheweth that he
was not ignorant of the manner of Gods making man at the firſt, as it is ſet
Gen. 2. forth by *Moſes*.

Verſ. 8. 9. *Thou haſt ſaid* I *am clean without tranſgreſſion, neither is there iniquitie in
me*, Here he beginneth to object againſt *Job* that which he had in part ſpoken
in way of Apology to clear himſelf from the evill imputations layd by his
freinds, upon him, but not taking them in the ſenſe wherein he ſpake, he
vainly reproved him therefore: For Job ſpake thus only in regard of his
great and greivous ſufferings, which by doing injuſtice or wrong, or living

in any groſſe ſinnes, he had not deſerved, as the Lord himſelf acknowledged, Chap. 2. Telling the Devil that he had ſtirred him up againſt *Job* without cauſe, ſo that by his puniſhments it was no part of the Lords meaning to lay *Iob* open to be a notorious ſinner under the vale of piety and holineſſe, of which he made formerly ſo great a ſhew, but only to try his faith, and patience, that the Devill might finally be confounded, and *Job* again more exalted.

Verſ. 12. *Behold in this thou art not juſt*, I *will anſwer thee that God is greater then man*: That is, this cannot be righteouſly ſpoken, becauſe all men are ſinners before God, and therefore being leſſe righteous and God greater in righteouſneſs, wiſedome, and power, none can without ſin, when they ſuffer, plead their innocency, or freedome from iniquity, and therefore the Righteous being ſmitten, ſhould rather in ſilence ſuffer being perſwaded of the righteouſneſs of that great Judge in all his proceedings, who judgeth no man but for reaſons known to himſelf, although unknown to man, and not cry out as being too harſhly dealt withall, which indeed is true, but miſapplyed to *Job*, who cryed not out, as conceiving the contrary, but being neceſſitated hereunto by the erronious ſurmiſes and inferences made upon his ſufferings, by theſe three men to render him odious to the world, as a notorious ſinner.

Verſ. 13. Verſ. 14. *Why ſtriveſt thou againſt him? for he giveth not account of his matters: For God ſpeaketh once, yea twice, yet men perceive it not.* Here *Elihu* ſheweth, how vain J*ob* was in deſiring to reaſon with God, as thinking if he could come to talk with him, he ſhould ſoon bring him to ſay, that he had dealt too harſhly with him, or that notwithſtanding all theſe his Sufferings, he accounted him righteous, and would tell him the reaſon why he thus judged him; and ſo withdraw his hand from him again, and reſtore him to a proſperous eſtate. *For God ſpeaketh once, yea twice, yet men perceive it not.* The vul. *God ſpeaketh once and wil not repeat it the ſecond time*, Heb. *He will not Cantare, ſing it twice*, For it is, לא־ישורנה and the meaning is, he ſpeaketh in his word, and what he hath ſayd therein, we muſt in all caſes look at and not think further to be particularly ſatisfied by extraordinary anſwers whenſoever we deſire, but by the anſwers that God hath made to others, we are to learn his will towards us: As when *Paul* having a prick in the fleſh; the buffetings of Satan, touching which he ſought unto the Lord, he had anſwer, *My grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs.* At this he muſt look that is afflicted, who is a true ſervant of God as he was, and be herein comforted, and likewiſe in all other caſes, we my find what God hath once ſpoken, and this is all the ſpeaking for our ſatisfaction, that we muſt expect moreover, as *Gregory* ſayth, Gods ſpeaking is by his Son Jesvs Christ: So that when he took fleſh his word came into the world, as he is by J*ohn* called, and although he had formerly ſpoken divers ways, yet now this is his only ſpeaking, or by his ſpeaking once we may underſtand the immutability of God, both in his word, and decree, and works; he reverſeth nothing unleſſe it be upon repentance and turning from ſin he ſpareth men from the judgments threatned, whilſt they live in this world, but look what he ſhall ſpeak in way of judging at the laſt day, ſhall never be reverſed of Gods ſpeaking once, yea twice, ſee *Pſ.* 62. 11. whereas he ſaith, in the preſent Tence, *God ſpeaketh*; If it be doubted how this can be underſtood of the word of God, which was not yet written; or of Chriſt or his ſentencing of men at the laſt day: It is eaſily anſwered, with God there is difference of times; for all are preſent unto him, and therefore he ſpeaketh in the preſent of things future.

Gregor.

Iohn. 1.
Hebr. 1.
Ier. 18. 10.

Verſ. 15. *In a viſion, in a dream, when deep ſleep falleth upon men; in ſlumbring upon the bed.* Having ſayd, that God ſpeaketh once, now he ſheweth the divers ways

of his ſpeaking, yet whatſoever he ſayth any of theſe ways is but more fully
to ſet forth the ſame things that he plainly ſpeaketh for our inſtruction
and learning in other places: Thus *Abraham* had Gods will revealed to him
by viſion, and other Prophets had viſions, and *Joſeph* had dreams, yea *Pharoah*
had his dream alſo, and *Nebuchadnezzar*, and *Belſhazzar* a viſion,
but things to come were herein ſet forth ſo darkly, that none but *Joſeph*
and *Daniell* could intepret them: but of ſpeaking by Dreams and in the
dark of the night a man being aſleep in bed, the means of coming to have divine
Gregor. Revelations made unto men, ſayth *Gregory*, is ſet forth, and the dark
revealing of things unto them in this world: For as a man in ſleep hath his
Note. ſenſes bound up, ſo the ſenſes muſt be a ſleep, as it were, and the deſire to
earthly things in him; that would underſtand heavenly, the mind muſt
Col. 3. 1. not be ſet on things below, but on things above; from the cares of the
world he muſt be ſequeſtred and at reſt as a man in bed, as *Moſes* went
from the Congregation up to the Mount, and being alone with God had his
will revealed unto him, and he went likewiſe to the Ark, to conſult with him
thereabout from time to time. And when theſe ways or any other men
know all that they can whilſt they live here, they know but in part, and
ſee but as in the night in compariſon of that, which God knoweth touching
the cauſes and ends of his doings in all things, and of the knowledge ſhall be
in the life to come to all the faithfull.

Verſ. 16. *Then he openeth the ears of men, and ſealeth their inſtruction, That he may*
Verſ. 17. *withdraw man from his purpoſe, and hide pride from man:* That is, when the
mind is quiet from the noiſe of worldly tumults, which hindred them from
hearing; then the Ears of their minds are opened, and they are reformed
by his chaſtiſements, as by moſt profitable diſcipline, that is, as in vulgar,
Deliver him from pride. The meaning is; man being thus inſtructed by
chaſtiſement, is hereby withdrawn from the evill works, which he practiſed
before, and conſequently from pride, which what it is elſe, but for a man
to lift up himſelf in diſobedience againſt God in refuſing to be ſubject to him
by living according to his commandements.

Verſ. 18. *He keepeth back his Soul from the pit, and his life from periſhing by the
ſword.* Here is the benefit of divine diſcipline by chaſtiſements, as followeth
by way of explication.

Verſ. 19. *He is chaſtned with pain upon his bed,* &c. Where by Bed, *Gregory* underderſtandeth,
pleaſures of ſin wherein a man lyeth as upon a bed, but being
by chaſtiſement healed of the corruption making him to do ſo, he riſeth
and taketh up his bed and walketh, as it is ſayd to the diſceaſed man whom
Joh. 5. Chriſt healed, which he doth, that in ſtead of living any more in ſinfull pleaſure,
putteth his ſhoulders under the burthen of toilſome labour, in ſuffering
for his manfull reſiſting of ſinn. *So that his life abhorreth bread, and his*
Verſ. 20. *Soul dainty meat: His fleſh is conſumed away that it cannot be ſeen,*
21. 22. *And his bones ſtick out that were not ſeen his Soul draweth near to the Grave,*
&c. Here *Elihu* goeth on to ſhew the great afflictions, whereby God diſciplineth
ſome to bring them to his Kingdome. They are ſo ſick and weak that
their ſtomack quite faileth them, and ſo their fleſh is waſted, and
they come even to the brink of the pit of death. From hence that of *Pſ.*
Gregor. 107. 18. ſeemeth to be taken: *Gregory* ſayth, that hereby the benefit coming
by afflictions is ſhewed, for thus they that before took delight in vain
pleaſures of this world, were ſo mortified unto them, that they abhorred
from them all, feeding upon Godly ſorrow and penſiveneſſe in thinking
upon them. For by bread Chriſt is ſometime ſet forth, ſometime the Doctrine
of the word, ſometime the grace of ſpirituall gifts, ſatisfying and refreſhing
Iſa. 33. the Soul; as where the Prophet ſayth, *He that ſtops his Ears that
that he may not hear bloud, and ſhutteth his eyes that he may not ſee evill,
he ſhall dwel in the high places, and bread ſhall be given to him.* For what is it to

ſtop a mans eares from hearing blood, but from being lead by the temptations of fleſh and blood; and what is this bread, that ſhall be given to ſuch a man, but the refreſhing of ſpirituall grace? Sometime the doctrine of Hereticks, as the Harlot repreſenting them, ſaith, *Hidden Bread is ſweet.* Prov. 9. Sometime any corporall food, ſo ſometime by bread is ſet forth carnall pleaſure, as *Lament.* 1. *A people ſighing and mourning ſeeketh bread.* That is, The delights of this life; Note. by the fleſh waſting, and bones not ſeen before appearing, is alſo allegorically meant the ſame fleſhly pleaſure, which by affliction weareth away, and then the ſtrength of grace ſet forth by bones, that could not before be ſeen, appeareth: For till ſufferings come, it is unknown what grace is in a man, but then it is manifeſted, as in the Apoſtles being ſcourged and charged not to Preach any more in Act. 4. the name of Jeſus, then their ſtrength in grace ſhewed it ſelf by their anſwering; *We muſt rather obey God then you.* And in that they went away rejoycing. Laſtly he is ſaid to draw neare *to the Grave,* becauſe by afflictions men are humbled and ſee into their own wickedneſſes, which they did not before, and how worthy are to be proceeded againſt in all ſeverity and rigour, ſo that if they were dealt withall according to their deſerts, they muſt needs be deſtroyed.

If there be a meſſenger with him, an Interpreter, one of a thouſand, to ſhew him his uprightneſſe. Verſ. 23. *Then he is gracious to him, and ſaith, Deliver him from going into the pit, I have found a ranſome.* Verſ. 24. Vulg. *If there be an Angel ſpeaking for him, one of the like things, that he may declare the equity of man, he will have pity on him.* Gregory. By *Gregory* expounded of Chriſt thus, A poor man being brought ſo low, as hath been ſaid, by the ſight and ſenſe of his ſinnes, if the Angel of the covenant, that is, Chriſt ſpeakes for him, who is like unto man in one thing only altogether, and although he were alſo in other things alike, there was great difference betwixt him and other men: The one thing, wherein he was altogether like was, in that he was a very man, conſiſting of Soule and Body as man doth; borne of a woman and mortal, the things wherein he was not like, he was conceived by the overſhadowing of the holy Ghoſt, and without ſin, moſt holy born of a Virgin, he laid down his life, and at his own will took it up again. And this Angel ſpeakes for ſinful man repenting and beleiving in him, both by his blood ſhed for him; which as the Apoſtle ſaith, ſpeakes better things then the blood of *Abell*; Heb. 12. 24. And by his prayer, *John.* 17. for his declaring of the equity or righteouſneſſe of man, that was by becoming our Righteouſneſſe, 1 Cor. 1. 30. for he was made of God unto us *Wiſedome, righteouſneſſe, &c.* Phil. 3. For we have none of our own, but when we come by faith 2 Cor 5. to be made one with him, his righteouſneſſe is made ours, none of our ſinnes being now imputed unto us: For the next words; *Then he is gracious to him, and ſaith, Deliver him that is going into the pit,* &c. The difference in the Tranſlations is little, and herein Chriſt is ſet forth, ſpeaking to the Father, deliver the wretched man before ſpoken of, being neer to the Grave, let him not dye eternally, that is ſo turned from all pleaſure-taking in ſin, that he mourneth and is ſorry therefore, and confeſſeth himſelf worthy to dye, let not ſuch an one dye eternally, but ſave him, for I have paid his ranſome in dying for him.

Hitherto *Gregory*, and the *Vulg.* followed by him, but the *Vulg.* ſince goeth thus, If there be an Angel ſpeaking for him, one of a thouſand; *That he may declare the equity of man.* Wherein it agreeth well with the *Hebrew*, for the word מליצ ſignifieth both, one ſpeaking and an Interpreter, מלאך *An Angel or meſſenger.* But haply *Gregories* copy was falſe printed, *Unus de ſimilibus*, being put for, *Unus de mille.* Whereby he was lead ſo to expound it; yet take we it rightly, a Speaker or Interpreter one of a thouſand, Eccle. 7. 28. it may be expounded of Chriſt, who is ſaid by the Preacher to be one of a thouſand: For when a man afflicted is brought ſo

low in himſelf, as hath been ſaid; he is to know that there is an Angel, a comforter above all Angels, ſaid to be one of a thouſand; wherein a certain number is put, for an uncertan, a very great number, as the Angels are ſaid to be twenty times ten thouſand; and who can this be but Chriſt often ſet forth by his name, as *Mal.* 4. *The Angel of the Covenant*; and *Revel* 12. 7. *Michael* and his Angels, and *Judes* Epiſtle, *Michael the Archangel*, or Prince of Angels: Neither can any meer Angel be ſo called, *One as God.* As *Michael* ſignifieth, and *Prince of Angels.* For although there be orders of Angels, ſome Archangels, ſome Angels, yet of the higheſt order, there is not any one above the reſt of his order; ſo that of any ſuch it cannot be ſaid, one of a thouſand: The Angell then here ſpoken of, is neither an Angel by nature, as the *Jeſuites* now teach, grounding hereupon the invocation of Angels, and conſequently of Saints departed: For *Gregory* the great Biſhop of *Rome*, as great in learning as he was, could not finde any other Angel here commended unto us, but Chriſt: Whence note by the way, how far the Church of *Rome* is degenerated now from that, which it was moſt anciently; that none may be deceived by the pretence of antiquity: And by the Judgment of the ſame *Gregory*, the main Tenet of Papiſts, that the Biſhop of *Rome* is *Epiſcopus Epiſcoporum*, the head of the Church, and of all the Biſhops thereof, and Chriſts Vicar, that cannot err, is a plain making of him Antichriſt, or the forerunner of Antichriſt: For ſo in his Epiſtle to *John* Arch-Biſhop of *Conſtantinople*, he ſaith, That whoſoever taketh upon him to be univerſal Biſhop, and Biſhop of Biſhops, is either Antichriſt for this his pride, or his forerunner: But to leave this, the Angel here ſpoken of is not a Miniſter of the Goſpel; who becauſe he is a meſſenger of God, for this his office is called an Angel of the Lord, *Mal.* 2. 7. and *Revel.* 1. 2. 3. For although ſuch an one be מליץ an Interpreter, or Legate, or Embaſſador, as the word ſignifieth, and ſo *Philip* was to the *Eunuch*, and we
Act. 2. 8.
2 Cor. 5. 20
ſaith *Paul*, *As the Embaſſadors of God.* Yet that which is added, one of a thouſand, agreeth to none but Chriſt, he then is the *Elocutor and Interlocutor and Interpreter*, above all others ſpeaking aloud for us miſerable ſinners, and ſpeaking betwixt God and us, both by his blood and prayer, as was before ſaid; and interpreting the will of Cod unto us, and his
Joh. 1.
moſt hidden myſteries, according to that, *No man hath ſeen God at any*
Calvin.
time, but his only begotten Son hath revealed him. But *Calvin* and *Junius*,
Junius.
by the Interpreter here ſpoken of, underſtand a faithfull Preacher, who is a rare man, and therefore called one of a thouſand, that applieth the promiſes of the Goſpel, to the comforting of one that is brought ſo low, as is before ſaid; whom ſo doing and declaring to him being troubled about his ſinnes, his righteouſneſſe by Chriſt, he ought to beleive and to be comforted herein, and then it ſhall be ſo unto him indeed, and Chriſts blood ſhall be his ranſome: Again, this ſeemeth to make that of the Pſalmiſt, ſaying, *Great was the company of Preachers.* And at the firſt there were twelve Apoſtles, and twelve more ſent out to preach; yet admitting that touching Chriſt, as the principal thing intended here, his Miniſters, which are as he for the comforting of a troubled Soule, are not to be excluded: And all this from, *Verſ.* 19. to *Verſ.* 24. ſeemeth to be ſpoken for the comfort of *Job*, if by confeſſing his ſinnes and repenting in this low ebb of miſery, he would take into the way of comfort: Whereby it appeareth, that *Elihu*, although conceited of himſelf and his own wiſedome, ſpake by the ſpirit of God, and that about the greateſt myſtery of our Salvation: So that his ſpeeches are to be thought none otherwiſe of, then as parcels of the holy Scriptures, from which as from other parts, excellent inſtructions may be gathered for our inlightening and comfort.

Verſ. 25. *His fleſh ſhall be freſher then the fleſh of a child, he ſhall return to the daies* *of his youth.* That is, A poor diſtreſſed man being thus comforted by Chriſt is renewed, as it were, again in his age, through the grace of regeneration, as the Eagle reneweth his age by caſting his bill: For ſo is every one converted to the faith of Chriſt, being born again of the incorruptible ſeed of the word to indure ſo for ever.

Pſ. 103.
1 Pet. 1.

He ſhall pray to God, and he ſhall be favourable to him, and he ſhall ſee his face with joy, for he will render unto man his righteouſneſs. That is, Being renewed, as is afore ſaid, he ſhall pray and be accepted, and finally ſee him as he is in everlaſting glory; and that for the righteouſneſſe of the man Chriſt, the Interceſſor before ſpoken of: Others may pray, that live ſtill in ſin, and not be accepted of, nor ever come to ſee his face, but be ſhut out from his preſence; notwithſtanding their making of many prayers unto him.

Verſ. 26.

He looketh upon men, and if any man ſaith, I have ſinned, and perverted that which was right, and it profited me not: He will deliver his Soule from going into the pit, and his Soule ſhall ſee the light. This is the ſame in effect with that of the Apoſtle, *If we confeſſe our ſinnes, he is faithfull to forgive them.* As the Prodigal alſo found it true, And *David* after that he had ſinned, and herein he looks back again to *Verſ.* 18. *He keepeth his Soule from the pit.* The vulg. *Looking at men he ſaith,* I *have ſinned.* And ſo it is Hebr. And the meaning according to *Gregory* is; The man that repenteth him of his ſinnes, looketh at the examples of Godly men, living before him, and finding how unlike his waies are to the waies of ſuch men, he is humbled therefore, and confeſſeth his wickedneſs: And this argueth one, that now beginneth to have his eyes opened, as they were not before, but blinde: For till that his eyes be opened, he ſeeth nothing in himſelf, of which he hath need to repent, but now he ſeeth the foulneſs of his ſinnes, and therefore his heart is againſt them, and ſet to live righteouſly: And this is the beginning of righteouſneſſe in him, that was wicked before; but there are many who confeſſe, that they are ſinners, but yet are not hereby proved to be righteous, becauſe, if any man reproveth them therefore, they are angry with him, for how doth he repent, although he confeſſe, that is not willing to heare wherein he hath ſinned, by another in any particular, but defendeth and ſtiffely juſtifieth himſelf: Such then confeſſe their ſinnes, but beleive not that they are ſinners, they think by confeſſing there ſinnes, to be adorned, not to be humble, to ſeem penitent perſons, not to be: For the next words, *And it profited me not.* The vulg. hath, I *receivid not as I was worthy*; the word is שוה *To adequate*: So that it may be rendred as well equally, as I *deſerved*, as it *profited not*, as the word alſo ſignifieth, and the *Vulg.* is rather to be preferred, becauſe the true penitent perſon doth not only confeſſe, that no profit cometh to him by ſinning, but hurt, but alſo that the evil which he ſuffereth in this world, how great ſoever it be, is not ſo great yet as he deſerveth: He that doth not ſo, is not truly penitent, although before he ſuffereth, he confeſſeth himſelf to be a ſinner and worthy of all judgments; yet when he cometh to ſuffering, and ſo is tried, he ſheweth that he was never truly penitent, becauſe he murmureth, and why doth he murmure, but becauſe he thinks himſelf puniſhed, not leſſe, but more then he deſerveth, as none truly penitent do. Touching *Verſ.* 28. The word is to be underſtood of the Convert, who delivers his Soule, when by his will he worketh with the grace of God in thus repenting.

Verſ. 27. 28.
1 Joh 8.
Luk. 15.
2 Sam. 12.
Gregor.
Note.
Iſte per confeſſionem peccati ornari voluit non humiliari, vel humilis videri non eſſe.
Note.

Loe all theſe things worketh God oftentimes with man. To bring back his Soule from the pit, to be inlightned with the light of the living. The vulg. *For often times,* hath it, *Three times,* and Hebr. it is פעמים שלש *Three times.* Whereupon *Gregory* excellently ſaith, that there be three degrees of perplexities and troubles, through which God bringeth ſuch men as ſhall be ſaved.

Verſ. 29.
Verſ. 30.
Gregor.

1. Firſt, of leaving the ſinnes wherein they have formerly ſo long lived, which is at the time of the converſion of a ſinner, for it muſt needs be greivous to one that hath lived and delighted long in any ſinn, to leave and loath it, as was noted upon v. 20. the man converted doth, it was as meat and drink unto him before, how hard therefore for him to part with it, and to make tears his meat for it, to mingle his drink with weeping, for when he thinks of turning the pleaſure which he took in his former converſation comes to his mind, and the longer he hath lived therein, the faſter it holdeth him. Here then ariſeth greife and anxiety in the mind; the ſpirit calling him away from theſe pleaſures, the fleſh calling back to them: on the one ſide the love of a new converſation inviteth him, on the other the uſe of the old perverſe one impugneth it, on this ſide the love of the heavenly country burtheneth in him, on that the carnall concupiſcence in himſelf ſlayeth him: For the great pain and trouble that is in leaving ſin, Chriſt compareth it to the cutting off of the right hand, or plucking out of the right eye, which oh how great a ſmart and pain it is: Thus much for the firſt.

2. The ſecond, is in time of temptation, that followeth ſometime after converſion, before the ſtrong man armed keeps the houſe in quiet, but now being expelled, he laboureth by all means to enter again and repoſſeſs it; Matth. 13. 44, as it is ſayd of the evill ſpirit gone out of a man, he cometh with ſeven more worſe then himſelf to enter again: And now the Devill by his Aſſaults moſt greivouſly terrifieth and troubleth the Soul, and conſcience of a man, to the making of him to pine away in his fleſh, ſo that his bones ſtick out, as verſ. 21. Which two degrees are notably figured out in the Children of *Iſrael* coming out of *Egipt*, and after that, wandring in the Wilderneſs: Their coming out of *Egipt* was full of trouble and anguiſh, becauſe ſo ſoon as *Moſes* moved for it; they were by *Pharaoh* more harſhly uſed, then ever before: After they were come out, for a time the Lord uſed them gently, and would not lead them that way; in which they ſhould ſee war for a time, leaſt they ſhould be diſcouraged, but having brought them through the Red Sea, and making them to ſee the Egyptians drowned and caſt up upon the ſhoare, ſoon after they were diverſly aſſaulted and troubled, many things fell out that made them to murmure, and upon their murmuring they were macerated and conſumed by divers judgments forty years together.

3. The third degree of perplexity is, when death draweth near; for then a man conſidereth that he is near the time of giving account of all his doings before a moſt ſtrict judge and if he knoweth any thing in himſelf, he is ſure that God knoweth more, and if he knoweth nothing, yet God may know 1 Cor. 4. ſomething; as *Paul* ſaith, that he knew nothing by himſelf, yet was he not herein juſtified; for no man liveth ſo ſtrictly, but, but he muſt needs acknowledge, Iam. 4. 2. that he is not yet without all ſinn, ſeeing *James* ſaith, *In many things we ſinn all:* and John, *If we ſay that we have no ſin, we deceive our ſelves.* And this perplexeth him greatly, he being not for this reaſon certain whether he ſhall be accepted or not, and this third is touched upon, verſ. 22. but after this before a man departs out of this life, God cometh by his ſpirit and fully inlighteneth him, ſo that he beginneth already to pertake of the joyes of Heaven, as is concluded, *Verſ.* 28. *His life ſeeth light*, when having prayed and humbled himſelf, again the light of Gods countenance is lifted up upon him: And it is to be noted, that his life ſhall ſee light, not his death, for none dead in ſin have this priviledge, but the living and before perplexed and troubled, as hath been ſayd. For the words following, *Verſ.* 32. &c. *Elihu* having hitherto ſpoken moſt divinely, Verſ. 31. ſheweth himſelf again as he was, although inſpired to ſpeak thus for our 32. 33. Good and Inſtruction, yet a palpable Brag-adochian, and full of pride and vain-glory.

CHAP.

CHAP. XXXIIII.

T*He eare taſteth words as the palate meat*: Of this ſee before in the Verſ. 3.
words of *Job*, Chapt. 12. 11. And this *Elihu* ſpeaketh to prepare thoſe
that were willing enough to hear him, *viz. Jobs* three friends, whom he
calleth wiſe men, v. 2. Deſiring them to conſider of what he was further
about to ſay, and hereby to judge of *Iob* whether he did not from his own
words juſtly accuſe himſelf for wicked, or no, as they alſo before had done,
but yet ſeemed ſince, by more words uttered by *Iob*, to have their mouthes
ſtopped.

Let us chooſe to us judgment, let us know amongſt our ſelves what is good: Verſ. 4.
Here the proud man, that he might ſeem to have ſome humility in him, joyn-
eth himſelf with the other three, and like other Teachers, that be proud, *Note.*
do ſometimes ſpeak words of humility, although in their hearts they lift
up themſelves above all others, and therefore this acquitteth them not from
pride and arrogancy; whereas he ſaith, verſ. 5. I*ob hath ſayd, I am righteous,* Verſ. 5. 6.
God hath taken away my judgement: Should I *lye againſt my right? my wounds
are incurable without my tranſgreſſion.* What the words of J*ob* were, ſee
Chap. 13. 18. I *know* I *ſhall be juſtified,* Chapt. 23. 10. *When he hath tryed
me,* I *ſhall come forth as gold*, Chap. 27. 2, *As God liveth who hath removed
my cauſe. Verſ.* 4. *My lips ſhall not ſpeak iniquity, nor my tongue deceit*, &c.
And in what ſenſe they were ſpoken, and it will eaſily appear that *Elihu*
fowly perverted them, and ſo goeth upon an imaginary ground in his in-
vectives againſt J*ob*,

VVhat man is like Job, *who drinketh up ſcorning like water? Which goeth in* Verſ. 7.8.
company with the workers of iniquity, &c. Wherein he bewrayeth himſelf
not to be humble or a true Teacher, like *Paul*, not deſirous by his ſpeaking,
if J*ob* had ſayd any thing amiſs, to bring him to repentance therefore, but
one of a large conſcience, that would lay more to his charge then he had
ſpoken, and deſirous rather to commend his own wit then to edify his hea-
rer: For *Paul* writing to the *Corinthians*, in whom he had ſome things to 1 Cor. 1.
reprove; beginneth firſt with their high commendations, and then procee- *Note.*
deth to reproofe: But the proud Teacher omitting all the good things
that be in his Auditours, falleth upon ſome things only, that are amiſs
in them, taunting them moſt inſolently hereby, which is the way rather
to exaſperate and harden them againſt his Reproofs, though juſt, then to
bring them to amendment; Whereas commending that which is good in
them. Firſt maketh ſuch away to reprove Evill, that their hearts being
hereby now to love him, they can hardly do any other at his reproofes,
but be aſhamed and amend whatſoever is amiſſe in them: The like courſe
alſo doth the ſame Apoſtle take, 1 *Cor.* 11. 2. When he would reprove
ſome other abuſes in them: For the vile taunt wherewith he taunted him,
by the ſcorning wherein he was ſo ready as one that drinks in water, he mea-
neth his deriding of ſuch as reproved him, and ſo walked with the wicked, as
Pſal. 1. the ungodly are noted to do.

For he ſaith, It profiteth a man nothing, if he ſhould delight himſelf with Ver. 9.
God:

This alſo was not any of J*obs* ſpeeches, but gathered herefrom falſly by
Elihu, to make his caſe the more odious, upon theſe his ſpeeches ſo wreſted,
he falleth to the vindicating of God from all unrighteouſneſſe, and ſheweth
it to be a groſſe fault to impute any unto him, *Verſe* 10, 11, &c. 18, 19. In Verſ. 10.
ſaying, *There is no iniquity in God; but he rendreth the work of man to him,
and dealeth by every one according to his wayes*: This is in part true, but if
Gods dealing in this world be meant; the other part of his ſpeech is falſe:

For

Eccle. 8. For there be righteous men, ſaith *Solomon*, to whom it falleth out as to the wicked, and wicked men to whom it cometh as to the righteous, although in the World to come, indeed every one ſhall ſurely be rewarded according to his works: If hee would herein have ſpoken truly,
Gregor. he ſhould rather as *Gregory* noteth, have ſaid; *There is no iniquity in God, although he doth not render to every one according to his works in this World*. For that which is not by us underſtood, is not produced out of unjuſt ballances, his judgments are unſearchable, and his waies paſt finding out.

Verſ. 12. *God will not condemne without cauſe, nor ſubvert judgment*. This is alſo moſt true, but by *Elihu* miſapplied, for it is one thing, to condemne
Prov. 3. 12. and another to afflict, ſeeing we are afflicted, that we may not be condemned, but being corrected be ſaved; as both *Solomon* teacheth, and *Heb.* 12. 9.

Verſ. 13. *For who hath given him a charge over the Earth, and who hath diſpoſed the whole World?* That is, None hath thus done, but of his own will he made all things in a moſt excellent manner, and therefore he doubtleſs ruleth and ordereth all things, touching men moſt righteouſly.

Verſ. 14. Verſ. 15. Gregor. If *he ſetteth his heart upon man, if he draweth his ſpirit and breath unto him. All fleſh ſhall ſoon fail, and return to aſhes together*. God ſetteth his heart upon man, ſaith *Gregory*, when he hath a minde to ſave him, then he draweth his ſpirit and breath unto him, by making him to look up only to God, and to the things of his Kingdome, and ſaith, *Spirit and breath*. Denoting hereby his inward cogitations and outward actions, becauſe the breath is drawn by the organs of the body, which are outward; and ſo both in the thoughts of his heart and all his actions, he is wholy intent to him, to which when he is come, *The fleſh faileth*. That is, Whoſoever is fleſhly is brought under, and the body of ſin burnt, as it were, by the fire of the ſpirit into aſhes, and ſo having no more ſtrength: To expreſſe
Ier. 31. which *Jeremiah* ſaith, *After that thou turneſt me*, I *repented, and when thou ſhewedſt me I ſmote upon my thigh*. For what is it for a man to ſmite upon his thigh, but to ſubdue carnal concupiſcence: Some take theſe words as ſpoken to prove, that God doth not deal unjuſtly or harſhly with men, becauſe if he would ſet himſelf thus to do, and not rule rather according to mercy, then according to his power, his might is ſuch, as that as he gave man breath and life at the firſt, ſo he can eaſily withdraw it again, and when he hath done ſo, what is any man, but one failing and ceaſing any more to be a man, yea becauſe now very duſt; as the word עפר ſignifieth: According to the other expoſition, theſe words: *If he ſetteth his heart upon him*. Are underſtood of man, ſetting his heart upon God, according to this; if God ſetteth his heart upon it, that is, upon this thing without regard of mercy as well as juſtice to deſtroy man, his breath would ſoon be gone and he turned to duſt: And this is to be preferred, as beſt agreeing with the words before going.

Verſ. 17. *Shall he that hateth right, govern? Wilt thou condemn him that is moſt juſt?* Vulg. *Can he be healed that loveth not judgment, and how doſt thou ſo greatly condemne him that is juſt?* The Hebr. is וחבש ſignifying either *Dominari*, or *alligare*, *to binde up*. As the Chyrurgion bindeth up a wound to heal it, and the other words are, *Hating judgment*, So that it may either be underſtood of God, and as ſpoken to the ſame effect that he ſpake before, or of man ſuffering by the ſtroak of God, but becauſe the next words are: *Wilt thou condemne him that is moſt juſt?* Hebr. *Very juſt*. I rather take it to be ſpoken of God to clear him from all aſperſion of injuſtice: And then theſe words ſerve to convince him of too great arrogancy, that dareth thus to challenge God. And this is further proved, *Verſ.* 18. *Is it fit to
Verſ. 18. ſay to a King, Thou art wicked*, &c. By an argument, *A minore ad majus*, and if not to a King, much leſſe to God, in juſtifying of a mans ſelf, but the

the *Vulg.* rendreth this alſo; *Who ſaith to a King, an apoſtata.* but Hebr. it is האמר where ה is not of an Interrogation, and cannot be rendred *Who*, but whether or no is any man ſo bold with a King to ſay, *Thou art wicked.* The word Hebr. is בלין על one without a yoake, *Belial*, or if ה be taken for a particle demonſtrative, denoting him that was ſpoken of before, it may be rendred after theſe words *moſt juſt, he ſaith to the King wicked.* It is he that thou cenſureſt, for whom it is free to condemne the higheſt amongſt men, even Kings and Princes, but for opening the mouth againſt him, it were extream madneſſe in any man to do it, if he dareth to do it, he ſhall be ſure to heare of it from him; and that therefore he is *Belial*, although he be a King, as thou *Job* haſt been, if it be taken the other way, it is not true, for ſome men have been ſo bold, as to call a King ſo, and to tel him, *Thou haſt done fooliſhly*: As *Samuel* did *Saul*, and *Elijah Ahab*.

Verſ. 19. H*ow much leſſe to him, that accepteth not the perſon of Princes.* Where the former words are in a ſmaller print, intimating that they are not in Hebr. But ſupplied by the Tranſlators, to make the ſenſe good, according to the rendring of *Verſ.* 18. But leave we them out as the *Vulg.* doth, and read it, *That accepteth not*, &c. And then it is a reaſon, why he is no leſſe bold to charge Kings with wickedneſſe, then other men, being all his creatures, as well the higheſt as the loweſt.

Verſ. 20. *In a moment they ſhall dye, and the people ſhall be troubled at midnight, and paſſe away: and the mighty ſhall be taken away without hand.* that is, The higheſt are of ſo little ſtrength, if God cometh to ſmite them, that they dye ſuddenly, *At midnight*, That is, in the darkneſs of ignorance and the dead ſleep of ſin, as it is with men commonly at midnight; ſo the fooliſh rich man in the Goſpel, heard a voice ſaying to him; *Thou fool, this night will they fetch away thy Soule from thee.* Luk. 12, And the Bridegrome cometh at midnight, Math. 25. and in *Egypt* the firſt born were ſlain at midnight, and the hoaſt of *Sannacherib*; and becauſe the wicked are alwaies paſſing on in this way throughout all their lives, it is ſaid not *Tranſibunt*, ſaith *Gregory*; That is, *They ſhall paſſe*, but *Pertranſibunt*, *They ſhall paſſe through, and the* Gregor. *mighty ſhall be taken away without hand.* That is, Without ſeeing the hand that ſmiteth them; which is a divine force, inviſibly cutting aſſunder the thred of their lives in a moment, as with their wicked hands to be ſeen, imbrued in blood, have through their power taken away and ſpoyled others. If any ſhall think that he may ly hid and ſo eſcape this ſeverity, it is reſolved no, the blackeſt darkneſſe of midnight ſhall not hide him. Verſ. 21. 22.

For he will not lay upon man more then right, that he ſhould enter into judgment with God. Verſ. 23. Vulg. *For it is no more in the power of man, that he ſhould come to God to judgment.* Hebr. He *will not put upon man any more*, for it is עוד *To come into judgment with God.* In expounding this, *Gregory* is very large, Gregory. by mans coming into judgment with God, underſtanding that judgment, of which the Apoſtle ſaith; I*f yee would judge your ſelves, yee ſhould not be judged.* 1 Cor 11. 33. And this is when a man keepeth court, as it were, in his own conſcience, examining his evil doings, acknowledging them and condemning himſelf therefore, and ſuffering by extream grife and ſorrow in his minde for them; For in him that judgeth himſelf as he ſhould, there is nothing wanting that is in a Court of juſtice; for the conſcience accuſeth, and heapeth up all the evils that a man hath done againſt himſelf, reaſon condemneth him, and feare bindeth him, and greiſe tormenteth him: If the words be thus underſtood, they muſt be taken as a preſcription of a remedy againſt the miſeries, that they ſhall be in, that dye in darkneſs, ſleeping as at midnight ſecurely in their ſinnes. That man that would not have it fall out thus unto him, muſt prevent that judgment, when all men ſhall be brought before God to judgment,

by comming into judgment with him whilſt he liveth here : And then this is
as if he had ſayd, whereas now man hath done evil; and no evil that he doth,
lyeth hid from God : This is all that God putteth upon him therefore, or
requireth at his hands, that he may eſcape Deſtruction, that will otherwiſe
ſuddenly come, *viz.* To come ſpeedily into judgment with God, by judging
himſelf, as hath been ſayd : For further illnſtration whereof he ſaith,
that this tormenting of our ſelves by ſorrow for our ſinnes, was figured out
by the fire which the Preiſts were commanded to kindle every morning in
Note. the Tabernacle, and to keep it continually burning ; for ſo he that would
Ier. 8. eſcape Hell fire, ought firſt in the morning to ſet himſelf awork about judging
himſelf for his ſinnes, and ſo mourn dayly for them : And as *Jeremy* being
in the Dungeon was bidden to put Ropes under his Arms, and old rags,
that he might be lifted out and not periſh there ; ſo he that would be lifted
out of the dark dungeon of ſinns, muſt take the help of Gods Laws, binding
them about him, that looking hereat he may be put to pain and ſorrow, conſidering
his miſerable Eſtate through his breaking of them, which are ſo
harſh, and ſo terribly threaten ſinners, and be heaved up hereby out of this
dungeon by having now more regard unto them, to live according to them ;
and that he may not be pained and peirced hereby unto deſperation, look at
old Examples of the Faithfull, and how many of them have faln and been
judged and yet have had mercy again extended unto them, and ſo have been
ſet in a ſalutiferous Eſtate : Thus *Gregory* by allegorizing, which becauſe it
is for mattr moſt true and uſefull for us, I have thus largely ſet down. But
for the literall meaning, it is, that wicked men are not to expect further warning,
before that God cometh into judgment with them to cut them off;
which as he ſayd before, ſhall be done ſuddenly, and not after the manner
of men, that keep Courts of juſtice, apprehending, and committing and
ſetting a day to judge Malefactors ; then hearing Witneſſes and pleadings,
and ſo proceedingto judge them: And this *Elihu* ſpeaketh, becauſe *Job* had
deſired that he might come to the Throne of God, and plead his cauſe with
Note. him: And thus underſtood, we may note that now is all the time that God
giveth unto man to repent ; that he may eſcape his judgments, he will give
him no more warning by a judiciall proceeding in time : But if he expecteth
this, and ſo delayeth ; he ſhall be deceived, and feel his ſtroak to his everlaſting
deſtruction before he ſeeth it coming, and who then is ſo hard hearted
as not to be awakned hereby from his ſecurity to ſpeedy repentance :
Iſidor. Some will have the meaning to be, that God in judging men will lay no
Tigur. more to their charge then he juſtly can : Some that God hath not put it into
Vatabl. the power of man to come and bear a part with him in judging what is
fit for him to do.

Verſ. 24. *He ſhall break in peices mighty men without number, and ſet others in their*
Gregory. *ſtead:* As at the day of judgment innumerable men ſhall be caſt away and
broaken with Gods juſt judgments, which ſhall be done openly and viſibly,
and others received into his Kingdome, ſo it is now dayly done, although
we ſee it not ſo plainly ; many that ſeem to be ſtrong in Faith and Grace,
either have it not in truth or fall away and periſh, but others being before
void of Grace, are converted, and ſo are ſet inſtead of them into the ſtate
of Grace and Salvation. As the Jews being rejected the Gentiles were taken
into Gods favour in their ſtead, and *Judas* was broken in peices, but the
theif upon the Croſſe, was healed and ſaved.

Verſ. 25. *Therefore he knoweth their works and overturneth them in the night, that*
they are deſtroyed : Becauſe God is ſayd before to break multitudes in peices,
and he is moſt juſt ; it appeareth, that he knoweth their moſt ſecret evill
works, and when they know not or are not aware of it, he overthroweth
them therefore. And here *Gregory* noteth, that the might ſetteth forth ſin,
and that by ſinning men are blinded, one ſinn being by Gods judgment,
made unto them the cauſe of another, whereof yet they have no perceivance

vance any more, then a man can ſee colours in a dark night; and by being filled with all manner of ſin and wickedneſs, they come to be overthrown in regard of grace, and ſo are deſtroyed everlaſtingly: As the Gentiles being darkened firſt by idolatry, were after given over to a reprobate ſenſe: And this is the caſe of Beleivers under the Goſpel, even innumerable Chriſtians are broken in peices, according to the phraſe uſed, *Verſ.* 24. For even of them many be called, but few choſen, which was before by *Jeremiah*, ſaying; *The daies come, that the City ſhall be built unto the Lord, by the Tower of Hananeel, to the gate of the corner: And the meaſuring line ſhal go over againſt it by the hil Gareb:* the vul. Tr. *Ultra normam menſura.* For what is the Lords city here ſpoken of, but the Church, which cometh from the Tower *Hananeel*, ſignifying the grace of God, to the gate of the corner joyning two walls, together, whereby Jews and Gentiles are ſet forth, who together make one Church, but the meaſure not ſtaying here, goeth yet a great way further, beyond the meaſuring line, to ſhew that there ſhould be very many in the Church, who ſhould walk by no rule, and theſe be the innumerable to be broken to peices.

Rom. 1. 19.
Ier. 31. 38. 39.

Verſ. 26. 27.

He ſtriketh them as wicked men in the open ſight of others: Becauſe they turned back from him, and would not conſider any of his waies, &c. For theſe words, *In the open ſight of others.* In vulg. is, *In the place of the ſeeing.* So likewiſe Hebr. that is, The true faithful Servants of God, who are not in darkneſſe but in the light, ſeeing and making uſe of theſe his judgments againſt the wicked, to feare him the more.

Verſ. 29.

When he giveth quietneſſe, who then can make trouble? And if he hideth his face, who can behold him? Whether it be againſt a Nation or a man only. That is, Hereby it appeareth, that great men who are Tyrants, are ſmitten by God, as was before ſaid, at the cries of the poor coming up unto him againſt them, becauſe as when a mans waies pleaſe God, he ſhall have peace and proſperity, let men work againſt him what they can; but contrariwiſe if he for his wickedneſſe abſenteth himſelf, as it were, not looking now any more with a favourable eye upon him, how can that Prince, yea or if it be a Nation, that turneth wicked, behold the light of his countenance; that is, His face turned towards him, or if any were to uphold him in ſuch a proſperous condition; or although men be wicked, and GOD beareth with them for a time, during that time, none can overthrow their quiet: But this time being out, and their ſinnes being full, as it was ſaid of the Amorites, they ſhall not now ſee GOD any more looking upon them in favour, but in wrath filling them with trouble.

Gen. 15.

Verſ. 30.

That the hypocrite reign not, leaſt the people be enſnared. Vulg. *Who makes a man an hypocrite to reigning for the ſinnes of the people.* Hebr. *From the reign of an hypocrite, from the ſnares of the people, or from a man an hypocrite reigning.* Which words have reference to Gods hiding of himſelf, *Verſ.* 29. They being here named, from whom he hideth himſelf for their wickedneſſe, *Viz.* The King that is an hypocrite ſo called, becauſe when he was thus by the conſent of the people preferred, they expected all good from him, but he proveth contrary, an Oppreſſor, and a ringleader in waies of vice and errour; and *The ſnares of the people.* That is, From the people being thus enſnared and ſubjected by one that proveth contrary to their expectation, but worthily becauſe they deſerve none better: As it is ſaid of *Phocas*, when he was Emperour, a certain devout man pleading with the Lord, and ſaying, Why doſt thou make ſuch a man Emperour? Had an anſwer thus, Becauſe I could not finde any worſe to ſet over you being ſo wicked.

Verſ. 31.

Surely it is meet to be ſaid unto God, I have borne chaſtiſement, I will not offend any more, &c. Proud *Elihu* falleth to teaching of *Job* again, a man wiſer then himſelf, what he ſhould have done upon his greivous ſufferings, and to have juſtified himſelf as unworthy hereof.

Should

Verſ. 33. *Should it be according to thy minde, he will recompence it, whether thou*
refuſe or chooſe, and not I, therefore ſpeak what thou knoweſt. The vulg.
Hath God required it, Eam, *of thee, becauſe it diſpleaſed thee; for thou*
beganneſt to ſpeak, not I, *and if thou knoweſt any better ſpeak.* Hebr. *Shall*
it come from thee what he ſhall recompence, becauſe thou haſt refuſed, be-
Gregor. *cauſe thou haſt choſen and not I, and what thou knoweſt ſpeak.* *Gregory*
following the *Vulg.* ſaith, By theſe words, *Hath God required it of thee,*
&c. He meaneth, if I have ſpoken otherwiſe, then I ought to do, thou
ſhalt not anſwer for it, neither is it his will, that thou ſhouldſt judge
me therefore, though thou beeſt offended at it, but God ſhall judge
me: and for thee thou haſt no cauſe, for not I but thou beganneſt to
ſpeak: But herein I can ſee no ſuch good ſenſe, as to reſt in it: And o-
thers following divers Tranſlations, ſatisfie not in any ſenſe given by them;
but keep we cloſe to the Hebrew, and this will appear to be the meaning:
Having in the former words ſhewed him, what he ſhould ſay in all hu-
mility, now to preſſe him to it, he putteth it to his own conſcience, to ſay,
whether he thinketh that God will be directed by him, how to deal with
him, becauſe he ſeemed in his ſpeeches beforegoing, to refuſe his deal-
ings, by patiently bearing his ſufferings; and to chooſe ſome other way
of being dealt withall; which *Elihu* ſaith, that he would never do, nei-
ther thought he it lawful: contrary to which if *Job* knew any thing,
he willeth them to ſpeak out, as *Junius* rendreth it.

Verſ. 34. *Let a man of underſtanding tell me, and a man of Wiſedome hearken to*
35. *me.* Job *hath ſpoken without knowledge*; &c. Here inſolency breaketh
out again in *Elihu* againſt *Job*, after many things ſpoken by him very
divinely, and all the arrogant likewiſe, although ſometimes they ſpeak
very well, yet they ſoon ſhew themſelves what they are, and the pride
that is in them.

Verſ. 36. *My deſire is, that Job may be tried to the end, becauſe of his anſwers*
Verſ. 37. *for wicked men: For he addeth rebellion to his ſin, &c.* The vulg. *My*
Father, let Job *be tried to the end, ceaſe not from a man of iniquity*, The
word אבו ſignifieth either, *My Father or my will.* But I rather take
it, that *Elihu* now turneth himſelf to God, ſeeing that all which he or
the other three had ſaid, was but loſt labour towards the making of *Job*
to humble himſelf, and confeſſe his ſinnes, he would not take of his pu-
niſhments, but ſtill hold him under, as he was well worthy: For the
next words they are Hebrew על־תשבות *For the returns in men of wick-*
edneſſe. That is, His anſwers returned, which are common in wicked
men: For although *Job* ſaid nothing, it ſeemeth by *Verſ.* 37. That he
ſhewed ſignes of deriſion and diſdain, at all that had been ſpoken, which
made *Elihu* to rage now againſt him, and ſay, *He addeth rebellion to his*
ſinnes, and clapeth his hands, &c.

CHAP. XXXV.

Verſ. 2. T*Hinkeſt thou that to be right, that thou ſaideſt, My righteouſneſſe is more*
Verſ. 3. *then Gods: For thou ſaideſt, What profit ſhall I have, if I be cleanſed from*
my ſin? This alſo *Gregory* noteth, was no where ſpoken by *Job* in these
words, but whatſoever he ſpake neare unto it, could not juſtly be re-
proved, as hath been before ſhewed.

Verſ. 4. *I will anſwer thee, and thy companions with thee. Look to the Heavens,*
Verſ. 5. &c. *Elihu* having laid a falſe foundation to himſelf, of another Oration,
though it be true, which he henceforth ſaith, yet herein he ſpeaketh no-
thing that toucheth *Job*, but may afford profitable inſtruction to us: He
proveth by the higheſt of the Heavens, then which God is higher, that
man cannot profit or hinder God, if he be righteous or wicked: For how

ſhould any thing done by him reach up to God, when as they cannot reach up to theſe viſible Heavens: We may by that which we do, profit or hurt men like to our ſelves, and our ſelves alſo; becauſe *If thou beeſt wiſe*, ſaith Solomon, *thou art wiſe for thy ſelf; and if thou ſcorneſt, thou alone ſhalt bear it*: And David, *My goodneſſe extendeth not to thee, but to the Saints upon Earth*: If God ſpeaketh at any time as being troubled at mens ſinnes, as where it is ſaid, it greived him at the Heart, that he had made man: this is but after the manner of men in ſtooping to their capacity, and not becauſe indeed he, is ſubject to any paſſion, as men are, that we might be the more affected with our ſinnes, for our provoking of God, and repent and turn from our ſins, becauſe our greiving of him cannot be but to our great greif, for ſuffering by his taking revenge upon us, and to our confuſion, as *Jeremiah* ſaith, *Do they provoke me to anger and not themſelves to the confuſion of their own faces?*

Prov. 9. 12.
Pſal. 16. 1.
Gen. 6.
Ier. 31.

Verſ. 9.

By reaſon of the multitude of oppreſſions, they make the Oppreſſed to cry, &c. Having ſhewed before that men may hurt or profit one another in generall, now he proceedeth to declare the ſame more particularly. For the Oppreſſions here ſpoken of, they are not only to be underſtood in reſpect of worldly things, by taking away of which, poor men are made to cry out, but in reſpect of ſpirituall Oppreſſions, whereby the Soul is made poor, and miſerable, and blind, and naked, as the Lord ſaith of the Angel of the Church of *Laodicea*: For they oppreſſe others this way, that by their evill Examples corrupt their minds from the ſincerity of the truth, drawing them to ſin and Errour: For this is a more greivous Oppreſſion then that, becauſe Oppreſſors in reſpect of our Goods, do but ſeek to invade, and deprive us of things without, wherein our happineſſe lyeth not, theſe of Goodneſs within, in which our happineſs lyeth: Theſe rage through the love of things, theſe through the hatred of virtues, thoſe envy that we have any thing, theſe that we live: Thoſe ſtudy to take away outward things that pleaſe them, theſe to diſpute inward things that diſpleaſe them. By how much therefore the life of manners excelleth the ſubſtance of things, ſo much the more greivous is the oppreſſing evill livers that offer violence to our manners: And yet to ſhew, that there are not a few, but very many that do ſo, it is here ſayd, *Through the multitude of Oppreſſors, and for the Arme of the mighty they cry out*: Which is added to ſhew, that wicked men if they have power, what they cannot effect by evill examples, they will compell to for fear of their power ready to be uſed againſt the uncorrupted virtuous: And whereas he that ſeeketh to corrupt by his evill example, uſeth only the voice of perſwaſion; he that for fear will make men yeild to that which is evill, ſpeaketh by the Arm of Tyranny; whilſt we ſee the examples of evil actions, we do but hear the noiſe of a Corrupter in our ears, but when by force we are compelled to ſin, we feel a Tyrant in our hearts: But the minds of theſe that are unmoveably fixed in God, do as much contemn theſe things, as they know them to be againſt his will: For expecting the rewards of Eternity, they take ſtrength from adverſity, knowing that the harder fight they have, the more glorious Crown of victory they ſhall have: And therefore being preſſed with Adverſity, they increaſe in ſpiritual ſtrength; as the fire which ſeemeth by blowing to be put out, hath the flame thereof increaſed, ſo they by that, through which it is thought they will be made to fall, are more ſtrengthned.

Gregor.
Revel. 3.
Note.

Verſ. 10.

But none ſaith, Where is God my Maker, who giveth ſongs in the night? Having ſhewed how men cry out for oppreſſions, V. 9. now he toucheth upon the cauſe of ſuch impatience, and crying out, it is for want of conſideration, that our ſufferings come all from God; although men be the Inſtruments, and if they that ſuffer conſider this, and beleive in, and fear him, they ſhall in the night of Adverſity have ſo great joy, that it ſhall make them inſtead of crying out to break out, into ſinging, as did *Paul* and *Silas*, who

Act. 16. had been ſore ſcourged, and immediately at midnight in priſon ſung a Pſalm. Pſal. 32. And *David* having ſaid, *Thou art my refuge from the preſſure that hath compaſſed me about*, addeth, *My Exultation.* As to *Ezek.* a book was given Ezek. 3. wherein were written *Lamentations, a ſong and woe.* For what is this book, but the book of God, wherein joyfull things are written, but withall heavy ſufferings to be born, cauſing ſorrow and lamentation firſt, and then ſhall follow ſinging for ioy. Now that we may be comforted in theſe things, we muſt look to God our Maker, which we do when we conſider, that he, who made that which was not, leaveth it not without Government, being made: he who made man, never leaveth him to be unjuſtly tormented, neither doth he ſuffer through neglect that to periſh, that is, who created that which was not, that it might be: And this ſeemeth by *Elihu* to be ſpoken in anſwer to the queſtion made by *Job*, Chapt. 21. 7. *Why do the wicked live, and Tyrants oppreſſe the poor?* It is becauſe no man looketh to his Maker, and if he would, he ſhould have joy to alienate his ſorrow that is oppreſſed.

Verſ. 11. *VVho teacheth us more then the beaſts of the Earth, and makes us wiſer then* *Gregor.* *the fowles of Heaevn.* By the Beaſts of the Earth ſayth *Gregory*, we may underſtand ſenſual men who ſet their minds upon the baſe things of this world, and by the Fowles of the Air, the proud, who are elevated in their own conceits upon the wings of arrogancy, as birds that fly aloft in the aire. Of the firſt of theſe the Pſalmiſt ſpeaketh, ſaying, *Be not ſo rude and ignorant, as the* Pſal. 32. *horſe and mule:* And the Apoſtle, *There be ſome whoſe God is their belly, their* Phil. 3. 17. 18. *Glory their ſhame, that mind Earthly things.* Of the other, *Nebuchadnezzar,* Luk. 18. *Herod, Pharoah, and Diotrephes*, together with the Phariſee, are Examples: Or by the beaſts underſtand the wicked, of whom it is ſayd, *Man being* Pſal. 49. *in honour, underſtandeth not, but is like to the beaſts that periſh*, by the fowls, Eph. 2. Devills, who are called the *Prince of the Aire*, and are ſet forth by the fowls Matth. 13. of the aire in the parable of the ſower, that went out to ſow. Now man who is one that knoweth God, as was before ſayd, is taught more then theſe, that is, to be heavenly minded, when they are earthly, to be humble, when they are proud, to be righteous, when they are wicked, and to be godly wiſe, when the Devill is maliciouſly ſubtile like the Serpent: If by the beaſts of the Earth, and fowles of Heaven we underſtand the creatures properly ſo called. The meaning is, although they have ſome underſtanding by the inſtinct of nature, for which ſome of them be admirable, eſpecially the fowles of the Aire, whoſe cryes or ſingings are often ominous, and ſo be many of their doings, as of the Stork, the Crane, and the Swallow, that know to go out Ier. 8. of cold Countries in Winter, and to come again in Summer, yet God hath put more underſtanding into man, ſo that he ſhould not do like them, one making a prey of another, as beaſts and birds of prey do, and Oppreſſours of whom he ſpake before, do likewiſe: But this is horrible ingratitude to God, and an intollerable abuſe of this his gift of underſtanding.

Verſ. 12. *There they cry, but none giveth anſwer, becauſe of the pride of evill men:* *Gregor.* That is, juſt men, who know God that made them; being oppreſſed by the wicked in this World, cry out unto God to be delivered, but he anſwereth them not by delivering them, becauſe evill men that oppreſſe them, are herein proud, to lift up their hands againſt God, in ſmiting of his Servants, and their ſucceſſe in ſo doing puffeth them up more and more, they taking this for a ſign of Gods favour, and good liking of their Tyrannicall proceedings, that their condemnation at the laſt may be the greater: For when *Note.* the Righteous being oppreſſed cry unto God for deliverance, it is more for the good of theſe that perſecute them, then through the deſire that they have to be freed from their ſufferings: For ſometimes when God ſtandeth up by his power, and miraculouſly ſaveth his faithfull Servants, even the moſt hard hearted ſeeing it are converted, as *Nebuchadnezzar* at the Dan. 2. ſight of the miraculous deliverance of the three Children whom he caſt into the fiery Furnace: But if they be ſuch, as God will not ſhew any mercy to, he anſwereth not the deſires of the righteous, oppreſſed by them, becauſe of the intollerable pride of Perſecutors, that by their ſucceſſe in theſe their wicked waies, being ſtill lifted up higher, they might take the greater fall in the end: Note. So that wicked Perſecutors are in worſe caſe, when they proſper in their deſignes againſt the juſt, then when they are ſtopped in their proceedings, and the juſt are delivered out of their hands, for now they take heart to themſelves, to go on in their evill waies to inevitable deſtruction, whereas by being ſtopped, ſo as hath been ſaid, they might have been converted and ſaved: For this it is ſaid, *Proſperity ſlayeth the fool.* Prov. 1; Revel. 11. Dan. 9. And of Antichriſt, that he hath power given him to do, a thouſand two hundred and ſixty daies, and that he maketh war with the Saints and prevaileth, and likewiſe of *Antiochus, Epiphanes,* his forerunner, or theſe words; *For the pride of evil doers.* May be expounded of thoſe, that cry and are not heard to be delivered from their oppreſſions, becauſe they are not humbled, but proud and wicked ſtil: Some will have theſe words, *They have none anſwer for the pride of evill doers.* Underſtood thus, They of whoſe oppreſſions he ſpake before, are not heard to be delivered from proud oppreſſors, but are ſtil kept under by them. Laſtly, Some underſtand it of oppreſſors themſelves, who may pray for ſucceſſe in their waies, or as *Dives* in Hell torments, but have no anſwer of comfort: But I reſt in the firſt, being in all things as true, as occult and witty; and yet it may look as well at the unworthineſs Note. Iſa. 1. 14. of thoſe that cry for their unhumbled and unconverted hearts, in either of which caſes no man muſt look to prevail, although they make many prayers, and for pride of heart in ſuch as pray in particular, and want of humility. See the example of the Phariſee, *Luke* 18.

Verſ. 13. *Surely God will not heare vanity, neither will the Almighty regard it.* Vulg. *For God will not heare in vain, and the Almighty will behold, or into the cauſes of every one.* The N. Tran. Is here moſt exactly according to the Hebr. And therefore *Gregories* or others Expoſitions hereupon, are without ground: The meaning is plain, as he had yeilded this as a cauſe, why men praying are not heard, ſo here he giveth a reaſon thereof: They are not heard becauſe they pray umhumbled and unſanctified, and ſuch vain men praying, God will not heare, or regard it whatſoever they ſay,

Verſ. 14. *Although thou ſaieſt, thou ſhalt not ſee him, yet judgment is before him, therefore truſt thou in him.* Here is incouragment for ſuch as in humility and faith, purging their hands from ſin, and extending them to do good, ſeek unto God, although for his long delaying to anſwer them, they may think, that he ſeeth or conſidereth not, as the *Vulg.* hath it, *For there is judgment before him.* That is, He will deal juſtly and mercifully by thee at length, Note. yea and whilſt he delaieth to anſwer, he is working thy cure, as the Chyrurgion, that is long in cutting a putrifyed ſoare, not ſeeming to regard the deſires of the pained Patient, that praieth him to have done, but knowing what is neceſſary to be done for his beſt good, he ſtill keepeth him under his hand; ſo God many times dealeth with a faithful perſon, whilſt he thinketh, that he neglecteth him, he is curing of him; therefore ſaith he, *Truſt thou in him:* Stay thy ſelf upon this, that he knoweth what is beſt for thee, and therefore if he deferreth his anſwer, it ſhall be for thy good.

Verſ. 15. *But now becauſe it is not ſo, he hath viſited his anger, yet he knoweth it not in great extremity.* Vulg. *For now he bringeth not in his anger, neither doth he revenge wickedneſſe very much.* Hebr. *And now for his wrath is no viſitation, and he knoweth not in a multitude very much,* בפש מיהך *Beraſhmad in multitudine valde, Or now becauſe nothing, his anger hath viſited*, and בפש באך may be rendred in a *very great multitude:* And ſo it will come neare to *N.Tr.* If by a very great multitude we underſtand, *Of miſeries.* But in *Vulg.* both the Original is varied from; and the ſenſe altered, which is, Becauſe men in miſery do not ſo; that is, Put not their truſt in him, but becauſe of his deferring to anſwer, fall to deſpair, their viſitations are in wrath, and they ſhall not know or finde God thus working for their good, although they be very much viſited, or with a very great multitude of judgments and troubles in this World.

Verſ. 16. Andh itherto *Elihu* hath ſpoken well; but *Verſ.* 16. in ſaying, that *Job* therefore multiplied words in vain, he ſhewed again the great arrogancy of his minde.

CHAP. XXXVI

HERE *Elihu* reſumeth that argument again, which he had in hand; *Chap* 35. 2. Where he challenged *Job* for ſaying, *My righteouſneſſe is more then Gods.* Verſ. 3. Contrary to which he ſaith, *Verſ.* 3. I *will fetch my knowledge from afar, and I will aſcribe righteouſneſſe to my Maker.* But herein again, he ſheweth his arrogancy, becauſe that in way of boaſting of his ſuperabundant knowledge, he ſaith thus, and *Verſe* 2. That he hath yet more to ſay for God: It is the part indeed of every good Teacher to fill himſelf with ſuch knowledge, to ſpeak for God again and again, that all men may aſcribe unto him the glory of moſt exact righteouſneſſe, and *Note.* of all goodneſſe: But herein lieth a fault, if he venteth his inoſtentation, not that God may be reverenced, but that he for his eloquence and great learning may be praiſed.

Verſ. 4. *For my words ſhall not be falſe, he that is perfect in knowledge is with thee.* Vulger, *Perfect knowledge ſhall be proved unto thee.* *Vatabl.* But we ſhall not need to alter the word, but only to expound it, and this *Vatablus* doth well thus; *Perfect knowledge.* That is, *God is with thee.* Or I know, that thou accounteſt whatſoever cometh from God, to be ſpoken according to perfect wiſedome and knowledge; and therefore my ſpeeches ſhall be of force with thee touching Gods equity and righteouſneſſe in all his dealings, for ſo much as I ſhall ſpeak nothing but his truth, and what comes from him.

Verſ. 5. *Behold, God is mighty, and deſpiſeth not any; he is mighty in ſtrength and wiſedome.* Vulg. *God caſteth not away the mighty, ſeeing he is mighty.* Hebr. *Caſteth not away or refuſeth not the mighty ſtrong heart.* It is an argument drawn from Gods ſupremacy, and the ſoveraign power that he hath over all, to prove that he is not againſt the power and authority of men, if it be uſed as it ought to be: But if he that is in authority, abuſeth it, to the elevating of his heart in pride, looking upon his ſubjects, as if they were not made by the ſame hand, or of the ſame metral with themſelves, and deſpiſing their counſel, he thinketh himſelf only wiſe, becauſe he is *Iſa.* 14. greateſt; God will pull him down and make him deſpicable, as he did *Nebuchadnezzar*: For men being all equal by nature, one is lifted up above others becauſe of ſin, to uſe his power for the ſuppreſſing of it only; *Pſal.* 141. otherwiſe being as *David*, who ſaid, *My eyes are not haughty*, I *have* *Gregory.* *no proud looks.* Taking of his power, as *Gregory* ſaith, that which helpeth, and to expel that which tempteth, to look upon himſelf, ſet up hereby as but equal yet with others, but in the zeal of revenge taking upon ſin, to prefer himſelf before them: As *Peter*, who had a principality in the Church committed unto him, yet haʌing to do with *Cornelius*, that caried himſelf too lowly towards him; he ſaid, I *alſo am a man*. Thus making himſelf equal to him, but when with *Ananias* and *Saphira*, he extended his power to the ſtriking of them down dead, for their lying to

the holy Ghoſt: And *Paul* alſo to the Theſſalonians ſaith, We were as 1 Theſ.2.
little ones amongſt you, but to the Corinthians ſinning: *Will you that I*
come unto you in a rod, or in the ſpirit of meekneſſe? The cheife place
therefore is ruled well, when we rule rather over vices then men: The
ſcope of *Elihu* in thus ſaying, was to prove Job wicked, and God juſt;
becauſe otherwiſe God would not have turned him out of his ample poſ-
ſeſſions, as he had done. And to theſe words anſwereth, *Verſe 6. He*
giveth not life to the wicked, but right to the poor. That is, Such as abuſe
their ſoveraign power to pride, ſhall come to ruine, but the humble, as
in equity it is meet, ſhall be preſerved.

Verſ. 7. *He withdraweth not his eyes from the righteous, but with Kings are they on the Throne*, &c. Here he further amplifieth that which he ſaid of Gods righteous, dealing with mighty men, that be righteous, they are not brought down but eſtabliſhed.

Verſ. 8. *Then if they be bound in fetters, and held by cords of affliction, he will ſhew them their works.* Gods eyes are not only upon the righteous reigning, but alſo upon the wicked; ſo that the one being exalted, the other are pulled down: As *Manaſſeth*, who was, as is here ſaid, bound and carried into *Babilon*; but then being better inſtructed by his chaſtiſement he came to live in proſperity again, as followeth, *Verſe* 9. 10. 11.

Verſ. 12. *But if then they obey not, they ſhall dye by the ſword, and periſh without knowledge.* That is, The ſword of Gods juſtice cutting them off, and after death, like the fooliſh Virgins, go into perdition.

Verſ. 13. *But the hypocrites in heart heap up wrath, they cry not when he bindeth*
them. That is, When they are bound in bonds of affliction, before ſpoken
of, they cry not in prayer, but heap up wrath againſt the day of wrath: Rom- 2. 4.
As *Paul* maketh up this ſaying, *They dye in youth, and their life among* Verſ, 14.
the unclean. Vulg. *Their Soul ſhould dye in a tempeſt, and their life amongſt*
the effeminate. Hebr. *Either in childhood or an hard death,* כנרעה and for
amongſt the unclean is *amongſt harlots.* The hypocrite having born him- *Note.*
ſelf as a pure and holy perſon, when he is in the bonds of miſery, cri-
eth not out in confeſſing his ſinnes and praying, becauſe he is aſhamed
ſo to do, although he be kept under, even to the death; for he had ra-
ther dye then diſcloſe any thing againſt himſelf, that he may be ſaved;
for ſo he thinketh that his wickedneſſe, which alwaies before hid, will
come to light to his perpetual diſgrace, according to *Verſe* 13. But here
it is ſhewed, how they ſhall ſmart for it, by dying a tormentiug death,
as their life hath been lead in ſecret in all fleſhly pleaſure: For this is no-
ted to be a property of an hypocrite to be given to the fleſh: Both by
Peter, and by *Jude* in Epiſtle: And in all this *Elihu* girdeth at *Job*, as being 2 Per. 2.
ſuch an one.

Verſ. 15. *He delivereth the Poor in affliction, and openeth their Ears in oppreſſion:* Here he returneth again to the humble brought to obedience by affliction, of whom he ſpake, Verſ. 10. In the ſame phraſe of opening their Eares.

Verſ. 16. *So he would have removed thee out of the ſtrait into a broad place,* &c. To *Job* it was not ſo, ſaith he, as God would have been ready to have dealt by him, if he had not ſtopt his Ears againſt diſcipline, refuſing to confeſs his ſinnes, and ſtanding upon his juſtification.

Ver. 17. *But he fulfilled the judgment of the wicked:* That is, brought upon himſelf judgments to the full.

Verſ. 18. *Becauſe there is wrath, beware leaſt he take thee away with his ſtroak, then a great ranſome cannot deliver thee.* Vulg. *Let not Wrath therefore overcome thee, that thou ſhouldeſt oppreſſe any man; nor the multitude of places incline thee.* But in more corrected Tranſlations it is, *multitude of gifts.* But all that cleave to the Originall have it as in New Tran. which is moſt true, ſo that *Elihu* doth not here counſel *Job* as he may ſeem according to the

Vulgar, what to do; if he ſhould recover his former proſperous Eſtate, but that being beſet with ſo great miſery, declaring the wrath of God to be great againſt him, he ſhould ſpeedily repent, as not knowing how ſhort a time he ſhould live to do, and if hapned to dy thus, then no ranſome could ſave him from everlaſting deſtruction: If he ſhould think by his riches to be ranſomed, as men are out of captivity from the Enemy, he addeth V. 19. Verſ. 19. *Will. hee eſteem thy riches, no not the gold, nor all the forces of ſtrength*: The word שוע firſt and cheifly ſignifieth crying, then riches; but becauſe he ſpake before of ranſome, it is beſt rendred riches: According to this Saint 1 Pet. 1. 18. *Peter* ſaith, that we are not redeemed with corruptible things, as Gold and ſilver, &c. And if a man think by his great power yet to be delivered from death, all the ſtrength of men cannot do it, as we may ſee in *Pharoah* and his hoaſt, and in *Sannacherib* King of *Aſſyria.*

Verſ. 20. *Gregor.* *Deſire not the Night when people are cut off in their place.* Vulgar, *Protract not the night that peoples ſhould come up for them.* Expounded by *Gregory* thus, Being faln into temptations, cut off the darkneſs of ſadneſſe the ſooner, leaſt what high things thou haſt thought in tranquility, turn in thy trouble to the coufuſion of darkneſſe, Heb. *Reſpect or deſire not the night for the aſcendings of people under them*: The word עלות alſo ſometime ſignifieth cutting off, and תחת either under them, or for or in their place: This being very obſcure, divers Expoſitors bring divers Expoſitions, but the true dependeth upon the right rendring of the word שאפ *Anhelare*, earneſtly to deſire, the meaning then is, think not long for an opportunity to come ſecretly and ſuddenly, as in the night upon others, to rob and ſpoil them of their poſſeſſions, as ambitious worldly Kings do oftentimes, thus by invading their Inheritances, expelling them and placing their own men in their ſtead: As Iudg. 18. the tribe of *Dan* did by the men of *Laiſh*; who dwelt ſecurely, and ſo in the night of their ſecurity, came upon them and expelled them out of their land, and took it into their poſſeſſion. For J*ob* being a King, as hath been before ſayd, and by *Elihu* counted a Tyrant, he may well be thought in exhorting him to turn from other ſinnes, that God might reſtore him again to his Priſtine Wealth and dignity; now to come to ſpeak againſt this, as a moſt capitall one, *viz.* of lying in wait, as Robbers do in the night, and ſuch ſometimes as fight to get other mens Lands and Goods from them to inlarge their own, and being thus underſtood, the words agree, whether they be rendred aſcendings of of peoples under them; That is, being ſubdued thus by him a King coming ſuddenly upon them with his army or *Aſcendings of people in their ſtead*, by force expelling them that he comes upon; and pla- 2 King. 17. cing others in their room, as the King of *Aſſyria*, having ſubdued the land of *Iſrael*, brought others from divers places to dwell in their City *Samaria*: And this is a good Admonition indeed for Tyrants, but miſapplyed to *Job*; who abhorred from ſuch doing, as apprearreth, Chapt. 30. 31.

Verſ. 21. *Take heed, regard not iniquity, for this haſt thou choſen rather thon affliction.* vulgar. *Thou haſt begun to follow this after miſery*: Hebr. T*hou haſt choſen this from perverſneſſe, or pravity, or adverſity firſt cauſed hereby.* And the meaning is, ceaſe from ſinning, which I cannot ſee that thou hitherto doſt, but rather increaſeſt it; more malignity being cauſed in thee by that which thou haſt before ill done, and more miſery and ſufferings therefore, rather then being made penitent, and ſo in way of deliverrnce: And this he ſpeaketh in relating to that which he had ſayd before, that J*ob* juſtified himſelf *Note.* above God; for who ſo doth thus, and makes no better uſe of his ſufferings, chooſeth ſin, or preferreth it ſtill, as it were, when by his chaſtiſement he ſhould rather be reclaimed from it, and ſo is wel worthy, without any commiſeration to be had of him to ſuffer ſtill, and to periſh in his ſufferings: And to chooſe from, is better rendred *After* then *Rather*, which perplexeth the ſenſe, but rendring it *From*, makes it plain, becauſe he that doth thus is firſt afflicted, and then inſtead of repenting, there followeth in him more ſinning.

Verſ. 22. *Behold God exalteth by his power, who teacheth like him?* vulg. *God is high in his ſtrength, none amongſt the Law-givers is like unto him.* The ſenſe being the ſame, but New Tranſlat. better rendreth the words: Here *Elihu* labours to make *Job* and all men patient in affliction, and to aſcribe when they are moſt ſharply dealt with all, Juſtice, Equity, and Mercy to him, patiently reſting in his wayes of teaching, as wherein he excelleth all other Teachers. For though he ſeemeth to be very harſh in laying ſuch greivous things upon men, yet they that fear and truſt in him, ſhall ſurely be delivered, when by judging them he hath wrought this good work in them, whereas other Teachers are not able to do ſo to them that are taught by them.

Verſ. 23. *Who hath injoyned him his way, or who can ſay thou haſt wrought iniquity?* vulg. *Who can ſearch out his waies*: Hebr. *VVho viſiteth upon him his wayes.* Here *Elihu* after extolleth the ways whereby God teacheth men, proceedeth to prove the ſame, by this, that there are none above him to be his viſitors, to reprove or allow by their authority what he doth, but he is Lord over all, ſo that no man can ſay, that what he doth is unjuſt, what way ſoever he taketh with men, for he doth all things for the beſt of ſuch as love him, and are choſen of his purpoſe. Rom. 8. 28.

Verſ. 24. *Remember thou magnifie his work which men behold. Every one may ſee it, man may behold it afar off*: For *Men behold*, the vulg. hath, *Men ſing*, the word שיר ſignifieth to ſing, and שורר a Singer, yet it is alſo rendred *Behold*, the meaning is to the end, that thou mayſt fear to ſpeak againſt him in any thing, look up to his works of creation, the Sun, Moon, and Starrs, and hence learn of what power and wiſdome he is, as *Rom.* 1. 19. to reverence him whatſoever he doth to thee.

Verſ. 26. *Behold God is great and we know him not, neither can the number of his years be ſearched out.* As he had by other ſuper-excellencies extolled God before, ſo now he proceedeth further in the ſame argument, praiſing him from his immenſity, of which we cannot attain to a perfect knowledge, and his Eternity being without beginning, or end of his daies, as elſewhere it is alſo ſpoken of him.

Verſ. 27. Verſ. 29. *He maketh ſmall the Rain,* &c. From ſhewing the excellency of God in himſelf, now he cometh to ſhew it in his works, in the making the rain and the clouds, of which enough before, and in Pſalmes, v. 29. *Can any underſtand the ſpreading of his clouds, or the Raies of his tabernacle? he ſpreadeth his light upon it, and covereth the bottome of the ſea*: vulg. *If he will extend his clouds as his tent, and lighten with his light from above, he ſhall cover the things of the ſea*, Heb. *Yea if he ſhall underſtand*, That is, can any, *&c.* Us in New Tr: which is to be preferred, he goeth on to his great works of Thunder, and Lightning, which alſo ſhew him to be moſt great and terrible; the Thunder is called the noiſe of his tent, or dwelling place, becauſe it is Gods voice terribly uttered from Heaven, the Seat of his Majeſty, of which ſee, *Pſal.* 29. This he ſaith none can underſtand, becauſe that although the Philoſopher aſſigneth it, (*viz.* The kindling of a fat vapour exhalled from the Earth into the middle Region of the Aire by the heat of the Sun peircing it: For then as an hot iron thruſt into water maketh a noiſe, ſo is this terrible great noiſe made in the Clouds, which are ſometimes ſayd to be round about Gods habitation) yet no man can underſtand to the full, how this noiſe of thunder crack after thunder crack is made ſo ſtrangely, ſtriking men and other things here, and as God will, ſome being burnt within, no outward burning appearing upon them in a moſt miraculous manner: But what is meant by this, *Covereth the bottom of the Sea?* Hebr. *The roots of the Sea*, and what are theſe but the mountains about the Sea, from whence as Sap cometh from the roots of a Tree into it, ſo Springs of water run into the Sea and the rain falleth down by them into it. And for the Clouds covering the Mountaines, *Pliny* noteth, that ſometime a vapour is upon a Mountaine as thick as a cloud, which is a ſign of ſome terrible tempeſt to come: *The Allegory.* *Gregory* of all this makes this allegorical expoſition, The Apoſtles are as the rain in their heavenly Doctrine, for which as hath been ſhewed upon other places, they are often thus compared in their teaching, they alſo are as clouds, but falſe Teachers as clouds without water, and they thundered and lightened, when joyning miracles to their teaching, they ſtruck ſuch feare into rude and barbarous men, that when as by wars they could not be terrified and made quiet, hereby they were; and that, as he hath it following, the *Vulg.* Covering the hinges of the Sea; that is, The extream parts of the World: And whereas as followeth, *Verſe* Verſ. 31. 31. *By them he judgeth the people, and giveth meat in abundance.* Hereby is ſet forth how Preachers are by God made as Judges over the people, to abſolve from ſin, and to binde up in ſin; and the ſame, that are as thunder and lightning terrible to all parts of the World, which ſhineth ſuddenly from one end of the Earth to the other, miniſter alſo meat to the Soule; as the clouds, out of which both rain and thunder come, cauſe Corn to grow, and Graſs, which are meat for Man and Beaſt: For the literal ſenſe, he judgeth the people by them, when being provoked by ſin, he turneth Rain and Thunder into judgment, many being by it coming inordinately impoveriſhed, famiſhed, deſtroyed, and ſome burnt and made terribly to periſh; but others upon whom the rain falleth as a bleſſing, are comforted and inriched, and the thunder is made a meanes of ſafeguard unto them, their enemies being hereby deſtroyed, as in the Sam. 7. daies of *Samuel*, he praying, God thundered upon the Philiſtims, and ſlew them: And in the time of *Aurelianus* an Emperour, the Chriſtian band that was in his Army, prayed in the want of water, and there came thunder and rain, whereby his Army was refreſhed, and the tempeſt ſmiting upon the face of the enemy, advantage was given to the Army, to the overthrowing of them, whence for the perpetual remembrance hereof, it was called *Cohors fulminea.*

Verſ. 32. *With clouds he covereth the light, and comanded it not to ſhine, by the cloud that cometh betwixt. The noyſe thereof ſheweth concerning it, and the Cattel alſo concerning the vapour.* Vulgar, *He hath hidden the light in his hands, and commanded it to return again; he telleth his friend thereof, that it is his poſſeſſion, and that he may aſcend unto it.* Hebrew, *About his hands or clouds.* For בכפים ſignifieth either, He *hath hid the light, and commandeth concerning it, in that which accurreth, or in the returning commandeth concerning it,* Which is all one with the *Vulgar* in ſenſe; He commandeth the light of the Sun, when it hath been for a time hidden by the clouds, which are his hands, as it were, held under it, to ſhew it ſelf and ſhine again: It is an explication of that which went before, *Verſe* 31. Shewing, how by the clouds dropping down rain, and the light of Heaven; that is, The Sun after this ſhining, and ſo having intercourſe one with another, he judgeth people, as there was ſaid, and giveth them meat: For this cauſing of the Sun to lye long hidden, and rain and cold to abound extraordinarily, is a judgment; but coming by intercourſe, a bleſſing: And ſo the ſenſe of theſe words is plain, only he paſſeth herein from one light of lightening to another of the Sun ſhining, as he might well do, although he mentioned not it before particularly; becauſe the Sun is the light, cauſing that light, as hath been already ſhewed: But for the words of *Verſe* 33. It is harder to finde out the true meaning, to finde which yet we ſhall have recourſe to the Hebrew Text, which is this; He *ſhall ſhew his friend concerning it a poſſeſſion above aſcending, or upon an aſcent.* The meaning whereof is, As he judgeth the people in this World, as is aforeſaid, by faire weather and foule; ſo if any man be his friend, as it is ſaid of *Abraham,* that he was, he will ſhew to him concerning his wayes wherein he goeth towards man; a far greater matter concerning them, whereby he ſhall have more comfort, *Viz.* The heavenly Inheritance which is above, which he ſhall ſee by faith here, and to the Poſſeſſion whereof he ſhall come hereafter: Many other expoſitions there be, but I will neither trouble my ſelf, nor the Reader in mentioning them; for this is the right meaning, as will eaſily appeare to the Judicious, if he looketh well to the ſignification of the words in the Hebrew Text, and ſo greater comfort is here ſpoken to thoſe that love God, and are his friends, then this World can afford; as before comfort was ſpoken to all ſuch, in reſpect of Worldly bleſſings; although for the preſent, they be in great miſery.

CHAP. XXXVII.

AT this alſo my heart trembleth, and is moved out of his place. Heare Verſ. 1.
attentively the noiſe of his voyce, and the ſound that goeth out of his Verſ. 2.
mouth. Here Expoſitors agree not about theſe words, *At this*, Whether
they be to be referred to the thunder before ſpoken of, or to the words
following, which he was now about further to utter, touching other
works of God, whereby he alſo ſpeaketh, or other ſounds that are heard
extraordinarily, when God at ſome particular times is pleaſed to reveal Exod. 20.
himſelf, and his will to men; as when he came down upon Mount *Sinai*,
with a great noyſe both of thunder, and a voice diſtinctly ſpeaking out
his commandements; and in the time of the Goſpel, cauſing a great
noyſe and ruſhing to be heard, when he filled his Diſciples with the holy Act. 2.
Ghoſt: By *Ezekiel* alſo he cauſed a great ſound to be heard of the Ezek. 1.
Cherubims, Wings, and Wheeles; and by *John* when he made his Revelation
to him of things to come. And to this I rather ſubſcribe, becauſe of
the ordinary thunder and lightening, he had ſpoken enough before; and
although this is alſo called his voice, yet it is not ſaid to be the voice
coming out of his mouth, which ſeemeth rather to be of ſound, tending
to inſtruction; as *Aquinas* well noteth, and as the noyſes at ſpeciall *Tho. Aqui.*
times before ſpoken of did: And ſuch a noyſe cannot but cauſe trembling,
as that alſo, which ſhall be made at the day of judgment ſhall moſt do;
When the Heavens *ſhall paſſe away with a noyſe.* As *Peter* ſpeaketh, ſuch 2 Pet. 3.
ſounds therefore he biddeth us here to attend unto, which have alwaies
filled men with feare and amazement, that the Majeſty and dreadfulneſs
of God being hereby conſidered, we may ſtand in awe and humble our
ſelves before him; and not be lifted up, out of an imagination of any
goodneſſe in us, that will hold with Gods juſtice, when he ſhall ſhew
himſelf and ſpeak as he doth in the next *Chapter.*; When *Job* himſelf humbly
acknowledged his ſinnes, and durſt not ſtand any more upon his own
juſtification: So that theſe words may ſeem to come from the ſpirit ſpeaking
in *Elihu*, to prepare to the hearing of God ſpeaking there; and that
at the firſt he ſaid not in vain; *The ſpirit within me conſtraineth me.* Gregory *Chap.* 32.
taking theſe words, as cohering with thoſe going before, *Verſe* 33. 18.
Where he ended with the poſſeſſion above; that is, The heavenly Inheritance, *Gregor.*
ſaith, That *Elihu* in ſpeaking of his trembling, and his heart
removing out of the place; ſheweth, That when a man entereth into
this conſideration, his heart is removed, becauſe it is now gone from worldly *Note.*
things, upon which it was ſet before; being altogether taken up with
heavenly: But who ſo doth thus, doth it not without feare and trembleing,
to think in what danger he was before, whilſt his heart was ſet
upon Worldly things; of looſing this glorious Inheritance, and being
caſt into the pit of deſtruction: And for the words of *Verſ.* 2. He
hath, He *ſhall heare an hearing in the terrour of his voice.* That is, Who-

ſoever

ſoever cometh to the like conſideration of that Inheritance, is not without terrour at his voice, and the ſound that cometh out of his mouth: For he thinketh upon the ſinnes which he hath done, the worldlineſſe of his minde formerly, and the frauds and oppreſſions, whereby he hath gotten worldly Goods; and his uncharitableneſſe, together with the terrible ſentence of the ſtrict Judge: In regard of all which he cannot but tremble and feare, when his eyes are opened, to ſee in what danger he was of looſing that glory every moment, and of falling into ſuch extream miſery; although by Gods grace he hath his eares opened to heare the voyce, whereby he is turned and comes to better hopes; for he heareth not only the voyce, but the ſound of his mouth, which alwaies is terrifious, although it be a ſounding of that which tendeth to comfort, to ſuch as he meaneth to ſave: As it is ſaid, not only of *Iſrael* hearing it Heb. 12. 21. at Mount *Sinai*, but alſo of *Moſes*, that he trembled and quaked: In all which he ſpeakes excellently, but only the words are not, *He ſhall heare an hearing; but heare yee.* But to the ſame effect, as if he had ſaid, As I tremble at hearing, ſo do yee in the ſenſe hitherto ſpoken of, if yee would have this comfort.

Verſ. 3. *He directeth it under the whole Heaven, and his lightnings to the ends of the Earth.* Hebrew, *His light.* That is, In coming with the ſound of his voyce to men, for their converſion, as hath been ſaid, he is not partiall, but by the ſame teaching, he ſendeth forth light into all parts of the Earth; ſo that none can complain, if they come not finally to that Inheritance, that he wanted light to ſee, how he might attain thereunto.

Verſ. 4. *After this a voyce roareth, he thundereth with the voyce of his excellency and will not ſtay them when his voyce is heard.* Here may ſeem to be a deſcription of the ordinary thunder, roaring after the lightning: But it is alſo by *Gregory* thus allegorized upon after light, whereby a man cometh to ſee and conſider what he hath been, he is terrified and ſorroweth for that, in which before he joyed; and hereby, as by thunder, he apprehendeth the greatneſſe and almighty power of the Lord: *And he ſhall not be found, when his voyce ſhall be heard.* For ſo he readeth it, that is, The ſpirit of the Lord, by what way he cometh into his heart: Joh. 3. According to that ſaying of our Lord, *The winde bloweth, and thou heareſt the ſound thereof, but thou knoweſt not whence it cometh, or whither it goeth, ſo is he that is born of the ſpirit.* But Hebrew, *He will not retard or ſupplant them, when his voyce is heard.* That is, Who ſo heareth and obeyeth his voyce, ſhall not be deceived, or for his former ſinnes be kept Pſal. 95. 8 from the Inheritance before ſpoken of, but certainly attain unto it, but ſuch as harden their hearts, and will not heare this voyce ſhall.

Verſ. 5. *God thundereth marvellouſly with his voyce, great things doth he which we cannot comprehend.* By that which hath been ſaid, it appeareth, that God doth wonderous things by his thundering voyce, piercing the hearts of the penitent with ſorrow: But being about next to ſhew other Verſ. 6. mighty works of God, he prepareth to attend thereunto, by ſaying, *Which we cannot comprehend.* And what theſe are is ſhewed, *Verſe 6. For he ſaith to the ſnow, Be thou on the Earth, and likewiſe to the ſmall and great rain of his ſtrength.* The Snow is here mentioned, as wherein God ſpeaketh, as by a voyce, his wonderful power, for it is wonderfull, that in the loweſt part of the Aire, it ſhould be turned into Snow, and not above, where it is coldeſt, that it ſhould ſnow upon the Earth, but never upon the Sea, as *Pliny* ſaith, That ſnow ſhould lye continually upon Mount *Ætna*, where fire flameth out, that no ſnow falleth in *Ægypt*, but in *Tartaria*, an hot Country, ſometime it ſnoweth in Summer & the time of heat, that it fatneth the Ground, that the white ſnow ſometimes bringeth forth red Worms; of the ſmall rain he ſpake before, but now both of ſmall and great wherein his power is ſeen.

Verſ. 7. *Gregor.* *He ſealeth up the hand of every man, that all men may know his work:* Heb. *in the hand of every man:* That is ſaith *Gregory*, if any man will not be moved by his works of wonder to fear him, but both againſt them and his Miniſters teaching, harden themſelves to go on in ſin (for they, as hath been often ſhewed are ſet forth by rain and clouds) yet they carry a witneſſe continually about them, which is as a Teſtimony ſealed up againſt them, in their hands; and this is each mans own work, which his conſcience knoweth, whereby he ſhall be condemned at the laſt day.

Verſ. 8. *Then the Beaſts go into Dens, and remain in their places.* Here after ſpeaking of mens knowing and having each one his evill work ſealed up in his hand (which as *Gregory* ſaith, is ſhewed by their keeping out of the ſight of other men, when they do evill) here, I ſay, followeth ſomething, whereby is ſhewed that beaſts being terrified by ſtorms and Tempeſts in the night, which is their time of their going forth to ſeek their prey; keep in their Dens fearing to come out, to expreſſe which further to be his meaning, he addeth, v. 9. *Out of the South cometh the whirlwinde or tempeſt, and cold out of the North:* That is, making them ſo to do, the *Vulg.* For the North hath *Arcturus*, of which ſee before, Chapt. 9. 9. Verſ. 9.

Verſ. 10. *By the breath of God froſt is given, and the breadth of the waters ſtraitned:* The *Vulg.* God blowing froſt bindeth up, that is, the waters: *Again the waters are poured out moſt largely.* But herein the Tranſlator followed his own ſenſe, becauſe the South and he North were ſpoken of before, ſuppoſing this to be a further amplification of the effects of theſe two winds, the one cauſing froſts, the other diſſolving both froſt and ſnow, upon the melting whereof waters flow abundantly and inlarge the Rivers into which they run: Pſ. 147. But it is rather to be taken as an effect of the North wind only, called here, Gods breath, which doth both bind up the Earth with froſts and ſteighters the waters by Ice, with which they are bound in, for in either of theſe the wonderfull power of God appeareth, which ſhould make all men to fear him, which is the ſcope of all his diſcourſe.

Verſ. 11. 12. 13. *Alſo by watering he wearieth the thick cloud, he ſcattereth the bright cloud: And it is turned round about by his counſels,* &c. *He cauſeth it to come, whether for correction,* &c. He is ſaid to weary the thick cloud by watering, by a Proſopopeia, which is done, when abundance of water cometh therefrom, ſometime in way of judgment, and ſometime of mercy, as is further added. The words, *Whether for correction, or for his land, or for mercy,* The vulgar hath, *Whether for a Tribe*, as the word שבט alſo ſignifieth, *Or for his Land:* But the Sept. alſo herein agreeth with New Tranſlat. and it is a diſtinction of the effects of rain and weather, as hath been before ſayd, coming as a curſe or as a bleſſing, to the wicked as a curſe, but to his Land denoting the Righteous, as a bleſſing.

Verſ. 15. *Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?* Having ſpoken to all of them at large about the wonders which God worketh, v. 14. He turneth again to *Job* in particular, challenging him to ſay if he knew theſe things touching the Clouds, that is, how God cauſeth it to be ſo, for that it is ſo we all know, but that knowledge is too wonfull for any man, and is in God only from hence, v. 17. He proceedeth to things here below, how our Garments are made warme, the South wind blowing: Verſ. 17. Wherein wee cannot be warm enough before, if it be a North wind, of which variety of Effects of the Winds, who is the cauſe but God.

Verſ. 18. *Haſt thou with him ſpread out the skie, which is ſtrong, and as a molten looking Glaſſe,* God hath done, and doth all theſe Acts of power, which argue him to be infinitely greater then any man, how then dareſt thou (O *Job*) challenge him to come as it were, into the liſts with thee, thinking if he would to have the better of it. For the thing here ſpoken of, after thick clouds, and bright clouds made and called ſo by bright lightening, he proceedeth here, as ſome think to the Heavens which are higher then the place of Meteors, but it is rather to be held, that he cometh lower to the Aire about us, which is often called Heaven: And *Gen.* 1. the *Firmament*, to intimate the firmneſſe thereof, as it is here ſayd to be ſtrong, and as a Looking Glaſſe, becauſe although it be thin, yet it is firmly eſtabliſhed, and being ſtirred, as when the wind bloweth, it appeareth to be very ſtrong by the effects thereof, and therefore arguing an almighty power, that makes it ſo, and like Glaſſe, through which for the tenuity of it, we may ſee up to the sky and Stars above, the word לשחק will alſo bear the reading of it by the Heavens, the sky or Clouds which are in the Aire.

Verſ. 19. *Tell us what we ſhall ſay unto him, for we are covered with darkneſſe*: A notable ſcoff, the meaning, we confeſſe our ſelves to be ſo ignorant, that we know not what to ſay to his great works, ſo wonderfully and beyond our capacity hath he made them, and therefore if we were to come to ſpeak before him as thou wiſheſt, that thou mighteſt do, about the ſecrets of providence; we know much leſſe what to ſay, and therefore do thou we pray thee tell us.

Verſ. 20. *Shall it be told him that I ſpeak? ſurely if a man ſpeaketh he ſhall be ſwallowed up.* vulg. *VVho ſhall tell him what I ſpeak? if a man ſpeak he ſhall be devoured*: Hebr. for if a man ſpeaketh, he ſhall be devoured and ſhall it be told him, *becauſe I ſpeake*, or the laſt clauſe may be rendred, thus, *For if he ſpeak man ſhall be devoured*: That is, if God ſpeaketh, man who before he cometh to ſpeak, thinks that he ſhal be able to reaſon with him, ſhal be quite confounded, and his words as it were, ſwallowed up by his profound wiſdome, and he made unable to ſpeak one word for himſelf. For it is with men when they hear God ſpeak, as when they have ſeen ſome glorious apparition, wherein he hath ſhewed himſelf being as dead men; for ſo the people of *Iſrael* hearing him ſpeak from mount *Sinai* were filled with ſo great fear, that they thought if he ſhould ſpeak in their hearing any more, they ſhould all dye. For the firſt clauſe, it is as if he had ſaid; I for my part dare not be ſo preſumptuous as to cauſe it to be told him, that I have ſayd I would ſpeak face to face as *Job* hath deſired; far be it from me to wiſh any ſuch thing, for ſo I ſhould ſoon pay for my boldneſs.

Verſ. 21. *And now men ſee not the bright light that is in the Clouds; but the wind paſſeth and clenſeth them.*
Verſ. 22. *Fair weather cometh out of the North.* vulg. *But now they ſee not the light, the Aire ſhall ſoon be gathered into clouds, and a winde paſſing fugateth them.* The New Tranſlation agreeth beſt with the Hebrew, and for the meaning it is to be underſtood, that *Elihu* having interrupted his diſcourſe about Gods wonderfull works, by ſpeaking to *Job* again by name: Now returneth again to the ſame argument, for having before ſayd much of the Clouds, now he ſpeaketh of another wonderfull work of God about them, that one while they hide the light from us, that is, the light of the Sun from ſhining, as when the aire is overcaſt with clouds, but within a while the wind ſcatters them again and faire weather beginneth towards the North; the *vulg.* rendreth it *Aurum*, Gold; becauſe of the golden colour of the sky appearing when it is faire, and indeed זהב doth ſignifie Gold, *With God is terrible Majeſty*; vulg. *Terribble praiſe*: the word is הוד *Majeſty*, *Power*, *Honour*, or *Confeſſion*, that is, honour for all that was ſayd before of him; and praiſe which men do with all fear and reverence give unto him, as Kings and Judges are exhorted to do, *Pſal.* 2. And therefore *Job* muſt needs be cenſured who is ſo unreverent towards him.

Verſ. 23. Here the reaſon is ſhewed why men carry themſelves ſo reverently towards God, although we cannot find out the reaſon of his mighty acts, yet

it

Verſ. 24.

it is certain, *That in plenty of juſtice, he will not afflict.* For which it is ſaid; *Therefore men do feare him, and he reſpecteth not any that are wiſe of heart*: Hebrew, *Verſe* 23. *Much juſtice and judgment he will not afflict.* That is, Although he be excellent in power yet he will not afflict, and make the innocent to ſuffer; which is moſt true if it be underſtood of eternal judgments; or of judgments here coming in wrath; but if he ſpake it of *Job* it was not true: For the next words they are the ſame in part with that ſaying of the Pſalmiſt; *There is mercy with thee, therefore ſhalt thou be feared.* But who are the wiſe-hearted that he reſpecteth not; as is ſaid in the laſt words; The *Vulg.* hath it; *That ſeem to be wiſe.* As alſo it may be beſt expounded ſuch as feare him; and the wiſe in their own heart or conceit, are here oppoſed the one to the other; and becauſe he took *Job* to be of this ſort, he again girdeth at him herein, who he thought not to feare God, becauſe he ſpake as ſeemed to him moſt inſolently.

CHAP. XXXVIII

Verſ. 2.

WHO *is this that darkeneth counſel by words without knowledge?* GOD is ſaid, *Verſ.* 1. To have anſwered *Job* out of a whirlewinde, and in anſwering it is ſhewed here firſt, what he ſaid to *Elihu*; for ſo it is taken by *Gregory* and *Ferus*, and others commonly; then what he ſaid to *Job*, the one he condemned, as a man that he knew not, or would take no notice of; as was partly touched before, *Chap.* 32. The other although he ſpeaketh ſomewhat ſternly to him, by way of caſtigation, for ſome words that came from him through the extremity of his paſſions, yet he left not after this, his terrifying of him without comfort, he but repenting hereof and humbling himſelf, was both more juſtified, then his three friends, in his ſayings; and finally had his captivity turned, and was bleſſed much more in theſe worldly things, then ever before. *Elihu* is ſaid by his words, to darken knowledge, ſaith *Gregory*, becauſe he ſpake out of arrogancy, for although he ſpake the truth, yet by proud ſpeeches intermingled, that which he ſpake according to knowledge was darkned in him, and unacceptable, as wicked ſpeeches, which are as all ſin, counted darkneſs, for ſo Alms-Deeds done in pride or vain-glory, and prayers are rejected, *Mat.* 6. Then to *Job* he ſaid; *Gird up thy loynes like a man, and I wil demand of thee, and anſwer thou me.* To gird up the loyns, ſaith *Greg.* is commonly put for girding by continency, becauſe luſt lieth in the loynes, and they are girt, when they are kept in and flow not forth; according to which it is ſaid, *Let your loynes be girt about, & your lights burning.* But becauſe *Job* was continent, he is not bidden to gird up his loyns in this ſenſe, but to keep pride from ſwelling in him therefore. But it is not to be taken either of theſe waies in this place, but rather that he ſhould ſtrengthen himſelf, as a valiant man, prepared to the encounter with him, if he could; becauſe he had before deſired, that he might come to his Throne to contend in judgment with him: But now ſaith the Lord, I am come and thou haſt thy deſire, anſwer me then to that which I ſhall ask thee: But touching Gods demanding, and mans anſwering, *Gregory* again ſaith, this is done three waies.

Note.

Verſ. 3.
Gregor.

Luk. 12.

1. By ſeverely puniſhing, as he did *Job*, when he anſwered by patience.
2. By propounding ſome very hard thing to be done, as to *Abraham*, to ſacrifice his Son, which he anſwered by obedience.
3. By opening or hiding things from us, he asketh us, as he did *Paul*, by abundance of revelations, to ſee whether he would be puffed up, which he anſwered by humility; for he ſaid, we are not ſufficient of our ſelves to think a good thought, and again, *In me, that is in my fleſh, is no good thing:*

2 Cor. 3. 5.
Rom. 7.

thing. So J*ob* having been hitherto demanded by ſufferings, is now demanded by words; whether he ſuch, and ſuch ſublime things, that ſeeing he did not, he might alſo anſwer in humility, how greatly ſoever he abounded in knowledge, as his former ſpeeches ſhewed that he did.

Verſ. 4. Verſ. 5. Verſ. 6. *Gregory.* *Where waſt thou, when I laid the foundations of the Earth? Who hath laid the meaſures thereof, if though knoweſt? or who hath ſtretched the line upon it?* Verſe 6. *Whereupon are the foundations of it faſtened, or who hath laid the corner ſtone thereof?* Here becauſe mention is made of the corner ſtone of the Earth laid, and this cannot be properly underſtood, he will have all taken allegorically: By the earth, the Church is to be underſtood, Math. 13. or Congregation of all ſorts, that heare the word of God, as in the Parable of the ſower, the hearers are ſet forth by the earth, the foundations, becauſe they were firſt in imbracing and propagating the faith, to whom others were ſoone added, were the Apoſtles, as they are ſet forth, *Epheſians* 2. 20. For to prefigure them, the high Prieſt bare upon his breſtplate twelve precious ſtones, to ſhew, how deare thoſe twelve were to the Lord: And it is to be noted, that he ſaith foundations in the plural number, not foundation, for then Chriſt muſt have been meant who is the foundation; and ſuch a foundation as that no 1 Cor 3. 11. man can lay any other; wherefore by foundations the Apoſtles are meant, nad by one principal ſtone, called the corner ſtone, upon which both theſe foundations and all the reſt of the building reſteth, CHRIST JESUS: Where it is to be noted, That it was a doctrine not learned in *Note.* *Gregories* time, that the Pope of *Rome* is the foundation of the Church, and that when the Lord ſaid to *Peter*; *Upon this Rock* I *will build my Church.* He meant *Peter* and his ſucceſſors in the Biſhoprick of *Rome*: And to make this Expoſition good, he ſaith, That Gods laying of theſe foundations are ſpoken of, as a thing done, before that J*ob* was born, becauſe that in the counſel and decree of God, it was thus done from before the beginning of the World. *Who hath laid the meaſures thereof, if thou knoweſt, or who hath ſtretched the line upon it?* That is, Who took in ſome of the Nations or particular perſons into the Church, excluding others: As it is ſaid of *Paul*, that a man at *Macedonia* appeared in a Act. 16. viſion to him in the night, and ſaid, Come and help us; when as he thinking to goe into *Aſia*, was by the ſpirit forbidden: Likewiſe one offering to follow Chriſt, was anſwered; *The Foxes have holes, and the fowles of the Heaven have neſts*, &c. To put him off, but another was called to follow him, and delaying, and ſaying, *Let me go firſt and bury my Fa-* Matth 8. *ther.* He was not permitted, but bidden again; *Let the dead bury their dead, but follow thou me.* And when the Temple was to be meaſured, *Rev.* 11. It is ſaid, Leave out the outer Court and meaſure it not: wherby who are ſet forth, but ſuch as are in the broad way, and why ſome are within the meaſure and ſome without, who can tel but God only? And hitherto of the allegory: Other Expoſitors expound it altogether accord- Cryſoſt. Theod. ing to the letter, as *Chryſoſtome*, *Theodoret*, *Phillippus*, *&c.* And thus the meaning is, whereas J*ob* complained of Gods harſhneſſe dealing with him, as if he had ſaid, (O J*ob*) What art thou to complain thus, as if my providence ordered not things rightly towards thee; when as by the very earth, out of which thou and all men were firſt made, (when *Adam* was made out of it, as the common ſtock from whom all men came) My juſt and wiſe proceedings appear in making and eſtabliſhing it, as it were, by line and meaſure, and that I am not unjuſt in the framing of any part thereof; but have done all things for the beſt benefit of my creatures, both Men and Beaſts living thereupon: Is it probable, theſe things being ſo, that I will lay any judgments unjuſtly upon man, for whoſe ſake I have made them all: Surely when I did theſe great works, I had no man with me to counſel me, or to keep me from erring, and for thy part, thou wert then, *Non ens*, and long after, and what a preſumption then is it in thee to call any of my doings now in queſtion, as if I that have hitherto done and ordered all things, ſo as that no exception could ever be taken hereunto, had in thy particular caſe done amiſſe: Moreover man did not only not counſell me, but forſomuch as he had not then any being, he could not then, neither can he ſince ſee into the reaſon of my doings, but they muſt needs lye hidden from him any further then I have been pleaſed, or ſhall be pleaſed to reveal them, and if it be ſo in reſpect of things naturall, how much more in reſpect of things ſupernaturall, or of things that I ſometimes do extraordinarily towards the Sons of men. And if it be ſo (O *Job*) thou oughteſt to have been ſo patient in thy ſufferings, as not to have expoſtulated with me hereabout, but to have layd thy hand upon thy mouth. *Note.* And upon the ſame Grounds it is the part of us all humbly to acknowledge our own ignorance touching Gods ſad providences towards us in any particulars, and when any one of us ſuffereth extraordinarily, when we have with an upright heart lived in his fear, in ſilence to bear it without complaining of his dealing harſhly with us, or being diſcouraged from the good way wherein we are, as being ſure that after he hath thus tryed our Faith and Patience, he will crown us again with greater bleſſings, as he did his faithfull Servant *Job*, for ever. The coherence of the anſwer here made by God unto *Job* with his ſpeeches before going, being thus ſet forth, and the ſcope and drift of the place. Now for the Expoſition of the things ſpoken according to the letter it is eaſily made: God before the making of any man, to ſhew his Wiſdome, Power, and Goodneſs towards him, made the Earth; whereupon he dwelleth, and out of which he is ſuſtained moſt wiſely eſtabliſhing it, as upon moſt ſure foundations, never to be moved and he made it, as a Carpenter buildeth and layeth the foundation of an houſe by line and meaſure, the Heavens being as it were the Roofe, the Aire the middle part, and the earth the baſis or foundation, which alſo is ſet upon its own foundations the center, wherein all the parts thereof meet, as all the lines of a circle do in its center, for which alſo this is called the corner ſtone, whereby the foundations of a building, the ſides of the walls coming together and reſting upon it are ſuſtained.

Verſ. 7. *When the morning ſtars ſang together, and all the Sons of God ſhouted for joy.* By the morning ſtars here, who can be underſtood, but the Angels; being all as bright morning ſtars for their heavenly Glory? For in the beginning God made the Heaven and the Earth: Firſt the Heaven, whereby both it, which is above our ſight, called otherwiſe the third Heaven, or the Emperian Heaven, which is the Throne of God; and the Seat and Habitation of his Angells, and the Angells the Inhabitants thereof are meant, and alſo the ſtarry Heaven, then the Earth had the foundations thereof layd, and at the laying of them the Angells ſang Praiſes to God. *Gregor.* And they as *Gregory* ſaith, are ſet forth by the name of morning ſtars, becauſe as the morning ſheweth that the Sun is coming, ſo the Angells appearing at the birth of Chriſt, the Son of righteouſneſſe, a great multitude of them ſang, *Glory to God on high, on Earth peace, good will towards men.* This then is the thing here pointed at, and whereas it was not done thus till long after, it is to be underſtood that God, to whom all things are preſent, calleth and ſpeaketh of things to come under the old Teſtament, as already done, when they are not to be done, till under the New. And the Sons of God at the laying of the foundation of the Earth, that is, of the Church, then ſhouted for joy, as the Angell foretold to the ſhepheards, ſaying, *I bring you tidings of great joy that ſhall be to all people*: And at this *Elizabeth* the Mother of *John* Baptiſt rejoyced, and *Zachary* his Father brake out into theſe words of bleſſing God, *Bleſſed be the Lord God of Iſrael*: And *Simeon* & the Apoſtles, and all other faithfull people at the coming down of the Holy Ghoſt, and the Samaritans being converted, and the Apoſtles even

Act: 2.
Act. 8.
Act. 4.

in the midſt of their ſufferings. For the literall meaning, they that adhere only to it, by the morning ſtars underſtand all the ſtars, holding them to be ſo called for their riſing and beginning their motions in the Eaſt, where the morning firſt appeareth, and that the ſtars are alſo called the Sons of God; becauſe by him created in ſuch ſhining Glory, and that ſinging and ſhouting together, is aſcribed to them, becauſe of their ſweet Harmony and conſent in their daily motions, making muſick in Gods Ears, as it were, and ſome hold that this muſick is audible, although the ſound thereof cometh not to our Eares; but all this is confuted by the conſideration of the time of their ſinging, which was at the laying of the foundations of the great frabrick of the earth, which was before the making of the ſtars, *Viz.* The firſt day, whereas they were made the fourth day: Therefore as moſt Expoſitors underſtand it of the Angels, let us underſtand it all, yet not as they generally do of the ſame called Stars, and the Sons of God; if, as *Gregory* ſaith, it be ſpoken allegorically, as it ſeemeth to be, but if the literall ſenſe be followed, and it be here ſhewed, what was done at the Creation; we may by the ſame Angels, underſtand both Stars and Sons: of ſetting forth Angels by the name of Stars, ſee *Revel.* 1. *The ſeven Stars are the Angels of the ſeven Churches.* And for morning Stars, ſee *Iſa.* 14. 12. Where the Angels that fell are altogether called by the name of *Lucifer*, the Son of the Morning; that is, Morning Stars, implying that the Angels at the firſt had the name of morning Stars, or Angels indifferently: It is meant then, that thoſe Inhabitants of Heaven paſſed not over that great work of creating the Earth, as it was not meet that they ſhould, without a Jubilee of praiſe to the Creator; implying the joy that they took therein, as a work moſt excellently wrought, and what is man then ſo inferiour to Angels as the Earth, out of which he was made to Heaven, but only in reſpect of his Soule, that he ſhould detract from him in reſpect of any thing done by him?

Verſ. 8. *Who ſhut up the Sea, as it were, with doors, when it brake forth as iſſu-*
Verſ. 9. *ing out of the womb? When I made the cloud the garment thereof, and*
Verſ. 10. *thick darkneſſe the ſwadling band. And brake up for it my decreed place,*
Verſ. 11. *and ſet bars and doores; ſaying, Hitherto thou ſhalt come.* Upon these
words, *When it iſſued as it were, out of the womb.* There be divers expoſitions of ſome, conceiving it to be ſpoken of the gathering of the waters together into one place, when they at the firſt covered the whole face
Nicetas. of the Earth; but this was rather a bringing of them into a Womb or
Dioniſ. Priſon, as it were, then an iſſuing out, which implieth the inlarging of
Cajetan. them in reſpect of their place: Some ſay, that this womb is Gods omni-
Title. man. potency, wherein theſe waters all were before their creation, as in a moſt fruitful womb, as alſo were all other things, and when they were created they came forth, and when put into one place, ſhut up as with doors:
Hyeron. Others ſay, That this womb is the earth, out of which God by his al-
Beda. mighty power firſt brought forth the waters all over the earth covering
Pillip. it, and then gathering and ſhutting them up in one place; for when God created the Heaven and the Earth in the beginning, nothing is ſaid of the waters; ſo that moſt probably they were in the earth, which being created they immediatly iſſued out and covered it, but upon the third day were brought from this overflowing, to a place about which bounds were ſet, where are ſhut in as at this day: And this I take to be the beſt, and without all exception, although I have nothing to ſay againſt
Gregor. the ſecond. *Gregory* hereupon allegorizeth thus, The Sea ſetteth forth
Allegory. Perſecutors, the womb out of which their rage to perſecute the Church of God cometh, is their malicious heart; As the Pſalmiſt ſaith, *He hath*
Pſal. 7. *conceived miſcheife and brought forth iniquity.* This iniquity is conceived, when thonghts of perſecuting ariſe in the minde, and it is brought forth, when it is acted accordingly: But God ſhutteth up this Sea, as with

doors, when he ſuffereth them not to proceed ſo far as they would, but ſaith to ſuch proud waves, Thus far yee ſhall come and no further; as is ſaid, *Verſ.* 11. And to the Sea are the wicked compared, where he ſaith, *They are like the raging Sea, that never is quiet.* And the Pſalmiſt, *He ruleth the raging of the Sea, and the madneſſe of his people.* Where the one is compared with the other, and *Pſalm.* 2. *Why do the Gentiles rage.* Alluding to the ſame: And this is a ſingular comfort to the faithfull in all times of perſecution and trouble, when the power of perſecuting enemies ſeemeth to be irreſiſtible, to conſider, that they are but as the raging Sea yet, which moveth no further then he appoynteth it, to whom he ſetteth the bounds, within the compaſſe whereof they muſt keep; ſo how far ſoever Perſecutors go, it is no further then God hath appoynted them, as for place ſo for time, and the perſons overwhelmed hereby: And all this being ordered by his providence, who ſo dearly loveth us, no doubt, but it ſhall be turned to the beſt: *For the cloud made the covering thereof, and thick darkneſſe the ſwadling bands.* Hereby is ſet forth, the darkneſſe of ignorance and malice, caſt over their eyes by the God of this World, making them to dare blindly to go on thus, to their own ruine in the end, through the unbeleife of their heart; and that whereby they are reſtrained from going any further, is called Swadling bands, to intimate, that when God will, theſe raging Perſecutors ſhall be bound feet and hands, as weak Infants with ſwadling bands, and ſo unable to ſtir any more to hurt his Church or any members thereof: For the literall meaning, ſome by the cloud and darkneſſe clothing the waters, as it were, underſtand the darkneſſe at the creation, ſaid to be upon the face of the deep: Some, the clouds over the Sea, covering it often times as a garment, whereby it ſeemeth to be bound in, as with ſwadling bands, when it is herewith compaſſed, although not hereby ſo bound, as not to run any further, for which there are other boundaries ſet as doors, *Verſe* 10. 11. But what is the meaning of theſe words; *Brake up for it my decreed place.* Vulgar, *And compaſſed it with my bounds.* Hebrew, *And laid upon it my Statute.* For שבר ſignifieth *Statuere*, *diſcernere*, as well as to *Break.* And being thus rendered, it is eaſie to be underſtood, but obſcured by the rendring of New. Tran.

Iſa. 57. 20.
Pſ. 65.
Note.

2 Cor. 4. 4.

Verſ. 10.

Verſ. 12.

Haſt thou commanded the morning ſince thy daies? and cauſed the day-ſpring to know his place, That it might take hold of the ends of the Earth; that the wicked might be ſhaken out of it? Vulg. *And ſhaking haſt thou held the extream parts of the Earth, that the wicked might be ſhaken out of it.* Hebr. *To lay hold upon the wings or extream parts of the Earth.* And thus the ſenſe is plain, but not according to New Tran. and the Vulg. although it ſpeakes to the ſenſe, goeth from the words in the Originall without cauſe: It is, as if he had ſaid further to *Job*, Haſt thou ever had the power to make the light of the morning to appear, or to ſhake the earth, by laying hold upon the ends thereof, to bring wicked men into it, by ſwollowing them up to their deſtruction; as God doth ſometimes by earthquakes, and as he did *Corah*, *Dathan*, and *Abiram*, by an earthquake, making the earth to gape and to ſwollow up both houſes and men in divers places: And laying hold upon the wings of the earth, is ſpoken of, in alluding to the manner of men; as of *Samſon*, who laid hold upon the poſts of the houſe, wherupon the Philiſtims were to their deſtruction. For the allegory, by the morning underſtand, Chriſt borne of the Virgin *Mary*, for then to ſhew the morning riſing, or the day-ſpring from an high, as *Zachary* calleth it, a Star came and ſtood over the place where he was born, ariſing firſt in the Eaſt, to the wiſe men; that came from thence to worſhip him: Of the ordering of this mornings riſing, none but the moſt high hath power, or in reſpect of the time: And whereas morning is named the ſecond time; *Haſt thou made*

Gregor.

the morning to know her place? The Church is meant by the morning, of
which it is ſayd, *Song.* 6. *Who is this, that riſeth as the Morning?* And in
ſpeaking of making her know her place, the place prepared for her in Heaven
may be underſtood: Touching which our Lord ſaith, *I go before to*
prepare a place for you, for in my Fathers Houſe are many Manſions: And
Ioh. 14. at the end of the world, *Come yee bleſſed of my Father into the Kingdome*
Matth. 25. *prepared for you:* And then he laying hold upon the ends of the Earth
by his judgments, with fire and brimſtone ſhall ſhake all the wicked out
of it to hell fire for ever and ever; as is taught, *Matth.* 25. Of this ſhaking
alſo, not only of the Earth, but of the Heaven, the Apoſtle ſpeketh
Heb. 12. 26. ſaying; *He ſhall ſhake not only the Earth, but the Heaven.*

Verſ. 14. *It is turned as clay to a ſeal, and they ſtand as a Garment,* Vulgar, *It or the*
ſeal ſhall be reſtored as clay, and ſtand as a garment. Hebr. *It is turned or*
perverted as a clay ſeal, &c. This is ſpoken as a further amplification of
that which was before ſayd touching wicked men and their ſhaking out of
the earth, he being as a Seal of clay, when this is done, is perverted becoming
now but as a garment, by the putting on of which he is neatly formed
or faſhioned, but Death coming he is corrupted as a Garment eaten with
Moths, being eaten with worms and changed into duſt from whence they
were taken, that is, all men. Now for the ſetting forth of man by a ſeal
of clay, the reaſon of his being thus called is for the image of God ſtamped
upon him in his creation, he being but clay taken out of the earth,
and for ſinn dealt with, as he is worthy, this Seal diſanulled as a clay Seal
may eaſily be, and he being now from the image of God, who is everlaſting,
turned to be like a corruptible Garment, having nothing but an outſide,
Pſal. 39. 11. all that is good within him being corrupted and marred; for ſo David
compareth man to a thing conſumed by Moaths as Garments are, hence
concluding him to be vanity, a very nothing in reſpect of that which he
was by his creation. Some underſtand this of the change of things in appearance,
Junius. when the light ariſeth from that which they ſeemed to be in the
night, the wicked, that have robbed in the night by their Garments put on
diſguiſing themſelves, as that they cannot beſt known; others underſtand it
otherwiſe, but becauſe this ſtands with beſt reaſon and ſenſe I reſt herein:
Note. And ſo the ſtate of man is ſet forth to be ſuch, as that for that excellent
one wherein he was firſt made, being like unto God, he is turned to be but
as it were a man of clouts, a dead and contemptible thing; howſoever he
decketh himſelf with garments, that he may appear glorious.

Verſ. 15. *And from the wicked the light ſhall be holden, and their high Arm ſhall be broken.*
Here the miſery of ſinners is further ſet forth in reſpect of the light,
as man falling into ſin had his underſtand darkned, and was deprived of
that light, which he had before, ſo they that live and go on in ſin ſhall
finally be deprived of everlaſting light, being caſt into utter darkneſs, and
then how highly and proudly ſoever they carryed themſelves, they ſhall be
made weak, and poor, and low for ever.

Haſt thou entered into the ſprings of the Sea, or walked in the ſearch of the
Verſ. 16. *Depth?* The Lord having a little digreſſed in his ſpeech from the works of
creation to terrify wicked men; now returneth again unto them, and he
ſpeaketh of mans inability to ſearch into the depth of the Sea, to prove
hereby, that he is much leſs able to ſearch into the ſecrets of his doings,
to finde out the reaſon hereof: From hence he paſſeth on to the ſame effect,
to ſpeak of mans not being able to know what is within the Gates of Death,
Verſ. 17. or in what Eſtate each one is after Death. Then to his inability to finde
Verſ. 18. out the breadth of the Earth, which he hath made; That is, the whole
compaſs of it; for although there be ſome men, who pretend, that they
Verſ. 19. can do this, yet their determinations herein are but conjectures upon uncertain
20, Grounds. From hence he proceedeth to the light and darkneſſe,
touching the place whereof, and how there is this intercourſe of day and
night

night continually he is ignorant : And touching all theſe he concludeth , Verſ. 21.
that man of himſelf cannot have the knowledge becauſe he was unborn,
when Sea, and Earth, and Light, and darkneſs firſt were , as was alſo touched
upon before , V. 4.

He paſſeth on to mans ignorance touching the Snow and Hail, which he Verſ. 22.
ſaith, that he prepared *againſt the time of trouble, of battell and warr.* Which 23.
is commonly underſtood of cauſing theſe to come as judgments upon wicked
men , becauſe a miraculous hail , with which fire was mingled was
one of the judgments of *Ægypt*, and hailſtones in *Joſhuah* his time were caſt
down upon the *Canaanites.* And for hail this often falleth in a tempeſtuous
manner ; and doth much hurt to Corn and other growing things , but
for ſnow, that moſt commonly fatneth the Ground , and makes it the
more fruitfull , yet ſometimes both men and beaſts in deep ſnows are wildred
and deſtroyed , and this is here called Gods making War as it were
with men for their ſinnes. But how Snow or hail , are thus at ſome times
inforced, or come to be made , man knoweth not , but only Conjecturally.

By what way is the light parted , which ſcattereth the Eaſt winde upon the Verſ. 24.
Earth? By this ſcattering light lightnings are beſt underſtood, b.cauſe they
ſometimes are in one place and not in another. But for *ſcattering the Eaſt*
winde, we may with better ſenſe, and as agreeably to the Hebrew, render it,
Scattering from the Eaſt upon the Earth , only the word *From*, is here understood
, and by theſe words the place is ſhewed , from which lightnings
for the moſt part come , for ſo Chriſt ſpeaketh hereof, *As lightning cometh*
from the Eaſt and ſhineth to the weſt , &c.

The ſame of lightning for explication is again repeated , together with Verſ. 25.
that work of watering with Rain even the Wilderneſſe, where no man liveth
, by which his providence appeareth even over the wild beaſts, that
keep there. From the Rain he proceedeth to the Ice, hard like a ſtone, covering Verſ. 29.
the waters

Canſt thou binde the ſweet influences of Pleiades? or looſe the bands of Verſ. 31.
Orion? Canſt thou bring forth Mazzaroth in his ſeaſon? or guid Arcturus Verſ. 33.
with his Sonnes? Of theſe ſignes , ſee before, *Chap. 9. 9.* For *Mazzaroth*
the *Vulg.* hath *Luciferum* : Some expound it of the Planets, and
ſome of Stars in generall, in ordering of which, and bringing forth now
ſome, then other ſome, the wonderfull wiſedome and power, and providence
of God appeareth, doing herein as a Generall by his Armies. He Verſ. 34.
ſetteth forth his Almighty power again,by inſtancing in the clouds, raining 35.
and lightning.

Who hath given wiſedome to the inward parts, and underſtanding to the Verſ. 36.
heart? From other works of Creation, he proceedeth here to man, who
if he hath any wiſedome, muſt aſcribe it unto God ; and therefore not
think himſelfe able to come into judgment, and reaſon with him. For
Verſe 39. 40. 41. ſee *Pſalm.* 104. and *Pſalm.* 147.

CHAP. XXXIX.

KNoweſt thou the time when the wilde Goats of the Rock bring forth, Verſ. 1.
or when the Hindes calve? The vulg. For wilde Goats hath *Ibices*,
ſome, a beaſt partly like a Goat, partly an Hinde, whatſoever it be, the
thing for which it is here ſpoken of, is that which is common to it and
the Hinde, the ſecreſie of the bringing forth, no man knowing when it
is ; but for the Hinde, it is noted to be with great difficulty, *Pſal.* 29.
Where it is ſaid, That the voice of God maketh the Hinde to calve, upon
which, ſee the nature of the Hinde : The Lord in ſetting forth admi-

rable providence over his Creatures upon Earth, Beaſts, and Fowles; having
begun with Lions, *Chap* 38. 39. the King of Beaſts, and the Ravens,
ſingleth out ſome others, that be of greateſt note, wherein man
is poſed, not being able to know the waies or ſecrets of theſe, much leſſe
Gregory. of God that made them all. *Gregory* who hath his moralls upon all things,
having ſhewed that by the Lions ſpoken of, *Chap.* 38. The Apoſtles are ſet
forth, to whom people being converted, were as a prey, ſo much good
did it them, as their meat: And that by the Ravens, the Gentiles black
by ſin, are ſet forth, who are fed by God, when converted with the conſolations
of his word; ſaith, That in the South parts about *Nilus* in *Egypt*,
that are called *Ibices*, but in the Eaſt aud Weſt parts, little fourfooted
Beaſts, that keep upon Rocks, and bring forth there, are thus
called: And for the Hindes he ſaith, That they deſtroy Serpents, and
their nature is in ſwimming over Rivers, to go one after another, and each
one to lay her head upon her that goeth before, the better to be borne
up in the water, and when the foremoſt is weary, ſhe cometh behind, and
ſo the reſt by courſe: By which Beaſts, Preachers are ſet forth, who
bring forth upon the Rock Chriſt, upon whom they beare themſelves all
together, and through virtue received from him, as the Hindes, kill Serpents,
that is, Sinnes, where they come, and by becoming all things to all,
and bearing their burthens with much difficulty, bring forth in a moſt
Verſ. 2. admirable manner; for the words, *Verſe.* 2. *Canſt thou number the months
that they fulfill? Or when they will bring forth.* That is, Can any man
know, when they will be formed to new Creatures, who are under the
Miniſters teaching, here being ſo much required for the making of them
ſuch. 1. Knowledge. 2. Life of grace. 3. Growth. 4. Strength as
it were of bones, as in a Childe that is born into the World.

Verſ. 3. *They bow themſelves, bring forth their young ones, and caſt out their ſorrowes:*
Miniſters of the Goſpel bow themſelves when they ſtoop to the
capacity of their Auditors, giving milk to babes and not ſtrong meat; for
then there is moſt likelyhood of bringing forth unto God. The *Vul.* for theſe
words they caſt out their ſorrows, hath it, *Emittunt rugitus*, They
mourn as extreamly pained in bringing forth: For the faithfull Servants of
God travell not thus without much anxiety and ſorrow, by reaſon of the
hardneſs of the peoples hearts and of their indocibleneſſe, and the Hebrew
will better bear this rendring: *They ſend out ſorrowes.*

Verſ. 4. *Their young ones are well liking, they are fed with corn, they go forth and
turn not to them again:* That is, theſe ſpirituall Children thus brought forth
are fed with the Word, till that through their being thus fed they are filled
ſo with Knowledge that they can live now the life of Grace, without being
further taught by men; according to that which was propheſied, *They
ſhall no more teach them, ſaying, Know the Lord, for they ſhall know me from the*
Note. *greateſt to the leaſt:* But alaſſe who cometh to ſuch perfection of knowledge
in theſe daies, and if they do, how many keep it and looſe it not again?
So that they have continuall need of teaching ſtill, although not in
the firſt principles, ſuch as this is, *Know the Lord, one God and three perſons,*
&c. To worſhip and ſerve him only, and not any Idols or falſe Gods.
And becauſe to know God, is to live and do ſo in all things as he requireth,
there is need alwaies by Preaching to be ſtirred up hereunto, as by ſtirring
up a fire it is kept burning, otherwiſe it goeth out; ſo Zeal againſt ſin muſt
by Preaching be ſtirred up from time to time, as the fire in the Temple was
dayly renewed.

Verſ. 5. *Who hath ſent out the wilde Aſſe free, or who hath looſed the bands of the
Verſ. 6, 7, 8. wilde Aſſe.* Verſe 6. 7. 8. *Whoſe honſe I have made the Wilderneſſe,* &c.
Here is another wonderfull thing in the Creatures, the Aſſe being of all
Beaſts, that men uſe for labour, the ſtilleſt and ſloweſt in going, and moſt
eaſily ruled, for which it is ſaid; *The Oxe knoweth his owner and the Aſſe*

his maſters crib. Yet God hath made one ſort of them very ſwift and indomable by man, feeding them by his providence in barren Wilderneſſes, eſpecially in the Wilderneſſe of *Arabia*, where this ſort of Aſſes moſt abound, and of their ſwiftneſſe in running *Xenophon* writeth ſaying, That *Cyrus* paſſing that way with his horſemen, there were many of them, who being ſtirred, ran ſo ſwiftly away, that ſome horſemen following, could not come neare them, then ſtanding ſtill, but when the horſemen approached, they fell again a running as before, thus deluding them; and to theſe the Wilderneſſe is as an houſe, where they keep: neither can men take or bring them away from thence, and although there be little food, yet by Gods providence, they are ſuſtained and ſtrengthened hereby to this ſwiftneſſe. Now of this he telleth *Job*, to intimate, that whereas he in proſperity, had great and ſpacious grounds indeed, to keep his Aſſes and Oxen in, and an ample family, as men count ſpacious and ample, ſo that he was the greateſt man in all the Eaſt, as was before ſaid, yet *Jobs* grounds and houſe was nothing to his, and that both he and all men might know hereby, the greatneſs and excellency of God above men, who hath the vaſt Wilderneſſe, as an houſe wherein to keep abundance, both of theſe and of other wilde Beaſts, and keeping them luſty, where but very little food is to be had, and although men cannot rule them, becauſe they are too ſwift for them, yet God can and doth; which ſhould make man to reverence him ſo, as not to dare to lift up his voice upon any occaſion againſt him: And from hence alſo we may gather, that a little is enough to ſuſtain men in the wilderneſſe of this World: As the Children of *Iſrael* alſo were here ſuſtained, having nothing to eat, but what God ſent them down from Heaven from day to day, forty yeares together, that as it is ſaid of nature; *Exigno natura cententa*, It is content with a little, ſo we ſhould be as the Apoſtle exhorteth us, ſaying, *VVhilſt we have food and rayment, let us herewith be content.* Which maketh both againſt Gluttons and Drunkards, whom nothing will ſuffice but exceſſe, and againſt the covetous, who thinking all that they have to be too little, either murmure at their having no more, or gaping after abundance, are ſet upon getting theſe Worldly things without end, by hook and crook, right and wrong: Some take occaſion from hence, and becauſe it is further ſaid, *Verſe* 7. *He deſpiſeth the multitude of the City.* From hence ſome take occaſion to commend an Eremiticall and ſolitary life, far from the frequency of people, to be the more free to divine contemplations: But this is far fetch'd and rather proveth them that do ſo, when there is no neceſſity, as in time of perſecution, to be no better then wilde Aſſes. The Allegory of *Gregory* is far better here, who will have the faithfull by this deſcription ſet forth, who becauſe their minds are taken up with heavenly things, deſpiſe the courſes of thoſe that are altogether for worldly, are baſely counted of by the world as Aſſes, which are moſt ſilly and dull; but indeed ſuch only are free, all others like Aſſes under the yoak of the World, in whom the ſpirit and generoſity of minde; that is, in theſe is altogether wanting, becauſe he ſaith, *VVho hath ſent the wilde Aſſe out free?* For it is a freedome not to covet or deſire the Goods of this World, or the dignities hereof, contrariwiſe it is ſervitude and bondage to covet them; for proſperity being affected in worldly things, preſſe the minde, as it were, with a yoake of ſervitude and adverſity, when it is feared: But he that hath ſhaken off worldly deſires from his minde, injoyeth a certain felicity in this life, when he joyeth not much in proſperity, nor is ſtraitened by adverſity: How worldly men are yoaked, Chriſt ſheweth, ſaying; *Come to me all yee that be weary and heavy laden, take my yoake upon you, for my yoake is eaſie and my burthen light.* But it is an harſh heavy yoake to be under worldly temporall things, to be ambitious of earthly, to hold things fading, to deſire to ſtand in things not

Iſai. 11

Xenoph. l. 3. *de Cyr.*

Note

1 Tim. 6.

Gregor.

Note.

Math. 11.

Grave jugum & dura ſervitutis pondere eſt ſubeſſe temporalibus, ambire terrena, retenere labentia, velle tenere tranſeuntia ſtare in non ſtantibus, &c.

not ſtanding, to deſire things paſſing away, and not to be willing to paſs away with things that paſſe away. For whilſt all things againſt a mans deſire flee away, which before afflicted the mind with a deſire of getting, they afterwards preſſe with a fear of Looſing. In ſaying, *Who ſetteth the Wilde Aſſe free?* He meaneth, who but God; ſo God can free mans mind from theſe deſires, but man cannot free himſelf, ſo is he held hereby when he thinketh to ſhake it off through the fear of want to come; he is ſtill held faſt hereby; therefore to God we muſt ſeek, that he would ſet us thus free, and as Chriſt ſaith, *If the Son makes you free, yee are free indeed*. The Chriſtians that thus neglected worldly things for Heavenly, were hereby traduced by Heathens, that they were a ſloathfull Generation like the Aſſe. But *Tertullian* anſwereth in their behalf; ſaying, We are accuſed to be idle perſons, and ſuch as refuſe to imploy our ſelves in worldly buſineſſes. How can this be? We living amongſt you and being habited, inſtructed in Trades, and of the ſame neceſſity, that ye are, to get our livings by labour. For we are neither *Brachnans* nor *Gymnoſophiſts* of the *Indians*; for ſuch, alſo other Philoſophers, did nothing towards a living, but gave themſelves wholly to ſtudy, we are not, *Silvicolæ, Livers in Woods, as Exiles*, only we temper our ſelves, that we may not uſe the things of this life ill, or without meaſure: Therefore we dwell in this world together with you, not without Courts, Bathes, Taverns, Shops, Stables, Faires, and other Commerces. Whereby we may ſee, that no Chriſtians did then count it a point of piety to ſequeſter themſelves from the Society of men, to live either Eremites, Anchorites, or Cenobites, but each one in his Lawfull calling, tending his buſineſs as other naturall men did.

Ioh. 8.

Tertul. Apol. 42.

Verſ. 9.

Will the Unicorn ſerve thee, or abide by thy Crib? This is alſo another notable Beaſt, in which the power of God doth greatly appear: It is by the *Vulg.* rendred, *Rinoceros*, by ſome it is alſo called, *Monoceros*, but that is the Greek name taken from the one horn that it hath, becauſe *μονος* ſignifieth one, and *Ceros*, an horn, Unicorn the Latine, and he hath the name of *Rinoceros*, form the growing of his horn from his Noſe. To ſet forth his great ſtrength, it is ſayd, of *Iſrael* by *Balaam*, *He hath the ſtrength of an Unicorn.* It ſeemeth by the various diſcription made of him by divers Writers, that there be more ſorts of them, one called a *Rinoceros*, and another *Monoceros* or *Unicorn*. *Ælianus* ſaith, that there be wild Aſſes in *India* of the bigneſſe of an Horſe, having one horn in the midſt of their foreheads, in length a Cubit and halfe. and ſo ſharp, that herewith he peirceth through the hardeſt things. Of this *Pliny* writeth, that he is like an horſe in his body, his head like an Hart, his feet like an Elephant, and tail as a wild Boar; having an heavy lowing, and one black horn two cubits long, *Strabo* ſaith that he is as long as an Elephant, but of ſhorter thighs, and therefore not ſo high, in form like an Oxe of a Box colour, or an Elephants, his *Rictus* or opening of his mouth, like a wild boare, and his skin ſo thick and hard, that the ſharpeſt inſtrument of Iron cannot peirce it, and this beaſt alſo is one that cannot be taken alive by man. But becauſe God can, he is mentioned as another of his works of wonder. Man may make uſe of many othes beaſts to do his Husbandry work, but of this, though fitted by ſtature and ſtrength to do moſt, he is able to do none, and therefore a poor weak worm to God-ward.

Numb. 24.

Ælian. lib. 5.

Pliny De feris judicis.

Strabo lib. 16.

Verſ. 13.

Who gave the goodly Wings to the Peacocks? Or Wings and feathers to the Oſtrich? But before I ſpeak of this, a word more of the Unicorn: The mighty men of this world, are hereby ſet forth, ſaith *Gregory*; who lift up their horns on high, againſt which it it is ſayd in the Pſalms, *Lift not up your horns on high:* For long it was, before that Kings and Emperours could be brought in to labour in the Vineyard, as the Unicorn cannot be made to work, but rather with their terrible horns puſhed and peirced men

Gregory.

men, that imbraced the faith of Chriſt; neither could the Apoſtles, the moſt able of all other men, take them, but God in his good time brought them into the feild of his Church, and ſince by their ſtrength, they have done him great good ſervice. But to return to the *Peacock* and *Oſtrich*, The *Vulg.* hath it, *Pennæ ni Struthionis ſimilis eſt pena heodis & accipitris*, *An Oſtriches Feather or wing is like that of the Ierfaulcon or the Hauke*: The meaning according to *Greg.* is, The *Oſtrich* hath wings as well as the *Hauke*, but the *Hauke* fleeth moſt ſwiftly, and the *Oſtrich* cannot flee at all. *Hebr.* it is, *The Wing of the Singers or Cryers extended, is the wing of the Stork, or Oſtrich*: For the word חסרה ſignifieth both, to make ſenſe in our tongue, the wings of theſe birds or Fowles, that are noted, for ſinging or crying, are extended, if the wings of the *Stork* and *Hauke* be, that is, the *Oſtriches*, that cry ſo loud have their wings ſpread, as if they could, and were about to flee as well as a *Stork or Hauke*, but the one fleeth not, as was ſayd before: And the other two do a far off, as the *Stork* over the Sea in time of cold, coming again in time of warmth, of which *Jeremiah* alſo ſpeaketh, or moſt ſwiftly, as the Hauke. And by whom this is done; is it not God that putteth this marvelous difference. *Pagnin.* (becauſe רן ſignifieth to exult, as well as to cry or ſing, and the *Peacock* is a fowle, that exulteth much in reſpect of his painted tail, when he ſetteth it up to make it ſhew moſt glorious) ſaith, that haply the *Peacock* is to be underſtood here; but it is moſt improbable, becauſe if Peacocks were meant, God would not only have given ſo light a touch upon it, and then paſſed on to the *Oſtrich*, without ſaying any more of it, contrary to his manner in ſpeaking of any other Creature, neither doth he in all this diſcourſe propound two to our conſideration together, but one alone, as being admirable enough for us to meditate ſingly upon, before we come to another, neither is there any word in the Text ſignifying who gave, and if כנפ be rendred wing, the New Tranſlation were much miſtaken in thinking, that the Peacock was here pointed at, ſeeing his beauty is not ſo much in his Wings as in the feathers of his tail. It is then certainly, a compariſon which is here propounded betwixt the *Stork*, and *Hauke, and Oſtrich*, of which laſt the Lord meant to ſpeak further, as upon a Creature greatly to be noted for the wonderfulneſſe thereof, both in the form and ſtrange qualities of leaving Egs, which yet by Gods providence are cared for, and come many of them to be living *Oſtriches*, although by their Damm thus neglected, either in reſpect of ſitting upon them to bring them to life, or when they begin to live; of feeding them. For rendring the word חסרה *Oſtrich*, I ſee no reaſon, becauſe חסר is mercy, and the *Oſtriches* have none in them, but the *Stork* ſo much, that ſhee pecks her ſelf, till the bloud runneth out to feed her young ones. Touching the *Oſtrich*, ſhee is between a beaſt and a fowle, having ſo thinn Feathers, and ſo heavy a Body, that ſhee cannot flee, but only lifts up her wings and runneth very ſwiftly. *Ælianus* ſaith, that the *Oſtrich* is almoſt as great as a Camell, being therefore called *Struthio Camelus*; and becauſe her buttocks are bare and without Feathers, ſhee cannot ſit upon her young to bring them to life, yet ſome ſay that ſhee layeth 80. Egs, and having a faculty of diſcerning, which of them will prove *Oſtriches*, and which will come to nothing, ſhee leaveth ſome of them upon the ſand, and upon other ſome ſitteth and hatcheth them, but this appeareth to be a fiction, becauſe the Lord ſaith, that ſhee leaveth them for want of wit to conſider, to what dangers they ly open, and of memory to finde them out again being layd, but God by his providence through the heat of the Sun, hatcheth and giveth them life, and ſuſtaineth them moſt admirably, for which this, as another great wonder in nature is worthy to be ſpoken of, to ſhew the almighty power of God. Allegorically the *Oſtrich* ſetteth forth the Hypocrite, who ſeemeth to have, wings whereby to ſoar up towards Heaven, but worldly things lye ſo heavy in his minde, that

Ier. 8.

Pagnin.

Ælian.

Allegory.

that he cannot ſtir from the earth, and his feathers be too few to flee thus
withall: That is, his graces, whereof he hath none but common to the
wicked and the righteous; praying and preaching with the mouth, hearing
with the eare, keeping daies of faſting, and almeſ-giving, and paying
of tythes; but herein the hypocrites of theſe times, come ſhort of thoſe
of old, ſome not duly paying or willingly paying any, and they that do,
not being ſo ſtrict as herein to go to the tythe of Mint, Annis, and Comin;
although the Lord ſaith, that this ought to be done alſo: For the graces,
wherewith his feathers muſt be thickened, but in him wanting, they
are love, joy in the ſpirit, meekneſſe, and humility, temperance, faith,
and ſo forth, as they are together ſet forth, *Gal.* 5. 22. And if the hypocrite
be repreſented by the Oſtrich, then the Godly indeed and ſincere
are here ſet forth by the Stork and Hauke, which hath a little body, but many
feathers, ſo that ſhe can eaſily flee upward; that is, little fleſh and a great
deale of ſpirit, againſt which, although the fleſh ſtriveth, yet the ſpirit
Rom. 3. prevayleth, and they are hereby lead, and made like ſpirituall bodies, and
Phil. 3. 20. to have their converſation now in Heaven, to which their bodies ſhall
verily be made apt to aſcend, as Chriſt did in body, when they ſhall be
changed and made like unto his glorious body.

Verſ. 14. *Which leaveth her eggs in the earth, and warmeth them in the duſt.* Here
an hypocrite is further deſcribed by his careleſneſſe in reſpect of his people,
Note. if he be a Paſtour, or of his Children, if he be a Father; for such a
Gal. 4. 19. Paſtour, although he preacheth, yet he travelleth not through care of the
Flock committed unto him: As *Paul*, till Chriſt be formed in them,
but leaveth them in the Earth, as it were, and in the duſt for want of any
diſcipline uſing through an earneſt deſire to ſee them reformed, whereby
it cometh to paſſe, that notwithſtanding all his teaching and preaching,
as they were earth and duſt, ſo they are ſtill, and as hotly ſet upon
the duſt and dung of this World, as if they had never heard of not ſetting
their hearts hereupon; for which it is ſaid, *Warmeth them in the duſt.*
And ſo as when the Oſtriches egg cometh to be hatched, it is but
an Oſtrich like her ſelfe: So they that live under ſuch a Miniſtry, are
but hypocrites like to their Teachers, having a forme of godlineſſe only,
but void of the power of it, coming indeed to the word preached, and
the Sacraments, and praying long and often, but not keeping themſelves
Iam. 1. unſpotted of the World, by not doing any thing that is baſe and wicked,
after the manner of worldings, by lying, ſtealing, deceit, oppreſſion,
or following in ſecret the luſts of the fleſh, or by pride, envy, malice, or
deſire of revenge, or ſtrife, or debate, ſlandering, rayling, or bitter ſpeaking:
Iud. Epiſt. For by theſe or any of theſe they are ſpotted, as one upon whom
black and ſtinking dirt is caſt; yea *Jude* calleth them ſpots and blots,
and as they are ſpots, ſo they want another ſubſtantiall point of pure religion:
that is, Charitableneſſe, for both theſe put together, make a pure
religious Perſon: *To viſit the Fatherleſſe and Widdowes in their adverſity,
and keep a mans ſelfe unſpotted of the World.* All other religion, when
this is not done, being vain: The Paſtour then that hath no more care
of theſe things, then an Oſtrich of her eggs, to propound and ſtir up to
all of them, as wherin the power of religion lyeth, or having preached
them up crieth them down again, in his own life and example, or that
is not vigilant againſt the groſs ſinnes of the people, both to cry out againſt
them, and to cenſure particular perſons that be ſuch, by the exerciſe
of the keyes committed unto him, is not tender hearted, as the Miniſter
Verſ. 16. of Chriſt ought to be, but hard-hearted, as the Oſtrich againſt
her own eggs, and all his labour is in vain, although through his fooliſhneſs
he is not ſenſible hereof, and therefore feareth nothing: And as it is with
the Paſtour, ſo it is with the Parent, that leaveth his children upon the
Earth, by bringing them up in an earthly and worldly manner, ſeeking

to warme them with the duſt and droſs of worldly wealth, but not in the information and feare of the Lord, at the leaſt no further, then that feare of God for outward performances, as hath been already ſaid, that wherein the power of it conſiſteth, being neglected, the fleeing of all ſin, and doing of all good: And if they be judged hard-hearted, whether Paſtours or Parents, that do thus, what do they elſe, as long as they do ſo, but labour with an impenitant heart; whereby *They heap up to themſelves, wrath againſt the day of wrath.* And although in this their way they feare nothing, their labour is vain; and ſo when the Lord of the Vineyard cometh to pay his labourers, that which they have done, being all vain, they ſhall be diſmiſſed without any ſuch pay, and be paid according to their works by the juſt Judge, who to them *That by patient continuance in well doing, ſeek immortality, will give everlaſting life, but to evill doors, ſhame and contempt.*

Ephe. 6.
Rom. 2. 4.
Rom. 2. 7.

Verſ. 17. As the Oſtrich thus hardneth her ſelf againſt her eggs, having no feare for the want of knowledge and underſtanding, of which God hath deprived her: So ſuch Paſtours and Parents are fooliſh, and it is for want of wiſedome, that they do ſo, as hath been ſaid, to their own utter ruine afterwards; according to the ſaying, *Quos vult perdere dementat Jupiter. God infatuateth them, whom he will deſtroy.*

Verſ. 18. *When ſhe lifteth up her ſelfe on high ſhe ſcorneth the horſe and his rider.* Here by the Horſe and his rider in the Allegory underſtand, the faithfull Servants of God, in whom the fleſh is as it were, the Horſe, and the ſpirit the rider; the Oſtrich ſcorning, theſe is the wicked hypocrite, who keepeth his wings cloſe to his body, when he wanteth power, and is kept under, but when at any time he cometh to have power, he is bold to uſe the true faithfull Servants of God moſt contempteouſly, before he keepeth low through fained humility, but now he lifteth himſelſe up on high through pride, and doth deſpite unto the very ſpirit of God, in deſpiſing them: And herein the Popes of *Rome*, have notoriouſly diſcovered themſelves to be Oſtrich-like hypocrites, being in times paſt, *Servi ſervorum Dei.* But now though they write themſelves ſo ſtill, *Domini dominantium:* Above Kings and Emperours, moſt deſpitefully uſing thoſe of the reformation, who are as the Horſe and his rider, ſtirred up againſt them for their abominations, and not much unlike unto them are all that having ſometimes ſhewed themſelves ſo lowly, that whatſoever they ſuffered, they were yet contained through reverence to the higher powers, from lifting up themſelves, but having gotten oppertunity feare not to do it: But this Horſe and rider will be too good for all ſuch Oſtriches in the end, and then they ſhall ſmart for ſuch contempts and elevations; as is ſhewed, *Revel.* 19.

Revel. 19.11, 12.

Verſ. 19. *Haſt thou given the Horſe ſtrength, haſt thou clothed his neck with thunder.* For the Horſe, what a courageous Creature the war Horſe is we all know, that is right bred, and therefore we ſhall not need to proſecute the deſcription of him according to the Letter; but allegorically with *Gregory* underſtand by the Horſe, as before *Verſe* 18. Gods faithfull Servants, who through the ſpirit of God that is in them, are moſt courageous and without feare of any Creature: To ſuch God giveth ſtrength. Firſt, To ſubdue ſin in themſelves, then clotheth their necks with thunder, terriblly to thunder againſt the ſinnes of others; as the courageous Horſe filleth the aire with neighing when amongſt others he goeth to battell. According to this *James* and *John* were called, *Boanerges, Sonnes of thunder.* And not without reaſon is this ſpirituall Horſe ſaid to be clothed about his neck with thunder, when as the noiſe that he maketh by neighing, is within coming from his throat; but to intimate, that he weareth the Law, which he preacheth as a chain about his own neck, which is, when he is graced by living according to the ſame.

Prov. 1. 8.

Verſ. 20. *Canſt thou make him afraid as a Graſhopper? the glory of his noſtrils is*
terrible. The Horſe is here further ſpoken of, by way of compariſon with
a Locuſt or Graſhopper,becauſe Locuſts alſo are ſaid to go forth as an Army,
Prov. 30. and God raiſed a mighty Army of them againſt *Pharaoh* and the Ægyptians,
Exod. 10. and they are by *John* deſcribed as repreſenting war Horſes: But
Revel. 9. although they have ſome forme of Horſes, yet they are not herein like
unto them ordinarily, that they can do nothing with all their accommodations
about them like unto war Horſes, they are afraid of man, and are
weake creatures, unleſs they be extraordinarily ſtirred up by God, but
the war Horſe is naturally feirce and courageous, and cannot be terrified;
but whereas the Graſhopper ſingeth weakly, he neigheth ſtrongly
and terribly: For the allegory, that which is here further added, ſetteth
forth a ſecond property of a faithfull Servant of Chriſt, as one was ſet
forth before in his ſtrength and ſtrong neighing, like terrible thundering,
Viz. The ſtirring up of himſelf by his neighing to be more heavenly,
Verſ. 21. for which after his neighing ſpoken of, he ſaith, *He paweth the Valley with*
his feet. The vulg. nearer to the Hebrew, *He diggeth the earth with his*
hoofe. That is, treadeth worldly things under foot, when he is ſtrengthened,
as aforeſaid, which he doth, that eſteemeth not of them in comparison
Phil. 3. 7. of Chriſt, but counteth them droſſe and dung, as *Paul* did.
3. As the Horſe rejoyceth to go to war, ſo the faithfull Preacher at temptations
by ſufferings, wherewith he is aſſaulted in time of his ſpirituall
Act. 4. warfare, as the Apoſtles did, when they were ſcourged for preaching
Chriſt, they rejoyced; and as by the courage of Horſes, courage is put
into the man, ſo by the courage, and exultation of the Preacher in ſufferings,
other Chriſtians are incouraged cheerfully to incounter with
Verſ. 23. ſufferings likewiſe. 4. Becauſe it is ſaid that the Horſe ſo cryeth, *Ah, ha,*
at the ratling of the ſpeares, and ſound of the Trumpet, at which others
are afraid; ſo the faithfull Servants of God, ſhall not feare at
the laſt day, the things that others feare, the terrible ſignes appearing
in Heaven, and Trumpet ſounding; but as Chriſt biddeth them, lift
up their heads with joy, for the time of their redemption draweth neere,
and likewiſe, whereas the wicked are terrified at the approach of death,
Rom. 8. they triumph as Conquerours, as knowing that it is but a diſſolution,
1 Cor. 15. Phil. 1. 23. that they may be with Chriſt. Laſtly, As it is ſaid of the Horſe, *That he*
Verſ. 25. *ſmelleth the battell a far off.* So that it cometh not upon him unexpectedly;
in like manner the courageous Chriſtian is alwaies in expectation of ſufferings,
and therefore they cannot come unexpectedly upon him, but being
prepared for them, when they come he is not hereby terrified, as others
are: For the literall application, it is the ſame that hath been often
ſpoken, from ſuch ſtrength and courage by God put into an
Horſe, but not into a Graſhopper, to be made for his infinite power, that
doth all this, to reverence him, and for our parts each one in particular
Note. ſeeing the diverſity of gifts by God given to divers Creatures, one having
that which another hath not, and yet that creature in ſome reſpect
not ſo free, as others that want them are, for the Horſe with his courage
ſerveth man and not himſelfe in war, the wilde Aſs hath not that courage,
but more ſwiftneſs, and ſo keepeth himſelf from ſervitude, and ſo
doth the Unicorn; ſeeing I ſay, it is thus with Beaſts, we ought to be content,
although other men have more given to them in any reſpect then
Note. we have, for it is the will and providence of God, that makes it thus
to be. Laſtly, Becauſe many of the creatures of God ſpoken of, and further
to be ſpoken of, do far excell men in ſtrength, and are formidable
to them, yea the Horſe would be, if he were not unto man ſubdued,
but all are ſubject to God, and by God theſe courageous Horſes are made
ſubject to men; let us much more be aſhamed to be rebellious againſt
him, being fully aſſured, that if we ſtill hold on ſo, how great ſoever

any of us be in this World, we ſhall be reduced to ſubjection, though not of our own will yet of neceſſity, to Gods Jaylor the Devill, who ſo proudly deſpiſed or careleſly neglected to ſerve God, as he required.

Verſ. 29.

Doth the Hauk flee by thy wiſedome, and ſtretch her wings towards the South. Vulg. *An ex ſapientiam tuam plumeſcie.* And the word ואבר ſignifieth either *Volare* or *Plumeſcere, to fly or to grow feathery.* And it is by *Gregory* underſtood, of her caſting ſome feathers, and other growing anew, for which purpoſe the Hauks that be wilde, get them into warm places, and ſpread their wings ſouthward to the heat of the Sun, that the old feathers may come out from yeare to yeare, and new ones grow: Allegorically, as by the Hauk before in another reſpect, ſo here underſtand, the faithfull for this, that they being heat by the ſpirit of God, wherewith Chriſt the Son of righteouſneſs ſhineth upon them, caſt off the old man with his luſts and concupiſcence, and put on the new: Of renewing their age like the Eagle, ſee *Pſal.* 103. And being born anew, *John* 3. 5. And of becoming new creatures, if we be in Chriſt, 2 *Cor.* 5.17. But it is to be noted, that the Hauke is ſaid, *Expandere*; To open wide her wings towards the South, to denote a mans laying open of his ſinnes towards this Sun, by humbly confeſſing them, whereby they may be made to ſhed off, and new to come in their ſtead, becauſe he that confeſſeth and forſaketh his ſinnes, ſhall have mercy, but not otherwiſe.

Gregor.

Ephe. 4. 24.

Prov. 28.13.

Verſ. 27. 28. 29.

Doth the Eagle at thy command make her neſt on high. She dwelleth upon the Rock, &c. *And ſeeketh her pray a far off.* The Eagle is another wonderfull thing in nature for her high flying, even above all other Fowles of the aire; and for her looking with open eyes upon the Sun, when it ſhineth brightly; and according to her high flying, ſo ſhe maketh her neſt upon the top of an high moſt harſh and craggy Rock, ſitting there expoſed to winde and weather: Hereby the faithfull are ſet forth, who are made ſo not by the will of man but of God; as the Pſalmiſt alſo compareth them to an Eagle, for ſuch a man maketh his neſt upon a craggy Rock; when for the love of God and heavenly things, he careth not what hardſhip he indureth in this World, being as well content with poverty as with riches, with bonds as with liberty of body, and with death as with life here, and he ſeeth more into the myſteries of God, then any other man, being comforted at the ſight of him herein, wherein others cannot look, or with their eyes behold, through the weakneſs of their underſtanding; according to that of the Apoſtle, *The ſpirituall man diſcerneth all things, the naturall cannot, becauſe they are ſpiritually diſcerned.* For this Eagles ſeeking of her prey a far off, this ſetteth forth the Saints ſeeing the joys of Heaven by the eye of faith, from which they are yet far, but feed hereupon by comfort, which they take herein.

Pſal. 103.

Phil. 4. 11.

1 Cor. 2. 15.

Verſ. 30.

Her young ones alſo ſuck up blood; and where the ſlain are, there is ſhe. That is, Referring it to weaker Chriſtians, although they cannot ſee ſo far into the things of God, yet they know Chriſt crucified for them, and ſhedding his blood, and by faith, and receiving his ſupper, they fed upon his blood; for to expreſs this to the Corinthians, that were yet as babes, he ſaith, that amongſt them he deſired to know nothing but Chriſt and him crucified; that is, to inſtruct them in nothing elſe, as being uncapable yet of more profound teaching, *Where the ſlain are, there is ſhe.* To the ſame effect of that of Chriſt, *VVhere the dead carcaſe is, theither will the Eagles reſort.* Whereby is meant, that as the Eagles follow Armies, that when any be ſlain, they may prey upon them: So the Chriſtian is where Chriſt is, who was ſlain for our ſinnes, living in his Church, where his body or fleſh is to be eaten, and after death, aſcending to be alwaies where he is, firſt in Soul, then both body and Soul, reunited at the laſt day to eat of the hidden Manna, and ſo to be bleſſed for evermore.

CHAP. XL.

Verſ. 2. S*Hall he that contendeth with the Almighty inſtruct him? He that reproveth*
God let him anſwer it. Here the Lord, after many queſtions moved to *Job*,
preſſeth him to anſwer (ſith God by that which hath been ſayd clearly ap-
peareth to be of infinite Power, Wiſdome, and Goodneſs) and to declare
what excellency was in him, wherein none elſe could compare with him; if
he could, becauſe he ſtood ſo much upon his Righteouſneſſe, and if he
could not, then to repent of that which he had ſpoken, and to ceaſe to ſpeak
any thing magnifically of himſelf any more. For whilſt man compareth him-
ſelf with other men, it may ſeem to him, that he is extraordinary, and
ought not to be dealt withall in rigour, but let the moſt juſt man that is,
look up to God; and conſider the ſuper-excellencies that are in him by his crea-
tures ſo wonderfully and variouſly indued with qualities, excelling thoſe in
many things that be in man, and then he ſhall finde nothing in himſelf,
whereof to boaſt, but cauſe of humiliation and ſilence, howſoever the
Almighty is pleaſed by his ſevereſt judgments to try and prove him. And
accordingly *Job* having heard all this, humbleth himſelf and reſolveth upon
ſilence, and not once to mutter more againſt Gods doings, thus declaring his
humble ſubjecting of himſelf unto him, whether to live or dye: For he
Verſ. 4. ſaith, *Behold I am vile, what ſhall I anſwer thee? I wil lay my hand upon*
Verſ. 5. *my Mouth. Once have I ſpoken, but I will not anſwer, yea twice, but I*
will proceed no further. As if he had ſayd, whilſt I had to deal with men,
I was bold divers times to anſwer them, and to juſtifie my complaint, that I
made at the firſt, Chapt. 3. and to ſpeak as if I were wronged, and as wiſh-
ing to come and plead my cauſe before thee, but now that Majeſty hath
vouchſafed to ſpeak, I ſee thy excellency to be incomparable, and my vile-
neſſe in compariſon of thee to be ſo great, that I will not come into the
liſts to contend with thee, but loe I am here in ſilence ready to beare what-
Note. ſoever thou layeſt upon me. And as *Job*, ſo the beſt man living, ſhall not
be able to ſpeak when God appeareth, if he be lifted up with any conceit
of his own Righteouſneſſe, as thinking that he hath not ſo ill deſerved, as
to ſuffer what he doth. And therefore let us ſet our ſelves in Gods preſence
now whilſt we live; if by pride or any way elſe we have offended, and as if he
already were come to reprove, humble our ſelves unto him, confeſſe our
vileneſſe, and ceaſe ſpeaking preſumpteouſly or doing wickedly any more,
and ſo we ſhall finde mercy again at his hands as *Job* did. For if ſo juſt a
man as *Job* had his mouth ſtopped, and now ſaw ſo much vileneſs in himſelf,
that he thought himſelf unworthy to anſwer one word; how much more
ſhall wicked men then when God ſhall appear to judge the quick and the
dead, ſee their abominable vileneſs, and be confounded hereat, being ſtric-
ken ſpeechleſs, and ſo be taken away and bound hand and foot and caſt into
utter darkneſs, as the man that came to the Marriage Supper of the King
without a wedding Garment was.

Verſ. 6. 7. 2. The Lord beginneth to ſpeak again out of the Whirlwind, as he did,
Chapt. 38. 1. And he ſpake thus to humble *Job*, who before had too much
lifted up himſelf; to *Elijah* he ſpake with a ſoft and ſtill voice, when he
ſpake to comfort and inſtruct him, but to *Job* his voice came out of a Whirl-
winde to terrifie and humble him. But when it is ſayd, that God ſpake, it
Gregor. is to be underſtood by his Angell, as *Gregory* ſayth, Although he ſometimes
ſpeaketh without an Angell mediating betwixt him and men, yet this is,

when no voice is heard with the Ear outwardly, but by Revelations made to the Heart inwardly, as he ſpake to the Prophets: but when he ſpake by words and ſillables to the bodily Ear, he uſed his Angells for his Inſtruments of ſpeaking, as when he gave the Law upon mount *Sinai*, where the Lord is ſayd to have ſpoken all thoſe words, the Apoſtle ſayth, that the Law was given by the Mediation of Angells; for it was ordained by Angells in the hand of a Mediator. Gal. 3. 19.

Verſ. 8. *Wilt thou alſo diſanull my judgment, wilt thou condemn me, that thou mayſt be righteous?* The man that is juſt being ſmitten, if he finds himſelf greived at his ſufferings, hereby doth in effect condemn the proceedings of God in ſmiting him, although he ſpeaketh not; but is ſilent as *Job* now reſolved to be. For he doth not acknowledge his judgments to be juſt, unleſſe in taking part as it were with God, he riſeth up againſt himſelf, ſaying, I am worthy to be thus dealt withall, although I know nothing by my ſelfe. For if there be no ſinn in him, for which he is made ſo greivouſly to ſuffer; yet becauſe God hath another end by ſufferings to make a juſt man more juſt, and to increaſe his Grace in him, that is, the Grace of patience, that he may have the more ſure hope, it is in him a condemning and diſanulling of Gods judgments not to confeſſe that he is juſt in all his wayes and righteous in all his works. And therefore *Job* having not done ſo ſince his three freinds came to viſit him, the Lord to make him take notice of this his overſight thus challengeth him, as if to juſtifie himſelf he condemned him, that we may all learn in our ſufferings to ſtand ſtifly ſtill to the juſtifying of Gods proceedings againſt us, though we know not the cauſe, even as we would not be found guilty of ſo hainous a crime as this, to condemn God in any of his proceedings, but ſuch as howſoever we ſuffer, ſtill give Glory to him, that we may finally be Glorified by him for ever. *Note.*

Verſ. 9. *Haſt thou an Arm like God? Or canſt thou thunder with a voice like him?* When God ſpeaketh of his Arm and voice here, or elſe where, it is ſpoken of him, we muſt not conceive with the Anthropomorphites, that he hath ſuch parts, or a Body whereby he uttereth a voice, as man doth; but hereby as by ſimilitudes he is ſet forth by condiſcending to our capacities, who knew no ſtrength in man to do mighty things but his Armes, nor voice, that he can utter; but by his tongue and through his Throat. And in this ſenſe God is alſo ſometimes ſet forth as an Eagle having wings, under which ſhee covereth, or upon which ſhee beareth her young ones, and by an Hen. Pſal. 91. Matth. 23. But the Arm of God is his almighty power, and his voice his wiſedome, for which Chriſt by whom all things were made, is called the Power of God, and the Wiſedome of God, and his mighty hand and ſtreched out Arm, 1 Cor 1. 24. Luk. 1. 51. *And the word which was with God and was God.*

Verſ. 10. *Deck thy ſelf with Majeſty and beauty, and aray thy ſelf with glory and excellency:* Verſ. 11. *Abaſe every one that is proud.* For this the Lord doth, as he ſaith, *Eſa.* 2. Here *Job* having humbled himſelf to God, hath further reaſon ſhewed him, why he ſhould ſo do, *Viz.* Becauſe he cannot deck himſelf with Majeſty, and Glory as God doth, neither can he abaſe the proud as he can, and therefore as an infirme Creature, that cannot ſave himſelf, it became him to demeane himſelf towards God moſt humbly. Of Gods Glory and Majeſty, it is often ſpoken in the *Pſalms*, and how he can abaſe the proud, is ſhewed in his bringing of a floud upon the Giants drowning them all, and Gen. 6. his deſtroying of proud *Pharoah* and his hoſt, and *Sennacherib* and *Nebuchadnezzar*; but alaſs what can the mightieſt of men do, unleſs God ſtrengtheneth him. Now every man that liveth in ſinn is proud, but upon ſome God looketh to make them repent; as Chriſt looked upon *Peter*, and then he was abaſed by being made to weepe bitterly, to his greater future exaltation; upon others he looketh to confound them, and to bring them down that ſtand ſtiffly and ſtoutly in their ſinnes, and will not be humbled.

Behold

Verſ. 15. *Behold now Behemoth which I made with thee, he eateth graſs like an*
16. *Oxe.* His *ſtrength is in his loines and his force in the navell of his belly.* What
is meant by *Behemoth* is not amongſt Expoſitors agreed: The word
Behemah ſignifieth a Beaſt, of which *Behemoth* is the plurall number,
Beaſts: Some moſt abſurdly hold that it is a Beaſt, which we know not,
of a monſtrous greatneſs, called by the name of *Behemoth*, being ſeven
miles long and broad, his head a mile, and his tail a mile, eating up daily
the graſs growing upon a thouſand Hills, which being tread down one
day, ſpringeth abundantly again the next, and that this Beaſt God will
kill at the time of the reſurrection thereof, to make a feaſt for his Saints,
Lyra. thus *Lyra* out of ſome *Rabbins*: Some again will not have any one Beaſt,
2. but all Beaſts meant hereby, as the word ſignifieth, in ſome of which all
the things here ſpoken of are, and they were made the ſame day that
man was, and therefore being that which is here ſaid, *Made with thee.*
agreeth well, if the word be ſo underſtood. 3. Some underſtand the Elephant
by *Behemoth*, either for his excellency above all other Beaſts in
the bigneſs and ſtrength of his body, ſo called, becauſe equall herein
Torſter. to many Beaſts put together: And there are many that ſay, that the
Marinus. Hebrews call the Elephant commonly by his name, and none other, for
Vatab. which both they and the Hebrews many of them underſtand the Elephant,
Tigur. and all things in the deſcription agree moſt aptly to this Beaſt, and it is
Eugubin. not probable, that God having ſpoken of other mighty Beaſt in particular,
Tileman. wherein his power doth moſt notably appear, would omit particularly
Oſor. to ſpeak of the Elephant, the greateſt and mightieſt of them all: And
that which is ſaid of *Behemoths* being made with him, doth well agree
to the Elephant, if either we look at the time of the creation of the Beaſts
and of Man the ſame day, or the familiarity of Elephants with men, being
ſo apt to learn their qualities, and having memory and underſtanding
like men, and a kinde of love to them, if they be brought up with them,
doing them great good ſervice, both in peace and war, and keeping watch,
as it were, about mens houſes, and peculiarly poſſeſſed by Kings, whereof
Job was one: Some alſo note, that he repreſenteth Oxen in his hornes
by the fangs that grow out of his mouth like hornes, but yet in his trunk
he is unlike him, although in eating graſs and boughs of Trees alſo like
him: For the ſtrength alſo ſaid to be in his loines, it well agreeth to the
Elephant, who is ſo ſtrong, that he can beare an woodden Tower upon
his back, and upon that two and thirty men ſtanding to fight therefrom,
1 Mach. *6.* and with his trunk he overthroweth Trees, and then feedeth upon
them.

Verſ. 17. *He moveth his tail like a Cedar, the ſinews of his ſtones are wrapt together.*
This ſeemeth not to agree to the Elephant, becauſe being ſo great
a Beaſt, he hath ſo little a tail and without haire, as that it cometh not
down to cover him behind, as other Beaſts tailes doe, neither hath he any
Ariſtot. uſe thereof ſo much, as to beat flies away from annoying him in his *Poſteriorums*,
Ælian. but only with the wrinkles of his hard skin there, upon which
they come, he by contracting it killeth them: But the word rendred
Moveth. Hebr. is חפץ to love or to pleaſure in, or is pleaſed with, for the
compariſon made with the Cedar, it ſeemeth to be in reſepct of the ſmall
leaves, which that great Tree hath in compariſon of other Trees, being
narrow and pricky at the end, like thoſe of the Fir Tree; and the meaning
is, the Elephant, a great Beaſt, hath a leſſer tail then other Beaſts,
and with few haires upon it, as the Cedar hath ſmaller leaves, and yet
takes as much pleaſure in it, as if it were greater. *The ſinews of his ſtones
are wrapt together.* This alſo agreeth to the Elephant, which is moſt
remarkable for his genitall members, being for his greatneſſe very ſmall,
and in a manner wrapped up in his body: And as theſe be, ſo is his luſt
ſmall to the Female, never coming togethet with her for Generation,
but

but in ſecret, and when ſhe is once filled, not having to do with her any more, as ſome ſay, all his life time; and ſhe bringeth forth only one at a time, and that no bigger then a yeare old Calfe, although it groweth afterwards to be the greateſt of all Beaſts by far: But that of the Elephants coming together, never but once in their life time for generation, who can beleive, becauſe that ſo, there being but one bred for two, the old dying, though they live long as ſome ſay, two hundred or three hundred yeares, they would either by death naturall, or by being killed, decreaſe in time and be worn out, till that none were left upon earth; for *Verſe* 18. H*is bones are like ſtrong peices of braſſe, like bars of Iron.* Which is ſo ſaid, becauſe he is the ſtrongeſt of all other Beaſts. **Verſ. 18.**

Verſ. 19. *He is the cheife of the waies of God, he that made him, can make his ſword to approach unto him.* The *Vulg.* and *Hebr.* have the beginning of the waies of God, it being ſaid thus of the Elephant, not becauſe nothing was made before it, but haply either none of the Beaſts, or it is thus ſaid, becauſe the cheife amongſt the Beaſts, called the waies of God, becauſe that in making of them, whereof many be ſo exceedingly ſtrong, God took away to declare his power upon earth unto men; for his making of his ſword to approach unto him, ſome think that this is done, when he is hunted and killed by the *Indians*, for of their hunting of them, both *Ariſtotle* and *Ælianus* write: Some, when the Unicorn peirceth and killeth him with his ſharp horn, and this being done indeed, it may be ſaid to be done by the ſword of God, but it is rather to be thought, that the meaning is, however he be the ſtrongeſt of all Beaſts, and none dare approach unto him, yet God hath a ſword whereby he can cut him off when he pleaſeth; that is, By his power, which nothing can reſiſt, *Verſe* 21, 22, 23. ſhew his feeding and places of his aboad, he is not a *Carnivorous* wilde beaſt, but harmleſs, for all his great ſtrength, other Beaſts feeding about him without feare, and he is ſhaddowed by the Trees in watery places, in which he much delighteth, by reaſon of his great heate, and neere a Tree he getteth him, in the ſhaddow thereof to reſt him by leaning againſt it, becauſe he cannot bend his knees to lye down. **Verſ. 21.**

Verſ. 23. *He drinketh up a River, and haſteth not; he truſteth that he can draw up Jordan into his mouth.* The word עשק ſignifieth, *To oppreſſe or to take by force, Rapere.* And therefore it may be read, he will do, as it were, ſome violence to a River, when he cometh to drink at it, he drinketh through the greatneſſe of his body, and of his thirſt ſo great a quantity, that the running of the ſtream is even ſtaied hereby, as if it were by force for the time: And it is ſaid, he haſteth not, becauſe as *Ælianus* writeth of him, **Ælian.** he drinketh not, till he hath firſt by going into and ſtirring the water made it pudly, for he loveth not clear waters; and for the quantity, *Ariſtotle* ſaith, That he drinketh fourteen Ampharas or Tankers in the morning, and eight at night; but as *Ælianus* alſo ſaith, he goeth long without drinking, even daies together, that which is ſpoken of the River *Iordan*, is added by way of Hyperbole, further to ſet forth the ſame.

Verſ. 24. *He taketh it with his eies; his noſe peirceth thorow a ſnare. He will take it with his eyes as with an hook.* But *Hebr.* There is no hook ſpoken of, and *Vatablus* giveth this for the ſenſe, *Vatabl.* he when he beginneth to drink, is ſo greedy of it, that he thruſteth in his head up to the eyes; but it is rather meant, that in his eye, all the water that he cometh to, is ſcarce enough to quench his thirſt, as the common ſaying is, Better fill his belly then his eye: And hitherto of *Behemoth*, as hereby an Elephant is thought to be meant: Now the Fathers generally and many new Writers alſo hereby underſtand, the Devill, who is let forth by the name of Beaſts or *Behemoth*, for they are all one, becauſe he being made an Angel of *Auguſt. l. 11. De.Gen. Ad lit. Hyeron.*

Ambroſ.l.1. de pœnit. c. 13.*Cyril. l. 9. in Johan. c. 6. Chriſoſt. Rom.* 27. *in Math. Catena Græc. Origen. Gregor. Gloſſa ord. Flerlin, Raban Tho: Aqui. Philppius. Toſtatus.* &c.

of light at the firſt by falling, was abaſed as a beaſt, as it is ſayd of man being in honour, that he became like to the Beaſts that periſh, *Pſ.* 49. So the Devill falling was like to Beaſts, the Serpent, the Lion, the Dragon, to all which he is compared; and herein to all Beaſts, that he periſheth, having alſo in him the evill qualities of all Beaſts, the ſubtilty of the Serpent, the cruelty of the Lion or Dragon, the devouring and deſtroying quality of all Beaſts, yea even of the gentleſt, which if they come into Orchards or cornfeilds, or other like Grounds, they deſtroy with their mouths and feet all things, as the Ox with whom is he compared, and ſayd, to eat hay like him, of which by and by. As therefore men by living like Beaſts come to be beaſts, as the dogged and quarelſome are dogs, the Drunken are Swine, the Luxurious, Horſes, the Cruel, Lions, the Subtill to deceive, Foxes, the poiſonous tongued, Serpents, *&c.* Of which we read in divers places of the holy Scriptures, ſo the Devill for his being like the Beaſts is called *Behemoth.* And to ſhew that a man who liveth like a Beaſt, is a very beaſt, through following his ſenſuall Luſts, and his want of the Knowledge of God only to be high and excellent; one man *Nebuchadnezzar* had his underſtanding taken from him, and like a Beaſt, was driven from amongſt men, and eat Graſs like a Beaſt, and lived amongſt Beaſts ſeven years. Moreover to ma it the more probable, that the Devill is meant by *Behemoth* in this place, the words beforegoing are to be looked at, *Look upon every one that is proud, and bring him down*, *Verſ.* 13. For who ſo proud as the Devill, and by man not to be ſubdued, if he had meant the Elephant, he would not certainly have brought him for an Example of ſuch pride, for he is by man to be ſubdued, as all other Beaſts, as both *David* ſheweth, and *James* affirmeth,
Pſal. 8. wherefore when he inſtanceth in *Behemoth*, ſaying, *Behold him*, ſome other
Iam. 3. thing muſt needs be meant, and not the Elephant, and this is the Devill. And to the Elephant agreeth not that which followeth, v. 19. *He is the beginning or cheif of the waies of God*: But to Angells who were firſt made the firſt day of the Creation of the world, whereas the Beaſts were all made
Gen. 1. 1. upon the ſixth day, neither is there any thing in the next words to the contrary, *Which I made with thee*: For in ſaying thus, may as well be underſtood one made any of the ſix days, as upon the ſixth, becauſe, as *Gregory* noteth, it is ſayd of all the ſix dayes as of one day: *Thus the Lord made the Heavens and the Earth in the day that he created them, and every plant of the*
Gen 2. 4. *feild*: Which may be underſtood as ſpoken of the matter, out of which all things were made, that is, the Earth, ſo that although man were not made the ſame day, that the Angels were, yet for ſo much as the Earth was then made, containing the matter out of which he was formed: he might be ſayd to be made with them, and they with him, or he is ſayd to be made with him, now that by him he was thus ſmitten to try his power upon him; and thus he ſaith, *I have made him with thee*, that is, to come but with thee, that thou finding thy ſelf unable to deliver thy ſelf out of his hands, mayſt not dare to conteſt *with me*. And in ſaying, *Whom I have made with thee*, he meaneth not making, as of Beaſts and other Earthly Creatures, but as of one after Gods image as man is, for in the Angells there is ſome Repreſentation of his Glory and Holineſs by their firſt Creation, as in man of his Dominion, Righteouſneſs, and Holineſs.

But how is that true touching the Devill or Devills, becauſe they are called *Behemoth*, in the plurall number (becauſe although they are as one, and accordingly are ſpoken of in the words following, in reſpect of their evill qualities; yet they are merry) that he is ſayd to eat hay or Graſſe like the Oxe?

Anſw. By Graſſe man may well be underſtood, becauſe it is ſayd of him, *All fleſh is Graſſe, and the Glory of it as the flower of the feild*, *Eſa.* 40. 6. 1 *Pet.* 1. 24. The Devill then eateth Graſſe or Hay like the Oxe when he eateth up and devoure th fleſhly men in greateſt proſperity, as he doth when

they dye, as we may ſee in the Example of the rich Glutton, *Luk.* 16. And
all men that are withered like hay, having no ſap or ſubſtance of Grace
in them. For as men generally are likened to Graſs, ſo ſome are as Hay
or ſtubble, 1 *Cor* 3. 11. 12. devourable or combuſtible, that is, which may
and ſhall be devoured by Beaſts, that is Devills, or the fire of the laſt day.
Sometime indeed the Devil is likened to a roaring Lion, but then men whom 1 Pet. 5. 8.
he devoureth come under the notion of fleſh, becauſe fleſh and bloud properly
are the food of Lions.

His ſtrength is in his loines, and his force in the Navell of his Belly. What Verſ. 16.
loines or navell hath the Devill, that is a ſpirit?

Anſw. By his loins may be underſtood luſt in men, becauſe the loines
are the ſeat of the ſeed of Generation in them: And by the Navell luſt in
women, it being the ſeat in them. Yet ſome will have by the loines underſtood
luſt, and by the belly, intemperance about meats and drinks, which
as the Apoſtle ſaith, are for the belly, but God will deſtroy both it and
them, becauſe they ſay the Navell is not in women the ſeat of their ſeed, Rom. 14.
but the womb. Not to contend about this, it is certain, that from the
belly full fed cometh luſt both in men and women, and therefore it is ſaid,
Sine cerere & baccho friget venus, Without Bread and Wine venery is frigid.
In ſaying then that his ſtrength is in his loins and Navell of his belly, he
meaneth the loins and bellyes of Libidinous and intemperate men and women,
theſe are ſaid to be the Devills, becauſe by theſe ſinfull courſes which *Note.*
they take, made his, and therefore, whereas the Apoſtle ſaith, that *Gregory.*
the Fornicator is the member of an Harlot, ſo he may be ſaid to be the *Philip.*
loynes of the Devill, and ſhe the belly of the Devill, whereby his power
cometh to be thus great, and he to be ſo mighty to eat, and to lift up 1 Cor. 4.
multitudes of men and women, as the Oxe doth Graſs or hay, as *Balaam*
ſometime ſaid of the Children of *Iſrael*, in reſpect of himſelf and his *Moabites*,
and of the like condition are Gluttons and Drunkards of both Sexes.
For all Whoremongers and Whores are ſtrong inſtruments of the Devill,
Women to overcome men, and men women, and his very members,
which they give to ſin to ſerve him and it, contrary to that of the Apoſtle,
Rom. 6. And the like is to be held touching Gluttons and Drunkards,
eſpecially Drunkards, who are ſtrong inſtruments of the Devill; greatly
prevailing againſt temperance almoſt in all men.

He lifteth up his tail as the Cedar. By his tail the end of the Body is ſet Verſ. 17.
forth, becauſe it is joyned to it behind; hereby therefore ſaith *Gregory*, *Gregor.*
Antichriſt is ſet forth, who is ſtrong as a Cedar, and therefore as with a
Cedar lifted up, beateth down all that ſtand before him, and becauſe he
cometh towards the end of the World, he is ſet forth by the tail of this
Behemoth, and to confirm this, the Dragon in the *Revelations*, who alſo is
the Devill, is ſet forth by his tail drawing and caſting down the third part of
the ſtars to the Earth, which I will not ſay but that it may be the true meaning, Revel. 12. 4.
only whereas the Antichriſt to come is limited to the later end of the
World, and held to be but one man, that ſhould have ſuch power only
three years and half properly underſtood.. I cannot herein conſent unto
him, becauſe this tail hath been long already lifted up on high as a Cedar
above all the Trees of the Foreſt whether ſpirituall or ſecular, and began
about a hundred years after *Gregory* his writing of this, and was then by
him deſcribed ſo; as that he cannot be gathered to be any other then the
high and haughty Biſhop of *Rome*, each one in his time being, *Vir ejuſdem
farina.* For he is, ſaith he, the Antichriſt or forerunner of Antichriſt,
that lifteth up himſelf above all other Biſhops as their Prince and Head, in
his Epiſtle to J*ohn Biſhop of Conſtantinople.* And as this great ſtrength is aſcribed
to *Behemoth* in his tail, ſo the Locuſts are ſaid to have tails and ſtings Revel. 9. 7.
therein, and Crowns of Gold upon their head, for the Kingly power 10.
which they take upon them. And *Iſaiah* expreſly calleth the falſe Prophet Iſa. 9. 15.

the tail. Some by his tail underſtand men ready to dy, becauſe the tail is at the end of the Body, and death is their end, becauſe at the end of this life the Devill beſtirreth him moſt, being ready about the wicked dying, to beat him down into the pit of Hell, I prefer the former.

Philippus.

The ſinews of his ſtones are wrapt together: Here by his ſtones are ſet forth the divers luſts wherewith libidinous men through the great pleaſure that they take herein, are intangled; being ſo faſt held hereby, as *Abſoloms head* by the boughs of an Oak, growing in ſuch a perplexed manner together that he was held hereby, till he was ſtricken through by *Joabs* Darts: For ſo men lead by fleſhly luſts are held hereby, till they be deſtroyed. that all may take heed, that they be never thus intangled, fot although they think that they will hereafter repent, yet they ſhall not be able, but be held faſt to their everlaſting deſtruction.

Note.

To this Effect the Preacher ſaith, *That the woman is more bitter then Death, whoſe Heart is as ſnares and nets, and her hands as bands*; that is, *The Whoriſh Woman.*

Eccle. 7. 26.

Verſ. 18.
Gregor.

His bones are like ſtrong peices of Braſſe, like barrs of Iron: Vulg. *As pipes of braſſe, his Cartilage as barrs of Iron.* Whereupon *Gregory* ſaith, that his bones ſet forth thoſe men, who are parts of the Devill, as it were, that to ſeduce others to Errour, uſe much Eloquence, and fain great holineſs and power that they have with God to do miracles, for ſuch are as brazen pipes making a pleaſing ſound, whereby many being taken are both drawn away to pernicious Errours, and ſo hardned herein, as that they cannot be reduced. Therefore they are ſet forth by the Apoſtle to be as a ſounding braſſe and tinkling Simball, the Cartilages or Griſtles, that ſeem to be as bones alſo, but are ſofter and weaker; yet in this *Behemoth* be as Bars of Iron, are ſuch Hereticks, as who, although they have not the eminent parts that be in the other to allure and to deceive; yet are moſt harſh and cruell, perſecuting to the Death, ſuch as will not be ſeduced to their Errours, and like barrs of Iron breaking in peices, and uſing all barbarous cruelties againſt them.

1 Cor. 13.

Note.

As we have had too much Experience in bloudy minded Papiſts, and the Anabaptiſts in *Germany*, and the Arrians of old, and before all Hereticks of Heathen Perſecutors. Whereby we may take notice what they all are, even the Devills Bones and Griſtles to abhorr from their waies. The Hebr. אפקי ſiguifieth Pipes, but גרמי either bones, as it is again rendred in New Tranſlat. but becauſe it is a diſtinct word from עצמי put firſt, the *Vulgar* hath it, *Cartilages.*

Verſ. 19.

He is the cheife of the waies of God, he that made him can make his ſword to approach unto him. Having ſet forth the great ſtrength of the Devill by his parts, now he giveth a reaſon why it muſt needs be ſo, that there is ſo great power and wiſdome in him. *He is the cheife*, or as the *Vulg.* hath it, *The beginning of the waies of God*: That is, by his creation the moſt glorious and firſt made of all his works, for he was the moſt glorious of all the Angells.

Gregor.

And this his Glory *Gregory* taketh to be ſet forth, *Ezek.* 28. Where the Prophet deſcribeth the King of *Tyre*, V. 12. *Thou ſealeſt up the ſum, full of wiſdome and perfect in beauty*: That is, thou wert ſo in the image of God as an image in a ſeal; Man indeed was made after the image of God, but the Angels, as being more compleat, had the image of God ſtamped upon them, as a ſeal, being of perfect wiſdome and beauty. V. 13. *Every pretious ſtone was in thy covering, the Sardius, Tophaz, Diamond, &c.* To the number of nine, that is, thou wert covered or cloathed with the Beauty of all the nine orders of Angells, ſet forth by thoſe nine pretious ſtones, there was a confluence of the Beauty of them all in thee; V. 14. *Thou art the anointed Cherub that covereth, and wert in the holy mountaine*, &c. See my Expoſitions upon that place. And *Ezek.* 31. 3. Where the King of *Aſſyria* is deſcribed to be like a moſt high Cedar, and V. 5. *His height was exalted above all the Trees of the feild.* And V. 8. *The Cedars in the Garden of God could not hide him, not any tree in the Garden of God* *was like unto him in his beauty*, That is, he was higher and more ſpread with Glory, then our firſt Parents placed in *Eden*. And hereunto may be added, *Iſa.* 14. 12. That which is ſayd of the King of *Babilon*, *O Lucifer Son of the Morning*, &c. Yet for our comfort it is added, *He that made him can make his Sword to approach unto him*: That is, can & will reſtrain him ſo, that he ſhall with all his ſtrength do no more againſt men, then he permitteth him to do, as we may ſee both in *Job* and in the Swine of the *Gaderens*; And as this is a comfort, ſo hereby is intimated, how much more God is able by his ſword to reach and ſubdue man, that he may not be proud, but humble: Of his Swords reach to theſe Angells, *Iſaiah* ſpeaketh, ſaying, I inebriate my Sword in Heaven, and *Moſes* of its reaching to men, *Deut.* 32. 41.

Verſ. 20. *Surely the mountaines bring him forth food, where all the Beaſts of the feild play.* By mountains here the great men of this world may be underſtood, upon whoſe evill and corrupt manners, ſpringing from their Wealth and power the Devill feedeth: *By all the beaſts playing here*, all his Devills; who are as beaſts, as hath been before ſayd, and they are all ſayd to play upon theſe mountains, becauſe they are delighted greatly in their ſinnes, whereby their Soules come to be a prey unto them, and many more by their evill Example and countenance.

Verſ. 21. *He lyeth under the ſhady Trees in the covert of the Reed and Fennes*: That is in cool places, and ſuch are all that be luke warm, in them the Devill reſteth quietly, as being in this their luke warmneſs delighted, as from whoſe hearts the fervent love of God is withdrawn, pleaſures being more loved by them then God, and the profits of this world, that all the fervency of their affections are ſet upon inſuing of them, and withdrawn from God, in whoſe cauſe they are very cool, but fervent; if any thing be done to the prejudice of this their profit. Note. In the zealous and Godly he cannot lye down and reſt, for there the Sun is too hot for him, by reaſon of their love to God and wrath againſt him, and all his ways, which they hate and abhor. *In the covert of the Reed and fennes*, *Reedes* grow high and are goodly to look upon, but hollow within, and ſo light, that they are ſhaken with the winds, and therefore moſt aptly are Hypocrites hereby ſet forth, that are hollow hearted and deceitfull, and yet by lifting up themſelves on high, and making a ſhew of great Devotion, they appear and ſeem to men to be goodly plants. And they are alſo hereby ſet forth, that are not ſetled in the wayes of piety, but inconſtant and blown about with every wind of Doctrine. For of *John the Baptiſt* Chriſt ſayd, *What went ye out to ſee? A Reed ſhaken with the wind?* Matth. 11. In making way to ſhew what and how excellent a man he was, and therefore denying him to be ſuch, but implying that ſome were ſuch, *Viz.* The men before ſpoken of, the Hypocrite, and the unconſtant, being ſomtime of one Opinion and ſometime of another. By fenns which are full of watery moiſture, may be underſtood ſuch as were before ſpoken of being called the Reins and Navell of his Belly, voluptuous perſons being full of the moiſture of ſinfull pleaſures, amongſt theſe alſo the Devill reſteth and takes delight to be, as amongſt thoſe, that are after his own heart, and in whom as in ſoft and watry Ground he can eaſily make impreſſions with his feet which he loveth to do; as Beaſts to ſtand in watery places in the heat of Summer when the Sun is hot. Matth: 13.44. To ſet this forth further, Chriſt ſaith, *That when the evill ſpirit is gone out of a man, he goeth through dry places without water, ſeeking reſt and finding none.* So that he can find no reſt amongſt men in whom the water of worldly pleaſure is dryed up, and now ceaſeth to be. And touching Reeds alſo he ſaith, that he will not break the bruiſed Reed; implying hereby, that he would not, neither came he to deſtroy the cruſhed Kingdome of *Judea*, which was ſo full of Hypocriſie and inſtability towards God and his truth, but to ſave them, if they had not rejected him likewiſe, whereas he addeth; *the ſmoaking flax he will not quench*, it is meant, the Preiſts ſo called, becauſe they did wear linnen and were then gone from being fiery through Zeal to be but ſmoaking, yet he did bear with them by the long Suffering of his patience, and deſtroy them by the might of his power.

The ſhady trees cover him with ſhadow, and the willowes of the Brook compaſſe him about Verſ. 22. Hebr. and vulg. *the ſhadows cover his ſhadow*; That is, wicked men, that are as it were the Devills ſhadows, protect and defend Wickedneſs, and thoſe that walk herein, it being called a ſhadow becauſe ſuch as live herein, are in the ſhadow of Death, as it is intimated in that Iſa. 9. ſaying of the Prophet, *The people that ſate in darkneſſe, and the valley and ſhadow of Death*: Repeated; *Matth.* 4 16. When Chriſt the light came into *Galilee*. A thing to be conſidered by all that favour evill doers; they are very ſhadows or pictures of the Devill, and they are but ſhadows and no men, walking in the ſuburbs of utter darkneſs that live wickedly. For ſuch was *Galilee* of the Gentiles, and the Gentiles of other Countries be- *Note.* fore their converſion. Touching the Willows here ſpoken, they are green but without fruit, yea they make barren, and therefore hereby are ſet forth men barren and fruitleſs in Goodneſs: Of the Willows in *Babylon*, ſee *Pſal.* 137. And yet how the faithfull are likened to Willows by the Rivers, *Iſa.* 44. Upon that place in my Expoſition thereupon,

Verſ. 23. *He drinketh up a River and haſteth not, he thinketh that he can draw up* Jordan *into his mouth*: The vulg. *Wondereth not*. The word חפז ſigni- *Gregor.* fieth either to haſten or to be amazed or driven into an Admiration. *Gregory* following the Vulgar, underſtands by the River, which he drinketh up and wondreth not at it; Mankind being compared to a River, becauſe that ſo ſoon as a man is born he is running on towards Death, as the Rivers into the Sea, and even to Death everlaſting before Chriſts coming, and therefore for his ſwallowing up of an whole River of them; he makes no great matter of that, neither wondreth at it, but ſince the coming of Chriſt and his being baptized in *Jordan*, and inſtituting Baptiſme for the waſhing away of our ſinnes, he is confident, and that not without Ground, that the very River of the Baptized will moſt of them run into his mouth alſo, and they are called *Jordan*, becauſe ſuch as have gone through *Jordan*, as it were, when through the Water of Baptiſme are now diſtinguſhed thus from others living in ſin before, thoſe run continually as flowing waters in any River into the Abyſſe of Sea of Deſtruction, theſe as the River of *Jordan*, becauſe falling to ſinning again after Baptiſme, they are as the running waters of Baptiſme flowing into the dead Sea of *Sodom*, and ſo devoured or running into the Devills mouth as well as they.

Verſ. 24. *He taketh it with his eyes, his noſe peirceth through ſnares*. Touching the divers rendring of it by the vulg. *He ſhall take him in his eyes as with an hook*, ſee before: But whereas there the word *It*, hath been expounded, as having reference to the River before ſpoken of, if by *Behemoth* the Elephant be underſtood, now if the Devill be meant by him, as hath been made moſt *Gregor.* probable by ſhewing how all things hitherto ſpoken aptly agree to the Devill, we may, as *Gregory* doth, underſtand it thus. The Lord taketh the Devill by his Eyes being drawn to prey upon Chriſt, as another man by procuring his Death, for hereby the Devill was deſtroyed, *Hebr.* 2. 15. But he looking upon him and ſeeing him to be a man like unto us, made at him, as his common manner was at other men, to ſwallow him up alſo, but in ſo doing he did but as the fiſh, which ſeeing the bait, is by his Eyes drawn unto it, but not ſeeing the Hook, it is therefore, though ſwallowing it unawares, alſo thereby deſtroyed. For though the Devill knew Chriſt to be the Son of God, yet he knew not, that by his Death his own Kingdom ſhould be overthrown, and this made him ſo adventurous as he was, and becauſe God thus took him as a fiſh, *the vulgar Expoſition* made bold for further Explication, to put in the word Hook, and this is added for a concluſion about *Behemoth*, for our comfort; for he being ſo powerfull as hath been ſaid, and ſwallowing up Rivers of men, and not doubting, but to do the like by all the baptized alſo, it was neceſſary in the end, and therefore God out of great goodneſs after theſe things ſpoken of, concludeth thus, ſhewing that he would provide a remedy againſt this evill, that all ſhould not be devoured, but by Chriſt, the Devill ſhould have ſuch a blow given unto him, as that to his true faithfull Servants, he ſhould have no power to devoure any one of them, but lye as a monſter deſtroyed, although to ſuch as confeſs God with their mouths, but deny him in their deeds, he is the ſame devourer, ſwallowing all them down, as before, to the worlds end; and ſo the next words are likewiſe to be referred to God, and not to the Devill, as ſhewing not what he ſhonld do further, but what God ſhould do to him. *Viz.* Peirce his noſe with his ſnares ſet for him, which the *Vulg.* rendreth, *Sudes*, That is, ſharper poles in the water, ſtuck faſt into ground, that when a Beaſt cometh to drink, his noſe is peirced and hurt hereby, but the word מוקש ſignifieth *Snare* or *Net*, unto which the next word ונקב *Shall peirce*, agreeth not ſo well, take we it then as meant of ſuch ſnares, as are apt unawares to peirce the noſe, as hath been ſaid, and hereby the Elect of God may well be underſtood, who when Satan attempteth the drinking in of them, prove as peircing *Sudes* to him, whereof he hath more pain and ſorrow, for his being foyled by them then joy; for they reſiſt him ſtrong in the faith, and make him as one hurt, to flee from them with ſorrow, their weapons wherewith they fight againſt him, not being only defenſive; *The ſheild of faith, the breſt-plate of righteouſneſſe, and the helmet of hope.* But alſo the ſword *Of the ſpirit, which is ſharp and peircing.*

Ephe. 6.

CHAP. XLI.

IN the Hebrew and vulgar Latine, the former nine *Verſes* of this *Chapter*, are made part of *Chap.* 40. But becauſe both in them and *Chap.* 41. the ſame argument only touching *Leviathan* is handled, it ſeemeth better to put altogether into one.

Verſ. 1.

Canſt thou draw out Leviathan with an hook, or his tongue with a cord, which thou letteſt down? *Pineda* is long here in queſtioning about the word *Leviathan*, and whether a Dragon, that is, an earthly creature, or that great Fiſh the Whale, be hereby ſet forth, or ſome ſingular one, and not the Whale in generall: And whether hereby according to the Letter, the Whale be not firſt deſcribed, and under the ſimilitude hereof the Devill, or whether the Devill only be not hereby meant, as before by *Behemoth*: But breifely touching the name, it cometh of לוה to adhere, or to be aſſociated to, as *Leah* called her third Son *Levi*, ſaying, Now my Husband will cleave unto me, becauſe I have borne him three Sonnes, and י *Me*, and whereof cometh, תנן *A Serpent*, ſo that *Leviathan* is a Serpent cleaving or aſſociated to me, and for what reaſon this name is given, wee may eaſily conceive, and ſo what Creature is ſet forth hereby, even the Devill, who aſſociated the Serpent unto him at the firſt, and is therefore called, *The old Serpent the Devill, and Satan.* Otherwiſe, A *great red Dragon, having ſeven heads and ten hornes.* And therefore all the Fathers generally underſtand, as by *Behemoth*, ſo by *Leviathan* the Devill: *Iſidor* alſo and *Toſtatus*, *Leocaſtrenſis*, and others; They that ſtand for ſome other Creature, will either have the Dragon, which is of a monſtrous greatneſſe, underſtood hereby, who liveth ſometimes upon the land, ſometimes in the water: Some the Whale, which is far greater, and to whom the parts of

Gen. 3.

Revel. 12. 3.9.

Camarenſis.

Tho. Aquin.

of the deſcription following, do better agree, and the very firſt words; *Canſt thou draw out Leviathan with an hook?* Which muſt needs be underſtood of a Creature in the Sea, where all Fiſhes are, to whom it is peculiar to be taken and drawn out with an angle hook: I ſhall in the expoſition of the words, look at both the Whale and the Devill, to ſet forth his own Almighty power, and mans impotency, the Lord ſaith, *Canſt thou draw out Leviathan with an hook.* This is impoſſible for man to do, but God who made him can do it, although he be of ſo mighty and vaſt a body, as eaſily, as any other Fiſh by an angle.

Gregory. Touching the Devill ſet forth by *Leviathan*, *Gregory* hath a ſingular conceit of this name, *They joyned to me.* As if he had it from his bringing of men by his temptation, to eat of the forbidden Fruit, and ſo to be joyned to him in miſery, when he promiſed greater felicity, ſaying, *Yee ſhall be as Gods.* And ſo they were joyned to him, by beleiving rather in him, then in God: Now touching that which is ſaid here of taking the Devill with an hook, he in ſaying thus proſecuteth that which he had ſaid before of him, under the name of *Behemoth*, *Chap* 40. 24. *He taketh him with his eyes.* Whereby ſeeing the bait upon the hook, he is drawn to it, and taken; and as God doth by *Behemoth*, ſo now being about to ſpeak of *Leviathan*, ſetting forth the ſame Devill, he ſaith, *Canſt thou draw him forth with an hook?* As if he had ſaid, I know thou canſt not, but I can and will, when he ſhall come to the bait, Chriſt before ſpoken of, and ſo as hath been there ſet forth. But here in ſaying, *Or his tongue with a cord*, He ſheweth further, that when he ſhould be ſo taken by Chriſt, as was aforeſayd, he ſhould have his tongue tyed up as it were with a Cord from uttering herewith his falſe Doctrines by Idolatrous Preiſts, Philoſophers and Wizzards, as he had done in former times: For Chriſt coming and by his death deſtroying the Devill, theſe that were as his Tongue, and his ſhrines alſo were put to ſilence, by the power of his word and ſpirit, curbing them from ſpeaking ſo any more.

Verſ. 2. *Canſt thou put an hook into his noſe, or boare his jaw through with a thorne.* Having ſpoken of taking of the Whale, now he cometh to ſpeak of his carrying away after the manner of Fiſhes, or of holding him faſt, that he may not get away again: The word rendred Hook, in Vulg. is, *Circulus*, *a Ring*, and for *Thorn*, *Ærmilla*, *a Chaine*. Hebr. אגמן an Hook, or a Bulruſh, upon which the Angler having taken Fiſh, hangeth them, making it round to carry them away, and the next word חוח is a Synonima hereunto, for of ſuch vaſt greatneſs is the Whale, that he cannot be thus held, much leſs carried away by man, but God can do it; as he Iſai. 37. ſaid of *Sennacherib* the proud King of *Aſſyria*, *I will put an hook into his noſtrills.* And of the ſame man called *Leviathan*, and a crooked Serpent, and Dragon, ſee *Iſa.* 27. 1. Touching the Devill, he is held by the power of God, as by an hook, that he cannot go ſo far as he would, either in tempting to ſin, or doing hurt to the body, and this life or the things thereof, and when he is devouring any of his faithfull people, he is ſo by the ſame power boared through, that they have a way made for them to come out of his danger again; as *Peter*, whom Satan deſired to winnow, and by his temptations he was brought to deny Chriſt, but he had ſoon a way made for him, to come through his jaws again, when he repented and wept bitterly.

Verſ. 3. *Will he make many ſupplications unto thee, will he ſpeak ſoft words unto thee?* If this be applyed to the Whale, it muſt be by a Proſopopeia by his humbly praying his ſubjection being meant, it being not a thing that is done, but by inferiours to their ſuperiours; but apply we it to the Devill, he is ſo much in ſubjection to God, and ſtandeth in feare of him, that he dareth not to ſpeak to him, but by way of intreaty, and with humble words; as he did to Chriſt, when he knew him to be the

Son of God, he with an whole legion of Devills humbled himſelfe unto him, praying him not to ſend them into the deep before time; and again, to ſuffer them to go into the heard of Swine.

Math 8.

Verſ. 4.

Will he make a covenant with thee? Wilt thou take him for a Servant for ever? This alſo agreeth beſt to the Devill, for he maketh, as it were, a covenant with God, becauſe he tempteth none of his faithfull ones, but ſuch as to the tempting of whom he agreeth, and when he tempteth them, it is but according to covenant; as betwixt Maſter and Servant, that the one may have his will fulfilled, and the other his; for ſo the Devill hath his will, when by ſmiting or drawing to ſin, he effecteth that, which in his malice he deſireth; for what doth he deſire, but to miſcheife men, and to make them ſin? And God as the Maſter, much more hath his will, when by miſcheife and hurt done thus unto them, they come to a greater good reformation, of ſome things yet amiſs in them here, and a more ſurpaſſing weight of glory hereafter: yea when ſin, to which any of them have been drawn, is turned to an occaſion of ſorrow, and purging and purifying of himſelfe yet more, by more frequent praying, and more diligent watching; but how is the Devill Gods ſervant for ever? *Sol.* By ſuffering in the torments of Hell, after the day of judgment, the Elect then glorified in Heaven ſeeing it; he ſerveth by this meanes to make the glory and happineſs of the Elect to ſhine the more, as when upon a black ground a white work is ſet, the white ſeemeth and ſheweth much whiter.

2 Cor. 4. 17.

Verſ. 5.

VVilt thou play with him, as with a bird? VVilt thou binde him for thy maidens? The Whale is to terrible for men to play withall, or binde; and therefore touching him, this is ſpoken to ſet forth, how much afraid we are of him, but with God it is not ſo, to him he is of no more force then a little bird, or a man, whom he can binde at his pleaſure: Touching the Devill, *Gregory* here noteth a third ſimilitude, whereby he is ſet forth. *Viz.* By a Bird, as before by Beaſts, and a Whale or Dragon; by Beaſts *Behemoth* for their ſenſuality, for his malice by Dragon or Whale, and by a bird for his proud lifting up of himſelfe: And as he hath the name of a Beaſt, becauſe he tempeth ſome to live ſenſually, ſo of a Dragon, becauſe ſuch as he cannot tempt by fleſhly luſts and intemperance, he tempteth by malice and envy, and as he cannot tempt to either of theſe, he tempteth by pride; whereas he ſaith, *Canſt thou play with him?* Vulg. *Illudis ei,* canſt thou deceive? as thou maieſt a Bird, which by hiding the net, and laying Chaffe and Corne is done to Birds, and thus the net is unawares brought over them and they are taken; thus man cannot do by the Devill, but God can, as was ſhewed before by the ſimilitude of a bait laid for a Fiſh, and he alſo can binde him for his maidens; that is, Such maidens as are ſpoken of, *Prov. 9.* Where Wiſedome is ſaid to ſend out her maidens, that is, The firſt Preachers of the Goſpel, inſtructed with power to work miracles, and to caſt out Devills, being by Gods power bound, ſo that they could not reſiſt them, although in themſelves as weak as poor Maid-Servants, for they were not of the greateſt, but of the leaſt, and for their worldly power, moſt contemptible, before whom the Devill lay as faſt bound.

Gregory

Verſ. 6.

Gregor.

Shall the companions make a banquet of him? Shall they part him amongſt the Merchants. The ſame that were called before Maidens, ſaith *Gregory,* are here called companions, and Negotiatours or Merchants, Maidens at the firſt for their timerouſneſs, then companions or friends, for the will of God revealed and made known unto them. Laſtly, *Negotiatours,* For the buiſineſs about which they are imployed, giving inſtructions and receiving a return of faith from the inſtructed; for which the Kingdome of Heaven is ſaid to be like a pearle, travelled and ſought for by a Merchant, and the virtuous woman giving girdles to Merchants, ſetteth forth the

Ioh. 15.

Math. 13.

the Church exerciſing Merchandiſe: The *Vul.* according to this Expoſit. hath
iit, *Shall freinds cut him in peices, and Negociatours divide him?* And this
is done to the Devil, when his members the Wicked are cut off from him, by
Note. being perſwaded at the hearing of the word preached to turn from their
ſinnes, becauſe that being limbs of the Devill before, now they are ſeperated
from him, and are through the joy that the Preachers have herein, as
moſt delicate meat unto them, which that they ſhould be, was ſhewed to
Peter in the ſimilitude of a ſheet, wherein were all manner of Beaſts and
Act. 10. fowles, and the voice coming to him, *Up Peter, kill and eate.* And this
Ioh. 4. Chriſt ſhewed to be his meat, when he was about to convert the *Samaritans*,
and as meat being eaten is incorporated with them that eat it, and
thenceforth is of their ſubſtance; ſo ſinners converted are now no more members
of the Devill, but of Chriſt, fleſh of his fleſh, and bone of his bones, and
Eph. 5. one alſo with all the Faithfull, that have been from the beginning
of the World, to be alike made bleſſed, together with them for evermore.

Verſ. 7. *Canſt thou fill his skin with barbed Irons, or his head with fiſh-ſpears?* vulg.
Wilt thou fill the drag nets with his skin, Et gurguſtium piſcium, *With his*
head: *Hebr.* The word בשכות ſignifieth *Pilis acutis, with ſharp ſtakes*, and
צלצל *a Knife or Fiſh-ſpear, or a Fiſhers* Umbracula, *a ſhaddowy cottage.*
And the meaning, touching the Whale is nothing elſe, but that his skin is
ſo hard and impenetrable that fiſher-men cannot peirce it with their ſharpeſt
inſtruments, much leſs can his head be taken off and layd as other fiſhes
into ſuch Cottages, it being ſo vaſt a Creature, yea the Head ſo wonderfully
great.

Gregor. Touching the Devill, by his skin we may underſtand either the ignorant
or inferiour perſons, by his Head the ſuperiour and wiſer of the world:
In ſaying then, *Canſt thou fill his skin with ſharp Iron, or woodden inſtruments*,
He meaneth, neither thou nor any man can peirce the common ſort ſo by
preaching the Goſpel, as to take them, & bring them into the net which is the
Ioh. 1. Church, as it is compared, *Matth.* 13. But I can do it, as was afterwards pro-
Math. 11. ved by Experience, when multitudes of the inferiour, and unlearned ſort
of the Jews were converted: And the like was done afterwards, when
Philoſophers and Kings, who were as the Head, were converted alſo, being
taken by fiſhers of men, as Chriſt ſayd, that he would make thoſe, whom
he called to the Miniſtry of the Goſpel. And all theſe are ſet forth by his
skin and Head, becauſe that before this, they cleaved as cloſe to him as ones
skin to his Body, and were as his head deviſing how to promote his Kingdom,
and uſing their power to this end and purpoſe. And ſpeaking of his skin
firſt and then of his Head, the order whereby he proceeded in converting
the wicked is ſet forth, firſt, the common ſort were taken, then after
that, the Wiſer and more potent alſo, there being at the firſt not many
wiſe, not many mighty called, but the fooliſh and vile of this world being
choſen to confound the wiſe and the mighty.

Lay thine hand upon him, remember the battel and do no more. vulg. *Add*
Verſ. 8 *not to ſpeak any more.* Heb. *Add no more*: The meaning is, ponder and weigh
as with a ballance in thy hand, the Good that ſhall come unto thee by ſuffering
by his violent dealings againſt thee, if thou patiently beareſt them;
and the hurt of murmuring, for then a far more terribble Battel by the moſt
high will be made againſt thee, and therefore ſpeak no more by way of complaining
againſt God, as if he had dealt too harſhly with thee, by letting
the Devil looſe upon thee ſo far as he hath done. A neceſſary conſideration
for us all to make us patient in all Adverſities; for it is better to indure
Note. the hot fit of a Fever, then the hot burning of Hel fire, and therefore better
patiently to ſuffer any pains or loſs, then by murmuring to indanger our
ſelves in reſpect of that fire.

Verſ. 9. *Behold the hope of him is vain, ſhall not one be caſt down even at the ſight of him?*

Verſ. 10.

Vatabl.

him? None is ſo fierce as to dare to ſtirr him up, who then is able to ſtand before me? The former words here in vulg. are H*is hope ſhall deceive him, and he ſhall be caſt down headlong, all men ſeeing it.* And being thus underſtood it is taken, as ſpoken to the comfort of *Job* and other faithfull perſons ſuffering by means of the Devill: For although his power be ſo great as hath been ſayd, yet his hope hereby to overcome ſuch ſhall be fruſtrated, and at the laſt day all men and Angels ſeeing it, he ſhall be caſt down headlong into Hell fire. Touching the Whale it is meant, that he by tempeſtious weather is ſometime caſt upon the ſhore, and then men come about him and take him, as one that by caſting down headlong hath his limbs broken, and ſo is diſabled to defend himſelf any more: *Vatablus* and ſome others refer it to the fear, wherewith men are taken at the very ſight of the Whale, when they go a Whale fiſhing, and have ſome hope to take him; but the word יטל *Iuttal* ſignifieth *Projicietur, he ſhall be taken up, or caſt out as a light thing*, may well bear this conſtruction, the Whale ſo confident of his own ſtrength, whereby he hopeth to overthrow all, againſt whom he ſtirreth, hath this his hope ſometime fruſtrated; and this is when he is caſt out of the Sea by tempeſt, they ſeeing it who are ready to make a prey of him. For the next words, Verſe. 10. they are eaſy to be underſtood, the meaning being, that although God can caſt out the great Whale, as hath been before ſayd, yet men dare not meddle with him, but upon that advantage of his being caſt upon the ſhore, and how much leſs then ſhould any man dare to ſtir up and provoke me?

Verſ. 11. *Who hath prevented me that I ſhould repay him; whatſoever is under the whole Heaven is mine.* See the like ſpeech to this, *Rom.* 11. 35. The meaning is, when I caſt up the whale upon the ſhore, as hath been ſayd, making him no more terrible to men, or according to the Allegory, when the Devill is by me caſt out, as it is ſayd, *When a ſtrong man armed keepes the houſe, all is in quiet; but when a ſtronger then he cometh, he caſteth him out.* This is not done by me, becauſe I am any mans Debtor, but of my meer Grace and Mercy the evill ſpirit is caſt out and the good ſpirit entreth in, and ſo men are ſanctified and ſaved, that none may attribute any thing to himſelf but all to God, if he hath Grace or any good thing here, or be delivered from ſufferings, as *Job* now had need to be, but hereby the Lord teacheth him not to expect it, as due unto him; but out of his undeſerved favour, as being accepted before him.

Verſ. 12. *I will not conceal his parts, nor his power, nor comely proportion.* Here the Lord returneth to ſhew the terribleneſs of the Whale and Devill, by further declaring, what manner of Creature he is, how ſtrong, how ſtrongly compacted his limbs and ſcales, and what a ſtir he maketh in the Sea when he aſſaulteth thoſe that travell thereupon.

Verſ. 13.
Verſ. 14.

Pliny.
Olans.

Philoſtratus

Ælian.

Who can diſcover the face of his Garment? who can come to him with a double bridle? Who can open the doores of his face? his teeth are terrible round about: Vulg. *Who can enter into the midſt of his mouth?* Heb. *Into the doubling of his bridle who can go?* And becauſe the mouth of a Beaſt and the middle of it is the place into which a bridle is put, the *Vulg.* not amiſs rendreth it, *The middle of his mouth*, It being meant, that it is ſo horrid a ſight for his monſtrous teeth and jaws that none dare approach near unto it, much leſs enter into it; his teeth are ſayd to be 120. Each tooth four cubits long, his mouth ſo wide that he ſometims ſwalloweth up an whole ſhip. For as *Olans* ſaith, in *Norway* a whale was ſeen, the opening of whoſe mouth was two and twenty foot long, and his jaws two and twenty, and ſome relate it for a truth, that the Whale in time of any danger to her young ones by greater fiſhes, reviveth them into her mouth. For the face of his Garment that is underſtood of certain fleſhly excreſcencies growing out about his Eys, by means whereof he is ſo covered about his Eyes, as that he cannot ſee his way, but is guided by a Muſcle, going before him, as both *Pliny and Ælianus* write. Touching the Devill, by the face of his Garment underſtand that which is covered, as with a Garment, when he tempteth to ſinn, becauſe he many times tempteth by pretending Good to the party tempted, when as under that pretence moſt deadly evill lurketh; as when he tempted *Evah* to eat of the forbidden fruit, under pretence of being made hereby as God. Now when the Devill cometh thus to any man, he cannot of himſelf diſcover it, but God can, and doth to his Elect; to make them to beware hereof, and ſo of coming into his Mouth to be devoured. By the doors of his face underſtand Teachers of Errours, who ſo cunningly palliate their Errours over by the ſhew of truth, that none can diſcover them, but ſuch, as to whom God layeth them open. And they are called the doors of his mouth, becauſe by means of them, many are made to enter into the mouth of the Devill. By his teeth ſayd to be terrible round about the ſame, falſe Teachers may be underſtood, who as faithfull Preachers being as Gods Teeth teare vices in men, and the old man that they may be ſacrifices unto God, ſo they tear and deſtroy virtue that they may be ſacrifices of the Devill. And round about they are ſayd to be terrible, becauſe Earthly *Potentates* are about them to ſtrike terrour into them, if they refuſe to come into theſe doors to be thus ſacrificed.

Verſ. 15. His *ſcales are his pride, ſhut up together as with a cloſe ſeal: They are joined one to another:* Touching the Whale, this is ſo plain that I need not to ſay any thing upon it, touching the Devill, his ſcales, of which he is ſayd to be proud are the hard hearts of the Wicked, into which the ſword of the ſpirit cannot enter nor peirce them to make them repent, to ſet forth which there Act. 9. were ſeen ſcales, as it were, falling from *Pauls* Eyes when *Ananias* put his hands upon him, before his inward Eyes, that is, his heart was covered thick over with the Devills ſcales: So that faith by the preaching of the word could not enter, and theſe ſcales are upon the Hearts of all wicked Reprobates who are far from being moved at any thing that is ſayd againſt their ſins, that they rather ſtand to defend them, as with a Bucklar repelling the ſharpeſt reproofs whereby they can be aſſaulted in the Preaching of the word; and theſe ſcales are joyned cloſe one to another, to ſhew that ſuch are linked together in Evill, and ſo as ſcales lying cloſe together be the ſtronger againſt all peircing, in like manner they harden one another againſt Reproof. But let this be thought upon, whilſt they do thus they are the Devils ſcales, or that hardneſs is by reaſon, that he hath ſet his ſcales upon their Hearts as Bucklers againſt Reproof, whereby they might be converted and ſaved, ſo that now there is poſſibility of it.

Verſ. 18. *By his neeſing a light doth ſhine, and his eyes are like the Eye-lids of the morning.* By the neeſing of the Whale cauſing a light ſhining, is meant the abundance of white frothy water, which he caſteth out at his noſtrils, and for his bright Eyes, *Olans* writeth of the *Norway* Whales, that their Olans. l. 21. Eyes ſhine in a dark night like a fire, ſo that Marriners have often thought when they have ſeen them, that they ſaw a great fire. Touching the Devill Gregory *Gregory* firſt teaching how neezing ariſeth (*Viz.* an inflatian riſing from the Breaſt, which when it findeth not the pores open for it to go out thereby, it toucheth the Brain, and ſo going out by the Noſe vehemently ſhaketh the Head) ſaith that the Elation of the Devills inſtruments when they have gotten power in this World againſt the juſt is hereby ſet forth, which finding no paſſage by pores to do that hurt unto them, that they would, becauſe God ſtops them in their proceedings, are toucht and ſhaken in their heads, that is, much troubled; but all commeth to nothing, only it goeth out by the noſe, that by their expreſſing of their wrath, ſhewing how full of fury they were againſt them. And this elation ſhall ſpecially be in the Antichriſt, who ſhall moſt terrifie the faithfull, and rage moſt againſt them: his Eyes like the Eyelids of the morning are ſuch as preach him up, crying down Chriſt as the night, and his Doctrine as darkneſs, making men beleeve, that now firſt the light of the Day beginneth to appear when he cometh.

Verſ. 19. *Out of his mouth go burning Lamps, and ſparkes of fire leap out.* This is ſpoken of the Whale, becauſe he is of an hot fiery nature, as *Ariſtotle* ſaith, and therefore needeth much breathing, and becauſe he is full of fury, he is deſcribed, as ſending out fire at his mouth, and ſmoake at his noſtrils, *Verſe* 20. 21. Whereat coales of fire are kindled; as *David* ſaith of the Lord, 2. *Sam.* 22. 9. When he was inraged at his Enemies: Touching the Devill, the Lamps going out of his mouth, are Teachers of errours, pretending to be Lamps and lights, the ſmoake out of his noſtrils, ſet forth, the darkening of the eyes of men, ſeeing the wonders done by them, to deceive the very Elect if it were poſſible, ſeething Pots may ſet forth the fervency of thoſe that are ſeduced by them, who are not only as ſeething Pots, but as burning coales of fire, ſo hotly ſet are they upon promoting Antichriſtianiſme and moſt damnable errours, wherewith they are bewitched, through Antichriſts illuſions.

Verſ. 22. *In his neck remaineth ſtrength, and ſorrow is turned into joy before him.* Touching the Whales neck, *Ariſtotle* ſaith, That amongſt Fiſhes none but Whales and Dolphins, and ſuch as breath, have necks, and the Whale having ſo great an head hath a neck proportionable to it, very great and ſtrong; the word rendred, *Remaineth. Hebr.* is ילין *Per noctabit, Shall reſt all night.* So ſpoken, becauſe the Whale ſleepeth, as alſo the Dolphin doth, his head erected out of the water, and lying above, *And ſorrow is turned into joy before him.* Heb. תרוצ *Rejoiceth.* That is, When other Fiſhes in the Sea have ſorrow, for their being devoured by him, he rejoyceth as having taken a prey: Touching the Devill, his neck is ſaid to be ſtrong, to ſhew his great ſtrength to overcome and deſtroy men, againſt whom he fighteth, becauſe a thick great neck, as *Ariſtotle* ſaith, is a ſign of a man ſtrong and ſtout, but a ſlender neck of one weake and *Puſilanimous*: for ſorrow before him made matter of joy; that is, When he prevaileth by tempting, to bring men to ſin and damnation, therefore he rejoyceth and exulteth at it, which was notably expreſſed, when Popiſh Idolatry being practiſed in this Land, Robbin good-fellows, and Fairies ſo commonly appeared, making a ſhew of dancing, and much mirth by laughing: *Gregory*, here following the *Vulg. VVant goeth before his face.* Makes another Allegory, but becauſe neither word is herein rendred rightly, I paſſe that over.

Ariſt. l. 3. de. Partiarivald.

Verſ. 23. *The flakes of his fleſh are joyned together.* The word מפלו ſignifieth *Parts, The parts of his fleſh.* It being meant, that not only his ſcales were hard, as was ſaid before, but thoſe parts of his fleſh, which are ſoft in other Fiſhes are hard in him, and impenitrable, and the ſame is ſet forth further by the word יציק *Are ſtraitened or compacted cloſe.* Touching the Devill, the parts of his fleſh, as was ſaid before of his skin, and head, and ſcales, the wicked are, who by their holding cloſe together in their wicked opinions, are the ſtronger againſt the faithfull, to put them to the more trouble, whereas if they be divided, they are the weaker; for whith the Pſalmiſt prayeth, Divide them (O Lord) and *Paul*, that he might the better eſcape, made a diviſion betwixt the Phariſees and Saduces, and God divided the tongues of thoſe that built *Babell*: Therefore we have warning often given us, to take heed of diviſions, and not to forſake the Aſſemblies, and love, and unity, is every where commended unto us in the truth, whereby we may be made the ſtronger againſt Satan and his Limbs: For the next words, *Gregory* following the *Vulg. He ſends againſt him thunderbolts, neither are they carried to any other place.* Will have theſe words ſpoken by way of comfort to the faithfull, when they might even deſpaire, their adverſaries the Devill and his Limbs being ſo ſtrongly compacted, their God yet is able, and will ſtrike him with a thunderbolt, which ſhall be at the laſt day: But becauſe the *Hebr.* can by no meanes be drawn to this, I leave it.

Pſal. 55.

Note.

Gregory.

Verſ. 24. *His heart is as hard as a ſtone, and as a peice of the neither milſtone.* In ſome other Creatures, as in an Horſe and Oxe, ſaith *Ariſtotle*, ſome bony or griſtly hardneſs in part is found ſometimes, but the Whales heart is all as it were a bone, and this bone, as a ſtone, and for a *Peice of a neither milſtone*. Vulg. hath, *The ſmiths Anvill.* Touching the Devill, the hardneſs and obſtinacy of his heart is ſuch, that having ſinned he can never repent, and like unto him be thoſe Limbs of his, that through Rom. 2. 4. *The hardneſſe of their hearts cannot repent, but heap up to themſelves wrath againſt the day of wrath.* Other Irons by the beating of the hammer, are turned into another forme, but ſuch never, but alwaies remain as an anvill in the ſame ſhape, and ſo ſhall remain to be hammered to their extremity of ſorrow in Hell, when their hearts ſhall be made ſenſible of torments everlaſtingly.

Verſ. 25. *When he raiſeth up himſelfe, the Mighty are afraid; by reaſon of breakings they purifie themſelves.* Vulg. *VVhen he ſhall be taken away, the Angels ſhall feare, and being terrified ſhall be purified.* The word rendred in New Tran. *Raiſeth up himſelfe.* Heb. is משתר *From his lifting up, or taking away.* איל *The Mighty.* By Vulg. rendred Angels, becauſe of their great might, and thoſe Angels that fell, being taken and bound in chaines of darkneſs, as Iud. Epiſt. *Jude* ſpeaketh, the good Angels that ſtood being warned by their harmes, were the more carefull to keep their ſtanding in holineſs, as at this day. Touching the Whale being applyed to him, it muſt go according to New Tran. even the Mighty are afraid, when he moveth againſt them, and counting themſelves even dead men, if God doth not preſently deliver them from that danger, they pray to God and repent them of their ſinnes: But apply we it to the Devill, and the *Vulg.* Agreeth beſt, the Devils fall being here ſet forth, and the good Angels confirmation at the ſight of it.

Verſ. 26. *The ſword of him that laieth at him cannot hold, the ſpeare, the dart, nor the Habergeon,* &c. *Verſe* 27. 28. 29. Where all manner of weapons are reckned up, with which although the Whale be aſſaulted by many men, yet he cannot hereby be prevailed againſt: For the Habergeon here ſpoken of, it is a breſtplate, wherewith men being fenced, yet are not ſafe againſt him: for ſling-ſtones, *Verſe* 28. they are ſpoken of, becauſe ſlings of old were uſed in war, as *Lucretius.* *Lucretius* ſaith, *Arma antiqua manus ungues denteſque fuere, & lapides, Hands and nailes and teeth, were armes of old, and ſtones.* Iudg. 20. And ſome of *Benjamin* were famous for ſlinging of ſtones out of ſlings at an haires breadth: Touching the Devill, it is meant, that howſoever the Preachers of the word arme themſelves againſt him, by the ſword of the ſpirit; that is, The word of God, and darts taken out of the ſame, and breſt-plates of patience, yet when Antichriſt cometh, all theſe will be of none avail to beat him down, that he may not deſtroy and devoure Gods people, but the greateſt patience to beare his perſecutions wil be, 2 Theſ. 2. 8. 9. by his force broken, till that God coming againſt him, deſtroyeth him; as the Apoſtle ſaith, and becauſe his power is ſo great, that even the beſt men can do nothing againſt him, it is ſaid, Math. 24. *He ſhall deceive, if it were poſſible, the very Elect.* But yet hereby is ſhewed, that the faithfull Preachers of the word, ſhall not forbeare through feare, to draw the ſword of the ſpirit out againſt him, or to aſſault him with Darts, Speares, or Arrows, Slings, ſtones, and hammers, although neither he nor his fellows ſhall eſteem ought hereof: Every one of theſe, *Gregory*, by his ſubtlety of invention, makes a divers allegory, of which becauſe I take not to be ſo ſolid, I paſs over, only we may hereby ſee what many of us, who truſt *Note.* that we are Braſs or Iron, ſtrong to ſtand againſt any perſecution, as *Peter* ſometime did; if ſuch hot perſecution ariſeth, are in danger to be but as ſtubble, as *Verſe* 29. It is ſaid, That to this *Leviathan, Speares ſhall* Pſal. 20. 8. *be as ſtubble.* That we may not truſt to our own ſtrength, but to the help of God only, and then we ſhall be able to ſtand indeed, howſoever aſſaulted.

Verſ. 30. *Sharp ſtones are under him, he ſpreadeth ſharp pointed things upon the mire.* Vulg. *Under him ſhall be the beames of the Sun, and he ſhall put Gold under him as dirt.* This is added to ſhew the hardineſs of the Whale, ſharp ſtones being by him lyen upon, he feeleth them not, no although he lyeth down upon the points of ſwords, he feeleth them not, through the impenetrability of his skin any more, then if he lay upon ſoft mire, and agreeable to this reading is the *Sept.* alſo, and the words הרוה חרש ſignifie, ſharp Rocks or Shels: Touching the Devill and his cheife inſtrument Antichriſt, hereby is ſhewed, That the faithfull cannot by aſſaulting him prevail, ſo if they ſhould think of any policy, whereby to overcome him by obſerving where he lyeth, there to ſtick many ſharp inſtruments of Iron, that by lying down thereupon he might be peirced, or in ſome pit made in the ground, but ſleightly covered, unawares falling thereinto, be deſtroyed: In a word it is meant, that as by force, ſo by policy, there is no withſtanding of him by man, but only by the wiſe God.

Verſ. 31. *He maketh the deep to boile like a pot, the Sea like a pot of oyntment.* Here the Whales vaſtneſs and power is further ſet forth, that he moveth the Sea with ſuch violence, that by the waves thereof a riſing, it ſeemeth like a boyling pot, ſo *Pliny* alſo writeth of the Whales in the *Indian* Seas: Touching the Devill, he makes a boyling, and great commotions, in the Sea of this World, by his boiſterous inſtruments the wicked, who by him are continually ſtirred up to ſtrife and contention, and are like the raging Sea, that never is quiet, as the Prophet ſpeaketh. Iſai. 47.

Verſ. 32. *He maketh a path to ſhine after him, one would think the deep to be hoary.* That is, The Whale by the foame coming of his mouth, maketh the Sea where he goeth to ſeem white; ſo that hereby as by a path it may be known which way he went: Touching the Devill, it may be ſeen alſo where he hath his path, by the worldly ſplendor and wealth, to which they attaine by fraud, injuſtice, and wrong, to which hee tempteth them.

Verſ. 33. *Upon earth there is not his like, who is made without feare.* Here the Lord concludeth upon the premiſes, that as in the Sea, ſo upon earth, there is no creature comparable to a Whale, for the vaſtneſs and ſtrength of his body and courage, for he feares none, either ſingle or coming together in troupes againſt him; ſo the Devill is principalities and powers above all powers in this World, Ephe. 6. 12. and is ſo obſtinate in his waies of malice, that the feare of God cannot any whit reſtrain him herefrom, any more then his Limbs, wicked Reprobates living here upon the Earth.

Verſ. 34. *He beholdeth all high things, and is a King of all the Children of pride.* That is, The Whale being ſo mighty, looketh with diſdain upon all others, that be high and great, as whoſe ſtrength is contemptible in regard of his, and he is as a King over them all, be they never ſo mighty or haughty, in reſpect of any thing in them: And much more the Devill looketh, even at the moſt high, with an envious eye, aſpiring to be like unto him, as *Iſa.* 14. 12. And for all proud perſons, let them take notice of it, he even he is their King, and to his Kingdome they ſhall go, the Children of pride, by an Hebrew phraſe, are all they called, that be notoriouſly proud.

CHAP.

CHAP. XLII.

Verſ. 2. *I Know that thou canſt do every thing, and no thought can be hidden from thee.* Job had before ſaid, I *will anſwer no more:* How then is he now brought in anſwering again, as it is ſaid, *Verſe* 1. *Sol.* He meant that he would not anſwer by ſpeaking, as he had done before, that God ſpake unto him by way of complaining or juſtifying himſelfe in reſpect of this, that he thought himſelfe too harſhly dealt withall, by ſufferiug ſo great judgments, but that he would not ſpeak in way of confeſſing his ſinnes and vileneſs, he had no meaning that he would ſay nothing, in acknowledging, that God can do every thing, and that no thoughts of the heart can be hidden from him; he ſpeaketh thus, as confeſſing, that he had now learned, that it was in Gods power to bring him from the depth of miſery again to the height of felicity; ſeeing the Almighty can do in every thing what he pleaſeth, both touching the making and ruling, and again, ſubduing and deſtroying any creature, although moſt potent above others, and therefore having brought him ſo low, he could eaſily raiſe him up, and reſtore him as much as ever he had loſt, and more alſo: And becauſe he found by his ſpeeches uttered unto him, that he ſaw into the thoughts of his heart, and inclinableneſs to deſpaire through the violence of temptation, he further addeth further; *No thought can be hidden from thee.* Gregor. *Gregory* applyeth this to *Leviathan* the Devill, who by his ſubtlety deceiveth men, as was before ſhewed, in ſpeaking of his principall inſtrument Antichriſt, no policy or ſecret ſtratagem of his can be hidden from God, although it be from men, but that he ſeeth it and knoweth how to turne it to the beſt, to his faithfull Servants; and in the end, to bring down the pride, and confound all the counſels of the Devill: Nicetas. Some becauſe the word בצר ſignifieth, *Abſcindere*, or *Prohibere, to cut off*, or *To withhold.* Refer it to God, taking this to be the meaning; No thought that thou haſt in thy minde, can any waies hinder or hold thee from effecting, whether touching man or any other creature, which way ſoever it be taken it is true, God is the ſearcher of the hearts, and tryer of the reines; 1 Sam. 16. He *ſeeth not as man ſeeth, but he ſeeth into the heart.* And he ſeeth all the fraud, that is in the Devils heart, for his ſpeaking ſo proudly Iſa. 14. of aſcending and ſetting his Throne, by the Throne of the moſt High, was not vocall, but the ſpeech of his heart, and it is moſt certain, that none can hinder God from doing all his thoughts and counſels; according to Pſal. 33. 11. which the Pſalmiſt ſaith; *The counſell of the Lord ſtandeth for ever, the thoughts of his heart from generation to generation.* We may therefore put them all here together, neither mens nor Devils thoughts are held from thee by concealment, neither canſt thou be withheld ſom fulfilling thine, or fruſtrating theirs,: Then *Job* upon this conſideration, proceedeth to confeſs the weakneſs and erroneouſneſs of his own thoughts, and of the thoughts of others, touching him ſo beſet with miſery.

Verſ. 3. *Who is this that hideth counſell without knowledge? Therefore I uttered that, which I underſtood not.* In the firſt part of the *Verſe*, he uſeth the words ſpoken by the Lord, againſt proud *Elihu*; *Chap* 38. 2. Not excluding himſelf and the reſt of his friends, from being guilty of the ſame evill ſpeeches: And it is, as if he had ſaid, Thou mighteſt well (O Lord) challenge both me and them for ſpeaking ſo, and for my part I confeſs, I ſpeak ſome things without knowledge, for I knew not that which I now do, for I thought my diſeaſe incurable, and mine eſtate irreparable, and therefore ſpake as one proceeded againſt in extremity of wrath, and not at all in mercy, for which I complained as taking my ſelfe to be wronged;

on the other ſide they to aggravate my miſery, judged me for my ſufferings a wicked Hypocrite, whom God had met withall, according to his deſervings, and ſpake as holding that by adverſity or proſperity in this world it were made manifeſt, who were Hypocrits and who ſincere Worſhippers of God. For either of theſe ways men hide Counſell without Knowledge, that is, bewray their ignorance, becauſe God hath ſometime in his ſecret Counſell a purpoſe to try and purifie, and to deal better by them whom he judgeth here, and contrariwiſe by proſperity always continuing in this world, to fat up againſt the day of ſlaughter: But touching *Job*, in thus ſaying, he meant nothing elſe, but that his or any mans Wiſdome being compared with Gods wiſdome is Ignorance, and ſo whatſoever Good is in him, he hath no cauſe therefore to be lifted up, but to be humbled, when God cometh to ſhew himſelf, as did *Abraham*, ſaying, *I am duſt and aſhes*, and *Moſes* a moſt learned man, when God appeared, *I am not eloquent*; and *Iſaiah* when he ſaw God ſitting upon his Throne, *Woe is me for I am a man of poluted lips*, and *Jeremiah*, *I am a Child and cannot ſpeak*, and the winged Creatures, when God was over their heads, are ſayd by *Ezekiel* to let down their wings, which were ſtreched out before, to ſhew that men, who are lifted up before, when God appeareth are moſt demiſs in their thoughts and ſpeeches. But whereas *Gregory* taketh theſe words of *Job* to be ſpoken of the Devill, becauſe he hideth counſel without Knowledge, when he cunningly ſetteth upon Chriſt and his members, thinking to prevail againſt them, but knoweth not, that there is one wiſer then he, from whom none of his counſels can be hidden; I ſee no reaſon of imbracing that his Expoſition, and therefore reſt in that which hath been already ſayd; but for that which *Job* confeſſeth here againſt himſelf, it is not to be taken as an Argument, that he ſinned in his ſpeeches, but ſpake as not ſo well inſtructed as now he was. And if any man thinks himſelf wiſe, this ſhould humble him, that God will one day appear, and then alaſs, what will the Wiſdome of the Wiſeſt prove? Verily a thing nothing worth.

Gregory.

Ezek. 1. 25

Note.

Verſ. 4.

Hear, I *beſeech thee, and I will ſpeak*; I *will demand of thee, and declare thou to me.* Here *Job* after the acknowledging of his Ignorance, deſireth God to inſtruct him better, by his demanding the humble deſire of his Heart, to be made wiſer being ſet forth, and by Gods Grace hearing and anſwering it, his taking notice thereof to increaſe divine Knowledge in him. It may ſeem ſtrange here, that *Job* having craved Audience to his demand endeth ſo demanding nothing, but he is to be underſtood in thus ſaying, as deſiring nothing elſe; but for ſo much as without Gods teaching him he ſhould do nothing but err in ſpeaking of divine things, that God would inſtruct him ſo hereabout, that he might be able to teach others; thus alſo *Nicetas and Tygur.* Interpr. Whence we may learn for this Underſtanding, to apply our ſelves with all earneſtneſs to God by prayer, as *David and Solomon* did.

Note.

Verſ. 5.

I *have heard thee with the Hearing of my Ear, and now mine Eye ſeeth thee.* It is conceived that we may the better make a coherence of theſe words with the former, that *Job* having deſired anſwer from God, whereby he might more clearly ſee and know his will touching him, had his deſire immediatly granted, God that ſpake to him before out of a whirlwinde, now vouchſafing to ſhew himſelf in ſome Glorious apparition unto him, whereby he more fully knew his Glory and his own vileneſs, which made him break out as he did.

Verſ. 6.
Euſeb. de demonſt. Evang..c.4.

Therefore I *abhor my ſelf and repent in duſt and Aſhes.* Thus *Euſebius* ſaying, That he ſaw God the Son, who in an humane ſhape appeared unto him, as a proludium of his incarnation, as alſo to the three Children in the fiery furnace; and hereby he was yet more inlightned and comforted in reſpect of the happy iſſue, that he ſhould now have out all his troubles as they then had, to this alſo ſubſcribeth *Titleman*, *Dioniſius*, *Iſidor*, although *Gregory*

gory

Gregor. *gory* ſayth, that by his ſeeing was his ſeeing with the Eye of his mind, by being
better informed by the communication which he had with God. And
Chriſoſt. ſayth the ſame, and *Olympiodorus*, *Tho. Aquinas*, *Cajetan*,
Vatablus, and *Rab. Moſes.* For this ſpeech of *Job* cometh in not upon that
Communication and inſtruction had hereby immediatly, but the petition,
Verſe 4. Being firſt put up for it, and if after this he heard ſomewhat more,
as formerly for his further information, he would not have diſtinguiſhed
ſo betwixt his firſt hearing and his ſecond: Moreover the words would
have been ſet down, and if it be ſayd, by the like reaſon he ſaw nothing, because
it is not related, I anſwer, His own ſaying that he ſaw with his eyes,
was relation enough to ſhew that it was ſo: And now he repeateth, that he
did ſo much overſee himſelf to ſpeak as he did before, & abhorred himſelf in
duſt and Aſhes: In ſaying ſo acknowledging that in compariſon of the moſt
glorious God, he was but a dead carcaſs, vile and worthy to be abominated of
God, notwithſtanding any wiſdome or Grace in him, becauſe by the overweening
conceit that he had of himſelf, he had fruſtrated it as nothing worth.

Verſ. 7. *And the Lord ſaid to* Eliphaz *the Temanite, my wrath is kindled againſt
thee and thy two Friends, becauſe yee have not ſpoken of me the thing that
is right, as my Servant* Job *hath.* It may ſeem ſtrange, ſaith *Gregory*, that
God having reproved *Iob* in ſpeaking to himſelfe, doth now commend
and prefer him to *Eliphaz*, but he did ſo, becauſe that although the moſt
juſt man that liveth is not without ſin, when he cometh to be compared
with God, yet being compared with other men, he is approved as righteous:
And from hence again it appeared, that *Iob* ſinned not by that
which he ſaid, even in the greateſt extremity of his ſufferings; for as the
Lord began with his commendation to the Devill, ſo he endeth with it
to *Eliphaz*, whereas he ſaith, *Yee have not ſpoken of me ſo rightly, as my
Servant* I*ob*. The reaſon hereof is unknown to man, for to man they
may ſeem to have ſpoken more rightly, as being in all their ſpeeches for
Note. God, but *Job* in many for himſelfe: Hence therefore note, That ſome,
who ſeem unto men more righteous, are not accepted of before God,
when others are, that ſeem leſs to men, for ſuch are Hereticks and Hypocrits,
thus *Gregory*; but *Eliphaz* and both his friends might eaſily enough
be ſeen by men alſo not to have ſpoken rightly, becauſe they judged
Job wicked for his ſufferings, and to do this is a great ſin, *Rom.* 2. And
they intimated that which was falſe, that ſufferings here, argue a wicked
Verſ. 8. man: But in that *Job* muſt offer their ſacrifices for them, it appeareth,
Note. that God is placable towards ſuch as err out of ignorance, if they
turn from errour to the Church of God again: And till they do ſo, no
ſacrificing for them is acceptable; for *Job* typifying the Church, muſt ſacrifice
for them, that they might not have their folly laid to their charge,
and ſuffer accordingly, through the wrath of God ſtirred up thereby.

Verſ. 9. *And they did ſo, and God accepted Iob.* Whereby is ſhewed, that ſuch
as have ſinned, eſpecially in taking upon them to be Leaders in Hereſie,
Note. muſt humble themſelves to be lead by others, who have not erred likewiſe;
for ſuch only are accepted, and by their prayers, the erring may
come to be accepted and pardoned: For the Orthodox are Gods Servants,
Hereticks not till that by meanes of Gods Servants they be converted, and
to God by their praying reconciled.

Verſ. 10. *And the Lord turned the captivity of Iob, and he prayed for his friends,*
&c. The vulg. *God turned at the repentance of Iob.* But the Jeſuite himſelfe
confeſſeth the firſt to be the true reading, God miraculouſly brought
back the Cattell, which the *Sabeans* and others had taken from him;
R. Moſes. ſo *R. Moſes.* And it is not improbable, the Hebrew is turned, the turning
of *Job*.

Verſ. 11. To make up his eſtate again, God moved all his friends hearts, to come
and contribute liberally to his loſſes: Then it being ſhewed how his

Cattell were doubled, Verſe. 12. 13. He telleth of the three Daughters which he had. The firſt called *Jemima*, ſignifying the day, as coming of יום the ſecond *Kezia*, by interpretation *Caſſia* ſmelling ſweetly. The third *Keren-happuch.* the horne of *Stibinum*, ſo ſome, but *Pagnin*, the Horne like a pretious ſtone, the Carbuncle, and קציע an anguler Stone, which is the faireſt; ſo that they had all their names from their beauty, and the firſt ſpecially called *Jemima*, for a remembrance of his night of adverſity, turned into the day of proſperity; as *Ioſeph* called his firſt Son *Manaſſeth*, becauſe God had then ſo advanced him in *Ægypt*, that he forgate all his adverſity, becauſe *Manaſſeth* ſignifieth forgetfulneſs: And in theſe names *Gregory* findeth this allegory; in the name *Jemima*, *Day* is ſet forth, what we are that beleive ſo ſoon as converted, *Children of the light and of the day.* In the name *Kezia* or *Caſſia*, The ſweet ſavour that they are unto God, and in the name *Keren-happuch*, The ſong of exalters, which we ſhall come to ſing aloud as with a Cornet in Heaven hereafter: And making *Iob* a figure of the Church, he ſaith, That his doubled proſperity ſetteth forth, that the Church of God, towards the end of the World, ſhall be greatly increaſed by the converſion of the Jews, as alſo is propheſied by *Iſaiah.* Touching their beauty it is ſaid, None Verſ. 15. were ſo faire as they, and he gave them Inheritances amongſt their Brethren: Hereby is ſet forth the ſingular beauty of beleiving Soules, and Note. women the weaker ſexe, are made a type hereof, to intimate that the weakeſt true Chriſtian, excelleth in beauty all others, how faire and glorioully ſoever they be ſet forth; and females ſhall have inheritances in Heaven as well as Males, for there is no difference, Male and Female being Gal. 3. 28. in Chriſt all one, although under the Law, the Females had none inheritance.

Verſ. 14.

Verſ, 16. *And Iob lived after this one hundred and forty yeares, and ſaw his Childrens Children to the fourth generation, and ſo he dyed being full of daies.* Which phraſe is uſed, only in ſpeaking of ſuch as live well; for others, although their lives be long, cannot be ſaid to be full of daies, becauſe they are ſpent in darkneſs: And if the Allegory from *Iob* to the Church holdeth in this alſo, it is ſhewed, that after the converſion of the Jews, the World ſhall not forthwith come to an end, but a hundred and forty yeares likewiſe after, which alſo is intimated by the Prophet *Iſa.* Where he ſpeaketh of Children a hundred yeares old after the creating of *Ieruſalem*, a rejoycing.

Finitum eſt totum opus in omnes libros canonicos cum Novi; tum veteris Teſtamenti in 34. *annis*, 16. *die* Martij, *Anno Domini* 1649. *Ætatiſq; ſuæ* 67.

Trinuni Deo Patri filio aſpici tui ſancto, cujus auſpicijs, ad Eccleſiæ Anglicandæ *illuminationem, & nominis ſui gloriam, ſit omnis Laus, honour & Gloria in ſæcula ſæculorum.* AMEN.

Auguſt. prologus in Pſalme.

OF Things inſpired by the Spirit of God, the Prophets, ſaith Auguſt. deliver ſome things, the Hiſtoriographers others, the Proverbs others, but the Book of the Pſalmes, what is profitable of them all. It foretells things to come, commemorates the Ghoſts of the Ancients, gives the Law to the Living, and ſets down the manner of things to be done. And that I may ſpeak breifly, is a certain common Treaſury of good Doctrine, adminiſtring aptly, things neceſſary to every one: For hereby we may know how to heal the old wounds of the Soul, and the ſpeedieſt remedy for new, in arts to uſe Salutiferous perſeverance, and in paſſions to ſuccour againſt divers Dominations, that vex the Soul. And this is done by a certain modulation and delightfull ſinging, ſtirring up mens minds to Piety; for the ſpirit ſeeing mans mind reluctıng againſt the way of Virtue, and to be more inclined to the Delights of this life, then erected to the way of Virtue; hath mingled the force of his Doctrine with delightfull modulations, that whilſt the hearing is pleaſed with the ſweetneſs of the Verſe, the profit of divine Doctrine might together be inſtilled, after the manner of wiſe Phiſitians, who to make their Patients the more willingly to receive their diſtaſteful medicines, which yet are for the Bodily Health, anoint the top of the Cap with ſweet Honey. A Pſalm ſung by many together is the tranquillity of Soules, the ſignifier of Peace, reſtraining troublous waves of diſtempered Cogitations, repreſſing Anger, repelling Riot, ſuggeſting Sobriety, congregating Freindſhip, bringing the differing to Concord, and reconciling Enemies: For who can call him any longer his Enemy, together with whom he ſends out the ſame voice of ſinging to God. Singing Pſalmes, fugates Devills, invites Angells to be an help, it is the ſheild of Nocturnall Terrours, the reſt of Diurnall Labours, a Defence to Children, an Ornament to young men, a Solace to old men, and the beſt Grace to Women. It decoreth Solemnities, mitigateth Godly Sorrow, and brings Tears out of a ſtony Heart. It is the work of Angells, the ſpirituall Incenſe of the Heavenly Hoaſts: And what is it, that is not to be learned out of the Pſalmes? Not every magnitude of Virtue, Rule of Juſtice, Deſency of Chaſtity, the Conſummation of Prudence, the Rule of Patience: Doth not all whatſoever is called Good, proceed from the Pſalmes? The Knowledge of God, the perfect prediction of Chriſt to come in the fleſh, the Hope of our common Reſurrection, the Fear of Puniſhments, the promiſe of Glory, and the Revelation of Myſteries?

Baſil. magnus.

For the Author of the Pſalmes, he ſaith, that nine of them only were made by David, the reſt by four holy men choſen by him, who indited them ſeverally, as the holy Ghoſt came upon them; Aſaph, Eman, Ethan, Iduthun: But the contrary to this will be found to be true by their Titles. He alſo ſaith, the firſt Pſalm only is without a Title; but indeed there are more, as Baſill notes, and it will appear to any Reader. They without Titles were of the Lord, and to be ſung by all, ſome are intituled by Halaluja, praiſe the Exiſtence or being, which are Hymnes compiled for the praiſing of God, being likewiſe to be ſung by all, ſome upon particular Occaſions, as their Titles ſhew; for particular perſons, Baſill alſo ſaith, that the Pſalmes are intituled by men, as this man or that was the cheife Singer of this or that Pſalme, and theſe only are intituled by David, of which he was the Præcentor or cheife Singer.

PSALME. I.

Verſ. 1.

B*Leſſed is the man, that walketh not in the Counſell of the Ungodly*, &c. Here are three degrees, whereby men are drawn to ſin, and conſequently to miſery. 1. When it enters into the thought, ſet forth by counſell. 2. Is brought forth into act, meant by way. 3. When a man doth not only commit ſin, but labours to corrupt others alſo, ſet forth by ſitting in *The ſeat of the peſtilent*, Or ſcornfull, as the word לצים ſignifieth, but in *Vulgar Lat. Peſtilent*. Becauſe as the Peſtilence infects very many where it is, ſo pride and ſcornfulneſs almoſt all: Again, by the wicked, ſaith *Baſill*, either Atheiſts or Idolaters are meant in Scripture, by ſinners corrupt livers, and by the peſtilent corrupters of others; the meaning in breife is, That he or ſhe is bleſſed, that keeps his minde from thinking evill, his feet from walking in any evill way, and his hands from acting it; and if he hath, makes it not his ſeat by hardning his heart, to go on in ſin, ſetling upon the lees thereof; and this, ſaith *Auguſtine*, was Chriſt only, who ſaith, *Abijt ille*, He went after the counſell of the ungodly, that fell into ſin, *Stat*, he ſtandeth that delights in it, *Sede, ſitteth*, That is, So fixedly ſetled in evill, that he cannot get looſe, till he be by him delivered, that *Neque abijt, nec ſtetit, nec ſedit*.

Baſil.

Auguſt.

Verſ. 2.

But his delight is in the law of the Lord, &c. 1 *Tim.* 1. *The law is not given to the juſt*. That is, That he ſhould be under it, but by meditation in it continually: For it is one thing to be in the law, another to be under it, as *Auguſtine* ſaith, To be in it, is to do according to it; to be under it, to be dealt with according to it.

He meditates therein day and night. That is, Either without intermiſſion, or in the day of joy, and the night of ſorrow: Other things here following are plain, but *Auguſtine* applyeth the Tree here ſpoken of to Chriſt, whereas it is meant of any godly man; and whereas *The way of the righteous*, is ſaid to be *Known to the Lord*. It is meant approved, which he makes appear by bleſſing him in all things that he undertaketh.

PSAL. II.

Act. 4. 25.

HERE the perſecution that ſhould be raiſed up againſt the Chriſtian Religion, both by Jews and Gentiles, is propheſied of, and how vain it ſhould be to hinder the proceedings of the Goſpel, for it ſhall, notwithſtanding be propagated amongſt the Gentiles in all Countries and Nations, and the wicked enemies thereof ſhall be confounded, for which all Kings and Kingdomes, are exhorted to ſubmit to Chriſt, being threatned with perdition, if they do not.

Calvin.

Calvin expounds it firſt of *David,* who was the Lords Anoynted, againſt whom many enemies, both of the Jews and Nations about, conſpired to prevent his comming to the Kingdome, or to overthrow him being ſet up, and then of Chriſt and his Church, as appeares by the Apoſtles application of theſe words, ſo *Act* 4. 24. For *Davids* Kingdome was but Umbratill or typicall, and therefore what was ſpoken thereof, is moſt compleatly fulfilled in Chriſts, and he ſaith, That they conſulted together againſt the Lord, becauſe againſt him, who the Lord had appointed to be King, and this may well deter the wicked of the World from perſecuting Gods Church, becauſe in ſo doing, they make war, as it were, againſt God, and comfort the faithfull, becauſe it is not againſt them, but God that they rage thus, who is of power ſufficient to confound them all.

Verſ. 3.
Baſil.
Pſal. 12.

Let us break their bands aſunder, &c. This is by *Baſill* applyed to the faithfull, here exhorted by *David* to contemne the power of their enemies, and not for feare of them, to be detained in the bands of their ſinnes: But it is better by *Auguſtine* and *Calvin* applyed to the foreſaid raging Gentiles and People, brought in ſpeaking thus by a Proſopopeia, for the wicked think it a bondage to be ſubject to God and his Chriſt, the pride of their hearts being ſo great, that they will indure no Lord over them.

The word rendred anoynted, *Hebr.* is, *Meſſiah*, as Kings are generally called, and Jeſus eſpecially, *Dan.* 9. *Ioh.* 4. Bands were ſignes of ſubjection, *Jer.* 27. See the like phraſe, *Iſa.* 44. 15. 53. 8. *Lam.* 4. 10. &c.

Verſ. 4.
Ainſworth.

The Lord will laugh them to ſcorn. That is, In their miſery will be ſo far from helping them, that he will increaſe it, as men aggravate the miſery of one another, by deriding them therein; See the like, *Pſal.* 59. 9. *Prov.* 1. 26. 28. The word ארונ The Lord, ſaith *Ainſworth*, ſignifieth my ſtaies, or ſuſtainers, it comes of ארן a ſtay or Pillar. And Lord comes of a Saxon word *Lafors*, which comes of Laef, *To ſuſtain.*

Verſ. 5.
Calvin.

Then the Lord will ſpeak to them in his wrath. That is, Having ſeemed for a time to have ſleighted all their wicked attempts againſt Chriſt, ſuffering them to go unrevenged, when he ſhall ſee his time, he will be thus ſilent no longer, but ſpeak in his wrath; That is, Really execute, judgments upon them.

Verſ. 6.
Auguſt.

I have anoynted my King upon Zion. That is, Firmly ſetled Chriſt for King of my Church, for the Church is both holy as *Zion* was, and for the eminency ſet upon an Hill, *Matth.* 5. *As a City ſet upon an hill.* And this the Lord doth, and brings men into ſubjection, though they reluct againſt it, as was before ſaid.

Verſ. 7
Baſil.
Calvin.

This day have I *begotten thee.* This is not ſpoken in reſpect of Chriſts divinity, for ſo he was begotten of the Father before all time, and is eternall as the Father, but as he is man, and was conceived in the fulneſs of time, and made of a woman, *Gal.* 4. Some, ſaith *Calvin*, will have this begetting referred to his divinity, expounding this day of a perpetuall act, but by (*This day*) is better underſtood any ſolemne time of his manifeſtation in the fleſh to be he, that by all the ſacrifices and types was pointed at obſcurely under the Law, as *Pſalm.* 118. 24. *Iob.* 1. 14. *Rom* 1. 4. He was declared to be the Son of God, when he raiſed him from the dead, ſee alſo *Act.* 13. 22. *Heb.* 5. 5. For the firſt words; *I will tell the decree*: This is ſaid to ſhew, that Chriſts incarnation and paſſion, ſhould publickly be divulged and made known, ſo that none, except by their own default ſhould be ignorant of it, but might know and beleive and be ſaved; of the uſe of the word *Till* for preaching, ſee *Pſal.* 22. 23. *Act.* 2. 12. *Exod.* 9. 16. as *Ainſworth* notes.

Verſ. 8.

Ask of me, &c. Accordingly Chriſt did ask, *John* 17. 5. But it is rather to be taken, ſaith *Calvin*, as a propheſying only, that thus it ſhould be, *The heathen ſhould far and wide become his inheritance.* Which is, when they are made the ſubjects of his Kingdome, by the preaching of his word.

Calvin.

Thou ſhalt rule them with a rod of iron, &c. That is, ſaith *Auguſtine*, breaking the fleſh and corruptions ſo in peices in them, as that it can never come together in them again, as the peices of a broken earthen pot cannot, and becauſe corruption in men, is ſet forth ſometime by a body, as *Rom.* 7. 23. And by an old man, *Ephe.* 4. 24. The allegory from an earthen pot, may well ſerve to expreſs mortification in the converted; yet *Calvin* applies it to obſtinate enemies, who ſhall thus violently be deſtroyed, and never be able to make head again, and indeed becauſe he concludeth with periſhing, *When his wrath is kindled.* And ſuch a rigid ruling over the faithfull agreeth not to Chriſts lenity, it is beſt to underſtand it of obſtinate and malicious enemies, ſuch as the Jews were, and therefore periſhed by the Romans Armes, and heathen Emperours, not ſuffered to continue long in their power, but by ſpeedy death cut off one after another, and their ſubjects conformable to themſelves by the ſword, famine, and peſtilence; as was propheſied under the ſimilitude of horſes, *Revel.* His Scepter or rod, is his word or will, which worketh irreſiſtibly againſt the greateſt forces in all the World.

Verſ. 9.
Auguſt.

Calvin.

Be wiſe (*O yee Kings*) This is ſpoken to cry down all worldly wiſdome as nothing, he onely being hereby ſhewed to be wiſe, that ſerves Chriſt, others fooles, and ſuch are even the greateſt Kings with their wiſe counſellors. And Kings are cheifly exhorted to this ſervice, becauſe they of all others are hardeſt to be brought to it for their pride and highneſs of ſpirit, but if they muſt ſerve, ſurely all their people muſt do likewiſe, or elſe it will not be ſafe for them, in *Feare*, or *reverence*. That is, Being afraid to offend him, who is ſo terrible to his wicked enemies, and with reverent behaviour, and not as thoſe that ſleight ſo powerful a Lord, neglecting to bow the body to him in prayer, or to give that reverence to him, which all Subjects do to their King, when he comes ſpeaking to us by the myſtery of his word, and in his houſe, which is, as it were, his Chamber of preſenſe; ſith he is in the midſt of two or three gathered together in his name, and the place where God is in a ſpecial manner is fearful, according to that of *Jacob*, how feareful is this place, it is the very houſe of God, the Gate of Heaven: And he addeth *Rejoice.* Leaſt they ſhould take ſome diſtaſte of this ſervice for the feare ſpoken of, as if they that betake themſelves to the ſervice of God ſhould do that, wherein they ſhould have nothing but continuall feare, like ſlaves; ſo *Auguſtine*, leaſt that which he ſaid, ſhould ſeem to be a perſwading of them to miſery; he adds, *And rejoice.* Intimating as *Calvin* hath it, that by ſerving the Lord with feare, a ground is laid of true joy, all other joy and mirth, that men make not grounding hereupon being madneſſe, and ſuch as hath an woe annexed; according to that of our Lord, *Woe to you, that laugh now, for yee ſhall wail and weep.* But he proceeds, ſaying, not only *Rejoice*, but *With trembling*: Leaſt our joy ſhould go on into the effuſion of temerity, that it might avail to a circumſpect keeping within the bounds of ſanctification, or as *Calvin* hath it, leaſt they ſhould wax wanton in their joy, thinking themſelves bleſſed, as being drunken with vain joyes, being ſtill enemies to God, he exhorts them to an humble and modeſt ſubmiſſion: And whereas he bids them, be *Wiſe or intelligent*, ſaith *Auguſtine*, as if he had ſaid, Be not ſorry for me being King over you, as if your good were taken from you, but underſtand, that this is expedient for you, that yee ſhould be under and ſerve him, that can give you underſtanding and teach you indeed, that yee may not raſhly domineer, but in ſerving him, the Lord of all, exult in moſt certain bleſſedneſſe,

Verſ. 10.

Verſ. 11.

Math. 18.

Gen. 28.

Auguſt. *Ne ad miſeriam valere videretur quod dicum eſt, ſed rurſus ne idipſum pergeret in effuſionem temeritatis, additium eſt, cum tremore.*

Calvin, *Ne ſuo more diſciviant & manibus gaudijs eorij ſe beatas fugant, dum inimici deo ſunt, ad ſupplicem & modeſtam ſubmiſſionem eos hortatur.*

Auguſt.

neſs, being made cautious and circumſpect, that by pride yee fall not from it.

Calvin.

Kiſſe the Son. Sep. and vulgar Lat. *Receive nurture or inſtruction.* Cald. *Receive doctrine.* Reſpecting rather the ſenſe, then the ſignification of the word: By kiſſing here is meant, loving and obeying and reverencing, and as one ſaith it well, in doing homage and in way of promiſing fidelity: of kiſſing, ſee *Gen* 41. 40. 1 *Sam.* 10. 11. 1 *King.* 19. 18. *Hoſ.* 13. 2. *Job.* 31. 27. So Subjects kiſſe the Kings hand at this day, in token of ſubjection, and mutuall love, and the *Baalites* kiſſed *Baal*, to ſhew that they were his Servants. Kiſſe the Son then is as much as be ſubject unto him and ſerve him as your King and God, but the word rendred *Son*, is בר ſignifying, as *Calvin* hath it, Son, or Elect, but by him rendered *Son*, that it might the better anſwer to Son before ſpoken of, ſome render it, *Pure*, which he rejects; and by kiſſing he underſtands honouring, for he that honoureth the Father muſt honour the Son, and pray to the Father through him. *When his wrath is kindled a little, or ſhortly, or in a ſhort time.* Which the beſt rendring of במעט in a little, or little time, which is ſo ſpoken, as both *Auguſtine and Calvin* note; to ſhew the ſudden coming of Gods judgments upon his wicked enemies, when they think themſelves ſafe, for which he alſo ſpeaks of their periſhing (*In the way*) before they think that their end is neere, going on therefore in their ſinnes in all ſecurity, for ſo commonly is the laſt judgment ſpoken of, as the coming of a Theiſe in the night, *Matth.* 24. 2 *Pet.* 3. *Revel.* 3. *Luk.* 17. 27. *Bleſſed are they that truſt in him.* This ſhall be the end of the unbeleiver, but of the faithfull kiſſing the Son bleſſedneſs for ever, which is added for his comfort, againſt terrour that might lay hold upon him, by reaſon of the threatnings beforegoing, as *Ioel* 2. after terrible things ſpoken of, it is added; *He that calls upon the name of the Lord ſhall be ſaved.*

PSAL. III.

A Pſalme of *David*; when he fled from *Abſalom*, of his fleeing, 2 *Sam.* 15. And the cauſe of this judgment, 2 *Sam.* 12. His foule ſinnes of adultery and murder, for theſe he laments, *Pſalm.* 51. and having obtained pardon, he prayeth here with confidence, that he ſhould be delivered.

Verſ. 2.
Calvin.

Many ſay to my ſoule, there is no help for him in God, Selah. Some ſaith *Calvin*, render it, *Many ſay of my ſoule.* But it is to be underſtood, as if he had ſaid, Theſe their words tending to ſhew, that his caſe was deſperate, and that God could not, or would not help him, went to his heart and cut his very ſoule: For all *Iſrael* ſaving a few more conſtant friends about him, were ſuddenly fallen from him to *Abſalom*, which when his enemies conſidered, they made no queſtion but to prevail againſt him, and that he ſhould by no meanes eſcape out of their hands, howſoever he truſted in God, that he ſhould help and deliver him; For the word (*Selah*) added, ſome think it to be put for Amen, or Verily; ſome for the World, but becauſe *Salal* ſignifies to lift up, he takes it to be a note of lifting up the voice in conſent:

Ainſworth.

Ainſworth noteth, That this Pſalme is intituled *Mizmor*, taken from a word ſignifying pruning or cutting of ſuperfluous twigs, becauſe the matter herein contained, is ſet forth in few words, all ſuperfluous ones being cut off, and there be of others, two other titles, *Tehittah*, *Hymnus*, and *Shir*, *Ode* in Gr: as *Mizmor* is *Pſalmus*: one ſignifying praiſe, the other a Song; and for *Selah*, he concurs with *Calvin*, it is a warning to lift up the minde or voice or both in Admiration, the *Cald.* renders it, *For ever*, and to that of Elevation, and Admiration, and Marking, do I ſubſcribe is cheifly for an Allegory here taking this *Pſalm* to be propheticall concerning Chriſt, becauſe he ſaith, I *lay down and ſlept and roſe again*, implying Chriſts ſleeping by death and riſing again. *August.* And then by *Abſolom* he will have J*udas* underſtood, who by falling to his Enemyes the Jews, that were exceeding many before, did increaſe their number; for they alſo ſayd the ſame in Effect of Chriſt, that is here ſpoken, he truſted in God, if he will have him, let him come now and ſave him: For theſe words, *To my Soul*, the common reading is, *Of my Soul*, but herein I prefer *Calvin*, becauſe Hebr. it is ולנפשׁ most properly ſignifying, *To my Soul*, and being ſo read, the ſenſe given by him is good.

Verſ. 3.

Davids Enemies ſeeking to put him out of all hope of help from God, he yet here ſheweth that this could not make him to hold his peace, or ceaſe from truſting in God as his ſheild and ſure defence, and Reſtorer again to his Kingly Glory, although for the preſent he was put from it, and made to flee, and leave his City and Throne, where he had hitherto raigned glorioſly, to another.

Verſ. 4. *Calvin.*

I cryed to the Lord with my voice, and he heard me out of his holy Hill. This ſayth *Calvin*, ſome expound of Heaven, but he of *Mount Sion*, where the Tabernacle was, ſhewing hereby, that althongh he had ſent the Ark back to the proper place there, as he did, 2 *Sam.* 15. 24. Yet he certainly beleived, that God would thence hear him, and give him a gracious anſwer, as well as if he had been there preſent. For he thought it not fit though he were forced to flee, that the Ark ſhould be taken out of its place to go with him, having no direction from God for it. And ſurely he doubted not, although the Ark was a ſign of Gods preſence, to which they muſt reſort that would be heard, when they prayed, but that the Lord, who is ſayd to have dwelt there, could and wonld hear him, who reſpected ſo much this holy ſign, that his heart was ſtill to it, though in body he were removed far off from it. Of his crying to the Lord, ſee 2 *Sam.* 15. ſoon after which, to ſhew his confidence, that he was heard and ſhould be reſtored, he penned this *Pſalme*, being herein, and in the threatning of his wicked Enemies with deſtruction, V. 7. Propheticall.

Verſ. 5. *Calvin.*

I layd me down and ſlept. That is, to ſhew what my confidence in Gods protection was, when I was in the midſt of theſe great dangers, I ſlept and took my Reſt, as at other times, not being diſquieted by thinking of my preſent dangerous condition, as is the manner of worldly men in danger, they lye down haply when night comes indeed, but through fears and cares poſſeſſing their minds they cannot ſleep, but tumble and toſſe all night. Some ſaith *Calvin*, render it by the future, ſuppoſing an *Enallage temporis*, to be here: I *will lay me down*, becauſe the laſt word, T*he Lord will ſuſtain me*, is the future. But it is as if he had ſaid, my ſecure condition hath been, and ſhall alwaies be ſuch during this my great danger, that it hath not hitherto broken my ſleep, and what I ſay now, I am confident I ſhall be able to ſay to the end of it, I *lay down and ſlept night after night*, for the Lord that hath hitherto, will ſtill ſuſtain me. But how could *David* be thus confident of Gods help, ſeeing he had ſinned ſo greatly againſt him? *Sol.* He had repented and greatly humbled himſelf for his ſins, and obtained pardon, and therefore now he might well with comfort and confidence look up to God again, nothing doubting but that he would protect him and confound his Enemies, although he juſtly ſuffered this indignity at their hands, for a time to be thruſt from his Kingdom, becauſe he had ſo groſſely ſinned againſt him, as he had threatned by his Prophet *Nathan*, 2 Sam. 12. yet at the ſame time he layd him a Ground of Confidence, ſaying, that he had pardoned his ſin that he ſhould not dy. And juſt ſoever it was with God after this to puniſh him thus, yet they that were uſed as inſtruments to do it, ſinned greatly againſt his revealed will, in ſeeking to put *David* down, whom the Lord had anointed and ſet up to continue King till his Lives End. Whence note, that the Servant of GOD having faln fouly, but by his Grace repented and riſen again by amendment of his Life, is no leſs deer to *Note.* God after this, then he was before, and may as confidently ſeek unto him in diſtreſs, although the Judgment, under which he is, be for the ſame ſin. For when God puniſheth in this caſe, his End is not to deſtroy but to vindicate his Honour from diſparagement, in regard of which it would otherwiſe be indangered amongſt his Enemies, being ready to ſay, his Servants may commit any groſs ſinn, and yet never ſmart for it, but others ſhall be cruelly deſtroyed. Get therefore but to be Gods Servants, and do what ye luſt, ye ſhall never ſuffer for it: This is touched upon, 2 *Sam.* 12. *Becauſe thou haſt made the Enemies of God to blaſpheme*, &c.

Firſt, To ſtrike the more Terrour into his Servants, and to make them fear more to ſin.

Secondly, To purge them as Gold by the fire of the furnace.

Thirdly, Who ſo preſumeth to do any thing againſt the King, which is unjuſt, although he hath ſinned groſly, ſhall not *Impunè ferre*, neither may the meaneſt of men be proceeded againſt, but according to Juſtice and Equity.

Verſ. 7. *Thou haſt ſmitten all mine Enemies upon the Cheek bone, thou haſt broken the teeth of the Ungodly.* Here *David* prayeth with ſuch Confidence, that God would ariſe and ſave him, upon the Gronnd of his Faith in him before ſpoken of, that as if it had been already done, that with the ſame breath he doth both pray for it, and publiſh it as done: And he alludes to that which men uſe to do to beaſts that bite, for they ſmite aud break out their teeth, ſo that they can do no more hurt with them. So the Lord in his good time ſmites the wicked Enemys of his Servants, that though they do them much hurt for a time, yet being thus ſmitten and their ſtrength being taken away, they are able to do ſo no more.

Salvation belongs to the Lord. Heb. *Salvation or Hoſanna to the Lord*, as Verſ. 8. Matth. 21. 7. *They cryed Hoſanna to the Son of David*, aſcribing their Salvation to him, ſo here *David* being ſaved from *Abſolom* and the Conſpiratours with him, aſcribes it wholly to the Lord, from whom it comes, as we ought all to do at all times. And becauſe his being delivered from this danger and ſaved, was a bleſſing to all the People of *Iſrael*, as conducing to their Peace and proſperity, he concludeth ſaying, *Thy bleſſing is upon thy people, Selah.* Of which enough before, v. 2.

PSAL. IIII.

TO him that excelleth in Niginoth *a Pſalm of David*: Some for these words, *To him that excelleth*, have theſe, *Ad ſaculum*, for ever, as if it were meant that is ſhould be uſed as a Pſalm at all times, but becauſe the word נצח ſignifieth to overcome or excell, it is moſt commonly rendred hereby, the moſt skilfull and cheif in playing upon the inſtrument here ſpoken of being meant: *Calvin, Prefectò in Niginoth*, and this word *Calvin.* *Niginoth* comes of נגן *to ſtrike*, as he that ſtrikes a muſicall inſtrument to make muſick therewith, wherefore it was an Inſtrument ſo called: And *David* compiled this *Pſalm*, but at what time it is not ſayd: Some refer it to the time of *Abſoloms* Rebellion: Some of *Sauls* perſecuting him, and this laſt is rather to be imbraced, becauſe ſome paſſages imply a longer continuing trouble, then by *Abſolom*, thus *Calvin.* But becauſe he ſpeaks of his being ſet at liberty, which cannot ſo well be underſtood, but of his Liberty from *Sauls* Tyranny, and alledgeth this as a Ground of his confidence to be heard and ſaved now likewiſe, I rather prefer the other, referring it to *Abſoloms* Rebellion.

Verſ. 1. *O God of my Righteouſneſs*, Here *David* doth not aſcribe Righteouſneſſe to himſelf, as if he were without ſin, but becauſe his Enemies did unrighteouſly riſe up againſt him, he pleads the Goodneſſe of his cauſe againſt them, praying God, who is the Protector of them that unjuſtly ſuffer by the conſpiracies of Wicked men, to be on his ſide, that how potent ſoever they were, they might not prevail. For indeed without Gods help his caſe was deſperate, when all *Iſrael* joyned with *Abſalom* againſt him. But he lookt unto God as his ſtrength and Patron, as he is of all thoſe that ſuffer wrong, yet not for his own Righteouſneſs, but for the Lords mercy, as the next words, *Have mercy upon me*, ſhew. *In a ſtreight thou haſt inlarged me.* Some will have this ſpoken of his inlargment to come, although ſpoken as already paſt, for his certain confidence, that it ſhould be ſo: But it may better be underſtood of Deliverances paſt; whereupon his Confidence was grounded for this; as we muſt do in our diſtreſſes, recounting what God hath done for us to be more confirmed for time to come.

Note.

Note.

Verſ. 2. *O Sons of men, how long my honour to ſhame.* *David* having beſought the Lord for his help, and now nothing doubting of it, is bold to expoſtulate with his Enemies, that went about to put him from his Kingdom, contrary to Gods will, who had ſo notably ſet him up, that none of them could be ignorant of it, and he calls them (Sons of men) in oppoſing them, and their weakneſſe to Gods power, for thus ſometime he ſayth, *That they may know themſelves to be but men*, yea even the greateſt and proudeſt of them, intimated in the word אשם *Iſhim* here uſed, being commonly put for cheif men: *My honour or glory to ſhame*, here muſt neceſſarily be underſtood, *Will yee turn*, and becauſe it is ſayd, H*ow long*? *Calvin* and ſome others think, that an hint is given of *Davids* dangers by *Saul*, in which he was long, and not of thoſe by *Abſalom*, which were but ſhort, but becauſe *David* was not come to the Glory of a King in *Sauls* time, for he was alwaies then either in lurking places or in exile, their going about to turn his Glory to ſhame, muſt needs be after that he had many years raigned Glorioufly, their conſpiring together to put him down, ſetting up another againſt him, even his unnaturall Son *Abſalom*. And though they were but a few daies in doing this, yet it might well be ſayd to be long; for they came with *Abſalom* to *Jeruſalem* and there ſtayed to conſult; and for *Abſalom* openly to go in to his Fathers Concubines, and after couſultation; not content with *Davids* leaving the City and Kingdom to him, fleeing away with a ſmall Retinue, they proceeded to ſeek his life alſo, and to the good King, being all that time in ſo great miſery, it could not but ſeem to be long, and ſpoken of accordingly. If any man be moved to think otherwiſe by theſe words, H*ow long*, let him look to *Verſe* 8. and compare it with *Pſalm*. 3. 5. And he ſhall find *David* lying down to ſleep in both places and riſing up again in ſafety, implying the ſame thing ſpoken of in both places, and that the time of *Davids* ſtreights ſpoken of here was not long, becauſe but as it were the time of once reſting only, which is but a night. But to return to the *Verſe*, he chargeth them with the love of vanity and lyes, meaning that they vainly perſwaded themſelves, that they ſhould prevail, and if any man ſayd that they ſhould, now that God was offended with D*avid* for his foul ſinning before, wherein they were ready to harken to him, this he calls their ſeeking of a ly.

Auguſt. *Auguſt.* turns all this into an Allegory, reading the words thus, *Uſq; quò graves corde, how long will ye be hard-hearted*, even til the coming of the Lord to Judgment, being taken up with the vanities of the world, and neglecting to imbrace the truth, wherein only is ſalvation, and ſeeking after lyes, that is, truſting to any thing elſe for life, and not to Chriſt alone; and indeed, 2 *Theſ.* 2. 11. Beleiving a lye is thus ſpoken of in the antichriſtian crew to their damnation.

Baſil. And *Baſil* ſayth, *Graves corde*, are the laden with malice, and the Sons of men carnal perſons, and their vanities which they loved, were their Idols, *&c.*

Verſ. 1 3. *Know that the Lord hath ſet apart the Gracious to himſelf.* The word is חסיד one to whom he hath ſhewed mercy and Grace, and who accordingly is gracious. *The Vulgar Latine, Magnificavit ſanctum ſuum*, as the words alſo ſignify. The meaning is, the Lord had mercifully and wonderfully ſet pious *David* in the Throne, and therefore his prayers ſhould be heard to uphold him in it, and all their attempts that ſought to put him down, ſhould be fruſtrated: And to this Effect *Calvin*, who noteth, that the word פלה ſignifieth to ſegregate, ſo God had ſegregated him from amongſt all others to be King, and therefore doubtleſs he would have him continue: and he rendreth חסיד *Benignum, kind*, all implying him one for his mildneſs and clemency fit to be King, becauſe nothing doth more become a King, and therefore he being a man ſingularly choſen of God, he ſheweth hereby, that he was by his Grace thus fitted for this high calling. The *Selah* added to the former *Verſe*, called by *Auguſt. Diaplaſma*, but expounded, *Fiat*, ſheweth that this is not to be joyned to that, and therefore he queſtioneth what it ſhould mean, that this is begun with a Conjunction Copulative *And*, for it is *Hebr. And know, Anſ.* and is often redundant amongſt the *Hebrewes*, and yet here haply is implyed that he conceived this firſt in his minde, and then uttered it with his voice, which he did for the wonderfullneſs of the thing ſpoken of. For he expounds *His holy one*, of Chriſt, whom he ſayth, he made wonderfull when he brought him from the Grave and Hell, and ſet him in the higeſt Heavens: But for the Conjunction ו rendred *And*, by others it is and may be rendred *But.*

Calvin.

Auguſt.

Verſ. 4. *Tremble and ſin not,* Vulg. *Be angry and ſin not.* But the word ſignifieth, *Tremble or fear greatly*, and it is plainly an Admonition to his Enemies, who were very inſolent in their Rebellion; but he ſeeks here to ſtrike terrour into them, that they might, for fear of God, whom they made war againſt, deſiſt from their wicked enterprize. And to this End he bids them in ſecret betwixt God and their own Souls, examine and conſider, and ſo they ſhould find that their doings could not, but be highly diſpleaſing to God. *Ainſworth. Ainſworth* for *Tremble yee*: hath *Be ſtirred or moved,* for the word ז ſignifieth an inward moving, and is uſed ſometime for moving by anger, *Proverb.* 29. 9. *Ezek.* 16. 43. ſometime by fear, *Pſal.* 18. 8. *Deut.* 2. 25. According to the former if it be taken, that *Epheſ.* 4. 26. May ſeem to have the Ground here, *Be angry but ſin not,* and if it be Expounded by Anger, the ſenſe muſt be, *Be moved with wrath and indignation againſt your ſelves,* for your wicked rebellion, and proceed not thus to ſin ſtill: If, *With fear*, then the ſenſe is, as hath been already ſayd, and is rather then to be preferred.

Verſ. 5. *Calvin.* *Offer to God the Sacrifices of Righteouſneſſe*: Some, ſaith *Calvin*, think, that this is ſpoken by way of Exhortation to his Enemies to turn from ſin to Righteouſneſs, which is called an Offering of the Sacrifices of Righteouſneſs, becauſe the End of ſacrificing is for Reconciliation with God offended by ſin, now ſacrificing without turning thus will not avail, but thus it will, according to *Pſal.* 50. *Offer to God thanksgiving, and pay thy Vowes*, &c. And *Rom.* 12. 1. But he thinks their ſacrificing here taxed, and the confidence which they had therein. Becauſe the Tabernacle was now theirs and the Alter, but he was driven away and could not come to make any Oblation there. Wherefore they perſwaded themſelves, that they ſhould have Succeſs, but *David* not, and ſo it is as if he had ſayd, your confidence in God is vain, although ye bear your ſelves upon your ſacrificing, ſith ye all are poluted with a foul ſin, therefore if ye would be accepted ye muſt offer Sacrifices of Righteouſneſs, and ſo put your truſt in the Lord, otherwiſe yee truſt in him in vain, for the Sacrifice of the Wicked is abomination to the Lord. *Prov.* 15.8. But herein is not much difference from the former, but only his Exhortation is inforced with an intimation of the vanity of Hypocrits, who though for outward duties, they think to be accepted and proſpered, yet they ſhall be utterly deceived.

Verſ. *6.* *Many ſay, who will ſhew us good?* That is, vain and worldly men, that truſt not in God, but if they be in ſtreights or want for the preſent, are ready to diſpaire of ſupply, and deliverance, as haply was the caſe of many now with *David.* But he contrariwiſe prayeth, and by Faith expects aſſuredly, *Lift up the light of thy Countenance upon us, (O Lord)* meaning by a favourable aſpect, whereby we may be comforted through a ſenſe of it in our miſeries, and in thy good time have deliverance out of our dangers, as after a dark and tempeſtious night poor ſea-faring men by a lightſome clear and calm day coming on. But this comfort is not but in JESVS CHRIST through Grace ſhewed to our Souls to the Remiſſion of all our ſins, *Luk.* 2. 32. *To be the light of the Gentiles.* Heb. 1. 3. *His expreſs image,* Vulg. Lat. renders it, *Signatum eſt ſuper nos lumen*, as if it were an aſſertion of the comfort already found, and aſſured, but the word is an Imparative, *Lift up*, implying a Prayer: *Calvin* thinks that *David* inlargeth himſelf here, and ſpeaks generally of worldly minded men, what they cheifly deſire, and wherein they place their Felicity, *Viz.* In ſome externall Good for the body and this preſent life: but he contrariwiſe, and all the faithfull in Gods Grace and favour whatſoever becomes of their Bodys and outward Eſtates. Some take it as ſpoken of his Enemies, as longing after a good day and victory over him; but whilſt they did ſo he continued in prayer, that the light of Gods Countenance might be towards him, uſing a Phraſe borrowed from men, who ſhew their Good Will to others by a loving and kind look, according to that, *Spem fronte ſerenat, and the light of the Kings Countenance is as a Cloud of the Later Rain.*

Calvin.

Prov. 15. 16.

Auguſt. *Auguſt.* underſtands it as a voice of the carnall, who comes from the dead to tell us of the happineſs to come, becauſe thou ſpeakeſt of putting our truſt in the Lord, *Verſe* 5. as if ſo doing we ſhould be bleſſed: *But he anſwers, the Light of thy countenance, is ſealed in us:* It cannot be ſhewed what Good they partake of, that truſt in God, for it is an internall thing; but as ſurely impreſſed in the Hearts of the Faithfull, as the Kings Image upon his Coin, Gods image, which is in Righteouſneſs and Holineſs being renewed in them: And therefore he addeth, *Thou haſt put joy into my heart*, ſo that it is not to be found without, but within.

Verſ. 7. *Thou haſt given joy in my Heart, ſince the time that their Corn*, &c. That is, Having obtained thy favour which I have prayed for, my heart is joyfull though I be in ſtreights by reaſon of mine Enemies. See the like, *Rom.* 5. 1. *Since the time,* or whilſt they have outward and fading joy in the increaſe of their Corn, and wine, and other fruits of the Earth, and wordly Riches; whereby is intimated how vain and unſatiſſying carnall mens joyes are, and that true and induring Joy, is to be had only in Gods Favour and Grace.

Verſ. 8. *I will lay me down together*, of this ſee before, *Pſal.* 3. 5. Only whereas he ſayth, *Together*, underſtand with the joy before ſpoken of, and confidence wherein he ſought unto God. For ſuch and ſuch only may ſleep quietly, and ſhall be ſure to be kept in ſafety.

PSAL. V.

TO *the cheif Muſician on* Nehiloth, *a Pſalme of David.* The word *Ne-hiloth,* ſaith *Calvin,* is by ſome rendred Inheritances, by ſome Armies,
Calvin. they that are for Armies, by the word על upon, underſtand *Againſt,* as if it
were meant againſt the Armies of his Enemies, they that are for *Inheritan-ces,* hold it to be a prayer for the Tribes, which were Gods inheritances, but
Ainſworth. he for an inſtrument of Muſick. And *Ainſworth* determins it to be a wind
inſtrument, called *Nehiloth,* as that with ſtrings is called *Neginoth,* for *Ne-hiloth,* is ſo uſed, *Iſa.* 5. 12.

Verſ. 1. *Hearken to my words my Lord my God,* &c. For the occaſion of this Pſalm, nothing can certainly be ſayd, but *David* being often in danger by *Saul* and other Enemies, we can only generally conceive, that he made this Pſalm to be commonly uſed during thoſe times. And he doubles and trebles theſe words, *Give eare, hearken, mark the voice of my crying,* to expreſs his Earneſtneſs, and for the ſame reaſon he ſayth, *Not only my God, but my King,* and *Jehovah.*

Verſ. 3. *In the morning* I *will diſpoſe my ſelf to thee, and watchfully look:* that is, For an anſwer, being confident that I ſhall have it.

Verſ. 5. Ainſworth. *Mad men or vain-glorious Fooles ſhall not ſet themſelves before thee:* The word tranſlated thus comes of הלל to praiſe ones ſelf, and becauſe it is a mad part for any man ſo to do, it is commonly uſed to ſet forth mad men, *Pſal.* 73. 3. *Pſal.* 75. 5. 132. 9. *Eccl.* 2. 2. 12. 7. 9. 10. 13. *Iſa.* 44. 25.

Verſ. 8. Calvin. *Lord direct me in thy Righteouſnes because of my Adverſaries,* &c. That is, ſayth *Calvin,* according to thy mercy and Grace towards me, direct me to walk ſo, as that my Enemys may have no advantage againſt me, but I may be kept out of their ſnares craftily layd for me; to expreſs which, further he adds, *Direct thy way before me:* Lead me in that way, which thou knoweſt to be moſt ſafe for me, and whereby thou meaneſt to bring me out of their dangers. But ſome he ſaith, that becauſe his Enemies were ready to pry into his doings, if they could in any thing eſpy any ſlips in him, he prayeth that God would guid him ſo by his Grace and ſpirit, that he might do righteouſly in all things.

Baſil. magnus. August. *Baſil: Lead me in thy Righteouſneſs,* not mine, which is imperfect, *Becauſe of mine Enemyes,* that is, *My ſpiritual Enemies,* which indeavour to turn me out of the right way, to which it may well be drawn allegorically. *Auguſt.* rendring it, *Direct my way before thy face:* Expounds it, as if he had prayed that he might keep in the right way in ſecret, where none ſeeth but God, that he might approve of him, & ſo he makes the next words a Reaſon, *For there is no truth in their mouthes, their judgments are falſe and not to be regarded:* But the words being *Hebr. Thy way before my face,* will not bear this: I prefer the Expounding of theſe words by Righteouſneſs regulated
by GODS Law, for this is his way wherein we are commanded to walk, and
Verſ. 9. therefore he pray eth that this may ever be before his Eys, and then the next
words declaiming againſt the falſhood of his wicked Enemies, are ſpoken by
way of oppoſing it to Gods truth, this is to Salvation, their lyes to Deſtructi-
on of thoſe that beleive & are led by them. And this is true not only in con-
Note. ſpirators againſt Gods faithfull Servants here ſpoken of, but in Arch-Here-
ticks alſo, falſhood is in their mouths, and they that beleive them, beleive
2 Theſ. 2. lyes to their Damnation, being ſwallowed down through their throat as it
were, by the grave and Hell. *Their Throat an open ſepulcher,* ſo called becauſe they gaped to devour the Innocent, as the grave, dead Carcaſes: This *Rom.* 3. 13. is applyed to men in common, for having ſaid, T*hey are all corrupt,*

rupt, and become abominable: He proceeds to amplifie this corruption in theſe words, and herein he goeth not from the meaning of the ſpirit, ſaith *Calvin* well, becauſe ſuch as the wicked enemies of the faithful be, are all the unregenerate, through the corruption of their nature, whether Jews or Gentiles, till they be converted and changed by grace into new Creatures.

Calvin.

Verſ. 10.

Let them err (O God) Let them fall from their counſells, &c. The word rendered *Err*, doth alſo ſignifie, *Periſh*. And therefore may be taken both waies; he meanes, by being infatuated, when they thought to take wiſe counſell againſt him doing fooliſhly, that he might eſcape and they come to ruine, as he ſometime prayed particularly againſt *Ahitophel*, that God would turne his wiſedome into fooliſhneſs; and then, *Let them err from their counſells.* Is as if he had ſaid, Whereas the end of their conſulting is againſt me, make them to miſſe of this their divelliſh end, and let their counſells be turned to their own ruine: And as the faithfull Servants of God pray, ſo to their comfort it ſhall be; and therefore having prayed for this, there is no need to take care in this caſe, but to caſt our care upon God, who will catch the ſubtleſt in their ſubtlety, turning their wiſedome into fooliſhneſſe, his Servants in the meane ſeaſon, taking their reſt, although be holpen in their conſultations by all the ſubtleties of the old Serpent the Devill. *For they have rebelled againſt thee.* And thus he ſaith, to ſhew, That the wicked perſecuting the righteous, do through him ſtrike at God himſelfe, though they think nothing leſſe, and account them whom they maligne and perſecute, moſt baſe and contemptible.

Note.

Verſ. 11.

And let them all rejoice that truſt in thee, &c. Here is the end of *Davids* praying againſt his wicked enemies, that by their miſcarrying in their counſels, he might be preſerved and they confounded; this being done, joy ſhall be to all the righteous, from the example of one thus protected in deadly danger, aſſuming a truſt to themſelves of finding the like favour in all their dangers, and this did moſt affect *David*, that by his being preſerved, joy ſhould generally come to the Church, and aſſurance of Gods protection, and ſo it ought to be with us; the common good of the Church being more lookt at then our own, and likewiſe her miſeries, to joy more for the one, and to ſorrow more for the other. For the laſt words; *Favour, defend, or compaſſe them about with a ſheild.* Hebr. *Crown them.* But the ſimilitude of a ſheild being uſed, ſheweth, that crowning is put for defending by his favour compaſſing them round about, as a crown the head of a King.

Note.

Verſ. 12.

Ainſw. With favourable acceptation thou wilt crown him about. And this ſhall be to him, as a ſheild to a ſouldier, covering the head in the day of battell.

PSAL. VI.

TO the cheife muſitian on Neginoth upon eight. Of *Neginoths* ſee before, *Pſal.* 4. Now more expreſly it is ſhewed to be an inſtrument of muſick, or harp with eight ſtrings, ſome to the eighth tune, which was high, and of this, mention is made again, 1 *Chron.* 15. 21. *Auguſtine* taking this Pſalme to be made in the perſon of the Church, ſuffering greatly in this World; by the eighth underſtands the time to come of the everlaſting felicity of the faithfull, as if it were made with reſpect unto that; And this, he ſaith, Is called the eighth, becauſe to come after a naturall or carnall life, lead under nature and the Law, and a ſpirituall under the Goſpel, which may well be underſtood by ſeven, becauſe the body conſiſts of foure Elements, and the ſpirit is ſet forth by three, as in that precept; *Thou ſhalt love the Lord with all thy heart, ſoule and minde.* Some others, he ſaith by eight underſtand, eight thouſand years, as if it were meant, that *Anno* eight thouſand after ſeven thouſand compleat, ſhould be the laſt day, which he confuteth, and by as good reaſon may we *Reject the other, as a forcing of the Scriptures.* And as little reaſon is there for *Baſils* expounding it of Circumciſion, becauſe *That was upon the eight day.*

T.W. Calvin.

This Pſalme is by ſome thought to be made upon occaſion of ſome great ſickneſſe; by ſome, of ſome great miſery, and overthrow, ſuſtained by his enemies, for which he complaineth of his weakneſſe: But neither ſeemes right, for if *David* had been ſmitten with any ſuch great ſickneſſe, we ſhould doubtleſſe have had it related in his hiſtory, and of any overthrow of his forces that he had at any time, we read not, but altogether of victories and prevaylings. Basil. Magnus. Wherefore *Baſil* is to be preferred, who expounds it of his foule ſinnes, into which he fell through his weakneſſe, and for which he was threatned to be purſued with judgments, by the Prophet *Nathan*. To cleave then to his expoſition only.
Verſ. 1. *Correct me not (O Lord) in thy wrath.* Although adultery and murther caſt men out of their Inheritances, yet deale not ſo with me, by calling theſe my foule ſinnes to remembrance.

Verſ. 2. *Heale me for I am weake,* &c. That is, through the fleſh prevayling againſt the ſpirit, and carrying me to ſuch foule ſinnes, *Heale me for my bones are broken.* That is, The ſtrength of ſpirit, cogitations which I pray thee therefore to renew in me.

Verſ. 3. *My Soule is much terrified.* In recounting the ſtrength of temptations and my own weakneſſe. *But thou (O Lord) how long.* I have by repentance turned unto thee, confeſſing my ſinnes, ſo ſoon as thou ſenteſt to reprove me, but how long delayeſt thou to turne to me in mercy: For although his ſinnes were immediatly pardoned, yet he indured the conflict of temptations ſtill by meanes of his ſufferings, which he deſires, may now be withdrawn, as the Phyſician withdraweth his Corraſives when the ſoare is healed.

Verſ. 4. *Be turned (O Lord) deliver my ſoule.* Here he beggeth two things.

1. That the Lord would ceaſe to perſue him with his judgments.
2. That he would not finally reject his ſoule.

Verſ. 5. *For in death there is no remembrance of thee.* That is, By praying to thee to obtain mercy, for that muſt be done in this life, and if any ſhall think to do it after death, they ſhall be deceived, as *Dives*, and the fooliſh Virgins, and they *Matth.* 7. 21. He is not therefore to be underſtood, as meaning that there is none other life to come, for he knew the doctrine of the reſurrection; as appeares, *Pſal.* 17. *ult.* *Pſal.* 22. 84. 92. &c.

Verſ. 6. I *made my bed every night to ſwim with teares,* &c. That is, In conſideration of my ſinnes I weep bitterly, and continue ſo to do every night in my retiredneſſe, ſo that he made all his life a practiſe of repentance: Note. And thus do many true penitentiaries, yea all that have fallen into foule ſinnes, they cannot think upon them without extream ſorrow, and therefore never fall into them any more, as *David* did not, and if any man doth, it is an evidence againſt him, that he was never yet truly penitent.

Verſ. 7. *My ſight is dim and waxeth old for all my enemies.* To whom we give advantage againſt us by our ſinnes, and as weakneſſe and feebleneſſe brings a dimneſſe upon the ſight; ſo weakneſs occaſioning the prevayling of ſin, hinders the ſight of the minde.

Verſ. 8. *Depart from me all yee workers of iniquity.* Here *David* ſeemeth to have found by ſome inward comfort, that God had heard him, and therefore after ſuch greivous complaining, he now takes courage to him to inſult over his enemies, who by reaſon of Gods diſpleaſure againſt him for his ſinnes, were confident that they ſhould prevail over him, but he bids them depart from him, and not wickedly attempt any thing againſt him more, for if they did, they ſhould but work againſt themſelves, falling by their own practiſes, as he had prayed, *Pſal.* 5.10. and now he tels them that God had heard his prayer.

Verſ. 10.

Let all mine enemies be aſhamed, &c. To move his enemies the more, he here by way of malediction propheſieth of their confuſion, fleeing away for feare and ſudden coming to ruine; all which was verified in *Abſalom* and his adherence, and this ſhall be the end of all malicious perſecutors of any of the Saints of God.

PSAL. VII.

Shiggaion of David, which he ſang to Jehovah upon the words of Chuſh ſon of Jemini. The word *Shiggaion* coms of *Shagah*, ſignifying delight or wandring in pleaſure, *Prov.* 5.19.20. Wherefore it may be rendered *Davids delight.* See the ſame word, *Hab.* 3. 1. And it ſeemeth, ſaith *Ainſworth*, to be ſo called, for the divers matters here ſet forth according to art, and ſo cauſing the more delight: The *Cald.* renders it, *Davids interpretation of the Law.* But upon what ground I know not: *Calvin* ſaith, That ſome will have it a muſicall inſtrument, ſome a delightful verſe, wherein it was made, as *Saphick* or *Phaleucian*, to which he ſubſcribs, utters, that it is intituled *Shiggaion* from the firſt word of other ſongs, according to the tune whereof this muſt go, as amongſt us ſome Pſalmes are to be ſung, as others: I hold it to be a kinde of ſong compoſed in ſuch a verſe as he moſt delighted in, whereas *Ainſworth* this either for rendering it *Davids errour*, it is abſurd, becauſe ſo errour ſhould come from the ſpirit of God, as both this and all the reſt did. *Upon the words of Chuſh the ſon of Jemini.* That is, ſaith *Ainſworth*, of *Saul*, the ſon of *Kiſh*, by the change of one letter, called Chuſh, a *Blackamore*, for his black and wicked conditions, for which the wicked are thus compared, and to this the argument of the Pſalme agreeth, *Verſe* 4. *&c.* Where he imprecateth himſelfe, if he had done ſo, as it ſeems, he had charged him: Therefore I cannot aſſent to *Calvin*, who denyeth it to be meant of *Saul*, and turnes it to ſome other man of his houſe thus called, becauſe *David* reverenced *Saul*, as the Lords anointed; and therefore it is improbable, that he would brand him with this black brand, but however, he reverenced him ſo, as not to lay hands upon him, yet he did not ſometime forbeare to impeach him, as overcredulous againſt him that was innocent, and unjuſtly and unreaſonably perſecuting him, which was a foule blot unto him: His other reaſon, that when he ſpeakes of *Saul*, he plainly names him, and therefore it is not likely, but he would have done ſo here likewiſe, if he had meant him, is of little force; for it is enough to make it appear, that he meant him, becauſe the whole ſcope of the Pſalme is to juſtifie himſelfe againſt the aſperſions by ſome evil tongue of a perſecutor caſt upon him, and to pray to God againſt him, and to threaten him; and how *Saul* aſperſed him ſometime we read, to his men, and to *Jonathan*, but not of any other of *Jemini*, that is, *Benjamin*, till *Shemei* came out and railed againſt him, which was long after, in *Abſaloms* time, and the *Caldee* hath it, *Upon the deſtruction of Saul the ſon of Kiſh of the tribe of Benjamin.* For the word דבר here uſed, doth as well ſignifie matter as words.

Ainſworth.

Calvin.

Ainſworth.
Ier. 23. 13.

Calvin.

1 Sam. 24.

Auguſtine and *Baſil*, by *Chuſh* underſtand, *Huſhai* the *Archite*, of whom ſee 2 *Sam.* 16. That he went back to *Abſalom* under a pretence of friendſhip, to overthrow the counſel of *Ahitophel*, and having by his word done it, ſaith *Baſil*, *David* made this Pſalme, aſcribing all to God, and therefore they render it, *Upon the words of Chuſi*, calling *Huskai* by this name:

Auguſt.
Baſil. magnus.

name: but *Chuſh* is the ſon of *Jemini*, *Huſhai* a *Proſelyte* of another coun-
try, dwelling in a place from whence he had the name, *Archite* in the
Arnob: Tribe of *Joſeph*, of which ſee my expoſition upon, 2 *Sam.* 15. 32. And there-
Burgenſis: fore it cannot be him: Some think *Shemei* to be meant, called *Chuſh* for
his black conditions, of whom alſo ſee, 2 *Sam.* 16. And what I have ſaid
there hereupon: *Junius* agreeth with *Calvin*, and if *Shemei* be underſtood,
and this Pſalme to have been made when he fled from *Abſalom* alſo, I ſee
nothing that makes againſt it, but rather for it, becauſe he ſaith, *If I
have done this, &c.* V. 4. as meaning the crime objected by *Shemei*, that
he had been cruel towards *Sauls* houſe; let the Reader follow whether
he pleaſeth.

Verſ. 2. *Leaſt he teare me in peices like a Lion.* He prayeth *Verſe* 1. againſt his
perſecutors, but here he mentions one eſpecially as the head of the reſt
Abſalom, if we follow the laſt expoſition of the title, if the firſt *Saul*.
Auguſt. *Auguſtine* turneth all this into an allegory, as if by *Chuſhi* ſignifying ſi-
lence, *Judas* were meant, and by *Jemini*, ſignifying a right hand, the office
to which he called him, uſing him as an Apoſtle, as his right hand, but
he ſecretly plotted miſcheife againſt him, and ſo was cut off; leaving
this, as a ſtreining of Scripture, let us look only to the true literal mean-
ing, according to which this is to be underſtood, either of *Abſalom* or
of *Saul*.

Verſ: 4: (*Yea I have releaſed my adverſary lightly.*) Thus *Ainſworth* diſtinguiſh-
eth this clauſe, and that moſt rightly by a Parentheſis, whereas others render
it, *If I have not delivered my adverſary without cauſe:* But here is no word
ſignifying, *Not:* And therefore it is better to render it ſo, neither is
there any word ſignifying *If*, but And or Yea, וחלצה from a word ſigni-
fying to divide, the meaning being, that he went away rather, and ſtood
not to reſiſt *Abſalom*, but left *Jeruſalem* to him to avoid bloodſhed, or
he kept himſelfe and men from laying violent hands upon *Saul* in the
Cave, dividing betwixt his perſon and his garment, when he cut off a
skirt thereof and not him, as he could have done, the thing, the doing
whereof he diſclaimes, in the firſt words, ſaying, *If I have done this thing*,
Is commonly underſtood of ſome thing then commonly divulged to his
diſgrace, but not determined what, but moſt probably he meant *Shemei*,
his upbraiding him by his bloodſhed to attain the Kingdome, being inno-
cent from ſuch crimes objected againſt him, he appeales to God, praying
him to judge him, if theſe things objected were true in a moſt
ſevere manner, not to give example to others, to imprecate themſelves,
Note. as the manner of prophane perſons is, when they have done evil to juſti-
fie themſelves by calling upon God, for this is to make him the Patron
of an evil cauſe, and therefore in revenge of ſuch groſſe impiety, he ſome-
time ſtriketh ſuch impudent imprecatours immediatly. We ſhould learne of
David in all things to walk ſo innocently, as that we may with a cleare
conſcience flee to God, in caſe that ſlanderouſly any foule evil be laid to
Baſil. our charge. *Baſil, If I have done this.* If I have riſen up againſt my fa-
ther, as my ſon doth againſt me; *If I have rendred evill to mine enemie.*
That is, Sought *Abſaloms* deſtruction as he hath ſought mine, for na-
ture it ſelfe would not ſuffer me to do it: *Let me fall by mine enemies
empty.* That is, Being deſtitute of my hope in God, for he hoped by Gods
help that he ſhould not come into the hands of his enemies: This laſt
clauſe excepted, I think he cometh neereſt of all others to the genuine
ſenſe of the words.

Verſ. 6. *Awake up to me, the judgment that thou haſt commanded.* Whilſt God
left *David* in miſery, his enemies geting the City and all things in their
hands, he ſeemed to ſleep and not to come up and ſit in the ſeat of judge-
ment, therefore he prayeth him *To ariſe and lift up himſelfe and to awake.*
As a Potent and juſt Judge, to maintain him in the Throne, wherein he
had

had ſet him againſt the attempts of his proud and malicious Enemies, and this he calls the Judgment, which he had commanded, becauſe he ſought it not at the firſt, through ambition, of himſelf; but it was by God, that he was commanded to feed his People *Iſrael*. *Or ariſe and be exalted*, as *Baſil* hath it, is not meant of local motion, or as if God at any time were low, but becauſe he is ſo in the Opinion of wicked men, when he ſuffers them and takes not revenge upon them for perſecuting his faithfull Servants, but ariſe by being avenged upon them, *In the Judgment thou haſt commanded*: That is, commanded to men in caſe of Wrong done, by releiving the Oppreſſed, or which thou haſt commanded to be promiſed in thy name that thou wouldſt releeve the Oppreſſed.

Baſil. magnus.

Verſ. 7. *Baſil.*

And the Congregation of Peoples ſhall compaſſe thee about: That is, With praiſe, for he alludeth, ſaith *Baſil*, to that which they then uſed to be done when they ſang praiſes to God, to do it ſtanding round about the Alter. *Calvin* refers it to all peoples ſtirred up to praiſe God at the hearing of his juſt dealings.

Verſ. 8. *Baſil.*

The Lord ſhall judge the Peoples: When the Righteous are upheld, and the wicked judged, this is not to be aſcribed to chance, or fortune, but to divine Providence, ordering it thus: *Judge me according to my righteouſneſs*; But elſewhere he ſaith, *Enter not into judgment with thy Servant*: But there he meaneth to puniſh him, as he by his lips deſerved; for ſo no fleſh ſhall be juſtified, but all muſt be condemned, here he meaneth judging betwixt him and his Enemies whom he accuſeth, as perſecuting him unjuſtly, he on his part having given them no cauſe by wronging any man, but the Devill and their own malice only ſtirring them up: And the former words, *The Lord ſhall judge the peoples*: are a ground of this his Petition, it being as if he had ſayd, *Thou art the Judge of right and wrong in all men*: Of all Countrys and Nations, therefore let me injoy this common good with others if I be wronged, ſhew thy ſelf ſuch a Judge towards me, by delivering me and confounding mine Enemies.

Verſ. 9.

Make the malice of the wicked to ceaſe, and direct the Righteous; that is, Judg them by breaking their forces, and turning their Counſells into fooliſhneſs, that they may not be able to go on in perſecuting the Righteous, and the Righteous may walk or be in ſafety: So that a double good of puniſhing the Wicked is here intimated:

Firſt, The ſtaying of them, by diſabling them from perſecuting.

Secondly, the ſafety of the Righteous, and peace. But who are theſe Wicked, and who thſe Righteous? the next words declare, *The Righteous God proveth the Hearts and Reines*, not ſuch as make a ſhew, but ſuch as are of an upright Heart, and who be ſuch God knoweth, although man doth not.

Verſ. 11.

God judgeth the juſt, and him that deſpiſeth God dayly: Or it may be read, *God is a juſt judge, and God is angry every day*. And this is moſt followed, and moſt agreeable to the *Hebr. Vulgar, God is juſt, and ſtrong, and patient*, but the word זעם ſignifieth Angry, or provoked to Anger, and if it be ſo read, *Provoked to anger every day*, it is beſt, becauſe otherwiſe it is liable to exception, ſith God is patient and long ſuffering, and how can this be, if he be angry every every day, which is the part of an impatient and cholerick perſon. Some Salve it by ſaying he is executing his wrath againſt ſome or other dayly, but not without having firſt long born with them in great Patience.

Verſ. 12.

If he be not turned he will whet his ſword. This is by ſome applyed to God thus: If the Enemy, that is, the wicked turn not from his wickedneſs, God will whet his Sword, and bend his Bow, *&c.* That is, He will in hoſtile manner come againſt them as men uſe to do againſt their Enemies, with ſwords and bows and arrows to ſlay and kill them up, whether they ſeem to be neer to judgment or not, for which he uſeth two ſimilitudes, of a Sword, that ſmites the neere, and of Arrows, wherewith he ſhoots at them, that ſeem to be furtheſt off. By ſome it is applyed to *Davids* Enemies, whether *Saul, or Abſalom* called a Lion, V. 2. As if he had ſayd by way of Irony, if he change not his mind, as I am ſure he will not do, he will uſe all manner of hoſtile means to deſtroy me, yea he hath already done it in his thoughts, ſo ſtrongly hath he prepared for it, *But he ſhall travell with miſcheiſe,* and *bring forth a lye:* He ſhall be able to do nothing leſs, then what he vainly hopeth to do againſt me.

The firſt Expoſition hath been moſt anciently received, and then the words, Verſe 14. *He hath travelled with miſcheif,* &c. Are underſtood as a threatning of the Wicked further, when God ſhall come in ſuch hoſtile manner againſt them, that they ſhall find themſelves utterly diſappointed of their hopes, which were that they ſhould always injoy proſperity; although they went on in their ſins, and particularly in perſecuting the Righteous: And being thus underſtood, they will moſt aptly follow that which was ſayd before, *God is a righteous Judge, and God is angred every day:* and here he is ſo angred, that if the wicked turn not from their ſins whereby they anger him, he will thus and thus deſtroy them, and theſe words, *He wil prepare Arrows for the Perſecutors,* will excellently agree, as ſhewing againſt whom he bends his bow, whereas if it be underſtood of the Enemy, as preparing Arrows for the furniſhing of his Army with weapons againſt *David*; there muſt be a ſudden falling off from that which was ſayd immediatly before, *He will bend his bow:* Seeing he that bends his Bow and prepareth Arrows, doth both for himſelf to uſe them, againſt ſuch as he would deſtroy, and not for others of his Army: for they do each one whet his own Sword, and bend his own Bow, and make ready arrows accordingly. So that if *Davids* Enemy had been meant, it would rather have been ſayd, *Prepare Arrows for the Righteous,* wherefore I conclude with the firſt, for which is *Baſill. Cald. Paraphr. Ainſw.* and many others. For the words, V. 14. All note, that conceiving is before travelling; but here travelling as a Woman in labour goeth firſt: The Reaſon whereof is, that the Wicked are ſo hotly ſet upon the Evill which they maliciouſly intend, that they would be immediatly acting of it if they could tell how, even before they have conceived by what means, but in fine they bring forth but a lye, that is, They find that their own Hearts lyed to them, when they promiſed good Succeſs, but they had evil. For their haſt to perpetrate miſcheiſe is intimated in the word rendred Perſecutors, V. 13. which properly ſignifieth *Ardentes, Burning.* *Note.* That is, with a Deſire to do miſcheif, and this admits of no delay. A notable common place, both ſetting forth the Evill caſe of the Wicked, eſpecially attempting any thing againſt the Righteous to move them to Repentance; For thou haſt God for thine Enemy warring againſt thee, whoſe Force thou canſt not reſiſt, and the Greedy Deſire of the Wicked to do Evil, but their Conception ſhall all prove abortive.

V. 15. 16. Are nothing elſe but an Amplification of this, ſhewing that they ſhall not only be diſappointed, but fall into the Miſcheif deviſed againſt others, the ſame pit and Cave.

PSAL. VIII.

Ainſworth.

TO *him that excelleth on Haggithith; Gittith* cometh of *Gath,* ſignifying a Wine Preſſe, and was the name of a City of the *Philiſtims,* and of a City of the *Levites,* called *Gath-rimmon, Ioſh.* 21. 15. Whence *Obed-Edom,* that dwelt there, was called a *Gittite,* 2. *Sam.* 6. The *Caldee, to be ſung upon the Harp that came from Gath:* the Sept. *At the Wine preſſes,* Or it was made at the removing of the Ark from the houſe of *Obed-edom the Gittite,* or it was committed to him to be ſung.

Verſ. 2.

Out of the mouthes of Babes and Sucklings thou haſt ordained or founded ſtrength. *David* being about to ſtir up himſelf and others to praiſe God for his ſingular Goodneſs towards man above all other Creatures, beginneth with an Admiration of his Excellency, V. 1. And then in ſpeciall, enters into a Contemplation of his Goodneſs towards man.

1. In a propheticall manner ſpeaking of that which was to be done by Children many hundreds of yeares after, for the Aſſerting of his infinite mercy in ſending his Son Jeſus Chriſt into the world to ſave us from our ſins. For ſo the Lord applyeth their crying, *Hoſanna rb the Son of* David *in the Temple.* And thus both *Baſil* and other ancients, and ſome new writers alſo underſtand it: But *Calvin* will have it meant of Gods wonderful providing for them, by turning their Mothers bloud into milk, and giving them the faculty to ſuck, thus nouriſhing and preſerving them, which ſufficiently convinceth all Gainſayers of Gods wonderful providence towards the weakeſt, and moſt ſhiftleſs of all Creatures. Wherefore he condemns them as abſurd; who vary the word מפי from the mouth, into בפי *By the mouth*, and ſuch for fooles as apply it to Childrens beginning firſt to ſpeak; or to the Regenerate; who become as little Children. And for Chriſts applying it to their ſpeaking to his praiſe, he ſaith, it may be drawn to that by way of Argument, *A minore ad majus*; But I adhere to the com[illegible] received Interpretation: For this is alledged by Chriſt, as now moſt notably fullfilled, and being thus underſtood it agreeth beſt with the words following, *Becauſe of thy Enemies, and to confound the Enemy:* For when H*oſanna* came out of the mouthes of Children, the Phariſees were indeed confounded, for it is ſaid, *They had indignation at it, and bade him rebuke them*, but by this Scripture had their mouthes ſtopped, having nothing more to object againſt ſo plain an Evidence of his being ſent of God for Salvation. And the Phariſee is alſo the called *Enemy, and Avenger*, becauſe taking themſelves to be wronged by Chriſt, they ſought by ſlaying him to be avenged upon him. Some apply it at large to any that wil revenge themſelves, thus as enemies to God, taking his Office out of his hands, but this is forced here: Apply this as *Calvin* doth, to babes in common in reſpect of their Suſtenance, and it may as well be applyed to the young of Beaſts. To conclude therefore, *David* was carryed by a Spirit-rapture herein to a thing to come; Which *Baſil* ſayth, was indeed miraculous, that out of the mouthes of Babes, divine words ſhould ſo come, whereof they had no underſtanding in their Hearts, and therfore he noteth that it is ſayd, *From the mouth of Babes*, as being made by the Spirit thus to ſpeak, not from babes, as knowing and beleiving and ſpeaking accordingly. *Thou haſt ſtabliſhed ſtrength*, this is by our Lord rendred, *Thou haſt perfected Praiſe:* So the *Sept.* here, which tranſlation Chriſt and his Apoſtles commonly followed, becauſe the Greek was then the moſt common known tongue, and it is according to meaning, which is that God ſtrongly ſetled his praiſe againſt all Oppugners, by that Acclamation of Babes, ſo that all his Enemies could not overthrow it, though they were mad, and barked at it, even as a ſtrong building perfected cannot be overthrown, if ſet up by God, as the Church alſo is ſayd to be, *Matth.* 16. 16.

Matth. 21. 16
Baſil.
Calvin.

Verſ. 5.

Thou haſt made him little leſſe then God. But the *Sept.* render it, *Then the Angels.* And ſo it is rendred, *Heb.* 2. 7. And applyed to Chriſt, but *Hebr.* it is, אלוהט *God*, by which name the Angels alſo may be underſtood, as well as Kings and Judges upon earth: But how it may be applyed to Chriſt, ſeeing it ſeemeth to be ſpoken of men in common, is the queſtion: For that which is here ſaid, is true in *Adam*, made after Gods Image, and ſet over all other earthly creatures, and although man be ſo baſe, as being made of the duſt of the earth, and vilifying himſelfe yet more by ſin, that it is a wonder, that God ſhould give ſo great reſpect unto him, yet there is not the like reaſon of Chriſt, who was an holy thing from the Womb, and the very Son of God, for which he calleth him ſo, and bids all the Angels to worſhip him, as is ſhewed, *Heb*. 1. *Anſw*. To this *Baſil* ſaith nothing, as not applying it to Chriſt, but to man in common, who, he ſaith, is by ſin made a little leſſe then the Angels, becauſe mortall, but he ſhall live again, and leſſe then himſelfe, becauſe having dominion at the firſt over the Creatures, they willingly obeyed him, but now not without much care, and evil uſing and danger, cauſing his dominion to be full of feare: *Calvin* anſwereth well, that this is ſpoken, firſt and properly of *Adam* in the ſtate of innocency, but ſince man being by ſin fallen from that excellency, and ſo little of that glory left unto him, yet being a ſpectacle of miſery, Chriſt cometh, to whom all things ſpoken of, the honour and glory of man do moſt aptly agree; and becauſe in him is reſtored to man what was loſt in the firſt man, for the comfort and benefit of all that by faith are joyned unto him, the congregation of the faithful, who are Chriſt body, may well have it applyed to them, as who do through him ſo abundantly partake of Gods ſpecial favour; for thus the firſt man and the ſecond are compared, 1 *Cor*. 15. *Rom*. 5. And the good comming by the ſecond, paralleled with the evil by the firſt. *Auguſtine* having allegorized much about the winde-preſſes in the title of this Pſalme, upon theſe words, *What is man, or the Son of man*. The one being called אנוש from miſery, the other בן־אדם *The Son of Adam or man*. Saith, That by the firſt, is meant man in the ſtate of ſin and corruption, by the other man regenerated by grace, yet called the Son of man, becauſe made more excellent by the change of his minde, and life from old corruption, to newneſſe, and from an old to a new man, whereas he that is ſtil carnal is miſerable; and then aſcending from the body to the head Chriſt, he extols his glory, as being ſet over all things, even the Angels and Heavens, and the whole World, as is elſewhere ſhewed, that he is, *Ephe*. 1. 21. And then leaving the higheſt things, he deſcendeth to *Sheep and Oxen*. Whereby we may underſtand, ſanctified men and Preachers, for to Sheep are the faithful often compared, and Preachers to Oxen, 1 *Cor*. 9. *Thou ſhalt not muzzel the mouth of the Oxe that treadeth out the Corn*; *the Beaſts of the feild* ſet forth the voluptuous, that live at large, going in the broad way; *The fowles of the aire*, The lifted up by pride. *The Fiſhes of the Sea*, Such as through a covetous deſire of riches, peirce into the lower parts of the earth, as the Fiſhes dive to the bottome of the Sea, and becauſe men paſſe the Seas again and again for riches, he addeth, that paſſeth through the way of the Sea, and to that of diving to the bottome of the waters, may be applyed, 1 *Tim*. 6. 9. *They that will be rich fall into many noiſome luſts, that drown the ſoule in perdition*. And hereby ſeem to be ſet forth, the three things of the world, of which it is ſaid, *They that love them, the love of the Father is not in them*. *The luſt of the heart* being ſenſuality, *The luſt of the eyes*, covetouſneſſe, to which is added the pride of life, above all theſe Chriſt was ſet, becauſe without all ſin, neither could any of the Devils three temptations which may be referred hereunto, prevail with him. And all theſe, as well as Sheep and Oxen are in the Church; for which it is ſaid, That into the Ark came all manner of Beaſts, both clean and unclean, and Fowles, and all manner of Fiſhes, good and bad came into the net, as it is in the Parable. All which I have ſet down, as of which good uſe may be made by the diſcreet Reader.

Calvin.

Auguſt.

1 Ioh. 2. 15.

PSAL. IX.

TO *The cheife muſician upon Muth-Labben*. Some hereby underſtand, the counter-tener, as *Junius*, *Ainſworth*, &c. Some the beginning of a

Pſalme, according to which the tune ſhould go; Some a muſical inſtrument thus called: Some again becauſe *Ben* is named, as one of the cheife ſingers, 1 *Cron.* 15. 14. will have it intituled from him; ſome going to the ſignification of the words, upon the death of *Labben*; that is, *Goliah*, ſome upon the death of *Nabal*, by incerting the words, as *Pagninus*, *Auguſtine*, and *Baſil*, *Super occultum Filij*. Referring it to the myſtery of the Son of God, by death overcoming all ſpiritual enemies for ever; and this from the *Sept.* which hath it, *Upon the ſecrets of the Son.* Theodotion, *Of the Son of David.* Amongſt ſo great varieties, it is hard to determine, but becauſe it is ſaid, *Verſe* 5.6. *Thou haſt brought the wicked one to perdition*; *the deſolations of the enemy are wholly wiped out to perpetuity.* There muſt needs be ſome greater deſtruction meant here, then either of *Saul*, or *Abſalom*, or other men in *Iſrael*, enemies to *David*, or of forrain enemies, *Phyliſtims*, *Edomites*, *Ammonites*, *Moabites*, &c. *Viz.* Of ſpirituall enemies, whom Chriſt by his death deſtroyed, *Heb.* 2. 15. And therefore I with the moſt ancient Expoſitors, refer it to the death of the Son of God, the utter overthrow of all infernall forces being wrought hereby, and here prophesied of, as the ground of greateſt comfort, yet forſomuch as the deſtruction of *Davids* enemies did not obſcurely typifie this; we may firſt underſtand theſe things literally of them, and then myſtically of ſpiritual enemies ſubdued by Chriſts death.

Verſ. 3. *When mine enemies turned backward they ſtumbled and fell, or periſhed from thy face.* Having praiſed God, *Verſe* 1. 2. Here he ſheweth the cauſe of this his ſo great thankfulneſſe, *Viz.* His enemies overthrow, not ſome but all, for God in time delivered *David* from all his enemies, *Pſal.* 18. 2 *Sam.* 22. 1. And this he aſcribes to God, by ſaying, *From thy face*: *Note.* Teaching us likewiſe to aſcribe all our deliverances to God, and to praiſe him therefore.

Verſ. 4. *Thou haſt made my judgment*: That is, Haſt righted my cauſe, finding my enemies unjuſtly to have riſen up againſt me, as a Judge ſitting upon the judgment ſeat, judgeth for the wronged, and againſt thoſe that wrong them, acquitting the one and doing execution upon the other: And if we would in miſery look up to God with confidence, we muſt likewiſe take heed that our cauſe be good, and let none that unjuſtly trouble any, think finally to proſper.

Verſ. 5. *Thou haſt blotted out their name for ever.* And he cals them altogether, *The wicked one*: Becauſe they all periſh, that be wicked perſecutors and rebels, as one man, and they periſh forever, not only here but hereafter in Hel-fire: *Auguſt.* *Auguſtine* applyeth all this myſtically, as is intimated *Verſe* 1: That it ſhould be applyed, for, *I will ſpeake*, *ſaith he*, *Of all thy wonderfull works.* And what ſo wonderful, as the turning of the ſpiritual enemy backward, whether the Devil, as when he ſaid, *Get thee back behinde me Satan.* Or the old man, which is turned backward, when he is put off and the new man put on: *Thou haſt made the judgment mine*, the voice of the Son of God unto the Father, men judged and condemned me as wicked, but thou haſt made it to work on my ſide, which was by thus deſtroying death, and him that had the power of it, the Devil, and raiſing me up to greater glory: *Thou haſt rebuked the heathen:* That is, After thy reſurrection (Thou O Son of God) giving gifts to thy Apoſtles, didſt ſet them to rebuke the wickedneſſes of the Heathen in all places, whereby *The wicked one came to be deſtroyed*: That is, Sin reigning before in our mortal bodies, and *The name to be blotted out for ever and ever.* Becauſe a ſinner being converted, and ſin in him mortified, he is no more called wicked but righteous, being juſtified from all his ſinnes, and that unto eternity, ſet forth by theſe words; *Ever and ever:*

Verſ. 6. *Calvin.* *Thou haſt deſtroyed Cities.* Here ſome, ſaith *Calvin*, will have an Irony, as if *David* had derided his enemies, by ſaying, (O yee mine enemies) yee

yee have in your thoughts the ruine of me, and of my Houſe and Kingdome, and yee are ſo ſtrong I grant, that none can keep you from deſtroying my Cities, and putting them and me out of all remembrance; but God ſitteth upon the Throne, who judgeth all men in righteouſneſſe, and therefore yee ſhall be diſappointed of your intentions, *Verſe* 7. 8. Some read it interrogatively, yet ironically, (O enemy) are deſtructions come to an end, and Cities ſo waſted, that they can never be repaired? No it ſhall not be ſo, *The Lord ſitteth in the Throne:* Some again, *The* *Sept:* *deſolations of the enemy are wholly ended,* &c. But he preferreth the firſt; but when I conſider, that the deſtruction of the wicked is the theam in hand, not their deſtroying of others, and that *David* ſpeaks unto *Jehovah*, *Verſe* 4: 5: *Thou haſt deſtroyed the heathen, and blotted out their name for ever:* I cannot but think that he goes on to amplyfie the ſame further here; *Thou haſt deſtroyed Cities:* That is, *Thou O Lord,* For he hath not only judged particular perſons, but whole Cities and Nations for ſin; as *Sodom* and *Gomorrah*; *&c.* And the Nations of *Ægypt*, and in *Canaan*. *Their memoriall is periſhed with them.* *Hebrew,* המה rendred in *Vulgar, Cum ſonitu.* So that the ſound hereof ringeth all over the World, and ſo indeed it ſignifieth, athough I deny not but המה ſignifieth them alſo, but then it muſt be reade, the memorial of them, then with a gemination to make the deeper impreſſion: And for the firſt words of the V. (*O enemy*) *deſolations are come to a perpetual end, or are perfected for ever.* So that the deſolations of the wicked ſhall never have end; they may better be read ſo, for it begins האוב (O enemy) and there is no need to turn it into a Genitive, but we may take it, as an Apoſtrophe to the wicked enemy, whereby *David* inſulteth over him upon the premiſes, *Verſe* 4, 5. And then goeth on in ſpeaking to the Lord again, *Thou haſt deſtroyed Cities*: *Auguſt:* Which *Auguſtine* proceeding in his allegorical expoſition, underſtands of thoſe perſons, members and faculties that come, as it were, and dwell together to miniſter to ſin, thus making whole Cities, but are deſtroyed when theſe evil luſts and affections by the word are mortified, and the old man is turned into the new.

Verſ. 11. *Praiſe the Lord inhabiting Zion.* which is ſo ſaid, becauſe his houſe was there, and in oppoſing him to all falſe Gods, to whom houſes were by ſuperſtitious perſons built in other parts, yet he did not ſo inhabite there, but that he fils Heaven and Earth, only providing for the weakneſſe of his people under the Law he would have an houſe amongſt them, for a ſign of his ſpecial preſence, where all ſacrifices muſt be offered to him and not elſewhere: *Calvin:* From hence *Calvin* rightly gathers, that this Pſalme was not made for the victory obtained againſt *Goliah*, becauſe the houſe of God was not then built in *Zion*, nor the Tabernacle neither.

Verſ. 12. *Becauſe inquiring bloods, he remembers them, &c.* That is, According to his juſtice, he revengeth the blood of the weak and poor, unjuſtly ſhed by wicked perſecutors, and tyrannical Judges; ſo that there is cauſe, *Note.* why wicked enemies raging againſt the innocent ſhould tremble and feare, they may wrong and kill them, but God will inquire into it, and be revenged upon them; and contrariwiſe there is cauſe, why ſuch as ſuffer unjuſtly ſhould be comforted, becauſe God will take their part, although he may ſeem to defer it.

Verſ. 15. *The heathen are ſwallowed up in the pit which they made.* That is, The wicked, for they are all before God, as heathens that know not God, and he only is counted one that knows him, who feares and obeys him: And in ſpeaking of their Pit and Net, he intimates, that they do not only perſecute the righteous with open force, but by ſubtle devices, which they can hardly diſcern, as the Hunter or Fowler deales with Beaſts and Fowles to take them, but the comfort is, their Pits and Nets, ſhall be turned to their own ruine by the wiſe God, in compariſon of whoſe wiſedome, the wit of the wiſeſt is but fooliſhneſſe.

God is known executing judgment. That is, When he from time to time Verſ. 16.
thus turnes the crafty devices of the wicked enemies of his people againſt
themſelves, he is known and cannot but be by all, whoſe eyes are not
blinded, acknowledged to be a moſt wiſe and righteous God, to deter
them from the way of wickedneſſe, and to incourage in the way of righ-
teouſneſſe. *Higgaion Selah*, that is, as *Ainſworth* renders it, *Meditation
Selah:* Shewing that this ought to be ſeriouſly conſidered of: The
word H*iggaion* is again had, *Pſal.* 92. 3. Being mentioned amongſt other
muſical inſtruments, whereby we may gather it to be one of them, for
there is, *Saltery, Nable, Higgaion, and Harp.* The reſidue of the Pſalme Verſ. 17.
Verſe 17, 18, 19, 20. Is nothing elſe, but a confident aſſertion, of the Verſ. 18.
everlaſting deſtruction of the wicked, and of the remembrance wherein Verſ. 19.
God hath the righteous, though afflicted and much impoveriſhed, Verſ. 20.
and a prayer for judgment upon the wicked, under the name of Heathen:
And for terrour to be laid upon them, that they might finde themſelves
to bee but miſerable, as indeed they are, and ſo bee confounded in re-
ſpect of their own weakneſſe, and abate of their feirceneſs againſt the
righteous, as perceiving their ſtrength to be but weakneſs, and able to
effect nothing againſt them, but that the worſt will be their own in the
end: Hereupon *Auguſtine* ſaith, To know a mans ſelfe, is the beginning
of true humility.

PSAL. X.

BECAUSE this Pſalme is without a title, the *Sept.* and all Ancients
make it a part of *Pſal.* 9. And ſo put them together into one, making
the next the ten, and thence forth reckoning one ſhort of the Hebr.
account, whereby this is the ten: And indeed it tendeth almoſt to the
ſame, that *Pſal.* 9. doth, for here is a complaint againſt the wicked,
whoſe doom is there ſet down, yet ſo as that their remaining ſtill is inti-
mated in part, becauſe he prayeth againſt them, *Verſe* 19, 20. After which
here followeth a lamentable complaint; *Why ſtandeſt thou a far of* (*O* Verſ. 1.
Lord) As if the Lord had not yet fulfilled that, of which he ſpake before
touching their deſtruction. Then to move the Lord the more to haſten Verſ. 2.
it, he complaineth, that they perſecuted the poor, *Verſe* 2. And contem-
ned Gods judgments, as if he were not God, that had threatned them,
Verſe 3, 4. And yet injoyed proſperity, which made them more inſolent Verſ. 3. 4.
and ſelfe-confident, *Verſe* 5. 6. And by this meanes more notoriouſly Verſ. 5. 6.
wicked, *Verſe* 7, 8, 9, 10. And yet more to ſleight the Lord, *Verſe.* 11. Verſ. 7. 8 9.
In the ſecond place, he repeateth his prayer, *Verſe* 19. of *Pſal.* 9. *Ariſe* 10.
(*O Lord*) *why do the wicked deſpiſe God. Verſe* 12, 13. Adding a mo- Verſ. 11.
tive hereunto, *Viz.* His ſeeing of all injuries, and the confidence of the Verſ. 12. 13.
poor oppreſſed, that he did both ſee and would be revenged, *Verſe* 14. 15. Verſ. 14. 15.
Laſtly, He repeateth the propheſies of comfort before uttered, of the Verſ. 16. 17.
deſtruction of the Heathen, and the releif of his poor people, *Pſal.* 9. 5. 18.
9. 15. 17. ſaying, *The heathen are periſhed of his earth, Oh Lord, thou haſt
heard the deſire of the poor, to judge the Orphan and the poor.* Concluding
alſo in a manner as he did *Pſal.* 9. for there it is, *Strike terrour into
them, that they might know themſelves to be but miſerable men.* Here,
That the man out of the earth may not terrifie any more. In all this Pſalme *Auguſt.*
there is nothing difficult, only whereas *Verſe* 6. it is ſaid, *He thinks that* Verſ. 6. 7.
he ſhall never be moved from generation to generation. Auguſtine applyeth
it to Antichriſt, who like *Simon-magus* thinks by his evil art, to paſſe
from the Generation of men to the Generation of God, being in high
account, and from this never to be moved: Then he deſcribes him by
his

his mouth, ſpeaking blaſphemies, and by his fraud deceiving the poor, for whom he thus lyeth in wait, for he ſhall deceive if it were poſſible, the very Elect.

PSAL. XI.

TO *him that excelleth, of David* to be ſupplyed thus, a Pſalme of *David*, and ſo it is ſupplyed in *Sept. Tran.* It ſeemeth to have been made, when he fled from place to place from *Saul. Flee yee to your mountain as a Bird.* The Verbs Plural here, ſaith *Calvin*, is by the *Rabbins* turned into a Singular, *Flee thou.* Becauſe they could not ſee otherwiſe, how it ſhould agree to one man, *David* alone, but there is no ſuch need of going from the word in the Text, becauſe *David* was not alone, but had many others with him, fleeing together from the preſence of *Saul*, who ſought to ſlay him, 1 *Sam.* 23. and 24. *Ainſworth* is for the double reading, flee thou, that is, *David*, and yee, that is, His company with him: For the next word, *Mountain.* It is without any thing prefixed, either *To* or *From.* And therefore ſome read it, *From your mountain*: But forſomuch as they fled into the Wilderneſſe, where there were Mountaines and ſtrong holds, it is moſt probable, that any ſuch place is meant, where they might think to be moſt ſafe, and out of danger; For they are ſometime ſaid to have been on one ſide of the Mountain and *Saul* on the other, ready to overtake them, but that news coming of the *Philiſtims* invading the Land, he was inſtantly called off. *As a Bird.* That is, Being full of feare, for ſo the Bird being in danger to be taken, fleeth from her neaſt, *Prov.* 27. 8. and 1 *Sam.* 26. 10. He likeneth *Saul* to one perſuing a Partridge in the Wilderneſſe.

Calvin.

Verſ. 2. That *they may ſhoot in ſecret againſt the upright in heart.* That is, Againſt me, how ſecretly ſoever I lurk, for I ſee ſtil, that I am in daily danger of death by *Saul* and his forces; thus *Calvin*, but ſome, ſaith he, underſtand it of *Sauls* practiſes againſt him ſecretly and cunningly, when he ſeemed not to attempt any ſuch thing, which is alſo true, becauſe he formerly for a pretence, offered to make him his Son in law, aiming at his deſtruction: And thus *Baſil* expounds it of ſubtleties, ſaying, That *David* here brings in ſome, counſelling him to flee, to whom he anſwereth with indignation, *How ſay yee to my ſoule, Flee as a Bird, they bend their bow,* &c. Their plottings againſt me are but as Spiders webs, for they are wicked, and in the preparation of the wicked againſt the righteous, there is no force, for nothing is weaker then a treacherous perſon.

Calvin.

Baſil. magnus.

Verſ. 3. *For the foundations are razed, and what hath the juſt done?* It is a metaphorical ſpeech, whereby *David* ſheweth, that he was even as a man, whoſe houſe was ready to fall down upon his head, becauſe the foundation thereof is demoliſhed, he had ſometime by one meanes ſaved himſelfe, ſometime by another; but now his caſe began to be deſperate, there being no place left, wherein he might ſave himſelfe any more: And this ſeems to have been, when after many flittings about, he thought, that if he tarried in the Land of *Iſrael*, he ſhould not be ſafe, but at ſometime or other, fall into the hands of *Saul*, and therefore he fled into the *Philiſtims* country; yet for his part, he was juſt and had done nothing worthy of this enmity on *Sauls* part againſt him, yea he was juſtified out of *Sauls* own mouth, when he ſpared him in the Cave, and another time, when he took away a ſpare and a water-pot ſtanding by him, when he could as eaſily have taken away his life, whereupon he covenanted to ſuffer him thence-forth to live in peace, but kept no touch; and this breach of his covenant, is not amiſſe thought by ſome to be pointed at alſo, as *Calvin* ſaith, when he ſpeakes of the foundations razed: But whereas he

1 Sam. 27. 1.

1 Sam. 26. 21.

Calvin.

he ſaith, Some expound theſe foundaions of the ſnares, which his enemies laid for him, or their preparations, by reaſon of which they made juſt account that he ſhould not eſcape, it is frivolous and altogether diſagreeable to the context, becauſe it is added, *What hath the juſt done?* *Auguſtine* turneth all this into an allegory thus, *I truſt in God*, ſaith he, that holds the true faith, *How ſay yee then, that I ſhould flee to my Mountain.* That is, Yee Hereticks, who are daily ſeeking to draw the ſimple to your parts, how dare yee ſay, if yee will injoy Chriſt, yee muſt come to us, who are a Church conſiſting of none but holy perſons, but yee live a mixt multitude, and communicate together good and bad: For ſo *Donatus* taught, that they, that would have part in Chriſt, muſt come out of ſuch mixt Congregations, and joyne themſelves with the pure and holy, and not reſt in the Baptiſme received from the wicked, but be baptized again by the holy: And Chriſt is aptly ſet forth by a Mountain, for the Church built upon him, is ſaid to be like a City ſet upon an Hill, and he is a ſtone out of a Mountain, growing ſo, as that he filleth the whole Earth; and *Iſa.* 2. We read of a Mountain lifted up higher then all Mountaines: But I truſt in God, and ſo am already upon this Mountain; yee by pride make Mountaines of your ſelves. *The wicked bend their bow*, &c. Though they boaſt of their holineſſe, they are wicked, becauſe full of contentions and violence. By their bow he meaneth, their beating of their braines, and by their arrows, places of Scripture carnally underſtood, theſe they ſhoot and that very dangerouſly, when they deceive the ſimple hereby, to the wounding of them, as it were, with venomed arrows, and this is done in ſecret, in the moon-light, becauſe in Conventicles, to which they are drawn, to the poiſoning and deſtroying of their ſoules: Thus *Auguſtine* moſt aptly expreſſing the practiſes of theſe times, that all, who are indeed upright hearted, may take heed of ſuch.

Auguſt.

Verſ. 4. *The Lord in his holy habitation, the Lord his throne in Heaven*, &c. Herein lay *Davids* comfort, and muſt lye the comfort of every one wrongfully perſecuted, that God beholds it, who approves the righteous, but hates the wicked, *Verſe* 5. He is not in Heaven, lying in Bed, as it were, as *Epecurus* taught, neglecting things below, but in his Throne as Judge, hearing and marking mens cauſes, and ready to give judgment and to do execution accordingly.

Verſ. 6. *He ſhall rain upon the wicked, ſnares, fire and brimſtone.* Here he ſhews the end of Gods ſitting in his Throne in Heaven. *Viz.* Not only to judge of every one, but to reward them according to their deſerts, the wicked with his terrible judgments, fire and brimſtone, wherein it is alluded to *Sodom*, before which he putteth ſnares, leaſt any ſhould think to eſcape; as if he had ſaid, They ſhall be taken, as by ſnares, whetherſoever they flee, and held to indure his judgments: And he ſpeaks of raining ſnares, to ſhew the ſuddenneſſe thereof; as men going abroad in faire weather, are ſuddenly ſometimes drenched with a great rain falling upon them: By theſe metaphors, ſaith *Baſil*, are ſet forth inevitable condemnation, the abundance of puniſhment, the readineſſe of the judgment, and the power of deſtroying the firſt being ſet forth by ſnares, the ſecond in tempeſts, the third in winds, the fourth in fire.

Baſil.

Condemnationem inevitabillem ſupplicij abundantiam, Plagæ promptitudinem, & vim conſumend per hac ſignificavit.

PSAL. XII.

Calvin.

TO him that excelleth on the eighth. The *Cald.* upon an inſtrument of eight ſtrings, *Auguſtine* as upon the title of the ſixt, by the eighth underſtands, the day of judgment. I ſubſcribe to the *Cald.* This Pſalme is thought by *Calvin* to have been made, when *Saul* ſought by fraud to circumvent *David*, and to deſtroy him, willing his men to ſpeake him faire, that he might be the more ſecure, which I think not improbable; herein we are taught by *Davids* example, when corruption prevails generally amongſt all men, to flee to God by prayer, to help it, being aſſured, that if we do thus, we that ſuffer by them, and know not how to eſcape their frauds and inſolencies, ſhall by Gods help be preſerved; and he brings in God promiſing this, aſſimulating his word of promiſe to ſilver tryed ſeven times in the fire, that is, The moſt pure, having in it no deceit or droſs of falſity, ſo that we may ſafely rely upon it, in all things. V. 2. *With a double heart*, is Hebrew, *An heart and an heart*.

PSAL. XIII.

THIS Pſalme, as the twelve, tends to ſhew in what ſtreights *David* was
by reaſon of his enemies, making him to preſs the Lord by his prayers,
for helpe without delay, and yet when his caſe ſeemed to be moſt deſperate,
Verſ. 1. his faith quailed not, whereas *Verſe* 1. he ſaith, *Lord, how long wilt*
thou forget me. It is not meant, that there is any forgetfulneſs in God of
his Servants, but in their apprehenſion, when being in diſtreſs and praying,
they are not yet delivered.

Verſ. 2. *How long ſhall* I *take counſels in my ſoule, anxiety is in my heart.* He ſpeakes after the manner of a man, being in danger daily, thinking therefore ſometime upon one meanes of eſcaping, and ſometime upon another, being yet anxious of the event, which way ſoever he taketh.

Verſ. 3. *Lighten mine eyes leaſt I ſleep the death.* That is, The ſleep that is death, for ſo death is called, 1 *Theſ.* 4. *John* 11. And he prayeth, that his eyes may be lightned, meaning, that he might ſoon have comfort, for want of which he fainted now, even as a dying man, his eyes through faintneſs waxing dim: As it is ſaid of *Sauls* men, purſuing the *Philiſtims*, when they were adjured to go on without eating, they fainted, and *Jonathan* taſting a little honey, ſaid, That his eyes were inlightned thereby, 1 *Sam.* 14. 29.

Verſ. 5. I *will ſing to the Lord, becauſe he hath dealt bountifully with me.* *David*
in his greateſt danger beleived ſo, and by faith aſſured himſelfe of deliverance,
Act. 16. that he rejoyced and ſung, as *Paul* and *Silas* in Priſon, and as
Peter ſaith, *Rom.* 5. 1. *Being juſtified by faith we have peace with God,*
Note. *and joy in tribulation.* And to this meaſure of faith muſt we ſtrive to attain,
which may make comforts and ſalvation to come preſent unto us, and
Joh. 8. fil us with joy therefore; As *Abraham ſaw Chriſts day and rejoyced.* The
word rendred *Dealt bountifully.* By *Calvin. Bene, beneficiall*, is by ſome
rendred, *Recompenced me*, inferring merit in him preceding, but this is
frivolous and againſt the evidence of Scripture; as where it is ſaid, *Who*
hath given unto him to be recompenced, &c. And the word, ſaith *Calvin*,
ſignifieth nothing but to be very beneficial.

PSAL. XIV.

Verſ. 1. Calvin. THe *fool hath ſaid in his heart, there is no God.* This Pſalme, ſaith *Calvin*, is by the *Rabbins* expounded, as prophetical, ſetting forth the ſufferings of his people *Iſrael* by the *Gentiles*, at and after the deſtruction of *Jeruſalem* by the *Romans*, ſo that they make them the fools, denying God in their hearts, and eating up his people, &c. But he underſtands it of *Saul* and his people, ſhewing by their practiſes againſt *David*, whom the Lord had anointed, that they thought there was no God to take

care

Auguſt.

care of him, and to provide that he might come to the dignity, to which God had appointed him, and thus it is expounded of the Jews, *Rom.* 3. 10, 11. *&c.* 19. *Auguſtine* whom I rather ſubſcribe to herein, underſtands it both of Gentiles and Jews, and ſo indeed it is applyed by *Paul*, *Rom.* 3. 9, 10. Yet the firſt words are expounded by him only of the Gentiles, the next, God looked upon the Sons of men; of the Jews, *The fool hath ſaid in his heart.* For none even of the Philoſophers, durſt deny that there is a God, but in their thoughts many do, even all the workers of iniquity, who live licentiouſly, and are enemies to the godly, and yet think in the end to go ſcot-free; for this is in effect to ſay in his heart, that there is no God, as the next words ſhew, and likewiſe to take no care to do good works, as thinking the doing thereof but loſt labour; to expreſs which he addeth, *They are corrupt and do no good.*

Verſ. 2.

The Lord looked down from Heaven *upon the Sons of men.* That is, ſaith *Auguſtine*, Upon the Jews, called Sons of men for honours ſake, in reſpect of the Gentiles, who were in times paſt but as bruit Beaſts to themward, having no knowledge of the true God; and by the next words, *They are all corrupt*, Both Jews and Gentiles, and he is ſaid to look down from Heaven, not as if he did not alwaies behold all men in all their doings, but this is ſpoken of him to prove this univerſal corruption by Gods own Teſtimony, who certifieth his holy Prophets, that it is thus, to the end that they may declare it: And by ſaying thus, he alſo ſeeks to ſtirr us up to an awful regard of the divine Majeſty, making us to feare to ſin, for we are in the eye of the Judge continually. And what doth the Lord look upon us; *For whether there be any that underſtands and ſeeks after God.* Whereby is intimated, That as fooliſhneſs before ſpoken againſt, is the ground of all wickedneſs, ſo knowledge is the ground of goodneſs, the underſtanding muſt be inlightned in the knowledge of God, and then we are in the way of doing good, but not otherwiſe: And that we might know, who are thus inlightned. *Calvin* noteth well, that it is added, and *Seek after God.* For he hath no true wiſedome, that doth not with all earneſtneſs ſeek unto God by prayer from time to time.

Calvin.
Note.

Verſ. 3.

They are corrupt, Or become rotten or ſtinking, for ſuch the wicked are before God, and ſuch he ſheweth here, were the Jews as well as the Gentiles; and here the *Vulgar Latine*, betwixt this and the next *Verſe*, addeth, *Their throat is an open ſepulcher*, &c. From *Pſal.* 5. 9. *Pſal.* 10. 7. *Pſal.* 140. 3. *Iſa.* 59. 7. But theſe words are not here *Hebrew*, but immediatly it follows; *Do not all the workers of iniquity know, eating up my people as they eat bread.* That is, ſaith *Auguſtine*, When being ſet over a people to govern them well, intend not this, but taking meanes from them, live deliciouſly and in pleaſure; and ſuch are ſaid not to call upon God, although they pray, becauſe their affections are towards ſin. *Calvin*, as *Auguſtine* underſtands this, as ſpoken againſt Paſtours and Rulers amongſt the Jews, who knew, and yet dared to do thus wickedly, perſecuting and deſtroying, not Infidels, which yet were not tollerable, but Gods one people, which was moſt abominable: For the phraſe of eating up, there is a like to it, *Micah* 3. 1. *Yee pul off the skin, and teare the fleſh from the bones.* And the ground of this and all other wickedneſs followeth, *They call not upon God*, That is, They are not intent to his worſhip and ſervice, part being put for the whole.

Verſ 4
Auguſt:

Calvin:

Verſ. 5.

There they feare a feare. That is, ſaith *Calvin*, Where they were moſt ſecure, judgment to their terrour came ſuddenly upon them: Some, becauſe fearing is threatned to the wicked, at the ſhaking of a leafe, *Deut.* 28. Expound this likewiſe, as if a feareful and trembling diſpoſition were meant, that ſhould often come upon them, filling their life with anxiety and doubtfulneſs; to expreſs which the *Vulgar* hath it, *There were they taken with feare, where no feare was.* And this *Auguſtine* followeth, applying it to the Jews, fearing the loſſe of their Kingdome by the Romans, but not fearing the loſs of the Kingdom of Heaven, which they ought to have feared and not the other. *For God is in the Generation of the juſt:* That is, To take their part againſt their wicked Oppreſſors, by bringing fearfull Deſtruction upon them, according to the former words, דור rendred Generation, here ſignifieth alſo *Saculum*, *for ever*, according to which ſome take it, and ſo give this for the meaning, God is with the juſt alwayes, but forſomuch as the words being ſo rendred, muſt go thus, *God for ever juſt.* That Senſe cannot ſtand out the firſt, and this is moſt comfortable.

Verſ. 6. *Yee reproach the Counſell of the poor, becauſe the LORD is his truſt.* That is, Deriding them for their reſting upon God for help, when they are deſtreſſed, and yet no help cometh: For in this caſe prophane men taunt and deride the faithfull as fooliſh, and vain in their hopes, as *Sannecherib* the Jews, and they Chriſt hanging upon the Croſſe.

Verſ. 7. *Who ſhall give ſalvation to Iſrael out of Zion.* After complaints againſt the Wicked, he falls to prayer again; not as if he were uncertain, who ſhould ſave *Iſrael*, for his adding *Out of Zion,* ſheweth, that he looked up to the true God whoſe Ark was in *Zion*, towards which they were to pray, as the place, from whence God promiſed to manifeſt his power when his people called there upon him. *Who ſhall give?* Then, is as much as if he had ſayd, Oh that thou wouldſt Lord give Salvation, whoſe ſeat is in the Ark between the Cherubims, for from thee we expect and hope for it, and from none other. But if this *Pſalm* were written in *Sauls* time, how could he ſpeak of *Zion* where the Ark then was not, but in *Kireathjearim*? *Anſw.* He ſpeaks Prophetically of that which ſhould be, as if it had then been, neither is it neceſsary to aſſent that this was made in *Sauls* time, but afterwards as common to all times, wherein there be many ſuch fooles, who do what they luſt againſt the Righteous, and deride them for their Piety towards God, as thinking that none ſhall have any benefit by ſeeking to him, as is expreſſed, *Job* 21. 15. Againſt ſuch this is a common place of Comfort, when they prevail moſt; For God who is for the Juſt, is ready bent to terrify and confound them, yea he will give Salvation not to ſome few only, but to all his *Iſrael* in his good time; that is, Not only temporall, but Eternall Deliverance by Chriſt; whom I doubt not but he here pointeth at, for the comfort of the whole Church of God in all times and Ages. Thus alſo *Auguſt.* *Who ſhall give Salvation*, but he whom ye have deſpiſed and derided, that was before ſpoken of: *Ye have mocked at the counſel of the Poor:* He came in the form of a poor Servant, and therefore yee ſcorned him, but he ſhall be the Salvation of *Iſrael*. And that he is meant, appears more by the words added, *Out of Zion*, for it is written, *The Redeemer ſhall come out of Zion. Rom.* 11. 26. And this is called in the next words, a turning of the captivity of Gods people, for accordingly it is ſayd, *Thou haſt led captivity captive*, *Pſa.* 68. 18. which is applyed to Chriſt, *Epheſ.* 4. 8. And for this *Jacob ſhall rejoyce, and Iſrael ſhall be glad*, one and the ſame Church of God, the Company of the Faithfull being meant by both theſe names.

Auguſt.

PSAL. XV.

HERE becauſe there are many Hypocrites in the Church, *David* deſcribes the true Worſhipper of God by his upright Heartedneſſe, juſt Dealing, ſpeaking the Truth, and doing Good, and none Evill to any.

Verſ. 1. *Who ſhall dwell in thy Tabernacle?* That is, Who is by the Lord counted truly religious; The Tabernacle, to which ſuch reſorted to ſacrifice, being mentioned, and not the Temple; becauſe it was not yet built. And he aſketh the Lord, ſayth *Calvin*, becauſe men are unſound and unfit to judge.

Verſ. 2.

He that walks uprightly and doth juſtice, &c, He deſcribes the true Godly man by righteous dealing, and Duties of the ſecond Table, omitting to ſpeak of the Duties required in the firſt, not that any man can be ſuch, who neglects thoſe Duties; but becauſe a multitude of men frequented the Tabernacle, and could not be taxed for their defects this way, who therfore thought themſelves to be holy and acceptable to God: He ſingleth out thoſe ſigns that were moſt neceſſary to be ſpoken of, which were but in a very few: And the ſame was the caſe of the Jews, in the time of other Prophets, and of Chriſt and his Apoſtles, which made both him and them to preſs upon them the Commandements of the ſecond Table, alſo ſaying ſometimes nothing of the firſt, *Iſa.* 1. *Jer.* 5. *Matth.* 19. 18. *Rom.* 2. *That ſpeaks the Truth in his heart, not from his heart*, ſayth *Calvin*, *But in his heart*, which although it may ſeem an hard kind of ſpeaking, yet it ſerveth beſt to expreſs *Davids* meaning; for he notes ſuch a kind of conſent and Symphony of the Heart and Tongue that the ſpeech might be a lively Image of the affection lying hid in the Heart. So that he ſpeaks the Truth in his Heart, who ſpeaks in his Heart, what he ſayth with his tongue, and not as deceitfull perſons, who ſpeak fair with the Tongue, but in their Hearts think otherwiſe, Enmity and Injuſtice lurking there, when they ſalute the moſt kindly, and proteſt moſt ſeriouſly, that it is true which they ſay; as is before complained, *Pſal.* 12. 1.

Calvin. *Talem cordis. & linguæ conſenſum et Symphoniam notat, ut ſermo ſint vina latentis affectus imago.*

Verſ. 3.

That ſlandreth not his Neighbour: The word rendred *Slandereth*, as *Ainſworth* noteth, ſignifieth going about with Tales and ſlanders, and therefore רגל ſignifieth a foot, and this is ſtrictly forbidden, *Levit*, 19. 16. as a bloudy ſin.

Verſ. 4.

A vile perſon is rejected in his Eyes. Some ſayth *Calvin*, underſtand theſe words, as if the lowlineſs of the righteous in their own eys, were here meant; ſo the *Cald.* He *that is deſpiſed in his own Eyes, and contemned.* And this the Hebr. will bear alſo, but becauſe the next words of his honoring of them that feare the Lord are oppoſed to theſe, it ſtands with better Reaſon to render them as before, for the Wicked who is the vile perſon, is contemptible in the Eyes of the Righteous, although full of Riches and worldly Honour, and ſuch as fear God, although poor and deſpicable for wordly wants, moſt honorable. So *Eliſha* deſpiſed *Jehoram* the King, 2 *Kin.* 3. *Jam.* 2. The poor having faith are preferred before the rich Infidell, whereof *Jerom* yeilds this reaſon, The *VVicked rich man bears the image of the World, the poor Godly man the Image of Chriſt*: And who doubts whether Chriſt be to be preferred before the Word? yet *Calvin* makes a queſtion here whether due honour is not to be given to the rich being in authority, although wicked, & anſwereth affirmatively, as indeed it muſt needs be anſwered, it being a thing due to them by the Law of God; For *Cæſar* muſt have *The things of Cæſar, and give to every one his due; honour to whom honour:* And it is ſayd, *Obey God, and honour the King.* And this in reference to him, who hath thus exalted him and put his own title of God upon him, and others in Authority under him to judge the People. For if ſuch might be deſpiſed, becauſe wicked, the foundation of their power would be ſhaken, and conſequently, the foundation of the Common-wealth, of which the King having his due honour, and not being deſpiſed by the People, is the cheif corner ſtone, as we have lately by lamentable Experience been taught in this Kingdome: A vile perſon then is deſpiſed in the Eyes of the Righteous, *Salvo cuique loci ſui honore*, the perſons of the higher powers may not be deſpiſed, but their vices, and although not every one, yet the Prophet of the Lord ought to ſpeak freely againſt them, and thus *Eliſha* did, and *Elijah*, and *Samuel to* Saul, being in their place, even above the higheſt to reprove, & to debaſe them for their vices for their

Hieron. *In fat.* 2. *Dives impius gerit imaginem mundi, Pauper pius Imaginem Chriſti.*
Matth. 22.
Rom. 3. 6.
Pſal. 82.

their humiliation, not to make them contemptible to the People; befor
1 Sam. 15. whom to honour even Saul Samuel at his Entreaty returned. And ever
one ought ſo to deſpite the vices in them, as not to flatter them therein, no
to follow them for any fear or favour: And thus to underſtand theſe word
of deſpiſing the Wicked is more agreeable to the Contexe, the Scope wher
of is to ſet forth the Righteous by their behaviour towards others, and no
by that which they are in themſelves: So that although every righteou
perſon is vile in his own Eys, yet that is not here ſpoken of as being no par
of *Davids* propoſition in this place, *That ſweareth to evill, and changeth not*:
Sept. that ſweareth to a neighbour, for the Word רעה ſignifying Evil,
when it cometh of רוע otherwiſe a freind, and one together with whom a
man liveth, may be taken both ways, and for a neighbour or freind it is taken,
Prov. 6. 24. If it be taken for Evill, it is to be underſtood of dammage
to himſelf, he having been by overſight or fraud drawn to ſwear that which
afterwards he ſeeth will be to his loſs or hurt, becauſe by performing it, Evil
will redound unto him, yet the Conſcience of his Oath worketh wi
him ſo, that he changeth not, but doth as he hath ſworn.

Calvin. Here *Calvin* maketh two queſtions.

Firſt, Whether a man compelled by a Theif upon the High-Way to ſwea
not to diſcover him, but to meet him at ſuch a place, and to deliver to hi
ſuch a ſum of Money, be bound to do it: And anſwereth no, for this woul
redound to Evill, not only to himſelf, but to the Common-Wealth, and n
Evill to himſelf, to which when a man hath ſworn he changeth not, but n
to others. For in this caſe, as he ſinned in ſwearing, through fear to do th
which is unlawfull, *Viz.* To give maintenance to a common Enemy to the
State, ſo he ſhould add another ſin of doing unlawfully: And therefore h
muſt repent; and God who forgiveth all ſins to the Penitent, to forgi
him. This is not yet to be extended to all inforced Oathes, if they be infor
ced by ſuch as have Authority: For ſuch are to be kept, being about thing
their own nature indifferent; as that Oath put upon the People, 1 *Sam. 1*
Not to eat ought that day, for when it was broken by *Jonathan* unwittingl
God was angry, and being ſought unto would give no anſwer, till the bre
ker of the Oath was found out. But if it be to do Evill, whoſoever adju
thee thou art not bound to keep it, for the reaſon before going; For *Da*
1 Sam. 25. having ſworn againſt *Nabal* in ſuch a caſe, kept it not, and bleſſed God, th
he was turned from keeping it.

Calvins other queſtion is, Whether a man being drawn by Deceit t
ſwear to his own Dammage, be bound to keep it? *Anſw.* Yes, and of thi
Joſh. 9. we have a Ground in *Joſhua* making Oath to the *Gibeonites*, that deceiv
him, yet not daring to break it, and when *Saul* many ages after out of bl
Zeal brake it, a judgment of a three years Famine followed, 2 *Sam. 21.* T
theſe another queſtion may be added, Whether a man be not bound as we
by a bare promiſe, as by an Oath? *Anſw.* He is bound, but not ſo ſtrongly
only if this promiſe were made adviſedly, and he were not deceived, or th
perſon to whom, prove not unworthy, he is ſo bound, that he ſins and make
himſelf guilty of lying, that keeps it not, but otherwiſe he is guiltleſs, a
no Law can take hold upon him.

Verſ. 5. Calvin. *That putteth not his money to uſury.* Here by Uſury *Calvin* underſtand
eth any Injurious way of Gain by the loſs of another, inforced by neceſſi
to hire any thing of him for a Rent. And he ſayth, that there needs n
much diſpute about this ſin; The word נשך Biting, expreſſing it ſuffici
ently to be oppreſſors in our letting of mony or any otherthing, for thus th
are bitten and devoured that need help from their rich Neighbours: They la
bouring each one in his Calling, grow poorer and poorer, and the Lend
without Labour, richer and richer, and that out of their Loſſes: Therefo
againſt this the Rule given by Chriſt, is by every one that hath mony or mo
nyes worth to lend or let, to be followed, *As yee would that men ſhould d*

unto you, ſo do yee unto them. Of Uſury, I have ſayd ſo much already upon *Exod.* 22. that I ſhal not need here to ſay any more: For the next words, *And receives not a gift against the Innocent*, This is ſpoken firſt, and cheifly of Judges taking Bribes, and therefore judging for thoſe whoſe cauſe is evill, and againſt him whoſe cauſe is good, whom they ought to give Sentence for, but it alſo extends to Lawyers, that take fees or hire; for ſo the word ſignifieth alſo to plead againſt the Innocent, and to any that for Gifts take part againſt them.

PSAL. XVI.

Michtam of David. מכתם ſignifieth fine Gold, and therefore *Michtam* being put for the title of this, ſheweth that it is a Golden or moſt precious *Pſalm*: ſee the like Title, *Pſa.* 56. *&c.* to *Pſa.* 60. Others as *Calvin* hath it ſay, it is the beginning of a *Verſe*, ſome a kind of modulation, to which he aſſenteth, I reſt in the firſt.

Auguſt.

This Pſalm is ſpoken in the perſon of Chriſt, as *Auguſt.* ſayth, and is made manifeſt by the laſt words, V. 10. *Thou wilt not leave my Soul in Hell.* Which *Peter* ſheweth to be ſpoken of Chriſt, *Act.* 2. 27. in reſpect of his humane nature; ſo *Baſil* and *Ainſworth*, and others, although *Calvin* and ſome following him expound it, as ſpoken of *David* himſelf.

Verſ. 1.
Or I truſt in thee.
Heb. 5. 7.
Baſil.

Preſerve me (O God) for I hope for ſafety in thee: So it is ſayd, that Chriſt *In the dayes of his fleſh cryed to him that was able to ſave him.* The man Chriſt cryed and was ſaved, and the ſame was God, to whom he cryed one with the Father, and therefore together with the Father called upon and delivering him.

Verſ. 2.
Prov. 9. 12.
Job. 35. 7.

Thou haſt ſayd to the Lord, my good not unto thee, Sept. Of my Goods thou haſt no need, but others better, my goodneſs or Juſtice extendeth not to thee; for if a man be wiſe or juſt, he is wiſe for himſelf, and even by the Righteouſneſs of Chriſt, God is not benefited, for he needs it not, who is Juſtice it ſelf. The *Cald. reads it, My Good is not given but of thee.* *Hebr.* it is without a Verb, *My Goodneſſe not to thee:* For the firſt words of this *Verſe*, Chriſt is brought in ſpeaking to himſelf thus, *Thou haſt ſayd to the Lord.* And that which is ſpoken here in the perſon of Chriſt, is alſo ſpoken as by *David* and every other faithfull perſon, who ſayth thus in his heart unto God, that no Good can redound from him to God; and therefore cannot be meritorious at his hands, that he ſhould be bound to make him retribution therefore, *For who hath given unto him firſt, that he ſhould recompence him; for of him, for him, and through him, are all things, Rom.* 11. 35. Although out of his Grace and mercy he will undoubtedly, *Rom.* 2. 7. That Chriſt ſpeaking here is not to be conſidered apart from the Faithfull, will eaſily appear, if we look but at the Union which is betwixt Chriſt and the Faithfull, they in him, and he in them.

Note.

Verſ. 3.

To the ſaints which are on the Earth they, the excellent, all my delight in them. Thus *Hebr. Verbatim*, the word rendred *They*, being commonly put for *Are*; the meaning is, That Chriſts Good, that is, His Juſtice extends to the Faithfull whom he calleth Saints, becauſe being juſtified by Faith, they purge themſelves, as is ſayd, 1 *Joh.* 3. 4. And it muſt needs be that the truly faithfull are Saints, becauſe Faith hath this inſeperable adjunct to purify the Heart, *Act.* 15. 9. And this Sanctification making them Saints, cometh from Chriſt, according to that, *Joh.* 17. 19 *I ſanctifie my ſelf for their ſakes, that they alſo may be ſanctified by the truth*, and the Saints are ſayd to be excellent or noble, becauſe all unſanctified ones, are vile & baſe in compariſon of them, as the fleſhly and earthly in compariſon of the Spiritual and Hevenly. *All my de-*

light in them; therefore the Church is called *Hephzi-bah*, *Eſa.* 62. 4. accor-
Note. ding to the word here uſed: and this ſhould move us to turn Saints; for
who would not be excellent and honorable, and ſuch as are the Lords delight
and not baſe and vile before God? It is not Wealth and worldly honour or
wiſdome that brings to this, but only the Grace of Sanctification.

They ſhall multiply their idolls or ſorrowes, afterwards they haſtned. Thus
Verſ. 4. *Hebr. and Vulg. Lat. Their ſorrowes*, as indeed the word עצבותם properly
ſignifieth, but it is put alſo for Idolls, the ſerving whereof cauſeth unto men
many ſorrows. *Auguſt.* expounds it of the Saints before ſpoken of, their
ſorrows or infirmities being multiplyed, they haſten to Chriſt to be healed,
Auguſt. and reading the next words, I *will not gather together their conventicles of
blouds*, That is, Their carnall Conventicles, being made propitious by the
bloud of Cattel: *I will not remember them with my lips*, but they ſhall be
forgotten with a ſpirituall change, they being no more called ſinners or Ene-
mies, but Saints, Freinds, and Brethren. Thus *Auguſt.* and *Baſil* expound
it of ſuffering by Perſecutors, from which the Faithfull are ſoon delivered
again, the Lord providing for their deſtruction, ſo as that their names are no
more remembred in our New Tranſlat. *Their Sorrows ſhall be multiplied that
haſten after another God, their drink offerings of bloud I will not offer*, &c.
And it is commonly expounded by ours, of the Godly care, which the true
people of God have to keep themſelves from being any way guilty of I-
dolatry, by refraining even from any outward Conformity to Idolaters, or
naming them, as is injoyned, *Exod.* 23. 13. *Joſh.* 23. 7. That is, as Gods. To
this Expoſition I would willingly aſſent, but that the words מהרו אחר
cannot well bear this ſenſe, *They haſten after another God*, but, *Afterwards
they haſten*, And becauſe the Tranſlation followed by *Auguſt. and Baſil. I
will not gather their Convinticles of Bloud*, hath no Ground in *Heb.* for the
words ſignifie, *Offering drink Offerings of Bloud*, I cannot ſubſcribe to any of
their Interpretations neither; but rather I conceive it to be here meant, that
even the Saints in times paſt, multiplyed Idols and falſe Gods to themſelves,
but the light of the Goſpell coming, they haſtned to Chriſt, leaving Idolls,
and ſaying, their drink offerings of bloud, I will no more offer or mention
their names in praying: but the name of the true God only; for which he
addeth, *V.* 5. *The Lord is the part of my portion, and of my Cup.* This being the
Verſ. 5. voice of every Saint, and as for *Drink Offerings of Bloud* before ſpoken of, their
offering of bloud in ſtead of Wine for drink offerings, and that of their Chil-
dren to *Molock* is meant. In ſaying, *The Lord is the part &c.* He alludeth
to the parting of the Land of *Canaan* amongſt the *Iſraelites by Lot*, and to
the ſame Effect he ſayth, V. 6. *The lines are fallen to me in pleaſant places, I
have a fair inheritance*, Becauſe when they parted that land, they did it by
Verſ. 6. meaſure with lines. He meaneth that the Lord is every Saints part, in
which he reſteth fully ſatisfied, as they were to be with their parts in that
pleaſant land, and this is when a man reſteth in the will of God, whether
it be in reſpect of divine Worſhip and faith, giving himſelf wholly over to
be guided by his word in all things, and not beleiving any thing divers there-
from, or in reſpect of Liveiyhood in this world, be it great or ſmall, in proſpe-
rity or adverſity. And three ſimilitudes are uſed.

Calvin. 1. of Part, Portion, or Lot.

Secondly, Of a cup denoting the increaſe for maintenance ariſing here-
from.

Thirdly, Of an Inheritance denoting ſtability, ſo that he cannot be de-
prived of it again for ever: And ſuch ought the Lord to be to every one of us,
and he, to whom he is not, is ready to be carryed away to ſuperſtitions, and
divers errours and evill ways, to the deſtruction of the Soul. *Auguſt.* expoun-
ding it of Chriſt, ſayth, That he ſpeaks of himſelf, together with his
Auguſt. Church, which is one with him, even his Body. The Lord is the Churches
part, the World with the tranſitory things thereof, the part of worldlings

the Lord is their cup, the worldlings is the cup of vain pleaſures, and he reſtores not Chriſt but them to their Inheritance which they had loſt, but he had never loſt it.

Verſ. 7. *I will bleſſe the Lord, who counſelleth me; even in the nights my reines inſtruct me*. Here all wiſedome to cleave to God, and to make him our portion is acknowledged to come from God, and by his reines inſtructing him, he meaneth inward inſpirations from God, who is the ſearcher of the heart and tryer of the reins: And in ſaying nights in the Plural number, he intimateth a continual ſupply of grace, that we ſtand in need of, time after time, or elſe we cannot ſtand, which confutes them that aſcribe power to a mans own will, to chooſe the good, whereas indeed it cometh of grace, that we are ſo well inſtructed. *Calvin.*

Auguſt. *Auguſtine* applying it to Chriſt, by reins underſtands his inferiour parts; that is, his Humanity, and by the night the night of death, to which he was taught to be ſubject as he was man: *Baſil* expounds it of the darkneſs of temptation about the time of his death: And forſomuch as he is ſaid to have learned obedience by that which he ſuffered, *Heb.* 5. 8. I incline to *Auguſtine*, as moſt probably applying it to Chriſt, as before, and the rather becauſe he ſpeaks ſoon after, of his fleſhes not being ſuffered to ſee corruption, *Verſe* 9, 10. Which can agree to none other but to Chriſt.

Verſ. 9. *Therefore my heart rejoiceth, and my glory is glad.* For glory here is commonly tongue put, as being meant, becauſe it is the inſtrument of glorifying God, ſee *Pſal.* 30. 12: *Pſal.* 57. 9. *Gen.* 49. 6. And the *Vulgar Lat.* rendring it tongue alſo, is by *Auguſtine* expounded of the tongues uttering Gods praiſes, for the joy conceived in the heart, but the word *Hebrew* is, כבר *Cheboth, glory*. The meaning of both theſe Verſes is, That Chriſt ſo aſſuredly truſted in God, that after his ſuffering death, he ſhould be raiſed again, and aſcend up into Heaven, that in looking at this he had great joy, notwithſtanding his greivous ſufferings, knowing, that his body, meant by his fleſh in the next words, ſhould not be left long in the grave to be corrupted, but that he ſhould riſe again the third day, as followeth, V. 10. *For thou wilt not leave my ſoule in the ſepulcher, nor ſuffer thy holy one to ſee corruption.* Verſ. 10. Calvin. *Calvin* who expounds all this Pſalme of *David*, ſaith, That by theſe words he meaneth, that the Lord would deliver him from everlaſting deſtruction, and from temporany alſo by the hand of his enemies, for he was confident, that the Lord would ſtand ſo on his ſide, that they ſhould never have power to ſlay him, and though he muſt one day dye, yet he ſhould not dye eternally, but finally injoy everlaſting life: For this had been but poor comfort, that he ſhould be delivered from the danger of bodily death, ſeeing who ſo is thus delivered, muſt after a ſhort time dye, but herein is comfort indeed, to be ſaved from everlaſting deſtruction, and to have joy and pleaſures in the Kingdome of Heaven for evermore, as *Verſe* 11. For herein *David* comforted himſelfe, that by not leaving his Soule in the Sepulcher, he meaneth, His not giving him over to deſtruction, appeareth by the like ſpeech, *Pſal.* 49. 16. *The Lord will redeem my ſoule from the hand of the Sepulcher.* Act. 13. 35. Whereas *Act.* 2. 30. This not leaving of his Soule in the Grave, is applyed by *Peter* unto Chriſt, he ſaith, That *David* herein looked unto Chriſt indeed, as at whoſe riſing again the third day, he pointed in theſe words, but becauſe Chriſt is our head, and we his members, and what is done to the head ſhall aſſuredly be done to the members, he was confident hereupon touching his own deliverance from corruption alſo, and raiſing up out of the Grave to everlaſting life: But *Peter* doth not only apply it to Chriſt, but denyeth it to have been fulfilled in *David*, who ſaw corruption, and lay in his Sepulcher in his duſt till that day, wherefore although *David* took comfort in ſpeaking before of this, and it may be by every faithful perſon applyed to himſelfe, to his unſpeakable comfort, that in Gods good time, his body ſhall alſo be raiſed again, and be delivered from corruption, wherein it ſo long lay, yet it muſt needs be acknowledged to be a propheſie touching Chriſt properly, and applycable to *David* and to other faithful perſons, only by reaſon of their neer relation to him, as for whom and not for himſelfe only he roſe again from the dead, the corrupting of his fleſh by lying longer there being thus prevented, and although it be otherwiſe with us his members, who lye in the Grave and are corrupted, yea the time ſhall come, when we ſhall be raiſed to life alſo and ſee it no more, but injoy pleaſures at Gods right hand for ever, as followeth *Verſe* 11. And thus others both ancient and modern generally underſtand it: But for the word, *Soule, and Grave, or Hell. Hebr.* שאול it being of large extent, as being commonly oppoſed to Heaven above, it is generally put for low places in the earth, as Heaven for all high places above the earth, not only where God and his Angels and Saints are in glory, and where the Sun, Moon, and Stars are, but where the clouds and meteors are, and the Birds of the Aire flee: So it for Hel, the Grave, yea and the Whales belly wherein *Jonah* was, *Jonah* 2. 3. Is called the belly of Hel, and other holy perſons being delivered from deadly dangers, are ſaid to be delivered from *Sheol*, *Pſal.* 18. 6. *Pſal* 30. 4. 86. 16. 116. 3. for the word *Soul* נפש it alſo is diverſly uſed, ſometime for the breath, *Job* 41. 12. Therefore all living things that breath are called living Soules, *Gen.* 1. 20. 24. And becauſe the life is in the breath, it is often put for life, ſometime for the perſon of men, *Act.* 7. 14. 1 *Pet.* 3. 20. Sometimes for the bodies, *Pſal.* 35. 13. 105. 18. And ſometime for dead bodies, *Numbers* 5. 2. 9. 10. 19. 11. 13. And thus it may beſt be taken here, and the word *Sheol* for Grave, coming of *Shaal* to ask or crave, becauſe the Grave alwaies cryeth Give, give, being never ſatisfied with innumerable dead bodies, but ſtill alwaies craving more: To make this a ground of Chriſts deſcent in Soule into Hell, as many Ancients do, is altogether from the ſcope of the place, that being no where plainly ſet forth, and this word being commonly uſed in the old Teſtament for the Grave, when any of the Saints of God dying, are ſaid to have gone into or deſcended into *Sheol*, muſt needs be wreſted here touching Chriſt by them that underſtand Hel; that is, The place of the damned hereby, that even the Saints are commonly ſaid to have gone thither, ſee *Gen.* 37. 35. *Job* 14. 13. 17. 13. *Eccleſ.* 9. 10. *Ezek.* 32. 21. 27. It being the common receptacle of all both Verſ. 11. good and bad, for the 11. *Verſe, Thou will ſhew me the way of life.* Hereby nothing elſe is meant, but that Chriſt being raiſed from the dead, entred into everlaſting life, aſcending bodily into Heaven, where is the preſence of Gods glory, filling with joy and pleaſure for ever and ever, and not only ſo, but that he is there at the right hand of God, that is, In higheſt honour and glory, exalted above principalities and powers, and every name that is named, either in this World or in the World to come: And becauſe he is thus highly advanced, not for himſelfe alone, *Note.* but for all true Chriſtians his members, whom he will one day receive unto him, that where he is they may be alſo; every one of us that beleiveth, may to our unſpeakable comfort ſay the ſame, and what worldly pleaſure ſoever any man hath, it is but vain, unleſs his comfort be in Gods preſence by his grace and favour here, and by his glory hereafter aſſuredly by faith expected.

PSAL.

PSAL. XVII.

Verſ. 1. A *Prayer of David. Heare (O righteous Lord.)* Others, *Heare O Lord my righteouſneſſe, or juſt cauſe.* But the words may beſt be rendred, *Righteous Lord,* As Chriſt prayed afterwards, *O righteous Father.* For it is a ground of confidence to ſuch as feare God and pray in ſincerity, that God being righteous will accordingly accept of their prayers, and do for them, whereas men are of a perverſe diſpoſition, and are ready to judge their praying hypocriſie.

Verſ. 4. *Concerning the works of men, by the words of thy lips, I have kept me from the paths of the deſtroyer.* Hebr. I *have kept, or obſerved the paths of the breakers through.* For ſo the word ברץ ſignifieth, ſee *Jer.* 7. 11. *Ezek* 18. 10. The meaning is contrary to the doings of the wicked, by reaſon of thy word alwaies in my heart to direct me, I have marked the waies of ſuch as break out by rebellion, theft, or robbery, how evil they are to decline and avoid them; ſome other expoſitions are mentioned by *Calvin,* but he reſteth in this alſo, and this is further confirmed to be the ſenſe.

Verſ. 5. *Uphold my goings in thy paths.* As if he had ſaid, I do not, neither can obſerve their paths, to avoid them without thy grace, therefore do thou uphold me, *&c.*

Verſ. 13. *Ariſe, O Lord, prevent him, or diſappoint him.* Hebr. *Prevent his face.* His face being put for him, as if he had ſaid, Now that my enemies machinate miſcheiſe againſt me, come out with thy judgments firſt againſt them, that they being hereby cut off, I may be delivered. *From the wicked thy ſword.* It is moſt commonly read, *With thy ſword.* But it is thus *Hebr.* and thus the ſenſe is good, becauſe the wicked is but as the ſword of God, which can do nothing without him, as *Aſhur* is called his Rod, and therefore it is well rendred *New Tran. Which is thy ſword.* And to ſhew this to be the meaning, he varyeth the words, *Verſe* 14. ſaying, *From the men of thy hand, the men of the World, whoſe bellies thou filleſt with thy hid treaſure, or thy hidden thing.* That is, Abundance of worldly goods, by meanes whereof, they live deliciouſly every day, the reaſon of, which is hidden from them, and yet appeares not, but ſhall be made manifeſt, that they were but fatted up like Oxen againſt the day of ſlaughter: So that the godly have no cauſe to be troubled to ſee wicked worldlings abound in wealth and themſelves in poverty, and kept to courſe fare, for this is their portion in this life, they being to have none in the life to come, but to be caſt out to miſeries everlaſting.

Iſa. 10. 5.

Verſ. 14.

Note.

Verſ. 15. *I ſhall ſee thy face in righteouſneſſe, I ſhall be ſatisfied in waking with thy Image.* Having ſpoken of the affluence of worldly things about worldly men, wherewith their Children were ſatisfied, *Verſe* 14. Here he ſheweth what ſhould ſatisfy him, *Viz.* The ſight of Gods face, and his likeneſs when he ſhould awake, which he aſſuredly beleived he ſhould do in Gods good time; now he ſeeth the face of God in righteouſneſs, who is approved of God to be upright-hearted, and beleiveth in Chriſt, one day to come to that Eſtate, that he ſhall ſee as he is ſeen; that is, Shall ſee God in his glory, to the making of him perfectly bleſſed for ever: And this ſhall be when he is awakened to riſe up at the day of judgment, when mortality ſhall put on immortality, which is Gods Image here meant. *Calvin* rejecting this, ſaith, That he beleived to ſee God, propitious to him by grace, wherein the greateſt happineſs of man lyeth, and he expounds his awaking, by waking out of troubles and dangers, which ſometime aſtoniſhed him and ſtrook him dead, as it were, but he was confident of deliverance out of them, which he cals awaking, and then he ſaith, He ſhall be ſatisfied with his Image or likeneſs, which we ſee not only in the light of the

Calvin.

2 Cor. 4.7. Goſpel, but alſo in many documents of his grace: But awaking is uſed ſometime elſewhere, for awaking out of ſleep in the duſt, as *Iſa.* 26. 19. For coming out of trouble no where, and of our bearing Gods Image, or being like unto him in glory, ſee 1 *Cor.* 15. 49. *Pſal.* 73. 20. *Phil:* 3: 20. And ſeeing his face in the ſenſe before ſpoken of, 1 *Cor:* 13: 12: 2 *Cor:* 3: 18: As *Ainſworth* noteth, and citeth *R. Manahem*, ſaying, That ſeeing his face in juſtice, is, when being raiſed again after death, we ſhall ſee him in the Heavenly paradiſe, and this is that which *Pſal:* 17: is called the Image ſtored up in light.

Ainſworth. R. Manahem in Deut. 4.

PSAL. XVIII.

THIS Pſalme is alſo ſet forth, 2 *Sam:* 22: Where the Title hath been already ſpoken of.

Verſ. 2. *The Lord is my Rock, my Munitio, my Deliverer.* He celebrates the Lord diverſly, to ſhew, that in what danger ſoever any of his faithful Servants is, he is allſufficient to ſave and deliver them, that we may not diſtruſtingly ſeek to any other in time of danger but to God alone.

Verſ. 4. *The ſorrows of death compaſſed me, the floods of wicked men.* The word rendred ſorrows, ſignifieth alſo cords, and ſo it is taken by ſome, for *David* was beſet, as it were, with ſnares, and the word rendred ungodly, *Hebr:* is בלרעלך which is commonly put for moſt notoriouſly wicked, coming of *Beli*, not, and *Iagnal*, aſcend, or as *Jerom* hath it, Yoake, they are ſuch as will beare no yoake, and ſhall not have any place above in Heaven. He uſeth ſo much variety to ſet forth the dangers and ſtreights wherein he was, that he might ſtir up himſelfe the more to praiſe God, who had delivered him from them all, and for example to us, and to ſhew that high ſtreines of eloquence ſometimes in praiſing God, are good and not to be blamed, ſo that pride be away, and the praiſe of God only be aimed at.

Verſ. 6. *He heard me out of his holy Temple*: That is, From Heaven, ſaith *Calvin*: The *Cald.* He received my prayer, from the Pallace of his Sanctuary, which is Heaven.

Verſ. 7. *Then the Earth moved and ſhook.* Calv. *He moved and the Earth trembled.* But not ſo agreeably to the *Hebr.* this is a diſcription of Gods terrible Judgments coming upon the wicked, as if it were by a mighty and great Earthquake, ſee the like, *Pſal.* 82. 5. *Deut.* 32. 22. 2 *Sam.* [illegible]. For the Foundation of the Mountains, it is *Of the Heavens*, becauſe the Heavens ſeem to be founded upon the mountains that are very high.

V. 8, 9, 10, 11. It is further ſhewed in what majeſty and Terrour God cometh to take vengeance upon the Wicked, and with what velocity, for which he ſayth he comes fleeing upon the Wings of the Wind; and upon *Cherubims*, that is, Angells repreſented by thoſe in the Sanctuary, to which he had reſpect, in ſaying thus to make men look up to the true God, who was ſayd to dwell there between the Cherubims: He ſpeaks alſo of Clouds and Darkneſs and burning fire, with which he cometh, ſetting forth hereby Thunder and Lightning, as by the Winds terribble Tempeſts, that by theſe things as arguing Gods power and Terribleneſs, we may be ſtirred up to take notice thereof, and to fear and tremble before him.

Verſ. 12. 13. 14. 15. 16. 17. 18. 19. From V. 12 to V. 20. He further amplifieth the ſame, how mightily God confounded his Enemies and delivered him, as if he had come with Thunder and Lightning againſt them, which ſome think to have been done according to the Letter; but this, ſayth *Calvin*, is not credible, becauſe if ſo, it ſhould have been ſet forth in the Sacred Hyſtory touching *David*.

V. 20, 21, 22, 23, 24. *The Lord hath rewarded me according to my Righteouſneſſe*, *righteouſneſs, &c.* In mentioning his Righteouſneſs here, *David* doth not mean his Exact living in all things according to Gods Lawes, but the Righteouſneſs of his cauſe in reſpect of *Saul* and other Enemies, who unjuſtly roſe up againſt him: For they doubtleſs layd to his charge, that he was a Rebell, a Robber, and a Patron and Protector of Wicked men about him, and ambitious of the Kingly Dignity, being prickt on hereunto by his own pride: Againſt this he appeals to God, deſiring him to judge betwixt him and his Enemies, pleading his Righteouſneſs and cleanneſs of his hands in his ſight, becauſe God knew that he ſought not the Kingdom but by him appointed thereunto, neither could all his Enemies rage againſt him make him tranſgreſs the Law of Love and righteous dealing, even towards thoſe that dealt unrighteouſly and maliciouſly with him.

Verſ.21. *I have not wickedly departed from my God, or wickedly faln*, which is to be underſtood as hath been aforeſayd, the way that he hath ſet me into I have walked in and none other to come to my Kingdom.

Verſ. 23. *I have kept me from mine iniquity*: That is, Which mine Enemies call mine and lay to my charge, and I ſhould have faln into, had I not been kept by thy Grace, but had been carryed by the ſwinge of fleſh and bloud, as men commonly are in the like caſes: So that here is no ground for any mans being exactly righteous and without all ſin, or expecting mercy from God as a reward due to him, for this he utterly diſclaimeth in many other places, as *Pſal*: 38: *Pſal*: 51: *&c.*

Verſ. 25. *With the mercifull thou wilt be mercifull*: That is, In thy dealing, ſhewing ſuch grace and mercy, and with the upright and pure, dealing according to their innocency, howſoever men deal with them: This he found to be true by comfortable experience in himſelfe, and from hence he inferreth this doctrine generally for the comfort of all others in the like caſe.

Verſ. 26. *With the perverſe or froward, thou wilt be perverſe*: This may ſeem not to be rightly ſpoken of God, with whom is no perverſneſs, but all juſt and candid dealing with all men, but the ſame is ſayd, *Levit*. 26. 21. being ſpoken by the Lord, as putting upon him the perſon of an Enemy, meaning nothing elſe but that he would deal by them according to their deſerts, ſo that they ſhould find him as croſs and contrary, and implacable towards them, as they were contrary in their walking towards him through their obſtinacy and hardneſs of Heart, ſtiffely going on to diſhonour him without end.

Verſ. 27. *For thou wilt ſave the poor people*, Here a reaſon is rendred, or it is ſhewed, how the Lord would be Gracious to the Gracious, and perverſe to the perverſe (*Viz.*) by ſaving the one and exalting him, and bringing down low the other, calling him the poor or humble, and the other high lookt or proud, as humility is commonly the badge of the Gracious, pride and looking on high, of the Wicked.

Verſ.28. *For thou ſhall light my light*. That is, Turne my adverſity into proſperity, and ſorrow into joy, it being uſually in holy Scripture by darkneſs to ſet forth ſometime ſin, ſometime ſorrow, and by light joy and proſperity.

Verſ. 29. *By thee I ſhall break through an Army*. This he ſpeakes in aſcribing his victories to God, and his ſubduing of Cities fenced with ſtrongeſt wals, and although it be ſpoken in the Future-Tenſe, yet he meaneth, that he had done ſo, for this Pſalme was compiled after his warrs ended, and the Future is often put for the Pretertenſe, *Hebr*: and the Preter for the Future:

Verſ. 33. *He hath ſet me upon my high places*: That is, He hath advanced me and brought me to this honour, and whereas he was a valiant warrier, whom no enemies could withſtand, he aſcribes this alſo to God, *Verſe* 34: He taught his to war, and by his ſtrength he brake bows of Steel, being a man but of a little ſtature. And in publiſhing Gods goodneſs towards him by ſubduing his Enemies before him, he goeth on to *V. 43.* where he ſaith, Verſ. 43. *Thou haſt made me the head of the Gentiles*, &c. That is, Of the nations round about, which were wont to be infeſt Enemies to the Jews, as *Edom*, *Ammon*, *Moab*, &c. For they were all brought under by *David*. The former words of the *Verſe*. *Thou wilt deliver me from the contentions of the People*, are ſpoken to ſhew, that by God were appeaſed the tumults againſt him in his own Kingdome; and the laſt words, *the people I have not known ſhall ſerve me*. And *Verſe 44. By the hearing of the Ear they ſhall obey me, the Children of ſtrangers ſhall be lyers, or ſhall lye unto me.* To amplify Gods mercy yet more towards him in bringing ſome under without battell, being ſo terrified, that they voluntarily ſubmitted to him, as thinking it ſafeſt for them ſo to do, as being both a preventing of his making war againſt them, and a ſtrengthning of them againſt their Enemies, by coming under his protection as the *Gibeonites* ſometime had ſubmitted themſelves to *Joſhua*. And becauſe many of them did thus out of fear only, their hearts not going a long with their outward ſhew, he ſayth, that they lyed to him, that is, Fained, that by the fame which they heard of him, they were moved out of the love of his virtues to ſubmit themſelves to him; Which how it was verified in *David* doth not appear, but in Chriſt figured out in *David*, theſe things were all fulfilled perfectly, he was the head of all Nations; for he is the head of the Church conſiſting of all Nations, and moſt of theſe were unknown unto him as man, as being far remote from *Judea*, and by hearing of him, they were brought to ſubmit unto him, when the Apoſtles came and Preached him amongſt them: For they are ſayd to be ſuch as he knew not, becauſe he regarded them not, to provide for their Salvation, as he did for the Jews. See my Expoſition on *Iſa.* 55. 5. And becauſe many of them did but Luk. 3. fainedly yeild to receive his faith, and to be baptiſed into his name, their hearts not being moved to repent, as appeared in thoſe that came to *Johns* baptiſme, and *Joh.* 2. *ult.* They are ſayd to have lyed to him. And they all are called *Strange Children*, becauſe of the Gentiles and not of the Jewiſh Nation, and brought only by fear to ſubmit, as the next *Verſe* ſheweth, yet all Verſ. 45. which receive the Goſpel are not ſuch, for ſo many as heartily ſubmit unto it, being moved with repentance, are one and the ſame with beleiving Jews, *Gal.* 3. 28. But all others ſtrange Children ſtill, and ſhall not inherit with the Children, *Gal.* 4.

Verſ. 46. *Calvin.* *The Lord liveth, and bleſſed be my rock.* Calv. *Let the Lord live:* Saying, It is ſpoken after the manner of men, who uſe to make ſuch Acclamations to their Emperours, whom they love and honour; and although the word may be rendred the Lord liveth, yet being taken as ſpoken in the *Optative Mood*, the ſenſe will be good, if by living we underſtand his ſhewing himſelf to live by Executing Judgments againſt the wicked Enemies of his People, and delivering them out of their danger, and magnifying them by giving them a Peaceable and proſperous Eſtate, for then he appears to live indeed, being otherwiſe counted dead by the Wicked, and not having power to take Revenge upon them. But it may be read, the Lord liveth, more properly according to the *Hebrew* word, being underſtood as before.

Verſ. 47. *God giveth me Revenges.* New Tranſlat. *It is God that avengeth me*, but the firſt is according to the *Hebr.* neither ought it to ſeem ſtrange, that God ſhould be ſayd to give power to men to revenge, which he forbiddeth all men, for *David* had power by God committed unto him, as being King, and ſo his revenging was but condignly puniſhing, as God had appointed him to do, it is revenge taking by private men that is forbidden, and if Kings and Judges do not, they themſelves ſhall dy for it, as *Ahab* ſparing *Benhadad*, but yet it is not lawfull for them to take Revenge, otherwiſe then God hath appointed, uſing the Sword committed unto them, at their own will, to tyranny; thus *Calvin*, but the words may go as in *New Tran:* it being all one, *He giveth me revenge, and he avengeth me.*

Verſ. 50.

Magnifying ſalvations of his King. New Tran. *He giveth great deliverances to his King.* For by ſalvations, the Lords ſaving of him divers times is meant, and he cals himſelfe his King, becauſe he attained not the Kingdome by his own ſeeking, but was thereunto choſen of God: And whereas he addeth, *He ſheweth mercy to his Anointed, and to his ſeed for evermore.* Hereby he both denoteth his being anointed by *Samuell*, and the continuance of his royal ſeed till Chriſts coming, and thenceforth in him to reign for evermore; whence it appeares that he ſpeaketh ſo of himſelfe in this *Pſalme*, as that he ſets forth ſome things in himſelfe, as the type concerning his ſeed Chriſt, as hath been before ſhewed.

PSAL. XIX.

Verſ. 1.
Auguſt.

THe Heavens declare the glory of God. This is by *Auguſtine* expounded allegorically of the Apoſtles, who were as the Heavens, and Chriſt as the Sun, for they declared Gods glory in all Countries, and their ſound went out into all Lands, when by preaching they ſounded out the glad tidings of ſalvation every where; and herein Saint *Paul* ſeemed to be the Leader, who uſeth theſe very words, *Rom.* 10. 18. In ſpeaking of hearing the Goſpel preached, for having asked, have they not all heard, he anſwers, *Yea their ſound went out into all Lands, and their words to the ends of the World.* *Calvin* rejecteth this expoſition for two reaſons.

Calvin.

Firſt, Becauſe when this was written to the *Romans*, their ſound had not thus gone out into all Lands, but many Nations were in darkneſs ſtill, yea even to this day.

Secondly, Becauſe ſo he ſhould ſpeak of the light of the Goſpel before the Law, which he comes to ſet forth, *Verſe* 7. But this were prepoſterous, and for the Apoſtles producing this, to prove that the Gentiles had heard, he ſaith, That he meaneth the voice of theſe Heavenly bodies, which made known unto all by their equal and orderly motions and influences, the God that made and governs them, ſo that they might learn to beleive, and to love and feare him: And of this he ſpeaks there, to ſhew, That his preaching to the Gentiles was according to the will of God, forſomuch as they were never excluded from all teaching, although they had not ſo manifeſt teaching as the Jews: But his firſt objection hath been already by me anſwered, upon *Rom.* 18. By ſaying, It may be underſtood as prophetical; for the ſecond, it had been indeed prepoſterous to begin to ſpeak of the light of the Goſpel firſt, which came laſt, if that only and properly were here meant, but forſomuch as teaching of the heavenly bodies is firſt and properly meant here, which was before the giving of the Law, it is orderly thus to begin, although there be in the words an higher and myſtical ſenſe alſo of teaching by the Goſpel: And whereas it is ſaid, That *Pauls* drift was to prove from theſe words, that the Gentiles ought to be taught as well as the Jews, it is plainly to prove the neerneſs of the word of the Goſpel to all, as the words before going ſhew; neither can it be made good that *Peter* alledged it rightly, to prove the hearing of all in the ſenſe before ſpoken of, if that hearing only had been meant of the ſound ſpoken of, that is ſtood for, becauſe it is the hearing by which faith in Jeſus Chriſt cometh, and what force there was in the teaching of Celeſtial bodies to bring to this, let the Reader judge. But to return to the Pſalme, I can neither aſſent to *Auguſtine*, expounding it as altogether allegorically only, nor to *Calvin* expounding it only literally, or to *Baſil* who long before him did likewiſe, for it is both literally to be underſtood and myſtically alſo; for the firſt, *The Heavens declare the glory of*

of God. Becauſe by beholding them and their glory, we may learn how
Verſ. 2 glorious he is that made them, and the faire Firmament: But what is
meant by one daies telling of another, and one nights certifying another,
Hebrew, *Day to day uttereth ſpeech, and night to night teacheth*
knowledge. Verily that by the daies ſucceeding the night, and then again,
the nights ſucceeding the day, Gods ruling and governing of the
Celeſtial bodies, the Sun and the Moon, whereby this is cauſed, plainly
appeareth, to ſtir all men up to give him praiſe and glory. *Calvin* mentions
two other expoſitions, but without approving them.

Firſt, That every day and night produceth ſomewhat as a further document of Gods glory.

Secondly, Which is obſurd, that the day and night do confabulate between themſelves of Gods glory.

Verſ. 3. *No ſpeech, no words, their voice is not heard.* Thus *Hebr.* but to be ſupplyed thus, *There is no ſpeech, there are no languages, where their voice is not heard.* The meaning, although divers men muſt ſpeak, one to one country people, another to another, as he is able to ſpeak in this or that language, and none can ordinarily ſpeak to more, yet the heavenly bodies making this intercourſe of night and day, ſpeak to all at once in all parts of the World, their motions and orderly riſing and ſetting, being as it were, a declaring by word of mouth the power and glory of God, who made and governs them from day to day; whereas ſome give the ſenſe without this ſupplement, thus, It is true, the day and night have no voice to ſpeak properly, no ſpeech, no language, yet the Sun and Moon that have their lives in all parts, going through them with their light and influence, cauſing now night and then day, do as ſenſibly ſhew Gods glory all over the World, as if they did ſpeak with a lively voice, as *Verſe* 4. This is by *Calvin* counted frigid, but if it be taken thus either, I ſee not but that the ſenſe may be good, and therefore *Ainſworth* hath both the other and this alſo; and then it is, as if he had ſaid, Although I grant to ſpeak properly the day and night, and the cauſes of them have no voice, yet I ſaid rightly, *Verſe* 3. That day and night ſpeak, forſomuch as their intercourſe in all Lands ceaſe not, as it were, to ſpeak this continually, which I have ſaid.

Verſ. 4. *Their line is gone out through all the Earth.* Calvin, *Their writing.* Vulgar Lat. *Their ſound.* Hebr. קום ſignifying a Line, as *Iſa.* 28. 10. Whereby is meant an eaſie way of teaching, ſo that the ſimpleſt and they that are of leaſt underſtanding may learn hereby, the glory of God being by the heavens to ſuch as behold them as perciptible, as a delineation or portraiture of any thing being drawn to ſuch as behold it: By writing it cannot ſo properly be rendred, becauſe that is by letters and words, which the unlearned cannot read; that of a ſound is followed, *Rom.* 10. 18, Becauſe the *Sept.* hath it ſo, and paſſages of the old Teſtament are commonly alledged according to the *Septuagint*, as being then beſt known, the word ſignifieth not *Sound*, but *Line.* And it is put for a building alſo, *Zecha.* 1. 16. *Job* 38. 5. But in this ſignification it agreeth not ſo well in this place, but if we read it, *Their line* or *Delineation.* It will be found a moſt fit expreſſion to ſet forth their teaching by the ſight, even thoſe of leaſt capacity by that which every one can know, and then aptly followeth, *Their words are gone out into the ends of the World.* Becauſe an emblem being ſhewed, and the ſignification of it being declared by word of mouth, any man may underſtand the meaning, *In them he hath ſet a Tabernacle for the Sun.* Having hitherto ſpoken of the Heavens in general, and of the day and the night cauſed, the one by the riſing, the other by the going down of the Sun; now he leaving all other Celeſtial lights, the Moon and the Stars, as being not ſo well known with their conſtellations and influences to the *Vulgar* ſort, he pitcheth upon the greateſt heavenly light, and that which indeed is to all vegetable things, as the Soul to the Body, for nothing that ſpringeth out of the Earth can grow and proſper, unleſs the Light of the Sun comes to it, but decayeth and dyeth. And of this all men every where ſee the Glory, and in it the Glory of the Creator, to whom the Sun is but a Servant, and by his appointment to us, having for this the name שמש from miniſtring or ſerving, as the *Cald.* word ſignifieth: And the Tabernacle ſayd to be ſet in Heaven, for the Sun is a moving Tabernacle, wherin this great light is carryed moſt ſwiftly round about the world in 24. houres, as *Verſe* 5. 6. And it is ſet forth by two compariſons.

Verſ. 5.

Firſt, Of a Bridegroom.

Secondly, Of a mighty man or Champion; the one coming out of his Chamber, becauſe its riſing ſeemeth to be ſo to us, and the other with all chearfullneſs coming apace into the Palæſtra, as being ſure through his great ſtrength to prevail. For as the Bridegroom is richly adorned, ſo is the Suns riſing in great Glory, and the ſtrength of a mighty man is unreſiſtable by Weaklings, ſo the ſtrength of the Sun lying in the heat thereof peirceth into all places, and nothing can hinder it, which is meant by ſaying, *Nothing is hid from the heat of it*, which vivifieth and quickneth all things which grow out of the Ground, being deep enough rooted, and makes to bring forth leaves and fruit, but making things to wither, that want rooting; myſtically by the Heavens and Sun and their ſound going out into all lands, underſtand, as hath been already ſayd; but whereas by the day *Aug.* underſtands the Divinity of Chriſt, and by the night his Humanity, and by the Firmament, firmneſs of Faith, and by the Suns Tabernacle, the *Virgin Maries* womb, out of which Chriſt came ſo glorioufly, the Angells declaring it to the Shepheard with ſo great Joys, or a Tent wherein a Generall is in time of War and cometh forth to fight and to ſubdue his Enemies, either by making them to yeild or deſtroying them, and that in ſuch powerfull manner that all the world is not able to reſiſt or hinder him from prevailng, it ſhall ſuffice only to name or mention theſe Expoſitions, and the Judicious Reader make uſe hereof as he ſhall ſee cauſe.

The myſtery

Verſ. 7.

The Law of God is perfect, converting the Soul, Calvin *Reſtoring the Soul*: To the ſame Effect the word ſignifieth, the returning of it from going aſtray to the indangering thereof; as is the caſe of every Soul, and is ſaved, when converted from the Errour of his way, *Jam.* 5. 18. The word rendred *Law*, is, תורה ſignifying *Inſtruction*, is moſt commonly put for the ten Commandements, *Deut.* 33. 4. *Mal.* 4. 4. *&c.* Sometime for all *Moſes* his writings, *Gal.* 4. 21. For the Prophets, 1 *Cor.* 14. 21. For the Pſalms, *Joh.* 10. 34 *Chap.* 15. 15. And ſometime we read of the Law of works and the Law of Faith, as *Rom.* 3. 27. Here the whole word of God is to be underſtood, of which it is ſayd, *That it is profitable to teach and to inſtruct, that the man of God may be perfect unto every good work*, 2 *Tim.* 3. 16. And for this cauſe it is ſayd to be perfect, in Oppoſition to ſuch as ſay and teach, that Traditions are alſo neceſſary. For herein the way to life is perfectly and fully taught, and by preaching this Doctrine all that beleive are ſaved, 1 *Cor.* 1. 21. And what place then is there for Traditions of men, unleſs to overthrow this Law, as our LORD chargeth the Phariſees to have done, *Matth.* 15. For the Coherence of theſe words with the former, the Pſalmiſt having hitherto ſhewed what means all Countrys and Nations had to come to the Knowledge of God, yet through mans corruption inſufficient to ſave, but rendring all that live not in the fear of GOD inexcuſable: Now he commeth to ſhew what means, the *Iſraelites* had above others, whereby they might be ſaved, that both they and we ſince, who injoy theſe means, might be ſtirred up to walk more worthy of them, leaſt our condemnation be the greater: *The teſtimony of the Lord is ſure, making wiſe the ſimple.* By Teſtimony the two tables of the Commandements are meant *Exod.* 25. 16. 31. 18:

And they are thus called, becauſe they are, a Record teſtifying to all ages what the Will of the Lord is, *Joh.* 5. 39. And they were given with great Conteſtation and preſſing of all men to keep them, and ſuch as do not, this will be a Witneſs againſt to condemn them, as worthy of all manner of curſes: The Goſpel is alſo called a Teſtimony, 1 *Cor.* 2. 1. 2. *Theſ.* 1. 10. And Chriſt, *Teſtis, a VVitneſs*, *Iſa.* 55. 4. *Revel.* 1. 5. And becauſe in all parts of the word of God, a Teſtimony is held out unto us, declaring and aſſuring us, what the good Will and pleaſure of God is, according to which if we live we ſhall be bleſſed, but curſed if otherwiſe, the whole Bible is commonly diſtinguiſhed into two Teſtaments, the Old and the New: Therefore as by the Law, ſo by the Teſtimony the whole word of God is to be underſtood, and this is ſayd to be true or faithfull, becauſe it doth truly and faithfully teſtify unto us the will of our heavenly Father, ſo as none other writings do, but if we ſhould follow them, or unwritten Traditions, we might be deceived, the word rendred ſimple, is פתי Eaſy to be perſwaded or to beleeve, the ſame word is uſed in a bad ſenſe, *Prov.* 14. 15. 9. 6. In a good ſenſe, *Pſal.* 116. 6. As alſo in this place: For he muſt be ſilly and fooliſh, that will by the word be made wiſe to Salvation, 1 *Cor.* 3. 18. That is, denying all worldly Wiſdome whereby an humane reaſon may be yeilded of divine myſteries, as of the incarnation of the Son of God, of the Trinity in the Godhead, the Reſurrection and Regeneration, and Chriſts giving us his fleſh to eat, *&c.* For if he will not be perſwaded of theſe things, but ſo far forth as in his own reaſon he can ſee cauſe, he ſhall never be made wiſe by the beſt Wiſdome, which is to the ſaving of the Soul. The Sept. renders it, *Parvulum*, and ſo doth *Calvin*, and this is all one, becauſe the ſimple are as little Children, very credulous, and therefore theſe things are ſayd to be revealed to babes and Children, and unleſs one become as a little Child he cannot enter into the Kingdom of Heaven.

Verſ. 5. *The ſtatutes of the Lord are righteous*, &c. *his precepts pure*, &c. The word rendred *Statutes*, is פקידי *Viſitations*, And his Statutes are ſo called becauſe he threatens to viſit with his judgments the Tranſgreſſors thereof, *Exod.* 20. 5: 32. 24:

Ainſworth. *Ainſworth* beſides this hath another Derivation from *Hiphchid*, *to commit to ones charge to keep*, but I reſt in the former. Now Gods Statutes are ſayd to be right, to intimate, that whoſoever will live rightly muſt be guided by them, our own Imaginations are crooked and will guid us wrong, if we be lead thereby: See *Ezeck.* 18. And they are ſayd to rejoyce the heart, becauſe ſuch as regulate their lives hereby have peace of Conſcience, which is a continual feaſt, all joy that is in walking in our own wayes, being vain and deceitfull. It is true indeed, peace of Conſcience cometh by faith, *Rom.* 5. 1. But then this peace is perfect when we live in no known ſin, whereof the Conſcience may accuſe us, but contrariwiſe teſtifieth for us, though we have a godly care in all things to walk by the rule of his Statutes, as is touched, *Rom.* 2. 15. *The precept, or precepts*, That is, The Laws of God, of which ſo ſtrait charge is given, *Are pure and give light to the eyes*, becauſe hereby, *As a clear burning light, we may ſee how to walk with God, and to pleaſe him, as Enoch did*: For which, *Pſal.* 119. *Part* 14. It is ſayd, *Thy word is a Light unto my feet*, &c. So that whoſoever liveth not by precept, walketh in darkneſs, and goeth he knows not whither; If it be ſayd Light came into the world when Chriſt came, before all men were in darkneſs. I anſwer, this is ſpoken partly, becauſe all the world, beſides the Jews were without the Law, having only the Law of nature to guid them, and partly becauſe the Light of the Law was but little in compariſon of the Light of the Goſpel: *But Precepts, Statutes, Teſtimonies, and Law of God are allone* & by either of them, the whole word of God is meant, & not that part contained in the 10. Commandements only, which is nothing perfect, becauſe none could keep them without ſinning, but the Goſpel, unto which the

Law brings us, makes perfect, and brings to Heaven, as *Joſhuah* did the *Hebrews* to *Canaan*, but *Moſes* could not.

Verſ. 9. *The feare of the Lord is clean.* Calvin, *Sincere.* By feare in this place is meant, The way of worſhipping God, for *Iſa.* 29. 13. The Lord ſaith, *Their feare towards me was taught by the precepts of men.* But *Matth.* 15. 9. *In vain do they worſhip me, teaching for doctrines the precepts of men.* The worſhip of the Lord then is clean, when according to the rule of his word, but it is foule and abominable, when according to mens inventions: And becauſe the Law was given with great terrour, making men afraid; it may be taken as another title of the ſame, and becauſe it teacheth men how to live in the feare of God. *It indures for ever.* So Chriſt ſaith of the law, heaven & earth ſhal paſs, but not one jot or tittle of the law, *Mat.* 5. 19. *The judgments of the Lord true:* when God had given his law he added judgments, which he would have paſſe upon Offenders, *Exod.* 21. 22. *&c.* For which in beginning to ſet them down, he ſaith, *Theſe are the judgments*, &c. And becauſe the judgments there following, are in caſes between man and man, ſome will have theſe Laws or Ordinances only meant, whereby it is appointed, what offenders againſt their neighbours, or in any matters concerning the ſecond Table, ſhall be adjudged to; but *Calvin* diſlikes this, becauſe the ſcope of this place, is to ſet forth the praiſe of the word or Law of God in general, that men may be drawn to the love therof, and therefore as by feare, Statutes, Precepts, *&c.* The whole is ſet forth in like manner by judgments, to which I ſubſcribe.

Verſ. 10. *More deſirable then Gold, then much fine Gold, or Gold of Ophir.* This is added to ſhew, that he doth not ſufficiently priſe the word of God, that eſteems it not above all earthly Treaſures, for the riches of wiſdome and grace to be attained hereby.

Verſ. 11. *In keeping them there is great reward.* But becauſe no man doth perfectly keep them, this reward cometh of grace to Beleivers, not of works.

Verſ. 12. *Who knoweth his errours.* Becauſe he hath ſaid, in keeping Gods Precepts, *There is great reward.* Now leaſt any man ſhould ground this Tenet hereupon, that Salvation is to be attained by his own Righteouſneſſe, this is added to ſhew, That all men are ſo ful of ſin, if their lives be ſtrictly examined according to Gods Laws, as that they can have no hope of coming to that reward by keeping the Law exactly, ſith all men do ſo err from this Rule, as that he cannot number the times how often he doth ſo: And therefore in the next words, he prayeth God to cleanſe him from ſecret and hidden ſins, whereby the beſt may ſtand guilty and not know it. So that the Church of *Rome* in requiring men to confeſſe all their ſins once a yeare to the Prieſt, exacts of them that which is impoſſible, we muſt confeſſe our known ſins to God, and for the pardon of our occult, pray to be cleanſed; that is, Juſtified by Chriſts blood, and to be ſanctified by virtue coming from him, through the working of his ſpirit within us.

Verſ. 13. *Inhibit thy Servant from preſumptions, leaſt they get dominion over me.* As he prayed *Verſe* 12. for pardon; So now for grace, to be kept from ſinning for time to come, and ſo muſt we all daily do: And he asketh pardon of ſins of ignorance, but to be kept from preſumptuous ſinning, which is, when a man knoweth it to be evil and yet will do it, for which kinde of ſinning there is no ſacrifice but cutting off, yet even to ſuch ſinning are the beſt ſubject, unleſſe God keep and reſtrian them, and to be brought under their dominion, as the next words imply, and this alſo is called, *The great offence.* *Note.* Being therefore thus ſubject to ſin, & indangered hereby without Gods ſtanding alwaies by us to keep us, let us never ceaſe drawing neer to him by fervent prayer, and then he will be neer to us and keep us, as is here deſired. *Let the words of my mouth and the thoughts of my heart*, &c. Verſ. 14. We muſt not only labour to be kept from ſinnes of deed, but of word and thought alſo, and to be thus kept, all our ſtrength lyeth in God only; and his ſtrength is made ours by prayer, as the laſt words of the Pſalme imply, *O Lord my ſtrength and my Redeemer.*

PSAL. XX.

Calvin. *Auguſt.*

THIS Pſalme is by *Calvin* expounded of *David,* as if the prayers contained *Verſe* 1, 2, 3, 4. Were made by the Church, or preſcribed to be made for him, and the exultation, *Verſe* 6, 7. *&c.* Were in ful aſſurance of being heard, and that he ſhould in all his devotions be accepted of and be eſtabliſhed, when all his enemies ſhould fal; thus alſo ſome others, but *Auguſtine* underſtands it as a propheſie touching Chriſt, whom God heard, and was ſo well pleaſed with and exalted, wherein the Church triumphed, crying down his and his Churches enemies, but making acclamations to him and her as highly exalted; and this is alſo followed by *Ainſworth,* yet not ſo as to exclude the other, which is firſt to be received as the proper and literal ſenſe, and then it may be allegorically applyed, as hath been ſaid.

Verſ. 1. *The Lord heare thee in the day of tribulation, the name of the God of Jacob protect thee.* According to the firſt ſenſe, the Church of the Jews here pray for *David,* whoſe tribulations were many, that he might well come out of them all; by the name of the God of *Jacob* is meant his power, for his name is a ſtrong Tower to all that flee unto him, *Prov* 18. 10. And God is ſet forth with this addition, in alluding to *Jacobs* words, *Gen.* 35. 3. *I will make an Alter to God, who heard me in the day of my tribulation.* And God ſtiles himſelfe the God of *Abraham*, *Iſaack, and Jacob,* for ever, *Exod.* 3. 15. According to the myſtery *David* hereby propheſieth of Chriſts being heard by the Father, when in his great tribulations he called unto him, as is ſhewed, *Heb.* 5. 7.

Verſ. 3. *Remember all thy Oblations and burnt Offerings, turn to aſhes or make fat.* So the *Hebrew* word רשוה ſignifieth, and is rendred the firſt way, *Gen. Tran.* The ſecond, *Calvin, New Tran. Accept thy burnt offerings.* Becauſe when God accepted ſacrifices, he ſent fire from Heaven to burn them to aſhes, as the Sacrifices of *Solomon,* and of *Elijah,* and as is generally held of *Abel,* the Oblation called *Minchah* conſiſted of Flower and Oyle, being otherwiſe called Peace-Offerings or Meat-Offerings, the burnt Offering was wholy conſumed by fire, being a *Lamb, Goate, Ram,* or *Bullock*; but of the meat-offering, part only was offered, part eaten. Both ſorts were often offered by *K. David,* and ſo *Solomon* at the beginning of his Kingdome, that it might be auſpicious, offered a thouſand burnt Offerings, and ſo did all godly Patriarks before and Kings after, and from them a cuſtome was taken up amongſt the Heathen and the *Romans* in particular, not to go forth in any expedition againſt their enemies, but having firſt done Sacrifice to their Gods. Chriſts Sacrifice was that of himſelfe, when he gave his life a ranſome for us, and by this once offered, eternal redemption is attained for us.

Verſ. 5. *We will rejoyce in thy ſalvation.* The words are ſtil directed to *David,* although ſome take theſe words indifferently, either for the ſaving of *David,* or the Salvation that cometh from God upon prayer; *Calvin* prefixeth, *That we may rejoice.* As if here were only propounded what the Church would do, if God ſhould ſave her King, *Viz.* rejoice and ſet up Banners in token of thankfulneſs: But becauſe here is no word *That,* I rather aſſent to them, that underſtand it as an expreſſion of the Churches preſent joy, out of an aſſured hope that it ſhould be ſo, as ſhe had prayed: But in Chriſts being ſaved from that, which he feared the whole

Church doth moſt of all rejoice and triumph as Conquerours, as is ſaid, *Rom.* 8. 37.

Verſ. 9. *Lord ſave the King, heare us in the day that we call.* Thus the *Sept.* and *Vulg.* But *New Tran.* and *Calvin, Lord ſave, O King heare us*; making a diſtinction as there is *Hebrew*, but whereas *Calvin* refers this to King *David*, as if it had been ſaid, Inable him to help us when we need I think it doth not ſo well agree, becauſe it is beyond the condition of any King, except Chriſt, to be thus prayed unto, ſo that if he had been meant by King, it ſhould rather have been ſaid, *Lord ſave, Lord inable the King to ſave*, &c. I rather approve therefore that which he ſaid of Chriſt being meant by King in this place, who together with the Father is to be called upon and adored, and the *Cald.* to put it out of doubt rendreth it; *O word of the Lord redeem us, O mighty King heare us in the day of our invocation.*

PSAL. XXI.

Verſ. 1. O *Lord, The King ſhall rejoice in thy ſtrength, and in thy ſalvation, how very glad ſhall he be?* This Pſalme followeth aptly after the former, where all good is propheſied of to the Lords Anointed, or Meſſiah, *David* and his Succeſſors, the cheiſe of whom is Chriſt, and indeed he alone, to whom both that Pſalme and this doth moſt fully agree, for *Pſal.* 20. 9. He is the King, called upon by his Church, and here it is ſaid, God gave him life for ever and ever, V. 4. 6. So as he did not to *David*, or to any other of his Succeſſors, but to Chriſt alone. He rejoiceth after his ſufferings with joy unſpeakable in Heaven, for which it is ſaid, *How greatly ſhall he rejoice.* And the word rendred, *Rejoiceth.* As *Ainſworth* noteth, is the ſame with Meſſiah, if the letters be tranſpoſed: And he was ſet on the right hand of God in glory and majeſty, according to *Verſe* 3. Verſ. 3. *Thou haſt ſet upon his head a Crown of pure Gold.* And *Verſe* 5. Verſ. 5. *Glorious majeſty and honour haſt thou put upon him.*

Verſ. 8. *Thy hand ſhall finde out thine enemies.* That is, None of Chriſts enemies ſhall be able to lye hid ſo, but by his power they ſhall be brought forth, and be all moſt terribly puniſhed; according to *Verſe* 9, Verſ. 9. *Thou wilt ſet them as an Oven*, &c: *And fire ſhall eat them.* For Chriſt alwaies had, hath, and ſhall have enemies, either openly fighting, or ſecretly plotting againſt his Church, but herein lyeth our comfort, that they ſhall at length be all deſtroyed, and this deſtruction is commonly ſet forth, by moſt hot burning and tormenting fire; *Note.* wherefore let us patiently wait upon him, whatſoever we in the interim ſuffer at their hands, and let all the enemies of the truth be diſmaied.

Verſ. 10. *He ſhall deſtroy their fruit from the earth, and their ſeed*, &c. Not only upon the wicked ſhall the wrath of God ſeiſe, but upon their Children alſo, as *Com.* 2. To the third and fourth Generation, and they are properly their ſeed, Ezeck. 18. who follow them in wickedneſs, as almoſt all commonly do: And if any one doth not, but turneth, he ſhall dye.

Verſ. 10. *Thou wilt ſet them as a Butt, with thy cords or ſtrings thou wilt prepare againſt their faces.* The word rendred *Butt*, ſignifieth *Shoulder. Butt* is uſed to ſet forth a Butt; becauſe earth heaped together to make a Butt to ſhoot at, is in appearance like a ſhoulder, and being rendred thus, the next words moſt aptly follow, of preparing his bow-ſtrings to ſhoot againſt them: Some, ſaith *Calvin*, render it *Shoulder*, as denoting a cruel kinde of death, by binding the body round, and ſo caſting it down from an high Rock, becauſe being thus bound it appeares, as like an heap, as the word שכם ſignifieth, as well as ſhoulder: But I reſt in the former, as *Calvin* alſo doth, and others generally.

PSAL.

PSAL. XXII.

To him that excelleth, upon the Hind of the Morning, *a Pſalme of David.*

This *Pſalm* is alſo a Propheſie touching Chriſt, who is meant *by the Hind of the Morning*: Becauſe he was by the Jews hunted to death, as the Hind by Dogs, and that in the morning, *Joh.* 18. 28. And becauſe that in the morning he aroſe again, for the Reſurrection is alſo ſet forth by the morning, *Pſal.* 49. 14. And to an Hind is Chriſt compared, *Pſal.* 18. 33: *Cantic.* 2. 9. 17. *Chap.* 8. 14. Some render it, *Upon the morning ſtar*, and although the word be no where elſe ſo uſed, yet thus it well agreeth to Chriſt, who is called the bright morning Star, *Revel.* 22. 16. Some, *The ſtrength of the morning*, As אילת ſignifieth: and this indeed is the morning ſtar, becauſe it riſeth before the Sun, and is the beginning of Light, The *Vulgar Latine*, *For the morning ſuſception*, which *Auguſt.* followeth: Laſtly, ſome without any tranſlating readit, *Upon ſiateth haſhachar*, holding it to be a common tune, wherein this Pſaim is to be ſung, but I reſt in the firſt: And who ſo ſhall look into *V.* 16. and 20. Where dogs purſuing him, are expreſly ſpoken of, cannot but follow the ſame.

Verſ. 1. *My God, my God, why haſt thou forſaken me?* Theſe words being uttered by Chriſt upon the Croſs, ſhew, That this Pſalm was made of him, and is Propheticall. In ſaying, *My God my God*, his firm Faith appeared, and in ſaying, *Why haſt thou forſaken me*: The ſenſe of Pain and Sorrow which he felt, and continued it from the time of his Souls beginning to be heavy to the Death the night before, untill now that he was ready to give up the Ghoſt, for although a man beleiveth in greateſt ſufferings, who is truly faithfull; yet his ſtraights and Sorrows continuing ſtill, God for the time ſeemeth to his ſenſitive part to be gon away, and to take no further care of him, and according to this our Lord cryed out in theſe words, his Faith being yet unſhaken and he being ſtill free from all ſinfull infirmity, as other men even of the beſt ſort; no not *David* himſelf, who alſo ſpake thus of himſelf, as *Calvin* judgeth: And he mentioneth the words of his roaring, to ſhew the Extremity of his paſſions, for he bearing our ſins ſuffered greivouſly indeed, and not in ſhew only, as ſome fondly imagine.

Verſ. 2. And his calling night and day, V. 2. was notably fullfilled in Chriſt, who going apart from his Diſciples the night before, prayed, *Father if it be poſſible, let this Cup paſs from me: And now about the ninth hour of the day, my God, my God*, &c. *Auguſt.* expounding it of Chriſt conſidere'd with his members, underſtands by the night, Affliction, by the Day proſperity, for the Removall of one of which they prayed, and for the continuance of the other, but are not heard, becauſe it is good for them to be afflicted, but I paſs this as a conceit.

Verſ. 3 *But thou art holy*, *inhabiting the Praiſes of Iſrael:* That is, Conſtantly Gracious, as thou haſt promiſed to poor ſinners ſeeking unto thee, but ſpecially to thy choſen people *Iſrael*, from whom he therefore ſayth, that he had continuall praiſes therefore, as if he dwelt in the midſt of Praiſes, which he ſpeaketh to ſupport his Confidence in his moſt greivous Calamities, as if he had ſayd, thus it is with me, but I will not diſpair of help from a God that certainly mercifull always to his People, but perſevere ſtill in prayer, as we alſo ought to do in all times of miſery: Some ſayth *Calvin*, take this as oppoſed to his miſery, but thou art in the height of Felicity being always bleſſed and praiſed, but he rejects this. To ſhew that the ſenſe before given is the true meaning, and that he founded his confidence upon Gods mercifulneſſe and readineſſe to hear and help, the next words do further confirme, *Verſ.* 4.

Our

Verſ. 45. Verſ. 6. *Our Fathers hoped in thee, &c.* For the words following V. 6. *But I am a Worme and no man*, neither are they to be underſtood, as if he diſpaired of help, but thereby he intimateth his miſery to be greater then any of his peoples, he being dealt by, not as a man, but a Worm, whom every one deſpiſeth, and treadeth under his feet. For hereby the low Degree of Chriſts humiliation is ſet forth, being ſcorned and derided more then ever any man was, as is further expreſſed, V. 7. 8. and to this agreeth that, *Iſa.* 53. 3. *He is deſpiſed and rejected of all men.*

Verſ. 7. 8.

Verſ. 9. 10. *Thou haſt brought me out of my Mothers womb,* &c. Here another argument of comfort and confidence, because God was his preſerver in the womb, and brought him forth ſafe from thence. For as *Calvin* hath it, though this be ordinary and common both to man and beaſt, yet it is no leſs then a miracle, that the Child is kept alive in the Womb, and periſheth not in the midſt of thoſe Excrements, and in coming forth, that it dyeth not by being ſtill kept in from ever ſeeing the Light. The force of this Argument lyeth thus, thou didſt then preſerve me when I could not call upon thee, and therefore now much more I praying night and day unto thee ſhall be preſerved. Then follows another Argument.

Calvin.

Verſ. 11. *Be not far from me, for Adverſity is nigh, and there is none to help me.* For GOD wil be merciful unto and ſave them, that in their Diſtreſſes flee to none but him, and little hope can they have, that ſeek to others, either Gods or Saints departed, as the Papiſts do.

Bulls have compaſſed me about, &c.

Verſ. 12. 13. 14. 15. 16. Here is further expreſſed by whom Chriſt was ſo diſpitefully uſed, as hath been ſayd, *Viz.* By Bulls, Lions, and Dogs, which being inraged are moſt fierce, and not to be withſtood by the power of a man, but he muſt needs periſh by them, and theſe were the cheif Preiſts and Rulers, and the Scribes and Phariſees raging againſt Chriſt, ~~till they~~ had brought him to the Duſt of death, That is, to death by crucifying him, as the laſt words of *V.* 16. do declare, *They peirced my hands and my feet:* But *Hebr.* it is, כארי *As a Lion in my hands and feet.* But כרה ſignifying to dig, the *Sept.* and all our Expoſitors render it hereby, they digged or peirced: the *Cald. They did Lion-like bite,* which *Ainſworth* following, renders it, *They Lion-like peirced,* and indeed it muſt thus be neceſſarily underſtood, or elſe there will be no ſenſe: *Calvin* thinks the word to have been corrupted by the Jews כארי being written for כרו to avoid ſo manifeſt a Teſtimony, that Jeſus who was thus peirced when he was crucified, was the Chriſt. But there is no need, neither is it ſafe to admit of any corruption, of the Hebrew here or in any other place, for it is not unuſual amongſt the *Hebrewes,* who were moſt conciſe in their writing, ſometime to underſtand ſome other word to make up the ſenſe, which what can it be here, but the word *Peirced,* they peirced my hands and feet, as if a Lion ſhould do it with his Teeth. Moreover if this Teſtimony were obſcured, ſo that no evidence could be drawn herefrom, yet V. 18. is plain, *They divided my Garments amongſt them, and caſt Lots upon my veſture. Calvin* applying this firſt to *David,* ſayth, that by Garments his Goods are to be underſtood, the ſpoils whereof his Enemies took: But forſomuch as we read not of any ſuch thing ever done to him, but he always rather took the ſpoils of his Enemies, it is better to underſtand it of Chriſt only.

Verſ. 18.

Verſ. 19. *Thou art my ſtrength,* Here the word אילת which is in the Title, is uſed again to intimate that Chriſt was herein the Hind or ſtrength of the morning, in that God was his ſtrength, ſo that though he were hunted by dogs to the death, yet he did ſoon powerfully riſe again.

Verſ. 20. *My only one from the hand of the Dog:* That is, My Soul alone, and deſtitute of all other help, as *Pſal.* 25. 16. 35. 17. New. Tranſlat. *My Darling;* as if his Soul were called, *My only one,* becauſe moſt dear unto him: It is not to be doubted indeed, but that as every mans Soul or Life, ſo his was moſt dear unto him, yet becauſe *Verſe* 11. he ſayd, *There is none to help,* I doubt not but his ſolitary condition is meant here, thus alſo *Calvin*, *Ainſworth*, *&c.*

Verſ. 21. *Thou haſt heard me from the horns of Unicorns.* He had complained before of Bulls, Lions, and Dogs, now having prayed for deliverance from Dogs and Lions, he puts both them and Bulls, and whatſoever ſavages elſe, men or Devills, like wild beaſts hunted after his life together, calling them by the name of Unicorns, whoſe ſtrength lyeth in their Horn, which is but one, and herewith they fight moſt fiercely: Now he ſayth that GOD had heard him, meaning that he had ſhewed it by anſwering his Prayer, in delivering him from Death, if this ſhall ſeem not to agree to Chriſt, becauſe he had his life taken away upon the Croſs, *Calvin* anſwers well, it was more miraculouſly and by greater power reſtored after Death, then if he had been delivered from the Croſs, as it is a greater miracle to revive the Dead, then to heal the moſt dangerouſly ſick, and to ſtay the Life going away.

Verſ. 22. 23. 24. 25. From *Verſe* 22. *to Verſe* 25. The whole Church is ſtirred up under the name of *Iſrael* and *Jacob* to praiſe God for this, as a ſingular mercy towards us all, by his Reſurrection being confirmed, touching his being the true *Meſſiah*, by virtue from whom we all that by faith are one with him ſhall alſo riſe again at the laſt day.

Verſ. 26. *The poor ſhall eat and be ſatisfied, their heart ſhall live, and they ſhall praiſe the Lord*: Here the Prophet alludeth to the Sacrifices at times of thanksgiving, the greateſt part whereof were eaten by the Offerers, and the poor to whom they diſtributed part, whereby they were ſtirred up to praiſe God, their hearts being thus revived, which were for want ready to faint before, whereby he ſheweth, what refreſhing to the poor in ſpirit, the Feaſt of the Lords Supper ſhould be under the Goſpel much more, as wherein the Faithfull eat and drink the Body and Bloud of Chriſt to make them live Eternally, according to *Joh.* 6. 54. And for this ſo great a benefit, praiſe God exceedingly, whence this Supper had of old the name of *Euchariſtia*, or thankſgiving, there being alſo at the firſt, love-Feaſts annexed, whereby the worldly poor were refreſhed, which hath ſince been turned into a cuſtome of offering mony to be diſtributed amongſt them; and whoſo hath this worlds goods, and now Exerciſeth not charity, cometh to this peace Offering moſt unworthily, becauſe eating before God at holy Feaſts was never of old acceptable unto him, but when part was given to the Poor, that they who had none might by their beneficenſe be cheared up alſo, to the increaſe of the thankſgiving to Gods greater praiſe and Glory.

Note.

Verſ. 27. *They ſhall remember and turn to the Lord, even all the ends of the Earth*: That is, When God ſhall have raiſed up Chriſt, reſtoring life again unto him, all Nations even moſt remote ſhall be converted to his Faith: So that this is a Propheſy of the Converſion of the *Gentiles*, who are ſayd to remember and turn, as who had a long time worſhipped falſe Gods, forſaking the true, as if they had quite forgotten him.

Verſ. 29. *All the fat of the Earth ſhall eat and worſhip*: That is, The Feaſt of the Goſpel ſhall be ſo communicated to the poor before ſpoken of, (who are mentioned firſt, becauſe they firſt received the Goſpel) that the rich ſet forth by the fat ones of the Earth ſhal not be excluded: for even Emperours and Kings, and other great ones of the Earth, That is, men of great Eſtates here came in alſo and did partake of the Supper or feaſt of the Lord, and became true worſhippers of God, & this it ſeemed good to the Spirit of God to add, that rich men who fear God might not be diſcouraged when they ſhould afterwards hear how hard it is for a Rich man to enter into the Kingdom of Heaven. *And they ſhall bow that go down into the Duſt, their Soul liveth not*: That is, Whoſe Soul liveth not by an *Hebraiſme*, it being meant, that he who is of moſt deſperate condition, being without hope of Life and Salvation, his ſins are ſo notorious, ſhall eat alſo of this feaſt, and be turned to God to worſhip and ſerve him, being thus plukt out of the Jaws of Death and everlaſting Deſtruction, as it were being before this every hour ready to ceaze upon him. The New Tranſlat. *None can keep alive his own Soule:* As it agreeth not with the *Hebrew*, ſo it makes the ſenſe more perplexed: Some by him that goeth down to the Duſt, whoſe Soul liveth not, underſtand the moſt miſerably poor, who have nothing to feed upon, whereby their life may be preſerved, yet ſhall feed alſo of this feaſt as well as the rich, and praiſe God. *Ainſworth* is for either ſpiritually poor and miſerable, becauſe moſt wicked or worldly poor, and there is an Expoſition of *Baſils*, underſtanding by the Rich, the Rich in faith and Grace, touching which, or the Rich properly ſo called, he is indifferent. But becauſe it is ſayd, *The fat of the earth*, I prefer the former, and that the cloſe of the *Verſe* may beſt anſwer to the firſt part, the later by thoſe that are going to the duſt, underſtand the miſerably poor: So that here is a common place of comfort for all, both richeſt and pooreſt, if they be Subjects of Gods Kingdom of Grace, their Souls ſhall be alike fed by him and ſaved, becauſe this promiſe followeth immediatly after theſe words, *Verſe* 28. *He ſhall raign over the Gentiles.*

Verſ. 30. *A ſeed ſhall ſerve him, they ſhall be counted to the Lord for a Generation:* That is, Of them before ſpoken of, V. 28. 29. a ſeed of the Gentiles begotten of the uncorruptible ſeed of the word, which ſhall be counted to the Lord as his people for ever, for the word דור rendred Generation, doth not only ſignify ſo, but ever to the worlds End, and therefore not only the Converſion of the Gentiles is here propheſied of, but all this Churches continuance to the end.

Verſ. 31. *They ſhall declare his righteouſneſs to the Generation that ſhall be born:* That is, The Faith of Chriſt by this Seed imbraced, ſhall be publiſhed from one Generation to another, and Juſtification thereby alone: For he hath done this, that hath been ſayd, that is, Will do it without fail.

PSAL. XXIII.

Verſ. 1. THE *Lord is my ſhepheard, I ſhall not want or be left deſtitute: David* being
in proſperity looks up to the Lord here as the Author of it, as well
as in adverſity he had always ſought unto him, teaching us in his example to
do likewiſe, and not then to be proud and to magnify our ſelves, as if by our
own providence we had attained to ſuch an Eſtate, as the manner of moſt is, *Note.*
but a *Caveat* is given here againſt *Deut.* 8. 10. And he ſetteth forth the
Lord by the name of a Shepheard, and by conſequence himſelf, and all believers
as his ſheep, to ſhew their ſafety, which muſt needs be under ſuch a
Shepheard, whoſe Eys are always upon every one of them Day and Night,
and who is every where preſent to each one as to all the flock to feed and
defend them from wolves, and to cure them as need requires, and to reduce
them from their wandrings. *For he is not far from every one of us, and he that* Act. 17.
keepeth Iſrael neither ſlumbreth nor ſleepeth, Pſal. 121. 4.
He proſecuteth the Allegory of a Shepheard, and Sheep; declaring to his Verſ. 2. 3.
praiſe, that he both guided, fed, and watred him in quiet: And for this he
reſolveth not to fear, although he ſhould be in the *Shadow of Death*, V. 4. Verſ. 4.
becauſe this Shepheard had a ſtaff wherewith to pull him out of danger unto him,
as well as a Rod to correct him: But hereby is intimated, that in the
midſt of greateſt proſperity, we ſhould meditate upon heavy adverſity *Note.*
which may befall us, although we be the ſheep of ſuch a ſhepheard, and it is
a ſinfull preſumption for any man to think, that he ſhall never be moved:
But in adverſity this is our comfort, that the Sufferings under which we are
be his rod, and when it ſeems good unto him, and need requires, he hath
his ſhepheard ſtaff to pull us out of them again.

Verſ 5. 6. Having hitherto ſpoken of himſelf as a Sheep, now he concludes as a faithfull and beloved man, having his Table by Gods providence fully furniſhed, his head anointed with oil, and his cup overflowing, intimating by all these a full and proſperous Eſtate, having not only for neceſſity of Life, but for delight, and wherewith to be beneficiall to others, and that in ſpite of his Enemies, who laboured to bring him to miſery and want. And hereupon he reſts confident to be always proſecuted with good, and voweth thankfullneſs accordingly, by his much frequenting the houſe of God to praiſe and to make Oblations to him always, during life, *Hebr. To the length of Days*. And this he calls a dwelling in his houſe: For after our ſerving of God diligently in his houſe in this world, we ſhall dwell in his Heavenly Tabernacle or houſe for ever and ever. And this was lookt at by *David*, when he promiſed himſelf good and mercy all the Days of his Life: For he was not confident that he ſhould have continuall proſperity without any intercourſe of Adverſity for ever, becauſe he ſhewed before, that his thoughts were upon walking in the ſhadow of death, as knowing greivous Afflictions to be ſtill incident unto him, but he beleived that God who had hitherto been ſo good unto him as to deliver him from them all, would likewiſe from time to time deliver him, for which he voweth this thankfulneſs, to dwell in his houſe continually, as hath been ſayd.

PSAL. XXIV.

A Pſalm of David *whereunto is added in* Sept. prima Sabbati.

Auguſt. AND this is followed by *Auguſt.* and *Baſil* although it be not *Hebr.*
Baſil. and as *Baſil* ſayth, not in ſome Greek Copyes. They alſo expound it
accordingly of Chriſt, who roſe from Death the firſt day of the week, and
aſcended into Heaven. And whether this be added to the Title or no, the
Verſ. 1. Expoſition is not to be miſliked which referreth it to Chriſt and to his
Church. For now indeed the whole world is the Lords, and the Inhabitants
meant by the fulneſs thereof, becauſe that whereas the Jews only were
in times paſt his peculiar People, all Nations were made his, by the preaching
of the Goſpel: Whereas *Calvin* Expounds it as ſpoken to pull down the
Calvin. pride of the Jews, who did bear themſelves aloft upon this, that they only
were the Lords people, by ſhewing, that not only *Judea* and the inhabitants
thereof were his, but the whole Earth and the Inhabitants of all the World
alſo, he ſayth ſomewhat indeed, but not enough to ſet forth the full ſenſe.
For what though all the Earth and all men be the Lords by Creation, what
is this to abate the Jews pride, if they only were fiom amongſt them all
choſen, and all others left as Reprobates to periſh in their ſins. But to tel them
of Gods taking in all Nations to be his people, and that none ſhall dwell in
the holy mountain of the Lord, but ſuch as are of pure hearts and clean
hands, might well humble them, being ſo wicked and filthy through licentious
Verſ. 2. living as they were: But what is meant by this, *He hath founded it upon the*
waters or Seas, and eſtabliſhed it upon the floods: And what is this to the Argument
in hand, if the taking in of the Gentiles to be his people, be here
propheſied of? For the meaning, the word על ſignifieth *Above*, and the
meaning is, whereas at the firſt, the Waters covered all; yea the higheſt
mountains, God by his almighty povver hath ſet it above them and keepeth
it above them, that they neither do nor can overflovv it any more, although
there be Waters enough to drovvn all again. And this is no leſs then a continuall
miracle, and vvorthy to be predicated to his praiſe throughout all
the World *Job.* 38. 6. 7. &c. to *V.* 11. The Lord hereby magnifieth his power
exceedingly, as paſſing all the underſtanding of man, how it comes to paſs
that

that the Earth hangeth in the midſt of the World, having nothing but inviſible foundations to ſuport it or to keep the Waves of the Sea from overflowing it, for they are kept in by nothing but the power of his command within their ſhoares, as within doors and bars. For the agreement with the argument in hand, *Auguſtine* ſaith, Hereby is myſtically meant, that he hath ſet his Church above the waters of adverſities, ſo that how high ſoever they ariſe, it is kept ſtil above them in ſafety, and ſo ſhall be for evermore, or it may agree thus, he will take in all Nations to be his in grace, becauſe all be his Creatures, he made them ſo admirable an Habitation at the firſt, and upholds it ſtil, ſhewing hereby how much he regards them, therefore he wil now extend his favour further towards them, by taking them in to be his people.

Auguſt.

Verſ. 3. 4.

But ſith it is the good pleaſure of God thus to deal by all Nations, it is worth the inquiring, who amongſt all theſe ſhal dwel in the holy Mountain of the Lord, for all ſhall not; *For many are called but few choſen. He that hath clean hands and a pure heart, &c.* A paſſage much like unto that, *Pſal.* 15. But here it is added, He *ſhall receive bleſſing from the Lord, and righteouſneſſe from the God of his ſalvation.* That is, The bleſſing of aſcending and abiding in the holy place, and juſtification by faith, in his Saviour making him worthy.

Verſ. 5.

Verſ. 6.

This is the generation of them that ſeek thy face, Jacob. That is, the true ſeed of *Jacob* or *Iſraell,* who ſought by prayer and ſaw God, when he wreſtled with him, whence the place where was called *Peniell,* from ſeeing God, according to which it is ſaid, *John* 1. 43. *An Iſraelite indeed, in whom there is no guile.* And it is ſaid, *This is the generation.* To denote a Generation which is from above of the ſpirit, as all others be from beneath of the fleſh, as *John* 3. And becauſe Chriſt is the head of this Generation, having ſaid that they ſhall dwel in the Mountain of the LORD; that is, Heaven on high, he foreſeeing in the ſpirit, Chriſts aſcention into Heaven, as the firſt fruits, and the opener of the way to all his members, calleth to the Heavens by a Proſopopeia.

Rom. 5.

Verſ. 7.

Lift up your heads (O yee Gates) and be lifted up yee everlaſting doors, and the King of glory ſhall come in. For Chriſt is the King of Glory, and he together with the Father is ſo mighty, *For all power,* ſaith he, *Is given to me in Heaven and in Earth.* And he doubteth the ſame ſpeech, for the joy that he had in the contemplation hereof; others I confeſſe are for another ſenſe, ſome that the Temple to be built by *Solomon* is meant, as *Calvin,* but becauſe thoſe Gates were not everlaſting, his comming into and filling the houſe in a cloud, cannot ſtand: Some, Chriſts entring into the Virgins Womb, ſome his coming and dwelling in our hearts by faith: But becauſe it agreeth beſt with the premiſes to expound it, as hath been ſaid, I reſt in that.

Calvin.

PSAL. XXV.

Verſ. 1.

TO thee O Lord I lift up my Soule. *David* praying here unto God, teacheth us in his example, when we pray, to do it with our hearts lifted up and not our voice only, as *Hannah* alſo did, and ſo we ſhall be ſure that praying in faith, as in the next words, we ſhall be heard and not be left to confuſion; but they who ſin by being enemies to us, and perſecuting us without cauſe, ſhall be confounded, as is meant by the words of *Verſe* 3.

Verſ. 7.

Remember not the ſinnes of my youth. That he might obtain mercy, he prayed for the pardon of his ſinnes, not ſleightly, or looking at them which he had more lately committed, but even in his youth, intimating, That the ſinnes of youth if they be not pardoned, ſhall indanger the Soule as wel as ſinnes of age; that young perſons may not think, that they may follow the luſts of their hearts and the delights of their eyes, and in ſo doing go ſcot-free, but know, that if for theſe, by turning to God and praying, they attain not forgiveneſſe, they ſhall be brought to judgment, and that no man can expect favour from God, except his ſinnes be firſt pardoned.

Verſ. 9. *He will direct the poor.* That is, The poor in ſpirit, that think themſelves ſuch, in reſpect of all riches of goodneſſe.

Verſ. 14. *The ſecret of the Lord to thoſe that feare him, to make them know his Covenant.* As if he had ſaid, It is not wit nor learning, that can ſee into the ſecrets of God, or the myſteries of his Kingdome, but to ſuch as truly feare him, it is given to know them, and to have ſolid comfort therein, according to that, *Matth.* 13. 12. *To you it is given to know the ſecrets of the Kingdome of Heaven.* That we may feare God indeed, and in our hearts, and not in ſhew only: For Hypocrites ſhall *Heare and not underſtand, ſee and not perceive* the truth, but run into divers errours to their damnation: By the Covenant the ſame is meant that by the feare, and in calling it a ſecert, he ſheweth the excellency thereof, as *Calvin* noteth, it being ſo tranſcendent, that all humane knowledge is but fooliſhneſſe in compariſon of it. 1 Cor. 1.

Verſ. 16. *I am alone and poor.* See the like before, *Pſal.* 22. 20. I truſt not in any other help, nor have any other but God alone.

Verſ. 21. *Perfection and rectitude ſhall keep me.* Some, ſaith *Calvin*, Underſtand this, as if he had prayed to be kept from uſing wicked meanes to be revenged upon his enemies, as they did againſt him to do him miſcheife; but that he might ſtil walk by the perfect and right rule: This he rejects, and ſaith, That he alledgeth his integrity and right walking all this time, howſoever he had been provoked by his malicious enemies to paſſe theſe bounds, yet not truſting hereunto, but to Gods mercy; for which he addeth, *Becauſe I truſt in thee.* And this is the true ſenſe, and who ſo will upon good ground truſt in God to be ſaved in time of danger, when he calleth upon him, muſt likewiſe lay his foundation in ſincerity, which is here and elſwhere commonly called Perfection.

Verſ. 22. *Deliver Iſrael, O God, from all ſtreights.* Or *Redeem.* Intimating the oppreſſion of the Church, either preſent or to come; and in his example we are taught, that the miſeries of the Church, ſhould as much affect us as our own, and when ever we pray for our ſelves, we ſhould pray for the whole *Iſraell* of God alſo. Touching this Pſalme, there is one thing noted by *Ainſworth*, wherein it is ſingular, *Viz.* That the verſes begin according to the Hebrew Alphabet א ב ג *&c.* Denoting it to be of ſingular uſe for all men, as alſo, *Pſal.* 119. 34. 37. 111. 112. 145. For the ſame cauſe.

PSAL. XXVI.

Verſ. 1. J*Udge me O Lord, becauſe I have walked in uprightneſſe, and have truſted in the Lord, I ſhall not ſlide or decline out of this way.* The firſt words are a ſentence in themſelves, *Judge me O Lord.* And then the next are a reaſon, why he thus boldly appealeth to the Lord, he walked uprightly and truſted in him, and by this meanes was kept from going out of the right way, which made him confidently to ſet himſelfe before Gods judgment Seat: But he ſpeaks not thus, as meaning, that he was ſo exactly righteous in all things, as that his righteouſneſſe would hold, if he were brought to a ſtrict account before Gods judgment Seat, for in this ſenſe he confeſſeth, that no man living ſhal be juſtified, and therefore pleadeth, *Enter not into judgment with thy Servant.* But his appealing to God to be by him judged, was in reſpect of his enemies, and his doings towards them, becauſe they detracted from him, and laid ſinnes to his charge, and by their malicious interpriſes, provoked him to render them evil for evil, ſee the like before, *Pſal* 17. 2. 18. 20. 21. But by all which they did wickedly againſt him, he was not moved to do the like unto them.

Verſ. 2. *Examine my reines and my heart.* That is, My moſt inward parts, that man cannot look into, but God can, and thus can no hypocrite ſay therefore, whoſe righteouſneſſe is no more then that which is open to every mans eye, but within he is ful of filthineſſe; and herein *David* ought to be a pattern to us to imitate, as we deſire to have boldneſſe and confidence before the Throne of Grace. *Note.*

Verſ. 4. *I have not ſitten with vain perſons,*&c. This is another point of uprightneſſe, not to conſort with wicked and vain or deceitful perſons, becauſe if a man conſorteth with ſuch, he ſhall hardly avoid defilement by their evil qualities, but learn to be vain of the vain, ſwearing of the ſwearer, lying and deceit of fraudulent perſons, *&c.* *Note.*

Verſ. 6. *I will waſh my hands in innocency.* Here he alludeth to the cuſtome of waſhing hands before ſacrificing, which all men commonly did, to ſignifie indeed how clean they endeavoured to keep themſelves from all impure actions, and if they had been through infirmity overtaken with ſin, that by the teares of repentance they did labour to waſh it away: For thus the Elders of any City, next unto a man found ſlain in the feild, were to waſh; and *Pilate* would ſhew his innocency by waſhing, in reſpect of Chriſts blood: Now all men waſhed therefore at ſuch times, but moſt only by an external waſhing, their hands being ful of blood, as is complained, *Iſa.* 1. 15. That is, They daily acting foule ſinnes herewith, of which they repented not to turn therefrom. This did not drive *David* away from Gods Altar, but he for his part waſhing in innocency, by keeping himſelfe clean from the ſinnes wherein they wallowed, as Swine in the mire, came confidently to ſerve him there: And therefore they are more ſcrupulous then *David*, who will have no communicating at the Lords Table nowadaies, becauſe the wicked intrude as well as the innocent and unblamable. Deut. 21. 6 *Note.*

Verſ. 8. *I love the habitation of thy houſe.* Having ſpoken of his compaſſing Gods Altar, and there praiſing him, now he ſheweth, what his affection was to his houſe, which was the Tabernacle, he dearely loved it, and to come thither to his worſhip and ſervice, and he calleth it the place of the dwelling of his glory, becauſe the glory of the Lord often appeared in the Tabernacle, and afterwards in the Temple built by *Solomon:* And who ſo is of *Davids* ſpirit loveth the Church likewiſe, or the place appointed for publick worſhip, for the Ordinances ſake that are there, the word and Sacraments, to work and confirme faith and all grace, becauſe our weakneſs doth and will alwaies need outward meanes of ſupport and ſtrengththening as long as we live, for no man is perfect in this life, but ſtrives after it, *Phillippians* 3. 9.

Verſ. 9. *Gather not my Soule with ſinners, nor my life,* &c. Sith I do thus ſincerely ſet my ſelfe to ſerve thee, and am ſeperated from the wicked and hypocrites in the courſe of my life, let my life alwaies be precious in thy ſight, and not left expoſed to deadly danger, as the lives of wicked and bloody men, who are threatned, that they ſhal not live out halfe their daies: And this indeed is the comfort of Gods Saints, that their blood is precious in his ſight.

Verſ. 12. *My foot hath ſtood in the night, therefore will I bleſſe the.* Some, ſaith *Calvin*, Expound this of *Davids* perſevering in the way of righteouſneſſe, which he approveth not; ſome of the ſafety wherein he was kept from his enemies, which he approves, but to me the firſt ſeems to be beſt, becauſe in ſpeaking, *Verſe* 1. of his not declining out of the way, he meaneth the way of juſt and righteous dealing, and *Verſe* 11. he ſaith, He *walked in uprightneſſe.*

uprightneſſ. Wherefore moſt probably in ſaying, *My foot hath ſtood in righteouſneſſe.* He meaneth the ſame, and in acknowledgment that God gave him the grace ſo to do, when he had ſo many provocations by his enemies to the contrary, he praiſeth God therefore:

PSAL. XXVII.

THe *Lord is my light and my ſalvation, of whom ſhall I be afraid,* &c.
Verſ. 1. *David* having prayed earneſtly to the Lord in the Pſalme before going,
now triumpheth, as it were, over all his enemies, as being moſt confident
by the experience of his favour ſhewed in former deliverances, that he ſhould
ſtil ſtand by him and protect him, from all their malicious attempts againſt
him, wherefore he cals him his light, to intimate his keeping him alive and
ſafe from the darkneſſe of death, and his ſalvation, whereby he meaneth
the ſame, as the next words, *The ſtrength of my life,* declare. And for his
experience, whereupon he was thus confident, he ſpeaketh *Verſe* 2. And
hereupon how void of all feare of his enemies he grew, *Verſe* 3. ſee the
like, *Pſal.* 3.

David being in this ſafe condition, what doth he now think upon or look
Verſ. 4. at, as his main ſcope, not as *Pirrhus* King of the *Epirots,* to ſit ſtil and to
be merry, when he had overcome the *Romans,* and all his enemies, as he
Verſ. 5. ſometime ſaid to *Cyneas* the Philoſopher, but to improve his reſt to perpetual
piety, in going from day to day to Gods houſe, as *Hannah* is ſaid
afterwards to have done, *Luk.* 2. And this firſt, For the ſolace of his Soule,
Verſ. 6. in ſeeing the beauty of his Sanctuary. Secondly that he might ſtil be directed
aright and be ſafe. Thirdly, That he might yet be more highly exalted
in kingly Glory. Fourthly, For all this, as he ſhould have abundant
cauſe, ſacrificing and ſinging Pſalmes to God without ceaſing *Verſe,* 5. 6.

Verſ. 8. *My heart hath ſaid unto me, ſeek yee my face.* He prayeth, *Verſe* 7. to
be heard, and here he concludeth, *My heart hath ſpoken to thee.* That
is, Thus I have prayed and that not without ground, for thou bidſt thy
faithful Servants, *Seek yee my face.* Therefore I will ſeek it, and beleive that in
ſeeking, thy face or favour ſhall be towards me, in approving and anſwering
Note. me as I deſire: And in this confidence we ſhould all ſeek Gods face,
to have it turned towards us, as it is to all that cal upon him faithfully,
and not away from us as from them, with whom he is angry, as *Verſe* 9.
Ainſworth. is further expreſſed: *Ainſworth* paraphraſeth thus upon the words;
Calvin. Thou haſt bidden us ſeek thy face, this my heart meditated upon, and
upon this ground I will ſeek, ſeek it in my tentations: *Calvin, My heart
hath ſaid of thee,* that this is thy invitation to thy Servants in diſtreſs. *Seek
yee my face,* &c. The Reader may follow whether he pleaſeth, but I reſt
in the firſt; and if it be demanded where God hath ſaid, *Seek yee my face.*
He ſaid ſo in effect to *Abraham,* when he directed him to Mount *Moriah,
Gen.* 22. To ſacrifice his Son, for then he ſhewed his face ſo to him, as
that he departed ful of unſpeakable comfort, giving the place for the memory
of it this name, *Jehovah fireh, the Lord will be ſeen.* And what was
Note. ſaid to *Abraham* by way of inviting him, is ſaid to all the faithful, who
are his Children. And this muſt be the ground of our confidence in ſeeking
to the Lord, *Viz.* his gracious inviting of us ſo to do, and this ſhould
cauſe a readineſs in us to pray in all times of our trouble, yea and alwaies
according to that precept, *Pray continually.*

Verſ. 10. *Though, when, or for my Father and Mother forſake me, the Lord gathereth
me.* For the word כי may admit of either of theſe ſignifications:
The meaning is not, that *Davids* Parents did in his troubles forſake him,
for we may rather gather the contrary from the Hyſtory; but as *Calvin*
wel

wel expounds it, he meaneth, If it ſhould be ſo, hereby extolling Gods love and care above that of Parents, to whom their Children are moſt deare, as *Iſa.* 49. 15. By gathering he meaneth, taking him to him, to ſave and cheriſh him.

Verſ. 11. *Lead me in the path of right, becauſe of my enemies.* That is, Both keeping me from all unrighteouſneſſe and ſin, whereby they may have advantage againſt me, and from any overſight in managing my affaires indiſcreetly: For both theſe waies enemies get advantage, but ſpecially by the firſt; as cunning *Balaam* knew wel enough when he counſelled *Balack* to tempt the *Hebrews* to ſin, by the faire women of *Midian*, that he might fal before the *Moabites.*

Verſ. 12. *Give me not to the Soule of my oppreſſours.* Commonly rendred, *To the deſire or will.* As indeed the meaning is, for the wicked have ſo earneſt a deſire to oppreſſe the righteous, that they are carryed on, as it were, with all their Soule againſt them.

Verſ. 13. *Except* I *had beleived to ſee the goodneſſe of the Lord in the Land of the living.* This as all conſent, is an Ecclipticall ſpeech, it being underſtood, I had periſhed by the hands of mine enemies, whereas *Calvin* ſpeaks of ſome that take it for an oath, there is no colour of reaſon for it, but that it is an expreſſion, by what meanes he was preſerved, and that his enemies had not their wil of him, there is good reaſon, becauſe having thus prayed, *Verſe* 12. It moſt aptly followeth, that he ſhould declare by what meanes it came to paſs that they had it not, for he truſted to ſee Gods goodneſs in the Land of the living, that is, By being ſtil preſerved here to glorify him, which he ſhould not have been, unleſs he had confidently truſted in God; whereby we may ſee, what the benefit of faith is, that we alſo may *Note.* beleive and be preſerved, although as *Calvin* noteth, every ones caſe is not like *Davids*, who had particular promiſes concerning this life, beyond many other faithful perſons, yet becauſe according to our faith, it ſhall be unto us, let us likewiſe truſt in God in our diſtreſſes, as every one is hereupon exhorted, *Verſe* 14.

PSAL. XXVIII.

THIS Pſalme, as the former, is alſo a moſt earneſt prayer made by *David* unto God, that he would heare and anſwer him, as who did ſo depend upon this, as that without it, he accounted himſelfe to differ nothing from a dead man, *Verſe* 2. He mentioneth the lifting up of his Verſ. 2. hands, as a ſign of his ſeeking help only from above, and *Pſal.* 134. He bids us lift up our hands, and *Moſes* his hands were lifted up, and *Iſrael* *Note.* prevailed, which reproveth the remiſneſſe of moſt men in praying, who lift up no hands, nor make any outward expreſſion, ſurely it ſheweth a dead heart, and yet if this be done in hypocriſie it availeth not neither, for with the hands the heart muſt be lifted up, that we may prevail, *To thy holy Oracle, or the Oracle of thy ſanctuary.* The moſt holy place being thus called, דביר from דבר to ſpeak, becauſe there the Lord gave anſwer.

Verſ. 3. *Draw me not with the wicked.* See a like ſpeech before, and the expoſition, *Pſal.* 26. 9.

Verſ. 4. *Give to them according to their Works.* Having prayed that he might not be drawn with the wicked, as it were, to the ſame common execution, *Verſe* 3. Here he prayeth, that they might be dealt with according to their doings towards others, which we muſt not conceive yet came from troubled affections, or a deſire of private revenge, for then it had been evil, but from zeale for Gods glory, and a prophetical ſpirit, by thus praying, ſhewing

ing that it ſhould be ſo, aiming yet alwaies at this, that the wicked
enemies being judged in this World, might at the laſt be made ſo aſhamed
of their evil doings, that they might be brought to repentance and ſaved,
Note. as he elſewhere expreſſeth: Any imprecations which are not thus moderated,
or made againſt any without abundance of ſin, by them firſt committed
and long perſiſted in, come from the fleſh and are ſinful; for he
ſaith not only, *Their Works*, *But the evil of their doings, and the works of*
their hands, To ſhew that they were very many, and committed time after
time without end.

Verſ. 5. *For they underſtand not the works of the Lord.* Here he ſheweth the
ground of mens ſo audaciouſly going on in doing evil, they ſet not their
mindes awork to ſee into and conſider Gods works of judgment againſt
ſinners, to be hereby deterred from ſin, as the deſtruction of the old World
and of *Sodom, &c.* Or his works of making the Sun to ſhine, and the rain
to fal upon the bad as wel the good, as a meanes to win them to repentance,
and for want of this conſideration, they go on in ſin without ceaſing: Neither
do they conſider it as his work, when the godly ſuffer by the wicked,
or otherwiſe for their chaſtiſement or tryal of their faith, which makes
them think, that it is all one to feare God or not to feare him, but we contrariwiſe
muſt ſee the work of God both in the proſperity of the wicked,
and the adverſity of the godly, and conſider the end of his thus dealing
with either, with the wicked to aggravate their condemnation, with the
godly for their future greater reward in his Kingdome, and we muſt have
his works of judgment in minde, to be confirmed more in his feare.

He will deſtroy them and not build them. Some render it, *Will deſtroy, or*
ſhall deſtroy. As if it were ſpoken of this their inconſiderate going on in ſin,
but moſt render, *He will.* That is, The Lord, both may wel agree, for
when men are deſtroyed for ſin, it may be ſaid to do it, as elſewhere, *The*
ſin which the wicked doth ſlayeth him. Or God for ſin, and it is added, *And*
not build them up. To ſhew their everlaſting deſtruction, without ever
recovering again.

Verſ. 6. *Bleſſed be the Lord for he hath heard.* As he prayed ſo he beleived, and
Verſ. 7. in aſſured expectation of victory over his enemies, he exulteth in God,
Verſ. 8. as his ſheild and ſtrength, *Verſe* 7. For the next words, *Verſe* 8. *The Lord*
is ſtrength to them. Heb. it is לו *To him, or with him.* Hereby ſome understand
praiſe aſcribed to God, as being the ſtrength of the people, helping
David in his wars, ſome ſtrength ſimply aſcribed to God, as if it had
been ſaid, *He hath ſtrength.* Which I prefer, but ſo the ſenſe is the ſame,
it was not by his own, but by the ſtrength and power of God that he prevailed.
And the ſtrength of the ſalvations of his Anointed. Hebrew, *He the*
Anointed, or Chriſt the ſtrength of ſalvations. Whereby all power is aſcribed
unto Chriſt Jeſus, to ſave at alltimes all ſuch as beleive in him, to
Note. their aſſured comfort: And of *David* learn we to beleive likewiſe when
we pray, and when we have victory over our enemies, to aſcribe the power
whereby to him alone, and not unto our ſelves, looking upon Chriſt
alſo, though deſpiſed by the Jews as weak and unable to ſave himſelf,
as being of all power to ſave, both temporally when he pleaſeth and eternally.

Verſ. 9. According to this profeſſion of the power of the Lord, and of Chriſt
to ſave, *Verſe* 9. He concludeth, *Save thy people, &c.* By heritage added
meaning the ſame, for Gods people are his Heritage, and he prayeth that
they may be lifted *Up for ever*, being advanced above all other peoples
Note. upon earth, by ſpiritual bleſſings, and afterwards in Heaven, and ſo it is
promiſed, *Deut.* 32. 13. And hereby we are taught not to pray for our
ſelves alone, but for the whole Church of God as we commonly do, and
are expreſly bidden, *Pray for the peace of Jeruſalem.*

PSAL.

PSAL. XXIX.

ASCribe to the Lord yee Sons of the mighty: *David* ſeeing, that of all others the greateſt in this world to be readieſt to rob God of his honour by their pride and lofty carriage of themſelves above the common ſort, as if they were divine Gods, calls upon them in this *Pſalme* to aſcribe all Glory to God by an humble Deportment, of how great dignity ſoever they were in this world. For which purpoſe he puts them in mind, as not likely otherwiſe to be wrought upon, of a ſenſible ſign of Gods almighty power, making the proudeſt and ſtouteſt heart to tremble, *Viz.* the Thunder; For this made even *Caius Caligula*, that proud *Romane* Emperour, (who would have divine Honour done unto him, and that he might be counted a God, had Devices to thunder and lighten) to tremble and to haſten into ſome Cave of the Earth for fear, when it thundred indeed: And for this cauſe *David* is ſo copious in ſetting forth the powerfull Effects of this voice of God, the Thunder, *Verſe* 3. 4. 5. 6. 7. 8. 9. He calls not upon the mighty to give Glory to God, as if all others were not Bound to do the like, but becauſe it was hardeſt to bring them to do it. And therefore (ye Potentates, learn hereby to conſider your ſin of pride, and affectation of all honour and worldly pomp, and flee it, as thinking your ſelves unworthy; and God only worthy, who hath advanced you to this height of greatneſs, the more high thou art, be the more lowly minded, and bend all thy forces to the Glorifying of God, whoſe very voice will terrify thee if thou doeſt not, be then as magnanimous as thou canſt: The *Hebrew* word here uſed ſignifieth alſo Ramms, and therefore the *Sept.* render it, *Give to the Lord yee ſons of Rams*: But the *Hebrewes* do all agree in the Sons of the mighty, but as *Calvin* ſayth, ſome by them underſtand Angells, ſome the Starrs, ſome the holy Patriarcks, which is altogether from the purpoſe: For mighty men and proud are ſpoken to, as hath been ſayd, who ſhall be all brought down and abaſed, if they repent not, and do as is here exhorted, ſee *Iſa.* 2. 12. Verſ. 1. *Note.*

Worſhip him in the Beauty of the Sanctury: This is ſpoken according to the manner then preſcribed, when all that would worſhip the true God rightly were required to do it at the Tabernacle, and at the Temple, when it was built, this being ſet up as a ſign of his preſence during the time that he would have his People worſhip him by outward things: And whoſoever eyther worſhipped Images or other things, or the Lord, but not in his Sanctuary was not accepted of as a Worſhipper of the true God. Now the true worſhippers worſhip God in ſpirit and in truth, and if any go to *Jeruſalem* to do it, or by an Image, or in any holy place, thinking that the place makes his Prayers the more available, he erreth in the way of Superſtition in ſtead of Devotion, yet for orders ſake to joyn together in Prayer we muſt come to Cods Sanctuaries, and being there, no man is to think, that he erreth, who prayeth by himſelf whilſt the publick prayers are not yet begun, becauſe we are bidden, *Pray continually*, and in every place, therefore certainly not debarred, when we are in the houſe of Prayer, as not only the Temple, but every Synagogue is called, *Pſal.* 74. 8. Verſ. 2. Joh. 4.

The voice of the Lord is above the Waters: Here by voice he meaneth Thunder, as is by and by expreſſed, and it is ſayd to be above the waters, becauſe it is heard above the watery Clouds, and he addeth, *Above many waters*, meaning in the loud ſound thereof: For although abundance of Water gathered togethet roare and make a horrible noiſe, yet the Thunder makes a noiſe more terrible: And he ſingles out this amongſt the powerfull works of God, becauſe, that even naturall men are moſt affected with it, and cannot when they hear it thunder greatly, but quake and fear, Verſ. 3.

Hor. *Igne coruſco nubila dividens plerumque per purum tonantes egit equos, volucremque currum.*

as I inſtanced before in *C. Caligula*, and *Calvin*, *in Horace*, who confeſſed that whilſt he did little worſhip God and wandred after mad Wiſdome, he was compelled to turn ſail, and to iterate the courſe left, and that by the bright fire dividing the clouds, when he drives through his thundring horſes and Chariot.

Verſ. 5. *The voice of the Lord breaking the Cedars*, &c. By the effects of the thunder and lightning upon the talleſt and greateſt Trees upon Wilderneſſes and Mountains and wild beaſts, he ſheweth how dreadfull Gods voice is in his thundring, that if dumb and dead things be moved hereby, living men might much more be moved to fear God, who is thus terribble when he utters his voice, Philoſophers ſtrain their wits much to find out the cauſe of Thunder and lightening, and have found it out ſo far forth as concerns the immediate or ſecondary cauſe, but what is this, when they reſt here, and ſearch no further, who giveth fire to that matter within the Cloud making it ſo terribly to roar, and lightnings and thunder-bolts to break through, deſtroying both houſes and men and beaſts, in ſuch an irreſiſtable and unſpeakable manner: What is it, ſayth *Calvin*, but to look only upon the fingers ends of him whom we ſhould know and fear, and never aſcend higher to ſee his glorious face. For then only do men ſearch rightly into the cauſe of the Thunder, when they look up to God whoſe terrifying voice it is, for his power and terribleneſs to ſinners, to ſtand in awe of him, aud not to dare to go on in ſin.

Verſ. 6. *Lebanon and Shirion like a young Unicorn*: *Lebanon* was a forreſt full of Cedars, which the voice of the LORD is ſayd before to have broken, *Shirion* is otherwiſe called mount *Hermon*, *Deut.* 3. 9. It lay on the other ſide of *Jordan*, where *Ogge* raigned, *Joſh.* 12. 1. 5. He ſayth, they leaped by an Hyperbole.

Verſ. 8. *Maketh the Wilderneſs of Kadeſh to tremble*: By the Wilderneſs meaning the ſavage Beaſts therein, the Wilderneſs of *Kadeſh* had the name from the City *Kadeſh*, by which it lay, *Num.* 20. 1. 16. It was very large & ful of moſt fierce wild beaſts, being otherwiſe called the Wilderneſs of *Para and Zin*, through which the *Iſraelites* paſſed, *Numb.* 13. 27. and he ſpeaks of theſe places in particular, becauſe beſt known to the Jews, but hereby meaning all places, and Creatures inhabiting therein, for this voice of the Lord peirceth into them all.

Verſ. 9. *The voice of the Lord makes the Hinds to bring forth*: Amongſt all other beaſts he inſtanceth particularly in the Hinds, as which bring forth their young with greateſt difficulty, which the Lord alſo ſpeaks of, *Job* 39. 3. *She boweth her ſelf, brings forth her young, and caſts out her ſorrows*, And ſpeaking of it as one of his wonderfull works, he asketh, Who can tell how ſhee bringeth forth? Yet God by this his voice peirceth into the hidden places of the thickeſt Forreſts, where ſhee keeps at ſuch times, and by ſtriking fear and trembling into her, cauſeth her inſtantly to bring forth, and yet her young miſcarry not, but live and are well liking, *Job.* 39. 4. *And makes bare the Forreſts*: That is, whereas they are covered with Trees and buſhes ſo thick, that the wild beaſts are hidden in them from the ſight of men, yet they lye open to his Thunder, nothing can hide or cover them therefrom. Some expound this making bare, of ſtorms beating off the leaves and fruits of Trees, but this is more genuine, as agreeing beſt with the Premiſes about Hinds hidden in thickets there, *And in his houſe or Palace*, (For ſo the word ſignifieth, *all his ſay*) *Glory*, That is, All the faithfull give him Glory and praiſe continually, and they are deſcribed by their being in his houſe, to intimate, that ſuch only are his faithfull people, as be of his Church, and repaire diligently to his Sanctuary, to worſhip him together there from time to time. And this may eyther be underſtood thus, the voice of God worketh upon the dumb and dead Creatures to make them fear, and without this terrifyiug means, his faithfull people ſerve him with the trembling

Note.

and feare in his houſe, giving him glory, therefore be moved alſo yee mighty ones to do likewiſe; of the Creatures he ſpake before, of his faithfull people here; or thus, ſuch be the effects of his voice in all parts of the World, but amongſt none is glory aſcribed unto him, but amongſt his own people; who repair to his houſe, and imbrace the truth there taught, never departing from it, or from the right way of worſhipping and ſerving him, others heare and ſee ſuch prodigies, and are for the preſent affected with them, but by reaſon of the blindneſſe of their eyes, ſee not ſo much of God as to be moved to feare and ſerve him, whoſe voice is ſo powerful, and who ſheweth hereby with what power he will one day come to be avenged upon all men, that know and feare him not; which is the uſe that indeed they ſhould make of this his terrible declaring of himſelf: And this paſſage is to be noted; *In his houſe every one of his ſhall ſay, Glory.* And I wiſh it may be conſidered, whether it be not a ground of that cuſtome in the Church, of ſaying often, *Glory be to the Father, &c.*

Verſ. 10.

Calvin.

The Lord ſits upon the flood. Some ſaith *Calvin*, refer this to the Deluge in *Noah* his time, which they ſay is remembred here, as another terrible act of Gods power, that the conſideration hereof might make the greateſt to feare God, but he rather takes it, as ſpoken of Gods ſending great floods of water at ſundry times, making men afraid, that all would be drowned again, but ſitting as King, as he expreſſeth in the next words, he ruleth this raging Element ſo, that his promiſe may be kept, of never drowning the World again, and therefore timely ſtaying it from making ~~ſuch a deſtruction~~ any more: And this is beſt and moſt agreeable to the word here uſed, *Not ſat, but ſitteth.* Denoting a continued act of his providence.

Verſ. 11.

The Lord will give ſtrength to his people. That is, As he ſheweth his power to the preſervation of all men generally throughout the World, ſo much more in peculiar manner, he wil extend it to the ſtrengththening of his againſt their enemies, and to eſtabliſh the bleſſing of peace and proſperity amongſt them, as the next words do ſhew; for godlineſſe hath the promiſe, not of the life to come only, but of this life alſo.

PSAL. XXX.

A *Pſalme ſung at the dedication of the houſe of David, Deut.* 20. 5. It is commanded that when a man built him a new houſe, he ſhould dedicate it to the Lord, in acknowledgment that the whole land of *Canaan* was his in a peculiar manner, and that they who built houſes there did it, as Tenants under him the great Land-Lord of them all, and this dedicating, as may hence be gathered, was by ſolemnly ſinging praiſes to God, the Author of all their welfare, whereunto moſt probably feaſting was added: And although we be not bound by the ceremonial Laws given to the Jews, yet we may hence learn, to account our houſes Gods houſes, and therein as in his houſe ſet a part to worſhip him in, to praiſe him, and to do other duties of piety daily, as repeating his commandements, and charging each houſholder his Children and Servants to feare God, and keep them from day to day. And this Pſalme moſt probably was made, when *David* had built his houſe, ſpoken of 2 *Sam.* 5. 11. Some expound it of his houſe, to which he returned again, after that he had fled from it for feare of *Abſalom*, who poluted it by inceſtuous going in to his Concubines, being hereunto moved, becauſe it is ſaid, That he had been ſo ſtrongly ſetled, that he thought he ſhould never be moved, but the Lord hid his face and he was ſmitten, *Verſe* 7, 8. But becauſe no ſuch dedication uſed to be made but of an houſe new built, this expoſition falleth:

Deut. 6. 7.

Some as the *Cald.* paraphraſt, expound it of the houſe of the Lord, becauſe
David built him a Tabernacle; ſome, of the houſe of God re-edifyed,
after the Jews return from *Babylon*, but without any colour of reaſon;
the firſt therefore only ſtands firme, but whereas the contents ſeeme to
make againſt it, we ſhall conſider that, as we come unto them. *Auguſtine*
who draweth all things to Chriſt in every Pſalme, by *Davids* houſe here
underſtands Heaven, where the Saints dwel for ever in peace and tranquility.

Verſ. 2. *I cryed unto thee and thou healedſt me.* From hence ſome gather, that
David had been dangerouſly ſick, about the time that he was building,
Calvin. but recovered his health again, this is mentioned by *Calvin*, but he rather
thinketh ſome other danger meant, wherein David was, becauſe it is
not unuſual to ſpeak of deliverances from deadly dangers by this word
Healing: But what other danger, unleſſe by ſickneſſe, can we imagine
David to have been in about this time, which he confeſſeth juſtly befel
him, for his foregoing ſecurity upon the eſtabliſhing of his Kingdome,
which he calleth his Mountain made ſo ſtrong: For we read not of any
danger by enemies before this dedication, but altogether of his proſperity,
after his anointing King in *Hebron*, by the men of *Judah*; *Sauls* houſe
continually waxing weaker, and his ſtronger, it muſt needs be therefore
ſome dangerous ſickneſſe out of which he lately recovered, that he toucheth
upon, and praiſeth God for it: And this is further confirmed, *Verſe*
Verſ. 3. 3. Where he ſaith, *Thou haſt delivered my Soule from the grave*, &c.
Becauſe in deadly ſickneſſe a man is neere to the grave, and going down
to the pit, but health being reſtored again, he is delivered.

Verſ. 4. *Praiſe the Lord his holy or mercifull ones*, for the elect of God have alwaies
this property, that they are merciful, as hath been before noted
upon *Pſal.* 4. 3. *For a remembrance of his holineſſe.* That is, That his
holineſſe whereby all goodneſs and gracious neſs is meant, may alwaies
Note. be had in remembrance, as it ought by all his people: For we muſt not
only pray in time of danger by ſickneſs or otherwiſe, but being delivered,
praiſe God from time to time, thus putting that which he doth for us
upon record, as it were, to the end, that others may alſo be drawn to feare
and ſerve God, who is ſo good and gracious to them that call upon
him.

A moment in his wrath, but in his being well pleaſed Life, or Lives, as the
Verſ. 5. word properly ſignifieth: Thus *David* and others like *David* account of
their Afflictions, although they be oft times long and greivous, both becauſe
all the time of our ſufferings is but as a moment, being compared with the
joyes of the life to come, as 2 *Cor.* 4. 1. And becauſe the inward comfort by
the ſpirit in the faithfull, doth ſo overpoiſe them, that even in their Sufferings
their joy is greater then their Sorrow for the pardon of their ſins,
and peace with God, *Rom.* 5. 1. See the like promiſe to this, *Iſa.* 54. 7.
Note. Contrariwiſe worldlings think any thing that they ſuffer greivous to be born,
and if it continueth, that none are puniſhed like unto them, and therefore
they murmure and complain always, and have their hearts ſtirred up againſt
God as their Enemy, or they look only at ſecondary cauſes, being full of
ſpleen againſt them. But in ſuch is not the ſpirit of God, but the ſpirit of
Rom. 8. 16. the world, which is the ſpirit of Bondage, contrary to the faithfull who have
not this, but the ſpirit of Adoption. Whereas he varyeth the word, ſaying,
Weeping ſhall lodge in the evening or night, but joy in the Morning: The ſame
is meant, that before, and not according to the Letter, that all and every
faithfull perſon ſhall find it thus from day to day, but though in this
life as in the night of ſorrows, they ſuffer greivous things, yet as after the
darkneſs of the night, the morning light comes on, ſo the morning of the Reſurrection
ſhall put a full End to all their miſeries for ever, neither ſhall they
lye always in miſery in this life, but ſhall have ſome mornings of joy and
comfort by deliverances.

I ſayd

Verſ. 6.

I ſayd in my proſperity, I ſhall never be moved: Here *David* confeſſeth his ſin, for which the Lord layd that dangerous viſitation upon him, before ſpoken of, which was carnall ſecurity, by reaſon of his continuall good ſucceſs: For this was no little but a great ſin, to truſt in worldly things, which are alwayes flitting and uncertain, as if there were ſtability in them. For what is this, but for a man fondly to think himſelf exempted from the common condition of all others, ſith every mans eſtate here is uncertain and vain, when it is at the beſt, and what can follow hereupon but pride, and diſdain of others, a licentious life in pleaſure and negligence in the Worſhip and ſervice of God, and a diminution of our confidence in him. That we may all take heed of this ſin, and in proſperity think we are not ſure to continue long herein, and therefore not truſt in it; but in God only.

Note.

Verſ. 7.

Thou hadſt made my hill ſo ſtrong, This he ſpeaks in alluding to mount *Zion*, where he dwelt, which was a moſt ſtrong place, held before by the *Jebuſites*, even till his time, but they were by him ſubdued, and he having gotten poſſeſſion, dwelt there and fortified it more, 2 *Sam.* 5. 7. 9. But this was his ſin, that having done ſo, he now truſted to the ſtrength of the place, and not in God alone, who made it ſo ſtrong to him: It is a good confidence in reſpect of Gods Grace in Chriſt to beleive, that we ſhall never be herefrom moved by Satan, or any thing that his accurſed inſtruments can do againſt us, as *Rom.* 8. 35. Becauſe we are built upon a Rock, but not herein to be without fear and ſolicitude that may keep us from ſin, according to *Rom.* 11. *Phil.* 2. 12. *Thou hiddeſt thy face, and I was troubled*, here he ſheweth how he ſmarted for this carnall ſecurity, although we read not now that he lived after the manner of carnall men in proſperity, in laying the Reines looſe to his inordinate affections, to follow any ſinfull pleaſure, yet this very thing, that he truſted to his own ſtrength in this world, was before God counted ſuch a ſin in him, that he turned from his wonted kindnes towards him, which is meant by his hiding of his face, and afflicted him ſore. And well is it with thoſe, who are thus met withall in their proſperity, if their hearts begin to be likewiſe infatuated: For otherwiſe it hath been ſhewed by many Experiments, they are in a way of utter ruine, as he of whom *Ambroſe* writes, to whom he came to lodge, but hearing that he never had any adverſity, he immediatly departed, as from one to whom he feared ſome deadly danger to be neer, and he being gone, the Houſe ſuddenly fell down and ſlew him; and *Creſſus*, who was in like proſperous condition, had a fall by *Cyrus*, into whoſe hands he and all his wealth came, and he was adjudged to be burnt to death, although the King when Execution was ready to be done, ſpared him, in conſideration of his own uncertain condition. And if *David* meerly for his carnall confidence, was ſore ſmitten, what ſhall become of them, that by reaſon of their worldly proſperity think all things to be lawfull for them, that they liſt to do, and live accordingly in all ſenſuality.

Note.

Quicquid libet licet.

Verſ. 10.

What profit is there in my bloud, ſhall the duſt praiſe thee? To inforce his prayer of *Verſ.* 8. the more he takes an Argument from hence, that it would not conduce ſo much to Gods praiſe now to take away his life, he being but newly come to the Kingdome promiſed him, becauſe God had choſen him not only to be King, but alſo to ſettle the Kingdome upon him and his poſterity for ever: But if he were ſo ſoon taken out of this life, where were the truth of this promiſe, when neither he had reigned long, neither had he Iſſue that ſhould ſucceed him yet born. Wherefore in ſaying, What profit or advantage in my bloud, he meaneth that it would not make for Gods Glory, becauſe it would not redound to his praiſe, yet to turn him to the duſt from which he was taken, but make againſt it, he that ſhould for his promiſe accompliſhed, celebrate his praiſes, and publiſh his trnth being cut of by an immature death, it is not meant, that the Saints departing out of this life, do not any longer praiſe God, for they are as the Angels, who ceaſe not crying, *Holy, holy, holy*, &c. *Iſa.* 6. And ſinging *Halalujah* in Heaven, *Revel.* But that they do it not in the hearing of men upon Earth, in way of exciting one another, as *Calvin* wel noteth : See ſomething like unto this before, *Pſal.* 6.

Verſ. 11. *Thou haſt looſened my ſack*, &c. That which he prayed before being nothing elſe, but a declaration, how he had pleaded in the time of this danger, he here ſheweth, how the Lord heard him and healed him, giving to him therefore condigne praiſe : But whereas *Calvin* conceiveth his mentioning of ſackcloath, to be an overthrowing of our foregoing Expoſition, that it was ſome dangerous ſickneſs out of which he was delivered, becauſe in time of ſickneſs they did not put on ſackcloath, though they did in mourning upon other occaſions, this is eaſily anſwered, the putting of ſackcloath is not properly to be underſtood here, but metaphorically in this place, it being meant, that he had delivered him out of that ſorrowful caſe, and brought him into a joyful, for his health reſtored.

Verſ. 12. *That glory may ſing Pſalmes to thee.* The *Sept.* for further expreſſion inſert (*my*) and indeed his tongue or Soule is meant here by glory, as alſo, *Pſal.* 16. 9. And ſuch a tongue is truly a mans glory, but an evil tongue his foule ſhame.

PSAL. XXXI :

ONE, ſaith *Calvin*, thinks this Pſalme to have been compoſed by *David*, when he eſcaped ſo narrowly out of the Wilderneſs of *Maon* from *Saul*, 1 *Sam* 23.25. And if it be ſo underſtood, the argument of the Pſalme agreeth very well; for herein he firſt profeſſeth his great confidence in God, and accordingly commends himſelfe to his protection, *Verſe* 1. &c. to the 7. 2.He praiſeth God for delivering him, *Verſe* 8. 3 He declareth in what a dangerous condition he was, and how deſolate and forſaken, *Verſe* 9. 10. &c. to *Verſe* 14. 4.He profeſſeth his confidence again, and praies, *Verſe* 14. to *Verſe* 19. 5.He praiſeth Gods goodneſſe and mercy both towards him and all that feare him, *Verſe* 19. 20. and to *Verſe* 23.6. An exhortation is by him made to all the faithful, to put their truſt alwaies in him, promiſing that ſo doing they ſhall be ſafe, *Verſe* 23. 24. And thoſe words, *Verſe* 7. 8. make ſpecially for this conjecture, that it was compiled after his deliverance from *Saul* in *Maon*, becauſe he ſaith, *Thou haſt not ſhut me up in the hands of my enemie.* Foraſmuch as he was then very neer falling into his hands, he being with his men on the one ſide of the mountain, and *David* on the other, and *Saul* now ready to come upon him, but by the good providence of God, at that inſtant, news came to *Saul*, that the *Philiſtims* invaded the Land, whereby he was immediatly called off from his purſuit of him : And this is alſo favoured by the words of *Verſe* 13. *They conſult together againſt me, and think to take away my life.* For both the men of *Keilah* a little before joined with *Saul* againſt him, and he was never neerer looſing his life then at this time, and *Verſe* 15. *Deliver me from the hands of them that perſecute me.* Intimating that he was then purſued, as he was indeed at that time very hard ; yet it is not unlikely, but that he had reſpect to other deliverances alſo, wherein God had likewiſe ſhewed his providence over him, to ſave him from the like danger : Here is nothing difficult but what hath been often ſaid before in the 1. 2. and 3. *Verſes.*

Verſ. 4. *Bring me out of the net, which they have ſpread for me*, by theſe words he intimateth, that his Enemies did not only by open force come againſt him, but by cunning and policy attempted to circumvent him, as when they put him on, as *Saul* inſtructed them, to be the Kings Son in law, and to this end ſet him on to gen two hundred foreskins of the *Philiſtims* for a dowry, under a Pretence of good wil ſeeking his ruine, and when wait was layd for him to kill him in his houſe, *&c.* But truſted in God and prayed to be delivered, if there ſhould be any the like Enterpriſe againſt him hereafter.

Verſ. 5. *Into thy hands I commend my ſpirit*: *David* having prayed in his danger, unto God, now reſolveth to commit the care of his life to him, nothing doubting, but that he was able to preſerve it in the midſt of a thouſand dangers, and accordingly our LORD JESUS being ready to dye, ſayth, *Into thy hands, O Father, I commend my Spirit*: and *Steven* after his Example, *Lord Jeſus receive my ſpirit*: Act. 7. 59. And likewiſe every faithfull perſon by his laſt Will and Teſtament, wherefore we are without doubting to beleive, that God is the keeper of every faithfull perſons life in this world, to be courageous and fear nothing in doing our Dutyes, although we ſee apparently deadly danger hanging over our heads therefore, and when we ſee this life ready to depart, ſtill to do the ſame and fear not, but that he will preſerve our Souls to Eternity. For want of this, men are full of Feares, making them uncomfortable in ſickneſs and Puſillanimous in danger of men looking terribly upon them, forgetting that of our Saviour, *Fear not man that can kill the body, &c.* And by this means we are diven from God, and do things which we ought not, to the indangering of our Soules through his diſpleaſure, whereas if this were ſetled in our mindes, that he is the Keeper of our lives, we would confidently caſt our care upon him, come life or death, and be comfortable in ſuffering and even in dying, as is ſayd, *Rom.* 5. 1. But now where is there a man that is chearly in troubles or ſickneſs, although in proſperity moſt frolick and merry? The next words, *Thou haſt redeemed me*: Are the Ground of his commending his Spirit to God, becauſe he had formerly delivered him, and he calleth him, *God of truth*, as who having promiſed and ſtood hitherto by him, would never fail to ſave him.

Verſ. 6. *I hate thoſe that obſerve vanities of deceit, or lying vanities*: Hereby he meaneth the vanities of Idolaters, againſt whom he had proteſted before, *Pſa.* 16. for it is uſuall in Scripture by this word Vanity, to ſet forth their practiſes and Images, wherein they truſted, *Deut.* 32. 21. 1 *Kings* 16. 26. 2 *King.* 17. 15. *Jer.* 2. 5. 8. 19. And in this ſenſe it is ſayd, *Jonah* 2. 8. *They that obſerve lying vanities forſake their own mercy*: *Calvin* by vanities underſtands any thing of this world, that may draw a mans mind from God, and worldly profits and pleaſures indeed are lying vanities alſo, for all are called vanity of vanity, *Eccl.* 1. And they are lying, becauſe there is in them a ſhew of good and happineſs, drawing the mind after them ſo, that God and his Lawes are caſt behind the back, as hated; but this ſhew of good will appear one day to be deceitfull and lying, when gain ſhall be turned into loſs, and pleaſure into pain intollerable for ever. And therefore we may underſtand the words of theſe vanities alſo, but more properly of the Superſtitions of Idolaters, becauſe it is ſayd, that keep or hold, as the word ſignifieth, intimating a ſtiff ſtanding for them in an opinion of piety, the true God and his ſervice being for them neglected, as if eternal happineſs ſhould thus be attained, whereas they that are drawn by other vanities look at none other end but benefit, or pleaſure here, and what they aime at they have for a time, but the Superſtitious nothing for their coſt and paines, ſo that theſe of all others are the moſt meer vanities, yet the next words, *But I have truſted in the Lord*: Oppoſed to the former do ſhew that any vanities at large are meant, wheteunto men truſt, either in reſpect of this Life or the Life to come whether Idols, gain, or pleaſure.

Calvin.

Verſ. 4. *Mine eye is conſumed with Wrath*, Hereby he ſheweth, that his Afflictions were not light or of ſhort continuance, but great and tedious, cauſing ſome impatience in him: As *Calvin* noteth, and ſo it happeneth through the infirmity of the fleſh ſometimes to the beſt of Gods Servants, but not to make them go from God who ſmiteth them, as the murmuring *Iſraelites*,

Calvin.

but to turn and pray the more earneſtly to him, as *David* here doth, and *Hoſ.* 8. 1. And he ſets forth his low condition, to which he was brought by the conſuming of his eyes: *Ainſworth* renders it, *My eye is gnawn upon with wrath.* Calvin, *Computruit.* New Tran. *Conſumed with greif.* And if by wrath we underſtand Gods wrath, whereby he now ſuffered, it is not improbable, becauſe, *Verſe* 10. He imputes theſe his ſufferings to his ſinnes or iniquities, it may well be rendred *Greife,* the effect being put for the cauſe: He names his eye, which by long ſufferings is ill affected and ſinketh, and his ſoule and belly, meaning the whole man pined away and infeebled.

Verſ. 10. *My life is ſpent, my ſtrength decayed through mine iniquity,* &c. Which words tend further to expreſſe his greivous miſery, and the cauſe thereof his iniquity whereupon he commonly layeth it, and ſo ſhould every faithful man, and not look only at ſecondary cauſes, becauſe no man liveth and ſinneth not, yet by iniquity here he meaneth, not only ſin, but miſery cauſed hereby, as is common in other places.

Verſ. 11. *For all mine enemies I was a reproach, even to my very neighbours,* &c. That is, I had ſo many and great enemies, that all men counted it a reproach unto them to ſhew me any countenance, although formerly my neer neighbours and friends, I was a terrour to them, by reaſon of *Saul,* that raged ſo againſt *Abimeleck,* and other Prieſts of God for my ſake, they feared to be ſeen comming neer me, or having any thing to do with me.

Verſ. 12. *As a dead man out of minde.* Hebrew, *Out of heart.* So ſpoken, becauſe no man thought upon him in his heart, but they were towards him, as to one long dead, who is remembred no more but forgotten, for ſo the dead are ſet forth, *Eccle.* 9. 5. *Pſal.* 88. 13. *And as a broken veſſel,* then which nothing is more neglected, as being of no uſe.

Verſ. 13. *Calvin.* *For I have heard the reproach of many,* or as *Calvin* hath it, *Of great ones.* Juſtifying that reading the rather, becauſe it is not ſo greivous to be ſpoken ill of amongſt many of the vulgar ſort, that are light and vain, but have no power, but when Princes or other great ones ſhall ſpeak reproachfully of a man, he may wel feare then, that there is evil towards him: And this he further confirmeth from the next words, *Feare on every ſide, they take counſel againſt me.* For this did not the common ſort, but the Nobles about *Saul,* as being of his counſel.

Verſ. 15. *My times are in thy hands.* That is, The times ſet for me to ſuffer and to be delivered, ſo that I ſhall not be under affliction any longer than the times ſet by thee; in this reſpect my moſt potent enemies have no power, do thou therefore, who alone canſt do it, put an end to the time of my perſecutions, and grant me a time of peace and comfort.

Verſ. 19. *How great is thy goodneſſe, which thou haſt hidden for them that fear thee.* From himſelf in particular, he proceeds to ſhew generally, that the Lord is good and beneficent to all that feare him, and he ſaith, *Which thou haſt hidden.* To intimate, that he ſeemeth ſometimes not to regard them, when they are under divers ſufferings and long, but there is goodneſs towards them comming, although it yet appeareth not, whereupon they muſt reſt, goodneſs here and goodneſs hereafter, here to break out in time, *Before the Sons of men.* So that even worldly men ſhall ſee in this life, and do often ſee the righteous riſing out of miſery to proſperity; as *Job, Joſeph, David,* the Jews returning out of captivity, the Chriſtian Church out of perſecution to honour, in the time of *Conſtantine* the great: And hereafter there is a life, which *is hid with Chriſt in God,* Col. 3. 3. *And hidden Manna.* Of which it ſhall be given to him that overcometh, to eate, *Revelations* 2. 17.

Verſ. 20. *Thou ſhalt hide them in the ſecret of thy face, from the pride of man.* Hebrew, רבכם' *Known prides.* Whereby their harſh dealings with the righteous in pride and contempt is meant, and they are ſaid to be hidden in the ſecret of his face, becauſe it is by his face and favour towards them, which the World knoweth not of, that they are thus preſerved, and *From the ſtrife of tongues as in a Cottage.* Whereby is implyed, that the virulent tongues of malicious men againſt the righteous, are like to a ſtorm, ſharp, and weather-beating thoſe that are in it, but ſuch as they may well contemne, becauſe they are through the teſtimony of a good conſcience, as it were, in an houſe ſufficient to ſhelter them all the time, for which it is ſaid, *Bona conſcientia murus aheneus eſto, A good conſcience a brazen wall.*

Verſ. 21. *He hath ſhewed marvellous mercy to me in a ſtrong City.* That is, as if he had been in a ſtrong City, ſafe from the aſſaults of all enemies, for ſometime God is compared to a Rock, ſometime to a Tower, and here to a City ſtrongly fenced with Wals, Gates, and Bars.

Verſ. 22. *I ſaid in my haſtening away. Calvin,* In my trepidation, conceiving that his bodily fleeing is not meant, but an aſtoniſhment of mind through ſome ſudden great danger: But others expound it of his fleeing either from *Saul* or *Abſalom*, which I rather prefer, becauſe, according to the proper ſignification of the word, he did tremblingly flee, and this he is not aſhamed here to confeſs, to ſhew the weakneſs of his faith, for which he was unworthy of ſuch mercy; but this notwithſtanding the Lord heard him, as he addeth to more, to magnifie his grace for our comfort, when in diſtreſſes we pray, but feel not that life of faith, but weakneſs of doubting in our praying, God will not yet reject any that feare him. *Note.*

Verſ. 23. *Love the Lord,* Becauſe he is ſo gracious to you, cleave to him by the love of all your hearts, as he requireth, *He will abundantly repay proud doers.* As his grace abounds to ſuch as feare him, ſo to deſpiſers of him and his Laws, ſhall be abundance of wrath; the word rendred abundantly, is על יתר *Upon the remainder*, whereby their poſterity may be underſtood, as if it had been ſaid, he will repay the proud doer to the Generations coming after him, or remaining when he is gone, for ſo they are often threatned to the third and fourth Generation, and as the righteous are commonly ſet forth by humility and meekneſs, ſo the wicked by pride and loftineſſe, becauſe the wicked generally have pride in them, as the original of all their vile and harſh carriage towards the righteous.

Verſ. 24. *Be of good courage, and he ſhall ſtrengthen your heart.* Having laid a foundation in loving God, feare nothing, and if yee ſuſpect your own weakneſs, flee to God by prayer, and yee ſhall with his ſpirit be ſupplyed with ſtrength to beare you up in all time of danger.

PSAL. XXXII.

Of David Maſchil, *that is, Inſtructing.*

Verſ. 1. B*Leſſed is the man, whoſe wickedneſſe is forgiven. David* having ſundry times profeſſed his innocency and godly care to walk in the waies of Gods commandements, now to ſhew that his confidence was not in this, and to teach the ſame to others, for which he intituled this Pſalme *Maſchil*, he ſaith in effect, that he was not bleſſed by reaſon of his own righteouſneſs, no nor any other man, how juſt and innocent ſoever, or what good works ſoever he doth, but in this, that his ſinnes were pardoned and not imputed unto him; ſo that neither doth he hereby ſpeak comfort to any that live wickedly ſtil, nor aſcribe juſtification in any part to a mans own righteouſneſs, or the good works which he doth: Againſt theſe that live and go on in ſin, but yet count themſelves bleſſed, and juſtified by faith in Chriſt, becauſe to beleivers ſin is not imputed, and againſt them that aſcribe juſtification in part to their own righteouſneſs, holding that we are juſtified by beleiving, and the juſtified thus makes themſelves more juſt, by living righteouſly and doing good works; and that deny ſuch a ful juſtification from ſin by Chriſt, as ſets the beleiver cleare both from guilt and puniſhment, holding that a man muſt ſatisfie in part, for the puniſhments by his ſinnes deſerved, here by acts of penance, and hereafter by ſuffering the fire of Purgatory; for if all our ſinnes be forgiven, we are at the ſame inſtant acquitted, both from all guilt and all puniſhment, it being ſuch a forgiving of debts, as never was heard of, to keep the debter ſometime in priſon and miſery, notwithſtanding after forgiving: And the Juſtice or righteouſneſs, whereby a ſinner is juſtified is the righteouſneſs of Chriſt, of God, as is ſaid, 2 *Cor.* 5. 20. *That we might be made the righteouſneſs of God through him.* And how can this be imperfect, and ſuch as needs increaſe, ſith the righteouſneſs of God is perfect, but that a ſinner by beleiving is made ſo righteous, that he is without ſin, or can attain to ſuch perfect righteouſneſs in this life, by his moſt godly care, as to be altogether without ſin, I deny, becauſe his righteouſneſſe whereby he is juſtified, is not his own, but Chriſts altogether, and made his by imputation, as our ſinnes were made Chriſts, 2 *Cor.* 5. 20. For thus Saint *Peter* ſaith of himſelfe, *That I may be found, not having mine own righteouſneſſe, but Chriſts by faith.* And *Rom.* 4. He teacheth at large, that juſtification is by imputation, there being hereof only theſe two parts, Remiſſion of ſinnes, and imputation of Chriſts righteouſneſs: And that he only is thus juſtified, that beleiveth and ſheweth his faith by his works, turning by true repentance from all ſin, and doing good from time to time, according to his ability; appeareth by the next words, *In whoſe ſpirit there is no deceit.* Becauſe he doth neither in his heart ſecretly love any ſin, nor yet beare himſelfe, now that he is juſtified, as juſt by his own inherent righteouſneſs, but ingenuouſly confeſſeth, that in him ſtil, there is corruption, the fleſh fighting againſt the ſpirit, ſo that he cannot do the good that he would, as *Gal.* 5. 17. *Rom.* 7. And as *David* alſo ſaith, *I confeſſed my ſinns unto thee, O Lord, and thou forgaveſt me, Verſe* 4. So that the new upſtart Sect of the Antinomians, who deny ſin in the juſtified, or confeſſing ſo any more, may feare that they are out of the way of forgiveneſs, and that is but a vain imagination, that they are juſtified perſons, for they are hereby proved indeed to be far from it: And for doing good, this is *James* his doctrine, that we are *Not juſtified by faith only, but also by works.* Meaning, as he after expreſſeth himſelfe, that we are then juſtified by faith, when we ſhew our faith by our works: So that the wicked liver, that beleiveth, but faith works not upon his heart to purifie it, nor by love to put him on to do good, is yet far from this bleſſedneſs, his ſinnes are not forgiven, but he is ſtil in them: But forbearing the puniſhments of a mans own ſinnes in part, ſo far as he is able without periſhing for ever, it may ſeem to make, that judgment begins at Gods houſe, and yee are judged, that yee might not periſh with the World, and I beat down my body, ſaith *Paul*, leaſt I ſhould prove a reprobate, and the fire ſhall try every mans work; that is, The fire of judgments in this World: To this I ſay, That no man is ſo forgiven his ſinnes, as to be acquitted from all ſufferings in this life, thereby deſerved, or ſo, as that he needs not put himſelfe to penance therefore by faſting and ſorrowing, but whatſoever judgments the juſtified ſuffer, are only in this life, and that not as puniſhments for their ſinnes, whereby Gods wrath due therefore, is in any part ſatisfied, but as chaſtiſements to uſher on godly ſorrow for ſin paſt, and carefulneſs to live better for time to come, as fathers chaſtiſe their Sons, *Heb* 12. 7. 2 *Cor.* 9. 10. And accordingly *David* ſaith, *It is good that I have been afflicted, for I am hereby taught to keek thy commandements.*

Phil. 3. 8.

Note.

Jam. 2.

Note.
Act. 15. 9.

1 Pet. 4.
1 Cor. 11.

1 Cor. 9.
1 Cor. 3.

To conclude, that which is here ſaid of the bleſſedneſs of him, whoſe

ſinnes

ſins are forgiven, is alſo often ſayd of the Charitable, as *Pſal.* 112. *Bleſſed who that conſidereth the poor, Bleſſed is the man that feareth the Lord,* &c. *Matth.* 5. *Bleſſed are the pure in heart; bleſſed are the Peace-makers, and Meek,* &c. But in theſe and the like, it is ſtill always to be underſtood, not that we are bleſſed for theſe things, but that ſuch are bleſſed in this, that their ſins, from which yet they cannot be free, when they do all that is required according to their power, are mercifully forgiven them. For even in ſuch if God ſhould mark ſtrictly what is done amiſs, none were able to abide it; every one muſt confeſs ſtill he is an unprofitable ſervant, and all our Righteouſneſs is as filthy Rags, *Iſa.* 64. 6.

Verſ. 2. *When I was ſilent, my bones wore away with age:* The Prophet *David* having with joy declared the Bleſſedneſs of him, whoſe ſins are pardoned, *Verſe* 1. Now ſheweth, how he attained to this great bleſſing for his own particular, *Viz.* By confeſſing them, fot *When* or *Becauſe* (for the word כי ſignifieth either;) He was ſilent, as *Baſil* hath it, not ſeeking medicine for his wound or ſickneſs of ſin by confeſſion, he was like unto a man in a deep languiſhing diſeaſe, decaying and waxing feeble, and by roaring this feebleneſs was more increaſed, that is, Whilſt he cryed out for pain under his ſufferings, and yet confeſſed not nor prayed; in ſtead of comfort his Terrout grew greater: But then he confeſſed his ſins and had the comfort of forgiveneſs before pronounced ſo great a Bleſſing. Note. That we all might learn of him in our miſery cauſed by ſin likwiſe to confeſs, being aſſured that in ſo doing we ſhall have comfort, otherwiſe if in ſtead of going to God by confeſſing, we fret and cry out only through Extremity of pain and ſtreights, wherein we find our ſelves to be, we ſhall have our miſery aggravated to the macerating of us, and the weakning of our vitall ſtrength, ſet forth by bones, till we dy and periſh under ſuch paſſions. And that this is the Application that we all ſhould make of Gods Grace and favour ſhewed to him upon confeſſion, appeareth further, *V.* 5.

Verſ. 5. *Therefore ſhall every meek one pray to thee in a time that thou mayſt be found:* A like paſſage to this, ſee 1 *Tim.* 1. 15. And for the words added about the time, ſee the like *Iſa.* 55. *Seek the LORD whilſt he may be found, call upon him whilſt he is neer;* whereby is not intimated, that God will not be found of the truly penitent at any time, but that they who let upon Repenting and ſeeking him afterwards, and take not the preſent time of Grace offered, are in danger of ſeeking to him in vain, as is alſo taught, *Luk.* 13. 19. And in the Example of *Eſau*, whereas it is further ſayd, *The floods of water ſhall not come nigh him*, He meaneth when he is now in danger of drowning, and being ſwallowed up with miſery, as a flood; not ſeeing any way to eſcape, he ſhall be delivered as *Noah* in the Ark.

Verſ. 6. *Thou ſhalt compaſſe me with Songs of deliverance:* Here the Prophet applyeth that again to himſelf which he had ſpoken touching every meek or mercifull man, by being ſaved out of deadly danger, as he had cauſe given him, he ſayth, That he ſhould ſing hereof, and praiſe God abundantly therefore, and ſo muſt every one of us make conſcience to do in like caſe; ſome render it, *Thou haſt compaſſed me*, but the word is a future, and it is beſt ſo to render it, as ſhewing the conſtant practiſe of the faithfull for deliverances from time to time. Note. And thou art compaſſed about, as is here ſayd, when our words and hearts, and good works of Chairty and Righteouſneſs make a melodious Conſort, ſinging altogether Glory to the higheſt.

Verſ. 7. *I will counſell thee, mine Eye ſhall be upon thee:* *Calvin, I will counſell upon thee with mine Eye:* The firſt is moſt agreeable to the *Hebrew*, and moſt ſenſible. The meaning being, I will not only teach and counſell thee what to do, but I ſhall be continually looking, to ſee whether thou doſt ſo or no, not reſting in this, that I have once taught thee, but providing with my beſt care that thou mayſt do ſo continually, rebuking and punishing thee, if thou doeſt otherwiſe, but incouraging and countenancing thee, if thou doeſt ſo.

ſo. And this ought to be the care of every King and Ruler over his People,
Note. or elſe he diſchargeth not his duty: See this performed by *David*, *Pſalm.* 101. See the like Phraſe, *Jer.* 40. 4. *Ezr.* 5. 5. *Deut.* 11. 12.

Verſ. 9. *Be not yee as the horſe and mule:* To make men capable of his Inſtruction, he firſt ſeeks to remove the two Impediments, that commonly hinder from taking it, and profiting thereby, ſtupidity and dulneſs, for where this is, no goodneſs, although taught never ſo plainly, will enter, for what is teaching to a bruit beaſt.

2. Obſtinacy and ſtoutneſs, againſt which they muſt be intelligent that will learn, and tractable, when the truth is taught them in any thing. And becauſe the firſt in many is a defect in nature, they muſt pray to the Father of Lights to inlighten them by teaching, and ſuch as have underſtanding for the world; that it may be turned into ſpirituall underſtanding of things pertaining to Salvation; and againſt Obſtinacy conſider, that forced obedience is nothing worth, if for fear of puniſhment only a man be withheld from doing Evill, as many are in well governed Kingdoms, for then the Heart refreineth not, which is all in all, and without it Externall Obedience is nothing elſe, but as that of an Horſe by bit and bridle.

Verſ. 10. *Many be the miſeries of the Wicked:* Here he ſeeketh further to move mens hearts willingly to obey, and not by compulſion by propounding the miſeries that ſhall be to ſuch, and on the other ſide the mercies, that ſhal compaſs obedient beleivers round about.

Verſ. 11. *Rejoyce (O yee Righteous)* That is, Yee that have your ſins forgiven you, not others, for rejoycing in the Lord is peculiar [illegible] ſuch, and who are theſe, but the upright hearted, as in the laſt words, that from the Heart obey the word, for thus do all the truly faithfull, neither is there true faith in him that doth not, *Act.* 15. 9.

PSAL. XXXIII.

Verſ. 1. S*Hout joyfully (yee Righteous) in the Lord, praiſe is comely for the Righteous.* As he ended *Pſal.* 32. So he beginneth this, uſing more arguments to move hereunto. And the ſame is meant by the word here uſed ſignifying *Shout joyfully*, and by the word there uſed ſignifying Rejoyce, wherefore our New Tranſlat. renders it alſo *Rejoyce*, and *Calvin Exult*, the words following, are a reaſon, why the juſt and not others are ſtirred up to this, *Praiſe is comely for the Upright:* God is not honored by the Wickeds praiſing of him, but only when the upright hearted do it: yea, ſayth
Note. *Auguſt.* A Righteous life is a prayſing of God, contrariwiſe a Wicked. Whereby yee may ſee (O yee wicked) how abominable yee are to the Lord,
Prov. 15. 8. even ſo abominable that he loveth not, but is averſe from your very praiſing of him: See alſo, *Iſa.* 1. *Chap.* 66.

Verſ. 2. *Praiſe the Lord upon the Harp:* The upright muſt not only praiſe God by ſinging, but alſo uſe all other ſuch means as are apt [illegible] make their ſinging the more delightfull unto him, as ſweet and pleaſant Muſick, and
Calvin. ſometime loud ſounding Muſick, as *Pſal.* 150. *Calvin* commends this only under the Law, when God was praiſed by ſacrificing and Muſick added thereunto, by ſounding with Trumpets, ſinging, playing upon the Harp, the Organ and the Pipe, *&c.* And therefore ſayth, as other Ceremonies of the Law, this praiſing by muſicall inſtruments hath no place in the Church of God at this day. For the voice of man ſpeaking that which the ſpirit dictates, is beyond all muſick with ſinging and Inſtruments in his Ear, and yet if it be not underſtood, is forbidden, 1 *Cor.* 14. Therefore ſingnig and muſick it not being underſtood, which is ſung or playd to, is not only inconſiderate zeal amongſt the Papiſts that uſe it, but alſo impious perverſneſs; Thus *Calvin.*

Auguſt. via. *Auguſtine* ſpeaks nothing of it, but by Allegory, by the Harp underſtanding praiſe for proſperity and Adverſity: becauſe the wood of the Harp whereupon the ſtrings are, making a pleaſant ſound, when they are ſtricken, is downward below, but the Pſaltery, the other Inſtrument here named is ſo framed, that the hollow part yeilding the ſound is upward. Now we are not to ſeek theſe Inſtruments elſewhere, for we have them in our ſelves, the Harp, when we praiſe God for ſuch good things as befall us concerning this life, yea and for ſufferings here alſo, as *Job*, when he had loſt all: *The Lord giveth and taketh away, bleſſed be the Name of the* LORD: And the Pſaltery, when we praiſe GOD for higher Bleſſings, wherewith he bleſſeth us in Chriſt: And whereas the Pſaltery is ſayd to have ten ſtrings, we have it compleate, when we praiſe God in our lives lead according to Gods ten Commandements, havng but one only true God, honouring his name, keeping his Sabboth, not as the Jews by bodily reſt, giving themſelves to feaſting and pleaſure all day, for they that do ſo had better dig all day then reſt, &c. And herein I think *Auguſt.* was right, we are required to praiſe God with theſe muſicall inſtruments being underſtood ſpiritually; the People of God under the Law of Ceremonies according to the Letter, we under the Goſpel, as hath been ſayd, and ſo we have ſtill our ſpirituall ſacrificing and Incenſe, when we honour God by our ready Obedience, looking for acceptation of our ſervice in and through the ſweet perfume made by the Incenſe of his merits alone. And thus I conceive our praiſing of God without muſicall Inſtruments at this day is beſt approved, and the Papiſts muſick condemned, becauſe they underſtand this literally, which now is to be done ſpiritually, and ſo far forth only with ſinging as may be with underſtanding, the ſounding with muſicall inſtruments at the Inſtant, which makes the new ſervice of God and the old all one, being layd down. For by as good reaſon may they offer the fat of Rams and Incenſe, as keep up muſick in Churches ſtill, and Altars as they do: For the Argument brought againſt them before by *Calvin*, I cannot ſee ſuch force in it, becauſe as under the New T. ſo under the Old all things were to be done to Edification, and therefore that Argum. is as good againſt their practiſe then as now, if in muſick and ſong going together, there were no Edification by reaſon that it is not underſtood by all the Congregation. It is true there is no Edification in teaching, unleſſe it be in a Tongue underſtood, but in making Melody to God by ſong and muſick there may, though not underſtood, *Viz.* The heart being hereby made to rejoyce in God, in thinking upon the Harmony made to him continually in Heaven, to beare a part, wherein we ſhall one day come, and this is one Grace, wherein we ſhould be Edified, for ſuch is joy in the Spirit.

Gal. 5. 22.

Verſ. 3. *Sing to the Lord a new ſong, ſing ſkilfully in praiſing:* Calvin, *Sing luſtily: Ainſw. Do well, playing on the inſtrument with triumphant noiſe*, which is neareſt to the *Hebrew* היטיבו but to render it word for word, it is, *Do good, ſtrike up with Exultation*, that is, Make good, or excellent muſick upon the Harp and Pſaltery before ſpoken of, as men uſe to do, when they would with their beſt ſkill expreſs greateſt joy. And a new Song we are bidden to ſing, as alſo *Pſal.* 40. 4. *96.* 1. 98. 1. 144. *9.* *Iſa.* 42. 2. *Revel.* 14. 3. In reference to the time of the Goſpel, wherein all things are new, and yet the ſame that were before, but ſet forth in a new manner, the Melody that is made, not being ſo much in the voice and muſicall inſtrument, as in the heart; according to which it is ſayd, *Singing and making Melody to the Lord in your hearts.* So the ſame Commandement is called both *The old Commandement, and the new*, 1 *Joh.* 2. 7.

2 Cor. 5. 17. Epheſ. 5. 19.

Verſ. 4. *For the word of the Lord is right*; That is; Whereby he commandeth all things to be done, every thing being done rightly, and juſtly in the adminiſtration of the world, is is particularly ſhewed. Verſ. *6.* &c.

Verſ. 5. *The Lord loveth Juſtice and Judgment*: Some, ſayth *Calvin*, underſtand

this, as if he had ſaid, In men he loveth juſtice, but this, although it be
a truth, is not to the purpoſe here, for he proceeds to prove what he had
ſaid, *Verſe* 4. Of his doing all things righteouſly, and this he doth by ſhew-
ing, it is his nature ſo to do, for the love that he beareth to juſtice; if
any man ſhal ſay, Is this ſuch a matter of a new ſong? Do not, and have
not all almoſt ever acknowledged this, that God is juſt: *Ainſworth*, It is
Note. true in general, but coming to be tryed by ſufferings, ſcarce the hundreth
part of men acknowledge it, but murmure and complain, as if they were
unjuſtly dealt withal; and therefore it may wel be called a new ſong, to
acknowledge this even in all things, and to give him thanks, as is comman-
ded, 1 *Theſ.* 5. 17. And as *Job* did, when he had loſt all. *The Earth is
full of his goodneſs. So Iſa.* 6. 3. *The whole Earth is full of his glory.* As in
reſpect of temporal bleſſings, ſo and cheifly in reſpect of his Son, ſent into
the World to redeem and ſave us: And even in our ſufferings we muſt
Note. look up to God, as doing it in goodneſs for our benefit, as *Hebrews*, 12. 9.
and *Pſalme* 119.

Verſ. 6. *By the word of the Lord the Heavens were made, and by the breath of his
mouth, all their hoaſts.* Having *Verſe* 4. ſaid, *The word of the Lord is right.*
Now he beginneth to prove it, by an induction of particulars; and firſt,
Of his making the Heavens and all the Stars by his word and ſpirit, where
by Word Chriſt is underſtood, who is ſaid to be his Word, and that Word
Ioh. 1. 1,2,3. whereby all things were made: And for the breath or ſpirit of his mouth
hereof is expreſly ſaid, *Gen.* 1. 2. *The ſpirit of God moved upon the waters.*
Or ſat upon them as an Hen, to hatch and forme them into that glori-
ous and excellent expanſion which we behold, for what are the Heavens,
Hebrew, but שמים *There are waters.* And the Heavens and their Hoſts
are firſt mentioned, becauſe the moſt glorious of all Gods works, as *Pſal.*
19. 1. And this word and ſpirit are commonly by the Ancients taken for
Chriſt the Son of God, and the holy Ghoſt; although *Calvin* thinks, that
they were deceived, whereas they hence brought an argument to prove
the divinity of the holy Ghoſt, againſt *Sabellius*: For if the Word be God,
what can the Spirit be, whereby the Word is brought forth but God
alſo?

Verſ. 7. *He hath gathered as an heap the waters of the Sea.* Of which ſee alſo,
Gen. 1. And it argueth an infinite power to do this, when theſe waters
are fluid by nature, and not otherwiſe to be kept within their bounds,
yet that they lying higher then the earth, ſhould be kept from overflowing
it ever ſince the beginning of the World.

The Lord ſcatters the counſels of Nations. From his works of Creation
Verſ. 10. and providence in containing the Seas, the Prophet paſſeth on to other
acts of his providence towards men; whole Nations, and many plot and
deviſe daily againſt the Nation which he hath peculiarly choſen, his Church,
the people of *Iſraell*; but their devices and counſels take none effect, but
are from time to time fruſtrated, as thoſe of the *Egyptians* firſt, then of
the *Amalekites*, *Medianites*, *Moabites*, *Philiſtims*, and *Syrians*; as
is ſhewed in *Exodus*, *Judges*, *Kings*. Therefore, *Verſe* 12. The Nation
Verſ. 12. choſen by him is pronounced bleſſed, becauſe both their enemies counſels
vaniſh, and his ſtand alwaies firm and ſtable, *Verſe* 11.

Verſ. 13. *The Lord looketh down from Heaven upon the Sons of Adam.* Having
ſhewed the happineſſe of the Nation by him choſen, now he proceeds to
the reaſon, and that is, The Lord knoweth the hearts and waies of all men,
as he muſt needs do, becauſe he made all their hearts, and he ſeeth, that
neither any King nor mighty man, is of power to ſave himſelfe, neither are
Horſes of any avail, *Verſe* 14, 15, 16, 17. but the Lords choſen people,
Verſ. 18. 19. that feare him, are ſaved from death, and famine.

Our Soule hath looked to the Lord. It being ſo as is before ſaid, that there
Verſ. 20. is no power in Creatures, but only in the Lord; to ſave and deliver in time
of

of danger, or to aſſault and prevail, we that are his Church and people, ought to make this uſe of it, to have our eyes towards him, not towards any humane or created ſtrength, and then as *Verſe* 21. We ſhall be ſure of a joyful event, and that it may be ſo, we muſt ſtil alwaies be praying, as *Verſe* 22. *Let thy mercy be upon us* (O *Lord*) *as we truſt in thee.*

PSAL. XXXIV.

Of David, *when he changed his countenance before* Abimelech, *and he expelled him.* Of this ſee, 1 *Sam.* 28. How for feare being in the Court of *Achiſh* King of *Gath*, leaſt he ſhould ſlay him, being now in his power, as an infeſt enemy of the *Philiſtims*, he changed his behaviour, letting ſpittle fal down upon his beard, and ſcrabbling upon the wals as a mad man, by which meanes he eſcaped this danger, and here he praiſeth God for it, and ſtirs up all the faithful to put their truſt in him, in ful aſſurance, that they ſhall likewiſe be kept ſafe, in what dangers ſoever they be: Touching this fact in thus diſſembling, whether it were juſtifiable or not, ſee my Expoſition upon that place: Touching the King before called *Achiſh*, or *Abimelech*, it is to be underſtood, that this was the general name of the Kings of the *Philiſtims*, as we may ſee, *Gen.* 20. and *Chapter* 26. As *Pharaoh* was the name of the Kings of *Egypt*, and *Ceſar* of the *Roman* Emperours, his proper name being *Achiſh*: For the word Countenance, as *Calvin* renders it, the *Sept.* *Face*, Some, *Behaviour*. It is טעם properly ſignifieth Taſte, but becauſe, as by the taſte meat is known, ſo by the countenance or behaviour the man is judged of, it is uſed to ſet this forth both here and elſewhere.

Verſ. 1. *I will bleſſe the Lord at all times* Although *David* by his policy eſcaped
the danger of *Achiſh*, yet he thankfully aſcribeth it unto God, who wrought
with it for his deliverance, and probably by inſtinct taught it him for his
own preſervation; as *Joſhuah* to feine a fleeing before the men of *Ai*, for
his greater advantage: And hence we ſhould learn by what policy or *Note*
meanes ſoever we eſcape dangers, not to aſcribe it to our ſelves, but to
God alone, and therefore to praiſe him unceſſantly.

Verſ. 4. *I ſought the Lord and he anſwered me*, &c. He truſted not to any device of his own, but acknowledging all good ſucceſs to come from God, he prayed to him in his ſtreights, and ſo was delivered.

Verſ. 7. *The Angell of the Lord pitcheth his tents about them that feare him.* See
the like, *Matth.* 18. 11. Where I have handled the queſtion, whether
every one of the Elect hath his Angel Guardian, or each one more, as *Pſal.*
91. 11. But is it not comfort enough, that God by his providence is al-
waies neer unto us to ſave us from dangers, and if ſo, what need of the
guard of Angels? *Ainſworth*, The Lord herein condeſcends to our weak-
neſs, that we might be the more confident, when we know that he provides
for our ſafety in all places, and at all times by his ſo glorious and mighty
Miniſters, who are ſaid to be ſent out for the good of all that are choſen Heb. 1. 1.
to life: And doubtleſs it was a ſingular comfort to *Jacob*, when being in
danger by *Eſau*, he ſaw the Angels of God pitching their tents about him,
for which cauſe he called the place where, *Mahanaim*, *Gen.* 32. 1.

Verſ. 8. *Taſte and ſee, that the Lord is good.* Here the Prophet *David* layeth the fault of not having that comfort, which we might in Gods goodneſs towards us upon our ſelves, as he that hath pleaſant and nouriſhing meate, but will not taſte of it, is without the comfort thereof, wherefore he exhorteth us to amend this fault, which is by committing our ſelves to his protection at all times, and then obſerving how graciouſly he dealeth with us, hence ariſing to more confidence.

He

Verſ. 20. *He keepeth all his bones.* Here he ſheweth that the providence of God
is extended, not only to every one that feareth him, but even to every ſmall
part of the body of ſuch, his bones which be very many; and elſewhere
the LORD ſaith to the ſame effect, the very haires of our head are
numbred.

Verſ. 21. *Evill ſhall ſlay the wicked.* Some, ſaith *Calvin*, hereby underſtand miſery,
Calvin. as if nothing were meant, but that they ſhal periſh miſerably, but by evil
is rather meant, the evil which they do, as is expreſſed in the ſinging Pſalme,
ſo that the righteous to their comfort, may look upon them in their malicious
Note. practiſes againſt them, as working their own ruine, which ſhould
deter all men from perſecuting the righteous at all times, for though they
be able to do nothing againſt, theſe Malignants ſhall come to the deſtruction
Verſ. 22. in the end, which they machinate againſt them: But the Servants of
God ſhal be redeemed, which implyeth, although even now in danger
of death, ſhall be delivered, as Verſe 22.

PSAL. XXXV.

THIS Pſalme is framed, ſo that each Verſe beginneth in the firſt letter
as the Hebrew Alphabet, the firſt with א the ſecond with ב the
third with ד the fourth with ה &c. Which is an elegancy amongſt the
Hebrews uſed in ſong, and is moſt notable in *Pſalme* 119.

Verſ. 1. *Strive (O Lord) with them that ſtrive againſt me.* When *David* compiled
this Pſalme is uncertain, but *Calvin* thinks, whilſt yet *Saul* lived
and perſecuted him, for by ſaying, *Strive O Lord with them that ſtrive
with me.* He intimateth, that he had many enemies who ſtrove againſt him
with their tongues, by ſlandering and ſpeaking evil of him, to make him
odious to all men, againſt theſe he prayeth, that the Lord would clear
his innocency, ſtopping their foule mouths: And by ſaying, *Fight againſt
them that fight againſt me.* That many were up in armes againſt him to
Note. deſtroy him, but in either caſe he makes the Lord his refuge by prayer,
as we muſt alſo do upon the like occaſions, and in him be comforted againſt
all the calumnies and violent attempts of men againſt us: And thus *Auguſtine*
underſtands it, as made for the comfort of all the poor members
of Chriſt, againſt their cruel Perſecutors.

Verſ. 2. *Lay hold upon the ſheild and buckler.* This is ſpoken after the manner of
men, that come to help others againſt their enemies, and not that God
hath need of, or doth uſe any ſuch kind of weapons, the breath of his mouth
alone being ſufficient to confound all, even moſt Potent enemies.

Verſ. 4. *Let them be aſhamed and confounded that ſeek my Soul.* In this and *Verſe*
5, 6, 7. *&c. David* teacheth the diſtreſſed Servants of GOD in his own
example, what to pray, not doubting, but that they ſhal be heard and ſaved;
Verſ. 9. 10. as followeth, *Verſe* 9. 10. Where he ſpeaketh of rejoycing here,
yea and the rejoycing of his very bones, hereby meaning, that all his parts
and whatſoever ſtrength and vigor was in him, ſhould be ſpent in celebrating
his praiſes, which ſpeaks againſt them that are remiſs and negligent
about this duty.

Verſ. 11. *Cruell witneſſes roſe up againſt me.* Here is laid down the cauſe of his
calling upon God for help, before going, he prayed, *Verſe* 1. That God
would *Strive with them, that ſtrove againſt him.* That is, By calumnies
and ſtrife of the tongue, now he ſheweth, how they ſo ſtrived againſt
him, *Viz.* By falſe accuſations of things, which he knew not of, whereby
they ſought to bring him in danger of his life, and this may have reference
in particular to his ambitious ſeeking of the Kingdome, and the deſtruction
of *Saul*, for that ſome accuſed him of this, appeareth, 1 *Sam.* 24. 10. Where

he ſaith, *Why doſt thou hearken to mens words, that ſay,* David *ſeeketh evill againſt thee.*

Verſ. 12.

They rendred me evill for good, the bereaving of my Soule, or life. For by their falſe accuſations, they ſtirred up *Saul* to take away his life, and for that end, he came out to ſeek him with three thouſand men : But what good had *David* done them? Very much in killing *Goliah*, the terrour of them all, and ſlaying the *Philiſtims*, the ſpoylers of their Country : And *Verſe* 11. Expreſſeth further what good he meant, *Viz.* His faſting, and mourning, and praying for them in their miſery.

Verſ. 13.

Yet I in their ſickneſſe put on ſackcloath. By ſickneſs any affliction is here to be underſtood, as *Verſe* 15. H*alting*. When he cometh to ſpeak of himſelf, ſets forth any weakneſs or miſery likewiſe, whereby he was diſabled and brought low : His putting on ſackcloath and faſting, as if his Friend or Brother, or Mother had been afflicted, *Verſe* 14. Is ſpoken of to ſhew, how far he was from all hatred againſt them, yea, how great his love was towards his deadly enemies, as we are all commanded to be likewiſe affected, *Matth.* 5. 45. And to pray for them, as is intimated alſo that he did, in ſaying, *My prayer turned into my boſome.* That is, ſaith *Ainſworth*, Either I prayed for them oft times in ſecret, or let it turn into my boſome, if I prayed for any evil to come upon them : *Geneva* notes, with inward affection or bowing down my head : But *Baſil* beſt, I received the fruit of my prayers for them, upon my booſome, for ſo עַל ſignifieth, and this he did through inward comfort to God-ward, upon the diſcharge of this his duty, although extreamly provoked to the contrary by their malice : And thus it ſhall be to every one, that ſincerely prayeth for his enemies, becauſe he is now aſſured in his conſcience, that he is the Child of his heavenly Father, *Math.* 5. 45, 46. *That yee may be the Children of your Father which is in* H*eaven.* Or may it not be meant, my prayers for them took no effect in them, to abate their malice towards me, but cruelty was by them repayed me, and curſing from their mouths. For the expoſition preceding, the word turning, makes againſt the firſt, as arguing not a direct going on, and here is nothing ſpoken of evil, whereby it might be underſtood, as an imprecation againſt himſelf according to the other.

Verſ. 14.

Note.
Ainſworth.

Geneva.
Baſil. magnus.

Note.
Verſ. 15.

But in my halting they rejoyced, they gathered together, the abjects gathered together, they teared me, and were not ſilent. Having ſhewed, how he behaved himſelfe, when his enemies were in miſery, which alſo may be referred to the words before going, *Verſe* 12. *Evil for good.* Which though no particular be ſpoken of before, was abundantly done by him after the overthrow of *Saul* and *Iſrael* with him by the *Philiſtims*, when he mourned and ſhewed his love towards *Saul* as much as he could, by thanking the men of *Jabeſh-Gilead*, and praiſing them for fetching his Corps from the *Philiſtims*, and giving it a more honourable burial, 2 *Sam.* 1. 11. 12. Having I ſay, ſhewed this, he now cometh to move the Lord the more, by the heinouſneſſe of the thing done on their part; to ſhew, how ſpiteful their doings were towards him; at his miſeries they rejoyced, and that not only a few of the great ones about *Saul*, but even the ſcum of the people, and a multitude of the baſer ſort, whoſe mouths were alſo opened againſt him without end, although they knew no cauſe ; but in them the Proverb was verified, like Prince like People ; *Saul* being infeſt againſt him, the people were generally ful of rage alſo: The word נכם *Nachim*, rendred *Abjects*, Signifieth men of a ſmitten or broken condition, men of no worth, for it comes of נכה ſignifying to ſmite ; yet ſome render it actively, *Smiters*, expounding it ſmiters with the tongue : but the former is to be preferred, becauſe he addeth, *Men that he knew not*, Or took no notice of, they were ſo baſe ; ſee the like, *Job* 30. 8. And for their tearing of him, it was with the tongue by ſpiteful words ; the word ſignifieth alſo divided, for which ſome render it ſo, but this is more genuine.

Verſ. 16. *With Hypocriticall mockers in feaſts, they gnaſhed upon me with their*
teeth: Calvin, *With perfidious perſons, mockers for a Cake of Bread*: But
Ainſworth, Hypocrites, Scoffers for a Cake of Bread: It ſeemeth to be a
further Deſcription of the Abjects ſpoken of, *Verſe* 15, as if he had ſayd, baſely
turning themſelves into any colour, to help on my miſery by bitter Scoffs,
being drawn to this to humour *Saul* by his feeding them. For to this Effect
it is ſayd, *Prov.* 28. 21. *That ſome will tranſgreſſe for a morſell of bread.* Others
Ainſworth. take it either thus, or as ſpoken of making him their Table talk, when
they fed themſelves deliciouſly, choaking him with ſuch intolerable Scoffs,
alledging, *Hoſ.* 7. 8. Where the Enemies of *Ephraim* are ſet forth as banquetters,
Calvin. *Ephraim* as the bread, that they fed upon. But *Calvin* holdeth,
that the great ones about *Saul* feaſting with him are particularly here meant,
as the vulgar and baſer ſort before.

Verſ. 17. 18. 19. 20. &c. *My darling, Hebr. only one from the Lion.* Of this ſee before, *Pſalm.* 22. 21. and from hence to the end of the *Pſalm*, He prayeth for deliverance from his Enemies, and that they might be confounded, and his freinds made joyfull.

PSAL. XXXVI.

TO *him that excelleth of the Servant of the Lord, David.* Of this Addition ſingularly here, *The Servant of the Lord*: See before *Pſalme.* 18. It doth denote ſomething in either ſet forth, declaring a difference betwixt him and his wicked Enemies; there his wonderfull mercy in delivering him out of their hands, for which his Eyes were towards him, as a Servants to his Maſter; here their profligate wickedneſs, wholly addicting themſelves to do Evill, from which he abhorred, as it becomes Gods Servant to do.

Verſ. 1. *The tranſgreſſion of the Wicked ſayth, in the midſt of my heart, there is no fear*
of God before his Eyes: *Hebr. Tranſgreſſion ſayth to the Wicked*; That is,
His obſtinate, and ſhameleſs giving himſelf to live in all manner of Wickedneſs,
telleth him as by a lively voice, what ſhew ſoever he makes to the
contrary, that he hath no fear of God in him, and this I ſay, becauſe I know
it in my heart to be ſo, as if I heard his wickedneſs ſpeaking ſo much, and I
know in the midſt of my Heart, through the inward greif and ſorrow that I
Note have therefore. And this is true touching all, that do, *Dare operam peccato*,
live and go on in groſs ſins from time to time, being touched with no
Repentance therefore, their ſinning outwardly proclaims what they are inwardly,
although they ſet a good face upon it, and ſay that they have a good
heart.

Verſ. 2. *For he flattereth himſelf in his own eys til his iniquity be found out to hatred.*
Here he ſheweth that the wicked harden themſelves to the doing of Evill
through a better conceit, which they have of themſelves; when as others,
that fear God hate and abhor their doings, and look upon their caſe as abominable
Note. to God and dangerous. And this layeth open the Originall and
Nurſe of ſo great wickedneſs, as abounds in the world, that men againſt
their own Conſcience, that accuſeth them to be without all true fear of God
and againſt the judgment of good men, who hate their doings, ſooth up
themſelves, as if they were accepted before God as well as the beſt, N. Tran.
Till his iniquity be found to be hatefull.

Verſ. 3. *The words of his mouth are wickedneſs and deceit*: That is, Saith *Cal-*
Calvin. *vin*, he hath ſomething to ſay to excuſe and juſtifie himſelf to the deceiving
of his own Soul, and the hardning of him in ſin. *He ceaſeth to underſtand*
to do good, That is, He is averſe from all good Inſtruction and Reaſon,
whereby he might be perſwaded better.

Verſ. 4. *He meditateth Iniquity upon his bed*: That is, In his retiredneſs through the corruption of his heart he beginneth to enter into this evill way by himſelf alone not being drawn on to it by others. *He perſiſts in a way not good:* not only beginning and going on far in a wicked courſe, but without Repentance always going on. *He abominates not evill,* being carryed by a contempt of God on in his wickedneſs; and then he ſumms up the differences betwixt the Wicked, and ſuch as fear God thus.

Note.

1. He flatters himſelf in his wickedneſs; this man judgeth and condemneth himſelf.

2. He deviſeth reaſons to harden his heart in ſin; this man reaſons againſt ſinning in any thing, in ſtead of extenuating, aggravating his leaſt ſins.

3. He ſtopps or turns away his Eares from hearing Reaſon againſt his Evill ways, this man is willing and deſirous of good inſtruction, that he may be more ſtirred up to good, and againſt evill.

4. His meditations in private are, how he might practiſe this or that wickedneſs; this mans meditations are, how he may yet grow better, and what abundance of ſin he is already guilty of, to be accordingly humbled therefore.

5. He goes on in Evill, waxing dayly worſe and worſe; this man perſeveres in good, and cannot by any means be beaten, or allured out of the Way hereof.

6. He being ſo Evill, as hath been ſayd, abominates not himſelf therefore, but in contempt of God pleaſeth himſelf ſtill therein; this man through the fear of God, trembles and abhors himſelf, even for his Infirmities: yet it is not to be conceived, that every wicked man is ſuch in all degrees, but that there are ſuch, When there is no dram of Grace to reſtrain them, others not being ſuffered to be ſo exorbitant for the common Good of thoſe politick Bodies, whereof they are members, and not that they are any whit the more in the way of Salvation.

Verſ. 5.

(O Lord) thy mercy is in Heaven, thy truth unto the Clouds. Calvin, to the Heavens, New Tranſlat. Thy faithfullneſs to the Clouds: Reſpecting rather the ſenſe then the ſignification of the word. Having ſet forth the abomination of wicked Enemies, to God and his people, [now he proceedeth on the contrary ſide to ſet forth Gods mercy and Goodneſs for the comfort of all them that fear him, both to make the wicked aſhamed and to fear, and to comfort all ſuch as fear God, againſt their wicked practiſes, and himſelf in particular. In this and V. 6. are four Excellencies in God ſpoken of. Firſt, Mercy or Goodneſs. Secondly, His truth or faithfullneſs. Thirdly, His Righteouſneſs. Fourthly. His Judgments. His mercy, *In the Heavens Pſalm. 57. 11. Unto the Heavens, Pſal, 108. 5. Above the Heavens.* And the ſame is meant here alſo; it is ſo great that it filleth the World below and Heaven above alſo. *His truth unto the clouds,* For he dealeth truly and faithfully with all creatures, keeping touch with all in every thing, that he hath promiſed: And the Heavens and Clouds, haply are mentioned in reference to the Rain-bow, which he ſayth he would place in the Clouds, for a ſigne that the Earth ſhould never be drowned again. *His Righteouſneſs like the mountaines,* To adminiſter all things by his providence moſt juſtly in puniſhing thoſe that are ſo intollerably addicted to all manner of Wickedneſs, and doing Good to thoſe that fear him, and delivering them out of their Hands: *His judgments like a great deep*: Or Abyſſe, the bottom whereof cannot be ſounded, whereby is meant, that although the Wicked for a time may live in proſperity, the Righteous in miſery, they in honour, theſe in diſgrace, yet the juſt judge will one day put a contrary difference between them, making theſe happy and honorable, them infamous and miſerable for ever: but yet this judgment lyeth hid, as the bottom of an Abyſſe, no ſuch thing appearing to men a long time. *Thou ſaveſt both man and beaſt*: So good is the Lord, that his Goodneſs in governing the World is extended to all his Creatures, yea

Gen. 9.

even the very beaſts, therefore much more to men, and ſpecially to ſuch as fear him, and truſt in him. ſo that they ſhall be ſaved from the hands of their Enemies here, and from Death and damnation hereafter, and partake of this Heavenly Kingdom for ever and ever. And in this ſenſe the Apoſtle ſayth, *God is the Saviour of all men, eſpecially of them that beleeve.*

Verſ. 7. *How precious is thy mercy, and the Sons of men ſhall truſt under the ſhadow of thy wings:* That is, Not all promiſcuouſly, but the faithfull that live in his fear: Of the Wicked it is ſpoken contrariwiſe before, ſo that if they truſt, they ſhall be deceived, the like Phraſe is alſo uſed of the Faithfull, *Pſalm.* 91.

Verſ. 8. *They ſhall be ſatisfied with the fatneſs of thy houſe:* That is, They ſhall have joy in thee, as they that are feaſted in the houſe of a King, where all Delicacies, both of meat and drink abound, for a good Conſcience is a continuall feaſt, and this is in the Senſe of Gods Grace and favour in Chriſt, juſtifying from our ſins, there being no worldly thing that can ſatisfy, yet becauſe Godlineſs hath the promiſes of this life, and of that to come, I hold with *Calvin* that the one is ſo promiſed here, that the other is not excluded. For all ſuch as fear God and truſt in him ſhal be fed corporeally, *Pſ.* 37. 1. and Spiritually with the light of Gods countenance, *Pſal.* 4. 7. and Eternally with hidden Manna, *Revel.* 2. 17.

Verſ. 10. 11 12. After promiſes of favour to them that fear God, here he addeth prayers, both for them and for himſelf, concluding with Threatning to the Wicked that they ſhall fall and never riſe up again.

PSAL·XXXVII.

Verſ. 1. FRET *not thy ſelf at the Wicked neither be envious at evill doers:* Having before ſhewed the Ruin of the Wicked, *Pſal.* 36. 12. Now he admoniſheth all ſuch as fear God, not to be vexed to ſee them or any of them for a time in proſperity, to be diſcouraged in the ways of godlineſſe, or to ſin by envying hereat. For their proſperity is but like the green Graſs, which is ſoon cut down and withereth.

Verſ. 3. *Truſt in the Lord and do good, dwell in the Land and thou ſhalt be fed aſſuredly:* Having in the former *Verſes* made Application of that ſpoken of the Ruin of the Wicked, *Pſal.* 36. 12. Now exhorteth and comforteth the Righteous, by promiſing, that it ſhall be unto them as he prayed, *Pſal.* 36. 11. But he begins with truſting in the Lord, as the Foundation of doing Good and of all Bleſſings: For Philoſophers excelled in morrall Virtues, Temperance, Patience, and Contempt of the world, but doing theſe things not out of faith, they were not accepted. By dwelling in the Land he meaneth, that the faithfull ſhall have a ſetled Habitation, and that God will take care for them to feed them with Food ſufficient, ſo that they need not be diſtracted with worldly Cares, but caſt all their Care upon God. And that feeding with food ſufficient is meant, is further confirmed, *Verſe.* 19. Where he ſayth, *That in time of famine they ſhall have enough*, So that other Expoſitions referring this feeding, to feeding upon faith, or feeding others with Truth, *&c.* are worthily by *Calvin* rejected.

1 Pet. 5. 7.
Matth. 6.

Calvin.

Ainſworth. *Ainſworth* renders the words, *Feed on faith*, and he takes the words before going, *Dwell in the Land:* Either for a promiſe or a command to keep in the Land of *Canaan*, as *Iſaack* did in time of Famine. But here is no word ſignifying Faith, but *Truth*, or *Verily*, therefore render it word for word, and it is, *Feed thee verily*, For thou ſhalt have wherewithall to do it, and likewiſe *Truſt in the Lord, do good and dwell in the Land*, Can have none other ſenſe, but as of a promiſe that thou ſhalt do ſo, poſſeſſing it as an Inheritance, thou and thy Seed after thee for ever, as is expreſſed, *Verſe* 29.

Yet *Ainſworth* hath one thing here remarkeable, that this *Pſalm* is begun with the firſt Letter of the *Hebrew* Alphabet, and every two *Verſes* go on in order with the reſt, to the laſt letter of that Alphabet.

Verſ. 4. *Delight thy ſelf in the Lord, and he will give thee thy hearts deſire:* That is, Let this be thy joy, that the LORD is thy portion, and not that thou haſt worldly things which will deceive thee, and then thou ſhalt never want, but have thy hearts deſire, becauſe in him is a confluence of all comforts and bleſſings, See the like, *Iſa.* 58. 14.

Verſ. 6. *He will bring forth thy Righteouſneſs as the Light.* If any Godly man being in miſery for a time, ſhall ſay, I cannot find any ſuch comfort in the Lord as thou promiſeſt, here is ſomewhat ſpoken that may ſatisfy him. The darkneſſe of miſery ſhall be turned into the Light of felicity unto thee, only wait Gods leiſure, till it ſhall ſeem good to him to do it.

Verſ. 7. *Be ſilent or ſtill to the Lord, wait for him.* Till he ſhall be pleaſed to do for thee, as is before promiſed, be not impatient or murmure, but wait. The word חול here uſed as *Calvin* noteth, ſignifieth either mourn or wait, and if we take it for mourn, it is meant of mourning ſilently, but he followeth the firſt, *Wait.* Then he repeateth again in more words that which he had ſayd, *Verſe.* 1. concluding *Verſe* 8. That this were to do Evill to vex at the Wickeds proſperity.

Calvin.

Verſ. 9. *They that wait for the Lord ſhall inherit the Earth:* Here is a reaſon why we ſhould not vex at the proſperity of the Wicked, for although now they flouriſh, yet they ſhall be cut off, and the Righteous ſhall have the better of it, even in this world, for however they be tumbled and toſſed about, yet their comfort is great in all places, through the Lord, for whom they waite or ſtay a time, firſt in miſery, or the Righteous are promiſed the inheritance of the Land, becauſe if the people of *Iſrael* had been ſuch, they ſhould alwies have injoyed the Land of *Canaan*, and it ſhould never have come into the poſſeſſion of their Enemies. For it was for ſin that they were caſt out, and that they were conſumed with Wars, and therefore to the Righteous is promiſed alſo, *Abundance of Peace.* For *the fruit of Righteouſneſs is peace, Iſa.* 32. 17.

Verſ. 16. *Better to the Righteous is a little, then the Riches of many Wicked:* the word מהין here rendred *Riches* ſignifieth alſo a multitude, or abundance, which ſome refer to people, as if it were meant, a few Righteous are better then many or multitudes of Wicked, and ſome joyn it, and the word רבים many together, as if it had been ſaid, *Then great riches of the wicked:* but either of theſe is more forced, and it agreeth better to the Argument in hand to render it as before; For whereas the Righteous inheriting the Earth, is ſpoken of, *Verſe* 15. If it ſhould be objected, they have but little in compariſon of many wicked, here it is reſolved, this little is better to him, then their abundance to many of them, if they be put altogether. And a reaſon is rendred *V.* 17. *Their bones,* That is, Their ſtrength ſhall ſoon *be broken, but the Lord will eſtabliſh the Righteous:* That is, Be as a continuall fountain of good unto them, ſo that they shall never want, but the Riches of the wicked are vaniſhing by Gods Judgments, ſo that their abundance is turned in a ſhort time into want. Thus *Calvin*, And the little of the Righteous is better alſo, becauſe his Goods are truly Goods coming from Gods bleſſing and uſed to his Glory, but the Goods of the wicked are Evills, according to the ſaying, *Bona hujus mundi ſunt bonis bona, malis mala,* Becauſe they are ill gotten, and if not, turned to be a means of more licenciouſly doing Evill, by Rioting, Pride, Oppreſſion, and coveteouſneſs, from *Hamon* here uſed to ſet forth Riches, *Ainſworth* noteth the Word *Mammon* cometh.

Calvin.

Note.

Ainſworth.

Verſ. 20. *The Wicked ſhall periſh, and the haters of the Lord as the fat of Lambes,* Here that which was ſayd, *Verſe* 18. is further amplified, as the fat of lambs melteth away with the heat of the fire, ſo their Riches shall fade, and he calleth them haters of God, hereby denoting how much they deceive themſelves

Note.

ſelves when they ſay, that they love God: So Commandement the ſecond.
Verſ. 21. *The wicked borroweth and payeth not again.* This ſaith *Calvin*, is expounded
Calvin. of the unjuſt dealing of the wicked, whereunto he granteth, that it
may be applyed, but it is properly meant, that he is through the curſe of
God made ſo poor, that he hath need to borrow, but when he hath
done ſo, his Eſtate waſting more and more, he hath not wherewith to repay
what he borrowed; and this is further confirmed, *Verſe* 22. *They
that are curſed of him ſhall be rooted out*, Their Eſtates being conſumed
and brought to nothing; I take the former words both waies, he borroweth
and *Payeth not*, Either becauſe he is brought low, and ſo unable, or
unconſcionable, and ſo wil not, thus alſo *Ainſworth.*

Verſ. 23. *The ſtepps of a good man are ordered by the Lord, and he will love his way.*
Hebrew, *The ſtepps of a man.* Yet it is not meant of every man, but of thoſe
that feare him, for it is ſpoken of one, whoſe way is loved by the Lord,
ſuch are directed by him in the courſe of their life, to do that which is
pleaſing unto him, and ſo he through the favour, which he beares towards
them, makes all their waies proſperous. as *Pſal.* 35. 27.

Verſ. 24. *Though he fals, he ſhall not be utterly caſt down.* Hebrew, *He ſhall not be
caſt off.* It being meant, Though he be afflicted and that often, as *Prov.* 24.
16. yet he ſhall riſe again, he ſhall not ſink under the burden of his afflictions,
God wil never caſt away his fatherly care over him: Some, ſaith *Calvin*,
Calvin. underſtand it of falling into ſin, and riſing again by repentance, and
ſome, of his courage in adverſity, and his not fainting under ſufferings; but
he rejects both, the firſt, becauſe outward proſperity is the argument in
hand, and the ſecond, becauſe it doth not ſufficiently expreſſe the meaning,
that although he be greivouſly afflicted, yet the Lord wil deliver him; and
Ainſworth. he renders the word, *Non collidetur*, *He ſhal not be daſht in pieces. Ainſworth*
Baſil. is for both falling into ſin and miſery in this World: *Baſil* is for falling
into ſin, becauſe *Verſe* 23. The Lords directing of his ſteps is ſpoken
of, without whoſe direction the beſt man living falleth into ſin; but herein
lyeth his comfort, that when being for a time left to himſelfe, as *Hezekiah*
was, and *David* alſo, and by this meanes he falleth; the Lord is at hand
to lift him up again, and to ſet him right, which the next words ſhew,
The Lord ſuſteineth him with his hand, For ſo he renders them; let the Reader
follow whether he pleaſeth, or rather both with *Ainſworth*, for falling
is ſpoken of both waies, *Gal.* 6. 1. as of falling into ſin, *Michah* 7. 9. into
affliction.

Verſ. 25. *I never ſaw the righteous forſaken, nor his ſeed begging.* This may ſeem
Luk. 16. ſtrange, becauſe *Lazarus* begged, and ſometime other righteous perſons
are in ſo great want, that they cannot live without begging,; yet *David*
had this from *Moſes*, *Deut.* 15. 4. Where to the people of *Iſrael*, being
obedient, ſuch a bleſſing is promiſed, that there ſhal be no poor amongſt
Calvin, them. *Calvin* reſolveth it, that even the beſt have their ſinnes, which
God correcteth them for, ſometime one way, ſometime another, as he
ſeeth moſt meet for each one of them for their greater good: And thus
a good man may be puniſhed with want, even to beggery: So *Paul* was
often in want, but he had learned to want and to abound, and in all things
Phil. 4. 11. to be content; yet he concludeth, that in his greateſt poverty, he liveth
wel of that little which he hath: *Baſil* applyeth it only to *Iſrael*, the
ſeed of the righteous Progenitors, whom God never left: *Ainſworth*,
That he is not brought to poverty, nor his ſeed, by liberality to the poor,
contrary to the opinion of worldings, who wil not give for feare leaſt
Verſ. 26. their Children ſhould want it another day: And this I take to be beſt,
for the words next following, *Verſe*, 26. *All the day he is gratious and
lending, his ſeed is bleſſed.* He and his Children have never the leſſe but
the more for his liberality to the poor, according to that *Prov.* 11. 24.
there is *That ſcattered, but is more increaſed.* It is then thus ſaid, not that it

falleth out thus to all the righteous, no one being ever excepted; but thus generally God dealeth with them, and hereby we ſhould be encouraged to deeds of charity to the poor, not fearing want in ſo doing: And on the other ſide, although every one that beggeth his bread is not hence to be accuſed, as none of the righteous ſeed: (For we may be made ſo poor by perſecution, as the poor of *Lions* in *France*) yet we ſhould rather take any paines to get each one his bread, then to beg; and for the moſt part, they that go about begging, are a curſed Generation, in whom that curſe takes effect, *Let their Children be Vagaboundes and begg their bread.* *Note.*

The reſidue of the Pſalme is ſpent in exhorting, as *Verſe* 27. *To depart from evill*, And to *do good.* Uſing reaſon to perſwade hereunto, *Verſe.* 28 29. Then deſcribing him to be one that talketh of wiſdome, and hath the Law of God in his heart, *Verſe* 30. 31. After this he noteth the attempts of the wicked againſt him, and Gods fruſtrating them, *Verſe* 32. 33. then he exhorteth again to truſt in God, *Verſe* 34. And addeth a reaſon taken from the ſtability of ſuch, and inſtability of the wicked, *Verſe* 35. 36. But for this he biddeth us mark the end of the juſt and of the wicked, *Verſe* 37, 38, 39, 40. For otherwiſe we might judge amiſſe, if wee look at the preſent evil condition of the righteous, or the proſperous of the wicked. Verſ. 27. 28 30. 32.

PSAL. XXXVIII.

A *Pſalme of* David *for a remembrance.* The *Sept.* addeth, *For a remembrance of the Sabboth.* Which *Auguſtine* following, ſaith, that it was to put us in minde of reſting or ceaſing from ſin, which bringeth even upon the beſt ſo great miſeries: But to leave that, as not being in the *Hebrew*, it was compiled by *David*, that hereby he might helpe himſelfe, to remember his ſufferings, to be thankful to God ever after being delivered, and careful of his waies, leaſt he ſhould again fal into the like or greater miſeries; and not only for himſelfe, but as he was a publick perſon in committing it, he had reſpect to the publick good of the Church, hereby teaching us all, to remember our chaſtiſements, of which we are ready to be forgetful, ſo ſoon as we have any eaſe, that they may not only work upon us to humble us for our ſinnes, and to make us repent for the preſent, but alwaies after; otherwiſe he that hath ſmitten us, holds his puniſhing hand ſtill over us, and wil judge us again and again: See the like Title, *Pſal.* 70. And for the grievances here complained of, *Baſil* takes them to be the death of his Son *Ammon*, *Abſaloms* conſpiracy, *Achitophels* joyning with him, and *Shimei* his curſing him: For the firſt *Verſe* ſee the ſame, *Pſal.* 6. 1. *Auguſt.* *Baſil.*

Thy arrows ſtick faſt in me. *David* being afflicted looks not ſo much at them, the inſtruments, as at God, by them puniſhing him, as when *Shimei* rayled upon him; *He curſeth, becauſe God bad him curſe*, ſaid he. See the like, *Pſal.* 18. 15. *Pſal.* 91. 5. *Job* 6. 4. Yet as by arrows peircing words of wicked enemies, ſo God ſmiting or peircing the body with paines and ſickneſſes may be underſtood: But the comfort of Gods Servants is, that although they be grievous, they are but the hand of God, their loving Father, who if he woundeth will heale them again, as *Hoſ.* 6. 1. Verſ. 2. 2 Sam. 16. 10. *Note.*

There is no reſt in my bones by reaſon of my ſinnes. Here is ſhewed the original of all our troubles and ſorrows, *Viz.* Our ſinnes, that in all our ſufferings, we may not look onely at Gods hand, but at our ſinnes provoking him, becauſe otherwiſe we ſhall be ready to murmure againſt God, as over ſevere and cruel againſt us. Verſ. 3.

My

Verſ. 5. *My wounds matter and corrupt.* Hereby he ſheweth the long continuance
of his afflictions, by alluding to mattery ſoares: but this he ſaith,
came to him through his *fooliſhneſſe*, in which word he acknowledgeth,
that there is no wiſdome or reaſon in ſorrowing, but a man is herein carried
by his luſts as a bruit Beaſt, contrary to right reaſon, as he alſo expreſly
ſaith, *Pſal*, 73. 22. *So fooliſh was I and ignorant, even as a Beaſt.* From
hence to *Verſe* 11. With more variety of expreſſions, he ſetteth forth
Verſ. 11.12. his miſery, but there he ſheweth it to be the greater, both in reſpect of
Verſ. 13.14. his friends and enemies, theſe ſtood looking upon it a far of, not daring
Verſ. 15. to come neer him, they laid ſnares for him; that is, Sought by ſubtile
meanes to enſnare him, plotting inwardly in their hearts, and outwardly
conſulting in their talke againſt him to his deſtruction; but he in the meane
ſeaſon by his ſilence, and not ſo much as opening his mouth againſt his Calumniators,
ſhewed admirable patience, here he fleeth to God therefore
Verſ. 16. by prayer, adding, *Verſe* 16. *I ſaid heare me, leaſt they rejoice over
me*. Hebrew, *I ſaid leaſt they rejoice, &c.* Meaning as *Verſe* 15. *I ſaid thou
art my hope, anſwer* (*O Lord God*) That is, Save me from mine enemies,
leaſt if they prevail, they ſhould triumph over piety, and the power of
it ſhould be weakened in mens hearts, when they behold me thy faithful
Servant falling before them; and to ſhew what they would do, if they
ſhould by Gods forbearing to help him, prevail, he ſaith further, *when
my foot ſlipped, they magnified themſelves againſt me.* That is, When I
was but a little put to the worſt, whereby it appeares, how much they
would inſult, if they ſhould have their wils of me to deſtroy me: A horrible
motive to move the Lord to help his Servants in time of danger
Note. by their enemies, and a ſign of their overthrow at hand, when they combine
together, to bring the true religion into diſgrace, for in ſo doing,
they combine againſt and ſtrike at God himſelfe and his glory, and ſo they
ſhal be found but to have kicked againſt the pricks: It is juſt with God,
to bring to the like miſery or greater, ſuch as rejoice at the miſeries of
others, as the *Edomites* that cryed of *Jeruſalem*, inſultingly raze it, raze
Pſal. 137. it, even to the ground, but they had this curſe laid upon them, that their
Babylon ſhould be brought down, and their Childrens braines daſht against
the ſtones: And *Paulinus in vita* Saint *Ambroſe*, tels of one Theodulus,
that when he ſaw another fal, he laughed at him, *Ambroſe* turned
to him and ſaid, *Thou that ſtandeſt, take heed that thou falleſt not*; And ſoon
after he had a great fal indeed.

Verſ. 17. *And I am ready to halt.* Of this phraſe, ſee before, *Pſal.* 35. 15. He
meaneth here, that he was ſo preſſed with miſery, that he could not go
uprightly, by ſtil bearing it patiently, but was throngh the weakneſs of
the fleſh, ready to be impatient and murmure, becauſe as in the next words,
his ſorrows were ever before him, and he had no mitigation thereof. For
Note. extremity of ſufferings, made even patient *Job* to break out into bitterneſs,
neither is any man free from ſnch paſſion at ſometimes, but we muſt
pray and ſtrive againſt them, as *David* did, and look upon them as haltings
to this end, neer to which is falling, and therefore a caveat is by the
Heb. 12. 13. Apoſtle given here againſt, *Make ſtreight ſtepps unto your feet, Leaſt that
which is halting be turned out of the way.*

Verſ. 19. *My enemies live and are mighty*, in the former *Verſe*, he tels of his confeſſing
his ſinnes, and ſhewing his grievous ſufferings therefore, now whilſt
he was thus in the midſt of ſorrows, he ſaith, That his enemies lived; that
is, The more merrily, and drew by their good ſucceſs more unto them,
whereas he remained deſolate and forſaken of all, wherein it may be
thought, that he pointed at *Abſaloms* conſpiracy, after whom all men
Verſ. 20. went, yea many that had been his friends formerly, from remaining with
Verſ. 21.22. him, as the Hiſtory ſheweth. Of their rewarding him with hatred for his
good wil, *Verſe* 20. See before *Pſal.* 35. 12. But againſt all this he concludeth,
with prayer to God to haſten to him and ſave him. PSAL.

PSAL. XXXIX.

TO him that excelleth, to Jeduthun, a Pſalme of David. Of *Jeduthun*
ſee, 1 *Chron.* 25. 3. He and his Sons were appointed to be ſingers in
Gods houſe, wherefore it is meant, that this Pſalme ſhould be committed
to him, and them, to be ſung from time to time: ſee the like Title *Pſal.* 77. 1.
For the time of compiling it, *Baſil* ſaith, That it was, when *Shimei* curſed
him; *Auguſtine* on the word *Jeduthun, Tranſiliens* ſaith, That the ſignification of the word is rather to be lookt at, then the name; it is a
Pſalme for him that paſſeth beyond them, that is, Worldly things to
Heavenly.

I ſaid I will keep my way from ſinning with my tongue. David had ſaid Verſ. 1.
before, *Pſal.* 38. 14 That in the midſt of his miſeries he was, as dumb,
now he amplifieth the ſame, by declaring his reſolution, againſt breaking
out into impatient ſpeeches, and he ſaith, He kept a bridle to his mouth,
to this end; whereby is intimated, how hard a thing it is for a man being
provoked, to refrain from evil and curſed ſpeaking, ſee for this, *James* 3.
Whilſt the wicked are before me; That is, Leſt they ſhould upon my letting
any ſuch words come from my mouth, take occaſion to rejoice, as having
taken me by this meanes in a great ſin: Thus Expoſitors generally, but
Calvin wil not only have this meant, but alſo the wickeds continuing *Calvin.*
in proſperity about him, as if he had ſaid, I reſolved, though they proſper
and increaſe never ſo much, and ſo my oppreſſions be the greater, yet to
beare it patiently and in ſilence: But *Baſil* by the wicked before him, underſtands *Shimei*, when he moſt admirably refrained himſelfe, being by that *Baſil.*
baſe rayler ſo greatly provoked; yet he did not only refrain from evil
ſpeeches, but reſtrained *Joab* from taking revenge upon him, ſaying nothing
but this, *He curſeth, becauſe God bad him curſe.* And of *David* we learn *Note.*
the like patience in time of provocation, and becauſe we cannot otherwiſe,
we muſt put a bridle, as it were, in our mouths, by ſtriving to be
thus patient, that the ill language of others againſt us, may not draw the
like from us.

I was dumb through ſilence, and I held my peace from good. He did not Verſ 3.
only reſolve againſt ſpeaking to offend, but he did indeed refrain ſometime,
yea, from ſpeaking good, that is, What he might juſtly have ſpoken in his
own defence, ſo *Calvin*; but he ſaith, ſome expound it of his ſilence in reſpect of praiſing God, by reaſon of his great troubles. *Calvin.*

The fire waxed hot in the midſt of me, &c. Here *David* confeſſeth his Verſ. 4.
own weakneſs, he was not able alwaies to contain, but brake out at length
into ſpeeches of impatience; thus Satan is ready, when the Servants of God
reſolve, and ſtrive moſt againſt ſin, to ſtir and blow up the fire of wrath:
Baſil, when I reſolved upon patience, thoughts of my hainous ſinnes came *Baſil.*
into my minde, in the matter of *Uriah*, and then I was tormented with
griefe, as if I had had a fire within me: And although I ſpake not to *Shimei* curſing me, yet I ſpake to the Lord, having death before mine eyes,
of which I was worthy, and from which, for the frailty of mans life in
general, I ſaw that I could not be long free, eſpecially beginning already
for them to pine away; *Auguſtine*, when I refrained ſo from ſpeaking,
for feare of ſpeaking evil, that I ſpake no good, I was troubled at this my
ſilence, leſt my ſin ſhould be counted greater for this ſilence: *Calvin*,
then my virtue in refraining from ſpeaking evil.

Make me to know, O Lord, my end, and the number of my daies. This is Verſ. 5.
by *Calvin* expounded, as ſpoken out of impatience, as if he had challenged *Calvin,*
the Lord for laying upon him ſuch loads of miſery, when as his life was
ſo ſhort, and he ſhould not have time after theſe his grievous ſufferings,
by joyful daies to be made amends therefore: But the words inforce

Auguſt. not to this Expoſition; and *Auguſt.* ſayth, that the End, to which he here ſpeaketh of, is the bleſſed life to come, which is without End, which he deſired to know to belong to him, for his greater comfort in the midſt of his miſeries in this life, and which he ſighed after, as *Paul, I forget that which is behind, and preſs on to that before.* *Phil. 3.* And this I take to be the beſt, and being ſo underſtood, we ſhall not without Ground tax this Righteous Servant of God, but have cauſe to look upon him as a pattern, and follow him in the Extreamity of our miſeries here, being comforted by looking to our bleſſed End; if we fear God, as he did, our miſeries ſhall not laſt long, for the days of this Life are few, and then cometh an End moſt deſirable. *Note.* Another there is, that ſayth, that *David* ſpake thus to God not without ſin; *F. M. in Pſalme.* becauſe he deſired to know the number of his days, which God hath reſerved in ſecret to himſelf: But this is confuted by *Moſes*, *Pſalm* 90. 12. Speaking to God in the ſame manner. He ſayth not thus, as deſirous to know the certain number of the days of his life, to be the more licentious till the Approach of his end, but to be ſo perſwaded of the brevity of his life, that he might make none account hereof, but altogether of the life to come, to be alwaies directing his courſe ſo, that at the End of this, he might attain life everlaſting.

Verſ. 6. *My age is nothing before thee*: The word rendred Age here, is חלד ſignifying the World, but *Verſe* 5. The ſame is ſet forth by חדל as *Calvin* thinketh, by the tranſpoſition of one Letter, and therefore he renders both alike, *Verſe* 5. *What mine Age is, here my age is nothing: New Tranſlat. Verſe* 5. *How fraile I am, Ainſworth hath it, my Worldly life.*

Verſ. 9. *Make me not the reproach of the fooliſh*: That is, Of wicked *Shimei*, and ſuch as he was, for by this name, Fool, the wicked man is commonly ſet forth. And *David*, being now in a deſolat Eſtate by *Abſaloms* Uſurpation, and all mens forſaking him, ſaw by this Fools railing upon him, that in this condition, he was ſubject to be dealt with likewiſe by others of *Shimei* his quality; wherefore he prayeth for Deliverance out of this dejected condition, that none Occaſion might be given any longer hereby to ſuch malicious Fools, to ſpit out the poiſon of their reproachfull ſpeeches againſt him. *Calvin* takes it either thus, or as a prayer not to be expoſed to ſuch Reproaches, as Fools and men of no Reputation are; but I ſee no Reaſon, why the Reader ſhould have it thus left to his Liberty, the Caſe being ſo plain.

Verſ. 10. *I will hold my peace, and not open my mouth, for I knew it was thy work.* Here *David* ſheweth the Ground of his ſilence before ſpoken of, *Verſe* 3, reſolving to go on herein in reſpect either of rendring Evil words for Evil, or murmuring againſt God for any ſufferings, *viz.* He knew it was Gods doing, *Shimei curſed, becauſe God bade him curſe*: And *Abſaloms* ſo unnaturall riſing up againſt him, was of God for his ſins, for which cauſe, there was good reaſon to be ſtill, and not to break out by Evill ſpeeches. And that *Note.* we may in time of Provocation any way, do likewiſe, We muſt conſider, that we have to do with God in all that we ſuffer, and alſo that his judgments are juſt, the want of which conſideration maketh men ſo ſinfully to break out into curſing, railing, and murmuring upon any provocation by other mens evil tongues, or by other Sufferings, becauſe they look not up to God, but to fortune, or chance, or to the inſtrument only.

Verſ. 14. *Leave off or ſtay, that I may recover ſtrength*: That is, Ceaſe a while to afflict me before I dy, if it be thy will now to take me out of this world, that I may be ſtrengthned in Grace, patiently to bear the very ſtroak of Death, whenſoever it cometh. Being urged with pains continually, and afflictions is an *Note.* hindrance of preparing to dy; and therefore they are ill adviſed, that put off all preparation for death, till ſickneſs, which by diſtempering rather hinders, then furthers the gathering of Spiritual ſtrength to go to meet God, coming by his Harbenger, Death.

PSAL. XL.

I*Waited patiently for the Lord, and he inclined unto me*: This ſeems
not to be ſpoken without reference to that which was ſayd *Pſalm* 39. Verſ. 1.
Where he ſpeaks of himſelf, as being in the danger of Death, by reaſon of
his Son and Subjects rebelling againſt him. Here being delivered as he was,
by his mens getting the victory over *Abſalom* and his men, he ſets himſelf to
praiſe the LORD. *Hebr.* It is, *Waiting I waited*, that is, Long not ceaſing Note.
in the time of my trouble to pray again and again, joyning to my praying
patience, and who ſo doth thus, ſhall ſurely ſee the like Event.

Baſil makes this cohere with *Pſalm* 39. Becauſe there he ſayd, *Hear my* Baſil.
prayer, in this, *He hath heard my crying.*

He brought me up out of the horrible pit and miery clay: *Calvin*, *The* Verſ. 2.
ſounding pit: That is, I being plunged deep into miſery and danger, which
is uſuall in Scripture to ſet forth thus, as *Pſalm* 69. 3. He ſaved me out
of it. *Ainſworth* will have this *Pſalm* to be propheticall of Chriſts Affli-
ctions, and deliverance, and his putting an End to Legall Sacrifices, *&c.* Ainſworth.
Jerom expounds the firſt words, of the Gentiles, being delivered out of the
miſerable caſe wherein they were, by faith in Chriſt, and thoſe *Verſe* 6. 7. Hieron.
&c. Of Chriſt, I *waited for the Lord*, *and he heard me*: I was, ſayth the
Church of the Gentiles, long in an Evill caſe, without God, a ſtranger
from the common-wealth of *Iſrael*, but at length he heard me, yea, even be-
fore I called, *Iſa.* 65. 24. *Before they called I anſwered*, For of them he ſaith,
Iſa. 65. 1. I *was found of them that ſought me not*: Then he brought me
out of the pit of darkneſs and ignorance, out of the miery clay of Superſtiti-
on, wherein I ſtuck faſt, and *ſet me upon a Rock*: That is, Chriſt by be-
lieving, for he is the rock, upon which whoſoever is ſet, hath a ſure ſtanding,
and the Gates of Hell ſhall not overthrow him. *And he directed my go-
ings*, that is, Being turned to the Lord from Superſtition and worldly va-
nities, wherein my feet ſtuck faſt before, as in clay and mire, for ſuch are
worldly Riches, he kept me from turning to them again, or looking back.
He hath put into my mouth a new ſong, A ſong of praiſe for the new man,
ſent into the world for my Salvation, whereas before I ſung theatricall
and vain ſongs to falſe Gods. *Many ſhall ſee and fear, and put their truſt in
the Lord*, that is, See him, whom the Lord hath ſo mercifully ſent, and the
Miracles wrought by him, and a fear to Repentance, for their ſins ſhall come
upon them, and they ſhall beleive in him, and ſo receive pardon. Then he
is pronounced bleſſed that doth thus, *And reſpects not vanities.* For
Faith, and Chriſt, and reforming from ſin before lived in, muſt go together.
Many marvelous things haſt thou done (*O Lord*) *in thy thoughts who is like
unto thee?* Thou didſt promiſe to ſend thy Son in the fleſh, and that when
he came, he ſhould give ſight to the blind, heal the ſick, *&c.* But the Jews
beleived not, they were not in their thoughts like unto thee. Thus *Jerom*
hitherto, and here he ends that part of the *Pſalm* concerning the Church,
in the next words underſtanding Chriſt ſpeaking to the Father. And in-
deed I ſee not why this Expoſition, to which all things touching the Church
of the Gentiles agree ſo fitly, ſhould be rejected, but imbraced by us all.
David I grant doth here ſpeak of his own caſe, but as in many other paſſa-
ges of the Old Teſtament, the letter is not only to be lookt at, but the my-
ſticall ſenſe alſo, ſo here. Wherefore take we theſe words as literally con-
cerning *David*, and becauſe he was a Prophet, and doth often, when he
ſpeaks in his own perſon, ſpeaks prophetically, not reſt here, but look up to
a Senſe more ſublime for our further Edification. Touching *David* a member
of the Church, and being in ſo great miſery as he was delivered, ſo ſhall all

that be the Elect of God, although in an Evill plight before, by Chriſt. And by him the Lord did marvelouſly, ſo that he could not make a ſufficient Enumeration of his Benefits, and likewiſe the faithfull may all ſay. He was alſo ſet upon a Rock, That is, Reſtored to ſafety, whereas before he ſtuck faſt in the midſt of deadly dangers; ſo the faithfull, that before tenaciouſly adhered to Superſtition, whereby they were indangered in reſpect of everlaſting deſtruction.

Verſ. 6. *Sacrifice and oblation thou delighteſt not in, mine eares haſt thou opened*, or as the *Hebr.* ſignifieth, *Thou haſt digged or boared*: Here by Sacrifice, that of beaſts is meant by the Latin; *Heb.* מנחה *Minchah* a meat offering of flower & Oyl, by burnt offerings, which follow next, ſuch Sacrifices, as wherein the whole beaſt was offered and burnt by fire, whereas in other Sacrifices part only *viz.* The fat was offered: Laſtly, he addeth, *Alſo ſin offering*, Heb. *Sin*, for ſo ſin-offerings are ſometime called, *Exod.* 29. 14. *Levit.* 4. 24. 2 *Cor.* 5. 21. *He made him ſin for us*: That is, a ſin offering. Theſe were all the ſorts of Sacrifices preſcribed, and by mentioning them all, he ſheweth of what little force thoſe Sacrifices were to purge from ſin, or to make an atonement therefore. For to prove this and that the only Sacrifice available for this purpoſe is the death of Chriſt, the Apoſtle alledgeth theſe words, Heb. 10. 5. 6. &c. Only whereas it is here ſayd, *Mine Eares haſt thou opened*, he hath it, *A body thou haſt prepared me*: Following herein the *Sept. Tranſlat.* The meaning being rather reſpected then the words. For in ſaying, mine *Eares haſt thou opened*, or bored, he hath reference to that, *Exod.* 21. 6. where the maſter by boring the Eare of his voluntary Servant, makes him his Servant for ever, though *Calvin* thinks this too curious. But becauſe the word is, *Digged* or *Bored*, I doubt not of the Alluſion, the meaning being, thou haſt of me a voluntary Servant, for the ever of my living in this body, for by offering it, as thou haſt before determined, for all, they ſhall be ſanctified, *Heb.* 10 10.

Hieron. Verſ. 7. Thus alſo *Jerom* expounds it, and the next words, *In the beginning of thy Book, it is written of me*: Of the firſt words of *Geneſis* which are, *In the beginning God created the Heavens and the Earth*: That is, ſayth he, In and by his Son, which *John* knowing, ſayth, *Joh.* 1. 1. *In the beginning was the Word*, but this hath been already by me rejected, upon *Gen.* 1. neither is there any Ground here for it, conſidering, that *Hebr.* it is not, *In the beginning, but in the volume*, and ſo it is alledged, *Heb.* 10. 7. the word ſignifieth a Role, for ſo they uſed of old to write in parchment, and to role it up, as it is ſayd of *Jeremy*, that he did, *Jer.* 36. *Ezek.* 2. 9. In the volume or role of thy book then, is meant nothing elſe, but in thy book, and herein it was plainly written in ſundry places, that Chriſt ſhould do the will of God, by offering his body in Sacrifice for our ſins, as *Iſa.* 53. *The chaſtiſement of our peace was upon him, for our tranſgreſſions he was ſmitten, and with his ſtripes we are healed*, *Eſa.* 63. 3. *Pſalm.* 22. And *Moſes* the firſt pen-man of Gods book, ſaith, he wrot of me, *Joh.* 5. 46. *Matth:* 26: 24: *Luk:* 24: 44: *Act*: 13: 29. And this was, when *Moſes* wrot of the paſchal Lamb, *Exod* 12. Of the two Goats upon the Expiation day, the red heifer, and the brazen Serpent, *&c:* All which were but types, finally fulfilled in Chriſt.

Calvin, Yet *Calvin* applyeth all to *David*, although not without reference to Chriſt: For *David* was as an obedient Servant, and it is written of him, and others choſen of God, that they ſhould do Gods will, for he was after Gods own heart, and his Law is written in the Hearts of all ſuch. Thus alſo *Baſil* ſaying, that it was cheifly ſpoken of Chriſt, the head of them all; from whom virtue cometh to inable the faithful to do likewiſe; & all the faithful, I grant, ought to apply this to themſelves, not placing confidence in ſacrifices carnal, when their time was, as *David* did not, *Pſa.* 50. *and Pſalm* 51: Nor in other Duties externall, as praying with the lips and not with the heart, *Eſa*: 29: 13: Nor in thoſe dayes in barely beleiving, or being Baptiſed only with

Baſil.

Note.

water, *Iames* 2. *John* 3. 5. But obeying and carefully doing Gods wil, and keeping his commandements: But to make this the main ſcope of this place, is to go contrary to the truth, and to obſcure a light here ſet up, ſhewing the aboliſhing of Sacrifices carnal, and teaching one only Sacrifice of Chriſt, to be by all the faithful to be relyed upon, to be reconciled to God and ſanctified, and that contrary to the Apoſtle, who ſo plainly leadeth us the way to this interpretation; if it be ſaid, Is God ſo divers, wil he have ſacrificing, and yet wil not? I anſwer with *Auguſtine*, in divers times, he wil and wil not, and yet is not contrary to himſelfe, he would have carnal Sacrifices offered, that hereby, as by rudiments, his people might be taught that ſacrifice, which was to come, wherein ful and perfect propitiation lay; but when this was once offered, he would not have ſuch offered any more, becauſe the uſe of a figure is at an end, when the thing figured is come, *John* 1. 14. *Auguſt.*

Verſ. 9. *Hieron.* *I have declared thy righteouſneſſe in the great Congregation.* This ſaith *Jerom*, is ſpoken of Chriſt, becauſe he publiſhed the glad tidings of Salvation by his Apoſtles, to all the parts of the World; a very great Congregation.

Verſ. 11. *Withhold not thy tender mercies from me.* Here is ſhewed how Chriſt ſhould in the time of his danger, as man, pray to the Father, as he did, *Matth.* 26. 39.

Verſ. 12. *Mine iniquityes have taken hold upon me.* The word rendred iniquities, ſometimes is put for the puniſhment of ſin, as *Pſal.* 31. 11. And ſo this may be applyed to Chriſt, who was without ſin, for his ſufferings were innumerable, but for our ſinnes, or as *Jerom*, he is brought in ſpeaking of mankinde, whereunto he was joyned by his incarnation, their ſinnes, the burden whereof he took upon him, were innumerable, for he bare our trangreſſions, *Iſa.* 53. *And was made ſin for us,* 2 *Cor* 5. 21. *Hieron.*

Verſ. 14. *Hieron.* *Let them be aſhamed and confounded together, that ſeek my Soule.* Thus he prayeth ſaith *Jerom*. meaning, That they ſhould be made aſhamed and to feare, that they might be turned back from their evil waies: Otherwiſe we may take it as a propheſie of ruine to come to the wicked Jews, that perſecuted our Lord Jeſus, and made a mock of him, when he hanged upon the Croſs.

Verſ. 16. *Let them be glad.* Having ſpoken before of his wicked enemies, now he prayeth for them that love him, which he meaneth by ſaying, *That love thy ſalvation*: That is, Thy Jeſus. Then he concludeth, Verſ. 17. *But I am poor and needy, yet the Lord thinketh upon me.* So Jeſus came and lived poor in this World, but he was remembred, being in the loweſt ebb of miſery, ſoon raiſed up to the greateſt height of Glory. Phil. 2 6.

PSAL. XLI

Verſ. 1. BLESSED *is he that conſidereth the poor.* This ſaith *Calvin*, is commonly taken as ſpoken of the charitable, but the word משכיל *Underſtanding*, here uſed implyeth, an intelligent or prudent weighing of his caſe that is oppreſſed, to ſtand for him, if it be by men, if by God, not to cenſure him wicked, for his hand ſoare upon him, becauſe Job ſuffered thus, only for tryal of his patience, wherein he comes neerer the true ſenſe, then they that are for offices of charity to the poor in general: And if we look back to *Pſal.* 40. 17. Where he ſaith, *I am afflicted and poor*, it wil appeare, that he ſpeaks here of the ſame, and if by poor, there Chriſt be meant, then he is meant here alſo; and then the meaning is, That hath the wiſdome to look upon Chriſt ſo attenuated, as the word דל ſignifieth, not as one ſmitten of God for his ſinnes, as *Iſa.* 53. But

ſubmitting himſelfe to poverty, to make us rich, being the Son of God, humbling
Joh. 3. 16. himſelfe ſo, that whoſoever beleiveth on him ſhould not periſh, but
have life everlaſting: Thus alſo *Jerom*, ſuch a man is bleſſed both in health
and ſickneſs, as followeth, *Verſe 2: 3. Thou wilt make all his bed in his*
ſickneſſe. Hebrew, *Thou haſt turned:* Becauſe he that makes a bed ſoft,
turneth it, and it is meant, that the Lord giveth him eaſe; whereas *Jerom*
by bed underſtands, his body exerciſed with many afflictions, to make him
better; it is far fetcht, and therefore leaving it, cleave to the plain literall
ſenſe; and if it pleaſeth not, underſtand eaſe in ſickneſſe: *Calvin* tels thee,
that reſtoring to health is meant, which I take to be all one.

Verſ. 4. *I ſaid, Lord have mercy upon me, I have ſinned.* This alſo is by *Jerom*
Hieron. applyed to Chriſt, as meant of the ſinnes of men, for whom he ſuffered,
or to the Church, as ſpoken in her perſon; and the next unto the Jews,
ſpeaking deceitfully to intrap Chriſt, which he calleth vanity, as when
they ſaid, he regarded no mans perſon, and therefore asked him, whether
they ſhould pay tribute or not, for they ſpake one thing, and intended another
in their hearts, and thought long for his death, and going abroad uttered
it; that is, Plainly calling upon *Pilate* to crucifie him.

Verſ. 7. *Together againſt me they whiſper, that hate me.* Here alſo he ſaith, The
Jews conſulting and tampering with *Judas*, about the betraying of Chriſt
Verſ. 9. is meant, beleiving, that if he were once dead, he ſhould riſe no more,
Verſ. 10. as in the next words: Then he deſcribeth *Judas* the Traytor, who did
eat bread with him, when he gave him bread dipt in the ſaliet, for he immediatly
went out and moſt treacherouſly delivered him into their hands:
But thou Lord be gracious to me, and raiſe me up, Which was done indeed,
Verſ. 11. and then his enemy the Devil, by his riſing from death, was held from triumphing
over him, becauſe he was thus deſtroyed. *And me thou haſt*
ſuſtained, and ſet me before thy face for ever. Which was fulfilled when
he aſcended into Heaven, ſitting there at the right hand of God in all
joy and glory: And here, ſaith he, ends the firſt book of the Pſalmes: The
ſecond, *Pſalme* 73. The third, *Pſalme* 87. The fourth, *Pſalme* 104. The
Baſil. fifth, at the end of all the Pſalmes, Hitherto *Ierom*: *Baſil* alſo proveth
this Pſalme to be prophetical touching Chriſt, becauſe it is ſo by him applyed,
when ſpeaking of *Iudas*, he ſaith concerning his treachery, this
was done, that the Scripture might be fulfilled, *He that hath eaten bread*
at my Table, hath lifted up his heele againſt me. Wherefore it is a point
of audaciouſneſs and temerity to expound it of any other, as ſome do, either
Auguſt. of *David*, or *Hezekiah* being ſick. *Auguſtine* alſo in many more words,
Chriſt here ſpeaketh ſometime in his own perſon, as man, ſometime in the
perſon of the Church, and ſometime ſo of himſelfe, as that he is to be underſtood,
as ſpeaking of his Church alſo; of himſelfe, when he ſaith, *Bleſſed*
is he that underſtands the poor, or attenuated man, Beleiving the fulneſs
of the God-head to dwel in him bodily, ful of the treaſures of wiſdome
and grace to beleive in him: In the perſon of the Church, *Have mercy*
upon me, I have ſinned. For as it is true of man and wife, they twain are
one fleſh, ſo of Chriſt and his Church: In his own, and the Churches perſon,
They ſay, when ſhall he dye and his name periſh? &c. For thus did
both the Jews ſay againſt him, and both they and other perſecutors againſt
his Church; but he was raiſed again, and his name became more famous,
and his faithful Servants dying, others riſe up in their ſtead, and
they ſtand before the LORD for ever in glory, in Soule, then in Body,
being raiſed up again at the laſt day. And in this I reſt, and whereas this
Pſalme is now turned even by ours another way, to *David* and other
Note. diſtreſſed Servants of GOD, we may by way of anagoge ſo apply the
paſſages hereof: They are bleſſed, that judge favourably of the afflicted,
the wicked do ſo hate the Servants of God, that they meditate all miſcheife
againſt them even to death, ſometime openly, ſometime ſecretly in a cunning
manner; the Servants of God in all their diſtreſſes, flee to him con-

feſſing their ſinnes, and ſo are ſure to be raiſed up, partly being delivered here, or if not, by a ſucceſſion of the faithful, continuing their name upon Earth, and partly by being taken and raiſed up to everlaſting glory.

PSAL. XLII.

TO him that excelleth, *Maſchil,* for the Sons of *Corah*: Of the Title, *Maſchil,* ſee before, *Pſal.* 32. Although *Davids* name be not prefixed here, yet *Calvin* judgeth it to be a Pſalme compiled by *David,* becauſe his caſe is herein ſet forth, and committed only to the Sons of *Corah,* who were *Levites,* to be ſung as other Pſalmes to others, that were profeſſed Choriſters in the Temple; becauſe *David* was a Prophet above others of his time, and it is improbable, that he would have any other to compile a Pſalme for him, being by the ſpirit, wherewith he was indued, better able to do it, then any of them: And he compiled it when he lived in exile for feare of *Saul,* not of *Abſalom,* as ſome think, for that was too ſhort to agree to the words, *Verſe* 2, 3. *Baſil* ſaith, That it was compiled by a prophetical ſpirit, ſpeaking of things to come long after, *Viz.* in the time of the *Babyloniſh* Captivity, expreſſing the longing deſire of the faithful then, and comforting and exhorting them to truſt in God: and to make this good he rendreth the word למנעח *In finem,* to the end, which ſignifieth more properly, *To him that excelleth*: Becauſe it is intended, ſaith he, for a long time after the penning, *Viz.* To the end of the Captivity. *Jerom,* who hath it likewiſe, *To the end,* expounds *The end* of Chriſt; *Maſchil,* Of ſpiritual underſtanding; *The Sons of Corah,* Of the faithful, as if it had been ſaid, a Pſalme to inſtruct the faithful, to thirſt after, and to come to Chriſt, to be healed and comforted againſt their ſinnes, for which they are inwardly afflicted, as an Hart with thirſt: *Ainſworth,* who followeth *Jerom* in dividing the Pſalmes into five Books, noteth, that the three former end each one of them, with *Amen, Amen,* The fourth with, *Amen Halalujah,* The fifth with, *Halalujah,* being yet called as if, they were all one Book, *The Book of the Pſalmes*; as the ſmal Prophets, though twelve, are called the Book of the ſmal Prophets. *Corah* was the cheife of them, that conſpired againſt *Moſes* and *Aaron, Numb.* 16. For which he was deſtroyed: but his Sons, it ſeems, took warning to come from his Tent, and ſo were preſerved, and were ſingers, 1 *Chron* 6. 33. And ſome amongſt them were moſt famous, as *Samuel*, and *Heman,* God not only ſparing the Children of the wicked, that follow not their Parents, but extraordinarily ſometimes, gracing them with gifts beyond others.

Calvin.

Baſil.

Hieron.

Ainſworth.

Numb. 16. 11

Auguſtine ſaith, that *Corah* ſignifieth *Calvaria,* and that hereby are meant the Sons of him, that ſuffered upon Mount *Calvary,* CHRIST JESVS, the ſcope being to teach him, to be the Fountain of living water, after whom we muſt thirſt, as the Hart after the Rivers of water, and therefore after his Baptiſme.

Auguſt.

Amongſt all theſe Expoſitions, I ſee no cauſe to reject any, wherefore I imbrace the firſt as literal, and the other of Jerom and *Auguſtine,* as myſtical, it being not unuſual with the Pſalmiſt, in ſpeaking of himſelfe and of his own perſon, to propheſie of things to come in the time of the Goſpel: Touching that of *Baſil,* it is ſo common with the Prophet *Iſaiah,* to wreath propheſies of the *Babyloniſh* Captivity, and deliverance herefrom, with deliverance by Chriſt, eſpecially from *Chapter* 40. to the end, that I am eaſily drawn to think, that *David* might do in this Pſalme, and ſome others likewiſe.

Verſ. 1. *As the Hart panteth after the Rivers of water.* Hebrew, *Cryeth.* Jerom tels

Hieron. tells us, that the Hart having ſnuffed up a Serpent in his noſtrills groweth
very thirſty, and therefore haſtens to the waters. So it is meant, that the
Chriſtian finding himſelf in an evil caſe, by reaſon of the venom of his Spirit
Fornication, deſires Chriſt and his water of Baptiſme for Remiſſion of his ſin;
which is true, not only in ſuch, as have been Idolaters, but otherwiſe ſinfull
Baſil. by the common contagion from one *Adam* overſpreading all men. If it be applyed
to the faithfull in *Babylon*, it is hereby ſhewed, how they ſhould
long after Gods coming to deliver them, that thus they might be refreſhed
from that ſo greivous a ſuffering by the hands of their barbarous Enemies.
Apply it to *David* and then the meaning wil be, that he neglecting Kingly honours
Calvin. and riches in compariſon of the comforts of Gods houſe, did moſt earneſtly
deſire, that an end might be put to that his Exile, whereby he was
debarred from coming to the publick Dutyes of Gods ſervice.

My tears were meat unto me day and night, whilſt they ſayd, Where is now
Verſ. 2. *thy God?* Beſides his Exiled condition, debarring him from Gods Houſe,
Pſal. 112. 9. there was another thing, that vexed him no leſs but rather more, *Viz.* their
upbraiding him with this, that God, upon whoſe favour ſpecially chooſing
him, he bare himſelf ſo much, had rejected him. In ſaying, his tears were
his meat, for this he meant, that forſaking his food for ſorrow, while
others refreſhed themſelves with meat, he afflicted himſelf with faſting and
weeping, and that moſt largely, for which he ſayth, *Day and Night.* And
this ought to afflict us moſt of all other things to be debarred from publick
Note. excerciſes in Gods worſhip, and his holy name to heare blaſphemed: If it be
Baſil. applyed to the Captives in *Babylon*, it agreeth notably with *Pſalm* 137.
Where their greif is ſhewed to have been extream, for the diſhonour done
to God through them, as if he were too weak to deliver them; If it be applyed
to the time of the Goſpel, it is to be underſtood of the ſorrow of Chriſtians,
for the Blaſphemies of Jews and Pagans againſt their LORD and Saviour
CHRIST, whom they vilified, and called not God but in deriſion,
and that when they perſecuted them, and no viſible help appeared from
Heaven, during the whole time of the ten moſt bloudy perſecutions, which
he calleth here *All the day long*, during this whole time, The food of the
Church was Tears, whereupon they lived, as it were, in hope thus to attain
Hieron. Remiſſion of ſins. So Jerom.

Verſ. 4. *Theſe things I remember and pour out my Soul in me; for I went with the*
multitude leading them to the houſe of GOD: Here *David* by comparing
Calvin. how it had been with him formerly in his proſperity, and now in his Exile
ſheweth how he increaſed his Sorrow hereby. So pouring out my Soul upon
me is uſed, *Job.* 30. 16. *Lam.* 2. 12. Then he went one of the foremoſt
to the houſe of God, leading the way to them being at feſtivall times gathered
together in great multitudes, and went Rejoycing, Dancing, Piping,
and ſinging, But now he was altogether debarred herefrom. Apply
it to the Captives in *Babylon*, and then it is a ſetting forth of their ſorrows
Baſil. increaſe, in recounting their former happineſs, in the Liberty of going to
Jeruſalem, and to the Temple at their feſtivalls, and comparing herewith
the horrible Idolatry, which thy were compelled to ſee, and the places
where they now lived, the ſink of all abominations. Apply it to the time
of the Goſpel, and read it, as *Jerom and Aungſt. I will go to the admirable*
Tabernacle: for סכ *Ach* ſignifieth Tabernacle, and the meaning is, to find
God, touching whom they ſaid in upbraiding me, *Where is now thy God?*
There being outwardly in the Church, calamity and miſery, I will go to his
Temple, the Congregation of the faithfull, and there I find that which is
truly admirable ſhewing God in them, ſo ſanctifying them, and making them
admirable for holineſs of life, and power to work miraculouſly for the confirming
of the Goſpel.

Verſ. 5. *Why art thou caſt down (O my Soul) and diſquieted within me? truſt in*
God, for I will ſtill confeſs him, the Salvations of his face: So *Hebr.* the mea-

ing being, although my wicked Enemies upbraid me by my confidence in him, now that he appeareth not to my help, yet my hope is neverthelesſ in him, and I will not ceaſe to confeſs him, or to ſpeak of the Salvation, which his countenance lifted up, bringeth to thoſe that truſt in him, by ſaving them out of all their troubles. And this may eaſily be applyed all the three ways before ſpoken of.

Ver. 6.

(O God) my Soul is caſt down in me, therefore will I *remember thee from the Land of* Jordan, *from* Hermons, *and the hill* Mitzar: *David* checks his Soul, *Verſe* 5. for being dejected for want of confidence in God, yet now he confeſſeth it to be caſt down, but againſt this oppoſeth the Remembrance of God, as preſent with thoſe that truſt in him in any place, and not at his Sanctuary only that was at *Jeruſalem*, and becauſe the places wherein he wandred up and down, were the parts beyond *Jordan*, where mount *Hermon* was, and other leſſer hills, he maketh particular mention of theſe, calling *Hermon*, *Hermons*, becauſe that Hill extended far, and had many heads, and becauſe we read of no hill properly called *Mitzar*, hereby other little hills in generall lying out that way be underſtood, according to the ſignification of the word *Mitzar*, *Little*: *Calvin* rendring it, *Whilſt* I *remember*, ſayth, that *David* hereby was more caſt down, *Viz.* By thinking upon God worſhipped at J*eruſalem*, and his living an exile from thence. But the word על כן doth more properly ſignify, *Therefore*, approving rather the former ſenſe, & if it be taken for *Whilſt*, it wil be but a Repetition of that which was ſayd before. J*erom* expounding it by, *Therefore*, ſayth, That it is the voice of every penitent Soul dejected for ſin, but comforting it ſelf through Baptiſme received, figured out by J*ordan*, and Chriſts being made a curſe for us, as *Hermon* ſignifieth, and ſeeming little in himſelf through humility, but for this more highly accepted in the ſight of God.

Calvin.

Hieron.

Baſil.

Baſil going on to apply this to the Jews, in captivity, ſaith, That theſe words are an anſwer to the former, *Why art thou caſt down?* There is good reaſon, for I remember how it was with me in the Land of promiſe, ſet forth by J*ordan* and H*ermon*, and find my ſelf greatly abaſed in compariſon of that I was then, for which alſo ſee, *Pſalm.* 137.

Ver. 7.

Calvin.

Deep calleth to deep, at the noiſe of thy water pipes, all thy Waves and billows are gone over me: He calleth, ſayth *Calvin*, his Calamities Deeps or Abyſſes without bottom, becauſe they ſeemed endleſs unto him, when he was ſo long perſecuted by *Saul*, for one came upon him in the neck of another, and called on, as it were, one another to drown him, and then more flouds of water ſtill overwhelmed, that his caſe ſeemed even deſperate. J*erom* applying this to the Goſpel, ſayth, The New Teſtament calleth to the Old Teſtament, ſhewing nothing now to have been done, but what was there foretold, & either is an abyſs for the profound myſteries therein ſet forth. And the water pipes are the Prophets ſo called, becauſe as water in the pipe, ſo the ſenſe of their propheſies lyes hid, till it be opened. For Waves and Billows he hath, *High things and waves*, whereby are meant judgments threatned before Execution and judgments executed.

Hieron.

Baſil.

Baſil by the Abyſſe calling upon the Abyſſe, underſtands the Babylonian armies, and by the waves, *&c.* their multitudes overflowing, as a floud the whole land of J*udea*. It is an aggravation of *Davids* miſery by a metaphor taken from deep waters, ſuch as thoſe of the ſea, whereinto he was, as it were, caſt, as J*onah* ſometime was, the waves going over him, or it is ſpoken as alluding to the ſtate of the world, when all things living upon the dry land were under the deep waters; For as then the Cataracts or Windows of Heaven were opened, ſo here the word rendred water pipes is by J*erom.* rendred *Cataracta*. And it may be applyed to the Evangeſicall Church being under the deep water of miſeries all the time of her bloudy perſecutions, aud to the Church of the Jews brought under the Babylonian forces. But moſt excellently *Auguſt.* hereupon, what is this Abyſſe but Gods judgments according

August.

to *Pſalm.* 36. 6. *Thy judgments are a great deep, Wherefore the Abyſſe ca the Abyſſe*, when he judgeth in this world, even thoſe by whom we know nothing provoking hereunto, & proceeds to judge alſo in the world to come by everlaſting condemnation. *At the voice of thy Cataracts*: that is, as thou threateneſt by thy miniſtry, lifting up their voice to denounce theſe judgments. *All thy ſuſpenſions and waves are gone over me*. That is, the Waves of thy Judgments here, and thoſe to come in the threatnings thereof for ſin, in acting which I have been ſo notorious. *Note.* A moſt pious meditation for us all, eſpecially under judgments here, that they may work upon us to repentance, and ſo we may eſcape hereafter.

Verſ. 8. *In the day the Lord will command mercy, and in the night, &c.* Having been troubled in his thoughts about Gods judgments, whereby he ſuffered, and was worthy to ſuffer more for his ſins, V. 7. Here he declares the iſſue of theſe troubles to all Gods faithfull ſervants, that are upon theſe meditations moved to flee ſin, he commands mercy immediatly to comfort them, by aſſuring them of forgiveneſs and deliverance, whereupon they ſhall have joy, and for joy ſing both day and night to his praiſe, as he had before ſpoken of his tears and ſorrow day and night, V. 3. By ſpeaking of a ſong and prayer he meaneth Expreſſions of joy both ways, by ſinging, and in prayer further giving thanks to God for this his mercy.

Verſ. 9. *I will ſay unto God my rock, why am I dejected*: It being ſo as I have ſayd before, *Verſe* 8. Why am I ſo ſad for my ſufferings in preſent, and the deriſions of my wicked Enemies; ſurely I ſee no cauſe. Verſ. 11. *Why then art thou dejected (O my Soul)* as V. 5. only with this difference, there he ends with, *Salvations his face*, here with *Salvations my face and my God*: That is, Who art a Salvation to me, not once but always, and my God, that I may not be aſhamed, nor any ſuch thing may appeare in my Face, for their Deriſion.

PSAL. XLIII.

Baſil. This Pſalm, ſayth *Baſil*, is without a Title, becauſe it is of the ſame Argument with the former. The Church in *Babylon* calling upon the Lord again here to the ſame Effect againſt that King, meant by the deceitfull and unjuſt man, and that people meant by the ungodly Nation. *Calvin.* *Calvin* takes it to be ſpoken by *David* in his own caſe, by that man underſtands *Saul*, by the Nation ſuch as conſented with him in perſecuting *David*, and in praying God to judge him, he meaneth, by taking in with him to ſave and deliver him out of their hands. *Hieron.* *Jerom* by that man underſtands the Devill, and by that nation his curſed inſtruments, ſeeking the deſtruction of the Chriſtian Church. For in the parable of the Tares ſown amongſt the Wheat, it is ſayd, when the Devill had done it, *The envious man hath done this.*

Verſ. 3. *Send out thy light and truth, let them lead me to thy holy hill and to thy Tabernacle.* Apply this with *Calvin* to *David*, and it is meant, Let me by thy favour towards me in delivering me, which is as a moſt comfortable light, See the truth of thy promiſes. For though by faith we know all Gods promiſes to be true, yet when by experience we ſee them fulfilled, this is more confirmed unto us. And then he meaneth his truth ſhould appear, when putting an end to this his Exile, he ſhould bring him to mount *Zion*, and to his Tabernacle, That is, to the publick Exerciſes of his worſhip to be reſtrained wherefrom greived him more, then to want the comfort of his Houſe, Wives, and Children, *&c.* But if this were in *Sauls* time, ſayth he, how could *Zion* come to be ſpoken of as the place of the Tabernacle, when it was not ſet there till long after in *Davids* time, and anſwers that he ſpake thus by the ſpirit of propheſie, whereby he knew that the Tabernacle ſhould be placed there, but underſtand this as ſpoken againſt *Abſaloms* Conſpiracy, and then there will be no need of ſuch a ſhift. Moreover in *Sauls* time *Davids* Wives and Children were with him, ſo that he had no cauſe to be greived for being driven from them, as he ſayth, but in the time of *Abſaloms* Conſpiracy, his wives were left to keep the houſe, and were ſhamefully abuſed.

If it be applyed to the Church in *Babylon*, Gods ſending out his Light and truth to lead her to *Zion*, muſt be underſtood of cauſing the captivity to return, as he had promiſed. If to the Evangelicall Church, Chriſt ſaith of himſelf, *I am the Light, and* I *am the way, the truth and the life*: And he leads to mount *Zion* when to heavenly happineſſe, where is the Tabernacle of the moſt high, of which, *Pſal.* 15.

Verſ. 4.

Then will I go to thy Altar. David and the Church in *Babylon*, according to the letter, expreſſing their thankfulneſs by ſacrifice, and their joy by ſinging and playing, the Evangelical Church by Chriſt figured by the Altar, offering praiſe, and afterwards ſtanding upon *Zion* with Harps, making expreſſions of all joy, as *Revel.* 14. 1.

PSAL. XLIV.

TO him that excelleth, to the Sons of Choreh, Maſchil. The ſame Title with that *Pſalme* 42. Neither is *Davids* name put to it here or there; whereupon *Calvin* thinks it not to have been compiled by *David*, but by ſome other man, that lived afterwards in the time of the *Maccabees*, when *Antiochus Epiphanes* raged ſo much againſt the Church and People of God, compelling them to do things contrary to the Law, but the faithful ſtood manfully to it to the death: And I do think with him and others, that this Pſalme concerneth thoſe times in part, and the times of perſecution under the Goſpel in part, becauſe it is thus in one paſſage applyed, *Rom.* 8. 36. *We are killed as Sheep, Verſe* 11. *We are killed all the day long, we are counted as Sheep to the ſlaughter, Verſe* 22. But I ſee no cauſe, why it ſhould for this be aſcribed to any other man, rather then to *David*; for it is put amongſt *Davids* Pſalmes, the end whereof is noted, *Pſal:* 72. 20. And he being a Prophet, and ſo it being uſual with him to ſpeake often of things to come, as preſent; I ſee no reaſon, why this Pſalme ſhould be excepted againſt, as none of his: And hitherto I add, that after the Captivity beſides *Haggai, Zechariah, Malachi*, and *Daniell*; Who lived in the time of *Cyrus, Darius*, and the lateſt of *Artaxerxes*, who allowed *Nehemiah* to go and build *Jeruſalem*; the Church of God had no Prophet, til the time of *John* the Baptiſt, which might be conceived to be a Pen-man of any part of the holy Scriptures, wherefore I conclude, that *David*, and not any other was the Author of this Pſalme, in which long before it came to paſſe, he both ſetteth forth the ſufferings of the Jews, eſpecially under *Antiochus Epiphanes*, according to 1 *Maccabees* 1. And the perſecutions of the Church under the Goſpel, teaching the people of God, in either time and at all times like thoſe, how to addreſſe themſelves to God in their prayer: And this agreeth to *Baſil*, who ſaith, That *David*, as other Prophets did run over all times in his propheſies, both paſt, preſent, and to come; and here over the times of the *Maccabees*, of whom ſee their hiſtory.

Calvin.

Baſil.

Verſ. 1.

We have heard with our eares. To put the more courage into them, that ſuffered in thoſe daies, he firſt recounts the doings of God towards his people of old, when the Heathen were without ſtrength to withſtand him, although very potent: For hence it muſt needs follow, that Gods people never ſuffer through any adverſe power at their will, but that

God moderateth and appointeth all their ſufferings, who is their gracious God and Father, and therefore wil turn all to their beſt good. *Our Fathers have tould us.* Here this ſaith *Baſil,* Yee Fathers that neglect to teach your Children ſuch things, as may work his feare and love in them, and faith to rely upon and ſeek to him in all times of danger: They made their Mouthes, as it were, Books, wherein the geſtes of the Lord might be read to his praiſe, and to the drawing of their Childrens hearts unto him.

Baſil.

Note.

Verſ. 2. *Thou with thy hand hath expelled the Heathen and planted them.* That is, the *Canaanites*, for although the *Iſraelites* armed, God gave the Victory, as when the Wals of *Jericho* fel, and when he threw down hail-ſtones and herewith ſlew the *Canaanites, &c.*

Ioſh. 6.
Ioſhua. 10.

Verſ. 5. *In thy name we have troden underfoot thoſe that roſe up againſt us.* That is, By the power of God, when their Kings being hidden in a Cave, were brought out, and *Joſhuah* made them ſet their feet upon their necks.

Ioſhu. 10. 24.

Verſ. 9. *But thou haſt caſt us off,* &c. After the commemoration of things done in former times, for Gods people, and what truſt his people had in him therefore, and how they joyfully praiſed him, now he proceedeth to a lamentable complaint of their preſent miſeries, in ſaying, *Thou goeſt not forth with our Armies.* He intimateth, that whilſt God was propitious to his people, he was the ſtrength of their forces, and no adverſe power could prevail againſt them, but when he is offended, they may arme and go to war, but they cannot prevail; yea contrariwiſe their enemies ſhall eaſily ſubdue them, and make them baſe abjects; which is further expreſſed, *Verſe* 10. *They ſpoile for themſelves*: Or as *Calvin, They have troden us under foot, at their own will,* As anſwering to that, *Verſe* 5. *We have troden under foot thoſe that roſe up againſt us.* And this is further amplified *Verſe* 11. 12. *We are killed as Sheep, and thou ſelleſt us, and increaſeſt not by our price.* For ſo vile things and naught worth, are let go to every one that wil take them for nothing, the greateſt debaſement that may be; In ſaying, *Verſe* 11. *Thou haſt ſcattered us amongst the Heathen.* He hath plainly reference to the time of their Captivity in *Media* and *Babylon,* in ſaying, *We are killed as Sheep*, to the tyrannical time of *Antiochus Epiphanes*, and to the time of perſecution under the Goſpel; and in ſaying, *Thou ſelleſt, &c.* To the time of Jeruſalems deſtruction by the *Romans*, when the Jews were ſo vilifyed by Gods juſt judgment, that as Chriſt was amongſt them ſould for thirty pence, ſo thirty of them were ſould for a penny, as J*oſephus* ſaith.

Verſ. 10.

Verſ. 11. 12.

Verſ. 17. *All this hath come upon us, and we have not forgotten thee, nor dealt treacherouſly in thy Covenant.* This ſaith *Calvin*, is not pleaded in behalfe of the Jews, in reſpect of things done before the Heathens, ſo cruelly tyrannizing over them, but after; nor in the behalfe of them all, for many revolted to heatheniſme, 1 *Mach.* 1. But in the behalfe of the faithful, a little remnant that ſtood to the Laws of God, even to the death: Neither is it ſpoken in way of accuſing the Lord of mutability or cruelty to his Servants, but an argument is drawn from their preſent conſtancy, notwithſtanding their grievous ſufferings, to move the LORD to compaſſion towards them, in this their extremity.

Calvin.

Hieron. Apply this with *Jerom* to Chriſtians, and then it is the voice of Martyrs.

Verſ. 19. *Though thou haſt broken us in the place of Dragons, and covereſt us with the ſhadow of death. Hieron. Becauſe thou haſt humbled us in the place of affliction*: And he ſaith wel, *The ſhadow of death*; Becauſe the death of the Martyrs, was but a ſhadow in compariſon of death everlaſting: But the word תנים here uſed properly, ſignifieth *Dragons*, which *Calvin* thinks, ſhould rather be rendred by, *Balenæ, Sea Calves* or *Whales*, underſtanding by the place where, the *Sea,* becauſe they were in the bottome of

Calvin.

of the *Sea* of miſeries, and to this covering with the *Shadow of death*, better agreeth; but there is no need to go from the proper ſignification, ſith the place of *Dragons* is ſome horrible deſert, where there is continual danger of death, which is called, *The ſhadow of death*, Becauſe void of all comfort of life, that is as light: According to this it is ſaid in a ſpiritual ſenſe; *The people that ſate in darkneſſe, in the Valley and ſhadow of death, have ſeen a great light.* So that to be covered with the ſhadow of death, is nothing elſe, but to ſee death before a mans eyes daily, which way ſoever he turneth him, and no meanes to eſcape.

Iſa. 9.
Baſil.

Verſ. 22.
Matth. 5.

For thee we are killed all the day. It may ſeem ſtrange, ſaith *Calvin*, that the Faithful ſhould thus complain; ſith to ſuffer for his names ſake is a joy; yea *Socrates* having great croſſes by his Wives, ſaid, *Melius eſt inſontem perire, quam ſua culpa*: But yet it is a good plea, to move the Lord to pitty, that we ſuffer for his ſake, becauſe when we do ſo, it is not againſt us, that the Enemy rageth ſo much, as againſt GOD and his truth: For ſo did *Antiochus Epiphanes*, who ſet himſelfe to beat down the Religion which GOD had ſet up amongſt the *Jews*, which he called ſuperſtition: And likewiſe Jewiſh and Heathen perſecutors in the time of the Goſpel. Yet it is alſo to be underſtood, that no man is without ſin, and therefore he muſt acknowledge any kind of ſufferings to come juſtly upon him in reſpect of God; whatſoever they be, at whoſe hands he ſuffereth, for ſo much as it is not at their will, but by his ſecret pre-determination, that they are thus permitted to tyrannize, as 2 *Sam.* 16.

Note.

Verſ. 23.
Pſal. 121. 4.
Baſil.
Hieron.

Ariſe, why ſleepeſt thou (O Lord) awake, &c. This is not ſpoken, as if the Lord ſlept at any time, but to move him to, ſhew; that he was awake and watchfull over his poor flock, beſet with ravening wolves. *For he that keepeth Iſrael neither ſlumbreth nor ſleepeth*, only to us he ſeemeth then only to be awake when he executeth Judgments upon our malicious Enemies in our defence. He calleth for conceſſion or permiſſion here, ſayth *Baſil*, ſleeping, Retribution, Waking, or ariſing, and his help, *Verſe* 24. *His face. Jerom* applying it to the time of the Goſdel, giveth a far fetcht ſenſe, thus, *Thou that haſt dyed and riſen again, awake and riſe in their hearts, that beleeve thee to be dead but not riſen again, that they may beleeve thee to be riſen, and eſcape everlaſting death*: *Auguſt.* alſo in ſaying, Awake why ſleepeſt thou to them that beleeve not, for to ſuch he ſleepeth ſtill by death and awaketh not, nor riſeth, till in their Hearts, when he converteth them to beleeve in his name.

PSAL. XLV.

Ainſworth.

TO *him that excelleth on Shoſhannim, to the Sons of Corah, a ſong of Loves*: For *Shoſhannim* ſome have it *Delight*, as the word alſo ſignifieth, ſome, *Decommutandis*, but why the *Sept.* ſhould render it ſo I know not, for the word cometh of שש ſignifying ſix, from whence an inſtrument of ſix ſtrings may be called *Shoſhannim*, See the like *Pſalm*, 69. *Pſalm.* 80. And an inſtrument of three ſtrings is called *Sholiſha*, 1 *Sam.* 18. 6. And becauſe a Lilly hath ſix Leaves, it is called *Shoſhan*, *Cant.* 2. 6. in the plural number, *Shoſhannim*, It is then a Song of praiſe to be ſung upon a muſicall inſtrument with ſix ſtrings by the Sons of *Corah*, Levites of whom before; and *Maſchil* here alſo in the Title, *Pſalm.* 42. *For a ſong of Loves*: *Ainſworth* hath it, *A ſong of welbeloved virgins*, But here is no word ſignifying Virgins but Loves, and therefore it may better be rendred, *A Love ſong*: For it ſetteth forth the Love betwixt Chriſt and his Church, having reſpect to the Spiritual marriage betwixt them, as at marriages it hath been uſuall to ſing, *Epithalamia*, or marriage Songs, to congratulate the conjunction of man and

Calvin. and wife according to Gods holy ordinance, *Calvin* will have it compiled by ſome man, indued with a propheticall ſpirit in *Solomons* time, touching the marriage betwixt him and *Pharaohs* Daughter, confeſſing yet that it belongs cheifly to the marriage betwixt CHRIST and his CHURCH, becauſe betwixt no couple elſe joyned together in Marriage is Love ſo pure, but mixed with ſome inordinate Luſts, and therefore not worthy this high commendation. But that it is made of the marriage of CHRIST and his CHURCH appears, becauſe, *Heb.* 1. 8. A paſſage of it is thus applyed, *Viz. Verſe 6. Thy Throne O God indureth for ever*, &c. And *Auguſtine*, *Jerom*, *Baſil*, and all other Ancients, apply it to this myſticall Marriage only. Some paſſages indeed are brought, in which it is alluded to *Solomon*, for theſe to couclude, that his marriage with *Pharaohs* Daughter is meant, I take to be without Ground, although there was therein and in other matters of his glory and royalty, ſome figure of CHRIST and his CHURCH; For how can he be called God, whoſe Throne indures for ever, and the Queen be bidden to worſhip him, and this applyed to him, *In ſtead of Fathers thou ſhalt have Children, whom thou mayſt make Princes in all Lands*; When as he had no more male Children by his many wives that we read of but *Rehoboam*? It is therefore as *Solomons Songs* only of Chriſt, to whom alſo a new Song is ſung, *Revel.* 14. And becauſe no man can be judged more fit then *David* to compile ſuch a Song, and it comes within the number of his, I think it better to aſcribe it to him for holy Songs, compiling ſo famous, then to any other uncertain Author: For thongh *Solomon* marryed not *Pharoahs* Daughter, till after *Davids* death, for which it may ſeem, that he could not allude to that marriage here, yet forſomuch as he was lead by the ſpirit, to whom even things to come touching men are preſent long before, I ſee no abſurdity in it, to hold that *David* ſpake in alluding to that marriage before it was, by the Spirit of Propheſie. And if it had been compiled touching *Solomon* and his wife, certainly it ſhould not have been committed to any to ſing it, the Houſe of God, as it is: One reaſons wel in that this *Pſalm was Davids*, becauſe *Pſolm* 2. *and Pſalm, 66.* which have not his name put to them as this hath not, are yet alledged in N. T. as *Davids Pſalmes*, *Act.* 4. 25.

Verſ. 1. *My heart is inditing a good matter.*: *Hebr. Boileth a good Matter*: This beginning ſheweth ſomething here ſet forth, not belonging to any meer man how excellent ſoever, but unto the King of Kings, Chriſt Jeſus. Hieron. *Jerom. By the good word* here ſpoken of (for ſo he renders it, and *Hebr.* it is שב דבר a good word) underſtands Chriſt, whom God the Father is ſaid *Eructaſſe ex corde ſuo*, but this ſeems to be forced, for it is the Saying of the Prophet, ſpeaking here of Chriſt, and of his heart intent to ſet forth his praiſes, who can never be ſufficiently extolled, that all mens hearts may be drawn unto him. And therefore *Baſil* applyeth it to the Prophet, who uſeth the word, *Eructavit*, and compares his Tongue to the pen of a ready writer, to intimate, that it was not his own, which he now uttereth, but Baſil. came from the Spirit of God, as a fire in him, making it to break forth, becauſe he would otherwiſe have ſayd, *My heart hath ſpoken*, having firſt meditated upon it. For that which cometh from man is ſlowly brought forth, as requiring ſtudy, but when he ſpeaks by the Spirit moſt readily, there being nothing to hinder. I paſſe over therefore that of *Jerom*, touching the pen of a ready writer, applyed to Chriſt alſo, as if he were thereunto compared, as he is at other times to other things, when he is called a Lion, a Door, and Way. Ainſworth. *Ainſworth* ſayth, that theſe words, *My heart hath boiled*, are ſpoken in alluding to the meat offering prepared *In the frying pan*, being boiled in oyl, *Levit.* 7. 9. For the ſame word is uſed here and there, & in ſaying thus, he meaneth, that the propheſie, which he here ſetteth forth, was as an offering by the Spirit likened to Oyl, and ſo well pleaſing to the Lord. Of this *Mincha* or offering, read alſo, *Pſal.* 141. 2.

Verſe. 2.

Thou art much fairer then the Children of men, Here by beauty the beauty of Wiſedome is meant wherein Chriſt excelled all men, of the beauty of wiſdome, ſee, *Ezek.* 28. 7. And wiſdome makes the face to ſhine, *Prov:* The *Cald*: *Thy beauty (O King Chriſt) exceeds the faireneſſe of men, full of grace are thy lips.* For this in Chriſt, ſee *Cant.* 5. 13. *Luk.* 4. 22. and for his beauty, *Cant.* 5. 10. 16. *Therefore God hath bleſſed thee for ever*: That is, To the end thou ſhouldſt be thus faire, and excellently ſpoken to make men admire, and to draw them unto thee, thou art bleſſed ſo of God beyond all others: For to to this end he ſaith, *Iſa.* 61. *The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach good tidings, &c.* *Calvin* applying it to *Solomon* noteth, That Kings ſhould learn according to this pattern, to ſpeak wiſely and graciouſly to their people, to draw them to obedience, and not proudly compelling them by tyranny, which is a good applycation of it, being underſtood of Chriſt: *Jerom* applyeth this to Chriſt in his humane nature, as done, when at his Baptiſme, a voice came from Heaven ſaying, *This is my beloved Son, &c.* But he is rather bleſſed for ever, in his being taken up into Heaven, after the work of his miniſtry finiſhed, and ſet at the right hand of God, and in his Church, which is his body, increaſing by his divine teaching and imparting of his ſpirit unto her, and eſtabliſhed upon a Rock, againſt all aſſaults of ſpiritual or corporeal enemies.

Calvin.
Note.
Hieron.

Verſ. 3.

Gird thy ſword upon thy thigh (O mighty one) There being two things neceſſary in a King, to keep his Kingdome in a good and flouriſhiag condition, Armes, and courage to defend it againſt forrain enemies, and meekneſſe and juſtice, putting a Decorum upon the King amongſt his Subjects, and ſo making them for love to his perſon, to live in obedience to him; both theſe are here aſcribed to Chriſt, his Sword is his word, *Ephe.* 6. 17. And therefore it is ſaid to come out of his mouth, *Revel.* 1. 16. And the breath of his mouth is ſaid, as a Sword to ſlay the wicked, *Iſa.* 11. 4. And ſee alſo, *Revel.* 6. 2. *Chapter* 19. 11. *&c. O thou mighty one.* This is one of the Titles of Chriſt, *Iſa.* 9. 6. *Jerom* hath it, *Gird thy ſword unto thy thigh, moſt Mighty*: Not weakly to fight againſt the ſpiritual enemies, but mightily; that is, againſt the Devil: But *Hebrew* it is, *O mighty One*: And the ſenſe is the ſame, it is a propheſie of infirnal power, ſubdued by the Goſpel of Chriſt, going out into all Lands, by the fall of idolatry which immediately followed. For his meekneſſe, truth, and righteouſneſſe; upon which he ſaith, *Ride and proſper in thy comlineſſe*: Riding upon theſe is aſcribed to Chriſt, becauſe hereby he is carried in the adminiſtration of his Kingdome, and not by injuſtice, impatience, and tyranny, after the manner of worldly and wicked Kings: And becauſe herein lyeth the glory and amiable comlineſſe of a King, making his Raign proſperous, and his expeditions againſt his enemies ſucceſſeful, it is ſaid, *Proſper in thy comlineſſe, and O thou mighty in thy glory and comlineſſe*, *Verſe* 3. And hereby it ſhewed, that Chriſt ſhould be ſuch, and indeed he was, for he ſaith, *Learn of me that I am meek, and I am the way the truth and life.* And for righteouſneſſe he ſaith, *Which of you can accuſe me of ſin?* See alſo *Iſa.* 11. 1. 2. *Calvin* applyeth all this to *Solomon*, who ſaith, *By juſtice and judgment, the Throne is eſtabliſhed*: Making this the ſenſe of the next words; *Thy right hand ſhall teach thee terrible things.* Thy valour thus accompanied with juſtice, meekneſſe, and truth, ſhal make thee terrible to thine enemies, who ſhal thus be all ſubdued unto thee, by the power of thy right hand. Apply this to Chriſt and have the true meaning: *Vulgar Latine and Sept. Dextera tua deducet te mirabiliter.* Expounded by *Jerom*, by thy divine power thou ſhalt be brought to admirable glory in Heaven: But *Hebrew* it is, as before hath been ſaid, and the ſenſe is, thy power ſhall bring terrible things to paſſe, teaching thee as it were, to do them, by inabling thee, for the expert and valiant Captain, that inableth his Souldiers, by

Hieron.

Verſ: 4.

Matth. 21. 5.
He rod upon an Aſſe, as a meek and humble King.

Calvin.

Prov. 20. 28.

Hieron:

by teaching and inſtructing them in military affaires, going alſo before them
in the fight, to the overthrow of the Enemy, may well be ſayd to teach them
to do terrible things, ſo the divine power of Chriſt ſet forth by his Right
hand inabling to overcome ſin, Death, and the Devill, is ſayd to teach him
to do theſe terrible things: And that this is the meaning, the next words
Ver. 5. declare, *Thy arrowes are ſharp in the heart of the Kings enemies, the people*
ſhall fall under thee: As when an Arrow peirceth the Heart, a man falleth, ſo
that he who ſhot it may take him and uſe him at his pleaſure. For thus even
Devills were not only ſubdued by Chriſt, but to the 70. ſent out in his name;
And all men that will not be moved by his truth and meekneſſe, but rebell,
ſhall feel his arrowes to their deſtruction if they have but rebellious hearts,
for which it is ſayd, they are ſharp in their hearts.

Ver. 6. *Thy Throne, O God, is for ever and ever*: When they that expound this
Pſalme of Solomon, come to this *Verſe*, although they make ſome Application
thereof unto him, yet they confeſſe that no meer man is any where called
אלהים though of more together it be ſayd of the higher powers, *Ye are*
Gods, wherefore here Chriſt is acknowledged by all, but the Jews, that will
have it ſpoken of God. But it is manifeſtly, of his Son that was to come in
the fleſh. For *Solomon*, he was neither God, neither did his Throne endure
for ever, for it was ſhaken in the very next King after him, and ſhattered,
and quite fell in *Zedekiah*, but in Chriſt, who was of the Linage of *David*,
the Kingdom was again ſet up, not worldly but ſpirituall to indure for ever.
Plato. *Et pœna et præmio coercetur reſpublica. Deterius eſt ſub principe vivere ſub quo licet omnia quam ſub principe, ſtb quo nihil licet.* *The Scepter of thy Kingdome is righteous*: As there be two things according
to *Plato*, whereby the Common-Wealth muſt be governed, Reward
and puniſhment, ſo Chriſt governs his Kingdom by ſhewing love to
the Righteous and hatred to the Wicked impenitent. For it is true, ſayth
It is Worſe to live under a Prince under whom we may do any thing, then under
whom we may do nothing: That is, One too remiſſe, then one too ſevere.
Chriſts Scepter or Government is in Righteouſneſſe, *He loveth Righteouſneſſe*
and hates iniquity: Let this be noted by them that think him all Love and
mercy, ſo that it ſhall go well withall, for as he hath Love to the penitent
here called Righteous, ſo he hath hatred to the Wicked hardned to go on
Note. in ſin. *Therefore God hath anointed thee with the Oyl of Gladneſs above thy*
Gal.5 22 *fellowes*: By Oyl of Gladneſs he meaneth the Spirit, the fruit whereof is joy,
Baſil. herewith was Chriſt anointed, when the Holy Ghoſt in his Baptiſme came
Ioh. 1. 14. viſibly down upon him like a Dove. And he was thus anointed above his
Ioh. 14. fellows by whom the faithfull are meant, becauſe of his fullneſſe we all receive,
1 Ioh. 2. 20. and that we who beleive are his fellows or freinds appeareth, becauſe
he ſayth, *I have not called you ſervants but freinds*, *Jerom* by his conſorts
underſtands not only beleivers, who have this unction together with Chriſt,
but alſo Kings of the Earth, becauſe his anointing is incorruptible, theirs
corruptible and ſoon vaniſhing.

Ver. 8. *All thy garments ſmell of Myrh, Aloes, and Caſſia*, *Jerom* for *Aloes*
Hieron. *hath Gulta*, hereby nuderſtanding a thing good againſt poiſon, by *Myrh*
that wherewith dead bodies uſe to be imbalmed, by *Caſſia* a Tree ſo called,
giving this for the ſenſe, from thy Garments, that is, Thy humane nature
dead and buryed, flowed the ſmell of myrh, the poiſon of the Serpent being
ſuppreſſed, he extinguiſhed the Tartarean burnings, and then diſtilled *Gulte*,
and *Caſſia*, when in the man Jeſus he aſcended up into Heaven, as *Caſſia*
is an erect Tree, and to a tree is man often compared. But *Hebr.* it is *Alou*,
and it is not ſayd, thy Garments ſmell of theſe, or from thy Garments theſe,
But all thy garments Myrh, Aloes, and Caſſia: That is, Thy humane
nature covering over thy divine, is as Myrh, &c. That is moſt ſweet, Myrh
being a gum of a Tree ſweet in ſmell, but in taſte bitter, and ſo ſweet, that
it was uſed in making the ſweet Ointment for the high preiſt and perfuming
Spices, *Exod.* 30. 21. Aloes a ſweet Wood, uſed likewiſe, *Numb.* 21. 7. *Caſſia*
is no where elſe mentioned in Scripture, but *Plin. lib.* 12. 20. Sayth it is
a ſhrub

Ainſworth.

a ſhrub, the Bark whereof is moſt ſweet ; *Out of thy Ivory Palaces whereby they make thee glad: Ainſworth, more then they or theirs that delight in thee :* That is, more ſweet then their Garments, of whom it was ſayd before, *Above thy fellowes :* For in the Saints he ſayd is all my delight, *Pſalm.* 16. 3. *Cantic.* 7. 6. And the Garments of the Church are alſo compared to ſweet Spices, *Cantic.* 3. 6. 4. 10. 11. The word rendred, *Whereby*, *Out of which*, *or more then*, מני si properly ſignifying from me, but becauſe as *Calvin* ſayth, Thus it would have no tolerable ſence, Expoſitors do much vary about it : For my part I think it may beſt be read thus, as diſtinct from the words before going, *From thy Ivory palaces, from me they have made thee glad :* That is, the foreſayd ſweet ſpices from thy Temples. The Faithfull, who are to thee as fair Palaces full of ſweet perfumes by the Graces in them, and from me the Writer of this Song, who am one of them, do much delight thee or make thee glad. And ſo the Graces in the faithfull compared before to Spices, and the Lords delight in his Saints may here be well applyed.

Ver. 9.

Cald. Paraph.

Kings Daughters amongſt thy honorable Women, the Queen ſtands at thy right hand in Gold of Ophir. By Kings Daughters here the *Cald.* underſtandeth divers countrys converted to the faith, and it is ordinary to ſet forth countryes in the Scripture by the name of Daughters, as the Daughter of *Jeruſalem* the Daughter of *Tyre*, *Babilon*, &c. *Hebr. Amongſt*, *or in thy precioуſneſſes*, ſo ſpoken becauſe the true faithfull are moſt precions before God, all others vile and baſe. For Queen *Heb.* is thy *Wife*, that is thy *Church*, for this ſhall be the place of the flock of ſheepe bidden to enter into the Kingdome of Heaven, *Matth.* 25. And ſhee is ſayd to ſtand in Gold, becauſe in glory, to ſet forth which this World affords nothing comparable to the Gold *Of Ophir*, which was a country in *India*, having the name from *Ophir*, the Son of *Jektan*, *Who was the Son of Shem* : *Gen.* 10. 29. Of the fineneſs of the Gold, whereof ſee, 1 *King.* 9. 28.

Ver. 10.

Cald. paraph.

Ioh. 4. 23.

Hieron.

Epheſ. 5. 26 27.

Calvin.

Note.

Hear (O Daugther) and conſider : He calls the ſame a Daughter and a Wife, a Daughter becauſe begotten of God by water and the Spirit, a Wife becauſe coupled unto CHRIST, *Forget alſo thy Fathers houſe*, Here is inſtruction neceſſary for all the Faithfull, that would have the comfort of being wife to CHRIST, they muſt go from the evill manners of their Fathers, who lived in Idolatry and Superſtition, and whoſoever ſhall do ſo is blemiſhed, but then becomes beautifull, when abhorring herefrom he ſerves the true God only *In ſpirit and in truth, for ſuch the Father ſeeketh to worſhip him:* Wherfore it followeth, *V.* 11. *So ſhall the King have pleaſure in thy beauty, and he is thy Lord and worſhip thou him. Jerom.* Forſake thine Idolatries, and the Devill thy Father by turning to Chriſt through faith and Repentance, and then being Baptiſed, though black before thou ſhalt come up fair, and the King CHRIST ſhall delight in thy beauty : *For he gave himſelf for it, that he might ſanctify and cleanſe it with water by the word: That he might preſent it glorious to himſelf, and without blemiſh.* And whereas *Hebr*, the next words are, He *is thy Lord*, *Jerom* hath it for more Expreſſion, He *is thy Lord God*, *Calvin* having made ſome Application of it to *Pharoahs* Daughter, ſayth, when he comes to apply it to CHRISTS CHURCH, that by forſaking her Kindred, &c. Is meant all corrupt and evill manners, which are in the unconverted, which being done, Chriſt delights in her as being now fair and beautifull, otherwiſe foul and blemiſhed, notwithſtanding her outward profeſſion of his faith. And thus it is with every particular Church, and perſon therein, Chriſt delights not in any one, that is black through ſin, ſtill lived in, but hath ſuch in abomination, and the more becauſe being his Spouſe, they are moved with no more Reverence towards him, for the feare of his Diſpleaſure, to forſake ſo curſed a kindred: And therefore it is finally added, He *is thy Lord, and worſhip thou him* : That is, In thine heart being affected with love & fear towards him to make thee to depart from all iniquity. Something like unto this was ſayd to *Abraham*, *Gen.* 12. and by CHRIST, unleſſe a man forſakes Father and Mother, Brethren and Siſters, he cannot be my Diſciple. But that this is not eaſily done is implyed in the many words uſed, *Hearken and conſider, and incline thine Ear*: They muſt ſeriouſly think upon that which is here ſpoken, who will be moved to do ſo hard things as are required. But who ſo doth conſider, and ſeriouſly apply his mind unto them, cannot but do ſo; becauſe he to whom he is now coupled, is both an Husband and a Father, yea all in all unto him, ſuperabundantly ſupplying all the comforts of all kinsfolk and Fathers for ever.

Ver. 12. *And the Daughter of Tyre ſhall come with a gift*: Hebr. מנחה *An Offering* for thus a meat Offering is called. By the Daughter of *Tyre* the City is meant, and this City or ſtate was the Richeſt in the world, as we may ſee by the Deſcription thereof, *Iſa*. 23. 8. *Ezek*. 27. *Zach*. 9. 3. And therefore this one is put for all Rich Countrys and Nations, which ſhould come to Chriſt as an offering well pleaſing, as we are bidden to offer our ſelves, *Rom*. 12. 1. And as Rich *Tyre* is here ſpoken of, ſo other Nations, *Iſa*. 49. *Chapt*. 60. *&c*. And according to this propheſie, many about *Tyrus and Zidon* flocked to Chriſt, *Mark*. 3. 8. And by their readineſs, he upbraided the backwarneſs of ſome Cityes of the Jews, *Matth*: 11: 20: and *Act*: 21: 1: Mention is made of a zealous Church in *Tyrus*, and ſhe is again for this ſpoken of, *Pſal*. 87: 4: It is a propheſie not only of *Tyre* and other Rich Countrys which ſhould be converted to the faith, one being put for all, but alſo how the Rich in every Country, ſhould with their Wealth, liberally maintain the Miniſters of Chriſt after their Converſion, and even inrich them with their bountifull Donations. And it was notably fulfilled when *Conſtantine* firſt indued the Church with ample Revenues, and other Princes and great men after his Example, did the like to the inabling of Church-men to keep hoſpitality, as they are required to do, 1 *Tim*. 3. For then the Rich *Tyrians* with their offerings made ſupplication, as is here ſayd; But as man through his corruption, is ready to abuſe abundance by turning it into an occaſion of Pride and Ambition, whereof great trouble enſueth amongſt the People of God, ſo did Church-men turn this Rich Liberality, for which they are now in *England* deprived of it again; but God forbid, that theſe Lands and houſes dedicated in ſo great devotion at the firſt to the honour of Chriſt, and the maintenance of his true Religion, ſhould by his Servants be alienated for ever from ſuch an uſe; but only the abuſe taken away, turned to the holy uſes, for which they were intended by the Donatiſts, *Viz*. The more liberal maintaining of his learned & godly miniſters that they may have the more incouragement in their Studies, and be the better inabled to the hoſpitality requried at their hands.

Verſ. 13. *The Kings Daughter is all glorious within*: Becauſe he had ſayd, that his Wife ſhould ſtand at his Right hand in Gold moſt glorious and glittering, being moſt highly honouerd by him, now leaſt this ſhould be underſtood of outward and worldly Glory, it is added for Explication, *Shee is all glorious within*: The beauty and glory of CHRISTS CHURCH ſtands not in worldly Riches and outward Pompe, after the manner of Queens upon Earth: For ſo ſome ſtates being very rich, and full of Gold and Silver are ſet forth as glorious Queens, as *Tyre and Zidon*, of whom before; But the glory of the Church is inward, ſhe is glorious by Faith, more precious then fine Gold, 1 *Pet*. 1. 7: And adorned with Graces more excellent through the Splendour and variety of them, then moſt curious Garments wrought with the needle in divers colours, and ſet with moſt precious ſtones: She is not then an Hypocrite fair without like a whited Sepulcher, and within full of Rottenneſſe, but not affecting to be ſeen of men in her Practice of Piety to have praiſe of them, ſhee is hereby glorious in ſecret, within as it were in the Kings Chamber, who ſeeth and is affected with this her
Verſ. 14. Glory: And therefore it followeth, *Shee ſhall be brought in to the King*:
Wherein it is alluded to the manner of ſome Queens, who come not to the
King

King, but when they are called for, as the Wife of King *Ahaſhuerus*, and then they came with a train of Virgins following, ſo here, *The Virgins her companions that follow her, ſhall be brought in unto thee.* Where by Virgins following her, underſtand other Churches, planted after the Church in *Judea*, by the Apoſtles going out into all Nations, preaching and baptizing, as the Church of *Antioch*, of *Rome*, *Corinth*, *&c.*

Baſil.

The conceit of *Baſil* here, that thoſe who lead a ſingle life for pieties ſake, are meant by theſe Virgins, being ſaid therefore to follow her, becauſe the Church at the firſt had no ſuch, as profeſſed to live in perpetuall Virginity; is forced and agreeth not, becauſe if ſo, and the profeſſion of ſuch a life adds a greater luſtre to Chriſtians, as they hold it doth, the Primitive Church muſt needs be yeilded not to be ſo glorious in the daies of the Apoſtles, as afterwards, and marriage which is pronounced honourable amongſt all men, to detract ſomewhat from the glory of a Chriſtian, which is to lay a foundation of the doctrine of Devils, and prefer times, when ſome corruption began to enter into the Church, before the pureſt, guided by men infallibly teaching by the ſpirit. And laſtly it agreeth not with the Text, which ſaith, the Virgins, her companions that follow her; becauſe they that follow and accompany a Queene, that her going to the King may be in greater ſtate, are not more excellent, but rather ſomewhat inferiour to her: By theſe Virgins then underſtand, as was ſaid before, Countries and Nations converted to the faith, after the Church of *Judea*; for of ſuch the Apoſtle ſaith, *I have eſpouſed you unto one Husband, that I might preſent you as a chaſt Virgin to Chriſt.*

Heb. 13. 4.
1 Tim. 4.
2 Cor. 11. 2.

Verſ. 15.

With gladneſs and rejoycing they ſhall be brought. The Nations ſhall not only be preſented as pure Virgins to the King Chriſt, but they ſhall have great joy of their converſion, through the holy Ghoſt ſhed abroad in their hearts, they ſhall come into his Church, as a ſtately Palace, being taken with the glory thereof and rejoycing in it, as herein counting themſelves moſt bleſſed and happy.

Verſ. 16.

In ſtead of Fathers thou ſhalt have Children. He had ſpoken before of forgetting her Fathers houſe and kindred; now to ſtir up hereunto, he propheſieth of a numerous increaſe of Children in all Lands, which is a thing, that a woman barren before moſt delights in: And her Children, he ſaith, Should be Princes all over the Earth; which, without explication, ſaith *Baſil*, is manifeſtly ſpoken of the Apoſtles, who being dead, have dominion in the hearts and mindes of men, all over the Chriſtian World: *Jerom* and *Auguſtine* by Fathers, underſtand the Apoſtles, who begate the Church, but could not alwaies continue here to govern her: But againſt the griefe conceived, at thinking upon the loſſe of them, ſhe is comforted by this, that in their ſtead ſhe ſhal have Children, to govern all over the Earth, *Viz.* Biſhops, whom ſhe ſetteth up every where.

Hieron.
Auguſt.

Ainſworth.

Ainſworth by Children underſtands, either the Apoſtles or all Chriſtians, who are intituled Kings, *Revel.* 1. 6. And by Fathers, the Patriarks, but if ſo, whom ſhal they rule over? Therefore they muſt be ſome men moſt eminent in the Church, to whom the government thereof is committed, one ruling in one particular Church, and another in another; yet not in each Congregation, which we call a Pariſh, but in a Dioceſſe, being yet in their Port and outward Pomp, not as Princes, but Servants, as Chriſt hath commanded: I ſubſcribe therefore herein to *Auguſtine*: Some of the Children of the Church, moſt eminent for Learning, Wiſdome, Piety, and Gravity; ſhal be by her ſet up, to govern in all parts, although Children of the Church, being herein now to others as Fathers, for their Fatherly care of the good of them all: Yet here is no ground for Arch-Biſhops, or proud Lord-Biſhops, bearing themſelves like ſecular Princes, having their Chancellours, Deans, and Arch-Deacons under them, to domineer over, and oppreſſe Gods Flock by many exactions, they in the mean ſeaſon giving themſelves to live in idleneſſe and pleaſure, or to covetous raking together, of worldly goods, for the inriching of their Children after them.

If ſuch Fathers, as are before ſpoken of, had been in all Dioceſes of this Kingdome, as they might have been, if they had come in by a free election as they ſhould, and did moſt anciently; I doubt not, but they had continued to this day undeſturbed, and all the controverſie that now is, about Church government, had been avoided; but without looking back again to ſuch a Government, likely to continue without end, to the keeping of all in confuſion, to the high diſhonour of almighty God, and the provoking of him to wrath and diſpleaſure againſt us.

And from this of *Auguſtine*, and *Jerom*, *Baſil* differs little: For he will have the Apoſtles the Princes here meant, ruling even after their death, which muſt be by a ſucceſſion of men choſen, as hath been ſaid, and going on in governing, according to their example and directions in all things, and not otherwiſe, for ſo they ſhould in ſtead of Apoſtles, be found lyars, *Revel*, 2. 2. And his expounding this, as anſwering to *Verſe* 10. *Forge also thy kindred and Fathers houſe.* Agreeth excellently, as if he had ſaid, Let this be no hinderance to thee of coming to the King, by turning Chriſtian, for if by ſo doing, thou goeſt from thy fore-Fathers, thou ſhalt not looſe, but be a great gainer by it; for in ſtead of Fathers that were of mean condition, thou ſhalt have many Children, ruling as Princes all over the Earth, for ſuch are they that preach the Goſpel, *Heb.* 13. 7. That is, Either ſome of them, thought by the Church moſt fit for government, and therefore ſingularly made ἐπισκοποι, the Biſhops, or all in their ſeveral places, becauſe there is no lawful Preacher, but he is alſo ἐπισκοπος, a Biſhopp, to overſee and rule the Flock committed to him: But indeed there ſhould allwayes bee both ſorts in the Church, the one to teach and rule in his Congregation in ſpiritual things, and the other having more authority beſides teaching, to ordain Presbyters, to order things in the Church, that there may be no diſcrepancy, but uniformity in particular Congregations in Gods publike worſhip, and to heare accuſations againſt Presbyters, and to proceed accordingly, *Titus* 1. 5. 1-*Tim.* 1. 3. *Chapter* 5. 19.

Verſ. 17. *I will remember thy name from Generation to Generation.* This and that, *Verſe* 16. *Calvin* acknowledgeth to agree only to Chriſt, and not at all to *Solomon*, and his Son *Rehoboam*; for *Solomon* although he had exceeding many Wives and Concubines, yet he had but one Son that we read of, and he was proud and fooliſh, and in ſtead of raigning over all the Land, and leaving this dignity to his poſterity, he loſt the far greater part to him and to them: And *Solomons* name in ſtead of being made memorable to all Generations, was made by his foule falling to Idolatry abominable; ſo that it is therefore worthy to be buried in perpetual forgetfulneſſe: But the name of Chriſt and his Church, is memorable and honourable indeed, and ſhall be ſo, notwithſtanding the *Jews* or other malicious Perſecutors attempts to the contrary, to the Worlds end: For he hath a name above all names, at which every knee ſhall bow, of things in Heaven, in Earth, and under the earth. Phil. 2. 6.

PSAL. XLVI.

To the cheife *Muſician for the Sons of Corah, upon Alamoth a Song.* Of the Sons of *Corah* enough hath been ſaid before, *Pſal.* 42. But what is meant by *Alamoth*, the *Sept.* and *Vulgar Latine*, render it *De*

arcanis,

Hieron.

Calvin.

arcanis, of ſecrets, which *Jerom* expoundeth of the rejection of the *Iews* and the vocation of the *Gentiles*, when they ſhould moſt tumultuate and rage againſt Chriſt, teaching them to put their truſt in God, and not to feare them, or any other enemies: The *Cald.* following the ſame reading, applyeth to the Sons of *Corah*, when their Father was ſwallowed up of the earth, and ſo hidden from them for his ſinne, but they were delivered, taking it to have been compiled by them: Some take *Alamoth* for the Virginals, becauſe *Alam* ſignifieth a Virgin, and for this maketh, 1 *Chron.* 15. 20 Where praſing of God with Pſalteries on *Alamoth* is ſpoken of: And therefore I prefer this, and the rather, becauſe other Pſalmes beforegoing, were alſo commended to be ſung upon particular Inſtruments of muſick, as *Pſal.* 4. and 5. *&c.* For the occaſion, *Calvin* thinks it to have been the deliverance of *Hezekiah* and *Ierusſalem*, from the *Aſſyreans*, when the Angel of God went out and ſlew in one night 185000 of *Sanecheribs* Hoaſt, and the matter of it doth not diſagree; only becauſe this comes within the Pſalmes of *David*, and that was long after, and therefore if it be applyed to that time, muſt be yeilded to have been compiled by ſome other man, it ſeemeth rather to have been made at ſome time, when *David* and his People had ſome great deliverance, as when the *Philiſtims* came againſt him, but were confounded; yet it is not to be thought, but herein is a further reach, even to the times of the Goſpel, according to the interpretation of Jerom upon *Alamoth, ſecrets:* Becauſe he ſpeaks of peace, and being known amongſt the Nations, *Verſe* 9, 10. Like to that, *Iſa.* 2. 4. I reſolve therefore, that it is a propheſie of hidden or myſticall things under the Goſpel, kept ſecret in former times, but now revealed and made manifeſt, becauſe the light is come to the Nations, that were before in darkneſſe, and after much trouble in the Primitive times by perſecution, peace followed in *Conſtantines* daies; and we hope, the *Turk* and *Pope* being overthrown, a long laſting peace in all Nations, which cannot, til then be quiet again.

Verſ. 1. *God is my refuge and ſtrength, a preſent help in trouble.* Hebrew, *God is verily found a protection and ſtrength to us, an help in ſtreights or adverſities*: Thus alſo *Calvin*, the *Vulgar*, *God is our refuge and virtue, an helper in tribulations, which have very much found us.* The ſenſe being almoſt in all the ſame, but let us hold to the Original: And the ſcope of the Pſalme being already ſhewed, the ſenſe hereof is eaſie, he ſpeaks of God come in the fleſh to ſave us, as if he had then been come, becauſe ſeen by the eye of faith, as *Abraham* is ſaid by Chriſt, to have ſeen his day and rejoyced: For we being in great ſtreights by reaſon of our ſinnes, he is found borne in *Bethlehem*, and by the Angels declared to be our Saviour, and this to be tydings of great joy to all people: For which it is not here ſaid, *God is my, but our protection and ſtrength*, As ſpoken not of one, but of all Nations in the World. Joh. 8.

Verſ. 2. *Therefore we will not feare at the moving of the earth, at the caſting down of the Mountaines into the midſt of the Sea.* What ſtirs and troubles ſoever be in the World, if there ſhould be commotions amongſt the enemies of the Goſpel, like to an Earth-quake, the moſt terrible that ever came, to the caſting down of very Mountaines, as indeed there were, when it was heard that Chriſt was born, *Herod* as an high and great Mountain, was troubled and all *Jeruſalem* with him, and ſo were Devils, that were in the eſteem of the Heathen, high as Gods, for then their Oracles ceaſed, and they durſt not give anſwers any more, and I ſaw, ſaith Chriſt, *Satan falling from Heaven like lightning:* Yet the Faithful feare not, when being moved with indignation, hot perſecutions are ſtirred up againſt them, as we may ſee in the Apoſtles, *Act.* 4.

Verſ. 3. *The waters thereof ſhall roare and be troubled.* He proceedeth in the Allegory begun, ſetting forth the rage of the wicked enemies of the Goſpel, under the name of the waters of the Sea, and theſe waters ſwelling up on high, ſo that they daſh againſt the Mountains, and therefore were able to make carnall men, of what worldly might ſo ever, to ſhake; yet they cannot move the people of GOD, but they go on courageouſly in propagating and cleaving to the Goſpel.

Verſ: 4: *Hieron.* *Baſil. M.* *The River of his flouds rejoyce the City of God:* Hereby, ſayth *Jerom*, is underſtood the Water of Baptiſme, *Baſil*, the manifold goodneſs of GOD abounding towards his people, not only in the Bleſſings of this life, but cheifly in thoſe that be ſpirituall, for which the Faithfull do moſt rejoyce through joy of the Holy Ghoſt, But forſomuch as we read of Rivers of water flowing out of his Belly to Eternall life, that drinks of the Water, that Chriſt ſhall give him; Ioh. 4. 6. that is, himſelf, the Fountain of living Water and his Spirit, we need not look any further for the meaning, but underſtand it of the Spirit of Chriſt the Comforter, whom he promiſed to ſend, and then although the City of his people ſhould be heavy for a time at his Death, they ſhould again have exceeding great joy. In comparing them to a City and Sanctuary, he hath reference to *Zion*, where the Ark was a figure of the Church of CHRIST, and therefore oft ſet forth by that name.

Ver. 5. *God is in the midſt of her, ſhee ſhall not be moved*: He had before ſayd, that the Earth ſhould be moved, but now he ſayth the Church ſhall not, Matth. 16. ſhe is as a City built upon a Rock, againſt which the Gates of Hell prevail not. And thus firmly built is every good Hearer of the word of God that doth it, *Matth.* 7.

Verſ. 6. *The Gentiles made a noiſe, the Kingdoms moved*: Having ſpoken of the ſtability of the Church through God in the midſt of it, *Verſe* 5. Now he further illuſtrats the ſame by bringing in the Enemys thereof tumultuating and raging againſt her in every place, but the Lord uttering his voice in way of Rebuke, they preſently diſſolve and have no ſtrength left them againſt her, that when the Faithfull under the Goſpel ſhould ſee themſelves through perſcution ſtirred up in all places in an Evill caſe, they might herein be comforted: Whereas *Jerom* hath it, *They gave their voice*: Expounding it as ſpoken of the *Gentiles*, he goeth plainly from the word, which is נתן a ſingular, ſpoken therefore of one, that is, God ſayd, *V.* 5. to be in the midſt of his Church. And it is, He *gave with his voice*, That is, Such a Rebuke, that all their ſtrength was broken, and ſo it was when *Conſtantin* turning Chriſtian, overcame his Competitour, *Licinus*, an Heathen, and gave peace to the CHURCH every where. See the like before, *Pſalme* 2.

Verſe. 7. *The Lord of hoaſts is with us*: Here *Jerom* rightly, this is a Propheſy of Chriſt, who is *Emanuel, God with us*, *Iſa.* 7. 14. And hereby it appeares, that was very God, to whom the Title of the Lord of Hoſts is given, not agreeing to any meer man, although the moſt mighty amongſt thoſe that are the Sons of God by adoption, or any outward dignity above other men put upon them.

Ver. 8. *Come and conſider the works of the Lord, what deſolations he hath made*: *Jerom*, *What prodigies or wonders he hath wrought*: And the word שמם ſignifieth either deſolations, or ſtupendious admirable things, but becauſe he coming, Verſ. 9. *Verſe* 9. To explain what he meaneth hereby, *He maketh wars to ceaſe to the uttermoſt ends of the Earth*, and the ceſſation of War rather Replemiſheth the Earth, then makes it deſolate, it muſt needs be rather underſtood of *Prodigies*, for what more admirable then upon Earth every where imbrued with bloud, and reſoundiug with Ecchoes of Alarums to war, to cauſe all war to ceaſe, and Armes every where to be huſht and ſtill. For thus it is in hiſtory obſerved to have been in the Dayes of *Auguſtus Caſar*, when CHRITT was born, *Peace was all over the Earth*: For *Pompey and Anthony* Competitours of the *Romane Empire*, were deſtroyed, and ſo there were none left to diſturb it: Then he injoying all Kingdomes in quiet, ſent out a decree, that all the World ſhould be taxed, *Luk.* 2. And then the Temple of *Janus* for a ſign of univerſal peace, was ſhut up, as it had not been above once or twice before, in ſeven hundred years, ſince *Rome* was built: For who ſo ſhall read the ſtory of the *Romans*, ſhall finde, that they were never without wars, but as hath been ſaid, but as ſoon as one was ended, another burſt out, and therefore ſuch a ceſſation of war, as is here ſpoken of, was a wonder of wonders.

Verſ. 10.

He breakes the bow, &c. Here he ſpeaks of Chriſt, as a Conquerour, like *Joſhuah*, who in times paſt haughed the enemies horſes when he had ſubdued them, and burnt their Charriots with fire, for he was a figure of Chriſt Jeſus; and hereby it is meant, as *Iſaiah* ſaith, that they ſhould no where have Armes, to make war any more, and therefore not learn it: But the time of this bleſſed peace is yet to come, as I have ſometime ſaid before.

PSAL. XLVII.

FOR the Title, ſee, *Pſal.* 42. The Pſalme is an exhortation to praiſe GOD for the propagating of the Goſpel, into all Countries and Nations, whereby they were ſubdued to Chriſts Kingdome, whereunto to be ſubdued, is from bondage to ſin and Satan, wherein they were before, to be made free, to the rejoycing of their Soules; for which they are exhorted, to praiſe and extol the infinite mercy of God towards them, and therefore the Pſalme is prophetical: Some think it to have been compiled, when the Ark be was brought up to *Zion*, to be placed in the Tabernacle, by *David* ſet up there, and it is not improbable, becauſe then there was ſinging and dancing for joy, yea, *David* himſelf danced before the Ark, but God had further inlightned him to ſee him that was to come, even Chriſt Jeſus, who was prefigured by the Ark, whoſe coming ſhould make all Nations to rejoice, as then the coming of the Ark to *Zion*, made the Jews to ſhout for joy: For that it was not compiled meerly for that appeareth, becauſe the ſubjection of the Nations is ſpoken of, and of all the Earth, *Verſe* 7. And their rejoycing therefore, whereas *David* ſubdued the Nations about, it could not be meant of that, becauſe they were but ſome few, and they had no joy, but ſorrow of their ſubduing, they being by this meanes of free, made tributary.

Verſ. 3.
Hieron.

He ſhall ſubdue the people under us, and the Nations under our feet. Having exhorted all people, or as *Jerom* hath it, all Nations to expreſſe their joy for Chriſt, Verſe 1. He ſets him forth as terrible, and the great King of all the Earth, according to *Pſal.* 2. Where it is ſaid, *I have given thee the Heathen for thine Inheritance.* And then addeth, *Thou ſhalt rule them with a rod of Iron*, &c. That is, By being terrible, in deſtroying his enemies, as he did the Jews by the *Romans*, *Verſe* 2. And now he ſheweth to the greater joy of ſuch Jews, as were the happy inſtruments of carrying the name of Chriſt amongſt the Gentiles, that they ſhould by their teaching be ſubdued unto Chriſt, whereby contrary to the manner of others, ſubdued by earthly Kings, they ſhould alſo be filled with the like joy, becauſe the beleiving Gentiles ſhould by this meanes, be one with them in Chriſt, in whom, *There is neither Jew nor Gentile, but all are one*, Whereas therefore he ſaith, That they are ſubdued to them, and under their feet, he meaneth, Not that the beleiving Gentiles generally ſhould be of leſſe dignity before God, then beleiving Jews; but that the Jews ſhould be the converters of the World, that is, The holy Apoſtles, ſent out for this end into all Nations, for which cauſe they ſhould all moſt willingly ſubmit

Gal. 3: 28.

mit unto their Government: but after them each Congregation to their own Paſtors and Teachers, *Heb.* 13. 17.

Ver. 4. *He hath choſen our inheritance for us, the Excellency of Jacob*: By inheritance meaning firſt and cheifly CHRIST and his Grace, and Heavenly Kingdom, and ſecondly all Kingdoms and Nations, which are the inheritance of the faithfull, becauſe they are, and ſhall be poſſeſſed by them under their head CHRIST JESUS to whom this was before promiſed, *Pſalm* 2. Pſal, 16 .4. For touching Chriſt, it is ſayd, *The Lord is the portion of mine Inheritance*; And touching the Kingdom of Heaven, *Matth.* 25. 34, *Gal.* 4. And for inheriting the Earth alſo, *Matth.* 5. 5. And he ſayth, *He hath choſen*, to intimate, that all Good floweth from the Grace of Election, and not from any merit of man, and he addeth, *The Excellency of Jacob*, to intimate, that not all that come of *Jacob* are choſen to this Inheritance, but the Excellent for Grace and Virtue, whom God peculiarly loveth, as ſuch be ſtiled, *Pſalm* 16. And appeareth, further *Rom.* 9. 6. 11. 5. 7. For his loving *Jacob*, and hating *Eſau*, *Mal.* 1. *Rom.* 9. And that theſe choſen ones are not only of *Iſrael*, according to the fleſh; but of all true Beleivers of the Gentiles, *Rom.* 11. The inheritance therefore here ſpoken, is called ours, not for any Right, that we have unto it of our ſelves, but only by the Grace of Election, through Chriſt Jeſus.

Ver. 5. *God is gone up with a ſhout, the Lord with the ſound of the Trumpet*: This is ſpoken of Chriſts Aſcenſion into Heaven, 40. days after his Reſurrection, which was not without great Rejoycing a ſign whereof is ſounding with Trumpets and ſhouting; the Angells that ſang at his Birth, now ſounding with a Trumpet, as we may gather from that which is ſayd, *He ſhall ſo come again, as yee have ſeen him go up into Heaven*: Compared with this, *He ſhall come with a ſound, with the ſound of a Trumpet, and the voice of an Arch-Angell, and the dead ſhall riſe*: Act. 1. 11. 1 Theſ. 4,16. See alſo, *Pſalm.* 68. 18, *He hath aſcended up on high, &c.* And there was ſomething done in a figure of this, in the carrying up of the Ark from *Kireathjearim*, 1 *Sam.* 6. to *Zion*.

Ver. 9. *The Princes of the People are gathered together*: Not only the common ſort come together to ſerve the Lord, having his Ordinances in high Eſteem, but even Princes and Nobles, in whom the ſupream power upon Earth is, to whom therefore *Sheilds* are aſcribed in the next words, and ſayd to be the Lords, Princes by a metaphor, being ſo called, becauſe they ſhelter their people from violence and wrong as a ſheild. *Calvin* hath this alſo, Calvin. but ſeemeth rather to prefer another Expoſition by ſheilds, being the Lords, underſtanding that his favour is over them all, that gather to him, as a ſheild, continually to protect them, and becauſe they are many, and in many places, and their dangers many, he ſets it forth in the plurall Number, not as a ſheild, but ſheilds. This I grant ſutes well with, *Pſalm.* 5. 12. But becauſe he calleth them, *The ſheilds of the Earth*, that belong to God, and before ſpake of Princes gathering to him, and concludeth, that he is greatly exalted hereby: I rather hold, as is moſt commonly, that the Princes here ſpoken of, and Sheilds are the ſame, by whoſe acceſſion to the Church of God he is highly exalted amongſt men on Earth, as he is debaſed, when ſuch ſtand aloof, and refuſe to come in with others by obedience to his holy will, yea contrariwiſe perſecute and deſtroy and deſpiſe his Church and People. Note· But the greateſt that do ſo, ſhall be debaſed; as he is true that hath ſayd, *Such as honour me, I will honour, but thoſe that deſpiſe me, ſhall be deſpiſed.* 1 Sam. 2· 30. Moreover, note here, Note. the humility of the greateſt, that belong to God, they diſdain not now to gather together to the Lord, to the dutys of his Service with the meaneſt, as knowing that in Chriſt, the free and the bond are all one, but in times of freedom, they that imbrace the Faith, gather not together in corners, but in places of publick meeting about the worſhip of God.

PSAL. XLVIII.

Calvin.
Ainſworth.
T. W.
Junius.
Auguſt.
Hieron.

CAlvin and Ainſworth, and ſome other of our new Writers, conceive, that this *Pſalm* was not penned by *David*, becauſe the coming of Kings againſt *Jeruſalem*, and their defeat are here ſpoken of, but no Kings came againſt it, till long after *Davids* time, in the days of *Ahaz*, and *Hezekiah, and Jehoſaphat*. But *Junius* better, that it was compiled by *David*, when the Kings or Lords of the *Philiſtims*, coming againſt him in *Zion*, after the taking of that Fort, were again chaſed away by him to their great diſmaying. 2 *Sam*. 5. 7. 9. 17. *Auguſtine and Jerom*, interpret all of Chriſt, and of the Kings gathering to him, being taken with his Fear, as *Pſalm*. 47: But the Words, *Verſe* 5. 6. 7. *They were carryed headlong in pain as a woman in travel, thou ſhalt break as with an Eaſt winde the ſhips of the Sea*; evince, that the coming of Kings againſt *Zion*, and the terrible judgments, that befell them when they did ſo, are ſet forth, and not their coming together as one to the Church of Chriſt, being moved by a ſalutiferous fear to converſion ſo to do.

The Title is, *A Song, a Pſalme*, to the Sons, *Or for the Sons of Chorah*: The *Vulgar Latine* addeth, *Secum da Sabbati*, That is, ſayth *Auguſt*. the next day after the Sabboth, which is the Lords day, *Jerom* expounds it by the Light and the firmament made the two firſt days of the Creation: But both are ſpeculations without Ground, ſith that *Hebrew* there be no more words in the title then thoſe before going. And it is called, a *Song, a Pſalme*, to intimate, that it was to be ſung by voice, as well as played upon an Inſtrument of Muſick.

Verſ. 2.

The joy of the whole Earth, beautifull in ſcituation is mount Zion on the ſides of the North: For ſcituation, *Heb*. is, נוף *Noph*, ſignifying Elevation or Region, the meaning is, That mount *Zion* was a fair hill for the great height thereof, although ſeated North from *Jeruſalem*, as alſo it is ſayd to be, *Iſa*. 14. 14. And this is ſayd to be the Joy of the whole Earth, becauſe choſen by God for the building of his Houſe there, although not yet done, but foreſeen by the ſpirit, where all their Feſtivalls were kept, with exceeding great joy by the *Iſraelites* coming from all parts of the Land, or of others from other parts of the World in after times, eſpecially by *Zion* the Church being underſtood, as *Iſa*. 2. *The Mountain of the Lord ſhall be exalted above all Mountains*: And this is called a City ſet upon an Hill, as here, *The City of the great King*.

Matth. 5.

Ver. 3.
Pſal. 46. 5
Note:

God is known in her Palaces for a refuge, for loe, the Kings, &c. This is ſpoken, becauſe there were in *Zion*, many ſtrong and fair buildings, which might be thought as Bulwarks againſt the Enemy: But the ſtrength of *Zion* lay not in this, but in God, who is a Refuge to his Church in all times of danger, that we truſt not to ſuch things, but put all our confidence in God alone, fleeing to him, by fervent and humble prayer: For the coming of the Kings and paſſing by it, hath been ſpoken in the Contents, beforegoing, the Kings or Lords of the *Philiſtims* came to *Zion*, to ſeek *David*, when he had won it from the *Jebuſites*, but they only came and ſaw to their coſt, that God was a Refuge, and ſo paſſed away with fear and loſſe, as is ſhewed in the next words.

Verſ. 4.

They ſaw it and marvelled, they were troubled, and haſted away: *Ainſworth*, *They were frighted away*, *Calvin*; *They were carryed headlong away Hebr.* נחפזו they fled with an haſty or headlong flight, for ſo the Hiſtory intimateth, for they haſtned ſo away, when *David* came againſt them to *Rephaim*, that they left their Idols behinde them. And this ſhamefull fleeing, to which they were inforced, was a great corraſive to them, and therefore in the

2 Sam. 15-18. 19.
Verſ. 5.

the next words, their Pangs are likned to the pangs of a Woman in Travell.

Ver.6. *Thou ſhalt break with the eaſt winde the Ships of Tarſhiſh*: Here by a ſimilitude, he further ſetteth forth the Enemys Deſtruction, by Gods Almighty power, even as by a Whirlwind from the Eaſt, he ſometime wrecketh the ſhips upon the Sea, one Sea in particular being mentioned, *Viz.* The *Mediterranean,* belonging to *Tarſus in Cilicia*, as beſt known to the Jews, for their often travelling that way, and all others hereby underſtood. Baſil. Therefore in ſaying thus he only meaneth the facility of their overthrow Calvin. without any power of Reſiſtance.

Verſ. 8. *As we have heard with our Ears, we have ſeen in the City of our God*: Here Gods protection over his Church is confirmed by Experience, as if they had ſayd, we have heard formerly; that God did mighty things for his People; But now we have ſeen him do mightily for them in this great Overthrow given to the *Philiſtims* by *David,* time after time, 2 *Sam.* 5. 19. 20. *&c.* Whereby we are confirmed in our faith, that they are eſta- Calvin. bliſhed for ever. The ſecond, *Nicene* Councell, ſayth *Calvin*, gather from hence, that it is good to uſe Images, becauſe they repreſent to the Eye what we hear with the Ear, but moſt abſurdly. That which may be truly gathe- Note. red is, That it maketh much for the confirming of our Faith, to ſee by Experience that performed to us, which God promiſeth to his People; and the like to that, which he hath formerly done for them, according to the Relations that have come to our Ears. And that which is ſayd here of the City of God, and of his Eſtabliſhing it for ever: Touching which, the Faithfull are confident, by Reaſon of Experiments of his extraordinary Goodneſs towards it, is not ſo much meant of *Jeruſalem*, or *Zion*, where *David* dwelt, but of the Church with which he is always preſent, to break in peices, as ſhips upon the Sea, in his good time all adverſe powers, and to terrify and fugate Kings that come againſt her, of how great power ſoever they be, as was before ſayd of *Zion, Verſ.* 5. 6. 7.

Ver. 9. *We have thought of thy loving kindnes (O God) in the midſt of thy temple, Heb. We have ſilently or quietly expected*: And ſo *Calvin* renders it, wherby is meant that wee have been patient in ſufferings, and have not murmured, becauſe we truſted in thee for deliverance, when we prayed in thy Houſe, there being a promiſe made to all or any one, that ſhould do thus in Danger, that thou wilt hear and be mercifull unto them; Whereas the Temple was not 1 King. c. 8. now built; by Temple in this place the Tabernacle, and Ark therein, may be underſtood as well as the Temple built by *Solomon*, becauſe the word ſignifieth properly Habitation, and even before that promiſe was made to *Solomon*, of hearing prayers in the Houſe built by him; the ſervants of God had a confidence, that going to the Houſe, that then was, they ſhould be heard and have their ſins pardoned, and that not without Ground, becauſe they were bidden to bring all their Offerings to one place, which the Lord Deut. 17. ſhould chooſe, and in *Davids* time in ſpeciall, he choſe the Threſhing floor of *Arannah*, the *Jebuſite*, and always before the place where the Tabernacle was pitcht, after that there was a Tabernacle, was the place of his 2 Sam. 24. Habitation, and by ſacrificing here, a Reconciliation was from time to time made for their ſins according to the Lords own promiſe. Now we have no Levit. 5. & 6. & 16. ſuch Houſe to go unto to pray in particular, which is to be preferred for this above all other places, for all Oratories are alike, and by reaſon of the places Note. (though they be the houſes of God ſo called peculiarly in reſpect of the Congregations meeting there about all divine duties, to which they are wholly dedicated) no man is the more accepted of for praying there, then elſewhere, but for the joyning of all the forces of the Congregation together in ſeeking to God, which hath a ſpeciall promiſe of Gods concurrence Matth. 18. 19. with them to grant what they ask in faith. The Temple, in the midſt of which we praying, now are heard in all places, is Chriſt, and then we pray in him, when in his name, and meditation, and in his meditation alone; which doing we may as certainly expect with patience a gracious anſwer in any ſtreights, as they of old, that waited for it in the Temple.

Ioh. 14.

Verſ. 10. *Calvin.*

As thy name is (O God) ſo is thy praiſe, thy right hand is ful of righteouſneſſe. That is, ſaith *Calvin,* other Gods have a name in the World, but what they do for the help of thoſe that ſerve them, cannot by any be ſhewed, for they can do nothing, but God hath the name אל *Strong, or mighty:* And they that ſerve him and truſt in him, finde matter of praiſing him, for helping them in their dangers, moſt manifeſtly from time to time, as one for whoſe power nothing is too hard: And he ſaith, *Thy right hand is ful of righteouſneſſe.* That is, Full of Noble Geſtes, which thou haſt done according to thy promiſe, for thy people ſeeking to thee in their greateſt dangers: *Unto the ends of the Earth.* In which words, it is propheſied of the propagation of the Goſpel far and wide, and of the name JESUS, to be honoured above all names.

Phil. 1.

Ver. 12.

Walke about Zion, tell the Towers *thereof.* He doth not hereby certainly mean, that they ſhould look at theſe things, as a defence ſufficient againſt all enemies, to truſt therein, but that in looking at them, they ſhould by faith behold God in them, to uphold his People, inhabiting this faire and well defenced City, to confide alwaies in his help, to what ſtreights ſoever they ſhould at any time be brought, as was ſaid before, *Pſal. 46. 6.* It is then a compariſon taken from ſuch as inhabite a City, againſt which enemies are coming, who when they heare of it, go about it to view the Wals and of what ſtrength they be in every place, and to number the Towers, from which they might fight againſt them, that if there be not enough they may add more, if not ſtrong enough, they may make them ſtronger, if they be to reſt confident again all comers: Now the Jews are bidden to do thus, it being meant that they ſhould conſider, the experience which they had of Gods being here to fortifie their Wals, and to make them impregnable, and to tel their Children hereof, that they might alſo truſt in God and ſerve him, being aſſured, that in ſo doing, they should be through God ſo ſtrengthened from Generation to Generation, that they ſhould alwaies ſtand, and never be thrown down by any adverſe power; whereby is intimated, that it is want of this conſideration, that many times makes even the people of God to fall before Ethnickes and Heretickes: And this Expoſition is yet made more plain, by the words following, *Verſe* 13. *For this God is our God.* That is, this God, who dwelleth here, *Is our God*: That is, Strength for ever, for which our fortifications muſt needs be invincible, not only now or ſome ſhort time, but for ever. *And he will be our guide unto death.* That is, Serving him conſtantly, he will be with us till we dye, bringing us ſo to death, as that we may be afterwards moſt bleſſed and happy, World without end, and ſuch a death was not then unknown to be deſirable, as appeareth by *Balaams* vote, *Let me dye the death of the righteous, and let my end be like his.*

Not:

Verſ. 13.

Numb. 23.

PSAL. XLIX.

IN this Pſalme the Prophet ſpeaketh of mans mortality, and againſt thoſe that do, as if they were not mortal, but could live ever, ſhewing their miſerable end: But contrariwiſe the comfortable departure of ſuch as acknowledging this life to be vain and tranſitory, look up to God and truſt in him to be redeemed from everlaſting death, and upon their departure hence to be received into everlaſting life, *Verſe* 15. And becauſe this is a matter of great moment, he firſt prepareth all men to give due attention to it, *Verſe* 1, 2, 3, 4. For theſe words, *Verſe.* 2. Both *low and high.* Hebr.

Verſ. 2.

of his Doctrine and the Miracles, whereby the divine Majeſty ſhined moſt conſpicuouſly in his humanity.

Our God ſhall come and ſhall not keepe ſilence: For ſo much as the wicked world was not moved by all this to repent and beleive, another coming of his ſhall be full of terrour to judgment, which none of the Wicked ſhall be able to indure. For our God here ſpoken of is CHRIST, of whom it is
2 Theſ. 1. 8. ſayd, *That he ſhall come in flaming fire*, and in ſaying, *He ſhall not keep ſilence*, he intimateth, that before that dreadfull day, whilſt worldly men
2 Pet. 3. hear not the terrible ſentence of condemnation denounced, they fear it not, but rather deride ſuch as ſpeak thereof: but the Lord will break out from this ſilence, and ſay, *Go yee curſed into hell fire, &c.*

Verſ. 4. *He ſhall call to the* Heavens *and to the Earth:* That is, to be Witneſſes againſt, even thoſe, that he hath peculiarly taken to be his Church and People; ſo *Moſes, Deut.* 32. 1. *and Iſa.* 1. Bid the Heavens and Earth hear the charge brought in againſt the wicked *Iſraelits*. For their condemnation, that have rebelled againſt God, ſhall be ſo juſt, that the whole creation ſhall aſſent unto the Righteous proceedings of this great Judge againſt them; for which it is added, *Verſe 6. The* Heavens *ſhall declare his Righteouſneſs*, For although Heaven and Earth are without ſenſe to hear or ſpeak yet to God their Creator, as he willeth them, they can do both for the confuſion of all the Wicked, who think, becauſe no man ſeeth their abominati-
Note. ons done in ſecret, that theſe dead Creatures, can hear, ſee, or ſpeak nothing againſt them.

Verſ. 5. *Gather my Saints together unto me, that have made a covenant with me by*
Calvin. *Sacrifice*: Some by Saints here underſtand not holy perſons indeed, but
T.W. only by Externall calling and profeſſion, as the Jews of whom it is ſayd,
Baſil. *Jews by nature, and not ſinners of the Gentiles*, for who are Saints, but they
Gal.2: 15. that are not ſinners? yet he ſaith not ſimply ſo, but not ſinners of the Gentiles, that is, unſanctified, by being without the covenant, as the Gentiles are, *That have made covenant with me by ſacrifice*, of which ſee *Exod.* 24. And it ſeems to be added for further Explication of what he meant by theſe Saints, *Viz.* Such as whoſe ſanctity conſiſteth only in Covenant making, but not keeping. *Baſil* ſayth, that ſuch are called Saints to aggravate their ſins, as a man that hath an honorable Title, but hath done wickedly, for which he is to be condemned, is by the Judge upbraided hereby, ſaying, Thou art a Gentleman, a Knight, or a Lord, in honourable place about the King above others, how is it then that thou haſt been ſo notorious a Rebell? *Jerom* and
Hieron.
Auguſt. *Auguſt.* contrariwiſe by Saints here underſtand the Elect, and therefore
Matth. 24. *Jerom* makes that ſaying parallell to this, *He ſhall ſend out his Angells to gather his Elect from the four quarters of the Earth, or the four windes, from one end of* Heaven *to the other*: And for theſe words, *Which make a covenant with me by Sacrifice*, he hath, *above ſacrifice*, As indeed the *Heb.* עלי עבח
Ier. 31. 31. ſignify, implying the new Covenant made by CHRIST, which is everlaſting, and ſo above or more excellent, then that made by carnall Sacrifices. But על ſignifieth as well By, or Upon, as Above, and ſo he meaneth, upon ſacrificing this Covenant was made, as we may ſee *Exod.* 24. Sacrifice being offered, the Laws of God were read, and then the people promiſed or covenanted to do ſo: And the Context is plain for the former Expoſition, becauſe they only, that ſhall be judged in Terrour, are ſpoken to, and not any true Saints, to whom nothing is ſayd in way of Comfort, till *Verſe* 23. And it were ſtrange, if one Sentence coming in amongſt all the reſt, ſhould belong to perſons of another quality, *Viz.* True Saints, and be hemmed in alſo before and behind with ſuch ſayings, as ſhew Hypocrits, and not true Saints to be ſpoken to. For before he ſaith, *That he may judge his people*: That is, His ungracious people, as all muſt needs confeſs, becauſe Saints ſhall not be judged; but rather judge others, 1 *Cor.* 6. *Chapt.* 11. 31. And his Elect
Epheſ. 1. people are Saints, that are peculiarly Elected to life, *Before the beginning of*

the world: And after, *Verſe* 6. *The heavens ſhall declare his Righteouſneſs*:
That is, Atteſt unto his judgment, that it is right in coming thus in fire
and tempeſt againſt them. Then *Verſe* 7. makes it yet more Evident, *Hear* Ver. 7.
(O Iſrael) I well not reprove thee, &c. As if he had ſayd, Ye my People and
Saints, by ſeperation from the Reſt of the World to be mine peculiarly, com-
plain not, that yee are unjuſtly dealt withall, when I proceed thus terribly
againſt you: for although I command you to offer Sacrifices unto me, yet it
was not for any complacency that I had meerly therein, but in a life lead ſo
in my fear, that I might have praiſe thereby; ſeeing the bloud of Beaſts
needfull dayly to be ſhed for the Expiation of your ſins, how is it, that ye
looked not into the End of this, which was to ſhew you, what was for ſin
due unto you, to affect your hearts with fear and trembling, making you to
go away and do no more ſo: And another End was to repreſent the ſhed-
ding of the bloud of my dear Son for your ſins, that hereby ye might be af-
fected ſo, as not to plunge your ſelves ſtill dayly into ſin, to pluck you out
from whence neither men nor Angells were able, but he alone, and not he
neither, but by giving his bloud to be ſhed for you; and moreover for this
great favour, have your hearts lifted up to all thankfullneſs, and hereof to
make all Expreſſions all the Days of your lives. Therefore ye having neg-
lected thus to honour me with Fear, Obedience, Faith, and Praiſe, com-
ing herefrom, have your mouthes ſtopped, when ye are thus ſentenced, and
go away as confounded for ever. The Poet then, who to ſet forth the ſenſe of
the former words in *Meeter*, hath it thus, *My Saints aſſemble, my Lawes they
keep; their gifts do not diſſemble*: goeth far both from the Originall, yea any
Tranſlation in proſe, and the ſenſe of the words. Having expoſtulated
with them about their confidence in Externall worſhip hitherto, now he
teacheth them, what to do, to prevent the danger at his coming before pro- Ver. 14. 15.
pheſied of. *Offer unto God praiſe, pay thy vowes, in keeping Covenant, and* Ver. 16. 17.
then call upon me, &c. But if ye ſtill perſiſt in wickedneſs, and will not thus 18.
do, but contrariwiſe, Steal, Whore, Slander, ſeek not to ſhroud thy ſelf
under my protection by covenanting, for thou hateſt inſtruction, and caſt-
eſt my word behind thy back, and therefore I will according to thy deme-
rits proceed againſt thee. I have indeed been long *Silent*, ſo *Verſe* 3. bea- Ver: 21:
ring with the wicked, Generation after Generation, but I ſee none other
fruit to come hereof, but more audacious and undanted ſinning. Where-
fore I will, when the time comes, that I have ſpoken of, be ſilent no more;
but break out as the Lion into roaring, when he is about to tear his prey
in peices: And if ye be wiſe, then conſider this and repent. Begin yet to Ver. 22.
offer me praiſe by reforming your lives, and ſo in ſtead of being damned at
that day, ye ſhall, notwithſtanding all your former ſins, and my terrible
threatnings, be ſaved for ever.

Thus I have by way of Paraphraſe run over the *Pſalme* from *Verſe* 7. to
the End, there being nothing herein more ſaid but what is ſummarily ſet forth
in divers other places, as *Jer.* 7. 22. *Micah* 6. 7. *Hoſ.* 6, 6. *Iſa.* 1: 12. 58:
1. 66. 3. Only here, as I take it, a time is pointed at, when there ſhould be
no more Offering of carnall Sacrifices, but only of ſpirituall worſhip, as
Ioh. 4. 22.

PSAL. LI.

FOR this *Pſalm* it being nothing elſe but a Prayer, and confeſſion of
ſins, if we look into the cauſe, why *David* compiled it, and what he had
done, 2 *Sam.* 12. There will need little to be ſayd by way of Expoſition, it
being generally plain and eaſy to be underſtood. It is one of his ſeven pe-
nitentiall *Pſalmes*, upon which I ſpake, *Pſalme* 6. *and* 38. Whereby, as by
others

others, we may learn how to addreſſe our ſelves unto God for mercy and pardon, in caſe, that we have fouly offended him.

Verſ. 4. *Againſt thee only have I ſinned*: Hereby he meaneth not, that he had not ſinned againſt *Urijah* by adultery and murther, but becauſe God is the great Law-Giver and Judge, and therefore whatſoever is done againſt any man, is not for this ſo hainous, that man is ſinned againſt or wronged, but becauſe the Law of God (which we are all bound above all things moſt Religiouſly to keep, by reaſon of the moſt ſtrong Obligations, whereby we are bound unto him, for his great and continuall favours) is impiouſly broken, and he is in ſtead of Duty repayed with Rebellion, to the provoking of his heavy wrath and diſpleaſure againſt us both here and hereafter: Again, God only knew his ſin, and diſcovered it, and threatned him therefore, when as *Urijah* and others were altogether ignorant of it, ſo that he ſinned not againſt him that he knew of. *That thou mayſt be juſtified when thou ſpeakeſt & clear when thou judgeſt:* that is, In thus confeſſing my ſinning againſt thee, I acknowledge thy charging of me with theſe moſt hainous ſins by thy Prophet *Nathan*, and denouncing judgments againſt me and my houſe therefore, to be moſt juſt and righteous. *Calv.* in many more words explaineth theſe, as ſpoken in caſe that any ſhould object, that now *David* to whom the promiſes were made, had ſinned ſo fowly, there could be no expectation, that it ſhould be done to his poſterity accordingly, but that this word of God muſt fall to the Ground. For this is here taken away by ſaying, *Againſt thee, thee have I ſinned*; That the truth of thy promiſe might appear unannulable, ſeeing thou wilt notwithſtanding do by me and mine finally, as thou haſt ſayd, although I go through much miſery, as I am well worthy for my ſins, all the Days of my life to come. And thus he ſayth, becauſe he had been by *Nathan* comforted; telling him that the Lord had done away his ſin. And from this the Apoſtle draweth this generall Doctrine, that the Wickedneſſe of *Iſraells* poſterity, to whom the promiſes were made, cannot fruſtrate the pro-
Note. miſes to that whole Nation. *Rom.* 3. 2. 4. Of the agreement betwixt which and this, both for the matter and Scope, for which Saint Paul bringeth it, ſee my Expoſitions there.

Verſ. 5. *I was ſhaped in iniquity, and in ſin did my Mother conceive me*: Hebr. *Warme me*, that is, Give me the heat of Life. Here *David* taketh occaſion for his greater humiliation to look up higher, even to his Birth and Conception; finding and acknowledging, that he was not only now, but always a ſinner ſince he had any being, for his greater humiliation, as one that thought his ſins the more aggravated hereby, and not after the manner of moſt, ſeeking hence to extenuate them. For they commonly ſay, it is my nature, hereby I was in my very Birth a ſinner, and how then can I do otherwiſe? *David* did not thus ſpeak of his being a ſinner from the womb, but to ſtir up himſelf to the Greater ſorrow, for that he began not now only to ſin, but was a ſinner againſt God ever ſince he had a being. And hereby he teacheth againſt *Pelagianiſme*, that we are not only guilty of *Adams* ſin, by imitation, but by propagation, ſo likewiſe it is taught, *Rom.* 5. 12. For the queſtion, is the Soul then, *Ex traduce*, as the Body, being begotten of Parents? and if not, how can the whole man, conſiſting as well of Soul as of Body, be guilty of that ſin? I anſwer, That in the Generation of man, the ſpirit is not to be diſtinguiſhed from the fleſh, as though the one came from the Parents, and the other immediatly from God: But the whole man conſiſting of Soul and Body, commeth from the Parents mediatly, but in the framing of him, the power of God interveneth, without which the Father begetteth not, neither can the Mother conceive either. For even the making of the body and of all the lineaments, are aſcribed unto God, *Pſal.* 139: And why not of the Soul alſo, *Mediantibus hominibus*, and to this Effect the Philoſopher ſayth, *Sol & homo generant hominem:* If it be objected, *Eccl.* 12: 1. *Duſt returnes to duſt, and the ſpirit to God that gave it*, therefore the Soul comes immediatly from God, and the Body being formed by him only, *Ex præjacente materia, Viz. Duſt out of which it was taken*, that is, From parents who are called Duſt, as *Adam* was, *Gen.* 3. I anſwer, God frames the Body, and giveth the Soul at the ſame inſtant together with it, through the Parents, although in Death, they be ſeperated; the one being layd in the Earth, and the other being immortall, going another way, as God in his Mercy or Juſtice thinks good.

Verſ. 6. *Thou loveſt truth in the inmoſt part, and in ſecret makeſt me underſtand wiſdome.* Here *David* further aggravateth his ſins, both for that he had ſo notoriouſly diſſembled in the buſineſs of *Uriah*, pretending love and good Will to him, when he plyed him, coming from the Camp, ſo with Wine, and would have him go and lye at his houſe with his Wife, and wrote a Letter by him to *Joab*, as if he were a man whom he greatly reſpected, when as in truth, he ſought nothing elſe but to conceal his own Wickedneſſe, and by making him away, to provide for his full injoyment of her, whom he was carryed after by moſt inordinate luſt: And alſo for that he, whom God had extraordinarily taught, and by his Spirit indued with more wiſdome then other men, had been ſo vile, yet as to commit ſo great an abomination. For touching the firſt, he ſayth, *Thou requireſt truth in the inward parts*, Meaning, but I have not regarded this, but groſly diſſembled. Touching the ſecond, *Thou haſt made me to underſtand wiſdome in ſecret*, that is, By inlightning my heart within, which is unknown to any mortall man, and therefore called ſecret, that knowing in my heart more then others, thy Law I might be carefull to keep, but I like a wicked wretch, have not by this ſingular endowment, been the more ſanctified to keep my ſelf pure from the polution of ſin, but againſt my Knowledge, ſo exceeding, and Conſcience have
Verſ. 7. committed this groſs ſin. Wherefore, *Verſe* 7. He earneſtly prayeth God to purge and waſh him, that of foul and black by ſin, he may be made purely white again, which is done when God pardoneth ſin, by Faith ſprinkling the ſinner with the bloud of his Son.

Verſ. 11. *Take not thy holy ſpirit from me*: This may ſeem not to agree with *Verſe* 10. Where he prayeth, that he might have a new heart created in him, and a right ſpirit renewed: For if he needed this, how ſaith he here, as if he ſtill had the Spirit of God in him: *Take not thy holy Spirit away from me*: *Ainſworth.* Although *David* now had his Heart greatly defiled, yet the Spirit abode ſtill in him, whereby he performed laudably the outward dutys of Gods worſhip, and of his Kingly Office, ſo that none could diſcern any want of the Spirit in him, whereby he did theſe things, but the Spirit was in him, as fire covered over with aſhes, that giveth no heat or Light, for ſo he was without the Light of Spirituall Joy, being contrariwiſe full of Fear and Horrour: And therefore in this Reſpect he needed not only the Renovation but the Creation of a new Heart, that upon Aſſurance of Remiſſion it mgiht be put into a Frame of Joy and Gladneſſe; which now he wanted and could not otherwiſe have: And hereby is intimated, how hard a thing it is for an Heart corrupted by foul ſin to be cleanſed again, and to
Note. have the Law of God written therein again, it is even a very work of creation, and not of renewing an old thing only, that we may all take heed, how by ſinning, we at any time corrupt our Hearts and Conſciences, and if once we have ſinned, and by Repentance been re-created, let us fear the like ſinning another time, becauſe that to ſuch there is no renewing by Repentance, as the Tables, wherein the Law was written being broken, were once renewed, but not the ſecond time.

Ver. 13. *Then will I teach Tranſgreſſours thy Wayes, and ſinners ſhall be converted*: That is, By my own Experience I will ſhew them; that thy mercy is ſo great towards the vileſt Sinners Repenting, that they ſhall not diſpair, but in hope of attaining the like favour, turn to thee by Holineſs and Righteouſneſs.

Ver. 16. *Thou deſireſt not ſacrifice.* In what ſenſe this is ſpoken, ſee before, *Pſal.* 50. And it may be gathered from the next words. *The ſacrifices of God are a broken ſpirit:* Neither Burnt-Offerings nor Peace-Offerings are accepted of, in compariſon of ſuch an heart.

Ver. 18. *Do good in thy good pleaſure unto Zion.* Having prayed for pardon, and
the joy of Salvation to be reſtored unto him, now he ſheweth his ſolicitude
for the Church of God, ſet forth by *Zion*, that neither for his ſinnes,
nor the ſinnes of his people, who were all likewiſe ſubject to ſinning, he
Ver. 19. would at an time withdraw his favour from her, but *Build Jeruſalems wals:*
That is, Strengthen her againſt the aſſaults of all enemies, promiſing
for ſo great a bleſſing, Sacrifices of righteouſneſſe, that is, Brought
and offered, not out of an opinion therefore, to be juſtified in evil doing,
but the offerers hearts being ſincerely addicted to the keeping of Gods
moſt holy Laws: For Bullocks or Calves offering, which followeth next,
ſee, *Hoſ.* 14. 2. *Heb.* 13. 15. They be the Calves of our lips, when we
confeſſe before him to his glory.

PSAL. LII.

AUGUSTINE ſpeakes much upon the Title of this Pſalme, going upon the Perſons therein mentioned, as ſignificative; *Saul* ſignifying Death, *David* Life, *Doeg* Motion, *Edomite*, Earthly; *Abimelech*, for ſo he reads it according to one Coppy, although it be *Abimelech*; *Abimelech* ſignifieth, *My Father the King:* Of all which put together, he maketh this myſticall conſtruction; *Maſchil* of *David*, the wiſdome of ſuch as are appointed to life, when terrene and earthly motions ſtir up thoſe that are appointed to death, or that ſhall dye and periſh everlaſtingly, againſt thoſe that ſhall live for ever, when they are intent to go to the houſe of their Father, the King of Heaven and Earth, or as the moſt approved reading is of the name, *Achimelech*, *my Brother the King*: That is, CHRIST, who is our elder Brother: The Hiſtory is, 1 *Sam.* 22. 9. According to which let us go, and as any thing may be myſtically or morally gathered from hence, improve it ſo for further inſtruction,

Doeg it ſeemeth, inſinuated himſelfe into the favour of a King, *Saul*
by the ſlanderous accuſation, that he made againſt *Abimelech*, that as the
Prieſts of GOD periſhed by this meanes, ſo he attained a great reward,
for which he calleth him, *A mighty man*, and ſpeaks of him, *Verſe* 7. as
Verſ. 1. *Abounding in riches*, but his might was moſt to do miſcheife: for when
none elſe would do it, he being bidden by *Saul* falleth upon the Prieſts
and killeth them, being eighty perſons, neither reverencing their order,
for which it was dangerous for any to do violence to them, nor their innocency,
yet he did, and gloryed in it, as taking himſelfe for this, a man
of valour, and therefore worthy of high eſtimation: But *David* being
by this meanes brought into greater ſtreights, through the terrour hereby
ſtricken into others, making, that none durſt thenceforth to be any
way helpful to him, yet ſeeing how momentany this his greatneſs and
Wealth ſhould be, and what a curſed end he ſhould come to; as appeareth,
Note. *Verſe* 5. He now inſulteth over him, ſaying, *Why boaſteſt thou thy ſelfe?*
Which ſhould be a terrour to all, that machinate miſcheife againſt the
righteous, but eſpecially againſt thoſe that be in holy orders, touching
Pſal. 105. 15. whom it is ſaid, *Touch not mine Anointed, and do my Prophets no harme.*
And a ſingular comfort to them in their greateſt ſufferings by the hands
of cruel Perſecutors: For as Perſecutors ſhall periſh, *So the goodneſſe of God to the perſecuted indureth continually*, as in the next words,
and from hence he brings an Argument to confound the wicked in their

malicious practiſes againſt his Servants, for when they have done what
they can againſt them, yet they cannot effect, that God ſhould not be
good unto them, to uphold theſe kinde of men here to the Worlds end,
againſt the rage of the Devil and all his inſtruments, and to reward ſuch
(as they ſeem to prevail againſt by killing them) with his Heavenly Kingdome.

Thou loveſt all devouring Words, O thou deceitfull tongue. In the former Verſ. 4.
Verſe Doeg is charged with lying, and here with a deceitful and devouring
tongue, or a tongue loving *Devouring words*, Calvin, *Verba abſconſionis*:
But the word בלע ſignifieth devouring, as we have it, it being meant,
That by his words of accuſation, the Prieſts of God were deſtroyed, they
thus proving as a devouring ſword: And he chargeth him with lying, becauſe
although it were truth, that he ſpake, yet he diſſembled, or by diſſimulation
paſſed over that, which might have made for *Abimelech*, *Viz*.
That he releived not *David*, as knowing that the King was againſt him,
but in the ſimplicity of his heart, thinking him to be moſt gracious with Note.
Saul: Whence note, That it is not only a lye, which is falſe, but when
out of malice or flattery the truth is told ſo in ſomething, that it is concealed
in another, which is moſt conſiderable, to tell of a thing done well
and juſtifiably, as evil and arguing an evil minde in the doer, which is far
from him.

The righteous ſhall ſee and feare and laugh at him. That is, Seeing the Verſ. 6.
dreadfulneſs of Gods judgments againſt the notoriouſly wicked, and againſt
Doeg in particular, they ſhall be taken with an holy feare and reverence
of God, making them yet to look more carefully to their waies,
and it ſhall make them rejoice, to ſee how God taketh their part, they
being ſleighted and contemned by them, who are now made by God rediculous
to all the World, for their being taken down from their height of pride,
and laid ſo low in the duſt: A warning to all men in preferment, to take
heed of pride, for God will ſoon bring them down low enough, and ex- Note.
poſe them to deriſion; as *Nebuchadnezzar* derided by ſaying, *How art* Iſa. 14. 13.
*thou falen from Heaven, O Lucifer Son of the morning, and caſt down,
&c.*

But I am like a green Olive Tree in the houſe of God. Here the ſtrength Verſ. 8.
of *Davids* faith ſhewed it ſelfe, in that being now in exile, from the houſe
of God; that is, the Congregation of his People, yet he beleived, when
his wicked enemies fell, that he ſhould be reſtored and live and injoy
proſperity, ſet forth by the greenneſſe of the Olive Tree, the leaves whereof
feare not, but are alwaies green, and the Tree fructifying: And be- Verſ. 6.
cauſe he had this firm faith, he ſaith, He would alwaies be praſing of God,
and rejoycing even in ſufferings: *For this is good before thy Saints.* That
is, All that be Saints do likewiſe, and therefore cannot but approve it in
him doing ſo, what the practiſe of the Saints is according to that which is
here ſaid, ſee, *Rom.* 5. 1. *Jam.* 1. 5.

PSAL. LIII.

THIS is the ſame with Pſalme 14. Only the Title differeth in this,
that here is ſaid, *Upon Mahaleth*, *Super tripudium*, ſaith *Theodotion*,
Per chorum, ſaith *Symmachus*, that is, To be ſung with dancing *Ainſworth*,
Mahaleth is the ſame winde Inſtrument, meant by *Nebiloth*, *Pſal*. 5. 1.
Jerom upon *Abimelech*, expounding *Abimelech*, by *Parturiens*, one pained
in bringing forth, as Saint *Paul* ſaith of himſelf, to *Galatians*, *My little
Children of whom I travall again in birth, till Chriſt be formed in you.* The
word מחלה ſignifieth, *A wound or ſickneſſe*. The meaning then moſt

probably is, upon the wound, wherewith *Davids* Heart was pained for the abominations here ſpoken of, out of which he breaketh into theſe ſad complaints. This is one difference, another, not to ſpeak of the change of every word, is *Verſe* 5.

Ver. 5. *There were they taken with fear, where no fear was*: That is, In their Hearts, in which they had ſayd, *There is no God*: and ſo had no fear of him; but the time cometh, when they are filled with Fear and Terrour, *When God ſcatters the bones of him, that incampeth againſt thee, thou haſt put them to ſhame, becauſe God hath deſpiſed them*: *Vulgar Latine, Scattered the bones of them that pleaſe men: But Hebr. It is, The Bones of thy Incamper*, according to the Tranſlation before going. The meaning is, When God overthroweth the *Strength*, ſet forth by *Bones*, of him that cometh and ſetteth himſelf to fight againſt thee, as an Army pitching Tents before a City, which it beſeigeth. So that he who doth thus, is the Atheiſt, ſayd, *Verſe* 4. To Eat up Gods People as Bread, whilſt he is ſuffered, and the beſeiged is this People, whom God ſo greatly tendreth, of whom he ſpeaks in the ſingular number as of one, for the near union betwixt them, being many members indeed, but all one body, and touching the ſame people it is, that he ſayth in the next words, *Thou haſt put them to ſhame*, becauſe thou whom they deſpiſed, ſhalt be honoured of God, and they deſpiſed at the laſt, thou honored by being ſet upon a Throne, and taken for a conſort *Note:* in judging them, they ſtanding as abject perſons, full of Fear to be adjudged to the bottomleſs pit together with the Devill and his Angells for ever, which ſhall be the End of all Atheiſts, although they ſay but in Heart, that there is no God.

PSAL. LIV.

UPON *Niginoth*, This hath been before ſpoken of, and it was an Inſtrument of Muſick with ſtrings to beat upon, as the word, נגן to Beat, ſheweth.

When the Ziphims came, &c. Of whom ſee, 1 *Sam.* 23. 19. 26. 4. In great ſtraights was *David* now, yet he was not from his confidence in God, but Verſ. 1. prayeth, *Save me (O God) by thy name, & judge me by thy ſtrength*: the words of which prayer are divers, but the Sence the ſame, for what is the name of God but, אל *Strength*, and what is, *Judge me*, but juſtify and ſave me, as the word hath been often before uſed.

Strangers riſe up againſt me: Of the Wicked ſayd to be Eſtranged from God: See, *Pſalme.* 58. 3. And to the ſame Effect, *Iſa.* 1. 4. *They have forſaken me*: And in this Sence, they are called *Strangers*. Some think, that theſe *Ziphims* were not of the Seed of *Abraham*, and therefore are called *Calvin.* Strangers, But *Calvin* rather thinketh them to be ſo called, becauſe they were of a ſtrange wicked Condition, as indeed they were, that to ſuch a man as *David*, whom they knew to be unjuſtly perſcuted by *Saul*, when he came to ſeek a ſhrowding place amongſt them, they trecherouſly to betray him, contrary to the common humanity, that is, Even in Heathens toward ſuch as flee to them for Sanctuary. *Oppreſſors, Calvin*, terrible ones, and ſo the word ſignifieth, their barbarous manners being hereby denoted: Note from this *Verſe*, *That Wickedneſſe and barbarous manners make even the Children of the Church, Alieni genas, A Generation coming of another*: That is, the Devill, as is Expreſſed by *Our Lord againſt wicked Jewes, Joh.* 8. 44: *Ziph, ſayth* Jerom, was a Village ſo called, from *Hieron.* whence theſe men had the name of *Ziphim*, ſignifying, *Florentes*, Flouriſhing, and ſo fitly typifying the Wicked of this world, who flouriſh often in this world for a time, and the Righteous ſeem like withered things, but it ſhall be contrary afterwards.

PSAL. L V.

THE Title of this *Pſalme* is the ſame with the former: It is moſt generally thought to have been made by *David*, when his Son *Abſalom* rebelled againſt him, with whom *Achitophel* took part, whoſe Councell was Eſteemed of, as the Oracle of God: But *Calvin*, when he was perſecuted by *Saul*; Some, before he was anointed King, becauſe he ſayth, *Verſe*, 13. *It was thou mine Equal*, Jerom, *Auguſt:* and other ancients underſtand it, as propheticall, ſetting forth the Treachery of *Judas*, and the malicious Jews againſt CHRIST: It ſeemeth to me to concern the time of *Abſaloms* Rebellion, and *Achitophells* ſiding with him, which was to *David* ſo dangerous, myſtically ſetting forth alſo *Judas* his Treachery, and the Jews malice againſt CHRIST, as will further appear, when we come to ſpeak of the particular paſſages of the *Pſalm*.

Calvin.
T. W.
Hieron.
Auguſt.

Ver. 3. *They caſt iniquity upon me, and in wrath they hate me*: *Calvin, In ira adverſantur mihi, In wrath they are againſt me:* And this the *Hebrew* will bear, and it is more ſenſible: Four cauſes of his greivous complaint, ſayth one, are here touched together. Firſt, and Second, Wicked Speeches, and injurious Dealings in the former words of this *Verſe, For the voice of the Enemy, and the vexation of the Wicked.* Thirdly and Fourthly, Their filling them up to a full meaſure, and their deadly hatred in theſe words. But I rather think the third to be falſe and unjuſt aſperſions caſt upon him; cauſing more trouble: For *David* did not only ſuffer intollerable wrongs done unto him, but alſo was traduced in word, and had things layd to his Charge, which he never did; to make him odious to all men, as he ſometimes expreſly complaineth: And ſo had our Lord Jeſus, that he was a Drunkard, and had a Devill, *&c.* And hereby ſuch hatred was ſtirred up againſt him; that the People cryed againſt him. *Crucifie, crucifie him*: Other Expoſitors are divided; ſome holding ſlandring to be here meant, and ſome injuries and greateſt violence offered to him: But forſomuch as the word און ſignifieth *Iniquity or ſin*, and not Sorrow or ſuffering, it is manifeſt, that foul aſperſions are meant to make him odious to all men, and by this means many were ſtirred up the more againſt him: Ver. 6. *(O that I had wings like a Dove, then would I flee away*: Hereby *David* ſheweth both his inability to defend himſelf as the trembling dove cannot defend it ſelf from the Hauk that purſueth it, ſo many of ſo great power, even all *Iſrael* conſpiring with *Abſalom*, were now his Adverſaries, and his innocency, ſo that his deſtruction was unjuſtly ſought, as the Dove is ſpoken of, to ſet it forth, *Math.* 10. 16. And cometh down upon CHRIST, *Matth.* 3. 16. And laſtly, that he had none other means to ſave his Life, but by fleeing, as he did from *Jeruſalem* when *Abſalom* was about to come into the City with all his power, ſo the CHURCH is ſometime ſayd, under the name of a Woman to have had wings given her to flee into the Wilderneſſe, *Revel.* 12. 14. Some other birds there are, that can flee faſter then a Dove, and therefore in aying thus, he had reſpect to the Condition in which he then was, and Eagles wings, are aſcribed to the CHURCH for her Soaring aloft by divine meditation, as the Eagle fleeth higheſt, of all other birds. And of fleeing into the Wilderneſſe he ſpeaketh, becauſe that in times paſt he did uſe there to avoid the danger of *Sauls* purſuing him, and ſutably the CHURCH fleeth into the Wilderneſſe by lurking long in deſert places to avoid the Rage of perſecuting Tyrants. And CHRIST went into the Wilderneſſe where

Math. 4.

he was tempted by the DEVILL, and afterwards being in danger, to hide himſelf till the time of his Suffering came, and then ſayth *Jerom*, he was carryed, as by Doves wings, with all celerity to the Nations, being as a Wilderneſs, becauſe incult, till then, by Spirituall Husbandry. *Hieron.*

Verſ. 9. *Deſtroy (O Lord) and divide their Tongues, for I have ſeen violence and ſtrife in the City*: By ſeeing he meaneth knowing, or foreſeeing, that it would be ſo; becauſe *Achitophel* was there to counſell one way, and *Chuſhai* another, as 1 *Sam.* 17. 1. 5. 14. The word rendred, *Deſtroy their tongues*, is בלע ſignifying *Diglutere, To ſwallow up*, That is, to bring their wicked practiſes and conſultations againſt him to nothing, as *Corah, Dathan, and Abiram*: that were ſwallowed up, and in ſaying, *Divide*, he alludeth to that which was done to the Builders of *Babel*, whereby their work was broken off. Such as will have this underſtood of that which was done in *Sauls* time againſt *David*, will by no means have *Jeruſalem*, but *Keilah* underſtood by the City; but *Calvin*, no one City, but publick places in generall; ſo wicked were the times of *Saul*, that not only in ſecret, but even openly, where the greateſt frequency of People was, there was Robbing, and Wrong doing. *Baſil* underſtands *Jeruſalem*, but he ſayth, that theſe words agree not to the time, when *David* wrote this, for he had not then this City, and therefore could not ſee, what was done there. Therefore applyeth them wholly to Chriſts time, when all manner of ſin abounded in *Jeruſalem*, ſo likewiſe *Jerom*, ſaying, that he ſaw iniquity there when they beleived not, and *Contradiction*, when they oppoſed and ſpake againſt CHRIST, ſaying, *He is Joſephs ſon*, but although *David* were not there, he might ſee what was done there, as hath been before ſayd. And as amongſt *Abſaloms* Councellours, there was diviſion; ſo to ſuch as would not conſent to this conſpiracy, violence and wrong was doubtleſs done, or all were compelled, that were unwilling to bear Arms againſt their King, and becauſe changes are dangerous, the Conſpirators ſet Watch and Ward upon the walls of the City, as followeth, *V* 10. And in ſuch tumultuous times, much Miſcheif was certainly done, & deceit & guile was not wanting both in the new King, and his cheif Councellour *Achitophel*, *V*. 11. touching CHRIST, it was moſt notably fulfilled in his time, for never was more Wrong done then in crucifying him, and never did mens tongues ſpeak more contrary one to another, the Father againſt the Son, *&c.* Some ſaying that he was a good man, ſome contrary, Watchmen being alſo ſet to keep his Sepulcher, and the fouleſt deceit that Ever was, in ſaying, That whilſt they ſlept, his Diſciples came and ſtole him away. In that he ſayth, *Deſtroy and divide their tongues*; Note that a People, whoſe Tongues are divided, ſome ſpeaking this about the King, and points of ſtate of greateſt concerment, and ſome the contrary, and ſo holding, Violence and Wrong being added, are in the very way of being ſwallowed up by Gods Judgments, ſith a kingdome divided againſt it ſelf cannot ſtand.

Numb. 16.

Gen. 11.

T. W.

Calvin.

Baſil.

Hieron.

Note.

Ver. 13. *But it was thou, a man, mine equall, &c.* The *Cald.* *Thou Achitophel, a man like to me, my Peer, my Equall; of as much regard as my ſelf, my Guid, Captain in Councell or Maſter*: For ſuch had he been to *David*. And ſo the word, אלפי ſignifieth, *My Captain or Leader*: And herein do I reſt, as alſo *Ainſworth*, and it is ſtrange that any, when all the words agree ſo aptly to *Achitophel*, known to be ſuch, ſhould apply them rather to ſome other man, they know not whom. For the conceit of one before mentioned, that it muſt be underſtood, as ſpoken before, that *David* was King, becauſe he calleth him his *Equal*, and none could be equal to the King, it is to be underſtood, that even *Calvin* himſelf confeſſeth, that this Reading doth not ſo well agree with the *Hebrew*, ערכי for it ſignifieth, *My Order, One of my Order*: ranked with my ſelf in Councell, and for Councell as highly Eſteemed of as I for a King, Touching the time of Chriſt, *Judas* is myſtically here ſet forth, who was one of his Captains, choſen to lead his Armys of Chriſtians of his Order, a Preacher, a familiar freind; for I have ſayth he, not

Ainſworth.

called you Servants, but Freinds, and he with the other Apoſtles, went up with him many times to the Temple, and he was of his Councell, both for having communicated unto him in private, what he ſhould teach and how he ſhould underſtand his Teaching, and alſo buſineſſes of laying out mony for the Family, and for the Releif of the Poor, for he bore the bag.

Ver. 15. *Let Death ceaſe upon them, and let them go down quick into Hell*: Here the ſudden change of the Perſon is to be noted, he ſpake before of one, here, of them, as more, implying not only *Achitophel*, but myſtically *Judas*, who according to this Imprecation or imprecatory Propheſy, hanged themſelves, and ſo went as it were alive, that is, hail and well, and not infeebled by ſickneſs firſt, into Hell in moſt fearfull manner; and he alludeth in thus ſaying to *Verſe* 9. where he ſayd, *Let Death ſwallow them, as Corah.* *Baſil* will have *Judas*, and the Jews deſtroyed by the *Romans*, here put together, *Auguſt.* Hereticks, that break the unity of the Church, and becauſe that contrary to their Knowledge out of Pride, the principall amongſt them do it, they are ſayd to go down alive; becauſe ſeeing, as men alive, and not their Eys ſhut, as the dead mans, by ignorance, they yet chooſe to go in this dangerous way which leadeth to Death.

Baſil.

Auguſt.

Ver. 17. *Morning and Evening and at Noon I will pray*: For the Jews uſed to pray at theſe three times dayly, as we may ſee in *Daniel, and Peter* alſo went up to pray at the ſixt houre which was noon, according to the old Diviſion of their day into three parts, although ſince it was divided into twelve houres, ſo *Ainſworth.* And the morning and Evening Sacrifice, ſerved to put them in mind to pray privatly thoſe two times, and other Sacrifices offered between thoſe times, at noon, and theſe times, we had need, ſayth *Calvin* always tye our ſelves to, becauſe, if we keep no ſet times, we ſhall be ready to forget this our bounden Duty. And for morning and Evening indeed, it ſeemeth neceſſary any day, becauſe the dayly Sacrifice was then appointed to be offered, but becauſe there was none other Sacrificing but upon Extraordinary occaſion, the Jews could not well make it a Ground for praying at noon alſo every day conſtantly, but when there is more urgent neceſſity, as *David* now had, and *Daniel* in Captivity, and *Peter*, the Church being in perſecution. Yet we muſt pray not only at noon alſo, but continually, taking all occaſions to pray unto God in any thing, that we go about, and to praiſe him.

Act 10.

Ainſworth.

Calvin.

Exod. 29. 39.

1 Theſ. 5. 17

Ver. 18. *He hath redeemed my Soul from the battell against me, for there were many with me, Hebr. For in many they were with me*: But ſome not ſeeing how otherwiſe good Sence ſhould be made, have paſſed over the word ב *In*, as ſuperfluous, and so rendred it; *many have been with me*, as if it were meant of Gods Angels, as 2 *Kin.* 6. It is ſayd, *more are with us then againſt us*, Jerom aplying it to Chriſt, ſayth, amongſt many beleivers there wer alſo unbeleivers with me, but God heard the Beleivers Bleſſing, & not the Unbeleivers Curſing, and he applyeth it alſo to the Chriſtian, in many they were with me, that is, Faith, Hope, and Charity, not in few Baptiſme, and fained Faith. *Auguſt.* underſtands it as ſpoken of Enemys to Chriſt, and the word *Many*, of many things, as if it were ſpoken of falſe Chriſtians, and Hereticks, ſaying, In theſe many things they were with me, in Baptiſme, keeping the Paſch, and the Feaſts of Martyrs, but in Schiſme and Hereſie they were not with me, they were with me as Chaff with Wheat, not as wheat with Wheat, they were with me in Knowledge, ſpeaking with Tongues, and caſting out Devills, but not in Love, which alone is more then all thoſe without it, and faith alſo. *Baſil* alſo with *Symmachus*, underſtand theſe many to be Enemys, and if we ſo take it, the Sence will be good thus, he hath redeemed me from the danger of Death, by the War raiſed by *Abſalom* againſt me; for I could not, but be in great danger, ſeeing that he and his Captains came with exceeding many, and were with me dangerouſly fighting in the Wood, t[illegible]

Hieron.

Auguſt.

1 Cor. 13.

Baſil.

that GOD gave me the Victory, although I went not into Battell in perſon,
but by the few men that cleaved unto me. And being thus taken, we may
read it, *For with many they were, with or neer me*, to have deſtroyed me:
And then this clauſe is added to magnify Gods mercy in delivering him, he being
ſo few, & his enemys ſo many; for according to *Cuſhai* his Councel, *Abſalom*
gathered all *Iſrael* together to this Expedition: for CHRIST,
although he ſuffered Death, yet he was delivered, as it is ſayd, *Heb.* 5. 7:
For he was heard in that he feared, Death being made no way dis-advantageous
to his Kingdom, but advantageous, becauſe he that had the power
Heb. 2.15. of Death, the Devill was thus deſtroyed, and yet whole Legions of Devills
were at hand to put on *Judas* to betray him, and to procure an whole band
of men to go with him to apprehend Chriſt, and for this End a Reconciliation
was made betwixt *Herod and Pontius Pilate.* And *David* doth in this
ſame *Pſalm*, both pray and complain and praiſe God through the ſtrength
of his faith, and by the Spirit foreſeeing how it ſhould be with him: As alſo
Verſ. 19. the next words intimated, *God ſhall hear and afflict them:* Where he
ſpeaks of it, as yet to come; when he compiled this. *Becauſe they have no
changes, they fear not God*: That is, Becauſe they are always in proſperity,
and Wealthy, and ſuffer not by having their Wealth turned into poverty,
their ſtrength into weakneſs, and proſperity into miſery, their Hearts are
hardned in ſin, thus cauſeleſly to ſeek my Ruin againſt their Duty and Conſcience,
if they had any in them.

Verſ. 20. *He hath broken his Covenant:* Here moſt probably he returneth to *Achitophel* again, who doubtleſſe had taken the Oath of Allegeance to his King *David*, but now perfidiouſly brake it, by taking part with *Abſalom* in his Rebellion, and it is to be thought, that being ſo intimate with *David*, he had particularly ſworn fidelity to him, as his cheif privy Councellor, for which he thus inveigheth againſt him, and then he goeth on further to ſhew, the Depth of Diſſimulation, that was in him, *V.* 21.

Caſt thy burthen upon the Lord, and he ſhall ſuſtain thee: Hebrew for burthen
Verſ. 22. is, יהב ſignifying to give, and it ſeemeth to be put for that, which
Calvin. thou needeſt and deſireſt to have given thee, and as *Calvin* ſayth, is no
where put for a Burthen, and therefore he renders it, *Dare tuum*, 1. *Quod
petis eum tibi dare*, which I cannot but greatly approve of, the *Vulgar Latin*
and *Cald.* have it, *Thy care*, and according to this, 1 *Pet.* 5. 7. It is ſayd,
Caſt all your care upon God: But there is no need here to go from the proper
ſignification, only in more words we may read it thus, *What thou deſireſt
God to give thee, caſt upon him*, ſo thou ſhalt be ſure not to periſh for want
either of Food, Raiment, or help in danger. And it is a Doctrinal Precept
given here by *David*, to every faithfull perſon, grounded upon his own Experience
of Gods Goodneſs.

Verſ. 23 *But thou ſhalt bring them down:* That is, Such as band together againſt the Righteous, or rebell againſt their King: *The wicked and bloud thirſty man ſhall not live out halfe his days*; Whereby he meaneth not the Days appointed by God for each man to live, but ſuch a number of days or years as he made account, that he ſhould live, or in the courſe of Nature he might have done. *Ob*: Some Tyrants live long *Sol*:. Commonly the Bloudy do not, and if any doth, his life is filled with ſuch fears within, that it is rather a Death then a life, as *Cains* life was:

PSAL. LVI.

TO *the cheif Muſician upon Jonath, Elem-Rechochim, Michtam of David, when the Philiſtims took him in Gath.* Jonath ſignifieth *a Dove,* *Elem, dumb*, *Rechochim, a far off*, *Michtam, Golden, or precious.* Whereby is meant, that he was a Dove mourning in ſilence in a Country far remote from *Jeruſalem*, where the Temple ſtood, even in *Gath*, of the *Philiſtims*, in great danger, becauſe that fleeing thither to ſave himſelf from *Saul*, the Citizens of that place accuſed him to *Achiſh* the King, as their 1 Sam. 21. greateſt Enemy, and one in higheſt Eſteem in *Iſrael*, for ſlaying *Goliah* of *Gath*, ſo that to ſave himſelf, he feined madneſſe; and ſcrabled upon the Walls, and let the Spittle fall down upon his Beard. Touching this, ſee before *Pſal.* 34. And this alſo is by Jerom *and Auguſt.* applyed to CHRIST, as being ſet forth by the Dove for his innocency, and the Spirits diſcending upon him in the likeneſs of a Dove, he was alſo dumb as a ſheep before the Iſa. 53. Gal. 4. Shearer, and *A far off* from Heaven, whence he came, being ſent of the Father, and was made of a Woman upon Earth. The word *Elem*, as *Ainſworth* noteth, ſignifieth alſo a Congregation, *Pſalm.* 58. 2. And then the CHURCH, as a Dove fleeing far off, for fear of devouring Kites, or amongſt them, that through infidelity and Wickedneſſe are far off from the Saints, ſuch as the *Philiſtims* were, although neer in Habitation, for which the *Cald.* hath it expreſly, *Far off from the ſaints.*

Verſ. 1. *Be mercifull unto me (O God) for man would me devour, he fighting dayly, oppreſſeth me*: By man here he underſtandeth not only one in particular; but all men, whereſoever he came, if he abode in the Land of *Iſrael*, *Saul* and his men ſought his Deſtruction, when fleeing thence he came to *Gath* of the *Philiſtims*, then he found himſelf in as great danger, by Reaſon of their conſpiring againſt him. The next word לחם rendred *Fighting*, ſignifieth alſo *Bread*, it being meant, that he ſought to devoure him like bread, all the day long; for ſo the *Hebr.* ſignifieth, that is, from day to day.

Ver. 4. *In God I will praiſe his word*: That is, for the Confidence, which I have in GOD for his good word and promiſe towards me: I will exult and praiſe him, although I be in the midſt of deadly dangers, and yet have nothing but his bare word to rely upon, to which Effect *Calvin*. *Calvin.* *Note.* A notable preſident for us to follow, if we can find, that his promiſes belong to us, to whatſoever dangers we are for the preſent Expoſed, and have long been, neither do we yet ſee, how we ſhould get out of them. For Heaven and Earth ſhall fail; but God will never fail to be true of his word, in any part Jer. 31. 35. thereof: *I will not fear what fleſh can do unto me*: See the ſame repeated, *Verſe* 10. 11. Where he is a little fuller, and for fleſh, hath man, who is here meant, being ſo called for his deſpicable weakneſſe, how great ſoever he be in this world.

Ver. 5. *They dayly wreſt my Words againſt me*: *Calvin, my words greive or trouble me*: That is, My Doings, Thoughts, and Speeches, irregularly breaking out, and further to my trouble. But forſomuch as *David* is here altogether in complaining of his Enemies, and their malice againſt him, and this hath been one thing complained of before, their wreſting of his words, and *Pſalme* 39. He profeſſeth to be moſt carefull, not to offend with his Tongue, and putteth *Elem, Dumb*, into the Title of this, implying as much, I cannot herein aſſent unto him, but rather following the New Tranſlation, and the *Vulgar* little differing, *Verba mea execrabantur*, I underſtand it as ſpoken of his wicked Enemies, ſeeking from his words, or words ſpoken of him, to put him to Trouble. For ſo it is ſayd, that the men of *Achiſh* ſayd, Is not this *David* of whom they ſang, ſaying, *David hath ſlain his ten thouſand*; For hereby he was made odious to the King and his People: And then their *Hiding of themſelves, and marking his ſteps*; Which follow Ver. 6. here, may eaſily be conceived to have been done, to watch him, when he diſſembled madneſs, that they might find out, whether he were mad indeed or counterfeited. If any yet had rather follow *Calvin*, if he ſhall by words underſtand his behaviour, and phrantick ſpeeches, that then alſo moſt probably

bably came from him, for which he was grieved; I will not contend about it, but leave it to be indifferently underſtood either way.

Ver. 8. *Thou telleſt my wandring.* That is, Knoweſt as one that obſerveth it from time to time, and puts things upon Record; how that I am forced to flee from one place to another, and cannot have reſt or be in ſafety any where: *Put my teares in thy Bottle, are they not in thy Regiſter!* This is ſpoken after the manner of men, who put precious water that they eſteem of, in Bottels, carefully keeping it for their uſe, when need requires, and ſuffer it not no be ſpilt upon the ground, as a thing which they regard not: And his meaning is, That the Lord would have his Teares in remembrance, and ſo priſe them, as thereby to be moved in compaſſion without further delay, to deliver him from his grievous Sufferings, which were the cauſe thereof: And to the Metaphor of putting them into a Bottle, he addeth another of regiſtring them in a Book, implying a time to come when they ſhall be laid open, and he ſhould finde the greater favour; and this ought to be the comfort of every Faithfull perſon in the midſt of his miſeries, that although men regard not his great grief, yet God doth, and will not forget for Teares, to give joy, for diſquiet here, peace and reſt for ever hereafter. *Note:*

Ver. 12. *Thy vows are upon me (O God) I will render praiſes to thee.* Here *David* by Faith looks upon his deliverance, as already come, and therefore addreſſeth himſelf to the paying of his Vows, and what were they but praiſes, as is here expreſſed; for Sacrifices he had ſhewed before, to be unacceptable in compariſon of theſe, *Pſal.* 50. and 51. And therefore here is no ground for Vows of ſuch things, if a thankful heart, which is the principall, be away; but vow and perform this above all, then other Vows which may lawfully be made, ſhall not be unacceptable.

Ver. 13. *Note.* *For thou haſt delivered my Soule from death, for I will walk before God in the light of the living.* Here he ſheweth the end of Gods delivering us, that we might in way of thankfulneſſe, live henceforth as in his preſence, as Children of the light and not of darkneſſe, as living by grace and not dead in ſin.

PSAL. LVII.

TO *him that excelleth Al-Taſhchith.* That is, *Deſtroy not; when David fled from Saul in the Cave.* Of which 1 *Sam* 24. But then he uſed not theſe words, but in a like caſe, *Saul* being in his power, when he lay aſleep, and *Abiſhai* offered to kill him, 2 *Sam.* 26. 9. For then he ſpake theſe very words אל-תשחתו *Slay him not:* Yet *Calvin* will not have this the reaſon of incerting theſe words here, but either becauſe they were the beginning of ſome old Song, or *David* now fearing deſtruction, prayed thus unto God, *Deſtroy me not:* But his reaſon, *Viz.* Becauſe this Pſalme was compiled before *Davids* going into the Cave, his bidding not to deſtroy him when he was there, *Saul* coming in alſo unawares, is weak: For it is not ſaid before his fleeing, but when he fled thither; that is, When by *Sauls* coming ſo neer him, he was in danger, but God wrought ſo for him, that he had *Saul* now in his power; wherefore although theſe words be not now uſed, but in a like caſe. 1 *Sam.* 26. 9. It is moſt probable, that in giving this Title to the *Pſalme*, he had reference to that which he then ſaid, as being indeed a moſt memorable thing, that being ſo greatly provoked, he yet contained himſelf and others from taking revenge upon *Saul*, leaving vengance to God, to whom it belongeth, and ſeeking ſtill by prayer to be ſheltered from ſuch unjuſt and malicious attemps of his enemies: And that this might be made the more memorable, he prefixeth the ſame words before, *Pſalme*. 58. *and Pſalme* 59. alſo.

In this *Pſalme*, Firſt is a prayer, and the Faith of him that prayeth expreſſed, *Verſe* 1, 2, 3.

Secondly, A complaint, that his Enemies were like Lions, having teeth
like Spears, and Arrows, and Tongues like ſharp Swords, ſo *Pſalme* 55. 22. Verſ. 4.
Pſalme 59. 8. *Prov.* 30. 14. But how terrible ſoever they were, he ſheweth
that GOD is above them, and the whole World, not only Earth, but
Heaven that is ſo high.

Be exalted (O God) above the Heavens, and thy glory above all the Earth. Verſ. 5.
With which ſame words he alſo concludeth, *Verſe* 11. After the manner
of a Song, and herein he alſo ſtirreth God to provide, by timely curbing
the wicked for his glory, which would otherwiſe be obſcured, if they be
ſuffered to go on in their malicious practiſes againſt his Servants.

Thirdly, He amplyfieth his complaint, in that his Enemies did not only by
open force come againſt him, but alſo laid Snares, and digged Pits to take him Verſ. 6.
in, which was by ſetting them awork to diſcover him, neer unto whom he
came at any time, in ſeeking to hide himſelf from *Saul*; but they fell into
the ſame Pits themſelves, whereby he meaneth, *Sauls* coming within
his power, when he thus ſought after him.

Fourthly, He ſtirreth up himſelf, now that he was ſo wonderfully preſerved,
by voice and muſicall Inſtruments to praiſe God, ſetting forth his
Tongue, wherewith, by this word, *Glory*: And ſhewing the Fountain of Ver: 7. 8.
all this praiſe to be, his heart ſincerely affected to God for his great goodneſſe;
And indeed it is vain and unacceptable, with the moſt curious
melody to praiſe God, if it cometh not from the heart; wherefore it is
commanded, *Be fulfilled with the ſpirit, ſinging to your ſelves in Hyms, &c.* Epeſ. 5. 19.
Singing and making melody in your hearts.

Laſtly, he ſaith, That he will praiſe God not only amongſt the Jews, Ver. 9.
but alſo amongſt the Gentiles, whereby their vocation to the Faith of
Chriſt is intimated, as it is applyed, *Rom:* 15. 9. The words there alledged,
being indeed moſt properly thoſe of *Pſal.* 18. 49. But theſe are to
the ſame effect: And herein *David* repreſented Chriſt, by whom this was
fulfilled, for it is not, as *Calvin* noteth, to be conceived, that he would *Calvin.*
praiſe God amongſt the Nations, they not regarding it, as a man may do
it amongſt Stocks and Stones, but in ſaying ſo, that when by Chriſt, order
ſhould be taken to make his excellency known amongſt the Gentiles, they
ſhould come in and praiſe him alſo.

PSAL. LVIII.

THE Title of this *Pſalme*, is the ſame with the former, and it ſeemeth
to have been made upon the ſame occaſion, it being now manifeſt by
Davids ſparing of *Saul*, when he had him in his power, that there was
no juſt cauſe in him, why he ſhould in that hoſtile manner purſue him, as
a Competitor of the Kingdome, and one who if he were ſuffered, would
prove dangerous to *Saul*, by ſeeking to take away his life, that he might
come to Raign in his ſtead. It was therefore made, either when he had
ſuffered *Saul* to depart ſafely out of the Cave, or having him at another
advantage, 1 *Sam.* 26: 9. He ſpared his life again, for he had now made
it to appeare manifeſtly, that he did not beare any treacherous minde
againſt him, and therefore he taxeth *Sauls* Councellors as unrighteous,
who ſtill judged him a dangerous man, and put *Saul* on againſt him, ſaying,
Do yee ſpeak righteouſly, O Congregation, do yee judge uprightly, yee Ver. 1.
Sons of men? For by Congregation here, he meaneth the Aſſembly of

his Councellors, whom he alſo calleth, *Sons of men*. That is, Too baſe for their perverſe judging, to be in ſo honourable a place, for by theſe words בני אדם are commonly ſet forth the baſer ſort, as by בני-איש, the more notable; unleſſe it ſhall be thought as *Calvin hath it*, that in the
Calvin. firſt words, he ſpeaketh to his Councellors, in the next to the common people, who were all likewiſe through the Suggeſtions of the Court alienated in their Affections from him, and cruely bent againſt him, as appears by the Speech of *Nabal*, *Chapt.* 25. And of the *Ziphims*, and the men of *Keilah*, who were all againſt him.

Ver. 2. *You, yee work wickedneſs, in heart yee weigh the violence of your hands in the Earth*: or more according to the Hebrew, *In heart yee work wickedneſs in the Earth, yee weigh violence with your hands. Vulgar Latine, Manus veſtræ concinnant iniquitatem*: But the word properly ſignifieth to weigh as in ſcales, and he meaneth, That when in conſulting againſt him, they in their perverſe Judgments had waighed him, as in a ballance, but in Juſtice and Malice waighed down his innocency, then they fell to practiſing againſt him accordingly, ſeconding with their Hands ready armed againſt him, what in their Judgments they reſolved upon, although moſt injurious.

Ver. 3. *The wicked are eſtranged from the womb*: Here he extends his cenſure againſt his wicked Enemys further, ſhewing, that they were not now firſt Eſtranged from Righteouſneſs to go in ſinfull ways, but that they were lyers and Enemys to the Truth, not regarding to walk according to the Rule thereof, never ſince they were born, which greatly aggravates a mans ſin, and ſheweth him to be incorrigible, and therefore uncapable of Mercy: For ſuch a kind of living makes even *Iſraelites* ſtrangers, and no Heirs, as Heathens called ſo, *Epheſ.* 2. 12. We are all indeed by Nature ſinfull, and incli-
Note: ned to Evill from the Womb, but God ſanctifieth ſome betimes by his
Rom. 2. 15. Grace, and ſome by the Light of nature ſhew the Law written in their hearts by doing the things of the Law, yet others there are, that not regarding the Light of Nature or Conſcience of right or wrong, truth or falſhood, apply their minds in youth to all manner of Wickedneſs, and ſo go on when they are come to mans Eſtate, and then wax worſe and worſe, and ſuch were the Wicked here complained of.

Ver. 4. 5. *Their poiſon is like the poiſon of a Serpent; they are like the deaf Adder*: Here their Wickedneſs is further aggravated by their malicious Speeches againſt *David*, which are compared to poiſon, and the poiſon of Serpents which is moſt deadly, and by this their Serpentine Nature, is ſhewed yet to be worſe, becauſe no inſtruction or Admonition would prevail with them to make them ceaſe from ſpitting out their poiſon againſt the Innocent; as no incantation will work upon the Adder, although it doth upon other Serpents, by reaſon of this that he heareth it not. For as *Jerom*, *Auguſt.*
Junius. *and Caſſidor*, write, the Adder, or Aſpe layeth againſt incantation, one Ear cloſe to the Ground, and covereth the other by turning his Tail upon it, and ſo heareth it not, to be drawn out of his Dark hole into the Light. Even ſo the Wicked turn their Ears away from hearing Inſtruction, and ſo continue incorrigible againſt all teaching in their malice. But againſt them that do ſo, ſee what curſes follow, *Verſe* 6. 7. 8. 9. Of the poiſon of
Pliny l. 8. theſe Serpents, *Pliny* writeth, that it is ſo deadly, that there is no healing of the part ſtung, but by cutting it off; and to poiſonate the practiſes of the Wicked compared, *Deut.* 32. 33. Touching incantations or Charms; ſome think, that there be none of any force, but it is manifeſt from hence, that there are, and becauſe the Law of God is againſt them, and *Pharaoh* had his Inchanters, and *Joſephus* writeth of ſuch, as by Charms did ſtrange things; But all Chriſtians ought to abhor from them, as inventions of the Devill, and therefore bringing ſuch as uſe them under his power as his Diſciples.

Ver. 6.

Break their teeth (*O God*) *the great teeth of the young Lions*, *Pſalme* 57. 4. Lions and Teeth, as Spears are complained of; therefore the Prophet alluding to what he had ſayd there, now prayeth, that ſuch Teeth might be broken out, whereby it appears, that this *Pſalme* was alſo made upon the ſame Occaſion. And he ſpeaketh moſt aptly of Teeth next unto poiſon, becauſe their poiſonous Tongues were meant, unto which the Teeth are moſt neer: for of the poiſon of Aſpes under their Tongues, we read. *Rom.* 3. 13. But the tongues of ſuch ſhall be cut out, *Pſalm.* 15. 3. And their teeth, wherewith they bite, as it were, when by the ſpitefull words which come out of their mouthes, they tear the good name of the Righteous; according to which Metaphor of Biting, and Gnawing upon the good name, *Auguſt.* had a notable Diſtick written upon his Table.

August. *Quiſquis amat dictis abſentum rodere famam hanc menſam vetitam noverit eſſe ſibi.*

Who ſo doth love the Abſents fame to gnaw,
That, to him this board forbidden is ſhall know.

Ver. 7.

When he bendeth his Bow, let them be as cut in peices: *Calvin*, *Let them extend their Bow, as if they ſhould break themſelves*: Here he goeth again upon another ſimilitude uſed, *Pſalm.* 57. 5. Of Arrows ſhot out of a Bow, but he layeth his Curſe upon them for their malicious words like Arrows, that they ſhall turn to the peircing of themſelves, when it ſhall come to them accordingly. Here other ſimilitudes are further added, Of a Snail, and an abortive Birth, meaning, that even ſo they ſhall vaniſh in their miſcheivous imaginations againſt him, as elſewhere, *They conceive vanity, and bring forth the Wind.*

Ver. 8.

Ver. 9.

Before your Pots can feel the thorns, he ſhall take them away as with a Whirlwind, both living and in his wrath: *Calvin, he ſhall diſperce him as a whirlwind, as a raw thing*: Hebr. *as living, as one againſt whom his wrath is ſtirred, he ſhall fill him with horrour*: It implyeth ſudden Deſtruction, for a fire of thorns flameth moſt ſpeedily of any other, and therefore in ſaying, before pots feel the thorns, he meaneth the moſt ſpeedy comming of vengeance that may be; *As living*: that is, having life in him moſt vigorous, and no declining hereof being by ſickneſs, as by a Judgment compacted of wrath and greateſt fury, the Lord ſhall horribly deſtroy and take him away, that is, Each one of my malicious perſecutors, Whereas the word סירות ſignifieth Thorns or Pricks, as well as Pots, and therefore is ſo rendred by the *Sept.* before your pricks grow into a greater Bramble: that is, their ſtrength grow greater: And the word חי ſignifieth Raw, as well as living, 1 *Sam.* 2. 15. For which *Calvin renders it ſo*, let every one chooſe whether Tranſlation he pleaſeth, but for my part I reſt in the Sence already given.

Ver. 10.

The Righteous ſhall rejoyce when he ſeeth the vengeance, he ſhall waſh his feet in the bloud, &c. See the like Phraſe, *Pſalm* 68. 14. He meaneth, That the Wicked ſhall be ſlain in ſo great abundance, that their bloud ſhall make a great Pond or River, wherein men may waſh themſelves. See alſo, *Iſa* 63. 3. *Revel.* 14. 20. So that the Wicked in combining together againſt the Righteous, are but as bunches of Grapes gathered together into a wine-preſs, there to be trodden till that all their Bloud run out, which makes the Treaders ſhout for Joy; but the Wicked that are thus trodden, are finally moſt miſerable, that all the Faithfull may comfort themſelves herein, againſt the forces of Wicked Perſecutors, and they may be terrified, as herein foreſeeing their moſt miſerable End.

Note.

PSAL. LIX.

1 Sam. 19.

HERE is alſo the ſame Title with *Pſalme* 57. But it was compiled upon another occaſion, *Viz.* *Saul* his ſending to watch the Houſe to kill *David*:

David: But theſe words *Al-taſchith, Deſtroy not*, Agree well to this occaſion alſo, if we apply them, as ſpoken to God, as praying him to preſerve him from Deſtruction, of which he was then in ſo great Danger.

Verſ. 3. *Not for my ſin*: This he ſayth, not as if he were without ſin, but to *Saul*-ward, as God, to whom he Appealed, well knew it to be ſo:

Verſ. 4. *Awake to help me, and behold*: This is ſpoken according to man, and not that God ſleepeth at any time, but only he ſeemeth to ſleep in the ſtraights, to which his faithfull Servants are put, and to awake them when he delivereth them. Theſe words to help me, are לקראת Generally rendred, *To meet me with ſpeed, In occurſum*, but the word קרא ſignifieth to call, and therefore it may be rendred, *At my calling*, which I rather prefer, becauſe he was praying, and hereby ſought to ſtir up God to ſee and conſider his dangerous caſe:

Verſ. 5. *Awake to viſit all the Heathen*: That is, my Enemies, who although they be *Iſraelites*, yet they are in their malicious practiſes againſt me as Heathens, void of all Fear of God, and cruelly bent to deſtroy me, as *Calvin.* they the Church and People of God: *Calvin* coming at the laſt to this, yet at the firſt expounds it as propheticall touching the Judgments to be Executed upon the Heathen, and therefore his own People being in their doings like the Heathen, muſt much more Expect moſt ſevere judgments: But I reſt *Baſil.* in the former; *Baſill* and other ancients, taking this *Pſalme* not only to concern *Davids* preſent caſe, but his Son CHRIST JESUS, as being a Propheſy of him, apply that, *V.* 3. *Not for my ſin*, to CHRIST who was without ſin, and by viſiting the Heathen, underſtand viſiting them in mercy by calling them to the Faith; but the next words, *Be not mercifull to all them that tranſgreſſe wickedly*, To the malicious Jews, who he foreſaw, ſhould ſpitefully murther the LORD, *Vulgar Latine*, To *the workers of iniquity*: *Hebrew*, T*ranſgreſſors of iniquity*: as if he ſhould ſay: *Compacted of Wickedneſſe*, their Thoughts, Speeches, and Deeds, being wicked in the higheſt Degree, who have Evill Hearts, and ſell themſelves to do Evill, as it is ſayd of *Ahaz* that he did. But the Enemies of *David*, that were ſet awork by *Saul*, for hire to watch to kill him, were moſt palpable Workers of Iniquity, for it was for wages that they went about it, as a Workman about his Work. And this argued them or any others, that do likewiſe, to be *Note.* Reprobats, to whom no mercy ſhal be ſhewed at the laſt day, as *Matth*: 7.21. and *Luk*. 13. 27. And ſuch *David* knew by the Spirit theſe to be, for which he thus curſeth them, and not being Tranſported by Wrath or Envy, as men commonly are in their Imprecations. If it be applyed to them that wrought CHRISTS death, then they, whom the Devill, and their own malicious Hearts ſet a work (as *Judas and the Jews*) to miſcheif the Innocent, are the workers of iniquity, that ſhall have no mercy. For the word Viſit, that it may be underſtood in Mercy as well as in judgment, Command. 2. See *Pſalm*. 8. 3. *and Luk*. 1. 68.

Verſ. 6. *They return in the evening, and make a noiſe like a Dog*. That is, ſayth *Baſil.* *Baſil*, Thoſe wicked Jews who crucified CHRIST, being long as ſtarved Dogs through want of the Word, return in the Evening of the world by Repentance; or rather thoſe Jews are here meant, that were ſet to watch CHRISTS Sepulcher, and being terrified by a viſion of Angells, came haſtily away for fear, going about the City to tell with Lamentation what they had ſeen; which to ſet forth, he takes a ſimilitude from Dogs, who being hungry run about in the night whining and howling: So theſe by means of that terrible Viſion, ſcared away from doing that which they were ſet unto, and ſo looſing their Prey, made a greivous noiſe and murmured for want of the Satisfaction which they expected, which is more expreſſe, *Verſe* 15. *And grudge if they be not ſatisfied*: Thus in applying it to CHRISTS Enemies, now for *Davids*, they that were ſet to watch and take him, when they had waited all night, but ſaw in the End, that they were deluded by an Image layd in the Bed in ſtead of *David*; they doubtleſs uttered their diſcontent againſt *Michal*, his Wife, that did it; and that not without a noiſe going about the City, and to *Saul*, and telling, how they were ſerved. And they are rightly called Dogs and no men, because they are qualityed like Dogs, that worry Gods ſheep, That is, His Good and Harmleſs Servants, not ſuffering them to reſt in quiet in any place; but perſecuting and ſeeking their deſtruction. *Note.*

Ver. 7. After their making a noiſe like a Dog by barking, he now ſayth, that they belch out with their mouthes, otherwiſe ſetting forth the ſame. For their lips being as Swords: See, *Pſalm.* 57. 5.

Ver. 8. *Thou ſhalt laugh at all the Gentiles*: That is, ſeeing how weak they are, that indeavour my Deſtruction, and unable to effect any thing, thou ſhalt not need to put out thy ſtrength againſt them, but thy very deriding of them, will be enough to confound them all, if there were whole Nations of them. Of the *Gentiles* ſpoken of in this Sence, See before, *Verſe* 5. And if we apply it to Heathens properly ſo called, as *Jerom* applyeth it, then thoſe of them are meant, that continued in unbeleif, when others imbraced the Faith of CHRIST: Of deriding ſuch; ſee alſo, *Pſalme* 2. 4. *Hieron.*

Ver. 9. *Becauſe of his ſtrength, I will wait upon thee: Vulg. I will keep my ſtrength to thee, Hebr. His ſtrength to thee, or in thee I will keep: Calvin, I will keep his ſtrength to thee*: Yet in the Expoſition whereupon he reſteth, he followes the *Hebrew*, reſolving it thus, His ſtrength, that is, *Sauls*, is all in thee, otherwiſe he could do nothing againſt me; therefore I will allways keep me to thee, ſo ſhall he not be able to do me any hurt: Or rather I would underſtand the laſt word thus, I will keep this fixt in my mind, and ſo not fear him, or his Emiſſaries, *For thou art my Defence*; the obſcurity of the place hath bread divers other Expoſitions, but I will not trouble the Reader with reciting them, for this alone ſatisfieth. *Calvin.*

Ver. 10. *The God of my mercy ſhall prevent me*: That is, God of whoſe mercy I have had many Experiments, will, I beleive, afford me timely help in ſaving me from mine Enemies now alſo, *Hebrew* it is, *His Mercy*: And the *Vulgar Latine*, hath it, *My God, his mercy ſhall prevent me*: Hereby Gods ſpeedy helping of his, even before they call, being denoted, as *Baſil* hath it, and the word is, אלפהי, *My God*, Whereas *Calvin to juſtiſie this Reading, Of my Mercy* ſayth, that ו with a Prick above it, ſignifieth, *My*, the contrary is manifeſt, for it always ſigniſieth H*is or* H*im*, and it is a prick beneath, which hath the force of י or *My*, and if we read it, H*is mercy*, the Sence will be good, being taken as ſpoken to all that hear it for their incouragement to beleive in him, *Verſe* 18. The ſame thing is ſayd again, *The God of my Mercy*, but their it is, חכה for ו before. *Baſil.*

Ver. 11. *Slay them not, leaſt my people forget, bring them down*: Here a great fault is intimated even in the better ſort, *Viz.* To forget deliverances wrought for them by the Deſtruction of their Enemies, wherefore he deſires rather their diſſipation, and raſting by degrees, till at length they come to nothing, for ſo the word ניעמו ſignifieth, ſhake them too and fro, as meal in a Seive, by ſcattering them hither and thither, as it is threatned againſt the Enemies of Gods people, that they ſhall come out againſt them one way, and flee 7. ways before them, and the word rendred *Them* is H*im*, it being meant, Each one of them, none Eſcaping. It is the ſame in Effect with, *Pſalme* 58. 7. 8. and *Verſe* 13. Here following, *Conſume them in Wrath.* The ſame is again repeated, which was ſayd before, *Verſe* 6. But in more words; but there Indicatively, here Optatively, as an Amplification of the curſe layd upon them. *Note.* Deut. 28. Ver. 14. 15.

Ver. 18. *The God of my mercy*, That is, my mercifull God, and not as ſome would have it; a God gracious to me, for the mercy in me.

PSAL.

PSAL. LX.

U*Pon Shuſhan-Eduth, Michtam of David, when he ſtrove with Aram Naharaim, and with Aram Zobah, when Joab returned, and ſmote of Edom in the valey of Salt twelve thouſand men*: For the word *Shuſhan*, it cometh of the ſame, *Radix*, with *Shoſhannim*, *Pſalme* 45. ſignifying Lillyes or ſix, as is there ſhewed, it was moſt probably an inſtrument of ſix ſtrings, and *Eduth*, further added here, ſignifieth Teſtimony, becauſe haply as *Ainſworth*, conjectureth, it was to be played before the Ark of the Teſtimony: Of *Davids* ſtriving with *Aram Naharaim* and *Aram Zobah*, we read not any where, but only of *Davids* ſmiting Hadadezer, King of *Zobah*, at the River *Euphrates*, 2 *Sam*. 8. 3. And of the *Syrians of Damaſcus*, who came to ſuccor him, 22000. men, and *Verſe* 13. He *ſmote of the Syrians in the valley of Salt eighteen thouſand men*: And 1 *Chron*. 18. 12. *Abiſhai*, a Captain of *Davids*, ſlew of the *Edomites in the valley of Salt*, *eighteen thouſand men*, But for the places it is to be underſtood, that Syria is a very large Country, containing not only *Syria of Damaſcus*, the Mettropolis whereof was *Damaſcus*, which was neer to *Judea*, but alſo *Aram*, *or* Syria *Naharaim*, ſignifying Rivers, one of which *Euphrates* is mentioned, unto which the Borders thereof lay, for which *Zobah* ſtrove, and the other was *Tigris*, the Country lying between which was otherwiſe called *Meſopotamia*, and becauſe of *Zobah* the King then Reigning, *Aram Zobah*. The whole Country had the name from *Aram*, the Son of *Shem*. *Gen*, 10. 22. And of *Meſopotamia* in Syria, *ſee Gen*. 24. 10.

Calvin.
Junius.
Ainſworth.
T·W.

Touching the Difference in the number ſlain, there 18000. here, 12000 Both *Calvin*, *Junius*, *and Ainſworth*, conſent, that here 12000. only are ſpoken of as ſlain by *Joab*, one of *Davids* Captains, and his Generall, becauſe the other ſix thouſand were ſlain by *Abiſhai*: But 1 *Chron*. 18. 13. *Abiſhai* is ſayd to have ſlain 18000. *of Edom*. And neither there, nor 2 Sam. 8. is *Joab* ſpoken of at all, but *David*, who ſlew of the *Syrians*, 22000. and of the *Edomites*, 18000. For they conceive thoſe 18000. to be the ſame ſpoken of, 1 *Chron*. 18. 12. But indeed they are alſo ſayd to be Syrians, and not the ſame, whom *Abiſhai* ſlew, being, as they conceive, ſayd to be ſlain by *David*, becauſe by his men. But although other Expoſitors are content to accept of this as a Reſolution of the differences here and there, and to follow one another, yet I muſt needs confeſs, that I am not herein ſatisfied: For this ſeemeth rather to me to be a commemoration of what was done in the Expeditions of *David* againſt both the *Arams*, that of *Abiſhai* againſt *Edom*, being omitted, and another not before mentioned of *Joab againſt Edom* recorded, in which there were 12000. ſlain of *Edom*, in the ſame place, where *Abiſhai* had ſlain 18000. before, which moſt probably was after thoſe victories mentioned, 2 *Sam*. 8. When *Joab* went out againſt *Ammon*, and the *Syrians who holpe the Ammonites*, and a greater ſlaughter of them was made then before, 2 *Sam*. 10. For then it is likely, that the *Edomites*, *who had been before ſmitten as well as the Syrians*, joyned again with them againſt *David*, and ſo 40000. more of the Syrians being deſtroyed, and the *Edomites* Eſcaping home by flight, were by Joab ſmitten unto 12000. in his Return, that they might continue more ſubject, and not be ſo bold as to rebell any more: For their joyning before with the *Syrians* in battel againſt *David*, is paſſed over in ſilence, & only implyed in that ſo many of them were then ſmitten alſo, & the like may wel be conceived to have been done by them again, and then a new ſlaughter of them to have been made, though nothing were before ſaid of it, til that *David* in way of thankfullneſs, having commemorated the other great ſlaughters in Generall, and not ſetting down the ſums of the Enemies ſlain in particular, as being a thing ſufficiently done before, comes in this Title to ſet it down. For as *Abiſhai* his ſlaying of 18000. *Edomites*, 1

Chron. 18. was not the ſame with *Davids* ſlaying of eighteen thouſand, 2 *Sam.* 8 is apparent, becauſe thoſe were *Syrians*, theſe *Edomites*, and the Bookes of *Chronicles* were written to ſupply things wanting in *Samuel and Kings*, and not only to relate the ſame over again. And therefore the ſum here mentioned, relates not to that in *Sam.* nor in *Chron.* for another reaſon before given, *Viz.* The aſcribing of that number wholly to *Abiſhai*, and not to *Joab*, who is not there once ſpoken of, and how inconſiſtent with truth is it, when the ſacred ſtory ſayth, *Abiſhai* ſlew eighteen thouſand, to deduct the greateſt number, twelve thouſand, and to ſay, that indeed, *Joab* ſlew twelve thouſand of them, and *Abiſhai* only, ſix thouſand.

In praiſing God for theſe great victories, Firſt, To extol them the more, he ſheweth, how ill it had been with the people of *Iſrael* in times paſt, *Verſe* 1, 2, 3. Then he falls to ſpeaking of their preſent glorious condition, *Verſe* 4 5. Thirdly, Of Gods inlarging his dominion, that if any in *Iſrael* yet reſted not ſatisfied in having him for their King, they might hereby be moved to have higher thoughts of him, and acknowledge the great bleſſing of God upon them, in ſetting him over them, by whom they and their ſtate was thus highly advanced.

Thou haſt caſt us off and ſcattered us: That is, In times paſt under Judges, Verſ. 1.
and in the time of *Saul*, when the Philiſtims and other nations about, pre-
vailed over them. For then the whole Land trembled, and great breaches Verſ. 2.
were made therein; that is, the people of the Land. Then GOD *ſhewed his*
people hard things, and made them drink the wine of aſtoniſhment: By Grei- Verſ. 3.
vous oppreſſions, under which they lay, ſometime by *Moabites*, *Ammonites*, *Midianites*, *Philiſtims*, *&c.*

By the diſplaying of banners, he meaneth, In token of victory, as it is uſuall, Verſ. 4.
when a City is wone, for the Victorers to erect their banners upon the walls thereof.

God hath ſpoken in his holineſſe: That is, by *Samuell* he hath promiſed, Verſ. 6.
as he is an holy God, and true of his word, that I ſhould be King of all *Iſrael*; and now he hath performed it, 2 *Sam.* 5. yet *Calvin* ſpeakes of it, as not yet performed; but the courſe of the hiſtory makes it plain, that *David* was now King over the parts, of which he here ſpeaketh. *I will divide Schechem* as ſubject to me, As *Joſhua* having the Land under him, divided it amongſt his people, ſo *David* being King over all the parts of the Land, divides to his followers ſuch portions in all places, as belonged unto them by inheritance, from which happily ſome of them had been expelled in the time of *Iſhbuſheth* his raign; or ſome families in the time of thoſe Wars might be utterly waſted away, and ſo the King having free power to diſpoſe of their Lands, might give them amongſt his men, and take part to himſelſe. For *Schechem*, it lay in the tribe of *Ephraim* near Samaria, *Succoth* on the other ſide of *Jordan*, *Joh.* 13. 27. *Of Giliad*, and *Manaſſeth* lying beyond *Jordan*, ſee 2 *Sam.* 2. 8. 9. how they took part with *Iſhboſheth* againſt *David*, for which he ſpecially mentioneth them, and then *Ephraim* as the mightieſt Tribe, called therefore, now that it was ſubject to him, *The ſtrength of his head*, or his head and cheife ſtrength, *Deut.* 33. 17. and he calleth *Judah his Law-giver*, in reference to that of *Jacob*, *A Law-Giver ſhall not depart from*
Judah. Gen. 49. 10.

Moab is my Waſhpot: That is, So ſubjected by me, that they ſhall be put Verſ. 8.
to moſt baſe ſervices, and the like he meaneth by caſting his ſhoo over *Edom*, the treading of the *Edomites* under foot: Of the ſubduing of both which people, ſee 2 *Sam.* 8. by Waſhpot he meaneth, a pot or Veſſel to waſh his feet in, *Paleſtina, ſhout thou over me*: an ironicall deriſion of the *Philiſtims*, who thought to prevail and get the victory over him: coming upon him with ſhouting two or three times, but they were deſtroyed before him, 2 *Sam.* 5. 17. for to this he ſeemeth here to allude.

Who will lead me into the ſtrong City: Into *Edom*, the word rendred Verſ. 9.

Strong City, is any ſtrong place, whereby the ſtrong places of his Enemies are
meant, and ſpecially of *Edom*, moſt ſtrong becauſe *Mountanous*, but he ſpeaks
here, ſhewing how before the ſubduing of them he prayed, as being very
Verſ. 10. 11. 12. difficult, but he reſolves that God alone did it, *Verſe* 10, 11. and therefore
prayeth to him.

PSAL. LXI.

UPon *Neginoth*; that is, a ſtringed Inſtrument, as hath been ſhewed,
Pſal. 4.

Verſ. 2. *From the end of the Earth I will call upon thee.* It is moſt probable by the
Calvin. Contents of this Pſalme, that it was made by *David*, when he fled for feare
of *Abſalom*, and was by this meanes kept from coming to the Tabernacle;
therefore he ſaith, that he called from the *end of the Earth or Land.* That
Baſil. is, From a far off: *Baſill*, who underſtands *Pſalme* 60. as propheticall,
touching the miſeries of the people of *Iſraell* in their Babyloniſh captivity
although now after ſo great Victories by him attained, they had an happy
time, makes the beginning of this to cohere with the latter end of that,
as a continued prayer of thoſe Exiles; in intimating which it is ſaid, *From
Hieron. the end of the Earth*, becauſe *Babylon* was ſo far off from *Jeruſalem*: *Jerom*
will have it to be the voice of the Church, crying to Chriſt by prayer from
all parts of the Earth, when as the Goſpell being propagated every where,
Beleivers prayed, which is indeed the language of Faith; as is noted out
Rom. 8. 15. unto us, where the Apoſtle ſaith, *We have received the ſpirit of adoption,
whereby we cry Abba Father. Lead me to the Rock that is higher then I.*
1 Cor. 10. That is, To thy ſelfe (O CHRIST) Of whom it is ſaid, *The Rock was
Matth. 16. 16. Chriſt: And upon this Rock I will build my Church.* And this way of Ex-
poſition is very pious, if we firſt underſtand it literally, of *David* praying in
his exile, as one overwhelmed in his heart with cares and perplexities, and
making God his Rock to flee unto; where a man being ſet, is higher and
ſafer then the greateſt Monarch, which he meaneth by ſaying, *Higher then
I*: For when God takes one to his protection, he is upon a Rock as it were,
Note. ſo high that no danger can reach unto him: Then myſtically let it be taken
as the voice of the faithfull Soule, deſiring to make Chriſt her Rock, by
being firmly founded upon him by faith: and then we are hereby taught,
wherein all our ſafety lyeth againſt the Devil and our ſinnes, and not to
1 Cor. 3. 11. build upon any other Foundation, but to place all our confidence for ſal-
vation upon him alone.

Verſ. 5. *For thou (O God) haſt heard my Vowes, and given me the heritage of
them that feare thy name.* Having declared his confidence to be reſtored
again to the Tabernacle, as he deſired, to continue and dwell there, *Verſe* 4.
and not to be driven from thence any more; in this Verſe he ſheweth his
ground, *Thou O God haſt heard my Vowes*: That is, My prayers wherein I
have bound my ſelfe, if they be heard to be ſo devoted to Gods worſhip,
that I will alwayes be a diligent Reſorter to thy Tabernacle, and I ſhall
account it my chiefe heritage ſo to do, as do all that feare thee; for he
that makes account of the liberty of coming at all times in duties of Piety
before God, as of a goodly heritage, hath God and his future reward in
Verſ: 6 Heaven, for his Inheritance for ever: wherefore he addeth, *Thou wilt
Verſ: 7. prolong the Kings life, and he ſhall abide before thee for ever: Thou ſhalt add
Calvin. dayes upon dayes of the King, Generation and Generation.* Hebrew, *Calvin*
ſaith, That this is not meant of the perſon of *David*, but of his Kingdome,
continuing in his royall Iſſue, becauſe he lived not many Generations, but
one, but his Kingdome ſtood long, and being again renewed in Chriſt for
ever: But underſtanding it of any that feare God, and the Heritage before

ſpoken of, called their heritage, it agreeth very well, if it be taken as meant of everlaſting life peculiarly here applyed to the King, but generally belonging to all ſuch as he was, although of the meaneſt rank, ſee *Iam.* 2. 5.

Verſ. 8. *Let mercy and truth preſerve him, ſo will I praiſe thee, and daily pay my vowes.*

Here he concludeth praying for himſelfe againe, and promiſing to pay the vowes, which he ſaid, *Verſ.* 5. God had heard, and hereby the Expoſition made thereupon is juſtified.

PSAL. LXII.

To him that excelleth, to Ieduthun. Heb. *Over Ieduthun*; that is, as *Ainſworth* hath it, Over his family of Singers, ſee *Pſal.* 39.

Truly my ſoule waiteth upon God. Vulg. *Is not my ſoule ſubject unto God.*
Verſ. 1. Hebr. *Truly, only,* or *but unto God my ſoule is ſilent*: of all which it is beſt to
read it *Truly*; although my ſufferings be great, yet I murmure not againſt
God, as the Iſraelites often did of old, but ſilently beare them, expecting
till God will be pleaſed to deliver me. See the like, *Iſa.* 30. 9. *Zeph.* 1. 7.
It ſeemeth that *David* compiled this upon the ſame occaſion that he did the
former, to ſhew how patiently he bore through faith, the intollerable rebellion of his ſonne, and people joyning with him againſt him.

Verſ. 3. *How long will ye imagine miſchiefe againſt a man, ye ſhall all of you be ſlain.*
Here *David* ſeeks to terrifie thoſe Rebels, by laying before their eys the dangerous caſe in which they were, being like unto a decaying wall ready to fall,
yea weaker then ſuch a wall; like a rotten hedg, which is the weakeſt Fence
of all others, if a man do but tread upon it, it is preſently broken, and by the
leaſt ſhaking the wall that is bowing, falleth down. And ſo indeed they proved; for they with *Abſolom*, being great multitudes, fell upon the ſudden,
by the aſſault of *Davids* few men, and the arch Rebel found them but as a
broken hedg about him, altogether unable to fence *Joab* from ſlaying him.
Note. Note, that upon ſuch as meditate miſchiefe againſt others, the evill which
they machinate ſhall by Gods juſt judgement come upon themſelves, and
they ſhall be deſtroyed.

Verſ. 4. *They only conſult to caſt him downe from his excellency:* Calv. *But of his
Elevation they conſult to inforce.* Hebr. *Only from his excellency they conſult to force,* or by *force to remove* Meaning, that theſe Rebels took counſell,
Pſal. 4. 3. and banded together againſt *David* to put him downe from his Kingly dignity, and to ſet *Abſolom* up: and to make way hereunto, *They bleſſed with
their mouths*; that is, ſpake all men faire, to draw them to their ſide, for this
was *Abſoloms* cunning: *But they curſed in their hearts*, having contrary
Heb. *inward parts.* thoughts therein of rebellion againſt the King.

Verſ. 5,6,7. *David* ſtirs up himſelfe to goe on in waiting upon God, ſhewing to this
end that he was a *Rocke*, *Salvation*, *Strength*, and *Refuge*. And then he
Verſ. 8. exhorteth all men to pray unto him, and ſo to truſt in him alſo, ſhewing,
Verſ. 9. that men whether high or low, are not to be truſted in, as being but vanity.
Neither are riches to be truſted in, which are by wicked worldlings gotten
Verſ. 10. by robbery and oppreſſion.

Verſ. 11. *God hath ſpoken once, twice have I heard it, that power belongs unto God.*
Job 33. 14. This is added for further confirmation, that although men and riches be vanity to ſave in time of danger, yet God is a ſure defence, as hath been ſaid;
For all power is in him, and mercy to ſet his power awork for the preſervation of his faithfull people. Whereas he ſaith once, and then twice, ſome
ſay it is meant in the Law and Prophets; but the plaine meaning is, ſo often
hath this beene teſtified, that it were groſſe infidelity to doubt thereof.

Note. And hereby we learn, that any truth of God is in his word atteſted more then once, as amongſt men it is ſaid, By the teſtimony of two or three

Matth, 18.16. Witneſſes every word ſhall ſtand, that we be not deceived by ſuch as would from ſome one ſingle place, draw us to receive for truth their own invention.

Baſil. *Baſil* expounds this Pſalm of the Jewes under grievous ſufferings in the dayes of *Antiochus Epiphanes*: But it may not only be applyed unto them, but to Gods people at all times, being perſecuted, as a common place of exceeding comfort.

PSAL. LXIII.

A *Pſalme of David when he was in the Wilderneſſe of Iudah*: Of which ſee 1 *Sam.* 22. 5. where hee is ſaid to have been warned by the Prophet *Gad*, to goe into the land of *Iudah*, and hereupon he went from the cave of *Adullam*, and *came to the Forreſt of Hareth.* And this was when *Saul* perſecuted him, and was ſo full of wrath againſt him, that hearing of ſome reliefe given him by *Ahimelech* the high Prieſt, he raged both againſt him and

Verſ. 1. many more, moſt cruelly ſlaying them. Therefore he prayeth, ſaying, *O God, thou art my God, early will I ſeek thee*, &c. *My ſoule thirſteth for thee, my fleſh longeth.* Whereby hee meaneth, that hee was in great want, even of things neceſſary for this life in that dry and barren wilderneſſe, wherefore he prayeth, that God would be a ſupply unto him; and as hee had warned him to flee thither, provide for him, that hee might not together with his men periſh there.

Verſ. 7. *Becauſe thou haſt been my helper, in the ſhadow of thy wings I will rejoyce.* In the midſt of dangers, he ſpeaketh, as if he then found God an helpe; ſo ſtrong was his faith in him, that he doubted not thereof, and therefore rejoyceth, as being even then in ſafety.

Verſ. 9. *But they that ſeeke my ſoule to deſtroy it, ſhall goe into the lower parts of the Earth.* A paraphraze of deſtruction; by the lower parts of the earth, graves being meant, into which he ſheweth hereby, that his Enemies ſhould ſhortly come.

Verſ. 10. *They ſhall fall by the ſword, they ſhall be a portion for Foxes.* Calv. *Diffluent eum, vel dejicient, they ſhall caſt him downe*: but the word יגירהו is *diffluere facient, they ſhall make him fall like water by the hand of the ſword*: That is, *Sauls* Enemies, the *Philiſtims*, fighting againſt him, ſhall put his forces to flight; whereupon he to avoid coming into their hands, ſhall fall upon his owne ſword, as the hiſtory ſheweth that he did, and ſo this paſſage is Propheticall, and the men of *Saul* that were ſlain upon thoſe mountaines, lay unburyed to be devoured by wild Beaſts, one kind, Foxes being put for all, 1 *Sam.* 31.

Verſ. 11. *But the King ſhall rejoyce in God, every one that ſweareth by him ſhall glory, but the mouth that ſpeaketh lies ſhall be ſtopped.* This ſhewed a ſtrong faith in *David*, that notwithſtanding the ſtraits wherein he was, he yet believed that he ſhould be King, as God had promiſed. They that ſwear by God are ſuch

Deut. 10. 20. as feare and worſhip him, according to that, *Thou ſhalt feare the Lord, and ſweare by his Name.* And againſt Lyers he ſpeaketh, becauſe *Sauls* Courtiers were much tainted with this ſinne, as by his complaining in other Pſalms we may gather, where he ſheweth, how they wreſted his ſayings, and by ſlanders ſought to incenſe *Saul* more and more againſt him.

PSAL. LXIV.

THis Pſalme differs little from the former, being likewiſe a prayer in time of danger, and a declaration of the enemies attempts, and a propheſie of

Verſ. 6. their terrible deſtruction. *Verſ. 6. They ſearch out iniquities, they accompliſh* a *diligent ſearch, both the inward thought of every one of them, and the heart is deep*: the Vulg. *They have ſearched out iniquity, they have failed in their diligent ſearch, man ſhall come, and a profound heart, and God ſhall be exalted.* *Baſil.* Expounded by *Baſil* thus, They have moved every thought againſt me, they have deviſed all manner of fraud, they have omitted no kind of treachery, openly ruſhing upon mee, ſecretly laying waite for me, compaſſing about Wilderneſſes, and ſearching rocky places. And for the next words hee ſaith, *Theodotian* renders them beſt thus, *But God ſhall ſhoot at the mind of man, and their depth with his arrowes, although they ſeeke to hide it a thouſand wayes; for to God all things are manifeſt, who ſheweth his height, and will call all Potentates to judgement.* Hebr. *They have perfected the ſearch ſearched, and the inward part of a man, and the deep heart.* The meaning being, they have ſought out, or deviſed divers wicked wayes to deſtroy me, and in their thoughts have even accompliſhed what they deviſed, for this is their perfecting of their ſearch ſearched out, in that they made account to bring their devices to paſſe accordingly, as verily as if they had already done it, even the device of each man lying hid in his heart, which is like a deep that none can ſound; but when it was but there, they thought it as good as accompliſhed in act.

Verſ. 7. *But God ſhall ſhoot an Arrow at them, ſuddenly ſhall they be wounded*: Heb. *Their ſtroakes or wounds are ſudden*: Even as an Arrow that is ſhot cometh ſuddenly upon a man, he not ſeeing nor thinking of it, till he be ſtricken therewith, and then he falls preſently down dead, pleaſing himſelfe happily even then with his thoughts of prevailing, and living many yeares after in proſperity; ſo the judgements of God ſhall ſuddenly cut off the wicked enemies of his innocent people, to the ſtriking of terrour into thoſe that behold it, as is expreſſed, *Verſe* 8.

Verſ. 8. *So they ſhall make their owne tongue to fall upon themſelves, all that ſee them ſhall flee away.* Verſ. 9. Verſ. 9. *And all men ſhall feare*, &c. Where by their making their tongues to fall upon themſelves, he maneth, that which they have maliciouſly ſpoken againſt him touching his deſtruction, ſhall come upon themſelves; and in thus ſaying he had reſpect to *Verſe* 3. where their evill tongues are ſpoken againſt, and he ſaith, they ſhall make them, becauſe through their ſpitefull words they bring this upon themſelves: In like manner, *Verſe* 7. where Gods ſhooting at them is ſpoken of, anſwereth to *Verſe* 4. where their ſhooting at the perfect ſuddenly is ſpoken of: *Note.* The wicked then ſhall ſuffer in their owne kinde, *Lex talionis* ſhall certainly be kept againſt them, what miſcheife in word or deed they doe againſt the innocent ſhall be repayed to them aſſuredly by God the revenger of all wrongs.

PSAL. LXV.

FOR the title, *Baſil*, beſides the words, *A Pſalme of David*, hath theſe, *A Song of Jeremiah and Ezekiel, and of the people in captivity, when they were now about to goe*: *Baſil.* But he ſaith, that neither the Hebrews nor Septuagint have it, nor other Interpreters, but it was added by ſome, that neither marked the ſenſe of the Pſalme, nor knew the Hiſtory; yet he underſtands it as concerning the Jewes in the Babyloniſh Captivity, who are brought in here lamenting their preſent eſtate, that they could not praiſe God, this being a thing to be done in *Zion* onely, and not in a ſtrange Land, as is ſhewed, *Pſal*, 137. and in ſaying, *To thee ſhall all fleſh come*, he propheſieth of the Vocation of the Gentiles. *Hieron.* *Jerom* applyeth it, to the Church under the Goſpell; God is praiſed in *Zion*, that is, in his Church, and *unto thee vowes are performed*, praiſe, becauſe thou art God, vowes, becauſe our Redeemer, and in *Zion*, not in Idols Temples.

Iniqui-

Verſ. 3. *Iniquities have prevailed againſt me*, Vulg. *Wicked words*, ſo likewiſe *Heb.* that is, The words of Philoſophers, whereby we were formerly carryed after dumbe Idols and ſuperſtitions, but now we are purged from all our ſins by Chriſts blood, being by faith and repentance turned to him. The word rendred *Waiteth*, is דמירה is *Silent*, that is, for the preſent, if it be underſtood either of the wayes before going, but ſhall break out, when thy people ſhall be delivered out of Captivity, but moſt of all when by the coming of the Goſpell amongſt them, the Gentiles ſhall fall to praiſing thee. *Symmach.* *Symmachus* for *Wicked words have prevailed againſt me*, hath it, *I am compelled to ſerve wicked and ungodly men for my ſins*, taking it, as the voice of the Church in Captivity, where the wicked Babylonians having dominion over them, their words or commands were a Law unto them, whatſoever puniſhments they commanded to be inflicted upon them; but my comfort is, that thou wilt take away my ſin, the cauſe, and then my puniſhment ſhall ceaſe.

Verſ. 5. *Calvin.* *By terrible things in righteouſneſſe thou wilt anſwer us:* Heb. *Thou wilt anſwer us terrible things:* So *Calvin* alſo, expounding it of the terrible judgements executed upon the Jewes enemies, when God delivered them out of *Ægipt*; but rather it is to be underſtood upon *Babylon*, when it was deſtroyed, and ſo way was made for their deliverance; or not onely ſo, but upon the infidell Jewes deſtroyed by the *Romans*, for Chriſts blood and his Saints ſhed by them, *Steven*, and *Iames*, and others: And then God was the *hope of all the ends of the earth*, as here followeth, the Nations moſt remote being converted to Chriſt, *and of the Sea*, that is, the Iſlands in the Sea.

Verſ. 6. *Eſtabliſhing the mountaines, being girt about with power: Curbing the noiſe of the waters, the noiſe of their waves, and the raging of the Gentiles.* Having ſpoken of Gods terrible Judgements, ſhewing his Almighty power for the comfort of his people, now he giveth other inſtances of this his power in eſtabliſhing the Mountains, not to be removed, and ruling the tumultuous Seas, keeping them within their bounds: and when other Nations, their Enemies rage moſt againſt them, breaking their ſtrength ſo, that they can hurt them no more. *Hieron.* *Ierom* expoundeth all of Chriſt, begirt with divine power, whereby he ruleth over Devils, as mountains high and ſtrong, and all people, as waters that rage againſt his Church, but I prefer the literall ſenſe here.

Verſ. 8. *Thou wilt make the out-goings of the morning and evening to rejoyce*: That is, men to rejoyce for the comfort that is in the riſing of the Sun in the morning, and of the Moon in the Evening: *Calvin.* And becauſe the propagation of the Goſpel to the ends of the Earth was before ſpoken of, *Verſ.* 5. the joy alſo that cometh hereby to people inhabiting further Eaſt and Weſt is ſet forth.

Verſ. 9. *Thou viſiteſt the earth, and watereſt it with the River of God.* Here the Prophet *David* proceedeth further in ſhewing the mighty works of God for the good and comfort of man. Hee keeps the Seas from overflowing the Earth, and Nation from deſtroying Nation, when they are ſet upon fighting and rooting out one another, and orders the riſing of the Sun and Moon, as hath been already ſaid.

Now his goodneſſe and power is further ſet forth in ſending Rain, whereby the fruits of the Earth are encreaſed, which *Calvin.* *Calvin* reſtreineth to Judea, as if that ſpecially were meant. But I ſee no reaſon, why having hitherto ſpoken generally of all Nations, this ſhould be reſtreined to Judea. And becauſe Propheticall things touching the Goſpel are interlaced, together with literal, concerning this World, *Baſil.* I hold with *Baſil* and other Ancients, that *Hieron.* by the water here ſo abundantly watering the Earth, called *the River of God*; *Auguſt.* The Preaching of the Word is meant, which diſtilleth as the Raine, Deut. 32. 2. and the ſpirit ſet forth alſo before, as a River, *Pſ.* 46.4. Verſ. 10. And then comes Corne, or Bread here alſo ſpoken of, even the bread, of which who ſo eateth, ſhall not

dye, but live eternally. And this raine falleth upon the Wilderneſſe; that is,
the moſt barren in goodneſſe, as the Heathen, who before their converſion Verſ. 12.
were like a Wilderneſſe, and therefore hereby often ſet forth by the Prophet
Eſay. And for the yeare crowning with goodneſſe, ſpoken of, *Verſ.* 11. it is Verſ. 11.
meant of the time of the Goſpel, called *The acceptable yeare of the Lord*,
which was decored as by a Crown, when it had ſo great ſucceſs in converting
ſoules. But for the next words:

Verſ. 13. *The Paſtures ſhall be cloathed with ſheep.* The Vulg. *The Rams of the ſheepe ſhall be cloathed*, and the word כרנם rendered *Paſtures*, ſignifyeth alſo Rams, and the ſenſe will be good being thus rendered, they ſhall beare wool in abundance: ſo that not only food, but cloathing too is here promiſed: And myſtically by Rams, which are the leaders of the Flock, great men being ſet forth, in ſaying that they ſhall be cloathed, he meaneth that they ſhould come Chriſtians, and ſo beare large fleeces, wherewith to cloath the naked by their charity towards them: And then by Valleys bearing Corn, the poor are meant, who be as low as the valleys, but fruitful in the fruits of the Spirit, *love, joy, peace, meekneſſe, temperance*. Gal. 5. 22.

PSAL. LXVI.

A *Pſalme or Song*, vulg. Lat. *of the Reſurrection*.

Verſ. 1. *Make a joyfull noiſe unto God all yee Lands.* It is agreed by all Expoſitors, that this Pſalme is Propheticall of the converſion of the *Gentiles* unto Chriſt, and of the great joy that ſhould follow thereupon.

Verſ. 3. *Through thy power ſhall thine enemies ſubmit unto thee*: That is, they that were enemies before, living in idolatry and all manner of ſin, ſhall at the preaching of the Goſpel be brought to live in all obedience unto God and to his lawes.

Verſ. 5. *Come, and let us ſee the works of God.* To make that which bee propheſyed of, the meere credible, he recals us to look back to that which he did for his Church in dividing the Red Sea, that they might goe through upon dry land, that it might not ſeem impoſſible for him to do that which is here promiſed, by converting the Nations, to fill them with joy and gladneſſe. And not only the Red Sea was by him divided, but *Jordan* alſo, which hee here calls the *Flood*, for the over-flowing of the banks, or *River*, as others render it.

Verſ. 7. *Let not the rebellious exalt themſelves.* Heb. *The rebellious or back-ſliders
ſhall not exalt themſelves againſt him.* Hereby he threatneth the wicked under
the Goſpel, that fall away with caſting down; for not to be exalted is to
be caſt down and deſtroyed, ſo that none ſuch can have any true comfort of *Note.*
the grace of God in Jeſus Chriſt, but they that perſevere as they once
began.

He hath held our ſoule in life. This is expounded by *Baſil*, as ſpoken by the Verſ. 9.
Jewes in their captivity in *Babylon*, amongſt whom were *Daniel* and *Ezeki-* *Baſil.*
el, and other holy men, by whom God upheld the life of grace and Religi-
on even there in them. For he underſtands this Pſalme ſo of the vocation of
the Gentiles, that it includeth things concerning the Jewes in their exile al-
ſo, who are encouraged by faith to expect deliverance out of *Babylon* by the
example of their fore-fathers, who were brought out of *Ægypt* through the
Red Sea, not only here, but by other Prophets many times. And he ſaith,
not only *Thou haſt held our ſoule in life*, but *kept our feet from being moved*,
to goe after falſe gods, although living amongſt Idolaters. And to this the
next words do well agree, *Verſ.* 10, 11, 12. *Thou haſt tryed us as ſilver is* Verſ. 10, 11, 12.
tryed: Wee have gone through fire and water: That is, have been in apparent
dangers of utterly periſhing, as by burning or drowning: *But thou broughteſt*

us out into a wealthy place:Heb. *A moiſt place*, which is commonly rich in fertility : Of which he ſpeaketh meaning their bringing out of *Babylon* into the
land of *Canaan* again, by faith ſpeaking of it as already done, as the next
Verſ. 13. words ſhew, of bringing ſacrifices, and offering them in way of thankfulneſs,
as was done abundantly by them that returned, there being Beaſts miniſtred
to them for that purpoſe by *Cyrus* the King, who gave them liberty to return.
And for their paſſing through fire and water, it was true according to
the letter, the three Children, who were ſome of them, were put into the
fiery Furnace : And for water, hee might have reſpect unto their going
through the Red Sea before ſpoken of, putting them here together, though
ſo farre diſtant one from another in time, that he might ſumme up their
ſufferings at once. For the net, into which he ſaith he was brought, it may
be underſtood of *Daniel*, when he was taken as in a Net ſubtly ſet, and caſt
into the Lyons den : Afflictions laid upon their backs, was the ſervitude in
which they were to the *Caldees*, and mens riding over them is added, to ſhew
that they were laid as low as the ground, being troden under foot as the
Hieron. duſt by the feet of Horſes. But apply we this with *Jerome* to Chriſtians, as
the words, *verſ.* 9.

Verſ. 8. *Bleſſe our God O ye people* : May well move us to do, then it is the voyce
of Nations converted, *Thou haſt kept our ſoule in life*, by Chriſts death, and
kept our feet from being moved, ſtrengthening us in the faith by Preaching.
Then ſay the holy Martyrs, *Thou haſt proved us*, &c. And divers things
whereby are ſpoken of, to ſhew their many ways of ſuffering, ſome being
burned, and ſome drowned, ſome inſnared and taken to priſon; and ſome
rid upon, as it were, by ſcoffs and mocks intollerable ; but the end is moſt
comfortable, and therefore by him rendered *Refrigerium*, *Thou haſt brought
us to refreſhing*; that is, by eternall reſt, which is the end of all torments ſuffered
Revel. 14. for the truth. *For bleſſed are the dead that dye in the Lord*, *they reſt
from their labours*. For this is ſpoken to comfort and confirme againſt ſuffering
by the Beaſt, for not receiving his marke in the hand or fore-head.

Verſ. 13. Laſtly the offerings following for the great mercy of bringing through all
dangers to eternall reſt, are of praiſe through Chriſt, Who alone is all
Verſ. 15. Sacrifices of *Bullocks*, *Rams*, *Lambs*, and *Goats*. And he ſaith, *I will offer
theſe*, *as I have vowed in my trouble*. How this ſhould be applyed to the
Verſ. 13, 14. perſons before ſpoken of, if with *Jerom* we underſtand Martyrs, I ſee
not, becauſe they are now in Heaven, and paſt performing of vowes, and
therefore it muſt be underſtood either with *Baſil* of the Jews returning out
Calvin. of *Babylon*, or of *David* with *Calvin*, as added for a concluſion of this his
Pſalme, whoſe joy was ſo great for thoſe things foreſeen by the Spirit, that
he vowed to offer ſacrifice upon ſacrifice in way of thankfulneſs therefore.

Ver. 16, 17. Here the reaſon of this his exulting is ſhewed, God had done ſuch things
for his ſoule, as that he was therefore worthy of all honour ; for hee ſaw by
the Spirit the price of his redemption paid by Chriſt, for which hee prayed,
and for which he gave thanks, and that in ſincerity, whereby he proved,
that God regarded him, and that he was in grace with him, *verſ.* 18, 19.

Note. Note from hence, that the holy ſervants of God of old prayed for Chriſts
coming; and ſeeing by faith his coming in the fleſh, and dying for our ſinnes
then, they gave God thanks therefore, as if he had been already come, and
their prayers made; for this had been already heard and granted, ſo that
their faith and ours was all one; neither did they ever hold any other way of
Heb. 13. 8. ſalvation, but by Chriſt alone : *He was the ſame yeſterday and to day, for ever.*

PSAL. LXVII.

THIS Pſalme is alſo generally held to be Propheticall of the converſion of all Nations, beginning firſt with the Jewes, who ſay,

Verſ. 1.
John 1.

God be mercifull unto us and bleſſe us, and lift up the light of his countenance upon us: That is, inlighten us by Chriſt, who is the true light; and not onely us, but all Nations of the Earth; for from *Zion* the light went forth into all parts, as the Sun-riſing in the Eaſt, as was ſhewed before, *Pſal.* 19. in a ſimilitude taken therefrom. Hereupon he rejoycingly breaks out, and ſaith,

Verſ. 4.
Calvin.

Let the people praiſe thee (O God) Let all the people praiſe thee: That is, both Jewes and Gentiles for this glorious Light, and for *judging them righteouſly, and governing the nations of the earth:* Whereby he meaneth, not his generall governing by his Providence, as *Calvin* ſaith well, but his Spiritual governing of his Church, and juſtifying her by his grace; for this he meaneth, when he ſaith, *God ſhall judge his folke righteouſly*, acquitting them for his owne righteouſneſſe, made theirs by faith. Then he iterates the ſame words againe, to ſtirre up all men the more.

Verſ. 6.
Hieron.

Let the people praiſe thee (O God) adding; *Then ſhall the earth bring forth her encreaſe*: That is, ſaith *Jerome*, the Virgin *Mary*, her fruit *Ieſus*, that ſaveth us: For what was *Mary* but earth? and Jeſus ſaith of himſelfe, *Unleſs a graine of Corne fall upon the ground, it fructifyeth not*: Implying himſelfe to be the encreaſe of the earth, wherein we all that believe are bleſſed, as followeth here:

Verſ. 7.
Verſ. 21.
Eccleſ. 12.
Prov. 1. 7.
Rom. 8.
1 John 4. 18.

And God, even our God ſhall bleſſe us: God ſhall bleſſe us, and all the ends of the earth ſhall feare him: That is, God the Father, God the Son, and God the holy Ghoſt, and for this bleſſing all Nations ſhall feare him, as for a mercy unſpeakable, as elſe-where it is ſaid, *That there is mercy with thee, that thou maiſt be feared.* By feare, love, humility, and obedience to his will in all things being meant, becauſe it is the product of this infinite mercy; and it is uſuall in Scripture by the feare of God, to ſet forth all vertue, as where it is ſaid; *Heare the end of all, feare God, and keepe his commandements, for this is the whole duty of man. And the fear of the Lord is the beginning of wiſdome.* Wherefore Jerome ſaith not ſo rightly upon theſe words, Feare is of little ones, Love of perfect ones; and in proſecuting this Argument, he confutes himſelfe, by ſaying, *All things ſhall worke together for good to thoſe that love God:* And inſtanceth in *Iob*, touching whom we know, that it is ſaid, *He feared God, and eſchewed evill*: Therefore he that feareth God, according to that which is here ſaid, loveth him alſo, and is not of a ſort of men inferiour to ſuch as love him, and this very place evinceth the ſame. For upon whom is this unparalleld bleſſing of God, but upon ſuch as feare him; for what elſe is here ſaid, *But God ſhall bleſſe us, and all the ends of the earth ſhall feare him*: So that they who feare him are bleſſed with the beſt of all bleſſings, Chriſt Jeſus; and their being bleſſed in him, makes them to feare, love, and honour him alwayes, and in all things. Neither is the feare of God here and elſewhere commended; that which he ſaith, love that is perfect, caſteth out, miſalledging that Text of *Iohn, Perfect love caſteth out feare*, but the very compend. of all graces. Yet that which hee ſaith of Jeſus, the fruit yeelded by the earth here ſpoken of, is not to be miſliked, becauſe all the Pſalm is of him, and comfort by him to all Nations before, ſet forth by light, now by encreaſe or fruit of the earth. And the extolling ſo highly of this bleſſing, naming it three times over, argueth it not to be temporany and corporeal, but ſpiritual and eternall, making men truly bleſſed indeed, ſuch as is Chriſt Jeſus alone, of whom the ſame *Ierome* ſaith well, he was firſt a Flower, as in the *Canticles* it is ſaid, *I am the flower of the field, and the*

Lilly of the Vallies; and then he grew to be fruit to be eaten, to the ob-
Joh. 6. taining of eternall life, according to that, *He which eates my fleſh and drinks
my blood, hath everlaſting life.* So that as the Earth once yeilded fruit, by
eating whereof Death came, ſo now by eating this fruit, life for evermore:
Thus alſo *Augustine*, but *Baſil and Calvin* expound it only, as meant of
temporall bleſſings, wherewith they ſhall be bleſſed that feare God, as it
1 Tim. 4. 8. is ſaid, *Godlineſſe is profitable to all things, having the promiſe of this life
and of the life to come.*

PSAL LXVIII.

Verſ. 1. *Calvin.* LET *God ariſe and his Enemies be ſcattered.* Calvin *God ſhall ariſe.*
Expounding it of that which was often done, and whereof *David* had
great experience: The words are taken from *Numb.* 10. 35. Where *Mo-
ſes* is ſaid to have uſed them at the taking up and removing of the Arke,
the only difference being, that there it is ſaid, *Ariſe O God*, here, *God ſhall
ariſe.* For ſo the word יקום ſignifieth, and not, *Let God ariſe*: The Fa-
Ainſworth. thers generally expound this of Chriſt, and ſo doth *Ainſworth*, his riſing
again being here propheſied of; for he is the God who by his reſurrection,
ſcattered and brought to nothing the Forces of our ſpirituall Enemies,
the Devils of Hell, ſo that they vaniſhed as a ſmoake, and melted as wax
before the fire; their ſtrength failing as Wax, which cleaveth faſt before,
but being melted, hath no ſtrength any longer to hold things together
that are cleaved hereby, and as Smoake looking black, and darkning the
Aire, being vaniſhed, the Aire is cleared again immediatly: And to this I
ſubſcribe, holding the Pſalme to be propheticall, which *Calvin* alſo in fine
doth not deny: The Devils they remain ſtill, but not having any power
in time of death, to hurt the Elect or to abide in any perſon, when any of
the Servants of Chriſt by his name, ſeek to expell them through prayer;
for this power the Preachers of the Goſpell, had not only before Chriſts
Paſſion and Reſurrection, but after, as appears in *Paul*, *Act.* 16. 18.

Verſ. 3. *But let the Righteous be glad and rejoice before God.* Here he propheſi-
eth of the joy, that ſhould be to the Nations after this, when by his Death
and Reſurrection preached unto them, they ſhould be turned from Idols
to the true God, and ſo delivered out of the power of the Devill, who as
a ſtrong man armed poſſeſſed the Houſe before: And this began firſt
to be fulfilled in *Samaria*, *Act.* 8. and then in other Countries, as the
Goſpell came amongſt them, and ſo for darkneſſe a marvelous light.

Verſ. 4. *Exalt him that rideth upon the Clouds, in Jah his name.* Having laid a
Foundation of the rejoicing of the Righteous for Chriſts reſurrection,
and ſtirred them up hereunto, now he both proceedeth in ſtirring them up
more, and layeth down generall Arguments of praiſe, from the conſidera-
tion of his excellency; *He rideth above the Clouds.* That is, Being far a-
bove them, and ordering them in their motions, to the watering of all the
parts of the Earth; and his name is *Jah*, the infinite eſſence from which
all things have their being, and not like Idoll Gods, which are not, but at
Verſ. 5. 6. the will of men that make them. 2. Of his goodneſs to Orphans and Wid-
owes, and others in great diſtreſs, by being a Father to the one, and ſtand-
ing in Judgment for the other, to do them right, when by men they are
wronged: And he is ſaid to be God in his holy Habitation, that is, Hea-
Verſ. 7. ven. 3. Of his miraculous doings towards the Children of *Iſraell* in the
Wilderneſs, where they were held forty yeares, being fed with Manna from
Heaven, where the fiery Pillar marched before them, in the way to direct
them.

Verſ. 8. *Hieron.* *The Earth then moved, the Heavens dropped, and Sinai was ſhaken.* The
Heavens dropped Manna, ſaith *Jerom*, the Earth and *Sinai* moved;
when

when God deſcending to give the Law there was an Earth-quake, making
all about to ſhake: Then God ſent a plentifull raine to refreſh his Inheritance, Verſ. 9.
which is ſpiritually to be underſtood of the raine of Doctrine by *Moſes*,
as it is compared, *Deut.* 33. For when he inſtructed, and exhorted, and
comforted the people there, as in *Deuteronomy* he did at large, God rained
as it were upon his Heritage *Iſraell*, and the faithfull amongſt them were
as much refreſhed thereby, as a dry ground by raine falling abundantly upon
it: And this is a fourth thing whereby he ſtirreth up to thankfulneſs,
and becauſe there doth apparantly follow, a propheſie of Chriſts Aſcention,
Verſe 18. And the Tenſe is here changed, for it is the Future, *Hebrew*, this
rain may beſt be underſtood of teaching under the Goſpell: Then of both
the Manna and this ſpirituall repaſt, afforded in the Wilderneſs, he ſaith,
That Gods Inheritance dwelt there, for as Dwellers they ſtayed long in
the Wilderneſs thus ſuſtained; to which effect he further addeth, *Thou of* Ver. 10.
thy goodneſſe (O God) haſt prepared for the Poor: That is, Thy People
in this barren place, poor and deſtitute of all meanes of Suſtentation: In
ſaying all which, he alſo includeth that proviſion of water, miraculouſly
flowing out of a Rock: And prophetically alſo here he ſheweth, That the
Church which is Gods Heritage, ſhall dwell and continue alwayes, increaſing
by his grace through this teaching being, though poor, herein moſt
richly provided for to their unſpeakable comfort.

God gave the word, great was the company of thoſe that publiſhed it. Hebr. Verſ. 11.
the word rendred by publiſhing, is of the femenine Gender, and therefore by
Calvin expounded of Women, who uſed to publiſh by ſong, and to praiſe
God for great Victories and deliverances, as *Miriam*, and the Women Exod. 15.
following her, when the Egyptians were drowned in the red Sea: But
Ainſworth nothing moved by the Gender, will have men Preachers hereby Ainſworth.
meant. 1. Becauſe the Preacher *Solomon* ſetteth forth himſelfe, by the
word *Chohaleth* a Feminine, meaning a preaching Soule. 2. The *Sept.* render
it by the Maſculine, ευαγγελιζομενοι. 3. The *Cald.* for further explication,
the Preachers, *Moſes and Aaron*, to a great Hoaſt of the Iſraelites,
and ſome he ſaith, refer it to the Preachers of the Goſpell, according to the
Greek word, who are ſo many, that they are as a great Army, and according
to this went the old Engliſh Tranſlation, *Great was the company of Preachers.*
And *Iſa.* 40. 9. according to the word here uſed, it is ſaid, *Zion that
bringeſt good tydings, Jeruſalem that bringeſt good tydings.* In the feminine
Gender, and yet there the men of *Zion and Jeruſalem* are meant, but the
word מבשרה is a Feminine, becauſe it is commonly ſaid, The Daughter
Zion, and the Daugther *Jeruſalem*; ſo here the Publiſhers for the like reaſon
are put in the feminine Gender, although not women but men are
meant: And if we render it word for word according to the *Hebrew*,
it muſt go thus, God gave, or rather, *The Lord ſhall give the word the Publiſhers,
or Tyding-bringers a great Hoaſt.* That is, *Are a great company*, called
an Hoaſt; becauſe ſouldiers of Chriſt, as *P.* calleth *Timothy*: And Eph, 6. 12.
we are ſaid to fight not againſt fleſh and blood, but againſt Principalities,
and therefore bidden to take the Armour of God unto us: The full meaning
then is, the time ſhall come, when God ſhall ſend out his good word of
grace and reconciliation through Jeſus Chriſt, and then Preachers in ſuch
numbers, as that they ſhall be as a great Army, conquering and ſubduing
unto his Son, all Kingdomes and Nations, as is propheſied, *Pſal.* 2.

Kings of Armies did flee apace, and ſhe that tarryed at home divided the Verſ. 12.
ſpoyle: Hebrew, *Kings with their Armies ſhall flee, ſhall flee.* He ſtill goeth
on in his Propheſie, ſpeaking in the future Tenſe, ſo that this alſo belongs
to the time of the Goſpell, by Kings then fleeing in all haſt, Devils
being meant, who are called Principalities, and by the Heathen *Melcom* Eph; 6. 12.
their King, for it was wonderfull to ſee, how ſpeedily Idolatry vaniſhed
in many places, and Devils formerly uſing to give anſweres at ſhrines de-

parted thence, and ſo there was after the Birth of Chriſt, *Altum ſilentium*,
no anſwers by the Oracle of *Apollo*, being given any more. And by their armies
both Jews and Gentiles in great numbers with all violence ſeeking to
ſtop the proceedings of the Goſpel: For the Jewes were quelled by the
Romans, when they deſtroyed *Jeruſalem*, and the Gentiles withſtanding the
Goſpel, and ſeeking to uphold Idolatry, by *Conſtantine* the Great, when
Licinius with all his forces was made to flee before him. For theſe may wel
be called the armies of theſe infernall Kings, becauſe by the Devill gathered
together againſt Chriſt and his truth, as *Revel.* 9. 11. The Locuſts which
were great armies, are ſayd to have a King over them, called *Abaddon. Shee
that dwelleth in the houſe divideth the ſpoiles*: That is, As when armies are
fled, their tents being left, great ſpoiles therein come into the hands of them,
againſt whom they fought, which with great joy they divide amongſt them,
2 Kin. 7. even the weaker ſex of women, coming forth and having part, as it was
when the *Syrians* fled from *Samaria*; ſo the Church or Congregation of
the faithfull, Devills being chaſed away, and the feare, in which they were,
ceaſing, rejoyced, as they that divide the ſpoiles, as is propheſied, *Eſa.* 9.
And the Church is deſcribed by her that dwelleth in the houſe, becauſe
they dwell in the houſe of God by perſeverance in the true faith, which is
his Church, and it is not by force of armes, that they come to theſe ſpoiles,
but God gets the victory for them, their being quietly in his houſe about
the duties of his worſhip, as *Jehoſaphat* ſometime, when a great company of
2 Chron. 20. Enemies came againſt him, was bidden to ſtand ſtill and ſee the ſalvation of
God, who then fell to praiſing of God, and without ſtriking ſtroake prevailed,
and took ſo great ſpoiles, that they were three dayes in gathering and
Calvin. carrying it away. *Calvin*, and ſome others expound all this of the Kings of
T. W. the *Amorites* and others fighting againſt *Iſrael*, and particularly of *Siſera*
ſlaine by *Jael*. But firſt the argument in hand permits not this Expoſition,
becauſe it is of Chriſts time. Secondly, It is ſpoken in the future tence,
and therefore although things paſt, may be here alluded to, yet it is to be
held rather, that ſomthing to come of greater moment, was here propheſied
Hieron. of, as hath been ſayd. Thus alſo the fathers generally, although they follow
Auguſt. a Tranſlation greatly differing from the originall, *Viz.* the *Vulg. Lat.* and
Baſil. being ſuch, that I can ſcarce tell how to make Good ſenſe of it.
Verſ. 13. *Although yee have lyen among the pots, yet ye ſhall be as the wings of a Dove
covered with ſilver*, Hebr. *If yee lye, or have lyen between pots*, that is, Which
are black & ſooty, which one cannot do, but he muſt needs ſoil his cloathes:
and here, by lying amongſt pots, a poor and vaſt Eſtate is meant, as of a Scullion
in a Kitchin, who lyeth down ſometimes all night like a beaſt in a chimney
corner, being made hereby filthy and naſty, wherefore the miſery, in which
the Church ſhould ſometime be, is here foretold, and of what poor people
it ſhould conſiſt; but the outward face thereof, he ſheweth, ſhall in time
be changed, and be reſplendent even in worldly Glory, as it was when Emperours
and Kings deckt in Gold and Silver, imbraced the Faith.
Verſ. 14. *When the Almighty ſcattered Kings in her, thou wert white as ſnow in Salmon*,
Hebr. *In the almighties ſcattering Kings, or making Kings, flee in or by
her, thou ſhalt make her white as ſnow in* Salmon: Here the means are ſhewed,
how ſo great a change ſhould come in the Chriſtian Church, *Viz.* By
putting ſuch Kings to flight, as oppoſed the Goſpel, as was ſayd upon *Verſe*
12. and they were made to flee by her, when through the prayers of the
Church the army was routed before *Conſtantine*: Then God made her,
that lay among pots before, white as ſnow, as before it was ſayd, *as ſilver*;
no blackneſſe of worldly miſery and baſeneſſe now appearing any more, and
Salmon was an hill white with ſnow, that lay continually upon it, being otherwiſe
obſcure, according to the ſignification of the word צלם of
which it cometh, ſignifieth *Shaddow*, which is dark and black. *Calvin* applyeth
all this of lying among the pots, and ſmiting of Kings, after which whiteneſs,

as of the ſnow followeth, to *David* and *Saul*, in whoſe Raign *David*, and the better ſort lay in miſery; but he and his ſons periſhing, *David* roſe to great Glory.

Verſ. 15. *Gods hill is as the hill of Baſhan*: Here the Chriſtian Church is further
commended under the name of an hill, as *Matth.* 5. it is compared to a
City ſet upon an hill, and *Iſa.* 2. now becauſe the hill of *Baſhan* was very
fruitfull, this compariſon is made, to ſhew, that from this Hill or mountain
of God, his Church, cometh plenty of excellent fruit, more then from any
other, or *Baſhan* it ſelfe. Therefore he taketh down the pride thereof, by Verſ. 16.
preferring *Mount Zion* above all hills, in the next words. *Why leape yee ſo*
yee hills, by a Proſopopeia putting perſons upon them that are inſolent for
any priviledge, or excellency. For *Zions* priviledge was far greater, becauſe
that God delighted to dwell here, even God the moſt magnificent, whoſe
Chariots are twenty thouſand of Angells, not becauſe he hath no more, but Verſ. 17.
certain number is put for an uncertain, and he calls them Chariots, be-
cauſe they carry the Elect and march about them, that no harm may come
unto them, as *Pſal.* 91. *Gen.* 31. 2. *King.* 6.

Vreſ. 18. *Thou haſt aſcended up on high*, &c. Touching this place I have ſayd enough
upon *Epheſ.* 4. 10. Where it is alleadged and applyed to Chriſts aſcention
as here propheſied of. I will therefore only add here, that *Calvin* under- *Calvin.*
ſtands this firſt, and properly of *David*, and then of Chriſt figured out in
David. For he was low in *Sauls* time, but he being dead, lifted up on high to
his Kingly dignity. But becauſe he is here ſpeaking of God and his Glory, and
David wrot this, it is not probable, that he would preſently fly from God
to ſpeak of himſelfe, and that in the ſecond perſon; for this makes it plain
that as he ſpake before of God, ſo now he ſpeakes to his ſon, propheſying of
his glorious aſſention, after his abaſement by Death and Contempt, and
his ſending of the Holy Ghoſts after this with his rare Gifts.

Verſ. 19. Here for ſo great Gifts we are taught to bleſſe God, as being even loaden with benefits.

Verſ. 20. And he is ſayd to be our ſalvation, and that in him are the iſſues or comings forth from death, becauſe of his powerfull riſing again out of the Sepulcher, and our future reſurrection to Life and Glory; Death having no further Power over us.

Thus for the faithfull, but for the Wicked, God ſhall *Wound their hairy*
pates, whereby he meaneth, the cheifeſt and moſt formidable of them, ac- Verſ. 21.
cording to ſome ſet forth by their hayr, becauſe that hereby they looked ter-
ribly when they went to battell; but I rather think that the greateſt and
mightieſt are hereby ſet forth, becauſe ſlaves and captives were ſhaven, and
of old amongſt the *Romans* none but the *Patricij* and their ſons might wear
long hair, and amongſt the *French*, none but they which were of the bloud
royall. But how great ſoever they be that preſume to go on in ſin, they ſhal *Note.*
not eſcape Gods judgments, but be deſtroyed hereby, for God will ſtrike
their heads, and to be ſtricken here, is more mortall; then in any other part
of the Body.

Verſ. 22. *The Lord ſaid, I will bring again from Baſhan.* Here two Examples are ſet forth, of deliverances wrought by God for his people, further to illuſtrate the favours before ſpoken of, which come by Chriſt; one, of their deliverance from that mighty Giant *Ogg* the King of *Baſhan*, another from the *Egyptians*, being drowned in the Red ſea, for ſo he meaneth, that God would deliver his from the Devill and all the powers of Hell, bringing them through the red ſea of Chriſts blond, as it were, for herein the Children of *Iſraell* are ſayd to have been baptized as in the Cloud, 1 *Cor.* 10.

Verſ. 13. *That thy foot may be dipped in the blood of thine Enemies*: This is added in way of amplifying the foreſaid Deliverance, which was with ſo great a deſtruction, as that the bloud of the enemies lay in ſuch abundance upon the Ground, that men could not go without dipping their feet therein, and

Dogs licked it up, as ſometimes *Ahabs*, and before that *Nuboths. Verſe* 24.
Verſ. 24. *They have ſeen thy goings*, &c. *the ſingers go before*: That is, after thoſe victo-
Exod. 15. 20. ries obtained, eſpecially againſt the *Egyptians*, for then *Miriam* & other wo-
men after her went out with Timbrells and Dances praiſing God, whereunto
Verſ. 1. ſinging was added, yea it went before, for *Moſes* and all the children of *Iſ-*
raell ſung, and then *Miriam* and the Women did, as hath been already
ſayd: And as they did then, ſo likewiſe they did afterwards, when the
2 Cron. 13. 8. ſanctuary was ſet up. And Gods going in the ſanctuary is ſpoken of in alluding
to the carriyng of the ark, wherein god is ſayd to have been, to the tabernacle
wch *David* had made. For the arks going upon mens ſhoulders was Gods go-
ing, as the riſing-up therof was his riſing according to the words uſed by *Moſes*
Numb. 10. 35. when it was taken up, *Let God ariſe, and let his Enemies be ſcattered*: For then
Dav. & all *Iſr.* danced and played before the Lord, expreſſing all joy, and to
apply it to the goſpel; the meaning is, that for the Lord Chriſt coming into his
ſanctuary, the ſanctified fleſh which he took of the V. *M.* there was exceeding
great joy for the Angels coming down from heaven to the Shepheards, ſung
for joy: *Mary* his Mother brake out for joy into her *Magnificat*, *My ſoule*
doth magnifie the Lord, and my ſpirit hath rejoyced, &c. And ſo did *Eliza-*
Act. 8. *beth*, *Zechary*, and *Simeon*, and when the newes hereof came to *Samaria*,
there was great joy.

Verſ. 26. *Bleſſe the Lord from the fountaine of Iſrael*: That is, according to ſome,
from the heart, which is the fountaine of all praiſing of God, or elſe it is not
Calvin. accepted of; but *Calvin* better, yee that are diſcended from *Iſrael*, as from
a fountaine, ſpringing up out of his loynes, becauſe the whole congregation
of Iſrael is here ſtirred up to praiſe God: And this appeareth more to be the
meaning by the next words.

Verſ. 27. *There is little Benjamin their Ruler*. He beginneth with *Benjamin*, it be-
ing the Tribe neareſt to the Sanctuary, and of which *Saul* the firſt choſen
King was, and then mentioneth *Judah*, of which Tribe was *David* the pre-
ſent King, and in whoſe City *Zion* the Tabernacle was placed: Then paſ-
ſing over the reſt of the Tribes, *Zabulon and Nephtali*, being moſt remote
North-ward, as contenting himſelfe to ſpeake of the neereſt and the fur-
theſt off, leaving the reſt to be underſtood; for at that time ſo much to
2 Cron: 13. be noted of removing the Arke, all *Iſraell* was aſſembled together, that it
might be carryed up with the greater Pomp and State. *Calvin* reſteth not
in this, although moſt generally received; becauſe it had been out of ſeaſon
now to mention that King, whoſe glory was buryed in *Davids* Raign, and
in whoſe time all things were out of order; and therefore he thinketh, that
either the body of that Tribe, is celebrated for ſome valiant Act done in
time of War not commemorated, or that there was then ſome famous Cap-
tain thereof, who is meant by their Ruler: And likewiſe that *Zabulon* and
Nephtali are ſpoken of for famous Captaines of thoſe Tribes, or elſe we muſt
be content to be ignorant, what his meaning is in naming thoſe two Tribes
here, the reſt being omitted: But I reſt in the former as the literall mean-
ing; becauſe that although *Saul* were a wicked King and now dead, yet
1 Sam. 1. 17. *David* had him alwayes in venerable account, becauſe he was his King,
and his Father in Law, and a valiant man, not only in his life time, but after
his Death; as appeareth by his lamentation made for him and his Sonnes:
And he calleth *Benjamin* little, becauſe the youngeſt of *Jacobs* Sonnes,
Judg. 20. and becauſe brought ſince their ſlaughter at *Gibeah* to be but a ſmall Tribe:
Little *Benjamin* the Ruler then is ſo called, becauſe their Ruler over all
the reſt in King *Saul*, being celebrated by this name ſtill, though *Saul* were
now dead and gone: And as for *Zabulon* and *Nephtali*, there is indeed
ſome colour of reaſon, why they ſhould be ſpecially named, becauſe they
with *Barack* did once ſo valiantly, *Iudg.* 4. So that I will not contend a-
bout it, but that reſpect was alſo had in this enumeration thereunto, al-
though *Iephtah* and *Gideon* and their men, were for the moſt part of other
Tribes,

Tribes, that did as valiantly, if not more, and yet they are left unnamed: But in the myſticall ſenſe all this is ſpoken moſt aptly, as *Ainſworth* following the Fathers noteth. *There was little Benjamin their Ruler.* That is, *Paul* of that Tribe, a Ruler in the Churches of Chriſt, and worthy to be firſt named, for his great labours wherein he exceeded all the reſt of the Apoſtles, although the leaſt of them, becauſe called to this Office after them, and before a Perſecutor: And *Revel.* 21. 19. The firſt precious Stone in the foundation of the new *Jeruſalem* is a *Jaſper*, which in *Aarons* breſt-plate was the laſt, *Exod.* 28. 20. On which *Benjamins* name was graven, intimating, the laſt now to be firſt and chiefe in chriſtian Churches, as he is here put. Next *Judah* is named, ſetting forth *James and Iohn*, the Bretheren of our Lord, who were of that Tribe. Laſtly, *Zabulon and Nephtali*, where Chriſt walked, inlightning thoſe parts, and calling other Apoſtles, *Peter, Andrew, Philip, &c.*

Ainſworth.

1 Tim. 1 15.

Verſ. 28.

Thy God hath commanded thy ſtrength. Here *David* teacheth *Iſrael* to aſcribe all their good ſucceſſe and victories over their enemies to God, that he only might have praiſe, and conſequently any ſtrength that we have againſt our ſpirituall Enemies, as *Calvin* noteth, is to be aſcribed unto God, without whom we can do nothing.

Calvin.

Verſ. 29

Becauſe of thy Temple at Jeruſalem, ſhall Kings bring preſents unto thee. Heb. *From thy Temple over Jeruſalem:* So alſo *Calvin* expounding it, as cohering with *verſ.* 28. And further ſhewing, whence their ſtrength came, whereby they did ſo valiantly againſt their Enemies, by ſubduing and making them tributaries, whereby they were compelled to bring in gifts, yea even their Kings, as the Kings of *Moab*, and *Ammon*, and *Edom*. And this ſtrength he ſaith, came from Gods houſe, becauſe that from thence he ſhewed his power: And if it be ſaid, the Temple was not yet built, the anſwer is eaſie, by Houſe his Sanctuary may as well be underſtood, as his Temple, for there was now his dwelling myſtically from the graces powred out upon the Church, it is that the faithfull have ſo great ſtrength to effect the worke which they take in hand, in fighting againſt their ſpirituall enemies, and delivering ſoules out of their power; not only of the people, but of Kings, by converting them; which being done, the ſaid Kings bring Preſents to God, that is, cauſe all under their Dominion to turne alſo, and out of their worldly eſtates give to the maintenance of Gods publique worſhip liberall revenues, as hath been done in ancient times.

Verſ. 30.

Rebuke the company of Spear men, the multitude of Buls, and the Calves of the people, till every one ſubmit themſelves with pieces of ſilver. Heb. *Deſtroy the beaſt of Reed*, as the Vulg. hath it, or *the company*, and this is beſt: And by Reed, underſtanding Spears, we come to the meaning, the great company of enemies armed with ſpears againſt us, and they are ſet forth by the word *Reed*, becauſe in ſome Countreys Reeds are very great, and ſtrong enough to make Spears of. This is then a Prayer againſt the incorrigible Enemies of the Church under the Goſpel, who ſtirred up perſecution againſt her, being alſo called a congregation of Bulls and Calves; for their madneſſe and violence, Buls, and for their indocibility, Calves. The next word מתרפס ſignifieth, *He hath humbled himſelfe to conculcation, with pieces of ſilver:* The meaning being, ſome ſeeing others judged, as hath been prayed, humble themſelves, offering for gifts to Gods houſe pieces of ſilver, as ſome did in the Apoſtles times, the whole price of their lands ſold, bringing it, and *laying it down at the Apoſtles feet.* *Calvin* referring it to the company of Spearmen before ſpoken of, rendreth it, *Trampling upon pieces of ſilver*, expounding it of wearing ſilver about their feet in notorious pride, as many in the Eaſt parts did: But the word being in *Hithpael*, admitteth not this expoſition, as hath been ſaid. Others, that are for that before-going, yet underſtand it of the ſame men before prayed againſt: And whereas it is objected, None will pray that they may be deſtroyed, that ſubmitt to be

Calvin.

Pſal. 22. 13.

Acts 2. and Chap. 4.

Calvin.

be tributaries; They anſwer yes, becauſe that although they do thus out-
wardly, being inforced to it, yet they have malicious hearts ſtill againſt Gods
people, and wait but for an opportunity to ſhew it; but being underſtood
as before, ſuch a ſhift will be needleſſe. And the next words make alſo a-
gainſt that Expoſition, as *Calvin* noteth, becauſe it followeth; *Scatter them
that delight in Warre.* For it is not likely that he would pray for the ſcatter-
ing of them that ſubmit, as of thoſe that delight in warre. *Junius* renders
Junius. it, *Feining to ſubmit himſelfe*, but not in ſincerity: And by the *company of
reed*, hee underſtands Archers, becauſe Arrowes were ſometime made of
Reeds.

Verſ. 31. Having ſpoken of Kings bringing Preſents in generall, *verſ.* 29. and of o-
thers, *verſ.* 30. Now he fore-telleth of Princes of *Ægypt* and *Ethiopia*, the
Acts 8. next neighbour Country in particular. And it is moſt probable that the
Eunuch of *Ethiopia*, the Steward of *Candaces* the Queen, being taught
Chriſt, and baptized by *Philip*, went immediately and preached Chriſt
there.

Verſ. 33. *He ſendeth out his voyce, a mighty voyce.* Drawing towards an end of the
Pſalm, he concludeth with preſſing to praiſe God from the conſideration of
his excellency and power, as he began, for that he rideth upon the heavens,
and addeth, that he ſendeth out his voyce, that is, his thunder ſo called, *Pſ.*
Ainſw. 29. And as *Ainſworth* noteth, ſome of the Apoſtles were called, *ſons of thun-*
Mar. 3. 17. *der*, the voyce of God ſpeaking, in whom is here pointed at, and his terrible
voyce raiſing the dead at the laſt day, *Ioh.* 5. 29.

Verſ. 34. *His ſtrength is in the clouds.* Theſe words further ſhew, that he meant the
thunder by his voyce, *verſ.* 33. for that breaketh out of the Clouds, and ſo
his power is ſhewed there. Wherefore he exhorteth in the conſideration of
Verſ. 35. this to aſcribe ſtrength to God: And ſtrength *in his ſanctuaries*, as *Verſ.* 35
Calvin. which *Calvin* expounds of his Temple, conſiſting of three parts, and there-
ther, becauſe he addeth, *He giveth ſtrength to his people*, who had theſe his
Sanctuaries amongſt them, and ſo it anſwereth aptly to *Verſ.* 29. But be-
cauſe the power of God is ſaid immediately before to be in the clouds, and
he rideth upon the Heavens: I rather hold with *Ainſworth* here, that all are
meant, the Heavens, Clouds, and Temple in Zion.

PSAL. LXIX.

FOR the Title, it is the ſame with *Pſalme* 45. upon *Shoſhannim*, an
Inſtrument with ſix ſtrings; the *Vulgar*, *Pro ijs qui commutantur*, as
it rendreth the ſame words, *Pſal* 45. *De commutandis*.

The Fathers generally take this Pſalme to be propheticall touching the
paſſions of Chriſt, and his praying then to the Father; and by ſome paſſa-
ges it is cleare, that it a propheſie thereof, as from *Verſe* 9. and *Verſe* 21, 22,
Baſil. 23, 24. But *Baſil* firſt applyeth it to the Jewes in their Babyloniſh Capti-
Calvin. vity, then to Chriſt: *Calvin* to *David* being in great ſtraits, yet not diſ-
pairing, but through Faith looking up to God for deliverance he prayeth:
Junius. But *Junius* conſenting with the Fathers, ſaith, That *David* ſpeaks here as a
Type of Chriſt, ſetting forth his Paſſions, as they are in the Evangelicall
Hiſtory related, and by the Apoſtles in their Writings applyed: And to
this do I ſubſcribe, as before upon *Pſal.* 22. being alſo a Pſalme propheti-
call not much unlike this.

Verſ. 1. *The waters are come into my Soule.* By an Allegory taken from one ready
to be drowned; the caſe of our Saviour is here ſet forth, when he was about
to ſuffer Death for our ſinnes, as if he had in his Perſon ſaid, I am ready
to dye by the hands of a multitude of wicked Jewes, as waters flowing
about me, (*O ſave me*) being the ſame in effect with Chriſts prayer, *Fa-
ther if it be poſſible let this Cup paſſe from me.* Uttered three times, for the

phraſe, *The waters are even come into my Soule.* When a man is under the water, he may for a while by holding his breath, keep the water out from entring to his vital parts, but if he be under a little longer, he hath no further power, but they come in and then he is drowned: Therefore to ſhew how neer Chriſt was to death when he prayed, this is thus ſpoken.

Verſ. 2. *I ſtick faſt in the Mire.* This is added, to ſhew how deſperate a caſe he was in, if he were not preſently delivered, even as a man under water and ſticking faſt in the dirt, that he cannot ſtir to get out of the danger.

Verſ. 4. *They that hate me without a cauſe, are more then the haires of my head.* *David* gave no cauſe to his Enemies to perſecute him, although he alwayes confeſſed his ſinning againſt God, and againſt him alone. *Pſal*: 51. But apply we this to Chriſt, aud it will be found moſt true; the wicked hated him to the Death, being without all fault, although they layed ſome things to his charge, for they did it falſly; for which the word rendred, *Wrongfully*. Hebrew is, *Lying*, by *Calvin* rendred, *Lying Enemies, more then the haires of myne head*: He ſetteth them forth thus to ſhew their numberleſſe number, both Men and Devils.

Verſ. 5. *O God thou knoweſt my fooliſhneſſe, and my ſinnes are not hid from thee.* That is, Whether I be fooliſh, that is, wicked as they account me, and ſuch things as they lay to my charge, as ſinnes; thou knoweſt whether they be ſinnes or no, my caſting out of Devils, my healing upon Sabboth dayes, and my forgiving of ſinnes, and teaching my ſelfe to be the Son of God, and an heavenly King, and able to deſtroy this Temple, and to raiſe it up again in three dayes: *Auguſtine* by his ſinnes underſtandeth our ſinnes, which were imputed to him, for he was made ſin for us, 2 *Cor*. 5. 20. and he bare all our Tranſgreſſions, *Iſa*. 53. and the ſinnes of his members being one with him: But becauſe he calleth upon God to clear his innocency againſt his malicious Enemies, I prefer the firſt, yet not excluding the ſecond, thou knoweſt my fooliſhneſs, as the World may count it, to leave my heavenly glory, and come as a Servant into the World to ſave others; but thou knoweſt that it was not out of fooliſhneſs, but love, and by this meanes the ſinnes that I have undertaken to ſatisfie for, whereby only I am ſin, but not inherently. *Auguſt.*

Verſ. 6. *Let not them that wait on thee be aſhamed for my ſake.* This is ſpoken as intimating, that Chriſt ſhould be ſo abaſed, as that there would be danger therefore, even of the faithfulls revolting from him; as was verified in *Peter* denying him, when he ſaw that he was now in danger to ſuffer, and all the reſt of the Apoſtles fled from him: And it was an argument, whereby the Heathen ſought to make men aſhamed of beleiving in Chriſt, that he was a crucified God, as *Arnobius* ſheweth, and the cuſtome of Chriſtians thereupon taken up, of ſigning themſelves with the ſign of the Croſs, to ſhew that they were ſo far from being aſhamed thereof, that they gloryed in it: And much like unto this is the prayer of our Lord, *John*. 17. For all the Faithfull, and ſpecially for *Peter*, to whom he ſaith, *I have prayed that thy faith may not faile*. And this may be conceived to be the main thing, wherewith he was affected, in ſorrowing ſo much towards his Death, becauſe he feared that through the ſcandall of the Croſs, many would be diſcouraged from conſtant following of him.

Verſ. 7. *For thy ſake I have borne reproach.* That is, In being obedient to thy will, whereby I was appointed thus to ſuffer, as thou didſt foreſhew in the brazen Serpent, ſet up upon a Pole in the Wilderneſs, *John* 3. 12.

Verſ. 8. *I am become a ſtranger to my bretheren.* This is ſpoken becauſe the Jewes, his Bretheren and Kinſman in the fleſh conſpired againſt him as a ſtranger, all brotherly affection being laid aſide, as in the Bretheren of *Joſeph* towards him, who conſpired together to kill him, when he came in love, as his Father willed him, to viſit them for their comfort: So Chriſt *came amongſt his* Joh. 1. 11

Hieron. *owne, but they received him not:* And *Jerom* ſaith, that the Jewes were his
Bretheren, becauſe coming of the ſame Mother the Synagogue; but the
Faithfull chiefly were his Bretheren, of whom he ſaith, *I will declare thy
Name amongſt my* Bretheren: And to prove that they counted him a ſtranger,
he alleadgeth the ſaying of *Cleophas* to him, *Art thou only a ſtranger
Luc. 24. in Iſraell that knoweſt not theſe things?* But to leave this as more witty then
ſolid, the Jewes his perſecutors were the Bretheren undoubtedly, of whom
Verſ. 9. he ſpeaketh, as alſo the next *Verſe* confirmeth, *The zeale of thy houſe hath
Joh. 2. 12. even eaten me.* Which is applyed unto him, when he whipt the buyers and ſellers
Matth. 21. 15. out of the Temple, and then it is ſaid, that the Phariſees were much
diſpleaſed, and moſt probably eſtranged themſelves from him as an Alyen,
thinking to bring it againſt him afterwards, to ſtir up Authority againſt
him, as they did, when Witneſſes came in and teſtified what he had then ſaid,
Viz. Deſtroy this Temple, and in three dayes I will raiſe it up again. Of the
meaning of the words, ſee my Expoſition *Matth. 21. Ioh. 2. 17.*

Verſ. 10. *When I wept and chaſtened my ſoule with faſting.* According to this, Chriſt
is ſaid to have wept over *Jeruſalem*, and *Matth.* 4. he faſted a miraculous
faſt of forty dayes, yet all this nothing prevailed to move them to repent
Verſ. 11. and beleive, but notwithſtanding they reproached him as a Deceiver. Of
his putting on of Sackcloath according to the letter we read not, but there
was the extream ſorrow in him, of which this was a ſign, when he grieved
Hieron. for the hardneſs of their hearts: But *Jerom* applyeth his faſtings being
turned into a reproach, to the Devils ſeeking to put him to reproach, when
Matth. 4. after his faſting he bad him fall down and worſhip him; and his putting on of
John 11. Sackcloath, and weeping, to that which he did for *Lazarus* being dead,
which the Jewes ſeeing, upbraided him, thereby ſaying, *Could not he that
made the blinde to ſee, have cauſed that this man ſhould not have dyed?* All
which I cannot but well approve, but whereas he brings in the ſaying of
Diſciples, that had been in *Sychar* and bought meat for him, *Maſter eate*,
as a reproach alſo, to which his faſting was turned: I ſee no colour of
Joh. 4. reaſon for that, becauſe in ſtead of reproaching they admired his ſaying, *I
have meat to eate which yee know not of.*

Verſ. 12. *They that ſate in the Gate ſpake againſt me.* That is, the Rulers, for in the
gates of Cityes of old, were the judgment Seates, and how much they were
againſt Chriſt appeares, becauſe it is ſaid, *Joh.* 7. *Do any of the Rulers beleive
in him?* It being meant that they did not, but contrariwiſe perſecute him,
Hieron. both by word and deed; for they were the men that ſaid, he was worthy to
Eſa. 29. 9. dye, and that he was a Deceiver, and adjudged him to Death. *The Drunkards
10. made ſongs of me*, But not drunken with Wine or ſtrong Drink, but
by the ſpirit of a deep ſleep, as the Prophet ſpeakes.

Verſ. 15. *Let not the Pit ſhut her mouth upon me.* The ſcope both of this and *Verſe*
13. 14. is that although he ſuffered Death, yet he prayed that he might
not be held of Death from riſing, for this is to ſtick in the Mire, and to be
ſhut up in the Pit; but to riſe again, to be taken out, and not to ſuffer the
Pit to ſhut her mouth upon him.

Verſ. 20. *I looked for ſome to take pity, but there was none, and for comforters.* Here
the caſe of our Lord is ſet forth, when he was now ready to dye, hanging
upon the Croſs, the meaning being nothing elſe, but that of the great multitudes
which were about him, there was not one that was moved with compaſſion
towards him, but contrariwiſe they mocked at him, ſaying, He ſaved
others, *Let him ſave himſelfe now, Let him come down from the Croſs
and we will beleive in him.* For in his Agony, the Angels of God came and
miniſtred unto him and comforted him, and his Mother ſtood by weeping
for him, and certain women of *Jeruſalem* followed him to the Croſs weeping;
but amongſt all the rabble of his malicious Enemies, there was none
that was moved to relent at that cruelty exerciſed againſt him: And in all
this his pitifull complaining, we muſt not think that he was ſo puſillanimous,

as to feare a bodily Death ſo greatly as he made ſhew of, but it was in other reſpects, that he was ſo peirced with ſorrow: For I, ſaith he, *Lay down my life for my Sheep, no man takes it from me.* And indeed how could he, being innocent and ſuffering wrongfully at the Jewes hands, be ſo greatly grieved for this; when as [a]*Socrates* a Philoſopher, being condemned unjuſtly to dye, and his Wife weeping therefore, and ſaying, It grieveth me moſt that thou ſhouldſt be put to Death without cauſe; anſwered her chearfully, if it were for a juſt cauſe thou mightſt be ſoare grieved indeed, for ſo it is ſhamefull for one to dye, but not to ſuffer without cauſe? Joh. 10. 18.

Our Lord Jeſus was moved to utter ſuch words of griefe, in his praying then for the miſeries which he ſaw, that his Kinſmen in the fleſh, were by putting him to Death about the bringing upon themſelves; and for the ſcandall that would come by his Croſs, to keep that Nation from beleiving in him, to the prejudice of their eternall Salvation, and for the danger that would be, even to many that followed him, being by this meanes made to fall away.

Verſ. 21. *They gave me Gall to eate, and Vinegar.* How this was fulfilled, ſee *Matth.* 27. 48.

Verſ. 22. *Let their Table become a Snare.* Having ſhewed the things belonging to Chriſts Paſſion, now he propheſieth of the Judgments, both ſpirituall and temporall, that ſhould befall the Jewes, for the malice ſhewed againſt him, in thus perſecuting him to the Death; of ſpirituall here, *Let their Table become a ſnare.* That is, The Doctrine of the Prophets, which are as a Table well furniſhed, to feed and refreſh mens Soules, ſhall be to them an occaſion of ſtumbling, and being taken in a Snare or Trape, that they cannot come to the Faith to be ſaved. And this was when againſt themſelves they alledged out of the Prophets, that when the *Meſſiah* ſhould come, no man ſhould know whence he was; for it is ſaid, *Iſa.* 53. *Who ſhall declare his Generation?* And again, *Out of Bethlehem ſhall he come, that ſhall be Ruler.* And he is ſpoken of as a King, ſitting upon the Throne of *David* for ever, whereas Chriſts Parents were known, and he was of *Galilee*; beſides this they ſtumbled at his poverty, and ſundry things more: See more of this, where it is alledged, *Rom.* 11. 9. and by me expounded.

Verſ. 23. *Let their eyes be darkened that they ſee not.* That is, They ſhall not ſee God vailed in the fleſh to beleive in him. Then follow their temporall Judgments, Gods indignation againſt them, and the bowing down of their backs in ſubjection to the *Romans*, and deſolation after their City by them deſtroyed: Verſ. 24. 25 Thus, for down their backs, the *Sept.* hath it and Saint *Paul*, *Rom.* 11. 9. But *Hebrew*, *Make their loines to ſhake alwayes.* Nothing differing in ſenſe, but in words only; for they that are in ſubjection to their Enemies have no ſtrength to help themſelves, which is meant by Loines, wherein the ſtrength lyeth, trembling and ſhaking, and ſo it is with them, whoſe backs are bowed down alwayes.

Verſ. 26. *Becauſe they perſecute him whom thou haſt ſmitten, and talke of the griefe of thy wounded ones.* Hebrew, *They number the griefe.* That is, Whereas thy Son Jeſus Chriſt ſuffered according to thy predeterminate counſell, for he is ſaid to be ſmitten of God, at the leaſt, as men thought; for which it is ſaid, *We counted him as ſmitten of God.* The Jewes perſecuted him even after his Death, with Calumnies, and not only him, but his faithfull People, called *Gods wounded ones.* Becauſe alſo by him appointed through many afflictions, as their Maſter Chriſt did, to enter into glory; and he ſaith, They number their ſorrowes, to intimate many kindes of ſufferings and torments to which the Perſecutors for three hundred yeares put them; ſtudying, as it were, for new wayes of torturing them, ſo that he that would ſpeak of them all, muſt keepe a remembrance of their number. Acts 2. 23. Eſa. 53. 4.

Verſ. 27. *Add Iniquity to their iniquity, and let them not come into thy righteouſneſs:* That is, ſaith *Jerom*, To their ſin of unbeleife ſet upon their ſcore, their ſin Hieron.

of perſecuting me and my Church alſo ; and let them never come into thy
2 Tim. 4. 8. Kingdome, which is the *Crowne of righteouſneſſe* beſtowed by the righteous
Baſil. Judge upon thoſe that love him : *Baſil*, Add ſorrow or ſufferings to their
ſin, and let them not ſtand up in Judgment , as *Pſal.* 1. and the word עון
Auguſt. here uſed, ſignifieth both ſin and ſorrow coming therefore : *Auguſt.* Add to
their iniquity of murthering a man , a greater of murthering the Son of
God, for when they crucified Chriſt, they thought him to be a meere man;
Calvin. but he was God alſo, and ſo their ſin was double. *Calvin*, for this their ſin
give them over to a reprobate ſence, that they may never have Grace to
turne righteous : Whether of theſe to prefer I know not, for the words
may be underſtood any of theſe wayes ; but I prefer that of *Baſil*, Let them
for their moſt horrible ſin of crucifying Chriſt, ſuffer both here, and at the
Day of Judgment, when the righteous ſhall ſtand and abide in a moſt bleſſed
Eſtate for ever, being driven away as the chaff by the winde into unquenchable
Verſ. 28. fire , and this is further confirmed by the next words, *Let them be
blotted out of the booke of the living* , &c. Which is not to be underſtood, as
Auguſt ſaith, as implying, that any one written in that Booke, can ever be
blotted out again , but only that they were written there in their owne opinion,
of this ſee more in my Expoſition upon *Exod.* 32. 32.

Verſ. 29. *But I am poor, let thy ſalvation ſet me up on high* : Having propheſied hitherto
of his malicious enemies in Chriſts perſon ; now he propheſieth of
Hieron. his Reſurrection from the dead, and exaltation by aſcending into Heaven,
which was touched upon before , *Pſalm* 68. 18. in the ſecond perſon,
Matth. 26. *Thou haſt aſcended up on high* : For Chriſt was firſt poor, *Phil.* 2. 6. and heavy
to the death , but being dead , he roſe again the third day:

Baſil. *Baſil* applyeth it to the Jewes in Captivity, when they were poor, but
Calvin. being delivered and graced by the King of *Perſia*, they were lifted up : *Calvin*,
to *David* exalted to royall Dignity after poverty and much ſorrow,
which he firſt had.

Verſ. 30. *I will praiſe God*, &c. 31. *This ſhall pleaſe him better then a Bullock that
hath hornes and hoofes.* Here is ſhewed, what great joy ſhould be to the
Faithfull for Chriſt ſo exalted, as he ſheweth, that they ſhould have, even
as a woman that had beene pained and full of ſorrow in Child-birth, but
Joh. 16. 21. then filled with Joy when her child is borne : and out of their great joy,
they ſhould ſing and give God praiſe, and this, it is ſayd, ſhould pleaſe God
better then a Bullock, *&c.* as *Pſal.* 50. to praiſe God, is preferred before
all ſacrifices, hornes and hoofes being named, to ſhew a perfect and moſt
choice Bullock brought for ſacrifice : *Auguſt and Ierom* more curiouſly, by
Hornes underſtand ſtrength, to puſh at Hereticks , and to raiſe the duſt,
that is, earthly minded men from being earthly to heavenlineſſe of mind;
but how this may be applyed here I ſee not.

Verſ. 32. *The poor ſhall ſee this and be glad* : As gathering from hence, That they
Rom. 8. 16. alſo ſhall be delivered, though for a time they ſuffer, as Chriſt did. *For if
we ſuffer with him, we ſhall be glorified with him*, and then their ſoules live.
For the priſoners, which he ſayd not to deſpiſe, *Verſe* 33. they are ſuch as
Satan held captive, and in priſon before by ſin, but now they are delivered,
their ranſome being payd. Therefore Chriſt preached, delivering them out
of priſon that were bound

Verſ. 35. *For God will ſave* Zion *and build the Cityes of* Judah, *&c.* That is,
His Church , ſo that whole Cities ſhall be turned, and of them it ſhall
conſiſt , the Inhabitants abiding therein by perſeverance in the true faith
for ever.

PSAL.

PSAL. LXX. *The title, ſee Pſalme.* 38.

BEcauſe he had ſaid *Pſalme 69. I am poor and ſorrowful, Verſe 29.* he here prayeth to God to ſave him, and to confound his foes, *Verſe* 1, 2, 3. Upon the ſame Ground *Verſe* 5: and as he had ſaid *Verſe* 32: *They that ſeeke thee ſhall live*, ſo here, *Let all thoſe that ſeek thee rejoice*, &c.

This Pſalme then is nothing elſe, but an appendix of Pſalme 69: as the 43: is of Pſalme 42: ſome things towards the end thereof being again repeated, and a petition there wanting added:

PSAL. LXXI.

THis Pſalme is generally held to have beene compiled by *David*, when
Abſalom rebelled againſt him, and it ſeemes not improbable by the
contents, becauſe he ſpeaketh of his old age and gray haires. The words of
the four former Verſes are almoſt the ſame with thoſe *Pſal.* 31. *Jerom* and *Hieron.*
Auguſt. expound this *Pſal.* of Chriſt, in whoſe perſon *David* ſaith, *Let me* *Auguſt.*
never be put to confuſion: That is, By being ſuffered to lye in the Grave Verſ. 1.
unraiſed up againe, *Cauſe me to eſcape*, and to come out of the Sepul- Verſ. 2.
cher.

Verſ. 3. *Thou haſt given command to ſave me*, here he ſheweth, how he prevailed to ſave me from death by riſing again.

Baſil. *Baſil* hath for the title, *A Pſalme of* David, *of the ſons of* Jonadab, *the firſt Captaines*, which he confeſſeth, yet not to be in the *Hebrew*, but yet he expoundeth it as a prayer to be uſed by the *Rechabites*, whoſe Father was *Jonadab*, of whom *Jeremiah*, writeth, *Chap.* 35. Who, he ſaith, Were according to the title firſt captived: But leaving this, as being without any Ground, but that which is not in the originall, take we it as a prayer of *David*, in his Elder dayes, being in great diſtreſſe by *Abſalom*, and typically of Chriſt dying and layd into a Sepulcher for our ſinnes, and riſing again, and exalted to the higheſt Glory of Heaven; and ſo all things will well agree alſo, as is by theſe learned Fathers ſhewed.

Verſ. 7. *I am a wonder to many*: Thus was *David* for his many and ſtrange ſufferings, and thus was Chriſt, being ſet up as it were, as a ſpectacle upon a Theater for men to behold and wonder at, as when he was derided, and in ſcorn clad with purple, and a Crown of Thornes, and brought forth with this ſaying, *Behold the man*, and being crucified openly, and a title ſet above his Head, *Jeſus of Nazereth*, *King of the Jewes*, Hebr. Gr. & Latines.

Verſ. 9. *Caſt me not off in the time of my old age. forſake me not when my ſtrength faileth me*: How this agreed to *David*, I ſhall not need to ſay, and touching Chriſt, it is moſt aptly ſpoken: For he hanging upon the Croſſe, cryed out, *My God my God, Why haſt thou forſaken me?* when this ſtrength began to fail him through the effuſion of his bloud, by the nailes peircing his hands and feet, and this he calleth his old age, becauſe that in age the ſtrength decayeth, and the ſtrongeſt man waxeth feeble.

Verſ. 11. *God hath forſaken him, there is none to deliver him*: See the like, *Pſal.* 22. 8. and as parallel to *Verſe* 5. 6. *Pſal.* 22. 8, 9. which is undoubtedly ſpoken prophetically of CHRIST.

Verſ. 16. *Hieron.* *I will go in thy ſtrength, and make mention of thy righteouſneſſe only*: This ſaith *Jerom*, was done, when Chriſt glorified the Father, and ſpake not his owne words, but what the Father bade him ſpeake. For then he mentioned his righteoſneſs only.

Thou

Verſ. 20. *Thou ſhalt quicken me againe, and bring me up again from the Depths of the Earth*: Here *Jerom* triumpheth over the Jewes, challenging them when this was ever verified in *David*, for he was never dead and quickned againe; and therefore this muſt needs be expounded of him, as that *Pſal.* 16. *Thou wilt not leave my ſoule in grave:* and to the depths of the Earth here, anſwer thoſe words, *Eph.* 4. 11. *That he aſcended, what is it, but that he deſcended firſt into the lower parts of the Earth?* Yet this may alſo be applyed to *David*, being figuratively underſtood, as a like ſpeech of *Hanna*, 1 *Sam.* 2.

Verſ. 21. *Thou haſt increaſed my greatneſſe*: That is, By inlarging my Kingdome through many Beleevers coming in after my reſurrection, although *Jerom* referreth it to the Soules brought with him out of *Limbus Patrum*, when he coming from Hell aſcended up to Heaven. And for *David*, he grew great againe after *Abſalom* deſtroyed by the coming of *Judah* and *Iſraell* unto him.

Verſ. 22. For which he promiſeth to praiſe God upon the Harpe and Pſaltery, which *David* ſpeaketh of himſelfe, and what elſe followeth, *Verſe* 23. and 24.

PSAL. LXXII.

A Pſalme for Solomon.

THis Pſalme is ſayd to be the end of *Davids* Pſalmes in the Concluſion thereof, whereby it ſeemeth to have beene the laſt which was made by him, when he was now ready to dye, and herein his great piety to the end appeared; becauſe that to the laſt he expreſſeth his earneſt deſire of the welfare of Gods People in all Generations to come.
Numb. 27. 15. 16, 17. As *Moſes*, when the time came that he muſt dye, ſhewed an holy kind of ſolicitude about a ſucceſſour, that might rule according to Gods will: The People that want ſuch a Ruler, being as ſheepe without a ſheapheard, as is
Note. there expreſſed: and againe, 1. *King.* 22, 17. Whence note by the way, That one Ruler in a Kingdom, is a great Bleſſing to the whole body politick, if he be one that judgeth Righteouſly, that we may all pray for this Bleſſing, and therefore for Monarchy, and not for Ariſtocracy or Democracy: For it is ſpoken of as a judgment for the ſinnes of the people, that their Rulers are many. Therefore this is to be prayed againſt, and in this reſpect we ſhould be moved by repentance to turne from our ſinnes, eſpecially from that ſin of ſeeking to beate downe Monarchy by God ſet up; yea, though the King be a Tyrant, for in this caſe we muſt know, that God hath given him in wrath for a ſcourge to the People, and what are we to reluct againſt God by force; yea, rather we ſhould patiently ſubmit to this his rod, and flee to him in all humility by prayer, and amendment of our lives, and then in his good time, he will either give the King his judgments, or when we have been ſufficiently chaſtiſed, deliver us by taking him away, as he did *Saul*, that a *David* may ſucceed. And if we be not blind, we cannot but ſee, that they who live under a Monarch; but labour, *Vi & armis*, to ſhake him off, worke themſelves from an evill to a far worſe caſe, as we by woful experience have found it in this kingdom. Some doubt whether *David* made this Pſalme or not; but the concluſion puts it out of doubt, and he made it ſo for *Solomon*, as that he meant not him only, but the line of Kings
Calvin. that ſhould ſucceed him, untill the coming of the *Meſſiah*, his Son ſingularly promiſed, whoſe Kingdome ſhould be everlaſting, and univerſall over all Kingdomes and Nations, as here is propheſied, and *Eſa.* 9. 6. So that they which will have the King Chriſt meant here only, go without ground, as
Rom. 5. 1. *Auguſt.* who expounds the word *Solomon*, *Pacifick*, underſtanding hereby, that Prince of peace, by whom we have peace with God, being juſtified by Faith in him.

Give

Verſ. 1: *Give thy Judgments* (*O God*) *unto the King, and thy righteouſneſſe to the Kings Son:* The ſecond word ſerving to explaine the firſt, give him thy Judgments which are allwayes righteous, that as thy Vicegerent he may ever judge righteouſly and never otherwiſe. And by the Kings Son, he meaneth his ſucceſſours; but ſpecially Chriſt, who is ſingularly ſet forth by this, that he was the ſon of *David.*

Verſ. 2. *He ſhall judge thy people in righteouſneſſe, and thy poor:* The poor are ſpecially here ſpoken of, becauſe they are moſt ſubject to be wronged, and a good King hath a care of doing them juſtice eſpecially, for which *Eſa.* 1. 16 they are bidden to judge the Fatherleſſe and Widdowes, and reprooved, *Verſe* 23. becauſe they did not.

Verſ. 3. *The mountaines ſhall bring peace to the people, and the hills in righteouſneſſe.* The word שלום ſignifieth both peace and proſperity, and plenty, and in ſaying, the mountaines and hills ſhall bring plenty or proſperity, he meaneth, that the times, when ſuch a King is, ſhall be plentifull every where, not only in vallyes, which commonly are moſt fruitfull, but alſo in mountaines and hills which are more barren. And this is ſayd to be *In Righteouſneſſe*; That is, Then is the Kingdome ſo proſperous and flouriſhing, when all things are done in righteouſneſſe, Juſtice being done to poor and rich alike, as is further expreſſed, *Verſe* 4.

Verſ. 5. *They ſhall feare thee as long as the Sun and Moon indure:* Hebr. *They ſhall feare thee with the ſun, before the Moon*: The ſence being the ſame, as the Sun and Moon yeild all due obedience to God as their Lord and Maker from Generation to Generation, ſo the Subjects of a Kingdome thus ruled over, ſhall obey God alſo by living in his feare. For this is a ſpeciall effect of a righteous Government, the people live in the feare of God; but where it is wanting, they breake out into all diſſoluteneſſe and licenciousneſſe both in act and opinion, to the bringing of all into Confuſion. And this ſerves alſo to admoniſh Rulers, that they ſhould aime cheifely at this, in ſwaying the Scepter, that the people may be inſtructed and directed in the right way about Gods Worſhip, as godly *Jehoſhaphat* did in his time; and preſſe to do and live accordingly. For it is held to be a greater evill in a Kingdome to have a King that leaves every one to his owne will to doe what he pleaſeth, then a Tyrant, that in ſome things ſuffereth not the righteous, but perſecuteth and puniſheth them. Becauſe that in leaving men to their owne Wills, there is danger of an univerſall corruption, as when there was no King in *Iſrael*: but in perſecuting the Righteous, courage for the truth and conſtancy is more increaſed, in ſeeing which others in great abundance are won alſo, as was proved by Experience in the primitive *Church*, when it grew to a Proverb, *Sanguis martyrum ſemen Ecclaſia.* *Note.*

Verſ. 6 *He ſhall come downe as raine upon the mowen Graſſe*: That is, A righteous King is a meanes of ſo great Good unto his people, as that God through him makes them to flouriſh, even as the Graſſe, that is mowen; by raine, which otherwiſe is in danger by the heate of the Sun to wither away, as being by mowing layd naked to the heat thereof, but this is ſpecially verified in Chriſt, by whoſe coming the world, that imbraceth the faith is refreſhed, and a ſpring of Grace is made to come therein, as a new ſpring of Graſſe upon the Earth being mowen by the raine, of the benefit of the raine to the fattening of the Earth, both hills and vallyes and the making of it fruitfull, ſee *Pſal.* 65. And that flouriſhing in Grace is hereby meant, ſee *V.* 7.

Verſ. 7. *In his time the righteous ſhall flouriſh*: And then he ſaith, That he Verſ. 8. ſhall raign from *Sea to ſea, and to the ends of the earth*; which is manifeſtly ſpoken of Chriſt, for although *Solomons* Dominion were far extended, yet it reached not ſo largely as to the ends of the Earth, but to certaine Countries about *Judea*, but the Goſpell whereby Chriſt raigneth, went through all the World, *Rom.* 10. 18.

The Iſles ſhall bow before him, and his enemies lick the duſt. A Phraſe to ſet
Verſ. 9. forth the loweſt proſtration of the body, the very face being bowed to the
Ground, according to the manner of the Eaſtern parts; but if not ſo lowly,
yet by kneeling at the leaſt, which is the reverence of the Weſtern parts
Note. done to Kings, all good Chriſtians adore and worſhip him, as is taught,
Phil. 2. 6. and Saint *Paul* did *Epheſ.* 3. 14. and therefore it is a point of
prophaneneſs not thus to bow, as is the manner of ſome, that unreverently ſit
at prayer.

Verſ. 10. Here he nameth ſome Kings in particular that ſhould come with gifts,
Viz. The Kings of *Tarſhiſh or Mediterranean ſea of Carthage,* ſaith
Baſil, and of all Iſlands, and of *Sheba* and *Seba.* Of the Queen of *Sheba*
coming with royall Gifts to *Solomon*, we read, 1 *King.* 10. 1. and of
others from all parts, *Verſe* 24. 25. bringing Preſents from yeare to yeare,
according to which it is here added, *Kings ſhall worſhip him*, *all Nations*
Verſ. 11. *ſhall ſerve him*: Yet not ſo much *Solomon* the firſt Son of *David*, that raign-
Pſal. 2. ed after him, as Chriſt, to whom all Nations are given.

Verſ. 12. *For he ſhall deliver the poore crying to him*, &c. That is, The poor in
ſpirit, as even Kings are, that have their eyes opened, for they ſee, that
they have none other helpe, neither can they be ſaved, but by him
alone, and for his care to ſave ſuch as turn to him, he ſaith, *Their blood*
Verſ. 14. *ſhall be precious in his ſight*: That is, Becauſe to redeem them from death
he ſhall not ſpare his own bloud from being ſhed.

Verſ. 15. *He ſhall live, and to him ſhall be given of the gold of Arabia:* ſo *Vulg. La-
tine*, but *Hebrew*, of the Gold of *Sheba*, which was alſo before ſpoken of;
but *Calvin*, who followeth the *Hebrew*, expounds it of *Arabia*, And here
the Gold with myrrh and frankincenſe brought and preſented unto Chriſt
by the wiſe men coming out of the Eaſt, ſeemeth to be propheſied of, only
Sheba, from whence this cometh, lay South from *Ieruſalem*, and they
came from the Eaſt, but theſe two parts are ſo neere one another, that
one may be eaſily put for the other; *Prayer ſhall be made for him*, *and dayly*
Junius. *ſhall he be praiſed*: Junius, *As long as he ſhall live, ſhall he give him of the
Gold of Sheba*, &c. Expounding it of *Solomon* and every righteous King
ſucceeding him, for this ſtill was the Bleſſing upon every one of them,
that they held other nations about under tribute, and ſo their Gold came
into them yearly, and ſo greatly did the people joy in ſuch a King, that
they prayed God to ſave him, and ſpake honorably in his praiſe from day
to day: All which is true, but only the firſt words, *As long as*, are added,
it being *Hebrew*, *Only he ſhall live:* being meant principally of Chriſt,
who liveth for ever, and liveth in the Faithfull, *Gal.* 2. 20. and to him is
Matth. 12. 42. Gold given from *Sheba*, when from the uttermoſt parts of the Earth (by
which Paraphraſis our Lord deſcribeth the Queen of *Sheba*) riches are
given to the erecting of Oratories, and Hoſpitalls for his ſervice, and the
maintenance of his poor members, and other houſes are built and endowed
with revenues for the maintenance of his Miniſters, out of the boun-
ty of Kings and Nobles in their territories, lying from one End of the
Earth to the other. For the next, *And prayer ſhall be made for him*:
The word uſed is בעדו which may beſt be rendred ſtil in him, becauſe ע
ſignifieth ſtill, and ב is more uſed for *In*, then *For*, and ſo the meaning is,
in Chriſts name, and for his peoples dayly praiſing him, I ſhall not need to
ſpeak.

Verſ. 16. *There ſhall be an handfull of Corne upon the Earth*: Vulg. *A Firma-
ment in the Earth:* But Hebr. *It is a little part or portion of Corne,
ſo much as a man can hold in his hand of pure Corne; upon the top of the Moun-
taines*: He had ſayd before, That the Mountaines and hills ſhall bring
plenty, *Verſe* 3. Here the ſame is repeated again with this added for
the magnifying of the mercy the more, that not only Corne ſhall grow
upon the Mountaines, but a little ſhall increaſe into a great deale, even up-

on the barrenneſt ground growing ſo luſty and ſtrong, that the Eares being ſhaken with the winde ſhall rattle and make a noiſe by beating one againſt another, as the trees that be ſo tall in *Lebanon*, *And they of the City ſhall flouriſh as the graſſe*: meaning, That they ſhould be full of Children. It is a deſcription of plenty and proſperity, that ſhould be in *Solomons* time, and in the time of his Succeſſours, that were godly: And being expounded of Chriſts Kingdome, by the little corne upon the top of a Mountaine we may underſtand the word, which at the firſt was but as a little Wheat ſowne in the Montanous parts of *Judea*, but increaſed wonderfully; filling all Countryes, and flouriſhing and growing to an extraordinary height, as Muſtard ſeed whereunto our Lord compareth it: And in the City of the Church, then ſhall the faithfull be multiplied to a very great number, for the Church is as a city ſet upon an Hill. Math. 5. 14.

Verſ. 17. Gen. 21. *And his name ſhall be for ever*, &c. This agreeth not to *Solomon*, but to Chriſt only, in whome all the Nations of the Earth are bleſſed. Therefore to God, who ſent us ſuch a King, is all Honour and Glory given for ever: and he prayeth, that *The whole Earth may be filled with his Glory*: See the like, *Eſa* 6.4. And this was fullfilled, when Chriſt became glorious, and was moſt highly honoured all over the World, all creatures bowing their knees to him, as to God the Father.

Verſ. 18, Verſ. 19. And here the prayers of *David* are ſayd to be ended, whereby is intimated, that this was his laſt; but of the Pſalmes following, he made ſome alſo, as *Pſalme* 86. 101. 103. *&c.* ſo that it appeareth, that his Pſalmes are not placed in order. *Calvin* thinkes, that the matter of this Pſalme only was dictated by *David*, but made metricall by *Solomon*: but what ground of this conjecture I know not.

PSAL. LXXIII.

A Pſalme of Aſaph.

Of this title ſee *Pſal.* 50. and here are placed together ten Pſalmes bearing the ſame title, concerning Complaints and Meditations, Prayers and divers other things: And the words may be as well rendred *for*, as *of Aſaph*: and therefore it is moſt probable that *David* made ſome of theſe alſo, as *Pſalm.* 75. eſpecially, which agreeth not to any man but a King. Yea *Calvin* doubteth not, but that this was made by *David* alſo, wherein he ſheweth with what temptations he was ſhaken in his faith about Gods providence by reaſon of the proſperity of the wicked; but how that by conſulting with the Lord he was ſupported, being aſſured that all things are moderated by God, ſo that deſtruction ſhall be to the wicked in the end, and ſalvation to Iſrael, and deliverance from all evill, although the wicked flouriſh for a time, and the righteous ſuffer and be in miſery. Atheiſticall and worldly men contrariwiſe upon ſuch grounds deny Providence, and magnifie Fortune; as *Brutus*, that couragious and valiant man of *Rome*, when he was overcome by *Anthony*, ſaid, Now I ſee that vertue is nothing, but all things are moderated by *Fortune*, whom he charged his children therefore to worſhip, as a godddeſſe of greateſt power. Calvin.

Verſ. 1. *Truly God is good to Iſrael.* Calv. *Yet*, or, *but God is good*: Expounding it as a ſpeech, into which *David* brake, after that having wreſtled with the temptation here following, the truth was cleared up unto him touching Gods providence over his.

Verſ. 8, 9. *They ſpeake loftily, they ſet their mouth to ſpeake againſt heaven.* Hee deſcribeth the pride of wicked men in proſperity, they are in their owne imagination ſo high, that they look upon, and ſpeak to poor men as unworthy to come into their ſight ; yea they break out in their ſpeeches againſt God himſelfe, as did *Pharaoh* and *Sennacherib*.

Verſ. 10. *Therefore his people return hither , and waters of a full cup are wrung out unto them.* Hebr. *Shall return hither , and full waters ſhall be wrung out to him* : That is, the proſperity of the wicked being ſeen by Gods own people, will prove dangerous to make them turne to ſpeak wickedly alſo , ſaying, Is there any knowledg in God ? can hee tell how things goe here upon earth, that the wicked who blaſpheme his name , enjoy ſo great proſperity ? if he doth, why is it ſuffered to be ſo ? as followeth , *Verſ.* 11. which words are not to be taken as ſome would have them , as ſpoken by the wicked before complained of, but by Gods people moved by ſo great a temptation, to call in queſtion Gods providence ruling over all things : For even the faithfull are ſometimes greatly ſtounded , and ready to ſtagger in their faith through temptation, but in fine they recover themſelves, as *David* did, *verſ.* 17, 18. Yet for this, *ful waters ſhal be wrung out to this people.* Theſe their thoughts and ſpeeches ſavouring of infidelity ſhall coſt them abundance of teares, as *Peters* falling to the denying of Chriſt coſt him. *Calvin.* *Calvin* by theſe waters underſtandeth the teares ſhed by them, when they ſaw the things ſpoken of before, and no providence putting it ſelfe forth to be revenged.

Ainſw. *Cald par.* *T.W.* *Ainſworth* following the *Caldee* , by teares underſtandeth afflictions, as *Pſal.* 80. 5. And one makes this Expoſition upon it , this is the cauſe why they turn hither ; that is, to ſpeak againſt heaven , as the wicked are ſaid to do, *verſ.* 9. they have ſo many teares wrung from them by continuall afflictions. *Baſil.* *Baſil* underſtanding this Pſalm of the *Babylonians* , and Gods people in captivity there, ſaith, by theſe words, *His people ſhall return hither*, is meant, out of captivity into *Judea* : and for the next words he hath it, *Their dayes ſhall be full* ; that is , they ſhall live long there : *Hieron.* And *Jerome* not much unlike unto him, ſaith , that Gods people ſhall , ſeeing theſe things, turn to him , and be found full of thoſe dayes that be everlaſting. But the word is מים not ימים waters, not dayes , and therefore this Expoſition falleth, and the firſt ſtandeth beſt, becauſe it is a future , *ſhall be wrung out to them* , not the preſent-tenſe followed by others.

Verſ. 15. *If I ſay I will ſpeake thus, I ſhould offend againſt the generation of thy children.* Heb. *Behold the generation of thy children; I have tranſgreſſed.* Theſe words relate to *verſ.* 13, 14. where *David* ſpeaketh, as if he thought his labour in the way of piety to have been ſpent in vaine , ſeeing the moſt impious enjoyed ſo great proſperity. But now, although he were hereby tempted to ſay ſo, he ſoon retracteth upon the conſideration of the righteous generation upheld ſtill by Gods providence moſt miraculouſly , being but few and poor amongſt ſo many proud and contemptuous perſecuters. The meaning then is, I am tempted indeed to ſay thus , and through my weakneſſe have thus murmured ; but beholding Gods providence over his little poore Flock , to uphold it amidſt ſo many wicked, I confeſſe *I have tranſgreſſed*, in ſaying ſo already; thus alſo *Calvin.* *Calvin.* The Expoſition of ſome others reading it, as hath been ſhewed , taking it as a ſuppoſition, *if thus*, I ſhould ſinne by diſcouraging the children of God from perſeverance, is good, but becauſe it agreeth not with the words, the firſt is to be preferred.

Verſ. 17. *Untill I goe into the ſanctuaries of God.* Here, and *verſ.* 16. before going, he confeſſeth that he could not, neither can any man be reſolved about Gods juſt governing of the world by humane reaſon , ſo that he may toyle himſelfe in ſearching into the cauſe of the proſpering of wicked men in this world, and not of himſelfe be ever able to find it out. But in the Sanctuary he ſaith, he found it, that is, ſaith *Calvin*, Gods ſchoole, who teacheth by his Spirit thoſe that ſeeke to him, what the vanity of worldly things is, and that true felicity is to be had onely in heaven. And if ſo, the wicked that ſhall never come there, are in the midſt of all their worldly proſperity moſt miſerable.

So

Verſ. 20. *So (O Lord) when thou awakeſt thou ſhalt deſpiſe their image.* Heb. *(O Lord) thou ſhalt make their image contemptible in the City,* and therefore the Vulg. is beſt here, *Thou ſhalt bring their image to nothing in the City.*

Note. He compareth a proud rich wicked mans eſtate unto the eſtate of one in a dream, in which he ſeemeth to himſelfe to be a demi-god, but awaking, he is a poor miſerable man indeed: So are the wicked, great, and rich men here, they ſeem to themſelves and others to be of a ſublime condition, and not as other men; but the time ſhall come when they ſhall awake at the laſt day, or before that time, if ever they be inlightned, and then they ſhall ſee that all their pomp and pride was nothing, but as a dream. See the like compariſon, *Iſa.* 29. 7, 8. And if any beholding the glory of rich men here, think highly of them for this, when they are wicked, they are but in a dream. Yea, *David* himſelfe intimateth here, that he was ſometime ſo taken with theſe things in them, that he, as one in a dreame, thought their condition moſt bleſſed. But now being taught of God, to whom he went, and thus finding that all this their glory was but momentany, and that they were ſuch as ſhould after death be excluded from true bleſſedneſſe for ever, he concludeth, that God ſhould make all this their glory contemptible in the City of his Saints, the new *Jeruſalem*, from whence they ſhould be looked upon as moſt vile and baſe, as they had been by eyes dazelled for a time with their outward ſplendour, with feare and reverence.

Verſ. 21. He confeſſeth, ſith it ſhall be thus, that he was moſt fooliſh, even as a Beaſt in his former thoughts, of which he had ſpoken, *verſ.* 13, 14.

Verſ. 23. *Nevertheleſſe thou art continually with mee, thou holdeſt me by my right hand.* Here the fatherly indulgence of God towards him, when he was ſo fooliſh, is celebrated, in that he left him not to himſelfe to be carryed away with ſo groſſe miſpriſions touching his providence, but held him by the right hand, by making him to know, and to be confirmed in the truth.

Verſ. 24. And hereupon he gathereth, that God will ſtill guide him, and finally bring him to glory: as he looked to none elſe in heaven or in earth to be Verſ. 25. thus guided, but to God alone; and therefore he was no Papiſt, that deſires help from the Saints departed, and from the Angels of God.

Verſ. 26. *My fleſh and my heart faileth:* That is, I am of my ſelfe very weak to ſtand againſt temptations both in body and ſoul; but God ſtrengtheneth me, who by my ſeeking to him is made my portion and inheritance for ever, both to guide me aright, and to fill me with comfort beyond all worldly things.

PSAL. LXXIV.

Maſchill, *or Inſtruction of Aſaph.*

WHo made this Pſalm we know not; ſome, becauſe it concerneth not thoſe times, when *David* or *Aſaph* lived, conjecture it to have been made long after, either at the time of the *Babyloniſh* captivity, or of the miſeries endured by the Jewes under *Antiochus Epiphanes*: But this is no reaſon, for Prophets commonly write of things to come, as already done: and although there were ſome Prophets that might write in the time of the captivity, yet in *Antiochus* his time there were none. Therefore not to enquire further after an Author in thoſe times, we may moſt probably conjecture it to have been made about the time that the other Pſalms were made, either by *David* or *Aſaph*. For the things complained of, they ſhew that this Propheſie was either of the deſtruction of the Temple and City by the *Caldeans*, or of the prophanation thereof by *Antiochus*, or of the laſt overthrow of all by the *Romans*: For amongſt Expoſitors, ſome are for one, and ſome

Calvin. for another : *Calvin* for both, that by the *Chaldees* and *Antiochus* : *Jerome*
Hieron. for that by the *Romans*. But I ſee no reaſon why it ſhould not be thought
to extend to them all. By the *Chaldees* the Temple was burnt, and that with
Pſal. 137. roaring and a great noiſe of crying by the *Edomites* , *Downe with it* , *downe*
with it, *&c.* By *Antiochus*, or in his times, Prophets and Signes ceaſed ; and
Baſil. a little before the deſtruction of *Jeruſalem*, *Pilate*, as *Baſil* ſaith , ſet up a
Swines head for a ſigne upon the ſtones of the Gate , and the *Roman* Armes
were ſet up upon the porch of the Temple , cauſing great trouble to the
Jewes : of all which ſomething is ſpoken, *Verſ.* 4, 5, 6, 7, 8, 9.

Verſ. 3. *Lift up thy feet to the perpetuall deſolations.* The word פעם rendred feet,
ſignifieth ſteps, or ſtroakes, and it cometh all to one, whether way it be rendered ;
the meaning is , haſten to come and take revenge upon our cruell Enemies.
The next words, *Againſt every evill enemie in the Sanctuary*, are rather
a complaint ; for being rendred according to the *Hebrew* , it is not againſt ,
but, *every* , *every evill enemy the Sanctuary* : that is, *is in the Sanctuary* :
Then he ſheweth what they do there.

Verſ. 4: *Thine adverſaries roare , they ſet up their ſignes in the midſt of thy congregation.*
Of which before in the preface to the Pſalm.

Verſ. 5. *A man was famous :* Hebr. *He was known as lifted up on high.* He aggravates
the barbarous doings of the Enemies , by recounting with what coſt
and labour the Temple had been built in ſo ſtately a manner ; the work-men
that cut downe , and fitted the Timber for this building, got them a name
for their curious workmanſhip about it ; but now the Enemies without , being
moved at ſuch work-manſhip , with indignation deſtroyed all.

Verſ. 9. *Neither is there any amongſt us that knoweth how long.* This ſheweth
that the *Babyloniſh* captivity only is not here meant , becauſe the time
of determining that was ſet , *viz.* 70. yeares , and of the perſecution by
Antiochus 1335. dayes , therefore the deſtruction of *Jeruſalem* by the *Romans*
is alſo included : Of the deſolation following after which there is no
certain time ſet that man knoweth, for which it is here thus ſpoken.

Verſ. 13. *Thou brakeſt the heads of the dragons in the waters* : That is, of the *Ægyptians*
drowned in the red Sea , *Pharaoh's* Nobles ; For by Dragons ſuch
Exod. 14. are ſet forth : and by *Leviathan* next mentioned , a great Tyrant , *Ezek.*
29. 3. *Iſa.* 27. 3. So that hereby in this place, *Pharaoh* and his Hoaſt are
meant , who adventuring to purſue *Iſrael* through the Red Sea, periſhed all
there. And this is here recounted to move the Lord to ſhew the like power
again in doing for his people , and taking revenge upon their Enemies.

Verſ. 14. *Thou gaveſt him to be meate to the people , inhabiting the wilderneſſe :* That
is, *Pharaoh* with his *Ægyptians*. who being drowned, were caſt up upon the
ſhoare , and ſo their dead bodies became a prey to the Beaſts of the Wilderneſſe ,
whom he ſetteth forth by the name of people, as *Solomon* calleth the
Ainſworth. Conies, Piſmires, and Locuſts , *Prov.* 30. 25, 26. *Joel* 1. 6. Of dwellers in
the Wilderneſſe , ſee alſo *Pſal.* 72. 9. And if men dwelling in the Wilderneſs
be meant , the *Ægyptians* were made meate to them, when their ſpoils
came into the *Iſraelites* hands, who were then in the Wilderneſs ; for thus it
it ſaid of the *Canaanites*, *Numb.* 14. 9. *They are but bread for us* : wee may
take it both wayes.

Verſ. 19. *Deliver not the ſoule of thy turtle Dove to the wicked* : That is , of thy
Church for her innocency , chaſtity, and weakneſſe , being not able to defend
it ſelfe thus compared, *Iſa.* 38. 14. 59. 11. *Ezek.* 7. 16. *Hoſ.* 11. 11.
Cantic. 4. 1. 6. 8. *Matth.* 16.

Verſ. 20. *The darke places of the earth are full of the habitations of cruelty.* Here
T. W. ſome by dark places underſtand Caves or Dennes , where the innocent hide
Ainſworth. themſelves for feare, but in vaine , for the cruell find them out even there.
Calvin. Others, obſcure and baſe perſons, ſome ſuch places as God appeares not in to
Baſil. take revenge upon the wicked , for there they are bold to do any foule evill,
and then think to lurk in ſecret places, that they may not be found out : But

Baſil beſt, the places where they are in the darkneſſe of ignorance, not knowing God, are full of cruelty; and ſuch were the *Chaldeans*, *Gracians*, and *Romans* then.

Verſ. 22. *Plead thine own cauſe.* The cauſe of his People is here called Gods own cauſe, for that they being domineered over by the Heathen, the ſaid Heathen without all feare of him, as an Impotent God, were bold to blaſpheme his name.

PSAL LXXV.

At Taſhchith, *of this Title ſee* Pſal. 57.

AND hereby it ſeemeth to have been *Davids*, yet he ſpeaketh here, as a Type of Chriſt. For *David* being hitherto kept from the Kingdome, promiſeth when he ſhould come to it, to give thanks together with the Congregation, again, and again, and to judge righteouſly; which as *Jerome* hath it, is ſpoken in Chriſts perſon, who ſhall come to judge the World at the laſt day, when all people from all parts ſhall be gathered before him: Meant here by the Congregation, by him then to be received and judged according to their works; ſome being invited into his Kingdome, and others ſent into Hell fire: So that we ought patiently to beare Injuſtice and wrong in the mean, for then each one ſhall have right.

Verſ. 1

Verſ. 2.

Hieron.

The Earth and all the Inhabitants of it are diſſolved, I beare up the Pillars thereof. This ſaith *Calvin*, is commonly applyed to Chriſt thus, When I come down to the Earth, I finde all men in a weake and fraile caſe, but I by my grace and ſpirit, put them into a firm and ſtable condition, to live to Eternity. But he thinketh this overcurious, and preferreth another, that although the Earth be in a diſſolving condition, by reaſon of the waters whereupon it is founded, yet God makes it firm and ſtable, as a Building ſupported by moſt ſtrong Pillars. But another better, the Land of *Iſrael* is all over in an ill caſe, ready to be diſſolved and weakned, to the great indangering thereof, by reaſon of the Warrs betwixt *Sauls* houſe and *Davids*; but *Davids* indeavour was, as ſoon as might be to ſettle it and the people in a more ſtable condition. Thus ſo far as the words concern *David* rightly, but as they concern Chriſt, we may underſtand them as hath been ſaid, out of *Calvin* firſt, but by him cenſured as too curious.

Verſ. 3.

Calvin.

T. W.

The next words, *Verſe* 4. 5. ſhew how men may be eſtabliſhed. *I ſaid to the fools, deale not ſo fooliſhly, and to the wicked, lift not up the Horn,* &c. Hebrew, *To the mad deale not madly.* For mad men do as fooliſhly, as naturall fools: There are two Vices which make the Earth out of courſe, Wickedneſſe and Pride, againſt both theſe he giveth warning here, calling wickedneſſe, folly or madneſſe, and pride, lifting up the horn on high, and ſpeaking with a ſtiff neck; that is, Not regarding either God or man, to blaſpheme both; and he addeth *Selah*, that it might be well marked by all that would ſtand firm, and not have a fading and melting Eſtate. And he yeildeth a good reaſon hereof, *Promotion cometh neither from the Eaſt, &c.* Wouldſt not thou then be pulled down, but ſet and kept up, deale not fooliſhly, neither be proud.

Verſ. 4. 5.

Verſ. 6. 7,

For in the hand of the Lord there is a Cup, and the Wine is red. Hereby the red fiery anger of God againſt the wicked is ſet forth, for this is commonly meant by his Cup, *Pſal.* 11. 6. *Jer.* 25. 28. *Ezek.* 23. 31. 32. *Hab.* 2. 16. And it is ſaid to be mixed, meaning, that it is ready prepared, as *Prov.* 9. 2. *Revel.* 14. 10. He *powreth it out*, or *of it he powreth out*, by afflictions coming even to his Children, *Jer.* 25. 17, 18. 28, 29. but to them for their greater good

Verſ. 8.

good, *The wicked ſhall drink the dreggs. Ezek.* 23. 34. *Iſa.* 51. 17. For a
the dreggs be at the bottome of a Veſſell, and come out laſt, ſo the wicked
having long lived in proſperity, ſhall finally ſuffer, and ſuffer more grievouſly,
Note, then any of the righteous ever have done; Aches and Pangs in all parts
of the Body, Impriſonment in dark Dungeons, tormenting fire, loſſe of
all their Goods, and horrour of conſcience for a time; but in every one
of them, there ſhall be a Conflux of all theſe, and that for ever and ever,
Verſ. 10: World without end.

All the hornes of the wicked will I cut off: That is, Their Strength, Power,
and Dominion, ſo that they ſhall have none any more; but the Power,
and Dominion of the righteous ſhall be greate: This is ſpoken in the perſon
Revel. 2. 26. 3. 21. of Chriſt, who at the laſt day ſhall thus abaſe all the Wicked, and exalt the
Righteous to the glory of his Heavenly Kingdome, to the ſitting upon
Thrones, and ruling over Nations.

PSAL. LXXVI.

On Neginoth. *Pſal.* 5.

THIS Pſalme ſeemeth to have beene compiled, not as ſome thinke, when
Jehoſaphat had ſo famous a victory over the *Ammonites*, *Moabites*, and
Edomites, 2 *Chron.* 20. but when *Senacharibs* hoaſt was confounded before
Calvin. *Hezekiah*. So *Calvin*, *Junius*, and *Baſil* ſayth, that in *Hexaplo* it is added
Junius. in the title, *De Aſſyrijs*, and the argument of it is ſuch, that it very well agreeth
Baſil. to that overthrowe. Becauſe the Place, from whence it came, is ſaid
to be the Tabernacle, the dwelling of God in *Zion*, or *Salem*, that is, *Jeruſalem*,
for *Hezekiah* did but come up hither, to ſpreade the proude Tyrants
Verſ. 1. Letters before the Lord, and to pray: and the Night following was that
Verſ. 2. greate ſlaughter in his army, when Sheild, and Sword, and Bowe, were
Verſ. 4. broken, they that came with them being ſlaine, to 185000.

Glorious, excellent art thou above the Mountaines of prey: That is, Above
all Heathen Kings, who carry all by ſtrength, being like ſavage Beaſts, inhabiting
Mountaines, where there is a covert of Trees and Buſhes, from
whence they come forth from time to time to get their prey: ſo the Tyrants
of the World, and *Sennacherib* in particular, by his great ſtrength, made a
prey of other Nations, ſtriking Terrour into them where he came, but now
Verſ. 5, 6. one more terrible had confounded all his power, ſeene only for further declaration,
how the Sword and Bow were broken, *Viz.* the men that handled
Verſ. 8. them being ſmitten, ſlept their laſt ſleepe, and ſo there were none to uſe them.

Thou didſt cauſe Judgment to be heard from Heaven, That is, Thy deſtroying
of ſo many thouſands upon ſuch a ſudden was ſounded abroade in
all parts, and becauſe this Judgment came ſo apparantly from the God of *Iſraell*,
it could not be thought to come by caſualty, but from him that ſitteth
in Heaven, even the almighty God. And through hearing thereof the
Earth, that is, men of the Earth, enemies to *Iſraell*, feared and were quiet,
not moving War any more againſt *Iſraell*, all the dayes of *Hezekiah*.

Verſ. 10. *The Wrath of man ſhall praiſe thee:* That is, What preparations of Warr
ſoever be made by wicked Heathen againſt thy people, by confounding
them, when they are moſt outragiouſly bent to deſtroy them; thou ſhalt
have praiſe, as being for this acknowledged moſt potent. And whereas Enemies
ſtill remaine no leſſe fierce, thou ſhalt hold and curb them in ſo, that
they ſhall not be able to hurt thine.

Verſ. 11. *Vow and pay*, Becauſe al your helpe depends upon God: vow in time of
danger Gifts and Sacrifices, if God ſhall deliver you, and pay them, *Numb.*
30.

Verſ. 12. *He ſhall cut off the ſpirit of Princes:* That is, by taking away their courage

rage, and infatuating their counſells, ſo many as are enemies to his Church, being terrible to ſuch Kings: and of this ſort moſt are, for which he ſpeaketh thus in generall of them.

PSAL. LXXVII.

On Jeduthun of Aſaph.

TOuching *Jeduthun*, ſee before, *Pſal.* 39. *Jerome* ſaith that theſe words of *Aſaph* are not in the old Copies.

Baſil.

Baſil will have this Pſalm to be concerning the Jewes in captivity; and this is not improbable, becauſe *verſ.* 7. he ſaith; *Will the Lord caſt off for ever?* but he correcteth himſelfe, *verſ.* 10. ſaying, *This is mine infirmity, I will remember the yeares of the right hand of the moſt high.* For the Church of God was then ſo long in miſery, that it made the Prophet, who wrote this, foreſeeing it by the Spirit, to ſpeak ſo, as it were through ſome deſpair: But conſidering that there was a time ſet, *viz.* 70. yeares; he correcteth himſelf, confeſſing it to have been his weakneſſe, becauſe the number of years when Gods people ſhould be delivered was ſet, and that number they ſhould not paſſe, but come at the end thereof into the favour of God againe to be delivered.

Verſ. 1

I cried unto God with my voice, and he gave eare unto me: Before that he complaineth, he beginneth with an acknowledgement, that God had in times paſt heard his prayers; that recounting this, he might now be the more confident, and not diſpaire.

Note.

And it is neceſſary for every one of us to keepe a remembrance likewiſe, of that which God hath done for us, for the further confirmation of our faith, when we are in greateſt ſtraights, and are long ſuffered thus to lye therein. For whoſoever was the Writer of this Pſalme, he propoundeth himſelfe as a leader to the Church of God, and every one of the faithfull being in diſtreſſe.

Hieron.
Note.

And as *Jerom* noteth, he did well at ſuch times to cry unto the Lord, whether he had loſt his Goods, or his Country, or his Liberty, for he that crieth to the Lord, and hath him, hath all things.

Verſ. 2.
Calvin.

My ſoare ran down in the night and ceaſed not, my ſoule refuſed to be comforted, Hebr. *For my ſoare*, is, ידי *My hand*, and therefore by *Calvin* rendred, *My hand was poured out, or ſtreched out*, expounding it, I lifted up my hands unto God in prayer, not only in the day, but in the night alſo continually, although I found no comfort,

Note.
Luke 18.

a notable example for us to perſevere in prayer, even when we cannot prevaile for a gracious anſwer, but are ſtill under Sufferings, for at length we ſhall, as the Widdow with the unjuſt Judge.

Verſ. 5.
Verſ. 6.

I conſidered the dayes of old, I call to remembrance my ſong in the night: That is, both the gracious dealing of the Lord with his people in delivering them out of *Egypt*, and what matter of praiſe hath in times paſt been miniſtred unto me, making me to break out into ſinging even in the night: And hereupon I have made a diligent ſearch, why I ſhould now caſt away hope of obtaining mercy any more,

Verſ. 7.
Verſ. 10.

verſ. 7. and finde that it is nothing but my owne weakneſſe whereby it cometh to paſs, that I thus feare a rejection for ever, *verſ.* 10. ſeeing God will never be unlike to himſelf, full of grace and mercy to his people, as he hath alwayes heretofore been, *verſ.* 11, 12, 13, &c. *to the end of the Pſalm.*

Verſ. 13.
Calvin.

Thy way O God is in the Sanctuary. Some ſaith *Calvin*, not ſeeing how any good conſtruction can be made of theſe words, if it be rendred *Sanctuary*, read it, in *ſanctity, or holineſſe*; but this is far from the mind of the Prophet: And if by Sanctuary wee underſtand Heaven, the ſenſe will be good thus; Thy way is on high, farre exceeding the reach of man, and therefore he muſt be inſtructed from above, that would ſee into the reaſon of Gods doings; or though he cannot, he muſt acknowledg the righteouſneſſe thereof; howſoever, reſolving that this is the cauſe, for that they are ſo ſublime. Or by the Sanctuary, underſtand the *Sanctum Sanctorum*, which was ſome reſemblance of Heaven, as the word is uſed before, *Pſal.* 73. 17. 68. 24. For as the things in heaven are hidden from our eyes, only wee ſee them by faith: So the things in the moſt holy place, none might goe in or ſee them upon paine of death, but the high Prieſt only, and that but once in a year.

Who is ſo great a God as our God? This is not ſpoken, as granting that there be more Gods, but to convince them of extream folly that worſhip any other god, or that ſubmit not unto God, acknowledging the juſtice of his wayes, although they cannot ſee into the reaſon, ſith he is ſo great and high, and ſo are his wayes, that man cannot comprehend them.

Verſ. 15. *Thou haſt redeemed thy people with thine arme, the ſonnes of Jaacob and Joſeph*: That is, out of *Ægypt* with a ſtretched-out arme, ſmiting the *Ægyptians*. And this People he diſtinguiſheth into two, *Jaacob* and *Joſeph*, *Judah* and *Iſrael*, whoſe head was *Ephraim*, that came of *Joſeph*, and was moſt populous.

Verſ. 16. *The waters ſaw thee, the waters ſaw thee and feared.* Here he inſtanceth in ſome particular moſt mighty acts done by God for his people, when he redeemed them out of bondage in *Egypt*: he firſt divided the red Sea, then the river *Jordan*: and the waters are ſaid to have ſeen & feared by a Proſopopeia, because they did, as if they had ſeen God coming to paſſe through them with
Note. his people, and therefore gave way by dividing themſelves out of feare and reverence: which is ſpoken for the reproof of thoſe men that will not ſee to feare ſo mighty a God, but by hardning themſelves, incur his heavy wrath and diſpleaſure.

Verſ. 17. *The clouds powred out Water, the skies ſent out a ſound, thine arrowes alſo went abroad.* Heb. for Skyes is שחקים properly ſignifying thin things, metaphorically *the Clouds*: and ſo it is beſt to render it, becauſe that from Clouds, and not from the Skyes, the Thunder cometh. It is moſt probable,
Calvin. as *Calvin* hath it, that the hideous tempeſt ſent upon *Egypt*, when Thunder and Lightning, Haile and Raine with Fire, fell to the deſtruction of Corne and Cattel, and all things in the fields, is meant.

Verſ. 18. *The voyce of thy thunder was in the heaven,* &c. *The earth trembled and ſhooke.* This is further added, to ſhew the greatneſſe and dreadfulneſſe of God the more, the thunder and lightning upon mount Sinai being meant, *Exod.* 20. 18. and the quaking of the mount, *Ch.* 19. 18.

Verſ. 19. *Thy way is in the Sea, thy foot-ſteps are not ſeen.* That is, the way whereby thou leadeſt thy people through the red Sea; which returning to the courſe again, the print of the foot-ſteps there made remained unſeen ever after.

PSAL. LXXVIII.

OF the title *Maskil of Aſaph*, it hath been often ſpoken, only here ſaith *Jerome* ſome copies have the Prophet *Eſay* for *Aſaph*, by the errour of the Scribe that copyed it out. For the Pſalm:

Give eare O my people to my law. Here the Lord is brought in ſpeaking, to make all men to attend the more; and by *Matthews* applying it to Chriſt,
Mat. 13. 35. *Chap.* 13. 35. it appeares, that he is the Lord meant in that place: So likewiſe *Ierome*, the Lord Chriſt ſpeaketh, *verſ.* 1, 2. Then *ver.* 3. the Apoſtles. But *Calvin* denyeth the Lord to be here brought in ſpeaking, affirming that the Prophet who wrote the Pſalme ſaith thus, as was common with Prophets to doe, to ſpeak as if the Lord ſpake, becauſe of his Spirit ſpeaking by them. This indeed is true, but that it holdeth not here, appears by *Matthews* application,

plication, which is above all conjectures of men. And how could any Prophet
ſay, *My People and my Law,* as it is here ſpoken? It is Chriſt then, who
is brought in ſpeaking in this place, and his Law of faith, to which he biddeth Verſ. 2.
us give eare. And he calleth that, which he was about to ſay Parables,
ſayings hard to be underſtood, and ſayings which were dark, and not ſo
well underſtood in former Ages; this task being reſerved for Chriſt, to open
the myſteries of the Kingdome of Heaven, *viz.* Of his Incarnation, Paſſion,
Reſurrection, Aſcention, coming again to Judgment, and forgiveneſs
of ſinnes, and deliverance from Hell and Death by his Death.

Which we have heard and known, and our Fathers have told us. Theſe are Verſ. 3.
the words of the Apoſtles, who converſing dayly with Chriſt, and hearing
him, and reading the Prophets, that tell in their Writings the things following,
eſpecially *Moſes,* ſhewed them to others, their Diſciples, and they
to another Generation. For the ſetting forth of the Prophets by the name
of Fathers, ſee *Act.* 13. 25.

For he eſtabliſhed a Law in Jaacob. Here to ſhew the difference betwixt Verſ. 5.
the new Covenant and the old, it is firſt ſhewed, as *Jer.* 31. 31. that
their Fathers in thoſe times, even almoſt whole Generations, brake Gods Verſ. 8.
Lawes, being ſtubborn and rebellious; but their Children, the true *Iſraelites*
under the Goſpell, ſhould not do ſo. And the rebellion of *Iſrael* is
amplyfied further, under the name of *Ephraim*, of which Tribe Jeroboam
was, *Verſe* 9. *The Children of Ephraim being armed and carrying Bowes,* Verſ. 9.
turned backward in the day of Battell. Which is ſpoken, in alluding to the revolt
of the ten Tribes from *Davids* houſe in *Rehoboams* time; and figuratively
of Hereticks, who being of the Church of Chriſt, which is one
Kingdome, Apoſtatize, and ſo make a diviſion, dividing themſelves from
the truth, and ſo from his Kingdome: that without recanting, they ſhall
never be made partakers thereof. It is thought alſo by ſome, becauſe they
are ſaid, when they carryed Bowes, to have turned their backs; that this
is ſpoken according to the Hiſtory, 1 *Chron.* 7. 21. 22. or 2 *King.* 17.
Whereof mention is made again, *Hoſea.* 10. 6, 7, 8. *&c.* Which indeed
was the Judgment upon them pointed at for their foule Idolatry, in which
regard they are ſaid to have broken Gods Covenant, *Verſe* 10. And not to Verſ. 10.
have remembred what he had done for them.

Having touched upon the wondrous things that God had done for them; Verſ. 11.
here he falleth to an Enumeration of them, beginning with thoſe in Verſ. 12.
Egypt, which he firſt ſpeaketh of only in generall; then having inſerted Verſ. 13, 14,
the wonders done after theſe upon the Sea, and the Rock flowing with water, 15, 16, *&c.*
the Cloud and Pillar of fire, his feeding them with *Manna*, and to Verſ. 43.
Quailes, and their often ſinning, and his puniſhing them; he returneth again Verſ. 52.
to the wonders done in *Ægypt*, from *Verſe* 43. to *Verſe* 52. In the next
place he recounts what he had done for them in the Land of *Canaan*; planting
them in, and caſting the *Cananites* out, *Verſe* 54, 55. But they being Verſ. 54, 55.
ſo graciouſly dealt with, committed Idolatry, as is ſhewed many times in
the Book of *Judges*, and were plagued therfore by being given into the Verſ. 56, 57.
hands of their Enemies, but calling upon God they were delivered, and
their Enemies, eſpecially the *Philiſtims*, were deſtroyed in *Samuels* time: Verſ. 66.
and getting ſtrength again in *Sauls* time, God raiſed up *David*, and by him Verſ. 70, 71.
confounded them, and provided well for the welfare of his people; placing 72.
them as Sheep with ſuch a Shepheard, who is commended for his exceeding
great care in guiding and feeding them.

All which being hiſtoricall, and I have written upon all the Hiſtories allready, upon the *Pentateuch*, and the reſt of the hiſtoricall Books, I ſpare therefore to writ again more upon the ſame things; only the Reader ſhall underſtand, that becauſe we are in this Pſalme prepared to heare Parables and darke things, *Jerome* ſetteth forth things concerning the Goſpell, darkly figured out in theſe Hiſtories, and *Auguſtine* likewiſe.

The myſtery. By *Ægypt*, this World being underſtood, the ſtate of corruption, out of
which to deliver us, great wonders were wrought by Chriſt, he, the Son of
Verſ. 12. God did many miracles, and finally gave his life as a ranſome for our ſoules,
and aroſe again, and aſcended up into Heaven.

Verſ. 13. *He cauſed them to paſſe through the Sea.* When through Baptiſme into the
State of ſalvation, 1 *Cor.* 10. 1. Which was alſo ſet forth by the Cloud,
Verſ. 14. *Verſe* 14. For it is ſaid, *They were all baptized in the Sea and in the Cloud.*
He led them in the night by a Pillar of fire. That is, His ſpirit, oft compared
Joh. 16. 13. to fire, and hereby ſet forth, *Act.* 2. and promiſed to lead into all truth,
Matth. 4. and that by meanes of the word preached, which is a Light, *Verſe* 15. *He*
Joh. 6. 27. *clave the Rock and gave them waters.* This Rock was Chriſt, 1 *Cor.* 10. 1. 2.
Ioh. 4. 10. *Who ſtood and cryed, if any man thirſt, let him come and drink, and the water*
that I ſhall give, ſhall be Rivers of Water, &c.

Verſ. 18. *They tempted God by asking meat for their luſt.* The Phariſees tempted
Chriſt and asked a ſigne, after wonderfull ſignes of his power ſhewed; but
Matth. 12.39. he anſwered, no ſigne ſhall be given, but that of *Jonah*, as he was three
dayes and three nights in the Whales belly, *&c.*

Verſ. 23. *Though he had commanded the Clouds above, and opened the doors of*
Ioh. 6. *Heaven, and rained down Manna.* This was done, when he taught himſelfe
to be the bread which came down from Heaven: For when *Manna*
was rained down, for all that would gather it; but they remained ſtill
incredulous, therefore he gave them the ſigne of his riſing from the Dead:
Verſ. 26. 27. ſo he ſent an Eaſt winde, and rained fowles, and they ate their fill; but
whilſt the meat was in their mouthes, his wrath brake out againſt them.
Whilſt they were talking of his riſing again, ſeeking how to blindfold mens
eyes that they might not know it, moſt heavy Judgments ſeazed upon them
from time to time; as may be ſeen in my Continuation of the ſacred Hiſtory,
till *Jeruſalems* deſtruction.

Verſ. 32. *For all this they ſinned ſtill.* Having ſuffered by the Plague at *Kibrath*
Hattaannah, *Num.* 11. 33. So the Jewes after Chriſts Reſurrection continued
ſtill to ſin by infidelity, and perſecuting Chriſt, and were diverſly conſumed,
and ſpent their dayes in vanity, looking in vain for another *Meſſiah*:
which was when they were ſcattered, deſpiſed, and deſtroyed in other
Verſ. 34. Countries. *Verſe* 34. *When he ſlew them they ſought him, but with a diſſembling
heart.* Which according to the hiſtory was verified in the time of Judges,
then they were ſpared, and not wholy deſtroyed, according to the
myſtery: when they, lamenting after the Meſſiah to come, weep and pray to
Verſ. 42. God, being yet nothing reformed from their inveterate infidelity, finde this
pity yet, that they are not all deſtroyed; but the Nation ſtill continueth
in many parts of the World, in great numbers. *Verſe* 42. *They remembred*
not his hand in the day that he delivered them, but forgat how he had wrought
his ſignes in Ægypt. Then he reckoneth up the ſignes, 1. Turning their waters
Verſ. 44. into blood, ſetting forth the teachings of Philoſophers, diſcovered to be
corrupt, that men cannot now drink thereof; but the Fiſhes that do, that
is, They who ſtill are addicted to them againſt the preaching of the Faith,
do all dye. 2. *Flies*, ſetting forth the Sect of the *Cynicks*, a ſort of Philoſophers
Verſ. 45. teaching, that men might live as Dogs, or other Beaſts, doing
what naturally they incline unto; but hereby they are devoured who are
drawn by them. 3. *Frogs*, that is, Poets, by croaking with their Verſes,
ſetting forth things tending to the teaching of many Gods, and ſome moſt
vicious, to the corrupting of the Readers. 4. *Catterpillers*, ſetting forth
Fornication, which eateth up the Fruit, although no ſuch danger ſeemeth
by the ſtill coming on thereof to be feared. 5. *Locuſts*, ſetting forth diſſentions,
becauſe the Locuſts are without a King. 6. *Haile*, ſetting forth
Gods Judgments to terrifie ſinners. 7. Evill *Angels*, that is, Devils poſſeſſing
and tormenting many, and being caſt out, entring into their Swine.
8. *He ſlew their firſt born*, that is, Principalities and Powers before ruling

over them. Thus *Jerome*, but nothing ſatisfying: *Auguſtine* judgeth Rivers to be turned into blood, when the cauſes of things are carnally thought of, the *Frogs* moſt loquacious vanity, *ærugo* or *mildew*, put for *Caterpillers*, that which ſecretly hurteth; the *Locuſts*, malice hurting by falſe witneſſe, *Haile*, rapine, and robbery, *&c.* And he noteth that three Plagues of *Ægypt* are here omitted, *Lice, Soares, and Darkneſſe*, and other three not mentioned there, are inſerted, *Mildew, Hoare Froſt, and Fire.* And from hence he gathereth ſomething myſticall to have been meant: But neither is this of *Auguſtine* ſatisfactory, becauſe the evils which he ſpeaketh of, come not from God, but mans own corruption, and indeed he leaveth every one to his own liberty, what to anderſtand hereby; only preſſing this, that other things are hereby darkly ſet forth. *Ainſworth*, who is alſo for Chriſt brought in ſpeaking, *Verſe* 1. and for things under the Goſpell meant, though darkly ſet forth, will have the Rivers turned into blood, the third Viall powered out upon the Throne of the Beaſt, called ſpirituall *Ægypt* meant; for then alſo the Rivers are ſaid to be turned into blood: By the *Frogs*, thoſe unclean Frogs, which go out to gather the Kings of the Earth to Battell: By the *Locuſts*, the Locuſts ſpoken of, *Revel.* 9. 3. 4. By the *Haile*, the Haile of a Talent weight, *Revel.* 16. 21. And the evill Angels he expoundeth, *Angels of evill*; That is, *Moſes and Aaron*, who brought evill tidings to *Ægypt* of Plagues, which alſo followed. But this laſt of his I ſubſcribe not to, for the words are evill Angels; intimating, that although it be not expreſſed in the Hiſtory, yet by the miniſtry of evil Angels or Devils, God brought thoſe Judgments. For the Devill brought down fire upon *Jobs* Cattell, and a feirce winde upon his Sons houſe, and a Bile upon his Body. *Calvin* contends, that good Angels may be meant as well as evill; becauſe ſometimes they have in executing Judgments been imployed, as in killing the firſt born in *Ægypt*, and 185000. in *Sanneheribs* Hoaſt; ſaying, That they might be called evill Angels, for the evils in *Ægypt* done by them: But what need is there of fleeing to this ſhift? when the words are plain, evils Angels, and not Angels of evill; yet for the myſtery of theſe Plagues, neither *Calvin* nor *Baſil*, nor others ſay any thing; and for thoſe that have hitherto ſaid, neither *Jerome* nor *Auguſtine* do herein ſpeake probably, becauſe under wonders, other wonders wrought by a divine power muſt be meant, which Chriſt wrought for the confounding of ſpirituall Enemies to Chriſtians, who are true *Iſraelites*, and for their redemption from ſpirituall ſervitude, whereunto the myſteries found out by them do nothing appertain; and the things figured out by them, muſt be things done before in order to redemption, not after, as *Ainſworth* underſtands it. I conceive therefore, that the things darkly ſet forth hereby, were the wonders done by Chriſt, to confound the wicked Jewes, and to work faith in the Elect amongſt them, that they might be ſaved from ſin and infidelity, in which the Phariſees ſought to hold them. For as *Moſes* came with miracles to deliver out of *Ægypt* and Bondage, ſo Chriſt from ſpirituall bondage; and as *Moſes* was oppoſed by Magitians, ſo Chriſt by Scribes and Phariſees: therefore he wrought miracles alſo for conviction: Only herein was the difference, *Moſes* wrought wonders deſtructive, Chriſt wonders preſervative: he turned water into blood, Chriſt water into wine, he brought Flies and Frogs, and Locuſts, and Catterpillers, deſtroying the fruits of the Earth, and annoying it: Chriſt increaſed a little of theſe Fruits, five Loaves and a few Fiſhes by bleſſing them, ſo that he herewith fed five thouſand men: He ſmot both men and Cattell with Haile, and thunder and lightning, that thev dyed, Chriſt made ſome alive that were dead, and ſaved from Death the diſeaſed and ſick; he was an inſtrument to bring all manner of wrath and evill Angels amongſt them: Chriſt caſt out Devils, and did all manner of good, giving ſight to the blinde, hearing to the deafe, ſpeech to the dumb, limbs to the lame, and cleanſing to th leaper, and when the Sea was tempeſtuous, appeaſing it: He

August.

Ainſw.

Revel. 16. 4. 6.

Revel. 11. 8.

Revel. 16. 13.

ſlew their firſt born, thus cauſing an horribble cry in all the land of *Ægypt*. Chriſt ſaveth all the firſt borne, or by ſaving makes them ſo: for thus they are called, *Heb.* 12. 23. & to the ſame Effect it is ſpoken, *Revel.* 1. 6. ſeeing the firſt born were Gods Preiſts in every family, and ſo their ioy is unſpeake-
Act. 8. Act. 16. able, making them to ſing even at midnight. Whereas ſome judgments, as of the Lice, and Darkneſſe, and Biles; are omitted here, it was becauſe Light was before ſpoken of, which is oppoſite to Darkneſſe, and Lice and Biles, and Murraine amongſt Cattell are oppoſite to good done to the Body; of which ſort of Evills enough are ſet down, though theſe be omitted.

Verſ. 52. He *made his own people to go forth like ſheepe*: Here it is alluded to Chriſtians going out from *Jeruſalem*, a little before the Deſtruction thereof, to *Pella*, and from thence into all parts to preach the Goſpel, to the ſubduing of Countries and Nations. After which, yet even they that imbraced the
Verſ. 58. faith, as the Jews being poſſeſſed of the Land of *Canaan*, fowly ſinned by Idolatry, as their Fathers, other Heathen had done: only the Gods whom theſe Fathers had ſerved, were imaginary famous men and women in divers Countryes; the Divi, or Gods of Chriſtians, men famous for Faith, as *Peter*, and *Paul*, and J*ohn*, &c. whom they began to call upon, after the ſecond *Spurious Nicene* Councell about *Anno* 600.

Verſ. 59. Then God was wroth with *Iſrael*, and ſmot them with the Sword: That is, Chriſtians by the Turke, who after this, ſubdued many of their Countryes.

Then the Lord awaked as one out of ſleepe, and ſmot his Enemies: This is a
Verſ. 65. Judgment yet to come, according to the Myſtery, when *Magog*, that is, the Turke, ſhall be deſtroyed.

Verſ. 67. *He refuſed the Tabernacle of Joſeph, and choſe not Ephraim*: This was verified according to the Letter, when the Philiſtims were utterly ſubdued by *David*, and he raigned over all, *Ephraim* not yet having a King by it ſelf: and myſtically it ſhall be fullfilled, when all Nations ſhall be brought in under the obedience of the Goſpell of Chriſt, *Ephraim*, that is, Idolatry, of which *Ieroboam* of *Ephraim* was the Author, being quite put down in all places for ever.

PSAL. LXXIX.

Calvin. THis prayer is thought by *Calvin* to have been made, either when the Temple was deſtroyed, and the Jewes by the Caldees, or in the time when *Antiochus* afterwards perſecuted the Church. And it ſeemeth to relate to the ſame times with Pſal. 74. only I take it not to belong to the Deſtruction of *Jeruſalem* by *Nebuchadnezzar* at all, but only by the prophaning thereof by the foreſaid *Antiochus Epiphanes*. So *Baſil*, for he complai-
Verſ. 1. 2. neth only of the Heathens coming into, and defiling the Temple, and caſting the dead to the foules and beaſts.

For theſe words, *They have layd* Jeruſalem *on heapes*, The vulgar hath, they have made it, *Cuſtodiam pomorum*: but the word ſignifieth nothing but *heapes*: for although the City were not then ruinated, yet ſo many were ſlain for refuſing to obey the Heathen Kings commands, that there might be heapes of their dead bodies caſt out in the ſtreetes, and in theſe, *Jeruſalem* is ſayd to be layd to heapes, the continent being *Synechdochically* put for the content.

This Pſalme is altogether ſpent in complaining and praying, being eaſie to
Verſ. 11. be underſtood, till Verſ. 11. where he ſaith, *Let the ſighing of the priſoner come before thee, preſerve thoſe that are appointed to dye*: Which although *Calvin* applyeth to the captived in *Babylon*, yet it may bettet be expoun-

ded of them that were taken in the dayes of *Antiochus*, and impriſoned;
and then brought forth to be executed, as the Mother and her ſeven
Sons, for refuſing to break Gods Lawes, by eating of ſwines fleſh; and many 2 Mach. 7.
more, for not ſacrifiſcing to Idolls. 1 Mach. 1.

The Church is taught to pray for Revenge in abundance, meant by ſeven Verſ. 12.
fold, to be taken upon them that ſpake reproachfully of God, to ſhew that
we muſt not for private wrongs imprecate any, but for manifeſt blaſphemy
againſt God; for ſuch ſhall ſurely beare their ſin.

PSAL. LXXX.

Of the Title of this Pſalme, Shuſhannim, and Eduth, *ſee before* Pſalme. 45 and Pſalme 60.

THIS Pſalme is by ſome thought to be made in way of praying for
favour to all *Iſraell*, mention being made of *Ioſeph* firſt, as of
one unkinkdly ſold by his Brethren into *Ægypt*, of whom yet God as his Verſ. 1.
Sheapheard had a care, and in him of an whole flock to come of him. From
his ſeat *On Cherubims*, he is prayed to ſhine before *Ephraim*, *Manaſſeh*,
and *Benjamin*. Theſe, ſaith *Baſil*, being named, and all the other Tribes underſtood,
becauſe of *Ioſeph* came *Ephraim and Maneſſeh*, and *Benjamin* *Baſil.*
came of the ſame Mother with *Joſeph*. *Ainſworth* thinketh them to be thus Verſ. 2.
named, and theſe three in particular, next the Cherubims in the moſt holy *Ainſworth.*
place mentioned, becauſe theſe Tribes pitched about the Tabernacle weſtward, Num 2. 17.
and were appointed to remove firſt after the Tabernacle when it went 18. 19. 20.
forward: but *Calvin* better, it is a prayer for the ten Tribes carried into *Calvin.*
captivity, 2 *King*. 17. for their comfort aud ſupport of their Faith in that
time of Miſery: there being no reaſon elſe, that *Iudah* ſhould not be ſpoken
of; which was the cheif Tribe, but becauſe the Kingdome of *Iudah* ſtood
ſtill many years after. And if it ſhall ſeem unworthy for the groſſe Idolatry
therein committed, to be thus ſpecially commended to God, he ſaith,
there were in *Elijah* his time ſeven thouſand that bowed not their knees
to *Baal*, and that they were ſometime juſtified above *Iudah*: and H*oſea* 6.
they are blamed for not being ſorry for the affliction of *Ioſeph*: But he ſaith
nothing all this while of that which might be objected, touching *Benjamin*;
he went not into captivity with the ten Tribes, for he was of the Kingdom
of *Iudah*, but he might be named together with *Ephraim*, and *Manaſſeh*,
with relation to *Numb*. 2, 17, 18. becauſe they three pitched towards one
quarter of old, and therefore now the Prophet puts them together,
although the Argument in hand concerned the Kingdome of *Iſraell*
only.

The Saving, which he ſpeaketh of, *Verſe*, 3. was by delivering them from Verſ. 3. 4.
captivity, and it is ſayd by the faithfull, How *long wilt thou be angry with
our Prayers?* Meaning, How long wilt thou continue in anger againſt us?
and therefore not be moved to ſhew us mercy, when we pray unto
thee?

Thou haſt made us a ſtrife to our neighbours, That is, The Aſſyrians, who Verſ. 6.
ſometime raile upon us, and ſometime deride us, as Maſters and Conquerers, Verſ. 5.
as their Captives and Slaves, for which ſuch abundance of teares were
wrung from them, that they ſay, they were given them for drink.

Shee ſent out her boughs to the Sea, and her branches to the River,: He com- Verſ. 11.
pareth *Iſraell* to a vine, as alſo *Eſa*. 5. 1. to move the Lord the more to compaſſion,
ſith it ſtood not with his good pleaſure to ſee the vine ſo carefully
brought and planted in *Canaan* by him, and preſerved to ſuch a gronth, to
be now deſtroyed by wilde Beaſts; like unto whom the Aſſyrians were.

And they ſpeak of the Sea and the River, that is , *Euphrates*, often ſayd to
be the bounds of *Iſraells* Inheritance.

Verſ. 15. *And the branch which thou madeſt ſo ſtrong for thy ſelf*, Hebr. T*he Son*:
whereby *Iſrael* is in want,ſometime called a Vine,and ſometime called a Son,
as *Exod.*4.22. The *Cald.* for Son hath the King *Meſſiah*, but why it ſhould either
be rendred a *Branch*, or paraphraſed upon, *The King Meſſiah*, I know
not ; the ſence being good,if we read it a *Son*,as hath been ſhewed. For *Iſrael*
was by God made too ſtrong for the *Ægyptians* to hold, when God would
have him come forth to ſacrifice to him in the wilderneſſe. And the ſame,
Verſ. 17. that is here called a Son, is called T*he man of thy right hand:* Verſ. 17. As
Benjamin by *Jacob,Gen.* 35.18. but this man, by whom a Body politick conſiſting
of many men, is underſtood , is alſo ſet forth in the plurall Number.

Verſ. 16. T*hey periſh at the rebuke of thy countenance* : If Gods Countenance were
not in the light thereof lifted upon them, as it is here prayed, *Make thy face
to ſhine upon us*, V. 19. They were undone for ever, and muſt periſh from
being a Nation in the Country where they were captives.

PSAL. LXXXI.

Of Gittith, here *mentioned*, *ſee before*, Pſalm. 8.

THis Pſalme was made to be ſung upon feſtivall dayes , wherein they
ſtir up one another to the praiſing of God. For the Inſtruments
whereupon they prayſed God , ſee *Pſal.* 33. 2. whereas he ſaith,
Verſ. 4. T*his was a ſtatute for* Iſrael. *V.*4. See this ordinance for it,*Exod.*23.14.*Numb.*
Verſ. 5. 28. 29. whereas it is added, *Verſe* 5. T*his he ordained in* Joſeph, *when he went
out through the land of* Ægypt, Heb. *he put it for a teſtimony in* Joſeph, *in his
going above the land of* Ægypt : So ſpoken, becauſe *Egypt* lay low,and therefore,
he that went from thence, went upon Ground above that land to
go into *Canaan.* *Ainſworth* ſaith, that the word ſometime ſignifieth
from, 2 *Chron.* 33. 8. or *againſt*, *Exod.* 11. 4. 5. for their going out
2 Chron, 33. 8. was againſt *Ægypt*, as being to the deſtruction thereof. But why is *Joſeph*
named, who was but one of the Sons of *Iſrael?* *Ainſworth*, becauſe the
Exod. 11. 4. 5. Tribes that came of him were the cheife, till that *Judah* was choſen for the
Kingdome, in reſpect of his excellency above them all by Gods ſingular providence
in *Ægypt*, wherein he was ſo highly advanced, and be a Saviour to
the reſt in time of Famin. *I heard a language that* I *underſtood not :* This is
ſpoken in the perſon of J*oſeph*, who at his firſt coming into *Ægypt* underſtood
not their language, and by the going above the land of *Ægypt* before
ſpoken of, the Cald. uunderſtands J*oſephs* going to gather up the Corne in the
ſeven plentifull years to lay it up.

Verſ. 6. H*is hands were delivered from the Pots.* That is, From making Pots : for
though their making of Bricks only be ſpoken of in the Hiſtory, yet the making
of Pots being a like worke, and more art with the hands being ſhewed
Ainſw. herein, it is not improbable, but that they made Pots alſo. *Ainſworth* renders
it *Baskets*, ſaying, That Baskets, or ſuch Veſſels were meant, as wherein
they carryed the maſſe of Clay, which they wrought.

Verſ. 7. I *anſwered thee in the ſecret place of thunder.* Here is a Commemoration of
Exod. 14. that which is ſaid to have been done, *Exod.* 14. When the people of *Iſrael*
Verſ. 24. being purſued by *Pharaoh*, cryed to the Lord, and he went in the black
Cloud, and ſet himſelfe between the *Iſraelites* and *Ægyptians*, and when
Pharaoh followed into the Sea, God is ſaid to have taken off the Charriot
wheels, and to have troubled his Hoaſt, which was doubtleſſe by thunder,
and it is ſaid, *From the ſecret place* : Becauſe God was as it were, in a ſecret

place hidden in that Cloud. Of a black Cloud, wherewith God covereth himſelfe, ſee *Lament.* 3. 44.

Verſ. 10. *Open thy mouth wide and I will fill it,* That is, Aske good things abundantly of me in faith and obedience, and I will ſatisfie thee in all thy deſires: It is the ſame in effect, with *Matth.* 7. 7. *Aske and yee ſhall have, and whatſoever yee aske in faith ſhall be done for you.* Note. So that the cauſe, why we want good things, or have them in ſo ſmall a meaſure, and ſcantily, is, becauſe we want faith to ſet us awork to open our mouthes and hearts in prayer ſo wide as we ſhould, and are bidden to do.

Verſ. 12. *So I gave them up to their own hearts luſts.* For ſin God leaveth men to ſin, till they come to deſerved deſtruction. Thus the Gentiles were for their groſſe Idolatry given over to a reprobate ſence; Rom. 1. and *Iſrael* had their hearts made fat, that ſeeing they might not perceive, to keep them in their ſinnes, Iſa. 6. 9. and from healing: And this is the heavieſt of all Judgments, as being a certain forerunner of utter Perdition. Note. *And they ſhall walk in their own counſells;* this is ſpoken in the Future, as relating to the times of the Goſpell, eſpecially *Matth.* 13. 12. *Rom.* 11. 8. 9.

Verſ. 15. *The haters of the Lord ſhould have ſubmitted themſelves unto him.* Hebrew, *Should have lyed unto him.* that is, If *Iſrael* had been obedient, the Heathen who hated him ſo deadly, for the true Gods ſake and their Religion, and came vantingly againſt them, ſaying, That in ſuch a time they would ſubdue all the power of *Iſrael*, and make ſlaves of them, ſhould have been proved lyers, becauſe they ſhould not have prevailed, any more, then *Sanneherib*, full of ſo great brags, did againſt *Hezekiah*; or *Iezabell*, that threatned *Elijah*, curſing her ſelfe, if ſhe took not his life away by ſuch a time; did againſt him. Whereas ſome expound it by friendly ſubmitting to God, it agreeth not ſo well; for even the Enemies that were brought under *Iſraell* ſometime, ſubmitted not to the true God, either friendly or truly, but by compulſion only became Tributaries, adhering to their own ſurperſtitions ſtill. Such as did, as the *Gibeonites*, turned to him unfriendly, being thoſe Saints, that were after called *Nethinims.* *But their time ſhould have indured for ever.* That is, *Iſraels* in *Canaan*, injoying it as an Inheritance alwayes, and never driven from thence.

Verſ. 17. *I would have ſatisfied thee with the fineſt wheat.* Hebrew, *With the fat of wheat, and honey out of the Rock.* That is, Thy Land, in which thou ſhouldſt alwayes have lived, ſhould have brought forth fruits of the beſt ſort plentifully; and as it was ſaid to be a Land flowing with Milk and Honey, ſo ſhould the honey, to be found even in the holes of the Rocks, never have failed, but been ſupplyed abundantly.

Note. Note that obedience procureth all worldly bleſſings, and ſin, ſcarcity and famin, that as we pray againſt the one, and for the other, we may indeavour to lay a foundation accordingly, all our dayes.

PSAL. LXXXII.

Verſ. 1. GOD *ſtandeth in the Congregation of the mighty, he judgeth amongſt the Gods.* In this Pſalme the pride and corruption of Judges is taxed and threatned; they are called Gods, becauſe inveſted with the power of God, the power of life and death, as *Pilate* ſaid to Chriſt: knoweſt thou not, that I have power to put thee to Death, or to looſe thee? as being the men ſpoken of, *Matth.* 10. 28. But they have power only as under Judges, how great ſoever they be, yea even Kings themſelves: for there is a Judge amongſt them, that ſhall be their Judge, ſo that they can be in no place, but he is preſent to note their Proceedings, and if they be unjuſt, to judge them another day with the greateſt ſeverity. Of this the Heathen themſelves were

In reges ipſos imperium eſt Jovis, *clari giganteo triumpho, cuncta ſupercilio moventis.*

were not ignorant. Witneſſe the ſaying of one of them, *Jupiter hath Empire over Kings themſelves, who is famous for the Gigantean triumph, moving all things with his eye-brow.*

Verſ. 2.

How long will yee judge unjuſtly, and accept the perſon of the wicked? Seeing God is ready to judge and condemne even you, how great and proud ſoever, thinking that yee may do what yee luſt; how is it, that yee think not upon this, to repent of unrighteous Judgment giving, whereunto yee have been drawn, through reſpect to the perſons of the wicked? for in judging yee ought to have no reſpect of perſons, *Levit.* 19. 15. *Deut.* 1. 17. 16. 19. And he mentioneth the wicked ſaith *Calvin*, becauſe the righteous ſeek not either by bribes or favour to their perſons, to have Juſtice perverted, but this is the practiſe of the wicked only, and ſuch is the corruption of nature, as that although there be no meanes uſed, yet corrupt men are moſt inclinable to favour them.

Calvin.

Verſ. 5.

They walk on in darkneſſe, all the foundations of the earth are out of courſe. A complaint againſt corrupt Judges: they may be taught, and told indeed what they ſhould do; but nothing wil enter into them, to make them amend, but they will ſtil go on in this groſſe ſin of judging unjuſtly, & ſo in darkneſſe; for what is it to walke in darkneſſe, but in ſin? *John* 3. 19. 1 *John* 1. *Rom.* 13. 12. Yea they are ſo ſet upon this, that they will thus go on, though all the foundations of the Earth be moved, as the Hebrew word ſignifieth: For as Juſtice and Judgment in Kings and Judges, are a meanes to eſtabliſh the Common-Wealth, ſo Injuſtice overturneth it, and makes it ruinous.

Verſ. 6.

I have ſaid yee are Gods, but yee ſhall dye like men, and fall as one of the Princes. That is, *Verſe* 1. I have ſo called you, but this your great glory hath ſo dazled your eyes, that yee walke in darkneſſe, and therefore ſhall come into utter darkneſſe; dying not only as all other men ſhall do, being mortall, ever ſince ſin firſt entred into the World by *Adam*, but as heathen Princes, everlaſtingly; for whom the greateſt ſufferings by that Death await, as they haue had the greateſt glory in this World.

Rom. 5. 12.

Verſ. 8.

Ariſe O Lord, judge the Earth, for thou ſhall inherite all Nations. Seeing men that are Judges be ſo corrupt, and there is no hope, but that they will alwayes be thus; come thou (O Chriſt) the righteous Judge of all: for all the Nations of the Earth ſhall be one day thy Kingdome by right of Inheritance, when there ſhall be no ſuch Judges any more, but every one ſhall be juſtly judged according to his works.

Pſal. 2. 8.

PSAL. LXXXIII.

Calvin.
Baſil.

Ezr. 4:

THis Pſalme is by *Calvin* referred to the time of *Iehoſhaphat*, 2 *Chron.* 20. When *Amon*, and *Moab*, and *Edom* came againſt him. But *Baſil* to the time of *Zerubbabel*, or *Nehemiah*, when the Heathens conſpired together againſt the Jewes, being returned out of Captivity from *Babylon.* I hold rather with *Calvin* and others, that it concerned *Iehoſhaphats* time; becauſe that although ſuch as dwelt neer *Jeruſalem* conſpired againſt the Jewes after their return, yet it was not *vi et armis*, as the caſe here intimated was, but by ſubtlety and flattery. Neither are *Ammonites, Moabites, &c.* mentioned, but 2 *Chron.* 20. they are with others, by which others not only *Edomites*, but *Gebal* and *Amalek, &c.* might be meant alſo.

Verſ. 1.

Keep not ſilence O God. Hebrew, *Be not ſilent to thee.* Which laſt word, though ſome think redundant, yet others better, *In thine own cauſe.* For the Enemies here ſpoken of in coming againſt the People of God, came againſt him, as is noted by the Prophet, then ſtirred up to comfort them, 2 *Chron.* 20. 15. *The batell is not yours, but the Lords*: And therefore they are not bidden not to fight, but to ſtand ſtill, and to ſee how God would fight againſt whom they came, and ſubdue them: And *Verſe* 5. It is expreſly ſaid, they have taken counſell againſt thee. The faithfull are taught then here, how to pray both then, and in the like caſe, and that with confidence, that it ſhall be done ſo to their Enemies, as is here threatned. The *Vulgar* before theſe words prefix, *O God who ſhall be like unto thee?* And this the Ancients follow, although not extant in the Hebrew Text.

Verſ. 4.
Baſil.

They have conſulted againſt thy hidden ones. *Aquila* and *Theodation, Againſt thy hidden one*, by *Baſil* and Jerome expounded of Chriſt, who was yet hidden, as the bunch of Grapes ſpoken of by *Eſay*, that had a bleſſing in it; but he was hidden till his Incarnation, in the Poſterity of *David*. But it is a plurall word, and therefore to be referred to the *Jewes*, that were truly faithfull, who are ſometimes hidden from the eyes of men, as the ſeven thouſand in the time of *Elijah*, whom he knew not of, and are *Iewes* within, *Rom.* 2. 29. and hidden in his Tabernacle, *Pſal.* 27. 5. and under his wings, *Pſal.* 91.

Verſ. 7.

Of *Gebal*, ſee *Ezek.* 27. 9. The men of *Gebal* were of the wiſe men of *Tyre*, arguing, that they were a people pertaining to *Tyre*, which is alſo here ſaid to have combined amongſt the Enemies. The *Ammonites* and *Moabites* came of *Lot*, for which they are expreſly called, *The Children of Lot*, *Verſe* 8. and their ſin was the more hainous, becauſe for Kindreds ſake they had been favoured by *Iſrael* in their paſſage, *Deut.* 2. But now they were the principall Enemies of *Iſrael*.

Verſ. 8.

Touching the *Aſſyrians* ſaid to help them, hereby it appeareth, that he ſpeaketh not here of the Enemies combining after their return out of Captivity; becauſe the name of the *Aſſyrians*, and their power was long before that at an end: wherefore it is moſt probable, that ſome of them came at that time alſo amongſt the *Moabites* that hired them, or elſe an Hiſtory of things done alſo in *Hezekiah* his time is here annexed. *Baſil* to make good his Expoſition, ſaith, The *Aſſyrians* were thoſe that dwelt in *Samaria*.

Verſ. 9. 10.

For the Imprecations following, *Verſe* 9, 10, 11. The hiſtories of the *Midianites* deſtruction, and of *Oreb* and *Zeeb* their Princes, and of *Zeba* and *Salmuna*, are ſo well known, *Iudg.* 7. *&c.* that they need not to be further ſpoken of.

Verſ. 12.

Let us take to our ſelves the houſes of God in poſſeſſion. Here ſaith *Baſil*, it is cleer, that the Enemies hindring the building of the Temple, after the Captivity are meant, becauſe this was the thing about which they laboured, either to fruſtrate the work of building, or to have an hand in building together with the Jewes, that they might have an Intereſt therein.

Calvin.

But as *Calvin* well noteth, the Temple is not ſo much meant here, as the houſes of his people, wherein he had an Intereſt, and therefore they might be called his houſes, both becauſe the whole Land was his, and when any man build a new houſe, he was required to dedicate it to God, that by ſo doing he might acknowledge it: Therefore when they came in *Iehoſhaphats* time, to get the City of *Ieruſalem*, it might well be ſaid thus againſt them; they ſay, *Let us take the houſes of God, &c.* Or elſe hereby underſtand the Synagogues in all parts of the Land; which if they could have prevailed, they made account ſhould have been theirs. For not only Heathens, but any that dare to take any of Gods houſes into their private poſſeſſion, to turn them into others, Barns, Hey-houſes, or Working-houſes, are likewiſe accurſed to periſh by the moſt horrible perdition, that may be; becauſe nothing devoted to God may be redeemed.

Levit. 27.28.

Verſ. 13.
Hieron.
Auguſt.

Make them as a wheele, and as the ſtubble before the Winde. That of Jerome here, *Make them as a wheele*, Convertible, is but a conceit. That of *Auguſtine* is better: Who ſaith, That a wheele in the fore part goeth down, though in the back part it goeth up; ſo he prayeth, that the Enemies although they riſe up behinde; that is, afar off, being elevated with a proud conceit of bearing down all before them, yet as they come on to do any

Calvin. thing againſt thy people, let them go down; or with *Calvin*, we may underſtand it, let them be unſtable and turning about; being kept ſo, that they may never be ſetledly bent one way; but by often turning made unable to do us hurt: or if not ſo, make them as the ſtubble before the wind, unable to ſtand before thee.

Verſ. 14. *Or as the fire burneth the wood, or the flame the mountaines: So let thy Tempeſt, &c.* That is, Thunder and lightening burne them like trees, that be high, but barren; for theſe are moſt expoſed to this danger: And as a flame kindled in mountaines by thy almighty power, as in mount *Etna*, in *Sicily*, *Note.* which burneth continually, and caſteth out flakes of fire with great horrour, ſo make theſe mountaines of pride to burne in the flames of Hell fire for ever. All which is rather to be underſtood, as propheticall, then imprecatory, becauſe thus it ſhall certainly be to all the enemies of God and his people.

Verſ. 16. *Fill their faces with ſhame, that they may ſeek thy name*: That is, ſaith *Auguſt.* *Auguſt.* That ſuch amongſt them as are appointed to life, may be turned to God, by means of their heavy puniſhments: for even in the worſt countries God hath ſome Elect.

Verſ. 17. And then for thoſe that turn not, he prayeth, or rather propheſieth of their deſtruction for ever: for it cannot by any means be underſtood of the ſame, that are brought to ſeek Gods face.

Verſ. 18. *That men may know*, &c. For when the faithfull being in danger, are ſaved, and the wicked in the view of all the world notoriouſly deſtroyed, and ſome, that were before enemies, made aſhamed and converted; what greater matters can be done to approve the Lord Ruler over all the Nations of the Earth?

Calvin. *Calvin*, whom the Geneva note followeth, and *E. W.* wil not have the ſeeking of Gods face, *Verſ* 16. after filling with ſhame, underſtood of true repentance; but of a forced ſeeking to God, as was that of *Pharaoh*: or by the word *They*, he will have the faithfull underſtood, whoſe part God thus taketh, to be more confirmed in Faith, to ſeeke to God, becauſe he prayeth, *Verſe* 17. That God would deſtroy theſe Enemies for ever. But this is no reaſon, as appeareth by the premiſes; they were not the ſame individualls, touching whom ſeeking Gods Face is ſpoken, and deſtruction for ever; but divers of the ſame Nations, ſome ſtricken and converted, ſome ſtricken and periſhing everlaſtingly, and the converted ones come thus to know the ſoveraigne power of God, all over the World, as is concluded, *Verſe* 18.

The myſtery. In the names before going, beſides the litterall meaning, *Auguſt.* findes a myſticall, by *Aſhur* helping the Children of *Lot*, underſtanding the Devill, who helpeth all that decline, or fall from God, as the word *Lot* ſignifieth: But in coming to interpret *Madian, declining of Judgment*, Siſera, *the failing of joy*, Jabin, *underſtanding*, Oreb *Drynes*, Zeeb, *a Woolfe*, Zeba, *a Sacrifice*, Salmona, *a ſhadow of commotion*, I ſee ſo little ſolidity, that I paſſe them over as conceits.

PSAL. LXXXIV.

Of Gittith, *in the Title ſee before*, Pſalm. 8. *and* for the Sons of Corah, Pſalme, 42.

Calvin. CAlvin thinketh it to have beene made by *David* in the time of his Exile, when he fled from *Saul*, and it is not improbable, becauſe *Verſe* 2. he ſpeaketh of his longing to come to Gods houſe, as he had done, *Pſalm.* 42. Yet *Verſe* 7. he ſayth, *They ſhall appeare before God in Zion*, where the Tabernacle

nacle was not in *Sauls* time; how then can this be juſtified to have been made in his abſence in theſe dayes? He anſwereth, Although it concerned thoſe dayes, yet it was penned long after *David* came to the Kingdome, and had ſet up a Tabernacle there; and for this he ſpeaketh of ſeeing God in *Zion*, according to the time of penning it. But this, I confeſſe, doth not ſatisfie me, becauſe when he made it, certainly he penned it; and therefore by *Zion* I underſtand Heaven, with *Baſil*, *Jerom* and other ancients, holding this Pſalme to have been made to ſet forth the happineſſe of the Saints in Heaven, called Gods Tabernacle. Alſo *Pſalm.* 15. and to teach us to long after it, and patiently to bear any miſeries by the way; the Reward there being more then ſufficient abundantly to recompence us for all our ſorrowes in this world. Yet I do not ſo underſtand it of Heaven, as to exclude the Tabernacle of God upon Earth; where his people aſſembled together to the duties of his Service; for the word is a Noune plurall, and therefore may well be meant hereby.

Baſil.
Jerom.
Auguſt.

And then here is commended unto us,

Verſ. 1.

Firſt, A love and earneſt deſire to the houſes of God upon Earth, where the true Religion is ſet forth: And his name is the Congregation called upon.

And Secondly, to his Heavenly Tabernacle, to come into which is perfect Bleſſedneſſe for evermore. Therefore he ſaith well, ſome deſire Riches, ſome poſſeſſions here, ſome the building of Churches, that they may have ſome glory amongſt men; but I deſire nothing but a place in thy Tabernacle (O God). and this Saint *Paul* preferred as beſt of all, *Phillip.* 1. 23: 2. *Cor.* 5.

My heart and my fleſh long after the living God.

Verſ. 2.

Firſt, He ſaith, his Soul, ſetting forth the whole man; now the parts, *Heart*, and *Fleſh*, inward and outward, both which much deſired to be in the place where he was publickly worſhipped; and he ſpeaketh of his Courts, becauſe none might go into the Tabernacle, but the Preiſts only; he would be imployed in his Service where God had appointed, and thought it an happineſſe even to be there, although but in the Court without the doore: for which he ſaith, *I had rather be a door-keeper in the houſe of God*, *Verſe* 10, knowing that by the Court was and an Entrance into the houſe.

Verſ. 3.
Auguſt.

For the ſparrow hath found an houſe, and the ſwallow a neſt, &c. *even thine Altars, O Lord. Auguſt.* by the ſparrow and Turtle, as the Vulgar renders it inſtead of a ſwallow, underſtands the heart and the fleſh, before ſpoken of: the one findeth an houſe in Heaven by meditation, the other a neaſt to lay her young, which is the Treaſure of good works layd up in heaven, which the Righteous do. The *Sept.* likewiſe, and *Cald.* for ſwallow have Turtle, but the word דרור ſignifying free, is more properly put for a ſwallow, which hath the greateſt liberty of any Bird, and תור is a Turtle, *Pſal* 74 19. the word צפור rendred ſparrow, ſignifieth any bird in generall; but when it is mentioned together with other birds, as here, it is a Sparrow; as *Ainſworth* noteth.

Pſal. 11.

The litterall meaning is, theſe birds when they have flowen abroad and are weary, have a reſting place even in the Temple, for they build in houſes, and lay there; but this was *Davids* greife, that he having been long in this his flight, could not be ſo happy yet, as to have liberty to come hither again, therefore he ſaith, *They are happy that dwell in thy houſe.*

Verſ. 4.
Verſ. 5.
Verſ. 6.

Bleſſed is the man whoſe ſtrength is in thee, and thy wayes in their heart: That is, they ſet their hearts upon the wayes that lead to thy Tabernacles, the Temple here, and Heaven hereafter, to be come to by this meanes. Of the wayes of the faithfull, ſee, *Iſa.* 15; 16. 35. 8. 40. 3.

As they go through the vaile of teares. Hebrew, *The vaile of the Mulberry*; for ſo בכא ſignifieth, although בכה a word neer to it, is weeping: but we need not turn it ſo, and thus be forced in way of juſtifying this Tranſlation

tion to ſay, that א is ſometime put for ה, when as they are ſo little alike.
And being rendred the vale of the Mulberry, the ſenſe is good. *As they go*
Calvin. *through dry and ſandy ground, they uſe it for a well, or ſpring*: That is, in going
to the houſe of God through ſuch dry places, which is a great want to travellers
in an hot Country, they are as comfortable as if they had plenty of
Hieron. waters all the way. If it be rendred by Teares, as by *Jerome*, and *Baſil*, and
Baſil. other Ancients it is, they give this ſenſe: when they are in ſorrowes and
Rom. 5. ſufferings, they rejoice for the hope of Heaven, to which they are travelling,
as if they had no cauſe of being dejected by griefe, but lifted up
with joy.

The raine alſo filleth the Pools or Ciſterns: Although they be deſtitute of
ſprings, that want is ſupplyed by raine from above, filling Pits or Ciſterns as
they go; that is, by Heavenly conſolation of doctrine, ſet forth by raine.
See, *Deut. Iſa.* 45. 8. *Deut.* 32. 2. *Zech.* 14. 17. The *Sept.* for raine, hath
Teachers, and ſo מורה ſignifieth alſo, *Job* 36. 22. The *New Tranſlation* being
uncertain how to render it, turneth it *Baca*, but the right rendring of the
word hath been ſhewed.

Verſ. 7. *They ſhall go from ſtrength to ſtrength, the God of Gods ſhall be ſeen in Zion.*
That is, In this comfort they ſhall ſtrongly go on, not fainting or being
weakned in their reſolutions, to the end of their dayes; and then God, in
ſeeing whom is perfect bleſſedneſſe, ſhall be ſeen by them, 1 *John* 3. 4.
1 *Cor.* 13. *We ſhall ſee as we ſhall be ſeen.* We ſee now by the Eye of faith,
but then with our bodily eyes, being made ſpirituall, when naturall ſhall be
turned into ſpirituall; as is ſaid, 1 *Cor* 15.

Verſ. 9. *Behold the face of thine Annointed.* Here bv *Annointed*, *David* meaneth
himſelfe; and becauſe he was a Type of Chriſt, him alſo; in whom he deſireth,
that God would look upon him.

Verſ. 11. *I had rather be a Door-Keeper.* Hebrew, *ſtand upon the threſhold of the
houſe.* That is, Be in the meaneſt place of the houſe, *Heaven*: becauſe whoſoever
is there, if but in the Door, is greater then the greateſt upon Earth:
As Chriſt ſaid touching *John* Baptiſt, *He that is the leaſt of the Kingdome of
Heaven, is greater then he*: And one day there is by him preferred before
Hieron. *a thouſand in the Tents of wickedneſſe*: further to ſet forth the happineſſe of
them that have a place there. But how ſaith he, *One day*; when as none
that come into Heaven, ſet forth by the Courts of God, are ever turned out
again? *Sol.* Eternity is but one day there, becauſe there is no night, but
day alwayes, and therefore to be there a day is everlaſtingly; ſo *Jerome*:
but this compariſon is made to magnifie the comfort of Gods houſe the
Note. more, the ſpeech being only ſuppoſititious. The Tents of wickedneſſe are Habitations
in this World, ſo full of ſin, that they may well be ſo called: good
reaſon then, that we ſhould groane, deſiring to put off this earthly Tabernacle,
that we might enter the heavenly.

Verſ. 11. *For the Lord is a Sun and Shield*: a *Sun* to his, to direct, inlighten, and cheriſh
them, and a *Shield* to defend them: Of the Sun, ſee, *Mal.* 4. 2. and of
God defending the righteous, as with a ſhield, *Pſal.* 5. 12. The compariſons
ſerve to ſhew, what men are, that be out of Gods favour, as the earth
without the Sun, languiſhing, as one in the midſt of great dangers by the
Sword, but having no ſhield over his head.

PSAL. LXXXV.

Verſ. 1. O *Lord thou haſt been favourable to thy Land, and haſt brought back the
Captivity of Jacob.* This Pſalme is generally underſtood by the Fathers
as propheticall, touching deliverance from the captivity of ſin by Chriſt.
And this *Auguſtine* gathereth from *Verſe* 4. Where he prayeth, *Turn us*

O God

Auguſt. Verſ. 4.

Calvin. *Junius.*

Verſ. 5.

Verſ. 8.

O God of our Salvation. For how is it ſaid, after an acknowledgment of ſinnes forgiven, *Verſe* 2: *Cauſe thine anger towards us to ceaſe*; but that in the firſt words he propheſied of deliverance by Chriſt to come, and here directeth to pray for the benefit hereof, before it comes, and alwayes. *Calvin* and *Junius*, are for the dayes of perſecution by *Antiochus Epiphanes*; it being firſt with thankfulneſſe comemorated, what deliverances God had formerly wrought for his people out of *Ægypt* and *Babylon*: now they pray for the like favour again, humbly, yet boldly by faith demanding, *Verſe* 5. *Wilt thou be angry with us for ever?* Of theſe Expoſitions I reject neither; but hold that the Hiſtory of things done are firſt lookt at, as a ground of confidence in praying and pleading with God for time to come; and then the myſtery, our deliverance by Chriſt, in which yet but few of *Iſrael* having part, for the hardneſſe of their hearts and unbeliefe, that demand *Verſe* 5. is made; and it it immediately reſolved, *Verſe* 8. He *will ſpake peace unto his people and to his Saints.* Intimating a converſion of *Iſrael* to come; as 2 *Cor.* 3. and *Rom.* 11. After which they ſhall no more turn to folly, but perſevere in the faith continually to the Worlds end. But he ſaith, *I will heare what the Lord God will ſpeake:* Firſt, meaning wait in ſilence, whatſoever I ſuffer, till God will be pleaſed to ſpeak comfort, and ſo I aſſure my ſelfe, that he will ſpeak peace. And herein he preſcribeth to each one, what he ſhould do in the time of ſuffering, *viz.* Not murmure, but quietly beare all things, and then the iſſue will undoubtedly be comfortable. For theſe words, *But let them not return again to folly*; Hebrew it is, *And they ſhall not turn again.* This ſhall be the benefit which they ſhall reape, by Gods ſpeaking peace unto them; they ſhall flee ſin for time to come: or as *Calvin* hath it, both of ſufferings, and peace reſtored after them, this ſhall follow, : for to flee ſin is rather the effect of chaſtiſement then of deliverance; whereupon *David* ſaith, *Pſal.* 119. *It is good that* I *have been afflicted, for* I *am hereby taught to keep thy Commandements.*

Verſ. 9.

Certainly his ſalvation is neer unto them that feare him, that glory may dwell in our Land. Having ſpoken of peace or proſperity, *Verſe* 8. now he addeth ſomething for more comfort to thoſe that wait upon God; ſaying, *His ſalvation is neer*, and not far off: and when it cometh, as ignominy and contempt hath been amongſt us in time of ſuffering, all men deriding and deſpiſing us, ſo we ſhall have glory and honour, and be highly accounted of, as Gods moſt beloved people, when the caſe ſhall be altered, for war and vaſſalage, to which we have been brought, liberty, and proſperity, and victory over our Enemies, coming in place. The Fathers, by ſalvation and glory dwelling in our Land, underſtand Chriſt, as the greateſt glory of that Land, becauſe he was there, taught and walked about, and wrought his miracles there.

Verſ. 10.

Mercy and truth are met together, Righteouſneſſe and peace have kiſſed each other. That is, ſaith *Auguſtine*, truth towards the Jewes, to whom the promiſes were made, and mercy towards the Gentiles, being ſtrangers from grace formerly. *Righteouſneſſe and peace*: Theſe are alſo ſpoken off, as kiſſing each other; becauſe he that doth righteouſneſſe ſhall have peace, but if not, peace will be far from him. Hereupon *Auguſtine* excellently: Do Juſtice, and thou ſhalt have peace; theſe two love one another, they kiſſe, they are two friends. Thou wouldſt have peace; for aske all men, and they will anſwer with one voice, we would have peace; this we prefer, we wiſh for, we deſire: but where are they that love Juſtice? Theſe are two loving friends, be averſe from the one, and the other will not come to thee; why then doſt thou ſtrive againſt Juſtice, which ſaith, Steale not, lye not, do not to another, what thou wouldeſt not have done to thy ſelfe? but thou hearkneſt not to her: why then ſaith peace, ſeekeſt thou me? I am the friend of Juſtice, and therefore whereſoever I finde an Enemy of hirs, I will not come to him.

Amica ſum iuſtitiæ, quem cum invenero inimicum amicæmeæ, ad eum non accedam.

Truth

Verſ. 11. *Truth ſhall ſpring from the Earth, and righteouſneſſe ſhall look down from Heaven.* Truth ſprung from the Earth when Chriſt came from the Virgin *Mary*, who was Earth; for of himſelfe he ſaith, *I am the way, the truth and the life.* And righteouſneſſe looked down from Heaven, when by grace through him, coming down from Heaven, Juſtification cometh to us ſinners, through faith in his Death: for he is *the Lord our righteouſneſſe.* Or truth ſpringeth from the Earth, when a ſinner, as the Publican, cryeth for mercy, and with the Prodigall confeſſeth, and when hereupon he goeth away *Calvin.* juſtified. *Righteouſneſſe looketh down from Heaven. Calvin,* although he applaudeth the Allegory of *Auguſtine*, calling it *Pulcherrimam allegoriam*, and acknowledgeth it to be a truth, that all our righteouſneſſe cometh from Heaven, and that no perfect righteouſneſſe is to be found in any man upon Earth; yet paſſing it over as too acute, he ſets down this as the plain meaning: That in the Kingdome of Chriſt, theſe foure excellent virtues ſhall be both in Earth and Heaven, and that all places ſhall be full of them, Juſtice and Peace, Truth and Righteouſneſſe: Juſtice, in living and doing all things, as it requireth; Peace with God and with one another, Truth imbraced, and Errour vaniſhing, and Righteouſneſſe by faith, whereby to ſtand perfectly, holy, and without blemiſh, before God, both here and at the day of *Note.* Judgment. Of the three firſt of which whoſoever is deſtitute, he ſhal never in- 1 Cor. 5. 11. herit the Kingdome of Heaven; for the grace of God in Chriſt to juſtification 1 Cor. 13. and ſalvation is fruſtrated to him; Sith the unrighteous ſhall not inherit the 2 Theſ. 2. 11. Kingdome of Heaven: without peace and love all knowledge and faith is nothing, and ſuch as beleive lyes, turning their eares away from the truth, ſhall be damned.

Verſ. 13. *Righteouſneſſe ſhall go before him, and he ſhall ſet us in the wayes of his ſteps.* Hebrew, *He ſhall ſet his ſteps in the way.* So alſo the Vulgar Latine, by *Auguſt.* *Auguſtine* thus expounded: As when *John* Baptiſt came to prepare the way of the Lord, he did it by preaching, confeſſing of ſinnes, and turning therefrom by true repentance; ſo when we do the ſame, righteouſneſſe is ſaid to go before, our only righteouſneſſe being to confeſſe our unrighteouſneſſe, as *Jerome* ſaith; and then the Lord directeth his ſteps in the way unto us, to fill us with all good, as *Verſe* 12. So that harden thy heart in ſin againſt repentance, and dam up the way, whereby God ſhould thus with his bleſſings come unto thee; but penitently confeſſe them, and then the way is open, and prepared, and God will come to fill thee with all good here, and *Calvin.* hereafter. *Calvin,* by *Righteouſneſſe* here, underſtands that of Juſtification, as the *Summum bonum* of the faithfull, who reſt not in outward bleſſings ſpoken of, *Verſe* 12. but make this the end of their deſires, and the only thing that can beatifie them, betwixt which and the former there is little difference. I reſt in that.

PSAL. LXXXVI.

THE Contents of this Pſalme ſhew, that *David* was perſecuted by his Enemies, when he made it; but whether by *Saul*, or *Abſolom*, is uncertain: *Calvin* thinketh by *Saul.*

Verſ. 1. *Calvin.* *Preſerve my ſoule, for I am holy.* This may ſeem to be ſome pleading for favour, in reſpect of merit in himſelfe, but the word rendred holy, is, חסיד mercifull, or kinde, or one that is in the ſtate of grace, an Object of mercy, and in reſpect of his kinde dealing with all men, for which he was not worthy to be perſecuted by any, he ſpeaketh thus; to incline the Lord the more to ſtand for him, who is the Patron of all thoſe that ſuffer wrong, and againſt all ſuch as requite evill for good. *Baſil* applyeth this both to *David* and *Hezekiah*, invaded by the *Aſſyrians*, and expoundeth theſe words, *I am* *Baſil.* *holy.* I have given them no cauſe, and in compariſon of them, a Saint: for I know

and feare God, they do not, they perſecute, and I ſuffer. *Auguſtine* referreth **Auguſt.**
it to Chriſt, who only can ſay of himſelfe, *I am holy*. But this reaſon is too
weak, as we may ſee by the ſenſe given hereof before: and therefore I take
it for a prayer of *David*, as the Title ſheweth, concerning his perſon in danger
by Enemies, and teaching us how to pray in the like caſe. Yet *Verſe* 9.
is a propheſie of the converſion of the Gentiles under the Goſpell; being Verſ. 9.
moved by Gods wonderfull works; that is, The Miracles done by his Apoſtles, Verſ. 10.
and Miniſters ſent out to preach, and by his miraculous Death and
Reſurrection. And their converſion is ſet forth by coming and worſhipping
before God; as *Iſa*. 45. 23. by bowing the knee, and ſwearing by his Verſ. 11.
name.

Teach me thy way O Lord. How this ſhould be applyed to Chriſt, who is
the wiſdome of the Father, and one with him, I cannot ſee; and therefore
it muſt be underſtood of *David*.

Thou haſt delivered my Soule from the nethermoſt Hell. That is, out of
deadly danger, wherein I often have been: A Pattern to be followed by every
faithfull perſon, after deliverances to celebrate Gods praiſes; and if for *Note.*
corporeall, much more for deliverance from Hell and Damnation for ever.
For the words, *Nethermoſt Hell*, Hebrew it is, H*ell, or the Grave below.*
And therefore no ground is here, as *Jerome* noteth, for two places: whereby
the inſulſity of the Papiſt appeareth, that will have Purgatory here intimated,
as under which Hell the place of the damned for ever is.

Shew me ſome token of good. Hebrew, *Make with me a token, or ſigne for* Verſ. 17.
good. Whereby he implyeth, that there was now no ſigne of favour ſhewed
him, whereby he might be confirmed, in reſpect of Gods grace and favour
towards him; and therefore admirable was his faith, to beleive notwithſtanding,
that he ſhould come out of theſe troubles, and be ſet upon the
Throne promiſed; for this faith is intimated by his praying. Others have
prayed for ſignes, as *Gideon*, and they have been granted; but bleſſed is he
that beleiveth, and ſeeth no ſigne; as Chriſt ſaid to *Thomas*: for ſignes are
for unbeleivers, and when the faithfull aske them, although none be ſhewed, 1 Cor 14.
they are not ſhaken in their faith hereby.

PSAL. LXXXVII.

H*Is foundation is upon the mountaines of holineſſe*, So it Hebrew: is This Verſ. 1.
Pſalme as *Calvin* conjectureth, was penned after the return of the *Calvin.*
Jewes, out of the *Babylonian* Captivity, for the comfort of the faithfull, againſt
the diſcouragement, which they had by their fewnes and ſervile condition,
in which they were under heathen Kings, although permitted to return
to their own Country again; and alſo in reſpect of the Temple, ſo
long in rebuilding, and then neither was it built ſo magnificently, as at the
firſt by *Salomon*; For againſt all theſe it is here oppoſed, the foundations of
the Church, after called *Zion*, in the time of the Goſpell laid by God, are
ſurely laid; ſor they be upon holy Mountaines, ſanctified and ſeparated
from the ſhaking of any violence of men or Devils, and therefore afterwards
the Church is alſo called a City ſet upon an Hill; and we read of the Matth. 5.
Mountain of the Lords houſe, ſtanding higher then all Mountaines, *Iſa*. 2.
And ſometimes a Rock is ſaid to be the foundation, upon which the Church Matth. 16.16.
being built, ſtands ſo ſtrong, that the Gates of Hell ſhall never prevaile againſt
it; whereunto add the greateſt love of God ſaid to be towards *Zion*,
Verſe 2. and the glorious things ſpoken of her by the Prophets, as *Iſa*. 54. Verſ. 2.
&c. although not yet appearing; and that ſhe is the City of God. And what Verſ. 3.
can be wanting then to make her perfectly happy, which is enough to put away
all griefe, conceived at the beholding of his preſent condition, being ſo
obſcure.

obſcure. As for the queſtion amongſt ſome Expoſitors, how being about to
ſpeake of the Church, he ſaith, not *Him*, but *his foundations*, it is eaſily reſolved
out of that which hath been already ſaid. The foundations of the
Church are called his, becauſe laid by God her builder; and they are ſaid to
1 Cor. 3. 11. be foundations, not a foundation, becauſe Chriſt is the foundation to all the
faithfull, who are built upon him, and the Prophets and Apoſtles together
are a foundation, becauſe they beleive their Writings, and words as infallibly
dictated by the ſpirit of God unto them; for whatſoever we beleive unto
ſalvation, that is a foundation upon which God buildeth us.

God loveth the Gates of Zion, more then all the dwellings of Jaacob. Here
the greateſt love of God to his Church is ſet forth; gates being put for his
dwellings, ſuch as the faithfull are often called, 1 *Tim* 3. 15. *Ephe.* 4. 13.
&c. The dwellings of J*aacob*, or *Iſrael*; that is, their Land and Cities therein,
and Inhabitants, were all ſpecially favoured for their Fathers ſake, *Abraham*,
Iſaack, and J*aacob*; but no ſuch favour did God beare to *Iſrael*, according
to the fleſh, as to his true *Iſrael*, his City, as the Congregation of
the truly faithfull are called, *Verſe* 3. ſaying, *Glorious things are ſpoken of
thee, O City of God.*

Verſ. 4. *I will make mention of Rahab and Babylon to them that know thee.* Hebrew,
That know me, or *my knowers*; that is, to ſuch as have underſtanding of divine
things, of which I ſpeak; for it would be vain to mention theſe things
to others: but to the intelligent, that know the meaning of that which I ſay,
it is moſt comfortable; and theſe he calleth my *Knowers*, which know what
Hieron. I ſay or write here. By *Rahab*, *Jerome* underſtands *Rahab* the Harlot of *Jericho*;
Calvin. but *Calvin* better, *Ægypt*, which is alſo ſometime thus called; as
Cald. par. *Pſal.* 89. 1. *Iſa.* 51. 9. and the *Cald.* Paraph. likewiſe. Here are five Countries
mentioned; *Rahab*, *Babylon*, *Philiſtia*, *Tyre*, *Æthiopia*: All moſt infeſt
Enemies of the people of God, for ſo they are often ſpoken of; *Ægypt*
firſt oppreſſed them, *Babylon* after, the *Philiſtims* for many yeares fought
againſt them, and *Tyre* is complained of, *Pſal.* 83. 7. And *Firhacha* King of *Æthiopia*,
came out once againſt them with 1000000 men in *Aſa* his time. And
theſe were all groſſe Idolaters alſo; yet a wonderfull thing, concerning the
faith he had to mention touching them, *viz.* That *he was born there.* Vulgar,
Theſe were there. Expounded the Kingdomes before mentioned, they being
ſpoken of as one man, becauſe by faith in Chriſt made all one; and they
are ſaid to be *borne* now in *Zion*: that is, the Church, by the new birth,
through the preaching of the word, which is there to regenerate, J*am.* 1. 18.
1 *Pet.* 1. 23. But if it be taken thus, there is no reaſon to alter the reading,
H*e was born there:* But in expounding it to ſay, T*heſe were born there.* But I
think, that the word H*e*, hath reference to *Verſe* 1. H*is foundation is upon
the mountaines.* For ſpeaking of the City of God, whoſe foundations were
the foundations there ſpoken of; ſaying, *Verſe* 3. *Glorious things are ſpoken
of thee,* (*O City of God*) by a Parentheſis, as it were having ſaid, *I will
make mention of Rahab and Babylon, &c.* as of peoples, whom this ſhould concern:
He returneth to the foreſaid City of God, or *Zion*; and ſaith, This
was born there. That is, this founder, of whom I ſaid before, *His foundation is
upon the mountaines*; that is, God the Son was born in the Land belonging
to *Zion*, which was the greateſt glory to her that could be. Of the increaſe
of Children to the Church from the Nations, ſee *Iſa.* 54. 1. 44. 5. and
therefore theſe Nations are mentioned, as from which *Zion* ſhould have many
Children, other Nations being left to be underſtood. Then after Chriſt
Verſ. 5. ſpoken of to be born there, it followeth, and of *Zion* it ſhall be ſaid, a man
and a man: that is, many were born in her, that is, many of the Nations before
mentioned, by the ſecond birth, as was ſaid before. *And he the moſt
high ſhall eſtabliſh her.* That is, he of whoſe birth before, *Verſe* 4. to make it
plain, that he was meant, that was firſt ſpoken of, *Verſe* 1. ſeeing to lay her
foundations, and to eſtabliſh her, is all one; and he that doth this, is the
moſt

moſt high; great myſteries, ſaith *Jerome:* he that is born in *Zion* eſtabliſheth her, and a man born there, the moſt high; and therefore againſt the *Arrian*, very God.

Verſ. 6. *The Lord ſhall count, when he writeth up the people, that this man was born there.* Hebrew, *This*. The ſame word being uſed, that was *Verſe* 4. ſhewing the ſame founder to be meant, the Son of God, the moſt high; The meaning is, That the people before ſpoken of ſhall upon their converſion be regiſtred for Citizens of Heaven, which they ſhall eſteem the greateſt priviledge in the World; as being an admiſſion into a Communion with Chriſt, the Son of God: forſomuch as all that are born there by the ſecond birth, Rom. 8. 16. are his Sonnes alſo, and Co-heires with him of heavenly glory. Other Expoſitors I confeſſe, for the moſt part, by this *born there*, in both places underſtand the body of Chriſtians, ſet forth as one; but who ſo ſhall conſider, that theſe are called *Man* and *man*, and in ſpeaking of their birth, theſe words, *It ſhall be ſaid, that they were born in her*, are uſed, cannot but acknowledge it moſt probable, that in all three places not the ſame, but divers perſons are ſpoken of, *Verſe* 4. and he that is above all, both God and man; and *Verſe* 5. ſuch as turned Chriſtians, in hearing them that came out of ſeeing their miracles.

Verſ. 7. *As well the Singers, as Players on Inſtruments ſhall be there; all my ſprings are in thee.* Hebrew, *And the Singers as the Muſitians; all my ſprings in thee.* Having ſhewed the glory of *Zion*, for Chriſt and Chriſtians from all parts, coming in unto her; now he addeth further, the expreſſions of joy, that ſhould continually be made there, by ſpeaking of the Singers and Muſitians; meaning, that they ſhould be there alſo, with voice and muſick, to ſound forth Gods praiſes, for ſo great happineſſe, as whereof the Church ſhould then partake. And herein he ſpeaks according to the manner of thoſe times, wherein they did not only by ſinging, but alſo by Inſtruments of muſick praiſe his holy name: 1 *Chron* 9. 33. 25. 1, 2. according to which the Lamb is ſaid to have Harpers with him upon *Zion*, *Revel.* 14. 1. And ſinging is commended to us under the New Teſtament, *Ephe.* 5. 19. *Jam.* 5. 13. and muſick withall is not forbidden, but rather commended alſo in the foreſaid *Revel.* 4. But what is it, that he ſaith further, *All my ſprings in thee.* Springs of water were very comfortable in thoſe hot Countries, and therefore by ſprings Spirituall comforts are meant; as the Comforter the ſpirit is ſet forth by a Well or Spring of living water, John 6. 37. and *Revel.* 22. 1. *A River of water as cleer as Chriſtall* is ſaid to proceed from the Throne of God: In ſaying then, *All my ſprings in thee*, he meaneth nothing elſe, but as in *Zion*, the Church, are all expreſſions of joy, by voice and muſick, for Gods ſingular bleſſings conferred upon her, ſo all his comforts, whereby he comforted himſelfe in God, were in her; teaching us, if we would not periſh through thirſt and want of theſe waters, to come into, and keep in *Zion*, *Note.* never departing therefrom by Apoſtacy, or imbracing errours to our lives end: for here be all the ſprings of comfort, and no where elſe are there any, but want of water as in Deſerts, where whoſoever abideth, cannot but periſh miſerably for ever. *Calvin.* *Calvin* by מעין underſtandeth *Eyes*; as if it were meant; my eyes are wholy fixed upon thee: but although עין ſignifieth an Eye, yet מעין is properly a fountain, or ſpring of water. Some he ſaith, underſtand thoughts or affections, ſome rejoycings, and *Ainſworth* graces; *Ainſw.* but the firſt is beſt.

PSAL. LXXXVIII.

UPon *Mahalah Leamoth maſchil of Heman the Ezrahite*. The word *Machalath*, ſignifieth infirmity, and *Leanoth*, to anſwer, or in affliction, or ſorrow; wherefore by ſome it is thought to have a Title anſwerable to the Contents, but ſome will have *Machalath*, a winde Inſtrument, to which it was played; and *Leantoh*, to be added to ſhew, that in ſinging, one anſwered another. Touching *Heman* the Author, he is commended for his great wiſdome, 1 *King*. 4. 31. He and *Ethan*, were the Sonnes of *Zerach*, the Son of *Judah*, 1 *Chron*. 2. 4. 6. and they are mentioned together, 1 *King*. 4. 31. where *Solomons* wiſdome is extolled above theirs, or the wiſdome of any other, who were wiſeſt. *Maſchil*, ſignifieth *Inſtructive*, or *wiſe making*. *Note.* For hereby we may learn it to be our wiſdome in affliction, to flee to God by prayer, and to continue ſo to do; never deſpairing, although never ſo low brought, as this holy man was, who was ſo wiſe and of ſuch excellent parts, wherein we come ſhort of him, and therefore muſt not think much to learn of him, both patiently to ſuffer, and in the like caſe by ſinnes, how to pray, as *Calvin* noteth well; ſaying, that in this the ſpirit of God teacheth us by his Inſtrument, a form of prayer: and *Ainſworth* noteth it to be the moſt mournfull prayer of any, in all the book of Pſalmes. The firſt part of this Pſalme is a grievous complaint, *Verſe* 1, 2. *&c.* to 9. The ſecond containeth arguments to move the Lord to deliver him, *Verſe* 10, 11, 12, 13, 14. The third more complaints, *Verſe* 15, 16, 17, 18. *Hieron.* *Ierome* expounds it of Chriſt, ſpeaking by prayer to the Father, in the midſt of his Paſſions. *Baſil.* *Baſil* of the *Jewes* in Captivity, and generally of mankinde, being moſt miſerable here by reaſon of their ſinnes. Let the Reader take it which way he pleaſeth; it ſeemeth to me peculiarly to concern the caſe of this *Heman*, ſet forth for an example to any other faithfull perſon in greateſt diſtreſſe, and ſhewing him, what he may ſuffer, and yet no cauſe to deſpaire, but to make his moane to God, referring the event to him, and with patience waiting for help.

Verſ. 1. In calling God, *the God of his ſalvation* He ſheweth, that whatſoever he ſaith here after in challenging the Lord, *Verſe* 10. *&c.* yet he did it not out of diſtruſt, but faith, being aſſured, that his Saviour would not let him ſink in his miſeries, as he tendred his own glory; which is to provide that his Servants being upheld in life, might joyfully praiſe him, and ſo glorify him; as *Pſal.* 50. 23.

Verſ. 5. *Free amongſt the dead.* A deſcription of the dead, *Iob* 3, 18: when Servants are free from their Maſters, and Debtors from Creditors, and Labourers from toyle, and the ſick from pain; but withall, let go without any hand of providence held more over them, as in the next words, *Whom thou remembreſt no more, and they are cut off from thy hand.* Not that God takes no further care of his Servants being dead, for we know, that he doth; *Abraham*, *Iſaack*, and *Iaacob*, being dead, he yet ſtileth himſelfe their God, and the ſpirit returns to God that gave it; Eccle. 12. 7. and *Lazarus* being dead, was carryed by the Angels into *Abrahams* boſome. Luk. 16. But this is ſpoken according to the apprehenſion of naturall men, or if in grace, ſtupified for the preſent by extremity of Paſſions, from which yet they by the grace of God recover again, and have the like expectation, when Death hath done its worſt.

Verſ. 8. *Note.* *Thou haſt put away mine acquaintance far from me.* Hereby we are taught, that when we are in miſery and friends forſake us, and come not at us; or if they do, loath us, as *Iobs* friends did him; it is a Judgment by God laid upon us, to humble us yet the more before him: for when he will, Enemies ſhall become our friends, but when he is angry, friends ſhall be eſtranged from us.

Verſ. 10. *Shall the dead ariſe and praiſe thee?* His ſcope is to move the Lord to come ſpeedily with help unto him, becauſe he was ſo nigh to death, that if he were not preſently delivered, the time would be paſt .He doth not move this queſtion as doubting of the Reſurrection of the Dead at the laſt day; but according to the courſe by the Lord commonly taken with men, not to bring them back from the dead to live again in this world to glorifie God; but being once gone from hence, to let them lye in darkneſs , & in oblivion as it were, til this world comes to an end. It is then as much as if he had ſaid, help , and ſave me Lord, nd that ſpeedily, who am now otherwiſe ready to be taken away by Death , and ſo from further celebrating thy praiſes here, which I ſo earneſtly deſire to do, and not yet to come into the Condition of the dead, who without a great miracle, cannot come forth to do this duty any more.

Verſ. 17. *They came about me dayly like water* , *ready to drown me* : Whereby the abundance of Gods Judgments upon him are intimated : they were like a floud, and before he ſpake of waves, *Verſ*. 7. unto which it is uſuall to compare afflictions, in other places alſo, as *Pſal*. 42. 7. *&c.*

Verſ. 18. He concludeth with the ſame complaint that he had made before touching his Freinds, *Verſ*. 8. and his acquaintance, but only he varyeth here, and ſaith, *My acquaintance into darkneſſe*, or as it is *Hebrew* , *My acquaintance darkneſſe*, that is ſo far from being a comfort to me, that they are my greateſt diſcomfort through their abominating of me, as was ſayd before. And this is a ſtrange kinde of ending a prayer, with deſparing complaints, as if he went away from Gods preſence in anger. But it is to be underſtood, that although he ended thus, yet he ſecretly ſayd in his heart, as he begun, heare me therefore , O Lord God of my Salvation.

PSAL. LXXXIX.

Of Ethan the Ezrachite , *it hath been ſpoken before in ſpeaking of Heman, they had their name from* Zarach *their Father*. 1 Chron. 2. 4.

THis Pſalm is propheticall touching *Chriſt* the ſon of *David*, and ſeemeth to be grounded upon 2. *Sam*. 7. for the promiſes there made are here recounted, and God is therefore praiſed, *V*. 8:

Verſ. 8. 9. 10. 11. 12. He taketh occaſion from magnifying God for his mercy in Chriſt, to proceed to his mighty works , in ruling the raging Sea, and ſubduing *Ægypt*, ſet forth under the name of *Rahab*, as *Pſalme* 87. and making Heaven, and Earth, and day, and night.

The North and South thou haſt created : Hebrew, *The North and right hand*, as the South is called , becauſe men turning their faces to the Eaſt, uſed to pray, and then the South was on their right hand ; *Thabor*, a great mountain in *Galilee* weſtward, *Joſh*. 19. 22. *Hermon*, another beyond *Jordan*, Eaſtward, *Pſal*. 42. 7. ſo that here by the other two quarters of Heaven are meant, *Weſt* and *Eaſt*, and becauſe when they prayed, they turned their faces to the Eaſt; it was called, קדם before, and the weſt *Achor* behind. *Ainſw.* Job. 23. 8. Eſa. 9 12.

Verſ. 14. Laſtly , He is praiſed for executing Juſtice and Judgment , which are ſaid to be his habitation , *And mercy and truth to go before him* , *Mercy* , in Chriſt promiſing , *Truth* , in performing this his promiſe , before that he taketh men and condemneth them, as by ſin they deſerve.

Verſ. 15. *Ainſworth.* Num 11. *Hieron.* *Bleſſed are the people* , *that know the Joyfull ſound* : This is by ſome expounded of the ſounding with Trumpets , uſed to call Aſſemblies to the Tabernacle, over ſacrifices , and in time of war to be remembred by God : But *Jerom* better holds it to be an alluſion to the ſounding and ſhouting, at which *Jericho* fell down , prefiguring the falling down of Idolatry

latry, and ſin, before the joyfull ſound of the Goſpell; and the people amongſt whom this was wrought are bleſſed: As knowing this by experience in themſelves to their comfort, *They ſhall walk in the light of thy countenance;* That is, Have joy in God, as they that are in the moſt comfortable light of the Sun, after much dark and peircing cold weather. And from hence he proſecuteth this argument of comfort.

Verſ. 16, 17, 18. *They ſhall rejoice dayly in thy name, and in thy righteouſneſs ſhall be exalted.* Where, by *thy Name,* he meaneth the name Chriſt, by which we Chriſtians are called, and by *thy Righteouſneſs*, Chriſts righteouſneſſe, whereby we are Juſtified.

For the Lord is our defence, and the holy one of Iſraell *is our King.* That is, the ſame, that is our Righteouſneſſe, is our King.

Then coming to ſhew this from the beginning, he ſaith, *Then ſpakeſt*
Verſ. 19. *thou in viſion to thy holy one*, meaning to *Samuel*, an holy Prophet, when this holy one was firſt appointed, in his Type *David*, to be King, 1 *Sam.* 16. 12. *I have layd help upon one that is mighty, I have exalted one choſen out of the people*: This was not meerly *David*, for he was but little of ſtature; but Chriſt: although it agreeth in ſome ſort to *David* alſo, for although he were little, yet he had ſtrength to do great things, to kill the Lion, and the Beare, and the great Giant *Goliah*, and ſo was a mighty help to *Iſrael*, before terrified by *Goliah* exceedingly; and he was but as one of the common ſort before, till that God had exalted him to the Kingdome. But moſt fully doth this agree to Chriſt, whoſe might is ſuch, that even Devills are ſubdued unto him, and upon him is help layd to ſave eternally all ſuch as come unto him. And his exaltation was yet more notable, from a Servant to be Lord, not over one, or a few Kingdomes, but over all the world; as *Pſal.* 2. *Matth.* 28. 18. *Epheſ.* 1. 21. 22.

Verſ. 23. *I will beat down his foes before him; and plague them that hate him*: This, and *Verſe* 22. were not verified to *David*, and all the Kings coming of him: For many of them through their own default were beaten down before their Enemies, and had Tribute exacted from them, and finally that Kingdome vaniſhed. But to *David* it was fullfilled in perſon, and in his Son Chriſt, all whoſe Enemies, and the enemies of his Church, have been and ſhall be beaten down, ſo that finally Chriſtians ſhall not be ſubject to exactions of Infidells any more, but tule aud raigne, as *Revel.* 20. and 1 *Cor.* 15. *All enemies ſhall be put under his feet.*

Verſ. 27. *I will make him my firſt born, the moſt high above the Kings of the Earth.*

Here the amplitude of Chriſts dominion is propheſied of, neither can it be applyed to *David* or *Solomon*, becauſe that although their Dominion was extended far and wide, yet it never reached ſo far, as is here ſaid that Chriſts ſhould do.

Verſ. 30. *If his Children ſhall forſake my Law*: Here a caſe is put of *Davids* poſterity proving wicked; as indeed they did: Yet in this caſe he promiſeth not to caſt them off ſo; but that his Throne ſhould ſtill continue, although they ſhould for this be ſharply corrected. Whereby he meant, that however the Crown ſhall lye troaden under foot many years, as it did, after the Babylonian Captivity, yet his Kingdome ſhould not be exitnct for ever, but flouriſh again under his ſeed Chriſt, that was to come, and to raigne everlaſtingly, *Eſa.* 9. 6. 7. *Of his Kingdome there ſhall be no end*: And ſo here is promiſed the everlaſting continuance of the Goſpell, and Chriſtians, that are called, as his Brethren, ſo his Children, and he their everlaſting Father; *Eſa.* 9. 6. 53. 10. They ſin indeed often times, and for their ſins ſuffer by perſecuters, but ſhall never be rooted out, but after a while reflouriſh again. Of the Judgments to come upon *Davids* poſterity for ſin, and upon Chriſtians, he next propheſieth at large, *Verſe* 38, 39. *&c.* to *Verſe* 45.

which

Verſ.46,47, &c.

which is to be underſtood, as forſeen by the ſpirit, and therefore ſpoken of, as if already done, although it were not fulfilled, till many yeares after. And in this afflicted eſtate he ſheweth, how the Church ſhould call upon God, and bleſſe him, in aſſured expectation deliverance, *Verſe* 46, 47, 48. *&c.* to the end of the Pſalme.

PSAL. XC.

A prayer of Moſes *the man of God.*

Hieron.

Auguſt.

JEROME moveth a Queſtion; why, if this were made by *Moſes*, it was not inſerted amongſt his writings as well as his Song, *Exod.* 15. and another compiled by him, *Deut.* 32. But to this he anſwereth no more, but it pleaſed the ſpirit of God, that he who wrot of the Creation of the World and of man, and his ſinning, whereby he became mortall, ſhould write of his ſhort continuance, and the ſhort continuance of this World alſo, and Gods Eternity. And he noteth, that foure Pſalmes are ſingularly intituled prayers, this, and *Pſal.* 86. 15. 100. But the two laſt of theſe are intituled Pſalmes of *David*, not prayers, as he ſaith, *Baſil* ſaith, that ſome think it to have been made by *David*, but becauſe fitted to the arguments handled by *Moſes*, intituled, *The prayer of Moſes.* I ſee no reaſon, why we ſhould take it to have been made by any other, but by *Moſes*; and being compiled, but not written, a little before his Death, he left it to the Children of *Iſrael* to be uſed for their comfort, it being delivered from the Father to the Son, by word of mouth, till that *David* cauſed it to be penned, and amongſt the Pſalmes inſerted. Yet *Auguſtine* ſaith, that it is not probable that *Moſes* made it, but to procure the more attention, it is intituled by his name, who was ſo great with God; his reaſon is that rendred by *Jerome*, that it is not in all his Writings, although his Songs be. But I cannot herein aſſent unto him, becauſe it were ſome diſparagement to holy Writ, to ſay for any end, that this, or that was ſuch a mans, when indeed it was not, but made by another: Therefore the *Cald. par.* to put it out of doubt, ſaith of *Moſes*, *When Iſrael ſinned in the Wilderneſſe, Numb.* 14.

Verſ. 1.

Calvin.

In expounding it, inſtead of theſe words, *Thou haſt been our dwelling place in all generations*, he rendreth it, *Generation*, and *Generation.* That is, in the time of the Law, and of the Goſpell. And leaſt it ſhould be thought, that God was not, till he was a dwelling place for man; he addeth, *Before the mountains were brought forth, &c. From everlaſting to everlaſting thou art God.* By the mountaines underſtanding the Angels, and by the Earth, men, and other Creatures here. But although Hebrew it be, *Generation and Generation*; yet it is an Hebraiſme, ſetting forth all Generations before the flood and after, and under the Goſpell. God is alwayes a refuge for the faithfull, that ſeek unto him, and this God is everlaſting; both *a parte ante*, and *a parte poſt. Before mountaines*: for he made the Earth and all the World, doing this in time, but he himſelfe being before all time. Thus it is with God; but let us conſider man, and he ſaith, *Thou turneſt man to deſtruction, and again thou ſaiſt, return yee Children rf men.* Hebrew, T*hou ſhalt turn and ſhalt ſay*: that is, according to *Calvin*, thou giveſt him a little liberty of life, whereby he fetcheth a little compaſſe, as it were, and then, if thou doſt but ſpeak the word to call him out of this, he ſoon returneth to the earth from whence he was taken. But others, he ſaith, expound turning again, of returning to life at the Reſurrection from death; cenſuring it as too argute; and ſo it is indeed: for here is nothing about the Reſurrection ſaid, but about our mortality only; neither is the word *again*, in the Hebrew, but, *and thou ſhalt ſay*: meaning, whereas I have ſaid, T*hou ſhalt turn man to* *deſtruction*, there belongs no more to the doing of this, but that thou ſpeak the word by calling the children of men from hence by death, aud ſo they ſhall dye Generation after Generation. *Ainſworth*, and ſome others, will have a double turning here ſet forth.

1. Of the body to duſt, *Gen.* 3. 12. of the Soule to God, *Eccle.* 12. 1. But the plain ſenſe hath been already ſhewed, teaching God only to be everlaſting, and all men ſo eaſily by him called hence, as a Father calleth his Son going out from him, upon this or that occaſion, unto him again; that we may not make account of our time in this World, but alwayes watch, till our Lord come to call us.

Note.

Verſ. 4. *For a thouſand yeares in thy ſight are but as yeſterday, when it is paſt, yea as a watch in the night.* Here the Eternity of God is further ſet forth, by ſhewing, how little a large compaſſe of time is, being compared to his ſaid Eternity, a thouſand yeares are but as a day, yea but as a watch in the night; which conſiſteth of foure watches, three houres going to a watch.

Verſ. 5. *Thou carryeſt them away as with a floud, they are as in a ſleep.* Hebrew, *Overfloweſt them, they ſhall be a mutation, or changeable thing.* For the word is שנה ſignifying to change, from whence a yeare is called שנה: and if we render it by change, the ſimilitude of the graſſe put next, that groweth in the morning and is green, but it ſoon is cut down and withereth, followeth moſt aptly. The *Vulgar*, *Quæ pro nihilo habentur eorum anni erunt*, holding to the word yeare and to the ſenſe, though not to the firſt word here.

Verſ. 10. *The dayes of our yeares, are ſeventy yeares in them.* That is, in them that live to old age: *And if by fortitude* 80 *yeares, even their latitude is labour and ſorrow*; New Tranſlation, *their ſtrength*, Calvin, *their pride*; but the proper ſignification of רחב is latitude; that is, this inlarging of the time bringeth nothing but labour and miſery, becauſe now the body is diſeaſed, and ſo decaying, that a man hath no pleaſure in his life, but even to live is a pain unto him. For ſeventy yeares here ſpoken of, although *Moſes* and *Aaron* lived a hundred and twenty yeares, and *Caleb* at eighty were as ſtrong as at forty; theſe were ſingular examples, and it is of the generality of the people, that *Moſes* here ſpeaketh, eſpecially when as by their murmuring they had provoked God ſo, that he ſlew them in the Wilderneſſe, ſo that of 600000. only two eſcaped, all the reſt being cut off in forty yeares, as is ſhewed, *Numb.* 26. 64. 65. And this it is which he ſpeaketh of here, V. 8. 9. *All our dayes are paſſed away in thy wrath, &c.*

Eccle. 12.

Verſ. 11. *According to thy feare is thy wrath.* That is, men are ſenſible of thy wrath, according to the feare of thee that is in them; for in the firſt words of the Verſe, he ſaith, *Who knoweth the ſtrength of thy anger.* For prophane and Atheiſticall men, whoſe hearts are hardned, have no ſenſe of Gods anger againſt them, to be moved hereby to turn to him, but ſuch as feare him have. The one ſort are ſmitten and murmure and fret, and this is all; the other by being ſmitten is ſo affected with the apprehenſion of Gods wrath, that he feares God, and eſcheweth evill yet more. To this effect *Calvin*; but he bringeth another Expoſition of ſome; as men feare thee, ſo for their ſinnes they are more ſeverely puniſhed by thee; for Judgment beginneth at Gods houſe; but it is very improper by ſuch as feare God here, to underſtand ſuch Rebels, as *Moſes* ſpeaketh of: who though they had the true religion amongſt them, yet they had no power of it in them, but were made examples for their murmuring againſt God, to all Generations to come after, as the Apoſtle ſheweth, 1 *Cor.* 10. 7. The *Cald. paraphraſt*, *Who knoweth the ſtrength of thy anger to appeaſe it, but the juſt by turning to thee.* *Ainſworth*, either by feare underſtandeth the Law, teaching how terrible God is to ſinners, as *Pſal.* 19. the Law is alſo called the feare of God, or the Judgments of God ſtriking feare into men; and then the meaning is, *Feare and wrath are proportionable, and no man knoweth the power of Gods wrath*, till that by his Judgments he is made to feare God. Or laſtly, we may take

Calvin.

Cald. par.
Ainſw.

it thus, *As thy feare is, ſo is thy wrath more or leſſe*: This being the end of Gods Judgments, to drive men to feare him; and if they do, it ſhall ſoon ceaſe, if not, he will rage ſtill againſt them, till they be deſtroyed for ever.

Verſ. 12. *Teach us ſo to number our dayes, that we may apply our hearts unto wiſedome.* For *teach us.* Hebrew, *Make us know, and we will make our heart come to wiſdome*. It may ſeem ſtrange, that *Moſes* having computed the number of our dayes, to be but ſeventy or eighty yeares, which even Children can number, ſhould make ſuch a Petition as this to God; but he meaneth not ſo much, that we may barely know our life here, to be of ſo few yeares; but that we may know it, to make this good uſe of this knowledge, ſith our time is ſo ſhort, to let none of this paſſe, without labouring to get that wiſdome, which is to ſalvation, as it is ſaid, that the word of God is able, *to make us wiſe to ſalvation.* Wherefore they only are taught of God to number their dayes, whoſe hearts are ſet upon his holy word, to exerciſe themſelves therein day and night; learning hereby the knowledge of God and of his will, to live and do accordingly. All others how expert ſoever in numerations, if they can tell how many miles to the Stars, or how many betwixt Star and Star, if their hearts be not brought to this wiſedome, to provide for their eternall ſalvation, after this ſhort life ended; are the moſt ignorant and untaught of all others: for they have not yet learned, to number to ſeventy or eighty yeares of their own lives, or to afar ſmaller number, which ſome of them may live.

Verſ. 13. *Return O Lord, how long? Let it repent thee concerning thy Servants.* This is ſpoken, with relation to the divers Judgments which were upon the people of *Iſrael*, whilſt they wandred in the Wilderneſſe, and were kept forty yeares together, from the promiſed Land; for they were now ſometime conſumed by fire, ſent from God: ſometime by plague, ſometime by fiery Serpents, and ſometime by the *Canaanites*, who came out againſt them, and conſumed them to *Horma*. At theſe things *Moſes* was grieved, and complained, as thinking long to have an end put to this their miſery; whereas he prayeth, that the Lord would repent, he meaneth nothing elſe, but his turning from ſeverity to lenity again; ſetting the ſame forth firſt, by the word, *Return*, then by the word, *Repent*: Becauſe as a King in his wrath, puniſhing his rebellious Subjects, yet when the heat thereof is over, he repenteth, and ſpeaketh peaceably again unto them; ſo God turning, to ſhew favour to his people, whom he hath ſmitten, is ſaid in condeſcending to our weakneſſe, to repent; although to ſpeak properly, he is not like man, that he ſhould repent, as is ſaid, 1 *Sam.* 15. *Calvin* for *let it repent thee,* hath it, *Be pacified*; and the word ſignifieth either *repent*, or *be comforted.* But I reſt in the firſt, as giving the ſenſe beſt.

Calvin.

Verſ. 16. *Let thy work appeare to thy Servants, and thy glory to their Children.* Hebrew, *Let thy work be ſeen, and thy glory upon their Children.* By work, he meaneth the great work of bringing them out of *Ægypt*, and putting them in poſſeſſion of the Land of *Canaan*, which was yet imperfect, the firſt part only being done, but a great delay made for their ſinnes, in doing the other. In praying therefore, that Gods work might appeare, he meaneth in both theſe parts; and not keeping them ſtill to be conſumed in the Wilderneſſe, now that he began to do for them, in bringing them out of *Ægypt*. And this work he calleth his glory; becauſe whilſt it continued in ſuſpence, ſome diſhonour redounded to God, amongſt the Heathen; whoſe mouths were ready to be opened, and to ſay, That he brought his people out of *Ægypt*, to keep them to dye in the Wilderneſſe, as not being able to bring them into the Land, which he had promiſed, the Inhabitants whereof were too mighty for him to ſubdue. But the work being perfected, great glory would hence redound unto him; all Nations that ſhould heare thereof, being made to reverence him, as Almighty. *Upon their Children.* This is added, according to the promiſe made, *Numb.* 14. 31. that although the men fell in the Wilderneſſe, yet their little Ones ſhould inherit *Canaan*; for then Gods glory appeared upon their Children, when this was fulfilled.

Verſ. 17. *Eſtabliſh thou the work of our hands.* He prayed before, that Gods work might be ſeen now, becauſe he knew, that God would effect the great work of expelling the *Canaanites* by them, and yet they going about it by their own ſtrength, were nothing; he prayeth, that when they ſhould go about it, God would by his almighty power aſſiſt them, and ſo he doubted not, but that they ſhould prevaile: and he doubleth his prayer, to ſhew with what fervency he prayed, as we alſo muſt do, that our prayers may be effectuall; and in any work undertaken by man, eſpecially going to War, it is his duty to look up to God for help, as being able to do nothing of himſelfe, but through God, ſtrengthening him in the work.

Note.
Iam. 5. 17.

PSAL. XCI.

Verſ. 2. I *Will ſay of the Lord, he is my Refuge. Sept.* and *Vulg. He ſhall ſay.* But Hebrew it is, *I will ſay.* Only becauſe all things here are ſpoken indefinitely, he or any man, that dwelleth *in the ſecret of the moſt High. Verſ.* 1. and *Verſe* 3. *He will deliver thee:* That is, any one that is ſuch. They have put this in the third perſon alſo, reſpecting rather the ſenſe, then the word. For although the Author of the Pſalme ſaith, *I will ſay*: He meaneth, in the perſon of the man before deſcribed, that he is in this moſt ſafe condition, againſt all evils, which he may feare in moſt dangerous times. For *in the ſecret of the moſt high*, The Vulgar hath, *in adiutorio altiſſimi*; and who doth ſo, ſaith *Auguſtine*, but he that beleiveth and truſteth in him for help, and not in himſelfe, or any other thing? he ſhall be ſhadowed and ſheltered, ſo as that no evill ſhall hurt him. And *Auguſtine*, and *Jerome* both, will have this Pſalme, firſt to concern Chriſt, being in the Wilderneſſe, and tempted of the Devill, and then his Members: for he ſingularly dwelt in the ſecret, or help of the Almighty; to whom he was Hypoſtatically, and admirably united; and for truſting in him, the wicked *Jewes* could ſay, *he truſted in him, let him ſave him, if he will have him.* And the Devill, called here the Hunter, laid a ſnare moſt craftily for him, when he tempted him by Scripture, and giving him a view of all the glory of the World at once. And every one of his Members ſhall likewiſe be delivered from this wicked Feind. For that he is the Hunter that layeth a ſnare, appeareth 2 *Tim.* 2. 26. Where it is ſaid, *That they may come out of the ſnare of the Devill.* And he hath, ſaith *Jerome*, many ſnares, as covetouſneſs, wrath, *&c. And from the noyſome Peſtilence*; Vulgar, *rough words*; This difference being, becauſe דבר the word here uſed ſignifieth either a word, or with different pricks, the Peſtilence. *Auguſtine* following the Vulgar, giveth this ſenſe; from words, whereby ſome being terrified, forbeare to ſpeak what God would have them, thus incurring his diſpleaſure, to their own deſtruction; as *Jer.* 1. 17. it is threatned in this caſe: and הוות rendred *noyſome*, or *rough*, ſignifieth, *Contritions, tearings in peices.* And if by the former we underſtand the Devill, hunting after mens Soules, by his temptations; it followeth moſt aptly, which is here added, as another dangerous evill, to underſtand it of terrifying words; whereby ſo many are indangered through neglect of their duty, to ſpeak againſt ſin in whomſoever. If the other reading be followed, then both are to be underſtood of corporeall dangers by Hunters; ſuch Hunters as *Nymrod*, that is, Tyrants and perſecuters; & by the Peſtilence, that which ſuddenly deſtroyeth thouſands. But I rather prefer that of *Auguſtine*.

Auguſt.
Hieron.
Matth. 4.

Verſ. 5. *Thou ſhalt not feare for the terrour of the night, nor for the arrow which fleeth*

Auguſt.

Matth. 13.

fleeth by day. What is the terrour by night, but feare of ſuffering for Chriſt, that maketh them that are in the darkneſſe of ignorance to fall away; and the arrow flying by day, but hotter perſecution, whereby the Children of the light are aſſaulted with greateſt violence, and whereby many full of light and knowledge are peirced and fall. Theſe are two kindes of temptations; one lighter, and the other grievous, whereby though many Chriſtians fall, yet ſome there are that do not; *viz.* They that dwell in the ſecret of the moſt High, truſting in him and not in their owne ſtrength; others although men of great knowledge, are feared from Chriſt, becauſe they thought too highly of themſelves, that they were able to ſtand, although all others ſhould flinch, as was ſometime the caſe of *Peter*. Thus *Auguſtine*, who proveth the Arrow flying at noon-day, for ſo he renders it, to be hot perſecution, from that paſſage of the Parable of the Sower; where it is ſaid, the Seed that fell upon ſtony ground, was the hearer, that receiveth the word with joy; but hot perſecution ariſeth, and then it withereth away; becauſe at noon-day the Sun is hotteſt. But what if we ſhall ſay, that by the terrour of the night, and the arrow that fleeth by day, (for ſo the word ביום *Beiom*, ſignifieth) are meant practiſes of the Enemy of the truth, whether ſecret or open, whereby the truly faithfull, that are rooted and grounded, are nothing moved? For being thus underſtood, nothing can be excepted againſt; but underſtand it as before, and there wil be no good agreement; ſith no Chriſtian that ſtandeth in time of danger, is of the night, but of the day; being before darkneſſe, but now light.

Verſ. 6.

Nor of the Peſtilence that walketh by night, nor of the deſtruction that waſteth at noon-day. Here the ſame is again ſet forth, in other words: only that which before was called terrour, now is called דבר in the New Tranſlat. tendred Peſtilence: by the Vulgar, *Verbum*, *V.* 3. but here *negotium*: and that which was called Arrow, is called Deſtruction; and for *day* here is *noon-day*: Vulg. Lat. *Demon meridianus*, the ſenſe being the ſame, that hath been ſhewed before, *viz.* Of ſecret plottings, or open violence, in the midſt of the day.

Verſ. 7.
Hieron.

Auguſt.
Baſil.

Matth. 13.

T. W.

A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come neer thee. Here, ſaith *Jerome*, are great myſteries; for he ſaith not *at thy right hand, and at thy left*: but *at thy ſide and thy right hand*. Becauſe the Righteous hath no left hand, but is right handed on both ſides; as *Ehud*, that killed *Eglon*. *Auguſtine* will have this ſpoken of Chriſt, at whoſe right hand the ſheep ſhall be placed. But how either of them maketh out the ſenſe good, I ſee not. *Baſil* and others, *at thy ſide and thy right hand*; That is, thy left ſide and right very many, that come about thee to deſtroy thee, ſhall themſelves be deſtroyed: but the deſtruction by them intended againſt thee ſhall not come neer thee; for thou ſhalt be ſafe under the covert of the wings of the Almighty. For wings, covering his people, are aſcribed unto him, for his tender care over them; and therefore he is ſometime likened to an Eagle, carrying her young upon her wings; and ſometime to an Hen, gathering her Chickens under her wings. Thus the Army of *Sanneberib*, being about 200000, coming to deſtroy *Hezekiah*, and the *Ammonites* and *Moabites* in very great numbers coming againſt *Hezekiah* and the *Midianites* againſt *Iſrael* in *Gedeons* time, were deſtroyed; and ſo have al other wicked enemies been from time to time, & ſhal be, if they riſe up againſt the faithfull, but they ſhall be preſerved. And one well noteth, that it is ſaid, *at thy ſide*, as ſpeaking of one; becauſe all the faithfull are one in Chriſt; this is the ſecure condition of the whole body of the Church, and of every Member thereof. In all which I aſſent; but ſurely there is ſomething more meant, in ſpeaking of a thouſand at thy ſide, and ten thouſand at thy right hand: and ſaying, it ſhall not come neer thee. For how can deſtruction be at thy ſide, and yet not neer thee? And although many faithfull perſons are preſerved in times of ſuch danger, yet many fall by the ſword, and other kindes of death, by the hands of Perſecuters. Therefore I cannot

Note. but imbrace that of *Auguſtine, It ſhall not come neere thee:* That is, Thou ſhalt ſleight and contemne it, being for Chriſt and his Truth that thou ſuffereſt, it ſhall not come near thy heart, to make thee heavy or ſad; but thou ſhalt rejoice in ſufferings, for ſo the Apoſtles did *Act.* 4. And for the *Side and right hand*, we may underſtand the thouſand falling at the one, of Neighbours and Friends profeſſing the ſame Religion outwardly, and the ten thouſand falling at the other of thoſe in the Church, that pretend Zeale, but their hearts are not upright, and therefore when Deſtruction cometh, they all fall, the upright hearted only being ſaved. Or thouſands of ſuch ſhall fall away in time of perſecution or temptation by the ſubtilty of Sophiſters, ſuch as The Anti-Chriſt, who ſhall deceive the very Elect if it were poſſible; but they ſhall never fall, but ſtand and be crowned with an incorruptible Crown of Glory.

Verſ. 8. *Only with thine eyes, thou ſhalt behold and ſee the Reward of the wicked*: No nearer ſhall Deſtruction in any kind come unto thee, then to ſee that of the wicked, as *Abraham* ſaw the rich miſerable Glutton in Hell torments, when he looking up to him, craved for one drop of water to cool his tongue: So that all, who are not ſincere Chriſtians, or make any other then God their refuge, when dangers come, are wicked; and this ſhall be their reward, to periſh by the Judgments of God without remedy.

Verſ. 11. Matth. 4. *He ſhall give his Angells charge over thee to keepe thee in all thy wayes*: This was by the Devill alledged to tempt Chriſt to caſt himſelf down from the Pinacle of the Temple, but he anſwered, *It is written, Thou ſhalt not tempt the Lord thy God*, Hereby ſhewing, that it is not meant, if a man will caſt himſelf headlong into needleſs danger, that he ſhall be kept by Gods Angells from harm, but being in the waies that God ſets him into, that is, Of Obedience, Faith, and conſtancy in the Truth. For what danger ſoever may ſeem to be in the Rage of the Devill and his Inſtruments in this caſe unto him, he ſhal not ſuſtain the leaſt hurt, no not ſo much as to *daſh his foot againſt a ſtone*, much leſs shall they be able to ſtone him, death to hurt him, as *Steven*, who even then had more Joy then paine, more Glory then ſhame; even Angelicall Glory, for his face ſhon like the face of an Angell.

Verſ. 13. *Calvin.* *Upon the Lion and the Dragon thou ſhalt walk, thou ſhalt tread under foot the young Lion, and the Adder.* By ſtone before ſpoken of, at which it is ſaid, *Thou ſhalt not daſh thy foot*, *Calvin* underſtands, any ſtumbling block, that lyeth in our way, to cauſe us to fall from God, and by Lion and young Lion, open force, whereby we are aſſaulted, by the Aſpe or Adder, and Serpent, ſubtile and ſecret devices, to inſnare us. For amongſt ſuch we live, who labour every way to bring us to Ruine, and ſo timerous are we naturally, that we ſeem to our ſelves to be amongſt Lions, and moſt formidable Creatures, when any trouble is by wicked men ſtirred up againſt us; and therefore it is not without cauſe, that we are thus comforted, that even the moſt ſavage, venemous, and ſubtile, ſhall not hurt us, if we ſteadfaſtly truſt in God, thus getting under his ſhadow: for by the virtue thereof, we ſhall trample them under our feet, as poor and mightleſſe wormes, as it is ſayd, Rom. 16. 20. *Baſil.* *Rom.* 16. *God ſhall tread Satan under your feet*. *Baſil* will have power to hurt, and Malice, meant by theſe Savages, and according to the Letter, *David* ſlew a Lion, and *Paul* ſhook a Viper off his hand and had no hurt, and our Lord promiſeth to them that beleive, theſe ſignes shall follow, they Matth. 16. 17. ſhall tread upon the Lion and Adder, or Baſiliske, &c. *Auguſt.* By the Lion 1 Pet. 5. 8. and Baſiliske, underſtands the Devill, who is ſometime as a roaring Lion 2 Cor. 11. 3. ſeeking whom he may devour, and ſometime as a ſubtill ſerpent, cunningly corrupting by Hereticks his Miniſters from the ſincerity of the Truth: but which way ſoever he cometh, the Church treads him down, neither fearing his Rage in perſecuters, nor being corrupted by his Subtilty in Hereticks. And this I ſo receive, as not excluding the other of *Baſil*; for touching ſome of the Heb. 11. 33. faithfull it is ſayd according to the Letter, *That they ſtopped the mouthes of Lions*,

Lions, as *Daniel:* not to repeat that was ſayd before of *David* and *Paul*, and other Beleivers under the Goſpel, who were wonderfull for ſuch things, and the power of Faith, being hereby perceived; and by caſting out Devills whole Kingdomes and nations were converted thereunto.

Verſ. 14. *Becauſe he hath ſet his love upon me I will deliver him*; *Calvin, He hath acquieſced in me:* and who doth thus, the next words ſhew, *Becauſe he hath known my name.* Here God is brought in ſpeaking for the greater comfort, and aſſurance of the Faithfnll, that is who love him, and reſt upon his protection, founding this their confidence upon the Knowledge of him, becauſe none but they that know him, and his Power, Mercy, providence and Goodneſs towards his, can do thus: and ſuch call upon God, as *Verſe* 14. and are heard, and bleſſed with a long and happy Life here, and then with Honour and Salvation everlaſting. Verſ. 14. Verſ. 15.

PSAL. XCII.

Gen. 2. A *Pſalme for the Sabboth*, that is, the ſeventh day from the creation, wherein God is ſayd to have reſted from all his works, and to have ſanctified it: The *Cald. Paraph.* ſpeaketh of this Pſalme, as if it had been made by *Adam*, ſaying, *An Hymn or Song, which the firſt man Adam ſaid for the Sabboth day*: but that is not probable, but rather that *David* made it, who increaſed the ſolemnity of this day, by adding two hymnes of praiſe to be ſung, muſicall inſtruments to be alſo played upon, as may be ſeene, 2 *Chron.* 29. 25. of which alſo mention is here made.

It is a good thing to give thanks to the Lord, and to ſing praiſes; Hieron: *For to give thanks*, hath it, *To confeſſe to the Lord*, Noting, that a man muſt firſt confeſſe his ſins and repent thereof, and then he is fit to ſing praiſes to God, but not before. And it is to be noted, that he ſaith, we muſt confeſſe our ſins to God, not unto man, againſt the popiſh practiſe of auricular confeſſion to the preiſt. Verſ. 1. *Hieron.* *Note.*

Thus alſo *Calvin* renders it, and the word הרה in *Hithpael*, ſignifieth to *Confeſſe*.

To ſhew thy Goodneſſe in the Morning, and thy Truth in the Night: Not as *Calvin* noteth, that one of theſe is to be praiſed in the day, and not the other; but that in celebrating Gods praiſe we ſhould perſevere day and night, lauding him continually, both for his Goodneſſe and his Truth. *Jerom* ſaith, his Truth is to be praiſed in the night, as being darkly ſet forth in figures, and his Goodneſſe, in pardoning their ſins that confeſſe, which cauſeth a chearfull light as of the morning to ariſe in the heart. Darkneſſe indeed, as of the night, goeth before the morning light, whilſt we are in ſorrow for our ſinnes; but having done, the Light of Gods Truth ſhineth, who hath ſaid, *If we confeſſe our ſinnes, he is faithfull to forgive them*: But *Auguſt.* better, I will praiſe thy mercy in the morning of proſperity, thy Truth in the night of adverſity. Verſ. 2. *Calvin.* Hieron. 1 Ioh. 1. 9.

Verſ. 3. Touching the muſicall inſtruments here named, and muſick in Gods worſhip, ſee before *Pſal.* 33. 2. For theſe words, *Upon the harp with a ſolemn ſound*, are theſe, *Upon* Higgaion *with the Harp*, That is, *In meditation upon the Harp*.

Verſ. 10. *My horne ſhall be exalted as the Unicorne, I am anointed with freſh Oile*: Ainſworth, *My old age with freſh oile*: ſo likewiſe the *Vulgar Latine*: but the *Hebrew* is בלתי *I am anointed or mixed.* The meaning is, I am by thee made ſtrong, for it is, *Thou ſhalt exalt my horn*, and by horn is ſtrength commonly ſet forth: wherefore ſtrength is meant to beat down his Enemies, as as the Unicorn, a fieirce beaſt in the wilderneſſe doth by his one horne, wherein his cheife ſtrength lyeth, puſh and kill both beaſts and men. And this annointing with freſh or new oile, ſetteth forth the ſpirit of Fortitude, whereof anointing with oile was a figure: Therefore when *David* was annointed by *Samuel* for King, his valour became ſo great, that he ſlew a Lion and a Beare, then *Goliah*, and many Philiſtims more, none could ſtand againſt him. It was alſo a figure of Joy and Gladneſſe, for which it is ſayd, Pſalm. 45. *God hath annointed thee with the oile of Gladneſſe above thy fellowes.*

This then cheifely agreeth to Chriſt, the annointed above all others, and then to *David* his Type who wrot this, and laſtly, to every one of the Faithfull, who are alſo ſaid to have an annointing, 1 *Joh.* 2. 20.

Verſ. 12. *The Righteous ſhall flouriſh like a Palme tree, and ſhall grow like a Cedar.*

Having ſhewed the joyfull condition of the Righteous, by reaſon of his
power and dignity of annointing, and the falling of his Enemies before him,
now he further ſheweth their increaſe in Grace and Knowledge, being
herein wonderfully thriving, as the Palm tree and Cedar of *Lebanon*, which
groweth to a very great height: and as the Palm Tree, he ſhall be moſt
Verſ. 13. fruitfull in doing Good, which ſhall put a great *Decorum* upon him, as a
Beaſt that is fat, is moſt well favoured, contrary to the leane Kine in *Pharaohs*
Dreame, that were moſt ill favoured. And thus he ſhall continue
in old age, as naturally men do not; but then wither and fade away. And
he is ſaid to flouriſh in the Courts of Gods houſe in alluding to the manner
of thoſe times, which was not for any, but the Preiſts to go into the Temple;
but to abide in one of the Courts about the door of the Tabernacle,
whilſt that ſtood, afterwards of the Temple: and this good Eſtate of the
Righteous begun and continued here, till old age ſhal be made more perfect,
and ſo continue for ever in the life to come; but this comfort belongeth
only to ſuch, as the longer they live, are the more excellent, not to ſuch as
Auguſt. are more coveteous, more froward or prophane, as it is with many, whereupon
one ſaith well, *Omnia alia cum vitia ſeneſcunt, ſola avaritia juveneſcit.*

PSAL. XCIII.

This Pſalme hath no Title, Hebrew; *but in* Vulgar Latine, The praiſe of a Song of *David*, the Day before the Sabbath *when the* Earth *was founded.*

IT is generally held by the Fathers, to be concerning Chriſt, a Propheſie of his raigning in Majeſty and Glory in Heaven, after his death and Reſurrection, aſcending into Heaven even to the right hand of God the Father; that is, To unſpeakeable Power, and Glory, and Honour for evermore.

Verſ. 1. *The Lord raigneth, he is cloathed with Majeſty*, ſee the like Pſalm. 96.
10. 97. 1. Pſalm. 99. 1. although the Son of God abaſed himſelf to become
man, and to ſuffer a vile death, yet now he is in the height of Glory, *He
hath girded himſelf with ſtrength, the world alſo is eſtabliſht that it cannot be
moved.* That is, By his Apoſtles, ſent out to preach againſt Idolatry, and
to publiſh ſalvation by Faith, the world fluctuating before in the midſt of
many Groſſe Superſtitions, is eſtabliſhed in the Truth, never to be carryed
away any more to thoſe Errours.
Verſ. 2. *Thy Throne is eſtabliſhed of old, thou art from everlaſting*: That is, In
Gods decree; Chriſts Kingdome over the whole world was appointed
from Eternity, and to continue rhroughout all Generations.

The flouds have lifted up their voice, the flouds have lifted up their waves. The Lord on high, is mightier then many waves: That is, The Apoſtles ſent out as Rivers of water, by their doctrine to water the Nations, have preached with all earneſtneſs, and againſt them, as when the freſh water and the Salt meet, ſtrong oppoſition hath been made by many; but yet his power being greateſt, ſoon prevailed, and theſe floods ran all over the world with Succeſſe, the Pride of thoſe Waves being abated. Verſ. 3.

Thy teſtimonies ere very ſure: That is, Both old and new Teſtament, one ſerving to confirm the other. *Holineſſe becomes thy houſe for ever*. That is, Thy Church, as ſhe is called, 1. *Tim.* 3. 15. out of *Baſil. Jerom. and Auguſt.* But *Calvin* and ſome others underſtand all of God, being Lord and King in a ſpeciall manner over his Church, in the protection whereof, and doing miraculouſly for her, his Glory nnd Majeſty ſhineth moſt brightly. And the eſtabliſhing of the world is ſpoken of, as one of the greateſt wonders, the Earth being held in the midſt of the aire by his immediate power, and the Seas kept within their bounds, as with Gates and Bars. And his Throne is ſayd to be eſtabliſhed, becauſe ſo many Nations bearing deadly enmity againſt his people, yet they were hitherto preſerved, as a moſt flouriſhing Kingdome, ſhewing, that no humane force could ſhake it for ever, eſpecially that ſpiritual *David* being come, & having built it upon a Rock, to ſtand, not only againſt humane, but all Deviliſh power, for ever and ever. Verſ. 5. *Baſil. Auguſt. Jerom. Calvin.* Matth. 16. 16.

Here the power of God is further ſet forth, by a compariſon taken from the flouds and waves of the Sea, which both are violent aud roar terribly, yet the Lord exceeds all theſe far in powet, for he ruleth them at his will. Some by flouds and waves underſtand Armies of men coming with ſeeming irreſiſtible power, againſt Gods people; but God eaſily quelleth them; and thus flouds and waves are often taken: and the rather it is ſo to be underſtood here, becauſe that in the next words *V.* 5. It is ſaid, *The Teſtimonies of the Lord are ſure*: That is, his promiſes to ſave and defend his Church, how populous or mighty ſoever they be that combine together to come againſt her. *Holineſſe becometh thy houſe for ever, Hebrew: In thy houſe the glory of holineſſe to the length of dayes*: That is, The holy and true God is glorious for the things before ſpoken of; not for a time, his Kingdome over his Church then ceaſing; but ſo long as cannot be counted, even to all Eternity. Verſ. 3 Verſ. 5.

PSAL. XCIV.

This Pſalme *is alſo without a Title, but the* Vulgar Latine *prefixeth this*, A Pſalme of David.

QUarta Sabbati: whereupon *Jerom* ſaith, that it ſerveth to ſhew the concurrence of the Law and the Goſpel in one, as the fourth day of the weeke is the middle, having three dayes before it, and three after; but to paſſe this as a vain Phantaſie, let us come to the Pſalm, as without any Title, by whomſoever that was prefixed: For *Baſil* ſaith, That they who firſt expounded the Pſalmes, have it not. Yet *Auguſt.* dwelleth very largely upon it, as a Title worthy of our conſideration for the myſtery therein. And to finde this out, he looketh to that which was made upon the fourth day, the Lights of Heaven; to whom he compareth the Faithfull for their Heavenly converſation, and the light of their good life; wherein they goe conſtantly on, and cannot be interrupted by any oppoſition upon Earth. For if they be injuriouſly or cruelly dealt withall, they looke up to God to whom *Hieron. Baſil.*

whom vengeance belongeth, and herein they reſt; neither ſeeking to revenge themſelves, nor making defection from the faith, when they ſee perſecuters and wicked men to have ſo great power, and to live in ſuch proſperity. And this indeed is a truth, and a truth hinted in this Pſalme, for the comfort of all that ſuffer wrong, although we take it without a Title, as indeed it is. For the greateſt part of the Pſalme is ſpent in praying to God, to ſhew himſelfe juſt, in taking vengeance upon wrong-doers, how great and mighty ſoever they are; and deſcribing their evill conditions, and threatning them therefore, *Verſe* 20. 21. 23. But by the way, the bleſſedneſſe of ſuch as ſuffer by them, is ſet forth; and what favour God ſheweth them in their very ſufferings, *Verſe* 12, 13, 14, *&c.* and *Verſe* 22.

Verſ. 1. *O Lord God, to whom vengeance belongeth, O God to whom vengeance belongeth, ſhew thy ſelfe.* Hebrew, *O God of vengeance or recompences, O Lord God of vengeance ſhine forth.* That is, make it to appeare to thy glory, and the comfort and confirmation of thy faithfull people, that thou art a righteous Judge, by not ſuffering ſtill their Enemies to go unpuniſhed on in perſecuting and doing them wrong. For although the faithfull beleive, that God will reuenge all their wrongs, yet then only his Juſtice ſo to do publickly appeareth to his glory, and his Juſtice ſhineth, when he revengeth.

Verſ. 3. He doth moſt pathetically cry out of the long triumphing of the wicked, becauſe they were ſuffered in their tyrany and oppreſſion of the Godly; and the Lord ſeemed to delay the Judging of them: which he ſaith, not out of impatience, or diffidence; but to expreſſe his zeale for Gods glory.

Verſ. 5, 6, 7. Their doings againſt the faithfull are complained of, and their fooliſhneſſe, thinking that God ſeeth not; which he correcteth and reaſoneth againſt, *Verſe* 8, 9, 10, 11.

Verſ. 12. Then for the comfort of Gods people, he pronouncerh them *bleſſed*, even when they ſeemed moſt miſerable, for their being troaden undertoot, and deſpiſed in the World: but withall, he ſheweth how their ſufferings are turned into a bleſſing to them; *viz.* By Gods inſtructing them in his Law; they learning by his written word, and teaching out of it, to be patient and comfortable in all their ſufferings; according to *Rom.* 15. 4.

Verſ. 13. Moreover he promiſeth deliverance, and that the wicked, who oppreſſed them, ſhall fall into the pit of deſtructiou, *Judgment* being thus *turned into righteouſneſſe; and then all the upright in heart ſhall follow it.* Hebrew, *After it*, or *him.* So likewiſe *Theodot. Aquila*, and *Calvin*, turne it; which *Baſil* expoundeth of Chriſt, according to the manner of his calling Diſciples; *Follow after me.* But *Calvin* better; Judgment is turned into righteouſneſſe, when the faithfull, who ſuffered before, are delivered, and the wicked, who unjuſtly perſecuted them, periſh: the courſe of Gods Judgments againſt his own houſe, at ſuch times doubted of by many, whether they were juſt or no, ſhall plainly appeare to be all moſt righteous, and the upright hearted without any wavering or doubting, ſhall conſtantly follow him in holineſſe, all their dayes.

Baſil.

Calvin.

Verſ. 16, 17. *Who will ſtand to me with the wicked?* That is, when I have to do with wicked and malicious Enemies, who ſeek my deſtruction. And he anſwers himſelfe, that the Lord, and not men ſtood for him; which he ſpeaketh further, to confirme in his own example, what he had taught, *Verſe* 13, 14 for the comfort of all other upright hearted perſons, in expectation of the like to be done for them, in Gods good time.

Verſ. 18, *When I ſaid, my foot ſlipped, thy goodneſſe ſuſtained me.* Here he further amplyfieth Gods mercy towards him, in that when in his own ſenſe and apprehenſion he was even ſlipping down by Death, no meanes of preſerving his life appearing, yet God brought him out of that danger: and in ſuch dangers was *David* many times; but eſpecially when *Saul* purſued him about the ſame Mountain, and had almoſt overtaken him; but God in his providence called *Sanl* away, by the *Philiſtims invading* his Country. Moving

1 Sam. 23. 25.

ving one queſtion more, *Whether the Throne of wickedneſſe ſhall have any fellowſhip with God.* He anſwereth negatively, and concludeth with their deſtruction. And hereby he intimateth, that there are not only private perſons, but Kings, ſitting upon Thrones, who are wicked, injurious to Gods Servants; but be they never ſo great and mighty, they ſhall be cut off in their own wickedneſſe, the worſt of it redounding to themſelves in the end.

Note.

Verſ. 23.

PSAL. XCV.

THis Pſalme is alſo without a Title, Hebr. but in Vulgar Latine it hath this: *Laus cantici ipſi David.* And *Heb.* 4. 7. it is ſaid to be ſpoken by *David*, which is here ſaid; and *Baſil* ſaith, that *David* made it, foreſeeing by the ſpirit, what ſhould be done in the time of *Ioſiah*, in deſtroying Idolatry, and reſtoring the worſhip and ſervice of God, ſo greatly decayed in the time of *Manaſſeh*; and he bringeth him in and the Prieſts, ſaying, *O come let us worſhip and fall down, and kneele before the Lord our maker, and harden not your hearts,* to thoſe that would hardly be reduced from Idolatry, to the worſhip of the true God only. Here are three motives to ſtir us up to rejoice in God, and to worſhip him in all humility.

Baſil.

1. *He is a great God,* as his works do declare. Verſ. 3,4,5.
2. *He is our God, we are his people.* That is, we that are his Church, of whom he taketh a more ſpeciall care. Verſ. 7.
3. *Harden not your hearts, as in the day of temptation.* Such as will not worſhip and humble themſelves to God, by falling low before him, are hard-hearted, like the *Iſraelites* that thus tempted him, and periſhed in the Wilderneſſe, being held there forty yeares, and never entring into *Canaan*; where they ſhould otherwiſe have had reſt and comfort, being poſſeſſed of a moſt fruitfull Country, for themſelves and Poſterity for ever; which maketh againſt them that either worſhip him not, or worſhip falſe Gods, or are unreverent in their bodily geſture, or that do not acquieſce in his word, but out of unbeleife meditate upon other means, to do better for themſelves, as his people then did. Verſ. 8,9:

Note

PSAL. XCVI.

THis Pſalme is alſo without a Title, Hebr. but in Vulgar Latine it is *The praiſe of the Song of David, when his houſe was built after the Captivity.* Which, ſaith *Baſil*, figured out deliverance by Chriſt, and ſo it is propheticall, both of the firſt and ſecond coming of Chriſt Jeſus. And accordingly *Auguſtine* underſtands.

Baſil.

Sing unto the Lord a new ſong, ſing unto the Lord all the Earth. Saying, what is it to ſing a new ſong, but to love, as the new commandement injoyneth? He that loveth then, ſingeth a new ſong, although he be ſilent; and he buildeth *Davids*, that is, Chriſts houſe; contrariwiſe, he that is covetous, although he ſingeth with his voice, ſingeth not, as is here exhorted: neither doth he build, but demoliſh, and makes an harſh noiſe in Gods eares. The Temple built by *Solomon*, was ſituated in one certain place of the Earth, and ſo was that built after the Captivity, but this all over the Earth. Thus that elegant Father proſecuting the building, according to the Title, in many more words, which is not ſo pertinent here; becauſe it is a Title prefixed, not by the Spirit, but by ſome man of his own head. And *Ainſworth* better noteth, that it was the Pſalme ſung, when the Arke being brought

Verſ. 1.
Auguſt.
1 Iohn 2. 7.

Ainſw.

brought from the houſe of *Obed Edom*, was ſet in the Tabernacle which *David*
made for it; 1 *Chron.* 16. 23. to *Verſ* 34. where ſomething more is added,
which is here wanting, *Verſe* 34, 35, 36. and ſomthing is altered, *Verſe*
33. but the ſenſe the ſame. That it is propheticall touching the Goſpell all
agree, as they muſt needs; becauſe at the breaking out of the light of the Goſpell,
all the Earth praiſed God for Chriſt, which they could not do before.
Rom. 10. *For how ſhall they call upon him, in whom they have not beleived.* And till
then there was but one place, to which to bring Gifts; which we are exhorted
Verſ. 8. to do, *Verſe* 8. *To bring gifts into his Courts*, which be not now at
Ioh. 4. 2. *Jeruſalem*, but every where. Hebrew, מנחה a *meat-offering*, one kinde of
offering being put for all; the whole worſhip and ſervice of God, being
hereby ſet forth. And this is not now a carnall Sacrifice, but a ſpirituall; as
is taught, *Heb.* 10. of thankſgiving; and he cometh not empty now before
God, that cometh before him with praiſe, out of a pure heart. So that here
Calvin. is no ground for the Papiſts *Maſſe*, as *Calvin* well noteth; who will have
that the Sacrifice here meant; when as indeed it is only a figure of it, and the
thankfulneſs of the heart therefore is the Sacrifice; for which of old it had
the name of *Eucbariſtia*: and it is by faith made a Sacrifice, for us to feed upon,
Verſ. 6. unto everlaſting life. *Iohn* 6. 53. Whereas *Verſe* 6. he ſaith, *Strength
and glory are in his Sanctuary.* It is ſpoken in alluding to the Arke, which was
then the ſigne of his preſence, where he often ſhewed his glory; but now
his Sanctuary is his Church, propagated throughout all Nations, or to be ſo
propagated before the end of the World.

Verſ. 11. *Let the Heavens rejoice, let the Sea roare.* Here, ſaith *Baſil*, the more to
Baſil. ſet forth the joy that ſhould be for the Goſpell in all parts of the World,
the Heavens and the Earth, the Sea, the Feilds, and the Trees are mentioned
by a *Proſopopeia*: ſhewing, that they ſhall all rejoice; by the Heavens,
(the Angels being meant; who rejoyced when Chriſt was born, and
rejoice dayly at the converſion of ſinners: By the Earth, the Nations, Kindreds,
and Peoples, inhabiting the Earth; By the Seas, Iſlanders: By the
Matth. 13. Feild alſo, the World; as is ſhewed in the Parable of the Tares; and by
the Trees of the Forreſt, the Inhabitants of thoſe parts, where amongſt
Trees and in Groves Idols Temples formerly ſtood, but now were demoliſhed.
Calvin. *Calvin* will not have the Angels meant by the Heavens,, but hyperbolically
Rom. 8. the Heavens themſelves, and the Earth, &c. which ſhall be brought
into the glorious liberty of the Sonnes of God, when the Children of God
ſhall at the laſt day be glorified through Chriſt. But it is not only ſaid, the
Heavens and the Earth, but the Trees alſo, which ſhall be burnt up. Again,
the joy here ſpoken of is not at the renovation of all things then, but at the
going out of the Goſpell. Laſtly, it may juſtly be queſtioned, whether
theſe viſible Heavens and Earth, be meant by πᾶσα ἡ κτίσις, as I have ſhewed
upon that place: wherefore, as the Fathers alſo generally agree with
Baſil, ſo do I, as with one that ſpeaks moſt reaſon.

Verſ. 13. *For he cometh, for he cometh to judge the Earth.* Well, ſaith *Baſil*, doth he
Baſil. ſpeak of his coming twice; for he ſhall come once to give knowledge to the
World, how to be ſaved, and he ſhall come again to Judgment, when he ſhall
ſeparate, according to righteouſneſſe and truth, as he hath promiſed, the
Sheep from the Goates, receiving them to Heaven, and ſending theſe to
Calvin. Hell. Thus alſo *Auguſtine* and *Jerome*, although *Calvin* will have the word
cometh twice repeated, only to ſhew the certainty of Chriſts coming, when
the World shall be better governed. But the firſt word, *Cometh*, is beſt referred
to his coming by the Goſpell, when he dyed for us, and was judged;
but judged not: the ſecond, to his laſt coming: as if he had ſaid, The things
before ſpoken of shall be ſo, as hath been ſaid; the Son of God shall come
and inlighten, and rejoice all places: yea and after this, he shall come again
to judge thoſe that have deſpiſed or ſleighted him, not beleiving or doing
as he hath taught, ſending them into everlaſting fire; neither shall he in ſo
doing

doing, deale unrighteouſly with them, or untruly, but righteouſly, for their enmity againſt his people; and truly, for their averſneſſe from the truth offered unto them, in ſuch unparalleld love; that is, Chriſt, *who is the way, the truth, and the life*: and from the truth preached, from which they have turned their eares away, giving heed unto Fables, as ſome are charged, 2 *Tim.* 4. 4.

PSAL. XCVII.

THis Pſalme is alſo without a Title, Hebr. but the Vulgar Latine hath, *A Pſalme of David, when the Land was reſtored to him*: Yet confeſſed, as *Baſil* ſaith, by the Author himſelfe, to be prefixed of his own head; but he judgeth him to have erred in it; forſomuch as not the Land over which *David* raigned, but all the World is here ſpoken of, as in the former Pſalme; it being likewiſe a propheſie of Chriſts double coming: And this the Text confirmeth, *Verſe* 1. *The Lord raigneth, let the Earth and the Iſles rejoice*; here being made more plain, what was before ſpoken obſcurely, *Pſal.* 96. 11. *Let the Sea roare, and the fulneſſe of it*: the Sea being put for the many Iſlands in the Sea, and roaring, for making a joyfull ſound, which cannot be underſtood, but of Chriſts firſt coming in the Goſpell; wherein the tidings of that which he hath done for us, was carryed into all parts of the World; where before they were in a ſad condition, under dumb Idols, as they were blindly led: And *Verſe* 3. *A fire goeth before him, and burneth up his Enemies.* And *Verſe* 4. 5. here being more plainly and largly ſet forth his judging the World at his ſecond coming, ſpoken of, *Pſalme* 96. 13.

Baſil.

Verſ. 1.

Clouds and darkneſſe are round about him. This is ſpoken for the myſticalneſſe of his Incarnation, as it is ſaid, *Great is the myſtery of Godlineſſe, God manifeſted in the fleſh, &c.* 1 *Tim.* 3. 16. And in ſetting this great myſtery forth, he alludeth to the manner of Gods appearing, when he gave the Law upon Mount *Sinai*. *Auguſtine* more Elegantly and largly, both upon theſe words, and the next, *Judgment and Juſtice are the Habitation of his Throne*; Clouds and darkneſſe are round about him, to wicked unbeleivers; for although he were the true light, inlightning every one that cometh into the World, yet to them there was darkneſſe round about him, ſo that they had eyes to ſee, but not to underſtand, ſeeing eyes, but were made blinde: but Judgment and Juſtice are ſeen by beleivers, to be the Habitation of his Seat; yea he inhabits in them, for he dwelleth in our hearts by faith, and juſtifieth and ſanctifieth us; ſo that through his grace, we are an holy and righteovs houſe, for him to reſt and abide in. And for the next words, *Verſe* 3. he differeth from *Baſil*, ſaying, I cannot think the fire here ſpoken of to be that, which ſhall deſtroy the wicked at the day of Judgment, and wherein they ſhall burn for ever; becauſe that goeth not before, but after him; this before him. This fire then is the fire of wrath, wherewith the wicked burn againſt the faithfull, when they are inraged againſt them, for withſtanding their wils: For look upon one inraged, and doth he not ſeem to be on a fire, ſmoake coming out of his noſtrils, his eyes ſparkling, and his inward parts burning with a deſire of revenge; the other in the mean ſeaſon ſtanding quietly, to beare whatſoever he ſhall do unto him. Thus for the fire to burn Enemies; but he alſo ſtraineth this fire further to the faithfull; ſaying, that they burn, by a profitable burning by the Spirit, which is as a fire in them: for which he ſaith, *I came to ſend a fire and a ſword, a fire to inflame with zeale*, as *Act.* 2. the holy Ghoſt came down in the likeneſſ of fire, and ſat upon each of them; and the ſword of the word, as it is called, *Heb.* 4. 12. divideth them from Father and Mother, and all

Verſ. 2.
Baſil.

Exod. 19.
Auguſt.

Joh. 1.
Matth. 13.
Ioh. 9.
Eph. 3. 17.

Verſ. 3.

Verſ. 4. moſt neare to follow Chriſt. Then the lightnings inlightning the World,
are alſo by him expounded of the Apoſtles, going into all Countries as lights,
whereupon mens hearts melt in ſorrowing for their ſinnes, and ſo they are
converted; yea *Mountaines*, that is, great and proud perſons before; for
Act. 16. now as the Jaylor, they fall down trembling before *Paul* and *Silas*; ſaying,
Calvin. *What ſhall we do to be ſaved?* Thus *Auguſtine* in many more words; and
Junius. *Jerome* agreeth with him: *Calvin* and ſome others, make all theſe foure
Ainſw. *Verſes* to agree to one and the ſame thing, *viz.* The glory of Chriſts King-
dome, extended into all Countries, to the rejoycing of the hearts of the
T.W. faithfull, but the terrour of wicked Enemies. *T.W.* takes all that is ſaid,
as ſpoken of God; to make all men afraid, and aſhamed of worſhipping
Idols, againſt which he inveyeth, *Verſe* 7. ſaying, he is deſcribed by ſuch
things, as accompanied his preſence, in giving the Law, when his coming
down was ſo full of terrour. That of *Auguſtine*, upon *Clouds and darkneſſe*,
I take to be moſt genuine: but *Baſil* is rather to be followed in his, upon
the fire going before him to burn his Enemies. For it is alſo ſaid, *Pſal.* 50.
Where he ſpeaketh of the fire at the day of Judgment, *A fire ſhall go before
him*; and *Joel* 2. 3. *A fire ſhall go before them*: Speaking of deſtroying Ene-
mies, that ſhould come againſt *Iſrael*, to burn up their Cities; whereas this
was not done, till they had overcome them, and the word here, is לפניו, *In
his face, or preſence*. The meaning being nothing elſe, but as is ſaid, 2 *Theſ.*
1. 7, 8. *When the Lord ſhall be revealed from Heaven in flaming fire.* And he
ſpeaketh only of Enemies to be burnt by this fire, and not of the faithfull;
ſo that here is no place to infer the Spirit, as fire in them: and if this were the
fire, wherewith the wicked ſhall be burnt, by being inraged, there were no
great matter in this to terrifY them.

Laſtly, for his lightnings, it is well known, that lightnings oft times ſet
Buildings and Trees on fire, and ſtrike men ſo, that they are wonderfully
burnt within, and terribly deſtroyed: and therefore in ſetting forth the
terribleneſſe of the laſt day, they are moſt aptly ſpoken of; when lightnings
as fire-bals being caſt into the World, all things ſhall be ſet on fire; and
then the Hils, which none other fire can work ſuch an effect upon, ſhall melt
like Wax, and the very viſible Heavens ſhall be diſſolved with the heat there-
of: 2 *Pet.* 3. 10. See the like, *Revel.* 4. 5. where it is ſaid, That from the
Throne proceeded thunders and ligtnings, and *Chap.* 8. 5. *There were thun-
ders and lightnings and an Earthquake*; Immediately after which, the An-
gels ſounded with their Trumpets, and great deſtruction followed.

Verſ. 6. *The Heavens ſhall declare his righteouſneſſe.* That is, Fire and Lightnings
coming down from Heaven, to burn the wicked Enemies of his Church, as
Ainſw. he alwayes threatned; for when this ſhall be done, it ſhall appeare to the
faithfull all the World over, that his threatnings were not vain, but reall.
By Heavens alſo, the Angels of Heaven may be underſtood; who ſhall then
be imployed to gather his Wheat into his Garner, and to binde up the Tares
in bundles, for the fire: for in doing, as he long before propheſied, they de-
clare him to be true and righteous; ſee the ſame alſo, *Pſal.* 50. 6. *And all
people ſhall ſee his glory*, That is, the Glory in which he ſhall come to Judg-
ment, who had been formerly ſo greatly abaſed, according to *Matthew*
25. 31.

Verſ. 7. *Confounded be all they that worſhip graven Images, worſhip him* (*all yee
Gods*) Here he propheſieth of the fall of Iodatry, when Chriſt as King ſhall
raigne, as indeed it came to paſſe: For *worſhip him all yee Gods*, as it goeth
in the Hebrew, the Vulgar hath, *All yee Angels*: And ſo it is rendred and
applyed to Chriſt, *Heb.* 1. 6. and was fulfilled, *Luke* 2. 13. *Revel.* 5. 11,
12. And well may the Angels for their extraordinary power and glory be
termed Gods; when as Princes and Judges in this World are ſo called,
Calvin. *Pſal.* 82. *Calvin* will not have Angels, but falſe Gods hereby meant, all
which ſhall be ſubjected to Chriſt, that he alone may be glorifyed: but it
is

is one thing to worſhip Chriſt, and another to be ſubject to him perforce.

Verſ. 8. *Zion heard and was glad, the Daughter of Judah rejoiced*: By *Zion* and *Judah*, underſtand the Church, to whom the tidings of Redemption by Chriſt were moſt joyfull; and to hear, that although ſhe ſuffereth greivous things by perſecuters, her Enemies, yet they ſhall be judged at the laſt.

Calvin. *Calvin* by *Zion and Judah* underſtands the Elect amongſt the Jewes, and the thing which they heard, was Chriſts raigning amongſt the Gentiles, ſpoken of, *Verſe* 1. and he ſaith not, They ſaw, but *They heard*, for two Reaſons.

Firſt, Becauſe they heard it to their comfort and confirmation propheſied of long before.

Secondly, many of the Nations were ſo remote, that they could not ſee it, but hear of it only.

Verſ. 11. *Light is ſowen for the Righteous*: That is, like ſeed: comfort lyeth hid for a time, but at length it ſhall riſe up and appeare; ſo our life is ſayd to be hid with Chriſt, *Coloſ.* 3. 3. and 1 *Joh.* 3. 4: *It doth not yet appear what we ſhall be*: but this ſeed is ſowen, when by the Prophets of God it is taught, that thus it ſhall be; for this meeting with a beleiving and good heart, ſhall at the laſt appear. Matth. 13.

PSAL. XCVIII.

Verſ. 1. THis *Pſalme* differeth little from *Pſalme* 96. and therefore I need not to ſay much upon it: but *Verſe* 1. it is added, *His right hand and his holy arme hath gotten him the Victory*: That is, He hath extraordinarily and miraculouſly by Chriſts death vanquished the Devill, as *Heb.* 2. 15. *Col.* 2. 14. ſee the like, *Eſa.* 59. 16.

Verſ. 2. Verſ. 3,4,5. 6. And whereas, *Pſal.* 96. 3. it is, *Declare his Glory amongſt the Heathen*, here Verſe 2. *His righteouſneſſe hath he ſhewed in the ſight of the Heathen*: This ſerving to expound that. Then Verſe 3. 4. 5. 6. his mercy and Truth to *Iſrael* are mentioned in ſending Chriſt, becauſe that to *Iſrael* he was promiſed by all the Prophets; but yet *Iſrael* was herein ſo regarded, that this performance extended to all the Nations even to the ends of the earth, for which all are exhorted with voice and muſicall Inſtrument to praiſe him.

After this, Verſe 7. 9. are in effect the ſame with *Pſalme* 96. 11. 12. and Verſe 9. of his ſecond coming to Judgment with Verſe. 13.

PSAL. XCIX.

Baſil. THis *Pſalme*, ſaith *Baſil*, propheſieth of the Indignation, that ſome heathens had at the returning from the Babylonian Captivity, and that the Phariſees had at Chriſt, when he publiſhed himſelfe to be the Son of God: and therefore he followeth the *Vulgar Latine*, wherein it thus beginneth, *The Lord raigneth, let the people be angry*, New Tranſlation, *Let the people tremble*: the word ſignifieth indifferently either to tremble, or to be angry, and to me it ſeemeth good which *Baſil* hath touching the wrath of the Jewes againſt Chriſt, and ſo it agreeth well with *Pſalme* 2. 1. 2. and how it was fullfilled the holy Goſpels declare. *Hieron.* *Jerom* asketh here what people they be that are angry, or have indignation; and anſwereth, Unbeleivers, whether of the Jewes or Gentiles: but coming to the next words, *Sitting between the Cherubims*: *Let the Earth be moved*. He underſtands this *Moving*, of that which is by feare and trembling, in hearing of his word, as if it were meant, Chriſt is moſt glorious as God, that uſed to give anſwers from between the Golden Cherubims, and from the mercy Seat of Gold, in the moſt holy place, which did likewiſe all ſhine with Gold: therefore at the ſound of his word, men of all parts of the Earth ſhall tremble, and ſo receive it into penitent and beleiving hearts, that they may be ſaved: for to them that do thus, the moſt high and glorious God is neer, *Iſa.* 66. 2. I think, that by the people are meant the *Jewes*, and by the Earth, all other Inhabitants of the Earth, in other Nations. Touching the ſtirs that ſhould be amongſt whom at Chriſts coming by his Goſpell it is here propheſied, yet nothing ſhould hinder the proceeding thereof, or Chriſt the Author of it from raigning far and wide, as it came to paſſe when the Church was ſo many yeares under hot perſecutions, and yet gat ground dayly; and finally in *Conſtantines* time, even in the heart and Court of the Emperour. Thus *Ainſworth.* *Ainſworth* expoundeth both the firſt word, by *ſtirred*, as indeed it ſignifyeth to be ſtirred or moved, either with wrath or feare; alledging to juſtify the *Sept.* and *Vulg.* rendring it *angry*, *Revel.* 11. 17, 18. and to draw the other the ſame way, *Act.* 17. 13. where the *Jewes* are ſaid to have ſtirred up the people at *Berea* againſt the Apoſtle *Paul:* although the ſecond word Matth. 27.39. properly ſignifyeth, *nutare, nutet Terra, Let the Earth nod* the head, or mock at it, as it is ſaid, when Chriſt hung upon the Croſſe, ſome nodded the head at him in deriſion and indignation; which is alſo intimated, where it is ſaid, *We preach Chriſt a ſtumbling Block to the Jew, and fooliſhneſſe to the* *Calvin.* *Gentiles*, as at which they mocked. Whereas *Calvin* expounds it by trembling, and referreth it to them that were before bidden to rejoice; ſaying, that this is ſpoken, in regard of the troubles which ſhould be to the Church under the Goſpell, indangering it, and make it even ready to ſinke, it doth no way agree; becauſe by the Lords raigning, is intimated his overcoming, and then was no time to tremble, or droop; or if his raigning be taken only ſpiritually, there is no reaſon for outward troubles, at which his people ſhould tremble, but rejoice, as is exhorted, *Phil.* 4. 4.

Verſ. 4. *The Kings ſtrength loveth Judgment.* Having ſet forth the excellency of the Lord, *Verſe* 1, 2. and exhorted to confeſſe his name to be *holy and fearfull*, *Verſe* 3. here a reaſon is yeilded, he loveth Judgment; therefore all the wicked muſt expect ſeverity from him, which cannot but ſtrike terrour into them, at the hearing of him, *hoc nomine*; for they are for unrighteouſneſs and iniquity, he againſt it; and what is their ſtrength to withſtand Verſ. 5. his? *Moſes* and *Aaron* amongſt his Prieſts, and *Samuel* amongſt them that *called upon his name, theſe called upon the Lord, and he anſwered them.*

Verſ. 6. *Baſil.* Num. 16. 1 Sam. 12. *Moſes and Aaron amongſt his Prieſts*, ſaith *Baſil*, calling for Judgments upon *Corah Dathan* and *Abiram*, for their rebellion; and *Samuel* for thunder and raigne againſt the *Jewes*, caſting him off, and deſiring a King, were all heard; yea and for deſiring a King ſo, they were puniſhed with a Tyrant, under whom they ſuffered much miſery. Theſe examples he bringeth, that all might feare the Judgments of the Lord, which his ſtrength is ſet to bring upon the wicked, according to *Verſe*, 4. and to ſhew, that for the *Jews* to reluct againſt the Prieſt-hood and Kingdome ſet up by God, was no new thing; for they did ſo in the dayes of *Moſes*, and of *Samuel*; and therefore not to be marvelled at, that they ſhould do the like againſt Chriſt, who was both Prieſt and King. But as they eſcaped not without *Calvin.* Judgments, no more did the *Jewes* in the time of the Goſpell; whereas not only *Aaron*, but *Moſes* alſo, are called Prieſts. *Calvin* ſaith well, that the word כוהנים here uſed, ſignifyeth both Prieſts and Princes; and before *Aaron* was choſen, *Moſes* doubtleſſe executed the Prieſts Office. But of this laſt I ſee no reaſon, but to doubt, and therefore reſt in the former; Godly Princes and Prieſts had all one name, although there be another for Princes.

Ainſworth noteth, that cheif Officers were thus called, as well as Preiſts; 2 *Sam.* 8. 18. *The Kings Sons were Cohanim*, the reaſon whereof is rendred 1 *Chron.* 18. 17. But he expounds *Moſes* his calling upon God, of that *Exod.* 14 *Exod.* 32. and ſo I grant the next words agree well.

Verſ. 6.
Verſ. 8.

In a piller of a Cloud he ſpake unto them, for they kept his Teſtimonies, and again, *thou anſwereſt them, a God forgiving thou wert unto them, and taking vengeance on their practiſes, or works*: where by the piller of a cloud, underſtand that which went before them in the Wilderneſſe, which ſhewed Gods complacency in theſe his holy Servants, who kept his Teſtimonies, although the people amongſt whom they were, generally were wicked for murmuring and Idolatry. Yet they found ſo much Grace and favour with God, that they prevailed, at the leaſt one of them, for the pardoning of the peoples ſinnes: and yet ſome revenge was taken upon them by conſuming them diverſly in the Wilderneſſe, even all but two after, *Numb.* 14, who were twenty yeares old and upward. For I do not thinke, that unbeleif of *Moſes and Aaron*, at the Waters of *Meribah*, for which they were not permitted to live to go into *Canaan*, is here meant, but the peoples Idolatry and murmuring, *Exod*, 32. and *Numb.* 14. becauſe God is ſayd to have anſwered, that is, granted their prayers; which he did not, touching their going into *Canaan*, although much importuned by *Moſes* therefore: and *Moſes* and *Aaron* are commended for keeping his Lawes: therefore that ſin doubtleſſe is not here meant, when he ſaith, *Forgiving them*, but the Groſſe ſinns of the People, whom they lead: which were forgiven ſo, that they were not ſuddenly all deſtroyed, but yet they were temporally puniſhed with death, their Children notwithſtanding being preſerved to inherit *Canaan*.

Junius.

Junius divideth the Pſalme into three parts, or Arguments of praiſe.

1. In *Verſe* 1, 2, 3. from his univerſall Kingdome.
2. In *Verſe* 4, 5. from his grace in Chriſt.
3. In *Verſe* 6, 7. *&c.* From that which he did at the praying of *Moſes*, *Aaron*, and *Samuel*: as if he had ſaid, The Lord did wonderfully for his people, when theſe being but Servants ſought unto him; therefore much more through the mediation of his Son the faithfull ſhall be forgiven, and everlaſtingly ſaved, although they go through many ſufferings for their ſinnes in this World.

But it may better be divided into two parts.

1. An Exhortation to praiſe God for Chriſt, raigning as King againſt all oppoſition, both of *Iewes* and *Gentiles*, *Verſe* 1, 2, 3, 4, 5.
2. For the mercies of God ſhewed of old to their Fathers, in the times of *Moſes*, *Aaron* and *Samuel*, *Verſe* 6, 7. *&c.* And then Gods anſwering *Moſes* and *Aaron*, may be referred to that, *Exod* 14. 1, 2. *Numb.* 17. and *Samuel*, 1 *Sam.* 7. and *Chap.* 12. And whereas *Verſe* 5. he had ſaid, *bow down at his foot-ſtoole*, *Verſe* 9. he in ſtirring up to praiſe God, ſaith, *At the mountain of his holineſſe*: in both places meaning his Sanctuary; which when Solomon built, was called Gods foot-ſtool, 1 *Chron.* 28. 2. and for the ſituation upon mount *Zion*, his holy mountain, towards which they prayed.

Verſ. 9.

PSAL. C.

THis Pſalme tends alſo to ſtir up to praiſe God, prophetically touching upon the calling of all Nations under the Goſpell. Therefore *Verſe* 3.
Verſ. 3 where it is ſaid, *He hath made us, and not we our ſelves, we are his people and ſheep of his Paſture* : He meaneth not our making in the Womb, as *Pſal.* 139. but our ſpirituall making, of which, *Eph.* 2. 10. *We are his Workmanſhip, created unto good workes.* Although it be true, that he made us alſo, as we be men and women, conſiſting of Soules and Bodyes: But here a more peculiar making is meant, after Gods Image; which is in righteouſneſſe and holineſſe, *Eph.* 4. 24. whereby we become Chriſts Sheep; and he is our Shepheard, to feed us with his grace here, and to bring us to glory hereafter: as *Pſalme* 23. *Iohn* 10. For in this our remaking we have no hand, but God
Iam. 1. 18. of his own will begat us by his word. Let not us then arrogate to our ſelves any thing in our regeneration, but aſcribe it wholly to the Grace of God
Note. in Jeſus Chriſt.

PSAL. CI.

A Pſalme of David.

I *Will ſing of mercy and Judgment. Jerom. Auguſt. Baſil, Cald.* by Mercy
Verſ. 1. and Judgment here underſtand Gods Mercy towards penitent ſinners,
Auguſt. and Judgments againſt the obſtinate wicked; or as *Auguſt*, hath it, mercy
Hieron. and judgments towards himſelf and other faithfull, for both which he was thankfull, and ſo muſt we be; as *Job*, and *Paul*, and *Silas*, being harſhly
Act. 16. uſed and impriſoned, ſung Pſalmes. *Calvin* expounds it of the mercy and
Calvin. judgments wherewith *David* meant to rule, if God would bring him to the promiſed kingdome; but this were very improper, it being expreſly ſaid, *To thee will I ſing*, That is, To thy praiſe, of thy mercy and Judgment. I he had meant theſe reſolved upon in himſelf, he would rather have ſayd, I will rule in mercy and judgment, and then ſing *Pſalmes* to thy praiſe, by whoſe ſpeciall favour I am thus advanced, and have the Grace ſo to govern: But *Baſil* will have it prophetically ſpoken of *Joſiah*, who rooted out Idolaters, and incouraged the true Servants of God in his worſhip. I ſee no cauſe why it may not rather be taken of *David* himſelf, becauſe he ſaith, *Verſe* 2.
Verſ. 2. *When wilt thou come to me?* That is, By ſetting me np, as thou haſt promiſed: becauſe he was long anointed King, before that he came to the Kingdome, and after the Kingdome over *Judah* attained, he was kept ſeven years from Raigning over *Iſrael*; but *Ioſiah* being but a Childe ſate upon the Throne, ſo that this agreeth not to him.

I will do wiſely in the perfect way, when wilt thou come unto me? Ainſworth,
Ainſw. When wilt thou come by Grace to aſſiſt me ſo to do? and for his doing wiſely, he alledgeth, 1 *Sam.* 14, 18,

Verſ. 5. *Who ſo privily ſlandreth his neighbour him will I cut off*: The word *Slan-*
Cald. par. *dring*, cometh from לשון a Tongue, that is by the *Cald.* rendred, *He that ſpeaketh with a three-fold tongue againſt his neighbour*, a ſlandrous tongue according to the Hebrew Doctors being ſo called, becauſe he hurteth three.

First, The Slanderer.
Secondly, The Slandered,

Thirdly, Him to whom the tale is brought, who is thus made to have an evill opinion of his Neighbour undeſervedly. And he ſaith, *I will cut off*; Intimating, that till he was King, he might not exerciſe this Authority; for this were a ſin in a private perſon: but having the Sword once by God put into his hand, he would do thus; and not only to ſlanderers, but alſo the proud hearted: Hebrew, *The large hearted*: The proud being ſo called; becauſe in their hearts they aime at great matters, and ſuch as be of too far an extent for them: To curb and ſuppreſſe ſuch, as diſturbers of the peace of a Kingdome, it is the duty of Kings to ſet themſelves: And therefore *David* voweth to do ſo. Although I ſee not how in the caſe of *Mephiboſheth*, and *Ziba* a Detractor, he afterwads performed it.

Regum eſt parcere ſubiectis & debellare ſuperbos.
2 Sam. 16. 3.
Chap. 19. 27.

Verſ. 8.
Obſta principiis.

I will betimes deſtroy all the wicked of the Land. Here *David* ſheweth in his own example, what is the duty of Judges, without delaying to do juſtice upon the wicked, for evils muſt be reſiſted in the beginning; and herein, one muſt not be ſpared more then another, but Juſtice muſt paſſe upon all.

PSAL. CII.

A prayer of the afflicted when he is overwhelmed.

Baſil.
Calvin.
Iunius.

THis Pſalme is moſt probably thought to have been made in the time, when the Temple of *Ieruſalem* lay in the ruines, the time ſet for the rebuilding thereof, *viz.* ſeventy yeares, being even now almoſt expired; for according to this it is ſaid, *Verſe* 13. *The ſet time is come, to have mercy upon her*; that is, the City *Jeruſalem*: and *Verſe* 14, *For thy Servants favour her ſtones, and the duſt thereof*; whereby is intimated, that yet the City and Temple lay ruined, the time of their Captivity continuing ſtill. *Iunius* thinks it to have been made by *Daniel*; *Baſil* will have it ſo a prayer, in behalfe of the *Iewes*, their City and Temple, as that it fitteth any particular perſon in great diſtreſſe. *Ierome* ſaith no more of it, but according to the Title, a Prayer to be uſed by any faithfull perſon, in great diſtreſſe. *Auguſtine* will have Chriſt to be the poor afflicted man, that prayed thus. I reſt in the firſt: it was a Prayer uſed ſpecially neer the time of the *Iewes* return, and the greateſt part of it fitted for one in diſtreſſe at any time, teaching him how to make his complaint, to move the Lord to pity. The parts are two.

Matth. 13.
Auguſt.

Firſt, A Prayer and complaint, aggravating the miſery of him that prayeth, concluded with the brevity of his life, and Gods Eternity, *Verſe* 1, 2. *&c.* to *Verſe* 11. 12.

Secondly, The faithfuls confident reſolving to his, and the comfort of all *Iſrael* in affliction, that the deſolation of the City and Temple ſhould ſoon have an end, *Verſe* 13, 14. *&c.* to *Verſe* 23. concluding as before with our weakneſſe, and the ſhortneſſe of our lives, yea and the mutability of the Earth and the Heavens, *Verſe* 23, 24, 25, 26, 27. 28.

Verſ. 6.
Ainſw:

Like a Pelican. Of which alſo *Iſa.* 34. 11. *Zeph.* 2. 14. it hath the name, ſaith *Ainſworth*, from vomiting; being thought by ſome, to be a Bird, that ſwalloweth ſhell-Fiſh, and after vomiteth them up again, and eateth them; which ſitteth alone, and maketh a dolefull noiſe? Some call it a Bitturn. The deſolate condition of *Ieruſalem*, in time of the *Iewes* Captivity, is hereby ſet forth, as of one perſon in extream miſery, thus lamenting, and as in the verſes before and after, *Verſe* 7, 8, 9, 10, 11.

Verſ. 10.

Thou haſt lifted me up, and caſt me down. This is ſpoken to ſet forth the greatneſſe of his fall; as if he had ſaid, Thou haſt done by me, as a mighty man by one weaker, wreſtling with him, he lifts him firſt up on high, and then caſts him to the ground, giving him the greater fall: which he

ſpeaketh, not as accuſing God of cruelty, but to aggravate his own miſery,
that he might be moved the more to take compaſſion upon him, and deliver
him.

Verſ. 13. For the appointed time ſpoken of, *Verſe.* 13. ſee *Jer.* 29. 10. *Dan.* 9.

Verſ. 14. *For thy Servants delight in her ſtones, and favour the duſt thereof.* Hebr.
Pity the duſt thereof; that is, ſuch is their love to thy houſe, that not only
when it ſtood in greateſt magnificence, but even now that it lyeth on ruinous
heapes, they delight in it, and grieve to ſee theſe ruines, thinking long
Note. for the time of rebuilding it again. So likewiſe for the ſpirituall Temple,
which is the Church of Chriſt, although it hath no outward ſplendor, and
Chriſtians who be the Stones of this Building, lye ſcattered where they may,
in time of perſecution; yet the faithfull delight in theſe Stones, as moſt pretious,
and are moved with compaſſion towards them in miſery, and lying,
as it were, in the duſt; however Unbeleivers and Hereticks, becauſe they
are in more pompe and outward glory, deſpiſe them, as forſaken and judged
of God,

Verſ. 15. *So the Heathen ſhall feare thy name, and all the Kings of the Earth thy glory.*
Here he paſſeth from the deliverance out of *Babylon*, as is uſuall amongſt
the Prophets, to our deliverance by Chriſt; the benefit whereof he
Verſ. 16. ſheweth here again ſhall be to all Nations. For *when the Lord ſhall build up
Zion, he ſhall appeare in his glory.* That is, not only at the peoples return
out of Captivity, but when he ſhall build his Church by his Apoſtles and
Paſtours, ſet forth by *Zion*; his almighty power againſt all contrary powers
ſhall appeare to his exceeding great glory: by ſuch weake meanes, all Countries
being ſubdued, and Emperours taken by Fiſhers, as Preachers are
called.

This ſhall be written for the Generations to come, and the people which ſhall
Verſ. 18. *be created, ſhall praiſe the Lord.* In that he ſaith, *They ſhall be written for the
Generations to come:* It appeareth, that they concern our times under the
Goſpell, and that *Zion* ſhould now be built more then ever.

And for the people which ſhall be created, they are the ſame ſpoken of,
Pſal. 100. 3. and *Eph.* 2. 10. the word *Created* is uſed in ſpeaking of
the converted to the faith of Chriſt, and to good works; whereas before
they did all evill.

Verſ. 20. *To heare the groaning of the Priſoners, and to deliver thoſe that were appointed
to dye.* Hebrew, *The Sons of Death.* For this the Lord looked down from
Heaven, *Verſe* 19. when he looſed and ſet at liberty his people, impriſoned
in *Babylon*, groaning and longing after a return into their own Country;
and again, when by converting Countries and Nations to the faith, he delivered
them from their ſpirituall Enemies, Sin and Satan; as in the Song of
Zachary: That being delivered from the hands of our Enemies, we might
Heb. 2. 15. *ſerve him without feare.* And for Death, we were ſubject hereunto, till that
Chriſt dying for us, *deſtroyed him that had the power of Death, that is the Devill,* &c.

Verſ. 23. *He hath weakened my ſtrength in the way, he hath ſhortned my dayes.* This is
Hebr. He hath afflicted my ſtrength. the voice of the *Iewes*, as of one perſon, being yet in Captivity; where by
many oppreſſions their ſtrength was waſted, and their lives by this means
made the ſhorter. *Verſe* 24. *Take me not away in the midſt of my dayes, thy
yeares are throughout all Generations.* It is not hereby intimated, that any
are cut off, before they have fulfilled the time by God appointed unto
them: but the faithfull then looked unto the time of the Meſſiah his coming,
and to have their lives worne out, before that they counted a cutting
Calvin. off in the mids of their dayes, as *Calvin* noteth; becauſe they attained not
to the fulneſſe of the time, ſet for that deliverance: but becauſe he is
ſpeaking of their miſeries in *Babylon*, and the time ſet for their deliverance
from thence; it is to be underſtood, firſt of that: *Let me not be waſted and
decay, by the Enemies oppreſſions, before that time cometh, in the dayes of this*

my Captivity, any time within that time being meant by the midſt; as Chriſt is ſaid to have been in the heart, or midſt of the Earth, when he was put only into a Sepulcher, neerer the ſuperficies.

T. W. Secondly and myſtically of the deliverance, by the coming of the Meſſiah: Some underſtand it only in generall, of man in miſery pleading with God, as much weakened and brought neer to Death hereby. For his Plea, not to be cut off, becauſe Gods yeares are *throughout all Generations*, the meaning is not, *therefore make me likewiſe to continue throughout all Generations*: for he acknowledgeth his dayes to have a midſt, a beginning, and end; *But forſomuch as thou my God and Father art everlaſting without change, take pity upon me, that have but a ſhort time in this World, and make my life more comfortable, by delivering me from miſery, and exempting me from the danger, wherein I now dayly am, of being cut off ſooner then ordinary; becauſe thy promiſe to thine is to ſatisfie them with long life, and then to ſhew him thy Salvation.* Pſal. 91. 16. And in this Pſalme, *Verſe* 28. *The Children of thy Servants ſhall continue, and their ſeed be eſtabliſhed befor thee.* Which though *Baſil* applyeth to the Seed, Chriſt, yet it is plainly meant of the Children of *Iſrael*, who the Prophet doubted not ſhould return from Captivity, and injoy the Land of *Canaan* again; and their Seed, all true *Iſraelites*, afterwards at the coming of the Meſſiah, eſtabliſhment in grace here, and in glory for ever hereafter: In which ſenſe, if we underſtand him ſpeaking in this place, in his Plea, that God is everlaſting; a deſire is intimated in the perſon of the Church, to be made everlaſting alſo, in grace and glory, although the bodily life be but ſhort and momentany.

Verſ. 25. *Of old thou haſt laid the foundation of the Earth*, &c. To prove God everlaſting, he here commemorateth firſt the Eternity, *a parte ante*, before the World was: for he that made Heaven and Earth, muſt needs be before them, and therefore Eternall. 26, 27. Secondly, He ſaith, that Heaven and Earth ſhall wax old, and decay and periſh, as a Garment, but the yeares of God ſhall have no end; and for change, there ſhall never be any in him, *Jam.* 1. 17. Thus comparatively ſetting forth his Eternity, *a parte poſt*. For God is in eſſence, and he ſaith to *Moſes*, *I am that I am*: Intimating unchangeableneſſe, being the ſame, and not younger or older for ever. And by the Apoſtles applying this to Chriſt, *Heb.* 2. 10. it appeareth, that this is ſpoken to him the Son of God, by whom all things are alſo ſaid to have been made, *John* 1, 2. And for the Heaven and Earth waxing old, and being changed as a Garment that is old, which is not from worſe to better, but from better to worſe; this ſheweth plainly, that when the Apoſtle, *Rom.* 8. ſpeaks of the Creature to be brought into the glorious liberty of the Sonnes of God, he meaneth not the Heavens and the Earth, but Creatures capable of Salvation; as there I have ſhewed.

PSAL. CIII.

Baſil. THis Pſalme, ſaith *Baſil*, ſeemeth moſt aptly to have been compiled after the other; becauſe therein the Church complaineth of her miſery in Captivity, and prayeth for deliverance; here deliverance being attained, ſhe bleſſeth God therefore; and both for deliverance out of Captivity, and by Chriſt through the forgiveneſſe of ſinne: *Note.* Whence we ſhould learn, as to pray in time of miſery, ſo to ſtir up our ſelves to praiſe God, when we are delivered.

Verſ. 5. *That reneweth thy life as the Eagle.* Hereby he intimateth, to the Kingdome of Heaven, as the Eagle is the King of Birds, *Iſa.* 40. 31. the like is ſaid, and the *Cald.* applyeth it to that which ſhall be in the World to come; *Cald. paraph.* *Job* 33. 25. there is a compariſon to the ſame effect, taken from the fleſh of a Childe. Touching the Eagle, ſhe caſts her feathers every yeare, and then

Ainſw. new grow, and ſhe flyeth high, and liveth long. *Calvin* derides it
Calvin. which the *Rabbins* tell, that the Eagle once in ten yeares flyeth on high,
even to the Element of fire, and there her wings burning, falleth down into
the Sea, whereby her feathers grow again. But the truth is, the Eagle liveth
to a very old age, and then his Bill growing ſo crooked that he cannot
feed, he dyeth by pining away through famine, and not for any defect of
Auguſt. naturall ſtrength. Thus *Calvin*, but *Auguſtine* more probably: the Eagle
being hindred in age, by the overgrowing of his Bill, from feeding, rubbeth
it againſt a Rock, till it is broken off in the over-grown part, and thus coming
to the feeding again, he is luſty and ſtrong to fly as before, the decaying feathers
being renewed again: And therefore the ſenſe is thus given in Engliſh
Meter: *As the Eagle caſts her Bill, whereby her age reneweth.* And allegorically
by the Rock, *Auguſtine* underſtands Chriſt, by whom we are renewed
in the inner man, *Eph.* 4. 24.

Verſ. 7. *He made known his wayes to Moſes, and his acts to the Children of Iſrael.*
Having ſpoken of the Lords executing Judgment and Righteouſneſſe, *Verſe*
6. now he beginneth with a famous example ſhewed hereof, by the miniſtry
of *Moſes*, in plaguing the *Egyptians*, bringing *Iſrael* out from amongſt
them, and through the red Sea, drowning the *Egyptians*, *Exod*, 14. Some
Ainſw: refer this to *Exod.* 33. and 34. where *Moſes* deſired to ſee his face, but was
ſhewed only his back-parts. But his wayes are rather his Commandements,
which he ſhewed him in Mount *Sinai*, and his Judgments thoſe before ſpoken
Verſ. 8. of; for which he ſaith, that he was very pitifull towards them before oppreſ-
Verſ. 9. ſed, and cruelly uſed by *Pharaoh*, and his people: And having delivered his
people from thoſe oppreſſions, although they proved ungratefull, and he
were provoked to anger, yet continued he not in anger, to judge them fully
Verſ. 10. according to their ſinnes. Then in further expreſſing his mercy, in removing
Verſ. 11, 12. their ſinnes, he uſeth two compariſons, to ſhew how far; one as far as the
Heaven is from the Earth: the other, the Eaſt from the Weſt; becauſe no
Verſ. 13. things are more diſtant one from another then theſe. Then he compares his
Verſ. 14, 15, pity to the pity of Parents to their Children, and men to Graſſe and Flow-
16. ers, ſo tender and eaſily made to wither. After which he reſumeth that
Verſ. 17, 18. again of Gods Eternity, *Pſal.* 102. 25, 26. applying it to their comfort;
for every attribute of God is God: and conſequently his mercy here ſaid
to be everlaſting to them that feare him, and keep his Covenant, and his
Verſ. 19. Precepts. Laſtly, his Kingdome is magnified, as over all; as was ſhewed, not
Verſ. 20, 21, only by his power in *Egypt*, but alſo in *Babylon*: whereupon not only men,
22. to whom the benefit of Gods almighty power redoundeth, but alſo the
Hoaſts of Angels are exhorted to praiſe God, and all his works in all parts of
the World.

PSAL. CIV.

THis Pſalme is without a Title, Heb. but in the Vulgar Latine is prefixed,
David de Generatione Mundi: And *Baſil* doubteth not, but that it
was made by *David*, and with him agreeth *Junius*. It is altogether *Laudatory*,
from the conſideration of Gods workes of Creation and Providence.

Verſ. 1, 2. *Thou art cloathed with Glory and Majeſty: Thou deckeſt thy ſelfe with
Light as with a Garment.* That is, by thy glorious works, which here follow,
for theſe ſhew the glory of God, *Pſal.* 19. 1. and God is ſaid to dwell
in light inacceſſible, 1 *Tim.* 6. 16. for the glory and light of the Sun is exceeding
great, therefore his that made the Sun, is far greater, and more
ſhining.

Verſ. 3. *Who layeth the Beames of his Chambers in the waters.* Hebrew, *Of his upper
Roomes. Ainſworth, His Lofts:* Whereby he meaneth, the waters above the
Firmament,

Firmament, *Gen.* 1.7. For above theſe is the higheſt Heaven, the Seat of Gods glory, ſupported by nothing, but by waters there condenſated, as it were, into a ſolid ſubſtance, to make a foundation for this Maſter-Builder to build his Habitation upon: *Pſal.* 18.11. and this ſpoken of, as a thing moſt miraculous; ſith the foundation of a Building muſt be hard and rocky, or elſe the building cannot ſtand, and waters of all things are moſt unfit for this purpoſe, and therefore not to be made a foundation, but by an Almighty power.

Verſ. 4. *Calvin.* *Who maketh his Angels Spirits, and his Miniſters a flaming fire.* In the Hiſtory of the Creation, the making of Angels is not ſpoken of; therefore that is here ſupplyed: man was made of the Earth, but they were not made Bodies, but Spirits, fit to be about the Father of Spirits, and to miniſter to him, and with ſpeed to move ſuddenly into moſt remote parts, being inviſible to bodily eyes. *Calvin* for Spirits, renders it *Windes*; but becauſe *Heb.* 1.7. it is rendred Spirits, he ſaith that all Expoſitors, both Greek and Latine, commonly take it ſo as hath been ſaid, although the word ſignifieth both Windes and Spirits: And his Miniſters *a flaming fire*, for their burning zeale for Gods glory; for which cauſe we read of *Seraphim*, ſignifying burning, *Eſa.*6. that miniſter to God continually about his Throne, in praiſing him. And they are ſet forth alſo by this name, for their irreſiſtable power, as there is no withſtanding of fire or water, for they deſtroy all things: ſo one Angell, an whole Hoaſt of *Sanneherib*, held to be by burning them within, although it appeared not outwardly; as I have ſhewed upon *Iſa.* 10.16.17.

Verſ. 5. Matth.14.25. Verſ. 6. *He hath laid the foundations of the Earth, that it ſhould not be moved.* Pſal. 24.2. *He hath founded it upon the Seas, and ſtabliſhed it upon the floods.* See the Expoſition there; The foundations of the higheſt Heavens, *Verſe* 3. and of the Earth below, are the ſame; *viz.* Fluid waters: and therefore it is an Almighty power, which continually upholdeth them. He that made the Sea beare his body walking upon it, made it beare the huge maſſe of the whole Earth. Then he telleth, how it was at the beginning, the waters ſtood above the Mountaines, *Gen.* 1. for till the diviſion of the waters, all was covered with water.

Verſ. 7. Verſ. 8 Verſ. 9. *At thy rebuke they fled, at the voice of thy thunder they haſted away.* Hereby he ſetteth forth the ſeparating of the waters at the beginning; part being elevated above the Firmament, and part being made to fall into the lower parts, to make the Seas; thoſe going up by the Mountaines, theſe running by the Vallies to the place by God appointed for them, *Verſe* 8. and they are there bounded in, *Verſe* 9.

Verſ. 13. *He watereth the Hills from his Chambers*, or Lofts before ſpoken of, *Verſe* 3. That is, from that part of the Aire, where the waters are placed, from whence raine cometh; and when it came in ſo great abundance, that the whole Earth was drowned, God is ſaid to have opened the Windowes of Heaven. For as there is a ſtarry Heaven, and the higheſt Heaven; ſo there is an Aerean Heaven, conſiſting of three Regions; in the midſt of which are the waters which fall, and water places of the Earth, both high and low as God pleaſeth.

Verſ. 16. *Baſil.* *The Trees of the Lord are full of ſap, the Cedars of Lebanon which he hath planted.* The Cedars, ſaith *Baſil*, are called the Trees of the Lord; becauſe they are not ſet by man, but God maketh them to grow, and ſpecially in *Lebanon*, being moſt famous for abundance of them, and for the tall ſtature, and incorruptible matter, of which they conſiſt; whereas other Timber corrupteth, the timber of Cedars doth not: and Cedars as the principall of Trees are named, all others being alſo meant, which by watering are preſerved from withering, and made to grow and flouriſh. For theſe words, *are full of ſap*, Hebrew is, *Shall be ſatisfied.* Meaning with moiſture, ſucked by their roots out of the Earth, plentifully watered, whereby they are nouriſhed and grow ſo mightily.

Verſ. 17. The Birds and Storks in ſpeciall, the Goats and the Conies are ſpoken, as
18. having by God an apt habitation given them.

Verſ. 19. From Earthly things he paſſeth to heavenly, the Sun, and the Moon, the
20. one going and the other coming, and then it is dark.

Verſ. 20, 21. And then Lions, and other wild beaſts go out to ſeek their prey.

Verſ. 25.26.

Verſ. 25.26. He procedeth to ſpeak of the Sea, and the Creatures therein, eſpecially of Leviathan, or the Whale, of which ſee more, *Iob.* 41.

Verſ. 30. *Thou ſendeſt out thy Spirit and they are created, and thou reneweſt the face of the earth.*

Here, and *Verſe* 29. he ſheweth the perpetuall viciſſitude of death, and life amongſt Earthly Creatures, of whom ſome dye, and then others come forth in their ſtead, and replenish the Earth again; and that he ſaith, is either by hiding his Face; or ſending forth his Spirit to renew all *Species* of living things from Generation to Generation. The *Manichees*, ſaith *Calvin*, and *Servetus*,
Calvin. gathered from hence, that a part of God is not only in man, but in every living creature, which when it dyeth, returneth to God again: But it is to be underſtood, that this is ſpoken of the ſpirit of Life in every creature, which is but an Effect wrought and made by him, and called his Spirit, becauſe it cometh from him, being indeed after that it is wrought in the Creature, the Spirit of that Creature, and periſheth again with it, being nothing elſe but the ſenſitive life, which hath the beginning with the Body, and likewiſe Endeth with it; and God is only ſayd *Verſe* 29. to gather it, when he taketh it from the Creature, reſolving it into the Aire,, and ſo the Beaſt, Fowl, or Fiſh dyeth. And herein this ſpirit differeth from a mans, in that his Spirit is immortall, having a diſtinct being after his Death unto Eternity, and that in woe or Weale.

Verſ. 31. 32. From the Premiſes he here concludeth, that God hath Glory from all his
Verſ. 33. 34. Works, And *Verſe* 33. he ſtirreth up himſelf, and conſequently us, upon theſe
Conſiderations to praiſe God.

PSAL. CV.

THe *Vulgar Latine* prefixeth before this Pſalm *Halelujah*, which ſignifieth *Praiſe God*, but the Hebr. not only the firſt Words are the ſame in effect, *Give thanks to the Lord.* And not only *Halalujah* is prefixed here, but before Pſ. 106. 107. ſo that theſe 3. Pſ. together were by the *Hebrewes* called the great *Hallalujah*, and were ſung at ſolemn times in their aſſemblies. Of Pſalm. 105. and Pſalm. 106. I ſhall need to ſay nothing by way of expoſition; for in them is nothing but an hiſtoricall ſhewing, what God had done in ſingular mercy for *Abraham*, and his ſeed in promiſing the inheritance of *Canaan*, and before their going thither placing them in *Ægypt*, by means of *Ioſeph*, and when they were there oppreſſed; delivering them and plaguing the *Ægyptians*, Pſalm. 105. And Pſalm. 106. ſhewing the miraculous things done for them, and their ingratitude, both whilſt they were in the wilderneſſe, and after their coming into *Cannaan*, eſpecially falling to most Groſſe Idolatry, for which they were given over into the hands of their Enemies, and when they cryed unto the Lord, again delivered from them. And from all this he ſtirreth up to praiſe God, bringing the Hiſtory of *Geneſis*, touching *Abraham and Ioſeph*, *&c.* *and of Exodus and Numbers*, *and Iudges*, into a compend in theſe two Pſalmes: only Pſalm 105. 14. it is ſaid, he rebuked Kings for their ſakes; and hereby is meant the Check that *Abimileck* had for *Abraham*, *Gen.* 2. and the King of *Ægypt*, where he is alſo called

led a Prophet; but here anointed alſo, for his Sanctification to the Kingdome of Heaven.

PSAL. CVII.

Baſil.

IN this Pſalm ſaith *Baſil*, the deliverance of the Jewes out of *Babylon* is propheſied of, and under it our deliverance by Chriſt, to praiſe God for which we are here exhorted; and indeed it doth more concern us under the Goſpel then them. Before it in the *Vulgar Latine* is prefixed Halelujah, *Halelujah*, whereupon *Auguſtine* noteth, that it is a moſt remarkeable Pſalm, and therefore ſung anciently in the Church at moſt ſolemn times. But ſome refer the former *Halelujah* here to Pſalm. 106. thus making it to have a double *Halelujah*, one in the beginning, another in the end; but it is to be noted, that what is prefixed before any Pſalm belongeth to it, and not to the Pſalm before going: thus *Auguſt.* who expoundeth the Pſalm, as pertaining to Chriſtians gathered out of all Countries under the Goſpell. Thus alſo *Ierom*: *Calvin* expounds it of ſeverall occurrences of this life, in all which, the providence of God is to be acknowledged both by land & by Sea, that he may have praiſe, and nothing may be aſcribed to blind fortune, as amongſt Heathens, which I grant may be received in reſpect of the literal ſenſe, and good uſe made of it, but I take it, that ſomething elſe is here myſtically aimed at, according to *Ierom and Auguſt.* as will further appear in the following Expoſition.

Auguſt.

Calvin.

Verſ. 3.
Hieron.

Whom he hath redeemed from the Eaſt, and weſt, from the North and the ſea: Hereby ſaith *Ierom*, it appeareth, that the Jews are not ment, who wer brought out of *Ægypt*, for they came only from 1 part of the world, which was ſouth, nor their bringing from *Babylon*, which is alwayes ſpoken of as North: but the people of all Nations redeemed by Chriſt. But whereas Eaſt, Weſt, North, and the Sea are named, which was alſo Weſt, and ſo the Weſt is named twice, and the South not at all, he thinketh that there lyeth a Myſtery, that the Jews being rejected, the Gentiles ſhould be the people now redeemed. For it is ſayd *Habac.* 3. 3. *That the Lord cometh from Teman, or the South*: That is, From *Bethelhem*, which lay South from *Jeruſalem*, where Chriſt was born: And upon this he inſiſteth much, becauſe when the Sea is named in any place of ſacred Hiſtory, the great Sea is meant, which lay Weſt; but forſomuch as the red Sea lay South, and it may be meant as well of that, as of the main Ocean, the Ground of this conceit is weak, and is far fetcht to make *Iudea* South, becauſe one part of the Land where Chriſt was born lay South in reſpect of the other. Wherefore the four parts of the world, from whence the redeemed by Chriſt are gathered, be here undoubtedly meant, and the Rejection of the Jews at this time is ſufficiently ſet forth in other places, yet not for ever, as appeareth *Rom.* 11. And thus other Expoſitors generally: *Calvin*, acknowledging no Redemption by Chriſt here ſpoken of, refereth it to all mankind in all the parts of the world, wherein who ſo are ſcattered, and driven from houſe and home into Wilderneſſes, in the midſt of many dangers, but yet are brought home again, they are to acknowledg this benefit to come from Gods providence, and praiſe him for it: ſo likewiſe for their preſervation in ſuch ſolitary and barren places, where they have been hungry and thirſty, wanting all ſuſtenance, as *Verſe* 4. 5. But of this the ſpirituall ſence is by the ancients given thus, That in the Wilderneſſe of Darkneſs and Ignorance they wandered before, as they were blindly lead, a ſhew being made by their Philoſophers to bring them to the City of Bleſſedneſſe, but yet no ſuch City being found, by which means they were held in an hunger-ſterved condition, not in reſpect of the want of Bread and Water, but of hearing the word of God.

Calvin.

Verſ. 4.5.
Hieron.
Auguſt.
Baſil.
Amos. 8.

Then they cryed to the Lord in their Trouble; That is, This their miſerable
Verſ. *6.* 7. condition, although they were not ſenſible of it, was a voice of crying
in the Eares of the Lord, being out of his pity moved to provide better for
them, and by the preaching of the Goſpel, to bring them by Faith and Repentance
to his City the Church, as it is compared, *Matth.* 5. 14. 15.
there to inhabit ſetledly to their exceeding great Joy and Comfort.

Verſ. *9.* *Such as ſit in darkneſſe and in the ſhadow of death, being bound.* He repeateth
again *Verſe* 8. his ſatisfying of the Hungry in the ſenſe before given,
and now proceedeth by other Allegories to ſet forth the miſerable caſe of
ſinners.

Firſt, *They ſit in darkneſſe, Matth &c.* 4. 15. So they that were in the darkneſſe
of Ignorance, and dayly periſhed therein, are ſaid to do.

Secondly, *Being bound*, That is, with ſin, and ſtreights into which they
were brought thereby, to which Effect, *Eſa. 61.* 1. is alleadged by our Lord,
Luk. 4. 16. for ſinners, till their converſion, are in Bonds of Iron as it were,
that is, The ſtrongeſt Bonds that be, as Priſoners taken captive and ſlaves,
are ſhut up and bound. Theſe bands are alſo called Bands of Braſſe, and this
Verſ. 11. priſon bolted with baris of Iron, *Verſe* 16. and *Verſe* 12. he ſheweth the
cauſe; their Rebelling againſt the words of God, and deſpiſing his Councell.
For thus all Nations did before their converſion, diſobedience, wherein they
lived, being counted rebellion, and deſpiſing of God, as he that ſerveth
Mammon as his Maſter, is ſayd to deſpiſe his cheif Maſter God, *Matth. 6.*
24.

Thirdly, *He brought down their heart with Labour, and they fell down,*
Aerſ. 12. *&c.* where by Labour, is meant ſuch labour as is ſpoken of, *Matth.* 11. 28.
Come unto me all ye that labour and are heavy laden, For by living in ſin, the
Heart is brought down and fainteth, as the Body by extream labour and toil,
the ſame is ſet forth in other words. V. 17.

Verſ. 17. *Fooliſh men are afflicted for their ſinnes*: The heart or inward man being
hereby brought into an wofull caſe, although they feel it not, being ready
to periſh for want of food, as men moſt hungry and thirſty, and *Yet their
Soul abhorred all manner of meat*, When they were thus even at deaths door,
that is, there was no deſire in them of ſpirituall food, for they knew it not
Verſ. 18. to be ſuch; but counted the preaching of the Goſpel fooliſhneſs.

1 Cor. 1. 20. *Then he ſent out his Word and healed them*: That is, Of this ſoules-ſickneſs,
Verſ. 20. when by his Miniſters ſent out to preach they were converted, they were
healed of this ſtomack-ſickneſſe, upon which Deſtructions ſhould otherwiſe
have followed for ever without remedy. And whoſo hath any benefit by the
Note. word of God for Salvation, is healed of this diſtemper, if he hath ſleighted
the word, and the preaching of it, now he doth ſo no more, but eſteemeth
it with *Job*, above his appointed food, and therefore ill is the caſe of all prophane
perſons, who make more account of a cruſt of bread, as *Eſau* of a
Iob. 23. 12. meſſe of pottage, then of this Heavenly Manna.

They that go down to the Sea in ſhips: That is, The Apoſtles, who ſayled
Verſ. 23. into divers countries to preach the Goſpell, occupying, *Or doing buſineſſe*,
like men in their occupation *in great waters*, that is, amongſt many peoples,
as they are ſometime ſet forth in the *Revelation*: *The Waters are People* V.
24.

They ſee the works of the Lord, &c. Here by the troubles of men at Sea,
Verſ. 24. he ſheweth the troubles of the mind, being in the hearing of the word ſometime
Verſ. 26. lifted up with hope, and ſometime carryed down moſt low by deſpaire,
their hearts melting within them for trouble and perplexity. For in this caſe
Preachers ſometimes ſee one, and ſometime another, that come to them to
Verſ. 28. 29. be comforted and directed, and finally God being called upon, the ſtorm
30. ceaſeth, and they come to the deſired Haven, peace of Conſcience, and joy
in the Holy Ghoſt, and then to the Haven of Heaven.

Auguſt. To this Effect *Auguſtine ſpeaking* myſtically upon the whole Pſalm, as relating to our Redemption by Chriſt, and the manner of Gods working in the heart by his word in ſuch as are turned from their former vanities to the true Faith, which ſeemeth to me moſt probable.

Verſ. 33.
Verſ. 34.
Verſ. 35.

He turneth the ſprings into a Wilderneſſe; &c. *A fruitfull Land into barrenneſſe, for the wickedneſſe of them that dwell therein.*

He turneth the Wilderneſſe into ſtanding water, &c. That this is to be underſtood of the time of the Goſpel is apparant, *Eſa.* 41. 18. where by the like ſpeech it is generally acknowledged, that the Gentiles were as a barren and dry deſart, full of the waters of life by the preaching of the Apoſtles amongſt them; but the Jews, who rejected this preaching, as a Wilderneſſe, being before as a fruitfull Land, for now they are barren of all that is Good, being without Faith, and all ſprings of teaching, as they were threatned, that the Kingdome of God ſhould be taken from them, and given to a Nation bringing forth the fruits therof. So that here indeed is the rejection of the Jew and the vocation of the Gentiles propheſied of, according to *Ierom.* although *Verſe* 3. be but ſtreined by him to this, as hath been ſayd. Rivers did run amongſt the Jews, ſaith *Auguſtine*, that is, Prophets and Preiſts, and many Sacrifices, but now ye may ſeek a Prophet and find none, a Preiſt and a Sacrifice and find none, no not a Preiſt after the Order of *Aaron*. behold a fruitfull land turned into barrenneſſe, but contrariwiſe the Gentiles, amongſt whom no ſuch Rivers ran, but were as the dry and barren wilderneſs, have now prophets running, and Preiſts; and a Preiſt, although not after the order of *Aaron*, yet after the order of *Melchiſedeck*, who hath offered himſelf in ſacrifice, which is of more value then all Sacrifices of old offered by the high Preiſt of *Aarons* order: And the very Country of the Jews, as Travellers report, which flowed before with Milk and Hony, is now for fifteene miles about *Ieruſalem*, like a Deſast, Without Graſſe, Tree, or Shrub.

Matth. 21. 43.

Auguſt.

Verſ. 36.
Verſ. 37.
Verſ. 38.

There he maketh the hungry to dwell, that they might prepare a City and ſow the fields, &c.

They multiply greatly, and their cattell decreaſe not: Hereby the hungry again he meaneth as before, the Deſtitute of Spirituall food, as the Gentiles were: But now here is a ſowing, and a bleſſing upon it, to ſet forth which our Lord ſaith, *A ſower went out to ſow*; and *Planting*, for *one planteth*, ſaith St *Paul*, *And another watereth*, *And I am the vine* ſaith Chriſt, *My Father the Husbandman*, and Chriſtians are increaſed by this means greatly, and their *Cattell not diminiſhed*, that is, acording to *Baſil*, the people fed by them; according to *Auguſt.* ſuch as have Faith, but no excellency of Knowledge: but forſomuch, as ſowing feilds was before ſpoken of, and great beaſts, as Oxen are uſed for this, and the word בהמות is commonly rendred *Jumentaajuvando*, from helping, becauſe they help the Husbandman in his labour of tilling the Ground, it ſeemeth rather to me, that other preachers helping in the Spiritutall husbandry are meant, who at the firſt going out of the Goſpel, increaſe to more and more, as more Churches were planted: for they *Ordained them Elders in every Church*: and to Oxen Preachers are compared, where it is ſaid, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corn.* But as they were increaſed, ſo by Perſecution they were within a while brought low again and diminiſhed. But contempt is even now caſt upon Princes, their edicts againſt Chriſtians being contemned ſo far, that the Faithfull were nothing terrified thereby to yeild to renounce Chriſt, or to commit Idolatry in the leaſt degree; yea when Tyrants raged moſt againſt them, they did rejoice and ſing, and by ſleighting the torments, to which they put them, they made them ſtand amazed; the more they ſought to root them out, being the more increaſed; ſo that it became a Proverb, *Sangnis Martyrum ſeemen Ecleſia.* And therefore it followeth *Verſe* 41. *He makes him families like a flock, or like ſheep.*

Baſil.

Matth. 13.
1 Cor. 3.
Joh. 15.

Act. 14. 33.
1 Cor. 9.
1 Tim. 5. 18.
Verſ. 39.
Verſ. 40.
Auguſt.

Auguſt. by Princes underſtandeth arch Hereticks, of whom he ſaith, before

fore it is meant, when he ſaith, *They are diminiſhed*, *Verſe* 39. That is, *By going out from us, becauſe they were not of us*, according to 1 *Joh.* 2. 20. but the diminution there ſpoken of was by oppreſſion, and not by erring out of the way of truth. Hieron. *Ierom* therefore better, as Chriſt was by Princes contemned, ſo it was juſt with God to caſt contempt upon them, as hath been before ſaid, and to make them *wander in the Wilderneſſe, where there is no way*, that is, In Superſtition and Idolatry, being therein like unto men in a Wilderneſſe, where through want of ſuſtenance, or by wild beaſts, whilſt they can find no way out, they periſh: *Baſil.* *Baſil* by Princes underſtands the Apoſtles, who were as Princes among Chriſtians, but contemned by Perſecuters, as moſt baſe and vile. But the like ſaying is *Iob* 12. 21. where it is manifeſtly of cheif men in Common-wealths, for Honour and Wiſdome. Moreover it is ſaid, *He*: That is, *God powreth contempt upon Princes, and cauſeth them to wander*, &c. Which can no way agree to leaders in the way of truth, nor to God, to make them contemptible.

Verſ. 43. *Auguſt.* *Who ſo is wiſe will obſerve theſe things, and he ſhall underſtand the loving kindneſſe of the Lord.* That is, ſaith *Auguſtine*, how that men are redeemed and ſaved from their ſinnes, from ſtomack-ſickneſſe of the Soule, from trouble of conſcience, as from ſhip-wrack, to come to the Haven of happineſſe, and from ſpirit-famine and deſtruction; not out of their own merits, but Gods mercies and loving kindneſſes, in Chriſt alone; and he is not wiſe, that doth not thus underſtand, but attributeth ought to himſelfe in theſe things? *Note* wherefore the Papiſts, that aſcribe part to grace and part to works, have this learned and Orthodox Doctor of the Church manifeſtly againſt them.

Take theſe according to the literall ſenſe only, and there needeth no great wiſdome hereupon, to infer the generall love of God to all men; for both they are plain and obvious to every one of mean capacity; and to underſtand ſuch a loving kindneſſe only, is not a matter of ſuch happineſſe, as may ſtir up to ſeek the wiſdome to attain it: but his loving kindneſſe in Chriſt, wherein everlaſting happineſſe conſiſteth, is; and it is a theam worthy an holy Prophet, to ſtir up to the conſideration and underſtanding of this, as being their chiefe task to ſpeak of it, ever ſince the World began; as is ſaid, *Luke* 1. 7.

PSAL. CVIII.

THis Pſalme is compoſed out of *Pſalme* 57. 7, 8, 9, 10: the firſt part and *Pſalme* 60. 6, 7, 8, *&c.* the ſecond part, and therefore the Expoſition may be ſeen there.

PSAL. CIX.

To him that excelleth, a Pſalme of David.

Hieron. *Auguſt.* *Baſil.* *Calvin.* *Iunius.*

THis Pſalme is generally taken by the Ancients as propheticall, touching *Judas*, in his treachery againſt Chriſt, and of the *Iewes* his moſt malicious Enemies. *Calvin* underſtands it of perſecutors of the faithfull under the Goſpell, but firſt of *Davids* Enemies. *Junius* altogether of *David*, towards the end of *Sauls* Raigne, when his caſe ſeemed to be moſt deſperate; he being daily detracted from by *Sycophants* that were about *Saul*, and therefore he curſeth them and their Poſterity, in this bitter manner. But *Act.* 1. 20. where *Verſe* 8. is applyed to *Judas*, ſheweth, that he was in this Pſalme thus propheſied of, and accurſed: and therefore I doubt not, but that he is meant; the ſpeech running altogether againſt one notorious wicked perſon, from *Verſe* 6. to *Verſe* 14. And becauſe he did not this wickedneſſe alone, but the *Iewes* had alſo a hand in it, who waged him to it; they alſo are complained of, *Verſe* 2, 3, 4, 5. and curſed, *Verſe* 15, 16, *&c.* to 21.

Verſ. 2. They are joyned together, for he ſaith, *The mouth of the wicked and of the deceitfull are opened againſt me*; that is of the malicious *Iewes*, and deceitfull *Iudas*, who came and pretending love, ſaluted Chriſt with a kiſſe, and ſo betrayed him: And he complaineth alſo of their *lying tongue*, wherewith they ſpake againſt him, for the falſe Witneſſes, that are ſaid to have come againſt Chriſt, when he ſtood to be judged.

Verſ. 3. Verſ. 4, 5. *They compaſſed me about with words of hatred*, when they cryed out, *crucifie him, crucifie him*. And in all this they requited him with hatred for his love; in that he came ſo lovingly into the World, to ſave all ſuch as ſhould beleive in him; but they inſtead of beleiving in him, maligned and perſecuted him unto the Death.

Verſ. 6. Verſ. 8. Act. 1. Hieron. *Let Satan ſtand at his right hand*: that is, having power to tempt him to lay violent hands upon himſelfe, as he entred into him to conſpire with others the Death of his maſter. *Verſe* 8. *Let another take his Office*. Which was fulfilled in *Mathias* being joyned in Apoſtle-ſhip to the eleven, when *Judas* was falne; and then his dayes were but few, for he ſoon went and hanged himſelfe. *Jerome* applyeth that of Satan ſtanding at his right hand, to the *Iew*, over whom he was ſet, being looſed as *Barabas*, that before was bound in priſon; but Chriſt being judged to crucifying, he was let go, and ever ſince hath behaved himſelfe, as one ſet over the *Iewes*. For what was *Barabas*, but in ſignification, the Son of his Father, the Devill; and indeed one that made inſurrection, and a murtherer; an apt Type of the wicked, the Devill here ſaid to be ſet over him. For what tumults followed amongſt the *Iewes* after this, and how many thouſands of them were in a ſhort time murthered? *When he is judged, let him be condemned, and his prayer turned into ſin*: For ſo was the prayer of *Judas*, when he ſorrowed and ſaid, *I have ſinned, in betraying the innocent blood*: He fell preſently into the ſin of deſperation, and ſelfe-murther.

Verſ. 9. *Let his Children be Fatherleſſe*. Here by his Children, he meaneth the *Iewes*, who were wicked like *Judas* the Traytor; he taught them how to kill Chriſt, appointing the place and time, and leading them unto him, and denoting him by a kiſſe: and therefore as *Jubal*, who taught others to make muſicall Inſtruments, is ſaid to be Father of all ſuch; ſo *Judas* of thoſe *Iewes*: and he being dead, they were Fatherleſſe, and his wife the Jewiſh Synagogue, a Widow, being divorced from God for her wickedneſſe; for I cannot finde, ſaith *Jerome*, that *Judas* had a Wife or Children, to ſpeak properly; therefore it muſt thus be underſtood.

Verſ. 10. Verſ. 11. *Let his Children be Vagabonds continually, and beg their bread.* What a wandring life the *Iewes* have lived ever ſince the deſtruction of *Jeruſalem*, I ſhall not need to ſpeake; nor how this propheſie is herein fulfilled: for they were diſperſed into all Countries, untill that in ſome again for their notorious malice againſt Chriſtians they have been expelled, as here in *England* many yeares agone, and ſpoyled of their Goods ſo, that they have been brought to Beggars ſtate. For thus they fell into the hands of Extortioners, when upon a light occaſion a quarrell hath been picke againſt them, and their Treaſurers being thouſands taken away.

Verſ. 12, 13. Hieron. For that which is ſaid againſt any helping their Fatherleſſe Children, and the blotting out of their name in another Generation, herein *Jerome* obſerveth a great difference, betwixt their ſin of crucifying Chriſt, and their Idolatry, for which they were carryed Captive, and held ſo ſeventy yeares; but in that time they had ſome to comfort them, *Ezekiel* and *Daniel*, *&c.* And in that ſhort time, their Poſterity found favour at the hands of *Cyrus*, and other *Perſian* Kings likewiſe, when they committed Idolatry in the

Wilderneſs, and murmured, they were held there under many miſeries forty
years; but then they had a *Joſhuah* to lead them into the promiſed
land: but now they have no Prophets more, none to ſhew them any favour
in almoſt ſixteen hundred years, but they ſtill remain Exiles and Vagabonds,
and deſpiſed of all men to this day.

And *in one Generation*, as he reads it, their name was put out, *Viz.* their
City being deſtroyed, and their Country two and forty years after their
crucifying of Chriſt; which was within one Generation following that
which was living in the time of their doing that bloudy Execution. And indeed
it might well be called a putting out of their name, becauſe they were
never ſince of any fame, as they had formerly been, but moſt infamous in
all Countries.

Verſ. 14. Whereas *Verſe* 14: he ſpeaks of the ſins of their Fathers remembring against
them, and of their Mother, hereby ſaith *Jerom*, he meaneth thoſe
ſinnes of their Fathers, committed in the Wilderneſs, and ſince of *Jeruſalem*,
Auguſt. commonly ſet forth by the name of a Mother. And this as *Auguſtine*
ſaith, is not againſt that *Ezek.* 18. where it is ſayd, that the Children ſhall
not beare the ſinnes of their fathers; becauſe that is meant of Children turned
from their Fathers evill wayes, and not perſiſting in them, as theſe doe;
for in this caſe, all the bloud ſhed from *Abel* to *Zechariah*, cometh juſtly upon
this Generation, as is threatned, *Matth.* 23. 23.

Verſ. 16. *He perſecuted the poor and needy man, that he might even ſlay the broken
in heart*: Such was Chriſt, perſecuted by the Jews; for being rich he made
Phil. 2. 6. himſelf poor, and when the Foxes had holes, and the Birds neaſts, he had
not whereupon to lay his head, and broken he was in heart, for he ſaid,
My Soul is heavy to the death; and he was in an agony, till he ſweat great drops
of bloud.

Verſ. 17. From *Verſe* 17. to *Verſe* 21. He ſheweth the Ground of the Jews cruel
dealings againſt him, they loved curſing and not bleſſing, and therefore
he prayeth, that it might come to them accordingly, or rather Propheſieth
ſo. Now they loved Curſing, becauſe they curſed Chriſt, and called the
Ioh. 7.49. people curſed that were drawn by him; and by crucifying him, made him a
curſe, for curſed is every one that hangeth upon a Tree: and what a man
doth, he is ſaid to love, as *Joh.* 3. 19. and therefore as he doth, it ſhall come
unto him; and that moſt juſtly: although wicked curſers oft-times eſcape
Note long, and therefore fear it not: but let him that would be bleſſed, bleſſe,
and not curſe, as is commanded.

Verſ. 25. *I was a Reproach unto them, they ſaw me and ſhaked the head*: From *Verſe*
20. hitherto, and in this *Verſe*, he ſpeaketh in the perſon of Chriſt, as he
was before called *Poor and needy*, *Verſe* 16, and of him it is expreſly ſaid,
that when he hanged upon the Croſſe, they ſhaked their heads at him, ſaying
He ſaved others, let him ſave himſelf, &c. *Matth.* 27. 39. 4.

Verſ. 27. *That they might know that this is thy hand O Lord, and that thou haſt done
it*: That is, That they had no power to crucifie me; but through thy will
and mine it was thus done unto me, that none might therefore be hindered
from beleeving in mee. For hee tolde *Pilate*, that hee had noe power, but
Joh. 10. what was given him of his Father, and ſayd, *I lay down my life for my ſheep*,
and *Act.* 2. 23. Hee was delivered *by the predeterminate counſell of God*.

Verſ. 28. *Let them curſe, but bleſſe thou.* Having before ſpoken of curſing,
coming upon the malicious Jewes for curſing; Now he further propheſieth
of bleſſing, wherewith the faithfull ſhould contrary-wiſe bleſſe Chriſt,
and that confuſion ſhould be to his Enemies. And for this he concludeth
with praiſe, *Verſe* 30. 31.

PSAL. CX.

A Pſalme of David.

Verſ. 1. FOR the firſt words, *The Lord ſaid to my Lord, ſit thou on my right hand*, enough is ſaid by our Lord himſelf, to ſhew, that it is ſpoken prophetically of him, *Matth.* 22. 44. where the explanation may be ſeen.

Verſ. 2. *The Lord ſhall ſend the rod of thy ſtrength out of Zion.* That is, thy Goſpel, which ſhall be of power, as a Kings Scepter, the Enſigne of Soveraign Authority; and ſo thy Kingdom, beginning to be preached in *Zion*, ſhall be ſet up in all other Nations. Rom. 5. 3. *Be thou Ruler amongſt thine enemies*, which is, when they that were ſinners, and ſo enemies before, are converted and reconciled and ſubjected to Chriſt.

Thirdly, *Thy People ſhall be willing in the day of thy power, in the beauties of holineſſe*: Before he ſpake of the rod of Chriſts power going out, now he ſaith, That in the day in which he goeth out, *Thy people ſhall be willing*, that is, they, in whoſe hearts this power taketh place to convert them, ſhall ſhew all willingneſs and chearfullneſs in ſubmitting to the Goſpel, as indeed they did, being full of joy, where the Faith of Chriſt was imbraced; as it is ſayd of them in *Samaria*, *Act.* 18. and of the Eunuch baptized, that he went away rejoicing; and the Jailour *Act.* 16. ſo *Act.* 1. 46. 47. *Note.* So that they, who live not in obedience to the Goſpell out of good will, but for fear coming to duties in publick, and by compulſion giving, and being reſtreined from groſs ſins, have not yet felt the power of Chriſt in their hearts to alter and change them, and although they beleive, they are none of his regenerated ones, neither ſhall they enter into the Kingdome of Heaven: for true Chriſtians are Voluntiers *In the beauties of holineſſe*, this is to ſhew, what manner of people theſe Voluntiers ſhould be, beautifull or ſhining through holineſs, as it is ſaid, *Wiſdome makes the face to ſhine*, ſin deformeth and makes black, that God cannot love; but holineſſe beautifieth and maketh amiable. *Note.* To be willing to do Chriſtian duties, but not to be of an holy life, is not to be ſo willing as they in the day of Chriſts power; but as in the night of Satans power ſtill. *Of the womb of the Morning thou haſt the dew of thy birth*; This is by Expoſitors moſt commonly underſtood of the Faithfull, who are born of the Spirit of Chriſt, for which birth, or they, which are born of him are ſpoken of, and they are compared to the dew, which falleth in the calm and ſilent night, and in great abundance, to ſhew the great number that ſhould be borne unto Chriſt, as it is ſayd, *When he ſhall make his ſoule an offering for ſin, he ſhall ſee his ſeed*, *Eſa.* 53. 10. and in another place the ſame Prophet ſpeaks of them as an admirable great company; ſo that the Church is brought in way of admiration, ſaying, who hath born me all theſe? *And in the morning*, as the word ſignifieth, to denote, that this ſhould be betimes, even ſo ſoon as the light of the Goſpel began to dawn; and it is called, Hebr. *The dew of his youth*, becauſe they of whom he ſpeaketh, are new born by Regeneration, and ſo very young, *Joh.* 3. 3. ſee alſo *Micah* 5. 7 where the Faithfull are again compared to the dew, and for the dew or rain coming out of the womb of the morning, *Job* 38. 28. 29. and a multitude likened to the dew, 2 *Sam.* 17. 12. And being thus taken, it is as if he had ſayd, Thou O Chriſt, betimes at the going out of the Goſpel haſt abundance of people born unto thee, not being brought in by tumult, but quietly; even ſo many as the Dew covering the Ground Hyperbolically. Some refer it to Chriſt, in reſpect of his divinity thus, Early, even from Eternity, thou haſt thy Eſſence by being begotten of the Father, alleadging for this, *Prov.* 8. 22. 23. and this is favoured by the *Septuag.* *Of the womb before the morning*

Star begat I thee. Others in reſpect of his humanity, giving this for the ſenſe; Thou art born in ſuch obſcurity, that a thing can hardly be ſeen ſo ſoon in the Morning, when it is yet between darkneſſe and light; ſo is thy Birth ſuch, that it may well be called a great myſtery, 1 *Tim.* 3. 16. Of all theſe, the firſt as it is moſt followed, is beſt; for why Chriſts divinity ſhould be compared to the deaw, I ſee not, or why called the deaw of his youth; it is neither young, nor old, but alwayes the ſame; and if it had been ſaid, the Star of the Morning, his humanity might well have been underſtood; but not, being ſaid the deaw.

Verſ. 4. *Thou art a Prieſt for ever, after the order of Melchiſedek.* Of which ſee, Heb. 5. 6.

Verſ. 5. *The Lord at thy right hand ſhall ſtrike through Kings in the day of his wrath.* 1 Cor 15. Chriſt is ſaid to be at the right hand of God, *Act.* 7. *Rom.* 8. and therefore God the Father is here ſpoken to, touching his Son and our Lord; and hereby is ſhewed, that he hath power enough, even to deſtroy the proudeſt Kings in the World, that will not ſubmit, but rebell againſt him, and perſecute him in his Members, as did *Herod Act.* 12, and was therefore ſtricken and eaten up with wormes: ſee a like paſſage before, *Pſalme* 2. *Jerome* inquiring how the Lord, bidding him ſit on his right hand, is now ſaid to be on his right hand, anſwereth, that this is ſpoken, to ſhew the equality of the Father and the Son: Verſ. 6. And to the ſame effect is *Verſe* 6. *He ſhall judge amongſt the Heathen*, &c. as Kings, ſo common people, that reject his Goſpell, ſhall ſuffer by his Judgments in multitudes; ſo that with their Corpſes, pits ſhall be filled, and that not only of the taile, but of the heads of Countries alſo.

Verſ. 7. *He ſhall drinke of the Brooke in the way, therefore he ſhall lift up his head.* Calvin. Some underſtand this, ſaith *Calvin*, of his afflictions, of which he was ſaid to drink; *Can yee drinke of the Cup that I ſhall drinke of.* Some, of a Brook running with blood, of which he is ſaid to drink; when ſo many are by his Calvin. Judgments ſlain, for their rebelling againſt him, as to fill large places. But rejecting both theſe, he ſaith, it is alluded to thoſe valiant men of *Gedeon*, who did not lye down to drink, when they were brought to the waters, as others; but taking up a little in their hands lapped it, as a Dog haſty of his way ſeeketh not for water to drink going out of his way therefore; but lappeth it here and there as he findeth it in his paſſage, putting down his head a little, but immediately lifting it up again.

Hieron. For the firſt Expoſition is *Jerome*, alledging further to prove it, his going over the Brook *Kedron*, when he was neer the time of his ſuffering, ſpoken of Auguſt. *John* 18. 1. unto which he ſaith it is here alluded. *Auguſtine* ſaith, that by his drinking of the Brook in the way, is meant his humbling himſelfe to be born of a Woman, and to ſuffer Death: For the courſe of a mans life, that is ſoon ſwallowed up of Death again, is like unto a Brook of water, which is alwayes running, till it cometh into the Sea: ſo mans life, ſo ſoon as he hath received it, is alwayes running, til that it be ſwallowed up of the Grave; and becauſe Chriſt humbled himſelfe to drink of the ſame Brook, he exalted his Baſil. head moſt high, as *Phil.* 2. 6. *Baſil* will have the poor life that he lead here, meant; being content with the meaneſt drink, even water in the way as he travelled. Of all theſe Expoſitions, that of *Jerome* ſeemeth to me the beſt; becauſe the drinking here ſpoken of is rewarded with exaltation, which followed not, but went before his Judgments, ſhewed upon the rebellious; for which it cannot be underſtood of his drinking any River of blood, thus made to run, or of his courageous and ſpeedy purſuing of his Enemies, ſo that he would not tarry to ſatisfie his thirſt better, then with water running in the way: unleſſe that by his lifting up his head we underſtand the glory and fame, which he purchaſed unto himſelfe ſince his aſcention, by the debellation of his obſtinate Enemies; as the *Iewes* at the deſtruction of their City, and heathen Emperours ſince, of whom it is noted, that in three hundred

dred yeares after the going out of the Goſpell, during which time they raiſed perſecution againſt Chriſts Church, many of them came to violent ends, and the raigne of others of them was but ſhort, till *Conſtantine*, the firſt Chriſtian Emperour, who raigned forty yeares in great glory: And then his drinking of the Brook in the way, may be, according to *Calvin*, ſpoken of his valiant and expedite going on without ſtay, as *Ioſhuah*, to purſue his Enemies with his Judgments, till that he brings all under his feet, as he ſhall do before the end of the World.

PSAL. CXI.

THis Pſalme, as alſo *Pſalme* 112. and 113. is a Pſalme of praiſe, and therefore they are all begun with *Halalujah*, which is therefore by ſome made the Title, as alſo *Pſalme* 105. and 106. which begin likewiſe; where ſee, what hath been noted upon it. And more ſingularly this, and *Pſal* 112. are compoſed more curiouſly, according to the Hebrew Alphabet every ſentence beginning with one of thoſe Letters: as the firſt with א, the ſecond with ב, the third with *Gimel*, *&c.* to the end of the Pſalme; ſo was *Pſal.* 25. and the 119. beginning each part with a Letter, in order alſo; intimating theſe Pſalmes above others, to be metricall according to Hebrew meter. God is here praiſed, firſt for his works, ſecondly for his word, *Verſe* 7. For his works, they are firſt celebrated in generall, *Verſe* 2, 3, 4. as they were more largly, *Pſal.* 104. Secondly in particular, his works of mercy. Verſ. 2, 3. *The Lord is gracious and full of compaſſion.* And this is demonſtrated, firſt Verſ. 4. by his giving meat to his people; that is, *Manna*, and quailes in the Wilder- Verſ. 5. neſſe: although *Baſil* would have ſpirituall meat here meant. *Baſil.* Secondly, by remembring his Covenant at all times; ſo that when he was moſt provoked, as *Exod.* 32. yet for his Covenants ſake with *Abraham*, *Iſaack*, and *Iaacob*, he deſtroyed them not. Thirdly, by ſhewing his people the power of his Verſ. 6. works, when he brought them with a ſtrong hand out of *Ægypt*. Fourthly, by giving them *the heritage of the Heathen*, when he brought them into the Land of *Canaan*. Of all which ſee more at large before, *Pſal.* 105. and 106. 2. For his word, all his Commandements are ſure, *they ſtand faſt for* Verſ. 7. *ever.* Of which ſee more at large, *Pſal* 19. 7, 8, 9. Again, another part of Verſ. 9. Gods word is, his Covenant; according to which he redeemed his people: *He ſent redemption to his people, He commanded his Covenant for ever, holy and reverend is his name.* Which redemption was not only of *Iſrael* out of *Egypt*, but of the faithfull of all Countries and Nations by Chriſt. Laſtly, his word is praiſed for this, that hereby his feare is wrought in us, which is the beginning of wiſdome; whereby we come to have praiſe for ever, not of man, but of God, *Rom.* 2. 29. that which we have done out of his feare being commemorated and commended at the laſt day. Matth. 25:

PSAL. CXII.

THis Pſalme moſt aptly followeth next after the 111. for there he concludeth with this, *The feare of the Lord is the beginning of wiſdome*, &c. And here he proceeds further, to ſpeak of the bleſſedneſſe of him that feareth God: *He delighteth greatly in his Commandements*, as *Paul*, *Rom.* 7. Verſ. 1. ſaith, *I delight in the Law of God, as concerning the inner man.* And his bleſ- Verſ. 2. ſedneſſe here ſet forth is, firſt, in his ſeed made mighty upon Earth. Some indeed that feare God, have no ſeed, eſpecially now under the Goſpell; although under the Law none; ſuch were finally barren, it being a time, wherin God allured his people by temporall bleſſings, when the Heavenly and everlaſting were not ſo fully revealed. Then he that feared God, as *Abraham*

ham, had his Seed in time multiplyed, till they became a mighty people: and
one good Judge is ſaid to have had thirty Sonnes, that rod upon thirty Aſſe
Colts: But now it is ſaid, *He that marryeth doth well, but he that marry-*
eth not, doth better. And ſome make themſelves chaſt for the Kingdome of
Heaven; and it is not propounded, as matter of bleſſedneſſe and joy to
have Children, to continue thy name upon Earth, but to have a name writ-
ten in Heaven, a new name, *better then that of Sonnes and Daughters. The*
Generation of the juſt ſhall be bleſſed: He that feareth God, ſhall be bleſſed
not only in his own perſon, but in his Children alſo; according to Com-
mandement 2. *And ſhew mercy to thouſands in them that love me, and keep*
my Commandements. But whereas mightineſſe upon Earth is ſpoken of, and
riches, *Verſe* 3. this is alſo to be underſtood, according to the time where-
Matth. 5. in theſe promiſes were made; for now it is written, *Bleſſed are yee poor,*
Iam. 1. 9. and *let the Brother of high degree rejoice, in that he is made low.* And yet out
of perſecuting times, the promiſes of this life hold, touching temporall bleſ-
1 Tim. 4. 8. ſings, to them that feare God: For *Godlineſſe hath the promiſe of this life,*
and of that which is to come. And the cauſe why we injoy not theſe bleſ-
ſings ſo plentifully, is, for that we do not feare God as we ſhould.

Verſ. 4. *To the righteous ariſeth light in darkneſſe*; that is, joy and comfort when
he is afflicted, and by meanes of afflictions full of ſorrow: *Iſa.* 58. 10. *Ex-*
od. 10. 23. *Gracious, mercifull, and righteous*: This is referred by *Ainſworth*
either to God, or to the godly man, or to the light: but it is plainly meant
of the righteous, to whom it was ſaid before, *To the righteous ariſeth light*
in darkneſſe. Now that we might know what he meant by the righteous,
he addeth theſe words; *Gracious, and mercifull, and juſt*: That there
might be no miſtaking, when he ſaith, *Righteous*; by thinking him to be
ſuch, and to be bleſſed, that is juſt, and doth no wrong, although void of
Calvin. other goodneſſe, for the truly righteous is alſo gracious. But *Calvin* ſaith,
that God is meant here, by *gracious, mercifull, and righteous*: Which ſeem-
eth to me to be altogether diſagreeing; becauſe the ſame, that is here called
righteous, is alſo called gracious and mercifull, and the word righteous in
the firſt part of the verſe hath certainly reference to the man ſpoken of,
Verſe 1, and to ſhew, that the ſame is alſo called mercifull, and gracious,
it followeth *Verſe* 5. He *dealeth graciouſly and lendeth, he will guide his af-*
faires with diſcretion; Hebrew, He *moderateth his words in judgment*; Lend-
ing being an act of mercy, and diſcreet words uttering an act of grace: ac-
Eph. 4. 29. cording to that, *Let your ſpeeches be poudred with ſalt, that they may mini-*
ſter grace to the hearers.

Verſ. 8. *Till he ſee his deſire upon his adverſaryes.* Hebrew, *Till he ſee upon his adver-*
ſaries, or diſtreſſes, as *Ainſworth* renders it. For the word ערי ſignifieth
either; and then the meaning is, either Judgments executed upon his Ad-
verſaries, of whom he heard, that they were machinating againſt him; or
Verſ. 9. ſomething tending to comfort, in his diſtreſſes, or ſtraights. Laſtly, that
mercy may not be thought to ſtand only in lending, but alſo in giving, it is
added, He *hath ſcattered abroad and given to the poor*: Intimating, in thus
ſaying, that giving Almes is a ſowing of the ground, to reap afterwards a
plentifull increaſe: becauſe the Sower ſeemeth to do nothing, but ſcatter
his ſeed when he ſoweth; but of this ſcattering cometh an increaſe, be-
yond all other increaſes; an increaſe induring for ever; becauſe it is the
Heavenly reward ſpoken of, *Matth.* 25. for which he ſaith, H*is righteouſ-*
neſſe indureth for ever. Which is to be underſtood of the fruit of his righte-
ouſneſſe, or mercy; but called his righteouſneſſe, according to the Title gi-
ven him, *Verſe* 4. for that which is done by the righteous is righteouſneſſe;
whether it be in giving every one his due, or in giving to the poor, as a
righteous Steward, giving every one his Portion in due ſeaſon: and to the
poor that which God's, his Maſters will is, he ſhould give to them, of the
Goods committed to his truſt. But *Calvin* is rather for righteouſneſſe it
ſelfe,

ſelfe, then the fruit of it: as if it were meant, that he is conſtantly and alwayes thus righteous in liberall, and not ſparing giving according to his ability, intimated in the word ſcattering, as is ſhewed, 2 *Cor.* 8. For even prodigall perſons will give largly for oſtentation, but the righteous is ever giving; this his righteouſneſſe induring for ever.

PSAL. CXIII.

THis Pſalme beginneth alſo with *Halalujah*, and ſo it endeth: But here they that are bidden praiſe him, are Children; for it is written, *Out of the mouthes of Babes and Sucklings thou haſt perfected praiſe.* Pſal. 8. Which is noted to have been done, when Chriſt riding upon an Aſſe to *Ieruſalem*, Children cryed *Hoſanna*, *Matth.* 21. 16. Thus *Ierome* accordingly rendring it, *praiſe the Lord yee Children*: Hieron. and our engliſh Meter, *yee Children which do ſerve the Lord*: but Hebrew it is, *Yee Servants*; and ſo this note falls to the ground, although it be true which hath been ſaid.

Verſ. 3. *From the riſing of the Sun to the going down therof:* That is, in all parts of the world; ſo that here is an intimation of the propagation of the Goſpel to all, as *Pſal.* 117 and *Pſal.* 100. *Ierome* hath an Expoſition here by himſelfe, from the riſing of the Sun, &c. from the beginning to the end of your dayes. But for the firſt, ſee *Mal* 1. 11.

Verſ. 7. *Who raiſeth the poor out of the duſt.* This is by *Jerome* underſtood of Chriſt, who when he was rich made himſelfe poor; but then he was raiſed to moſt high dignity, not only like to that of Princes, or Angels, but to be above them all. *Calvin* underſtands it only in generall, that Gods providence and not fortune, is to be looked at, in the raiſing of obſcure perſons, ſometimes to higheſt dignity in this World; as *Maximianus*, that was a Cowheard, and *Numa Pompilius* a Potter, to be Emperours; we may take it both wayes. *Calvin.*

Verſ. 9. And likewiſe that which followeth, He *maketh the barren Woman to keep houſe, and to be a joyfull Mother of Children.* For this may alſo be underſtood of the Church; which is both the Mother and the Houſe, or the Mother dwelling in the houſe through unity. And of the barren bearing Children: in this ſenſe the Prophet ſpeaketh, ſaying, *Rejoice thou barren that beareſt not, for thou haſt many more Children, then ſhe that hath an Husband.* Iſa. 54. 1.

PSAL. CXIV.

IN this Pſalme the moſt remarkable things, in bringing the Children of *Iſrael* out of *Ægypt*, are briefly pointed at, to ſtir up men in all parts of the Earth, to feare and tremble before God.

Verſ. 1, 2. *When Iſrael came out of Ægypt*, &c. *Judah was his Sanctuary, Iſrael his Dominion.* That is, *Iudah* was ſpecially choſen and ſanctified, that the Temple might be built there; and a King there raiſed up, ſucceſſively to raigne over *Iſrael* for ever.

Verſ. 3. *The Sea ſaw and fled, and Iordan was driven backe.* That is, Gods almighty power in bringing *Iſrael* out of *Ægypt*, the red Sea ſeeing was divided, that they might paſſe through; and afterwards when they were to paſſe into the Land of *Canaan*, *Iordan* was divided likewiſe, by a Proſopopeia; ſight being aſcribed to them both; when as indeed it was by the ſtretching of *Moſes* his rod to the red Sea, that it divided, and *Iordan* by the Arke carrying into the waters thereof.

Verſ. 4. *The Mountaines leaped like Rams*, &c. That is, at the giving of the Law upon Mount *Sinai*, by the power of the moſt high deſcending in great Majeſty, the whole Mountain and the Hills about quaked: ſee the like before, *Pſal* 68. 8. and of leaping like a Calfe, *Pſal.* 29. 6.

What ailed thee (O Sea) that thou fleddeſt, &c. which is as much, as if
Verſ. 5. he had ſaid, there was great cauſe, the will and power of the Almighty cauſing
it to be ſo, which no Creature can reſiſt; and he would have it ſo, to
ſtrike terrour into all things, eſpecially in men in all parts, that they might
feare to break his Commandements; the giving whereof had ſo ſtupendious
effects: for what then will the breaking of them have? for which he
Verſ. 7. concludeth, *Verſe* 7. *Tremble at the preſence of the Lord, all the whole Earth,*
Verſ. 8. *who turneth the Rock into a ſtanding water, and the flint into a Fountain.* Here
unto the wonders before ſpoken of he addeth another, of bringing water
out of a Rock or flint ſtone, which is moſt dry and hard. It is indeed no
wonder for water to come out of Rocks, for that is a thing daily ſeen in
many places; but out of a dry Rock, which is moſt hard, and faſt bound, to
do it was a very great wonder, *Exod.* 17. 6. But in bringing water out of
Ioh. 6.37. that Rock, there was more then according to the Letter; *For the Rock was
Chriſt*, 1 *Cor.* 10. and he drinks of this Rock, that beleiveth in him, and of
ſuch a fountain of water, as becometh *a ſpring in him, flowing out unto eternall
life.*
The Myſtery. And becauſe the Rock was ſignificative, ſpoken of according to the
Letter, and the figure alſo; in like manner it is to be held, that the red Sea
and *Iordan* are ſpoken of alſo, as ſetting forth Baptiſme, through which they
muſt paſſe, that will be ſaved. And the Mountaines and Hills ſet forth men,
both high and low, who are moved at the preaching of the Goſpell:
Act. 16. firſt trembling as the Jaylor, then rejoycing as the Evnuch; and when
Act. 8. Chriſt came to *Jeruſalem*, all the City was moved: and laſtly *Iſrael* com-
Matth. 21. ing out of *Ægypt* ſetteth forth the coming of the Gentiles out of the
bondage of ſin, by being converted to the faith; which being done, *Judah*,
that is, the Congregation of Chriſtians, where he is praiſed, is his Sanctuary;
and the true *Iſraell*, that is, the Church of the faithfull, his Dominion;
over which he ruleth and raigneth ſingularly, by his word and ſpirit, and
by his power protecting her from Perſecuters: to which effect *Jerome* and
Auguſtine.

PSAL. CXV.

THis Pſalme is by the Vulgar Latine joyned to the former, thus making
of both one Pſalme; *viz.* according to the account followed by them
Verſ. 1. that imbrace that Tranſlation, *Pſal.* 113. and then the firſt words, *Not unto
us Lord, not unto us, but unto thy name give the praiſe*; are referred to the
wonders before ſpoken of, wrought for the *Iſraelites*, at their coming out
of *Ægypt*, and for Chriſtians at their turning from ſuperſtition and ſin, to
Chriſt; and ſo indeed it is to be taken, although diſtinguiſhed from the
former, as in the Hebrew it followeth moſt aptly, as the acknowledgment
of the faithfull, that all theſe things were done, not for any merit in them,
but that God might have praiſe and glory. And therefore, *why ſhould the
Verſ. 2. Heathen ſay, where is now there God:* That is, *the God of* Iſrael; ſeeing ſo
great wonders have been done by him, declaring him to be the only God
that is Almighty, why ſhould not even the Heathen, that are moſt averſe
from the truth, yeild and acknowledge, that he is the true God, and all other
Verſ. 4. Gods vanities? For their Gods are the *worke of mens hands, having
eyes and ſee not, eares and heare not*: And becauſe they are ſuch, they are
Verſ. 9. like unto them that truſt in them; for which cauſe, *Iſrael* is exhorted to
truſt in God, and ſo is the houſe of *Aaron* in *Iſrael* more eſpecially, being
an houſe of Prieſts, being aſſured thus to be bleſſed: whereas they that
truſt in Iodols, are accurſed.

Verſ. 16. *The Heavens are the Lords, and the Earth is given to the Children of
men.* Having ſpoken of Gods bleſſings upon his people in Generall, and his increaſing
them, now he ſheweth in particular, that the bleſſing wherewith he

bleſſeth them,and all men in this life,is very great: he hath given the Earth to the Sons of *Adam*, with all the benefits ariſing out of it, reſerving to himſelf only praiſe and Glory: For he contents himſelf with the Heavens, as not needing any Earthly thing, but beſtowing this wholly upon us, that our hearts might hereby be raiſed up to thankfullneſs to his Heavenly Majeſty. And here *Calvin* tells how a notorious prophane man uſed to abuſe this place,when he was in his cups,ſpeaking theſe words often,*The heaven,the Heavens are the Lords, the Earth he hath given to the Children of men*, in a deriding manner, againſt thoſe that impugned ſuch exceſſe of Riot; and how once ſpeaking ſo in his preſence at a Feaſt, he reproved him therefore, and by and by he fell into a fit of ſuch Torment, that he cryed out, O Lord, O Lord, with a very loud noiſe, a long time together; thus having a taſt given him of the torments to come to him, and all ſuch as he was: for he was after this never a whit the more amended.

Calvin.

Verſ.17.18.

Here it is ſhewed how we ſhould improve this conſideration, that God hath given the Earth unto us, to praiſe him, that we may apply our ſelves ſo to do, whilſt we live upon Earth; for when we are dead we can no more do it, as is alſo ſhewed, *Pſalme*,18. 17. *Eſa*. 38. 19. not that the faithfull departing hence ceaſe for ever after this to praiſe God, (For there were one hundred forty four thouſand appearing with Harps, ſinging to the praiſe of God the *Pſalme of Moſes*, *Revel*: 14. 1, 2, 3.) but becauſe this life is the time wherein God lookes, that for all his bounty towards us, we ſhould ſend up our praiſes to Heaven unto him. It is ſaid, *The dead cannot praiſe thee*: That is, They that have let ſlip the opportunity of this life,impiouſly paſſing their time without labouring to glorifie God by praiſing him, cannot after death do it, or any other thing to be accepted of; but muſt lye in the duſt rotting till the day of Judgment, and then without remedy be caſt into Hell fire, in thoſe bodies wherewith they ſhould, but did not glorifie, but diſhonour him in their lives. If it be ſaid,when the dead are ſpoken of that they cannot praiſe God, it is meant not only of the Impious, but of all ſorts in common; for both *David,and Hezekiah*, applyed this to themſelves; It is true, if we ſpeak of uttering Gods praiſes with the Organs of the Body: for thus all lye a ſleep till the laſt day; and ſo although pious, ceaſe to praiſe God: and therefore we are now to apply our ſelves with all earneſtneſs unto it whilſt we live, that we be not prevented by Death, and ſo cannot glorifie him at all; and then we ſhall not be glorified of him, ſith this is the rule, whereby he will go; thoſe that honour me I will honour, and thoſe that deſpiſe me ſhall be deſpiſed, and they are all ſuch as love him not, to honour him,whilſt they live here: For there is no *Medium* between not loving, and deſpiſing, as appeareth, *Matth*. 6. 24. *Either he will love the one, and hate the other*, and Command. 2. of them that hate me, and keep not my Commandement.

Pſal. 6. 5.

Note.

1 Sam. 2. 30.

PSAL. CXVI.

Verſ. 1.
Hieron:
Note.

I *Love the Lord, becauſe he hath heard my voice*, Hebr. *I have loved, becauſe the Lord will hear*: Whereupon *Jerom* noteth, that his profeſſion of love is in the preterperfect tenſe, and hope to be heard in the future, intimating, that ſuch as love God ſhall be heard, and therefore prayer is availeable in ſuch as love him only; the wicked that hate him, ſhall pray and not be heard, *Eſa*. 1. 14.

Ver: 2:

I will call upon him as long as I live, Hebr. *In my dayes I will call*: Whereupon *Jerom* alſo ſaith, what is it in my daies, when as in other places it is, *Day and night*? and anſwereth, ſo long as we are in the world, that is, in the ſtate of ſin, we are in the night; but being converted, our dayes begin: the wicked then are in the Night, they cannot pray, but the righteous in the day, there pray, and are heard. And it is ſayd, *He hath inclined his eares unto me*, or bowed them down, becauſe we are low, he the moſt high, ſo that he muſt graciouſly ſtoop to our lowneſs to hear us; and therefore he is ſaid to humble himſelf to behold things here below: Pſal. 113. and this was in his Son, humbled to take upon him our Nature, that he might be our Mediatour, and through him our prayers might come up acceptably before him.

Then taking this to be the prayer of a Soule in trouble, he proceedeth upon theſe words, Verſ. 3. *The ſorrowes of death compaſſed me, the dangers of Hell found me*: He ſaith, *Theſe ſorrowes*, are evill cogitations, and the dangers of Hell theſe evill thoughts, breaking out into act; *Luſt, when it hath conceived, bringeth forth ſin, and ſin perfecteth death*: Iam. 1. 14, 15. *And I found trouble and ſorrow*: Here he altereth his ſpeech, not ſaying touble and ſorrow found me, or laid hold upon me, as before, but *I found*, that is, beſides ſpirituall Evills before ſpoken of, indangering me, I willingly ſuffered Tribulation and affliction here, that I might reſt hereafter: for he that will follow Chriſt, muſt take up his Croſs, and follow him. Afflictions here are for our ſins; we are judged, 1 Cor. 11. 30. that we may not be condemned, and therefore joyfully to be born.

Verſ. 5. *Gracious is the Lord and juſt, our God is mercifull.* Gracious and mercifull he is ſaid to be, that we might not deſpaire by reaſon of our ſins, and juſt, that we may not dare to go on in ſin.

Verſ. 6. *I was brought low, and he ſaved me*: That is, Either I was brought low by ſin, and obtained mercy to be pardoned; or I was high minded, and humbled by his Grace, and ſo ſaved. *Calvin.* *Calvin*, and others that follow the litterall ſence, apply all things here ſpoken, to *David*, that he was brought low, and lay long in great danger, but was again ſaved.

Verſ. 7. *Return unto thy reſt O my Soule.* As if he had ſayd, thou wert well and at reſt, till ſin entred into the World, return now therefore to Chriſt, who is thy reſt, by Faith and Repentance.

Verſ. 8. *For thou haſt delivered my Soule from death*: By ſuffering death for me, and ſo from the place where there is weeping and gnaſhing of teeth; for which it is added, *Mine eyes from tears*: and of them that are bleſſed with everlaſting life, it is ſaid *Revel.* 7. *He ſhall wipe all tears from their eyes.* *Note.* A forcible motive to turn to Chriſt, and not to live in ſin any longer, becauſe this is to turn to reſt; whereas to go on ſtill impenitently in ſin is to be in a reſtleſt condition, and the way to weeping and wailing for ever.

Verſ. 9. *I will walk before the Lord in the land of the living*, Hebr. *in the Lands*: Vulg. Lat. *Placebo coram domino, I will pleaſe before the Lord*: Whereupon Hieron. *Jerom* inferreth, that no man can perfectly pleaſe God living upon Earth here, for all men, the beſt have their imperfections; but the time ſhall come when they ſhall in all their doings be pleaſing before him, that is, *In the land of the living*: and what is that land, but that where *Abraham, Iſaack, and Iacob* live; of whom when our Lord had ſaid, God is the God of *Abraham, Iſaack, and* Jacob for ever, he added, he is not the God of the dead, but of the living.

And the ſame inference may be made upon our reading, I cannot walk before him altogether, as I ſhould here; but in the life to come I ſhall. From hence forth to the End of *Pſalme* 117. the *Vulgar Latine* makes another Pſalm in number there 115. and ſo, ſaith J*erom*, doth *Symachus*; but Heb. *Verſe* 10. 11. *&c.* to the end, hang together with the Verſes before going, as one and the ſame *Pſalme*.

I *did beleeve, therefore* I *ſpake*, I *was greatly afflicted*, vulg. I *was very* Verſ. 10. *much humbled*; whereupon J*erom*, I beleived, as I ſaid before *Verſe* 9. that I ſhall live in heaven in angelicall perfection, and therefore I ſpake ſo; but I conſider withall, that I am duſt and aſhes, and this humbleth me very low, even when my Faith lifteth me up ſo high as hath been ſayd: ſee this alleadged, 2 *Cor* 4. 23. to the ſame purpoſe.

I ſayd in my haſt, all men are lyars, Hebr. Either haſte or feare, or trepidation, *Vulg.* *In exceſſu meo, Men are lyars,* becauſe ſhadowes and no ſubſtances, they ſee but in part, and therefore not all truth; and ſo in things, wherein they ſee not the truth, they are lyars. But what then, was *David* himſelf a lyar? for he was alſo a man? Verſ. 11.

Anſw. Some are ſaid to be Gods, *Viz.* The ſanctified, and therefore come not now under the Notion of men, as the word is here uſed. Or in reſpect of the body every man is a Lyar, not in reſpect of the Soule; becauſe the Body is no ſubſtantiall thing, but a ſhadow: thus J*erom*. And I ſaid in my exceſs *Baſil.* of calamity, which makes men to ſpeak, as it were in an ecſtaſy, *All men are lyars.* becauſe as the Corn from which great increaſe is expected, but faileth, is ſaid to be lying and deceitfull, ſo euery man that hath high thoughts of himſelf, and thinks that he is ſomewhat, and can do great matters, *Ainſw.* but proves nothing, is a Lyar. Of men ſayd to be lyars, ſee *Numb.* 23. 19. *Pſal.* 33. 17. *Rom.* 3. 4. Some underſtand it as ſpoken of *Samuel*, that had promiſed *David* that he ſhould be King, which in the time of his diſtreſſe ſhould never come to paſſe: Or generally as before, that if any truſt be put in man, he will prove a Lyar, that is, he ſhall be deceived in him, for he is of no power. *Calvin* hath another Expoſition, which he ſaith ſome bring, that *Calvin.* *David* doth only expreſs here, what a temptation he had about Gods promiſes made to him by his Prophets, but was not overcome hereby. But for his part, he holdeth it to be a confeſſion of his being overwhelmed with doubts and fears in his great dangers; not that he ever deſpaired, but by thus ſaying, ſought to magnifie Gods mercy towards him the more, who ſtood to him when no man did: And I think, it may be underſtood of the fair promiſes of *Saul*, and the great good will which his Courtiers ſometime ſhewed to him, and all the people in generall; but in fine they proved all deceitfull; and even J*onathan*, who was moſt affected to him, though he were deſirous, could do him no good to ſave him from his Fathers fury.

I will take the Cup of Salvation, and call upon the name of the Lord: Jerom, I Verſ. 13. *will take the cup of* J*eſus*, becauſe it is Hebr. ישעות from whence Jeſus *Hieron.* cometh, and expounds it of ſuffering Martyrdom for his cauſe. For this is the Cup of Jeſus, as he ſayd to the two Sons of *Zebedee*, *Yee ſhall drink indeed of my Cup*; Matth. 20, 20. For the Great benefit of Chriſt dying for us, we have nothing ſo worthy to render to God again, as our Lives; neither are theſe any thing, if they be compared with his laying down his life, which was of infinite worth, for us; only this, being all that we have, is accepted of as the poor Widdowes two Mites.

Others rendring it the *Cup of Salvations*, becauſe it is a noune plurall, underſtand it of thankſgiving, expreſſed by ſacrifices, whereunto were added *Calvin.* drink-offerings; but I prefer the former, and the rather, becauſe it followeth; *Precious in the ſight of the Lord is the death of his Saints:* and *Verſe* 17. Verſ. 15. he ſpeaketh of; *ſacrificing the Sacrifice of Praiſe*: as of another thing which Verſ. 17. the Faithfull ſhall do in the land of the living.

And *V* 16: *thou haſt looſed my bands*, further ſheweth the ſame; for then Verſ. 16. the bands of ſin which before filled them with fear are looſed, when death is ſuffered for Chriſt, and the Soule appeareth confidently before the Lord to praiſe him for ever.

And when this ſhall be done, the vowes made of pleaſing before him are payd, in Heavenly Jeruſalem, before all his people, that is, The Verſ. 18. Saints in Heaven: for which he concludeth with their word of praiſe, *Halalujah*, *Rev.* 19. Verſ. 19.

PSAL. CXVII.

THis Pſalm hath nothing in it but what hath been ſaid before *Pſalm* 100. *96. 97. 98.* and therefore needeth no expoſition, it being, as theſe here named, a Propheſie of the Converſion of all Nations to the Faith of Chriſt.

PSAL. CXVIII.

THis alſo is a Pſalm of Praiſe,rightly placed after the other , wherein all
Verſ.1, 2, 3, 4. Nations are ſtirred to praiſe the Lord. For now the Iſraelites more particularly,
and amongſt them the houſe of *Aaron* ,conſiſting of preiſts , to
whom it properly belonged, are excited to the ſame alſo, as before , *Pſalm*,
115, 10. 11.
Verſ.5. *6.* And *Verſe* 5. *6* . is the ſame with Pſalm 5*6*. 4. 11. Then having exhorted
Verſe 7, 8. *9*. to truſt in God, he propounds himſelf for an Example of incouragement
Verſ. 10. , ſaying, *All Nations compaſſed me about, but in the name of the*
August. *Lord*, I *will deſtroy them* : which is ſpoken in the perſon of the Church, or
congregation of the Faithfull, Hebr. I *will cut them off* : and thus it came to
paſſe when the Goſpel was preached ; the Church was in all places perſecuted
, but by the power of Chriſt , who is brought in alſo here ſpeaking, deſtroyed
, or cut off from having ſuch power any more.
Verſ. 12. *They compaſſed me about like bees,they are extinct as Thornes* : This is ſpoken
of Chriſt, whom the Jewes combined together againſt ; but they were
as bees about him, as an hony comb : for when they were moſt malicious againſt
him, and killed him, he was made unto us ſweet as the hony Comb;
but the fire of Gods wrath burnt againſt them ſhortly after, and they were
ſoon extinct,and put out from being a Nation. Thus *Auguſt.* who alſo proceedeth
upon the next words.
Verſ. 13. *Thou haſt thruſt ſore at me that* I *might fall*:which is the voice of the church
every ewhere perſecuted;but he renders the words, *Tanquam cumulus arenæ*
immenſus ſum,as an heap of ſand,ſo ſpoken for the great multitude of Chriſtians
that were perſecuted,but ſaved,yet not by means of their multitudes,but
by the power of the Lord.
God is my ſtrength,and my Song,and my Salvation,or Jeſus: For now he beginneth
Verſ. 14. to ſhew the Ground of all the Comfort of the Church to be Chriſt
Verſ. 15. Jeſus, for whom the *Voice of Joy and gladneſſe is in the dwelling of the righteous*.
For he is our righteouſneſſe,and the Joy of him is univerſall amongſt
all chriſtians;and that not only men but angells,who at his birth came down
Luke 3. from Heaven, and having told the ſhepheards the Joyfull news of his birth,
they were heard ſinging for joy, *Glory to God on high, &c.*
Verſ. 16. *The right hand of the Lord doth valiantly,it bringeth mighty things to paſſe.*
That is,out of baſeneſſe Glory, out of Darkneſs light, and out of death, life
for evermore.
Verſ. 17. For which he ſaith, I *ſhall not dye, but live, and declare the works of the*
Lord. That is,the Church being brought to triumph in Heaven.
Verſ. 18. *The Lord hath chaſtned me ſore,but not given me over to death*:For many be
the troubles of the righteous, terrible the perſecutions of the Church, yet
the life thereof faileth not ; but it ſtill liveth and flouriſheth.
Verſ. 20, *This gate of the Lord,into which the righeeous ſhall enter* : Having deſcribed
Jeſus hitherto as a Saviour, and bringing exceeding great joy, and as
the right hand of God bringing mighty things to paſſe ; now he deſcribeth
him further by the name of a Gate,or door,according to J*ohn* 10. and whoſoever
would attain to life,muſt enter hereby, that is by beleiving; but every

very one that beleiveth, cannot enter; for it is to be noted, that he ſaith, *The righteous ſhall enter*: implying, that none unrighteous, that is, unconverted from ſin can enter; and the ſame is implyed in that teaching, *Repent, and beleive the Goſpel.*

Note.

Verſ. 22.
Math. 21.

Secondly by the name of a Corner ſtone, *The ſtone which the builders refuſed is become the cheife ſtone of the Corner.* Of which applyed to Chriſt, ſee *Matth.* 21. 42. *Act.* 4. 11. *&c.*

Verſ. 24.

Joh. 8.
Luk. 1. 78.
Eſa. 53.
1 Theſ. 5.

Thirdly, by the name of the day, or the light, for they are all one; *This is the day which the Lord hath made:* That is, ſaith *Ierom*, this ſtone: for the ſame is the Day, that is, the Stone. To expreſſe this further, our Lord ſaith, *Abraham deſired to ſee my day and ſaw it, and rejoiced*, that is, he deſired to ſee me. And he is ſaid to be the *day ſpringing from on high*, and *that light*, *Ioh.* 1, and *Ioh.* 3. 19. and therefore of the Faithfull, who are his Children, it is ſaid, *Yee are the Children of the light, and of the day.*

Verſ. 26.
Verſ. 27.

Fourthly, he is called, *The bleſſed one that cometh in the name of the Lord*: as it is applyed unto him, *Matth.* 21. 9. And touching the day, or light before ſpoken of, he ſaith, *God is the Lord that ſheweth us light, bind the Sacrifice with Cords to the hornes of the Altar:* the Vulgar, *Appoint a ſolemne day in the thick places, even to the hornes of the altar. Auguſt.* hath it, *In confrequentationibus*, to expreſſe this great joy for Chriſt, keep a ſolemn day; and that not by the coming together of a few; but to fill with frequency of comers all the Court, even to the horns of the Altar. But although the word חג ſignifieth either a ſolemn feaſt day, or a Sacrifice, here is no word ſignifying *appoint*, as in the Vulg. Lat. *but bind yee*; and therefore it muſt be rendred by Sacrifice: and the meaning is, bring in way of thankfullneſſe for the great mercy before ſpoken of, the plenty of beaſts to be offered in Sacrifice, ſo that they might ſtand ready found from one end of the Court to the other, even to the altar: and this is *In condenſis*, as the *Vulg.* hath it; for ſo it rendreth, בעכבות ſignifying either thick twiſted cords, as *Judg.* 15. 13. or *Thick branches of trees*, as *Levit.* 23. 40. *Ezeck.* 19. 11. Or this word implying thick branches of trees, ſetteth forth Garlands made of boughs born by the beaſts to be ſacrificed upon their horns for more expreſſion of Joy, as at the feaſt of Tabernacles they did going out of *Jeruſalem*, by ſuch branches bearing, expreſſing their joy in Boothes. He ſpeaketh after the manner of the moſt Godly in thoſe times; meaning, that the Faithfull under the Goſpell ſhould ſolemnly upon ſome ſet day in the year eſpecially praiſe God for Chriſts coming into the world to ſave us. For what time can be more fit, then the day of his Nativity, which hath been ſo long by the univerſall Church obſerved; but now out of an imagination of Superſtition herein ready to be in all places neglected? And although the word cannot properly be rendred conſtitute, or appoint a feſtivall day; yet becauſe ſuch frequent Sacrifices were not brought but at ſolemn times, the ſenſe muſt needs be as the *Vulgar* hath hath it, and ſo here is plainly a Charge to keep a Feſtivall day for Chriſt, and then to abound in our ſacrifices, both of our praiſes and almes, which are alſo commended to us by the name of Sacrifices, *Heb.* 13. 16. *To do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed*: as *Verſe* 15. he had before exhorted to offer *the ſacrifice of praiſe through him.* Let us then conſider this, and not be deterred from that, under the name of Superſtition, which is injoyned as a Chriſtian duty.

Of the Feaſt of Chriſts Nativity.

Note.

PSAL. CXIX.

THis Pſalme, although it hath no Title, yet is by all men held to be Davids: It differs from all others in this, that it is far larger then any, ſet forth by a diſtinction into two and twenty parts, according to the number of the Hebrew

Hebrew Letters; and each part beginneth in every Verſe with the ſame letter, whereby the part is noted, and hath juſt eight verſes. So that if any man ſhall go about to make any other generall diviſion of it, he ſhall but croſſe the Spirit of God, from which, as the Contents, ſo the diviſion came. The order in which it is ſet forth; ſheweth it above all others, to be a moſt excellent Pſalme, and therefore worthy of our moſt ſerious conſideration. Pſal. 111, 112. *are alſo ſingular, for the order of penning by the letters of the Hebrew Alphabet, but whereas in them every halfe verſe only goeth upon a letter, here eight verſes together, in every part, go upon a letter; wherein certainly the Prophet David would never have been ſo exact, but for the ſuperexcellency of this Pſalme above others; as being far more full in ſetting forth the way to true bleſſedneſſe, prayers to be guided in this way, the pleaſure which the faithfull take herein, their ſorrow for the neglect of it, the light and underſtanding and comfort that is herein, the benefit of afflictions to keep us in this way, and the evill caſe of thoſe that digreſſe herefrom; together with the boldneſſe and courage of them that walke in this way, even before the greateſt in this World.* August. *It is all plaine, ſaith* Auguſtine, *and ſeemeth eaſie to be underſtood; but becauſe it is ſo extraordinary framed, he conceiveth ſome things more myſticall to lye hid herein; and therefore when he expounded all the reſt of the Pſalmes, he was hardly drawn by much intreaty at length to write upon this, and ſo he made two and thirty Sermons upon it.* Baſil. Hieron. Baſil *goeth by Stations, of which he maketh three: and* Jerom *three Homilies, noting in generall, that Lawes are here ſpoken of, ſetting forth thoſe given by Moſes; Precepts, the ten Commandements; Teſtimonies, things to be done, about which Heaven and Earth and men are called for* Teſtes; *yea and God himſelfe, and his holy Angels: Iuſtifications, the love of God and of our Neighbour, rooting out the tares of hatred and envy; Wayes, the Writings of the Prophets and Apoſtles, ſhewing how we ought to walke; Iudgments, the puniſhments of the wicked, and rewards of the righteous. But of the difference between thoſe, enough hath been ſaid before, upon* Pſal. 19. *For the reaſon of the Alphabeticall order held in this Pſalme, it is moſt probably thus ſet forth, that it might be the more eaſily gotten by heart, and remembred, as being very uſeful for us al. But to come to the parts of the Pſalm, called* א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

They containe every one a ſhort prayer, together with ſome pious Doctrine for inſtruction, or conſolation, or ſome complaint or profeſſion of love to Gods Lawes, and of a right Chriſtian reſolution; except the part called מ, *which ſtands wholy in profeſſion. The firſt called* א *beginneth with Doctrine for inſtruction and conſolation, and endeth with prayer. Part* 2. *beginneth with doctrine and prayer, and proceedeth with profeſſions of piety. Part* 3. *beginneth with prayer, and intermingling the like profeſſion of piety, proceeds in prayer and profeſſion of reſolution, and moſt pious affections; ſome curſing of tranſgreſſors being interlaced,* Verſe 21. *Part* 4. *is altogether petitory, being mingled with pious profeſſions. Part* 5. *is moſt like to the fourth. Part* 6. *beginneth as the two former, and concludeth with profeſſions of Chriſtian reſolutions. Part* 7. *beginneth with prayer, and endeth with profeſſions of divers ſorts. Part eight beginneth with profeſſion, proceeds in prayer, then in profeſſion, and ends in prayer. Part* 9. *hath ſingularly a profeſſion of good gotten by affliction. Part* 10. *differeth not much from it. Part* 11. *beginneth with a profeſſion of hope, proceedeth to complaint and prayer againſt his Enemies, concluding with prayer. Part* 12. *beginneth with inſtruction, proceedeth to profeſſion and prayer. Part* 13. *conſiſteth wholy of profeſſions, chiefly of the good accruing to him, by delighting in the word. Part* 14. *beginneth with profeſſion, reſolution, and complaint, and proceedeth in prayer, and then proceedeth to reſolution again, and a moſt pious profeſſion. Part* 15. *beginneth with profeſſion, proceedeth in prayer, and ſheweth the evill end of the wicked. Part* 16. *conſiſteth moſt of prayer, and endeth with pious profeſſions. Part* 17. *beginneth with inſtruction, proceeds in prayer, and endeth with profeſſion of godly ſorrow. Part* 18. *is wholy*

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ly doctrinall, touching Gods word till the end; which is a prayer. Part 19. is wholy petitory, ſomething being added in fine, to move the Lord. Part 20. is mixt of Prayers, Profeſſions, and Inſtructions. Part 21. is a profeſſion of reſolution, joy in the word, of praiſing God frequently, concluding with inſtruction and profeſſion. Part 22. is mixt of prayers and profeſſions. But now let us come to the particulars, which need explication.

Verſ. 1. *Auguſt.* *Bleſſed is the man that is undefiled in the way, that walketh in the Law of the Lord.* Becauſe we all deſire bleſſedneſſe, it is here ſhewed, which way we muſt go in to attain it; *viz.* in the Law of God; for that is the way unto it, if we keep and defile not our ſelves, by ſinning againſt it. The covetous man, ſaith *Auguſtine*, by fraud, injuſtice, and oppreſſion, ſeeks riches, and in being rich, to be bleſſed, and rejoyceth when he is rich, as if now he were bleſſed. So likewiſe the revengfull, and the luſtfull; but they are all deceived, reaping for bleſſing a curſe: but to lead a life undefiled, is undoubtedly the way to everlaſting bleſſedneſſe.

Verſ. 11. *Thy word have I hid in my heart, that I might not ſin againſt thee.* Having hitherto ſpoken of bleſſedneſſe, and the meanes to attain it, now he ſheweth how theſe meanes muſt be uſed, to keep us pure and undefiled; we muſt hide the word in our hearts, by continually meditating upon it, and not read or heare it only. *Jerome* ſaith, this is done, when we caſt not Pearls before Swine, but hide them from them.

Verſ. 17. *Deale bountifully with thy Servant, that I may live and keep thy word.* Hebr. and Vulg. *Retribute, or reward*: not that he had any way deſerved it, but he craveth it as a Gift, which he ſhould account moſt highly of, to have grace to live according to Gods Law; it being indeed no life, but a death, to live otherwiſe.

Verſ. 23. *Hieron.* *Princes did ſit and ſpeake againſt me.* This *Jerome* takes to be ſpoken in the perſon of the Church under the Goſpell, when the Princes of the Earth ſpake cruelly againſt the faithfull, and did cruell Executions upon them; but they were nothing moved to ſhrink from the truth, whereunto they were called: Howſoever it is propounded to our invitation, to be conſtant in our Chriſtian profeſſion; although we be impugned, not only by the common ſort of people, but even by the greateſt.

Verſ. 26. *I have declared my wayes and thou heardſt me, teach me thy Statutes.* How is this ſpoken? Is there any thing of which God is ignorant, and hath need to have it declared unto him? He meaneth not then any ſuch thing, but that he confeſſed his evill wayes, and ſinnes, praying for pardon, and God heard him; and now he prayeth to be taught the way of his Statutes, ſo effectually, that he might walk therein.

Verſ. 29. *Calvin.* *Remove from me the way of lying.* That is, keep me from errours, in matters concerning religion, *and graciouſly give me thy Law.* That is, in reſpect of the right underſtanding thereof, whereby I may be alwayes kept in the truth. To this effect *Calvin*: and it is confirmed further, *Verſe* 30. *I have choſen the way of truth*: But he bringeth two other Expoſitions of the laſt clauſe, and rejects them.

Firſt, Make thy Law gratefull unto me, that I may love it.

Secondly, Impart unto me that grace, which in thy Law is promiſed to the faithfull: For the firſt is beſt.

Verſ. 38. *Note* *Eſtabliſh thy Word unto thy Servant, who is addicted to thy feare.* This is to be noted, that *David* prayeth not for any thing, but for that, touching which he had the word; neither ought we to do otherwiſe: and it is to be reproved in thoſe that in praying let themſelves looſe, to aske whatſoever their own phantaſies carry they to, although they have here no ground for it.

Verſ. 39. *Calvin.* *Take away the reproach which I feare, for thy judgments are good.* Some, ſaith *Calvin*, underſtand this in reſpect of God, before woſe Tribunall we muſt all ſtand: as if it were meant, Let me finde grace with thee, to have

none of my iniquities imputed to me, for which I ſhall beare reproach at the
laſt day, and then I will not feare the reproaches of men in this life; which
he doth not diſlike: but before this he bringeth another, *viz.* Becauſe
there are many, who out of malice pry into my doings, to ſee, if it may be,
how they may take me tripping; keep me ſo upright, that they may be
able to eſpy nothing in me, for which to reproach me, or ſuffer them not to
traduce me, in that which I do well, as they are ready to do. The firſt related
ſeemeth to me to be beſt, neither doth the next differ much from it;
but he cannot mean according to the laſt, becauſe he profeſſed *Verſe* 38.
to *feare God*, meaning doubtleſſe as in our Meter, *That feares nothing but
thee.* That he feared nothing elſe, as alſo *Pſal.* 56. and that the courage of
Gods Saints, who are indued in ſo great a meaſure with his Spirit, is ſuch
that they feare no unjuſt calumnies of men; appeareth by the ſaying of
1 Cor. 4. 4. *Paul, I paſſe not for being judged by you, or by mans judgment.* For the next
words, *thy judgments are good*; Theſe ſerve further to confirm the ſame:
Acquit me thou from reproach, whoſe Judgments only I hold worth the regarding,
and then I ſhall not be moved at the unjuſt reproaches of men,
whoſe Judgments are evill like themſelves, and therefore vain, and to be by
all that feare contemned.

Verſ. 42. *Then ſhall I have wherewith to anſwer him that reproacheth me.* Hebrew,
And I ſhall anſwer the word reproaching me: That is, ſuch as caſt out reproachfull
and contemptuous words againſt me, for truſting in thy word, as I did
fooliſhly herein; for if they be once fulfilled to me, as *Verſe* 41. and I be
ſaved from my dangers; it will appeare, that I truſted not in thy word in
vain: as it followeth in the next words. And the next words *Verſe* 43. tend
Verſ. 43. further to ſhew the ſame, *And take not the Word of truth out of my mouth,
for I have hoped in thy Judgments*: For this is not taken away when it cometh
Verſ. 45. to paſſe, according to that which he out of his truſt in God ſaid, I will
walk at liberty, for I *ſeek thy Precepts*; Hebrew, *In latitude*, or a large and
broad way, where I ſhall not be ſtreightned or intangled; not knowing
which way to get out, as is the manner of them, or it falleth out to them
often times, that go in their own wayes, in all ſubtlety and fraud. But *David*
contrariwiſe, making the word his rule, had a large and open way before
him, and never fell into ſuch incoveniences; and if it at any time he did,
God was ready ſoon to help him out again: and the ſame ſhall be the caſe
2 Cor. 4. 8. of all that walke likewiſe. For although ſuch may be ſtreightned, yet they
ſhall not be forſaken by him, that can bring them out of their ſtreights again,
Note. as the Apoſtle *Paul* found it in his own experience. Thus *Calvin*, and
others very well; but withall, here is alſo an intimation of the free condition
of them that live regularly, and of the ſervile condition of the wicked,
to whom not Gods word, but their own will is a Law.

Verſ. 48. I *will ſtretch out, or lift up my hands to thy Commandements.* A metaphoricall
expreſſion of an earneſt deſire to them, ſaith *Calvin*: or becauſe work
is to be done with the hands; and to this end they muſt be lifted up, he thus
ſpeaketh: as if he had ſaid, I will not only talk of doing the works of thy
Law, but lift up, and put to my hands alſo, actually putting in practiſe
what I ſay.

Verſ. 49. *Remember thy word unto thy Servant, upon which thou haſt cauſed me to
hope.* What the promiſe of God to *David* was, we all know: *viz.* that he
ſhould be King; for hoping in which, he was by many derided, *Verſe*
51.

Verſ. 56. *This* I *had, becauſe* I *kept thy Precepts.* The word, *this*, here hath reference
to *Verſe* 50. *Thy word hath quickned me*: Which is moſt probably
meant of ſome deliverance, which he had as he hoped: yet *Calvin* thinks
alſo, that it may have reference to all the benefits by the Lord conferred upon
him.

Verſ. 61. The *bands of the wicked have robbed me, yet do* I *keep thy word.* The
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word חבלי here rendred bands, ſignifieth both cords, companies, and ſorrowes; but it is beſt to take it for companies; who, he ſaith, robbed or ſpoyled him of his Kingdome and Eſtate, when he was made to flee before *Abſalom*; yet nothing could work ſo upon him, as to make him to go from the courſe of piety, wherein he had begun: ſo that this ſeemeth to be ſpoken of that which was done to him by *Abſalom*, and thoſe that conſpired with him, againſt him. *Note.* A notable example for us to follow, by no ſufferings to be made to quaile in our piety.

Verſ. 62. *Calvin.* *At midnight will* I *riſe to give thanks.* This is ſpoken to expreſſe, how earneſtly he was ſet upon praiſing God; becauſe riſing up at midnight, to go about any thing, argueth, that the minde is moſt eagerly ſet upon it; and becauſe things done in the dark of the night, are not ſeen by other men, it is brought as an argument of his ſincerity, and that he did not thus, as ſeeking praiſe of men, but moſt ſecretly. *Baſil.* *Baſil* takes it as an expreſſion of his perſeverance in Gods praiſes, not only in the day, but in the night: as *Paul* and *Silas* ſung Pſalmes at midnight.

Verſ. 64. *The Earth is full of thy mercies, teach me thy Statutes.* That is, thou ſheweſt mercy to all both good and bad, making the Sun to ſhine, and raine to fall upon them, all the Earth over; O let me thy Servant finde ſuch mercy, as to be taught thy Statutes.

Verſ. 70. *Their hearts are as fat as Greaſe, but I delight in thy Law.* This is the ſame with that, *Iſa. 6. 9. Make fat the heart of this people, that they may hear, and not underſtand, &c.* Hereby the ſpirituall Judgment that is upon the wicked is ſhewed, who though they heare the Law, regard it not; becauſe their hearts are taken up with worldly things, and they are hereby ſatisfied as with fatneſſe; as joying in nothing elſe, and counting the comforts of the word poor hartleſſe things, without ſubſtance.

Verſ. 74. *They that feare thee will be glad, when they ſee me, becauſe I have hoped in thy word.* That is, when they ſee me delivered according to my hope, and ſet up as thou haſt promiſed; for when the righteous riſe, there is joy to all godly perſons; and from ſuch examples, hopes are cheriſhed in them, that they alſo ſhall in Gods good time be delivered from their troubles.

Verſ. 83. *I am become like a Bottle in the ſmoake, yet do I not forget thy word.* A Bottle in the ſmoak is made very dry in time by the heat thereof, as coming from the fire, although not very great. Hereby then he meaneth, that through long continuance of troubles, he was in danger of having all ſpirituall moiſture dryed up in him, wherein the life of piety lyeth; but yet he continued conſtant in his piety ſtill: For grace is ſet forth often by water, that never faileth in the moſt drying times. *Note.* A notable example for our imitation, even when our afflictions continue without end. It may alſo be referred to the Body, being ſmoak-wrung, as it were, and withered by long continued ſuffering, the beauty thereof being quite gone, and it becometh black, as men often uſe to be before Death.

Verſ. 89. *Baſil.* *Thy word is ſettled in Heaven for ever.* This as *Baſil* ſaith, is ſpoken in reſpect of the Angels conſtant keeping of it there; for they in doing Gods will, are propounded as a pattern to us, when we are taught to pray, *Thy will be done in Earth as it is in Heaven.* *Calvin.* *Calvin* will have it underſtood of the word, as the ground of our ſalvation, and of Heaven, as oppoſed to Earth and earthly things, which are fading and tranſitory; as if the meaning were, the word of promiſe is as durable as Heaven it ſelf, which is everlaſting; and therefore to be built upon, and no doubt ever to be made of it: and this is further confirmed, Verſ. 90. *Verſe 90. Thy faithfulneſſe is to all Generations*: Which ſheweth, that by Gods word, is meant his word of promiſe; and *Verſe 91. They continue to this day, for they all are thy Servants*, do further juſtifie this ſenſe; the Heavens continue and ſerve Gods providence, or ſerve him in ſhewing his glory: as *Pſal.* 19:

Verſ. 96. *I have ſeen an end of all perfection, but thy Commandement is exceeding broad.* Hereby he further confirmes that which was ſaid, *Verſe* 89, 90. and
that by comparing the durance of Gods word with worldly things: for
look upon any thing here, that is moſt perfect, a man of ſtrongeſt conſtitution,
a State moſt exactly ſettled, a building perfected moſt ſtrongly,
&c. Yet every of theſe hath an end, but of Gods word there ſhall never be
any end.

Verſ. 98. *Thou, through thy Commandements, haſt made me wiſer then my Enemies, &c.* Here he both ſheweth the fruit of meditating continually in the Law,
and that this is not attained by mans induſtry, but of Gods donation: For
he makes wiſe by this meanes, and Kings eſpecially, who are to teach others,
and to be ſo wiſe, that they may not be circumvented by their Enemies. But
Verſe 101. he ſheweth, that this wiſdome lyeth in refraining from all evill
wayes; in which who ſo walketh, is a foole and not wiſe, what underſtanding
ſoever he ſeemeth to have; as is ſaid, *Jer.* 4. 2.

Verſ. 106. *I have ſworn and will perform it, that I will keep thy righteous judgments.*
It may be queſtioned here, conſidering mans weakneſſe and inability to keep
the Law, whether *David* did well to binde himſelfe thus by Oath? But
Calvin. *Calvin* anſwers well; that as he was by Gods grace and Spirit, moved to
make this Oath, ſo by the ſame Spirit he knew, that he ſhould be able to
perform it, at the leaſt ſo as to be accepted by him, that accepts of the performances
of his Servants, according to the meaſure of grace given unto
them. And by ſuch Vowes and Oathes we ſhould binde our ſelves, that we
may be the more ſtirred up in our godly care.

Verſ. 111. *Thy Statutes are my Heritage for ever.* As if he had ſaid, Let others make
account of Houſe and Land, as a during Inheritance to them and their
Heires, not eſteeming any thing in compariſon thereof; the word of God
ſhall yet be more to me, and as long as I have that in my heart, and ſo aſſurance
of Gods favour, let them take other Inheritances in this World
that will, this alone ſhall ſuffice me; and what minde I am in now, I will con-
Note. tinue in the ſame for ever. And of *David* ſhould we learn to undervalue
all things in reſpect of the word, and grace wrought hereby, accounting
worldly things but adventitious, and true happineſſe to lye only in this;
them tranſitory, but this a ſetl ed Inheritance, of which we can never be
Verſ. 114. deprived by any Enemies: for them that do thus, God is an *hiding place
and ſhield,* and his word ſuch a ſure Anchor of hope, that the moſt boiſterous
windes cannot drive them from this Haven.

Verſ. 118. *Thou haſt troaden down all that erre from thy Statutes, for their deceit is a
lye.* They that live in ſin think by unjuſt and wicked meanes to raiſe themſelves,
but their ſubtleties uſed to this end ſhould produce none other
effect to them, but treading under foot, and being made full low, and ſo
their craftineſſe, through which they promiſed great matters to themſelves,
ſhall prove nothing but a lye; for when they thinke to prove as Gold, they
Verſ. 119. ſhall be but as droſſe, as *Verſe* 119. ſo baſe and contemptible, and finally
ſeparated from the righteous, amongſt whom they are now mixt, as droſſe
with Gold, and then when the fining pot comes, it is purged out and caſt away,
and the righteous ſhine moſt glorioufly, which ſhall be chiefly at the
laſt day, *Matth.* 13. and *Chapter* 25.

Verſ. 120. *My fleſh trembled for feare of thee.* It may ſeem ſtrang, when he promiſeth
unto himſelfe all good from God, in reſpect of his ſincere love to his
Pſal. 2. word, that now he ſhould ſpeak of ſo great terrour laying hold upon him.
But it is to be underſtood, that confidence and feare, joy and trembling, are
mixt together in the beſt, yea the Lord, by ſtriking feare firſt into them,
maketh way for this aſſurance and joy.

Verſ. 122. *Be ſurety for thy Servant for good.* The word עריב rendred, be Surety,
ſignifieth alſo, dulcify, or delight thy Servant in good; that is, make him
joyfull and comfortable in following that which is good: which to me
ſeemeth

ſeemeth the beſt ſenſe; yet moſt are for being ſurety, as if he had ſaid, ſith thou knoweſt my heart when I promiſe to doe good, and eſchew evill, undertake, I pray thee, for me, that I ſhall do ſo; as I have promiſed and ſworn; for then I know, that I ſhall be inabled without fail: but only here is no word ſignifying, for thy Servant, but *Calvin* will have *For* underſtood.

Calvin.

Verſ. 126.

It is time for the Lord to work, for they have deſtroyed thy Law: Having pleaded for mercy, *V.* 23, 24, 25. now he ſeeketh to move the Lord to do for him as he prayed, becauſe wicked men through his delaying to appear in the cauſe of his Servant vilipended his word, and caſt his Law behinde their backs, thus making it of none effect, whilſt they walked audacionſly on in their evill wayes. To this effect *Baſil*, it is time for the Lord to ariſe and help the afflicted, becauſe the wicked ſeeing them lye ſtill in miſery, after ſuch hopes as they have had of deliverance, who walk moſt exactly according to Gods Law, think that there is no benefit cometh by keeping it, and therefore live as if there were none, or as if it were now quite deſtroyed: But *Calvin*, by *Doing* here, underſtands executing judgments upon the Wicked, which doth not ſo well cohere with the premiſes. Thus, ſaid *David*, the wicked did to the Law, yet he, notwithſtanding his hope, thus deferred, abated not one jot in his eſtimation of the Law; but prized it *above Gold*; yea, he was put on the more to count it precious, becauſe the Wicked ſlighted it; teaching us hereby to be ſo far from being drawn from that which is good, becauſe the greater ſort impugne it, and walk contrary, as even for this cauſe to eſteem the more highly of it, as *David* ſheweth here that he did, in ſaying, *Therefore, &c.*

Baſil.

Calvin.

Note.

Verſ. 131.

I opened my mouth and panted, for I loved thy precepts: or, *I opened my mouth and ſighed*: The word ſignifieth *Reſpiravi*, I ſent out and drew in my breath, as one that hath been in the purſuit of ſomewhat, which he deſireth moſt earneſtly: ſo he meaneth, that he laboured to keep Gods Law, even as a man that runneth to that wherein he greatly delighteth even runs himſelf out of Breath: and ſo ſhould our delight in the word carry us unto it, whereas contrariwiſe moſt men go not with ſo little haſt about any thing, as hereunto.

Note.

Verſ. 141.

I am ſmall and deſpiſed, yet I forget not thy precepts: He ſpeaketh thus of himſelf, becauſe he was under ſo great afflictions, whereby he was long kept poor, and in a deſpicable Eſtate, as we may ſee by the reproach laid by *Nabal* upon him, 1 *Sam.* 25. yet he ſtill had Gods precepts in his mind, and walked accordingly. A notable example, to the ſhame of them that will ſerve and praiſe God in their proſperity, and when they are increaſed; but let affliction, or want come, and then they have little heart to do it.

Note.

Verſ. 148.

Mine eyes prevent the night watches, that I *might meditate in thy word*: *Verſe* 147. and in this *Verſe*, he ſheweth what his continuall practiſe of piety was, not ſparing himſelf herefrom in the very night: for there he ſaith, I *cryed before the dawning of the day*, here, I *prevented the watches of the night*; if he ſlept, awaking again before midnight to meditate in the word. Some there are, ſaith *Calvin*, that have *Diſſerere*, for meditate; but in the night was no time to ſpeak or diſcourſe, in the hearing of others, touching the Law.

Verſ. 164.

Seven times a day will I *praiſe thee*: That is, oftentimes, for ſo the word ſeven is uſed, *Levit.* 26. 18. *Prov.* 24. 16. 1 *Sam.* 2. 5.

Verſ. 165.

Great peace ſhall they have that love thy Law, That is, Peace of conſcience to God ward, *Rom.* 5. 1. for otherwiſe *David* found not this ſo in his own experience, and Chriſt coming, came to ſend a Sword.

Verſ. 166.

I have done thy Commandements: If it ſhall ſeem ſtrange that *David* ſhould thus juſtifie himſelf, when by the works of the Law no man living ſhall be juſtified, it is to be underſtood, as he explaines himſelf, *Verſe* 167. that he meant, that in his heart he kept them, as *Paul. Rom.* 7. 22. *In my mind I ſerve the Law of God.*

Verſ. 174. *I have longed for thy Salvation, and thy Law is my delight:* All men deſire ſalvation, but becauſe they ſeek it not the right way, they ſhall miſs of it in the end: wherefore the right way unto it, is here ſet down, *viz.* To delight in the Law of God, and not in any ſin; we are his workmanſhip created unto good works, which he hath prepared that we ſhould walke there-
Eph. 2. 10. in.

PSAL. CXX.

A ong *of* Degrees.

HEre are fifteene Pſalmes together thus intituled, *Hebr.* שיר־המעלות a Song of *Aſcentions:* whereupon ſome conjecture, that there were fifteene ſtaires up to the Temple, upon each one of which, one of theſe Pſalms was ſung: Some upon the aſcent of the people from *Babylon*; and ſome, the voice being lifted up on high in ſinging of them, which ſeemeth the moſt probable, becauſe 2 *Chron.* 20. 19. the ſame word is uſed, where it is ſaid,
Ainſworth. that the Levites lifted up their voice on high in ſinging. *Ainſworth* ſaith, that theſe Pſalmes might be thus intituled for the high and eminent matters herein ſet forth, as 1 *Chron.* 17. 17. there is one called, *A man Hamangnalah*, a man of high degree, or eminency.

For the Author of the Pſalm, *Calvin* is confident, that it was *David*, who
Calvin. thus prayed and complained before the Lord being indangered by *Saul*, and ſuffering much in his good time by evill tongues. *Jerom*, and *Auguſt.* take it
Hieron. *Auguſt.* to be meant of Chriſt, and of Hereticks, by whoſe tongues he ſuffered much; but they will not have the words of *Verſe* 4. *Even ſharp arrowes of the mighty, and coales of Juniper*, or as they render it, *Coales making deſolate*, underſtood as the threatning of Judgment, but an expreſſion of Efficacy of the word taught by the Apoſtles, peircing mens hearts, and like moſt hot fire, burning up corruption there, and making the Heart empty of evill, and rebellious thoughts, of which before it was full; even as a Land full of Inhabitants, they being deſtroyed, is made deſolate. And here *Jerom* illuſtrates it by the like, *Eſa.* 6. where one of the Seraphims, with a burning Coale touching the lips of the Prophet, ſaid, *This coal hath touched thy lips, thou art purged from thy ſinne.*

Then *Verſe* 5. where he cryeth out of his dwelling with *Meſheck*, and the tents of *Kedar*, he for *Meſheck*, hath, *The time of my Sojourning is prolonged*: Expounding it of the faithfull Soul held ſtill in this life, deſiring that this Tabernacle may be diſſolved, as 2 *Cor.* 5. 1. and *Kedar* ſignifying darkneſs, he underſtands as a further deſcription of them that ſojourn in this world; they are as it were in a land of darkneſs and miſery, amongſt thoſe that wander in darkneſs; yet as the light ſhineth in darkneſs, ſo they by a vertuous life.

And Verſe 6. *My ſoul hath long dwelt with them that hate peace, when I ſpeake, they are for War*: Unbeleivers, both of the Jews and Gentiles were averſe from peace with Beleivers,, inſomuch that when they went out preaching peace, as they were bidden, they raiſed perſecution againſt them. Thus by ſome all the Pſalme is applyed to Chriſt, and his Church; and ſome things do not diſagree, only thoſe words of that which ſhould be done to an evill tongue, being ſo plainly ſpoken by way of threatning, I cannot ſee how they can be expounded as ſpoken in way of favour: And therefore I rather take the whole pſalme, after the firſt, and ſecond verſes, to conſiſt of threatnings and complaints againſt Enemies of the truth, that harden themſelves in their ſins, to perſecute the faithfull; they ſhall one day be peirced with Gods judgments, as with ſharp arrows, of which alſo read *Pſalm.* 45. and ſuffer by moſt ardent burning: to ſhew which, *Dives* is propounded for

Caluin.
Iunius.

an Example, *Luke* 16. ſee alſo *Pſal.* 140. 10. *Calvin,and Junius* underſtanding this Pſalme according to the Letter of *David*, thus ill handled by *Saul* and the incendiaries about him, will have *Verſe* 4. a diſcription of the evill tongue, ſpoken of *Verſe* 3. as if it were meant, that it is like ſharp arrows and hot burning coales, or coales of Juniper: But it is plainly an anſwer to the queſtion moved, *Verſe* 3, which otherwiſe goes unreſolved as hath been before expounded: and *Baſil* and *Ainſworth* agree hereunto. although *Ainſworth* ſaith alſo, that the hurt of an evill tongue is here ſet forth, as *Pſalm.* 64 4 *Prov.* 25. 18. yet he expounds it of Judgments upon evill tongued men, noting *Pſal.* 45. 6. *Deut.* 32. 23. *Ezek.* 5. 16. and coales of Juniper are ſpoken of as moſt durable, becauſe theſe coales are more ardent then thoſe that come of any other wood, and as ſome write, may be kept alive under aſhes a whole year together; ſo that the long continuance of the torments of the wicked is hereby ſet forth, as alſo *Eſa* 42. 11. *Jer.* 49. 2. of *Meſheck*, ſee *Gen.* 10. 25 and of *Kedar*, *Gen.* 26. 13. *Pſal.* 83. 6. thoſe that came of *Meſheck*, and *Iſhmaelites* are meant, and by them Iſraelites of like barbarous qualities: ſo 28. *Ezek.* 27. 21.

Baſil.
Ainſworth.

PSAL. CXXI.

IN this *Pſalme* is ſet forth the ſafe eſtate of the Faithfull; it being alſo for this life, unto *Pſalm.* 91.

Verſ. 1.

For the firſt words, *I have lifted up mine eyes to the Hills*: I cannot but wonder at them that take it for a confeſſion of an erroneous expectation, or ſeeking for help to Idolls, whom men uſed to worſhip in high places or Hills, applying to this purpoſe, *Jer.* 3. 23. *In vain is ſalvation hoped for from the hills*, for the next words, *From whence cometh my help*, make it plain, that ſuch hills are not here meant, but hills where the Tabernacle ſtood, which was the habitation of the moſt high. So that in ſaying, I have lifted up mine eyes to the hils, is the ſame in effect, with *Pſal.* 123. 1. *I have lifted up mine eyes to thee that dwelleſt in the heavens*: and almoſt every one of theſe Pſalms of Degrees hath ſomething about looking up on high, or prayer, which is a lifting up of the heart, or going up to the houſe of God, or praiſing him the moſt high, or his Graces, according to the title coming from עלה to aſcend: And *Ainſworth* both expoundeth it of lifting up the eyes to mount *Zion*, and *Moria*, where the Sanctuary ſtood, and bringeth Pſal. 87. 1: *His foundations are in the holy mountaines*: which moſt aptly agreeth to this, and ſheweth the cauſe of lifting up the eyes to the hills, and juſtifieth this ſenſe: and the next words anſwering to theſe, *My help cometh from the Lord*, make it yet more plain, that by the Hills he meaneth him that dwelleth on high. *Jerom*, that abounds too much with Allegories, by Hills, underſtands the high things of the Law and Prophets; but without Ground, and to draw the Reader to unprofitable ſpeculations, from looking at that which is moſt profitable for our direction.

Ainſworth.

Hieron.

Verſ: 3:

He will not ſuffer thy foot to be moved, he that keepeth Iſrael *neither ſlumbreth nor ſleepeth*: Here the Prophet applyeth to every faithfull perſon, what he ſaid of himſelf, *Verſe* 1, 2: There is not one of them, but God keeps a continual watch and ward about him, ſo that his foot ſhall not ſlip, or ſtumble to make him fall to hurt him: but he ſhall be as one kept by a ſtrong Guard about him at all times; ſee the like *Pſ*: 91. 12: and this extends not only to the body, but to our Faith; he that is kept of God ſhall not be moved ſo, as to doubt through infidelity at any time, and to fall from his faith ſo, as to periſh for ever, although through the violence of temptation he may ſometimes be ſhaken with fear, yet he ſhall recover again, and ſtand againſt all temptations to the End.

Verſ: 6:

The Sun ſhall not ſmite thee by day, nor the Moon by night: Becauſe

as *Verſe* 5. *The Lord ſhall be thy ſhade:* ſo *Pſal.* 91. 1. But what is meant by
Hieron. Sun and Moon? *Jerom* ſaith, that by the Sun in the day is meant proſperity,
by the Moon in the night adverſity, from being corrupted by either of which
Calvin. the faithfull ſhall be kept. *Calvin*, by two things, that commonly annoy
men, parching heat in the Day, and pinching cold in the night, all things
that annoy are underſtood. And this is moſt probable; the Faithfull who
have God for their Keeper, ſhall not only be kept from falling, but from all
other annoiances; or though they feel them as well as others, yet they ſhall
not be hurt hereby. And ſometime an Experiment hath been in theſe particulars,
as when the Children of *Iſrael* were in the Wilderneſs, the Lord took
Exod, 13. not away the pillar of a Cloud in the day, but hereby ſhadowed them, nor
of fire in the night, but hereby kept them warm: and the like is promiſed to
every congregation of the faithfull, *Eſa.* 4. 4. ſee *Gen.* 31. 40. what Iacob
ſaid of this to *Laban.*

Verſ. 8. Hieoon. *The Lord ſhall preſerve thy going out, and thy coming in:* This is by *Ierom*
applyed to our going out of this world, wherein the faithfull are ſo preſerved,
that they come not into the place of torment, where *Dives* is: and then
on the contrary ſide, thy coming in muſt be into his heavenly Kingdome,
into which thou ſhalt happily enter, and ſo be bleſſed for evermore, as it is
here added, *From this time forth and for ever.*

Others, in all things, that thou goeſt about, as *Deut,* 28. 6. 2 *Chron.* 1. 10.
2 *Sam.* 3. 25. *Act.* 1. 21. *& Ch.* 9. 28.

PSAL. CXXII.

THis Pſalme is in the title ſhewed to be *Davids*, conceived to be made,
when God had ſhewed him the place where his houſe ſhould be built;
and he had now pitcht a Tabernacle there, and brought the ark into it. For
now the tribes came to *Ieruſalem* to worſhip at feſtival times, as they had formerly
gone to *Shiloh.* It ſerves to expreſſe the affections of the Faithfull to
Verſ: 1, 2: Gods worship and ſervice, it is a joy unto them to ſee men come chearfully
Verſ. 3. together to his houſe about it.

V. 3. *It is a city builded, that is compact together.* having ſpoken of the houſe
of God, which is one name wherby the Church is ſet forth, now he ſpeaks of another,
viz. Jeruſ, where this houſe ſtood; & he praiſethit from the unity that
is therein: unity in the Church being as great a *Decorum* unto it, as to a building
to have the parts made conform to one another: but diviſions diſgrace &
deform her, and therfore we ought to pray that ſects and errours being taken
away, here may be all good agreement in all things; and if this cannot be, yet
in fundamentals, which is the unity moſt commended, and ſuch an unity, as
that particular Churches or perſons that herein diſagree, can by no means
be juſtified to be members of the holy Catholike Church, at what unity ſoe-
they be amongſt themſelves; as Papiſts, who bear themſelues to their unity,
as an undoubted mark of the true Church: for their unity is no better then
that of *Simeon* and *Levi*, of *Herod*, and *Pontius Pilate*, as long as it is in Superſtition,
and Perſecution of them that oppoſe, and proteſt againſt ſuch
Groſs Errours: neither doth it make againſt our Church, although diſtracted
by divers opinions, to prove it no true Church, as long as we agree in all fundamentalls
ſet forth in the Creed of the Apoſtles. However they are to be
noted, that make theſe diviſions, and avoided, as having a black brand upon
them; and therefore the ignorant people that are drawn after them are to
be admoniſhed hereof and reproved, as bearing a part in theſe infamous making
and deforming diviſions.

Verſ. 4. *Thither the Tribes go up to the teſtimony of Iſrael:* That is, the Arke,
which

which is ſo called, *Exod.* 25. 21. and here the word עלה is uſed, from whence the Title of the Pſalme is derived.

Verſ. 5.

There are ſet Thrones of Judgment: Not only the ſervice of God being at *Jeruſalem* made it famous, but alſo it was the Seat of *Davids* Kingdome, and famous for that, Generation after Generation, as God had promiſed him, till the Seed Chriſt coming, his Kingdome ſhould be made everlaſting; *Iſa.* 9. 6.

Hieron.

Jerome underſtands all of the new *Jeruſalem*, where God ſhall alwayes be praiſed, and his Tribes ſhall come up, and twelve Thrones are ſet for the twelve Apoſtles to ſit upon, judging the twelve Tribes of *Iſrael*; becauſe the Church upon Earth is never thus united, but alwayes ſomewhat blemiſhed by diviſions and errours therein; as it is ſaid, *There muſt be errours amongſt you, that the approved may be known:* But in the new *Jeruſalem* ſhall be no blemiſh by differences, the 144000. that follow Chriſt, ſinging altogether in a moſt ſweet harmony the ſame ſong, and the foure Beaſts, ſetting forth the foure parts of the World, from whence the Saints come, making all the ſame confeſſion, wherein myriads of Angels joyne alſo.

1 Cor. 11.19.
Revel. 14.
Revel. 4. 9, 10, 11.

Thus indeed it ſhall be moſt perfectly in the Church triumphant, but here this unity is begun amongſt thoſe of the true Church; and that it may be more and more, we are exhorted to pray, *Verſe 6. Pray for the peace of Jeruſalem:* And therefore to indeavour it, one by yeilding to another in humility, where ſtrength of reaſon is from the word, and not puffed up by pride, each one ſtriving to make good his own conceptions, in matters that be not of any great moment. Finally he concludeth his own reſolution, to ſeek this peace, in reſpect of his Brethren, amongſt whom unity is a moſt ſweet thing; as followeth, *Pſal.* 133. and therefore diſcord ſtinketh before God. 2. In reſpect of the Lords houſe, which of all other Buildings, ſhould be moſt uniform, and hereby glorious.

Verſ. 6.
Note.
Verſ. 8, 9.

PSAL. CXXIII.

Verſ. 1.
Hieron.

U*Nto thee lift I up mine eyes, (O thou that dwelleſt in the Heavens)* *Jerome* here noteth, how he proceedeth by degrees, in theſe Songs of degrees; for *Pſalme* 120. he ſaith, *He cryed to the Lord*; Pſal. 121. *He lifted up his eyes to the Hills*, where Gods houſe was; *Pſal.* 122. he went up to his houſe; now he lifts his eyes up higher, even to the higheſt Heavens, where God dwelleth. For the compariſon uſed, *As the eyes of a Servant are towards the hand of his Maſter, and a Maid to her Miſtris:* He alſo ſaith, it is eaſie to give a reaſon why he ſhould ſay, *To the hand of his Maſter*, but why of *her Miſtris*, is not ſo eaſie; for although the Lord be our Maſter, yet how is he a Miſtris? *Sol.* as he is the power of God, and the wiſdome of God, in Latine, *Potentia & ſapientia Dei*, in Greek it is a Feminine likewiſe; and the Church is a Daughter, or a Maid; and therefore the Chriſtian Soule ought, as an hand-maid, to bow to the hand of her Miſtris wiſdome, as Chriſt is called. And what doth he lift up his eyes for, but for mercy; as it followeth, *Till he hath mercy upon us.* And herein the Prophet teacheth us in prayer to lift up our eyes, that thus we may ſhew our faith, whence we beleive our help ſhall come: And for this cauſe lifting up of hands is alſo commended, and the voice, in ſaying Amen. The Publican indeed durſt not lift up his eyes, as being aſhamed, becauſe he was then labouring to be juſtified from his ſinnes; but *David* being full of faith, and ſo juſtified, lifteth them up, as being by the grace received the more imboldned: one poſition of body then beſt becometh the penitentiary, another the juſtified, and one confirmed in Gods grace.

Verſ. 2.
1 Cor. 1. 24.
Pſal. 134.
Nehem. 8.

PSAL. CXXIV.

Verſ. 1. *If the Lord had not been on our ſide.* Hebr. and Vulgar Latine, *In us*: Which is yet an higher degree then any hitherto; for it is more to have the Lord in us, then to lift up our eyes unto him; for now who can be againſt us to do us hurt? as *Rom.* 8. 31.

Verſ: 2. 3: *When men roſe up againſt us, they had ſwallowed us up alive.* To what de-
Baſil. liverance this is to be referred, is not agreed; ſome referring it to the deli-
verance from *Babylon*, ſome from *Antiochus Epiphanes*, and ſome not to a-
Calvin. ny certain, but to deliverances at ſundry times, the enmity of men of all
Nations about being herein looked at, as they were alwayes infeſt Enemies
to the *Iewes*, eſpecially in *Davids* time, who made this Pſalme, the *Phi-
liſtims*: For they often roſe up and invaded *Iſrael*, but he by the help of
God alwayes overcame and routed them. It doth not ſo well agree to the
deliverances before ſpoken of, becauſe they were long after, as to theſe in
Davids time: and he ſpeaketh not herein as propheſying, but relating a
thing done. And the word *ſwallowing up alive*, intimateth their power, and
Iſraells weakneſſe, after their overthrow under *Saul*, & all his time after *Sa-
muels* death; for he that ſwalloweth a thing, muſt be much greater; and
needeth no weapon to do it withall. *Jerom* expounds it myſtically of our
Soules, which men, the evill inſtruments of the Devill, by their ſeeking to
draw us to ſin, are even ready to ſwallow up, were we not by Gods Grace
and ſpirit preſerved: and this danger is eſpecially by hot perſecution, as the
next words ſhew; *When their wrath waxed hot againſt us.*

Verſ: 4: *The waters had gone over our ſoule*: A Metaphor, whereby he further ſet-
teth forth the irreſiſtible power as of a floud of waters; and not only by
force do the wicked ſeek to carry away the Faithfull, but by ſubtilty, as
Verſ. 7. followeth, *Our Soul is delivered as a Bird out of the Snare of the Fowler*:
Not unlike unto that *Pſal.* 91. 3. where by this ſnare it is ſhewed, that the
Devills ſubtill temptations are ſet forth.

PSAL. CXXV.

This is another Pſalm of Degrees, wherein the Prophet yet aſcendeth higher, in ſpeaking of the Faithfull, *Pſal.* 124. he ſpeaketh of God in them; but here he ſetteth them forth as being in Gods compaſſing them about ſo, that no evill can come unto them.

Verſ. 1. Matth. 7 Firſt, He ſaith, *They that truſt in God, are like mount Zion, that ſhall never be moved*: So the Faithfull is built upon a rock, and ſtands unmoveable what weather ſoever comes.

Verſ. 2. Then he likens them them to *Jeruſalem*, about which the mountaines ſtand, making it inacceſſible by enemies.

*Verſe 3. The rod of the wicked ſhall not alwayes be upon the back of the righte-
ous, that the righteous ſtretch not out their hands to wickedneſſe*: By Rod
Pſal. 2. 9. here Expoſitors generally underſtand a Scepter, or Dominion, to which the
faithfull are often times ſubject, and ſo do ſuffer greivouſly, as it is ſayd,
*When the Righteous are exalted, there is joy, but when the wicked rule, ſor-
row and heavyneſſe*: And to ſuch they are made ſubject for their ſins, notwith-
ſtanding their ſafe being hitherto ſpoken of. But their comfort is, that God
will put an end to theſe their ſufferings, and ſo keep them, that they ſhall
not, being overcome by the Tediouſneſſe thereof, fall away from their
godly care to ſerve the Lord; but by Experience finding, that to be thus
afflicted was profitable for them, be the more confirmed herein.

Therefore when ſuch gracious promiſes of ſafety are made as before, they are to be underſtood of ſafety from being moved by Enemies prevailing to caſt away their faith and hope in God, and conſequently their care of Godlineſs.

Note.

For none either men or Devills ſhall ever thus prevail againſt the truly faithfull; but they ſhall ſtand firm as mount *Zion*; and if any being broken by afflictions are overcome, it is a ſigne that they were Hypocrites: For a true *Job*, being thus tempted to fall from his righteouſneſs, will ſay, *Shall we receive Good at the hands of God, and not Evill?*

Verſ. 5.

Such as turne aſide to their crooked wayes, the Lord ſhall lead them forth with the Workers of iniquity.

Here he concludeth on the contrary ſide againſt Hypocrites, that under a pretence of Godlineſs are licentious in their lives, being full of deceit and Guile; covertly ſeeking worldly profit and honour amongſt men. Such he threatneth, that God ſhall lead, awe, as the word ſignifieth, make them go with the Workers of iniquity, that is, Into Hell, as it is ſaid, *Goe yee curſed into Hell fire, &c.* They being all alike before God, both that profeſs the faith diſſemblingly, and that are notorious for their wicked lives. And indeed they are alſo workers of iniquity, what ſhew ſoever they make; and therefore it is juſt, that they ſhould go alltogether to the ſame place of torment.

Matth. 25.
Matth. 7. 22.

To expreſſe which, the ſinging Pſalm hath it, *Such will the Lord ſcattter abroad, with Hypocrites thrown down to Hell.*

PSAL. CXXVI.

Verſ. 1.

W*HEN the Lord turned the Captivity of* Zion, *we were as they that dream.* Vulg. *Quaſi conſolati fuimus*, but *Hebr.* it is, *Dreame*, as *Jerome* alſo acknowledgeth. This is alſo a *Song of Degrees*, or *Aſcenſions* the ſeventh, wherein it is yet aſcended higher, then in *Pſal.* 125. *viz*, to Heaven.

Auguſt.

For what, ſaith *Auguſt.* is the turning again of our Captivity, but our being brought out of the Captivity of ſin to Heaven, our Countrey? For till this be done, we are held captives in a ſtrange country, for which we are often ſaid to be Pilgrims and ſtrangers, and to be lead captive by the Law of ſin. But Chriſt came and *Lead Captivity Captive*, when having ſuffered death for us, he aſcended up into Heaven. Man was at the firſt made righteous, and placed in Paradiſe; but by being through the ſubtilty of the Serpent drawn to ſin, he was taken captive and put out; but then is his Captivity turned, when turning to Chriſt, by Faith and Repentance, he beginneth to enter into Paradiſe again; by which name Chriſt ſetteth forth Heaven, ſaying to the theif upon the Croſſe, *This day ſhalt thou be with me in Paradiſe.* But a full Entrance to dwell there is not made, till death: we now by Faith ſit in heavenly places, and have our Converſation in Heaven, *Phil.* 3. 20. but then we take actuall poſſeſſion.

Rom. 7.
Epheſ. 4. 8.
Col. 3.

Calvin.

We were as they that dream this ſaith *Cal.* is ſpoken, to ſhew ſo high a degree of Joy as a man waking is uncapable of, & can ſee & feel it here only, as one dreaming, to whom, as to a man in an exſtaſy, are ſhewed things unſpeakable, & never ſeen with mortal eys; for who ever waking ſaw whilſt he was in the body the joyes of Heaven? yea it is ſaid, *Eye hath not ſeen, nor ear heard, &c.* but ſome in dreams have ſeen them, and therefore it is ſaid, *Were as they that dreame.* *Jerom* ſaith, that by the returning of the Jews from the Babylonian Captivity here ſpoken of, according to the Letter, deliverance from the captivity of ſin by Chriſt is ſet forth; as alſo *Ainſworth* noteth it is *Eſa.* 10. 21, 22. ſee the like, *Pſal.* 14. 7. 68. 19. *Deut.* 30. 3.

2 Cor. 12.
1 Cor. 2. 9.
Hieron.

Verſ. 2.
Auguſt.

Our mouth was filled with Laughter, and our Tongue with ſinging: When the mouth is full ſaith *Auguſtine*: the tongue is ſilent, how is it then here ſaid thus? and he anſwereth, A mouth and tongue are aſcribed unto the

Epehſ. 5. 19. Soule, and ſo the mouth being filled, the tongue ſingeth, as it is ſaid, *Be filled with the ſpirit, ſinging to your ſelves in Hymnes, &c. making Melody to the Lord in your hearts.*

Verſ. 3. *Then ſayd they amongſt the Heathen, the Lord hath done great things for them.* Which is ſpoken to the reproach of ſuch Jews, as were not affected with Gods mercies, when the very Heathen were.

Verſ. 4. *Turn our Captivity, as the Rivers in the South*: That is, turn thoſe that are not yet converted as the ſtate of them that are converted is ſet forth by this Phraſe, *Becauſe*, becauſe the South Country, according to the Scripture, was very dry, and when Grace cometh, Water aboundeth, as it were, in dry places, as *John.* 6. 38. To which Effect, the *Cald. Paraph.* ſpeaketh.

Verſ. 5. *They that ſow in tears ſhal reape in joy, he that goeth forth weeping, bearing precious ſeed*, &c. This is ſpoken, firſt with reference to the Jews, carryed into Captivity, which could not be without abundance of ſorrow; yet in regard of the promiſe made by *Ieremy*, of returning again, it was but as a going out to ſow, which though it were in ſorrow, yet as the Husbandman ſowing ſometimes in hard weather, reapeth a plentifull Crop, whereof he hath great joy, as *Eſa* 9. So he meaneth that they ſhould, when they reaped the fruit of *Ieremiah* his Propheſying, do it with exceeding great joy. For precions ſeed here ſpoken of, the word משך is uſed, which ſignifieth to draw out, as when a man makes a little ſeed, corne being very dear, to ſerve to ſow a great deal of Ground; ſo that to go according to the proper ſenſe of the word, it is, that guides his hand ſo in ſowing, that he goeth far in ſowing a little ſeed by drawing it out to the uttermoſt, as having but little. And thus it ſhall be with all the Faithfull, by patient ſuffering in this world; they ſow ſo, as that they ſhall reap with unſpeakeable joy in the world to come; for ſo quiet ſuffering of afflictions is compared, *Iam.* 3. 18. And this is here ſet forth by the Jews return at the end of ſeventy years from *Babylon*, ſignifying confuſion; becauſe that in ſeven dayes, or weekes conſiſting of ſeven, this world ſhall come to an end, and we ſhall come out of confuſion, to which we are now continually ſubject, and be put into moſt decent order for evermore.

PSAL. CXXVII.

THis is the eighth Pſalme of Degrees, compiled by *Solomon*, as the title ſheweth, although the Hebrews ſay, it was made for *Solomon* to conſider. But it is uſuall in ſaying a *Pſalms* of *David*, to ſay לדו״ד as here it is, לשלמן the letter ל ſignifying as well Of, as To. And it is moſt probable, as *Ierom* ſaith, that he made it, when he went about that great work of building the Temple, acknowledging, that he ſhould attempt it in vain without God. And it extendeth to the building of any houſe, or houſes; by building the houſe and watching the City, all other works alſo, to which men put their hands, being meant: And not only materiall buildings, and watching of Cities or Townes by watchmen, that hold weapons in their hands; but becauſe the Temple figured out the Church of Chriſt, and this is alſo called a City ſet upon an Hill, it is ſpoken alſo of Spirituall builders and watchmen, as Paſtors be called, 1 *Cor* 9. *Heb* 13. 17. They labour in vain, except the Lord work with them, as 1 *Cor.* 3. it is ſaid, That *Paul and Apollo* are nothing.

Hieron.

Verſ. 1.

Verſ. 2. *It is vain for you to riſe up early, to ſit up late, to eate the bread of ſorrowes, for ſo he giveth his beloved ſleep*: This is ſpoken to worldlings, that are covetouſly carryed after the things of this life; they uſe all means to increaſe their Eſtate, riſing up early to work, and continuing long at it in the night, and uſing a moſt ſparing and courſe dyet, that they may purſe up the more. For it is called the bread of ſorrowes, both becauſe it is gotten with hard and continuall Labour, as the covetous man is grieved, that he muſt ſpend any thing upon his Belly, and his Families, and that time muſt be ſpent this way to interrupt his work. *So he giveth his beloved reſt, or ſleep:* that is When the worldling is toyling thus, and diſtracted through anxious cares, the faithfull hath that quietly coming in, which is ſufficient for him, not breaking his ſleep therefore, Gods bleſſing giving him it: Or as the one toyleth and pincheth unreaſonbly, denying even ſleep to his weary Body, which is neceſſary for it, ſo the other hath the grace given him of god to take his neceſſary reſt, having yet no want of theſe worldly things, becauſe God ſupplyeth him by his bleſſing: to expreſs which *Calvin* thinks it may be read, he giveth his Beloved things *Per ſomnum*, whilſt he ſleepeth, which is not yet ſpoken by way of indulgence towards thoſe that live in idleneſs, and work little, but ſleep or go about idlely, or ſtand here and there, when they ſhould be at their work; but to taxe ſuch Worldlings as place all proſperity in their own induſtry, never looking up to God, or his Bleſſing, labouring unreaſonably, and unſeaſonably for the world, as if all increaſe lay herein; and to comfort the Godly Labourer, by ſhewing, that although he doth not as the other, but prayes, reads, & meditates more, taking pains ſeaſonably and moderately in reſpect of the time, for his living here, yet he ſhal in thus doing have that given him by Gods bleſſing, which ſhal be ſufficient for him. For even the Author of this Pſalme in his Proverbs doth often reprove, and threaten the idle, and ſtir up to diligence in the works of our calling, ſo that upon this Ground no man may go from labouring in his Calling, in hope to have it given him, as the ſuperſtitious Fryers amongſt the Papiſts: neither may he, being poor, and having Wife and Children, ſpend a great part of his time in going to hear, although that be food which endureth to eternall life. For ſuch muſt work upon the ſix dayes, as is commanded, and work with their hands, that they may have to give to the neceſſities of others wife and Children, and according as Gods bleſſing is upon them, to the poor. *Verſe 3. Lo Children are an heritage from the Lord, and the fruit of the womb is his reward:* From building, watching the City, and labouring, he proceedeth to the getting of Children, wherein men may haply think; that they only are the agents; but contrariwiſe he ſheweth, that in this is Gods hand alſo; as he builds the houſe by men, ſo by men and women he giueth this bleſſing when he pleaſeth, and not according to the good pleaſure of his own will; from whence it is, that ſome as ſtrong and likely in Nature to be fruitfull, are barren: Therefore even herein alſo God is to be looked at by them that have Children, and to be praiſed: The poor, that hath no inheritance of houſe or land, comes thus to have an inheritance, & a reward or benefit from God. For which, that they may be the more ſtirred up to thankfullneſſe, he addeth, *As arrowes are in the hands of the mighty, ſo are Children of youth*, that is, good Children, and obedient to parents For even *Ariſtotle* queſtioning, whether πολυγονία be a bleſſing, unleſſe it be εὐγένεια, anſwereth, that it is better to be without Children, then not to have Good Children; but when it is εὐγένεια, *Bleſſed is the man that hath his quiver full of them.* The words are indeed, *Young Sonnes*, that is, being growen to the ſtrength of youth, becauſe they are by their Goodneſs and courage, as it were, a Guard unto him againſt Enemies that ſhall ſeek to preſſe in upon him at his door; as they did in *Sodom* upon *Lot*, for which it is added, *He ſhall not be aſhamed when he ſpeaketh with his enemy in the Gate.* And he brings in this of Children, becauſe poor men, that are full of Children, are ready to be full of Care, and think they had need toil Night and day to keep them: Againſt this it is oppoſed, *They are an heritage from the Lord, &c.* and God will doubtleſſe have a care of his own heritage, for which cauſe parents ſhould labour by prayer, and Education, to make their Children ſuch, and then not diſtract themſelves with caring to provide portions for them. Thus for them that

Calvin.

Eph. 4. 28.

Verſ. 3.

Verſ. 4.

Calvin.

Verſ. 5.

Verſ. 6.

Note.

have Children: but they on the other ſide that have none, are naked as it
were, and deſtitute of armes, and means to continue long; for they ſhall
ſhortly dye, and then when as others live ſtill in their Children, their life
and memory is quite gone. Againſt this the Lord tells us of a name better
Eſa. 56. 5. then that of Sons and Daughters, and of a name written in Heaven, and of a
Luk. 10. 20. white ſtone with a new name written in it: And of children alſo in the ſpirit,
Revel. 2. 17. according to which Saint *John* ſayth often, *My little Children*; and Saint
Gal. 4. 19. *Paul*, *My little Children, of whom I travell again in birth, &c.* and again,
1 Cor. 4, 15. *I have begotten yᵒᵘ.* And who converteth others, hath Children thus,
wherein far greatᵉʳ comfort lyeth; and to ſuch ſpirituall Children begotten
by the Goſpell, *Jerom* referreth all this, making Chriſt the Gate, or Doore,
in which he ſhall not fear his Enemy.

PSAL. CXXVIII.

Baſil. THis Pſ. as *Baſ.* noteth, begins where the former ended, for there he is pronounced
bleſſed, that is ful of children, *bleſſed is the man that hath his quiver ful of them*; Here, *Bleſſed is the man that feareth the Lord, and walketh in his*
Verſ. 1. *ways &c. thy Wife ſhal be as fruitfull trees, thy children as olive branches round*
Verſ. 3. *about thy table*: Leaſt any man ſhould think bleſſedneſſe to conſiſt meerly
in having Children, the fruit of the womb, the fear of God, and walking in
his wayes, are premiſed, as the foundation of all bleſſing, according to *Deut.*
28. And although ſuch as feared God, commonly were herein bleſſed, that
they had numerous of-ſprings under the old teſtament, yet under the new
it is not ſo; for now is the time, that ſome make themſelves Eunuchs, or chaſt
for the Kingdome of Heaven, and many that are married go without Children,
Matth. 19. 12. and yet have a better name in Gods houſe, then they that have Sonnes
Hieron. and Daughters, as was before ſaid out of *Eſa.* 56. 5. Now the Wife that is as
the fruitfull vine, ſaith *Jerom*, as wiſdome ſo much by *Solomon* commended,
is wiſdome; and the Children, good works coming from an heart that feareth
God; for theſe are the fruits of which Chriſt ſaith, *Herein is my Father*
Ioh. 15. *glorified, that yee bring forth much fruit*: and the Childrens Children, which
he ſaith they ſhall ſee, are the rewards beſtowed upon them that do good, in
heaven, according to that, *Give thy almes in ſecret, and thy Father that ſeeth*
in ſecret ſhall reward thee openly. And thou ſhalt ſee *Peace upon Iſrael*,
Matth. 6. when, all Enemies being ſubdued, the Faithfull ſhall live in peace and reſt for
ever.

Here nothing hath been omitted throughout the Pſalme, but only *Verſe 2.*
Thou ſhalt eat the fruit of thy labour, or *the labour of thy hands*; for it is
threatned as a curſe, *Strangers devour your land. Eſa.* 1. 7. and *thou ſhalt*
Deut. 28. 30. *plant a vneyard, and others ſhall eat the fruit thereof*: But to eat of that for
which a man laboureth, is a bleſſing, *Eccl.* 2. 24.

PSAL. CXXIX.

THis Pſalme is not amiſſe placed after the former, wherein the bleſſedneſſe of them that feare God was ſet forth, and their bleſſing in this, that they ſhould eat the labour of their hands, and their Poſterity ſhould be increaſed, and they ſhould live long to ſee their Childrens Children. Now on the contrary ſide he ſheweth, that the evill attempts of wicked Enemies ſhall be fruſtrated, how often ſoever they fight againſt the Righteous.

Often have they afflicted me from my youth, now may Iſrael ſay, but they have not prevailed againſt me.

The Plower have plowed, &c. *The Lord hath cut aſunder the cord of the wicked:* Verſ. 3. And that their labours ſhall come to nothing, but be as the Graſſe Verſ. 4. upon the houſe-top, which groweth a little, and withereth again, no man having benefit thereby, and therefore no man bleſſing them; whereas they that feare God, are ſeen and acknowledged to be abundantly bleſſed by all men. For plowing long furrowes upon our backs, this is a metaphoricall ſpeech, wherein the faithfull are likened unto Ground, and the wicked fighting againſt and perſecuting them, to Plow-men, tearing them in all parts Calvin. moſt cruelly: But as the Plow-man can plow no more, when his Harnis, whereby he draweth the Plow, is cut in ſunder; ſo the juſt God cuts their cords aſunder, breaks their power, ſo that they are not finally able to hurt the faithfull any more. Then he ſetteth forth the ſame again, by another ſimilitude of Graſſe upon the houſe-top, which groweth green indeed, and high; ſo they ſeem flouriſhing, and in their pride boaſt and brag of great matters, but they are ſoon brought down, and the Poſterity promiſed to themſelves, vaniſheth.

PSAL. CXXX.

THis is the twelfth Pſalme of Degrees, rightly ſo called, becauſe that from the loweſt ebb of miſery, it is aſcended to the higheſt degree of felicity, even to the Lord; to whom he ſaith, that he cryed out of the deep. Verſ. 1. The Papiſts uſe this Pſalme only for the dead, thus ſacrilegiouſly taking the uſe of it away from the living; whereas it is a very treaſury of great comfort to all, that are preſſed under the burthen of their ſinnes. So *Calvin*, Calvin. *From the deeps have I cryed unto thee*; being heavy laden, and preſſed with miſeries. *Baſil*, *Out of the depth of my heart*: Not from my tongue within Baſil. my mouth only. *Auguſtine*, *Out of the depth of ſin, under which I lay moſt* Auguſt. *deep*: as appeareth, becauſe he addeth, *If thou Lord ſhouldſt mark iniqui-* Verſ. 3. *ties, who ſhall ſtand?* And none of the ancient Fathers ever found any Purgatory here, or ground of praying for theis Soules there, till that blindneſſe and ignorance, raigning amongſt the Papiſts, found it out. Let us joyne *Calvin* and *Auguſtine* together, and *Baſil* alſo; and then we ſhall come to the true ſenſe. Out of not one depth, but depths of ſin, and ſorrowes coming for ſin, and out of the bottome of my heart I have cryed; that is, with all Iam. 5. 16. earneſtneſſe, for ſo our praying muſt be, that we may prevaile. Of afflictions called deeps, ſee *Pſa.* 69. 3. 15. and *Pſal.* 42. And ſin is a depth, be- Iſa. cauſe men dig deep to hide it, and the ſinner lyeth under ſin, as under a bur- Pſal. 38. 4. then too heavy to be borne, and ſo low, that he is almoſt in the bottomleſſe, and therefore deepeſt pit of Hell; and deep ſighs and groanes are the inter- Rom. 8. 26. ceſſions of the Spirit.

If thou ſhouldſt obſerve iniquities, who can ſtand? but there is forgiveneſſe Verſ: 3, 4. *with thee, that thou mayſt be feared.* Having cryed to the Lord, *Verſe* 1, 2. now he acknowledgeth, that without forgiveneſſe of his ſinnes, neither he, nor any man can pray, with hope to be heard, which he, meaneth by ſtanding: as it is ſaid of the Publican, that he ſtood praying afar off. But herein lyeth the comfort of the penitent ſinner, that there is forgiveneſſe with God; and therefore with feare and reverence, he addreſſeth himſelfe unto him in prayer: which is meant by ſaying, *That thou mayſt be feared.* Of ſerving God with feare, ſee *Pſal.* 2. 7. And this muſt be the ground of our crying to God, being otherwiſe ready to flee from him in deſperation: and therefore the popiſh Doctrine of ſeeking deliverance from ſin, by ſatisfying Note. by acts of penance, and meriting by good works, and that there is no certainty by faith, is a ground of deſpaire; and their teaching the perfection of ſome, a Doctrine of preſumption, and contradictory to this, *Who can ſtand?* and to all the Fathers that write hereupon. But that we may be able to lay

this ground, and to pray in aſſurance, we muſt have a deep ſenſe of our
ſinnes, affecting our hearts, not ſlightly, but deeply; as *Verſe* 1. but in reſpect
of the guilt and the puniſhment, crying out, if we ſhould be ſtrictly
dealt withall, who can ſtand, and not to be put to everlaſting confuſion?
And becauſe moſt by far want this, they may pray as they do, but ſhall not
be heard to be forgiven, and everlaſtingly ſaved.

I waited for the Lord, I waited, in his word did I hope. Here the Prophet
Verſ. 5. applyeth to himſelfe the ground before generally laid, *viz.* That there is
forgiveneſſe with the Lord; for by reaſon of this he waited, and that not a
little while, but with perſeverance, certainly expecting to be heard: for
which the word is doubled; & for this he depended only upon this word, as every
one muſt do, that would be ſaved, although he ſeeth nothing before him,
Verſ. 6. but cauſe of deſpaire. And he illuſtrates his expecting, *Verſe* 6. from a ſimilitude
of watch-men, watching for the morning light, whereof they are
moſt deſirous, as being weary, eſpecially in Winter, of the long dark and
cold night: So the faithfull Soule, being weary of ſin and miſery, moſt earneſtly
looks and cryes for the morning light of comfort, by being aſſured of
pardon and deliverance.

Let Iſrael hope in the Lord, for with him is mercy and plenteous redemption.
Verſ. 7. 8. Here he applyeth the Doctrine before going, not only to himſelfe, but
to all *Iſrael*; who, according to the ſignification of the word, would prevaile
with God for pardon. And here the meanes of mercy are ſet forth; *viz.*
Redemption, coming from God, when he ſent his only deerly beloved Son,
to pay his life for his *Iſrael*; for we are not redeemed with corruptible
things, but with the precious blood of Jeſus Chriſt. 1 *Pet.* 1. 18.

PSAL. CXXXI.

HAving bidden *Iſrael* hope in the Lord, *Pſal.* 130. 7. now in his own
perſon he ſheweth, in what humility this muſt be done; *viz.* in ſuch
Phil. 2. 5. humility as is in little Children, who are without all pride. And to this he
that humbled himſelfe moſt low, to pay the price of our redemption, often
Hieron. exhorteth, averring, that who ſo doth not humble himſelfe as a little Childe,
ſhall never enter into the Kingdome of Heaven. *Jerome* thinks this to be
Verſ. 1. ſpoken in the perſon of Chriſt, giving us example, *O Lord my heart is not
haughty*, &c. for indeed it was moſt humble; and he that ſet forth a little
Matth. 11. 28. Child to be learned of, biddeth, *Learne of me that I am humble and lowly*:
And therefore, in humility, was as a Childe new weaned, free yet from all
pride. Then as an argument of humility it is ſaid, *I have not walked in
Verſ. 2. great matters, and too marvellous for me.* Which being underſtood of the
humane nature, agreeth very well to our Lord: for in ſpeaking of the day
Matth. 24. 36. of Judgment, having ſhewed the ſignes thereof, he ſaith, *Of that day and
houre knoweth no man, no nor the Angels of Heaven*; and *Marke* 13. 32.
Nor the Son, but the Father; But in ſpeaking of his humility, by a ſimilitude
of a weaned Childe, it is to be noted, that he ſaith, *If I have not quieted,
Verſ. 2. and kept my Soule ſilent, as a weaned Childe with his Mother, as a weaned
Childe within my Soule:* For ſo the words go Hebr. being a form of an Oath,
and therefore in the Vulgar Latine thus ſupplyed, *Deus retribuet animæ meæ*:
and the *Cald.* acknowledgeth the ſame; an Oath, ſaith he, is taken to make it
the more credible; and when a man by Oath bindes himſelfe to any thing
that is good, he will apply himſelfe unto it with the greater care. And the
meaning is, as a Childe is quiet with his Mother, ſo am I with my Father,
reſting in his good pleaſure, and through contentation in all my ſufferings,
bearing a quiet minde ſtill within me, and not ſending out murmurings and
complaints, after the manner of proud and impatient men. And this anſwers
to that which was ſaid in the former Pſalme, about his waiting upon
the

the Lord. Laſtly as there, ſo here he ends, with applying the ſame to *Iſrael*; *Let Iſrael hope in the Lord, from this time forth for ever:* That is, in the like humble ſubmiſſion to his will, not prying into his ſecrets, but reſting in his will revealed in his word, without murmuring at any thing, and herein to be conſtant for ever, and not to deſpaire in any caſe.

Verſ. 3.

PSAL. CXXXII.

Iunius. 1 Chron. 15.

Calvin.

THE thirteenth Song of Degrees was made, as *Junius* hath it, by *David*; when the Arke was removed from the houſe of *Obed*. *Edom*, to be placed in the Tabernacle ſet up for it; and this may well be gathered from the Contents of the Pſalme. *Calvin* thinketh, that it was made either by *David*, or *Solomon*, becauſe ſome paſſages here are in *Solomons* ſpeeches, at the dedication of the Temple, 2 *Chron.* 6 16. 41, 42. But the firſt is moſt probable, becauſe he that made it, ſaith, *We found it*, that is, *the Arke, in the wood*, *Verſe* 6. which was *Kireath Jearim*, here called, *Sethe Jaar*, the feild of *Jaar*, or wood; whereas *Solomon* when he removed the Arke into the houſe, that he had built, found it in *Zion*, in the Tabernacle ſet up by *David* his Father.

Verſ. 1.

Remember David, and all his afflictions, 2 *Chron.* 6. 42. for afflictions, it is *the mercies of David*, or his kindneſſes, or the care that he took about the Arke, that it might be worthily placed out of the great good affection which he bare to it.

Ver: 2:

How he ſware unto the Lord, &c. This may ſeem to be a ſtrange Vow, that *David* ſhould vow not to ſleep, or take any reſt, till he had found out a place and Habitation for God; becauſe it was a thing not in his power, but at the good pleaſure of God to be appointed, and when he would appoint it, he knew not. But forſomuch as he was a Prophet, and ſo by the inſtinct of the Spirit, might be moved to make this vow, knowing that God would appoint a place, as he had long before promiſed, and that the time was now come, he to ſhew his care & diligence, in this reſpect entred into this Vow, not doubting but that God would order the matter ſo, that he ſhould perform it. Or it may be conceived, that he made it when the Tabernacle was prepared, and he had once attempted to bring the Arke into it, but was diſcouraged by the death of *Uzzah*, whereupon it was left in the houſe of *Obed-Edom*; where whilſt it remained, he heard that God bleſſed him, and all that he had: therefore to binde himſelfe with all ſpeed to fetch it home to him, that he might be the more bleſſed, he made this Vow, and immediately went about it. The *Rabbins*, ſayth *Calvin*, faine, that this vow was made after the threſhing floore of *Araunah* ſhewed unto him in the time of the Peſtilence; but there is no reaſon to think ſo, for then the place was already found, although no houſe was yet built upon it: Therefore he thinketh rather, that *David* ſpake thus hyperbolically, or elſe, that his meaning was nothing elſe, but every time that he went to his reſt, and to his Bed, he would ſtudy about this, and ſeek to know it. But I reſt in the former, which is further confirmed by *Junius*, ſaying, that *David* could not be ſo unreaſonable, as to think to preſcribe unto God, and to binde him by his vow to a certain time; but he had doubtleſſe reſpect unto the Tabernacle, which he had made, and to the bringing of the Arke in thither; meaning, that he would not enter to dwell and lodge in the new houſe, which he had built him, till he had brought in the Ark; of which houſe of his, and the Tabernacle, ſpoken of together, ſee 1 *Chron.* 15: 1, 2.

Deut. 12, 5

1 Sam. 6.

Calvin.

Junius.

Verſ. 6.

We heard of it in Ephrata, and found it in the feilds of the Wood. Of which laſt words, enough before: touching *Ephrata*, hereby *Eprahim* is meant, as *Judg.* 12. 5. an *Ephraimite* is called an *Ephratite*; for in the Tribe of *Ephraim* was *Shiloh*, where the Ark continued many yeares, 1 *Sam.* 4. 11.

Of *Shiloh* being in *Ephraim*, ſee *Judg.* 18. 31. and 21. 19. 1 *Sam.* 1. 3,
but from thence it was carryed againſt the *Philiſtims*, and being brought
back again, it was kept in the feilds of *Jaar*, otherwiſe called *Chireath Ie-
rim*, twenty years: 1 *Sam.* 7. 2. and that which is there called *Kireath
Jearim*, 2 *Sam.* 6. is called *Baale of Judah*. This work of putting the Ark in-
Verſ. 7. to its place, being done, *Verſe* 7. he exhorteth to adoration here, and then as
Verſ. 8. *Moſes, Numb.* 10. 35. uſed to ſay when the Ark removed; he addeth,
Ariſe O Lord, thou and the Arke of thy ſtrength, &c. Of which ſee the
ſenſe there.

Verſ. 9. *Let thy Prieſts be cloathed with righteouſneſſe.* Here he falleth to prayer
for ſuch graces and bleſſings, upon Prieſts and People, as whereof they might
Verſ. 11, 12. all have joy. After which his promiſe made, 2 *Sam.* 7. is commemorated;
of which ſee there: and again 2 *Chron.* 6. God being firſt prayed, for his
Servant Davids ſake, not to put away the face of his Annointed, *Verſe* 10.
all which words, *Verſe* 10, 11, 12. make it probable to have been *Solomons*,
when he brought the Ark into the Temple that he had built.

Verſ. 13. For *Verſe* 13. ſee the like, *Pſal.* 78. 68. Here the delight which the
Lord taketh in *Zion*, above all places, is ſhewed, which figureth out the
Church; therefore this is ſpoken, for the comfort of all the faithfull where-
ſoever.

Verſ. 15. And likewiſe that which followeth, *Verſe* 15. 16. *I will abundantly bleſſe
her proviſion, and her poor with bread.*

Verſ. 17. *There will I make the Horne of David, mine annointed to bud.* That is,
I will magnify his power, meaning Chriſt, figured out in *David*, whoſe pow-
Verſ. 18. er increaſed, as his Goſpell was more and more propagated. And his Ene-
mies, who remained obſtinate in oppoſing him, were cloathed with confu-
ſion; which was moſt remarkably performed, in the deſtruction of *Jeruſa-
lem*, when the *Jewes* were ſo vilifyed and debaſed: but his Crown flouriſh-
ed, when even the *Romans*, who deſtroyed them, turned Chriſtians in the
time of *Conſtantine the great*.

PSAL. CXXXIII.

IN this Pſalme Love and Unity is commended to all Chriſtians, by two ſi-
militudes; one taken from the ſweet ointment, wherewith *Aaron* the
high Prieſt was annointed to his Office: Of which ſee, *Exod* 30. 23. *Levit.*
8. 12. and of his Garments, *Exod* 28. when this was done, there was a moſt
ſweet ſmell in the Noſtrils of all that were neer about him: So when Breth-
Hieron. ren in Chriſt live together in unity. *Jerom* applyeth it to the love and unity
amongſt Friers, that have left the World, and ſo they only can live in uni-
ty and love; others, although they come to one place together, yet depart-
ing thence, their wayes are divers, and none loves another, but for worldly
profit; which indeed cannot be denyed, and is to the ſhame of Chriſtians.
Neither let him think, that his love is any whit acceptable to God, that lo-
veth no otherwiſe but thus; true love, that ſmelleth ſweet before God, is
Note. to love another meerly for the love of God, who hath commanded it; if he
be poor, to feed him, if out of the way, to ſeek to turn him, if ſhining by
grace ſingularly, to loue him for this, and to do him good. What ground
Jerom hath to apply this to Chriſt, as he doth; ſaying, his Head ſetteth forth
his Divinity, his Beard his Humanity, the ſkirts of his Garments, the virtue
even in them, to heale ſuch as touched them, as the woman with the bloody
Iſſue found it by experience, I cannot ſee. *Aaron* indeed figured out Chriſt,
Pſal. 45. in the Oyle powred upon his head, and his glorious Garments; for ſo he was
annointed with the oyle of gladneſſe; and his Garments were glorious, and
Matth. 17. are ſaid all to *ſmell of Myrrhe, Aloes, and Caſſia*, But here neither he nor his
Garments are ſpoken of, as figuring out theſe things, but his ſweet ointment
upon

upon him and his garments, figuring out the ſweetneſs of unity and love. And hitherto of the 1 ſimilitude; the 2 is from the dew of *Hermon*: *As the dew of Hermon,* which *deſcended upon the Mountains of Zion.* Here ſomething is to be ſupplyed, to make the ſenſe perfect; for *Hermon* and *Zion* were far aſunder, ſo that the rain which fel upon *Hermon*, could not deſcend upon theſe mountains; the one being beyond *Jordan*, *Pſal* 29. 6. being alſo called *Sirion*, the other on the other ſide; and therefore it is well ſupplyed, *And as the deaw which deſcendeth upon the Mountain of Zion,* to make either of them fruitfull; whereby is intimated, that amongſt ſuch as are without love, there is barrenneſſe, which is the effect of Gods curſe, as where there is love and unity, his bleſſing; as here followeth, *For there the Lord commanded the bleſſing, and life for evermore*: In which words is ſhewed, that where unity and love is, Gods bleſſing is to make ſuch a Nation to proſper, and to grow rich and mighty, and afterwards to bring to everlaſting life. And therefore we in this Nation, who are ſo divided, cannot be bleſſed, that we may haſten to unity again under one head, without which it can never be, and which is yet more dangerous, we can never attain everlaſting life. God make us wiſe to conſider this, who cannot otherwiſe be truly godly, and ſo have the promiſes made good unto us, both of this life and of that which is to come; ſith that of godlineſſe, there being three parts, Faith, Hope, and Love, the chiefeſt of theſe is love.

Verſ. 3.

Pſal. 42. 6.

Note.

1 Cor. 13.

PSAL. CXXXIV.

THis is the laſt Pſalme of Degrees, touching which *Jerom* ſaith well, that having before aſcended by many degrees, as hath partly been touched already, in the 131, 132. and 133. three neceſſary graces are commended unto us. Firſt, Humility, *Pſal.* 131. Secondly, Piety, *Pſal.* 132. Thirdly, Love, *Pſal.* 133. which if we be indued withall, then we may bleſſe the Lord, and ſhall be bleſſed of him, as in this Pſalme: For to that which was before ſaid, the firſt word, *Behold*, hath reference: *Behold, bleſſe yee the Lord his Servants*: Not Servants of ſin, but the Lords Servants, which ſtand continually before him: Let not this your frequent being in his preſence, breed in you a contempt; as the ſaying is, too much familiarity breedeth contempt, but bleſſe him alwayes, acknowledge and with reverence praiſe his excellency. *Which ſtand*; that is, in the truth, not being turned after errour; for God accepteth not of the praiſes, either of the wicked, or of Hereticks: And it is ſaid, *Yee that ſtand in the houſe of the Lord*; to intimate, that many ſtand not here, but abroad and in the feilds; and they are ſuch as do but go and come, being as much or more away, then they are here; unlike *Hannah*, who ſerved God with faſting and prayer day and night, and departed not from the Temple. And it is further ſaid, *That ſtand by night*: Whereby not only praying, but watching thereunto is denoted; as is required, *Eph.* 6. 18. *Matth.* 24. although *Jerom* by night, will have the time of this life underſtood, for the darkneſſe of miſery, to which we are ſubject here; yet the Servants of God ceaſe not to praiſe God in the midſt of their afflictions.

Hieron.

Verſ. 1.

Nimia familiaritas parit contemptum.

Luk. 2.

Hieron.

Lift up your hands in the Sanctuary. Hebrew, *Lift up you hands Sanctuary.* They that are before ſaid to ſtand in the houſe of God, are now Synechdochically called the Sanctuary, the continent being put for the content. Others, I confeſſe, generally ſupply the word in, or towards, but the ſenſe is good thus, without any ſupplement. And they are bidden to lift up their hands, to ſhew the lifting up of their hearts; as *Pſal.* 25. 1. which maketh againſt them, that being amongſt ſuch as bleſſe God, yet bring not their hearts to it, no nor the outward man, their hands not being ſo much as lifted up, nor their voice to ſay Amen, nor their eyes, but ſhut with drowſi-

Ver: 2.

neſſe, or wandring after any other occurrences although moſt vain. *Jerom* wil have lifting up the hands, to do in way of charity meant, but this is forced here.

Verſ. 3. *The Lord bleſſe thee out of Zion.* For bleſſing God, every one of his Servants ſhall be bleſſed by him out of *Zion*; that is, from the piety there exerciſed, all bleſſings flowing as from a Fountain, that can never be drawn dry. And that we may not doubt of it, it is added, *Which made Heaven and Earth*: That is, who hath all power to do as he promiſed, and is not like Idols, which can do nothing, good or evill.

PSAL. CXXXV.

AS he ended with bleſſing God, *Pſalme* 134. ſo in this Pſalme he goeth on more largly; beginning with *Halalujah*, as in divers other Pſalmes before: So that this is nothing elſe, but a further exhorration to the ſame, that they were before exhorted to; the cauſes of bleſſing God being declared unto, *Verſe* 15. then the vanity of Idols, *Verſe* 15, 16, 17, 18 is ſet forth. Laſtly, *Iſrael*, *Aaron*, *Levi*, by name are exhorted to this duty, with all that feare God, to the end of the Pſalme. In the firſt all
Verſ. 14. things are plain to *Verſe* 14. *The Lord will judge his people, and repent him concerning his Servants.* Which is taken from *Deut.* 32. 36. where the meaning may be ſeen, *Verſe* 16, 17. *&c.* are the ſame with *Pſal.* 115. 4,
Verſ. 20. 5. *&c.* Laſtly, the houſe of *Aaron* and *Levi*, are exhorted in particular to bleſſe God, becauſe to them this Office in publick was committed in the
Note names of all the other Tribes, yet all ſuch as feared God, are called upon alſo to do the ſame; it being hereby intimated, that this duty muſt not ſole left to Gods Miniſters, but if thou haſt the feare of God in thee, thou muſt likewiſe acknowledge it to be thy duty to do the ſame, as well as they. *Verſe*
Verſ. 21. 21. he concludeth, *Bleſſed be the Lord out of Zion, that dwelleth at Ieruſalem.* *Pſal.* 134. was concluded, *The Lord bleſſe thee out of Zion*, Here bleſſed be the Lord out of *Zion*; he that bleſſeth, is to have bleſſings and praiſes ſounded forth unto him, out of his Church; that is, every Congregation of the faithfull. And if yee would know where this Lord is, he reſolveth it by ſaying, *That dwelleth at Ieruſalem*; according to other places, where it is ſaid, *This is my Habitation, here will I dwell*, ſhewing my care continually over my Church, as my houſhold. *Halalujah*, this is as well ſet to at the end, as prefixed in beginning, being to the ſame effect with Amen; ſo *Ainſworth*.

PSAL. CXXXVI.

THere is little difference betwixt this Pſalme and the former, only here the motive, whereby we ſhould be moved to praiſe God, *For his mercy
Hieron. indureth for ever*, is repeated in every verſe. *Ierom* will have *God of Gods, and
Verſ. 2, 3 Lord of Lords*, *Verſe* 2, 3. to ſet forth God the Father and the Son; who becauſe they are not more, but one God only, it is added, *Verſe* 4. *To him who alone doth great wonders.* *Verſe* 23. *Who remembred us in our low eſtate.* Here as if he could never praiſe God enough, for the deliverance of his people out of *Ægypt*, he recounts the ſame mercy again, by the name of remembring them in their low Eſtate; that is, moſt grievous bondage and oppreſſions, to bring them out from them.

Verſ. 25. *That giveth food to all fleſh.* That is, not only his people, but all other men, and not only men, but Beaſts and Cattell, as was ſhewed before, *Pſal.* 104. which is added, that his faithfull people might not doubt, being provided for in reſpect of food neceſſary for them. The like argument is uſed by Chriſt, *Matth.* 6. 26. *Behold the Fowles of the Aire, &c.*

PSAL.

PSAL. CXXXVII

THis Pſalme was made by ſome godly man, in the time of the *Babylonian*
Captivity, which was long, even ſeventy yeares, and therefore they had
need of ſomething to ſtir them up, not to fall from their religion, being o-
vercome by the tediouſneſſe of their exile, or being allured by the pleaſant-
neſſe and fruitfulneſſe of that Country. The Vulgar Latine prefixeth for
the Title, *A Pſalme of David:* when as indeed it hath none; and as *Calvin* *Calvin.*
noteth, there is no probability that it is *Davids* who lived ſo long before;
but rather ſome other holy man, living then in *Babylon*, and ſpeaking both
in his own and the *Iewes* living there; becauſe when *David* ſpeaketh in a
propheticall way, he ſpeaketh not thus, but in another manner. Whereby one
may perceive it to be propheticall, whoſoever made this, doth firſt in it
ſet forth their ſorrow and miſery in thoſe dayes, *Verſe* 1, 2, 3, 4. And here
becauſe it is ſaid, *We hanged up our Harps, &c.* *Baſil* moveth a queſtion, *Baſil.*
how it came to paſſe, that being carryed away by their Enemies in hoſtile
manner, they could be permitted to carry their muſicall Inſtruments with
them, or had any mind in that time of mourning ſo to do? and anſwereth,
that it was by a divine diſpenſation, the *Babylonians* in permitting them,
reſpecting nothing, but to make themſelves merry, to make them play here-
upon, even then, when they had more cauſe to weep; as the *Philiſtims*
brought forth *Samſon* their Captive ſometime to play before them. For the
River by which they ſat, it is to be underſtood, that the great River *Eu-* Verſ. 2.
phrates ran though *Babylon*, and of this it is meant, and of the Willowes
growing here, as they commonly do about Rivers, upon which they hanged
up their Harps, reſerving them to ſome more joyfull time, when returning to
Ieruſalem again, they might uſe them in praiſing God, as they had formerly
done; and to keep up the memory of that pious cuſtome, God in his provi-
dence would not have them to be there without them, nor to paſſe all their
time without any ſolace hereby, when they were in private amongſt them-
ſelves, though before their Enemies to make themſelves a laughing ſtock,
they refuſed to do it, as followeth, *Verſe* 3, 4. Secondly their ſingular affecti-
on to *Ieruſalem*, the holy City and place of Gods Habitation. *Verſe* 5, 6. Verſ. 5, 6.
Yet if I forget thee O Ieruſalem, let my right hand forget her cunning. Here are
direfull imprecations, wherewith he curſeth himſelfe, that made this Pſalme,
to move others to the like affections, if he took joy in any thing, till that
the people being reſtored, fell to the building of *Ieruſalem* again. Laſtly, Verſ. 7, 8, 9.
here is a Prayer againſt *Edom* and *Babylon:* and if it be demanded, why
Edom is ſo much inveighed againſt, we may gather from many places, that
although *Eſau*, of whom they came, were *Iſraels* Brother, yet they were
moſt infeſt Enemies to *Iſrael*, and when the *Babylonians* came againſt the
Iewes, they ſtirred them up all that they could againſt them, without any
favour to exerciſe all cruelty, as *Obadiah*. 1. 8. 9. *&c.* *Ezek.* 25. 12. *Ier.*
49. 7. *Lam.* 4. 12. wherefore juſtly is God prayed to take revenge upon
them, as well as upon *Babylon*, and accordingly it was both threatned by
Iſaiah, and other Prophets; and hiſtory ſheweth that it came to paſſe.

PSAL. CXXXVIII.

A *Pſalme of David*, wherein he praiſeth God for ſaving him according
to his word given him, propheſieth that all Kings ſhall do the like. And Verſ. 4.
from hence he draweth matter of praiſe, in that though the Lord be moſt Verſ. 6.
high, yet he reſpecteth the lowly; and any of his, being in miſery, he will
not ſuffer to lye ſo alwayes, but deliver them; and having begun this good
work

Verſ.7.8. work, he will undoubtedly perfect it.
Verſ. 1. *I will ſing unto thee before the Gods*: vulg. *Before the Angells*: and *Calvin*
Calvin. acknowledgeth, that the Angells moſt probably are meant, who are intimated
to be in the Congregation of Gods people, 1 *Cor.* 11. ſo that in ſaying
before them, he meaneth publickly: yet he ſaith, it may not unaptly be
applyed to Kings and Judges, who are the principall in Congregations; but
becauſe in every congregation the Angells are preſent, but Kings rarely, the
firſt is to be preferred: unleſſe we ſhall ſay, that Kings heard the word of
God, touching his Son Chriſt, by his Pſalmes coming unto them; unto which
we may the rather agree, becauſe *Verſe* 4. it is ſayd, All the Kings of the
Earth ſhall heare thy words.

Verſ. 2. *Thou haſt magnified above all thy name thy word:* Vulg. Lat. *Thou haſt
magnified above all things thy holy name*: Calvin, *Thou haſt magnified above
all things thy Name by thy word*: And he alleadgeth another reading of
ſome: *Thou haſt magnified above all things thy Name and thy Word*: Which
he rejecteth as frigid, and yet concludeth, that the meaning is, thou haſt
magnified thy name above all things, by making good thy word, thy Promiſe,
because that hereby God hah more Honour then by any thing elſe.
Ainſworth. *Ainſworth* following the firſt reading, giveth this for the ſenſe; above all the
names whereby thou art known, thou haſt magnified thy word of Promiſe,
Junius. touching Chriſt. *Junius, Thou magnifieſt with all thy name thy word:* But
Hebr. it is, על above: and whereas *Calvin* hath it, *In thy word, In*, is underſtood.
Any other reading the Hebrew may well be brought unto, but I preferre
the firſt: and *Ainſworth* thereupon, becauſe the words כל־שמך are
joyned together, and therefore the firſt word כל is not to be taken from
שם as ſignifying all things, but as conjoined to be rendred, *All thy name*: as
is before done.

Verſ. 4. *All the Kings of the Earth ſhall praiſe thee O Lord, when they hear the
Calvin.* *words of thy mouth*: This is by *Calvin* underſtood of the Kings then living,
to whoſe eares the fame of Gods promiſe and performance to *David* coming,
they could not but confeſſe him to be his praiſe to be moſt mighty and juſt.
But becauſe the words of God to *David* extended to Chriſt, it is rather to
be held, that the meaning is, that the time ſhall come, when even Kings
Verſ. 5. all over the world ſhall hear and beleive the word of God, and *ſhall ſing in*
Auguſt. *the wayes of the Lord, for great is the Glory of the Lord.* Thus alſo *Auguſt.*
who compareth the Earth unto *Gedeons* floore, and the Jews to his fleece;
the dew fell firſt upon the fleece, and all the floore was dry; ſo the knowledge
of God, and the dew of Heavenly Doctrine was a long time amongſt the
Jewes only, the Nations of the earth being all dry, and without this Heavenly
dew of divine Doctrine; but at length, the floor was wet, and the fleece was
dry; The Jews, to whom the Oracles had been committed, were left without
the comfort of them, and they were publiſhed in all kingdomes of the
Earth: Then all Kings of the Earth heard the words of the Lord, and ſung as
other ordinary Chriſtians *In the wayes of the Lord*, that is, Righteouſneſs and
and Truth, of which they now have comfortable Experience, *Great is the
Glory of the Lord*, not their own Glory; they falling down now in all humility
Verſ. 6. to praiſe God, for which it is added *Verſe* 5. *Although the Lord be high, yet*
Hieron. *he reſpecteth the lowly. Jerom*, by Kings here, underſtandeth ſuch, as get the
dominion over ſin, not Kings properly ſo called; for *Nero* did not ſing thus,
Rev. 1. 6. nor *Iulian, &c.* I confeſs, that ſuch are indeed ſayd to be Kings, *He hath
made us Kings and Preiſts to our God*; But there is no cauſe of turning that
which is here ſaid to all the Saints: For although many Kings have been,
and are moſt wicked, yet it is truly ſaid, *All the Kings of the Earth*, &c. Firſt
for their outward profeſſion, to which they ſhould in time be brought. Secondly,
becauſe in all parts of the Earth ſome Kings have been Godly, although
generally hardned at the firſt by infidelity, and of all theſe Kings
this is ſpoken, not of all without exception. So *Eſa.* 49. 23. *Kings ſhall be thy*

Nurſing Fathers, and Queens thy nurſing Mothers.

Verſ: 7. *Although I walk in the midſt of trouble, thou wilt revive me* : Here *David* in his example commendeth to all the humble certain confidence, even when they are moſt oppreſſed with miſery, and ſee no way to be brought out; for now eſpecially is the time that God chooſeth to work for his greater Glory in delivering his, as *Daniell* out of the Lions Den, the three Children out of the fiery furnace, and *Jonah* out of the Whales belly.

Verſ. 8. Calvin. *The Lord will perfect that which concerneth me* : Hebr. *The Lord will retribute upon me, or towards me:* But it is commonly expounded, will bring to perfection the good work of Deliverance, which he hath begun towards me, as the next words ſhew, that it muſt be expounded, *Thy mercy endures for ever, forſake not the works of thine own hands:* Give it not over til thou haſt perfected it. Thus alſo *Calvin*, who renders it, *Retribue*, expounds it.

PSAL. CXXXIX.

To him that Excelleth, a Pſalme of David.

Verſ: 1. Baſil. Of this Title ſee often before. *Thou haſt proved me O Lord, and known me* : What ſaith *Baſil* here, doth not God know, without trying and ſearching? And anſwers, yes, but it is thus ſpoken, to ſhew, that he knoweth moſt exactly, nothing that is in man lying hid from him, although kept in greateſt ſecreſy; even as a dark room by men ſearched with lights in every corner, nothing can lye hid in it, but it is found out: to expreſſe which further, the Lord ſaith, *Zeph.* 1. 12. *I will ſearch Jeruſalem with lights*; Heb. 4. 13. for all things are naked & manifeſt to God, with whom we have to do, therefore it is thus ſpoken only for further expreſſion.

Now *David* beginneth, and proceedeth far in this Pſalme in ſhewing Gods exact knowledge of all things, in him, and in every man, becauſe he was about to appeale to God, touching the high eſteem that he had all his thoughts and wayes in, and the hatred that was in him of all the wicked enemies of God, of which ſee, *Verſe* 17. 18. and *Verſe* 21. that it was thus with him in ſincerity.

Verſ. 2. Auguſt. *Thou knoweſt my ſitting down, and my upriſing, and my thoughts afar off* : *Auguſt.* applyeth this to Chriſt, as if it were meant of his death and reſurrection; and to the Faithfull, as ſpoken of his lying down oppreſſed by ſin, & humbling himſelf therefore, and riſing up again with Comfort for the Forgiveneſſe thereof. But I paſſe this over, as more witty then ſolid, becauſe all things in this Pſalme agree well to *David*, but ſome of them not to Chriſt, becauſe there was no ſin in him, for which he ſhould have any thoughts of hiding ought that was in him from God; but *David* did ſomething ſometime in ſecret, which he ſought by all means to hide. In ſaying therefore, *Thou knoweſt my ſitting and riſing*, he meaneth, that the Lord knew, what he did when he was at home and abroad, and what Cogitations were in his mind being by himſelf and in his bed. For the word rendred *Thoughts*, it ſignifieth companions, or friends; Ainſworth. and therefore is by *Ainſworth* rendred, *My familiar thoughts* : however it is to be conceived, that the Hebrewes do thus call thoughts, becauſe they are commonly with us, and delighted in, as familiar freinds. Now he ſaith, God knoweth them, as well as we our ſelves, Note: that we may take heed how we diſſemble with him; and *he knoweth them afar off*, that we may not think, that the great diſtance between Heaven, the ſeat of Gods Majeſty, and Earth where we are, can hinder him from ſeeing into, and knowing our very hearts.

Verſ. 5. *Thou haſt beſet me behinde and before, and layd thy hand upon me* : Hebr. *Thou haſt ſtreightned me*, Like one kept in a place alwayes in view, that he cannot goe backward nor forward, and ſo be out of ſight, and this is done by Gods hand or power who thus holdeth every man.

Verſ. 6. *Such knowledge is too wonderfull for me, I cannot attain unto it:* That is, If I ſhould inquire how this can be, that God ſhould exactly know mine, and the Deeds, Words, and Thoughts of every man, becauſe neither I nor any other Man can doe the like, touching any one Man, I ſhould in vaine make ſuch an inquiry; and ſo ſhall any one, that would meaſure Gods knowledge by his own Module, when as indeed it it is tranſcendent, and above all humane capacity, how he ſhould know theſe things. *Note.* Wherefore we muſt by faith beleeve it, and reverently admire his knowledge therefore as infinite, and by us incomprehenſible, and ſo live, and think, ſpeak, and do, as they that cannot whitherſoever they go, be out of Gods ſight at any time, who is a moſt ſevere Judge againſt all ſin.

Verſ. 7, 8. *Verſe* 7, 8. *&c.* are nothing elſe but a collection, or inference made upon the premiſes, *Verſ.* 5. for if I be held ſo ſtreightly, that I can neither move backward nor forward, I ſhall think in vain of fleeing away to hide me. And whereas ſpeaking of Heaven and Hell, and the Seas, he ſaith, *Thou art there*, nothing elſe is meant hereby, but thou art every where to ſee me; ſo that a man going any whether by changing his place is ſtill confined to Godward, being as it were kept alwayes in one ſtreight place open to his view. Of the wings of the morning he ſpeaks figuratively, alluding to the morning ſtar, which is now on the one ſide of the Sea, and in a ſhort time on the other, as if it had wings wherewith to fly with greateſt ſwiftneſs to and fro.

Verſ. 13. *Thou haſt poſſeſſed my reines, thou haſt covered me in my Mothers womb:* To make that which was ſaid before more credible, *David* here bringeth an argument from Gods making of him, and therefore ſeeing, and knowing, and holding him in his hand, when he was in his Mothers womb, and therefore how ſhould he be hid from him now living, and going up and down in the world, there being no place wherein a man can be in greater ſecrecy then there.

Verſ. 14. *I am fearfully and wonderfully made, and that my Soul knoweth right well:* Man for the wonderfullneſſe of his frame is called by the Philoſopher μικρόκοσμος, a littie world; but this is ſpoken, not only in reſpect of the Body, but alſo of the underſtanding beyond all other terreſtriall creatures in him; having a head to conceive and invent, and a tongue to ſpeak and argue, and hands to act beyond them all. But if the frame of man be ſo miraculous, *Calvin* how ſaith he thathe knoweth it very well? He meaneth not ſaith *Calvin*, that he had the exact knowledge, how God proceeded in making man ſo many wayes ſo admirable, as Philoſophers take upon them to know the cauſes of all things; but only knew, he was thus made by God, not to paſſe over ſuch wonderfull works of his, without admiring and praiſing of his power and wiſdome ſhewed herein.

Verſ. 15. *My ſubſtance was not hid from thee, when* I *was made in ſecret, and curiouſly wrought in the lower parts of the Earth.*

Verſ. 16. *My ſubſtance being yet imperfect, in thy booke were all my members written:* Here he amplifieth this argument begun, *Verſe.* 13. that God knoweth and ſeeth every man in every place. For he ſaw my matter, of which, being at the firſt a kind of confuſed Chaos, I was formed ſo excellent in all my parts and lineaments, even when I was but an Embrio, and ſtill in a ſecret place, my Mothers womb: and theſe words, *In the lower parts of the Earth*, are added, in oppoſition to Heaven above, the vaſt diſtance not hindering God from ſeeing me even then and there. For his members writing in a booke, this is ſpoken, not that God hath a Booke in which to write, but to ſhew what a care he had, that in framing him, there might be no limb or part deficient, or amiſſe formed, their number and form being as exactly ſet down in Gods providence before, as if they had been written and deſcribed in a booke.

Verſ. 17.

How precious are thy thoughts to me O Lord, how great is the ſumme of them? Now he ſheweth how greatly his heart was taken up with a moſt high eſtimation, and unſpeakable love towards God, in the conſideration of theſe things and innumerable more; to which his wiſdome and Providence dayly extendeth: The *Vulg.* For *Thoughts*, hath *Freinds*, *How honored of me are thy friends O God, their Principalities are very much comforted*; Hebr. the word רֵעֶיךָ ſignifieth *Freinds*, as was ſaid before, and the word יקרו rendred *Precious*, ſignifieth either *precious* or *honored*, & ראשי rendred *Summ*, *Heads*; & עצמו rendred *Great*, *Strong or mighty*, ſo that if we render it *verbatim*, as the words are moſt commonly taken, it goeth thus, *how honored of me are thy freinds how mighty are their heads?* And to this agreeth the *Cald. Par.* How *honorable are they that love thee O God? how are their Prince fortified?* And this is followed generally by the Ancients, and for it makes that which followeth, *Ver* 19, 20, 21, 22. *Slay the Wicked, they ſpeake againſt me wickedly, thine enemies take thy name in vain. Doe not I hate them O Lord that hate thee?* For having finiſhed his diſcourſe touching Gods works towards him, and made profeſſion of his faith, that he beleeved that God knew his very heart, now out of the truth of his heart, he cometh to make profeſſion of his entire love towards all that were like minded, calling them the freinds of God, as on the contrary ſide, he profeſſeth to hate the Wicked and Hypocrites, who were contrary minded, taking haply Gods name into their mouthes, and pretending piety towards him; but this being nothing elſe in them but a taking of his name in vain, if any ſhal rather prefer the former reading, he may follow that which his own judgment leadeth him to; but then ther wil not be ſo good a coherence betwixt theſe words and thoſe following, *V* 19, 20. *&c.* But if we follow the next, we ſhall both keep cloſer to the *Heb.* words, & the coherence wil be better. If it be ſaid, but the words of v 18 *If I count them, they are more in number then the Sands*, ſhew plainly, that by heads before ſpoken of Sums, or numbers of thoughts are meant in the former words; I anſwer, theſe words will as well agree, if we take it of ſuch as love God, and turne to him as friends, for theſe are ſet forth, *Pſal.* 110. 3. to be as many, as the dew covering the Earth, and in *Judea* alone. When the Goſpell was firſt preached, it is ſaid, there were many *Myriads* that beleived, and of all Nations innumerable that were ſealed; and it is ſaid to *Abraham*, *Gen.* 13. 16. that his ſeed ſhould be as the duſt, for the hatred wherewith he ſaith, that he hateth Gods Enemies, he meaneth, that his love to God and his freinds was ſo great that he conſorted not with any other, but was vexed and greived, as *Lot*, at the unclean converſation of the *Sodomites*, not faining an hatred againſt them, but loving them indeed, but perfectly and really hating them for this their Wickedneſs. But this is to be made a rule in caſe of incorrigibility, otherwiſe whilſt there is hope, that is to be followed, 2 *Theſ.* 3. 15. *Yet reject him not as an enemy, but admoniſh him as a Brother.* For the clauſe of *V* 18. *When I awake I am ſtill with thee*: The meaning is, whilſt I live here I am in thy preſence, ſo when as I ſhal ſleep by the ſleep of death, and wake again at the reſurrection, I ſhall be for ever in thy preſence, ſee the like *Pſal*, 15. 17. ſo alſo the *Cald. Paraph.* As he began, *Thou haſt proved and known me*: *Verſe* 1, ſo he concludeth, appealing to God again, *Search me, and prove me*, &c. as who ſhould ſay, in what I have ſpoken, I paſſe not for mans teſtimony whether it be true or no; but upon thee do I put my ſelfe, O Lord, for tryall, who I know, wilt herein give teſtimony on my ſide, and I pray thee ſtil to lead me on in this way, and of all virtue to the end, and finally bring me to everlaſting life.

Cald. paraph.

Verſ. 19, 20. 21, 22.

Act. 21.
Revel. 7.

Verſ. 21.

2 Pet. 2. 8.

PSAL. CXL.

THis Pſalme having the ſame title with the former is a prayer againſt *Davids* malicious enemies, who raild upon him, and laid wait to inſnare him, and ſought againſt him, but that God covered his head, *Verſe* 7. and finally he promiſeth himſelf an hearing, ending in this confidence with praiſe *V.* 12. 13.

Calvin. It is in argument much like to *Pſalme* 120. ſome ſaith *Calvin*, think it to have beene made againſt *Doeg*, but this is rightly rejected by him, becauſe *Saul*, and others his Sycophants, wrought continually againſt him, both by deeds and words, ſo that moſt probably he complaineth of them all, and prayeth againſt them: Moreover, there is a Pſalme before againſt *Doeg*, *Viz.* *Pſalme* 52.

Verſ. 3. *They have ſharpned their tongues like a Serpent*: ſo ſpoken, becauſe the tongue of a Serpent is ſharp and peircing, and the *Poiſon of aſpes*, is further ſpoken of, to ſhew, that there was as much danger in their venemous ſpeeches, as in moſt deadly poiſon.

Verſ. 7. *Thou haſt covered my head in the day of battell*, Hebr. *Of armour*, For *David* had never indeed any battell with *Saul*, but declined it; but *Saul* ofter armed againſt him; but then Gods providence covered him as a ſheild: but the head is only ſpoken of, to ſet forth his whole Body, becauſe that is cheifly aimed at by the enemy, as wherein the life principally lyeth.

Verſ. 9. *Of this word, rendred* Gall, *ſee* Pſalme *69.* Verſe 22.

For the head of thoſe that compaſſe me about, let the miſcheife of their own lips cover them: Hebr. *the head or gall of my beſeigers, and labour, or trouble of their lips let cover them*. God, he ſaith, had covered his *head in the day of battell*: Now contrariwiſe he ſheweth, what ſhould cover the head of his enemies, *viz.* it ſhould come to them, as with their lips they had maliciouſly ſpoken againſt him: for it may be thus rendred: *the head of my beſieger, let the trouble of his lips cover it*: for curſing, let him be covered with Curſing, as with a cloake.

Verſ. 10. *Let coales of fire fall upon them, he ſhall caſt them into deepe places; they ſhall not riſe*: Or let coales fall upon them, *he ſhall caſt them into the fire*: for either reading is good: It is alluded to the burning of *Sodom*, and ſeemeth to have reference to the ſending of the wicked into hell fire at the day of Judgment, ſee *Rom.* 12. 20.

Let not an evill ſpeaker be eſtabliſht: Hebr. *A man of tongue*: For in a multitude of words ther ecannot want ſin; therefore it is given in charge, *Be ſwift to heare, ſlow to ſpeake.* Of keeping the tongue, ſee *Pſalme* 39. 1.

PSAL. CXLI.

THis Pſalme is altogether Prayer, Firſt for acceptation, that his praying might be as incenſe; of which *Exod.* 30. and the lifting up of his hands, by which words he ſetteth forth Prayer again by the geſture uſed herein, as the evening ſacriſice of which *Exod,* 29.39. but the word is מנחה *Meate offering*; which conſiſted of fine flowre and oile, together with which a lamb was offered, but one part is put for all. But forſomuch as there was a morning ſacrifice as well as evening, why doth he not make his compariſon as well from that? *Ainſworth*, he putteth incenſe for the whole in the morning, and *Minchah* for the whole in the evening, not that one only was offered at one time and onother at the other, for all were offered at both;

but the Sacrifice of the evening was the more notable in reſpect of the great Feaſt of the Paſſe-over, beginning in the evening, which is called a Sacrifice alſo, and had its Meat-offering annexed to it, and when this Feaſt was firſt kept, the Children o *Iſrael* had a great deliverance the ſame night, and therefore it is aptly prayed, thus to imply a deliverance from his enemies to follow upon this his praying. Of lifting up of hands put for prayer, ſee *Exod.* 17.

Numb. 6. 28 16. 17, 18.

Verſ. 3.

2. He prayeth to be kept from evill words; ***Set a watch before the doore of my mouth***; a Metaphoricall ſpeech, implying, that to the end we may be kept from ſinning with our mouthes, God muſt keep them, ſo prone is every one to offend this way; therefore *David* having vowed againſt ſinning thus, *Pſal.* 39. now being conſcious to his owne weakneſſe, commendeth the care of this to God; how prone every one is to ſinne with his tongue, ſee *Jam.* 3.

Verſ. 4.

3. He prayeth to be kept from evil deeds; ***Incline not mine heart to any evill thing, to practice wicked workes with the workers of iniquity, let me not eate of their dainties.*** And here to prevent evill deeds, he firſt prayeth againſt evil thoughts, from whence they come, *Matth.* 15. 19. But what is eating of their dainties? *Calvin* anſwereth well, their delights, for it is very delightfull to the wicked to doe evill, and by the pleaſure that is herein, as by dainties, men are moved to eate even to their hurt; ſo by theſe pleaſures, they are faſcinated to ſinne to the deſtruction of the ſoule. The *Chald.* underſtands it of their Songs at their ryotous feaſts; Or by their dainties underſtand Idolatrous ſacrifices.

Calvin.

Cald. Paraph.

Verſ. 5.

4 He prayeth, in caſe that he offends by word or deed, that the righteous may ſmite him, ***Let him reprove me, it ſhal be an excellent oyl, it ſhal not break my head,*** Heb. ***Let the righteous ſmite me in clemency, or mildly, let precious or head-oyle reprove me, it ſhal not oppreſſe, or do violence to my head.*** According to which it is ſaid, *Gal.* 6. 1. ***If any be falne by infirmity, ye that are ſpirituall reſtore him in the ſpirit of meekneſſe.*** But here may ſeem to be a contradiction, in that he prayeth that ſuch may ſmite him, by a word implying ſmiting, as with an hammer, *Pſal.* 47. 6. *Judg.* 5. 26. *ſharp rebuke,* Prov. 23. 35. 9. 8. 35. 12, 28. 23. *Zech.* 13. 6, and yet in mildneſſe. This is well anſwered by *Calvin,* it is the mildneſſe of the heart, and the tender love and care that this Smiter hath, though ſharp in words, of the good of the party reproved by him; ***Head-oyle*** is put for principall, and moſt precious Oyle, and the reproofes of ſuch are likened to the beſt Oyle, in oppoſition to the flatteries of the wicked, theſe healing, they skinning over, as it were, and making the ſoare of ſinne more dangerous; ſo that although violence may ſeeme to be done to thee, by the ſharp reproofes, and caſtigations of the righteous, as he hath power to proceed by the one, or the other, or by both, yet indeed it is no oppreſſion, or violence, to hurt thy head, that is, thee, in thy ſoule, which is thy principall part; but to heale thee, as by a precious Balſum applyed to a dangerous wound, for ſuch is ſinne to the ſoule, and if by the reproofe of the righteous thou beeſt not amended, it will be thy death, and that everlaſtingly. ***For yet my prayer ſhall be in their miſeries***; that is, although the righteous ſeeme to deale harſhly with me for my ſinnes, either by ſharp reproofe, or otherwiſe chaſtening me, yet I will not, as one exaſperated hereby, curſe, or raile upon them, and, if they fall into miſery, inſult over them, as juſtly thus met withall; but as for ſuch as I dearly love, I will pray for them, that they may be comforted in miſery, and delivered.

Calvin.

Note.

Ainſw.

Some take it either thus, or as meant of the wicked before ſpoken, rendring the former words, *Let not the oyle of the head oppreſſe my head*; That is, the flatteries of the chiefe of them be a meanes to make me ſinne, which way if they ſeeke to move me, or howſoever, I will pray againſt their wicked practiſes, that they may not prevaile, or have any force to taint me with ſinne; But I reſt in the former, yet not excluding this for the next words.

Verſ. 6.

When their Judges ſhall be over-throwne in ſtony places, they ſhall heare my words, for they are ſweet, Hebr. *their Judges are falne head-long in the hands of a rocke, they ſhall heare my words, &c.* which ſeeme to have reference to the laſt words of verſe 5. *I will pray in their evils,* as the word ſignifieth; or againſt them, that they may be turned here-from; and the time ſhall come, when their Rulers that lead them thus headlong on againſt me, meant by Judges, ſhall cruelly periſh, as men caſt head-long downe from a rocke, and then the common people ſhall entertaine a better opinion of me, and heare my words, to acknowledge me innocent, although thus hotly perſecuted for a time, and a true Prophet and Servant of God, to follow my inſtructions, as ſweet and excellent, although now contemned. Note. For the common people being without judgement, are carried in multitudes againſt any man, although ſet up of God, and choſen of him, as their Princes, and ſuch as have power lead them; in doing which, although they are not excuſed *a toto*, yet they are *a tanto*; and ſo there is hope, if theſe their Leaders be over-throwne, that they will come to a better minde, and ſubmit to him, whom God hath choſen. Let not therefore *judicium populi*, which is nothing, be our rule to walke by, but fore-ſeeing the over-throw that is coming upon their Leaders, which cannot but be with the ruine of them alſo; let us pray againſt ſuch evill practiſes, and decline them, and heare the words as ſweet, which tend to dehort us here-from, before that to our greater ſmart we ſhall be made ſo to doe, whither we will or no.

Verſ. 7. Verſ. 8. *As one that cutteth and cleaveth, our bones are ſcattered at the Graves mouth, &c. Feare not my ſoule, deſtitute.* Here is the fifth thing that *David* prayeth for, promiſing a Declaration of his, and his mens moſt dangerous caſe, they being as wood cut in peeces in their bones, and lying thus all mangled at the Graves mouth; whereby he intimateth not at once ſuffering of death, but being cut peece by peece, and ſo brought unto it, after the manner of ſome Martyrs, who have had their bones broken, and then have been killed; yet he truſted in God, and prayeth, *Leave not my ſoule naked*, as the word ſignifieth, that is, withou the cover of thy protection, whereby I may be preſerved and comforted. And i ſpeaking ſo of his dangers, he looketh not at what was done already, but what w every day ready to come upon him and his.

P S A L. CXLII.

THis Pſalme, as the title ſheweth, was made by *David*, when he was hid in a Cave, into which *Saul* entred unwillingly to doe his eaſement, 1 *Sam.* 24, inſtead of taking this advantage to kill him, he now falleth to prayer, and was heard accordingly, as the Hiſtory ſheweth.

Verſ. 3 *When my ſpirit was over-whelmed within me, thou kneweſt my path*; That is, when I in ſo apparent danger ſtood aſtoniſhed, not knowing which way to tak to eſcape *Sauls* hands, thou kneweſt by what way or meanes I ſhould come ou againe; and this was by holding *Sauls* eyes, that he might not ſee him or his men, being *foure hundred in the way wherein I walked, they privily laid a ſnare for me*; ſo that if I had had none other way of eſcaping but my owne, of keeping aloofe in the Wilderneſſe, I ſhould certainly have come into *Sauls* hands, who had his Spyes, like ſnares ſet in every place to diſcover him, that he might be taken.

Bring me out of priſon, &c. This he ſpake of the Cave, which he counted as a Priſon, becauſe there was no way to get out, but at the entrance, where *Saul* & his men were, although *Calvin* thinketh this too reſtrained, holding that by priſon he meant all his ſtreights in generall; but ſince he had no cauſe to except againſt it, conſidering that the Cave is expreſly named in the title, ſhewing whereupon it was, that he ſpake thus of *David*, when *Abſalom* perſecuted him.

PSAL. CXLIII.

THis Pſalme of *David* moſt aptly anſwereth to the former, for there he ſheweth, that he prayed, repeating it twice verſe 1. here he twice ſaith, *Heare my prayer, give eare to my ſupplication*; There verſe 3. *When my ſpirit was over-whelmed within me*; Here verſe 4. *My ſpirit is over-whelmed within me*, only he is in this more full, but all things are eaſie to be underſtood, and need no expoſition; And for the title, prefixed by vulgar Latine, and being ſo like the former, it is rather held that it was made upon the ſame occaſion.

PSAL. CXLIV.

THis Pſalme of *David* beginneth like Pſalme 18. but whereas there he de- Verſ. 1, 2,
ſcribeth Gods wonderfull coming to ſave him, and his people, from verſe 8.
to verſe 18. here he prayeth in ſome of the ſame Phraſes, that he would come ſo to
ſave him from his enemies, verſe 5, 6, 7. calling them the *Sonnes of ſtrangers*, as Verſ, 5, 6, 7.
Pſal. 18. 44. where ſee the meaning. But before he cometh to this, verſe 2, 3. Verſe 2.
he borroweth ſomewhat out of *Pſalme* 8. but after praying againſt his enemies, Verſ. 3.
verſe 7. he deſcribeth them further, verſe 8. ſaying, *Whoſe mouth ſpeaketh vanity, and their right hand is a right hand of iniquity*, or *of falſhood*; whereby he Verſ. 8.
meaneth, that as they were ready to promiſe any thing, although they meant not in their hearts to doe ſo, and what they ſpake thus falſly with their mouthes, they did not ſtick to give their right hands to performe it, but in both they were falſe and fraudulent alike.

Some bring other expoſitions, but becauſe it is common with men, that they may be the better truſted, to reach out, and give their right hand for more aſſu-
rance, this of *Calvin* ſeemeth beſt to me, and fully to ſet forth the ſence. For the *Calvin,*
Pſaltery, and inſtrument of ten ſtrings, ſee *Pſal.* 33. 2.

That our ſons may be plants, grown up in their youth, &c. Calv. *Becauſe our* Verſ. 9.
ſonnes are as plants; As if it were meant, that they were now ſo, and it were here Verſ. 12.
deſired that they may ſtill ſo continue; but moſt generally it is underſtood as a bleſſing to come, which the Prophet promiſed himſelfe and the people ſhould be, when the things before ſpoken of were done, and this is moſt conſonant to the argument of the Pſalme, intimating ſome troubles then in the Land, to hinder the happineſſe here ſpoken of; and the word אשר may be rendred either, *becauſe*, or *that*. Theſe here ſpoken of are worldly bleſſings, and great bleſſings, but the greateſt of all is the laſt mentioned, *to have the Lord for our God.*

PSAL. CXLV.

THis is intituled a *Pſalme of Praiſe*, and like unto it are all the reſt to the end of the Pſalmes. Here *David* beginneth with generall praiſes, where-
with both he and all men praiſed God, to verſe 8. where he brings an argu-
ment of praiſe from *Exod.* 34. 6. *The Lord is gracious, full of compaſſion, &c.* Verſe 8.
as Pſalm 103. 8. and in magnifying his mercy further he ſaith, *His tender mercies* Verſ. 9.
are above all his workes; and, *the Lord is good to all*, hereby meaning, that Gods mercy extendeth to every thing that he hath made, to feed and preſerve it, and not, as it is commonly taken, that which he doth in mercy excelleth all other things that he doth, although this be true alſo, for there is no worke comparable to that ſhewed in Jeſus Chriſt. But to ſhew, that here mercy is meant towards all,
verſe 10. he ſaith, *All thy workes praiſe thee*; and verſe 14, 15, 16. the two Verſ. 10.
things which have before been ſpoken of, preſerving and feeding are ſpecified, as

the matter of their praiſe, of the latter of which ſee before, *Pſal.* 104. 17
Verſ. 17. 2 He praiſeth him for his righteouſneſſe, and holineſſe, in all his wayes
and workes. 3 For his hearing thoſe that pray unto him, whereby wee
ſhould be ſtirred up ſo to doe, and to praiſe him, but they muſt be ſuch as
Verſ. 20. feare him. 4 For his ſpeciall providence over his friends and Lovers to
preſerve them; the vulgar alſo to this Pſalme prefixeth *David* againſt
Goliah.

PSAL. CXLVI.

Here is an Exhortation to himſelfe to praiſe God, as *Pſal.* 103
and to us all, not to truſt in man, but in Almighty God, who is com-
Verſ. 1, 2, mended to us, 1 From his workes of Creation, *verſ.* 6. 2 The truth of
3, 4. his promiſes; 3 His juſtice towards the oppreſſed. 4 His feeding the
Verſe 6. hungry. 5 His looſing the Priſoners. 6 His giving ſight to the blinde.
Verſ. 7. 7 His lifting up of thoſe be bowed downe. 8 His love to the righteous,
Verſ. 8. who doe bleſſe and praiſe him. 9 His charity to ſtrangers, fatherleſſe, and
Verſ. 9. widowes. 10 His over-turning the wayes of the wicked. And leſt it
Verſ. 10. ſhould be thought God indeed hath done this, but will he doe ſo ever,
verſe 10. he concludeth, *The Lord ſhall reigne for ever, even thy God* (*O Zion*)
to all Generations. So that whoſoever to the worlds end putteth his truſt in
him, as his caſe ſhall require, ſhall finde him ready in any miſery to helpe
him. In vulgar Latine before this, and *Pſal.* 147. and 148. is prefixed for
title *Halalujah*, of *Haggai* and *Zechariah*, but Hebr. there is no title prefixed,
but the firſt word of every of them is *Halalujah*, and the like of *Pſalm* 149.
Hieron. 150. It is conceived by *Jerom* to have been made after the peoples returne
from *Babylon*, the laſt words, verſe 10. being by him underſtood, as a joyfull
acclamation made thereupon, it being gathered, that the God of Zion,
who had done ſo great things for her, ſhall alwayes continue, as a moſt
mighty King, protecting her; that is, his Church for ever; and therefore
he doth not only proſecute the literall ſence, which ſpeaketh what he hath
done for the oppreſſed *Jewes*, making good his promiſes, looſing them,
and lifting them up that were ſo low, giving their eyes light of comfort
for the darkneſſe of ſorrow, and ſhewing them mercy in a ſtrange Land,
many of them being fatherleſſe and widowes, and theſe he ſetteth forth
by the name of the righteous, becauſe peculiarly choſen, and ſanctified to
be his owne people, but the wicked *Babylonians* he over-turned; for having
ſpoken to this effect of corporeall bleſſings, he ſaith further, that Chriſt
was the truth here ſpoken of, and deliverance from oppreſſion is from
ſinne and Satan, *looſing Priſoners*, the captives of ſinne, feeding the hungry
with the ſpirituall food of his Word, opening the blindes eyes, who were
blinde in their underſtanding, kindneſſe-ſhewing to ſtrangers, by bringing
ſtrangers to the Common-wealth of *Iſrael* into the Covenant of Grace; and
to fatherleſſe and widowes, thoſe that were without God to their Father,
and Husband; and therefore he noteth, that Hebrew, it is not giving light
to the blinde, but *giving wiſdome to them*, ſo he; but פקח is opening the eyes
of the blinde, indeed there is no word ſignifying eyes, but *opening the blinde*,
which is the ſame in effect, but may as well be referred to the underſtan-
ding, as to the eyes, and that of *Jerom* will be made good.

Moreover he noteth, that touching the widow and fatherleſſe it is not ſaid, *Cuſtodiet, he will keep*, but *ſuſcipiet, he will undertake*, or *receive* them returning. Hebr. it is יעודד, he will eſtabliſh, for ſuch as he receiveth are eſtabliſhed; as on the contrary ſide, the wicked over-thrown, of which alſo it is, *Pſal.* 147.

PSAL.

PSAL. CXLVII.

THis Pſalme is in vulgar Latine divided into two, viz. 146. and 147. beginning at verſe twelve, and ſo that tranſlation cometh in fine to the ſame number of Pſalmes with ours, *Pſal.* 146. being there, *Pſal.* 145. but take we it as it is Hebr. for one Pſalme conſiſting of twenty verſes. He proceedeth herein as he did, *Pſal.* 146, viz. after exhortation to praiſe God, in the title he bringeth arguments, or layeth downe grounds of praiſe;

Verſ. 1. Verſ. 2. 1 *It is good, it is comely*; 2. *The Lord buildeth Jeruſalem, and gathereth together the out-caſts of Iſrael*; which, if the Pſalme were made by *Haggai*, and *Zechary*, as was ſaid before upon *Pſal.* 146. may well be expounded of the building of Jeruſalem after their returne out of captivity, when the Jewes were called, *the out-caſts of Iſrael* were come againe to Jeruſalem, in *Nehemiah* his time, who built walls about the City, being much oppoſed, but yet by Gods help in a ſhort time perfecting that worke. Hieron. *Jerom* underſtands it of the Church under the Goſpel, and likewiſe the next words:

Verſ. 3. *He healeth the broken in heart, and bindeth up their wounds*; of the broken-hearted for ſinne, and the wounded hereby, for of our being wounded thus, the Parable of him that travelled from Jeruſalem to Jericho, who fell amongſt theeves and was wounded, ſpeaketh, and the next words:

Verſ. 4. Verſ. 5. *He telleth the number of the ſtarres, &c.* Of the meek ſpoken of, verſe 6. *He lifteth up the meek, but caſteth the wicked downe to the ground*: for theſe, ſaith he, be the ſtarres here ſpoken of, witneſſe *Daniel*, who ſaith, Dan. 12. *The righteous ſhall ſhine as the firmament, and they that turne others to righteouſneſſe as the ſtarres.* And this is to be noted as moſt wonderfull, the Angels ſinning meant here, by *the wicked* are made to come from Heaven downe to the ground, but the men broken-hearted for ſinne are lifted up to Heaven, and placed there as bright ſhining ſtarres; and I ſee nothing againſt it, but that firſt underſtanding this according to the letter, it may well be drawne up to ſuch a Spirituall ſence. But we are not to exclude, from this ſpoken of the Stars, the proper meaning, that God knoweth them all, although innumerable, which is another ground of praiſing him, as being in his *underſtanding infinite*, and ſo hitherto are three grounds of praiſe: 1. For his building Jeruſalem, &c. 2 For healing the broken-hearted with long continuing miſeries. 3 For his unparalleld underſtanding about the ſtarres. Now followeth the fourth:

Verſ. 8. Verſ. 9. Calvin. *He covereth the heaven with clouds, &c.* much like to *Pſal.* 104. 13, 14. only here the *young Ravens that cry to him* are particularly mentioned, becauſe, as *Calvin* ſaith, they are of the baſeſt and moſt contemptible ſort of Fowles, wch none eſteem of, but for their hurtfulneſſe deſtroy, and therefore in ſpeaking of Gods hearing them when they cry to him, he moſt highly extolleth his providence, as being over not only the better ſort of Creatures, but even the baſeſt of all; whereas the Rabbins in expounding this ſay, that for nine dayes the Raven forſakes her young, being newly hatcht, as not acknowledging them, becauſe, being without feathers, they are ſo unlike unto her, in which time they having nothing to ſuſtaine them, Wormes breed of the putrifaction of the meat, brought thither formerly by their Damme, and thereupon they live, he rejects it, as a putid invention; yet the Philoſopher ſaith, that for ſome time, having no other food, they live upon the dew of Heaven, and to this the Pſalmiſt might have reſpect, when he ſaith thus, it being ſo extraordinary an act of providence thus to keep life in them: For their crying to God, *Calvin* alſo thinkes, that this is ſpoken of more then of other Fowles, becauſe they make more noyſe then others in their crying. Hitherto according to the letter.

Hierom. But *Jerom* maketh alſo a Spirituall expoſition hereupon, and upon the

gathering of the Clouds, *verſe* 8. and making graſſe through the raine to
grow upon the mountaines; for, ſaith he, if it were only literally meant,
it would have been ſaid, *in the vallies*, for there the graſſe groweth in greateſt
abundance, and in ſpeaking of this other particular, he would
have ſaid, the Ravens, that cry to him, as well as *the young of Ravens*
בני ערב and indeed underſtands it literally, and it muſt follow, ſaith he,
that the young of Ravens ſhall be ſaved, becauſe *who ſo calleth upon the name
of the Lord ſhall be ſaved*. Therefore by the Clouds and Raine here ſpoken
of, he underſtandeth heavenly Doctrine to drop downe, which he gathereth,
and ſendeth out Preachers. For thus *Eſa*, 5. the Lord threatens his
Deut. 33. Vine-yard, that the Clouds ſhall not raine upon it, and let *my doctrine*, ſaith
Moſes, *diſtill as the raine*; and where this raine falleth, the mountaines bring
forth Graſſe; that is, the moſt eminent men for holineſſe bring forth,
upon the receiving of this Doctrine, fruites of good Workes, where-with
men and women, that are poore, be fed, who are ſet forth under the
name of Beaſts, as man generally is, becauſe he dyeth, as doth the
beaſt, *Pſal*. 49.

Laſtly, the ſons of the Raven, for ſo the word ſignifieth, cry to him, and
are fed, not the Raven it ſelfe, that is, the Devil, whoſe children the
wicked are, till they be converted, and then, which they ſhew that they
are by calling upon God, they cry to him, and are fed with the bread that
came downe from Heaven, Chriſt Jeſus, to eternall life; to this effect almoſt
Jerom, I having made but little alteration in citing him. Hitherto the
fourth ground of praiſe, now followeth the fifth.

Verſ. 13. *He hath ſtrengthened the barres of thy gates, &c.* ſpeaking to Jeruſalem, Anſwer
Verſ. 14. me (O Jew) ſaith *Jerom*, how was this fulfilled touching your Jeruſalem,
which the *Romanes* deſtroyed, wherein thy Children periſhed by
famine, and for peace had the ſword raging amongſt them, were her Children
bleſſed in her, had ſhee peace, was ſhee fed with the fat of Wheat?
And if thou canſt not acknowledge that another Jeruſalem muſt needs be
here meant, viz. the Chriſtian Church, the barres of the Gates whereof
are the Prophets, and Apoſtles, barring out all ſuch as obey not their
teaching. But the barres of the Gates of the Church, are rather thoſe
Matth. 16. barres which Chriſt put hereunto, when he ſaid, *The gates of hell ſhall not
prevaile againſt it*; That is, the Divine power founding it ſo ſtrongly upon
a Rock, that no adverſe power ſtirred up by Hell can over-throw it;
the Children here are bleſſed, and multiplied, and here is peace with God,
and feeding with the Floure, which is the fat, or the beſt part of the
Wheat, that is, the Word and Sacrament, and this is further confirmed:

Verſ. 15. *He ſendeth out his Commandement upon earth, his word runneth very ſwiftly*;
whereby he ſheweth what he meant by the fat of Wheat, viz. the Goſpel,
which went all over the world, and that in a ſhort time after the coming
downe of the Holy Ghoſt, as the Sun coming forth, and inlightening all
parts of the world, as *Pſal*. 19. being for the ſwiftneſſe of going ſet forth
by Heathen Poets, as drawne in a Chariot by flying Horſes.

Verſ. 16. *He giveth Snow like Wooll, and ſcattereth his hoare-froſt like aſhes; he casteth*
Verſ. 17. *out his Ice like morſels, who can ſtand before his cold? he ſends out his Word and*
Verſ. 18. *melteth them, he cauſeth his wind to blow, and the waters flow.* Here is a ſixth
ground of praiſing God for the mighty workes of his Providence, as in
covering the Heavens with Clouds, and ſending raine before ſpoken of;
ſo now in the Snow, Froſts cauſing Ice, and an hoarineſſe like aſhes upon
the face of the earth, which are diſſolved againe at his word, or will.
Hieron. And of this *Jerom* alſo giveth this Spirituall ſence, Chriſt is *the Lambe of
God, as a ſheep before the ſhearer*; from him then cometh wooll for a garment
to cover us, that beleeve, & then we are white as the ſnow, *Eſa*. 1. 18. *Pſa*. 51.
Waſh me, and I ſhall be whiter then ſnow; and by ſinne, being cold as the dead,
and

and frozen into hardneſſe of heart, his Word cometh, and then all this hardneſſe is diſſolved, the heart melteth before it, as the hoare Froſt before the heat of the Sunne, and the Ice, being otherwiſe in danger of extremity of heat in Hell fire; and the wind, that is, the Spirit blowing, as *Joh.* 3. the waters flow, that is, teares of repentance come pouring out, of which we may make uſe, as an excellent Allegory, or Similitude, but not paſſing over the literall ſence, as he doth in all theſe things, which is moſt properly the meaning of Raine, and Snow, and hoare-Froſts, and Ice: the Philoſophers diſcourſe much, and ſhew Naturall cauſes thereof, but here we are taught, that God and his mighty power is to be looked at in all theſe things, and he to be praiſed therefore.

Verſ. 19.

He hath ſhewed his Law to Jacob, and his judgements to Iſrael; Here is the ſeventh ground of praiſe in this Pſalme, becauſe he had ſpoken, *verſe* 18. of his Word, and Commandement, now he ſaith, that this is ſhewed to *Jacob*, calling it, Law, and Judgements, hereby meaning, that every one who prevaileth with God to be bleſſed, for ſo *Jacob* had his name turned to *Iſrael*, hath his Law of Faith and Juſtification by Grace ſhewed him, and then ſuffers by his Judgements, of which it is ſaid, that they muſt *begin at Gods houſe*. But what is it that followeth? *He hath not dealt ſo with the Heathen, &c. Sol.* He doth not hereby meane, that any Nation is excluded from this, but being converted, all the Heathen alſo are one Iſrael, becauſe in Chriſt all are one; but before their converſion they have no knowledge of theſe things, the Law of Faith is fooliſhneſſe to them, and the judgements upon Beleevers are taken by them for ſignes of Gods wrath, utterly diſliking their wayes, ſo *Auguſt.*

1 Pet. 4.

Auguſt.

Gal. 3. 28.

PSAL. CXLVIII.

AFter all the grounds of praiſe laid, *Pſal.* 146. and 147. now the Pſalmiſt worketh hereupon to ſtirre up all things to praiſe God, both in Heaven and Earth, and in the Aire, and Waters, and men of all eſtates and degrees; and in the ſame argument the next two *Pſalmes* goe on alſo to the end, all beginning with Halalujah.

Verſ. 3.

Sunne, and Moone, and Starres of light, vulgar, *Starres and light*, whereupon *Jerom* queſtions what light this may be, which cometh not either from Sunne, Moone, or Starres, and anſwereth the Light; that is, when none of them appeare; but becauſe the Sunne being downe, or hid in a Cloud, ſtill giveth ſome light, and alſo the Moone, neither is there any other light in heaven. It is therefore to be noted, that Hebr. the words goe thus, *Sunne, Moone, and Starres light*, that is, being a ſhining light. But in ſpeaking upon this, that the Lights are bidden to praiſe God, he ſaith, that their cauſe given to them, for being delivered from a neceſſity of ſeeing ſo great abominations in the world, as were daily committed in the time of Heatheniſh Idolatry, from which by the going out of the word before ſpoken of, the Nations are now freed; and the Heavens, and heavenly bodies, and other Creatures are called upon to praiſe God, as intimating hereby, that men alone are not ſufficient to praiſe him as he is worthy, but there had need be a concurrence of Angels, &c. to make a perfect harmony to his glory. If it ſhall ſeeme ſtrange, that a man who cometh ſo farre ſhort of Angels in zeale for Gods glory, ſhould ſtirre them up to the praiſing of God, when as without any ſtirring up they doe it continually, *Eſa.* 6. 6.

Calvin.

Calvin anſwers well, that he doth only by thus ſaying, ſhew his deſire to conſort with them in praiſing God, which will be fuller, if we take in that ſaid before by *Jerom*, that he calleth upon them to doe, as thinking all men inſufficient to praiſe him as he is worthy, unleſſe Angels come in and doe it alſo. Becauſe the Sunne, Moone, and Starres are alſo called upon, we muſt not thinke that they have underſtanding, as *Plato* aſcribes to them, but hereby is ſhewed, that in giving light and influence, for which they were created, they conſtantly, ever ſince they were made, give praiſe to God, and in keeping their courſe without intermiſſion, to the reproofe of man, who is inordinate in the courſe of his life; yea, not only the Sunne, Moone, and Starres, but all other Creatures here enumerated doe, as is appointed them to the praiſe of God, only man for whom they were all made, diſhonoureth him, by going from that order which God had preſcribed unto him, which ſhould make us, much aſhamed, to repent.

Verſ. 4. *Praiſe him yee Heavens of heavens, yee waters above the heavens*; This is ſpoken becauſe there are more heavens, every wandring ſtarre having his orbe, or heaven, as the fixed ſtarres have their heaven much higher, above all which, is the empyrean Heaven, the Throne, and Seat of God, called 2 *Cor.* 12. 12. the *third Heaven*; the waters above the heavens are the waters ſpoken of *Gen.* 1. *Then he ſeparated the waters above the firmament from the waters beneath*; of which ſee upon that place. Now they praiſe God, becauſe to keep there, as he decreed above the Aire, called alſo heaven, in an hollow vaſt place, nothing ſupporting them, tends greatly to the praiſe of his Almighty power.

Verſ. 7, 8. Here he proceedeth to inferiour things, beginning with the loweſt in the waters beneath, as the Dragons, or great Whales, and then coming to raine and ſnow, &c. which are higher, made out of the waters above; Hee addeth, *doing his will*, to ſhew, that Clouds cover not the heavens, neither doth it raine, nor the wind blow, but according to the will and appointment of God, *Note.* that if we have raine according to our deſire, to doe us good; or contrariwiſe, for harme to the fruites of the earth, being hereby corrupted, we may praiſe God, as the Author for the one, and turne from our ſins, fearing before him for the other.

Verſ. 11. *Kings and all people, Princes and Judges*; Having ſtirred up the Creatures, or ſpeaking by way of exhortation ſhewed, how they in their kinde praiſe God; now he cometh to men, beginning with the higheſt, Kings and Princes, whom he calleth upon three times, to intimate how hardly they are brought to it in their places to glorifie God, being rather by their high dignity puffed up, and having their eyes dazeled by beholding their owne worldly glory. Verſ. 12. Then young men in the flower of their age are exhorted to the ſame, and great need, becauſe they are moſt prone to follow their owne Luſts; the word בחורי ſignifieth *choyce young men*, and *Virgins*, both Sexes being bound alike. Laſtly, old men and children, touching whom it is ſaid, Pſal. 8. *Out of the mouth of Babes thou haſt perfected praiſe*, and old men muſt continue to the end in this duty.

Verſ. 14. *He ſhall exalt the horne of his people, the praiſe of all his Saints, the children of Iſrael, a people neare unto him.* Having ſhewed what great cauſe there is to praiſe God, *verſ* 13, now he pitcheth in ſpeciall upon that, for which his Iſrael had greateſt cauſe of all other peoples to praiſe him; for he exalts their Horne, that is, graceth them ſingularly, making them for his ſpeciall favours moſt famous, above even the Saints taken out of other Nations, ſome here, and ſome there; for God alwayes had his Church in all Countries, but ſpecially under the New Teſtament; but to none hath he ſhewed ſo much favour in outward reſpects, as to *Iſraels* line, ſo that they that will ſpeake of Gods moſt famous gifts, muſt above all ſpeake of thoſe done towards them, who are ſaid to be neare unto him, becauſe they were ſo deare above others, and from greateſt obſcurity raiſed to greateſt dignity.

PSAL. CXLIX.

Verſe 1.
Verſe 2.
Pſal. 45.

S*Ing unto the Lord a new Song*, the ſame beginning with *Pſal.* 95. and it is Prophecticall, ſhewing what ſhould be done under the New Teſtament, by a new people, verſe 2. *Let Iſrael rejoyce in him that made him, let the children of Zion be joyfull in their King*: ſo Pſal. 100. *He hath made us, and not we our ſelves*, viz. his Iſrael by regeneration, and who is our King but Chriſt, in whom when we beleeve, and ſo attaine the pardon of our ſins, we have joy unſpeakable.

Verſ. 3.

Let them praiſe him with Timbrel and Harp; This is ſpoken according to that which was uſed then to be done, and after the Church came to a flouriſhing eſtate, in *Conſtantines* time, was uſed amongſt Chriſtians, who alſo praiſed God upon Inſtruments of Muſick, of the lawfulneſſe of which under the Goſpel it hath been before diſputed.

Verſ. 4.
Heb. 12. 2.

He will beautifie, or glorifie the meek, or poore, with ſalvation, for ſuch were Chriſtians a long time, being by perſecutors impoveriſhed and afflicted, but they deſpiſed the ſhame, and look't at his glory ſet before them, and for this praiſed God.

Verſ. 5.
Epheſ. 5. 30.

Let them be joyfull in glory, and ſing upon their beds; for the Saints are truly glorious even in their poverty through Chriſt, who hath united them to himſelfe, and dyed for them, to ſanctifie them, and make them a glorious Church; as for ſinging upon their beds, beds are places of reſt, and therefore it is meant in this ſafe eſtate, wherein they may well reſt, as *David* ſaid before, *Pſal.* 4. *I will lye downe and take my reſt*; not ſtrictly meaning upon his bed, but that in his minde he would reſt as quietly by the faith, which he had in God alwayes, as if he were in bed, taking his bodily reſt.

Verſ. 6.

The high praiſe of God ſhall be in their mouthes, and a two-edged ſword in their hands. It is ſaid, *high praiſe*, becauſe ſet forth with loud ſinging, and muſick in their Congregations, as was ſaid before, out of the abundance of joy for the faith of Chriſt, taught and imbraced amongſt them; of the two-edged ſword, ſee *Heb.* 4. 12. *The word of God is quick in operation, and ſharper then any two-edged ſword*, and *Revel.* 19. 15. *Out of his mouth goeth a ſharp ſword.* Theſe are the arms where-with Chriſts Souldiers, his Miniſters, fight, not materiall ſwords; and therefore at their firſt ſending out, the Lord forbad them to take ſo much as ſtaves in their hands, and when *Peter* ſmote with the ſword he was rebuked, it being ſaid unto him, *He that ſmiteth with the ſword, ſhall periſh with the ſword*; otherwiſe, as *Jerom* hath it, here would be no agreement with that which was ſaid before, *his Saints*, or *his mercifull ones*, as the word ſignifieth, and the afflicted or poore, ſeeing men ſmite not with the materiall ſword in mercy; neither doe the poore or weake this, but the mighty, and in wrath; and that which followeth, *To execute vengeance upon the Heathen*, is to be underſtood likewiſe, and the next words, *To binde their Kings with chaines, and their nobles with fetters of iron.* For, as *Jerom* well noteth, he ſaith not, to ſlay, but to binde them, as enemies being ſubdued are taken, and bound with chaines; as the wicked King *Manaſſeh*, being thus bound was carried into *Babylon*; ſo the Spiritually bound are brought captive to the poſſeſſion of the Church to their Salvation, for ſo Chriſt is ſaid, to *lead captivity captive*, Epheſ. 4. 8. and his Preachers by the weapons of their warfare, to *bring into captivity*, 2 Cor. 10. 5. *to the obedience of Chriſt.* And when this is done, vengeance is taken upon them, that is, upon their vile luſts, that held them captive before, they being mortified, and the Devils power, who held them, being broken. For Luſts be, as it were members, and the filthy fleſh, upon which vengeance is now taken, as a body of Death, but now offered up in ſacrifice, it being killed, that the Spirit may live; whereas it is added, *ver.* 8. *As it is written*, this doubtleſſe hath reference to that, *Eſa.* 45. 14. where binding with chaines is alſo ſpoken of in the ſame ſence, and

Math. 10. 10.
Math. 26. 52.
Hieron.
Verſ. 4, 5.
Verſ. 7.
2 *Tim.* 2. 26
Col. 3. 5.
Heb. 2. 15.
Rom. 7.
Rom. 12. 1.
1 Cor. 5. 3

and not to *Deut.* 7. 2. as many thinke, for their ſubduing, and killing with the Sword is properly ſpoken of, here binding, as the Saints and Servants of Chriſt bind, according to that power given them Matth. 18. in Preaching, *Matth.* 16. to 10. and Heathens without, and by cenſure towards even the greateſt Chriſtians within the pale of the Church. And if the time of writing this Pſalme ſhall ſeeme not to agree, the Pſalmes being written before *Eſay*, it is eaſily anſwered, *Davids* indeed were, but many of them were written by other holy men long after, as hath been before ſhewed.

Calvin. *Calvin* expounding this (*written*) of the *Jewes*, becauſe in their vengeance taken upon the *Canaanites*, they did nothing of their own heads out of cruelty, but all as God directed them, and wrote it downe by *Moſes*, yet acknowledgeth the Spirituall Sword to be here meant, and ſpirituall binding to Salvation, not to deſtruction; the power of which the Miniſters of Chriſt have committed unto them, unleſſe any be obſtinate in their ſinnes when they are thus bound, for then it is to their certaine deſtruction. But the Corporeall ſword have neither they, nor any other Chriſtians, but only the Magiſtrates, to cut off evil-doers, and to raiſe Armies againſt Rom. 13. Revel. 19. forreigne enemies, that ſeek the over-throw of them, and of their Religion. And whereas poore Chriſtians may ſeeme to be expoſed to treading upon by every one, if their Captaines uſe none other armes, but theſe of the Spirit, he prevents this objection, by ſaying, *ſuch honour have all his Saints*; by meekneſſe, and patience in ſuffering, only armed ſpiritually to make ſuch great conqueſts.

PSAL. CL.

THis is the laſt Halalujah, directed moſt probably to the An- Verſ. 1. gels and Saints in Heaven, for it is ſaid, *Praiſe him in his Sanctuary, praiſe him in the firmament of his power*; *In expanſo po- Calvin. tentiæ ejus*, the ſecond word ſerving to explaine the firſt; the Sanctuary here ſpoken of being ſhewed to be Heaven, ſo called, becauſe it over-ſpreadeth all, and *of his power*, becauſe the Divine Power working ſuch wonders here, as the bringing of Kings and Nobles under, before ſpoken of, by ſuch weake meanes as the two-edged ſword of the Word, cutting downe ſinne in them, or cutting them off from the heavenly inheritance, and all plea againſt being condemned, becauſe I ſay, this power comes from heaven. And this exhortation is in the nature of a Propheſie, fore-ſhewing that in the end it ſhall be ſo, and that God ſhall have glory from all for ever and ever.

Verſ. 2. *Praiſe him for his mighty acts*, The mighty acts before mentioned, *Hieron.* *Pſal.* 149. tending to the Salvation of ſo many Soules. So *Jerom*, Becauſe he hath ſo mightily turned death into life, and brought his Saints to heavenly Manſions, which he went before to prepare. As *Calvin.* for the Muſicall Inſtruments, where-with ver. 3. 4. they are thus ſpoken thus ſpoken of, in alluding to the manner of old under the Law, whilſt the Sanctuary ſtood.

Verſe 6.

Aben Ezra.

Let every thing that hath breath praiſe the Lord; That is, not only the Saints of the *Jewes*, but of all other Nations, not uſed to ſuch Muſicall expreſſions, but only to ſinging. The Hebr. hath כל־נשמה every Spirit, and ſo the vulgar Latine renders it, and *Aben Ezra* ſaith, that it is properly put for the ſpirit or breath of a man, into whom it is ſaid, *God breathed into him, the breath of life*; but נפש ſignifying a ſoule, is put as well for the ſoule of any other living creature, as of Man, See *Gen.*7.22. *Ecclef.*3.21. for the uſe of *Neſhema*, *Jerome* following the tranſlation that hath it *ſpirit*, ſaith, that bodies cannot worthily praiſe God, and therefore all men are exhorted to doe it with their *ſpirits*, and all ſpirits ſeparated from the body, and now in heaven. And in ſpeaking upon the number of the *Pſalmes*, hee ſaith, they three fifties, myſtically ſheweth three Eſtates. 1 Of Regeneration, by Baptiſme and Repentance. 2 Of Fructification, by good Workes; after this: 3 Of Glorification, when wee ſhall bee wholly intent to praiſe God *for ever, being joyned to the Quire of Angels.*

The End of the Expoſition of the Book of
PSALMES.

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The Preface to the Proverbs:

T*His Booke is called, Hebr.* משלי *by* Sept. *tranſlat.* Παροιμίαι, *by* Cald. Nithloi, *by* Aquila, *whom the vulgar Latine followeth,* Parabolæ, *yet the title of the Book in vulgar Latine is* Proverbs, *the word* משלי, *it commeth of* משל dominati, *to* rule; *and the wiſe ſayings here delivered are ſo called, becauſe they came from a great Ruler,* K. Salomon, *and have the dominion and pre-eminence, for the wiſdome lying herein, above all other writings of the wiſeſt men, for which they are with all diligence to be attended to by all men that deſire to be wiſe. Of theſe Myſteries or principall ſayings there be divers ſorts;* 1. *Compariſons made betweene two, the one being the more illuſtrated by the other, of which ſort are the Parables of our Lord taken from divers things.* 2. *Riddles or darke ſayings, one thing being ſpoken, of which at the firſt there ſeemeth to be no ſence, but being opened, notably ſetteth forth the matter intended, as that Riddle of* Sampſon; Out of the eater came meate, and out of the ſtronge ſweetneſſe. 3. *Figures, as it is ſaid in Sept. tranſl. touching* Iſaac *that ſhould have been offered, but was ſpared, and a Ram offered in his ſtead;* Abraham, *ſaith* Theophilact, *received him in a Parable, that is, in his being ſpared, and the Ram ſacrificed, there being a figure of that, which ſhould afterwards be done touching Chriſt, his Divinity not ſuffering, but his Humane Nature.* 4. *It is put, ſaith* Chryſoſt. *for a reproach, as Pſal.* 44. 13. Thou haſt made us משל a reproach, or by word, *yea a Parable; and the like doth* David *ſay of himſelfe,* I am made to them a Parable, they ſpake againſt me. 5. *It is put for a Proverb, a ſaying commonly uſed, as Ezek.* 18. What meane ye by this Proverb, The fathers have eaten ſoure grapes, and the childrens teeth are ſet on edge. *Where againe the ſame word is againe uſed in Hebrew. The Latine word Proverb is by one derived from* Procul a verbo, *farre* from a word, *either becauſe it is certaine, and grounded upon long experience, as words commonly ſpoken are not; or is farre from the words of one particular man or other, becauſe ſo ſaid commonly by all men. But from* Chryſoſt. *who calleth Proverbs,* Cana verba, hoarie-headed words, *as being moſt ancient, we may better make this derivation, from* Verba a procul, *words fetcht from a farre off, becauſe they have been uſed time out of minde.* 6. *For Apophthegms or acute ſayings, for the exerciſe of the wit, as* Numb. 21. 27. Thereſore they ſay in Proverbs, *Hebr.* Moſhlin, come into Heſhbon, and let the City of Sihon be built; *for the underſtanding whereof, it is required. And hitherto of the title, now for the kinde of writing. Herein are ſet forth many excellent ſayings fit for the exerciſe of mens wits at feaſts, for Ch.*9. Wiſdom *is ſaid to have* killed her fat beaſts, and to have mingled her wine, and furniſhed her table; *and what are her dainties with which it is furniſhed, but many excellent ſayings, which went before, and followed after.*

Judg.

Teophylact.

Chryſoſt.

Toſtatus.

Chryſoſt.

And from Salomon *it may be conceived, that* Plutarch *writ his* Sympoſia, *or* Coloquies *at feaſtings, and* Plato *and* Xenophon *likewiſe.*

* * *

The Proverbs, *or wiſe ſayings of this Book, are either Ethicall, Oeconomicall, or Politicall; Ethicall, concerning good manners, Oeconomicall, concerning Family matters, Politicall, concerning the Commonwealth. For the Authour of this Book, it is doubted by ſome, whether it were* Salomon *onely, or both he, and* Agur, *and* Lemuel, *of the two laſt Chapters; but as* Plato *hath divers ſpeakers in his foreſaid book,* Socrates, Ariſtodemus, Phædrus, &c. *So* Salomon *in his Book brings in* Agur *as one of the ſpeakers, and* Lemuel *as another; but all was compiled by him alone, out of that excellent wiſdome wherewith God had indued him, and theſe are but names, the one ſetting forth* gathering, *and the other* God with him, *as being invented to ſet forth the Dialogue. And ſome there are, who thinke that thoſe two Chapters were not placed laſt as now they be, but after the* 24. *at the firſt, becauſe* chap.25. 1. *it is ſaid,* Theſe alſo were the Proverbs of Salomon, which the men of Hezekiah copied out. *But no ſuch thing can be proved thence, and therefore let us hold the order here uſed. For any coherence of theſe Proverbs there is none, except ſometimes three or foure together, and therefore to ſeek to make them cohere together, is but loſt labour: for the word Parable in Greek, it ſignifieth a caſting along, and is, as* Donatus *defineth it, a Proverb accommodated to things and times; as ſome others, a word or ſpeech conducible to the reaſon of life, containing much profit in it, in a moderate kinde of obſcurity, or a ſpeech rendring a thing manifeſt with obſcurity. Some, ſaith* Arboreus, *think, that* Salomon *wrote not this Book of* Proverbs, *but dictated them onely at ſundry times, and that they were written by others, and by ſome wiſe men gathered together into one, as they had been taken by divers; and they bring a reaſon of this conjecture from* chap.25.1. *where the men of* Hezekiah *are ſaid to have written thoſe from thence to the end of the Book. But it may rather be conceived, that they onely copied them out, being written before by the Authour.* Jerome *in his Preface to the* Proverbs *ſaith, That* Salomon *wrote three Books,* Proverbs, Eccleſiaſtes, *and the* Song of Songs. *And it is noted by ſome, that he had three names,* Salomon *King of* Iſrael, *as here,* Eccleſiaſtes, *or the* Preacher, *and* Jedidiah, *according to which he writeth in each of them. In this, are all manner of wiſe ſayings, and common proverbs for the inſtruction of all his ſubjects both learned and unlearned: In* Eccleſ. *ſelect ſayings to raiſe up mens mindes from worldly things, as moſt vaine and tranſitory; and in his Song of love, matters betwixt Chriſt and his Church, according to the ſignification of his name* Jedidiah, the beloved *of the Lord. It is ſaid that he ſpake three thouſand Proverbs, but theſe are all that were written, and received for Canonicall Scripture, the reſt periſhed.* Salomon *both in his name from Peace and Parables, was a notable type of Chriſt the true* Salomon, *or pacifick Prince, and one that taught all things by Parables or Similitudes:*

Donatus.
A Parable.
Arboreus.
Hieron.
Auguſt. *de civit.* *l.*17.*c.*20.
1 King.4.

PROVERBS.

PROVERBS.

CHAP. I.

THe *Proverbs of* Solomon *the ſonne of* David, *King* Verſ. 1.
of Iſrael; *To know wiſdome, and inſtruction, &c.* Verſ. 2.
Of the name of *Solomon* enough hath been ſpoken in
the Preface, for the knowing of more touching him; ſee
his Hiſtory, 1 *King.* 1, &c. *Lavater* thinketh, that Lavater.
theſe Proverbs were not written, but only dictated by
him, and by others written and gathered together into
one, becauſe it is probable, if he had written them, that
he would have done it in order. But to me this ſeemeth
rather a reaſon, that he wrot them, ſome at one time, and ſome at another, as he was
by the Spirit of God inſpired and moved to doe, and ſo left them to all poſterities,
without digeſting them into a method, that they might be taken the rather for pure
Spirituall, and Dictates of Gods Spirit through him; yea, it is expreſly ſaid,
Chap. 22. 20. Have not I written to thee excellent things, in counſel and knowledge?
For the diviſion of this Book he alſo makes three parts; 1. Of larger Diſcourſes,
and exhortations, one having ſome dependance upon another, to Ch. 12. The ſecond
of ſhort Sentences, from thence, to Chap. 24. The third of other new Sentences, gathered by the men of *Hezekiah*, from thence to Chap. 30. where the ſayings of
Agur and *Lemuel* are added. And although there be no Coherence betwixt the
Sentences, yet by reducing them to certaine Heads, he hath made them ſo to cohere, that by the helpe hereof a man may readily finde all things ſpoken touching
one matter under one Head, and touching another under another: So that I thinke
it may be very uſefull before I goe any further to inſert it here, with ſome little
neceſſary alteration, having regard to the Alphabet.

The whole Booke of the *Proverbs,* and *Eccleſiaſtes,* conſiſt altogether of Commonplaces, Miſcellany, Morall, Oeconomicall, Politicall, Theologicall.

Miſcellany common places are of divers things, which cannot come under one Head.

1. *Of the affection of feare.*

PRov. 3. 24. *When thou lyeſt down thou ſhalt not be afraid,* verſ. 25. Be not afraid of ſudden feare. ch. 29. 25. Feare is a ſnare.

2. *Conjunction with good men or evill.*

Prov. 1. 14. Walke not in the way with them, ch. 29. 27. An unjuſt man is an abomination to the juſt, and the upright in the way an abomination to the wicked. 28. 19. He that followeth the idle ſhall want. 14. 7. Goe from the fooliſh man 4. 14. Goe not in the way of the wicked, 24. 1, 2. With evill men deſire not to be. v. 19, 20. c. 3. 31. 12. 11. 22. 24 13. 20.

3. *Things diſagreeing.*

Prov. 25. 20. He that ſings a ſong to the afflicted, is like him that puts off a garment in a cold day, and as vinegar, &c. ch. 26. 9. As a thorne in the hand of a drunkard, ſo is a Parable in the mouth of a foole. 19. 10. It becommeth not a ſervant to rule over a Prince. 26. 1. v. 7. 8. As ſnow in ſummer, and raine in harveſt, ſo doth not glory agree to a foole. 17. 7. An excellent tongue not comely to a foole, much leſſe a lying tongue to a Prince. Ch. 18, 14. 15. 23. 17. 21.

4. *Of a good Conſcience.*

Prov. 15. 15. A continuall feaſt.

5. *Of fame and favour.*

Prov. 22. 1. Good fame more precious then gold. ch. 10. 7. The name of the wicked ſhall rot, *Eccleſ.* 7. 2. A good name as a precious oyntment. c. 15. 30. *Prov.* 31. 30. Favour deceitfull. 11. 22. A faire woman wanting diſcretion, like a gold ring in a ſwines ſnout.

6. *Of the living and dead.*

Eccleſ. 9. 4. A living Dogge better then a dead Lion. Alſo v. 5, 6.

7. *Of a Meſſenger bringing good newes.*

Prov. 25. 25. As cold water to a thirſty ſoule.

Of mourning, Eccleſ. 7. 3. 5.

8. *Of Orphans and Widdowes.*

Prov. 23. 10, 11. Into the field of Orphans enter not. ch. 15. 25. God hath the bound of the Widdow.

9. *Of old age and youth.*

Prov. 16. 31. A crowne of glory, a gray head in the way of righteouſneſſe. ch. 20. 29. The glory of young men their fortitude, *Eccleſ.* 12. 1. Remember thy Creator in thy youth.

10. *Of Riches and Poverty.*

Prov. 10. 22. The bleſſing of God makes rich. ch. 24. 14. Riches the crowne of wiſe men. 21. 5. The thoughts of the ſolicitous tend to abundance, but he haſteneth to poverty. 13. 22. Riches of ſinners reſerved for the juſt. 22. 7. The rich rule over the poore, and the borrower is a ſervant to the lender. 19. 4. Riches joyne many friends, but poverty ſeparateth friends. 13. 8. The redemption of a mans life are his riches. 18. 11. The riches of a rich man are his ſtrong City. 24. 4. By knowledge a houſe is filled with goods. 11. 16. The valiant get riches. 27. 24. Riches endure not for ever. 23. 4. Labour not to be rich. v. 5. For riches have wings, and fly away as an Eagle. 28. 20. He that haſtens to be rich, not innocent. 22. A man of an evill eye haſteneth to be rich. 20. 21. An inheritance haſtily gotten not bleſſed in the end. 21. 6. Treaſures gathered by lying, vanity. 10. 1. 11. 4. Treaſures gathered by iniquity profit not. 22. 16. He that takes from the poore to encreaſe his owne, or that giveth to the rich, ſhall be poore. 21. 7. The rapine of the wicked ſhall deſtroy them. 11. 4. Riches ſhall not profit in the day of wrath. 13. 11. Riches comming of vanity ſhall be diminiſhed. 12. 27. The deceitfull roſteth not his Veniſon. 10. 4. A deceitfull hand makes poore, the diligent rich. 12. 24. The hand of the ſolicitous ſhall rule. 28. 3. The poor robbing the poor, a raging floud. v. 19. He that followeth the idle ſhall be poore. 24. 30. c. 30. 7. Give me neither riches nor poverty. 23. 21. A drunkard and glutton ſhall be poore. 21. 17. He that loveth wine and oyle not rich. 22. 2. The rich and the poore meet together. 14. 20. The poore odious to his friends, many honour the rich. 15. 16. A little better with the feare of God, then great riches with contention. 17. 1. A dry morſell with peace, is better then a houſe full. 16. 8. A little better with righteouſneſſe then riches. *Eccleſ.* 4. 6. Better is one handfull with quiet. *Prov.* 19. 22. A poore man is better then a Lyar. 28. 6. A poore man walking in his perfection. 19. 1. is better then the rich perverſe in his wayes. v. 7. All the Brethren of the poore hate him. 18. 23. The poore ſpeake by intreaty, the rich harſhly. 17. 5. He that mocks at the poore reproaches his maker. 11. 18. He that truſteth to his riches ſhall fall. 14. 31. He that hath mercy on the poore honours God. *Eccleſ.* 5. 12. There is an evill under the ſun, riches kept to the hurt of their owners. ch. 2. 24. There is no good of a mans labour, 5. 17. 18. but that he eat and drinke, chap. 3. 12. 13. 22.

11. *Of Praiſe to be placed before riches and poverty.*

Prov. 27. 14. He that praiſeth his friend with open mouth. ch. 28. 4. The wicked praiſe the wicked. 27. 2. Let another praiſe thee, and not thy own lips. 12. 8. A man is praiſed according to his wit. 27. 21. As the furnace to gold, ſo the mouth of him that praiſeth another.

Morall Common-places.

1. *Of Adultery.*

Prov. 2. 16. From the ſtrange woman, wiſdome will deliver thee, *v.* 17. 18, 19. ch. 5. 3. The lips of a ſtrange woman drop honey. v. 19. c. 7. 22. Keep from the ſtrange woman. 7. 7. 10. I ſaw amongſt the ſimple ones, and a woman met him. v. 11. 12. &c.

2. *Of Chaſtiſement.*

Prov. 12. 1. He that loveth chaſtiſement, loveth knowledge. ch. 15. 32. The eare that heareth reproof, is wiſe. 10. Correction troubleſome to him that goeth out of the path, he that hates it ſhall dye. 29. 15. Correction and the rod give wiſdome. v. 19. A ſervant will not be corrected with words. 26. 3. As the whip for an horſe, ſo a rod for a fool. 22. 15. Folly driven out by the rod. 19. 25. Smite a ſcorner, and the ſimple underſtands. 15. 32. He that neglecteth diſcipline hates his ſoule. 13. 18. Poverty and reproach to correction-haters. 28. 23. He that reproveth a man, findes more favour at laſt, then he that flattereth. 29. 1. A man reproved that hardens his neck. 9. 7, 8, 9. He that reproveth the wicked is ſpotted. 4. 13. Keep nurture, for it is thy life. 20. 30. Wounds a medicine to an evill man. *Eccleſ.* 7. 6. It is better to hear the reproof of the wiſe, then the ſong of a fool. *Prov.* 17. 10. Correction entreth into one that underſtands, more then an hundred ſtripes into a fool. 3. 11, 12. The chaſtening of the Lord refuſe not. 19. 20. Hear counſell, and receive correction. 25. 12. As a golden ear-ring is cor-[illegible] to the wiſe that heareth it. 27. 5, 6. Plain reproof, and open, better then [illegible] love. 10. 17. To hold correction the path to life. 4. 13.

3. *Of Contempt of the word.*

Prov. 13. 13. It is perdition.

4. *Of Covetouſneſſe.*

Prov. 27. 20. Hell and grave not ſatisfied. ch. 1. 19. Covetouſneſſe takes the ſoule of its Maſter. 15. 27. He troubleth his own houſe that's covetous. 28. 16. He that hates covetouſneſſe prolongs his dayes. 21. 26. One coveteth all the day, but the righteous giveth and ſpareth not. 30. 15. The horſe-leech hath two daughters that cry, give, give; yea foure not ſatisfied. 23. 6. Eat not the morſels of the covetous.

5. *Of Contentions.*

Prov. 3. 30. Contend not without cauſe. ch. 20. 3. To ceaſe from ſtrife a glory. 25. 8. Fall not to ſtrife haſtily.

6. *Of Concord.*

Prov. 16. 7. When a mans wayes pleaſe the Lord, even his enemies are made his friends. ch. 30. 27. The locuſts have no Captaine, yet they go out in troops.

7. *Of Credulity.*

Prov. 14. 15. The ſimple beleeves every thing.

8. *Of drunkenneſſe and temperance.*

Prov. 23. 29. To whom is woe and wounds without cauſe. ch. 21. 17. He that loveth wine ſhall not be rich. 23. 20. Sit not with drinkers of wine. 20. 1. Wine makes one a mocker, and to tumultuate. 31. 4. It is not for Kings to drinke wine.

9. *Of Detraction.*

Prov. 10. 18. He that brings forth detraction, a fool. ch. 11. 13. 20. 19. He that reveals a ſecret, walks deceitfully. 16.28. A whiſperer ſeparateth Princes. 6.19. That makes quarrels amongſt brothers, hated of God.

10. *Of Friendſhip.*

Prov. 11.12. He that is without an heart deſpiſeth his friend, but the underſtanding man is ſilent. ch. 17.17. A friend loveth at all times; but a brother is for the day of adverſity. 19.6. Every one a friend to a man of gifts. 3.29. Againſt thy friend thinke not evill. 18.14. A friend nearer then a brother. 23.1. The friendſhip of the mighty dangerous. 27.10. Thy friend, and fathers friend leave not. 21.10. The friend of the wicked not accepted. 19.4. Many friends added by riches. 17.9. He that hides a mans ſin, ſeeks his friendſhip. 25.17. Hold thy foot from thy neighbours houſe, leſt being ſatiated he hate thee.

11. *Of Flattery.*

Prov. 26.25. When he ſpeaks flatteringly to thee beleeve him not, he hath ſeven abominations in his heart. ch. 27.6. The kiſſes of him that hateth are hard. 29.5. He that flatters with his friend, ſpreads a net before his feet. 26.28.

12. *Of Folly.*

Prov. 19.3. Folly perverts a mans wayes. ch. 23.9. In the ears of a fool ſpeak not, for he will contemne. 14.9. Fools ſpeak ſin, amongſt upright there is good will. 24.7. Wiſdome is high to a fool, he opens not his mouth. 18.2. A fool is not pleaſed in his underſtanding till that he hath opened his heart. 27.22. Bray a fool in a morter, and his folly will not depart from him. 17.12. One had better meet a Bear robbed of her whelps. 15.21. Folly is a joy to him that wants a heart. 26.4. Anſwer not a fool according to his folly.

13. *Of Hatred, Envy, and Love.*

Prov. 25.21. If thy hater be hungry feed him. ch. 26.26. Hatred hideth it ſelfe by deceit. v. 24. He that hateth, prefers another with his lips, but in his inward parts is deceit. 27.4. Cruelty is in wrath, but who can ſtand before envy. 23.6. Eat not the bread of the envious. 14.30. Envy is rottenneſſe to the bones.

14. *Of Humility and Pride.*

Prov. 25.6. Magnifie not thy ſelfe before the King, and ſtand not in the place of great ones: It is better it be ſaid to thee, Come up, &c. ch. 30.13. There is a generation of haughty eyes. 29.23. Pride humbleth a man, but humility glorifieth. 11.2. When pride commeth, reproach commeth, 6.17. Haughty eyes one of ſix which God hateth. 16.18. 18.12. The heart is lifted up before attrition. 13.10. The proud maketh ſtrife. 15.25. The Lord pulls down the houſe of the proud. 16.5. The ſtout in heart an abomination to the Lord. 22.4. For humility, riches, glory, and life. 15.34. Humility goes before glory. 16.19. Better to be humble, then to divide the ſpoyls with the proud. 24. To the humble he giveth grace.

15. *Of Idleneſſe, and Labour.*

Prov. 6.6. Go to the Piſmire. ch. 19.15. Sluggiſhneſſe cauſeth ſleep, and the idle perſon ſhall ſuffer hunger. 16.26. He that laboureth, laboureth for himſelfe, his mouth bends it ſelf to it. 8.9. He that is idle in his work, is brother to a waſter. 24.30. I went by the field of the ſlothfull &c. 20.13. Love not ſleep, leſt thou be poor. 15.19. The way of the ſlothfull is like a thorny hedge. 22.13. The ſlothfull ſaith, a Lion is abroad. 26.13, 14. &c. 19.24. The ſlothfull puts his hand in his boſome. 20.4. He will not plow in winter, therefore he begs. 21.24. The deſire of the ſlothfull killeth him. 10.5. He that gathereth in Summer is wiſe. 12.11. He that tilleth his ground ſhall be ſatisfied. 14.23. In all labour there is abundance, 28.19. 22.29. A man diligent in work ſtands before Princes. *Eccleſ.* 9.10. Do what thou findeſt with all thy might. c. 4.5. The fool folds his hands, and eats his owne fleſh. 5.11. The ſleep of the labourer is ſweet. 10.18. Through ſlothfulneſſe an houſe is ruined.

16. *Of joy for other mens harms.*

Prov. 24.17. When thy enemy falleth rejoyce not. ch. 17.5. He that joyeth at anothers danger, not unpuniſhed.

17. *Of*

17. Of Knowledge, and Wiſdome, Counſell, and Prudence.

*Prov.*7.24. Wiſdome appeareth in the ſight of the knowing. c.14.33. Wiſdome reſteth in the heart of knowers. 2. 6. The Lord giveth wiſdome. 22.12 13.20. He that goeth with the wiſe, ſhall be wiſe. 17. 16. A price in the hand of a fool to buy wiſdome. 23.23. Buy the truth and wiſdome, ſell it not. 18.15. The knowing heart attaineth ſcience. 14. 6. The ſcorner ſeeks wiſdome, and findes it not. 20.5. Counſell in a mans heart as deep waters. 18. 4. As an overflowing ſpring wiſdome. 28.5. He that ſeeks God, knows all things. 14.8 The wiſdome of the wiſe is to know his own way. 13.16. The wiſe doe all things with knowledge. 22.3. 27.12. The wiſe ſeeth the plague, and hideth himſelfe, but the fool goeth on. 12.16. He that covereth ignominy done to him, is wiſe. *v.* 23. 10 14. He hideth knowledge. 24 3. An houſe is built by wiſdome, and eſtabliſhed. 14.16. The wiſe feareth, and goeth from evill. 15.14. The heart of the wiſe ſeeks knowledge. 16. 16. To get wiſdome more then to get ſilver. 13.15. Good knowledge giveth grace to a man. 19. 8. He that loves his ſoule keepeth knowledge. 16.22. Knowledge is a veine of life. 14. 18. The juſt ſhall be crowned with knowledge. 16.20. He that hath knowledge findes good. 28. 26. He that walks wiſely eſcapes dangers. *Eccleſ.* 2.13. Wiſdome better then folly, as light then darkneſſe. c.1.18. In much wiſdome there is much wrath 8. 1. Wiſdome makes the face to ſhine. 7. 20. Wiſdome ſtrengthneth the wiſe more then ten Princes. 9.15. A poore wiſe man in a City ſaved it. 2.16. Wiſdome is better then fortitude, *v.*17.18. 10. 1. As dead flyes make pretious oyntment to ſtinke, ſo a little folly the wiſe. v.2. The heart of the wiſe is at his right hand. 7.12 Wiſdome is good with an inheritance. v.13. In the ſhadow of wiſdome a man reſteth. *Prov.* 8.14. With me is counſell, ſaith Wiſdome. 11.14.24.6.20,18. In many counſellours is ſafety. 13.10. With the adviſed is wiſdome. 20.5. Counſell is as deep waters, the wiſe draw it out. 12.5. The counſels of the wicked, deceit. v.15. 12.20. In the heart of them that counſell, peace, joy. 19 20. Hear counſell that thou mayeſt be wiſe. 27. 9. The counſell of a friend like pretious oyntment. 11.14. Where there is no counſell, the people periſh.

18. Of lying, and truth ſpeaking.

*Prov.*12.19. The lip that ſpeaks truth is eſtabliſhed for ever, but the lying tongue is but for a moment. ch.26.28. A lying tongue hateth the afflicted by it. 12.22. Lying lips are an abomination to the Lord. 6.17. A lying tongue, one of the ſix which God hateth. 13.5. The juſt hates a lying word. 30.8. Lying and vanity keep from me. 3.3. Eet not truth forſake thee. 23.6. True ſpeakers rare. 16.6. By truth iniquity is purged.

19. Of Liberality and Mercy.

*Prov.*3.3. Let not mercy and truth forſake thee. ch.11. 17. The mercifull man recompenceth his owne ſoul. 21.13. He that ſtops his ears at the cry of the poor, not heard. 11.24. There is that ſcattereth, and yet aboundeth, but he that ſpares more then needs, comes to poverty. *v.* 25. He that ſatisfyeth, ſhall be ſatisfied. 16.6. By mercy and truth iniquity is purged. 14.21. He that hath mercy on the poor is bleſſed. 28.27. He that gives to the poore ſhall have no want. 19.17. He that gives to the poor, lends to the Lord. 5.15.21.21. To mercy and juſtice, life and glory. 22.9. That gives of his bread to the hungry, bleſſed. 20.28. Mercy preſerveth Kingdomes. 31.20. The vertuous woman good to the poore. *Eccleſ.* 11. 1, 2, &c. Caſt thy bread upon the waters, give a portion to ſixe, and to ſeven.

20. Of Moderation.

*Prov.*25.16. If thou findeſt honey, eat ſo much as ſufficeth, leſt thou be glutted. ch.4.27. Turn not to the right hand, or to the left. 25.27. To eat much honey is not good. 27.7. The full ſtomach deſpiſeth the honey-comb. *Eccleſ.* 7.17. Be not juſt overmuch, nor over wicked. *Prov.*4. 1. Above all keepings, keep thy heart. *v.*25. Let thy eye-lids direct thee right.

21. Of Malediction or curſing.

Prov. 26.2. The curſe cauſeleſſe ſhall not come.

22. Of righteouſneſſe. 14. 34. It exalts a Nation. 10. 2. 12. 4. Righteouſneſſe delivers from death.

23. *Of unjuſt Slaughters.*

Prov. 29. 10. Bloud-thirſty men hate the upright. ch. 12. 6. The words of the wicked are a laying waite for bloud-ſhed. 1. 11. Come, let us lay waite for bloud; conſent not with them. v. 16. They make haſte to ſhed bloud. 6. 15. The hands ſhedding bloud hated of God.

24. *Of ſecurity.*

Prov. 27. 1. Boaſt not of to morrow, thou knoweſt not what a day may bring forth.

25. *Of ſpeaking much.*

Prov. 10. 19. Many words not without ſin. ch. 17. 27. He that is wiſe refraines from much talking, v. 28. Even a fool ſeems wiſe when he is ſilent. *Eccl.* 6. 11. Many words multiply vanity. *Prov.* 25. 9. Secrets not to be revealed. ch. 13. 20. 15.

26. *Of the tongue good or evil.*

Prov. 13: 4. Soundneſſe in the tongue a tree of life, ch. 15. 7. The lips of the wiſe ſpread knowledge. 10. 21. The lips of the juſt feed many. 27. 9. As a ſweet perfume, the ſweetneſſe of a friend. 10. 20. The tongue of the juſt, as choyſe ſilver. 20. 15. As gold, and a precious ſtone, the lip of the wiſe. 25. 11. As apples of gold, &c. a word ſpoken in ſeaſon. 15. 23. There is joy to a man in the anſwer of his mouth. 4. 24. Put from thee an evil tongue. 12. 18. There are words like the piercing of ſwords. 30. 14. Whoſe teeth are like ſwords and knives. 29. 11. A foole uttereth his whole ſpirit. 14. 3. The rod of pride in the mouth of a foole. 25. 18. An evil tongue like an hammer. 13. 2. Of the fruit of his lips one ſhall eate good. 12. 14. 18. 20. Of the fruit of the mouth, the belly ſatisfied. 18. 21. Life and death in the hand of the tongue. 21. 23. 13. 3. He that keeps his mouth keeps his ſoule. 18. 7. The mouth of the wicked, deſtruction to him. 10. 34. The mouth of the juſt brings forth wiſdome. 17. 20. The perverſe tongue ſhall fall into evil. 10. 14. The mouth of a foole deſtruction of old. 12. 23. In the tongues prevarication is a ſnare. *Eccleſ.* 10. 11. As a Serpent being charmed but biteth, ſo an unruly tongue, *verſ.* 12, 13, 14. *Prov.* 16. 23. The heart of a wiſe man makes his words ſo. 24. Sweet ſpeeches as an Hony-combe. 22. 11. For the grace of thy lips the King thy friend. 15. 2. The tongue of the wiſe decores his knowledge. 16. 21. The ſweetneſſe of the lips gives doctrine.

27. *Of wrath and patience.*

Prov. 15. 18. The wrathfull man maketh ſtrife, but the ſlow to anger allayes it. ch. 14. 17. He that is ſoone angry committeth folly. 21. 24. He that in his wrath doth his proud workes, is proud, haughty, and ſcornful. 14. 29. 19. 11. A mans wiſdome makes him ſlow to wrath. 12. 16. Fooles are knowne in the day of wrath. 22. 24. Make no friendſhip with the wrathful. 16. 32. The ſlow to anger better then a valiant man, and he that refrains his ſpirit, then a conqueror. 15. 1. Harſh words kindle ſtrife, but a ſoft anſwer putteth away wrath. 27. 3. A fools wrath heavier then ſtone, or ſand. *Eccleſ.* 7. 3. Wrath is better then laughter, v. 8. The ſlow to wrath better then the proud. v. 9. Anger reſts in the boſome of fooles.

28. *Of revenge in wrath.*

Prov. 17. 13. Evil ſhall not goe from his houſe, that renders evil for evil. ch. 20. 22. Say not, I wil render evil, expect God. 24. 29. Say not, I wil doe, as he hath done to me.

Oeconomicall common places.

1. *Of Cattel-getting, and other neceſſaries.*

PRov. 27. 23. Conſider diligently the ſtate of thy Cattel. ch. 12. 10. The righteous man mercifull to his beaſt. 15. 6. In the houſe of the juſt a great treaſure. 21. 20. Things deſirable in the juſt mans houſe. 29. 3. The ſonne that feeds Whoores deſtroyes his ſubſtance.

2. Of

2. *Of Children good or bad.*

Prov. 15. 20. 10. 1. A wiſe ſon makes his father glad, but the fooliſh, &c. ch. 23. 15. My ſonne, if thy heart be wiſe I ſhall be glad. 25. 14. He that begets a wiſe ſonne exults in him. 17. 6. Childrens children the crowne of old men. 19. 13. A fooliſh ſonne contrition to his father. *v.* 26. He that putteth his Parents to ſhame deſtroyes them. 20 20. The light of him that curſeth father, or mother, ſhal be put out. *v.* 30. 11. 17. 28. 24 He robs father or mother, and ſaith &c. 9. 3. He that loves wiſdome rejoyceth his father. 22. 6. Inſtruct a childe in his way, and he wil not, &c. 19. 18. Chaſtiſe thy ſon whilſt there is hope. 29. 15. The rod and reproof give wiſdome, but a childe left to himſelf ſhames his mother, *v.* 17. 22. 15. Iniquity in the heart of a childe, the rod of correction drives it away. 23. 13. With-draw not correction from a childe. 15. 5. A foole deſpiſeth his fathers correction. 13. 23. He that with-drawes his rod, hates his childe. 6. 18. My ſonne, receive the inſtruction of thy father. 1. 8. My ſonne, heare the inſtruction of thy father and mother. 4. 1. Children, heare the diſcipline of fathers. 23. 22. Obey thy father that begat thee, &c. 13. 1. A wiſe ſonne heares his fathers inſtruction.

3. *Of Husbands and Wives.*

Prov. 18. 22. He that findes a woman, findes a good thing. ch. 14. 1. A wiſe woman buildeth her houſe. 11. 16. A gracious woman ſhal attaine glory. 19. 14. A wiſe woman preferred before Land. 12. 4. A wiſe woman is the crowne of her Husband. 31. 10. Her price is above the pearles, v. 11, &c. 21. 9. 25. 14. Better to be in the corner of an houſe, then in a wide houſe with a contentious woman. 21. 19. Better to dwell in a Wilderneſſe, then with her. 19. 13. 27. 15. A contentious woman a continuall dropping. 30. 23. The hated married, intollerable. *Eccleſ.* 7. 29. One man juſt I have found, but not a woman. *Prov.* 5. 15. Drinke water out of thy owne ciſterne. See alſo ver, 16, 17, 18. 19.

4. *Of Servants.*

Eccleſ. 7. 22. Leaſt thou heare thy ſervant curſing, *Prov.* 17. 2. A wiſe ſervant ſhall rule over a ſonne foole. 14. 35. A King hath pleaſure in a wiſe ſervant. 19. 19. A ſervant not inſtructed by words. 29. 21. He that delicately uſeth his ſervant ſhal have, &c. 30. 23. The earth is moved at a maid ſervant, an heire. 19. 10. It becomes not a ſervant, to rule over free, 11. 29. The foole a ſervant to the wiſe in heart. 27. 18. He that waits on his Maſter ſhal be honoured.

5. *Of the preſervation or overthrow of houſes.*

Prov. 12. 12. The houſe of the wicked ſhall be overthrowne. ch. 22. 33. A curſe in the houſe of the wicked. 2. 7. The houſe of the righteous ſhal ſtand. 24. 3. An houſe is eſtabliſhed by wiſdome. 15. 27. A covetous man troubles his owne houſe. 11. 29. He that troubles his houſe inherits the wind.

Politicall common places.

1. *Of counſell and warre.*

P*Rov.* 24. 5. A wiſe man is ſtrong. ch. 24. 6. By counſel make war. 21. 31. A horſe prepared for battel, but ſafety, &c. 28. 10. Cogitations confirmed by counſell. 21, 22. The wiſe goeth into the City of the ſtrong. 15. 22. Cogitations diſperſed, when no counſell. 21. 14. Where no counſel, the people fall.

2 *Of the preſervation of Kingdomes.*

Prov. 14. 34. Righteouſnes exalts a Nation. ch. 28. 2. For the ſins of a Land many rulers. 29. 4. The King by juſtice eſtabliſheth the land. 16. 12. Abomination for Kings to doe iniquity. 20. 28. Mercy and truth keepe the King. 28. 16. A Prince without underſtanding multiplies rapine. 29. 18. Where union is not, the people periſh. 29. 5. Remove the wicked from the King, &c. 11. 11. For the bleſſing of the upright a City is exalted, but by the wicked overthrowne. 28. 28. When the wicked are exalted men hide themſelves. 29. 2. When the righteous rule, the people rejoyce.

3. *Of Kings and Princes.*

Prov, 30. 22. Againſt Subjects domineering over Kings, c. 19. 19. 31. 4. It is not for Kings to drinke wine. 29. 7. The juſt knoweth the cauſe of the poore. 16, 10. 13. A divination in the lips of the King. 17. 7. A lying tongue miſ-becommeth a King. 25. 2. The glory of a King is to ſearch out a ſecret. v. 3. A Kings heart not to be found out. 8. 15. By me Kings reigne. 24. 11. Deliver thoſe that are taken away to dye. 22. 22. Doe not teare the needy in the gate. 17. 15. To juſtifie the wicked, and condemne the righteous. 16. 13. Kings love them that ſpeake right. *Eccl*, 10. 16. Woe to thee (O Land) when thy King is a Childe, and eates in the morning. ch. 4. 13. Better is a poor Childe that is wiſe, then a King old and fooliſh. 3. 16. I ſaw iniquity in the place of juſtice. *Prov*. 28. 15. As a roaring Lion, and hungry Beare, is a wicked Prince. 19. 12. The wrath of a King, as the roaring of a Lion. 16. 14. The wrath of a King a meſſenger of death, v. 26. 20. 8. A King ſitting in judgement diſperſeth evil. 14. 28. The honour of a King is the multitude of his ſubjects. 29. 12. All the ſervants of a Prince that hearken to lyes are wicked. 17. 8. A bribe in the eyes of a Ruler as a precious ſtone. v. 23. The wicked take bribes out of the boſome. 15. 27. He that hates bribes ſhall live. 18. 16. Roome is made for him that brings gifts. 29. 4. A King by judgement eſtabliſheth the earth, but he that takes gifts deſtroyeth it. *Ecclеſ*. 7. 8. A bribe weakens the heart.

4. *Of Lawes.*

Prov. 22. 28. Remove not the bounds. 23. 10. 13. 14. The law of the wiſe a veine of life.

5. *Of meſſengers.*

Prov. 25. 13. A faithful meſſenger is as ſnow-water in ſummer, ch. 13. 17. A wicked meſſenger ſhall fall into evil. 26. 6. As he that cuts off the feet, ſo a fooliſh meſſenger. 10. 26. As vinegar to the teeth, and ſmoke to the eyes, ſo is a ſlow meſſenger.

6. *Of meaſures and weights.*

Prov. 11. 1. Falſe weights are an abomination to the Lord. ch. 16. 11. Scales and weights are the Lords worke, v. 23. 20. 10. A double meaſure and weight abominable to God.

7. *Of reſpect of perſons.*

Prov. 24. 2. To have reſpect of perſons in judgement not good. See alſo, 28. 21. 18. 5.

8. *Of Surety-ſhip.*

Prov. 6. 1, 2. If thou beeſt ſurety for thy friend thou art inſnared. ch. 20. 16. 27. 13. Take his garment that is ſurety for a ſtranger. 17. 18. A man without an heart is ſurety. 22. 26. 11. 15. He ſhall be torne ſurely that's ſurety for a ſtranger.

9. *Of Sedition.*

Prov. 24. 21. Feare God, and the King, and meddle not with changers. ch. 17. 26. To ſmite Princes for right, not good. 30. 3. Give not thy ſelfe to deſtroy Kings. *Eccleſ*. 8. 2, 3. Obſerve the Kings word, and oath of the Lord, he will doe what he willeth, 10. 20. Curſe not the King in thy ſecret chamber.

10. *Of Witneſſes true and falſe.*

Prov. 24. 28, 29. Be not a falſe witneſſe againſt a neighbour. ch. 12. 17. A lying witneſſe is a deceiver. 6. 17. God hateth a falſe witneſſe. 19. 28. A wicked witneſſe derideth judgement. 21. 28. A falſe witneſſe ſhall periſh. 25. 18. A falſe witneſſe, as a hammer, a ſword, and arrow. 19. 5. A lying witneſſe ſhall be puniſhed. 14. 5. A true witneſſe lyeth not, *ver*. 25.

Theologicall Common places.

1. *Of the Creation.*

Prov. 8, 27. I was with God when he made the Heavens, and the Fountains. 20. 12. The Eye to ſee, and the Eare God made. 3. 19. God in wiſdome made heavens and earth. 26. 10. The great God made all. 30. 4. Who gathereth the wind in his fiſt, and ſtabliſheth the bounds of the earth. *Eccleſ*. 3. 11. He hath made all things excellent, and placed the world in the midſt. 7. 20. God made man righteous.

2. Of

2. *Of the Church.*

*Prov.*9. 1. Wiſdome hath built her houſe. Verſ.3.4 She hath ſent out her Maidens, that is the Doctors of the Church. c.11.30. He that teacheth ſouls is wiſe.

3. *Of the confeſſion of ſin.*

Prov. 28.13. He that confeſſeth and forſaketh his ſins, ſhall have &c.

4. *Of Hypocrites.*

*Prov.*30.12. Pure in his own eyes, unclean. ch.11.9. The hypocrite corrupts his friend with his tongue. 29.28. The mouth of the hypocrite covers iniquity.

5. *Of Hell.*

Prov. 25.11. Hell and deſtruction before the Lord. ch.11.31. The juſt ſhall be recompenced, much more the wicked.

6. *Of God and his Son.*

*Prov.*30.4. What his name, and his Sons? Wiſdome. ch. 1. 20. Wiſdome cryeth abroad. 8.1. Wiſdome uttereth her voice. v.12. I dwell with knowledge. v.22. The Lord poſſeſſed me in the beginning of his wayes. 15.3. God is in every place with his eyes beholding the good and bad. 20. 27. 17. 3. 5. 22. The wayes of a man, in the ſight of the Lord. 16. 2: That ponders the ſpirits is the Lord. 16.1. Of man are the preparations of the heart, but the anſwer of the tongue from God. 22.12. The eyes of God keep knowledge. 20. 24. The goings of a man directed by God. 16.7 He whoſe wayes pleaſe God, his enemies ſhall be his friends. 21. 1. The heart of a King is in Gods hands as the rivers of water. 16.33. The lot diſpoſed by the Lord. 29.26. Every ones judgement is from the Lord. 19.21. The counſell of the Lord ſtandeth. 21.30. No wiſdome or knowledge againſt God. v.31. The horſe prepared to battell, the victory of God. 18.10. As a ſtrong tower the name of the Lord. v.16.3. Roul thy works upon God, and ſtabliſht ſhalt thou be 3.6. In all thy wayes acknowledge God. *Eccl.*5.7. If thou ſeeſt the oppreſſion of the poor, or ſubreption of judgement, it is from Gods will, the high that is above the high, obſerves it. *Pr.*16.4. God made all things for himſelf, and the wicked &c.

7. *Of Hope.*

Prov. 10.28. The expectation of the juſt is joy, but the hope of the wicked periſheth. 16.20. Happy is he that truſts in God. 13.12. Hope deferred is a fainting to the bones. 14. 32. The juſt hopeth in his death. 25. 19. The hope of a ſinner is as a broken tooth, or a ſliding foot. 11. 7. When the wicked dyeth, his hope periſheth.

8. *Of Mans ignorance.*

*Prov.*30.2. The underſtanding of a man is not in me, I am more fooliſh, &c. *Eccleſ.*3.21. He knows not whether his ſpirit ſhall aſcend upward, and the ſpirit of a beaſt down. 8.17. Man cannot finde the worke done here.

9. *Of Piety and fear of God.*

*Prov.*1.7. The fear of God the beginning of wiſdome, 9,10. 15.24. 3.5. Truſt in God, and lean not to thy own underſtanding. v.7. Be not wiſe in thine own eyes, truſt in God. 24.21. My ſon fear God. 30. 26. Our truſt to be put in God, as Conies in &c. 16. 6. In the fear of God is departing from evill. 14.26. In the fear of God is ſure confidence. 22. 4. For humility, and the feare of God, riches, and glory. v.19. Keep the word, and God ſhall be thy truſt. 10. 27. The fear of God lengthneth dayes. 14.27. The feare of God a veine of life. 28.25. That truſts in God ſhall be fat. 28. 14. He is bleſſed that feareth alwayes, 16.20. *Eccleſ.*7.19. That feareth God comes out of hurt.

10. *Of Prayer and Sacrifice.*

Prov. 21.27. 15. 8. The ſacrifice of the wicked an abomination to God. 21.13. That ſtops his ears at the cry of the poor, he ſhall cry, and not be heard. v.29. He is far from wicked, but hears the prayers of right. 28. 9. He that hears not the law, his prayer an abomination. 27. 3. To doe juſtice better then ſacrifice. *Eccleſ.*4.17. Be readier to hear then to ſacrifice, as fools.

11. *Of Scorners.*

*Prov.*15.12. A ſcorner loves not a reprover. 14.6. A ſcorner ſeeks wiſdome and findes it not. 13.1. A ſcorner loves not reproof. 9.12. If thou be a ſcorner, thou alone ſhalt ſuffer. 29.8. Scorners inſnare a City. 19.29. Judgements are prepared for ſcorners.

12. *Of Thoughts.*

*Prov.*12.5. The thoughts of the juſt are judgement. ch.12.2. A man of evill thoughts God will condemne. 24.8. He ſhall be called a man of evill thoughts, v.9. The evill thought of a fool is ſin. 14.22. Doe not they erre that thinke evill? 5.2. Attend to wiſdome, and keep thy thoughts. 15.26. The thoughts of the wicked are an abomination. 6.18. God hateth the heart that thinketh evill.

13. *Of truſting in God.*

See before under Piety.

14. *Of Vows.*

*Prov.*20.25. It is deſtruction after vows to enquire. *Eccleſ.*5.3. To performe thy vows to God, delay not.

15. *Of the wicked and godly.*

*Prov.*14.2. He that walks uprightly, feareth God. c.11.23. The deſire of the juſt is onely good, but of the &c. 16.17. The way of the juſt is to decline from evill. 21.15. It is a joy to the juſt to do juſtice, but &c. 4.16. The path of the righteous is the light, but &c. 20.16. The work of the righteous is to life, but &c. 28.18. He that walks uprightly ſhall be ſafe. 10.7. The memory of the juſt bleſſed, but the name of the wicked rots. 11.8. The juſt is delivered out of ſtreights, and the wicked &c. 13.25. The juſt eats to fatneſſe. 10.30. The juſt ſhall not be moved for ever. *v.*6.19.28. Bleſſings upon the head of the juſt. 20.7. The children of the juſt walker ſhall be bleſſed. 21.18. The wicked given for the redemption of the juſt. 11.6. The juſtice of the juſt ſhall deliver them. 12.28. In the path of juſtice is life. 11.5. The righteouſneſſe of the perfect directs his way. 12.13. The juſt ſhall come out of ſtreights. 12.21. v.12. 13.6. Juſtice keeps the perfect in the way. v.13.14. c.14.19. The wicked bow before the good. 2.21. The righteous ſhall inhabit the earth. 16.30. He that ſhuts his eyes to thinke evill, moves his lips. 21.10. The ſoule of the wicked deſireth evill. 4.14. The wicked ſleep not till they have done evill. 16.27. The wicked diggeth evill, and is as burning fire. 8.5. Evill men underſtand not judgement. 21.29. The wicked hardens his face. 10.23. It is a ſport to fools to do abominably, 25. c.24.2. The lips of the evill ſpeak wickedly. 28.4. They that forſake the law praiſe the wicked. 17.4. The evill give eare to an evill tongue. 26.11. As a dog to his vomit, ſo a fool to his folly. 13.19. It is an abomination to fools to depart from evill. 11.18. The wicked doth a lying work, v.19.21. 13.21. Affliction followeth ſinners, but good to the juſt. 1.27. The deſtruction of the wicked comes as a whirlwind. 2.22. They ſhall be rooted out of the earth. 18.3. When the wicked comes, contempt comes. 29.6. There is a ſnare in ſinning, but the juſt ſings. 11.21. Though hand joyne in hand the wicked ſhall not proſper. 12.12. God ſubverts the wicked for their evill. 5.22. The wicked taken with ſin as with ropes. 12.3. The wicked not ſtable, but the juſt takes root. 22.5. Thornes and ſnares in the way of the wicked. 14.32. The wicked ſhall be expelled for his ſin. 2.7. God overturns the houſe of the wicked. 22.1. He that ſoweth iniquity ſhall reap it. 13.9. The light of the juſt, and of the wicked. 23.20. 31.9. The way of the wicked abomination to God. *Eccle.*8.12,13. Although a ſinner ſin a hundred times, and God prolong his dayes, it ſhall not go well v.14. There is a vanity, that it happens to the juſt, as to the wicked, and to the wicked &c. 9.1. A man knows not the things that are before him, love or hatred, v.2.3. 7.15. There is a juſt man that periſheth in his juſtice, and a wicked prolonging his life by his wickedneſſe.

And hitherto of the partition of theſe Books into heads or ſeverall common-places: Now to proceed in the Expoſition according to the order wherein they are found placed.

Verſ.2.
Ariſt.Eth.l.6.3
Sapientia eſt rerum magnarum & ad mirabili-
cientia

To know wiſdome and inſtruction. Here Wiſdome, according to ſome, is meant Contemplative of high and profound matters, by Inſtruction Practicall? But becauſe the Wiſdome taught in this Book, is joyned with Practice, or elſe it is no true wiſdome, ſith that only is wiſdome whereby our manners are formed aright, and it is

founded

Lavater.

Plato in Protag.

Chryſ. Hom. 9 in Col.

Baſil.

Lavater.

Tul. *l.* 4. *Defin. boni & mali,*

Baſil.

founded in the feare of God, as is ſhewed, *verſ.* 7. I rather aſſent unto them, that by Wiſdome underſtand that, whereby Theorical, and Practicall are both joyned together, and by Inſtruction that, which is attained by caſtigation, or correction the perſon corrected learning hereby the reformation of his life, patience and obedience; for the word rendred inſtruction is מוסר by the vulgar rendred Diſcipline, and it ſignifyeth caſtigation, or correction. So that it is meant, by theſe Proverbs, a man may learne the moſt excellent knowledge, which is not only when he doth underſtand the will of God in every thing, and frames his life and doings accordingly, and both in being corrected how to carry himſelfe worthily, and in giving correction to youth, to whom more properly Diſcipline belongeth; for this wiſdome *Plato* calleth a Philoſopher, *Virum probum, an honeſt man,* ſaying, That he excelleth other men as a King the common ſort, in that he ruleth over his luſts, and evil affections, whereas the fooliſh are ſubject to them. Thus *Chryſoſtome* defineth Wiſdom, it is the knowledge of Divine and Humain things, whereby he worketh theſe, and abſtaines from them. And *Baſil* upon theſe words; *To give wiſdome, to wit, that worthy, precious, and true, which ſtands in good manners to perceive the words of underſtanding,* vulg. *of Prudence,* Hebr. it is בינה underſtanding, betwixt which and Prudence ſome diſtinguiſh thus; Underſtanding is the wiſe perceiving of things, which are hard to be underſtood; Prudence the applying of them being underſtood according to right counſel; as *Joſeph* ſhewed himſelfe moſt prudent, when he not only interpreted *Pharaohs* Dreame, but alſo adviſed him wiſely what was beſt to be done. Others expound Underſtanding of the knowledge of witty, and acute ſayings, attained to by wit and ſtudy, ſo that a man is able to ſpeake hereof; but Prudence of that, whereby a man ſpeaketh out of experience, as *Tully* diſtinguiſheth between *Juris peritia,* and *Juris prudentia,* the one being skil to ſpeake, attained to by Art, and Learning, the other not only by Art, but by going through many buſineſſes. *Baſil* ſaith, Prudence is knowledge to diſcerne betwixt the good and the bad, as the Gold-ſmith diſcerneth between good and bad money, to refuſe the one, and to take the other. I hold with *Lavater,* that in the word בונה both the knowledge of darke ſayings, and the ſhewing how to make uſe hereof is implyed, and doing accordingly.

Verſ. 3.

Muffet.

Lavater.

Summum jus ſumma injuria.

Beda.

To receive inſtruction of wiſdome, juſtice, judgement, and equity; Lavater, *Diſcipline of wiſdome, doctrine, induſtry, and juſtice,* Hebr. the word מוסר is uſed againe, ſignifying correction or diſcipline, and for the reſt of the words N. *Tr.* is beſt, only for equity, *Hebr.* משרים *righteouſneſſe.* And theſe three, ſaith one, are the parts of the wiſdome here ſpoken of, *Juſtice* being that whereby every one hath his due given him; *Judgement,* that whereby all our actions, both Eccleſiaſticall and Civil, are regulated by the Word of God, and nothing is done but what hath a ground therein; *Righteouſneſſe,* the minding and following after all things that be good and commendable, all which may be learned by this Booke. *Lavater* by Juſtice underſtands either faith which juſtifieth, or diſtributive juſtice, as was before ſaid, by Judgement that faculty which is neceſſary in a Judge to diſcerne the truth, in Cauſes that come before him, to judge accordingly, by *Righteouſneſſe,* walking in the way of Gods Commandements right on, without declining to the right hand or the left, and in going according to mens Lawes, not to be rigorous, for extreme right, as the ſaying is, is extreme wrong. *Beda,* by Juſtice a right action, by Judgement, the diſcerning between good and evil, by Equity the rectitude of the minde is underſtood, or Juſtice is to worke wel according to the rule of verity, Judgement to diſcerne and doe rightly in things that pertaine to our neighbours; Equity to ſeeke with a ſincere intention in theſe things that we doe, to pleaſe God only. Of Juſtice and Judgement ſee more, *Pſal.* 106. *Eſa.* 56.

Verſ. 4.

To give ſubtlety to the ſimple, to the young man knowledge and diſcretion, ver. 5. *The wiſe will heare, and increaſe learning.* Here it is ſhewed for whom theſe Proverbs were written, viz. both for young and old, wiſe and ſimple; to breed knowledge in the one, and to encreaſe it in the other; for ſimple *Hebr,* is פתאים eaſily to be perſwaded, as the young are that yet be not tainted with evil. *Baſil* hereupon ſaith, there are two ſorts of ſimple ones; 1. Of thoſe that by reaſon of their young and tender age, and good education withall, are yet unexperienced in evil wayes, but are not ſufficiently inſtructed to beware of the fallacies of ſinne to take heed of it. 2. Of thoſe that through a conſtant reſolution againſt evil, have gotten the root thereof extirpated out of their minds, by going long on in this purpoſe, and being hereby confirmed in a good way. Now of the firſt ſort it is here ſpoken, and not of the other, who are only ſimple concerning evil, as the Apoſtle exhorteth all of us to be; likewiſe of the ſubtile, there are two ſorts; 1. Of thoſe that having wit and underſtanding to decline evil and doe good, wiſely apply themſelves to the good in all things, taking heed of evil doing, and of the ſnares that are cunningly laid for them to draw them to evil, or to bring evil upon them. 2. Of thoſe that uſe their wit and Art to damnifie and hurt others; as the Serpent for this is ſaid to be more ſubtile then any beaſt, and we are by our Lord bidden to be wiſe as Serpents; where ſee in what particulars the Serpents wiſdome conſiſteth. *Muffet* compareth this place with *Pſal. 19. Giveth wiſdome to the ſimple*, as all one therewith; and by ſimple he underſtandeth not only the young and unexperienced, but alſo the childiſh in underſtanding, that be of meaneſt capacity, but by this Booke all may come to learne ſubtilty; that is, not only to know good and evil, but alſo to foreſee and perceive evil comming, to avoyd it. *To the young man knowledge and diſcretion*, Hebr. *to the childe*, that is, the childe in underſtanding, both knowledge of Gods wil in great meaſure, as *David* ſaith, that he underſtood more then his Teachers, or then the ancient, ſuch as in regard of whom he was but a childe: By diſcretion, ripeneſſe of wit, and ſoundneſſe of judgement is underſtood; but for the attaining of this a man muſt doe by theſe Proverbs, as *David* by the Word, make them our meditation all the day.

Baſil.
Rom. 16.19.
Gen. 1.
Mat. 10.16.
Muffet.
Pſal. 119. 99.
Pſal. 119. 97.

Verſ. 5.

Having ſhewed the benefit of theſe Proverbs in reſpect of the ſimple, now he ſheweth the benefit in reſpect of the wiſe, *They will heare and increaſe learning*; whereby is intimated, that no man is ſo old and wiſe, but that he may ſtill learne more; wiſe *Solon* ſaid, *γηράσκω ἀεὶ πολλὰ διδασκόμενος*, *I wax old, always learning more*; *Marcus Antoninus* the Emperour being old, went after to the Schoole of *Sextus* the Philoſopher, ſaying, It is a goodly thing for an old man to be ſtill learning; and *Salvius Julianus*, a moſt famous Civil Lawyer ſaid, If I had one foot in the Grave, I would ſtill be learning. They that refuſe to learne, of what age or wiſdome ſoever they have attained, remaine as *Jerome* ſaith, unlearned; they wil not heare that of *Horace*, *Why, had I being corruptly prudent, rather be ignorant then learne?* or, why had I being prudent, rather backwardly be ignorant then learne? There are two things which may make the wiſe ſtill willing to heare to encreaſe his learning; 1. Becauſe, although he, whom he heareth, be nothing ſo learned, yet he may have attained ſomething which he hath not attained to; 2. Becauſe, ſuch humility to abaſe himſelfe to heare others, even leſſe learned, makes all mens learning common to him, and ſo he increaſeth his own, as *Hugo Victorin.* ſpeaketh; *Humility makes that common to thee which is proper to every one, thou ſhalt be wiſer then all men, if thou wilt learne of all men, as they that receive of all, are richer then all. Auguſtine* ſaith, *To heare and learne, no Age ought to ſeeme to be old*; becauſe that although it becometh the old men rather to teach then learne, yet it becomes them better to learne then to be ignorant; *And a man of underſtanding ſhall attaine to wiſe counſels*, vulg. *The intelligent ſhall poſſeſſe Governments*; the reaſon of this difference is from the words here uſed, which commeth from חבל ſignifying government of a Ship, and alſo a Rope, or Maſt, ſuch as belong to ſhips; it is alſo ſometimes put for counſels, or cogitations, becauſe for government there is need of counſel; if the vulgar be followed, there wil be given in ſence thus; He ſhall be well able to governe himſelfe that hath gotten learning from hence, who is, as every man in this world, as a Ship upon the Sea, toſſed with contrary winds, and endangered; but being governed by a ſkilful Pilot it is ſafe, for he knoweth how ſometimes by leting the ropes looſe to dilate his ſayles for the beſt, ſometime by ſtreightning them

Hieron. *a Pol. in Ruff.*

Cur neſcire prudens prave quam diſcere malo.

Hugo Victor. l. 3. Didaſc.
Auguſt. Epiſt. ad Hieron.

תחב לות

to contract the ſaile, and ſometime by ſetting them accordingly, to ſaile by a ſide, or contrary wind; ſo he that increaſeth learning, attaineth ſkill to governe his owne ſhip, that is himſelfe, and ſo to keep it ſafe, which is otherwiſe in continuall danger. *Lyra, Hugo,* and *Dionyſ:* expound it of being preferred and ſet over others to governe them, as is a governour of the Commonwealth, which is alſo by *Philo* and others, compared to a ſhip.

Lyra, Hugo Card: Dionyſ

Verſ.6. *To underſtand a Proverb, and the interpretation, the words of the wiſe, and darke ſayings.* The word rendred *Interpretation*, is מליצה by *Muffet* rendred *an eloquent ſpeech*, as the word alſo ſignifieth, it commeth of לוץ to *deride* or *mocke*, and therefore it is by *Lavater* underſtood of the ſpeeches of wicked men, who have attained the art of ſpeaking eloquently, and abuſe it to deceive the ſimple. But by this Book well ſtudied, a man ſhall be able to diſcerne their fallacies, and not be taken thereby. The uſe or benefit then which will redound to the wiſe by this, is here ſet forth to be double. 1. To underſtand a Proverb, of which enough hath been ſaid, that is, to know true and pithy ſentences, that be commonly uſefull amongſt men, and tend to their information of ſuch things, as being taken heed unto may much benefit them in the whole courſe of their lives, both in reſpect of ſoule and body. 2. To underſtand other ſayings, which, without the helpe of this learning, are not ſo well underſtood, and that both of deceivers, who by their eloquent and flouriſhing ſpeeches may deceive them, and alſo of the truly wiſe and ſharp witted, whoſe ſayings being not underſtood, are but as dark riddles, of which they know not what to make, but being underſtood, very delightfull, and illuminate. And it is not onely meant, that a man ſhall underſtand the ſayings of this Book, but be the better prepared hereby to underſtand the dark and myſticall paſſages of other parts of the word, of which the Prophets are full, and not onely to underſtand dark and wiſe ſayings, but to frame more, for further information to others. For Riddles *Arboreus* brings for example that of *Sampſon*, and one of *Ezekiel*, and ſaith, that he muſt have faith in Chriſt, and be one of his Diſciples, that would underſtand theſe things, and the like, becauſe to them onely, he expounded all things apart.

Muffet.

Lavater.

Arboreus.
Judg.14.
Ezek.17.

Verſ.7. *The fear of the Lord is the beginning of wiſdome, but fools deſpiſe wiſdome and inſtruction.* Having ſhewed who ſhall by reading and ſtudying upon theſe Proverbs increaſe their learning: Now he ſheweth, who ſhall not, namely ſuch wicked fooliſh perſons, as prize not, but lightly account of divine knowledge, as the profane ſort ſpoken of by *Job*, who ſay *We care not for the knowledge of his wayes. The beginning of wiſdome*, ſaith one, *The fear of God,* is called, becauſe the principall part of wiſdome, without which all knowledge, even of divine things, is nothing. Here then muſt a man begin that will be wiſe, he muſt feare God for his glory as his King, for his power, to condemne him as his Judge, for his ſtrength as his Rocke, for his care as his Shepherd, for his righteouſneſſe as his Law-giver, for his mercy as his Saviour, and for his love as the husband of his ſoule. To feare God is to eſchew evill, and do good, to depart from iniquity; and it is vaine for any other man to thinke to attaine wiſdome, but onely for ſuch; and indeed others in whoſe hearts ſin hath place, regard it not any further then for worldly ends, the magnifying of themſelves amongſt men, or their encreaſe of worldly wealth, for which cauſe it is neceſſary to get an holy heart, and obedient, and then wiſdome, which is ſo excellent, ſhall become our poſſeſſion: Sinne, and live wickedly, and thou canſt not avoid the imputation of folly; that is, not onely being void of underſtanding, but alſo uncapable thereof. The like ſaying to this, ſee alſo. *Ch.9. Pſ.* 111. *Job* 28. And for the uncapableneſſe of wiſdome in the wicked, *Syracides* hath a notable ſaying *Wiſdome will not enter into a malicious ſoul, nor dwell in a body polluted by ſin.* Touching the fear of the Lord, it is not that ſervile fear of God for his judgements, as the bond-men of ſin fear, but the filial fear which indeed comprehendeth all true piety, according to *Eſa.29.13. Their feare towards me was taught by the precepts of men,* he having ſaid before, *They honour me with their mouths*; which implyeth, that by feare, all the honour, worſhip, and ſervice that men doe to God, is meant; whereas it is ſaid, *Fools deſpiſe wiſdome*, it ſtands

Job 21.14.

Muffet.

Job.1.1.

Note.

Wiſd.1.

Heb.2.15.

with

Note.

with good reaſon, that they ſhould be counted fools that doe ſo, becauſe they onely look at things preſent, but not at things to come, whereas theſe be temporary, thoſe everlaſting, as all carnall, prophane perſons, like *Eſau* doe. For who thinkes not *Eſau* a foole, that for a meſſe of pottage ſold his birth-right? and how then can the carnall be thought any otherwiſe of, ſith all worldly things, which their hearts are onely ſet upon, are in compariſon of the heavenly inheritance leſſe then a meſſe of pottage, in compariſon of the greateſt inheritance in this world: all the earth it ſelfe is but a little point in a large circle, in reſpect of the circumference of the higheſt heaven.

Beda.

But before I go from this verſe (beſides that which hath been ſaid, *The feare of the Lord is the beginning of wiſdome*; That is, he that will be wiſe, muſt feare God, and devoutly ſerve, and worſhip him; and likewiſe this is the head and principall of all good things, as the word ראש here uſed ſignifieth) there is another expoſition amongſt the ancient Fathers, who by Feare here underſtand the feare of Gods wrath, and judgements for ſinne, as *Beda* going upon this, *The crowne of wiſdome is the feare of God*, as *Job* 28.28. according to the vulgar, and here, *The beginning of wiſdome the fear of God*, Inquireth how this feare is ſaid to be both the beginning and the perfection, or end to which it commeth, when a Crowne is put upon it; and anſwereth, The beginning is ſlaviſh feare, the perfection or crowne, filiall.

Aug. in 1 Ioh. 4.

And this is by St. *Auguſt.* by a ſimilitude notably illuſtrated thus; A Shoomakers thred muſt have way made for it by an awle, and to the end that the thred may enter, the awle muſt out again; So ſlaviſh fear firſt pierceth, but that filiall feare may enter after this, the ſlaviſh muſt be outed againe, according to that of St. *John*, *Perfect love caſts out feare*; where by Love is meant filiall feare ariſing from love; for as a man hateth him, whom he is afraid of for his cruelty, ſo he loveth him, whom he looks upon as a mercifull father, and feareth for this loves ſake, in any thing to offend him.

Orig. in Rom. 8

Baſilius.

Greg. mag.

Note.

Oderunt peccare boni virtutis amore, oderunt peccare mali formidine pœna.
Deut. 4. 6.

Againe, a Maſon going about to make an Arch, firſt layeth a frame of earth in that forme in which he meaneth to build, then he buildeth with lime and ſtone, or bricke upon it, but this being dry and hard, he takes away the foreſaid frame, and ſo the building ſtands alone: Thus alſo *Origen*, *Ambroſe*, and *Baſil*, the firſt of whom likens this feare to a Tutor, to whom the heire is ſubject as long as he is a childe, and fears his rod, but being come to full age, he is not under, and fears him no more. And *Baſil* upon this place likeneth this feare to a Porter, that openeth the gate to let in the filiall. But againſt making the feare of God *The beginning of wiſdome*, it is objected that *Eſa.* 11.3. *The ſpirit of the feare of the Lord*, is the laſt of the ſeven ſpirits or graces there ſpoken of, and the ſpirit of wiſdome the firſt, how then is the feare of God ſaid to be the beginning, which muſt needs be firſt? *Sol. Gregory* anſwers, the Prophet proceedeth not there by deſcending, but by aſcending, naming the firſt ſtep or degree of grace laſt: See more upon that place. This being ſo, they are greatly overſeen, who deny feare any place in working of our hearts to good, and reſtraine this altogether to love, concluding all them to be wicked, and in an evill caſe, that flye evill, and do good for feare of hell, and not meerly out of the love of God and vertue, for which that ſaying is brought, *The good hate to ſinne for the love of vertue, but the evill for feare of puniſhment*; which is true, when grace is perverted, but not in the beginning thereof. Laſtly, for the fools deſpiſing of wiſdome, we may underſtand it, of the feare of God before ſpoken of, for this is true wiſdome and underſtanding, as *Moſes* teacheth, and he that fears not when there is great cauſe to feare, but contemneth and ſets light by Gods judgements threatned for ſinne, and deſpiſeth as fools thoſe that are taken with the fear thereof, is a fool, and the worſt of all fools, as he ſhall in the end find to his coſt.

Verſ. 8.

My ſon heare the inſtruction of thy father, and forſake not the law of thy mother, &c. In this, and the verſe following, *Salomon* beginneth his Proverbs, 1. In generall, taking upon him the perſon of parents, whoſe inſtructions, if any thing will doe it, will move the tender hearts of their young children to goodneſſe, and againſt evill, eſpecially if they be perſwaded, that they being obeyed, and followed, will be ornaments, moſt coſtly and precious, ſetting them forth as perſons moſt excellent and glorious in the eyes of all others; Wherefore children are from hence perſwaded to hearken to, and follow their parents inſtructions: For why? *They ſhall be an ornament to thy head, and a chaine to thy neck*: That is, look what grace a Crown, or border of gold, and precious ſtones is to the head, and a gold chain, or chain of Pearls, or Diamonds to the neck, ſuch are parents inſtructions to their children, if they be godly, they living according to them, as their law.

Verſ. 9.

Touching theſe words, *Forſake not the law of thy mother*, Heb. *Reject not the law*: This is thus ſpoken, becauſe the mother for her weakneſſe, eſpecially in her old age, is by ungracious children contemned, and her inſtructions alſo, nothing that is well ſpoken by her being of weight with them, but all rejected; And yet by calling her inſtructions their law; he intimateth, that they are bound to regard them, and to regulate their converſation and carriage according to them. And truly there is great reaſon, that mothers ſhould be reſpected, and have this honour from their children of being obeyed in their commands, which be good and godly, becauſe as *Jerome* ſaith well, they ſerved you by carrying in their wombs the weight of your bodies; children are fed in the womb by the mothers food, who is hungry for her childe, and eateth to feed it, and being borne, nouriſheth it with milk out of her owne body, their breaſts, their hands, their arms, and all their limbs ſerve their children, whom moſt lovingly they take and bear, enduring any thing at their hands. For theſe ſo many and more good deeds done unto thee, pay (O Sonne) what thou oweſt, and render by all due offices againe to thy mother any ſervice that ſhe requireth. There is none ſo great love as the love of a mother to her childe: now nature teacheth us to love them that love us, and if in age they be froward and hard to be pleaſed, yet this muſt be borne withall, and the counſell which they are now moſt able to give, we muſt follow. The mother in *Terrence* could ſay, from whom many commodities have come unto thee, it is juſt and equall, that thou ſhouldſt beare her diſcommodities; and love thy parents, ſaith *Mimes*, if they be good, if not, beare with them. In thus commending to children Obedience to their parents inſtructions, he implieth, that they ought to give their children good inſtructions, and not evill, for if they doe, theſe are not to be obeyed, becauſe againſt our heavenly Father. For which cauſe a ſonne that ſeeth his fathers wickedneſſe, and takes heed of it, is commended, and comforted, *Ezek.* 18. in this, that he ſhall not dye, but live. For the perſwaſion added, it falls out true in experience many times, that children obeying their parents come to honour in the Commonwealth, the ornaments whereof are precious chains about the neck, and ſomething precious on the head, as the Diadem or Crowne thereof; but contrariwiſe, the diſobedient and contemptuous, for a chaine of gold oft-times come to have an halter about their necks, and rings of iron upon their legs, for rings of gold upon their hands. And good reaſon ſaith *Auguſt.* That children diſobeying parents, ſhould come to ſuch ſhamefull deaths, becauſe parents are Gods Vicars, as it were; he is the common Father, and King of all men; naturall parents as Vice-royes, repreſenting his Majeſty to their children, and therefore what is done to them, cometh ſo neare unto God, as that he takes it as done to himſelfe; therefore *Valerius* ſaith well, Diſobedience and contempt of parents ought to be puniſhed with the like puniſhment to that which is inflicted for the contempt of God.

Hieron.

Lavater.

Auguſt.

Valerius l. 1.

Touching the word rendred *forſake*, ſome render it by *Evellere*, to *plucke out*; whereby is intimated, That mothers inſtructions are planted in the hearts of their children when they be young, and take rooting there, ſo that without plucking them up by the roots, they cannot neglect them, and the word תורה ſignifying his command ſignifieth alſo a dart, to imply the deep piercing of mothers inſtructions in their little children, which is moſt unnaturall therefore to neglect, as to plucke up plants by the roots, which their loving mothers ſo carefully planted in the ground of their hearts for their good, or to plucke out an healing-tent put into an ulcerous ſore, that the putrified matter may no more run out, but the whole body be endangered. And this of receiving parents inſtructions, is myſtically by ſome applyed to

The myſtery.

the inſtructions of God our heavenly Father, and of our Mother the Church, whoſe Laws are not to be rejected. But whereas hereupon the Papiſts blame us for rejecting the Laws of the Roman Church, they altogether miſ-apply the matter, becauſe our Fathers inſtructions are firſt commanded unto us, and then our Mothers, as ſubordinate hereunto, and our Mothers againſt, or diverſe from our Fathers; for who ſo attempts to draw us to any other Goſpel, muſt be accurſed, whether Mother, or Angel from heaven. For the reaſon uſed to perſwade, by an ornament, Gal. 1.8. and Crown to the head, we may underſtand Kingly dignity, by a Chain to the neck, the glory of wiſdome, both which a Prince ſhall have by following his godly fathers and mothers inſtructions, for which ſome parents like *Salomon*, left books of inſtruction to their children, as *Cicero* to his ſon *Marcus* his book of Offices; and *Baſil* the Emperour, wrote likewiſe three books of counſell to his ſon *Leo*; and our learned King *James* his *Baſilicon-doron*, to Prince *Henry*. Of a Crowne and a Chaine, ſetting forth dignity and wiſdome, is the obſervation Toſtat. of *Toſtatus*, and that from *Pharaohs* fact to *Joſeph*, and *Belſhazzars* to *Daniel*; in both which, wiſdome was moſt eminent, and therefore they were thus graced.

Verſ. 10. *My ſon, if ſinners intice thee, conſent thou not.* After perſwading to obey parents; now on the contrary ſide, warning is given againſt hearkning to the flattering inticements of wicked robbers and cut-throats: For by ſinners here ſuch notorious ones are to be underſtood, as the next words ſhew; the vulgar for *intice*, hath *Lactare*, by flattering to frame to their owne evill manners, as a woman doth the childe that ſucketh on her: for as *Galen* and *Avicen* note, the qualities of the Nurſe are by the childe ſucked in together with the milke. This, I confeſſe in this regard is the moſt ſignificant word, but פתה ſignifieth nothing elſe, but to incline by flattering. And this is moſt dangerous to youths, and therefore the warning given againſt hearkning to ſuch is moſt neceſſary for all. In the next place, that we might not be ignorant of the devices which ſuch have to inſinuate into the minde of others, to draw them to the ſame evill wayes where in they walk, theſe are pointed.

Verſ. 11. *Let us lurk privily for the innocent*: where in the firſt is ſhewed to be ſecrecy, we will ſhed bloud, and rob, and none ſhall know it; if any accuſe us, we will deny, and forſwear it too: For no man would commit ſuch horrible wickedneſſe, did he not thinke to goe undetected, and this keeps many, that have even a willing minde, that they dare not doe thus vilely, becauſe they feare it will come to light. But although it may be concealed from men, yet it cannot be hidden from God; and oftentimes he in his providence diſcovers ſuch abominations to men, that the wicked may come to condigne puniſhment: For either their owne conſciences ſhall make them confeſſe, or their tongues being over-heard bewray them, or by the goods ſtoln found in their hands they ſhall be diſcovered; or if murther be committed, by ſome miraculous means or other, if ordinary faile, as we have had many ſtrange experiments from time to time. But if they paſſe on undiſcovered in this world, all ſecrets ſhall at the laſt day of judgement certainly be revealed; where- Anſon. *Turpe quid auſurus te ſine teſte time.* fore *Auſonius* ſaith well, *Daring to commit a foule ſin fear thy ſelf, though there be no witneſſe.* The countenance of the evill doer many times, when he is challenged bewraying him, or his paſſions of anger, or trembling. *Let us lurke privily for the innocent without cauſe.* This, *Without cauſe*, is added to ſhew that robbers and murtherers have no cauſe to deale thus by other men, for they have given them none, onely the wickedneſſe of their owne hearts put them on.

Verſ. 12. *Let us ſwallow them up alive, and whole, as the grave, as they that go down into the pit.* Here is their ſecond device taken from the facility, or eaſineſſe to doe, as was before ſaid, for that which a man may eaſily do, he is hereby drawne much to do, if it be conceived to be no more, then the earths opening of the mouth to ſwallow up *Corah* and his company, or the graves receiving a mans body thereinto.

Verſ. 13. *We ſhall fill our houſes with prey, and finde all precious ſubſtance.* Here is a third device to move, taken from Gaine, which is of great force with worldly-minded men; whether they be poore, that their wants may ſuddenly be ſupplyed; or prodigall, that they may have where-withall to ſpend freely; or covetous, that they may in a ſhort time come to great riches. For, ſo it may be thus, the worldling careth not by what meanes he getteth Wealth, for having it he hath his god, whom he preferreth before all worldly things; but the Proverbe is, Goods ill gotten, periſh ill, *Zach.* 5. There is a flying booke for ſuch houſes to conſume the ſtones thereof, and the timber thereof.

Male parta, male dilabuntur.

Verſ. 14.

Caſt in thy Lot amongſt us, we will all have one Purſe; This is by ſome expounded thus; Be content to take the ſame fortune together with us, for which the next words make, *We will all have one purſe*; we ſhall ſure have great comings in, but becauſe they are to come, they muſt come as it were by Lot, we going together this way, but if we doe ſo, we doubt not but that our Lot will be very rich and good, and this ſhall all be thine as well as ours. Some expound it thus; Come, and when we have gotten ſo great a prey, we wil not wrong thee of thy part, but thou ſhalt have as good a part as any of us, the whole being divided into ſo many parts, as we are perſons, there ſhall be no partiality in aſſigning to each one his part, as was betwixt the Lion, the Aſſe, and the Fox, but each one caſting Lots ſhall have that which befalleth him. Laſtly, ſome expound it thus; *Caſt in thy Lot*, being that which thou haſt, and let us enjoy it in common, together with that which we ſhall get, as we wil doe by ours; but of theſe I preferre the firſt, it being a great motive to doe as they did, they being men of great experience, and ſuch as had happily gotten much already by Rapine and Murther, and yet eſcaped Judgement. And this may be taken for a fourth device to perſwade to this wicked courſe; For examples of ſuch as are in an evil way and yet proſper, are of great force to move the ſimple to doe likewiſe; but remember withall, that things goe not on in the ſame courſe to the end. A ſinner may ſinne an hundred times, and have his life yet ſpared, but in the end it ſhall not goe well with him; the Pitcher goeth oft to the water, but at length it comes broken home; ſo the robbers and murtherers.

Haud eodem curſu reſpondent ultima primis. Eccleſ. 8.

Verſ. 16.

Their feete run to evill, and they make haſte to ſhed bloud. Having ſhewed the Allurements, and deceiveable Reaſons of the wicked inticing others, now he commeth to diſſwade from going their wayes, *ver.* 15. oppoſing ſtronger reaſons there-againſt, and here is laid downe the firſt; *Their feete run to evill*; that is, they pretend much good indeed, and the abounding of worldly goods, but it is only evill that they haſten to, and ſeeke to draw thee unto, and that moſt pernicious evill, the ſhedding of bloud, from which Nature it ſelfe abhorreth. Therefore let not this be a motive unto thee to goe with them, unleſſe like a foole thou wouldſt be beguiled by a ſhadow for a ſubſtance, as the Dogge, that ſwam over the river carrying a peece of fleſh in his mouth, which, the Sunne ſhining, caſt a ſhadow upon the water, whereby he was drawne to let fall that in his mouth to ſnap at the ſhadow; or as the ſilly Fiſh, drawne by the bait ſwalloweth the hooke. And hitherto one reaſon, now followeth another.

Verſ. 17.

Surely in vaine is the net ſpread in the ſight of every Bird; About the expoſition of which words there is great difference; For, 1. Some *Hebrewes* expound them thus: The net is not ſpread in vaine before Birds, but to take and kill them; ſo Robbers lurke not in ſecret, but to kill him that hath the goods of this world, that they may the more ſafely enjoy them coming into their hands, he not being now in any capacity of purſuing them; and being thus underſtood, it is a reaſon of that which was ſaid before, *ver.* 16. *They haſten to ſhed bloud.*

1. It is not for nothing that they lurke thus, but doe herein like a Fowler, they beare bloudy and divelliſh mindes againſt their Neighbours, which ſhould effectually move any ingenuous perſon not to joyne with ſuch bloud-thirſty Hunters, for ſuch come to rob, and to breake through, they come alſo to murther, if occaſion of weake reſiſtance on his part, and ſtrength on their part be offered; and of the ſame minde are robbers by the way, if there be danger of purſuing, or they cannot otherwiſe get their prey.

2. *Aben Ezra*, As Birds are ſo fooliſh, that although a Net be ſpread before

Aben Ezra.

their eyes, by which they may be taken, yet they are not made hereby to beware, but come into it notwithſtanding, and are taken; ſo are wicked robbers, they cannot but ſee the dangers into which they run by robbing, and murthering, because that in all places they are haunted and ſought after, and the nets of diligent and univerſall ſearches are laid for them, whereby they are commonly taken, and dye for it.

3 *David ben Gerſon, Without cauſe*; That the innocent Bird is laid for without cauſe on her part, ſhe no way deſerving to be thus dealt withal; So he, whom Theeves lurke to make a prey of, is by them thus uſed without cauſe, which makes their ſinne the more heinous, for that they doe not only rob and kill a man, but an innocent man, thus ſhedding bloud, that ſhall ſurely be revenged.

Gregor. Mor. l. 10.

4 *Beda, Gregor. Lyra, Hugo, Dionyſius*; My ſonne, I have ſpoken theſe things, that thou, underſtanding the inticements of theſe wicked ones, to be but as the laying of nets before Birds by cunning Fowlers, mayſt beware of them, as being otherwiſe if thou beeſt here-with taken, indangered in reſpect of thy life, which is more to thee then all worldly goods; and this they confirme by the next words, *ver.* 18. They lay waite againſt their owne ſoules, and machinate deceit againſt their owne bloud.

בעל־בנם

Salazar.

5 *Salazar*, As the Net is not laid in vaine before Birds, but they are herein taken at one time or other, although they be Maſters of the wing, that is, ſtrongeſt in flying, for they ſometimes light upon the ground, and then a Net may take them; ſo Robbers have not Nets laid for them in vaine, but although they fly farre, and long eſcape, yet at length they are taken.

6 But becauſe this is co-incident with the former, he hath another; As he that layeth a Net for Birds of prey doth a vaine thing, for they fly farre off, and ſo avoyd the Net, and by this meanes much time and labour is ſpent to no purpoſe; So the Robber ſeeking to inrich himſelfe, and to come to abundance by robbing, and murthering, either gets nothing, but ſome Puttocke, or Buzzard, which is vile meat, or that which he getteth proveth immediatly as a Fowle ſwift of wing, which ſoone flyeth away againe; and not only is it thus to the Thiefe and Robber, but to *Every one that is greedy of gaine, which taketh away the life of the Owners thereof*. Of all theſe, the firſt, fourth, and fifth cannot ſtand, becauſe they goe upon a reading contrary to this of the Originall, viz. a Negative, *a Net is not ſpread in vaine*, whereas *Hebr.* it is an affirmative, *for in vaine is a Net ſpread*; but they, who give that expoſition follow the *Septuag.* which goeth oft times not ſo much upon the word, as upon that which the Tranſlators tooke for the ſence; but foraſmuch as keeping to the Hebr. the ſence will rather be better, and from the words ſo rendred another reaſon may be drawne againſt hearkning to the inticements of ſuch ſinners, viz. becauſe they lye in waite to ſhed the bloud of the innocent, which is abominable, and ſhall never goe unrevenged, but prove as a net, or a ſnare unto them, as they may eaſily ſee in naturall reaſon, and therefore be not thou my ſonne drawne by them, for if thou beeſt, thou alſo ſhalt be guilty of innocent bloud, like *Caine*, crying from the earth to God for revenge. As for the laſt of *Salazar*, it is acute, but not ſo well agreeing, the drift of the Wiſe man being not only to ſhew, that theſe robbers ſhall looſe their labour in the end, but that they are running upon the moſt abominable ſinne which can be committed, and therefore moſt highly provocative of the Divine Majeſty, which every one will moſt carefully fly, that is not given over to a reprobate ſence.

Verſ. 18.

They lay waite for their owne bloud, they lurke privily for their owne lives. Here is a third reaſon to diſſwade from going with ſinners that rob, and kill: For the preſent they damnifie others, and their lives are loſt by their meanes, whom they ſo barbarouſly butcher for their wealth, but the end will be, their owne Lives and bloud muſt goe for their bloud and rapines ſuffered at their hands; and unto this may be applyed that which was ſaid before, firſt, foure, and five, they ſhall ſhew themſelves as fooliſh as Birds, or Fiſhes, yea more, for in all their plottings to ſteale and ſlay, they doe but lay Nets, that will prove mortiferous to themſelves, and dig pits, into which they ſhall fall and periſh everlaſtingly, which is to get the world, and to loſe the ſoule, to make the moſt fooliſh bargaine that may be, whereof they ſhall be aſhamed when it will be too late.

Verſ.19.
Lavater.

Such is the way of every one that is greedy of gaine, he will take away the life of the owners thereof. This, ſaith *Lavater* is added, as an Epiphonema, to that which was ſaid before, *v.* 17. 18. And it containeth a more generall inſtruction concerning all covetous perſons, and not robbers, and murtherers onely; They, as theſe, lay a foundation of deſtroying their own lives alſo, by their own covetouſneſs, as 1 *Tim* 6.9. it is ſaid, *They that will be rich, fall into many noyſome and fooliſh luſts, that drown the ſoule in perdition.* Robbers and murtherers, to get riches by taking away other mens lives, and conſequently their own; And all others, that gape after gain, by laying themſelves thus open to the danger of deſtruction, by being drawn to joyn in unlawfull wars, to uſe any fraud, or oppreſſion, or to exerciſe any unlawfull arts, or wayes of gain, whoredome, baudery, gaming, ſtrong drinke, or wine-ſelling, Idolatrous-image-making, Fortune-telling, or acting the part of a cunning perſon, by moſt of which, the greedy of gaine take away the lives of others, and by all, their owne, comming thus into the ſnare of inevitable deſtruction, as our Lord ſaith, *Take heed of drunkenneſſe and worldly cares, leſt that day come upon you unawares, for as a ſnare it ſhall come upon the inhabitants of the earth.*

Luke 21.34.

Verſ.20.

Wiſdome cryeth without, ſhe uttereth her voyce in the ſtreets. v.21. *In the place of concourſe, in the gate.* The Wiſe-man having diſſwaded from hearkning to ſinners, who call others to conſort with them, to their deſtruction, now oppoſeth againſt their calls, and flattering inticements, the call of Wiſdome, which being hearkned unto, they ſhall not be able to draw any after them, and ſo into the great danger of the deſtruction before ſpoken. By Wiſdome, underſtand Chriſt, in whom are *All the treaſures of wiſdome hidden,* and who *is made of God unto us, wiſdome, righteouſneſſe, &c.* He uttereth his voice in his word, the holy Scriptures, wherein his wiſe and holy inſtructions are ſet forth at large, both in the Old and New Teſtament, for all come from the inſpiration of his Spirit: And he is ſaid to cry for his earneſtneſſe in teaching, and exhorting, which was fulfilled according to the letter, when he ſtood and cryed, *If any man thirſt, let him come and drinke, &c.* And this crying and uttering his voice, is ſaid to be without in the ſtreets, becauſe he taught publikly, and openly, as he ſaith, *I ſpake alwayes publikly in their Synagogues, and Temple, and in ſecret I ſaid nothing,* and in chiefe places of concourſe, for to ſuch places great multitudes reſorted. *And in the gate,* which of old was the place of judgement, where matters were heard by the Judges; For hither was Chriſt brought before *Pontius Pilate,* and here he declared himſelfe to be a King, and to have come into the world for this end, although not a King of this world, to reigne in worldly pompe and glory here, having an humane guard and forces about him to ſubdue his foes, but a ſpirituall King to give Laws, according to which, who ſo liveth, ſhall be ſaved, and this ſhall be his wiſdome, flowing from this fountaine of wiſdome to eternall life. And it is to be noted, that the word rendred Wiſdome is a plurall, to intimate the manifold wiſdome of Chriſt and his word, comprehending all manner of wiſdome, and the word [illegible] *crieth,* commeth of רנן *to cry* or *ſing,* becauſe that our Lord cryed ſo, as that it was, as it were by ſinging, that thus men by delight in the manner of his uttering himſelf, might be taken and drawne after him. For thus it was when officers being ſent to take him, and returning without him ſaid, when the reaſon was demanded, *Never man ſpake as he ſpake,* and therefore he compareth *John* the *Baptiſt,* and himſelfe to children ſitting in the Market place, and ſaying, *We have piped unto you, and ye have not danced,* according to ſome, *Cecinimus vobis, we have ſung unto you.* Thus *Lavater* and *Muffet,* who alſo ſaith, that after a father that ſpake to his ſon, a mother is brought in ſpeaking, or it is ſhewed, how ſhe ſpeaks further to us all publikely, and openly from time to time, and if by her we underſtand the true Church of God, conſiſting of faithfull and zealous Preachers, the ſenſe will be good, if not beſt, becauſe wiſdome is a feminine. And not a maſculine,

Col. 2.3.
1 Cor. 1.30.
2 Tim. 3.16.
Joh. 7.37.
Joh. 18.20.
Joh. 18.37.
Deut. 4.6.
Joh. 7.46.
Lavater.
Muffet.

line, as Chriſt is, ſo that when it is ſaid, She uttereth her voice, it cannot be ſo well underſtood of him, but of her. And then by the Father ſpeaking before, underſtand Chriſt figured out in *Salomon*, the Son of *David*, King of *Iſrael*, for ſo is Chriſt often called, as where it is ſaid (*Jeſus thou Son of David*) and *Where is he that is borne King of the Jews?* And therefore he ſpeaks of *Salomon*, as his type, ſaying, *The Queen of the South* came from afar to hear the wiſdome *of Salomon, and behold a greater then Salomon is here.* The Church then is here ſpoken of, that is, the Apoſtles, Prophets, Paſtors, and Teachers, ſome of which in their holy writings have laid the ground of all true wiſdome, *viz.* in their Propheſies and Epiſtles, and in their further ſetting forth of the ſame with a lively voice; 1 Cor.3.11. for which cauſe, St. *Paul* ſaith, *I have laid the foundation as a skilfull maſter-builder, Let every one take heed how he buildeth hereupon.* Others lay theſe rich treaſures open, and offer them to their hearers daily, more and more, that they may take and inrich their ſoules herewith; and all this is done ſo, as that all men may take notice hereof, and be made wiſe to ſalvation, which is the onely 1 Cor.1. true wiſdome; all wiſdome elſe being but fooliſhneſſe to this. Now that by the Church, not onely the Congregation in generall, but Preachers in particular, may be underſtood, appeareth from the ſaying of the Lord, *Tell the Church*, adding, Math.18.18. *What ye binde upon earth, ſhall be bound in heaven*, to declare, that he meant Apoſtles, and other teachers, and who elſe, as mothers, travell in birth with the people taught by them, but he that is ſet over them, and to whom the care of forming Chriſt in them is committed, as *Paul* ſpeaketh, ſaying, *My little children* Gal.4.19. *of whom I travell again in birth till Chriſt be formed in you.* When the faithfull and zealous Preacher then ſpeaketh in the Congregation, Wiſdome uttereth her voice, and crieth in the chiefe place of concourſe, for which the ſame Apoſtle ſaith, *We ſpeak the wiſdome of God in a myſtery.* He that heareth the Preacher, and Act.17.11. findeth him with the men of *Berea*, to ſpeak according to the Scriptures, heareth Note. the voice of wiſdome, and ſo he is to make account whoſoever he be, that would become wiſe to ſalvation; It is no matter what voice be uttered by others diverſe from this, for it is all vanity and folly, and tends to the deſtroying of the hearer, this onely is true wiſdome, and therefore by all men that would be ſaved, to be hearkned unto. The Sept. for crying, hath *ὑμνεῖται ſingeth*, and indeed this is moſt apt, for ſuch as are without, going upon the way, they are ſtayed and taken with melodious ſinging, ſo that they ſtand ſtill, and go no further on therein; ſo a ſinner by the incantations of Wiſdome, if he be converted, otherwiſe he heareth not the *Voice of* Lyra. *the Charmer, charme he never ſo wiſely. Lyra* by Wiſdome underſtandeth that practicall wiſdome, of which it was ſpoken before, ſo likewiſe *Janſenius* and *Salazar*; but for ſo much as that is an effect of teaching, and here the inſtrumentall cauſe, or the efficient is ſpoken of, God who ſpeaketh in and by the Preacher, I reſt in that, which was before ſaid, underſtanding by Wiſdome the Church; that is, Church-men, there being nothing more common, then when they are ſpoken of, to ſay, the Church ſaith thus, or thus. The word rendred ſtreet, is רחבה, which properly ſignifieth a large place, as *Jaacob* having digged one Well, called the name thereof *Rehobeth*; and it ſetteth forth the free liberty, wherewith the zealous Preacher teacheth, not ſuffering his mouth to be ſtopped, as the Apoſtles did not, *Act*.4. and *Peter* being in bands ſaid, *The word of God is not bound.* It is a baſe and degenerous ſpirit, and not the Spirit of God, that makes a man yeeld, and fear to ſpeak againſt the open ſinnes of any openly, whether they be of the common ſort, ſet forth by places of concourſe, or Rulers and Governours, ſet forth by the Gate, where Judges uſe to ſit, and they that have Sovereigne power. For theſe words in *the chief place of concourſe*, Heb. is בראש המיח *in the head of tumult*, or *noiſe*, for the word may ſignifie either, as it is derived, and becauſe the comming together of many into one place, is not without a noiſe, it may well be rendred in the Arbor. head of concourſe, which I take not to be, as ſome doe, the inferiour Magiſtrate, but the Temple, which is the chiefe place of aſſembling of all other. *Arboreus*, who ſaith, that an uncreated wiſdome is here meant, whereof it is ſpoken, Ch.8. 22.23. yet concurreth with that which was ſaid before touching Preachers, Prophets and

Apoſtles, whom this uncreated wiſdome uſeth, as her mouth to inſtruct, and to make men wiſe, ſo to judge them, as *Eſa*.chap.1.chap.3.chap.5. *Jer*.chap.2.ch.5. *Ezek*.20.chap 45. *Peter Act*.2.and *Act*.10.&c.

Verſ. 22.

How long will ye ſimple ones love ſimplicity, ſcorners delight in ſcorning, and fools hate knowledge? Here are three ſorts to whom the word of wiſdome is ſpoken. 1. *Simple ones,* who are eaſily carried away through their credulity by cunning deceivers, into the wayes of errour or ſin, through a love thereof wrought in them by their falſe perſwaſions. 2. *Scorners,* or deriders, that mock at all exhortations to good, and comminations of judgements, againſt which ſort St. *Peter* ſpeaketh, ſaying, *There ſhall come mockers in the laſt dayes, ſaying, Where is the promiſe of his comming*. 3. *Fools that hate knowledge,* that are ſo deſperately wicked, that they both hate reformation, as the word of God, and all godly Teachers require; and alſo ſuch as have this wiſdome and knowledge, ſeeking by all the malignity that they can exerciſe againſt them, to beat them herefrom, or to cut them off, as *Ahab* and *Jezabel* did the Prophets of God. And *Antiochus Epiphanes* is ſaid to have had indignation againſt the holy Covenant, the memory whereof he ſought to obliterate both by threatnings, and executions of all that were knowing, whom he could come by. For the wicked ſaid to hate inſtruction, or to be reformed, See *Pſal.* 50.17. All theſe ſorts of men are here intimated to be incorrigible, and uncapable of good by wiſdome, that we may all take heed, although we in many things ſinne all of us, yet that we neither be פתים eaſily perſwaded to evill wayes, and the love thereof, but loath them, nor לוצים deriders, or as the word ſignifieth, *Interpreters* of the Teachers words ſuch a way as to make them ſeem ridiculous, as the Jews did Chriſts, when he cryed, *Eli, Eli, Lamaſabacthani,* ſaying he calleth to *Elias,* let him come and help him, or כסילים ſo unwiſe, as to hate wiſdome; that is, righteous living, and walking by rule either in our ſelves, or others. For it is worth the noting, that having before ſpoken of ſinners, he ſaith, *If they intice thee,* intimating ſoft and ſecret perſwaſions and flatteries; But now coming to ſpeake to theſe kinde of men; he ſaith, *Wiſdome cryeth,* for hereby is intimated that theſe are moſt hardly and rarely wrought upon by any inſtructions or exhortations, but eaſily inclined to evill, ſuch advantage to ſin is given by mens naturall corruption, and ſuch a bar put in the way to hinder the coming in of any grace into the heart. For that the crying of wiſdome prevaileth not with ſuch; the next words, v.24.ſhew, as alſo the fearfull ſequell hereof, *I will laugh at your deſtruction.* One by Simple underſtands ſuch, as ſin out of ignorance and weakneſs, by Scorners, ſuch as make a mock of ſin, counting it but a matter of ſport; yet even to ſuch Wiſdome cryeth, therefore to all; whereas *Plato* required the skill of Muſicke and Geometry in all that came to his School, before he would admit of them. The Vulgar renders it, *Yee children how long will yee love childiſh things, yee fools deſire things hurtfull unto them, and the imprudent hate knowledge*; but the beſt is according to the Hebrew.

2 Pet. 3.

Dan. 11.30.

Note.

Note.

Muffet.

Verſ. 23.

Turne yee at my reproof, behold, *I will powre out my Spirit unto you, I will make knowne my words unto you.* Wiſdome having challenged the wicked for their evill wayes, and their love unto them, and delight therein, and their hatred of knowledge, now falls to exhortation, ſaying, *Turne yee*; that is, although ye have hitherto gone on in wayes evill, and dangerous to your owne ſoules, yet now for your own ſafety repent and come out of them, and let this my juſt reproof work upon you to make you ſo to do, and harden not your hearts to go on ſtil. Although ſome of you be ſimple and over-credulous, and ſo in danger of being ſeduced by envying deceivers, and have been well pleaſed with their ſinnes and errours, to which ye have been drawne by them; yet be not taken with the love of wayes ſo pernicious any more, but hate and abhor from them. And although ſome of you, that have more naturall wit, have abuſed your wits to deriding the Preachers of righteouſneſſe, and to turne thoſe things that ye have done evill into jeſts, ſcoffing at thoſe that walke more carefully according to my rule, as *Iſhmael* mocked at *Iſaac*, and have thought it a glory to you thus to doe; yet now be aſhamed of this, as true converts are, according to that, *What fruit had yee of thoſe things whereof yee are*

Gal. 4.

Rom. 6.

now aſhamed. Laſtly, although ſome of you haue done worſe then all this, even hated inſtruction, as croſſe and contrary to your corrupt nature, and hated thoſe that have been better taught, yet now love and be affected to ſound Teaching, and living accordingly, and to all thoſe that doe thus; and if ye doe ſo, then make the benefit that wil hence redound to your ſoules, I the Lord, who am the Author of the Wiſdome that cryeth unto you ſo to doe, *Will poure out my Spirit unto you*; that is, the ſpirit of Grace, and Sanctification, and the ſpirit of Wiſdome and Underſtanding, as is further declared in the next words, *I will make knowne my words unto you*; ſo as that ye ſhall underſtand the myſteries of the Kingdome of Heaven to your comfort and ſalvation, and to the inabling of you to ſpeake and

Joel 2.

Acts 2.

Pſalme 19.

inſtruct others herein, according to which it was by *Joel* propheſied; *I will powre out of my Spirit upon all fleſh, and your ſonnes and daughters ſhall propheſie, &c.* and fulfilled when the Spirit filled the Apoſtles with ſo great learning, that they ſpake in all Tongues the wonderfull things of God; and in *Saul*, from a perſecutor and hater of the Truth, turned to be a faithfull and zealous Preacher; and to the ſimple, *David* ſaith, The Law of God giveth underſtanding to the ſimple.

Note.

Acts 9.
Joh. 9.
Mat. 13. 11. 12.
Eſa. 29.

Note hence, that turning from wickedneſſe muſt firſt be, and then men ſhall be capable of the Spirit, and of underſtanding, otherwiſe they are but like blinde men, who although in the midſt of the light, ſee it not, neither can they; yea the the light makes them blinde, like perſecuting *Saul*, for which our Lord ſaith, That he came to make the blinde to ſee, and that the ſeeing might be made blinde. *And to you it is given to know the myſteries of the Kingdome of Heaven, but to them it is not given, they have eyes to ſee but perceive not*; the word is to them as a ſealed Booke.

Note.

Jam. 1.

2. Note, that to have the Spirit to underſtand, and know the words of God ſo, as to be doers thereof, is the greateſt bleſſing that can befall any mortall man in this life, becauſe this is promiſed, as a fully ſatisfying reward to ſuch as turne; therefore it is ſaid, *He that looketh into the perfect Law of liberty, not being a hearer of the Word only, but a doer of the worke is bleſſed in the deed.*

Note.

Jam. 4. 1.

1. Cor. 13.

Pſal. 16.

3. Although no man can thus perfectly know the words of God, for *In many things we ſinne all*, yet who ſo turneth from the love of ſimplicity to the love of the truth, and righteouſneſſe, deſiring to underſtand, and to be ſanctified hereby, and from ſcorning, to the reverencing hereof, and from the hatred of knowledge and knowing men, to a love of it among them, is before God ſo accepted of, as that now it being asked, this fountaine of living water is opened to flow unto them, and the ſcales that blinded them before, fall from their eyes, as from *Saul*, and now they ſee, and know, and ſhall have their knowledge increaſed, from being in part to plenary in Gods good time to their perfect and full beatification in the life to come, for to ſee and know, as we are called, is fulneſſe of joy and bliſſe.

Note.
Lavater.

Laſtly, as *Lavater* noteth, this being ſo, there is no colour of excuſe for thoſe that are wavering, and inconſtant, when any wind of new doctrine ariſeth; ſaying, there are ſuch divers opinions that we know not which to follow; for here is a foundation laid of never erring, be the times as full of errour as may be, *I will make knowne my words unto them*, when I have powred out my Spirit unto them; For from hence it is plaine, that among thoſe that hold divers Opinions, he only is led by the Spirit of God, that makes the evident Word of God the ground of his opinion, and not a pretence of new light, or revelation, as it is ſaid, *Eſa.* 8. 20. *To the Law, and to the teſtimony*; it is not then for want of meanes to know the right, that ſo many are carried away with errour, but becauſe they had rather heare a braying Aſſe, then one clearly teaching the pure Word of God, as the ſame Author ſpeaketh; or as Saint *Jude*, They have the perſons of men in admiration for an advantage; the way that they lead them in, being pleaſing to the fleſh, or conducing more to their worldly gaine or glory amongſt men, as might eaſily be ſhewed in all Schiſmaticks and Sectaries.

Beda, Hugo, Dionyſ.

Beda, Hugo, and *Dionyſ.* take this for a threatning thus; Turne if ye will, if not, I will poure out my ſpirit of fury, and will make you know my words before ſpoken, in declaring the dangerous caſe that the wicked are in, to be true. But becauſe the threatning againſt thoſe that will not turne, followeth, *verſ.* 24. 25. and the Lord is not wont upon exhortation to turne immediately to threaten, but firſt by promiſing to ſeeke to allure, and then to threaten the obſtinate, I paſſe this over as not agreeing, and reſt in that which went before.

Verſ. 24.

Becauſe I have called, and ye refuſed, I have ſtretched my hand and no man regarded, &c. After promiſes that might allure, here followes threatnings, that may terrifie all the wicked, that goe on in their ſins, *Becauſe I have called*; that is, I the Lord by the voyce of my Church, the Miniſtery of my Word here ſet forth by the name of Wiſdome, have called upon you, ſimple ſeduced ones, ſcorners, and Piety-haters, from time to time, to turne from theſe and all other your evil wayes; *I have ſtretched out my hand*; that is, both by ſeeking to make you in ſilence to attend unto my words, and when words would not prevaile, doing Miracles and Wonders amongſt you, that hereby ye might be made the rather to hearken to me, and when Miracles tooke no effect with you, neither exerciſing judgements upon you, that were able to make any heart to relent, except of thoſe that are given over to a reprobate ſence; But before this, I ſtretched out my hand in delivering you out of bondage, and doing you good; for

1. When *Paul* was to ſpeake in the midſt of a tumultuous people, it is ſaid that he beckoned with the hand, that ſilence might firſt be made; ſo the Lord ſtretcheth out his hand, as it were, in his ſervant the Preacher, who ſtanding up to ſpeake to the people, they all attend to his preaching in ſilence in reſpect of the outward man; but ſuch a tumult and noyſe of profits, and pleaſures, and their owne luſts is made within, that Wiſdome can have no audience.

Acts 21. 40.

2. For ſtretching out of the hand in deliverances, and doing them good, it is ſaid, That he brought them out of *Ægypt* with a mighty hand, and ſtretched out arme, and this was not without Signes and Wonders: and of this, and the benefits beſtowed upon the *Iſraelites*, the Prophet *Eſay* ſpeaketh, to aggravate their wickedneſſe the more, that were not moved hereby; *I have ſtretched out my hands all the day long to a ſtiffe-necked and gaine-ſaying people.* And thus the Lord Chriſt alſo ſtretched out his hand in perſon, and by his Apoſtles, as they prayed, *Act.* 4. 30.

Exod. 3. 20.

Eſa. 65.

3. For ſtretching out the hand in executing Judgements, this was done in *Ægypt*, when God by *Moſes* ſtretched out his hand, and brought divers Plagues upon *Pharaoh*, and *Iſrael* afterwards ſinning, when they were ſmitten in the Wilderneſſe with the Plague, with the Sword, and with fiery-flying Serpents, and in the Land of *Canaan* often by the oppreſſions of forreine enemies. To this effect almoſt *Lavater* ſpeaketh alſo. And there is in ſtretching out the hand yet ſomething more, viz. offering to help out of danger, *Pſal.* 10. 12. ſo that in ſaying, I ſtretched out my hand, it is meant, I held it out every time that I called, being ready if any ſinner would give his hand, to helpe him out of the pit into which he was fallen.

Jer. 5. 25.
Pſal. 74. 3.

Lavater.

Verſ. 25.

But ye have ſet at nought my counſell, and would none of my reproofe; that is, Neither my loving exhortations, whereby I counſelled you for the beſt, nor my ſharp reprehenſions and threatnings were of any avail with you, no nor my favours, or Judgements, to move you to repent. A grievous accuſation, which is not only of the *Jewes*, or of ſome of former times and ages, but of all the wicked of all times, that live under the meanes, and yet continue unreformed. The Lord calleth, but they heare not, although they heare Sermons; neither doe they regard his Word or Workes, as is complained alſo, *Pſal.* 28. yea, the wiſeſt counſell to ſave their ſoules, that is given by the moſt wiſe God, and not by man, is by them ſet at nought; ſo is God vilified by ſinfull duſt and aſhes; and if this ſhall be the Indictment of every obſtinate ſinner, who would not be moved to ceaſe from ſinne, and without any further delay, for he that is not, ſinneth not againſt man, but God, and then who ſhall plead for him? Some referre the calling, and ſtretching, or lifting up of the hand to Chriſt thus; I called when I ſaid, *Come to me all ye that*

1 Sam. 2. 25.
Note.

Beda.
Hugo.
Mat. 11.

are weary and heavie laden, and ſtretched out my hand, when to heale your
Iſidor. Diſeaſes, and Sickneſſes. *Iſidor* reading it. *Ye have contemned my counſell*, ſaith;
that the Greek word ἤμυω is, *to cut off*, and ſo hereby it is implyed, that they
did by his counſell ſo wiſely given them, as one doth by that which he cutteth off
and caſteth away, as the ſuperfluous branches of a Tree, or the parings of an
Apple.

Verſ. 26, 27. But now ſee what puniſhment ſhall be laid upon the wicked for this, v. 26. *I
will laugh at your calamity, and mock when your feare commeth, as deſolation,
as a whirlwind*. To ſpeake properly, it is not incident to the Lord to
Muffet. laugh, or to weepe, but yet laughing at the vanities and miſeries comming upon
the wicked, is alſo aſcribed to him, *Pſal.* 2. 4. *The Lord ſhall have them in deriſion*,
because he makes them to be derided, and not pittied by men when their calamity
cometh. And this is the greateſt of all miſeries, not only not to be pittied,
but in the midſt of greateſt miſeries to be derided. And the miſeries to come upon
the wicked are the greateſt in the world, for which they are ſet forth by Deſolation,
a Judgement comprehend ing in it all others, and a Whitle-wind, then which
Lyra. there is nothing more violent or ſudden. Thus *Lyra*, who will have deriſion underſtood
of men to whom ſinners ſhall be made a laughing-ſtock, or ſcorne, by
reaſon of the baſe and miſerable ſtate into which God in his wrath will bring them;
So it is threatned to tranſgreſſors, *Deut.* 28. Amongſt other of Gods heavie Judgements,
and in ſetting forth the Judgements to come upon them, he uſeth not only
the compariſon of *Deſolation*, which cometh by cruel enemies ſuddenly depopulating
a Country, by taking preys, burning, ſpoyling and killing all; and of a
Tempeſt, but he addeth further; *When diſtreſſe and anguiſh cometh upon you*,
as if their miſery ſhould be ſo great, that he could never tell when to have done in
varying his words to ſet it forth; the firſt of theſe two words עוק ſignifieth a
ſtreight, whereby is meant ſuch miſery beſetting them, as that they ſhould not
know which way to get out of it; and indeed ſuch ſhall be the miſery of the incorrigible
wicked in Hel, they that are caſt in there ſhall never get out; and the
next word צרה to beſiedge or ſtreighten is a Synonimy to it, further ſetting forth
the ſame. And all this is by ſome referred to the *Jewes* deſtruction by the *Romans*
Beda. for deſpiſing the Sonne of God, the Wiſdome of the Father; but with *Beda*, I
rather underſtand more generally of the laſt Judgement to come upon all the wicked
for evermore, for that ſhall be moſt ſudden, and into ſuch ſtreights they ſhall
then come as never did any before, the way into Paradiſe being never more ſtraitly
kept, that the man expelled for ſinne might never enter more; Then the way of
coming out of this Dungeon, that the wicked here ſhut up may never have any
liberty of coming out any more, but live in torment everlaſtingly.

Verſ. 28. *Then ſhall they call upon me, but I will not anſwer, &c.* that is, Upon me,
from whom this Wiſdome cometh to reprove, exhort, and threaten them, but all
Luke. 16. their ſeeking to me then ſhall be vaine. Thus *Dives* in Hel is ſet forth, craving for
Matth. 7. one drop of cold water; and wicked workers, to be opened unto, but they are not
Luke 13. heard, neither doe they finde the leaſt comfort.

Lavater. *Lavater* taking the Judgements before ſpoken of to be temporall, for the removall
of which, although the wicked pray, they ſhall not be heard, noteth this
queſtion; Why will not God heare them, ſeeing he hath promiſed to ſave all that
call upon him? and anſwereth, That it is meant of the wicked praying through
extremity of miſery, but not touched in their hearts with any true repentance.
But foraſmuch as ſome have found ſome favour, that they ſought unto God, although
unreformed, as *Ahab*, *Rehoboam*, and *Jehoaz*, I cannot ſubſcribe unto
him, but rather hold with *Beda*, That the calling here ſpoken of is when it is too
late, as it is ſaid; Then many ſhall ſeeke to enter and ſhall not be able; and
Eſau could not obtaine the bleſſing, becauſe he came too late, though he ſought it
with teares.

Verſ. 31. *Therefore ſhall they eate of the fruite of their owne wayes, and be filled with
their owne devices*; that is, They ſhall fare according to their doings, as the
Proverbe is, *Ut ſementer feceris ita & metes, As thou ſoweſt thou ſhalt reap*;

For our doings be our ſowing, and he that ſoweth evil ſeed, cannot reap, and *Note.* eate good, but baſe Corne, Tares inſtead of Wheat, and here-with he ſhall be filled; So he that liveth and goeth on unreformedly in ſinne, ſhall be filled with anguiſh and miſery.

For the turning away of the ſimple ſhall ſlay them, and the proſperity of *Vers.* 32. *fooles deſtroy them*; that is, Their going from holy inſtructions ſhall prove unto them as Childrens leaving of helps, where-with they are helped to ſwim in deep waters, is the cauſe of their drowning; So their turning from good inſtructions, and preferring their owne evil wayes, ſhall prove death, and everlaſting deſtruction *Note.* unto them. And if any ſuch ſhall thinke otherwiſe, becauſe they live in proſperity, and for this be the more proud and licentious, even this which they take to be an argument of Gods love and favour towards them, being hence the more in- *Lavater.* couraged in their evil wayes, ſhall prove a ſword to ſlay them, neither ſhall they by any meanes eſcape. Thus *Xenophon* in *Cyropædia*; *It ſeemes to me harder to* *Xenophon.* Δοκεῖ μοὶ χαλε- *beare good things well then evill, for theſe worke reproach to many, thoſe wiſ-* πώτερον τἀγαθὰ *dome to all.* As the Peacock looking upon his gay tayle extended is proud, but καλωφερεῖν ἢ looking downe to his feet dejected: So by proſperity the heart of the wicked is τὰ κακά. puffed up, but by poverty and miſery caſt downe, whereby God is moved to pity, being otherwiſe ready to caſt downe and deſtroy them, as proud *Herod.*

But who ſo hearkeneth to me ſhall dwell ſafely, and be quiet from feare of evill. *Vers.* 33. Here on the contrary ſide, the ſafe and dangerleſſe condition of the righteous, that regard and lay up inſtructions in their hearts to live accordingly, is ſhewed, when as the wicked are like the raging Sea, if there be a calme now, a tempeſt ſoone ari- Eſa. 57. ſeth, and the waves thereof roare and make a noyſe, and indanger the Ship; the righteous even in tempeſtuous weather are ſafe, and without feare, as they that are in a ſafe Harbour, for they know and beleeve, that God hath wayes to ſave them, and his power and goodneſſe ſhall never faile them; however, they have a quiet Conſcience in reſpect of this, that their ſins are pardoned, and they are through faith in Chriſt juſtified from them, whereby they have peace with Rom. 5. 1. God. But it is to be noted, that theſe are ſuch as hearken, and are obedient unto *Note.* the voyce of Wiſdome, not ſuch as are for faith only, inferring from Juſtification hereby, that doe now what they will, it is no ſinne, as the fooliſh *Antinomians* hold, and carnall cavillers.

CHAP. II.

My Sonne, if thou wilt receive my words, and hide my commandements *Vers.* 1. *with thee; ſo that thou incline thine eare to wiſdome, and thy heart to* *Vers.* 2. *underſtanding, &c.* In this Chapter are two parts, or things:

1. It is ſhewed how Wiſdome may be attained, *verſ.* 1, 2. &c. to *verſ.* 10.

2. What the benefit of Wiſdome is, from thence to the end of the Chapter; touching the firſt, To get wiſdome; that is, Grace to turne from ſinne, and to beleeve in Chriſt.

1. Thou muſt be humble *to encline thine eare, to the voyce of Wiſdome*; that is, To hearken diligently to the Word preached and read, and not to be as moſt Hearers are, like ſtocks and blocks in the Congregation, ſhameleſly ſleeping the time away, or ſitting there without any attention, not having their eyes faſtned upon the Preacher, as Chriſts Auditors are ſaid to have been upon him, Luk. 4. when he taught in *Nazareth*, although their malice and infidelity hindered them from profiting, but upon other objects of vanity. He that would attaine wiſdome 2 Tim. 3. 15. to Salvation by hearing, muſt contrariwiſe looke at nothing elſe, but make this his worke, by hearing to learne and underſtand more of the Will of God from time to time; and thus none wil doe, unleſſe they be humble, to bend and bow to this teaching, acknowledging the great need thereof, being of themſelves ignorant

and ſo in danger of being drawn away to ſin and errour to their deſtruction : For
Pſ.19. the *humble God will teach* ; and Chriſt ſaith , *Thou haſt hidden theſe things*
from the wiſe , and revealed them to babes ; that is, from ſuch as are wiſe in their
owne conceit , and to ſuch as are like little children in humility , as elſewhere he
ſaith, *Unleſſe ye be converted and become as little children, ye cannot be ſaved.*
As into the low valleys the waters flow , and make the ground fruitfull ; ſo the
Note. Spirit, which is as living water, into the humble heart. And therefore they that are
conceited of their owne knowledge, ſaying, that they know as much as the Preacher
can teach them, are not onely fools , but uncapable of this wiſdome , and conſequently
of ſalvation.

2. Beſides the eare, the heart muſt alſo be inclined, for many there are that heare
with their eares, but incline not their hearts, in which they will not bow, nor bend
to that which they heare, thinking it enough outwardly to ſeem righteous, although
wickedneſſe be ſtill in their hearts. But theſe are taxed ſharply by Chriſt , ſaying,
Matth. 6. *Do not your almes before men, as hypocrites , verily I ſay unto you , they have*
Matth.5.16. *their reward.* Yet in another place, it is ſaid, *Let your light ſo ſhine before men,*
that they may ſee your good works, &c. Whereby it is meant, that although we
ought not to doe good before men for vain-glory, yet to ſtir up others to doe good
Arboreus. alſo, we may and ought, as *Arboreus* well noteth. So that when he ſaith, *Hide*
my command with thee , pondering and conſidering of them in the heart is meant,
as it is ſaid , *Hee that is wiſe will ponder theſe things* ; And this is ſaid
Pſal.107. to be an hiding of them , to imply in what a precious account we have them,
even as a treaſure , as by and by followeth ; And it is ſaid, *A treaſure hid in a*
Matth.13.44. *field which a man finding hideth* , and keeps under lock and key that he may never
Col.3.16. loſe it ; for ſo he that will be wiſe to ſalvation deals by the words of wiſdome,
they entring his heart dwell in him , and are never forgotten , but kept alwayes
there, that he may live, and do accordingly all the dayes of his life.

Verſ. 3. *Yea if thou cryeſt after knowledge.* Here followeth a third thing to be done,
that we may get knowledge ; we muſt pray, and that earneſtly for it , for this is ſet
forth by crying; and in ſaying thus, it is implyed, both that we neither have wiſdome,
or underſtanding in us ; neither can we attaine it of our ſelves, for men begge not for
that which they have at home , neither doe they ſeek for it , but for what they
want ; but for this, if it be neceſſary for them , and they cannot ſubſiſt without it,
they both call and cry, and crave, or elſe they periſh, as hunger-ſtarved perſons beg
for almes. Moreover it is implied , that God is not ſo difficult to be intreated for
divine knowledge and grace, but that if we aske, he will give it us ; as alſo *James*
teacheth. Other things we may aske and not have, but this we ſhall aſſuredly. For
Jam.1.5. *aske*, ſaith he, *and ye ſhall have, ſeeke, and ye ſhall finde*. But as *James* alſo hath
Jam.4.3. it, we muſt aske in faith, and not waver, and faith is not of all men, but to whom
God giveth it. To this I ſay, that the faith indeed, which juſtifieth , is the ſpeciall
gift of God, and man cannot of himſelfe attaine unto it; but there is a faith, which
is a beleeving of that we heare , and may know by the viſible works of God to be
true, whereby a man beleeveth that there is a God , and that to bee true,
which is taught in his word , for ſo it is ſaid , *The devill beleeveth and*
Jam. 2. *trembleth* ; yet neither is this faith meant by *James*, for this draweth not a man to
God, but driveth him from God ; but a ſtedfaſt beleeving that there is a God, and
that he is a rewarder of thoſe that ſeek unto him , and this faith there muſt , and
may be in every one, to whoſe ears the voice of Wiſdome cometh, and then cry for
Lavater. wiſdome, and attaine it without all doubt. For God, as *Lavater* hath it , is not
like unto a man , who to make another thinke himſelfe beholding to him, promiſeth
him faire, ſaying, If thou haſt need come to me , and I will lend thee this or
that; but come to him in thy need, and then his offer appears to be but words, and
Beda. no performances : For the rendring of the words here, Heb it is לבינה *If thou*
Hilar.in Pſ.118 *cryeſt to underſtanding* ; that is , ſaith *Beda* , to Chriſt the Son of God, the
wiſdome of the Father ; but *Hilary*, by crying to Wiſdome, underſtandeth a mans
Hugo, endeavouring with all his might by reading , meditating, and hearing , to come to
Dionyſ. this ſaving knowledge ; for he ſaith, *Wiſdome is to be called upon, every office of*

reading

[illegible] deputed to underſtanding. *Hugo* and *Dionyſ.* follow the ſenſe already given, which is beſt, and therefore followed alſo by *Lavater* and others. And it may be rendred either, *Call to wiſdome*, or *for wiſdome* to God by earneſt prayer; yet that of *Hilary* is alſo to be added, read and ſtudy for it. And it is to be noted; that it is crying and calling aloud that is here required; which that we may do, we muſt take heed of all things that may weaken and dul our calling, that we cannot be ſo ſonorous; and theſe things, according to the Philoſopher are two, 1. Coldneſſe; 2. Intemperance; for he that is hot and temperate in his dyet, and moderate in his paſſions, utters the loudeſt cry and call; frigid perſons, and ſuch as are filled with feare or griefe, or with overmuch meat and drinke, cannot ſpeake to be heard far off: And by bidding, cry and call aloud to underſtanding, he intimateth that wiſdome is far off from us, till we attaine unto it, and therefore not with an eaſie and ſoft call to be fetcht; wherefore if thou deſireſt to attaine it, take heed of all things that may oppreſſe thy voice when thou prayeſt, ſo that it cannot be heard, or prevail: take heed of coldneſſe and deadneſſe in prayer, and pray with fervency.

Note.

Ariſtotle.

2. Of glutony and drunkenneſſe; and be abſtemious, as *Daniel* by abſtinence ſought moſt anxiouſly the knowledge of things to come. It is a true ſaying of *Hierome*, *A fat belly, a leane minde*; that is, farcing and fatting the belly by following the appetite the minde is dulled, and made uncapable of underſtanding.

Hieron. *Pinguis venter, macra mens.*

3. Of ſlaviſh feare and worldly griefe; and be temperate and moderate, as it is ſaid, *Phil.* 4. 4. *Let your moderation be knowne to all men.* *Chryſoſt.* ſpeaking of chaſte perſons, or ſuch as make themſelves Eunuchs for the Kingdome of heaven, ſaith, Incontinent perſons are heavy or low voyced; but theſe Eunuchs in minde, white in manners, lofty in voice; for ſo are the laſt words Greek, although in Latine rendred; *Mente ſublimes, lofty in minde.* The Adulterer then, and incontinent, cannot call ſhrill and loud enough for wiſdome; for which he is ſet forth as an Oxe going to the ſlaughter-houſe, and a fool to the ſtocks.

Chryſ Hom. 61. ad Pop.

Prov. 7.

Verſ. 4.

If thou ſhalt ſeek for her as ſilver, and hid treaſures; Vulgar, *and dig her out as treaſures* but the word ſignifieth to *ſearch*, and becauſe in ſearching for treaſures hid in the earth, men dig, it is ſo rendred. The meaning is, If as men, that be worldly, ſpare for no labour to get money, whereby they may be inriched; thou likewiſe laboureſt for wiſdome; And this is a fourth thing to be done to get wiſdome. It is indeed the gift of God, and therefore to be begged; but as we beg and cry for it, ſo we muſt labour alſo: What paines do men take to get earthly treaſures? they dig deep into the earth, they with great labour try their mettals to get a little ſilver; the Merchant with great hazard travelleth to the *Indies* for ſilver and gold, and precious ſtones. Of this of the Merchant *Horace* ſpeaks ſaying, The diligent Merchant runneth to the furtheſt *Indies* through rocks and fires, that he may get wealth, and not be preſſed with poverty; where by fires he underſtandeth the Equinoctiall line, where the torrid Zone is, under which he paſſeth to the *Indies*; and *Ovid*, *Itum eſt in viſcera terræ, &c.* Men goe into the bowels of the earth and dig up treaſures, the irritaments of evill; And wity is that of *Pliny*, ſpeaking of the paines taken by many to finde little precious ſtones to be ſet in rings; how many hands are worn, that one little joynt of the finger may ſhine? And yet treaſures with ſo great labour attained, are not durable; for both they that have them are mortall, theeves may dig through and ſteale them; and in greateſt extremity, they will ſtand them in no ſtead; that is, in time of ſickneſſe and death, and at the day of judgement. But the Treaſures which we are here exhorted to get, are everlaſting, and at theſe times, deliver the poſſeſſors thereof from all evill; And therefore with all intention and earneſtneſſe of minde to be laboured for all the dayes of our lives.

Horat. *Per mare pauperiem fugiens per ſaxa per ignes Impiger extremos curris mercator ad Indos.*

Ovidius.

Plin. l. c. 6.

Quot manus atteruntur ut unus niteat articulus?

And here the note of *Beda* is good, ſhewing how we ſhould labour for wiſdome; viz. As they that dig for treaſure caſt out the earth, and make deep ditches in the ground, or pits, before they can come at it; ſo we muſt caſt out of our hearts the love of the world, and caſt theſe things as it were out, diſtributing and giving of our worldly goods to the poore, and lye low by humility in reſpect of our ignorances and ſinnes. As alſo *Seneca* to finde ſome gold, we turne out abundance of earth, ſo to get wiſdome. And in this our labouring to get wiſdome, we muſt be like

Beda.

Seneca.

Nec avarum pecunia neq; doctum cognitio rerum unquam replevit.

like unto the covetous man, in whom the deſire of having, increaſeth the more he hath, according to that common ſaying, *Creſcit amor nummi quantum ipſa pecunia creſcit*; *The love of money increaſeth as much as money it ſelfe*; and as a godly learned man once ſaid, *Neither is a covetous man ever ſatisfied with riches, nor a learned man with knowledge.* Neither doe covetous men only by juſt and lawful meanes ſeeke riches, but even by robbing and ſtealing, and by trade and deceit, although to get them they adventure their lives; ſo he that labours for Wiſdome, if he liveth in a place where the ſtudy of Divine Learning is ſtreightly forbidden, and there is danger of death to ſeeke after it, as was the caſe of Chriſtians living under Heathen perſecutors, and of thoſe of the reformed religion under Papiſts, yet he by ſtealth in the night takes time to read and ſtudy for this, not paſſing for the danger incurred by ſo doing.

Georg. Agricola.

Touching the Similitude betwixt digging for treaſures lying hid in the earth, and wiſdome, it is alſo ſpoken, *Job* 28. and to finde out theſe treaſures of ſilver or gold, men that have skill to doe it, as *Agricola* noteth, goe to waters that flow out from mountaines, and there they obſerve the ſands, diligently marking their colour and ſmell, and hereby they diſcover the metals, and their veines, through which thoſe waters come, for they bring ſome of that metall with them.

Hieron.

Prov. 10. 11.

Mal. 2. 7.

Chryſ. Hom. in orat. H.

Now the mountaines, at the feet of which the treaſures of Wiſdome iſſue out, ſaith *Jerome*, be the holy Doctors of the Church, who both in Life and Doctrine ſet forth the true Word of God, by opening the myſticall places hereof, and living an heavenly life accordingly. To theſe then he muſt come ſeeking wiſdome, and ſearching for it, that wil finde it, he muſt come to their preaching publickly, and to their writings in private, hearing, reading, and with great labour of the minde finde out this treaſure lying herein; To this effect *Salomon* ſaith, *The mouth of the righteous is a veine of life*, out of which, as out of a rich veine of earth, wiſdome to Salvation cometh; and not unlike to this is that of *Malachy*, *The Prieſts lips ſhall preſerve knowledge, and they ſhall enquire the Law at his mouth.* And as men that ſeeke for treaſure, although there be abundance, are not ſatisfied to take ſome away, or moſt of it, but they wil have all, and are careful to leave none behinde, as *Chryſoſtome* reaſoneth; ſo muſt we doe by this heavenly, never leave ſearching till we have found it all out. And as to come to treaſure no ſmall paines muſt be taken, but the greateſt labour that is, for ſuch is digging, ſo to get wiſdome. And laſtly, as he that diggeth for treaſure to get it out of the earth, to be inriched by it, diggs in his owne ground, for he that diggs in another mans, as the Civil Law ſaith, if he findes any treaſure ſhal not have it, but the man in whoſe ground it is found; ſo we muſt every one labour for wiſdome in our owne hearts, that knowledge lying there may be digged out to the beautifying and adorning of us with all rich graces of Juſtice, Temperance, Sobriety, Chaſtity, and Holineſſe, and not to the inriching of others only, as many doe, ſaying to thoſe that they teach, Ye muſt doe as I ſay, not as I doe; they count it a great glory to finde this treaſure, but are themſelves ſtil very poore, becauſe they digge indeed, but digge not out, they doe *fodere*, not *effodere*, as the vulgar wel renders it.

Verſ. 5.

Then thou ſhalt underſtand the feare of the Lord, &c. Here to ſhew, that a mans labour that ſeeketh for wiſdome, as is aforeſaid, ſhall not be loſt; the Wiſe man ſheweth, that whoſoever thus ſeekes it, ſhal finde both the feare of God, which was ſaid before to be the beginning of it, and the knowledge of God; That is, of thoſe things concerning his heavenly Majeſty, and his Son Jeſus Chriſt, which he hath revealed in his Word, and by faith he ſhal aſſuredly know Jeſus Chriſt his Sonne to be his Saviour, in which two things the feare of God making a man to eſchew evil, and to doe good, and in this knowledge of God ſtandeth perfect wiſdome. And it is to be noted, that in ſaying. *Thou ſhalt underſtand the feare of the Lord, and finde the knowledge of God,* for herein he proceedeth according to the Allegory before begun of finding ſilver and treaſure, For it is obſerved by thoſe that write of precious metals, or treaſures hid in the ground, that where treaſures were hid, they were wont of old to lay into the ground above them aſhes or coales; ſo that he who went to digge for them firſt came at theſe, and hereby knew treaſure to be neare; and for a Mine of Silver, they that digge firſt come to the head thereof, which is leſſe precious, and then to the vaſt treaſures lying there, but more deepe: According to this it is here ſaid, That he who ſeekes for wiſdome ſhal firſt come at the feare of God, of which enough hath been ſaid before, ch. 1. 7. and then to this underſtanding, to that as a neceſſary introduction and leſſe precious, and then to this moſt rich treaſure of knowledge and faith.

Verſ. 6. *For the Lord giveth wiſdome; out of his mouth comes underſtanding.* Here a reaſon is yeelded, why by crying and calling to God in prayer we ſhould endeavour to attaine it, he is the Giver hereof, and therefore this is of him to be begged. Here is alſo a reaſon of that which was ſaid of inclining our eares, and hearts, *Out of his mouth underſtanding cometh*; therefore to his ſpeaking in the Miniſtery of his Word, our eares muſt be intent. And the next words imply a reaſon, why we muſt ſeeke for wiſdome.

Verſ. 7: *He layeth up ſound wiſdome for the righteous, a buckler to them that walke uprightly.* The vulgar; *He ſhall protect the health of the righteous, and keepe them that walke ſimply*, Hebr. *He hideth wiſdome for the righteous*; the word תושיה ſignifieth either wiſdome or any other entity or matter, wherein there is a being and continuance, *A field to them that walke perfectly*; or we may read it thus, as cohering with us, where it is ſaid, *Out of his mouth cometh underſtanding, and the hidden thing*; for ſo wiſdome was before compared: he meaneth then, that this alſo cometh thence to the righteous, and if any man would know what good this is to them, in the next words it is ſhewed. It is a very ſhield to ſuch as walke perfectly, or uprightly, the arrowes or darts of ſpirituall enemies cannot by reaſon hereof come at them to peirce or hurt them, neither ſhall the aſſaults of corporeall enemies prove hurtful to them, as is often ſhewed in the Pſalmes, where God is ſet forth to be a Shield, a Rock, a Tower to fly to, and to cover the righteous under his wings; not that wicked perſecutors ſhall never be able to kill their bodies, but not to hurt their ſoules; and that their very bodily lives ſhall be ſafe from their ſtriking, but only when he giveth leave for the making of grace the more to ſhine in them, as he permitted Satan againſt *Job*. Hence comes the ſaying, *A good conſcience is a brazen wall*; and *Zechary* ſaith, That God is a wall of Braſſe or Fire about his to defend them.

Bona conſcientia murus aheneus eſt

Verſ. 8. *He keepeth the paths of judgement, and preſerveth the way of his Saints*; the vulgar: For *paths of judgement* hath *pathes of righteouſneſſe*, reſpecting rather the ſence, then the ſignification of the word, becauſe Judgement is ſometime put for Juſtice, as it is here, and may well be, as the cauſe may be put for the effect: For whence cometh it to paſſe, that a man walketh in the paths of Juſtice, but that being wiſe he rightly judgeth this to be the way, wherein he ought to walke, and all other wayes to be wicked and evil? Now God is ſaid to keep the paths of righteouſneſſe, becauſe as *Gregory Nazianzen* hath it, He by induing them with wiſdome makes them againſt all the wiles of Satan to know which be theſe wayes, that they may walke in them and not be miſtaken. And he takes a ſimilitude from a Lion, who when he flyeth from thoſe that purſue him, with his tayle doth put out by trouling it upon the ground, his foot-ſteps, that not being now diſcernable they may not know which way to goe after him to kill him. Now ſo, ſaith he, that ſo the roaring Lion, the Devill by his ſubtilty obſcures the right way ſo, that I know not this to be it, or that; but then praying to God for wiſdome, he keepeth and guideth me in the right way, making it plainly to appeare unto me, and ſo he doth to all his Saints, as is here ſaid. *Lavater* renders it *Iter beneficarum*, Hebr. it is חסידים *mercifull ones*, and therefore it may well be rendred Saints, ſith all the Saints are merciful and beneficous, or ſuch as are daily doing good, and they are Hypocrites and no Saints, what ſhew of holineſſe ſoever they make, that are not ſuch; for this is the pure religion which maketh a Saint, *To viſite the fatherleſſe and widowes in their adverſity*; That is, to ſhew mercy to the poore.

Gregor. Nazian.

Jam. 1. 2.

Then

Verſ. 9. *Lavater.* *Then ſhalt thou underſtand juſtice and judgement, and equity, and every good way.* Here according to *Lavater*, he beginneth to ſhew the benefit coming by wiſdome. 1. Hereby a man ſhall be kept in a good way. 2. From all evill wayes. The good way is the way of juſtice; that is, of righteous and holy living, of judgement to doe every one in his place, as true judgement requireth betwixt man, and man, without reſpecting perſons; of equity, being equall and eaven in all our dealings, not declining ſometime to the right hand, and ſometime to the left; But of this enough before, chap. 1. 3. onely here is alſo every good way ſpoken of, and for way is put the word מעגל, but v. 12. where the evill way is ſpoken of, that by wiſdome he ſhall be kept from; it is דרכ, betwixt which two *August.* *Auguſt.* putteth this difference; the firſt is the ſtreight and narrow way; the other the broad way ſpoken of *Matth.* 7. 14. the firſt cometh of עגל ſignifying round; and the good way is by this word ſet forth, becauſe it is uniform, and round without angles or crookedneſſe, ending where it begun, he that goeth in this way, being at the end of his dayes where he was at the beginning of his ſpirituall life; that is, in the true faith and fear of God: But evill wayes contrariwiſe are croſſe, and winding and crooked, they that walk herein, being now in the way of ſome ſeeming holineſſe, but then in the way of prophaneſſe, now of looſneſſe and diſſoluteneſſe, then of covetouſneſs, hypocriſie, or wil-worſhip, on the right hand of adding to the word then on the left of taking away herefrom: whereas the good way is ſaid to be ſtreight, and narrow, and yet ſpacious *Auguſt.* and large, *Pſ.* 31. *Thou haſt ſet my feet in a large place. Auguſt.* thereupon ſaith, It is ſtreight and hard to walke in, becauſe at the firſt through the corruption of our nature hard to walke in, and for the difficulty of the precepts given us, but afterwards love and delight herein makes it large; and then as our Lord ſaith, *His* Math. 11. 28. *yoke is eaſie, and burthen light*; So likewiſe *Chryſoſt. Hom.* 3. *de Laz.* And of this Verſ. 10. delight in the good way it followeth here, v. 10. *When wiſdome entereth into thy heart, and knowledge is pleaſant unto thy ſoule:* For naturally there is in us an Rom. 8. 9. enmity againſt the law of God, and whilſt it is thus with us, we can neither underſtand the things of God as we ought, or walke in good wayes, or be kept out of evill. But when this is our delight, we ſhall both underſtand, and be kept from every evill way, as followeth.

Verſ. 11. 12. *Diſcretion ſhall preſerve thee, and underſtanding keep thee, To deliver thee from the way of the evill man.* In which words he further amplifieth, and maketh plaine what was ſaid v. 8. *He ſhall preſerve the way of judgement.* God as the efficient cauſe, and underſtanding as the inſtrumentall. For then is the way of judgement preſerved, and the Saints way, when they are kept from all evill wayes, *Note.* in the wayes of righteouſneſſe and holineſſe. In ſaying, *From the way of the evill man*, and before, *in every good way*; he intimateth, that this life is as a way leading either to everlaſting life, or death. ſo that every one had need to take heed how *Qualis vita finis ita.* he liveth; for as the way wherein he goeth, ſo is the end, as the life, ſo is the death, and end of his life; to thoſe that lead a good life, joyfull and comfortable; to evill livers, diſmall and terrible. And in ſaying, *The evill man*, and then varying the phraſe, *The man that ſpeaketh froward things*, He intimateth, that there are two ſorts of wicked men, of whoſe wayes we had need to beware. 1. *Evill livers*, in exerciſe of riot, incontinency, robbery, murther; touching which ſort he ſpake before, chap. 1. 8. ſwearers, curſers, and contentious perſons, 2. *Evill teachers*, that by their deceivable teaching draw men out of the way of truth to errour, for both are alike pernicious to the ſoule, as is taught, 2 *Theſſ.* 2. 11. 2 *Pet.* 2. 1, 2. Now that we may be kept from the wayes of theſe evill men, diſcretion tells us that we ſhould not keep company with them, but avoid them, as is commanded touching inordinate livers, 1 *Cor.* 5. and touching corrupt teachers, *Tit.* 3. 10. For he that would not be infected, will not come amongſt infected perſons; nor he that Verſ. 13. would not be ſtung, amongſt Adders and Scorpions. But ſuch are the wicked, their waies are alſo ſaid to be *waies of darkneſs*, and they *leave the paths of uprightneſs*; Joh. 3. 16. for that evill wayes are darke and dangerous, Chriſt ſheweth, when he ſaith, *This is the condemnation of the world, that men love darkneſſe more then the light, becauſe their deeds are evill*; that is, hereby it appears, that they live, and love to

live

1 Joh. 1. 5.

Verſ. 16.

live in darkneſſe, becauſe they love, and adhere to their ſinnes. For that ſinne is darkneſſe, St. *John* ſheweth, ſaying, *If we ſay, that we have fellowſhip with him, and walk in darkneſſe, we lye, and do not the truth*; whereby he meaneth, If we live in ſin, as the next words ſhew, *If we live in light, we have fellowſhip with him, and the bloud of Jeſus cleanſeth us from all ſin*; that is, if we live holily and righteouſly as Chriſt did, who is therefore called light. And here in the next words, Verſ. 14.

Verſ. 14.

Who rejoyce to doe evill; wherein he goeth on to ſhew, whoſe wayes are wayes of darkneſſe. And he addeth, Verſ. 15.

Verſ. 15:

Againſt arch Hereticks.

Note.

Iren de Hæreſ. l. 3. c. 19.
Vincent. Lyr. in.
Origen.

Whoſe wayes are wicked, and they delight in frowardneſſe. That by all this, two ſorts, *viz.* wicked ſinners and evill teachers are ſet forth, all agree; it being hereupon obſerved alſo, that they are commonly wicked livers who teach perverſe or froward things; or as the Sept. hath it, *Who ſpeake nothing to be beleeved*; for they that teach even well, but live ill, are not thought worthy to be beleeved in that which they teach. And the things that falſe prophets teach, are well called perverſe or froward, or things not to be beleeved, they being but as water made to looke white by lime, as *Ireneus* compareth it, and offered for milke: ſo likewiſe *Nazianzen.* And to an Apothecaries pot falſly written upon, as if it contained a medicine, but indeed is full of poyſon. Laſtly, as *Origen* hath it, like unto a falſe light ſet up to them that ſaile upon the ſea in a darke night, pretending to guide them to a ſafe harbour, but indeed miſleads them to rocks or quick-ſands. And for their wayes of darkneſſe, *Ireneus* illuſtrates this by the ſimilitude of a Fiſh called *Capia*, which caſteth out an Inky-blackneſſe about it, ſo that it cannot be ſeen, and by this meanes eſcapeth taking by the Fiſher.

Nazian. *Oblectorque malis mortem in pectore fixam rideo ſardonico riſu.*

Touching the delight that the wicked take in evill doing, they are for this compared by One, to ſuch as by cheaters are drawne to play at dice, and ſo to loſe all their money whilſt they are playing; ſo fooliſh men are drawne with pleaſure to ſin and errour, till they be utterly undone hereby, or as the Graſhopper that ſings merily a little while, and then dyeth with hunger and cold: Therefore *Nazianzen* ſpeaking in the perſon of ſuch, ſaith, *I do that which my mind hateth, and damneth and am delighted in evils, and laugh at death fixed in my breaſt, by a Sardonian laughter*; as *Euſeb. Emiſ.* ſaith, That there is a certain herb, the juyce whereof being taken makes a man laugh till he dyeth; the like is alſo ſaid of ſome touching certain poyſonous Spiders, with which he that is poyſoned, leaps and danceth till he dyeth.

For the laſt Epithite given unto evill wayes, *froward* or *perverſe*; by Sept. *crooked*; by *Symachus, crooked as the going of the Sea-crab*, or *doubtfull*; by *Aquila diſtorted*, and ſuch as are apt to bring a man out of the way. Theſe all ſhew the manifold vileneſſe of wicked wayes.

1. They are crooked, and full of windings and turnings; as the way of a Waggon, which the Wagoner, to avoid hillocks and rugged places turns this way and that; ſo the wayes of the wicked to avoid difficulties occurring, turne many times from the way wherein others travell.

Againe, for going like the Crab, it goeth not that way which it looketh, but towards the left ſide, or backward; ſo the wicked are bent ſtill in their going not that way which the eye of right reaſon looketh towards, but to the left hand, which is alwayes in Scripture put for the worſt. The Vulgar for perverſe or crooked, hath it *infamous*, becauſe walking in ſuch wayes, makes men infamous and vilely accounted of.

Verſ. 16.

To deliver thee from the ſtrange woman, the ſtranger that flattereth with her lips. Here is another great benefit of Wiſdome: By the ſtrange woman, he meaneth any woman that is not a mans owne wife, for *aliena* ſignifieth either a ſtranger, or another mans wife: For of both theſe ſorts there are whoriſh women, ſome ſingle, that make whoring their trade, as it were; and ſome married, that not being ſatisfied with their owne husbands, ſeek to allure other lovers unto them; the one ſort flattereth, and ſo allureth lovers to her for gaine, pretending love unto them, but it is indeed to their money, as long as they are any thing worth, ſuch an one telleth one lover that ſhe loveth him above all other men, and never admitteth of any more to come unto her, but as the *German* Proverb is, A buſh is not hanged out at

Lavater.

any Taverne for one cuſtomer. Some whoriſh women againe are married, and
deceive their Husbands by their flattering ſpeeches, making them believe that
they love them moſt dearly, and none other men, but mean while they have their Paramours
in ſecret, upon whom they diſpend their Husbands goods, yet by their
faire ſpeeches they are ſo bewitched by them, that they are even angry with those,
that give them warning thereof, through which meanes they undergoe great obloquie,
being counted bauds to their wives. Of Whores flattering ſpeeches see
more, *Chap.* 5. and how her words are like unto Honey. To this effect *Lavater*;
Muffet. Another ſaith, that the ſtrange Woman here ſpoken of is another mans wife,
who to ſatisfie her filthy Luſt, allureth young men unto her: and hereunto the next
words, *ver.* 17.

Verſ. 17. *Which forſaketh the guide of her youth, and forgetteth the covenant of her
God*; That is, dealeth falſly with her Husband, to whom ſhe married in her
young and tender age; thus making him her head and guide, and by solemne
Covenant both before God and men bound her ſelfe to cleave to him only, to the
end of both their lives, but now without regard of the love and benefit paſt, or of
the Covenant of God, which bindeth ſo ſtrongly, ſhe breakes thus ſhamefully
out, not only to the endangering of her owne ſoule, but of him or them also that
are allured by her.

Verſ. 18. *For her houſe inclineth to death, &c. None that goe unto her return again,*
Verſ. 19. *or take hold of the paths of life.* Whereby he ſheweth, how dangerous it
is to goe to ſuch a Womans houſe, it is hard for him that doth ſo, to eſcape being
intangled by her, and if he be, his caſe is deſperate, there being ſeldome or never
any turning by repentance from this foule ſinne; a reaſon whereof is yeelded in
Eccleſ. 7. 26. Eccleſiaſtes; *Whoſe heart is as nets, her hands as ſnares and bands.* *Arboreus*
Arbor. who citeth many places of Scripture, forbidding and adjudging to death both corporeall
and eternall Adulterers, and Adultereſſes, which are obvious to every one
that readeth the Scriptures, cometh at length to theſe words; *He that goeth unto
her returneth not againe*; ſaying, That the meaning is not, no one man that liveth
in this foule ſinne ever repenteth, but that it is ſo rare a thing for an Whoremonger
to turne, that none in compariſon of thoſe that live and dye herein turne. We
read of one *David*, and of a Woman ſuch a ſinner, that came to Chriſt, and washed
his feet with her teares, that repented, and was forgiven, but generally they that
goe this way turne not, and ſo never attaine to life, but are ſhut out with Dogges
Revel. 22. and Witches to endure everlaſting torments. Many indeed ſay, it repents them
when they are ready to dye, but then they leave not this ſinne, but it leaveth them,
and ſo are not truly penitent; for Whore-mongers, although they wax old, and
nature decayeth in them, yet ſhew ſtill the incontinency of their mindes by their
delight in obſcene talking, and laſcivious behaviour, yet when *Salomon* ſaith,
None returne, he meaneth, by his owne ſtrength, but by Gods grace they may,
and if any one turneth from this or any other foule ſinne, it is by grace exciting
and aſſiſting hereunto.

Jerome not ſeeing how this could be juſtified touching Adulterers, expounds
it of Death, *None that goeth unto her returneth*; That is, into the Pit, for from
thence there is no redemption, But it is plainly ſpoken of the ſtrange Woman,
and cannot without violence doing to the text, be otherwiſe applyed. But herein lyeth
a ſingular benefit of wiſdome ſought and attained, as it is further ſaid in *Ecclesiaſtes*,
Eccleſ. 7. 26. *He that pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken
Gen. 39. by her.* As we may ſee it exemplified in *Joſeph*, when this net and ſnare was by
his Miſtreſſe laid for him; and to be delivered from this ſtrange Woman, will appeare
to be no meane favour, if we conſider the great power that Luſt hath over
thoſe that are mancipated thereunto, and how that an Adultereſſe or Whore is aptly
called a ſtrange Woman for this, in that this ſinne abounded moſt amongſt
the Heathen, there being a kinde of religion placed at, ſometimes in married womens
and virgins proſtituting themſelves to other mens luſts; as at Feaſts, kept
to the honour of *Priapus* and *Venus*, and the Heathen were ſtrangers, therefore
alſo is the whoriſh woman in *Iſrael* called a ſtrange woman, and becauſe Whoredome

eſtrangeth the heart from God more then any other ſinne, for having been once brought under the power of *Venus*, ſhe becomes thy god, and holds thee ſo faſt, that thou art for ever after eſtranged from the true God indeed: for which *Venus* is by the Heathen ſet forth as a Queene wearing a Crowne, and *Plato* calleth her for this, *Agreſtem & furioſam dominam*, An *harſh and furious Lady*. For Luſt dulleth and taketh away the ſences, as *Galen* noteth, and nothing is ſo prejudiciall to the underſtanding, ſo that inſtead of a reaſonable Creature a man is hereby made a bruit Beaſt, that hath no underſtanding, and doth like a beaſt that which is naturall, never conſidering the evils that his blinde affections carry him to: for which one ſaith, that the *Venetians* derive *Venus* from *Ve*, which in their tongue is a privative, ſignifying *without*, and νοῦς, a *minde*: and *Euripides* calleth her *Aphrodiſia*, from or without, and φροσύνη wiſdome. And therefore no vice in particular could more fitly be ſpoken of, as from which a man is by wiſdome delivered, then a ſtrange woman, or an whoriſh; and it is a good note of one alſo, that ſhe is called a ſtranger, becauſe ſuch were not permitted in *Iſrael*, the Law ſtrictly forbad it; *There ſhall not be an Whore of the daughters of* Iſrael, *nor a whore-keeper of the ſonnes of Iſrael*; ſo that harlots lived not in Cities, but without in by places, where they might not be knowne but by ſome few that came at their lure.

Pauſanias.
Plato de Repub. *lib.* 1.

To conclude, take the ſaying of St. *Auguſt*. Nothing I thinke doth ſo deject the minde of man as Womens flatteries, and the unlawfull touches of their bodies. And of *Cyprian*, Out of Coales ſparkles fly, ruſt breeds in Iron, and Aſpes poyſon the body, and a Woman poureth out the peſtilence of Luſt, ſometime by laughing, ſometime by flattering, and ſometime by ſinging.

Auguſt. Soliloq; l. 1. c. 10.
Cyprian, De ſing. cleric.

Touching the next words, *ver.* 17. one who thinketh not only a woman to be meant in this place that hath an Husband, but alſo a ſingle woman, underſtands the firſt words here, *Who forſaketh the guide of her youth*, of her that liveth in her Fathers houſe, or is under other Governours to keep and looke to her then, when there is moſt danger of running into this ſinne; but ſhe that is laſcivious, notwithſtanding this vigilant care had over her, goeth away and playeth the Harlot, meeting elſewhere with her Mates to this end and purpoſe, at Markets, or Faires, at marriage Feaſts, as *Dinah*, *Jacobs* daughter with *Shechem*, and ſo ſhe is defiled, and becomes an Whore. And it is to be noted, that the word rendered *guide*, is אלף a Captaine of a thouſand, and implying, that it is a moſt hard thing to keep ſuch an one from running into this foule ſin, becauſe ſuch a Captaine with his men are employed about keeping of a Caſtle beſieged with enemies; ſo the father of ſuch, other governours, ſervants, and all are little enough to be imployed in keeping her chaſtity, and had need to uſe all vigilancy, that ſhe may not, deceiving her Guard, breake out notwithſtanding, and turne ſuch a ſtranger to the endangering both of her owne ſoule, and the ſoules of others alſo. By the Woman, that breakes the Covenant of God, all are agreed, that ſhe who is married is meant, breaking her faith ſo ſolemnly given at the time of her Marriage. Allegorically by the ſtrange Woman *Lyra* underſtandeth Idolatry, where-with as by a ſtrange woman men are bewitched, and drawne away from the true God to commit ſpirituall adultery, whereby they come to be in danger of inevitable deſtruction, and in ſo doing, ſhe that was before the Church of God, and his Spouſe, forſakes her guide and leader, by whom ſhe was ſafely kept, as by a ſtrong Garriſon; and breakes her Covenant, into which all the faithfull come at the imbracing of the true religion, in that to which ſhe was chiefly bound, viz. To have none other gods, and ſo of a Wife ſhe becommeth a ſtrange woman, and her houſe, that is the Congregation of which ſhe is, is the houſe of Death, and ſuch periſh, neither is there any poſſibility of coming againe out of this danger, and into the way of life, no more then for our firſt Parents having ſinned, and ſo being caſt out of Paradiſe, to returne againe and to take and eate of the Tree of Life.

Verſ. 14.
Gen. 34.
Lyra.
The Allegory.

For Adulteries bringing to death, notable was that Epigram in *Adrians Gymnaſium*, or place of exerciſe, ſetting forth *Venus*, as the ancienteſt of the Deſtinies, which ſpinneth not the thread of Life, but cuts it aſunder; *Quid*

Verſ. 18.

Venus quæris? eſt antiquiſſima Parca, Filaque mox reſecans non [illegible] *dem:* And *Plutarch* writeth of a Temple thus inſcribed, *Sacrum Veni homicida, Sacred to Venus the murthereſſe.* *Plutarch.* *Chryſoſt.* ſaith, What is an whoriſh woman, but a whited ſepulchre? and the common burying place of mankinde is her houſe. *Chryſ. in Pſ. 50* And in *Rome* becauſe old harlots were not permitted openly, they harboured in caves of the earth, called *Fornica*, from whence the word Fornication cometh, and in this regard it is aptly ſaid here, *Her houſe inclineth,* or is *below* in a pit of the earth, as it were, where the dead are laid. And therefore it is added, *They that goe unto her return not againe.* *Verſ. 19.* In following the allegory of death, the Adulterer being like unto a man fallen into a deep pit, out of which there is no getting out againe no more then for him, that is laid into a ſepulchre, the place of the dead; according to this *Chryſoſt.* ſaith, It is as hard a matter to convert an Whoremonger, as it is to raiſe one out of the grave againe that is dead and buried. *Chryſoſt.* *Neither doth he lay hold of the way of life*; that is, either the life of grace, the corporeall life, and everlaſting life; for this ſinne deſtroyeth the very body, and cauſeth death betimes. *Baſil* compareth a woman to a load-ſtone drawing man unto her, as that doth iron, and he being drawne, cleaveth ſo faſt to her, that he cannot be againe ſeparated, *Baſil.* but either by anointing with the bloud of a Goat, that is, of a ſin-offering, or by the juyce of an onyon; that is, the tears of contrition, becauſe the onyon bringeth teares from the eyes. So that to be delivered from this ſin, in which there is ſo much carnall pleaſure, there muſt be abundance of ſorrow and abundant weeping, as in her that waſhed Chriſts feet with her tears, otherwiſe the foulneſſe hereof ſtill remaineth, neither the diſeaſe being healed, but ſtill remaining, nor his filth cleanſed.

Verſ. 20. *That thou mayeſt walk in the way of good men, and in the paths of the righteous,* Vulg. *in a good way*; and for paths, *calles*, which, as *Iſidor* ſaith, are ſheeps paths made by their hard hoves, they going one after another, and ſo they have their name accordingly. *Iſidor.* And this is a word moſt aptly ſetting forth paths of righteouſneſſe, which are ſtreight and narrow, for ſo is this way, which is the way of life; and the rather is this word uſed, becauſe as ſheep, if one beginneth to goe all the reſt follow: So one truly faithfull, is followed in all vertuous living by all others indued with the ſame ſpirit, as *Abel* in piety, *Noah* in righteouſneſſe, *Abraham* in faith, *Joſeph* in innocency, and *David* in zeale: *Note.* Therefore he that is not moved by theſe examples, or the like, is not of the ſame ſpirit, and ſo never likely to come to the bleſſed end of the ſame way, the ſalvation of his ſoule, but of the broad way, death and damnation for ever more: For the rendring of the words, Heb. it is למען; *Therefore walk in the way of the good, or good men, and obſerve how the paths, &c.* *Thus alſo Lavater reads it.* It is then a concluſion of all the diſcourſe going before, and the dehortations from evill wayes, whether of robbers, and murtherers, hereticks, or other wicked livers, or of adultery to be kept here-from; look at the examples of good and righteous men, and follow them, and by this means underſtanding ſhall have in thee the effect before ſpoken of, to keep thee from evill wayes. And why ſhouldeſt thou not be more moved by the example of *Abraham Joſeph, David, Job,* &c. then of all the whores and whoremongers, or other wicked perſons in the world? for they are ſheep, theſe wolves, or other ſavage beaſts, whom ſheep will not follow, but one of their owne kinde they will moſt readily, and flye away from theſe.

Verſ. 21. *Verſ. 22.* *For the righteous ſhall dwell in the land, But the wicked ſhall be cut off.* Here is a motive to follow the righteous, and not the wicked; thus we ſhall be eſtabliſhed in our poſſeſſions upon earth, and not through Gods judgements be waſted and decay in our eſtates, and ſo come to poverty, or to dye ignominiouſly, and not to live out halfe our dayes. And herein *Salomon* ſpeakes after the manner of the Old Teſtament, which is to promiſe to the righteous all worldly bleſſings, and to threaten the wicked with the contrary temporall judgements. But as the Fathers generally obſerve, when theſe things are ſpoken of to them, Everlaſting bleſſings are meant to the faithfull under the Goſpel, or together with theſe, thoſe alſo according to the Apoſtle, ſaying, *Godlineſſe hath the promiſe of this life, and* *1 Tim. 4. 8.*

of that which is to come. But as is further to be noted, that it is ſaid, *The righteous ſhall dwell in the Land*, and often in other places, *they ſhall inherit it*; whereby is intimated, That the righteous onely can truly be ſaid to have lands and worldly goods, as an inheritance, but the wicked not: For they are the children of God, whoſe all things are, and all his children be his heires, and ſo the earth and earthly things are their inheritance, as well as heaven. From whence it followeth, that they onely can have comfort of theſe things, as coming to them through God, whereas the wicked come to them by the devill; whom God permitteth to give them unto them, to ſome by wicked and unlawfull means of ſtealing and oppreſſing, falſe ſwearing, and deceit, ſome otherwiſe, as deſcending to them from their parents, or given them by other friends; but which way ſoever they come unto them, they are no inheritance coming from God, but from the devill their father, as Chriſt calleth him, and a further inheritance to come after, is his helliſh kingdome, together with the torments thereof for ever. So *Chryſoſt.* in his imperfect worke upon *Matth.* ſaith to the wicked, *The devill hath given thee thoſe riches although they be not his, but God hath ſet them between two conditions, either to give them himſelfe, or that the devil may give them: for giving the devill power, he quitted not himſelfe of it; but when they are given by ſinne, or unto ſinne, they are given by the devill, when without ſinne, by God*; upon theſe words of the devill to Chriſt, *All theſe will I give thee, if thou wilt fall downe and worſhip me.* And *Gregory* ſaith, Riches are the patrimony of the righteous; yet this is not ſo to be underſtood, as that it can hence be inferred, that wicked men have no right to theſe worldly things, and therefore the righteous may lawfully take them away; for not they onely have right to things which they enjoy, to whom they are given by their proper owner; but alſo they, to whom they are given by another by ſuch an owners allowance, for then they may in ſome ſort be ſaid to be given by him; and in this ſenſe it is ſaid, That God makes the Sunne to ſhine, and the raine to fall on the good and the bad; and God is ſaid to have given mount *Seir* to *Eſau*, and the Kingdome of *Iſrael* to *Saul*, and afterward to *Jeroboam*. And this ſhould make all wicked rich men to feare in the midſt of the afluence of worldly wealth, for who fears not to be made the devills heire? for he that inherits from him here, ſhall certainly inherit alſo with him hereafter. Let us then not onely flye the getting of worldly goods by wicked means, but flye all ſinne and wickedneſſe, which makes men no leſſe the devills children, and him their father, then theeves, robbers, and murtherers that take away the precious life of a man to get his treaſures.

Note.

Joh.8.34.

Chryſoſt.

Matth.4.

Greg. moral. l.4.

Matth.5.

To conclude this Chapter, *Lavater* holdeth with *Lyra*, That allegorically Idolatry is here condemned; and beſides the expoſition before brought of the ſtrange woman, he underſtandeth alſo an heathen Idolatreſſe, whom the Iſraelites were forbidden to take.

Lavater.

CHAP. III.

Verſ. 1. M*Y ſon forget not my law, but let thy heart keep my commandements.* Here the Wiſe-man upon the premiſes reneweth his exhortation in the name of Wiſdome to keep his Law, before called his Inſtructions, and his Mothers Law, chap.1.8. And in *his heart to keep his commandements*, as before he put it for a condition, *If thou wilt receive my words, and hide my commandements with thee*, chap.2.1. whereby is intimated, that men are moſt hardly perſwaded to live in obedience to Gods Lawes, and not to be lead by their owne luſts, how beneficiall ſoever the one will be, and how pernicious ſoever the other. And therefore the Miniſters of the word of God have need often, and by all the arguments that may be to preſſe this to the people, to be willing to heare this againe and againe, as knowing their owne averſeneſſe by nature from all things that are before them, as the

Note.

the Patient, whoſe body is hard to be wrought upon, doth willingly take Phyſick, though loathſome to him very many times, for his bodily good.

Verſ. 2. *For length of dayes, long life, and peace theſe ſhall adde unto thee*: That he might the more inforce his Exhortation, he not content to have made ſuch faire promiſes as he did before in other words, makes the ſame againe; for what is *length of dayes, long life and peace,* but dwelling *in the land, and to remaine in it,* as was ſaid before, chap.2.21? For this is to continue long, and that in proſperity, and not be ſoone taken away, as many wicked perſons are. Some by *length of dayes,* underſtand long living and proſperity here, by *long life and peace,* that in the world to come.

Verſ. 3. *Let not mercy and truth forſake thee, binde them about thy necke, &c.* Having dehorted before from going with robbers and murtherers, chap.1.10. now contrariwiſe he exhorteth to truth and mercy; For he that is juſt and true, and hath in him the bowels of mercy and compaſſion, is ſo far from conſorting with ſuch, that for violent or fraudulent taking away of other mens goods and lives, he giveth to thoſe that need of his corne, and according to his power ſaveth the life of the innocent, and as chap.1.9. it is ſaid, *They ſhall be chains to thy necke;* ſo here, *Binde them about thy necke*; hereby intimating, that Truth and Mercy are the moſt glorious ornaments of a man that can be, even as a gold chaine about his necke, and on the contrary ſide, lying, deceit, injuſtice, and hard heartedneſſe, as an iron hoop about the neck, or other part of the body, an abaſement, as of a felon and capitall malefactor. And that we may avoid this, and be adorned with that, truth and mercy muſt be written in the heart, as in the next words, and not a ſhew made hereof onely, after the manner of vain-glorious hypocrites. Here, and v.4. are two vertues commended unto us, ſaith *Muffet*, *Mercy* and *Truth*, by mercy, love, and beneficence being meant, and by truth ſincerity and uprightneſſe, to be bound about the necke and written in the heart, by being alwayes thought upon, and worne with delight and pleaſure: a like ſpeech to which is uſed by *Moſes, Lay up theſe words in your hearts, binde them for a ſigne upon your hands and eyes:* Then *v.4.* follow two rewards, *Thou ſhalt finde favour and good ſucceſſe, in the eyes of God and man*; that is, thou ſhalt proſper in all things through Gods bleſſing upon thy labours; and becauſe men are apt to love the beneficent, and true dealing, thou ſhalt be well reputed amongſt them, which two things, who doth not moſt earneſtly deſire, and decline the contrary, ill ſucceſſe, and an ill name. To this effect the Apoſtle ſaith, *He that in theſe things ſerveth Chriſt, pleaſeth God and is acceptable to men*: And by the word truth is alſo implyed faith in Chriſt, for both theſe, as *Arboreus* hath it, muſt be joyned together, that God may be pleaſed, as they are in this place: It will not availe to ſhew mercy to thy neighbour, and to deny Chriſt and his truth, or to imbrace the truth, and to ſhut thine eyes, and turne away from thy poore brother, a thing to be ſeriouſly thought upon by all Chriſtians, becauſe we are ſo ready, if we doe the one, to neglect the other; if we be zealous for Chriſt, and his truth, to be without mercy and charity, or if charitable to take liberty to ſinne, and unrighteouſneſſe; *David* joyned them both together, and upon this ground pleaded confidently for both, *I have not concealed thy loving kindneſſe and truth from the great congregation, Let thy loving kindneſſe and truth continually preſerve me.* Hereupon *Auguſt. Wouldſt thou heare of the mercy of God, go from thy ſinnes, and he will forgive thee thy ſinnes; wouldſt thou heare of the truth of the Lord, hold righteouſneſſe, let it be crowned; for when thou doſt thus,* mercy is preached to *thee, afterwards truth ſhall be ſhewed unto thee,* Pſal.85. *Mercy and Truth* are alſo ſaid to have *met and kiſſed each other*; they cannot be ſeparated, neither will they. By Mercy and Truth *Lyra* underſtands mercy to the poore, truth towards all men; *Hugo,* mercy towards all men, truth towards himſelfe; *Beda,* truth in ſpeeches, mercy in deeds; *Chryſoſt.* following the Sept. hath it, *Mercy and Faith,* the one towards man, the other towards God; as the promiſe is of ſucceſſe from God, and acceptation with man, and this is moſt probable; yet although this be principally meant by truth, it is alſo to be underſtood of truth in all our ſpeeches and

Muffet.

Deut.11.8.

Rom.14.18.

Arboreus.

Note.

Pſal.40.10.11.

Auguſt.

Lyra.
Hugo.
Beda.
Chryſ.

dealings with one another. And notable is the obſervation of *Chryſoſtome* upon this ſaying,* *Let them not forſake thee*; not, doe not thou forſake them; for hereby is intimated, that we need them, and not they us, for which cauſe we muſt hold them faſt, and not once in any one caſe let them goe, becauſe they are as fowles then that wil fly away, and we ſhal never get them more, but by daily uſe and familiarity they are cicurated, or tamed, ſo that they wil never leave us, as *Baſil* ſpeaketh; for hanging them about the neck, *Chryſoſtome* ſaith, The ſonnes of Nobles, when they are children, weare about their necks ſome jewel of gold, whereby they may be knowne to be ſuch, and for this reaſon they never leave it off, but weare it about them continually; and in like manner every Childe of God ſhould ſhew his Parentage, by doing that which pertaineth to mercy and truth daily. And in ſaying, Write them upon the table of thine heart, he meaneth, that they ſhould be moſt deare unto us, and beloved; as ſome have the Images of their dearest friends in the forme of an heart, which they hang about their necks upon their breſts the ſeat of the heart. And touching mercy, the ſigne of Nobility, *Gregory* hath a notable ſaying, Nobility truly impoſeth this Law upon it ſelfe, that the truly noble thinke, that of duty they ought to give what of their owne accord they give, and that they doe nothing worthy Nobility, unleſſe they daily increaſe in beneficence.

Baſil in Eſa. 7.
Chryſoſt.
Gregor. in decr.

Againe, *Chryſoſtome* compareth Mercy and Truth unto a Queene, who when ſhe entereth in at the Court gate, none of the Porters dare inquire, Who art thou, or whence cometh thou, but all ſtand reverently to receive her in, for ſhe is, ſay they, the Queene; ſo the mercifull and juſt dealing perſon paſſeth into the Court of Heaven, not only as a Noble perſon, but a Queene, ſo neare doth doing like unto God, make us unto God. The hanging alſo of theſe as a chaine about the necke, and placing them upon the heart ſerveth aptly to ſhew, that Mercy and Truth are then only acceptable unto God, when they come from the heart, affected with pity towards the miſerable, and hating falſhood, and loving the truth. And touching truth in particular, *Auguſtine* ſpeaking in the praiſe of Martyrs that ſuffered for the Truth, ſaith; The truth of Chriſtians is more faire then *Helena* of the *Greeks*, for our Martyrs have for this, fought more valiantly againſt *Sodome*, then thoſe Heroes for her againſt *Troy*.

Chryſ. Hom. 32 in Hebr.
Note.
Aug. Epiſt. 9. *Pulchrior eſt veritas Chriſtianorum, quam* Helena, *Græcorum.*

Truſt to the Lord with thy whole heart, and leane not to thine owne wiſdome. Having commended unto us Mercy and Truth, now he addeth another neceſſary point of wiſdome, and that is, wholly to truſt to the Lord, and that which he hath taught as truth, and not to our owne inventions, or the decrees and precepts of men.

Verſ. 5.

It cannot hence be inferred, as *Lavater* noteth, that we ſhould not goe from the Dictates or Decrees of the ancient Fathers in any thing, indeed in things wherein they concurre with the Word of God, this precept holds to them, but not wherein they ſpeake diverſly, becauſe if any man doth teach otherwiſe he is accurſed; it is againſt thoſe men who are wiſe in their owne conceit, and ſo become authors of Hereſies in the Church of God, and ſuch as are ſeduced by them. And againſt young perſons, who thinke they are wiſer then their Governours, and ſo deſpiſe their counſels and admonitions, and by this meanes run upon inevitable wickedneſſes and dangers. It is alſo againſt them that thinke they are ſo politick, that they can provide well enough for themſelves for the acquiring of God, and preſervation from dangers, as *Muffet* hath it; *Arboreus* by truſting in the *Lord with all thy heart* underſtands, for attaining of everlaſting ſalvation, which we can never doe of our ſelves, or cannot enter into the way that leadeth hereunto, that is, the keeping of Gods Commandements; yea, our wiſdome is ſo farre from attaining to this, as that it is enmity to God, and his wayes; and as for everlaſting ſalvation, we muſt truſt altogether in God, and not in our ſelves, ſo for worldly proviſion and preſervation in time of danger; for they that in all things truſt in God are ſafe, and bleſſed, but they that truſt in other things accurſed, *Eſa.* 57. *Jer.* 7. *Pſal.* 58. *Pſal.* 20. 8. Moſt Expoſitors underſtand this of truſting in God, of laying a foundation of humility, being nothing conceited of our owne underſtanding, that hereupon

Lavater.
Gal. 1. 8.
Muffet.
Arboreus.
Rom. 8. 9.

upon we may build, by practiſing and following the precepts that hence-forth follow to the end of this book; but *Beda*, of being confident through Gods helpe to be able to performe and doe, as is hereafter preſcribed; for although of our ſelves we cannot, and ſo might be diſcouraged from ſetting to the duties injoyned, yet through Gods help, if we truſt in him, we ſhall be inabled unto them.

Beda.

I rather hold with the ſtreame of Expoſitors, and to me it ſeemeth ſtrange, that by ſaying, *Leane not to thine owne underſtanding*; he ſhould meane, Although thou beeſt not able of thy ſelfe, becauſe a great vice in many perſons is here plainly taxed, namely that of ſelfe-conceitedneſſe and pride, with which who ſo laboureth, can never come to frame himſelfe to holy obedience to Gods will, and the inſtructions of his Miniſters.

Note.

But contrariwiſe, he that is humble, and thinkes his owne underſtanding nothing, but that the Word of God is the fountaine of all wiſdome, and therefore in all things lookes to this, and truſteth wholly hereunto, is in a good way of hearing the inſtructions of the Word, and profiting thereby. And according to this it is ſaid, *He that will be wiſe, muſt become a foole that he may be wiſe*; That is, by having a mean conceite of his own underſtanding, that he may be wiſe with wiſdome that cometh from God: As he muſt empty his purſe full of Counters, that he may have it filled with Gold, and his Veſſel full of Water, that would have it filled with Wine, and have his Table-book cleared of all unprofitable ſcriblings, that would have matter of learning written therein.

1 Cor. 3. 18

Baſil.

Baſil compareth him that truſteth to his owne underſtanding, to a Ship, toſſed by ſtormes upon the Sea, whereby the paſſenger is made ſtomack ſick, and ſo to diſtaſte going by Sea, and deſirous to come to Land againe: In like manner the ſelfe-conceited by the ſtrong blaſts of temptations are made ſicke of ſinne, and having begun in the Spirit end in the fleſh, ſayling for Heaven, they turne with *Demas* to the world, which is going from ſea to land againe, the voyage being not finiſhed, nor the treaſure attained, for which he firſt ſet to ſea;

Macar.

Macarius compareth him to one, that aſſayes to walke upon the ſea, and takes not a ſhip, for what man ſoever doth ſo is ſoone drowned; ſo he muſt needs periſh that goes upon his owne underſtanding, and is not carried by the Spirit as a gale of wind in the ſhip of the Church, the ground of true wiſdome, as ſhe is called, 1 *Tim.* 3. 15. *The ground and pillar of truth.*

Baſil, Hom. 6. cler.

Againe, he takes another Similitude from a ſhip, to ſhew that mans underſtanding availeth not to the attaining of eternall life, but the Spirit of God muſt come and help hereunto; for, give me ſaith, he a ſhip well accommodated with ſayles, ropes, cords, skilful Mariners, and all other things neceſſary for ſaile, yet if the wind bloweth not, the ſhip ſtands ſtill, and moveth not forward; no more doth he, that truſts to his owne underſtanding, or ſufficiency of others to teach and informe him, towards the kingdome of Heaven, but only he that depends upon God and his Spirit, for wiſdome and grace, *ver.* 6. *Acknowledge God in all thy wayes, and he ſhall direct thy paths.*

Verſ. 6.
Verſ. 7.

Be not wiſe in thine owne eyes, but feare the Lord, and depart from evill. This of acknowledging God in all our wayes, is by ſome underſtood, of thinking our ſelves alwayes to be in Gods preſence; by others of ingenuouſly confeſſing that if we be indued with any vertue, or be able to doe any thing laudably, it is from God, and not of our ſelves, as St. *Paul* ſaith, *Not I, but the grace of God in me*; both theſe Expoſitions are good, but the ſecond is to be preferred, becauſe it agreeth beſt with that which went before, *ver.* 5. and followeth after, *ver.* 7.

Ambroſe.

And being thus underſtood, it further ſerves to confirme us in the way of humility before ſpoken of, as *Ambroſe* teacheth by an elegant compariſon taken from thoſe that ſaile in a ſhip, when their ſailes being hoyſed up they are in danger, though a tempeſt ariſe, they haſten to pull them downe and ſo are preſerved; ſo a man finding himſelfe in danger, by conceiving well of his owne wit, muſt pull downe his ſtretched-out ſails, and aſcribe all his wel-doing to Gods grace, and nothing to himſelfe. Or as Bees being abroad from the Hive, if the wind ariſeth, take little ſtones in their mouthes, whereby ſome more weight is added to their light bodies, that they may not by the wind be carried hither and thither, but be the better able to get home to their Hive againe ; So againſt pride, and ſelfe-conceitedneſſe ariſing, we muſt ſeeke to keep our ſelves from being carried away hereby through a continuall acknowledging of our owne nothing, and Gods grace inabling us to all good. If any had rather follow the former Expoſition, then according to it we muſt meditate with *David* upon Gods being about all our paths and ways, to ſee and eſpy out our evil doings, that hereby as by a bit and bridle we may be curbed and kept in from following our inordinate affections, and likewiſe whatſoever we doe in ſecret devotion or charity that hereby we may be prickt on as by a ſcourge on our ſides to all holy and vertuous actions. For that which followeth, ver. 7. *Be not wiſe in thine owne eyes*, the meaning according to *Lyra*, is, Aſcribe not ſo much wiſdome to thy ſelfe as to follow thy owne ſingular opinions, as if they were beſt, the common received tenets of the Church being neglected: for he that is thus wiſe in his owne eyes, is ſo full, that he hath no place in him for true wiſdome coming from Gods Word, and his holy and learned Doctors to enter. Some underſtand, Be not thine own Judge, but for wiſdome let others judge of thee, but the former beſt cohereth with the Premiſes, that we may not leane to our owne underſtanding, but acknowledge God *the Father of lights*, and the director of every good way ; we muſt not thinke our ſelves wiſe, but fooliſh, as was ſaid before, and then only count our ſelves wiſe, when we *feare God, and depart from evill*, as here followeth. Againſt being wiſe in our owne eyes it is alſo ſpoken, *Rom.* 12. 16. and *Jeremiah* determineth them all to be fooliſh children, and without underſtanding, that are wiſe to doe evil, but not to doe good.

Pſal. 139.

Note.

Lyra.

Cajeta.

Iam. 1. 17.

Ier. 4. 23.

Touching the Self-conceited, *Seneca* hath a notable ſaying, *I thinke that many might come to wiſdome, if they thought not that they had already come unto it*, for he that thinkes himſelfe wiſe, counts it a ſhame for him to learne any thing of others. Witty is the ſaying of *Menedemus* alledged by *Plutarch*, Some that goe to *Athens* think themſelves wiſe, and being there, lovers of wiſdome, but afterwards idiots or fooles, that is, through humility of minde : Therefore much more they, that come into the Schoole of Chriſt, which is his Church, although they have thought themſelves wiſe, now they acknowledge their ignorance, that they may be capable of Divine learning. *Woe* ſaith *Iſaiah, to them that are wiſe in their owne eyes* ; and immediatly after, *Woe to them that are mighty to drinke wine.* As if there were ſome ſimilitude betwixt a Drunkard, and one that is wiſe in his owne conceit, therefore *Ambroſe* following this, ſaith ; As a man that drinkes wine not mingled with water, is hereby made drunken, and ſo fooliſh ; in like manner he that hath wit and underſtanding, but not mixed with humility, aſcribing nothing to God, but thinking himſelfe ſtrong and wiſe is a foole, all his knowledge is folly ; *But feare God, and depart from evill*, this is the beſt remedy againſt ſelfe-conceitedneſſe, for which *Auguſtine* compareth this feare to a Watch-man, that eſpyeth the enemy afarre off, and ſo is armed againſt him.

Seneca.
Multos ad ſapientiam pervenire potuiſſe puto, niſi putaſſent perveniſſe.

Eſa. 5.

Ambroſ.

Macarius compareth him that feareth the Lord to thoſe that are in a ſhip, and enjoy a faire gale of wind, carrying them on the way that they would goe, but yet conſidering the variableneſſe of the weather at Sea, they are ſtill afraid, leaſt ſome contrary wind ariſing ſhould indanger them, and therefore they doe accordingly get all things ready if it ſhould ſo happen, to ſave themſelves and their ſhip ; and thus if contrary winds ariſe, they yet goe on, and come ſafely to the end of their voyage ; So he that feareth God, thinketh of the danger of temptations, and prepareth againſt them, and ſo is kept from ſinne, and conſequently from deſtruction.

Macar.

It ſhall be health to thy navell, and marrow to thy bones ; That is, as *Hugo* hath it, make thee of an healthful and ſtrong conſtitution in thy ſpiritual eſtate, like unto him that is in perfect health and ſtrength of body, not labouring with any diſeaſe ; for thus perfect health is deſcribed by *Job, His bowels are full of fat, and his bones of marrow.* This is effected by the feare of God, ſaith *Auguſtine*, feare pricketh, but feare not, for then charity entereth and healeth the wound that feare made ; as the Chirurgeon with a hot Iron ſeareth a putrified ſore in the body, whereby the wound ſeemeth greater for the preſent, but the corruption being let

Verſ. 8.
Hugo,

Iob 21. 24.

Auguſt. tract. 9. in Ioh.

out, or waſted, the medicine applyed healeth, and now there is no griefe any more.

Theodor.

August.

Vicinior immortalitatis eſt ſanitas dolentis, quam ſtupor non ſentientis non immortalitate indutus eſt ſed ſenſu exutus.

Note.

Theodoret compareth the feare of God to a medicinall potion, which is bitter and unpleaſing indeed, but being kept in the ſtomach brings health to the whole body, if caſt up againe, it worketh no good unto it. So the feare of God, if it enters into the heart, and be not caſt up againe, makes a ſound and healthfull ſoule, eſpecially in reſpect of the wind of pride, wherewith he was before full blowne, and moſt dangerouſly ſwelled. The ſame Authour alſo compareth it unto Treacle, which is the remedy againſt poyſon to expell that, and to make the body ſound. And becauſe many men thinke themſelves ſound, for that they feele no pain, they have no trouble through any terrour falling upon them for ſinne, from which they think that they are juſtified, but this is through ſtupidity, not ſanity. Notable is the ſaying of *Auguſt.* againe in the ſame place, The health of the body is one thing, and the ſtupidity of the body another; the body in health, although free from diſeaſe, yet when it is touched, feeleth it, the ſtupidity feeles nothing, as immortality hath no feeling of paine, and therefore ſuch ſtupid perſons thinke themſelves immortall, but the health of him that grieves is nearer to immortality, then the ſtupidity of them that feels nothing, ſuch a man is not indued with immortality but put off from ſenſe. He then that feareth God; is ſaid to have health, both for that it is hereby cauſed, and is here of a certaine ſigne, that ſoule is undoubtedly in health that thus feareth, but the ſtupid ſoule that is without feare, is ſicke, and never like to eſcape everlaſting death.

Cant. 7. 2.

Theodor.

Cyril.

Matth. 20.

But to come to the part ſpecially ſpoken of, *It ſhall be health to thy navel;* that is, thy belly or wombe, for there is the ſoules wombe as well as the bodies; for which cauſe ſpeaking of the faithfull ſoule, he ſaith, *Thy navell is like to a round goblet, in which there wants no liquor*; an healthfull wombe then is full and fruitfull, as it is ſaid of *Abimelechs* and his mens wives, when *Abraham* prayed that they were healed, which were ſhut up before; here is now conceiving and bringing forth of good fruits, whereas there was before barrenneſſe. According to this *Theodoret* citeth *Euſeb.* ſaying, The minde of the faithfull is like unto a womans wombe, for that receiving good ſeed from God, it doth undoubtedly bring forth all good fruits. And *Cyrill*, through thy feare (O Lord) we have been with childe, and brought forth the ſpirit wherewith we have been big upon the earth: Or by the Navell we may underſtand the inward parts, the conſcience, which through the feare of God is healed, and hath joy and peace, otherwiſe being in danger of wounding, as it is ſaid, *A good conſcience is a continuall feaſt, but a wounded ſpirit who can beare.* For the *marrow*, which it is ſaid to be to the bones, this is added to ſhew, how greatly a man is ſtrengthned by the feare of God to beare any burthen of ſufferings, as he that is at the beſt of his age: A man that feares not, but is bold to commit adultery, decayeth in his *ſpina dorſi*, the pith of his backe bone, and hath it ſo dryed, that he is made weake and cannot beare burthens as other men can, ſo both ſuch, and all others that feare not God, but dare goe on in ſinne, are made weak to the bearing of ſufferings, being ſoon tired herewith, and through impatience under them, have their backs broken, and dye miſerably: But he that feareth him, is ſtrong to beare all ſuch burthens to the end of the day, and then ſhall have his reward, the penny of everlaſting glory, as it is in the Parable of the labourers.

Arbor.

Arboreus differing from the expoſition before going, ſaith, the Navell is a tender part, and the bones hard and ſtrong, aptly therefore ſetting forth the one our weakneſſes, which are hereby healed, the other our fears, which are made more compleat and perfect. Others he ſaith, by the Navell below, underſtand the ſenſitive parts of the ſoule, which are as the inferiour part thereof, and by the bones the intellectuall, the one inclining to ſinne ſhall be healed, and inclined to vertue; our affections of love and joy, and paſſions ſet againſt ſinne, *viz.* of anger, hatred, and indignation; the other inſtead of carnall wiſdome, ſhall be filled with ſpirituall and heavenly.

Lyra.

Lyra by the Navell healing, underſtands the good diſpoſition of the ſoule in proſperity, by the irrigation of the bones, conſtancy and patience in adverſity. for ſo he rendreth the laſt words, following the Vulg. Lat. But the Septuagint, *It ſhall be health to thy body, and an healing to thy bones.*

Honour the Lord with thy ſubſtance, and the firſt fruits of all thine increaſe, ſo ſhall thy barns be filled, &c. Having hitherto gone upon generals of fearing God, truſting in God, and humbling a mans ſelfe towards God, now he cometh in particular to a duty, whereby we may ſhew theſe graces, *Honour God with thy ſubſtance;* that is, pay freely and duly thy tythes and offerings, whether enjoyned, or of free-will, and thy firſt fruits; that is, not the meaneſt, but the chiefe, and the beſt, as *Abel* is ſaid to have brought of the firſtlings of his flocke, and the fat thereof, but *Cain* only to have brought of the fruit of the ground: For thus the people of God under the Law were commanded *Exod.* 13. chap. 34. 26. *Levit.* 27. and when they did not, they are challenged for robbing of God, and pronounced therefore accurſed, and as here, a promiſe of a plentiful increaſe is made to thoſe that thus honoured God, ſo there, of a bleſſing poured out without meaſure. From the conſideration of this, that it is the firſt particular Precept given in this Book concerning the practicall part of wiſdome to honour God thus: Note that it is a prime duty, and chiefly to be done by every one that feareth God, and not to doe it, is not to eſchew evill, but contrariwiſe to commit a foule evill, over which Gods curſe hangeth, and ſo to goe contrary to the ſtreight charge before going, *v* 7. *Be not wiſe in thine owne eyes, but feare God, and eſchew evill,* againſt all worldlings, that are ſo wiſe in their owne conceit, that they thinke it a good point of policie to pay as little Tythe as they can; yea it may be, none at all, nor any offerings of a free-will. And they hold that it is well ſpared which is kept backe this way, and a great loſſe to them and theirs, which is given. There are indeed many of our owne profeſſion, that give them occaſion thus to doe, by yeelding that not Tythes, but maintenance at large is due to Miniſters of the Goſpel, out of the benevolence of their hearers: but it is a marvell that they conſider not the ſaying, *The labourer is worthy of his hire,* which plainly implieth, not a benevolence, but pay due upon compoſition, the rule whereof is the word of God; and in this word it is ſaid, *God hath ordained, that they which preach the Goſpell ſhould live of the Goſpell, as they that ſerved at the Altar lived of the Altar, and as he that feeds a flocke, lives of the flocke,* which is commonly of ſet wages for his labour. Now we read in the word of an ordinance for the payment of Tythes, but not of any other, but one implying the ſame, *Let him that is inſtructed make him that inſtructeth him partaker of all his goods:* And how can this ſo well be done, as by giving as *Abraham* did, and *Jacob* vowed, the tythe of all.

Verſ. 9. 10.
Gen. 4. 4.
Mal. 3. 8.
Note.
1 Cor. 9.
Gal. 6. 6.

Whereas it is objected, that the giving of tythes was an ordinance made for the Jewes onely by the hands of *Moſes*, and therefore concerneth not Chriſtians of other Nations under the Goſpell, the Miniſters whereof, as *Paul*, ſhould make the Goſpell free; and as our Lord ſaith, Having freely received, freely give.

Object.

Sol. The ordinance made by *Moſes* was not the firſt inſtitution of paying tythes, but an aſſignment of them to the Tribe of *Levi*, as the words *Lev.* 27. imply, *All the tythe is the Lords, it is holy;* and by the Lord for the time given to *Levi*, wherefore that Miniſtery being diſanulled, they ceaſe not to be holy ſtill to the Lord, and muſt alwayes goe that way; which he appointeth, *viz.* to the maintenance of his Miniſters, who ſerve him by preaching the Goſpell, as the Levites did at his Altar, to intimate paying of tythes to whom *Melchiſedeck* is brought in taking tythes of *Abraham*, the Father of all the faithfull, who was a type of Chriſt. For what can from hence be gathered, but that there is another beſides *Levi*, to whom tythe ought to be paid; that is, Chriſt, which is done, when to his Miniſters that repreſent him, as *Ambaſſadours* ſent out by him; For his bidding to give freely their inſtructions and miraculous operations, he gave not therein a rule to his Miniſters of all times, but onely in thoſe extraordinary, whilſt the Goſpell was planting, leſt through the Apoſtles taking, a ſcandall ſhould be given to the Nations amongſt whom they preached, hindering the progreſſe of the Goſpel, they thinking that they aimed more at their owne gaine, then the truths taking effect amongſt them;

Sol.
Levit. 27. 30.
Gen. 14.
Heb. 7.
2 Cor. 5. 20.

and this made *Paul* ſo carefull, forbearing to require maintenance, freely to diſpence the Goſpell amongſt them; yet leſt any man ſhould thinke that he did ſo, becauſe it was not lawfull for him to take, or require, he proveth at large, that he had power ſo to doe.

Now becauſe men in honouring God thus with their ſubſtance might feare, that in ſo doing they ſhould be much hindered, and have the leſſe for themſelves and children, it is added, *So ſhall thy barns be filled with corne, &c.* And on the
Auguſt. contrary ſide *Auguſt.* ſpeaking of thoſe, that have their corne ſmitten with blaſting and mildew, who would not willingly pay their tythes, ſaith, Reckon now (O covetous wretch) nine parts are withdrawne from thee, becauſe thou wouldeſt not give the tenth; for this is Gods juſt cuſtome, if thou wilt not give the tenth to him,
Hieron. thou ſhalt be brought to the tenth, the nine being taken away. And *Jerome* upon the third of *Malachy*, becauſe ye would not pay your tenths, ye are brought to famine and penury through Gods curſe, and whilſt ye withdraw little things, ye loſe the fruitfulneſſe of your land, and all your abundance; And it is to be noted, that he ſaith with thy ſubſtance, therefore not anothers, that is, goods unjuſtly gotten; and not onely tythe, but almes alſo are here meant, by giving which to the poore he is honoured. Now beſides this argument to men, to pay tythes, there is a ſecond, in that he ſaith, Honour God: thou canſt not honour God, unleſſe thou doſt this, whereas all things are made for him; and a third, becauſe I have ſaid before, Feare God and eſchew evill; he doth neither of theſe that holds back his dues.

Verſ. 11. *My ſon, refuſe not the chaſtening of the Lord, &c.* After the firſt, here followeth a ſecond particular Precept, patiently to endure affliction. It is, ſaith *Auguſt.* Gods phyſick given to cure the diſeaſe of the ſoule. Now there is no man but will ſubmit himſelfe to be ſometime in taking phyſicke; yea, and as the caſe requireth, many dayes, therefore ſubmit we likewiſe to take this phyſicke, and ſo long,
2 Cor.12. as God appointeth. And he did not onely beare afflictions patiently, but alſo rejoyced in them: Yea, as *Chryſoſt.* ſaith, he ſo rejoyced and gloried therein, as that he gloried more in his ſufferings, then in the power given him to worke miracles; for he ſaith, *God forbid, that I ſhould glory in any thing, but in my infirmities.* This ſaying of the Wiſe-man is cited by the Apoſtle, *Heb.* 12.9. and further amplified. And it is neceſſary to be thought upon, that we may not either impute our ſufferings to chance or fortune, or to the will of men, or malice of the devill, but looke up to God as moderating herein, for which it is called, *The chaſtening of the Lord.*

2. That we may not, through impatience, murmure ſo much as in our hearts hereat, for ſhall not the Lord doe with his creatures as he pleaſeth?

3. That we may not, being affected with tediouſneſſe, either ſeek to Wizards in ſickneſſe, or loſſes, or being brought to poverty, ſteale, lye, and deceive to get worldly things.

Verſ. 12. *For the Lord chaſtiſeth whom he loveth, and delighteth in him as in his ſon.* The father chaſtiſeth the ſon whom he loveth, and will make his heire, but if for his evill manners he diſ-inherits him, then he lets him goe without beſtowing any pains further in correcting him. The Goldſmith caſts his gold not yet purified into the fire to purifie it, because he loveth it; and ſo the husbandman winnoweth his wheat, and pruneth his vine: In like manner the Lord dealeth in afflicting his chil-
Judg.2. dren with them. It is true, wicked men, and reprobates alſo ſometimes ſuffer much in this world, as the Iſraelites ſinning after *Joſhuah's* departure, ſuffered grie-
2 King.17.and vous things by divers nations, and afterwards more and more, till they were rooted
25. out of the land in the dayes of *Hoſheah*, *Zedechiah*, and of the Romans, who de-
Note. ſtroyed them, and their City; but their ſufferings are not corrections as of ſonnes, if they perſiſt ſtill in wickedneſſe, but tending to deſtruction, as of malefactors and enemies, their ſufferings here being fore-runners of their ſuffering the torments of
1Cor.11. 34. hell for ever hereafter. But the children of God are judged in this world, that they may amend and not periſh with the world of wicked ones, even when they ſuffer to the loſſe of all as *Job* did, and *David*, who was expelled out of his Kingdome, but upon amendment reſtored againe; yea and being judged to death corporeall, as ſome in the Church of *Corinth* were, this is turned to ſuch as a ſuperſedeas to future everlaſting judgements.

Vers. 13. *Happy is the man that findeth wiſdome, and that getteth underſtanding.* What wiſdome and underſtanding is, hath been ſhewed before upon chap. 1. viz. Divine knowledge and grace concurring together, which is faith in Chriſt in the heart, and the fruits hereof iſſuing forth in our ſpeeches and actions, when the one is gracious, and tending to the edification of the Hearers; the other juſt, temperate, ſober, mercifull, loving, chaſte, holy, and humble, and good, and ſavouring of wiſdome every way, and not of folly or ignorance; wherefore it is ſaid both underſtanding and wiſdome: to underſtand and not to doe, being no wiſdome, and without underſtanding there being no poſſibility of doing; as for a tree to bring forth leaves and fruit without a living root, from which ſap may be conveyed to the body and boughs thereof, or as for a man to enter the gate of a narrow way being locked, without a key, for to a key is knowledge compared, where our Lord ſaith, Luk. 11. 52. *Ye have taken away the key of knowledge.* Chriſt alſo is ſet forth by Wiſdome, Joh. 6. for which it followeth; *She is a tree of Life to all that lay hold on her, and by wiſdome the Lord made the heavens, &c.* for who is the Tree of Life but Chriſt? the Manna of which whoſoever eateth ſhall never dye, but live eternally; and who Joh. 1. 2. was the Wiſdome whereby the heavens were made, but Chriſt? by whom all things were made, *and without him nothing was made, that was made.*

The Word of God alſo, and the preaching thereof is wiſdome, according to that, 1 Cor. 1. 24. *We preach Chriſt, the power of God, and the wiſdome of God*; which yet before was ſaid to be a *fooliſhneſſe to the Greekes, and a ſtumbling block to the Jewes*; Verſe 23. That is, which preaching of Chriſt touching wiſdome thus underſtood, it is ſaid; *Happy is the man that ſeekes wiſdome*; and verſe fourteente he giveth a reaſon.

Verſ. 14. *Her merchandiſe is better then the merchandiſe of ſilver, and the gaine thereof better then fine gold.* Worldly men moſt earneſtly ſeeke and labour after worldly wealth, thinking this to be their wiſdome and happineſſe, of poore to become rich, and to have ſtore of gold and ſilver; and for theſe that ſeeke after wiſdome, how much ſoever hereof they attaine unto, they thinke them but poore and deſpicable, if they get not wealth alſo. But true wiſdome ſaith, That to ſeeke and get her, and to be travelling and trafficking for her, is the beſt of all traffickings; yea if one could by adventuring to goe beyond ſea, get Rubies, that be more precious then Gold, or any other moſt precious Stones, yet who ſo gets wiſdome gets a greater prize then he. And thus *Bias*, one of the ſeven Wiſe men ſhewed that he thought, when as the City, whereof he was, being yeelded to the enemy upon condition, that every one might carry out as much goods as he could, he went carrying nothing; and being demanded why he did not carry ſome of his beſt things as well as others, he anſwered, *Omnia mea mecum porto, I carry all my goods with me*: As making account, that his wiſdome and knowledge were the only goods that he eſteemed of.

To this purpoſe alſo tendeth the Parable of our Lord touching a Merchant, that ſought for Pearles, and at laſt lighting upon one moſt precious, he ſold all that he Matth. 13. had and bought that Pearle, for what was that Pearle but the wiſdome here ſpoken of, the knowledge and faith of Chriſt, in compariſon of which St. *Paul* counted Phil. 38. all things *as droſſe and dung*; and faith is ſaid to be more precious then gold, 1 *Pet.* 1. 7, and poore Chriſtians are ſet forth as more excellent, then rich Heathens in all their goodly apparrel, and gold rings on their fingers, *Jam.* 2. 5. O **Note.** conſider this ye men of this world, that meaſure a mans worth by his wealth, and not by his wiſdome gotten by the Word of God, of which *David* ſaith, that he Pſal. 119. 98. 99, 100. was hereby made wiſer *then his teachers*, *then his enemies*, that ſleighted him for all this, and deſpiſed him; and *then the ancient.* Ye magnifie a rich man as a Demi-god, but debaſe a learned man that is poore, as unworthy to wipe his ſhooes, whereas he hath a Diamond upon his head of more worth, then all the treaſures of *Craſus*; for which double honour is determined to him that labours 1 *Tim.* 5. 17. in the Word, as implying greater excellency and worth in him, then in other, even of higheſt ranke and quality in this world, touching whom it is only ſaid, *Honour to whom honour*, Rom. 13. but *he is worthy of double honour.*

But it is to be noted, that this wiſdome ſo unparalleld by worldly riches, is to be

ſought

Jam. 1. 5.
1 King. 3.

ſought by him that would get it, for it is ſaid, *Bleſſed is the man that ſeeketh wiſdome, &c.* and that theſe moſt precious Pearles are to be ſought, and how ſought *James* teacheth, ſaying, *If any man wants wiſdome, let him aske it of God, who giveth liberally to all, and upbraideth no man, and it ſhall be given him*; So did *Salomon*, that ſpeakes here, and by this meanes became ſo exceeding wiſe.

Acts 9.

Now for the coherence of theſe words with the former it is thus; an exhortation being made, *ver.* 11, 12. to ſubmit to Gods chaſtiſements, as ſonnes to their loving Fathers; here it is both intimated, that he who doth ſo hath attained true wiſdome, for Παθήματα to ſuch are μαθήματα, paſſions are inſtruction; and further taught what a happineſſe it is by any meanes to be made wiſe. To attaine which, as prayer is one meanes, ſo afflictions are another, they that are moſt indocible being hereby oft-times taught wiſdome to know the odiouſneſſe of their ſins, to loath and leave them, which they loved and doted upon before, and to goe to God by prayer to teach them what he would have them doe, and to inable them to live and doe accordingly, and to enlighten their underſtandings to ſee into, and underſtand the myſteries of the kingdome of Heaven. All which was exemplified unto us in *Saul*, turned from a Perſecutor to a Preacher, for he was ſmitten downe and ſtricken with blindneſſe, and hereby made to humble himſelfe, and ſubmiſſively to aske what the Lord would have him to doe, and then to fall to and continue in prayer, till *Ananias* came to him, and he had a full revelation from God of his Will, ſo farre forth as concerned him either for his owne ſalvation, or the inſtruction of others according to the Miniſteriall office, unto which he was thus called, as he toucheth, *Gal.* 1. 12. And being thus enlightned, how wiſe he was in all his proceedings afterwards, is in his Hiſtory abundantly declared.

Job 28. 13.
1 Cor. 15. 31.
Rom. 8.

Job enquiring where Wiſdome might be found, ſaith, It is not to be found in *the Land of the living*; rendred by the vulg. *In terra ſuaviter viventium*, in the Land of them that live merrily, and without afflictions, but *Hebr.* it is, *In the Land of the living*; yet haply by living here, living at eaſe, and in proſperity, may be underſtood, for as much as men in afflictions are as it were alwayes dying, as the Apoſtle ſaith of himſelfe; *By our rejoycing which I have in our Lord Jeſus I dye daily*; and ſpeaking of all the faithfull then, *We are counted all the day long as ſheep to the ſlaughter*; and then the obſervation will be good from that place, and conſenting with our note here, that living in adverſity, and ſuffering afflictions is a great meanes of coming to wiſdome.

Patian.
Clem. Alex. in Paræn.
Baſil in Prov. 1.
Auguſt. de verb. dom. Serm. 5.
Aug. *Deus ſua dona in nobis coronat.*

According to this *Patianus* hath a notable ſaying, Tribulation is a repertory of Divine things, and an Inventory of the knowledge of God; for the Merchandiſe hereof is ſaid to *be better, then that of ſilver.* Hereby is intimated, That they who are wiſe, having attained ſome wiſdome, deſire to encreaſe it, as he that hath gotten ſome worldly wealth to encreaſe that; as alſo that this Merchandiſe is more excellent, then to trafficke for things of greateſt price. From hence the Jeſuites of *Collens* gather, That Heaven is *Venale*, that is, gotten by a price; as if men were worthy for the good that they doe, as for a price paid, therefore to poſſeſſe everlaſting life. For the proving of which ſome of them alledge *Clem. Alex.* ſaying, Let it not irke you to labour, if ye would buy the moſt precious gem of Salvation for the treaſure of Charity and Faith, which is the juſt price thereof. And *Baſil* ſaying, We that goe in the way of the Goſpel are Merchants, by the works of the Commandements getting the poſſeſſion of heavenly things. And *Auguſtin* ſaith, I give thee counſel, how to gaine, learne to play the Merchant; thou praiſeſt the Merchant that ſelleth lead, and buyeth gold, but praiſeſt not him that gives money, and buyes ſalvation. But this is not to be underſtood as properly, but figuratively ſpoken, although they ſaid thus, yet never any of them taught that ſalvation was attained by the merit of mens good workes, but through Gods gracious acceptation of them, that did good in Chriſt; for both the grace thus to doe comes from God, and the Crowne or reward beſtowed therefore, according to that famous ſaying of *Auguſtine, God crowneth his owne gifts in us.* For a juſt price, if we ſpeake properly hereof, the good that man doth, how great ſoever it is, cannot be, becauſe it is both imperfect, and holdeth no proportion with the good of ſalvation, this being little, that infinite.

Verſ. 16.

Length of dayes is in her right hand, in her left hand riches and honour: Having ſpoken in generall of the gaine in wiſdome, which is greater then that of fine gold, now he cometh more particularly to ſhew what this gaine is, 1. *Long life,* that is, A proſperous and comfortable life in this world, and in the world to come life everlaſting; whereas fooles and wicked men by their evil courſes come into many miſeries, and to untimely deaths here, and are for ever ſhut out from Life hereafter, and caſt into utter darkneſſe, where there is weeping, and wayling, and gnaſhing of teeth; ſome being cut off for robberies and murthers, ſome waſting their ſtrength and eſtates by incontinency, ſome drawing all through their throates by gluttony and drunkenneſſe, whereby they riding a while in a triumphant charriot of ſenſuall pleaſure, arrive ſhortly in the dungeon of Surfeits, and are there manacled with Palſies, fettered with Gouts, ſet upon the wrack by Pluriſies, and at laſt ſtrangled with Appoplexies; And the long life here promiſed is ſaid to be on Wiſdomes *right hand,* becauſe it is the chiefeſt of all bleſſings, and moſt deſired, there being nothing that man maketh ſo much account of as life, as appeareth by the ſaying of Satan touching *Job*; *Skin for skin, and all that a man hath he will give for his life*; *And on her right hand riches and honour*; That is, the beſt riches of grace, and honour of eſtimation before God and all good men; for gracious men are honourable, as it is ſaid of the *Bereans,* that they were *more noble*; yea, and as *Lavater* ſaith hereupon, Many wiſe and godly men have had great riches and glory in this world, as *Salomon,* that wrot this, and *Joſeph,* and *Job* after his great loſſes, and *Abraham, David, &c.* and if ſuch be poore, yet the little that they have, are better then great riches of the wicked, for the right which they have in Chriſt as the heires of God, to all things as hath been before ſaid. There cannot be two ſtronger motives to get wiſdome then theſe, to all men, for who doth not deſire long life, and riches, and honour? let us all then take this courſe to attaine them, and then we ſhall have honour indeed, and riches indeed, making us truly happy.

Act. 17. 11.

Lavater.

Note.

Some by long life and riches underſtand only temporall things, ſome only ſpirituall, and ſome by the former ſpirituall and eternal, by the latter temporal, but in both there is a reſpect had to both, as hath been ſaid; and *Godlineſſe hath the promiſe of this life, and of that which is to come*; under temporal good things, ſpirituall and eternal being figured out in the Old Teſtament, but plainly promiſed in the New.

1 Tim. 4. 8.

Verſ. 17.

Her wayes are wayes of pleaſantneſſe, all her paths are paths of peace. Here is another motive to get wiſdome; wouldſt thou goe in pleaſant wayes, and in peace and quietneſſe? the wayes of wiſdome are ſuch, through the delight that the godlily wiſe take in Gods Commandements, it is nothing tedious to walk therein, but delightful unto them, and when they doe ſo, there is inwardly in the Conſcience ſweet peace and joy, that paſſeth underſtanding; The way indeed is ſtraight at the entrance by reaſon of the fleſh, to which it ſeemeth a moſt hard thing to walke ſo regularly in all things, but once being entred it is a pleaſant way: On the contrary ſide, the way of vice is pleaſant at the firſt, but moſt bitter and ſoure afterwards. And for peace, it is both with God, *Rom.* 5. 1. for *Being juſtified by faith we have peace with God,* and with man, with whom the wiſe as much as in them lyeth, have peace, yea even with all men, and everlaſting peace and reſt in heaven, according to that of *David, Marke the juſt and upright man, the end of that man is peace*; which treble peace is otherwiſe commonly called internall, externall, and eternall in heaven. This way ſaith *Chryſoſtome* is pleaſant, as a way full of pleaſant objects, through the delight in looking on them makes a man paſſe on with pleaſure, ſo that he feeles not his journey; in like manner he that walketh in the way of wiſdome, hath ſuch pleaſant objects of glory in heaven preſented to the eye of his minde, that all the way which he goeth is pleaſant, and full of unſpeakeable delight.

Mat. 7, 14.

Pſal. 37. 37.

Chryſoſt.

But how is the path of wiſdome peace, ſeeing we are in a warfare here, fightings of the fleſh againſt the Spirit, of the appetite againſt reaſon, and of faith againſt *Hugo.* the devill? To this *Hugo* anſwereth well, That theſe wars tend to peace, and therefore are called *paths of peace*, becauſe peace and bleſſednеſſe ſhall be for ever in the end to thoſe that walk in thoſe paths, and in the midſt of theſe wars there is peace with God, to be at peace with whom, is ſo great a comfort, that theſe conflicts are counted nothing, as he that hath peace with Giants and men, but is in warre with pigmies.

Verſ. 18. *She is a tree of life to them that lay hold upon her.* To proceed in enumerating *Muffet.* no more particulars; here ſaith *Muffet*, is one comprehending all the good that can further be ſaid, get the fruit of wiſdome and live for ever; for this is to lay hold up- Gen. 3. on her, as if *Adam* could after his expulſion out of Paradiſe, have returned and taken and eaten of the Tree of life, he ſhould have lived for ever; unto which Rev. 2. 7. *Salomon* here alludeth, and *John* ſaying, *He that overcometh ſhall eat of the tree of life*: this being nothing elſe but a phraſe ſetting forth his living for ever, with the hope and comfort whereof, he that is wiſe is now fed, as with the moſt delicate and deſirable fruit of a living and flouriſhing tree, that alwayes liveth and fructifieth, and never dyeth or intermitteth fructifying, as that tree *Rev.* 22. which bare fruit every month. From this tree of life our firſt parents were excluded by ſinning, and could not come to it any more, whereby they became ſubject to ſickneſſe, and paine, and death; but by Wiſdome acceſſe to this tree of life is againe re- Rom. 5. covered, yet not to live alwayes in this world without dying, for ſinne and death overſpread all, but to live after a corporeall death an heavenly life for ever. And in ſaying Wiſdome is this tree of life, typified by that in the Garden of *Eden*, he Joh. 11. meaneth Chriſt, who ſaith of himſelfe, *I am the reſurrection and the life*, and upon him he layeth hold that beleeveth by a true and lively faith, which being done, 1 Cor. 1. 30. he is made unto us, *Wiſdome, righteouſneſſe, ſanctification, and redemption.* *Auguſt.* Thus *Auguſt. Jerom, Clemens Alex.* and many others of the Fathers: but *Lyra*, *Hieron.* by wiſdome underſtands grace in the heart, and life, whereby a man dying a bodily *Lyra.* death, liveth in heaven for evermore, as if *Adam* had eaten of the tree of life, he ſhould have lived a very long time here, and then have been tranſlated by vertue hereof to everlaſting life. But thus he both teacheth a manifeſt errour, that eating of the tree of life, ſhould have made *Adam* and *Evah* onely long lived, for they lived long without eating thereof; and it is expreſly ſaid, *Leaſt he take, and eat of the tree of life, and live for ever.* And by this doctrine, everlaſting life is aſcribed to vertuous and godly living, whereas this is attained by Chriſt only, and Chriſt coming to dwell in the heart by faith, this practical wiſdome cometh alſo, and the grace of ſanctification, and finally glorification for ever and ever.

Verſ. 19. *The Lord by wiſdome hath founded the earth.* Here is ſet forth the excellency Joh. 1. 2. of Wiſdome the more; he proceedeth to ſpeake further of that wiſdome, which is the Tree of life, Chriſt who is the wiſdome of the Father, by whom the earth and *Muffet.* heaven, and all things were ſo admirably wiſely made; If any man, ſaith *Muffet*, ſhall marvel, why in ſpeaking of wiſdome poſſeſſed by man, he paſſeth on to ſpeak of the wiſdome of God, hereby to commend it, he muſt know and conſider, that the wiſdome in man is the little ſtream, and that in God, or which is God, the fountaine; and when one hath ſhewed the ſtream, and ſet forth the praiſes thereof, in telling of the vertues thereof, it makes more yet for the commendation of ſuch a ſtream, to ſhew the fountaine or ſpring from whence it cometh, and the far more admirable effects of it; ſo after ſpeaking of the good that comes to man by his ac- Joh. 1. 16. quiſite wiſdome, to ſpeake of the chiefe things wrought by the Lord through his wiſdome, from which as from a full fountaine we all receive. And of theſe, here are foure ſpoken of:

1. The laying of the foundation of the earth, which being ſo maſſy, and vaſt, and heavy, hangeth in the midſt of the world without any thing to ſupport it, but onely a divine vertue in the center thereof.

2. His eſtabliſhing of the heavens, ſo many ſpheres ſet at ſo great a diſtance from the earth, and round about, one above another, and a ſecond above that, and a third, fourth, fifth, ſixth, and ſeventh, having each one his proper light; The 1. the

Moon; 2. The Star called *Mercury*; 3. That called *Venus*. 4. The Sunne; 5. *Mars*; 6. *Jupiter*; 7 *Saturne*. Above all which is alſo an eight ſphere containing innumerable fixed Starres, all ſending downe their influences upon the earth to diſtinguiſh times and ſeaſons, and to make it fruitfull or barren: Of this *David* ſpeaks in particular, ſaying, *The heavens declare the glory of the Lord*; Pſal.19. and of both theſe great works, *Paul* ſaith, *The inviſible power and wiſdome of God are ſeen by the works of Creation.* Rom.1.19. And herein is wiſdome to be admired indeed, a frame made conſiſting of ſo many wheels of ſo great a circumference ſet to worke, and continuing in exact and orderly motion without variation of ſo many hundreds and thouſands of years, and theſe compoſed of nothing but waters, as the word שמים ſignifying *waters there*, ſheweth. For if we admire a watch made by the art of man for the rare workmanſhip and frame of the wheels, and their motions, how much more the wiſdome appearing in framing theſe ſo glorious ones, and their revolutions and effects?

3. *His breaking open of the depths*; That is, the bringing of waters out of rocky hills, ſo wonderfully opening a paſſage for them, being of themſelves weake and unable to paſſe through. Verſ. 20.

4. Making the clouds to diſtill their dew, vapours being firſt exhaled from the earth into the aire, and then wiſely made to fall downe againe in raine and ſhowers to water the earth, and make it fruitfull. Some, ſaith *Lavater*, by his breaking open of the depths, underſtand that which was done at the Creation, in ſeparating Lavater. the deep waters which covered the whole earth, breaking ſome of them away, as it were, and placing them above, and making the ſea of others. Some, that was done in *Noah's* time, when the foundations of the deep were broken up, and the world was drowned; but I prefer the former, becauſe it is more probable, that a continuall courſe of Gods providence is here pointed at, wiſely ordering all things from age to age. If it be demanded here, why *Salomon* having ſpoken of wiſdome in man proceedeth to ſpeake of it in God, Some anſwer, becauſe Verſ.8. he had ſaid, That it Cajetan. ſhould be *health to the navell, and marrow to the bones*: And Verſ. 10. *Thy barns ſhall be filled with corne, &c.* And Verſ. 14. *Long life is on her right hand, &c.* Now therefore to make a demonſtration of theſe effects of wiſdome, he recounts farre greater effects of the wiſdome of God: It is then as if he had ſaid, Let it not ſeem ſtrange, that I have ſaid of the vertue in wiſdome to prolong thy life, and make thy eſtate proſperous, and thy body conſtantly healthfull; for by wiſdome the Lord hath founded the earth, and ſtabliſhed the heavens, therefore much more can he by it, doe all theſe things.

2. Some, that men might be the more excited to the love and deſire of wiſdome; as if he had ſaid, I have ſpoken much in the praiſe of wiſdome, now heare Rodolph. more, and greater things done thereby, to be inflamed yet more with the love thereof.

3. Some, that this is done further to confirme what he had before ſaid, v.6. *He will direct thee in all thy paths*, keeping thee firme in the good way; for that he by wiſdome hath ſet firme both the earth and the heaven.

4 Some, that hereby he might prove wiſdome to be practicall, and not theoreticall onely, becauſe he had before urged practice in honouring God with his ſubſtance, and bearing patiently afflictions. Without excluding any of theſe, I thinke, when I looke at the words immediately going before, which ſet forth, long life, riches and honour, and other great benefits coming by wiſdome, that theſe words are ſub-joyned to prove it a glory to a man to be wiſe, for that by wiſdome God hath ſo great glory in creating, and providently by his wiſdome ordering the great things of the world both in heaven and earth.

My ſon, let them not depart from thine eyes, keep ſound wiſdome, Vulg. *ne effluant*, Verſ. 21. and the word ולן ſignifieth either, being taken thus, it implieth ſlipperineſſe of memory in reſpect of wiſdome, againſt which we muſt have a continuall care. From hence to the end of verſ.26. *Salomon* againe exhorteth to the love and deſire of wiſdome, propounding more benefits that will come hereby. And he ſaith, Let not wiſdome and underſtanding *depart from thine eyes*, whereby he

meaneth, that as that which we delight in, is by us made the object of our ſight
continually, our eyes are never off it; ſo the eyes of our mindes ſhould alwaies be
ſet upon wiſdome, we ſhould continually be meditating and ſtudying how to at-
taine it, and having gotten it, keep and hold it both in theory and practiſe, not
doing fooliſhly in any thing to the end of our dayes. For the benefit that thus we
ſhall be made partakers of,

Verſ. 22. Firſt, *They ſhall be life to thy ſoule, and grace to thy neck*; ver. 3. he had ſaid,
Binde them about thy necke, intimating the grace that is put upon a man by wiſ-
dome, as by a gold chaine about his necke, as is expreſſed, *chap.* 1. 9. now there-
fore we are againe moved from hence to ſet our hearts upon this, and becauſe it is
Jam. 2. *life to the ſoule*; that is, according to ſome, the life of faith, whereby we live,
as by a ſoule, ſtands herein, as *James* teacheth.

Verſ. 23. The ſecond benefit, *ver.* 23. *Thou ſhalt walke in the way ſafely, and thy
foote not ſtumble.* We deſire to be ſafe in our travell, and in our lying downe to
Verſ. 24. reſt, in both theſe caſes it is ſhewed here; and *ver.* 24. that we ſhall be ſafe and
Auguſt. out of danger: for as *Auguſtine* hath it, Stumbling blocks are not laid in the way
but out of the way, therefore keep in the way of wiſdome, and keepe out of the
danger hereof.

Chryſoſtome and *Ambroſe* compare the wayes of ſinne to mire and clay, in ſuch
wayes ſtones are laid, and if we goe therein we ſhall ſtumble and fall, but keepe
out of them and ſtumble not, but walke ſafely. *When thou lyeſt downe thou
ſhalt not be afraid, but thy ſleepe ſhall be ſweete.* So *David*, both *Pſal.* 3.
and 4. profeſſeth, That he would not be afraid in the midſt of many enemies, and
that he would lay him downe and ſleep, and that the Lord would keepe him in
ſafety. The wicked lye downe many times and cannot ſleep for the diſtraction of
worldly cares, or feare of enemies, and if they ſleepe, fearefull dreames trouble
them, by reaſon of the wickedneſſe which they have committed, and the evill con-
Job. 7. 14. ſcience in them. *Job* alſo ſaith, That he had fearefull dreames, and terrours in
Muffet. the night; but when it is thus with the righteous, it is either as other afflictions,
for their chaſtiſement or triall of their faith, and patience, or hereby they are ſtir-
red up to prayer, or warned of things to come. That which is here ſaid, is ſpoken
of the reſt and ſleep which men of wiſdome have in the midſt of greateſt worldly
Hugo. dangers, as if they were nothing affected there-with, through the confidence
Lyra. which they have in God; ſo *Peter* being impriſoned ſlept ſecurely with the qua-
ternion of Souldiers about him. Some underſtand ſleep here of the ſleep of death,
becauſe death to the faithfull is as a ſweet and quiet ſleepe, but I reſt in the
former.

Verſ. 25. The third benefit not to be afraid of *ſuddaine feare*, or the deſolation of the
wicked *when it cometh*, N. Tran. renders it, *Be not afraid*, but the vulg. *Ne pave-
as*, the *Sept.* and *Cald.* *Thou ſhalt not be afraid*; and for the next words, *The
forces or powers of the wicked coming upon thee*; the word in Hebr. ſignifieth *de-
ſolation*, but it is in effect all one; The man that hath wiſdome feareth not, for
the innocency of his life, what the wicked can ſay or doe againſt him; if they make
a depopulation in the Country, and bring all to ruine and deſolation, he knoweth
that they can goe no further then God permits, and therefore he feares nothing;
yea and for his part he knoweth, if deſtruction cometh upon his Country, he can-
not be hurt thereby, for the Promiſe made, *Pſal.* 91. and the dealing of the Lord
towards thoſe that mourne for abominations, ſo, that the deſolation ſhall be of
Ezek. 9. the wicked only, not of the wiſe; yet it cannot hence be gathered, that in a com-
mon deſtruction no wiſe man can be cut off, but that of ſuch, a remnant ſhall at all
times be preſerved, and ſometimes all, as when ſo great multitudes of *Jewes* pe-
riſhed at the deſtruction of their City, the Chriſtians being called before to *Pella*
Revel. 7. were ſaved, and thoſe of them that are ſlaine bodily are not hurt thereby, for *their*
Dan. 11. 33. *robes* are but thus waſhed, and *made white with bloud*, they are *waſhed, ſancti-
fied, and purified*, even when they are ſlaine.

Verſ. 26. Neither can it be otherwiſe then well with them, *For the Lord* (as is further
ſaid) ver. 26. *ſhall be thy confidence, and keep thy foote from being taken.* The

wiſe man that truſts in God, falleth not when he is ſlaine, as a beaſt, whoſe foote is taken in a ſnare to deſtruction, but his body falling, his ſoule is immediately carried by the Angels into *Abrahams* boſome, in being over-come he gets the victory and crowne through our Lord Jeſus Chriſt, as the Apoſtle ſpeaketh.

1 Cor. 15. 57

Verſ. 27.

With-hold not good from them to whom it is due, when it is in thy power to doe it; the vulg. *Forbid, or hold not him from doing good that is able, and if thou beeſt able, doe good.* Expounded of doing good by way of charity, from which to hold any of his owne goods it is a great wickedneſſe. And the Sept. more expreſly to the ſame purpoſe; *Hold not good, or prohibit not beneficence from the poore;* the word בעליו, the Owners thereof being rendred the *poore,* according to *Chryſoſtome,* becauſe to them the goods of the rich belong, as he ſaith; *Why doſt thou labour in vaine (O rich man) in treaſuring up the goods of the poore? why haſt thou indignation at them asking, as if they asked thine, they aske their fathers goods, not thine, but committed to thee for their ſake, and not borne with thee. Give that which thou haſt received, and count this againe, that thou haſt received them; it is enough for thee that thou art deſtined to give, not to receive.* But this reading is very improper, and not ſeconded by any other place of Scripture; and the Hebr. word here uſed ſetteth forth a poſſeſſour, or Owner, not one that ſeeks any thing *precariò*. Moreover, giving Almes is called giving freely, not to him to whom it is due, which nevertheleſſe gives not the poor ſuch an hint of the rich mans goods, being theirs, as to open a gap to them, that when they cannot by begging get them, to take them either by force or ſtealth. The Tigur. *With-hold not good from him, qui potis eſt;* That is, who deſerveth well; ſo likewiſe *Vatablus. Lavater* underſtands it of beneficence to the poore, applying alſo the next words, *ver.* 28. to the ſame, give without delay, ſhew not thy ſelfe difficult, or hard to be intreated, being of ability. But he alſo expounds it of imparting the ſpirituall good of inſtruction; and ſo doth *Arborem* following the vulg. Doe both good thy ſelfe, and hinder not another in reſpect of ſpirituall things, as the Lawyers are by Chriſt charged not to enter into the kingdome of heaven themſelves, and to hinder thoſe that would. He then breaks this Precept, either that prohibits others from preaching at any time, or doth it not himſelfe, becauſe thus the good of the ſoule, which might hereby be promoted, is hindered. or that holding his owne hand from charity to the poore, ſeekes to hold another mans alſo: or laſtly, from whom it cometh hardly, procraſtination being herein uſed, whereas in either of the goods doing before ſpoken of wee ſhould be prompt and ready.

Chryſ. in Meliſſ, lib. 1. 26.

Lavater.

Arborem.

Mat. 23.

Junius alſo is for beneficence to the poore, whoſe neceſſity makes them owners thereof; but *Caietan* and *Muffet* underſtand it of other mens goods in thy hands, either found by thee, or committed to thy truſt, or borrowed, or which thou oweſt. And this is beſt and moſt agreeable to the originall, wherein the word rendred *him,* is affixed to owners מבעליו and therefore cannot be read *him,* but *it;* That is, the good before ſpoken of, and ſo that word muſt be rendred altogether *from the owners or maſters of it* (as in N, Tr.) *to whom of right it belongeth* wherefore, as *Muffet* ſheweth, it is the ſame in effect with that of the Apoſtle, *Owe nothing to any man but to love one another.*

Junius.

Rom. 13.

And this precept he breaketh, who, being able, delayeth to pay that which is due from him to any other, although he denyeth not paiment; but it being demanded, he putteth him off from time to time: for Juſtice is not only to give to every one his due, but in due ſeaſon, becauſe it may otherwiſe prove detrimentall to him, although the full be afterwards paid, he being either forced for want of it to borrow, and pay uſe, or ſued at Law for what he oweth, and ſo damnified. For the order of proceeding here, *Salomon* having hitherto injoyned duties towards God, now proceedeth to duties towards man, of which this is the firſt; To be juſt in paying or reſtoring another mans goods unto him without delay; the ſecond, verſ. 29.

Note.

Verſ. 29. *Deviſe not evill againſt thy neighbour , ſeeing he dwelleth ſecurely by thee.* Muffet, *Practice not evill againſt him that dwelleth peaceably by thee.* Vulg. *Ne moliaris in amicum malum,cum ille in te habeat fiduciam:* The new Tranſlation is beſt, as being according to the Hebrew חרש, ſignifying ſilently or ſecretly to thinke,that is, to deviſe, and לבטח, is *in ſafety or ſecurity*; hereby the wickedneſſe of thoſe men is reproved, that inſtead of dealing juſtly, and as love requireth, are falſe-hearted towards their innocent neighbours or friends , who ſuſpect not their machinating of any miſchiefe againſt them, and accordingly deviſe how to circumvent, or to doe them miſchiefe.

Pſal.7.4,5.

Maxim. Serm. de amicit.

Sophocl.

Xenoph.

Cl. Alex. Strom. 16.

Rom. 12.

Prov.25.21.

It is more hainous by far to deviſe or practice evill againſt a friend or neighbour, with whom a man liveth lovingly in outward ſhew, then againſt an enemy or ſtranger, becauſe ſuch will beware of him, but he hath a confidence , becauſe he is his neare neighbour, with whom he converſeth friendly from time to time , and therefore not ſuſpected ; Therefore *David* aggravateth *Achitophels* wicked practiſes againſt him from this, That he was his familiar friend, and imprecates himſelfe, if he had done the like to any man that lived in peace with him. And *Maximus* telleth of *Antigonus,* that in his ſacrifices to the gods, he uſed to pray for preſervation from his friends, and being asked why he did ſo ; he anſwered, Becauſe that of his enemies he could beware, but not of them. Likewiſe *Demonicus,* we uſe to be affected leſſe with ſufferings at the hands of enemies , then of friends , for wee looke for them at their hands , but for the contrary at the hands of friends ; and therefore if they be underhand injurious to us, this is moſt heynous and intolerable; therefore what greater ſore, ſaith *Sophocles* , can there be then an evill friend ? and *Xenophon*, no man can hurt his enemy more , then by feigning to be his friend. As *Clem. Alex.* bringeth them in ſpeaking. The Sept. *Deviſe not evill againſt thine enemy* , leſt any man ſhould think that he doth well , if he plotteth nothing againſt him, that is his friend, although he doth ſo to his enemy, for *Thou muſt doe good againſt evill,* and if *thy enemy hunger, give him meat.*

Verſ. 30. *Contend not with a man without cauſe, if he hath done thee no harme.* Some take this as appendent to the former , having ſaid , *He dwelleth ſecurely by thee;* that is, doing no harm to thee whereby to deſerve thy plotting againſt him,therefore by this be moved to live peaceably with him,which thou canſt not, if he perceiveth thee underhand to be againſt him,meditating and conſulting how to do him miſchief; But it ſeemeth rather to be a new precept, preſcribing how we ſhould deal with any other, a ſtranger, and no neighbour, and neighbours alſo ; be not contentious with any man. The Sept. for the next words hath , *That he worke no evill againſt thee* , for he that without cauſe contendeth with another, he makes him his enemy, and to plot evill againſt him.

Verſ. 31, 32. *Envy thou not the oppreſſor, and learne none of his wayes, for the froward is abomination to the Lord , but his ſecret is with the righteous* , Heb. it is *the man of violence* or *oppreſſion* ; that is , look not upon ſuch a man , although he proſpereth and groweth great in this world , as if he were in an happy eſtate to be envied by the honeſt poor, who are far inferiour to him, neither applaud in thy mind the courſes that he hath taken to get wealth and preferment , to incline to take the ſame way alſo,for he is an abomination to the Lord,and ſo ſhalt thou be, if thou doſt likewiſe: and in the abominable, what is there to be ſeen that may occaſion envy,and not rather deteſtation in every childe of God? whereas he ſaith not, the *oppreſſor*,as before,but the *froward* or *perverſe*,the word נלון here uſed is derived from לון *to decline, or go back*, and ſo ſetteth forth that ſame with חמס violent, or oppreſſive, for he that oppreſſeth, declineth out of the way of juſtice. For the *ſecret of the Lord* is ſaid to be with the upright,the meaning is, he doth in ſecret communicate his Spirit unto them, and unſpeakable joy through that familiarity, into which he taketh them, ſo that when we pray, give almes, or faſt in ſecret, his countenance and acceptation is there with them,which ſhall another day be openly made known and rewarded.

Matth.6.

August Enchir. c.20.

One being asked, what troubled moſt a good man , anſwered, The proſperity of the wicked; for this troubled *David*. *Pſ*.73. but *Auguſt*. ſaith, Not old, but freſh-water ſouldiers are vexed at this, the old comforted and erected, becauſe the proſperity of the wicked here, ſheweth the judgement to come hereafter, when they ſhall be puniſhed and abaſed, and the righteous rewarded and honoured, as *Chryſoſt.* ſpeaketh; yet ſome wicked men are judged here, and ſome righteous bleſſed exceedingly, that the threatnings and promiſes of God might not ſeem to be vaine; and on the other ſide, ſome wicked eſcape and proſper, and ſome righteous are in miſery, that the promiſe of Chriſts ſecond coming might not ſeem to be vain, there being ſo many of either ſort, that ſhould otherwiſe lye mingled together in their duſt, the one, that have ſo well deſerved deſtruction, never feeling any, and the other being fed with moſt faire promiſes, after all his labours, and death, never enjoying any ſuch thing. The Vulgar for *oppreſſor* or froward, hath *illuſor*, a *ſcoffer*, or *mocker*; the wicked proſpering being ſo called, becauſe for his proſperity he thinkes himſelfe happy, and derideth all thoſe that threaten him with Gods judgements.

Chryſ. Hom. 8. in 2 *Tim.*

Verſ. 33.

The curſe of the Lord is in the houſe of the wicked. Having begun to ſhew the evill condition of wicked oppreſſors, now he goeth on ſhewing, that as they are abominable to God, ſo they are curſed by him in themſelves, and children, and eſtates, being made by his judgements moſt miſerable; but contrariwiſe, it is with the righteous; and becauſe theſe wicked ones were alſo before called perverſe or ſcorners, or mockers, the Lord mocketh them, being thus abaſed, inſtead of pitying them, but to the *lowly he giveth grace*; where the paranomaſy made for elegancie ſake is to be noted, having called the oppreſſor לוץ now he calleth him לוע with little difference, but none in the Vulg. the word *illuſor* being uſed in both places; the Vulg. for the *curſe of the Lord*, v. 33. hath *want, or poverty from the Lord*, by *Beda* and *Hugo* expounded of the want of ſpirituall food, becauſe for ſinne a famine of the word is ſent, whereas contrariwiſe this great bleſſing of the word is in the *habitation of the righteous*, and ſo they make this cohere with the former words, which were not to envy oppreſſors; for although they flouriſh in temporall things, yet they are poore in ſpirituall. But *Lyra* and others better expound it of temporall judgements, bringing wicked oppreſſors downe to great poverty, although for a time they proſper, whereas the righteous, if for a time they be in poverty, and miſery, yet they ſhall enjoy a bleſſing aſſuredly. But the word מאר here uſed ſignifieth affecting with griefe or evill, *maleficiens*, and becauſe evill cometh from the curſe of God, it is rendred beſt curſing, and this curſing alwayes affixed to riches unjuſtly gotten, makes, that their eſtate is not ſuch as to be envied, but rather abhorred: For the Lords deluding deluders *Auguſt.* ſaith well, That ſuch men as by deluding, and deceiving others of their temporall goods inrich themſelves, are deluded themſelves, becauſe getting things temporal, they loſe the eternal, which are of far greater worth, for they *win the world, and loſe their owne ſoules:* And *Ambroſe* ſaith, God makes them like foxes, which whilſt they cunningly ſeek their prey, become a prey to thoſe that hunt after them, the deceiver ſhall be deceived by others. But as was ſaid before by ſcorners, proud and contemptuous perſons may be underſtood, that mocke at others in want and miſery; the time ſhall come, when they being abaſed, others ſhall deride and mocke at them to the increaſe of their miſery, to which effect, *Auguſt.* hath a notable ſaying, *Bear him now laughing at thee, thou ſhalt deride him ſighing.* The Sept. *God reſiſteth the proud*, and ſo it is alleadged *Jam.* 4.6. He is againſt them, and will bring them downe to this low and deſpicable eſtate, *but he giveth grace to the humble*; that is, makes them gracious with all men; whereupon *Chryſoſt.* it is not juſtice, not piety, nor almeſ-giving that ingratiates a man with God, but meekneſſe and humility; for who doth not eſteem and deſire the acquaintance of ſuch, although he never yet ſaw him, but heard of him onely. Moreover, the Lord indueth them with the graces of his Spirit unto ſalvation; for examples of the proud, we have *Pharaoh, Nebuchadnezar*, and *Antiochus Epiphanes* brought downe from the higheſt pitch of worldly glory, to the loweſt ebbe of miſery, of the meek and humble readily ſubmitting themſelves to obey God, *Abraham, Jacob, Joſeph, David*, and many more of divers times and ages.

Verſ. 34.

Beda.
Hugo.
Amos 8.11.

Lyra.

Auguſt.
Pſal. 73.

Ambroſ.

Auguſt.
Ferto eum inſultantem, poſt ea ridelis eum gementem.

Chryſoſt.

The

Verſ. 35. *The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.* Here is the laſt motive to ſtirre up to get wiſdome, and it is aptly annexed to that before going, v. 34. it being the very ſame in other words: for further explanation, the humble, who are the onely wiſe ones, ſhall have grace given them, and hereby be brought to glory, if not in this world, yet in that which is to come; but the worldling, proud of his proſperity, ſhall thus be brought into contempt, and deriſion, ſhame, in reſpect of his being caſt downe, ſhall in fine be all his promotion, and it ſhall appeare what a fool he was in taking ſuch evill courſes; *Auguſt.* placeth the ſhame of the wicked proſpering, and being proud, even in this, That they are proud of their *Auguſt.* in Pſal. 73. riches, or good parts, alledging that *Pſ. 73. In their being lifted up, thou haſt caſt them down*; for he ſaith not, after their lifting up, but in their lifting up, for to be ſo *Chryſ.* in Hom. 1. in 1 Cor. lifted up, is at the ſame inſtant to fall, which is further illuſtrated by *Chryſ.* thus, Seeſt thou a man that looks upon a peece of clay, as if it were gold, admiring and praiſing it, doth he not ſeem to thee a fool that may be greatly aſhamed? but he that looks upon it as clay or dirt, and makes none other account of it, is wiſe, as not thinking the more highly of himſelfe for abundance of it: So he that looks upon worldly wealth as precious, and upon himſelfe, now that he abounds therewith, as excellent above other men, is a very fool, and worthy to be crowned accordingly with a fools Cap to his ignominy, and greateſt ſhame; but contrariwiſe, he that thinks rightly of himſelfe, and theſe, is wiſe.

CHAP. IV.

Verſ. 1. *Muffet.* HEare, *ye children, the inſtruction of a father, and attend to know underſtanding.* This fourth Chapter according to *Muffet,* is a fourth Sermon of *Salomon,* to ſtir up to get wiſdome with all the earneſtneſſe that may be, and he varyeth his word before uſed, *My ſon,* in the ſingular number, into a plurall *ye children,* wherein he ſpeaketh in his father *Davids* phraſe, who often ſpake thus to all the children of God, as *Pſal.* 34. *Pſal.* 113. &c. becauſe he now would Verſ. 3. remember, how he was by him inſtructed, as he doth v. 3. *I was my fathers ſon, tender and onely beloved in the ſight of my mother.* Heb. *tender, and the onely* *Arbor.* *one in the ſight of my mother.* Some, ſaith *Arboreus,* becauſe he calleth himſelfe 1 Chron. 3. 5. his mothers onely ſon, hold, that *Bathſhebah* had no more ſonnes but *Salomon* and that the three other, *Samaa, Sabab* and *Nathan* were the ſonnes of *Uriah, Bathſhebahs* former husband; but in ſaying *her onely ſon,* he meaneth not, that ſhe had no more by *David,* but that ſhe loved and tendered him above all, neglecting the other three in compariſon; for the Scripture is plaine, that ſhe bare foure ſonnes to *David,* whereof *Salomon* was the youngeſt. He alſo mentioneth three Expoſitions of theſe words.

1. That *Salomon* was the moſt dearly beloved ſonne of *David,* and *Bathſhebah* his mother, and therefore by them both inſtructed and taught in the way of vertue moſt carefully.

2 Sam. 7. 14. 2. That when he ſaith, *I was my fathers ſon, &c,* It is meant of God his heavenly Father, as it was ſaid to *David* of him, *He ſhall be my ſon, and I will be his Father*; and the ſon of the Jewiſh Church moſt beloved.

3. That this is ſpoken in the perſon of Chriſt, who ſaith thus of God the Father, Pſal. 2. or rather God ſaith of him, *Thou art my Sonne*; and againe, *This is my beloved* Matth. 3. *Sonne,* and he was the onely Sonne of his mother the Virgin *Mary,* but of all theſe he preferreth the firſt as the beſt. About the minority or ſeniority of *Salomon,* in reſpect of his other brethren, divers conjecture diverſly, ſome that he was the youngeſt, as he is named laſt; but ſome that he was the eldeſt of thoſe foure, and onely mentioned laſt, becauſe there was more to be ſaid of him, and that by this, *The onely one of his mother,* is meant her firſt-borne living, and that he was 2 Sam. 12. the eldeſt, they prove from that ', which is ſaid after the death of the Infant begotten in adultery, *David* comforted his wife, and ſhe bare him a Sonne called

Salomon. But in all this there is no weight to prove him the firſt, but there is much more in the order of reckoning up his Sons to prove him the youngeſt of the four, becauſe he is ſo reckoned not onely 1 *Chron.*3. but alſo 2 *Sam.*5. after his other Sonnes reckoned in order, firſt, ſecond, third, &c. Moreover, the young age of *Salomon*, when *David* his Father dyed, evinceth it, he being then but twelve or thirteen years of age; whereas that of 2 *Sam* 12. is urged, as if it were meant that *Salomon* was begotten the next after him that dyed: I anſwer, that the other three, and the begetting of them is in that place paſſed over, it being nothing pertinent to the hiſtory of that place to tell of them borne of her before *Salomon*, it being thought enough to reckon them up elſewhere, as had been done before, 2 *Sam.*5. But then he went in to her, and comforted her, becauſe her comfort was greater of her bearing *Salomon*, then all the reſt, for ſo much as he was the Son promiſed that ſhould build the Lord an houſe. For *Salomons* ſaying, that he was *tender*; ſome thinke, that hereby was meant his young age, when his Father dyed, ſo that what inſtructions he had from him, he had then, yet being ſo young he laid them up in his heart, and forgat them not, and this he mentioneth now as a motive to ſtir other children up to doe likewiſe, by the inſtructions of wiſdome to hold them, and never to forget them, when more years come upon them. Some againe, that his dainty and delicate education was meant, able to faſcinate a youths minde ſo with pleaſure, as to make him uncapable of good inſtructions: yet he even in the midſt of all pleaſures of the Court, received and held his Fathers inſtructions moſt firmly, therefore let all other children doe likewiſe. Some alſo, becauſe he ſaith, that he was tender and young, that his rudeneſſe and ignorance was meant, even as it is with other children, too much cockered by their parents, yet by attending to his fathers and mothers inſtructions, he had now attained, through Gods grace, to be a miracle of wiſdome, and therefore there was no reaſon, why they ſhould deſpaire of coming to wiſdome alſo, but hope looking at his example, to be made wiſe. Laſtly, others, that in ſaying, he was tender, he meaneth docible, and eaſie to have good impreſſions by inſtructions made in his minde, as ſoft wax by ſetting a ſeale upon it: So *Baſil* and *Ambroſe* compare the docible to ſoft wax, ſuch as youth is, ſo that as the ſeale being ſet on, whilſt it is ſoft makes an impreſſion, but if it be not then done, it hardens, and then cannot be done; ſo in tender youth impreſſions may be made, but if that time be let ſlip, it will hardly be done afterwards. Of all theſe Expoſitions, I thinke none is to be rejected, except that of being delicately brought up; for of his education in a vertuous way, great care was had, and *Nathan* the Prophet had the overſight thereof. The firſt of his being young whilſt his Father lived, but yet minding his inſtructions ever ſince, and *tender*, that is docible, and eaſie to have goood impreſſions made in him, are *ad appoſitum*, to ſhew the coherence of theſe words with the former, as being conſiderations very forcible to move all children and young ones, as they preferre *Salomons* glorious eſtate, to imitate him in their young and tender age, not to heare good inſtructions, without an heart affected therewith, like blocks, or ſtocks, or without care to remember them ever after. To this effect the Gloſſe ſaith, That there is nothing more apt to work upon the minde of a youth, then to ſet before him examples of youths that betimes gave their mindes to learne, and ſo proved famous being come to mans eſtate. For the inſtructions given by *David* to *Salomon* his ſonne; See 1 *Chron.* 28. 9, 10. But that being ſhort, is here ſet forth in more words.

2 Sam. 7.

Baſil.
Ambroſ.

Note.

Verſ. 4, 5.

Let thy heart retaine my words, keep my commandements, and live. Get wiſdome, get underſtanding, forget it not, neither decline from the words of my mouth. This his exhortation to get wiſdome was made before, but becauſe young men eſpecially are ſo hard to be wrought upon by ſuch exhortations, he repeateth and inculcateth the ſame againe and againe, alledging the authority of his father *David*, a great Prophet. The word rendred *get* in this place, ſignifieth alſo to poſſeſſe, as the Vulg. renders it, or to buy, as ſome others, which, I thinke, is rather to be followed, as moſt ſignificant, for thus we are taught to be at coſt for underſtanding, and not this way to be ſparing, that which we buy and purchaſe being ſo precious. We may buy other things, and yet have no profit hereby, but by wiſdome

Eſa. 55.

dome we ſhall have the greateſt profit in the world; we ſhall by wiſdome live, be ſafe, and be promoted, as here is ſaid.

Lyra. Now we purchaſe wiſdome, ſaith *Lyra,* after King *Salomon,* when we are at coſt to maintaine a Maſter, or Teacher, by whoſe learned and grave inſtructions we may get learning according to God, which is the ſame with that which the Apoſtle teacheth, *Gal.* 6. 6.

To buy wiſdome alſo is to buy the Bible, and ſuch bookes as are written thereupon, and then not to ſpare for time in reading and ſtudying hereupon, which is alſo a price giving, becauſe time, eſpecially in thoſe that live upon their labour in *pari* is equivalent to money. But being at all this charge we muſt not forget what we read or heare, but ſet our hearts hereupon, and be affected accordingly, for which it is added, *Forget it not, neither decline from the words of my mouth.* And the charge here given is doubled, *Get wiſdome, get underſtanding*; implying, that to underſtand and not to doe, is no wiſdome, but folly.

Baſil. *Hierom.* *Baſil* and *Jerome* here note, that *Davids* principall care for his Sonne was, not that he might be rich, but wiſe, and intelligent; for this he imbraced him, as it were with the greateſt demonſtrations of love that might be, that he might win him hereunto; whereas other Parents are all in imbracing and kiſſing, and making much of their Children, without one word ſpeaking to this effect; *Note.* but they are herein like unto the Ape, hugging her young one to the deſtruction thereof. True love to Children is to inſinuate into them, that they may be brought to be in love with wiſdome.

Verſ. 6. *Forſake her not, and ſhe ſhall preſerve thee, love her, and ſhe ſhall keepe thee*; the vulg. more ſignificantly, *Ne dimittas, put her not away*; as alluding to a mans putting away of his wife. For the moſt beloved wife of an husband is not more deare to him, then wiſdome muſt be to thee. He doth hereby intimate the neareſt conjunction with wiſdome that may be, to continue to the end of thy dayes: and good reaſon, if a good wife be ſo dearly beloved, that thou ſhouldeſt thus dearly love wiſdome; for whereas a man that hath taken a wife, muſt preſerve and keepe her; contrariwiſe, wiſdome will keep thee, and herein act the mans part towards thee, by ſaving thee from all dangers, ſo that thou ſhalt be ſufficiently provided for, and by meanes of her live comfortably all thy dayes; according to this *Olympiodorus* ſaith, *Wiſdome is our wife to live together with us.* And *Auguſtine,* Firſt, the Fleſh is our wife, and Wiſdome is our wife; as *Abraham* had two wives, *Sarah* and *Hagar,* but *Hagar* was ſubject, and kept under, but *Sarah* as Miſtris ruled and bare ſway; ſo we muſt keep the fleſh under, but hearken to wiſdome, *Tanquam Domina.*

Olymp. in Eccl. 9. *Aug.* in 1 Joh. tr. 2.

Verſ. 7. *Wiſdome is the principall thing, therefore get wiſdome, and with all thy gettings get underſtanding.* the vulg. *The beginning of wiſdome,* ſo doubtfully ſpoken, that it hath given occaſion to divers expoſitions, but Hebr. it is, ראשית חכמה, *Wiſdome the head*; and chap. 1. 7. the ſame word is uſed touching the feare of the Lord, and rendred *beginning:* but as there hath been ſhewed, it may alſo be underſtood, that it is the principall point of wiſdome, ſo here it is beſt rendred *Wiſdome is the principall thing:* and upon this ground a repetition of the former charge moſt aptly followeth. *Therefore get wiſdome*: and where the word ſignifying alſo to buy, and poſſeſſe is uſed, as *ver.* 5. implying not only an having of wiſdome, betwixt which, and buying, and poſſeiſing *Plato* makes this difference, *Plato.* He that buyeth and poſſeſſeth a Garment, or any thing, weareth or uſeth it as properly belonging to him, but he who hath it and is not poſſeſſour of it cannot ſo doe, but only lay it up; ſo he that hath wiſdome, but poſſeſſeth it not, never hath it as an habit, but only hath it by him without doing him any good.

Now beſides the price given for wiſdome before ſpoken of, thou muſt by way of barter change away other things for it, ſinfull pleaſures, profits, love of the things of the world, pride in apparrel, wrath, envie, intemperance, yea and thy worldly goods alſo by liberality to the poore, and as the caſe requireth, letting them goe to perſecutors, and thy life alſo; *With all thy gettings get underſtanding*;

ding; That is, count them not gettings whatſoever things they be that thou getteſt, unleſſe gotten together with wiſdome, otherwiſe thou getteſt only ſhadowes, and looſeſt the ſubſtance, as the dogge in the Fable.

Verſ. 8.

Exalt her and ſhe ſhall promote thee, vulg. *Arripe eam, & exaltabit te*; but the word כלל ſignifieth exalt, or make an High-way, or Cauſie for her of earth, and ſmall ſtones elevated, as ſhewing hereby in how high eſteeme thou haſt her; as it is obſerved, that a man of old marrying a woman wealthy and well deſcended, brought her home in a Chariot, or on Horſe-back, the way being made for the purpoſe, but if ſhe were poore on foot, ſo that he continueth the Allegory of a wife ſtill, and the beſt and moſt worthy that may be. And he that thus exalts wiſdome ſhall not looſe his labour, but ſhall accordingly be promoted by her; the Hebr. word is, *Shee ſhall lift thee up on high*, being in one Hebrew gloſſe well ſet forth thus; *Shee ſhall bring thee riding into heaven.* Whereby is intimated the facility of coming thither to the wiſe.

Ambroſ.
Baſil.

But what is the way ſo elevated, for wiſdome to paſſe into the heart? one anſwereth well, a good Conſcience. *Ambroſe* ſaith, A Charriot compoſed of the foure Cardinall Vertues, being carried hereupon as upon foure wheeles; *Baſil*, A Charriot of two, the underſtanding, and the will. *When thou ſhalt imbrace her*; The law of Marriage requireth, that there ſhould be mutuall love and imbraces betwixt the Husband and Wife; ſo in ſaying, When thou imbraceſt wiſdome ſhee ſhall exalt thee, he intimateth, that this her exalting thee ſhall be as the moſt pleaſing and delightful imbraſing in the world, wherefore *Auguſtine* excellently ſetteth forth the embraces of wiſdome thus.

Hugo,
Serm. 246. *De temp.*

No pleaſantneſſe of wood, no purpled coloured flowers, no ornaments of coſtly apparell, no ſound of ſweeteſt wel-ſtringed Inſtruments, no imbraces of the greateſt beauty are comparable to the inſpiration, the ſweetneſſe, the foments, and imbraces of wiſdome. And the Sept. expreſſeth it by wiſdomes imbraces of thee, rendring it, *Honour her and ſhe ſhall imbrace thee*, of the armes wherewith we imbrace wiſdome, *Hugo* ſaith well, That they are contemplation, and action; and hereunto we may adde, That her two armes where-with ſhe imbraceth us, are peace, and joy unſpeakeable.

Hugo.
Cardin.

Verſ. 9.
Chap. 3. 22.
Arbor.
2 *Tim.* 4. 8.

Shee ſhall give to thy head an ornament of grace, a crowne of glory; That is, wiſdome ſhall be a grace to thee here, thy face being made hereby to ſhine, as he afterwards ſpeaketh, and hereby thou ſhalt be brought at laſt to a Crowne of glory in the Kingdome of Heaven, of which St. *Paul* ſpeaketh, ſaying, *Henceforth is laid up for me a crowne of righteouſneſſe*; thus *Arboreus.*

Some think that in the Crown here ſpoken of, *David* who is brought in thus, ſpeaking to his Sonne *Salomon*, alludeth to that which he was deſtined unto, viz. the Kingdome, urging him from hence to get wiſdome, becauſe that ſo he ſhould bear wonderfull grace amongſt his Subjects, that beauty where-with he was naturally indued being thus augmented, and he made more amiable in all mens eyes, and the Crowne of the Kingdome, with which he was crowned made farre more glorious.

Lyra.

Lyra thinkes the Crowne in the ſecond place ſpoken of, to be ſpoken of by way of explication of the firſt paſſage, *Shee ſhall give an ornament of grace to thy head*; That is, *a Crowne of glory*, which is the greateſt ornament of all others. And of a Crowne, ſome thinke he ſpeaketh in alluding to the cuſtome of old, to ſet Crownes upon the heads of wiſe men of Bayes, Ivie, or Myrtles. It is ſpoken to the ſame effect with it, chap. 1. 9. For the particular applying of it to *Salomon*, this is not ſo to be received, but if it ſhould be ſo great a grace to a King, much more to private perſons, making them herein like unto Kings: Wiſdome is hereby magnified above a Father, a King, who giveth his Crowne to his Son, but wiſdome *a Crowne of glory*. The vulg. for theſe words, *Shall deliver a crowne of glory to thee*, hath, *Shall protect thee*, and the word cometh of מגן a *ſheild*; but becauſe it ſignifyeth alſo *to give*, or *deliver*, it is in N. Tr. ſo rendred; but taking it according to the vulg. the ſence will be very good thus: Whereas a Crowne commonly is accompanied with dangers to thoſe that weare it, ſo that by meanes hereof ſome of them looſe their lives by treaſonable conſpiracies, that given by wiſdome ſhall not only be a crowne to make glorious, but alſo a ſhield to protect him that weareth it; ſo that he ſhall reigne in ſafety.

Lavater. Verſ. 10.

And to this *Lavater* agreeth, following alſo the ſame reading; *Protect thee as a ſheild; The yeares of thy life ſhall be many:* Hebr, *Of thy lives*, implying the yeares of the naturall life, the life of grace, and of glory, as ſome gather, although ſome others underſtand it is of ſome one of theſe. See more of this, ch. 3, 16.

Verſ. 12. Pſal. 17. Verſ. 13, 14, 15.

When thou goeſt, thy ſteps ſhall not be ſtreightned, &c. Here is another benefit of wiſdome, of which ſee before, chap. 3. 17. 23. and how this way, ſaid to be ſtreight elſe-where, is here ſaid to be large, and it is alſo large, becauſe whereas wickedneſſe brings men to great ſtreights in this life, the wiſe ſhall be kept out of them, as *David* ſaith, *Thou haſt ſet my feet in a large place*, verſ. 13. charging not to let wiſdome goe is the ſame with ver. 6. ver. 14, 15. he returneth againe to dehort from going in the wayes of the wicked, of which he gave warning at the firſt, chap. 1. 10, 11. &c. then he addeth a new, touching their eagerneſſe to doe evil.

Verſ. 16. *Pliny.* *Note.*

They cannot ſleep except they have done miſchiefe, their ſleep is taken away, unleſſe they cauſe ſome to fall. Herein they are like to Serpents, of which *Pliny* writeth, That they ſleep not all the ſummer, whilſt they are full of poyſon, but in winter, this being ſpent, they ſleep; ſo robbers and murtherers, whilſt they have ſpent the poyſon of miſchievous intentions, which lurketh in their hearts, cannot ſleep as other men doe in the night, yea the night is the time wherein they goe about theſe wickedneſſes; as they are led by the Devill, the prince of darkeneſſe; ſo they take the opportunity of the darke to act their wickedneſſes in. A ſtrong motive to us to abhorre from conſorting with them, becauſe they that doe come under the worſt Maſter in the world, who will not ſuffer them to ſleepe at the time that nature requireth, but workes them in deſperate ſervices in the very night, not ſuffering them to ſleep, or take their reſt.

Verſ. 18. Verſ. 19. Verſ. 17. *Hugo.*

To confirme this further to be his meaning, he ſaith, ver. 18, 19. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day, the way of the wicked is like darkneſſe, they ſtumble they know not at what.* But before this, ver. 17. *They eate the bread of wickedneſſe, and drinke the wine of violence*, is not to be paſſed over in ſilence. *Hugo* expounds this of the holy Communion, which theſe wicked ones unworthily receiving, have it counted to them, not as Bread and Wine to ſalvation, but to damnation; but this is farre fetcht, both becauſe they had no Communions then, and it is meant plainly of their getting their living by the wicked courſes before ſpoken of.

Auguſt. in Pſal. 53.

Auguſtine here notes, That they practiſed ſuch wickedneſſe as a daily trade, or courſe of life, for ſaith he, A man ſometimes eates fleſh, ſometime fiſh, ſometime other things, but with all he eates bread from day to day; in ſaying therefore that they eate the bread of wickedneſſe, he meaneth, that they feed daily and continually upon miſchievous practices, they being as it were meat and drinke unto them, ſo greatly doe they delight in them.

Verſ. 18. Verſ. 19.

To come now to ver. 18. The path of the juſt is compared to the Sun, ſhining in the morning by ſome little glimmering light at the dawning of the day, but increaſing, as the light of the day doth: whereby is ſhewed, that as a man that takes his reſt in the night, riſeth betimes in the morning to his work, is not idle when he is up, but although he cannot yet ſee perfectly to doe ſome workes, yet ſome he can doe, and doth them, but the light increaſing; ſo that he ſeeth more perfectly, he now doth the moſt curious workes which he hath to doe, and perfects them; in like manner the juſt, according to the little light received at the firſt, worke and doe ſome things, but their grace and light after this, increaſeth more and more, and then they doe all more perfectly. And yet the time ſhall come, when it ſhall be more perfect day-light unto them, by that day-light in the new Jeruſalem that ſhall never have end. But on the contrary ſide, the *way of the wicked is darkneſſe*, and tendeth to utter darkneſſe for evermore, and in this way of darkneſſe they ſtumble unawares, as a man going in the darke, before they are aware of it, and fall into a pit never to come out againe. For even of the wicked few are ſenſible of the danger to which they are neare, till they come to be ſwallowed up hereby: They are as confident by repenting before they dye, as the thiefe upon the croſſe, to provide for their ſalvation, that they make no doubt of it at all. But let us take notice, that they are in the darke; and how can a ſhip in the darke ſee rocks and ſhelves to avoid them, and therefore come into, and keep in the way that is light, that ſo we may ſee all dangers towards us, and in time provide againſt, and not run upon them to unavoidable deſtruction, and to this end turn from wickedneſſe to righteouſneſſe, as out of a dark, into a light way.

Note.

Some there are that expound the perfect day-light, of profiting ſo in knowledge and grace in this life, as to come in time to perfection herein, but the perfect day-light, is moſt commonly underſtood of that knowledge, whereby we ſhall know, as we are knowne, which is not till the end of this life. According to this *Gregory* ſaith, the good deſires of the juſt are the beginning of the day, when they are joyned with light of underſtanding ariſing within, and growing in knowledge and grace from time to time, the increaſe of the day-light which is in the end of this life, cometh to be perfect day. And *Chryſoſt.* ſpeaking upon the morning, after morning at the Creation, ſaith, When a man by repentance turneth from ſinne, it is morning to him, then the light beginneth to ſhine. The light, we may truly ſay of Gods countenance, bringing true joy and comfort, which is increaſed as the light of the day in this world, and becomes perfect day-light, when this life is ended. The Apoſtle *Peter* ſeemeth to make two mornings, where he ſaith, *Till the day dawn, and the day-ſtar ariſe in your hearts*; the firſt, as *Gregory* hath it, of the preaching of the Goſpel, for then the day beginneth where it was night before; the ſecond, of knowledge and grace wrought in the heart, the firſt being the dawning of the day, the ſecond the riſing of the day-ſtar in our hearts. And for the way of the wicked, it is to be noted, that he ſaith not, It is darke, but *darkneſſe* in the abſtract; that is, darke added to darke, as *Auguſt.* ſpeaketh of ſinners, that will not confeſſe their ſinnes, ſaying, To live in ſinne, is to live in darkneſſe; but when one that doth ſo, confeſſeth not his ſinnes, his darkneſſe is now increaſed, darkneſſe is powred out upon darkneſſe, and ſuch a mans way is darkneſſe indeed, palpable darkneſſe.

Chryſ. Hom. 5. ſuper Ezek.

Chryſ. Hom. 39 in Mat.

2 Pet. 1. 19.

Aug. in Pſ. 139.

My ſonne attend unto my words, Let them not depart from thine eyes. Chearfull attention in hearers, ſaith *Chryſoſt.* ſtirreth up the Teacher, and bringeth unto him great plenty of ſentences, ſo as nothing doth more. For the eyes, ſome thinke the eyes of the minde onely to be meant, others better, both the eyes of the mind and body alſo, the one being imployed in reading, and by this means the other in daily meditation; of looking into the law of perfect liberty ſee *Jam.* 1. 25. and this he doth, that is a diligent reader of the word, touching which, as *James* hath a compariſon taken from a Looking-glaſſe, wherein a man beholdeth his naturall face, is by *Plutarch* compared to the ſeeing of a mans ſelfe in the eye of another; for ſo ſaith hee, doth the man that readeth other mens bookes, he may therein behold himſelfe, and what the iſſue of his doings is like to be. For this *Chryſoſt.* greatly commendeth the eyes not being of the holy Scriptures, which he indeed commendeth not onely to perſons ſequeſtred from the world, but even to worldly men, and to thoſe that are full of other imployments alſo; for he ſaith, Thou wilt ſay, O man of the world, I have great buſineſſes of the world to look after, I cannot ſtand ſo much to look upon the Scriptures, let them doe that who are profeſſed ſtudents: What ſayeſt thou, O man? the more full of worldly imployments, the more need to read the Scriptures, that hereby as by a skilfull governour of a ſhip, ſitting at the ſterne continually, thy ſhip may be guided aright in the midſt of the waves of worldly buſineſſes, and at laſt come ſafe to the haven where thou wouldeſt be. Again, in commending to us the reading of the Scriptures, he compareth them to a meadow, and a garden, ſaying, Whatſoever delight is in both theſe, is much more in reading of the Scriptures, there flowers may be gathered, here the flowers of ſentences more ſweet and excellently coloured; there the flowers growing ſoon fade againe, here they remaine immarceſſible alwayes; there is the ſinging of the graſhop-

Verſ. 20, 21.

Plutarch.

Chriſ. Hom. 3. de Lazaro.

Hom. in Pſ. 48.

Ambroſ. in Pſ. 119. Lect. 12

per, here the ſweet heavenly harmony of the Prophets and Evangeliſts; there the ſouth wind blowing, things flouriſh that grow, here the Spirit blowing keepeth all things green continually; there an hedge of thorns fenceth about to keep out beaſts, here Gods all powerfull providence; there alſo if herbs be good for neceſſary uſes, they hold but in the Summer, here both Summer and Winter that may be gathered which is onely neceſſary, as Chriſt ſaid to *Martha*, both herbs alwayes green and growing, and fruit with the heavineſſe thereof weighing downe the trees. *Ambroſe* compareth the daily reading of the word to anointing of the limbs, a thing much uſed of old by Champions when they were to come into the place of trying Maſteries; No man, ſaith he, dares come to try his ſtrength againſt an adverſary in this place, but he that hath often uſed to enter theſe liſts, and therefore hath often anointed his limbs with oyl, but being uſed to theſe things, he comes in without fear; ſo he that is frequent in reading the Scriptures, needs not to feare to encounter with the temptations of the adverſary, but otherwiſe he is no way able to make oppoſition againſt them.

Verſ. 23.

Pliny.

Keep thy heart with all diligence, for out of it come the iſſues of life. The word rendred, *Keep*, ſignifieth to keep, as they that watch in the night, Wardſmen: As a man, that knoweth that theeves will come, watcheth that night that they may not break through into his houſe and ſteale, and kill, as they will doe, if a diligent watch be not kept: So a man muſt moſt carefully watch over his heart to prevent the danger that he ſhall otherwiſe lye open to. *Pliny* writeth of the Dragon, that he hath in his head a ſtone in the forme of an heart, which men uſe to get by ſtrewing ſome water upon his head, that hath vertue to make him ſleep ſoundly, and then coming upon him they cut out this ſtone, not being otherwiſe to be had, but the Dragon being found ſleeping; So our adverſary the Devill ſeeks to finde us aſleep, and not keeping a watch over our hearts, and then, and not otherwiſe, he cuts them as it were out, which is the thing he deſireth, and then we periſh.

Remigius.

Aug. Ser. 40. de temp. *Quomodo aperis januam Chriſto cupiendo regnum cœlorum, & timendo ignem gehennarum.*

In Pſal. 149.

Bernard.

Origen.

Hippocrat.

Pliny.

Now the heart is kept, when a man keeps a good conſcience in all things; for ſo as *Remigius* ſaith, A man doth, as it were, lay up a clean thing in a ſafe place, and this is done, when it is kept from all defilement of ſinne. And *Auguſt.* ſhewing further the keeping of the heart, ſaith, it is by giving it to God, as it is ſaid, *My ſon give me thy heart*; And how is this done, but by opening to God, and ſhutting it againſt the world? Now the heart hath two doores, as a two-leaved doore, deſire and feare; theſe are ſhut againſt the world, when our deſires are not ſet upon worldly things, neither doe we feare man, and opened to God, when we deſire the Kingdome of God, and feare hell fire. Againe, the ſame *Auguſt.* in another place ſheweth another way to keep the heart upon theſe words, *To binde their Nobles with chains, and their Kings with fetters of iron*; ſaying, Who are theſe Kings, but evill luſts, and affections, ruling, and reigning as Kings in mens hearts and lives? theſe even in Kings and Nobles are bound as with fetters, when through feare they are kept from following their evill luſts, and going in their evill wayes of Idolatry and Tyranny, and goe in the way of Chriſtianity, and they are bound as with chains of iron, whilſt they for feare doe thus, but let them doe ſo for love, and then they become chaines of gold. *Bernard* ſpeaking of keeping the heart, inſiſts upon a word ſetting forth a watch ſet in the night in all the parts thereof, which are called Watches, and are foure, and theſe ſaith *Origen*, ſet forth the foure parts of mans life, childhood, youth, mans eſtate, and old age, in all which the heart is kept, when one flyeth the vices of every one of theſe, ignorance in childhood, wildneſſe in youth, licentiouſneſſe to doe evill in mans eſtate, and covetouſneſſe in old age: And this is the watching of ſervants againſt the coming of their Maſter commended unto us by our Lord, *Matth.* 24. And a hint of this touching every watch of the night is given in the Hebrew מכל משמר *above, or more then any watch, watch thine heart, for out of it are the iſſues of life*; that is, if the heart be thus diligently kept, there is life, and all things that bring to life and ſalvation: For the heart, as *Hippocrates* teacheth, hath in it two little receptacles, according to *Pliny* 3. if with *Hippocrates* we hold two, theſe are *the love of God*, and of our neighbour, which are in an heart thus kept, if with *Pliny* 3. they are *faith, hope, and charity*, and theſe are ſaid to be *the iſſues of life*, becauſe life ſhall undoubtedly follow for evermore to all thoſe that are indued with theſe.

Lavater.

Arbor.

Matth. 15. 19.

Note.

Lavater takes this charge of watching the heart, as alluding to the watch kept about a Caſtle or City in time of war, that the enemy may be kept out, intimating, that ſuch is our caſe as long as we live in this world, and therefore we have need alwayes to keep this watch with all diligence. Thy body, ſaith One, is thy Caſtle; but more truly we may ſay, thy heart is thy Caſtle thus to be kept; The Arms wherewith we muſt keep this Caſtle againſt our enemies, the Fleſh, the World, and Devill, are the Armour of Chaſtity againſt the Fleſh, the ſhield of Liberality againſt the World, and the helmet of Charity againſt the Devill; *For the iſſues thereof are life*: As the heart naturall is to the naturall body, the firſt thing living, and the laſt dying, ſo that other parts being hurt or decayed, a man liveth ſtil, as long as his heart is kept unhurt, but if it be decayed, the whole body decayeth accordingly, and dyeth: So the heart ſpiritually underſtood, as here, if it liveth, and be ſafe, the whole ſpiritual man is ſafe, although ſome members be diſeaſed, but if it be corrupted, as it is, when there are evil thoughts in the heart of *adultry, murther, theft, &c.* the whole man is defiled, and there is certaine danger to the life for ever. A care then of this is above all things to be taken, that no evill lurke therein, but that thou beeſt ſincere and upright in all things, although thou laboureſt with infirmities in other parts; yet as a man, having life in his heart, is grieved at the wounds or ſores, or tumors cauſing paine, or deformity in his members, and endeavoureth by all means that he can, to have them healed, and that with ſpeed; ſo the ſpirituall man grieveth for his imperfections, tumors, or ſcars, or wounds made by ſinne upon any of his members; his tongue, if he hath therewith lyed, blaſphemed, curſed, or talked corruptly; his eyes if they have been libidinous, or covetous; his eares, if they have been deafe to heare good counſell, but open to evill; his head, if that hath been made giddy by dimneſſe; his hands tainted with taking bribes, or practiſing any oppreſſion or wrong; his feet, if he hath therewith gone into vaine and wicked company; or his body, if he hath defiled it by whoredome, or laſcivious imbraces. And he not onely ſorroweth, but endeavoureth with all good care to be in every of them healed; if there be any man that doth not, but beareth himſelfe upon this, that he hath a good heart, he deceiveth himſelfe if he thinketh that he is ſound and well within; for certainly, his heart, wherein the life of the inner man ſtandeth, is dying, or dead, otherwiſe it were impoſſible, that he ſhould thus neglect the reſtitution of health to his members.

Verſ. 24.

Jam. 3.

Arboreus.

Put from thee a froward mouth, and perverſe lips, Heb. *the perverſeneſſe of the mouth, and the pravity of the lips.* After a charge given to keep the heart, here followeth another to keep the tongue, which commonly bewrayeth the heart, and ſheweth whether it be kept ſo diligently as hath been ſaid, or no, for out of the abundance of the heart the mouth ſpeaketh, and as the common Proverb is *Lingua eſt index mentis, the tongne is the bewrayer of the minde.* By a *froward tongue* or the *frowardneſſe of the tongue*, Some underſtand the tongue of another, that cometh to thee with tales againſt thy neighbour, as if it were meant, have no familiarity with ſuch, keep them far from thee, as dangerous perſons to ſtir up contention betwixt neighbour and neighbour. But more truly and generally his tongue is meant, that is bidden before to keep his heart, and in this verſe his tongue from detraction by ſlandering or backbiting, and his lips from curſing, railing, mocking, and all bitter and corrupt ſpeaking, and therefore to expreſſe two ſorts of evils in a mans ſpeaking he ſaith, The tongue of frowardneſſe, and the lips of pravity: How hard a leſſon this is to be learned, S. *Jam.* teacheth, ſhewing, that when all other things are ſubdued by the skill of man, yet of this he can finde no remedy; as *Arbor.* obſerveth, that there is a remedy againſt the poyſon of any creature, but againſt the poyſon of an evill tongue, none; and herein alſo the evill tongue of a man exceeds all other the moſt poyſonous creatures that be in the world, for one Serpent hurteth not another with its poyſon, but one man doth hurteth another with his tongue: And the hurt of an evill tongue is ſo great, as that by taking away a mans good name, hereby he doth him more hurt, then if he hanged him up, ſeeing that according to the

Plutarch. in Apotheg.
Lavater.
Note.

the Proverb, an evill name is worſe then an hanging. And if it be a deriding or inſulting tongue over a man in miſery, it is to bring him to the extremity of miſery, for which *Plutarch* calleth this *extremam improbitatis lineam*, the uttermoſt line of diſhoneſty. *Lavater* from the obſervation of the fence about the tongue, two two-leaved doors, as it were, of our lips and teeth, noteth, how carefull we ſhould be to ſpeak nothing corrupt or evill, and what cauteiouſneſſe we ſhould uſe in bringing our words forth, and not ſuffer the tongue to run before the wit, as many doe. As alſo in regard of this, that it is a ſingular gift by God given unto man above other creatures, to be able by ſpeaking to utter his minde, and therefore take wee heed, that wee no way abuſe this gift, but uſe it aright to Gods glory.

Verſ. 25. *Let thine eyes look right on, and thine eye-lids ſtreight before thee.* Next unto the tongue, he concludeth the inſtructions of his father *David* with that, which he chargeth him touching his eyes, which was not to looke any way, but right forth, that he might goe ſtreight on with his feet in the way of Gods commandements, without declining to the right hand, or to the left, as is further declared, verſ. 26. and 27. by a ſpeech taken from *Deut.* 5.38. Now he looketh right on, that caſteth not his eye upon any unlawfull object, another mans wife to luſt after her, another mans proſperous eſtate to envy him therefore, another mans beaſt, ſervant, houſe, or land, gold, or ſilver, or any other deſirable thing to covet that; another mans fame or eſtimation to detract from that, wherein eſpecially this rightly followeth that before going, againſt a perverſe tongue. He alſo looketh aright, that being a Judge as *Davids* ſon *Salomon* was to be, is without reſpect of perſons in judging, and looketh onely at the equity and righteouſneſſe of the cauſe brought before him, contemning, for any favour to one more then another, or for bribes, to goe an haires breadth from the way of truth in any ſentence giving. Laſtly, a mans eyes looke right on, when he doth nothing, but having firſt conſidered it, and the way and meanes to effect it; for he that neglects, ſaith *Gregory*, to fore-ſee by conſideration what he doth, extendeth his ſteps, but ſhutteth his eyes, he makes a journey by going forward, but doth not by fore-ſeeing goe before himſelfe, and therefore he falleth the ſooner, becauſe he attendeth not by the eyes of counſell, where to ſet the foot of his operation; For as a man that goeth a journey beholds the way firſt with his eyes, and then goeth it with his feet; ſo a wiſe man conſidereth the way whereby he may effect what he intendeth, and then goeth that way, not caſting his eyes hither and thither, but warily looking to the ſaid way, that he may not take another inſtead thereof.

Gregor. Paſt. p. 3

Baſil.

Baſil underſtanding, it as ſpoken of the eyes beholding right things, ſaith, As a man by fixing his eyes upon green herbs, or things, hath his ſight refreſhed, but being ſet upon the diſeaſed, he is in danger to be infected with the ſame diſeaſe; ſo he that ſetteth his eyes upon the beauty of an Whore is infected, but he that looketh upon the wiſe, uttering inſtructions of Wiſdome, is made wiſe to his exceeding great comfort. And againe, one having ſet his eyes upon beauty, which he ſhould not, an impreſſion is hereby made in his heart, as in wax by a ſeale, ſo that although the object bee gone, this impreſſe worketh ſtill, and illudes the minde by images.

Verſ. 26. *Ponder the path of thy feet, let all thy wayes be eſtabliſhed:* Having ſeen the right way with thine eyes, let thy feet be directed accordingly, as a man that weigheth things in ballances, equally poyſing as it were thy ſteps, that thou mayeſt in all things walke orderly, and keepe an equall pace, not ſometime being too quicke through prepoſterous zeale, and ſometimes too ſlow through luke-warmneſſe.

Verſ. 27. *Turn not to the right hand, or the left, but keep thy foot from evill.* Here by right hand, 1. Some underſtand proſperity, by the left hand adverſity, ſaying, he turneth to the right hand, that is puffed up by the one, and he to the left, that is caſt down by the other: 2. Some, friends and enemies, ſaying, He declineth to the right, that is led by favour or affection to his friend, to doe injuſtice for his ſake, and he to the left that for hatred to one, that is his enemy, doth it. 3. Some, by the right hand underſtand

Bernard.
Hugo.
Rodolph.

Auguſt. *Beda.* *Hieron.*

ſtand good workes, by the left evil; ſaying, He turneth to the right, that having done good is puffed up, and taketh the praiſe to himſelfe; he to the left that doth evil. 4. *Auguſtine* hath another, By turning to the right hand underſtand, him that ſaith, He hath no ſinne; to the left, him that is ſet upon all wickedneſſe, without any feare of puniſhment. 5. *Beda* alſo hath another; To turne to the right is to be wiſer then it becomes a man to be, That is, above that which is written, to the left, to be fooliſh and ignorant, not regarding knowledge. Laſtly, ſome ſay, that to turne to the right is the ſame with that, *Eccleſ.* 7. 16. *Be not wiſe over much, nor over fooliſh*; That is, as is by and by expounded, *Over righteous, or over wicked*; and over righteous is he, that propounds more rules of holineſſe and righteouſneſſe then God hath propounded; and he over wicked that abridgeth them, and makes them fewer; both which the Phariſees did, they propounded more in their traditions, and abridged them in their gloſſes upon ſundry Commandements commemorated, *Matth.* 5. 22. 28. 33. And after the Phariſees the Papiſts doe, for they alſo propound unwritten traditions, and abridge that precept touching the Lords Supper, *Drinke ye all of this*, as if there were no ſuch Scripture; *Unleſſe ye drinke the bloud of the Sonne of Man, ye have no life in you.* To reckon up no more here, although they have many.

CHAP. V.

Verſ. 1. MY *Sonne, attend to my wiſdome, and bow thine eares to my underſtanding*; Here *Salomon* begins another Oration, or Sermon, eſpecially tending to make incontinency and fleſhly luſts odious unto us; and in ſaying, *Attend*, and then, *bow thine eares*, he meaneth, Attend both with the bodily eare and the minde, as inſtructions moſt deſireable to all thoſe that would be wiſe. *That thy lips may keep knowledge*; That thou mayeſt be ready when temptation cometh to any incontinent action, to ſay with *Joſeph*, *Shall I doe this evill and ſinne againſt God?* thus *Muffet*; and it is meant alſo, that thou mayeſt have nothing in thy mouth, but tending to continency and againſt whoredome, for this wickedneſſe beginneth firſt in the words of thy mouth, but he that keepeth knowledge in his lips, keeps himſelfe by refraining from obſcene ſpeeches, and uttering words of diſtaſte of this abomination, from the very firſt degree or beginning hereof; ſo *Lavater*; And from hence we learne, that it is neceſſary, as to get knowledge, ſo to be ready when need requireth, to utter that which may be a fence to our ſelves and others againſt ſinne, and to turne here-from, eſpecially from the way that the whoriſh woman would bring us into.

Muffet. *Lavater.* Note.

Some, by thy lips keeping knowledge underſtand ſilence, whereby as in the Schoole of *Pythagoras* knowledge is kept in, till that by ſerious meditation and ſtudy more is attained, as theſe words joyned to the former, that *thou mayeſt regard diſcretion*, imply, being in the vulgar Latine rendred, *That thou mayeſt keepe cogitations*; and Hebr. *To keepe cogitations*; That is, by ſerious meditating upon my inſtructions, imprinting them in thy minde, which being done, thy lips, that is, thy ſpeeches ſhall alſo be conformable to the ſame. And in ſaying before, that by keeping knowledge in our lips, uttering it is meant, there is no contradiction, for it is not meant of uttering, till by ſerious meditation attained. But keeping knowledge in our lips, indeed implyeth keeping, and ſhewing it only, and not vanity and folly by looſe and corrupt talking.

Verſ. 3. *For the lips of a ſtrange woman drop as the Honey-combe, and her mouth is ſmoother then oyle.* Having made his exordium in the former words, now he cometh to the Argument of this Chapter, which is to give warning againſt the allurements of Harlots; and in doing this, firſt he ſheweth, how alluring they are by the ſhew of all pleaſure and joy that they ſhall have, who conſent unto them; Secondly, that within a while all this ſweetneſſe ſhall be turned into bitterneſſe. The ſweetneſſe of Honey, and the vertue of Oyle, the one to the taſte, the other to the limbes and ſinewes by ſuppleing them, doe much affect and draw mens mindes to them, if we conſider what uſe they made of Oyle anciently for the purpoſe aforeſaid; now both theſe, or ſomething like both theſe, is in the mouth of the Harlot, her words ſeeme to be ſo ſweet, and ſuch good in the imbracing of her, that if a man be not wiſe, to diſcerne whether the preſent pleaſure offered tendeth, he ſhall not be able to withſtand her temptations.

Verſ. 4. But wiſdome telleth him, that *Her end is bitter like worm-wood, ſharpe as a two-edged ſword.* Thus the ſeeming ſweetneſſe that is in following fleſhly luſts, and ſatisfying them, is in a ſhort time turned into the greateſt bitterneſſe, and the ſanative vertue, as of Oyle to the limbes, into a ſharp ſword, cutting, wounding, and killing without remedy, the ſilly deceived lecherous young man. But to return to each Word in particular, moſt ſignificant is this ſaying; *Her lips drop as the Honey-combe,* for hereby are denoted two things;

1 That the pleaſure of an Harlot is to be looked upon but as an Hony-combe taken out of the Hive, and dropping, which dropping indeed is ſweet to him that licks it in for the preſent, but the Hony in a ſhort time is dropped all out, and then what remaineth but a little harſh unſavoury Wax, that hath no ſweet taſte any more?

2 That the pleaſure of an Harlot is yet more momentary, viz. no longer laſting then the ſweetneſſe of Hony in the palate of the mouth, whilſt it is going downe.

Againe, in comparing her mouth to Oyle, if it be conſidered, that a young man, or any carnall man by reaſon of the luſt in him is as fire, he implyeth the great danger that is in conſorting with her, even as when Oyle and Fire come together. Some by her lips and mouth here, underſtand her ſweet ſinging, wherewith her lovers are taken, becauſe it is propheſied of *Tyre*, that ſhe ſhould ſing as an Harlot; which implyeth this to have been the cuſtome of Harlots, by ſinging to inchant their Paramours; but if ſhe ſingeth not, but frameth her ſpeeches ſuch a way as may be apt to allure, it is all one. Some expound it of her kiſſes, it may beſt be underſtood of all, both her ſinging, ſpeaking, and kiſſing.

The Allegory. The Fathers moſt generally expound this Allegorically of humane wiſdome, which hath her inticing words, according to the Apoſtle, who ſaith, *Not with the inticing words of mans eloquence*; and this wiſdome indeed may well be ſet forth by an Harlots bewitching the ſimple by her pleaſing ſpeeches, againſt beleeving the Goſpel, to the deſtruction of their ſoules; For the end of this ſinfull pleaſure being bitter like Worm-wood, it is commonly obſerved, that ſweet things being eaten are turned into bitterneſſe; and therefore in alluding to this, it may be taken as thus ſpoken: but by bitter like Worm-wood here, as in other places, that which is deadly poyſonous is meant, and ſo the ſweet ſpeeches, ſinging, and kiſſes of the Harlot are ſoone turned into deadly poyſon. But the Phiſitians, as one noteth, have found out, that vinegar is a meanes to qualifie the bitterneſſe of Wormwood, and to make it ſweet; ſo bitter ſorrow for this ſweet ſinne takes away the bitterneſſe thereof againe, that a man is not now any more indangered hereby, as by poyſon. And to a two-edged ſharp ſword is an Harlot compared, becauſe by her, both the body is wounded as it were, and conſumed to death, and the ſoule alſo.

Verſ. 5. *Her feet goe downe to death, her ſteps take hold on hell*; That is, by going in the way that luſt brings thee into, nothing elſe can be expected, but death and damnation for ever; So *Gal. 5. 19.* having ſhewed, that Fornication and Adultery are fruits of the fleſh, he ſaith, *They that doe ſuch things ſhall never enter into the kingdome of heaven*; And *Col. 3. 5. For which things ſake the wrath of God comes upon the Children of diſobedience.* For the more full underſtanding of this, looke back to chap. 2, 18, 19. where the like ſayings to this and that, ver. 6. have been already opened.

Verſ. 6. *Leſt thou ſhouldſt ponder the path of life*; or that thou mayeſt not thinke of going in the path of life, which by following Harlots is ſo obſcured to the eye of thy minde, that thou canſt never ſee to turne into it, and ſo thou canſt not be ſaved but periſh everlaſtingly, as ch. 2. 19. it is ſaid, *None that goe to her returne againe, neither take hold of the paths of life*; as one that goeth downe into a darke pit, cannot ſee the way to come out againe, but as the *Egyptians*, plagued with three dayes darkeneſſe, did none of them, nor could remove out of their places; ſo cannot he that goeth into an Whore-houſe, there is no thinking for him that he will not be ſo intangled, but that he will come away againe, when he liſteth, as many ſuch wicked ones doe; and the Philoſopher going unto a Whore ſometimes ſaid, *I will poſſeſſe her, ſhe ſhall not poſſeſſe me*; but this wickedneſſe will poſſeſſe thee, and hold thee to the deſtruction both of thy ſoule and body, when thou thinkeſt in the end to returne to life, it being ſaid to thee, and to all ſuch as thou art, *Depart ye workers of iniquity, I know you not.*

Note.

Mat. 7. 23.

Remove thy way farre from her, and come not nigh the doore of her houſe. Even as a man that would avoyd the infection of the Plague, he muſt this, more dangerous, and to this end keep farre off, and not come nigh her doore, for he that will not evil doe, muſt doe nought that belongs thereto. So *Muffet*, who noteth in this and the former verſe two meanes of being kept from the danger of this ſinne, 1. Verſ. 7. To be a diligent hearkener to the Word of God. 2. Here, not to come neare an whores houſe. Then he addeth the reaſon, ver. 9.

Verſ. 8.

Muffet.

Leaſt thou give thy honour to others, and thy yeares to the cruell.

1. By going to whores thy comlineſſe and credit are loſt, wherein thy honour lyeth, and now thou art counted baſe, and vile, and looked upon with loathing.

2. If thou committeſt Adultery with another mans wife, thou art in danger of being cut off by her Husbands rage through jealouſie; if it be to one, a Siſter, by her Brothers, as *Shechem* by the brethren of *Dinah*.

Gen. 34.

3. Verſ. 10. *Leaſt ſtrangers be filled with thy labours, and thy riches be in another mans houſe*; For he that goeth to whores, ſpends like the Prodigall his patrimony upon them, yea, and if he hath by his labour gotten ſomewhat, it goeth this away for a little vaine and ſinfull pleaſure.

4. *Leaſt thou mourne at the laſt, and ſay, &c.* ver. 11. This ſinne will bring thee to miſery in the greateſt meaſure, for which thou ſhalt mourne, but have no remedy, *when thy fleſh and body are conſumed.* Here he ſheweth one cauſe that the Adulterer ſhall have to mourne, viz. for the waſting of his body and ſtrength, by diſeaſes coming through his incontinency; and ver. 14. he ſheweth another; *I was almoſt in the midſt of the congregation in all evill*; That is, ſaith *Arboreus*, This makes me ſorrow the more, becauſe I was carried away almoſt to all manner of wickedneſſe in the midſt of the Church; That is, of Doctors and Teachers, by whom I had admonitions to fly wickedneſſe, given me from time to time, ſo that I cannot for the extenuating of my ſinnes ſay, that I was ignorant, or knew not, how great and dangerous an evil this was. And this the Whoremonger is brought in ſpeaking, his fleſh and body being conſumed, and he now in a weak ſtate, and ready to dye, as was ſaid before, *ver.* 11. and he now upon this crying out againſt himſelfe, that he was ſo deſperately ungracious, as not to hearken to the inſtructions of his teachers; which ſhould be a warning to all wicked perſons more to regard holy inſtructions, to be kept hereby from miſery coming by ſinne, by being turned there-from before it be too late. And hereby is intimated, that this doth not a little aggravate the ſins of Chriſtians, that they live under meanes of holy and zealous teaching, as the wickedneſſe of *Chorazin*, *Bethſaida*, and *Capernaum* are aggravated, *Matth.* 11. and chap. 12. and of the *Jewes* in generall, *Joh.* 3. 16. *Joh.* 15. 22.

Arbor.

Note.

Note.

Touching the two words here uſed, *Congregation*, and *Aſſembly*, or Church, *Arboreus* ſaith, That one did ſet forth the Synedrion, or Congregation of the ſeventy, the other the aſſembly of all the faithfull, to pray, and heare the Word in the publick places conſecrated for this purpoſe. But to ſay ſomething more of all things in particular, from ver. 8. *Remove thy way farre off from her*; That is, fly from her, as *Joſeph* did from his Miſtris. This, as *Auguſtine* ſaith, ſpeaking upon that, 1 *Cor.* 6. 18. *Fly fornication*, is a kinde of ſuffering Martyrdome;

Aug. de temp. ſer.240.

Col.3.5.
Rom.8.13.

Cyprian, *Per infinita dedecora multiplices mortes invehit.*

Chryſoſt.

For although theſe, ſaith he, be times of peace, yet they are times of ſuffering martyrdome, for he that flyeth fornication, is a Martyr, *his members upon earth are* thus mortified, and by the Spirit *he mortifieth the fleſh, and ſhall live*; and be crowned with glory. He that thus flyeth, fighteth no leſſe valiantly, then he that fighteth in the face of the enemy, and therefore it is no ſhame, but a praiſe; for the honour by adultery given to another, this is by the diſgrace which a man thus doth to himſelfe; according to which *Cyprian* ſaith, An Harlot bringeth a man to manifold deſtructions, by infinite diſgraces, and they are called infinite, becauſe the diſgrace thus coming, is never amongſt men worne away againe to his dying day; for the next words, thy *yeares to the cruell*: Some hereby underſtand the woman, that is an harlot, of whom *Chryſoſt.* ſaith, That ſhe is of all beaſts the moſt cruell, in inveighing againſt *Herodias* for asking *John Baptiſts* head; for the next words, v.10. *Strangers being filled with thy wealth*, the Vulg. *with thy ſtrength*, is likewiſe Heb. wealth is meant, becauſe that herein lyeth a mans ſtrength, or might, as the word is alſo uſed, *Hoſ.7. Job 30. Eſa.3.*

Chryſoſt.

Fulgent.

Chryſoſt. To expreſſe the conſumption of a mans wealth upon harlots, calleth them the quickſands, and rocks of Patrimonies, which *Fulgentius* further proſecuting, ſaith, That the Poets feigne *Scylla* one of the great Rocks of the ſea to have been an Harlot, that caſting her ſelfe into the ſea, was turned into a moſt dangerous Rocke, ſplitting and drowning the ſhips that are beaten upon her; ſo very great and rich ſhips of Patrimonies are daſhed in peeces, and periſh. For the words v. 11. *And thou mourne at the laſt*, the word בהמתה properly ſignifieth to *roare*, and in uſing it he alludeth to a Lion being ready to ſtarve for hunger, and roaring out therefore; ſo that the extream poverty, to which the Whoremonger is brought in the end, is hereby denoted, *And thy fleſh and body be conſumed*; For as Phyſitians note, the braine thus waſted, and the *ſpina dorſi*, the moiſture in the nerves, the backe is weakned, the eyes made dim, the belly pained, the reines, the teeth, the loines, the heart, the liver, the breaſt, the bladder, and the feet, according to *Galen, Hippocrates, Avicen, Cornel. Celſus*, and divers others. Laſtly, for the words v. 14. *I was almoſt in all evill in the midſt of the congregation.* Some by evill underſtanding ſinne, as hath been ſaid before; by the congregation, will have the company of evill perſons meant; ſome, as if he ſaid, I was a publickly noted ſinner. Others, by evill underſtanding the Devill, ſay, I was amongſt the devills of hell, as it were, although I lived amongſt men. Laſtly, others by evill underſtanding miſery, I was in all miſery, whereinto my inordinate life brought me; and for the word almoſt, they underſtand it of a ſhort time; as if he had ſaid, I was ſoone brought to all manner of miſery, which arrideth mee moſt, but for the evill here ſpoken of, wee may beſt underſtand ſinne and miſery; and from the expoſition of the Congregation, I thinke it not good to recede from the firſt.

Verſ. 15.

Drinke waters out of thine owne ceſterne, and running waters out of thine owne well. Here after a ſerious charge given againſt whoredome, a remedy is preſcribed, by being fully ſatisfied with a mans owne wife, whom he hath ſingularly once choſen, and vowed forſaking all others to cleave onely to her. As he that hath a Well of his owne, which as he hath profeſſed, ſeemed to him the beſt and moſt delectable of all others, cares not for going out to fetch water to drinke elſewhere, becauſe his owne is beſt; ſo he that hath a wife ſhould be ſo delighted in her love, as to be fully ſatisfied herewith at all times as long as ſhe liveth, ſetting light by all other women in compariſon of her; ſee ſomewhat like this. *Eccl.9.9.* and the Poet *Ovid* ſeemeth to have taken that which he writeth from hence, *That thirſt wherewith thou burneſt, thou muſt fill here we yeeld, that thou mayeſt drinke out of the midſt of the river, and enjoy thy owne wench alwayes without the controle of any man.* In theſe words is a manifeſt allowance of Matrimony, as a remedy againſt whoredome, ſo 1 *Cor.7.1. Heb.*13.4. being reſtrained to ſome, but extended to all men that have not the gift of continency.

Ovid. *de remed. amoris* l.2. *Explenda eſt ſitis iſta tibi qua præditus ardes, Cedimus e medio jam licet amne bibas & fruereuſque tuâ, nullo prohibente, puellâ.*

Cyprian.

And *Cyprian* writing of chaſtity, and aſcribing to the unmarried the firſt degree thereof, yeeldeth that the ſecond is of the married, when every man keeps him to his owne wife, and every woman to her owne husband. So that it is Antichriſtian to inhibit Clergy-men from marriage, and deviliſh, as may be gathered from 1 *Tim.* 4.1.3. For the ſetting forth of a wife by the ſimilitude of waters, *Lavater* ſaith, that heathen writers doe the like, as *Heſiod.* ſaying, A man goeth not over a river, but having firſt powred out his prayers to the gods: whereby *Johan. Grammat.* underſtandeth, that it is meant of a wife, with whom a man muſt not may not come together, but prayers being firſt offered up to God for the ſanctifying of the marriage: *Plutarch* ſaith, that anciently at marriages they uſed water and fire, the one to ſignifie the fervent heat of the deſire both of the man to the woman, and of the woman to the man, the other to ſignifie their coming together in marriage to be a means, as by water, of quenching this fire. There is the like in a man drawn after whores, and in the whore, for there is alſo fervent heat of luſt, but there is not the like effect of water, for hereby the fire is ſo far from being allayed as that it burneth the more, as water caſt upon brimſtone on fire, it burneth the more, according to which *Auguſt.* ſpeaking of it ſaith, *Their luſt is brimſtone, it burneth very much, and cannot be extinguiſhed*, Eſa. 51.1. it is ſaid, *Looke to the hole of the pit from whence ye were digged*; where the word rendred pit is מקבה, and בקבה ſignifieth a woman, ſo that a woman, if we looke to the denomination of her name is not unaptly ſet forth by a Pit or Well of water; or as *Chryſoſt.* noteth, to a Ciſterne into which no water cometh but from above, ſo *Sarah* ſpoken of by this name was not fruitfull, but by the ſingular bleſſing of God coming downe from heaven, and hereby any wife is made as a Ciſterne of running waters, or a Well iſſuing out by children, as followeth Verſ. 16.

Lavater.
Heſiod.

Plutarch. in *Sympo.*

Auguſt.

Chryſoſt.

Verſ. 16.

Let thy fountaine be diſperſed abroad, and rivers of water in the ſtreets; which is ſpoken of children brought forth and well educated, and ſo coming forth, afterwards being profitable members of the Commonwealth, of whom others have joy, as they that dwell in hot and dry places, of ſprings of water coming out. And that when it is thus, it is by Gods bleſſing as is ſhewed, v. 18. But it is to be noted, that here are two words uſed בור rendred *Ciſterne*, and באר *a Well*, intimating that through the bleſſing of God, the wife, who is as a Ciſterne without water, is made a Well full of water, and iſſuing out from generation, to generation into multitudes as God pleaſeth, and we may ſee in *Abrahams* wife *Sarah*, whoſe childrens children increaſed ſo mightily both in *Ægypt* and afterwards: Whereas ſome by Ciſterne here underſtand worldly goods, as if the charge given were to make uſe of a mans owne, and not either by oppreſſion, or theft, or deceit, to take other mens, it is not to the purpoſe here, the argument in hand being nothing tending to this, but to commend continency, and to make a man out of love with ſinfull luſts after harlots. But whereas others by this Ciſterne, or Well underſtand the Spirit of God ſpeaking in his word, and by theſe waters good and true inſtructions drawne from thence, whereunto every faithfull ſoule hath a thirſting deſire: I cannot, but approve of this, as a fit and profitable allegoricall interpretation: According to this then, *drinke waters out of thine owne Ciſterne*, is, as if he had ſaid, Drink not in pudly and venemous inſtructions out of the muddy ditches and ponds of hereticks that derive them from their owne addle braines, truſt not every ſpirit to be lead hereby, but out of the cleare fountaine of the Scriptures, which God hath given thee, and his Spirit ſpeaking therein for thy guide. *Gregor.* Thou that art a Preacher, having a fountaine of waters, which from thee flow forth to others, drinke thereof thy ſelfe, teach thy ſelfe firſt, and then teach thy congregation, and then doe thy waters come forth rightly into the ſtreets, and are diſperſed as followeth, v. 16. If this allegory from waters to the Scriptures be followed, by the harlot likewiſe the hereticall Synagogue is to be underſtood, and all things ſpoken before touching her accordingly to be applied, as they may well be.

Baſilius.
Arboreus.

Auguſt. in Epiſt Johan. Trac. 6
Ambr. l. 1. de ſp. 5. c. 20.
Hier. in Amoſ. 4.

Gregor.

Verſ. 16.

Let thy fountaines be diſperſed abroad, &c. This is to be underſtood either of beſtowing children in marriage, about which parents ought to be carefull, when they obſerve their inclinations, and not let them goe as waters that run down an hill without a channell, but being kept within bounds, as waters running in channels made for them in the ſtreet, or of their placing them ſo, as that they may follow one, one honeſt Trade, and another, another; or of their childrens coming forth after them in publike places, they being nothing aſhamed to be known to be their parents, as adulterers and harlots are, but glorying in them, as being rightly bred and brought up in a vertuous, and good courſe of life.

Verſ. 17. *Let them be thine, and thine onely, &c.* Here ſome go on again, as before, expounding this of worldly goods, as if a man were hereby warned not to communicate them to others, either Bauds or Whores; but others underſtand them of a mans wife, as if direction were given to keep a vigilant eye over her, that ſhe may have no ſtarting hole left whereby to goe aſide to others, that ſo the children which ſhee bringeth forth, may freely be thine owne; ſome, of a mans ſo keeping him to his owne wife being vertuous, as that hee may not by conſorting with an harlot bee neceſſitated to bring up and provide for children begotten of her, as well as for his owne, which may indeed bee the children of another man, as well as his, wee may take it both theſe laſt wayes, and ſo wee ſhall have the full meaning.

Verſ. 18. *Let thy fountaine be bleſſed, and rejoyce with the wife of thy youth.* Here the imparative may be taken for the future, as amongſt the Heb. it is the ſecond future, *thy fountaine*, that is, thy wife then ſhall be bleſſed by being made fruitfull, as *Pſal.127.* where having ſpoken of the bleſſing upon one that feareth God, it is ſaid further to ſhew wherein this bleſſing ſhould lye, *Thy wife ſhall be as a fruitfull vine, and thou ſhalt rejoyce in the wife of thy youth*; that is, thou living in chaſte wedlocke with her, the joy and pleaſure which thou haſt in her, ſhall continue even when ſhe is old, and thou alſo, as if ſhe and thou were both ſtill young, ſuch difference ſhall there be betwixt keeping thee to her onely, and going after a harlot, the one being old, thou ſhalt loath, as by whom thy health and wealth being waſted, but ſtill alwayes love the other, as by whom rather both have been preſerved, as *Galen* teacheth, That Venery moderately uſed with a mans owne wife, doth availe to the preſervation of the health and ſtrength of the body, to ſet forth which *Pauſanias*, that the *Spartans* had a Picture of *Venus* marryed with this ſuperſcription, ἀμϐολογηρα *deferring old age*, as meaning that marriage doth not haſten, but deferre old age, ſo that man married be wiſe to moderate, and not to follow his luſts.

Galen.

Pauſan.l.3.

Verſ. 9. *Let her be as the loving hinde, and pleaſant roe, &c.* As the Bucke is taken with the love of the Hinde ſo, as that leaving the reſt of the herd of Deere, he followeth her from place to place, ſo let thy wife be to thee: Thus *Muffet* and *Lavater*, either as the Hinde for her great love to her young, and the Roe for the love thereof to the damme; or as great men love the fleſh of theſe beaſts, and extraordinarily delight in keeping them: I preferre the firſt, underſtanding both by the *Hinde* and the *Roe*, the ſame female of the Bucke, becauſe it is Heb. a feminine, and not the love betwixt the damme, and the young, can be thought a fit ſimilitude to ſet forth the love that ſhould be betwixt a man and his wife, but betwixt the male and the female. And amongſt all other creatures, it is taken from the Bucke, and the Hinde his female, becauſe the Bucke is obſerved to be moſt ardently ſet upon his love, and is moſt impatient of any corrivall. Some looking at the docibility of the Hinde, and how eaſily ſhee may be tamed being young, thinke this to be reſpected here, as implying alſo the tractability of a good wife, being eaſily brought to conforme her ſelfe to the manners of her husband, and this he muſt endeavour to doe betimes, whilſt ſhe is young, it being vaine to attempt it afterwards, as to make an Hinde tame, that is now paſt an *hinnula*, as the Roe is in that called: For her breaſts delighting thee alwayes, hereby is meant the imbraces of her, Vulg. *Let them inebriate thee*; that is, fill thee ſo, as wine or ſtrong drinke, wherein one delighteth ſo as not to deſire any other, and this muſt be alwayes to the end of her life, and not onely whilſt ſhe is young and beautifull. And therefore it ſtands a man in hand when he taketh a wife to thinke upon this, that he may not be lead by wealth, or blinde affection to beauty, but make the feare of the Lord his loadſtone, which will not draw for a time but alwayes retain the ſame vertue to hold the thing touched herewith, and the iron together.

Muffet,
Lavater.

And why wilt thou (my Sonne) be raviſht with a ſtrange woman? Here Vers. 20. *Salomon* laboureth yet further in diſſwading from intanglement with an harlot, from this conſideration, *That every mans wayes are before the eyes of the Lord, and* Vers. 21. *he pondereth all his paths*, as *Pſal.* 139. So that if any one ſhall flatter himſelfe, thinking that it ſhall not be knowne, he will goe ſo ſecretly to worke, he ſhall be herein deceived, for nothing that he doth can be hidden from God; and when he ſeeth ſuch abominations, he doth not preſently paſſe them over, but pondereth them; That is, weigheth the foulneſſe of the fact, as a Judge, before whom Cases come, and Malefactors, and ſo giveth ſentence againſt all the wicked, the officers imployed to apprehend them being their owne ſins, of which he ſaith, ver. 22. That they ſhall lay hold upon him as Serjeants, or Bayliffes, to Arreſt Vers. 22. him, and carry him to priſon, and as a Jaylor binding him there, as it were with cords and fetters, and ſo keeping him faſt till the day of Judgement; as it is ſaid of the evill Angels, that they are kept *in chaines of darkneſſe* till then. Jud. Epiſt. verſ. 6.

And when that time cometh, *He ſhall dye for want of inſtruction*; That is, Vers. 23. becauſe he regarded it not, to be moved hereby to take heed of the abomination before-ſaid, but againſt it hardned himſelfe, to wander on *in his great folly*, and ſo in the way leading to deſtruction, being herein a very foole, as the event ſhal prove; although he thought himſelf wiſe, and cunning enough to take his pleaſure, and yet to keep out of danger. For the eyes of God beholding wickedneſſe committed in ſecret, ſee *Syracides*, c. 23. and *Seneca*, and *Bernard* exhorting laſcivious perſons to thinke upon *Cato*, or *Latius*, or ſome other grave Senatour beholding them, and if this would ſtrike a feare into them, to thinke upon Gods preſence will doe it much more. Hereby the Heathen uſed to diſſwade and terrifie from ſinne, by ſaying, The gods behold and ſee thee, as *Heſiod*. And *David* 2 Sam. 12. found it to be ſo by experience, when he ſo ſecretly committed this foule ſin of Adultery.

Tertullian compareth an Adulterer going in the darke to his Whore to an *Tertul. De veland. virgin.* Oſtridge, which hath a great body, but if his head be hidden in buſhes he is ſecure, thinking becauſe he ſeeth no body, that no body can ſee him; The like doth the Doterell in *England*, for his ſins laying hold upon him, and binding him as cords, one ſaith well; That not only the guiltineſſe of ſinne is as cords to his conſcience, which lookes upon the ſinner as bound, like a priſoner, being ready to come in againſt him when God will, to charge him there-with; but the ſins themſelves are as cords, or fetters, binding the ſinner that delighteth herein, and will not be warned, ſo faſt, that he cannot get looſe there-from any more, till that hereby he be yeelded up to death without remedy; wherefore *Iſaiah* compareth ſinnes to cords, and Cart-ropes, ſaying, *Woe to them that draw on iniquity with* Eſa. 5. 18. *Cart-ropes, &c.* And againe, *Leſt your bands*, That is, the bands of your ſinnes *be made ſtrong* by your continuing in ſin againſt all admonitions. Eſa. 28. 22. For the laſt words, *He ſhall dye, &c.* they follow moſt aptly after theſe promiſes, being taken, as if he had ſaid; He thinketh haply to come out of theſe cords when he will, as having a long time yet to live, but this his imagination deceiveth him at the laſt, death bodily preventeth him, and ſo departing without repentance he dyeth un-inſtructed, and after the bodily, immediatly followeth the *Note.* death of the ſoule for evermore. To expreſſe which truſt of his to a longer life, the Sept. hath it; *He is caſt downe out of the multitude of his life*; the life of which he thought that there had been many dayes to come, failes him before he is aware of it, and ſo he periſheth. And thus ſhall it be with all that perſiſt in ſinne againſt inſtruction, upon hope to live to repent afterwards.

CHAP. VI.

THis Chapter containeth many good inſtructions, and warnings againſt divers Sins, and againſt Adultery alſo, which hath been ſo much inveighed againſt before ; And,

Verſ. 1, 2.

Firſt, He giveth warning againſt Surety-ſhip, whereby many men unadviſedly run a great hazzard to their worldly eſtate, and ſometimes to their utter undoing, in ver. 1, 2, 3, 4, 5. wherein both warning is given here againſt, and direction what to doe in caſe that a man be thus intangled, viz. To ſeeke with all diligence by all meanes to be delivered againe ; as the timorous Roe, or young Hinde, or the Bird in a Net, who being in ſuch danger take no reſt, till they be againe at liberty ; no more ſhould a Surety, but partly by importuning his friend, for whom he is Surety, to keep touch, and to pay the Debt, that he may not be damnified, and partly by intreating the Creditor to ſpare him, and to exact his Debt of the Debtor. If it be demanded here, whether all Surety-ſhip be not forbidden? I anſwer no, but circumſpection herein is preſcribed, that a man may not be taken hereby, as it were in a Net, for *Paul* was Surety to *Philemon* for *Oneſimus* ; and the Wiſe man ſaith, *An honeſt man is ſurety for his neighbour, but an impudent man leaveth him* ; And yet, ver. 19. he ſaith, *A wicked man falleth into Surety-ſhip* ; as if it were by a Judgement upon him, that any man becommeth a Surety : but the ſcope of all is to ſhew, 1. That Surety-ſhip for any man may have danger in it, and therefore is generally to be taken heed of by thoſe that would live comfortably in the world, of which it was laſt ſpoken, chap. 5. ſhewing that to this end he muſt keep conſtant to his owne Wife, and not be allured by Harlots.

Eccl. 29.
Verſ. 14.
Verſ. 19.

Now aptly followeth another Charge againſt Surety-ſhip, the which will otherwiſe interrupt the joy of the Married, when a man muſt either pay anothers Debt to his great hinderance, or goe to priſon ; therefore hence comes the Proverb, *Sponde, noxa propè, Be Surety, and hurt is neare.* For the goods of this world are uncertaine, ſo that he who hath wealth now, and where withall to ſatisfie his Creditor, may ſoone become ſo poore, as not to be able to doe it, and then the Surety is lookt after ; It is therefore here meant, that a man ſhould not undertake, 1. For ſuch as by evill courſes bring themſelves to poverty. 2. When for an honeſt man, not to engage himſelfe very deep, to be ſure, not beyond his owne preſent ability ; ſo that although he be forced to pay, yet he may have where withall to live ſtill. For thus to help a poore man that is in diſtreſſe, by being in Debt, through the hard-heartedneſſe of the Creditor, is to doe a great act of charity ; and rich men are to be incouraged to undertake, and if need be to pay alſo in this caſe ; but if otherwiſe thou haſt inconſiderately undertaken, know that thou art in danger, and therefore doe as hath been ſaid before, and ſeeking to the Creditor for mercy, humble thy ſelfe, and be not ſtout, ſo ſhalt thou come off with the leſſe loſſe, which becauſe ſome Sureties will not doe, they are forced to ſuffer all extremity.

Beda.
Greg.
Paſt. p. 3.
The Allegory.

Bernard.
Amicus eſt in ſponſione, ſed extraneus in exigenda ratione.

Chryſoſt.

Beda, Gregory, Chryſoſtome, Tho. Aquin. and *Bernard*, by the Surety here allegorically underſtand the Paſtor, who taking a charge of ſoules upon him undertaketh for them, ſo that he had need to be very carefull, leſt any periſhing now through his neglect, or default, God, who is yet a friend, touch not being kept with him, become a Stranger, and accordingly proceed againſt him with rigour according to *Bernard*, who ſaith, God is a friend in thy undertaking, but a ſtranger in calling thee to an account. And *Gregory*, To be Surety for thy friend, is to put the danger of another mans ſoule upon thy converſation, for before thou begannest to be a Preacher unto him, thou wert free, now by thy owne words thou art bound, becauſe he that ſpeakes good words to others is firſt bound to keep them himſelfe, and if he doth not, he is intangled ; and it is juſt with God to exact ſo much good of thee, as thou haſt commanded and required of others. And *Chryſoſtome* ſaith, The Rector muſt give account of all men, women, and children committed to him, wherefore he bringeth ſo great a fine upon his head, that I marvell how any Rector can be ſaved: but this is ſpoken more to terrifie, and to ſtirre up to circumſpection, then to determine; for ſo it were enough to diſcourage any man from this office, and ſo to make the people Paſtorleſſe; whereas St. *Paul* incourageth hereunto, ſaying, *He that deſireth the office of a Biſhop, deſireth a worthy worke.* 1 Tim. 3.

Verſ. 6. *Goe to the Piſmire thou ſluggard, and conſider her wayes, and learne wiſdome.* Having given a charge againſt one great evil, namely Surety-ſhip, tending ſo much to the prejudice of the married in reſpect of thriving; now he giveth warning againſt another, and that is Idleneſſe; and he propoundeth the little Ant for an example of induſtry and providence, as if he had ſaid; If the examples of holy men, and their increaſe in worldly wealth by induſtry, and the decree of God, that man ſhould get his bread with the ſweat of his browes, will not move thee, yet be moved in conſidering the induſtry, wit, and providence of this little Creature, of which *Pliny* writeth; That with often paſſing and repaſſing, they weare tracks even in Rocks. And *Ariſtotle*, That they gather up and carry Corne ſhed, being upon the ground, greater then themſelves, and when they have brought it to their harbour, they divide it, that it may not grow againe, and ſo be made unuſefull for them, and being thus divided by gnawing it aſunder, they obſerve faire dayes to lay it out into the Sunne to dry, that it may not grow muſty. *Pliny.* *Ariſtotle.*

To theſe Piſmires we are ſent, (becauſe of them many things may, and ought to be learned, and we need not to goe farre to ſee them and their doings;

1. We may learne by their wearing the very way where they goe, although ſtony hard, through often going, ſo as that furrowes be as it were made therein; That nothing is ſo difficult, but by labour we may overcome. *Note.*

2. By their keeping to one track, one following after another, to keep all of us in the ſame way and ſtreight path of vertue, and never to goe out of it.

3. If they having no King nor Leader doe thus, much more the people living under Teachers, and Leaders, ought to doe ſo, and being deſtitute of ſuch at any time, not yet to deſiſt; and that every one, as there is none of them but travelleth, and laboureth thus, all the time that they can labour.

Thus *Chryſoſtome*, *Ambroſe*, and *Baſil* apply this Similitude, praiſing from their induſtry, and providence in our worldly Callings; but *Auguſtine* not only ſo, but alſo applying it ſpiritually, ſaith, We ſhould learne of the Piſmire in the ſummer of our proſperity, whilſt we enjoy the meanes, to gather graines of conſolation into the cloſets of our breaſts, hiding them there againſt the winter of adverſity, and then we ſhall have in ſecret within us where-with to be ſupported, and not pine and famiſh for want of ſpirituall repaſt. **Chryſoſt.** *Ambroſ.* *Auguſt.* The Allegory.

Baſil, and *Cyril*, by the graines to be gathered, underſtand Almes, which are laid up in Heaven, the benefit whereof they ſhall have that are charitable, when the time cometh, that will be more terrible to the uncharitable, then any hardeſt winter. *Clemens Alexand.* ſaith, That the Heathen Poets thought it nothing derogatory from *Jupiter*, to tell, That he turned himſelfe into the likeneſſe of a Piſmire; and of *Endimidoſa* begat the *Myrmidons*: hereupon ſome liken Chriſt to this little Creature, ſaying, That to him we are myſtically ſent to learne, and doe as our duty requireth; For as the Piſmire conſiſteth of two parts, like Globules joyned together in the midſt; ſo Chriſt of two Natures; and as the hinder part is as it were dragged upon the earth after the fore part, but that is more erect, ſo Chriſts Humanity by his Divinity; Thus divers wits make divers applications: but I reſt in the former, only let me adde one thing more out of *Jerome*; That Piſmires, when one amongſt them is dead, carry it forth orderly and bury it. *Baſil.* *Cyril.* *Alexand.* *Cl. Alex.* *Hierom.*

And one *Antizoes* further ſaith, That in doing this none but black appeare, if any red or yellow chanceth to come amongſt them, they fall upon it and teare it in peeces. Whither theſe things be true or no, *Penes authores fides eſto.* The ſcope of this place is by the example of the Piſmire to ſtirre men and women up to labour, and to fly idleneſſe. 2. To doe this in time. 3. To be provident for time to come, keeping ſome-what, as we ſay, for a blacke winter.

Lavater.

2 Sam.12.

Touching labour and induſtry; For labouring in our callings, not onely the holy Scriptures condemne the idle and ſlothfull, and ſtreightly forbid this ſame, but alſo men led onely by the light of nature, as *Lavater* ſheweth. *Draco* the Lawgiver of the *Athenians*, adjudged the idle, and ſuch as would not worke, to dye. The *Areopagites* alſo puniſhed the idle, and ſuffered none amongſt them, but ſuch as being from time to time examined could ſhew, that they had a trade of life wherein they laboured to get their living; and the *Maſſilians* did the like: And good reaſon, becauſe of idleneſſe come many foule and groſſe ſinnes, fleſhly uncleanneſſe, as was proved even in *David*, according to that ſaying, *Otia ſi tollas, periere Cupidinis arcus.*

The bow of Cupid cannot wound;
But where idleneſſe doth abound.

Verſ. 11.

2. Theft, lying, fraud, and deceit: for he that is in want, will rather ſteal, or couſen, or cheat, then ſtarve, and he that liveth in idleneſſe cannot but want, as it followeth v. 11.

Thy poverty comes as one that travelleth, and thy want as an armed man.

Hieron Epiſt.

3. All ſinne, that the devill by his ſuggeſtions ſhall attempt to draw a man to, becauſe idleneſſe is his advantage, continuall labour keeps off his aſſaults, as *Jerome* ſheweth well, ſaying, Pray, and when thou art weary of praying, read, and after reading labour, be alwayes doing ſomething that is good, that the devill coming, and not finding thee idle, may not be able to faſten any temptation upon thee.

Ovid. *Cernis ut ignavum corrumpunt otia corpus, ut capiunt vitium, ni moveantur, aquæ.*

4. Beſides the ſinnes cauſed by idleneſſe to the hurt of the ſoule, much evill alſo cometh hereby to the body, and the outward ſtate, of one of which is expreſly ſpoken v. 11. as hath been already noted; and another is, that the body is hereby corrupted, and ſo a foundation of ſickneſſe and death is laid, according to another ſaying,

Bodies by ſloth doe much corrupt, and rot,
As water ſtanding ſtill, that runneth not.

Matth. 6.

Aug. cont. Adimant. c. 24.

2. For providence and ſaving that which a man hath gotten, the Piſmire doth ſo, and likewiſe the Bee, which the Sept. Tr. bringeth in here alſo: and as *Auguſt.* noteth, Chriſt himſelf had a bag, wherein the money brought in unto him was kept to be afterwards laid out, as need ſhould require; ſo alſo 1 *Tim.* 5. 8. where he ſaith, *Care not for to morrow, and conſider the foules of the aire which have no ſtorehouſes, &c.* His meaning is, not to beat downe lawfull providence, and frugall keeping the remainder of a mans goods for afterwards, but diſtracting care, as the word μεϱίμνα ſignifieth, when one is anxiouſly ſollicitous about the meanes of living afterwards, being diſtruſtfull of Gods providing for him, whereby a man greatly wrongeth his providence, which is over leſſer things, and therefore much more over him, as made after his owne image; for *Joſeph* is ſet forth for an example of that providence before ſpoken of, and it is plainly commended to us in the Piſmire, who *provideth her meat in Summer* againſt Winter; yet it is a falſe collection, which *Adimantus* the *Manichean* made from hence, for the juſtification of covetous hoording up of worldly treaſures, againſt which *Auguſt.* writeth, confuting him by this, That the charge given here, is ſpiritually to be underſtood, as hath been ſaid before, but this, ſaith he, *Adimantus* not underſtanding, inferreth hereupon, that the Scripture is contrary to it ſelfe, that of *Chriſt* to this of *Solomon*; but the beſt reconciliation of theſe places hath been already ſhewed.

Dum vires anniq; ſinunt tolerate laborem: Fronte capillata eſt, poſt eſt occaſio calva.

Eccl. 12.

Gen. 28.

Luke 13. 29.

For the third, that time muſt be taken whilſt it is, to do that which a man hath to do either for body or ſoul: to this tendeth the ſaying, *Whilſt years and ſtrength ſuffer, take paines, old age will ſoon come on, and then thou canſt not*; and again, Time is hairy on the forehead, and ſo to be laid hold upon, but bald behinde, ſo that if thou doſt not now labour, afterwards it will be too late. He then, that will doe wiſely must both in youth labour, that he may have wherwithall to live when he is old, and having gotten ſomething, not to fall from his diligence and providence to live idlely and prodigally, but uſing the like induſtry and providence as long as he is able to his lives end. And in *youth* he muſt *remember his Creator*, beginning as *Joſiah* and *Timothy*, betimes to feare God. *Eſau* coming for his fathers bleſſing too late loſt it, and many ſhall ſtrive to enter in and ſhall not be able, if the Maſter of the houſe hath ſhut to his doores, and be gone to bed. If the Ant or Bee ſhould not labour the former part of the yeare, but deferre going out to ſeeke proviſion

Note. proviſion to live upon till the coming on of Winter, they muſt needs ſtarve then, and dyes; ſo he that in the time of his youth and ſtrength, gathereth not for his ſoule, at the approach of death, ſhall be deſtitute of that whereby he ſhould live for ever, and ſo be ſhut out, as the fooliſh Virgins, that went then to get oyle in their lamps, but all in vaine.

And touching labouring in youth, and providing even in reſpect of theſe worldly things, for afterwards; there be certaine conſiderations, which may make any man ſo to doe, as namely either that he may then by ſome infirmity be diſabled, or by ſickneſſe, which may continue long upon him, or his Trade, or courſe of life, may fail him; or laſtly, times of ſcarcity may come, wherein it will not ſuffice, which he ſhall be able to get at that time to maintaine him, therefore let every one, whilſt he is young, and hath ſtrength, uſe the induſtry and providence before ſpoken of, as alſo that he may be the better able to beare the charges of wife and children, which may haply alſo then be much greater, and let none waſtefully ſpend what by labour, or otherwiſe they have gotten, leſt miſery betide them in the end, when they ſhall have moſt need of this worlds goods. But let no man on the other ſide, that is addicted to the gathering of worldly goods, take advantage hence, to ſay, That if he, like the Piſmire, give himſelfe wholly to follow the world, and gather, none can blame him, although as ſome others, he goeth not ſo much to Sermons, or ſpends no time in prayer, and reading of the word. For although all diligence in the works of our callings onely be commended to us here, and nothing be ſaid expreſly of any induſtry likewiſe to be uſed to get ſpirituall riches, yet both ch. 3. and 4. we are firſt and chiefly exhorted hereunto under the name of wiſdome, and he is converſant about the chiefe merchandiſe of the world, in getting that which is better then gold, and moſt precious ſtones, that laboureth to get wiſdome into his heart, and this is the true feare of God, as is taught, *Job* 28.28.

Verſ. 12. *A naughty perſon, a wicked man walketh with a froward mouth*, Heb. *A man of Belial*; That is, who caſteth off the yoke, that lives licentiouſly. Having ſpurd up to diligence by the example of the Piſmire, and threatned poverty and want to the idle, now moſt aptly he ſubjoyneth an invective againſt theſe licentious ones, as, ſay the Wiſe-man what he can, will live ſtill in idleneſſe and ſenſuality, and ſo being brought to poverty, are bold to runne into all manner of ſinne.

1. Froward ſpeeches, that is, ſuch as are prohibited in the word of God, oaths, lyes, perjuries, blaſphemies, railings, corrupt and filth communication, prophane, and vaine talke of all ſorts; for froward ſpeeches are contrary to right, and thoſe are right which be according to the rule of righteouſneſſe, the word of God, wherefore they are froward that be contrary.

Verſ. 13. 2. When the wicked are ſo curbed, that they durſt not ſpeak with their mouths, then they *ſpeake with their feet, winke with their eyes, teach with their fingers*; that is, by all theſe their members they make what ſignes they can to ſhew the malignity of their hearts.

3. If neither by outward ſignes they dare expreſſe themſelves, yet they are of evill and perverſe hearts, and although the evill thoughts here breake not out, yet they defile a man.

Verſ. 14. Matth. 15. 19. 4. They make *contention, and machinate miſchiefe at all times*; that is, they are ſtudying how to circumvent, and to doe miſchiefe to the righteous without ceaſing night and day, both whilſt theſe righteous perſons live, and when they are dead, as experience hath often taught. And for contention ſtirring up, this is verified in their ſtirring up of wars betwixt thoſe of the ſame Nation, and for the rooting out of the faithfull, and it is a blacke brand of men moſt corrupt in heart, that they practice and deviſe the making of contention betwixt one neighbour, and another continually.

Verſ. 15. Laſtly, for all this he ſheweth what ſhall come unto them, *Deſtruction ſhall ſuddenly come unto them*; this ſhall be the end of all licentious livers, neither ſhall any of them ever be delivered again. The Vulg. rendreth the word *Belial*, here *Apoſtata*, one that falleth away, but I ſee no reaſon to goe from the former reading,

ing, ſith the word Apoſtate doth imply one that hath formerly imbraced the truth, but now is fallen from it.

Gregor.
Beda.
Bernard.
Lyra.
Cajetan.
Winking with eyes.
Speaking with feet.
Cicero de Orator.
Eſa.5.8.
Note.

About ſpeaking with *his feet, teaching with his fingers, &c.* I finde divers Expoſitions made by divers; *Gregory*, whom *Beda* followeth, and *Bernard* expound it onely in generall, that he ſheweth by the inordinate motion of all theſe parts of the body, the great wickedneſſe, either pride, or incontinency, or diſſimulation that is in him. *Lyra, he winketh with his eyes,* that is, upon the whoriſh woman in complying with her. *He teareth with his feet*, for ſo the Vulg. renders it, Heb. it is מולל ſignifying *cutting* off, but he expounds it of wearing evill and filthy wayes by often going in them, as foot-paths are worn: *He ſpeaketh with his finger*, by putting it out proudly ſhewing what he would have done, but without diſcretion or choice. But the word rendred ſpeaking is מורה *teaching*, as in N. Tran. But *Cajetan, He winkes with his eye,* thus diſſembling to him, whom he meaneth to hurt, but ſhewing his mind to his complices; *He tears with his feet*, when by ſtamping, herewith he ſheweth that he would have them, againſt whom, brought under his feet; *He ſpeaks with his fingers*, he arrogateth ſo much knowledge to himſelf, as to be able to point at the meaning with his finger, moſt exactly determining touching any thing. So that according to *Cajet.* three vices are here denoted out, 1. Diſſimulation; 2. Cruelty; 3. Pride, and ſelfe-conceitedneſſe. Some expound all this of diſſimulation onely. Laſtly, ſome by winking with the eyes ſay, that divers things are ſet forth; 1. Fearfulneſſe, for ſuch as *Pliny* noteth, winke much. 2. Fooliſhneſſe, for the fooliſh doe likewiſe. 3. Diſſimulation, for which conniving is commonly uſed for diſſembling. 4. Laſciviouſneſſe and pride, as *Eſa* 3. the proud daughters of *Jeruſalem* are ſaid to walk with haughty eyes, and ſtretched out necks, tinkling with their feet. 5. Deriſion in way of indignation, and hatred, as *Pſal.*35. *They hated mee without a cauſe, and winked with their eyes.* 6. Aſſentation or flattery. Againe, by ſpeaking or tearing with the feet, is ſet forth either an applauſe given to that which is ſpoken by another, ſo *Cicero*; or according to the uſe at this day, a diſlike by ſtamping with the feet, ſhewed. 2. Giving a ſigne with the foot by one wicked mans ſecretly treading upon the foot of another. 3. Stately and pompous going forth. Laſtly, teaching with the fingers is either ſhewing by the lifting up of the hand a conſent, or in way of ſcorne, or deriſion, or by ſignes giving the fingers what one would have done. Many wayes then, whereby the wicked expreſſe the great wickedneſſe that is in them, are here ſet forth, when they doe not plainly utter any thing with their tongues, but hereby it is ſhewed, that even theſe inordinate motions of the members coming from an evill heart, are abominable before God, and the wicked ſhall bee judged therefore.

Arbor.

Arboreus, keeping to Vulg. Tranſlation *an apoſtate*, ſaith, That an heretical teacher, who is fallen, from the true faith, is here ſet forth in his colours, *He winks with his eyes*, by looking diſdainfully, *tears with his feet*, by proudly ſetting his ſteps in a compoſed manner, and *ſpeaks with his fingers*, petulantly ſtretching them in acting his part, as if he went beyond all others: yet all pointing with the finger, is not here condemned, nor all beckning with the hand, or ſtretching the hands out in teaching: for *John* the *Baptiſt* pointed out Chriſt with the finger, ſaying, *Behold the Lamb of God*, and *Paul* beckned with the hand to procure ſilence, whilſt he ſpake, and the Lord ſaith, *I have ſtretched out my hands all the day long to a ſtiff-necked and gain-ſaying people.*

Verſ.16,17,18,19.
Jam.4.6.
Eſa.2.

Six things doth the Lord hate, the ſeventh is an abomination to him, a proud looke, a lying tongue, hands that ſhed innocent bloud, an heart deviſing wicked imaginations, feet that run to miſchief, a falſe witneſſe, and him that ſoweth diſcord amongſt brethren. Touching pride, this is firſt named, becauſe it was the firſt ſinne, againſt which the wrath of God was provoked both by the Angels that fell, and by *Adam* and *Evah*, and ſtill God deſpiſeth, and is ready to pull downe all that be proud, and hath done it from time to time, as *Pharaoh, Sennacharib, Nebuchadnezzar*, and *Herod*, with many more. And for the coherence of theſe words with the former, it is to be noted, that he beginneth with haughty eyes, and then goeth to the hands, that ſhed innocent bloud, and after this to the feet, that run to every evill way, as before he had taxed theſe three members for the wickedneſſes hereby expreſſed: From whence it ſeemeth moſt probable (whatſoever conjectures have been before delivered) that *haughty eyes* are the winking eyes there ſpoken of, the *feet tearing*, ſuch as goe to evill, the fingers or hands ſpeaking or teaching, are the hands ſhedding bloud; for thus as by a lively voice with his hands, the murtherer ſpeaketh and teacheth, how deſperately wicked and ſinfull he is, although he ſaith nothing. And ſo he fitly reſumeth the ſame argument againe after the laying open of ſuch wicked perſons, and what remedileſſe deſtruction they ſhould come to, here ſhewing how odious they are to God, ſo that none other end can be expected by them; and as he there cenſured the froward tongue, and the heart machinating evill cogitations alſo; ſo here the lying tongue, and the falſe witneſſe, ſpeaking lyes with his tongue, to the doing of greateſt miſchiefe, are mentioned as two other of the ſix things hated by the Lord, and then ſuch an heart.

Laſtly, as there he is ſaid to make diſſention, ſo here, to make it amongſt brethren, and this ſeventh, as an abomination, the Lords ſoule is ſaid in ſpeciall to abhor, for this is the Heb: expreſſion, and ſo the Vulg. renders it, wherein yet a ſoule is but improperly aſcribed to him, nothing elſe being hereby meant, but as in New Tranſlation, *to him*, and it is ſo ſpoken, becauſe men uſe commonly ſo to ſpeak, when they would ſhew the greateſt deteſtation of any thing.

Next unto the *haughty eyes*, followeth *a lying tongue*; the firſt God hateth, becauſe ſo diametrically oppoſite unto him: for man to be elate is in effect to equalize himſelfe to God, who onely is high and excellent, and expects that all men ſhould looke lowly before him, as if a ſubject ſhould ſet him up a throne by his Kings throne, as proud Lucifer is accuſed to have done. Eſa. 14. 12.

The ſecond God hateth, becauſe man being his creature, and made after Gods image, is by lying made like the devill. Joh. 8. 44.

3. *Hands that ſhed innocent bloud*, for this is a breach of the firſt expreſſe Law of God given after the Floud, *He that ſheddeth the bloud of man, by man ſhall his bloud be ſhed*, and the reaſon is rendred, *For after the image of God made he him.* God tenders his image as his glory, for ſo man is ſaid to be the *image and glory of God*: kill a man then and ſtrike at Gods glory, and deſtroy that; therefore moſt hainous muſt this needs bee, yet not all ſhedding of mans bloud, but of the innocent. But of killing ſee more upon Command. 6. in my Catechiſme. Gen 9. 1 Cor. 11.

4. *The heart deviſing evill*, if thou breakeſt not out into murther, yet if thy heart be bent to cruelty through the hatred that is in thee, and thou ſtudieſt how to be revenged upon him, whom thou hateſt, as all the malicious doe, God hateth thee for this, for he ſeeth into the heart, and this hatred, and theſe malicious plottings are murther before him, although they never come into act, for which it is ſaid, *He that hates his brother is a murther.* A point to be conſidered by them, that account their thoughts as no ſinnes, ſo that they never doe, as they in their mindes deviſe, yet this toucheth not thoſe, that have evill thoughts come into their mindes, for which they are humbled, and whereof they heartily repent; For God doth not hate, but pardon ſuch, and to this he labours to bring us all by declaring how he hateth the very imaginations of the heart, if they be evill. 1 Joh. 3. 12. *Note.*

5. *The feet that runne to miſchiefe*, for this commonly followeth after miſchievous imaginations in the minde, to goe to this or that evill, to commit adultery, fornication, theft, idolatry, or any other, as going to Wizards, or Witches in time of ſickneſſe or loſſe: So that under this, all other foule ſinnes are comprehended, beſides thoſe before and after named. There needs not then any queſtion to be moved here, as *Lavater* doth, whether theſe be all the groſſeſt ſinnes that are, and anſwereth no, but theſe are ſpecified, becauſe by worldly men not accounted ſo great, which cannot hold, becauſe no ſinne is even amongſt ſuch counted greater then murther, and falſe witneſſing. But this Query is prevented, if thy feet running to miſchief, or to evill, as רעה ſignifieth, we underſtand any other notorious wickedneſſe, as hath been ſaid. *Lavater.*

6. *A falſe witneſſe*, that ſpeaketh lyes, this is an higher degree of ſinne,

then bare lying, as tending to the overthrowing and undoing of men! ſo that a
Common-wealth is by falſe Witneſſes over-thrown, and the well being of any State;
for which, falſe Witneſſes are by God adjudged to beare the ſame puniſhment,
that he ſhould have done againſt whom they came, to the loſſe of goods, life, or liberty;
for in witneſſing before thoſe, to whom the power of Judicature is committed,
falſe VVitneſſes doe not only lye, but ſweare falſly, againſt which Gods
Zech. 5. curſe as a great flying book is prepared.

7 *The ſower of diſſention amongſt brethren*; That is, the Tale-bearer, and
Back-biter, the evil counſellour ſtirring up the Prince againſt his Subjects, or
them againſt him; the husband againſt the wife, Parents againſt their children
the wife, children, or ſervants, againſt husband, father, or maſter; one kinſman
or friend, or neighbour againſt another; for the word *Brethren* is not to be reſtrained
to thoſe that come of the ſame parents, but to be extended to the whole
Church, or Nation, where the truth is imbraced, as *Abraham* ſaid to *Lot, We*
Gen. 13. 8. *are brethren*; and the Kings ſubjects are ſaid to be his brethren, *Deut.* 17. See
alſo, *Matth.* 23. 8. 1 *Joh.* 3. *Matth.* 18. &c. the Tale-bearer then, that by
telling to one what another ſaid of or againſt him, ſoweth the ſeed of diſſention,
and is of all other ſinners an abomination to the Lord, and ſo are all incendiaries
to ſtrife and warre, by counſelling, commanding, or compelling thereunto; for ſowing
diſſention any way is a ſowing of the ſeed of bloud-ſhed, and that not of a few
but many times of thouſands, ſo that ſuch are greater ſinners then the ſhedder of
the bloud of one, or two, of which it was ſpoken before; yea, if a man be but a
Levit. 19. 16. Tale-bearer, he is ſaid to ſtand againſt the bloud of his neighbour. But it is to be
noted, that he ſaith not contention amongſt any, but brethren; for otherwiſe Chriſt
ſowed diſſention, when by his coming the Father was againſt the Sonne, and the
Sonne againſt the Father, the Mother againſt the Daughter, &c. It is therefore
Note. to be underſtood, that there are ſome with whom we are not to have peace, as the
Iſraelites might not with the *Canaanites*; That is, Apoſtates, that fall away
from the truth, ſometime received and held in the Church of God, when the greateſt
light ſhined therein, as did in the Apoſtles dayes; and diſſention with ſuch
is not here taxed, or in any other place, but rather commended and required, as
Jud. Epiſt. where he writeth to Chriſtians to contend for the Faith; and touching
Revel. 18. the Whore of *Babilon*, it is ſaid, *Render to her double*, according to that
which ſhe hath done in ſhedding the bloud of the Saints: and the Word of God riding
Revel. 19. out upon a white Horſe, and Armies of God following after, kill and ſlay
abundantly.

Exod. 32. The *Levites* alſo are called to goe with their ſwords among Apoſtate Brethren,
that had ſo foulely ſinned with the golden Calfe, and to kill and ſlay them, without
ſparing their neareſt Kinſmen, and are therefore afterwards bleſſed. See alſo,
Deut. 33. *Deut.* 13. Wherefore the Papiſts cannot juſtly object againſt us, the Miniſters of
the reformed Religion, That we are ſowers of diſſention, becauſe by our teaching
ſo great a breach is made in the Church, and ſo much fighting and bloud-ſhed
hath followed hereupon, for the foundation of this diſſention was long agoe laid
by their Apoſtaſie from the Truth to ſo many groſſe errours, whereof there is no
ground in the Apoſtles writings; for they to whomſoever theſe are diſcovered,
are bound to quit themſelves from them, whatſoever followeth thereupon, and
for ſo doing cannot be counted ſowers of the diſſentions that follow, but they that
ſeeke by force to reduce them to their vomit againe. Yet I cannot juſtifie thoſe of
our Religion, that being Subjects have ſought by taking up Armes to purchaſe
themſelves the liberty of profeſſing it, as our brethren in *France* at the firſt did,
whereby occaſion of much Civil Warre and bloud-ſhed was given, which could not
be ſuppreſſed againe in forty years, neither could they ever prevaile to bring it to
be the Religion of the Kingdome, but when moſt, to have it only tolerated.

But our Fore-fathers of *England* patiently waiting upon God, when they were
perſecuted in the time of Queene *Mary*, were ſoone delivered from her tyranny,
and were bleſſed with a glorious Queene of their owne profeſſion, who ſetled it
for the Religion of the Kingdome, that of Popery being no more ſo much as tole-

rated here. For that was a way to which the *French* were tranſported by prepoſterous zeale, and not according to the rule at firſt given by our Lord, *With patience poſſeſſe your ſoules*; and followed by a cloud of Witneſſes for three hundred yeares together, whilſt heathen Perſecutions laſted, there being none in all that time that ſought by force of Armes to obtaine this liberty, but by patient laying downe their Lives: And ſo God in his good time bleſſed them with an Emperour, that did the like in all the *Romane* Monarchy, that Queene *Elizabeth* did here in *England*. But we, ſince after more then eighty yeares enjoyment of the Goſpel, and withall of proſperity and peace unparalleld in any age, have ſtirred up diſſention amongſt our ſelves, entering into Warres, and that not as they in *France*, but Proteſtants againſt Proteſtants: Thus, whilſt we pretended a more thorow and glorious Reformation, bringing in a *Babel*-like confuſion, and aſperſing our Religion, alwayes hitherto unſpotted with the foule crimes of Diſloyalty, bloud-ſhed, and rapines. The Lord open our eyes yet at length, that we may ſee into our errours, and there may be an healing of our ſins and miſeries.

Verſ. 20.

My Son, keep thy Fathers commandements, and forſake not the Law of thy Mother. *Salomon* having, chap. 5. given a charge againſt the foule ſinne of Adultery, and Fornication, and diſſwaded here-from by conſidering the miſery and want that Whoremongers fall into through Gods juſt Judgement upon them; and in the former part of this chapter againſt Surety-ſhip and idleneſſe, and the evill courſes that idle perſons coming to want take into, all which make greatly againſt the happineſſe of the married in this life; now he returnes to the ſame theame againſt Adultery againe, and proſecutes it to the end of this chapter; and in this verſe, and ver. 21, 22, 23, 24. as one that enters upon an Argument of great moment.

He againe makes a Preface, as chap. 5. 1. and as chap. 1. 8. to move the more, he propounds it not only as his command, but of his mother alſo; and as chap. 3. 17. and 4. 10. 12. So here he ſheweth againe, how ſafe he ſhall be, that applieth his heart to walke ſo wiſely, as his commandements teach, upon which I will ſay no more here, but referre the Reader to that which hath been already ſaid upon thoſe places.

Verſ. 25.
Verſ. 26.

Luſt not after her beauty, &c. The whoriſh woman brings a man to a morſell of bread. After the Preface, the Commandement followeth, and becauſe the Harlot by her beauty inſnareth men, and ſpecially by her wanton alluring eye, a warning is given here-againſt, which is inforced with divers reaſons. 1. Becauſe the fruit of Adultery or Whoredome is poverty: for although ſome Adultereſſes allure men by gifts, which they give moſt ſhameleſly to them, yet moſt commonly when they have taken a man with the ſnare of their beauty, they draw rich gifts from them, and thus in time they are waſted in their eſtates, and impoveriſhed and brought ſo low, that they want even bread, as the Prodigall did.

Cajeta.

Thus *Cajetan*, who diſtinguiſheth alſo the words of this verſe, applying the firſt to an Harlot by trade or profeſſion, *A Whore brings a man to a morſell of bread*, the laſt to a wife of another man, an Adultereſſe, *A woman hunts for the Precious life of a man*, or as the word ſignifieth, *his ſoule*; although ſhe takes nothing, yet by her he looſeth much more then an Whores hire, his life, if the Law be proſecuted againſt him, becauſe the puniſhment of Adultery is death, and *his ſoule* for ever, of which our Lord ſaith; *What ſhall it profit a man to win the whole world, and to looſe his ſoule?*

Auguſt.
Lib. de honeſt. mulier.

Notable upon this is the ſaying of *Auguſtine*, O how great iniquity is this Adultery, how great a perverſneſſe! the ſoule redeemed by the precious bloud of Chriſt, is thus for the pleaſure of an houre given to the Devill, a thing much to be lamented and bewailed, when that which delighteth is ſoone gone, that which tormenteth, remaineth without end.

This expoſition of a man being brought to a morſell of bread by an Harlot is generally followed, and agreeth beſt to the Hebr. עד כפר לחם, but the vulg. renders it, *The price of an Harlot is ſcarce one bread*; expounded commonly by ſuch as follow that reading of a little matter, that is given to her, but withall the ſoule is hazzarded, which is farre more precious; and to approve this, they bring for example, ***Judah*** giving a Kid to his Daughter-in-Law *Thamar*, in the habite of an Whore, to lye with her, which was in thoſe dayes a thing of ſmall value. And the ***Athenians*** made a Law, that a ſmall gift only ſhould be given her, as *Suidas* ſaith. And thus ***Auguſtine*** underſtanding this place ſaith, turning it yet to another ſence, The pleaſure of whoredome is no more, but as of a peece of bread, which a man being hungry eates greedily with delight, but it is ſoone done and digeſted, and then he is hungry againe, but the loſſe ſuſtained is unſpeakeable and everlaſting, namely, the loſſe of the ſoule. Some by this bread underſtand, that which is by Hunters given to a wild Beaſt, ſo made, as that the Beaſt eating it, is caſt into a ſleep, and ſo eaſily taken.

This laſt ſeemeth to me the beſt, and the Hebr. will beare it being thus rendred, word for word; ***By reaſon of the whoriſh woman, even a cruſt of bread, a woman hunts after the precious ſoule of a man***; That is, offering, or giving only a peece of bread, as it were, as the cunning Hunter dealeth by the Beaſt, when ſhee yeeldeth the uſe of her body to him, ſhe taketh and deſtroyeth his ſoule; the pleaſure that he thus hath, being no more then that of a peece of bread to the hungry for the preſent, but of as evill conſequence, as the bread confected purpoſely by the Hunter, being eaten by the beaſt. The Reader may follow either this, or the firſt expoſition, for it agreeth well either way, but if the firſt be followed, here are two evils coming by Adultery, and Whoredome, the one extreame poverty, the other the loſſe of the ſoule, enough to prevaile with any man to make him fly this foule ſinne, and not to be taken with the Harlots beauty: touching which, heare therefore what *Chryſoſtome* ſaith; When thou ſeeſt a faire woman looking with a pleaſant countenance upon thee, pull oft her skin, and then thou ſhalt ſee all the vileneſſe of her elegancy; dwell not upon the outward aſpect, but pierce in thy cogitation into her inner parts, and what ſhalt thou ſee there, but bones, veines, and ſinews? And againe, thus having ſeene her beauty outwardly, and her deformity inwardly, thou wilt ſay, that the fineneſſe of her body is nothing elſe but a ſepulcher plaiſtered and whited over, but full of filthineſſe within. *Chryſoſt.*

Againe, looke not upon a womans beauty, for that ſoone paſſeth away, but woundeth, and the wound hereby made paſſeth not away, but remaineth and ſtayeth, even as an Hart wounded by the dart of the Hunter, although he eſcapeth away, yet he dyeth of his wound. And *Ambroſe* ſaith, The eye of the Harlot is the ſnare of the Lover, in alluding to that, womans hunting after a mans ſoule.

Doe but think then (O man full of luſt) that when beauty appeares, a Net is ſpread for thee, as by a Fowler before a Bird a Net is ſpread; and ſeeing this, be not more fooliſh then the ſilly Bird, before whom the Net is ſpread in vaine if it be ſeene, for then ſhe flyeth away, and keepes afarre off, as was ſaid before, chap. 1. 17.

Verſ. 27. *Lavater.* ***Can a man take fire in his boſome, and his cloathes not be burnt? Can he goe upon coales, and his feete not be burnt?*** Becauſe, as *Lavater* hath it, ſome are not moved by that which hath been ſaid, but harden themſelves to the committing of this ſinne, upon this ground, That whatſoever affections by ſeeing are ſtirred up in them, yet they ſhall goe no further, but they will keep them within their owne breaſts, and ſo they ſhall never hurt them.

Againſt this a Compariſon is here taken from Fire, as if he had ſaid; The eyeing of beauty in a woman, is like unto the opening of the boſome to take in fire, or treading with the feete upon fire, but neither of theſe can a man doe without burning; no more can he fix his eyes upon beauty, or with his affections, which are the feete of his minde, goe as it were hereupon, but the fire of luſt, by this meanes kindled, will burne within him, and hurt and bring him to much paine and loſſe afterwards, if the burning proveth not unquenchable, and utterly deſtructive. *Note.* And if beholding alone hath this dangerous effect, much more kiſſing and wanton dalliance, for which chambering and wantonneſſe are cenſured, as fruits of the fleſh, excluding out of the Kingdome of heaven. Gal. 5. 19.

Nilus, Orat. 20 *Nilus* following this compariſon taken from Fire, ſaith, She is more dangerous then

he,

fire, becauſe if a man feeles himſelfe burne by fire, he goeth from it, and is pained, but from this fire burning he goeth not, but comes nearer, inſtead of paine, feeling nothing but delight, till that he be deſtroyed hereby.

Auguſt. Serm. 250. de temp.

Auguſt. Fire doth little hurt if it be ſhaken off ſo ſoone as it flyeth upon us, but if delay be made before this be done, it burneth; ſo ſeeing beauty hurteth not, but fixing the eye upon her eyes cannot poſſibly be without burning, the heart is now bewitched with the eye by the eye. And he diſtinguiſheth betwixt fire here ſpoken of in the boſome, and fiery coales, upon which one goeth with his feet; the fire in the boſome is ſome beautifull woman, a ſtranger of the better ſort beheld with pleaſure; the burning coales under the feete ſet forth a Maid-ſervant, with luſt towards whom by too much familiarity thou mayeſt alſo be taken and burned, although ſhe be of an inferiour condition, as it were, under thy feet. Some expound it of a blemiſh thus gotten, that is not worne away againe; ſome hence condemne not only fixing the eye, but the ſlighteſt converſing with her that may be, as he that with his bare feete goeth upon burning coales, cannot be without all hurt hereby, make what haſt he can to get off. And becauſe the Garment burning is ſpoken of, *Baſil* noteth, That it is dangerous to meddle with a woman, although a garment be between thee and her, for luſt is ſtirred up even by the touch of her garment, verſ. 29.

Baſil.

Verſ. 29.

So he that goeth in to his neighbours wife, who ſo toucheth her ſhall not be innocent; That is, as he that goeth upon burning coales cannot but be hurt, ſo he that goeth in unto his neighbours wife, that is by lying with her, he is hurt, as it were by fire in his boſome, and if he doth not ſo, but only toucheth, or wantonly kiſſeth her, he ſhall not eſcape without all hurt: God counts not him that goeth but thus farre as an innocent man, he is even by this blemiſhed before him, although carnall men count this as nothing; a good leſſon for wanton men, that will be kiſſing and hugging of any woman that cometh in their way; hereby let them learne to leave this ſinfull cuſtome, as making them guilty before God, as well as Adultery, though not ſo greatly.

Note.

There is alſo according to ſome, another thing intimated in ſaying, *Fire in his boſome*; that is, the luſtfull perſon may thinke that his wickedneſſe ſhall be kept ſecret, but that is impoſſible as for him, that hath fire in his boſome, to conceale it, for it will burne his garments, and ſo cauſe a ſmell, whereby it ſhall be perceived; ſo ſuch foule ſinnes will come out.

Verſ. 30, 31, 32, 33.

Here finally a compariſon is made betwixt a thiefe and an adulterer, *He is not deſpiſed that ſtealeth to ſatisfie his hunger, &c.* His puniſhment that ſtealeth indeed is great, although he be miſerably poore, for if he be found, and hath not wherewith to make reſtitution, by the Law of God he was to be ſold for a ſervant, and ſo reſtitution was to be made, but the adulterer by the ſame Law was to dye, and the whoriſh womans husband, whom he had defiled, he might be ſure, would proſecute the Law againſt him to the uttermoſt, and not be pacified, although he would give him great gifts, yea all that he hath, becauſe he hath robbed him of his chiefeſt treaſure, for which he cannot make him amends whatſoever he doth. *Chryſoſt.* ſaith, that adultery is not onely greater then theft, but then Idolatry, becauſe the adultreſſe is to be put away, but the idolatreſſe to dwell ſtill with her husband, if ſhe will; ſome others affirme it to be greater then any other evill committed againſt man, except Treaſon againſt the Prince, ſo greater then perjury, becauſe bringing more detriment to the Commonwealth. But to hold to the compariſon made by *Salomon*, as moſt apt, becauſe both theft, and adultery are acted in ſecret, both are great wrongs, and as hunger putteth on to the one, ſo an evill appetite to the other, a queſtion ariſeth here, becauſe he ſaith, That he *ſhall reſtore ſevenfold*, and another, becauſe it is added, *And give all his ſubſtance*; for in the Law four-fold, or five-fold is the greateſt reſtitution appointed, and in ſome caſe but twofold. Some ſay that in other Nations a ſevenfold reſtitution was required, but this is onely conjecturall; Some that two and five are put together to make ſeven, if part of the thing ſtolne remaineth alive and part be gone, for the one two-fold reſtitution being made, for the other five-fold; Some by ſevenfold underſtand a perfect

Chryſoſt.

1 Cor. 7.

Exod. 22.

fect and full reſtitution, becauſe the number of ſeven, is a number of perfection : and this doe I prefer as moſt probable. For the other queſtion *And* is ſometimes in Hebrew put for *Or*, and ſo it is meant, or give all his ſubſtance, whereby it ſeemeth, that if a thiefe had any worldly goods, although not ſufficient to countervaile the worth of that which was ſtolne twice or foure times over, yet the man robbed muſt accept of theſe as a ſatisfaction, but if he had not, then he was to be ſold, and with his price reſtitution to be made, becauſe *Exod.* 22. it is ordained that he ſhould be ſold, here in caſe he hath not enough to ſatisfie for the thing ſtolne, that hee ſhould give all his ſubſtance. But why is it ſaid, *The thiefe is not deſpiſed* in the caſe here put? and in Vulg. Latine, *It is no great fault*; Is there any neceſſity that diſpenſeth with Gods Law, *Thou ſhalt not ſteale?* Stealing, by whomſoever, is condemned for ſo great a ſinne, as that whoſoever doth it, ſhall not inherit the Kingdome of heaven. A poore man therefore howſoever put to it, for food or raiment, or other neceſſaries, ought rather to periſh bodily, then by ſtealing to hazard his ſoul: It is ſo far from being a little ſin, as that it is ſometime linked with the foul ſin of adultery, *Thou ſaweſt a thiefe, and didſt runne with him, and tookeſt part with the adulterer*, and a charge is given againſt it, as well under the New Teſtament, as under the Old. *Let him that ſtole, ſteale no more, but worke with his hands the thing that is good.* The ſcope therefore of this place is not to extenuate this ſinne, that any man in want may be bold to commit it, but to aggravate the ſinne of adultery, as farre more heinous. The thiefe is infamous, and all honeſt men are averſe from ſuch as will ſteale, and from having to doe with them; but the poore man who is juſt and true, they eſteem well of, though he be very poore, and are ready to be helpfull to him, as there is good reaſon, becauſe he liveth by precept, being induſtrious and painfull in his calling, and not waſting what he getteth by running to any exceſſe of riot, as others doe, and ſo either by idleneſſe or drunkenneſſe, come to be cloathed with rags, and to be ready to ſtarve through hunger; for ſuch feare not God, and therefore are none of his poore members, neither doth any good ſpoken of the poore pertaine to them, as that they *receive the Goſpel, and are rich in faith*, for theſe are the priviledges onely of the poore that worke, and abhor from all ſtealing and injuſtice. Wherefore *David* declaring to what poore he did good, ſaith, *To the Saints, and ſuch as excell in vertue*, and Chriſt in rewarding the charitable, praiſeth not the feeding or giving drinke to any, but his poore members, but giving to them he praiſeth and rewardeth, which ſhould make us to order our charity with this diſcretion, as *David* ſaith of the righteous, *He diſtributeth and giveth to the poore, he ordereth his wayes with diſcretion.* We ought indeed to do good to all, but eſpecially to thoſe of the houſhold of faith, yea to enemies when they hunger; but this is to be done more ſparingly to prevent periſhing through want onely, not to maintain them in their idle wayes, but reproving them therefore that they may ceaſe from a vagabond and idle life, and ſo the evills that follow by maintaining ſuch may be prevented, and not daily increaſed as now they are.

1 Cor.5.
Gal.5.19.
Pſal.50.
Eph.4.28.
Note.
Pſal.16.
Matth.25.
Pſal.112.
Rom.12.

But to returne to that, for which ſtealing is here ſpoken of by way of compariſon, extenuating this ſinne thus, doth no more juſtifie him that ſteales for neceſſity, then the condemning of the Jewes, in compariſon of the Sodomites, juſtified them. The abomination of adultery appeareth hereby to be the greater because the adulterer doth more vilely then the thiefe; 1. For that neceſſity inforceth the one, but there is no neceſſity to inforce the other, but either he hath a wife of his owne, to whom he may goe in for the neceſſity of his nature, or if he hath not, he may take one. 2. Such a thiefe ſteales but a little bread or cloath, but the adulterer ſtealeth away the heart of another mans wife, which is more to him then all worldly wealth, yea he robbeth his family of credit, his children being by this meanes counted baſtards, and of his inheritance, and goods which goe to ſtrangers, yea and of his goods alſo, that by his whoriſh wife are given unto him, and in his abſence ſpent upon him. 3. The thiefe ſtealing brandeth not the party from whom with a note of diſgrace by this fact, but the adulterer doth the husband of ſuch a wife, he undergoeth the odious name of a Cuckl d, a Baud to his wife, if he ſuffereth this

Ezek.16.
Matth.12.

wrong, and ſeeks not to bring the Adulterer to condigne puniſhment, and his wife deemed an harlot alſo. The conſideration of this, ſhould make Adulterers aſhamed, and not being guilty of ſo foule an evill, lift up their heads, as worthy ſtill to be well accounted of; for the thiefe, whom thou ſo much deſpiſeſt is nothing ſo wicked and vile, as thou Adulterer art. And therefore great is the imperfection in our Lawes, whereby a poore thiefe is hanged, but the Adulterer goeth unpuniſhed; whereas the Law of God is onely for reſtitution, unleſſe in caſe of breaking into an houſe in the night, but for ſtoning the adulterous to death. And amongſt the heathen, lead onely by the light of nature, death hath alſo been the puniſhment. The Saxons who of old inhabited this land, ſtrangled the Adultereſſe being taken, and then burnt her body with fire, and hanged the Adulterer over a flaming fire, burning him by degrees, till he died, as *Boniface* Archbiſhop of *Moguntia* writeth in his Epiſtle to a King in this land, who being a Chriſtian lived in Adultery. *Julius Capitolinus* writeth of *Opilius Macrinus* an Emperour, that he cauſed the bodies of the Adulterer, and the Whore to bee joyned together, and ſo burnt with fire. *Aurelianus* cauſed the Adulterers legs to be bound to the boughs of two trees bent together, and then violently being lifted up again, his body was torne aſunder. And the Julian Law amongſt the Romans puniſhed Adultery with death by cutting off the head. Laſtly, the Turkes ſtones Adulterers to death. Amongſt many people that be Chriſtian, it is not now ſo, but the Adulterous goe ſcot-free, onely being put to a little penance, and this ſeemeth to have been grounded upon *John* 8. where to the woman, taken in Adultery, Chriſt ſaith, when he had asked her, Hath no man condemned thee? and ſhe anſwered, No man, Lord: *Neither doe I condemne thee.* But it is to be noted, that hee ſaith not thus, but after he heard that no man paſſed ſentence againſt her, hereby intimating, that he would not interrupt the courſe of the Law, but if according to it, ſhe had been proceeded againſt, he would not have releaſed her; but ſhe being brought to be judged by him, and condemned to dye, he did no more in effect, but put off from him the Judicatory office, as he did alſo *Luke* 12. the time now not being for him to judge, but to convert, and forgive, and ſave; make up therefore the defects of your Lawes, ye Law-givers in reſpect of Adultery, and pull downe their exceſſe againſt theft without violence, remembring him, that hath ſaid, Not one jot or title of the Law ſhall paſſe, till all be fulfilled; For what are the penalties annexed to Gods Laws, but parts thereof? *Lavater* conjectureth, that connivency and lenity towards the Adulterous ſprang firſt from the forced ſingle life of Prieſts, with whom it would have gone hardly for their incontinency, if this Law had ſtill been kept up.

Note.

Levit. 20.
Deut. 22.

Boniface
Mogunt. Epiſc.

Note.

Math. 5.20.

Lavater.

But for ſo much as we are ſeparated from that ſuperſtition, let the Law returne, in Gods name, to the ancient courſe againe, without which we cannot be altogether, but onely almoſt good Chriſtians, yea good Naturaliſts, or truly rationall: For the revenge, which he ſaith, the man wronged will take in this caſe, it is conceived, that this is not meant of ſlaying the Adulterer immediately with his owne hands, but by proſecuting the Law againſt him, becauſe private revenge is forbidden, and this were the way to ſend him hence without repentance, and ſo into everlaſting deſtruction; yet the Law favoureth a man wronged in this caſe ſo farre, that it ſuffereth him to goe unpuniſhed, if through extreme impatience at ſo great an indignity, he being tranſported with jealouſie, ſlayeth the Adulterer taken in the act. And hereof *Caſſiodor* yeeldeth this reaſon, it is naturall in other living creatures to be inraged at wrongs done them in this kinde in their females as in the Hart being at deadly feud with another Hart about the Doe, the Ram puſhing with his horne with all his might in the like caſe, and the Horſe and Bull likewiſe; yet it cannot be ſaid, it is no ſinne in him that thus revengeth his owne wrong for the reaſons before going, and therefore every man is rather to be exhorted to refraine himſelfe, and commit it to publike judicature.

Verſ. 34.

Rom. 12.

Caſſiodor.

CHAP. VII.

HEre *Salomon* after another Preface, made not much unlike the fonner, giveth his Sonne to underſtand what the qualities of the whoriſh woman are, and and how fairely ſpoken ſhe is, ſo that he that is not well inſtructed, and by wiſdome, and ſerious conſideration reſolved againſt this ſinne, cannot eſcape inſnaring by her; And laſtly, to what miſeries young men are brought by being allured by her.

Verſ. 2.
Muffet,
Note.
Verſ. 4.

In ſaying, ver. 2. *Keep mine inſtructions as the apple of thine eye*, he intimateth, ſaith *Muffet*, that inſtruction, inlightning the underſtanding, is like unto the ſight of the eye, and therefore of it we ought to be as carefull, that no hurt commeth to it, as doth by ſinne. He that receives not inſtruction is without the apple of his eye, and thereſore although he hath eyes he ſeeth not; and having received inſtruction, but not regarding to doe accordingly in eſchewing ſinne, he hurteth it, and is in danger of having the ſight thereof put out againe. In ſaying, *Call underſtanding thy brother, and wiſdome thy ſiſter*, that a man ought to be moſt familiar and well acquainted with wiſdome, neither ſhould it be as a ſtranger to him, but co-habiting, and converſing with him continually, as it is when he is much in reading, hearing, and meditating upon the Word of God.

Lavater.

There is nothing, ſaith *Lavater*, that we love ſo dearly as the apple of our eye, and therefore a compariſon is often borrowed from hence, to expreſſe the greateſt love that can be, as *Pſal.* 17. *Keep me as the apple of an eye*, Zec. 2. *He that toucheth you, toucheth the apple of mine eye*; and *Andromache* in *Euripides* calleth her Sonne, the eye of her life.

Baſil.
Ignatius.
1 Joh. 2. 15.
Phil. 3. 8.

For the keeping of the apple of the eye *Baſil* obſerveth, 1. That the eye hath a brow hanging over it ſet with haires; and 2. As it hath an upper brow, or lid, ſo it hath a neather, to keep it ſafe from any thing that might hurt it; and 3. By the prominency or hanging over of the upper eye-brow, the eye being placed more inward, it ſeeth directly on afarre of; And laſtly, That eye-brow keeps the ſweat which through labour ariſeth upon the fore-head, from running into the eye to hurt it. So there ought to be in us, if we would keep inſtruction as the apple of our eye, 1. A purpoſe of heart to live according to it in all things, and from this purpoſe frequent prayings, and ejaculations as haires upon the brow ſhould ſpring up daily, that our eye may be the better fenced; that is, we may the better put in execution what we piouſly intend. 2. A neather eye-lid ready as occaſion ſerveth to cloſe with the upper, that there may be no vacant place for any thing to come in and hutt the eye; as it is with the Lions eye, who becauſe he hath no neather eye-lid hath his eyes continually open to danger: and this neather eye-lid is the renewing of the ſame godly purpoſe of keeping the Commandement every day, as *Ignatius* applyeth it, ſaying, Then the two eye-lids cloſe to ſave the eye, when this purpoſe is in us in the morning, and againe at noone. 3. An eye-brow of a right intention to direct our purpoſes of living according to inſtruction to the due end; that is, not for the praiſe of men, but that God may be glorified, he being bleſſed for our charity by the poore, and his grace acknowledged by all about us to be of great power to keep us, that are by nature corrupt as well as others, in ſo good and perfect a way. 4. An eye-brow keeping the ſweat of worldly labour from running into our eyes, which is, When although in the ſweat of our faces we get our living here, and by great paines-taking increaſe in worldly goods, our hearts yet are not taken with the love hereof, as we are injoyned; but this is kept off, and let run downe to our feet, through the contempt wherein we have the things of this world, in compariſon of heavenly things, as *Paul* accounted all things as droſſe, and dung in this regard. Some number foure, ſome five membranes by nature placed about the eye, or the apple thereof, or tunicles: 1. That called *ſpecularis*, becauſe it is lightſome. 2. *Reticularis*, becauſe it is inter-woven with arteries like a net, called *rete*. 3. *Uvea*, like the leafe of a vine about the grape which is, *uva*. 4. *Cornea*, Horney becauſe it reſembleth an horne. 5. *Agnata*, whereby the ſight is kept together from flying about: and they apply them, ſome by comparing them to the five bookes of *Moſes*, by the diligent peruſing whereof the eye of the minde is well furniſhed, and fenced, to the keeping of all good inſtruction, as *Galatinus* ſaith the *Jewes* apply them, and as *Auguſtine*: Some, to underſtanding, memory, will, practiſe, and good intention; but for as much as the eye doth rather conſiſt of theſe, I hold me to the firſt.

Galatin.
Auguſt.
De monamach Davidis.
Verſ. *6.*

At the window of my houſe I looked through my caſement; Here *Salomon* having made way by his Preface to renew his admonition againſt being inſnared with the inticing allurements of Harlots, proceedeth not, as before, by giving warning, but by way of parable relating how one foole was taken, makes the deeper impreſſion in the minde of the Hearer, to make him take heed of being catcht in like manner, becauſe examples move more then precepts.

Note.
Ezek. 8.
Ezek. 3.
Pſal. 139.

In ſaying, That he lookt out at his window, where he might heare, and ſee, and not be ſeene, he teacheth it to be a good policy in Magiſtrates, ſometimes to looke, and pry into the manners of the people, when they know not of it, that diſcerning them they may know the better how to provide for a Reformation; and likewiſe for Miniſters, who are ſet to be Watch-men, that they may know which way they are indangered by the common enemy, ſinne, to admoniſh them thereof, as *Ezekiel* was ſhewed, to this end, the abominations committed by the Children of *Iſrael* in ſecret, after that God had appointed him to be their VVatch-man; for they will not doe in the open preſence of ſuch, that which they are bold to doe, when they thinke themſelves to be out of their ſight; yet they know that no wickedneſſe can be acted ſo ſecretly but God ſeeth it, with whom the darkneſſe and the light are all one, and who is ever, though concealed, about all our wayes, and all our paths. In this parable, firſt is the deſcription of a fooliſh man impetuouſly carryed by his Luſt towards an Whore-houſe in the night. 2. Of an whoriſh woman. 3. Of his being taken by her, and the miſchiefe redounding to him thereby.

Verſ. 9.
Ovid,
Nox, & Amor Vinumq; nihil moderabile ſuadent illa pudore vaca, Liber Amorq; metu.

For the firſt, The night is ordained for man to take his reſt and ſleep in, after his labour and travell in the day: it is therefore a perverting of the courſe of nature when there is no neceſſity, to walke abroad in the night, and none, but wicked and ill-minded perſons, doe ſo. Therefore the night is by *Ovid* numbred amongſt the things that are dangerous temptations, ſaying, *The Night, Wine, and Luſt perſwade nothing moderable, this takes away ſhame, Wine and Luſt feare.* And the Apoſtle ſaith, *They that are drunken, are drunken in the night*, 1 Theſſ. 5 *And the Thiefe digs through in the night the place by him marked in the day.* For his going towards a corner of the Harlots houſe, hereby a warning is given againſt coming neare ſuch places, as a man that would not be infected with the Plague, comes not neare to a Peſt-houſe.

Verſ. 10.
Verſ. 11,
1 Pet. 3.
R. *Joſeph.*
Vatablus.

For the deſcription of the Harlot; *A woman met him with the attire of an Harlot, and ſubtile in heart, ſhe is loud and ſtubborne, and her feet abide not in the houſe.* The vulg. *Prepared to catch ſoules pratling, and wandering.* Lavater, *With open ſignes of whoredome her heart was hidden*, Hebr. *the ornament of an harlot, an heart kept cloſe*, By the firſt of which the Harlots curious dreſſing of her ſelfe, painting her face, curling her haire, or wearing it ſo, as that ſhe may moſt ſtirre up Luſt in the beholder, and putting on coſtly apparrell, leaving neck, breaſt, and armes naked is meant; for thus ſhe ſheweth the immodeſty of her minde, and caſteth out her net as it were to catch ſoules, as the vulgar hath it, looking more at the ſence then at the words; A thing to be conſidered by Gentle-women, and other young women, yea and ſome old alſo, that they may cover their nakedneſſe, and flee ſuch vaine curioſities, that they may not ſo much as have any appearance of evil in their outward habit or dreſſe, as it is commanded, where it is ſaid, *Abſtaine from all appearance of evill*, but aray themſelves with modeſty and meekneſſe, as women fearing God did of old. By the heart kept cloſe, R. *Joſeph* rendring it, *deſtitutum*, for *cuſtoditum*, ſaith, an heart deſtitute of vertue is meant; but I rather aſſent to them, who expound it of her heart ſet to inſnare fooliſh young men, as her Luſt moveth her, making ſhew of nothing but love to them, when as the event of yeelding to her allurements will be ſad and miſerable in the end; ſhe propounds nothing but pleaſure and delight that they ſhall have, but in her heart ſhe knoweth, that her Husbands jealouſie and rage will be thus ſtirred up to take revenge upon them, touching whom ſhe ſeekes to make them ſecure. R. *Levi ben Gerſon*, by the ***heart bound***, as he rendreth it, underſtands the breaſt bound about with coſtly apparrel, but the parts upward naked.

Rodolph. Not much unlike to this *Rodolph.* ſaith, That they make themſelves fine about the breaſt, and herein much glory, or they lace them here cloſe, that by the ſwelling of their bodies no loſſe of their virginities may appeare, or wearing their garments looſe like women downward, they are begirt upward as a man, all modeſty of a woman being put off, and the impudencie of a man put on; but *Vatabl.* and moſt are for the firſt: let the Reader follow which he pleaſeth. For her much pratling and gadding abroad, which follow next, theſe are evil ſignes of levity, and therefore to be avoyded. 1 Cor. 14. 1 Tim. 5. Gen. 34. That it ſtands not with the modeſty of a woman to ſpeake in the Congregation, *Paul* teacheth, and both pratling and going abroad much is taxed in young widowes; and *Dinah* is ſet forth for example, that women may learne to keep at home, as *Paul* alſo exhorteth. The Ancients do ſhew painted *Venus* in the ſhell of an Hand-maid, as having her houſe ſtill over her head.

Verſ. 13. *So ſhe caught him, and kiſſed him*; where it is to be noted, That Adultery beginneth with kiſſing, and how much luſt is ſtirred up hereby hath been already ſhewed upon Chap. 6. 29. that all may take heed of this laſcivious behaviour; Verſ. 14. unto her kiſſing, ſhe addeth next inticing ſpeeches, *I have peace-offerings, &c.* When Peace-offerings were made, ſome ſmall part of the Beaſt was offered to the Lord, and the greateſt part ſpent in feaſting; according to this cuſtome ſhe ſpeaketh, meaning, that now ſhe had very good cheare prepared, to which ſhe inviteth Verſ. 16, 17, 18. this foole; And to allure him the more, ſhe telleth him of divers other things well pleaſing to him, and then for his ſecure injoying of his pleaſure with her, ſhe telleth Verſ. 19, 20. him of her Husbands being forth in a farre journey; by all which he is ſo taken, that Verſ. 22. he followeth her, *As an Oxe to the houſe of ſlaughter, or a foole to the ſtocks.* vulg. *And as a wanton Lambe, and ignorant, that a foole is drawne to bonds.* Hebr. it is, *As an Oxe to the ſlaughter, and as to the correction of the Stocks the foole.*

Here are two Compariſons, 1. To an Oxe, or as ſome have it, a Bull following a Cow, as ſome butchers uſe to draw him the more willingly to the place of execution by driving a Cow before, which I muſt needs ſay agreeth moſt aptly to the libidinous mans following the Whore, thinking to have pleaſure, but it is turned to his deſtruction, ſometimes of the body, but alwayes of the ſoule. Some conceive an alluſion to be made to the drawing of an Oxe with a rope to the place of ſlaughter, as if the great force that is in the Harlots actions and words were denoted, like a rope forcibly drawing the Oxe.

2 To a foole bound to be puniſhed, or corrected, for the word עכס ſignifieth fetters, as well as ſtocks; and ſometime it is put for a bell in a fooles cap, whereby he may be knowne, which is to him delightfull, but notifying him to the world to be a foole, to his great diſgrace: and if it be thus underſtood, it may be rendred thus, *As a bell is the erudition of a foole*; ſo that he comes both to deſtruction and ſhame, as a naturall foole, that hath no wit, who is drawne by an Harlots inticements.

Verſ. 23. *Till a dart ſtrike through his Liver, as a Bird haſteth to the ſnare, and knoweth not that it is laid for his life.* Here are two Compariſons more to ſet forth ſuch a foole, as is drawne by an Harlot:

1. From an Hart wounded and ſlaine by the Hunts-man, when in following his female, after whom he is moſt earneſtly carryed, he ſhooteth him; For the Hunts-man, they ſay, makes a noiſe like the Doe to the Hart, which being heard he is drawne neare to the place of his ſtanding, and ſuddenly ſtricken. But this ſtriking is by ſome expounded of Luſt, which woundeth, as an arrow or dart, the Liver, the ſeate of love, of which wound he dyeth afterwards without remedy, unleſſe as ſome ſay,

ſay he eateth ſome of the hearb called *Virginale*: ſo the wounded by *Cupids* dart, unleſſe he repenteth and turnes chaſte for ever after: By ſome, of his being ſuddenly ſtricken by the womans husband in his rage of jealouſie, being taken with her, it may be underſtood of both.

The ſecond compariſon is taken from a bird flying to the ſnare, which is to be underſtood in a place, where corne onely is ſeen, and the ſnare hidden, ſo that the bird haſtens thither being drawne by the corne, but whilſt he is well pleaſed with feeding, the ſnare takes him, and he dyeth: So the Adulterer ſeeth nothing in the caſe before put, but good cheare and pleaſure to ſatisfie his luſt, but ſuddenly, he is inſnared and deſtroyed.

Verſ.24, 25.

Verſ.26, 27.

The Parable being ended, *Salomon* now commeth hereupon to dehort againe from whoredome, renewing his reaſon, taken from the danger of death incurred by him, that will not be diſſwaded, uſed before, Chap.5.5. Onely he further ſaith here, that by ſuch women, the ſtrongeſt men have been overcome, that no man may preſume upon his ſtrength to keep himſelfe from this danger, but having ſuch examples before his eyes, beware that he cometh not neare an harlot. Beware ſaith *Jerom*, of abiding in the ſame roome, for thou art not ſtronger then *Sampſon*, nor holier then *David*, nor wiſer then *Salomon*, who were all overcome by women; yea a woman cauſed the caſting of *Adam* out of Paradiſe, whereupon this diſtich is made, *Adam, Samſonem, Petrum, Davidem, Salomonem Decepit mulier, quis modo tutus erit?* where *Peter* is brought in, becauſe even Biſhops, and chiefe Biſhops, pretending *Peters* ſpirit and authority, have beene overcome by women. Heare for this *Cyprian*, How great, and what manner of Biſhops and Clericks, and Lay-men, after confeſſions and victories gotten againſt perſecuters, and ſignes and wonders ſhewed every where, have beene knowne with theſe to ſuffer ſhipwracke.

Hieron.

Cyprian *de ſing. Cleric.*

CHAP. VIII.

Verſ.1,2.

Doth not Wiſdome cry, and Underſtanding put forth her voice? 2. She ſtandeth in the top of the high places,&c. *Salomon* having hitherto inveighed againſt the fooliſh young man, through his ſimplicity deceived by an harlot, now before he paſſeth to the body of his Parables, which beginneth Chap. 10. touching all other things, the knowledge of which conduceth to wiſdome, he retumes againe to the care that wiſdome hath to inſinuate her ſelfe into mens hearts, and to ſhew the antiquity and excellencie hereof, beginning here as Chap.1.20,21. and proceeding verſ.10 11. as Chap.3.13, 14. and verſ. 22. &c. as Chap.3.19. So that upon the ſame things iterated againe, we ſhall not need to goe anew, but referre the Reader to that which hath beene there ſaid; onely what is more ſaid here, I ſhall ſpeak upon: Verſ.2. it is ſaid, *Upon the top of the high places,* Chap.1.21. *In the chiefe places of concourſe:* The phraſe being thus varied here, to ſhew the loud ſound of the voice of wiſdome, ſo that none in the Church can ſay they heare it not, but are left without excuſe, if they be not converted hereby.

Verſ.2.

Verſ.4.
Lavater.

To you (O men) I call, and my voice is to the ſonnes of men. Here by men, *Lavater* underſtandeth the greater and better ſort; by the ſonnes of men, the meaner and common ſort; For Chriſt, by the word *Wiſdome* here ſet forth, inſtructed all ſorts, and admoniſhed all, *Nicodemus,* and *Joſeph* of *Arimathea,* the Scribes and Phariſees, who were of an higher ranke and quality, and the common ſort that flocked unto him, ſometime in the Temple and Synagogue, ſometime in houſes, ſometime in the wilderneſſe, and ſometime out of ſhips at ſea, as Wiſdome is ſaid to have cryed to all men in all places. To intimate this diverſity of men here ſpoken to the word אש ים is uſed in the firſt place, and the word אדם in the ſecond ſignifying earth, as the firſt men of quality lifted up ſomewhat higher by their wealth and honour in this world; this alſo *Chryſoſtome* and *Auguſt.* who together with the reſt of the Fathers, generally underſtand Chriſt by wiſdome here ſpeak-

ing;

Beda. ing; and *Beda* his teaching upon the Mountaine by this in *high places*; his teaching
thoſe that followed him in the wayes that he went, by this, *by the way in the places*
of the paths; and his teaching himſelf to bee the Chriſt by the famous miracle
wrought upon the widows ſonne of *Naim* in the gate of that City, raiſing him up
from the dead, by this, *In the gates at the entring of the City.*

Verſ.5,6. *Hear yee ſimple ones, the opening of my mouth ſhall be of right things.* Here
becauſe amongſt the common and meaner ſort of people there be many ſimple, and of
leſſe capacity then others, Chriſt is brought in ſpeaking to them, to ſhew that none are
ſo weak in reſpect of their naturall parts, but by Chriſts teaching they were made to
underſtand, yea and to underſtand that, which they that had more wit and learning did
not, as he ſaith, *I thank thee (O Father) that thou haſt hid theſe things from the*
wiſe, and revealed them to babes; that is, babes in underſtanding. The Jeſuits apply
this, which is ſpoken, not onely to Chriſt, but alſo to the Virgin *Mary*, which ſome
of them labour to make good, but in vain; neither can any meere creature be thus
ſpoken of without deifying it, and ſo committing Idolatry; to let this paſſe as a
fruit of their ſuperſtition. Here are many things, whereby Chriſt commendeth his
word unto us; 1. It is touching excellent things, the ſubject matter thereof, is not
baſe or triviall, but of the higheſt nature, Faith, Regeneration, and Salvation.
2 Tim.3.16. 2. *Right things*, for it is perfect and ſound in all parts, and there is nothing corrupt
Verſ.7. or unſound herein, as in things that come from men; and the man of God is
hereby made perfect and righteous. 3. Truth, as alſo it is ſaid, Pſal.19. *The*
word of the Lord is true, and righteous altogether. There is nothing therein
contained but truth, ſo that a man by following it, ſhall be ſure to follow the truth
and no errour in any thing, and what promiſe ſoever is here made of bleſſing and
reward to come to thoſe that keepe it, ſhall in Gods good time be fulfilled, neither
Verſ. 8. ſhall any thing herein ſpoken faile, but be certainly accompliſhed. 4. *Juſt*, for
the condemning of thoſe that are juſtly to be condemned, but commending the
commendable, here is no partiality ſhewed towards one more then another, but
every one is ſentenced, as he is, and continueth either repentant or unbeleeving.
Verſ. 9. 5. Plaine and eaſie to the ſpirituall man, who diſcerneth all things. 6. *Beneficiall*,
as gold and precious ſtones for the purchaſing of inheritances here, for the attaining of
the heavenly inheritance hereafter. 7. *Sweet and delightfull*, as it is alſo ſaid,
Pſal. 19. *as the honey comb*; and all this is to be underſtood as ſpoken in oppoſition
to the deceitfull, inticing, flattering, and in the end bitter-proving words of the
harlot ſpoken of Chap. 7.

Lyra, *Lyra* for the excellent things here ſet forth, underſtandeth hereby great and
Rodolph. weighty matters, as hath beene ſaid, *Rodolphus* things profitable and tending to informe
August.in Luc. touching good manners. But they are called excellent, as *Auguſt.* ſheweth,
1.15. de Catechiz. because none but weighty matters were by Chriſt ſet forth, whereas in the old Teſtament
rud.c.4. Precepts were given of leſſer matters, carnall ſacrifices and rites, which
were but as ſhadows fit for the Church in the infancy, theſe greater, and of more
moment, for heires come to full age, theſe being but ſhadows, little light, but all
things here made plaine, which pertaine to ſalvation: For the next words, *My*
Verſ. 7. *mouth ſhall ſpeake truth, and wickedneſſe is the abomination of my lips.* The
laſt are by one inverted thus, *The wicked hath my lips in abomination*, or *My lips*
are an abomination to the wicked; for it is, שפתתי רשע תועבת and being thus
rendred, the meaning is, Although I ſpeake nothing but the truth, the wicked will
hate me therefore, as was verified touching Chriſt in the hatred of the Phariſees
ſtirred up againſt him, when he ſpake truly againſt their wickedneſſe.

Verſ. 8. The next words alſo, *All my ſpeeches are right*, ſhew he is free from all hypocriſie
and diſſimulation, which was the ſinne wherewith they were groſly
tainted.

Verſ. 12. *I wiſdome, dwell with prudence, or ſubtilty, and finde out knowledge of witty*
inventions: The Vulg. better, *of cogitations*, Heb. מזמות *evill cogitations*, or
abominations. Here afetr the praiſe of wiſdome, it is ſhewed where ſhe dwelleth,
if any man deſireth to finde her out, and to poſſeſſe himſelfe of her, and ſo of the ineſtimable
treaſure and pleaſure before ſpoken of, She dwelleth in the prudent, that
is,

is, ſuch as have ſharpneſſe of wit and underſtanding to pry into the wily fetches of enemies, that they may not through ſimplicity be overtaken herewith. For then doth a man attaine to the *knowledge of evill cogitations* in the mindes of the wicked againſt them, when they truſt not to every ſhew or appearance of well meaning, but as he is *innocent like a dove,* ſo he is *wiſe as a ſerpent.* Matth. 10.16.
And that eſpecially to diſcerne the ſtratagems of our great adverſary the Devil, that craftily ſeekes the deſtruction of our ſoules, and the wily inventions of his curſed inſtruments tempting him to evill: for an inſtance of one ſort of which, the woman ſpoken of Chap. 7. is put. Here is, according to the moſt proper meaning of thoſe words alſo, meant wit and ſubtilty, to diſcerne ſnares of faire ſhews, and ſpeeches laid for the righteous to bring them into the danger of deſtruction here; we are indeed ſimple, before that Chriſt comes by his Spirit to dwell in our hearts, but then this prudence entreth into us, *Note.* whereby wee know beſt what to doe to be preſerved in time of temptation for the ſafety both of our ſoules and bodies; and this is not attained to without inſtruction, and hereby knowledge of the word and will of God; ignorant perſons then, that care not for divine knowledge, have not this wiſdome dwelling in them, and ſo are in continuall danger to be circumvented to their deſtruction. Theſe words may alſo bee applyed to Chriſt in reſpect of his diſcerning the thoughts of mens hearts to cenſure and judge them therefore, as he is often ſaid to have done.

Verſ. 13. *The feare of the Lord hateth evill, pride, and arrogancy, and the evill way, the froward mouth doe I hate.* Having hitherto ſpoken in the name of Wiſdome, now he changeth the word, and ſpeakes in the name of the Feare of God, which Chap. 1.7. is ſaid to be the *beginning of wiſdome,* and *Job* 28.28. *Wiſdome*; it is the mother of wiſdome, then bringing her forth in whomſoever ſhee is, and hereby it may be knowne in whom ſhee is, *viz.* in him or her that hateth evill: this is the effect of the noble filial feare, it makes one like unto God, who is ſaid to hate evill alſo, Chap. 6.16. Six evills eſpecially being there enumerated, yea ſeven, as here are three anſwerable to them.

1. *Pride* and haughtineſſe of ſpirit.

2. The *evill way,* which is as much in effect as there is ſaid, *The hands that ſhed innocent bloud, and the feet that runne to miſchief,* which the heart before deviſed and meditated upon, and this by being iterated againe and again, becomes a beaten path or way.

3. *The froward mouth,* which is as much in effect as the *lying tongue, the falſe witneſſe ſpeaking lyes, and the ſower of diſſention:* And theſe are ſummarily all greateſt evills comprehending all others under them, neither can hee juſtly count himſelfe to be one that hath the feare of God in him, that hateth not all theſe, and out of an hatred of them, eſcheweth them continually, and not onely out of a ſlaviſh feare of judgements, of which before, Chap. 1.7. according to a remarkable diſtich.

Verſ. 14. *Counſell is mine, and ſound wiſdome,* Heb. *Counſell is mine and ſubſtance* the Vulg. *Equity* but the word is תשוה *ſubſtance* or *eſſence*: and this moſt aptly agreeth to Chriſt, as verſ. 12. 13. *I wiſdome dwell with prudence to finde out, &c.* That is, have prudence cohabiting with me, ſo that no evill cogitations are hid from me; I alſo hate *pride, and evill wayes, and tongues,* as he abundantly ſhewes by his invectives often made againſt the proud Phariſees, and their evill wayes and ſpeeches. For the counſell here ſpoken of, Chriſt alſo is called the *Counſellor* by *Eſay,* Eſa. 9.7. and ſaid to have the *Spirit of counſell and underſtanding upon him;* Eſa. 11.1. For his being Eſſence, he ſaith, *Before Abraham was I am,* Joh. 8. and for his power, Heb. 1.2. *Upholding all things by the word of his power.*

Verſ. 15. *By me Kings reigne, and Princes decree juſtice.* As Wiſdome, that is, Chriſt aſcribeth to himſelfe foure things, Verſ. 14. *Counſell, eſſence,* or *ſubſtance, underſtanding,* and *ſtrength,* ſo here, and verſ. 16. are foure ſorts of Rulers, and men in authority mentioned, as coming to theſe high and eminent places by him, 1 *Kings,* who are the ſupream, who have none upon earth above them, but God alone.

2. Princes called רזנים a word coming of רזן to underſtand, and therefore moſt probably the Counſellours to Kings are hereby meant, who adviſe the King, and counſell him, that he may make juſt and righteous Lawes, and they in whoſe power, together with the King, it is to make Lawes.

3. שרים rendred alſo Princes, which is a generall name for all chiefe men in a State, who are ſet up in high place to rule over others, as if one ſhould ſay, principall men; but ſpecially the word is put for chiefe Captaines, or Generals of Armies.

Rom. 13.

4. נדיבים *Spontanei, Liberates. Magnificias,* in N. Tr. *Nobles*; From whence we may rightly gather, that all theſe are the Ordinances of God, as *Paul* calleth the higher Powers, and therefore not to be reſiſted or divided, the one thus banding againſt the other, or any of them annulled. For if they, being the orders of a Kingdome ſet up by God, are put downe, confuſion is brought in, which is not without much calamity to any Kingdome, and he that is the Author of theſe Orders, and the gifts ſutable to them, will not long ſuffer it, or the Authors thereof, how potent ſoever they be, to goe unpuniſhed: unleſſe in caſe of neceſſity, the Supreame allowing to the Subordinate no power together with him, but ſeeking their extirpation, and the bringing in of a new way of Government abſolutely Anarchicall, prejudiciall to his Subjects ſtates, and lives, not ſuffering them to comply with him, as the King of *Spaine* did by the Lords of the Low Countries, whereby they were inforced to arme againſt him, and to caſt him off, and his Poſterity to this day. But this doth not juſtifie any other Nation doing the like, unleſſe the caſe be in all things alike.

Queſt.

For the coherence of theſe words with the former, it is this; Chriſt, the wiſdome of the Father having declared foure excellencies to be in him, Counſell, Eſſence, Underſtanding, and Fortitude; now ſheweth, that according to one of theſe he giveth Eſſence to Kings, according to another, Counſel to Counſellours of State, according to another, Fortitude to Generals of Armies, and according to another, Underſtanding to Nobles, and Judges of the earth, to doe juſtice to all men, and being thus qualified by his ſpeciall providence ſets them up, that by meanes of their Government, the people living under them may enjoy peace, their goods, eſtates, lives, and proſperity, which otherwiſe would be daily hazzarded. But it may be demanded here, how Kings reigne by Chriſt, who never was himſelfe but a titular King, only he had a ſpirituall Kingdome over the faithful; 1. Subjecting them unto him by turning them to the faith, and then ruling and reigning in their hearts by his Spirit.

Verſ. 2.

Mat. 28. 18.

Rom. 13.

1 Tim. 2.

Anſ. Although he did not exerciſe a Kingly power, and ſaid, That his kingdome was not of this world, yet as God is King of all the Kingdoms of the world, ſo the man Chriſt by vertue of his union with the God-head, is King of all Kingdoms, for which he is propheſied of as of a King, that ſhould have given unto him the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion. His Kingdome yet, as he ſaid, was not of this world, becauſe he did not take worldly royalty and majeſty upon him, yet the power over all was in him, as he ſaid; *All power is given unto me in heaven, and in earth,* and therefore the Kings of the earth reigne by him, or his appointing them to their Kingdome, and for him, as Vice-royes and Deputies, which ſhould make them to have a great care in all things to reigne according to his will; if any doe not, but are wicked and tyrannicall, yet they are to be accounted Deputies by him appointed, and their Subjects ought to beare their evil manners, waiting till God will be pleaſed either to amend or end them, leſt in reſiſting them, they reſiſt Gods Ordinance, and ſo reap unto themſelves damnation. They have only prayers to fly unto, according to that of Saint *Paul, Let prayers be made for Kings, and for thoſe in Authority, that we may live a peaceable and quiet life, in all godlineſſe and honeſty under them.*

Auguſt. in Hoſ. 3. *Et patientia juſtorum probetur, & peccatum impiorum puniatur.*

If Kings be evil, ſaith *Auguſtine,* we muſt not ſay, that it is juſt with God to ſet them up, for he doth it, that the patience of the righteous may be proved, and the ſinne of the wicked puniſhed. By the power given to the Devil *Job* was tryed, that he might appeare to be juſt; and *Peter* was tempted, that he might not preſume of himſelfe; *Paul* was buffeted, that he might not extoll himſelfe; and *Judas* condemned, that he might not hang himſelfe. Some by Kings underſtand Apoſtles, by Princes Miniſters of the Goſpel, that both teach, and write, by Nobles all the reſt of the Miniſtry; ſome, Spirituall perſons of all ſorts, that reigne, and get the dominion over their luſts.

I love them that love me, and they that ſeeke me early ſhall finde me. Having ſhewed where wiſdome dwelleth, now he further declareth how it may be attained; there muſt firſt be a love, and earneſt deſire hereof wrought in the heart, and then this rich poſſeſſion ſhal be injoyed; the love of wiſdome makes it eaſie, but if the love thereof be wanting, it ſhal be an harſh and hard thing. And this is the cauſe why ſo many are averſe from living in the feare of God, preferring to follow their owne Luſts, and thinking it a bondage to live in ſtrict obedience to Gods lawes, they love it not, but hate it; and why doe they not love it? becauſe they neither ſee, nor know the excellency of it; feare God, thinke they, and bid adieu to all pleaſure, to profit, and to honour in the world, and ſo have no joy of a mans life; for who live ſo melancholly, ſo poorely, and are ſo much deſpiſed as they?

Verſ. 17.

Note.

Againſt all this, Wiſdome here telleth us of riches incomparable, and honour, that ſhall be to them that feare God, and then what life for joy and comfort, can be comparable to a life led in the feare of God? of which ſee before, Chap. 3. 14, 15, 16, 17. But it is to be noted, that he who loveth wiſdome ſeeketh her early, he is none of thoſe that put off a godly care of turning from his ſins till afterwards, but in the prime of his age, and firſt in the morning every day he ſeeketh it, by praying for it, waiting diligently at the poſts of Wiſdomes gate, *ver.* 34. That is, upon the Miniſtery of the Word, whereby faith and grace to feare God is attained: and this of loving wiſdome is ſubjoyned after that, which is ſaid of Kings and Princes, for whom wiſdome is moſt neceſſary of all other ſorts of men, for the well managing of the great and weighty affaires committed to them; and to intimate, that to them eſpecially the love of wiſdome is commended for this end. It is ſaid, verſ. 20. *I lead in the way of righteouſneſſe, and in the pathes of judgement;* which are afterwards ſaid to be eſtabliſhers of the throne.

Verſ. 18, 19, 20, 21.

The Lord poſſeſſed me in the beginning of his way, before his workes of old. From hence to *ver.* 32. Wiſdome commends her ſelfe to us from her antiquity, and working together with God, in making all the parts of the world, and alwayes ſince their Creation governing them, and keeping them in ſo good order; which alſo moſt aptly agreeth to the matter in hand, the praiſe of wiſdome being here eſpecially entred upon for their ſake, who are Kings, Princes, and Judges of the world; for what King will not eſteeme of, and love that which the moſt wiſe Architect of the whole world, and Lord and Governour thereof eſteemed of as the moſt excellent poſſeſſion, and uſed in all his workes of Creation, and doth daily uſe in his governing the world? But it is to be underſtood, that having hitherto commended this Wiſdome, his Sonne, in the created effects hereof, which are in men fearing God; now he proceedeth to ſubſtantiall and uncreated Wiſdome, which is Chriſt co-eternall with the Father, and co-equall. And it is ſaid, *The Lord bleſſed me in the beginning of his wayes;* That is, in his beginning to create the world, and all things therein. The Sonne was with the Father from all Eternity indeed, but then he poſſeſſed him as it were, when by and with him he acted, and did theſe great workes, making this his moſt excellent poſſeſſion knowne to men, who are ignorant of what he did before: and it were a preſumptuous wickedneſſe for any man to enquire what, becauſe it is not revealed, but kept ſecret, and ſo belongs not to us, but to the Lord only: for that this ſubſtantiall Wiſdome was not only firſt then when the world was created, but before from all eternity appeareth herein, He ſaith, *Before the earth was made, from everlaſting,* ver. 23. wherefore the Sept. tr. which hath for *poſſeſſed, created me in the beginning,* is to be taken heed of, as from whence the *Manichees* tooke occaſion to teach, That Chriſt the Sonne of God was a Creature, from which this context doth utterly abhorre,

Verſ. 22.

Deut. 29. 29.

horre. The ſame then is here taught, that is, *Joh. 1. In the beginning was the Word, and this Word was with God, and this Word was God*; not a Creature of God, but Co-eſſentiall, and Co-eternall, *and by it all things were made*; And Revel. 1. 8. *The Alpha and Omega, which is, was, and is to come, even the Almighty.*

And *Auguſtine* and other Ancients not condemning the Sept. tr. expound it of Chriſts Humanity; but how this could be ſaid to have been created in the beginning, which was not, till foure thouſand yeares after, I ſee not, unleſſe his creating be underſtood of his decree to Create, and then that which followeth, ver. 23.

I was ſet up from everlaſting, is applyed to his Divinity; the word is by ſome
Verſ. 23. rend ed, *I was anointed from everlaſting*, but נסכ ſignifieth neither ſet up, nor
anointed, but covered or concealed, by *R. Abrah.* rendred *I had the principality*;
ſo likewiſe by *Jerome*, by the word *covered* beſt agreeth, Chriſt the Sonne of
God, as touching his Incarnation and Paſſion to follow; for our Redemption was
concealed, and covered from the knowledge of men of old, as being not declared
but obſcurely, and by types and figures. God indeed from eternity decreed this,
for which he is ſaid to be *the Lambe of God ſlaine from the beginning of the
world*, but before the time of the Creation altogether concealed, and began then
firſt to be revealed, when our firſt Parents having ſinned, it was ſaid to the Serpent,
Gen. 3. 14. *He ſhall breake thine head, and thou ſhalt bruiſe his heele.*

When he prepared the heavens I was there. Wiſdome having hitherto ſhewed
Verſ. 27. her antiquity, here proceedeth to ſhew her workes of Creation of Heaven and
earth, and the deep waters, which are all with infinite wiſdome made, placed and
ordered in the beſt manner, together with clouds, as bottels holding the water,
where-with the earth is watered at Gods good pleaſure from time to time, and
Verſ. 30. made fruitful. *Then was I by him, as one brought up with him, I was daily his
delight, &c.* Here the deare love betwixt the Father and the Son is ſet forth, as
Mat. 3. 16. it was afterwards ſaid, when the Heavens were opened upon Jeſus, *This is my
beloved Sonne in whom I am well pleaſed.* It is therefore here ſpoken as of a
tender-hearted Father, bringing up his Sonne with great delight and pleaſure-takeing
Gen. 50. in him; as *Machirn* the Sonne of *Manaſſeh* is ſaid to have been brought up
upon *Joſephs* knees; which commendeth infinitely the love of God to us, in that
he ſpared not his Sonne, ſo greatly beloved, to be a ranſome for us, *that we might
Joh. 3. 16. Rom. 5. 8. not periſh, but have everlaſting life.* And this his love towards man is expreſſed,
Verſ. 31. verſ. 31. *Rejoycing in the habitable parts of the earth, and my delights were in
the ſonnes of men*; for herein he propheſieth of his Incarnation, or taking fleſh,
that he might be our Redeemer and Saviour, waſhing his Church by his bloud,
Epheſ. 5. 27. that ſhe might be *glorious, an holy Spouſe unto him, and without blame*; for
what is this, but unparaleld love and delight in the ſons of men?

Verſ. 32. *Now therefore hearken to me (O yee children) bleſſed are they that keep
my wayes*; upon the premiſes now Wiſdome cometh to exhort to hearken to all
that ſhe ſhall ſay throughout the reſt of this booke following: for who would not
hearken to Gods darling ſo long dwelling in him, and working with him, and
out of his love to Man-kinde making himſelfe like unto poore mortall man, and
ſuffering for them to deliver them, and by ſuffering attaining ſuch experience of our
ſufferings and ſympathie herein, that if we ſuffer walking in his wayes, he is alwayes
at hand to provide againſt our ſuffering above that, which we are not able to
Verſ. 34. beare, and making our very ſufferings eaſie and comfortable? And to that end we
may hearken, as is required, we muſt be daily at *The gates of wiſdome, and waite
at the poſts of her doore.*

By the Poſts and Gates the Doctors of the Church are generally underſtood, who are like unto *Janus*, from whom *Janua* a Gate hath the name, having two faces, one to looke unto God by prayer, ſtudy, and meditation, to receive from him learning divine, fit for their doct.inall Function, and another to looke upon the infirmities of the common people, to apply themſelves to ſpeake ſo, as that they may come to underſtanding and reformation of life accordingly. And it is alluded to the Gates of the Temple built by *Salomon*, and the two pillars of braſſe, *Jachin* and *Boaz*, ſtanding there, becauſe to the doore of the Tabernacle or Temple, not into them might the people come, from the Prieſts lips to receive knowledge. All diligence, according to *Cajetan*, in coming hither, is here commended, as of a man that comes daily to the Court ſeeking preferment, a begger to the doore waiting there for almes, or a woer to his Loves chamber door, there he may obtaine her love and marry her. It is not then a little ſeeking by fits and girds, that will make men wiſe to ſalvation, but continuall and daily ſeeking is neceſſary for this: Sometime frequenting Sermons, ſometime reading their books written to inlighten in the knowledge of the holy Scriptures, and ſometime getting into their company by asking queſtions, and moving doubts, ſeeking to draw from them more knowledge as the Queen of the South did by *Salomon*, and the Apoſtles by Chriſt.

Cajetan.

Note.

Verſ. 35, 36.

And to ſtir up all men the more thus to doe, he con[illegible]deth, *Who ſo findeth me, findeth life, he that ſinneth againſt me, wrongeth his owne ſoule, he that hateth me, loveth death.* Heb. for *life* is *lives*, that is, a ſpirituall life, to which hee cometh ſo ſoon as he is converted at the voice of Wiſdome, being before *dead in ſinnes and treſpaſſes.* 2. Everlaſting life, which ſhall undoubtedly follow after this. 3. Life and comfort alſo in this world prolonged to many years, for which it was before ſaid, *On her right hand is long life, on her left, riches, and honour, who ſo ſinneth againſt me, &c.* that is, not regarding, but hating to live according to my precepts following, which is called an *hating to be reformed*, of which ſinne all notorious wicked livers are guilty, although they ſay that they deſire to live better, for they doe but herein diſſemble, they doe in their hearts love ſinne, and hate vertue, and by conſequence they love death, which is the wages of ſinne, which ſhall certainly be paid unto them.

Eph. 2. 2.

Chap. 3.

Pſal. 50.

Rom. 6. 23.

CHAP. IX.

Verſ. 1.

WIſdome hath builded her houſe, ſhe hath hewne out her ſeven pillars. Becauſe Chap. 7. he had ſpoken of the harlot that prepared a feaſt, by telling of which, ſhe ſought to draw, and drew the fooliſh young man to her houſe to his deſtruction; he now in oppoſition hereunto, telleth of the feaſt which Wiſdome maketh and inviteth all unto, that would avoid deſtruction, and attaine everlaſting life; ſo that no man, unleſſe he be moſt ſtupid, as an Aſſe, and void of all underſtanding, but will, conſidering the end of the feaſt of the one, and of the other, flye going to the harlots houſe, and death it ſelfe, and hell, and with all earneſtneſſe of deſire come to Wiſdomes houſe, as to the entrance of heaven, and everlaſting life.

The houſe, which Wiſdome, that is Chriſt, is ſaid to have built, is the Church or Congregation of the faithfull, called the *Houſe and Church of the living God, the ground and pillar of truth*: A curious fabricke or frame of truth, moſt probably is meant by this houſe in this place, and the Church of God is called his houſe, becauſe the truth is hereby ſupported, and borne up as by a pillar, for which it is alſo ſaid to be *the pillar of truth*; not that the truth alwayes dependeth upon the moſt viſible Church, for ſometime the Church is as a woman fled into, and hid in the wilderneſſe, and a company of corrupt men, who are in many fundamentals gone from the truth, lift up their heads for ſome articles of the Chriſtian faith held ſtill, as the Catholick Church of God, as is this day, and long hath beene done in the greateſt and moſt populous Kingdomes of Europe; the Church of *Rome* challenging to be this houſe, and condemning all others as hereticks and ſchiſmaticks, who have been therefore, and are ſtill compelled in many places to lurke in ſecret. For as it was in the dayes of *Elijah*, ſo it may be in theſe our dayes, as then the ſeven thouſand that were the true Church were hidden, and the Prophet himſelf knew not where they were, and the reſt being the far greater number that were of *Ahabs* and *Jezabels* religion went for the Church; ſo now in many Countries they of the Reformed Religion, which be the true Church, are

1 Tim. 3. 15.

Rev. 12.

hid, and the Roman Catholicks, notwithſtanding their many groſſe Idolatries, beare themſelves as the Church, and becauſe the Church, as having that priviledge inſeparably annexed to them, ſuch as cannot erre, and therefore are the ground and pillar of truth, although in that Church nothing be leſſe held up then the truth; many groſſe errours inſtead thereof being ſtiffly maintained; wherefore the houſe built by Wiſdome, is the goodly frame of truth, without mixture of errours in faith, or divine worſhip; and of this pure truth the pillars are here ſaid to be ſeven, and theſe doe *conſtituere Eccleſiam* conſtitute the Church of God, for which it is worth the while to inquire what they be; Some ſay, the manifold gifts and graces of the Spirit, as *Chryſoſtome* ſet forth by the number of ſeven, becauſe this is the number of perfection, both *Eſa.*11.1. where ſeven are named; and *Rev.*1. where the ſeven Spirits of God are ſpoken of. Some all particular Churches of the world, which make the Catholicke, or Univerſall, becauſe ſeven Churches are mentioned, *Rev.*1. for all. Some the ſeven Sacraments, but without all colour of probability, *Gal.*2. *Peter, James,* and *John* are called *pillars*, becauſe maine upholders of the truth of the Goſpel, from whence we may gather, that as they, ſo others of the ſame order, even all the holy Apoſtles were pillars, and to them we may take the Prophets, conſonant to whoſe, their teaching was in all things, for which they are together ſpoken of as the foundation of, this building, *Chriſt himſelfe being the chiefe corner ſtone.*

Eph.2.20.

They were indeed many more then ſeven, but thus called, becauſe this, as hath been already ſaid, is the number of perfection, the number whereby all holy reckonings went of old; the ſeventh day muſt be the Sabbath, at the end of ſeven weekes the feaſt of Pentecoſt, and the end of ſeven times ſeven yeares, the Jubilee; ſeven Prieſts, with ſeven Trumpets of Rams hornes compaſſe *Jerico*, ſeven dayes, and the walls thereof fall downe, beſides the ſeven graces and ſeven Spirits before ſpoke of, wherewith theſe pillars were indued. And theſe pillars Wiſdome is ſaid to have hewed out, in alluding to his chooſing and fitting them for their high and weighty calling with gifts and graces to diſcharge it. The whole ſcope of this place is to ſtir us up to come to the houſe of Wiſdome, and to the feaſt here prepared, and not by any allurements to be drawn to the houſe of the Harlot; and this is done, when we imbrace and cleave to the truth taught and ſet forth by the Prophets and Apoſtles, and follow their doctrine and example in all things, and not our owne carnall luſts, He that doth otherwiſe, goeth to an *houſe, which is the way to hell, and goeth down to the chambers of death*; but Wiſdomes houſe is ſtrongly borne up, as by pillars enough, ſo that the gates of hell cannot prevaile againſt it, and hath a faire and high ſtanding, as a City ſet upon an hill, which cannot be moved; ſo that come hither, and be ſafe againſt all enemies, though never ſo potent, for ever. But let none miſtake this City, concluding for the viſibility and outward flouriſhing eſtate of any Church, this is it, but ſeriouſly conſider whether all truth, and onely the truth be taught and maintained there, and judge thereof accordingly. For this was the rule by which they went in the primitive times, when there was no viſible face of a Church in all the time of perſecution, beginning at the death of Chriſt, and from thence full three hundred yeares to the dayes of *Conſtantine* the Great. Beſides this expoſition of the Church being the Houſe here ſpoken of, and the Prophets and Apoſtles the pillars, and the faithfull Doctors of the Church ſucceſſively, which is moſt commonly followed by the Fathers, there are other expoſitions, as of the Hebrews, who by this houſe underſtand the Temple, and by the pillars, the pillars thereof, and by the feaſt the ſacrifices.

1 Cor.11.

Prov.7.27.
Matth.16.16.
Matth.5.
Pſal.125.

Note.

Rabbini.

2. That mentioned by *Origen* the *encyclopaideia* of all Arts, which are ſeven, *Grammar, Logicke, Rhetoricke, Arithmeticke, Muſicke, Geometry, Aſtronomy*, which *Hugo* doth thus further paraphraſe upon; By theſe ſeven are ſet forth all the parts of honeſty, which are not in diſhoneſt and wicked men: no grammar in detractours, becauſe by their evill tongues many barbariſmes and ſoleciſmes in their ſpeeches come from them, aſperſing fouly the good name of their neighbours; no Logicke in flatterers, becauſe that ſpeaks reaſon, they unreaſonably praiſe, and ſo abuſe their friends; No Rhetoricke in filthy ſpeakers, and the ſcurrilous, for this teacheth

Origen.

Hugo Card

teacheth *Ornate*, and the beſt manner of teaching; no Arithmetick have the proud and diſdainfull, for that teacheth to put Numbers together, but theſe, as if they were too good to conſort with others, ſtand aloofe, magnifying themſelves above all; No Muſick doe Schiſmaticks know, for this teacheth conſent and harmony, but they practiſe diſcrepancy and harſh ſounding diſcord; no Geometry doe the Covetous know, for they meaſure not things according to juſtice or equity, but as their covetous mindes carry them, paſſing all bounds of right, they leap upon other mens eſtates.

Laſtly, the Luxurious know no Aſtronomy, which makes a man looke up to Heaven, and the Starres, but they, like Swine, wallow in the mire of ſenſuall pleaſure; but upon well ſpeaking of our Neighbours plainly reproving ſinne in all, uttering grave, holy, and modeſt ſpeeches, humble, and gentle, and meeke ſpeeches, and behaviour, juſt dealing in all things, and an heart lifted up to Heaven, as upon ſeven Pillars both Ethicks, Politicks, and Metaphyſicks, that is, Divinity are built and founded.

Anaſtaſ.
Ambroſ.

3 *Anaſtaſius, Ambroſe, Gregory*, by this houſe underſtand the Human nature of Chriſt, and by the ſeven pillars the ſeven gifts of the Spirit, ſaid to be upon him, *Eſa.* 11.

Athanaſ.
Jam. 3. 17.

4 *Athanaſius* by this houſe underſtands the juſt mans ſoule, and the ſeven Pillars ſupporting are by *Bonaventure* found, *Jam.* 3. to be *chaſtity, peace, modeſty, teachableneſſe, conſenting to the good, full of mercy, and judging without diſſimulation*, for ſuch is the wiſdome that is from above ſaid to be, but the two laſt in N. Tr. *without partiality, without hypocriſie*

Verſ. 2.

Shee hath killed her beaſts, Hebr. *her killing, mingled her wine*; All that is ſpoken Allegorically, it being hereby ſhewed, That they who come to wiſdomes houſe, ſhall finde a table there fully furniſhed; that is, Be ſatisfied with Spirituall food, as well as if they had filled their bodies with all good cheare and wine, that is commonly at Feaſts, of one of which, a moſt abominable one, he hath ſpoken before, chap. 7. Not much unlike to Wiſdome thus preparing and inviting, ſpeakes our Lord of himſelfe in Parables, under the name of a King, *Matth*, 22. where the Reader may ſee what is meant by theſe things; and the Maidens here ſaid to be ſent out, are there ſaid to be ſervants, Chriſts Miniſters.

Lyra.
Ciprian.

Lyra underſtanding it of the Lords Supper acknowledgeth, That anciently as Bread, ſo Wine was given to all at the Lords Supper, but now for feare of ſpilling the Wine, Bread only; and ſome, becauſe the Wine is ſaid to be mingled, inferre, that in the Lords Supper it ought ſo to be, but the word מסכח ſignifieth as well pouring out, as mingling, and a word from the ſame root ſignifieth a drink-offering, and therefore here is no ground for that Tenet, which is yet ſo generally held in the Church of *Rome*.

Verſ. 3.

Shee cryeth in the higheſt places; That is, when her voyce may beſt be heard, for which, Pulpits out of which we preach, are ſet up on high, as in the dayes of *Ezra*, and hereby is declared the farre and wide piercing ſound of the Goſpell preached, for which the *ſound* is ſaid to have *gone through all Lands*. And who are invited to this feaſt? *Simple ones*, and ſuch as *want underſtanding*. Which was notably fulfilled, when the myſteries of the Goſpel were revealed to babes in underſtanding, the wiſe having them hid from them; That is, the Scribes and Phariſees, and Expounders of the Law, and the noble and great ones of the Land. yea, unleſſe one be *a foole* and ſimple in himſelfe, he cannot *be made wiſe* thus. Such hungry ones are *filled with good things*, as the bleſſed Virgin *Mary* ſaith, but the rich in wiſdome and underſtanding, who thinke highly of themſelves, are ſent empty from this feaſt away. See alſo, 1 *Cor.* 1. 20. *Not many wiſe or noble, God hath choſen.*

Rom. 10. 18.
Verſ. 4.
1 Cor. 3. 18.

Note.

And herein the Lord is contrary to the Philoſopher, who being about to ſet forth his Ethicks would have no ſimple ones to come to his teaching, but either intelligent or apt to learne. Wherefore let none be diſcouraged for their naturall weakneſſe, if they be willing; that is all which the Lord requires, that they may be Gueſts at Wiſdomes Table, and feed, and be filled here to everlaſting life, and as to a feaſt, and that moſt ſumptuous and compleat muſt we goe to holy Exerciſes; the want of which conſideration is the cauſe of ſo great a neglect in many, who come to Church, as to a Houſe of Correction; or truantly Scholars to School, being moſt glad when they have liberty to returne home againe, or to their ſinfull pleaſures; or as the *Iſraelites*, who having been long fed with Manna, which at the firſt they thought moſt delicate food, when they had been long uſed to it day after day, loathed it.

The vulg. verſ. 3. for theſe words, *Shee hath cryed from the high places of the City*, hath it, *that they might call to the tower, and the walls of the City*;
Lavater. That is, ſaith *Lavater*, as ſome expound it, to heavenlineſſe of minde, the heart being lifted up on high, when a man cometh to this ſpirituall feaſt; Some, that the houſe, to which they are called, is as a tower on high, in which Captaines uſed to give their Souldiers ſome repaſt of good meat and wine, that thence they deſcending againe might goe into the Battel with more courage; ſo wiſdome dealeth by thoſe, whom ſhe inviteth, feeds them with Spirituall food, thus filling their hearts with more courage to ſpirituall encounters.

Theſe things I grant are true, and very uſefull for ſuch as are going to holy exerciſes, eſpecially the firſt; but the words in Hebr. will not beare this expoſition, and therefore ſome, that hold to that reading, ſay, that ſhe calleth her maidens to this Tower, that ſpeaking from aloft they might be the further heard, and ſo they come to the ſame in effect, which I ſaid before.

Touching the *ſimple ones*, and *deſtitute of underſtanding*, or as it is Hebr. *of an heart*, Hereby moſt probably two ſorts are ſet forth; 1. Of young ones;
Eccleſ. 12. 1. 2. Of ſuch as have yeares enough, but are weake in underſtanding; for the will of the Lord is, that children ſhould come to this holy Feaſt, as well as men of yeares; for which cauſe children are often ſpoken to before.

Verſ. 7. *He that reproveth a ſcorner, gets himſelfe ſhame.* Having hitherto in the name of Wiſdome invited to her feaſt, now he ſheweth, who ſhall not come in hither, viz. the proud and ſcornfull, or any wicked perſon bent to goe on in his ſins; how effectually ſoever he be diſſwaded there-from, yet ſuch are brought in alſo; for both good and bad are ſaid to have been brought in, *Math.* 22. but no good doth redound to the ſoules of ſuch; neither hath wiſdome any credit, but a blemiſh by their meanes, through their living, and coming into her houſe or congregation.

Gregor. But how doth he get himſelfe a blot, that reproveth a ſcorner? *Gregory* anſwereth
Moral.. well, by the ſcorners retorting upon him the vices objected, where-with he
Clem. Alex. is charged, yea and more to his diſgrace amongſt many Hearers; and *Clemens Alexandrin* expreſſeth this wel by the ſimilitude of a Looking-glaſſe, upon which a man full of ſores and blemiſhes upon his face looking, the like appeare in the Glaſſe; ſo the ſcorner makes his reprover ſeeme as vitious as he. Here betweene the ſcorner and the wicked is this difference, the ſcorner is one that hath ſome knowledge, but for this he thinketh himſelfe wiſer then his Teacher, and ſo mocketh at what he ſaith, and contemneth it; the wicked is one that ſinneth not out of weakneſſe, but maliciouſneſſe, theſe two being oppoſed to the two before ſpoken of, young ones, and weake in underſtanding like children, although of mens yeares, and ſo through weakneſſe and ignorance ſinning, but upon better information ready to reforme.

Auguſt. And a blot ſaith *Auguſtine* he getteth to himſelfe that laboureth, by reproving
De Doct. Chriſt. and laying open the ſinnes of ſuch, becauſe the profiting of the Hearer is the reward
Merces doctoris profectus auditoris. of the Teacher; but he that laboureth for a reward, and knoweth that he ſhall have none, cannot eſcape unblemiſhed with folly.

Verſ. 8. *Reprove not a ſcorner leaſt he hate thee, reprove a wiſe man, and he will love thee.* This is added, to ſhew that we are not only to forbeare inſtructing and reproving ſcorners, leaſt by ſo doing we get a blot, but leaſt for our good will we be requited with hatred. But muſt we therefore let ſcorners goe unreproved altogether, doth not love binde us without regard to the harme that will redound unto us
Levit 19. 17. to doe our dutie? and what is this but to reprove ſinne in whomſoever, and ſpe-

cially

cally the teacher, who is as a watchman, and ſhall be in perill of loſing his life for his life, if he giveth not every ſinner warning.

Ezek. 3.
Paulinus.

Sol. Some anſwer, that there is another way of reproving, although a man ſaith nothing, and that is by doing ſo, as that he may be aſhamed: Some that although his hatred, by reproofe procured, be ſpoken of, and a blot to the reprover, yet this is not the onely thing for which he muſt forbeare, but leſt he being reproved adde unto his ſinne, by being more exaſperated to the increaſe of ſinne in him, and conſequently of damnation, which is illuſtrated by divers compariſons: As a muddy place being ſtirred ſtinkes the more, and fire burnes the more ardently, and a mad man rages the more he is oppoſed; ſo the ſcorner.

Pacianus.

2. As a foule, having divers ſorts of egges under her, by ſitting upon them produceth divers ſorts of young ones, ſome good, ſome bad, as the egges are; ſo it is with thoſe, that are under the reproofe of a teacher, if they be docible and tractable, they come out reformed, if ſcorners, more increaſed in ſinne.

Plutarch.

3. As a graine of wheat caſt into the ground, if the ground be good, comes up with increaſe, but if it be bad, it degenerates into darnell, or other ſoile; ſo inſtruction and reproofe, as he is, upon whom it lighteth.

Baſil.

4 As the Perſian Apple, which according to *Pliny*, is wholeſome and good, growing in ſome ſoyl, but in ſome other preſent death, as poyſon if it be eaten; ſo reproofe.

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5. As a Pearle being put into vinegar, and diſſolved, eats ſharpe like vinegar, but in hony, ſweet like hony; ſo reproofe.

But it is not neceſſary to yeeld, that a man ought not to reprove a ſcorner, as if it were here altogether forbidden: for *Eliſha* reproved and curſed the children of *Bethel*, and *Elijah*, by mocking the Prophets of *Baal*, reproved and incenſed them, and Chriſt the Scribes and Phariſees, that much deſired it: whereby their hatred was the more ſtirred up againſt him.

This is therefore ſpoken rather in way of concluding upon the premiſes, Verſ. 7. as if he had ſaid, Sith it is ſo, that he who reproves a ſcorner, reapeth ſhame, therefore in reproving ſuch like, look not for any good ſucceſſe, reprove him not in expectation, that thy reproofe ſhould work him to good, but from the wiſe before called ſimple, becauſe as children eaſie to be drawn to good, thou mayeſt well expect that thy reproofs ſhould doe good: yet that thou mayeſt not make thy ſelfe guilty of the ſcorners ſinne by thy ſilence, hold not thy peace, onely let him know to his greater terrour, that he hath no part nor portion in this feaſt of Wiſdome, conſiſting of inſtructions, reproofs, and conſolations, but the docible and teachable, whom they count ſimple, but God counts them wiſe; for that which is ſaid, *Matth.* 7. which ſeems not to differ from this, *Caſt not your pearls before ſwine, &c.* See my Expoſition upon that place. Note, that by a mans love or hatred of his reprover, one is knowne of what condition he is, whether wiſe, or a fooliſh ſcorner, and conſequently whether the word bee to him the ſavour of life to life, or of death to death. He that, Phariſee-like, becomes the more malicious againſt his teacher, the more he is reproved, to him the word is to death and condemnation, but to ſuch, as *David*-like, love him, it is to life and ſalvation.

And why ſhould not any ſinner love his reprover, that herein doth the greateſt act of love towards him that can be, thou art to appeare before the great Judge of all the world, and if thou appeareſt blemiſhed, woe will be unto thee, for he ſits to adjudge all the ſpotted and blemiſhed to hell fire: Oh what a good office then doth he unto thee, that ſeeks to doe away thy blemiſhes of ſinne againſt that time? And how much art thou bound to love him therefore, as the Corinthians *Paul*, who in his ſharpe reproving of them, ſought nothing but to preſent them, as a pure virgin, to Chriſt, not having ſpot or wrinkle. And thus *Gregory* profeſſeth, that hee ſhould dearly love him, that would deale thus by him before his appearing at the Tribunal of that moſt ſtrict Judge.

Greg. in Epiſt.

Verſ. 12.

If thou beeſt wiſe, thou art wiſe for thy ſelfe, if a ſcorner, thou alone ſhalt ſuffer. Having made a ſhort repetition againe of things before ſaid touching Wiſdome, and the benefits hereof, Verſ. 9. 10. 11. now he concludeth therefore that Wiſdome in exhorting to vertue, and to turn from ſinne, aimeth not at any emolu-

Caietan.
Hieron.

emolument or profit of her owne, but at the good of others, to whom ſhe directs her precepts and the keeping of them from miſeries, which otherwiſe they ſhall inevitably ſuffer; thus *Caietan*: but *Jerom* ſaith, onely that we are here exhorted to be wiſe from the conſideration of the benefits, that we our ſelves by this meanes ſhall reap, and dehorted from ſcorning and hating reproofe from the conſideration of the miſeries that ſuch ſhall ſuffer.

Gal.6 6.
Mal.3 8.
2 Cor.8.
Matth.25.
Matth. 10.
Plautus.
Gal. 6.

I rather prefer the former, becauſe it addeth ſomewhat the more weight to the propoſition, and prevents an objection that might be made of Wiſdomes ſeeking her ſelfe. But when he ſaith, *Thou art wiſe for thy ſelfe*, it is not ſo to be underſtood, as if the benefit coming in by wiſdome ſhould not be imparted to others, for he that is *inſtructed*, ought to *make him that inſtructs him*, and *formes* this wiſdome in him, *partaker of all his goods*, and to give almes to the poore, but theſe things alſo redound to his owne good, Gods bleſſing being hereby the more procured both in this world, and in the world to come. How great a motive this is of being wiſe for a mans ſelfe, to ſtir up hereunto is ſhewed even by naturall reaſon in *Plautus*, where an husbandman is brought in animating his ſon chearfully to doe his works of husbandry thus, *Thou ploweſt, harroweſt, ſoweſt and reapeſt for thy ſelfe, to thee ſhall this labour bring in joy. But be a ſcorner and thou alone ſhalt ſuffer*; this ſhall turne to miſery to thee, and herein thou ſhalt be alone, having none to comfort thee, or to beare a part with thee, all other wicked perſons having each one enough to *beare of his owne burthen*, as every one ſhall do: yet this is not ſo to be underſtood, but that for the wickedneſſe of one, many may ſuffer in this world, as all the hoſt of Iſrael for one *Achan*, all *Jeroboams* poſterity, and all *Ahabs*, for *Jeroboams* and *Ahabs* ſins, the family of *Ely* for *Hophni* and *Phinees*: See alſo *Jer.23.10. Hoſ.4.1.* where mourning is threatned to the whole land for oaths, and adulteries, &c. although all were not ſuch. The meaning then is, thou alone ſhalt ſuffer eternally in hell fire, and not any other with thee for thy ſins.

Verſ. 13.

A fooliſh woman is clamorous, ſhe is ſimple, and knoweth nothing. Here after Wiſdomes feaſt, and invitation, and the good and benefit ſhewed which cometh by wiſdome, as a woman for all parts of excellency moſt worthy for my ſoule to deſire to joyne in marriage withall, he repeateth ſomething ſaid before of the whoriſh woman, Chap.7. that the amiableneſſe and beneficialneſſe of the one, and the tumultuouſneſſe, and evill qualities, and impudency of the other, and the unſpeakable miſchiefes following a mans being allured by her being together looked upon, a love and earneſt deſire to the one may be wrought in us, and as great a loathing of the other, making it impoſſible for her to faſten any alluring temptations upon any young man, although never ſo full of fleſhly luſts. And that which is here ſpoken of an whoriſh woman may well alſo be myſtically underſtood, as ſpoken againſt any arch-hereticke, or ſeducer to Idolatry. She is tumultuous, as the word ſignifieth.

Lavater.

Lavater is altogether for a myſticall underſtanding, ſaying, That this woman ſetteth forth Antichriſt, although according to the opinion of ſome, Philoſophy oppoſite to Chriſtianity is hereby ſet forth, or hereſie, or idolatry, as is ſaid before. But he ſaith, that he tooke it from *John Huſſe*, that Antichriſt is meant, who is contrary to Chriſt, before ſet forth under the name of wiſdome. And this Antichriſt he ſaith, is the Pope of *Rome*, unto whom all things here ſpoken touching this fooliſh woman, doe moſt notably agree: For who hath ſtirred up ſo great tumults and troubles in the world, as the Pope, perſecuting with fire and ſword all ſuch as oppoſe his pride and ambition, whereby he exalts himſelfe above all, not only other Paſtors and Biſhops of the Church, but alſo over Kings and Emperours, whereby he hath filled the world with war and trouble.

If it be demanded, if a man be meant, why is he ſet forth by a woman?

Anſw. A man ſo ſitteth in that Seat, that it hath alſo ſome time been ſupplyed by a woman, Pope *Joane* diſguiſing her ſelfe, and by putting on mans apparell, making the world beleeve that ſhe was a man, calling her ſelfe alſo by the name of

John

Iohn, untill that her bringing forth of a Baſtard, as ſhe went in Proceſſion, diſcovered her deceit, in remembrance whereof, as *Sleidan* ſaith in his Commentaries, they have a cuſtome ever ſince, when a new Pope is choſen to feele him, being ſet in an hollow Chaire, the party that doth it being asked, ***Utrum habeat teſticulos.*** *Shee is ſimple, and knoweth nothing*, if this be applyed to the Pope, it may ſeeme not to agree at all, for who is crafty and ſubtile, if he and his inſtruments be not? but ſo is an whoriſh woman, wiſe to doe evil, but without underſtanding, to doe good, as the Prophet ſpeaketh. Ierem. 4. 22.

In like manner he is ſimple in reſpect of the good, ſaving, and ſound knowledge that cometh from wiſdome before ſpoken of; for who but a ſimple man would for worldly honour and profit looſe his owne ſoule? as he doth, ſeeing he that exalts himſelfe ſhal be brought low; who but a ſimple one would buſie himſelfe about toyes and bables, matters of greateſt weight being neglected? as he doth in ſtanding for Baby-like Images, bowing, and crouching to a dead peece of Bread, and carrying it about in pomp to ſick perſons, to quench Fires, to aſſwage the ſwelling of Waters, as ſome of them have done moſt ridiculouſly. Who but a ſimple one would truſt to Holy-water, and Croſſing, as having vertue to fence from the Divel? which *Silveſt.* 2. once proved that they could not doe, when notwithſtanding his croſſing of himſelfe in a black day of Thunder and Lightning, the Devil fetcht him away: Not to inſiſt upon more particulars.

But ſimple ones, and ſuch as were without underſtanding, are before commended as the Gueſts invited by Wiſdome, and the ſame the Gueſts of the fooliſh woman alſo; *Sol.* of ſimple ones, and men voyd of underſtanding there are two ſorts, the one of ſuch as either be weake of capacity, and judgement, either for their youth, or defect of naturall parts, yet not wedded to their ſimplicity, but ready to receive inſtruction, when it cometh, or being intelligent deny their owne wiſdome, ſeeming to themſelves ſimple, becauſe not capable by naturall reaſon of Divine Miſteries. The other ſort are either weake of underſtanding, and ignorant in reſpect of Divine knowledge, being yet ſo wel pleaſed here-with, as that they care not for Divine, but deſpiſe it, as the Dung-hil Cock the Pearle; or having underſtanding, ſo wel conceited of themſelves, that they thinke they know more then any other can teach them, and ſo goe on fooliſhly in ſinne or errour, rejecting all admonitions and ratiocinations to the contrary. To the ſimple ones of the firſt ſort Wiſdome calleth, and they come to her feaſt, but the fooliſh woman to the ſecond, and prevailes with them,

Verſ. 14. *Shee ſitteth on a ſeat at the doore of her houſe, in the high places of the City.* This alſo moſt fitly agreeth to the Pope, who calleth his Epiſcopall place his Seat, and teacheth ſitting in his Chaire, and the doore is a place, where one may ſee Paſſengers, and be ſeene of them; therefore this Whore is ſaid to ſit in the doore, becauſe the Pope ſheweth himſelfe publickly at ſome times, bleſſing the People coming together to ſee him, thus alluring many, and he ſends abroad his Indulgences or Pardons, which are moſt pleaſing to fleſh and bloud, as importing, that for a little money a man may have pardon and deliverance from all his ſinnes, where-with what ſimple body is not eaſily taken, and ſo made to come in unto him, and to imbrace his Superſtition, thus running to the ſinne of Spirituall whoredome; and this ſeat is in the high places of the City of *Rome*, a fit deſcription of the Seate of this Whore of *Babilon*, ſtanding formerly upon ſeven high Hills or places, as is ſaid, *Revel.* 17.

Verſ. 15. *To call Paſſengers, who goe right on their wayes.* This alſo moſt aptly agreeth to the Pope, who corrupted the Church being before in a right way, publiſhing and cauſing himſelfe to be publiſhed, the Head of the Church, and of infallible judgement, which men beleeving, what would they not after this readily beleeve that ſhould come from him and his party, eſpecially being convened in Counſel? and then taught to be the Catholicke Church repreſentative, that cannot erre, both the Doctrine of Purgatory, the piety of praying for the dead to be thence delivered, and in calling upon Saints departed, worſhipping Images, &c.

Verſ. 16. *Who ſo is ſimple, let him turne in hither, and to the man voyd of underſtan-*

ding. ſtolne waters are ſweet. Neither doth this diſagree, for as Wiſdome hath her feaſt, which refreſheth and ſuſtaineth life; ſo the Pope, in ſpeaking of Waters and Bread, pretendeth the ſame bread and water of Life; for he maketh men beleeve, that no life or Salvation is to be attained out of his Church, but here is Bread conſecrated, and ſo made Chriſts very fleſh by Tranſubſtantiation, of which he that eateth hath everlaſting life; And this is called hidden bread, becauſe the people are made to beleeve, that it is Chriſts very fleſh, although hidden under the forme of bread, and in this fleſh lyeth hid bloud; ſo that he who receiveth it, receiveth his other part alſo, his bloud conducing likewiſe to Salvation. And ſtolne water, or drinke, this is called, becauſe they that ſteale, hide the goods ſtolne, therefore ſtolne and hid are *Synonyma's* here, one further expreſſing what is meant by the other. And if by waters we alſo underſtand the conſolations of the Scriptures, his Doctrines are pretended to be the very Scriptures of God, becauſe according to the ſence thereof, which it is not in the power of any private perſon, but of the Church to give; they are ſaid to be ſtolne, becauſe in the text ſtolne away from the people, by being kept in an unknowne and hidden tongue, and Bibles in a knowne tongue are taken away, they being thus robbed of the Truth indeed; ſo that he, that wil have any of the Scriptures, muſt have it from his Prieſts lips, being corrupted by running through their pudly braines. And ſweet theſe waters are called, becauſe pleaſing to mans nature, the maine part of his Religion conſiſting in vaine and pompous Ceremonies, and Doctrines pleaſing to nature, of which he that is a Propugnatour, is bleſſed and happy, whatſoever his life be.

And the ſimple are wel ſaid to have been bidden come in hither, and ſuch as are voyd of underſtanding, becauſe the moſt ignorant are the beſt Catholicks, beleeving as the Church beleeves, although they know not what this is, is the Popes moſt commended religion, a maxime whereof is, *Ignorance is the Mother of devotion.*

Verſ. 17. *But he knoweth not that the dead are there, and her gueſts in the depth of hell*; That is, theſe ſimple perſons by ſpecious pretexts of Antiquity, and Univerſality, and ſucceſſion for ſo many hundreths of yeares, and viſibility, being deceived, thinke them bleſſed that are Papiſts, and conſtantly continue in the Popes way of ſuperſtition, when as poore ſoules they are utterly deceived, for bleſſing, they and ſuch as they are, being in the way of curſing, and for life attaining by ſuch bread, in the way of death; and for being comforted by this deceitfull feaſt, in the way of being tormented in Hel for evermore, as it is ſaid of the Beaſt in *Revel.* that ſhe is caſt in, and the ſmoake of her torment aſcendeth for ever; and ſuch as is her reward, muſt all looke for, that follow her. If it be demanded, Are all damned then that be Papiſts, and if ſo, what is become of our Anceſtors?

Note. See my Catechiſm upon that Article of the Church.

I anſwer, It is to be hoped that many of them, although they outwardly conformed to the Church of *Rome*, yet they had ſome perceivance of the vanity of the Popes Religion, to which yet they were inforced by the higher Powers, and grieved to ſee thoſe ſuperſtitious Rites then uſed, and in their hearts derided them, ſome alſo having ſo much courage in all times as to cry out againſt them, and againſt the Pope as Antichriſt. Such as were not thus ill-affected towards them, but had, or have at this day a complacency in them, and preferre adhering to them, I ſee not but that this text muſt needs be verified touching them, *The dead are there, and her gueſts in the depth of hell.*

Others repenting of their errours, and ignorances in common, although they knew not wherein they ſtood, might have pardon; for the word uſed to ſet forth Antichriſt, it is כסיל, ſignifieth according to R. *Salomon* fooliſh, and rich, and truſting in his riches: which may wel be applyed alſo to the Pope, becauſe he by ſo many wayes and meanes rakes together wealth in abundance, and as confident that he is for this happy, he fareth moſt deliciouſly, as that foole, *Luke* 12. that tooke care for nothing, but about living at eaſe, eating and drinking and being merry; as *Paul* 4th. in ſpeciall did, who being before a poore Fryer, and then upon the Stoole, at which he ſate daily, and ate bread, and dranke water he wrot, *Panis & aqua vita, Bread and water, a bleſſed life*; but being made a Pope, he exceeded in good cheare every day, and then changed his Poſie; *Aqua & panis vita canis, Water and bread a doggs life.*

Whereas ſhe is ſaid to be ſimple, the word rendred *ſimple* ſignifieth either one eaſie to be deceived, or deceitfull, apt to deceive others; wherefore the vulgar hath it, *Plena illecebris*, *full of deceits, for ſimple*; both which, as hath been ſhewed, agree to the Pope, he is fooliſh and ſimple, becauſe deceived by the Devill, who through pride and covetouſneſſe tempts him to many fooliſh things; and to make theſe ſeeme to come from God, he and his adherents have many devices of feigned miracles, and ſome coming from the dead, and declaring the truth of his Tenets.

Cajetan.
Beda.
Hugo.
Auguſt.

Other Expoſitors generally, are ſome for a fooliſh, who are properly underſtood here; ſome for pleaſure, that inticeth as an Harlot; ſome for the wiſdome of this world, which is ſo contrary to Divine wiſdome; or if by wiſdome before ſpoken of, honeſty be underſtood, for the fooliſh woman, diſhoneſty here. And ſo they apply all things following accordingly. I ſubſcribe to *Lavater*, and therefore forbeare to proſecute other interpretations, as agreeing better to chap. 7.

CHAP. X.

Verſ. 1.

A *Wiſe Sonne makes a glad Father, but a fooliſh Son is an heavineſſe of his Mother.* *Salomon* having ſpoken hitherto by way of Preface, as the Hebrewes ſay, ſtirring up to get wiſdome, by declaring the excellency hereof, and the benefit in divers reſpects, intermingling alſo ſome precepts of wiſdome, now he entreth upon the body of his Inſtructions, or Proverbs before intimated, or promiſed, for which a new title is prefixed here; *The Proverbs of Salomon*, as if he had ſaid, Now to come to the body of them, take this for the firſt. *A wiſe Sonne, &c*, And he worthily beginneth with this of a wiſe Sonne, becauſe to his Sonne, and to all others by the name of children he hath hitherto directed his Exhortations, and he moveth him to affect wiſdome ſo much hitherto commended to him from this, that joy ſhall hereby come to his Father, but otherwiſe heavineſſe to his Mother; if therefore thou loveſt thy Parents be wiſe, and be not a foole to follow fleſhly delights, as ſenſuall perſons doe.

Proverbs 1.

But why ſhall the Father be glad, and the Mother heavy, and not both be like affected at their ſonnes wiſdome or folly? Some ſay, this is ſpoken with reſpect to that which the man or the woman is moſt apt unto, the man to rejoyce, when there is cauſe, and the woman to grieve moſt; which laſt was verified in *Rebecca* the mother of *Jacob*, and *Eſau*; for when *Eſau* had taken a ſtranger to wife, and not of the kindred, ſhe ſaid, *If Jacob doth ſo, what good will my life doe unto me?* And of *Jacob* it is ſaid, He had ſo great joy of *Joſephs* proſperity, and honour in *Ægypt*, that his ſpirit, before drooping, renewed.

Gen. 27. 46.

Some, becauſe the Father is the chiefe meanes under God of his ſonnes being wiſe, becauſe he is more ſevere in reproving and correcting him, whereby iniquity is driven away; but the Mother more indulgent and cockering, whereby the childe is many times corrupted, and therefore ſhe, as the cauſe, hath moſt griefe for this, the Father moſt joy for that, as the effect of his Diſcipline; and this pleaſeth me beſt, although there be ſome alſo that yeeld another reaſon, viz. The mans going more abroad, to ſee in what view and credit his ſonne liveth for his wiſdome, to rejoyce his heart, but the woman keeping at home ſeeth it not ſo much; but if he be fooliſh, this is ſhewed moſt towards her to her griefe, who is alwayes in the houſe with him, and whom, for her weakneſſe, he is moſt apt to deſpiſe.

Rodolph.

Laſtly, the ſonne for the moſt part is like the Mother, as the common ſaying is, *Partus ſequitur ventrem*, therefore the mother conceiving, that the fault will be laid chiefly upon her, grieveth moſt, as having the viciouſneſſe in her ſelfe thus the more laid open; to ſay nothing of the mothers knowing him to be her owne ſonne, but the father only thinkes him to be ſo, as *Menander* ſpeaketh; Who is

Menander.

a wiſe ſonne in ſpirit. *Reſp.* We ſhall not need to enquire the premiſes, Chap.1.&c. conſidered. There is alſo other wiſdome, of which it is ſaid that *Aholiab* and *Bezaleel*, had the Spirit of wiſdome to worke in braſſe, and likewiſe wiſdome to worke in any Trade, or in any Art. The ſonne therefore, that is skilfull and wiſe in any Art, or Trade, or place, or calling to doe the workes thereof, if he hath the feare of God withall, is a wiſe ſonne here ſpoken of: And he is a joy to his father, becauſe he is the more eſteemed for his ſonne, and ſo is his whole family, and the greater good for liveli-hood may hence redound unto him in his old age, as *Jacob* and all his family fared the better for wiſe *Joſeph*. It is alſo a joy to him, becauſe *Note.* that when he dyeth, he ſhall ſtill live in his ſonne. Therefore parents beſtow good education upon your children, let them be taught and inſtructed betimes, bring them not up in idleneſſe, or in any evill way, let them betimes learne ſome Trade, or Art, to which each one is moſt apt, and when need is, let not reproofe and correction be wanting, and let not mothers, who are ſo tender over their children, that they cannot indure to correct them themſelves, be grieved at their being corrected by others, tutors, or governours; eſpecially ſuffer not theft, deceit, lying, gaming, or company-keeping in them: uſe them to duties of devotion, and by no meanes let them ſee an evill example in you that are their parents, but altogether good, knowing that by example they are kept off from good as it were, with both hands, if it be evill, and pulled by precept, but with a little finger.

It is a great overſight in Parents to be altogether intent to gather worldly goods for their children, but for their good education, to have little care, when as riches are fading, and ſoone ſpent away, and are oft-times a meanes to corrupt thy ſonne, and to deſtroy him both in ſoule and body; and it is a great provocation of God to make them in his judgement to be ſo, to ſeeke ſo earneſtly and ſolely after them, but much more if they be gotten with an ill conſcience, as commonly they are by men ſo worldly minded.

Verſ. 2. And therefore to take our mindes off from this, and to make them more intent Prov.2. to give our children education, it followeth, *The riches of iniquity profit nothing, but righteouſneſſe delivereth from death.* As if he had ſaid, Ye parents may by drudging, and making your children drudge, intend nothing elſe but to get riches, but this ſhall not profit you or them finally; If yee could leave them Pſal.49. thouſands, all were too little to deliver them from death, or to make them live the longer in this world, or the more happily: but breed them up in the feare of God, and in the way of vertue, and then ye take a courſe indeed to ſave them from death, that they may live a bleſſed life here, and afterwards in heaven for ever, and not come into that place of torment; Of all the gods, ſaith one, none but will take a gift, except death, but he will take none, nor have any altar built to him, therefore riches are vaine to ſave life, when death cometh to ſtrike.

How righteouſneſſe delivereth from death, it may well be conceived, becauſe underſtand it of death bodily, and it is verified, becauſe the wicked thiefe and robber commonly ſuffereth death, but the juſt and righteous man, no man will harme: Or underſtand it of death everlaſting, when he, that by any wicked meanes getteth Eccl.7.20. worldly goods, ſhall after ſuffering here, or if he eſcapeth, hang in hell hereafter; the righteous, who liveth in the feare of God, is free from this danger, not becauſe he is ſo righteous that God can have nothing againſt him, for no man is righteous and ſinneth not, but becauſe God accepteth of him in Chriſt for perfectly righteous, and ſo he is delivered.

If it be ſaid, ſo an unjuſt dealer that getteth goods unrighteouſly, if he repenteth, ſhall be delivered from death, as the thiefe upon the Croſſe beleeving in Chriſt, and therefore what profit more in righteouſneſſe, if hereby we underſtand righteous dealing, touching delivering from eternall deſtruction, then in unrighteouſneſſe?

Anſw. Very much, becauſe, the juſt dealing man is alwayes in the way of life, and out of the danger of that death, being a beleever, but the wicked is in continuall danger; and it is a rare thing for him to be delivered, if ever he be, it being the caſe of ſo few, that amongſt all the unrighteous dealers that we read of in the booke of God, there was but onely one who repented not till his death that was ſaved, and that was the thiefe before named.

Againe, he that getteth riches unrighteouſly is further from ſalvation, then other notorious ſinners be, becauſe their ſin is not remitted, unleſſe reſtitution of that, which they have taken away, be made; and where is there a man, that *Zacheus*-like doth this? For the title here given to riches, he calleth them, *Riches of iniquity*, and ſo doth Chriſt, ſaying, *Make you friends of the riches of iniquity.*

1. Becauſe moſt men get them by unjuſt and unlawfull meanes.

2. Their hearts are taken up with their rejoycing more in them, then in God and his grace, and truſting in them.

3. They are carried on with an unſatiable deſire of getting them, the more they have, being the more covetous.

Creſcit amor nummi quantum ipſa pecunia creſcit:
Imperat aut ſervit collecta pecunia cuique.

4. Turning even ſervants unto them, which they ſhould make to ſerve them, toyling without meaſure or end, vexing their mindes with worldly cares, ſorrowing extreamly for worldly loſſes, pinching their very bellies, and denying neceſſaries to themſelves.

5. Hardening their hearts againſt the cryes of the poore, all which are iniquities and every where condemned in the word of God. The firſt, 1 *Joh*.2.15. *Prov*.3.30. *Matth*.4.13. 2 *Cor* 7.10. *Matth*.5.25. 2 *Cor*.8. and 9. Riches alſo are turned into gods, *Math*.6.24. *Col*.3.5. Omnipotency to ſave from evill is aſcribed unto them, when they are truſted in, and eternity, when it is thought that they ſhall continue ever.

Pſal.62.10.

But how can it be ſaid, *They profit nothing*, when as herewith we purchaſe food and raiment, faire houſes, ſervants, honours, and power above other men?

Pſal.49.

Sol. All theſe things have an end, at the leaſt when death cometh, but then what profit is there in them? yea, if then the ſoule be loſt, how great is the dammage coming by them? *For what ſhall it profit a man to win the world, and loſe his owne ſoule?* as he doth, whoſe riches are *riches of iniquity*, any of the wayes beforeſpoken of. He yet, whoſe riches are Gods bleſſings, turneth them to his profit; by giving to the poore, he lendeth to the Lord, he putteth out his talent to uſury, as it is in the parable to his owne finall great gaine; for feeding the hungry, &c. hee ſhall heare in the end the Judge inviting him, and ſaying, *Come ye bleſſed of my Father into the Kingdome prepared for you.* He exerciſeth hoſpitality with *Abraham* and *Lot*, and ſo ſometimes receiveth Angels, and divers other wayes he doth good, and ſo layeth to himſelfe a good foundation, and a treaſure in heaven which never fadeth, neither can be taken away. And if this be the caſe of ſuch as have the riches of iniquity, as was before ſaid, who would not rather by good breeding ſow the ſeeds of grace in his children, then by hooke and crooke gather wealth for them? Let the example of an heathen woman *Cornelia*, a Roman Lady make you aſhamed of this; who, when ſhe had another Lady *Campana* with her, who ſhewed her many precious jewels, and much rich ſtuffe, and deſired to ſee hers, ſhe having two ſonnes, that then came from Schoole, the two *Scipioes* that were afterwards ſo famous, ſaid, *Theſe are my ornaments*, meaning to get them inriched with knowledge and vertue was the wealth, that ſhe chiefly laboured to inrich them withall. It is true, ſometime let parents take what care they can about their childrens education, yet ſome of them will degenerate, but then they ſhall have this comfort, that this comes not to paſſe through their default, and ſo they ſhall have comfort to God-ward, the comfort of a good conſcience teſtifying that they have faithfully diſcharged their duty, as *Abraham* towards *Iſhmael*, and *Iſaac* towards *Eſau*, although the one proved a wilde man, and the other prophane: For they muſt conſider, that Gods decree ſhall ſtand, whether to election or reprobation for reaſons beſt knowne to himſelfe, *Who will have mercy on whom he will have mercy, and harden whom he will*, as the potter doth by his veſſels.

Matth.25.

1 Tim.5.17.

Note.

Hæc ſunt ornamenta mea.

Rom.9.

Verſ. 3. *The Lord will not ſuffer the ſoule of the righteous to famiſh, but he caſteth away the ſubſtance of the wicked.* This moſt aptly followeth the former, *righteouſneſſe delivereth from death, and riches profit not.* For it might bee demanded,

Prov. 3.

manded, if riches profit not, then they will doe us no good, when famine and ſcarcity cometh; but they doe, as experience teacheth, they that have them buy them food and live, but they that have not, are famiſhed and dye. To this he ſaith, the righteous, be he rich or poore, ſhall not famiſh, God will never ſuffer it, but the riches of the wicked, to which they truſt at ſuch times, ſhall faile them, the famine laying hold upon, and conſuming them, notwithſtanding their wealth. The Vulg. for *ſubſtance* which הוה properly ſignifieth, hath *inſidias impiorum ſubvertet*, expounded by ſome, will bring to nought the lyings in wait of the wicked againſt him to rob and ſpoyle him of his goods alſo, and to ſignifie pravities, or lyings in wait, the word is alſo commonly drawn; but then I conceive rather, that it is meant of goods by wicked meanes gotten by tranſgreſſors, whereby they may ſeeme to be ſo well provided, that they need never to feare any want, but that how ſcarce ſoever the times be, they ſhall have enough; but God will herein croſſe them, and doth many times, by caſualties of fire, or other loſſes bringing them to poverty, and ſo they are famiſhed, but the righteous, although poor, and having little, never. They may, as 2 Cor.11.27. ſome obſerve, be in hunger and thirſt, as *Paul* ſaith of himſelfe, *In hunger often, and in famine*; and the Worthies, of whom a Catalogue is made, *Heb.*11. are ſaid of them to have been deſtitute, but this, as *Baſil* ſaith, hath been but as *Baſil.* Faulkeners deale by their Hawkes, keeping them hungry to make them flye the more earneſtly after their prey, ſo to make them to be the more elevated in their mindes Pſal. 34. to things above. But by famine ſuch ſhall never periſh, although the very Lions do, as we may ſee in the example of *Elijah*, when a great famine was in *Iſrael*, God wrought miracles rather then he ſhould want, and the children of *Iſrael* had bread given them from heaven all the time that they were in a barren wilderneſſe, and waters were made to come out of a rocke to give them drinke. Some there are, that by the famine, here ſpoken of, underſtand a diſeaſe called, *Caninus appetitus*, which is, when a man being well fed, is ſtill hungry, and never ſatisfied, which is a great miſery: Some of a ſpirituall famine: but the plaine meaning is, as hath beene already ſaid. And the ſoule is here put for the perſon, as it is commonly in many other places of Scripture. See the like of the righteous being preſerved in time of famine, *Pſal.*33. *Pſal.*37. and of Gods care to provide for them by divers comparisons, *Matth.*6. And this would be well fixed in our mindes, that wee *Note.* may neither deſpaire in times of ſcarcity, and want, nor flye to ſinfull meanes for the ſuſtentation of our bodies, to hazard our ſoules by ſtealing, robbing or murthering, as many have done, mothers not ſparing their owne children, and killing 2 King.7. and making meat of them, as in the ſiege of *Samaria*, and the laſt ſiege of *Jeruſalem* by the *Romans*.

Now *Salomon* having given this comfort to the righteous, of being preſerved in time of famine, herein verifying that which was before ſaid, *Righteouſneſſe delivereth from death*, for famine brings death; he to prevent ſuch thoughts as might ariſe hereupon, If it be ſo, that the righteous ſhall not be famiſhed, whatſoever hard times come, then what need hath he to labour, and work? ſubjoyneth Verſ. 4. Prov.4. Verſe 4. *He becometh poore, that dealeth with a ſlack hand, but the hand of the diligent maketh rich*; Heb. for *ſlacke hand*, or *remiſſe*, as the Vulg. hath it, Heb. is רמוה *deceitfull, the deceitfull hand makes poore, but the hand of the ſtrong*, that is, to labour, *rich*. A man muſt not be idle when he is able to worke, diſſembling ſome impotency, for then he may well feare to be poore and famiſhed, 2 Theſſ.3.10. for *he that will not worke, muſt not eat*: Yet if any be truly unable through ſickneſſe, or lameneſſe, or any unavoidable caſualty befalling him, he cometh not within the compaſſe of this cenſure, and is to be pitied.

Beda giveth a ſpirituall ſenſe of theſe words thus, The nigardly hand ſhut up *Beda.* when it ſhould be opened to charity, makes poore and deſtitute of all comfort in the world to come, but the hand of the liberall in giving and diſtributing of theſe worldly goods, brings them in abundance of heavenly riches. And one in favour of this expoſition, makes this Animadverſion upon the word hand, twice mentioned in this Verſe, the word in Hebrew yet varied; firſt here is כף *bowing*, ſetting forth the palme buckled together, aptly demonſtrating faſt, and cloſe holding of his worldly goods, next here is יד from ידה to extend, demonſtrating one that is liberall; but I rather hold with them that underſtand it literally; and the ſame Animadverſions upon the word ſignifying *hand* varied will agree thus very well: for how more aptly can an idle perſon be ſet forth, then by a ſhut and buckled hand, not opened to take any inſtrument to worke withall, or a diligent and laborious perſon, then by an hand ſtretched out?

Lavater.
Cajetan.
Rodolph.

Here is alſo another thing to be noted from the word ריש *poverty* here uſed, that the ſame word ſignifieth alſo poyſon; for this ſheweth, that poverty coming by idleneſſe is, as it were a poyſonous poverty, accompanied with the poyſon of of many evils, eſpecially ſtealing, and ſwearing, and for-ſwearing, as may be gathered from chap. 30. *Give me not poverty leaſt I ſteale, and take thy Name in vaine.* Sometimes alſo ſuch fall into the horrible ſinne of Murther, and then Poverty proveth as poyſon, killing thoſe that take it; idleneſſe alſo, bringing poverty and want unto death, is as the poyſon of the creature called *Torpedo*, of which *Pliny* writeth, That if it caſts out the poyſon upon the ſharpeſt Speare it is blunted, if upon the feet of the ſwifteſt Goer, he ſtands ſtill, and can goe no further, but languiſheth and dyeth; in alluding to which, idleneſſe is called *Torpor*; for even ſo hereby from cuſtome comes a ſecond nature, or habit of idleneſſe, corrupting the body as poyſon, till that going over all parts it be deſtroyed hereby, according to the ſaying before alledged upon chap. 6. 6. Hereby then we may ſee what juſt cauſe there is, as in our Law is provided, to proceed againſt idle Vagrants, by ſending them home chaſtiſed, as Malefactors; for they cannot follow this courſe of life, but withall trade in other ſinnes alſo, tending greatly to the deſtruction of the Common-wealth; and therefore they that releeve them, inſtead of being charitable, are enemies to the Country, for nouriſhing up a generation of Vipers, to the ſpoyling and deſtroying of many through the poyſon aforeſaid, growing in them in their idle way of living.

Note.

Note.

He that gathereth in ſummer is a wiſe ſonne, but he that ſleepeth in harveſt a ſonne of ſhame. As hitherto from the beginning of the Chapter each verſe hath been ſhewed to co-here with the verſe before going, ſo this; for next to the laborious hand making rich, what could more aptly follow, then to ſpeake of labouring, and gathering in the fruits of the earth in ſummer, and ſpecially in harveſt? He had ſaid before, ver. 1. *A wiſe ſonne makes a glad father*, now he telleth one property of ſuch, *he gathereth in ſummer*; he takes time whilſt he may to provide as for the Body, ſo for the Soule; in ſummer properly underſtood for the body, being diligent to get in the fruits of the earth, knowing well, that in winter it wil be too late, and in the ſummer of his ſtrength, as is Metaphorically to be underſtood for his ſoul, being as diligent to gather and get up Spirituall fruits, of which ſee the number of nine, *Gal.* 5. 22. *The fruits of the Spirit are love, joy, peace, meekneſſe, temperance, &c.* and not deferre this till the winter of old age, or death, when they are not to be got; no more then Oyle by the fooliſh Virgins in the night of the Bridegroomes coming; wherefore he is a moſt fooliſh ſonne, that may be aſhamed, that ſleepeth now in ſinne, but thinketh to turne and get grace then, he may ſleepe forth on for any good that he may hope to attaine unto, when that time cometh. *Beda* applyeth this to a Preacher gathering in an harveſt of ſoules by converting to the faith; and unto the harveſt is the Church to be gathered under the Goſpel, compared. *Matth.* 9. *Pray the Lord of the harveſt to ſend forth Labourers into his harveſt*; And alſo *Joh.* 4. *Others have ſowne, and yee reap.*

Verſ. 5.
Prov. 5
Note.
Matth. 25.
Beda.

Bleſſings are upon the head of the juſt, but violence covereth the mouth of the wicked: Having ſhewed the great difference betwixt the righteous, who is alſo charitable, and the wicked, intent only to gather riches, *ver.* 2. 3. and commended honeſt induſtry and labour, *ver.* 4. 5. now he addeth more touching the righteous in this; and *ver.* 7. *Bleſſings ſhall be upon the head of the righteous.* and *the memory of the juſt ſhall be bleſſed*; That is, the poore ſhall God bleſſe for him, who have been relieved by him, and pray for him, that God would bleſſe him, and when he is departed out of this life, a bleſſed remembrance of him ſhall be left

Verſ. 6.
Pſal. 34. 16.
Job 23.
Eſa. 26.

Iam. 5.
Heb. 11.

behind amongſt men, with whom his fame ſhall live when he is dead, which is no ſmall bleſſing, ſeeing a good name is as a precious oyntment, and many ſhall ſtill bleſſe, and praiſe God for him, and by making a remembrance of him, and his vertues, ſtirre up others to the imitation thereof, as *James* doth to patience in adverſity, by the example of *Job*, who dyed long before, and *Paul* to faith, and through faith to be in a comfortable expectation of the future glory, deſpiſing, in regard of this, the tranſitory things of this life, by the example of *Abraham* and *Moſes*, &c.

And conformably to theſe Leaders doe the Miniſters of Gods Word in theſe dayes, who by ſetting forth the due praiſes of the juſt at their funeralls, ſet as it were an edge upon other mens deſires to imitate and follow them in all good things; to which purpoſe examples are of great force; and therefore for their Preacher at this time to paſſe all the good that was in them over in ſilence, is, both to deny them their due, and wilfully to neglect a ſpeciall meanes of whetting on others to an holy emulation of them, and ſo of taking all advantages to further the worke of grace in them, which who ſo doth, acquitteth not himſelfe well in his Miniſteriall office, in that he ſpeakes not the word in due ſeaſon, which is commended to be like apples of gold with pictures of ſilver. It is true, which is commonly ſaid, Vertue liveth after funeralls, but this it doth not, if it be not ſpoken of, and publiſhed; the tongues of men, and ſpecially of publicke men are the meanes, whereby it is made ſo to doe, next unto the monuments of charity, and other good deeds, which they leave behind them: for what is it to bleſſe but *bene dicere* to ſpeake well, and to bleſſe the memory of a man, but to ſpeake well of the well deſerving, when they are dead? but in ſeeking to make the memory of the juſt after their death bleſſed, we muſt take heed, that to curry favour with the friends of the wicked deceaſed, we communicate not our praiſes to them, but to the really juſt, and herein exceed not the truth neither, leaſt whilſt we ſeeke either of theſe wayes to make the memory of the dead bleſſed; we bring upon our ſelves the curſe of the imputation of baſe and palpable flattery.

Vivit poſt funera virtus.

Hitherto matter of incouragement to the righteous: now for the wicked he ſaith on the contrary ſide, *Violence ſhall cover his memory*, and his *name ſhall rot*; the vulgar, for *violence* hath, *iniquity ſhall cover*, as the word חמס ſignifieth, or lying, where by mouth the face is meant, or the whole head in oppoſition to the head of the juſt ſpoken of before; and in both places it may be taken for the whole man, bleſſing ſhal be upon the righteous, but curſing, the puniſhment of his ſinne upon the wicked, for iniquity is here put for the puniſhment of iniquity; *Cajetan* alone contrary to all others gives this expoſition, Bleſsing is in the head of the juſt, he meditateth how to bleſſe, and bleſſeth with his mouth, but wicked ſpeeches fill and cover the mouth of the wicked, from which curſing and bitterneſſe floweth, as water from a Well being covered with plenty thereof; the former ſence agreeth beſt, and therefore is rather to be followed, becauſe it agreeth beſt with the argument in hand, as hath been before ſhewed, only it may further be added, the juſt ſhall have the bleſsing of worldly wealth, and weare it, as a crowne upon his head, becauſe gotten by honeſt labour, and induſtry in a lawfull calling: but the wicked getting their goods by ſtealth, robbery, and wrong, ſhall have their mouthes covered at the laſt by this their iniquity, coming to ſhamefull ends; or underſtanding by the wicked idle perſons, and ſuch as ſleep in harveſt, The meaning is, they ſhal have little worldly wealth to ſet them forth, but contrariwiſe live in poverty, and baſeneſſe, ſtanding in ſilence, as it were with their mouthes covered, when their betters being in preſence ſhall ſpeake.

Cajetan.

Touching the rotting of their name, when the memory of the righteous is precious, it is a metaphoricall ſpeech taken from a Tree, which for a time groweth greene, and flouriſheth, but at length rottenneſſe takes it; ſo the wicked may for a time flouriſh, and have a great name, but at length they are cut off, and as their bodies rot in the Grave, ſo doth their name, as it was with *Nebuchadnezar*, and other Tyrants, the names of none are ſo rotten and ſtinking now as their names, how-ever glorious they were for a time in this world; but the righteous

Patriarchs, Prophets, and Apoſtles, although many of them were deſpiſed, and perſecuted in the time of their living here, yet ſince their death are highly and honourably accounted of amongſt the faithfull in all Countries, and Nations throughout the world.

Lavater.

Of this even Heathens took notice, *Propertius* ſaith to this effect; *Antiquity feigns all things greater after death, a greater name comes into mens mouthes after their Funeralls.* And if any Martyrs be not remembred by name, yet their names are written in Heaven, and that is the greateſt bleſſing of all; thus *Lavater.*

Propert. El-
eg. 3.
Omnia poſt o-
bitum fingit
majora vetuſtas,
majus ab exe-
quiis nomen
ad ora venit.

Verſ. 8.

The wiſe in heart will receive commandement, but a prating foole ſhall fall, Hebr. *A foole by his lips ſhall fall,* or *in his lips.* Here the wiſe-hearted is oppoſed to one that is raſh to ſpeake, and ſo many times looſeth his friend by his inconſiderate ſpeeches of him, or to him, and ſometimes ſuffereth for his licentiouſneſſe in ſpeaking, or through a multitude of words becomes guilty of ſinne, as it is after ſaid.

Prov. 7.

The commandements here ſpoken of are his Parents commandements often before mentioned, ſo that ſtill ſome reference is herein had to *verſ.* 1. touching a wiſe ſonne; the word ילבש here uſed ſignifieth not only to fall, or to be beaten, or puniſhed, but alſo to halt, ſtumble, and make haſte, upon which laſt R. *Hamanuel* going ſaith, That hereby he is meant, that before he hath well learned that which pertaineth to Divine knowledge, takes upon him to teach others, he through his haſtineſſe uttereth things erroneous, and unſound, and weake, and ſo halteth, and goeth not on ſtreightly, as a Teacher ſhould doe, and by this meanes he falleth from the Orthodox truth, and makes others to fall with him; of ſuch *Gregory Nazianzen* ſaith well; He is not a Painter that doth not firſt temper divers Colours well, and delineate Figures; but into the Chaire men come without any labour or paines taken before, like the Giants of whom the Poets write, making themſelves holy Teachers in a day, and wiſe men, that have yet learned no wiſdome, neither doe they bring any thing conducing to it, but only their wills.

R. Hamanuel.

Nazia. de laude Baſilii.

Touching which Fable of the Giants made in a day, the Poets feigne, That *Jupiter* tooke *Lernean* teeth and ſowed them in the ground, which in one day came up into Giants, ready armed with ſwords and ſpeares, and other Armes unto the battell. Againſt this raſhneſſe and haſtineſſe to ſpeake, ſee *Jam.* 1. 19. *Let every one be ſwift to heare, ſlow to ſpeake.*

And the ſame *Greg. Nazianz.* further ſaith, To teach others before a man hath well learned himſelfe, is *in dolio diſcere,* That is, to learne in a great Veſſell, by which as a Proverb then in uſe is meant, to doe as a Potter beginning with the forming of a great Veſſel, before that he hath well learned the Potters Art, whereas ſuch commonly begin with making little pannes and pots firſt, not adventuring upon this, as the chiefe worke of that Trade, to which moſt skill is required, till afterwards.

Some expound this of falling at ſome precepts uttered, at which the foole is offended, as that rich young man, that came to Chriſt to know what he ſhould doe to be ſaved; but when he heard of ſelling all, and giving to the poore, he was offended; whereas the wiſe in heart receiveth all Commandements, applying himſelfe to one as well as to another to doe it, and then the word *lips,* which is without any prepoſition, muſt not be read with the word *foole,* but with the word *fall,* and not be underſtood of the fooles lips, but of his, that giveth the commandements.

Cajetan.

Againe, ſome rendring the word *halt* expound it thus; The foole is fickle and inconſtant, ſometimes holding one thing, which hath been taught, and ſometimes going from this, and holding another, as the Apoſtle ſaith, being carried about with every wind of doctrine; and *Elijah* to *Iſrael, How long halt yee betwixt two opinions?* we may follow any or all of theſe, becauſe the word uſed comprehends them all, and the *Hebr.* text leaveth us to our liberty to joyne lips, either to foole or fall, only becauſe in the former part of this verſe it is ſaid, *The wiſe in heart receives commandement:* it anſwereth beſt hereunto if to foole we joyne *lips,* the

1 King. 18.

the foole in lips falleth; that is, the haſty to ſpeake, he in whom the tongue runneth before the wit.

Verſ. 9. *Prov.* 8. *He that walketh uprightly walketh ſurely, but he that perverteth his wayes ſhall be knowne.* If the laſt words of verſe 8. be rendred *fall*, there is ſome coherence of theſe words with them thus; although the foole, who is ſo ready to ſpeake, falls, and diſgraceth himſelfe, by his words bewraying his folly, yet the righteous falleth not, as he goeth, but walketh ſurely, but he thus perverting his wayes by his unſeaſonable ſpeaking, when he ſhould be ſilent, is knowne to bee a foole, and void of that wiſdome, which hath been ſo much before commended unto him. But it is commonly held that a fooliſh prater is not ſo much taxed here, but the deceitfull and cunning diſſembler. He that walketh uprightly, uſing no diſſimulation, is ſure never to be taken to ſuffer as an evill doer, for nothing that is evill can be diſcovered in him, who knoweth himſelfe cleare from all fraud, being the ſame indeed that he is in ſhew, and outward appearance, *but he that perverteth his wayes ſhall be knowne*; the deceitfull perſon making a faire ſhew, but having contrary thoughts and intentions in his heart ſhall be found out in his deceit, and by all men, to his diſgrace knowne at length what he is, and dealt with accordingly.

Greg. mag. To this effect, *Gregory* ſaith, *There is nothing that a ſimple and plaindealing man feareth from others, for his ſimplicity or ſingleneſſe is a kind of art unto him, neither can he be ſuſpected, or ſo much as this way ſuffer, for that which he remembreth not, that he hath done; but contrari-wiſe, a wicked deceitfull man is alwayes in labour, becauſe he both ſtudieth how he may circumvent others, and feareth, that being in his ſubtile practices found out, others may doe hurt unto him.* And in particular, touching a deceitfull man, ſaith *Athanaſ.* *Athanaſius*, he is like unto one, that takes up a Serpent to throw at another, he is more bitten and hurt, then he at whom he throweth it.

Verſ. 10. *Prov.* 9. *He that winkes with his eye cauſeth ſorrow, but a prating foole ſhall fall.* Here the laſt words are the ſame with thoſe of Verſe 8. and therefore expounded already; and for winking with the eye, ſee before Chap. 6. 13. but how the winking eye cauſeth ſorrow, and how to this the fall of a prating foole is oppoſed, is here to be ſhewed; *Clem. Alex.* ſaith, that the adulterous eye is the winking eye *Clem. Alex.* here meant, which being firſt caſt upon a woman, and by this ſigne made, the adultery begun, the man that doth ſo, beginneth his owne ſorrow, for that much ſorrow ſhall be to ſuch, hath beene often ſhewed before.

To expreſſe this, *Sardanapalus* that laſcivious Aſſyrian King was painted, lying and looking with his eyes towards the beautifull faces of harlots ſet before him. *Chryſ.* *Chryſoſtome* expounds it of ſorrow cauſed in a mans wife, by his wanton looking upon other women through, having jealouſie in her heart therefore; or in an husband when this is done by his wife: For hence, ſaith he, ariſeth ſo great griefe, as that if all griefes for worldly things were put together, this is equivalent, if not *Beda.* greater then they all. *Beda* taking it for winking by way of deriſion, ſaith ſuch a man cauſeth ſorrow, becauſe he that is thus derided, vexeth, and is pierced as if he were cut in his fleſh thereby, and to intimate this, the word rendred *winketh*, ſignifieth alſo *cutteth*. The Septuagint Tranſlation hath it, *He that winkes with his eyes through deceit, congregates ſorrow as to men, but he that faithfully reproveth, procures peace*, which being taken for a Commentary upon this Verſe, ſheweth, that a deceitfull heart covered over with a winking eye, or an eye conniving at other mens groſſe ſinnes, is the winking eye, that cauſeth ſorrow, here meant, for the fathers winking at his childs ſinnes, or the maſter at his ſchollers or ſervants, and not reproving them, or one fellow, brother, or friend at the ſinnes of another, is a permitting of them, till ſinne groweth to an height, and judgements cauſing much ſorrow come therefore; for the next words, *but* or *and*, for ſo it is Heb. *The foole by lips ſhall fall*, if the expoſition laſt given be received, the ſenſe will be plaine thus, the foole affected with the words coming from the lips of the flatterers, who winke upon him, as delighting out of a diſſembling heart in that which he doth, whereby, and by theſe words ſpoken to the ſame effect, he is incouraged to goe on in his evill wayes, ſhall in the end have a great fall, and be ruined, and undone hereby; and then the ſcope of this place is altogether to ſhew the hurt, which crafty flatterers doe, and to whom, that no man may be ſuch a foole, but learne to be wiſer, then to be taken with their words and winkings, as ſome are, not caring to heare any other ſpeaking, or to conſort with others, from whom they may heare ſomething, of which they have need for their reformation. But let all ſuch know, that if they doe thus, their fall is coming, and they ſhall not eſcape to be moved, no more, to delight in theſe ſoothing and carnall companions, but as *David* did, *In the Saints and the excellent.*

Note.

Verſ. 11.
Prov. 10.

Lyra,
Hugo.

The mouth of a righteous man is a well of life, but violence covereth the mouth of the wicked. The latter words here are the ſame with verſe *6.* and therefore already expounded. For the former, *Lyra* and *Hugo*, underſtand hereby the mouth of him that confeſſeth all his ſinnes: for as waters flowing from a Well, come from the moſt inward and hidden parts of the earth; ſo the mouth truly confeſſing all his ſinnes, bringeth them forth from the greateſt ſecreſie, wherein they have beene acted, and from the ſecret parts of his heart, where evill thoughts harbour, although never breaking out into act, and the mouth thus confeſſing is a Well of life, becauſe pardon and life is thus attained, *For he that confeſſeth and forſakes his ſinnes ſhall have mercy, but the mouth of the wicked covereth iniquity*; for ſo the Vulgar renders it, which *Lyra* followeth, and ſaith, contrary to the righteous mans mouth is the wicked mans, for when as the one ingeniouſly confeſſeth all his ſinnes, the other hideth and covereth them cloſe, according to the fore-going words of the place before alleadged, *He that hideth his ſinnes, ſhall not proſper*: But this ſeemeth to me but a forced expoſition, followed onely by thoſe that ſtand for auricular confeſſion.

Prov. 28. 13.

Lavater.

Ioh. 4.

There is therefore another expoſition of *Lavater*, underſtanding the mouth of godly Miniſters, or Judges, the one, by their inſtructions and exhortations flowing out waters of life, of which who ſo drinketh hath them continually induring to eternal life; the other, by giving ſentence of life and abſolution for the innocent; but for the condemnation of the wicked, whereby others are made to beware, and forſaking wickedneſſe, the way of death, by vertuous living, to come into the way of life.

Eph. 4. 28.

1 Sam. 15.

Matth. 22.

Eſa. 5.

And for the words following, *The mouth of the wicked covereth iniquity*, for ſo *Lavater* alſo readeth it, and the Hebrew will beare it; this is ſpoken to ſhew, that as the godly are exerciſed in good ſpeeches, which may *miniſter grace to the hearers* (not without uttering ſomething in way of humbling themſelves for their ſins, to put their hearers on the more, and that they may finde the more favour at Gods hands, as *Paul* Rom. 7.) ſo the wicked mans mouth, and the words that come there-from, are to cover ſin, either denying or extenuating the evill that they have done, as King *Saul*, who ſaid to *Samuel*, that he had done, as God commanded him, or covering their evill intentions in ſpeaking thoſe faire, whom they deſire to circumvent, as the Phariſees and Herodians dealt by Chriſt, when they ſaid, *We know that thou art a juſt man, and ſpeakeſt the truth, not fearing any man, ſhall we pay tribute to Cæſar or not?* And *Herod* bad the Wiſe-men come againe, and bring him word where Chriſt was borne, that he might come to worſhip him, thus covering his bloody intent to kill him. Thus *Lavater*, whereunto we may adde, that the mouth of the wicked covereth iniquity alſo by juſtifying others that commit iniquity, againſt which a woe is denounced, *Woe to them that juſtifie the wicked, and condemne the righteous*, as the falſe Prophets did.

Laſtly, becauſe the Septuagint render the words, *A veine of life is in the hand of the righteous*, Some expound it of acknowledging, becauſe, by this coming from the liberality of his hand, many have their lives ſaved.

Chryſoſt.

This is followed by *Chryſoſtome*, and ſome others, ſaying, that the ſimilitude holds well betwixt a fountaine of living water, and the liberall mans hand, becauſe as this is alwayes in running, and ceaſeth not, either in Winter or Summer, ſo doth not a mercifull man ceaſe giving at any time; and as a fountaine by running continually hath the water thereof kept the ſweeter, whereas ſtanding ſtill water corruptcth, ſo the goods of the mercifull are ſanctified by their giving, according to that, Mark.11.44 *Give almes of that which ye have, and all things ſhall be cleane unto you.*

Verſ. 12. *Hatred ſtirreth up ſtrife, but love covereth all ſinnes.* Because he ſpake Prov.11. Verſe 11. of covering iniquity, for which he taxed the wicked, now he teacheth, that there is a covering of ſinne that comes from love, whereby the righteous, and ſuch, as are indued with a ſpirit of love, cover ſinnes, which is commendable, yea an inſeparable property of ſuch.

And what covering of ſinne this is, we may gather from the Propoſition propoſed, and oppoſed hereunto, *Hatred ſtirs up ſtrife*; they are then all ſuch ſinnes onely, as are committed againſt us, whereat we are offended, or other ſinnes which are not ſo great and groſſe, but leſſer ſinnes, which are incident to us all, whilſt we live in this world. For great ſinnes, Murther, Adultery, Fornication, Theft, Blaſphemy, Perjury, common ſwearing by the holy name of God, or drunkenneſſe commonly practiſed, with the like, we muſt not cover, or conceale; or Idolatry, or Atheiſme, for he that doth, makes himſelfe guilty; and into this Catalogue cometh alſo Witchcraft, and having familiar ſpirits, and ſeeking to them, and pernicious lying, and prophaneneſſe; for againſt all theſe the Lord hath enacted ſevere puniſhments by men to be executed; and when ſuch have beene tolerated, and not proceeded againſt, God hath beene ſo highly offended, as that he hath threatned, and judged thoſe that have let them eſcape, as contracting guilt thus unto themſelves; 1King 20.36. as *Ahab*, for *Benhadad* the blaſphemous King of *Syria*, let goe in peace, and *Eli* 1 Sam.1. for his adulterous, and ſacrilegious ſonnes, and the Angel of the Church of *Thyatira* Rev.2.20. is threatned for ſuffering that woman *Jezabel* there; which ſheweth alſo, that Hereſie is as ſpirituall Adultery, and therefore not to be connived at, but with all vehemency oppoſed till it be rooted out.

Moreover, *Saul* was charged to have done fooliſhly in ſparing *Agag*, the King 1 Sam 15. of *Amalek*, and therefore had his Kingdome rent away from him; wherefore groſſe ſinnes are not to be covered, but proceeded againſt: But for leſſer ſinnes, love covereth them all, for ſo it is commanded, *Gal.6. Beare you one anothers burthen, and ſo fulfill the Law of Chriſt*; and what theſe burthens be, the words before going declare, *If any be faln by infirmity, yee that are ſpirituall, reſtore ſuch in the ſpirit of meekneſſe:* they are the infirmities of nature, againſt which Rom.7. we continually ſtrive, but cannot maſter, and altogether ſubdue, whilſt we carry the fleſh about with us; ſuch is raſh anger, and evill ſpeeches uttered in anger, leſſer oaths and lyes, things done or ſpoken againſt us, which are not of any great moment, or which may in love be tolerably interpreted, ſome deceitfulneſſe in dealing, 1 Cor.13. idleneſſe, neglect, &c. for to this effect the Apoſtle ſaith, *Love ſuffereth all things, beleeveth all things, and thinketh no evill*; yet even leſſer ſinnes are not ſo to be covered, as not to be reproved, for the leaſt ſinne is cenſured, *Matth*.5.19. and we muſt endeavour, as was ſaid before, to reſtore the falne through infirmity, and then are they covered by love, when meekly and gently we ſeeke to reclaime Matth.18. here-from, and not ſharply and uncharitably either divulge them to others to their diſgrace, or tell them of them in an upbraiding manner, or before others, but firſt alone, as our Lord hath preſcribed. Neither are all wrongs done to us ſo to bee paſſed over, as not to ſeeke recompence there-for, but ſo as not to revenge our Rom.13. ſelves, or to right our owne wrongs by our owne power, but by the higher powers, who beare not the ſword in vaine; and not to doe thus neither, but upon weighty, and urgent occaſions, when we have to doe with unreaſonable minded men, and when with ſuch, not putting yet all love away towards them, but in proceeding againſt them according to Law, ſeeking more their reformation, then their ruine.

And the like rule is to be followed in oppoſing the moſt notoriouſly wicked, although we contend againſt them to death, as their crime may deſerve, yet not to do it in hatred, but out of love to their ſouls, ſeeking their ſalvation, and that they may be forgiven: and therefore not as glad of the occaſion of bringing them to their condign puniſhment, as being their enemies, but grieving that they ſhould be ſo vile, as to bring ſuch Judgements upon themſelves. The Sept. for *ſinnes*, which love covereth, have *contentions*, but both *Peter* and *James*, alledging this ſaying, have it *ſinnes*.

1 Pet. 4. 8.
Jam. 5. 18.

The expoſition hitherto made, I have for the ſubſtance thereof taken out of *Lavater*, and *Lyra*, and it is true: for as *Auguſtine* ſaith, If thou hateſt thy Brother, and ſo ſpeakeſt unto him, ſtrife will enſue, for hatred both aggravateth all things done or ſaid unreaſonably, and is rugged and harſh in language, ſo that whatſoever ſinnes he telleth another of, that hateth him, there is no expectation of doing him good, but that enmity and contention ſhould be the more ſtirred up; but ſpeake in love unto him, and ſay what thou wilt, the iſſue will be good. But whereas the expoſition before going takes in both ſinnes in generall, and thoſe committed by one man againſt another; ſome reſtraine that which is here ſaid, only to ſinnes committed by one man againſt another, and make this to be the meaning, when any occaſion of ſtrife falleth out betwixt man and man; he that hath love in him handles the matter ſo, that he ſuppreſſeth, and keeps it from breaking out, as a thing covered, and covered ſo, as a Phyſitian covereth a ſoare with a Plaiſter, to heale it, and to make the cure ſo perfect, as that not ſo much as a ſcarre is left appearing; but he, in whom there is hatred, is very contentious, aggravating every ſmall matter without meaſure, and recounts things done of old to encreaſe it the more, as the word יערר *ſtirres up*, intimateth; ſo we look to the word יעור ſignifying, *to ſtirre up from ſleepe*, for hereby is ſhewed, That old unkindneſſes, which have ſlept long, are wakened up againe by ſuch, as have hatred in their hearts, it appearing hereby that they were never dead, and quite forgotten, as they are with thoſe, that are indued with love.

Lavater.
Lyra.

Auguſt. in Gal.
Quicquid lacerato animo dixeris punientis eſt impetus non charitas corrigentis, dilige & dic quod voles. &c.
Rhodolph.
Hugo Car.

This of making things worſe, and faults greater by the malicious, is notably ſet forth by *Greg. Nazianz.* thus: as the earth, which is ſeene by the ſound to ſtand ſtill, but to the diſeaſed by the vertigo or turning ſickneſſe to turne round, ſo when as he that hath love ſeeth nothing, but peace and quietneſſe, the malicions, by reaſon of the diſeaſe of malice in them, ſee all things turning ſo, his paſſion repreſenting them to him, like himſelfe, as that to him there ſeemes matter enough of quarrelling and extreame falling out; or as the diſtance between two Pillars ſeemeth greater to him that is nearer, then to thoſe that are further of; ſo he that is apt to contention, lookes more nearly into things done, and thus the difference is greater, every word and circumſtance ſeeming to him to adde to the offence; whereas the loving over-looke theſe, and ſo the cauſe of diſſention ſeemes ſo little, that he paſſeth it over as nothing, or ſome little diſtaſte only thereof being ſhewed.

Gregor. Nazia. orat. de pace.

In the lips of him that hath underſtanding wiſdome is found, but a rod is for the back of him that is voyd of underſtanding. Wiſdome is like unto a treaſure; for, as hath been before ſaid, this is ſo great a treaſure, that gold and precious Stones are not comparable to it: Now becauſe treaſures are hidden in the ground, and wiſdome in the heart, for which, places are marked where they lye, that a man may the more readily finde them; ſo there is an outward marke of wiſdome, and that is, the wiſe ſpeeches that come from the lips of ſuch a man; for hereby it may be knowne, that wiſdome is there within the heart, as by ſtripes upon the backe; That is, the markes ſtill remaining of them, that ſuch an one is without an heart, as the Hebrew word ſignifieth, and the vulgar renders it, *deſtituti corde.*

Verſ. 13.
Prov. 12.

But what lips or words are they that ſhew a wiſe heart within? *Anſ.* Uncorrupt words, and ſharp againſt ſinne, which tend altogether to the reforming of mens manners, and wherein there is no falſhood, errour, or flattery; no obſcenity, ſcurrility, or fooliſh jeaſting, which comes from men of a baſe, and degenerate mind. As that they ſay of old, a treaſure hid in the ground was ſometime marked by Char-coale, which being put into the ground is incorruptible, or peices of Glaſſe, which are ſo likewiſe, and ſharp and cutting to him that goeth upon them with his bare feete. As for the rod, which is for the fooles back, the meaning is alſo, he is not taught by words, though never ſo wiſe, but by ſtripes and ſufferings; yea the words of his lips, and the acts of his hands are ſuch, as that they procure unto him many ſtripes. But againſt that, which was before ſaid of the man of underſtanding, the next words may ſeeme to make, ver. 14.

Verſ. 14. *Wiſe men lay up knowledge, but the mouth of the fooliſh is neare deſtruction.* For if knowledge be laid up by the wiſe, it is hidden, and therefore not to be found in his lips. *Lavater* to this ſaith well, they are ſaid to lay up knowledge;

Lavater.

Firſt becauſe, they make no oſtentation of it, as they that have little in them commonly doe, according to the Proverb, The emptieſt veſſell makes the greateſt ſound.

2. They bring not forth their knowledge at all times, or before all perſons; for there is a time to hold ones peace, as well as to ſpeake; and ſome are ſwine, before whom ſome pearles of precious ſpeeches are not to be caſt. It is not meant, that the wiſe ſo lay up knowledge, as that they utter none of it with their lips; for what uſe were there of a treaſure ſo lying hid, or of wiſdome thus concealed? thy knowledge is nothing, unleſſe it be uttered, that others hereby may be made to know alſo; and as by word, ſo by writing, there being otherwiſe great danger of much of thy knowledge, being at length buried, before that thy lips can come to utter it, as ſome learned men have beene hereby forced to anticipate the time of uttering themſelves by writing, becauſe they could not in their publike exerciſes go on faſt enough in delivering what they had profitably ſtudied.

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.

And for this wee have warrant both by precept, *Hab.* 2. and example not onely of Apoſtles, and Prophets, and Evangeliſts, from whom we have the Text written, but alſo of Expoſitors, both Rabbins and Chriſtian Doctors, who to the great benefit of the Church, have greatly laboured this way in all times and ages, without helpe from whom, how little ſhould we have knowne in compariſon of what wee now doe? although I deny not but that Prieſt acquitteth himſelfe well, whoſe lips preſerve knowledge, yet hee better, who doth it both by lips and penne.

Mal. 2. 7.

These words are ſo farre from contradicting thoſe of verſ. 13. that they are rather a reaſon of them. In men of knowledge, wiſdome may well be ſaid to bee found, as flowing from their lips, becauſe that by much and long ſtudy and labour, they have gotten and laid it up before they utter it, and this ſheweth them to bee wiſe; if any man ſhould aske, by reaſon of the words ſpoken before, *Wiſdome is found in the lips of men of knowledge,* Who are theſe men of knowledge? It is anſwered here, ſuch as *lay up knowledge,* firſt ſtudy to inable themſelves to teach, and not ſuch, as before any ſtore laid up raſhly, adventure upon this office, for ſuch are neare to deſtruction or contrition by meanes of their mouths, ſpeaking things that they know not at a venture, which hath ſometimes cauſed, to many, much trouble, ſo that they have been even marred, as a broken earthen veſſell, from which the word contrition is taken.

Note.

They alſo who ſpeake all that they know are likewiſe here taxed, when they doe it without conſideration of time, place, and perſons before whom. For as *Socrates* ſaith, *The knowledge of many things is a meanes either of much good or hurt to many men, of good to him that uſeth it rightly, but of hurt to him that ſpeakes any thing before any man.*

Socrates.

To conclude, the ſenſe is, hereby it is knowne who hath wiſdome, *viz.* he that gathers and layeth it up in his heart, till he ſeeth a fit time to utter it; but he is a foole and by his owne mouth is in danger to ſuffer, that either teacheth before he is ſtocked with knowledge, or that can keepe nothing which he knoweth, of how ill conſequence ſoever it may be to him, or his friends, being by his mouth revealed.

Verſ. 15. *Ambroſ. Beda.* *The rich mans wealth is his ſtrong City, the deſtruction of the poore is their poverty.* The Vulgar, *The feare of the poore.* This is by ſome underſtood of rich men uſing their riches to charity, for then their riches procure them the ſtrong City, the *New-Jeruſalem*, for as by gifts a City is yeelded into the hands of him that giveth them, although ſo ſtrong that he cannot otherwiſe get it, ſo by almes to the poore ſuch friends are made, that they receive the rich givers into their heavenly habitations; but the poore who have not wherewithall thus to attaine this City, are for the attaining thereof, ſubjected to many terrours and feares through ſufferings which they indure, that they may come to this glory. By ſome, the rich mans wealth defends him as a ſtrong City, whatſoever is by men here attempted againſt him, he being by his wealth able to defend himſelſe, and therefore he feares not what his worſt enemies can doe againſt him: a good purſe will defend him by friends, which he can make hereby againſt them all, but poverty may well make a man fearfull, becauſe the poore lye open to danger by all that are mightier then they. And this is here ſpoken, becauſe he had before commended diligence, and gathering in Summer; for this is an incouragement to a man thus to doe, to hear that thus he ſhall get him a ſtrong City, as it were, wherein hee may dwell ſafely.

Rodolph.

Hugo Cardin.

Others will have this to be the meaning, his riches are thought by him to be as his ſtrong City, and therefore he truſteth in them, which is dangerous to his ſoule; and the poore man feareth want, and is uncomfortable and ready to murmure, and to be diſcontented at his eſtate, which is as dangerous, becauſe ſome are thus driven to wicked courſes of ſtealing and lying, or other evill wayes to get worldly goods. And according to this Expoſition, two extreams are here ſet forth, and hereby the moderate eſtate is commended, as alſo *Prov.3.* in expreſſe words. Touching the firſt of theſe Expoſitions, it is onely Allegoricall; for the ſecond, it ſeemeth to mee moſt genuine, for the reaſon rendred; and becauſe the next words Verſe 16. ſeeme to be added for the confirmation of it, thus underſtood; ***The labour of the righteous tendeth to life, but the fruit of the wicked to ſinne***; and Verſe 17. ***He is in the way of life that keepeth inſtruction, and he that refuſeth reproofe, erreth***; as if he had ſaid, Well is the rich mans wealth ſaid to be his ſtrong City, defending him, and preſerving him alive, for it is ſo to the righteous, who by honeſt labour and paines-taking, through Gods bleſſing is made rich, both for the reaſon before given: And if we take it in the Allegoricall ſenſe alſo, becauſe with his riches exerciſing much charity, he makes him friends to be received into life, when this fraile life ſhall be ended.

Verſ. 16.
Verſ. 17.

And with this the next words are moſt conſonant, ***He is in the way of life that keepeth inſtruction***; this being one inſtruction to labour, that he may have wherewithall to give to the needy, as the Apoſtle alſo commandeth, ſaying, ***Let him that hath ſtolne ſteale no more, but worke with his hands the thing that is good, that he may have to give to him that needeth.***

Eph.4.28.

Touching the next words oppoſed, *The fruit of the wicked is ſinne*, and conſequently death, it is meant, that which he hath is ſpent in a ſinfull way, by whoring and drunkenneſſe, and this is becauſe he abhorreth from inſtruction, whereby he might be brought into the right way, and ſo perſiſteth in his erring here-from, till that deſtruction cometh, and there will be no remedy, according to the laſt words, *He that refuſeth reproofe, erreth.*

Touching the third Expoſition, becauſe the words following have no coherence with it, I thinke it not pertinent to this place.

Verſ. 16.
Cajetan.

Now for the words of Verſe 16. *The labour of the righteous tendeth to life, &c.* This, ſaith *Cajetan*, is to be underſtood of agri-culture, not of other trades of life, in which gaine cometh not in ſo righteouſly, but by much fraud and deceit; for of all men, husbandmen, that till the ground, and tend ſheep and other cattell get their wealth the moſt inoffenſively. Their labour therefore, who when they have gotten, ſpend it well in charity and hoſpitality, tendeth to life, but even amongſt theſe, there are ſome whoſe fruits thus coming in are ſpent in ſinne, as was before ſaid, or *to ſinne* being covetouſly hoorded up, till the ruſt takes them, as *Jam.5.1.* they having no heart to doe good therewith.

Note.

This ſhould make Trades-men carefull to manage their affaires rightly, in all things walking by the rule of juſtice and equity, becauſe there is ſo much danger otherwiſe of getting a curſe together with their worldly wealth, wherein they can hardly exceed ſo much as they doe, but by making bold to goe for gaine from the foreſaid rules.

And husbandmen alſo are to take heed, that their innocent courſe of life be not turned to ſinne againſt that which hath been already ſaid in commending the righteous, and the courſe taken by them, and condemning the wicked, and their ſinfull courſes.

Hugo, Arbor. For the life here ſpoken of, to which the labour of the juſt is ſaid to tend, ſome hereby underſtanding eternall life, as we alſo doe, ſay, that it merits life, when wealth thus gotten is ſpent in charity; but for ſo much as when we have done all that is commanded, we muſt ſay we are unprofitable ſervants; Luk. 17. 10. how can they be juſtified, that ſay we have merited? It tends therefore to life, but it is of grace and not of works, that we are ſaved. Rom. 11. 6.

Lavater. Some expound the word *life* of this life thus, The righteous labour onely, that they may get things neceſſary, and live in a moderate condition in this world, being well content thus to doe, but the wicked is not ſatisfied, unleſſe he hath his fruits coming in in abundance, not onely to maintaine life, but pride and prodigality alſo, or to feed their covetous mindes, which are ſo much delighted in having abundance.

And to this agreeth the tenour of the Scriptures, which exhort us, If we have food and raiment to be content, 1 Tim. 6. and ſhew the evill eſtate of thoſe that get and gather, that they may eat and drinke and be merry all their dayes after, in the Parable of the rich foole, Luk. 12. whoſe grounds brought forth in abundance. And to this ſhould I ſubſcribe, but that the next words, wherein life is alſo again ſpoken of, muſt needs be underſtood of eternall life.

Verſ. 17. *He that keepeth inſtruction is in the way of life, but he that refuſeth, erreth from this way,* and ſo is in the way of death; for it is not to be doubted, but that by life here, and verſe 16. the ſame life is meant, and therefore by labour that tends to life, muſt be meant the labour to get not ſo much out of a covetous minde of having, but joyned with a godly intention of exerciſing charity, the iſſue whereof ſhall be life everlaſting.

Verſ. 18. *He that hideth hatred with lying lips, and that uttereth ſlander, is a foole;* Prov. 13. that is, the baſe flatterer, who before a mans face ſpeaketh him faire, *Hugo.* as if hee thought well of him, and loved him, but behind his backe to others ſpeakes ill of him, is a foole, the reaſon whereof *Plutarch* rendreth, *Plutarch.* ſaying, that he ſeeketh teſtimony from him, whoſe credit by his backbiting he weakneth, which none but a foole would doe. But the Hebrew plainly ſetteth forth two ſorts of men here taxed, the one of thoſe that hate a man, yet they hide this under the vaile of faire ſpeeches; the other of thoſe that utter themſelves by ſlandering, and of ſuch it is ſaid, that he is a *foole*, *Lavater.* thus *Lavater* and *Muffet*, *Muffet.* who renders it, *He that is a man of deceitfull lips hideth hatred, but he that uttereth reproach, is a foole;* and the Hebrew דבה is *reproach* or *detraction*, and therefore it is not neceſſary to expound it by ſlander, and ſo here one and the ſame man is not taxed, as was ſaid before out of *Hugo*, but two ſorts; the ſecret hater diſſembling his hatred by his faire ſpeeches, he is branded by this, that he is a lyar, and the foulemouthed railer, who plainly ſheweth his malicious minde by reproachfull ſpeeches, wherein yet he ſheweth himſelfe to thoſe that heare him, a foole, becauſe that being blinded with wrath in his reaſon, he uttereth many words which are fooliſh and ridiculous.

And of this the next words yeeld a reaſon, *Sinne is not wanting in a multitude* Verſ. 19. *of words,* and if not ſinne, then not folly, and by conſequence, he that uttereth railing ſpeeches, as impudent reproachers commonly doe, muſt needs be a foole.

Here then are three vices of the tongue cenſured together; 1. The flatterers lying to cover his malice. 2. The reproachfull words of the railer. 3. The multiloquy of thoſe, that delight in prating.

And then immediately after follow three things touching the tongue that are commended. 1. Taciturnity, Verſ. 20. *He that refraines his lips, is wiſe.* 2. Gracious ſpeaking, Verſ. 21. *The tongue of the juſt is as choice ſilver.* 3. Good inſtructions, *The lips of the righteous feed many.* That againſt the vices of the tongue being

ſpoke

ſpoken, that one might take heed of them, and of a malicious heart, from whence they come: for he whoſe heart is tainted with malice, whether he ſpeaketh fairely or reproachfully, ſinneth; this of the vertues of the tongue, that we may ſtudy either to ſpeake ſo from time to time, or hold our peace.

Note.

For *multi-loquia*, or many words, herein is ſinne, becauſe ſome of them muſt needs be idle, and of idle words we muſt give account at the day of Judgement; yet a man may ſpeake many words, and none of them idle, as he doth, that ſpeakes no more then is neceſſary for the argument in hand.

Math. 12.

And againe, a man may ſpeake few words, and yet idle, if they be not to the purpoſe, as *Auguſtine* ſaith, becauſe they are more then ſhould be ſpoken, and therefore the many words alſo here taxed. *Philemon Syracuſ.* a Greeke Commedian ſaith, Thinke him that ſaith nothing to the purpoſe long, although he ſpeakes but two words; but thinke not him long that ſpeakes well, although in many words, and a long time.

Auguſt.

And *Ambroſe* comparing ſpeaking to the running of water ſaith, Binde thy ſpeech together, that it flow not over, or be luxuriant; he that ſinnes by much ſpeaking, let him recollect himſelfe, and be more reſtrained, and keep himſelfe within the bankes: the river over-flowing ſoone gathereth dirt.

Ambr. *l.* 1: *De officiis.*

Now for that which is oppoſed hereunto, *He that reframes his lips, is wiſe*; a foole, it is ſaid elſewhere, when he holds his peace ſeemeth wiſe: but by refraining his lips is not meant holding his peace ſimply, but when he ſhould, and ſpeaking when he ſhould, but not more then he ſhould. To know to hold ones peace is harder then to know to ſpeake, for many know how to ſpeake well, but not when to refraine from ſpeaking, ſaith *Ambroſe*, and therefore he is very wiſe that doth; ſo the next words, ver. 20. the words of the wiſe are ſaid to be like choyſe ſilver;

1. For the ſhining brightneſſe thereof, which is, when he fulfilleth indeed what he ſpeakes well in word, according to that, *Let your light ſo ſhine before men, that they may ſee your good workes, &c.*

Mat. 5. 16.

2. In the ſweet ſound thereof, the wiſe ſpeaking makes a ſound, as a ſilver Trumpet, to ſet forth which, the Lord appointed *Moſes* of old to make two trumpets of ſilver, for *Aaron* and his ſonnes to ſound withall, to call the Congregation together, to rejoyce mens hearts, for the Jubilee hereby declared, when every man returned to his inheritance, and for Gods preſence and help hereby in warre obtained, and their ſacrifices at new Moones the more accepted. And to the ſound of a trumpet is Preaching compared, whereby the Apoſtle ſaith, *If the trumpet makes an unperfect ſound, how ſhall men prepare to the battell?* And againe, *Their ſound is gone out into all lands*, ſpeaking of the Goſpell preaching; and the Prophet *Eſay* is bidden, *Cry aloud, lift up thy voyce, as a trumpet*; For the ſame end *Aaron* had his bels, to make a ſound alſo, when he went into the holy place.

Numb. 10. 1.
Levit. 25.
Numb. 6. 20

1 Cor. 14.
Rom. 10.

Eſa. 58.

3 Like to pure ſilver in the trueneſſe thereof, being proved in the fire, or by a Touch-ſtone, it appeares to be good ſilver, and not baſer mettall or mixed; ſo the words of the wiſe being tryed, are found to be right, yea, as by the ſound of it, a man may know it to be pure, and right, and not counterfeit; ſo wiſe mens words and doctrines are known to be true, and that there is no errour in them, or deceit. So *Clemens Alexand.* By the ſound a wiſe man knoweth gold and ſilver, but by the words and looke of a friend it is hard to know, whether he be ſo or no; yet the words of a wiſe man are alwayes found to be true, and in this reſpect eſpecially if it be underſtood thus ſpoken, it well anſwereth to the words before going, verſe 18. *He that hides hatred is a lyar with his lips*; to him the wiſe is contrary, he in his words is like pure ſilver, there is herein truth altogether, and no lying: and to the words here following, *The heart of the wicked is little worth*; That is, being tryed, it is found no ſilver, but baſe metall, pretended by Mounte-bankes to be ſilver; for ſuch are all falſe-hearted men at length found to be, howſoever they for a time hide their malicious hearts by their faire ſpeeches.

Clem. Alex. Strom.

4 The words of the wiſe are like unto ſilver, for the preciouſneſſe thereof; he ſpeakes but ſeldome, and often refraines from ſpeaking, but when he doth ſpeake, the words that come from him are precious ; whereas on the other ſide, a fooliſh wicked man, that is full of words, to little purpoſe, ſheweth hereby, that his heart is ſuch alſo, little worth, and ſo he is baſe and lightly accounted of by God, and all good men, wherefore thou that art given to much babling, loving to heare thy ſelfe ſpeake, and not another, take notice hereby of thy vanity, and repent; bee ſparing of ſpeech, and ſo come into the way of the wiſe, that thy words, when thou doſt ſpeake upon due pre-meditation, may not be lightly accounted of to thy diſgrace, but attended to as precious, and of great value. And according to this acception of theſe words, they are conſonant to thoſe, *Pſal.* 12. *The words of God are as ſilver purified in the fire ſeven times.*

Note.

Verſ. 21.

For the next words, *ver.* 21. *The lips of the righteous feed many, but fooles dye for want of wiſdome.* The Cald. hath it, *pacifie many*; as if the meaning were, by their wiſe and gentle ſpeeches they make many friends, betwixt whom before there was contention; but the Hebr. is, as hath been ſaid, to which we muſt attend, and then the meaning is, they feed them with good inſtructions in their ſoules, who were before empty, and ready for want of ſuch food to periſh, but now they are fed to eternall life, when they receive them into good and honeſt hearts, beleeving, and doing accordingly. For this is the food, of which the Prophet *Eſay* ſpeaketh, ſaying, *Hoe, he that thirſteth, let him come to the waters, let him buy wine and milke, &c.* But fooles, who will not thus receive their inſtructions are like unto thoſe, that refuſe to take any food, and ſo are ſtarved, and dye. Hebr. *for want of an heart,* the ſeat of wiſdome being put ſynechdochically for wiſdome it ſelfe.

Eſa. 55.

Verſ. 22.
Prov. 14.

The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it. Worldly men, who are ſet upon gathering riches, thinke that by their owne induſtry and providence they can inrich themſelves, and therefore without any regard had, either to ſerve God, or to juſt and righteous dealing, they give themſelves wholly to gather goods, by hooke or crooke; but it is here declared, that all men may take notice of it, that it is not in mans power to get riches, but it is Gods bleſſing, as is alſo taught, *Pſal.* 127. and *Deut.* 8. 11, 12, 13, 14, 15, 16, 17, 18. *Pſal.* 113, &c. and this *Homer*, an Heathen, acknowledged God, who ſaid, *Jupiter* diſtributes them unto men, *and he addeth no ſorrow with it*; That is, when riches are a bleſſing, they neither fade ſoone againe, as when they are ill gotten, to make the poſſeſſours of them ſorrowfull; neither are their mindes, that have them troubled in thinking by what oppreſſions, lying, forſwearing, couzening, or ſtealing, they have gotten them, or in what danger they are of the Law therefore, or of hanging in Hell; for the juſt by honeſt labour, being through Gods bleſſing inriched, is free from all theſe thoughts and cares, which accompany goods ill gotten in whomſoever, and if they looſe them not againe, or through the deſperateneſſe of their mindes are without ſuch cares, or troubles, yet both the curſe of God is with them, making them to waſt, and melt away from their Heires, according to the ſaying, Of ill gotten goods ſcarce the third Heire hath joy. See *Zechar.* 5. and in thus getting the world they looſe their ſoules, which is the greateſt ſorrow of all, ten thouſaid times more being loſt then gotten.

De male quæſitis vix gaudet tertius hæres.

Note.

Pſal. 112.

The conſideration of this bleſſing ſhould ſtirre us all up to charity, which procureth it, and make the Anabaptiſticall ſort aſhamed of their tenet, that all things ſhould be common, as *Lavater* noteth; for if it were ſo, how could any particular man be rich?

Lavater.

But there is another expoſition of ſome upon this word, *it maketh rich, and he addeth no ſorrow with it*; That the poore having no worldly wealth, are rich through Gods bleſſing upon them, whoſe bleſſed ones they are, when for his ſake they leave all, and follow Chriſt; and herein ſtand their riches, for of them it is ſaid, *Bleſſed are yee poore*; and ſell all and give to the poore, and follow me, and then thou ſhalt have riches in heaven. And of the poore it is ſaid, *rich in faith*; But this expoſition is forced, for although ſuch poore having nothing, yet have all

Matth. 5.
Matth. 19.
Iames 2. 5.
1 Cor. 3. 21.

things; the ſcope of this place is not to commend theſe riches, but riches in this world properly underſtood, with the promiſe of which the righteous were every where fed and incouraged in their wayes, under the Old Teſtament, the ſpirituall riches of the poore being deferred to be ſpoken of, till Chriſt ſhould come and declare them, and this being properly underſtood doth beſt agree with ver. 3, 4. before going, that none who are induſtrious, and gather in ſummer, might thinke that hereby their riches come in, but by Gods bleſsing, to give him the praiſe.

Verſ. 23. *Prov.* 15. *It is a ſport to a foole to doe miſchiefe, but a man of underſtanding hath wiſdome.* Heb. and *wiſdome to the man of underſtanding*; that is, is a delight, for as the wicked thinke it no better ſport, then to be acting wickedneſſe by wanton dalliance, adultery, fornication, quaffing and drinking, jeſting, and mocking at others, and making rimes upon them, eſpecially ſuch as are moſt religious, and making merry with ſtolne goods: ſo the wiſe, that feare God on the contrary ſide, take ſuch a delight in wiſdome, as that they thinke they are never ſo well, as when in reading the word, hearing, ſtudying, preaching, and doing the things hereby required.

Verſ. 24. Verſ. 25. *Prov.* 16. *Lavater.* *The fear of the wicked it ſhall come upon them, but the deſire of the righteous ſhall be granted. As the whirlewind paſſeth, ſo is the wicked no more, but the righteous is an everlaſting foundation.* This of the fear of the wicked is by *Lavater* underſtood two wayes; Firſt, of that which they feare will come, and therefore ſeeke by wicked means to prevent it, as *Pharaoh* fearing, that the Hebrews might grow too mighty for the Egyptians which would be dangerous, ſought therefore to prevent it by deſtroying their male-children; *Saul* fearing that *David* would get the Kingdome from him and his poſterity, ſought by ſlaying him to prevent it. And *David* fearing, that his adultery with the wife of *Uriah* would come to light, and ſo he ſhould be ſhamed, ſought by making him away to prevent that. But none of them could keep the evills, which they feared, from coming upon them, as their Hiſtories do declare.

2. Of the judgements of God threatned againſt them in this world and in the world to come, with the feare whereof they are ſometimes taken, as *Ahab* and *Judas* were, and before them *Cain* and *Saul*. For the words oppoſed, *The deſire of the righteous ſhall be granted*, what they pray and hope for ſhal in the end come to paſſe in reſpect of the maine, that is ſalvation. And for deliverance from dangers, a ſupply of food convenient, and other neceſſaries for this life, proſperity and ſucceſſe in their undertaking, reſtitution of health in time of ſickneſſe, victory over enemies, &c. They ſhall have their deſires alſo, because they are not deſired, but ſo far forth, as may be to Gods glory, and their owne ſpirituall good, being willing, if it may conduce more to theſe ends, to be without any wordly thing, which they crave, as the Apoſtles ſhewed, when being beaten they praiſed God, and rejoyced, and *Paul* in particular, 2 *Cor.* 11. *Rom.* 8. and all the faithfull generally, *Rom.* 5.1. He that doth not pray for temporall things, with theſe conditions, is no righteous perſon, for all ſuch pray, *Thy will be done*, not my will or deſire, as Chriſt our Lord, whoſe example we muſt follow. For ſometimes it is better to have our deſires denied for the exerciſe of our faith, and the increaſe of our patience and the weaning of us from the love of the world, and to make us more willing to depart hence when God calleth us, and for the increaſe of our future glory. When their deſires are for theſe ends not granted, it is but as if God ſhould deny copper, or tinne, and give gold or ſilver, deny pence, and give pounds, deny a cottage, and give a Palace.

Note. Act. 4. Rom. 5. 2 Cor. 4. 17.

It is alſo ſaid, *The deſire of the righteous ſhall be granted*, to make them to perſevere in praying, and not to give over becauſe they are not preſently heard, as is taught in the example of the widow importuning the unjuſt Judge; for although we pray and yet ſpeed not, we may afterwards in Gods good time. Luke 18.

Laſtly, the righteous ſometime deſire to have a man or men deſperately and incorrigibly wicked to be ſpared, which to do, were againſt juſtice, and ſo derogatory from Gods glory, therefore in ſuch a caſe, he hath declared ſometimes, that although *Noah*, *Job*, and *Daniel* were amongſt ſuch, they ſhould ſave neither ſonne, nor daughter, Ezek. 14.

but onely their owne ſoules. In the next words he ſheweth, how that which the wicked feare, that is, deſtruction cometh upon them, *viz.* as a whirle-winde, a moſt violent tempeſt ſuddenly carrying him away, ſo that if any man looks for him, he Pſal. 37. 10. is no more to be ſeene; as alſo the Pſalmiſt teacheth; But the righteous ſtands Mat. 7. 27. firmly, although winds blow, and waters flow, he is as Mount *Zion*, that can never Pſal. 135. be removed, yea the gates of hell cannot prevaile againſt him, that is built upon a Mat. 16. 16. rocke. The wicked and the righteous both indeed are alike carried away when a tempeſt of adverſity cometh in reſpect of bodily deſtruction, but in reſpect of ſpirituall, there is this difference;

1. The wicked making an outward profeſſion onely, is ſoone blowne away for feare of perſecution, but the juſt ſtandeth undauntedly to the truth.

2. The wicked being taken out of this world by ſudden death, or in a common judgement, hath no more being in the next world, to be where, is perfect bleſſedneſſe, but the juſt is onely tranſlated, he ſtandeth ſtill as a ſure foundation, if not in the houſe of God upon earth, yet in heaven he is, as a pillar that ſhal never goe out, as Revel. 3. 12. the Spirit wrote by *John* to the Church of *Philadelphia.* Some by the wicked like a tempeſt, underſtand him to be ſuch againſt the righteous, for his violent perſecuting of him, but this is ſoone over, and the juſt ſtand ſtill, and are not removed.

For the former words, verſ. 24. *The feare of the wicked ſhall come upon them*; one thinkes this to co-here with the words before going thus, he ſaid there, *Is a ſport to a foole to doe miſchiefe*; but here, feare ſhall come upon him, That is, although for the preſent he is full of mirth, and is delighted in doing evill, yet this ſhall not hold long, but his feare ſhall come upon him; That is, the feare and terrour which God will ſtrike into him after this, to the wounding of his Conſcience intolerably; But againſt this, that of the Preacher ſeemeth to make, where he Eccleſ. 8. 13. ſaith, *Becauſe ſentence is not preſently executed againſt evill doers, they have no feare of God in them.*

Arbor. *Arboreus* anſwereth, It is true, for a time they are without all feare, but the time ſhall come, when they ſhall be ſtricken with great feare, as many that have deſpaired have been, and then after that come the Judgements feared, as *Belſhazzar* was firſt put into a great feare by the Hand-writing upon the wall, and then his judgement followed the ſame night.

Verſ. 26. Prov. 17. *As vinegar to the teeth, and ſmoake to the eyes, ſo is the ſluggard to them that ſend him.* Upon this, Muffet. *Muffet* briefly thus, As vinegar maketh the teeth to ake, and ſmoake the eyes to ſmart, ſo ſlothfulneſſe vexeth a man that imployeth ſuch, either upon an errand, or in any worke.

Lavater. *Lavater* applyeth it to Embaſſadours, Preachers, or Captaines, by all which much woe and miſchief cometh to Church and Common-wealth, if they be ſlothfull Cajetan. in doing that about which they are ſent; *Cajetan* diſlikes the rendring of the word vinegar, becauſe it is good for the teeth, and contrari-wiſe ſweet things hurt and corrupt the teeth, therefore he renders it bitter.

The Sept. for *vinegar* hath ſoure grapes, and for *ſlow meſſengers ſending ſinne to him that uſeth it*, as if the ſame were here affirmed, that is ſpoken by way of parable, *Ezek.* 18. *The fathers have eaten ſoure grapes, and the childrens teeth are ſet on edge*; but becauſe this is altogether differing from the Hebrew, I August. paſſe it over, although *Auguſtine* following it ſaith, That by ſinne a mans teeth Note. are ſo ſet on edge, as it were, that as teeth being ſet on edge cannot eate good meat, ſo he that feeds upon ſinne, cannot feed upon righteouſneſſe, which he doth, that is ſo taken up here-with, that it is meat and drinke unto him, to be thus doing the John 4. will of God, as Chriſt ſaid to his Diſciples, *My meat is to doe the will of him that ſent me.*

Some expound theſe words of the great hurt, that a ſlow meſſenger doth to the man that ſendeth him, hindring him from doing, to his detriment, becauſe he keeps him in ſuſpence, ſo as that he cannot take time whilſt time ſerves; as the teeth being ſtupified by vinegar for a time cannot feed, and the eyes by meanes of ſmoake cannot ſee to goe right, or wrong; and therefore ſloathfull meſſengers are hereby ſtirred up to be more diligent, as they would not perplex and trouble their Maſters.

And they that are ſent to preach, above all others muſt not be ſloathfull and idle, but inſtant, preaching in ſeaſon, and out of ſeaſon, leaſt by their negligence the teeth of the ſoules of the people be ſtupified, from eating that which is good, and neceſſary to ſuſtaine the life thereof, and their eyes, as in a ſmoake of ignorance, be kept from ſeeing which way to goe to come to the Kingdome of Heaven. *Note.* 2 *Tim.* 4. 2.

Verſ. 27. *The feare of the Lord prolongeth dayes, but the yeares of the wicked ſhall be ſhortned.* Of the former part of this verſe ſee before, upon chap. 3. and of the wicked and bloud-thirſty the Pſalmiſt ſaith, *they ſhall not live out halfe their dayes.* And although they live many yeares, yet they live not long, yea they live not at all, becauſe their life is a death, and ſuch only live as are righteous. Eccl. 8. 11, 12. Epheſ. 2.

Verſ. 28. *The hope of the righteous ſhall be gladneſſe, but the expectation of the wicked ſhall periſh.* Here by hope underſtand the thing hoped for; That is, eternall life, this ſhall come at the laſt without faile, and fill him with joy, for ever-more; and in regard of this he hath joy in this world, even in tribulation, which he hopeth ſhall then be abundantly recompenced with happineſſe, and herein his hope hath a contrary effect to the hope of worldlings, to whom hope deferred is a great diſcomfort; but although the attaining of this happineſſe be deferred, it cauſeth joy alwayes, as the Apoſtle exhorteth, *Rejoyce alwayes in the Lord, againe, I ſay rejoyce*; and, *the fruit of the Spirit is joy.* But the wicked, although they have the ſame hope, yet without any certaine ground ſhall never attaine that which they hope for, but their expectation ſhal altogether faile them; for joy, they at the laſt having ſorrow, and calamity, and deſtruction for ever; when it ſhall not be according to mens hope of faith, but according to their deeds. Prov. 18. Phil. 4. 4. Gal. 5. 22. Rom. 2. 7.

Verſ. 29. *The way of the Lord is ſtrength to the upright, but deſtruction ſhall be to the workers of iniquity.* *Lavater* for *deſtruction*, hath *Pavor, feare,* and expounds it thus, The way that is ſound, and profitable doctrine, gathered out of the Word, and imbraced, is a ſtrengthening to the godly Hearer, againſt ſinne, and Sathan, and ſuch as would ſeduce to errour; but to the wicked it is a terrour, and therefore he cannot abide it; as they write of a man bitten with a mad Dogge, that if he be brought to water, waſhing, or rather drinking, which may cure him, a great feare, and horrour hereat ariſeth in him; even ſo he that is bitten, and infected, as it were by the Serpent ſinne, abhorres from, and hath a feare ariſing in him, at ſound teaching; as *Fælix,* hearing *Paul* ſpeake *of judgement to come, and righteouſneſſe,* trembled, and bade him goe his way for that time, for to waters, is doctrine often compared, *Joh.* 4. *Joh.* 7. 37, *&c.* Prov. 19. *Lavater.* Act. 24. 25.

The vulgar alſo, and *Symmachus* render it *feare, pavor,* and being thus underſtood, the ſence already given is very good, or if it be taken as ſpoken of the way of the Lord walked in, a good conſcience being kept in all things, for this brings fortitude and courage, as is after ſaid, *the righteous is bold as a Lion,* but the wicked is full of feare; he *feareth at the ſhaking of a leafe.*

Verſ. 30. *The righteous ſhall never be removed, but the wicked ſhall not inherit the earth.* He had ſaid before, ver. 25. *The juſt is as an everlaſting foundation, but the wicked paſſing away as a whirle-wind.* To the ſame effect here, unleſſe with *Lavater* we take this as ſpoken of his unmoveableneſſe from the truth by ſeducement, flattery, or feare, and then it co-hereth with ver. 29. where *the way of the Lord* is ſaid to be *a ſtrength unto him*; for this is here ſhewed, to be not only in reſpect of the inner man, but alſo in reſpect of ſtable and permanent dwelling, and keeping his inheritance in that Land, and typically in the heavenly Canaan; contrary to whom the wicked ſhall be, that from an inward hatred hath a feare, and ſo an averſneſſe from ſound doctrine ariſing in him, he ſhall for this either be impoveriſhed, and ſo forced to ſell his Inheritance, or goe into Captivity, or finally be kept out from inheriting the *new earth,* and heaven, of which *Peter* ſpeaketh, and *Paul,* in the example of the Bond-womans ſonne caſt out, that the Free-womans ſonne only might inherit. *Lavater.* 2 Pet. 3. 13. Gal. 4.

Verſ. 31. *The mouth of the juſt bringeth forth wiſdome, but the froward tongue ſhall be*

Verſ. 32. Prov. 20.

be cut out. The lips of the juſt know what is acceptable, but the mouth of the wicked ſpeakes frowardneſſe, Hebr. *The mouth of the wicked perverſneſſes, or pervertings. Muffet* renders it, *The mouth of the righteous ſhall finde favour, but the mouth of the wicked the reward of frowardneſſe*; but the Verb ידעון ſignifieth, *ſhall know*, but to finde is to know experimentally, and the next word רצון is *bene placitum, well pleaſing*, and therefore is not amiſſe rendred *favour*. The meaning is, the ſpeeches of the juſt are ſo good and gracious, milde, true, and humble, that much good will come hereof; but thoſe of the wicked ſo vile, and corrupt, that, like a rotten member, ſuch a tongue ſhall at laſt be cut out, as is alſo ſaid, *Pſal.* 12.

Lavater.

Lavater for Wiſdome hath the fruit of wiſdome, thus making the mouth, as a tree, the mouth of the juſt as a good tree, and the mouth of the wicked as a corrupt tree, which is good for nothing, but to be cut downe, and caſt into the fire. And this fruitfulneſſe of the juſt mans tongue in good, is further ſet forth, verſ. 3. to be that which knoweth to ſpeake things well pleaſing to God, and the tongue of the wicked to ſpeake perverſly; for which there is good reaſon, that it ſhould be cut out, and he, in whoſe head it is, as a rotten tree cut downe and caſt into fire. And this metaphor of fructifying taken from a tree doth moſt aptly ſet forth the words uttered by the wiſe, becauſe it implyeth;

The word ינוב ſignifieth properly, ſhall fructifie.

Firſt, That they are mature, by meditation being growne to ſuch perfection, that the full time is come to ſhake the tree, and gather the fruit.

Secondly, That they are ſweet, as fruit full ripe commonly is, and not ſharp or ſoure.

Note.

Thirdly, Sound, not corrupt, or rotten, or worm-eaten, and ſo falling from the tree, as obſcene words are. And ſuch are words that be wiſe and well ſtudied, not coming from wrath or malice, but from a minde indued with love, not from a foule, but cleane and pure heart, being therefore grave, modeſt, and profitable.

Laſtly, Not from a minde blinded with errour, or ignorance, but inlightned through the knowledge of the truth. The vulgar, for *fructifieth* hath *parturiet, ſhall bring forth*, implying,

1. Maturity as before, and perfection, that the childe is come to, ſo that hereby is noted a ſufficient time that he hath been ſtudying, before that he beginneth to teach, that which is brought forth by others being an abortive, or dead childe.

Gal. 4. 19.

2. Paine and ſorrow, as a woman bringeth forth her childe, ſo the Teacher being in paine, till he ſeeth that formed in his Auditors, which he preacheth, as *Paul* to the *Galat.* ſaith, *My little children, of whom I travell againe in birth, till Chriſt be formed in you.*

3. A longing deſire, as women with childe have, to ſuch things as they love; in like manner the Teacher deſireth to feed, and fill himſelfe with ſuch knowledge, as being vented may conduce to the bringing forth of the childe alive.

4. A good will to be delivered, and not through the love of idleneſſe to keep in his knowledge, or unwillingneſſe to take paines to utter it.

Note. Eſa. 28

Other Tranſlations there are, as of the Sept. *The mouth of the juſt diſtilleth knowledge*; implying, both his leaſurely uttering of it a little at once, and not pouring it out, by delivering many things at one time, having reſpect to the people, who are as a bottle with a narrow mouth, into which he that wil put any liquor of worth, poureth it in drop after drop, as the Prophet ſaith, *Line unto line, here a little, and there a little*; and implying alſo more within to be poured out againe afterwards, from time to time. And another tranſlation, *ſhall propagate wiſdome*; but theſe, that I be not too tedious, ſhall ſuffice. For ver. 32. Some underſtand it of the candid meaning of the righteous in his ſpeaking, and of the fraudulent hiding of his meaning in the wicked, but others better of the acceptableneſſe of the juſt mans ſpeeches both to God, and to all good men, and their being diſpleaſed at the words of the wicked as perverſe and froward.

Cajetan.

CHAP.

CHAP. XI.

Verſ. 1. Hugo Card. Clemens Alex. Hieron.

HEre *Salomon* beginneth with falſe and true dealing in weights, which is to be extended alſo to meaſures, as *Levit.* 19.35. to which this hath reference, and therefore the Expoſition may be ſeene there. Some myſtically by the falſe ballance underſtand the judgement wherein a man weigheth things ſpirituall and temporall together, which is as a falſe and deceitfull ballance, when temporall weigh equally with, or overpoiſe ſpirituall. Some, free-will, which is as a deceitfull ballance, when fleſhly luſt weigheth downe right reaſon. Some, the fleſh which weigheth more downe to ſinne, then the Spirit to righteouſneſſe. Some, love weighing God and man one againſt another, or God and the world, when it is more to man, or to our ſelves then to God, it is deceitfull and abominable, much more when to the pleaſures or profits of the world. Some, by the perfect weight underſtand the word of God, whereby things being weighed may be found juſtly; but otherwiſe it is a falſe and deceitfull way of trying the truth, if it be not weighed with the ballance of the Sanctuary, but by the verdict of men. Laſtly, ſome take the deceitfull ballance for all injuſtice, one kinde of unjuſt dealing being put for all.

Verſ. 2. Lavater. Jam. 4. 6.

When pride cometh, then cometh ſhame, but with the lowly is wiſdome. The Vulg. *Where there is pride there is contumely*, being expounded by ſome of contumelious ſpeeches, which the proud are ready to utter, if they be any way provoked, but the humble, although he be provoked, refraineth himſelfe and ſpeakes wiſely. But the word is *ſhame* or *ignominy*, and the meaning is plaine, the proud man, who aimeth at glory and eſtimation, inſtead thereof ſhall have ſhame and contempt amongſt men, being for this accounted a proud fool, but he that humbleth himſelf, wiſe, as indeed he is, becauſe this is the right way to come into eſtimation both with God and men. For the humble ſaith *Lavater*, both have the Spirit of grace promiſed them, and it is often ſeene by experience, that a man of mean birth and quality, bearing a lowly minde accordingly, by ſtudy attaineth to great learning and wiſdome.

The integrity of the upright ſhall guide them, but the perverſneſſe of tranſgreſſours ſhall deſtroy them; that is, through the grace and bleſſing of God, which alwayes accompanieth uprightneſſe of heart, ſuch ſhall be guided and kept, ſo as that they ſhall not fall into ſnares by crafty wicked men laid for them, and ſo, as that they ſhall doe for the beſt in all things, but contrariwiſe, ſuch as are deceitfull, and plot ſubtilty to doe miſchiefe, the deſtruction which they thought to bring others to, ſhall befall themſelves, as it is alſo ſaid in the Pſalmes, and hath been often proved true by experience.

Verſ. 4, 5, 6.

For the next words, Verſe 4. ſee before Chap. 10. 2. and Verſe 5. is the ſame in effect with Verſe 3. and Verſe 6. explaines the meaning of both, *The righteouſneſſe of the righteous ſhall deliver them, but tranſgreſſours are taken in their owne wickedneſſe*; ſo that betwixt theſe Verſes there is ſome coherence thus, having ſhewed the ſafe eſtate of the upright, and how the wily wicked to their owne deſtruction plot miſchiefe; Verſe 4. he ſheweth, that he may happily flatter himſelfe thinking by his wit to gather wealth, and ſo he ſhall be furniſhed to keepe off danger that may be towards him, but he ſhall herein be deceived, for riches ſo gotten ſhall not profit him, as he expecteth. Then Verſe 5. 6. he more fully ſheweth the meaning of that which he had ſaid Verſe 3.

Verſ. 7.

When the wicked man dyeth his hope periſheth. This alſo hath reference to ver. 4. For what was his hope or expectation but by means of his wealth to ſave himſelf from the danger of death, therefore death coming, this periſheth, and ſo here is an end of all the joy, that he thought to have as it happened to that fooliſh rich man *Luk.* 12. who when he was meditating upon living at eaſe, eating, drinking, and being merry, had his ſoul fetched away the ſame night. This is alſo expounded by ſome of his expectation and hope of ſalvation; for whilſt he liveth he hopeth as well as the righteous, but when death cometh, he is altogether diſappointed for ſalvation, coming into damnation.

The righteous indeed, who hath ſuffered much in this world, then cometh out Verſ. 8. of all trouble when he dyeth, but the wicked mans troubles and ſufferings then come and continue world without end; ſo that when it is ſaid, *The wicked cometh in his ſtead*, nothing elſe is meant, but that as the righteous hath had his turne of ſuffering for a moment here, ſo the wicked ſhall have their turne hereafter for evermore, their proſperity in this world, being then turning into miſery, as the juſt mans miſery into everlaſting felicity.

Hugo Car. But beſides this *Hugo* hath another, *He ſhall come in his ſtead*; that is, for his harſh uſage of the righteous, when the time of his deliverance, by God appointed, cometh, he ſhall ſurely ſuffer therefore: and ſome put another, the righteous ſhall be delivered from the evill, which the wicked man thought to bring upon him, and by the ſame evill he himſelfe ſhall ſuffer, as *Haman* did, *Mordecai* being delivered, and *Daniels* accuſers, he being delivered out of the Lions den; and ſo theſe words are a more explication of thoſe Verſe 6. *Tranſgreſſors taken in their owne ſinne.*

Verſ. 9. *Muffet.* *An hypocrite with his mouth deſtroyeth his neighbour, but through knowledge ſhall the juſt be delivered*; that is, ſaith *Muffet*, one hypocrite or counterfeit Saint deſtroyeth another by ſeducing him to errour, but the righteous, ſeeing into the erroneouſneſſe of his way, is kept from being drawne away by his deceitfull ſophiſtry: a ſaying to be noted now eſpecially, there being more hypocrites then ever, that doe thus deſtroy, that we may not like fooles be ſeduced by them, but *Note.* like men of knowledge, ſtand faſt in the truth, which we have received, and therefore get knowledge, the want whereof endangereth a man in this reſpect, Match. 22. according to the ſaying of our Lord, *Yee erre, not knowing the Scriptures*, and of Hoſ. 4. 6. *Hoſea, My people periſh for want of knowledge*, or *are deſtroyed*. And *Lavater* *Lavater.* following the ſame, inſtanceth in Monkes, and Fryers, who by their ſeeming holy ſpeeches, having the Church, the Councels and Fathers in their mouths, and teares often in their eyes, ſeduce many to their deſtruction; but the juſt well verſed in the Scriptures, bringing that which they ſay hereunto, are nothing moved by them. Some by the diſſembler here underſtand the flatterer, whom one compareth to an empty ſepulchre, which one erected to the memory of ſuch a man, ſuperſcribing his name upon, but if he looke within, it is empty, and there is no man lying there; ſo the diſſembling flatterer hath not him in his heart, to whom he ſpeakes ſo faire, and by this meanes puffes him up in pride to his deſtruction, but the juſt hath ſo much knowledge as to diſcerne him, and ſo eſcapeth being taken by his deluſions.

Verſ. 10. *When it goeth well with the righteous, the City rejoyceth, when the wicked* Verſ. 11. *periſh, there is ſhouting. By the bleſſing of the upright the City is exalted, but it is overthrowne by the mouth of the wicked.* Much good having been hitherto promiſed to the righteous, and evill threatned to the wicked; now it is ſhewed, what good redoundeth to the City or Towne, where the righteous dwelleth by meanes of them, and contrariwiſe, what evill by the wicked, and therefore the *Note.* joy that is for the promotion of the one, and the extirpation of the other; that all men may be ſtirred up to righteouſneſſe, and to flye wickedneſſe, and to love and ſeek the preferment of the one, and the ſuppreſſing and cutting off of the other, becauſe he is a right friend indeed to the State, but the other a cruell enemy, working the overthrow thereof.

Lavater. *Lavater* moveth a queſtion here, whether it be juſtifiable to rejoyce at the deſtruction of the wicked? and anſwereth, if ſuch joy ariſeth from carnall affections, it is evill, but when it is for Gods juſtice being glorified, it is good; that is, when out of an hatred of that perſon, as by whom he or his friends have ſuffered, hee rejoyceth, it is evill; ſo when for the juſtice of God taking place in a City, both finding out and ſtirring up in the Magiſtrate ſuch zeale for juſtice, as to execute ſuch, whereby others may be made to feare to doe the like, and Gods judgements may bee kept off, of which otherwiſe there is danger, it is good. And if he that is the chiefe Magiſtrate be cut off for his intolerable tyranny, there is joy alſo, ſo that it be by the hand of God, but not of his owne ſubjects, becauſe this cannot be, and they that doe it be blameleſſe, as *David* ſaith.

1 Sam. 26.9.

And therefore let no man blame this Kingdome for not rejoycing, but being rather generally ſorrowfull for this done amongſt us; had he beene as great a Tyrant as ſome have cryed him up for, but much more when this doubted, and there be ſome grounds to thinke contrariwiſe, that he had the good Spirit in an extraordinary meaſure in him, as appeared ſpecially at his death, and by his divine meditations coming forth after, raviſhing all men that read them, unleſſe fore-ſtalled by prejudice through the exceſſe of malice. For the ſhouting through joy for the periſhing of the wicked, by *Solons* Law, it was appointed when the righteous dyed, and went to the buriall, there ſhould ſome goe along with him ſinging his praiſes aloud with joy, as conceiving that he was now preferred to a better life: but when the wicked, ſinging out aloud his vices, and ſhewing all joy, that he was taken from them, by whom they ſuffered much, or were endangered, which laſt part of it touching the wicked may not amiſſe be applied here, when they periſh men ſhout for joy. And if the like were now done, it would much availe to ſtirre up to righteouſneſſe, and to ſtop the courſe of ſinne. For the next words, *By the bleſsing of the righteous the City is exalted &c.* the meaning is, that for the righteous the City ſhould rejoyce, there is good reaſon, becauſe that by their prayers for a bleſſing upon it, it comes to be in a flouriſhing and proſperous condition, and the judgements that their ſins might pull downe upon them, are kept away; As it was with *Iſrael* in the time of *Moſes*, he prayed, and *Iſrael* prevailed, he prayed again, and they were ſpared from deſtruction; *Samuel* prayed, and the Philiſtines their deadly enemies were deſtroyed; *Eliſha* prayed, and was the Chariots of *Iſrael*, and the Horſemen thereof, becauſe Chariots and Horſemen of fire came then about him, being a guard to him, and the place where hee was; *Elijah* prayed, and the raine fell after a drought of three yeares and an halfe, and ſo did ſundry other moſt pious men.

Exod. 17.
Exod. 32.
2 Sam. 7.
2 King 6.
1 King. 19.

But by the mouth of the wicked, the City is overthrowne; that is, by their curſing, blaſpheming, and common ſwearing, as its threatned, *Jer.* 23.10. *The land ſhall mourne for oaths*, and *Hoſ.* 4.2. *By ſwearing and lying they breake it, therefore the land ſhall mourne.* Some yet by the bleſſing of the righteous underſtand their bleſſed doings in beating downe ſinne, adminiſtring juſtice, and advancing piety and vertue; for where theſe things are done, the bleſſing of God is procured, and ſo the City is in proſperity; but by the mouth of the wicked, that is their evill ruling, it is overthrowne, for the mouth is oft-times put for the empire or rule, as *Joſh.* 1. 1 *King.* 13. If we underſtand it either way, we ſhall not erre, or putting both together the ſenſe will be more full. Therefore we had need to pray for Kings and other Rulers that they may be upright, and that the wicked may not be preferred, and if any be in place, that God would either reforme, or remove them, as being apparently in the way of bringing the Nation to ruine.

Note.
1 Tim. 2.

He that is void of wiſdome deſpiſeth his neighbour, but a man of underſtanding holdeth his peace. This Verſe is not without ſome coherence with the former, for having there ſaid, *The wicked by his mouth overthroweth the City*; now he addeth, that ſuch a man is void of underſtanding, becauſe he raſhly and unadviſedly uttereth opprobrious ſpeeches againſt his neighbour, if by his ill language againſt him, he being provoked, or by any other offence; whereas he ſhould rather wiſely forbeare, and be ſilent, thus ſeeking to make him aſhamed, whereas by retorting the like or worſe words againe, he makes himſelfe like an Eccho, as *Baſil* teacheth; and what is that ſaith *Homer*? but *a fooliſh image, and a voice without a minde*, one ſaying, thou art a foole, and the other replying, thou art a foole &c. wilt thou imitate him whom thou hateſt, and make thy ſelf like a looking-glaſſe to repreſent his ugly forme, at which thou art ſo angry? O how ridiculous a thing is this!

Verſ. 12.

Baſil.
Homer.
Quid eſt præter ſtultam imaginem, & ſine mente vocem;
As one renders it in Latine.

Again, in caſe of offence otherwiſe committed againſt thee to fal upon thy neighbor, pre-

Math. 18. 18. Lavater. 1 Cor. 4 7.

preſently before others to make him deſpicable, is the part of a foole, that knoweth not the rule given by our Lord, which ever indeed hath been the rule of the wiſe and loving, before others in this caſe at the firſt to be ſilent, yet afterwards having him alone to tell him of his ſin; except the offence be openly given, for in this caſe the rule of the Apoſtle is to be followed, *Him that ſins openly, rebuke openly, that others may feare.* *Lavater* expounds this of the rich mans deſpiſing the poore, the high borne the meane, the well-favoured and more wity, and right and ſtreight, the deformed, the crooked, or ſuch as want wit. This ſheweth a man void of wiſdome, becauſe he that is wiſe conſidereth, that God made them both, and hath not made him ſo, that hee ſhould be proud and contemptuous, as the Apoſtle alſo teacheth, ſaying, *Who maketh thee to differ, or what haſt thou that thou haſt not received, &c?* but paſſe over the imperfections or blemiſhes of others in ſilence, meditating upon Gods ſingular goodneſſe towards him, in that he hath not made him ſo to glorifie him, and not to magnifie himſelfe the more, and diſdaine others.

Verſ. 13. Muffet. Note.

A Tale-bearer revealeth ſecrets, but he that is of a faithfull ſpirit concealeth the matter. Againſt Tale-bearing there is a Law, *Levit.* 19.16. This the Pack-horſes of Satan, as *Muffet* well calleth them, Tale-bearers regard not, but being given much to pratling, they will tell any thing which they know or heare of their neighbours to their diſgrace, and to the ſtirring up of ſtrife, although oft-times they carry themſelves towards them as friends, and ſo come to have their very ſecrets revealed unto them. Againſt ſuch a warning is given here, that we might beware of them, and not make any prating body our boſome friend, or ſuch as are addicted to ſpeake diſgracefully of others according to Verſe 12. for if thou doſt, he will not ſticke by diſcloſing thy ſecrets to diſgrace thee alſo, when he hath gotten a convenient time; but let him be thy friend, and ſo uſe him, that is of few words, and delights not in publiſhing other mens infirmities, but hides them rather, what hee can: yet it is not to be underſtood, that all telling of things ill ſpoken or done by others, is this ſinne of Tale-beating; for it may be againſt another mans life or eſtate, or good name that is ſpoken or done, or againſt the Commonwealth: to reveale it in ſuch caſes therefore is no Tale-bearing, but revealing that which wee are bound to reveale for the preventing of miſchiefe, or the puniſhing of heynous crimes committed; or children may ſpeake or doe wickedly, and not regard thee admoniſhing them thereof, in this caſe to tell their father, is but to doe as *Joſeph* did, that told his father *Jacob* of the evill ſpeeches of his brethren.

Verſ. 14. 1 Pet. 2. 13. *Chryſ.* Hom. 34 in Heb.

Where no counſell is, the people fall, but in a multitude of counſellours there is ſafety. Here a mixt government is commended as conducing moſt to the ſafety of a Nation; that is, when the King hath many Counſellours, and acteth not in governing or making Laws but by their advice, for let the Counſellours be never ſo wiſe, if their counſell be not followed, it is of none availe to keep the Kingdome in ſafety. The Vulgar *Where no Governour is*: the word is מחבלת of a plurall ſignification, either Cogitations, Counſellours, or Gubernacles, where there be none of theſe, it is ill for the people. The word therefore implieth both a Governour, under whom many more are ſubſtituted, and Counſellours, by whoſe counſell all things are ordered; for one ſupreme, of whom S. *Peter* ſpeaketh, is neceſſary, as a Generall in an Army, who if he be taken away, the whole Army, ſaith *Chryſoſtome*, is delivered into the hands of their enemies; as a Governour in a ſhip, or as a corner ſtone holding two walls together, for take this away and the building goeth to ruine, take the Governour out of the ſhip, and it is wrecked; ſo in a Nation if the King be taken away, all things are ſubverted and overthrowne.

Greg. Naz.

For Counſellours, *Gregory Nazianzen* ſaith, It is the Art of Arts to governe a body of men being ſo divers, as if one beaſt were compoſed of many, ſome tame, ſome wilde, ſome living upon one thing, ſome upon another, ſome delighted in one ſound, ſome in another, for ſo is a body of people being of divers mindes, and ſome abhorring from that wherewith others are pleaſed. How then ſhall a Prince doe in this caſe, he being but one, cannot apply himſelfe to all ſo divers one from another to cicurate and bring them all into a peaceable and quiet eſtate to live together in unity, and therefore it is neceſſary for him to have divers Counſellours, by meanes of whom he may doe this great worke, which of himſelfe he can never doe. The word here uſed, which is rendred Counſels cometh of חבל *funis*, a rope, ſuch as whereby the ſailes of a ſhip are hoiſed up or ſpread or contracted, or the ſides of a ſhip being weake, bound together and ſtrengthned, and hereby counſels are ſet forth to ſhew the neceſſity thereof, that a people being held together hereby, may not fall by being divided, and ſo one part becoming the deſtruction of the other.

Lavater.

Verſ. 15, 16.

Of this againſt ſurety-ſhip, ſee before Chap. 6. 1. Verſe 16. *A gracious woman retaineth honour and ſtrong riches.* By *gracious woman* here, a vertuous woman is to be underſtood, and not the beautifull onely, who is gracious in the eyes of fleſh and bloud, but the vertuous *ſhe ſhall be praiſed*, Prov. 31. For the next clauſe, by ſtrong men, ſuch as be induſtrious in their callings are beſt underſtood; for as it is an honour to a woman to be gracious, that is, to feare God, to be modeſt, ſober, and humble, ſo it is to a man to have wealth well gotten by honeſt labour and paines-taking; whereas this ſentence conſiſteth but of two parts compared together, the Septuagint render it ſo, as that it is a double compariſon of contraries.

Firſt, as *a gracious woman findes honour, ſo ſhe that hates juſt things, is a throne of ignominy.*

2. *The ſlothfull are indigent of riches, but the ſtrong leane upon riches.* Some by the ſtrong retaining riches, underſtand ſuch men as are not moved ſo much by the grace in a woman to take her to wife, as by riches; ſhe retaines honour indeed, as looked upon with reverence for the grace that is in her, yet let me have the riches of this world, ſaith the man, that is ſtrong in his deſires for the world: but thus it ſhould not be, for vertue ſhould firſt, and chiefly be the load-ſtone of our affections. Some, as the gracious woman is an honour to her husband and family, ſo a man ſtrong, induſtrious, and provident, is by getting and holding wealth, whereby his family is raiſed, and comes to honour. Laſtly, ſome thinke the comelineſſe and beauty of a woman, and the wealth gotten by an induſtrious man to be here compared together. I rather by grace, underſtand chaſtity, modeſty, and other graces before named, and by the ſtrong man the righteous and valiant, the laborious and induſtrious through Gods bleſſing attaining to, and retaining wealth and honour, that is, holding and enjoying it being thus gotten to him, and his, as a ſetled inheritance, and not as wicked mens riches that ſoon vaniſh.

Lavater.

Cajetan.

Verſ. 17.

The mercifull man doth good to his owne ſoule, but the cruell troubleth his owne fleſh; that is, in giving almes to others he benefits himſelfe, or in exerciſing any other acts of mercy, for ſo ones ſoule is ſometimes put for ones ſelfe. And it may well be ſaid ſo, becauſe through Gods bleſſing, that which he doth in way of charity, ſhall be abundantly recompenced to him in this life, and with everlaſting felicity in the life to come; contrariwiſe the cruel man, that is, the oppreſſor and unmercifull, brings the curſes of God down upon himſelf, whereby his ill gotten goods are conſumed, he from wealth and honour oft-times falleth into poverty and baſeneſſe; and finally comes to ſo low an ebbe of miſery, that he either wants neceſſaries for his body, or as being hated of all men, he is adjudged to death, and then ſurely hee troubleth his owne fleſh, as it hath beene with many that have beene promoted to high places and offices, wherein they have oppreſſed many moſt notoriouſly, being therefore after a while by Gods juſt judgement brought downe faſter then ever they roſe, and cut off as they have been well worthy, beſides the trouble coming upon them for their very uncharitableneſſe at the laſt day, when it ſhall be ſaid, *Goe ye curſed into everlaſting fire, for I was hungry and ye fed me not, &c.* But becauſe ſometimes neighbours are called our owne fleſh, as *Eſa.* 58. *Bring the poore wandring into thy houſe, and deſpiſe not thine owne fleſh*; ſometime kinsfolke and children are thus called, and ſometime a mans wife, and his owne body; there are that expound theſe words otherwayes, either thus, he doth good to his owne ſoule, that is, his brother, who is one with him, as God made one man

Math. 25.

only at the firſt, hereby to intimate, that in him we are all one; but contrariwiſe, the cruell man troubleth himſelfe, becauſe by his oppreſsion he troubleth his brother, and hindereth, and impoveriſheth him. Or thus, the mercifull man doth good to himſelfe, in doing good to his kindred, which are of his fleſh and bloud; but the cruell is a trouble to them, through his uncharitableneſſe, deceiving them of their expectation, which was, that he being rich and they poore, he would doe ſome-what for them.

Lavater. *Lavater*, who renders it, *He that doth good defrauds his owne ſoule*, giveth this ſence, that doth good to his kindred, but nothing for the poore in generall, prevents himſelfe of a reward in Heaven, but the word גמל, although it ſignifieth alſo *ablactare*, yet cannot with any good ſence be ſo rendred here, but *to doe good*, it being moſt ſtrange to ſay, That a mercifull man defrauds his owne ſoule. Or thus, He doth good to his owne children, by ſpending ſo, as that he waſteth not all, as riotous and prodigall perſons, for ſuch, as moſt cruell, trouble them who are their owne fleſh, in that they doe not afford, or leave them any thing to maintaine them; or they are cruell, and trouble their children, their owne fleſh, ſaith *Lavater*, that thruſt their ſonnes or daughters into Monaſteries, there forcing them to live a ſingle life, which they have not the gift to doe, in blind obedience to their Governours, whatſoever it be that they command them, they bring them into a perplexed and troubled condition often by this meanes, and are Authors to them of much ſinne, for which they ſhall anſwer another day.

This of Kinsfolk underſtood by his owne fleſh, the vulgar goeth upon, *Qui crudelis etiam propinquos abjicit*; if it be underſtood of a mans wife, the ſence is, He that is mercifull doth good to his wife, loving and cheriſhing her, as he is commanded; but the cruell man is the cauſe of much trouble to her, by his miſuſage, or miſerableneſſe towards her, not allowing her things convenient.

Laſtly, If of a mans owne body, hereby it appeareth who is a mercifull man, and who a cruell, he that doth not by himſelfe as he ought, but pincheth his owne body, or over-toyleth himſelfe to get worldly wealth, is cruell, and it is not to be expected, but that he ſhould be ſo to others; but he that doth good to himſelfe, it is more probable, that he will be ready to doe good to others in their neceſſity. This is followed by *Lavater*, adding, That he then is cruell that whips, or otherwiſe doth hurt to his owne body, as the ſuperſtitious Papiſts doe.

The firſt way is the moſt genuine of all theſe, yet the Proverb I grant, may be extended to all the reſt alſo, according to that expoſition of a mans ſelfe, or body;

August. *De civit, cap.27. lib. 21.*

Auguſtine ſeemeth to have taken it, where he ſaith, He that will doe almes worthy his ſins, muſt begin with his owne body, for it is an unworthy thing, that he ſhould not doe to himſelfe what he doth to his neighbour; or, how can he that is a malignant to himſelfe, doe good to another?

Baſil. And *Baſil* ſaith, This parſimony and cruelty to a mans ſelfe is deteſtable baſeneſſe, and covetouſneſſe, and this he commonly falleth into, that is not mercifull to others, he that beſtoweth not his goods upon others, moſt commonly denyeth neceſſaries to himſelfe.

Verſ. 18. *The wicked worketh a deceitfull worke, but to him that ſoweth righteouſneſſe, ſhall be a ſure reward.* The vulgar hath it, *The wicked doth an unſtable worke*; but Hebr. it is *a worke of lying* קשר, unto which there is an elegant paranomaſie anſwering in the next clauſe, where שבר with the change of a letter, and of a prick from the right horne of ש to the left, ſignifying reward, is uſed. Theſe words agree not with thoſe, ver. 17. if by the wicked we underſtand the cruell man, who by oppreſſion getteth, and by hardening his heart againſt doing acts of mercy, keepeth his worldly goods, and by the righteous the charitable and liberall; for the one thinkes, that he workes well for himſelfe, and his family, by getting Goods any way to make it great, but his worke ſhall in the end prove a deceitfull and lying worke to him, and his, when both his Goods thus gotten ſhall melt away, and he at his death finde, that he hath but thus purchaſed for himſelfe a place of utter darkneſſe and miſery: the other contrari-wiſe by exercising charity, ſoweth good ſeed in good ground, that will never deceive the Husband-man;

and although it lyeth for a time covered in the ground, yet it ſhall at length come up, and he ſhall reap a plentifull increaſe, and this ſhall be his reward undoubtedly.

Lyra, Hugo Card. Dionyſ.

Thus *Lyra*, and others, who ſaith, That the mercifull man hath many Patrons with God, the poore whom he releiveth; but the oppreſſour none, but all againſt him; yet this compariſon doth not ſo well illuſtrate it, as that of ſowing, which is the word uſed in the text.

Baſil.

Baſil ſaith, That a charitable man in giving Almes, is likened to him that ſoweth ſeed in the ground, becauſe as that is loſt, and corrupted before it comes up; ſo that which is given, ſeemes to be loſt by him that giveth it, and to become as a corrupt unprofitable thing unto him, but in the end cometh ſure increaſe thereof.

Verſ. 19.

For the next words, ver. 19. *As righteouſneſſe tendeth to life, ſo he that purſueth evill, to his owne death.* They co-here alſo with the former, *of righteouſneſſe ſowing*, and the lying worke of wickedneſſe; for as there, ſo here that righteouſneſſe and wickedneſſe are meant, which are otherwiſe called charity, and cruelty in oppreſſion, and hard-heartedneſſe towards the diſtreſſed; wherefore it is meant, if thou wouldeſt know, how he that ſoweth righteouſneſſe, in this ſence, ſhall have a ſure reward; here it is anſwered, his reward ſhall be life for evermore; or how the worke of the wicked is lying, he in his eager purſuit of worldly gaine, by hooke and crooke thinkes hereby to get life, having now wherewith-all to live, and maintaine himſelfe and his for ever, but he ſhall be foulely deceived, he doth but purſue this wicked gaine to his owne death, and undoing for ever. And it is to be noted, that he calleth ſome riches *evill*, namely the riches gotten by wicked, cruell, hard-hearted, unconſcionable men, they, and ſuch as they are, may call them goods, but they are indeed evils; as one well ſaith, *The goods of this world are good to the good, but evils to the evill.*

Note.

Bona hujus mundi ſunt bonis bona, malis mala.

Verſ. 20.

They that are of a froward heart are an abomination to the Lord, but ſuch as are upright in the way are his delight. Here by a froward heart is to be underſtood a deceitfull heart, or elſe the *upright* next ſpoken of were not ſo fitly oppoſed unto him. *Auguſtine* ſcanning theſe words, why the man of a double deceitfull heart ſhould be an abomination to God, ſaith, That he is a monſter among men, and is, as it were, double bodied, and therefore cannot but be abhorred by him.

Auguſt.

Rodolph.

Another ſaith, That man is the Image of God, and in God there is no deceit, or diſſimulation, therefore he cannot abide to ſee his Image thus falſly made, and ſo derogatory to his dignity, but the upright pleaſe him, as his right and true Image indeed.

Lavater.
Verſ. 21.

Though hand joyne in hand, the wicked ſhall not be unpuniſhed, but the ſeed of the righteous ſhall be delivered. Lavater having brought many expoſitions upon this place, as the word יד hath divers ſignifications, at laſt concludeth with this, That by hand joyning with hand, is meant the aſſociating of wicked men together, by joyning hands, and making covenants, to ſtand one to another in an evill courſe; but if they doe ſo, this ſhall be ſo farre from ſaving them, that it ſhall turne to their deſtruction. But beſides this he alſo ſaith, that clapping of hands, in token of applauſe of things wickedly done, is meant; they that doe wickedly, notwithſtanding the approbation of Sycophants, and their praiſing of their ungodly and cruell facts, ſhall ſurely be puniſhed in their kinde, and if it be a bloudy fact, their bloud ſhall goe for the bloud by them ſhed, be they never ſo potent.

Againe, by hand joyning in hand, or with hand, prayer may be underſtood, which is made by lifting up, and joyning a mans hands together, and then the meaning is, although the wicked pray they ſhall be puniſhed, this ſhall not keep Gods Judgements off, for the Lord will not heare them.

Eſa. 1. 12.

Againe, by hand to hand he underſtands *mox, mox*, preſently, for although it may ſeeme to be long oft-times before it cometh, yet it is with God but a ſhort time. Alſo becauſe יד ſignifieth a plague, or ſtroake of God, it may be underſtood thus; Although the wicked eſcape one Judgement after another, yet they ſhall not finally goe unpuniſhed.

Laſtly, Hand joyned to hand may be put for folding the hands together, as the

Sluggard doth, he ſhall not goe unpuniſhed, with poverty, and want. But all are farre fetcht except the firſt and ſecond, yet there are other expoſitions alſo.

1. By ***hand to hand*** underſtanding from Father to Sonne, making this the ſence; although the Father having done unjuſtly, the Sonne goes on to eſtabliſh what he hath done, yet the Judgements of God ſhall come upon them both.

2. Many hands, which covetous men uſe, to get unjuſtly the goods of this world.

3. The hand of one contending in Law againſt another, as the manner of old was, as may be gathered out of *Tully*, who brings in two men pleading about the title of a field called *Sabinus*, one calling to the other, to put his hand out to his hand, and the other anſwering him accordingly, to joyne in the ſtriſe; he yet that thus proceeding doth wrong, ſhall not be unpuniſhed, ***but the ſeed of the righteous ſhall be delivered***; That is, when the ſonne of a righteous father followeth his father in the way of righteouſneſſe, he ſhall be ſaved, as *Ezek.* 18.

And this laſt part of the ***Proverb*** ſeemes to make moſt for that expoſition of ***hand to hand***, whereby unjuſt dealing is ſaid to be meant, delivered as it were, from hand to hand, by the Father to the Sonne; and then generally it will follow alſo, that many joyning together to ſtrengthen themſelves to doe evill, yet they ſhall not all be able to keep off the Judgements of God threatned againſt the wicked, but if one Generation eſcapeth in this world, another ſhall not, yea all ſhall be puniſhed in Gods due time.

Verſ. 22. ***As a jewell of gold in a Swines ſnout, ſo is a faire woman without diſcretion***; Here a faire woman, and a Sow with a gold ring in her ſnout, are compared together but this faire woman is one, which although ſhe hath the glittering gold of beauty, whereby mens eyes are drawne to her, yet ſhe hath no diſcretion to live, and doe as a woman fearing God, that is, chaſtely, and modeſtly; but as the Sow, with ſuch a ring in her ſnout, defiles it by muzzling in the mire, ſo ſhe by proſtituting her beauty to filthy fleſhly luſt. And to a Sow is a woman without diſcretion compared alſo, becauſe ſhe is both the moſt fooliſh, the moſt libidinous, and the moſt naſty of all other creatures.

To ſet forth fooliſhneſſe, the ***Ægyptians*** were wont to paint a Sow, and an Elephant, going faſt away from her, the Elephant being counted the wiſeſt of the Beaſts, and the Swine the moſt fooliſh; for which alſo ***Ariſtotle*** makes the Swine an embleme of fooliſhneſſe. Now the Elephants haſtening away from the Swine, 't is obſerved, that her grunting makes the Elephant to flee.

2. For libidinouſneſſe, there is no beaſt more libidinous then a Sow, ſo a faire woman but unchaſte, is full of fleſhly luſt.

3. For filthineſſe, the ſatisfying of fleſhly luſt is the greateſt filthineſſe that is, and what is beauty then in ſuch a woman, but deformity? But why is the beauty of ſuch compared with a gold ring in a Swines ſnout? Some ſay, becauſe the ſnout of a ſwine is the firſt thing put into the mire, and moſt uſed to muzzle therein; ſo the beauty of ſuch a woman ſtirres up the ſtinking mire of fleſhly concupiſcence; it ſhould be indeed as a ring to a ſwine, keeping her from routing in ſoft and miery ground, but by the Swines naturall inclination ſo to doe, it being joyned to her ſnout, is an help to turne up the mire withall; hereupon it is commonly obſerved, that the faireſt women are rarely the chaſteſt; ſome, becauſe a faire woman that is fooliſh is drawne by gold, and gaine, to ſubject her ſelfe to mens luſts, this being as a ringle in her ſnout, to turne her about, and lead her whether they will.

To conclude, the woman without diſcretion, be ſhe never ſo faire, is but as a foule Sow, her beauty ſo abuſed being no more grace unto her, then a gold ring in the ſnout of a Sow to her, that both men may learne to loath ſuch; and women that are faire may live chaſtely, and modeſtly, and not by doing contrariwiſe be thus greatly diſgraced.

Verſ. 23. ***The deſire of the righteous is only good, but the expectation of the wicked wrath***; That is, the juſt deſire that all things may be done that are juſt, and good, and nothing elſe; but the wicked contrariwiſe are ſo ſet upon evill, as that they can expect nothing therefore, but the wrath of God to be poured downe upon them.

Lavater.

Muffet.

them, So *Lavater*. Some ſay, the deſire of the juſt ſhall be fulfilled, and they ſhal not alwayes expect good in vaine, but in the end it ſhall come unto them accordingly; but what good ſoever the wicked looke for, it ſhall in the end prove wrath, a deprivation of all good, and an inflicting of all evill upon them, from a God full of wrath againſt them. Some, the juſt mans deſire is wholly ſet upon Heaven, and everlaſting happineſſe, but the wicked, who by his evill living ſheweth, that this is no part of his care, muſt needs expect contrariwiſe wrath, indignation, and deſtruction.

Rodolph.

Laſtly, ſome, the juſt deſire that all good may come to all men, with whom they have to doe, although they cannot be beneficiall to all; but the wicked contrariwiſe are ſo vile, and malicious, againſt ſuch as they are offended with, that they wiſh, and expect nothing but wrath, and evill to come upon them. Let the reader take it which way of theſe he pleaſeth, he ſhall not erre.

Verſ. 24.

There is that ſcattereth; and yet increaſeth, and he that with-holdeth more then is meet, but it tendeth to poverty. This and the next verſe tend to the commendations of liberality towards the poore, and to the incouraging of us hereunto. For here by ſcattering, is meant ſcattering, as a Sower ſcattereth his ſeed, upon his good ground, whereby he ſhall not looſe, but get, and increaſe his corne and ſubſtance the more. The vulgar, *They that take what is not their owne are alwayes in want*, for theſe words, *He that with-holdeth more then is meet*, Hebr. *with-holding from the right*; מישר, which may either have reference to the thing with-held, which right reaſon would move a man to let goe, that is, Almes to the poore, or to the perſon from whom it is with-held, who is the right owner, by the covetous yet kept from him, being unjuſtly taken away; ſo that the words may beare either rendring, but the firſt is to be preferred; he that is ſparing, and giveth not, when it is juſt and right that he ſhould, ſhall have nothing the more; yea he ſhall by a ſecret curſe, have his meanes waſted, and become poore. But it is to be noted, that only with-holding, when of right a man ought to give, tendeth to poverty, not all with-holding, as namely from the idle, for he that will not worke muſt not eate; ſome ſuch there are in every Towne, to ſet whom aworke is more charity, then to give unto them to maintaine them in idleneſſe, and many ſuch there are, who wander about from Towne to Towne, and from County to County, to ſend whom to their owne habitations, after correction given, for this their ſinne, is more charity, then to give unto them without this neceſſary diſcipline.

Note.

2 *Theſ.* 3. 10.

Such as are induſtrious, and yet not able to live without ſome releiſe, it muſt not be with-held from them, nor yet from the impotent and aged, nor from ſuch as by evill unavoydable caſualties are brought to poverty; as the man, that travelling from *Jeruſalem* to *Jerico* fell among Theeves, for releeving whom the *Samaritan* is ſo much commended.

Verſ. 25.

The next words, ver. 25. are a reaſon, or demonſtration, by what meanes he that is liberall ſhall increaſe more; *He that watereth ſhall be watered*; The vulg. *he that inebriateth, ſhall be inebriated*; which is all one, God ſhall ſend downe plentifully upon him the dew of his bleſſing, and ſo, as by the dew of heaven falling, the earth fructifieth more after water, by vapours exhaled, and ſent up to heaven from the earth; the almes rightly given to the poore, being ſuch watering vapours, as it were, through their praiſing of God for our beneficence, aſcending, as it were, up to heaven, and procuring this dew of bleſſing upon all that we have, to the great increaſe thereof.

And to intimate the poores bleſſing of God, as hath been ſaid, for our charity, the words put before theſe, Hebr. are, *the ſoule of bleſſing ſhall be made fat*; That is, the man whom the poore bleſſe, for his charity ſhall be made fat, that is, wealthy; and then the meanes whereby this ſhall be done is ſhewed, *He, that watereth, &c.* he hath watered, and refreſhed the hungry, now he may well expect being watered from above, as hath been ſaid; or as a Well, the water whereof is abundantly drawne out, doth the more abound with water.

Note.

A great incouragement to all rich men, to be continually giving, for they that doe ſo, ſo following the rule before going, and that not for vain-glory, but that God may be praiſed and glorified, ſhall ſurely have Gods bleſſings ſhowred downe upon them againe, which ſhall be as the clouds, which are ſaid when they raine, to Pſal 65. drop fatneſſe upon the earth, he being likewiſe fatted, and made the more wealthy.

Verſ. 26. ***He that with-holdeth corne, the people ſhall curſe him, but the bleſſing ſhall be upon the head of him that ſelleth it***; that is, that holdeth his corne denying to ſell it yet, becauſe he thinketh not the price great enough, which is by this meanes much increaſed many times to their private gaine, but the great loſſe and hindrance of poore people, for which they are curſed in that very thing, as *Chryſoſtome* noteth, Chryſoſt. keeping it, till that it is eaten by a kinde of worme breeding in it, and conſuming all the flowre, the huske onely remaining, whereby ſuch miſers have beene ſometimes inforced to poure it out into the water, thus making it away that it may not be ſeene, as being much aſhamed of that which they have done. And the peoples curſing in this caſe is ſpoken of, becauſe it ſhall take effect to bring their great heaps of corne, thus covetouſly hoorded up, to nought. And this comes well in here next unto the watering before ſpoken of to the liberall, as ſhewing, that contrariwiſe the miſerable ſhall be curſed, who intend their owne gaine onely, and for it bring many into great want and penury, but they for want of Gods watering, ſhall come to want at the laſt either in themſelves or their poſterity. He that ſelleth corn, who is here bleſſed, is one that ſelleth at an indifferent price, when others, that cannot come to a greater, hold it in: yet it cannot hence be gathered, that in times of plenty the Magiſtrates may not lay up corne, whereby the people may be afterwards ſupplied at a reaſonable rate, when there is a ſcarcity. For *Joſeph* was for this much commended and promoted to great honour in Egypt as a moſt wiſe man.

Lavater. *Note* To apply this alſo ſpiritually, if with-holding corne, which is food for the body, brings a curſe, then much more the Miniſters with-holding of ſpirituall food, as they doe, that having the charge of ſoules ſuffer them to ſtarve for want of duly miniſtring the word unto them by preaching.

Verſ. 27. ***He that diligently ſeekes good procureth favour, but he that ſeekes miſchief, it ſhall come unto him***; Having ſpoken of good things to be done before, Verſe 24, 25, 26. *viz.* Alms-giving and ſelling our corne at a reaſonable rate to the poore, when other miſers ſeeke by hoording it up to inhance the price, now he ſaith ſomewhat to ſtir up to the doing of theſe good things betimes, for the word rendred *diligently* is שחר ſeeking in the morning. He that doth thus betimes apply himſelfe to doe good to others, ſhall have favour both with God and men, but he that ſeekes by the hindrance of others to benefit himſelfe, as the covetous Miſer in hoording his corne up, and with-holding almes from the poore, evill for this great wickedneſſe in him ſhall come unto him, Gods curſe to diſappoint him of his expected wealth, and the curſes of men alſo, and hatred and infamy amongſt them.

If it be demanded, whether it be not a ſinne to curſe others, although they bee ſuch as be ſo ill diſpoſed, as hath beene ſaid, that is, ſuch as preferre their owne private gaine ſo farre, that to attaine it, they doe things detrimentall to the publike.

I anſwer, although we be bound onely to bleſſe thoſe that are our private enemies and hate us, yet curſing in ſome caſes is not unlawfull, *viz.* either in Gods cauſe, when men are notoriouſly unfaithfull to him, and either banding againſt him or ſhrinke backe, and ſtand not for him together with their fellow ſervants when there is need; or in the cauſe of the Commonwealth, as here, when men are apparently injurious thereunto through the baſe covetouſneſſe of their mindes doing things whereby the Commonwealth is hindered, ſo that they may benefited. Thus Judg. 5. 23. it is ſaid, *Curſe ye Meroz becauſe they came not out to helpe the Lord againſt* Levit. 27. *the mighty*. And as ſix Tribes are ſet by *Moſes* to bleſſe, ſo ſix are ſet to curſe no- Ier. 23. 10. torious ſinners, who are apparent enemies to God, and to the Commonwealth, be- Hoſ. 4. cauſe they bring downe Gods judgements upon the whole land by their ſinnes.

And therefore in ſuch caſes the curſes of the people are Gods curſes, and they but his inſtruments to pronounce them; provided, that it be not done in way of private revenge, but for God, and for his people in generall, to whom it will be a great benefit to have ſuch cut off.

Verſ. 28. *He that truſteth in his riches ſhall fall, but the righteous ſhall flouriſh as a branch.* Leſt any man againſt the threatning promiſed, Verſe 27. ſhould flatter himſelfe, thinking by meanes of his riches to eſcape miſchiefe well enough, this Proverb is added, He that truſts to theſe, ſhall not eſcape, but fall into miſchiefe and miſery, builde he his neſt never ſo high; but the righteous, who ſeekes the good of all, and is full of charity, ſhall flouriſh as a branch, *Pſal.*1. and *Jer.*7. as a tree planted by the waters ſide, bringing forth proſperous branches.

Verſ. 29. Lavater. Cajetan. *He that troubleth his owne houſe, ſhall inherit the winde, and the foole ſhall be ſervant to the wiſe in heart.* This Verſe hath reference to Verſe 24. where he commended ſcattering; now leſt any prodigall foole ſhould hereupon ſpend his patrimony and goods in vanity, bearing himſelſe upon that ſaying, common amongſt them, *Spend and God will ſend,* this Proverb is here commended unto them. As if he had ſaid, take heed of ſcattering ſo as to trouble thy owne houſe or family by rioting, whoring, ſpending upon evill company, jeaſters, and ſuch as imploy their wits in making others merry, and pleaſing them in their vaine wayes, in gaming, or any other unlawfull courſe, by faring deliciouſly, going ſumptuoſly, or living idlely: For by all theſe meanes and more, reckoned up by *Lavater*, doe men trouble their owne houſes, when from wealthy, and renowned, they bring them downe to bee poore and miſerable, and themſelves alſo, being glad to turne ſervants to get neceſſaries for this life, and to doe baſe offices, which before they would have ſcorned much, as the Prodigal in the Goſpel, who kept ſwine for his living. *Cajetan* expounding the firſt clauſe here of a father too ſevere to his children, whereby they being diſcouraged flye out, and take evill courſes, it being no more in his power now to rule them then the wind, which bloweth where it liſteth, giveth this for the ſenſe of the ſecond; his children being thus made fools, and mad, ſo that he cannot rule them, become ſervants to wiſer men, who know how to governe better, and therefore they like better to be ſervants to ſuch, then ſonnes to their father ſo full of auſterity and rigour.

This I cannot miſlike, it being one of the wayes alſo, that *Lavater* mentioneth of troubling a mans own houſe to be too auſtere and ſharp to thoſe about him, being never pleaſed with any thing that they doe, but by his violent carriage diſturbing all, ſo that they are ready like the wind to flye from him both children and ſervants alſo: wherefore I judge that the ſenſe is the more full, if we joyne this Expoſition to the other.

Verſ. 30. Gen. 3. Lavater. *The fruit of the righteous is a tree of life, and he that winneth ſoules is wiſe.* Having ſpoken of a wiſe man in the words before-going, *The foole ſhall be ſervant to the wiſe in heart;* now he ſheweth who is a wiſe man; he that laboureth to win ſouls, uſing wiſely all good means to this end and purpoſe, is wiſe, and the fruit coming of his labours ſhall be the tree of life, that is, everlaſting felicity ſpoken of by this name *Revel.* 3.7. c. 22. and typified by the Tree of life in the Garden of *Eden.* Thus *Lavater*, who yet brings another, this is the fruit of the righteous mans labour, ſoules being hereby converted, are made as it were, Trees of life, alwayes living and fructifying, and never fading or dying, for thus the compariſons before ſpoken of, go, *Pſal.* 1. *Jer.*7. and it is common in the holy Scriptures to ſet forth the good by the names of good Trees, the Fig-tree, the Vine, the Olive-tree, &c.

Some expound it thus, *The fruit of the righteous* is like the fruit of *the tree of life,* becauſe man might freely have gone and taken and eaten of that tree, and having done ſo, he ſhould have lived for ever; ſo about a righteous and faithfull Preacher, men have free liberty to come and eat of his fruit, that is, heare his inſtructions, and ſo live for ever, and he that knoweth how to yeeld ſuch fruit, is a converter of ſoules; the Vulgar *ſuſcipit animas*, taketh ſoules, and is a wiſe man

indeed, wherein it is alluded to the ſaying of Chriſt, *Hereafter thou ſhalt catch*
men, and I make you fiſhers of men. And this Expoſition is to be preferred, and
ſo here is both that which may ſtirre up to labour in this holy worke, and bring
Note. ſuch into eſtimation againſt the contempt of the baſe world, which preferreth other
vocations before this, when as he that laboureth according to divine Art in this, is
the wiſeſt man of all others, and if moſt wiſe, moſt excellent, and his calling ſuch as
none but fooles will contemne; and alſo that is ſaid here, which may ſtirre all men
up that would come to life, to come about ſuch men, and to be diligent in hearkning
to them, that they thus eating, may live for ever, becauſe there is no mortall
man, but if he could enter into Paradiſe, he would, and eat of the tree of life there,
and live for ever. But how ſhould a man attaine to this Art? onely by joyning unto
ſtudy and reading, to make us wiſe herein, fervent prayer to God, who if he adde
1 Cor. 3. not to our labours his bleſſing, *Paul* may plant, and *Apollo* water in vaine; and unto
all theſe a life free from all ſcandall, all our ſpeeches and actions being apparently
fruits of this tree of life, that if any be not wonne by the word, yet ſeeing our good
converſation, they may be wonne hereby, as *Paul* ſpeakes of the converſation
1 Pet.3.1. of wives.

Some by the righteous here underſtand the mercifull, holding that he is ſaid to
be a Tree of life; becauſe that by his charity many are fed, and their lives are
ſuſtained; but how then can the next words with any good ſenſe anſwer to theſe?
He that converteth ſoules is wiſe, plainly ſhewing, that the feeding with the fruit
of the tree of life, is of the ſoule and not of the body. The Septuagint ſeeing this
incongruity, to avoid it, render the words thus, Out of the *fruit of righteouſneſſe*
groweth the tree of life, but the ſouls of the wicked ſhall be taken away unſeaſonably,
or by untimely death; but herein they go altogether from the words of the
Hebrew text, reſpecting rather the ſenſe by them conceived to be in them, then the
words, as they doe alſo in many other places: But here certainly they erred, becauſe
they would make up the ſentence by oppoſite words, as commonly they doe,
but although *Salomon* ſpeaketh ſo for the moſt part, yet ſometimes he doth not, as
here, and Verſe 29.25.22. and in many more places.

Laſtly, for that Expoſition before going, everlaſting life is the fruit of righteouſneſſe,
and as ſome adde, a joyfull life, and free from miſery here alſo; this laſt cannot
ſtand, becauſe Verſe 31. he ſaith, *The righteous ſhall be recompenced upon*
Verſ. 31. *earth, how much more the wicked*? which were altogether inconſiſtent with that
expoſition, although by the Tree of life everlaſting life be underſtood, as the reward
of the righteous; the Reader may take it either way, but as I ſaid before, the
other is to be preferred as moſt conſonant with another Proverb, Chap. 10. 21.
The lips of the righteous feed many: See alſo Verſe 31. For the laſt words here,
ſee the like *Jer.* 23. *Luke* 23. *If they doe this to the green tree, what will they*
doe to the dry? 1 Pet. 4. ult. of this a plaine wreſted meaning is given by ſome, the
righteous of whom it was ſpoken before, as of a Tree of life with her fruit, ſhall be
ſomewhat rewarded even in this world with bleſſings, therefore much more the
wicked, who are ſo well worthy, with curſes both here and hereafter; for thus the
other places of Scripture before alleadged as parallel with this ſhould ill agree. The
ſenſe therefore is, that although the fruit of the righteous be life, and therefore he
deſerveth beſt of all other men, as doing the moſt noble worke in the world, viz.
Heb.12.9. Converting ſoules, yet even he ſhall ſuffer afflictions here, and it were ill with him
if he ſhould not, becauſe they are tokens of ſonnes, to be without ſuffering, of
baſtards; much more then muſt the wicked, that many times live in proſperity
here, ſuffer extreamly in the world to come, when their foule ſinnes, their impenitency,
and unbeleefe, and hardneſſe of heart ſhall come in remembrance. For the
righteous being far leſſe ſinfull ſuffer, therefore much more they.

CHAP

CHAP. XII.

Verſ. 1. *HE that loveth inſtruction, loveth knowledge, but he that hateth reproofe is brutiſh*, or a bruit beaſt. Here patient bearing of reproofe and chaſtiſement is commended, as much conducing to make one divinely learned; hereupon the ſaying among the Greeks is παθήματα μαθήματα, paſſions are inſtructions, but he is, and is like to continue as a bruit, and no man, that hateth reproofe, and deſerved chaſtiſement.

Verſ. 2. *A good man obtaineth favour of the Lord, but a man of wicked devices will he condemne.* A good man he is called here, that is upright, and without fraud, *A man of wicked devices*, is he that is full of deceit; he may carry it ſo fairely before men, that he may be commended, but before God he is condemned, and can looke for nothing in the end but condemnation to the pit of hell, all his fraud and foulneſſe within being diſcovered, which lay hid before.

Verſ. 3. For Verſe 3. it is the ſame with Chap. 10. 25. although in other words.

Verſ. 4. *A vertuous woman is a crowne to her husband, but ſhe that makes aſhamed is as rottenneſſe in his bones.* Of the honour of a gracious woman, ſee before Chap. 11. 16. Hebrew, *A woman of fortitude*; the Vulgar, *A diligent woman*; ſhe is meant that is afterwards deſcribed Chap. 31. ſhe is vertuous for this, that ſhe is induſtrious in all points of good huſ-wifry, and feareth God.

In ſaying, ſhe is *A crowne to her husband*, he meaneth a glory to him, becauſe a Crowne is an Enſigne of Kingly dignity; and therefore to ſhew, that a man, who hath a good wife, hath in her the greateſt honour that in this world can be attained, he ſaith, ſhe is a crowne unto him, that he who hath her may account it no ſmall bleſſing; and he that is to take a wife, may looke at vertue more then at riches or beauty, or birth in his chooſing. To ſignifie this of old, the bridegroome and the bride in the day of their marriage had Crownes of Laurell or Myrtle put upon their heads, which uſed to be ſet upon the heads of Conquerours, they being hereby both declared to be Conquerours over extravagant luſts, to live together ever after in the lawfull uſe of the marriage-bed, being alwayes uſed as a remedy againſt fornication.

And it is noted by ſome, that *David* having taken this Crowne from *Vriah*, when he lay with *Bathſheba*, his wife, had for this through the juſt judgement of God, his Crowne hazarded, and life alſo, by his ambitious ſonne *Abſalom*. To this Crowne it is alluded in the Song of *Salomon*, where it is ſaid, *My mother ſet a Crowne upon my head in the day of my eſpouſals.*

For the next words, ſhe that is adulterous, immodeſt, or laſcivious, *is rottenneſſe to his bones*; the diſeaſe of jealouſie thus ſeizing upon him, then which there is none that more infeebleth a mans ſtrength, ſet forth by his bones. Some for *his bones*, have *her bones*; but the Hebrew is of the maſculine gender, and therefore it is meant of him, and not of her.

Greg. Naz. Poem. *Nazianzen* hereupon ſaith, that ſhe is a ſought and attracted plague, not to be fled from againe by any meanes. And *Chryſoſtome* ſaith, That neither extreme Chryſoſt. poverty, nor any uncurable diſeaſe, is like unto jealouſie. But on the contrary ſide he extols a vertuous woman for this, that ſhe is a ſtrengthning to her husband in all Tully. his misfortunes, ſo that now he can the more chearfully beare them. And *Tully* ſaith, that anciently an adulterous wife was judged and condemned for a Witch, becauſe that through this wickedneſſe ſhe ſtirred much hatred in many others againſt her husband, his friends, and her owne friends alſo, and therefore to be revenged upon them, and to enjoy her wicked luſts ſtill, none can be more apt to turne a Witch, thus by the Devill to be inabled hereunto.

And accordingly it is to be noted, that when *Jehu* charged *Jezabel* with whoredome, he added witchcraft alſo.

Verſ. 5. *The thoughts of the righteous are right, but the counſels of the wicked are deceit*; that is, the one thinketh ſincerely how he may doe good to others, to helpe them in diſtreſſe, to right their wrongs, and promote the publike good, if he be in any publike place, but the wicked both alone, and together, deviſe how to cheat and couſen, and to cover over their wickedneſſe, when they have done it. Vulgar, *The thoughts of the juſt are judgement.* This is followed by Gregor. Mor. l. 19. c. 13. *Gregory*, who upon this ſaith, that the juſt man erects a Court of juſtice within himſelfe, and weigheth here in his conſcience in all caſes happening betwixt him and others, what juſtice requires him to do, and whether, if he were as that man, whom he hath to doe withall, he would be ſo dealt withall, or ſo; and then reſolveth upon that rule, *As yee would that men ſhould doe to you, ſo doe yee to them.* Matth. 7. 12. And *Bernard* ſetteth forth the parts of this court thus, Bernard de int. domo. c. 14. The conſcience is the accuſer, memory the witneſſe, reaſon the judge, pleaſure taken in ſinne the priſon, feare the tormentor, all the delights taken in ſinne, being now turned into ſo many torments. And *Ambroſe* Ambroſ. comparing this Tribunall within, and other Tribunals together, ſaith, that others are but at certaine times, many dayes comming between, this ſtands every day and houre. And *Auguſtine* Auguſt. ſaith, they are miſerable men, that returne not to the Tribunall within them, where they are in danger to be overthrowne by the ſuits of their ſins.

Verſ. 6. *The words of the wicked are to lye in wait for blood, but the mouth of the upright ſhall deliver them.* Muffet. From thoughts here he proceedeth to words, both of the wicked and of the righteous, the one ſpeakes in way of queſtioning with this man or that, with a deceitfull heart ſeeking to catch ſomewhat from him to bring him into danger, but the other ſpeakes ſo, as that by examining things, he may finde how to deliver and ſave thoſe that be innocent. Some underſtand this, as ſpoken of the words had betwixt the wicked, ſtirring up one another to miſchiefe and blood-ſhed; Some of falſe witneſſes, who thus caſt many a man.

For the words of the righteous delivering them; ſome by *them*, underſtand themſelves, becauſe they being heard, anſwer ſo well in refelling the falſe accuſations of their adverſaries, that judgement is given on their ſides; ſome by them underſtand even their accuſers, or enemies machinating againſt them, but they ſpeaking to extenuate their fault, ſave them, who ſhould otherwiſe have been adjudged to death; it may be underſtood any of theſe wayes, but chiefly of the firſt.

Verſ. 7. *The wicked are overthrowne, and are not, but the houſe of the righteous ſhall ſtand.* He had before ſaid, that wicked mens words tended to blood, their conſultations, accuſations and queſtions, being all for the finding out of ſomewhat againſt the righteous, whom with his family they deſire to overthrow. But the overthrow cometh by Gods juſt judgement upon them and theirs. The Vulgar rendreth it *verte impios*, and it is to be underſtood by ſome, as if it had been ſaid, *Overturne*, overturne thou, O God, the wicked, and he, together with all his, ſhall be rooted out from being in any proſperous condition any more for ever. By ſome, *averte, turne thou away, as ſpoken to the man* converſing with him, turne and leave him a while, and afterwards come againe, and yee ſhall ſee an end of all his proſperity, as in the Pſalmes it is alſo ſaid. But the word הָפוֹךְ is a participle, overturning the wicked, and therefore muſt be referred to ſome ſubſtantive; and what can that better be then the mouth, of which in the righteous he had ſpoken before, as delivering him? contrariwiſe here it is overthrowne him utterly, Muffet and which one renders it, *The wicked overthrowing themſelves*, but the juſt, who ſtands for the ſaving and delivering of others, ſhall have his houſe eſtabliſhed to continue alwayes proſperous.

Verſ. 8. *A man ſhall be commended according to his wiſdome, but he that is of a perverſe heart ſhall be deſpiſed.* Having ſpoken of the ſtanding of a righteous mans houſe, now he addeth ſomewhat of the credit and eſtimation wherein he ſhall live, he ſhall bee commended by all men for his wiſe and good carriage, whereby others ſpeed the better: but the wicked for his deceit, and evill carriage ſhall be deſpiſed, and by Gods judgement brought into a poore and deſpicable eſtate; for that this is the meaning the next words ſhew, Verſe 9.

Verſ. 9. *He that is deſpiſed, and hath a ſervant, is better then he that honoureth himſelfe, and lacketh bread.* Theſe words are added to the former, to ſhew, that as the fooliſh and wicked are deſpiſed, for the evill that is in them; ſo a man of wiſdome may be deſpiſed alſo; but if he hath ſervants, that is, by his induſtry and providence hath gotten an eſtate by lawfull meanes, thus riſing from a poore beginning, to wealth, he is better by farre, then one that cometh of a higher ſtreine, and glorieth in this, that his Anceſtors were great, and noble, but yet he for his part is very poore, and deſtitute of theſe worldly things; for if the other man be contemned for his meane Parentage, as he commonly is, yet the Gentleman, who is poore, is contemned much more. And this is ſpoken both to beat downe the vanity of ſuch men, and to ſtirre up in them a care, and providence to uphold the eſtate by their progenitours left them, and not to ſquander it away in pride, luſt, or prodigality, as too too many doe. The Hebr. for theſe words, *and hath a ſervant*, hath theſe, *and a ſervant to him*, expounded by ſome, *and is a ſervant to himſelfe*; That is, refuſeth no ſervile or baſe labour, but doth any worke which he lawfully may, thus increaſing his meanes; but I rather preferre the former, becauſe it is not a man ſo toyling to get worldly goods, that is deſpiſed, before he hath gotten them, but being thus growne wealthy, it is commonly objected, he was at the firſt but thus, and thus; and the Gentleman, although poore, through ill courſes taken by him, hath him ſtill in great contempt.

Note.

This Parable, or Proverb, then tendeth to the reproofe of thoſe, that doe thus deſpiſe ſuch as be in a proſperous eſtate, and to teach us to forbeare it, and vaunting our ſelves of our kindred, being our ſelves in a poore and meane condition.

Verſ. 10.

Pſal. 104.
Matth. 6.
Pſal. 147.

A righteous man regardeth the life of his beaſt, but the tender mercies of the wicked are cruell. God, who made both man, and beaſt, and put the beaſts into mans hands, to ſerve himſelfe with them, is mercifull to them all; *He ſaveth both man and beaſt*, he provideth *graſſe for them*, and feeds the Fowles of the aire, and the *young Ravens that call upon him*; and he made Lawes, whereby it was provided, that their Owners ſhould feed them; *Thou ſhalt not muzzle the mouth of the Oxe, that treadeth out the corne*; and the beaſt muſt reſt upon the Sabbath day, and if thou ſeeſt an Aſſe falne under the burthen, thou ſhalt lift it up, although it be the beaſt of thy enemy; wherefore it is ſaid here, *the righteous man*, who regards Gods ordinances, and aſpires after a conformity to God, his heavenly Father, regards his very beaſt; That is, to feed it, as is neceſſary, to give it times of reſt, that it may be the better able to indure the worke, and not by unceſſant labour be worne out in a ſhort time; and in caſe of being in danger by any fall, or otherwiſe, to doe what he can to ſave it; ſo that he is none of Gods righteous people, that contrariwiſe uſeth cruelty towards his beaſt, he hereby looſeth the certaineſt marke of being one of his Children; That is, viz. of being mercifull, as his heavenly Father is mercifull.

Note.

And if to his beaſts life a righteous man hath ſo great a regard, then much more to his man, or maid-ſervant, to feed, and ſhew all needfull favour to them. Therefore it is expreſly ordained, that a ſervant alſo reſt upon the Sabbath day, that his Wages be duly paid him, and that he be no way wronged. For the next words, *the mercies of the wicked are cruelties*; the meaning is, they are hard-hearted both towards their beaſts, beating them without reaſon, and toyling them without end; and towards ſervants, and all others in eſtate under them, harſh, and hard-hearted, when any occaſion to try them is given; if in time of famine many periſh for want, they regard it not, neither ſhall have any reliefe from them; if there be Warre, and ſome be ſlaine, or wounded, they are not affected. Likewiſe in caſe of ſickneſſe, or tormenting pangs, yea, to very wives and children they are cruell, and hard-hearted; and note hence, that who ſo is thus, is wicked, for this is the character of the wicked, *Their mercies are cruelties*; all the mercies that any ſhall finde in them, are ſuch as have been ſaid, and therefore worthy to be called cruelties.

Col. 3. 25.

Note.

Verſ. 11.

He that tilleth his Land ſhall be ſatisfied with bread, but he that followeth vaine perſons is voyd of underſtanding. Here is incouragement for ſuch as labour in workes of Husbandry, or in any other lawfull Calling, but they that ſpend their

2 Chron. 32. 38. 28.

time in idle and vaine courſes are cenſured, as being without wit; but workes of Husbandry are named as the firſt, and moſt anciently done, for the getting of bread, and moſt neceſſary for this life; for *Adam* tilled the ground, and *Cain* his eldeſt Sonne was an Husband-man; to *Cincinnatus* amongſt the *Romans*, when he was at his Husbandry, was offered the Dictatour-ſhip of *Rome*, and many great men amongſt them have frequently done workes of Husbandry; and *Eliſha* being at Plough, was called to be a Prophet inſtead of *Elijah*, that is, the head and chiefe of all others. *Hezekiah* is ſaid to have built Store-houſes for corne, and wine, and oyle, implying his husbandry; for *vaine perſons* here ſpoken of, and following them, it is the buſying of a mans ſelfe about the ſtudy and exerciſe of curious Arts, or Games, of which no profit cometh, but oft-times much loſſe, to the weakening, yea over-throw of a mans eſtate, which becauſe none but vaine perſons doe, it is ſaid, *he that followeth vaine perſons is voyd of underſtanding.*

Lavater. We have read, ſaith *Lavater*, that ſome Emperours have put from their Court ſuch as could run upon a Rope, doe tumbling Tricks, Jeaſters, and Stage-players, &c. as vain perſons: and indeed, what wit is there in men, that ſpend their time either to attain ſuch skil, or to doe many other rare feates, of which no profit cometh? But above all, they are to be condemned, that ſtudy, and ſpend their time to get skill to attaine to ſuch Arts, as the maine ſcope whereof, is to circumvent, and to gaine out of other mens loſſes, as Mounte-bankes, and Cheaters; for curſed is the gaine that thus cometh, and it ſhall prove bread of bitterneſſe, inſtead of the good bread that nouriſheth.

Note.

Laſtly, they come here to be taxed, that becauſe they have meanes, ſpend their time in idleneſſe, being much for feaſtings, paſtimes, or which is the baſeſt of all, Venery, following Whores.

The vulgar Latine, for *vaine perſons*, hath *idleneſſe*, the word is ריקים vanities, or vacuities, emptineſſes, and therefore may alſo be underſtood of times ſpent in idleneſſe; and if ſo, then as labour is here commended, ſo idleneſſe for ſuch, that it is not followed by any, but thoſe that want wit, being as much voyd of it, as their time ſo miſ-ſpent of profitable labour; of ſuch one ſaith, Well may they be counted fooles, becauſe they live only like fooliſh beaſts, or only breathe, as they doe.

Some by vanities, oppoſed to tilling the ground, underſtand Merchandizing, in which there is great hazzard, therefore he ſaith, *they that follow* ſuch trades may prove fooles, looking for much profit after a long voyage by Sea, but in vaine, all being loſt in returning home. Thus *Jerome*, Labour thy ground, ſhips come not from *Carthage*, it was good for *Tyre* that the ſhips periſhed, that they might labour their owne ground, and ſo have bread, according to the ſaying, *He that tilleth his land, ſhall be ſatisfied with bread*, that he may not live of the uncertaine danger of the waves, and ſhipwracks, but of the fruits of his labour. And according to this, *Plutarch* calleth Merchandizings by ſea ματαίας τὰς τέχνας, vaine Arts, preferring the trade of Husbandry much before them.

Hieron. in Eſa. 23.

According to this a compariſon ſhould be here made, not betwixt Labourers in Husbandry, and idle perſons, or ſuch as addict themſelves to other vaine wayes of ſpending their time, but betwixt Husbandry and Merchant-venturing at Sea, which is improbable, becauſe although thus profit comes not alwayes in, yet ſo oft, and ſo much doth, that the Merchant Adventurer findes it not an idle, but very profitable trade, and great skill is required in thoſe that follow it: and this was uſed by *Salomon* himſelfe, and therefore he cannot be taken to ſay of ſuch, that they are voyd of underſtanding; ſo that the former wayes of expounding this text, is to be reſted in, this laſt rejected.

Verſ. 12. *The wicked deſireth the net of evill men, but the root of the righteous yeeldeth fruit.* By the net of evill men here underſtand, their cunning devices to get the things of this world; he that is wicked deſireth, that he had the Art, or skill thus to doe, as being altogether intent to get gaine, by fraudulent and deceitfull meanes, but in the end no good will come to him of all this, no fruit will grow upon ſo rotten a root; but the juſt dealer ſhall be greatly bleſſed, and from his honeſt labour and juſt dealing, as from a root full of ſap, the tree of thrift and proſperity ſhall grow up, which ſhall beare fruit enough, ſo that he ſhall have no want: vulg. *The deſire of the wicked is the muniment of the worſt ſort of men. but the root of the juſt ſhall profit*; That is, they deſire that the wicked may ſtand, and be in place and authority unmoveably, as thinking that it will be the better for them, who may ſo goe on in their evill wayes *impune*; but this ſhall not be, ſuch ſhall be farre from being as a muniment, or place of defence to thoſe of their owne ſort, to profit them thus, by keeping off Judgement from them; but if yee would know where a certaine ſtander may be found, yeelding this fruit, looke to the righteous, for he is like a tree deep rooted, and therefore ſhall never fade, but comfort ſhall be had alwayes in righteouſneſſe.

Muffet following the vulg. expounds it thus; The wicked would gladly have a ſhelter againſt death, and deſtruction, which ſhall not be unto him; but the righteous rooted in Chriſt ſhall yeeld good fruit, and ſo enjoy this muniment deſired.

Muffet

Lavater, The wicked deſireth the net, or hunting of evill men; That is, it is their delight by their ſubtleties and deceits to draw men to errour, or to take the faithfull to deſtroy them; even as the Fiſher, or Hunter; but from all dangers God preſerveth them, ſo that they continue as good trees, yeelding good fruit, being nothing diſmayed, or made to goe from well doing by all the feares that they are put in, or aſſaults of temptation where-with they are aſſaulted in their faith. The word מצוד moſt properly ſignifieth a net, and not a muniment, therefore leaving that expoſition, let us reſt in the firſt, and the further amplification made hereof by *Lavater*.

Lavater.

Verſ. 13.

The wicked is ſnared by the tranſgreſſion of his lips, but the juſt ſhall come out of trouble. By the tranſgreſſion of his lips here, underſtand evil ſpeeches in generall, and in particular, teaching falſe and erroneous doctrine; for this proveth is a ſnare in the end to the wicked, to their deſtruction; but if the juſt be brought into trouble for any thing, that he hath ſaid, or taught, he ſhall come well out again; This hath often been proved true by experience both in Prophets and Apoſtles, as in *Michaiah*, and *Jeremiah*, and in *Paul*, and the reſt of the Apoſtles; and although many juſt men have been troubled, and not come out in this world, yet finally in death they have, it proving to them but a looſing to goe to Chriſt, which beſt of all.

To this effect *Lavater*; But the words ſeeme rather to be ſpoken of thoſe that eake deceitfully, to inſnare others, the evil which they thought thus to bring them into, ſhall fall upon themſelves, and they whom they ſought thus to intrap, ſhall eſcape, and keep out of danger.

Lavater.

Verſ. 14.

A man ſhall be ſatisfied with good, by the fruit of his mouth, and the recompence of a mans hands ſhall be rendred unto him. By the fruit of the mouth underſtand conſolatory ſpeeches, whereby the afflicted are comforted. He that applyeth himſelfe thus to deale with others, ſhall have a compenſation at Gods hands, when he ſhal moſt need; and if by deed he hath further been charitable, this alſo ſhal be abundantly recompenſed unto him. Some underſtand this of the Hearers being ſatisfied with the fruit of the Teachers lips, but here are not two, but one only, and the ſame man ſpoken of.

Verſ. 15.

The way of a foole is right in his owne eyes, but he that hearkeneth to counſell is wiſe. Some there are, that conceive ſo well of themſelves, and their owne underſtanding, that with them all things are right, and well, that ſeeme to them to be ſo; but *Salomon* ſaith, they are fooles, for affection ſo preponderateth reaſon, that a man cannot ſo well ſee the right, touching his owne things, as another man may doe; therefore it is wiſdome herein to take counſell of others.

Verſ. 16.

A fooles wrath is preſently knowne, but a prudent man covereth ſhame. He that can beare nothing, but being offended is without any power to bridle his paſſions, is a foole; but the prudent man here called ערום *aſtutus, ſubtile*, he covereth the ſhame, or diſgrace, to which he is put by evill tongues by ſilence, hearing, but being as if he heard not the things ſpoken againſt him.

Thus *Saul* at the firſt ſhewed himſelfe wiſe, when ſome ſpoke of him contemptuouſly, how ſhall he ſave us from our enemies ? he went away and ſaid nothing; Some there be that are ſo ſubtile, that they ſay nothing for the preſent, but they lay the wrong done them up in their hearts, meditating revenge, when opportunity ſerveth.

But ſuch are ſubtile in an evill ſenſe, not in a good, as it is here meant, and are greater offenders, then they that are ſuddenly angry, and ſo vent their ſpleen, becauſe they inſtead of being ſuddenly angry, are malicious, as *Cain* to *Abel*, and *Abſalom* to *Ammon*, that had offended.

Verſ. 17. *He that ſpeakes forth truth ſheweth righteouſneſſe, but a falſe witneſſe deceit*; that is, when a man cometh to teſtifie any thing, if he ſincerely declareth the truth in all things, he deales juſtly and righteouſly, and to his ſpeeches therefore good reaſon that the judge and all men ſhould attend; but when a witneſſe cometh, that inſtead of truth uttereth lyes, they that hearken to him, are deceived; ſo that as thou wouldeſt in any caſe of controverſie know the truth, have a care to finde out witneſſes that be juſt and upright, and abhor from lyers.

Verſ. 18. *There is that ſpeaketh like the piercings of a ſword, but the tongue of the wiſe is health.* Having in the former words ſpoken againſt falſe witneſſes, now he compareth their lying and deceitfull words unto ſwords that cut and kill, becauſe by their falſe teſtimonies men are oft-times cut off unjuſtly, as *Naboth* by the words of the falſe witneſſes in *Jezreel*. Some more at large, by piercing words underſtand all manner of contumelious ſpeeches, as curſing, railing, and reproachfull ſpeaking, and ſlandering. Some following the Vulgar, *There is that promiſeth and is pricked as with a ſword of conſcience*; There be ſome falſe witneſſes, that ſay they will teſtifie great matters againſt the guiltleſſe, but when they come to ſpeake, their conſcience troubles them ſo, that they cannot, but very imperfectly and interruptedly : but the honeſt diſcreet man ſpeaketh health; that is, giveth a perfect and ſound teſtimony for him that is in danger, whereby he eſcapeth. The word here uſed is בוטח ſignifying confident, *There is that is confident, as the piercings of a ſword*; that is, bold enough to ſpeake, but ſo lyingly and deceitfully to the cutting off of his neighbour, as that a ſword in the hand ready to ſtrike and kill, is not more dangerous, then the tongues of ſuch men.

Verſ. 19. *The lip of truth ſhall be eſtabliſhed for ever, but a lying tongue is but for a moment.* Here *Salomon* goeth on in the ſame argument touching true ſpeakers and lyers, that which is ſpoken truly ſhall ſtand, none being able to gain-ſay it, but although a lyar may be beleeved for a time, within a little while his falſeneſſe and deceit will appear.

Verſ. 20. *Deceit is in the heart of them that imagine evill, but to the counſellours of peace is joy*; that is, they that deviſe evill againſt their neighbours, or plot how to commit any ſinne, can have no true peace of conſcience, or joy, but feare and horrour therefore; but they that ſtudy ſincerely things that belong to peace, that is, how to benefit and reconcile others that are at difference, ſhall have joy through the teſtimony of a good conſcience, bearing witneſſe for them that ſo they doe, and not againſt them.

Verſ. 21. *There ſhall no evill happen to the juſt, but the wicked ſhall be filled with miſchiefe*; that is, the wicked ſhall not at any time be able to hurt them, that is, unleſſe by God appointed to execute ſome corporeal judgement upon them for correction, or for their triall, which when they are, they are but as hang-men, doing the Judges will, not their owne. But againſt the wicked all creatures are ready preſt to cut off, and miſchiefe them; thus *Lavater*. Another, *There ſhall no evill be prepared for the juſt*; that is, no ſinne can be ſo coloured over, as to make a juſt man reliſh it, as one that is ſound and healthfull cannot be made to eat that which is unwholeſome for his body, howſoever it be ſeaſoned; but the wicked are filled with evill, as with meat and drinke, as being delighted as much therein; ſo doth the devill, or the fleſh ſeaſon it to their palat, and make it ſeem good; and truly this agreeth well with the originall, in which the word rendred evill is iniquity און, and the verb is ואבה which may as well be rendred *prepared* or *condited*, as *happen*:

Lavater.
Cajetan.

the Vulgar, *Non contriſtabit juſtum quicquid acciderit*, altogether from the Hebrew; neither is it true, that nothing can make the juſt ſad, that falleth out, becauſe it may, and doth fall out ſo, that he may ſinne, or there may be foule ſinnes committed by others amongſt whom he liveth; in both theſe caſes he cannot but bee affected with griefe. To hold us therefore to the former rendring, we have the ſenſe already, there is no ſinne, that the juſt can be drawne willingly to commit, although he may through infirmity fall into ſinne, and riſe againe by repentance, according to *John. He that is borne of God ſinneth not, neither can he.* If it bee expounded of evill ſuffering, the meaning is, not that ſuch evills ſhall not befall the juſt at any time, but they ſhall ſeeme nothing to him, how great ſoever they be, as *Chryſoſtome* ſaith, There is no evill can happen to the righteous, which he counts evill, but ſinne, the greateſt evill beſides being but as a ſparke of fire falling into the ſea, where it is preſently quenched.

1 *Ioh*.3.9.

Chryſoſt. Hom. 1. in 2 Cor.

Lying lips are an abomination to the Lord, &c. A prudent man concealeth knowledge, but the heart of a fool proclaimeth fooliſhneſſe. For the former of theſe verſes ſee before Chap.6.17. for the next, this is the difference betwixt a wiſe man, and a fool, that the one uſeth few words, and if his knowledge be great, he boaſteth not of it; but the other being very talkative, whereas he hath but a ſhallow braine, bewrayeth his folly. *Cajetan*, he concealeth ſome particular knowledge, or ſecret committed unto him, whereas the foole can hide nothing; but the firſt is beſt, he conceales not his knowledge ſo, as to keep it wholly to himſelfe, but forbeares vain-gloriouſly to ſpeak of it.

Verſ. 22. 23.

Cajetan.

For the wiſe mans diſperſing knowledge, ſee chap.15.17.

Heavineſſe in the heart of a man maketh him to ſtoope, but a good word maketh glad. The Septuagint, *A terrible word makes the heart of a man to ſtoop*; and the Caldee likewiſe, and if this be followed, here is a direct oppoſition, *A good word, or comfortable, makes glad*; and the ſenſe is plaine, he goeth away with an heavy heart to whom his Lord or King ſpeakes terribly; but contrariwiſe with a joyfull, to whom cordially: yea even the terrible words of equalls, or inferiours ſometimes make men heavy hearted, and the good and comfortable words of ſuch, chearfull, either in ſickneſſe or any other affliction, or caſe of trouble in minde for ſin.

Verſ. 25.

The evill piercing tongue is by *Gregory* compared to a Viper biting one, for as this poyſoneth and endangereth, and is not cured but by Treacle made of a Viper, and taken; ſo the wound made in the heart by a virulent tongue, is by the ſame tongue ſpeaking comfortably, healed againe.

Gregor.

The righteous is more excellent then his neighbour, but the way of the wicked ſeduceth them; that is, it is not wealth, but righteouſneſſe, which makes a man excell; ſo that a righteous man, although he be poore, excelleth the rich man, that is wicked, which is alſo further taught and explained *Jam*.2.5. of this *Jerome* yeelds a good reaſon, ſaying, *A poore godly man beares the image of Chriſt, a wicked rich man the image of the devill.*

Verſ. 26.

Hieron, pauper pius ducit imag. Chriſti, dives impius imaginem diaboli.

For the next words oppoſed, *The way of the wicked ſeduceth them*; The meaning is, their imaginations and thoughts, that it is not ſo (but he is the beſt man, that hath moſt wealth, and this is not the caſe of many righteous men, eſpecially when the wicked have dominion, but they are poore) make them to erre, ſeeking by wicked meanes to get worldly wealth, and to thinke that when they have attained ſuch or ſuch an eſtate, then they will by repentance and charity to the poore, reconcile themſelves to God, which being done, none can be in a better or more excellent eſtate then they. But this their way deceiveth them, and keeps them from this excellency, and ſo they live and dye baſe worldlings and ſervants of mammon, when the poore honeſt man is the adopted childe of God, and heire of his heavenly Kingdome; the Vulgar renders it, *He that neglects loſſe for a friend is juſt*; by ſome expounded, he that paſſeth not for his owne loſſe, ſo that he may doe juſtly to his friend or fellow, is a righteous man, or that exerciſeth charity towards him, although this may ſeem to be to his detriment. But they that by oppreſſion, deceit or hardening their hearts againſt charity, thinke to grow rich, and yet that no detriment will hence redound to their owne ſoules, are ſeduced herein moſt foulely. But although the word יתר ſignifyeth to remain, or to be left, yet how out of it this Expoſition ſhould be made of neglecting his owne loſſe, I ſee not: for the other ſignification of the word excellent, or honourable, to render it hereby both agreeth beſt, and this underſtood, the Proverb is notable for the commending of righteouſneſſe above all worldly things to us all. Riches and honours Note. Chryſoſt. attained to hereby, ſaith *Chryſoſtome*, in wicked men, are but like unto an old Whores ill-favoured face painted over to make it ſhew beautifull, but take away the painting, and then it appeares baſe and contemptible, but righteouſneſſe makes the face faire and ſhining, at the leaſt in another life, like the face of our Lord Jeſus in his Transfiguration. One renders it, *The juſt is abounding above his* Cajetan. *neighbour*, expounding it in wealth, with which God bleſſeth him in his juſt dealing; whereas the wicked, who is drawne away by his owne deceitfull imagining that by wicked meanes hee ſhall become rich, through Gods curſe is oftimes blaſted in his eſtate, and made poore. But neither doth this reading agree with the originall, neither is it often verified in that ſenſe, wherefore I reject this Expoſition alſo.

Verſ. 27. *The ſlothfull man roaſteth not what he tooke in hunting, but the ſubſtance* Lavater. *of a diligent man is precious.* *Lavater* for *ſlothfull* here hath *deceitfull*, expounding it thus: as when a man hath hunted all day, and taken veniſon, yet ſometime it happeneth ſo that the dogs eat it up, and he never roaſteth it, or hath good of it; ſo by the juſt judgement of God the goods ill-gotten by the fraudulent, ſometimes are torne againe from him, or ſpent by others, he never having any comfort thereof. *But the ſubſtance of the diligent is precious*; that is, what by honeſt labour is gotten, is durable, as precious gold. To this of *Lavater* doe I ſubſcribe, and the word רמיה here uſed ſignifieth not ſlothfull, but deceitfull; but becauſe the word diligent is oppoſed to it, our New Tranſlation rendered it *ſlothful*, reſpecting rather the condition of [illegible]ſ-men here ſpoken of, who are ſlothfull for doing any works of husbandry, being onely addicted to the pleaſure of hunting, and hawking, then the ſignification of the word. The Vulgar Latine in following the ſenſe alſo, not the ſignification hath it, *non inveniet fraudulentus lucrum ſuum, the deceitfull man ſhall not finde his gaine*. The words properly ſignifie *the deceitfull man ſhall not burne what he tooke in hunting*; where-R. Joſeph. upon *Rab. Joſeph* ſaith, that it was the manner of old, when a man had taken fowles, to burne their wings, and that hereunto it was alluded, it being meant, that as he that taketh fowles, but keepes them not till he hath burnt their wings, hath no profit of them, becauſe they flye away againe; ſo he that getteth worldly wealth by deceit; wherefore this gaine is nothing worth, but that which is gotten by honeſt labour, is gaine to be valued and accounted of indeed, as gaine that will continue.

Verſ. 28. *In the way of righteouſneſſe there is life, and in the path-way thereof there is no death.* Having ſpoken much in this Chapter in the commendation of righteouſneſſe, now he concludeth with the greateſt motive of all others to follow after righteouſneſſe; to them that doe ſo is life, that is, joy and proſperity here, and life everlaſting hereafter, and here is no death, or which is as a death, ſorrow and ſadneſſe in wordly reſpects: For he meaneth not, that the righteous ſhall not dye by a naturall death, for ſo all men muſt, *Rom.*5.12. *Heb.* 12. but that they ſhall 2 Cor.7.10. have no ſuch ſorrow, as hath beene ſpoken of, which as the Apoſtle ſaith, is *unto death*, nor ſuffer *death eternally as the wicked ſhall.*

CHAP. XIII.

Verſ. 1. A *Wiſe ſonne heareth his fathers inſtruction, but a ſcorner heareth no rebuke.* Heb. *A wiſe ſon the inſtruction of his father*; that is, in his life, and doings repreſents his father, ſo that in him, as in an inſtruction penned to ſet forth his fathers goodneſſe, and good teaching of him, it may apparently be ſeen; but the ſcornfull, wicked, proud ſonne, who is impatient of any reproofe, or correction. is ſo farre from being one that commends his good Father by his life, that he diſgraceth him.

Verſ. 2. *A man ſhall eate good by the fruit of his mouth, but the ſoule of tranſgreſſours ſhall eate violence.* The firſt part of this Proverb ſee before, Ch.12. 14. The meaning is, he that inſtructeth others in goodneſſe, ſhal another day be rewarded accordingly, as *Daniel* ſaith; They that turne others to righteouſneſſe, ſhal ſhine as the ſtarres in the Firmament; but contrariwiſe, they that with their mouthes either ſinne by lying, common ſwearing, curſing, or any corrupt talking, or ſet forth any corrupt doctrine, to the depraving of others in opinion, or life, inſtead of this ſweet fruit of the Tree of Life, ſhall be compelled to eate, and feed continually upon a moſt tormenting and violent death, as all the damned doe for ever-more: wherefore it ſtands every one in hand, as by a bit and bridle, to keep his tongue from evil ſpeaking, and as at that time he deſireth to gather, and enjoy good fruit, to utter good ſpeeches, which may be to the uſe of edifying from time to time.

Dan. 12.

Pſal. 11. 6.

Verſ. 3. *He that keepeth his mouth, keepeth his life, but he that openeth wide his lips ſhall have deſtruction.* Moſt aptly doth this follow after verſ. 2. wherein Tranſgreſſours with their mouthes are threatned with violence; therefore let every one keep his mouth, as his life: if evil words indanger thy life, as they doe, take heed of them, as of death it ſelfe. And well were it with evil tongued perſons, if they were in danger of a corporall death only, for by thy words, ſaith Chriſt to ſuch, thou ſhalt be condemned; for which cauſe let us remember, and with all carefulneſſe put in practiſe that of *Pſal.* 39. 1, 2. for *openeth his mouth wide,* the vulgar hath, that *is inconſiderate in ſpeaking*, and ſo ſpeaking wickedly, which is true ſence.

Mat. 12. 36.

Note.

Verſ. 4. *The ſoule of the ſluggard deſireth, and hath not, but the ſoule of the diligent ſhall be made fat.* Thus Hebr. and the Caldee ſpeakes to the ſame effect, but the vulg. *Piger vult & non vult, He willeth, or deſireth, and deſireth not*; That is, he is ſo long in deliberating before he putteth to his hand to doe, that for want of action and labour he wanteth ſuſtenance; or becauſe Hebr. it is only *the ſloathfull deſireth not*, which may as well be ſupplyed *obtaineth not, as deſireth not,* and then here is ſhewed, how vaine they are, that would willingly enjoy good things, but this is all that is in them, they are not induſtrious to get them; and as it is touching the things of this life, ſo it is touching thoſe of a better to come; a man may wiſh for them with *Balaam*, but it is the diligent, and carefull to doe good, that ſhall be ſatiated here-with, they that are not ſhall never have them, although they beleeve they ſhall.

Numb. 23. 10.

Verſ. 5. *A righteous man hateth lying, but a wicked man is loathſome, and cometh to ſhame*, Hebr. *ſhall make to ſtinke, and to be aſhamed.* Of ſtinking, thus *Jacob* ſpeaketh to his ſonnes, after that bloudy maſſacring of the men of *Shechem*, telling them, that they had made him to ſtinke in the noſtrils of the Nations about: And the Hebrewes told *Moſes*, when they were the more hated by *Pharaoh* for his ſake, that he had made them to ſtinke before *Pharaoh*. So it is here meant, that wicked lyers ſtinke, and are an abomination to all the godly; That is, ſo as that they abhorre their company, and to be amongſt them; they that doe not, are made by them to ſtinke, and to have ſhame ſpoken of them, becauſe they aſſociate themſelves with ſuch companions.

Gen. 34.

Exod. 5.

Verſ. 6. *Righteouſneſſe keepeth him that is upright in the way, but wickedneſſe overthroweth the ſinner.* To the ſame effect he ſpake before, chap. 11. 3. the meaning is, the man that hath an upright heart declineth not from the right way, howſoever he be tempted; but he that hath not, is ſoone ſeduced, when temptation cometh, as one over-throwne, and caſt downe.

Chap. 11. 3.

Verſ. 7. *There is that maketh himſelfe rich, yet hath nothing; and that maketh himſelfe poore, yet hath great riches,* Hebr. There is that maketh himſelfe rich, ואיןכל, and *not all*, or not any thing; That is, he hath not any thing: Of theſe words, divers expoſitions are given by divers; ſome, there is, that vain-gloriouſly pretendeth himſelfe to be rich, and liveth accordingly, but is indeed a poore man.

Another againe, that is rich, ſaith, and doth ſo, as if he were poore, the better to avoyd charges; ſome, there is a man that is poore, who makes himſelfe rich through the contentation of his minde; another that is rich, makes himſelfe poore, through his covetouſneſſe, becauſe he is a rich man that is content with his owne eſtate, and he poore that is covetous.

Pallingen. Quis dives? qui nil cupidus; quis pauper? avarus.

Gregor. Nazianz. in his Poems ſaith, A covetous man that is rich, emulating the greedy Horſe-leech, holding ſome things in his minde, and thinking ſome things, and beholding ſome things againe, with no good eyes, and lightly feigning ſome things to himſelfe through vaine hope, through deſiring is alwayes more indigent. And the Apoſtle ſaith, *Godlineſſe is great gaine with contentation.*

1 *Tim.* 6. 6.

Greg. Nazianz.

The covetous man for his unſatiable deſiring of riches, is by *Nazianzen* compared to *Tantalus*, and the Dragon, that keepeth treaſures, but maketh no uſe of them.

Beda.

Laſtly *Beda*, There is a man that makes himſelfe rich having nothing, in that being poore in this world, yet he gets him faith, and other graces; but that rich man, who is voyd of grace, is poore; to which that of *James* agreeth, *The poore in this world, rich in faith.* And that written to *Laodicea*, *Thou ſayeſt, that thou art rich, but knoweſt not that thou art poor, and miſerable.*

Iam. 2.
Revel. 3.

Note.

The Reader may follow any, or all of theſe expoſitions, and let both the vaine-glorious and covetous take notice each one of his ſinne, to turne there-from, and above all riches, let us all aſpire after the ſpirituall.

Verſ. 8.

The ranſome of a mans life is his riches, but the poore heareth no rebuke. Of this alſo there are divers expoſitions.

1 A rich man is in danger of being called in queſtion, becauſe he is rich, and by this meanes he hath ſometimes much trouble, and contention, from which he cannot come off, but by paying good ſums of money; but the poore man heares nothing of any ſuch trouble, being never ſo called in queſtion, or ſuffering ſo much as a check at the Judges hands, becauſe they care not for medling with thoſe that have nothing, but only ſuch, as by whom gaine may come in.

Some, when a man of wealth hath done ſomething againſt the Law, for which he is in danger to be called in queſtion for his life; he by his riches giving largely is acquitted, whereas a poore man without hearing is preſently condemned, and executed.

Some, a man that hath wealth is hereby incouraged, and regards not the menaces or quarrels of other men againſt him, becauſe he hath where-with to defend himſelfe, and ſo cannot be made to yeeld to the will of others, in that which he conceiveth to be evil, and conſequently dangerous to his ſoule, and therefore he is hereby ſaid to run ſo in his life; but a poore man being required by the rich and mighty to doe any thing, and threatned if he doth it not, is preſently overcome through feare, he ſtands not to heare any further threatning, becauſe he dares not.

Auguſt. De temp. Ser. 213.

Thus *Auguſt.* The poore man being required by the rich to teſtifie for him, anſwereth, he dares not; but then he promiſeth him a reward; and if he will not, threatens him: then the poore, unable to beare this, yeeldeth, and giveth falſe teſtimony, and by this word bearing, the vulgar renders it, *the poore man beareth no reproofe.* But herein the ſence is more reſpected then the ſignification of the word, which is, *to heare.*

Chryſoſt.

Laſtly, riches laid up in Heaven by charity, are a ranſome, which *Chryſoſtome* proveth by the Parable of the rich man, that laid up his goods for many yeares; for as he by this meanes loſt his ſoule, ſo he that is charitable ſaves it; for he that hideth his goods, laying them up, and not diſtributing them to the poore, looſeth his ſoule; but he that brings them forth, and diſtributeth them, delivers it. According to this then the meaning is, riches given away in almes, are as a ranſome of the ſoule; and he that contrariwiſe hoordeth them up, ſhall one day heare that ſharpe reproofe, *Thou foole, this night ſhall they fetch away thy ſoule from thee:* But the poore man having nothing to give, ſhall never heare any ſuch rebuke. And this expoſition is of all others moſt genuine, and next unto it, that of *Auguſtine* immediatly before going.

Lavater.

Lavater ſaith, that *Clemens Alexand.* expounds theſe words, as I have ſaid; but becauſe the bloud of Chriſt is the only price of our Redemption, he rejecteth this; and there is good reaſon I confeſſe to doe ſo, if by Redeeming, or Ranſoming ſhould be underſtood properly the paying a price ſufficient; but underſtanding by a ranſome parting with our worldly goods to the poor, for Chriſts ſake, which who ſo doth, ſhall be delivered from death, and received into everlaſting life; I ſee no cauſe of rejecting it, but imbracing it, as the beſt ſence; yet the ſame *Lavater* hath another expoſition upon the laſt words, which is not improbable, the poore man heareth no rebuke, whereby the idle are rebuked and threatned with want for their idleneſſe, and ſo they come to be pinched with poverty, which if they would have hearkened to ſuch reproofe, they needed not to have falne into, but might have had alſo where-with-all to have borne it out, if at any time they had been indangered; for ſo he expoundeth the firſt words of riches, being a mans ranſome, alledging the ſaying of *Anacharſis*, Rich men are like unto great flyes, that break through the Spiders web, in which little flyes are catched, and hang, and dye; ſo rich men, by the ſtrength of their owne wealth, breake through the net of the Law, when poore men are hereby condemned, and hanged.

Matth. 25.

Muffet

To conclude, the ſcope of this place is to ſet forth the commodities both of riches, and poverty, becauſe either of them hath its commodities, as well as diſcommodities; the rich are many times indangered by their wealth, but ſometimes againe they have a benefit hereby; if they fall into the enemies hands in warre, they are ſpared for a ranſome; if they have enemies, that ſeeke by ſuits in Law to wrong them, their wealth will defend them; ſo the poore that indureth much miſery, if there be any rebellion in the Land made by great men, whereby they at length being over-come, ſuffer great blame, and often looſe their lives, with the poore the King medleth not in this caſe, neither doth he heare any rebuke; the rich being begged off, and denying reliefe, is railed upon by the ſturdy Rogue, but the poore man not. &c. thus, and divers other wayes he heareth no rebuke.

Verſ. 9.
Lavater.

The light of the righteous rejoyceth, but the lamp of the wicked ſhall be put out; That is, the proſperity of the righteous, which commonly in Scripture is ſet forth by light, is ſtable, and permanent, but if the wicked have a little ſuch light, it ſoone goeth out, and ends in the darkneſſe of miſery.

Thus *Lavater*, and ſome others, who alſo expound the light of fame, which to the righteous increaſeth, but to the wicked is ſoone put out, and ſo put out as that it cannot be lighted, or come to ſhine any more; as flax flaming, that hath water poured upon it, is not only put out, but oppreſſed, as the word here ſignifieth, never to flame any more.

And it is to be noted, that two words are here uſed, אור light, ſignifieth a greater light, as the light of the day, and נר a Lamp, or Candle, as *Job* 18. which is put out either by wind, or water; ſo the good name and proſperity of the wicked is put out by the wind of his pride, and the water of his voluptuous lying, or covetouſneſſe.

Some by light underſtand knowledge, which bringeth to the righteous great joy, there being nothing in the world wherein he ſo much delighteth, as in the knowledge of the Word, and things of God; and this light is daily increaſed more and more, it being his continuall ſtudy, and meditation: from a little light of the Prophets ſuch increaſe to the dawning of the day, and the ariſing of the Day-ſtarre in their hearts; but the Lamp, or little light which the wicked have, goeth out againe, as is ſhewed in the fooliſh Virgins, and ſo they had no joy of the Bridegroomes coming, but ſorrow for being ſhut out. And they that receive the ſeed of the Word into ſtony ground, have joy, for a time, but perſecution ariſing, this withereth.

Pſal. 1.
Pſa. 119.89.100
2 Pet. 1. 19.
Mat. 25.
Mat. 13.

Verſ. 10.

Only by pride cometh contention, but with the well adviſed is wiſdome. This is chiefly ſpoken in caſe of mens conſulting together about truth, or errour, the beſt or worſt way of doing things: if they be proud, that reaſon together, one preferring his owne opinion, and another his, there muſt needs be ſtrife, brawling, and falling out; but if humble, as the well adviſed, or ſuch as enter into a ſerious conſideration of their owne weakneſſes are, then things are wiſely and peaceably tranſacted.

The proud man thinkes himſelfe ſo wiſe, that he ſcorneth the advice of others, and doth of his owne head whatſoever he luſteth, but by this meanes many contentions ariſe; ſo one ſelf-conceited man becomes the Author of one Hereſie at one time, and another of another, till all the Churches of God are filled with contentions. But he is not wiſe, but fooliſh, that doth ſo, how good a conceit ſoever he hath of his owne wit; he only that is well adviſed, before he attempts the broaching of any new opinion, is wiſe, and he is well adviſed, that ſeekes firſt the approbation of others, that be learned, and godly; wherefore Chriſt often commends humility to his Diſciples, when ſtrife began to ariſe, as the only meanes to quell it, and the like were to be wiſhed now, to take away our ſtrifes.

Verſ. 11. *Wealth gotten by vanity ſhall be diminiſhed, but he that gets it by labour ſhall increaſe.* This ſentence is plaine, and therefore they that get wealth by Gaming, Stage-playing, or keeping Brothel-houſes, or Tipling-houſes, cannot expect that their wealth ſhould continue; but the honeſt Paines-taker in a lawfull Vocation may, and that inſtead of waſting, it ſhould increaſe more and more, and this hath been often proved true by experience in many.

Verſ. 12. *Hope deferred maketh the heart ſicke, but when the deſire cometh, it is a tree of life.* Some expound this altogether of the hope of everlaſting life, of which St. Rom. 8. 17. *Paul* ſpeaketh, ſaying, *The creature groaneth, and we alſo having received the firſt fruits of the Spirit, ſigh together, looking for the adoption of the Sonnes of God.* Some, becauſe this hope is not ſo deferred, but that it bringeth preſent joy, for the certainty of the thing hoped for underſtand not it, but generally the hope of any good in this world, when the time is come, but yet it cometh not, this makes the heart to pine away; but the deſire accompliſhed in due time, and not deferred, heateth, and reviveth a mans languiſhing ſpirits; But hope of the life to come, ſaith *Gregory*, erecteth the minde to eternity, and feeleth nothing, that a man ſuffereth in the meane ſeaſon.

Verſ. 13. *He that deſpiſeth the Word ſhall be deſtroyed, but he that feareth the Commandement ſhall be rewarded.* By the word here is meant, not only the written Word of God, but alſo collations, or doctrines rightly raiſed here-from, by the preachers of the Word; he that deſpiſeth them, and their teaching, and threatning, deſpiſeth the Word of God, and ſhall periſh; but he that trembleth at the Word, Eſa. 66. 2. as *Joſiah* did, fearing to doe againſt it, ſhall have a reward; ſo much doth God ſtand upon reverence to be given to his Word, that although he that doth ſo, doth but his duty, yet he ſhall be rewarded therefore, with bleſsings here, and hereafter.

Verſ. 14. *The way of the wiſe is a fountaine of life, to depart from the ſnares of death.* Here by the way, or law of the wiſe, is meant his teaching the Word, or Commandement before ſpoken of, whereby is commended the expoſition before going, againſt the contempt of Gods Miniſters; the Word taught by them is Gods Word, and it keeps from the ſnares of death, which are every where laid to take, and will take them that are not inſtructed, or being inſtructed againſt them, deſpiſe it.

Verſ. 15. *Good underſtanding giveth favour, but the way of tranſgreſſours is hard;* That is, he who feareth God, hath ſo much favour done him by God, that he is kept from trouble, whereas the wicked by meanes of the many troubles, that come upon them, finde their wayes harſh, and rugged.

Lavater underſtandeth the way of the wicked to be hard, in reſpect of his hard and harſh dealing; but contrariwiſe, the intelligent finde favour both with God, and men, for their love and kindneſſe ſhewed in all their dealings. But he expounds it alſo of the troubles, and miſeries which befal the wicked, the Adulterers, Drunkards, Theeves, Curſers, and common Swearers.

Chryſoſtome followeth that of the meekneſſe, and goodneſſe of the man of underſtanding;

derſtanding, whereby all men are drawne to love him, and to deſire his acquaintance, comparing him to the Sun that diſpelleth all fogs and miſts when it ſhineth, and to Chriſt, who reconciled Angels and men together, being before at a great diſtance.

Verſ. 16. *Every prudent man dealeth with knowledge, but a foole layeth open his folly*; this is much like unto Chap.12.23. but there the wiſe mans concealing his knowledge is commended, here his doing according to wiſe counſell in all things, whereas the foole by his raſh and inconſiderate doings layeth his folly open, that we might learne to doe all things adviſedly, and nothing raſhly, leſt we repent afterwards to our loſſe. Note.

Verſ. 17. *A wicked meſſenger falleth into miſchiefe, but a faithfull ambaſſadour is health.* The Vulgar, *The meſſenger of the wicked*: It is true both wayes, hee that is ſent out about matters of truſt by his Prince, if he be unfaithfull, incurreth his diſpleaſure, and ſuffers death ſometimes for it; Againe, the meſſenger of the wicked that is ſent about a wicked buſineſſe ſhall ſuffer for it, as the Captaine with his fifty, that were ſent to fetch *Elijah*, they were conſumed with fire from heaven: and railing *Rabſhekah*, who was ſent to blaſpheme the living God, and to detract from godly *Hezekiah*, periſhed both he and his whole Army. So likewiſe ſervants ſent out by their Maſters about their private affaires, if they be unfaithfull and deceive their Maſters, ſhall be found out and ſuffer for it. *Lavater* inſtanceth in the Popes Legats a *Latere*, by him ſent out to the Princes of the earth, as is ſhewed *Revel* 16. But the *faithfull Ambaſſadour is health*, ſuch was *Paul* and the reſt of the Apoſtles, becauſe by their meanes ſalvation came to the Nations of the earth, and ſuch are all the faithfull Miniſters of Chriſt, who are ſent by him to preach the Goſpel, whereby faith cometh, and conſequently life and ſalvation for evermore. *Lavater.* 1 Cor.5 20.

Verſ. 18. *Poverty and ſhame ſhall be to him that refuſeth inſtruction, &c.* This is commonly verified, for as he that ſubmitteth to his teachers and governours, and their good inſtructions proveth well, and liveth afterwards in good reputation, ſo he that deſpiſeth them, head-ſtrongly going on in his owne evill wayes, ſhall not proſper, but live in poverty and diſgrace.

Let them that be young therefore, and rebell againſt their Parents or governours thinke upon this, and turne obedient, humble and tractable, as knowing this will make moſt for their future good and credit, being otherwiſe in danger, although they bee rich for the preſent, to come into a moſt deſpicable condition. *Note.*

Verſ. 19. *The deſire accompliſhed is ſweet to the ſoule, but it is abomination to fooles to depart from evill.* The Septuagint, *The deſires of the godly delight the ſoule, but the workes of the wicked are far from knowledge.* Hereby it ſeemeth that the ſeventy Tranſlators underſtood the deſire here ſpoken of to be the deſire of the godly, that is, their deſire univerſally of being indued with all good graces, and to grow herein, and when it is thus with them, and they attaine them accordingly, this is an exceeding great joy to their ſoules; others that doe the ſame things, but not from an heart ſo affected, cannot finde ſuch ſweetneſſe herein. Moreover it may alſo be referred to their deſire, that others by their inſtructions may be converted, for when this is effected, very great is the joy of their ſoules, as St. *Paul* often ſheweth in his owne example, calling the Corinthians his joy and his crowne.

There is another reading of *Pagnin. Cajetan*, and ſome Hebrewes, *The deſire broken, or interrupted, is ſweet*, for ſo the word נהיה alſo ſignifieth, and then this is given for the ſenſe, the pleaſure taken in any thing, if it be ſometimes intermitted, is the ſweeter, when a man cometh to it againe; yet the wicked cannot endure to ceaſe from their ſinfull pleaſures at any time, but dwell and abide in them, till that by common uſe they come to be tedious and irkſome to them. But this expoſition doth not arride me; for if it were admitted, here ſhould be a reproofe of wicked perſons for not putting ſpaces betwixt their ſinfull pleaſures, as if uſing them more rarely they were the more juſtifiable. One makes theſe words to cohere with the former *Cajetan. Pagnin. Rodolph.*

former thus, there he ſaid, that ſhame and poverty ſhall be to them that deſpiſe inſtruction, here yet becauſe that going contrary to inſtruction they doe for the preſent enjoy their deſires, and this is ſweet unto them, he ſaith it is an abomination to them to depart from evill. Verſ. 12. there are the ſame words in effect, *The deſire coming is a tree of life.* By deſire here, I thinke, that the honour to which it is promiſed, that they ſhall come, that heare inſtruction is meant, it being as if he had ſaid, it is true, yet there appeareth no ſuch difference betwixt the deſpiſer of inſtruction and him that hearkneth to it, but the time ſhall come, when this honour by ſuch expected ſhall come, and when it cometh it ſhall be ſweet and comfortable, God hereby manifeſting himſelfe to be one, that regards obedience and dutifulneſſe in youth, whereby others may be drawne on to doe likewiſe, and no *Lavater.* more deſpiſe their teachers; but notwithſtanding all this, fooles are ſo farre from being reformed, that it is an abomination to them to depart from evill; yea, as ſome adde, to ſee any of their companions to depart therefrom, as thinking themſelves by their meanes left the more naked and aſhamed.

Verſ. 20. *He that walketh with wiſe men ſhall be wiſe, but the companion of fooles ſhall be deſtroyed*; The vulgar *ſhall be made like*, Hebrew, it is either *deſtroyed*, or *made evill*; ירה עה, which laſt reading is followed by *Muffet*, and is beſt. To walke with the wiſe, is to keep company with the godly, who are able to inſtruct others in the wayes of God, by converſing with, and obſerving their doings, and ſayings, a man may become wiſe; but contrariwiſe they are corrupted, that converſe with the evill, as by being amongſt thoſe that are ſicke of any infection, a man is in danger of being infected likewiſe.

Note. Some note here, that it is ſaid, *He that walketh with wiſe men*, not with a wiſe man, to intimate, that he who deſireth to be wiſe, muſt not onely aſſociate himſelfe with one, but with more wiſe men, this vertue of making wiſe, not working ſo much by ones converſing with one, but there is need of the helping hands of many to effect this. If one wicked man converſeth with one that is godly, the godly man is more in danger of being corrupted, then the wicked likely to be converted, as there is more ſtrength in a little vinegar to make a little honey ſharpe, then in the honey to make the vinegar ſweet.

Some for companion of fooles, have feeding fooles, as alſo the word רעה ſignifieth, but it anſwereth beſt to the firſt part of the proverb, to hold to the firſt reading.

Verſ. 21. *Evill purſueth ſinners, but to the righteous good ſhall be repayed*; that is, although a wicked man may long be ſpared, and feeles no evill, yet it certainly followeth after him, as the ſhadow doth the body, and will at length overtake him, and then he ſhall ſuffer for all his wickedneſſe, neither ſhall he be able by any meanes to ſave himſelfe here-from; and in the meane ſeaſon, there is a conſcience within every man, that committeth any notorious wickedneſſe, that purſueth and terrifieth him, even as Hounds doe a timerous Hare by their crying after it. And on the contrary ſide, although the righteous goeth a long time, and ſeeth no good more coming to him then to others, or not ſo much, yet he ſhall finally be repayed for all his labour and conſtant going on in righteouſneſſe (which is inſeparable from charity) in Gods heavenly Kingdome: beſides, he ſhall bee bleſſed even in this world, although for a time it may much frowne upon him, as it did upon *Job*.

Verſ. 22. *A good man leaveth an inheritance to his childrens children, and the wealth of the wicked is laid up for the juſt.* Here is further proſecuted the argument in hand before, becauſe he had ſaid, *Good ſhall be repayed to the righteous*, Now he inlargeth himſelfe further, and ſaith, that the good which ſhall be done to him in this world, ſhall not be floting and fading ſoone away againe, but continue to him and his poſterity to the third and fourth generation; contrariwiſe, if the wicked getteth goods here, when as it is ſaid, *evill ſhall purſue him*; theſe his goods ſhall not continue to him, and his, but come by ſome meanes or other into the hands of the juſt, as God hath divers wayes to bring this about: yet the juſt abhor by theft, or deceit, or unjuſt judgement to take his wealth, or any part of it, bee hee never ſo wicked, for then they ſhould not bee juſt.

Verſ. 23. *There is much food in the tillage of the poor, but there is that is deſtroyed for want of judgement.* The Vulg. *In the fallows of fathers, and in others they are gathered without judgement.* Hebr. is ראשום ſignifieth either *poore* or *heads*, which latter ſignification the Vulg. following hath it *Fathers*, and ſome render it *Princes*; for the next word alſo נספה ſignifieth either loſt or deſtroyed, or gathered. But the New Tranſlation doth beſt expreſſe the meaning, which is, that a poore man having but a little ground, but well and ſkilfully tilled, reapeth abundance of increaſe of it, when as others having a farre greater breadth of ground either through want of ſkill in husbandry, or of induſtry, reap but little profit; hereupon comes the Proverb, *A little ground well tilled.*

Lavater. *Lavater* out of *Pliny* telleth of *Furius Creſinus*, that he being a poore man, that had a little ground, through his great induſtry had much increaſe, but his neighbours grounds about him bearing little: they complained to the Senate of him, ſaying, that he had bewitched their corne; then he going to the Senate, carried his mattocke and ſpade, and other inſtruments of Husbandry with him, and his daughter, that holpe him work, and ſaid, Loe theſe are my Witch-crafts, whereupon he was acquitted.

One *Paridius* alſo, who had two daughters, having a piece of ground, that was a Vineyard, gave a third part of it to one of them, when ſhe married, and by his good husbandry ſo improved the reſt, that he reaped as much fruit of it, as he had before done of the whole, and the like he did, when he had given another part to his other daughter alſo.

Verſ. 24. *He that ſpareth his rod hateth his ſonne, but he that loveth him, chaſteneth him betimes.* He had ſpoken before of a fathers leaving an inheritance to his children, Verſe 22. Now becauſe children not well nurtured, if they have an inheritance left them, may ſoone ſquander it all away, he ſpeakes of correction. It is not love, but hatred in thee to forbeare correcting thy ſonne if he doth wickedly, or ſevere correcting of him, if his wickedneſſe deſerves it; for thus *Ely* was the cauſe of his ſonnes, and families ruine. *There is much iniquity in the heart of a childe, but the rod of correction drives it away.* Therefore he that loveth him, chaſteneth him betimes, Heb. *in the morning*, whereby is meant both his (Chap. 22.) care to doe this above all other worldly buſineſſe, becauſe he intends this firſt in the morning, and his freedome from paſſion, when he doth it, and laſtly, his frequent doing of it: his freedome from paſſion, becauſe he correcteth him not preſently when he hath angred him, but having firſt taken his nights reſt before, and his frequent doing it, as need requireth, becauſe that every morning, after he hath deſerved it, he ſpareth him not, but duly chaſtiſeth him.

Verſ. 25. *The righteous eateth to the ſatisfying of his ſoule, but the belly of the wicked ſhall want.* Some by the eating of the righteous to ſatisfaction, underſtand that he keeps his ſtomach alwayes good by his temperance, ſo that when he ſits downe to eat, he feeds to ſatisfaction of nature, and is hereby ſtrengthened; but the wicked, that commonly keep no meaſure, at length are ſo weakned by exceſſe in eating and drinking that their bellies want, and bodies decay for want of an appetite. Some, the righteous getteth worldly goods to the ſatisfying of his ſoule, becauſe he is content with that he hath, but the wicked are never ſatisfied, but ſtill have, as it were, as hungry bellies when they moſt abound, and by reaſon of their covetouſneſſe indeed they keepe their bellies empty enough, that they may fill their purſes the more. Some, the juſt have enough, but the wicked ſhall be poore, and want neceſſaries for this life; and this is to bee preferred as the moſt genuine, and true meaning of the words.

CHAP. XIV.

Verſ. 1. *Every wiſe woman buildeth her houſe, but the fooliſh plucketh it downe with her hands.* By the wiſe womans building her houſe, here is meant her providence, and induſtry to be ſuch, that her husband himſelfe, and his whole family doe
all fare the better therefore, and are in the more proſperous condition; as the midwives
Exod. 1. of Egypt, who feared God, built their houſes, that is, made them eminent,
becauſe God, that liked well of their doings, built them houſes, ſo that they did it
1 Sam. 25. through Gods bleſſing upon them. And *Abigail*, the wiſe wife of *Nabal*, built
her houſe, when by her providence her family was preſerved from ruine, and ſhe
was afterwards promoted to be wife to King *David*.

But the fooliſh plucks it down, when either by her wickedneſſe the whole family is corrupted, as by *Jezabel*, who was the ruine of her husband *Ahab*, and of all his ſonnes, or by her fooliſh, and prodigall waſting, the family decayeth and becomes poore.

It is obſerved by ſome, that a woman new married to a man of old, lived in her father in-laws houſe, till ſhe had gotten ſo much, as wherewith to build her an houſe, and then ſhe removed thither, and to this it ſeemeth here to be alluded. When God made woman at the firſt, hee is ſaid to have built her, for ſo the word בנה there uſed ſignifieth; now as ſhe was built, ſo ſhe muſt be a builder by governing
well, and ordering all things in the houſe for the beſt, as the Apoſtle ſpeaketh ſaying,
1 Tim 5.14 *I will that young widows marry, beare children, and guide the houſe.*
And both *Ariſtotle* and *Demoſthenes* ſay, that all things in the houſe ought to be
cared for, and ordered by the woman, all things abroad by the man. And it is to be
noted here, that Heb. two nownes of the plurall number, *wiſe women* are uſed, but
a verb of the ſingular, to intimate, that they doe all, as one, build their houſes, and
ſhe is a fooliſh, no wiſe woman that doth not. Of all others *Deborah*, and *Heſter*
were moſt famous for their building, not of private houſes onely, but of States and
whole Kingdomes, raiſing them up againe, when they were dangerouſly decayed:
For the fooliſh woman, ſaid to plucke downe her houſe with her owne hands,
Note. The note of one is good, that her coſtlineſſe in rings, and bracelets, and jewels, and
chaines, and apparell, and other implements without end, to ſet forth her pride, is
one, and that none of the leaſt meanes, to plucke it downe, and her caring more to
keepe her hands, and body fine, then to keep up her houſe.

Verſ. 2. *He that walketh in his uprightneſſe, feareth the Lord, but he that is perverſe in his wayes, deſpiſeth him.* Because much is ſpoken of the feare of God,
both in this and other bookes of holy Scripture, it is here ſhewed, who feareth
God indeed, and who not, *viz.* He that walketh uprightly, eſchewing evill, and doing
Gen. 17. 1. good from a good heart, not in hypocriſie; as *Abraham* was bidden to walke
before God, and to be upright, and *David* is often praiſed for this; but he that
either liveth in any ſinne, or doth good diſſemblingly for his owne ends, and not
for Gods glory, walkes perverſely, and inſtead of fearing God, deſpiſeth him.
It is not a mans ſaying that he feareth God, that will juſtifie him from being a deſpiſer of him, if he walkes contrary to his will.

The Vulgar, *He that feareth God, and walkes uprightly, is deſpiſed of him that goeth in an infamous way*, and ſo the word *him* is taken to be meant of him, that feares God, whom the wicked deſpiſe, as counting him moſt fooliſh, not of God, as indeed it is. Neither will the Hebrew beare this reading, becauſe therein, as in other Proverbs, there is an oppoſition in the latter part to the former, whereas in this reading there is none, and ſo it makes the letter ו redundant.

Verſ. 3. *In the mouth of the fooliſh is a rod of pride, but the lips of the wiſe ſhall preſerve them*; That is, a fooliſh man is like unto him, that hath a rod in his hand, and is herewith ſtriking ſuch as come in his way, but ſhall himſelfe be well beaten at the laſt for this his proud, and diſgracefull ſmiting of others; for even ſo he, that with his tongue is raſh to ſpeake things that he ought not, as through his pride ſcorning to have his tongue kept under by any man, ſhall ſmart for this, as with a rod, when he ſhall be puniſhed for his licentiouſneſſe of ſpeech; of ſuch kinde of men *David* complaineth, ſaying, They ſay, our tongues are our owne, who ſhall controle us? *But the lips of the juſt preſerve them*; they are ſo circumſpect and wary, whereſoever they come, that they forbeare ſpeaking any thing that may offend, or exaſperate others againſt them; and in caſe that they be provoked, yet ſo diſcreetly, and moderately they ſpeake to all men, that they paſſe on in ſafety, whereſoever they come. Pſal. 12.

Gregory underſtands this of a Preacher, given altogether to ſpeake againſt the vices of his people, and to reprove them ſharply therefore, but never commendeth their vertues, or good things in them; And *Jerome*, of a Father, or Maſter, or Lord, who with much pride and diſdaine ſpeakes to his ſubjects, or ſervants, or children; but the righteous, in meekneſſe, and humility; but I reſt in the firſt. *Greg.* in mor- *Hieron.*

Verſ. 4. *Where no Oxen are, the crib is cleane, but much increaſe is by the ſtrength of the Oxe*; That is, where good husbandry is neglected, a famine, and ſcarcity of corne enſueth, but where it is uſed there is commonly plenty. And becauſe Preachers are compared to Oxen, it is alſo meant, where Preachers are not, there is a famine in reſpect of Spirituall food, mens ſoules are as it were hunger-ſtarved, but full fed, where plenty of preaching is. 1 Cor. 9.

Verſ. 6. *A ſcorner ſeeketh wiſdome, and findeth it not; but wiſdome is eaſie to him that underſtandeth*: That is, he that hath a long time ſlighted living in the feare of God, and grace, which is neceſſary to ſalvation, although afterwards he ſeekes grace, whereby he may be ſaved, That is, the grace of repentance, and remiſſion of his ſins, yet he findes it not, as *Eſau* by long ſlighting the Birth-right, at length loſt the Bleſſing pertaining thereunto; but to him that giveth himſelfe to learne, and to fear God betimes, who is the true underſtanding man, this grace is eaſie, it is readily granted to him to be truly penitent, and ſo to be forgiven, and to have aſſurance of his ſalvation.

Lyra. Some by the Scorner underſtand him, that thinkes himſelfe ſo wiſe, that he contemneth all teaching, that comes from others: ſuch ſeeke wiſdome, but finde it not, becauſe they reject the helps granted them by God to attaine unto it; but he that underſtands his owne weakneſſe, and how eaſily he may be deceived, if he be led by his owne ſence, and therefore humbles himſelfe to be taught by others, ſhall eaſily attaine unto it.

Some, he that ſpends his young time in jeaſting, never applying his minde to any thing ſerious, he ſhall afterwards ſeeke wiſdome, but in vaine; I preferre the two former, taking it to be againſt both the ſelf-conceited, and ſuch as delay the time of repentance; they are, as one ſaith, like unto Hounds, which by a ſtrong wind blowing, loſe the ſent of the Hare, and then they may ſeeke to finde it againe, but all in vaine: A notion worthy to be thought upon by all, that deferre their converſion, the time ſhall come when they ſhall ſeeke, but not finde, although they be never ſo earneſtly deſirous. *Note.*

Verſ. 7. *Goe from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge.* Againſt being the companion of fooles, ſee before, *chap.* 13. 20. now the ſame is repeated againe with another reaſon, viz. His fooliſh and foule mouth makes him unworthy to be kept company withall; neither can a good man beare his evill language, but it muſt needs offend him.

Verſ. 8. *The wiſdome of the prudent is to underſtand his way, but the folly of fooles is deceit*; That is, the thing to which the wiſe are moſt intent, is to underſtand in every thing what is well pleaſing to God, and right, and by what meanes he may moſt benefit himſelfe, and others here, and walke ſo, as that in the end he may be ſaved; but fooliſh wicked men are not intent to any ſuch thing, and if they make any ſuch ſhew of ſeeking, it is nothing but deceit, all their coming to heare, and inquire after the right way is, not to walke therein, but only to make a ſhew before men; yet herein their folly appeares, becauſe God ſeeth with what minde they doe it, and will reward them accordingly, neither ſhall their diſſembling in the end doe them any good, but rather hurt; becauſe feigned holineſſe is double iniquity, ſaith *Auguſtine*. *Simulata ſanctitas duplex iniquitas.*

Fooles make a mocke at ſin, but among the righteous there is favour. The word rendred ſinne here is אשם ſignifying either ſinne, or a ſacrifice for ſinne, as the word is uſed, *Eſa.* 53. *He ſhall make his ſoule a ſacrifice for ſinne.*

Lavater. And *Lavater* hereby underſtandeth the Sacrifice of Chriſt, at which heathen fooles make a mocke, ſaying, It is likely, that God could finde no other way to Redeeme man, but by the death of his only beloved Sonne; or elſe they mocke at ſinne, that is, they count it a light matter to ſinne, not worthy ſorrowing therefore, but of rejoycing to recount, or to ſee it acted; or becauſe לוץ alſo ſignifieth to interpret; they *interpret ſinne,* the meaning may be, They make a favourable conſtruction of their owne, and the ſinnes of others, that be their conſorts, but an harſh one of the ſinnes of thoſe that they love not, which are better then they, by ſetting their leſſer ſinnes upon the tenter. *But among the righteous there is favour;* That is, if they fall out one with another, their mutuall love and good will is ſuch yet, that they are ſoone reconciled againe; or when the wicked foole makes a mocke at ſinne, they humble themſelves, and mourne for their owne ſinnes, and for the ſinnes of others, and ſo they come againe into Gods favour; as the foole, that is ſo lightly affected at them never doth, nor ſhall; or, the righteous have a complacency one with another, as the word רצון ſignifieth, and like well of the ſame good things, being delighted when they are acting them, as the wicked are, when they be acting of ſinne, and laughing at it.

Cajetan. *Cajetan* the *foole interpreteth ſinne;* That is, ever maketh the worſt of other mens ſinnes; but amongſt the righteous is as favourable an interpretation made of things done amiſſe by others, as may be.

Rodolph. *Rodolph, The foole ſpeaketh ſinne,* to the offending of the eares of the godly, but gracious ſpeeches are amongſt the righteous.

Aquila. *Aquila* renders it, *Sinne will illude the foole;* That is, whereas they hope to ſpeed well at the laſt, although they live long in ſinne, they ſhall be deceived, for ſinne will bring them to confuſion; but the righteous, to whom favour and all good is promiſed, ſhal truly finde favour.

Laſtly, ſome, the foole mocketh at ſacrificing for ſinne, and therefore offereth no ſuch ſacrifice, and ſo liveth in Gods diſpleaſure; but the righteous, ſacrificing as God hath commanded, hath favour and reconciliation with God; of all theſe, I preferre that which goeth upon rejoycing, and laughing at ſinne; and contrariwiſe, the endeavours of the juſt to ſpeake, and doe ſo, as that God may be there-with pleaſed, yet he ſhall not erre that followeth any of them.

Verſ. 10. *Lavater.* 1 Cor. 2. 11 *The heart knoweth his owne bitterneſſe, and a ſtranger intermedleth not with his joy;* That is, the griefes or joyes of mens hearts are knowne only to themſelves, not to others; much like unto this is the ſaying of the Apoſtle, *No man knoweth the things of a man, but the ſpirit that is in him.*

Muffet. *Muffet,* No man by his mirth and jeaſts can make that heart to rejoyce, that is wounded, and troubled.

Cajetan. *Cajetan,* This is ſpoken of a wiſe man, it being meant, that if he hath bitterneſſe of heart, he keepeth it to himſelfe, and ſheweth it not to others; and likewiſe if he hath joy; as it is ſaid of *Socrates,* That no man could ever ſee any alteration of his countenance, for things falling out ill, or well unto him; and his ſaying was, Reaſon muſt be put upon ſorrow, as a Breaſt-plate upon the breaſt, to hide it. *Socrates.*

Seneca. And *Seneca* ſaith, Admit not Griefe, if thou canſt keepe it off, if not, hide it.

Gregor. in Mor. *Gregory,* The heart knoweth its owne bitterneſſe; That is, knowne to every one is his griefe for his ſins, but he that is a ſtranger to ſuch ſorrow, ſhall not partake of the joy thereof, when he that mourneth ſhall be comforted.

To the ſame effect alſo *Beda;* Others, when a man hath been in ſorrow, and miſery, and hath met with none to condole it with him, in caſe that he be reſtored to joy, he will call for none to rejoyce with him, it being a common thing amongſt men, he that hath not borne a part with me by ſympathie in my ſorrow, ſhall beare none in my joy. This is true, chiefly touching Chriſt, *If we ſuffer with him, we ſhall be glorified with him.* Rom. 8. 16.

Verſ. 11. *The houſe of the wicked ſhall be over-throwne, but the tabernacle of the juſt ſhall flouriſh.* By houſe here underſtand Palaces, and ſtrong built houſes, which a man would thinke ſhould ſtand many Ages, by tabernacles, poore habitations, or cottages; thoſe ſhall decay, and come to ruine, theſe ſhall wax more illuſtrious.

Beda. *Beda* by houſes underſtandeth the wickeds ſetling of themſelves in this world, as wherein, and in the good things hereof they place their felicity; and by tabernacles, the account which the righteous make of their being here, but as Pilgrimes, or, Souldiers in Tents, the happy permanent being which they expect, being in Heaven; thoſe ſhall be deſtroyed by death, but theſe changed from temporary habitations to everlaſting; both theſe are good, and cannot well be disjoyned, becauſe godlineſſe hath the promiſe of this, and the life to come. 2 Cor. 5. 1. 1 Tim. 4. 8.

Verſ. 12. *There is a way that is right before a man, but the end thereof is the way of death*; That is, ſome ſinfull way wherein he walketh ſeemeth right unto him, becauſe not only he, but moſt men goe therein, but in the end he ſhall finde it to be the way to everlaſting death; for ſo our Lord hath taught us, ſaying, *Broad is the way that leads to death, and there be many that walke in it.* Mat. 7. 14. But becauſe of the pleaſures, and profits, and worldly honours that are herein, it ſeemeth right and good.

The way alſo to Life, by holding Juſtification by workes, ſeemeth to many to be right, and other ſuperſtitious wayes, becauſe all Chriſtians generally have moſt anciently walked herein; but they will in the end prove the way to death, becauſe Chriſt only is the right way, and by the merits of his Death only, to hold Juſtification attainable, and to ſerve God in Spirit and in Truth, not with locall or outward formall worſhip, which he hath ſhewed ſhould be no more under the New Teſtament be done. Ioh. 14. Ioh. 4. 21.

Thus *Lavater*; but ſome by this way ſeeming right, underſtand the way of proſperity of wicked men, becauſe all things ſucceed well unto them, and they enjoy plenty here, they thinke that they are in a good way, although they live moſt wickedly, but in the end it will prove evill and deadly; ſo likewiſe *Pſal.* 49. *Pſal.* 73. *Job* 21. &c. and this teacheth thoſe in thoſe times, that argue from their good ſucceſſe, that their way is good, although againſt the Word of God. *Lavater, Rodolph.*

Verſ. 13. *Even in laughter the heart is ſorrowfull, and the end of that mirth is heavineſſe*; That is, there are ſome who have heavie hearts, yet outwardly they feigne mirth, but they cannot alwayes doe ſo, for in the end ſorrow and heavineſſe altogether ſhall over-whelme them; which is true in thoſe, that having an accuſing conſcience ſeeme to ſmother it, by going into merry company; this continueth ſtill notwithſtanding, and if no better meanes be uſed to qualifie this ſorrow, the end will prove moſt lamentable; therefore when it is thus with thee, remember thy ſinne, and repent, and ſeeke to God for pardon, and ſo the end ſhall be joy.

Some ſay, that the ſame is meant here, which Chriſt ſaith afterwards, *Woe to you that laugh now, for yee ſhall waile and weepe*; as if it had been ſaid, The laughter of wicked men is not to be looked at, as mirth to be envyed by them, that lead not ſo merry a life, for there is ſorrow of heart coming to ſuch, although it be not yet ſeene, and in the end it will appeare to be ſo, when their laughter ſhall be turned into ſorrow for evermore.

Some, there is a mixture of joy and ſorrow in this life, which to thoſe that improve it not aright, to be weaned from the love of the world, proveth in fine all heavineſſe. So *Auguſtine* ſaith, that God mingleth the bitterneſſe of ſorrowes with joyes, that we might not be too much affected herewith, and have our mindes kept down to things below, and not lifted up to things above. *Auguſt.* Hom. 9. in mat.

Verſ. 14. *A back-ſlider in heart ſhall be filled with his owne wayes, but a good man from himſelfe*; Hebr, מעליו *above him*; That is, he ſhall be filled with good things above him.

Lavater. *Lavater* thinkes, that it is hereby meant, that every one ſhall be rewarded according to his doings, he that ſlides back from good to evill, ſhall be rewarded with evill; but the good man perſevering in good, ſhall accordingly receive good, expounding מעיר from it, that is, this his goodneſſe; and this doth ſo well agree, and the word beares that reading ſo well, that we may reſt in it, and ſeeke no more expoſitions.

Verſ. 15. *Ambroſ.* De Offic.

The ſimple beleeveth every word, but the prudent man looketh well to his goings. The vulg. renders it *innocent*; whereupon *Ambroſe* underſtands him that meaneth well, and becauſe he thinkes that others doe ſo to, he beleeveth their ſayings, whereby he is many times circumvented; but it is *ſimple*, oppoſed to *prudent*, which is never in a good ſence, and therefore it is commonly taken as ſpoken of one ignorant, and voyd of the wiſdome required, he is ready to beleeve, and to be carried away with every blaſt of new doctrin, as the Weather-cock with the wind; but the *prudent will underſtand his way*, for ſo it is, Hebr. and it is meant the way that is by another propounded to him to turne unto, he wil firſt ſee good ground, and *Note.* reaſon out of the Word of God, otherwiſe he is not to be moved; and if they, that now adayes are turned to ſo many new wayes, had been prudent, they would never have done ſo, to the cauſing of ſo many Schiſmes in the Church, and the hazzarding of their owne ſoules.

Verſ. 16.

A wiſe man feareth, and departeth from evill, but the foole rageth, and is confident. Here the difference is further ſhewed betwixt a wiſe man and a foole, the one feareth to take into new wayes, for which he ſeeth no ground, or warrant, and ſo is kept from evils that others fall into; but the other, as mad to be in ſuch wayes, is angry at thoſe that feare, and turneth into them with all confidence, and aſſurance, not doubting but he is right, and all others that goe not with him wrong. And the word התעבור rendred angry, or raging, cometh of עבר to paſſe, and according to this ſignifieth, *maketh himſelfe to paſſe*, boldly, and confidently, or thruſteth on himſelf, as blind *Bayard*, fearing nothing in his new way.

Verſ. 17.

He that is ſoone angry dealeth fooliſhly, and a man of wicked devices is hated, Anger blindes the minde, being as it were a ſhort madneſſe, and therefore the Cholerick haſty man muſt needs doe in many things fooliſhly, and procure much hatred to himſelfe therefore; but here are rather two ſorts compared together, the haſty man called in Hebrew, *ſhort noſed,* and he that concealeth his anger, not breaking out preſently, but deviſing how to be revenged; the one of theſe doth fooliſhly, but the other, as malicious, is hated of all men; for he that is ſoone angry, when he hath vented his wrath, is oft-times ſoone friends againe, but he that meditates revenge, is commonly implacable, a very Satan.

Verſ. 18.

The ſimple inherite folly, but the prudent are crowned with knowledge; That is, they that care not for divine knowledge, and ſuch as pertaineth to ſalvation, ſhal have folly and ſinne with them, as an inheritance, from which they can never be removed, and conſequently the reward of their folly, which is the fruit of this inheritance, Death and Damnation for evermore; for of Death, as the fruit of ſinne, the Apoſtle ſpeaketh, ſaying, *What fruit had yee of thoſe things whereof yee are now aſhamed?* And againe, the *wages of ſinne is death.* On the contrary ſide, the prudent weare knowledge, as a Crowne, eſteeming of nothing ſo much as it, and having the higheſt honour hereby, as *Joſeph* in Egypt; and finally, they ſhall for this be crowned in the Kingdome of Heaven with a Crown incorruptible.

Rom. 6.22.23

Verſ. 19.

The evill bow before the good, and the wicked at the gate of the righteous; That is, the righteous ſometimes by Gods bleſſing come to great honour even in this world, ſo that they who before thought themſelves as good, or better, come and bow unto them, as *Joſephs* Brethren did to him, and the people to *Mordecai*, coming into the ſame favour with *Ahaſhuerus*, that *Haman* had been in, to whom all men bowed, and *Pharaoh* expreſly commanded it to be proclaimed, where *Joſeph* came, *Abrech*, bow the knee; and *Revel.* 3. 9. I will make them to come and worſhip at thy feet, ſaith the Lord to *Philadelphia.* And his bowing at the Gate ſheweth yet more, viz. the great poverty that they ſhall fall into, when the juſt ſhall be rich, ſo that they ſhall begge at their Gates; and this is not without coherence with the former words, *ver.* 18. For this is the folly that the ſimple inherite in this world, and the crowne of the righteous; they have beggery, as an inheritance, theſe wealth, and worldly dignity, as their crowne.

The poore is hated even of his owne neighbour, but the rich hath many friends; that is, either he hateth to have familiarity with him, as being too ſordid, or he preſſeth upon him, and troubleth him ſo much for food, and other things, that he beggeth daily of him, that he is odious to him; but the rich is ſought to daily: if there be any pretence of alliance or knowledge of him, there are that will frequent him, and to get his favour, and benefit by him. humour him in all things: But theſe, ſaith *Alan.* are the laterals of Princes, Palatine dogs, the artificers of flattery, the forgers of praiſe, the potters of falſehood, who ſound into the ears of the rich with a loud ſound trumpet of praiſe, who that they may draw forth gifts, anoint their heads with the oyle of flattery. To the ſame effect almoſt with this is the common ſaying, Vers. 20. *Alan.* *Qui ut emungant munera caput adulat. oleo inungunt.*

Dum fueris fælix multos numerabis amicos:
Nullus ad amiſſas ibit amicus opes.

And this verſe cohereth alſo with the former, the wicked ſhall bow to the righteous; that is, being by poverty forced, and this his poverty ſhall make him odious, no man caring now to make friendſhip with him, as being moſt baſe and contemptible; yet it followeth,

He that deſpiſeth his neighbour, ſinneth, but he that hath mercy on the poore, is happy; which is, as if he had ſaid, Although this be the common manner of the world to deſpiſe the poore, but to magnifie the rich, yet this is no warrant for any juſt man to doe ſo, for it is a ſinne. A man may be deſpiſed for his wickedneſſe, but not ſimply for his poverty; yea, although he be thy enemy, thou muſt love him, relieve him in his need. And he that doth ſo, is bleſſed, becauſe ſuch ſhew themſelves children of God. Vers. 21. Matth. 5.45.

Doe not they erre that deviſe evill? but mercy and truth ſhall be to them, that deviſe good. Here by deviſing good, is meant ſtudying, how with his worldly goods he may doe good to ſuch as need, ſuch ſhall be repayed with mercy, and truth from God, who will not faile to be true of his word, but as he hath made many gracious promiſes to ſuch, ſo he will undoubtedly performe them. They that deviſe evill, are ſuch, as ſtudy how to deceive others, that out of them they may inrich themſelves: this is a foule, and dangerous errour, and going out of the way of mercy into the way of dreadfull judgements. Vers. 22.

In all labour there is profit, but the talke of the lips tendeth onely to penury; that is, he who ſpeakes much of good husbandry, and talkes, how all things ſhould be done for the beſt, but is idle, and doth it not himſelfe, ſhall be poore, when the Paines-taker ſhall be rich, profit coming in of his labour; yet, as *Lavater* noteth, this is to be underſtood, through Gods bleſſing, ſought by daily prayer, becauſe otherwiſe a man may labour in vaine, as the Pſalmiſt teacheth. And there is the like reaſon of labouring to get learning, he that talketh of learned men, and bookes, but is not ſtudious, hath a ſoule empty of learning for all this. Vers. 23. *Lavater.* Pſal. 127.

The crowne of the wiſe is their riches, but the fooliſhneſſe of fools is folly; that is, wiſe men having gotten riches juſtly by abour, as was before ſaid, Verſ. 23. purchaſe to themſelves honour by rightly uſing them to charity, and otherwiſe doing good; for thus riches are turned, as it were, into a Crowne, it being hereby ſhewed, that the poſſeſſour of them is a Maſter, and not a ſervant to them, as the covetous, which hold them faſt and do no good therewith; or, as another hath it, a rich man that is wiſe, is magnified by all men, as a King, and hearkened unto, and obeyed; but if he be a foole, let him be never ſo rich, he is not accounted of; all men ſay, he is rich indeed, but he is a foole: And all thoſe rich men are ſuch, as ſpend their riches in ſumptuous buildings, gorgeous apparel, delicious fare, whores, and hawkes, and hounds, but apply not themſelves to excell others in wiſdome, whereby they may helpe the better to governe the Commonwealth, and their owne families in the feare of God, being alſo hoſpitable, and charitable. And riches are ſaid to be the crowne of the wiſe, becauſe if a man be poore, although very wiſe, he is not regarded; but in caſe that he be eminent for worldly wealth alſo, which ſhould make all rich men to labour to be wiſe alſo, and learned, and Vers. 24. *Lavater.* *Muffet.* *Note.*

Origen.

not ignorant, like the common ſort, and to this end to read and ſtudy much, as having time and leaſure enough, if they well conſider, that without thus doing, their riches are to them but like a fooles coat and bauble, making their folly the more notorious, as being by their wealth ſet up on high, and the eyes of all men upon them; and as *Origen* ſaith, inſtead of making them wiſe, make them mad through pride that hereby growth upon them.

Verſ. 25.

For Verſ. 25. it differeth little from Verſ. 5. onely it is ſhewed, what good cometh by a true witneſſe, *he delivereth ſoules*; that is, when by falſe accuſation men are in danger to be condemned to dye, true witneſſes by their teſtimony given for them, ſave them.

Lavater. Act. 1.

2 Theſ. 2. 11.

This alſo is by *Lavater* extended to Preachers of the Goſpel, becauſe Chriſt ſaith, *Yee ſhall be my witneſſes*, and hereunto we may add, 1 Joh. 1. *That which we have heard and ſeen, we teſtifie*; and I cannot ſee, but that holy Martyrs may here be brought in alſo; for both Preachers by teaching, and converting to the truth, and Martyrs by ſealing it with their bloud, worke mightily upon others to converſion and ſalvation of their ſoules. And if by a falſe witneſſe ſpeaking lyes, we alſo underſtand teachers of hereſies and errours, the Scripture very well agreeth, becauſe it is ſaid, *Such as love not the truth, God giveth over to ſtrong deluſions to beleeve lyes.*

Verſ. 26. Muffet.

Verſ. 27.

In the feare of the Lord is ſtrong confidence, and his children ſhall have a place of refuge. *Muffet* joyneth this, and the next Verſe together, ſaying, That herein the feare of the Lord is commended for two things:

1. It makes a man ſtrong through his confidence in God to beare any ſufferings.

2. From hence, as from a fountaine, floweth abundance of good things unto him, for which he ſaith, that it is *a well of life, and delivereth from the ſnares of death.*

Greg. Mor. l. 5. c. 13.

Notable is the ſaying of *Gregory* in ſetting forth the ſtrong confidence of thoſe that feare God. In the way of God, it is begun at feare, that a man may come to fortitude, for as in the way of the world boldneſſe cauſeth fortitude, ſo in the way of God, boldneſſe brings forth weakneſſe, and as in the way of the world feare cauſeth weakneſſe, ſo in the way of the Lord, fortitude, becauſe our mindes doe ſo much the more ſtrongly deſpiſe the terrours of temporalls, by how much the more truly they ſubmit through feare to him, that is the Authour thereof, which being ſetled in the fear of God, ſee nothing without to be feared, becauſe that while they are joyned through feare to him, the Maker of all, they are by a kinde of power elevated above them all. *And his children ſhall have a place of refuge.* Here by children ſome underſtand the children of feare, ſome the children of God, and ſome of him that feareth God, which I rather aſſent unto, becauſe the man that feareth God, is commonly comforted by this, that God will be both for him and his children; ſo here, he ſhall have ſtrong confidence, and his children alſo that feare God, by recounting in what great favour with God the father was. *The feare of God is a well of life*; that which is here called, *the feare of the Lord*, Chap. 13. 14. is called the law of the wiſe, where ſee the Expoſition.

Verſ. 28.

In the multitude of people is the Kings honour, but in the want of people, the deſtruction of the Prince. This is ſpoken to make Kings carry themſelves ſo, as to have the love of their people, that is, uſing all love and courteſie towards them: For who would not keepe their hearts faſt towards him, upon whom their honour and ſafety ſtands?

Plato.

It was never knowne, ſaith *Plato*, that any King periſhed for want of money but of friends. A multitude of ſubjects is an honour to a King, becauſe ſo many conſent together to make him their King, herein acknowledging him worthy to reigne over them, and becauſe by their helpe he getteth victories over his enemies, which make him glorious. But by multitude we muſt not underſtand onely their numbers, but theſe multiplyed and increaſed in wealth, and ſo both made the more magnanimous, and able to ſupply him with tribute, when need requires.

But through want of ſubjects thus qualified and knit to him in love, he is deſtroyed, for want of ſuch as have wealth and magnanimity, by foreigne enemies invading him, and for want of love, through inſurrections in his owne Kingdome.

Verſ. 29. *He that is ſlow to wrath, is of great underſtanding, but the haſty of ſpirit exalteth folly.* Something to the ſame effect of the laſt clauſe hath beene already ſaid, Verſ.17. for being ſlow to wrath, ſee alſo Jam.1.19. *Be ſwift to heare, ſlow to ſpeake, ſlow to wrath*; that ſuch are wiſe appeareth, becauſe they have all the properties required in a wiſe man, whom as *Valerius* ſaith, the Ancients were wont to repreſent by three heads, of a Dogge, a Lion, and an Eagle; Of a Dogge for memory; Of a Lion for his ſtout doing, as the preſent caſe requireth; And of an Eagle for his fore-ſight of things to come, as an Eagle ſeeth things afarre off: And theſe three are ſaid by *Ariſtotle* to be ſloweſt to wrath of any other creatures, and ſooneſt pacified; for the Lion, as he writeth, although in the purſuit of a man, if he falleth downe before it, ſpareth him; and the Eagle is of all fowles moſt eaſily tamed; and a Dogge, for the property before-ſaid, is like unto a Lion according to *Pliny*. He then that is likewiſe ſlow to anger, and ready to bee againe pacified, is aptly ſet forth by theſe three, who amongſt them have all the parts required in a wiſe man, *viz.* Memory, and Sagacity, whereby to fore-ſee and gather what is to be done, and courage to doe accordingly, when the time cometh.

Valerius.

Verſ. 30. *A ſound heart is the life of the fleſh, but envy is rottenneſſe to the bones.* A ſound heart, that is, a mind quiet, and not vexed at things falling out ill, makes the whole body the more healthfull, but that which vexeth either at his owne croſſes, or at the proſperity of others, is deſtruction to the body, as when it is rotten fleſh, and bones, and all. Some underſtand it of ſuch as have a good heart towards others, being affected towards them, as they ought with joy for their welfare, and ſorrow for their miſery, and of ſuch as contrariwiſe are ill affected; the firſt argueth one to be a lively member of the ſame myſticall body, of which Chriſt is the head, the other one dead and rotten. *Gregory* expounds this of all things weakly performed outwardly, becauſe the fleſh is weake, yet a good heart puts life hereinto, and it is accepted of before God, as if done in the beſt manner; but contrariwiſe things ſtrongly done from an envious and malicious heart, are rotten and ſtinking, like rotten bones, which are oft ſpoken of to ſet forth ſtrength, which doth well further ſet forth the ſpirituall meaning of this Proverb.

Greg.Paſt.cur. pars 3.admon.6.

Verſ. 31. *He that oppreſſeth the poore, reproacheth his Maker, but he that honoureth him, hath mercy on the poore.* A poore godly man is the image of God, and therefore the wrong that is done to him in word or deed, redounds to God. 2. He is more the image of God, as *Lyra* ſaith, then a rich man, becauſe man was made naked, when after Gods image, and not apparrelled in goodly cloaths. 3. He is a member of Chriſt, and one with him. 4. God hath made him ſo, and therefore to deſpiſe him for his poverty, is to deſpiſe God. 5. God hath made him the rich mans brother, being a common Father to them both, witneſſe thoſe words in the Lords prayer, which both the rich and poor ſay, *Our Father which art in heaven.* He therefore honoureth God that ſheweth him mercy, whoſe creature and image, and member he is.

Lyra.

Verſ. 32. *The wicked is driven away in his wickedneſſe, but the righteous hath hope in his death*; that is, the wicked ſometime is for wickedneſſe baniſhed out of his Country, yea, all the wicked Jewes were ſerved ſo, being carried into *Aſſyria* and *Caldea*. And he that is ſo, when he dyeth, and deſireth to enter into heaven, he ſhall be driven away with *Goe ye curſed, &c.* but then the righteous hath ſure and certaine hope of being received into that moſt bleſſed place; if any other, that hath alwayes lived in ſin hath hope firſt or laſt, his hope is but vaine.

Verſ. 33. *Wiſdome reſts in his heart that hath underſtanding, but that which is in a fooles heart is made known.* See the like to this Chap.13.16.

Verſ. 34. *Righteouſneſſe exalteth a Nation, but ſin is a reproach to any people.* Then doth a Nation flouriſh, when governed by good Lawes, vice being ſuppreſſed, and rooted out, but it is infamous in all places, when notorious ſinnes abound, and it is in the way of coming to a contemptible condition to be derided and mocked at by every man.

Verſ. 35. *A Kings favour is towards a wiſe ſervant, but his wrath againſt him, that causeth ſhame*; that is, when he ſeeth his ſervant doe wiſely in that which he imployeth him about, as being for his honour, he beares a ſpeciall favour to him therefore; but if he doth fooliſhly, whereby he hath diſhonour, he is full of wrath, and diſpleaſure at him, as being much aſhamed of his doings. And that which is ſpoken of a Kings ſervant is true touching any other mans, to acquit himſelfe well he muſt not onely ſerve his maſter with his body, but alſo with his minde, being provident, and wiſely going about his affaires to doe all for the beſt, as *Abrahams* ſervant did, when hee went to fetch a wife for *Iſaac* from *Padan-aram*, *Gen.* 24.

CHAP. XV.

Verſ. 1. A *Soft anſwer turneth away wrath, but grievous words ſtirre up ſtrife:* Even as lightning pierceth the hard bones, but hurteth not the ſoft fleſh, and as a Canon ſhot againſt a banke of earth, ſhattereth it not, but a ſtone wall it doth; ſo fierce words coming from fury are appeaſed by gentle and reverent ſpeeches lowly uttered; but contrariwiſe, as ſteele and flint-ſtone being ſmitten together, there come forth ſparkles of fire; ſo clamorous and virulent ſpeeches being oppoſed to the like, the fire of ſtrife is kindled and groweth into a flame; for the furious ſeeing the mildneſſe of another, againſt whom he is ſo fierce, beginneth to be aſhamed, and ſo he is as greene wood, or water to fire, ſtopping it from going any further; but two haſty harſh-ſpoken perſons meeting together, as fire meeting with more fire raging the more.

Verſ. 2. *The tongue of the wiſe uſeth knowledge aright, but the mouth of fooles powreth out fooliſhneſſe*, that is, ſuch conſider both the matter and manner of ſpeaking, and order their ſpeeches accordingly, ſo that they carry a grace with them in the eares of the hearers, as being ſeaſoned with ſalt, and ſo, ſweet and ſavoury. But whilſt fooles ſpeake regarding neither matter nor manner, they powre out folly, as one ſaith, *Flumen verborum, guttam ſapientiæ*, a whole floud of words, but a drop of wiſdome.

Col. 4. 6.

Lavater. And this *Lavater* noteth to be intimated in the word נבע to flow forth, as out of a fountaine, the ſame things being often repeated moſt vainly, no regard being had to that which is ſaid by thoſe that are wiſer, through the high conceit that he hath of his owne underſtanding.

The Vulgar for *uſeth knowledge aright, hath adorneth knowledge*, and the word תיטיב Hebr. ſignifieth maketh good, or pleaſing, or gracious, which is the ſame in effect with adorning. Here then after gentle and meeke ſpeaking, Verſe 1. is commended unto us, and ſpecially to teachers ornate ſpeaking, with as much brevity as may be, not ruſticall and ſordid; for the foole is taxed for powring out folly, implying his loquacity and ruſticity.

1 Cor. 2. It is true, the Preacher ought not to ſpeake in the *inticing words of mans eloquence*, but in *the plaine evidence and demonſtration of the Spirit*; but as *Auguſt.* ſaith, thy Oration muſt not be ſo naked, as to be frigid, nor ſo incult, as to be ſordid, but gravely adorned, that it may not diſpleaſe; yet he ſaith, the preacher ſo taketh ornaments of ſpeech unto him, as that he careth not for them, being carried more in uſing them by the ardency of affection, then by the induſtry of the tongue: Even as a valiant ſouldier taketh guilded armour, but regardeth not ſo much this adorning, as the ſtrength thereof, and the ſharpneſſe of his ſword to pierce and wound the enemy withall.

Auguſt. 4. de doct. Chr.

Gregor. Nazian. And *Nazianzen*, Knowledge is not to be painted like an Harlot, but adorned as a Matron; and another, ſpeech being but as the Apparrel to the body, that which is decent, is to be put on, but it is not to be over-cloathed, to make it goe the more heavily; knowledge is a light coming in at a Glaſſe window, which if it be much daubed with painting, is dimmed. For the next words, the *foole poureth out fooliſhneſſe*; Herein it is alluded to a violent ſtorme of raine, which doth not ſo much water, and make the earth to fructifie, as waſh it away, and the Corne ſowne therein, whereas the diſtilling raine goeth to the root in a gentle manner, and refreſheth all things; ſo a divine Oration wiſely compoſed, and uttered, enters into the hearts of the Hearers, although uttered in fewer words, more ſignificant, and well ſet together, when as the long declamation of a Foole uttered faſt in many words, takes little or no effect in the hearers. A thing to be greatly noted for our direction, in teaching to keep us from this errour, into which many run through prepoſterous zeale, that we may not make knowledge deſpicable, by ſo fooliſh a ſetting of her forth, but amiable to all by adorning her, as we ought to do by a Matron ſo noble.

Clem. Alexand. l. 1. Strom.

Greg. Naz.

Note.

Verſ. 3.

The eyes of the Lord are in every place, beholding the evill and the good; The Lord beholdeth all things, but ſpecially good men doing well to reward them, and the evill to puniſh them, ſee *Pſal.* 139.

Verſ. 4.

A wholſome tongue is a tree of life, but perverſneſſe therein is a breach in the Spirit. The vulgar, *A placable tongue*; that is, a tongue ſoftly ſpoken, according to *v.* 1. Hebr. it is, *a healing tongue*, That is, ſpeaking comfort to ſuch as are humbled, and contrite for their ſins, this is a tree of Life, becauſe as that in Paradiſe being taken and eaten of, when man by ſinne had made himſelfe ſicke, as it were, and dying, would have made him whole againe, and to live for ever; ſo this healing tongue brings back from deſpaire and death the wounded by ſinne, to hope and life for evermore.

August.

Auguſtine yeelds this reaſon of the Tree of Life healing, and making to live for ever, death cometh by the diſtemper of the foure humours of the body, but eating of the fruit of that tree would have brought them to an even and equall temper, and conſequently to an endleſſe life; for the next words, *Muffet* differing from all others, hath *the miſchievouſneſſe of it, is as a breach made by the wind*; That is, as a ſtrong wind blowing downe houſes and trees; ſo an envious tongue is the cauſe of great ruines, and the word ברוח may be rendred either *in the Spirit*, or *with the Wind*, and this laſt doth very well agree, and the ſence is good, as one part of a tree is rent from another by a ſtrong wind, and other things before lying together all blowne farre aſunder; ſo by a perverſe tongue diviſions and diſſentions are often made, never to be united or reconciled againe.

Muffet.

Lavater.

They that are for the other reading ſay, it is as a breach, or corruption in their owne ſpirits, or the ſpirits of others, who are hereby infected, eſpecially if it be the tongue of a Preacher teaching falſe doctrine; but I rather thinke becauſe the perverſe tongue is oppoſed to the healing tongue, and by the healing tongue cometh life and comfort; ſo on the contrary ſide, it is meant by the perverſe tongue provoking to horrible ſinnes, cometh a breaking in peices, as it were, or tearing to death his life, that is thus vexed and provoked hereby: or, the ſpirit is ſo broken and wounded by meanes thereof, as that it cannot againe be healed, but he dyeth in deſpaire. To this purpoſe it is commonly ſaid of him, or her, that by his tongue exaſperateth another, he vexeth my very ſoule.

Verſ. 5.

A foole deſpiſeth his fathers inſtruction, but he that regards reproofe is prudent, chap. 1. 8. He exhorted the Sonne to heare his Fathers inſtruction, now he condemneth them for fooles, that doe not, and commends them for being in the way of wiſdome, that beare his corrections alſo; for the word יערום here uſed is a future, *ſhall be wiſe, or prudent*; as alſo the vulg. hath it, where ſome note, that the prudence here ſpoken of, is the ſame of which Chriſt ſpeaketh, *Be yee wiſe as Serpents*, and therefore a Serpent-like wiſdome is here meant, to which they ſhall attaine, that heare their Fathers inſtructions and reproofes, taking heed to doe accordingly, and that is the greateſt wiſdome that is, ſeeing more, and underſtanding more then others.

Math. 16. 16

As the Serpent is ſaid to put the juyce of Fennell upon the eyes of her young ones, whereby they are made ſharper-ſighted then other Creatures; ſo by Parents inſtructions, and reprooſes, as by the ſharp juyce of Fennell, children came to have eyes to ſee, and perceive beyond other men; but they that deſpiſe them, muſt needs be fooles, becauſe they will much more deſpiſe the inſtructions of others, that be further from them, and have not ſo great authority over them.

Verſ. 6. *In the houſe of the righteous is much treaſure, but in the revenues of the wicked there is trouble.* Muffet, *the wicked mans revenue waſteth of it ſelfe* The Sept. *ſhall periſh.* The vulg. *The houſe of the juſt, great fortitude,* the word חסן ſignifieth either *fortitude*, or *treaſure*; but *fortitude*, ſeemeth to me to agree beſt; The houſe of the righteous is ſaid to be ſo, becauſe it ſtandeth ſtrongly from generation to generation, if the ſon treades in his fathers ſteps, or obſerveth his precepts; as in the verſe before-going. But the comings-in of the wicked through the curſe of God upon them, waſte, and crumble away, till they come to nothing. But the word Hebr. ſignifieth, as it is rendred, *trouble,* and the ſence given by ſome is, a juſt mans revenues, or his increaſe come in quietly in harveſt time; but thoſe of the wicked, are often times ſeized upon by others for debt, or other cauſes: or, a juſt man dying and leaving wealth, it is kept together for his children, who have great portions divided quietly amongſt them; but about the goods of the wicked oft times contention ariſeth amongſt the children or kinſfolk one ſtriving to get from another. Or as ſome have it, who follow the rendring by *fortitude*, and noting, that ſometimes fortitude is put for increaſe of the fruits of the earth: In the houſe of the juſt is much increaſe, but the wicked toyling and troubling himſelf, as much as he, or more, reapes little but trouble. But this agreeth not; becauſe if he had meant ſo, he would have ſaid, *in the field*, not *in the houſe*: For the other Expoſitions, thou canſt not chuſe amiſſe,

Gen. 4.
Job. 6.

Verſ. 7. *The lips of the wiſe diſperſe knowledge, but the heart of a foole doth not ſo,* vulg. *is unlike.* Expounded by *Gregory*, when as the juſt goeth alwayes on in declaring the ſame truth conſtantly, thus ſowing the ſeed of life, as the good preacher is compared, *Mat.* 13. the wicked is variable and unlike himſelf, ſometimes teaching one thing, ſometimes another, even in ſubſtantialls. But becauſe the words are לא כן *not ſo,* I rather aſſent unto them that ſay, the juſt is diligent in ſowing the good ſeed of knowledge, when he hath attained it, for the benefit of others; but the heart of the foole is not likewiſe ſet, by ſowing, to increaſe ſaving knowledge, but rather to ſet forth himſelfe, and his eminent parts of learning, that he may be magnified of men, not they edified. Vain men may count ſuch wiſe and learned, but God both counteth & calleth them fools: how they are ſaid to conceal knowledge. See ch. 12, 13.

Greg. paſt. cur: p. 3: admi. 19.

Note.

Verſ. 8.

Verſ. 9. *The ſacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight.* Verſ. 9. *The way of the wicked is abomination to the Lord, &c.* Theſe two Verſes do ſo cohere together, that the following verſe is a reaſon of the precedent; therefore is the ſacrifice, and ſervice of the wicked abomination to God, becauſe his way is abomination: for a man is accepted by him, or not accepted, as his way is; that no man living in ſin may have any hope, but depart from ſin, and then hope for acceptance.

Verſ. 10. *Correction is grievous to him that forſaketh the way, but he that hateth reproof ſhall dye.* The vulg. *Doctrine is evill to him,* Hebrew מוסר ſignifying either. But *Salomon* ſeems here to ſet forth two degrees of the wicked; one that takes no delight in teaching; the other, that doth not only not delight in it, but hates it: the firſt is out of the way, and ſo in danger; but the other muſt dye without remedy for ever and ever.

Some expound it of Preachers, that live wickedly, thus, their owne inſtruction is evill for them, and that in three reſpects. 1. Becauſe it is a condemning of himſelfe, for as *Proſper* ſaith, to teach well, and to live ill, is with a mans own tongue to damn himſelfe. 2. He hereby ſcandalizeth, and maketh others to fall. Whereupon *Chryſoſtome*, It is better to do well and not to teach, then to teach well, and not to doe: becauſe he that doth well, may benefit others by his example; but he that doth ill, although he teacheth well, benefits none but ſcandalizeth many. 3. He highly diſhonoureth God, whoſe ſervant he pretends to be, because as the ſame

Proſper.

Chryſ. hom. 10. *oper. imperf. in Matth.*

Chryſoſtome ſaith, by the doings of the ſervants, men gather what manner of one their maſter is; For which the Lord challengeth the *Jewes*, his ſervants that taught well, ſaying, *My name is through you blaſphemed amongſt the Gentiles.*

Rom. 2.

Some laſtly underſtand it thus; it ſhall be evill for them, that have lived under good inſtruction, but yet are wicked ſtill: and if they have by ſharpe reproof and correction, and many ſufferings been laboured upon to reduce them into the way, but they have deſpiſed them all, hating ſuch as by whom, for them nothing remaineth but damnation; becauſe they would not bear temporall puniſhments, they ſhall bear eternall in hell. Some take this to be ſpoken to children, that are well taught, and duly corrected, but profit not hereby; but it is beſt to underſtand it generally, as hath been ſaid, becauſe it ſhall be ſo to all, who are not moved either by teaching or chaſtiſement.

Rodolph:

Verſ. 11.

Hell and deſtruction are before the Lord, how much more then the hearts of the children of men? Here by a compariſon of things lying moſt hid, it is ſhewed, that other things hidden from other men, are yet manifeſt to God, *viz.* from his knowledge of hell, and death: we heare of hell, and of the ſtate of the dead, but know nothing of it by ſight but the Lord doth; although none that dye, and go down into the pit are ever ſeen of us more, yet God ſeeth in what a condition they are. Therefore much more the hearts of all men, whether they be good or evil, upright or not, becauſe, that although this is not known to other men, yet every mans heart is known to himſelf, and how is it known, but by the underſtanding, which God hath given him? therefore, he that giveth this underſtanding, knoweth it much more as the Pſalmiſt ſaith, *He that giveth man knowledge, ſhall not he underſtand?* It may ſeeme to be a compariſon of little force to prove, that God knoweth the hearts of men, becauſe one man by the words or doings of another, may have ſome near conjecture, what manner of heart he hath; but there is nothing, whereby we can know the ſtate of the dead, who periſh, but by the word through faith. Therefore, ſome take it not to be comparative, but enumerative, both hell, and death, and the hearts of men are all known to God. And the Hebrew is אם כי which is not a note of compariſon, *yea, for,* yea, it is ſo, ſo, for the heart of man is knowne, ſeemeth to make for it; or rather hereby he proveth hell and death, to be knowne to God, becauſe the hearts of men are knowne. But it is commonly tranſlated both by Vulgar Latine, and Caldee, as a compariſon from hell to the heart. And the Septuagint diſ-agreeth not, which hath it, *How not*; To follow therefore this reading, if thou likeſt not the ſence already given, take another; Hell and death, where ſinne ſhall be puniſhed, are ſeen of God, much more then, mans heart, according to the wickedneſſe whereof this judgement ſhall be; for the judge muſt firſt know the cauſe, before he determineth of the puniſhment. Or elſe, they are before the Lord, that is in his power, together with all the damned ſpirits; therfore much more man, who is weaker then they. But I adhere ſtill to the firſt, as moſt genuine, and it is worthy the conſidering, that God knoweth the heart, and ſeeth all things therein, to ſtir to get us good and upright hearts, and here to harbour nothing ſinful or evill.

1 Cor. 2. 11.

Note.

Verſ 12.

A ſcorner loveth not one that reproveth him, neither will he goe to the wiſe, That is, he, who mocketh at godlineſſe, hateth ſuch as bring his faults to light, rebuking and ſeeking to reclaim him from them, whereas indeed, he ought to love ſuch above other men, becauſe they indeavour to cleanſe away his faults, againſt the time that he muſt appeare before the ſevere judge of all the world, being otherwiſe in danger of condemnation therefore. But the ſcorner who hateth ſuch, will not therefore come in their company, if he can avoid them, and this is the ſigne of a ſcorner then, to aſſociate himſelfe with merry and diſſolute companions, but not with the godly.

Note.

Verſ. 13.
Muffet.

A merry heart maketh a chearfull countenance, but by ſorrow of the heart the ſpirit is broken. This is ſpoken ſaith one, that we may take heed of worldly ſorrow: the Lord ſpeaking herein as a mother to her childe, that cryeth much, thou wilt marre thy face, if thou doeſt thus; ſo the Lord hereby deterreth from griefe, and vexation for worldly things, and diſtracting cares about them, by telling

ling us, that this is a damping and deading to the ſpirit, but to keep the minde free
Note. from ſuch vexations, and joying in the holy Ghoſt, makes a chearfull countenance,
and therefore, a chearfull heart upon all occurrences; and this is a thing, which we
Gal. 5. 2. all affect; and therefore the means hindring it, are to be taken heed of, viz. worldly
Rom: 5.1. ſorrow; and the ſpirit of God is to bee ſought for, and begged; the peculiar
fruit whereof, is true *joy*, and *joy in tribulation.* Notable is the ſaying of *Phi-*
Philo. *lo*: Divers affections fight in the mind, but that which gets the victory, ſets up
the banner in the face, as in a Towre; ſadneſſe, and envy, the pale colour; wrath,
a clay colour; modeſty, a purple; joy, white and red, duly mixed, to make the
beauty of the face the more.

Verſ. 14. *The heart of him that hath underſtanding ſeeketh knowledge, but the mouth of fooles feedeth on fooliſhneſſe:* It may ſeeme ſtrange, that he who hath knowledge, ſhould ſeek knowledge; but it is commonly ſeen to be ſo; knowing men being the moſt diligent of all others in reading and hearing, to increaſe that more, which they have already attained: For they thinke, that they know but in part, and in that which they know, they find ſuch ſweetneſſe, as that they are hereby drawn to indeavour the increaſing thereof.

And it is to be noted, that he ſaith, *ſeeketh knowledge in his heart*, intimating that knowledge is cordiall to him; and that great is the delight that he taketh herein, above all other things in this world, as in the food of his ſoul; but fools are delighted with fooliſh and vaine things; ſome with jeſting and vaine talking, ſome with reading vaine bookes, ſetting forth no truths, but phantaſies, ſome with gaming,
Note. Paſtimes, drinking, or whoring, or raking together of worldly goods, &c. which
are as meat unto them. And it is to be noted, that the word *feede* commeth of
רעה to feed, as bruit beaſts doe, of which foure ſorts are ſpecially noted to feed upon the foure Elements, the Salamander upon the Fire, the Cameleon upon the Aire, the Herring upon the Water, and the Mole upon Earth: ſo the envious and contentious foole feeds upon the fire of ſtrife; the proud upon the aire of vain-glory, the voluptuous upon the water of ſenſuall pleaſure, and the covetous upon the excrements of the earth, gold, and ſilver; to increaſe which, is all their delight and pleaſure.

Verſ. 15. *All the dayes of the afflicted are evill, but he that is of a merry heart hath a continuall feaſt*; A man in affliction, and diſcontented at it, and impatient in his minde, hath no joy of his life, but is alwayes as one weary, and tired with the preſent time, wiſhing in the morning, that it were evening, and in the evening, that it were morning; but the man, that is chearfull in his heart, both in proſperity and adverſity is like unto him, that is at a feaſt, where he hath variety of meats to delight his taſte, of friends about him, to delight his eyes, and of a faire roome, neat and well furniſhed, and the ſweetneſſe of Muſick, and friendly talke, to delight
Muffet. his eares. But as *Muffet* noteth, None can have this merry heart, but the faith-
Note. full, who have joy of juſtification from ſin, and conſequently, of deliverance from
exile and death; he that liveth in groſſe ſinnes, or in hypocriſie cannot, if hee bee merry, it is but *Sardonicus riſus*, Laughter fore-running deſtruction, the vulg. *All the dayes of the poore are evill,* which is all one; becauſe poverty impoſing a neceſſity of hard labour, and hard fare, is a continuall affliction; Yet the godly poore, through the joy that is in his heart, turneth his courſe and ſpare dyet into a continuall feaſt, he is as well as the rich, that fare deliciouſly every day.

Chryſ. hom: in Cor. Therefore *Chryſoſtome* ſaith, it is neither wealth nor poverty, that makes men happy, or miſerable, but a mans owne mind, for how healthy, and ſtrong are bodys fed only with bread? when as other bodyes, fed with all variety of dainties, are weake and languiſhing: They that weare a Diamond, if they have a ſicke mind, cannot be of a good and quiet heart: but Philoſophers, even in chaines, and want, injoy pure pleaſure. Some underſtand the firſt words here, as the words of another man, a worldling, in whoſe opinion the poor and afflicted mans daies are all evill, but he ſaith, nay, the merry or chearful heart, even in ſuch is a continual feaſt, which is little differing from the former.

Verſ. 16. *Better is a little with the feare of God, then great treaſure and trouble therewith;*

with. Theſe words are added as a reaſon of that which is ſaid, *ver.* 15. an heart full of heavenly joy and comfort, although one be poore, is a continuall feaſt, becauſe the little that ſuch a one hath, who is a man fearing God, is better then wealth laid up in abundance, in the treaſury of him that hath an evill conſcience, and for this, trouble, and feare in his minde.

Verſ. 17.

Better is a dinner of hearbs, where love is, then a ſtalled Oxe, and hatred there-with. This alſo hath ſome coherence with *ver.* 16. as that with the 15. for they that have but a little, are glad oft-times to dine with hearbs, or as the manner of our Country is, amongſt the poore, with bread and apple, cabbage, turneps, water-gruell, or the like, which coſteth but a little; now in caſe that a man hath no better dinner then ſo, yet if he hath the love and favour of God, as they have that feare him, this dinner, to live with ſuch ſimple food is better, then to have great cheere, as they that have a great deale, but are hated of him; as it is ſaid of *Eſau*, that he was, and all the wicked are, being therefore called veſſels of wrath.

Another expoſition is generally followed, as if loving, and peaceable eating and drinking of friends together were meant upon poore commons, and feaſting, and fallings out, and quarrellings at the ſame; but *Lavater* after this mentioneth the other, and I thinke it not only fit to be mentioned, but to be preferred, becauſe men having little, but fearing God were ſpoken of, *ver.* 16. and meant of treaſures, but having no inward peace, but trouble for ſinne. Yet *Chryſoſtome* ſpeaking of a dinner of poore men, and a dinner of the rich, the one conſiſting of hearbs, or other meane fare, with all other accommodations moſt ſimple, but the other of all varieties, all other things alſo being of the beſt, ſaith, That he would rather goe to that of the poore then of the rich, becauſe Chriſt is there, and ſo love; as if this compariſon were made between theſe two feaſts.

Lavater.

Verſ. 18.

A wrathfull man ſtirreth up ſtrife, but he that is ſlow to anger appeaſeth ſtrife; That is, the one ſtirres up ſtrife where none was before, the other appeaſeth it by his meekneſſe, and patience where it was, for which *Chryſoſtome* ſaith, As water quencheth hot iron, ſo patience doth fiery anger.

Chryſ. Hom. 21 in Heb.

Verſ. 19.

The way of the ſlothfull man is as an hedge of thornes, but the way of the righteous is made plaine. As a man that is to goe through thornes, goeth ſlowly, and timorouſly; ſo a ſlothfull perſon goeth creeping about his buſineſſe; but the righteous man, who abhorres from his ſoule the ſin of ſloth, and idleneſſe, and is induſtrious, and laborious in his Calling, is knowne by his very pace, and manner of his going, as the ſlothfull idlesbee is by his; he goeth apace about it, and loytereth not; but the other, as one that is without all ſpirit, or heart unto his worke, he upon a plaine way, as it were, the other as upon thornes, ſoftly, as fearing to ſet his feet downe upon the ground, being ſtaid by the way ſometime by one, whom he meeteth to prate withall; ſometime by another, as he that hath hedges in his way, that he muſt be long in getting over. *Gregory* applieth this, to ſuch as forecaſting what dangers there are in entring into, and walking in the way of God, are hereby deterred, and ſo make ſlow haſt to enter hereinto.

Gregor. Mor. l. 30. c. 13:

The ſimilitude of an hedge here uſed is taken from hedges, that Husband-men uſe to make with buſhes, to keep beaſts from comming into their Corne fields: for as by ſuch an hedge the wicked are kept from, and when they have good motions in their mindes, to come into the way of righteouſneſſe, and holineſſe, retarded from entring hereinto; but the righteous, who are the elect of God, looke not at the ſufferings which may befall them in ſo doing, unleſſe it be to deſpiſe them, for the glory to come, enter and walk herein without feare, as in the beſt and ſmootheſt way that they can goe in.

Some, by the ſlothfull here underſtand the wicked, wrathfull, and contentious perſon, becauſe the righteous are oppoſed hereunto, and ſo expound it thus; The wicked furious man, of whom he ſpeakes, *ver.* 18. hath his way like an hedge of thornes, if any walke or converſe with him, he ſhall be pricked, and vexed with his harſh manners; but if with the righteous, he ſhall meet with nothing to offend him, ſo ſmooth through his meekneſſe and gentleneſſe is his way; wherefore the vulgar renders it, his way is ***without offence.*** Laſtly, ſome underſtand this, as ſetting forth the difference betwixt the ſlothfull and the induſtrious, in regard of their fields, thoſe of the one are over-growne with thornes; or the way thereunto, becauſe he ſeldome goeth and cometh that way; but the way of the other is ſo often traced by his going and coming, that it is plaine, and his field is kept free from briers and thornes, by ſtubbing up, that corne or graſſe may plentifully grow therein.

And this is favoured by the Septuagint tranſlation, which hath it, *via fortium*, the way of the ſtrong; of all theſe expoſitions none but may well be received, and good uſe may be made thereof.

Verſ. 20. For ver. 20. ſee before, chap. 10. 1. only whereas it is there ſaid, *A fooliſh ſonne is an heavineſſe to his mother*, here, *deſpiſeth his mother*; That is, either by ſetting at nought her precepts, againſt which ſee, chap. 1. 8. or by ſpeaking diſgracefully of her to others; and he that doth either of theſe is fooliſh, and wicked, for he doth herein againſt himſelfe, becauſe upon the honouring of his Parents, and ſpecially of his Mother, depends both his life, worldly bleſſings, and honour, as *Plato* hath well noted, and the Scripture teacheth the ſame, both in Commandement five, and *Deut.* 5. *Eccleſ.* 3. *The bleſſing of the mother eſtabliſheth the houſe of her ſons, and the glory of a man is from the honour of his parents.* They are Gods true Images in their old age, ſaith *Plato* to thee, and therefore above all Images to be worſhipped; the worſhip and honour done to them being done to God, and the contempt of them puniſhed, as the contempt of God himſelfe, *Deut.* 21.

Verſ. 21. ***Folly is joy to him that is deſtitute of wiſdome, but he that hath underſtanding walketh uprightly.*** This differeth not much from ver. 14. the wicked foole is affected with things vaine, they are, as it were, meat and drinke unto him, as is there ſhewed; and his deſire is to live in vaine pleaſure, but the wiſe takes moſt care to walke in the wayes of God, and herein is his joy.

Verſ. 22. ***Without counſell purpoſes are diſappointed, but by a multitude of Counſellours they are eſtabliſhed***; the Cald. *without ſecrets*, and סדר ſignifieth both *ſecret* and *counſell*, but from the ſignification of the word, it is by ſome expounded thus; when men thinke to goe about great matters, but this purpoſe is not kept ſecret, but firſt divulged, this is a great hinderance to the worke intended, and oft-times preventeth the effecting of it.

But by the words oppoſed, whereby Counſellours are called ▭יעצים it appeares, that Counſell is alſo meant here, but counſell ſecretly taken, and ſo kept till the time cometh of doing, as is adviſed.

Verſ. 23. ***A man hath joy by the anſwer of his mouth, and a word ſpoken in due ſeaſon, how good is it!*** Having commended counſell in great undertakings, now he commendeth him that giveth good counſell, ſhewing, that he ſhall have joy thereof, when as it being followed hath a good effect, and he hath honour of all men for it; this is a word indeed ſpoken in due ſeaſon.

And likewiſe there is joy in him, that by a milde and wiſe anſwer to thoſe that are upon quarrelling, prevent it, as ver. 1. and to them that ſpeake ſo ſeaſonably againſt any mans ſinne, or in the commendation of vertue, that it takes effect in the hearts of the Hearers, for their reformation; for this the Apoſtle calleth the *Corinthians* converted by him, his joy. It may alſo be underſtood of the Counſellours mouth, whereof the conſulter hath joy, it proving good, who haply, if he had followed his owne minde, and not taken counſell, might have repented, when it had been too late.

Verſ. 24. ***The way of life is above to the wiſe, that he may depart from hell beneath;***
Col. 3.7. That is, he ſets his minde upon things above, as is commanded, that is, heavenly, beleeving, living, and doing ſo, as that he may when he dyeth, aſcend to heaven above, and avoyd coming in hell beneath, which all they ſhall be in danger to doe,
Math. 6. that minde not heavenly things, but are drowned in worldly cares, ſaying, *What ſhall we eate or drinke, or where-with ſhall we be cloathed?* which Chriſt hath forbidden.

Beda. *The way of life is above*, becauſe it is taught of God above, and man of himſelfe knoweth it not, till that God teacheth it him. Some *it is above*, becauſe an hard way, and ſo above our power, if we were left to our ſelves, it being as it were a ſteep aſcent: but the way of death is beneath, downe, which a man may eaſily goe, and he goeth herein that liveth in ſinne; much like unto which is the ſaying of our Lord, *Streight is the way that leadeth to life, and there be few that finde it, but the way of death is broad.*

Matth.7.14.

Verſ. 25. *The Lord will deſtroy the houſe of the proud, but he will eſtabliſh the border of the widow.* By proud men here underſtand mighty men in this world, that being without conſcience of right or wrong, oppreſſe the poor, and take their inheritances from them, as *Ahab* did *Naboths* vineyard from him; Such may flouriſh for a time, but in the end they ſhall be deſtroyed, and through Gods juſt judgement loſe their lands and inheritances; but the poore thus wronged by them, ſhall in their poſterity enjoy theirs again; for by the Widow, who is moſt ſubject to oppreſſion, the poore and weake are generally underſtood, and by their borders their lands, the borders whereof were ſet, when inheritances were divided amongſt them. But all Widowes, as *Lavater* noteth, are not the widowes thus ſpecially patronized, and protected by God, but ſuch as are deſcribed, 1 *Tim*. 5. Of Gods care of Widowes, ſee *Exod*. 22.22. *Eſa*. 1.17. *Jam*. 1. *ult*. Of his deſtroying the proud, ſee the example of *Pharaoh, Senacherib, Nebuchadnezzar*, and *Herod*, and of *Ahab* and proud *Jezabel*.

Lavater.

Ambroſe ſaith, that God taketh widowes eſpecially into his protection, becoming as an husband unto them, for their encouragement to live and ſerve him in Widow-hood; and that he is offended for no ſinne ſo much committed by man againſt man, as for the oppreſſion of widowes, as appeareth by many places. *Beda* expounds this of heretickes inſulting proudly over the true Church, and the Church, which is as Chriſts widow in this world, whoſe borders God will eſtabliſh, and inlarge all over the world.

Ambroſ.offic. l.c.29.

Beda.

Verſ. 26. *The thoughts of the wicked are abomination to the Lord, but the words of the pure are pleaſant.* Wicked men have evill thoughts, and godly men pure thoughts and ſpeeches, the one are abomination to God, although they breake not out into act, the other coming from a pure fountaine, the heart, and being ordered according to the rule of purity, the word of God, are pleaſant to him, and he taketh delight herein. Hereby it appeareth, that God knoweth the thoughts of men, which even *Zeno* the Stoicke knew well, and therefore to one asking him, whether a man doing evill, might not avoid the knowledge of God? anſwered, no, nor thinking it. 2. Evill thoughts are ſinnes, and abominable ſins contrary to the opinion of naturall men, that thought is free. 3. He is a wicked man that hath evill thoughts in his heart, although he ſpeaketh good words. 4. Although a man of evill thoughts: a man of evill thoughts may ſpeake good words, yet they are not pleaſing to God, for thoſe words onely are pleaſing to him that come from the pure in heart. 5. None but good words come from ſuch at any time, if through over-ſight any doe, they looke better thenceforth to their wayes, that they offend not with their tongue.

Matth.5.5.

Pſal.39.1.

And they that are pure in heart, utter themſelves in ſpeech edifyingly, not being ſullenly ſilent, nor vaingloriouſly talkative. Some reſtraine the thoughts here ſpoken of, to the unchaſte, ſome to thoughts and inventions of miſchiefe in one man againſt another; and contrariwiſe the words of the pure, to chaſte and true, free from fraud, but of this reſtraint I ſee no reaſon.

Verſ. 27. *He that is greedy of gaine troubleth his owne houſe, but he that hateth gifts ſhall live.* This is ſpoken to deterre men from covetous ſeeking to get the world by right or wrong, ſuch can never live in quiet, but through their unjuſt dealing bring trouble and ſuits in Law upon themſelves and poſterity to whom they leave their inheritance ſo ill gotten. But he that is averſe from taking bribes to prevent juſtice, will certainly avoid all other unjuſt dealing alſo, and therefore hee ſhall alwayes live in peace and quietneſſe.

Verſ. 28. *The heart of the righteous ſtudieth to anſwer, but the mouth of the wicked poureth out evill things.* Not much unlike to this is Verſe 2. and Chap. 14.33.

and therefore for expoſition, the Reader may have recourſe thither, onely theſe words, *The heart of the righteous ſtudieth to anſwer*, are in vulgar Latine rendred, *meditateth obedience*, becauſe the ſame word ענוה ſignifieth *humble* as well as *anſwer*, and becauſe humility is the foundation of obedience. But thus it anſwereth not to the next words of the wicked mans mouth pouring out evill things. Therefore to hold to the New Tranſlation, the meaning is, hee premeditateth before he ſpeaketh, and ſo ſpeaketh to the purpoſe that which is ſolid: but the foole, whatſoever cometh to his tongues end, without any premeditation, by which meanes not onely idle and vaine prate comes from him, but alſo filthy words, oaths, and lyes, and fooliſh jeaſtings &c.

Verſ. 29. *The Lord is farre from the wicked, but he heareth the prayer of the righteous:* That is, he is like one afarre off for hearing, being otherwiſe neare to every man. Bernard. *Bernard* conſidering that there be two impediments of hearing, nigh deafneſſe, the other a farre diſtance, ſaith, that ſometime God heareth not, becauſe hee ſtops his eares, and will not heare, *viz.* in caſe of hard-heartedneſſe towards the poore, as he ſaith, He that ſtops his eares againſt the cry of the poore, ſhall cry unto God, and he will not heare him; ſometime he heareth not, becauſe he ſtands as it were at a farre diſtance, as in caſe that he be proud that prayeth, Eſa.66.1. *For God lookes upon the proud afar off, but is neare to the humble.*

Verſ. 30. *The light of the eyes rejoyceth the heart, and a good report maketh the bones fat.* Here are two things mentioned which are very pleaſing to men, ſome beautifull object ſet before the eyes, and a good report made of them coming to their eares, and therefore they are herein naturally much delighted; and this good report is their fame ſpread amongſt their neighbours, this is even as a fatning to the bones, as meat of the beſt, wherein one takes great pleaſure; ſo is every man pleaſed with a good report going of him, and to ſee friends and lovers flocking about him, pleaſant gardens and orchards, and faire buildings of his owne, a comely loving wife, faire children, &c.

The word rendred *report* is שמועה *hearing* is rendred therefore by ſome, a good meſſenger. Here are two things compared together, the firſt, light comming to the eyes, and good news to the eare; of the one it is ſaid, that it delighteth the heart; that is, the light of the morning with ſome comfort reſtored after a ſad and ſorrowfull night cheareth the heart of the other, *It is a fatning to the bones*; the meaning being according to ſome, that there is as much joy and comfort in this hearing, as in that ſeeing.

To me the words ſeeme to have coherence with verſe 29. where he had ſaid, *The Lord heareth the prayers of the righteous*; now to ſhew what a comfort this is, he ſaith, as the light is a comfort to the ſight, and ſo to the heart, ſo and much more is this hearing, being ſo great a joy, that it is enough to renew and Note. ſtrengthen, not onely the inner, but the outward man alſo; as it is when the bones are filled with marrow, that all may flye wickedneſſe and purſue righteouſneſſe, that God may heare them calling upon him to their ſo great joy.

Verſ. 31. *The eare that heareth the reproofe of life abideth amongſt the wiſe.* Verſ. 32. Verſ.32. *He that refuſeth inſtruction, deſpiſeth his owne ſoule; but he that heareth reproofe getteth underſtanding.* Something like unto this hath been ſaid, verſ.10. By *reproofe of life*, underſtand reproofe tending to the reformation of a mans life, and conſequently the attaining of life everlaſting, by ſaying the eare that heareth, he meaneth the man that heareth and obeyeth, he ſhall abide amongſt the wiſe; that is, be ſet up with them, and advanced to wealth and honour in this world, if God ſeeth it meet for him, and he be fit for it, but howſoever he fareth here, he ſhall have place amongſt them in the glory to come; contrariwiſe death and deſtruction ſhall be to ſuch as hate reproof, as verſe 10. and thus he ſhall prove one that deſpiſeth or ſetteth light by his owne ſoule in the end, that deſpiſeth inſtruction and reproofe, going on notwithſtanding this obſtinacy in his evill wayes.

But he that heareth reproofe getteth underſtanding; that is, as was ſaid at the firſt, cometh by this meanes to be one of them that are wiſe to ſalvation. All

Note.

which tendeth to ſhew the neceſſity of reproofe, and making a good uſe of it, as a man tenders the good of his owne ſoule, ſo that he is a foole, and void of all wiſdome, that hateth reproofe.

Verſ. 33.

The feare of the Lord is the inſtruction of wiſdome, and before honour is humility, Chap. 1.7. *The feare of the Lord is the beginning of wiſdome*, or *the head of wiſdome*, the principall part thereof, the ſame is meant here, they are wiſe and well inſtructed and taught that feare God; and becauſe none ſubmit themſelves thus to do but the humble, before any man comes to this, and ſo to the honour that ſhall be to the wiſe, he is humble, and not proud.

CHAP. XVI.

Verſ. 1.

T*He preparations of the heart in man, but the anſwer of the tongue is from the Lord.* When a man by ſtudy is beſt prepared to ſpeak, or to make an Oration, or Sermon, yet if God giveth him not utterance in going about to ſpeake, hee ſhall be confounded. There is need then of a double grace to him that would ſpeake well.

1. Of preparation of the heart, whereby he attaineth the knowledge of good things to be uttered by him, having conned them by heart, as we ſay.

2. Of elocution to ſpeake them for the inſtruction of others: For in ſaying, *The preparations of the heart in man*, he meaneth not, that they are in him without God, but when through the helpe of God his preparation is made to ſpeake, there is further need of the help of God and of his Spirit to utter the matter ſo prepared; for without his helpe a man ſhall either be confounded, not knowing what to ſay, as ſome have ſometimes beene, or things may ſlip from him beſides his matter premeditated, to doe more hurt, then good; to prevent which, Gods aſſiſtance muſt be deſired, that a man may freely ſpeake, as *Paul* deſireth the Epheſians to pray, that a doore of utterance might be opened unto him, and that he would moderate and guide the tongue ſo in ſpeaking, that herewith nothing may be ſpoken, but according to the preparation made.

Eph. 6.19.

Pelagius.
Auguſt.

Pelagius urged much this ſentence to prove free-will in man, becauſe he that can prepare his owne heart muſt needs have liberty of will ſo to doe; but *Auguſtine* anſwereth, that although the preparations of the heart are in man, yet hereby it is not implied, without God co-operating with him in his ſtudies. Some underſtand this of the anſwer of the tongue, onely in caſe of being queſtioned, when ſo, for him to anſwer ſo as to ſatisfie the queſtioner, is from God. This is too ſtrict, yet ſomewhat is ſaid, which is alſo meant here, the beſt prepared matter, when it cometh to be uttered, cannot take effect in the hearers without God, and his Spirit working therewith, as is ſaid, 1 *Cor.* 3.7.

Cajetan.

Verſ. 2.

All the wayes of a man are cleane in his owne eyes, but the Lord weigheth the ſpirits. Chap. 12.15. it is ſpoken almoſt to the ſame effect; the meaning is plaine, a wicked man is ſo fooliſh (for he is there called a *foole*, that is here called a *man*;) that he thinketh even his owne wayes and doings good and right, as ſuppoſing that he hath reaſon to juſtifie them; For as *Quintilian* ſaith, there was never a reaſon wanting to any hainous wickedneſſe, and the ſame is true touching thoſe that are in the way of errour, their opinions ſeeme to themſelves good and true, though never ſo erroneous. But the Lord weigheth the ſpirits, the things done by them may be good, as giving almes, praying, reading, preaching, and hearing of the word, but their hearts and ſpirits not being right that doe theſe things, they are wicked and abominable to God; if vain-glory or worldly gaine be herein aimed at, or by theſe outward performances it be thought that God is well pleaſed, the heart being afarre of.

Quintilian.
Sceleri nunquam defuit ratio.

Note.

This ſerves to ſhew the blindneſſe of wicked men and hereticks, and the cauſe why they goe on in their evill wayes, and are not reformed, although their ſinnes and errours be plainly laid open, yet they will not thinke of them; but as of truth

Ezek. 18.

truth and righteouſneſſe, as the wicked Jewes ſaid, *That the wayes of the Lord were unequall, and their owne wayes equall*; but this ſhall not ſtand, but as in a well ordered Commonwealth things are weighed by the Kings Standard, and then they that have falſe ballances are found out and puniſhed, ſo God will bring to weighing in his ballance all their doings and opinions, ſet forth here by the word *ſpirits*, becauſe they are carried unto them by an evill ſpirit, if the thing done bee evil, and not by the Spirit of God ſpeaking in his word, or if for matter it be good but done with an evill heart, or in an ill manner, for all ſuch ſhall be weighed and judged alike to condemnation.

Verſ. 3.

Phil. 4. 6.

Matth. 5. 16.

Commit thy workes to the Lord, and thy thoughts ſhall be eſtabliſhed; That is, whereas wicked men are conceited of their owne doings, that they are right and juſt, which yet coming to be weighed will be found otherwiſe, Verſe 2. Let thy workes, who feareſt God, be regulated by his word, and by prayer commit them for good ſucceſſe to him, and then thou ſhalt not thinke to bring them to a good paſſe in vaine, but as thou thinkeſt and expecteſt, it ſhall be done. For thus the Apoſtle directeth, ſaying, *Be carefull for nothing, but in every thing by prayer and ſupplication, let your requeſts be made knowne to God*; thus thy thoughts ſhall be eſtabliſhed. The Hebrew word is *rowle*, expounded by ſome, referre all to his glory, then thy thoughts ſhall be directed aright when thou doeſt thus, neither ſhalt thou erre, as they doe that ſeeke themſelves in their good workes; I thinke it beſt to joyne both theſe together.

Verſ. 4.

The Lord hath made all things for himſelfe, yea, the wicked for the day of evill. God in making men and women, and all other creatures ſought his owne glory, as the maine ſcope and end of all his workes.

Gen. 1.

Jam. 1. 14.
Eccleſ. 7. 20.

Jude v. 4.
Rom. 9.
Auguſt. l. 6. de Gen. ad lit. c. 5.

But how is it ſaid, that he made the wicked for the evill day? that is, the day of judgement; for all things which God made were good, and man being made good is not made wicked by God, but by being *drawne away by his owne concupiſcence, and inticed*, or as *Eccleſiaſtes* ſaith, by *ſeeking to himſelfe many inventions*. His making of him then for the day of evill is nothing elſe, but his ordaining him to everlaſting condemnation for this wickedneſſe to the glory of his juſtice. For as *Auguſtine* ſaith, the good he hath both made and ordained, but the wicked he made not ſuch, but onely ordained them to their juſt puniſhment; for he both made and ordained kindes and natures, but privations, ſuch as wicked are, he made not, but ordained, as it is ſaid of the light, that he made it; but not likewiſe of the darkneſſe. But why doth the Lord ordaine ſome to judgement? This may be reſolved from the word here uſed in ſpeaking of ſuch, *the wicked* he ordaineth them to evill, becauſe they are wicked, not as many hold, meerly of his owne will, as the potter, being hereby carryed, onely makes ſome veſſels to diſhonour, for this would be little to the praiſe of his juſtice, and his will is declared to be to the contrary, *Ezek.* 18. 2 *Pet.* 3. And by that ſimilitude taken from a Potter, it is onely ſhewed, that God could have done ſo, that no man may open his mouth againſt his doing in condemning ſome, when he electeth others, but not that he may not open his mouth in vindicating God from being contrary to himſelfe, or his juſtice from cruelty towards his poore creatures. But I have ſpoken enough upon this *Rom.* 9.

Verſ. 5.
Chap. 6. 17.
8. 13.

Every one that is proud in heart, is an abomination to the Lord, though hand joyne in hand, he ſhall not be unpuniſhed. The proud in heart are here ſpoken againſt, becauſe many, who neither have proud looks, nor rich apparrell, are yet proud and ſtout. *Though hand joyne in hand.* This is the ſame with Chap. 11. 27.

Verſ. 6.

1 Ioh. 1. 6.

By mercy and truth ſinne is purged, and by the feare of the Lord men depart from evill. Deliverance from ſinne, and purging therefrom, as the meritorious and efficient cauſe thereof, is the bloud of Chriſt, and therefore mercy and truth doth not thus cleanſe from ſinne: but that almes-deeds cleanſe, our Lord teacheth, *Luke* 11. 41. and *Dan.* 4. 17. but this is, when he that beleeveth in Chriſt doth acts of mercy, and ſo is declared to be cleane from ſinne, wherewith all they are ſtill polluted, that onely beleeve being without good workes, what outward meanes elſe ſoever they uſe ; it is true, the act of beleeving at that inſtant cleanſeth the ſoule in the ſight of God, if it be by a true faith, but this faith is not true and lively, unleſſe it be thus operated by love ; a true Beleever then is made cleane by beleeving, but then only doth it appeare that he beleeveth ſo, when he bringeth forth fruits of mercy and love, and therefore now we may ſay, he is cleanſed indeed. And as a man is thus purged from ſinne paſt, ſo by the feare of God he is kept from ſin for time to come. Jam. 2.

Some alſo interpret this purging from ſinne in reſpect of temporall Judgements, out of which Mercy helpeth, and from which being falne into them, Mercy delivereth ; becauſe he ſhall have mercy that ſheweth mercy. *Muffet.* Matth. 5.

Some to avoyd the Popiſh tenet, founded here about the merit of good Works, expound it of Gods mercy in Chriſt, whereby ſinne is purged ; but there needs no ſuch ſhift to avoyd that errour, as may be gathered from that hath been already ſaid. *Lavater.*

Verſ. 7. *When a mans wayes pleaſe the Lord, he maketh even his enemies at peace with him.* The ſcope of this place is to ſtirre up to the good before commended to our practiſe ver. 6. becauſe he that doth ſo, walketh in wayes pleaſing to God, and if he hath enemies in this world, he both can, and will reconcile their mindes towards him, ſo that the Wolfe and the Lion ſhall dwell with the Lambe, and the Kid. Eſa. 11.

Some expound it of Spirituall enemies, the Will, Affections, and Deſires, which are worldly, and when they are ſo, be a mans great enemies ; but when a man is converted, and ſo his wayes are pleaſing to God, theſe are quiet, and ſubject themſelves to the ſpirit in him ; but the contrary is true, for even in thoſe that have the Spirit, there is the fleſh fighting againſt it, therefore this is only an incouragement to feare God, and to ſeeke to pleaſe him, not men, for God will provide, that men ſhall doe no harme to ſuch, although they be of a contrary minde ; yea, ſometimes they ſhall be brought from a contrary to be of the ſame minde, and ſo of enemies to be moſt loving friends ; Verſe eight is the ſame in effect with Chapter 15. 16. *Gal.* 5. 17. Rom. 7.

Verſ. 9. *A mans heart deviſeth his way, but the Lord directeth his ſteps.* This is not much unlike to ver. 1. only that which is there ſaid of ſpeaking, is here ſaid of going about this, or that, or doing, herein man may determine what he will, but ſhall not be able to goe, or doe, but as God pleaſeth, that we may crave his aſſiſtance in all things, and be comforted againſt the threatnings of enemies.

Verſ. 10. *A divine ſentence is in the lips of the King, his mouth tranſgreſſeth not in judgement* ; That is, according to the high place wherein God hath ſet him, he giveth him many times a divining faculty, as it were, to finde out the truth, when he ſitteth in judgement. This *Salomon* ſpake by his owne experience which he had of the truth hereof, in the caſe of the two Harlots, that came before him.

This may alſo be underſtood of a King, ſetting himſelfe to enact good Lawes with his Counſell about him, concerning the Common-wealth, when he ſincerely doth thus, ſeeking not ſo much his owne private as the Publique good, God whoſe Vice-gerent he is, doth ſo extraordinarily aſſiſt him, as that his ſayings are as Oracles, and accordingly by the people to be received, and obeyed ; the ſcope of this is to make the King ſo by all his Subjects to be reverenced, as that when he hath given his judgement without any tergiverſation to reſt herein, and not to preſume to oppoſe him, who is ſo neare to God, and ſo extraordinary gifted by him, as not to erre, and therefore to acquieſce in his Sentence ; he that doth not, but reſiſts, ſhall reape to himſelfe damnation, becauſe he ſo little conſidereth the neare relation betwixt God and him. Some, becauſe no King elſe is free from erring, ſay that Chriſt is meant here, and the King following the rule preſcribed unto him, as *Deut.* 17.

Verſ. 11. *A juſt weight and ballance are the Lords, all the weights of the bag are his work* ; ſee before, ch. 11. 1. how wel pleaſing to God juſt weights and ballances are ; but here the Kings ſentence being ſpoken of, ver. 10. as Divine ; that is, Gods Sentence pronounced by him, and ver. 12. *It is abomination to Kings to commit wickedneſſe*; the vulgar, *They are abominable to Kings that doe wickedly*; and the Hebrew being a plurall, עשות ſignifying *doing*, favoureth this reading; it is therefore conceived, that by *juſt weight and ballance*, here the juſt and unerring judgement of the King before ſpoken of is meant, theſe words being added as a reaſon, why the King erreth not in judgement; for his judgement is as a true ballance, and juſt weight, which God hath wrought in him, and therefore as he weigheth things, ſo they muſt be accounted to be by all his Subjects: of Gods weighing ſpirits it is ſpoken before, ver. 2. where his righteous judging of ſpirits is meant, as having tried them in a juſt ballance.

In like manner here, his Judgement in pronouncing which he directeth the King, is ſpoken of in like manner; which is not yet to be underſtood of every King, but of that King, which in judging walketh by the rule before ſpoken of, *Deut.* 17. Note. that is, of the Word of God. The King then that doth ſo, that is, readeth this Word continually, ſeeking hereby to informe himſelfe what is true, and right, in caſe of difference, and ſo giveth his judgement; this judgement of his is to be held as a juſt ballance, and weight, directed to by God, and they that reſt not herein, reſt not in the worke and ſentence of God himſelfe, but take upon them even above the Divine Majeſty, and ſo ſin moſt dangerouſly.

And the next words, ver. 12. are a reaſon, why Kings thus regulated in their judgement erre not; *Doing wickedly, and all that doe wickedly are abomination to them*; Verſ. 12. therefore they themſelves will not doe ſo. And this tendeth to the eſtabliſhing of his Throne, as is intimated, *Deut.* 17. 20. both to him, and to his children after him, for hereby his Subjects are made to love him, and Gods bleſſing is procured towards him, which are more for his eſtabliſhment, then all the ſtrength of Armes that he can raiſe. O that our King had thought upon this, and ſo abhorred from all unrighteous wayes of getting riches, and not truſted to his Forces, which could not ſtand him in ſtead to eſtabliſh his Throne, being by this meanes ſo greatly weakned, and now over-throwne.

Verſ. 13. Pſal. 101. *Righteous lips are the delight of a King*; That is, becauſe that by righteouſneſſe his Throne is eſtabliſhed, he both ſpeaketh rightly himſelfe, and loveth thoſe that doe ſo.

Verſ. 14. Pſal. 16. Pſal. 101. *The wrath of a King is as meſſengers of death*; Having ſhewed in what grace and favour the righteous are with righteous Kings (and they that favour not ſuch, but hate them, follow not *David*, but wicked *Ahab*, and *Herod*, who hated, the one *Elijah*, the other cut off *John Baptiſt*, for their righteous lips) now he ſheweth, how great their wrath is againſt evill doers, nothing is by them to be expected at their hands, but death, and cutting off, as *David* alſo ſaith, Pſal. 101. 8. Rom. 13. that he would cut off the wicked out of the Land. For the phraſe here uſed, *as the meſſengers of death*, it is hereby meant, as a Meſſenger ſent to ſlay a man; ſo is the wrath of a King, he that incurreth it ſhall ſurely dye; yea, not only by his wickedneſſe deſerving it, but if the King be carried more by paſſion, then right reaſon; but in this caſe the wiſe either by good ſpeeches, or officiouſneſſe towards him, appeaſeth him, and ſo eſcapeth.

Verſ. 15. And as his wrath is terrible, ſo his favour is comfortable, *In the light of his countenance is life, his favour is as a cloud of the latter raine*, when the earth is withered and ſeinged by drought, for hereby it is again revived, and waxeth green.

Verſ. 16. For the words of ver. 16. *How much better to get wiſdome then gold*, ſee before, chapter 8. 11. And who getteth this precious wiſdome is ſhewed, verſ. 17.

Verſ. 17. *The high way of the upright is to depart from evill*, and this is elſe-where ſaid of the feare of God, and that this feare is wiſdome; ſo then he getteth wiſdome, that makes this his way; and *he that keeps to it*, as the next words, *preſerves his ſoule*: for, live in ſinne, and deſtroy thy ſoule, depart from it, and preſerve it.

Verſ. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall*; ſee chap. 11. 2. ſaying, that *when pride cometh, then ſhame cometh*. *Chryſoſtome* inquiring into the reaſon hereof ſaith; That pride makes a man to fall by the weight thereof, ſinne is heavie, and therefore by any ſinne a man is in danger of being weighed downe, and falling; but humility in a ſinner lighteneth his ſinne, and ſo he cometh not to ruine by falling; but pride is ſo heavie, that although it be joyned with vertue, nothing of the weightineſſe thereof is abated, but it preſſeth downe, and ruineth ſuch as otherwiſe excell. Upon this ground it is added, verſ. 19.

Chryſoſt.

It is better to be of an humble ſpirit with the lowly, then with the proud to divide the ſpoyles; which is ſo ſpoken, becauſe proud men live in contention, quarrelling, and fighting for wealth and dominion, in which courſe they ſometime get victories, and ſpoyles of the enemy, which they divide amongſt them, of which they have wonderfull great joy; but there is not, ſaith he, ſo much joy of this, becauſe falling attends the proud; as of humility, and converſing with the humble, although in a poore and meane eſtate: of ſuch proud ones the world affords many examples, but never more then in theſe miſerable times; but let us, that have no part or portion in ſuch ſpoyles, be comforted in this, that we are in a farre better eſtate, becauſe the time ſhall come, that he who ſpoyleth others, ſhall be ſpoyled, as the Prophet *Eſay* ſpeaketh, and then the humble abhorring from ſuch wicked gaine, ſhall ſtand ſafe and ſure.

Verſ. 19.

Note.

He that handleth a matter wiſely ſhall finde good, but happy is he that truſts in God. For, handleth a matter wiſely, Hebr. is, *He that underſtandeth upon a word* על־דבר משכיל one renders it, *He that hearkeneth to the Word*, but he goeth quite from the originall; The meaning is, he that well underſtands the matter, which he goeth about, ſhall bring it to a good effect; but for all this he muſt not relye, or truſt upon his owne skill, but to God, who muſt make his attempts proſperous, otherwiſe, how wiſe ſoever he is, and circumſpect, he ſhal doe no good on it.

Verſ. 20

Muffet.

Some going upon the ſignification of דבר *a word* ſay, that he who can handle his tongue well, and ſpeake eloquently, prevaileth in ſpeaking; but he that wanteth this faculty and truſteth in God, ſhall have beſt ſucceſſe, and be happieſt in the end. The reader may underſtand it either way, yet this ſeemeth to me to be beſt.

The wiſe in heart ſhall be called prudent, and the ſweetneſſe of the lips increaſeth learning. Here a learned man, and one that ſpeakes graciouſly, and ſweetly, are compared together: the firſt is worthily ſaid to be learned, who hath a wiſe and underſtanding heart, but the other doth moſt good to other men, bringing them by his teaching to underſtanding, which the other doth not, who keepeth his learning to himſelfe. But it is not hereby meant, that any man, who is unwiſe in heart, that is unlearned, can ſpeake ſo, as to bring others to learning, but when a learned man hath alſo eloquence, and uſeth it, he increaſeth in learning more and more himſelfe, and edifieth others in knowledge and grace; yet he that wants ſuch utterance, having wiſdome within him, is counted prudent alſo.

Verſ. 21.

Underſtanding is a well-ſpring of life to him that hath it, but the inſtruction of fooles is folly. This cometh well next unto that of the ſweetneſſe of the lips increaſing learning: for knowledge thus uſed, is as a well-ſpring of life, abounding the more, as that doth the more it floweth forth, Hebr. for *him that hath it*, is *him that poſſeſſeth it*; betwixt which *Plato* makes this difference, He hath wiſdome, that hath the theory thereof, but he poſſeſſeth it that hath the practiſe alſo, as a man taketh poſſeſſion of a thing by his Bond: *but the inſtruction of fooles is folly*; That is, fooliſh wicked men teach nothing, that tendeth to life, or reformation from ſinne and wickedneſſe, but rather to increaſe it more, and ſo to increaſe folly, becauſe wickedneſſe is the greateſt fooliſhneſſe that is in the world.

Verſ. 22.
Chap. 10. 11.

The heart of the wiſe teacheth his mouth, and addeth learning to his lips; the vulgar, *addeth grace to his lips*; the word לקח ſignifieth either *Learning*, *Sweetneſſe*, or *Law*; the meaning is, he that is of a wiſe heart, by meanes of the wiſdome that is in him, governeth his tongue ſo in ordinary talke, as that it ſpeaketh not but like a tongue well inſtructed, and when he cometh to make an Oration, ſuch matter, and ſo well ſet forth cometh there-from, as that it is ſweet and delight-

Verſ. 23.

full to the hearer, and is accounted the tongue of the learned; but it is to be noted, that he ſaith a wiſe heart doth this, he premeditateth firſt that uttereth ſuch learning, he ſpeaks not *ex tempore*.

Verſ. 24. *Pleaſant words are as an honey comb ſweet to the ſoul, and health to the bones*, becauſe he had ſaid, that the heart of the wiſe addeth learning to the lips, or a ſweet and delightfull ſpeech, now if any man ſhall ſay, what is this to the hearer? It is, ſaith he, *as an honey comb*, chearing him both body and minde, be it in time of danger by enemies, in time of ſadneſſe of ſpirit, or being in the way of deſpaire; for now to ſpeake comfort, and encouragement doth much worke upon the ſoule, as being more delightfull then any other thing.

Verſ. 25. For Verſe 25. ſee before Chap. 14.12.

Verſ. 26. Tremel. *He that laboureth, laboureth for himſelf, his mouth craveth it of him.* Tremel. *He that is troubleſome troubleth himſelf, for his mouth recoyleth upon himſelf*, expounding it thus, to what trouble a man putteth another by his evil tongue, either by falſly accuſing, by ſlandering, or tale-bearing, or giving counſel of miſchief againſt him, it ſhall come accordingly to himſelf, ſo *Pſ.* 7.15,16,17. This, I confeſſe, is not diſagreeable to the Hebrew, עמל ſignifying to *labour*; it ſignifieth alſo *perverſe*, and a perverſe man putteth another to much trouble, and אכם rendred *craveth*, ſignifieth *hath bent* or *recoiled upon him*. I cannot therefore but approve this expoſition and ſenſe, and the rather for that which followeth Verſe 27.

Verſ. 27. Beda. Gen. 3. *A wicked man diggeth evill, and a fire burneth in his lips*, for what is this, but a confirmation of this, that the trouble, which with his mouth he ſtirreth up againſt others, recoileth upon himſelfe, becoming a fire in his owne mouth to burne and torment him? And if we looke before to verſe 24. we may plainly ſee if there be any coherence in theſe verſes, as doubtleſſe there is, becauſe in many together the lips and tongue are ſpoken of, that after the commendation of a good tongue, ſuch as is the tongue of the wiſe, now he beginneth to reprove and threaten ſuch as have troubleſome, dangerous, and vexing tongues; yet becauſe the ſtreame of Interpreters expound it of labour, he that doth labour can doe no otherwiſe, ſince that fatall neceſſity laid upon *Adam* for eating with his mouth the forbidden fruit, and upon all his poſterity, *In the ſweat of thy brow thou ſhalt eat thy bread till thou returne to the duſt*, Man muſt labour, his mouth requireth, or craveth it of him; I have thought good to mention this alſo, if there be any that had rather ſtill follow it.

For the next words, *A wicked man diggeth evill*; the meaning is, he ſecretly plotteth evill againſt another, as he that by digging under the ground doth ſecretly prepare to deſtroy others by blowing them up; and fire is ſaid to burne in his lips, becauſe ſo hot and fierce ſpeeches come from him, or provoking ſpeeches, which, as a fire, ſet on fire the whole courſe of nature, as *James* ſaith. Jam. 3.

Lavater. *Lavater* by this his digging underſtandeth his great paines-taking in ſinning, becauſe they that dig in Mines, labour greatly both night and day. A righteous man may fall into ſinne, but he is a wicked man, called here *a ſonne of Belial*, that taketh great paines to doe evill. And the word dig is to be noted, for hereby is ſhewed, as a man digging turnes up, and diſcovers things before hidden in the ground, ſo the wicked lay open againſt others, things done long before and forgotten, to make them the more odious.

Greg. Naz. As for their having fire in their lips, but yet digging evill, *Nazianzen* ſetteth this forth by a ſimilitude taken from the mount *Ætna*; as that burneth firſt long within, no noiſe being heard, but at length it maketh a terrible noiſe, and caſts out fire; ſo the wicked conceale long their malice, ſecretly plotting miſchiefe, but at length they thunder and lighten, as it were, the fire which they had within before, now breaking out; but as was ſaid before, it ſhall be a fire to himſelfe as well as to others, as no man can hold fire in his mouth without burning him.

Verſ. 28. *A froward man ſoweth ſtrife, and a whiſperer ſeparateth chiefe friends.* How odious they are that make diſcord, ſee before Chap. 6.19. The vulgar hath it, *verboſus ſeparat principes*, and Heb. it is אלום a Captaine, or Prince; the meaning then is, that by the peeviſh and perverſe, who backbite and ſlander their neighbours, ſtriſe ariſeth and by the tale-bearer, that ſecretly whiſpereth in the eare, even the Prince is brought to be at variance with his ſubjects; and one Prince with another, to the diſturbance of the publike peace, which ſhould make tale-bearers, and back-biters moſt odious to all men; and to give the poſie of *Auguſtine*, who ſo loveth by his ſayings to gnaw upon the fame of others, let him know that he ſhall not be welcome to my table. How this proverbe was verified, ſee in the example of *Ziba* againſt *Mephiboſheth*, and of *Doeg* againſt *Ahimelech* the High-prieſt.

Auguſt. Quiſquis amat dictis abſentum rodere famam hanc menſam vetitam noverit eſſe ſibi.

Verſ. 29. *A violent man enticeth his neighbour, and leadeth him into the way that is not good.* By the violent man here, underſtand one that is very urgent in moving to things, to which if they can perſwade, ſuch as are drawne by them in the end ſhall finde to their coſt, that they were evill and pernicious. Such are ſeducers to hereſie, theeves, and robbers, that perſwade to robbery and blood-ſhed, of whom Chap. 1. malicious men, that by faire ſpeeches draw others to places, where they may take advantage againſt them, and kill them, as *Cain* did *Abel*, and ſuch as move to runne to riot.

Verſ. 30. *He ſhutteth his eyes to deviſe froward things, moving his lips he bringeth evill to paſſe.* Of the wicked deviſing evill, and ſhutting his eyes, or winking therewith, ſee before Chap. 6. 13. the vulg. hath it *aſtoniſhed in his eyes*, but Heb. it is *ſhutteth*, it hath alſo *biting his lips*, but the word קרץ ſignifieth either *annuere*, or *innuere*, or *ſuccidere*, to grant, intimate, or cut, and in regard that theſe are ſignes of a man bent to miſchiefe to winke with his eyes, and to bite his lips, which is as it were a cutting of them; I ſee no reaſon of rejecting this reading. And the violent man is ſaid to ſhut his eyes when he is plotting miſchiefe, becauſe when the eyes are ſhut, and there are no objects to diſtract the minde, it can more intentionally thinke upon things, therefore the earneſt ſtudy of the wicked about doing evill is hereby ſet forth, as before by digging.

Verſ. 31. *The hoary head is a Crowne of glory, if it be found in the way of righteouſneſſe.* This is ſpoken to ſhew what honour belongeth to old age, that neither the ancient may be aſhamed of their gray haires, nor deſpiſed, but honoured as the Law commandeth; *Thou ſhalt riſe up before the hoary head, &c.* But it is an hoary head in the way of righteouſneſſe, ſuch as have lived honeſtly in their younger time, or in their age, at the leaſt are converted, are thus honourable, not the wicked who live in the ſinnes of youth. To ſhew this the Romans had two Temples, the one of Vertue, the other of Honour, and that of Vertue ſtood firſt, and a man muſt goe through it, that would come to that of Honour. And *Cicero* ſaith, not hoary haires, or wrinkles bring authority and honour to the aged, but the age going before lead in honeſty. *Seneca* ſaith, that an elementary old man is a filthy and ridiculous thing; ceaſe to will the ſame things (O old man) which thou willedſt being a childe, let this be thy work, think upon this, to put an end to thoſe evils: where by the elementary old man he underſtandeth one that in age for ignorance and rudeneſſe is like unto a childe. And *Chryſoſtome* ſaith, gray haires are then honourable, when they doe thoſe things that become them, but when the old doe youthfully, they are more ridiculous then the young.

Aug. de civit. l. 5. c. 12.

Tullius de ſenectute.

Seneca.

Chryſoſt. in Hebr. Hom. 7

Verſ. 32. *He that is ſlow to anger is better then the mighty, and he that ruleth his ſpirit, better then he that taketh a City.* Valiant men that doe great exploits againſt the enemy are much eſteemed of and honoured; but the patient man is more excellent then he, if he hath not the like power over his affections and paſſions; for he prevaileth againſt ſpirituall enemies, that fight againſt the ſoule, the mighty man only againſt corporeall, and then is overcome by ſpirituall, wrath, luſt, or covetouſneſſe, or luxury, as *Sampſon* having overcome the Philiſtims, was made a ſhame to *Dalilah*; *Hercules* to *Omphale*, and *Alexander* the Great to luxury and wrath; for his ſervant a man is made, of whom he is overcome, and he that is overcome of corruption, is the ſervant of corruption, and in bondage. *Chryſoſtome* compareth the man that ruleth his owne ſpirit to a King, ſaying, that he is inveſted with more glory, then he by his Crown, and Imperiall Robes. Againe a patient man under ſufferings is by him preferred before the ſtrongeſt man, becauſe he, although weake, and lying upon his ſicke-bed, beareth that with invincible courage, that the ſtrong cannot.

1 Pet. 2. 11

2 Pet. 2. 19

Chryſoſt.

Verſ. 33. *Beda.* *The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord.* Some underſtand this as ſpoken of election, as if he had ſaid, it is a thing hidden, as a lot is in the boſome, who are elected; but when death cometh, this ſhall bee made manifeſt, the Lord will make it knowne, and diſpoſe of every one as he hath appointed. Others, of Gods judgements befalling the wicked, the evills allotted unto them for their wickedneſſe, come as lots into their boſome; but this is not by chance or fortune, but by Gods diſpoſing: of the ſame meaſure that men mete to others repayed into their boſome, ſee *Luke* 6.38.

But the common Expoſition is according to the letter, although lots goe together accidentally, and to man it ſeemeth caſuall, that one draweth one lot, or hath it drawne out unto him, or another to another, yet God ordereth them ſo, either for the taking of offenders, as in the caſe of *Achan* and *Jonathan*, or the aſſigning to one man one portion, and another to another, as in the caſe of dividing the land of *Canaan* amongſt the children of *Iſrael*, or for chooſing aright to an holy and high office, as *Matthias* was choſen for an Apoſtle. Acts 1.

Cap. ult. de ſortilegiis. And this uſe of lots is ſtill lawfull, although in the *Decret. Extran. cap. ult.* this laſt be denied now. There is another ſort of lots alſo, *viz.* divinatory, whereby heathen men have uſed before hand to finde out events to come, in going out to war, and ſucceſſes about other things; for this is forbidden, *Deut.* 18.10. and it is an abomination, becauſe man thus prieth into things kept ſecret by God, till he is pleaſed to manifeſt his will herein, unleſſe it ſeemeth good unto him to doe it by ſome of his ſervants the Prophets.

Lavater. *Lavater* here noteth that the word rendred *lap*, ſignifieth the middle, and therefore the midſt of an *urna*, or hollow veſſell is meant, whereinto lots were wont to be put and ſhaken together, and then drawne forth. And he noteth, that what is here ſaid, is not meant onely of lots, but of all things, which to us are moſt caſuall, they are yet diſpoſed to come thus to paſſe by the Lord, ſo farre extending his providence, that a ſparrow falleth not to the ground without his will, that fortune or chance may not be once named amongſt us any more, but providence in all things. Math. 10. *Note.*

CHAP. XVII.

FOr the firſt Verſe, ſee before Chap. 15.17.

Verſ. 2. *A wiſe ſervant ſhall have rule over a ſonne which cauſeth ſhame, and ſhall have part of the inheritance among brethren.* The vulg. *over fooliſh ſonnes, and he ſhall divide the inheritance amongſt brethren.* Heb. *it is a ſon that cauſeth ſhame, and ſhall divide in the midſt of brethren;* not have a part amongſt them, but by reaſon of his wiſdome, have this truſt committed to him by their Father; but forſomuch as he that maketh his parents aſhamed of him, is a foole, as he is called, Chap. 10.1. the vulg. hath well rendred it *fooliſh*. This is ſpoken according to that, which was oft done of old, when a father having fooliſh ſonnes, but a wiſe and faithfull ſervant, gave him power over his children to teach and chaſtiſe them, and in fine to part his goods amongſt them, as he ſhould ſee might be beſt for them.

Allegory. Some apply this myſtically to the Gentile preferred before the Jew, whom God firſt owned for his ſonne, but he being fooliſh and unbeleeving, he adopted the Gentile beleeving, ſo that now he cometh to inherit in the midſt of them, they being by them ruled over.

Verſ. 3. *Ambroſe. Chryſoſt. Rodolph: Lavater.* *The fining pot is for ſilver, and the furnace for gold, but the Lord tryeth the hearts.* Here a compariſon is made betwixt God and man, to ſhew how he trieth mens hearts; man by trying gold or ſilver in the fining pot purgeth out the droſſe, and ſo purifieth it; thus the Lord the hearts of men by adverſity, and by his Word and Spirit, and this is often ſpoken of by *Ambroſe* and *Chryſoſtome*. But there is alſo another ſaying according to theirs, *viz.* as a man putteth gold into the fire to try the goodneſſe of it ; ſo God by afflictions trieth the faith, and patience of his ſervants, that they may appeare to be true, as he did *Iob* ; of this it is ſpoken, 1 *Pet*. 1. 7. but when he trieth this, it is not for information to himſelfe, but that a man may the better know himſelfe, and be knowne to other men, and upon this triall ſhine.

Verſ. 4. *A wicked doer giveth heed to falſe lips, and a lyar giveth eare to an evill tongue*. Here they are cenſured that are ready to heare tales, and detractions againſt their Neighbours ; it is as if he had ſaid, that none but wicked and diſſembling men, that are themſelves lyars, will doe ſo, for the Proverb holdeth in this, *Like will to like* ; and it is not for good, but miſchiefe, that he is ſo intent to heare ſomething againſt him.

Simili gaudet ſibi ſimil.

Verſ. 5. *Who ſo mocketh the poore, reproacheth his Maker, and he that is glad at calamities ſhall not be unpuniſhed* ; (ſee the ſame in part, chap. 14. 31.) There he ſaith, *oppreſſeth*, here, *mocketh* ; and to rejoyce at other mens calamities is a moſt unnaturall thing, ſeeing we are fellow members of the ſame myſticall body, and therefore ought to weep with thoſe that weep.

Rom. 12. 15.

Verſ. 6. *Childrens children are the Crowne of old men, and the glory of Children are their Fathers* ; That is, not ſo much when they have Children, and Childrens Children, but Children ſhewing their good educating of them wiſe Children, as was ſaid before, Chap. 10. 17. ſuch are a Crowne, That is, a credit and grace unto them ; but contrariwiſe fooliſh children, as is there alſo ſaid.

In like manner godly Parents, and Anceſtors, are the glory of their good Children, and Poſterity ; hereby it is added to their praiſe, that they are ſo deſcended, but not if they degenerate, and inherite not ; as their Lands, ſo their Fathers vertues.

Verſ. 7. *Excellent ſpeech becommeth not a foole, much leſſe doe lying lips a Prince.* By excellent ſpeech here, underſtand ſpeaking of matters too high, and hard for him that ſpeaketh, or contrary to which he practiſeth, or is able to performe. As for a young man to diſcourſe of points moſt profound, a drunken man of ſobriety, a proud man of humility, a Philoſopher, that is without experience of Military affaires, as *Phormio* did once before *Hanniball*, who called him a foole for his labour ; or a poore weake man, of ſuch and ſuch mighty acts, that he would doe, to which he is altogether unable, *much leſſe lying lips a Prince*, for his doings are exemplary; therefore every Prince ſhould be like to *Alphonſus* the King of *Aragon*, who was wont to ſay, That the ſingle word of a King ſhould be as much as any other mans Oath. And truly when a King makes no conſcience of his words, and promiſes, he diſhonoureth himſelfe ſo farre, that he maketh his owne Subjects to be againſt him, and thus overthroweth himſelfe.

The vulgar for *excellent ſpeech*, hath, *Sermo compoſitus*, a *ſpeech compoſed* ; by ſome expounded deceitfull ; and thus it anſwereth moſt aptly to the words following, and carrieth this ſence, It becometh not a foole ; that is, the baſeſt and vileſt man to lye, much leſſe a Prince, who is the head of all others.

Baſilius the Emperour to his Sonne *Leo* ſaith ; Make greateſt account of being true in thy ſpeeches, and having ſuch men about thee, ſo thou ſhalt be counted true, and conſtant in all thy doings, and ſayings, and ſo thou ſhalt hold faſt unto thee the good will of all men both true and unſuſpected, But if thou ſhalt come into the ſuſpicion of lying, and vanity, thou ſhalt be convinced to doe things unworthy the imperiall Majeſty, and thou ſhalt bring it to paſſe, that thy Subjects ſhall be alwayes fearefull, and uncertaine of all things, and, as men ſcandalized, quaile in their affections towards thee.

Baſil, cap. 29. lib. exhort: ad Leonem filium.

And *Tho. Aquinas* ſaith, The Prince ought to beware of lying as of poyſon, he takes heed of bodily poyſon, ſo as that his Cooke, and Taſter, muſt firſt taſte, and try his meat, before he eateth it, leaſt it be poyſoned; much more ſhould he beware of the poyſon of lying, which is herein worſe then other poyſon, that it killeth being but in the mouth ; for *Wiſd*. 1. *The mouth that lyeth, ſlayeth the ſoule*. This poyſon had the Serpent in his mouth, when he tempted *Evah*, which made him infamous to all Generations ; and the Prince that hath it, becomes hereby the

Tho. Aquinas, *de principum erud.*

Ioh. 8. 44. Image of the old Serpent the Devill, according to that, *Yee are of your father the Devill, who was a Lyar from the beginning.* Therefore when Chriſt ſhall come to Judgement, and aske, touching a lying Prince, Whoſe Image and ſuperſcription hath he? and it be ſaid, The Devils, he will anſwer againe, Give to the Devill the things of the Devill.

A lying Prince is as a naughty penny, a hundreth of which are not ſo good as one good penny, and if any man preſumeth to make a counterfeit penny, the Prince will cut him oft; ſo will the Lord a Prince of lying lips.

Verſ. 8. *Muffet.* *A gift is a precious ſtone in the eyes of him that hath it, it proſpereth whetherſoever it turneth.* This is ſpoken to ſhew the great force of gifts in covetous Princes, and Judges, they doe ſo delight herein, as that they are hereby ſwayed, to give Judgement on their ſide againſt the right, to abſolve Offenders, to preferre to Offices, and lay away wrath before conceived, and to impart favours.

Lavater. To a precious Stone a gift is compared, becauſe great are the vertues thereof; by one the bloud is ſtenched, by another poyſoning cured, or prevented; ſo is the force of gifts not only in Judges, but in all men; whereupon *Philip* the King of *Macedon* was wont to ſay, An Aſſe laden with gold, is able to enter into any City; and of him *Plutarch* ſaith, It was not *Philip*, but *Philips* gold that won *Grecia.*

Deut. 16. 19 Some by שכל taking it to be put for סכל ſignifying *infatuateth*, becauſe ש hath a point in the left horne, and ſo is of the ſame valour with ס underſtand, to what Prince, or Judge ſoever it cometh, it makes him in Judgement to doe like a foole, or a mad-man, that ſeeth not the right, as he that takes bribes doth not, but like a man having his eyes blinded, for which it is ſaid, that *Gifts blinde the eyes*; but the word שכל ſignifieth, either to underſtand, or to proſper, and therefore in vulgar it is *prudentes intelligit*; That is, makes the Judge, or Prince to underſtand his meaning, that giveth him the gift, and to be of the ſame minde with him; but I rather thinke, that it ſhould be read word for word, according to the Hebrew, *in all that it turneth to, it maketh to underſtand*; but it is by that wiſdome that Ier. 4. 22. maketh wiſe to doe evill, of which *Jeremy* ſpeaketh, declaring it not to be wiſdome, but fooliſhneſſe.

Verſ. 9. *He that covereth a tranſgreſſion ſeeketh love, but he that repeateth a matter, ſeparateth very friends*; for very friends, Hebr. is אלופ a *Captaine*, or *Prince*, but the meaning is the ſame, a principall friend. For to rip up old matters which thou knoweſt by a man, is to make him, although thy chiefe friend before, ſeparate thenceforth his affection from thee, but to hide his faults, is to indeare thy ſelfe more unto him.

Verſ. 10. *A reproofe entreth more into a wiſe man, then an hundred ſtripes into a foole.* As divers bodies are diverſly affected at ſtripes, the tender being ſenſible of the leaſt blow, but the hard not at very great ſtripes; ſo it is with the foole in reſpect of the ingenuous, as *Quintus Curtius* ſpeaketh of a noble ſpirited Horſe, the very ſhadow of a whip is enough to him, but to a dull Jade not many ſtripes. And *Jerome* ſaith, They need not to be ſpurred, whoſe owne reaſon is their Miſtris, and their Conſcience their Rod; as Polipores muſt by beating much be made fit for ſeaſoning, that they may be pleaſant meat, being otherwiſe hard, and diſtaſtfull, ſo a foole muſt have much beating.

Quintus Curtius

Hieron.

Verſ. 11. *An evill man ſeekes only rebellion, therefore a cruell meſſenger ſhall be ſent againſt him*; Hebr. *A rebell only ſeekes evill.* Having before ſhewed the difference betwixt the wiſe man, and the foole, in the point of correction, now he ſheweth a reaſon, why the foole is not reformed, how much ſoever he be beaten, viz. he is a rebell, ſtomaching correction ſo, as that he rather ſeekes to miſchiefe Father, or Magiſtrate, that puniſheth him according to his deſerts, then ſubmits himſelfe to be hereby reformed, therefore a cruell Meſſenger ſhall be ſent againſt him, Hebr. either *Meſſenger*, or *Angell*, and I thinke it better to render it *Angell*, and ſo it is alluded to the Angell, that God ſent out againſt rebellious *Pharaoh*, who deſtroyed all the firſt borne in *Ægypt* in one night; for ſo likewiſe all fooliſh rebels againſt God, and his Vicegerents, that deſpiſe correction, ſhall aſſuredly in the end be deſtroyed.

And the like is to be held touching thoſe, that being reproved, and ſmitten with the tongue of their ſpirituall Paſtor, meditate miſchiefe againſt him therefore. Some expound it of quarrelſome and contentious perſons, who ſhall at length meet with their match, who ſhall as much hurt them, as they have hurt others.

Verſ. 12. *Let a Beare robbed of her whelps rather meet a man, then a foole in his folly.* This alſo hath coherence with ver. 10, 11. for he is the foole here meant, that being provoked by correction ſeekes revenge. He in this caſe is compared with a Beare robbed of her whelps, becauſe moſt fierce and dangerous of all other Beaſts; for which, when the Lord threatens the wicked *Jewes*, he threatens them with coming againſt them, as *a Beare, robbed of her whelps.* Hoſ. 13.

Ariſtot. The Shee Beare which is here meant, as *Ariſtotle* noteth, is of all other Beaſts more couragious then the Male, amongſt others the Male, and doth ſo earneſtly love her whelps, which Shee formeth by licking, that if they be taken away, ſhe runneth ſo ſtrongly to recover them againe, that ſhe breakes through the very Nets, which are ſet to catch wild Beaſts, and ſhe ſets upon, and teareth him, whoſoever he be that cometh in her way; ſo a foole greatly loveth, and doteth upon the conceptions of his owne minde, and his owne wayes, ſo that he is bent to miſchiefe all thoſe that croſſe him herein, and in this regard it is worſe to have to doe with him, then with ſuch a Beare, becauſe that man by his wit may avoyd the danger of the Beare, but not ſo eaſily of ſuch a foole, who hath knaviſh wit enough to plot miſchiefe againſt him, although in reſpect of all true wiſdome he be a foole.

Verſ. 13. Auguſt. in Pſal. 8. *Who ſo rewardeth evill for good, evill ſhall not depart from his houſe.* There are ſix differences ſaith *Auguſtine*: 1. Not to render evil for evil. 2. To render good for evil, theſe are the properties of good men. 3 Not to render good for good. 4. To render evil for good, the one of theſe evil men doe, the other the worſt of men. 5. To render good for good. 6. Evil for evil, the laſt of theſe is of middle men, the other comes nearer to the good.

But how is it ſaid, that evil ſhall not depart from the houſe of the worſt of theſe? ſhall their Children be purſued with evil becauſe of their fathers ſins? *Anſ.* It is meant of his houſe only that doth ſo, the Son after the Father, the good Son of the evil Father not.

Verſ. 14. *The beginning of ſtrife, is as one that letteth out water, therefore leave off contention before it be medled with.* As a breach made in the banke of a River, the water runneth out with ſuch violence, that it cannot be ſtopt againe; ſo contention being once begun, and not ſtopt at the firſt, by meeke and good ſpeeches, as Chap. 15. 1. therefore reſiſt the beginnings hereof, being reviled, doe not revile againe; being ſtricken, ſtrike not againe, but uſe patience. Matth. 5.

Verſ. 16. *Why is there a price in the hand of a foole to get wiſdome, ſeeing he hath no heart to it?* Here by price underſtand wealth, whereby a man may maintaine thoſe that be learned, and by their help attaine Wiſdome and Learning, yea, ſuch many times give maintenance to learned and wiſe men, but being done without an heart in them, either deſirous to get wiſdome, or capable thereof, they ſtill remaine voyd of all true wiſdome. The Hebrew is, *and no heart*, the foole hath a price, but no heart; Wealth, but not Wiſdome; And the cauſe is here denoted, he wanteth an heart affected to it, and hath an heart much more taken up with the profits and pleaſures of this world.

Now of ſuch it is demanded, by way of interrogation, Why hath the foole a price in his hand, but no heart? as if he had ſaid, Why is any man ſo fooliſh, as to be thus taken in his love with worldly goods, but hath ſo little love to that, whereby he may be ſaved? Certainly he hath not the heart of a man, but of a bruit Beaſt, with whom it is thus. And therefore it ſtands every rich man in hand, as he would not prove himſelfe a foole, to uſe his riches to the doing of deeds of charity, eſpecially to the faithfull; his authority and power to maintaine the right, and to ſuppreſſe wickedneſſe, and that he may be directed aright herein, not to ſpare for coſt, or time, to get knowledge, and grace, by reading, hearing, praying, meditating upon the Note.

the Word; and to this end to get good Bookes, and able Teachers, that may further him herein. And as for himſelfe, ſo for his Children, not being ſo carefull to make them rich, as wiſe, and learned in the beſt learning.

Verſ. 17. *Muffet.* *A friend loveth at all times, but a brother is borne for adverſity.* Some render it, *And is borne a brother in adverſity*; expounding it of the ſame man, ſaid before to be a friend, and alwayes loving, but then ſpecially ſhewing himſelfe to be a brother, when adverſity cometh; and the Hebr. will well beare it.

Scilicet ut fulvum ſpectatur in ignibus aurum tempore ſic duro eſt inſpicienda fides.

There is true love in a friend to his friend at all times, then he is conceived, as it were; but as a childe is borne in labour and pangs, ſo in the middeſt of ſorrows and miſeries, through adverſity, he that was through his continuall love before a friend, is now borne and brought forth a brother, through his conſtant cleaving to his friend, even now, when others forſake him. Before this triall he is not certainly knowne, but now he is knowne, and proved, to love with a brotherly love, according to the ſaying; As yellow gold is tried in the fire, ſo in an hard time the fidelity of a man is to be ſeene. And here the ſimilitude of *Plutarch* is good; As the goodneſſe of an Horſe is ſeene in the Warre; ſo the fidelity of a friend in calamity. And another ſaith, That a true friend is not like unto the beame of Scales, one end going up when the other goeth downe, but going downe through ſympathy alſo, when his friend goeth downe.

Aug. de civit. l. 2. c. 25. *Auguſtine* bringeth an example of a Souldier, who being in a Fight, and finding that by accident he had killed his Brother, he ſlew himſelſe alſo, that he might be in the ſame eſtate with him in death, the loweſt ebbe of all miſery; but I commend not this to imitation of any other friend.

Verſ. 18. *A man voyd of underſtanding ſtriketh hand: and becometh ſurety in the preſence of his friend.* Of Surety-ſhip ſee before, chap. 6. 1. Here after commending the love, and conſtant affection of a man towards a friend, *ver.* 17. is an item given, not to be ſo forward to ſhew his love, as to be bound for his friend as a ſurety, before he deſireth him; none but a foole, and one that conſidereth not the danger that may follow will doe ſo, but when neceſſity requireth truly.

Verſ. 19. *He loveth tranſgreſſion that loveth ſtrife, and he that exalts his gate ſeekes deſtruction.* The word פשע here uſed, ſignifieth either prevarication, or rebellion, which are all one; for he, whoſe heart is ſet upon ſin, and delighteth in it, is a rebell againſt God, and ſuch is every contentious perſon; And his Gate he exalteth, that carrieth an higher ſayle then his Ship will beare, that liveth farre above his means; he is like unto one, that climbeth up unto an high Hill, where for want of firme ſtanding, or any thing to hold him up, he falleth downe head-long and periſheth.

The laſt words here ſeeme not to anſwer to the former, but if by him that loveth tranſgreſſion, and loveth ſtrife, we underſtand a proud man, as was ſaid before, *Onely by pride doe men make contention,* then it may be conceived to anſwer very well thus; He that is addicted to ſtrive, and ſet himſelfe againſt other men, magnifying himſelfe, howſoever he offendeth others by ſo doing, as one that lifts himſelfe up too high, ſhall meet with ſome, that will by contending with him, be his overthrow.

As a man, that buildeth his houſe high above his Neighbours, whereby their light is hindred, exceeding herein the proportion by Law allowed, is made, to his great detriment, to pull it downe againe; ſo he, that through his pride makes ſtrife, when he ſeekes to exalt himſelfe, ſhall be abaſed.

Verſ. 20 *He that hath a froward heart findeth no good, and he that hath a perverſe tongue falleth into miſchiefe*; For *perverſe*, ſome read, *crafty tongue*; The meaning is, that both an evil heart, that deviſeth evil, and an evil tongue uttering it, bring to deſtruction; the very thoughts of the heart, and the words of the mouth ſhall be the condemnation of many men. Note.

Verſ. 21. *He that begetteth a foole doth it to his ſorrow, and the father of a foole hath no joy.* The like was ſaid before of a Mother, bearing a fooliſh ſonne, where enough hath been ſaid for expoſition; onely it may be added, the Father hath ſorrow, because a man hath hope to live in his ſonne after his death, his houſe continuing in good fame and credit, but if he be fooliſh, he ſeeth nothing, but matter of griefe, both for the preſent, and the future.

Verſ. 22. *A merry heart doth good like a medicine, but a broken ſpirit dryeth the bones.* Of this ſee before Chap. 15. 13.

Verſ. 23. *A wicked man taketh a gift out of the boſome to pervert the wayes of judgement.* This is underſtood by *Lavater* two wayes, either of the Judge, who if hee taketh gifts to judge contrary to juſtice, is a wicked man; or of him that holdeth plea with his neighbour, if he ſecretly taketh a gift, as it were out of his boſome, to procure his favour to judge for him unjuſtly, he is a wicked man; and ſo are all that give money for preferment in the Church, or in the Commonwealth, to a beneficiall place for preaching, or doing the part of an officer in any Court of juſtice; for he that buyeth this power, will undoubtedly exact upon thoſe with whom he hath to doe, which is a great wickedneſſe. *Lavater.*

Verſ. 24. *Wiſdome is before him that hath underſtanding, but the eyes of a foole are in the ends of the earth.* It appeareth by a mans countenance whether he be wiſe, or fooliſh, the wiſe man hath a ſtayed looke, and grave countenance, but a fooles eyes are caſt about this way, and that, and his countenance is ridiculous. The countenance, ſaith *Tully*, is the image of the minde; and *Caſſiodor*, the habit of the minde is knowne in the ſtate of the body; hereby the hidden man of our heart is knowne either to be lighter, more boaſting, or turbulent, or contrariwiſe, more grave, conſtant, purer, and riper. *Tull.* de orat. l. 3. *Caſſiod.* Epiſt. l. 4.

There is alſo another very good Expoſition of theſe words, wiſdome is the thing at which the underſtanding man looketh, and whereupon he ſetteth his heart, but the foole upon the lands ends, to inlarge his fields and worldly poſſeſſions, as much as he can by any meanes. But he that lookes at wiſdome deſireth above all things to doe juſtly, and to this end to increaſe his knowledge in the word of God, counting none ſo great wiſdome as that which is learned from hence; This is the ſame in effect with ver. 21. for part of it, and for the whole, with chap. 10. 1.

Verſ. 25. But here it is added, after theſe words, ***A fooliſh ſonne is a griefe to his father, and bitterneſſe to her that bare him.***

Verſ. 26. Alſo, *It is not good to puniſh the juſt, or to ſtrike Princes for equity*; it being meant, that ſuch Children indeed are to be ſeverely puniſhed, but their good Parents, who have endeavoured to forme them better, although with ill ſucceſſe, are not to be puniſhed; no more is a Prince, or Magiſtrate ſet up by the King, if he proceedeth according to Juſtice and equity, although his Government ſucceedeth not, as he deſireth, thoſe that be under it, offending the King, and his Lawes, they are to be ſmitten, but not he therefore.

Some expound it as depending upon ver. 25. as if two ſorts were here propounded, who are not to be puniſhed; 1. Any juſt man. 2. A juſt Magiſtrate, from ſtriking whom every one is to forbeare, much more for his relation to the King, or Emperour, whom he repreſenteth, and therefore the diſhonour done to him, is judged by the Imperiall Law to redound to the King, and he that doth it to be puniſhed, as if he had done the ſame to the King.

Some make not two ſorts here, but one only; by juſt men in the firſt place, underſtanding Magiſtrates, and expounding the next words, as further ſetting forth their imployment, about doing right, and the Hebrew word will well beare this; *To puniſh the juſt is not good, to ſmite Princes for right*; as if it being asked, what is meant by puniſhing the juſt, he had anſwered, *To ſmite Princes*; men having rule for the ordering of all things juſtly, and rightly, and doing accordingly. And in ſaying it is not good, he meaneth, that it is very evill.

And the chiefe Magiſtrate, ſaith *Lavater*, although he doth unjuſtly, is not by man to be ſmitten, but the other Magiſtrates may by conſent depoſe him: in which laſt, I would he had either not affirmed it, or ſhewed ſolid ground for it, becauſe God ſaith, *By me Kings reigne, and I take them away*, and give them in wrath, as he did by *Saul*; but none elſe durſt doe it, no not *David*, his appointed Succeſſor, and already anointed by God. *Lavater.*

Verſ. 27. *He that hath knowledge ſpareth his words, and a man of underſtanding is of*

Vir ſapit qui pauca loquitur. *an excellent ſpirit.* A foole hath often before been ſaid to be full of words, and the wiſe, a man of few words, according to that, *The man is wiſe that ſpeaketh few words. And a man of underſtanding is of an excellent or precious ſpirit*; That is, the ſame knowing man before ſpoken of, that is ſparing of his words, is hereby knowne to be ſuch, and ſo is had in price, and that which he ſaith, as a rare thing, is counted precious. Now he ſpareth his words; That is, not ſo ready to ſpeake, but ſtayeth till he is asked, and when he doth ſpeake, compriſeth his matter in as great brevity as may be.

Verſ. 28. *Even a foole, when he holdeth his peace, is counted wiſe, &c.* So much doth it conduce to wiſdome to be of few words, and to be opportunely ſilent; as that the foole, who thus hideth his folly, refrayning from much babling ſeemeth wiſe. A great motive to refraine our tongues, and not to be ſo talkative, as moſt commonly we are.

CHAP. XVIII.

Verſ. 1. *Through deſire a man having ſeparated himſelfe, ſeeketh and intermedleth with all wiſdome*; The vulgar, *He that will depart from his friend ſeekes occaſions, he ſhall be exprob able at every time*; Jun. *A haire-brained man,* Cerebroſus, *Seeks according to his deſire, in all things that are he mingleth himſelfe.* Muffet, *He that ſeparateth himſelfe ſeeketh a quarrell, he medleth in every matter*; Hebr. *The ſeparated ſeeketh according to his deſire, he mingleth himſelfe in every matter*; And the meaning is, the ſeparated in affection from ſuch as he formerly loved, ſeeketh occaſion of quarrelling, even as his owne evill will or deſire leadeth him; and to this end he pryeth into, and ſifteth every thing, whereupon he may take occaſion to quarrell, and fall out with his friends, although there be no juſt occaſion given him.

Here then is ſet forth the evil quality of contentious men, and falſe-hearted to their friends, they are not like the friend before ſpoken of, chap. 17. 17. but inconſtant in their love, now loving; now from loving, turning to hating, and practicing againſt their friends, ſeeking occaſion where none is, and where there is the leaſt occaſion aggravating it, and making it more. This is a foule evil, and therefore by all men to be abhorred; it was the ſinne of *Achitophell* againſt *David*, and let every one take heed of ſuch a friend, and therefore of making friendſhip with the quarrelſome, and buſie-bodies: for what love ſoever he pretendeth to thee, he is not to be truſted, within a while he will ſhew his nature towards thee, as well as towards others, and ſo will get more advantage againſt thee, to doe thee hurt. *Note.*

Verſ. 2. *A foole hath no delight in underſtanding, but that his heart may diſcover it ſelfe*; Junius, *but in the things that are in his owne minde.* This ſeemeth fitly to anſwer the former verſe, according to the New Tranſlation, *and intermedleth with all wiſdome*; if thereby we underſtand, as ſome doe, will be talking of all manner of learning, for when he doth thus, it is not with a minde to learne, or to get underſtanding, as it is here ſaid, but hereby the fooliſhneſſe, and want of underſtanding in his owne heart is diſcovered to his ſhame; or following the reading of Junius, *In the things that are in his owne minde*; That is, his owne fooliſh Phantaſies, and imaginations; but the firſt reading is according to the Originall, *that his heart may diſcover it ſelfe*; That is, in his intermedling with all matters, ſeeking occaſion from hence to ſeparate, or alienate his affection, as hath been ſaid, he bewrayeth, that he is not delighted in underſtanding, in his witty inquiring into things, he ſheweth no heart, taken with the love of true wiſdome, but poſſeſſed with fooliſhneſſe.

Verſ. 3. *Muffet.* *When the wicked cometh, then cometh alſo contempt, and with ignominy reproach*; That is, contempt, ſhame, and reproach follow the wicked, whereſoever they become, viz. they ſhall think to change their places of habitation to come, where they may live in more credit, it will not be ſo, but as they are in diſgrace in one place, ſo they ſhall be in another.

Lavater. Some expound it of the contempt of others, whereſoever he cometh, he contemneth other men; and by laying reproaches upon them, ſeeketh to turne away mens eyes from ſeeing his vileneſſe: It may be taken either way.

Verſ. 4. *The words of a mans mouth are as deep waters, and the wel-ſpring of Wiſdome as a flowing brooke.* *Junius.* For *man*, *Junius* hath, *an excellent man*, but Hebr. it is a man without an Epithite, yet ſuch a man is doubtleſſe meant, as the next words intimate; for *wiſdome* there ſpoken of, and a *man* here, are all one: the words of a man excelling in wiſdome then are as *deep waters*, becauſe they abound in his mouth, and he is full of them, uttering them plentifully, not ſparingly. But this is by *Lavater* referred to Chriſt, the words of whoſe mouth were deep, as into the bottome whereof it is hard to dive; for which cauſe, when he had ſpoken ſundry times, he expounded his Parables apart to his Diſciples. *Lavater.*

Beda. *Beda* underſtands a difference of the words of the wiſe here ſet forth, ſometimes they ſpeake ſo myſtically, that their words are as deep waters; ſometimes ſo plainly, that they are as the ſhallow waters of a Spring, which ſtand not deep, but run over to the watering of the ground about, and making it fruitfull. Some ſay, That they are compared to deep waters, becauſe they come from the depth of the heart upon due premeditation, and over-flow by the mouth to the edification of the Hearers, as Spring-waters come from the veines of the earth, lying deep in Hills, and Mountaines.

Verſ. 5. *It is not good to accept the perſon of the wicked, to overthrow the righteous in judgement*; That is, it is a great evil in Judges ſo to doe, forbidden, Deut. 1, 17.

Verſ. 6. *A fooles lips enter into contention, and his mouth calleth for ſtroakes.* In this and ver. 7, 8. ſome things are ſpoken, to teach us to have a care of our tongues: he that is not wiſe enough, to know how to order his tongue, by his evil language, and provoking ſpeeches, many times ſtirres up ſtrife, and procures blowes to himſelfe, either from Parents, or Maſters, or others, who will not forbeare him.

Verſ. 7. *A fooles mouth is his deſtruction, and his lips are the ſnare of his ſoule, or life*: That is, he getteth not only blowes by the licentiouſneſſe of his tongue, but alſo ſometimes he is hereby brought into danger of loſing his life, as in caſe of ſpeaking treaſon.

Verſ. 8. *The words of a Tale-bearer are as wounds, and they goe downe into the innermoſt parts of the belly.* Of Tale-bearers ſee before, chap. 11. 13. his words are here ſaid to be as wounds in the *innermoſt parts of the belly*, becauſe as wounds within are moſt incurable, ſo are they.

The wounds made hereby are wrath, and enmity, and hatred ſtirred up in the heart by this meanes; and becauſe the party, to whom tales are brought, is told them in ſecret, and moſt commonly not to ſpeake of them againe; there can be no Medicine applyed to heale this wound, by the Parties making Apologie for himſelf, who is accuſed to have ſpoken ſo, or ſo.

Verſ. 9. *He that is ſlothfull in his worke, is brother to him that is a great waſter.* Againſt the ſlothfull ſee before, chap. 6. 6. 9. but here he is ſaid to be *brother to a waſter*, or ſpend-thrift, becauſe as the idle man by neglecting his Husbandry, or other buſineſſe, getteth not things neceſſary for this life, and by this meanes falleth into extreame poverty, ſo the waſter of his goods.

Verſ. 10. *The name of the Lord is a ſtrong tower, the righteous runneth into it, and is ſafe.* The Rabbins underſtand this of the name יהוה the foure letters whereof they compare to the foure ſides of a tower, ſo ſtrong, that a man is hereby fenced from all enemies. Some expound it of the name Jeſus, but the meaning is, The Lord is a ſtrong tower to the righteous, by his being about them, as he is when ſuch call upon him, for by ſo doing they run into this tower, and are ſafe. But it is to be noted, that not the wicked, but the righteous run into it, he that regards wickedneſſe in his heart, the Lord will not heare his prayers. Pſal. 66. 18

Verſ. 11 *The rich mans wealth is his ſtrong City, and as an high wall in his owne conceit:*

ceit. So the like, chap. 10. 15. but here it is ſpoken of, as being ſo in his owne
imagination, who is a worldling, and truſteth in his riches, but he that doth ſhall
Prov. 23. 5 be deceived, for they have their wings, and fly away; and they are like *Jonah*
his Gourd, ſoone withered. This verſe anſwereth well to ver. 10. where the juſt
is ſaid to have God for his ſtrong tower; here the rich worldling to have his riches
for his, and theſe he thinketh a wall ſufficient to defend him, againſt all the darts
Chryſoſt. Hom. 14. in Math. of his enemies caſt at him; but as *Chryſoſtome* ſaith, his riches are rather his priſon,
and his fetters in this priſon is the love of mony, from which he can never get
Auguſt. *Cum alia omnia vitia ſeneſcunt, ſola avaritia juve neſcit.* looſe, becauſe as *Auguſtine* hath it, when all other vices wax old, only covetouſneſſe waxeth young; For ver. 12. ſee before, chap. 16. 18.

Verſ. 13. *He that anſwereth a matter before he heareth it, it is folly and ſhame unto him.* This may be underſtood either of Judges giving Sentence, before that they have ſufficiently heard all Parties; or of Preachers, that raſhly enter upon the Office of Teaching, before they have attained competent learning, or expound difficult places of Scripture, of the ſence of which they are ignorant; or determine touching any point controverted, which they doe not throughly underſtand; or laſtly, of any other man, that is ready to ſpeake to any matter.

Petrarch. *Petrarch* compareth ſuch Judges to Muſicians, that play before that they have tuned their Inſtruments, and ſet every ſtring right, and tried them; for as hee makes an harſh ſound in mens eares, and gets nothing but ſhame; ſo a raſh Judge: And it is true alſo touching Preachers, and all other men, the common cenſure of ſuch is, That their tongues run before their wits.

Verſ. 14. *The ſpirit of a man will ſuſtaine his infirmity, but a wounded ſpirit who can beare?* That is, if a man be diſeaſed bodily, but hath a good Conſcience, and be not troubled herein, he can beare with comfort both this, and all outward croſſes; but if he be troubled within, he cannot beare that; his wealth, his wife, children, friends, mirth, or muſicke made him are nothing to him, to eaſe this griefe, only God can doe it.

Cajetan. Some by *his owne infirmity* underſtand the evill that he hath brought upon himſelfe, this a man will frame himſelfe to beare; but by *a wounded ſpirit*, the miſchiefe done to him by another, this pierceth him ſo, that he cannot beare it; but for as much as the contrary hath been proved true in many Martyrs, who have joyfully ſuffered at the hands of others, this cannot ſtand. The vulgar, for *a wounded ſpirit*, hath a *ſpirit prone to anger*, it being expounded thus; A man that is of a meeke ſpirit ſuſtaineth himſelfe, and keeps in the way of moderation, when he meeteth with many provocations; but the cholerick, and haſty of ſpirit, will beare nothing. This is to be rejected, becauſe it goeth from the true ſence of the words, and the firſt to be reſted in, as it is generally.

Verſ. 15. *The heart of the prudent getteth knowledge, and the eare of the wiſe ſeeketh it.* Of getting knowledge by hearing, ſee chap. 1. 5. here the two meanes of getting knowledge are put together by ſtudying, and meditation, to ſeeke it with the
heart, and by hearing attentively with the eare, which who ſo doth not, ſhall never
Hoſ. 4. 6. attaine any meaſure of knowledge, but remaine alwayes ignorant, and be in danger
of periſhing for want of it.

Verſ. 16. *A mans gift makes roome for him, and bringeth him before great men*; of a gift prevailing ſee before, chap. 17. 8. according to which this is commonly expounded, but diverſly by divers.

Some by gift here underſtand, a gift given to the Kings Guard, or Groomes of his Chamber, he that is liberall to them ſhall have roome made for him.

Some, a gift given to the King, or other great Perſon, if ſuch a man be in priſon, he ſhall be inlarged; if grieved for any wrong doe unto him, he ſhall have acceſſe to him granted; or if he be deſirous to be honoured with an Office about his Perſon, he ſhall be admitted; or by inlarging underſtanding, inlarging ſo, as that he may now live as he will, the Law ſhall not take hold on him to puniſh him. Or,

Laſtly, by gift, underſtanding liberality, in giving in generall, this inlargeth a man in the eſtimation of men; but of all theſe this is moſt improbable, although the word ירחיב *will inlarge to him*, will beare it, becauſe an inlarging is meant, which bringeth before great men, to finde favour with them, and this is not by liberality in generall, but towards them; therefore that Expoſition is to be preferred, which agreeth beſt with the New Tranſlation. He obtaineth great inlargement, through the favour of great men, to come freely to them, to be ſet at liberty from bands, or ſuch as moleſt him, yea, and he may be bold alſo to live in a licentious way; of ſo great force are great gifts with corrupt Princes: All good ones therefore take yee heed of being thus corrupted, as yee are often ſtreightly charged.

Note.

Verſ. 17.
R. Ezra.

He that is firſt in his owne cauſe ſeemeth juſt, but his neighbour cometh and ſearcheth him. This is made by R. *Ezra*, to agree with ver. 16. thus; A gift doth ſo make way for a man, that although another hath been before him, and made his caſe appeare to be juſt, yet he coming prevaileth, to make the Judges ſearch againe into it, ſo as that at laſt it is found naught, and this bribing mans cauſe good.

Junius.

Junius, He that cometh firſt commonly telleth ſo good a tale for himſelfe, that his cauſe is thought to be good, but his adverſary coming, he layeth open the caſe ſo, as that it appeares to be naught; and this is according to our common Proverb, *One mans tale is good, till anothers be heard.*

Lavater.

Lavater expounds a mans being firſt in his owne cauſe, of his accuſing and judging himſelfe for his ſins, and ſo clearing himſelfe there-from; he that doth ſo, is fit to inquire into, and to judge of the ſins of others.

Chryſ. Hom. 4. in Gen.

1 Ioh. 1. 8.

The vulgar not much differing here-from, renders it; *The juſt is firſt accuſer of himſelfe, his friend cometh and findeth him out*; whereupon *Chryſoſtome* ſaith: Tell thou thine iniquities firſt by confeſſing them, tarry not till they be laid open before thee, ſo thou ſhalt make dumbe the mouth of thy adverſary. In the Courts of men confeſſe firſt, and the Judge can ſhew thee no favour, but contrariwiſe, before God to confeſſe, is the way to get favour, to be forgiven.

Ambr. Hexam. l. 6. c. 4.

To the ſame effect *Ambroſe* compareth a man confeſſing, before his ſinnes are urged againſt him, to one that ſeeth a Wolfe, before the Wolfe ſeeth him, the Wolfe in this caſe cannot hurt him; but if the Wolfe ſeeth him firſt, then he hath power over him; ſo he that ſeeth his ſins firſt, & accuſeth himſelf therefore, is forgiven, and juſtified from them, neither hath the Devil any power over him; but if he doth not, that Wolfe, or roaring Lion will devour him, and he ſhall not eſcape.

Cyrill, l. 2. in Iohan.

With this of the vulgar Latine agreeth alſo the Septuagint Tranſlation; *Cyrill* alſo following this, ſaith, We are by nature ſo diſpoſed, that we eſteeme leſſe of thoſe that juſtifie, and magnifie themſelves, but when any ſpeake humbly of themſelves, and of their owne doings, we are ready to praiſe them; according to this its ſaid, The *juſt is firſt in accuſing himſelfe*; then cometh his friend, and findeth him out; That is, when a man thus debaſeth himſelfe, another that knoweth him, and his worth, cometh and declareth him to his praiſe. The Hebrew is, *The juſt man is firſt in his ſtrife*, where by his accuſing of himſelfe is implyed, he being here ſpoken of, as one that is to come to be Judged, as every one muſt, for we muſt *all appeare before Chriſts Judgement Seat.*

Rom. 14.

Math. 5. 23.
Note.

And to the ſame effect our Lord biddeth, *Agree with thine adverſary whilſt thou art in the way*; our Adverſary is God, ſo long as we are in the ſtate of ſin, and the firſt thing about his controverſie with us, is to accuſe our ſelves, whilſt we are in the way of this Life, and by ſo doing we ſhall be reconciled, and then our friend Chriſt will finde us out, and take us for ſuch as belong to him; and then we ſhall be praiſed, juſtified, and ſaved, who have before accuſed, and judged our ſelves; whereas all they that doe not, ſhall be judged as unrighteous perſons, and no friend ſhall appeare to ſave them, but they muſt periſh everlaſtingly; and herein I reſt, as the beſt ſence of this place: and to render the words, *He that is firſt in his owne cauſe ſeemeth juſt*, is to blinde-fold the meaning, and by miſſe tranſlating to draw the Reader to a ſence not intended; read we it therefore, *The juſt is firſt in his owne controverſie*, and ſo we muſt needs fall upon the ſenſe given, becauſe it is not the way in the Courts of men to meet with a friend to accuſe our ſelves, therefore it muſt be at Gods Tribunall to get into his favour.

Verſ. 18. *The lot cauſeth contentions to ceaſe, and parteth between the mighty.* Of Lots ſee before, Chap. 16.33. and in what caſes lots are to be uſed.

Verſ. 19. *A brother offended is harder to be wonne then a ſtrong City, and their contentions are like the barres of a Caſtle*; Vulg. *A brother that is holpen by a brother, is as a firme City, and judgements as the barres of a City.* The words Hebr. are *A brother offended, then a ſtrong City. Pagnin.* underſtandeth a *brother*, ſupplying it thus to make out the ſenſe, to a brother having tranſgreſſed his brother, is better then a ſtrong City to defend and ſave him, for the great affection he beareth to him; and this cometh neare to the Vulgar in ſenſe, and holds to the Hebrew better, which is נפשע offended; with the Vulgar the Septuagint agreeth; for the next words, *Judgements as the barres of a City*; this is underſtood of true judgement given and executed, this turnes to a ſtrong defence to any City or State but the word מורדים ſignifyeth contentions, not judgements; therefore another reading, and ſenſe is followed by others, *viz.* New Tranſlation, this being given for the ſenſe, As the love of brethren is greateſt of all others; ſo when one is offended by the other, his hatred is greateſt, and he is moſt irreconcileable. But becauſe it is not ſaid, a brother offended is harder to be wonne, nor a brother helping a brother, I thinke another ſenſe is to be ſought, and that is this, a fraternity offended, many Note. brethren holding together as one, are more invincible then a ſtrong City, they by whom any one of them is offended, ſhall feele their puiſſance, when they come againſt them to take revenge, to be of no little force for their cloſe holding together; as others, although all of one City, doe not, but are in their mindes diverſly divided: and then the next words anſwer to theſe thus, their contentions, when by one of them offended they are provoked hereunto, are as ſtrong, as the barres of a Caſtle, to defend themſeves if they be aſſaulted, and from thence offend others. The ſcope then is to perſwade brethren to live in love and unity one with another, as being thus made invincible, as one once ſhewed to his ſonnes, by many ſtickes bound together, he bad one of them take and breake that bundle, he could not, then another, and a third, but none of them all could; then he bade ſever the ſticks, which being done, any one of them could eaſily breake, firſt one, then another. This being done, he ſaid, If yee live together in unity, yee ſhall be as this bundle, which none can breake, but be divided, and then lye open, as moſt weake to the force of any man.

Verſ. 20 *A mans belly ſhall be ſatisfied with the fruit of his mouth, and with the increaſe of his lips ſhall he be filled.* How this is to be underſtood, ſee before Chap. 12.14. and 13.2. where he ſpake to the ſame effect.

Verſ. 21. *Death and life are in the power of the tongue, they that love it ſhall eat the fruit thereof.* Having ſhewed in the former words the benefit of a good tongue, now he inlargeth himſelf further, ſhewing, that this is life and ſalvation for ever: as on the contrary ſide from an evil tongue ſpringeth death and damnation, according to that of our Matth. 12. Lord, *By thy words ſhalt thou be juſtified, and by thy words condemned.* Some underſtand it of the tongue of Judges and witneſſes, whereby ſuch as are accuſed of capitall crimes are acquitted or condemned to dye. Some underſtand the tongues of Teachers, if they ſpeake to the ſeducing and corrupting of the hearer, and he bee taken herewith, it is death both to him and his teacher: if to the building of him up in the knowledge of the truth and grace, it is life, all which is true: as alſo that the raſh and inconſiderate tongue uttering words of Treaſon and Rebellion, or to incenſe others to ſtrike and ſlay, as many times it doth, brings death: but the well-adviſed tongue following that rule, *Be very wary what thou ſayeſt of any man,* *Quid de quoque viro & cui dicas ſæpe caveto* *and to whom*, eſcapes this danger and liveth, *They that love it ſhall eat of the fruit thereof.* This anſwereth to verſe 20. He that loveth his tongue is he that hath a great care thereof, as *David, Pſal.* 39. not to offend with it, but to uſe it aright, in bleſſing God and man, talking of Gods word and workes, to the raiſing up of his owne, and the hearts of others to him to beleeve, love, feare, and Rev. 3. reverence him, this tends to the attaining of life, and ſo eating of the hidden manna, and of the Tree of life, to eating and drinking in the Kingdome of Chriſt.

Verſ. 22. *Who ſo findeth a Wife findeth a good thing, and obtaineth favour of the Lord.* When God had made Man at the firſt, he was alone, and this he ſaid was not good for him, therefore he made Woman, and joyned her unto him, and he made her in his owne Image, as he had done man.

To this *Salomon* alludeth here; He that hath a wife indued with the Image of God, which is in righteouſneſſe, and holineſſe, hath a good thing, and obtaineth favour of God, becauſe he receiveth a ſpeciall favour from him, one of his owne daughters; for ſo godly women are called, 2 *Cor.* 6. 18. It is not meant of any wiſe, for ſome are very evil things, and continuall Corroſives to their Husbands, *Note.* by their evil conditions, the very daughters of the Devill; he that is matched ſo, is as one that hath a wife baſely borne, and qualified accordingly; he that is matched to a vertuous woman, hath the Kings daughter to wife, for which he is for ever bound unto him.

Verſ. 23. *The poore uſeth intreaties, but the rich anſwereth roughly*; This is ſpoken as it is commonly, but not alwayes done, if by the poore we underſtand the poore of this world; for ſome poore men are as proud as the rich, and ſpeake as ſtoutly, and diſdainfully, whereupon the Proverb ariſeth, *A proud heart, and a beggers purſe*; and ſome rich ſpeake courteouſly, therefore it is meant of the poore in ſpirit, who, whether they be rich or poore, ſpeake lovingly, and meekly, but if not, diſdainfully, and harſhly.

Verſ. 24. *A man that hath friends muſt ſhew himſelfe friendly, and there is a friend that ſticketh cloſer then a brother,* Hebr. *A man of friends to joyne himſelfe in ſociety, and a lover, cleaveth more then a brother*; The meaning is, he that hath many friends, let him be ſociable towards them all, and joyne with them in anſwering their love expreſſed to him with the like; for he that doth not, is worſe then a Publican, for *Publicans love thoſe that love them*; but if amongſt them all he findeth one above the reſt, ſingularly loving to him, Math. 5. as *Tully* ſaith, *alter idem*, another ſelfe, as it were, as *Jonathan* was to *David*, let him make ſpeciall account of this friend, for ſuch a one will ſtick to him, when even his owne brethren forſake him, to helpe, and doe for him, yea, being even ready to dye for him.

Plutarch. A Father and Mother, and Wife and Children, and Brethren are neare and deare to us, but it may fall out ſo, that they may not be loving; but a true lover never changeth, as was ſaid before, he is *a brother borne in adverſity*; Chap.17.17 for the ſimilitude of manners knitteth the hearts of men nearer together, then ſimilitude of bodies, and outward favours; therefore a friend is faſter knit to his friend then a brother, but he is a rare one that is ſuch, and if there be any to be found it is but a friend, not friends, for as *Tully* ſaith, *Amicitia eſt inter duos*, friendſhip is but between two.

CHAP. XIX.

Verſ. 1. B*Etter is the poore that walketh in his integrity, then he that is perverſe in his lips and is a foole*; *Junius* hath it, *who indeed is a foole*; ſome, *for he is a foole*; the word Hebrew is, *and he is a foole*, the word *and* being here as much as *for*. The man that is perverſe, and ill tongued, either railing, curſing, ſwearing, or ſpeaking deceitfully for his advantage, although he be rich, for ſuch a one is meant, and by *Junius* expreſſed, is not ſo good as a poore man, that walkes uprightly towards all, and hath a good tongue in his head: which is ſpoken to pull downe the pride of rich men, who are commonly for their wealth thought the beſt men, and ſo they thinke of themſelves, howſoever their tongues run riot; but before God they are the worſt, and the poore honeſt men, whom they deſpiſe, Pſal. 12. the beſt, and they are ſuch as are threatned with the cutting out of their tongues.

Verſ. 2. *That the ſoule be without knowledge it is not good, and he that is haſty with* *his feet ſinneth*; Jun. *He who diſcerneth not that which is good, ſinneth alike with him, that is haſty with his feet*; That is, as a man, that goeth before he looketh, to ſee whether the way be right or wrong, muſt needs wander out of the way; ſo he that conſidereth not that which he is about to doe, whether it be lawfull or not, is in danger of going from the way of Gods Commandements, and thus of ſinning; Hebr. *Alſo where there is not a knowing ſoule, it is not good*, coupling this with ver. 1. where he averred the perverſe in his lips to be a foole, as every ſinner is; now he addeth further, where knowledge is wanting, the man cannot be good, that is, wiſe, and therefore a foole alſo; and to illuſtrate this further, he compareth him with one haſty to goe, before he knoweth the way; for every man is a Traveller, but the ignorant perſon knoweth not which is the way, therefore he muſt needs erre, and be in danger of death, and never coming to life; for which cauſe it is neceſſary for every one to get knowledge at the leaſt of the Principles of the Chriſtian Religion, the Lords Prayer, the Creed of the Apoſtles, and the ten Commandements, as *Lavater* ſaith.

Lavater.

But to ſpeake a little upon the words; There is no good in that ſoule that wants knowledge, becauſe there is nothing good for the ſoule, but Grace; and worldly goods are not worthy the name of goods, if this be wanting; for the goods of this world are good to the good, but to the evil, evil. And of grace knowledge is the beginning, according to that of Chriſt; *This is life eternall, to know thee the only true God, &c.* and if life, then grace that leades to life, muſt be referred to knowledge, and a ſoule void of knowledge is void of grace.

Bona hujus mundi ſunt bonis bona, malis mala.

Ioh. 17. 3.

Verſ. 3. *The fooliſhneſſe of a man perverteth his way, and his heart fretteth againſt the Lord*; That is, when he through ignorance hath erred, and gone out of the way, and ſo is in danger of everlaſting deſtruction; he murmureth and complaineth againſt God, who hath made him ſo: or in caſe of Judgements by God executed upon him here, when as his owne fooliſhneſſe, and perverſneſſe only is the cauſe hereof; for God tempteth no man to ſinne, yea, he exhorteth all men to turne from ſinne, that ſo they may eſcape death, the reward thereof.

Iam. 1. 14.
Ezek. 18.

Auguſt.

Chryſoſt. orat. 3 de provid.

Wherefore both *Auguſtine*, and *Chryſoſtome*, inveigh againſt thoſe, that impute their ill qualities, and the fruit thereof, death, to Fate, and Deſtiny, to the Conſtellations under which they were borne, and ſo could not poſſibly avoyd being ſuch. But hereby, ſaith *Auguſtine*, to juſtifie themſelves, they accuſe God by whom the Starres are governed, as having a malignant quality in him, and putting it into them, which as *Chryſoſtome* ſaith, is the higheſt degree of ſinning, and ſhall be moſt ſeverely puniſhed; as he that layeth any foule evill, worthy of death, to the charge of another, ſhall dye for it, as the Law hath appointed.

Verſ. 4. For ver. 4. ſee before, chap. 14. 20.

Verſ. 5. *A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall not eſcape.* Of the odiouſneſſe of falſe witneſſes ſpeaking lyes, ſee before, ch. 6. 19.

Verſ. 6. *Many will intreat the favour of the Prince, and every one is a friend to him that giveth gifts.* Of gifts, and their force, ſee chap. 18. 16. The word rendred *Prince*, here is נדיב liberall, which becauſe that a man may be, he muſt be a principall man of the Country, and of great wealth, it is rendred Prince; and indeed Princes ſhould be liberal, or elſe they beare their names in vaine. It is meant then upon great perſons, who are liberall, many fawne to get ſomewhat by them, pretending to ſuch all love, and readineſſe of ſervice, for the gifts ſake, which they hope to receive from them. Thus it is done towards the rich, who are able to benefit their friends.

Verſ. 7. But even *the brethren of the poore hate him, much more his friends*, or neighbours, that have no alliance to him, *goe farre from him*; for it is not meant of a ſingular friend, that cleaveth to his friend faſter then a brother, chap. 18. 24. but only of common and ordinary friends; ſee the ſame in effect, ver. 4. *He purſueth them with words, yet they are wanting unto him*; That is, being moſt earneſtly intreated to commiſerate him in his want.

Verſ. 8. For *verſ.* 8. where he that getteth wiſdome, is ſaid to *love his owne ſoule*, enough hath been ſaid before, ch. 4. 11, 12, 13. and ver. 9. is the ſame with ver. 5.

Verſ. 10. *Delight is not ſeemly for a foole, much leſſe for a ſervant to have rule over Princes.* A foole, that is, a wicked man is worthy to be beaten, and hardly intreated, not to be humoured by doing things towards him, wherein inſtead of paine he may have pleaſure, much leſſe doth the honour of chiefe rule and dominion become one of a ſervile condition; for he that is thus advanced, as ſome men of inferiour quality have ſometime beene, cometh now to rule over his ſuperiours yea, very Princes, which is moſt unſeemly, yea abſurd, neither can men of high birth, and quality long indure it.

Lavater. *Lavater* by delight, underſtandeth any thing that a man is delighted in, as to be rich, to have authority, to be a goodly perſon and faire. Theſe things are not ſeemly for a foole, becauſe a meanes to make him more fooliſh and proud; and as for paſtimes and playes, he is herewith beſotted more and more, as not knowing how to put an end to vaine pleaſures, but following them from day to day, as a trade. And if a foole be thus made more fooliſh and proud, then much more one advanced from a ſervile and baſe eſtate to the higheſt honour, for he will be moſt proud and tyrannicall.

Verſ. 11. Chap. 14. 29. *The diſcretion of a man deferreth his anger, and it is his glory to paſſe over a tranſgreſsion*; The Vulg. *The doctrine of a man*; The Heb. שכל ſignifieth underſtanding or prudence, and it is taken by ſome for the prudence of a Teacher, to be patient, although his doctrine be contemned, and he ſuffereth therefore; by others for the prudence of any man, teacher, or hearer; by this it appeareth, that he hath profited in learning, that he is ſlow to anger; which is moſt genuine, and is that which *James* preſcribed, *Let every man bee ſwift to heare, ſlow to ſpeake, ſlow to wrath.* Iam. 1. 19. And to paſſe by offences is his glory, ſometimes to bee as if hee ſaw not, or heard not things that might offend him, thus avoiding contention.

Verſ. 12. *The Kings wrath is as the roaring of a Lion, but his favour as dew upon the graſſe.* Chap. 16. 14. his wrath is ſaid to be as *meſſengers of death,* which is all one in effect. Touching the Lion, it is ſaid, that when he roareth, the beaſts of the foreſt, whom he hunts after, are ſo ſtricken, that their ſtrength failes them, ſo that they are not able to goe from him, and thus become a prey unto him. In like manner, when the King is angry, and ſet upon the ſlaying of any man, he cannot eſcape. *Auguſt.* *Auguſtine* applieth this to that anger which is for tranſgreſſing his Lawes, or juſtly conceived againſt the wicked, as King *Darius* in wrath caſt thoſe men into the Lions denne, who deceitfully had ſought to have *Daniel* deſtroyed there. But indeed whether it be for this, or upon lighter occaſion, his anger is terrible by reaſon of his greatneſſe, and therefore his favour is by all his ſubjects to be ſought, and the pacifying of his anger, when it is up; and this is ſaid to be *as the dew*, that is, moderate raine upon withering graſſe, making it green againe. And by ſome it is taken to be ſpoken by way of admonition to Kings to be ſlow to anger, as is commended to all, verſe 11. leſt by being precipitate herein, they make themſelves guilty of blood-ſhed unjuſtly.

Verſ. 13. *The contentions of a wife are a continuall dropping.* For the firſt part of this verſe, *A fooliſh ſonne the calamity of his father,* ſee Chap. 10. 1. here is recounted another miſery of a man, that hath wife and children, they being fooliſh and wicked, and ſhe a ſcold, ever checking and taunting him by one thing or another. This is compared to a continuall dropping of water into an houſe, ſo that a man cannot reſt quietly in his bed, nor ſit at his table, or eat his meat in quiet, yea, and the timber worke of the houſe is hereby corrupted and decayeth; So the married man having ſuch a wife, for his good and comfort intentionally, hath her to his continuall vexation, and the ruine of his family, the ſervants being wearied at the hearing of this diſcord, and he ſo, as that he leaveth his houſe at ſix and ſevens, and goeth to other places, where he may be more quiet, by which meanes his domeſticall affaires are neglected, and his eſtate waſted.

Verſ. 14. *Houſe and riches are the inheritance of fathers, but a prudent wife is from the Lord*; that is, although they come from God alſo, yet it is by meanes of fathers, who got and preſerved them through Gods bleſſing to come to their children;

Chap. 18. 22 dren; but a good wife is immediately given by God, as was ſaid before, in great favour, as when a King giveth a man his owne daughter to wiſe, and therefore this gift is to be obtained of God by prayer.

Verſ. 15. For ver. 15. *Slothfulneſſe caſteth into a deep ſleep, and an idle ſoule ſhall ſuffer hunger*; ſee chap. 10. 4. & 18. 9. *Junius* and *Lavater* render it, *the deceitfull ſoule*, and the Hebr. רמיה ſignifying *deceitfull*, ſo that here are two evils pointed at, which cauſe want, ſlothfulneſſe, and deceit, which is uſed in getting worldly goods; for as the idle perſon, ſo the deceitfull, ſhall in time become poore, although he may thrive for a time.

Verſ. 16. *He that keepeth the Commandements keepeth his owne ſoule, but he that deſpiſeth his wayes ſhall dye*; That is, regardeth not how he walketh, but is diſſolute in the courſe of his life; for the keeping of Gods Commandements is the way to life, but to live in diſobedience thereunto, to death, and thus doe all diſſolute and careleſſe perſons. Math. 19 If thou wouldeſt enter into life, ſaith Chriſt, keep the Commandements, therefore have no care to keep them, and be ſure to dye.

Verſ. 17. *He that hath pitty upon the poore lendeth to the Lord, and look what he giveth, he will pay him againe. Chryſoſtome* upon the word lending, not giving to the Lord, noteth, Chryſoſt. in Pſal. 38. That this word is uſed to move even covetous men, to give to the poore, for ſuch will lend very gladly to be paid uſury; it is therefore thus ſpoken, to ſtir up even the moſt covetous to charity.

Baſil. *Baſil* upon thoſe words of Chriſt, *Lend freely, looking for nothing againe*, ſaith; This lending is giving, giving to the poore, from whom looke for no retribution againe; but it is a lending upon uſe to the Lord, becauſe that he will give a great deale more unto thee, then that which thou giveſt.

Yet the Lord is not altogether like unto a man that takes Money upon Uſury, becauſe it is his owne that is lent him, when it is given to the poore; and therefore his remunerating this, is of grace, not of due debt: whereas the Borrower upon uſe, muſt pay of due debt, both the principall againe, and for his borrowing. So that they who inferre hereupon, That eternall life is due to Almeſ-givers, are foully miſtaken, becauſe man giveth not to God firſt, that he might looke for retribution, as of due debt, but having firſt received from him, and as his Steward, diſpenſeth his worldly goods to the poore.

Verſ. 18. *Chaſten thy ſonne whilſt there is hope, and let not thy ſoule ſpare for his crying*. Muffet, *Lift not up thy ſoule to kill him*. So likewiſe the vulgar; but Hebr. it is, *at, or for the tumult that he maketh, let not thy ſoule ſpare him*. For when Children are corrected, they will ſometimes cry out, as if they were killed, and this makes Parents to ceaſe giving them correction; but whilſt they are young, and in this regard there is hope of reforming them, this muſt not move thee, for if yeares come on, and thou ſuffereſt him till then, he will be incorrigible.

Verſ. 19. *A man of great wrath ſhall ſuffer puniſhment, if thou deliver him, thou muſt doe it againe*; Hebr: *thou muſt yet adde*; That is, thou muſt doe the ſame for him many times over, becauſe in his fury he will commit things worthy of puniſhment, and therefore it is, as if he had ſaid, As good let the Law have the courſe againſt him at the firſt, as ſave him to doe more miſchiefe.

Verſ. 20. *Heare counſell, and receive inſtruction, that thou mayeſt be wiſe in thy latter end*; That is, thou that art a young man, that in old age thou mayeſt be wiſe: for he that would be a wiſe old man, muſt be endeavouring to get knowledge betimes, becauſe as a Spring, riſing not farre from the Sea, never gathers much water, but runneth in a ſmall ſtreame; but the Spring that riſeth afarre off, by the acceſſion of more waters by the way, groweth to a great River, over-flowing its bankes; ſo doth wiſdome over-flow in him, that beginneth to gather it betimes, in his old age, to the refreſhing of many more; when as another, that hath not hearkned to inſtruction, remaineth deſtitute of wiſdome to his laſt end.

Verſ. 21. *There be many devices in a mans heart, nevertheleſſe the counſell of the Lord ſhall ſtand*; That is, mens thoughts are variable, now having thoughts to doe thus, and afterwards thus, yet never doing what they have thought in many things; but it is not ſo with the Lord, all his thoughts and counſels ſhall take effect, in his good time. See the ſame, *Pſal.* 33.

Rodolph, But to what end is this ſpoken? *Rodolph.* ſaith, In reference to that which went before, ver. 20. to direct us from whom to ſeeke counſell, that we may be wiſe, viz. not of men, for their thoughts and opinions are variable, but from God, and therefore from his Word, wherein he ſpeaketh, and giveth us all his inſtructions.

Some, that we may not truſt to men, who are ſo mutable and vaine; but unto God only, all whoſe words and promiſes of good ſhall ſtand, and never faile; we may take it either of theſe wayes.

Verſ. 22 *Junius.* *The deſire of a man is his kindneſſe, and a poore man is better then a lyer;* Jun. *Nothing ſo much to be deſired of a man, as his benignity;* That is, that he may ſhew himſelfe kind and bountifull, and he, that being rich doth not this, is not ſo good as a poore man, that hath nothing to be bountifull of; but yet is a true man; becauſe ſuch a rich man, to be excuſed from giving, lyeth, ſaying, that he is poore, and unable to give; or if he be one that giveth, he doth it not out of a ſincere and bountifull heart, but either hypocritically, ſeeking the praiſe of a bountifull man, or grudgingly, through the niggardlineſſe of his heart; either of which wayes he is a lyer. Thus *Junius*, and *Muffet* after him.

Lavater. But *Lavater* by his kindneſſe more rationally underſtandeth the kindneſſe, or mercy of the Lord, of whom it is ſpoken, ver. 21. This all men deſire, but the wicked ſhall not obtaine it, nor the righteous, that ſtand upon their owne righteouſneſſe; but the poore penitent ſinner, that caſteth himſelfe wholly hereupon for Juſtification; and ſuch a poore man is better, then the rich Angel of the Church of *Laodicea*, who ſaid he was *rich*, but was indeed *poore, miſerable, blinde, and naked.* But *Lavater* maketh no coherence of the parts of this verſe. Revel. 3.

Rodolph. *Janſen.* Others either ſay the ſame with *Junius*, or expound it thus; Many men deſire wealth, pretending that if they were rich, they would ſhew mercy, and kindneſſe to the poore; but in truth it is the covetouſneſſe of their hearts, and ſo they lye, in making this the pretence of their deſire; and a poore man that is content, is better then ſuch a man, a lyer: But I reſt in that, which expounds it of the mercy of God, and ſo it may be beſt rendred, being Hebr. חסדו, *his mercy*, and becauſe God was ſpoken of immediately before, of the mercy of God.

Verſ. 23. *The feare of the Lord tendeth to life, he that hath it ſhall be ſatisfied, he ſhall not be viſited with evill.* Here ſaith *Lavater*, are three benefits of the feare of God; 1. Life, which ſhall be long here, and for ever hereafter. 2. To be ſatisfied in time of Famine, when others want. 3. To be kept ſafe from all evill, when others ſuffer evill; not that they who feare God, are free from ſufferings, but becauſe their ſufferings are not evil, but good for them, according to that of *David*, *It is good for me that I have been afflicted.*

Verſ. 24. *Ch.* 18, 19. *A ſlothfull man hideth his hand in his boſome, and will not ſo much as bring it to his mouth againe.* Of the ſlothfull it hath been ſpoken before, in reſpect of his ſlow going about his buſineſſe; now a greater degree of ſloth is ſaid to be in ſome; That is, of ſuch as goe with their hands in their boſome in cold weather, or in their pockets, being even unwilling to pull them out, to put meat in their mouthes.

Some by צלחת underſtand a Frying-pan, wherein meat is ready to burne, unleſſe it be ſoone turned, or taken out, as if that ſlothfulneſs had been ſet forth, whereby one will not make ready his owne meat; and indeed the word ſignifieth as well a Caldron, and as ſome ſay, a Frying-pan, as well as a Boſome; but becauſe it is ſaid to put it to the mouth againe, it muſt be meant of one ſet downe to eate, but ſo ſlothfull, that he puts his hand in his boſome, and will not ſo much as feed himſelfe; as I have read of certaine Gentlemen, in ſome parts of *India*, that doe not ſo much as put their owne meat with their hands into their mouthes, but this is done by a ſervant, that attends upon each one of them, this is done in a place called *Riboth.*

Verſ. 25. *Smite a ſcorner, and the ſimple will beware; reprove one that hath under-*

ſtanding, and he will learne knowledge. By the ſimple here underſtand one that is of an honeſt and docible nature, being ready, as a childe, if he hath erred, upon admonition, or ſeeing ſtripes inflicted upon another; to returne into the right way: By the ſcorner, one of an harſh and hard nature, upon whom admonitions will not worke, but he ſleights them all, for ſuch an one are ſtripes; for the tractable, and ſuch as are more eaſie to be reduced, it is enough to ſee them puniſhed, to make them take better heed to their wayes, or to reprove them onely, for this workes upon them more, then ſtripes upon the other.

One obſerveth here, that the word rendred underſtanding, properly ſignifieth the prudence of a Serpent, of which *Albertus* writeth, that if a place be haunted by Serpents, get but one of them, and kill, and burne it there; and all the reſt will be gone afarre off; ſo one being ſmitten, another is warned, and he that is, is happy, according to the ſaying,

Fælix quem faciunt aliena pericula cantum. *Cyprian.*

Happy is he, whom other mens harmes doe make to beware.

And he is too precipitant, ſaith *Cyprian,* that will adventure to goe where he hath ſeene another fall, and he is very unruly, into whom feare is not ſtricken, when another periſheth; but there is care of his owne ſalvation in him, that avoids the way, wherein another man came to his death, and he is provident, that is made ſolicitous by others ſtripes.

Verſ. 26. *He that waſteth his father, and chaſeth away his mother, is a ſonne that cauſeth ſhame, and bringeth reproach.* The word שדד rendred waſting, ſignifieth breaking, as the husbandman breaketh clods upon his land, and therefore by Vulg. is rendred *afflicteth*; it implieth both tearing with vile words, and making his eſtate to crumble by his riotous living; by chaſing away of his mother, his hard uſage of her is meant, whereby ſhe is made to leave her houſe to provide for her ſelfe elſewhere. Such a ſonne doth ſo ſhamefully, that he is by this meanes for ever diſcredited amongſt all men, neither will any man be for him, becauſe it will bee conceived, that he, who hath dealt thus by his owne father and mother, will much more be injurious to his other benefactors.

Verſ. 27. *Ceaſe (my Sonne) to heare the inſtruction, that cauſeth to erre from the words of knowledge.* Jun. *Ceaſe to erre from the words of knowledge, that thou mayeſt hearken to inſtruction.* Vulg. *Ceaſe not to hear doctrine, neither be ignorant of the ſpeeches of knowledge;* but the Hebr. is word for word, as in New Tranſlation, the meaning being, ceaſe from hearing the teaching of thoſe, that ſeduce to errour, for thus he muſt needs doe, that will heare true teaching to profit thereby; whatſoever he thinketh, that goeth to heare phanaticall men, who teach in corners, that he will onely heare what they ſay, but their teaching ſhall not hurt him, ſhall finde it contrary in the end, for he ſhall be tainted with errour, and ſo goe from the Iam.5.18. way of knowledge to his owne deſtruction. In that he ſaith, *Ceaſe,* he implieth a going formerly after ſuch, from which to be turned, is as much as to be turned from the way of ſinne and wickedneſſe, neither can the ſoule otherwiſe be ſaved. Thus, if we take the words as they lye in order, but by a little tranſpoſing of them, the reading of *Junius* may well ſtand.

Verſ. 28, 29. *An ungodly witneſſe ſcorneth judgement, and the mouth of the wicked devoureth iniquity. Stripes are prepared for the backe of fooles, and judgements for ſcorners;* that is, a falſe witneſſe mocketh at ſpeaking the truth and judgement giving accordingly, and he ſwalloweth iniquity when he ſpeakes lyes, and makes no bones thereof, as we uſe to ſpeake; ſo *Muffet.* The word בלע ſignifieth not only to ſwallow, but to precipitate, by the latter of which if we take it, this expoſition may be good, the wicked ſtickes not, but haſtily, and raſhly uttereth lyes. But take it for ſwallowing, as it may be expounded thus, the wicked Judge ſwalloweth ſuch falſe witneſſe, and proceedeth according to them as truths, and ſo giveth falſe judgement.

Muffet.

Lavater.

Lavater expounds it at large, the wicked ſwallow the wickedneſſes that they have done making nothing, as it were, of them, which is not to be miſliked. But yet there is another expoſition to be preferred, a falſe witneſſe maketh judgement given by a Judge contemptible, becauſe by his teſtimony the cauſe is carried ſo, as that wrong prevaileth againſt the right, and ſo wicked men are fleſhed in their wickedneſſe, and made bold to ſwallow any ſinne, hoping likewiſe to be juſtified by falſe witneſſe, if they come to be judged; and the word יליץ being in *hiphil*, and ſo properly ſignifying, *make deriſible, or contemptible*, makes for it. The word *Judgement* may either be taken for the Law of God, or the laſt Judgement, or civill Judgement; but here it is taken the laſt of theſe wayes. And there is a phraſe not unlike to this, *He drinketh in iniquity like water*, which more confirmeth this ſenſe; for the words verſe 29. they are plaine of themſelves, although the wicked witneſſe makes the eluding of true judgement, a matter of ſport, yet hee ſhall be judged in earneſt therefore, and the fools back ſhall beare the ſinnes which he hath made nothing of, when they ſhall prove grievous, and tormenting ſtripes unto him for ever.

Iob. 15.

CHAP. XX.

Verſ. 1. WIne is a mocker, and ſtrong drinke raging, whoſoever is deceived thereby, is not wiſe; the Vulg. *drunkenneſſe is raging*, and the word שכר ſignifieth any drinke that inebriateth or maketh drunken, and ſo if we render the effect for the cauſe, it is *drunkenneſſe*, and thus it will beſt agree, *wine is a mocker*; that is, when a man hath drunke thereof till his heart be merry, as was *Nabals*, he doth ridiculouſly, all men being made to mocke at him, but being more drunken, he falls to raging, fighting, and killing, if he can, any that come in his way.

1 Sam. 25.

Verſ. 3. *It is an honour for a man to ceaſe from ſtrife, but every foole will bee medling.* To make peace where ſtrife is begun, is commendable, for *bleſſed are the peace-makers*; but to hold up ſtrife when it is begunne, is a wicked and fooliſh part.

Verſ. 4. *The ſluggard will not plow by reaſon of the cold, &c.* Againſt the ſlothfull, ſee before Chap. 19. 24. Now another of his properties is ſet downe, and the puniſhment thereof, he that is not ſo hardy as to plow in all weathers, but at more favourable times, is a ſluggard, and ſhall be in want when others have plenty, and if he beggeth, he ſhall have nothing given him, becauſe unworthy.

Verſ. 5. *Counſell in the heart of a man is like deepe waters, but a man of underſtanding will draw it out.* The meaning is, there is deepe diſſimulation in ſome men, who ſay one thing with their mouths, and thinke another in their hearts, but an underſtanding man by examining him, and wiſely obſerving all paſſages in his anſwers and behaviour, will finde out the truth. Thus *Muffet* alleadging *Pruſius*. But *Lavater* underſtands it of wiſe counſell indeed, which an intelligent man will get out of him in whom it is, for his owne better inabling. Alſo he propounds another expoſition thus, A man having an intent to doe one thing in his minde, pretending another, hath counſell in his heart like waters lying deep in the ground, but there is ſome wiſe man, who hath a ſpeciall faculty to diſcerne this, and not by his outward pretences to be deceived. And this ſhould I prefer, but that the word uſed here for counſell is עצה ſignifying not the intentions of wicked men, except the word wicked be added, but that in wiſe men, who for their profound learning are able to teach others, and doe utter their grave and wiſe counſels, and inſtructions to benefit others; this they are well able to doe, becauſe knowledge in them is as a deepe well of water, being nothing diminiſhed by the drawing out of water, by reaſon of a continuall ſupply of more water that cometh into it. Whereas it is ſaid, *A man of underſtanding draweth it out*, the meaning is, he that cometh to learne of ſuch a Maſter, and bringeth braines with him, ſhall in time be made like unto him in wiſdome, as by drawing water out of a Well, a great and deepe pit may be filled, and have depth of water in it as well as the other. So that the ſcope of this Proverbe is, to ſtirre up all that would be wiſe to draw water out of ſuch Wells by diligently, and according to their beſt underſtanding attending to them, but then they muſt not bee like ſieves that let the water runne out

Muffet.

Lavater.

Note.

againe, but like whole Veſſels, that will hold it, and profit in their manners hereby.

Verſ. 6. *Moſt men will proclaime every one his owne goodneſſe, but a faithfull man who can finde?* Tremel. *Many men will commend a man for his bounty,* Hebr. *many a man will cry a man his bounty,* and it is thus expounded; Many will ſpeake aloud every where in the praiſe of him, of whoſe bounty he hath taſted; but if that man hath cauſe to try his fidelity towards him, for all his goodneſſe, or mercy, as the word חסר ſignifieth, he ſhal hardly finde one, amongſt many, faithfull to him, to requite, or doe for him in his adverſity. The reaſon of the difference in tranſlating is, becauſe איש ſignifying a man, is in the New Tranſlation rendred each man, or each one, but without cauſe, ſeeing the ſence is good, yea beſt, as it hath been already ſet forth, according to the other reading.

Verſ. 7. *A juſt man walketh in his integrity, his children are bleſſed after him;* That is, he, who uſeth no fraud, or deceit, in his dealings, to get an eſtate for his Children, but in all his dealings is upright, ſhall leave children like himſelfe, unleſſe they ungraciouſly degenerate, and ſo bleſſed likewiſe from generation to generation.

Verſ. 8. *A King that ſitteth in the throne of judgement, ſcattereth away all evil with his eyes.* Hereby Kings are both taught their duty, to ſit themſelves in Judgement, and not to commit all matters to the judging of others, and the benefit comming hereby, *they ſcatter away all evill* with their eyes; wicked men ſeeing them ſo attent to adjudge the evil to death, or other ſharp puniſhments, are ſo terrified by their preſence, that they avoyd the places, where they come. *Lavater.*

Plutarch. As *Plutarch* writeth of *Cato,* that the Harlots of *Rome* could not endure to come in his ſight; and it is certaine, that a juſt and ſober King, who is an enemy to drunkenneſſe, and wrong, doth ſo worke upon the ſpirits of his Subjects, that many of them are hereby moved to turne juſt and ſober: wherefore all Kings are to thinke upon this, and not to put off all judging from themſelves, that they may be free to follow their vaine pleaſures, and paſtimes, for they are not ſet up for that, but for juſt judging of the people: ſo that it was well demanded of one once, that ſued to the King to doe him juſtice, but had anſwer, That he was not at leiſure then to heare his Cauſe; art thou at leiſure to be King, and reigne? *Note.*

And *Columella,* from an Husband-man preſſeth to this, ſaying, That the King that doth ſo, is like to an Husband-man, that tilleth not his ground himſelfe, but puts it out to others to plowing, which no good Husband-man will doe; for he expects a better crop of his owne plowing, then of any other man, becauſe he will doe it more carefully, and ſo deſtroy the thiſtles, and weeds, that would otherwiſe abound in his ground.

Verſ. 9. *Who can ſay, I have made my heart cleane, I am pure from my ſinne?* This is by ſome underſtood, as if he had ſaid, Who can be certaine in this life of his Juſtification and Salvation? but becauſe this is contrary to divers other places of Scripture, where a certaine aſſurance is taught, as *Rom.* 8. 1 *Joh.* 3. 3. 2 *Pet.* 1. 10 *Vaſques* himſelfe waveth this, as not the meaning of this place.

Others yet of his ſect, and he alſo, ſeeke to elude the plaine evidence of this place, againſt perfection of inherent righteouſneſſe in any man, by ſaying, that the meaning is, No Saint of God can ſay thus vain-gloriouſly, as boaſting hereof, becauſe in humility they all acknowledge themſelves to be ſinners; for no man can ſay, while he liveth here, either vaine-gloriouſly, or truly, that he is cleare from all ſinne, no not by grace aſſiſting him, becauſe there is the fleſh fighting againſt the ſpirit, ſo that he cannot doe the good that he would. See alſo, *Phil.* 3. 9. Gal. 5. 17. Eccl. 7. 20

Verſ. 11. *Even a childe is knowne by his doing, whether his worke be pure, or whether it be right;* That is, when he is young it may be diſcerned, what his diſpoſition is, as in *Iſhmael* at thirteen yeares of age, and in *Joſiah* at eight.

It is ſaid of *Athanaſius,* when he was a Boy, that in playing he executed the Office of a Biſhop, and was afterwards a famous Biſhop indeed; and the *Areopagites* cenſured a Boy to dye, becauſe that having found a Quailes Neſt he cruelly digged out the eyes of the young: From whence they gathered, that if he ſhould live to be a man, he would be moſt cruell towards thoſe that were under him: yet ſometimes we are deceived herein, for ſome who are addicted to goodneſſe in their Childhood, degenerate when they are of more yeares; and contrariwiſe. Some, ſaith *Lavater*, becauſe the Hebrew word ſignifieth as well *is hidden*, as *knowne*, expound it ſo; then Children betimes learne the art of diſſembling their nature, and are not knowne till afterwards, of what diſpoſition they are.

Lavater.

Verſ. 12.

The hearing eare, and the ſeeing eye the Lord hath made, even both of them; That is, not only the bodily eye and eare, which are ſo uſefull for us in this life, but alſo the eare, and eye of the minde to heare, and underſtand, and obey, and walk in his wayes; we have not theſe of our ſelves, but he giveth them, who hath made us, and all our members, and faculties of body and ſoule; wherefore our Lord ſaid to his Diſciples, *To you it is given to know the myſteries of the Kingdome of heaven, but to them it is not given, that hearing they might heare, and not underſtand, &c.* He had ſaid before, ver. 11. *Even a childe is knowne, whether he be pure*; but here, if he be ſo, it is given him of God, for *he hath made the hearing eare, and the ſeeing eye.* Therefore *Petrarch* ſaith well, all the Doctors that are, have been, or ſhall be, cannot kindle one whit, unleſſe there be ſome ſparkes within in the minde, which being holpen, and ſtirred up, by the ſpirit of the teacher, may lay hold upon the tinder of Diſcipline, otherwiſe he ſeekes to blow up the fire in vaine. And this ſhould make us both to ſeeke to God by prayer, and to impute the grace, that is in us, to him.

Mat.13. 11,12.

Petrarch, Dial. 81.

Note.

If by the hearing eare, and ſeeing eye, we underſtand the bodily eares and eyes, then it followeth, that they ſhould be uſed aright to heare his Word, to ſee his Workes, to diſcerne hereby his infinite power and wiſdome, and to glorifie him accordingly, and not to turne them to heare, and ſee vanity, whereby we may be corrupted; for this, ſaith *Chryſoſtome*, is againſt nature; but to hearken and looke to the other, whereby vertue may be attained, is according to nature, as we may ſee, becauſe that naturally at the hearing, or ſeeing of horrible wickedneſſes we are commonly aſtoniſhed, but at the hearing of things excellently done, we are affected with joy. Likewiſe, if we ſpeake of obſcene things, we are made to bluſh; if with our hands we ſteale, we hide it; and alſo committing Adultery, or any other groſſe wickedneſs.

Note.

Chryſoſt. Hom. 22. in 1 Cor.

Laſtly, he is ſaid to make the eare to heare, and the eye to ſee, to intimate his all-ſeeing eye, and all-hearing eare, that we may every where walke as in his preſence, living in his feare alwayes, and never daring to commit iniquity.

Pſal. 94. 9.

Verſ. 13.
Chap. 6. 6. 9.

Upon verſe thirteen I will ſay no more, but what hath been ſaid before againſt Idleneſs.

Verſ. 14.

It is naught, it is naught, ſaith the buyer, but when he is gone away he boaſteth. Here the fraud of men in buying and ſelling is laid open: he that is to buy, in policy diſpraiſeth the thing to be bought, that he may have it the cheaper; but having bought it, he glorieth in his good penny-worth; but this is an evil deceit, that ſhall not goe unrevenged, 1 *Theſſ.* 4. 6. No more then oppreſſion.

Beda.

It is by ſome applyed Spiritually, to one that is moved to get eternall life, and to this end to faſt and pray, to flee all ſinne, and afflict himſelfe for his ſinnes, and to liberality to the poore; he at the firſt ſetteth light by heaven, if he muſt pay ſo deare for it, but having attained it, he glorieth; but it is beſt to hold us to the literall ſence.

Verſ. 15.

There is gold, and a multitude of rubies, but the lips of knowledge are a precious jewel. Of this ſee before Chap. 3. 14, 15.

Verſ. 16.

Take his garment, that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman. Againſt ſurety-ſhip ſee before Ch 6. 1. But here it is ſaid, *Take his garment*, which may ſeeme to be contrary to the Law *Deut.* 24. *Exod.* 22. where the taking of the garment of the poore for a pledge is forbidden, or at the leaſt to keepe it all night. But to this ſome ſay, that it is not meant of ſureties, who by their owne temerity and raſhneſſe, bring themſelves to poverty, for they are well worthy to be thus puniſhed, or if no man, though through his owne fault brought to poverty may be thus uſed, then it is to be taken, as ſpoken to terrifie from ſurety-ſhip; or becauſe by the garment here ſpoken of, that is meant where-with one covereth himſelfe to ſleepe, as appeareth, *Deut.24. Exod.22.* and of a Chap.6.4. ſurety it is ſaid before, *Give no ſleepe to thine eyes.* We may underſtand it as meant, that he ſhould have no reſt that adventured to doe thus, through the great want even of neceſſaries.

Touching the next words, ***A pledge for a ſtrange woman,*** in the margine of the Hebrew Bible, it is indeed a feminine ſingular, but in the text a maſculine plurall, *and his pledge for ſtrangers*; and thus it is rendred in vulgar Latine, and the meaning is nothing elſe, but that of him, that is ſo fooliſh as to be a ſurety, the cre-ditor ſhould doe thus, nothing doubting of the lawfulneſſe of the fact, for which the ſame is ſaid over againe the ſecond time, and the number is varied, *Strangers*, for a *ſtranger*, to ſhew, that it ſhould be done thus, not in one, but in all caſes, the ſureties very garment ſhould be taken for a pledge, that others by him might learne more wit, and cauteloușneſſe.

Verſ. 17. ***Bread of deceit is ſweet to a man, but his mouth ſhall be filled afterwards***
Chap.9.17 ***with gravel***; Heb. *the bread of lying*, that is gotten by lying and diſſembling is pleaſant at the firſt, men have great joy when their frauds take effect for a time; Lavater. but afterwards it proveth gravell in their mouthes, that is, as *Lavater* ſaith, like little ſtones that hurt the teeth, and cannot therewith be broken, and going downe into the ſtomach cannot be digeſted, but lye heavy there. So goods evill gotten hurt him afterwards that gets them, bringing paine unto him, and lying heavy upon his conſcience, unto which heavineſſe, nothing lying heavy upon, or oppreſſing the ſtomach is comparable.

Verſ. 18. ***Every purpoſe is eſtabliſhed by counſell, and by good advice make war.*** The vulg. for theſe words, *by good advice make warre*, hath, *wars are to bee handled by governments*, that is, there being Captaines, and other officers, ex-pert in warfare in the Army. Here counſell taking about all weighty affaires, as alſo Chap.15.22.

Verſ. 19. Of Tale-bearing, ſpoken of verſe 19. ſee Chap.11. 13. Verſe 20. ***Whoſo***
Verſ. 20. ***curſeth father or mother, his lampe ſhall be put out in obſcure darkneſſe,*** that is, he ſhall be put to death, and ſo have the light of his life turned into utter darkneſſe, where there is weeping and gnaſhing of teeth; for that ſuch be put to death, it is decreed *Exod.21.17.* and the ſame is ſaid againe, Chap.30.11.

Verſ. 21. ***An inheritance may be gotten haſtily at the beginning, but the end thereof***
Lavater. ***ſhall not be bleſſed.*** This is by *Lavater* applied to children that make away their parents, to come to their inheritance, ſuch wickedneſſe ſhall not goe unpuniſhed: He alſo applieth it to them, that deſire to have their parts given them before the Wiſd.32. time, like the Prodigall ſonne, ſee what a bleſſing followed upon it. Therefore *Syracides* adviſeth parents not to part with their inheritance to their children before their death; and it is a ſaying, One father can better keepe ten ſonnes, then ten ſonnes one father.

Some by an inheritance haſtily gotten, underſtand worldly goods, in getting which a man ſtayeth not till they come in by honeſt labour, but he uſeth unlawfull meanes that he may ſoon be rich; he may increaſe apace for a time, but in the end his wealth ſhall waſte and melt away againe, by Gods juſt curſing it inſtead of bleſ-ſing: we may follow either of theſe.

Verſ. 22. ***Say not thou I will recompence evill, but wait on the Lord, and he ſhall ſave***
Rom.12.15. ***thee.*** This is to the ſame effect with that of the Apoſtle, *Avenge not your ſelves,* commit this to God, and ſo thou ſhalt better and more certainly be delivered from thine enemies, that wrong thee intolerably from time to time.

There is nothing that a man is more prone unto, then being wronged, to take re-venge, according to *Juvenal*, *Revenge is good, and ſweeter then life it ſelfe:* *Juvenalis, eſt vindicta bonum, & vita dulcior ipſa.* Therefore *Lavater* commendeth theſe conſiderations unto us, that we refraine here-from; 1. That God beareth more at our hands. 2. We haply have de-ſerved it, if not one way, yet another. 3. No wrong can be done us without Gods 2 Sam.16.10. providence, as *David* ſpake touching *Shimei*. 4. To revenge our ſelves were to uſurpe his office, who is Judge of us all, and ſo to incur the danger of his judgements againſt uſurpers, ſo that by revenge taking, we hurt our ſelves much more, then thoſe that wrong us.

Verſ. 24. Chap. 16. 9. *Mans goings are of the Lord, how then can a man underſtand his owne way?* that is, whether by his goings we underſtand his going with his body about any matter, or of his minde in the way of grace, all are of the Lord, his very going forth to warre, or about any buſineſſe, and the ſucceſſe is from God; or when hee ſetteth forth, it is not knowne to man whether he ſhall be able to goe on or no, much more his going in the ſtreight way, that leads to life; for of this it is ſaid, Phil. 2.13. *He works the will and the deed of his own good pleaſure*; far ſtretching then is his providence even to every man every time that he goeth forth, which is ſaid, Act 17. *in him we live, move, and have our being*. And if we go in the good way, let us thank God for it, as being ſet hereinto by him. *How then can a man underſtand his way*, or his *owne way* according to ſome? and both are true, a man knoweth not the way whereby God thus worketh and ordereth all mens goings, neither knoweth he when he is about to take into any way, what ſhall be the event thereof, for this is onely knowne to God; but becauſe God guideth and orders all events, who is our Father, *Note.* we learne to be content, although things ſucceed not according to our deſires, our Father yet will ſee, that all ſhall finally worke together for the beſt. Rom. 8. 28.

Verſ. 25. *It is a ſnare to a man to devoure that which is holy, and after the vowes to enquire.* Sacriledge by the conſent of all is here taxed, and this is of two ſorts, as *Lavater* hath it; *Lavater.* 1. When that which hath beene already ſanctified is taken away. 2. When after vowing any thing to be ſanctified to God, a delay is made, and the thing devoted is not given.

Many other Expoſitions are alſo given by others, but of all, that ſeemeth to mee the beſt, which ſaith, that it is meant of Tythes, which God moſt anciently ſanctified to the maintenance of his worſhip, and lands and other things devoted unto him. The man that devoureth theſe, brings himſelfe into a ſnare, and the caſe being plaine that he ought not ſo to doe upon paine of a curſe, he is put to it to deviſe how to juſtifie this his wicked fact, and to enquire and finde out reaſons for this purpoſe. The ground of this, ſee *Levit.* 27. 14, 15, &c. and v. 30. where fields and houſes devoted to God, are ſaid to be ſanctified, and tythes holy to the Lord. Some reſtraine it to the devouring or eating of a beaſt at home, which a man had vowed, and then deviſing how to juſtifie it. Some to the devouring of that ſanctified, and giving a worſe for it; but theſe may be alſo included. The Vulgar, *It is a ſnare to a man to devoure the Saints, and after vowes to retract, or to retract vowes,* expounded thus, to devoure their goods by taking them away, and having ſo done, to treat about devoting them to the Lord. But the word is קדש the ſanctified thing, and therefore the Expoſition before going is to be preferred, as moſt genuine. *Note.* And hereby it appears what a foundation of deſtruction they lay to themſelves, that goe about to take the Tythes away, and otherwiſe to make allowance to the maintenance of Miniſters; for this is to come into the ſnare here ſpoken of, and therefore we are to pray to God to keepe the Rulers of the land, that they doe not ſo, but count all devices about the foreſaid future maintenance, but the enquiring after vowes here cenſured.

Verſ. 26. *A wiſe King ſcattereth the wicked, and bringeth the wheele over them.* *Muffet.* Here it is alluded to the Husbandmans doings touching his corne, which he threſheth with a wheele; Eſa. 28. 27, 28. ſo the King teareth, as it were, the wicked, as ſtraw from the corne, to their great paine by his ſevere cenſures, that all may be made to fear to do the like. Some more probably underſtand this as of a kinde of puniſhment by a wheele; unto which the malefactor being faſtened was firſt turned up aloft, as the wheele was turned, and then downe in an heap of aſhes, where he was ſmothered to death, or if not at the firſt time, being turned downe againe and againe, unto which it is alluded, Pſal. 83. 13. *Make them as a wheele, and as the ſtubble before the winde.* Some thinke it to be alluded to the wheele of fortune, whereby they that are now aloft by proſperity, are brought downe to the loweſt ebbe of miſery; ſo a wiſe King dealeth with the wicked of what eſtate or degree ſoever they be, he pulleth them downe, and ſets others that are better up. The Reader may follow whether of theſe he pleaſeth, but I have paſſed my ſentence already. The Vulgar for ***rotam,wheele***, hath *fornicem* an ***arch***, which was a thing that was wont of old to be erected by great men for a monument, as it is ſaid of ***Saul***, that he did: but the King by turning this downe, and levelling it with the ground, rooteth out the memory of ſuch evill and wicked men.

Verſ. 27. *The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly*; that is, with ſuch reaſon God hath endued a wiſe King, of whom hee ſpake before Verſe 26. as that he findeth out, as by candle-light, wickedneſſes, as cloſely hidden, as that which is in the belly, to puniſh them. To the ſame effect it was ſaid, Chap.16.10. ***A divine ſentence is in the mouth of a King.*** Lavater. ***Lavater*** expounds it thus, the ſpirit of a man is as plainly ſeene by the Lord, as a candle lighted by us, and he by his All-ſeeing eye pierceth into the moſt ſecret parts of man, that is, the inward thoughts of the heart. If it be underſtood of man in generall, this meaning is good, or rather it may be reſolved thus., mans ſoule is a light through underſtanding by Gods making it ſo, piercing even into the things that are within him, as the Apoſtle ſaith, 2 Cor.1.11. *No man knoweth the things of a man, ſaving the ſpirit that is in him.* And wherefore are we here put in minde of this? to ſtrike a feare into us of doing ought, which we feare may come to light; for how can it but come to light, to which our ſpirit is privy, which is the very light or candle of God, whereby he ſeeth into every mans heart? I thinke it is firſt to be underſtood, as ſpoken *ad oppoſitum,* to that which was before ſaid of a King, and accordingly it is true in ſome meaſure in every wiſe man, although moſt in a King, as was ſeene by experience in King *James* 1605. and the light in him above others to diſcerne that worke of darkneſſe of the Gunpowder-Treaſon, and to ſcatter the plotters thereof, the knot of wicked Traitors. Secondarily it alſo ſheweth, that nothing within us is hid from him that is wiſeſt of all, whoſe lights, our ſpirits that know all within us, are, and therefore are ready to accuſe and condemne us, if we doe evill, as ***Rom***.2. the word rendred candle, is כר light.

Verſ. 28. *By mercy and truth the King is preſerved, and by mercy his throne upholden.* This being ſpoken alſo of the King makes it more probable, that verſe 27. coming between verſe 26. and this, is meant of the King alſo. By mercy, here underſtand his not being over rigorous, or extream in puniſhing, nor exacting of monies from his ſubjects, by truth, his ſtanding to his word and promiſe, of which I ſpake before, but of theſe two the one is ſpoken of againe, as eſtabliſhing his throne, to ſhew, that mercy principally ingratiateth a Prince with his people. To this end Lavater. ***Lavater*** capitulateth to theſe ſayings, ***Antonius*** ſaid, nothing becometh a Roman Emperour ſo much as clemency. ***Antigonus*** King of ***Macedon***, being perſwaded, when he had taken ***Athens*** to ſet a ſtrong garriſon there to keepe them under, anſwered, that he was alwayes of the minde, that there was more force in clemency then in violence. And *Cato* adviſed Potentates ſparingly to uſe their power, that they might alwayes uſe it: ***Tully***, no man ever held violent Empire long.

Verſ. 29. *The glory of young men is their ſtrength, and of the old their gray haires.*

Chap.16.30. Verſ. 30. Junius. *The blewneſſe of a wound cleanſeth away evill, ſo doe ſtripes the inward parts of the belly.* Jun. *Blewneſſe and wounds purge the wicked, and ſtripes entring into the inner parts of the belly*; that is, ſevere dealing, and ſharply reprooving the wicked oft-times, is an occaſion of his repentance in his very heart, and conſequently of his ſerious turning from his ſinnes, which are as wounds in the ſoule, and ſo theſe ſtripes and wounds are healed. Hebr. *Blewneſſes, a wound, a purgative in evill, and ſtripes, the inward parts,* where muſt needs be underſtood, *a purge of the inward parts,* to which the *ſenſe already given, agreeth very well.*

CHAP.

CHAP. XXI.

Verſ. 1. T*He Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whether ſoever he will.* As rivers of water by Gods hand are turned, ſo that ſometime they run forward, ſometime backward, as the river *Jordan*, of which *David* ſaith, in ſpeaking of the Miracle that was wrought upon it, *What ayled thee O Jordan, that thou waſt driven back?* ſo when God pleaſeth, he can turne the Kings heart, that is running to cruelty and injuſtice, to lenity and juſtice, ſo that he ſhall not doe to his Subjects as he had intended. Of this we have many examples, of *Ahab* towards *Elijah*, of *Jeroboam* towards the Prophet, whom *Joſephus* calleth *Jadon*, that came to threaten the Altar that he had made for Idolatry; and of *Nebuchadnezzar* towards the three Children. And he turneth likewiſe, ſaith *Lavater*, other mens hearts, as *Eſau's* towards *Jacob*, who came out with a purpoſe to kill him, but he kindly imbraced him; and *Laban's* alſo, who purſued him in fury, but made a League with him. *Lavater.*

As *Cyrus*, by digging trenches in the ground turned the river *Euphrates*, that ran before through *Babilen*, but he did it with great labour, God without. The Septuagint for *rivers of water*, hath *force of water*; whereby is implied the great violence whereby the Kings heart is carried, yet turned by God, as he pleaſeth. Therefore let Kings voluntarily yeeld to the will of God, and ſubmit themſelves to be governed by him, and not ſtay till he cometh by force to turne them, leſt he deale by them as by *Nebuchadnezzar*, take away the heart of a man, and give them the heart of a beaſt, and drive them from their Kingdome; and let Subjects, having a wicked King, pray to God, that he would turne his heart; but not when his heart is turned, and there is ſome appearance of hope of living more comfortably under him, to ſuſpect him, and yet to refuſe to comply with him any more for ever, ſith this were a mocking of God, to whom we have prayed, and a rejecting of his grant obtained, a ſleighting of his favour, to the bringing downe of more wrath upon us. For ver. 2. ſee chap. 16. 2. *Note.*

Verſ. 3. *To doe juſtice, and judgement, is more acceptable to the Lord then ſacrifice.* By ſacrifice here, underſtand all duties of piety, praying, preaching, hearing of the Word, &c. it is therefore meant, that when theſe duties are done, and we are frequent herein, yet if juſtice, and judgement be not done by us, we are not for theſe accepted of, yea, our ſacrifices are abominable, *Prov.* 8. 15. *Eſa.* 1. 13, 14, 15, 16. And the reaſon is, becauſe love is wanting, which is ſhewed by injuring no man, but dealing juſtly with all men. And he that loveth not, hateth, and is hated of God, and therefore cannot be accepted in any thing that he doth, neither is any preſent acceptable, which he bringeth; as a man accepteth not of a gift from him, whom he hateth.

He that executeth Juſtice, and Judgement then, and as is elſewhere added, ſheweth mercy, if he ſacrificeth, is highly accepted of, for he is bidden, *Offer to God the ſacrifice of righteouſneſſe, and of praiſe*; but the wicked are forbidden ſo to doe. Mich. *6. 6.* Mat. 23. 23. Pſal. 50. 18.

Verſ. 4. *An high looke, and a proud heart, and the plowing of the wicked is ſinne.* Jun. & Vulg. *the light of the wicked is ſinne*; and ſo it is Hebr. Some by light here, underſtand the beſt duties done by the wicked, for which they ſeeme to be children of Light, yet being done by them they are ſinne; whereupon it is that *Auguſtine* calleth them, being done by the Heathen, *Splendida peccata, bright ſhining ſinnes.* But others underſtand the two things before ſpoken of, *the high looke, and proud heart*, which are the light and glory of the wicked, becauſe that in their pride by an haughty carriage, and other outward pomp, they thinke that they ſhine as bright lights in the eyes of others; and this is the rather to be received, becauſe there is no conjunction copulative, as in the New Tranſlation, but the word *light* is put by oppoſition to thoſe two before going, as if he had ſaid; The proud looke, and heart, even both theſe, in which the light of the wicked ſtandeth, when they are in proſperity, are ſinne; or they make their proſperity ſin, by being thus turned by them into ſinne, as fuell that feeds the fire, is made all fire.

The vulgar renders it, *The high looke is the dilatation of the heart*, and hereupon ſome Expoſitors ſay, That by the high looke is the covetous eye meant, which looketh after, and aſpireth after a great and high eſtate in this world; the which hath, inlargeth his heart after wealth more and more, the more he aboundeth with it. But this agreeth not ſo well to the word, *high*, for covetous men rather crouch low, and abaſe themſelves to get, they care not how; it is therefore doubtleſſe ſpoken of the proud, who are puft up by worldly wealth, which they have unjuſtly gotten, or their fathers before them; this makes them to looke with ſo high and ſupercilious a looke upon others, and hereby it is ſaid, their heart is inlarged, or extended greater, according to the common ſaying, *He ſwelleth with pride*; but Hebrew it is not, *the high looke is the dilatation*, but *the high looke and the dilatation of the heart*; and then followeth, *the light of the wicked is ſinne*, in the ſence before ſaid; or if we underſtand by light acts, and exerciſes of light, That is, the doing of religious and charitable duties, wherein a light is given to lead others to the ſame, then it is to be underſtood, thus; The high looke, and heart ſwelled with pride, yea, the very light, the pious practices of the wicked are ſinne, and no leſſe abomination then their pride, which God deſpiſeth.

Verſ. 5. *The thoughts of the diligent tend only to plenteouſneſſe, but of every one that is haſty, only to want*; That is, true induſtrious and provident men conſider well in all things what they goe about, to doe it well, being patient of continuall labour, and ſo they grow wealthy; but he that is for the moſt part idle, when he cometh to doing, is raſh, and inconſiderate; or when he cometh to bargaining, hereby that which he hath, is waſted, and he is brought to poverty, according to the ſaying *Haſt makes waſt*.

Verſ. 6. *The getting of treaſures by a lying tongue, is a vanity toſſed to and fro, of them that ſeeke death.* Of goods gotten by lying, and deceit, here are two evils ſet forth.

1 They are *vanities toſſed to and fro*; That is, they are vaine and tranſitory, going from one to another, and not long continuing with him, that getteth them by ſuch wicked meanes.

2 They bring their Owners to death, and deſtruction for ever; they get the world, but looſe their ſoules; and therefore they, who thus ſeeke worldly goods, ſeeke their owne death, which who but a mad man will doe?

Of Lyers for gaine there are foure ſorts; 1. The falſe Witneſſe, who is hired for money to ſweare. 2. The corrupt Judge, who judgeth for Bribes. 3. The crafty Lawyer, that undertakes a bad cauſe for a Fee. 4. The Flatterer, who by ſpeaking pleaſingly circumventeth his neighbour; And this is ſpoken in oppoſition to that, ver. 5. of diligence, tending to abundance; as if he had ſaid, contrariwiſe he, that ſeekes wealth by lying.

Verſ. 7. *The robbery of the wicked ſhall deſtroy them, becauſe they refuſe to doe judgement*; *Junius* renders it, *the calamity of the wicked*, but all others robbery, or *rapine*, as שדד ſignifieth, and beſt agreeth with the premiſes; for hereby is ſhewed how they ſeeke their owne death, that get by lying, both falſe Witneſſes, and corrupt Judges, &c. are robbers, they rob men of their goods, and are therefore ſaid to be companions of Theeves: To refuſe to doe judgement, is to goe from the way of juſtice and equity in their dealings in Courts of Juſtice, between man and man. Eſa. 1. 23.

Verſ. 8. *The way of man is froward, and ſtrange, but as for the pure his worke is right*; That is, the way of man, who is but naturall, and unregenerate, is croſſe to the way which God hath commanded us to walke in, and ſtrangely differing from it; but the way of the pure in heart, who are borne againe of the Spirit, is alwayes right in reſpect of the intention of his minde. and if he erreth at any time, he turneth againe into the right way by repentance.

Some will have it ſaid to be ſtrange, becauſe againſt the nature of one reaſo-

Verſ. 9. onable: of the tediouſneſſe of a ſcolding wife, ſee Chap.19.13. Now the trouble of ſuch an one is otherwiſe ſet forth.

Verſ. 10. *The ſoule of the wicked deſireth evill, his neighbour findeth no favour in his eyes.* It is the deſcription of one ſet upon miſchiefe, one, a neighbour dwelling neare unto him, and his acquaintance and friend, is no more to him then another man, ſo eagerly is he carried to the doing of evill, yea he will wrong his owne brother, or father. This is true in the covetous deſiring unlawfully his neighbours inheritance, as *Ahab* did *Naboths* vineyard, and in the drunkard, who when he rageth through ſtrong drinke, ſtrikes, and kills, if he can, every one that cometh in his way without reſpect of perſons.

Verſ. 11. For Verſ.11. ſee before Chap.19.25.

Verſ. 12. *The wiſe man rightly conſidereth the houſe of the wicked, but God overthroweth the wicked for their wickedneſſe.* Heb. *overthrowing the wicked into evill, or throwing him,* ſo alſo *Junius,* whom *Muffet* followeth; and the meaning is, Although the wicked proſper for a time, yet he that is wiſe, as being taught by the word, lookes upon his houſe as ready to come to ruine, and having the cauſe of this evill in it, *viz.* the materials thereof gotten by bloud, *Hab.*2.11. and that hereby he is throwne into evill, when for this Gods judgements ſeize upon him, and deſtroy him, ſee *Pſal.*73. and 49.

Verſ. 13. *He that ſtops his eares at the cry of the poore, he alſo ſhall cry himſelfe and not be heard.* He ſtops his eares that heareth not he poore and miſerable to relieve them; in ſaying, that he ſhall cry, he meaneth, that he ſhall fall into miſery likewiſe, and then ſeeke for ſome comfort, but in vaine, as we may ſee in the example of *Dives* and *Lazarus*; and if this happeneth not in this life, yet it ſhall certainly be ſo in the life to come, as in the example propounded.

Luke 16.

Verſ. 14. *A gift in ſecret pacifieth anger, and a reward in the boſome ſtrong wrath.* The word rendred gift is מתן the reward or preſent שוחד by the firſt of which ſay the Hebrewes a leſſer gift is ſet forth, by the other a greater, and ſo the meaning is, a Judge being angry with a malefactor, by a gift, although ſmall, given him in ſecret, is pacified, the cauſe of his anger being not great; but let him be never ſo angry, a great gift pacifieth him in caſe of the greateſt offence. Some diſtinguiſh thus, A gift promiſed ſecretly, lenifieth him, but being given, much more, but the firſt is beſt. And it is to be noted here that כפה ſignifieth to extinguiſh wrath, as well as to mitigate it, and therefore it is hereby intimated, that the Judges wrath is as a great fire; but as a great quantity of any heavy things, not combuſtible, being caſt together upon this fire covering it all over, the fire not being able to pierce through, goeth out; in like manner by great preſents the great wrath of the Judge is extinguiſhed. But this is not ſpoken as approving ſuch doings, but to ſhew how it is with corrupt Judges, as was touched before, Chap.16.16. and Chap.17.8. yet it is applicable to God the juſt Judge of all the world, If by gifts given in ſecret, we underſtand almes ſecretly given; for hereby his ſtrong wrath is pacified, neither do we read of any thing elſe as able to do it, *Matth.*25. Almes are therefore by *Cyprian* compared to the water of Baptiſme, as that once extinguiſheth the fire of hell, being once adminiſtred; ſo Almes often given, often extinguiſh the fire of Gods wrath, when it ariſeth for ſin.

Math.6.

Cyprian ſerm.de apret.eleemoſyn. Aug.ſerm de Eliſæo.

Auguſtine comparing it to oyle, ſpeakes likewiſe of the ſame, and whereas oyle rather increaſeth, then extinguiſheth the fire, it is ſaid, that although it commonly doth ſo, yet if it be caſt upon lime burning, it quencheth it. And for ſecret giving Almes, he bringeth in that which *Eliſhah* bad the widow doe, *viz.* to ſhut the door of her houſe to her, and then to poure out of her little oyle, promiſing, that ſo it ſhould increaſe miraculouſly; for in like manner this miracle of extinguiſhing the fire of Gods wrath, and procuring mercy from him, which is as oyle to make us chearfull, is not wrought but the doore being ſhut, when wee poure out out oyle, that is, when we exerciſe mercy, we are cloſe and ſecret, and ſeeke not hereby the praiſe of men.

2 King.4.

Verſ. 15. *It is joy to the juſt to doe judgement, but deſtruction ſhall be to the workers of iniquity.* Junius, *To doe judgement bringeth joy*; that is, the joy and peace of a good

Junius.

Dan. 12.
Lavater.
Pſal. 15.

good conſcience here, and everlaſting joy hereafter, when the juſt ſhall ſhine as the firmament; Hebr. *The doing of judgement a joy to the righteous*, which by *Lavater* is expounded of the content and comfort that he taketh in doing that which is right, as when he hath delivered any that were in danger to ſuffer wrong, or being tempted to any injuſt action he hath grace to reſiſt, and to doe rightly, although to his hinderance.

Math. 12.

The vulgar Latine for theſe words, *deſtruction ſhall be to the wicked*, hath *Pavor*, *feare ſhall be to the wicked*, expounded by ſome of the Judges doing juſtly: for when he doth ſo, the juſt hath cauſe of joy, becauſe he is out of the danger of his cenſure, and the wicked, who would otherwiſe rob, or be ſome way obnoxious to him, is cut off; But when this is done, other wicked men ſurviving feare. Some by judgement, underſtanding mercy to the poore ſhewed in ſecret, according to the verſe before going, expound it thus, to give Almes is a joy to the juſt, becauſe hee thus provideth for the ſecuring of all the reſt of his eſtate, and is ſure of a reward in heaven; but the wicked miſer is alwayes full of feare of being robbed, and loſing that, which he hath with ſo much care, and ſtretching of his conſcience gotten, becauſe there is no fence by Almes ſet about it, and if his conſcience be awakened, he hath inward horrour in reſpect of the wrath to come. Some, the juſt hath joy, and is delighted in well-doing, but this very thing is a terrour to the wicked, becauſe his goodneſſe condemneth the wicked mans naughtineſſe, as it is ſaid; The Queene of the South ſhall riſe in judgement againſt this generation, and condemne it, for ſhe came from a farre to heare the wiſdome of *Salomon*, but they would not heare the wiſdome of Chriſt, who was greater then *Salomon*, for to be condemned is matter of terrour. Some becauſe the word rendred *feare* cometh from חתת to bring forth, which when a woman doth, ſhe doth it not without great feare and ſorrow, expound it of the feare, in which wicked men doe their wicked facts, as the Thiefe when he breaketh through and ſtealeth, the Adulterer in regard of her husband, whom he defileth, the riotour ſeeking to the night for feare of being ſeene; but contrariwiſe, doing rightly to the juſt is ſecure without fear or care, full of joy and comfort. And of the wicked mans travelling with, and conceiving ſinne, we read *Jam.* 1.14. *Job* 15. This, if the word hath ſuch a ſignification, which I cannot finde, were excellent; but that it ſignifieth *pavor* or *feare* none doubteth, and therefore I thinke it beſt to follow the Vulgar, eſpecially becauſe ſo it anſwers beſt to joy, and I ſee nothing againſt any of the Expoſitions premiſed, and therefore indifferently imbrace any of them.

Verſ. 16.

The man that wandreth out of the way of underſtanding, ſhall remaine in the congregation of the dead. The word רפים rendred *dead*, ſignifieth alſo Giants, for which the Vulgar renders it ſo, and by Giants Devils are commonly underſtood, for their Gigantean qualities, wonderfull power and cruelty. If it be rendred *dead*, the meaning is (if this deadneſſe be taken for corporally dead) he ſhall fall into ſome ſepulchre or other of the dead, and there remaine and periſh, that is, doe like unto one that goeth out of the common road, who cannot in ſome places goe farre, but he cometh amongſt theſe ſepulchres, which amongſt the Jewes were made neare to common roads in the fields, and therfore ſuch a man going out of the way came ſoone amongſt them; or for this wickedneſſe he ſhall be adjudged to dye: Or by the dead underſtanding the ſpiritually dead, it is meant, that the hereticke going from the truth, is now no longer to be counted one, that is living amongſt the living, but dead amongſt the dead, becauſe he is as a member cut off from the body, thenceforth living no more, as *Auguſtine* reaſoneth: And if he were orthodoxe before, now he is twice dead, or twofold more made the childe of hell, then the Phariſees once, as all are by nature, and now the ſecond time by falling away from the truth, ſo that indeed the hereticke is more the childe of hell, then the very devill, for he was but once made ſo, the hereticke twice. If it be underſtood of Giants, or Devils, then the meaning is; that none other end is to be expected by him, that erreth from the right way, but to be caſt into the place of terrible and cruell Devils, there to abide for ever and ever, yea, he is continually in the aſſembly of Devils here, as having them for his friends, companions, allies, and fathers.

Auguſt.
Iud. Epiſt.
Math. 23.

Note.

Athan.
Naz.orat. 84.

fathers. To this effect *Athanaſius*, hereticks goe about every whither with their father the Devill, hauking after cauſes of iniquity: and *Nazianzen* calleth ſuch a company the Devills fortreſſe, there he hath an Army, ſaith he, there are his guard and defenders, and legions of uncleane ſpirits. A dreadfull caſe then are they in that erre from the way of true doctrine either by departing to hereſie, or out of the way of righteouſneſſe or holineſſe hereby taught.

Verſ. 17.

He that loveth pleaſure ſhall be poor, and he that loveth wine and oyl, ſhall not be rich. Vulg. *He that loveth banquets, and that loveth wine and fat things.* Heb. *A poor man loving mirth, and loving wine and oyl ſhall not be rich.* The Cald. and Sept. alſo render the firſt words ſo but the Sep. goeth far from the Heb. in the laſt, *He that loveth wine and oyle to riches.* The word שמן ſignifieth either oyl or fatneſſe, as *Lavater* readeth it, underſtanding hereby all delicate and dainty fare, as alſo ſweet oyntments, in ſpending which upon their bodies they of the Eaſt were very profuſe, and ſome touch hereof is given in the woman, that poured a boxe of oyntment very coſtly upon the head of Chriſt, of the preciouſneſſe of which ſee there in the hiſtory. The meaning is plaine, a poore man, that is given to pleaſure, and fare daintily, and to drinking, ſhall never bee rich. For indeed hee that is thus addicted, although he be rich now, ſhall not long ſo continue, but become poore.

Lavater.

Verſ. 18.

The wicked ſhall be a ranſome for the righteous, and the tranſgreſſor for the upright. The Vulg. here renders it, *The wicked is given for the juſt*, leaving out the word *ranſome*, which is Heb. כפר and there is no word ſignifying, *is given.* To keep therefore to the New Tranſlation it is meant, that the righteous and wicked both being in danger of Gods wrath, the wicked is taken, and cut off, and he preſerved, as is ſhewed *Ezek.9.* and was verified in the example of *Jeremiah* and *Baruch*, who, when all the City of *Jeruſalem* was deſtroyed, were preſerved. Some expound it of the wicked wronging the juſt by impriſonment, deprivation of goods or life, they ſhall come to ſuffer in like manner for their thus uſing of them. But I adhere to the firſt: ſo the ſeven men of *Sauls* poſterity were made the price of redemption, as it were, for righteous *David*, and his people, when they were hanged up, and the famine ceaſed, which before endangered their lives. Thus when *Iſrael* was ſpared, and *Egypt*, and *Ethiopia* ſuffered, it is ſaid, *I will give Egypt and Ethiopia for thy ranſome*; which way ſoever it be taken, it is a comfort to the juſt, as ſhewing Gods care to deliver him; as it is a great comfort to a poore ſubject taken by the enemy, and carried away captive, to know, that his Prince will pay his ranſome; but a terrour to the wicked, that liveth yet at home, to know that he ſhall go to live in ſlavery in his ſtead. He then that is wicked, that fareth beſt in this world, can have no joy of it, if he conſiders this well; for he hath but a time, and that very ſhort, to live thus, and then he muſt goe into miſery for ever, and the juſt man, whom he thought miſerable for his preſent afflictions, ſhall be delivered, and live joyfully for evermore.

Hugo,
Dionyſ.
Beda.
2 Sam.21.

Note.

Verſ. 20.

There is a treaſure to be deſired, and are in the dwellings of the wiſe, but a fooliſh man ſpendeth it up. Hebr. יבלענו will devoure it, we may underſtand this either of wealth, and plentifull proviſion of the beſt food, for this doth oyle or fatneſſe commonly ſet forth: or if by oyle mercy to the poore be underſtood, as was before ſaid, it is meant, that ſuch ſpend in charity much, and yet have abundance; whereas the fooliſh covetous man devoureth all that he hath alone, not that he ſpends ſo much upon his body, but he devoureth all by his covetous minde, being poore and deſtitute, becauſe he hath not the power to uſe his wealth that he hath, but is a ſlave or ſervant to it; or he is ſaid to devoure it, becauſe he hoords it up, and giveth not to the poore, as the wiſe doe, but keepes all to himſelfe, and his children; or his fooliſh and prodigall ſpending conſumeth it, together with his improvidence, and witleſſe ordering of his affaires. It is not here commended unto men, to gather abundance and to ſet their hearts upon thus doing, but propounded as an incouragement to doe wiſely, becauſe through Gods bleſſing it ſhall be thus with the righteous and provident.

Verſ. 21.

He that followeth after righteouſneſſe and mercy, findeth life, righteouſneſſe,

neſſe, and honour. The juſt dealing man, that liveth in the feare of God, and is charitable, is through Gods mercy in Chriſt accepted of for perfectly righteous, and ſo ſhall after this fraile life ended, live eternally in heavenly glory; yea, he is in the way of living long and proſperouſly here alſo, and coming to promotion and honour amongſt men. *Note.*

He then that thinkes without following righteouſneſſe and mercy, to be juſtified by faith, and ſaved, ſhall be deceived; they are onely the juſt and mercifull, that attaine to this, or if they have been wicked, turne whilſt they have time, and thenceforth follow this way.

Verſ. 22. *A wiſe man ſcaleth the City of the mighty, and caſteth downe the ſtrength of the confidence thereof.* Here wiſdome in warre is preferred before ſtrength: a wiſe Captain with a few men by his warlike ſtratagems ſhall prevail to win a ſtrong City, when as a fooliſh and unexpert Captaine with a great power of men ſhall bee repulſed, and made to depart without doing the worke. Some underſtand it of a man fearing God, and ſo ſetting to this worke by ſeeking his helpe firſt, as the Machabees did, and miraculouſly prevailed againſt their Enemy. Some of an Oratour that is wiſe, ſent Ambaſſadour, and perſwading by his Oration the yeelding of that ſtrong hold, which is otherwiſe invincible. According to the firſt and laſt of theſe it is ſaid, *Let Armes give way to the Gowne, and the Laurel to the Tongue.* And againe, *Parva ſunt foris arma, niſi ſit conſilium domi,* Armes abroad are of little force, unleſſe there be counſell at home. *Cedant arma togæ, concedat laurea linguæ.*

Verſ. 23. Chap. 18.21. Is the ſame in effect with Verſe 23. *He that keeps his tongue, keeps his ſoule from troubles*, therefore that reſolution of *David*, Pſal. 39. ought to be every mans reſolution.

Verſ. 24. *Proud ſcorner and haughty is his name, that dealeth in proud wrath.* This is ſpoken of one that being croſſed in his wayes uttereth himſelfe in words or deeds like a proud and diſdainfull perſon, all that he getteth by ſo doing is an ill name, and infamy, which all men naturally decline, and avoid, as joying in a good name, but grieved at diſcredit.

Verſ. 25. *The deſire of the ſlothfull killeth him, for his hands refuſe to labour*; to the ſame effect is Chap. 13. 4. If an idle perſon could by wiſhing and deſiring get ſuſtenance, he would live, but idleneſſe ſo prevailing with him, that he worketh not, and working being the onely way to get it, he wanteth, and ſtarveth, and dyeth in miſery, for it is ſo ordained, *He that will not worke, let him not eat.* 2 Theſ. 3. 10.

Verſ. 26. *He coveteth greedily all the day long, but the righteous giveth, and ſpareth not.* Here the diligent, who is called righteous, is oppoſed to the idle, the one goeth on in deſiring without working, but in vaine, for he is in extream want; the other hath not onely for his owne neceſſity, but to give to the poore alſo, and giveth daily.

Verſ. 27. *The ſacrifice of the wicked is abomination to the Lord, how much more when hee bringeth it with a wicked minde?* Of the firſt clauſe here, ſee Chap. 15.8. Touching the other, He bringeth it with a wicked minde, that expects for this to be juſtified from the ſinnes in which he liveth, and ſtill goeth on, as the Lord challengeth the Jewes by his Prophet. Ier. 7. 9. 10. Touching falſe witneſſe, Verſ. 28. ſee Chap. 19.5.

Verſ. 29. *A wicked man hardeneth his face, but the upright directeth his way*; that is, as one upon a journey wandring out of the way, although he be admoniſhed of it, yet goeth on, ſetting his face ſtiffly ſtill on the way wherein he is, and will not bee moved to turne it to any other; ſo a wicked man in the way of ſinne will not turne his face from it, but obſtinately goeth on therein whatſoever comes of it; but the juſt contrariwiſe conſidereth, and hearkeneth to directions given him out of the word, and if hee findeth at any time that hee is in an errour, hee returneth and taketh into the right way againe, living by rule, and not by luſt.

Verſ. 30. *There is no wiſdome, nor counſell againſt the Lord.* That the counſell of the Lord ſhall ſtand, ſee before Chap. 19.21. now it is further ſaid, that howſoever men conſult to fruſtrate it, they ſhall never be able; *Joſeph*, in the counſel of God appointed to honour, came to it, againſt all the wicked plottings of his Brethren; the Children of *Iſrael*, whom God promiſed to bring out of *Ægypt*, came forth againſt all the oppoſition that *Pharaoh* with all his power could make, with many more.

Verſ. 31. *The horſe is prepared againſt the day of battell, &c.* Pſal. 33. 17. it is ſaid, That an horſe is vaine to ſave, but here, &c. *Pſal.* 3. 8. *Salvation is of the Lord.*

CHAP. XXII.

Verſ. 1. *A Good name is rather to be choſen then great riches, and loving favour rather then ſilver and gold.* This may ſeeme ſtrange, ſeeing that in riches there is reality, but to be ſpoken well of amongſt men, what is it, but the empty aire, beating with a vaine ſound, but doing no man any good?

Anſ. If it cometh from vertue and well doing, it doth a man more good ſometime, then money, as namely, when ſuch a man hath occaſion to ſpeake, he ſhall be more willingly heard for his good, and the good of others. 2. For this, ſometime great preferment cometh. 3. After death, when riches faile, this continueth. 4. If he hath children, they ſhall fare the better, and finde more favour for his ſake.

If it be ſaid, ſome wicked men have a good name amongſt men, and ſome righteous men are reproached, and vilely ſpoken of; it is true, but their good name is not the name here ſpoken of, which is founded upon vertue, for they come to it through deceit, by reaſon of the ſhallowneſſe of men, that can looke upon one only ſuperficially, and not diſcerne the evil that is in him. And for the juſt, defamed for righteouſneſſe, this is no infamy, but fame before God, and all good men, becauſe ſuch are the bleſſed of the Lord. Mat. 5. 12. But why is love preferred before Gold or Silver?

Anſ. Becauſe ſometime a friend in the Court is better then a penny in a mans purſe, and he that is beſtiended, hath his cauſe wel ended.

2 If warre hapneth, and he falleth into the enemies hands, to finde favour then with *Nebuchadnezzar*, as poore *Jeremiah* did, is more then to abound with gold and ſilver, as *Zedekiah*, and his Princes; *Nehemiah* a Captaine, finding ſuch favour with *Artaxerxes*, benefited himſelfe, and all his Country-men the *Jewes*: and how much good came of *Ahaſhuerus* his favour to *Eſter*? alwayes provided yet, that there be a concurrence of Gods favour with the favour of men.

Verſ. 3. *A prudent man fore-ſeeth the evill, and hideth himſelfe, but the ſimple paſſe on, and are puniſhed.* The evil here ſpoken of is the plague, or the judgement of war, or ſome other generall judgement coming for ſin; the prudent ſeeing this hideth himſelfe, by flying to God in prayer, for there is for ſuch an hiding place, under his ſhadow, and feathers, as the Pſalmiſt ſpeaketh. Prudence alſo teacheth in time of danger, by enemies, or perſecutors to flee for ſhelter, from one place to another, as Chriſt ſaid to his Diſciples, *When they perſecute you in one City, fly to another*; Pſal. 91. and in time of the Plague likewiſe, provided, that we firſt and chiefly fly to God. Note. 2. Be not over timorous, for this ſheweth little faith. 3. Herein each one hath reſpect to his Calling, not for feare of infection to forſake that; ſuch as have a Calling to attend upon the ſicke, and Women great with childe, or in travell at ſuch time, not now to forbeare, but to have confidence in God, and doe their Office, and likewiſe ſuch, as to whom the care of burying the dead belongeth. Laſtly, they that ſtand in neareſt relation to each other, Wife to Husband, Children to Parents, Spirituall Paſtors to their flocke. For,

1 There is a ſpeciall promiſe, that a charge ſhall be given to the holy Angels, Pſal. 34. to keep thee in all thy wayes, and he that reſts under the feathers of the Almighty, Pſal. 91. ſhall not feare the peſtilence that walketh at noon day.

Luke 16.

2 If the Angels beare thee not above the danger of the Plague, and the body-killing infection thereof, yet they ſhall certainly beare thee with *Lazarus* dying, into the boſome of *Abraham* ; ſee my expoſition upon *Pſal. 91.* for further inſtruction in this point: *The ſimple goeth on, and is puniſhed* ; That is, the fooliſh oppoſed to the prudent, the wicked, that are without piety, and the raſh, through their foole hardineſſe run into apparent danger, either of the ſword, or plague, and ſo periſh, and dye without comfort. Theſe evils coming are not by them lookt at, to be ſtirred up hereby to repentance, but being this way unfenced, they lye nakedly open to them, to be devoured hereby, and then to be ſwallowed up of the bottomleſſe pit for ever.

For verſ. 4. wherein humility is commended, ſee before, chap. 18. 12.

Verſ. 5.

Thornes and ſnares are in the way of the froward, he that keepes his ſoule ſhall be farre from them. Thornes prick and hurt, and ſnares hold, and trouble ſuch as are taken therein; in ſaying then that theſe are in the way of the perverſe, or wicked, he meaneth ſinnes are as ſnares, taking, and holding the wicked to their deſtruction, and as thornes pricking and galling their conſcience, and particularly ſinnes that they fall into, through the worldlineſſe of their mindes, the cares of this life, for they in ſpeciall are ſometimes compared to thornes and bryars, and ſometimes to ſnares, like unto which the day of Judgement ſhall come upon the worldly minded: *He that keeps his ſoule* ; That is, from being worldly, having his minde lifted up to things above, and laying up a treaſure in heaven *ſhall be free from them*, for he ſhall not be in any ſuch danger. Therefore we are here taught how we may eſcape the danger of theſe thornes, and ſnares, viz. by keeping our ſoules, not ſuffering worldly cares to take place in our hearts, but being heavenly minded and ſpirituall; for thus we ſhall count all things here as droſſe, and dung, in compariſon of the knowledge of Chriſt, and the benefit coming hereby, and ſo not thinke worldly things worthy the ſetting our hearts upon them.

Math. 13.
Luk. 21. 34.
Phil, 3. 7, 8.

Junius.
Muffet.
Rom. 5. 1.

Some by thornes, and ſnares, underſtand troubles, and vexations, through manifold ſufferings here, and hereafter, from which he that keeps his ſoule, is free; for although he hath his ſufferings in this life, yet he is not hereat vexed, but rejoyceth in them, by vertue of his faith, and is ſure, that he ſhall for ever be free from the future ſufferings in hell fire.

Lavater.

Lavater alſo addeth, that by ſnares, are meant the ſnares of the Devill, whereby they are intangled that are taken with Hereſie, and that thornes and ſnares are in their way, as was ſaid before of the ſlothfull, hindering them from going in the way of righteouſneſſe, to which laſt I cannot ſubſcribe, becauſe they are ſaid to be in the way of the perverſe, as a puniſhment, that we may be deterred from walking that way, and have a vigilant care of our ſelves continually, that we be not by any meanes drawne into it. They are not then ſpoken of, as being in their way to hinder their coming out of it into the right way, which they have no minde to doe, but to ſhew the dangerouſneſſe of the way, that they are in; for the other Expoſitions, they altogether make the ſence moſt full.

2 Tim. 2. 26

And of the ſnare of the Devill, in which the wicked are, the Apoſtle ſpeaketh ſaying, *If God will give them repentance, that they may come out of the ſnare of the Devill.*

Verſ. 6.

Traine up a childe in the way wherein he ſhould goe, and when he is old he will not depart from it. This is according to the common ſaying, *Quo ſemel eſt imbuta recens ſervabit odorem teſta diu.* As *a new veſſell is ſeaſoned, ſo it will hold the tang a long time.* Sometimes it is not ſo, but for the moſt part it is, and therefore Parents muſt inſtruct their children betimes, and ſeaſon them with knowledge of the Principles of the Chriſtian Religion, and cauſe them to live accordingly; as it is ſaid of *Abraham*, and *Joſhua*, and his houſe.

Gen. 18.
Joſh. 24.

Verſ. 7.

The rich ruleth over the poore, and the borrower is ſervant to the lender. How the rich rule over the poore, is commonly ſeene, becauſe they labour for them, and are commanded by them, and the Debtor is a ſervant to the Lender, becauſe that by the Law, if he were not able to pay, he was to be ſold for a ſervant, and ſo payment was to be made, or to ſerve him.

He

Verſ. 8. *Muffet.* *He that ſoweth iniquity ſhall reap vanity, and the rod of his anger ſhall faile.* Muffet, *the rod of his anger ſhall conſume him*; That is, he who is injurious to others, and afflicteth them, ſhall by meanes of his owne unrighteous dealing, be at laſt conſumed himſelfe, and waſted, through the juſt judgement of God.

The vulgar to the ſame effect; *He ſhall be conſumed by the rod of his anger:* But the New Tranſlation is word for word according to the Hebrew: but the word rendred *faile*, ſignifieth alſo conſume, and if *him* be underſtood, the firſt rendring and expoſition is good, *ſhall conſume him*; and then the ſence is plaine, as hath been ſaid. It is aptly ſpoken next unto that of the rich, ruling over the poore, ver. 7. the rich being hereby warned to take heed, that he rule not with rigour, for if he doth, and wrongs the poore, he doth but ſow the ſeed of his owne ruine: evill done to others, will bring forth the like evill to him againe, and that with increaſe; yea, the rod that he hath, which is put for an enſigne of power, That is, his dominion before ſpoken of, being thus abuſed, againſt a poore man, with whom he is angry, ſhall turne to the bringing of him downe ſo, as that he ſhall become poore alſo, and that his former power ſhall faile him.

Verſ. 9. *He that hath a bountifull eye ſhall be bleſſed, for he giveth of his bread to the poore*; A bountifull eye he is ſaid to have, that giveth to the poore, becauſe he looking upon him in miſery he is moved thus to doe. Of his being bleſſed, ſee *Mat.* 25. and in this life, *Pſal.* 112.

Verſ. 10. *Caſt out the ſcorner, and contention will goe out, yea, ſtrife and reproach ſhall ceaſe.* By the Scorner here, underſtand not only one that is given to mocking, but alſo that thus urgeth others to impatience, whereupon hot contention followeth: or one that ſcornes, and mockes at the Prince, or chiefe Rulers of the Land, ſeeking what he can, to vilifie him in the eſtimation of the people, whereby they are ready to riſe up in rebellion againſt him, or them. If there be any one ſuch, the Prince is here required to take him away; That is, to cut him off, and to quell the reſt, that are ſtirred up by him to mutiny. All are not to be animadverted againſt for this one, but he is to be rooted out, or a few, and then the reſt will be quiet, and ſuch contemptible ſpeeches ſhall be heard no more.

Verſ. 11 *He that loveth pureneſſe of heart, for the grace of his lips the King ſhall be his friend.* Theſe words doe aptly follow the other, about caſting out the Scorner, for now he ſheweth on the contrary ſide, whom the King ſhould have in eſtimation, viz. a man of a pure heart; That is, him, who is ſincere, and upright in his whole life and carriage, that is no mocker, but full of wiſe and gracious ſpeeches, tending to peace, and righteouſneſſe. A wiſe King, that would be loved, and honoured of his Subjects, muſt caſt out the Scorner, and take ſuch a man unto him.

Verſ. 12. *Muffet.* *The eyes of the Lord preſerve knowledge, and he overthroweth the words of the tranſgreſſour.* By knowledge here, *Muffet* underſtandeth a man that knoweth, and feareth God, over him are Gods eyes continually to preſerve him; but the wicked man, who is but a man of words, praying haply, and ſpeaking as well as he, the Lord overthroweth, who looketh not ſo much at the words, as at the heart, and workes of him that attendeth upon his Worſhip, and Service.

Lavater. *Lavater* underſtandeth the Holy Scriptures, wherein Divine knowledge is contained, of theſe the Lord hath a ſpeciall care at all times, to ſee to their preſervation, although Perſecutors burne up as many Bookes as they can come by, as did *Antiochus Epiphanes*, and *Diocleſian* afterwards, yea, and learned men, who teach, and ſet forth the knowledge herein contained. And by the words of tranſgreſſours, the raging words of wicked Perſecutors, who threaten deſtruction to the Church, and people of God, he overthroweth, and bringeth them to nothing, which was moſt notably fulfilled in that *Antiochus* aforeſaid.

Verſ. 13. Of the ſlothfull ſpoken of, ver. 13. who ſaith, *A Lion is in the way*, ſee before, ch. 15. 19. The meaning is, he doth as if there were a Lion in the way of working; That is, deadly danger, for ſo he declineth it, and keeps backe from labour.

Verſ. 14. Rom. 1. 26.

The mouth of ſtrange women is as a deep pit, he that is abhorred of the Lord falls into it. Of a ſtrange woman ſee before, chap. 2. 16. 7. 5. Now her mouth is compared to a deep pit, becauſe that by the flatteries of her mouth ſimple men are made to fall into fornication, which is as a deep and dangerous pit, in which he periſheth that falleth; and who is that? but the man whom the Lord for his great ſins going before, giveth over to a reprobate ſence, and he is ready to fall into this, and other ſins, and to commit them with greedineſſe, and this for the moſt part is the Glutton, and Drunkard, and the idle perſon, againſt whom, ver. 13.

Verſ. 15.

Fooliſhneſſe is bound in the heart of a childe, but the rod of correction driveth it away. Of correcting children ſee before, ch. 13. 24.

Verſ. 16. Luke 14. *Lavater.*

He that oppreſſeth the poore to come to riches, and that giveth to the rich, ſhall ſurely come to want. The firſt clauſe here is plaine; for the ſecond, he is meant, that feaſteth the rich ſumptuouſly, and ſpends prodigally upon them for vain-glory, as ſome doe: For when thou feaſteſt, ſaith Chriſt, invite not the rich, yet not abſolutely forbidding it, becauſe it tendeth to the increaſe of love, but it is a greater act of love to invite the poore; ſo that if that be done, and this neglected, but much more if the rich be feaſted, and the poore oppreſſed, God is offended, and the rich that doth thus, ſhall by him be brought downe to poverty. *Lavater* underſtands it of a man that having oppreſſed the poore, for which he is complained of to the Judge, and that he may finde favour with him giveth ſome great preſent to him. He ſhall come to poverty either by the Princes picking ſome quarrell againſt him, and ſo ſqueezing him, or by enemies breaking into the land, and taking of his goods away from him, according to the former of which it is ſaid, *Quod non accipit Chriſtus, tollit fiſcus.* The vulg. *He ſhall give to one richer and want*; that is, will he, nill he, one richer ſhall ſpoyle him, as he hath ſpoyled the poore.

Baſil. *Cajetan.* *Note.*

Baſil ſetteth forth this by a compariſon taken from Fiſhes, the great devoureth the little, but then cometh a greater then he, and devoureth him. *Cajetan* underſtands God by the richer, to whom he giveth, when he is by him deprived, but this is forced. Some underſtand two wayes of coming to poverty here ſpoken of: 1. By oppreſſing the poore. 2. By giving largely to the rich in hope to be abundantly recompenced, but in the end his goods being thus waſted, and no recompence coming, he remaineth poore. To me it ſeemeth to be of larger extent, when God hath committed the goods of this world to thy diſpenſation, and thou cameſt to diſtribute them, then to give them to rich friends that have enough already, and not to the poore, is the way to come to want the true treaſure, and ſo to be moſt poore, and miſerable indeed, a thing too commonly practiſed: but let this be a warning to thee, if thou beeſt wiſe, to incline more to the poore, though ſtrangers, then to the rich, although familiar friends, or kinsfolke, for ſo thou ſhalt ſurely have a treaſure in heaven, otherwiſe thou ſhalt ſurely want one day as well as he that oppreſſeth the poore.

Verſ. 18.

It is a pleaſant thing to keep them within thee, they ſhall withall be fitted to thy lips. Here, and verſe 17, and verſe 19, 20, 21. is a generall exhortation to heare the words of knowledge, it being ſhewed, that no ſmall, but great good will redound to every one that doth. The things to which we are exhorted are, 1. In humility, to heare all the inſtructions before going, and to beleeve them, verſe 17.

Verſ. 17. Eſa. 66. 2. 1 Tim. 1. 17. Prov. 1. 9. 1 Cor. 1. Rom. 8. 7. Matth. 13. 12. Verſ. 18. Col. 3. 16. Matth. 13.

Bow downe thine eare, and heare the words of the wiſe, for he muſt heare in all humility, and ſubmit to be guided hereby, as by the words and inſtructions of him, that is onely wiſe, that is, the Lord, who would be made wiſe hereby, and not leane to his owne underſtanding, which is fooliſhneſſe, yea, enmity to God and his wiſdome. 2. To apply our hearts hereunto, *and apply thine heart unto my knowledge*, for we muſt have hearts to heare and underſtand, as well as eares to heare. 3. Having heard, and heard with the heart, to keep them within by ſerious meditation, and remembring. Verſ. 18. *It is a pleaſant thing to keep them within thee*; thus we are commanded to let the word of God dwell plenteouſly within us, as good ſeed being ſowne muſt be kept within the ground, that it may ſpring up and fructifie, and lye deep in the ground, becauſe where there is no depth of earth, although it ſprings up, it ſoone withereth againe, and this muſt be done out of a delight taken herein. 4. Not ſo to keep them in heart, as not to ſpeak of them, for which it is added, *They ſhall withall be fitted to thy lips*; the good hearer being one that talketh of the word which he hath heard, and ſpends not his time after this in vaine and worldly talke altogether, for out of the abundance of the heart the mouth ſpeaketh; the word heard is as living water flowing out of the belly to eternall life.

Ioh.4.10.

The good or benefit redounding to a man that heareth, as hath been ſaid, is firſt confidence in God, Verſ. 19. *That thy truſt may be in the Lord*, for none but ſuch can truſt in God, in others if there be a confidence, it is none other then preſumption, and the obedient hearer that truſts in God, ſhall not be deceived; for his words be *the words of truth*, of which he is aſcertained, for he is a God that cannot lye, though all men be lyars.

Verſ. 19.
Verſ. 21.

Secondly, wiſdome, to anſwer any man that asketh thee concerning the faith and hope that is in thee, *that thou mighteſt anſwer the words of truth to them that ſend unto thee*; of which ſee alſo 1 *Pet*.3.15. others, that are no diligent hearers, or having heard, hide it not within them, if they be asked, can anſwer nothing, but ſtand like ſtockes and blocks, which is a moſt ſhamefull thing in matters of greateſt concernment. *Lavater* obſerveth here, that this exhortation is now inſerted, becauſe that from Chap. 10. hitherto, he having delivered wiſe and darke ſentences, from henceforth to Chap. 25 he altereth the courſe of his ſpeech, proceeding by way of command, as a father ſpeaking to his ſonne.

Lavater.

Beda thinkes, that *Salomon* hitherto propounded onely what he meditated upon in private, but now proceeding to preſſe theſe things to his ſonne, for whoſe learning he penned them, he thought good to premiſe this exhortation, and then to come to the charge giving, which followeth; but becauſe he often exhorted before alſo to hearken, this cannot ſtand, but rather it is probable, that fearing, leſt in uttering ſo many things the hearer ſhould grow drowſie and dead-hearted, he here quickens him againe to give diligent attention to the end. And indeed ſo prone are all hearers to drowſineſſe, as *Eutichus*, when *Paul* prolongs his ſpeech, as that they have need by the way to be often ſtirred up to attention, as is the laudable cuſtome of all zealous preachers of the Goſpel, and we have much adoe alſo thus to quicken ſome hearers, or to keep them waking.

Beda.

Note.
Act.20.

Rob not the poore because he is poore, neither oppreſſe the afflicted in the gate, for the Lord will plead their cauſe. In giving his charge he here beginneth with the Proverb laſt ſet downe verſe 16. againſt oppreſſing the poore. *Rob not the poore, becauſe he is poore*, that is, take not advantage of his poverty to wrong him; and thou that art a Judge, adventure not for this to oppreſſe him by a falſe judgement, for although there be no might in him that thou needeſt to feare, yet there is in his God, who will plead for him, and will ſurely ſpoyle thoſe that ſpoyle him; for to oppreſſe in the gate, is to oppreſſe in judgement, becauſe the Judge was wont to ſit in the gate of the City.

Verſ. 22.

Make no friendſhip with an angry man, and with a furious man thou ſhalt not goe; Leſt thou learne his wayes, and get a ſnare to thy ſoule. Men and women are apt by nature to take any evill infection from others if they converſe with them that be infected, therefore as ſociety with any that are infected, is to bee eſchewed; now ſinne is an infection, and as other ſinnes, ſo anger, for which end companying with ſuch is to be taken heed of. And the companion of the furious gets a ſnare to his ſoule, becauſe ſuch a man being but a little provoked, is ready to kill and ſlay his very friend in his mad fit, as *Alexander* is ſaid to have done by *Parmenio*; and to fall by the ſword, and by a ſnare is all one, becauſe either brings death.

Verſ. 24, 25.

Here is warning given againſt ſurety-ſhip, of which often before Chap. 6. &c.

Verſ. 26.

Remove not the ancient land-marke which thy fathers have ſet. Of removing the land-marke, ſee *Deut*.19.14. where the Lord forbiddeth it, and *Deut*.27.17. where he curſeth it.

Verſ. 28.

Touching the diligent, of whom it is ſpoken, verſe 29. ſee Chap. 21. 5. but here it is ſaid, ſuch *ſhall ſtand before Kings*, intimating more then wealth, that he ſhall attaine unto, and that is honour and dignity through the publike imployment in which he ſhall be imployed; for he that is wiſe and induſtrious in managing private affaires, the King will ſoone ſpye out, and imploy in the publike, gathering from hence, that he is a moſt fit man for it.

CHAP. XXIII.

Verſ. 2. **I***F thou beeſt a man given to the appetite, put a knife to thy throat, &c.*
Here is a charge againſt gluttony, to which ſome men of great appetites
are very apt, when they are at good cheare; Heb. for theſe words, *If thou*
beeſt a man given to the appetite, it is, *If thou be maſter of a ſoule.* The
vulg. *If thou haſt thy ſoule in thy power.* It it to be underſtood as a precept againſt
gluttony, as many Expoſitors take it, the ſenſe is plaine, refraine thy ſelfe at a
feaſt, and be not tempted by delicious meats and drinkes to exceſſe, as thou
wouldeſt keepe thy ſoule from deſtruction, for he is בעל נפש *the maſter of his*
ſoule, that keepes it from coming under the power of evill luſt, the being overcome
2 Pet. 2. 19. of which, is to be brought into thraldome, and ſo to inevitable deſtruction;
wherefore the Tranſlation ſhould goe thus, *Put thy knife to thy throat, if thou*
wouldeſt be maſter of thy owne ſoule; that is, keep the power of it to ſalvation,
and not betray it to ſo baſe a thing as gluttony and drunkenneſſe, to thy deſtruction.
It ſeemeth to me not to be unlike to that of our Lord, *If thy right eye offend thee*
plucke it out, and caſt it from thee, ſo if thy appetite offend thee, cut thy throat
rather with thy owne knife, then that it ſhould doe ſo to the indangering of thy
ſoule, becauſe the ſoule is farre more precious then this life, and therefore to kill
the one, to ſave the other, is wiſdome, and to indulge the one, and deſtroy the
other, extream folly. Yet this is not ſo ſpoken, as though in any caſe one might
Note. cut his owne throat, God forbid, for ſuch dye in the foule ſinne of bloud-ſhed; and
ſo there is no mercy for them, no more then for *Judas*, *Saul*, or *Achitophel*, it
being never heard, that any faithfull, but deſperate perſons did thus, and if by faith
one be ſaved, then they that end their lives in deſpaire, are certainly damned, and
this be ſpoken by the way againſt the dangerous tenet of ſome, that ſome ſelfe-murtherers
may be ſaved, whereby it is to be feared, that ſome have been animated
to this moſt unnaturall ſin. But a man ſubject to this temptation is bidden rather
then yeeld unto it, to cut his owne throat, to ſhew in what deteſtation he ſhould
Note. have this groſſe ſinne, ſo that if thou abhorreſt from cutting thine owne throat,
thou muſt abhorre here-from, it being all one to be a glutton and a drunkard, and
a murderer of a mans ſelfe, and that not onely in reſpect of everlaſting life, but of
this preſent life alſo, becauſe many diſeaſes, which are mortall, are gotten by ſurfeiting,
the pleureſie, the dead-palſey, the dropſie appoplexie, burning-feavers, the
painfull-gout, ſhaking palſies, loſſe of appetite, and wit, and dimneſſe of the ſight
before the time.

Some there are, that underſtand this of ſpeaking, becauſe a man ſpeakes through his throat, *when thou ſitteſt downe with a Ruler*, who makes a great ſhew of love unto thee in inviting, and ſumptuouſly feaſting thee, beware leſt when thy heart is merry with wine and good cheare, words fall from thee, whereby advantage may be taken againſt thee, for Princes ſometimes invite for a colour to intrap their gueſts, as *Abſalom* did *Amon*, and *Richard* 2. King of *England* the Duke of *Buckingham*, *Arundel*, and *Warwicke*. and then tooke and clapt them up in priſon. And the rather they incline to this, becauſe the Ancients had their Sympoſia, or Philoſophical feaſts, wherein they ſitting downe together, feaſted one another with witty ſayings, and diſcourſes, as was touched in the Preface.

The myſtery. Laſtly, ſome expound this myſtically of coming to the Lords Table, who is the Lord and Ruler over all, and of the care that every one ſhould have that cometh hither, as thou wouldeſt be maſter of thy ſoule, and not loſe it, now *put thy knife to thy throat*, be cautelous and circumſpect, as about a matter of life and death, becauſe he that eateth unworthily eateth damnation to himſelfe, and ſo putteth a knife, as it were, to his owne throat to kill himſelfe. But if it be taken thus, how ſhall we underſtand the next words? 1 Cor. 11.

Verſ. 3. *Deſire none of his dainties, for they are deceitfull meat*, unleſſe we ſhall ſay, they are deceitfull, becauſe they that ſit downe here, do by this precious and dainty thing deceive themſelves, by placing confidence in the bare eating in reſpect of ſalvation, taking no care about eating and drinking worthily or unworthily. I conclude, that the firſt expoſition is moſt genuine, this laſt one made beſides the intent of the Writer, yet ſuch, as unto which it may be not unprofitably drawn, and the like may be ſaid of the middlemoſt expoſition alſo.

Verſ. 4, 5. *Labour not to be rich, ceaſe from thine owne wiſdome, &c.* Vulg. *Put a meaſure to thy wiſdome*, which is expounded thus, Although I have before commended the wiſe, and the induſtrious, ſaying, that they ſhould have riches and plenteouſneſſe, yet let none grounding hereupon, labour after riches and abundance in this world, having attained to a competent eſtate, and being ſupplied with neceſſaries for this life, but now ceaſe uſing his wits this way more, leſt that which was before but neceſſary frugality, be turned into baſe and damnable covetouſneſſe. But the Hebr. word is, *Ceaſe from thy underſtanding*; the meaning yet may be the ſame, ſeeing that man ceaſeth from uſing his wits about this or that, who puts a meaſure thereunto. Worldly wiſdome, which is here ſpoken of, putteth a man on, the more he hath to labour for the more; but this is here forbidden, and therefore to doe ſo is a ſinne, even the ſinne of covetouſneſſe.

Moreover, worldly wiſdome puts a man on by wit, without taking paines in a lawfull Calling, to ſeeke riches, as doth the Mountebank, the Cheater, the Gameſter, the crafty Lawyer, the Stage-player, and the jeaſter, together with all thoſe that uſe any fraud in buying, and ſelling, falſifying weights, mingling things unprofitable with profitable, &c, yet theſe kindes of men labour alſo, for they work with their wits, by circumventing others to inrich themſelves, and therefore it is aptly ſaid unto them, *Labour not to be rich, but ceaſe from thine owne underſtanding.*

The words following are a reaſon, why we ſhould not labour for riches, any more then our neceſſity requireth, they are nothing; and, *Wilt thou ſet thine eyes then upon them?* for, *riches have their wings, and fly away as an Eagle, to Heaven.* The vulgar, *Lift not up thine eyes to riches, which thou canſt not have*, Hebr. *Wilt thou make thine eyes to fly to it, and it not?* whereunto if we adde by way of ſupplement *to be had, and it is not to be had*; it will be the ſame in effect with vulgar Latine, and then the meaning is, Looke not after the getting of ſuch riches, as are not to be had or gotten lawfully; That is, either by covetous labouring after them, when thou haſt no want, or imploying thy wits to deceit; for, *ſuch riches have their wings like an Eagle, and fly away to Heaven*; That is, they ſuddenly fly away, as an Hawke, being by thee never ſeene more; as the Faulkenor having loſt his Hawke, being flowne from him; for ſo goods ill gotten ſoone vaniſh, and if their place be lookt for, in his houſe that is greedy of gaine, it is no where to be found; and therefore a compariſon is here fitly made, with Eagles feathers, for of them *Albertus* writeth, That being laid amongſt other feathers, they doe in a ſhort time corrupt, and conſume them, as he ſaith, that he had tried by experience in Gooſe feathers; ſo ill gotten goods conſume thoſe that are well gotten, be the ill gotten never ſo few, for which he ſaith, that one feather of an Eagle doth it. Verſ. 5. *Albertus Magnus.*

Some alſo expound the flying to Heaven of returning to God, from whom they came at the firſt, by him to be diſpoſed of, taking them from the covetous, and deceiver, and giving them to others. If we underſtand according to the New Tranſlation, and *it is nothing*, then the vanity of riches in this world are hereby ſet forth, Wealth is as a thing of nothing, and therefore not worthy to be lookt after, and the tranſitorineſſe of worldly goods, they are ſuddenly gone oft-times, as the

Eagle upon her wing ſoareth up aloft, flying ſoone out of ſight, I take it to be meant of riches ill gotten, becauſe they that are well gotten are ſaid to be Gods bleſſing, and ſuch as have them are promiſed that they ſhall inherite them, and leave them to their children after them.

Chryſ. And of ill gotten goods *Chryſoſtome* ſaith, They are as Leaven, which although but a little, leaveneth an whole lump of Dough, ſo they corrupt all the reſt. A rich man then, that thus getteth worldly goods, may lock them up, and make them as ſure as he can, but there is a ſtrong thiefe, Covetouſneſſe within, that will breake open all his locks, and he ſhall looſe them againe.

Verſ. 6, 7. *Eate not the bread of him that hath an evil eye, for as he thinketh in his heart, ſo is he*; Vulg. *In ſimilitudine arioli & conjectoris*, but the Hebrew is, as New Tranſlation; the vulgar therefore not regarding the words, ſeemeth to ſet forth this as the ſence: He is like unto a Wizzard, who conjectureth at things, and ſpeakes accordingly; ſo he, when thou art eating with him, biddeth thee eate, and drinke but meaneth not ſo, becauſe he conjectureth, that thou doſt ſo by him, when he is at thy houſe, and this agreeth well to the reading in the New Tranſlation, *as he thinketh, ſo is he*; he thinketh thee to be one, that ſpeakes in this kinde, *Contra animi ſententiam*, and ſo he ſpeaketh to thee.

But who is the man of the evill eye here ſpoken of? Some ſay, The envious man; ſome, a baſe niggardly man, that pineth at the conſuming of his meate and drinke by his friends, and neighbours, that come in unto him in love, and good will, and he ſeemeth to be likewiſe affected to them.

Verſ. 8. *The morſell that thou haſt eaten thou ſhalt vomite up, and looſe thy ſweet words*; That is, by reaſon of his envious eye, his meat, when thou perceiveſt this, will be unto thee but as meat, which thou canſt not digeſt, it will doe thee no good, and the good words which thou uſeſt in thanking him, and being merry with him, thou ſhalt loſe, for thou ſhalt finde, that all thy good cheare was not worthy ſo *Lavater.* much as thankes: whereas *Lavater* hence gathereth, that diſcourſes at table ſhould not be grave, and about matters Theologicall, but pleaſant and merry *Chriſt*, whoſe example muſt bee our imitation, was not ſo ſtrict, when one at table gave occaſion of ſuch ſerious diſcourſes, by ſaying, Luke 14, 15. *It is good to eat bread in the Kingdome of heaven*; for he tooke the opportunity to utter that parable of him, that made a marriage feaſt, as he ſat at table, wherein he diſcourſed of matters moſt grave and divine. *Note.* And before that, he gave inſtructions about feaſting directing what gueſts to bid, and to uſe all humility at ſuch meetings. From whence we may rather gather, that at meat all the time is not to be ſpent in merry talke, but ſome good, and ſerious diſcourſes ought then to be entred into, which may be for edification, as we are required that all our ſpeeches ſhould be, and not filthy, nor jeaſting. Eph.4.29.

Verſ. 9. *Speake not in the eares of a foole, for he will deſpiſe the wiſdome of thy words.* Matth.7.7. To the ſame effect our Lord biddeth, *Caſt not pearles before ſwine*, fools underſtand not acute and ſublime diſcourſes, or ſayings, and therefore they deride them as vaine; but we are not to count every one a foole that is not preſently benefited by our teachings, but ſuch as refuſe to be taught, or ſhew manifeſt contempt; for to ſeeke by inſtruction to better ſuch, were as if a man laboured to joyne Eccl.22. againe together the parts of an earthen pot being broken, or as if a man ſhould ſpeak to one in a dream, or as *Lavater* hath it, ſow his ſeed upon barren and thorny ground. *Lavater.*

Verſ. 10. *Enter not into the field of the fatherleſſe, for their redeemer is mighty, and he ſhall plead their cauſe with thee.* Before theſe words he ſaith, *Remove not the ancient bounds*, Hebr. עילם גבול *the bound of eternity*, whereby is intimated, that he who goeth about to wrong the fatherleſſe of their inheritance, medleth not with that, which is ſetled not for a time, but for ever, and therefore he ſhall both loſe his labour, and have God for his enemy, who will ſtand to maintain it, though the poore orphan being a childe, and weak, cannot.

Verſe 13.14. Propound nothing elſe but correction-giving to children, of which ſee before, Chap.22.15.

Verſ. 15.

My ſonne, if thou be wiſe, my heart ſhall rejoyce, even mine, yea, my reines ſhall rejoyce, when thy lips ſpeake right things. This is ſpoken according to Chap. 10.1. *A wiſe ſonne maketh a glad father*, and the word *I* is iterated, *even I*, for the greater emphaſis; ſome thinke it is ſupplied thus, even *I rejoyce*, as in a thing, wherein I am nearely concerned, becauſe the ſons or ſchollars profiting in wiſdome and knowledge is by the father or maſter counted as his own profiting, ſo wel-pleaſing and delightfull it is unto him; according to that of *Seneca*, I never take ſo much pleaſure in knowledge when it is incloſed onely in my owne breaſt, as when I have ſome fellowes to partake hereof together with me. So *Paul* calleth the Philippians his *crowne and his joy*.

Seneca.

Phil. 4.

Verſ. 16, 17.

Let not thy heart envy ſinners, but be thou in the feare of the Lord all the day long. Verſ. 17. *For ſurely there is an end, and thy expectation ſhall not be cut off.* Againſt envying the wicked in their proſperity, ſee *Pſal.* 73. for fearing God, and conſtantly holding on ſo to do, in ſaying thus he implieth troubles, and ſufferings, which are oft-times to the righteous, when the wicked proſper; but he exhorteth to perſiſt in fearing God all the days of thy life notwithſtanding this, and that upon this ground, for *ſurely there is an end, &c.* both the proſperity of the wicked ſhall have an end, and the miſeries of the righteous, and which is more then that, that which through hope thou expecteſt in the world to come ſhall not faile thee, but be accompliſhed in Gods good time.

Verſ. 20.
Verſ. 21.

Here an application is made of that which was ſaid Chap. 20.1. againſt drunkenneſſe, unto which, riotous eating of fleſh is added alſo. And the drunkard and glutton are both alike threatned with poverty. And it is added, *Drouſineſſe ſhall cloath a man with rags*, becauſe drunkenneſſe and gluttony by vapours aſcending to the brain cauſe drouſineſs: againſt gluttony alſo it was ſpoken before in this Chap. v. 1.

Verſ. 23.

Buy the truth and ſell it not, alſo wiſdome, inſtruction, and underſtanding. Having in the verſe before exhorted to hearken to father and mother, by whoſe wiſe counſell a young man may be guided in the right way of truth, now he biddeth *buy the truth*, that is, if it cannot be attained otherwiſe, as for the moſt part it cannot by parents, becauſe many of them are very ignorant and corrupt, yet bee at coſt with other teachers, of whom thou mayeſt learne the truth of God, and bee made wiſe and learned to ſalvation; and becauſe young children have neither the wit, nor money wherwith to make this purchaſe, it is the duty of parents to doe it for them, intending more with their purſes going this way to make them wiſe, then to make them gay in apparrel, and well monied in their purſes, as moſt doe, to their childrens undoing for ever. But now take notice of it (O yee parents) and take notice of it (yee children alſo) that true wiſdome is the pearle of more value then all other pearles, as Chriſt ſetteth it forth, and therefore buy this, although others muſt goe for it, yea, even all that is precious in this world, ſome money for inſtruction, and all, and life alſo, if need requireth, for Chriſt, the wiſdome of God, and the truth, as he is called. *Sell it not*, that is, on the contrary ſide ſell it not for a little money, by with-holding whereof thy childe wants inſtruction, or for worldly gaine diſpoſing of thy ſelfe, where thou wanteſt frequent preaching, or for love of worldly wealth forſaking the truth in any thing. For he that doth either of theſe, ſels this invaluable pearle for droſſe and dung, as *Eſau* did his birthright for a meſſe of pottage.

Matth. 13.

Note.

Laſtly, to ſhew that truth and true wiſdome are inſeparable, he addeth to theſe words, ſell not the truth, *alſo wiſdome, inſtruction, and underſtanding.* Sell away the truth, as hath beene ſaid, and ſell away wiſdome, buy it not, and buy not him, and ſo live and dye a foole, and periſh everlaſtingly.

Verſe 24. 25. Are onely an application in generall to all parents of that which he had ſaid, verſe 15, 16. what a joy it is to all parents to have wiſe children, and therefore it is againe repeated to put them on to uſe the meanes, whereby they may be made ſuch, as hath beene ſaid, verſe 23.

Verſ. 27.

An whore is a deepe ditch, ſhe is a narrow pit. Here is repeated the charge againſt adultery often given before, eſpecially Chap. 7. The Whore is ſaid to be as a deepe ditch or pit, becauſe he that falleth into this foule ſinne, can as hardly get out againe, as one that falleth into ſuch a pit, but muſt there lye and periſh for ever, ſo greatly doe fleſhly pleaſures bewitch the whoremonger.

Verſ. 29. *Who hath woe? who hath ſorrow? who hath contentions? who hath babling, and wounds without cauſe, and redneſſe of eyes? they that tarry long at the wine, &c.* From hence to the end of the Chapter, *Salomon* ſtrikes at the root of Adultery, and fleſhly luſts, *viz.* drunkenneſſe; for it is vaine for him to be warned againſt it, that is a wine-bibber; wherefore he ſheweth both many other evills that ſhall befall the drunkard; and then this of Adultery, and Fornication alſo, verſe 33.

Verſ. 33. *Thine eyes ſhall looke after ſtrange women.* Here is an enumeration of all ſorts of evills which are incident to drunkards; 1. Woe and ſorrow through diſeaſes and ſickneſſe, which drunkards fall into, and poverty. 2. Contentions, brawling and wounds; for drunkards commonly are quarrelſome, and being diſabled by drinking they goe by the worſt, if they provoke others to fighting, although oft-times they ſuddenly miſchiefe, and ſometimes kill and ſlay thoſe with whom. 3. *Redneſſe of eyes*, and of face alſo, whereby the drunkard is much deformed, looking ſpeckled and bloughty, and his face beſet with rubies, more like a monſter, then a

Verſ. 32. man. 4. *It biteth like a Serpent, and ſtings like an Adder*, that is, bringeth ſudden death, as happeneth to him that is thus ſtung, ſo that wine and ſtrong drinke

Verſ. 34. are now turned into poyſon. 5. He is like one ſleeping upon the top of a Maſt, and lying in the midſt of the Sea, that is, ſtaggering and reeling to and fro, and as ſicke of the turning ſickneſſe, all things ſeeming to turne round about him.

Verſ. 35. 6. He is ſenſeleſſe being ſtricken, and not feeling it, as the dead doe not; nor hee that is dead drunke. 7. He comes to an habit of drinking, *When ſhall I awake? I will ſeeke it yet againe*; that is, notwithſtanding all the miſeries coming by exceſſive drinking, hee taketh no warning to breake off from this ſinne, but is the more eagerly ſet upon it, when he hath beene drunken once, and againe, a thirſt being bred in him, as in the hydropicall man, who having drunke now, deſireth by and by to drinke againe, to the increaſe of his diſeaſe more and more.

Moreover amongſt theſe evills, another, coming by drunkenneſſe, is inſerted, which is dangerous both to body and ſoule; that is, fleſhly luſts, unto which abundant drinking of wine and ſtrong drinke ſtirreth up, *Thine eyes ſhall looke after ſtrange women.* So that he who would not bee in danger of falling into the foule ſinne of Adultery, had need to flye drunkenneſſe: For there is a relation of one that was tempted to Adultery, and then to murther, but hee abhorring from both, fell into the ſinne of drunkenneſſe, and being drunken, committed them both; for hereby a man is made a beaſt, and ſo doth that which is naturall to him, how evill and abominable ſo ever. But let every one that delighteth in drinking, be warned by this,

Verſ. 31. *Looke not upon the wine when it is red, when it moveth it ſelfe aright, and goeth downe pleaſantly*, for to him that doth, ſhall be *woe*, that is, for his laughing over his cups, he ſhall have weeping and lamentation, but no eye ſhall pity him, neither ſhall his teares doe him any good; for the Serpent here ſpoken of, ſome underſtand that called *dipſas*, with which who ſo is ſtung deſireth to drinke till he burſteth.

Laſtly, theſe words, *When ſhall I awake?* are expounded thus, When will it bee morning, that I may riſe, and goe to drinking againe? And this doth well agree with that *Eſa. 5. Woe to them that riſe up early to follow drunkenneſſe.*

CHAP.

CHAP. XXIV.

Verſ. 1. *BE not envious againſt evill men,&c.* For this ſee before, Chap.23.17.
Verſ. 2. Verſ.2. *For their heart ſtudieth deſtruction, and their lips ſpeak miſchief.* A good reaſon, why thou ſhouldeſt neither envy them, nor deſire to be admitted into the ſociety of the wicked, although in great proſperity for their evil hearts & tongues make them abominable to God, and are men of ſuch a condition not to be envied, becauſe they are rich; nor is their company to be deſired, with whom a man cannot be ſafe, when they ſeeme to be moſt loving; for deſtruction is in their hearts, to make themſelves by the ruine of others, and all their kinde ſpeeches are finally for miſchiefe to ſuch as to whom they ſhew moſt friendly.

Verſ. 3.4. *By wiſdome is an houſe builded, and eſtabliſhed, and the chambers ſhall bee filled with all pleaſant and precious riches.* Of the riches wherewith the wiſe ſhall be bleſſed, ſee before Chap. 22. 4. and 21. 20. and in divers other places, and therefore I ſpare to ſpeake any more of it here. And for Verſ. 6. ſee Chap. 20.18.15.22.11.14.

Verſ. 7. *Wiſdome is too high for a foole, he openeth not his mouth in the gate.* Here
by the foole, underſtand the worldly minded man, all whoſe ſtudy and care is ſet
upon worldly things, for him whoſe heart is ſo low, wiſdome is too high; neither can
he ever attain to ſuch a faculty of ſpeaking in the preſence of others, as to be thought
fit to ſit as a Magiſtrate, or Judge, who have of old uſed to ſit in the gate of the City
to heare and determine cauſes; or if he ſitteth amongſt them, being conſcious of his
owne weakneſſe, he dareth not once open his mouth to ſpeake there. Some under-
ſtand it of the laſt judgement, when the foole, that is, the wicked man, ſhall bee *Janſen.*
ſpeechleſſe, as it is ſaid of the man without a wedding garment. *Hugo* yeeldeth Matth. 22.
this for a reaſon, why a fooliſh worldling is ſaid to be ſuch, that wiſdome is too *Hugo Card.*
high for him, he is too little, and ſo cannot reach ſo high, and ſo heavy laden with
worldly cares, that he cannot lift himſelfe up to her. And *Auguſtine* ſaith, Wiſ- *Auguſt.*
dome is ſometime ſet forth as profound, and that is in reſpect of the proud, who
will not ſtoope low enough, and ſo cannot attaine her, and ſometime as being
high, that is in reſpect of the worldling, whoſe minde is altogether upon things here
below, profits, or pleaſures of this life. *Beda* yeelds this reaſon, why wiſdome is *Beda.*
ſaid to be too high for a foole, he is drowned in the depth of vice, and therefore
in the gate, that is, when he goeth out of this world, he ſhall not open his mouth
to be heard or accepted of, whatſoever he ſhall then plead for himſelfe, as the Matth.7.21.
workers of iniquity doe.

Verſ. 8. *He that deviſeth to doe evill, ſhall be called a miſchievous perſon*; Hebr. *To him they ſhall call, or cry a maſter of imaginations*; Vulg. *ſhall be called a foole*, and ſo rendred, it anſwereth to verſe 7. ſhewing who is the fool there ſpoken of: and indeed he that agitateth evill thoughts in his minde, is a wicked man, and conſequently a foole, and therefore the Vulgar to avoid a tautology, renders it not by thoughts or imaginations, but according to the ſenſe, every ſuch man is the fool for whom wiſdome, and conſequently preferment is too high, and therefore he ſhall not attaine to it.

Verſ. 9. *The thought of fooliſhneſſe is ſinne, and the ſcorner an abomination to men.* Here is a ground laid downe why the deviſer of miſchiefe ſhall come into reproach, as was ſaid, verſe 7. If a man doth but thinke fooliſhly and wickedly, this is ſin and wickedneſſe in him, and this being declared by a mans ſcornfull and contemptuous carriage toward his reprovers, makes him abominable to all wiſe and godly men.

Verſ. 10. *If thou faint in the day of adverſity, thy ſtrength is ſmall*; Vulg. *Thy ſtrength ſhall be diminiſhed*; in the Hebrew there is a paranomaſy after צרה *adverſity*, it being ſaid צרכחנה that is, fainting in the day of ſtraits ſhall cauſe a ſtrengthning in thy ſtrength and ſpirit. Theſe words are ſpoken by way of preparative to that which is ſaid after, verſe 11.12.

Verſ. 11.12. *If thou forbeare to deliver them, that are drawne to death, and are ready to* *be ſlaine. If thou ſayeſt we knew it not, doth not he that pondereth the heart conſider it? and he ſhall reward every one according to his workes*, whereby the meaning appeareth plainly to be this, If when thy brother is in a ſtrait, by reaſon of wicked mens conſpiring againſt his life, thou upon any pretence putteſt not forth thy ſelfe to helpe him out of his danger, but pleadeſt thy inability, and ſo he periſheth, thou ſhalt for this come into ſtraits hereafter, and then if there were any friend in whom thou truſtedſt as in thy ſtrength, he ſhall faint and faile thee likewiſe, and ſo for want of deliverance thou ſhalt periſh alſo.

Beda.
Hugo.
Lyra.
Janſen.

Beda, Hugo, and ***Lyra*** expound it thus, if thou being in a ſtrait deſpaireſt and groweſt faint-hearted, thy ſtrength, which is ſupported by hope, ſhal faile thee, becauſe the ground thereof being taken away, the building reared up hereupon muſt needs totter, and become ruinous. ***Janſenius***, if thou fainteſt in the day of thy adverſity, it is a ſigne of a ſtraitned ſpirit, and without the ſtrength of faith.

Clarius.

Clarius looking to that which went before, ſaith, If thou fainteſt at the difficulty of getting Wiſdome, and ſo remitteſt thy care of attaining it, when adverſity cometh, thy ſtrength to beare it ſhall be ſtrait and little, for this is according to a mans being indued with wiſdome, or wanting it, he that wanteth, having no power to beare afflictions, when they come, if they be great: ***Vatablus***, if thy heart faile thee, in time of being aſſaulted by adverſity, when thou haſt moſt need of courage, and reſolution, thou ſhalt never be able to beare it, but be overcome hereby; wherefore the ſaying of the Poet is to be put in practiſe, ***Give not thou place to evills, but more courageous be.*** All which I have recited, becauſe they are all truths, but the true expoſition of this place went firſt.

Vatabl.

Tu ne cede malis, ſed contra audentior eſto.

Rodolph.
Junius.
Lavater.

And hereunto ***Rodolphus*** agreeth, and ***Junius***, and ***Lavater***, although he followeth that of a mans owne adverſity, yet he mentioneth this alſo, and illuſtrateth it by an example of a Country man, that having an Aſſe heavie laden travelling upon the way, and an Horſe, that carried a light burthen, the Aſſe groaning under his burthen, deſired the Horſe to help him beare part of it; the Horſe denied ſo to doe, ſaying, That he was not able; the Aſſe then by his over-great burthen laid upon him, after a while fell downe, and dyed; then the Husbandman tooke it, and laid it upon the Horſe, together with his owne load; then the Horſe complained, That he was dealt too cruelly withall; but the man anſwered, He was well enough ſerved, becauſe he would not help his fellow, being oppreſſed with lading, which if he had done, they might both have gone well on to their journies end; but now there was no remedy, he muſt beare all, although he dyed alſo.

Auguſt.

Auguſtine ſaith, it is preluded in the doings which came from us towards others, what ſhall be done to us, and if we draw back under any pretence, and help not our brethren out of trouble, if we have power, we may hence gather, that trouble hangeth over our heads, and then we ſhall be likewiſe forſaken, all men falling from us.

Verſ. 13. ***My ſonne, eate thou Honey becauſe it is good, and the Honey-combe, which is ſweet unto thy taſte,***
Verſ. 14. ***ſo ſhall the knowledge of wiſdome be unto thy ſoule. When thou haſt found it, then there ſhall be a reward, and thy expectation ſhall not be cut off.*** Taking both theſe verſes together it is manifeſt, as all Expoſitors agree, that under the ſimilitude of Honey, the Word of God is commended unto us, whereby wiſdome to ſalvation is attained.

Hippocrat.
Pliny.

Here are three properties of Honey ſet forth; 1. It is good many wayes, as ***Hippocrates***, and ***Pliny*** writeth, 1. being eaten with other things it is good for food. 2. It preſerveth naturall heat, and ſo is good againſt ſlothfulneſſe, and to make a man goe about his buſineſſe with fervency. 3. It is good againſt flegme, which it looſeneth, and purgeth. 4. It is good to keep other meates from corrupting in the ſtomack, and body. 5. Being laid upon a wound, it is good to heale it. 6. Upon a dead body it is good, to keep it from corrupting, and ſtinking.

Touching the ſweet and pleaſant taſte, who is there that knoweth not this? and this is the firſt property, ſecondly, by the good effects which it hath in the body, it preſerveth in health, and ſtrength unto old Age, making one to live very long.

Heb.4.2.
Job 23.12.

In like manner, the Word of God being eaten, That is, diligently heard, and other things being mixed withall, faith in the hearing, and ſerious meditation and practiſe, is excellent food to the Soule, and by *Job* therefore preferred before all bodily food; and of this it is meant, which is ſaid, *The words of the wiſe feed many.*

2 It quickneth, and putteth life into men, ſo that whereas before they were ſlothfull, and backward to any good work, now they are tranſported with zeale, as hot as fire.

3 It keepeth the cold flegmatick humour to this end from increaſing, and the man that is fed herewith, from being corrupted, when he heareth, or ſeeth that which tendeth to the corrupting of the minde, as corrupt communication, erroneous teaching, railing, and curſing, &c. and this anſwereth to the fourth property of Honey.

5 The wounds of the ſoule are healed by the conſolations of the Word applied there unto.

Prov.10.7.

6 The ſoule thus healed, or the man thus healed, although he dyeth as other men doe, yet his good name continueth bleſſed, when the memory of the wicked, who regard not Gods Word, ſhall rot.

Pſal.19.9.
Cant.5.1.
Beda.
Act.8.
Note.
Pſal.34.12.
Ioh.6.
Pſal.16.
Prov.25.16.27

Thus I have ſhewed the Word to be good as Honey; now for the ſweetneſſe thereof, it is like that of the Honey-combe, honey is ſweet, but the Honey-combe ſweeter; By the Honey, ſaith *Beda*, after *Auguſtine*, the literall ſence of the word is ſet forth, which is open in many places to the Reader, by the Honey-combe, the Myſticall, which a man attaineth to, but drop after drop, being hidden in the combe, but being attained to, the ſweetneſſe is much more; and ſo is the underſtanding of every difficult place of the Word, as I have found abundantly by experience, and I doubt not, but whoſoever being a lover of the Truth trieth it, he ſhall likewiſe finde it ſo. And as to the Reader, that laboureth to come to this, ſo to the intelligent hearer it is moſt ſweet, being by his teacher opened unto him, as by *Philip* to the Eunuch; which ſhould both ſtir up ſtudents to this labour, and make ſuch hearers aſhamed, as are willing indeed to eat the honey, but care not for taſting of the honey-combe, that is, would have the teacher ſpeake altogether upon plaine places, but nothing upon the myſticall, which are the ſweeteſt when they are underſtood; for this is as much in effect, as if thou ſhouldeſt ſay, give me the honey, but the honey-combe keepe that to thy ſelfe. 3. As honey preſerveth to old age in health and ſtrength, ſo doth the word ſuch as feed upon it to eternity; hearing and obeying it, is a meanes to live long, and to proſper in this world, and for ever in the world to come; for this is the bread which Chriſt giveth, of which who ſo eateth, ſhall never dye, although they that ate manna in the wilderneſſe be dead, thus it is here promiſed, *There ſhall be a reward, and thy expectation ſhall not be cut off.* The vulg. *Thou ſhalt have hope in the end, in noviſſimis.* And yet there is a difference betwixt Honey and the Word, Honey is ſweet for the preſent to the taſte, but it is afterwards turned into bitterneſſe, cauſing a bitter taſte in the mouth, but the Word is ſweet at the firſt, and he that feeds hereupon, ſhall taſte more ſweet in the end, even that of fulneſſe of joy, and pleaſures for evermore. 2. Honey muſt be ſparingly taken to doe thee the good before ſpoken of, otherwiſe if thou eat over much, it makes thee ſicke, and cauſeth vomiting; but of the Word the more thou eateſt, the more health and ſtrength thou getteſt to thy ſoule.

Verſ. 15.

Lay not wait (O wicked man) for the dwelling of the righteous, neither ſpoyle his reſting place.

Verſ. 16.
Auguſt.
Gregor. Magnus.

For the righteous falleth ſeven times and riſeth againe, but the wicked ſhall fall into miſchiefe. Auguſtine, and moſt Expoſitors after him, underſtand this of falling into trouble; *Gregory*, of falling into ſinne. For dwelling place, which the wicked is charged not to ſpoyle, is רבץ put Hebr. by ſome rendred *his chamber*, whereby is meant, that no wicked man ſhould dare to put him to trouble, whereby he might be kept from reſting in quiet. The vulg. hath it, *Lay not wait, nor ſeeke iniquity in the houſe of the juſt*; as if it were meant, ſeeke not to to draw him to ſinne, for he may indeed fall often, *but he riſeth up againe.* But in this reading *iniquity* is added more then is in the original, which cauſed that expoſition of falling into ſinne, whereas it is meant onely of falling into troubles; ſeven times being a number of perfection, ſetteth forth very many times, but it is not ſeven times a day, as it is commonly ſpoken. The troubles of the righteous alſo, ſaith Pſal.37. *David*, are many, but the Lord delivereth him out of them all.

In ſaying here, *He riſeth up againe*, he meaneth more ſtrong and able through faith, then he was before, as the Poets feigne that *Pantheon* was ſtrengthened more and more by falling to the ground, and therefore he ſuffered his adverſary to caſt him downe often, becauſe that every time that hee touched his mother Earth, *Tellus*, he increaſed in ſtrength, and at laſt was found invincible, of which mention is made by *Gregory Nazianzen*. But although that be a fable, it is true of the Gregor. Nazian. faithfull, the more they ſuffer, the more their faith and patience is ſtrengthned, ſo Note. that the wicked practiſing any thing againſt them, they riſe up advantaged hereby, and ſo all their attempts are fruſtrated; but it ſhall not be ſo with them, when Gods judgements come for this, and all other their wickedneſſes, they ſhall fall and riſe no more for ever, their falling ſhall prove to them the greateſt miſchiefe that ever befell mortall men.

And thus the words verſe 16. are a ſtrong argument to deterre the wicked from attempting any thing againſt the righteous, as if he had ſaid, Doe not ſo (O yee wicked) ſeeke not to overthrow his dwelling, diſturb him not, for although yee may ſeeme to prevaile much in ſo doing, yet it is but for a time, and yee give him advantage hereby, all that you doe againſt him, being turned to his greater good, and to your utter ruine, and therefore yee had need rather looke to your ſelves, and your wayes, learning of him to turne righteous alſo, that yee may eſcape the miſchiefe that is otherwiſe certainly coming upon you.

Verſ. 17. *Rejoyce not when thine enemy falleth, &c.*

Verſ. 18. *Leſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath* Exod.15. *from them. This may ſeeme to be contradictory to Chap.*12.10. *When the wic-* Judg.5. *ked periſh, the City rejoyceth*, and to *Pſal.*58. it is ſaid, That the righteous ſhall 2 Chron.20. ſee the deſtruction of the wicked, and rejoyce, and *Pſal.*68. and *Moſes* and *Miriam* rejoyced, and praiſed God for drowning the Egyptians; ſo likewiſe did Lavater. *Deborah* and *Barack*, and *Jehoſhaphat*. *Lavater* to this anſwereth, that there are two things to be looked at in the deſtruction of the wicked:

1 The good that cometh hereby, to God, to his Church, and to the wicked themſelves, 1 To God glory, his juſtice and power being ſeene in their ruine, that were before ſo mighty, is for this by all men praiſed, as *Revel.*19. for the fall of Antichriſt the Saints praiſe God. 2. To his Church, ſafety and deliverance cometh by their fall, as by the fall of *Saul*, and of *Nebuchadnezzars* houſe, *Sennacherib* and *Pharaoh*. 3 To the wicked, that is, others ſurviving, who ſome of them at the leaſt are warned and converted.

The ſecond thing to be looked at is the evill, the falling of men for ought that we know both in body and ſoule, who by Creation were one fleſh with us, and came of the ſame Father, God, as it is ſaid of *Adam Luke* 3. *who was the Sonne of* Act.17. *God*, and St. *Paul*, *We are his generation.* And in this regard, we muſt be farre from rejoycing at the ruine of our worſt enemies, for this cometh from hatred, and it is given us in charge to love our enemies. We are alſo to conſider, that wee are either like to them that fall, or better, or worſe; if like unto them, what cauſe of rejoycing? may not the ſame judgement come upon us alſo? as Chriſt ſaid to thoſe, that rejoycingly told him of the cruelty of *Pilate* to the Galileans, *Thinke yee* Luke 13. *that they onely were ſinners? I tell you nay, for unleſſe yee repent yee ſhall all like-* 1 Cor.4.7. *wiſe periſh.* 2 If better, whence haſt thou it? haſt thou any grace more then another, *which thou haſt not received?* why then doſt thou rejoyce at the ruine of others, and inſult over them? he that gave this to thee, could have paſſed by thee, and given it to him. 3 If worſe, as many are who be ſpared, when others fall, there is no cauſe to rejoyce, but feare; was not he ſpared, but is falne and de-

ſtroyed?

deſtroyed? how much more mayeſt thou, who art worſe, looke then for deſtruction alſo? Parents beat not ſome children, and ſpare others, that they might rejoyce, but all feare and take heed of running into the like errour.

Polyb.

Polybius ſaith of *Scipio*, that when *Carthage* was all on fire and burning downe, he ſtood by him beholding it with teares falling from his eyes, and he asking him the cauſe, he anſwered, that he conſidered the viciſſitude of things, *Rome* might one day be burnt downe, as *Carthage* now was. And *Metellus Macedon*, when *Scipio Africanus* his enemy was dead, put on mourning apparrel, and *David* mourned for *Saul*.

Thus it being ſhewed what is evill in our rejoycing at the fall of our enemies, it eaſily appeareth at what God is diſpleaſed when we doe ſo. And for the laſt words, *and he take away his hand from them*; the meaning is, grant them to riſe up againe, and ſo for a puniſhment of this thy inſulting joy, give them power over thee. And theſe words doe fitly follow thoſe verſe 16. where it is ſaid, *The wicked ſhall fall into miſchiefe*, but here, when they doe, rejoyce not thou at it, leſt God ſee, and be diſpleaſed.

Verſ. 19.

Fret not thy ſelfe at evill men, neither be envious at the wicked. As thou muſt not rejoyce at their fall, ſo neither muſt thou envy them for their proſperity, of which enough before, Chap. 23. 17. For as rejoycing at their fall conduceth to their riſing againe, and then it will be worſe for thee; ſo if they proſper, and thou enviest it not, *Their candle ſhall ſoone be put out*, that is, their proſperity ſhall ſoone be at an end.

Verſ. 20.
Job 21.17.

Verſ. 21.

My ſonne, feare thou the Lord, and the King, and meddle not with them that are given to change. To feare God and the King, ſaith one, is to give to *Cæſar* the things of *Cæſar*, and to God the things of God; now he giveth theſe to either, that ſo obeyeth the Kings Lawes, as that he obeyeth the Lawes of God alſo: And he ſinneth againſt this precept, that obeyeth thoſe of the King, but not thoſe of God, or thoſe of God touching the keeping of his Sabbaths, praying, hearing, &c. But not thoſe of the King, to live in ſubjection to him, to pay him tribute or cuſtome, but out of a diſtaſte of his government, to rebell againſt him, with ſuch meddle not.

Verſ. 22.
Prov. 8.
1 Sam. 15.
Rom. 13.

For their calamity ſhall come ſuddenly, and who knoweth the ruine of them both? that is, both of rebels againſt God, and againſt the King, who is Gods Vicegerent in his Kingdome, as he hath ſaid, *By me Kings reigne.* For the firſt kinde of rebellion, that he is guilty of it, that liveth not in obedience to Gods Lawes, appeareth in *Saul*, to whom rebellion was objected, when he did not as God commanded in the matter of the Amalekites; and *Eſa.* 1. 21. and for rebellion againſt the King, it is ſaid, *He that reſiſteth ſhall reap to himſelf damnation, for he is Gods Miniſter for thy good.* And this is the reaſon, why both God, and the King muſt be feared, becauſe as the Kings officers or Miniſters are reverenced for the Kings ſake, ſo the King is to be feared for Gods ſake, whoſe officer he is. Some underſtand this thus, Feare God, and obey him firſt and chiefly, and then the King ſo far forth, as obeying him is not a diſobeying of God, which is true alſo: For theſe words, *Meddle not with them that are given to change.* The vulg. *Mingle not with detractours*, that is, conſort not with them, be not one amongſt thoſe that diſparage the King lawfully ſet up, who ſeeke by this means to alienate his ſubjects hearts from him, and conſequently his putting downe, that another may be ſet up more conformable to their mindes, and the word תתערב properly ſignifieth *mingle not thy ſelfe.* And that which is ſaid of the King, and fearing him, doth alike concerne the chiefe Magiſtrates of any Nation: as the Judge, when it is governed by a Judge, as we may ſee in *Samuel*, for when the people rejected him, and would have a King, the Lord ſaid, *They have rejected not thee, but me, for their deſtruction ſhall come ſuddenly*; that is, both of him that doth not feare God, or feareth not the King, he may proſper haply for a time, but ruine ſhall at length come to them both. The word *both* may alſo have reference to both the detractour from the King, and to him that is moved hereby to rebell againſt him. And he ſaith, *Who knoweth the ruine of them both?* either in reſpect of the time, or the

Deut. 17.

the manner of Gods or the Kings proceeding againſt them,to judge them according to their demerits; I doe not think, as ſome would have it, to be meant of the unlimited power of the King more then of other Judges, to adjudge to what puniſhment he pleaſeth, for even he is herein to proceed according to Law, and not otherwiſe, for to this end, that he might know how to proceed thus, he muſt read the Lawes of God continually.

Verſ. 23. *Lavater.* Deut. 1. 17.

Theſe things alſo belong to the wiſe, it is not good to have reſpect of perſons in judgement. Having warned ſubjects of their duties, now he addeth ſomething touching Kings, and Judges, whom he calleth, *the wiſe*, becauſe they are commonly the wiſeſt of all other men, or ſhould be the wiſeſt, that are advanced to this height of honour. *It is not good,* he tells them, *to have reſpect of perſons in judgement*; that is, either to the rich, or to the poore, being moved by the bribes or favour of the one, or by the pitifull condition of the other to judge unrighteouſly, but it is a great evill, and therefore by them to be abhorred. Againſt reſpecting perſons in judgement, alſo ſee Chap.18.5. The word rendred *good*, is טוב which ſignifieth alſo *decorum, comely*, whereupon ſome note, that the Judge who accepteth of perſons in judgement, takes the blemiſhes, as it were, that were upon the face of the evill-doer, and placeth them upon his owne, and ſo deforming it; for which it is noted, that the word rendred *perſons* is *faces* פנים, whereupon *Bernard* ſaith, *He that reſpecteth faces, cannot ſtand before the face of God.* Some by theſe words, *Theſe things belong alſo to the wiſe*; Hebr. underſtand, that all wiſe men hold and teach, as hath beene ſaid verſe 21, 22. and as in this verſe alſo, but the firſt is moſt followed.

Bernard. conſid. 1.

Verſ. 24. This is all one with Chap.17.15.

Verſ. 25, 26. *Junius.*

But to them that rebuke the wicked ſhall be delight, and a good bleſsing ſhall come upon him. Every one ſhall kiſſe his lips that giveth a right anſwer; that is, as the corrupt judge, who hath reſpect of perſons is had in abomination;ſo the juſt judge,that looks to the cauſe brought before him, and judgeth accordingly, is by every one praiſed. *Junius* hath for the *good bleſsing of every good man*, for by them righteous judges are bleſſed, but not by the wicked, whoſe aſſociates are by their juſt proceedings rebuked, and put to ſuffering, and therefore they are ready to ſpeake againſt them; but the good both love and reverence every ſuch judge, which is meant by ſaying, not onely *bleſsing of the good ſhall come upon him,* but *every one ſhall kiſſe his lips*; the ceremony of kiſſing ſetting forth reverence, as is ſhewed *Pſal.*2. *Kiſſe the Son,leſt he be angry*, and 1 *King*.19.18. *Every one that hath not kiſſed Baal.* Some underſtand this as ſpoken to Kings and Judges to ſtir them up againſt flatterers, and to rebuke them rather then to bee well pleaſed with them; for they by their falſe praiſes of Princes, and juſtifying even things evill, done by them, incourage them to goe on ſtill in ſo doing, to the great griefe of all good men. They therefore that doe ſo, are curſed of the people, yea, the Prince that is pleaſed with them, groweth odious, but he that rebuketh ſuch flatterers ſhall be bleſſed: or whereas the flatterer juſtifying the acts of wicked Princes becomes hereby abominable; ſo he that is bold, and takes liberty to reprove ſuch Kings,is bleſſed and praiſed; as *Diogenes*, who, as *Plutarch* ſaith, tooke liberty in this kinde, and was greatly honoured therefore. But the firſt expoſition is to bee preferred, becauſe all that is here ſaid, cohereth with verſe 23. *It is not good to have reſpect of perſons in judgement.* He then that is condemned, verſe 24. for ſaying to the wicked, *Thou art juſt,* is one that ſitteth in judgement, and the thing for which he is thus condemned, muſt needs then be his unjuſt judging for the reſpect aforeſaid.

Verſ. 27. *Muffet.*

Prepare thy worke without, and make it fit for thy ſelfe in the field, afterwards build thy houſe. The ſcope of this precept is to perſwade us to an orderly proceeding in all things, whether concerning the body or the ſoule; even as a man that will build him an houſe, firſt provideth materials abroad, then heweth and ſquareth and fitteth them to be put together, and laſtly falleth to building; for even ſo he that will make feaſts, and maintaine a good table, well furniſhed for many commers, and live royally, muſt firſt get him an eſtate, wherewithall he may doe ſo, and then keepe ſuch hoſpitality; and likewiſe he that would be bleſſed with an eſtate, or competency to live, muſt *firſt ſeeke the Kingdome of God, and the righteouſneſſe thereof,* Matth.6.33. for if ye do ſo, ſaith Chriſt, *All theſe things ſhall be added unto you.* 3. He that will pleaſe God, and obtaine his bleſſing in all things, muſt proceed orderly in things pertaining to the ſoule, and to his kingdome; firſt bee a learner, and then a teacher, and to this end, not be about religious duties in private houſes, when the Congregation meeteth in publike, but firſt, and alwayes at ſuch times there, then afterwards in private, ſpeaking nothing but what he hath learned in publike; as *Jerom* ſaith of himſelfe, that he never taught any thing but what he had firſt learned of others, being allowed publike teachers in the Church of God; *Note. Hieron* both which, if they were obſerved well, errours and ſchiſmes would bee prevented, whereas now to our great ſcandall they abound. And if the ſecond were thought upon, piety would be greatly promoted, and a greater bleſſing from heaven, would upon our worldly eſtates flow downe. If the third, ſo many mens revenues would not be through prodigality waſted, nor ſo many kept poore and miſerable as be. Thus in generall, but becauſe there are two words uſed, בחוץ *without,* and בשרה *in the field,* ſome thinke, that by the firſt merchandize is meant, and by the ſecond husbandry, which are two wayes of getting wealth, whereby a family may be maintained; and therefore the meaning is, If thou beeſt a Merchant or Tradeſ-man, or Husbandman, provide firſt one, or both of theſe wayes for the maintenance of a family, and then build thy houſe, that is, take a wife, beget children, and bring them well up, or at leaſt learne, and get the knowledge of thoſe wayes, that by being well verſed herein, thou mayeſt be skilfull, and ſo the more apt to get thy living to maintaine thee and thine; and this is not to be miſliked, becauſe building of an houſe is ſometime put for bearing of children, and forming them by inſtruction according to good manners.

Verſ. 28. *Be not a witnes againſt thy neighbour without a cauſe, neither deceive with thy lips;* Hebr. for *deceive,* is הפתיתה coming of פתה to ſeduce, to intice, to break in peeces, and therefore ſome render it, *breake him not in peeces,* becauſe when a man is before a Judge in a matter of life and death, and he is now in ſome poſſibility to eſcape, ſome witneſſe coming in againſt him, that is not required, by his teſtimony may cut him off. And ſuch a witneſſe is meant by a witneſſe without a cauſe; and by the Imperiall Law, *Lavater.* therefore ſuch a mans teſtimony is forbidden to be taken, becauſe it is conceived, that he is ſtirred up hereunto out of malice to be revenged for ſome wrong formerly done to him. And no leſſe implied in the words following here, Verſe 29.

Verſ. 29. *Say not I will doe to him as he hath done me, I will render to the man according to his worke,* which is partly taken from Chap.20.22. By *Lavater* the word is rendred deceived, *nunquid allicies, wilt thou allure?* that is, by thy inticing and perſwaſive ſpeaking, cauſe the Judge being drawne hereby to paſſe an unjuſt ſentence, and then the firſt letter ה hath the force of an interrogative. Some that follow the rendring by *deceive,* underſtand it not as ſpoken to the ſame purpoſe, but as thou oughteſt not to come in as a witneſſe againſt a man unrequired, ſo beare him not in hand that thy love is great toward him, when it is not, but contrariwiſe thy hatred.

Verſ. 30. *I went by the field of the ſlothfull, and by the vineyard of one void of underſtanding, and it was all overgrown with thornes, &c.* Of the ſlothfull, ſee before Chap.6. and in ſome other places of this Booke; here the evill effects of his bad husbandry, and his poverty following thereupon is ſet forth, to deterre all men from idleneſſe, and to ſtir up to diligence. And that which is here ſpoken, is by *Ambroſe,* *Ambroſ. de offic.* and ſome others, applyed ſpiritually to thoſe that are ſlothfull in Gods Husbandry, letting the field of their heart run out with thornes and weeds, whereas they ought, like good ground receiving good ſeed, to yeeld a plentiful increaſe of holineſſe and righteouſneſſe unto him, for want of labouring to doe which, they come to be poor and miſerable, and undone for ever. And according to this, the Prophet biddeth, *Break up the fallow ground of your hearts, and ſow not amongſt thorns,* Ier.4.3. Matth.13. Heb.6.8. and where thorns are, the ſeed is choaked, and the ground that brings forth briars and thorns is accurſed.

CHAP.

CHAP. XXV.

T*Heſe are alſo the Parables of* Salomon, *which the men of* Hezekiah *copied out*, Vulg. *which they tranſlated*, Hebr. העתיקו coming of a word, which ſignifieth to remove, or to transferre, whereby is not meant their tranſlating them out of one Language into another, but their taking them out from amongſt many more; for his Proverbs are ſaid to have been three thouſand, and therefore moſt probably out of them theſe beginning here, and continued, Chap. 26. 27, 28, 29. were taken, as the moſt choyce ones, by the Scribes, or Prophets, living in the dayes of godly *Hezekiah*, by the direction of the Spirit of God, and added to thoſe that went before, and ſo made Canonicall, as other parts of holy Scripture; the reſt, which were never any part hereof in continuance of time, periſhing without any detriment to the Church of God.

1 King 4.

Verſ. 1. *It is the glory of God to conceale a thing, but the honour of a King is to ſearch out a matter.* There are many things which God of his goodneſſe hath revealed, even all which it concerneth us to know for our ſalvation; but there are many more things kept ſecret, and hidden from us, which it doth not belong to us to know, neither may we ſearch into them, according to that of *Moſes*, *The ſecret things of the Lord belong to the Lord, the revealed to us*; and therefore the Apoſtle ſaith, that here *we know but in part.*

Deut.29 29.
1 Cor. 13.

The ſecrets of God are, what he did before he made the world, when the Day of Judgement ſhall be, or the time of our owne departure out of this life, what ſhall be the ſtate of the world after this, what the particular cauſes are of Gods Judgements upon divers men in this world, who be elect, or reprobate, why the Lord in making election is moved more to ſhew mercy to ſome then to others, for herein we muſt cry out with the Apoſtle, *How unſearchable are his judgements, and his wayes paſt finding out*? There are alſo many ſecrets in Nature, the reaſon whereof we cannot finde out; but all this makes for the glory of God, in that we are hereby ſet a worke, to extoll and magnifie his Wiſdome and power, as exceeding the apprehenſions of all men. But the Kings glory is to ſearch out a matter which is hard to be found out, that in Judgement he may give a right ſentence, and therefore not to proceed raſhly herein, but having firſt heard both parties, and weighed well all circumſtances, as *Salomon* did in the caſe of two Harlots.

Rom. 9.
1 King.3.16.

Verſ. 2. *The heaven for height, and the earth for depth, and the heart of the King is unſearchable*, Hebr. *There is no finding out of the Heaven in the height, of the earth in the depth, or of the Kings heart.* He had ſaid before, *ver.* 1. that it is the glory of a King to ſearch out a Matter, but now touching the ſecrets of the Kings heart, this he ſaith is not by any other man to be found out, which yet is not by all Expoſitors underſtood, as if it were here meant, that the Kings heart and wayes are ſo unſearchable; but by *Junius*, and ſome others, that the King ſhould have ſo profound and wiſe an heart to mannage the weighty affaires of the Kingdome, over which he is ſet.

Junius.

Conſidering that which was ſaid, verſ. 1. which this moſt aptly followeth, it ſeemeth plaine to me, that the meaning is nothing elſe, but it cannot be found out by others, how large a Kings heart is for the finding out of things ſecret and hidden, that Malefactours might not be bold to doe wickedly in hope to be concealed; for both chap. 20. 8. and elſewhere it is ſo ſpoken, of the divining faculty in the King, as that this ſeemeth to be but a ſetting forth of the ſame in other words; and therefore all other Expoſitions made hereupon are but conjectures, whether of them, that ſay the inſtability of the King in his wayes is here ſet forth, who often changeth his minde, as being tyed by no Lawes; or of them, that ſay, his lifting up of ſome aloft, and then caſting them low downe againe, is here ſet forth &c. but much more doe they erre in expounding this, that ſay, a compariſon is here made betwixt Kings and Subjects, Kings being as Heaven above, and Subjects as the earth beneath, and therefore too farre below them to be able to ſearch into their Counſels. And that expound it, as if it were meant, that the height of Heaven, and depth of the Earth might be found out, but not the Kings heart: but the ſpeech is altogether of Kings, and not of Kings and Subjects, and tends to ſhew a parity, not a diſparity betwixt Heaven and Earth, and the Kings heart. If it be ſaid, the height of Heaven, and depth of the earth, and circumference of both, have been found out by the Art of man, it is anſwered; This is but conjecturall, not certaine, becauſe the rules whereby the Aſtronomer goeth may faile; if it had been ſimply meant of the impoſſibility to finde out what the Kings heart is, here had been nothing ſingular ſaid touching him, for ſo it is in reſpect of the heart of any other man, unleſſe it ſhould be underſtood of him, as the chiefe Judge over all the people, as if he had ſaid; When the King hath found out a ſecret, as is aforeſaid, it cannot be knowne in all ſuch Caſes, what the King will doe in way of puniſhing the wicked being found out, whether by one kinde of puniſhment or another, becauſe this is to him Arbitrary.

Verſ. 4. Verſ. 5. *Alex. Severus.*

Take away the droſſe from the Silver. and there ſhall come forth a veſſell for the finer. Take the wicked from before the King, and his throne ſhall be eſtabliſhed in righteouſneſſe. Here by a ſimilitude it is ſhewed, how neceſſary it is to remove the wicked from about the King, Flatterers, corrupt Judges, the one ſort of which the Emperour *Severus* called Smoke-ſellers, commanding them ſtrictly not to come at his Court.

Conſtantius. 1 King. 10.

And to finde out who were ſuch droſſe, *Conſtantius* the Father of *Conſtantine* the Great deviſed this way, he cauſed it to be proclaimed, that all ſuch as would not ſacrifice to the gods ſhould be put from being his Counſellours, and Servants, but ſuch as would, ſhould ſerve him; then all they that were unſound, came readily and offered, but the true-hearted Chriſtians would not; this triall being made, the Emperour commanded all that offered to depart from him, ſaying, That they could not be faithfull to him, that were unfaithfull to their God, but the refuſers to offer, he kept ſtill unto him. And this policy he ſeemed to learne from *Jehu*, who dealt likewiſe with *Baals* ſervants.

Carneades. *Note.* Pſal. 101.

Wicked men about the King, ſaith *Carneades*, keep him, that he can learne to doe nothing well, but to ride, and ſo bewitched is he by them, that he careth not for doing rightly otherwiſe, for whether he doth or no, they applaud him; but the Horſe, that putteth no difference betwixt him and another man, will fling, and caſt him off, if he be not a good Rider. It is the part of Kings therefore, as they deſire to ſit ſure, to put ſuch from about them, as *David* did; and that they may ſo doe, the policy before ſpoken of, is to be uſed, and in a King that doth ſo, the Expoſition before going, of the unſearchableneſſe of the Kings heart is verified, for who could know the heart of *Jehu*, or *Conſtantius*, till that having found out the wicked they diſcovered themſelves?

And thus, theſe words alſo doe well cohere with thoſe verſ. 3. for ſo much as the Kings heart is ſo unſearchable, for the deep policy thereof, to finde out corrupt perſons, let them make this uſe hereof to finde out ſuch as are wicked about them, and having found them out, put them away, as *Conſtantius* did.

Verſ. 6. Verſ. 7. *Luc.* 14.

Put not forth thy ſelfe in the preſence of the King, neither ſtand in the place of great men, for better it is, that it ſhould be ſaid unto thee, come up higher, &c. The meaning of this is, That no man ſhould beare an ambitious minde, aſpiring to high places, becauſe he that doth ſo, ſhall be put downe againe to his ſhame. And it is ſaid, *In the preſence of the King*, becauſe it is a direction to ſuch as come to ſit in Counſell with him; as that of Chriſt, who biddeth take the loweſt place, is for ſuch as come to meetings at Feaſts, where it is a foule ſhame to be bidden, *Sit downe lower*, but much more to be thus debaſed before the King.

Verſ. 8. 9. 10. *Junius.*

Goe not forth haſtily to ſtrive, leſt thou know not what to doe in the end thereof, When thy neighbour hath put thee to ſhame. Debate thy cauſe with thy neighbour himſelfe, and diſcover not thy ſecret to another: Leſt he that heareth it, put thee to ſhame. Jun. *Debate the matter with thy neighbour, but reveale not anothers ſecret.* That is, be not haſty to goe to Law with any man, as is alſo adviſed, 1 *Cor.* 6. leſt it goe againſt thee, and thou be committed to priſon, from whence thou knoweſt not well how to get out againe; but if thou canſt not avoid it, but to law thou muſt goe, contend with him onely, that thus urgeth thee, but if there be any other man, againſt whom an action might have beene brought as well as againſt thee, but what he hath done is concealed, and not taken notice of by him that commenceth the ſuit againſt thee, doe not thou diſcloſe that, leſt the Judge before whom, note thee for a malicious man, and ſo a diſgrace never to be done away, be brought upon thee; And the Hebr. favoureth this reading, and expoſition, and therefore I reſt herein.

Verſ. 11. *A word aptly ſpoken is like apples of gold in pictures of ſilver*: for theſe words *aptly ſpoken*, Heb. it is, *upon its wheels*, whereby is meant according to ſome, running in an eloquent ſtreine, and garniſhed with flowers of rhetoricke, but according to others better, a word of ſeaſonable reprooſe, which for the tartneſſe thereof may ſeem to be as the wheel, which of old was uſed for torment, as hath beene before ſhewed, which doth more plainly appear by the 12. verſe following.

Verſ. 12. *As an eare-ring of gold, and an ornament of fine gold, ſo is a reprover upon an obedient eare*; for the reprover is he whoſe words for the preſent, are as the wheele before ſaid, but his words being taken heed unto, and obeyed, adorne the man that obeyeth them in ſuch a glorious manner, as that now he is like unto one arrayed in a rich robe curiouſly wrought with gold and ſilver, and having at his eares hanging golden eare-rings and about his head and neck other ornaments of the pureſt gold, whereby he is wonderfully graced. He therefore that is impatient of reproof, as moſt are, doeth he knoweth not what, like a foole, to whom moſt precious things are offered to make him glorious, but he rather preferreth deformity, and beggars rags. Indeed for a poore man to have ſuch ornaments put upon him, and taken off againe, as they dealt by Chriſt, upon whom was put a purple robe, is ridiculous, but he that by putting ſuch on, hath them made his owne, and they are before God counted a grace unto him, is hereby made glorious and ſhall in the end be received into his Kingdome, when as the deformed, and ſuch as are clad in filthy cloathing ſhall be ſhut out.

Note.

Verſ. 13. *As the cold of ſnow in the time of harveſt, ſo is a faithfull meſſenger*; What a good thing a faithfull meſſenger or ambaſſadour is, ſee before Chap. 13. 17. but here it is ſet forth by a ſimilitude taken from the cold of ſnow in the time of greateſt heat, ſuch as the time of harveſt commonly is, eſpecially for the great labour of harveſt-men in the heat of the Sun. But how is the cold of ſnow, ſuch a refreſhing at this time? *Jerome* ſaith, that ſnow lay upon the mountaines of *Libanus* all the yeare, and that againſt extream heat they uſed to put it into their drinke, and by mingling it therewith they were greatly cooled, and refreſhed, and he that had a burning feaver was healed. To this then he alludeth, becauſe a man, that is anxious about a buſineſſe of importance, and hath a meſſenger to ſend out about it, who is faithfull, is a great eaſe and comfort to him, to ſee him ſoone returning, the buſineſſe about which he went, by his care being diſpatched according to his hearts deſire. Some expound it of ſnow coming in the heat of harveſt to refrigerate the aire, or of cold blaſts coming from thoſe parts where ſnow lyeth: But becauſe the firſt of theſe is but imaginary, and a thing, that never happeneth, and cold winds, that is, ſo cold would not be a refreſhing, but rather a dangerous piercing to mens bodies, their pores being open in ſo hot a time, I prefer, and reſt in the firſt.

Hieron. de locis Heb.

Verſ. 14. *Who ſo boaſteth himſelfe of a falſe gift, is like clouds and winds without raine*: that is, as the Husbandman is grieved, when by clouds and winds ariſing, he is put in hope of raine, but none cometh; ſo a man that by another is borne in hand that he will doe great matters for him, but when it cometh to the triall, he doth nothing, is vexed to ſee how he was deceived, and his confidence fruſtrated. *Jude* in his Epiſtle ſetteth forth falſe brethren, and hypocrites likewiſe, as clouds carried about of the winds without raine.

Verſ. 15. *By long forbearing is a Prince perſwaded, and a ſoft tongue breakes the bone.* Of this in general, ſee before ch. 15. 1. only here it is further applied to a Prince.

Here moderation in eating honey is preſcribed, as before Chap. 24. 13. it was commended to be eaten, and ſaid to be good, leſt therefore it ſhould be eaten to exceſſe, this caveat is here given.

Withdraw thy foot from thy neighbours houſe, leſt he be weary of thee, and Verſ. 17.
hate thee. Some joyne this verſe to the former, and make this to be the ſenſe, if *Junius.*
thou findeſt thy neighbours houſe as ſweet as honey, for the good cheare
which thou alwayes findeſt there, yet frequent it not too much, leſt he inſtead
of making thee welcome, loath thy company, as too troubleſome a gueſt, and uſe
thee contemptuouſly. And *Lavater* takes that ſpoken verſe 16. as a ſimilitude, *Lavater.*
as if it had beene ſaid, as a man finding honey eateth but a little, if he doth
much, it will doe him more hurt then good; ſo if thou haſt a friend to whoſe houſe
thou art welcome, goe but ſparingly thither, leſt he be weary of thy company, and
reject thee as too impudent an intruder. A falſe witneſſe inveighed againſt here,
hath beene often condemned before, but now he is compared to a *maul, a ſword,* Verſ. 18.
and a ſharpe arrow; the firſt of which breaketh hard things in peeces, the ſecond
cutteth them aſunder, if they be ſuch hard things as will be cut by a ſharp inſtru-
ment, the third pierceth into the inward parts of the body; the meaning is, which
way ſoever yee looke upon a falſe witneſſe, he is moſt dangerous, one way or other
deſtroying him, againſt whom he cometh: and therefore, as enemies breaking into
the land with clubs, ſwords, and arrows are oppoſed and ſuppreſſed by all men;
ſo ſhould falſe witneſſes be. Some, becauſe three ſimilitudes are here uſed, by the
firſt underſtand that which knocketh a man on the head, for this doth an hammer;
by the ſecond, that which cutteth the throat, for this the ſword doth; by the third, *Janſen.*
that which pierceth the heart, for this the arrow doth. And he acts the part of an
hammer, when he ſtriketh the head ſo, that the defendant cannot deviſe through
aſtoniſhment what may make for his owne juſtification, and the overthrow of his
teſtimony; of a ſword cutting the throat, when for want of invention he becomes unable to ſpeak; and of an arrow, when by entring into his heart, he makes him to bring forth ſecrets lying hid there, which make againſt him.

Laſtly, as the hammer and ſword kill at hand, ſo the arrow doth afarre off; in like manner the falſe witneſſe, not onely by teſtifying to his face, but calumniating him behinde his backe, makes him more infamous.

Confidence in an unfaithfull man in time of trouble is like unto a broken
tooth, and a foot out of joynt, becauſe as the tooth, if a man cheweth therewith, it Verſ. 19.
paineth him, and a foot out of joynt being ſet upon the ground to goe, puts a man
to more paine; ſo truſting to a falſe friend in trouble, increaſeth the ſufferers paine;
and to a foot, and a hand, and eye is a falſe friend compared by Chriſt, where he
ſaith, If thy foot offend thee, cut it off and caſt it from thee. A friend is deare to a
man, as a member of the body, but to be cut off, and no more friendſhip to bee
held with him, if he deceiveth thee, when thou haſt moſt need of his helpe. The
Vulg. joyneth alſo the next words at the beginning of verſe 20. hereunto, as *he*
that taketh a garment in cold weather, expounded likewiſe of a deceitfull friend,
for as a man in cold weather needs garments to keepe him warme, and it is a great
hurt to him then to take them away; ſo for a friend to withdraw himſelf in time of
trouble. And thus indeed it ſeemeth beſt to agree, although Hebr. the verſe bee
ended before theſe words, for with that of verſe 20. it hath no agreement,
the words being rendred, as in New Tranſlation, and Vulg. alſo, as *Vinegar*
upon Nitre, that ſingeth ſongs to an heavy heart. But *Junius that puts* Verſ. 20.
on him a garment in time of cold, or Vinegar upon Nitre, that ſings a ſong to *Junius.*
one ſorrowfull in heart, expounding it of the comfort wherewith an heavy
minde is affected at muſicke, as he that covers the naked with a garment in cold
weather, who was before almoſt hard frozen, or by pouring on Vinegar upon
Nitre, diſſolveth it, being of a ſtony hardneſſe before. And Nitre ſaith he, is not
ſalt growne into this hardneſſe, but a kinde of earth white in colour, hardened by
the Sunne, as *Bellon.* writeth: that Vinegar diſſolveth Nitre, ſee *Ariſt.* Meteor
4.6. and that muſicke eaſeth a troubled minde 1 *Sam.* 16. 2 *King.* 3. the word
rendred taking away commeth of עדה *to remove,* or *to adorne,* ſo that it may bee
indifferently rendred, that taketh away or *cloatheth with a garment.* If it be rendred *cloatheth*, it goes thus, *Cloathing one in a cold day, Vinegar upon Nitre* and *ſinging in ſongs in, or to an heart heavy or ill.* So that three things ſeem here to be

put together, as if it had beene ſaid, they are alike, and then the expoſition of *Junius* is moſt right: and touching Nitre, elſewhere it is ſpoken of as a ſcourer, Ier. 2. and he ſaith, that things being waſhed herewith are made purely white. But if it be contrariwiſe underſtood of taking away a garment, &c. then the ſong in ſongs to an heavy heart is ſpoken of, as like unto him that doth ſo, increaſing rather the heavineſſe, then diminiſhing it: And touching Vinegar upon Nitre, which is a cleanſer and ſcourer, *Cajetan* ſaith, that he hath noted that this mixture is ſo farre from taking ſpots out of a garment and making it white, that it is thus ſpotted more. The effects of Nitre and Vinegar mingled together, are by divers noted to be divers:

Cajetan.

Galen l.3.de medicin.cap.7.

1. *Galen* ſaith, that Nitre is not diſſolved by oyle, but by Vinegar moſt readily.

2. *Beda* ſaith, that it being poured upon Nitre, makes it crackle like unto lime, when water is poured on.

3. It tempereth the acrimony of Nitre, and being mixt together, the ſharpneſſe of the Vinegar is allayed. So *Pliny*.

4. This mixture healeth the noiſe in the eares, and purgeth the filthineſſe of them, ſo *Dioſcorides*; and as *Pliny* ſaith, taketh away ſpots in the face or body, and as *Ceſus*, it is good againſt the ſtinging of Serpents, or other putrifying ulcers, and as *Pliny*, helpes againſt the wearineſſe of the body being waſhed herewith, and laſtly healeth the itch.

Dioſco.
Plinius.
Ceſus.
Georgius Agricola.

And touching the making of Nitre, *Georgius Agricola* ſaith, that it is made of the water of Nilus, or Lye, or ſweet water drained through the earth, and hardened by the heat of the Sun And as to finde out the meaning of theſe words, the effects of Vinegar poured upon Nitre is to be known, ſo we muſt know what is meant by the words rendred *an heavy heart*, Hebr. לברע, an evill heart, and therefore by ſome it is taken for a wicked heart, by others for a ſorrowfull heart. And the words, שרֿב שרים a ſong in ſongs ſignifieth ſometimes lamentation, and woe, *Ezek.*2. and 27. and 32. and then hereby is meant ſeverity, reproofe, and denouncing of woes againſt the notoriouſly wicked. Yet becauſe Vinegar put upon Nitre allayeth the acrimony thereof, as hath beene ſaid, it is meant that a moderation muſt bee uſed in reproving, the offender not being dealt with altogether with ſharpneſſe, but ſome gentleneſſe, that he be not exaſperated, in ſtead of being amended. And the man here ſpoken of, as being of an evill heart, may well be thought to be the unfaithfull one ſpoken of, verſe 19. and therefore we may underſtand alltogether thus: To the unfaithfull man ſhall be removing or taking away the garment in cold weather, he having no helpe herefrom, as he afforded others no helpe in their trouble, who truſted to him; but inſtead of comfort, when he is thus denuded, Vinegar and Nitre, lamentation and woe ſhall be to him, as one that hath thus diſcovered himſelfe to be of a moſt evill and wicked heart, that is, he ſhall taſte of ſharpe and bitter afflictions, whereby he ſhall be made burning like lime, when water is poured upon it, and inſtead of ſolace, whereby men uſe to comfort others in miſery, hee ſhall heare nothing ſounded to him, but ſongs of lamentation and woe, that all men by his example may be warned againſt doing the like, that is, being unfaithfull to their friends, and leaving them in their diſtreſſe without helpe, which is the moſt contrary to the duty of love that can be. For other expoſitions that are made hereupon, becauſe none of them doe throughly agree to all things here ſaid, I omit them as impertinent. The divers effects of Vinegar and Nitre indeed, hath given occaſion of divers, but ſurely it is no intent of the Spirit of God, that this ſimily ſhould be ſtretched to them all, but onely to thoſe which moſt aptly agree to the matter intended here.

Note.

Verſ. 21. *If thy enemy be hungry give him bread to eat; &c.* From this the Apoſtle ſpeaketh *Rom.* 12. And it is not without ſome coherence with that which went before, verſe 29. where the unfaithfull friend is cenſured, for not helping his friend in time of trouble; hee that will ſhew himſelfe one of Gods faithfull people, contrariwiſe muſt not onely doe for his friends in diſtreſſe, but even for enemies, as Chriſt alſo teacheth. Of the meaning, *Heape*

coals

Match. 5. 45.

coals of fire upon his head, ſee my Expoſition upon *Romans* 12.

Verſ. 23.

The North wind driveth away raine, ſo doth an angry countenance a back-biting tongue. The word here rendred *driveth away*, ſignifieth alſo bringeth forth; and whereas it is an *angry countenance, a back-biting tongue*, one puts a back-biting tongue firſt, giving this for the ſence, As the North wind bloweth up clouds, and raine, ſo a back-biting tongue detracteth from a mans credit and honour, cauſeth heavineſſe, like a cloud in the countenance, and the raine of teares to fall from the eyes.

Cajetan.

Hieron.

But keeping to the New Tranſlation, which is alſo the vulgar, *Jerome* expounds it by a Similitude, as a man that ſhootes an Arrow againſt a ſtone, or iron wall, it recoyles upon him, and he is hereat daunted, and goes away, and ſhootes ſo no more; in like manner the Detractour back-biting his neighbour, before one that lookes with a diſpleaſed and angry countenance upon him, when he is ſo doing, is aſtoniſhed, and dares not proceed any further, but goes away confounded.

Verſ. 25.

Gen. 47.

As cold waters to a thirſty ſoule, ſo is good newes from a farre Country; That is, good newes long looked for, which a man cannot come to heare but by ſending out a long journey, as *Jacob* did his ſonnes after *Benjamine*, required by *Joſeph*, and *Simeon* detained, but they againe returning at length, and bringing good newes, that *Joſeph* was the Lord of the Country, his ſpirits revived. So many that have ſonnes likewiſe in a farre Country, and longing to heare of their welfare, if good newes hereof be brought them, it is very comfortable to them.

In like manner, when we have an Army abroad afarre off, to heare of their victorious proceedings, and likewiſe to heare from other Nations, that they imbrace the truth. For the Compariſon, *Artaxerxes* having a little pudly water brought unto him, when he was in a great ſtreight through thirſt, tooke and drunke it moſt gladly, ſaying, That he never dranke any wine with more pleaſure.

Lavater.

Joh. 4.

Joh. 7. 37.

This is alſo by *Lavater* applied to the good newes of the Goſpel, propounding ſalvation by Chriſt, which cometh from a farre Country, that is, *Judea* to us, and by the thirſty is readily received, being water moſt ſatiating, inſomuch as that our Lord ſaith, *He that drinketh of this water ſhall never thirſt againe*; and therefore he crieth out, ſaying, *He that thirſteth, let him come and drinke of this water freely.*

Verſ. 26.

A righteous man falling downe before the wicked is as a troubled fountaine, and a corrupt ſpring, Junius, *Fons conturbatur calcibus*, *A fountaine troubled with heeles*, the vulgar, *with the foot*. Hebr. נבפש *dirtied*, and becauſe dirt and mire is made by treading in waters, it may well be rendred troden under foot, and trampled upon with mens foule feet, or beaſts, whereby it is fouled. Now as this is a vile thing, and cannot but ſtirre up indignation in all that behold it, to ſee good and pure water thus abuſed; ſo to ſee a poore man that is righteous abuſed, and trodden under foot by the wicked, is an unworthy ſight; the neceſſity of Spring-waters, and therefore of keeping them pure is well knowne to all men, and therefore the Imperiall Law provideth, that none trouble them.

Now a righteous man is like unto a Fountaine, for ſo it is ſaid before, that the mouth of the righteous is, and for this reaſon of great good uſe, in the place where he liveth; and therefore if ſuch an one falleth before the wicked, by being cut off, or kept under, that he dareth not to ſpeake, or if he ſpeaketh, he is not regarded, or for feare he falleth from his righteouſneſſe, and complieth with the wicked, that is mightier then he; The caſe of ſuch a place is as if the fountaines of water therein were dirtied, by treading ſo, as that they are made unuſefull for men, or cattell, that all may lay it to heart, and provide againſt it to the uttermoſt of their power.

Verſ. 27.

It is not good to eate much Honey, ſo for men that ſeeke their owne glory is not glory. Hebr. *To ſeeke their glory is a glory*, for there is no negative, only *Jerome* ſuppoſing that a negative is to be underſtood, that it might anſwer the former part, hath rendred it according to this ſence, *He that is a ſearcher of Majeſty ſhall be oppreſſed by glory*; and New Tranſlation according to theſe words: but acute *Cajetan* takes it for an affirmative thus: As it is not good, but unwholſome

Cajetan.

for

Matth. 6. for a man to eate much Honey, ſo indeed to ſeeke his owne glory, in ambitiouſly hunting after Honours in this world, or praiſe of his well doing, is an ill thing, but to ſeeke the common glory, and credit of the King, and Nation wherein a man liveth, is a glory, and he doth worthily that doth ſo.

That againſt a mans ſeeking of glory to himſelfe is left to be underſtood, as being eaſie for any man to conceive, that ſome ſuch ſentence muſt be thought upon to anſwer to the evill that cometh by eating of Honey over much.

And another ſentence is haſted unto contrary to that, There is glory in ſeeking the glory of others, who are worthy, and howſoever one giving honour, going one before another, for ſo the Apoſtle directeth; and with this expoſition I reſt, wiſhing that the Originall might be conſidered, and be rendred accordingly without variation.

Verſ. 28. *He that hath no rule over his owne ſpirit, is like a City that is broken down, and without walls.* This is by ſome underſtood, of power wanting to a man to refraine his tongue; for he that cannot, layeth himſelfe open, as a City, the walls whereof are broken downe, and ſo the enemy hath advantage to enter and take it, for thus by loquacity a man layeth himſelfe open to all, that will take advantage againſt him. And in this ſence well is ſuch a tongue ſet forth by a City, the walles whereof are broken downe, becauſe the tongue is by nature walled in with lips, and teeth, but not being refrained, theſe walles and Gates are broken downe.

Some, by refraining his ſpirit, underſtand his proud heart, as *Chryſoſtome*, who ſaith, that by humility a man is fenced, but by pride he lyeth open, as the City, the walles broken downe.

Chryſoſt. Hom. 20. in Rom. *Gregor.* Paſtor. 3. admon. 15. *Philo Judæus.* Some, his wrath and fury, as *Gregory*, who yet ſpeakes rather according to the firſt of words into which the wrathfull breake; *Philo Judæus* ſpeaking of wrath, ſaith, They that ſerve Wrath are brought into the greateſt ſervitude, that is, even as they that live under a Tyrant: we ſhall not need to divide but take all theſe together, and put in the ſpirit of Luſt alſo, for by any of them a man lyeth open to the enemy of his ſoule; the proud man becauſe he is weake, through the want of Grace, which is given only to the humble; the angry man, and the envious, becauſe he is blinded by paſſion, and ſo as *Sampſon* led by the *Philiſtims*, as being without ſtrength to reſiſt; the licentious Prater, becauſe by the words that come from his fooliſh mouth he is eaſily inſnared; and the luſtfull, becauſe reaſon is in him overcome by Luſt, and ſo he is by Luſt carried away captive to his inevitable deſtruction.

CHAP. XXVI.

Verſ. 1. *AS ſnow in ſummer, and raine in harveſt, ſo honour is not ſeemely for a foole.* This is but a ſuppoſition, becauſe ſnow never falleth in ſummer, nor

1 Sam. 12. in *Iudea* raine in harveſt, unleſſe in great wrath, as in *Samuels* dayes, when they would needs have a King, to terrifie, and ſhew them their folly. The meaning therefore is, As God orders the times and ſeaſons ſo, as that ſnow is not in ſummer, for then the aire muſt be extreamely cold, and ſo things ſpringing out of the earth would be nipt and killed; neither doth he ſend much raine in harveſt, if the time be ſeaſonable, for ſo Corne would be corrupted, and grow in the field to the great detriment of the people.

In like manner in a well ordered State, Fooles are not ſet up rulers, but wiſe men, for if fooles be put in authority, wofull is the caſe of that Land, and ill would it be with the Lords harveſt, That is, his faithfull people. This is not much unlike to that which was ſet forth before, ch. 25. 26.

Verſ. 2. *Junius.* *As the Bird by wandring, and the Swallow by flying, ſo the curſe cauſleſſe ſhall not come*; Or, *as the Bird, or Sparrow in wandring*; The meaning is, the Curſes of the wicked, whereby they curſe the innocent, ſhall be but as Birds flying in the aire, but ſet not their feet upon the ground, to make any impreſſion there; ſo the curſes of mad and furious fooles, then which nothing is more common in their prophane mouthes, ſhall vaniſh as it were, in the aire, and not light upon them that are cauſeleſly curſed, to hurt them.

Lavater.

Lavater will have the meaning to be, That theſe curſes are no more to be regarded then the flying about of Birds in the aire, which hath none effect touching us, although much obſerved by the ſuperſtitions given to vaine Divinations; and he further applyeth this to the Popes curſing of thoſe of the reformed religion, with Bell, Booke, and Candle.

Verſ. 3.

Of this, touching a whip for the backe of the foole, ſee before, chap. 10. 13. only it is here ſpoken of by way of compariſon; as, *a whip for the horſe, and bridle for the horſe,* which cannot otherwiſe be ruled.

Verſ. 4.5.

Anſwer not a foole according to his folly, leaſt thou alſo be like unto him. Anſwer a foole according to his folly, leſt he ſeeme to be wiſe in his owne eyes. Divers are the Expoſitions given upon theſe words:

Beda.

1 By *Beda,* when it is no fit time to anſwer a foole, as when he is drunken, or in a rage, doe not reprove him at that time, but deferre to ſpeake to him till afterwards, when it is more likely that reproofe will doe him good, and make him ſee into his folly, to repent.

Cajetan.

2 Of *Cajetan, Anſwer not a foole according to his folly,* by returning the like language to that which he giveth thee, rayling for rayling, and curſing for curſing, for ſo thou ſhalt ſhew thy ſelfe a foole like him; but ſpeake ſo, as that he may ſee his folly, and be aſhamed.

Cyp. de ſing. Cler.

Cyprian, If a foole rayleth upon thee, overcome his folly with ſilence for the time, but let him in time convenient be anſwered, as he is worthy, with ſharpe ſtripes for his wickedneſſe, for the rod, as was ſaid before, *ver.* 3. is for the fooles back, and by words he is not to be dealt withall.

Laſtly, unto theſe we may adde, If by his fooliſh and wicked ſpeeches, or doings, thou beeſt provoked, anſwer him not either by word or correction in thy paſſion, for then thou ſhalt both ſpeake, and deale fooliſhly, like unto him; but tarry till thy heate be over, and then deale with him ſo, as that he may not want of reproot, or correction, be incouraged in his folly, as thinking for that he hath ſpoken or done well.

Verſ. 6.

He that ſends a meſſage by the hand of a foole, cutteth off the feet, and drinkes damage, Jun. *cutteth his feet, or drinketh ſome hurtfull thing;* the vulgar, *He is lame on his feet, and drinkes iniquity.* I preferre the reading of *Junius,* as moſt agreeable to the Hebrew, and the meaning is plaine, if a man ſends a meſſage by a foole, it is either undone, and ſo he had as good have ſent by one that had no feet; or it is ill done, and by this meanes ſometimes he ſuffereth as much hurt as by drinking a little poyſon, by reaſon of the vexation coming to him hereby.

Verſe 7.

The leggs of the lame are not equall, ſo is a parable in the mouth of a foole; Junius, *The leggs of the lame are lifted up,* for the word דליו ſignifieth either unequall, or lifted up, but the ſence is the ſame, lifted up unequally.

Note.

And a parable in a fooles mouth is compared hereunto, becauſe if he uttereth one wiſe ſentence, another fooliſh and vaine cometh from him, yea the common courſe of his ſpeech is fooliſh, and ſo he goeth as it were upon leggs, one ſhorter, and another longer; it is more diſgrace then credit for him to utter a wiſe ſaying ſometimes, and therefore let ſuch either turne from their folly, or ſpeake not at any time ſo, as whereby the common courſe of their ſpeech, and their owne doings are condemned. And this ſpecially reproveth ſuch teachers, as in publick ſpeak excellently, but privately are full of vaine talke, and live wickedly.

Verſ. 8.

As he that bindeth a ſtone in a ſlinge, ſo is he that giveth honour to a foole. A man doth not uſe to binde a ſtone in a ſlinge, from whence it is by and by to be throwne, ſaith *Lavater.* But how this can be fitted to this place I ſee not; it is therefore better which he addeth according to the vulgar Tranſlation, *that bindes a ſtone in acervo Mercurii,* for the word Hebrew ſignifieth an heape, and the Greeke word ἕρμαιον ſignifieth an heape, or *Mercury,* which *Mercury* was by the

Lavater.

the heathen counted the god of wit and reaſon, whereupon he giveth this for the ſenſe; He that giveth glory to a foole, is as one that placeth an ordinary ſtone amongſt thoſe that, for their wit and underſtanding, are as precious ſtones; and therefore ſuch, and of ſuch place of concernment for the publike good, as that no foole ſhould have the honour to be ſet amongſt them. And ſome, he ſaith, underſtand it of an heap of ſtones to be caſt at him, that is to be ſtoned to death, ſome rendring it, *that bindes a ſtone in purple,* becauſe ארגמן ſignifying *purple,* cometh from the word here uſed, and ſo will have the ſenſe to be, as he that clads an ordinary baſe ſtocke or ſtone in purple, ſo is he that giveth glory to a foole. Some that bindes a ſtone in a ſling, for this being done, it cannot be ſlung to ſmite withall. Some, *that puts a ſtone in a ſling,* for as he cannot throw right, ſo doth not he, that promotes a foole; but this is moſt frigid of any expoſitions that have beene brought, because we read of thoſe that could throw a ſtone out of a ſling at an haires
Judg. 20. 16 breadth, and *David* miſſed not the forehead of *Goliah.* Of all theſe expoſitions,
R. Joſeph. or any others, for there be many more given, that is the beſt, which goeth upon the word purple, and this is the expoſition of *R. Joſeph*; for what fitter compariſon to ſet forth a foole promoted to honour, who is as a ſtone for underſtanding or utterance, then that taken from a ſtone with purple, the habit of a Ruler put about it?

Verſ. 9. *As a thorne goeth up into the hand of drunkards, ſo is a parable in the mouth of fooles.* Heb. *A thorne aſcending into the hand of a drunkard, and a parable, &c.* that is, are alike. About the rendring of חוח a thorne, all are agreed, but for משל parable, the Sept. hath ſervitude; ſome a tanting proverb, or parable, ſome domination. Divers are the expoſitions given by divers hereupon;
Junius. *Junius,* a thorne, or goad, or other ſharpe inſtrument in the hand of a drunkard, and a divine ſentence in the mouth of fooles hurt alike, for the drunkard being thus armed doth much miſchiefe, yea, ſometimes killeth him with whom he meeteth; ſo fooles abuſe the ſentences of holy Scriptures to the hardening of themſelves and others in ſinne to their deſtruction. They that take it for domination, ſay for fooles to have command, is as dangerous. They that take it for tanting, as a thorne runneth into the hand of a drunkard, but whilſt he is in this caſe he feeleth it not, but afterwards he hath great paine thereof; ſo he that raileth upon another, and uſeth tanting ſpeeches ſhall finally feele the ſmart and paine of them through his body, piercing his owne through the juſt judgement of God, whereby it is meaſured to every one according to his meaſuring to another; here I ſpare to bring more expoſitions, of which there be alſo many, and reſt in this, as beſt agreeing with the words *aſcending into the hand,* or pricking it, and not being in it, to bee uſed againſt others, as he luſteth to hurt them, for then hee would rather have named ſome inſtrument, which men commonly uſe to wound others withall.

Verſ. 10. *The great God, that formed all things, rewardeth both the foole and the transgreſſor.* Heb. *The great former of all.* Here becauſe there is no word ſignify-
Vatab. ing God expreſly, but רב *great, Vatabl.* underſtands a great man, a Prince forming the Commonwealth by good Lawes, and he rendreth the words thus, *The great man doth all things himſelfe, but the foole for a reward hireth tranſgreſſours*, as if nothing elſe were meant here, but to ſhew a difference betwixt a worthy and wiſe Prince, and a fooliſh; the one that all things may be well and uncorruptly done in judgement, doth all himſelfe; the other contrariwiſe committeth all to others, and thoſe none of the wiſeſt neither, whereby much corruption groweth in the Commonwealth; but Heb. it is not, the foole hireth for reward, but *both rewards the foole, and rewards the tranſgreſſour.*

Moreover it is not probable, that theſe words, *The great Former or Creator of all,* ſhould be ſpoken of any mortall man, but of God alone, of him therefore I underſtand it; but then what is meant by ſaying, That he rewardeth the foole, and the tranſgreſſour? Some by reward will have the ſame meant, that is ſpoken of *Matth. 5. He makes the Sunne to ſhine, and raine to fall upon the good and the bad, &c.* As if it had beene ſaid, God ſupplieth even the ſinfull and wicked with neceſſaries in this life, notwithſtanding their ill deſerts, therefore this ſhall much more be ſupplied. But becauſe when the word reward goeth alone, and nothing elſe is added to expreſſe what manner of reward, it is commonly meant of a reward in wrath, if wicked perſons be ſpoken of. The meaning then is, as he is great and mighty enough to give all the wicked their pay as they deſerve, ſo hee will doe it, be they fooles, that ſinne out of ſimplicity or ignorance, or tranſgreſſors that knew their Maſters will, and yet committed things worthy of ſtripes, hating to be reformed. And being thus underſtood there is ſome coherence betwixt theſe words and the former of meaſuring to men as they meaſure to others, the great God of all ſhall ſee that they be thus rewarded, and with the words following, verſe 11.

Verſ. 11. 2 Pet.2.20. *As the dog returnes to his vomit, ſo a foole to his folly:* As if he had ſaid, notwithſtanding all this, that God declareth himſelfe to be a rewarder of the wicked, yet they will not ceaſe doing wickedly and fooliſhly to the end, no not after that by judgements they have been for a time conſtrained to leave their ſinne, yet theſe being a little while removed, they returne to the ſame evill courſe of life againe.

Verſ. 16. *The ſluggard is wiſer in his owne conceit, then ſeven men that can render a reaſon.* And verſe 12. hitherto he ſpeaketh againſt the ſlothfull in the ſame manner, that he ſometimes before had done, ſo that of thoſe verſes there needs no expoſition, but onely verſe 14. in ſaying, that as a doore turneth upon its hinges, ſo doth he, which is meant of his turning him in his bed from one ſide to another, and lying ſtill in the ſame place, when others are up, as the doore often moving by opening and ſhutting yet remaineth where it was. For theſe words, the ſluggard is ſaid to be *wiſer in his owne conceit,* in way of anſwering to verſe 12. for hereby it is ſhewed, that the ſluggard is the ſelfe-conceited foole there ſpoken of, and hee is ſaid to be wiſe in his owne conceit, becauſe he thinkes himſelfe wiſer in lying long in bed, and taking his eaſe, then all they that riſe early, and diligently apply themſelves to labour in their Callings, although they can give a good reaſon of their ſo doing, *viz.* their being better inabled to reſiſt luſts of the fleſh; to get wherewithall to live and give to the poore, and to goe about the worſhip and ſervice of God, time being thus gained to this end and purpoſe.

By the ſluggard alſo underſtand one, that will not take paines to get the moſt neceſſary learning for his ſoule, for ſuch yet thinke themſelves wiſe.

And laſtly, the timorous and fearfull, for which the ſluggard is ſet forth ſaying, there is a Lion in the way, he will not ſuffer for Chriſt, and his truth, but rather then ſo lye ſlugging in the ſinke of errour.

Verſ. 17. *He that medleth with ſtrife not belonging to him is like unto one that takes a dogge by the ears;* that is, by his ſpeaking to men in the heat of their contention he doth but provoke them, or one of them, at the leaſt to flye upon him with his virulent tongue, as a dog, being taken by the eares, to bite with his teeth him, that layeth hold upon him.

Verſ. 18. *As a mad man that caſteth arrows, firebrands and death, ſo is he that deceiveth his neighbour, and ſaith am I not in ſport?* The ſcope of this compariſon is to ſhew, that there is as much danger in a falſe-hearted friend, as in furious enemies, that placing themſelves out of ſight doe ſuddenly ſhoot at, or caſt fire-balls amongſt thoſe that they fight againſt, whereby they doe much miſchiefe; for as ſuch enemies are more obnoxious, then they that come openly to fight becauſe theſe may be taken heed of, thoſe cannot: So a falſe-hearted friend hideth himſelfe, as it were, under a pretence of meaning no harme, when he doth his friend miſchiefe, for hee would make him beleeve that hee did it but in jeſt, and that the harme done was beſides his intention. Some thinke it is meant, that hee derideth him being thus hurt, as glad that he had done it to his great vexation.

Verſ. 20. Chap.22.10 17.4.18.8. 20.19. Againſt Tale-bearers verſe 20. it hath beene ſpoken before, and how that by their meanes contention is made onely, here it is illuſtrated by a compariſon taken from wood and fire, hee being as fewell to the fire.

Verſ. 21. *As coals are to coals, and wood to fire, ſo is a contentious man to kindle ſtriſe.* This and verſe 22. are nothing elſe but an amplification of the evill coming by make-bates.

Verſ. 23. *Burning lips, and a wicked heart are like a potſherd covered with ſilver droſſe*; that is, the lips of him, that by Tale-bearing kindleth the fire of contention covereth his wicked heart over with good words, but this is no more then the covering over of a potſherd with droſſie ſilver; it is a baſe heart, and a baſe mouth, though ſeeming glorious like ſilver, under which it is hidden. Some will have the droſſie ſilver underſtood to be within, and the burning earthen veſſell, the lips, and the fire, the triall, whereby it is found out to be droſſie. But the word צפה ſignifieth to cover, and therefore this expoſition falleth. *Junius.* For the former is *Junius*, who ſaith further, that as ſuch a cover is no longer a cover to hide the baſe ſtuffe which is under it, if it be a little ſcraped off, ſo ſuch guilded lips being examined will eaſily be found to have a baſe and vile heart hid under them. And that this is the meaning the 24,25,26. verſes doe plainly ſhew: faire and flattering ſpeakers then, whoſe aime is to ſtirre up ſtrife, are not to be truſted, and if any come to thee with ſuch a tongue, thou mayeſt well know that he hath a wicked heart, and therefore truſt him not, but take heed of him.

Verſ. 27,28. *He that diggeth a pit ſhall fall therein, and he that rolleth a ſtone, it will returne upon him. A lying tongue hateth thoſe that are afflicted by it, and a flattering mouth worketh ruine.* After warning given to others againſt Tale-bearers and flatterers; now he threatneth ſuch with deſtruction by their owne machinations, ſuddenly and unexpectedly to come upon them, as he that diggeth a pit into which another may fall, little thinketh ever to fall into it himſelfe, and hee that rolleth a ſtone up an hill, letting it to lye ſo there, that at the leaſt touch it may fall upon, and cruſh another to death, little thinketh that it ſhall ever fall upon his own head; but by Gods juſt judgement ſometime he himſelfe falleth thus, and is thus deſtroyed. *A lying tongue hateth thoſe that are afflicted by it*, Junius, *that it would deſtroy*; that is, cloſely doth endeavour the deſtruction of his neighbour, whom he beareth faire in hand, but by ſpeaking him faire on the one ſide, and tickling the Magiſtrate in the eare on the other ſide, that he is a wicked man he bringeth him ſuddenly to ruine, as one that falleth into a pit, or hath a great ſtone fallen upon his head from an high place; when as indeed the man by his inſtigation thus ruined, is a righteous man, but he a wicked liar, and malicious, to whoſe deſtruction therefore the moſt righteous Judge of all the world, that cannot be deceived, *Lavater.* will finally turn this his deviliſh plot: But becauſe the Hebrew word is, דכי, either *contritos ſuos*, or *conterentes eum*, I rather aſſent to thoſe that expound it thus, the man that hath a lying tongue, whereby he hath done another miſchiefe, is ſo farre from being hereby ſatisfied in his malice, that he hateth him ſtill, not ceaſing till he hath brought him to utter ruine; or to thoſe that expound it by *conterentes* thus, he hateth ſuch as ſuppreſſe and curb him in his way of lying, for wicked men hate thoſe that finde them out in their haulting, and puniſh them therefore, and to wrecke their teene upon them, they cunningly ſeeke their ruine.

CHAP. XXVII.

Verſ. 1. BOaſt *not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth,* This ſeemeth to be ground of that ſaying, Jam.4. *Go too now yee that ſay we will goe to ſuch a City, and there be a yeare, &c.* and ſo it is by expoſition generally taken, a man knoweth not, whether he ſhall live till to morrow, and therefore it is not for him to boaſt what he will doe to morrow; but if a man hath an opportunity of doing now, take it and deferre not, leſt thou be prevented. It is a *Note.* notable place againſt thoſe that beare themſelves upon this, that they to morrow, that is, hereafter wil turn from their ſins by repentance, and ſo attaine ſalvation, this is a vaine and dangerous thing, and therefore let every one for this take the time preſent.

Verſ. 2. *Let another praiſe thee, and not thine owne mouth, a ſtranger, &c.* For a man to praiſe himſelfe, ſaith *Chryſoſtome*, is a diſpraiſe and infamy, unleſſe he be by neceſſity inforced to relate good things touching himſelfe, as *Paul* was; for men will hardly heare one man praiſing another, much leſſe praiſing himſelfe. By repeating the word *another man*, with a little variation, *a ſtranger*, he intimateth, that a man ſhould not only not praiſe himſelfe, but not ſuffer ſuch as ſtand in neare relation to him, to praiſe him, but ſtrangers that have no relation in the fleſh unto him, or by familiar acquaintance, but are meere ſtrangers, or ſuch as are in affection eſtranged; that is, very enemies; for when a man liveth and doth ſo, that even his enemies cannot but praiſe him, this is for his credit and fame indeed, for they would not otherwiſe ſpeake well of him, but compelled by the truth. 2 Cor. 11.

Verſ. 3. 4. *A ſtone is heavy, and ſand weighty, but a fooles wrath is heavier then both. Wrath is cruell, anger outragious, but who can ſtand before envy?* It was ſaid before that anger reſteth in the boſome of fooles; now it is ſhewed how intolerable this anger is, and that being begun, it increaſeth more and more, ſo that none are able to ſtand before it. And he nameth wrath, anger, and envy as the degrees.

Lavater. *Lavater* for outragious, hath *overflowing*, and ſo the word טשם ſignifieth. Firſt, by *wrath*, that is ſaid to be cruell, underſtand the firſt degree thereof, for wrath in a foole tends to bloudſhed in any meaſure, anger, or fury to the bearing downe of all that come in the way, as an overflowing floud, and envy, which is worſe then both theſe, for the floud coming may be avoided, but the envious and malicious foole cannot be taken heed of, and therefore none can tell, how to beware of an envious foole ſo, as not to be at ſome time or otther endangered by him; for anger much tranſporteth wiſe men, therefore fooles much more, whom nothing but bloudſhed will ſatisfie, when they are angry, and dwell herein to malice and envy, ſo that they are not to be borne by thoſe that can beare the heavieſt things: which is ſpoken, that we may take heed of ſuch, and have nothing to doe with them, as we would keep out of their gun-ſhot.

Verſ. 5. Verſ. 6. *Open rebuke is better then ſecret love, faithfull are the words of a friend, but the kiſſes of an enemy deceitfull*; That is, he doth better that rebuketh him openly that ſinneth openly, then he that ſaith he loveth him, but ſuffereth ſinne in him, and ſpeaketh not againſt it, contrary to the charge given, *Levit.* 19. 17. but this is to be underſtood only of open ſinning, for if thy brother ſinneth againſt thee in private, tell him, ſaith Chriſt, betwixt him and thee alone, for ſuch ſaith *Paul*, *As ſinne openly, rebuke openly, that others may feare.* And although the rebuked be thus wounded with the ſiniting of the tongue, yet this is better then an enemies kiſſes and imbraces, which are but as that of *Judas* towards Chriſt, and of *Joab* towards *Abner*, who imbraced him, and ſlew him; for a friends reproofe although it peirceth, and woundeth, comes from love, as the lancing and ſearching of any corrupt part of the body to let out the corruption within; but let enemies ſpeake thee never ſo faire, they herein ſeeke their owne good, not thine; a thing to be conſidered by young perſons dearly loved by their friends, againſt whom they are ready to be exaſperated for their reproofes; but ſuch companions as humour and ſpeake pleaſing things unto them, they love, and are well pleaſed with; but let none henceforth be ſo fooliſh as to doe thus, but know them to be their beſt friends, and that to be the greateſt love which ſtands in juſt reproofe. Mat. 18. *Note.*

Verſ. 7. *The full ſoule loatheth the honey-combe, but to the hungry ſoule every bitter morſell is ſweet.* This is to be underſtood not only of meates, but of all other delightfull things alſo, ſatiety herein breeds a loathing, and the ſaying is true, *rariora jucundiora*, ſo did Manna, when they were daily fed therewith in the Wilderneſſe, and the ſpirituall food of the Word is, for their being full fed herewith, diſtaſtfull to many men, but ſuch as come newly to it, when they have long wanted it, finde farre more comfort and ſweetneſſe in it.

But this is true only in Carnall men, for *David* who was ſpirituall, that made

Pſal. 119. 88. 89. Pſal. 19. 7, 8, 9. 1 Cor. 12. 31.

the Word of God his daily meditation, found ſtill a moſt ſweet taſte herein, becauſe he is covetous hereof, as of a treaſure, to which it is alſo compared; and therefore as to the covetous, *Dulcis odor lucri*, the taſte of gaine is ſweet ſtill, how much treaſure ſoever he hath; ſo to him that covets theſe beſt things, as St. *Paul* ſpeakes, the more he underſtandeth, and is taught in the Word, the more ſweetneſſe he ſtill findeth herein.

Verſ. 8. *As a bird that wandreth from the neſt, ſo is a man that wandreth from his place.* Here warning is given to all men not to goe from their place and calling, but where God hath placed them by his providence to abide, and have a care of their Neſt; That is, their Houſe and Family, which they ſhall beſt provide for by ſo doing; whereas the man that goeth from his Calling, or is given often to change his habitation, or goeth idleing up and downe, neglecting his worke and children, from home, and is ſo often in idle company, doth like a bird wandring from her Neſt, leaving her Eggs at ſix and ſeavens, and her young ones, till all be marred; for every man is bidden to continue in his calling, and he that careth not for his owne houſe is worſe then an Infidell; *And a rolling ſtone* (we ſay) *gathers no moſſe*, Thus *Lavater*.

1 Cor. 7. 1 Tim. 5. 8.

Lavater. *Muffet.*

And *Muffet* addeth, That he is like a bird in levity, going ſome time hither, ſometime thither without cauſe, and by this meanes meeting with a Net, or Limetwigs, and being ſo taken.

Verſ. 9. *Oyntment and perfume rejoyce the heart, ſo doth the ſweetneſſe of a mans friend by hearty counſell.* It is noted by *Clemens Alexandrinus*, that ſweet Oyntments and Perfumes comfort the heart, and ſtrengthen the head, for which of old they uſed to anoynt the head at feaſts to keep from drunkenneſſe; ſo the hearty counſell of a true friend comforts the heart in adverſity, and in proſperity ſtrengthens the head ſo, as that it is kept from being intoxicated with the joy of ſuch a proſperous eſtate, for which one ſaid, He had rather have the counſell of an hearty friend, then of a wiſe man.

Verſ. 10. *Thine owne friend, and thy fathers friend forſake not, neither goe into thy brothers houſe in the day of thy calamity, for better is a neighbour, that is near, then a brother farre off.* For as much as the counſell of a friend is ſo precious, as hath been ſaid, forſake not, but keep an old and tried friend, that hath long been a friend both to thee, and thy Father; as for a brother, he oft-times dwelleth farre off; yea, too farre for thee to goe for ſuccour to him in the day of adverſity, and therefore keep friendſhip alſo with thy neare neighbours; for at ſuch a time he may ſtand thee in more ſtead then a brother, who dwelleth farre off, can, although he loveth thee well, and ſometimes it falls out ſo, that there is no great love amongſt brethren. *Note.* The ſcope then of this place is, to teach us not only to make account of brethren, who are neare to us in the fleſh, as moſt doe, regarding none elſe, but brethren, or kinsfolke; but alſo of neighbours, and other friends and acquaintance, becauſe the caſe may ſo ſtand, that we may finde more help from them, then from brethren.

Verſ. 11. *My ſonne, be wiſe, and make my heart glad, that I may anſwer him that reproaches me.* That a wiſe ſonne makes a glad father, ſee chap. 10. for anſwering to reproach; The meaning is, that if any man ſhall ſeeke hereby to diſgrace me, that I have not done my part in thy youth to ſeaſon thee with grace, and wiſdome, by teaching, and bringing thee up in the feare of the Lord, I may be able to put him to ſilence, by ſaying, Behold my ſonne, how wiſely and religiouſly he behaveth himſelfe, doth not this ſpeake plainely for me, that I have done my duty in his education? *Note.* and hereby it is intimated, that it is a reproach to Parents, when through their neglect their children degenerate, and are of a wicked life and converſation. For verſ. 12, 13. ſee ch. 22. 3. and 20. 16. where both have been explained.

Verſ. 14. *He that bleſſeth his friend with a loud voyce, riſing early in the morning, it ſhall be counted a curſe to him.* Here is a warning given againſt flattery, he praiſeth his friend with a loud voyce, that praiſeth him immoderately, and exceedeth the truth in ſo doing, that he may by this meanes ingratiate himſelfe with him, as making him beleeve that his affection is extraordinary towards him, for the vertues that ſhine in him. And he riſeth up early in the morning ſo to doe, that raſhly giveth him ſo great praiſe, before that he knoweth him, and his conditions very well; for that he may know him indeed, what manner of man he is, he muſt firſt be long converſant with him, as the Proverb is, *He muſt firſt eate a Peck of ſalt with him.*

To doe thus therefore is baſe flattery, and ſhamefull to him that doth it, for he cannot but be taken notice of by others for this to be a palpable Sycophant, under a pretence of extraordinary love to him, ſeeking benefit by him; or a ſimple and fooliſh man, becauſe there may be vices in him for ought that he knoweth, for which he is more worthy to be diſgraced then praiſed; and if ſo, he ſheweth his owne vitiouſneſſe in praiſing ſuch an one, but much more if he knowing it to be ſo, yet praiſeth him, as many flatterers doe; or if he be not ſo vicious, he may come to vice, yea, his unreaſonable praiſing of him may puffe him up with pride, and ſo make him moſt vicious; for all men are mutable, and therefore are not truly happy, or to be much praiſed before their death, as the Proverb ſaith; and for this cauſe it is here ſaid, *It ſhall be counted a curſe to him*; That is, all men ſhall ſpeake ill of, and condemne ſo groſſe a flatterer, yea, and his bleſſing of his friend ſhall be turned to a curſe unto him, as being thus brought into the more diſgrace, according to the Proverb, *Nimium honoris; dimidium dedecoris*, too much *honour, halfe a diſgrace*, becauſe we uſe to ſay, when a wicked man praiſeth another, *Marke the praiſer, he is a good man I warrant you, whom ſuch an one commendeth*; and if he be good indeed, the Paraſite is by him rejected, as thoſe were by *Paul* and *Barnabas*, that honoured them as gods; but an *Herod* indeed contrariwiſe takes well the divine honour done unto him, although God be highly offended hereat, and immediately abaſeth him therefore, by making him worms-meat.

Nemo anto obitum ſupremaque ſunera fauſtus.

Act.14.14.
Act. 12.

Touching a contentious woman, Verſ.15. ſee before Chap.19.13. But it is here further added:

Whoſoever hideth her, hideth the wind, and the ointment of his right hand, which bewraieth it ſelfe; whereby is meant, that ſhe is ſo violently ſet upon ſcolding and brauling, that none can any more ſtay her there-from, then the bluſtering wind from blowing, or the ſmell of a ſtrong ointment from coming forth, although he holdeth it cloſe in his hand, for it will notwithſtanding come forth and fill all the houſe where it is.

Verſ. 16.

Iron ſharpeneth iron, ſo a man the countenance of his friend. Some, taking this to cohere with Verſe 15,16. underſtand it as ſpoken of a man and his wife, *his friend*, and taking the word יחד for uniting, as it ſignifieth, if it be held to be a *radix*, although if it be derived from חדד it ſignifieth *to ſharpen*, they give this for the ſenſe; as iron is united to iron, that is, being heat in the fire, ſo a man uniteth his wife to him, although of a moſt rigid nature, by love making her milde and patient, when ſhe is ſo impatient and contentious: for love is as fire in this reſpect, ſoftening and framing then with the hammer two hard bodies into one; and the countenance is ſaid to be united, becauſe love and good will being reconciled, the countenance, which was before fierce and angry is changed into amiable. But as *Chryſoſtome* noteth, this uniting of iron is with iron, not of iron with ſilver or gold, braſſe or pewter, ſo a firme union is not like to be betwixt man and wife, if a poore man, and ignobly deſcended marrieth a woman rich or noble; for now the ordinance of God muſt be by her pride and impetuoſity perverted, and ſhee will not be ſubject to him, but he muſt be ſubject to her, and therefore he exhorteth to equall marriages making, noble perſons with noble, rich with rich, and not otherwiſe.

Verſ. 17.

Rodolph. Bainus.

Chryſoſt.

This Expoſition is not to be miſliked, but moſt Expoſitors take it to be more generally meant, and ſo doe I alſo of any friend, if there be ſtrife betwixt friends, if there be true love, one will unite himſelfe againe to the other, as iron and iron are joyned together by meanes of fire, ſo that although the conntenance of the one upon a falling out be averſe from another, yet it is hereby againe turned towards

him,

Amantium iræ amoris redintegratio eſt.

him, and ſo ought it to be, and is where there is love after any contention or falling out, according to that common ſaying, *The falling out of lovers is the renuing of love.* But inſtead of rendring it united, many follow that of whetting or ſharpening, and ſo give this for the ſenſe, as iron rubbed againſt iron, makes it bright and ſharpe to cut withall, if it be a ſword or knife; ſo a good man, a friend coming in preſence, not onely chearfulneſſe of countenance is cauſed in his friend, and ſo brightneſſe, but alſo he is by his preſence whetted on to zeal,and the affectation of goodneſſe in any kinde the more. Some, becauſe the word here uſed ſignifieth ſteele as well as iron, expound it thus, as ſteele and iron tempered together, make a ſharpe inſtrument; ſo a friend, who is of an harder nature, being joyned to one of a ſofter, makes him ſharpe, that of himſelfe was before but blunt and dull to worthy actions. Some taking the ſtrife, and falling out of friends to be here meant,expound it thus, as one iron rubbed againſt another, ſharpeneth it to cut the more dangerouſly; ſo one friend beginning to fall out with another, by his unkinde and provocative ſpeech,exaſperateth his friend againſt him, that he loved him not ſo much before, but now he hateth him as much. I preferre that expoſition of uniting, becauſe it is, ברזל אחד בברזל, iron uniteth with iron, which doth not ſo well agree, if it be rendred, *Iron ſharpens iron*, for the ב which is redundant.

Verſ. 18. *Who ſo keepeth the Figtree,ſhall eat the fruit thereof.ſo he that waiteth on his maſter ſhall be honoured.* As the Figtree was in that land to the husbandman, ſo is a maſter to his ſervant. The husbandman, that would eat of the Figtree, diligently tendeth it by keeping away beaſts that they may not bite it, pruning and digging about it,that it may fructifie,for by this means, he cometh to have plenty of Figs to feed upon; ſo the ſervant ſhall come to honour,that attendeth duly his maſter, in all things to defend him, if he be aſſaulted by enemy or robber, to provide his food, and dreſſe it for him,to keep his cloaths clean, and to doe all things neceſſary about him, and what elſe he commandeth;for either he will promote him, or God will, whom he ſerveth in doing diligent ſervice to him. Col.3.24.

Lavater. *Lavater* noteth,that this is ſpoken according to that which is done,they that keep Figtrees live upon the fruit thereof two months in the yeare,and grow fat herewith, which was in times paſt a great comfort to poore ſervants, having commonly ſo courſe fare as they had. And by honour here ſpoken of, is meant exhibition, ſome good matter ſhall by a maſter be given to his ſervant, that is diligent and faithfull about him; ſometime his freedome and meanes of maintenance being granted him at his diſmiſſion, as hath been done by good maſters of old to well-deſerving ſervants, for ſo the word honour is taken 1 *Tim.*5. *Honour widows that be widows indeed.* And much more he that waiteth upon, and diligently ſerveth God, the great Maſter of us all, ſhall be honoured by him, and be bidden enter into his joy.

Verſ. 19. *As in water face anſwereth to face, ſo the heart of man to man*; Hebr. *As water face to face*,that is ſheweth face to face,ſo man ſheweth his heart to man,and thus *Junius* renders it; the Vulg. *as water repreſents the face, ſo the exteriour habit,the heart of man*; Thus *Lavater* relates it, but it is, As in water the face ſhineth, ſo mens hearts are manifeſt to the wiſe. The ſenſe being looked at, and not the words; the meaning is, although the heart of man is knowne to no other man, yet there is ſome darke repreſentation of it made in his ſpeeches and actions to him that well obſerveth them from time to time; thus *Lavater*, and all commonly, that underſtand another mans heart here, and by water, cleare and calme water, others that underſtand troubled water and moveable, expound it thus, as the face is repreſented in the water, yet ſo as that a man beholding it, cannot well perceive what manner of face it is; ſo it is but little that one man can diſcerne of the heart of another; for it ſeems to him to be otherwiſe then it is. Others that the ſimilitude may be more fully anſwered in the thing, to which it is applied, will not have another mans heart meant here, but a mans owne, as the face to which that in the water is repreſented is his owne, who by ſtanding with his face to the water cauſeth it. And indeed this is the beſt, as a man ſeeth his face in the water, as in a glaſſe, ſo in the glaſſe of the word, every one that is wiſe may ſee his owne heart, and the blemiſhes therein, to ſeeke in time the cleanſing of them away, as it ſtands every one in hand to do, before the coming of the ſtrict Judge, who will otherwiſe find them out, and lay them open to their everlaſting confuſion. And yet he ſaith not, in a glaſſe face ſheweth face, but in water, becauſe many looking-glaſſes are deceitfull, and repreſent the face fairer then it is, but cleare water doth not, nor the true glaſſe of the word.

Note.

Verſe 20.

Creſcit amor nummi quantum ipſa pecunia creſcit.

Note.

1 Cor. 12.
Matth. 5.

Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied; that is of the covetous man, what abundance ſoever he hath, he ſtill coveteth more, what treaſures, what goodly poſſeſſions ſoever he ſeeth he coveteth, and therefore covetouſneſſe is called the *luſt of the eyes*, 1 Joh. 2. 16. of the ſame ſimilitude ſee more Chap. 30. 15, 16. And this ſhould be an argument to ſtirre up our hearts againſt covetouſneſſe, becauſe ſuch can never have ſatisfaction, and to be ſatisfied is the thing for which men covet the goods of this world, therefore it is a vaine thing to covet them, but to covet the beſt things, as the Apoſtle ſpeaketh, tendeth to full ſatisfaction, for he that thirſteth after righteouſneſſe ſhall be ſatisfied.

Verſ. 21.

1 Theſſ. 2. 13.
Pſal. 12.

Beda.

Gregor. magnus.

Lavater.
Junius.

As the fining pot for ſilver, and the furnace for gold, ſo is a man to his praiſe, Hebr. *a mans praiſe for his mouth.* Silver and gold come to ſhine by meanes of the fining pot and furnace, whereby they are purified; ſo a man of wiſdome becomes glorious by meanes of his mouth, wherewith he ſpeakes excellently and divinely, for ſuch words are the words not of men, but of the Lord, which are like unto ſilver tried ſeven times in the fire, and therefore he that uttereth them, and liveth accordingly, is here by adorned, being for this in his mouth as a ſilver trumpet, or the golden bells of *Aaron*. And this was notably exemplified in *Chryſoſtome*, who for his divine eloquence had the name from χρύσεον στόμα a golden mouth. The Vulgar renders it, *So is a man tryed by the mouth of the praiſer*, expounded by *Beda* thus; A good man is tryed by the mouth of him that praiſeth him, becauſe that being praiſed, he rejecteth it, but the wicked and proud are hereby lifted up. And *Gregory* ſaith the ſame, yeelding this reaſon, either hee knoweth that this praiſe is falſe, and then he is humbled to heare himſelfe praiſed ſo unworthily, for it grieveth him to thinke how farre ſhort he cometh of that which is ſpoken of him, or if he knoweth it to be true, he is humbled and feareth, leſt the praiſe given him by men, ſhould be an occaſion of loſing his reward in heaven. And this ſenſe the Hebrew will well beare, if we render it word for word thus, *And a man by the mouth of his praiſer*; that is, is tried by the mouth thus ſpeaking of him, if he takes it not to be proud, but be humbled therefore, he is knowne now to be as gold or ſilver tried, if otherwiſe, he is baſe and droſſie: For this alſo is *Lavater*; for the firſt, *Junius*, and the reaſon of the difference is, becauſe the word פי is without any word added to ſhew whoſe mouth is meant, but the ſenſe is beſt, if it be underſtood of the mouth of the praiſer, according to the Vulgar.

Verſ. 22.

Note.

Though thou ſhouldeſt bray a foole in a mortar with wheat, with a peſtle, yet will not his folly depart from him, Jun. *In a mortar with barly*, and the Vulgar hath for barly *Ptiſanas*, ſignifying the ſame ſodden; *Pagnin. farreum*; *R. Abrah. triticum contuſum*, which way ſoever it be taken, the difference is not great, the meaning is barly or wheat, may be beaten in a mortar with a peſtle into fine meale (for this was one way of making corne into meale of old, and is in ſome places at this day, but let a fooliſh wicked man be chaſtiſed never ſo much, he will not be changed, but continue an obſtinate foole, and ſtiffe in his wayes ſtill, as *Pharaoh* after all the judgements ſent upon him and his Kingdome; we may learn from hence, that ſuch wicked men as are not by corrections from God or men reformed, are in a deſperate condition, neither is there any hope of their ſalvation, but through the hardneſſe of their hearts, not repenting, they heape up to themſelves wrath againſt the day of wrath.

Verſ. 23, 24.

Be diligent to know the ſtate of thy flocks, and looke well to thy herds, for riches are not for ever, and doth the Crowne indure to every generation? The ſcope of theſe words, and ſo forth to the end of the Chapter, is to ſtir up to providence

vidence and induſtry, the good that will come hereof to the Husbandman being ſhewed. And here firſt it is commended to him to look to his flockes and herds from time to time himſelfe, becauſe if he doth not, they will for want of well-looking to, decay; and he that hath great flockes now may ſoone loſe them, or many of them, and this will be a great blow to his riches, he muſt not thinke, that they will continue alwayes with a man that is careleſſe; for the very Crown, which is the greateſt riches of all others, is not everlaſting, but thereafter as he that hath it, carrieth himſelfe worthily or unworthily.

Verſ. 25. *The hay appeares, and the tender graſſe ſheweth it ſelfe, &c.* that is, cut downe graſſe, and make thy hay when time is, and likewiſe corne, and other fruits here called *the hearts of the mountaines gathered*, be provident to get all in due time.

Verſ. 26. *Then ſhalt thou have lambs-wool for thy cloathing, and goats to ſell, and buy fields withall, and goats milke for food*; that is, by Gods bleſſing upon thy good husbandry, thou ſhalt have not onely neceſſaries, but abundance. *Allegory.* This is by ſome ſpiritually applyed to Paſtors of the Church, who are here injoyned by auricular Confeſſion to know the ſtate of their flockes from time to time, that ſo they may the better know what to doe for the keeping of them ſound. But if it were meant ſo, as *Lavater* ſaith, then this order ſhould have beene followed in thoſe dayes, and every one ſhould then have come to the Prieſt to make this confeſſion, but this the Papals themſelves will not ſay, that they did; It holds therefore only to Paſtors to know by examining, and obſerving, and hearkening after mens doings, that be under their charge, what the ſtate of their flockes be, to miniſter a word of reproofe and comfort to them accordingly.

Beda. *Beda* therefore, who firſt of all others applyeth to Paſtors, ſaith nothing of Auricular confeſſion, as a meanes to know, but in generall, as hath beene ſaid. And it belongeth to Princes alſo, whoſe flockes their Kingdomes are, and muſt be well governed, and with great care, or elſe they will not laſt long.

CHAP. XXVIII.

Verſ. 1. T*He wicked flyeth when none purſueth him, but the righteous is bold as a Lion.* This is true both of theeves and adulterers, when they are about their wickedneſſe, and of other notorious ſinners, they are terrified in their conſciences exceedingly, and ſo is a Tyrant, that by bloudſhed commeth to a Kingdome, Levit.26.17. Deut.28. and this is threatned in the Law, he ſhall feare at the ſhaking of a leafe &c.

Verſ. 2. *For the tranſgreſsion of a land many be the Princes thereof, but by a man of underſtanding the ſtate thereof ſhall be prolonged*; that is, for ſinne either one killeth or expelleth another, and reigneth in his ſtead, as was done 2 *King*.16. or inſtead of a Monarchy the Nation cometh to be governed by an Ariſtocracie, in either of which caſe the people ſuffer grievouſly by many exactions, as was proved in *Iſrael*, when two Kings reigned together, one over *Judah*, another over *Iſrael*, or ten Tribes thereof. And the like had *England* experience of, in the time of the Heptarchy of the Saxons here, and the Romans in the time of the *Triumviri, Cæſar, Anthony*, and *Lepidus*.

But by a man of underſtanding, &c. that is, by one wiſe King or Prince the ſtate is long ſetled in the life of ſuch a King to the great good of the land, for ſo it is promiſed, *Deut*.17.

Verſ. 3. 1 Theſſ.4.6. *A poor man that oppreſſeth the poor is like a ſweeping rain that leaveth no food.* For any man to oppreſſe another, is ſo great a ſin that God threatneth to take revenge upon oppreſſors, but for one poor man to oppreſſe another, that by his more impoveriſhing he may gain, this is moſt intolerable, becauſe he is not content to get ſomewhat from him, but ſweeps away all, as a raine that falleth ſo abundantly and haſtily, that it waſteth the ſeed ſown, out of the ground, ſo that according to the Proverb, *Starved fleas bite moſt*; ſo the poorer he be that oppreſſeth, the more unmeaſurable he is in oppreſſing his fellowes.

Verſ. 4. *Such as forſake the Law praiſe the wicked, but ſuch as keep it, contend with him*; Wicked tranſgreſſours love to have many fellowes, who doe as they doe, and therefore they favour and praiſe others, that live in diſobedience and ſinne, becauſe they thinke themſelves by this meanes the more ſtrengthened, and to purchaſe the more authority, and that they are in their illegall doings the more juſtified. But righteous men, that make conſcience to live according to the Law, oppoſe them herein all that they can, out of their zeale for the Law: therefore the vulgar hath it, *Accenduntur, are kindled, or ſet on fire* at this, they cannot indure ſuch doings, and this is the cauſe why the wicked are at continuall enmity againſt the righteous, and when they have power, perſecute them to the death; but the righteous not being moved, or deterred by this, ſtill oppoſe them, and with all earneſtneſſe ſeeke to ſuppreſſe them; and he that hath not this zeale is luke warme, and God will ſpue him out of his mouth. *Note.* Revel. 3.

Verſe 5. *Evill men underſtand not judgement, but they that ſeeke the Lord underſtand all things*. That of the Apoſtle, 1 *Cor.* 2. 14, 15. ſeemeth to be taken from hence, *The naturall man receiveth not the things of God, but the ſpirituall judgeth all things*. For although wicked men, who are yet in the ſtate of nature, have ſome of them much knowledge of the letter of the Lawes of God, yet they have not that underſtanding, which is commended in the Word, becauſe they underſtand not to live, and doe ſo, which they that doe not, underſtand not judgement, as is here ſaid, or the things of God, as there; for this underſtanding is alwayes practicall, for ſo much as the things of God are faith to beleeve, and repentance to turne from ſinne to righteouſneſſe in all things. They therefore being without this underſtanding, are rightly ſaid not to underſtand the things of God, becauſe they underſtand not the principall, they may have knowledge, but not knowledge to ſalvation, and to aggravate their Damnation; as, the *Servant that knoweth his maſters will, and doth it not, who ſhall be beaten with many ſtripes*. Such men alſo are without underſtanding of judgement, becauſe they underſtand not the truth, to take heed of errour, but are groſly many times intangled herewith, *but they that ſeeke the Lord underſtand all things*; both the truth, to cleave conſtantly and only to it in all things, and thoſe maine things of God, faith and repentance, to beleeve, and to abſtaine from all ſinne. Luk. 12. 47.

Note. But it is to be noted, that this is not granted to any, but to thoſe, that in hearing, reading, and ſearching into the Myſteries of the Word, pray, and ſeeke diligently for this, according to that, *If any man wants wiſdome, let him aske it of God*; that when we betake our ſelves to reading, or hearing of the Word, we may alwayes remember to begin with prayer, for to *him that asketh it ſhall be granted, he that ſeeketh ſhall finde*. Jam. 1. 5. Mat. 7. 7.

Of the underſtanding of thoſe that ſeeke God, *Nazianzen* ſaith; The firſt or chiefe wiſdome is a good and honeſt life, purged by God, or certainly purging it ſelfe. *Nazianz. Orat.* 14. *de plaga grandinis.*

And *Chryſoſtome*, The converſation of the juſt containeth the doctrine of all Philoſophy; for what is Philoſophy, ſaith he in another place, but the knowledge of Divine and Humane things? and this knowledge he hath, for he knoweth humane things to decline them, and divine to enſue them. *Chryſoſt.* Hom. 54. in Gen. in Cæl.

And this Proverbe cohereth well with the former, *ver.* 4 as containing a reaſon why the wicked love the wicked, that forſake the Law, they underſtand not judgement; but *ſuch as keep the Law contend with them*; theſe underſtand all things, and they cannot approve themſelves to God, unleſſe they be zealous againſt ſuch.

Verſ. 6. This verſe, wherein the poore honeſt man is preferred before the wicked, is the ſame with chap. 19. 1. where there is only this difference, that is *a foole* there, *though he be rich*; Here, if he be fooliſh, his riches give him no preheminence, but the pooreſt honeſt man that is, is better then he; and therefore it is not true, that is commonly ſaid, in ſpeaking of rich men that be wicked, when they are ſleighted by ſuch; Sirrah, know your betters, for be they never ſo rich, they are baſe, Iam. 2. 5. and ſuch poore men their betters. And this is well added here, after that of the wicked, not knowing judgement; but the juſt mans knowing all things, the one being hereby convinced to be a foole, and the other, wiſe; and who doubts, but that a wiſe man is better then a foole, though he be rich, as a poore leane man is better then the fatteſt beaſt, for his underſtanding, which the beaſt wanteth; but Eſa. 1. 1. 2. a beaſt is alſo ſometime ſhewed to be more intelligent then wicked men.

Verſ. 8. *He that increaſeth his ſubſtance by Uſury, and unjuſt gaine, ſhall gather it for him, that will pitty the poore*; the word rendred *unjuſt gaine*, is תרבית ſignifying multiplication, and the meaning is nothing elſe, but as he is condemned here, that puts his money to uſury, ſo although it be not direct uſury; That is, compacting for ſo much for lending his money, but unreaſonable gaine, that is taken any other way, either for it, or any other thing, whereby a man gathers wealth very faſt, but others, with whom he dealeth looſe, and are impoveriſhed thereby. As for example, by letting Houſe or Land too deare, ſelling Commodities, and giving day, but when the time of payment comes, to exact much more for them by reaſon of the time, or by miſ-reckoning, &c. Againſt this ſee an expreſſe Law, *Deut*. 23. 19. and *Levit*. 25. 36. where the word תרבית is alſo uſed, and it is forbidden.

Muffet. *Muffet* by occaſion of theſe words defineth uſury, that every one may know, what is ſpoken againſt in this place, or elſewhere, and he ſaith, it is to be levied upon compact to be paid the principall againe, and for uſe more or leſſe; and hereupon he inferreth, that to make and take according to ſuch a compact is a ſinne, because the borrower may by caſualty, without any default of his, loſe all that he Exod. 22. 15. borrowed, and the Lord hath made a Law in ſuch a caſe, that the borrower ſhall not make good the thing hired; *If the owner were by, he ſhall not make it good, if it were hired, it came for his hire*; ſo that ſaith he, of any thing hired, the hire is to be paid, but not the thing it ſelfe, if it be loſt, and therefore Money lent for uſe, not; but according to this reaſoning a generall concluſion is made upon a particular propoſition, the thing borrowed the borrower ſhall not be forced to make good, if the lender being by, ſaw that without all fraud or guile it miſcarried, and the borrower could not help it; therefore he that borrowes Money for hire, and that be loſt by caſualty any where, either in the preſence, or not in the preſence of the lender, ſhall not make it good. Who can approve this reaſoning to be good? when as money borrowed is purſed up, and carried away, the lender not knowing whether, and if it be loſt by any caſualty, there might be fault in the borrower, by whoſe negligence, or over-ſight, or of ſome about him, it came by this caſualty in part, or in whole to be loſt. For the true meaning of that place, ſee my Commentary upon it, and likewiſe touching Vſury, *Exod.* 22. 25. He that thus increaſeth his goods ſhall have it in Gods due time taken away from him or his, and put into the hands of thoſe that will pitty the poore, and give to ſuch, as he by his oppreſſion hath wronged and impoveriſhed.

Some rendring it, *He gathers it, that he may pitty the poore*, expound it thus; by pittying the poore, or giving to them, he increaſeth as by uſury, becauſe he that giveth to the poore, lends upon uſe, as it were, to the Lord, as was before ſaid, by whoſe bleſſing his goods ſhall be increaſed the more. But this over-throweth the true ſence, which is to deter men from uſurious gaine.

Verſ. 9. *He that turnes away his eare from hearing the Law, even his prayer ſhall be an abomination.* The ſame in effect with chap. 15. 8.

Verſ. 10. *Who ſo cauſeth the righteous to goe aſtray in an evill way, he ſhall fall himſelfe into his owne pit, but the righteous ſhall have good things in poſſeſſion*, The meaning is, that by his evill counſell, or inticement, makes the righteous to erre, or ſinne, or to come into danger, which he hath plotted to bring him into, he ſhall fall himſelfe, and the evill that he falleth into, ſhall be his ruine, but the righteous ſhall be delivered againe, and come to injoy a proſperous eſtate, and comfort here, and glory everlaſtingly hereafter.

Verſ. 11. *The rich man is wiſe in his owne conceit, but the eare that hath underſtanding*

ding ſearcheth him out. Rich men are ready to be conceited of their own wiſdome, and providence, as if they had hereby gotten their wealth; againſt which therefore *Moſes* giveth warning, *Deut.* 8. 14. *But the poore man ſearcheth him out,* yet not every poore man, for moſt fawne upon rich men, and extoll them, as excelling others in wiſdome, as they doe in wealth; but *the poore,* that *hath underſtanding,* he by his anſwers, when he cometh to talke with him, findeth out his ſhallowneſſe, and layeth him open, not to be the man that he was taken to be; as the blinde man reſtored to his ſight did the Phariſees, who thought themſelves the wiſeſt of all others. Joh. 9.

God, ſaith *Lavater,* hath diſtributed his gifts diverſly, to ſome giving riches, to others wiſdome, and the rich men for the moſt part, howſoever they may be wiſe enough for this world, yet their hearts are ſo taken up with their riches, and honours, that there is no place for true Chriſtian wiſdome there; for which it is ſaid, *Not many wiſe, not many rich, or noble are called*; the poore man of underſtanding, howſoever others be deluded, perceives well enough how fooliſh he is, and derides him. *Lavater.* 1 Cor. 1.

Verſ. 12. *When righteous men rejoyce there is great glory, but when the wicked riſe a man is hidden.* Here the word rendred hidden is חפש ſignifying either to hide, to finde out, or to change, and therefore ſome expound it thus; When the wicked rule, good men hide themſelves, as knowing that they ſeeke their lives; as *Ahab,* and *Jezabel* did the life of *Elijah.*

Some, they change in their manners, conforming to the preſent authority; ſome, they change their habits, that they may not be knowne for feare of danger, or they change their Country, going away from under the dominion of ſuch, as intolerable.

Some, a man is found out of what mettle he is made, whether he be approved or no, by his conſtancy, or inconſtancy in goodneſſe, when the Rulers and times are ſo evill; for when the righteous rule, which is meant by rejoycing, becauſe it is the common joy of the juſt to ſee ſuch preferred, many glorious in vertue then appear, it being an eaſie matter then to ſhew piety, when the higher powers favour and affect only ſuch; but then is a man found out, whether he be truly ſuch or no, when the wicked rule, as *Gregory* ſaith, To be good amongſt the evill, this ſheweth one approved indeed. *Gregor.*

Laſtly ſome, A man is inquired after, or ſearched for, as the word alſo ſignifieth, there being ſo few, that now a ſearch had need be made all over a City with Lanthorne and Candle light, as *Diogenes* did in *Athens* ſometime, to finde out one, as God alſo bad *Jeremiah,* ſearch over *Jeruſalem,* by running to and fro. Jer. 5. 1.

Verſ. 13. *He that covereth his ſinnes ſhall not proſper, but he that confeſſeth, and forſaketh them, ſhall have mercy*; That is, the Hypocrite, who goeth on in ſinne, under the cover of pretended holineſſe, ſhall ſurely be detected and puniſhed, he ſhall finde no favour with God, but be cut off, and have his portion with Hypocrites. And ſo ſhall they that ſtand upon their owne juſtification, denying the evill that they have done, defying thoſe that challenge them for it; or being bold, when they are under the cover of darkneſſe, or ſecreſie, to commit any ſinne. But he that confeſſeth with contrition, that he hath ſinned, and amends his life, returning to his heavenly Father, as the Prodigall, ſhall have mercy, and forgiveneſſe; as was verified in *David,* who when he was charged with ſinning, ſaid, *I have ſinned*; and immediately he heard from the mouth of the Prophet, *The Lord hath forgiven thy ſinne*; which becauſe *Saul* did not, but covered it, he could not proſper ever after, but declined, and finally periſhed, together with his poſterity. Luk. 15. 2 Sam. 12. *Note.*

But for confeſſing our ſins to men, we have no precept or preſident for that, unleſſe it be openly, as they did, that came to be Baptized of *John,* and thoſe Converts, who were turned at *Pauls* preaching; but of this, and of Auricular confeſſion, ſee upon *Jam.* 5. 16. Luk. 3. Acts 19.

Verſ. 14. *Happy is the man that feareth alwayes, but he that hardneth his heart ſhall fall into miſchiefe.* Having in the former verſe ſpoken terrour to ſuch as cover their ſins, and comfort to ſuch as confeſſe them, now he ſheweth what ſhall befall them, that harden their hearts againſt confeſſing and ſorrowing for their ſins, and reformation from them, they ſhall finally fall into miſchiefe, they ſhall periſh without remedy for ever; but who ſo is moved by the feare of the Lord, to humble himſelfe, and ſtand in awe of him, and refraineth from all wickedneſſe, and that not by fits, but continually, he is bleſſed and happy.

It is not then the feare of Deſpaire that here is commended unto us, for that is ſervile, from which, all that with penitent hearts confeſſe their ſins, are delivered, but the filiall feare proceeding from reconciliation with God, through his Sonne Jeſus Chriſt, for now he is at peace with God, and his diſpleaſure is turned away, but he feareth by ſinning to incurre it againe, and therefore in feare and trembling labours to keep conſtantly in his wayes all the dayes of his life, and this is his working out his *ſalvation with feare and trembling.* Phil. 2. 12.

Verſ. 15. *As a roaring Lion, and a ranging Beare, ſo is a wicked ruler over the poore people.* The Lion by his roaring makes all the Beaſts of the field afraid, and he makes a prey of them, tearing them with his teeth, and a Beare with his pawes; ſo doth a wicked Tyrant the people under him, being as ſheep, which ſuffer all this, and make no reſiſtance; but by prayers to God, and teares, according to the old Motto of the Church, *Prayers and teares are the armes of the Church.* *Preces & lachrymæ arma eccleſiæ.*

Note. Wouldeſt not thou then that art a King, or Ruler, turne from a man to a Lion, or Beare? flye tyranny, and be a true Shepherd to defend them, both from Lions, Beares, and Wolves, leſt by Gods juſt judgement it comes at length upon thee, as upon them, thy owne Subjects being ſtirred up againſt thee to deſtroy thee, as Tyrants have often been ſerved.

Verſ. 16. *The Prince alſo that wanteth underſtanding is a great oppreſſour, but he that hateth covetouſneſſe ſhall prolong his dayes;* Jun. *A governour without underſtanding, and is much in oppreſſion, ſhall ſhorten his dayes, but he that hateth gaine ſhall prolong his dayes;* but New Tranſlation is word for word, according to the Originall, but the meaning is the ſame, it is a deſcription of a fooliſh Prince, for as *Jethro* counſelled *Moſes* about Governours, to be ſet over the people, let them be *men of underſtanding, and hating covetouſneſſe;* whereby is implied, That a covetous Prince wanteth underſtanding, as indeed he doth, otherwiſe he would not preferre gaine before the love of his people, wherein his happineſſe and wealth conſiſteth, they being all ready, if he hath their love, liberally to contribute unto him, and his, as need requireth, whereas if he hath never ſo great treaſures, but not love, they will ſtand him in no ſtead, for the prolonging of his life, but through their hatred he ſhall be in continuall danger of death. Exod. 18.

Nothing doth ſo much affect the mindes of men generally, as their profits; oppreſſe them herein, and purchaſe their hatred for ever, as *Rehoboam* did; Religion indeed goeth nearer to the hearts of ſome, but they are only a few in compariſon of the multitude, who are ſtirred by the world.

Verſ. 17. *A man that doth violence to the bloud of any perſon ſhall flye to the pit, let no man ſtay him.* The word עשק rendred *violence,* ſignifieth alſo to *calumniate,* and it is rendred in vulgar Latine, and expounded as cohering with ver. 16. wherein a Princes covetouſneſſe is taxed, here his picking a quarrell with men that have wealth, and taking away life to ſatisfie his covetous deſire the more; now the prince that doth thus, ſaith he, ſhall flye; That is, come ſoone to deſtruction, his bloud being ſhed for the bloud that he hath ſhed, and none ſhall be able to ſtay him from this his deſerved end; ſo that as he that *hates covetouſneſſe ſhall prolong his dayes,* ver. 16. ſo the covetous, who is ſo *greedy of gaine, that he takes away the life of the owners thereof;* although he be a King, ſhall be ſuffered to live but a ſhort time after; and therefore it may be inferred, as by *Junius,* That he ſhall ſhorten his dayes. Prov. 1. 8.

Salazer. Whereas ſome by the pit underſtand the Ciſterne, and expound it of his taking water, and waſhing his hands, to declare his innocency, for which yet he ſhall not be beleeved, although the word בור ſignifieth a Ciſterne, whereinto water is put, or runneth, for it alſo ſignifieth *the Grave;* it agreeth not with ſence, for although

Pilate cauſed water to be brought unto him in a baſon to waſh his hands there-with to ſuch an end, yet it hath not beene uſuall for Princes to runne to a Ciſterne to doe ſo, and if it were, it cannot be meant here, where the ſhortening of his life is ſpoken of contrary to the prolonging thereof before ſaid, and therefore the former expoſition ſtands firme and ſure.

There be indeed many expoſitions more brought, as that a mans guiltineſſe in his owne conſcience is here meant, which makes him hide himſelfe for feare in ſome ſepulchre or darke cave of the earth, or that after ſo crying a ſinne committed, he ſhall flye and ſeeke to hide himſelfe in ſome ſecret place, but none ſhall be able to ſtay or hold him, ſo as that he ſhall not be brought forth and executed, which laſt of the two is not to be miſliked neither; and what hath beene ſaid of a Prince, ſhall be verified much more in all other men, that imbrue their hands in bloud.

Verſe 20. *He that maketh haſte to be rich ſhall not be innocent.* Touching walking uprightly, Verſ. 18. and a mans tilling his land, whereby plenty comes, it hath beene ſpoken before, and therefore I omit them here. For this 20. Verſ. he that maketh haſte to be rich is oppoſed to a faithfull man, that ſhall have bleſſings abundantly; as therefore by a faithfull man one is meant, that is juſt and true in all his dealings, and without fraud or guile, and that ſo attendeth to his worldly buſineſſe, as that he neglecteth not the worſhip and ſervice of God, who onely is able to bleſſe him; ſo by him that makes haſte to be rich, a man unconſcionable in his dealings, who haſteneth ſo to get the world, that he regards not right or wrong, neither will he loſe ſo much time, as to attend upon God in his ſervice, but ſo ſoone as he is up in the morning haſteneth to his worke, toyling both himſelfe and his ſervants unreaſonably for this end, ſuch an one cannot be innocent, and therefore as *Junius* hath it, ſhall not goe unpuniſhed.

Verſ. 21. *To accept of perſons is not good, for a peece of bread that man will tranſgreſſe*; ſee before Chap. 18. 5. it is ſpoken here to Judges that are corrupt, and may well be numbred amongſt thoſe that make haſte to be rich, and the meaning is, for any little gaine they will pervert true judgement, ſo doth he prevaile with them that come with bribes.

Verſ. 22. *He that haſteth to be rich, hath an evill eye, and conſidereth not that poverty ſhall come upon him*; Jun. *A man of an evill eye haſteth to be rich*, expounded this amongſt thoſe ſpoken of before verſe 20. who make haſte to bee rich; the envious man is here noted to be one, that is, he who is ſo ſparing, that hee grudgeth at that which commers in (whom he biddeth eat at his table) doe eat and drinke, againſt which it was ſpoken before Chap. 23. 6. He is here threatned one day to bee wiped on the ſudden of all that he hath by ſuch unreaſonable parſimony gotten, either by ſome caſualty, or at his death.

Verſ. 23. *He that rebukes a man ſhall finde more favour afterwards, then he that flattereth with his tongue*; The word rendred *afterwards*, is אחרי ſignifieth *after me*, and therefore ſome think it is meant after my example, who ſpare none; ſome by alleadging the ſayings in this my Booke, as need requires, but they expound it moſt rightly, that judge the letter י to be redundant, rendring it therefore alſo *afterwards*; that is, although it be a thankleſſe office to reprove another, how juſtly ſoever, and at the firſt the party reproved in his heat giveth ill language to his reprover, yet upon further conſideration being moved by his reproofe to repent, whereby ſome good redounds unto him, he will thanke him, and he will count him a better friend then the flatterer, by whoſe flattery being drawne, he meeteth with miſchiefe at the laſt, whereby he ſeeth that he was abuſed by him, but dealt faithfully with by the other. And therefore let him that is wiſe, if he be reproved juſtly, thinke upon this, and heare it with patience, and let us not for the preſent impatience of the reproved, ceaſe from this neceſſary Chriſtian duty. Levit. 19. 17.

Verſ. 24. *Who ſo robbeth his father and mother, and ſaith, it is no tranſgreſsion is the companion of a deſtroyer*; Jun. of a *murtherer*, reſpecting the ſenſe, which is all one. This is ſpoken againſt ſuch ungracious children, as becauſe they thinke their parents goods are, and ſhall be theirs, they need not make any conſcience of ſteal-

ing, and ſpending them as they luſt, or taking commodities on their ſcore without their conſent, which they muſt pay to their great hindrance, or ſuch as after their fathers deceaſe deale harſhly with their mothers, even depriving them of their dues. This is ſo farre from not being the ſinne of theft, as that it is worſe
Deut.21. then any other theft, ſuch a ſonne ſhall bee counted, and ſuffer, amongſt murtherers.

Verſ. 25. Of the proud ſtirring up contention, verſe 25. ſee before Chap. 13.10. for the next words, *He that puts his truſt in the Lord ſhall be made fat*; this is oppoſed
Concordia res parvæ creſcunt, diſcordia dilabuntur. to pride, becauſe the proud man truſteth in his owne ſtrength, wealth, or wit, and not in the Lord, he moveth ſtrife, whereby great matters are brought to ſmall, but he that truſts in God ſhall be fat and full, that is, have a plentifull eſtate. But it is commonly noted by Expoſitors that for theſe words, *The proud in heart*, Heb. is large, or dilated in heart, whereby *R. Levi* underſtands both proud and covetous, for he is of a dilated heart alſo, becauſe his deſire is inlarged to worldly goods without meaſure, and covetouſneſſe is as much the cauſe of contention as pride. And he truſts not in God any more then the proud, but in his riches, for which well may he that truſts in God be oppoſed to them both. They may make much ſtriving, the one to get honours, the other worldly goods, but he that truſts in God, takes the right courſe indeed to attaine them.

Verſ. 26. *Who ſo truſteth in his owne heart is a foole, but who ſo walketh wiſely ſhall be delivered.* He that truſteth in his owne heart, is he that thinkes himſelfe wiſe enough, and that for any thing to be done, he needeth not the counſell or advice of others: Such a man ſhall finde afterward to his coſt, that he hath done fooliſhly,
2 Sam.24. as *David* confeſſed, when of his owne head, not regarding the good counſell of
1 King.12. *Joab*, he had cauſed the people to be numbred. This was alſo verified much more in *Rehoboam*, who truſted to his owne heart, and ſuch as he was, and forſooke good counſell: and *Jeroboam*, who according to the dictate of his owne heart, ſought to eſtabliſh his Kingdome by Idolatrous worſhip of his owne inventions: after whom many Chriſtians have gone ſince, deviſing of their owne head new wayes of worſhipping God, to the corrupting of the Church, and the great diſturbance of the peace thereof. On the other ſide, he walkes wiſely, that takes counſell of the wiſe and doth accordingly, to him it is here promiſed, when others, that truſt to their owne hearts ſhall fall into miſchiefe, that he ſhall be delivered here from, and live in proſperity.

Some underſtand truſting in a mans owne heart, of following the luſts, and deſires thereof, and ſome of his raſhly putting himſelfe upon dangerous enterpriſes, truſting to wade through them well enough by their owne valour; but we may reſt in the firſt, as moſt genuine.

Verſ. 27. *He that giveth to the poore ſhall not lacke, but he that hideth his eyes, ſhall have many a curſe.* To the ſame effect Chap. 22.9. It is the ſureſt way to injoy Gods bleſſing, and be continually ſupplyed with neceſſaries, to give almes; but to be in danger of his curſes, and to be curſed by the poore, to turne from them, and not to look upon their neceſſities, as *Dives* would not upon *Lazarus*, to be curſed in their goods and children, in their bodies and ſoules, *Math.25.*

Verſ. 28. Verſ. 28. This hath beene expounded before, Verſ. 12.

CHAP. XXIX.

Verſ. 1. HE *that being often reproved hardeneth his necke, ſhall ſuddenly be deſtroyed, and that without remedy.* For all ſinnes there is forgiveneſſe, but for hardneſſe of heart and necke there is none, and therefore ſuch cannot eſcape
Rom. 2.4. deſtruction, according to that of the Apoſtle, *Thou after the hardneſſe of thy heart that cannot repent, heapeſt up unto thy ſelf wrath againſt the day of wrath.* And then a man is judged to be thus hardened, when being often reproved, he relenteth not, but goeth on obſtinately ſtill in his ſinnes. In this caſe the Jewes are

cenſured as having a ſinewy necke by the Prophet *Eſay*, *Thou haſt a ſinewy necke of iron, and browes of braſſe.* And this is the caſe of wicked ſwearers, drunkards, and whoremongers of theſe times, who are often reproved, but not reformed, nothing is now to bee expected by them, but deſtruction for ever. Eſa.48.4.

Verſ. 2. This is the ſame in effect with Chap, 28.28. and Verſ. 3. with Chap. 10.1. and Chap. 5.10. Verſ. 2.

The King by judgement eſtabliſheth the land, but he that receiveth gifts overthroweth it. This hath beene often proved true, becauſe when a good King reigneth, God hath alwayes given him victory, and if enemies have come againſt his Kingdome, they have beene made to returne with loſſe and ſhame, as in the times of *Hezekiah*, *Jehoſaphat*, *Uzziah*, *David*, and *Aſa*. Verſ. 4.

The Kings eſtabliſhing the Land by judgement then is not onely by doing right to every one of his ſubjects, whoſe cauſe cometh before him, but doing as a godly, wiſe and judicious King ſhould doe in all other things, eſpecially in purging corruption out of the Church. On the other ſide, the King that is covetous, and preferreth unworthy men to places of judicature for money, layeth a foundation of all wickedneſſe in his land, whereby it is overthrowne; for the Judges that give, will take bribes, and when judgement goeth by bribes, men are bold to commit any wickedneſſe, for they have purſes wherewith to buy off the puniſhment.

A man that flattereth his neighbour, ſpreadeth a net for his feet; even as an Hunter dealeth by beaſts that he may take and kill them, ſo dealeth the flatterer by his neighbour; ſee this notably ſet forth, *Mich.7.2.* Therefore take heed of a flatterer, as of a dangerous perſon, he hunteth to catch and deſtroy thee when hee ſpeaketh thee faire, for he aimeth at ſome advantage for his owne profit, and thy loſſe, or to bring thee into danger of loſing goods or life, or if his flattering bee to draw thee to ſin or errour, into danger of loſing thy ſoule. Verſ. 5. *Note.*

In the tranſgreſſion of an evill man there is a ſnare, but the righteous ſing and rejoyce. Becauſe he had ſaid before, that the flatterer ſpread a net before the feete, now he ſheweth, that ſuch a flattering deceitfull mans net laid to catch others by their feet, becomes by Gods juſt judgement a ſnare to take him by the necke, and to ſtrangle him; for what meaſure a man metes to another ſhall be meaſured to him againe: but the righteous being by Gods providence delivered from his net, ſhall rejoyce and ſing, as a bird that having beene in the net, and eſcaped out againe, and is at liberty ſingeth chearfully. Some take the ſnare here ſpoken of to be an evill conſcience, taking the wicked, and holding him till he dyeth in deſpaire, and ſometime hang himſelfe. And ſome will have his very ſinne to be a ſnare, ſo that he who falls into, and liveth in ſinne, is in a ſnare which will hold him, till he periſh and come to weeping and gnaſhing his teeth for ſorrow; but the righteous ſhall ſing in the quire of Angels, and praiſe God for ever, which ſhould make us to keep out of the way of ſin, as from a pernicious ſnare. Verſ. 6. *Note.*

The righteous conſidereth the cauſe of the poore, but the wicked regardeth not to know it. Here a difference is ſhewed betwixt a juſt and wicked Judge, the juſt when a poore mans cauſe cometh before him, conſidereth it, if it be right, to judge on his ſide, as juſtice requireth, but the wicked hath no regard unto it, to conſider whether it be right or wrong, becauſe he is a poore man, and therefore by him not regarded, and becauſe he hath no bribe to give him: ſuch a righteous man was *Job*, who ſearched into the cauſe of the poore to underſtand it, and ſuch muſt and ought all Judges to be *Eſa.1.16.* otherwiſe they are cenſured as companions of theeves, and ſhall themſelves bee judged accordingly. The word rendred *conſidereth*, is ידע *knoweth*, whereby is meant knowing to favour it being juſt, and to defend him from his oppreſſours, as the Lord is ſaid to know thoſe that be his. Verſ. 7. Iob 29.16. Eſa.1.25.

Scornfull men bring a City into a ſnare, but wiſe men turne away wrath; Junius *ſet a City on fire*; the word יפיח ſignifieth either to blow up fire, or to inſnare; that of *Junius* is to be preferred, becauſe wrath, which is as fire, is next Verſ. 8. *Junius.*

ſpoken

Act. 19.
Iam. 3. 17.18.

ſpoken of; now ſcorners kindle a fire, as it were, in a City, becauſe they deride and diſgrace the Truth, and magnifie their owne phantaſies, whereby the fire of contention is kindled amongſt many; but this is fore-told by Chriſt to be the iſſue of his coming, *I came to ſend fire upon earth*; for no ſooner was the Goſpel preached, but by ſcorners, ſuch as are ſpoken of, *Acts 2. a fire was kindled*, as appeareth, chap. 3. 4. 7. 8. &c and *Demetrius* ſet all *Athens* on ſuch a fire, when *Paul* had preached there. *But a wiſe man appeaſeth wrath*, for the wiſdome, that is from above, is peaceable.

Some of the Rabbins render it, *Detractours make the City to fluctuate*, becauſe the word ſignifieth to blow, for ſo Winds blowing upon the Sea, make it full of Waves, and unquiet; and this alſo is done by ſtirring up ſedition. *A wiſe man turneth away wrath*, he appeaſeth ſedition being raiſed. as the Towne-clerke of *Athens* did, *Act. 19.* and *Menenius Agrippa* is ſaid to have done in *Rome*, when the people mutinyed againſt their Governours; for he made an Oration unto them, ſaying, That the members of the body once mutinyed againſt the belly, becauſe that was idle, and all their labour was ſpent hereupon; the hands would worke no more, nor feet travell for proviſion, by which meanes the belly being in want, all the members waxed feeble, and were forced againe to returne to their labours; In like manner, ſaid he, if yee doe not, ye may bring the ſervant into great ſtreights, but yee ſhall ſoone run into an evill caſe alſo; this being ſaid, they were quieted, and ſo the City was delivered from their rage.

Verſ. 9.

If a wiſe man contends with a fooliſh, whether he rage, or laugh, he hath no reſt. Here is an exception to that which was ſaid before, ver. 8. of a wiſe mans turning away wrath; if he be a foole, with whom he hath to doe, let him deale how he will, he cannot prevaile to appeaſe ſuch an one; a multitude he may by his wiſdome prevaile with, as the aforeſaid *Menenius* did, and as the wiſe woman in the City, to which *Sheba* fled, in *Davids* time, by her wiſdome prevailed for the turning away of *Joabs* wrath, by cutting off his head, and caſting it over the wall. But whether he rage, That is, deale furiouſly, and fiercely with a foole by words, and ſtripes, or meekly, which is meant by his laughing upon him; (by Chriſt expreſſed by Piping, telling the *Jewes*, that they were as little children, calling one to another, and ſaying, *We have piped unto you, and yee have not danced; and we have mourned unto you, and yee have not lamented*) he can prevaile nothing with him, to make him ceaſe from his folly, whereby he doth vexe and diſquiet him, and ſo by all the meanes that he can uſe, cannot come to have reſt. Of this Expoſition *Junius* layeth the ground in his notes.

Junius.
Vatabl.

Vatablus applieth this raging or laughing to the foole, with whom the wiſe man hath to doe, it being meant, that he is ſo raſh, and inconſiderate in his ſpeeches, and actions, that a wiſe man having any commerce with him, whereby he is forced to be in his company, cannot have any reſt in his minde, whilſt he is with him, his ſpeeches and fooliſh doings are ſo irkſome to him; when he laugheth, and is merry, he is ſo vaine; when he is angry, he is ſo furious, that he is intolerable.

Rodolph.

But *Rodolphus* ſomewhat otherwiſe, expounds it thus; A foole being dealt withall by a wiſe man, to amend his manners, either rageth at his reproofes, or laugheth at him, and derideth him for his labour, and this is all the effect of his contending with him, ſo that he muſt be corrected by ſtripes, not by words, as was ſaid before, *A rod for the fooles backe*, and then he that deales with him may haply have ſome reſt, ſome reformation being wrought, otherwiſe he can have none, the worke being ſtill to doe. And to this Expoſition doe I rather incline, becauſe it agreeth not ſo well, to ſay of a wiſe man, that in contending with one to reforme him, he rageth, or that he laugheth, to expreſſe his milde, and gentle proceedings with him, for this ſtands not with his gravity, nor the other with his moderation.

Verſ. 10.

Bloudy men hate the upright, but the righteous ſeeke his ſoule; ſo it is, Hebr. and the meaning is, Whereas a wicked man hateth him to the death, as *Cain* did *Abel*, the righteous contrariwiſe ſeeke by all meanes to ſave his life, as

Obadiah did the Prophets in *Jezabels* time, hiding them in Caves, and feeding them there, and *Rahab* the life of the Spyes that came to *Jericho*; and ſo deare ſhould the lives of the Saints be to every one of us, according to that of *John*, *We ought to lay downe our lives for the brethren.*

1 Joh. 3. 16.

Rodolph.

Some thinke it to be ſpoken of Judges, which are good, they ſeeke to ſave his life, when the wicked come with falſe accuſations againſt him, by ſifting out the truth, and if they have ſhed his bloud, ſeeking them out, to take vengeance upon them. This is alſo true, but the ſence is more generall, *ver.* 11.

Verſ. 11.

A foole uttereth all his minde, but a wiſe man keepeth it till afterwards Hebr. *Keepes it for after*; The meaning is, fooles tell their intentions, the laying open of which may be prejudiciall unto them, and diſcover both their owne, and the ſecrets of their friends, to their great damage; but the wiſe ſhew them not, but keep them ſecret, till they ſee a fit opportunity, and then they ſpeake; as *David* ſaid nothing at the preſent againſt *Shimei*, and *Joab*, but afterwards he gave a charge to his Son *Salomon* touching them. Thus *Junius*, & *Muffet* after him.

Junius.
Muffet.

But becauſe the word here uſed is him; רוח ſpirit, and this is ſometime put for ſtrength, as *Pſal.* 104. *Thou ſhalt take away their ſpirit, and they ſhall faile*; Sometime for anger, The Hebrew Rabbins underſtand it of ſtrength, and expound it thus: The foole putteth forth all his ſtrength at the firſt, when he ſetteth upon any good duty, that at length he is conſtrained to give out, as not able to goe on.

Baſil.
De vera virgin.

To this effect *Baſil* ſaith, As a man that puts his ſervant to too much labour, by this meanes bringeth weakneſſe and ſickneſſe upon him, and ſo makes himſelfe of a Maſter, a Servant to his Servant; ſo the body, which is a ſervant to the minde, if it be at the firſt put beyond the ſtrength, waxeth feeble, and is not able to hold out in prayer, and ſtudy, and preaching to the edification of others; the wiſe man therefore moderates himſelfe, and puts forth but part of his ſtrength at the firſt, and reſerveth part for afterwards.

Note.

The Septuagint, and Cald. render it, *The foole poureth forth all his wrath, but the wiſe diſpenſeth it but in part*; That is, refraineth his anger, not ſpeaking, or doing any thing upon the ſudden, but after ſome time interpoſed, wherein his wrath may be mitigated; as *Athenodorus* the Stoicke counſelled *Auguſtus* the Emperour, when he was provoked, to deferre ſpeaking, till he had ſaid over the whole Alphabet; and *Ambroſe*, and *Theodoſius* likewiſe; and *Seneca* ſaith, the greateſt remedy againſt anger is delay, for it hath grievous forces at the firſt, but will all be overcome being taken in parts. It may be taken any of theſe wayes.

Seneca.
L. 2. 28. *Maximum remedium iræ mora, graves habet impetus primos, ſed vincetur ſi per partes carpatur.*

Verſ. 12.

If a ruler hearkens to lyes, all his ſervants are wicked. Againſt hearing lyes and tales, ſee *Exod.* 23. one ſaith, It is as bad to carry the Devill in ones eare, as in ones tongue; By rulers underſtand not only Magiſtrates, but alſo Rulers, and Governours of Families; if a Judge will hearken to lyes, all his Servants will turne Lyers, and Tale-bearers; only we read of one *Obadiah* in *Ahabs* family, a juſt man, and of *Obedmelech* in *Zedekiah* his Court, all *Ahabs* Prophets were Lyers.

Act. 10.

And *Doeg*, the *Ziphims*, and others, when they knew it would pleaſe *Saul*, vented their malice againſt *David*, in bringing lyes and tales againſt him. So in a Family, if the Maſter and Miſtris, or either will hearken to lyes and tales, they that are their ſervants will ſeeke to humour them herein; likewiſe, if they be prophane ſwearers: But if they be godly, this is a great meanes to make ſome of their Family godly alſo. As *Cornelius* being a man that feared God, had three Souldiers about him that did likewiſe; and *Abraham* had a faithfull Steward, although by reaſon of mens naturall corruption, there is more power in wicked examples to corrupt, then in godly to ſanctifie; but let all Rulers thinke upon this, and turne ſuch as *Abraham* was, *Gen.* 18. and *David*, Pſal. 101.

Beda.

And *Baſil* ſaith well, the Prince that doth not, but hearkens to lyers, cometh in danger to be counted like unto them, and guilty of all the bloud that is unjuſtly ſhed by their falſe ſuggeſtions.

Verſ. 13.
Junius.
1 Cor.1.20.
Pſal.19.
Jer.5.

The poore and the deceitfull man meet together, the Lord lighteneth both their eyes; Jun. *He that is rude, and he that is witty*; the Vulgar, *the poore man, and the Creditor.* but Hebr. it is the poor,and איש תכבים *the man of deceit*; the ſubtle to deceive, for the word is for the moſt part put for the fraudulent, and men of a ſharp wit, who uſe it this way, and then by the poore underſtand ſuch as are poore and weake in wit and judgement. Theſe meet together, that is, theſe two ſorts are in the world, but let not one ſort deſpiſe another, for God is the maker of them both; thou haſt ſo much wit, becauſe God hath indued thee herewith, he hath ſo little, becauſe God hath given him no more, and ſometimes God chuſeth ſuch ſimple ones to grace and life, and not the wiſe of this world, to be ſure not the wiſe to deceive; and it is ſaid, that the word of God giveth wiſdome to the ſimple. And ſuch are here ſet forth by the name of poore, becauſe the poore for the moſt part for want of education, are rude and ignorant, as *Joh.*7. it is ſaid, Doe any of the Rulers beleeve in him; but this poore people that knoweth not the Law, are accurſed; and *Jeremiah* ſaith the like touching the poore; and thoſe ſubtle ones are ſaid to bee inlightened by God, becauſe their wit cometh from him, although the abuſe of it to deceit, from themſelves.

Pſal.113.]

Some will have the meaning of this place to be the ſame with that Chap.22.2. *The rich and the poore meet together*, the borrower and the lender, but neither will the originalls beare this reading; neither is it ſaid, *God is the maker, but the inlightener of them both*, wherefore others rendring the words, *the poore man, the man of contritions*, expounding it of one alwayes poore, and another that hath beene rich, but now by ſuffering many loſſes, is made poore alſo, theſe met together now in a like condition, have no cauſe yet to deſpaire, for God can give them both light and comfort; yea, he often doth caſt downe, and raiſe up againe, as hee did *Job*, and ſetteth the poore with Princes, raiſing them out of the duſt to great dignity. And the word ſignifieth as well contritions as deceits, and it is more genuine to expound it thus, there being more ſenſe in it then in ſaying that God is the inlightener of the poor and the deceitfull, becauſe he that hath more wit then another, but uſeth it to deceit, can have little comfort of it when he lookes up to God, who gave him his wit not to this, but to a better end, and to what good uſe this may be improved I ſee not, but the other to a very good one, as hath beene ſaid.

Verſ. 14. Of the King wiſely judging for the poore, ſee Chap.20.28.

Verſ. 15. Of correcting children, and the good coming thereof, Chap.13.24.22.15.

Verſ. 16.
Junius.
Lavater.
Note.

When the wicked are multiplied, tranſgreſſion increaſeth, but the righteous ſhall ſee their fall. Sinne and the ſinner, ſaith one, are twins, and therefore they grow up together, ſinnes are increaſed when ſinners increaſe, both in number, degree or ſtature, as the body of man doth, childrens ſinnes are not ſo great nor hurtfull at the firſt, and it is more eaſie to ſuppreſſe them then afterwards, when they are growne more in ſtature, even as a briar or thorne, in the bud may bee cruſhed with the hand without hurt, but let it alone till it be growne up, and then it cannot without pricking. And being thus underſtood, it cohereth well with verſe 15. where the rod for children is commended, and letting them alone to doe as they luſt,is condemned. And it extendeth alſo to men living in ſin, the more the number of them is increaſed, the more doth ſin increaſe,all men being now made the more bold to doe evill,and more forcibly drawn by ſo many examples. *Junius* is for the firſt expoſition, and renders the words accordingly, *when ſinners increaſe, ſin is increaſed*; as if their increaſe in ſtrength and ſtature were meant, But *Lavater* is for the other, and Heb. word רבב ſignifieth to multiply and increaſe in number, and in bigneſſe and ſtature alſo, therefore, as I ſaid before, it may be taken both wayes. For the juſt ſeeing their fall, this is added for their comfort, when the wicked oppreſſe them by their numbers or power, as the Sodomites did *Lot*, for he ſaw their fall, and ſo did *Noah* the ruine of the old world, and the Iſraelites of the Egyptians their oppreſſors.

Verſ. 18. *Where there is no viſion the people periſh, but he that keepes the Law is*

Happy.

Junius.
Amos 8.
Epheſ. 6. 12,13
Matth. 12.
Jam. 1. 20.

happy. Junius, *the people are naked*, expounded thus, they lye open to Gods judgements, as *Aaron* is ſaid to have made the people of *Iſrael* naked, when hee ſet them up a golden Calfe; and how can they but be naked, who want Chriſt, by whoſe righteouſneſſe, as by a robe, wee are covered? and that they want Chriſt, who want Viſion, that is, preaching, appeareth, becauſe they want faith, for faith is by hearing the word preached. The reaſon why preaching or propheſying is ſet forth by the name of Viſion, is becauſe Prophets of old were called Seers, and they had revelations from God many times by viſions. And as the people are ſaid here to be naked that want viſion, ſo *Amos* ſaith, that they ſuffer by famine, not of bread, but of hearing the word of God, and they are naked alſo, becauſe not having the word preached, they are without a ſword to defend them, yea, or any other Arme, helmet, breaſt-plate, ſhield, the Souldiers girdle, and ſhooes, and ſo they are not only naked for want of a cover from Gods wrath, but alſo the ſpirituall enemies, the armies of devills that are continually fighting againſt them. But if viſion faileth not, yet all not bleſſed in ſuch a land, but onely they that keepe the Law, they that heare the word of God and doe it, as our Lord ſaith, and the Apoſtle *James*.

Verſ. 19. *A ſervant will not be corrected with words, for although he underſtandeth, yet he will not anſwer*; Jun. *When as he underſtanding yet anſwereth not*; Heb. *becauſe he underſtands, and there is no anſwer*; the meaning is, that ſtout ſervants muſt be corrected not with words onely, but with blowes; and they are here ſet forth to be ſtout ſervants, who, when their maſter calleth to them, and although they heare, they make as if they heard not, and ſo anſwer not, or being asked a queſtion, will not anſwer, and anſwer not by doing, as they are bidden; and if ſuch be not corrected otherwiſe then by words, as now adayes they are not, God will lay his puniſhments upon them, whom they are ſtout againſt, in being ſtout againſt their Maſters, as they ſerve him, in doing them faithfull ſervice.

Verſ. 20. *Seeſt thou a man that is haſty in his words? there is more hope of a foole then of him.* This doth not unfitly follow that of verſe 19. where ſullenneſſe, and ſtoutneſſe is condemned in him that will not anſwer, he being too ready to ſpeake, the tongue running before the wit. It is better to be ſimple, and ſlow of ſpeech then thus ready ſpoken; for both in a multitude of words there is ſinne, and he that ſpeakes ſo much is wiſe in his owne conceit, and therefore he hath neither eare nor heart to heare, and he alone fills up all the time ſo with his prattle, that there is no time for the wiſe to ſpeake, of whom he might learne, whereas a ſimpler man that ſpeakes little, hath time to heare and learne.

Verſ. 21. *He that diligently bringeth up his ſervant from a childe, ſhall have him become his ſonne at length.* Here he goeth on ſtill in ſpeaking of ſervants, and the meaning is, if a ſervant be fed and cloathed, and favoured in reſpect of his worke at the firſt, when he is young, and his maſter hath yet had no experience of his nature and good deſerts, but raſhly preferreth him to ſome place of power and authority, he ſhall have cauſe afterwards to repent, when it will be too late. *Jun.* for theſe words, *ſhall have him become his ſonne*, hath thoſe, *ſhall be bereaved of his children*, expounding it thus, he will prove at length ſo inſolent and ambitious, that he, as his owne naturall ſonne and heire, he will deſtroy his children and take his inheritance from them, making himſelfe Lord and Maſter of all, they being put downe, and ſometime as a moſt ungracious ſonne killing his father to come before the time to his poſſeſſions. Thus did *Zimri* to *Elah* his maſter, King of *Iſrael*, whom he had favoured ſo farre, as to make him Captaine of halfe his Chariots, he being pricked on with ambition ſlew him, and reigned in his ſtead, and then he cut off the ſons of *Baaſha* his father, who were his brethren, and had the next right to the Kingdome. And *Jeroboam* advanced by *Salomon* to be over the houſe of *Joſeph*, became his ſonne and heire as it were to the farre greateſt part of his Kingdome, his ſonne *Rehoboam* being deprived thereof, and his ſonnes after him. But the word מנון which being derived from נין ſignifieth a ſonne, but if from ינה, from whence it ſeems *Junius* deriveth it, a depopulator or taker away of that which

is

is another mans, a *bereaver*. The Vulgar, *He ſhall afterwards finde him ſtubborne.* The ſenſe is all one, as hath beene already ſhewed. Some draw this to an The Allegory. Allegory, by the ſervant, underſtanding the body, which is a ſervant to the minde, if this be fed and kept deliciouſly, it will in time become maſter and no ſervant any longer, but lord it over, and be the deſtruction of the ſoule, as is taught, *Rom.*8.8.

Verſ.22,23. Touching verſ. 22. againſt anger, and verſ, 23. againſt pride, ſee before, chap. 15. 18. & 18. 12.

Verſ. 24. *Who ſo is partner with a thiefe, hateth his owne ſoule, he bewrayeth not curſing, when he heareth it*; Jun. *And he who hearing curſing, declares it not*; But the conjunction *and*, is not in the Hebrew. He ſeemeth in this addition to allude to that which is ſaid, chap. 30. 9. *Leſt I be poore and ſteale, and take the name of God in vaine.*

The curſing here ſpoken of, is that of him that ſtealeth, and yet denieth it with oathes and curſing moſt ſtoutly, then which nothing is more common; howſoever he that heares ſwearing, and curſing, and ſaith nothing againſt it, upon what occaſion ſoever they be uttered, ſinneth as well againſt his owne ſoule, as he that is a partner with a thiefe; That is, conſenteth to his theft, and makes himſelfe acceſſary by receiving any part of his ſtolne goods. See *Levit.* 5. 1. *If a ſoule ſinne, and heareth the voyce of ſwearing, and is a witneſſe, whether he hath ſeene or knowne, if he doth not utter it, he ſhall beare his iniquity.* It is indeed properly ſpoken of one required to teſtifie againſt a curſer, or blaſphemer, that the Law may paſſe upon him, but he will not in this caſe utter what he knoweth; but here it is extended further, to any man that heares it, and ſaith nothing, for he goeth Mat. 18. contrary to the precept of Chriſt, *If thy brother ſinne againſt thee, tell him of it, &c.* And that, *Levit.* 19. 17. He that is partner with a thiefe, as hath been ſaid, *ſinneth againſt his owne ſoule*, becauſe he maketh himſelfe alike guilty, and ſo commeth in danger of loſing his life, as wel as he, and being guilty of ſo foule a ſinne, he is 1 Cor. 5. 11. in danger of loſing his ſoule, becauſe neither thieves, nor any unrighteous perſons ſhall inherit the kingdome of Heaven.

Verſ. 25. *The feare of man bringeth a ſnare, but who ſo putteth his truſt in the Lord ſhall be ſafe.* Jun. *The fearefull man layeth a ſnare before himſelfe, but he who truſteth in the Lord is placed on high.* The firſt words may be rendred, either the feare of man, or fearefull man, the laſt properly ſignifieth lifting up on high, and becauſe he that is ſo lifted up is ſafe, New Tranſlation hath it, *ſhall be ſafe*; yet the word *lifting up on high* is more ſignificatory, as ſhewing how he cometh to be ſafe from ſuch ſnares, viz. by being lifted up in his minde to things above, ſo that he is above the reach of man herein, and therefore not ſubject to the feare of him; for although he hath power over his body, yet he hath none over his ſoule, and therefore he is not afraid of any thing that he can doe, his body being but a peece of earth, that muſt to the earth howſoever, and the cruelleſt Tyrant can doe no more, but bring it to the earth, and from hence alſo he is ſure, that it ſhall at the laſt riſe againe the more glorious, for that which he hath unjuſtly ſuffered at his hands. But he that feares him and his cruelty, by this his baſe feare, layeth a ſnare to take his ſoule into the deſtruction thereof, being for feare either made to fall from the Truth, or to comply with him in his wicked wayes, to leave his Calling, to truſt to carnall meanes, he makes himſelfe through this his feare weake, and unable to reſiſt them in their wickedneſſe, and ſo giveth them great advantage, and imboldeneth them the more in their wickedneſſe.

Laſtly, being ſo much taken with feare, his ſpirits are infeebled, his ſences dulled, and his death haſtned, it being with feare, as St. *Paul* ſpeakes of worldly 2 Cor. 7. 10. ſorrow, *it cauſeth death.*

Verſ. 26. *Many ſeeke the rulers favour, but every mans judgement cometh from the Lord.* Here is not condemned abſolutely the ſeeking of the favour of an earthly King, or Judge, for *Heſter* and *Nehemiah* did ſo, and *Daniel* for his Brethrens preferment; but a prepoſterous ſeeking of his favour, without firſt ſeeking to the Lord, as *Heſter* and *Nehemiah* did, for who ſo doth thus is not like to prevaile, becauſe he acknowledgeth not their inferiority to God, that he both giveth them power, and can turne their hearts as he pleaſeth.

Therefore when the *Hebrewes* being in *Ægypt* were oppreſſed, and ſought to *Pharaoh* for eaſe, not having firſt ſought unto the Lord, they prevailed nothing for any favour; but the Saints before mentioned, who ſought unto God firſt, had their deſires granted, and the reaſon is here given, the judgement that the Prince giveth is of the Lord, even as he moveth him to it.

Verſ. 27. *The unjuſt man is an abomination to the juſt*; and contrariwiſe, there is juſt cauſe given to the juſt to hate the wicked, becauſe they are Gods enemies, and rebels againſt him, there is danger in aſſociating with them, of being corrupted by their evill manners; and laſtly, they that live amongſt them are made liable to great and grievous temporall Judgements by their ſins; for the *Land mourneth for Oathes*, and Adulteries, and the Lord hath a *controverſie with the Land*; Ier. 23. 10. Hoſ. 4. 4. yet the juſt hate, and have them in abomination, only ſo farre forth, as by their invectives againſt them to declare how vile and loathſome they are, to ſeparate from them, as filthy, and not to eate with them, as it is noted, that the *Ægyptians* had the *Hebrewes*, and all ſuch as killed, and ſacrificed Sheep, and Oxen in abomination, and therefore ate not with them; and if they be Magiſtrates, to cut ſuch of them off as be capitall offenders, and keep others downe, abhorring to preferre any ſo unworthy to places of power and authority for any gaine; they have them then in abomination ſo, as that ſtill they love them, and pray for them, and by all meanes ſeeke their reformation, and ſalvation; and if at any time they be reformed, they then imbrace them with all love and joy, praiſing God for them.

But on the contrary ſide, the wicked hate the upright moſt unjuſtly, becauſe he will not run to the ſame exceſſe of ryot with them; their workes be good, and their owne evill, they are reproved by them, yea, their very lives give them a continuall checke, as the light doth works of darkneſſe. But there is great reaſon why they ſhould rather love them, becauſe that by their meanes the Judgements of God are averted from them, and his bleſſings procured; as it ſhould have been in *Sodome*, if there had been ten righteous; and in *Jeruſalem*, if one; Ier. 5. and *Laban* found it by experience, by meanes of *Jacob*, and *Potiphar*, by meanes of *Joſeph*, and after him the Keepers of the Priſon; and laſtly, all the people of *Ægypt*, in the time of ſeven yeares famine.

CHAP. XXX.

Verſe 1. T*He words of* Agur *the ſonne of* Jakeh, *the Propheſie the man ſpake to* Ithiel, *even to* Ithiel *and* Ucal. The vulgar Latine not taking any of theſe for proper names, but for appellations, rendereth it according to the ſignification of the words; *The words of one gathering, the ſonne of a vomiter, the viſion the man ſpake with whom God is, and God being with him comforted*: for *Agur* ſignifieth gathering, or gathered, *Jakeh*, if it be derived from קוא vomiting, but if from יקה as is more probable, for the word here uſed is *Jakeh*, not יקא with an א, then it ſignifieth hearing, or obedience, the ſonne of obedience; *Ithiel* alſo ſignifieth *God with me*, and *Ucal* to prevaile, and this when a man doth, he is comforted.

The Hebrewes, and many following them, will have them proper names, and conſequently this chapter ſome other holy mans dictates by this name called, although they know not who he was; but others, moſt ancient Chriſtian Doctours, render it according to the vulgar Latine, and take it to be *Salomons* here thus called, as *Beda, Lyra, Hugo, Dionyſius, Arboreus, Oſorius*; and the Church generally hath alwayes aſcribed this whole Booke, and all the chapters thereof to *Salomon*, and the Fathers commonly alledge paſſages in this Chapter, as uttered by *Salomon*. *Beda. Lyra. Hugo. Dionyſ.*

The reaſon that moveth ſome, to thinke that it cannot be *Salomons* is, becauſe verſ. 2. he ſpeakes of himſelfe as *more bruitiſh then any man, and one that had* *not the underſtanding of a man in him,* therefore it ſeemeth not to be *Salomons,* for he was the wiſeſt of all other men; but this is eaſily anſwered, he ſpeaketh thus in humility, and becauſe he attained not his great wiſdome by ſtudy, after the manner of other wiſe men, but by inſpiration, which is here by the Septuagint Tranſlation, *God taught me wiſdome, and I knew the wiſdome of the Saints;* but they reſolve this beſt of all, who ſay, That he uttered theſe words after that he had ſinned ſo foulely by Idolatry, and repented, for herein he might well ſay, that he was more bruitiſh then any man, becauſe that none but a bruitiſh man, and one without the common underſtanding of men, worſhip ſtocks and ſtones.

And whereas it is further objected, that it cannot agree to *Salomon,* which is ſaid, ver. 8. *Give me neither poverty nor riches,* it is anſwered, That it agreeth very well; for although he were exceeding rich, yet he never deſired it from the beginning, and therefore he might well ſay, *Give me not riches;* This is a thing that I never deſired, neither doe I now deſire them, or that I may not for my ſins be deprived of them, thy will be done herein; but puniſh me not contrariwiſe with extreame poverty, as I am well worthy, as ſome, even great Kings have been, as it is ſaid of *Henry* the fourth Emperour, when his ſonne *Rodolphus* was by the Pope ſtirred up againſt him, he was not only deprived of his Empire, but brought to ſuch poverty, that he made ſuit for a Prebendary in the Church of *Spira,* to maintaine him in his old dayes.

Procopius. And *Geliner* Prince of the Vandals came finally to that poverty, that he writ to a friend of his to ſend him three things; An Harpe to comfort him, a Spunge to dry up his teares, and a loafe of bread to feed him.

Lavater. *Lavater* thinketh, that this *Agur* was ſome wiſe man, that lived in the time of *Hezekiah,* from whom the Proverbs before going from chap. 25. were copied out by his men; but if any ſhal hold *Salomon* to have been the Author, he ſaith, he will not contend about it, he might be called *Agur, gathering together,* becauſe he gathered together, and uttered ſo many wiſe ſayings.

If we take him to be *Salomon,* as it ſeemeth moſt probable to me, and that after his foule falling all things here ſpoken will agree, he was a gatherer of wiſe Sentences to utter them, although not to keep cloſe to them in his doings, for his heart was drawne away by ſtrange women, againſt whom he ſo much inveigheth; and the Sonne of Hearing, or obedience, becauſe he at the firſt hearkened diligently to the Lord, and was moſt exactly obedient, building the Temple, and ordering all things about it according to his will, and executing true judgement, as another *Moſes,* God was alſo with him extraordinarily, appearing twice unto him, and through God he was inabled, as the word *Ucal* ſignifieth, to doe ſo worthily, and wiſely, and was exceedingly comforted, and incouraged. He calleth that he ſaith here, *Maſſa,* a *burthen,* but rendred *Propheſie,* becauſe Propheſies of ſad and heavie things were commonly called burthens; and this is an heavie thing that he beginneth withall, his telling how bruitiſh and voyd of underſtanding he was: and in ſaying, the *burthen he ſpake to Ithiel and Ucal,* he meaneth to himſelfe, according to that which hath been already ſaid of him, in way of lamenting it. That which is ſaid by others, who take theſe for proper names, are but conjectures, that they were two of *Agurs* Diſciples, whom he here inſtructeth.

Verſ. 2. *Surely I am more bruitiſh then any man, and have not the underſtanding of*
Verſ. 3. *a man in me; I neither learned wiſdome, nor have the knowledge of the holy;* Heb. and Sept. *and I knew the knowledge of the Saints,* where the Sept. inſert, as was noted before, *God taught me wiſdome;* for further explication of the meaning, I am now through my groſſe Idolatry become more bruitiſh then any man, for although other men of *Iſrael* had beene Idolaters in times paſt, as is ſhewed in the booke of *Judges,* yet now there was no Idolatry in *Iſrael* that we read of, either in *Salomons* time, till he brought it in, nor in all *Davids* or *Sauls,* and when any were ſo fooliſh as to ſerve Idols, yet not one was ever to be found before *Salomon,* that being a wiſe man, and moſt remarkable for his devotion towards the true God, turned Idolater. And if it be thus underſtood, all things here ſpoken agree very well, and it is put out of queſtion, that *Salomon* repented, and obtained

mercy

2 Sam. 12.

mercy againe to be ſaved; *For he that confeſſeth and forſakes his ſinnes ſhall have mercy*, as *David* confeſſed, *I have ſinned*, and preſently heard, *the Lord hath done away thy ſinne*; for no man can make a more humble confeſſion then this, the moſt wiſe King to confeſſe, and put it upon record, that he had done the moſt fooliſhly of all other men. And for this obtaining mercy, the word ואכל before going, *he prevailed*, ſheweth it. They that take another man called *Agur* to be here meant, ſay that he ſpake thus in regard of the little knowledge, that is in any man in compariſon of omniſcience, there being far more things both humane and naturall unknowne unto us then knowne, but if we come to ſpeak of divine things, wonderfull is our ignorance. But for ſo much as none of the Prophets ever ſpake thus to detract from himſelfe, but rather to magnifie his Miniſtry, that others might not deſpiſe, but reverence it, as *Eſay*, who ſaith God, hath given me the tongue of the learned, and the Apoſtle *Paul* ſaith, that for languages he ſpake more then they all, and derided thoſe that counted him fooliſh; I cannot ſide at all to this, that *Agur* a new Prophet riſing up after *Salomon*, ſhould begin his Propheſie in this manner, but take it to be clear, that this is ſpoken by *Salomon*, as hath beene before ſaid, in humble penitency after his fall.

Moreover it is to be noted, that he ſaith, that he had not the underſtanding of a man in him, hereby making it plaine, that he meant not, that he was void of knowledge in reſpect of myſticall and hidden things, to the knowledge of which no man attaineth in this life. And whereas New Tranſlation, and Vulgar Latine goe thus, and *I know not the knowledge of the Saints*; the Hebrew is without a negative, and therefore plainly denoteth one, that although he attained not to knowledge of other men, that is, by ſtudy and labour, yet by inſpiration he had beene filled even with the beſt knowledge, which he ſpeaketh to aggravate his ſinne, that having received ſo extraordinary a meaſure of ſanctified knowledge, he ſhould ſo greatly degenerate into bruitiſh fooliſhneſſe, as he had done. If the other reading be followed, in two words yet there needs correction, 1. For *or* is to be put *nor*. 2. For holy, holy ones, for the word is a plurall, and may not unaptly be referred to that which the next verſe ſpeaketh of, touching God and his Almighty power, and his Son, whereupon ſome gather, that this confeſſion of his ignorance is made by way of preparative thereunto, and ſo might well be made by any Prophet, the premiſes conſidered, that he ſaid there, that he had not the underſtanding of a man in him; this cannot hold. And it makes the authority of that which is here ſaid to hold it, to have come from one *Agur*, for ſo much as no mention was ever made elſewhere of ſuch a man, neither doth any man know who he was, whereas all other Prophets were knowne to the people of God, and many of them by their Fathers, their Countries, and the time wherein they lived.

Verſ. 4.

Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſt, or bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, or his Sonnes name? After *Salomons* humbling himſelfe under the name of *Agur*, or gatherer together, now follow the profound Riddles and ſentences by him gathered together in this Chapter, wherein being to ſpeak of many wonderfull things, as verſe 18, 19 &c. he here beginneth with the moſt wonderfull of all others. The Rabbins to elude this place, which is ſo plaine for the Sonne of God, ſay, that it is ſpoken of *Moſes*, who did, as it were, goe up to heaven, when he went up to God in Mount *Sinai*, and then deſcended againe, and came downe to the people; and containe the wind in his fiſt, when by the rod that he held in his hand, and ſtretched it out in the aire, he brought an huge multitude of locuſts upon *Egypt* by an Eaſt-wind, and ridded the land of them againe by a Weſt; and bound the waters up as in a garment, when he made them gather together into heaps both in the Red-ſea and *Jordan* on either ſide of the way, that *Iſrael* was to goe. And laſtly, he ſtirred up all the ends of the earth, when by his miracles he amazed them all ſo every where, that they ſtood in feare of him. But to let this paſſe as a deviliſh device to blinde-fold the Evangelicall truth, it is certaine, that the right reſolution of this Riddle is, That God and his

Rabbini.

Sonne

Iob 38.
Eſa. 40.
Epheſ. 4. 9.
Ioh 3.

Sonne Jeſus Chriſt, is he that is here meant: For the like is here ſpoken plainly of God in ſundry other places, but no where of any mortall man; ſo that herein is a Propheſie, for which the words of *Agur* are ſo called, verſe 1. And it is a Propheſie of the greateſt myſtery, that is, *viz.* of the incarnation and miracles of the Sonne of God; for he is ſaid to have deſcended, that he might aſcend into heaven; of himſelfe alſo he ſaith to *Nicodemus*, *Who is he that deſcended, but the ſame that aſcended? even the Sonne of man which is in heaven*; and he had the winds as it were in his fiſt, when he held them from blowing upon the Sea, which was before tempeſtuous, but then followed a great calme; and he bound the waters in a garment, when he went upon them and ſunke not; and he eſtabliſhed the ends of the earth, when he ſent out the Apoſtles into all parts to preach the Goſpel, whereby all the ends of the earth were converted and ſtabliſhed in the truth, that were before fluctuating, and uncertainly carried after many groſſe errours, as they were blindly lead in all places.

Auguſt. Epiſt. 49. *ad Deo gratias.*
Col. 3. 3.
Rom. 6.
Act. 1. 8.

Auguſtine ſaith, of whom it is ſaid, *Who hath aſcended up into heaven, and deſcended?* but Chriſt the Sonne of God, according to that *Epheſ.* 4. 10. and for the winds, Heb. רוח ſignifying either the wind or ſpirit, who hath gathered the ſoules of the faithfull in an hidden place? according to that, *Your life is hid with Chriſt in God*, who hath changed the water into a garment, according to that, *He that is baptized into Chriſt, hath put on Chriſt, and eſtabliſhed the ends of the earth:* When he ſaid to his Diſciples, *Ye ſhall be my witneſſes to all Judæa, and to all the ends of the earth.*

Beda.
Gen. 1.
Ioh. 1.
Prov. 8. 23. 3. 19.
Omnia opera Trinitatis ad extra ſunt indiviſa.
Ioh. 3.
Ioh. 20. 22.

Beda followeth *Auguſtine*, but yet he partly expoundeth the words literally of God, and ſo doe Expoſitors generally. To God the Father and Sonne doe all the things here ſpoken agree implying their unity, coequality in power and greatneſſe, and coeternity; for which in fine he addeth, *What is his name, and his Sonnes name?* his name that doth theſe wonderfull things, and his Sonnes name that doth the ſame; for as God the Father is ſaid to have created all, ſo all things were made by God the Son, he is the Wiſdome that was with him from Eternity, whereby Heaven and Earth, and all things were made. And therefore it is a received maxime, *All the workes of the Trinity without, are undivided.* God is ſaid to have aſcended up to heaven, when by the power of his word he made the heavens, and to deſcend when he made all things here below; for otherwiſe he being infinite, and filling all places at once, neither aſcendeth, nor deſcendeth by locall motion. He alſo is ſaid to deſcend, when he came downe upon *Sinai*, and upon the Tabernacle, and Temple built by *Salomon*, when he gave a viſible ſigne of his preſence there, and he aſcended, and went away from thence againe, when, as he ſhewed to *Ezekiel* his glory before the Temple to be deſtroyed by *Nebuchadnezzar*. *Who hath gathered the wind in his fiſt?* Heb. *in ſecret or an hidden place*, rendred therfore by ſome *in his boſome*, for ſo God doth by the wind, letting it out to blow when he pleaſeth, and holding it in, for which our Lord ſaith, *The wind bloweth where it liſteth, thou heareſt the ſound thereof, but canſt not tell whence it cometh, &c.* becauſe it is hidden till it bloweth; and there is the like reaſon of the Spirit, which is myſtically to be underſtood here, or elſe we have not the whole Trinity here ſet forth; and aptly is the Spirit ſaid to be in ſecret, or in his boſome, by him underſtanding both God the Father, and the Sonne, becauſe he proceedeth from them both: and this of the Spirit is ſo great a myſtery, as of the Incarnation of the Sonne of God, that the wiſe men of this world know it not, but count it a monſter in nature, that one ſhould be three, and three one, the Father, Sonne, and Holy Ghoſt. And therefore our Lord having ſpoken of the wind ſo occult, as that no man knoweth whence it cometh, addeth, *ſo is the Spirit of God*: And Chriſt ſhewed the Spirit to be in his boſome, when breathing upon his Diſciples, he ſaid, *Receive the Holy Ghoſt*. *Who hath bound up the water in a garment?* that is, as in ſwadling cloaths, ſetting bounds thereunto round about, that it cannot ſwell out any further, but the huge Ocean is kept in a round forme, as a childe by ſwadling cloaths, that all the members thereof may grow right and ſtreight, and be well formed.

Laſtly, *Who ſtabliſheth the ends of the earth?* that is, ſetteth it firme and unmoveable

moveable in the very extreames thereof, the Iſlands, which are very many, and compaſſed on every ſide with the Sea, and therefore it is the more wonderfull that they ſhould ſtand ſo ſure, for which cauſe they are here ſingularly ſpoken of; although the firme ſtanding of the whole continent be alſo a great wonder, for ſo much as it is founded upon the waters, and ſetled upon the flouds, as is elſewhere ſaid, hanging like a ball in the midſt of the water, and aire compaſſing it round, and ſupported by nothing, but the meer word and power of God, holding it to the center, and making all the weighty and moſt heavy parts thereof to be carried thither downward. *What is his name? and what is his Sons name?* for they are both one, and therefore tell the name of one, & tel alſo the name of the other; but here by name is not ſo much meant the name יהוה, called by the Hebrewes, *nomen tetragrammaton & ineffabile, the foure lettered, and unſpeakable name.* which yet I have elſewhere ſhewed, no man knoweth how to pronounce aright; for although we know not how to pronounce it, yet we know the letters thereof, as they were ſet down at the firſt without pricks. But here by name is meant God himſelf, tell what he is, or his Son, for no man can fully do this; for which he ſaith to *Manoah, Why doſt thou inquire after my name? which is Wonderfull*; and of his Son it is ſaid, *they ſhall call his name Wonderfull, the Mighty God, &c.* Eſa. 9 6. we know this here but in part, we ſhall afterwards know as we are knowne; 1 Cor. 13. for which cauſe a wiſe man being once demanded by a King, What God was? anſwered, That he muſt have a dayes liberty to anſwer to this queſtion, and after a day granted, he deſired two more, and then foure, finally profeſſing, that the longer he conſidered, the further he was from knowing this, or being able to anſwer that queſtion.

Now if *Salomon* ſpake theſe words, and that after this groſſe ſinning, as I before ſhewed it to be moſt probable, then it appeareth according to the laſt word of verſe 1. *and I prevailed*, וָאֻכָל, that God reſtored him againe upon his humiliation, and gave him his ſpirit againe in as great meaſure as before, making him thus admirably to propheſie of moſt myſticall things to come, as he doth here, and then it will follow that he was ſaved.

Verſ. 5. *Every word of God is pure, he is a ſhield to them that put their truſt in him.* After that famous propheſie of the Sonne of God, the ſubſtantial Word of the Father, and eternall and uncreated, now he paſſeth on to ſpeake of the outward created word, as hath beene uſuall with him before, from Wiſdome uncreated, to paſſe on to created wiſdome, or from the wiſdome, which is a grace of God created in man, to the uncreated, as Chap. 3. and 8. and 9. And why doth hee ſpeake of this word here? but to bring in the caveat following, Verſ. 6.

Verſ 6. *Adde not to his words leſt he reprove thee, and thou beeſt found a lyar.* Is God ſo wonderfull in his Workes, as hath beene ſaid? then he is doubtleſſe alſo wonderfull in his Word, that muſt needs be admirably pure, and of great force to defend him as a ſhield, whoſoever holds it up as a ſhield and buckler againſt his Matth. 4. ſpirituall enemy, the Devill, as Chriſt did: and therefore it is ſaid, *Above all take the ſhield of faith, whereby yee may be able to quench all the fiery darts of the* Eph. 6. *Devill*; And faith cometh by hearing the word of God, Rom. 10. therefore the Word producing this bleſſed effect, becomes a ſhield, and ſure defence both againſt dangers ſpirituall and temporall.

The word rendred *pure* here ſignifieth purified in the fire, as the Word is ſaid to be pure as the ſilver tried in the fire ſeven times by *David*. Pſal. 12. It is pure, and admits of no mixture, therefore let every man of God take heed, that he mixe therewith nothing of his owne, and the hearer, that he receive nothing but the pure, or *ſincere milke of the word*, as St. *Peter* ſpeaketh. 1 Pet. 2. 2. The Prophet that ſpeakes any thing of his owne head is in danger to be found a lyar, when that which hee ſaith in Gods name cometh not to paſſe, and this will be a foule checke and reproach unto him; for every word or promiſe of God ſhall ſurely come to paſſe, as it hath hitherto alwayes done, and therefore ſhineth as pure gold or ſilver tryed in the fire, and is magnified by all his ſervants, and truſted in accordingly, and that not in vaine, as a man ſhelters himſelfe from Sword and Arrow by a ſhield not in vaine.

And this is alſo ſpoken to purchaſe credit to the words in this chapter uttered,
or before by *Salomon*, for he calls this a Propheſie, or Word of God, and therefore
he would not have us take it, as any thing coming from himſelfe, but as the pure
and unmixed Word of God, to be reverenced by all men. Of not adding to the
Word, ſee alſo *Deut.* 4. and *Revel.* 22. under a great curſe.

Verſ. 8. *Remove farre from me vanity, and lyes, give me neither riches, nor poverty,*
Verſ. 9. *feed me with food convenient for me, leſt I be full, and deny thee.* He ſaith,
ver. 7. that he would deſire two things of the Lord, meaning two eſpecially, for
every one of us needeth to aske many more; but theſe two are propounded as moſt
neceſſary for us all, to requeſt of God in our prayers, as whereupon all other good
things concerning the ſoule doe depend; and that is, to have vanity and lyes removed
farre away from us, That is, pride and worldly pompe, which dammeth up
Iam. 4. 6. the current of Grace, for *God deſpiſeth the proud, and giveth grace to the humble*;
and hypocriſie, fraud, and diſſimulation, which infatuate men ſo, that they
thinke themſelves hereby ſafe from being detected in any wickedneſſe, and are imboldned
to goe on herein, againſt all threatnings thundered out againſt their ſinnes,
wherein they live ſo covertly. And as a meanes to be kept from theſe two, he
Deut. 8. 10, 11. prayeth, that God would neither give him *riches, nor poverty, leſt being full I
deny thee, and ſay, Who is God?* He doth not ſimply pray againſt riches, or poverty,
for ſome holy men have been, and are rich, as *Abraham, Joſeph, David,
Joſeph* of *Arimathea*; ſome againe poore, as *Lazarus*, and *Job*, that of rich
Iam. 1. 9. was made poore; and *James* ſaith, *Let the brother of high degree rejoyce, that
he is made low, or poore*; and *Paul* ſaith, that he had nothing, yea, Chriſt had
not whereupon to lay his head, and being hungry in the Wilderneſſe, wanted
bread to eate, whereupon the Devill tempted him, ſaying, *If thou beeſt the Son
Matth. 4. of God, command theſe ſtones to be made bread.* But rather then riches ſhould
make me proud, and vaine, and to ſay with *Pharaoh*, Who is God? or Poverty
make me ſteale, and lye, and take Gods name in vaine, by forſwearing it, give
me neither; make me not very rich, nor very poore, but give me competent
meanes to live.

Gen. 28. And *Jacob* going to *Padan Aram*, prayed, and ſaid, *Lord, if thou wilt give
me bread to eate, and cloathes to put on*; and our Lord biddeth us to pray, *Give
us this day our daily bread*; for riches, working ſo with men as to make them deny
God; it is true, in word they doe not, as *Pharaoh*, or *Sennacherib*, ſay, *Who
is the Lord?* but all rich and wealthy men, that live, as if they were not ſubject to
any controle of Gods Miniſters, but might doe what they luſt, and hereupon take
occaſion to live licentiouſly, in chambering, and wantonneſſe, in revelling and pleaſure,
nothing but hunting, hawking, carding, dicing, and whoring, ſay Gods Miniſters
what they will here againſt; and now pilling, and polling, oppreſſing, impriſoning,
killing, and ſlaying, overturning all things in Church and Commonwealth;
all ſuch, although they confeſſe God with their mouthes, yet they deny
him, and doe in effect ſay with hard-hearted *Pharaoh*, Who is the Lord? being
Tit. 1. 16. for theſe their evill practices cenſured, as *abominable and diſobedient, and to every
good worke reprobate.*

And although ſome extreamely poore, as *Lazarus*, will rather ſtarve then
ſteale, yet many more will ſteale, and lye, and forſweare it, to the diſhonour of
God, and the incurring of his wrath, who hath forbidden ſtealing, and lying, pronouncing
Ioh. 8. 34. them not ſuch as have God, but the Devill to their father that doe ſo.
And this prayer *Salomon* doth not here make ſo much for himſelfe, as to teach us
to pray thus, as knowing, that this grace is not to be obtained but by prayer, and ſeeking
to God.

Note. But it is hence to be noted, that pride and vanity are ſo great evils, as that a
man had better by farre to be without riches, then to have them to be thus tranſported
hereby, for now they become not goods, but evils to him, that hath them;
according to the ſaying, *Bona hujus mundi ſunt bonis bona, malis mala*, The goods
of this world are good to good men, but evills to evill men; for we are here directed

rected rather, then to have them with theſe curſed effects to pray unto God, not to give them unto us, for in ſuch it ſhall be fulfilled which Chriſt ſaith, *Woe to you that be rich and full now, and laugh, for ye ſhall waile and weepe.*

Againe, although it be ſaid, *God hath choſen the poore of this world to be heires of his Kingdome,* yet the poore that ſteale, and lye, and deale unjuſtly, as moſt doe, can have no comfort of this, that they are poore, for ſuch are poore, and miſerable, and naked indeed every way, for their ſins lying open to Gods greater Judgements to come, when this fraile life ſhall be ended, becauſe no unrighteous perſons, no theeves ſhall inherite his kingdome, but be ſhut out with doggs, and witches, and all that worke, and make lyes. 1 Cor. 5. 11. Revel. 22. 15.

Verſ. 10. *Accuſe not a ſervant to his Maſter, leſt he curſe thee, and thou beeſt found guilty,* Deut. 23. It is commanded, not to deliver a ſervant to his Maſter, *when he flyeth unto thee*, It is to be underſtood of a ſervant, that hath an unreaſonable and cruell Maſter, whoſe harſh uſage of him the poore ſervant is not able to beare; according to this precept moſt probably this is ſpoken, diſcover him not to his Maſter, when thou knoweſt that meere neceſſity hath inforced him thus to flye unto thee to ſave his life, and thou findeſt him to be a good ſervant, and worthy to be well uſed and preſerved,

The Septuagint hath it expreſly, according to that precept, *Deliver not a ſervant into the hands of his Maſter*; the Rabbins underſtand it of an Heathen, a ſervant now become a Proſelite, and imbracing the *Iſraelites* religion, who they thought ſhould hereupon goe free; but this is only their conjecture, and improbable; for a ſervant that is called, being a ſervant, is ſo to continue, unleſſe he can obtaine his freedome by the conſent of his Maſter, for Maſters have ſometimes given their ſervants their freedome upon their good deſerts. *Rabbini.* 1 Cor. 7. 20. 23, 24.

Some will not have ſervants here properly underſtood, but poore men, who are as inferiour to the rich, as ſervants to their Maſters, taking it to be meant, that we ſhould not ſtirre up a rich man againſt a poore man, who is ready enough through his pride and covetouſneſſe to oppreſſe him upon any little occaſion. And they underſtand the next words, *Leſt he curſe thee,* leſt he alſo recriminate thee, and lay as great evils to thy charge before the Judge, and ſo thou comeſt to ruine; therefore the vulgar hath it, *Ne maledicat tibi & corruas,* and the word אשמתה ſignifieth to be deſolate as well as to be a ſinner, and guilty hereof; for few men live ſo innocently, but ſomething by thoſe that obſerve them, may be found againſt them, of which they may be accuſed alſo, and being thus found guilty come to ruine. The very meaning of the words is, doe not maliciouſly accuſe the meaneſt perſon, to him that hath power over him, and will to doe him hurt; for who ſo doth thus, ſhall but ſtir him up to pay him in his owne coyne, by accuſing him likewiſe to his ſuperiours, and then he ſhall get nothing by ſo doing, but ſhame and puniſhment to himſelfe. Or with *Junius,* we may underſtand curſing, as it is ſaid elſewhere, *He that hoordeth up his corne, the poore ſhall curſe him*; and this curſing ſhall not be vaine, but come upon him; ſo the curſing of the meaneſt ſervant, upon him that is ſo malicious, as hath been ſaid; for when we are bound upon occaſion of great crimes, we may accuſe others; but in caſes that be not of ſo great concernment, we ought rather for things done, or ſpoken amiſſe, to admoniſh them privately, according to the direction, *Mat.* 18. *Lyra. Hugo. Arbor. Rodolph.* *Junius.*

Verſ. 11. *There is a generation that curſeth their father, and doth not bleſſe their mother.* Having ſpoken againſt one evill, that ſtirreth up to curſing, ver. 10. which kinde of curſe is to be feared; now he ſpeaketh of another, the ſonnes curſing of Father and Mother, the miſchiefe whereof ſhall redound to himſelfe, that doth ſo, as is ſhewed, ver. 17. And having falne upon one kind of notorious evill perſons, ver. 12. he proceedeth to ſpeake againſt another.

Verſ. 12. *There is a generation that are pure in their owne eyes, and yet are not waſhed from their filthineſſe*; Theſe are Hypocrites, who thinke none ſo holy as they, yet in truth they are moſt foule within in their hearts, being as Chriſt ſaith, like *whited Sepulchers, faire without, but within full of rottenneſſe, and dead mens bones.* And ver. 13. he goes on to another. Matth. 23.

Verſ. 13. *There is a generation, O how lofty are their eyes, and their eye-lids are lifted up!* Theſe are notorious proud perſons, whoſe pride bewrayeth it ſelfe in their Pſal. 131. very lookes, to intimate which, *David* ſaith contrariwiſe of himſelfe, that he had no high lookes. And laſtly, ver. 14 he proceedes to another.

Verſ. 14. *There is a generation, whoſe teeth are as ſwords, and their jaw teeth as knives to devour the poore from off the earth.* Theſe are cruell oppreſſours, ſometimes Pſal. 57. 4. compared to Lions and Beares, and ſometimes their teeth are ſet forth, as in Pſal. 52. 2. this place, to be deſtroying, and killing; here then are foure notoricus ſinnes mentioned together, that all men might learne to abhorre them; as alſo that of maliciouſly accuſing another, ver. 10. and lying and vanity, ver. 8. being all together ſeven.

Verſ. 15. *The Horſe-leech hath two daughters, which cry, Give, give*; This is a further amplification of the unſatiable deſires of Oppreſſours before ſpoken of, ver. 14. they are ſo given by pilling, and polling of poore people, to get the wealth of this world, that whatſoever riches they have thus attained to, they are not ſatisfied, but ſtill moſt earneſtly deſire more; even as the Horſe-leech, which is ſaid to have two daughters, becauſe the mouth thereof hath two tines like a forke, where-with it ſucketh bloud, till the skin can hold no more. And unto theſe two are added Verſ. 16. three, yea, foure more, unto which the covetous Oppreſſour is alſo compared. *The Grave, the barren Wombe, the Earth not filled with water, and the fire*; For the Grave, having many thouſands of dead bodies put into it, is yet ready to receive more; the barren Wombe, that can bring forth no Children, moſt earneſtly deſireth to be filied with this fruit; as *Rachel, Give me children, or elſe I dye*; the Earth, that is ſandy and dry, which receiveth in flouds of water, and yet is ready to receive more; and the Fire, that never ſayes it is enough, when whole Woods have been hereby devoured, but is ready ſtill to burne, and conſume more.

Pliny. Lib. 32. c. 10 But to ſpeake ſomewhat more fully of every one of theſe: *Pliny* in deſcribing the Horſe-leech ſaith, That it ſucketh bloud by two mouthes, like a Fire-forke; *Chryſoſt.* Hom. 42. De *maledicentia.* but what two things, and in whom are they repreſented hereby? *Chryſoſtome* ſaith, That the evill tongue is ſet forth by the Horſe-leech, for of this there are theſe two parts, Detraction, and Calumny; and as the Horſe-leech faſtens not, but upon a corrupted body; ſo the Back-biter, and evill-tongued, liveth, as it were, upon the vices and corruptions of others, it is his delight thus to be ſucking their bloud, as it were, and ſticks to this ſo faſt, that he cannot be pulled off againe.

Bernard in Evang. *Bernard* underſtandeth by the Horſe-leech a mans owne will, by her two daughters, Covetouſneſſe, and Ambition, for neither is the minde ſatisfied with having, nor the body with pleaſure, for which theſe two are named, *the luſt of the heart*; That is, Covetouſneſſe; *the luſt of the eyes*, That is, ambitious deſire of worldly glory.

Beda. *Beda* underſtands the Devill by the Horſe-leech, who is unſatiably deſirous to draw to ſinne, by his two daughters, Luxury, and Philargury; That is, the love of money. But beſides theſe there is another agreeing with that, which I ſaid at the firſt, and thus making it out, Covetouſneſſe is the Horſe-leech, and her two *Cajetan.* daughters are two wayes of getting worldly goods, Deceit and Violence, and theſe are aptly ſet forth by the Horſe-leeches two mouthes, whereby ſhe ſucketh bloud, a little at once, and leaveth a wound in the party ſucked; for ſo the covetous wretch, ſecretly by fraud, and oppreſſion, dreines away a mans goods, whereby he is wounded, as it were, in his eſtate; and herein worſe then the Horſe-leech, becauſe although that leaveth one bleeding, yet after a while it ſtencheth againe, and the body is made more healthfull, becauſe it is the evill and corrupt bloud, that is ſucked out; but he that is ſucked by the covetous, is many times quite ruined, yea, ſo greedy are ſome of gaine, that as *Ahab*, to get his poſſeſſions, he will take away his life, and if not by murthering him, yet he ſucketh out his heart bloud, as it were, by getting from him his meanes, whereby life is maintained; and this I take to be the beſt, and it beſt agreeth with that which was ſaid before, ver. 14. of greedy cruell Cormorants, with their ſword-like, and knife-like teeth, whereby they make the poore to faile from off the earth. *Chryſoſtome* then was deceived, by the compariſon made betwixt their teeth and ſwords, conceiving, that piercing, and cutting tongues are hereby ſet forth, for he ſpeakes not of tongues, but teeth. And *Bernard*, and *Beda*, by taking it to be a new Proverb, abſolute in it ſelfe, without coherence with the former verſe, or theſe following, for which the one applieth it to a mans owne will, the fountaine of all ſinne in generall; whereas ſins are here in particular ſet forth, and made odious, one after another, as hath been already noted; the other goeth quite from the thing intended here, which is not to ſet forth the unſatiableneſſe of the Devill, but of covetous men.

Note. And it is to be noted, that the Horſe-leech, from which the compariſon is taken, is naturally poyſonous, and therefore poyſoneth him, whom it ſucketh, unleſſe it be firſt taken and put into ſweet water, whereby the poyſonous nature thereof is ſo qualified, as it now poyſoneth not, but rids a body of poyſonous humors, and heals it; ſo the oppreſſions and wrongs of the covetous being qualified by grace in ſuch as are wronged, and ſuffer thus, turne to their ſalvation; for ſufferings, ſaith the Apoſtle, *worke patience, and patience joy, &c.* Thy goods thus dreined from thee, although prejudiciall to thy bodily life, yet if thy minde be the more weaned Rom.5: hereby from the love of the world, and raiſed up to the true treaſure, as things worke together for the beſt unto thee, who haply if thou hadſt not beene thus dreined, mighteſt by theſe goods have beene corrupted, and the life of thy ſoule indangered.

The Sept. *The horſ-leech hath three daughters, dearly beloved, and theſe three are never ſatisfied*; and Heb. after הב הב *give, give*, there is no diſtinction, but it followeth in the ſame verſe undiſtinguiſhed, *theſe three are never ſatisfied*, which made the ſeventy Interpreters doubtleſſe to render the word שתי *two three*, becauſe ſometime it is uſed not to ſet forth preciſely two but a few, as the widow of *Sarepta* ſaid to *Eliſha*, *I gather a few ſtickes*, where the ſame word 1 King.18. is uſed, therefore to make it anſwer to the next words, *theſe three*, they render it three, and they are herein followed by *Nazianzen*; and *Nicetas*, in *Orat.*20. ſaith, that theſe three are Luſt, Covetouſneſſe, and Ambition. And for the different rendring of הב הב beloved, they ſeem to take the word to be one *verbum quadratum*, which is once uſed for acceptable ſacrifice, whereas indeed it is one doubled, to ſhew earneſtneſſe of deſire, and cometh of יהב *give*, therefore our Hoſ.8.13. reading is to be preferred, and ſo is the rendring of it two, not three, for by the ſame reaſon they might as well have rendred it foure, becauſe it followeth immediately in this verſe alſo, *yea, foure never ſay it is enough.* The wiſe man thought good to goe on by a gradation beginning with two, and then proceeding to three the next number, then to four; thus by many compariſons, the more fully ſetting forth the foule ſin of greedy devourers of other mens goods without end, firſt likening it to an Horſ-leech with her two bloud-ſucking mouths, and if this will not ſuffice to deterre here from, then to three more, the *grave*, *the barren wombe, and the dry earth*: Laſtly, to a fourth, *the fire*, which in devouring is moſt without end; for that ſhall at the laſt devoure and burne up all things.

Verſ. 16. Touching the foure things more here ſpoken of, the Rabbins expound them of the foure Elements, but very improbably. Some as anſwering to the foure Generations before ſpoken.

1. Of thoſe that curſe their parents, for them the grave longeth to take them ſoone away, for as honouring parents bringeth long life, ſo curſing them, ſhortneſſe of life.

2. Of thoſe that be like baſtards, pretending to be genuine children of God, but are a baſtardly brood of hypocrites, bred of the devill, who transformeth himſelfe into an Angell of light, and after him they doe likewiſe; therefore they are likened to a barren wombe, wherein the ſeed of generation takes not effect, it is ſtill deſiring; none more forward in going to hear Sermon after Sermon, but where is the fruit that cometh hereof? as the barren wombe is a puniſhment for incontinency, many times by their being made childleſſe afterwards, or their being ſoone deprived

Wiſd.4.3.4. deprived of their children, for ſuch ſlippes ſhall not take rooting, as Wiſdome ſaith, ſo the hypocrite ſhall not continue in eſtimation, although he may for a time be accounted a zealous Chriſtian; for his latent wickedneſſe ſhall be diſcovered, and then his barrenneſſe in reſpect of good ſhall appeare to his ſhame.

3. Of thoſe that be like the dry earth, that is, vain-glorious perſons, whoſe pride and ambition brings them downe, and then they are made poore like unto ſandy earth, which the raine never ſo watereth, as to make it yeeld increaſe, but it is counted poore heath ground, and deſpicable.

4. Of thoſe that have teeth like ſwords and knives, for ſuch are like fire which devours all things, ſo they devoure all the goods of other men, and yet are not ſatisfied, but ſtill covet more.

Some expound all theſe of the covetous, who are unſatiable like hell, like ſuch a wombe, ſuch earth and fire, as I have ſaid before. The Reader may take them either of theſe wayes, for as being taken this way covetouſneſſe is greatly diſgraced, ſo the other way the foure foreſaid generations, that they may be all abhorred. Yet the Expoſition applying them to covetouſneſſe, is to be preferred, becauſe the covetous mans unſatiableneſſe is notorious, and hereby may be underſtood foure ſorts of them; 1. That gather to hoord it up. 2. To ſpend it upon their luſts. 3. In riotouſneſſe and drinking. 4. In ſtrife and contention.

Verſ. 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall picke it out, and the young Eagles ſhall eat it:* Hereby is implyed an untimely death that ſuch ſhall come to, as deſpiſe their parents, they are in danger of taking into evill courſes, and proving robbers, and murtherers, for which they ſhall be hanged up in chaines for thoſe birds of prey to feed upon; and theſe are rather named then any other, becauſe that by an inſtinct of nature they come in great flocks about camps, wherein dead carkaſſes uſe to lye in abundance. And this is threatned to be the puniſhment not onely of violence done to parents, but of the leaſt meaſure of deriſion with the eye, although the tongue ſaith nothing, ſo great a care hath the Lord, that the honour due to parents ſhould be preſerved inviolable, as there is great reaſon, ſeeing Parents are the lively image of God unto their children in reſpect of their being, which they take from them, and of their providing for them, and love and tender care over them, and finally their power and authority. For theſe words, *That deſpiſeth the obedience of his mother*; the vulgar Latine hath *partum matris ſuæ*, expounded by ſome thy brother or ſiſter, abſurdly enough, by others the wrinkled old age of thy mother coming the ſooner upon her puerpery, and bearing, and bringing thee forth in ſorrow; but the Hebrew word יקהת ſignifieth to heare or obey, and the ſenſe is plaine, he deſpiſeth to obey his mother, as moſt children doe, eſpecially if their father be once dead and gone.

Some, by the Ravens and Eagles will have Devills underſtood, who are aptly ſet forth by Ravens, for their blackneſſe, and both by Ravens, and Eagles for their diligent attendance upon the dead to make a prey of them; for ſo the Devill is ready at hand, when diſobedient and contemptuous children dye, to make a prey of their ſoules, as he did of *Dives* immediately after his death. And the Ravens picking out of the eye is mentioned, becauſe it is the property of this foule coming to a dead body firſt to picke out the eyes. Luke 16.

Gregor. *Gregory* maketh a morall of this, ſaying, That he mocketh at his Father, who derideth any of Gods workes or word, and he deſpiſeth to obey his Mother, that mockes at preaching, and ſleighteth the teaching of his Miniſters, who are his Church, his Spouſe. And this anſwereth well to that which was ſaid before of the firſt Generation, verſe 11. and it is not let paſſe without a particular expreſſe threatning above the other three, becauſe he that ſinneth thus exceedeth in wickedneſſe all the reſt.

Verſ. 18. Verſ. 19. *There be three things too wonderfull for me, yea, foure which I know not, the way of an Eagle in the aire, of a Serpent on a rocke, of a Ship on the ſea, and of a young man with a maid.* Having ſpoken upon the firſt Generation of diſobedient children, now he further deſcribeth the ſecond of the cloſe hypocrite, that would ſeeme pure, but in ſecret liveth in the foule ſinne of adultery or fornication. Verſe 12. It is as if he had ſaid, there are three things, that paſſe ſo ſwiftly away, that let a man uſe all the care and diligence that he can, yet he is not able to ſhew them, what is the way of the Eagle flying up into the aire; of a Serpent ſwiftly gliding away upon a rocke, and of a Ship on the ſea: after the paſſing away of either of which, no ſignes are left behinde, whereby it may be ſeene which way they went: But there is a fourth as hard to be found even as one of theſe, and that is, the way of adulterers and adultereſſes, and of all whoremongers, as the next words verſe 20. doe declare.

Verſ. 20. *Such is the way of an adulterous woman, ſhe eateth and wipeth her mouth, and ſaith, I have done none evill.* The Vulg. for theſe words *a man with a maid*, hath *a man in youth*; Heb. it is בעלמה with *a woman hidden*, whereby one hidden and kept from companying with man, is commonly underſtood, a Virgin; And therefore this reading is commonly followed, but then a woman is to be underſtood that is not known to be corrupted, it is ſo cloſely carried, and ſo ſhee paſſeth ſtill for a Virgin; & I ſee no reaſon why it may not be rendred at large, a *woman occult*, no mortall eye ſeeing her what ſhe doth with the man, whether ſhe be a maid or married: But as ſecret as they be in their wickedneſſe, let them not think, that for this they are unſeen of God, for he both ſeeth and wil find them out therein, as he did *David* with *Bathſhebah*, when he had cunningly deviſed to hide that which he had wickedly done by all the meanes that he could. So likewiſe *Potiphars* wife that tempted *Joſeph*, and accuſed him not yeelding to her luſt, was afterwards detected. They that follow the Vulgar ſay, that the way of a man in his youth is thus compared for the uncertainty of his future manners, by reaſon that he is ſo mutable. But the words following ſerving to make it more plaine ſhew, that it cannot be ſo underſtood; for if a man in his youth were meant, why is it immediately added, *Such is the way of an adultereſſe, &c?* when as according to that reading, it ſhould rather have beene ſaid, Such is the way of a young man, whatſoever he ſeemeth for the preſent to be, yet he ſuddenly and unſeene falleth to evill courſes.

Note.

To conclude therefore, it is doubtleſſe meant of the adulterers, this foule ſinne is carried on ſo cloſely, that no man by any outward ſigne can know it any more, then the way of an Eagle, a Serpent, or of a Ship upon the Sea.

Verſ. 21, 22, 23. *For three things the earth is diſquieted, and for foure, which it cannot bear: For a ſervant when he reigneth; For a foole filled with meat; For an odious woman when ſhe is married; And an handmaid that is heire to her miſtreſſe.* This anſwereth to verſe 13. as ſetting forth divers ſorts of men and women, that are ſo proud, and have ſuch lofty lookes, as is there ſaid.

1. The ſervant that reigneth as Lord and King over his fellow ſubjects, ſuch for their pride and covetouſneſſe and tyranny are intolerable, the earth or land, that is, the people of the land cannot beare them, as the common Proverb is; *When a beggar is ſet on horſe-backe, he will ride, &c.* Men of meane birth and quality, that get the Regall power into their hands, who can indure? and much leſſe if they come to power, more then of a wiſe and good King, to rule arbitrarily according to their owne luſts.

2. The foole that is rich and full, for he deſpiſeth all others; cloaths himſelfe moſt ſumptuouſly, fareth deliciouſly every day, eats and drinkes to ſurfeiting and drunkenneſſe, and having thus pampered his body, like an horſe full fed, he neigheth after his neighbours wife, and all his life is ſpent in gaming, and other ſports and pleaſures.

3. *The odious woman that is married*, for her pride, and other ill qualities hated of her Husband, as it oft times cometh to paſſe; That is, ſhe who having of her owne voluntary accord married an Husband, either is ſo proud, that ſhe will not be, as a wife, ſubject unto him, but becauſe haply all, or moſt of the wealth was hers, uſurpes authority over him, and is imperious, and if ſhe cannot rule as ſhe would, is diſcontented, and frantick, ſo that neither Husband, nor Family can be quiet by her, whereby his love towards her is turned into hatred; or for her pride, and vanity, puts him to unreaſonable charges, for the decking of her body with every

new faſhion, and moſt ſumptuous cloathes, and other accommodations beyond her degree, that ſhe may goe forth in greater pompe; or if ſhe maketh not her ſelfe odious this way, yet ſhe doth it by her levity, and incontinency, or by the contentiouſneſſe of her ſpirit, whereby his life is made irkſome to him.

4 *An hand-maid heire to her Miſtris*, by her becoming wife to her Maſter, for ſuch commonly are moſt inſolent, as *Hagar* was towards *Sarah*; now if the earth canot beare any of theſe, let none of them looke to continue long, for, as high lookes as they have, they ſhall eftſoones be brought low enough; they are to the Land wherein they live, as abundance of meat overcharging the ſtomack, to it, and making it ſick, and to ſpue it out; for even ſo did the Land of Canaan, not able to beare that wicked generation any longer, ſpue them out; and therefore let all ſuch feare, repent, and be humbled, that they may eſcape this great Judgement, which will otherwiſe come ſuddenly, and there will then be no remedy. This is alſo by ſome Expoſitors Allegorically interpreted thus:

Note.

The Allegory.

1 The Servant here ſpoken of that reigneth, ſetteth forth the appetite, or ſenſuall part of a man, and ſo doth the foole full fed, and the odious Woman, and Hand-maid, heire to her Miſtris; or as the Septuagint hath it, *expelling her Miſtris*; for as the reigning and ruling of a ſervant is intolerable; ſo the fleſh, or concupiſcence, which ſhould be a ſervant to reaſon, ruling in our mortall bodies, diſturbeth, and troubleth the whole man, ſo as that nothing but ruine by Gods juſt Judgements, for the ſins that we run into, can be expected.

2 The fleſh is a foole, and therefore being full fed, and pampered, like unto Beaſts full fed, which kick up their heeles, and run away, and are unruly, and miſchievous, ſo is the man that eates and drinkes plentifully, he is prone now to all luſts.

3 It is as an odious wife, contrary and croſſe to right reaſon, ſo that being yoaked, as by marriage, herewith, by meanes thereof there can be no quiet in the ſoule.

4 As an Hand-maid expelling her Miſtris, and ſo coming to take poſſeſſion of her right, which as an inheritance belongs unto her, for this is done when the appetite, or luſt overcoming reaſon, the whole man is now carried hereby, and right reaſon beareth no ſway any more.

Others expound it thus; A ſervant reigning is a King, that is led more by his corrupt will, then by Law, in governing the Common-wealth; for in this caſe the ſervant reigneth, and the State is greatly diſquieted.

A Foole fullfed is a fooliſh King, who is rich, and full, but wants the diſcretion and judgement that ſhould be in a King, and by this meanes troubleth the State intolerably.

3 An odious woman married, is the Common-wealth joyned, as it were, to a King in marriage, but makes her ſelfe odious to him, becauſe ſhe is diſcontented with his Government, and ſeekes to be delivered herefrom, as affecting rather another.

4 An Hand-maid coming to be heire, by the expulſion of her Miſtris, is that part of the Common-wealth which is worſt, conſiſting of evill men, is rather harkened to by the King, and he is ſwayed by them, and neglecteth the better part, conſiſting of ſuch as are more wiſe and godly; let this place be drawne to either of theſe, being underſtood one way or another it is very uſefull, as a moſt apt ſimilitude, more effectually to ſet forth theſe things, that neither we may lay the reines looſe to our inordinate affections to be carried hereby againſt the dictate of right reaſon, for ſo we ſhall indanger our ſoules; neither any King may preferre his will before the ſetled Lawes of the Kingdome, nor be fooliſh, but wiſe, or elſe be governed by wiſe Counſell; nor the Common-wealth diſtaſte their King, or grow to an hatred of him; nor laſtly, the King, *Rehoboam* like, forſaking the ancient and wiſe, hearken to the worſt, and moſt vaine, who indeed love neither the Common-wealth, nor him, but in all things ſeeke their owne ends, although it tend to his utter ruine and overthrow.

Note.

Verſ. 25. *There be foure things which be little upon earth, but exceeding wiſe, the*

Ants

Verſ. 25, 26, 27, 28.

Ants a people not ſtrong, yet they prepare their meat in ſummer; the Conies feeble folkes, yet make their houſes in the rocks; the Locuſts have no King, yet goe forth by bands; the Spider takes hold with her hands, and is in Kings Palaces. *Salomon*, who calleth himſelfe *Agur*, having ſet forth divers vices by ſimilitudes, to make them odious to us all;; now on the contrary ſide, commendeth divers vertues to us, in naming ſome creatures, which are worthy to be taken notice of for their ſingularity, each one in its kinde. The Ant for labour, and induſtry, and providence, doing all in due ſeaſon, of which ſee before Chap. 6. 6. the Cony, which becauſe it is weake, burroweth in a Rocke, that there ſhee may be ſafe; the Locuſts alſo, which becauſe, if they ſhould come ſingly, were eaſily deſtroyed, goe forth, as it were, in bands like an Army, and ſo become irreſiſtible, as was ſeene in *Egypt*, they agree and unite their forces together, and yet have no Leader.

Laſtly, the Spider being as weake as any, yet by ſpinning, makes her a web curiouſly wrought to dwell in, and ſo placeth her ſelfe by her art in an houſe like a Kings Palace.

Now the ſcope of all this is to teach, that men much more, whom God hath indued with reaſon, ſhould uſe their hands and limbs to labour, and their wits to build them houſes, that is, to get eſtates to live upon, and not plead infirmity of body, as weakneſſe of underſtanding, for none are ſo infirme as theſe here mentioned, nor more deſtitute of wit and underſtanding. Thus *Junius*, who alſo for Conies, rendreth it *Mures montani*, *Mice of the mountains*, but the word is, שפנים *Conies*, who, as we all know, may moſt properly be ſaid to make their houſes in a rock, for their Burrowes are in the ſtonieſt ground, the Vulgar rendring it the little Hare or Leverit, was much miſtaken; for it is not the property of Hares to make them houſes in the ground. Here are foure vertues commended unto us in theſe foure little creatures. *Junius.*

1. Labour, and labouring in ſeaſon, as the Ant doth unweariably in the Summer, whilſt the Graine is in the field to be gotten, and the Winter is not come to hinder her, that ſhe may have then wherewithall to live, and ſhe laboureth to the uttermoſt of her power, carrying a thing greater then her ſelf. So ought we to do both for our ſuſtenance in this life, and to have food and a treaſure in the life to come. Matth. 5. 18. Joh. 6. 27. It is not enough, thou poore man, who haſt nothing but thy limbs to live upon, to labour a little, but thou muſt take great paines for thy living, *Note.* for which it was ſaid to *Adam*, *In the ſweat of thy browes thou ſhalt eat thy bread*, and that not onely in youth, but in old age, as long as life laſteth, for which it is added, Gen. 3. *untill thou returneſt to the duſt, from whence thou wert taken*; and as thou muſt labour, ſo thou muſt be provident to lay up what thou canſt ſpare of thy gettings againſt the winter of ſickneſſe, or more decrepit age, and the maintenance of thy family, which who ſo provideth not for, *Hath denyed the faith, and is worſe then an Infidell*: 1 Tim. 5. 8. It is no ſaying for thee, I am weake and weary, and cannot worke ſo much, for God hath made the weakeſt of creatures ſo, the Ant that ſhee can worke enough to get her ſuſtenance, and to lay up for afterwards. And for the food of a better life, we are taught alſo by the Ant to labour much, and to take time whilſt time ſerveth, becauſe that is more excellent and neceſſary then the bodily food, and all treaſures here; and if thou wouldeſt know what the time for this labour is, the Apoſtle reſolveth it, ſaying, *Now is the day of ſalvation, now is the acceptable yeare of the Lord*; it is τὸ νῦν to-day, this houre, not to morrow, or an houre hence; ſo likewiſe *Heb*. 3. 7. Neither is any man to ſay, I am too weak to do any thing towards this, it is God that doth all as he pleaſeth, for it is both given in charge to thee, *Worke out thy ſalvation with feare and trembling*, Phil. 2. 12. and in ſo doing, it is ſaid, thou ſhalt make thine *election ſure*; 2 Pet. 1. 10. thou art to worke then, and as for being able, ſet to the work, and feare not, but he who hath bidden worke, in this worke, will make thee able, yea he immediately promiſeth it, ſaying, *It is God that worketh the will and the deed of his owne good pleaſure.* Phil. 2. 13.

For the Conies, of them we are to learne to ſtrengthen our ſelves what we can, that we be not wronged by the mighty, or circumvented by the crafty, getting us therefore a guard of the beſt helpes we can about us, of ſtrong places when we are in danger by enemies, and men, horſes, and munition, taking counſell of thoſe that be wiſe, and getting us friends, who may ſtand us inſtead in other caſes of danger to our goods or ſtate, and ſeeking to the skilfull Phyſitian in caſe of ſickneſſe, firſt craving a bleſſing of the Almighty.

Of the Locuſts we are to learne to live in love and unity, whereby we may bee made the ſtronger againſt our common enemies, and be aſhamed, ſeeing they who have no Leader, by whom they may be kept together in unity, yet combine thus cloſely in ſo great multitudes for their owne better preſervation, that we ſhould not be ſo divided as we are, but be kept together in more unity by Rulers and Governours by Gods providence ſet over us.

And of the Spider we are to learne to be our Crafts-maſters in any Science, and Profeſſion, that we are of, knowing that they who are, be in the way of preferment to Kings Palaces, as was partly touched before, where he ſaith, that the diligent and wiſe ſhall ſtand before Kings.

And as we are to learne theſe things of theſe little creatures for the body; ſo likewiſe for the ſoule, of the Coney, to burrow in the Rocke Chriſt Jeſus, as it were, which is, when by faith we are ingrafted into him, as into the true olive Tree; and according to the word here uſed, we are elſewhere bidden to hide us in the holes of the rocke, and to make our ſelves as ſtrong as we can againſt our ſpirituall enemies, by taking to us the whole Armour of God, ſet forth *Epheſ.* 6.12.

Of the Locuſts, to joyn together, and march together, by thinking and ſpeaking the ſame things, leſt by diviſion into divers ſects, by holding ſome one opinion, and ſome another in matters of Religion, we make our Religion baſe and contemptible, thus ſcandalizing many, and making them to flye from us to our adverſaries the Papiſts, and hindering thoſe that are without from coming in, and cauſing ſuch as be within to be meer Idols and Pictures of Chriſtians, inſtead of Chriſtians reformed, and thus all true piety to vaniſh.

And of the Spider, to be expert in our Chriſtian profeſſion, Miniſters being all as skilfull Maſter-builders, and all Chriſtians intelligent in the things of God, by their teaching, as they, that are brought up in any Trade under skilfull Maſters, and doing the workes of Chriſtians accurately and exactly, and not to halves, or ſo as to be aſhamed thereof.

Verſ.29, 30. 31. *There are three things which be comely in their goings, yea foure; A Lion, which is ſtrongeſt amongſt the beaſts, and turneth not away for any; A Greyhound, and an He-goat, and a King, againſt whom there is no riſing. Junius* for a *Greyhound* hath an *horſe with his loynes girt.* The Vulg. Latine, *a cocke his loynes girt.* Heb. זרזיר *girt up.* Now becauſe the Greyhound is girt up by nature, and the horſes being ſadled and prepared to the battell, it is thus diverſly rendred; but why it ſhould be *a cocke*, I know not: I hold with *Junius*, that an horſe is meant, which is ſtout and full of courage, and feareth not the ſounding of the Trumpet, or ratling of ſpeares, but goeth on couragiouſly in the midſt of deadly dangers; for although the Greyhound is ſo made, that his loynes be girt up, yet he is not a creature ſo fit to repreſent courage, the word alſo ſignifieth *Pardus a Leopard.*

Now the ſcope of this place is, as before in mentioning little weake creatures but very wiſe, to commend their wiſdome to us in doing likewiſe, ſo in nominating theſe, to commend unto us courage and conſtancy in that which is good.

Epheſ.6. Touching the Lion, he had ſaid before, *That the righteous is bold as a Lion*; of having our loynes girt about with the girdle of verity the Apoſtle ſpeaketh; and of the wrath of a King, he ſaid, that it was as the roaring of a Lion: only the Goats undaunted courage to goe before the flocke without feare, climing up the craggy hills is not elſewhere ſpoken of, yet it is a fit Emblem of audacity, and undaunted courage alſo.

Lavater. *Lavater* agreeing to this of courage and conſtancy here commended, ſaith, that by ſome, by theſe foure, the foure Monarchies of the world are ſet forth, the *Aſſyrian* by a Lion, the *Perſian* by a Leopard, or Greyhound, for his velocity in overrunning the *Babylonian* Kingdome, the *Grecian*, of *Alexander*, by a Goat, for the great ſtrength of his hornes, and by a King, againſt whom none riſeth up, the *Roman*, becauſe after him there comes none other, that prevaileth. Some alſo, hee ſaith, underſtand the Providence of God, which is irreſiſtible. But although *Daniel* by foure beaſts ſetteth forth the foure Monarchies, yet I ſee not, how that ſhould have any place here, where ſuch vertues are commended to us all, as are moſt neceſſary for us, courage and conſtancy, in fighting againſt ſinne and errour, not fearing any oppugnors; for our life is a continuall warfare, and we are ſouldiers of Chriſt, and there be *fleſhly luſts that fight againſt the ſoul*; and it is a comely thing in us in this fight to behave out ſelves valiantly, as the Lion, or couragious Horſe, or He-goat, whoſe ſtout fighting is implied in *Daniel*, ſetting forth *Alexander* by a Goat, and as a King with his mighty Army about him ſo ſubduing all Rebels, that none dare riſe up againſt him; but to give ground, or flye, or to be overcome, and brought under, is ſhamefull; So to yeeld to perſecutors, and for fear to go from the truth, whether they be heathen or heretical, or to be overcome by our luſts, over which we are by Chriſt made Kings to keepe them under, and Prieſts to ſacrifice them by killing them, which is done when we mortifie our members upon earth, that is, turne from our ſinnes.

1 Pet 2.11.
Rev. 1.6.
Col. 3. 5.

Some underſtand all, that is here ſaid, of a King, if he be valiant and couragious as a Lion, expedite and ſwift, as one girt, milde, as an He-goat, that leads the flocke, and is noted to be the mildeſt of all the flocke, then he ſhall be a King, againſt whom none dare to riſe.

Laſtly, ſome hold the foure Cardinall vertues to be here ſet forth, Fortitude in a Lion, Temperance in the girt up, Wiſdome in the Goat, becauſe he wiſely leadeth the flocke, and Juſtice in a King; whom for his juſt proceedings, none can riſe againſt, but hereby his Throne is eſtabliſhed to him and his poſterity.

There is a good uſe to be made of all theſe, and therefore I reject none of them, but leave them all to be conſidered, and inſtructions hereupon to be raiſed more fully.

Verſ. 32. *If thou haſt done fooliſhly in lifting up thy ſelfe, or haſt thought evill, lay thy hand upon thy mouth*; The Vulg. *There is that hath appeared fooliſh after that he hath beene lifted up on high, but if he had underſtood, he would have put his hand to his mouth.* But this is altogether diſagreeing from the Hebrew, for the word אם *if*, is left in, and the word ſignifying lifting up is in *hithpael*, and therefore ſignifyeth not being lifted up, but lifting up a mans ſelfe. The words doe plainly cohere with thoſe that went before, verſe 31, and 30. wherein foure things are commended for their comely going; now leſt any man ſhould thinke ſtatelineſſe of gate to be herein commended, and carrying an higher ſaile in pride and pompe then is meet, he oppoſeth here-againſt this admonition, If thou haſt done ſo, or thought to do ſo, for the word is not *thought evill*, but onely *haſt thought, lay thy hand upon thy mouth*, utter not this thy thought, but repent of it. There is then a decent carriage of a mans ſelfe which is commendable, according to his degree and quality; but for a man in high place to expreſſe great pride in his carriage and behaviour, is fooliſhneſſe, and not to be proceeded in any further, or if a man hath thought or ſpoken vauntingly.

Verſ. 33. *For as creame being churned is turned into butter, and the noſe being wrung bleedeth, ſo preſſing of anger draweth out ſtrife*; that is, the inſolent carriage of one man towards another, that is offended with him, provoketh him the more, ſo that he cannot beare it, but ſtriketh, and ſometimes woundeth and fetcheth blood from him, who thus inſulteth over him: Therefore let us carry our ſelves decently, and as it becometh Chriſtians, indued with all manner of vertue, as was before ſaid, and not inſolently like fooles, and contemptuous perſons upon all occaſions.

Note.

CHAP. XXXI.

Verſ. 1. T*He Propheſie of King Lemuel, the words that his mother taught him.* The name *Lemuel*, doth not much differ from *Ithiel*, Chap. 30.1. for *Lemuel* ſignifieth God with him, and *Ithiel* God with me. Now *Salomon* might well be called *Lemuel*, according to the ſignification of the word, becauſe God was extraordinarily with him, as his Hiſtory doth declare; for their conjecture who ſay, that *Lemuel* is the ſame name with *Salomon*, onely ש is deducted in the beginning of the word, and אל added at the end, I thinke it not worth the naming, it is ſo farre fetched. It is called a *Propheſie*, as alſo that Chap. 30.1. is ſaid to be, not that *Bathſhebah* his mother, from whom he had it, was inſpired, and made a Propheteſſe; but for the Divine doctrine herein contained, as in Propheſies of holy men, and account, wherein her ſonne *Salomon* had her Precepts, even as if they had beene Propheſies, eſpecially ſeeing now by experience after his foule falling, of what good uſe this might have been unto him, if he had diligently taken heed hereunto, even as to a Propheſie; for it is moſt probable, that this Chapter was written by *Salomon* after his fall, he riſing againe by repentance, and to aggravate his ſinne, he here publiſheth the effectuall meanes which he had from his mother, to make him take heed of being infatuated, and falling by wine and women, as he had done; ſo that hereby his repentance is further intimated, her commendation in admoniſhing him ſo well and divinely, being his diſpraiſe and ſhame, which he tooke to himſelfe, for his not following her Precepts.

Something was before intimated touching his mothers inſtructing him, Chap. 4.3.4. but now her inſtructions are ſet downe more at large. And it is not to be doubted, but that ſhe gave him theſe inſtructions in the time of his minority, becauſe he ſpeakes Chap. 4. of his mothers teaching him, when he was young and tender, although the Rabbins hold, that this was done after his fall, or when ſhe ſaw him now declining. And her example ſhould be the imitation of other *Note.* Queens and Ladies, and of all good mothers, to ſpeake betimes likewiſe to inſtill ſome good into their children, for although they may happily neglect them for a time, yet they may come to their mindes againe afterwards, as this did to *Salomons* to make them aſhamed, and repent of their doing ſo contrary to their Precepts.

This Chapter then containeth altogether the words of Queene *Bathſhebah*, but penned by *Salomon* for an everlaſting remembrance of what vices ſhe gave him warning againſt, and what inſtructions ſhe gave him about taking a wife, that both other mothers might learne to charge their ſonnes likewiſe, and ſonnes may lay all theſe things to heart, as coming from the Spirit of God, for which they are called a Propheſie, and that of King *Lemuel*, to purchaſe the more authority to them, as to other parts of this Booke.

Verſ. 2. *What my ſonne! what the ſonne of my wombe, and ſonne of my vowes!* This is an elleipticall ſpeech to be thus ſupplyed; What ſhall I deſire of thee above all things in this world, when thou ſitteſt in the Throne of thy Father? verily there is nothing that I deſire in compariſon of the things here following, *viz.* That thou *give not thy ſtrength to women*, verſe 3. &c. for her repeating of the word, *My ſonne*, three times. *What my ſonne!* Heb. בר *dearly beloved ſonne*, whom I love and tender above all others, or becauſe ברה ſignifieth to cleanſe, my holy and ſanctified ſonne, whom God hath declared ſo ſoone as thou wert borne, to bee ſuch, calling thee *Jedidah*. 2. *What the ſonne of my wombe!* in the bearing and bringing forth of whom, I have had much paine and ſorow. 3. *What the ſonne of my vowes!* for whom I have often prayed, and that being given me, thou mighteſt live, and be an happy inſtrument of great glory to God, and of good to this Kingdome. And in every one of theſe here is great force to perſwade.

1. Thou art my Sonne, and I thy Mother dearly loving thee, thou oughteſt then in conſcience for this to hearken to my mother-like and good counſell; yea,

thou art my Sonne, touching whom I have heard from the Divine Oracle, a thing moſt rare, that thou art *Jedidah*; if then thou loveſt God again, who hath expreſſed ſo great love towards thee, heare my precepts, and obey them, as piety, which is hereby intimated to be in thee, bindeth thee.

2. *The Sonne of my wombe :* I have ſuffered great paines for thee, doe then at my requiring it of thee, as here followeth.

3. *The Sonne of my vowes :* make me a joyfull mother by ſeeing thee take this courſe, and ſo my prayers to the Lord for thee granted.

Verſ. 3.

Give not thy ſtrength to women, nor thy wayes to that which deſtroyeth Kings. This is the firſt thing required at his hands, and at the hands of every King, yea, of every man that would not periſh, or be deſtroyed, as here followeth, to take heed of Fornication, and all incontinency, for this is a thing that will deſtroy thee both body and ſoule for ever, as hath been often taught before, eſpecially Chap. 7.

Junius. *Lavater.*

Thus *Junius* and *Lavater*, ſaith *Munſter*, underſtand the whole verſe, expounding all of fleſhly luſts, and walking in the wayes thereof, which is enough to deſtroy not onely meaner perſons, but alſo Kings. But he diſtinguiſhing the laſt words from the former, ſaith, it is meant of wayes of deſtroying Kings, that is, either Rulers of Cities under him, by picking quarrels unjuſtly againſt them, and hereupon putting them out of their places, or taking away their lives; or other Kings of other Nations making warre upon them without cauſe: yet he ſaith ſome underſtand the words thus, walke not in the wayes to deſtroy Kings, that is, in any evill wayes, whereby Kings come to ruine. The Vulg. for *wayes* hath *riches*, expounded by ſuch as follow it, although thou haſt great riches, whereby to gather Armies, and to invade, and deſtroy other Kings, yet uſe them not this way; and the word ſignifieth *wayes*, whereby are meant any other evill wayes, whereby Kings overthrow themſelves, as diſſolute living, injuſtice, and wrong, prodigality, and exacting upon their ſubjects to maintaine it, or to ſatisfie their covetouſneſſe; and therefore I reſt in this, as moſt probable; and ſo here is a charge firſt againſt fleſhly luſts, and being carried hereby to Fornication or Adultery, or to take many wives, contrary to *Deut.* 17. 2. againſt all other vicious wayes, which make Kings odious, and ſo in danger to be deſtroyed.

Verſ. 4.

It is not for Kings (O Lemuel) it is not for Kings to drinke wine, or ſtrong drinke. Having given a charge againſt all wayes that are deſtructive to Kings, now this wiſe Mother Queene, comes in particular to ſhew further another way, wherein if Kings goe, it tendeth to their deſtruction, *viz.* profuſe drinking of wine and ſtrong drinke, to the intoxicating of the braine, which it greatly concerneth them alwayes to keepe in good temper, becauſe that otherwiſe they ſhall be in danger of being diſguiſed, and turned from men, and to become bruitiſh, and ſo without underſtanding and judgement, to judge of the cauſes that come before them aright, condemning the righteous, and killing their beſt ſubjects and friends, as *Alexander* in his drunkenneſſe did *Clito* his faithfull friend, which coſt him much griefe and ſorrow afterward, but in vaine, becauſe that he could not make him alive againe, yea, and hereby he finally killed himſelfe by a violent feaver, into which he fell through exceſſive drinking, and ſo dyed in the midſt of his age. And it is noted of *Benhadad*, and the two and thirty Kings with him, that they were thus drinking, when they were overcome, and routed by a few men; and *Belſhazzar* the King of *Babylon* was thus in his cups, when both he, and his Princes, and City were deſtroyed by the *Medes* and *Perſians*; for the perverting of juſtice in drunkenneſſe, Notable was the ſaying of a woman to *Philip* King of *Macedon*, who being drunken, gave ſentence againſt her; but ſhe replyed, *I appeale to* Philip *being ſober.*

1 King. 20. 12.

Dan. 5.

Solon. *Plato.*

Solon made a law, that a Prince being drunken ſhould be puniſhed with death; and *Plato* ſaith, Drunkenneſſe is more tolerable in any other, then in a Prince, becauſe he overthroweth the Commonwealth committed to his cuſtody, and ſo the Keeper hath need of a keeper; wherefore the *Carthaginians* had a Law whereby the drinking of wine was altogether forbidden to Princes, and *Egyptian* Prieſts,

ſaith

Heckateus.
Levit, 10.

ſaith *Heckateus*, might never drinke any wine, which it may ſeeme, that they learned from that Ordinance amongſt the *Iſraelites*, that their Prieſts ſhould drink none. And *Mahomet* that great impoſtor, having beene once drunken, and in his drunkenneſſe killed a man, made a Law, that no Turke ſhould from thenceforth drinke any wine, which they ſay, is obſerved till this day: Yet there is a good uſe of wine doubtleſſe for all ſorts, onely the abuſe by drinking to exceſſe is evill and abominable; but moſt of all in Magiſtrates and Miniſters, as diſabling them to their offices, which be of ſo great concernment, as that the Commonwealth and Church cannot ſtand, if ſuch Magiſtrates and Miniſters bee ſuffered.

Lavater.

Note.

Lavater alſo out of the *Roman* Hiſtory ſaith, that there was ſuch a care had, that women might drinke no wine, which is ſo much againſt the modeſty, and ſobriety requiſite in them, that the uſe of it was altogether unknown to them in *Rome*: and Chriſtian women, eſpecially in their young and childe-bearing time, had need to learne this of the mother of *Sampſon*, and *John* the Baptiſt, who were forbidden it, whilſt they were with childe; and through drinking and wine-bibbing of mothers in this time, a like nature is derived to their children, and therefore to abſtaine, conduceth much to the bringing forth of a ſober generation; and to keepe their children from ſuch drinke and wine in their young and tender age, which by ſome over-indulgent parents is greatly neglected to their greater ſorrow afterwards, when as their children being thus brought up get an habit of drinking, not to be left againe, but growing upon them more and more.

Verſ. 5.

Syracid.
plin.l.23.c.1.
Seneca Epiſt.84

Leſt he drinke and forget the Law: Herein reference is had to *Deut.*17. where the King is injoyned to read in the booke of the Law continually, that hee may judge according to the ſame; but by drinking of wine, and being drunken, hee becomes forgetfull: for which the Ancients called *Bacchus*, the God of wine, *the ſonne of forgetfulneſſe*, and *Syracides* ſaith, *Wine and women take away a wiſe mans heart*. *Pliny* ſaith, Wine darkens the underſtanding, and *Seneca*, if any drinker of wine ſhall ſay, That he is for this his exceſſive drinking no leſſe wiſe, he may as well ſay, that although he drinkes poyſon, he ſhall not dye; whereas verſe 4. there are two words מלמים and רוזנים Kings and Princes, who are interdicted wine, by the laſt are to be underſtood ſuch perſons, as are next to the King, who have their name from רזה *attenuare* for their thin and ſubtle braine, but by drinking exceſſively, it is made craſſe and obtuſe; for the words uſed, for Princes אי שכר *where ſtrong drinke*, it is to be ſupplyed, for Princes to ſay where is ſtrong drinke? ſome thinke אי to be put for אל, not, but if way were to be given to any ſuppoſition, it is rather to be held, that אי is put for אין none, or not; but it is beſt to hold to the word, as it is, *where*, leſt we yeild to any corruption in the Hebrew Text, which we are by all meanes to maintaine to bee incorrupt in any letter, through Gods great providence over it, when as the Septuagint is ſo various, and in all other Tranſlations there is corruption in many paſſages.

Verſ. 6.

Lavater.

Pſal. 104.

Give ſtrong drinke to him that is ready to periſh, and wine to thoſe that be of heavy heart. Here by ſtrong drinke underſtand hot waters, which are properly to be uſed, in caſe that one is ready to ſwoone and dye; this is therefore ſpoken to teach the right uſe of ſuch waters, which are now by many much abuſed, who, as if Wine or ſtrong Beere were not ſtrong enough for them, get a cuſtome of drinking hot waters; but this falls out to them contrary to the right uſe hereof here preſcribed, which is to be given, when one is ready to dye, in a little quantity, and not to drinke draughts hereof, which burne up the inward parts, and haſten death the ſooner. For wine giving to the heavy hearted, *Lavater* ſaith, that it hath beene an ancient cuſtome, and ſtill continueth, when a man is condemned to dye, to bring him a cup of wine to drinke to allay his grieſe, and ſomewhat to cheare up his ſpirits; and the Pſalmiſt ſaith, *God hath given wine to make glad mans heart*. But even they that are in a ſad condition, are to take heed of drinking too much, for who ſo doth, inſtead of being cheared up hereby, he is in danger of being made worſe by becoming ſicke through drunkenneſſe, yea, of having wine

Amos 2.

Pſal.60.
Pſal 75.

Hippocrates.

inſtead of a comfort, to be turned into his bane, by cauſing in him a moſt hot burning Feaver, tormenting and diſtempering the braine, and ſoone killing him. Of wine giving to men condemned to dye, that drinking and being drunken, they might have the leſſe ſenſe of paine, when they are cut off, many Expoſitors ſpeake, and apply that ſaying of the Prophet *Amos* hereunto, *They have drunk the wine of the condemned in the houſe of their gods*; but as I have noted upon that place, another thing is there meant. And that of the Pſalmiſt is as ill applyed, *Thou haſt made us to drinke of a cup of compunction*, and in another place *with wine of ſtupifying*. It is certaine, that ſuch as are here ſaid to be condemned to dye, or ready to periſh, be the ſame that were ſaid, verſe 5. to bee *the ſonnes of the afflicted* through the perverting of judgement, that ſuffer injury and wrong by meanes of unjuſt Judges even to the overcoming of their languiſhing ſpirits ſo, that they are now ready to dye, ſtay them by giving them wine or ſtrong drinke liberally to drinke for the time preſent; and then not ſtaying here, open thy mouth for them, as by thy Kingly office thou art bound, that they may be brought out of this danger, as followeth Verſe 8,9. And thus the ſenſe will be very good, and nothing is here preſcribed, but what agreeth with true piety; for as *Hippocrates*, and other Phyſitians after him ſay, Wine liberally drunke by the ſad and melancholicke, rarely cauſeth drunkenneſſe, but in the merry and ſanguine ſpeedily. But take it the other way, as many doe, as an approbation of the giving of plenty of wine to the condemned to make them drunken, that they may forget their ſorrow, and ſo dye with the leſſe ſenſe of pain, & it is impious; for the man condemned to dye hath a ſoule as well as a body, and therefore to put him into ſuch an humour, when he is ready to dye, that he ſhall be without ſenſe of ſorrow, were to make him ſenſeleſſe of godly ſorrow to ſalvation, and ſo for a little bodily comfort for a moment, to indanger the loſſe of the life of his ſoule, through his impenitent departing out of this life.

Some thinke by the wine here bidden to be given to the ſorrowfull, and dying, is meant nothing elſe, but the giving a little wine in way of medicine for neceſſities ſake, holding that this is the onely lawfull uſe of wine, and that it ought not to bee drunke out of this caſe, and that who ſo doth, ſinneth, becauſe *Paul* preſcribeth to *Timothy* to drinke a little wine for his ſtomacks ſake, and his often infirmities. So *Chryſoſtome*, wine is the beſt medicine when it is taken in the meaſure, that is beſt, for wine is given, that we might be delighted, not diſhoneſted, that wee might laugh, and be moderately merry, not to be made ridiculous, that we may be well, and not made ſicke, that we might correct the health of the body, and not overthrow the vertue of the ſoule; for here *Paul* ſpeaking, as was ſaid before, and this Expoſition I ſee no cauſe to miſlike.

Chryſ. Hom. 1. Hom. 71.

But there is a third, whereby giving wine is referred to that *Jerem.* 16. where *a cup of conſolation* is ſpoken of for the dead, *Give wine to him that is heavy hearted*; that is, who mourneth for his dead wife, or ſonne, or for his mother or father, or childe, as I ſhewed upon that place the manner was to doe; Now although this be one caſe, to which theſe words may be extended alſo, yet more properly they are to be expounded of the unjuſtly condemned, as was ſaid before; and his forgetting his ſorrow, is oppoſed to the Kings or Princes forgetting the Law, which they muſt by no meanes take a courſe to doe, for that were ſhamefull, but to make the grieved to forget his ſorrow commendable.

Verſ. 8,9.

Open thy mouth for the dumbe in the cauſe of ſuch as are appointed to deſtruction. Judge righteouſly, &c. By the dumbe, ſuch poore wronged perſons are meant, who dare not, or cannot in open Courts ſpeake for themſelves; for ſuch the King ought to ſtand and provide, that unjuſt ſentences given againſt them, bee by no meanes executed, but reverſed, and ſuch Judges diſplaced.

Verſ. 10.

Who ſhall find a vertnous woman? her price is far above pearles, rubies. From hence to the end of this Chapter, the praiſes of a vertuous woman are ſet forth in Verſes beginning each one with a letter of the Hebrew Alphabet in order, as thoſe letters follow one another, and being two and twenty in number, two and twenty as they are, and every verſe conſiſting of equall words, or feet, according to the Hebrew Poetry, as I have alſo noted upon ſome of the Pſalmes, eſpecially the 119. This ſheweth ſome excellent matter to be in this Song ſet forth, worthy the taking notice of by every one. Some underſtanding nothing elſe but ſimply the praiſes of a vertuous woman, ſpeake onely ſo of theſe words according to the letter; but ſome by this woman underſtand the Church of Chriſt; Some a vertuous ſoule, and ſome the naturall Mother of Chriſt, the Virgin *Mary*; of which underſtandings *Beda* hath written at large *Tom.7.*

The word rendred vertuous is חיל ſignifying *fortis, ſtrong or valiant, or ſubſtantiall*; and therefore the Vulg. hath it, *mulierem fortem*; And for farre above *rubies, Who ſhall finde a valiant woman afarre off? and her price is from the furtheſt bounds*, but the word פנינים ſignifyeth *Unions*, as pearles are called, and it is not Heb. *Who ſhall finde her afarre off*, the conjunction *and* being not placed before the word rendred pearles, but before this word *afarre off*, juſtifying New Tranſlation, *and her price is farre above*, or afarre *from*, that is, leaving pearles, and all precious things far behinde her.

Some hold it alſo to have beene uttered by the Mother of *Lemuel*, who having before given him warning againſt giving his ſtrength to women, now commendeth to him the joyning of one woman to him in the honourable eſtate of Matrimony, that is a woman of fortitude, that is, of rare womanly vertue, this being named, becauſe it is one of the foure Cardinall vertues, and induſtry in wiſely managing her houſhold affaires, the feare of God being alſo adjoyned, for which ſhe proſecutes theſe at large in the verſes following: And ſo they underſtand all this according to the letter, as being a deſcription of a good wife, and ſhewing the happineſſe of a man, who is joyned in marriage with ſuch a woman.

Others take it to have beene ſpoken by *Salomon*, himſelfe called *Lemuel*, upon occaſion of the words of his Mother before going, wherein her great vertue and piety appeared, although ſhe had formerly beene vicious, and that he in a Propheticall Spirit ſpake this of the Church, the Spouſe of Chriſt, or of the vertuous ſoule, or of the Virgin *Mary*, the moſt bleſſed amongſt women, as was before ſaid, whom he ſetteth forth by a ſimilitude of a good Houſe-wife, as is uſuall in Parables, becauſe it is ſaid verſe 1. *The Propheſie of King Lemuel.* And if it be thus underſtood, that from which this ſimilitude is taken, is firſt to be looked at, as teaching morall things, then the ſpirituall ſenſe extending it higher to myſticall.

Firſt, therefore to ſpeake of a vertuous woman in generall, in ſaying, *who ſhall finde?* it is intimated, that ſuch a one is very rare, and therefore a man, eſpecially a King, had need have a great care in ſeeking out, and chooſing her, even as the Merchant man being drawn by a deſire of gain, travelleth to the furtheſt *Indies*, and there ſeeketh for the beſt Pearles with all diligence; therefore ſhee (to whom none of them is comparable) although fetched ſo farre, which is intimated in the word רחק, *afarre off*, is much more to be ſought, when a man is to marry; and he ought not raſhly, and unadviſedly to goe about ſo weighty a matter. There be ſo few women good, that they have been all generally condemned by ſome, for evil, as by *Euripides*, ſaying, If any of the gods made women, he was a worker of the greateſt evills, and malevolous to men.

Menander ſaith, Where women are, there are all evills, and *Salomon* of all other men, might ſay upon his experience, *Who ſhall finde a vertuous woman?* as wiſe as I was, I could not, for having a thouſand Wives and Concubines, I had not one good amongſt them all, as he complaineth, *Eccleſ.7.28.* But although women for the moſt part, have beene, and are evill, yet there are ſome good, and propounded as patternes to others, as *Sarah* and *Rebeccah*, *Hannah*, and *Elizabeth, &c.* ſo that for their rarity there is no cauſe generally to condemne them, *Note.* and conſequently Marriage, as the *Manichees* have done, and Popiſh Prieſts, and Votaries doe, or at the leaſt detract here-from moſt ſhamefully; but if a man can obtaine a good wife, to account it a favour of God, as hath beene before ſaid, and therefore to be circumſpect and carefull in wiving, being lead more by vertue, then by beauty or money, or parentage. And this ſhould ſtir women up to good huſwifery, continency, and piety, that they may come to be thus precious in the account of their husbands, of God, and of all good men, ſuch an one is as a moſt precious ſtone in the ſpirituall building; another but as a common ſtone, ſuch as is in every houſe, but by no man accounted of.

Hitherto of a vertuous woman underſtood according to the letter, now for the ſpirituall underſtanding, here is propheſied of ſuch a woman to come, but yet afarre off, as the word ſignifieth, and it may be rendred, *Who ſhall finde a woman of fortitude, and ſhe is afarre off?* that is, it will be long before ſhe cometh, *but her price is more then of Pearles,* not one Pearle, but many put together, and this is the Virgin *Mary*, of whom the Angel ſaid, *Bleſſed art thou amongſt women.* And to her *Bernard* ſeemeth to apply this ſaying, What woman did *Salomon* inquire after, when he ſaid, *Who ſhall finde a woman of fortitude?*

Bernard. In Prov. 31. Serm. 2.

The wiſe man knew well enough the weake and brittle condition of women, yet he had read, that as the Devill had overcome by a woman, ſo God promiſed, that he ſhould be overcome by a woman, and therefore he thus ſpeaketh, and that we might not deſpaire, but that ſuch a woman ſhould come, he ſpeakes of her as afarre off, but certainly to come; upon this the Jeſuites lay hold, and over-extoll the Virgin *Mary*, aſcribing more to her, then ever any of the Fathers did, or agreeth to any mortall creature, as if by her in part we were redeemed. To leave this therefore more aptly, and to hold in all things here ſpoken, *Jerome, Auguſtine,* and *Beda,* whom *Arboreus* followeth; by this vertuous Woman underſtand the Church, the Spouſe of Chriſt; of her *Salomon*, with *whom God was*, ſaith, *Who ſhall finde a woman of fortitude?* as if he had ſaid, I ſee by the ſpirit of Propheſie ſuch a woman a coming afarre off, becauſe the Church was to be gathered out of the Nations, and happy ſhould he be, that ſhould make one to conſtitute this Church, *Eſa.* 54. ſhe is ſaid to be built of precious ſtones, but here her price to be more then of precious ſtones; That is, the precious ſtones of this world; and ſhe is called, a ſtrong woman, becauſe ſhe is as a building ſtrongly founded, viz. upon a rock, ſtanding firmely in the midſt of all perſecutions, although the winds blow, the waters beat, and the raine falls upon it.

Auguſt. *Jerom.* *Beda.* *Arbor.* Math. 16.

Verſ. 11. *The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoyle.* Verſ. 12. *Shee will doe him good, and not evill, all the dayes of his life.* According to the letter, the good wife is ſo modeſt, and faithfull to her husband in all things, that he is not troubled in his minde when he is at home, or from home, by reaſon of her, as ſuſpecting either her chaſtity, or doing any thing to his hinderance in his outward eſtate, or diſcovering his ſecrets; but contrariwiſe, he is confident, that ſhe will doe him all the good that ſhe can, all the dayes of his life, avoyding all wayes whereby he may be hindered, or diſcontented, and applying her ſelfe to all wayes that may be profitable, and pleaſing to him; he that hath ſuch a wife ſhall not need ſpoyles; That is, to rob, or ſteale for want, for he ſhall be ſufficiently ſupplyed at home with all things neceſſary.

For the Spirituall ſence, the Church of Chriſt doth ſo conſtantly, and carefully cleave to his precepts, and truth in all things, and he knoweth that he hath given her ſuch grace, that ſhe ſhall doe ſo continually, that he doubteth not of her conſtant perſeverance in his faith unto the end. And for the ſpoyles of the enemy, it is ſaid, that he ſhall have no need thereof, it being hereby meant, that his Church will be moſt carefull to convert thoſe, that by infidelity and ſinne are held and poſſeſſed, as the ſpoyles of the Devill, that ſtrong man armed, that he ſhall be abundantly ſupplyed with beleeving ſoules, as ſpoyles recovered unto him.

Verſ. 13. *Shee ſeeketh wooll, and flax, and worketh willingly with her hands.* Here a good wife is commended by her paines taking, contrary to the Harlot before ſpoken of, who ſitteth idling at the doore of her houſe, and a young Widow living in pleaſure, for the ſame idleneſſe by St. *Paul* reproved ſpiritually.

1 Tim. 5.

The Church, ſaith *Arboreus*, getteth wooll, to cloath the naked, and flax alſo, working, and giving both woollen, and linnen to them, for by this the ſheep on the right hand, which are the Church, are commended, and rewarded; by flax alſo,

Arbor. Math. 25.

ſo, which is turned from a darker to a whiter colour, after the plucking of it out of the ground, and taking it out of the water, and laying it a drying, as the earthy moyſture, which was in it, is more and more dryed up; hereby may be underſtood the ſanctifying, and making white of the faithfull, their hearts being taken off from earthly things, and carnall humours, before abounding in them, being dryed up by the fire of the ſpirit in them.

Verſ. 14. *Shee is like the Merchants ſhips, ſhe bringeth her food from a farre.* Shee having made cloath, as was ſaid before, ſendeth, or carryeth it out to ſell, and ſo buyeth other commodities neceſſary for her, that be brought from other places a-farre off, by which meanes her houſe is full of all manner of neceſſary proviſion. Spiritually, as Merchants in their ſhips carry out the commodities of their Country, which be not of ſo great worth, and barter them away in a farre Country, for things much more precious, whereby they are greatly inriched; ſo the Church, and every faithfull member thereof carryeth out, as it were, her good deeds, or by doing good to ſuch as are in neceſſity, both farre and neare ſendeth out that, for which, bleſſings from heaven, a farre Country, ſhall be returned againe in Gods good time, which is a commodity much more precious then this world doth afford; and as the Merchants ſhip for the fetching home of this rich Merchandiſe paſſeth the boyſterous, and tempeſtuous Seas, being often toſſed, and indangered by the ſurging waves, and ſometimes by Pirats; ſo the Church, whilſt ſhe is about this her Merchandiſe, for her doing good, ſuffereth much evill in this wicked world, but at length coming to the haven richly laden, inſtead of any more ſorrow, there is all joy for ever.

Verſ. 15. *Shee riſeth whilſt it is yet night, and giveth meat to her houſhold, and a portion to her maidens.* Here is another thing, whereby a vertuous woman is commended, viz. her early riſing, and cauſing of her ſervants to riſe betimes to their worke; but to this end, that they may with the more comfort goe about it, ſhe giveth them food, to each one his portion; for ſo they ſay it was done of old, ſervants were not allowed to fill their bellies, by eating ſo much as they would, but it was given unto them by portions, which is intimated, *Matth.* 24. 45. and ſome other places: thus *Muffet.* *Muffet*

Lavatar. But *Lavater* ſaith, That her liberall giving of meat to them all is meant, the word טרף Hebr. uſed, ſignifying rapine as well as meat, or ſpoyles, of which no ſpare uſeth to be made, and for the portion, or ordinary of her maides, it is *Statutum*, by *Junius* rendred *Denſum*, a taske, ſetting them their taskes what each one ſhould doe, that none might be idle, and to this I rather incline; for ſervants, as *Plato* ſaith, muſt be well fed, and well wrought; and as *Ariſtotle* addeth to theſe two, *chaſtized*, for here is nothing ſpoken that ſavoureth of any ſparing towards her houſhold.

This condemneth ſuch idle Houſwives as lye long in bed, yea ſome ſo long, that they care not to be ready upon the Lords Day time enough to goe to the Aſſemblies, which is both a foule ſhame, and unwholſome for the body, eſpecially in time of youth, or middle age, as all Phiſitians hold, becauſe ill humours are made thus to abound in them. Spiritually, the great diligence of the Church is hereby ſet forth; That is, of Church-men, who like unto the carefull Shepherd, that watcheth his flocke by night, watcheth over Chriſts flock, doing what they can, by giving ſinners often warning, and that moſt earneſtly againſt ſpirituall enemies, for which they are called Watch-men, and are ſaid to watch over mens ſoules; and Ezek. 3. Heb. 13. 17. they give every one his portion, by dividing the word of truth aright; to the inordinate, reproofe, to the orderly, comfort, and to the faint-hearted, cordialls; and the prey of ſpoyles is given to the houſe, as was ſaid before, when more ſoules are by 2 Tim. 2. their preaching converted, and brought to the aſſembly of the faithfull, from the ſnare of the Devill, whoſe ſpoyles they were before, for which he triumphed.

Verſ. 16. *Shee conſidereth a field, and buyeth it with the fruit of her hands, ſhe planteth a vine-yard.* The vertuous woman having by her induſtry gotten not only neceſſaries, but ſome riches, ſeeing a field lying conveniently for her, which is to be ſold, purchaſeth it, and ſo cometh to inlarge her Husbands, and her poſſeſſions, by the profits ariſing here-from, getting yet more for her ſelfe and children, whereupon to live more plentifully, and to doe the more good by way of charity to the poore; and having gotten ſuch a poſſeſſion, ſhe planteth a Vine-yard here, which in thoſe parts was moſt commonly done by thoſe that had poſſeſſions, and then either let out, as in the Parable of him that planted a Vine-yard, and let it out to Husband-men, to receive the fruits thereof in due ſeaſon, or occupied by the owners; but it is to be noted, that ſhe getteth not a vine-yard by bloud-ſhed, as *Jezabel* did, but by purchaſing it for a juſt price, the former owner being willing to ſell; and ſo this purchaſing cometh not within the compaſſe of joyning houſe to houſe, and field to field, inveighed againſt by the Prophet *Eſay*, for that was with monies gotten by oppreſſion, and wrong, or by rich mens having power, and abuſing it, to take other mens inheritances from them.

Mat. 21. 33.

Eſa. 5.

And it is to be noted, that this Matron growing rich, layeth not out her money in coſtly apparrell, thereby to ſet forth her pride and vanity the more; for the reproofe of all ſuch women, as exceed in bravery, if they be rich; yea, even they that have ſcarce neceſſaries to live upon, are greatly to blame this way, for they will lay all, yea, ſometimes more then all upon their backes, ſetting themſelves in debt for their pride and vanity.

Note.

Againe, note that ſhe layeth out her money to ſet her ſelfe and hers aworke, in the moſt honeſt and innocent way of Husbandry, which commonly is counted too baſe for the children of ſuch as be rich, and therefore they put them to Trades rather, which is the eaſieſt courſe of life, and whereby moſt gaine is gotten, but for the moſt part by lying, flattering, and deceiving; or they make them Lawyers, ſo to inrich themſelves more, by craft and ſubtilty to circumvent ſimple men, by incouraging them for large fees in an evill cauſe, and picking holes in their coates, bringing their titles in queſtion, and over-throwing them; which I would not yet have taken as ſpoken to detract from all, or either of theſe profeſſions, but to ſhew the dangerouſneſſe of them in reſpect of Husbandry, that theſe wayes may not be ſo much doted upon, but taken heed of, none being put hereunto but ſuch as probably will keep a good conſcience in all things.

Laſtly, that to purchaſe Land with money lawfully gotten, is the beſt improving of it for this life, and therefore no covetouſneſſe; but to put it to uſury is every where condemned.

Spiritually the Field, which the Church, the Spouſe of Chriſt conſidereth and buyeth, is that field of which he ſpeaketh, ſaying, *The Kingdome of Heaven is like unto a treaſure hid in a field, which a man ſeeing, ſelleth all that he hath, and buyeth that field*; and this is the heavenly field, affording more induring food, and more delectable by farre, then any field in this world. This then the faithfull conſider, and by departing with their worldly things to the poore, and with all their ſins, upon which they fed with much delight before, come to the poſſeſſion hereof by faith; That is, of the glorious kingdome of Heaven, of which all ſuch are ſure, that they ſhall be actually poſſeſſed, after this fraile life ended, for ever and ever, neither ſhall any elſe attaine unto it, but goe into hell fire for evermore. This treaſure of joyes indeed is hidden here to moſt, and therefore few are affected herewith, to put thus on for the purchaſing of this field; but they whoſe eyes are opened, ſee it, and therefore ſpare for no coſt to attaine it; and becauſe it is thus hidden, it is called the myſtery of the kingdome of Heaven, and our life is ſaid to be hidden with God in Chriſt; and, *now we are the Sons of God, but it appeareth not what we ſhall be,* and the God of this world *blindes the eyes of the children of diſobedience. With the fruite of her hands ſhe planteth a vine-yard*; That is, Chriſts faithfull Miniſtry by their continuall labours in preaching, and writing upon his holy Word, turne it, as it were, into a vine-yard full of fruit, whereby many ſoules are ſpiritually inebriated and delighted, as they that drinke liberally of the beſt wine; and this is the wine of which Wiſdome ſpake before, ſaying, *Eate of my bread, drinke of my wine.* And this they doe, that through the earneſtneſſe of their deſire to underſtand, and to be comforted by the Word, read it, and Commentaries upon it very much, and often heare the preaching thereof; but they, who

The Myſtery.
Mat. 13. 44.

Col. 3.

1 Joh. 3. 4.
2 Cor. 4. 4.

Prov. 9.

who let ſuch bookes *lye*, and will rather get them Pamphlets, or humane Hiſtories, and eloquent diſcourſes, that are pleaſing to their carnall Phantaſies, ſpending all, or moſt of their reading-time herein, delight themſelves in ſoure Grapes, in compariſon of the ſweeteſt, that come of the beſt Vines, of which, ſee *Eſa.* 5. 1, 2, 3.

Verſ. 17. ***She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.*** This is
ſpoken further, to ſet forth her induſtriouſneſſe, as alſo ver. 18, 19. *Her candles*
not going out by night, and her ***hands-laying upon the ſpindle, and diſtaffe***; for
both women and men in thoſe Countries ware looſe Garments, but going a journey, or to worke, they girded them to their loynes; according to which cuſtome
Luk. 12. 35. our Lord ſaith, ***Be like unto ſervants, with their loynes girded, and lights burning.*** Therefore the vertuous woman girding her loynes is ſpoken of, to ſhew her
preparing her ſelfe to her worke, to doe it not lazily, now a little, and then a little,
but moſt induſtriouſly putting out her ſtrength to doe it, for which it is further added, ***ſhe ſtrengtheneth her armes***; and as ſhe riſeth early in the morning, ſo ſhe
ſitteth up to worke late at night; and what is her chiefe worke? ſhe putteth her
hands to the ſpindle, and to the diſtaffe, that ſhe may have linnen before ſpoken of,
and woollen, for the one uſing a ſpindle, for the other a diſtaffe.

Verſ. 18. ***She ſeeth that her merchandize is good, and her candle goeth not out by night***; That is, finding great profit to come in by her induſtry, fields, and vineyards, ſhe groweth not the more idle for this, after the manner of ſome, but goeth on in a conſtant way of good Huſwifery ſtill, labouring early and late, and not being growne now richer, altering her trade, but going on in ſpinning ſtill; as we read, that Queenes and great Ladies of old have done; which maketh againſt thoſe, that as riches increaſe, grow the more idle, and having taken profitable paines before, now if they worke, it is about things pertaining to pride and vanity; as alſo againſt them, that now are aſhamed to doe ſuch workes, as they did before, or being women, will take upon them to enter upon buſineſſes, that properly belong to men, as to act either in the Miniſtry, or Magiſtracy.

The Myſtery. Spiritually, the faithfull are ſaid to ***gird themſelves in their loynes***, when they mortifying fleſhly luſts live chaſtly, for the loynes are the ſeat of fleſhly luſt, and they ſtrengthen their armes, when they doe not only live chaſtly, but ſtretch out their hands to doe good workes; and this is to have their lights burning alſo, as our Lord ſpeakes in the place before quoted, ***your loynes girt, and lights burning***; for when a man doth good, he goeth before others in the light of a good example, which may be a meanes to make others to follow him in doing good likewiſe.

Greg. Hom. 13 in Luc. To this effect *Gregory* ſaith, We gird our loynes, when we reſtraine the luſts of the fleſh, but when we doe ſo, we doe nothing, unleſſe we labour in doing good alſo, and thus ſhew to our neighbours examples of light; for neither is chaſtity any great matter without good workes, nor good workes any thing without chaſtity; Thus by living chaſtly, and doing good, the faithfull are a light, and a light not going out by night; That is, in the night of perſecution, becauſe they continue conſtant in the faith in adverſity, as well as proſperity, being moved hereunto, becauſe ſhe ſeeth, that her Merchandize is good, it is a good way of trafficking that ſhe is in, for departing with temporal things to gaine eternall.

Therefore her light ſtill ſhineth even in the worſt times, and ſhe ſtill conſtantly
Verſ. 19. ***ſtretcheth out her hands to the ſpindle***, as before; That is, goeth on in charity,
and chaſtity, in regard of which charity it followeth,

Verſ. 20. ***She openeth her hands to the poore***, which is alſo a property of every vertuous woman.

Verſ. 21. ***She feareth not the ſnow for her houſhold, for all her houſhold is cloathed***
with ſcarlet, or double; which is beſt, becauſe cloathing which keepeth warme againſt ſnowy cold weather is beſt, for which ſcarlet is no better, or not ſo good, as
other good cloath. Shee is commended here for her providence for her ſervants in
ſummer time, providing them of winter garments; or by double, may be under-
Verſ. 22. ſtood a double ſuit, one for ſummer, and another for winter; and for her ſelfe, ſhe
hath coverings of tapſtry, and cloathes of ſilke and purple, ſo rich doth ſhe grow

by her good huſwifery, that ſhe both purchaſeth fields, and ſpareth not from her backe neither, but according to the degree that now ſhe is of, her husband being of an honourable condition as the next words ſhew, Verſ. 23.

Verſ. 23.

Her husband is knowne in the gate, when he ſitteth amongſt the Elders; He cometh up partly by her induſtry to be one of them, and by his being amongſt them in that honourable place, *viz.* the ſeat of Judgement, which of old was in the Gate of the City, he is knowne, and becomes famous, all men talking of him by his wives meanes thus advanced, whereby ſhe getteth no ſmall commendation. And hereby it appeareth, that although, as I ſaid before, a good woman waxing rich, purchaſeth a field, and not coſtly apparrell for her pride; yet it is lawfull both for man and woman according to the degree of honour, which they by Gods bleſſing attaine, to apparrell themſelves richly, that hereby they may be diſtinguiſhed from meaner perſons, and have the honour done to them, which is due to Rulers and their wives. Spiritually, becauſe the cold of Winter is a torment to the naked, from which they are ſafe that be well cloathed; The good caſe wherein the faithfull are, is ſet forth, when ſuch as have not a wedding garment, are caſt out of the houſe, and ſo are both harbourleſſe and naked, expoſed to the pinching cold of froſt and ſnow, as it were, or to ſome greater paine; the faithfull Chriſtian being double cloathed by faith and charity ſhall be out of all ſuch danger. Whereas it is ſaid in this regard, *ſhe feareth not the ſnow for her houſhold*, it is ſo ſpoken, becauſe in the Church by diligent attending upon the word preached, this double cloathing is gotten: For her being cloathed with ſilke and purple &c. the variety of graces ſhining in the Church, is hereby ſet forth, as it is in other places by variety of precious ſtones. *Her husband is knowne when he ſitteth with the Elders in the Gate*; this is Chriſt, the husband of his Church, who was here deſpicable, and ſtood at the Barre, but at his ſecond coming, he ſhall appeare moſt honourable, as the Vulgar hath it, and glorious, ſitting with his twelve Apoſtles, and the foure and twenty Elders to judge the quick and the dead.

Myſtery.

Eph. 5.

Math. 19.
Revel. 4.

Verſ. 24.

Shee maketh fine linnen, and ſelleth it, and delivereth girdles to the Merchants. For the letter here, I ſhall need to ſay nothing, it is plainly meant of her coming yet by her induſtry to more wealth, and yet going on in paines-taking; now ſhe hath wherewithall to make, and doth make finer ware then when at the firſt ſhe did ſpin ordinary Flaxe and Wool, ſhe makes more coſtly things to ſell and give for gratuities to Merchants, with whom ſhe dealeth, from whom ſhe reapeth more profit. Spiritually, becauſe ſheets are to ſleep in, and being made of fine Linnen a man ſhall lye the ſofter in them, and reſt the better; bauking here the Expoſition of *Arboreus*, I take it that the ſweet reſt of the ſoule is meant, as in a downe-bed in fine Linnen, by faith, whereby peace with God is attained; and this is ſaid by the Church to be ſold, becauſe no ſoule can come to this, but by departing with all, as hath beene before ſaid. And her giving of Girdles to Merchants, *Hebraicè Canaanites*, who were Heathens, ſetteth forth her teaching of them chaſtity to flye Fornication, prevailing alſo herein with many of them, amongſt whom ſingle Fornication was before ſcarce counted a ſinne; becauſe girding the loynes, for which the Girdle ſerveth, is an Emblem hereof, as was before ſaid. And the *Canaanites* who were Heathens, are ſpoken of to ſet forth thoſe, from amongſt whom the Church was gathered, *viz.* People of all Countries and Nations.

The Myſtery

Rom. 5.

Verſ. 25.

Strength and honour are her cloathing, and ſhe ſhall rejoyce in time to come. Having ſhewed the vertuous womans rich cloathing in reſpect of her body, Verſ. 22. Now he ſheweth how ſhe is cloathed in her ſoule, this her cloathing is in ſtrength and honour, ſtrength by patience to beare all adverſities in this world with joy, as every faithfull perſon doth, witneſſe the Apoſtle, ſaying, *We have joy in tribulation*; and thus it is commanded, *Rejoyce and be glad, for great is your reward in heaven*; and of ſuch ſtrength even in women, although the weaker ſexe, the mother of the ſeven ſonnes was a notable example, and likewiſe ſome women amongſt Chriſtians, who have beene famous for their conſtant ſuffering in time of perſecution.

Rom. 5.

Math. 5. 12.
Mark. 2. 7.

Honour, which is the other part of her cloathing, is holineſſe, meekneſſe, and
1 Pet. 3. 3, 4. modeſty, of which St. *Peter* ſaith, *Whoſe adorning let it not be outward, but that*
1 Tim. 2. 9. *of the inner man, a meeke and quiet ſpirit*; and St. *Paul*, *Let them cloath themſelves*
with modeſt apparrell, and meekneſſe. The woman that is thus cloathed
ſhall have joy afterwards: That is, both here, whatſoever ſhe ſuffereth either by
1 Tim. 2. 15. ſorrowes in Childe-bearing, or by perſecution, ſhe ſhall have joy of the Holy
Ghoſt, and in Heaven for ever. And Spiritually, the whole Church conſiſting both
Pſal. 45. of men and women, is thus cloathed, being ſtrengthened with the whole Armour
Eph. 6. 12. of God againſt enemies, and there being a decorum in the carriage of every true
Chriſtian, and nothing ſhamefull or ſcandalous; for which the Apoſtle ſpeaketh of
every ones poſſeſſing his veſſell in holineſſe, and honour, which they that doe, may
mourne now, but they ſhall be glad, and rejoyce for ever.

Verſ. 26. *She openeth her mouth with wiſdome, and in her tongue is the law of kindneſſe*;
Jun. *The law of grace*, Hebr. חסד ſignifying *mercy*, or *piety*; the meaning
is, ſhe is no tatling Goſſip, whoſe delight is to babble much, either without
ſenſe, or altogether about vaine and trifling things; but is commonly ſparing of
ſpeech, and when ſhe ſpeaketh, ſhe ſpeakes wiſely, and ſhe will be ſure to ſpeake
ſomething tending to piety, according to the common rule for all Chriſtians, both
Eph. 4. 29. men, and women; *Let your ſpeech be ſuch, that it may miniſter grace to the*
Pſal. 45. *Hearers.* Spiritually, the whole Church learneth this of Chriſt, of whom it is ſaid,
full of grace are thy lips.

Verſ. 27. *Shee looketh well to the wayes of her houſhold, and eateth not the bread of idleneſſe.* Of this enough hath been ſaid before, in ſpeaking of her early and late working, and taking order about her Maidens, and whole Houſhold; only it is further here intimated, that ſhe hath a care of all things in her houſe, that nothing by negligence be loſt, or ſpoyled, or lye open to ſtealing, or purloyning.

Spiritually, every member of the Church lookes well to the wayes of this houſe;
That is, Gods Lawes, to walke carefully therein, and when the bread of the Word
is broken to them by preaching, or when it is read, they are not idle in their
Note. mindes, but labour to underſtand, and remember it; and what they underſtand not
ſo, they aske, as Chriſts Diſciples did of him, the meaning, and if they can get Authours,
who have written upon the Word, they by daily reading conſult with ſome
of them.

Verſ. 28. *Her children riſe up, and call her bleſſed, &c.* Here in concluſion is ſhewed, the reward amongſt men that a good woman ſhall have, and ought to have from her children, who ſhall have no cauſe to curſe her for her ill bringing them up, which they afterwards rue; but to bleſſe her, as the meanes of their welfare, from her husband, who alſo praiſeth her, extolling her, as ver. 29. above all other women; and ver. 30. yeeldeth a reaſon; *Beauty is vanity, but the woman that feares God, &c.* Laſtly all men, yea, the beſt in the City, ver. 31.

Verſ. 29. *Give her of the fruit of her hands, &c.* which is ſpoken both to her husband,
Verſ. 30. who ought to deale liberally with ſuch a wife in life and death; and to all men, *Let*
her workes praiſe her in the gate.

Spiritually, the Children of the Church riſing up from time to time praiſe her,
that ſuch as are without may be taken with the love of her, and come to her; and
Cant. 1. & 2. Chriſt her Husband praiſeth her, as his Love, and Dove; and though ſome be praiſed
by others for their wit, and eloquence, yet the feare of God makes one the
moſt eloquent, and ſuch as labour herein ſhall be rewarded, and praiſed in the
place of the laſt Judgement; *I was hungry, and yee fed me, &c.* therefore,
Come yee bleſſed of my Father (ſhall Chriſt ſay) *into the kingdome, &c.*

The end of the Proverbs.

The Preface to the Eccleſiaſtes.

THis Booke is called Heb. קהלת a Congregatour, *or gatherer together, as* Prov.30. The words of Agur, *or* Gatherer, *there are ſentences gathered together. Here obſervations, touching the vanities of this world, and ſentences uttered hereupon, partly as the Authour hereof* Salomon, *thought in the time of his vanity, and partly after that by repentance he roſe up againe, perſwading to the feare of God, and to the keeping of his Commandements.*

Some there are that make queſtion whether he wrote it after his repenting, or not, or whether he repented and recovered the favour of God, and were ſaved, but enough hath been ſaid to that upon Prov.30. *and in his Hiſtory* 1 King.

Some doubt whether it be Canonical Scripture; But for ſo much as it is, and hath been alwayes received for Canonical by the Church of God, have no reaſon to call it now in queſtion. The name Eccleſiaſtes *is given it by the Septuagint, coming of* ἐκκαλῶ *to call out, or to gather together,* Anglice *the Preacher, becauſe to him the people gather together in the publike place to hear the Word, and therefore the Title implieth, that the things here ſet forth, concern the whole Congregation of Gods people, and therefore are by all to be attended unto. But the word is a feminine, as if he had ſaid,* a ſhe gatherer; *ſo* Pſ.68.11. *It is ſaid,* The Lord gave the word, great was the company of Preachers, *where Preachers are againe put in the feminine, the reaſon is yeelded by ſome, becauſe the greater excellency of Preachers is thus ſet forth, but I rather think, becauſe a Preacher as a mother travelleth, as it were, in bringing forth through much ſolicitude, about the converſion of the people, as* Paul *ſpeaketh,* My little children, of whom I travel again in birth till Chriſt be formed in you; *For their tender and motherly affection then towards the people: they are ſet forth as Females ſometimes; But what excellency is in the Female above the Male, I know not, that the gender ſhould be changed for excellencies ſake; and therefore the Jeſuite from whom that reaſon came, was very forgetfull even of the Grammar Rules, which ſay the Maſculine gender is more worthy then the Feminine. For the reaſon that moveth ſome to thinke, that it is not Canonical Scripture,* viz. *becauſe* Chap. 2. *and elſewhere, he ſpeaks like a carnall man, it is eaſily anſwered, that he ſuſtained herein a double perſon, of a man fallen and living in ſinne, as he had done, in which perſon he ſpeaketh ſo, and of a man riſen up again by repentance, being now aſhamed of his ſenſuall thoughts and pleaſures then, and condemning them all as vanities, and perſwading to live in the feare of God, as to that of which onely true pleaſure will come at the laſt; For his ſeverall names,* Salomon, Jedidiah, *and* Eccleſiaſtes; *ſee before in my Preface to the* Proverbs, *and for his ſcope of writing theſe three Bookes.*

Gal. 4.19.

Lorinus.

ECCLESIASTES.

ECCLESIASTES; OR, THE PREACHER.

CHAP. I.

Verſ. 1. THE *words of the Preacher, the Sonne of David, King of Jeruſalem.* *Salomon* having falne ſo foulely, as hee had done now, intituleth himſelfe no more *Salomon, the peaceable*, but *the gatherer*, hereby intimating, what the Reader is to expect to finde in this Booke, *viz.* Collections of many caſes, wherein men may thinke themſelves happy for carnall and worldly pleaſures, whereof they even take their fill, but they ſhall at length be found no ſubſtances, or durable things, but vaine ſhadowes, upon which if ever they have their eyes opened to repent, they will be much aſhamed, that they have ſo greatly doted, and if not, for laughing here, they ſhall weepe and howle hereafter without end.

But why doth he call himſelfe King of *Jeruſalem*, and not of *Iſrael*, over all
which he reigned? *Salonius* anſwereth, becauſe *Jeruſalem* was the Metropolis
Salon. in Eccleſ. of his Kingdome, where the Temple ſtood, built by him, whereby he had more
glory, and of which he had more joy, then of any other thing in all his Dominions, but Verſe 12. it ſeemeth rather to be ſo ſaid, becauſe he dwelt at *Jeruſalem.*

Verſ. 2. *Vanity of vanities, ſaith the Preacher, all is vanity*; He doubleth the word,
ſaith the ſame Authour, to make in us the deeper impreſſion, that if all things
Note. here be vaine vanities, we may not have our hearts ſet upon them, or thinke our
ſelves happy in having them.

Lavater. *Lavater* makes an objection here, *Salomon* ſeemeth in thus ſaying to be contradictory to *Moſes*, who ſaith, *God ſaw all things that he had made, and they were very good*; and if ſo, how doth he call them vanities?

Sol. This was ſpoken before mans fall, but ſince man having ſinned, for
whom all things were made, they are all made ſubject to vanity, as the
Rom.8.20. Apoſtle ſpeaketh, and ſo there is no contradiction betwixt this our Preacher,
and *Moſes*. They are vaine now, becauſe they are tranſitory, for heaven and
2 Pet.3. earth, and all ſhall fade away at the day of judgement.

2. Many things are now hurtfull, inſtead of ſweet and wholeſome influences, hurtfull and peſtiferous, ſometimes come from the very heavens, cauſing ſickneſſes and diſeaſes, and much other hurt cometh to man from other things.

3. All things here below are corrupted and decay, and ſuffer for our ſinnes, yea,
Hoſ.4.4. the beaſts of the field, the fowles of the aire, and fiſhes of the Sea, as the Pro-
Ier.10.23. phets ſpeake; and for ſinne the earth beares briars and thornes, and is ſometimes
Gen.3. barren yeelding no fruit. And as all theſe things are vaine, ſo and much more men,
Pſal.62.9. who by their ſins are the cauſe hereof. This was of old implied in the name of
Abel, which ſignifieth vanity, ſo called by his parents, both to ſhew the brevity

of his life in this world, and to put his parents and us all in minde of the vanity and ſhort continuance of this life.

Laſtly, all things are ſaid to be vanity, in compariſon of God and his Word, which alone indure for ever, for the heavens are glorious to behold, and the heavenly bodies, the Sunne, Moone, and Starres, being ſome glimpſe of the glory of God, and they and the earth are of a long continuance in compariſon of other things, but if their continuance be compared unto God, they are vanity.

Pſal. 19.
Pſal. 102.

What profit hath a man of all his labour, that he taketh under the Sun? Labour we muſt, till we returne to the duſt from which we were taken, but the vanity of this labour appeareth by this, that ſome by all their labour can ſcarce get them neceſſaries, and if any get abundance, they ſhall be ſoone taken away, and then whoſe ſhall theſe things be which they have gotten? as was ſaid to the ſenſuall rich fool in the Goſpel, he ſhal carry nothing with him, but as he came naked, ſo hee ſhall goe; and whether wiſe men or fooles, friends or enemies ſhall poſſeſſe it after him, he knoweth not. But it is to be noted, that he ſaith, *under the Sunne*, according to *Hugo Victorinus*, who ſaith, That there is a labour, of which profit cometh, but it is above the Sunne, the labour in exerciſes, and doing and ſuffering of thoſe, that looke up yet higher to the Sonne of Righteouſneſſe, for this is labour in the Lord, of which the Apoſtle ſaith, *Knowing that your labour is not in vaine in the Lord*; and having ſaid, that bodily labour profiteth not, he addeth, *But godlineſſe is profitable to all things.*

Verſ. 3.
Gen. 3.
Luke 12.
1 *Tim.*6.7.
Note.
Hugo, Victorinus,
1 Cor.15.
1 Tim.4.8.

One generation paſſeth, and another cometh, but the earth abideth for ever. A generation is a certaine period of time, during which a man commonly liveth, that is, as is ſaid, *Pſal.*90. ſeventy yeares, or eighty, or a hundred; the meaning is plaine, all the men of one time dye within the compaſſe of ſo many yeares, a hundred at the moſt, and another generation cometh to inhabit the earth after them, and ſo it is from one generation to another, as long as the world laſteth. As *Xerxes* is ſaid to have wept, when he beheld his huge Army of ſixteen hundred thouſand men, conſidering that within an hundred yeares they ſhould be all dead and gone.

Verſ. 4.

But the earth indureth for ever; that is, ſaith *Salonius*, becauſe that although it ſhall be burnt with fire at the day of judgement, yet this ſhall be but to purifying, it being then changed to better, of which opinion alſo many others be, drawing that Rom.8. *The creature it ſelfe ſhall be brought into the glorious liberty of the ſonnes of God*, to this, and the proving hereof. But touching the meaning of that place, I have ſpoken enough here upon. And this being ſo underſtood, as they would have it, is contradictory to *Pſal.* 102. where the Heavens and the Earth are oppoſed to God in reſpect of Eternity, *They ſhall all waxe old as a garment, and as a veſture ſhalt thou change them, and they ſhall be changed, but thou continueſt ever, &c.* For here a change to the better cannot be meant, but a change to corruption and annihilation, becauſe it is oppoſed to the Eternity of God, as it could not be, if after a little purging by fire it ſhould ſtill remaine ever in a more glorious manner. In ſaying then that the earth indureth for ever, he meaneth nothing elſe, but whereas men and other living creatures have but their termes, and having acted their parts upon the earth, as a ſtage, dye and paſſe away, the earth it ſelfe ſtands ſtill generation after generation, as long as there ſhall be any ſuch intercourſe of things here: And therefore it is ſaid, לעולם *in ſæculum*, and not *in ſæculum ſæculorum, for ever and ever*; for this word, as I have elſewhere ſhewed, according to *Jerome* and *Auguſtine*, ſignifyeth a certaine long period of time, unto which no man knoweth, how long it ſhall be, but God onely: of the paſſing away both of heaven and earth, our Lord ſaith, *Heaven and earth ſhall paſſe away, but one jot or tittle of the Law ſhall not paſſe*, ſee 2 *Pet.*3.

Salonius.
Matth.5.

Now for the coherence of theſe words, and thoſe Verſe 3. with Verſe 2. there is generally ſet forth the vanity of all things in this world, Verſe 3,4. This is more particularly declared, 1 In reſpect of mens workes and gettings by all their induſtry, Verſe 3. 2 In reſpect of the ſhort continuance of men here.

Now Verſ. 5. it is further added in way of demonſtration by another particular, *The Sunne ariſeth, and the Sunne goeth downe, and haſteth to the place where he roſe*; this riſing, and daily ſetting of the Sunne, is thought by ſome, to bee ſpoken of, as a demonſtration of our mortality, who riſe, as it were, when we come into the world, but ſet, when we dye, going under the earth, and now not ſeene, as the Sunne is not, after that it is gone downe. The Sunne ſhining alſo, we have light and comfort, here below, but this is ſoone gone againe, and turned into darkneſſe, and therefore this is but a vaine and tranſitory thing alſo.

That a mans coming into the world, is ſet forth by the Sunnes riſing, and his growth, to ſome height of honour here, and by the going down thereof, his departing; hence the common ſaying which we have of Kings and Princes, the one waxing old, the other newly come into the world in compariſon; and in flouriſhing youth ſheweth, *Omnes reſpiciunt ſolem orientem, nemo occidentem*, All men looke at the Sunne riſing, but none at its going downe. Some apply both this, and that of verſe 4. ſpiritually, one generation of the Jewes, and Idolaters paſſeth away, and *Olympiodor.* another of Chriſtians cometh; and the Sunne riſeth, ſaith *Olympiodorus*, when the Sonne of God came into the world, and tooke our nature upon him, and ſetteth, or goeth downe at his death; or it riſeth, when grace cometh into the heart, and goeth down, when we dive more deeply into the profound myſteries of the Word: But becauſe it is ſpoken to illuſtrate the matter of vanity, if any application be made ſpiritually, it muſt rather be thus, one generation of good and zealous Chriſtians paſſeth away, and another of luke-warme, worldly and heretical cometh; and the light of the Goſpel ariſeth to the great rejoycing of all men, but after a while it goeth downe in mens eſtimations, who are towards it, as the *Iſraelites* towards Manna in the wilderneſſe, firſt admiring and praiſing, then loathing it, as too light a kinde of food.

Verſ. 6. *The wind goeth towards the South, and turneth about to the North, it whirleth about continually, and the wind returneth againe according to his circuits.* Here by the wind which is Heb. רוח *Lactantius*, ſaith *Lavater*, underſtandeth the Sunne alſo, hitherto ſpoken of, which for the exceeding ſwift motion *Lavater.* in going about the whole world in foure and twenty houres, is called here a Spirit, and the going of it to the South, and then to the North returning againe, and the circular motion thereof at the end of the yeare coming to the place, where it was at the beginning, ſeemeth to make for this underſtanding, as if here were deſcribed the courſe of the whole yeare; for the Sunne coming into the Tropick of Cancer, goeth to the North, and then returning to the Tropick of Capricorne to the South, ſo making Summer and Winter; and this truly hath a circular motion, and comes at the end of the yeare, to be where it was at the beginning againe, which cannot be ſaid touching the wind. But for ſo much as the Sunne is no where ſet forth by this word רוח, but the wind, and the wind alſo whirleth about, and bloweth ſometime Southward, and ſometime Northward, and from other quarters of the heaven, thus going round, till it comes againe to the ſame point where it blew at the firſt, it is rather to be underſtood as ſpoken of the wind.

Verſ. 7. After which, the Rivers are in like manner ſpoken of, going into the Sea, and returning, and yet not filling it, as a fifth particular inſtance: which is underſtood by ſome, of waters running from the Sea in veines within the earth, which coming out againe in ſprings ſupply the Rivers with waters; by others, of waters exhaled by the heat of the Sunne out of the Sea in vapours, whereof the clouds are ingendered, from whence raine comes downe againe, and filleth the Rivers; I take it to be meant, not of one, but both theſe wayes. But whereunto all this tendeth, I have partly ſaid before in ſpeaking of the Sunnes riſing and going downe, *viz.* to ſhew, that theſe things being ſo moveable, and alwayes paſſing, we that are poore men, wormes in compariſon, might not looke for any durable eſtate here, but to count our living a continuall paſſing on to the earth againe, from whence wee were taken, and therefore as they that doe but paſſe through a place, ſet not their hearts upon it, but onely make uſe of it for the preſent, ſo ſhould we doe of *Lavater.* the things of this world; or as *Lavater* alſo hath it, the Sunne, the Wind, and the Rivers are thus ſpoken of to aggravate the vanity of mens lives, becauſe theſe have their courſes, and after going to ſuch and ſuch places they are not extinct, but returne againe, the Sunne after the going downe to ſhine the next morning, the Wind having gone from one part, and blowne to another, returneth thither againe, and the Waters likewiſe; but a man going downe into the grave, riſeth againe no more, to live here as formerly he did, howbeit he ſhall at the laſt day ariſe and come to judgement. And to theſe may bee added another compariſon, upon which *Job* toucheth, with a Tree, which being cut downe, ſpringeth up againe.

Job.19.

Verſ. 8.

All things are full of labour, man cannot utter it, the eye is not ſatisfied with ſeeing, nor the eare with hearing. Here is another argument brought to prove the vanity of all things here, there is no true felicity, but vanity, becauſe this world can afford no contentation, but there is labour in ſeeking by ſeeing and hearing to come to knowledge, wherein one Philoſopher *Herillus* held that felicity conſiſted. But againſt this is *Salomon* here, becauſe that in ſeeing, and reading, and hearing all that we can to increaſe knowledge, there is no ſatisfaction, therefore no felicity; becauſe there be many things ſtill unknowne in this world, by him that cometh to the higheſt pitch of learning; there be many myſticall things in nature which no man can pry into, and therefore much more in divine things; for which cauſe *Pythagoras*, who was accounted ſo wiſe, being asked, whom he profeſſed himſelfe to be, anſwered, a Philoſopher, that is, a lover of wiſdome, and that hee thought no man to be wiſe, but God onely; and *Socrates* profeſſed, that he knew this, that he knew nothing: and from *Pythagoras*, for that his ſaying, came the name *Philoſophus*.

Lavater.

Thus *Jerome*, *Olympiodorus*, and *Victorinus* alſo expound it of knowledge, with which a man cannot be ſatisfied here, either with things naturall, or morall, ſaith *Jerome*, of things humane or divine, ſaith *Olympiodorus*, either in regard of the externall ſhew, or the internall, either by the outward ſenſe, or inward comprehenſion of the underſtanding to conceive, or to utter them; and therefore we ought not to reſt in theſe worldly things, but to ſeeke after thoſe, that the eye hath not ſeene, nor the eare heard, nor have entred into the heart of man to conceive, as the Apoſtle ſaith.

Hieron.
Olympio· *Victor.*

Note.

1 Cor.2 9.

Verſ. 9.

The thing that hath beene, it is that which ſhall be, and that which is done, is that which ſhall be done, and there is no new thing under the Sunne. Verſ.10. *Is there any thing of which it may be ſaid, it is new?* Having ſhewed before, that the Sunne moves continually alike, and the wind from time to time blows variouſly, ſometime from the South, and ſometimes from the North, and from other parts, and the rivers come and goe into the Sea: Now he hereupon concludeth that thus it ſhall be to the worlds end, the courſe of nature in theſe great things is moſt notable throughout the whole world, being alwayes alike, and no new way to bee expected of inlightening and darkening the earth, or the blowing of the winds, or the running of the waters: and as herein, ſo in that which was before ſpoken, one generation paſſing, and another coming, and the ſucceeding generations acting over againe the good or the evill, which preceding generations having before acted, although happily coming to more perfection in either, the wicked growing more wicked then their forefathers, and the ingenious more witty to invent things not invented before, and the godly reforming things in the worſhip of God and doctrine, which have beene corrupted before, and ſome after them againe depraving and corrupting all more and more, for ſuch, and ſo great wickedneſſes have not beene formerly acted, as now. Some things have been invented either bad or good, which were not before, as Gunpowder, and Printing, and many Manufactures, arguing rare skill, and devilliſh plots, and devices, to ſubvert States and Kingdomes, that never were before. But it is ſaid, that this is ſo under the Sunne, that there is no new thing; Touching Metaphyſicall, and ſuper-humane things, it is not ſo, for touching theſe, the Lord ſaith, *I will make a new heaven, and a new earth*, and *a woman*, ſaith *Jeremy*, *ſhall compaſſe a man*, which is alſo another new thing, and never done before, or after; And I will, ſaith

Eſa.65.
Ierem.30.

the Lord, ***make a new Covenant.*** It cannot from that, which is here ſaid, be gathered, which ſome Philoſophers have held, that after the revolution of many thouſands of yeares, all the ſame things ſhall be acted over againe as they were before; and after another ſpace of time conſiſting of the like number of yeares, they ſhall be done againe; and after that in another, and a fourth for ever and ever, as *Plato* who would have this great ſpace of time to be fifteen thouſand yeares; ſome ſay ſix and thirty thouſand yeares, ſome nine and forty thouſand yeares, and ſome put other ſummes, but theſe are vaine conjectures, and falſe, and without ground here. Where, as long as this world indureth, it is onely averred, that there ſhall be a viciſſitude and intercourſe of things naturall, they that are now, ſhall alſo be in another generation, and in another after that, the Sunne ſhall ſo goe his circuit, &c. as was before ſaid; and for ſo much as this is brought as an argument to prove the vanity and variableneſſe of all theſe things, it cannot be hence inferred that it ſhall for ever and ever be ſo, but rather on the contrary ſide, the Almighty, who ſetteth them into theſe courſes for the good of man, being by man extreamly offended, *Note.* will at length diſſolve all, and then there ſhall be no ſuch revolutions any more; which ſhould make us to looke upon this world, as vaine, and therefore not to ſet our hearts upon it, or upon the things thereof, but upon the things of a better world above, the Son, which is indeed everlaſting.

Verſ. 11. ***There is no remembrance of former things, neither ſhall there be any remembrance of things to come hereafter, with thoſe that ſhall come.*** This Verſe, as the two former, further proveth the imperfection of our knowledge whilſt wee live here, for it muſt needs be yeelded to be very imperfect, which extendeth not to things done many hundred years ago, as no mans knowledge doth, that liveth now, neither ſhall any mans doe, if the world ſtill continueth long; for the Generation to come after, ſhall no more know the things done in the next Generation to us, then we who now live know the things that were done long before our time. But this is not to be underſtood of ſuch things, as are committed to writing, and the writings ſtill remaine, but either of thoſe that are not, or if they be, they periſh and are loſt, and ſo no memoriall of them remaineth, wherein the holy Scriptures are ſingular above all other writings, in that they have beene in all times, and are preſerved not onely from periſhing, but from corruption through the malice of men, who have beene enemies hereunto through ſo many Ages, as none other bookes have beene, thoſe of *Moſes* being the moſt ancient of them all; which is an evident proofe, that God hath a ſingular care over them, as Writings that come from himſelfe, and the inſpiration of his Spirit, as St. *Paul* teacheth, ſaying, 2 Tim. 3. 16. *Note.* *The whole Scripture is given by the inſpiration of God*; and therefore to be made truly wiſe, let us attend to them, this being not otherwiſe to be found, but we muſt needs labour with great ignorance all our dayes.

Verſ. 12. ***I the Preacher was King over Iſrael in Jeruſalem, I gave my heart to ſearch and ſeeke out wiſdome, concerning all things that are done under the heaven, &c.*** Now *Eccleſiaſtes* proveth by his owne experience, that all things in this world are vanity, and to purchaſe the more credit to this his teſtimony, hee telleth, That he was the King, ſo famous in Scripture for deſiring onely wiſdome of God, and obtaining it above all other men, as is expreſſed verſe 16. all Kings that were before him. He then, that is *Salomon*, declaring by his owne experience the truth of that which was before ſaid, and having proved it by an high induction of many particulars, under which all other things are comprehended, what doubt can any more be made hereof?

But why doth he ſay, *I was King over Iſrael*, as ſpeaking of a thing paſt?

Sol. He meaneth nothing elſe, but that he was King, when he gave his minde ſo greatly to the getting of wiſdome, and obtained it, and lived in great pompe and Kingly glory, having about him all worldly comforts, although now for his foule ſinning, hee accounted himſelfe baſe and abject, which argueth his great *Rabbini.* penitency. The Hebrewes in their Sedar Olum ſay, that he ſpake thus in regard of his being carried away now from his Kingdome, into the wilderneſſe by the evill ſpirit *Aſmodai*, but this is a Rabbinicall invention without ground. Some, becauſe he had now given over his Kingdome to his ſonne, and this is contrary to the ſacred Hiſtory. Some, becauſe he had laid away his Kingly robes, and was come downe from his Throne, and lay repentantly now in duſt and aſhes, not accounting himſelfe worthy to be King any longer, which doth not diſagree from the firſt

Carthuſ. Hugo. Victorinus.

Verſ. 13.

For the next words, wherein he ſaith, that he gave himſelfe to finde out the knowledge of all things under the Sunne, *This ſore travell hath God given to the ſonnes of men*: Hereby he meaneth, that when he had attained ſo great knowledge, yet hereby he could not finde out all things, and therefore neither can any other man ever attaine unto it, as ſaith the Caldee-Paraphraſt, although ſome Expoſitors picke out ſomewhat hence, for which to taxe *Salomon* for pride and arrogancy; ſaying, that this ſore fruitleſſe labour was by God laid upon him for a puniſhment, as the Gentiles are ſaid, for their doings to have been given over to a reprobate ſenſe. But becauſe it is not unlawfull to goe as farre as a man can, in knowing naturall things, I ſee no reaſon, why they ſhould cenſure *Salomon* for this, but rather he hereby ſheweth in his owne example, who had ſo extraordinary indowments, that to endeavour to know all things is but vaine, and loſt labour to any man.

Cald. Paraph. *Hugo, Victorinus, Olympiod.*

Rom. 1.

Verſ. 15.

That which is crooked cannot be made ſtreight, and that which is wanting cannot be numbred. The Vulg. *It is hard to make it ſtreight*; but Heb. it is, *It cannot.* Here is another argument of the vanity of all things here, it is refered by ſome to men thus, he that is perverſe cannot be brought from this his perverſneſſe to live righteouſly, and therefore the labour that others beſtow upon him for this end is vaine, as was ſaid before in Proverbs, *Bray a foole in a mortar, and his folly will not depart from him*; and according to this, ſuch as are *wanting*, that is in wiſdome and knowledge, having but ſhallow and weake braines *cannot be* made wiſe, and ſo brought into the *number* of the wiſe. By others it is referred to States and Commonwealths, they being corrupted or diſordered, are very hardly brought to rights againe, yea, men cannot doe, and a Kingdome, from which part is fallen away, cannot be compleated againe, as it proved by experience in *Salomons* Kingdome, the number of the twelve Tribes could never after the diviſion, in *Rehoboams* time, be made up againe. And ſo it is in all other naturall things, a crooked body of man, a crooked tree, a crooked member cannot be made ſtreight by any man, and any defect in the members requiſite to perfection, if one be borne without an arm, or finger, or hand, &c. it cannot be ſupplied, therefore mens labours are vaine.

Verſ. 17, 18.

I gave my heart to know wiſdome, and madneſſe, and folly, I perceived that this alſo is vexation of ſpirit. Verſ. 18. *For in much wiſdome there is much griefe, and he that increaſeth knowledge, increaſeth ſorrow.* Of his ſeeking wiſdome ſee before Verſ. 13. but now he addeth alſo *madneſſe and folly*; Heb. *The knowledge of madneſſe and folly*: For by contraries the excellency of the one above the other is the better diſcerned; he that knoweth the madneſſe and fooliſhneſſe of Hereticks, and wicked perſons, is the better fenced againſt theſe evills, which he that knoweth it not, is ready to runne into; but the end of his ſaying thus here, is to ſhew, that although wiſdome and knowledge be more excellent by farre, then folly and ignorance, yet even in wiſdome there is this vanity, that a man getteth vexation and griefe hereby, and ſo all things here are vanity.

Lavater.

But how, or in what ſenſe is it ſaid, *There is much griefe in much wiſdome, and knowledge increaſing, ſorrow increaſeth?*

Sol. This is not meant of Divine wiſdome, which is the ſame with the feare of God, for although this be not attained without much toyle and labour in reading and ſtudying, as every true ſtudent findeth by experience, and knowing men ſeeing how ſhort they come of that which they ought to bee, and how little they know in compariſon of that they ſhould, and that knowing, and not doing accordingly, as was the caſe of *Salomon*, makes their eſtate worſe, becauſe *Hee that knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes*; they have great ſorrow, and the more by reaſon of their knowledge, either coming ſhort of that they ſhould doe, when they doe their beſt, or ungraciouſly falling from the good way, wherein they have gone. But this is not the griefe here meant to be counted vanity, for it is a bleſſed ſorrow and mourning to mourne thus, and ſo pronounced by Chriſt, *Bleſſed are they that mourne, for they ſhall be comforted*; and *godly ſorrow*, ſaith the Apoſtle, *cauſeth repentance to ſalvation never to be repented of*. And therefore here is no diſcouragement from labouring to get this knowledge, but rather incouragement, for ſo much as it is but a ſowing in teares, to reape in joy; whereas he that is deſtitute of this knowledge, is without this godly griefe, and therefore although he laugheth, and is merry for a time, woe is to him, for he ſhall waile and weepe; he laugheth, and is without griefe for a moment, but he ſhall weepe for evermore: For all other knowledge, naturall, or politicall, without this, he increaſeth ſorrow onely, that increaſeth it, both becauſe the knowledge of the cauſes of naturall things, or of morall, is not acquired without great ſtudy and labour, and there is much vexation of ſpirit, for that a man cannot attaine to the knowledge of many things, when he hath toyled all that he can, and the more knowledge a man hath either of theſe wayes, the more ſorrow and trouble, becauſe he can never be quiet; but for his eminency herein, either he is troubled by the ſeeking of many unto him, he being thus put to more labour and imployment, or he laboureth the more by writing to communicate his knowledge to others; or laſtly, he hath ſorrow by ſuffering, becauſe that contrary to his knowledge, he will not humour thoſe that be in authority, or comply, but ſpeake againſt them, by which meanes he is put to much ſorrow; whereas ignorant perſons that are wildable to any thing, becauſe they know nothing to the contrary, eſcape theſe dangers: But yet there is a greater cauſe of griefe then all this, to men that have theſe knowledges, but want ſaving knowledge, which is to come, for their finall perdition with their knowledge, yea, although they know divine things alſo, but live not accordingly, for of this the more a man hath, the more tormenting griefe he ſhall have in the world to come, as hath beene touched before.

Matth. 5.

2 Cor.7.10.

Note.

Hugo, Victor. *Hugo*, *Victorinus* and ſome others thinke that *Salomon* in ſaying, that hee gave his minde to wiſdome and madneſſe, and folly, meaneth, that hee ſought not ſo much for divine wiſdome, but for humane, that excelling this way he might have the greater glory, for withall he gave himſelfe to mad and fooliſh wayes. And they take that alſo, which was ſpoken Verſe 16. of his being wiſer then any that were before him, as coming from pride and vaine-glory. But this is not probable, for ſo much as the wiſdome of which hee ſpeaketh in the Proverbs, and ſo highly extolleth, is Divine wiſdome; and in ſeeking to God for wiſdome, he propounded this as his end, that he might know how to judge wiſely, and to goe in and out before that mighty people; therefore certainly he gave not his minde then to folly and wickedneſſe, for this no way pertaineth either to ſuch walking or judging.

CHAP. II.

Verſ. 1. AND I ſaid in my heart, goe too, now I will prove thee with mirth, therefore injoy pleaſure, this alſo is vanity*; *Salomon* having theorically contemplated the vanity of the things of this world, now he cometh to another thing not yet ſpoken of, and that is pleaſure, and to ſhew how practically, he found that alſo to be vanity.

The vanities before contemplated Chap. 1. were two, *viz.* of coming into this world, and going out, and the revolutions of things continually here.

2. Of wiſdome, which the wiſeſt man of this world attaineth to; now he proceedeth to ſpeake of pleaſure, which many thinke a great happineſſe if they have varieties hereof, but this he ſaith *is alſo vanity*, verſe 1, 2. and then proveth it in himſelfe in the verſes following; for he ſaith, that he, like a wretched man, let

Vanity 3.

looſe his affections to all manner of pleaſure, but finally found them all to bee vanity, yea, as he addeth Verſ. 2. *madneſſe.* For the proofe Verſ. 3, 4, 5, &c.

Verſ. 3.

I ſought in mine heart to give my ſelfe to wine (yet acquainting mine heart with wiſdome) and to lay hold on folly, till I might ſee, what was that good for the ſonnes of men, which they ſhould doe under the heaven all the dayes of their life. The Vulg. *I thought in mine heart to withdraw my ſelfe from wine*, or *my fleſh*, as it is Heb. *that I might transfer my mind to wiſdome, and avoid folly.* But although the word משׁח ſignifieth as well to draw away, as to draw, yet becauſe the prepoſition affixed to the word יין ſignifying wine, is ב *in*, not מ *from*; the New Tranſlation is to be preferred, and it ſtands alſo with better ſenſe; having ſpoken to his ſoule to injoy pleaſure, verſe 1. and now coming to reckon up the pleaſures, to which he gave himſelfe, that he ſhould not ſpeake according to Vulg. of his abſtaining from wine, but rather of his liberall drinking of it, becauſe this is a thing in which moſt men take great pleaſure, even unto drunkenneſſe, although for this they are to be counted worſe then beaſts.

Lavater.

Note.

Deut. 17.

1 King. 11.5.

Note.

But if it be thus taken, how ſhall we underſtand the next words, *yet acquainting my heart with wiſdome?* *Lavater*, although hee followeth the Vulg. yet ſaith well to this, acknowledging that Heb. the words goe otherwiſe, *to draw my fleſh in wine*; *Salomon* meant not ſo to drinke wine, as to intend the ſeeking of wiſdome no more, as they that give themſelves much to the drinking thereof, cannot, becauſe that hereby they are made like beaſts in underſtanding, but partly to take the pleaſure hereof, and partly to intend the increaſing of his wiſdome, till hee ſhould ſee, whether of theſe would have the beſt iſſue: So that in reckoning up ſenſuall pleaſures, to which he fell, as much underſtanding as he had, the liberall drinking of wine was one, yea, the firſt; that all men might take warning by him not to doe the like, becauſe that addicting himſelfe firſt hereunto, as a moſt pleaſing thing to the fleſh, although he had a care herein, not to runne as others doe, to exceſſe of riot, yet hereby another ſinfull pleaſure was drawne on, which he calleth folly, *to lay hold on folly*, although the Vulg. hath it, *to avoid folly*, but the word אחז ſignifieth to *apprehend, or to hold*; and by folly is meant the folly of thoſe that are lead by fleſhly luſts to women, as he was moſt notoriouſly, in that he multiplied his Wives and Concubines in ſo great abundance, contrary to the Law, and tooke for his wives Outlandiſh women, Idolatreſſes, by whom his heart was drawn away from God to Idols. For although all ſin be folly, yet this eſpecially is cenſured as moſt notorious folly, both *Prov.* 7. And in many other places of that booke, and *Prov.* 31. 3. 4. giving thy ſtrength to women, and drinking wine are joyned together, to intimate, that the one draweth on the other. And by women, whether many wives or harlots, the moſt intelligent minde is infatuated to fall from the pure worſhip of the true God, to the worſhipping of Idols, as was proved eſpecially in this King, and in the Princes of *Iſrael* before, who were drawne to Idolatrous feaſts, wherein they drunk liberally, and then to joyn themſelves to Midianitiſh women, and by their meanes to *Baal-Peor*, their Idol, to worſhip it, and that not a few of them, but a thouſand; for which it is ſaid that ſo many were hanged, as will appeare, if we compare *Num.* 25. 4. 9. and 1 *Cor.* 10. together, in the one place it being ſaid, that ſome, that is, the heads were hanged, and then the whole ſumme of thoſe that dyed of the plague alſo, were foure and twenty thouſand, but in the other, three and twenty thouſand fell in one day, therefore they that were hanged to make up the number of foure and twenty thouſand muſt be one thouſand. Whereas then ſome have doubted whether *Salomon* wrote this Booke in way of penitency, or not, becauſe he ſpeaketh nothing herein of his great ſinne of taking to him ſo many wives, whereby his heart was drawn away, they may by this his confeſſion of giving himſelfe to this folly be ſatisfied herein: For if we take this together with other things, which I have before noted, and upon *Prov.* 30. *I was more bruitiſh then any man*, and *Prov.* 31. it will plainly appeare, that this was his Booke of repentance, whereby others that have fallen into foule ſinnes may learne in humbling themſelves therefore, to proceed in like manner in the ingenious confeſſion of them all both to God and to men, that they may have pardon

for both he doth ſo, and his Father *David* before *Pſal.* 51. and the like is ſaid of
thoſe that heard *John* the *Baptiſt* preaching repentance, they were there *confeſſing*
Matth. 3.6. *their ſinnes*, and of the Converts at *Epheſus*, they *confeſſed their deeds, and*
Act. 19.18. *burnt their bookes, and confeſſe your ſinnes one to another*, ſaith *James*. If it be
Iam. 5. ſaid, *Davids* confeſſion was made onely to God, it is true, but to take the more
ſhame to himſelf, he publiſhed it to the world alſo. Now *Salomon* having confeſſed,
that he divided himſelfe betweene wiſdome, and wine, and folly, to prove what
would come of either, yet not meaning by wiſdome here any other then naturall
and politicall wiſdome, wherewith the wiſe of this world are indued; for no man,
that is divinely wiſe, of which verſe 26. doth ſo: he cometh verſe 4. to ſhew
when his minde was ſo given, what he did further to pleaſe and content the outward
man.

Verſ. 4, 5, 6, 7, 8, 9, 10, 11. *I made me great workes, I builded me houſes, I planted me Vineyards, I*
made me pooles of water, I gat me ſervants and maidens, and cattell above all
in Jeruſalem before me, and ſilver and gold, men-ſingers, and women-ſingers,
and the delights of the ſonnes of men, alſo my wiſdome remained with me, and
if there were any other pleaſure in this world to be had, he ſaith, that he had it
alſo, yea, and rejoyced herein: but coming to conſider all this, he found all to bee
vanity, which is not to be conceived, that he did, till that his heart was touched with
repentance. Before this he was highly pleaſed with the wayes of pleaſure in which
he was, thinking that the injoying of her was a great portion of happineſſe, and
Note. that none were happy in this life that did not. And thus it is with moſt carnall
men, all their joy is in wine and women, in magnificent buildings, ſinging and muſicke
and dancing, and getting gold and ſilver, and poſſeſſions, wherewith to maintaine
Epicuri de grege porci. them. But would yee know (O ye Swine of the herde of the Epicures!)
that doe thus, *Salomon*, the wiſeſt man, that ever was, having more pleaſures
theſe wayes, then yee have, or can have, who thought himſelfe happy herein, at
laſt found them all to be vanity and vexation of ſpirit, and altogether unprofitable, and
therefore never by any wiſe man to be ſought after any more; For if it be ſo to a
King, incomparable for the affluence of all worldly things, and for wiſdome alſo,
to moderate himſelfe in his cups, how much more muſt it needs be ſo in the
end with you, that are fooliſh, and can keepe no meaſure in your drinking, but
continue at it till all your wits be gone? For the hiſtoricall explication of that,
which *Salomon* ſaith of his gueſts, I ſhall not need to ſay any thing, becauſe the
Hiſtory written of him doth ſo fully declare them.

Verſ. 12. *And I turned my ſelfe to behold wiſdome, and madneſſe, and folly, &c.* Having
hitherto ſhewed what a vanity it is for a man to give himſelfe to ſenſuall
pleaſures, now he cometh to compare this folly and madneſſe, as he calleth it, and
wiſdome together, that is, worldly wiſdome, to ſee, whether a man indued with ſuch
Verſ. 13, 14, 15. 16. wiſdome above others, doing thus, be the more happy for this; and herein although
he putteth ſome difference, *viz.* by comparing one wiſe to a man in light, the unwiſe
ſenſuall liver to a man in darkneſſe, yet he concludeth them both as vaine in their
wayes, and alike in their deaths, for ſo much as both are given to carnall pleaſure,
the one by corruption of nature, as knowing nothing better, the other knowing
more, but wanting grace to live better, and for want of a right judgement, preferring
that kinde of living as the beſt, ſo that by exceſſe he transformes not himſelfe
Note. into a beaſt, as the unwiſe and ſottiſh commonly doe.

He then that is a knowing man, having ſo much government of himſelfe, as that
when others coming to good liquor, have none, but drinke drunken like fooles and
ſots, yet he will drinke with them very liberally alſo, but either through the ſtrength
of his braine, or by taking ſomething to keep him from being drunke, he drinkes
not his wits away as they doe; he, I ſay, ſhall in the end notwithſtanding dye, as
they do, from the corporeall death, paſſing to that ever-tormenting death in hell
fire, although by the way he be in the light of underſtanding, when their underſtandings
are darkened through exceſſe, and he hath his eyes ſtill in his head, when
they have them ſhut up. And the like is to be held touching them, that follow
fleſhly pleaſure with women, ſome are ſo wiſe, that they will not commit Adultery,

try, or Fornication, for which they may be brought in queſtion, and put to ſhame or charge, but having one wife in one place, they will eftſoones betake themſelves to another place, and there get another, and elſewhere another, ſo cunningly carrying the matter, that they cannot be found out; and likewiſe cheaters, who live by their wits, will not commit plaine theft, but by cunning devices, get mens goods and eſtates away from them, as *Jezabel* did *Nabaths* Vineyard. They ſhall notwithſtanding this their wiſdome, meet in death together with the Adulterer, and right-downe ſimple theft, who have not wit enough many times to hide their wickedneſſe, but are taken in it by men, and ſuffer therefore; yea, although a man be ſo wiſe that he keeps himſelfe from all theſe abominations, yet if he ſetteth his minde by his wit to gather worldly goods, having this end, when he hath done, to live in pleaſures, although the pleaſures, to which he is addicted, bee not taxable amongſt men, he ſhall yet dye, as the foole, that hath kept no moderation, but in all things hath laid looſe the reines to his inordinate affection. Luke 12. For the foole, who was ſo rich, of whom we read in the Goſpel, did no more then ſuch wiſe men, he gave his minde to gather goods, and then to live at eaſe, to eat, drinke, and be merry all his life after. As *Pyrrhus* the King of the *Epirots*, who fought againſt the *Romans*, and gat many victories, being asked by *Cyneas* the Philoſopher, what he would do, if he ſhould once have ſubdued the *Romans*, and added their Territories to his Dominions? anſwered, That he would goe on, and ſubdue other Nations to inlarge his Empire yet more, all over the world; and being asked, What he would doe then? he anſwered, ſit downe and be merry. But of ſuch followers of pleaſure and mirth, what ſhall be the end, we may read in the ſtory of him before ſpoken of by *Luke*, to whom it was ſaid, when he was in the midſt of his meditations, *Thou foole, this night ſhall they fetch away thy ſoule from thee, then whoſe ſhall thoſe things be which thou haſt prepared?* And 1 Tim. 5. *Paul* ſaith, *They that live in pleaſure, are dead whilſt they are alive.* For in our endeavouring to get worldly goods, our mindes muſt be ſtill alwayes more intent to the getting of heavenly, according to that of our Lord, Math.6.18. *Lay not up for your ſelves treaſures upon earth, where moth and canker corrupt, but in heaven.* Ioh.6.27. *And labour not for the food that periſheth, but that which indureth to everlaſting life*; and if we be not, we ſhall be judged, as the fore-ſaid foole was, touching whom it is concluded, *So are they that are rich in this world, and are not rich in God*, they likewiſe ſhall loſe their ſoules, if they have but given their mindes to worldly things, and not to heavenly, to take pleaſure of that they have themſelves, but never ſtudying how to improve it ſo, as that they may be bidden another day, *Enter into your Maſters joy, or come ye bleſſed of my Father, into the Kingdome prepared for you, for I was hungry and ye fed me, &c.* Moſt Expoſitors, I know, by the wiſe, underſtand the wiſe without the fore-ſaid limitation, holding the meaning to be, that in regard of outward things, there is no more profit in wiſdome then in folly, in godlineſſe, then in wickedneſſe, as is further expreſſed *Eccleſ.9.2.* and that ſo farre forth as man can diſcerne, they dye alike, if the godly dye comfortably, ſo many times the wicked dye alſo, departing like Lambs,

But for ſo much as *Salomon* in all this diſcourſe is acting the part of a moſt wiſe carnall man, and ſpeakes not, as when he was himſelfe before his fall, or after his riſing againe by repentance, and ſuch as carnall men call wiſe, are not the godly wiſe, for they count them fooles; but the wiſe in reſpect of naturall or politicall wiſdome, it ſeemeth cleare to me, that the wiſe here ſpoken of, are but the wiſe according to ſuch wiſdome, as he ſpake of verſe 9. *ſaying, alſo my wiſdome remained with me*; the wiſdome which is in a man, that giveth his minde to the taking of all worldly pleaſure, and this doubtleſſe is not godly wiſdome, but ſuch as carnall men are capable of.

Olympiod. Thus alſo *Olympiodorus*, who ſaith upon thoſe words, that wiſdome ſtood ſo with him, that he failed not through the ſame of accompliſhing all things, that he propounded to himſelfe tending to luxury, pompe and carnall pleaſure. One underſtanding the beſt wiſdome, yet giveth the ſame ſenſe, *Wiſdome ſtood to me,* as the word עמד ſignifieth, and what meaneth he by ſaying, it ſtood, but that it ſtood at a ſtay and fructified not; and if ſo, then during the time that a man indued with the beſt wiſdome doth the like, this is but as a cypher in him, and he is not wiſe now but by natural wiſdome, as hath been ſaid, and he that is but thus wiſe, ſhall dye as a foole, that hath not the wit to governe himſelfe, like a man, but doth like a beaſt in following ſenſuall pleaſure.

Verſ. 17. *Therefore I hated life, becauſe all the worke that is wrought under the Sunne is grievous to mee. Salomon* having by experience found, that there is no felicity in pleaſure, or in worldly wiſdome to manage things ſo, as to bring them to ſuch ends, as a man deſireth, becauſe that when death comes, there is no difference between ſuch a wiſe man, and a fool, that hath not knowne how to order and manage things for the beſt, and ſo hath not attained to that which the wiſer man hath done, becauſe death makes them both alike, the one now hath no more wealth, or pleaſure, or wiſdome then the other: he ſaith, that he hated, that is, loved not his very naturall life in this reſpect, nor tooke any pleaſure in it; whereby he intimateth, that no man of the like minde ever ſhall, if he doth but take the ſame, that he did, into ſerious conſideration; for although there be ſome joy for a time, yet this joy is nothing, becauſe but momentany, being all ended, when death cometh at the furtheſt; he that hath gotten moſt, either of the gifts of nature, or of fortune, as we ſay, having no more, then he that had leaſt; and if it ſhall ſeem otherwiſe, becauſe he that hath gotten much here, hath much to leave to his childe, when he is Verſ. 18,19 dead and gone, but a poore man hath nothing, this he ſheweth Verſ. 18. is oft-times none advantage, becauſe he cannot tell, *whether he will be a wiſe man, or a fool,* as his ſonne *Rehoboam* was; Therefore he ſaith, He hated *all his labour, which hee had taken under the Sunne;* that is, he had no pleaſure of the great abundance, that he had gotten.

Verſ. 20. Then he putteth a caſe of one that hath laboured *in wiſdome, knowledge, and equity, yet to a man that hath not laboured therein, he ſhall leave it for his portion, and ſaith, this alſo is vanity, and a great evill.* Thus it happeneth not onely to wretched Miſers, who get their worldly goods by rapine and fraud, but even to righteous dealers, they labour diligently in their vocations, and with much trouble many times get in monies that are due unto them, and when they have thus increaſed their meanes, their heires after their death coming to their poſſeſſions, live thereupon in idleneſſe, pride, and prodigality. And therefore there is no ſort of men, of whom it can be ſaid, that their labours here, for any more then neceſſaries, are not vanity.

But if it be thus, it may be demanded, whether parents ought not to gather, if they can, in the way of righteouſneſſe, for their children?

1 Tim. 5.8. *Sol.* Doubtleſſe they may, and ought, if God will, becauſe *he that provideth not for his owne, is worſe then an Infidel;* onely a meaſure is to be kept, and not ſo great abundance to be laboured after, and if riches well gotten flow in, a man *Note.* ought not for this to thinke himſelfe happy, becauſe all is vanity, and as it may fall out, it may prove a great evill, becauſe that by his ſon that ſhall come after him, it may be turned to an occaſion of riot and exceſſe.

For what hath a man of all his labour, &c? Here followeth a reaſon, why he Verſ. 22. pronounced all toyling to get worldly goods vanity, which is further added, he that thus laboureth, hath ſorrow and care all his dayes, and his reſt in the night is many times hindered, and ſo in the end he goeth away from all, that hee hath laboured for.

Verſ. 24. And hereupon he concludeth, *There is nothing better for a man, then that he ſhould eat and drinke, and make his ſoule injoy good in his labour. This alſo I ſaw that it was from the hand of God.* This is underſtood by *Jerom, Albinus,* *Hieron. Albin. Lyra, Arbor.* *Lyra,* and *Arboreus,* of a ſober and moderate uſe of meat and drinke, for he that thus liveth comfortably upon his gettings, and mingleth mirth and pleaſure with his labours, eating and drinking more liberally, ſometimes with his friends, injoyeth ſome good here of that which he hath gotten; and becauſe many, that toile much to get the world are ſlaves to their wealth, and ſo their covetouſneſſe will not permit them to ſpend of it upon themſelves, he ſaith to eat and drinke, and to rejoyce thus, is the gift of God; But *Hugo, Victorinus, Olympiodorus, Thaumaturgus*, and *Gregory* underſtand this, as ſpoken in the perſon of a carnall Epicure, who ſetteth his minde to live in mirth and pleaſure, freely ſpending upon himſelfe what he hath gotten, thus making ſure that he will injoy it whilſt he liveth, and ſo he ſhall not be troubled at his end to think of leaving ſo much behinde him, hee knoweth not to whom. And to incourage himſelfe in this *Sardanapalus*-like life, he ſaith, *This is the gift of God*, he hath given him wealth to this end, that he might be merry with it whilſt he liveth, and this *Salomon* confeſſeth, was his minde, Verſ.25.

Hugo,
Victor.
Olympiod.
Gregory.

Verſ. 25. *Who can eat, and who can haſten more hereunto then I?* And thus theſe words anſwer to verſ. 1. where he letteth looſe himſelfe to mirth and pleaſure, and to the pleaſure of drinking and folly, verſ. 3. wherefore I take this to be the beſt underſtanding, holding with *Victorin.* that all which is ſpoken hitherto, tendeth to the ſetting forth of the condition of voluptuous men, amongſt whom he was a chiefe; profit, and toyling for it night and day, being ſet forth by the way, and the conſideration of the worſe caſe of ſuch men, as are wholly addicted thereunto, putting him on the more thus to ſatiate himſelfe with carnall pleaſures. Now having finiſhed this Diſcourſe or Confeſſion of the bruitiſhneſſe of his minde, then he concludeth with a divine ſentence, into the conſideration whereof he entred upon his repentance, Verſ.26.

Verſ. 26. *God giveth to a man that is good in his ſight, wiſdome and knowledge, and joy; but to the ſinner he giveth travell, to gather, and to heape up, that he may give to him that is good before God. This alſo is vanity and vexation of ſpirit.* A man good in the ſight of God, is one, that is ſincere, and of a good heart, for before men, and in their ſight many be good, who are hypocrites, and have foule and evill hearts. To him then that hath a good heart, and truly feareth God; *he giveth wiſdome, knowledge, and joy*; that is, underſtanding even to mannage his worldly affaires for the beſt, that he may have wherewithall to live comfortably, and he hath joy of it, becauſe he is not ſo ſparing of what he hath, but he ſpends of it ſo, as that he wants neither good meat, nor drink, nor apparrell, but liveth plentifully, and is with his worldly goods beneficiall to others that want, whereof he hath true joy, knowing that what he layeth out ſo, he putteth into faithfull hands to be one day repaid againe with abundant intereſt.

Thus touching the good man; but for the *ſinner*, that is, the covetous wretch, that either getteth his goods by hooke or crooke, or is without end of his greedy deſiring of more, ſo that all his delight is to get abundance, but liveth miſerably, pinching his belly, denying to his body or minde competent reſt, whilſt he is purſuing his covetous ends, upon ſuch a man the Lord layeth this burthen, that he ſhall heap up great ſtore of wealth, but God by his providence will finally order and diſpoſe of it ſo, as that it ſhall come into the hands of him, *that is good before God*, he ſometimes being ſo over-ruled by Gods providence, that he giveth it to ſuch, and ſometime he being by Gods juſt judgement ſtript of it, and a better coming to injoy it, as *Mordecai* did the houſe of *Haman*, and the *Hebrewes* the goods of the *Egyptians*, and afterward the wealth of the *Canaanites*. See before Chap.13.22. *The wealth of the ſinner is laid up for the juſt.* *This alſo is vanity, &c.* that is, as it is a vanity to gather wealth with much labour, as was before ſaid, and to leave it to one, whom he knoweth not whether he will be a wiſe man, or a foole, ſo it is vanity, although he, to whom it is voluntarily left, be wiſe and good before God; becauſe the getter had nothing all his life long but travell and griefe, and no comfort of all his gettings, but onely his heire after him hath. Some by the joy before ſpoken of, which God giveth to him that is good in his ſight, underſtand the joy which he hath of his wiſdome and knowledge of God, and of his Sonne Jeſus Chriſt, whom *to know is life eternall*, and this joy indeed he muſt have, and heavenly joyes hereafter at Gods right hand, or elſe he cannot be perfectly bleſſed, ſo that his joy of theſe worldy things is but a part, and the leaſt part of the joy given him, the perfection of his joy lying in things ſpirituall

Prov.13.22.

Joh.17.3.

and heavenly. Laſtly, ſome by the laſt words, *this alſo is vanity*, underſtand the good mans having the wealth of another, it may ſeeme indeed a great benefit to him, but for ſo much as it is but a worldly and tranſitory thing, it is but vanity.

CHAP. III.

Verſ. 1. TO *every thing there is a ſeaſon, and a time to every purpoſe under heaven; A time to be borne, and a time to dye, a time to plant, and a time to plucke up.* *Salomon* having in the two former Chapters ſhewed all things to be vanity that be under the Sunne, by enumerating ſome particulars, which are moſt remarkable, Chap. 1. and further approving the ſame Chapter 2. in his owne experience in the point of pleaſure and profit; now he further illuſtrates the ſame by ſhewing many viciſſitudes of things here, which are common, all evincing, things done in this world to be but vanity; for that which is borne, and ſoone after dyeth, is but vaine, and ſo is that which is planted, and eftſoones plucked up againe, and the like is to be held of all the other interchanges here enumerated; for thoſe things that are ſo variable, and of ſo ſhort continuance are all vaine.

Lavater. *Lavater* ſaith, that having before ſpoken of Gods giving wiſdome and joy to the good, and the wealth of ſinners unto them, now to make us not to be ſollicitous about the time, when this ſhall be, but to depend upon his providence, he ſaith, There is an appointed time for all things. But I reſt rather in the coherence going before, this enumeration of particular appointed times for all things, ſheweth both that all things here are tranſitory, and that God makes it to be ſo, who hath appointed the times of all theſe changes, and therefore the terme of every mans life is appointed by him, and of planting and plucking up both Trees, and Men, and Cities, and States, for by this phraſe, Kingdomes and Nations ſetting up, or deſtroying, are ſpoken of by *Jeremiah*. Ier. 18. 10.

For the other times, which are twelve more, one oppoſite to another, Verſ. 3, 4, 5, 6, 7, 8. I ſhall need to ſay nothing, but that the providence of God extendeth to all paſſages of this life even of leaſt moment, for he ſetteth a time for all; and that againſt the opinion of the Stoickes, men may be diverſly affected upon divers occaſions, ſometime with joy to laugh, and ſome time with ſorrow to weepe, Verſ. 9. 10. &c. Verſ. 9, 10.

After theſe divers viciſſitudes or interchanges of times, he falleth upon his old theame againe which he had in hand, Chap. 2. that a man hath no profit of all his labour in this world, yet there is much labour, wherein God would have the ſonnes of men exerciſed, and ſuch a labour, as of which they can finde no end, whereof Verſ. 11.

Verſ. 11. *He hath made all things beautifull in the time thereof, and hath ſet the world in their heart, ſo that no man can finde out the worke that God maketh from the beginning to the end.* This is one great labour of wiſe men, they have the world in their heart to inquire into, and to ſearch out the wonderfull things therein, but in many they are puzled ſo, as that they can never finde them out as long as they live. The Vulg. for theſe words, *He hath ſet the world in their heart*, hath it, *He hath delivered the world to their diſputation*, which is the ſame in ſenſe. There is two Expoſitions made hereof:

Rom. 1:19. 1. That which hath beene named, from whence we may gather, that it is lawfull for men to ſet their hearts to ſtudy about the wonderfull things in the world, ſo that herein they goe no further then God permitteth, but make this the end of their ſtudy, herein as in a Booke to ſee the wonderfull wiſdome and power of God to glorifie him accordingly, which becauſe the Gentiles did not, but were vaine in their imaginations, they were given over to a reprobate ſenſe. The things not to be inquired into by men are, the time of the day of judgement, when this world ſhall be deſtroyed, or to finde out any naturall cauſes hereof, or what ſhall bee done when this time is paſt, for theſe are ſecrets reſerved to God alone, and not Deut.29.39. belonging to us, as *Moſes* ſpeaketh.

2. *He hath ſet the world in their heart*; that is, to injoy it and the things thereof, but this cannot ſtand, becauſe our hearts muſt not be ſet thus upon worldly things, but heavenly, and we ought to uſe theſe as if we uſed them not. Moreover Col.3.1. the word *finding out*, agreeth not to this Expoſition. But according to the other it 1 Cor.7. is true, mens hearts are ſet both to finde out the wonders of the world, and the parts thereof, but it is ſo large and ſpacious, that they cannot from one end thereof to the other, there being ſtill ſo much of the new-found world unknowne unto us, and great hath beene the toyle of ſome to finde out ſo much, as they have done.

I know that there is no good in them, but for a man to rejoyce, and to doe Verſ.12, 13. *good in his life. And that he ſhould alſo eat and drink, and injoy the good of all his labour, this is the gift of God*; See the ſame before, Chap. 2. 24. but it is againe inſerted here after the endleſſe labour in prying into the workes of God, without ſatisfaction, verſe 11. to call men off from being unreaſonably ſtudious about things ſo abſtruſe and hidden, the depth whereof they cannot ſound: and if it be ſpoken in the perſon of one living in pleaſure, and placing his felicity herein, as it is moſt commonly held; the meaning when he ſaith, *to doe good*, is to doe this good to himſelfe, to live merrily upon that which he hath, as if this were the beſt uſe-making of theſe worldly things, it being conceived by ſuch, that they were all made, and were given by God unto man for this end. If in the perſon of a man more intelligent, after his finding out of the vanity and tranſitory condition of all worldly things, as ſome will have it, the meaning is, not to over toile a mans ſelfe, or to diſtract his minde with cares about getting and keeping theſe worldly things, but knowing that he muſt ſhortly leave them all againe, whilſt his life laſteth, to uſe them, as he lawfully may, by living plentifully upon them, and herewith doing good to ſuch as are in want. But becauſe this is not the lot of all men, but of a few, who have this conſideration, he ſaith, *This is the gift of God*. And for curious prying with ſo much labour and ſtudy into the ſecrets of nature, to give that over as fruitleſſe and endleſſe, being content to know ſo much hereof, as we can, and conduceth moſt to the glorifying of God, who hath made them all, and continueth them in that ornate and beautifull ſtate, wherein they were made, from the beginning, to the end.

Now although it be beſt to take the ſame ſpoken Chap. 2. 24. the firſt way, yet here it may beſt be underſtood this way, for all that Chapter to verſe 26. was ſpent in ſpeaking in the perſon of one given to worldly and carnall pleaſure. But verſe 26. of one awakened herefrom, and riſen up by repentance, and ſo proceeding to ſpeake divinely of the times and ſeaſons of all things, and the inſcrutability of Gods workes, and here determining ſeriouſly what is beſt to be done as *Note.* touching theſe worldly things; and therefore in this ſenſe it is to be taken; as good counſell, and by all rich men to be followed, the reſt of the holy Scriptures, alſo ſpeaking the ſame, where we are ſtreightly forbidden ſo much toyling and caring Math.6. for worldly things, and bidden to diſtribute, and to doe good with that which we 1 Tim.6.17. have. And as hitherto in this Chapter, ſo verſe 14. he proceedeth to ſpeak moſt Heb.13.15. divinely reproving injuſtice and wrong-doing in Judges, and threatning them with Gods judgement, which the ſenſuall liver never taketh into conſideration to ſtand in any awe thereof, Verſ. 14.

I know that whatſoever God doth, it ſhall be for ever, nothing can be put to Verſ. 14. *it, nor any thing taken from it, and God doth it, that men ſhould feare before* Verſ. 16,17. *him*. This is neither meant of the worlds continuance for ever, as *R. Moſes* *R. Moſes.* hence inferreth, nor of all particular things, which God doth; for as was ſaid before, verſe, 12, &c. many things, that he doth by men, as inſtruments, continue but their terme or time by him ſet, hee giveth life, and at the time by himſelfe appointed, taketh it away againe; ſo likewiſe for planting and building, &c. But it is meant partly of his great workes of Creation done without the concurrence of ſecondary cauſes, the Heaven, the Earth, the

Seas, the Sunne, Moone, and Starres ſet to move, as he hath appointed, orderly or circularly, the Angels and Soules of men, they all continue for ever; theſe two laſt everlaſtingly, the other whilſt the will of God ſhall be for the ſinnes of men, to deſtroy all againe; and it is partly, yea chiefly meant of the Lords doings in moderating and ruling all things here, for he ſaith not, ***hath done***, as ſpeaking of the time paſt, but ***doth***, as of the time preſent, or as it is Heb. יעשה *ſhall doe*, either now, or hereafter. Whatſoever God ſets himſelfe to doe, in ſetting up, or pulling downe Nations, or particular perſons, in altering the Govemments of the world, ſometime giving the Empire of all to one, ſometime to another, the former vaniſhing and being brought to nothing, in ſtirring up warre; and cauſing it to ceaſe againe, in bringing famines and peſtilences, giving health and plenty; And in things of more ſpeciall grace, the going out and prevailing of his Word in Countries and Nations, the converſion of ſoules, and finall ſaving of them for ever; the ſetling of his Church, as upon a Rocke never to be overthrowne, and touching particular perſons ſet into the ſtate of Grace never to fall finally therefrom again; ***For the gifts and calling of God are without repentance.*** In all theſe, and the
Rom. 11.29. like, what God doth, ſtands ſo firme in all times and ages, as that no contrary power of men, or devills can hinder it, but it is done as he decreeth, as alſo ***David*** teacheth, ſaying, ***His counſels ſtand for ever, the thoughts of his heart to all generations. No man can adde hereunto, neither can it be taken from it***; according to this, our Lord ſaith, ***Which of you by taking care, can adde one cubit unto his ſtature, or make one haire white or blacke?*** beyond the meaſure or proportion, that God hath gone, in framing our bodies it cannot be gone, do all creatures what they can; neither can we live beyond the time by him ſet, nor can any thing be prevented, which he decreeth and makes knowne by Propheſie, that it ſhall come whether it be good or evill; as ***David*** could not by ***Saul*** and all his Sycophants be prevented from coming to the Kingdome, neither could the captivity of ***Judah*** into ***Babylon*** be hindred, and after abiding there ſeventy yeares, none could hinder them from returning; neither could ***Nebuchadnezzars*** ſo ſtrong building of ***Babylon*** keepe it from being deſtroyed with the King thereof at the time, which God had ſet. To paſſe over many more examples that might bee brought of the Hebrewes being delivered out of ***Egypt***, the Canaanites expelled out of that land, &c. And all this God doth to make us to feare him, for who feareth not him, who hath all power in his hands for ever, in all times and ages, who onely doth what he pleaſeth, and is irreſiſtible in his Decrees, but onely by fearing before him with a filiall feare, to turne from all our ſinnes, at which he is offended, and to enſue all righteouſneſſe; for who ſo doth thus, ſhall be ſure, that hee will doe
Rom. 8.28. nothing for his hurt, but make all things worke together for his good alwayes.

Verſ. 15. ***That which hath beene is now, and that which is to be, hath already beene, and God requireth that which is paſt.*** See the ſame Chap. 1. 9. onely here this clauſe more is added, ***God requireth that which is paſt.*** It is ſpoken here next after thoſe words, ***That which God doth, continueth for ever, &c.*** as a further illuſtration of the ſame, for that continueth ever, which is, and is done over and over in all times and ages, as the revolution of the Sunne about the world, the blowing of the winds, and the running of the rivers into the Sea, of which alſo Chap. 1.

Lavater. Touching this clauſe added, ***Lavater*** ſaith, Gods ſeeing of all things done in times long agoe paſt, as if they were now preſent, is meant, for all things paſt, preſent, and to come, are preſent to him; and hereby his infinite knowledge is ſet forth, whereas we know not things done long before, but onely ſome few of them, which we read of in Hiſtory, Heb. it is, ***God ſeeketh the perſecuted***, the Vulg. ***Deus inſtaurat quod obiit***, according to both theſe the ſenſe is given thus, God will ſeeke up, and reſtore againe the poore perſecuted man, that was, as it were,
Note. loſt, and being thus expounded, herein way is made to that which followeth, Verſ. 16. touching wickedneſſe ***in the place of judgement***, for the comfort of thoſe that ſuffer wrongfully, although in reſpect of men they are in a deſperate con-

condition, yet this Almighty and All-ſeeing God will ſee to finde, and bring them to light againe, when their wicked perſecutors ſhall lye in everlaſting darkneſſe, as Verſ.17. implieth.

Verſ. 17. *I ſaid in my heart, God ſhall judge the righteous and the wicked, for there is a time there for every purpoſe, and for every worke.* A famous paſſage to ſhew the faith of *Salomon* touching the laſt day of judgement, when God ſhall right every mans wrongs, remunerating the righteous, who have unjuſtly ſuffered, with glory and joy, and the wicked with deſtruction; and then not onely mens workes, but the evill thoughts and purpoſes of their hearts ſhall be laid open to their everlaſting confuſion, and the good workes, and honeſt upright hearts of Gods ſervants ſhall be alſo made manifeſt to their everlaſting praiſe; ſee the like after Chap.12.14. and 1 *Cor.*4.4. *Revel.*20.12. For the word *there*, hereby is meant the place, to which God will come to judgement, whereunto all, both great and ſmall, be gathered from all parts to be judged, which is by many thought to be the valley of *Jehoſhaphat*, becauſe the Prophet ſpeaks of this.

Verſ.18. *I ſaid in my heart concerning the ſtate of the ſonnes of men, that God might manifeſt them, that they might ſee that they are beaſts.* Here *Salomon* returnes againe, according to the opinion of ſome, to ſpeake in the perſon of a carnall man, living in the pleaſure of ſinne, and without the underſtanding of ſpirituall things; for ſuch men thinke men to be but as beaſts, becauſe they dye as they dye, and when they dye, although they heare of a mans *ſpirits returning to God that gave it*, as is ſaid Chap.12. yet they not being able to perceive any ſuch thing, take this to be but a phantaſie, and therefore whatſoever pleaſure or joy is to be had of a mans worldly goods, they ſeeke it here, not making account of any to come hereafter. But *Lavater* takes this to be ſpoken by *Salomon*, not as lead ſometime away with fleſhly pleaſure drowning his underſtanding, but being wiſe, and having light from the Spirit of God; yet not ſpeaking thus now *ex animi ſententia*, as he thought indeed, but as it ſeemeth to be to the outward ſenſes and reaſon of a naturall man; For he that immediately before ſpake of all mens coming to judgement, and againe after Chap.12. could not poſſibly ſpeake thus, but in ſuch a way, as hath beene ſaid. For to the outward ſenſes there is a great ſimilitude betwixt men and beaſts divers wayes. *Lavater.*

1. Becauſe as the beaſt cometh from the earth, ſo doth man, and at his firſt coming into the world is leſſe able to helpe himſelfe, then a beaſt is.
2. As the beaſt feeds upon things that grow out of the earth, ſo doth man.
3. As the beaſt ſuffers by hunger, and heat, and cold, ſo doth man.
4. Men have diſeaſes, and dye, as beaſts.
5. Many men have evill qualities, as beaſts, one to fight againſt, and to devoure another, Heb. the words are על דברח which is rendred *concerning the ſtate*, of דבר *a word*, but it indifferently ſignifyeth *a word, or matter*; yet ſome thinke, that the difference, which God hath put between man and beaſt is here pointed at, that a man ſpeakes, but the beaſt is dumbe, and by the *ſonnes of men*, they underſtand the wicked; and ſo it is, as if he had ſaid, I thought with my ſelfe, that even the wicked before ſpoken of, when he ſaid that *wickedneſſe was in the place of judgement*, have the gift of ſpeaking, although they groſly abuſe it to pronounce unrighteous judgement, upon this matter I thought, that God will manifeſt them at that time, and judge them according to their doings.

And that by the ſonnes of men the wicked are meant, may well be gathered, becauſe when the righteous are ſpoken of, it is ſaid, the *Sonnes of God*, and here it is Heb. *The ſonnes of Adam*, that is of the old *Adam* in the ſtate of ſinne, as is further ſet forth *Rom.*5.14. (Gen. 6.) And he will make them know then, that they are but as beaſts, made to be deſtroyed, as the Apoſtle ſpeaketh, and Pſal.49. *Man being in honour underſtandeth not, but is like unto the beaſt that periſheth.* (Jud. Epiſt. v.10.) And then that which is ſpoken, Verſ.19.

Verſ. 19. *That which befalleth the ſonnes of men befalleth the beaſt, as the one dyeth, ſo dyeth the other, they have all one breath, ſo that a man hath no preheminence above a beaſt*, is ſpoken of wicked men, in what high place or dignity ſo ever they be in this world, they are qualified like beaſts without reſpect of right or wrong, unreaſonably tearing and devouring the guiltleſſe, as they doe, abuſing their ſtrength one over another. As the beaſts therefore dye, and utterly periſh when they dye, ſo doe the wicked without all hope in reſpect of the life to come, and if any of them have hope they ſhall be deceived. They doe but live and breath here, as beaſts doe, making no better uſe of their ſpirit and life then they, and therefore they ſhall likewiſe periſh for ever. And well were it with wicked men if they might but periſh as they, but lye alwayes in the duſt, and never come forth againe to judgement, and ſo ſuffer endleſſe torments, as they ſhall certainly doe, both according to Verſ.17. and *Rom.*10.14. *Matth.*25. but becauſe it was ſo lately ſpoken of, it is paſſed over in ſilence here; And this of the ſimilitude betwixt a wicked man and a beaſt, further proſecuted, Verſ.20.

Verſ. 20. *All goe to one place, all are of the duſt, and all turne to the duſt*; that is in reſpect of the body, and if they ſhall thinke, they are of more excellency yet in reſpect of their ſoules, it followeth Verſ. 21.

Verſ. 21. *Who knoweth the ſpirit of man, that goeth upward, and the ſpirit of a beaſt, that goeth downward to the earth*? where againe for theſe words, *of man*, it is Heb. *of the ſonnes of man*, or *Adam*, that is, how doe ſuch men know it, or can have this hope, ſeeing they are in all things lead by ſenſe, whereby no ſuch matter can be perceived, but onely by faith, which they want, becauſe they doe Iam. 2. not the workes hereof. No argument then can be drawne from hence, that according to *Eccleſiaſtes*, men have not immortall ſoules, for he both ſpeaketh evi- *Note.* dently hereof elſewhere, as hath been already ſhewed, and Chap.12.7. and the whole drift of his ſpeaking here, is to debaſe the wicked, and to ſhew them both in their life and death to be like unto bruit beaſts, howſoever they be promoted in this world, that they might be aſhamed and repent.

Verſ. 22. *Wherefore I perceive, that nothing is better then that a man ſhould rejoyce in his own workes, for that is his portion for who ſhall bring him to ſee what ſhall be after him*? As he concluded upon the conſideration of mans labour and ſtudy to know things without ſatisfaction, verſ. 13. and before upon the conſideration of the vanity of profit, Chap.2.24. ſo now upon conſideration of the bruitiſh condition both in life and death of wicked men, who have no regard of right or wrong, ſo that they may increaſe their wealth, he concludeth, that ſuch had need to rejoyce, and make merry here with that which they have wickedly gotten, for this is their portion and *David* likewiſe ſaith, that they have their portion in this life, if it be gone, all is gone with them, they ſhall never ſee any good afterwards, as the righteous ſhall, that dye in the Lord; *For they reſt from their labours, and their workes* Rev.14.13. *follow them, and they have comfort thereof.* Some expound it otherwiſe, as that verſe 13. of a lawfull taking pleaſure of that, which a man hath; but I reſt in the Expoſition made already, as beſt agreeing with the premiſes.

CHAP. IV.

Verſ. 1. *SO I returned and conſidered all the oppreſsions that are done under the Sun, and behold the teares of ſuch as were oppreſſed, and they had no comforter, &c.* Having ſpoken of injuſtice in the place of judgement before, Chap.3.17. and after that of the reckoning, to which unjuſt Judges and Potentates ſhall one day be called; now, after ſomething touching their bruitiſhneſſe further added, he returneth againe to ſpeake of their oppreſſions more at large, the oppreſſed, he ſaith, had no comforter, and their oppreſſors had all the power, as it ſometimes falleth out, and our Nation above others hath wofull experience of it.

Verſ.2, 3. *Wherefore I praiſed the dead, that are already dead, more then the living.* Verſ.3. *Yea, better then both, is he that hath not yet been.* This is ſpoken to make us the more out of love with this world, and in love with the world to come, for if there be ſo much vexation here through oppreſſions and wrongs, making men weary of their lives, who can count it an happineſſe to live here, or be grieved when death approacheth, that he may depart from theſe miſeries? but it is not ſpoken to incourage any man to lay violent hands upon himſelfe, when he is moſt oppreſſed, for he that dyeth ſo, is ſo farre from being better, then one ſtill living, as that his caſe is much worſe, becauſe he dyeth in the devils worke, who was a murtherer from the beginning, and therefore of him they undoubtedly receive their wages: But how is he ſaid to be better then either, that hath not yet beene? Whom doth he meane by him, that hath not yet been? And how can one dead in his ſins, be better then a Saint living? *Note.*

Thaumaturgus. Divers anſwer diverſly, but the beſt is that of *Thaumaturgus* of the oppreſſours before ſpoken of, the dead are better then the living, becauſe they ceaſe from ſinning thus any more; but a wicked oppreſſour living ſtill, increaſeth his ſinnes, and conſequently his condemnation, and he that is not yet come into the world, but is to come, is better then both yet, becauſe he is not guilty of ſuch foule ſinnes. *Olympiodorus* ſaith, by one dead, is meant one dead unto ſinne, by one living, one living ſtill therein, but before both theſe he is preferred, that hath not yet been, becauſe he hath no ſinne, but the beſt of theſe hath, although not reigning in him, which is a good allegoricall ſenſe, but not literall. *Olympiodor.*

Lyra. *Lyra* by him that is not yet, underſtands an Embrio dying in the womb, or in the birth, becauſe he hath none but originall ſinne, all others actuall alſo.

Hieron. *Jerome* according to *Origen*, underſtands it of a ſoule not yet infuſed into the body, becauſe that before this, mens ſoules are in an happy eſtate amongſt thoſe bleſſed Spirits the Angels of God: but thus it is ſuppoſed, which cannot be granted, that ſoules were all made at the beginning, and ſucceſſively come into bodies, and ſo from bleſſedneſſe, and purity, to miſery and ſinne.

Laſtly, ſome underſtand it onely as a paſſionate ſpeech, and hyperbolicall, as there are many others at ſundry times uttered by ſundry holy men.

Verſ. 4. *And I conſidered againe all travel, and every right worke, that a man is envyed for this of his neighbour, this alſo is vanity*; He goeth on to reckon up more things, for which he ſaid at the firſt, *All here is vanity*. Before went the vanity of pleaſure; 2 Of wiſdome; 3 Of profit Chap.2. 4 The vanity of mutability of things through their entercourſe; 5 The vanity of ſtudy about matters of the world; 6 The vanity of unjuſt Judges, Chap.3. their oppreſſions being further aggravated, Chap.4, 1,2,3. All which he found to be vanities in his owne experience beſides the vanity of the greateſt worldly things, Chap.1.

Now the ſeventh followeth, the vanity of this world, becauſe when a man doth a good worke, for which he expects rather to have love and praiſe amongſt his neighbours, there are ſome yet that envy him therefore, his ingenuity, goodneſſe, and induſtry being counted by them their diſparagement, who either doe nothing, or whoſe workes are evill, as *Cains* were, when his brother *Abels* were good, and he hated him therefore.

Verſ. 5. An eighth particular vanity followeth of an idle fooliſh man, who pineth away for hunger, rather then he will worke, which is meant by *eating his owne fleſh*. *Prov.*6.10.

Verſ. 6. A ninth is implied, Verſ.6. *Better is an handfull with quietneſſe, then both the hands full with travell, and vexation of ſpirit*; that is, contention and trouble to get it, ſee *Prov.*15.16.

Verſ. 8. A tenth vanity is, *There is one alone, and there is not a ſecond, he hath neither childe, nor brother, yet there is no end of all his labour, &c.* When he hath more then enough, yet he toyleth, and carketh, and careth to get more, although he cannot tell for whom, this is a great vanity.

Verſ. 9. *Two are better then one, becauſe they have a better reward for their labour, &c.* Having ſpoken Verſ.8. of one alone, now he inlargeth himſelfe hereupon, ſhewing in divers caſes that two are better then one. *Lavater* thinkes it to be ſpecially meant of marriage, in preparing to which the Lord ſaid, *It is not good for man to be himſelfe alone, I will therefore make him an helpe meet for him*; a true friend, that is, *alter idem*, another ſelfe, not being yet excluded here, if there be any ſuch to be found, beſides a wife. *Lavater.* Gen. 2.

Here is therefore ſome taxation laid upon the man, who being fit for Marriage,
preferreth rather to goe alwayes on in a ſingle life to avoid the charge of wiſe and
children, although for the want of chaſtity he burneth with fleſhly luſts, and cannot
live continently, he may by this meanes haply grow the richer, and be the
more free from the cares belonging to the married, but either his greedy deſire of
wealth inſnares him no leſſe with worldly cares, he taking them all now alone, and
1 Tim.6.9. there being none other to beare them with him, and ſo falls into many noyſome and
fooliſh luſts, yea, more fooliſh then the married, becauſe he hath none to gather
for; or if he be prodigally given, he ſpends both his ſtrength and wealth upon
Whores and Wine, and ſo like the Prodigall in the Goſpel, in fine cometh to
miſery. I would not yet in laying a taxation of ſuch lone men be underſtood, as if
in no caſe I thought it not better to live ſingle, for then I ſhould think contrary to that
1 Cor.7. dictate of our Lord, *He that can containe, let him*, and to the wiſh of the Apoſtle,
that all men would continue as he did, that is, in a ſingle eſtate, being ſingle, or in
widowhood, being a Widow or Widower; but where this gift is not given, it is
better to marry then to burn. But in neither place is it commended to live
ſingle, when the inclination of nature preſſeth to Marriage for the avoiding of
Fornication.

Touching the point in hand, *That two are beter then one*, it is ſhewed, 1. Becauſe
they have a better reward for their labour, which holdeth either in the married
couple by helping one the other, they get the more, or in two friends of a
Trade, the workes whereof one cannot well doe alone.

Verſ. 10. 2. *If one falleth, the other is ready to helpe him up*, which is alſo true in
both wayes before ſpoken of.

Verſ. 11. 3. *With two there is heat*, ſpecially meant of man and wiſe, and is ſome reproofe
of thoſe, that without neceſſary cauſe get a cuſtome of lying apart the one
from the other.

Verſ. 12. *If any one prevailes over him, two ſhall riſe up againſt him, and a threefold
cord is not eaſily broken*, that is, both wife and childe, if hee hath any able, for
which he ſpeakes of a threefold cord, and after ones prevailing againſt him, of two
more withſtanding him. According to this it is ſaid in the Pſalmes of one that
hath ſonnes, *Happy is the man that hath his quiver full of them, he ſhall not be
aſhamed when he ſpeaketh with his enemy in the gate.* If two alſo travell together,
a Robber by the high way will not be ſo ready to ſet upon them, as upon
one alone. Herein is alſo commended unity and concord, and ſociableneſſe amongſt
men in a good way, although not as ſociableneſſe, or good fellowſhip in
drinking to exceſſe is now adayes accounted. A people living in unity is ſtrong
againſt the common enemy, but *a Kingdome divided againſt it ſelfe cannot
ſtand*; ſo likewiſe an houſe or family, brethren living together in unity, are as many
ſticks bound together which cannot be broken, but being divided any man may
eaſily breake them one by one.

Verſ. 13. *Better is a poore and wiſe childe, then an old and fooliſh King, who will not be
admoniſhed.* Verſ. 14. *For out of the priſon, he cometh to reign, whereas alſo hee*
Verſ. 14. *that is born in his Kingdome becometh poor.* Here is the eleventh particular vanity,
of a fooliſh man advanced to the dignity of a King. To be in higheſt place and dignity
is counted the greateſt happineſſe in this world, but if one be ſo dignified, who is
fooliſh, but ſo wiſe in his owne conceit, as that he diſdaineth all counſell and admonition
of others, as taking himſelfe to be wiſer then they all, a poore wiſe childe
is better then he, although he be old, becauſe he receiveth inſtruction from his
teachers, and increaſeth in wiſdome, ſuch a King deſpiſeth inſtruction, and ſo goeth
on in his owne fooliſh wayes, whereupon he is hated of his ſubjects, and in
time deturbed from his Kingdome, and either caſt out, or be deſtroyed, as the
next words ſhew, *For out of the priſon he cometh to reigne, whereas he that is
borne in his Kingdome becometh poore*; that is, the foreſaid poore wiſe childe,
although he be for a time held in a very low condition, yea, be caſt into priſon, as
Joſeph was, cometh to reigne, and the fooliſh old King, though borne a King, becometh
poore, being for his fooliſhneſſe and tyranny, pride, and obſtinacy, put
downe

Note.

Lavater.

downe and ſtript both of his dignity and wealth, as *Manaſſeh* was, and as ſome Kings of *England*, *Edward* the ſecond, and *Richard* the ſecond have been: and ſome are ſometimes ſo ſerved without any juſt cauſe, as *Henry* the fourth, Emperour, againſt whom his ſonne *Rodolphus*, by the inſtigation of the Pope, rebelled, and brought him at length to ſuch poverty, that he wanted wherewithall to ſuſtaine his life. And contrariwiſe godly *Valentinian* was brought out of the priſon and made Emperour; as for poore men, and of infirme condition, *David* was ſuch an one, and *Jeroboam*, and divers *Roman* Emperours, one a Potter, one a Cow-herd; ſome common ſouldiers before, were afterwards choſen, and made Emperours. A place to be ſeriouſly thought upon by all Kings, that they may above all things begge wiſdome of God, as *Salomon* did, to rule aright, and not be proud or ſelf-conceited, but hearken to good counſell of their faithfull ſubjects, duly conſidering, that no King ſitteth ſo ſure upon his Throne, but that if he hath not a care, he may ſoon be brought down, that he may never be high-minded, but alwayes fear, as he is pronounced bleſſed, that feareth alwayes, for this is true, not onely in meaner perſons, but even in Kings and Emperours. Popiſh writers, ſaith *Lavater*, expound it allegorically of ſoules going from the priſon of purgatory to reigne in the Kingdome of heaven; but none of the Ancients expound it otherwiſe, then hath beene ſaid, *Gregorius, Neoceſarienſis, Gregor. Antiochen. Olympiodorus:* and although *Origen* and *Victorinus* allegorize hereupon, yet they have not a ſyllable touching Purgatory, which ſheweth that this was a later invention.

To conclude, *Job* 36.8. it is ſaid of Kings, that are in fetters, and then learne diſcipline, that God bringeth them againe to a proſperous eſtate, but if not, hee deſtroyeth them, according to which ſome underſtand this, of a Kings coming out of priſon to reigne, whereas through his folly before, hee was brought downe and became poore, and I ſee not but that it may be underſtood either way.

Verſ.15. *I conſidered all the living that walke under the Sunne, and the ſecond childe that ſhall ſtand up in his ſtead.* Verſ. 16. *There is no end of all the people, even of all that have beene before them, they alſo that come after, ſhall not rejoyce in him, this alſo is vanity, &c.* He goeth on to ſhew, that it is not happineſſe, but vanity and vexation to be a King, *I conſidered all the living, &c.* Hereby it appeareth what a vaine and vexatious thing it is to be a King, for whether we conſider the people now living, or thoſe that are to come, and their divers judgements and affections towards the Kings ſon, who reigneth in his ſtead, or any other ſet up in his place, when he for his fooliſhneſſe and obſtinacy is put downe, both they that goe before this, who then cryed him up, after a while ſpeak againſt him alſo, and they that come after, are not ſatisfied with him, they all generally yet had rather be at liberty to doe every one what is good in his owne eyes. The conſideration of this, made one King, of whom *Valerius Maximus* writeth, to cry out, *O infalicem pannum, &c.* O unhappy cloath! ſpeaking of his Royall Robes, thou art not worthy to be taken up, if any man knew, to what evils thou art obnoxious, thus *Lavater*; *Junius* rendring it, the people *joyning themſelves to that ſecond childe ſet in his place*; that is the poore wiſe childe, ſaid before to be better then a fooliſh old King, and coming out of priſon, that is, greateſt obſcurity, to reigne; I have ſeene them, ſaith he, when the old King was put downe, and hee was thus advanced, yet not long rejoycing in him neither, ſo mutable in their mindes are people, and ſo miſerable in this reſpect are Kings that reigne over them. And this is not a thing that comes to paſſe for a time, and away, it being otherwiſe afterwards, but in all times and ages, for which it is added, Verſ.16.

Lavater.

Junius.

There is no end of all the people; that is, they who are thus diſpoſed cannot be ſaid to have been, or that they will hereafter be of another minde, when the preſent generation is worne out, and another cometh on, for as they that were before, have beene in this reſpect, ſo will they be that come after in all times and ages.

CHAP. V.

Verſ. 1. K*Eepe thy foot when thou goeſt to the houſe of God, and be more ready to heare, then to give the ſacrifice of fooles, for they conſider not that they doe evill.* In the Hebrew this verſe is joyned to Chap.4. and this not begun till the next words; thus alſo Vulg. and *Lavater*, but *Cajetan* and *Junius*, whom New Tranſlation herein followeth, beginneth this Chapter thus, becauſe theſe words are of the ſame argument with Chap.5. For the coherence, having ſpoken of Kings, and their vanity, who are the higheſt amongſt men, now that we may attaine a better Kingdome in Heaven, he teacheth us how to ſeek this by coming to the houſe of God, wherein, as *Olympiodorus* noteth, he implicitly taxeth another *Olympiod. Note.* vanity, that is, of hypocrites, who ſhall be as ſure to fall from their hopes of that Kingdome, as a fooliſh King that will heare no admonition from his earthly Kingdome; for who are hypocrites? but they that come to the houſe of God without an heart to learne his will, and to become obedient thereunto, pleaſing themſelves highly in a ſhew of piety, when wickedneſſe is in their hearts and lives: If thou wouldeſt doe thy ſelfe more good by coming, and indeed attain this Kingdome, take heed unto, or *keepe thy foot*, that is, from going in any evill way, contrary to that which becometh a worſhipper of God; For he that *calleth upon the name of the Lord muſt depart from iniquity*, therefore *be more ready to heare*, have more care of hearing the word there taught, and obeying it, then of bringing ſacrifices, which they that hearing and obey not, doe fooliſhly: as *Samuel* told *Saul*, 1 Sam.15. when he ſpared the beſt cattell of the Amalekites, as he ſaid, for ſacrifice, *For obedience is better then ſacrifice*; Therefore he calleth the ſacrifice of evill doers, the ſacrifice of fooles, and although they conſider it not, their doing of evill in thus bringing them, by ſacrificing, thinking to amend their evill doing, ſaith *Jerome*, and not by obeying.

Verſ. 2. *Be not raſh with thy mouth, nor be haſty in thy heart to utter any thing before God, for God is in heaven, thou upon earth, therefore let thy words be few.* This is firſt, and moſt properly to be underſtood of ſpeeches uttered in the houſe of God, of which he ſpake verſe 1. And becauſe all that we ſpeake is before God, Pſal.139. for we can goe no whither from his preſence, it may be extended to ſpeaking any where in generall. Here then warning is given firſt to thoſe that teach in the Congregation not to utter any thing of their owne heads, but what they bring good proofe for out of the word of God, they that doe otherwiſe, and obtrude their owne Rev.2.2. imaginations to the people for doctrines may ſay, that they are Apoſtles of Chriſt, but they ſhall be found lyars, as the Church of *Epheſus* is ſaid to have found ſome to be. And as he that teacheth, muſt not be raſh to utter his owne phantaſies, ſo not to ſpeake in the Church without premeditation, leſt he through his idle multiplying of words without matter, or any regard to decency of phraſe, be counted an unworthy Preacher, and a fooliſh babler.

2 Here is an item for us, when we pray, to keep us to our Patterne, the Lords Matth.6. Prayer, neither asking any thing that we cannot ground hereupon, nor multiplying words by drawing out our Prayers into a great length, after the manner of heathens, and hypocrites, of the one of which, it is ſaid, *They thinke to be heard for* Matth.23. *their much babling*, of the other, *They devoure widowes houſes, and for a colour make long prayers*: And againſt unpremeditated preaching, *Study*, ſaith 2 Tim.2.15. *Paul* to *Timothy*, *to ſhew thy ſelfe a work-man, that needeth not to be aſhamed dividing the word of truth aright.*

3 Judges alſo ought not to be raſh in paſſing ſentence upon any caſe, that cometh before them, for they judge for God, and God is preſent amongſt them, and ſo, they alſo ſpeake before God in a ſpeciall manner.

4 In our making vowes, or ſwearing, we muſt not be raſh, but proceed with due conſideration, as *Jeremiah* teacheth, ſaying, Jer.4 4. *Thou ſhalt ſweare the Lord leveth in truth, in judgement, and in righteouſneſſe.*

5 In our common talke, he that is raſh and haſty to ſpeake, uttereth a multi-

tude of words, and a multitude of words cannot be without ſinne, as hath beene taught before in Proverbs; wherefore *let every one* ſaith *James be ſwift to heare, ſlow to ſpeak*, and our Lord ſaith, *Of every idle word men ſhall give account at the day of judgement*. and if of idle words, much more of blaſphemies, curſings, railings, lying, and filthy talking.

Iam. 1.19.
Matth. 12.36.

6 Here is a warning againſt ſpeaking unreverently of the Word or Workes of God, or cenſuring his doings either in judgement or mercy, as if any Act, Word, or Decree of his were unjuſt, or untrue, who is Truth, Goodneſſe, and Righteouſneſſe it ſelfe. And yet we in our haſte are ready to fault every of theſe wayes, for which we have need to be thus warned, and to thinke upon this warning to repent, and not to doe ſo any more. *God is in heaven, &c.* It ſtands thee in hand to be ſparing of ſpeech, and not to let thy tongue runne riot, and ſo thou hereby increaſeſt thy ſinnes before God, who will judge thee for thy very words, as Chriſt ſaith, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* God is in heaven thence to behold thee upon earth, and to take notice of all thy ungodly ſayings, he is not to be dealt withall, as an earthly judge, who may be corrupted, as being an earthly man like thy ſelfe, and ſo made to connive at thy evill ſpeeches, therefore uſe few words, and then thou ſhalt have the fewer ſinnes; and as in thy common talke, ſo in thy prayers, becauſe he reproveth much babling, and vaine repeatings of the ſame words for want of other matter, there being ſtill a deſire to hold out long in praying, as an inſeparable accident of zeale; but this is not zeale according to knowledge, but a blinde zeale, and therefore vainly gloried in, although zeale and fervency of ſpirit ſometimes cauſeth the doubling and trebling of the ſame petitions and words, as our Saviour Chriſt in extremity prayed in the ſame words three times over a little before his Paſſion, and *Daniel* iterateth the word Lord often in the ſame Prayer.

Dan. 9.

Moreover, God is ſaid to be in Heaven, in reſpect of his infinite Glory, able to ſtrike fear and reverence into any man that ſpeakes before him, and to make him uſe few words, as the Majeſty of a King cauſeth reverence in thoſe that are before him.

Laſtly, to intimate his power to puniſh ſuch as any way offend him, ſeeing there is not an Angel in heaven, but is of wonderfull great power to deſtroy great numbers and hoaſts of men, as was proved upon the hoaſt of proud and blaſphemous *Sennacherib*, and upon *Pharaoh*, and his people. And for uſing few words, there is a common ſaying, *That man is wiſe that ſpeaketh few words*, and *Xenocrates*, a wiſe Philoſopher, being amongſt others, that ſpake many evill words, was ſilent all the while, and being asked the reaſon, he ſaid, That he had often repented, that he had ſpoken, but never that he held his peace. And to prove that few words are a ſigne of a wiſe man, it is added on the contrary ſide, Verſ. 3.

Vir ſapit qui pauca loquitur. Nunquam tacuiſſe nocet, nocet eſſe locutum.

Verſ. 3.

For dreames come by the multitude of buſineſſe, and a fooles voyce is knowne by the multitude of words. That which a man is buſied about in the day time, is oftimes repreſented to his phantaſie in the night in ſleeping; ſo a foole, and one that hath fooliſh thoughts in his minde, breakes forth into fooliſh ſpeeches, through his being given to talke much, and ſo his folly is knowne, which if hee did hold his peace, would be concealed, and he would ſeeme wiſe, as hath been before taught.

Verſ. 4, 5, 6.

When thou voweſt a vow to God, deferre not to pay it, for he hath no pleaſure in fooles, pay that which thou haſt vowed. Verſ. 5. *Better is it that thou ſhouldeſt not vow, then that thou ſhouldeſt vow, and not pay it.* Verſ. 6. *Suffer not thy mouth to cauſe thy fleſh to ſinne, neither ſay before the Angel, it was an errour, wherefore ſhould God be angry at thy vow, and deſtroy the worke of thy hands?* Having commended ſpeaking few words before God in generall now he giveth a charge according to the expreſſe Law of God againſt vowing, or in word promiſing any thing to God, and not performing it.

Num. 30.

Lavater underſtandeth this as concerning onely the time, whilſt they lived under the law of Ceremonies, ſaying, That the Ceremonies of the Law may as well be continued under the Goſpel, as making vowes. For things, about which

Lavater.

vowes are converſant, are either duties commanded, and to theſe we are all bound by our generall vow in Baptiſme, and if that, and Gods Commandements be not of force to make us doe them, other vowing certainly will not; or they be about indifferent things, the nature whereof is altered by vowing, they being made now neceſſary, which ought not to be; or laſtly, they are about things unlawfull, as was that vow of *David* to kill *Nabal*, and all his males, and of thoſe forty men, that vowed not to eat or drink, till they had killed *Paul*, and the vows that are now made by ſuperſtitious Papiſts to merit ſalvation, as to live a Monaſticall or eremiticall life alwayes, to obey their Abbot, or Prior in all things; although in ſo doing, Parents be diſobeyed by their children, and Maſters by their ſervants, and Magiſtrates by their ſubjects; from under whoſe power theſe Votaries thinke, that they are now gotten. Hitherto *Lavater*, who referreth alſo for this matter to *Peter Martyr* in his Common-places, and *Wolfgangus Muſculus* in his Common-places. But I ſee no ſtrength of reaſon in all that which he ſaith againſt making of vowes now, and performing them, any more then under the Law, onely ſuch things as properly pertained to the Ceremonial law, are not now to be vowed, nor any thing unlawfull, which might never bee done either under the Law or Goſpel, and of this ſort I grant, are Monaſticall vowes, and vowes made to Saints, for it is to God, that we are bidden to vow and performe it, and not to any other; ſo likewiſe *Pſal.*51.

And for ſo much as the Old Teſtament is the word of God, and herein it is often preſcribed, and there is nothing ſaid in the New to put an end to this Precept, it is of force ſtill, and not to be counted as ceremonies of the Law aboliſhed by Chriſts fulfilling the things therein prefigured; For the reaſons brought, they are of little force:

For firſt, Although things commanded have a ſufficient tye put upon them, in that they are by God commanded, yet it ſeemed good to his divine Wiſdome to require his people to enter into a Covenant with him by bloud, the more ſtrongly to binde themſelves to keepe them, and as they covenanted, they promiſed and vowed to keep all Gods Commandements alwayes. And whereas he ſaith, our vow made in Baptiſme tyeth us to all things commanded, and therefore particular vowes making after this, are ſuperfluous; he firſt hereby confoundeth himſelfe in his owne ground, that vowes are not to be made, under the New Teſtament, any more then ceremonies of the Law to be held, in that he juſtifieth this vowing. Secondly, if a generall vow once made, it were not lawfull to make particulars after this, then they that lived under the Old Teſtament did an unlawfull thing alſo, becauſe they had all before made a generall, as hath been declared.

Exod.24.
Deut.5.27.

2 What reaſon there is, why things indifferent may not be made neceſſary by promiſing them to God upon condition, I ſee not, any more now then in times of old, when they vowed in time of danger, if God would preſerve them, to give ſuch land, or ſuch beaſts unto him, which they needed not to have done, but they being vowed, a neceſſity lay upon them to doe ſo, and likewiſe to abſtaine from wine and ſtrong drinke, haply becauſe they had hereby formerly offended. Only ſuperſtitious vowing is to be codemnned, as hath beene aforeſaid, as being a renewing of the Ceremoniall law, and that with additions, of which there is no ground. But for vowing that which is lawful and good, when this is done, we muſt not deferre to pay it; it is ingratitude, ſaith *Ambroſe*, when God hath done that for thee which thou deſireſt, not to performe that to him which thou promiſedſt.

Verſ. 6.
Junius.

Verſ.6. *Suffer not thy mouth to cauſe thy fleſh to ſinne*; that is, ſaith *Junius*, to cauſe thee to ſinne, for in reſpect of nature, we are fleſh, and being regenerate, we are compoſed of fleſh and ſpirit, the one leading to ſinne, the other to righteouſneſſe, and when we ſinne, this is cauſed by the fleſh; and in vowing the mouth, from which the vow or promiſe made to God cometh, but is not performed, cauſeth ſinne through the fleſh prevailing againſt the ſpirit, and hindring a man from doing the good, that he ſhould, and is by ſo ſacred a Bond bound unto. *Before the Angel, ſay not it was an errour*; that is, before Chriſt the Sonne of

God, who is *the Angel of the Covenant*, before whom all that is vowed is vowed, and if it be not performed, he that ſinneth thus, muſt looke for deſtruction at his hands. *Lavater* agreeth with *Junius* about the fleſh put for a mans ſelf, the part for the whole, but by fleſh, he alſo underſtandeth wife or children, who are ſaid to be thy owne fleſh, and by the mouth cauſing thy fleſh to ſinne, he underſtandeth not onely by vowing, and not performing, but alſo by obſcene talke, by curſing, ſwearing, blaſpheming, and lying, and railing, to all which men are moſt apt in drunkenneſſe; and a mans mouth cauſeth him to ſinne, or maketh him guilty of ſinne, when his tongue, as a fire out of the place, ſetteth all things on fire. And by fleſh underſtanding his children, or wife, he ſaith, his fleſh is made in this ſenſe to ſinne, when by his ill example they are corrupted, and doe the like alſo. *Say not before the Angel,* that is, before the Angels, whom God hath ſet about his people to guard and keepe them, and ſo are alwayes neare unto them, either in their Aſſemblies, or elſewhere, as they are ſeverally aſſigned by their Guardians, which is to be conſidered of, as the forcible motive to take heed of ſinning in failing, eſpecially in our promiſes made to God, which ſuch holy Spirits cannot indure, but wil be hereby chaſed away from us, as Bees are by ſmoak, and this I take to be the right meaning of this; And for the meaning of the words following, *Deſtroy the workes of thy hands*, it is left God being offended, curſe thy labours, and ſo in keeping backe a little which thou haſt vowed, all that thou haſt got by the laborious working of thy hand, or forefathers for thee, come to ruine, as it is often ſeene, that devouring things devoted, bringeth a curſe upon a mans whole eſtate to conſume it, and the like is true touching Tythes with-holding, and letting the houſe of God lye waſte through covetouſneſſe, as both the Prophets *Haggai* and *Malachi* teach.

Mal. 3.
Lavater.
1 Cor. 11.
Matth. 18.
Hag. 1.
Mal. 3.

Forſterus by the Angel here underſtandeth the Prieſt, who is alſo called the Angel of the Lord, where it is ſaid, *The Prieſts lips ſhall preſerve knowledge, for he is the Angel or meſſenger of the Lord. Say not it is an error,* hereby is noted the manner of men, when they have ſinned, to excuſe even the fouleſt fault, it was my infirmity, I ſpake thus, or thus indeed in my haſte, or in my drinke, but no ſuch excuſes will be taken for breaking of a vow, but deſtruction ſhall goe on notwithſtanding; wherefore let us not extenuate, but aggravate our ſinnes againſt our ſelves, as *David* did, that we may finde grace and pardon, as he did. *Cajetan* ſaith, there be three properties of the mouth, to eat, to kiſſe, and to ſpeake; by eating, the mouth cauſeth the fleſh to ſinne through gluttony and drunkenneſſe, when a man being drawne by his taſte running into exceſſe of riot; by kiſſing, when carnall pleaſure carrieth him to adultery, or fornication, or laſciviouſneſſe; and ſpeaking, when either he performeth not his vow, is raſh, and inconſiderate in making it, or any other way, he offendeth with his tongue. Some ſay the fleſh is ſaid to be cauſed to ſinne to imply the weakneſſe thereof, whereby the ſinner excuſeth himſelfe, laying the fault upon his nature, yea, and upon God that hath made him ſo.

Mal. 2.7.
Note.
Pſal. 5.1.
Cajetan.
Jerom.

Verſ. 7.

Verſ. 7. Is nothing elſe but a concluſion in generall againſt loquacity impugned, verſe 2. and that by comparing a multitude of words for the vanity thereof to dreames.

Verſ. 8.

If thou ſeeſt the oppreſsion of the poore, and violent perverting of juſtice and judgement in a Province, marvell not at it, for he that is higher then the higheſt, regardeth, and there be higher then they. Chap. 3.16. Having ſpoken of wickedneſſe in the place of judgement, as a great vanity; now after ſome other vanities he reſumeth the ſame argument againe, as thinking that he had not ſpoken enough before, to comfort and confirm us againſt the temptation, wherewith we may bee tempted, that God careth not for the affaires of men, nor what wrongs be done by one unto another, becauſe revenge is not ſpeedily taken upon the wrong doers. But this ſhould ſtay our mindes in this regard, that as amongſt men ſome are higher then others, who oftimes doe afterwards call to account, and puniſh inferiour Magiſtrates; ſo none are ſo high upon earth, that doe wrong, but God, who is above all, conſidereth it, and he hath his Angels, that be higher, then they, ready preſt to doe execution upon them, when the time cometh, that he hath appointed, as upon *Pharaoh* and his people, that wronged the Children of *Iſrael* ſo notoriouſly

Hieron. Vatabl.

riouſly, whoſe firſt-borne were therefore deſtroyed all in one night by an Angel, and they were delivered from their ſufferings and oppreſſions. Thus *Jerome*, *Vatablus*, *Cajetan*, *Arboreus*, *Lavater*, &c. but *Lyra*, becauſe it is ſaid *in a Province*, will have by the higher then they, the King underſtood, who reigneth over many Provinces: but what if he be unjuſt alſo, as he may be, and often is, what a comfort were there to the wronged, if there were none above him to animadvert againſt his injuſtice and violence? and if there be no ſuch man higher, as ſometimes it falleth out, as when Rebels prevaile, and there is no King, who then ſhall puniſh the wrong doers, but God?

Verſ. 9. ***Moreover the profit of the earth is for all, the King himſelfe is ſerved by the field.*** This ſeemeth to have coherence with Verſ. 8. thus, whereas Kings and Judges wrong poore men in judgement, by whom the ground is tilled, to their great diſcouragement, they doe herein they know not what; for the King and all his ſubjects muſt ſuſtaine want of things moſt neceſſary, that is, bread, if husbandry be hindred, either by committing to priſon husbandmen, or violently taking away their cattell, wherewith this worke is to be done, or unjuſtly cutting them off, or deſtroying their corne, as is too much practiced, when violence is exerciſed, as in Civill wars in a Land.

Verſ. 10. ***He that loveth ſilver, ſhall not be ſatisfied with ſilver, &c.*** Here the ſame argument is ſtill continued, as if he had ſaid, there is no reaſon, why poore men ſhould be oppreſſed by the high and great ones, as was complained of verſe 8. for all this is to get riches to themſelves; but herein they ſhall faile of their end, that is, of being ſatisfied herewith, as all ſhall be, that ſo love riches, that they will get them by right or wrong. Therefore he concludeth this to be a vanity, to get goods together in abundance by hooke and crooke to the indangering of a mans ſelfe in reſpect of Gods judgement, and yet not be able to attaine the end of his ſo doing, *viz.* ſatisfaction herewith, as the hydropicall man, that drinketh much and often, and yet is not ſatisfied, for the love of money increaſeth, as much as money it ſelfe is increaſed.

Creſcit amor nummi quantum ipſa pecunia creſcit.

Verſ. 11. ***When goods increaſe, they are increaſed, that eat them, and what good is there to the owners, ſaving the beholding of them with their eyes?*** Here is another reaſon againſt unjuſt getting of worldly goods, as the owners thereof, when they have abundance, are not ſatisfied, which is one miſery; ſo they have not of them all any more good, but the beholding of great heapes of treaſure: but the wealthier and the greater they are, the more ſervants they muſt keep about them to devoure them, and then more reſort of friends, and for the moſt part but of Trencher-friends, that love them for that which they have, and the good food which they eat at their charge, but let their goods be gone, and then ſuch friends will come no more at them, and much muſt alſo be given away. For a full Comment upon this, we may take that ſpeech of *Xenophon*, of one *Pheraulas* ſpeaking to *Saca*, and ſaying, Doeſt thou indeed thinke, that I live the more pleaſantly, becauſe I poſſeſſe more? know, that I never did eat, or drinke, or ſleep more ſweetly, then when I was poore; Now that I have gotten much, what doth it profit me, onely that I have more to keepe, more to give to others, and the more I keepe, the more buſineſſe I have; For now, many ſervants looke for meat and drinke from me, many for cloathing, ſome muſt have the Phyſitian. Moreover, one comes and brings me word of my Sheepe devoured by Wolves, another that my Oxen falling from a ſteepe place periſhed, or that ſome diſeaſe hath ſet in amongſt my Cattell, therefore I ſeeme now to my ſelfe, to be in a more ſad condition then formerly, when I had but little.

Lavater. Xenophon Cyropædi.

Verſ. 12. ***The ſleepe of him that laboureth is ſweet, whether it be little or much that hee eateth; but the fulneſſe of the rich ſuffereth him not to ſleepe.*** Here is a third reaſon againſt covetous ſcraping together of worldly goods, hereby men loſe their ſleepe many times, when poore men that labour, and have but little to eat, ſleep full ſweetly; for either their exceſſive eating and drinking makes them ſtomacke-ſicke in the night, according to *Schola Salerni*, ſaying, *That thou mayeſt be light in the night, eat a light ſupper*; and againe, *Let thy ſupper*

Schola Salerni ut ſis nocte levis ſit tibi cœna brevis.

be

Cæna levis, cænaq; brevis tibi ſit quia magna cæna nocet, &c.

be light and ſhort, becauſe a great ſupper hurteth, &c. or their worldly cares, leſt they ſhould be robbed, vexation at loſſes, or ſtuddying to increaſe their wealth, and what fraud to uſe to this purpoſe, and the conſcience of gaine unjuſtly gotten ſometimes exerciſes them ſo, that they cannot reſt, and who doth not prize ſleep as a great benefit? and if ſo, why are riches ſo eagerly ſought after?

Verſ. 13. Verſ. 14. *There is a ſoare travell which I have ſeen under the Sunne, riches kept for the Owners thereof to their hurt. But thoſe riches periſh by evill travell and he begetteth a ſonne, and there is nothing in his hand.* Here is a fourth reaſon againſt getting riches unjuſtly, they that doe ſo, get them to their own hurt, for whether are Theeves and Robbers bent to breake through and ſteale, and ſometimes to murther, but to rich men? upon whom is the eye of Tyrants, but upon them, to pick quarrels againſt them, and to impriſon ſometimes, and ſlay them? the low ſhrubs and ſailes eſcape the dint of ſtormy winds, when the tall Cedars, and high-hoyſed up ſailes are blowne downe. Sometimes, a mans owne Children and Servants, for his wealth prove treacherous to him, and make him away; to ſay nothing of the loſſe of their precious ſoules coming hereby, covetouſneſſe in them being an incurable diſeaſe, continuing even to old age, and then increaſing more. And ſome there have been, who have had abundance of Corne covetouſly hoarded up by them, expecting a dearth, but it proving a plenty, have for griefe and vexation hanged themſelves. For the next words, *Thoſe riches periſh by evill travell,* hereby is meant, either by prodigality in ſumptuous feaſting, or buildings, coſtly Houſhold-ſtuffe, and apparrel, or in company-keeping, and drinking, gaming, or whoring, or following other Paſtimes, or bringing up Children in a prodigall way, or Surety-ſhip, whereby all is conſumed, and ſo his Heire coming hath nothing, but is poore, and ſo in worſe condition, then the ſonne of a poore man, becauſe not uſed to labour, as he hath been, nor brought up in any courſe of life to get his living. Oft-times alſo rich men are proud, and bearing themſelves upon their wealth, deſpiſe others, and are contentious in Suits of Law, whereby much of their eſtate is alſo waſted.

Verſ. 15. Iob. 1. Verſ. 16. *Ambroſ.* *As he came forth of his Mothers wombe, ſo ſhall he returne to goe as he came, &c.* In this, and verſ. 16. is a fifth reaſon; put caſe that a rich man conſumeth not, but increaſeth his wealth to the end of his dayes, yet then he goeth naked out of the world, as he came into it, and ſhall carry nothing away, as *Job* alſo ſaith; *He goeth in all points as he came, and what profit hath he, that he hath laboured for the wind?* There is no difference, ſaith *Ambroſe*, betwixt the dead bodies of the rich and the poor, but that thoſe of the rich haply ſtink more, as being fuller of putrifying matter, through their full & dainty diet: therefore labouring for riches is labouring for the wind, or empty aire. If a rich man hath more coſt put about his dead body, when he goeth to the Grave, and ſome of his money put in together with him, as ſome have had, yet all this is nothing to him now, becauſe he hath no benefit hereby, and he ſhall at the laſt day riſe as naked, as the pooreſt, and come to Judgement.

Verſ. 17. *All his dayes he eateth in darkneſſe, and hath much ſorrow and wrath with his ſickneſſe.* By darkneſſe here, as commonly in other places, miſery is to be underſtood, and the rich man is ſaid to eate, and drinke in miſery, becauſe there is alwaies ſomething or other to vexe him about his worldly goods; either he hath been robbed, and cannot eate his meat cheerfully for that, or Servants idle out their time, and purloyne from him, which is another vexation, or his Children are too waſtfull, or his Wife, or ſhe giveth too much to the poore, or he heareth of loſſes, or debtors keep not touch with him, or he is by others defrauded of his due, &c.

Lavater. Again, it may be alſo taken, as *Lavater* hath both, of his retired living, keeping out of company, or ſo that men may not know where to have him, for feare of being charged by them; or he obſcures and hides his wealth, keeping it from the knowledge of men, by pretending that he is poore, and habiting himſelfe accordingly; for the ſorrow and wrath, which he hath with his ſickneſſe at the laſt, whereof he dyeth, it is not only in regard of his pangs, but the troubles about his eſtate, which then he hath to diſpoſe of; or becauſe he perceiveth his Children, or friends, to ſtand gaping after his goods, thinking long for his death, by all which he is ſo troubled, that now, when he hath moſt need to prepare for his departing, he is moſt intangled with the world, to the great prejudice of his ſoule; and this is a ſixth reaſon againſt greedy gathering of worldly goods, they doe but cauſe the more ſorrow and vexation, even in eating, when all men are wont to be merry, and in ſickneſſe, when we have no need of a further burthen to be added by other ſorrowes.

The vulgar Latine for *ſickneſſe* hath *ſadneſſe*, but חלי ſignifieth his ſickneſſe, or infirmity, and it may be underſtood of ſickneſſe coming by vexation, and trouble about earthly things; if then there be ſo many reaſons againſt ſo earneſtly deſiring to gather the goods of this world, what remaineth; but, Verſ. 18. *It is good and comely for one to eate, and drinke, and to enjoy the good of all his labour, that he hath taken under the Sun, &c.* which hath been ſo often ſpoken of already, that I need not to ſay any more upon it.

CHAP. VI.

Verſ. 1. THis Chapter beginneth as the other ended, for there he having pronounced it to be a rich mans portion, to live comfortably upon his wealth in this life; now on the contrary ſide, he ſheweth it to be a great miſery not to doe ſo, but to live ſparingly, and at the laſt to dye full of wealth, and honour, his goods coming into the hands of ſtrangers, as it often falleth out, which is to be underſtood for want of Children of his owne to inherite them, for which he ſaith:

Verſ. 3. *If a man beget an hundred Children, and liveth many yeares, and his ſoule be not filled with good, and alſo that he hath no buriall, an untimely birth is better then he*; For hitherto, ſince Chap. 4. 8. he hath ſpoken of a covetous man without Children, now he ſpeakes of one, that hath many Children, and he ſpeakes of it, as a great bleſſing, for ſo ſpecially under the Law it was, and to be without Children, a reproach; but he that injoyeth this bleſſing, and the bleſſing of long life alſo, if he be a covetous wretch, and cannot beſtow a ſufficient part of his goods upon himſelfe, to live joyfully hereupon, and when he dyeth, to ſpare charges of a Funerall, will be put into the ground, without any ſolemne meeting of friends and neighbours to accompany him to his Grave, an untimely birth is better then he; or as ſome expound it, is ſo dealt withall by his Children, or falling into enemies hands, and being ſlaine, and let lye in the fields without any buriall: *Jerome* expounds it either way; for ſuch, as God honoured of old, were honourably buried, as *Abraham* buried *Sarah*, his two ſonnes, *Iſaac* and *Iſhmael* buried him, and *Jacob* and *Eſau*, *Iſaac*, all the ſonnes of *Jacob*, him, all Iſrael, *Samuel*, &c. *Lavater.* therefore it is ſome part of unhappineſſe in this world, in an ordinary courſe to be without a buriall; but if extraordinarily through perſecution the Saints of God for his ſake ſuffer this reproach, it is an honour unto them, wherein they may glory, if they know that they ſhall be thus uſed, as the Apoſtle *Paul* gloried in his ſufferings, and ſaid, Gal. 6. *God forbid that I ſhould glory in any thing but the Croſſe of Chriſt*, to be hanged upon which, in an ordinary courſe, was a curſe: but for his ſake to be thus, or otherwiſe diſgraced any way, a great favour of God, and an honour.

Verſ. 4. *For he cometh in with vanity and departeth in darkneſſe, and his name ſhall be covered with darkneſſe.* This and verſ. 5. are generally underſtood alike of Abortives; but *Carthuſianus* and *Hugo* underſtand this, as ſpoken of the covetous mentioned before, *Carthuſ. Hugo Card.* that wanteth a buriall, *he cometh into the world with vanity*, or *in vaine*, according to the vulgar, for what vainer thing can there be then ſuch a man? his coming into the world, but living altogether in a toylſome courſe of life, and then departing in ſuch a manner, is worſe then if he had been an Abortive; and that it is ſpoken of the covetous Miſer appeares, becauſe he ſaith,

His

Verſ. 4. *His name is covered in darkneſſe,* whereas untimely births, or ſtill borne Children have no names, neither can they be ſaid to come into the world in vanity, and to depart, for they depart before they come in; it is therefore moſt probably ſpoken of ſuch a Miſer, further to ſet forth his miſery and baſeneſſe in life and death, being without a buriall, when he hath lived long, and laboured for goods, as takeing no pleaſure of his gettings; for a life ſo led is in vanity, and ſuch a departing is in darkneſſe, according to the letter, becauſe he is ſo put into the ground in the night, and there being no Sepulchre provided for him, he lyeth in obſcurity, as if he had never been, not ſo much as his name being remembred a ſhort time after, no more then an Abortive that had no name.

Verſ. 5. *Moreover he hath not ſeene the Sunne, neither knoweth any thing, this hath more reſt then the other*; That is, herein is the wretched man before ſpoken of worſe then an Abortive, not only that he cometh in vaine, and departeth in darkneſſe, and now hath no name, or is not remembred any more then ſuch an one, but alſo for that the Abortive never ſaw the Sunne, nor knew any miſeries of this life, as he hath long done, but beginning to live, and then dying againe, it is at reſt; whereas ſuch a man never reſted, but alwayes toyled and travelled, neither being dead hath he reſt, but is in that utter darkneſſe of the damned, in weeping and gnaſhing of his teeth through torment without end in that burning Lake of fire, and this may goe for a twelfth vanity, further amplified, verſ. 6.

Verſ. 6. *Yea, though he live a thouſand yeares twice told, yet hath he ſeen no good, doe not all goe to one place?* He had before ſpoken of a covetous mans living long, but not being filled with good, now he mentioneth a farre longer time, then ever any lived here, or can live, two thouſand yeares, if his many yeares before ſpoken of could be ſo many, yet in all this time he ſeeing, that is, injoying no good, through the miſerableneſſe of his minde, why he is now worſe then an Abortive Childe? for all, both long livers, and ſuch as inſtantly dye, after life received, goe to one place; That is, to the earth, and he goeth not thither without much ſorrow and labour firſt indured, this untimely birth without any.

Verſ. 7. *All the labour of a man is for his mouth, yet the ſoule is not filled*; That is, for meat and drinke, and other neceſſaries of this life, for which a moderate eſtate will ſuffice; but the covetous man, as if he might want hereafter, is not ſatisfied, although he be well provided for, but ſtill would have more, yet he makes no liberall uſe of that which he hath, he eates and drinkes ſo ſparingly, that he dares not fill his belly for feare of want afterwards, and ſo he is unſatisfied two wayes; 1. In reſpect of his appetite, which by reaſon of his empty belly is ever craveing. 2. Of his minde, which is ſtill deſirous of more.

Verſ. 8. *What hath the poore, that knoweth to walke before the living?* Having ſhewed the end of all mens labour about worldly things, to what end it is, viz. for their bodie, in getting which things yet the ſoule is not ſatisfied; now he cometh to diſtinguiſh men into wiſe and fooliſh; further deſcribing the wiſe man, who notwithſtanding his wiſdome may be poore, although he knoweth how to carry himſelfe diſcreetly before the living; That is, men living together with him, and by an interrogative he doth moſt earneſtly aſſevere, that neither of them hath ought but vanity, if things here below be their only ayme; for a man may be wiſe this way, and yet poore, although of a very civil and commendable carriage amongſt men, and a Foole may be rich; That is, one that knoweth nothing but how to get riches, or hath them left him by his friends, to keep and increaſe them by injuſtice, and wrong, or to ſpend them upon ſenſuall pleaſure, which being ſo, it followeth, that one is not more happy then another for theſe tranſitory goods, that we may not eſteeme of them any otherwiſe, then as of vanities; and if we deſire to be happy indeed, ſeeke after the true treaſure, which will make us perfectly happy, of which our Lord ſpeaketh, ſaying, *Lay up for your ſelves treaſures in heaven.*

Verſ. 9. *Better is the ſight of the eyes, then the wandring of the deſire, this alſo is vanity.* The vulgar, *It is better to ſee that which thou deſireſt, then to deſire that which thou knoweſt not*; but this is altogether from the Hebrew, and

Lavater.

agreeth not to the ſence of the place, New Tranſlation is word for word according to the Hebrew, only הלכ walking is rendred *wandring*, but it is all one, the meaning is, it is better to reſt contented with that which a man hath, although he ſeeth that he hath but little, then to be covetous of more, which not being able to attaine unto he is diſcontented; or if he attaineth to it, his deſire ſtill goeth after more without end.

Note.

Thus *Lavater*, who alſo ſaith; That ſome underſtand it of knowledge in things Spiritual that is ſound, that a man plainly ſeeth by the word, that this is the truth, then a fond deſire after new revelations, which is in phanaticall men, who thinke, that there are other truthes yet unrevealed in the word, whereby they are miſerably carried away into groſſe and pernicious errours, a thing too common in theſe our miſerable times, heretofore in other Countries, now in *England*, to the making of infinite Schiſmes in the Church, which ſhould be all as one, and walke by one rule.

Bibliander.

Laſtly, Some take it to be an Objection, is not the ſight, that is, a mans foreſight and providence, againſt the time of old age, to lay up ſomewhat againſt that time, better then to deſire only to be then provided for, that a man may not want, without this providence, which is wanting in many, and ſo in old age they come to miſery? To this *Salomon* anſwereth, *this is vanity*, becauſe it is but a pretext of covetous men to colour over their covetouſneſſe; this is a truth, but the words will not beare it here, becauſe they are plainly an affirmation, not an interrogation, and here is no word ſignifying *not*; for the former, it is alſo a truth; but whether theſe words be ſo to be extended I make a queſtion, becauſe he ſpeaketh here only of worldly things, and not of Spirituall, otherwiſe there will be no coherence with the former, whereas it being the firſt way underſtood, cohereth very well, for ſo much as no man hath in the end more then another of theſe worldly goods, for all came naked, and ſhal goe naked; therefore it is beſt to be content with that which we have, and not covetouſly ſtill wander in our deſires after more and more, for this, as hath been before ſhewed, is vanity, and vexation.

1 Tim.6.6.

Verſ. 10. ***That which hath been is named already, and it is knowne that it is man, neither may he contend with him that is mightier then he.*** Againſt that which hath been ſaid of the vanity of the Covetous, that is never content, but ſtill deſireth more, theſe words are oppoſed, as if he had ſaid; It is vaine and impotent man, that wandreth ſo in his deſire of worldly goods, with whom the Lord by his Spirit in me, ſtriveth to take him off from this his Covetouſneſſe, by right and wrong ſtirring him up to increaſe his wealth; neither ought he by going on in this evil courſe, to ſtrive againſt God, who is mightier then he, whoſe wrath he incurreth by ſo doing. And to imply his weakneſſe, he ſpeakes of his name *Adam, earth*, wherein what ſtrength is there, when a veſſel is made out of it, in reſpect of the Potter that maketh, and breaketh it at his pleaſure.

Lavater.

Upon this *Lavater* briefly toucheth, but he followeth another, namely, that every man is knowne unto God by name before he is, and therefore having made him, he will doubtleſſe take care to provide for him, and therefore he ſhall not need ſo greedily to deſire and ſeeke after worldly meanes; and if he doth contrary to his will, as the covetous Oppreſſour doth, he greatly over-ſeeth himſelfe, for in ſo doing he ſtriveth againſt one mightier then he, which no wiſe man will doe, for then he ſhall be ſure to goe by the worſt. That when the Lord ſpeaketh of knowing man by his name, he meaneth, that he takes care to provide for him, he proveth by *Eſa.* 43. *Feare not (O Iſrael) for I have redeemed, and called thee by thy name, thou art mine.* And *Eſa.* 40. *He calleth all things by their name*; and here he alledgeth the example of great men amongſt the *Romans*, who had their *Nomenclatores*, or remembrancers of mens names of the City, that they might call every one by his name, the more to ingratiate themſelves with them, and to draw their affections to them; and of *Auguſtus Cæſar* in particular, who uſed to ſalute every Senatour, when he came to their houſe, by their names; but for ſo much as not names, but one name, only *Adam*, Hebr. (which is the common name of all men, and hath been of old ever ſince the Creation) is ſpoken of, I rather preferre the firſt expoſition. only I adde in ſaying, *It is knowne that it is man, Adam,* it is man in the ſtate of corruption, that doth, as hath been before ſaid, becauſe that by *Adam* comes ſinne upon all men, and till we be regenerated, corruption of Nature hath the predominancy in us, to make us in ſeeking to get worldly goods to goe even againſt the Almighty.

Verſ. 11. Verſ. 12. *Seeing there be many things that increaſe vanity, what is man the better? For who knoweth what is good for man in this life, &c. for who can tell what ſhall be after him under the Sunne?* The vulgar, *There are many words, and that having much vanity in diſputation*; and then it ſeparateth, *ver.* 12. from this Chapter, making it the beginning of Chap. 7. but Hebr. it is both diſtinguiſhed from Chap. 7. and made part of Chap. 6. and although the word דבה[illegible] be uſed, ſignifying as well words as matters, yet there is no ground of making out the Tranſlation ſo, it being word for word, for *there is a multiplication of words, multiplications of vanity, what remaineth to man?* the meaning being in reference to ver. 10. *Neither may he contend with him that is mightier then he*; if any man ſhal dare to contend with that mightier, who is the Almighty, he may indeed in ſo doing multiply words, but in ſo doing he doth but ſhew himſelfe the more vaine, that will thus take upon him to diſpute with God, and what will remaine, or come hereof to fraile man? ſurely nothing, but the more wrath and indignation from God. Rom. 9.

Then another reaſon is added, ver. 12. *For who knoweth what is good for man?* That is, what man, that ſtriveth, as was ſaid before, knoweth, whether it will be good for him, if by hooke and crooke he could get a great eſtate in this world, labouring in this way all the dayes of his life, which is but as a ſhadow, that ſoone vaniſheth, for he haply makes account thus; That he ſhal ſet up his houſe to ſtand, and flouriſh after his deceaſe: but who can tell him whether it ſhall be ſo or no, ſeeing all things to come are to us uncertaine, and many times the Father increaſeth to very great wealth, but his Children coming after him waſt and conſume all.

CHAP. VII.

Verſ. 1. A *Good name is better then precious oyntment, and the day of death better then the day of ones birth.* Here he proceedeth to other things needfull to be knowne, and for our inſtruction, and direction, giving many Morall Precepts, as in the *Proverbs,* yet not receding from his common theame of vanity to the end of the Booke. Of the preciouſneſſe of a good name ſee before, *Prov.* 22. 1. where it is preferred before riches, ſo that by all good meanes it is to be gotten, and preſerved, and he is worſe then a Thiefe, that robbeth a man of his good name, but of this ſee more there; for the next words, it is not to be underſtood, that to all men the day of their death is better, for *Dives* dyed and went to Hell, and all the wicked dying, death hath dominion over them, as ſaith the Pſalmiſt: but of the righteous, with whom it is, as with *Lazarus,* that dying was carried by the Angels into *Abrahams* boſome. And when the faithfull ſuffered Martyrdome, the day wherein was celebrated as their Birth-day, as appeareth by the forme of Prayer then uſed: *Grant (O God) that we may imitate their vertues, whoſe Birth-dayes we celebrate*; becauſe then they began to live indeed a life laſting for ever, but being borne to live here, is beginning to live a dying life, full of ſinne, and full of miſery.

Concede ô Deus ut quorum natalitia celebramus eorum virtutes imitemur.

The *Thracians* being Heathens, followed their dead friends to the Grave with Muſick, meerely becauſe they were delivered from the miſeries of this life, out of an imagination of happineſſe to follow after, yet having no knowledge thereof, as the faithfull have.

Amongſt the ancient People of God, the *Jewes,* we may ſee that they did likewiſe, in the example of *Jayrus,* when his daughter was dead, he had Muſicians, whom Chriſt cauſed to be put out, when he raiſed her to life: And this may be a great comfort to us, when our time draweth near to dye, and keep us from being affected with horror at it, as naturally we be; for when a ſonne is borne unto a man he hath great joy, but the day that a man dyeth is better then that; and being duly conſidered, the righteous ſervants of God have more cauſe of joy, then of ſorrow.

Verſ. 2. *It is better to goe to the houſe of mourning, then of feaſting, for that is the end of all men; and the living will lay it to his heart.* This is but a repeating almoſt of the ſame thing; for where the dead lyeth, there is mourning; where a childe is well borne into the world, there is ſome time kept ſoone after with feaſting, for joy thereof; but to that houſe of mourning it is better to goe, becauſe we muſt all come to the ſame: and ſo here is occaſion given to every man to thinke upon his owne death, and to prepare for it by turning now from all his ſinnes, and ſtanding with his light burning, and his loines girt about by holineſſe of life, and heavenlineſſe of mind; as a ſervant that waiteth by night for the coming of his maſter, and by laying up a treaſure in heaven by almeſ-deeds.

Verſ. 3. *Sorrow is better then laughter, for by the ſadneſſe of the countenance the heart is made better.* This is a further confirmation of that which he ſaid before, that it is better to goe into the houſe of mourning, then of feaſting; for there is mirth, here ſorrow, for the friend departed, and they that are now affected with ſorrow, thinke of their owne death, and therefore prepare for it by repentance, and beginning leſſe to ſet by the tranſitory pleaſures and profits of this life; and ſo their hearts, that were before taken up with theſe vanities, are bettered; of earthly, being now made ſpiritual and heavenly: for this it is, that our Lord bleſſeth thoſe that mourn, for they ſhall be comforted; but againſt thoſe that laugh, he ſaith, *Woe to you that laugh now, for yee ſhall waile and weep.* Mat. 5.

Lavater. *Lavater*, (although for *ſorrow*, he hath [*anger*] as the vulgar alſo hath, and the word כעס ſignifieth, and ſo expounds it firſt of anger at ſin) yet he alſo concludeth with that which hath been ſaid. And it is properly meant of a mans owne ſins, at which he that is godly ſorrowfull, hath indignation firſt and chiefly, and then at the ſins of others, looking upon them with an angry countenance: For of this indignation at ſin the Apoſtle ſpeaketh, as an effect of godly ſorrow, ſaying, *What carefulneſſe hath it wrought in you? Yea, what clearing of your ſelves? yea, what indignation?* 2 Cor. 7.11.

Verſ. 4. *The heart of the wiſe is in the houſe of mourning; the heart of fooles in the houſe of mirth.* Still hee goeth on to prefer ſorrow, and to condemn laughter; he is not a wiſe man, that thinkes it beſt to ſpend his time in mirth, and pleaſure; but that upon conſideration of his mortality, and coming to an account of that, which hee hath done in the fleſh, wherein he findeth himſelfe very faulty, is ſorrowfull and mourneth therefore: But he that doeth contrariwiſe, taking no care about his being delivered from ſinne; but ſpends his time in jollity and mirth, is a fool, and with the fool in the Goſpell ſhall looſe his ſoule. Luk. 12.

Verſ. 5. *It is better to heare the rebuke of the wiſe, then the ſong of fooles.* Some are greatly taken with the flattering ſpeeches of thoſe that ſpeak them alwaies faire, but if any dare be ſo bold, as to reprove them for their ſins, they have indignation and wrath at it; but this is better for them, if their eyes were opened to ſee it; becauſe that by fooliſh flatterers they are made to pleaſe themſelves in their evill wayes, till ſudden deſtruction cometh upon them; but being reprooved, if they be not ſtout and proud, but will hearken to it, there is ſome relenting and amendment of their lives wrought in them. It is the ſame in effect with that, which was ſaid before in the Proverbes, *He that rebukes a man ſhall finde more favour at the laſt, then he that flattereth with his tongue.* Prov. 15. 3

Verſ. 6. *As the crackling of thornes under a pot, ſo is the laughter of a foole.* Having ſpoken much in the commendation of ſorrow, and againſt laughter, now he concludes, ſhewing how vaine all the mirth and pleaſure of the wicked is, it is but as the crackling of thornes, when they are ſet on fire, and flame out; for as this is over againe in a ſhort time, but makes a great ſhew for the preſent; ſo the proſperity and merry life of the wicked ſhal ſoone have an end, howſoever they have flanted it out in bravery and feaſting for a time, and in worldly pomp and glory; that we looke no otherwiſe upon them in the midſt of all their honour and pleaſure to envie them, as happy, and ſo be diſcontented with our mediocrity: but conſidering how ſoone this their pleaſant life fadeth, count it as nothing; but if we have Grace, though we be poore, rejoyce herein, for the riches of our faith, which indure for ever.

Jam. 2. 5
Mat. 6. 18.

Verſ. 7. *Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.* Having commended the reproaches of the wiſe, now he cometh to ſhew, that wiſe men have ſo little thankes ſometimes at the hands of thoſe, that they juſtly reprove, and ſeeke to turne from their evil wayes, that they are oppreſſed by them, either having mulcts of the Purſe laid upon them, or being impriſoned, or otherwiſe debaſed therefore, but in ſuch caſe to be oppreſſed makes a wiſe man mad.

The vulgar; *Calumny troubleth a wiſe man, and deſtroyeth his ſtrength*: but the Hebrew word העשק ſignifieth firſt, to oppreſſe by force, then to calumniate; and in the next clauſe, *a gift* is wholly omitted, which is Hebrew, and ſo it is rendred, as if one thing only were pointed at here, which troubleth a wiſe mans minde, and makes him do things unſeemly, whereas they be two, Oppreſſion and Gifts; for as ſome being reproved, oppreſſe, or calumniate, ſo others to mitigate this auſterity, and to worke upon the wiſe ſo, as that they may not once open their mouthes to ſpeake againſt them, give gifts unto them, and then they can have no heart to doe it; as in the other caſe, they grow ſometimes outrageous, and doe like Mad-men: As *Moſes*, when the people oppreſſed him with their calumnies for want of water, brake out into ſuch impatience, that God was offended with him therefore, and gave ſentence againſt him and *Aaron*, that they ſhould not come into the Land of *Canaan*; it is not then here ſaid, that Oppreſſion makes a wiſe man mad, as if he might be ſo, but that through infirmity of nature they are ſo, although generally never ſo meeke, as *Moſes* is commended to have been; that we may labour to be more ſtrengthened, and neither be overcome and made to deſiſt from our duty of reproving, although we reap nothing but hatred and reproach for our labour, nor for any provocation by wicked oppugners breake the bounds of moderation, howſoever we be offended; Nor laſtly, by gifts have our hearts ſo taken, as not to have any heart now more to reprove ſo good and beneficiall friends; for if we doe the one, we ſhal no more be counted wiſe before God, but mad and phantaſtick; if the other, not to have an underſtanding heart, but an heart deſtroyed, and conſequently life, becauſe the heart is the ſeat of life, and ſo the wiſe, that was alive before, is dead, and in danger to dye eternally.

Hieron.

Note.

Some underſtand it, as meant of diſtraction for the oppreſſions of others, through ſympathie, and fellow-feeling of their miſeries, for which their hearts faile them, as it is commanded, that we ſhould be affected to thoſe in bonds, as if we were in bonds with them; but howſoever the firſt of theſe may ſtand, the godly-wiſe are extreamly paſſionate at the miſeries of their fellow members; and he is not truly godly, that is not. The ſecond yet cannot be made good, becauſe the effect of a gift, and not of oppreſſion is ſecondly ſpoken of, and therefore the firſt expoſition is to be preferred in both clauſes, and not this, that holdeth not ſo well in either.

Olympiodorus.

Hebr. 13.

Verſ. 8. *The end of a thing is better then the beginning of it, and the patient in ſpirit, then the proud in ſpirit.* This I take not to be ſpoken without ſome coherence with verſ. 7. where the infirmities of wiſe men are laid open, that betray themſelves at the laſt, although they appeare not a long time, yet being provoked unreaſonably, or dealt withall by gifts, to ſtop their mouthes, they are at length through the impatience of their natures, either made mad, or luke-warme, that were before diſcreet in reproving, and would not ſpare in this way, when need was, either friend or foe. Now touching theſe, he ſaith, *The end of a thing is better then the beginning*; ſuch a man did well at the firſt, but in the end he foulely falleth. Therefore to be patient in ſpirit is better then to be proud, that will not beare much, but thinkes it the more credit to be revenged; and if we could get this ſpirit of patience, we ſhould never be mad at the wrong-doer, whatſoever we ſuffer, Mat. 23. 13. and ſo the end would be with us, as the beginning, and he that in a good way indureth to the end ſhal be ſaved. Some *begin in the ſpirit, but end in the fleſh,* as the Apoſtle complaineth, they run wel at the firſt, but not to obtaine; therefore let no *Note.* man thinke the better of his eſtate, becauſe he hath begun wel, but hold out to the Gal. 6. 9. end, being never weary of wel-doing; and that he may doe ſo, let him take heed of pride and impatience, and in humility of minde be patient at any abaſement; then to diſſwade the more from impatience, he ſaith:

Verſ. 9. *Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſome of* Verſ. 10. *fooles*; of which ſee before, *Prov.* 14. 17. 16. 32. *Say not thou, what is the cauſe that the former dayes were better then theſe, for thou doſt not inquire wiſely concerning this.* Having ſhewed it to be one point of wiſdome not to be impatient, now he toucheth upon another, for in ſaying, *thou doſt not wiſely to inquire after this,* he intimateth, that it is wiſdome not to inquire, why the former times were better, theſe worſe, as we are ready to complaine; Oh the miſerable times that we are falne into, as challenging God therefore, and not conſidering the cauſe to be in our ſelves, by reaſon of our ſins; he that is wiſe, doth not thus, but lookes at his owne and the ſinnes of others in theſe worſt times, as the cauſe of all our miſeries. It is true, our oppreſſions are greater by farre then in former times, but they are no greater then our ſinnes deſerve, all things be dearer, the hearts of the rich are more hardened againſt acts of charity, and communicating their goods *Note.* to their inſtructours. But it is no wiſdome to inquire what is the cauſe, as ſome doe, imputing it to the change of religion: but it is true wiſdome to take notice, how much in Morall things we are degenerated, in the midſt of our light, from that, which our fore-fathers were, in the midſt of darkneſſe, they were pious according to their knowledge, we prophane, or hypocriticall; they plaine dealing, we fraudulent; they hoſpitable, we unhoſpitable; they loving to one another; we malicious; they very abſtemious, and faſting often, we riotous, and intemperate. To looke at theſe things, that every one may amend one, is wiſdome indeed, but not otherwiſe to inquire what is the cauſe, without making further uſe of this our inquiry, as moſt doe, yea, although they come to the acknowledging, that ſinne is the cauſe; for as much as this is all the effect of their inquiry, but no reformation here-from followeth.

Verſ. 11. *Wiſdome is good with an inheritance, and in it there is profit to them that* Verſ. 12. *ſee the ſunne*; *for wiſdome is a defence, and money a defence, but the excellency of knowledge is, that wiſdome giveth life to them that have it*; ſtill he goeth on to ſpeake of Wiſdome, *it is good with an inheritance*; that is, when wealth concurreth herewith; a wiſe man that hath wealth, O how much good may he doe, which the poore wiſe man cannot, therefore he ſaith, *It is profit to them that ſee the Sunne*; That is, the fore-ſaid inheritance of Lands, and goods, is profitable to ſuch, as have the light of underſtanding and wiſdome, who are deſcribed by this, that *they ſee the Sunne*; whereby is intimated, that they live in light, all others in darkneſſe, and the profit, which they have by their ample poſ- Mat. 25. ſeſſions, is, that giving to the poore members of Chriſt, they give to him, to be repayed, an infinite reward at the laſt, and they that doe ſo, may be ſaid *to ſee the Sunne,* it being meant the Sonne of Righteouſneſſe in the poore, that repreſent him, craving releife for his ſake.

Some underſtanding the profit here ſpoken of, to be the profit, which the poore have from rich men, that are charitable, expound theſe words, *It is profit to them* *Hieron.* *that ſee the Sunne* thus, to the living in this world; for they that live here, ſee it, *Albinus.* they that are dead ſee it no more: but *Jerom,* and *Albinus,* and moſt are for the former, and it agreeth beſt, and in the words ſo underſtood there is moſt incouragement to rich men to diſtribute, and give hereof to the poore; or if by ſeeing the Sunne, we underſtand the living here, it profiteth them, but not the dead; if thou wouldeſt beſtow thy whole inheritance upon ſuch, as would pray for thee, thou ſhouldeſt be nothing profited hereby; and therefore we may ſee, what fooles the Popiſh Prieſts make their Proſelytes, in perſwading them to beſtow much upon them to lay Maſſe for them, and to pray for them from time to time, after their departure out of this life.

Note.

It may alſo be rightly inferred, if it profits only the living, a courſe is to be taken whilſt we live, thus to benefit our ſelves, now giving, and not keeping all, as long as we can, and then by our laſt Wills bequeathing it to the poore: we muſt give, what we wil give, in our life time, and ſo if a man ſhall leave ſomething Annuall alſo to them afterwards, it will be to the profit of his ſoule; now an inheritance is ſaid to profit them that ſee the Sunne, implying, that to fooliſh and blinde men, ſuch as the wicked are, it is no profit, but an hurt, they are hereby ſome of them made more covetous, ſome prodigall and vaine in the courſe of their lives, ſo as they would not have been, if they had been poore. And laſtly, Wiſdome is not ſaid to be good with an inheritance *excluſivè*, as if that wiſdome, which is in a poore man, were not good, for the contrary hath been taught before; but it is ſaid to be ſpecially good, when riches are added for the reaſons before ſaid, and becauſe the rich beare great ſway in the Common-wealth, and therefore being wiſe he may by his power and countenance be a meanes of much good, for the keeping of men in good order, and ſuppreſſing ſinne.

Verſ. 12.

Wiſdome is a defence, and money a defence; Here it is proved otherwiſe, that wiſdome and riches concurring are a great benefit, they are a double guard, as it were, about a man; by wiſdome a man fore-ſeeth dangers, for a *prudent man ſeeth the plague, and hideth himſelfe, when fooles goe on and are puniſhed*, and riches are as *a ſtrong City*, as hath been taught before in the *Proverbs*, Hebr. it is *in the ſhadow of wiſdome, and in the ſhadow of money*; but the word ſhadow is put for a defence, as where it is ſaid, *He ſhall be under the ſhadow of the Almighty, but the excellency of wiſdome is in this, that it giveth life*; riches of themſelves are not good to any man, but evil, if he, that hath them, wanteth wiſdome, that is, Grace; For as *Auguſtine* ſaith well, the goods of this world are good to the good, but evil to the evil, but when a wiſe man hath them, he improveth them ſo, as that he hereby layeth a foundation of living happily for ever, by doing good herewith; as the unjuſt Steward, when he ſaw that he muſt be put out of his Stewardſhip, dealt wiſely with his Maſters Debtors, by forgiving to one ſo much, to another ſo much, and ſo provided well for himſelfe to live, his Stewardſhip being ended. But if any man thinketh hereby to merit life, he not following the rule given by Chriſt, *When yee have done all theſe things, ſay, we are unprofitable ſervants, we have done but that which was commanded*; he is a foole, and not wiſe, ſeeing life cometh not for doing good, as a reward of our merit, but *ex abundanti*, out of Gods infinite mercy, that he may therefore be for ever glorified, and praiſed.

Pſal. 91.

Auguſt.
Bona hujus mundi ſunt bonis bona: malis mala.

Luke 16.

Luke 17. 10.

Verſ. 13.

Conſider the worke of God, who can make that ſtreight, which he hath made crooked? Of this ſee before, Chap. 1. 15. Now it is againe propounded to our conſideration, that God only may be acknowledged to have power, and all men infirme and impotent, to humble us, and to make us ſeeke to him, when any thing is perverſe, or crooked, in the Church, or Common-wealth, in the body, or minde, to rectifie, and ſet it to rights. But it is to be underſtood, that God maketh no man to be of crooked and perverſe manners, only he is ſaid to harden, and to give over to a reprobate ſence, by with-drawing his Grace upon mens voluntary taking into abominable courſes, againſt the light which they have, which being done, they have evil concupiſcence enough naturally in them, to draw them away to ſinne, and to obſtinate going on herein, turning the goodneſſe of God, which ſhould move them to repentance, into an occaſion of hardening, as *Pharaoh* did, of which I have ſaid more, *Rom.* 9.

Note.

Rom. 1. 19.

Jam. 4. 14.
Rom. 2. 4.

Verſ. 14.

In the day of proſperity rejoyce, but in the day of adverſity conſider; *God* *hath alſo ſet the one againſt the other, that man ſhould finde nothing after him.* The ſcope of this place is, to teach us in all eſtates to carry our ſelves well, in proſperity joyfully praiſing God, and being comfortable, taking part of that, which God hath given us, to make our hearts merry withall, ſo farre as ſtands with temperance, and chriſtian moderation, of which the Apoſtle ſaith; *Rejoyce alwayes* Phil. 4. 4. *in the Lord, let your moderation be known to all men*; we are not then bidden to be merry to exceſſe, as if God had proſpered us to this end, but in proſperity remembring, that adverſity is at hand, and that theſe two have their turnes, that we may ſo rejoyce in the one, as not even then to forget the other, but by thinking upon our fickle condition here, through the feare of God moderate our ſelves, leaſt our proſperity be the ſooner turned into adverſity; and if we doe ſo, when adverſity cometh, let us not be dejected, as men without hope, but conſidering the intercourſe of proſperity and adverſity, one being eft-ſoones ſet againſt the other; ſo that he, who is in adverſity now, may hope through Gods mercy ere long to come out of it, and live proſperouſly againe, as *Job*, *Joſeph*, and *David* did; be comforted in our adverſity, in expectation of the like favour, and ſo be kept from evill courſes, which the wicked take into being in miſery, either ſtealing, or ſeeking to the Devil, or making themſelves away through deſpaire and diſcontent. For the Lavater. laſt words, *that man might not know any thing after him*; That is, ſaith *Lavater*, after this viciſſitude of things made by God, man might not finde any juſt cauſe of complaint, he might not know any thing to ſay againſt God, although he endureth much miſery here: for who can ſpeake againſt him, that if he ſendeth adverſity for his ſinnes or triall, is ready againe eft-ſoones, if he be ſought unto, and truſted in, to ſend proſperity?

Hieron. *Jerom*, God ſends adverſity and miſery, and bringeth downe from proſperity, when he is offended, ſetting the one againſt the other, that man might not know any thing, but what he hereby learneth of him, that proſperity ſhall be to ſuch, as feare and love him, but adverſity to ſuch, as ſinne againſt him, that he may, by ſeeing this to have been his courſe of proceeding in all times and ages, be ſtirred up to live in his feare, and deterred from evil, and thus this verſe cohereth with the former, *None can make right that, which God hath made crooked*; man knoweth not any meanes how to doe this, that is, when all is miſerable, and diſorderly, ſo that he hath no pleaſure herein, but all griefe and ſorrow, he knoweth not how to rectifie things, but becauſe God knoweth, and doth it, upon mans repentance, turning adverſity into proſperity, he is taught hereby to conſider, how this favour may be obtained, and doe accordingly.

Olympiod. But of all others that is beſt, which *Olympiodorus* hath, That man might not know after the manner of God things to come, proſperous, or adv[illegible] which he hath appointed to come by turnes; for if he ſhould, he would not *to the* God, or being in adverſity ſeeke to him, but looke for proſperity after this by courſe; and if no man hath this knowledge of what ſhall be, but God only, and what he fore-knoweth, and fore-ordaineth ſhall come, whether it be proſperity, or adverſity, which may be taken for the crooked before ſpoken of, ſurely man knoweth not how to righten it, but God only, that we may feare before him; only ſupply this expoſition thus, *God* in his ſecret counſell *hath ſet one againſt the other*, and not revealed this to men in common, that he might be kept ignorant, of what ſhal happen in this world, and ſo ſtand in continuall awe of God, who alone hath power to make his eſtate proſperous or miſerable, for who ſo doth thus, ſhal be ſure, that Rom. 8. 28. all ſhal worke for the beſt unto him.

Verſ. 15. *There is a juſt man that periſheth in his righteouſneſſe, and a wicked man* Lavater. *that prolongeth his life in his wickedneſſe*; That is (ſaith *Lavater*) the juſt often ſuffer for righteouſneſſe ſake by the hands of perſecutors, as *Cain* was ſlaine by *Abel*, the Prophets by *Jezabell*, and other perſecutors; contrariwiſe, the wicked, that comply with ſuch wicked rulers, doing what they will have them, eVerſ. 16. ſcape this danger, and live ſtill. And for the next words, ver. 16. *Be not righteous over much, and make not thy ſelfe over wiſe, why ſhouldeſt thou deſtroy thy ſelfe*, he ſaith, it is meant of ſtanding more exactly upon juſtice in all things towards

wards others, then agreeth with mercy, it is to be rigorouſly juſt, and ſo indeed inſtead of being juſt, injurious, according to the ſaying, *extreame right is extreame wrong*; and he that is injurious, although but thus to others, bringeth Gods wrath upon him to his owne deſtruction, as we ſee in the example of that ſervant, who ſtood ſo upon juſtice, in exacting the money that was owing, preſently of his fellow; and he makes himſelfe over wiſe, that inquireth, and would pry into things, that God hath not revealed in his Word, againſt that determination of Moſes, *the ſecret things of the Lord belong to the Lord, the revealed to us and our children*; and they are ſuch, as inquire what God did before he made the world, why he made man fallable, why he pre-ordained ſome to life, and ſome to death, &c. for they doe but by this meanes puzzle themſelves with inextricable queſtions, to the diſtracting ſometimes of their minds, whereby their death is haſtened, and offend God, as the men of *Bethſhemeſh*, in looking into the Arke to ſee things, which he forbad all people, yea, and the *Levites* alſo, to behold upon paine of death, and therefore they may feare cutting off, as it befell them; and ſo may preſumptuous judiciary Aſtrologers, that pretend the knowledge of things to come by the booke of Heaven, whereas the Lord ſaith, *Let them tell what ſhall come, and ſay, that they are gods*; they may conjecture, they cannot tell certainly, and they that goe about to doe ſo, make themſelves over wiſe, and hereby tempt God. For the phraſe here uſed, *why ſhouldeſt thou dye before thy time?* it is certaine, that no man ſhal dye before the time by God appointed, but he is ſaid to dye before his time, that dyeth before the time, that men attaine to by the courſe of Nature, that is, ſeventy yeares of age; ſo the wicked and bloud-thirſty are threatned, that they ſhall not live out halfe their dayes.

Summum jus, ſumma injuria.
Mat. 18.
Deut. 29. 29.

Verſ. 17. For the next words, *Be not wicked over much, nor fooliſh,* the meaning is, if thou haſt been wicked and fooliſh, yet put now an end to thy wickedneſſe and folly, goe not on ſtill thus to provoke God to thy deſtruction, as all they doe, that will not heare of leaving their ſinnes preſently, but they will repent afterwards, thus *Lavater*; and in the expoſition of theſe two verſes, I ſhall not much diſſent from him, and therefore I have made the expoſition upon verſe ſixteen more full: but for that upon verſe fifteen I rather hold, that in ſaying, *I have ſeene the juſt man periſhing in his righteouſneſſe, &c.* he meaneth, one juſtifying himſelfe, and very ſtrict towards others, as the Phariſee, that was proud hereof, and was ſo exact, that nothing muſt be left undone by his Proſelytes of all the traditions of the Fathers, thus laying heavie burthens upon mens ſhoulders; by the *wicked prolonging his life*, the penitent ſinner ſtill counted by ſuch a Phariſee, one that is in his wickedneſſe; for that Publican, that went to pray together with that Phariſee, although by him ſo debaſed, went away juſtified, and thus having his life prolonged; but the Phariſee, for want of ſuch acceptation, periſhed. And being thus expounded it followeth aptly, be not therefore over juſt, or exact, propounding thy ſelfe as a Maſter, and Patterne of righteouſneſſe, being but an out-ſide, as a whited Sepulchre; neither make thy ſelfe over wiſe, as both Phariſees did, and Papiſts doe, who take upon them to preſcribe rules of greater perfection, then God hath done, this they thinke out of their blindneſſe to be a more certaine way to ſalvation, but it is to their deſtruction; when as on the contrary ſide he ſaith, *be not over much*, it may alſo have this ſence, thinke not thy ſelfe ſo wicked, as that there can be no hope of mercy for thee repenting, nor ſo fooliſh and ſhallow witted to apprehend the things of God, as for thy want of capacity, to give over the care of getting knowledge, ſaying, this is for the Booke-learned, and for ſuch as be wiſer then thou, for ſo thou ſhalt as well be in danger of periſhing for want of knowledge, as the Phariſaicall for the over-weening conceit of their owne wiſdome: underſtand the words of verſe fifteene, as *Lavater* doth, and what inference to this effect can be made thereupon, be not juſt over much, why? becauſe I have ſeene the juſt periſhing in their righteouſneſſe, being therefore cut off by Perſecutors, I ſhould rather thinke upon this ground it ſhould be inferred, be not thou ſo cowardly, as for feare of ſuffering a bodily death, to ſhrinke from perfect righteouſneſſe in any particular, and not conſidering this, *Be not over righteous*, leſt thou come to the

Luke 18.
Math. 23.
Hoſ. 4. 6.
Mat. 5. 12.

the like end; for, *Bleſſed are they*, ſaith Chriſt, *that ſuffer for righteouſneſſe ſake, great is their reward in heaven, for ſo perſecuted they the Prophets that were before you*, making the killing of them an argument to perſwade patiently, and joyfully to ſuffer likewiſe, this being the way to come, as they did, to an incorruptible crowne of glory. *Hieron.* *Jerome*, I confeſſe, doth ſometime expound it, as *Lavatar* hath done, but then he cometh to that which I have ſaid, that they, who ſeeme righteous to themſelves, are meant, but moſt follow the firſt.

Verſ. 18. *It is good that thou ſhouldeſt lay hold upon this, and from this alſo withdraw not thy hand, for he that feareth God ſhall come forth of them all*; That is, whereas I have charged thee not to make thy ſelfe over wiſe, nor to be over fooliſh, for feare of deſtruction to come upon thoſe, that doe either; I have not done it, that thou ſhouldeſt not therefore take any further care to get wiſdome, and righteouſneſſe, leſt in labouring much after theſe thou ſhouldeſt be judged, as making thy ſelfe over wiſe; but notwithſtanding that which hath been ſaid, lay hold upon true righteouſneſſe, and with-draw not thy hand, or ceaſe not to labour to get more ſaving knowledge, being wiſe only, according to that which is written, as it becometh one fearing God, and then thou ſhalt by his goodneſſe be kept from the danger of deſtruction, that is, in every nimiety, of which it hath been ſpoken, for, *omne nimium vertitur in vitium, & aureum medium, in medio conſiſtit virtus*, vertue is in the midſt, but every too much is vicious.

Verſ. 19. *Wiſedome ſtrengtheneth the wiſe more then ten mighty men, that are in the City.* This is further added, to put us on to lay hold upon wiſdome, becauſe thus we ſhal be more ſtrengthened againſt our Spirituall enemies, then a City, that hath many mighty men in it, the number of ten, a perfect number, being put for a ſufficient number for defence: to this effect it was ſaid before, that *wiſdome is a defence*, ver. 12.

Verſ. 20. *For there is not a juſt man upon earth that doth good, and ſinneth not.* Having ſaid, that *there is a juſt man, who periſheth in his righteouſneſſe*, ver. 15. whereupon he hath diſcourſed hitherto; now leſt any man ſhould hereupon take exception, underſtanding one truly juſt, ſaying then, God deſtroyeth even righteous men, as well as the wicked, how ſtands this with the juſtice of the righteous God Judge of all the world? It is here reſolved, there is no man juſt and ſinneth not, therefore if the moſt juſt be ſmitten by him, he cannot complaine of wrong done him.

Verſ. 21. *Alſo take no heed to all words that are ſpoken, leſt thou heare thy ſervant curſing thee.* Here is an admonition againſt being troubled at the evil tongues of men, that ſpeake evil of us without cauſe. Sometimes we muſt heare, and not heare, our very ſervants ſpeaking evil of us, as *Frederick* the third was wont often to ſay, He that knoweth not to diſſemble, knoweth not to reigne; That is, to make as if he heard not, or ſaw not many things tending to his diſgrace, ſo that his life or good name be not indangered: but againſt ſuch ſpeakers, he that hath authority may and ought to uſe it; otherwiſe to be troubled at every rumour that we heare of things ſaid againſt us, is both vaine and endleſſe, we being not hurt hereby.

Qui neſcit diſſimulare neſcit imperare.

Verſ. 22. *For oft times thy heart alſo knoweth that thou thy ſelfe haſt curſed others*; The conſideration of our owne weakneſſe ſhould make us to beare with the weakneſſes of others in their carriages towards us; and this is an argument uſed by the Apoſtle, to move us to reſtore with the ſpirit of meekneſſe thoſe that are falne, *conſidering thy ſelfe, leſt thou alſo be tempted.* And this is a neceſſary conſideration to bridle our impatience, and rigidity againſt others, that we our ſelves are not guiltleſſe before God, and our owne conſciences. And hereby Chriſt confounded thoſe, that brought the woman taken in Adultery before him to be cenſured; *He that is without ſinne amongſt you, caſt the firſt ſtone at her.*

Gal. 6. 1.

Note.

Ioh. 8.

Verſ. 23. *All this have I proved by wiſdome, and I ſaid, I will be wiſe, but it was farre from me*; That is, for all things before going, by the wiſdome given unto me I have found them to be ſo; but when I thought to be yet wiſer then God had made me, and to pry into the ſecrets of God. I confeſſe I did fooliſhly, and that herein I was farre from being wiſe, as is manifeſt by the next words.

Verſ. 24. *That which is farre off, and exceeding deep, who can finde it out?* in which ſaying he toucheth againe upon that, verſ. 16. *Make not thy ſelfe over wiſe.* Lavater. *Lavater* alſo, though he giveth this for the ſence firſt, ſaith, That man, having knowledge, may thinke to doe wiſely, but herein we depend upon God, who muſt ſupply us with more grace, after that of illumination in our underſtandings, or elſe we ſhall ſtill doe fooliſhly, as *Salomon* found by experience, to his great griefe in Prov. 30. 2. the end, as he alſo confeſſeth, that he was more bruitiſh then any man.

Verſ. 25. *I applied mine heart to know, and to ſearch, and ſeeke out wiſdome, and the reaſon of things, and the wickedneſſe of folly, &c.* Having ſhewed, verſ. 23, 24. what a loſt labour it is to pry into the ſecrets of God, now he ſheweth, that he diligently applied himſelfe to ſearch into other things, that are commonly done amongſt men, and the reaſons thereof, they might be able to judge hereof aright; Verſ. 26. and in this ſearch he found the woman to be *more bitter then death, whoſe hands are as bands, and her heart as ſnares, and nets, but whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.* For the explication of this, enough hath been ſaid, *Prov.* 2. 16. 5. 3. 7. 5. &c. where an whoriſh woman is more fully deſcribed, and the danger of her ſhewed. And this is true alſo touching Wives, that be Idolatreſſes, as *Salomons* were, and *Jezabell* was ſuch to *Ahab*, making him worſe, that every one may take heed of being thus yoaked, according to the charge given by the Apoſtle, *Be not unequally yoaked with In-* 2 Cor. 6. 16. *fidels.*

Verſ. 27. *Behold, this have I found, counting one by one, &c. one man among a thouſand* Verſ. 28. *have I found, but a woman amongſt all theſe have I not found.* Having ſpoken bitterly againſt women, that are Idolatreſſes, and ſo Spiritual adultreſſes, or Corporeal, now he ſaith, that he endeavoured to find out the abundance of wickedneſſe that is in ſuch women, and their many ſinful wayes, as alſo of men, counting from one ſin to another: but he found the ſinnes both of women and men to be innumerable, ſo that he could not finde them all out: only he ſaith, that he *found one man amongſt a thouſand, but not a woman amongſt all theſe*; which is ſpoken Hyperbolically, the number of a *thouſand*, being commonly mentioned in Scripture, to ſet forth very many; and *one*, very few: yea, ſometimes it is ſaid of men, *they are all cor-* Pſal. 14. *rupt and become abominable, there is none that doth good, no not one*; which muſt needs alſo be yeelded to be an Hyperbole, becauſe there have been ſome godly men in all Ages, as *Abel*, and *Enoch*, and *Noah*; *Abraham*, *Iſaac*, and *Jacob*; *Joſeph*, *Moſes*, and *David*; ſome godly Kings and Prophets; in ſaying then one of a thouſand, he meaneth a very few amongſt great multitudes: and in ſpeaking of man, he excludeth not every woman, for which it is to be noted, that the word ▭אד here uſed, is the common name of man and woman, as it is ſaid, Gen. 4. 2. *In the day that God made them both, he called their name Adam*; by one *Adam* then here are to be underſtood, as a very few men, ſo a very few women, for as hath been ſaid of men, ſo it may be of women, that there had been ſome alſo, before the writing of this, very vertuous, as *Sarah*, and *Rebecca*, *Debora*, and *Bathſheba*, *Rahab*, and *Ruth*, and *Abigail*, and *Hannah*; in the New Teſtament, the bleſſed Virgin Luke 8. 1. *Mary*, *Elizabeth* the wife of *Zechariah*, *Hannah*, another *Mary*, the women that followed Chriſt, and miniſtred to him of their goods, &c. but *amongſt all theſe*, that is, the women before ſpoken of, as bitter as death, not one good, but all abominable, being ſnares and nets unto men, and therefore by all men to be taken heed of.

There is no Expoſitor that I know of, that goeth this way in expounding it, but altogether upon the paucity of men, and women, taking it to be thus comparatively ſpoken, to ſhew the weakneſſes of women more then of men; only *Olympiodo-* Olymp. *rus* ſaith, It is to be underſtood myſtically, by women, they being meant that be effeminate, and weake; by men, they that are maſculine and ſtrong; but let the judicious Reader conſider, and if more light be now given into this darke place, follow it.

Verſ. 29. *This only have I found, God made man upright, but they have ſought out many inventions*; That is, inquiring further into the cauſe of this, I finde, that

God made not man ſo at the firſt, but perfectly righteous, but he fell into ſinne, and ſo both he and all other men, his ſinfull Poſterity, have proved infinitely various in their evill devices, and wayes of ſinning, that cannot by man be found out; and touching the number of a thouſand before ſpoken of, I doubt not, but that *Salomon* in naming this number, had reſpect to the number of his Wives, and Concubines, which were ſo many, but amongſt them all, there was not one good, but all moſt probably joyned together to corrupt him.

CHAP. VIII.

Verſ. 1.

VVHo is as the wiſe man, and who knoweth the interpretation of a thing, mans wiſdome maketh his face to ſhine, and the boldneſſe of his face ſhall be changed. *Salomon* having ſpoken much before of his ſtudy to get wiſdome, and moſt highly commended it to others, now he breaketh out into this commendation hereof, that no man, of what eſtate or degree ſoever, is comparable to the wiſe man, and to prove this, he ſaith, that Wiſdome hath theſe two effects;

Lavater.

Rom 5.

1 It *makes the face to ſhine,* the wiſe man lowreth not, as diſcontented and angry fooles doe at every croſſe, or loſſe, but lookes cheerfully in tribulation, through the joy that is in his heart by faith.

Ovid. *Didiciſſe fideliter artes, emollit mores, nec ſinit eſſe feros.*

2 Although he be wiſer then others, yet he thinketh not ſo of himſelfe, neither doth he ſhew it by a bold and proud looke, but the more wiſe and learned he is, the more demiſſe and lowly he is in his countenance, according to the ſaying, *Quanto doctior es, tanto te geras ſubmiſſius, the more learned, the more lowly carry thy ſelfe*; and as his countenance is not now proud, nor fierce, no more are his manners, but gentle, and milde, according to that of *Ovid*; *Faithfully to have learned the Arts, mollifieth the manners, and ſuffereth not to be rough, or harſh,* as fooles are.

Note.

And it is to be noted here, that wiſdome is ſaid to be the knowledge of the interpretation of a thing, and if ſo, then of the interpretation of the holy Scriptures, which ſhould make us all to ſtudy after this, and to read for this end that which is written conducing to this knowledge.

Cajetan.

Some render עז *ſtrength,* and ſo expound it of his changing, when he cometh to have ſtrength and power, ſaying, that even wiſe men, when they are inveſted with power, are changed, looking now more diſdainfully upon others; but I rather prefer the former, for as עז ſignifieth ſtrength, ſo it alſo ſignifieth hardneſſe, and pertinacy, and ſo underſtood, it agreeth better with the words before going, ſomewhat more being ſaid here for the further commendation of wiſdome, and not any way a detracting from the wiſe coming to power, for if he had meant ſo, he would not have joyned it with the former by a conjunction copulative, as he doth, but inſtead of *and,* he would have ſaid, *but ſtrength changeth:* yet it were better rendred *hardneſſe,* or *harſhneſſe,* then boldneſſe, becauſe boldneſſe is elſewhere by *Salomon* ſpoken of in a good ſence, *the righteous is bold as a Lion.*

Prov. 28. 1.

Verſ. 2.

I counſell thee to keep the Kings commandement, and that in regard of the Oath of God. After the commendation of wiſdome, he teacheth men how to doe wiſely in their carriage towards their King, or ſupreame Magiſtrates, to give allegeance to whom they are bound by Oath. This is the ſame with that of the Apoſtle, *Let every ſoule be ſubject to the higher powers.*

Rom. 13.
1 Pet. 2. 13.

Verſ. 3.

Be not haſty to goe out of his ſight, ſtand not in an evill thing, for he will doe whatſoever pleaſeth him; That is, when thou art diſpleaſed at that which hee commandeth thee, ſet him not light, thinking by going away, ſo that he may not ſee thee, to eſcape his wrath, for a King hath many eyes, and eares, and long hands, to fetch thee againe whereſoever thou art; *ſtand not in an evill thing,* attempt not by joyning forces to thee to rebell, although the King be evill, for this courſe ſhall never be long proſpered, as we may ſee in manifold examples; and juſtly it may be expected, that it ſhould be ſo, becauſe to rebell is a great evill, it is to reſiſt Gods Ordinance, and to breake the Oath before ſpoken of, the fruit whereof ſhall be damnation in the end, as the Apoſtle teacheth; and to diſſwade from ſtanding in ſuch an evil, he ſaith, The King *will doe whatſoever pleaſeth him*; yet not meaning that he may doe ſo, but he hath ſtrength enough to ſubdue rebels, and will quell them at his pleaſure, or ſuch as offend againſt his Lawes; for that Kings may not doe what they pleaſe without rule, appeareth, where it is commanded, That the King ſhould read in the Booke of the Law continually, that Deut. 17. he might learne to judge rightly; and if he goeth here-from, in commanding ought, the precept of verſ. 2. holdeth not, *Obey his commandement*; but we muſt rather follow the example of the Apoſtles, who ſaid, *We ought rather to* Acts 4. *obey God, then you.*

Verſ. 4. *Where the word of a King is, there is power, and who may ſay to him, What doſt thou?* Hereby is not meant, that he may not be reproved, for *John* the Baptiſt reproved *Herod*, *Elijah Ahab*, and ſo alſo did *Michaiah*, and *Iſaiah*, *Jeremiah*, and other Prophets, other Kings, and *Ambroſe*, *Theodoſius*: but who ſhall be ſo hardy as to oppoſe him, and his power, being provoked to wrath, and in his wrath to puniſh the miſdemeanours of his Subjects? yea, although he rageth unjuſtly againſt any of them, who can call him in queſtion for it, but God only, unleſſe it be in ſuch a Kingdome, as wherein the King comes in by election, or is made upon conditions? otherwiſe ſubjects can doe no more lawfully with him, but by petitioning, and perſwadingly ſeek to win him, or crying to God to reforme him, or rid them ſoone of ſuch a Tyrant.

Verſ. 5. *Who ſo keepeth the Commandement*, that is, of the King, whereof we ſpake before, *ſhall feele no evill thing, and a wiſe mans heart diſcerneth both time and judgement*; for, *wouldeſt not thou feare*, ſaith *Paul? Doe no evill*; breake not the Kings Lawes, *for he beareth not the ſword in vaine, but for the puniſhment* Rom. 13. *of evill doers*. If it be ſaid, we may ſuffer evill enough, and that too long under a Tyrant, if we doe nothing for our deliverance, but ſeeke to pleaſe him by ſubmitting in all things to his will; he anſwereth, If thou beeſt of a wiſe heart, thou knoweſt, that the time of his tyranizing will not laſt alwayes, God will not ſuffer him but for a time, and then ſhall come his Judgement, and thou ſhalt be delivered.

Verſ. 6. *Becauſe to every purpoſe there is time, and judgement, therefore the miſery* Verſ. 7. *of man is great upon him. For he knoweth not that, which ſhall be, and who can tell him when it ſhall be?* The wiſe in heart, as he ſaid before, *diſcerneth both time and judgement*. Now he addeth further, that there is *to every purpoſe time and judgement*; the word חפץ rendred *purpoſe*, ſignifieth either inſtitution, *purpoſe*, or *will*, or *complacency*, but being taken either of theſe wayes, how is it hereupon inferred, that *the miſery of man is great upon him?*

Sol. Great is the miſery even of Kings, that tyranize over their Subjects, they ſhall doe thus, and pleaſe themſelves in ſo doing for a time, but then their judgement ſhall come, and for their exorbitancies, through pride, and covetouſneſſe, wherein they have lived, they ſhall periſh miſerably, according to that which is ſaid, *Tophet is wide and large, it is prepared for the King, &c.* Eſa. 30. ult.

Againe, the miſeries of poore Subjects living under ſuch Kings, who have not wiſdome to know, as was aforeſaid, are great, becauſe they know not that their ſufferings are but for a time, and then judgement ſhall rid them of ſuch Tyrants, and for want of this knowledge are impatient, and rebell, and ſo make their ſufferings greater, when by their puiſſance they are ſharply caſtigated.

Verſ. 8. *There is no man that hath power over the ſpirit to retaine the ſpirit, neither hath he power in the day of death, there is no diſcharge in that warre, neither ſhall wickedneſſe deliver thoſe that are given to it.* Here by ſpirit the life of man is to be underſtood, as is plaine, in ſaying, *He hath no power in the day of death*; he goeth on in the argument in hand, viz. the Time, and Judgement before ſpoken of, which the wiſe diſcerne to be coming upon Kings that tyranize, and doe what they luſt in oppreſſing their Subjects, and therefore patiently beareth all things, for now to prove that judgement ſhall come upon ſuch, notwithſtanding their great power, he ſaith, that the King hath no more power to reſiſt, when death cometh, which is the time of his judgement, then the poore man, *there is no diſcharge in that warre*: in warre that he makes againſt his Subjects unjuſtly, to bring both them and their goods into Vaſſalage, who were free before, he may haply come ſafely off, and put them to the worſt; but Death coming with his dart, to peirce him to the heart, he muſt needs before this all-conquering Champion fall, neither *ſhall his wickedneſſe deliver him*; That is, his wicked arming of himſelfe thus, to ſubjugate his faithfull and innocent Subjects, although he giveth himſelfe with all his might to proceed this way.

Pallida mors æquo pede pulſat pauperum tabernas regumq; turres.

And according to this the Poet ſaith well, Pale Death knocks alike at the Gates of Kings,, and the doores of poore men. And this is not ſo ſpoken of Kings, as if it concerned them alone, becoming Tyrants, whereby *Salomons* Sonne *Rehoboam* might have taken warning; but concerneth all others, that have wealth, and power and abuſe it to oppreſſion of the poore, as is commonly done, the time of every ſuch mans judgement ſhall come, and then he ſhall meet with his match, as we ſay, Death, that will hold him up, though his poore neighbours could not, and overthrow him. *Be wiſe now therefore O yee Kings, and great men, be learned, O yee Judges of the earth*; as *David* that pious King exhorteth you; alſo in ſaying, that wickedneſſe ſhall not deliver, he hath reference to verſe 15. a wicked mans prolonging his life hereby.

Note.

Pſal. 2.

Verſ. 9. *All this have I ſeene, and applied my heart to every worke that is done under the Sunne, there is a time wherein one man ruleth over another to his owne hurt.* It being ſo, as was before ſaid, it followeth, that ſome, even Kings have no great cauſe of joying in their ſupremacies, their dominion being at length turned into their ruine, as hath unhappily often faln out in this our Nation, and of late more then ever; to ſay nothing of *Saul, Amaziah, Joaſh*, and *Athaliah, Ahab*, and *Jezabel*, with many more recorded in ſacred Hiſtory, or of *Julius Cæſar*, or other Roman Emperours in the Roman Hiſtory. For his ſaying, that he applied his heart to every worke done under the Sunne, he ſpake in like manner before, Chap. 7. 25.

Verſ. 10. *I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the City, where they had ſo done, this alſo is vanity.* Vulg. *who whilſt they yet lived, were in the holy place, and were praiſed, as it were in the City of juſt works*, Hebr. *They ſhall come, and from the holy place they ſhall walke*; but the future tenſe may be taken here for the preterperfect, and the meaning is, becauſe he had before ſpoken of the death and judgement of Tyrants, and Oppreſſours, that abuſe their power, but in fine to their owne hurt; I have ſeene ſuch wicked ones yet have an honourable buriall, for ſo had *Saul*, his body being by night fetcht by the men of *Jabeſh Gilead* from the *Philiſtims*, and buried in their City. Thus they goe and paſſe away in an honourable manner, as worthy perſons, but this honour done to them laſteth not long, for all good remembrance of them is ſoone buried in perpetuall oblivion in the City, where they have done ſo ill, there is after this no mention more made of them, as of the juſt, whoſe *memory is bleſſed*. And ſuch are ſaid to walke from the holy place, becauſe from the moſt eminent in the holy City, the Kings Palace, or from the Sanctuary, which, though they were wicked, for a ſhew of piety they frequented; but now notwithſtanding their good buriall, their fame dyeth with them, they that flattered, and praiſed them in their life time, to curry favour with them, are after their death all whiſt, and praiſe them no more. Therefore this is a vanity, for Kings to be praiſed, who are wicked, and tyrannicall, all ſuch praiſe ending with their death; yea, they that durſt not before, being now bold to ſpeake of them according to their demerits, or by their going, and in the holy place walking, underſtand, that he obſerved not only that ſuch were buried well, but alſo whilſt they lived pretended piety, going and coming often from the holy place, but being afterwards diſcovered to be Hypocrites, an end is put to all their honour, and now contrariwiſe they are reproached.

Prov. 10. 7.

Lavater. *Lavater* either underſtands it thus, or diſtinguiſhing betwixt the wicked that are buried, and ſuch as goe and come from the holy place ſaith, that by theſe are meant men deſerving well, being either of the Church, or Common-wealth, (for he will have the ſeat of Judgement as well meant by the holy place, as the Sanctuary) yet they are not ſpoken, or eſteemed of, according to their deſerts; when as the wicked have ſome honour done to them at their death, by being well buried, and having Monuments for a remembrance ſet up unto them; but for as much as worthy men are thus remembred alſo, for the Prophets after their death had Sepulchers built them, when in their life time they had been unworthily uſed, and were at laſt cruelly ſlaine, it cannot be underſtood, as if two ſorts of men were here ſpoken of, but only one, as hath been ſaid; neither doth the word forgotten agree to any, but to ſuch as are dead and buried. I have ſeene alſo divers other expoſitions, but I will not trouble the Reader with any more, ſith this may abundantly ſatisfie.

Verſ. 11. *Becauſe ſentence againſt an evill worke is not executed ſpeedily, the heart of the ſonnes of men is wholly ſet in them to doe evill.* Having ſhewed, that wicked men although never ſo powerfull, ſhall dye, and then although they may have a buriall, yet no good remembrance ſhall be kept of them any more; now becauſe judgement-executing upon ſuch is not preſent, but to come afterwards, he ſheweth to what hardneſſe of heart, and boldneſſe in ſinning they grow, as if Judgement ſhould never come. But the next words ſhew, that *quod defertur non aufertur,* and God compenſateth the ſlowneſſe of his coming with the weightineſſe of his puniſhments. *Tarditatem veniendi compenſat gravitate poena.*

Verſ. 12. Verſ. 13. *Though a ſinner ſinneth an hundred times, and his dayes be prolonged, yet ſurely I know it ſhall be well with them that feare God; But it ſhall not be well with the wicked, neither ſhall he prolong his dayes, which are as a ſhadow, &c.* but how ſaith he ſhall not a ſinner prolong his dayes, and yet they be prolonged?

Sol. The dayes of his naturall life may be prolonged, and yet not prolonged in a well being, for this is in the words to be noted, *it ſhall not goe well with him, neither ſhall he prolong his dayes*; they are prolonged in vanity, but not in any true comfortable being; as it is with them that feare God, be their lives ſhort, or long, a wicked mans life is but a death, for ſo it is ſaid, *dead in ſinnes and treſpaſſes*; (Epheſ. 2.) neither can any man be ſaid to live, till he be inlivened by being converted. The ſinners many dayes, and long life here then, are nothing, for which they are ſaid to be as a ſhadow, dead images or ſhadowes repreſenting living men, out-ſides of men only, but nothing within, for which they may be worthy to be called living men, or women. *Note.* And this is the deſcription of a ſinner, not that he hath done wickedly, or ſinneth in ſome things ſtill, but *he feareth not before God*, his feare doth not awe him to keepe him from ſinning; but if there be any ſinne from which he refraineth, it is either becauſe his nature ſtands not towards it, or it ſtands not with his profit, health, or credit, or he is kept in awe for feare of men: contrariwiſe, the righteous *feare God, and feare before him*; (Pſal. 139.) That is, remembring that he is about all their pathes and wayes, and that they can goe no whither, but they are before him; they doe as Servants in their Maſters ſight, not faulting in any thing as neare as they can, in this regard only, though no mortall eye can ſee them, or wit of man finde them out, their hearts being hereby continually awed, and not their bodies, or members only, as it is with painted Hypocrites.

Verſ. 14. *There be juſt men to whom it happeneth according to the worke of the wicked; againe, there be wicked, to whom it happeneth according to the righteous mans worke.* Having conſidered the prolonging of the dayes of the wicked, whereas oft-times the righteous have but ſhort lives, and having ſaid yet, that it ſhall goe well with the righteous, whereas indeed many times the wicked live in proſperity, and they in adverſity; now leſt he ſhould be miſtaken, he ſaith, that ſome juſt men endure grievous things, ſo that if one ſhould judge of them by their ſufferings, he could not thinke but that they were men of wicked workes, although making a good ſhew before men, and ſo well is it with many wicked men, that either one ſeeing it wouldthinke that God regardeth not humane affaires, or elſe that he liketh not ſo well of thoſe preciſe and ſtrict courſes of life, but rather of them that live, as wee count it, diſſolutely. But it is to be noted, that he ſaith, ***it is a vanity, which I ſaw done upon earth***, it ſhall not alwayes be ſo, but for a ſhort time, a moment, whilſt ſome part of this tranſitory life laſteth, and whilſt it is thus, the righteous cannot be counted truly miſerable, becauſe they ſuffer ſo. For,

Note,

1. They acknowledge that they are not without ſin enough, to bring upon them whatſoever they ſuffer, and more alſo.

Heb. 12. 9.
1 Cor. 11.

2. That ſufferings here are tokens of Gods fatherly love, that they may not be judged with the world, they ſuffer a little, but are exempt from the great ſufferings, which ſhall indure for ever.

3. That the beſt of Gods ſervants have ſuffered as much, if not more, yea, Chriſt himſelfe, and that as our ranſome.

4. They have a Comforter within them, by whom they have joy in tribulation, and their ſufferings are ſo ſweetned, that although they be cruel torments, to which they are put by perſecutors, they are to them as things moſt comfortable, as appeared by the ſpeech of one Martyr, who being in the middeſt of the fiery flames, ſaid, I lye here as in a bed of downe, and others that ſmiled upon the Rack, and were grieved, when they were looſed therefrom againe. As for the good things for a time injoyed by the wicked, they are but common things, and flitting, and therefore there can be no ſolid joy in them: wherefore let not us envy them for theſe, nor be grieved or thinke our ſelves unhappy for our own croſſes, which are common, as alſo good things are to good and bad, neither let us ſo much affect the goods of this world, but thoſe good things, that bee proper to the righteous, as *Auguſtine* ſaith.

Auguſt de ciuit. l. 21. c. 2.

Verſ. 15.

Then I commended mirth, becauſe a man hath no better thing under the ſun then to eat, and drink, and be merry. Divers expoſitors hereupon ſpeak diverſly, ſome, that it is ſpiritually to be underſtood, ſeeing that in reſpect of worldly things, it goeth no better with the righteous then with the wicked, yea, many times worſe, the beſt that we can doe is to eat, and drink, and rejoyce in ſpiritual things, as wiſedome is brought in inviting us to doe, *Prov. 9.* Some, that *Salomon* ſpeaketh thus in the perſon of wicked and carnall men, as chap. 3. according to the mind that he was of, when he lived in ſenſual pleaſure. But *Lava.* who mentioneth theſe, followeth another, I preferred honeſt mirth & liberally uſing the things of this world, wherwith God hath bleſſed a man, ſo farre as lawfully he may, all anxious and diſtracting cares being put away, for ſo much as hereby no man can make his eſtate better or worſe, in reſpect of worldly proſperity or adverſity; of all theſe I preferre the firſt, becauſe it is counſell given to a man upon due conſideration of nothing to be found here, affording any true joy to the righteous, whoſe caſe is many times worſe in worldly reſpects, then that of the wicked. Moreover he hath before pronounced it to be better to goe into the houſe of mourning, then of mirth, therefore it is not probable that after this he would any more preferre worldly mirth, but ſpirituall and heavenly; only it ſeemes to make againſt it that followeth, *For that ſhall abide with him of his labour the days of his life, which God giveth him under the ſun*; but indeed it agreeth very well and confirmeth this expoſition yet more, that it is ſubſtantiall and permanent mirth, which he here preferreth, and what mirth can be counted ſuch, but the ſpirituall, comming by eating and drinking ſpiritually? and it is added, *the dayes of his life under the ſun,* not that this mirth ſhall then have end, but in the dayes of this life, wherein he hath need of this joy to beare him up in the midſt of all ſufferings here, for who ſo thus rejoyceth, ſhall have the joy in believing, thus begun, continued to eternity, by his poſſeſſing that he hoped for. And according to this, the Pſalmiſt biddeth us to be merry in the Lord, and the Apoſtle, *rejoyce in the Lord alwaies*; If the words be taken otherwiſe of lawfull mirth, in corporeal eating and drinking, how the inference therefore can be made from the words before going, I ſee not, ſhall men ſay *therefore* becauſe it fals out to the righteous, as to the wicked in reſpect of worldly miſeries, it is good for him to be merry? this is both againſt reaſon, and that which he ſaid before chap. 7. 14. or becauſe the

Auguſt,

Lavater.

Eccleſ. 7. 2.

Pſal. 32. 11.
Phil. 4. 4.

wicked injoy proſperity, it is good for them to be merry, and this abideth by them, when as he ſaid before, that ſuch mirth, is as the crackling of Thornes under a pot, and that it is madneſſe.

Verſ. 16. *When I applyed my heart to know wiſedome, and to ſee that which is done upon the earth (for there is that neither day nor night ſeeth ſleep with his eyes.)* Verſ. 17. *Then I beheld all the work of God, that a man cannot find out, &c.* This differeth little from v. 23. 24 25. of chap. 7. and therefore the expoſition may be ſeen there, but it is here repeated againe in relation to v. 14. where Gods dealings in this world are ſet forth, as more harſh towards the righteous, then towards the wicked. This is a thing that man by his owne wiſedome cannot find out; for the parentheſis interpoſed here, the meaning is, he that ſearcheth to find out the reaſon of al things, may ſtudy in the day, and break his ſleep about them in the night, and yet never attain to this knowledge.

CHAP. IX.

Verſ. 1. T*He righteous and the wiſe, their works are in the hands of God, no man knoweth love or hatred, by all that is before them,* The Vulg. *every thing to come is kept uncertaine*; or all things are kept uncertaine till afterwards, and hence it is gathered by our adverſaries of the Church of *Rome*, that no man can be certaine, whilſt he liveth here of his ſalvation; but the words Hebrew are הכל לפניהם *all that is before their faces*, and the plaine meaning is, all that which they ſee befalling one or another here, ſheweth not, whether this man be elect, or that man reprobate, as both may be gathered by that which went before, chap. 8. 14. *It befalleth the righteous as the wicked, &c.* and by that which followeth after, v. 2. *All things fall out alike unto all.* It is meant then, that as all men are at Gods diſpoſing, ſo it is the part of wiſe and righteous men, whoſe workes are good, to reſt herein ſatisfied and contented with the eſtates wherein they are, whether adverſe or proſperous in this world, ſeeing to be in proſperity is no ſigne of his love, wherein our everlaſting happineſſe conſiſteth, neither to be in adverſity any ſigne of his hatred, wherein ſtands everlaſting miſerie. He may be beloved of God, as *Jaacob* was, that liveth in exile and ſervitude a long time, when as he that liveth as a Prince, as *Eſau*, and is the father of Dukes, as he was, is hated, according to that, *Jacob have I loved, and Eſau have I hated.* The Vulg. latine then is here intolerably corrupted, becauſe that upon it ſo groſſe an errour is raiſed touching every mans uncertainty, in reſpect of election, and reprobation for his own particular, for the like is no where taught in all the word of God, but the contrary, as where it is ſaid, *Now we know that we are the ſons of God,* &c. 1 Joh. 3. 3. and we *have received the Spirit of God, whereby wee know things that are given us of God*; 1 Cor. 2. 12. although I grant, that touching one another, this cannot be knowne to man in this life, ſeeing the Miniſters of Satan can transforme themſelves into Angels of light, and he that is now a perſecutor may be turned, and become a preacher, yea, many deceive themſelves, thinking that they know they are elected, when they are, Reprobates, for which the Apoſtle ſaith, *Try your ſelves, prove your ſelves, know you not that Chriſt is in you, unleſſe ye be Reprobates?* 2 Cor. 13. 5. And to this tendeth that ſaying of the Spirit of a white ſtone, given to a man overcomming, with a new name written upon it, Revel. 2. 17. which no man knoweth, but he that hath it, therefore it is only knowne to a mans ſelfe, whether he hath a name written in Heaven or no, and hereby many are deceived in themſelves, for that they know it not by the Spirit of God, but only it is a conception of their owne, and by this Spirit they know it not, becauſe they have not received it; and that they have not received it, appeareth, becauſe as the fleſh, ſo the Spirit hath its fruits, *love, joy, peace,* &c. Gal. 5. 22. which they have not, *love,* the mother of the reſt, being ſuch a fruit, as that he, who hath true love, cannot be deceived, when as one going by faith, knowledge, Almes-deeds, tongues, and patience to ſuffer a moſt cruell death, may, 1 Cor. 1. 3. becauſe the Devill and his Miniſters can doe all other things, but love they cannot, *He that loveth dwelleth*

1. Joh. 4. 8. 12 *in God, and God in him,* For the next words, *There is one event to the righteous,*
Verſ. 2. *and to the wicked,* &c. here he doth only dilate further upon the argument
begun, *All is alike before their faces; all come alike to all,* but hereby we are
taught, that the wicked are uncleane, and they are ſuch as ſerve not God, but are
common ſwearers, and prophane perſons; And by this falling out alike of all things,
Verſ. 3. to all men, they are incouraged in all evill, and mad wayes, thus living, and thus
dying, and therefore certainly dying eternally.

Verſ. 4. *For to him that is joyned to all the living there is hope, for a living dog is better*
then a dead Lyon. Thus the wicked ſay, Let us, whilſt we live, gather wealth,
and make merry herewith, hoping ſtill to come one day to greater matters, and tell
me not of the baſeneſs of the wicked, and the excellencie of the righteous, and in what
happineſſe they are in, when they dye; ſo the Lyon is the King of Beaſts, but when
he is dead, the dogge ſtill living, which is ſo much deſpiſed, is better then he; Let
them all ſpeak, what they will, againſt us, we injoying good things here, and they
being in miſerie, but pleaſing themſelves in this, that they are juſtified, in reſpect of
the good that ſhall come after death, are in a better caſe then they. For, we know,
that wee ſhall one day dye, Oh! that wee never might, although wee live but as
dogs, or other vileſt beaſts, as I have heard ſome wicked men have ſaid, and becauſe
we know that we ſhal dy, we wil be merry whilſt we live, as not making account, but
Verſ. 6. that death coming, putteth an end for ever to all contents and joyes, to all knowledge,
and good or ill affections of love or hatred towards one another. Therefore he
Ede, bibe, lude, poſt mortem nulla voluptas. *Sardanapalus*-like ſaith, *eate, drinke, play, and ſleepe, after death there is no*
pleaſure: and as the wicked are brought in ſpeaking by the Prophet *Iſay*, *Let us*
Iſa. 22. 12. *eate and drinke, for to morrow we ſhall dye.* But although in death, there is an
end of a man, in reſpect of doing or injoying any thing in this world any more, for
Note. which it is added, *he hath no more portion for ever in any thing, that is done under*
the Sun, yet there is a judgement, to which theſe careleſſe wicked ones ſhall be
brought, when for all their mirth, they ſhall have ſorrow without end, as followeth,
chap. 11. 7. and 12. 14.

Verſ. 7. *Goe thy way, eate thy bread with joy, and drinke thy wine with a merry heart*
Lavater. *for God now accepteth thy works.* Here he goeth on ſtill, ſaith *Lavater, to ſpeak*
in the perſon of the wicked ſenſual man, that placeth al his felicity in carnal things,
and the pleaſure which he hath in this life, as making none account of any happineſſe
or miſerie to come after death, either to the righteous or the wicked. And becauſe
he enjoyeth proſperity now, he gathereth, that God accepteth of his doings, as well
as of theirs, who live in his feare continually. And this is more at large expreſſed,
Wiſd. 2. 7. where he is brought in, ſpeaking againſt the righteous, and deriding
Junius. them as fools, for their impugning of them in their ways. *Jun.* alſo ſaith the ſame, &
that *Salomon* ſpeaketh thus ironically. *Jerom* is ſomtimes for this ſenſe, & ſomtime
Hieron. for another, that it is ſpoken to comfort the righteous although here it fals out unto
him, as to the wicked, as was ſaid before, yet in regard of Gods accepting of his work,
he hath no cauſe, for all his worldly miſeries, to be diſcouraged, but to eat and drink
chearfully, & to put on the garments of rejoycing, which is meant by white, as black,
Jam. 1. 2. is a ſign of mourning. And according to this is the ſaying of *James, Count all things*
joy, when ye fall into ſundrie temptations, and to this agreeth the Chald. paraph.
Olympiodorus. but *Olympiodorus* expoundeth it ſpiritually, of eating and drinking of ſpiritual things,
as upon chap. 8. 15. but let the judicious Reader follow whether he pleaſeth, for
my part, that which is ſpoken of his rejoycing with his wife alwaies, ſeemeth to me
not to agree, if it be taken as ſpoken in the perſon of the wicked: for his pleaſure in
the dayes of his vanity, is not ſo reſtreined, as that it ſhould be only in his wife, for
his luſts carry him more after Harlots; therefore I preferre that of *Jerom.* and the
Chald. joyning that of *Olymp.* hereunto, Be chearfull thou righteous man in thy
ordinary eating and drinking, and take thy lawfull pleaſure, being nothing diſmayed
at thy ſufferings; but moſt of all, eate that bread, and drinke that wine, in receiving
which thy ſoule is fed to eternall life, and then that which followeth.

Whatſoever thy hand finds to doe, doe it with thy might, for there is no device,
Verſ. 10. *&c.* agreeth very well, for ſo much as righteouſneſſe conſiſteth in doing good
and

Joh. 9.4.

Note.

and not believing alone, put thy hand diligently to this, whilſt thou haſt time, for if death commeth, the time of doing is over, as our Lord ſpeaketh, ***the night commeth when no man can worke***, that is death, therefore now doe all acts of love and charity to thy power, and worke out thy ſalvation, doing whatſoever perteineth to love, and to the feeding of thy ſoule, both in reſpect of the word, and worthy often receiving of this Lords ſupper, in regard of which laſt, I can but admire, and condemne the ſtupiditie, and remiſſneſſe of many Chriſtians now a dayes, that paſſe over yeare after yeare, under I know not what pretences, without celebrating or receiving this holy feaſt. Doth the Spirit of God bid thee do whatſoever is to be done for the good of thy ſoule inſtantly, before death commeth, and doſt thou acknowledge this to be one maine good thing to be done, and deaths ſtriking thee uncertaine, when it will be too late to doe, Oh then repent of this thy remiſſneſſe! and ſo doe what elſe is good, as not to neglect this any longer.

Verſ. 11.

I returned and ſaw under the ſun, that the race is not to the ſwift, nor the battaile to the ſtrong, nor bread to the wiſe, nor riches to men of underſtanding, nor favour to men of skill, but time and chance happeneth to them all. Here he further inlargeth himſelfe in the argument, which hee had in hand before, of all things falling out alike unto all, by propounding caſes, wherein greateſt probability is of a deſired event, but yet it proveth not as is expected. For who lookes not that the ſwift ſhould overcome in running, the ſtrong in battaile, and that the wiſe, intelligent, and skilfull ſhould, if any, get neceſſaries for this life, yea, riches and eſtimation amongſt all men, but it oftentimes falleth out to the contrary, and therefore to men all things are contingent, but it is not from hence to be inferred, but that it commeth thus to paſſe by Gods providence, to whom nothing is caſuall, that the ſtrong man might not glory in his ſtrength, nor the rich man in his riches, nor the wiſe in his wiſedome, but aſcribe all things, happening wel or ill, to God, wee acknowledging the indowments, which wee have in us to be nothing, to the attaining of this or that, but that God is all in all, to feare alwayes before him, and to be humble, and not to ſacrifice either to our owne nets, or to fortune, as the Heathen have done. And in matters perteining to the ſoule, neither to be remiſſe nor careleſſe, becauſe God doth all, but put on what wee can towards the attaining of ſalvation, as was before commanded, ***Doe it with thy might***, neither when wee have done and prevailed, aſcribe any thing to our ſelves, but all the praiſe unto God, who giveth ſucceſſe to our indeavours.

Thaumaturgus.

Some expound it as relating to verſe 10. where death is ſpoken of, after the ſtroake whereof there is no device, or wiſdome any more; the ſwift that have run, cannot now runne away from death, nor the ſtrong make his part good againſt this mighty warrier, or the intelligent have bread now any longer to ſuſteine his life, nor the wiſe, who by his wiſedome hath gathered riches in abundance can herewith wage him to forbeare, nor the skilfull find favour to be ſpared.

Verſ. 12.

Luke 21. 35.

Matth. 24.
2 Pet. 3.

And with this, verſe 12. agreeth well, where men are compared to fiſhes and birds, that are taken upon the ſudden, and then their ſwiftneſſe will not help them in that evill day; of the evill day comming upon men as a ſnare, Chriſt ſpeaketh, ſaying, ***It ſhall come as a ſnare upon all the Inhabitants of the earth, and as a Theife in the night.***

Verſ. 13.
Verſ. 14,15.

Hieron.

This wiſedome alſo have I ſeen under the Sun, and it ſeemed great unto me: There was a little City, and a few men in it, and there came a great King againſt it &c. ***Jerom*** ſaith, that his Hebrew Maſter was wont to expound this place thus unto him, man is this little City, the great King comming againſt him, the Devil, the few men in this City, the little ſtrength that fleſhly man hath to reſiſt his temptations, whereby he tempteth him to ſinne to his deſtruction, if there were nothing in him, but the ſenſuall part, which inclineth him to pleaſure, and worldly profit, but there is a wiſe poor man, that is, underſtanding, or the inner intellectuall part, whereby he is delivered, or elſe he is deſtroyed without remedy, yet this by moſt men is not regarded, they being much more taken up with that, which is ſenſuall, and ſo although ſome few, that hearken to reaſon be delivered, the farre greateſt part are not.

But he by the poore wiſe man underſtandeth Chriſt, the wiſedome of God, and ſo the greateſt wiſedome, as *Salomon* ſaith, verſe. 13. and by the little City the Matth. 5. Church, which is *as a City ſet upon an hill*; and he calleth it little in compariſon Epheſ. 6. 12. of the reſt of the men of the world; by the great King the Devil, that fighteth con- Heb. 2. 15. tinually againſt us, and is called for his mighty forces Principalities, this City Chriſt yet delivereth by deſtroying him through his death, but the wicked of the world regard him not for all this.

Verſ. 16. But *Salomon* hereupon inferreth, that, *Wiſdome is better then ſtrength*; although his words that is moſt wiſe, if he be poore, be not hearkened to by the wicked world, for Chriſt was poore, and although he were moſt wiſe, yet the wicked *Jewes* for his poverty deſpiſed him.

Verſ. 17. *But the words of the wiſe are heard more in quiet, then the cry of him, that ruleth amongſt fooles*; That is, although the wicked world, of whom the Prophet *Iſaiah* ſaith, Eſa. 57. *There is no quiet to the wicked*, heareth not the voyce of wiſdome, yet ſuch as are ordained to life, in whom the clamours, that were made by the wicked, ſaying of Chriſt, *Crucifie him*, are ſtilled; or thoſe that were made againſt his ſervant *Paul*; when ſome cryed out one thing againſt him, ſome another; and they being reverently ſilent, doe heare the diſcreet Preachers of the Word, and are ruled by them, more then the loud and earneſt crying out of a Prince upon his rebellious people, that are fooliſh, and obſtinate, is heard by them. Herein the ſoft and ſtill voyce ſpoken of, 1 *King*. 19. is pointed at, and that which is ſaid of Chriſt, that he ſhould not cry, nor lift up his voyce in the ſtreets, becauſe all being whiſt and quiet, a moderate voyce is more heard, then a loud cry, where fooles are together, who are tumultuous, and make a noyſe; and herein that commendable ſilence, that is uſed in our Congregations, is praiſed, as making the Auditors more capable of hearing and learning wiſdome.

And they are alſo commended that are ſo docible, as that without ſtriving, or Lavater. crying, are readily made obedient; or we may take it thus, The words of the wiſe quietly and gravely uttered, with a moderate voyce are heard, and they prevaile more with the Hearers, if they be likewiſe of a quiet, and not of a turbulent ſpirit, then the cry of a mighty man, or ruler, amongſt fooles, of whom he is one; ſo that the word *quiet* hath reference both to Speaker, and Hearers, and likewiſe the word *fooles*; and ſo it is confirmed here which was ſaid before, at ſome times men finde, that the wiſdome of men, though poore, is worth the hearkening to, however moſt commonly it is neglected, and that only is regarded, which was ſpoken by the rich and mighty.

This was verified in poore *Joſeph*, who was brought out of priſon to ſpeake unto King *Pharaoh*, and to counſell him; and he with great ſilence, and attention heard him, and followed his counſell, to *Joſephs* great honour; and in *Daniel* a poore Captive, that ſtood before *Nebuchadnezzar* to tell him his Dreame, and the interpretation thereof, and was heard with the like ſilence and attention; wherefore it is worth the while even for poore men, to get wiſdome, for it may ſo fall out, that they may be ſought unto, and then hereby attaine great preferment. In briefe then take the ſence thus; The words of the wiſe poor man are heard, when men being in danger, have their hearts through fear humbled, becauſe then they are willing to heare good counſell from any man, although poore and deſpicable before; and that more then fools, who feare nothing, will the voyce of a Prince, although he extends it to the uttermoſt, by charging and threatning them, in caſe they be not obedient; and becauſe words are here oppoſed to crying; it is rather meant, that the loudneſſe of the voyce, and vehement preſſing of things, prevaile not ſo much as words fortified with reaſon, although not in ſo loud a tone, ſo that they be ſpoke loud enough for others to heare; and therefore they are compared to ſharp Goads, and Nailes, Chap. 12. 11. which enter without any great noyſe.

But neareſt unto the Hiſtory here related cometh that, which befell the City of 2 Sam. 20. *Abel*, wherein there was a wiſe woman, that when *Joab* beſieged it, ſaved it by her wiſdome.

Lavater alſo underſtandeth that of the poore wiſe man, delivering the City, according

cording to the Letter only, bringing examples of thoſe, that have wrought great deliverances for a people, but have not been regarded for it; as *David* was not, a while after his killing of *Goliah*, and delivering *Iſrael* from his feare, for there were few that ſtood for him after this, againſt the fury of *Saul*, that unjuſtly ſought to murther him. But as it is true according to the Letter, ſo it is according to the Myſtery before going.

Verſ. 18. *Wiſdome is better then weapons of warre, but one ſinner deſtroyeth much good.* For the former words here, they are to the ſame effect with thoſe, verſ. 16. for the latter the meaning is, That as by a poore wiſe man a City is delivered, ſo by a King, who is but one, if he be wicked and fooliſh, *warres come to be raiſed*, and many good things are by this meanes deſtroyed, as woefull experience teacheth, when Civil warres, through diſcontent of the Subjects are made in any Land: yea, one other man, or a few ſometimes bring deſtruction upon the people, amongſt whom they live; as *Achan* upon the Hoſt of *Iſrael*, and thoſe few men, that abuſed the *Levites* Concubine to the death in *Gibeah*, the whole City, and almoſt the whole Tribe of *Benjamin* were brought to deſtruction hereby; and ſometime a City being in danger, one treacherous perſon therein lets in the Enemy, and it is deſtroyed.

CHAP. X.

Verſ. 1. *DEad flyes cauſe the oyntment of the Apothecary to ſend forth a ſtinking ſavour, ſo doth a little folly him, that is in reputation for wiſdome and honour.* Here by Oyntment we are to underſtand moſt ſweet Oyntment, compounded of precious things, like that which the woman poured upon the head of Chriſt againſt his buriall, into this flyes falling, although they be little, and dying, of ſweet, make it ſtinking; ſo a man that is delighted in, and eſteemed of for his wiſdome, if there be but one little ſinne, or point of fooliſhneſſe in him, is no more eſteemed, but vilipended and baſely accounted of.

2 Chron. 15. So *Aſa*, a zealous and godly King, for confederating with *Benhadad*, the King of *Syria*, in the time of his danger, being reproved by a Prophet, and putting him in the Stocks, therefore loſt all his reputation, and became a deſpicable Cripple all his life after; and *Uzziah*, a moſt godly and zealous King, through pride became a ſtinking Leaper. *Note.* Wherefore let him that is wiſe be circumſpect, and as he doth many things commendably, ſo take heed that he doe fooliſhly in nothing, either through diſtruſt in God, pride, covetouſneſſe, fleſhly luſt, or intemperance, for who ſo doth, is falne from his excellency of what eſtate or degree ſoever he be; for he is now but as *Herod*, who heard *John Baptiſt* gladly, and did many things, but in one ſinne, which he thought little, he lived ſtill: and *Saul* by one fooliſh act of ſparing *Agag*, was put downe from his Kingdome.

Verſ. 2. *A wiſe mans heart is at his right hand, but a fooles at his left.* Verſ. 3. *Alſo when a foole walketh by the way, his wiſdome faileth him, and he ſaith to every one, that he is a foole*; the Vulgar, *he accounteth all men fooles*, Hebr. it is as in New Tranſlation.

Lavater. *Lavater*, for *to every one*, hath it, *of every one*, expounding it of the high conceit that he hath of himſelſe, through which he diſgraceth others, calling them fooles, as it is common with the wicked, and with Hereticks; they ſay of a man, that is ſtrict in the courſe of his life, he is a foole, and of him that ſpeakes againſt their errours, and confuteth them, although he be a moſt wiſe and learned man, yet becauſe he thinketh not with them, he is a foole; and likewiſe if one wil rather ſuffer, then obey his King againſt God, for ſo the holy Martyrs have been counted by cruel Perſecutors, fooles and ſtubborne perſons; and this I take to be the true meaning, whether it be rendred *of*, *or to every one*, and not that he by his ſpeech declares to every one his folly, as ſome underſtand it. By his walking in the way, underſtand his doings, which are fooliſh, he either getteth him a lamp without

Oyle, as the fooliſh Virgins, or is openly prophane and diſſolute, and ſo wiſdome faileth him, in his way to Whore-houſes, to Tipling-houſes, to Gaming, or other vanities, to which he giveth himſelfe. And his heart is ſaid to be on his left hand, as the wiſe mans is on his right, becauſe whereas the wiſe doe all things well and rightly, he doth all ill, and aukly; if he dealeth with men he is fraudulent, and oppreſſive; if with God, in the duties of his Worſhip, he is only formall, exhibiting unto him groſſe, outward, and corporeall ſervice, and none other in ſpirit and truth, as is commanded, and true worſhippers doe. Ioh. 4. 24.

Verſ. 4, *If the ſpirit of the Ruler riſeth up againſt thee, leave not thy place, for yeelding pacifieth great offences.* For the laſt words here, they are the ſame in effect with thoſe, *a ſoft anſwer putteth away ſtrife*; Prov. 15. 1. For the former, the meaning is, If the Prince, or he that is much thy ſuperiour be angry with thee, for ſetting thy ſelfe for good, and againſt evil, in thy place and calling, leave it not therefore, but hold it, if thou canſt, and doe ſo ſtill.

Lavater. It is a phraſe, as *Lavater* noteth, taken from Souldiers, who are to keep their ſtanding; thus the Apoſtles left not their Calling, but went on to preach the Goſpel, notwithſtanding the ſtreight charge given them to the contrary; or it may be taken, in caſe that a man hath a place about the King, therein to ſerve him, although he be offended, yet run not away, leave not his ſervice in diſcontent, but if he be offended with thee for thy faults, yeeld, or ſubmit unto him, and thus he may be pacified againe, although thine offences have been great; and the like is to be done by children towards their Parents, and by ſervants towards their Maſters, and by Wives towards their Husbands.

Munſter. *Munſter* hath both a different tranſlation; *If the ſpirit of one that hath dominion riſeth upon thee, leave not thy place, for he that healeth himſelfe diſmiſſeth great ſins*; and interpretation, if by thy wiſdome thou comeſt to have dominion, forget not, but remember thy former low condition, and by this meanes thou ſhalt be kept from many great ſins, which otherwiſe pride may make thee fall into. And this is not diſagreeable to the Hebrew text, in which it is על, upon, and מרפא an healing.

Verſ. 5. Verſ. 6. Verſ. 7. *There is an evill which I have ſeene under the Sunne, as an errour, that proceedeth from the ruler. Folly is ſet in great dignity, and the rich ſet in low places; Servants riding on horſe-backe, and Princes going on foot.* Having begun to ſpeake of Rulers, verſ. 4. here he proceedeth to declaime againſt a great fault, that is common amongſt them, viz. Fooles, that is, men of no parts or indowments, fit for it, ſet in places of rule and authority, and men rich in knowledge, and wiſdome, left in a meane condition, without any ſuch preferment, although they be more worthy, by which meanes all places of judgement are filled with injuſtice and wrong; but when the King, the ſupreame Ruler is fooliſh, and covetous, thus it is.

Some by the Ruler underſtand God, but this is incongruous, becauſe God doth nothing through errour; ſome underſtand the Devil, but although he bragged once, that he had all the Kingdomes of the world to diſpoſe of, yet he hath not, but is himſelfe a baſe vaſſall. But it may ſeeme ſtrange, that by the rich here, ſhould be meant the rich in wiſdome; for ſo much as wiſdome hath been often before Luke 12. Gold and Silver preferred, and we read of thoſe that are rich in faith, and rich in 1 Pet. 1. 7. God; and of them that want theſe riches, as poore, and miſerable; Revel. 3. we may well by the rich here underſtand the wiſe, and the rather, becauſe they are oppoſed to fooles. And likewiſe by Princes, are meant the wiſe and prime men, in this regard, and by ſervants underlings in wiſdome, and abilities, and gifts of the minde, wherein they, who be defective being contrariwiſe ignorant, and vicious, are not only fooles, but ſlaves, and ſervants of ſinne. Of riding on horſe-back, put for being in honour, ſee, *Jer.* 22. 4, *There ſhall be Princes ſitting upon Thrones, and riding on Horſes.*

Verſ. 8. Verſ. 9, *He that diggeth a pit ſhall fall into it, and he that breaketh an hedge, a Serpent ſhall bite him. Who ſo removeth ſtones ſhall be hurt there-with, and he that cleaveth wood ſhall be indangered thereby.* Here by ſimilitudes he ſheweth the evils that a Ruler bringeth upon himſelfe, that preferreth Fooles, and Knaves, by whom the welfare of the Kingdome is overthrowne.

1 He is herein as one that diggeth a pit, and ſoone falleth himſelfe into it, and ſo periſheth; thus ſome Kings of this Land, by preferring baſe conditioned men to honour, have laid a foundation of their owne ruine, as *Edward* the ſecond, and *Richard* the ſecond.

2 As one that breaketh an Hedge, where-with a Vine-yard, or Corne-field is fenced, and in ſo doing meeteth with ſome venemous Serpent, that biteth him, whereof he dyeth. which is ſo ſpoken, becauſe Serpents lurke about hedges. And by the Hedge here, *Lavater* underſtandeth good Lawes, which are as a fence to a Kingdome, which being broken, as they are, when fooles are in authority, wilde beaſts are let in, whereby great deſtruction is made in a City.

Lavater.

Heraclius Epheſius compareth a Kingdome, wherein good Lawes are broken, to a City, the wall whereof is broken downe; *Demoſthenes*, to a Body, from which the ſoule is departed. And as in buildings, if ſome ſtones, or peices of timber, whereupon the reſt is founded, be taken away, the whole building cometh to ruine; ſo by the ceaſing of ſome moſt neceſſary Lawes, the frame of the Kingdome. By ſtaves he underſtandeth Land-markes, which if any man removed, *Numa Pompilius* made a Law, that any man might kill him for ſo doing, and that this fact of his ſhould be expiatory: and allegorically, he removeth ſtones, that takes away the good Cuſtoms of a Land, either in Church, or Common-wealth, he ſhall not *impunè ferre*. Laſtly, he that cleaveth, or cutteth downe Wood, is one that doth it in another mans ground, this brings him in danger of a treſpaſſe; ſo he that takes away any common benefit, that the poore have in waſt grounds, as in many places they have, both of Wood, and feed, as men of power often doe, ſhal be in danger of their curſes.

Bibliander.

Bibliander otherwiſe ſaith, that hereby warning is given, that men ſhould in all things that they goe about, looke for croſſes, but not be diſcouraged hereby; as a man that diggeth a pit, and falleth into it, if it be for a good end, is not diſcouraged hereby, but as occaſion ſerveth diggeth more; ſo likewiſe he that breakes downe an old Hedge to make a new, although a Serpent biteth him, if he eſcapeth, will not for this give over his worke, nor he that removeth ſtones from one place to another for building, &c. no more ought we, if we be about the workes of our ordinary, or Chriſtian callings, to be diſcouraged at croſſes and hurts, that we get hereby, as not, if indeavouring to reclaime any from ſinne, we be for our labour bitten with their venemous tongues, as of Serpents, this is good; but the former to be preferred, becauſe cohering with the argument in hand, as I have before ſhewed.

Verſ. 10.

If the iron be blunt, and he doth not whet the edge, then he muſt put to more ſtrength, but wiſedome is profitable to direct. By iron, underſtand a toole made of iron, if it be blunt and not ſharpened, he that will cut with it, muſt uſe more ſtrength to doe it, but it being ſharpened, leſſe ſtrength or labour will ſuffice: ſo although when wiſedome is wanting, no good can be done by a few men in a City, to defend it againſt a mighty army aſſaulting it, for then the iron tooles, wherewith they are to fight want an edge, as it were, but if there be a man of wiſedome amongſt them, he can direct them ſo, as that they ſhall be brought out of danger, wherein he alludeth to that, which was ſaid before of a little City, in which was a poore wiſe man, that by his wiſedome delivered it. Some, becauſe the word חיל ſignifieth as well *Army*, as *edge*, render it Army, giving this for the ſenſe, if the weapons, wherewith men are to fight againſt their enemies be blunt, then greater Forces muſt be added to prevaile, but wiſedome is more then equivalent to all Forces for getting the victorie, according to which the ſaying is, Armes are of little force abroad, unleſſe there be counſell at home, but the ſenſe is good if wee ſhould hold us to N. Tr. and that ſenſe.

Chap. 9.

Parva ſunt foris arma niſi ſit conſilium domi.

Verſ. 11.

Surely the Serpent will bite without inchantment, and a babler is no better. There are certaine verſes familiar amongſt Magicians, whereby Serpents are charmed, and ſo they are not poyſonous, nor bite, nor venome ſuch as come neer them. This is intimated *Jer.*8. where the Chaldeans are compared to Serpents, that could not be charmed, and *Pſal.* 58. complaining of mens poyſonous tongues, he ſaith, they will not be charmed, as the deafe Adder will not; but hereby incantations are not approved, as *Auguſt.* noteth, no more then an unjuſt Steward imbezeling his Maſters goods to his own benefit is approved, by the ſimilitude taken from ſuch an one, or one that puts his money to uſury by another ſimilitude, where one ſervant is reproved by his Maſter for not ſo doing with his Talent. The ſcope of this ſimilitude is to aggravate the ſinne of a babler, and the miſchiefe comming by him, by a Serpent not charmed: for as the one biteth and killeth, ſo the other by his back-biting deſtroyeth his neighbours good name, yea, and ſometimes layeth a foundation to take away his life; wherefore that rule would be followed,

Note. *Quid de quoque viro, & cui dicas ſape caveto.*

Which they that are delighted to prate much, doe not. Some obſerve that he is worſe then a Serpent, becauſe he biteth and indangereth three by one biting, the
Pſal. 5. party ſlandered, the perſon to whom, if he believeth it, and himſelfe, becauſe the Lord will deſtroy them that ſpeak leaſing.

Verſ. 12. *The words of a wiſe mans mouth are gracious, but the lips of a foole will ſwallow up himſelfe*, according to others, deſtroy himſelfe, which is his meaning, for, many by their own words, are intangled and cut off, if they ſpeake againſt their King, and many more for blaſpheming God ſhall periſh for ever; but the words of the wiſe are gracious, they ſpeake not but to edification, and although for their earneſſe againſt ſinne many diſtaſte them, yet to the godly or docible, thoſe words of theirs are gracious, but of this before.

Verſ. 13. *The beginning of the words of his mouth is fooliſhneſſe, and the end of his talke is miſchievous madneſſe.* Here that is further amplified, which was ſaid of a fooles lips, as he beginneth ſo he endeth, take all his ſpeeches from the firſt to the laſt, none ſavour of wiſdome more then other, but all of folly and miſchievous madneſſe, if he beginneth to detract, curſe, or blaſpheme, he goeth on like a madman, and no end is to be expected of his ſo doing.

Verſ. 14. *A foole alſo is full of words, a man cannot tell what ſhall be; and what ſhall be after him who can tell?* Againſt multiplying words *Salomon* ſpake often before, in the Booke of the *Proverbs*, and verſ. 11. he calleth this babling; The Philoſophers note, that God hath given a man one mouth, but two eares, to ſhew that a man ſhould heare more then ſpeak; and *Virgil* was wont to ſay, That a man ſhould not ſpeake, but either when taciturnity will hurt, or by ſpeaking he may profit others. For the next clauſe, of no mans knowing what ſhall be, enough hath been ſaid before, upon Chap. 8. 7. Here it is repeated againe, in reference to that which is ſaid, of fooles deſtroying themſelves by their owne ſpeeches; this admonition is by them deſpiſed, becauſe no man knoweth what ſhall be hereafter, and therefore not that any ſuch thing ſhall befall them, for the making of which the more plaine, *Lavater* inſerteth, *he ſaith, None can tell.*

Verſ. 15. *The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to goe to the City*; That is, they toyle themſelves about getting the knowledge of Naturall and Worldly things; for ſo did the Philoſophers to finde out the ſecrets of Nature, and ſome the Philoſophers Stone, to the perfection of which knowledge yet they can never attaine; but herein their fooliſhneſſe appeares, that in the midſt of all their ſtudies, they indeavour not to know the way into the City, the new *Jeruſalem*, in entring into which, true happineſſe conſiſteth;
1 Cor. 1. for even the wiſe of this world are fooliſh in regard of Divine knowledge, which yet every one knoweth ſo farre forth as conduceth to his Salvation, that is preordained unto life. To this effect it is ſaid, *Pſal.* 107. 4. *They wandred in the Wilderneſſe, and found no City to dwell in.*

Hierom. Thus *Jerom, Olympiodorus*, and other ancients, and *Lavater*; The City is
Olympiod. the Church, ſaith *Jerom*, the way to which the Philoſophers of the Heathen, and
Cajetan. the wiſe of this world, and Hereticks know not. *Cajetan* ſaith, that a fooliſh and wicked Ruler is here meant, by whom all are troubled wonderfully; and in ſaying, *He knoweth not to goe into the City*, he knoweth not how to goe in and out; That is, to governe as he ſhould doe, which the next words ſo ſeeme to favour.

Verſ. 16. *Woe to thee (O Land) when thy King is a childe, and eateth in the morning,&c.* Here are two evils in Kings denoted, which make a people miſerable.

Firſt, want of diſcretion, or of yeares, for not only he is a childe that is very young, but that is of little underſtanding and judgement; ſometimes the want of yeares is no prejudice to the Kingdome, for *Solomon* was but twelve yeares old when he began to reigne, *Joaſh* began at ſix, and godly *Joſiah* at eight, and both *Solomon* and *Joaſh* did worſe in their old age; *Rehoboam* had yeares enough, for he was forty, but yet he was as a childe for wiſdome, but many times children in yeares coming to this high dignity are a great curſe to a Land, for they will not be ruled by the counſell of the wiſe.

The ſecond evil is exceſſe in eating, and drinking, in the King, and his Princes; by eating in a morning is meant, both intentiveneſſe to things pertaining to gluttony and drunkenneſſe, for it is a phraſe familiar with the *Hebrewes*, to expreſſe a mans doing any thing with all earneſtneſſe, to ſay, doe it in the morning, and unſeaſonableneſſe, being occupied about things pertaining to the belly, when they ſhould be hearing and judging of Cauſes; for of old they uſed to come and ſit in the Gate in the morning, and the *Romans* followed this order; Firſt in the morning to heare Cauſes, then to attend upon Divine things, hereby to be the better prepared, and after this to ſit in Judgement. On the contrary ſide, there is a time when a Land is happy in the King, and Magiſtrates under him, for they are meant by Princes, viz. *Lavater.*

Verſ. 17. *When the King is the ſonne of Nobles, and the Princes eate for ſtrength, and not for drunkenneſſe.* Here by the Son of Nobles underſtand, not ſo much one deſcended from Kings, from whom he can draw a long pedigree, but the vertuous Sonne of a vertuous Father, for vertue, and not the high parentage of which a man cometh, innobles him; for what was *Solomons* owne Father *David*, but a Shepheard, and a younger Brother? yet for his vertue a moſt noble King; and it was *Solomons* wiſdome, wherein his glory principally lay, for temperance in eating and drinking, as it is to be enſued by all, ſo ſpecially by Chriſtian Kings and Princes, as is alſo ſaid, *Prov.* 31. in *Bathſheba* her inſtructions.

Verſ. 18. *Through much ſlothfulneſſe the building decayeth, and through idleneſſe of the hands, the houſe droppeth through.* Of the loſſe and hurt coming by idleneſſe it hath been often ſpoken before, *Prov.* 6. and 24, &c. here another loſſe is mentioned, to ſtirre up all men to diligence, and induſtriouſneſſe in his place and calling, he that is not, if a little decay be begun in his houſe, ſhall have it in time all ruined.

Verſ. 19. *Lavater.* *A feaſt is made for laughter, and wine maketh merry, but mercy anſwereth all things.* This, ſaith *Lavater*, is ſpoken to ſtirre men up to be induſtrious, for as idleneſſe brings to poverty, and all things to ruine; ſo induſtry and diligence bringeth in riches through Gods bleſſing, ſo that a man may now feaſt and be merry, as having his purſe full of money, whereby both wine and good cheere may be bought. Of the diligent hand making rich, and plenty in the houſe of the diligent, it was ſpoken before in the *Proverbs*. Some, he ſaith, expound it of Kings, who live in idleneſſe and pleaſure, feaſting, and making merry out of the monies which they unjuſtly exact of their Subjects, till their houſes goe to ruine; and thus it anſwereth well to that which was ſaid againſt Kings and Princes being Children, and eating in the morning, verſ. 16, 17. But it may alſo be extended to all men that live in idleneſſe, and making merry, for by this meanes their houſes goe to ruine, and the money which ſhould repaire them, is thus waſted, and their families are brought to great want. Prov. 19. 10. 11

Verſ. 20. *Curſe not the King, no not in thy thought, and curſe not the rich in thy Bedchamber, for a bird of the aire will carry the voyce, and that which hath wings ſhall tell the matter.* Having admoniſhed us to yeeld, and not to be haſty, when great men are offended with us, ver. 4. now he reſumes the ſame argument againe, and giveth us warning againſt curſing, or ſpeaking evill againſt ſuch in the greateſt privacie that may be, for it ſhall ſoone be diſcovered by one meanes or other, and then what can be expected but ruine through their power. And the birds

revealing, it is ſpoken of to ſhew, that great ſinnes cannot be ſo ſecretly committed,
Note. but when God will, the very birds ſhall be a meanes of bringing them to
light, and the man that ſinneth ſo, to condigne puniſhment.

Plutarch. As for Murther, *Plutarch* telleth of one *Beſſus*, that had murthered his Father,
and afterwards going to Supper, he ſaw a Swallowes Neſt with young in it,
and killed them with his ſpeare, and being for this blamed by the ſtanders by as
cruell, he replyed; That Swallowes once accuſed him falſly, for murthering his
Father, but it was ſoone by this meanes proved to be true, he was apprehended,
and brought before the Magiſtrate, and was found guilty, and executed therefore.
And many other murthers have likewiſe by birds been diſcovered, and by other
miraculous meanes, and the Murtherers therefore cut off; and becauſe he forbiddeth
curſing of them in the very thought, it appeareth to be a great ſinne before
Note. God, if there be an evill intention againſt rulers in the mind, although it cometh
not to execution; for this is a degree to rebellion, that howſoever we be by rulers
provoked, we may refreine our very ſpirits, and much more our tongues from reviling
them for Gods ſake, whoſe vice-gerents they are, and ſo that which is thought
or done againſt them, in a rebellious way, is done againſt God, who will be revenged;
yet this is not ſo ſaid to tye up the tongues of godly Miniſters from ſpeaking, as
Jer. 1. 17. their duty is, againſt their ſins, that they may be reformed; for *John Baptiſt* ſpared
not thus to ſpeake againſt *Herod*, nor *Elijah* againſt *Ahab*, nor other Prophets
againſt other Kings, yea the Lord threatens *Jeremiah*, if he ſpake not all
that he commanded againſt wicked Kings, or Peoples, that he would ſlay him.
And this charge againſt curſing the King followeth well after that of houſes coming
to ruine, as idleneſſe, and prodigall ſpending; ſo this being one meanes of overthrowing
and bringing to ruine great houſes, as experience hath formerly taught
in the time of ſundry Kings in this Land, and it would be inculcated into the eares
of all that take the like rebellious courſes at any time, to make them to feare, and
repent; for if curſing with the tongue ſtirres up God miraculouſly to bring it to
light, and to puniſhment, much more is he provoked by violence done to their
perſons; and although their judgement that doe ſo be deferred, the time ſhall
come, that they ſhall not be acquitted as guiltleſſe, unleſſe they be extraordinarily
by God ſtirred up, as *Jehu* againſt *Jehoram*; or in caſe that an Uſurper reigneth,
as *Jehojadah* againſt *Athaliah*.

CHAP. XI.

Verſ. 1. C*Aſt thy bread upon the waters, for thou ſhalt finde it after many dayes*;
It was a Proverb amongſt the *Greekes* touching one that beſtowed his coſt
upon that, from which he was never like to reape any anſwerable benefit againe,
he hath caſt it into the waters; and likewiſe ſaith *Lavater*, amongſt the *Ger-*
Lavater. *mans*, and it ſeemeth that the *Hebrewes* had ſuch a Proverb alſo.

And *Salomon* in ſaying ſo, meaneth, Give thy bread to the poore, for ſo ver. 2.
Verſ. 2. explaineth it, *Give a portion to ſeven, and alſo to eight*; for he that giveth his
bread to the poore, who eate it, and are not able to repay it him againe, doth like
a man, that caſteth it into the Sea, where it ſinketh, and is never ſeene more; for
ſo it ſeemeth to bee if it be looked upon with a carnall eye, which is given to the
poore; but the Lord promiſeth here, and in ſundry other places, that it ſhall not
be ſo, if it be done, the left hand not knowing what the right hand doth, if in ſecret,
the praiſe of man not being thus hanked after, and as it here followeth, not
Matth. 6. a few, but many be relieved, no difference being put by ſaying, I will give to ſuch
or ſuch poore, but not to ſuch, if they be all in extreame want, and cannot helpe
themſelves to bread by their owne labour, and not in the morning only, but alſo in
the evening, holding out in beneficence from the morning of our youth, to the evening
of our old age, provided alſo that wee give of our owne bread, which wee
have gotten by our honeſt labour, not purloined, or ſtolne, or gotten by fraud, or
oppreſ-

oppreſſion, as is intimated in the firſt words, *caſt thy bread.* For men muſt *worke with their hands the thing that is good, that they may have to give to the neceſſities of others, and not to ſteale.* For it is to be noted, that *Zacheus* firſt cleared his hands of all goods ill gotten, and then gave halfe his goods to the poore.

Eph. 4. 28.
Luke 19.

And in exhorting thus to give, without putting difference, I plead not for ſturdy beggars, or unlicenſed vagabonds, but for widdows and fatherleſſe Children, for the blind and the lame, whom wee know to be ſuch, or ſick by our owne ſight, or the credible information of others not counterfeited, becauſe if any can by working get his owne bread, and will not, he muſt not eate; and this was the firſt decree, which God made after mans fall, *in the ſweat of thy browes, thou ſhalt eate thy bread, till thou returneſt to the earth from whence thou wert taken: After many days it ſhall returne to thee againe.* Although the bread which is given, may ſeeme to be loſt, yet it is not, but ſhall certainly be repayed thee againe, if not in this world, yet in the world to come, according to that, *Labour not for the food that periſheth, but for that which indureth to eternall life, which the Son of man will give unto you,* of which it is ſaid, *It is good to eate bread in the Kingdome of Heaven,* and this is implied in that ſaying, *They ſhall ſit down with Abraham, Iſaac, and Jacob, in the Kingdome of Heaven,* and in that, *I will drinke no more of the fruit of the Vine, till I drink it new with you in the Kingdome of Heaven.* For, where there is ſitting downe and drinking, there is alſo eating bread, although by neither it be meant according to the letter, but the allegory, that there ſhall be as great joy, as in feaſting with bread and wine, all manner of delicious meats and drinks. And this of caſting thy bread upon the waters, commeth well in after that which was ſaid a little before, of feaſting and making merry, ch. 10. 19. whereas that is only for a little vain and tranſitory mirth, this is for joy that paſſeth underſtanding, when it commeth to be remunerated in Heaven, *For thou knoweſt not what evill ſhall be upon the earth,* this is added, as a reaſon of giving to the poore; there may ſome evill accident befal thee, whereby thy worldly goods may goe away, as by Theeves, by enemies making war in thy country, or by caſualty, of fire, water or tempeſts, and ſo thou mayſt be brought to extream povertie thy ſelf, then who will relieve thee, who haſt ſhut up the bowels of thy compaſſion againſt others? or how grievous will it be to think, how little good thou didſt with thy goods, whilſt thou hadſt them, and therefore that thou art now thus worthily ſtript of al. For giving *a portion to ſeven and to eight* it is to be noted, that he ſaith not all a mans goods, but ſome part as he can ſpare, although in the primitive Church, they ſold, and brought in the price of all, and who ſo ſold, and brought in, but kept back part, he was judged therefore, as *Ananias* and *Saphira*; for Chriſt accepted of half the goods of *Zacheus,* who had gotten much by forged cavillation after reſtitution made, and *Paul* ſaith not, that others may be eaſed and you grieved, and our Lord again, *Give alms of that ye have.* By *ſeven* and *eight* underſtand many, an uncertaine number being underſtood by a certain, yet one going preciſely upon the number of ſeven ſaith, every of the ſeven dayes of the week, but why then is eight added, and what if more needy perſons come in one day?

2 Theſſ. 3. 10.
Gen. 3.
Joh. 6: 26.
Note.
2 Cor. 8.

If the Clouds be full of raine, they empty themſelves upon the earth, and if a Tree falleth towards the South and North, where it falleth, there it ſhall be. He goeth on here in the ſame argument, the meaning is, as the clouds being full, cannot hold the waters in them alwayes, but muſt ere long empty themſelves, and thoſe waters fall to the earth, neither doth any Tree ſtand, but for a time, and then it is either cut or blown down, ſo is it with rich men, they cannot hold their goods alwayes, but they will go from them neither can they ſtand nor live always. but their lives indeed are very brittle, and when they dye, if they fal Southward or Northward that is, on the right or left ſide, that is, into an happy eſtate or a miſerable, in it they muſt abide for ever, therefore let men be liberall now towards the poore, whilſt life laſteth, and ſo they ſhall be as the gratefull clouds in the time of drought, watering the earth, and ſatisfying the thirſt thereof, and making it fruitfull, which is to the benefit of the waterer conſidered properly, as a man, fruit and benefit coming

Verſ. 3.

hereby

Thaumatur.
Olympiodor.

hereby to him, both temporall and eternall from the poores prayers, and praiſes given to God, and prevailing for his bleſſing upon him: or if wee conſider him metaphorically, as a cloud; he ſhall by the ſuns exhaling of vapours from the ſame earth, be repleniſhed againe. And then being conſidered, as a tree to which man is often compared, when he commeth to be cut downe, he ſhall fall to the right hand of everlaſting felicity. Thus *Thaumaturgus*, *Olympiodorus*, *Jerom*, *Lavater*, ſome in one part, and ſome in another. Hence alſo it appeareth, that after death, there is no paſſing from one place to another, and therefore not from Hell or Purgatorie, to Heaven, the one of which is commonly taught by the popiſh, and the other related of one, namely *Trajan* the Emperour brought out of Hell, by the unceſſant prayers of *Gregory*; and if rich men be as clouds, the raine of their charity falleth upon the good and the bad, as raine commonly doth upon cleare, and briary, and thorny ground, that they may be ſtirred up to give, and not to be hindred by the unworthineſſe of ſome that crave of them.

Deut. 3. 2.
Iſa. 5.
Hugo.
Cardin.
Note.
Matth. 21.
Jude Epiſt.

Laſtly, Clouds ſending down raine, ſet forth Preachers; as *Moſes* ſpeakes of himſelfe, ſaying, *My doctrine ſhall drop downe as the raine*, and likewiſe the *Pſalmes*, and the Lord threatning his Vineyard degenerating, ſaith, that he will command the clouds not to raine upon it.

As rich men then muſt give almes, ſo Preachers ought to fill themſelves by ſtudy, and then raine largely by preaching, conſidering that they alſo are as Trees, that ſhall fall, when death commeth, and then woe will be to them, if they have not done ſo, they ſhall fall to the North, or if having preached, they have not lived accordingly. For, ſome clouds are without water, carryed about of the winds, being as empty caskes, making a ſound with tautologies, inke-home phraſes, or home-ſpun words through ignorance or pride, and little or no raine to the refreſhing of Gods inheritance, when it is drie, commeth from them, they muſt looke for a heavy fall.

Verſ. 4. *He that obſerveth the wind ſhall not ſow, and he that regardeth the clouds ſhall not reap.* Here by a compariſon taken from an Husbandman, he ſheweth, that we muſt no t be deterred from Alms-deeds, or diſcouraged, from any good doing, that we are able, andhave a calling to; we may happily meet with pull-backs that may blow us back, and ſee ſome thing comming to hinder us from giving, as the ingratitude of thoſe, that wee have given unto, want, which we may feare will come afterwards to us, or ours, or wee may be traduced by men, as doing it out of the affectation of praiſe, and this makes us ſo liberall, &c.

Lavater.

Again, In doing other good, or ſtanding for it, we may meet with checks and reproofs, yea, ſtormes and clouds of trouble, and threatnings for our labour. It may be thought not ſo fit now, to intermeddle about reformation of religion, but to expect the decrees of general Councels, when many ſoules are in preſent danger in reſpect of their Idolatries and ſuperſtitions, in which they are nuzled. He that thus fore-caſts dangers to come, or fears terriculaments, is like unto an Husbandman that goeth ſlowly on in his courſe of Husbandrie, being hindred one while by the wind, another while by ſhewes of raine, and ſo cannot expect to reape a good crop. It is a Proverb among Husbandmen, although wee have had an eaſie crop, yet we muſt ſowe againe: ſo the ſeed of charity muſt be ſowne againe, although wee have ſown and ſee no good yet come of it; thus *Lavater*, and it is the true ſenſe.

Verſ. 5. *As thou knoweſt not the way of the Spirit, nor wind, nor how the bones grow in the womb of her that is with child: ſo thou knoweſt not the workes of God, who maketh all things.* Some, by the Spirit here underſtand the wind, of which it is ſaid, Joh. 3. *Thou heareſt the ſound thereof, but canſt not tell whence it commeth, nor whither it goeth.* Some, the ſoule inlivening a childe in the mothers womb, becauſe it is added, *nor how the bones grow in the womb of her that is with child.* And as theſe things are unknowne, ſo are the works of God, that is, his doings towards men, which are to come. Its unknowne to us when he will take any of us out of this life, or our worldly goods away from us, by caſualties, by enemies, by robbers, or other croſſes, for none of them come to paſſe according to the will of men, but of God, who worketh or doth all things. According to this it is ſaid, not only that God hath numbred our dayes, but that a *ſparrow falleth not to the ground without his will,* and *God pulleth downe one, and ſetteth up another,* that wee may referre all events to his providence, and be humbled before him by our ſufferings, be alwayes preparing for death; and doe the good that wee are able, whilſt we have time, leſt wee be prevented. But wee muſt take heed, that wee inferre not hereupon, that God is the Author of ſinne, for although they that maliciouſly miſchieve us, or unjuſtly calumniate us, cannot doe it without God; *Shimei* could not curſe *David*, but that *God bad him curſe,* yet the ſinne is only theirs, *God tempteth no man, but he is drawne away by his owne concupiſcence.* They that doe us miſchiefe by word or deed, are ſtirred up hereunto by their own malicious minds, but forſomuch as in him wee all *live, move, and have our being,* they cannot doe it, but by power received from him, and by his permiſſion and providence ſecretly directing them for ends beſt knowne unto himſelfe, ſometime for our puniſhment, and ſometime for our triall; as the Devill was permitted to miſchiefe *Job*, and ſent in to the falſe Prophets of *Baal* to ſeduce *Ahab,* that he might fall at *Ramoth Gilead*; and an evil ſpirit from the Lord entred into *Saul,* whereby he being moved, envied *David*, and ſought continually his deſtruction.

Note.

Note.

2 Sam. 16. 10.
Jam. 1. 14.

Act. 17.

Verſ. 6.

In the morning ſow thy ſeed, and in the evening with-hold not thy hand, for thou knoweſt not whether ſhall proſper, this or that, or both be alike good. Having condemned them that obſerve the wind for ſowing, that is, upon ſome pretence or other, delay the exerciſing of charity, ver. 4. now he giveth a charge to doe this betimes, and having begun, to hold out to the end of their lives. And as we muſt be free in giving betimes, ſo we muſt betimes apply our mindes to all goodneſſe, leaving ſinne, and fulfilling all righteouſneſſe, and frequently exerciſing our ſelves in the Word and Prayer. So that here are condemned ſuch as will give nothing willingly before they dye, and ſuch as ſay in their hearts, it is time enough to apply our ſelves to ſeeke the Kingdome of God, to leave our ſins, and to call upon God for pardon, we will doe this before we dye, and then it ſhall be well with us; but this is the Devils prompting, and they that thinke ſo, are rather taught of him then of God, who chargeth us to begin betimes, and expreſly, chap. 12. 1. in youth, threatning ſuch as in their younger time follow the luſts of their hearts, and the delight of their eyes, verſ. 9. Laſtly, they are condemned, that having begun well perſevere not unto the end; all ſuch loſe all their labour and coſt, as is taught, *Ezek.* 36. and *Gal.* 6. 9. And the ſimilitude, by which he here goeth, is of great force to move us, our Almeſ-giving, and endeavouring after good, is as the Husband-mans ſowing, from which he hopeth for great benefit; and who would not betimes goe about that, whereby great benefit will probably come, and perſevere in ſo doing, but of this the greateſt benefit that is, will come a reward in Heaven, and that not probably, but moſt certainly, becauſe God, that cannot lye, hath promiſed it; *Be not weary of well-doing, for yee ſhall reap in due time, if ye faint not.*

Note.

Gal. 6. 9.

Verſ. 7.
Verſ. 8.

Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the Sun. But if a man liveth many yeares, and rejoyce in them all, yet let him remember the dayes of darkneſſe, for they ſhall be many, all that cometh is vanity. Here to ſtirre us up the more to begin, and to perſevere in all goodneſſe, it is commended unto us to conſider the dayes of darkneſſe to come to thoſe, that are taken in their hearts with theſe worldly things, pleaſures, or profits, but have no hearts to doe, as was given in charge before; for yet a little while, and theſe dayes of darkneſſe ſhall come; That is, dayes of miſery, and torment, which will be many more then all the dayes of the longeſt Livers here, that is, for ever and ever. And then, what will it benefit us, that we have ſeene the light? That is, lived, and lived long in this world, in all pleaſure, when it is once paſt and gone, ſurely there is no ſenſuall man, but then will ſay, all this was vanity, which is the meaning of the laſt words, *All that cometh is vanity*; to expreſſe which *Lavater* hath it, *Whatſoever happeneth, he will judge to be vanity.*

And the vulgar Latine, *Quæ cum venerint, vanitatis arguentur præterita*; *which when they come, things paſt ſhall be reproved as vaine*; the Epicures, and

Mammonites of this world themſelves crying out upon them, as whereby they were ſo infatuated, and finally brought to ſuch extreame miſery ; then hereupon he turneth himſelfe to the ſenſuall young man in an ironicall manner, ſaying ;

Verſ. 9. *Rejoyce (O young man) in thy youth, and cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes, but know, that for all theſe things God will bring thee to judgement* ; That is, doe thus, if thou wilt, but be ſure, if thou doſt, that after thy pleaſure thus taken, thou ſhalt ſuffer paine, when the time of thy judgement cometh, as every wicked man ſhall, for *we muſt all appeare before Gods Judgement Seat.* Rom. 10. 14.

Verſ. 10. *Therefore remove ſorrow, or anger, from thy heart, and put away evil from thy fleſh, for childhood and youth are vanity.* Here are two things particularly taxed in youth, which they conſidering the judgement to come, and all others have need to beware of, and that is wrath, and fleſhly luſts. To wrath young men are moſt prone, ſo that if they be but a little provoked by words, they are preſently on a fire, through rage, and they will be revenged ; and to fleſhly luſts, ſo as that of luſts it is ſaid, as peculiar to this age, *fly the luſts of youth.*

For theſe words, *Child-hood and youth*, the vulgar hath, *Child-hood and pleaſure are vaine* ; and old Tranſlation, *Childe-hood and Ignorance* ; the word שחר ſignifieth *nigreſcere, to wax blacke*, and is rendred either *youth*, compared to the Morning, when it firſt dawneth ; or Ignorance, in which who ſo is, is in darkneſſe ; or pleaſure, in which he that liveth, walketh in the darke : and I ſee not but that old age may be better meant hereby, when the eyes, the light of the body grow dim, and darke, and ſo both ages of man are here meant ; and ſo the firſt verſe of Chapter twelve anſwereth well hereunto, where he exhorteth men to remember their Creator in the time of youth, and then proceeding to deſcribe old age, he ſaith, *Whilſt the Sun, or the light, or the Moon, or Stars be not darkned* ; and if it be ſo taken, it is concluded, that man in his prime and wane is vanity ; to which adde that of *David*, Man in his beſt eſtate is altogether vanity ; and we ſee what little cauſe any man hath to be proud, and vaine-glorious, that we may all learne to be humble, and feare before God, and abhorre from ſinne, for which we are ſaid to be ſo vaine, and light, and enſue vertue, whereby, when we come to be weighed in the ballance, we may not be found light, as the chaffe, to be blowne away by the wind of Gods wrath, but ſolid as wheat, or gold, and be eſtabliſhed in his Kingdome for ever and ever.

Note.

CHAP. XII.

Verſ. 1. R*Emember thy Creator in the dayes of thy youth, whilſt the evill dayes come not, nor the yeares draw nigh, wherein thou ſhalt ſay, I have no pleaſure.* By evill dayes here are meant dayes of miſery, when the body is decayed, and oppreſſed with many infirmities and diſeaſes, which are ſo grievous to old age, that a man no more takes pleaſure of his life, but had rather dye, and depart from it to be rid of them. If in youth this be not thought upon to ſtirre thee up now to feare God, and to fly ſinnes incident eſpecially to youth, but paſſeſt thy time in vanity, pleaſure, and reverge-taking, againſt which he gave warning before ; thou ſhalt finde to thy coſt, that thy youth is meere vanity, and when thou comeſt to judgement, thou ſhalt be found to be vaine and light. Now is the time, or it will never be, for it is the time here ſet by God, who will now be ready by his Spirit to help thee ; but tarry thy owne time, thinking to doe it afterwards, and put thy Salvation upon a moſt dangerous adventure ; as he that having a limited time to come in, and ſubmit to his Prince, that hath been a Rebell, if he comes not in the time limited, is unlikely after this to finde mercy, but ſhall dye a cruel death ; ſo he that cometh not in to God, by turning from his ſinnes, in the time ſet by him, can have no hope after this time expired ; his accuſtoming himſelfe to ſinne in youth, makes his converſion in old age impoſſible : As it is impoſſible to waſh the

Note.

black Moore white, or the ſpots of the Leopard away. Some indeed are called at the eleventh houre of the day to labour in the Vine-yard; That is, in old age, but what is this to them that are called at the third, or ſixth, and will not heare? it is ſpoken on'y for the comfort of ſuch, as amongſt whom the voyce of the Goſpel cometh not, till they be old; as it was with *Nicodemus*, and *Ananias*, that was ſent to *Saul*, who is ſaid to have been an old Diſciple, that is, called in his old age; they that are called then in youth, and charged to remember God now, and will not, have no pretext for their going on in ſinne.

Jer. 23. 13.
Math. 20.
Acts 9.

Whilſt the Sun, the Light, the Moone, or the Stars be not darkned, nor the clouds returne after the raine. Here he goeth on more particularly, to deſcribe old age, and to ſhew how unfit it is for converſion, the *Sun, Moone, and Starres, and all light is now darkned,* he that turneth muſt have light from thence-forth to walke by in the ſtreight and narrow way, but the aged, as the light of the world, are now darkned to them through the dimneſſe of their ſight, through the decaying of their ſences, underſtanding, and memory, have the Preachers, the *Lights of the world* darkned unto them, they being not now able through deafneſſe to heare, through blindneſſe to read that, whereby they might be inlightned; or if they can, not be able ſo readily to remember, or underſtand, as in their younger time.

Verſ. 2.
Mat. 5. 14.

Jerom will have the darkning of the Sunne, Moone, and Starres, meant at the laſt day, and the darkning by death; but becauſe that, which is here ſaid, is oppoſed to youth, and other parts of this deſcription ſet forth men continuing ſtill in this world, I rather hold, that this is ſpoken of old age, and ſo doe moſt Expoſitours; *neither the clouds return after the raine*; That is, cloudineſſe to clearneſſe of the Heaven againe, as is commonly done, but it ſtill continueth darke and cloudy, as in time of raine; That is, it is thus to them that be aged, whoſe ſight decayeth; the Sky, that after raine groweth cleare againe, becometh now alſo cloudy to them.

Hieron.

In the day, when the keepers of the houſe ſhall tremble, and the ſtrong men bow themſelves, and the grinders ceaſe, becauſe they are few, and the lookers out at the windowes be darkned; By the keepers of the houſe, underſtand the armes, and hands, whereby the houſe of the body is defended, and maintained, for the body is called an houſe, 2 *Cor.* 5. and with the hands a man laboureth to keep it, and with the ſtrength of his armes defends it, but when he is very aged, theſe keepers ſhake through Palſies; the *grinders* be the teeth, which are then moſt of them gone out, and the *lookers out at the windowes,* the eyes, the dimneſſe of the ſight being hereby further ſet forth.

Verſ. 3.

And the doores ſhall be ſhut in the ſtreet, when the ſound of the grinding is low, and he ſhall riſe up at the voyce of the Bird, and all the daughters of Muſick ſhall be brought low. By the doores underſtand with *Lavater,* and *Bonaventure,* the lips, which through feebleneſſe in old age are ſhut up, as it were in the ſtreets, where others are heard ſpeaking loud, they ſcarce walking out, when youthes are playing, and ſhouting, or crying out there one to another.

Verſ. 4.
Lavater.
Bonavent.

By a phraſe like this it is ſaid of Chriſt, he ſhall not cry, nor lift up his voyce in the ſtreets, *when the ſound of the grinding is low*; this may either be applied to the ſame, the voyce is low, which is uttered by the tongue, throat, lips, and teeth; for as the lips, ſo the teeth, which are grinders, move in ſpeaking. *Jerom* and *Albinus* will have their keeping within meant, cauſing the doores to be ſhut, and not walking abroad now in the ſtreets, as in former times; he is ſaid to *riſe up at the voyce of the Bird,* becauſe he is very wakey, and ſleepeth now but a little, and the noyſe of the Cock-crowing awaketh him, and *the daughters of Muſick* be the Organs of ſinging, which now faile in him, or make ſo low a ſound, that his muſicke is ſcarce heard. Some expound it of his not delighting in muſick.

Vox eſt ſonus lingua gutture labijs, & dentibus prolatus.
Cald. Paraphraſt.
Hieron.

When they ſhall be afraid of that which is high, and feare ſhall be in the way, and the Almond-tree ſhall flouriſh, and the Graſ-hopper ſhall be a burthen, and deſire ſhall faile, &c. old men are afraid of that which is high, when they feare to goe up to high places, to looke downe from thence, leſt they ſhould be

Verſ. 5.

made dizzie, *and they feare in the way*, leſt they ſhould ſtumble and fall through their weakneſſe, and want of ſight, to keep them from going into miſchiefe.

The Almond Trees flouriſhing, and blowing white, ſetteth forth grey haires, on his head, and beard; the vulgar for theſe words, *the Graſhopper ſhall be a burthen*, hath, the Graſhopper ſhall be fatted; and *Jerom* hereby underſtands the ankles ſwelled with the Gout, becauſe the word rendred Graſhopper, ſignifieth alſo *talus, the ankle*, for the Gout is a grievous paine to men in old age; but why יח חבל ſhould be rendred fatned, I ſee no reaſon, for it ſignifieth *burthened*; and if the tranſlation *Graſhopper* be held, the ſence will be good thus, his crookedneſſe in his backe, like the Graſhoppers, wil be a burthen to him.

Some expound it of every little thing making a noyſe, although but ſmall; and when he is come to this luſt and pleaſure, that way ceaſeth, and he dyeth; that is,
Jer. 22. 18. *his going to his long home*, which now followeth, *and the mourners goe about the ſtreets*, as the manner is at great Funerals; contrary to which it is ſaid of *Jehoiakim*, that they ſhould not lament or mourne for him.

Verſ. 6. *Or ever the ſilver cord be looſed, or the golden bowle broken, or the pitcher be broken at the fountaine, or the wheele at the ciſterne.* By the ſilver cord moſt probably is meant the *Spina dorſi*, or pith in the backe bone, which looketh white; by the golden bowle, the filme about the Braine, which is according to ſome, of a yellow colour, according to others not, but called golden for the preciousneſſe thereof, in death both theſe are diſſolved; by the pitcher broken at the fountaine, the Liver decaying, which is a fountaine of bloud; *the wheele at the ciſterne*, the heart compared to a ciſterne, becauſe as water through a Pipe runneth into a ciſterne, ſo the bloud in great danger runneth thither, and the life, that is alwayes turning round like a wheele from the earth, and having fetcht a circuit here a while, returning to the earth againe; or the living man is as this wheele in reſpect of his body, as verſ. 7.

Verſ. 7. *Duſt returneth to the duſt, and the Spirit to God that gave it.* Here drawing to an end of this tract, he ſpeakes againe as he began, *Vanity of vanities, all is vanity.*

Verſ. 8. *Moreover, becauſe the Preacher was wiſe, he ſtill taught the people know-*
Verſ. 9. *ledge, he gave good heed, and ſought out, &c.* Here the example of *Salomon* is commended, to the imitation of all wiſe and learned Preachers, for why elſe doth he ſay thus of himſelfe, but to ſtirre up all the wiſe to doe likewiſe? for certainly being ſo humbled, as he was for his foule falling, he ſpake it not in vaine-glory, and therefore to whet on others to uſe their talents of learning, and knowledge, and to improve them for the inſtruction of Gods people, by preaching and writing, as where neceſſity of the Church requireth, and to this end we muſt ſtudy to finde out that which may give light, and not to ſet forth any thing pertaining to inſtru-
Note. ction in godlineſſe, in word, or writing confuſedly, but in order holding us to a method in all things that we teach, whereby our Hearers or Readers may be the moſt benefited; neither is it enough for the Learned, that they have attained to ſuch a meaſure of knowledge as they have, but they muſt ſtill labour to increaſe it, for even inſpired men, *Salomon*, and *Paul* did thus, as may be gathered from that which *Paul* ſpeaketh of himſelfe to *Timothy*, ſaying *Bring the bookes with thee, and eſpecially the Parchments*, for what would he doe with bookes, but read, and ſtudy upon them?

Laſtly, becauſe *Salomon* calleth himſelfe a Preacher, becauſe he wrot ſo many good Proverbs, and Sentences for inſtruction, although he never went up into a Pulpit, as *Ezra* a Prieſt, to preach; that writing is a preaching, as well as publick ſpeaking, and it is a farre more durable preaching; for thus *Moſes*, ſo long agoe dead, yet preacheth, as may be gathered from the words in the Parable
Luke 16. of *Dives* and *Lazarus*, where it is ſaid, *They have* Moſes *and the Prophets, let them heare them*; therefore they ſtill teach to be heard, when they are read, as it
Acts 15. is elſewhere expreſly ſaid of *Moſes, he is preached, when he is read in their Sinagogues every Sabbath day.* But let not this be taken as ſpoken in favour of writing, and not preaching in the Congregation, if he be a preacher by calling, for he ought to

doe that ſpecially, much leſſe in favour of ſuch idle Miniſters, as will not take the paines to doe any thing, but read other mens writings, as any one that hath learned to read engliſh may doe.

Verſ. 10. *And that which was written was upright, even words of truth*; which is true not only of *Salomons* words, but of all things contained in the Canonicall Scriptures.

Verſ. 11. *The words of the wiſe are like goads, or nailes faſtned by the Maſters of the aſſembly, which are given from one ſhepheard.* Here by two compariſons Divine inſtructions are ſet forth, according to their efficacy in the hearts of the Hearers with whom they take; 1. They are compared to Goads, whereby Oxen are pricked on to draw, ſo by propounding Gods promiſes and threatnings, and exhortations made hereupon, men are pricked on to the workes of God, which otherwiſe they would never doe. 2. To Nailes, which being ſharpe alſo are driven into Boards, or other things, and by this meanes they are firmly faſtened; ſo by theſe the good Hearers of the Word are faſtened in Grace, and fall not therefrom, their hearts are alſo peirced as by a ſword, making them full of ſorrow for their ſinnes, to repentance unto ſalvation, never to be repented of. And theſe Goads and Nailes they have from one Shepheard Chriſt Jeſus, who ſaith, that he is the true Shepheard, for no teaching is thus penetrative, or efficacious to ſtirre up to worke the workes of God, unleſſe the Lord putteth to his power, according to that, *Paul planteth, and Apollo watereth, but God giveth the bleſſing*; without which neither is he any thing that planteth, nor he that watereth. Moreover, hereby is intimated, that Preachers have their faculty of teaching from him, and not of themſelves, for which he ſaith, *Without me yee can doe nothing*, and that the true Preachers of the Word teach not their owne phantaſies, or any thing diverſe from his word, but that only. Heb. 4. 12. Joh. 10. 1 Cor. 3.

Verſ. 12. *And further by theſe (my ſonne) be admoniſhed: of making many bookes there is no end, and much ſtudy is a wearineſſe of the fleſh.* Seeing the words of the wiſe, which they have from God, be ſo peircing and efficacious, let them enter into thy heart, whoſoever thou art that readeſt, or heareſt them ſet forth by vocall preaching, and doe accordingly; for many buſie themſelves in writing Bookes, wherein they ſet forth errours to ſeduce thee, or full of thorny queſtions, exerciſing mens heads much, but to little purpoſe, as many writings of the Schoole-men doe, and ſome write Bookes of vaine things, invented to draw the Reader to ſpend his time in them; thus neglecting to read the Word, and the explanations hereof, whereby they doe but weary themſelves without profit; for it is not to be conceived, that it is ſpoken againſt much reading, and writing, for edification in knowledge and grace, becauſe even Kings are commanded to read thus continually; for this muſt be done, that we may learne to feare God, and to keep his Commandements alwayes, which is the whole duty of man, and that upon paine of being ſeverely judged, if we doe not, but ſin here againſt, although never ſo ſecretly, yea, if but in our thoughts. Deut. 17. Verſ. 13. Verſ. 14.

Here endeth the Booke of Eccleſiaſtes.

A THREE-FOLD COMMENTARY
upon the moſt excellent
Song of Salomon.

The Firſt, by way of Expoſition, making all things
obſcure, more and more cleare to the underſtanding of
every intelligent Reader.

The Second, by way of Paraphraſe, in Meeter.

The Third, by way of obſervation, for the further edification
of the Reader in the knowledge, and grace of our
Lord Jeſus Chriſt.

A WORKE,
By the reading and ſerious conſideration whereof,
the Soule not given over to a reprobate ſence, cannot
but be raviſhed with the Love of Chriſt, and joy of the
Holy Ghoſt, and moved to repent of Sin, and ſo elevated
to things above, as to ſet light by afflictions, or
pleaſures, or profits here below.

BY
JOHN MAYER, *Doctor in Divinity.*

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To the Vertuous, and his very good Friend, the Lady *Poines*, Wife to my much honoured Patron, *Maurice Barrow*, of *Beningham* Eſquire, grace and peace from Jeſus Chriſt.

HAving by Gods aſſiſtance (moſt worthy Lady) finiſhed this difficult, but moſt profitable worke, upon a Booke of holy Scripture, wherein abundance of Divine treaſure lyeth hid, beyond that, which one by the bare reading thereof would conceive ; I thought it would not be unacceptable to your Ladiſhip to commend it, as to all Chriſtians in generall, for the light, and inſtructions contained herein, ſo to your ſelfe in ſpeciall, as a teſtimony of my beſt reſpects unto you, for your undeſerved favour towards me, ever ſince you firſt knew me. After my writing upon the whole Bible, firſt upon the New Teſtament, and then upon the Old, and all the Bookes therein contained, wherein I laboured many yeares (and that, I hope not unprofitably to thoſe, that make uſe of my Labours) the good God that ſtrengthened me, a moſt infirme man, to that great work, ſtill prolonging this my fraile life ; I thought that it would much more availe for the edification of the Reader, to adde upon ſome of the moſt uſefull Bookes of Scripture to the light given in the Expoſition, profitable obſervations, moſt genuinely flowing here-from ; and therefore finding this little booke, being rightly underſtood, to be full hereof, but by almoſt all men paſſed over, without finding them out, I have alſo obtained help from above, to make my worke hereupon yet more compleat, by raiſing; and proſecuting ſomewhat largely many good inſtructions throughout all this Song, and by turning it into Engliſh Meeter, and that ſo, as by the helpe hereof it may be underſtood in every paſſage ; and if any ſhall delight to ſing ſuch holy Hymnes, he may now ſing them with underſtanding ; For the matter herein contained, although it be a Love-Song, there is nothing in it vaine, or carnall, but Spirituall, and heavenly, all of the greateſt moment in the world, viz. the Incarnation of Chriſt, whereby two Natures were joyned in one Perſon, the one unſeen, and the other ſeen ; the excellency of Chriſt in all his parts, and the excellency of the Church, or faithfull Soule in all hers ; the ſweet ſavour made by the Apoſtles going out to preach the Goſpel, the ſpreading of Chriſts name; the converſion of the Gentiles, then of the Jewes, and after that againe of more Gentiles ; the mutuall love and delight, which Chriſt and his Church take in each other ; and laſtly, Chriſts coming the ſecond time to Judgement, the conſummation of this world, and the everlaſting Life to come, as appeareth in briefe, in the method ſet forth at the end of this Booke; and now what is my deſire, but that the People of God may injoy the benefit hereof, they that hitherto have not taſted of the ſweetneſſe of Divine contemplations, having their mindes now elevated hereunto, and they that have, being more raiſed up, and through the joy and comfort found herein, the better able to beware the of ſad condition of theſe troubleſome times, for which we have need of all helps, that though the earth ſhake, and the mountaines be caſt into the midſt of the Sea, as the Pſalmiſt ſpeaketh, yet we through patience, and comfort of the Scriptures, may be eſtabliſhed in the good way, and ſo have hope that maketh not aſhamed.

Amongſt the many miſeries of theſe times it is not the leaſt, that the ſtudy of the holy Scriptures, which is now moſt neceſſary, is moſt neglected, to the great diſcouragement both of Writers and Printers, and the great detriment of the Soule, becauſe as *Chryſoſtom* ſaith of worldly men, that pleaded their many worldly buſineſſes, as a Superſedeas to the reading of the Scriptures; what ſayeſt thou (O Man) haſt thou no need to read the Scriptures, becauſe thou art full of worldly imployments, let Clerkes read them, who have nothing elſe to doe? Thou haſt moſt need of all others to read them, becauſe thou art, as one upon the Sea, toſſed with tempeſts, and in continuall hazzard of drowning, that hereby thou maiſt have comfort; ſo I may ſay to thoſe that live in theſe times, will yee lay the holy Scriptures, and Bookes written hereupon aſide, becauſe the times are troubleſome? the more troubles we are intangled withall, the more need we have to pray, and read, that through Spirituall joy in ſo doing, our mindes may be eaſed of our griefe, at the hearing, and ſeeing, and feeling thereof, and we may the more patiently beare all our oppreſſions, and miſeries, and be kept on in the right way, without declining to the right hand, or to the left, till we come at the end hereof, the ſalvation of our ſoules; To which ſalvation that we may come in his good time, the Lord ſanctifie us by his Truth, his Word, through the daily exerciſing of our ſelves in the reading, hearing, and meditating thereupon, and by his grace ordering our lives and actions accordingly to the end of our dayes.

Now the God of all grace and mercy make this a meanes to confirme, inlighten, ſtrengthen, and ſtabliſh you in every good way and worke, to the coming of our Lord Jeſus, that your ſoule may then be found to be one of thoſe, in this Booke ſo highly commended, to his glory, and your everlaſting bliſſe.

Yours in the Lord

John Mayer.

The Preface.

THe Hebrewes, *when they would ſet forth a moſt excellent thing, doe it by doubling the word; and ſo* Salomon *intituling this his Booke,* A Song of Songs, *prepareth the Reader to expect not a Song, like unto other amorous Songs, made by vaine men, to pleaſe the fleſhlyminded, but a moſt excellent and Divine Song, things pertaining to fleſhly love being mentioned, but thoſe that pertaine to Spirituall love allegorically ſet forth hereby.*

Greg. Magnus.

By deſcending, ſaith Gregory, *to baſe carnall love of Breaſts, and other parts of the body beloved, he ſeeketh to draw us up to Holy love, under the chaffe he hideth the good Corne; and if any man in reading this, lookes to the Letter and no further, and derideth it, as unworthy to come into the number of holy Writings, he eates but the chaffe with the Beaſt; he that is a man will finde out the Corne under the chaffe, and feed thereupon. The Letter killeth, but the Spirit giveth life, and ſo doth this Song, being Spiritually underſtood, it quickneth the Soule to the love of Chriſt; but literally, it carryeth away to fleſhly Luſt, which is to deſtruction. And it is thus ſet forth, and not plainly, becauſe things only plainly taught affect us not ſo much, as ordinary a matter, which may eaſily be had, but that which is fetcht out of the hidden parts of a rock; neither are Divine things ſo well underſtood, but by things ſenſible; wherefore he ſpeaketh according to that which we know by ſence, that we may the better attaine to the knowledge of that which tranſcendeth all Humane ſence and reaſon; as Chriſt taught all things concerning the Kingdome of Heaven by Parables, we muſt imitate the Lord therefore in his Reſurrection, becoming now a new Creature, and not taſting things pertaining to the body, as before; ſo we in reading this moſt excellent Song muſt riſe up above carnall ſence, taſting all that is here ſaid by a new kind of taſte, old things being paſt with us, and all things now becoming new. He that doth not thus, cometh to the great Kings Nuptiall feaſt without a wedding Garment, and ſo inſtead of being inlightned hereby, incurreth the danger of being caſt into utter darkneſſe for ever.*

And it is worth the noting, that this Booke is placed after Eccleſiaſtes, *and the* Proverbs, *upon good reaſon, becauſe in the* Proverbs *are ſet forth things Morall, wherein it is needfull for a man to be firſt inſtructed, that he may learne to be wiſe, both in things Divine and Humane; in* Eccleſiaſtes, *the vanity of all worldly things, both profits, pleaſures, and knowledge, if the feare and love of God concurreth not here-with. Then the Soule being thus prepared, in this Song he ſetteth forth matters of Divine contemplation, for the raviſhing thereof with the love of Chriſt, as that ſhe may, in reſpect of this, deſpiſe all other things, and be even in this life incomparably ſolaced herewith; which cannot be but in him, that well digeſteth* Eccleſiaſtes, *and ſo is in his ſoule gone from theſe fading vanities.*

The Song of Songs.

CHAP. I.

Verſ. 2. The Bride. *Juſtus Orgel.*

LEt him kiſſe me with the kiſſes of his mouth, for thy love is better then wine.* This is the voyce of the Church, or of the Soule touching Chriſt, ſaith *Juſtus Orgelitanus*, being ſenſible of Gods wrath for our ſinnes, and deſirous of the reconciliation, which is by him offered, 2 *Cor.* 5.20. O, ſaith the ſoule of the penitent Sinner, let God bee friends with me againe through his Chriſt, and kiſſe me, as the Father of the prodigall did him, returning with a kiſſe of the greateſt love; as when man and wife have been at variance, and the fault hath been only in the wife, if ſhe can get a kiſſe of him, a reconcilement is made, and this cheareth the heart more then wine, although it be ſpecially given to cheare mans heart. Therefore man being exhorted to reconcile himſelfe to God, is exhorted in theſe words, *kiſſe the Son leſt he be angry.*

Luk. 15.
Pſal. 104.
Pſal. 2.

Gregory. *Gregory* ſaith, he kiſſeth us, when he inſpireth his grace and love into our hearts, for by thus doing, he maketh us, through the delight that we have herein, to come out of our ſelves, joying now in nothing elſe, but in him, and deſiring nothing elſe; as *Paul* ſaid of himſelfe, when he was thus inſpired, that he eſteemed the things, which before he highly accounted of, yea, all of them, but as *droſſe, and dung.* And the ſoule ſaith, *Let him kiſſe me,* becauſe that unleſſe he preventeth me with his inſpirations, I cannot move towards him to kiſſe him.

Phil. 3. 7, 8.
Note.

1 Joh. 4. 10. The beginning of the love and grace of God in us then, is in his love towards us, according to that of *John,* we love him, *becauſe he loved us firſt*; but although there be no good motions in us towards our Saviour, of any availe to make us to goe unto him, yet we muſt deſire him, as we are able, and ſay, *Let him kiſſe me,* that we may be thus inſpired, as we are ſtirred up to doe continually, by the Word, where he is ſet forth to be the faireſt of all men, and his lips full of grace, and he that thirſteth, let him come unto me; and taught exemplarily in *David,* ſaying, *As the heart panteth after the rivers of water, ſo my ſoule thirſteth after thee, O God.* And when the ſoule doth thus, then Chriſt, her moſt loving Husband, is ready to anſwer her deſire, to intimate which, the ſoule, as being here-with refreſhed, ſaith, *thy love is better then wine*; Gregor. *Thy dugges are better,* out of which milke cometh, to nouriſh the faithfull in all piety, to the great refreſhing thereof; and the word Hebr. is דדיך by *Jerom* commonly rendred Dugges; and *Gregory* ſaith, that theſe two Dugges are the love of God, and of our Neighbour, which we have from Chriſt, and have more refreſhing hereby, then by all the things of the world, becauſe theſe nouriſh, the cares of the world kill.

Pſal. 45.
Ioh. 7.
Pſal. 42.
Gregor.

Juſtus Orgel. *Juſtus* by theſe Dugges; and the Milke coming here-from, underſtandeth the Doctrine of the Goſpel, ſet forth by Chriſt, and his Apoſtles, which excelleth that of the Law, because it teacheth more perfect love, not only of our neighbours, but even of our enemies; whereas the Law ſaith, *Thou ſhalt love thy neighbour,* *and hate thine enemy.* But neither the Law, nor worldly cares are here related to, but the moſt chearing thing to the heart, which is wine; but the love of Chriſt ſhed abroad in the heart, makes it more glad, then the beſt wine in the world, when once by faith the ſoule comes to be made ſenſible hereof; for it pacifieth the mind, and ſtrengthens it to beare all tentations, and it giveth quiet thereunto, it being thus made the ſeat of wiſdome. It ſeemes to me, that it is better rendred Loves, as by *Ainſworth*, becauſe it is the ſpeech of a Bride to her Bride-groom, as Chriſt and his Church are compared, *Joh.* 3. and therefore theſe two are the interlocutours throughout all this Song; and to a Bride-groome it is improper, to aſcribe Dugges, as to a woman.

Verſ. 3. *Becauſe of the ſavour of thy good oyntments, thy name is as an oyntment poured forth, therefore doe the virgins love thee*; That is, becauſe of the gifts and graces of thy Spirit given to thy faithfull people, making them gratefull, whereſoever the fame hereof is diffuſed, thy name Jeſus cometh to be famous every where, for this name is delectable above all names, and hereunto all things doe reverence Phil. 2. 9. by bowing the knee. The oyntments giving ſo gratefull a ſavour, were gifts of miraculous operations, Faith, Patience, Meekneſſe, Righteouſneſſe, Love, and Joy, for which the ſoules of theſe, to whom the ſweet ſmell hereof came in every Nation that loved Chriſt; according to this the Apoſtle ſaith, *We are a ſweet ſmelling* 2 Cor. 2. 15. *ſavour to God in every place.*

Verſ. 4. *Draw me, we will run after thee, the King brought me into his chambers, we will be glad, and rejoyce in thee, we will remember thy love more then wine, the upright love thee.* Here is further implyed, where the love of the Soule to Chriſt beginneth, and what is the efficient cauſe hereof, viz. his drawing of it by his unſpeakeable love, and by his Spirit unto him, according to which he ſaith, *No* Joh. 6. 44. *man can come to me, except the Father draweth him.* But being thus drawne, all beleevers, as one, not only goe, but run after him, which is implyed by the change of the number, *draw me, and we will run.*

They that are taken with the true love of Chriſt cannot by any impediment be ſtayed from following him, ſo farre doth their love of him exceed the love of all worldly things, ſo that they now delay not the time of following him; Father and Mother, and Wife and Children, Brethren and Siſters, Houſe or Land cannot ſtay them, nor the love of worldly pleaſures, or profits, one day or houre from beginning *Note.* this their happy race, the end whereof will be a Crowne incorruptible. And this makes againſt thoſe, that like *Lot* and his Wife, and Daughters, linger ſtill in *Sodom*, and make no haſte to turne from their ſinnes, as thinking that they may doe this time enough afterwards. But *Paul* according to that which is here, ſaith, *I* 2 Tim. 4. 8. *have fought a good fight, and run a good race,* and ſo was ſure of the Crowne; *the King brought me into his chambers.*

Gregor. What are theſe chambers, ſaith *Gregory*, or cellars, as he calleth them, but the Myſteries of the holy Scriptures, into which Chriſt, the King, bringeth the Soule, when he giveth it the underſtanding hereof, as he ſaid to his Apoſtles, *To you it is* Matth. 13. 11, 12. *given to know the myſteries of the kingdome of Heaven, who ſo is brought hither, immediatly cryeth out, we will be glad and rejoyce in thee.* Now it being knowne what the incomparable love of Chriſt is towards us, in ſhedding his bloud for us, we have joy herein above all joyes, even above that which is in wine, all worldly things being deſpiſed in compariſon, *the upright ſhall love thee*; That *Note.* is, all who walke not in crooked wayes of ſinne, but in the right and ſtreight way, underſtanding this, will love thee with the like love of the higheſt degree, and worldly things no more; ſo that if he, who ſo liveth in ſinne, hath not the love of Chriſt in him, although outwardly he carrieth the matter never ſo cloſely, as Hypocrites doe, that live in ſinne, but it cometh not out till afterwards, as the Apoſtle ſaith, *Some mens ſins goe before, and in ſome they follow after.* 1 Tim. 5. 24. They ſay, they love him, but in their deeds denying him they are proved lyars, for the upright only love him, becauſe no man can love ſinne and Chriſt alſo, for *what agreement be-* 2 Cor. 6. 17. *twixt righteouſneſſe and unrighteouſneſſe?*

Verſ. 5. *I am blacke, but comly (O yee Daughters of Jeruſalem,) as the tents of*

Kedar.

Kedar, and as the curtaines of Salomon. Becauſe it was before ſaid, *the upright wil love thee*, leſt for this it ſhould be thought, that the righteous and faithfull Servants of God are without ſinne, and might thinke themſelves ſo, the Church here confeſſeth; *I am blacke, yet comly*; the vulgar, *faire*, and as *the skin of* Salomon.

Gregor.

Epheſ. 5.

Eccleſiam fœdam & turpem amavit, ut Pulchram redderet.

Note.

Kedar, ſaith *Gregory*, ſetteth forth blackneſſe, for ſo it ſignifieth; *Salomon* is pacifique; That is, Chriſt who maketh peace betwixt God and man. I am black then, ſaith the faithfull ſoule, by reaſon of my ſinnes, as Kedar, but *comly*, or *faire* through the love of this *Salomon*, who hath waſhed us with his bloud from every ſpot and wrinckle; through the corruption then that ſtill remaineth in us, we that beleeve, and love Chriſt, are blacke, but through Chriſts righteouſneſſe, made ours by faith, we are faire, as one ſaith well; Chriſt loved a filthy and foul Church, that he might make her faire. Now for as much as the true faithfull ſoule confeſſeth her ſelfe to be black, through ſinne ſtill cleaving unto her, what is to be thought of the *Antinomians*, who ſay, that they are without ſinne, and God can ſee no ſin in them, and therefore they condemne in the juſtified all confeſſing of ſins? Surely they are not led by the Spirit, whereby the truly faithfull are led, and therefore are not of that body; and ſo whilſt they are this conceitedly righteous, they have no true righteouſneſſe at all; and whilſt they ſay they are without ſinne, they have in them nothing but ſinne, inſtead of their imagined righteouſneſſe.

Juſtus Orgel.

Pſal. 68. 13.

Juſtus Orgel. ſaith the ſame with *Gregory*, touching the Churches confeſſing her ſelfe black by ſinne; but he further ſaith, Shee calls her ſelfe blacke for Perſecutions, and ſufferings, and debaſements by Tyrants, of which *Paul* ſaith, *We are made the off-ſcouring of all things*; and the Pſalmiſt, Though yee have laine among the pots, and have been black, yet yee ſhall be as a Dove, that hath ſilver wings, and her feathers of gold.

Where both black and faire is ſpoken of, and by the skin of *Salomon*, he underſtandeth death, in which, as Beaſts that be killed and flayed, Chriſtians were in the Primitive Church continually, according to that alſo of the Apoſtle, who further ſaith, in ſpeaking of the ſufferings of the Church, *We beare about in our bodies the death of our Lord Jeſus.* And this ſpeech is directed to the daughters of *Jeruſalem* to intimate, that the Goſpel ſhould goe firſt out from thence, but by the *Jewes* be rejected, and perſecuted, and by the Heathen alſo, whereby the *Jewes* were more hardned, as judging the Chriſtian religion hated of God, ſith the profeſſours thereof were ſo perſecuted, and mocked.

The word here uſed, מרציות ſignifieth either *skin*, or *curtaine*, which may be thought to be all one, becauſe the Tabernacle was covered with skins, and hereby hidden, as a roome with Curtaines drawne; but by *Salomons* skin I cannot underſtand another compariſon that ſetteth forth blackneſſe, but becauſe all things about him were faire and glorious, beauty, and this beſt anſwereth to theſe words, but *comly*, or *faire*, as the tents of Kedar to theſe, *I am blacke*; the *Arabians* tents, meant by the tents of Kedar, being black and foule, as beſt fitted a rude and poore people, ſuch as they were in *Arabia Petræa.*

Verſ. 6.

Gregor.

Looke not upon me becauſe I am blacke, becauſe the Sun hath looked upon me, my mothers children were angry with me, they made me the keeper of the Vine-yards, but mine own Vine-yard have I not kept. Here by the Sun, *Gregory* underſtands Chriſt, in compariſon of whom the Soule of the moſt holy man is black, and by mothers children, the Apoſtles, the children of the *Jewiſh* Church; and he will have her that ſpeaketh, the Church, or Congregation of them that firſt imbraced the Goſpel, whether *Jewes* or *Gentiles*, and their anger againſt this Church, their anger at their Idolatries, and Superſtitions, from which yet the Apoſtles having converted them, ſet them up, to keep and ſtabliſh them in the faith, whereinto they had converted them, many Nations; but ſaith he, that was a *Jew by* nature, but now faithfull, *Mine owne vine-yard have I not kept*; That is, the *Jewiſh* Church, which ſtill remained in infidelity, and put the Goſpel away from her. But in this Expoſition things are much forced, in that the Sun making blacke is here expounded of Chriſt, and the Brethren of the Church, or her mothers ſons angry with her, of the Apoſtles :I rather conceive that by the ſunne is meant heat of perſecution, as in the parable, for that tanneth and maketh blacke, and ſo this blackneſſe anſwereth to that, verſ. 5. according to one expoſition thereupon ; and then in ſaying, *Look not upon me becauſe I am black*, ſhe meaneth to deſpiſe me, for her Mothers children that were angry with her, and ſet her to keep the Vine-yards, theſe more probably were enemies then friends, for brethren are angry with their brethren, that are not of their owne minde ; but contrary, although their wayes be never ſo evill, as *David* ſaith, that his brethren ſtood afarre off from him, and the Scribes and Phariſees were angry at any Diſciples that followed Chriſt, and Hereticks with the Orthodox, that oppoſed them in their Hereſies. And it is here to be noted, that he ſaith, *My mothers children*, implying hereby ſuch as were of *Iſrael*, but not *Iſrael*, or *Jews* indeed, as the Apoſtle ſaith, *All are not Iſrael, that be of Iſrael* & he is not a Jew that is one outward, but he that is one within, and therefore it is not ſaid, *My Fathers Children* ; that is, *Gods children*, and therefore they were not the Apoſtles, but the ſuperſtitious Jewes, the Phairſees. Then in ſaying, *they ſet me to keep the vine-yards*, it muſt be meant, by their wrath againſt me, and unkinde uſage of me, they put me from them, and taking care any more about their converſion, that going from them I might keep other Vine-yards ; That is, teach the Goſpel amongſt the Gentiles for their converſion, and then watch over and keep them ; yet this is my grieſe, *My owne vine-yard I have not kept* ; That is, the Congregation or Church of the *Jewes*, which the Prophet *Eſay* ſetteth forth, as *the Vine-yard of the Lord of Hoſts*, and this is ſpoken in the perſon of any Apoſtle ſent out by our Lord Chriſt then, to preach only to the *Jewes*, but not to the *Gentiles*, or *Samaritans*, which therefore either of them calleth his owne Vine-yard; and what a grieſe it was to them that they could not keep this, and dreſſe it to fructification, we may ſee by the Apoſtle *Paul*, who profeſſed, that he had continuall heavineſſe for thoſe his brethren in the fleſh.

Match. 13.
Rom. 9.
Rom. 2. 28,29.
Eſa. 5.
Rom. 9.

In all this *Ainſworth* agreeth, except in that of their ſetting her to keep the Vine-yards, which he underſtandeth of agreeing to Superſtitions, and Hereſies, which becauſe the truly faithfull would not doe, they were angry with them.

Ainſw.

Juſtus Orgel. agreeth with him in this alſo, but he ſaith the ſame in the premiſes with that which went before, and addeth, that they alſo are meant who imbraced the Goſpel, but not ſo ſincerely, that ſtood for the ceremonies of the Law, as neceſſary to be obſerved, as appeareth, *Act.* 15. and in the Epiſtle to the *Galathians*, for they were angry with ſuch as would not obſerve them, and made contention hereabout. *Bernard* followeth *Gregory*, to me it ſeemeth cleare, that this ſetting of her to keep the Vine-yards is, as I before ſaid. Thus the *Jewes* raiſing perſecution againſt Chriſtians, cauſed their flying from *Jeruſalem*, and ſcattering amongſt the Gentiles, by meanes whereof both Vine-yards were planted, and kept in other places.

Juſtus Orgel.
Acts 8.

7 *Tell me (O thou) whom my ſoule loveth, where thou feedeſt, where thou makeſt thy flock to reſt at noon? for why ſhould I be as one that turneth aſide by the flocks of thy companions?* All ſuch as are without Chriſt, are without reſt, or ſhadow, in the heat of the day at noon, becauſe they live in ſin, which burneth in them by divers luſts, they are toſſed with many evill cogitations, as the waves of the Sea, that never is quiet, only when the ſpirit of faith, and the feare of God cometh into the heart, there is ſhadow, and reſt under this ſhadow, *being juſtified by faith we have peace with God* ; where the Flock of Chriſt reſteth, there the ſoule inquireth, that knowing it, ſhe may with all ſpeed come hither, and reſt ſecurely, being delivered from the dominion of ſinne, which cauſeth torment in the conſcience, as by the heat of fire in ſuch as are without the grace of Sanctification, to lead holy and new lives. In particular, an evill tongue is a fire, and by fleſhly luſts men are ſaid to burne, where reſt in this ſhadow is to be had none knoweth, but he that is come to it ; till this time we inquire, and are ſeeking, and who ſo doth, is happy, for he beginneth to be the Spouſe, if he doth it with an heart deſirous hereof above all other things, and Chriſt will anſwer the deſire of his ſoule, as appeareth, verſ. 8.

Verſ. 7.
Gregory.
Eſa. 57. 20,21
Pſal. 91.
Rom. 5. 1.
Jam. 3.
Rom. 7.

But who are the Flocks of his companions, of turning aſide, by whom the ſoule is ſo much afraid? they are degenerated Chriſtians, who ſometime joyned themſelves to Chriſt, by profeſſing his faith, and ſo in outward appearance were his brethren, and companions,or friends, as he told his Diſciples that they were, but falling into divers errours, their chiefe indeavour after this is to corrupt and ſeduce others into the ſame errours. And it is to be noted, that having ſpoken of Chriſts Flock as one, of theſe, it is ſpoken as divided into divers Sects, as Hereticks alwayes are, and ſo they make not one, but many flocks, ſome holding ſome errours, and ſome others, as the Sectaries of theſe times doe, ſome being Anabaptiſts, ſome Browniſts, ſome Antinomians, &c. the true reformed Proteſtant Religion being forſaken. And this is a manifeſt ſigne of degenerated Chriſtians, that they who are gone out from us, are at ſuch difference amongſt themſelves, ſome being for Presbytery, and ſome for Independency, even at daggers drawing, as we ſay; at this the *Romane* Catholicks rejoyce, nothing doubting now, but that all we Proteſtants are the Apoſtatizing companions here meant, and that they are the true Catholike Church of Chriſt.

But although falling from the true faith, and ſo of a flock being turned to be divers flocks, argueth apoſtatizers, and degenerating companions, yet this ſpeakes not for the foreſaid Catholicks, in what unity ſoever they agree amongſt themſelves, they having made ſo foule a defection from the true faith in many things, no more then the unity, into which *Herod* and *Pontius Pilate* came, when they agreed together againſt Chriſt, ſpake for them; but thoſe amongſt us, that doe ſo degenerate, may well be confounded, to thinke into what a predicament they have brought themſelves by their new Opinions, and repent.

Ainſworth.

Ainſworth by the reſting at noone here ſpoken of, underſtandeth in time of perſecution, according to the allegory of the Sun before going; the Cald. Paraphraſt, and other Rabbins underſtand it of the time of the *Jewes* captivity, as here Propheſied of, the Church living amongſt Idolaters, then being ſollicitous about her being directed ſo, as ſhe might not be drawne away by the errours of Heathen Idolaters.

Juſtus Orgel.

Juſtus Orgel. by reſting at noon day, underſtandeth the light of the Goſpell brightly ſhining, the ſoule deſireth to be directed to the true Church, that ſhe may not erre after flocks of Hereticks, called Chriſts companions, becauſe for their beleeving of Chriſts Nativity, Death, Reſurrection, and Aſcenſion aright, they are taken to be true Chriſtians, and ſo there is danger of being deceived by them, without good direction from Chriſt.

Verſ. 8.
The Bridegroome.

If thou knoweſt not (O thou faireſt among women) goe thy way forth by the foot-ſteps of the Flock, and feed thy Kids beſides the tents of the ſhepheards. As the Church, the Bride, ſpake hitherto, and ſaid; Although *I be black, yet I am comly*; ſo now the Bridegroom ſaith, *(O thou faireſt amongſt women)* That is, by the beauty by me given unto thee, as was noted before; and he giveth her direction how to know aſſuredly where he feeds his flocke, that ſhe may not be turned aſide by the inticements of the flockes of his counterfeit companions. *Goe thy way forth by the foot-ſteps of the Flocke, and feed thy Kids beſides the tents of the ſhepheards*; That is, goe in the way of the faith and obedience, wherein other ſervants of mine of old have gone, and yee that are ſhepheards now, feed your Kids; that is, young and tender Chriſtians, beſides, or nigh to the tents of the ancient Shepheards, the Prophets, under the Old Teſtament, and the Apoſtles under the New, teaching nothing, but what they have taught, and laid thee downe ſure grounds for, he that doth thus, pitcheth his tents nigh their tents, and ſhall be ſure not to erre. Of walking in the ſteps of the obedience of *Abrahams* faith, ſee *Heb.* 11. *Rom.* 4. 12. and 2 *Cor.* 12. 18. Walke in the ſame Spirit, in the ſame foot-ſteps; and for Kids figuring out the beſt, as well as the worſt, ſee *Exod.* 12. 5. where a Lambe or Kid is indifferently appointed to be taken for the Paſſe-over, typifying Chriſt, and two Goates in the day of expiation, the one taken and Sacrificed, the other the ſcape Goat let goe into the Wilderneſſe, repreſented him more fully, both in his Humanity and Divinity. Laſtly, for having regard to the Shepheards,

heards, or Teachers, who are approved for ſound, to follow, and to keep our tents near theirs, or upon theirs. as the word alſo ſignifieth, *Epheſ.* 2. 20. *Built upon the Prophets and Apoſtles, &c.* Heb. 13. 7. *Looke at them that preach the Word unto you, to follow them, &c.* 1 *Cor.* 11. *Follow me,* ſaith *Paul, as I follow Chriſt.*

Ainſw.

Hitherto *Ainſworth* agreeth, who alſo alledgeth *Salom. Jarchi,* and the Chalde Paraphraſt ſpeaking to the ſame effect. But whereas he rather by the *tents of the Shepheards,* underſtands ſuch Miniſters of Satan, as transforme themſelves into Angels of Light, the companions before ſpoken of, verſ. 7. I can by no meanes aſſent unto him, or the ſaid *Jarchi,* who ſaith the ſame, becauſe ſuch are no where ſimply called ſhepheards, but with ſome further addition, expreſſing them to be evil, as *Joh.* 10. and in many other places. Much leſſe can I aſcribe to *Gregory,* or *Juſtus* here, who underſtand theſe words, as no direction to keepe them from errour, but as if he had ſaid; If thou knoweſt not, goe forth by the ſteps of the Flocks, or Herds of Sinners, and Hereticks, and feed thy uncleane young ones by the tents of ſuch ſhepheards. But ſaith *Gregory,* the faithfull ſoule ſhall never be left thus without direction, as being in a dangerous warfare, but ſhall be as courageous Horſes, prepared to the Battell, to ſhew which, it followeth, verſ. 9.

Gregor. Juſtus Orgel.

Verſ. 9.

I have compared thee (O my ſoule) to a company of Horſes in Pharaohs *Chariots*; But although this implieth warre indeed, yet I cannot ſee how the Spouſe without direction by externall meanes, only through internall inſpirations, ſhould be ſtrengthened like Warre-Horſes againſt Seducers, ſith that wicked Hereticks themſelves pretend inſpirations alſo. Therefore this cometh in aptly according to the ſence before given, it implyeth warre, and oppoſition, preſently to be made after her going in the ſteps of *the Flock,* not Flocks, which is alſo to be noted againſt that of *Gregory,* as evincing the Flock of Chriſt to be meant, which is one, and not the flockes of Hereticks, which be many.

2 Chron. 1. 17

Now the Spouſe of Chriſt, to animate her here-againſt, is compared to a company of Warre-Horſes with Chariots, and the beſt, ſuch as the Horſes of *Ægypt,* where *Pharaoh* reigned were, for which they are often moſt highly commended in the holy Scripture. And here by victory, to follow to the Church, is intimated, as alſo *Zech.* 10. 3, 4, 5. *The Lord hath viſited his flocke, the houſe of* Judah, *and made them as his goodly Horſe in the Battell, and they ſhall be as mighty men, that tread downe their enemies as the mire in the ſtreets,* Habac. 3. 8. 15. *Thou didſt walke through the Sea with thine Horſes,* ſpeaking of the victory gotten over *Pharaoh* at the red Sea. See alſo of Horſes conquering, *Revelations* 19.

Exod. 14.

Gregor.

And to thoſe inviſible Horſes over-throwing *Pharaohs* Horſes and Chariots, *Gregory* ſeemeth to thinke it to have been alluded here, adding further, that as the *Iſraelites* then, after this exploit done, came not preſently into the Land of *Canaan,* but wandred firſt in the Wilderneſſe many yeares, and then fighting againſt many enemies, and over-coming them alſo, inherited the Land; ſo the faithfull ſoule having eſcaped *Pharaohs* Chariots through the red Sea of Baptiſme, wherein her ſinnes are forgiven her, muſt incounter with more enemies in a Spirituall fight, and we meet with many miſeries in this world by reaſon of her renewed ſinnes, but in fine, over-coming them all by faith, and patience, ſhe ſhall attaine the heavenly inheritance for ever, and ſo be perfectly bleſſed. And for this expoſition maketh the word לססתו *leſuſathito* my troop of Horſes; That is, Gods inviſible power, whereby he fought for *Iſrael,* being here-with againſt *Pharaohs* Chariots, and confounding them in the red Sea: Or my horſe, *Equitatui meo.*

Verſ. 10.

Thy cheekes are comly, with rowes of jewels, thy neck with chaines of gold. The vulgar, for *rowes of jewels,* hath it, *as the Turtles*; ſo likewiſe the Sept. and the Hebr. word is בתורים, and חורים, ſignifieth either Turtles, or Statutes, or Ordinances: as other women to make their faces appeare the more comly hang Jewels at their eares, which hang downe to their cheekes, and put chaines of gold about their necks; ſo the Spouſe of Chriſt is adorned with chaſtity, as the Turtle Dove, and with the golden chaine of wiſdome, and all her graces, making her

1 Pet. 3. 3, 4.

her moſt amiable in the ſight of God, and of all good men; of wiſdome, as a chaine about the neck, ſee before, and of good womens adorning themſelves *Peter* ſaith; *Let it not be outward with plaited haire, and gold put about, but the ornament of a meeke and quiet ſpirit*; ſo that from comparing her to Horſes, he proceedeth here to ſpeak of her againe, as a Bride prepared for the King.

Ainſworth.

Although *Ainſworth* doubteth, whether he goeth not on in the compariſon of Horſes, becauſe the Horſes of Kings uſed to be adorned on their Bridles with precious ſtones, *and their neckes with chaines of gold*; but it is moſt probable, that this is another ſimilitude taken from a glorious woman, becauſe although the Bride be compared to a company of Warre-Horſes for ſtrength, and victory, yet the compariſon with Horſes in reſpect of beauty and ornament were too meane to ſet her forth, and the word תורים agreeth not; her comlineſſe lyeth in Statutes, and Ordinances of God, according to which ſhe walketh, and this is the greateſt grace that can be to any ſoule.

Verſ. 11. *Gregor.* *Ainſworth*

We will make thee borders of gold, with ſtuds of ſilver; by borders, which *Gregory* rendreth *murenulas*, he underſtands the Holy Scriptures, whereby the Preachers tye the gold chaine before ſpoken of: they are, according to *Ainſworth*, further additions, and increaſes of Grace wrought by God in the faithfull, who giveth to him that hath, and it is ſaid we, to intimate the Trinity.

Prov. 25. 11.

Salomon Jarchi ſaith, *I and my judgement-hall*; wherein it was alluded to the Counſell amongſt the *Jewes* in every City, or Village, for that conſiſted of three; and for ſtuds of ſilver, he hath *ſpeckes of ſilver*, noting this phraſe to be like unto that, where *apples of gold* are ſpoken of, *with pictures of ſilver*; That is, moſt glorious things.

The word rendred *borders*, is תורי, the ſame before going, ver. 10. but there it goeth alone, here with an addition of gold, to intimate additions, as hath been ſaid, and increaſes of graces.

Verſ. 12. **The Brides ſecond ſpeaking.** Revel. 3. 20.

Whilſt the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof. By ſitting at table is meant his, That is, Chriſts communion with his Church, to expreſſe which, the *Table of the Lord* is ſpoken of, 1 *Cor.* 11. and it is ſaid, *If any man openeth unto me, I will come in, and ſup with him, and he with me*; it is meant then, when Chriſt communicates the graces of his Spirit to the Church, or to any faithfull ſoule, Faith, Love, Zeale, Piety, the feare of God; theſe, like precious Oyntment made of Spicknard, give a moſt fragrant ſmell, and this communication is made by meanes of their ſitting at table together, according to that ordinance, *Take, eate, this is my body, &c.* *Juſtus* takes it to be a Propheſie, of that which was done before Chriſts death and buriall, when he ſitting at table, *Mary* came with a box of Oyntment of Spicknard, and poured it upon his head, making all the houſe to ſmell thereof.

Juſtus Orgel. Mark 14. Ioh. 12.

Verſ. 13. Rom. 4.

And the next words, *A bundle of Myrrhe, is my well-beloved to me*, ſet forth his Death and Buriall, and that, which was done to him being dead, with Myrrhe, and other Spices, which were very ſweet, as in the Goſpell is related, after that, of his preparing to the buriall by the coſtly Oyntment before ſpoken of; and becauſe he dyed for our ſins, this is a ſweet and comfortable thing to the faithfull, as a bundle of Myrrhe, *Pſal.* 45. to ſhew the ſweetneſſe of Myrrhe it is ſaid, *All thy garments ſmell of Myrrhe, Aloes, and Caſſia, he ſhall lye all night between my breaſts*; That is, I ſhall be comforted and refreſhed by him all the time of this darkneſſe of miſery in this life, as by the ſweet ſmelling of Myrrhe, a bagge whereof lyeth between my breaſts.

Verſ. 14. *Ainſworth.* 2 Chron. 20.

My beloved is to me, as a cluſter of Camphir in the Vine-yards of Engedi; The word rendred *Camphir*, by ſome *Cipreſſe*, ſignifying redemption, or propitiation, it is כפר, the abundant and all-ſufficient redemption that we have by Chriſt, is hereby ſet forth, if the Cipreſſe be underſtood here, the fruit thereof being ſweet, may moſt aptly be a figure of this cluſter of redemptions, becauſe it is berries growing together in bunches; *Engedi* was a fruitfull place in the Tribe of *Ju-dah*, *Engedi* ſignifieth *a fountaine of flockes*, the place being ſo called for the ſprings being there; and *Ainſworth* noteth, that in this place the enemies comming

ming againſt *Jehoſhaphat* were deſtroyed miraculouſly, whereby he got great ſpoyles, ſo that in mentioning it, that victory is alluded to, and that gotten by Chriſt over ſinne, and Satan, for our comfort, and the making of us rich, that were poore before.

Juſtus Orgel.

Juſtus ſaith, that the wood of the Croſſe was Cipreſſe, and therefore moſt aptly Chriſt hanging thereupon is compared to this cluſter, for the manifold ſweet odours that were in him, not to himſelfe, but to us that beleeve; and for *Engedi*, he hath *Engaddi, the eye of temptation*, as he rendreth it, becauſe to bring him to ſuffer death, the Scribes and Phariſees tempted him by queſtions, that they might intrap him, and bring him into danger of his life.

Verſ. 15.
Verſ. 16.
The Bridegroomes ſecond ſpeech.
Eph. 5. 30.

Behold; thou art faire my Love, thou art faire, thou haſt Doves eyes, thou art faire, yea pleaſant alſo, our bed is green. Chriſt had ſaid before, *thou art the faireſt amongſt women.* Now he praiſeth his Spouſes beauty againe, which beauty of Grace and Sanctification he indeed putteth upon her; and he addeth, *thou haſt Doves eyes,* whereby her ſimplicity, humility, and innocency are ſet forth, her looking only at Chriſt for Juſtification, and at his precepts, to walke accordingly, not at vanity, or the glittering of gold and ſilver to be drawn hereby.

The Brides third ſpeech.

The next words, *Thou art faire, yea pleaſant alſo*; the vulgar hath, *tu pulcher es*, in the Maſculine Gender, as ſpoken to Chriſt by the Church, as if ſhe had ſaid; Am I *faire*! nay, thou art faire, I have no beauty but what I have from thee, and through thee; our bed is green or flouriſhing, where by bed alſo the table may be underſtood, becauſe this was one uſe of beds of old, to ſit and feed upon, as wel as to lye down and ſleep; and then hereby is meant both flouriſhing, and increaſing in Children, and a proſperous eſtate; and ſo both *Juſtus*, the Chald. Paraphraſt and others generally underſtand it, and for the vulgar reading, makes the Hebr. for it is a maſculine, דודי ver. 14 כעותי *amica mea.*

Verſ. 17.
1 Tim. 3. 15
Ainſworth

The beames of our houſe are of Cedar, and our rafters of Firre. The houſe of Chriſt is his Church, and this is ſaid to be made of Cedar for ſweetneſſe and durability, and for rafters, ſome have Galleries to walk in, and for Firre, Cipreſſe; and *Aquila Boratine*, *Ainſworth* noteth, that this word is no where elſe found in all the Bible but here; many ſimilitudes are uſed, the more fully to ſet forth the Graces of God in the congregation of his people.

CHAP. II.

Verſ. 1.
The Bridegroomes third ſpeech.
Gregory.
Cald. Paraph.

I *Am the Roſe of Sharon, as the Lilly of the vallies*; *Gregory*, for *the roſe of Sharon*, hath, *the flower of the field*, and takes this as ſpoken by Chriſt; but the Chaldee Paraphraſt wil have the Church to goe on ſpeaking in this verſe, and Chriſt in the next, and this *Ainſworth* followeth, I ſubſcribe to *Gregory*, becauſe the humility of the faithfull is ſuch, that ſhe never praiſeth her ſelfe without ſaying ſomething of her own fouleneſſe, as verſ. 5. and it is commanded, let another praiſe thee, not thine owne lips; he calleth himſelfe the flower, or chiefe flower of the field, which is the Roſe, becauſe moſt ſweet, and fragrant, by reaſon of the fulneſſe of grace in him, and the Lilly for his beauty to make us in love with him, as the Church before compared him to a bundle of Myrrhe, and to a cluſter of Camphire, and ſaid, *Thou art faire and pleaſant*; but *Sharon* was a proper name of a place, where *Davids* flocks or Heards were fed, being a plain, neare unto which was a valley of Lillies, the Roſes in the one, and the Lillies in the other, being the faireſt that were, becauſe it was moiſt and fat ground, and שרון ſignifieth *a field, or fat ſoyle.* And to the roſe doth our Lord compare himſelfe alſo, becauſe of the prickles of the Roſe-buſh upon which it groweth, and flouriſheth; ſo he being amongſt the prickes of the Crowne of Thornes, and ſharp nailes, piercing his hands and feet, flouriſhed and triumphed, then drawing all men unto him, as he had before ſaid. And to the Lilly of the Vallies, for the humility of his Mother, according

1 Chron. 27. 29.
Col. 2. 14.

to that in her Magnificat, *He hath regarded the lowlineſſe of his hand-maiden,* becauſe vallies are low.

Verſ. 2. Gen. 3. *Note.*

As the Lilly among the thornes, ſo is my love amongſt the daughters. Here Chriſt further commendeth his Spouſe, by comparing her with other Daughters, that is, the unbeleeving, and Hereticall Congregations, ſhe is as the Lilly for whiteneſſe, through his beauty, by faith communicated unto her, and the graces of his Spirit in her; they as thornes, the fruits of Gods curſe upon the earth, being of harſh and pricking conditions; now, Thornes and Briars are for the fire, ſo are they for the fire of Hell; Thornes prick, and pierce, and fetch bloud of thoſe that are amongſt them, ſo it is hereby meant, that the wicked Jewes, and Gentiles, and Hereticks, ſhould perſecute, and ſhed the bloud of the faithfull. The Lilly hath no prickes thus to doe, no more hath the true Church of God, for religions ſake, although they erre, to cut off any; and therefore hereby the Roman Catholicks notoriouſly ſhew themſelves to be as thornes, but they of the reformed religion to be as the Lilly, and ſo to be glorious; as it is ſaid of the Lilly, that *Salomon* in all his royall apparrell was not ſo glorious.

Of the true Churches bloſſoming as a roſe, ſee *Eſa.* 35. 1. and as the Lilly, *Hoſ.* 14 5. of wicked perſecutors compared to thornes, *Numb.* 33. 55. *They ſhall be goads in your ſides, and thornes in your eyes*; and Ezek. 28, 24. *There ſhall be no more a pricking briar, or thorne to the houſe of Iſrael*; for his calling wicked peoples daughters, it is a common phraſe, *The daughter of Babylon, the daughter of Paleſtine, &c.*

Verſ. 3. The Brides fourth ſpeech. *Note.* Gal 5. 22. Eſa. 4. 6.

As the Apple-tree amongſt the trees of the wood, ſo is my beloved among the ſonnes, I ſate downe under his ſhadow with great delight, and his fruit was ſweet to my taſte. Here the Spouſe goeth on againe in praiſing Chriſt, the Apple-tree beareth pleaſant fruit, but the trees of the wood not; wouldeſt thou then come to a tree bearing fruit ſweet to the taſte, come to Chriſt, and eate, and live, and be delighted with true delight, that never fadeth, come not, but goe to other trees, and finde either none, or ſoure and killing fruit; That is, be drawne by wicked men, or Hereticks, who promiſe fruit, and more pleaſure, and thou ſhalt be fruſtrated of thy deſire, for they yeeld none, but if it be pleaſant to the carnall taſte for a time, it ſoone proveth diſtaſtfull, and mortiferous. But the fruit of this Apple-tree feedeth with hope, and joy, and love, meekneſſe, peace, and patience, againſt which there is no Law; *I ſate downe under his ſhadow,* under this tree is ſhadow, when the heat of perſecution ariſeth, delighting the ſoule even in the midſt of fiery flames; of ſuch a ſhadow by a cloud *Eſay* ſpeaketh, ſaying, *I will create over every tabernacle a cloud by day, &c.*

Verſ. 4. *Gregor.* *Juſtus Orgel.* Ioh. 14.

He brought me into the Banqueting-houſe, and his banner over me was love. For *Banqueting-houſe, Gregory* hath, *Cellar of Wine,* expounding it of the holy Scriptures, and the myſticall things concerning our ſalvation therein ſet forth, into which we are brought, when to the underſtanding of theſe ſecrets. *Juſtus* underſtands this as a Propheſie, which was fulfilled, *Act.* 1. & 2. when the Apoſtles, and the reſt of the faithfull were brought together into one place, it being made unto them, as a Counceller, for the joy which they had by the coming downe of the Holy Ghoſt upon them, and filling them with knowledge and ability to utter in all tongues the wonderfull things of God. *He hath ordained love upon, or over me*; ſo the vulgar, for theſe words, *his banner over me was love,* but the Hebr. word is דגל *a banner,* the meaning is all one, the Banner or Enſigne of the Church is, Love, or Love is the grace which he hath ordained to manifeſt his Church by, as he ſaith, *Hereby ſhall men know that yee are my Diſciples, if yee love one another*; but for *Banqueting-houſe,* Hebr. is, *houſe of wine,* to which effect it was ſpoken before.

Prov. 31.

And the Wine-cellar is ſpoken of next, after the fruit of the Apple-tree, which is ſweet, becauſe Chriſt is to his Spouſe not only ſweet, but chearing, and making glad the heart, like wine, when ſhe is ſorrowfull and heavie, ſo that hereby is implyed more need that the Church ſhould have of refreſhing from Chriſt, the heat of perſecution increaſing, and a ſupply to be made accordingly.

And now it is alſo a comfort to heare of his Banner, or Standard over her, under which ſhe fighting againſt ſinne, the world, and the Devill, ſhall be ſure to overcome, and that only through his love on our parts, altogether undeſerved, out of which he ſaith, *In the world yee ſhall have trouble, but be of good comfort, I have overcome the world*: Thus *Ainſworth.* And of his love the Lord ſaith, or it is ſaid of him, *he loved his owne, unto the end he loved them*; to ſhew, that this Standard alwayes ſtands for their defence, and is never taken downe. Joh. 13. 1.

Verſ. 5. *Stay me with flaggons, comfort me with apples, for I am ſick of love*; this is the voyce of a poore ſoule, ſick for want of the ſence of the comfort of Chriſts love, and now ready to ſwoone away; for as in this caſe ſome comfortable and reviving thing is with all earneſtneſſe called for ſpeedily, ſo ſhe deſireth comfort from the Miniſters of the Word, by the wine and apples before ſpoken of; *Note.* That is, comfortable and chearing promiſes of the Word, whereby although ſhe be brought never ſo low, ſhe may be raiſed up to life againe; and therefore the word, *ſtay me*, is a plurall, as if ſhe had ſaid, *O friends, ſtay yee me.*

And hereby we are directed in time of diſtreſſe in our mindes, what to doe, viz. to deſire ſpirituall comfort from ſpirituall Paſtors, and Paſtors in this caſe are not to ſhew themſelves difficult towards them that ſeek unto them for it.

Verſ. 6. *His left hand is under my head, and his right hand doth imbrace me.* The faithfull ſoule having called for comfort in her perplexity, ver. 5. now to ſhew the effect that ſhall follow upon thus doing, declareth to all men, that ſhe had comfort from her Husband Chriſt, both by his left hand being put under her head; that is, from his paſſions, and infirmities of his humane nature, which he tooke upon him, and ſuffered; and by his right hand imbracing her, That is, the power of his Divinity making his Paſſions meritorious, and effectually ſpeaking comfort unto her, to the freeing of her from all her feares and troubles. Even as ſhe, that hath a loving husband, if he ſeeth her to faint, and ready to dye, for want of his expreſſions of love towards her, if he preſently imbraceth her with one hand, and holdeth her head with the other, being much weakned through her ſad apprehenſions of his diſlike, is recreated and revived againe; *Note.* for by the right hand, power and ſtrength is commonly ſet forth, and by the left, weakneſſe, and infirmity, but by both together, all that one is able to doe for another in diſtreſſe; whence note, that it is not in vaine for the diſtreſſed in minde to ſeeke to Gods Miniſters for comfort, but a ſpeedy way to attaine unto it, yet it lyeth not in any of them to make their inſtructions and conſolations thus effectuall, but in Chriſt Jeſus alone.

Gregor. *Gregory* by the left hand, underſtands comforts temporall, and the right, eternall, and theſe are ſaid to be under the head, becauſe the heart, the principall part of man, which the head is, hath them, as it were, under, in her eſtimation, but eternal above all thoſe of this world.

Juſtus Orgel. And this is confirmed by *Juſtus*, ſaying, that *Salomon* ſaith of wiſdome, *Shee hath on her right hand long life, and on her left riches, and honour*; and what are riches, and honour, but things temporall? which the faithfull under-value, and long life, but life for evermore? as in the Pſalmes is further expreſſed; *He asked life of thee, and thou gaveſt him long life, even for evermore.*

Ainſworth. But I rather preferre the Expoſition before going, which is *Ainſworths*, becauſe ſpirituall comforts only are here ſpoken of, as which alone can comfort the diſtreſſed ſoule; but I take it not as he doth, for a Petition, but a Declaration, as is aforeſaid, and thus it agreeth beſt with the Hebrew, being *verbatim*; *his left hand under my head, and his right hand ſhall ſuſtaine me*; ſo that it is declared, what was now done, and further expected to be done, by a ſure and certaine faith. It may alſo be conſidered, whether it be not meant, I have already a little comfort, after my ſeeking to Chriſts Miniſters, as before was ſaid, and am nothing doubtfull, but that I ſhall have his Spirit coming into my heart more powerfully, and bringing me plenary comfort, becauſe that although by the right hand is often ſet forth power, yet by the left weakneſſe never, and both hands are not here ſpoken of together, but firſt, the left as preſent, then the right in future.

Verſ. 7. *I charge you (O yee daughters of Jeruſalem) by the Roes, and the Hindes* *of the field, that yee ſtirre not up, nor awake my Love, till he pleaſeth.* The ſoule having met with comfort after her being in perplexity, now is very carefull, that this comfort and quiet thus attained, be by no meanes diſturbed againe, and therefore ſhe layeth a charge under an Oath upon the daughters of *Jeruſalem*, by the Hindes, and the Roes; That is, calling the Hindes and Roes of the field to witneſſe againſt them, as both *Moſes* ſometime called heaven and earth to record, againſt the people of *Iſrael*, and *Iſaiah* ſaid, *Heare* (*O Heavens*) *and hearken* (*O Earth*) And the Hindes and Roes rather then other Beaſts of the field are mentioned, becauſe their love is ſingular towards one another, as hath been ſhewed before upon Proverbs, where the Husband is bidden to let his wife be to him as the Hinde, ſo loving, and the pleaſant Roe.

Eſa. 1.

Prov. 5. 19.

By daughters of Jeruſalem, underſtand the ſoules of the faithfull; That is, of all that profeſſe the faith of Chriſt, theſe are all here adjured (for ſo the vulgar renders it, and that rightly, becauſe the word rendred) *I charge you*, cometh from נשבע an Oath, or ſwearing, not to ſtirre, or wake Chriſt; That is, by their ſinnes not to provoke him, to the diſturbance of the peace before mentioned, coming by his left hand, under the head and ſo forth. And if it be thus underſtood, it is the voyce of one faithfull ſoule after trouble in minde, injoying reſt by Chriſt, unto others having part in this reſt alſo, deeply charging them to take heed of doing any thing, whereby this reſt may be broken off, and that this may appeare more clearly, it is to be noted, that the word rendred *my love*, is Hebr. *the love, awake not the love, untill it pleaſeth*; That is, untill it pleaſeth him to lye no longer thus with his left hand under my head, and his right hand imbracing me, and that will be never, if he be not ſtirred by our ſinnes, but the love and reſt in him, which I and you injoy, ſhal be everlaſting.

Gregory.
Juſtus Orgel.

Gregory, and *Juſtus*, and other Ancients following the vulgar, *Awake not my love, untill ſhe pleaſeth*, underſtandeth this, as ſpoken by Chriſt, who having imbraced a ſoule in the armes of his mercy, and given her joy in Divine contemplations, and being ſequeſtred from imployment amongſt others, chargeth them, although they earneſtly deſire ſuch a mans coming amongſt them for their Spirituall good, yet to permit him to goe on in this his ſequeſtered courſe of life, untill that he will voluntarily breake off, and apply himſelfe by his gifts, to ſerve publickly the neceſſities of others; and by the daughters of *Jeruſalem*, he will have effeminate Chriſtians meant, who are not worthy the name of men, becauſe they thinke the contemplative life too auſtere for them, or for any other man, doing therefore what they can to pull ſuch, as are denoted unto it, here-from. Thus *Gregory*.

Juſtus underſtandeth it, of the counſels given by Chriſt, and his Apoſtles about chaſtity, and voluntary poverty, and not urging any man hereunto, but permitting every one to doe in regard of theſe what he pleaſeth; but the laſt word חפץ is a Maſculine, and therefore it cannot be rendred by *ſhe*, but *he*, and ſo the ſence given hereupon falleth, and the firſt ſtandeth firme, the Church continueth ſtill ſpeaking of Chriſt, as carefull to continue her reſt begun in him alwayes without interruption, which ſhould be the care of us all, and therefore to fly ſinne, whereby alone this reſt is broken, otherwiſe the Roes, and the Hindes of the field ſhall riſe up againſt us, and condemne us, for our injury about that love and peace, whereupon all our felicity dependeth, when as they are ſo tender of their love towards one another, to preſerve and continue in it all their dayes.

Note.

Of the love of the Hinde and Roe, ſee upon Prov. 5. 19.

Verſ. 8. *The voyce of my beloved, behold he cometh leaping upon the Mountaines, and skipping upon the hills.* After the comfort coming to the faithful ſoul by Chriſt, by that which he did with his hands, both the left and the right, now followeth the comfort which ſhe taketh in his voyce, that is, his Word preached, and therefore according to that which is here ſaid, *leaping upon the Mountaines*, it is elſewhere Propheſied; *How beautifull upon the Mountaines are the feet of thoſe, that bring glad tidings of peace!* and he is ſaid to come leaping, when the Goſpel is preached, for the celerity of the Goſpels going forth into all Countries, and Nations, as the Hinde and Roe, whereunto he is compared, verſ. 9. goeth not, but leapeth, and skippeth, and ſo riddeth the ground away faſter then Beaſts that goe,

Nahum, 1. 15.
Eſa. 52. 7.

or run, and the word על *upon*, may alſo be rendred over, he leapeth over Mountaines, as over plaine places, no obſtacle or let in the way, by the hotteſt perſecution, can hinder him from going on in his Goſpel. And as his voyce is ſpoken of here, to ſet forth his Word preached, ſo *Eſa.* 40. *The voyce of the Cryer in the wilderneſſe*, and *Joh.* 10. *My ſheep heare my voyce, &c.*

And oppoſitions made againſt the Word, are well ſet forth by Mountaines, becauſe men travelling upon the way, when they come at ſome high and ſteep Mountaines, they are invincible impediments unto them, to ſtay them from going further, but if one had this faculty of leaping over them, they would be no let, or impediment unto him, and this faculty it is ſhewed Chriſt ſhould have at his going forth by his Word.

Verſ. 9.

My Wel-beloved is like unto a Roe, or a young Hart, *behold, he ſtandeth behinde our wall, he looketh out at a window, ſhewing himſelfe through the Lattice.* Here is a reaſon why Chriſt was before ſpoken of, as leaping over the Mountaines, the Hinde or Hart uſeth to doe ſo, and he is herein like a young Hart or Roe; *He ſtands behinde our wall*, ſaith *Gregory*, when he hid his Divinity in our Humane nature, by taking fleſh of the Virgin *Mary*, and looked out at a window through a Lattice, when he was partly ſeene as man, and partly unſeen, That is, as God; and he expoundeth that before-going of his leaping, of his deſcending from heaven to earth in his Incarnation. *Gregor.*

Ainſw.

Ainſworth hath either this, as touching *our wall*, or his nearer approaches to us by degrees, then when he was firſt ſeene leaping upon the Mountaines, and his looking in at a window, and through the Lattice, was his ſhining in here, as the Sunne ariſing in the morning, and by looking in at the window inlightening the houſe; So Chriſt ſtood firſt, as it were, behind our wall of partition, when he was ſet forth only under darke types; and figures of the Law; he looked in at the window, when the ſunne-ſhine of the Goſpel aroſe, but through the Lattice, when revealing himſelfe in many myſteries to his people, he yet concealeth himſelfe in ſome; for we know, and ſee but in part. 1 Cor. 13.

And looking through the window alſo, intimateth his ſeeing of us, both to obſerve our doings, whether good or evil, and to protect his Church; as God is ſaid to have looked upon the Hoaſts of *Iſrael*, purſued by *Pharaohs*, and as a man looking out at a window, through a Lattice, is ſcarce ſeene of thoſe without, but he ſeeth all things; ſo although we ſee not Chriſt ready to protect us in danger, yet he ſeeth us, and the ſecreteſt plottings of our enemies, to diſappoint them of their purpoſes, and to deliver his out of dangers, that we may both ſtand in awe of him in all places, and doing ſo, be confident of his protection at all times, againſt all that machinate miſchiefe againſt us. Of looking out at a window and ſeeing, although unſeene, ſee *Prov.* 7. *I looked out at my window, &c.* **Note.**

Verſ. 10.

Ainſw.

My Beloved ſpake, and ſaid unto me, Riſe up my love, my faire one, and come away; Hebr. for *riſe up*, is, *riſe for thy ſelfe*, and for (*come away*) *come for thy ſelfe*; That is, ſaith *Ainſworth*, Riſe, and come for thy owne benefit. Or, it may be thus underſtood, whatſoever others doe, continuing, when they heare my Word, in ſinne, or infidelity, doe thou for thy part ariſe, and come to me; looke not at the moſt, to be drawne by their example, to the doing of evil, to ſinne againſt thy owne ſoule, by ſitting, or lying ſtill in the ſtate of Nature, as they doe; but enter in at the ſtreight gate, and walke in the narrow way, which a few only finde, the moſt going in the broad way, notwithſtanding their hearing of my voyce, for that leadeth to death; but to enter thus into the narrow way, by beleeving, and obeying me, is to come into the way of life. Matth. 7. 14.

Here then the Church telleth, to what effect Chriſt ſpeaketh in his Word, viz. to move every ſoule that would be ſaved, not to ſit, or lye ſtill in ſinne or unbeliefe, but to riſe by repentance, and turning from ſinne, and to come to him by beleeving; ſo that this is the ſame in effect with that, *Matth.* 11. 28. *Come to me, all yee that are weary, and heavie laden, &c.* and of the ſoule that doth ſo, he ſaith, *My love, my faire one*; That is, through the beauty and bright luſtre of Grace, where-with thou art now inſtantly indued, one that I cannot but dearly love,

according

Epheſ. 5. 14. according to that of the Apoſtle, *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light.* But what ſoule ſoever being thus Note. called ſitteth ſtill, preferring yet to live in ſinne, ſhe is black, and foule, and to Chriſt abominable.

Verſ. 11. Verſ. 12. *For loe, the winter is paſt, the raine is over, and gone; The flowers appeare in the earth, the time of the ſinging of birds is come, and the voyce of the turtle is heard in our Land.* Here the Church ſheweth, how the Lord went on to move her to come, by telling of the opportunity now being under the Goſpel, which is Gregor. deſcribed as the ſpring-time; therefore by the winter, *Gregory* underſtandeth the time of the ceremoniall Law, which was as a winter, dead, and without fruit, and raine, filling the earth with cold water, for ſo by the Law cometh death and 2 Cor. 3. condemnation, for which the Apoſtle calleth it, the miniſtry of condemnation, and they were ſubject to Ordinances of divers waſhings, wherein yet there was but cold comfort, they being not to the cleanſing from ſinne, but only of legall unclean-Heb. 10. neſſe, for the very bloud of Bulls and Goates offered in ſacrifice could doe no more.

But the time of the Goſpel is the Spring-time, as Chriſt having ſuffered death for our ſinnes, roſe in the ſpring, the moneth of *Abib*, anſwering in part to *March*, Jer. 8. and in part to *April*; and now flowers appeare, graſſe groweth green, and through the pleaſantneſſe hereof the Birds ſing, and the Turtle, gone in winter, cometh againe, and uttereth her voyce; and therefore if ever thou wilt come (my love) come now, and delay not, this is the beſt time to travell in; in winter, for the raine, and cold, and ſhortneſſe of the dayes, it being almoſt a continuall night in ſome places, thou couldeſt not, and if thou delayeſt a while thou ſhalt not be able, for the ſcorching heat of ſummer burning up all things, as in the torrid Zoane, and changing the very face into black, as the *Æthiopians*; for ſo he that delayeth his comming now, ſhall become more and more black through ſinnes increaſing, and is daily in danger, not of being ſcorched only, but burnt by the flaming fire in which Chriſt 2 Theſ. 1. 8. ſhall come, *to render vengeance to all that know not God.* (*Flowers appeare.*) Ainſworth. *Ainſworth* by winter, underſtands troublous times, as thoſe of Antichriſt; or troubles of minde, and by the Flowers appearing, Graces, abounding in the Church under the Goſpel, ſome having the gift of Prophecying, ſome of ſpeaking Rom. 12. with Tongues, ſome of Interpretation, and ſome of Healing, all of knowledge and faith, and ſome of faith to worke Miracles. Thus, it was promiſed according to Eſa. 27. 6. this Allegory, *Iſrael ſhall bloſſome, and bud, and fill the earth with fruit,* Pſal. 72. 26. *and they of the City ſhall flouriſh like graſſe of the earth.* And as to *Pharaohs* Gen. 40. Butler, the lifting up of his head was ſhewed by a Vine, ſpringing, and bearing bunches of Grapes, which he dreamed that he wrung into *Pharaohs* Cup; ſo by Flowers appearing here, the reſtitution of man by Chriſt to Gods favour is ſet forth, which is, when by his Spirit Graces are wrought, and appeare in him.

By the Birds ſinging, underſtand the Saints thus indued with manifold graces, rejoycing, and praiſing God, for the comfort which they finde, and feele by beleeving, and the ſpirits entring into them. Of this *Eſay* propheſieth, ſaying, *They* Eſa. 24. 15. *ſhall ſing for the majeſty of the Lord, from the uttermoſt parts of the earth have* Epheſ. 5. 19. *we heard Songs, glory to the righteous.* And the Apoſtle biddeth, *Sing to your ſelves in Hymnes, and Pſalmes, and Spirituall ſongs.* By the Turtle uttering her voyce, the whole Congregation of the faithfull is ſet forth together, praiſing God out of pure and chaſte mindes; or by the Turtle, underſtand the Holy Ghoſt inſpiring men extraordinarily, to utter the wonderfull things of God, becauſe the Spirit appeared in the likeneſſe of a Dove; ſo *Ainſworth*. But the Church is alſo ſet forth by a Dove, verſ. 14. and as ſhe is compared to Birds for her many members, ſo to a Turtle for her unity, being as one pure, and ſpotleſſe Virgin, keeping her alwayes to her one husband Chriſt. And whereas he underſtandeth troubles in Antichriſts time by winter, or inward troubles of the minde, the firſt cannot be meant, becauſe Antichriſt cometh many yeares after Chriſt, and this is ſpoken not only of the time following after that, but chiefly of the time of the firſt preaching of the Goſpel. Againe, how can it be underſtood either of trouble by perſecution, when as Chriſt ſaith, *In the world yee ſhall have trouble, but be of good comfort, I have overcome the world*; or of inward trouble through temptation, when as into this he entereth, that cometh to Chriſt, all things before being in quiet, whilſt the ſtrong man armed keepes the houſe; by winter therefore none of theſe, but the Law ceremoniall is to be underſtood, as hath been already ſaid.

Verſ. 13.

The fig-tree putteth forth her green figges, the Vines, and the tender Grape give a good ſmell, ariſe my love, &c. Here the ſpring of the Goſpel is further ſet forth by other ſimilitudes, ſhewing that it is Spring-time, for ſo Chriſt ſaith, *When the fig-tree putteth forth, yee know that the ſummer is neare*; and the Church is as a Fig-tree, and as a Vine, or Vine-yard, and ſhe ſpringeth, and giveth a good ſmell, when the Goſpel is preached, according to that of the Apoſtle, *We are to God a ſweet ſmelling ſavour, &c.* and to Grapes and Figges is *Iſrael*, compared by the Prophet, ſaying, *I found your fathers as grapes in the Wilderneſſe, and as the firſt ripe figges.*

Luk. 13. 8.
Eſa. 5.
2 Cor. 2. 15.
Hoſ. 9. 10.

Verſ. 14.
The Bridegrooms fourth ſpeech.

(*O my Dove*) *thou art in the clefts of the rockes, and in the ſecret places of the ſtaires, let me ſee thy countenance, let me heare thy voyce, for ſweet is thy voyce, and thy countenance comely.* Here Chriſt ſpeaketh to the Church, and he compareth her to a Dove for her harmleſneſſe, and ſimplicity, being without a Gall, cleane feeding, and a cleane Bird, which was offered in ſacrifice, ſee *Mat.* 10. 16. Of the Doves being in the clefts of a rock, ſee *Jerem.* 48. 18. *Be like the Dove, that makes her neſt in the ſides of the holes mouth*; it is alluded to that, which was done by *Elijah*, whom God put in a cleft of a rocke, whilſt he paſſed, for his ſafety, when he feared, or might feare the approach of ſo terrible a Majeſty. Here it is ſaid, *Thou art in the clefts of the rocke*; That is, in greateſt ſafety, ſo that thou needeſt not to be afraid, for this rock is Chriſt, and ſo is the ſecret place next ſpoken of, *Pſal.* 32. 7. 61. 5. 91. 1. and this is uſed as an argument to perſwade her, to come without all feare unto him, he being to her, as the rocke to the Dove, in this her ariſing and coming away.

1 King. 19. 13.
Mat. 16. 18.
1 Cor. 11.

But what is meant by the ſecrets of the ſtaires? In this caſe it is alluded to *Jacobs* Ladder, the top whereof reached up to Heaven, whereby the Angels aſcended, and deſcended, theſe ſtaires are the degrees of Graces, by which the faithful aſcend up to Heaven, for they are not one, but many; *Faith, Hope, Love, Meekneſſe, Temperance, Patience, Joy, yea even in ſuffering*; and the higheſt pitch of Grace is not at the firſt attained to, but we aſcend towards it by ſteps, or degrees, as upon ſtaires, according to which it is ſaid of the Saints, that they paſſe from ſtrength to ſtrength, till they, every one of them appeares before God in Zion.

Gen. 28
Gal. 5. 22
Pſal. 50.

Thy voyce is ſweet; this is ſpoken in anſwering to that, ver. 5, 6, 7. where the Church uttereth a lamentable voyce, ſaying, *Stay yee me with Flaggons*, &c. and then ſpeakes comfortably againe, *His left hand is under my head, &c. his right hand imbracing me*; after which, ſhe chargeth the daughters not to diſturbe this love by ſinning. Now Chriſt ſheweth, how acceptable and delighting all this is to him, praying in trouble of minde; prayer is as ſweet incenſe, praiſing God upon having any comfort, for thus God is glorified.

Pſal. 50. 15

Laſtly preaching, to ſtop the courſe of ſinning, of the ſweetneſſe of which ſee before. *Thy countenance is comely*, let me therefore ſee thee coming to me, as thou haſt been already invited, by the name of my *faire one*.

Verſ. 15.
Gregor.

Take us the Foxes, the little Foxes that ſpoyle the Vines, for our Vines have tender grapes. *Gregory*, whom I omitted upon verſ. 14. more particularly by the clefts of the rock, underſtands the places pierced by Nailes in Chriſts hands, and feet, by the ſecrets of the ſtaires, rendred by the vulgar, *the cavernes of the wall*, the place of his ſide pierced by the ſpeare; herein the ſoule is hidden, and made not to feare, when meditating upon theſe his paſſions, ſhe armes her ſelfe with faith, and patience, conſtantly to ſuffer any thing for him againe. Now for the preſent words, both he, and all others agree, that by the Foxes, which are called little, but ſaid to ſpoyle the Vines, Hereticks are to be underſtood, which ſpoyle the

Churches of Chriſt by their Hereticall Doctrine, for in ſubtlety and diſſimulation they are like unto Foxes, and ſometimes they are alſo compared to Wolves in Math. 7. ſheeps cloathing; they are taken, when confuted by plaine evidence of the Word, and digged out of their holes, when put from darke paſſages of Scripture, whereupon they found their Hereticall Doctrines; therefore to them that preach the Word, and are learned, this charge is given by Chriſt.

It is not our only imployment to preach, and inſtruct, and exhort, and reprove, 2 Tim. 3. but alſo to convince gaine-ſayers, and ſtop their mouthes, by ſhewing the falſneſs 1 Tim. 1. 3. of their Doctrine, as *Timothy* was by *Paul* required to doe, and *Titus* likewiſe; Tit. 1, 11. and therefore it is the part and duty of Chriſtian Magiſtrates to take order, that *Note.* ſuch Foxes be not let goe at liberty, but being diſcovered who they be, firſt to reſtraine them under a great penalty, from teaching either in Church, Chappell, or private Houſe, and then to compell them to heare their errours by the learned confuted; which being done, if they perſiſt ſtill in this wicked way, and recant not, to chaſe them out of the Land, as dangerous Foxes, or Wolves, to the flocke of Chriſts ſheep, whom to preſerve ſhould be the chiefe care of Magiſtrates, and Miniſters, and not of Miniſters only, who can doe no more, but as their Shepheard with his Dogge, ſcare them away by barking, therefore it is their parts after this to rid the Land of them, much more then it was once done here by a King of *England*, to rid this Land of Wolves; and theſe Foxes are called little, becauſe for the moſt part they be not great, but poore, and obſcure, ariſing *Ex fece populi. Which ſpoile our vines*; That is, corrupt whole Churches, where it is to be noted, that to be infected with Hereſie, is to be ſpoyled. And he ſaith, our Vines have tender Grapes; That is, our Churches have weake and tender Chriſtians, eaſie by their ſubtleties to be drawne to errour, for the ſtrong are not in danger, but the weake in knowledge, and children this way. *Pierius* expounding it, ſaith; That by little Foxes evil cogitations are ſet forth, which muſt be ſuppreſſed, whilſt they are little, in the very beginning, otherwiſe they marre the Vine; That is, the heart wherein they lurke.

Verſ. 16. The Brides fifth ſpeech. Epheſ. 5. 30. *My beloved is mine, and I am his, he feedeth amongſt the Lillies.* Here the Church againe ſpeaketh, comforting her ſelfe in this, that ſhe had ſuch a beloved, as Chriſt is, uniting her unto himſelfe by a ſpirituall Marriage, and ſo making her one with himſelfe, fleſh of his fleſh, and bone of his bones, for herein ſhee hath joy that cannot be expreſſed, and upon this ſhe breaketh out into theſe words; *My beloved is mine, and I am his*; for his feeding *amongſt the Lillies*, the Lord Verſe 2. had before compared his Church to a *Lilly amongſt the thornes*, now ſhe joyeth in this, that he is continually preſent in her Aſſemblies, ſitting, and eating, and drink- *Ainſw.* ing, as it were, amongſt them in that moſt holy feaſt of his Supper. *Ainſworth* underſtandeth his feeding, of his feeding of his flock amongſt the Lillies, that is, the flowers of the Scriptures.

Verſ. 17. *Till the day breake, and the ſhadowes fly away, turne (my beloved) and be like the Roe, or a young Hart upon the mountaines of Bether.* Of the *Roe, and Hart*, to which Chriſt is compared, ſee before, ver. 9. Here the Church deſireth him to be ſo to her; That is, to come leaping to her help, in time of danger by perſecution, or of trouble by temptations, and in thus doing not to ceaſe, *till the day appeareth, and the ſhadowes fly away*; That is, till the night of trouble and adverſity be paſt, the day, or time of deliverance from all troubles coming, which ſhall be at Chriſts ſecond coming.

2 Pet. 1. 19. And like unto this *Peter* ſpeaketh, *till the day dawne, &c.* but this is ſpoken of illumination by the Spirit, and Sanctification, which is before that day; and by the Hinde and Roe, Chriſts manifeſtation of his love and joy is underſtood, as in *Rom.* 5. 11, &c. Of the mountains it was ſpoken alſo, ver. 8. here only the name *Bether*, ſignifying *diviſion*, is further added, and it was a mountain neare *Jordan*, where ſuch Cattell fed, ſo called, becauſe here by that river the Land of *Canaan* was divided, or rather for the dividing of *Jordan*, for *Iſrael* to paſſe over.

For the *Mountaines of Bether*, the Vulgar hath it, *of Bethel*, but Hebrew it is *Gregor.* Bether; *Gregory* expounds this of Chriſts returning at the Day of Judgement, like a Roe, or young Hart; That is, in the ſame forme of a man that he tooke of the Virgin *Mary*. But becauſe it is not ſaid, when the day ariſeth, but, *till the day breake*, denoting the time wherein the Church deſireth him to doe thus, that agreeth not, and therefore I reſt in the former expoſition. And the mountaines of *Bether* are particularly ſpoken of, becauſe that by them the children of *Iſrael* entred into the Land of *Canaan*, when they came over *Jordan*, and vanquiſhed all their enemies: and ſo the meaning is, Returne to thy Church in adverſity, by vanquiſhing all Perſecutors, thus turning her night of troubles into a day of deliverance, ſo as that it may appeare to be an act done by thy mighty hand, and ſtretched-out arme. And as the Church prayeth, ſo it hath, and ſhall be done from time to time; ſhe may be for a time in the ſhadow of death, but ſhe ſhall bee timely delivered, and not lye in perpetuall darkneſſe, but her light ſhall breake forth as the noon day, and the care which Chriſt hath over her ſhall appeare to all men. *Note.*

CHAP. III.

Verſ. 1. BY *night on my bed I ſought him, whom my ſoule loveth, I ſought him, but I found him not.* Here it is ſhewed, that Chriſt is not found by moſt ſerious meditation, ſtudy, and prayer in ſecret, but by going forth to the place, where he is preached: for what more ſecret place is there, then a mans chamber, and bed, wherein he lyeth in the night? and what time of more ſerious ſtudy and meditation then here? for thoſe that upon their beds give themſelves to meditate: but ſhe doing thus confeſſeth, that ſhe found him not, and therefore ſhe ſaith:

Verſ. 2. *I will ariſe now and goe about the City, in the ſtreetes, and in the broad wayes, I will ſeeke him, whom my ſoule loveth; I ſought him, but I found him not.* By the City is meant the City of Jeruſalem, or any other great City full of people, going up and downe about their worldly affaires. Here alſo ſhe ſearched for Chriſt, but found him not: which ſheweth, that he is not found by that ſoule that is wholly intent to worldly buſineſſe, pertaining either to the Common-wealth, or his owne particular eſtate in this world, as indeed there is leſſe reaſon to thinke thus to finde him, then by retiredneſſe for meditation. After ſeeking both theſe wayes, and not finding, ſhe goeth on, and ſaith:

Verſ. 3. Ezek. 3. Heb. 13. 17. *The watch-men found me, who goe about the City, to whom I ſaid, ſaw yee him whom my ſoule loveth?* Theſe are the preachers of the Word, who are often ſet forth by the name of Watch-men; and they are ſaid to goe about the City, in alluding to the manner of Watch-men, who goe about in the night from ſtreet to ſtreet, to ſee that there be no hurt done by Theeves, or caſualty of fire: ſo that hereby their care and circumſpection over the people is ſet forth, for which they are alſo called ἐπισκόποι and Over-ſeers; and ſhe ſaith not, that ſhe found them, but they found her, and by their meanes ſhe found Chriſt a little after, as is ſhewed, verſe 4.

Verſ. 4. *It was but a little that I paſſed from them, but I found him whom my ſoule loveth.* There is nothing ſaid of the anſwer which they gave her: but becauſe ſhe found him, ſo ſoone after that they had found her, it is implied, that their finding of her was by their inſtructing, and teaching her in the knowledge of God, and his Chriſt, whereby ſhe was inlightned, and had exceeding comfort. For their finding her in the ſtreets, and the broad places thereof, herein it is ſpoken much like unto that which is ſaid of Wiſdome, *She cryeth in the gates, at the entry of the City, and in the pathes and high places*; and in the Parable, the King ſent out his Servants into the ſtreets to bring Gueſts in. By all which together from the firſt verſe hitherto, we are taught firſt, that Chriſt is not found by mans induſtry, and his owne endeavouring to finde him, but man is firſt out of his great grace and mercy found of him, and then he findes Chriſt, as it is elſewhere ſaid: *I was found of them that ſought me not*; that we may attribute nothing to

Prov. 8. 2, 3.
Matth. 22.
Note.
Rom. 10. 20.

Note. our ſelves, but all to his grace; but yet ceaſe not to ſeeke, till we finde. 2. Chriſt is not found by thoſe that lye in bed, that is, by idle and ſloathfull perſons; nor yet by ſuch as riſe and goe about Secular things, as worldly men commonly doe, intending City or Country buſineſſes firſt, and chiefly, and the right ſeeking after Chriſt *Note.* but a little. 3. Then is he yet found by ſuch as ſeeke and deſire him, when they meet with his faithfull Miniſters; That is, they are willing to learne, and to be inſtructed by them, and are frequent in hearing their Sermons, and deſirous to come to underſtand hereby, which is intimated by her asking them for him, as being ready to obey all their inſtructions, as the ſelf-conceited, and ſtiffe-necked of theſe times doe not, but come and heare Sermon after Sermon, doing yet little or nothing according to their teaching, but as their owne phantaſies lead them; whereas the Matth. 18. 3. true Converts are as little children, eaſie to be drawne, and led in the way that one would have them goe in: and who ſo is not, ſuch cannot enter into the Kingdome of heaven, as Chriſt teacheth.

Moreover, by the words of verſe 1. we may learne, that many thinke, that they have Chriſt, but if they come once ſeriouſly to conſider, they ſhall finde that they have him not, becauſe the Spouſe in the name of the Chriſtians ſaith, *I ſought him* *Note.* *in the night in my bed, but found him not*; as if ſhe had ſaid, I thought that I had him with me in bed, but when I ſought, I found him not; that we may not goe upon light and groundleſſe conjectures, but prove and try our ſelves, to finde 2 Cor. 13. that Chriſt Jeſus is in us, and that we are not reprobates, as we may be, notwithſtanding our beleeving the contrary.

I held him, and would not let him goe, untill I had brought him into my mothers houſe, and into the chambers of her that conceived mee. Here it is ſhewed, how the ſoule that hath found Chriſt laboureth to hold him, Gen. 31. even as *Jacob*, who wraſtled with God, and would not let him goe, till he bleſſed him; ſo the ſoule that hath found Chriſt, layeth faſt hold on him by faith, and Rom. 8. 34. nothing can ſeparate her from him, but ſhe conſtantly cleaveth to him, till that by Matth. 25. him ſhe be bleſſed, ſaying, *Come yee bleſſed of my Father, into the kingdome prepared for you.*

But what meaneth ſhe, by ſaying, *till I had brought him into my mothers* Gregor. *houſe?* by Mother, ſaith *Gregory*, the Synagogue of the Jewes is underſtood, becauſe the Church of the Gentiles was conceived, as it were, by her, as out of whom preachers came, That is, the holy Apoſtles, and converted her. In ſaying then, *till I have brought him into my mothers houſe*, is meant, till the Jewes be converted: for the converting of a people unto Chriſt, is the bringing of him into their houſe, afarre off from which he is before their converſion: ſo that here is a Propheſie of their converſion towards the end of the world. And by the Chambers, wee may underſtand ſeverall Congregations of them, that then ſhall imbrace the faith.

Ainſw. *Ainſworth* finding nothing here of the converſion of the Iewes, underſtandeth by the *mothers houſe*, the Church outwardly, and the Conſcience inwardly, whereinto the faithfull bring him, and then he dwelleth in their hearts, to their unſpeakeable comfort. I conceive the former expoſition to agree beſt, and that without forcing, the words cannot be thus applied; but being underſtood, as was ſaid before, what is meant by theſe words, *untill I have brought him?* Shall the Church of the Gentiles then hold Chriſt no longer? no, but by perſeverance in ſeeking to God by prayer for their converſion, is hereby intimated, till it be effected; ſhe being then by faith knit more faſt unto him then ever before, and made hereby more full of Rom. 11. life, according to that of the Apoſtle; *If the falling away of the Jewes be the riches of the Gentiles, what ſhall their reſtitution be, but life from the dead?* The fifth ver. *I charge you, O ye daughters of Jeruſalem*, is the ſame with ch. 2. 7 Verſ. 5. and therefore ſee the expoſition there: for as there that adjuration followes after comfort found in Chriſt; ſo here, after that the ſoule findeth him againe, having through ſome negligence, intimated by her lying in bed, and ſeeking him, loſt him, ſhe breaketh out as before,

Verſ. 6. *Who is this that cometh out of the wilderneſſe like pillars of ſmoake, perfumed*

med with myrrhe and frankincenſe, and all powders of the merchant? Here the Church of the Gentiles, which ſpake before of bringing Chriſt into her mothers houſe, ſeemeth againe to ſpeake of this Mother-Church of the *Jewes*, being now converted, in praiſing of her for her great devotion, ſet forth by myrrhe, and frankincenſe, and other ſweet ſpices, making a moſt gratefull ſmell in the noſtrils of God, and aſcending as a pillar of ſmoake.

And in ſpeaking of her coming up out of the wilderneſſe, it is alluded to the coming of the children of *Iſrael* of old out of the wilderneſſe, through *Jordan*, to poſſeſſe the Land of *Canaan*, their coming out of all Lands in the time of their infidelity being as a wilderneſſe, and barren place unto them, wherein they wanted all ſpirituall food, being hereby aptly ſet forth. That ſweet odours ſet forth prayer, and preaching is ſo well knowne, that I ſhall not need here againe to ſpeake of it, but rather we ſhould be hereby invited to practiſe the like devotion at all times, and in all places, being aſſured, that thus doing, we are aſcending towards heaven, out of *Note.* the wilderneſſe of this world, and ſhall in Gods good time be received there, to our everlaſting comfort; whereas if we aſcend not firſt by theſe devotions, but neglect them, we ſhall never come there, ſith that to them that *call upon the name of* Jam. 1. *the Lord* only, ſalvation is promiſed, and if any man heareth the Word, and doth it, he is *bleſſed in the deed.*

Behold his bed, which is Salomons, *ſixty valiant men are about it*, it may alſo Verſ. 7. be rendred, *behold his bed, it is Salomons*; That is, as *Salomons*, that man, whoſoever he be, that thus reverenceth, and honoureth God, with praiſes and prayers, out of a pure heart, his bed, or reſting place, whereſoever it is, is ſo guarded by Angels, as *Salomons* was by valiant men, with ſpeares and ſwords, in uſing which they were moſt expert, and therefore he ſhall be moſt ſafe, and not Pſal. 91. need to feare any danger, either of the Arrow or Peſtilence. And by him in ſpeciall may be meant *Iſrael* converted, as was before ſaid, to ſet forth the royall glory which ſhould be to that Church then; but herein every devout Chriſtian ſhareth with her, and is likewiſe ſtrongly guarded, where-ever he makes his bed.

King Salomon *made himſelfe a Chariot of the wood of Lebanon, he made the* Verſ. 9. *pillars thereof of ſilver, and the borders of gold, the covering of it of purple,* Verſ. 10. *the midſt being paved with Love, for the daughters of Jeruſalem.* The word rendred Chariot here, is אפריון, *Apirion*, ſignifying a covering, and is by *Salomon Jarchi* rendred, *a ſecret chamber*, by ſome a *pallace*, by ſome *a throne*, by ſome *a bed*, as *Ainſworth* ſaith; the vulgar hath it, *ferculum*, a frame to carry him *Ainſw.* in, and for the *borders, reclinatorium*, a place to reſt upon, and for the *covering, aſcenſum*; by the firſt word any covered thing, which is beautifull, and glorious, may be underſtood, becauſe the word cometh neare to the word אפיר *Ophir*, whence the pureſt gold came; but becauſe a bed is ſpoken of, verſ. 7. I rather hold with *Jarchi*, that it is a ſecret chamber, cloſe covered, to ſleep and reſt in, upon the bed there ſpoken of, the gloriousneſſe whereof the next words ſhew, *the ſtuds, or pillars of ſilver*, for ſo the word עמודיו properly ſignifieth, coming of עמד to ſtand, or to be firme, and the words following, *the borders of gold*, Hebrew, רפידה *his bed*, whereunto the word *reclinatorium* in vulgar well agreeth, for *the covering thereof*, Hebr. is מרכבו, *his chariot*, or *ſella*, which is *ſeat, or ſaddle*, and therefore not any thing pertaining to a chamber, or bed, is meant hereby, but that whereupon he is carried in travelling abroad, and ſo the meaning of all is, our *Salomon*, Chriſt Ieſus, of whom *Salomon* in his royalty was a type, hath a glorious chamber made, as the temple of Cedar from Lebanon; That is, of wood incorruptible, and this chamber is the Church of the *Jewes* before ſpoken of newly converted, for which, it is ſaid to be made for the daughters of *Jeruſalem*; That is, particular Congregations of beleeving *Jewes*. And it is called a chamber with a bed in it, for the quiet reſt which the ſoule hath: being once entred into this Church; and it is covered, as *Iſaiah* ſpeaketh, *with a pillar of a cloud*, being Eſa. 4. hereby made ſafe, and defended from the danger of perſecutors, as *Iſrael* ſometime was from *Pharaoh* and his Hoaſt purſuing him. And it is made of incorruptible matter, to denote their continuing in the true faith, when once converted, being

never corrupted by errour or hereſie to the end of the world. The pillars or ſtuds
of this chamber of ſilver, ſet forth the Apoſtles, ſome of whom are expreſly ſo called,
Galathi. 2. as *James*, *Cephas*, and *John*, of which Pillars it is alſo ſpoken, *Prov.* 9. *Wiſdome*
hath built her houſe, and ſet up her ſeven pillars; and againe, the Church
in regard of them, and the ſure ground of truth laid in their writings, is called
1 Tim. 3. 15. *the ground and pillar of truth*, becauſe alwayes imbracing the holy Scriptures, as
the only ground of all her tenets and rules to goe by, in the worſhip and ſervice of
God; and theſe pillars are ſaid to be of ſilver, as the ſonnes of *Levi* are ſpoken of,
Mal. 3. 3. *He ſhall ſit to purifie the ſonnes of* Levi, *as ſilver and gold, that they may offer*
an offering in righteouſneſſe; gold and ſilver being the moſt precious of all other
metals, and therefore fit to denote their excellency; and his bed before ſpoken of,
but not ſaid of what it was, is ſaid to be of gold, ſetting forth both the purity of
Acts 15. 9. their hearts, and the hearts of all the faithfull, for by faith the heart is purified, and
1 Pet. 1. 7. it is more precious then gold. And they are ſet forth by a bed, becauſe here Chriſt
repoſeth himſelfe, and dwelleth as in his chamber of preſence.

Moreover, this our *Salomon* is ſaid to have his Chariot, or Saddle whereupon
he rideth, of purple, a moſt precious cloath, and therefore Kings Robes are made
hereof; this then both denoteth his royalty, and his riding, as it were upon a Chariot,
or Horſe, in a moſt glorious manner, over Countries and Nations, ſubduing
peoples unto him farre and wide, by the preaching of his Word, as is further expreſſed,
Revel. 19. 11. as alſo the purple dye of his Garments being ſprinkled
with bloud.

And this Chariot, or Horſe upon which Chriſt rideth out conquering, is the Miniſtry
of the Goſpel, whereby he is carried into all Nations, when he is preached,
Pſal. 19. according to which the Pſalmiſt ſaith, *Their ſound went into all lands*; where
he alſo compareth this word unto the Sunne, which the Poets feigned to be drawn
in a Chariot by Horſes, round about the world. This is fabulous, but it holdeth
touching Chriſt, he is thus drawne as it were, when he is preached every
where.

Laſtly, the midſt is ſaid *to be paved with Love*; That is, in the midſt of this chariot,
and chamber, as common to all, both Preachers and Hearers, Love is as the
Gregor. pavement, whereupon they go; the wicked walk not according to Love, as *Gregory*
ſaith, and have no part or portion in the comfortable and excellent things of Chriſt,
and his ſervants here ſpoken of. There be theſe three, Faith, and Hope, ſet forth by
1 Cor. 13. ſilver and gold, and Love, which is the chiefe of them, and without it all faith is
nothing.

Verſ. 11. *Goe forth (O yee daughters of Zion) and behold King* Salomon, *with the*
crowne where-with his mother crowned him in the day of his eſpouſals, and of
the gladneſſe of his heart. Having in the former words ſpoken of the converſion
of the *Jewes*, and the great glory coming to Chriſt, and his proceeding to effect
this mighty worke, now he calleth upon the Church of the *Gentiles* to goe forth,
and ſee, and admire the acceſſion of glory that cometh to him hereby, to be the
more confirmed in his faith. For Zion ſetteth forth the Church, becauſe that upon
a mount in Zion the old Temple ſtood: by daughters of Zion then, Chriſtians are
meant. They are here bidden to looke out upon Chriſt, now in his Kingdome
reigning over all, both *Jewes* and *Gentiles*, rejoycing therefore in him, and with
him.

And now they ſhall ſee him crowned by his Mother, the Church of the *Jewes*,
Rom. 9. 5. ſo called becauſe he was borne of the Jeweſſe, the Virgin *Mary*, and came of the
Jewes according to the fleſh, and ſhe, that is, the Jewiſh Nation crowneth him,
when ſhe acknowledgeth him to be her King, although ſhe formerly rejected him,
and would have no King but *Caſar*, and the time when this ſhall be done is called,
the day of his eſpouſals, becauſe by faith, *Jeruſalem* is now made his Bride,
Revel. 21. 2. as is alſo taught by *John*, ſaying, *I ſaw Ieruſalem, as a Sponſe prepared for her*
Husband. And this is alſo ſaid to be *the day of the gladneſſe of his heart*, for the
Luke 15. great joy of their converſion, as it is ſaid, *There is joy in heaven for one ſinner*
converted. And of the *Iewes*, when they ſhall be converted, in particular, the

Prophet *Eſay* ſaith, *I will create Ieruſalem a joy, and a rejoycing, and I will rejoyce over my people, &c.* As the Lord hath joy then at our converſion, ſo ſhall we have, and before that can have no true joy of heart, although we may laugh, and be merry, for this laughter is but madneſſe, which ſhould make us now to turne, and not to harden our hearts, leſt we never enter, but be ſhut out from his reſt and joy for evermore, into torment and miſery.

Eſa. 65.18.19.
Note.

CHAP. IV.

Verſ. 1.
The Bridegroomes fifth ſpeech.

THou art faire (*my Love,*) *thou art faire, thou haſt Doves eyes within thy lockes, thy haire is as a flock of Goates, that appeare from mount Gilead.* See a like paſſage to this before, chap. 1. 15. but here Chriſt more at large commendeth his Spouſe, the Church, or Congregation of Converts, not only by her eyes, but her haire alſo; 3 *Her teeth.* 4. *Her lips and ſpeech.* 5. *Her temples.* 6. *Her neck.* 7. *Her breaſts,* ver. 3, 4, 5. Of the neck alſo, and cheekes, it was ſpoken before, chap. 1. 10. It ſeemeth therefore to me, that this ſpeech is particularly directed to the Church of the *Jews,* to be afterwards converted, as it was at the firſt begun with the Church of the *Gentiles,* which firſt imbraced the Faith, for why elſe are the ſame things in part ſpoken over againe, but for the coming in of the mother Spouſe, which had kept out of the pale of the Church ſo long a time, but now coming in alſo, great is the joy of the Bridegroomes heart, and to rejoyce together with him, for this are the faithfull of the *Gentiles* called upon to behold it, Chap. 3. 11. And as this Church had, verſ. 9, 10. praiſed Chriſt under the name of *Salomon,* by his chamber, pillars, Chariot, and love; and verſ. 7. 8. by his Bed ſtrongly guarded, verſ. 7. 8, ſo now he praiſeth her, from the beauty and comlineſſe of all theſe parts, which be ſeven, a number of perfection, to denote more perfection of grace in the Church of the *Jewes,* which ſhall be, then ever hath been in the Church of the *Gentiles,* for which cauſe for cheekes, neck, and eyes, only three ſpoken of touching her, ſeven are praiſed in this Church.

1 *Her eyes,* which be the lights of the body, for which alſo the Church of the *Gentiles* is praiſed in common with her, and yet it is to be conceived that the light ſhall then be more then ever yet it hath been, for ſo *Iſaiah* ſaith, *The light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſeven-fold.* And reaſon tels us, that Propheſies being accompliſhed, which were darke before, and but gueſſed at, are now made ſo manifeſt, that all men may ſee into them, as into things ſet in the light.

Eſa. 30. 16.

2 *Her lockes and haire,* within which be her *Doves eyes,* by which words her chaſtity is commended, as before hath been ſaid; but it is to be noted, that Hebr. it is מב עד *from within,* or beſides, which *Ainſworth* will have to be underſtood of haire bound up within a covering put upon it, as womanly modeſty requireth, and to betoken her ſubjection to her Husband; and for further proofe he citeth ver. 3. and chap. 6. 7. and *Eſa.* 47. 2. in the laſt of which places the daughter of Babylon being in miſery is bidden to uncover her lockes, implying, that before they were covered, when ſhe was decently dreſſed up, but now to make her ſelfe fit to goe to Mill and grinde there, or to doe other ſervile workes, ſhe muſt uncover them; but hereby is nothing elſe meant, but that ſhe ſhould now have no joy to trim up her ſelfe, as in the times of her proſperity paſt, but ſhould let her haire, which is a womans ornament, hang remiſſe-ly down about her face and ſhoulders.

Ainſw.
1 Cor. 11.

But that it is not meant, that the woman, which is the Spouſe of Chriſt, covereth all her haire, ſo as that none is ſeen, no not as is moſt decent for her, appeareth by the next words, *Thy haire is as a flocke of Goates, that appeare from mount Gilead;* for if it be all covered, how doth it appeare? and if her eyes be within her lockes, and theſe lockes have a covering above them, under which they be cloſe bound downe, as upon the head, ſhe were repreſented blind-folded, and ſo a chiefe part of her beauty, lying in her eyes and fore-head, ſhould be hidden: to ſay nothing of that part of her beauty which lyeth in her haire; for the third verſe here following and Chap. 6. 7. nothing is here or there ſaid, but *her temples within her lockes*, implying rather lockes hanging over her temples on either ſide, then tying of them up, and covering them. For that which is alledged touching a womans being covered, to ſhew her ſubjection, it is meant only of a vaile covering her head, and face, both in the Congregation, as modeſty requireth, her beauty being thus kept from the ſight of their eyes, that are ready to behold vanity, and to be inſnared herewith.

Gregor.

The vulgar for theſe words, *Thou haſt Doves eyes within thy lockes*, hath it *thou haſt Doves eyes without that which lyeth hid within*, expounded by *Gregory* thus; Thy carriage outwardly is honeſt and blameleſſe, but within thou art much more faire, becauſe there is none evill intention in thy minde. But in this expoſition the word לצינתך *in thy lockes*, is left out, and therefore the firſt is to be preferred. Yet if it be ſupplied thus for the word left out, *as for thy lockes, thy haire is like a flock of Goats*, we ſhal not goe from the meaning. Having ſpoken of her eyes, he proceedeth to her lockes, and haire, but in the former words, beſides *that which is within*, the Hebrew wil beſt bear it, only the word *without* is redundant. But what is meant by the lockes, or haire, he wel ſetteth forth in the next words, *Thy haire is as a flocke of Goates, that appeare from mount Gilead*, ſaying, What be the Churches eyes but Preachers, who be as eyes to the Congregation? and what her haire but the people, adorning, and beautifying them, when they receive the Word taught by them, into beleeving hearts, and as need requireth teſtifie, and ſeale it up with their bloud, for which they are compared to a flocke of Goates appearing from *Gilead*; That is, being interpreted, *The heap of teſtimony*.

Rom. 12. 1.
Col. 3. 5.

And the Martyrs for their great numbers in the primitive Church, who thus gave teſtimony to the Goſpel, are likened to a flocke, and all of Goates, which be cleane Beaſts, and therefore appointed for ſacrifice, becauſe they both chew the Cud, and divide the Hoofe, and ſo are fit to ſet forth the faithfull, that doe both by Divine meditations, and dividing between things temporall and Spirituall, deſpiſing them in compariſon, and highly prizing of theſe, being alſo ſacrificed by being burnt in the fire, for Chriſt his ſake; yea, and all true Beleevers are aptly by them ſet forth, becauſe they alſo offer themſelves up in ſacrifice to God, by mortifying their ſinnes as members of the Old man, which is done, when againſt their corrupt nature, to their great paine, for the preſent they leave them all, in ſo doing they cutting off, as it were, their right hand, or foot, or plucking out their right eye, as our Lord ſpeaketh.

Note.
Phil. 4. 1.

The place here named *Mount Gilead*, ſtood in the moſt fruitfull Country of the *Gileadites*, that were of the halfe Tribe of *Manaſſeh* on this ſide *Jordan*, and therefore a place of fat and faire Cattell. And this is a great *Decorum* indeed (as a womans faire haire to her) to Preachers, when their Flockes thrive in like manner under their feeding with the Word, and are well liking; *Paul* called ſome under his hand, who were ſuch, his Crowne and rejoycing, and of that Church which is not ſuch, but the members thereof are like an Heard of Swine, for Drunkenneſſe, and Senſuality, or an hole of Foxes, for fraud and deceit; or of Conies, keeping in the holes of the earth, through covetouſneſſe, or an Heard of Lions, or Tigers, for cruelty, the Miniſter, or Miniſters can have no joy, but may well bee aſhamed: yet the evil finally coming hereof ſhall not be to them, but to ſuch obdurated Hearers, as is taught both *Ezek.* 3. *Heb.* 13. 17. and *Eſa.* 49. 4.

Juſtus Orgel. expounds appearing up from *Gilead*, of the heap of teſtimonies in the Scriptures, whereby they come to beleeve, when they heare them preached, and ſet forth.

Verſ. 2. *Thy teeth are like a flocke of ſheep that are even ſhorne, which came up from the waſhing, whereof every one bare twins, and none is barren amongſt them.* Here thirdly, Chriſt commendeth his Spouſe by her teeth, whereby the ſame

Gregor.

Gregory alſo underſtandeth Preachers, who, as a Mother with her teeth cheweth the Childes meat firſt, and then putteth it into the Infants mouth, for the nouriſhment thereof; ſo he prepareth by chewing, through meditation, the bread of Life for Gods people, for the nouriſhment of their ſoules.

Gal. 4. 19.
Juſtus Orgel.
Note.
Eſa. 49. 4.
Jer. 5. 1.

And they are ſaid to come up from waſhing, becauſe they have been firſt Baptiſed into Chriſts faith, and each of them bringeth forth twins; That is, ſoules converted, by their teaching of both peoples, *Jewes* and *Gentiles*; for unto a woman in travell *Paul* compareth himſelfe, ſaying, *My little children, of whom I travell againe in birth, till Chriſt be formed in you.* Or they are ſaid to bring forth twins, as *Juſtus Orgel.* hath it, the love of God, and of man, firſt in themſelves, and then in their Hearers. And it is to be noted, that none of them is barren, for he is unworthy to be in the Miniſtry, that is barren in reſpect of theſe twins, or of indeavouring to bring forth unto God ſoules in great numbers, by converting them to theſe two: although many times a Prophet may labour for this in vaine, as *Eſay* did, and ſo likewiſe did *Jeremy*, and other Prophets, who after much paines takeing, although they were inſpired men, complained, that they ſought and could not finde one righteous in all *Jeruſalem*.

Verſ. 3.
Gregor.

Thy lips are like a thread of ſcarlet, and thy ſpeech comly, thy temples are like a peece of Pomgranat within thy lockes. Here fourthly, the Spouſe is commended by her *lips*. Fifthly, by *her temples*. And the ſame Preachers are alſo ſet forth by her lips, becauſe they are the lips and mouth of the Church, and ſaid to be red through zeale, and as a thread, or fillet, as the vulgar rendreth it, to binde up by Preaching the looſe manners of the people, that they may live more ſtrictly; and the ſame are alſo her temples, like unto pieces of Pomgranates, appearing from within her lockes, becauſe to ſpeake wiſely there muſt be an head, and temples to underſtand, as well as lips to utter. But why like peeces of Pomgranats? becauſe the Pomgranate being broken into peeces yeeldeth meat, ſo faithfull Preachers, from the good phantaſies that are within their fore-head and temples; and as under one ſhell in a Pomgranat are many kernels joyned cloſe together, ſo the people by meanes of their doctrine are knit together in love, and unity of ſpirit.

And all this is againe ſaid, as the Doves eyes, to be from within the lockes; That is, to proceed from an holy heart, which is yet better, and more faire in the ſight of God, then they can outwardly expreſſe, contrary to Hypocrites, who are faire without, but within rotten and corrupt.

Cald. Paraph.

The *Chaldee* expoundeth the teeth of the Prieſts and Levites preparing food, as was before ſaid, and the lips of the High Prieſt, the temples of the King, and the lockes of other Governours under him.

Verſ. 4.
Epheſ. 6.

Thy neck is like the tower of David, builded for the Armory, wherein there hang a thouſand bucklers, all ſhields of mighty men. The ſame Preachers are here againe ſet forth by another Similitude, in another reſpect, viz. of a necke like a tower, and a tower of *David*. The necke is ſtretched out, when a man would ſee afarre off; hereby then is ſet forth the Miniſters watchfulneſſe for the people, and his looking at dangers coming towards them afarre off, which he doth valiantly oppoſe, and ſeekes to defend them, as a tower ſuch as be therein, when *David*, that is, a valiant King with his men are therein, and want no armes of ſhields and bucklers for defence; and theſe are their faith, which the Apoſtle in deſcribing the Armour of God calleth, *the ſhield of faith*. And theſe are ſaid to be one thouſand, that is, a full number, becauſe the number of a thouſand is a perfect number, as containing all numbers in it, and hereby are quenched all the fiery darts of the Devil, our potent enemy.

Cald. Paraph.
Ainſw.
Lam. 5. 5.
Rom. 6. 17.
1 Cor. 7. 23.

The *Chald.* Paraphraſt by the neck here, underſtandeth the Synedrion, or great Councell in *Iſrael*, *Ainſworth* the firmneſſe and ſtrength of the Church, and courage thereof, to withſtand all aſſaults of Spirituall enemies, and ſo צואר ſignifieth, when the people of God for their ſinnes are made to ſerve their enemies, their tranſgreſſions are ſaid to come up, and to be wreathes, as a yoke about their neck, but being delivered from ſinne to ſerve God in righteouſneſſe and holineſſe, they

are

ire ſervants, and under the yoke no more. Theſe ſhie.ds and bucklers alſo hang-
Ezek. 27. 11. ing up, intimate victory, and glory over enemies ſubdued, they being taken
from them, and thus hanged up for a monument. In adding (*of mighty men*) it
Chron. 11. 10 47 is alluded to *Davids* Worthies, who were all moſt mighty men. But of theſe Annotations I cannot ſee any ſenſe, for צואר ſignifieth a neck only.

Verſ. 5. *Thy breaſts are like two young ones that are twins, which feed amongſt the*
Gregor. *Lillies*; the vulgar, *Sicut duo hinnuli capreæ*, expounded by *Gregory* of the
Preachers under the Circumciſion and of thoſe of the uncircumciſion; the word here
Juſtus Orgel. uſed is עפר[illegible] ſignifying Duſts, or young ones of the Deere, or Goat; *Juſtus Orgel.*
will have theſe two young ones underſtood of two peoples, *Jewes* and *Gentiles*, nouriſhed by the two breaſts of the Old and New Teſtament, and their feeding amongſt the Lillies, of their feeding amongſt holy examples ſet forth therein, which
Ainſw. they doe, that imitate them in their piety, and vertuous actions. *Ainſworth*
without any ſuch diſtinction, by theſe two breaſts underſtands the nouriſhment, where-with the young ones of the Church are nouriſhed, as with milke out of breaſts, by pure Doctrine, and by their feeding amongſt the Lillies, their being further nouriſhed, and ſtrengthened, as in ſweet paſtures Fawnes, or Kids are, by the Word preached.

Here is no great difference, but for as much as two breaſts are ſpoken of, I conceive, that herein the two Teſtaments are alluded to, and by the twins, the two ſorts of Beleevers, *Jewes* and *Gentiles*, nouriſhed in grace hereby; or continuing in the Allegory of *Gregory*, theſe two breaſts may well alſo be applied to thoſe of the Circumciſion, and of the Vncircumciſion, that beleeved.

Verſ. 6. For the next words, *Untill the day breake, and ſhadowes fly away*, ſee before, chap. 2. 17. *I will get me to the mountaines of Myrrhe, and the hills of*
Gregor. *Frankincenſe.* By the mountaines of Myrrhe, ſaith *Gregory*, underſtand mortified ones to ſinfull workes, becauſe Myrrhe ſetteth forth mortification, as hath been before ſhewed: by hills of Frankincenſe, the altitude of humble prayers. To theſe Chriſt ſaith, he will get him, to ſhew how acceptable all ſuch are unto him, and that in them he delighteth, as in ſweet Frankincenſe, and Myrrhe.

Verſ. 7. And in the next words, *Thou art all faire, my Love, there is no ſpot in thee*;
Eſa. 1. 16, 17, 18. he ſheweth the great beauty of all thoſe, that being mortified to ſinne make their prayers continually to aſcend, as the fume of Frankincenſe, as being now waſhed, and made cleane, and white, as wooll, or ſnow. Or, this may be taken as the concluſion of the Spouſes deſcription, by her comly parts before going, as if he had ſaid; Hitherto I have ſpoken of the particular parts of thy body, which moſt appeare; now to conclude in a word, I ſay, *thou art all faire, and no ſpot is in thee*; That is, although thou haſt infirmities ſtill remaining, for which thou maiſt be diſcouraged; yet be comforted in this, that I account thee all faire, and without ſpot, or ſtaine of ſinne. So *Epheſ.* 5. 26. it cannot hence be inferred, as the *Anti-*
Note. *nomians* would have it, that the faithfull ſoule is altogether without ſinne, that which is done amiſſe by ſuch being no ſinne, although the Law be hereby tranſgreſſed. Ah ſtrange Doctrine, and alwayes unheard of in former Ages, unleſſe it were amongſt the *Donatiſts*. For although God ſeeth no ſinne in his *Iſrael*, and pronounceth him to be without ſpot, yet it is in no other reſpect, but of his not imputing ſinne unto him, as is taught, *Pſal.* 32. 1. *Rom.* 4.

Verſ. 8. *Come with me from Lebanon, my Spouſe, with me from Lebanon, looke from the top of Amana, and Shenir, and Hermon, from the Lions dens, and from the mountaines of Leopards. Lebanon* was a Forreſt on the North part of the Land of *Canaan*, where Cedars grew in abundance, and many wilde Beaſts harboured: in ſaying therefore, *Come with me from Lebanon*, and then at the end of the verſe, *from the Dens of Lions, and Leopards*; he intimateth amongſt what cruel and ſavage men the Church ſhould live under the Goſpel, but by her Husband Chriſt be taken away at length from amongſt them, all to her exceeding great joy & comfort; and this was accordingly fulfilled in the time of the primitive Church, when hot perſecutions by Tyrants were raiſed againſt her, and according to the words here uſed Chriſtians were caſt to the Lions, as *Tertullian* telleth. If *Tyber*

did

Tertull.

did over-flow, and there were Famine, or Peſtilence in the Land, by and by it was cryed out, *Chriſtiani ad Liones* have the Chriſtians to the Lions as the men, whom the Idolatrous Heathen thought to be the cauſe of all their miſeries, for as much as they preached againſt their gods in every place, and them hereby incenſed, to the ſending of ſuch puniſhments upon the Land, and that it was thus in other parts alſo, may be gathered from 1 *Cor.* 15. where *Paul* ſaith, *If I have fought with beaſts at Epheſus after the manner of men, &c.* but when *Conſtantine* the Great had gotten the Empire, this was firſt fulfilled, which is here ſaid, *Come with me from Lebanon,* for then they, who had been all the time before amongſt Lions came away, as led by Chriſts mighty hand out of that danger.

2 Theſ. 2.

And whereas it is againe ſaid, *from Lebanon,* hereby a ſecond deliverance being intimated, this may well be underſtood of the perſecution of Antichriſt, who hath raged yet more againſt the true Church of Chriſt; but from amongſt theſe Lions alſo, or rather Leopards ſhe ſhall finally come, that man of ſinne being deſtroyed by the brightneſſe of Chriſts coming, and to intimate two ſorts of perſecutors, both Lions and Leopards are named, the Heathen Emperours being underſtood by the one, and the cruell Popes of *Rome* by the other.

Gregor.

Gregory, who rendreth it, *Come with me, and thou ſhalt be crowned,* underſtandeth Baptiſme, by *Lebanon* ſignifying white, wherein being waſhed, the faithfull ſoule ſhall ſoone after be crowned with glory in heaven.

And by the other Hills, or Mountaines here named, wherein Lions and Leopards harboured, ſuch cruell Heathens, yea, even the tops, or heads of them amongſt whom the Church preached the Goſpel, from the converting of whom he ſhall come, and be crowned in heaven; for the reading, I miſlike not the vulgar, which *Gregory* followeth, *thou ſhalt be crowned*; for the word is תשורי and שור ſignifieth, *Principatum tenere,* to have the dominion, of which a Crowne is the enſigne; but for his expounding of Lebanon of Baptiſme I cannot agree with him, becauſe the laſt words, *the dens of Lions and Leopards,* ſerve to ſhew what was in *Lebanon,* from which ſhe is bidden to come, as alſo in Mount *Abana,* and *Hermon.* It is then from ſufferings by bruitiſh and ſavage men that ſhe is bidden to come; or it is intimated, that ſhe ſhall come, and be crowned at laſt with a crowne of immortality.

Ainſw.

Againe, by theſe words, *from the dennes of Lions,* cannot be meant for her being amongſt them, and converting them, for then they ſhould no more have been called Lions, and Leopards, without ſomething to expreſſe their cicuration, as *Eſa.* 11. *Ainſworth* will have it meant of coming from amongſt bruitiſh men in manners, and he followeth our new Tranſlation; *Looke from Amana,* not *thou ſhalt be crowned,* becauſe the word תשורי hath a prick over the right horne, and ſo ſignifieth to looke or ſee. And touching *Amana,* he ſaith, it is a mountaine, wherein *Strabo* ſaith tyranicall men lived, and *Shemir,* and *Hermon* were mountaines of wilde beaſts; but to me the ſenſe ſeemeth to be beſt, being rendred, *Thou ſhalt be crowned,* or have the dominion, the event ſo notably anſwering this Propheſie in *Conſtantine* turning Chriſtian, and ſo the principality devolving to the Church. As for the point placed in the right horne, ſurely it was not ſo more anciently, for then *Jerom* would have rendred it accordingly, being of ſo great skil in the Tongues; and whereas it is ſaid, from the top of *Amana,* ſo it is meant, although thou beeſt now in the height of miſery, and there may ſeeme to be no way of eſcaping, as being in view of Lions. And whereas I have before by Lions underſtood perſecuting Emperours, by Leopards, Popes, in the varying of the Word, I hold with *Gregory,* that ſubtle and crafty perſecutors are meant, cunningly pretending themſelves to be what they are not, as Hypocrites, and to whom can this better agree, then to the Popes of *Rome?*

Verſ. 9.

Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, with one of thine eyes, with one chaine of thy neck; the vulgar, for *one chaine,* hath *one haire,* but the word is ענק *a chaine.* Here Chriſt further expreſſeth his great love to his Church for the Graces, of which he ſpake before, that were in her ſo greatly beautifying

her, and making her moſt amiable. And he beginneth with her eyes, of which he
had ſpoken firſt, verſ. 1. and then cometh to her haire, which is next there, where-
Gregor. by *Gregory* underſtands, as before, the Preacher, and the people, called one, be-
cauſe agreeing in one; for unity in the Church, when all thinke and ſpeake the ſame
things, doth moſt highly commend her to the Lord, and raviſheth his heart; and
the neck, which joyneth the head and body together, ſetteth forth faith, whereby
the Church, which is Chriſts body, is joyned to him, her head; and this expoſition
I take to be moſt genuine, for the word ענק properly ſignifying a chaine, or
wreath, may well be rendred haire, or a wreath of haire in this place hanging
downe upon the necke, and from thence appearing, and affecting the Lover, and
therefore it is מצואר not of thy necke, but from thy neck; and *Ainſworth* indif-
Note. ferently rendreth it chaine, or haire. Hereby then unity and love amongſt Preach-
ers, and Chriſtian people is commended unto us, and faith, as wherein our Lord ex-
ceedingly delighteth, that we may be aſhamed of our diviſions, and unite againe
in love.

Verſ. 10. ***How faire is thy Love (my Siſter, my Spouſe,) how much better is thy love
then wine, and the ſmell of thy oyntments, then all ſpices.*** The Spouſe had com-
mended the love of Chriſt, as better then wine, chap. 1. 2. and the ſavour of his
Ointments as moſt ſweet; now Chriſt likewiſe commendeth her love to him, and
her Graces, as wherein he delighted more then in all ſweet Spices; for ***Love***
here is a Nowne Plurall, ***Loves***; the ſame word alſo ſignifieth ***breaſts***, as was no-
ted, chap. 1. 2. and therefore ſo rendred in vulgar Latine; and then here is another
amiable part alſo of the Spouſe, repeated from verſ. 5. And then her lips are alſo
Verſ. 11 ſpoken of, as inamouring him, of which before, verſ. 3. but now they are ſaid to
drop Honey, and Milke is ***under thy tongue.***

Gregor. Here by lips againe underſtand, with *Gregory*, Preachers, who diſtill honey, as
it were out of the combe, when they bring forth heavenly and comfortable Do-
ctrine that lieth hid within them, as the honey doth in the wax of the combe,
and have it, not to drop it downe in their lips only, as Hypocrites have; and honey
and milke is ſaid to be under their Tongue, to ſhew that they ſuck downe, and
have within them the ſame ſweet inſtructions which they propound to others, their
hearts being firſt ſanctified, and inlightned, and then their tongues and lips to ut-
ter the ſame for the nouriſhment of the little ones of the Church, as they are able
to beare, to eternall life, according to which the Apoſtle ſaith, ***I have given you
milke, and not ſtrong meat, which yee were not able to beare. The ſmell of thy
garments like the ſmell of Lebanon***; That is, the ſmell of thy Graces, righte-
ouſneſſe and holineſſe, where-with thou cloatheſt thy ſelfe as with garments, is
moſt ſweet, as ***Lebanon***, in which abundance of ſweet and odoriferous Spices
grew. Thus it is Propheſied, ***Hoſ.*** 14. 5, 6, 7. and in ſaying thus, it is alluded to
the ſaying of *Iſaac* to *Jacob*, when he bleſſed him, *Gen.* 27. ***The ſmell of thy
garments is like the ſmell of a field, which the Lord hath bleſſed.***

Verſ. 12. ***A garden incloſed is my ſiſter, my ſpouſe, a ſpring ſhut up, a fountaine ſea-
led.*** Having ſpoken of ſweet ſmels, now becauſe Gardens ſmell ſweet, he ſetteth
forth his Spouſes ſweetneſſe by a Garden, and this is incloſed; That is, by Gods
providence fenced about, that wilde beaſts may not enter, and ſpoyle it, as it is ſaid
of the Vine-yard, ***Eſa.*** 5. This then ſheweth the ſafety of the faithfull, God is
about them by his providence, and protection, as a wall of fire, and he ſtrenghe-
Zech. 2. 5. neth their gates, and barres, as a man hath a ſpeciall care of his Garden, that it be
Pſal. 147. 13. annoyed by nothing breaking in, ſo hath the Lord of his Church; and therefore ſhe
muſt be to him as incloſed, and as a ſpring fenced and ſealed, not communica-
ting her ſelfe to baſe and filthy Luſts, as if ſhe were a common, into which all
beaſts may come, and take their pleaſure. For the other compariſon taken from a
Spring, or Fountaine ſealed, this ſerveth to ſhew her precious neſſe, and that
ſhe ſuffereth not others, the enemies of the Soule, to drinke of her waters, but
Joh. 4. 10. keepes them for God only, that he may take pleaſure in her; and this is ſpoken in
7. 37. regard of the Spirit, which is as a fountaine of living water, given to thoſe that
Juſtus Orgel. aske, and thirſt after him. *Juſtus Orgel.* applieth this alſo to the Virgin *Mary*,
who

who was as a ſealed Fountaine, that never knew any man, but continued a perpetuall Virgin.

But it is further to be extended to the Virgin Church of Chriſt, and every faithfull ſoule which is fenced, and ſealed, and not communicable in her love to the world, or the things of the world, but peculiar to him only. And Chriſt calleth her his ſiſter, for her adoption by Grace, to be a daughter of God, as he ſaith of all that heare the Word of God, and keep it, *he is my mother, my brother, and* Matth. 12. *my ſiſter.*

Verſ. 13. *Thy plants are an Orchard of Pomgranats, with pleaſant fruits, Camphire, and Spiknard.* Hence-forth to the end of verſe fifteene, he proſecuteth the Allegory of a Garden begun; wherein are not only ſweet things, but trees of all ſorts, bearing the beſt fruits, as the Garden of God, *Eden*, wherein *Adam* was placed, did. Hereby then is intimated, that the Church is the Garden, or Paradice of pleaſure upon earth, by coming into, and being a member of which a man beginneth to be reſtored to that happy eſtate, from which *Adam* fell by ſinning; and the Plants here growing are named; 1. *Pomgranats*, ſetting forth Martyrs, according to *Gregory*; Gregor. becauſe as they are red without, and within full of cluſters of Graines, which have a ſweet taſte; ſo the Martyrs of God, that are burnt in red hot fire, are full of the graces of the Spirit within, where-with God repleniſheth them. Verſ. 14. Touching the ſecond, *Camphire*, ſee before, chap. 1. 14. The third, *Spiknard*, Hebr. Spiknards, this is a plant growing with leaves, and eares, ſmelling very ſweet. Fourthly, *Spiknard and Saffron,* this is well knowne unto us to be a precious yellow flower, that is medicinall, having the name, as *Ainſworth* noteeth, from the colour. In joyning Spiknard and Saffron together then, healing, and ſweetneſſe in the Church are commended unto us, and in the Pomgranate pleaſant fruit, all which they yeeld that are true members hereof; the fruit of gracious ſpeeches, and good deeds, Sanation by inſtructions for converſion, and ſweet odours, through devotion, and a good life, which maketh a man to ſmell ſweet both before God and men, whereas he that is of a wicked life ſtinketh. Fifthly, to expreſſe this ſweetneſſe further, *Calamus*, that is, ſweet Cane is alſo named. Sixthly, *Cinamon*, of which *Exod.* 30. in preſcribing the ſweet Oyntment. Seventhly, *Frankincenſe*. Eightly, *Myrrhe*. Ninthly, *Aloes*, of which often in other places.

A fountaine of gardens, a well of living waters, and ſtreames from Lebanon. Verſ. 15.

Here he returneth againe to the Church, wherein all the Plants before named grow. And as if he had not ſaid enough, in calling her a Spring, and a Fountaine, he reſumes the laſt word *fountaine* againe, ſaying, *a fountaine of gardens*, and then a *Well*, and *ſtreames from Lebanon*; That is, a well-watered place, by the Word and Spirit cauſing the growth of ſuch precious Plants here, as Paradice of old was watered with.

Gregory expounds this Fountaine, and Well of the Scripture in the Church, becauſe it is open as a Fountaine in ſome places, but deep as a well in other places. Of Lebanon, ſee him before upon verſe 8.

Awake O North wind, come O South, and blow upon my garden, that Verſ. 16. *the ſpices thereof may flow out; let my Beloved come into his garden, and eat his fruit.* By the North wind, ſaith *Gregory*, Gregor. underſtand the evil Spirit, becauſe the North wind is peircing cold, and killeth young Plants, or makes them ſtand at a ſtay, that they cannot grow; and by the South the good Spirit of God, becauſe when the South wind, which is warme, bloweth, they grow and flouriſh; ſo by the evil Spirit a man is deaded unto goodneſſe, there coming a chilly coldneſſe upon him, when he is about any holy duty, benumming his affections hereunto; but by the good Spirit he is quickned, and made agil about it; therefore the evil Spirit is here bidden to depart, and the good Spirit to come upon this Garden, the Church, and every faithfull ſoule to make them fructifie, and to caſt forth a ſweet odour, filling the place where they be, there-with, by good teaching and living. Thus *Gregory*: but not ſo probably as *Juſtus Orgel.* *Juſtus Orgel.* who by the North and South wind, underſtands the ſame Spirit of God, when the Church is oppreſſed with heat refrigerating and comforting her, as it were, with a coole gale of wind, and when at any time the ground of the heart is hardned, mollifying it, as with the South wind bringing ſhowers.

And to ſhew, that theſe two divers winds agree in one, he ſaith in the ſingular number, blow, and not in the plurall, noting hereby the agreeing of them both in this, that they come to refreſh this garden. And indeed I ſee not, how any good ſence can be made of the words, according to *Gregories* expoſition, becauſe he doth not bid the North wind to goe away, but to blow as well as the South upon this garden.

Ainſw.

Ainſworth alſo underſtandeth the ſame Spirit, blowing in the preaching of the word by both theſe winds, becauſe ſometimes terrible things to rouze men up from ſleeping ſecurely in ſin, are ſhaken by the impulſions of the Spirit of God, which are ſharp, and piercing as the North wind; and ſometimes things comfortable, which warme, and refreſh, as the South wind, which I cannot but preferre.

Acts 2.

And by the wind, Chriſt ſetteth forth the Spirit, *Joh.* 3. and he came upon the Apoſtles like a mighty ruſhing wind; of theſe winds the wicked and unregenerate heare the ſound, but know not whence they came, nor whither they goe; but the faithfull doe, being hereby made fluent with the ſweet ſpices thereof, which is done, when gracious ſpeeches, and good deeds come from them plentifully. This being ſpoken by Chriſt, the Spouſe his Church replieth in the next words.

The Brides ſixth ſpeech.

Eſa. 26. 12.

Note.

Let my beloved come, and eat of the fruit of his garden, or his fruits; That is, Lord, doſt thou call them my Spices, which flow from me, they are thine, as I alſo am, come therefore into me, and be delighted in thy owne fruits, which thou haſt cauſed to bring forth, for God worketh *all our workes in us*, as the Prophet *Eſay* ſpeaketh. From all which note, that by ſharp reprooſes, as well as by comfortable propoſals of gracious promiſes, the ſoules of the Hearers are made fruitfull in good. 2. After reproofe to peirce, and caſt downe, conſolations are neceſſary. 3. Whatſoever good is done by the faithfull is not theirs, and therefore not meritorious on their parts, but Gods worke in them, and ſo his gifts, and not their merits ſhall finally be crowned in them, according to *Auguſt.* *Deus in nobis ſua dona coronat.*

Note.

And from verſe 13. that all the Plants in this Garden are of the beſt ſort, and none of the worſt, all ſweet and precious, none baſe or ſtinking, and therefore all ſuch as be in the Church, that are of vile conditions, and ſtinking, through ſwearing and curſing, drunkenneſſe, whoring, prophaneſſe, oppreſſion, injuſtice, wrath, or envie are no plants, but weeds that ſhall be rooted up.

CHAP. V.

Verſ. 1. The ſixth ſpeech of the Bride-groom.

Eſa. 1. 12.
Eſa. 5.
Deut. 32. 32, 33.
Cald. Paraph.
1 King. 18.
Joh. 15. 14.

I *Am come into my Garden, (my Siſter, my Spouſe,) I have gathered my Myrrhe, and my Spice, I have eaten my Honey-combe with my honey, I have dranke my wine with my milke. Eate O friends, drinke, yea drinke abundantly, (O beloved.)* Here Chriſt anſwereth, and aſſenteth to the deſire of his Church, declaring that he is in the midſt of her, delighting in her holy ſervice done to him, as in ſweet Spices making a perfume, and in the fruits by her brought forth, as in Honey and Milke, for thus, as was ſaid before, the Lord eateth and drinketh, being as it were feaſted by us; whereas ſervice being in a carnall manner done unto him, is abomination, although by Incenſe; and ſinnes being committed contrary to his precepts are as *ſoure Grapes*, or *Grapes of gall, and poyſon of Dragons*. Of his eating, the Chald. Paraphraſe ſaith the ſame, of his accepting the Offerings then made upon his Altar, by his faithfull people, which he declared by fire ſent downe from heaven, which did, as it were eate, and drinke up their Sacrifices, and Drinke-offerings, as when fire came downe and conſumed the Sacrifice of *Elijah*, and licked up all the water in the Ditches round about. *Eate (O friends)* who are Chriſts friends, but they that keep his Commandements? as

Abraham did, and was called the friend of God. Now his friends are ſaid to eate and drinke, and to drinke abundantly, when they have joy in his ſervice, and the Spirit is leading them to all good, and beleeving that through Chriſt they are accepted of in their devotions, and good deeds, their ſinnes and imperfections being covered; for now they are ſure that they ſhall not be condemned, but ſaved, that they have peace with God, and ſo their joy cannot be interrupted by tribulations, but increaſed, and finally, that they ſhall have everlaſting reſt, and fulneſſe of joy in heaven. Of this joy, as by drinking our fill of wine, the Apoſtle ſpeaketh; where he ſaith, *Be not drunken with wine, but be yee filled with the Spirit*; for the laſt word, *beloved*, Hebr. it is *Loves*, a plurall, as having reference to the friends before ſpoken of, all faithfull ſoules, which are his Loves.

Eſa. 41. 8.
Rom. 8. 1.
Rom. 5. 1
Epheſ. 5. 18

Oh the comfortable eſtate of the Church gathered together to worſhip, and ſerve God! ſhe can no ſooner deſire Chriſts preſence, but he immediately cometh, according to that ſaying of his, *Where two or three are gathered together in my name there am I in the midſt of them*, to incourage us to come to the aſſemblies. 2. Chriſt is feaſted here, and by our bringing forth the fruits of our aſſembling, and he will feaſt thoſe againe that feaſt him. 3. He counteth all ſuch his friends, and ſpeakes to the chearing up of their hearts.

Note.
Matth. 18.

I ſleep, but my heart waketh, it is the voyce of my beloved that knocketh ſaying, open to me, my Siſter, my Love, my Dove, my undefiled, for my head is filled with dew, and my lockes with the drops of the night. The Church being cheared up, as before, verſe 1. that is, filled with joy and comfort through beleeving, is here ſet forth, as ſleeping through ſecurity, when ſhe had reſt and proſperity by Gods good providence towards her, after ſharp perſecutions, under Heathen Emperours a long time. And this was fulfilled in the dayes of *Conſtantine* the Great, for although ſleeping ſometimes be ſpoke of in a good ſence, as ſetting forth naturall reſt, which is neceſſary for the refreſhing of the body, yet ſometimes carnall ſecurity, and living in ſinne is hereby ſet forth, as *Rom.* 13. 11. 1. *Theſ.* 5. 7. *Eſa.* 56. 10, ſo in this place: for the Church being releaſed from the terrible blaſts of perſecutions, and ſo the blowing of the North wind ſpoken of, Chap. 4. 16. being as it were over, and the South wind of worldly proſperity blowing, in the dayes of the fore-ſaid *Conſtantines* reigne, ſhe begin to ſleep; That is, to live more ſecurely, in ſo much as that the Eccleſiaſticall Hiſtory ſaith, Chriſtians were ſo full of ſtrife, and lived ſo diſſolutely, that they nothing differed from Heathens but in this, that they bare the name of Chriſtians. But yet ſhe ſaith, her heart waked; That is, although through the infirmity of the fleſh ſhe thus ſlept, the ſpirit within her was awake, and this her ſinning was not without reluctation, *the ſpirit ſtriving againſt the fleſh, and the fleſh againſt the ſpirit*; ſo that ſhe did the evil ſhe would not.

Verſ. 2.
The ſeventh ſpeech of the Bride.
Gal. 5. 17.

The Church being in this ſtate, heareth the voyce of Chriſt knocking at the doore, whereby is ſet forth ſome ſevere chaſtiſement following; as in ſuch a caſe it is ſaid to the Church of *Laodicea*, *I ſtand at the doore and knocke*, after that he had ſpoken of his ſevere proceeding againſt her for her ſecurity, and luke warmeneſſe, ſpewing her out of his mouth, and ſaying, *ſuch as I love I chaſtiſe.* So the Church under *Conſtantine* growing ſecure, the Lord ſoone after knocked at her doore, by perſecution of *Arrians*, and then of *Gothes* and *Vandals*, breaking into the *Romane* Empire in the weſt, and long domineering there. But even now he calleth her his *Love*, his *Siſter*, *Dove*, and *Undefiled*, by many comfortable compellations together, more then he had uſed before; whereby is implied both that failings and imperfections in Chriſtians, and deadneſſe in his ſervice, make not him quite to forſake her, although for a time he judgeth her, and leaveth her to the will of her enemies; and alſo, that judgements in this world doe not argue leſſe love in God towards his people, but rather more exceeding, ſhe being now accounted of as his Siſter, Love, Dove, and undefiled; for her opening to him, which he requireth, this is done by turning againe, and doing her firſt workes, ſuffering the Word of God to enter, and take effect againe, by reforming all things that were amiſſe, for ſo the Apoſtle ſpeakes of a doore that was opened to him, and bids the

Revel. 3. 20.

Epheſ. 6. 19. the *Epheſians* to pray for him, that a doore of utterance might be given unto him. For the laſt words, *My lockes are wet with the dew of the night*; by night here, underſtand the night of the Churches adverſity, coming for her ſinnes, wherein when ſhe was, as it were, in the water, and in danger of drowning, Chriſt ſheweth, that he did ſympathize with her, his head being alſo filled with watery dew, and his lockes with drops falling in the night.

Ainſw. Somewhat like unto this ſpeaketh *Ainſworth*, expounding it of the faithfull, ſometimes growing more ſecure, but then Chriſt viſiteth them with his chaſtiſements, and ſtirres them up to open to him, by becoming more zealous and reformed againe; and to move them hereunto tels them of his head, and lockes full of dew, as in the night, he having at ſuch times no reſt, nor comfort, but being as one *Note.* wandring about in a cold wet night uncomfortably; therefore who ſo deſireth to be comforted by Chriſt, muſt ſhake off ſecurity, and rouze up himſelfe to fly all ſin: becauſe as when he is delighted in us feeding, as it were upon Honey and Milke, as was before ſhewed; he alſo cheareth us up, bidding us eate and drinke; ſo he having no comfort in us, when we ſleep in ſinne, although our hearts be awake, we cannot have comfort in him, and therefore this conſideration ſhould make us to open to him by ſpeedy reformation.

Cald. Paraph. The Chald. Paraphraſt applieth, as that verſe 1. to the Church under the Law, whoſe ſacrifices the Lord accepted of, and their meat and drinke-offerings, and ſhewed it by conſuming and eating them with his fire, when they were zealous for him; ſo this, verſe 2. to the time of the Babylonian captivity, when the *Jewes* ſlept, as it were, for a time, being without the ſence of their ſinnes. Then the Lord knocked by his Spirit at the doore, moving them to repent by this, that his head was wet; That is, he was bedewed, and wetted with the drops of their teares, as a man ſtanding abroad in a cold night.

Gregor. *Gregory* by the Churches ſleeping, underſtands Church-men of moſt eminent parts, with-drawing themſelves from publick imployment, that they might be free to Divine contemplation, for which they are ſaid to be aſleep, but in heart awake. To theſe the Lord ſaith, *Open to me, my Spouſe*; That is, come forth out of your Cels, and preach unto, and teach my people, who are the haires of my head, and my lockes wet with dew of the night; That is, in a deplorable condition, as in a darke night abroad when it raineth, but by your inſtructions to be inlightned, and brought in; let the Reader follow which he pleaſeth, but this laſt ſavoureth not to me, becauſe ſleeping is never taken for being vacant from publick imployment.

Verſ. 3. *I have put off my coate, how ſhall I put it on, I have waſhed my feet, how ſhall I defile them?* Here the Church yet reſting, and ſleeping in ſinne, anſwereth even under judgements, making delayes and excuſes for not turning; as one that hath put off his coate, and is gone to bed, having alſo waſhed his feet from ſweat and filth at night, as was the manner of thoſe that dwelt in ſuch hot Countries, is unwilling, being called upon to riſe and open the doore, although to his friend, as is ſhewed in the parable, *Duke* 13. ſo the people of God ſleeping in ſinne, although God by knocking with his judgements awaketh them, yet they are loath to ariſe and come forth, as is commanded, *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light.* It is then dangerous to ſleep any time in ſinne, and therefore as much to be taken heed of as the ſleeping Diſeaſe, of which many in this Land in times paſt dyed; wherefore as then all meanes were uſed to keep men that were inclining to it, awake; So let us by all meanes keep our ſelves from this ſleeping, and if any man hath ſinned, lye not in it by impenitency, but without delay ſhake it off by repentance.

Epheſ. 5. 14.
Note.

Verſ. 4. *My beloved put in his hand at the hole of the doore, and my bowels were moved for him.* The Spouſe delaying to open to Chriſt, when ſhe was moved hereunto by the Miniſtry of the Word outwardly, now ſheweth, that he put in his hand at the hole of the doore, and then ſhe was affected with griefe for her unkinde refuſall to ariſe, and open to him; That is, to repent, being ſo lovingly invited hereunto.

By this putting in of his hand, *Ainſworth* underſtandeth his effectuall moving Ainſw. of her by his Spirit, becauſe when *Luke* would ſet forth with what efficacy the Act. 11. 19,20. Apoſtles preached, it is ſaid, *The hand of the Lord was with them.* When a ſoule is thus moved, although ſhe ſtirred not before for Gods knocking, by preaching, and by judgements, yet now ſhe is deeply affected with ſorrow, for this her hard-heartedneſſe; for ſo this phraſe is uſed, both by *Eſay* mourning for *Moab*, Eſa. 16. 11. and by *Jeremiah* mourning for *Iſrael*, and the Lord for *Ephraim*. Jer. 4. 19. Jer. 31 20.

I roſe up to open to my Beloved, and my hands dropped with Myrrhe, and my fingers with ſweet ſmelling Myrrhe, upon the handles of the locke. Verſ. 5. The Church, or faithfull ſoule being pierced with ſorrow, for her negligence in riſing and opening the doore, by turning from ſinne; now proceedeth to other expreſſions of her repentance, ſhe lyeth not ſleeping any longer, but immediatly riſeth up by repentance, and turning unto Chriſt, as godly ſorrow is ſaid to have theſe effects; *carefulneſſe, clearing of your ſelves, indignation, feare, vehement deſire,* 2 Cor. 7. 10. *zeale, and reverence.* Then ſhe ſaith, that her hands and fingers dropped Myrrhe. That is, ſhe did not only ceaſe and turne from ſinne, but with her hands did good Heb. 13. 16. workes, which have a ſweet ſmelling ſavour in the Lords noſtrils, for ſo a Sacrifice was, as this is called. The handles of the locke were the bolts of the doore, and upon theſe the oyle of Myrrhe is ſaid to drop, to intimate the making of them glib and eaſie to unbolt, which without oyle ſometime can hardly be opened.

I opened to my beloved, but my beloved had with-drawne himſelfe, and Verſ. 6. *was gone, my ſoule failed when he ſpake, I ſought him, but I could not finde him, I called, but he gave me no anſwer.* Hereby is ſhewed, that for ſinning, and continuing ſome time ſecurely in ſinne, even the faithfull repenting now, and doing good workes againe are by the Lord neglected, and they cannot ſoone pre- *Note.* vaile with him, to ſhew them his favour, which is a great and heavie temptation unto them, but juſt with God, becauſe they are but dealt withall in their kinde; he called to them, and they would not be forth-with moved, but in proceſſe of time, and therefore he likewiſe lends a deafe eare to them, calling to him, for their greater humiliation; and therefore let us take heed, that we harden not our hearts to goe on in any ſinne, whilſt it is called to day; but if any man hath falne through infirmity, let him with ſpeed riſe up againe by repentance, for becauſe *David* did not Pſal. 51. thus, but deferred almoſt an whole yeare, ſee with how much adoe he obtained the reſtitution of Gods favour.

The Watch-men that went about the City found me, they wounded me; the Verſ. 7. *Keepers of the wall tooke my vaile away from me.* Here the miſery of ſuch a ſoule is further ſet forth, and the words imply her going further then to the doore to open it, namely, into the ſtreetes of the City, to ſeeke her beloved. But being there the Watch-men found her, and ſmote and wounded her. A like paſſage ſee before, chap. 3. 3. only there they are not ſaid to have ſmitten her, as in this place, whereby is meant, that for her ſinne into which ſhe fell, and wherein ſhe lay, the Miniſters of the Goſpel taking her to be an Harlot, whoſe feet could not keep in the houſe, but carried her about the City at ſuch an unſeaſonable time, ſmote her with their tongues by ſharp cenſures, and reproofes, laying her open, as 1 Cor. 11. a vile woman, which is meant by taking away her vaile, that was a ſigne of modeſty. And hereby is intimated, that the deare ſervant of God falling by infirmity, *Note.* may not only be in a diſconſolate eſtate for want of the preſent ſence of Gods favour reſtored, after his riſing by repentance, but alſo have his diſcomfort aggravated by thoſe, from whom ſhe ſhould have comfort. But even in this ſad condition ſuch a ſoule ſtill goeth on, in expreſſing her love to Chriſt, wherein ſhe is unſeparable from him whatſoever ſhe ſuffereth, as verſe 8.

I charge you (O daughters of Jeruſalem) if yee finde my Beloved, that Verſ. 8. *yee tell him, I am ſick of Love.* Of her charging the daughters of *Jeruſalem* in another caſe, ſee chap. 2. 7. and of her being ſicke of love, verſe 5. Here is *Ainſw.* ſhewed, how the faithfull ſoule is not by any diſcouragements beaten off, from ſeeking after Chriſt, although ſhe hath no preſent ſence of his favour, and by his Miniſters alſo ſhe be hardly thought, and ſpoken of, for her ſleeping before mentioned,

tioned, yet ſhe ceaſeth not to publiſh his praiſes, and to commend him to others
in the Church, meant by the daughters of *Jeruſalem*, who are yet unconverted,
and without Chriſt, which is intimated by her, ſaying, *If yee finde my beloved*;
but when yee ſhall finde him, make knowne in your prayers my caſe unto him,
and intreat him for me. Whence we may learne, that ſuch as have found comfort
in Chriſt, ought to pray for thoſe, that are yet deſtitute thereof, but doe earneſtly
deſire it, and hee that hath not yet the ſence of it, ſhould commend him to
Note. otheis, that they may be inamoured upon him; as the Spouſe here doth in the
verſes following.

Verſ. 9. *What is thy Beloved more then anothers beloved, (O thou faireſt amongſt*
Gregor. *women) what is thy beloved, &c. that thou doſt ſo charge us? Gregory*, who
underſtandeth by the Watch-men, Preachers, that by their words doe ſo affect the
hearts of the Hearers, as if they were pierced and wounded with ſorrow for their
ſinnes, and by their pulling off her vale, their laying open to her that, under which,
as a vaile, any thing lay hid, which it concerned her to know for her greater humiliation,
will have by the daughters of *Jeruſalem* the ſame Preachers underſtood,
whom ſhe deſireth to commend her to God in their prayers. When ſhe ſaith, *If
yee finde*, not meaning that they had not yet found Chriſt, but when in addreſſing
your ſelves unto him by prayer yee finde comfort, I pray you remember me; and
for her anſwer, telling them upon their queſtion, what is thy Beloved?

Verſ. 10. *My beloved is white, and ruddy, the chiefeſt amongſt ten thouſand*; he ſaith,
that they doe not thus queſtion, as if they were ignorant of him, but to provoke
her to ſet him forth, and his praiſes, as ſhe doth, verſe 10, 11, 12, 13, 14, 15, 16.
that all men might be ſtirred up to love, and to ſeeke to be joyned unto him alſo
Heb. 4. 12. by faith and repentance; and this I take to be the beſt, for the Word of God is
Acts 2. ſharper then any two-edged ſword, piercing the heart; and when *Peter* preached,
they that heard him were pricked in their hearts. And it is unreaſonable to hold,
that any ſhould be ſpoken to, to tell the Bride-groome that his Spouſe is ſicke of
Jam. 5. 16. Love, but Preachers, touching whom it is ſaid, *Is any man ſicke, let him ſend
for the Elders of the Church, and they ſhall pray for him*; if this ſhall ſeeme to
make againſt it, that they are called daughters of *Jeruſalem*, not men, it is according
to the phraſe uſed, *Prov. 9. Wiſdome ſent forth her Maids*, whereby
Preachers are undoubtedly meant.

In their queſtioning with her about Chriſt, they doe but try, and take a taſte, as
it were, of her knowledge of Chriſt, as Teachers by their Office ought to doe, being
Gal. 6. 6. for this called Catechiſers, and the inſtructed by them Catechiſed, as the word
κατηχούμενος ſignifieth, although this be now to the great detriment of the Church
Ainſw. much neglected. For the deſcription of Chriſt, *he is white and red*; That is, the
moſt beautifull and comly that can be, whereby yet the externall beauty of his per-
Eſa. 53. ſon is not ſo much meant, for he is ſaid by the Prophet to be *without forme, or
beauty*. But he is white by his innocency, red, by having the ſinnes of us all laid
Eſa. 1. 18. upon him, as cleanneſſe from ſinne, and defilement by ſinne are ſet forth, the one
by white, the other by red, and that the moſt pure white of Snow, and deepeſt
2 Cor. 5. 20. dyed red of Scarlet, for ſo, *Chriſt was made ſinne for us that knew no ſinne, that
we might be made the righteouſneſſe of God through him.*

Againe, he is white as God, whoſe head, and haire, when he appeared to *Da-
Rom. 5. 14. niel*, was white as wool, red as man, *Adam*, ſignifying red earth, for he is called
the ſecond man, or *Adam*; red alſo he is by his Paſſions, in regard of which he is
Eſa. 63. 1. ſaid to have come from *Edom*, his Garments all dyed red, and white for the victo-
Revel. 6. 2. ry, which he thus attained over all his enemies, and the peace and purity com-
chap. 7. 15. ming by him to Beleevers, for which they are ſaid to be cloathed with long white
robes.

Matth. 17. Laſtly, in his Transfiguration, his Garments were white as ſnow, and his face
ſhone as the bright and fiery red Sunne; for chiefeſt of a thouſand, Hebr. is דגול
Dan. 7. *elect, or choſen from out of ten thouſand*; That is, the moſt excellent of them all,
and of all not only men, but Angels, who are ſometimes ſet forth by ten thouſands,
and ten thouſand times ten thouſands; ſo *Pſal. 45. O thou the faireſt amongſt men*;

Then verſe 11, 12, &c. followeth a deſcription of him by his parts, his head, his eyes, his cheekes, his lips, hands, belly, legges, and mouth, all moſt amiable and lovely.

Verſ. 11.
Gregor.
1 Cor. 11.

His head is as the moſt fine gold, his lockes buſhy, and blacke as a Raven. Who is Chriſts Head, ſaith *Gregory*, but God; and he is likened to fine Gold, the moſt precious of all Mettals, becauſe he is moſt glorious and excellent, all Creatures being vile in compariſon of him; and who are his Haires but Beleevers, that by faith hang upon him; and they are ſaid to be blacke as the Raven, becauſe in their owne eyes blacke through ſinne.

[illegible]ſworth, by his head, underſtands his gold regiment of his Church, as he is her head, for *Nebuchadnezzar* a great and glorious King was ſet forth by an Image, the head whereof was of gold, to ſhew his excellency above the Kings that reigned after him. The words here uſed ſignifie both fineneſſe, and firmeneſſe, and ſo his head of ſuch gold ſheweth not only his excellent government, but alſo the firmeneſſe and ſtability of his Kingdome. By his haires curled and blacke, he is ſet forth as young, and vigorous, full of ſtrength and ſpirit, to overcome his enemies; as his white haires, *Revel.* 1. ſet forth his antiquity, gravity, and wiſdome; for blacke haire, and curled, ſhew one ſtrong, and full of vitall heat; and white haires one ancient, in whom is wiſdome; in divers reſpects then his haires are ſaid ſometime to be white, ſometime blacke; ſo God is ſaid ſometime to dwell in the Light unacceſſible, and ſometime in darke and blacke Clouds, becauſe that although he be of bright ſhining glory in heaven, yet to us upon earth he is covered with a blacke Cloud, that we cannot heare, ſee, or know him as he is; and this I take to be the beſt, but let the Reader judge, and follow which he pleaſeth.

1 Tim. *6.* 16.
2 Chron. *6.*

Verſ. 12.
Gregor.

His eyes are like Doves eyes by the rivers of water, waſhed with milke, and fitly ſet. By Chriſts eyes, *Gregory* underſtandeth here his Miniſters, who in godly ſimplicity ſee into the myſticall things of the Scriptures, for themſelves and others, and therefore they are ſaid to be by the waters, as Doves uſe to be, that they may therein ſee by the ſhadowes of Birds flying over, when ſuch are coming, as Hawkes that ſeeke to devoure them, that by diving into the water they may eſcape them; for even ſo, they being alwayes converſant in the Holy Scriptures, hereby ſee the danger coming by Satans temptations, and by meanes hereof ſhelter themſelves, and are preſerved from the evil of all temptations, becauſe that hereby they know what is to be eſchewed, and accordingly avoyd the ſame. For the laſt words of the verſe, he hath it, *Et reddent juxta fluenta pleniſſima, And they ſhall render beſides, or nigh to moſt full flouds.* Ainſworth, *ſitting in fulneſſe*, Hebr. *ſitting upon, or above fulneſſe.* A further deſcription, ſaith *Gregory*, of the Scriptures, which are moſt full and perfect, to direct in all things, yea in the leaſt matters what to avoyd, and which to hold and doe, that the ſoule may be out of the danger of the Devil, and of all Seducers. Whence note, that then the Canonicall Scriptures alone were held to be all-ſufficient, and that there was no need of Apochryphals, or mens traditions, to direct in matters of faith, or of good manners.

Note.

Ainſw.

Ainſworth by theſe Doves eyes underſtandeth Chriſts pure eyes, that looke not at any iniquity to beare with it, but at vertue in his faithfull people, to approve and reward it, and to keep inviolable his Marriage Covenant made with them for ever: So the Church was ſaid before to have Doves eyes alſo, Chap. 1. 15. 4. 1. *By the rivers of water*; In theſe words he only proſecuteth the Allegory, becauſe Doves love to ſit by waters, and white waters like milke, wherein they waſh themſelves from all filth, and in full waters, in which they moſt delight; or hereby is ſhewed, eyes filling their holes, not ſunke in their heads, as the eyes of ſome are which are decaying.

Junius.

Juſtus Orgel.

Junius alſo ſaith, As pearles ſet in gold Rings, and the waſhing with Milke ſetteth forth his ſhining whiteneſſe, as of the white Dove. *Juſtus Orgelitanus* following *Gregory* in the former words, by the laſt, *beſides, or amongſt the moſt full flouds*, underſtandeth the plentifull gifts of the Holy Ghoſt. And indeed they are not Chriſts eyes which are here commended, but the waters of the rivers filling the bankes; and therefore herein I ſubſcribe to *Juſtus*, the full ſtreame of graces in Chriſt are meant, of whoſe fulneſſe we all receive. But whereas *Gregory* and he will have his Miniſters meant here, I preferre *Ainſworth*, becauſe his Miniſters, as was ſhewed before, were the eyes of the Church, which is not here deſcribed in any part but this; and for his being by the rivers of water, I underſtand his preſence, and providence over his Word, and Church, conſiſting of many peoples; Revel. 17. who are likened to waters, over whom the great Whore uſurpeth authority; and he is ſaid to waſh his eyes in milke, to denote further the purity thereof, becauſe milke is white, and that which is pure is commonly ſet forth by the word *white*.

Verſ. 13. *His cheeks are as a bed of ſpices, as ſweet flowers, his lips like Lillies dropping ſweet-ſmelling myrrhe.* Here *Gregory* again underſtandeth Chriſts Miniſters, as before upon chap. 4. but not rightly, for thus the Spouſe and the Husband ſhould be confounded together; *Ainſworth.* by his cheekes therefore with others, the ruddy comlineſſe of Chriſt like a bed of ſweet Spices is ſet forth, giving a moſt ſweet ſmell to ſuch as come neare unto him; and by his white lips, as his milkey eyes before ſpoken of, the perfection of his comlineſſe, in alluding to the white and red before mentioned, verſe 10. only we are by the ſweet ſpices and flowers, and myrrhe, here further ſpoken of given to underſtand, that as he is moſt comly and amiable, ſo he is moſt odoriferous to draw us unto him, and for the ſame reaſon his mouth is alſo ſaid to be moſt ſweet, verſe 16. his cheekes and lips thus compared ſetting forth his ſweetneſſe to the ſmell, and amiableneſſe to the ſight, to all that by faith looke upon him; and his mouth, his ſweetneſſe to the eare in the gracious and comfortable words that flow there-from. For his ſweetneſſe in ſmell, ſee 2 *Cor.* 2. 15. *Pſal.* 19 8. and to the ſight, *Revel.* 1. and to the eare, *Joh.* 7. 37.

Cald. Paraph. The Chald. Paraphraſe by his head, underſtands the Law, by his haires, the interpretation thereof, which is blacke to Tranſgreſſours, by his eyes, Gods providence, and ſeeing for the good of his Church, providing her Teachers, Counſellours, &c. and by his cheekes, the two Tables of the Law; but ſuch interpretations are only illuſions to draw the Reader from Chriſt.

Verſ. 14. *His hands are as gold rings ſet with Berill, his belly as bright Ivorie, over-laid with Saphires.* *Gregor.* By his hands, ſaith *Gregory*, Chriſts workes are to be underſtood, whereby they were adorned all with gold rings, ſet with precious ſtones, and ſo ſhall all theirs be that follow him in the kingdome of Heaven; by his belly his Mortality, yet turned into immortality, when he roſe againe from the Dead; for which it is ſaid to be as bright Ivorie, which is durable, and of very long continuance, Phil. 3. 21. and by his being over-laid here with Saphirs, his bright ſhining glory in Heaven; like unto whom, who ſo riſeth from ſinne to righteouſneſſe, ſhall have bodies ſhining in glory alſo.

The Hebrew word for belly is מעיו his bowels, ſetting forth his compaſſion over his people; *Ainſworth.* this, ſaith *Ainſworth*, ſhineth like Ivorie over-laid with Saphirs, which be of an heavenly colour; this I preferre, becauſe I ſee no ſuch good reaſon of taking it otherwiſe; but thus taken, it aptly followeth after hands doing good, to ſpeake of bowels moving hereunto, and of Chriſt having compaſſion upon the hungry in the Wilderneſſe, it is ſpoken, *Mat.* 14. 14.

Verſ. 15. *Gregor.* *His leggs are as pillars of marble, ſet upon ſockets of fine gold, his countenance as Lebanon, excellent as the Cedars.* *Gregory* by leggs or thighes here underſtands the Apoſtles ſayings to be as pillars of Marble; That is, firme and ſtable, ſtanding upon *ſockets of gold*; That is the Prophets and their writings, which are 2 Pet. 1. 19. moſt precious, and to be made great account of for their ſure words, as St. *Peter* calleth them, ſaying, *Yee have a ſure word of propheſie*; and according to this Gal. 2. *Peter, James,* and *John* are ſaid to be pillars. And to Lebanon, an high and white Mountaine he is compared, becauſe he is the ſtone cut out of a Mountaine, Dan. 2. of which *Daniel* ſpeaketh, filling the whole earth, and white through his perfect purity.

And he is ſaid alſo to be excellent *as the Cedars*, Hebr. *elect as the Cedars*, which if a man would chooſe from amongſt all the trees in Lebanon, are above them all to be choſen for their tall ſtature, being above them, and for their ſweet ſmell, and incorruptibility, for ſo Chriſt is in ſtature more tall then all other men, for he is above both men and Angels; all this is by others alſo aſſented to, but only they underſtand not by his legges his Apoſtles, becauſe that although the Epheſ. 2. 26. Church be founded, and ſtands upon them, as upon pillars, and ſo is the ground and 1 Tim. 3. 15. pillar of truth, yet it is improper to call them leggs, as pillars upon, and by which Chriſt is borne up, for he is of himſelfe moſt ſtrong, and ſo ſtands firme againſt all oppugners; unleſſe we ſhall ſay, that by their teaching and writings he is borne up in all places, when his truth is by them firmely upheld in all places, where the Goſpel is imbraced.

Verſ. 16. *Gregor.* *His mouth is moſt ſweet, he is altogether lovely, this is my beloved (O yee daughters of Jeruſalem.)* By his mouth or throat, ſaith *Gregory*, underſtand his Teſtament, wherein he ſpeakes moſt ſweetly to every beleeving ſoule: and having ſaid all this in the praiſe of Chriſt, ſhe turneth againe to the daughters of *Jeruſalem*, by whom probably the *Jewes* are meant, who ſhall finally be converted, and ſeekes to allure them unto him, as who would not be, conſidering all his excellencies; and to ſhew what effect this her commendation ſhall one day take in the hearts of the *Jewes*, who ſhall likewiſe be raviſhed with his love, and ſeeke unto him, they reply, Chapter 6. 1. which Hebr. and in the vulgar is added to this Chapter.

Verſ. 17. *Whither is thy beloved gone (O faireſt among women) whither is thy beloved turned aſide, that we may ſeeke him with thee?* And therefore although before upon verſe 8, 9. the Daughters of *Jeruſalem* have been expounded, as ſetting forth the Watch-men ſpoken of before that, yet upon further conſideration underſtand we the *Jewes* by them, who ſhall finally be converted, and the Spouſe praiſing Chriſt unto them, is the preſent Church of the *Gentiles*, which ſhall be a meanes at length by her high commendations of Chriſt, to move the hearts of the *Jewes* to turne unto him; yet this is by the ſame *Gregory* alſo underſtood of one Neighbour ſpeaking to another of Chriſt, and the love of him being wrought in their hearts by hearing ſo much from others, who are already in him, they reſolve to ſeeke after him alſo.

Ainſworth underſtanding all that went before to be ſpoken by the preaching of the Word, noteth here what the power of the Word preached is; hereby ſuch as are elect, but yet unconverted, are brought for the love of Chriſt, that is ſo amiable, to be converted to the ſeeking of him; Note. we may take it either way, both as ſeting this forth, whereby one Neighbour and friend ſhould be ſtirred up, having found the ſweetneſſe of Chriſt, to be ſpeaking hereof from time to time to one another, and alſo the future complying of the Jewes with Chriſtians, in ſeeking Chriſt together, that Chriſtians not deſpairing of their converſion may by all meanes ſeeke to allure, and win them to him.

CHAP. VI.

Verſ. 1. *Ainſw.* MY *beloved is gone downe into his garden to the beds of ſpices, to feed in the garden, and to gather Lillies.* This, as *Ainſworth* well ſaith, ſeemeth to be ſpoken ſometime after that which went before, when the faithfull ſoule after diſcomfort, and being at a loſſe for her former negligence, had obtained ſome glimps of his love and favour againe? for what is his Garden but ſhe her ſelfe, as was ſet forth before, chap. 5. His coming then into his Garden, was his coming into her heart by Divine conſolations, where-with ſhe is now fed againe, and the ſweet odour of her ſpices, that is, Graces are a feeding to him, becauſe he taketh as much delight in them, as a man in moſt delicious meat. For his gathering of Lillies, *Gregory* expounds it of ſoules, unto him white like Lillies, when the time Gregor. by him appointed of their departure out of this life is come.

Verſ. 3. *I am my beloveds, and my beloved is mine, he feedeth amongſt the Lillies.*

The Spouſe being exceedingly affected with joy for her deare Husbands coming againe unto her, as hath been ſaid, now exulteth thus ; Now I am ſure that he accepteth me for his, and hath made himſelfe mine ; for in his Church, conſiſting of Beleevers, white through his bloud, and by innocency of life he feedeth ; That is, delighteth to be, and feedeth them with delights and joyes unſpeakeable. See a ſpeech not unlike to this, *Joh.* 17. 10. *Thine are mine, and mine are thine* ; and all before this, chap. 2. 16. the very ſame.

Verſ. 4.
The ſeventh ſpeech of the Bride-groom.
1 King. 14. chap. 15, & 16
Joſh. 12. 14.

Thou art beautifull my beloved as Tirzah, comely as Jeruſalem, and terrible as an Army with banners ; the vulgar for theſe words, *as Tirzah, comely as Jeruſalem*, hath *Suavis & decora ut Jeruſalem*, taking *Tirzah*, which ſignifieth *gratefull*, for an apellative ; but there was ſuch a City, a very delightfull place, and therefore the Kings of *Iſrael* dwelt there, and before that one of the Kings of *Canaan*.

Gregor.

Pſal. 4. 2, 3.

Note.
Verſ. 5

Here Chriſt commendeth, as *Gregory* thinketh, the Church of the *Jewes* newly converted, as he had done the Church of the *Gentiles* before, chap. 4. for it is not probable that he would otherwiſe have repeated the ſame againe of her haire, teeth, and temples, as he doth, ver. 5, 6, 7. of the meaning of which ſee chap. 4. But I have expounded that of the *Jewes*, and the ſame is ſaid over againe here with ſome inlargement, to ſet her forth the more, and her continuing in the ſame eſtate. As *Tirzah*, ſo *Jeruſalem* much more was a faire place, and ſaid to be the joy of the whole earth, and *Revel.* 22. the Church is ſet forth in her greateſt glory, as new *Jeruſalem* ; now *Jeruſalem* ſignifieth ſeeing peace, therefore this Church being compared to *Jeruſalem* is hereby intimated to be at unity in her ſelfe, and being thus, is ſaid to be terrible as an Army well ordered, the Banners whereof, and Souldiers about them ſtand each one in their proper places, and by this meanes are ſo ſtrong, that they are terrible to their enemies, being both ready for defence and offence ; whereas when diſcord is in an Army, they are eaſily oppreſſed by their enemies ; which ſheweth both the great *indecorum* of this our Church of *England*, and the great advantage given to our enemies, by the ſchiſmes and diviſions that are amongſt us at this day. Turne thine eyes from me. *Jun.* turne thy eyes over againſt me, as if it were meant, marke me ; but *Juſtus Orgel.* better, turne them from me in the fleſh, living with thee, for I ſhall ſoone depart here-with from thee, as *Joh.* 16. 16. for they have prevailed over me ; *Junius, ut illi efferantur* ; that is, I may have comfort of thee being led by faith, not by ſence, to be left in me when I am gone.

Verſ. 8, 9.

Gregor.

Rom. 6.

1 Pet. 2. 9.

Matth. 23.

There are ſixty Queenes, and eighty Concubines, and Virgins without number. My Dove, my undefiled is but one, ſhe is the onely one of her Mother, the choyce one of her that bare her, the daughters ſaw her, and they bleſſed her, yea, the Queenes, and the Concubines, and they praiſed her. Here by Queenes *Gregory* underſtandeth faithfull ſoules, in whom ſinne reigneth not, as it is ſaid, *Let not ſinne reigne in your mortall bodies* ; but they by the power of the Spirit ſubdue, and ſlay them, as a mighty King his enemies, and therefore Queenes they are well called, which doe the like when they reigne. For this Saint *Peter* ſaith to the faithfull, *Tee are a royall Prieſthood.* And they are ſaid to be ſixty, becauſe of their keeping the Commandements, which are Ten, every day of the weeke appointed for labour, and theſe being ſix, if ten be multiplied, hereby they amount to ſixty, and theſe make this their labour all theſe dayes, to mortifie their ſinnes. For the eighty Concubines, they are Hypocrites, who likewiſe teach the Commandements, and ſeeme to be wives alſo for their thus doing, and for their preaching of the Reſurrection of Chriſt, and faith in him, but they are not Queenes rejoycing over, and ſubduing ſinne in themſelves, but live in ſinne, as the Phariſees, againſt whoſe workes Chriſt gave his Diſciples warning ; *The Scribes and Phariſees ſit in* Moſes's *chaire, all therefore that they bid you, doe, but after their workes doe not, for they ſay and doe not.* Now theſe are ſaid to be eighty, becauſe of the ten Commandements to which they ſeeme to adhere, and of the Reſurrection of Chriſt upon the eighth day, which they preach, for ten being multiplied by eight, make eighty. For the Virgins without number, hereby are ſet forth ſuch as come into the Church at the preaching of the word, but continue void of true grace, and are none of the elect, who are all numbred, but theſe are without number, they few, a little flocke, the few that finde the narrow way that leadeth to life.

Having thus ſhewed the caſe of Chriſts viſible Church, now hee cometh to *verſ.9.* to ſhew, that the ſixty before ſpoken of for their agreeing in one faith, and the grace of ſanctification, are one moſt bleſſed Spouſe of Chriſt, whom all, both Daughters, Queens, and Concubines bleſſe and praiſe. Thus *Gregory*; but for his way of numbring to ſixty and eighty, there is no ſolidity in that: Rather I thinke with *Ainſworth*, that this number of Queens and Concubines is ſpoken of, a certaine number being put for uncertaine; and however as *Junius* hath it, there bee very many Queenes and Concubines in the world, and faire Maidens that attend them; yet thou, my Spouſe, art the onely one of thy Mother the viſible Church, whom all ſhall call Bleſſed. Or herein the Virgin *Mary* may bee propheſied of, whom the Angel called Bleſſed among women, and whom all, both Queens, Concubines, and Maidens that imbrace the faith of Chriſt, call bleſſed, and praiſe, though not pray unto, for the incomparable favour of God done unto her, making her the Mother that bare and brought forth his onely Son of the number of ſixty; ſee Chap.3.7. *Ainſworth* conjectureth, that herein it might bee alluded to the number of Wives and Concubines that *Salomon* had, before that hee increaſed them to ſeven hundred and three hundred, or the number of the Nations may bee alluded to; yet in his varying of the words from Wives to Concubines, I deny not, but that may bee meant which *Gregory* hereupon ſpeaketh of, the diverſity of thoſe that are in the viſible Church.

Ainſworth.
Junius.

Verſ. 10.

Who is ſhee that looketh forth as the morning, faire as the Moone, cleare as the Sunne, terrible as an Army with banners? Here Chriſt goeth on to praiſe the onely One before ſpoken of by this, that ſhee looketh forth as the morning; that is, ſheweth as a light morning after the darke night, as it was in the time that the vaile was before the Jewes eyes, that they could not ſee into the end of the Law, that is, before their converſion, for hee is to bee underſtood as ſpeaking ſtill of that Church. Now ſhe is ſaid to looke forth as the morning, being at the firſt faire as the Moone, which giveth light in the night ſeaſon, becauſe ſuch of the Nations as before this, and at this time being in the night of errour and ignorance, by her example begins to ſee, and to be moved to come to Chriſt; But ſhee is alſo cleare as the Sunne, giving light alſo to thoſe, that before were children of the day, as the godly, faithfull are called, 1 *Theſ.* 5.5. Of her terribleneſſe as an Army, enough hath been ſaid already. *Ainſworth* underſtands all the Church in generall, the glory whereof increaſeth by degrees, being firſt as the light morning. 2. As the Moone ſhining. 3. As the Sunne, but then the light of the Moone is as the light of the Sunne, and the light of the Sunne ſevenfold, as the Prophet *Eſay* ſpeaketh.

Gregor.
2 Cor.3.
Ainſworth.
Eſa.30.26.

Verſ.11.

I went downe into the Garden of Nuts to ſee the fruits of the valley, and to ſee whether the Vine flouriſhed, and the Pomegranates budded. The Garden of Nuts, ſaith *Gregory*, are the hearts of the perfect, wherein much ſweet grace and divine knowledge lyeth hid under the outſide of a fraile body, of which the Apoſtle ſaith, *We have this treaſure in earthen veſſels*, as under the Nutſhell is the ſweet kernell, but becauſe this grace in them is not ſeen to men, they account them but vile and deſpicable as others. But what meaneth hee to ſay after theſe words, *To ſee my Apples*, for ſo he rendreth theſe words, *to ſee my fruits*, it ſeemeth improper after that he had ſaid, I went into my garden of Nuts, to ſay, *to ſee the apples of the valleys*; but he ſaith, it is not meant to viſite theſe Apples onely, but the Nuts being firſt viſited, that is, the perfect, and then by them others to whom they are propounded as paterns, and over whom they are ſet to ſee unto them. But all this labour might have been ſpared, for the word ſignifieth fruits in generall, and ſo it is rendred by others, and theſe even Nuts are, from whence this Garden is demonſtrated; *Ainſworth* will have Nutmegs meant.

Geregor.

But why are theſe fruits ſaid to be the fruits of the valleys?

Eſa.66.2.
Jam.4.6.

Sol. To intimate the humility of the moſt excellent amongſt the faithfull, who are as fruitfull Trees growing in vallies, to which waters deſcend; whereas the proud are as withering ſhrubs upon high hills, which no raine, or waters of brookes flowing in can make to flouriſh; wherefore to the humble God ſaith, That hee is neare, but hee lookes upon the proud afarre off.

Cald. Paraph.
Note.

To ſee whether the Vine flouriſhed, and the Pomegranates budded; that is, whether new children were daily borne in the Church, and what the care of the perfect was to winne others to Chriſt by going before them in a good example, and zealous preaching. Thus *Gregory* and the Chaldee Paraphraſe expoundeth it of the wiſe men in Iſrael, and the plenty of good workes by them brought forth, as the Pomegranates are full of ſweet juice and kernels. Hereby is ſhewed, that fruitfulneſſe is by the Lord expected in his Church, and that the faithfull ſhould not onely believe in him, but doe good workes, as the Vine beareth good fruit, and be knit together in love, as the kernels in Pomegranates are, to ſtirre us up thus to doe; for if contrariwiſe wee bring forth ſowre grapes, as the Vine ſo carefully planted, *Eſa.5.* wee ſhall bee in danger of being expoſed to all miſery, the fence of his providence being pulled down from about us; and likewiſe if there be ſtrife and diſſention amongſt us.

Verſ. 12.
Gregor.

Or ever I was awake my ſoule made mee like the Chariots of Aminadab; the Vulgar, *I knew not, my ſoule troubled mee for the Chariots of Aminadab*; and this agreeth beſt with the Hebrew, and is thus expounded by *Gregory.* I, the Synagogue of the Jewes remained long in ignorance and blindneſſe, not being moved to imbrace the knowledge and faith of Chriſt; but at length I conſidered the *Qudraigas*, or Chariots drawne by foure horſes; that is, the holy Goſpels, which are foure, and theſe I may well call the Chariots of a willing people, as the word עמי נרב ſignifieth, becauſe other peoples of the Nations ſo willingly imbraced them, and ſo were carried to Chriſt, I remaining all this time in my blindneſſe, for which I am now in my ſoule troubled. *Juſtus Orgel.* underſtandeth Chriſt ſpeaking here, who in ſaying, *I knew not*, meaneth, I knew no ſinne, neither will I know the wicked at the laſt day, but ſay unto them, *Depart yee workers of iniquity, I know you not*; but he ſaith, *My ſoule was troubled for the Chariots of Aminadab*; that is, I was ſollicitous for people carried in the foure Goſpels to beleeve in mee, as in the Chariot of *Aminadab*; theſe bookes being ſo called, becauſe *Aminadab* is there named in his Genealogy both by *Matthew* and *Luke.* *Ainſworth* rendreth it as the Vulgar, *I knew not, and my ſoule put me, the Chariots of a willing people*; word for word according to the Hebrew, expounding it as the ſpeech of Chriſt, who in ſaying, *I knew not*, ſpeaketh after the manner of men as God ſometime doth, although nothing be unknowne to him; as when he ſaid touching *Sodome*, *I will goe downe to ſee, whether it bee ſo or not.* In like manner Chriſt here touching the Jewes hardening their hearts againſt him, he ſaith, *I knew it not*, or I could not have thought it; and the words *Ammi Nadib* are two, not one, a proper name, and they ſignifie a people willing, or noble, or Princely; Chriſtians firſt imbracing the faith, being called thus for their excellency above others, as thoſe of *Berea* are ſaid to be more noble, and a free-will offering; where it is ſaid, *Thy people ſhall be willing in the day of thy power.*

Juſtus Orgel.
Matth.7.21.
Matth.1.3.
Luke 3.33.
Ainſworth.
Gen.18.
Act.17.11.
Pſ.110.3.

Touching the Chariots here ſpoken of next after theſe words, *My ſoule ſet me,* he ſaith, it is meant, I earneſtly ſet mee to bring me in a people with all ſpeed, as upon Chariots, according to which *Iſaiah* ſaith, *I will bring them upon horſes and Chariots, an offering to the Lord.* *Junius* rendring it, *My minde ſet mee not perceiving theſe things in the Chariots of my ingenuous, or free people*, expounds it alſo of Chriſt, who when he found not fruit in his garden, made haſte to his Church, as being carried in a Chariot of a willing people. I hold with thoſe that expound this of Chriſt, not of the Spouſe, and that theſe words cohere with thoſe before going, *verſ.11.* where the Lord ſaying, That he went into his Garden to ſee for fruit, meaneth the Jewiſh Synagogue, to which he came in his Incarnation, and to which he firſt preached, expecting the fruit of their converſion to the faith. But now he ſaith, that hee knew not, that is, found them not yet to bee the

Eſa.66.20.
Junius.

people which he expected; That is, ready to receive the glad tidings of Salvation through faith in him; but contrariwiſe unbeleeving, and wicked, and ſo ſuch as he knew not, that is, accepted not of; whereupon he ſet himſelfe, as it were, upon the chariots of a willing people; That is, leaving the Jewes, he went in the Goſpel of the foure Evangeliſts, who were willing with this Office amongſt the Gentiles, being ſwiftly by them carried, as in a Chariot, by his Apoſtles, who taught the things in them contained, all over the world.

Verſ. 13.

Returne, returne (O Shulamite) returne, returne, that we may looke upon thee; what will yee ſee in the Shulamite, as the company of two armies? This *Gregory* ſaith, is the voyce of the Church to the Synagogue of the Jewes, inviting her to turne to Chriſt, and intimating her returne towards the end of the world; and ſhe is called Shulamite, ſignifying Captive, becauſe that all the time of her infidelity ſhe was carried, and held Captive in ſinne by the Devil; and the word *Returne*, is repeated foure times, to ſhew the diſperſion of the Jewes in the foure parts of the world. *Gregor.*

The next words, he ſaith, are the words of Chriſt to the Church, deſiring the Jewes converſion; what ſhall yee ſee in this Shulamite, when ſhe is converted? and he anſwereth himſelfe, as it were, two whole Armies of Jewes, and Iſraelites, ready to fight for Chriſt, as before they perſecuted him; and this he ſpeakes congratulating, or rejoycing together with his Church for her converſion. But whereas he ſaith, that the word Shulamite ſignifieth *captived*, it ſignifieth *peaceable*, or *perfect*; ſo that in calling the Synagogue thus, he implieth, that he was now reconciled unto her, and at peace with her, the time of her converſion being now come, and by faith to make her the perfect Spouſe of Chriſt, and compleat in all parts, as followeth chapter ſeven; in her further deſcription, what more he ſaith upon this verſe I willingly imbrace. Of the foure parts ſee *Pſal.* 7. 3. here may alſo be underſtood many times of calling, as in the Parable, *Matth.* 20.

He moveth this queſtion, *What ſhall yee ſee*, ſaith *Ainſworth*, to make all men the more attentive; and he noteth, that the word מחלת rendred *company*, ſignifieth *Chorus*, a company in a dance, to expreſſe the great joy that ſhall be at the Jewes converſion; they ſhall be all Armies rejoycing, and expreſſing their joy by dancing, and ſinging in two companies of Angels and men, after a notable victory; but I thinke rather, as *Moſes* and *Miriam* with one company of men, and another of women, dancing after the Hoaſt of *Pharaoh* vanquiſhed, and drowned in the red ſea. *Ainſworth.* Exod. 15.

CHAP. VII.

Verſ. 1.

HOw *beautifull are thy feet with ſhooes (O Princes daughter) the joynts of thy thighes are like jewels, the worke of the hands of a cunning Workeman,* Chriſt having before praiſed his Spouſe, the Church of the Gentiles, and then of the Jewes converted, ſeverally, now he praiſeth them being joyned together, and making one glorious Church, which is intimated in his ſaying, *the joynts of thy thighes*; or we may take that ſpoken of her, chap. 6. of both together; and here he further inlargeth himſelfe, in praiſing the Jewes and Gentiles thus united. He calleth her the Princes Daughter, as ſhe is called *the Kings Daughter*, Pſal. 45. That is, the daughter of God, the great King of all the World; and her feet are ſaid to be beautifull with ſhooes, becauſe that by Chriſts example, who ſuffered death for her, ſhe is ſo fenced in her going in the way of Chriſtianity, as one that hath good ſhooes on his feet, that he feareth not in his going the pricking of Thornes, or the tearing of ſharp Stones in the way, as he that goeth with bare feet. According to this Saint *Paul* ſaith, *Having your feet ſhod with the preparation of the Goſpel of peace*; and of Chriſtian Preachers it is ſaid, *How beautifull are the feet of thoſe that bring glad tidings of peace.* Epheſ. 6. 15. Rom. 10. 15.

Ainſworth takes this as ſpoken by ſome friends of the Spouſe, and not by

Chriſt, and ſo doe ſome others, becauſe the King is ſpoken of, verſe 5. as being in his Gallery; but it is not unuſuall for one to ſpeake of himſelfe in the third perſon, therefore this is no argument to prove it; let us then take it for Chriſts ſpeech, eſpecially there being none other friends upon earth to the Spouſe, but the Spouſe her ſelfe, conſiſting of Gentiles and Jewes; and it is improper for any woman to praiſe her ſelfe, therefore it is her Husband that praiſeth her, being by the converſion of the Jewes made one; and he proceedeth not either as he did, chap. 4. or chap. 6. but he beginneth at her feet, and ſo aſcendeth through her other parts to her head, becauſe he had ſpoken of her returning, which is done with our feet, ſhe having gone before in the way of infidelity; and diſobedience to Chriſt; now ſhe returneth by the way of faith and obedience; and moſt beautifull, and moſt gloriouſly ſhod are their feet, that doe ſo; and becauſe upon our feet we ſtand, and having ſhooes on, firmly, and confidently, her feet are ſaid to be beautifull with ſhooes, therefore hereby may be intimated, the conſtant perſeverance of the Church in the true faith unto the end, after that the Jewes ſhall be converted, and the great boldneſſe and courage of Chriſtians againſt the enemies of the Goſpel.

Againe, becauſe having ſpoken of her ſhooes, where-with her feet were beautified, he now calleth her, *Princes daughter*, it is not amiſſe gathered, that her being ſo well ſhod argueth her nobility; as contrariwiſe, to goe bare-footed argueth baſeneſſe; ſo it is ſaid, *Eſa.* 20. 4. to ſhew to what a low eſtate they ſhould be brought for their ſinnes, that they ſhould goe bare-footed: but *Ezek.* 16. 10. when the Prophet would ſet forth, how they were honoured of God, he ſaith, *I ſhod thee with Badgers skinnes.* ***Note.*** They then that are ſtedfaſt, and unmoveable from the truth, are as Princes Children, of beautifull and glorious feet; but the mutable, who are turned about in any point of truth, as a Weather-cock with every blaſt of Doctrine, are ignoble, and the baſe bond-men of ſinne and Satan. For the perſon ſpeaking here, may it not be the Pen-man of this *Song, Salomon*, who having ſet forth the praiſes of the Church before, breakes out by the Spirit, and interpoſeth theſe words to her further commendations, to verſe 7. Chriſt then beginning againe, verſ. 8? let the judicious Reader conſider and judge.

Ainſworth noteth, that the word put here for *joynts* is uſed only in this place, and that it ſeemeth to ſet forth the round joynt bone in the hollow of the thigh, whereupon it turneth, and that hereby is meant the comely and decent going of the faithfull, which is, when they are of a laudable converſation in their doings, words, and workes. *Gregor.* I preferre the allegory of *Gregory* by theſe two thighs joyned together, where they meet towards the belly, underſtanding two peoples, Jewes and Gentiles, ſpoken of, and praiſed here together; becauſe I ſee no reaſon why the Church of the Gentiles being before praiſed apart by her members, chap. 4. and the Church of the Jewes apart, chap. 6. ſuch praiſes ſhould be repeated againe, and that by ſuch members, ſome of which were not ſpoken of before, unleſſe it be in regard of the preſent conjunction betwixt theſe two, making one more glorious Spouſe then ever before.

Verſ. 2. *Gregor.* ***Thy mouth is like a round Goblet, that wanteth not liquor, thy belly like an heap of wheat, ſet about with Lillies.*** By the Navell *Gregory* underſtandeth the Preacher, who is compared to a turneable Goblet, as he rendreth it, becauſe he having to doe with divers men, muſt turne himſelfe in his tongue, that he may ſpeake fitly to them; and he is a Goblet, or great Bowle full of liquor, becauſe he is full of Spirituall wine, to inebriate and fill the Hearers, to the making of their hearts to rejoyce; and yet he himſelfe is ſaid to want no liquor, becauſe he holdeth in his owne heart that which he giveth others to drinke.

And like the belly, which is compared to an heap of wheat, are the people, becauſe that by their good workes they are prepared to be brought into the Garner of Heaven; and they are ſet about with Lillies, becauſe compaſſed about with holy examples of the Worthies recorded in Scripture, whereby they are ſtirred up to live, and doe ſo, as that they are not Tares to be burnt, but Wheat to be gathered into the Garner at the laſt day. For by Lillies, as hath been ſhewed before, the moſt excellent of Gods ſervants may well be ſet forth for their whiteneſſe, and ſpotleſneſſe in regard of ſinne, as the Church was ſaid before to be without ſpot.

Juſtus Orgel.

Juſtus Orgel. becauſe the Navell is in the midſt of the body, hereby underſtands ſuch as are vertuous, becauſe vertue is in the midſt; and becauſe that the holy Scriptures, and continuall exercising of a mans ſelfe herein, are a meanes of attaining this grace, they are ſaid not to be without liquor, becauſe that hereby they are filled with living water: and they are turnable, in reſpect of their ready obedience to God in every thing; and becauſe that by this meanes they have that within them where-with others may be fed and ſuſtained, they are likened to a belly, as an heap of wheat.

Ainſworth.

But *Ainſworth* herein beſt of all; The Church is likened to a Mother, that firſt nouriſheth her Childe by her Navell, which wanteth no liquor fit for nouriſhment, becauſe ſhe is full of Wine, and Milke, and in her belly her young lye and grow as wheat in the field till the Harveſt, when it is cut downe and laid upon a Stack, for which it is ſaid to be as an heap of wheat: and becauſe a Stack being thus made, a fence uſed to be made about it, Lillies are ſaid to be ſet about this heap; That is, the Children of the Church are fenced with innocency, and blameleſneſſe of life, whereby through the guidance of the Spirit they are kept from the ſpots of ſinne, where-with the wicked of the world are defiled. Thus he; although not altogether in theſe words, but in this ſence, wherein the ſame is ſaid in effect with that of *Gregory*, touching the Goblet, expounded of Preachers, becauſe that in further declaring how the Church nouriſheth her young in her wombe, as a Mother, he ſaith, that *Paul* according to this ſpeakes of himſelfe as Mother, ſaying, *My little Children, of whom I travell againe in birth, till Chriſt be formed in you.* And for that of her belly, there is in his expoſition little difference from this.

Gal. 4. 19.

Verſ. 3.

Thy breaſts are like two young Roes, that are twins. Having ſhewed the ſtate of the Children of the Church, being but yet conceived, and lying in the wombe, and brought newly forth; as wheat being ripe is taken and laid upon a Stacke, or heap, now he ſheweth how theſe her Children are alwayes nouriſhed after, as long as they live in this world, viz. by her two Breaſts; That is, as hath been before ſhewed upon chap. 4. 5, the ſincere milke of pure Doctrine, out of the two Teſtaments, which are as twins, becauſe both alike; and who ſo takes away one of them, as the *Antinomians* of old did the Old Teſtament, holding only the New, they rob the Children of God of one of their Breaſts; and they that having ſuckt theſe Breaſts formerly, through the Miniſtry opening them unto them, but now either fall immediatly to them, deſpiſing the help of the Miniſtry, or pretending new revelations from God, ſlight them, inſtead of Milke ſucke poyſon, to the deſtruction of their ſoules. And thus *Juſtus Orgel.* underſtands theſe two breaſts; but others not ſo aptly, two peoples, Jewes and Gentiles, becauſe Breaſts are ſuch things, as whereby Children are nouriſhed, and not the Children themſelves; wherefore that Church, which holdeth forth both theſe, and theſe only, is the true Spouſe of Chriſt, all others being but Strumpets, and to be taken heed of.

Verſ. 4.

Thy neck is as a tower of Ivorie, thy eyes as the Fiſh-ponds of Heſhbon, by the gates of Beth rabbim, thy noſe as the tower of Lebanon, which lookes towards Damaſcus. Of the Spouſes necke like a tower, ſee before, chap. 4. 4. but as there it is ſaid to be the Tower of *David*, ſo here a tower of Ivorie, thereby her ſtrength being ſet forth, here her bright, and white ſhining, through holineſſe and purity of Doctrine and life. Her eyes called alſo Doves eyes, chap. 4. 1. are here likened to *Fiſh-ponds of Heſhbon*; That is, Fiſh-ponds artificially made; for the word ſignifieth device, or cogitation, implying ſtudy and invention in the making hereof, ſo as that they might be an otnament to the Land, as well as a bleſſing, as Pools, or Ponds were in that hot Country. *Heſhbon* was a fruitfull Country, where *Sihon* dwelt, it was the Lot of the *Reubenites*; to the Ponds here the Spouſes eyes are compared, for their clearneſſe, ſo that as in cleare waters things are ſeene, as in a Glaſſe, ſo in the Ponds of the Church, that is, the holy Scriptures; for hereby a man may ſee his face as in a Glaſſe, to waſh away the blemiſhes hereof,

Numb. 21. chap. 31.

Jam. 1.

and theſe are artificially made by the greateſt Artiſt in the world, even by the invention of the Spirit of God; and they are likened to Fiſh-ponds, becauſe that men being taken by the preaching of the Word are here put, when they are required to meditate hereupon, and to keep in all things within the compaſſe hereof; and men, as Chriſt hath taught us, are as Fiſhes, where he ſaith to his Apoſtles, *I will make you fiſhers of men.*

Gregor. *Ainſworth.*

Some will have the ſimilitude to ſtand in the faithfulls weeping abundantly, upon the conſideration of their ſinnes, as *Gregory*; but *Ainſworth* is either for this, or the other, by *the gates of Beth Rabbim*; that is, being interpreted, the houſe of many; That is, theſe Ponds are ſo placed, as that they are not ſhut up from the multitude, but many, yea even all that will, may have them in their private houſes, and read them, and hereby ſee themſelves, as was ſaid before, to reforme what is amiſſe, and to be confirmed in that which is good. *Thy noſe as the tower of Lebanon, that lookes towards Damaſcus*; the Noſe is the organ of the ſence of ſmelling, whereby a man diſtinguiſheth between ſweet and ſtinking, the diſcerning faculty of the Church is hereby ſet forth, betwixt Apoſtolicall Doctrine, which is commended as a ſweet odour to God in every place, and the ſtinking ſmell of the Apoſtaticall, who going from the truth, teach their owne erroneous imaginations: and when the faithful doe thus, they are as the ſtrong Tower of Lebanon, on the North parts of the Land towards Damaſcus, the head City of *Syria*, a Country of enemies to Gods people, as the holy Hiſtory ſheweth; That is, they ſtand ſtoutly to the maintaining of the Truth, as Souldiers, in a ſtrong tower againſt Spirituall enemies, ſet forth by Damaſcus, and the *Syrians* inhabiting there, which had the name from Bloud, for ſo דם ſignifieth; the wicked, whether Satan, or his inſtruments being hereby denoted, whoſe hands for their wickedneſſe are ſaid by the Prophet to be full of bloud, as this City *Damſeck*; that is, a ſack full of bloud, in the Hebrew tongue.

1 Cor. 15.

Verſ. 5.

Thine head upon thee is like Carmell, and thy haire like purple, the King is held in thy Galleries. By head upon her, here may be underſtood the tire of her head, and the word Carmel ſignifieth a ſcarlet colour, and therefore the rich attire of her head may be hereby denoted, as well as her haire, which is likened to purple, for the purple ſtrings, or ribbonds about it; for theſe were the colours which were worne by Princes, and now aſcribed to this Princes daughter, the Church. By the head underſtand the minde, by the haires the cogitations; becauſe as the haires come from the head, ſo cogitations come from the minde, and all theſe in the faithfull are royally adorned, their minde and thoughts being ſet upon nothing, but royall and glorious things, which pertaine to the kingdome of Heaven; and herein ſtandeth the chiefe part of their excellency; but to be worldly-minded is a baſeneſſe, and therefore forbidden to all that are riſen with Chriſt, *ſet not your mindes on things below, but upon things above.* This *Gregory* hath in part, but he firſt underſtandeth by her head, Chriſt, but very unaptly here, ſeeing Chriſt is here deſcribing his Church, conſidered apart from him. But Carmell is alſo the proper name of a fruitfull place, for which it is ſaid, that the Church under the Goſpel ſhould be as Carmel, *Eſa.* 35. 2. *Jer.* 50. 19. but that hath no place here. *The King is held in thy Galleries*; That is, Chriſt is ſo taken with the beauty of the ſoules that are ſuch, that he is held, and tyed, as by bands, by the love of them, that hee cannot goe from them; which ſeemeth to be ſpoken in alluſion to the Harlots holding of a fleſhly man, where it is ſaid, *Whoſe hands are bands*; the word רהטים *rehatim* ſignifieth as *Galleries*, ſo *Channels*, as *Gen.* 30. 38. or watering troughs, and therefore the vulgar renders it, *joyned by the Kings Channels*: but it it being thus rendred, *Gregory* giveth no expoſition.

Note.

Col. 3. 1. *Gregor.*

Prov. 7. 26.

Verſ. 7. *Gregor.*

Thy ſtature is like a Palme-tree, thy breaſts like cluſters of Grapes. The Palme-tree, ſaith *Gregory*, groweth up ſlender, to a great height; ſo the Chriſtian at the firſt but little in grace, or having but a ſmall meaſure of grace and knowledge, in time aſcendeth very high, and is eminent in both. And as Cluſters of Grapes yeeld ſweet juyce, ſo ſuch a perſon, out of the two breaſts, the Love of God, and of his Neighbour.

Ainſworth.

Ainſworth ſaith, that the faithfull is compared to the Palme-tree, becauſe it groweth ſtraite up, and cannot by hanging weights thereon be made crooked, or to bow, and it is alwayes green, and yeeldeth moſt ſweet fruit; wherefore in the Pſalmes alſo, the righteous are compared to a Palme, or Date-tree, as it may be rendred here. It is meant then, that the faithfull, whatſoever they ſuffer, cannot in their mindes be depreſſed, but ſtill they are erected and tending towards heaven, to the end of their dayes; and they beare the beſt fruites of Love, meekneſſe, humility, juſtice, beneficence, patience, &c. For her breaſts, not thinking that he had ſaid enough hereof, verſ. 3. in comparing them to twinne-rees, he here ſets them forth by another compariſon, whereby happily ſomething elſe is ſet forth, according to the Allegory of *Gregory* before going.

Pſal. 92. 13.

Verſ. 8.

Gregor.

I ſaid, I will goe up to the Palme-tree, I will take hold of the boughes thereof now, alſo thy brethren ſhall be as cluſters of the Vine, and the ſmell of thy noſe like apples. The vulgar, *I will take of the fruit thereof*; which *Gregory* expoundeth thus: I will goe up to the Croſſe, and there ſuffer, and take of the fruits of my ſufferings to give unto thee, even juſtification from all ſinne, and being made partaker of this fruit, now thy breaſts ſhall be indeed as cluſters of the Vine, yeelding pleaſant liquor for thy children to ſuck comfort from. And for the next words, *the ſmell of thy noſe is like apples*, he reading it, *the ſmell of thy mouth*, ſaith, that the ſweetneſſe of Divine teaching, which cometh from the mouth of the faithfull Teacher is hereby meant, this is like thoſe Apples that are called Pomgranats, which ſmell ſweet, and taſte ſweet being opened, as being full of pleaſant fruit: and becauſe they are covered over with a red barke, they denote the Martyrs in ſpeciall red, by the ſhedding of their bloud for Chriſt, their conſtant confeſſing of him with their mouthes to the death, giving this ſweet ſmell; and the word אף here uſed, ſignifieth either face or noſe, and therefore the mouth being part of the face may be underſtood hereby, and ſo it agreeth beſt; yet *Ainſworth* ſaith, that the breath coming out by the Noſe may be meant, which when it is ſweet, ſheweth that the inward parts are uncorrupt; therefore in commending the ſmell of her noſe, her inward ſoundneſſe is commended in her heart, ſhe ſpeaking, and doing all things out of an upright heart. For the word expounded by Pomgranats, it agreeth not, for they be Apples, that are here ſpoken of, by the ſame word that went before, chap. 2. 5. For his going up to the Palme-tree, as the Church was, verſe 7. hereunto compared, ſo now the tree upon which Chriſt hanged; yet ſome underſtand the ſame Church, to the top of which Chriſt aſcendeth, in going to lay hold upon the boughes, (for in a Palme-tree the boughes are altogether on the top, none on the body, and at the top of the boughes is all the fruit) his acceptation of her fruit before ſpoken of is here ſet forth, the fruites that come from her head, meditations, and utterance of words for edification, and of her breaſts the vertues and graces harboured here, which are pleaſant to God, as the fruite of the vine.

Ainſworth.

Verſ. 9.

Gregor.

The roofe of thy mouth like the beſt wine for my beloved, that goeth downe ſweetly, cauſing the lips of thoſe that are aſleep to ſpeake; the vulgar, for *the roofe of thy mouth*, hath it, *thy throat*, worthy *my beloveds drinking, and ruminating with his lips and teeth*, and the word חכך ſignifieth either *thy palate*, or *throat*; and being expounded *throat*, *Gregory* expounds it of Preachers, whoſe Sermons uttered through their throat, are inebriating, and chearing the Hearers, like the beſt wine. For the next words, they are word for word according to the Hebrew, *going to my beloved aright*, or *in rectitudes, related lips and teeth*; this by *Gregory* is underſtood, as ſpoken by the Church touching Chriſt, he having ſaid, *thy throat is as the beſt wine*, replieth, *going downe with pleaſure to my beloved*, and meditated upon by ſuch as heare things uttered out of the throat before ſpoken of; even as cleane Beaſts chew the Cud with lips and teeth, ſuch as it is neceſſary all Chriſtians ſhould be, and not read or heare the Word only, not ruminating; for whoſo doe thus, are as uncleane beaſts, which God accepteth not of. And this doth not much differ from the Hebrew, if the laſt

Fœcũdi calices quem non fecere diſertum.
Epheſ. 5. 14.
Eſa. 26. 19.
Note.

word be ושנים for שן ſignifieth a tooth, but becauſe it is ישנים ſignifying *ſuch as are aſleep*, the New Tranſlation is rather to be preferred, making to ſpeake the lips of thoſe that be aſleep; That is, the moſt drowſie, and at other times of little ſpeech, but now moſt talkative, being inebriated with this ſpirituall wine, that was ſaid in the words before to *move aright* for ſo the words הולך לישרים may well be rendred, and this is ſpoken according to the common ſaying, *Whom have not full cups made eloquent?* And it is noted of the Apoſtles, when they were filled with the Spirit, that they ſpake ſo, as that their Auditours ſaid, they were full of new wine. The ſleepers here ſpoken of are ſuch, as before this wine entring into them ſlept in ſinne, who are bidden to awake, and to awake and ſing, being aſleep, or dead in ſinne, and mute in reſpect of the things of God, as all men are, before they be thus awaked, as is commonly to be ſeene in moſt; they are full of talke, when they meet about other things, but of things pertaining to godlineſſe not a word cometh from them, which argueth them all to be thus dead; although they heare Sermons, as the beſt wine moſt delightfull, yet none of them enter in, but are to them as precious liquor of the Grapes, ſpilt upon the ground.

Verſ. 10.

I am my beloved's, &c. A repetition of that which was ſaid before, chap. 6. 3. and ſpoken now by the Spouſe out of her joy, for her being made compleat by the calling of the Jewes, as is before ſaid.

The eighth ſpeech of the Bride.
Verſ. 11. 12.
Gregor.

Come (my beloved) let us goe into the field, let us tarry in the villages, let us goe up early to the vine-yards, let us ſee whether the vine flouriſheth; whether the tender grapes appeare, and the Pomgranats bud forth, there will I give thee my loves. Hereby ſaith *Gregory*, is ſet forth, how the faithfull ſoule having taſted of the ſweetneſſe of the knowledge and love of Chriſt, is deſirous that others, who have not yet attained to this knowledge, may be brought unto it alſo; for what is the field into which ſhe deſireth Chriſt to goe with her, but the wide world, wherein are innumerable Townes, and Villages wanting this knowledge? therefore ſhe deſireth him to goe with her amongſt them, to preach unto, and inlighten them every where, that are yet in darkneſſe, for ſo it is ſaid in the Parable of the Wheat and Tares, the field is the world. He cometh into the field then, when his coming into the world, by being conceived by the Holy Ghoſt in the wombe of the Virgin *Mary*, this holy Seed being ſowne therein, as in a field, is preached and taught; and into the Villages, when he was preached amongſt the Gentiles; and he goeth into the Vine-yard to viſite it, when after his Reſurrection, aſcending up into Heaven, he ſitteth there in Majeſty and Power, defending his Church, his Vine-yard in all places, being with his every where, to the end of the world.

Phil. 3.

And what elſe doth the Lord here? viſite to ſee whether the Vine flouriſheth, what acceſſion of ſoules is made daily to the Church, that ſhall be ſaved, and for ſuch as be added, if they be tender and young Chriſtians newly come in, whether any increaſe of knowledge and grace appeareth in them, ſet forth by the tender Grapes; if they be more perfect ones, whether they be ſtill going on to more perfection, as the Apoſtle *Paul* did; for the Lord hath an eye to all that are in his Church, and lookes that there ſhould be in every one a proficiency, according to his proportion, and ſtature in Chriſt, *there I will give thee my loves*; the Vulgar, *my breaſts*; which the Church gives to Chriſt, when to his members, by holding out unto them the two Teſtaments, yeelding ſincere milke for their nouriſhment unto eternall life. Of going to ſee whether the Vine flouriſheth, and the Pomgranats budded, he ſpake before, Chap. 6. 11. which, as was there expounded, was ſpoken by way of Propheſying of the converſion of the Jewes; now the ſame is more particularly ſet forth, and in what order it ſhould be; Firſt, the Goſpel ſhould goe out into all the world, for this is the field here ſpoken of, into which Chriſt went with his Apoſtles, when ſending them to teach and baptize all Nations, he went with them, accompanying their teaching with Miracles, and then they abode, and lodged, as it were, in the Villages of the Gentiles, when their going to preach amongſt them, tooke effect to their converſion. Then to ſhew, that after this, the *Jewes,* who at the firſt rejected it, ſhould imbrace the Goſpel alſo, it is ſaid, *Let us goe into the vine-yard, &c.* for what is the vine-yard of the Lord of Hoaſts, but *Judah*, as the Prophet ſpeaketh? and here then ſhall the vine flouriſh, and the tender Grapes put forth, and the Pomgranats bud, by the coming in of the common ſort, like tender children in knowledge, and of the more perfect and expert in the Word of God, that is, Rabbins and Teachers; and this being done, the Church giveth unto Chriſt her Loves, or Breaſts, he being as much delighted here-with, as a man with the love of his deare Wife, who after going aſtray, turneth againe unto him with all her heart, and doth all Offices of love and ſubjection to him; or as a childe, by ſucking moſt ſweet milke out of the Mothers breaſts, although he hath no need of it, but the Church to ſucke the breaſts of his conſolations.

Eſa. 5.

Verſ. 13.
Gregor.

The Mandrakes give a ſmell, and at our gates are all manner of pleaſant fruites, both new and old, which I have laid up for thee my beloved. By the Mandrakes *Gregory* underſtandeth fruites, both medicinall and ſweet, and by them all ſuch in the Church of God, as by their good fame yeeld a ſweet ſavour, being publicke perſons, ſet forth by Gates, becauſe there ſuch uſed to ſit: but here it is to be applied to publicke Teachers, who are as Phiſitians, by their wholſome Doctrines healing the diſeaſes of mens ſoules, and have Store-houſes, out of which they bring forth to theſe Gates, or publicke places, inſtructions out of the New Teſtament, and out of the Old, according to the one, teaching Chriſts Incarnation, Death, and Reſurrection, as they are plainly herein ſet forth, and out of the other, opening the ſame, by ſhewing the myſticall underſtanding of all the Sacrifices, and old Rites, and types of the Old Teſtament: and theſe are ſaid to be laid up for Chriſt, becauſe he is here-with well pleaſed, as men with the ſweeteſt fruites which can be kept for them, and brought forth and preſented to them.

Juſtus Orgel.

To the ſame effect *Juſtus Orgel.* but he will have ſuch compared to Mandrakes alſo, for their being deep rooted, and grounded in the love of Chriſt, as Mandrakes are in the ground.

Ainſworth.

Ainſworth referring us to the Hiſtory, *Gen.* 30:14. of Mandrakes found in the wheat harveſt in the fields, ſaith, that they ſet forth fruites, both ſweet and pleaſant to behold, exceeding thoſe that we have now adaies, and that the Graces of God in his Church are hereby ſet forth, and are ſaid to be at our doores, in oppoſition to the fields, wherein thoſe grew of old, the faithfull having them every where amongſt them, when by heavenly teaching, and godly living, they give a ſweet ſmell; and ſuch fruites laid up for Chriſt were the faithfull of old, and thoſe newly ſpringing up, and brought forth under the Goſpel anew. And they are ſaid to be laid up for Chriſt, becauſe that in the holy Scriptures their famous acts and vertues are recorded, all tending to guide us to him, for which our Lord ſaith; *Every Scribe inſtructed to the kingdome of Heaven, is like unto an Houſholder, that bringeth out of his treaſury things both new and old.*

Math. 13.52.

CHAP. VIII.

Verſ. 1.

O *That thou wert as my brother, that ſucked the breaſts of my mother, when I ſhould finde thee without I would kiſſe thee, yet I ſhould not be deſpiſed.* Here the Church is brought in, ſpeaking to Chriſt in thoſe dayes, wherein this was written, he being not yet come in the fleſh; and it ſerveth to ſhew the longing deſire of the faithfull after his coming, as is expreſſed by the Prophet *Iſaiah*, ſaying, *O that thou wouldeſt breake the heavens, and come downe*; and likewiſe by *David*, who ſaith the ſame. And the Spouſe's ready receiving of Chriſt, which was without, that is, the Church of the Gentiles, is here intimated, in that he ſaith, *When I ſhould finde thee without*; that is, ſtanding without doores, being by the Jewes, through their hardning their hearts, ſhut out. See chap. 5. 2. *I* *would kiſſe thee*; That is, for love ſubmit my ſelfe unto thee, as Princes are exhorted to kiſſe the Sonne. *Yet I ſhould not be deſpiſed*; Hebr. *yea they will not deſpiſe me*; That is, ſo doing, I ſhould not make my ſelfe deſpicable, as an impudent woman, that findeth a man and kiſſeth him, as *Prov.* 7. becauſe this expreſſion of my love cometh from the Spirit, ſetting me at liberty to ſerve God for love, whereas before being in bondage, I did it for feare. Thus the Church before the coming of Chriſt, ſhewing her expectation of his coming of woman, ſuch as every other mans mother is, and of his ſucking her breaſts, and being nouriſhed and brought up, as other children are.

Verſ. 2.

I would lead thee, and bring thee into my mothers houſe, who would inſtruct me, I would cauſe thee to drinke of ſpiced wine, of the juyce of my Pomgranats. This, ſaith *Gregory*, is a Propheſie of the Jewiſh Church, which at the firſt rejected Chriſt, but afterwards being converted, brings Chriſt into her mothers houſe, that is, by ſetting up the preaching of him in her Synagogues; and ſhee ſaith, *I would cauſe thee to drinke ſpiced wine, of the juyce of my Pomgranats*; that is, refreſh thee with the courageous ſuffering of my Martyrs in fighting againſt the Antichriſt. *Ainſworth* referreth it to the ſame Church ſpoken of, verſe 1. and for her ſaying, *who would inſtruct me*, he underſtandeth this of Chriſt, thus entertained into the heart by faith, for ſuch as feare him, he teacheth in the way wherein they ſhould goe; and the Church, or Soule, being thus taught by her graces, delighteth Chriſt, as with ſpiced wine, to make it taſte more pleaſantly a man is delighted. For my part, I hold that the Church of the Gentiles which was ſaid before to finde him without, goeth on in expreſſing her great deſire of Chriſt, come by his Incarnation, ſhewing, that ſhe would make him moſt welcome, by all the meanes that ſhe could.

Gregor.

Ainſw.

Verſ. 3. 4.

For the next words, verſe 3. they are the ſame with chap. 2. 6. *His right hand ſhould be under my head, &c.* and therefore ſee the expoſition there, and likewiſe verſe 4. with chap. 2. 7.

Verſ. 5.

Who is this that cometh up from the wilderneſſe, leaning upon her beloved, I raiſed thee up under the Apple-tree, there thy mother brought thee forth, &c. She that is ſaid here to aſcend out of the Wilderneſſe, ſaith *Gregory*, is any faithfull ſoule, which being converted cometh, as it were, out of a wilderneſſe of ſinne and miſery, affording no true comfort to ſuch as continue therein, that is, in the ſtate of corruption; but now ſuch a ſoule is ſaid to leane upon her beloved, that is, to depend only upon Chriſt for the comfort of juſtification from all her ſins.

Gregor.

The eighth ſpeech of the Bride-groom.

Then Chriſt her beloved ſpeaketh, *I raiſed thee up under the Apple-tree*; ſhewing whom ſhe might thanke for her coming into this comfortable eſtate, and from the other ſo miſerable, even that ſweet fruit which hung upon the Croſſe, compared before to Apples, and now the Tree of the Croſſe for his hanging thereon called the Apple-tree, bearing this precious fruit, by beleeving in, and turning to whom we are raiſed up from the death of ſinne, to the life of Grace, and Righteouſneſſe, and ſhall finally be raiſed up after death to life everlaſting.

Chap. 2, 3.

For the next words, *There thy mother brought thee forth*, the vulgar followed by *Gregory* hath it, *there thy mother was corrupted*, and the word חבל ſignifieth either to corrupt, or to bring forth; but he expounds it of the foule ſinne, whereby the Jewiſh Synagogue corrupted her ſelfe, by cauſing Chriſt to be crucified, under which Apple-tree he findeth at length the Daughter of this Synagogue lying ſtill in the ſame ſinne, by infidelity, and raiſed her up, by converting her to the faith, through his great grace and mercy; and this expoſition I take to be right, although *Ainſworth* expounds, and renders the laſt words otherwiſe; *there thy mother brought thee forth*; that is, the Preachers of the Goſpel, by great labour and paines formed thee to this: and theſe words, *I raiſed thee up under the apple-tree*; he expoundeth of the Church, ſpeaking to ſome new company of beleevers coming in, from the multitude of the wicked of this world, as from a wilderneſſe, where no comfort is to be had, but all miſery: but how forced this is, let the Reader judge. That a new company of beleevers not before converted is here ſpoken of, I deny not; for I conceive it to be ſpoken againe of the converted Jewes,

Ainſw.

of whom ſo much was ſaid before; but becauſe it is not in man, but God only, to raiſe up from ſinne and infidelity to faith, how can it be ſpoken in the perſon of any Church, *I raiſed thee under the Apple-tree?* but I thy Redeemer raiſed thee under my ſelfe, from that miſerable eſtate, to that hope wherein thou now ſtandeſt; but thy mother that bare thee corrupted thee, by oppugning me, and teaching thee to curſe, and abjure me; yea ſhe moſt ſhamefully corrupted thee, and therefore to her diſgrace I ſpeake it over againe.

Chap. 2. 3.

Verſ. 6.

Gregor.

Set me as a ſeale upon thy heart, as a ſeale upon thine arme, for Love is ſtrong as Death, Jealouſie is cruell as the Grave; the coales thereof as coales of fire, which hath a moſt vehement flame. Chriſt is ſet upon the heart of the Spouſe, ſaith *Gregory*, who taketh theſe words to be his alſo, when the ſoule heartily loveth him; for Love is his Seale, or Marke, as it were, whereby we may be knowne to be his Diſciples; and he is ſet upon her armes when ſhe doth ſo, as a moſt earneſt affection to Chriſt requireth, that is, feedeth his poore members, followeth him in meekneſſe, holineſſe, lowlineſſe, and ſuffering for his ſake. And to ſhew that ſuch love is meant, it followeth, *For Love is ſtrong as Death, and Jealouſie is cruel, &c.* As if he had ſaid; If thou loveſt me, as thou ſhouldeſt doe, an impreſſion of the love of me being made in thy heart, as by a ſeale, this love would be as ſtrong in thee to ſubdue any contrary motions ariſing from the fleſh, as Death, againſt which nothing living can ſtand, when it ſtriketh, and thy jealouſie ariſing from this love, and the hatred of any thing done againſt me, would be as one raging and cruell againſt any corrivall wronging him in his love; for in this caſe he will ſhew him no favour, but killing, and ſlaying; ſo the ſoule, in which the love of Chriſt is ſealed, is hot and zealous, as coales of fire againſt any thing, wherein Spirituall whoredome, which is againſt him, lyeth, whether by the worſhipping of Idols, or Images, or the great Idols of the World, Profit, cauſing ſtealing, lying, forſwearing, curſing, fraud, oppreſsion, or any other unjuſt dealing; or Pleaſure, cauſing Gluttony, Drunkenneſſe, Adultery, Fornication, or ſenſuall living any way; Firſt, not to endure any of theſe things in himſelfe; Secondly, neither in others, but to his power oppoſing them, with all fervency and heat, as of the moſt vehement fire.

Junius.
Ainſw.

Junius, and *Ainſworth*, and ſome others, taking this to be the ſpeech of the Spouſe, expound it of her deſiring Chriſt to thinke continually upon her, as having an impreſsion of the love of her made in his heart, and to manifeſt it, by ſtretching out his arme to defend her in all dangers, and for this ſhe pleadeth her earneſt love to him, ſo that threatnings with death, or the greateſt rage of Tyrants, could not beat her here-from. I preferre the former.

Verſ. 7.

Many waters cannot quench Love, neither can the floods drowne it; if a man would give all the ſubſtance of his houſe for love, it would be utterly contemned. He goeth on in ſetting forth the nature of this love unto Chriſt, *many waters* cannot quench it; That is, he in whom the love of Chriſt is, by ſufferings, to which he is put for his ſake, cannot be made to doe any thing here-againſt, yea although Perſecutions increaſe like a floud; for he that ſo loveth him, will rather bear any thing, to the loſſe of his life, then to the extinguiſhing of the fire of his love. *If a man would give all the ſubſtance of his houſe, &c.* That is, the love of Chriſt is ſo predominant in the heart of a true Chriſtian, that if he muſt loſe all his goods, and be expoſed to extreame poverty for his ſake, yet he would not weigh it, or be moved hereby, becauſe he counteth all theſe things vaine in compariſon of Chriſt, and the benefit coming by him to his ſoule; thus *Gregory*. But *Juſtus Orgel.* underſtandeth, as a further commendation of the love of Chriſt thus; It is ſo excellent, as that if a man would give all his goods to the poore, thinking for this to be accepted, without it, all this would be taken before God as nought worth. *Ainſworth*, it is meant, That Love, as none other grace of God, is to be attained by money, but is Gods free gift. *Junius*, Love is not only unextinguiſhable by the waters of calamity before ſpoken of, but by any the greateſt gifts, or rewards. For as he that truly loveth God, cannot by ſufferings be terrified ſo, as not courageouſly to perſiſt herein; ſo if he ſhould be offered abundance of trea-

Juſtus Orgel.
1 Cor. 13.
Ainſworth.
Junius.

ſure to forſake the Lord, and his Law, he would utterly contemne it; and this I
take to be the beſt, becauſe it is moſt probable, that both ſorts of temptations to
2 Machab. 7. make men Apoſtatize are here ſpoken of; the one by threatnings, the other by promiſes:
as one of the ſeven brethren that ſuffered death for Gods Law, having ample
rewards promiſed him, if he would yeeld to the Tyrant, deſpiſed them all,
preferring for the love of God rather to dye in his cauſe. And herein *Balaam* himſelfe
ſpake right religiouſly, when *Balac* promiſed to promote him to honour; *If*
he would give me his houſe full of gold and ſilver, I will ſpeake none other
Note. *words, but what God ſhall put into my mouth.* This then is a Touch-ſtone,
whereby to try our love; not every one that ſaith, I love God, loveth him, but he
that being tried, ſhrinkes not from his truth, for any feare of danger, or hope of
reward.

Verſ. 8. *We have a little Siſter, and ſhe hath no breaſts, what ſhall we doe for our*
Siſter, in the day when ſhe ſhall be ſpoken for? The Lord having hitherto confirmed
the Church of the Jewes in his love, never more to be beaten from it, after
that ſhe hath once imbraced it; now beginneth to declare another new Church
yet remaining to be gathered after the fore-ſaid converſion of the Jewes, of ſuch
Countries and Nations, as never before received the Goſpel, as of *Turkes*, and
Pſal. 2. *Tartars, Chinois*, and *Americans*: for all Nations are Chriſts inheritance, and
Pſal. 72. the uttermoſt parts of the earth his poſſeſſion: and he muſt rule from Sea to Sea,
Eſa. 2. 2. and to the worlds end; and of this the Prophet *Eſay* ſpeaketh, as which ſhould
be fulfilled in the laſt daies, when an univerſall peace ſhall be, and no more wars,
as have alwayes hitherto been; neither hath the Mountaine of the Lords houſe ever
yet been ſo high exalted, that is, the Jewiſh Nation; but this is yet to come, when
the whole Nation ſhall imbrace the faith. If that of the Apoſtle ſhall ſeeme to make
Rom. 11. 25. againſt this, where he ſaith, *Blindneſſe is hapned to Iſrael in part, till the fulneſſe*
of the Gentiles ſhall come in, as I have alſo ſometime thought, thoſe words,
Acts 2. 5. 9. I take it now, doe not neceſſarily imply it, but the coming in to the faith of all thoſe
who are called, *all the Nations under heaven*, Act. 2. and of all others then
knowne, as the *Americans* were not, and many others, amongſt whom the Goſpel
hath been received, have againe revolted from it, but muſt come in againe; or elſe
how can Chriſt reigne over them all at the ſame time? Of this Church then here,
after to be gathered, I thinke it may be beſt conceived, that it is propheſied here;
And ſhe is called a little Siſter, having yet no breaſts, becauſe not growne to the
ſtate of a woman, to afford the nouriſhment of teaching to her young ones; yet ſhe
is a Siſter, ſo called, becauſe ſhe ſhall be one. And the Lord ſpeakes in the plurall
Ainſworth. number, ſaith *Ainſworth, We have a little ſiſter*, to intimate the triplicity of perſons
in the unity of the God-head; and he alſo ſaith, that this is ſpoken of a new
Church ariſing. But touching the Trinity herein implied, I aſſent not unto him, becauſe
that chap. 7. 11, 12. it is likewiſe ſpoken in the plurall, where Chriſt and the
Church are manifeſtly brought in together ſpeaking; and ſo likewiſe, as I rather
1 Cor. 3. 9. take it, here he joyneth faithfull teachers to him, who are ſaid to be *Labourers together*
with the Lord, becauſe that by the Miniſtry of ſuch this new Church
ſhould be built.

Gregor. *Gregory* by this little Siſter, underſtandeth the Apoſtles, before the coming
downe of the Holy Ghoſt upon them, for then they were little in courage for
Chriſt, when as *Peter*, the chiefe of them, was afraid of a ſilly Maid, and denied
Chriſt at her ſpeech; and they all fled from him, and hid themſelves, keeping cloſe
in an upper roome for feare; but the Holy Ghoſt being given, they were as a
ſtrong wall, or tower, as a doore of utterance of the marvellous things of God,
which they ſpake with all boldneſſe; and cloſed in with Cedar, that is, a company
of beleevers coming about them, as an ornament unto them, as a Cedar Porch is to
a doore of an houſe.

Juſtus Orgel. *Juſtus Orgel.* underſtands the Church of the Gentiles, being at their firſt converſion
very ignorant, and without Teachers, and ſo without breaſts, till that they
had ſome ordained them by *Paul* and *Barnabas*, and after that by *Timothy*, and
Titus; which being done they were as a wall, with a tower, and a doore, ſo ſet
forth,

forth, as was ſaid before. But the order of time agreeth not to either of theſe, ſith this is ſpoken after that of the Jewes coming in, towards the end of the world, and being ſo exceſſively zealous for Chriſt; wherefore I thinke it evident, that ſuch a new Church is meant, as I have ſpoken before of, the time of whoſe Eſpouſals is not yet come.

Verſ. 9. *Ainſworth.* *If ſhe be a wall, we will build upon her a Palace of ſilver; if ſhe be a doore, we will incloſe her with boards of Cedar.* By wall here we may underſtand with *Ainſworth,* a City fenced with walls and gates; becauſe a doore is alſo ſpoken of, the meaning is, when by our labours ſhe ſhall become ſtrong in the faith, as the walls of a City, to which the Church is compared, *Matth.* 5. ſhe ſhall be beautified, as by a palace of ſilver, through purity and holineſſe, which ſhall ſhine in her, and being as a doore, or gate, to let in friends, and to keep out enemies, through vigilancy, and watchfulneſſe, ſhe ſhall now, as a compleat temple, as the Temple of old, be incloſed, and be an houſe, made as it were, of Cedar, goodly to behold, ſweet and incorruptible. And by this name of walls and gates the Church of Chriſt is often ſpoken of, as *Eſa.* 26. 1. Chap. 66. 18. *Thou ſhalt call thy walls ſalvation;* and ſuch ſhe ſaith by and by that ſhe is.

Verſ. 10. *I am a wall, and my breaſts as towers, then was I in his ſight as one that found favour.* And ſuch is every true Church of Chriſt, and every true faithfull ſoule, neither can he be in favour with Chriſt that is not ſuch, that is, ſtrong through faith, to ſtand againſt the aſſaults of all Spirituall enemies, and perſecutions of Tyrants in the world; as God ſaid to *Jeremy,* that he would make him *as a brazen wall,* and an Iron pillar. 2. As a palace for God to dwell in, as being one in whom there is an heart continually lifted up in prayer. 3. Having breaſts, as towers, ſo great, and ſo full through abundance of the Milke of Divine doctrine contained therein, whereby to be defended in all times of being aſſaulted by temptations, as Chriſt by the word confounded the Devil tempting him. 4. A doore of a mouth, to utter words to edification of the Hearers, and that incorruptible, as out of which no corrupt communication ever cometh, for ſuch is this Church that findeth favour, in theſe two verſes propounded to be.

Note. Jer. 1. 18. & 15. 20. Epheſ. 2, 20.

Verſ. 11. *Gregor.* Salomon *had a vine-yard at Baal Hamon, he let out the vine-yard to Keepers, every one for the fruit thereof was to bring a thouſand peices of ſilver.* The Vine-yard of *Salomon,* otherwiſe rendred the *Pacificke* here ſpoken of, ſaith *Gregory,* ſetteth forth the Church of the Jewes, according to *Eſa,* 5. who are the Lords vine-yard, which Lord, for his peace-making by his bloud, is called the *Pacificke.* This vine-yard he had, and let it out to Husband-men, that is, *Moſes* and the Prophets, but by and by, as if he had forgotten himſelfe, he ſaith, that theſe Husband-men were the Apoſtles, and other Beleevers of the primitive Church, who brought for the fruit each one a thouſand peices of ſilver, when they left all to follow Chriſt, and ſold all, and brought and laid it at the Apoſtles feet, becauſe a thouſand is the number of perfection, and ſo may well ſet forth all that a man hath. And likewiſe he expoundeth ver. 12, both of their parting with all, and their remuneration two hundred; and *Juſtus* will have the 12. Apoſtles with their reward herein intimated, becauſe that twelve multiplied by a hundred make twelve hundred, every one having an hundred fold for all, which he left for Chriſts ſake, as the Lord hath promiſed; *Who ſo leaveth father and mother, houſe and land, &c. ſhall have a hundred fold, &c.* But if Chriſt be meant by *Salomon,* the Vine let out by him was that which was taken from the Jewes, and let to other Husband-men, the Preachers of the Goſpel, to be kept by them, and the thouſand ſilverlings cannot be the worldly goods which they left, but ſome benefit by them brought in to Chriſt. I rather hold therefore with *Junius,* that a compariſon is here made betwixt *Salomons* vine-yard, planted in a fruitfull ſoyle (as he renders it for *Baal Haman* ſignifying *the Lord of a multitude,* that is, bearing abundance of fruit) and the Church of Chriſt: As if he had ſaid, *Salomons* vine-yard indeed was a very fruitfull one, but the fruites were not ſo great, as the fruites of my vine-yard, for it yeelded but a thouſand ſilverlings to him, mine a thouſand to the Lord of the vine-yard, and two hundred to the Keepers; and whereas that was committed to

Juſtus Orgel. Matth. 19.

the Keepers, the King being in another place, and the worke done by his ſervants.

Verſ. 12. *Mine is before me*; mine eye being continually upon it, and my helping hand put to, for the cauſing of it upon my Keepers labour to yeeld the more fruits. Theſe words then are manifeſtly the words of Chriſt, extolling his vine-yard, his Church, above *Salomons*, for the fruitfulneſſe thereof, although *Ainſworth* inclineth rather Ainſworth. to thinke them to be the words of the Church; and whereas theſe words, *mine is before me*, may ſeeme to make againſt it, he ſaith, ſhe calleth the vine-yard hers, as chap. 1. 6. becauſe committed to her keeping. But if the vine-yard be hers, in that ſence, who be the Keepers, that ſhare in the benefit, reaping two hundred ſilverlings to the Kings thouſand. It is cleare then, that Chriſt is brought in ſpeaking here; but what meane theſe ſummes of money paid, as it were, rent to him, and wages to them? *Sol.* Fulneſſe of glory to him ſet forth by a thouſand, the number of perfection, and a great proportion of heavenly glory to the Apoſtles, and other Labourers in the vine-yard, the prime Preachers of the Word, ſet forth by two hundred, becauſe whoſoever leaveth friends, or poſſeſſions for Chriſt, ſhall receive an hundred fold; but when the Sonne of Man ſhall ſit upon his Throne, yee that have followed me, ſaith Chriſt, ſhall ſit upon twelve Thrones, &c. implying a greater reward, here ſet forth by two hundred, for their one hundred fold; or the words may have this expoſition, *Salomons* vine-yard put out to Keepers, yeelded him from every Keeper a thouſand ſilverlings, whereupon it is concluded by way of compariſon, betwixt Chriſts vine-yard and his, *Thou* (*O* Salomon) *haſt a thouſand peeces of ſilver*; and (which I omitted to ſpeake of before) *thy Keepers each one two hundred*, but *the vine-yard, which is mine, is before me*; that is, I have more joy of my vine-yard, which is my Church, my Wife, for ſhe is alwayes with me, inveſted with heavenly glory, and ſo we together reap farre more. *Jun:* I in the delight that I take in her being thus glorified, and ſhe and Note, her keepers in their partaking with me, of my Kingdome for ever; ſo that here is a Propheſie of the final end, to which all the amorous expreſſions before going tended, namely, the fulneſſe of joy, which the Bride-groom and Bride have together in heaven, at the conſummation of this world.

Verſ. 13. *Thou that dwelleſt in the Gardens, the companions hearken to thy voyce, cauſe me to heare it.* Seeing theſe things ſhall be ſo, now I turne my ſpeech againe to thee (my Spouſe) ſaith Chriſt, whilſt thou art as a Garden, my pleaſant place upon earth, let all my friends, thy companions hearken to thee, teaching how this felicity may be finally attained, and let me heare thy voyce from time to time, uttered in prayers and praiſes continually.

Verſ. 14. *Make haſte my beloved, and be as a Roe upon the mountaines of ſpices*; See the like ſpeech, chap. 2. 17. but here the Spouſe deſireth, that Chriſts ſecond coming may be with ſpeed, as *Revel.* 22. that together with him ſhe may be for ever in *the mountaines of Spices*; this wicked world being left, wherein there is nothing but ſinne and miſery. And heaven, which is ſometime ſet forth by the name of Hills, as where it is ſaid, *I have lifted up mine eyes to the hills*, is here called mountaines, as in the Garden of the Church, before a bed of Spices was ſpoken of, to intimate the ſurpaſſing pleaſures, and joyes, that ſhall be to the faithfull there for ever and ever.

The end of the Expoſition of the Song of Salomon.

The

The Song of Salomon,

Paraphraſed upon in Meeter.

CHAP. I.

Verſe 2.

LEt him kiſſe me with the kiſſes of his mouth, thy love is better then wine.

3 *Becauſe of the ſavour of thine oyntments, thy name is as an oyntment poured forth, therefore doe the Virgins love thee.*

4 *Draw me, we will run after thee, the King brought me into his chambers, we will be glad, and rejoyce in thee, we will remember thy name more then wine, the upright love thee.*

5 *I am blacke, but comly, (O yee daughters of Jeruſalem) as the tents of Kedar, as the curtaines of* Salomon.

6 *Looke not upon me becauſe I am blacke, becauſe the Sunne hath looked upon me, my mothers children were angry with me, they made me the Keeper of the Vine-yards, but mine owne Vine-yard I have not kept.*

7 *Tell me (O thou) whom my ſoule loveth, where thou*

Verſe 2.

O Lord my God, and Saviour,
inſpire me with thy grace Divine,
Hereby I ſhall be glad, and joy,
much more then they that doe
drinke wine.
3 Th' Apoſtles, ſent as odours ſweet,
ſpreading in every place thy fame,
Inamour Nations, and ſo
from Chriſt is ſpread the Chriſten name.
4 Draw me (O Lord) by thy good Grace,
without thine ayd I cannot come,
But hereby drawne ſure after thee,
we'l all as one both run and come:
When I thus run I'me ſure of life,
for which all upright men rejoyce
In thee, and keep in mind thy love
we ever wil, by deed and voyce.
5 But when of th' upright I doe ſpeake,
I meane not our owne righteouſneſſe,
For we black are, and foule by ſinne,
in Chriſt is all our comlineſſe;
And this I ſpeake to you (O Jewes)
O ſay with me all blacke are we,
As Kedars weather-beaten tents,
thus as Kings curtaines ſhall we be.
6 And if I be ſo comely then,
take none offence at my diſgrace,
In word, or deed, by ſpitefull men,
the Sun thus only tans my face.
None other harme yee can me doe,
by your fell wrath, but ceaſe me make
Keeping your Vine-yard, but the Lord
for one will more to me betake.
7 Shew thou to me, my Love, my Deare,
by what good paſtures thou doſt feed

feedeſt, where thou makeſt thy flocke to reſt at noon, for why ſhould I be as one that turnes aſide by the flockes of thy companions?

8 *If thou knoweſt not (O thou faireſt amongſt women) goe thy way forth by the footſteps of the flocks, and feed thy Kids beſides the ſhepheards tents.*

9 *I have compared thee, (O my Love) to a company of Horſes in* Pharaohs *chariot.*

10 *Thy cheekes are comly, with rowes of jewels, thy necke with chaines of gold.*

11 *We will make thee borders of gold, with ſtuds of ſilver.*

12 *Whilſt the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof.*

13 *A bundle of Myrrhe is my beloved to me, he ſhall lye all night betweene my breaſts.*

14 *My beloved is to me as a cluſter of Camphir in the vine-yards of Engedi.*

15 *Thou art faire, my love, behold, thou art faire, thou haſt Doves eyes.*

16 *Behold, thou art faire my beloved, yea pleaſant, alſo our bed is green.*

Thy Flock, and from all burning heat,
ſhadow thy ſheep all times of need;
O keep me, that I follow not
Seducers flockes, though they pretend
Them to be ſheep, elect by Chriſt,
and eke himſelſe his moſt deare friend.
8 O thou, that haſt a ſoule moſt faire,
through faith by waſhing in my bloud,
If that thou knoweſt not the way
to me, behold juſt men and good,
By whoſe foot-ſteps 'tis plainly ſeene;
In *David* his true-heartedneſſe,
In *Abraham* his obedience,
and *Zachary* his blameleſneſſe,
Moſes his zeale to beat downe ſinne,
of *Job* the greateſt patience,
The Apoſtles light eſteeme of goods
of this baſe world, both pounds and pence,
And feed in Grace, thus ſtrengthening,
ſeeke not in corners thy babes to feed,
Let learned Paſtors in places keep,
where Chriſtian people uſe to meet.
9 Whereas (my Love) I thee direct,
my flock to follow which is weake,
Becauſe ſtout foes will 'gainſt thee riſe,
and ſeeke into the fold to breake;
Feare not, but be undaunted now,
for 'mongſt my ſheep my horſe is try'd,
Ready to ſtrike thy proudeſt foes,
as ſometime *Pharaoh* in ſea that's red.
10 Of Chaſtity, the jewel doth
adorne thy cheekes, thy neck the chaine
Of holy Precepts, which thou keep'ſt,
and keeping doſt conſtant remaine:
11 Nor are theſe all thy ornaments,
but by the Miniſters teaching
Of Gold, and Silver rich Borders
to Soules, the Trinity doth bring.
12 When Chriſt the King at Table ſate,
t' annoynt him to the Buriall,
A woman came with Spikenard ſweet,
not one, but two, yea three in all.
13 My Love to me a bundle is
of Myrrhe, upon my ſoule ſeated,
Thence keeping out all corruptions,
and then from corps firſt corrupted.
14 My Love an All-ſufficient,
expiating ſinne Sacrifice
Is without help of any man,
his love, merit me doth ſuffice.
15 Moſt faire thou art, and beautifull,
yea, beautifull thou art, my Love;
And for to grace thee more, thou haſt
eyes like the eyes of harmleſſe Dove:
16 O my beloved, doſt thou ſpeake
of being faire, that's thine owne,
For us 'tis grace enough, that we

17 *The beames of our house are Cedar, and our rafters of Firre.*

are like to trees that are green growne.
17 That we are Gods Houſe, built with beſt,
and long laſting materials,
Sweet Cedar beames, and ſtreight Firre,
Rafters ſo ſtrong, never to fall.

CHAP. II.

Verſe 1.

I *Am the roſe of Sharon, and the Lilly of the vallies.*

2 *As the Lilly amongſt the thornes, ſo is my Love amongſt the daughters.*

3 *As the Apple-tree amongſt the trees of the wood, ſo is my beloved amongſt the ſonnes; I ſate downe under his ſhadow with delight, and his fruit was ſweet unto my taſte.*

4 *He brought me into the Banqueting-houſe, and his banner over me was love.*

5 *Stay me with Flaggons, comfort me with Apples, for I am ſick of love.*

6 *His left hand is under my head, and his right hand doth imbrace me.*

7 *I charge you, O yee daughters of Jeruſalem, by the Roes and Hindes of the field, that yee ſtirre not up, nor wake my Love untill he pleaſe.*

8 *The voyce of my beloved, behold he comes leaping upon the mountaines, and ſkipping upon the hills.*

9 *My beloved is like a Roe, or young Hart, behold hee ſtandeth behinde our wall, he looketh forth at the windowes, ſhewing himſelfe through the Lattice.*

Verſe 1.

I Am the Roſe that ſmels moſt ſweet,
of all the flowers in the field,
And Lillies none more purely white,
then me, the world did ever yeeld.
2 As Lilly white, which hath no price,
amongſt the pricking thornes is plac'd,
So is my Love amongſt hurtfull
men, harmleſſe ſet, whereby grac'd.
3 As Apple-trees for ſhade and fruit,
excell all trees that grow in wood,
So my beloved doth all ſonnes,
in pleaſing ſhade, and fruit for food.

4 No ſooner doe I this beleeve,
but that more joy comes unto me,
By his good Spirit, as by wine,
for now his Banner's love to me;
5 And this ſweet taſte of thy great Love,
(O Saviour) which now I have,
So workes with me, that whole flaggons;
and more apples of Grace I crave.
6 And this I can no ſooner doe,
but that he's ready in my ſight
Me to imbrace, with both his hands,
my head with left, my corps with right.
7 And now he ſleepes between my breaſts,
all anger being laid abed,
My care ſhall be for evermore,
by ſinning not to ſtirre his head;
And the ſame charge upon you, all
fellow Beleevers, I doe lay:
If Roe, the Hinde doth thus obſerve,
ſtirre not by ſin our Love, I pray.
8 If how he comes, yee would faine know,
behold his voyce in Wilderneſſe,
Comes firſt for to prepare his way,
and then my Love full of goodneſſe.
9 Soone after as an Hinde, or Roe,
ſtops not for ſteep mountaine or hill,
So he ore-leaps impediments,
even all by his good Goſpel-will.
Before he tooke our fleſh he ſtood,
hidden in Types behind that wall;
But now at window as the Sun,

Tur-

10 *My beloved ſpake, and ſaid, Ariſe my Love, my faire one, and come away.*

11 *The winter is paſt, the raine is over, and gone.*

12 *The flowers appeare upon the earth, the time of the ſinging of Birds is come, the voyce of the Turtle is heard in our land.*

13 *The Fig-tree putteth forth green figges, the Vine with her tender Grapes give a good ſmell, ariſe my Love, my faire one, and come away.*

14 *O my Dove, that art in the clefts of the rocke, in the ſecret of the ſtaires, let me ſee thy countenance, let me heare thy voyce, for thy voyce is ſweet, and thy countenance comly.*

15 *Take us the Foxes, the little Foxes that ſpoile the Vines, for our Vines have tender grapes.*

16 *My beloved is mine, and I am his, he feedeth amongſt the Lillies.*

17 *Untill the day breake, and the ſhadowes fly away, turne my beloved, and be thou like a Roe, or a young Hart, upon the mountaines of Bethar.*

turning to Light that darkneſſe all,
And thus as man to man was ſeen,
to mortall eyes, as God yet hid,
As through a Lattice that is thick
appeares, and ſhew himſelfe he did;

10 And now what is his will, but that
I riſe from ſinne to righteouſneſſe,
And thus beleeving come to him,
and ſo partake of his goodneſſe?
11 And me to move to this, he pleads
the time, and ſaith, winter is paſt,
Wherein the world lay dead in ſinne,
which me from his cold raine kept faſt.
12 Flowers of Graſſe ſmelling moſt ſweet,
in Chriſten fields doe now appeare,
Preachers like Birds ſweet harmony,
by ſinging make now every where,
Charming the ſoule from den of ſinne,
yea the chaſte Turtle *John Baptiſt*,
His voyce is heard in Judea,
with ſpeed to draw us all to Chriſt.
13 All Countries whence the Goſpel's preach'd,
do ſpring, bud, ſhoot out, and bloſſome,
As doth the Fig-tree in the ſpring,
riſe then my Love, and to me come.

14 And doing ſo feare not, for he
that comes to me as helpleſſe Dove,
In me the rock is ſheltered
from foes beneath, and foes above.
But note that he who is thus ſafe,
on ſtaires of grace aſcending is
Heaven-ward, though not mens mortall eyes,
but God in heaven alone ſees this;
Say then, I come, and unto me
appeare upon theſe ſteps Divine:
Thus both thy voyce and face ſhall I
accept, and love and owne as mine.
15 But that thy voyce may pleaſant be,
and face moſt faire eke in my ſight;
O ſuffer not Seducers bold
within my Church, but by thy might
Chaſe them away, as men Foxes
doe take, which doe their vines deface,
So theſe by devouring the weale
of Church, doe marre the moſt faire face.
16 Doſt thou in me ſo much delight
(O my beloved) take, loe I
Am thine, and thou art mine, feed then
with me, and live with thy Lilly.
17 Till that moſt joyfull day ſhall breake,
wherein thou com'ſt to ſave for aye,
When all troubles, and miſeries
of world ſhall fleet, and fly away,
As Roe, and Hinde, on Mountaines ſteep,
haſten to goe with greateſt ſpeed:

Haſte thou alwayes to come to me,
in danger, at all times of need.

CHAP. III.

Verſe 1.

BY night in my bed I ſought him whom my ſoule loveth, I ſought him, but I found him not.

2 *I will riſe now, and goe about the City, in the ſtreetes and broad wayes, I will ſeeke him whom my ſoule loveth, I ſought him, but I found him not.*

3 *The watch-men that goe about the City found me, to whom I ſaid, ſaw yee him whom my ſoule loveth?*

4 *It was but a little that I paſſed from them, I found him whom my ſoule loveth, I held him, and would not let him goe, till I brought him to my mothers houſe, to the chamber of her that conceived me.*

5 *I charge you, O yee daughters of Jeruſalem, that yee ſtirre not up, nor wake my Love, untill he pleaſe.*

6 *Who is this that comes out of the Wilderneſſe like a pillar of ſmoake, perfumed with Myrrhe & Frankincenſe, and all the powders of the Merchant?*

7 *Behold his bed, which is* Salomons, *ſixty valiant men are about it, of the valiant men of Iſrael.*

8 *They all hold Swords, being expert in Warre, every one hath his Sword upon his thigh, becauſe of the feare in the night.*

9 *King* Salomon *made him-*

Verſe 1.

MY Saviour I ſometime ſought
to finde in ſloth, and idleneſſe,
In the darke night of ignorance,
but thus to ſeeke I finde bootleſſe.
2 I ſaid therefore, I will ariſe,
and toyle, and travell, for to get
Things worldly, for this preſent life,
not ceaſing thus to ſeeke him yet;
But, woe is me, for whilſt that I
worldly goods getting doe moſt intend,
In ſearch of him that is moſt deare,
in vaine I doe my whole time ſpend.
3 I went therefore where Watch-men are,
of wanderers the courſe to ſtay,
And unto Chriſt in the darke night,
ſtrait for to direct their way;
4 When I did thus they found me ſoone,
and I him, whom I love, then found,
I did him finde, and held him faſt,
by perſevering in faith ſound;
Untill that to Jeruſalem,
my Mother deare, I did him bring,
Whence firſt I had conception,
hearing thoſe Bels th' Apoſtles ring.
5 This great worke done, my beloved
hearts reſt ſhall have, and ſtirre never
To judge the Jew, or him forſake
more, but him dearly love ever.
6 For now as one with Frankincenſe,
and Myrrhe perfum'd, in Wilderneſſe
Horrid that lived long time hath
incult in filth and naſtineſſe;
So doe I ſee my Mother Church,
the Jewes a long time wildered
In unbeleife, acceptably
to God, and Chriſt, at length turned.
7 Which done, King *Salomon* himſelfe
with his deare royall Spouſe, could not
More ſafely ſleep in bed, when Guard
of mighty men ſtood it about.
8 Although they ſixty valiant were,
all expert men of Iſrael,
Swords in their hands, ſwords by their ſides,
feare cauſing Night-walkers to quell,
Then Jewiſh Synagogues turn'd Church,
and Love and Spouſe of Chriſt moſt deare,
Round about which Angels doe pitch
their tents, and ſo her free from feare.
9 If in what chamber this bed ſtands

ſelfe a Chariot, or chamber of the wood of Lebanon.

10 *He made the pillars thereof of ſilver, the borders thereof of gold, the covering thereof of purple, the midſt paved with Love, for the daughters of Jeruſalem.*

11 *Go forth (O ye daughters of Zion) behold King* Salomon *with the Crowne, wherewith his mother crowned him, in the day of his Eſpouſals, and in the day of the gladneſſe of his heart.*

inquire yee doe, 'tis faire and ſweet,

10 With Silver pillars ſupported,
bordered with Gold, as it is meet;
The wood, Cedar of Lebanon,
the hangings are purple royall,
Of Jewiſh Church-graces ſhining,
with deareſt love amidſt them all.
11 And now yee Gentile Churches, loe
Chriſt the true *Salrmon*, as King,
By Jewes is crown'd, and married,
for which ſhoutings with joy doe ring.

CHAP. IV.

Verſe 1.

Behold, thou art faire (my Love) thou art faire, thou haſt Doves eyes within thy lockes, thy haire is as a flocke of Goates, that appeare from Mount Gilead.

2 *Thy teeth are like a flock of ſheep that are even ſhorne, and come up from waſhing, every one beareth twins, and none of them is barren.*

3 *Thy lips are like a thread of ſcarlet, thy ſpeech is comely, thy temples are like a peice of Pomgranat within thy lockes.*

4 *Thy neck is like the tower of* David, *built for an armory, wherein there hang a thouſand bucklers, all ſhields of mighty men.*

5 *Thy two breaſts are like two young Roes that are twins, that feed upon the Lillies.*

6 *Till the day breake, and the ſhadowes fly away, I will get me to the mountaines of*

Verſe 1.

My two Churches thus joyn'd in one,
I now, thus ſaith the Lord, behold,
As my moſt faire Love, which haſt eyes
adorn'd as Doves, not over bold;
And whereas womens haire, if faire
and long, a glory is to her,
So doe the meditations
of thy head now to me appeare.
2 Thy Miniſters that with ſtudy
for thee prepare moſt wholſome food,
As Nurſe for Childe meat chew'd with teeth,
as ſheep appeare pure, white, and good;
I meane not ſuch, as whilſt they preach,
in doing good are yet barren,
But bring forth twins of faith and love,
both towards God, and towards men.
3 Thy lips doe ſcarlet threads reſemble
all fiery red through zeale 'gainſt him,
Not frantick yet, but comely,
thy ſpeech like to thy wit within.
4 Thy neck, whereby ſupported is
thy head, and face ſo beautifull,
Is ſtrong, as *Davids* tower was,
behung with ſhields, moſt wonderfull,
The ſhields of faith which thouſands have,
even all Beleevers hereby made
Moſt mighty through me, to defend
themſelves gainſt all that thee invade.
5 Thy Prieſts, that from both Teſtaments,
as two twin Roes their breaſts doe fill,
With ſincere milke examples bring,
of Lillies white, ſtrengthening 'gainſt ill;
6 Untill the Day of Judgement comes,
when the darke night ſhall have an end,
I'le be where Aſſemblies prayers

Myrrhe, and to the hills of frankincenſe.

7 *Thou art all faire my Love, there is no ſpot in thee.*

8 *Come with me from Lebanon (my Spouſe) with me from Lebanon, looke from the top of Amana, from the top of Shenir and Hermon, and from the Lions Dennes, and the mountaines of the Leopards.*

9 *Thou haſt raviſhed my heart, my Siſter, my Spouſe, with one of thine eyes, with one chaine of thy necke.*

10 *How faire is thy Love (my Siſter, my Spouſe) how much better is thy love then wine, and the ſmell of thine oyntments then all ſpices?*

11 *Thy lips (O my Spouſe) drop as the Honey-combe, Honey and Milke are under thy tongue, and the ſmell of thy garments is like the ſmell of Lebanon.*

12 *A garden incloſed is my Siſter, my Spouſe, a ſpring ſhut up, a fountaine ſealed.*

13 *Thy plants are an Orchard of Pomgranats, with pleaſant fruites, Camphir and Spiknard.*

14 *Spiknard and Saffron, Calamus and Cinamon, with all trees of Frankincenſe, Myrrhe, and Aloes, and all the chiefe ſpices.*

to me as Odours ſweet aſcend.

7 Thou faire art my Love, thou art faire,
and in thee is no ſpot at all;
As in Heathens, through vaine glory,
amidſt their vertues Cardinall.
8 'Mongſt men like Lions (O my Spouſe)
and moſt fell Leopards thou ſhalt be,
But from them all I'le thee ſet free,
and thou with glory crown'd ſhalt be.

9 And now my Love, my Spouſe, I ſee
ſuch faire and comely unity
Amongſt thy members, all which doe
in diſcipline and faith agree,
That as with his Loves beautifull,
one wreath of haire her neck upon,
And eye a Lover's raviſhed,
ſo I with chaine thy neck upon.
10 And this thy love (O ſiſter Spouſe)
amongſt thy members moſt faire is,
Yea, more pleaſant then the beſt wine,
thy grace each ſmels more ſweet then ſpices

11 Thy lips, thy Prieſts, ſweet Doctrines bring,
out of the word, where they lay hid
Before, as in the Honey-combe,
Honey, till it dropt out, lye did:
And hereof more ſtore ſtill reſerv'd,
and of good milke alſo they have,
Whereby to feed thy babes weak in knowledge,
when e're their hunger doth it crave.
The righteouſneſſe where-with thou art,
as with moſt pure garments, cloathed,
A fragrant ſmell unto me yeeld,
as Lebanon when moſt bleſſed.
12 As a garden moſt delightfull,
incloſed is my ſiſter Spouſe,
Gainſt filthy luſts, and as a ſpring,
from fouling feet ſhut up in houſe:
And unto God alone thy heart
is kept, and to none other thing,
But as by him permitted is,
he for his deare thee thus ſealing.
13 If in my Garden yee would know
what trees there be, Pomgranats grow,
And all-fruit-pleaſant-bearing trees,
Camphir and Spiknard on a row,
14 Spiknard and Saffron, Calamus,
and Cinamon, Myrrhe, Aloes,
All trees of the beſt Frankincenſe,
and all moſt ſweet ſmelling ſpices:
Beleevers which doe beare good fruit,
in great abundance all as one,
Making ſweet ſmells unto the Lord,

15 *A fountaine of Gardens, a well of living waters, and ſtreames from Lebanon.*

16 *Awake (O North wind) and come (O South) blow upon my Garden, that the ſpices thereof may flow out, let my beloved come into his Garden, and eate his pleaſant fruites.*

by prayers and devotion.
15 And from my Spouſe, as a fountaine,
full many Gardens multiply,
As one faire ſpring from Lebanon,
ſtreameth o're all both farre and nigh.
16 Now that the Spice of which I ſpake
before, may yeeld the ſweeter ſcent,
Yee Winds, both North and South, upon
my Garden for to blow be bent:
That is, thou Holy Ghoſt worke ſo,
by meanes both harſh and gentle to,
That all ſweet graces may the more
utter themſelves, as thou canſt doe.
O my beloved, if thou doſt
ſuch pleaſure take in thy Garden,
Feed and keep here I thee beſeech,
and alwayes be my ſafe Warden.

CHAP. V.

Verſe 1.

I Am come into my Garden, (my Siſter, my Spouſe) I have gathered my myrrhe with my ſpice, I have eaten my honey-combe with my honey, I have drunke my wine with my milk; eat (O friends) and drinke, yea, drinke abundantly (O beloved)

2 *I ſlept, but my heart waketh, it is the voyce of my beloved that knocketh, ſaying, Open to me (my Siſter, my Love, my Dove, my undefiled) for my head is filled with dew, and my lockes with the drops of the night.*

3 *I have put off my Coate, how ſhould I put it on? I have waſhed my feet, how ſhould I defile them?*

4 *My beloved put in his hand*

Verſe 1.

INto my Church, as my Garden,
I'me come, and doe now delight ſo,
In praiſe and prayer, as in ſpice,
from which a fragrant ſcent doth flow,
As honey and the honey-combe,
wine and milke to taſte are ſweet
In teaching, when ſweet food that's hid
in word, is given in gloſſes meet,
And unto babes, and weake in faith,
Soule-nouriſhing milke and comfort:
Wherefore my friends, yee faithfull be
with me, all merry in like ſort.
2 But Lord, this my proſperity
makes me to ſinne ſecurely,
Although my heart be not ſecure,
and judgements on me come hereby,
And with judgements knocking, I heard
the voyce of Chriſt my Saviour,
Saying, Ariſe my ſiſter Spouſe,
and ſleep no more, no not one houre,
For this I ſtand here wooing thee,
drenched with wet my lockes and head,
Till thou riſeſt, and doore to me
of thy hard heart be opened.
3 So long I have without Law lived,
as one in naked bed ſecure,
That now thy Law no more then bands
moſt harſh, woe's me, can I endure,
My conſcience eke is waſht, and wipt
from all the ſence of horrid ſinne;
Should I then now come to thee
that calſt, and live no more therein.
4 When voyce and knocking mov'd me not,
the

at the hole of the doore, and my bowels were moved for him.

5 *I roſe up to open to my beloved, my hands dropped with myrrhe, and my fingers with ſweet-ſmelling myrrhe upon the handles of the locke.*

6 *I opened to my beloved, but my beloved had withdrawne himſelfe, and was gone, my ſoule failed when he ſpake, I ſought him, but could not finde him; I called, but he gave me no anſwer.*

7 *The Watchmen that went about the City found me, they ſmote me, they wounded me, the Keepers of the wall tooke away my vail from me.*

8 *I charge you, (O yee daughters of Jeruſalem) if yee finde my beloved, that yee tell him, I am ſick of love.*

9 *What is thy beloved more then another beloved (O thou faireſt amongſt Women?) what is thy beloved, that thou doſt ſo charge us?*

10 *My beloved is white, and ruddy, the chiefeſt amongſt ten thouſand.*

11 *His head is as the moſt fine gold, his lockes are buſhy, and black as a Raven.*

12 *His eyes as Doves eyes by the rivers of water, waſhed with milke, and fitly ſet, or ſet in fulneſſe.*

13 *His cheekes are as a bed of ſpices, as ſweet flowers, his lips like Lillies, dropping ſweet ſmelling myrrhe.*

14 *His hands are as goldrings ſet with the Berill, his belly is a bright ivory, overlaid with Saphirs.*

the ſpirit of my beloved.
Breake ope my heart with mighty hand,
in ſin once hardned, and entered.
5 I then to ope the doore aroſe,
and went the Iron bolt unto,
My hands dropt myrrhe when I began
by good ſweet ſacrifice to doe.
6 My heart I opened, but no love
could I then ſee, which pierc'd my heart
With ſorrowes great, for he was gone,
and had himſelſe with-drawn apart;
I prayed, but his anſwer to give
he me deny'd then for to grant.

7 His Miniſters I went unto,
but they into me ſtruck more feare,
For when I heard them preach againſt
ſin, with great threats, it touched me,
Who had ſo vilely liv'd; and when
they ſhew'd ſome hypocrites to be
8 That ſeem'd good hearers. But O yee,
that in Gods houſe doe miniſter,
On me ſome pitty take, and ſhew
him, when before him yee appeare
To pray, that I with upright heart
doe love him now, and to him ſeeke,
Being, untill he manifeſt
his love to me, moſt deadly ſick.
9 But canſt thou tell how excellent
he is of whom thou ſpeak'ſt? I can.

10 He is the chiefe of ten thouſands,
hee's white and red, both God and man;
11 He is a King moſt glorious,
he is moſt mighty and moſt ſtrong,
For that a golden head, for this
long lockes as *Sampſons* were when grown.
12 As the white Doves by waters ſet,
in ſtreames ſo cleare doe waſh their eyes;
So he in midſt of Churches is,
as waſht in milke, having pure eyes
Set on all thoſe that full of grace
are in their hearts, as delighted,
That in time of danger and need,
for them it may be provided.
13 As for his cheekes they are moſt faire,
as beds of ſpice and flowers gay,
Words from his mouth loving and pure,
ſtilling as myrrhe, moſt ſweet I ſay:
14 His hands with good workes, as with rings
of gold with Berill ſet, are bright;
His belly through compaſſion
As Saphirs gives an heavenly light;

15 *His leggs are as pillars of marble, ſet upon ſockets of gold, his countenance is as Lebanon, excellent as the Cedars.*	15 His leggs as Marble pillars ſtand, on ſockets of the fineſt gold, The Prophets that in their writings of him all circumſtances told : His countenance as choyſe Cedars in Lebanon, that doe excell all trees, for ſo he higher is, then all Kings that on earth doe dwell,
16 *His mouth is moſt ſweet, he is altogether comely, this is my beloved, and this is my friend (O daughters of Jeruſalem.)*	16 From his ſweet mouth all graces come, in all his parts he is lovely ; That my beloved is (O Jewes) why then doy' not unto him fly.

CHAP. VI.

Verſe 1.	*Verſe* 1.
W*Hither is thy beloved gone (O thou faireſt amongſt women?) whither is thy beloved turned aſide, that we may ſeeke him with thee?*	VVHither is thy beloved gone ? whither is he turned aſide ? O thou woman moſt faire, that we with thee may ſeeking him abide ?
2 *My beloved is gone downe to his garden, to the beds of ſpices, to feed in the gardens, and to gather Lillies.*	2 Into his Church, as his Garden, he's gone to beds of ſpices ſweet, In grace delighting, and gathers thence pure ſoules from corps that fleet;
3 *I am my beloveds, and my beloved is mine; he feedeth amongſt the Lillies.*	3 Doſt thou in me ſo much delight (O my beloved) take? loe I Am thine, as thou art mine ; feed then with me, and live with thy Lilly.
4 *Thou art beautifull my Love, as Tirzah; comely as Jeruſalem, excellent as an army with banners.*	4 Thou art (my Love) moſt beautifull, as Tirzah, Cit' in Iſrael, And comely as Jeruſalem in Judah, which all know full well; An army with banners diſplay'd, by Captaine ranked and filed That's moſt expert, by force of foes that it cannot be reſiſted.
5 *Turne away thine eyes from me, for they have overcome me; thy haire is as a flocke of Goates that appeare from Gilead.*	5 Thy longing eyes turne now away, (my Love) with me thou doſt prevaile, In ſeeking me as at a loſſe, thou ſhalt no longer weep and waile, The haires that be upon thy head are faire, as Goates on Gilead, I meane thy meditations, and ſtudies on my ſacred Read.
6 *Thy teeth are like a flock of ſheep, that goe up from the waſhing, whereof every one beareth twins, and there is not one barren amongſt them.*	6 Thy Miniſters, that by ſtudying prepare food for thy babes aright, As ſheep new ſhorne, and waſhed cleane, by a new life ſhining in light. Not one is like a barren wombe, but full of knowledge, and pregnant, And what they know they doe bring forth,

7 *As a peece of a Pomgranate, are thy temples within thy lockes.*

8 *There are threeſcore Queens, and foureſcore Concubines, and Virgins without number.*

9 *My Dove, my undefiled is but one, ſhee is the onely daughter of her Mother, ſhee is the choyce one of her that bare her; the daughters ſaw her and bleſſed her; the Queens and the Concubines, and praiſed her.*

10 *Who is this that looketh out as the morning, fair as the Moon, clear as the Sun, terrible as an army with Banners?*

11 *I went downe into the Garden of Nuts, to ſee the fruits of the Valleys, to ſee whether they flouriſhed, and the Pomgranate budded.*

12 *Or ever I was aware, my ſoule made mee like the chariots of* Aminadab.

13 *Return, return,* O Shulamite, *return, return, that wee may look upon thee: what will yee ſee in the* Shulamite *as a company of two Armies?*

out of both' Old and new Teſtament.
7 The Pomegranate is not more full
of kernels, and moſt pleaſant meat,
Then bee their heads of food divine,
of which the faithfull their fill eat.
8 But when my Spouſe, my Church, I praiſe,
'twixt them I put great difference:
For ſome are Concubines, decked
with knowledge, but no conſcience.
Such when I look upon, I love
for civill things, and knowledge great:
Yet being ſtill ſervants to ſin,
they pleaſe me not, as doth my meat.
Again, ſome fooliſh Virgins are,
who neither grace nor knowledge have:
Some Queens, that are indu'd with both,
theſe few; they, numberleſſe and brave.
9 My Dove, my Church undefiled,
ſole Daughter of her Mother is;
The Church that from beginning was,
whom Daughters all do praiſe and bliſſe.

10 And now, as morning bright doth ſhee,
after a black dark night appear:
The Moon it ſelf is not more fair,
nor yet the ſhining Sun more clear:
Through righteouſneſſe and holineſſe,
whereby ſhee's alſo terrible
As Armies ſtrong to all ſuch foes,
as with her now dare to meddle.
11 Downe to my Nut-Garden I went,
to Jewiſh Church, my ſelf hiding:
In that pure Virgin *Maries* womb,
as kernell in Nut-ſhell lying.
Down to the Valleys fruitfull ſoyle,
the Jews to ſee my choyce Vineyard,
And Vines growing there, and whether
fruit they had, and Pomgranate hard.
12 But fruit then none could I there find,
at which I was ſore perplexed,
To think ere long how they ſhould bee
by *Romans* army deſtroyed.
13 But now to thee (O Jew) I ſay
in peacefull wiſe return, return:
From Eaſt to Weſt, from North to South,
unto my faith return, return:
But if to peace with God, return
ſhee doth, a goodly ſight to ſee:
Two Kingdomes, as two great armies,
one triumphant Church to bee.

CHAP. VII.

Verſe 1.

HOw beautiful are thy feet with ſhooes? (O Princes Daughter) the joynts of thy thighs are like Jewels, the work of the hands of a cunning workman.

2 *Thy navel is like a round Goblet that wanteth no liquor, thy belly is like an heap of wheat ſet about with Lillies.*

3 *Thy two breaſts like two young Roes that are twins.*

4 *Thy neck is like a tower of Jvory, thine eyes like the Fiſh-pooles in Heſhbon, by the gate of Beth-rabbim, thy noſe like the tower of Lebanon, that looketh towards Damaſcus.*

5 *Thine head upon thee is like Carmel, the haire of thine head like purple, the King is held in thy galleries.*

6 *How faire and pleaſant art thou (O Love) for delights?*

7 *This thy ſtature is like to a pleaſant Palm-tree, thy breaſts like cluſters of grapes.*

8 *I ſaid, I wil goe up to the Palm-tree, I will take hold of the boughes thereof, now alſo ſhal thy breaſts be as cluſters of the Vine, the ſmell of thy noſe as the ſmell of apples.*

9 *The roofe of thy mouth like the beſt wine for my belo-*

Verſe 1.

O Childe of God, for ſo thou art
that turn'ſt from unbeliefe and ſin,
Thy deſires and affections
faire are, as feet faire ſhooes within;
And thy conjunction in one
with Gentiles in the faith, truly
Is precious, as jewels be,
with ſkilfull hands wrought cunningly.
2 Thy navel like a Goblet round,
with good liquor repleniſhed,
Thy belly like an heap of wheat,
a Graine whereon the beſt doe feed,
Doe repreſent our women great
with Childe, and bringing forth yet more
Lilly-white children, which doe ſtand
about her table round, good ſtore.
3 Thy breaſts, that is, both Teſtaments,
from which thy Miniſters doe fill
Themſelves with milke, thy babes to feed,
like two young Roes, are ever ſtill.
4 Thy neck, the ſtrength whereby thy head
and breaſts together are joyned,
Is white, and ſtrong, as a tower
of Ivory that's compoſed;
Thine eyes as Fiſh-pooles in Heſhbon,
that is, the word-Preachers all,
Whereby as in a Looking-glaſſe
faults thou mayſt ſee, both great and ſmall:
And Looking-glaſſes of the Word,
even now in all mens houſes are,
And ſo ſagacious they are made,
as of vile ſin to voyd the ſnare.
5 Thy head wherein thou glorieſt,
that's Chriſt, is as fruitful Carmel,
Thy haires, thy thoughts, upon his Bloud
ornaments are, as is purple;
The places where thy members meet
for Divine worſhip are to me
Moſt delightfull, and there I am
held as ſpectator, and will be.
6 How faire art thou, my Love, and eke
by me how much delighted in?
7 High like Palm-tree for heavenly minde,
thy fruits, ſweet Grapes, ſoule free from ſin;
8 And for to purchaſe, and to make
a Church ſo glorious to me;
I'le to the tree, the Croſſe, aſcend
Victor, holding branch of Palm-tree,
And now thy breaſts, both Teſtaments,
like bunches of ſweet Grapes ſhall be.
And eke thy breath, the which is drawne
by noſe and mouth ſhall ſmell ſweetly.
9 As much delighted in preaching
as in wine is thy beloved,

And

ved, that goeth downe pleaſantly, making the lips of them that are aſleep to ſpeake.

10 *I am my beloveds, and his deſire is toward me.*

11 *Come my beloved, let us goe forth into the field, let us lodge in the Villages.*

12 *Let us goe up into the Vine-yards, let us ſee whether the Vine flouriſheth, whether the tender Grape puts forth, whether the Pomgranate puts forth, there will I give thee my love.*

13 *The Mandrakes give a ſmell, and at our gates are all manner of pleaſant fruits, which I have laid up for thee, (O my beloved) both new and old.*

And hereby going downe with joy,
lips of the dead are opened,
To ſing unto the Lord in Pſalmes,
and Hymnes, and ſongs Spirituall.
10 For thus I my beloveds am,
and to me is his deſire all.
11 We thine Apoſtles fil'd with joy,
as with beſt wine, are now all bent
Amongſt the Gentiles to preach thee,
where we ſhall have entertainment.
12 And after this to thy Vine-yard,
barren of old, the word ſhall come,
And it ſhall ſpring, bud, and fruit beare,
I meane the Jewes, fore Day of Doome,
And then my Love, unto my Church
ſhall more then ever yet appeare,
By peace and joy that I will give
to all that worſhip me, and feare.
13 The Man-drakes which doe grow in field,
and Gentiles graces ſignifie,
A ſweeter ſcent now yeeld, and Jewes
in their owne City fructifie,
And bring forth fruits both new and old,
the New, of faith and charity,
Old, of obſervance to Gods Lawes,
th' end glory and felicity.

CHAP. VIII.

Verſe 1.

O That thou wert my brother, that ſuckt the breaſts of my Mother, when I ſhould finde thee without I would kiſſe thee, yet I ſhould not be deſpiſed.*

2 *I would lead thee, and bring thee into my mothers houſe, who would inſtruct thee, I would cauſe thee to drinke of ſpiced wine, of the juyce of my Pomgranats.*

3 *His left hand ſhould be under my head, and his right hand imbrace me.*

4 *I charge you (O yee daughters of Jeruſalem, that yee ſtirre not up, nor awake my Love, untill he pleaſe.*

5 *Who is this that cometh up from the wilderneſſe, leaning upon her beloved? I raiſed thee up under the Apple-tree, there thy Mother brought thee forth, there ſhe brought thee forth that bare thee.*

Verſe 1.

And now that I this bliſſe fore-ſee,
what elſe can be my hearts deſire,
But's Incarnation to ſee?
this above all doe I require.
As then my brother in the fleſh,
I ſhould him love, and finde, and kiſſe;
Submitting to his faith, and yet
I ſhould not be deſpis'd for this.
2 And though my Mothers houſe, the Jewes,
ſhall caſt thee out, yet I will bring
Thee in againe, and then ſhe ſhall
teach me, and I to thee will ſing,
And thou in this ſhalt delight more,
then in a cup of ſweeteſt juyce
Of Pomgranats, when thereunto
is added much of the beſt juyce.
3 This done, he with right hand
imbraceth me, and holds my head;
4 With left, in this poſture of reſt
O Jewes, him by ſin to wake dread.
5 And now me thinkes I ſee the Jewes,
after long deſolation,
And wandring in the Wilderneſſe
of errour in opinion,
Turning to Chriſt, and not truſting
to workes, but to his paſſion,
And the 'lone merit of the ſame
for Juſtice and Salvation.

6 Set me as a ſeale upon thine heart, as a ſeale upon thine arme, for Love is ſtrong as Death, Jealouſie is cruell as the Grave, the coales thereof are as the coales of fire, that have a moſt vehement flame.

7 Much Water cannot quench love, neither can the flouds drowne it; if a man would give all the ſubſtance of his houſe for love, it would be contemned.

8 We have a little ſiſter, and ſhe hath no breaſts, what ſhall we doe for her in the day that ſhe ſhall be ſpoken for.

9 If ſhe be a wall, we will build upon her a palace of ſilver, if a doore, we will incloſe her with boards of Cedar.

10 I am a wall, and my breaſts as towers, then was I in his eyes as one finding favour.

11 Salomon *had a Vine-yard in* Baal-Hamon, *and he let it out to Keepers, every one to bring for the fruit a thouſand peices of ſilver.*

12 *My vine-yard which is mine is before me, thou (O* Salomon) *muſt have a thouſand, and the Keepers thereof two hundred.*

13 *Thou that dwelleſt in the gardens, the companions hearken to thy voyce, cauſe me to heare it.*

14 *Make haſte my beloved, be as the* Roe, *or the young Hart, upon the mountaines of ſpices.*

Thee here oppreſt with miſery,
for deſpiſing me, and my Croſſe,
I found as the old Synagogue
had brought thee forth, ſinſull and loſt.
6 As doth a ſeale impreſſion make,
ſo let my love upon thy heart,
And arme alſo, love me and mine,
that nought here-from may thee divert,
And if thy love to me be great
as it muſt be, Death's not ſo ſtrong,
The ſtouteſt bodies for to kill;
As it, the fleſh though liv'd in long,
Nor jealouſy like burning coales,
Or hot fiery flames rage more,
Or Grave-devouring all comers,
Then have of Chriſt 'gainſt paramore.
7 Quench love of Chriſt no waters can,
nor flouds of perſecution,
And if worldly goods be preferr'd
to love to ceaſe ſh'would ſpit thereon.
8 And now that Jewes converted are,
a Siſter's yet for to come in,
To make my Church compleat and full,
all the Gentiles living in ſinne,
And unbeliefe, and breaſts wanting,
from which of my faith ſuckt may be,
The milke in time of her calling,
now neare, for her what doe may we?
9 If that a wall ſhe be, on her
we'l build a palace of ſilver,
If firme in faith, ſhe holdeth out
a faire houſe for God that made her;
And if thy heart be like unto
a doore, open to inſtruction,
Incloſed thou ſhalt ſurely be
with Cedar of incorruption.
10 For firmneſſe I am like a wall,
through Gods good favour unto me,
My breaſts alſo through my Teachers,
are growne as towers great to be.
11 As *Salomon* a Vine-yard had,
a moſt fruitfull ſoyle let out,
For ſilver peices a thouſand
to Husband-men dwelling about.
12 So I, the Lord, a Vine-yard have,
the which is mine in my preſence,
Thou Prince of peace a thouſand haſte,
each Keeper hath two hundred pence,
That is, to thee all praiſe is given,
rewards to them in heaven above.
13 The way to which is for thy friends,
the voyce of thy preaching to love,
And I, my Spouſe, delight to heare
thy voyce of ſupplication,
Beloved, doſt thou ſo, I pray
now haſten thy ſalvation.

The end of the Paraphraſe of the Song of *Salomon*.

A Table of the principall matters contained in this Book.

JOB.

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2 Good men having children are juſt and charitable.

5 Of feaſting, a good uſe to maintaine love. The care that parents ought to have of the good of their childrens ſouls. The dutifulneſſe of children grown up, towards parents. Sacrificing, by whom it was done of old.

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17 The duty of friends to their friends.

22 Temptations after temptations to be expected. Temptations by vices, ſeeming vertues.

3 1 The impatience of the beſt in extream ſufferings. The whole time of this world ſet forth by a day.

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4 Againſt deſpairing through temptation.

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29 Through three perplexities we are brought to heaven.
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5 The ſacrifice of the righteous, only accepted of.
7 1 Cuſh the ſon of Jemini, who.
4 In what caſe a man may imprecate himſelfe.
12 Gods armes againſt the wicked both far and near.
8 2 A propheſie of Chriſts glorification by children.
5 Chriſt over all things, how.
9 1 Of ſpiritual enemies ſubdued by Chriſts death. Pſal. 10. made one by Vulg. with Pſal. 9. whereby cometh one ſhort in all the Pſalmes following.
11 3 Of Churches gatherers, Aug. deſcription.

13 7 *Chriſt poore, and deſpiſed, yet bringing ſalvation.*
15 2 *True Religion judged chiefly by the ſecond Table.*
4 *The perſon of a King, though for ſin, not to be contemned. Whether all oaths ought to be kept, and promiſes?*
16 2 *Chriſts goodneſſe extending to the Saints. None are faithfull, but they are Saints.*
4 *The Gentiles converſion from ſerving Idols propheſied of.*
10 *By the ſoul not left in Sheol, what meant.*
17 15 *Of ſeeing God in his image.*
18 26 *The Lord ſaid to be perverſe, or froward, how.*
43 *Of the converſion of the Gentiles to Chriſt.*
19 7 *To beleeve above that which we can finde a reaſon for.*
8 *Precepts, Statutes, Teſtimony, and Law, all one.*
12 *All have errours of life, none perfect.*
20 1 *A Propheſie of Chriſt heard, and his Church exults.*
22 1 *A Propheſie of Chriſts crying out upon the croſſe.*
2 *Of his praying the night before his Paſsion.*
4 *Chriſt more deſpiſed then ever any man was.*
12 *The Prieſts, Scribes, and Phariſes, as Buls, Lions, and Dogs.*
13 *The piercing of Chriſts hands and feet.*
21 *Of Chriſt his Reſurrection.*
26 *Of eating the Lords body under the Goſpel. The charity then to be exerciſed towards the poore.*
29 *As the poore received the Goſpel firſt, ſo the rich ſhall doe.*
24 1 *The converſion of the Gentiles propheſied of.*
6,7 *Chriſt's aſcenſion into heaven, propheſied of.*
26 6 *Other mens ſins hinder not us from the Lords Table.*
28 4 *In praying againſt any, a rule.*
29 3 *By the thunder one turned from his ſins.*
9 *Of ſaying Glory to the Father, Sonne, and Holy Ghoſt, the ground.*
30 1 *Of the Dedication of houſes new built.*
5 *Sufferings here counted light by the godly, wherefore.*
12 *A mouth praiſing God, mans glory,* & contra.
31 5 *The fear of God, the ground of fearleſſeneſs in death.*
6 *Truſting to worldly things, truſting to vanities.*
19 *Gods goodneſſe towards ſuch as fear him, hidden yet.*
32 1 *Iuſtice onely imputative, yet none living in ſin, juſt.*
9 *Two impediments of profiting by hearing.*
33 2 *Of muſicke joyned to ſinging in Gods worſhip.*
36 1 *Wicked workes ſhew a wicked heart.*
4 *Betwixt them that fear God, and not, differences.*
37 16 *Righteous mens little, better then the wickeds much, why.*
25 *The children of the righteous not beggered by their charity.*
38 16 *Laughing at other mens miſhaps.*
39 5 *To know our end a thing to bee deſired.*
10 *A ground of patience in ſuffering.*
40 2 *Of the Gentiles converſion.*
40 6 *Of the aboliſhing of legall ſacrifices. Chriſt the onely ſin-expiating-ſacrifice.*
41 1 *Chriſt the poor man here ſpoken of.*
7 *Of the conſpiracy againſt Chriſt, and his taking up to glory. See alſo* 42. *Of the whole Booke of the Pſalmes five parts.*
42 *Good ſonnes of wicked Parentage.*
1 *Of the Harts thirſtineſſe, the cauſe, a Serpent.*
7 *The deep of the New Teſtament, and Old Teſtament anſwer one another.*
44 19 *Of the ſhadow of death.*
13 *Of Gods ſleeping, and not ſleeping.*
45 3 *The fall of Idolatry propheſied of.*

17 Church-lands how to be imployed.
16 Biſhops as Princes in al lands.
46 4 Chriſt, and his Spirit, a Propheſie.
9 Of the univerſal peace in Chriſts time.
48 9 In any place God is now to bee prayed unto.
49 5 Of the heel, the divers ſignifications.
15 Of redemption from death, the morning of the reſurrection.
50 Of the Goſpel going out from Zion, a Propheſie.
3 Of Chriſts coming to judgement.
5 Jews called Saints for being in Covenant.
51 5 How the ſoul comes into the child.
11 The Spirit as fire under aſhes, ſometime in the faithfull. After repentance no renewing more by repentance.
52 4 No man in ſpeaking the truth, may lye.
54 1 Sinners no children of God, but of another family.
55 A Propheſie of diviſions about Chriſt, and of Iudas.
17 Of prayer three times a day.
23 How the wicked live not halfe their daye.
56 Chriſt and his Church propheſied of.
57 9 The converſion of the Gentiles to the faith.
58 4 The Adders deafneſſe and poyſon, how great. Of incantations, and their force.
59 5 Of Chriſts enemies purſuing him like dogs, a Propheſie.
65 15 The Iewes ſufferings for crucifying Chriſt.
12 Preaching ſet forth by water and corne.
66 1 Of the converſion of the Gentiles, a Propheſie.
8 Of ſuffering by Martyrs, a Propheſie.
67 A Propheſie of Chriſt, and of all bleſſed in him.
68 1 Of Chriſts powerfull reſurrection, a Propheſie.
11 Of the great company of Preachers under the Goſpel.
13 Of the ſufferings and delivery of the Church.
24 Of the rejoycing to be at Chriſts birth. The calling of the Apoſtles, propheſied of.
69 1 Of Chriſts Paſſions, a Propheſie.
20 Not to fear to dye for righteouſneſſe.
71 1 2 3 Of Chriſts reſurrection after his Paſſion.
72 5 Better to have a tyrant, then one ſuffering ſin.
15 Of praying in Chriſts name.
73 How ſome deny providence, worſhipping fortune.
20 The wicked delighted in riches, as in a dream.
74 Of the deſtruction of the Temple, a Propheſie.
75 1 Of Chriſts coming to judgement.
4 Two things deſtructive, wickedneſſe and pride.
78 32 &c. The myſteries of the plagues of Egypt.
65 The ſubduing of the Turke, and all to the Goſpel.
83 12 Againſt turning Gods houſe to prophane uſes.
85 10 Righteouſneſſe and peace inſeparable.
87 4 Of the birth of Chriſt in Zion, and of Chriſtians.
88 1 In time of affliction, to pray, and truſt in God.
89 7 Of the amplitude of Chriſts Kingdome.
90 This Pſalme made by Moſes, and when.
91 7 How the plague comes not nigh the faithfull.
93 Propheſie of Chriſts reigning gloriouſly on earth.
96 13 Chriſts firſt and ſecond coming Propheſied of.
And againe 97.
97 2 Chriſt hidden to them that periſh.
7 Of the falling of Idols under the Goſpel.
11 The bleſſing to come to the righteous hidden.
99 1 Of the tumults and troubles at Chriſts coming.
100 We are made new creatures, meerly of grace.
102 23 None cut off before their time appointed.
104 4 Of the Creation of Angels, omitted Gen. 1.

30 Spirits of all creatures by Maniches held parts of God.

107 3 Of the calling of the Gentiles, the Jewes rejected. Of Gods providence in all places, arguments.

4,6,5,&c. Gods proceedings in converting ſoules and ſaving.

104 1 A Propheſie, Judas the traytor, and malicious Jews.

27 Chriſt ſuffered by the will of God.

10 2 They are no good Chriſtians that ſerve God by conſtraint, or ſerving him, live wickedly.

7 Chriſts ſufferings propheſied of by a ſimilitude of drinking.

116 16 Scripture abuſed by a drunkard, and he lamented.

116 9 None perfect without infirmities in this life.

118 20 Chriſt the door, but by him onely the juſt enter.

27 The feaſt of Chriſts nativity pointed at.

127 2 The faithfull provided for without toyling.

6 To have ſpiritual children, the greateſt bleſſing, and a name written in heaven.

130 1 No praying for ſouls in Purgatory implyed here.

3 In forgiveneſſe, not our merit, lyes our comfort.

133 2 The love of Fryers ſhames the love amongſt others.

134 1 Three things in thoſe that can praiſe God acceptably.

138 4 The converſion of the Gentiles figured in Gideons fleece.

139 21 Of Saints the innumerable company.

141 5 The reproofes of the juſt, though ſharp, as oyle.

146 2, 3, &c. Ten Cauſes of praiſing God enumerated.

147 Seven cauſes more.

147 9 The Ravens young miraculouſly fed. The myſtery of the Ravens crying to God.

16 Of the ſnow, froſt, and ice, the myſtery.

148 3 Angels ſtirred up to praiſe for the Goſpel.

149 8 Converting Nobles, called binding.

PROVERBS.

C. V.

1 1 ALL the Proverbs reduced to Common-places.

2 Underſtanding and inſtruction, what. Betwixt wiſdome and prudence, the difference.

4 Who the ſimple be, and who the ſubtle.

5 What need we have; yea all, even the old, to learn alwayes.

7 How God is to be feared, that we may be wiſe. Feare filial begun in ſervile.

9 Many reaſons of childrens obeying mothers.

11 Foule wickedneſſes ſhall be diſcovered.

12,13,14. Enticements to evil confuted.

20 Covetouſneſſe, and every foule ſin, is unto death. When faithfull Preachers ſpeake, Wiſdome ſpeaketh.

22 Simple ones, ſcorners, and fools uncapable of good.

23 Turning from ſin, goes before ſaving knowledge. Such ſhall have the Spirit to keep them from crime.

24 Four wayes of Gods ſtretching out his hands.

2 2 By what meanes knowledge may be attained. Who can cry for it, and who not.

4 Digging for wiſdome in our owne ground.

8 Betwixt way and path, the difference.

11,12 Two ſorts of evill men to bee taken heed of.

3 10 Of paying tythes under the Goſpel

14 Faith and wiſdome, the greateſt of all riches.

2 15 Hereticke-teachers, commonly evill livers, the danger of ſuch. The crookedneſſe of evill wayes, and the end thereof.

19 Seldome any whoremonger turneth. Temptation by a whoriſh

riſh woman, of what force. From an Whore to an Idolater, an allegory.
20 *To follow the examples of the beſt, a ſheeps part.*
22 *The inheritance of the wicked from the devill.*
3 3 *Mercy and truth what, they muſt both be in us.*
3 5 *Not to truſt to a mans own underſtanding in divine things.*
8 *To fear God health, not to feare, dangerous.*
19 *Gods wiſdome in making the heavens, how many they be.*
27 *Againſt hindring from good temporall or ſpiritual.*
29 *The danger of enemies ſeeming friends.*
31 *The proſperity of wicked ſheweth a judgement to come.*
34 *The praiſe of humility, contrary, of ſcornfull pride.*
35 *The proud of their riches fools.*
22 *&c. The great benefits of wiſdome five.*
4 3 Solomon *the youngeſt of four ſons of* Bathſhebah. *In youth inſtructions make impreſſions, as waxe.*
5 *Wiſdome not attained without buying.*
8 *The way to bring wiſdome to us.*
18 *The righteous walke in light, the wicked in darkneſſe.*
20 *The benefit of daily reading the Scriptures.*
23 *Touching the keeping of the heart, notable things.*
25 *To look and go right on, what.*
27 *To turne neither to the right or left hand, what.*
5 11 12 *The dangerouſneſſe of harlots companies ſet forth.*
15 16 *&c. Of the love between man and wife.*
6 2 *What ſuretiſhip to take heed of. The ſuretiſhip of a Preacher.*
6 *What particular things to bee learned of a Piſmire.*
15 *Of winking with the eyes, divers ſignifications.*
16 *The hatefulneſſe of diſſention-makers amongſt brethren.*
27 *Arguments to diſſwade from looking upon a woman.*
32 *Againſt adultery, it is worſe then theft. Yet theft in the pooreſt, is ſinfull and deſtructive.*
33 *The puniſhment of adultery, death.*
7 4 *Between the eye and minde, the ſimilitude, in four things.*
26 *To keep company with light women, dangerous.*
8 8 7 *&c. The excellency of the word of God.*
1 8 13 *The evils hated by them that fear God.*
14 *Four ſorts of Rulers rule by Chriſt. Chriſt the wiſdome, being counſel, eſſence, underſtanding and ſtrength.*
17 *To get wiſdome, a man muſt love wiſdome.*
9 1 *Seven pillars of wiſdomes houſe, ſeven liberall Sciences.*
2 *Wiſdomes feaſt, that* Matth. 22. *wine mingled or wine poured out.*
8 *Of reproving ſcorners, their caſe ſet forth by compariſons.*
13 *Antichriſt ſet forth by the clamorous woman. Of ſimple ones there are two ſorts.*
10 1 *A ſon wiſe, or fooliſh, what his education ſhould be.*
2 *Riches of iniquity, ſo called.*
4 *The evils that come by idleneſſe.*
6 *Juſt commendations of the dead, not to be concealed.*
8 *Againſt ſuch as too ſoon preſſe into the Pulpit.*
9 *A well meaning man needs fear nothing, but the deceitfull may.*
12 10 *Of conniving at the ſins of children, or ſervants, the puniſhment.*
12 *How love covereth ſins, and what ſins.*
14 *To preach and write both, moſt profitable.*
16 *Of husbandry, the praiſe above trading.*
19 20 *Three vices of the tongue, and three commendations. Good ſpeeches compared unto ſilver, why.*
21 *Riches well got, are without ſorrow.*
25 *The prayers of the righteous, how far forth granted.*
32 *Why good words are called fruits, or parturitions.*

11 10 *Joy for the fall of the wicked, when good.*

11 29 *Againſt harſhneſſe in parents.*

30 *To heare Sermons, to eate of the tree of life.*

12 4 *Of the vertuous woman the praiſe, and contrary.*

5 *A judgement ſeat within every man.*

10 *Cruelty the character of a wicked man.*

11 *The doers of vaine exerciſes rejected. Husbandry and Merchandize compared. Againſt any one living in idleneſſe.*

18 *Againſt falſe witneſſes, and what witneſſes to be heard.*

21 *The juſt exempt from all evill.*

27 *Goods ill gotten, ſoone loſt againe.*

13 7 *Some rich, poor, and poor, rich:*

8 *Of riches, and poverty, commodities, and diſcommodities.*

10 *Strife about religion how appeaſed.*

23 *Of good Husbandry the great increaſe.*

14 1 *Good Huſwifery in women commended.*

6 *Againſt deferring of repentance.*

9 *Againſt rejoycing in ſin.*

12 *Good ſucceſſe proves not a mans way to be good.*

15 *Such as turne into new wayes, fooles.*

24 *Worldly goods, to ſome a crown.*

27 *None ſo valliant as he that fears God.*

29 *Of a wiſe man the embleme.*

39 *Againſt deſpiſing of the poore.*

15 2 *Againſt, and for eloquence in preaching.*

19 *Teaching evill to evil teachers three wayes.*

14 *Four ſorts of men likened to four, things.*

15 *Happines and unhappineſſe ſtands not in worldly things.*

26 *Againſt evill thoughts, they are abomination.*

16 1 *Gods aſſiſtance neceſſary in preaching.*

2 *To do good, and that with a good heart.*

11 *Some inſpirations in Kings, that ſeek the truth.*

12 *Such Kings ſit ſure, and are to be obeyed.*

31 *The old being righteous, venerable,* & contra.

32 *The praiſe of the patient, he is a King.*

33 *Of lots, lawfull and unlawfull.*

17 7 *Kings, above all others, muſt bee true of their word.*

8 *Againſt Judges taking of bribes.*

13 *Six degrees of goodneſſe.*

16 *A rich man a foole, that gives not gold for learning.*

17 *A true friend in adverſity, a brother.*

18 1 *In making freindſhip a caveat.*

15 *Of what force gifts are.*

17 *To confeſſe our unworthineſſe the way to be juſtified.*

19 *Unity amongſt brethren commended.*

22 *Betwixt a wife good and bad the difference.*

19 2 *Of knowledge the commendation, and againſt ignorance.*

3 *Conſtellations at ones birth, not the cauſe of evill,*

17 *Lending to the Lord implyes not a reward merited.*

22 *A poore man preferred before a lyar, though rich.*

23 *Of fearing God, three benefits.*

25 *To beware of other mens harms.*

27 *Not to heare ſuch as teach errours.*

20 5 *To hearken to, and learne of the learned.*

8 *Good Rulers are to heare cauſes themſelves.*

9 *A Boy ſhewing cruelty, puniſhed with death*

12 *An eare to heare is of God, not of*
2 *man.*
1 *Parents not to give away Lands before death.*

22 *Againſt revenging meditations.*

25 *Againſt Tithes taking away, or altering.*

27 *The Lord hath all things.*

21 1 *Kings turned from perſecuting Saints, to favour them.*

4 *Good things done by the wicked are ſins in them.*

6 *Of Lyars there are foure ſorts.*

16 *Of him that erreth from the truth, the danger.*

22 *In Warre, wiſdome is more then ſtrength.*

22 1 *The fourfold good that comes of a good name.*

3 *Of flying in time of perſecution, or plague.*

5 *The dangers of the wicked ſet forth by thorns and ſnares.*

6 *The rich abuſing his power over the poore, ſhall loſe it.*

12 *The Scriptures, the rule of righteouſneſſe, preſerved by God.*

16 *To give to the rich a fault, as well as to oppreſſe the poor.*

17 *To hear, and improve the word heard rightly.*

21 *A new exhortation to hearken to the charge of a father to his ſon.*

23 1 *Againſt gluttony and drunkenneſſe.*

5 *Goods ill gotten conſume all the reſt, as Eagles feathers.*

8 *At feaſts, all the talke not to bee merry, but ſome ſerious.*

23 *The truth how to bee bought and not ſold.*

33 *The evils of drunkenneſſe ſeven.*

24 7 *Neither the covetous, nor proud can be wiſe.*

12 *As men deale by others, ſo ſhall it be done to them.*

13 *The word and honey compared together.*

15 *The righteous by being caſt down, more ſtrengthened.*

17 18 *At the fall of the wicked to rejoyce, and to feare.*

22 *Againſt being given to change the King or Judge.*

24 *Righteouſneſſe in Judges praiſed by all men.*

25 1 *Many things of God hidden from us.*

4 *Wicked men put from about Kings.*

12 *Of what grace he is that heareth reproofe.*

16 *A falſe witneſſe as an arrow, maule, and ſword, why.*

20 *As Vinegar, and Nitre, the unfaithfull in time of trouble.*

25 *The word, as good news, refreſhing the thirſty.*

27 *To ſeek a mans owne, or the glory of others.*

28 *Licentious practice, and other ſinnes, lay one open to dangers, as a City, the wals broken down.*

26 1 *The evill that comes by honouring the wicked, or fooliſh,* v.8.

16 *The lyer in bed, conceited of his owne wiſdom in thus doing.*

23 *Under the colour of faire ſpeeches to make controverſie.*

27 1 *Againſt deferring repentance.*

3 *Between anger, wrath, and envy, the difference.*

5 *Reproofe better then flattery.*

8 *The danger of one going from his calling.*

10 *Old friends, and near dwelling, better then brethren.*

14 *Not to be puft up with friends praiſes.*

17 *Love unites friends, and the married, though ſometime falling out.*

18 *The diligence of ſervants about their maſters buſineſſe, their benefit.*

19 *The word as a glaſſe, wherein ones heart may be ſeen.*

21 *A man being praiſed, is tryed and ſhineth.*

26 *Paſtors ought to looke into the ſtate of their people.*

28 5 *The righteous underſtand all things, the wicked not.*

7 *Rich men wicked, not better then the poore godly.*

8 *What uſury is not and what it is.*

12 *Men tryed in time of wicked Rulers.*

16 *Profit the loadſtone of mens affections towards Prince or Prieſt.*

24 *Againſt children robbing their parents.*

26 *He that thinks he is ſo wiſe, that he needs no counſel, is a foole.*

29 4 *A good King the ſtability of the land.*

6 *The wicked as a bird in a ſnare, the juſt as one ſinging.*

8 *The people mutining againſt the Senate, appeaſed, how.*

9 *Of a fools behaviour, a wiſe man weary.*

11 *Againſt telling all that a man thinketh. Againſt raſh putting of ones ſelfe forth at the firſt.*

12 *It is as bad to hear lyes, and tales, as to tell them.*

13 *How God inlightens the ſimple, and cunning one.*

16 *The increaſe and growth of ſins, as ſinners multiply.*

27 *The wicked hated of the juſt, how*

30 1 Agur *the ſon of* Jakey, Ithiel *and* Ucal, *why* Salomon *is called.*

4 *A propheſie of the ſon of* God. *The myſtery of the Trinity.* Salomon *upon his repentance reſtored, if theſe were his words, as is moſt probable, and therefore I retract that,* 1 *King.* 11.

30 6 *The word of God pure, nothing to be added to it.*

7,8 *The ſins of the rich, and of the poore.*

10 *Againſt exaſperating the rich, againſt the poore.*

15,16, *In two things, the covetous the Horſleeches two daughters. Of the covetous there are four ſorts.*

17 *The Church or Preacher as thy mother, the Word as thy father, not to be for any thing mocked therefore.*

20 *Incontinencies, though unſeen of men, knowne to God.*

21 *Againſt the pride of Subjects reigning as Kings. The intemperance of the rich and full. A womans uſurping over her Husband, the pride of a Maid marryed to her Maſter.*

23 *The fleſh prevailing againſt the ſpirit, as a ſervant ruling. A ſenſuall King, or following the counſell of the worſt. A Commonwealth, hating and rejecting her King.*

25 *As the Piſmire, to labour, and in time, and for the ſoule. Faith in Chriſt, unity in heart, and skill commended to us in the Conyes, Locuſts, and Spiders.*

29 *Wiſdome and courage commended to us in the truth.*

31 4 *Againſt drunkennes, and drinking wine in Princes, Miniſters, Maſters, and all others in their youth.*

6 *Wine to be given to cheare the heavy hearted.*

15 *Againſt womens lying in bed long, and idleneſſe.*

23 *Rich Apparrell may be uſed by Magiſtrates. Faith and charity a double cloathing.*

ECCLESIASTES.

C.V.

1 2 *WHy all things, good at the firſt, are called vaine.*

3 *Labour vaine, and profitable.*

4 *The Earth how ſaid to continue for ever.*

5 *Mans birth and death ſet forth by the Sun.*

8 *A Philoſopher, whence hee had his name. Felicity ſtands not in all knowledge here.*

9 *Of Gods making more worlds, divers conjectures.*

18 *By knowledge ſorrow increaſed, how.*

2 13 *The wiſe and fool that dye alike, who.*

3 18 *Man like a beaſt in five things. The wicked onely dye as beaſts.*

21 *The immortality of the ſoule,*

4 4 *What living men, worſe then the dead. An enumeration of ten vanities.*

9 *Of the marryed eſtate, the comfort. Of concord amongſt brethren, the force.*

13 *Of Fooliſh Kings coming to miſery, ſome low ones advanced.*

5 5 *Vowing not unlawfull under the new Teſtament.*

7 *The mouth cauſing ſinne three wayes,*

11 *Increaſing of worldly goods, no benefit.*

13 *Of the rich, the danger.*

6 3 *To want a buriall according to ones quality.*

9 *Againſt new revelations or lights*

7 1 *The happineſſe of the dead in the Lord.*

2 *What ſorrow commendable, & why.*

9 *The former times better then theſe,*

12 *Againſt giving to be prayed for after death.*

15 *Righteous men much, who are.*

17 *A very few righteous either men or women.*

8 1 *To know the interpretation of the Scriptures, wiſdome.*

2 *Againſt tyranny in Kings, and rebellion in Subjects.*

12 *Sinners living is nothing, they are dead.*

14 *Comforts of the righteous ſuffering.*

9 1 *Salvation not uncertaine to him that ſhall be ſaved.*

10 *Not to deferre receiving the Lords Supper.*

17 *Moderate ſpeaking more effectuall then loud.*

10 5 *The wiſe as Princes, the fooliſh as ſervants.*

9 *Kings how they bring ruine upon themſelves.*

11 *By back-biting, three hurt at once.*

14 *Our words ſhould be few, of ſpeaking two rules.*

20 *Great ſinnes ſtrangely revealed, though ſecret.*

11 1 *Almes to be given to whom, and to whom not.*

3 *Miniſters as clouds ſending down raine.*

12 2 *Old men want light to ſee the narrow way of life.*

9 *Teaching by writing as well as ſpeaking.*

CANTICLES.

C.V.

2 15 *Hereticks incorrigible to bee baniſhed.*

3 4 *To go to Church, to finde Chriſt, neceſſary. The Jewes ſhall be converted by the Gentiles.*

7 *The ſafety of every faithfull perſon.*

4 1 *The Church of the Jewes converted moſt glorious. Whether womens haire may be ſeen or not. What hearers are the Miniſters ſhame.*

7 *The faithfull without any ſpot, how ſaid to be.*

8 *The Churches deliverance from heathen perſecutors, and popiſh, propheſied of.*

13 *Adding to the Church a reſtoring to paradiſe.*

16 *The ſpirit of God both as the north and ſouth wind.*

5 6 *To defer repentance dangerous to the beſt.*

7 *Sinners to ſuffer by Church cenſures.*

10 *Chriſt ſaid to be white & red, why*

12 *The Scriptures full, and all-ſufficient alone.*

13 *The joy that ſhal be at the Jewes converſion.*

7 9 *Good hearers talke of the Sermon being heard.*

10 *Of preaching the Goſpell amongſt the Gentiles.*

8 6 *Of the love of Chriſt, the ſigns.*

8 *The* Americans, *and* Chinans *ſhall be converted.*

FINIS.

Pp.7.20

A COMMENTARY
Upon all the
PROPHETS
BOTH GREAT and SMALL:

Wherein
The divers Tranſlations and Expoſitions both
Literal and Myſtical of all the moſt famous Commentators
both Ancient and Modern are propounded, examined and cenſured, for the ſingular benefit of all that be ſtudious
of the HOLY SCRIPTURES.

By *JOHN MAYER* Doctor of Divinity.

2 PET. 1. 19, 20.

We have alſo a more ſure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts: Knowing this firſt, that no Prophecy of the Scripture is of any private Interpretation.

LONDON,
Printed by *Abraham Miller* and *Ellen Cotes*, 1652.

~~Pp. 7 20~~
29.4.21

ROBERTUS METCALFE
S. T. D.
Vir pius, doctus, integerrimus,
Beverléæ in *Brigantibus* ortus,
Hujus Collegii quondam Socius:

Indè
Linguæ Sanctæ Profeſſor publicus:
Tandem
Collegii *Trinitatis* Promagiſter:

Bibliothecæ huic inſtruendæ
Centum libras Teſtamento reliquit,
quibus empti, Hic & Alii.
Anno Dom. 1653.

Collegium Sancti Iohannis Evangelistæ
in Academia Cantabrigiensi 1700

TO MY HONOURABLE BRETHREN the *Filomathons* of the Clergie OF THE CHURCH of *ENGLAND.*

TO *whom can the Prophets more properly belong then to the ſons of the Prophets, the Lords Clergie, or choſen ſingularly from amongſt many Brethren, to miniſter immediately to him in his Sanctuary? But if the Reader ſhall marvel, why I put this Title* (My Brethren) *upon you, I would wiſh him to have recourſe to* 1 Tim.5.17. The Presbyters or Elders that rule well are worthy of double honour, eſpecially they labouring in the Word and Doctrine, μάλιϛα οἱ κοπιῶντες ἐν λόγῳ ϗ διδασκαλίᾳ, *although the world now ſaith, the moſt contemptible of all other ſorts of men; and ſome moſt audacious Prognoſticators of late, call them a company of prating Prieſts, and an Antichriſtian Miniſtery, becauſe exclaiming againſt their Heatheniſh Aſtrological Art, by all the moſt godly and learned Theologues that ever have written, and cried down as* Ars nugatoria, *becauſe the main ground hereof, the Poſition of the heavenly Bodies in their various Aſpects and Houſes, is only imaginary. And Aſtrologers never hear or reade any thing ſpoken well, but alwayes ill of them by the Prophets of old, whoſe word we know, is a* ſure word, *whatſoever the Aſtrologer boaſtingly prateth of his being for his skill of more worth then all* Sion-Coledg, *but they ſhall one day anſwer to God for this their* Rabſhakeh-*like language againſt his Angels; whenas* Michael *the Archangel durſt not bring a railing accuſation againſt that evil Angel the Devil of hell, as* Jude *teſtifieth. And for the Commonalty of this Land, who joyn in the ſame ſinne, as they are blindely lead by a new generation of Preachers, I would wiſh them to look into* 2 Chron.36.15,16. *where the miſerable end to which the* Jews *came by the* Caldees *is aſcribed to this,* That they mocked Gods meſſengers, and deſpiſed his words, *&c. But to return to the Text alledged, hereby it is manifeſt, that ſuch as vilifie the Miniſtry of Chriſt, as hath been ſaid, or combine together againſt them to deprive them of their dues, oppoſe God in his Word, ſtanding for the honouring of them with double honour, which what is it, but The honour of eſtimation as it is ſet forth,* 1 Theſ.5.13. That ye highly eſteem of them that labour in the Lord for their works ſake. 2. *The honour of maintenance, as in the next verſe,* Thou ſhalt not muzzle the mouth of the Ox that treadeth out the corn; and the labourer is worthy of his hire; *whereby if it ſhall be thought ſome ſtipend only can hence be proved to be due unto them, this is checked* Gal.6.6. Let him that is inſtructed make him that inſtructs him partaker, or communicate to him in all good things; *and if in all, then ſurely he that imparts but a little towards the rai-*

Culpep.per Lilly.

2 Pet.1.19

Jude epiſt.

ſing of a mean ſtipend, fulfilleth not Gods will; but if he giveth Tithe of all his increaſe, as God of old ordained it ſhould be done to the Levites, which ſerved at the Altar, he doth fulfill it, as may alſo be further gathered from 1 Cor.9.13. as they that ſerve at the Altar partake of the Altar, and they that miniſter about holy things live of the Temple; ſo God hath ordained, that they who preach the Goſpel ſhould live of the Goſpel, which is a compariſon added to many others made before taken from Oxen, Souldiers and Husbandmen, Shepherds, Herdſmen and Planters, leſt it ſhould be thought, that as all theſe have ſtipends for their labour; ſo nothing elſe is hereby meant, but that Preachers of the Goſpel ſhould have ſtipends; but that it was not neceſſary to give them Tithes, as the Levites of old had: for againſt this it is ſaid, as they, ſo theſe muſt live of Tithes and Offerings; for why doth the Apoſtle add this compariſon to all the reſt, but particularly to denote, what the Preachers maintenance ought to be, of which he had ſpoken before only in general? And if yet there be any doubt hereof, conſult with Heb.7.4,6. where Abraham the father of the faithful is ſaid to have given Tithe to Melchiſedeck the Prieſt of the most high God, thus doing him the greateſt honour that could be, as hereby intimating, that he was greater then he; and that being by him bleſſed after that he had done ſo, he was bleſſed indeed, and in his example teaching all the children of Abraham that would be bleſſed to do likewiſe, and ſo is confirmed that of Mal.3.8,9,10. Bring all your tithes into my houſe, and I will pour out a bleſſing without meaſure, &c. And how a Nation ſhould look for Gods bleſſing, and not rather for his curſe, as is there ſaid, that takes Tithes away, I cannot tell. In Germany and the Palatinate, what judgements followed after the taking away of them, who is ſuch a ſtranger in Iſrael as that he knoweth not, although Miniſters had good ſtipends allowed them? For if part goeth to other men, as it muſt, if put into Treaſurers hands, and leſſe be paid then the full value to Gods choſen Tribe, God is robbed of part, and his Ordinance is tranſgreſſed,
Lev.27.31 which is, that if any man would redeem his Tithe, he muſt adde a fifth part thereunto. Laſtly for further proof, that the old Ordinance of God herein is ſtill of force, appears, becauſe that when all Ordinances ceremonial are ſhewed under the Goſpel to be repealed, Circumciſion, ſacrificing, divers waſhings, counting ſome meats unclean, and Sabbath-dayes; nothing is ſaid in any place of the repealing the Ordinance of Tithes.

Touching the Elders, ſaid to be worthy of this double honour, they are much miſtaken that from hence infer two ſorts, Ruling Elders, and Preaching Elders; for the very reaſon yielded v.18. ſheweth, that none other Elders are meant but Preachers, becauſe the Church of God was never charged with maintenance giving to any other but them; Neither is it any where ſpoken of the
Act.14.23. Chap.6. 1 Tim. 3. Tit.1. ordaining of them, as of preaching Elders, yea and of Deacons alſo; therefore if there had been any ſuch Officers in the Primitive Church appointed by God, the ordaining of them ſhould not have been paſſed over in ſilence any more then of Biſhops and Deacons; ſo that if there were any in after times, as ſome gather
SMECTYMNUS out of Ambroſe, they were not ſet up by God, but by men; unleſs it ſhall be thought that Deacons had alſo the name of Elders and Rulers, becauſe they ruled in matters concerning the poor. And thus both the diſtinction of Elders imagined firſt by Calvin, into two ſorts, Ruling and Preaching, is taken away: and 1 Cor.12.28. brought to prove Governments beſides theſe of Paſtors and Teachers, is anſwered, Thoſe Governments were none other but Helps, ſuch as the Deacons were

to the Apoſtles and Paſtors, to denote which they are placed laſt of all others, and put to helps by appoſition, as being the ſame. And for Rom. 12. 8. He that giveth, let him do it with ſimplicity; he that ruleth, with diligence; that ſheweth mercy, with chearfulneſs; *no other Officer can be found here, but the Deacons, who was made the inſtrument of diſtributing the Churches treaſure to the poor, and ſet to rule over and order them, that every one might work what he or ſhe was able, and none might eat the Churches bread living in idleneſs, which is alſo prohibited,* 2 Theſ. 3. 10. *and the ſame in doing theſe things faithfully and carefully, are ſaid alſo to ſhew mercy, and theſe now are Overſeers of the poor, being changed often, and made without Ordaining, contrary to the firſt Inſtitution; and the Office of a Deacon, where any ſuch Office is, it is turned into a Degree to the Miniſtry. And thus much touching imaginary ruling Elders, to ſatisfie all that will be ſatisfied.*

Matth. 16. 16.
Matth. 18. 18.
Joh. 20. 22

Touching the Preaching, they had both the Keys committed unto them, being the Enſign of Government, and were encouraged in uſing them, and as the ſeventy two Elders joyned of old with Moſes, *had ſome of his ſpirit put upon them to inaugurate them to the governing Office, ſo had they when Chriſt breathed upon them, and ſaid,* Receive the holy Ghoſt, whoſe ſins ye remit, they are remitted, *&c. And therefore not only the prime Preachers, called Apoſtles, but all preaching Elders are called Rulers,* Heb. 13. 7, 17, 24. *amongſt whom, although ſome may be ſuperiour to others, yet others ought to have a ſtroke in the Government together with them, as Aſſiſtants, otherwiſe how are they called Rulers?*

Neh. 8. 8.
2 Tim. 2. 15.

Now for the laſt words, wherein theſe Rulers merit of honour chiefly lieth, chiefly they labouring, *or becauſe they* labour in the Word and Doctrine, *which words if they be ſupplied thus, will make this ſenſe plain, and that one ſort of Presbyters only is ſpoken of, chiefly they are worthy of double honour for their labouring,* &c. *To labour in the Word, what is it, but in reading to give the true ſenſe of all parts thereof, that the hearer may hear and underſtand the moſt obſcure paſſages thereof, ſo farre forth as any Expoſitors old or new have given light thereunto, or by ſtudy can by the Preacher with their help and prayers be attained? as* Ezra *is ſaid to have read and given the ſenſe, and* Timothy *is bidden* ſtudy to ſhew himſelf a workman, that needeth not to be aſhamed, dividing the word of truth aright, *that is, ſhewing thoſe places to be myſtical that are, and the myſtical ſenſe thereof, and which are to be underſtood according to the letter, which are figurative, and which not, and freeing the truth every where from falſe gloſſes put thereupon, thus giving ſincere milk to nouriſh, and not corrupt to poiſon the hearer. A great and neceſſary task, but for the labour that belongeth to it too commonly bawked: what the excellency of him is that ſtudieth thus to do, yet appeareth by that which is ſaid,* Job 33. 23. An Interpreter is one of a thouſand, *and therefore this ſhould prick us on to this ſtudy, and to conſtancy herein, and in the practiſing of this faculty I have known ſome to have been theſe many years, but alas they have been, and are ſtill too few even of the learned that labour this way, and ſome without labouring expound ſo, as that it may be ſaid, as good never a whit as never the better. By conſtantly going on in this way in a few years, ye may make your auditours acquainted with the ſenſe of the greateſt part of the Scriptures, which otherwiſe by your Doctrine they ſhall never come to know in all your life time, although ye ſhould attain with* Socrates *to eighty years of age, or with*

Iſocrates *to ninety. If it be objected, The Prieſts then did nothing elſe but expound.* Sol. *If they did not, yet by this place the doing of both is commended to us, and in Chriſts example,* Luk.4. *and in* Peters *Act.*2. *and in* Pauls Heb.7.8.9.10. *To labour in Doctrine, is in raiſing Obſervations out of the Word, firſt expounded, and hence arguing to the convincing of gainſayers, reproving, exhorting, and threatning, and comforting as occaſion ſerves, preferring rather to edifie the hearers hearts, then to tickle their itching ears, not ſparing the greateſt for fear or hope, as the Prophets did, not even Kings or Captains living in ſinne; as the Phyſician to whom the Kings ſon is committed to be cured, ſpareth not to give him bitter pils for any diſpleaſure that he takes thereat: for it is his healing that he intends, and not the pleaſing of him, becauſe that if through any default in him he dieth under his hand, ſuch a Phyſician ſhould incurre the danger of his life; as the King of the* Perſians *is ſaid to have done to* Manes *the Authour of the* Manichean *hereſie, undertaking to heal his ſick ſon by his prayers, who died under his hand: So if the Preacher, the ſpiritual Phyſician, that he may pleaſe and not offend, doth ſo, that any ſon or daughter of the King of Heaven, dieth by his default, he will cut him off as a traitor by a terrible death. And that young Students in Divinity may the more readily attain to the faculty of rightly expounding the holy Scriptures, and other Theologues of more years, who for want of improving their time well hitherto to get this theological knowledge, are too defective herein, might be henceforth furthered more then they could hitherto be by reading any one Author whatſoever upon the whole Book of God, conſiſting of the Old and New Teſtament, I have by Gods ſingular aſſiſtance and enabling me the leaſt of many of my Brethren, done and brought to a full period this great Work, even beyond my ſtrength, being alwaies valetudinarious, travelling herein no leſs then thirty four years. In all which time I have not ſpared for any pains in peruſing all the beſt Expoſitors, both old and new, that have written before me; ſo that I think there is ſcarce any thing of worth in any of them that might make for illumination in every particular that hath eſcaped me. And in this long tract of time, although I have been encountred with a thouſand Headaches, and ſome other grievous maladies, yet I have not been without Joy of the light ariſing and encreaſing in my underſtanding mixed with my ſorrows, and making them to ſeem light unto me. Now what is my requeſt unto you (my learned Brethren) but that none of you would prejudge theſe my Works, as ſome are apt to do, not once vouchſafing to reade them, as deeming them to be ſuch as contain nothing but what they have met withall in other Expoſitors before, for if I had only made a collation of divers, as* Marlorat, Lippomannus *and* Thomas Aquinas *have done,* Nihil egiſſem, niſi quod prius factum fuiſſet, *although to do this by adding more lights alſo, could not but be acceptable for the uſefulneſs of it to the frequent Practitioner in Divinity. But before ye judge reade all or upon ſome Book thorow, and then I doubt not, but that ye will be ſo fully ſatisfi'd and end with ſuch pleaſure-taking herein, that ye will cry out as* Bernard *touching the holy Scriptures, as they are barely in themſelves, but much more preſented with multifarious Expoſitions,* Scientia ſcientiarum omni pane ſuavior, omni melle dulcior, omni vino hilarior.

Now before I conclude, that nothing may be wanting which I have ſince met withall, which might ſeem to enlighten the Reader further in ſome paſſages of the Prophets now ſhortly to be accompliſhed, I have thought good to propound a new Interpretation upon Ezek. 37, 38, 39. of an anonimous Authour, who will have by Gog and Magog, with their innumerable Armies there ſpoken of the Turks and Tartars to be underſtood, as alſo Revel 20. againſt theſe an Army ſhall be raiſed up out of dead and dry bones, ſpoken of Chap. 37. that is, the Jews when they ſhall be converted to Chriſt, which ſhall be within a few years after Romes and the Popes overthrow, which ſhall be Anno Domini 1666. according to Revel. 13. where the number of the Beaſt is ſaid to be 666. the number of a 1000 being cut off for brevities ſake, as we uſe to ſay of the Spaniſh invaſion 1588. 88. and of the Gunpowder treaſon 605, not mentioning the number of 1000, and this is ſaid to be the mark of his name, not only becauſe this Myſtery of iniquity ſhall then have an end, but alſo becauſe it began an. 666, or thereabout, Pope Vitalian ſetting up the Latine Service in all Churches at that time, contrary to 1 Cor. 14. And if the Kingdom of Antichriſt ſhall then have an end, the great offence of the Jews being taken away as it then ſhall, viz. Image-worſhipping, againſt which they have been as zealous ever ſince the Babyloniſh Captivity, as ever they were prone unto it before, it is very probable, that they ſhall ſoon be converted that now live amongſt Chriſtians in theſe Weſtern parts of the world, and not long after all the reſt of the ten Tribes, which were ſometime placed in Haba and Habor of Aſſyria, and in the Cities of the Medes. All of them are ſpoken of as dead and dry bones, becauſe being dead ſo long ago by ſin and infidelity they hitherto continue ſo, for which both Dan. 12. 3. it is ſaid of the Jews, Many of them that ſleep in the duſt ſhall awake; and Paul cals it life from the dead. For the time when this ſhall be, the fore-named Authour out of Grebner the famous Swevian Aſtrologer ſaith, that it ſhall be anno 1679. and anno 1684. then the Jews and Iſraelites ſhall return, and reinhabit the Land of Canaan, their bounds being enlarged more then ever in the time of the greateſt Kings that ever reigned amongſt them, according to all that God promiſed by Moſes, but was not all fulfilled in Joſhuah his time by reaſon of their ſins, but then ſhall according to Obadiah his Prophecy, verſ. 17, 18, 19. &c. Of this their turning alſo ſee Hoſ. 3. 4, 5. Zech. 2. 2, 3, 4. &c. Chap. 14. 7, 8, 9. &c. to the end, Mich. 7. 15, 16, 17. Iſa. 2. 2. and of the houſe of God then to be re-built farre greater, implying larger bounds, Ezek. 40. 4. to the end. The Turks and Tartars then ſet forth under the names of Gog and Magog, ſhall with very great Armies go and fight againſt them in the holy Land, and be deſtroyed in ſo great numbers that they ſhall be a long time in burying them, and a far longer time in burning their ſpears and arrows, &c. making of them fewel for the fire ſeven years. But touching the year when this ſhall be done, the foreſaid Authour is ſo variable, that I think what is ſaid hereof is meerly conjectural; and the rather, becauſe our Lord being asked, When he would reſtore the Kingdom to Iſrael, anſwered his Apoſtles, It is not for you to know the times and ſeaſons, and if not for Apoſtles, verily not for Aſtrologers in theſe times, whatſoever they boaſt of their ſeeing things to come in the book of the ſtars, the Scripture fore-telling that they ſhall be, and they by their Art finding out when; and one in particular touching the Papacy, that it ſhall ſuffer greatly in the year 1654, yea and an. 1655. the fatal Cataſtrophe thereof. But one more skilful then he, That the Pope ſhall not fall till 1666, as I have already ſhewed, and the Jews ſhall begin to be converted thirteen years after, thus protracting the time ſtill unto anno 7810. Another whoſe Prophecy was found in the ſtudy of Juſtus Lipſias, ſaith thus,

2 Kin. 17. 6.

Rom. 11. 15.

Act. 1.

Culpepper.

Poſt mille expletos à partu virginis annos,
Et poſt ſexcentos rurſus ab orbe datos,
Nonageſimus octavus, mirabilis annus
Ingruet, is ſecum gaudia lœta feret.
Corruet hoc anno Turcarum inviſa propago:
Roma, tuum in libris fabula nomen erit.
Omnia tunc ibunt mundi ſurſum atque deorſum
Imperia, ut populos ſceptra novella premant.
Utque ſuum cunctas verbum diffundat in oras,
Chriſtus & imperitet nomine ubique ſuo.

And another Prophecy written in Hebrew ſaith, This nameleſs Author was found in parchment wrapped in lead in the form of an Heart under the ground in the Church of St Dennis *in* France *anno* 1616. *by the Sexton digging for the erecting of a Monument for the Lord* Teligni. *He gave it to the Popes Nuntio, from whom it came to the Cardinal of* Bruges, *and from him to* Lewis 13. *King, the numeral Letters ſetting forth divers years of our Lord, being placed all along on the ſide thus,*

Anno Chriſti
1661. Obruit Italiam ſævo Mars impius æſtu.
1665. Unica ſint Chriſto Paſcua, Campus, Oves.
1666. Totum operit mundum terror & ira Dei.
1667. Pauci Jehovam venerantur.
1678. Inclitus exurgit factis heros.
1686. Europa tremit, Aſiam urget metus.
1693. Generalis terræ motus ruit.
1699. Agnoſcunt omnes gentes Deum.
1700. Flumina ſiccantur ubique.
1710. Paſtor & Eccleſia unica.

1 Chron. 12.32. *Thus the conjecture of this Aſtrologer falleth to the ground, and either he muſt not be one of the Wiſe-men of* Iſſachar, *that knoweth the times, and of ſo great worth as he ſpeaketh of, or elſe the credit of others both Aſtrologers and Prophets before him, famous for their Prophecies and Predictions, muſt be crackt. And for the underſtanding men of* Iſſachar, *whom he thinks to have been of his own profeſſion, when he ſhall make it appear, that there was a company of Aſtrologers of the people of God in thoſe uncorrupted times, I ſhall believe him: but till then I ſhall hold them to have been only rarely ſtudious of the will and word of God, and diligent hearers of* Samuel *the Prophet, who foretold that* David *ſhould be King, and to this end annointed him. For it is only ſaid, That* they underſtood the times and what Iſrael ought to do, *that is, according to Gods will in receiving him for their King, and living under him in the fear of God, to promote which* David *ſet himſelf with his whole heart. There were others alſo doubtleſſe many in thoſe dayes, who did the like, but the Tribe of* Iſſachar *was ſingular in this, that all their Elders were not onely as Rulers but Teachers of piety to all their brethren of that Tribe, and herein prevailed ſo farre, that when the Heads of other Tribes are ſaid to have brought with them certain thouſands, it is ſaid of theſe, that all their brethren were at their command, and therefore are not numbered, as the reſt be, intimating that piety ſo farre prevailed with them, that they in obedience to Gods will came all, not a man of them being excepted, whereas of other Tribes ſome only came, and others ſtayed at home. Of* Iſraels *not knowing the times; thus the*

Lord ſpeaks by Jeremiah *by way of reproof,* Jer. 8. 7. *and* Luk. 19.44. *they are by Chriſt threatned likewiſe, becauſe they knew not the time of their viſitation. But of knowing the times as Aſtrologers take upon them to know them, it is more* Manaſſeh-*like,* 2 King.21.6. *who is ſaid to have obſerved the times, and to his further diſgrace, to have conſulted with wizzards and familiar ſpirits, then* Iſſachar-*like: which I ſpeak not againſt looking at the ſigns of heaven yet, to be warned either by this to come* March 29, *or that greater to come* An. 1654. *when the whole body of the Sun ſhall be eclipſed above two hours, becauſe theſe are fearful ſigns of grievous judgements; or at blazing ſtars, when they appear, or burnings, or other terrible ſights ſhewing themſelves there, as over* Jeruſalem *before the deſtruction thereof, for theſe are immediately given by God, ſummoning to repentance, that the evils to come may be prevented. But from conſtellations for any man to take upon him to foretell that the Clergie ſhall go down, and that the people ſhall be ſo knowing, that they ſhall need no more teachers, but every one ſhall be taught of God, is ſo far from acting the part of a wiſe man of* Iſſachar, *that it is turning ſuch as we call in deriſion* Wiſeacres: *The meaning of* Joel *being nothing leſs then what he would wreſt it to, as I have ſhewed in my Expoſitions. And therefore I would adviſe them, (if they give not more heed to the books of* Ptolomy, Haly *and* Albumaſar, *then of Prophets, Apoſtles and Evangeliſts, as this man would not be thought to do, as ſeems by his frequent alledging of the Scriptures;) to do as ſome exerciſing curious Arts, are by the Evangeliſt* Luke *ſaid to have done,* viz. *confeſs* Act.19.19 *their works, and burn thoſe books, whereby they are ſo faſcinated, as not to obey the truth, which ſaith,* The ſecret things of the Lord belong to the Lord, Deu.29.29 but his revealed to us and our children. And be not wiſe, *ſaith* Paul, above that which is written; *And to be moved the more, ſee* Iſa.47.13. Jer. 10.1. *and this Commentary thereupon.*

To return again from this digreſſion: What times God hath appointed to do the ſtrange things before-ſpoken of, I confeſs yet we may lawfully ſearch into ſo far as he hath given us any light thereinto in his holy word. For he hath not only foreſhewed great judgements and great deliverances, all things being firſt diſordered, and then put into a better order again, and more durable then before; but ſomewhat touching the time how long ſuch confuſions and impious doings ſhall laſt, his people being without King, Prieſt, or Sacrifice, or Ephod, *as* Hoſea Hoſ.3.4. *ſpeaketh, and addeth, That it ſhall be to the later dayes, when they ſhall return and ſeek the Lord and* David, *that is Chriſt of the houſe of* David *their King.* Verſ.5. *And* Daniel *ſaith,* In the dayes of thoſe Kings, God ſhall ſet up a Kingdom Dan.2.44. that ſhall never have end, and it ſhall break in pieces and deſtroy them; *whence it is apparent, That the Kingdom of Chriſt, which he will rule by his peculiar people of* Iſrael, *ſhall both be all over the world, and to this end they muſt be converted, and that whilſt the laſt Monarchy of the four, that is, the Roman ſtandeth, and their converſion muſt be* Romes *deſtruction, and of all other Kingdoms alſo, which were ſometimes appendices thereof, or of any of the other three Babylonian, Perſian or Grecian, there being no Kings any more over any of them, but the Saints ſwaying the Scepter in them all; of which Saints, that is, convert Jews and Iſraelites, it is ſpoken again* Dan.7.18,27.

Now for the time more particularly when this ſhall be done, we muſt look into Dan.12.11,12,13. *where the time from the ceſſation of the daily Sacrifice is ſaid to be* 1290 *dayes, that is, ſo many years, as is not unuſual in holy Scripture* *to ſet times forth, both in* Ezekiel, *where it is expreſſed, a day for a year; and* Hoſ.3.3. Many dayes for many years. *Hereby then 1290 years are meant from the ceaſing of the daily Sacrifice by ſome thought to be meant of the time when the City and Temple were deſtroyed by the Romans* An.Dom.71. *for experience hath taught the contrary long ago, becauſe that this number being put to 1290, the total will amount but 1361. Therefore another beginneth the reckoning* An.363. *or thereabouts, when* Julian *the Apoſtata exhorted the Jews to ſacrificing again, as of old they were wont to do, and they replying, That they might not ſacrifice, but at the Temple in Jeruſalem, he licenced them to go thither and re-build their Temple, and to ſacrifice there, only to confound Chriſtians, who were confident from the words of Chriſt, That till the Jews converſion it could not be. The Jews then in great multitudes went thither to re-build it, that they might there do ſacrifice daily, as was in the Law appointed; but they were ſoon deterred from this attempt by an earthquake, not only caſting down in the night what they built in the day, but alſo making the earth to vomit up the old foundation thitherto lying hid in the ground: So that now was firſt fully accompliſhed the threatning of our Lord,* That a ſtone ſhould not be left upon a ſtone, *and their renewed hope of ſacrificing here again was quite taken away. And if from hence we reckon putting to 1290, we ſhall come to 1653, or thereabouts. So that we may now upon very good ground very ſhortly expect ſomewhat to be done as touching the Jews converſion; and whereas he is ſaid to be bleſſed that attaineth to 1335, if we adde this number of years to 1653, being 45. the total will amount to 1698, the very time before-ſpoken of: ſo that in 45 years after the firſt beginning of* Romes *overthrow, and of the converſion of all Iſrael, both they that live amongſt Chriſtians, and in remoteſt parts, and all other Nations that yet are Heathen, and know not Chriſt, ſhall be converted to the faith, and then ſhall be the time of the univerſal peace propheſied of* Iſa. 2. *and* ch.11. *before which nothing but wars, and Nations fighting againſt Nations, and ſome making inteſtine wars amongſt themſelves, is to be expected; and of theſe the two great eclipſes of the Sun now at hand, and divers more, as one ſaith, after them to* An.1653, *are the ſigns. Now that that Prophecy of* Daniel *is not to be reſtrained to the time when* Antiochus *his rage had an end put unto it, but belongs to that which ſhall be done about the end of the world, appears both by the riſing out of the duſt, ſpoken of* Dan.12.3. *that is, the riſing of the Jews, when the life of grace ſhall enter into them, otherwiſe called the Spirit,*Ezek.37, *(for both as I take it ſet forth the ſame thing) and from* Dan. 12.4,5. *where it is ſaid to be ſealed up to the end, when knowledge ſhall be encreaſed, that is, the knowledge of theſe things, which were as a book ſhut up and ſealed in times paſt under the Old Teſtament, and a long time under the New, although revealed to inſpired Apoſtles* Paul *and* John, *but not to many more, till of late, which was the cauſe that the ancient Doctours of the Church conjectured that the Antichriſt ſhould be one ſingular Perſon, and not a ſucceſſion of proud ſuperſtitious men uſurping all Authority in the Church of Chriſt, the contrary to which is now by many clearly known.*

Touching the ſtate of the Church which then ſhall be, becauſe it is ſaid, The daily ſacrifice ſhall ceaſe till then, but then the Temple ſhall be built again more ample then ever before Ezek.40.41,&c. *and they ſhall have a Prince,* Ezek. 45.7.c.46.2. *and ſacrificing of a Lamb every morning,* ver 13,14. *it may be be conceived, that the Monarchy of the world ſhall not be ſo in the Saints hands,* *but that they ſhall have one Head and Prince to reign over them, and that in the Temple, which then ſhall be re-built, there ſhall daily be communions of the body and bloud of the Lamb of God, Chriſt Jeſus, which are ſet forth by the name of Sacrifices, becauſe that hereby that all-ſufficient Sacrifice is repreſented, and to the faithfull exhibited to be fed and feaſted withall. There are alſo that gather the time, when theſe things ſhall be, and the Turkiſh Empire ſhall have an end put thereunto, from* Rev.19.15. *where it is ſaid, The four Angels, who were bound at the river* Euphrates, *were looſed and prepared for an* hour, *a* day, *a* moneth *and a* year, *a day being put for a year, a moneth conſiſting of* 31 *dayes for ſo many years, a year of* 336 *dayes for ſo many more, which being put together, make* 398, *and theſe being added to* 1300, *when the* Ottoman *Empire of the Turks began, we come to* 1698, *as before, when the Turks ſhall be utterly deſtroyed, as hath been before ſaid.*

By all which it appears, that not the ſtars, but the holy Scriptures give us ſome light into the times, when theſe great and long expected things ſhall be brought to paſs; with which I having now done, return to you again (my beloved Brethren) upon whom I would not that theſe phantaſtical ſelf-conceited ſtar-gazers, or other malevouſly affected Coridons, ſhould have their expectations of your being put down, fulfilled; it ſtanding more with the piety of a religious Parliament a thouſand times to put this curſing new-upſtart company down, though fawning and adulatory towards them, then Gods Prieſts, that be διδασκάλικοι *and* ἅγιοι, *although oppoſite to them in ſome of their wayes, becauſe it is ſaid,*
Touch not mine anointed, and do my Prophets no harm: *And again* Pſ.105.15
when Hoſea *would ſet forth wickedneſs come to the full, he ſaith,* This people Hoſ.4.4.
are as they that ſtrive with the Prieſt; *and again of the Tribe of* Levi, *of*
which the Prieſts were, Bleſs Lord his ſubſtance, and accept the work of his Deut.33.11.
hands, ſmite thorow the loins of them that riſe againſt him, and of them
that hate him, that they riſe no more. *And that we for our parts may not*
bring this judgement upon us, nor any way be a cauſe of the peoples contemning
our holy order, as now they do, and that not through default in ſome of us, Let
us ſeriouſly conſider, what may be the cauſe hereof, and whether it be not (I will
not ſay ſcandalous vitiouſneſs in any kinde, or idleneſs, for the Church hath been
of late well purged of ſuch blots and ſpots) diviſions amongſt our ſelves into
Presbyterians and Independents, or a judgement befallen us for turning Heralds
of war, and Incendiaries hereunto of late, from Embaſſadours of peace, to which
our Office alwayes binds us. For I fear, that our ſetting of others together by the
ears hath brought this judgement of ſchiſms and diviſions amongſt us. And to
ſpeak of the natural cauſes hereof, what can they elſe be but pride and an over-
weening conceit of our ſelves, an affectation of ſuperiority Diotrephes-*like, a* Jer.6.16.
ſleighting of the precept bidding us to enquire after the old way, which is the
good way, and a willingneſs to pleaſe the ſtricter ſort of people diſcontented with
Epiſcopal Government, as it ſtood in the Church of England? *Therefore, and*
becauſe that lord-like, and not Apoſtle-like Government was grievous to ſome
of our ſelves alſo, we raſhly gave all Epiſcopal Government for Antichriſtian,
not doubting ſoon to finde out a better: but having gotten it down, O into what a
maze or labyrinth of divers wayes are we brought, there being no poſſibility that
I can ſee of agreeing about any! Thus, this is it chiefly that makes the Miniſtry
in this Land contemptible, ſome going one way and ſome another, and that about
no meaner things then the Lords-Supper, Lords Prayer, and the Lords Birth
day,

day, outward reverence in the publick ſervice of God, private praying in Gods houſe, and the ordaining of Presbyters before they officiate. And how may we be again reconciled to think and ſpeak the ſame things? Verily by no means, but by conſidering quid antiquiſſimum, id enim veriſſimum. *How was the Church of God governed in the Apoſtles dayes by them and by ſome ſingular men, appointed to execute this Office for them in their abſence, as* Timothy *and* Titus, *and all this by commiſſion firſt had from the Lord? And to this muſt we endeavour to return, letting all the pontifical Government go, which was not introduced till 300 years after Chriſts birth, and ſince more corrupted. Then ſhall we have Unity and Honour again, but till then be in contempt and diſgrace, we being then only a ſweet odour, and acceptable every where, when as we are Brethren, ſo we live together in Unity,* Pſ.133. 2 Cor.2.15. *That the ſpirit of love and peace therefore would unite all our hearts in one, let us unceſſantly pray, and that the Supream Power upon earth, now by Gods providence ruling over us, may be bent, not by tolerating any ſchiſm or faction, or new way to hinder it, but unpartially enquiring after the old way, walk, and cauſe others to walk therein, to the great praiſe and glory of God, the vindicating of his Miniſters from contempt, the ſtopping of the courſe of ſin and errour, and the more facilitating of their account at the great and dreadful day of judgement before him with whom there is no reſpect of perſons.*

Your fellow-labourer in the work of the Miniſtry

March 1.
an.1651.

JOHN MAYER.

A Catalogue of Authors out of whom any thing in this Book hath been taken.

Abbas Uſpergenſ.
Aben Ezra
Adricomius.
Ad. Sasbont.
Agrippa.
Albertus.
Alexander a Caſtro.
Ambroſ.
Ariſtotle.
Appian. Alex.
Arias Montanus.
Arminius.
Athenæus
Baronius.
Baſilius.
Beda.
Bellarmine.
Bernardus.
Bucol.Chronol.
Burgenſis.
Cajetan.
Caſſianus.
Calvin.
Cald. Paraph.
Chryſoſtom.
Cicero.
Cornel.a Lapide.
Cornelius Tacitus.
Clarius.
Claudian.
Clemeus.
Clemens Rom.
Cyprian.
Cyrillus.
Damaſcen.
Diodorus Siculus.
Dionyſius.
Dorotheus
Epiphanius
Euripides.
Euſeb.Cæſar.
Faſciulus tempor.
Featly.
Forerius.
Galatinus.
Geneva Notes.
Gloſſ.Ordin.
Gregor.
Gregor.Nazian.
Gualter.
Guidius.
Guicciardine.
Guil.Tyrius.
Haimo.
Herodotus.
Hier.Mercurius
Hilarius.
Hugo Card.
Jerom.
Joſephus.
Joſeph.Gorionus.
Iſidor.
Julius Obſequens,
Junius.
Juſtin.
Juſtin. Martyr.
Khimbi.
Lactantius.
Lemnius
Leo.
Lucilius.
Luther.
Lyra.
Macrobius.
Maldonat.
Mantuan.
Marlorat.
Michael Medina
Muſculus.
Nauclerus.
Novatus.
Oecolampadius.
Onuphrius.
Oleaſter.
Olympiodorus.
Origen.
Ovidius
Pagninus.
PatriarksTravels.
Pauſanius.
Pererius.
Pet. Martyr.
P.Chryſologus.
Philo Jud.
Pierii Hieroglyph.
Plato.
Plautus.
Plinius.
Plutarch.
Polanus.
Polychron.
Pompouius Mela.
Porphyrius.
Prado.
Procopius.
Proſper.
Ptolomee.
Rabanus.
Rab.David.
Rab.Solomon.
Rab.Aaquiba.
Rab.Johanan.
Ribera.
Rodiginus.
Ruffinus.
Rupert.
Scaliger.
Septuagint.
Solinus.
Stephanus.
Steuchus.
Strabo.
Sybilla Phrygia.
Symmachus.
Tertullian
Th. Aquinas
Theoph.
Theodor.
Tigur. Interp.
Toſſarius.
Toſtatus.
Valeſius
Varro.
Vatablus.
Virgilius.
Xenophon.
Zanchez.
Zonaras.
Zuinglius.

A
COMMENTARY
UPON THE
PROPHECIE
Of the Prophet
ISAIAH.

THE PREFACE.

WHo *Iſaiah* was, and at what time he wrote, appears *Chap.*1. He was the ſon of *Amos,* the brother of *Azariah* King of *Judah,* as it is commonly held, ſaith *Calvin* ; wherefore he was of the bloud royal. The time of his propheſying was in the reign of the ſame *Azariah* or *Uzziah, Jotham,* *Ahaz* and *Hezekiah,* which *Calvin* reckoning to *Jotham* 16, to *Achaz* 16, and to *Hezekiah* 29, ſums up 61. But he laboured in propheſying longer, *viz.* in the dayes of *Uzziah* alſo, but how many years is uncertain, only *Chap* 6. becauſe he had a viſion in the year that *Uzziah* died, it is certain that he propheſied in his time alſo that in *Chap.*5. haply, as ſome conjecture ten years. That he continued after *Hezekiah* alſo it is generally agreed, becauſe he was ſlain by *Manaſſeh* his ſon, that wicked Idolater by being ſawn aſunder, being ſo hated by him, becauſe he was a true Prophet of God, that he was not ſpared from a moſt cruel death, although of his kindred, and that very near.

The Scope of his writing, as of all the Prophets, is to ſet forth true Doctrine according to the Law, whereupon their Prophecies be, as it were, Commentaries, and to inveigh againſt ſin, whereby the Law is tranſgreſſed, and to comfort the penitent and reformed ; and laſtly to fore-tell the coming of Chriſt, and things pertaining to his Kingdom, and the conſolations of the Goſpel more plainly, whereas the Law figured out theſe things in Sacrifices and Ceremonies more obſcurely.. And in this point *Iſaiah* excels all the reſt of the Prophets, being therefore worthy to be called the Evangelical Prophet, as being herein more plain and full. He alſo propheſies againſt divers particular Countreys round about *Judea*, for the better underſtanding whereof, it is neceſſary, ſaith *Luther*, to know the ſcite of thoſe Countreys, the knowledge whereof he briefly gives thus. *Sodom*, where was the dead ſea, lay Eaſtward from *Judea*, beyond it *Moab* and *Ammon* , further Eaſt *Babylon* or *Caldæa*, and beyond it *Perſia :* Northward was Mount *Libanus*, and beyond it *Syria* and *Damaſcus*, the chief City thereof, beyond *Syria*, *Aſſyria,* and is more towards the Eaſt. Weſtward *Philiſtia* and *Tyrus* and

Zidon, yet more Weſt. Southward lay *Ægypt*, the Red Sea, *Ethiopia*, *Edom* and *Midian*, of which *Ægypt* declined more Weſt. And for the underſtanding of the Prophecie the better, he greatly commends the knowledge and remembrance of the Hiſtories ſet forth, 2 *King.* and 2 *Chron.* becauſe it is adaptated to them. For excellency of this Prophecie, it is generally preferred before any other, as containing in it all Rhetorick, Ethicks and Theology, as *Jerom* ſaith. And whereas ſome make a queſtion, whether the Prophets underſtood their own Prophecies, he derides them, becauſe the holy Prophets were moſt wiſe men, being called Seers, and therefore were not uſed as inſtruments only to utter the ſecrets of God, but alſo to underſtand them, and to apply them to others. And to prove this further, he alledgeth that 1 *Cor.*14. *The ſpirit of the Prophets is ſubject to the Prophets.*

Now although *Iſaiah* be placed firſt of all the Prophets, yet it is to be underſtood, that *Hoſea* was contemporary with him, becauſe he uttered alſo his Prophecy in the time of *Uzziah, Jotham, Ahaz,* and *Hezekiah:* yet becauſe, *Hoſ.*1.2. it is ſaid, *The Lord ſpake firſt to Hoſea*; ſome gather, that he began before all the reſt. Under the ſame King *Uzziah* alſo was *Amos*, and as Expoſitors agree, *Joel*, although his time be not noted, becauſe as *Junius* ſaith, he is placed between *Hoſea* and *Amos*, and there is nothing to intimate a different time, but the ſame, the matter agreeing ſo well to the time of *Uzziah*. The next three *Obadiah, Jonah* and *Micha*, are by ſome alſo made contemporanean with the former, but *Junius* proves *Jonah* to have been more ancient then any of them, becauſe he propheſied in the time of *Amaziah*, father of *Uzziah*, or before, ſeeing he is ſaid to have fore-told, what victories *Jeroboam* ſhould obtain, who began to reign over *Iſrael, an.*15. of *Amaziah*, as is commemorated, 2 *King.*14.24. But whereas he placeth *Obadiah* long after as contemporary with *Jeremy* and *Ezekiel*; it is more probable, that he propheſied alſo in the time of *Amaziah*, before *Jonah*, becauſe of the deſtruction of *Edom*, which was by *Amaziah*, before his overthrow received at the hands of *Jehoahaz* King of *Iſrael*. *Micha* propheſied in the time of *Jotham, Ahaz* and *Hezekiah*. *Nahum*, as *Junius* thinks moſt probable, by the arguments ſomewhat before the Captivity of *Iſrael* by *Tiglath Pileſer* King of *Aſſyria*, becauſe he fore-tels the deſtruction of *Nineveh*, the chief City of *Aſſyria* for the comfort of the faithful in *Iſrael* againſt their miſeries ſuffered at the *Aſſyrians* hands, but in *Tiglath Pileſer* there is a miſtaking, for it was by *Salmanaſar* in the 12th of *Ahaz*. *Habakkuk* propheſies about the ſame time, threatning, as *Jeremiah*, the coming of the *Caldees*, and lamenting it, or at the leaſt at the end of *Joſiah* his reign. *Zephany* in the dayes of *Joſiah*. *Haggai* and *Zechary* after the return of the Jews from their Captivity in the time of *Darius*; And *Malachi* after the Temple built laſt of all others, reproving the abuſes committed about the Temple and ſervice of God. *Ezekiel* was of the ſame time with *Jeremiah*. And *Daniel* in the time of the Captivity unto the end of thoſe ſeventy years. To take the Prophets therefore according to their times, 1. was *Obadiah*. 2. *Jonah*. 3. *Hoſea*. 4. *Iſaiah*. 5. *Joel*. 6. *Amos*. 7. *Micha*. 8. *Nahum*. 9. *Habakkuk*. 10. *Jeremy*. 11. *Ezekiel*. 12. *Zephany*. 13. *Daniel*. 14. *Haggai*. 15. *Zechary*. 16. *Malachi*. And the conſideration of each ones time availeth not a little to the underſtanding of their Prophecies.

Hieronym. in Hoſ.*c.*1.

2 King.14.

2 King.17.

But to ſay ſomewhat more of *Iſaiah* in particular. He was the ſon of *Amos*, brother to *Amaziah*, the father of *Azariah*, according to the *Hebrews* tradition, and *Manaſſeh*, as they ſay, was his daughters ſon, ſo that he was his grand-father, being at the time of his Martyrdom by *Manaſſeh* an hundred twenty ſix years old. And his Martyrdom as is generally held by all Expoſitors was by ſawing aſunder, whereunto that *Heb.*11.37. *Some were cut aſunder*, is applied. Some have held *Iſaiah* to be the ſon of *Amos* the Prophet, as *Epiphanius* and *Clemens Alexandrinus*, but that *Amos* is written with ע for the firſt letter, and ס for the laſt, this with א and צ *Amoz*. And his manner

ner of writing ſheweth, that he came not of a Cowherd, as *Amos* was, but of a royal Stock, being brought up at the Court, which commonly is eloquent and quaint in phraſes. He is worthily placed firſt of the Prophets for his high birth, his excellency this way, and becauſe in abundance of viſions he exceeds all the reſt, and had things more plainly revealed unto him. The cauſe why his grandchilde *Manaſſeh* put him to this cruel death, was his reproving his Idolatry, and calling him and his Princes, Princes of *Sodom*, and becauſe he ſaid, he ſaw the Lord, who is inviſible, and threatned the rejection of the Jews, and vocation of the Gentiles, *&c.* as *Jerom* ſaith out of the Jews tradition. Chap.1.10. Of this Prophecie are two principal parts: 1. Comminatory and ſad, to *Chap.*40. 2. Joyful and comfortable, from thence to the end of the Prophecie. In the firſt principal are five particulars. 1. Threatnings againſt the Jews for their great wickedneſſes againſt which he exclaims and propheſieth of their deſtruction by the *Aſſyrians*, by the *Babylonians*, and by the *Romans*, when rejecting Chriſt Jeſus, they ſhould be given over to blindeneſs, to *Chap.*7. 2. Prophecies touching Chriſt to come of a Virgin, and his Kingdom, to *Chap.*13. 3. Burthens of *Babylon, Philiſtia, Moab, Damaſcus, Æthiopia, Ægypt, Idumea, Arabia, Judea* and *Tyre*, to *Chap.* 24. 4. A Prophecie of the deſtruction of the world, of hell fire, and the glory of the faithful, and the deſtruction of the Kingdom of *Leviathan*, to *Chap.*28. 5. A repetition of the judgements threatned againſt *Iſrael* and other particular Countreys, and the whole world mixedly, to *Chap.*36. After which to the 40th is nothing but the Hiſtory of *Hezekiah* and *Sennacherib*. The ſecond principal part being a Prophecie of Chriſt and his Kingdom is full of Promiſes, Comforts and Exhortations; yet ſome objurgations and threatnings are mixed.

CHAP. I.

Verſ. 1. THe *Viſion of Iſaiah the ſon of Amos which he ſaw upon Judah and Jeruſalem, in the dayes of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.* Of what *Amos* he was the ſon, hath been already ſhewed: but the Hebrews have a rule, that when to any Prophets name, his fathers is added, it is to be underſtood, that his father was a Prophet alſo, and ſo they ſay, was the father of *Iſaiah*, although not *Amos* the third of the ſmall Prophets, but one of royal birth. From the names being expounded *Iſaiah*, the ſalvation of God, *Amos*, fortitude, *Judah*, praiſe, *Jeruſalem*, the viſion of God, *Uzziah*, the ſtrength of God, *Jotham*, perfection, *Ahaz*, holding, *Hezekiah*, the Empire of the Lord: ſome raiſe here a myſtical ſenſe. Hieron. But to let that paſs, by Viſion we are not to underſtand only what *Iſaiah* ſaw with his bodily eyes, but as is common in the holy Scriptures, what he ſaw with the eyes of his underſtanding, or perceived by hearing with the ear; ſo the people are ſaid to have ſeen the voice of the Lord. *Adam Sasbont.* For whereas Viſion ſometime ſignifieth the act of the Seer, ſometime the object repreſented to the ſight, ſometime any thing, to the knowledge whereof a man comes by revelation any way: here it is put in the laſt ſenſe, and it is the Title of the whole Prophecie, for it is ſaid, *Which he ſaw in the dayes of Uzziah, Jotham,* &c. and not of one part of the Prophecie only, *Viſion* being put for *Viſions:* and yet he meant not by giving his Prophecie this Title, to intimate a confuſed ſetting forth of things here, as if the Reader ſhould not diſtinctly know, at what time he had each Viſion, or in what Kings reign.

For from *Chap.* 1. to *Chap.* 6. the Viſions in the time of *Uzziah* are ſet forth: from thence to *Chap.*7. in the time of *Jotham*; from thence to *Chap.* 14.28. in the time of *Ahaz*, and from thence to the end of the Prophecie, in the time of *Hezekiah*, as *Cornel. a Lapide* obſerves out of *Jerom*, and is confirmed, becauſe there it is ſaid, The year that *Ahaz* died. The word עַל

rendered [*upon*] is by the *Septuagint* rendered [*againſt*] and indeed it ſignifieth
either, but here it is beſt rendred [*upon*] becauſe not only ſad things
againſt, but joyful things alſo are contained in this Viſion. *Judah* ſet forth
not only the Tribe of *Judah*, but that Kingdom containing *Benjamin*. *Which
he ſaw*] although *Iſaiah* had theſe Viſions, and more properly he might have
ſaid, *Which I ſaw*] yet he rather ſpeaks in the third perſon, for modeſties ſake.
Whereas no other places are named, whereupon he ſaw theſe Viſions, but
Judah and *Jeruſalem*, yet he propheſied againſt *Edom*, *Ammon*, *Moab*, &c.
Alſo, it is, becauſe *Judah* and *Jeruſalem* were the Countreys, to which he
chiefly propheſied.

Verſ.2. *Hear (O Heavens) and hearken (O Earth)*

The Lord being about to lay open and tax the wickedneſs of his people,
cals Heaven and Earth here to witneſs, how juſtly he doth it, and herein *Iſaiah*
Hieronym. followeth *Moſes*, Deut.32.1. By Heavens, ſaith *Jerom*, we may underſtand
either the Angels in Heaven, and by the Earth men dwelling upon the Earth,
or theſe very creatures without ſenſe, being yet more ready to obey their
Creator then the Jews, to their greater ſhame. And this laſt is to be preferred
Ambroſ. as moſt aggravating their wickedneſs; ſo *Ambroſe*, God cals the elements
Pſal.118. to witneſs, to reprove them that would not obey his voice. And *Chryſoſtom*,
Serm.14. as the Prophet ſent to *Jeroboam*, paſſing him over, ſpeaks to the Altar, and
1 King.13. *Jeremiah* to the Earth, *O Earth, Earth*, &c. So *Iſaiah* to the Heavens ſo far
Jer.22. remote, and the Earth ſo craſſe and ſenſleſs, as if they would yet ſooner hear,
then men. *Moſes* called Heaven and Earth to hear the charge given, *Iſaiah*,
to teſtifie the great and intollerable neglect hereof, intimating, that they
ſhall alwayes continue witneſſes againſt the rebellious. And they are the
rather called to witneſs, becauſe from them men enjoy all ſorts of bleſſings,
and yet by idolatry moſt groſly abuſe them in worſhipping the Sunne, Moon
and Stars, and four-footed Beaſts, and Fowls, and creeping things upon the
Earth, and therefore, and for other abominations they are often puniſht,
before they come to receive their laſt doom, the Heaven becoming as braſſe,
and the Earth as iron, and the Heavens at the paſſion of the Lord ſhewed
themſelves to be, as it were, affected with ſhame, the Sun hiding the face in
darkneſs, and the Earth with trembling and fear, when it quaked at the acting
Calvin. of ſo monſtrous a wickedneſs. And indeed, ſaith *Calvin*, the Heavens
and Earth can hear Gods voice or command, as appears by their conſtant
Haimo. keeping of their courſe, as he willeth. That of *Haimo* [*Hear, O Heavens*]
that is, ye which are ſpiritual and heavenly, and take the ſpiritual ſenſe of
this Prophecie, and *Earth*, that is, men of weaker underſtanding; the literal
ſenſe, I paſs over as a conceit. *I have nouriſhed ſons, and exalted them.*]
Symmachus and *Theodot*. *Filios genui*, but the word is גִּדַּלְתִּי *I made them grow
great*. Thoſe that I took for ſons, yea for my firſt-born ſon, and by nouriſhing
increaſed and promoted more then any other people, giving them ſuch
Laws as no other Nation had, and doing miraculouſly for them in *Ægypt*,
in the wilderneſs and *Canaan*, whereby they came to be in high eſtimation
in all Countreys, over whom I ſet famous Kings, and amongſt whom is my
houſe, the Glory and Joy of all the Earth, even they have rebelled againſt
me, or fallen from me פָּשְׁעוּ בִ, that is, by falling from my worſhip to that
Muſculus. of Idols. *Lycurgus*, ſaith *Muſculus*, amongſt all his Laws, made none
againſt the ungrateful, becauſe that was thought to be a thing ſo prodigious,
as not to be committed by man. *Jerom* and *Rupert*. take this as ſpoken againſt
the Jews for deſpiſing Chriſt, rendering it, *They have deſpiſed me*, but it is
better underſtood by others of the Jews then, though applicable to ſuch as
tumultuated againſt Chriſt, and all wicked ones all the world over, who enjoying
means and worldly bleſſings, requite God the giver with defection
from his wayes, and rebellion.

Verſ.3. *The Ox knoweth his owner, and the Aſſe his maſters crib*, &c.] To aggravate
the rebellion of *Iſrael* the more, he makes a compariſon, not from a Dog,

that is more witty, who for a little food defends his maſters houſe, but from an Ox that ploweth, and an Aſſe that carrieth burthens, being the moſt ſtupid and dulleſt of all others, yet they are called *jumenta, a juvando,* becauſe they help man that feeds them. The Ox was a clean beaſt, figuring out the Jew, the Aſſe unclean figuring out the Gentile, wherefore it was forbidden to plow with an Ox and Aſſe together, but whether a compariſon be made betwixt them, and their own type, or the type of the Gentile, they muſt needs be every way condemned ſo, as that they might be aſhamed. He might, ſaith *Calvin*, have argued from the Gentiles, but doth it rather from brute beaſts, the more to aggravate their ſin, eſpecially they being in nature nearer to Angels, and made after Gods own Image. And not only the Ox and Aſſe, but other earthly creatures condemn wicked men in that they ſerve thoſe that keep them, are moſt loving to their young, and eat and drink not to ſurfeting, but to ſatiety, whereas theſe caſt off the yoke of God, mothers oft times make away their own young, and they commonly drink to drunkenneſs, and eat to ſurfeting. For owner, *Hebr.* is *Poſſeſſour*, but every poſſeſſour of the Ox is not meant, for ſome buy and poſſeſs them only for ſlaughter, but the poſſeſſour that works and feeds, and brings them up, although for his own benefit, not theirs, he feeds them, and counts them but as beaſts, and preſſeth them with burthens, but God makes men of ſervants children, works them for their own good and brings them to high dignity. But the Ox knows not his owner any more then another man, and what praiſe is it for the Aſſe to know the crib, where he is continually fed? *Sol.* The compariſon ſtands in this, the Aſſe knows what is good for him, but they did not, and the Ox would be ruled, and labour for his maſter, but they not. *Yet Iſrael hath not known, my people hath not underſtood.* He ſaith not, Hath not known me, but not known, what is good for himſelf, as if more brutiſh, and void of underſtanding, and yet *Iſrael*, one prevailing with God, and the people by me choſen from amongſt all others, which ſheweth the greater ingratitude. Popiſh writers, as *Leo Caſtrius* writing upon this, tell a tale of the Ox and the Aſſe fed at the manger where Chriſt being an Infant was laid, doing reverence on either ſide unto him. But forſomuch as if it had been ſo, it had been worth the recording by an Evangeliſt; *Calvin* well cals it an Aſinine invention. Yet of other beaſts gratitude ſtrange things are written, as by *Aul.Gellius* of a Lion, unto which one *Androdus* a *Dacian* was caſt, but the Lion came fauning to him to the admiration of all the beholders. Then he being asked the reaſon, ſaid, That when he fled from his Maſter, he went into a Cave, into which this Lion entring lame of one foot, he pluckt out a thorn and healed it, for which the Lion fed him there with the beſt fleſh he could get for three years. At length he being weary of that kinde of life, came away and was taken and caſt to the ſame Lion. Whereupon he was pardoned, and having the ſaid Lion given him, led it about, and ſo lived a long time. And of a Dragon by *Democritus*, which being brought up by one, was, when it waxed great, put out into the wilderneſſe, and when the man travelling that way fell into the hands of thieves, the Dragon hearing his voice came and reſcued him. And of a Panther, whoſe young ones were fallen into a pit, and could not be gotten out, till a man travelling by the Panther, gently pulled him to the pits ſide, and he holp out the young, then the Panther went with him, till he was paſt all danger of other wilde beaſts to defend him. And of an Aſp nouriſhed up by one till ſhe had young, and one of the young by biting one of the mans children one day killed it, but the old one in revenge fell upon that and kild it.

Hieronym.

Deut.22.18.

Calvin.

Muſcul.

A.Gellius.
Gratitude in beaſts.

Democritus.

Verſ.4.

Woe to the ſinfull Nation, the people laden with iniquity, to the ſeed of evil ones, wicked children. Before he ſaid, *I have brought up ſons*, but now he cals them wicked ſons, and ſeed of the wicked, who had thus corrupted themſelves, but not ſo made of God. For wicked ſons, ſome render it degenerating, ſome corrupting, implying ſuch, as endeavoured to do all the

Hieronym.

Adam Sasbont.

Of ſinning five degrees.

wickedneſſe that they could, and to draw others to it alſo. Divers words are uſed here, ſaith one, ſetting forth the ſame thing to ſtirre up the greater indignation: הוֹי, tranſlated Woe, may alſo be rendred, Oh, intimating grief in the Lord, who makes this complaint, *They have forſaken the Lord, and lightly regarded*, &c. This they did, when they turned from God to Idols. For *lightly regarded*, the Septuagint have, *made angry*, as the word נאצו here uſed in *Piel* ſignifieth. Here are five degrees of ſinning ſet forth. 1. Simple ſinning, *Woe to the ſinful Nation.* 2. Sinning ſo much as to be herewith preſſed down to the ground. 3. Generation after Generation, *to the ſeed of evil ones.* 4. Endeavouring to corrupt others בָּנִים מַשְׁחִיתִים, *Banim maſhchithim*, Children cutting off, or corrupting. 5. Doing direct injury to the divine Majeſty by Idolatry, and blaſphemy againſt Chriſt Jeſus.

Verſ.5. *Hieronym.*

Why ſhould ye be ſmitten any more, be made to adde tranſgreſſion? A double ſenſe is here given, 1. In what part ſhould ye be ſmitten? becauſe there is no part now unſmitten, not becauſe no one perſon amongſt them was free, but the whole ſtate being conſidered as a body, the Princes as the head, the Prieſts as the heart, the common people as the feet, were ſmitten. 2. To what end ſhould I ſmite? as ſpeaking to a people incorrigible, and therefore to be given over, as deſperate, to a reprobate ſenſe. For this is the end of Gods ſmiting, to reform from ſin. And both theſe ſenſes the words עַל מֶה will bear. *The whole heart is faint, and the whole heart heavy.* Following the former Metaphor, by the head heavy, the Princes wickedneſs is ſet forth, and by the heart, the wickedneſs of the Prieſts and wiſe men of the Land, who are ſet to be guides unto others.

Verſ.6. *Sasbont.*

Hieron.

Calvin.

From the ſole of the foot to the head, there is no ſoundnes, but wound, blueneſs, and ſwelling ſore. Some by wound underſtand ſin in the heart, by bluneſs, it breaking out in word, by ſwelling ſore, it breaking out in act. Others more probably, becauſe wounds appear, manifeſt wickedneſs thereby, and becauſe livor or rancour is inward, envy lurking in the heart, and pride to defend ſin by the ſwelling ſore. *They are not preſſed out, nor bound up, nor mollified with oil.* Theſe words, ſaith *Jerom*, are uſed to ſet forth a moſt deſperate condition, ſuch as was not the ſtate of the Jews by the Babyloniſh Captivity, for from this they were reſtored again, and had Princes of their own to rule over them, but when the City was deſtroyed by *Titus*, and ſo lay waſte for ever afterwards. *Calvin* underſtands all of outward miſeries. But if from outward miſeries we paſs on to the moſt miſerable eſtate of the ſoul, the expoſition will be more full. Theſe ſwelling ſores were not preſſed for the mattery ſtuff to run out, nor wounds bound up, that they might heal, nor the parts black and blue annointed with oil. They would not by any means ſuffer themſelves to be healed of their ſins, and therefore their outward evil and miſerable eſtate continueth alwaies.

Verſ.7.

Calvin.

Your Land is waſted, your Cities burnt with fire, ſtrangers devour your Land before your face, and it is waſted after, or according to the deſtruction of ſtrangers. Here in other words the ſame miſery is further expreſſed, which was fulfilled when the Caldeans burnt the City, and waſted all things, and it is compared to a deſtruction made by ſtrangers, that is, far dwellers, who ſpare nothing for future uſe, but utterly ruine all things, and it is ſpoken in the Preter tenſe, when it was yet to come, becauſe it ſhould moſt certainly be thus.

Verſ.8.

Muſculus.
Sasbont.
Calvin.

The Daughter of Zion is left as a tent in a vineyard, as a cottage in a cucumber ground. By the daughter of *Sion* underſtand *Jeruſalem*, which ſtood at the foot of the hill of *Zion*, as a daughter comes out from between the feet, being alſo cheriſhed and tendered by God, as his daughter. But now deſolation is threatned to her, as if he had ſaid, as after the vintage gathered, and the cucumbers, the Husbandmen pull down their tents ſet up before to ſhelter and ſhadow them, whilſt they tended upon their fruits growing there, and going away leave nothing, but a mention of ſome tents ſtanding; ſo ſhall it be with *Jeruſalem*, and this the next words plainly expreſſe, *As a City deſtroyed*] it ſhall be made as baſe and contemptible as ſuch a ruined cottage, or both, in the one of which the Husbandman lodged in the night, from whence the word כִּמְלוּנָה is taken, as a lodging place; and in the other ſheltred himſelf in the day from the Sun and rain during the time of his working about his vineyard, being now as a thing of no uſe any more; ſo likewiſe *Jerom*.

If the Lord had not left us a remnant, as it were a very little, we had been as Sodom. Still he goeth on to ſpeak of the miſeries to come both by the Caldeans, and afterwards by the Romans, whereby from infinite multitudes, if by Gods ſingular providence ſome had not been ſaved out of that burning, they had been all utterly conſumed, as the Sodomites. *Lyra* expounds theſe few left, of thoſe who with *Zerubbabel* and *Jeſus* the ſon of *Ioſedech*, yet remaining returned out of Captivity from *Babylon*, but *Sasbont* holding that the Prophet here ſuddenly paſſeth to Evangelical things, as his manner alſo elſwhere is, for ſo S^t^ *Paul* citeth this place, expounds this remnant of believers, whereof if there had not been ſome amongſt the Jews, the whole Nation had utterly periſhed, never to be repaired again. And this he borrows from *Ierom*, who will not have it underſtood of the deſtruction by the Caldeans, but by the Romans. For the Lord of Sabaoth, the Septuagint render, *Dominus virtutum*, or *Dominus omnipotens*, to be underſtood of the Son as well as of the Father, becauſe he hath all power.

Verſ.9.
Lyra.
Sasbont.
Rom.9.29.
Hieronym.
Matth. 28.18.

Hear the word of the Lord (ye Princes of Sodom, &c.) This, ſaith *Ierom*, is to the Scribes and Phariſees, who rejected Chriſt, and ſet light by him, as the *Sodomites* did by *Lot*, profeſſing to have no King but *Cæſar*: and *Sasbont*, Therefore he ſet them forth by this name, becauſe they were moſt like to the *Sodomites* in ſinning, being moſt open and impudent in it.

Verſ.10.
Hieronym.
Sasbont.
Iſa.3.9.

For what is the multitude of your Sacrifices to me, &c. There is a paſſage like this, *Pſal*.50.8,9. whereby God ſheweth a light account of their Sacrifices: 1. Becauſe they were never ordained, but to keep them from ſacrificing to Idols, as *Ierom* ſaith: 2. Coming from them ſo wicked, they were abominable: 3. Becauſe they thought hereby to pleaſe God, how wickedly ſo ever they lived: 4. Becauſe they were appointed only for ſignification, as being types of the only expiating Sacrifice, Chriſt Jeſus, and of praiſe and thankſgiving proceeding from a pure heart: 5. To intimate that there ſhould be an end put to ſuch ſacrificing under the Goſpel, nothing but praiſe, and prayer, and obedience being now the Sacrifices of Gods people.

Verſ.11.
Hieronym.
Prov.15.8.

When ye come to appear before my face, who required this at your hands? &c. All this *Ierom*, and ſome other Ancients underſtand as ſpoken of the Evangelical times, when an end was put to all carnal ſacrificing by the death of Chriſt. For even after the Captivity ended, the Temple was again re-edified and Sacrifices offered, but after the deſtruction of the Temple in the time of the Goſpel, not: men trod no more then in the Courts of Gods houſe, neither ſhall to the end of the world. But the ſenſe will be good, if it be taken as ſpoken of thoſe times, for God never required ſacrificing as the principal part of his ſervice, neither it, or alms, or judgement coming from the wicked, who go on ſtill impenitently in their ſins, from whom neither ceremonial nor moral duty coming is acceptable, ſith the perſon from whom, is diſpleaſing to God.

Verſ.12.

Bring no more Sacrifices in vain, Incenſe is abomination, &c. And if Sacrifices in the wicked were vain or lying Sacrifices, as the Vulgar Latine renders it, how blinde are they that will not acknowledge their worſhip by mans invention to be vain much more? So *Calvin*. The word rendred Sacrifices, is מִנְחָה a meat Offering, *ver*.11. it is זִבְחֵי, Sacrifices, wherein the fat only was burnt, and עוֹלוֹת *Holocauſts*, or whole burnt Sacrifices, and theſe were the three kinds of Sacrifices preſcribed in the Law, but all now for wickednes loath-

Verſ.13.
Calvin

ed. And with incenſe a ſweet perfume was daily made in the Temple, but now it
ſmelt abominably. Their Feſtivals and Sabbaths alſo were inſufferable, whether
new Moons, Paſſeover, Pentecoſt, or feaſt of Tabernacles, or weekly Sabbaths,
Heb. 3. which were commanded not only in the ceremonial, but alſo in the moral
Law, becauſe although the ſeventh day from the Creation be ceremonial,
yet keeping a ſeventh day, as a Sabbath, is moral and perpetual, *viz.* to
praiſe God for a greater work, *viz.* the Redemption of man, from which
Chriſt reſted, when he had finiſht it upon the Croſs by dying for us, and ſo
bearing all the wrath due to us for our ſins, a burthen importable.

Verſ. 14. *My ſoul hateth your new Moons and ſolemn Aſſemblies,* &c. Becauſe they
were wicked that kept them, God hated them, and made account of them,
as an intollerable burthen. Therefore much more is he grieved at the holydayes
of Chriſtians, which he never preſcribed, but did ſpring out of a ſuperſtitious
obſervance towards the Apoſtles, eſpecially being turned into days
of more licentiouſneſs then any other dayes of the week, as if the devil had
ſet them up for his own ends, ſo much advantage makes he of them to prey
upon men.

Verſ. 15. *When ye ſhall ſtretch out your hands I will hide my eyes from you,* &c. Not
only Sacrifices and Solemnities, but moſt earneſt and frequent prayers are
rejected, when they come from the wicked, becauſe ſtretching out or lifting
up of hands ſet forth prayers, this being the geſture in prayer appointed, *Becauſe
1 Tim. 2. 8. your hands are full of bloud*] That is, ye are groſly wicked. For bloud
ſets forth not only murther, cruelty, rapine and oppreſſion more properly,
Gregor. Mor. c. 16. l. 13 but alſo in a more large ſenſe, all groſs ſins, as *Hoſ.* 4. 2. *Bloud toucheth bloud,*
Hieronym. according to divers Ancients, one groſs ſin is heaped up upon another. And
Caldæus. that not unaptly, 1. Becauſe bloud of murther is abominable. 2. The eating
of bloud amongſt all the Ancients. 3. The bloud of the menſtruous
Calv. woman. The ſervants of God uſed to ſtretch out their hands in prayer, ſaith
Calvin; hereby as by an outward ſign, ſhewing from whence they ſought
for help, *viz.* from God in Heaven, thus ſtretching out themſelves as much
towards Heaven as they can. And it is a thing taught by nature in miſery, to
Heb. 12. 12. ſtretch out the hands to him that can help. Wherefore hereby we are to
Cyprian. *Hieron.* ſhew our faith in God in Heaven, when we pray to him. *Cyprian* and *Jerom,*
&c. expound this, Your hands are full of bloud, of the bloud of the Prophets,
and of Chriſt, whom he foreſaw by the Spirit, that they ſhould crucifie.
For this indeed was the bloud that cried moſt againſt them, and all
bloud ſhed crieth, whether it be by actual murther, or by taking away
through oppreſſion or injuſtice, that which ſhould ſupport life, wherefore
this is intimated, *verſ.* 17. to be the bloud here cried out upon, as making
prayer fruſtrate.

Verſ. 16. *Waſh you, make you clean,* &c. Having cenſured as nought-worth all their
pains and coſt about Gods worſhip in outward things, now he teacheth, how
Luther. he may be ſerved acceptably, *viz.* by ceaſing from thoſe foul ſins, for ſo they
ſhould waſh off the bloud upon their hands, and become clean and fit to worſhip
God by ſacrificing and praying to him.

Verſ. 17. *Learn to do well, ſeek judgement,* &c. Here ſome good works are mentioned
Sasbont. for examples ſake, intimating all others. *Ierom* by waſhing underſtands
Hieronym. Baptiſm under the Goſpel commanded, as pleaſing God better then all Sacrifices:
but withall evil muſt be put away, and good done, as alſo *Iohn* Baptiſt
Luc. 3. there preſecribeth.

Verſ. 18. *Come and let us reaſon together:* Jerom, *Come and reprove me*; that is, if ye
Hieronym. do thus, ſpeak openly againſt me, if I forgive not your ſins, if of a ſcarlet colour
I make them not white, that is, of moſt foul clean, as when a bloudy
cloth is thorowly waſhed, reprove me of falſhood, levity and inconſtancy.
And the word יָכַח of which the word here uſed cometh, doth ſignifie to argue
or reprove. But by the *Septuagint*, *Vatablus*, *Tremellius*, and others,
the word נִיכְחָה is rendred, Let us diſpute or reaſon together, as men that
be

be at controverſie; and if ye do thus,and I clear you not, reprove me: other-
wiſe acknowledge that ye are by me both charged and puniſhed juſtly, and
indeed the word is of that Tenſe, which amongſt the Hebrews hath the force
of the Imperative, *viz.* of the ſecond future, the firſt perſon plural. God
condeſcends herein unto his people, that they ſhould argue with him as one
man with another, being willing to have it judged againſt him if he did not
juſtly.

If ye be willing and hear, ye ſhall eat the good things of the Land. Becauſe Verſ.19.
he had before threatned *verſ.*7. that ſtrangers ſhould devour their Land for
their diſobedience; now he promiſeth the contrary, if they would incline
their mindes to hear and obey: whereby, ſaith *Calvin*, is not intimated, that *Calvin.*
man hath free-will to good, for this is Gods ſingular grace, but that when
he doth evil, he is not hereto impelled, but doth it of his own will. *Hieronym.* *Hieronym.*
contrariwiſe, God hereby confirms unto man the liberty of his will,
that he may as he is willing, or will not, attain the reward: or be deſtroyed,
for ſo it followeth, *If ye will not, the ſword ſhall devour you.* Yet in his Epiſtles
he writes againſt the liberty of mans will maintained by *Pelagius*, ſo Liberty of
that this liberty of will muſt needs be underſtood of mans will holpen by will.
grace, and not by any natural ſtrength thereof, and this help of grace is offered
in the Word to all hearers, in ſome few, who do what they can, taking
effect, in others not, and ſo they are hardened. Now although that
which man can do of himſelf, is nothing, yet if it be wanting, and he cooperates
not, when grace is offered, the courſe of all grace is in him dammed
up. A man indeed in corruption is dead, yet he is not in all things like the
dead; but in that he cannot of himſelf do ought to his own reviving, any
more then one naturally dead: for there is in ſuch ſome light of nature, and
a conſcience of good and evil, which is not in the dead, wherefore he in his
quickning is not a meer patient, as the naturally dead, but when grace is offered,
acts his part together with it, yet no thanks to his will, but all to
grace, becauſe without it his act is nothing, as a childes is not in lifting
a weight far beyond his ſtrength at the Fathers command, and by his help.

But if ye will not, the ſword ſhall devour you. That is, ſaith *Ierom*, who will Verſ.20.
have it a Prophecie of the Evangelical times; the Army of the Romans ſhall
deſtroy you, but the Caldeans ſword firſt did it.

*How is the faithful City become an harlot, judgement filled her, righteouſneſs Verſ.21.
lodged in her, but now murtherers.* This is alſo by *Ierom* underſtood of the *Hieronym.*
time when Chriſt was by the Jews murthered; and for righteouſneſs, he
ſaith, and that rightly, is צֶדֶק, the Righteous, the Lord being meant, who
lodged many nights there. But it was alſo fulfilled in the time of *Ahaz*,
when Idolatry was ſet up: for ſpiritual fornication by going from one God
unto more, makes an harlot as well as corporeal. It was the faithful City,
becauſe the true Faith was there taught, and the only true God was there
ſerved aright, and there were many godly perſons dwelling in it. For *juſtice
lodged there*; the *Septuagint* have it, In her juſtice ſlept or reſted, to ſhew,
that it was conſtantly executed, judges uprightly doing their office to the incouraging
of the good, and the terrifying of the evil, as *Iehoſhaphat* is ſaid
to have appointed Judges in every City, and both in his time, of *Aſa* and 2 Chron.19.
David, *Ieruſalem* was famous for her fidelity towards God. *The faithful City*
ſhe is called, becauſe faithful, as to an husband a wife, abhorring from *Calvin.*
all other wayes of divine worſhip beſides thoſe which he hath preſcribed in
his Word as adulterine, for the Church is the Spouſe of God. And if *Ieruſalem*
ſo famous for the faith fell thus fouly, why not the Church of *Rome*? *Muſcul.*
againſt that, which they commonly object, the faith of the Church of *Rome*
was famous throughout the world. The word tranſlated *Harlot*, ſignifieth
an Hoſtice, who receiveth into her Inne all comers, for ſo in *Ieruſalem* the
evil and corrupt manners of all wicked Nations about were received, idolatry,
fraud, oppreſſion, hatred, injuſtice and bloudſhed. When Piety and
true

true Religion prevailed, ſhe was full of judgement, that is, of good Judges, who judged juſtly; ſo alwaies Religion is accompanied with juſt and righteous dealing, but if that be away, this cannot be looked for in any place. Then Juſtice lodged in her, becauſe the righteous might lie down, and ſleep ſecurely, but now murtherers, that is, the moſt wicked might be without fear for want of good Judges.

Note.

Verſ. 22. Pſal. 12. *Hieronym.*

Thy ſilver is turned into droſs, thy Wine is mixt with Water. By *ſilver*, ſaith *Ierom*, underſtand pure teaching, for this is the word, which is *more pure then ſilver, tried in the fire ſeven times*; the word tranſlated *droſs* is the ruſt of ſilver, or the *ſordes* ariſing upon the trying thereof, then which nothing is baſer. Wine is mixt with water when the Word is not taught to reprove ſin, but handled ſo, as that the hearers may be pleaſed. The Word was likewiſe mixt with water by the Phariſees, when the Law was corrupted by mens traditions through mingling therewith; and likewiſe by hereticks, who under pretence of the Word, teach their own, corrupting of it, they turn wine into water, contrary to Chriſt, who turned water into wine. The Law was pure and unmixt, when delivered and taught by *Moſes*, but ſince thus groſly corrupted. Of the Word ſet forth by wine, ſee *Prov.* 9.5. Some by ſilver underſtand faithfulneſs to God; by wine, fervency to do Juſtice, according to the two things before complained of, *The faithful City* becoming an harlot, and for Juſtice lodging there, murtherers: ſilver then is turned into droſs when it is degenerated to Idolatry, and wine mixt with water, when this fervour to juſtice into all manner of injuſtice, and wrong and diſſoluteneſs in all wickedneſs. Others by ſilver underſtand men, that are pure Teachers, as *Plato* ſometimes taught, That the wiſe had gold in their hearts, men of good common underſtanding, ſilver; others braſs or iron. *Muſculus* mentioneth a little underſtanding, that their ſilver and wine were deceitfull, but concludeth the metaphorical. *Calvin*, becauſe ſilver droſs looks like ſilver, and wine mixt with water like wine, takes it for a taxing of hypocrites, who ſeem to be godly: let the Reader take it either this, or any of the three wayes before mentioned, for they come all to one.

Ita loquitur ut non corrigat, ſed delectet auditores.

Muſcul.

Calvin.

Verſ. 23. *Hieronym.*

Thy Princes are perverſe and companions of thieves, &c. *Jerom* according to his manner applying this to Chriſts time, ſaith, That the Scribes and Phariſees were theſe Princes; and upon *Chap.* 2.7. the Judge hears the thief, and condemns him; the Judge is a thief giving ſentence againſt himſelf in another. *They love gifts*, he ſaith not, they take gifts, for this they may do for their need, but they count him not a friend who giveth not to them, looking not to the mouth, but to the hand, neither count they them Saints, by whom ſomething comes not in to the filling of their pouches. *They follow retributions*, *Symmachus* renders it *viciſſitudes*; whereupon *Ierom* expounds it, rendring evil for evil; the word is שלמים in *Cal.* ſignifying to be perfect, in *Piel*, *to retribute.* Hereby therefore is meant, that they would do nothing for any man by judging for him, but as he bribed them, for good done, gave them of his goods, and for ſuch retribution they would judge an evil cauſe to be good. For this cauſe the orphan and widow, who were poor, from whom no ſuch retributions could be expected, went without Juſtice, they cared not for judging their cauſe, but they were put off from time to time. The firſt words, *Thy Princes are perverſe*, Hebr. There is a paranomaſie in them, *Saric, Sorrerim*, ſignifying, *Recedentes* or *perverſi*, ſo ſaith *Calvin*, *Epiſcopi* may be called *Epiſcoti, vel apoſcopi. Cardinales carnales, vel carpinales*, and we may call *Canonicos cenonicos, Præpoſitos præpoſteros*, becauſe they are nothing leſs then that which they pretend to be, they are overſeers, but in darkneſs, or erring from the mark, carnal or carpet-men, *&c.* For hating gifts, ſee *Exod.* 18.21. *Chap.* 23.8. *Iſa.* 33.15. Bribes, ſaith *P. Damianus*, though they do not quite blinde the eyes, yet they take away the liberty of ſpeech, when the conſcience tels the Judge, that he received gifts of ſuch a man, wherefore let us not ſtrive, ſaith he, in the ſervitude of money, but let

Calvin.

us ſerve in the liberty of Juſtice. Which is not pictured by the Throne of *Jupiter*, as a certain flatterer once told *Alexander*, when he was ſo full of ſorrow for killing *Clitus* his friend, *viz.* to ſhew, That whatſoever the King or *Jupiter* wils is Juſtice, but that the King ſhould be ſubject to Juſtice, as *Bias* ſometime ſaid, that he was truly a Prince, that made himſelf firſt ſubject to the Laws, and *Juſtinian, Principis digna vox, ſe ſubditum legibus profiteri,* becauſe the Law is the rule of Juſtice, and where this is not kept, all things are full of tumult, which threatens deſtruction to the Prince himſelf.

Verſ.24.

Therefore ſaith the Lord, &c. *I will comfort me of mine enemies,* &c. He beginneth with this word הוי which ſome will have to be an interjection of rejoycing, becauſe he ſpeaks of being comforted, when he took revenge, as *Ezek.* 5.13. and *Deut.* 28. he ſaith, *As I rejoyced over them to do them good, ſo will I rejoyce to bring evil upon them:* But it is properly of one grieving, and hereby is ſhewed, That the Lord puniſheth unwillingly: he grieved when he muſt deſtroy *Jeruſalem*, and wept over it, as a Phyſician grieves for his Patient, when he muſt cut or uſe other violence to him to his greater danger. Mans deſtruction then is not a thing that God delights in, but grieveth for. In ſaying therefore, *I will comfort me,* he ſpeaks after the manner of men, who when they can be revenged upon ſuch as do them wrong, take ſome comfort in it, yet as a father correcting his childe doth it grievingly, which grief notwithſtanding it is a comfort to think of the good, which may redound to his childe hereby; ſo the Lord out of his compaſſion grieveth when he is forced to judge, but for his Juſtice hereby glorified he rejoyceth: הוי therefore ſignifieth either *heu dolentis*, or *ah exultantis*. *Calvin* hence rightly notes, That unjuſt Judges, and ſuch as wrong the helpleſs are Gods enemies, and he will proceed againſt them accordingly. He grieves, that by no other means the City will be reformed, and yet it is a comfort to him to think of the reformation thereof by any means, even by ſevere judgements, and therefore of this it is propheſied to the end of the Chapter, for which this is made the ſecond part.

Calvin.

Verſ.25.

I will turn my hand upon thee, and will purge thy droſs as water. Vatablus renders it, as ſope, the word is כור ſignifying a ciſtern, wherein is water to purge and waſh withall, and ſope doth not properly ſerve to purge the ruſt of ſilver, *and I will take away all thy pewter,* a * Metaphor taken from thoſe that try metals in the fire purging from precious ſilver all droſs and pewter. The meaning is, they were of ſilver turned into droſs, but he by his judgements would make them of droſſie and pewter, ſilver men and women again, that is, of vicious, virtuous. But as *Jerom* ſaith, hereby great ſufferings, as by fire, are firſt intimated, ſo *Malachi* ſaith, *He will ſit down as a refiner to purge them,* but in the Goſpel another ſimilitude is uſed, *He will throughly purge his floor.* That we may not be grieved at Gods judgements upon his Church out of meaſure, but with comfort expect the iſſue, the Church more purified and purged, and in the wars and miſeries hereby ſuffered tending to this, look at Gods hand, of which the Prophet, *I will turn my hand upon thee,* for otherwiſe men could do nothing.

* There is alſo בר of בָּרַר ſignifying purity, and ſo it is meant, as any purified thing.

Hieronym.

Mal.3.2.

Note.

Verſ.26.

Hieronym.

And I will reſtore thy Judges as in the beginning, &c. That is, ſaith *Jerom*, ſuch as thou hadſt at the firſt; *Moſes* and *Joſhuah*, and after them *David*, and other godly Kings, which according to the Hebrews was fulfilled, when after the Captivity *Zerubbabel*, *Jehoſhuah*, *Ezra* and *Nehemiah* were ſet over them, but he rather refers it to the time of the Goſpel, when of Chriſtians godly Rulers were ſet over the Church, at what time thou ſhalt be called, *Civitas juſtitiæ*, the *juſt and faithful City*, for the Church now conſiſting of Jews and Gentiles is ſet forth by a City ſet upon an hill. It may well be referred to both, and the clauſe anſwers to *verſ.* 21. where it was complained, that the faithful City was become an harlot, but now it ſhould come to have the name of the faithful City again, and the City of the juſt one, as the word *Tzelak* properly ſignifies, that is, of Chriſt who taught there, and kept many

Mat.5.

Luther.
Regis ad exemplar totus componitur orbis.
Muſcul.

ny feaſts there. Or *Faithfulneſs* ſetteth forth piety preſcribed in the firſt Table, *Righteouſneſs*, juſt dealing with men preſcribed in the ſecond. *Luther* notes from hence, when God will bleſſe a Commonwealth he ſets up good Magiſtrates, but when he will puniſh, evil ones and corrupt, for in them is the beginning of bleſſedneſs or miſery, the people being moſt commonly as they are. *Muſculus* commemorating that Expoſition, whereby it is ſaid, that the meaning here is, they ſhould not have Kings any more, but ſuch Judges and Councellors, which are all one, as *Moſes*, *Joſhuah*, *Barak*, *Gideon*, &c. viz. *Zerubbabel*, *Ezra*, *Nehemiah* and the *Maccabees*, holdeth rather, that ſuch Judges as *David*, *Solomon* and *Jehoſhaphat* are meant, becauſe in the time of the former Judges *Jeruſalem* was not the faithful City, but then firſt began to be famous, when *David* was King, and brought the Ark thither, and ſet up the holy worſhip and ſervice of God there. This, I confeſs, is a ſeeming exception to thoſe that take this as a Prophecie of the alteration of Kings into Judges again. But becauſe that for Kings they had then Judges, and good Judges or Princes, I cannot but approve well of that Expoſition, and then theſe words, *As in the beginning*, have reference not ſo much to the City conſiſting of houſes and buildings, as to the people inhabiting there, that is, the Jewiſh Nation, who ſhould be governed as at the very firſt, before that ever they inhabited that City, by righteous Judges.

Calvin.
Muſcul.
Hieronym.
Sasbont.

Verſ.27. *Sion ſhall be redeemed in judgement, and they that ſhall be brought back to it in Juſtice*, Heb. *and her converts in Juſtice.* Theſe words are ſpoken, that if it ſhould be doubted, how ſo great a work ſhall be wrought, as was before ſpoken of, it might be underſtood by the power of him that judgeth righteouſly. For although in mans reaſon it appeared not, how this bleſſed change could be made, yet God, to whom nothing is impoſſible, could do it, and his juſtice could not but do it in regard of his gracious Promiſes made to his people. He ſpeaks thus, ſaith *Calvin*, to draw mens mindes from any thing in themſelves to God, in whom alone all their righteouſneſs lieth. *Muſculus* either ſo, or they that ſhall be brought out of Captivity ſhall be ſuch, *viz.* faithfull and righteous, according to *Jerom*, not all, but a remnant, which ſhall be righteous, ſhall be brought back, the reſt being deſtroyed, as the next words do declare. And then, *Shall be redeemed in judgement*, is as one ſaith, not raſhly, but theſe being choſen out, and brought back, which be righteous. Some think judgement to have reference to the great judgement of the ſeventy years Captivity, as if it had been ſaid, being firſt judged temporally. Laſtly ſome refer this to the redemption made by Chriſt of a Church, conſiſting both of Jews and Gentiles, in ſaving whom it was judicially proceeded, Chriſt ſatisfying for their ſins, and becauſe the devil, who had before power over them, had abuſed it to the murdering of the Lord of life, all power over them was now taken from him. The next words do plainly ſhew, becauſe he ſaith, *The reſt ſhall be deſtroyed*, that it is literally to be taken, as *Jerom* expounds it, and myſtically to be referred to the redeemed by Chriſt. And all this muſt be done out of Juſtice for his promiſe ſake, which the juſt God cannot but make good.

Muſculus.

Verſ.28. *But a deſtruction ſhall be made of tranſgreſſours and ſinners together*, &c. This is added, leſt the wicked ſhould lay hold of the Promiſe before-going, becauſe ſuch are alwayes mixed with the godly, although they cloke their wickedneſs by hypocriſie: for the righteous being delivered, they ſhall be deſtroyed, and utterly periſh; God will ſingle them out in his due time, and they ſhall not eſcape. Here are two ſorts of ſinners threatned, the more notorious and the leſs, *Sceleſti & peccatores*, as in the vulgar Latine; ſo that whether they be noted ſinners, or go on in ſin more cloſely, they ſhall not eſcape perdition. *They that fall from God ſhall be conſumed.* They fall from God, ſaith *Muſculus*, who go from his profeſſion or communion of his Church, and their puniſhment ſhall be to be conſumed by poverty, and miſery, and want, as many of the Jews were.

For

Verſ.29. *Muſculus.* *For they ſhall be aſhamed of the Oaks which ye have deſired*, &c. By Trees and Groves here ſpoken of, their falſe wayes of worſhip are to be underſtood, their Idolatries in ſuch places committed, whereby they hoped to have been holpen, but when they ſhould ſee that in ſtead of help, deſtruction was hereby brought unto them, they ſhould be much confounded. And he cals them the Oaks that they had deſired with all earneſtneſs, to intimate how eagerly Idolaters and ſuperſtitious perſons are bent to their own way. Becauſe men delight in green Trees and pleaſant Gardens, they thought that God was likewiſe affected, and being by this conceit blinded, none could ſtay them from running to ſuch places; The vulgar Latine for Trees have it Idols, but the word ſignifieth either Oaks or Gods, coming from ſtrength, and Oaks are *robora.* And he cals them [*The Gardens which they had choſen*] to ſhew, that theſe were no places by God appointed, but of their own deviſing, whereas indeed all our worſhipping of God ſhould be regulated by his will revealed in his Word, all other devices are as the Gardens, which the Jews choſe, even an abomination. For God appointed them ſacrificing upon one Altar, only to exerciſe their obedience, and to teach, *That Obedience is better then Sacrifice,* and that all humane inventions introduced into his worſhip are baſe and vile.

Verſ.30. *Muſcul.* *And ye ſhall be as an Oak, whoſe leaves are fallen, and as a Garden without water.* This is ſpoken in alluſion to that which was ſaid, *verſ.29.* it being meant that they ſhould be deprived of all their wealth, which is as leaves, for ſo much as they bear no fruit, and leaves are upon Trees to comfort the fruit and to ſhelter it in ſome part, and to adorn the Tree. And as a Garden without water withereth, and beares no herbs nor flowers, ſo ſhould their eſtate be, withering and conſuming, as was before ſaid. And he paſſeth from the third perſon to the ſecond, to ſhew, that this judgement was not far, as being to come upon them, not by the Romans, but by the Babylonians, becauſe now they were ſo much tainted with Idolatry, but not afterwards, when the Romans deſtroyed them, for they were then clear from this ſin.

Verſ.31. *Hieronym.* *And all your ſtrength ſhall be as tow, and the work thereof as a ſpark. As tow,* ſaith *Jerom* following *Symmachus,* as the refuſe of tow, which a little fire ſoon conſumes, he meaneth, that the ſtrength of Idolaters ſhall be brought to nothing, in the day when God ſhall judge them; for it ſhall eaſily be deſtroyed with all their pride, as an imbecil and weak thing, and that by the work thereof, that is, the Idols, which they made, and thought they did mightily in making them, for this very thing ſhould prove by Gods juſt judgement to them, as a ſpark to the baſe frothy gear going out of tow when it is dreſſed, utterly to conſume them, none being able to help againſt it. *Adam Sasbout.* Some by their ſtrength underſtand their Idols, which they thought moſt mighty to protect them; as God is called, *The ſtrength of Iſrael,* but from all their ſuppoſed ſtrength, when they work to any wicked thing, ſhall come no help, but a ſpark to conſume both themſelves, and their ſervitours. But if we render the word פעלו the maker thereof, as may be and is by many rendered as well as *the work,* then the ſetter up of Idols to himſelf is meant, from this his wicked act ſhall come a fire to conſume both himſelf and them. And in ſaying, None ſhall be able to quench it, he ſheweth, That the wrath of God ſhall burn everlaſtingly againſt the wicked, as is further expreſſed *Chap.* 30. and *Chap.*66.

CHAP. II.

Verſ.1. *THe Word which Iſaiah the ſon of Amoz ſaw upon Judah and Jeruſalem.* He began the former Chapter thus, *The Viſion of Iſaiah, which he ſaw,* here, *The Word which he ſaw,* becauſe there he threatned the Jews, but here being to ſpeak comfort both to Gentiles and Jews, he begins with the Author hereof,

Hieronym.
Joh.1.
Muſculus.

the Word or Son of God, ſaith *Jerom,* which was in the beginning; and this comfort cohereth with that ſpoken of, *Ch.*1.26,27. being added for further confirmation and explanation. But yet comforts are here ſo uttered, as that threatnings alſo follow, as in *Chap.*1. comforts followed after threatnings: the word is alſo put for the thing in many places, and ſo *Muſculus* takes it here, the firſt is more acute.

Verſ. 2.
Galat.*l.*3.*c.*3.
The *Rabbins* ſay, that Mount *Zion* under the *Meſſiah* ſhall be ſet upon Mount *Carmel,* and *Thabor* being elevated three furlongs higher
Dan.2 35.
Hieron.
Baſil.
Rupert.
Mat.16.16.
Mat.5.
* And ſo the Church of Chriſt comes to be glorious above all Temples, either that of the *Jews* which did but figure this out, or the high places of the *Gentiles.*
Gen.49.
Vatablus.
Muſcul.

And it ſhall be in the laſt dayes, that the mountain of the houſe of the Lord ſhall be ſet upon the top of the mountains, &c. This is not literally to be underſtood, as ſome *Rabbins* would have it, inferring hence, That the *Meſſiah* is not yet come; ſith no ſuch miracle hath been hitherto wrought of elevating Mount *Zion.* But forſomuch as *Daniel* ſpeaks of a ſtone falling from a Mountain without hands, which grew to a great Mountain, and filled the Earth, which Mountain did ſet forth Chriſt to come; rejecting the literal ſenſe, as abſurd, it is to be held that this mountain is ſet up above all Mountains, when Chriſt coming into the world was magnified above *Moſes, Noah, Abraham, Iſaac, Jacob,* and above all hils, when above other Prophets and Saints, and famous Martyrs. For upon him as upon a Rock or Mountain is the Church of the Lord built, it is as a City ſet upon an hill*. *And all Nations ſhall flow to it,* v. 3. *And much people ſhall come to it.* By Nations the Gentiles being underſtood, and by people the Jews, it is here ſhewed, that the Gentiles ſhould more readily imbrace the Goſpel, and the Jews more ſlowly. The time when, ſhould be *in the laſt dayes*; of which *Jacob* dying ſaid to his ſons, *I will tell you what ſhall come in the laſt dayes*; and then ſpeaking of *Judah,* propheſied of Chriſt, *The Scepter ſhall not depart,* &c. And 1 *John* 2.18. *Theſe are the laſt times.* *Vatablus* ſaith, That *Zion* was made thus famous, when they returning out of Captivity built the Temple there again, but as *Muſculus* well noteth, this was not ſo, becauſe that Temple was not comparable to the Temple formerly built by *Solomon*; but the elevation of this Mountain lay in the glorious Goſpel of Chriſt, which went out from thence. Whereas *all Nations,* it is ſaid, *ſhall flow to it,* this is contrary to the nature of waters, and this Metaphor intimates a Miracle, mens hearts ſet upon the world lifted up to this high Mountain, as if waters ſhould be made runne up an hill: and the word *flowing* is uſed to ſhew their ſwift coming, and their voluntary coming, without any compulſion.

Verſ. 3.
Gen.28.
Bernard. Serm. 27. *in Cantic.*
Calvin.
* Neither do they ſtirre up others, but themſelves together, for they ſay not *aſcend ye,* but *let us aſcend.*
Sasbont.

And they ſhall ſay, Let us aſcend up to the Mountain of the Lord, &c. Believers ſhall not onely come willingly, but alſo ſtirre up others to aſcend to this Mountain, Chriſt and his Church, by imbracing the ſame faith, and turning by repentance from all their ſins, and the word is varied, *To the houſe of the God of Jacob:* alluding to the name *Bethel,* where *Jacob* lay and had his viſion. The Jews object, That this is not fulfilled in us Chriſtians, becauſe we go not to *Jeruſalem,* but when we come to Chriſt, and to any Oratory dedicated to his worſhip, we go to *Bethel,* that is, Gods houſe. And the ſame Church is alſo in the new Teſtament often called, *The Kingdom of Heaven,* becauſe of the extent of it, ſaith *Bernard,* being extended as heaven from Eaſt to Weſt in the univerſality thereof, the Sunne thereof being Charity, the Moon Faith, the morning Starre Hope, and all the reſt of the Stars other Virtues, or the Saints in the Church ſhining in Virtue. So that the houſe to which Chriſt and his Apoſtles would bring us, is none other but that which was figured out by *Bethel,* the houſe of the Lord, being the ſame now, and then, and alwayes, that is, The Congregation of the faithfull: *And he will teach us his wayes, and we ſhal walk in his paths.* The truly faithful are not content to walk in the right way themſelves only, but invite others to do the like, and to joyn themſelves to the Church of Chriſt by believing, which is to go up to the houſe of the God of *Jacob**. As if they had ſaid, We have been hitherto taught in the wayes either of *Moſes,* or of *Plato,* or other Philoſophers, who have taught the way of virtue and endeavoured thus to bring to happineſs, but they have onely endeavoured it, now let us go to the Lord Jeſus, who will both teach us and ſtrengthen us to walk in the paths tending to happineſs, and finally bring us unto it ;for this is meant, when he ſaith, *He will teach us his wayes, and we ſhall walk in his paths* * : *for the Law ſhall go out of Zion*, that is, the Law, not concerning one Nation of the Jews, but the new Evangelical ſaving Law given to all Nations, whereby they may live, is firſt taught at the Temple in *Sion*, and from thence is carried abroad into all Countreys by Chriſts Apoſtles and Miniſters, according to that Commiſſion, *Go, teach all Nations baptizing them in the Name*, &c. The Law came once out of *Sinai*, now out of *Zion*, to intimate a new kinde of Law, and therefore the abrogation of the old, which ſtood in figures and rights, it being yet for ſubſtance the ſame, but coming forth in another habit, that being put off. And leaſt any man ſhould think, that a continuation of the ſame Law is meant, because the word [*Law*] is uſed, it is to be underſtood, that the word תורה ſignifieth as well Doctrine as Law, and ſo ſetteth forth all the Doctrine of God in general. Now the preeminence above all Mountains being for this given to Mount *Zion*, how is it that the hils of *Rome*, whereof no ſuch thing is ſpoken, ſhould vaunt themſelves as the chief and above all, whereas if any Church in the world be the chief, it muſt rather for this reaſon be the Church of *Jeruſalem* ?

* For this is the end, of our being taught, to walk accordingly, & they be his wayes that we muſt walk in, not mans.

Calvin.
Muſculus.

Verſ.4. *And he ſhall judge among the Gentiles, and reprove many peoples, and they ſhall break their ſwords into Mattocks*, &c. By Gentiles amongſt whom he ſhall judge, *Jerom* underſtands the converſion of them propheſied of, and by the many peoples whom he ſhall reprove the hardening of the Jews, for which they ſhall ſuffer ſharp reproof, becauſe they believed not in him, whom God ſent. And the deſcription of peace here made, and ceaſing from warre, that they might follow their Husbandry, to the time when Chriſt was born. For the Nations burning alwayes in a deſire of warre one againſt another before, as appears by the Hiſtories of all times, were in peace under *Auguſtus Caſar, anno* 41. of his Reign, and twelve years before. A place like to this for the firſt words, is *Chap.*42.1. *He ſhall bring forth judgement for the Gentiles*, that is, Juſtification for ſuch as believe, as they ſhould generally do. When judging is joined with an Accuſative caſe, it is againſt the party ſpoken of, but when with an Ablative, for him, although this rule doth not alwayes hold. Whereas it is concluded, *Neither ſhall they learn War any more*] it is not meant time without end, but not a long time after, as indeed it fell out, ſeeing there was no warre during all the time, that Chriſt lived upon earth, nor till almoſt fourty years after, when *Jeruſalem* was deſtroyed *. Thus *Adam Saſbont*, who alſo applieth that of his arguing many people, to Chriſts reproving of the Jewiſh Phariſees and Scribes, and the Spirits reproving of the world afterwards by the Apoſtles his inſtruments, according to that, *I will ſend the Spirit, and he ſhall reprove the World of ſin.* Others, By judging amongſt the Nations, underſtand Chriſt ruling and reigning amongſt them, and not amongſt *Jews* only, and ſo in a farre more ample manner, then *David* had done, and by reproving, reforming the Doctrine of the Church corrupted, and the manners of men in all parts thereby. And this is more ſimple then the former, and agreeth beſt with the words following touching ſuch an univerſal peace, which our modern Writers alſo expound of the peace which comes by Chriſt amongſt all the truly faithful ; ſo that agreeing in him, Nation warreth no more againſt Nation, nor Neighbour quarrels, or is at ſtrife with Neighbour, but becauſe the Goſpel is not unanimouſly imbraced by all men, but even they amongſt whom it is received, receive it not ſolidly either in their hearts or opinions, there be quarrels and diſſentions either in their hearts or opinions, there be quarrels and diſſentions, and wars ſtill even in all places, where the Lord judgeth and argueth or reproveth, neither muſt we look for the perfect fulfilling of this, ſaith *Calvin*, till we come to Heaven. * But in all thoſe that are truly ſanctified it is fulfilled here, and they have little profited by the Goſpel, that are not ſo cicurated as to lay away all envy and contentiouſneſs, and injuſtice, and to ſeek to do good offices towards one another, as he that turns his ſword in-

Hieronym.

Saſbont.

* See a like ſpeech 2 *Kings* 6.23. The *Syrians* came no more, that is, not a long time after.

Joh.16.8.

Zuinglius.
Calvin.

* And to this effect *Irenæus* alſo *l.4.c.67. Origen.l.5.cont. Celſum.*

to a plowſhear in ſtead of fighting and killing, and ſlaying, now endeavours by his Husbandry to get wherewithall to feed himſelf and others. But that this Prophecie is againſt all uſe of the ſword under the Goſpel, as ſome teach, as if now no battels upon any occaſion ought to be fought; or Magiſtrates to uſe the Sword againſt malefactours, is to be denied, as abſurd, ſeeing ſtill it is ſaid, *The Magiſtrate bears not the Sword in vain*; and the Law of Nature teacheth, *vim vi repellere*: yet it is true, if all were ſo converted by the Goſpel as they ſhould, there would be no more uſe of one Sword, or of the other.

Rom.13.

Verſ.5. *O houſe of Jacob come, and let us walk in the light of the Lord.* After a Prophecie of the converſion of the Gentiles, here followeth an Exhortation to the Iſraelites to turn alſo, for to walk in the light of the Lord is nothing elſe but by the light of the Goſpel to go to Chriſt. But foreſeeing by the Spirit the hardneſs of their hearts, to which God would give them over for their ſins, that they ſhould not turn, he immediately by an Apoſtrophe turns to God, and ſaith,

Verſ.6. *Calvin.* *Certainly thou haſt forſaken thy people, because they are filled with the Eaſt,*&c. He takes up this Exhortation, ſaith *Calvin*, to aggravate the hardneſs of their hearts the more; as if he had ſaid, Sith the Gentiles exhort one another, ye ſhall not want Exhortation to walk in the light; and ye are the [*Houſe of Jacob*] a people peculiarly choſen of God, they but Gentiles, for which it will be the more to your confuſion, if ye do not, as I know ye will not. [a] But the cauſe why they do not is noted, *verſ 6.* to be Gods leaving of them, his giving them over to hardneſs of heart, and that for their groſs ſins, as it is ſaid of the idolatrous Gentiles, *Rom.*1. The coherence of this verſe with the former, is, as if he had ſaid, but what ſhould I do ſpeaking to them to come, ſeeing God hath in his juſt judgement forſaken them, and being left of God all Exhortations are vain unto them [b]. *They are full of the Eaſt*] The word קדם rendered the Eaſt, ſignifieth alſo the beginning; ſo that it may be underſtood of the abominations of the Canaanites, which they found there, when they began to enter the Land. The vulgar Latine, Septuagint and Chaldee, *Repleti ſunt, ut olim,* they are filled as of old, or at the firſt, and ſo the word may denote their being addicted to Idolatry, for that was the old ſin of *Iſrael*, and in it they continued, till they were by *Nebuchadnezzar* deſtroyed. If it be taken for [*From the Eaſt*] then it is to be underſtood as ſpoken of their Divinations, for which the Eaſtern parts, where *Balaam* lived, and from whence the *Magi* came, were notorious; and the next words ſhew, how they were full of the Eaſt, *viz.* they had Soothſayers, *Augures, ab Avibus,* ſo called becauſe by Birds they divined, and there were *Aruſpices*, divining by the entrails of Beaſts, *&c.* One kinde is named, and the reſt alſo meant; and this was a ſin ſtraightly forbidden *Deut.*18. But what was this to the Jews in the time of the Goſpel? *Calvin* ſaith, The Scribes and Phariſees were their Soothſayers, becauſe they took as great heed to their ſayings as of old to Augurs, not to be moved herefrom by any means.

[a] *Rupert.* will have it to be the exhortation of the convert *Gentiles* to the *Jews.* *Calvin.*

[b] The word rendered certainly is כי *for,* and the ſenſe may be, I ſpeak thus to them, for I know that their caſe will be ſuch that they ſhall have need to be exhorted. *Marlorat.*

Calvin.

And it is ſaid, *They had Soothſayers, as the Philiſtims*; To aggravate this ſin the more in them, when God had diſtinguiſhed them as his peculiar people from the uncircumciſed *Philiſtims*, to affect to be like them in this devilliſh vanity.

And they have mingled with ſtrange children; That is, either living by the ſame impious laws that they did, as deſirous to be all one with them, to come into the more favour: or taking their daughters for wives without all regard to Gods Laws forbidding it, whereby their children were part Jews, and part Heathens: or buying fair boyes of the Heathens, with whom they mingled themſelves as Sodomites. And thus *Jerom* takes it, ſaying, That this ſinne ſo farre prevailed amongſt the Greeks and Romans, that their moſt famous Philoſophers kept ſuch publickly; and *Adrianus* the Emperour having been brought up amongſt the Philoſophers, kept one *Antinous*, and for the love

Hieronym.

which he bare to him, built a Temple, and appointed Sacrifices to his honour, and built a City, calling it after his name *Antinopolis*; and this filthineſs continued till the time of *Conſtantine*, who did quite put it down. And this ſeemeth ſpecially to be meant, becauſe *Chap.*1.10. they are called, *Princes of Sodom*, &c. and *Ezek.*16. they are compared to the *Sodomites* for their ſins; and *Iſa.*3.9. *They have ſinned with Sodom.* Yet *Calvin* rather prefers the firſt, having firſt mentioned all three. *Calvin.*

The Land is full of ſilver and gold, neither is there any end of the treaſures, it is alſo full of horſes. Amongſt other vices covetouſneſs is here taxed in them, whereby they were in the midſt of their abundance in their minds unſatiable, which is meant, when he ſaith, *There is no end of their treaſures*, becauſe they knew not when they had enough, according to the Poet, *Semper avarus eget*, the Covetous alwayes hath need. But to lay up treaſures upon earth is forbidden; and the King of *Iſrael* muſt not multiply horſes, much leſſe private perſons. Therefore this alſo is reproved, as arguing pride and diffidence in God, for which cauſe they ſo greatly increaſed the number of their horſes, that they might be ſtately carried, and by means of their horſes the more able againſt their enemies in battel. *Oecolampadius* ſubſcribing to this, as alſo *Calvin*, yet addeth another of uſing their ſilver and gold, to make thereof glorious Idols, as is complained *Hoſ.*2. Againſt horſes, and truſting in horſes, ſee *Pſal.*10.9. *Pſal.*147.10. *Pro.*11.31. Verſ.7. *Hieronym.* Matth.6.18. Deut.17. *Oecolamp.*

And her Land was filled with Idols, &c. Verſ.8.

A man bowed himſelf, and a man humbled himſelf, therefore ſpare them not. This is by *Jerom* referred to the time when *Adrians* Image was ſet up in the Temple, but unaptly, becauſe the Jews in thoſe times abhorred all Idols. It is therefore meant of their preſent and paſt Idolatry added to their other ſins. Whereas man is twice named, Hebr. the firſt is אָדָם ſetting forth one of the common ſort; the other אִישׁ a Prince or Noble man, for all ſorts were Idolaters; in Latine it is *Homo* and *Vir*. For Idols, *Hebr.* is אֱלִלִם Vanities, to ſhew how vain and nought-worth they were. And ſaying, The Land was full of them, he intimateth the inſatiability of Idolaters, in theſe vanities, *A man bowed himſelf to the work of his own hands*, Hebr. They bowed themſelves to the work of his hands, that is, ſaith *Vatablus*, of the Image-maker. Which is added to aggravate their ſin: For man is the work of Gods hands, and for the work of God to bow before the work of man, is moſt unreaſonable, and an indignity to God. If it be ſaid, The matter is the work of God, that is not bowed to, but the form which is the work of man, and therefore to this is the humiliation. Whereas *verſ.*9. may be taken as a further aggravating of the ſame ſin. *Vatablus* renders the word, *And a man is bowed, and a man is humbled*; as if hereby were ſet forth his puniſhment, he is bowed and brought down by heavy judgements falling upon him, whether he be ſmall or great, for thus the ſame words are uſed, *Chap.*5.15. So *Calvin* and *Oecolampadius*. And if it be thus taken, the laſt words will agree well, *And he will not pardon them*, as the *Septuagint* reade them, and they may beſt be read. And thus the Queſtion is avoided, how *Iſaiah* could approve his love to them, when he prayed againſt them contrary to the manner of *Moſes* and *Paul?* But reading it as an imprecation, it is to be held, That the Prophets imprecations were but predictions of judgements, ſeeing they ſpake by the ſpirit of Prophecie; yet it is to be underſtood, that whereas it is commonly read, *Therefore ſpare*, or *forgive them not*, Hebr. it is וְאַל *and not*. Verſ.9. *Oecolamp.* Jer.10.14. *Vatablus.* *Muſculus.* *Vatabl.* *Calvin.* *Oecolamp.*

Go into a Rock, hide thee in the duſt from the ſight of the fear of the Lord, &c. This is by *Jerom* expounded, 1. Literally, ſeeing ſo great judgements ſhall come, flee into ſome Cave in a Rock, or hide thee in the duſt from them, when they ſhall be executed by the Caldeans and Romans, and ſo that place, *They ſhall call upon the Rocks to cover them*, is agreeable to this. 2. Anagogically, flee to God, as to a Rock and a Refuge, for ſo it is ſaid, *The ſtony Rock is a refuge for the Conies:* and *Moſes* was hid in a Rock, whilſt God paſſed by, and Verſ.10. *Hieron.* Revel.6.16.

ſo he ſaw his back-parts. This Anagoge is not followed by any other Expoſitor,
but the literal by moſt. In bidding them flee, ſaith *Calvin*, he ſheweth what
Calvin. they would do, *viz.* through terror, wiſh rather to die and to be in the grave
Muſcul. a thouſand times then to live ſo affrighted. *From the ſight of the fear of the*
Lord, that is, the terrifying judgements, which God ſhall ſend for ſin; and
herein his power ſhall be glorified, for which it is added, *And from the glory of*
Junius. *his magnificence. Junius, Go into a Rock*, that is, to ſave thy ſelf there, if thou
canſt, by a *Sarcaſmus*, for there will be no place wherein the wicked may ſave
themſelves, when judgements come, horſes and arms, and ſilver, and men
will be of none avail then, for theſe are vain to ſave in time of judgement.

Verſ.11. *The loftineſs of mans eyes ſhall be humbled*, &c. As before he ſpake of *Adam*
and *Iſh*, the common ſort, and the Princes being humbled; ſo he here further
confirms the ſame, the higheſt lookt, and the proudeſt ſhall periſh alike as the
common ſort; ſo there ſhall no man be eminent any more or glorious, but
Vatablus. God only, who ſhall have all the praiſe of power and greatneſs, *Hebr.* as *Vatablus*,
The lofty eyes of man; for pride and humility appear moſt in the eyes, but
when judgements come, no pride, but humility appears in them. God only
is exalted, when by his works of judgement it appears, that neither Idols nor
men are any thing to him, but he alone is of all power, and this is acknowledged,
as is not now by the wicked, but then ſhall be.

Verſ.12. *For the day of the Lord upon every one proud and haughty*, &c. That is, a certain
time is ſet by him, in which he will ſend his judgements to humble and
bring down every one that is moſt high amongſt men, or proud and ſtout, as
even meaner perſons oft times are, when they are reproved or threatned. Some
Hieronym. ſaith *Jerom* underſtand this of the day of Judgement, and by the proud the
devil, who is brought in vaunting himſelf moſt proudly, *Iſa.* 14.12. But the
day here ſpoken of, is the time of judging thoſe againſt whom *Iſaiah* propheſied
by the Caldees. And who ſo are tainted with the ſame ſins are alſo herein threatned,
of what Countrey or Nation ſoever.

Adam Saſbout. Here be three Degrees of the elate, that ſhall be brought down, which *Saſbout*
expounds thus, The proud, thoſe that conceive highly of themſelves, the
haughty, that carry themſelves aloft, as if they were ſomewhat above the
condition of man by reaſon of their wealth and honour. The lofty or arrogant
that vain-gloriouſly boaſt of their own doings and parts, and extol them. He
2 Pet.3. alſo ſaith, *The day of the Lord* is ſometime put for the day of Judgement, ſometime
1 Cor.3. for a ſtrict examining of every mans work, ſometime the day wherein he
ſheweth his Almighty power in notably puniſhing the wicked, or ſaving his
people; and ſometime for vengeance or judgement of the Lord, as in this place.

Verſ.13. *Upon all the Cedars of Libanus, and the Oaks of Baſhan.* Mount *Libanus* lay
between the *Arabians* and *Phœnicians*, where the higheſt Cedars grew, and
Baſhan a region on the other ſide of *Jordan*, being ſometime the Kingdom of
Og, but ſince the poſſeſſion of the two Tribes and half, where the greateſt
Hieronym. Oaks grew; and by Cedars and Oaks growing here, metaphorically Princes
and great men in this world are underſtood, upon whom the Prophet threatens
Gods judgements. And this Allegory doth moſt aptly ſet forth ſuch men
Calvin. and their condition to be ſuch, that they have no cauſe to think themſelves
ſafe, how high ſoever they be. For though great man or high, as high as a Cedar,
great as an Oak, yet by a tempeſt God rends them down with as little ado as
any poor ſhrub, ſo he can and will in the day of his wrath the proud, how
Lyra. great ſo ever, as *Calvin*. *Lyra* will have the fortifications and inſtruments of
warre made by the Jews of Cedar and Oak underſtood here, as if it were meant
that the Caldees ſhould deſtroy them. But the firſt is better, and thus Cedars
are taken *Ezek.* 17.3. and in other places. And well might the Princes in *Jeruſalem*
be ſet forth by the name of Cedars, becauſe they had houſes of Cedar,
and dwelt in a City ſeated upon a Mount, as the Cedars grew upon Mount *Lebanon*

banon; and laſtly by reaſon of the white ſtone wherewith the wals of this City were built, it appeared white to thoſe that approached, as *Libanus* through the ſnow thereon. *Baſhan* was famous for fruitfulneſſe, therefore the fat Buls of *Baſhan* are often ſpoken of, and the Oakes of *Baſhan* were the beſt fed Oaks, figuring out the rich and pampered with all delicacies and pleaſures.

Verſ.14. *Muſcul.* *Hieronym.*

And upon all high Mountains, &c. The ſame are hereby alſo meant, men proud and ſtout, yet *Muſculus* underſtands alſo the inhabitants of the mountains and hils, becauſe of the high-places ſo infamous for Idolatry that were there. Some are likened unto Mountains, ſaith *Jerom,* for the greatneſs of their virtues, and ſome for the greatneſſe of their vices, eſpecially of pride for the Nobility of their Birth, they ſhall be torne by Gods judgements.

Verſ.15. *Calv.*

And upon every high Tower and fenced wall. In theſe the Jews truſted, hoping by means of them to be defended: but theſe were broken down at the coming of the Caldees, and afterwards of the Romans, no Fort being able to ſave them.

Verſ.16. *Sasbout.* *Calvin.*

And upon all the ſhips of Tarſus, and the exquiſite pictures. The *Septuagint* for the ſhips of *Tarſus* have, *The ſhips of the ſea,* affirming that in the Hebrew tongue, *Tarſis* ſignifieth the ſea, the reaſon is by *Sasbont* yielded, becauſe the precious ſtone called *Tarſus,* in the breſt-plate of *Aaron,* which is rendred a Chryſolite, was of a sky colour, therefore any ſea being of this colour, is called *Tarſus.* But *Tarſus* was alſo a City in *Cilicia* lying North from *Jeruſalem,* and ſtood near the Sea, from whence many ſhips were ſent out from time to time, to fetch gold and other precious things, whereby they were enriched, and ſo corrupted by pride and other vices; ſo *Solomon* ſent ſhips from *Tarſus,* which returned once in three years. In threatning theſe ſhips then he meaneth the ſtripping them of their wealth. The vulgar Latine for *exquiſite pictures,* hath, *Super omne quod viſu pulchrum eſt:* The Septuagint, *Super omnem aſpectum pulchritudinis navium.* But the Hebrew words ſignifie *Pictures of delight,* or *pleaſant Pictures.* And theſe are by *Calvin* expounded of Tapiſtry-works, and Turky-works, and carved-veſſels of gold or ſilver, wherein they much delighted; and theſe are mentioned together with the ſhips, becauſe in them brought from beyond Sea; but ſpecially, as I take it, ſuch Pictures are meant as were abuſed to Idolatry, for *ver.*18. the abolition of all Idols is threatned, as a further explanation of this clauſe.

Verſ.17.

The loftineſs of man ſhall be brought down. This is nothing elſe, but a repetition of that which was ſaid *verſ.*11. to ſhew that the Cedars and Oaks, Mountains, *&c.* hitherto threatned, were great, and proud, and high-minded men, metaphorically ſo called.

Verſ.18. *Muſculus.*

And he will aboliſh Idols. That the Land was full of them, was complained *verſ.*8. as the main cauſe of Gods wrath; now their abolition is commemorated, as the end of his judgements upon men. When God is forced to purge a Land of Idols by his judgements, great deſtructions come together, and ſo it is by Chriſtians to be expected, if they of themſelves put them not away.

Verſ.19.

And they ſhall enter into the holes of the Rocks,&c. A repetition of that *verſ.* 10. only there he bids them enter in, here he ſaith, they ſhall, through the fear coming upon them.

Verſ.20. *Zuinglius.* *Hieronym.*

In that day a man ſhall caſt away his Idols of ſilver and of gold,&c. The things which Idolaters have truſted in, ſhall in the time of Gods judging them be ſo far from being had in eſtimation by them any more, that they ſhall caſt their precious and moſt eſteemed Idols away as unprofitable and vain, and that into moſt ſecret places, where they may never more come to light, as being utterly aſhamed of truſting in things ſo vain; wherefore he ſaith, *They ſhall caſt them to the mouls and the bats,* that is, according to *Zuinglius,* ſome into the cliffs of the earth, and ſome into dark corners of houſes. The vulgar Latine, *He ſhall caſt away the Idols, which he made to adore: the mouls and the bats,* that is, ſaith *Jerom,* blinde as the mouls, and in darkneſs as the bats, for unto theſe he compareth their Idols, which have eyes and ſee not, and as the bats vaniſh as ſoon as the light of the Sun cometh; ſo they, for the light of truth ſhining, *Pagnin.* no Idols are ſeen, but that being gone they appear. *Pagnin. Ut incurvaret ſe ad imagines talparum & veſpertilionum,* that he might bow himſelf to the Images of the mouls and bats, as if the Jews worſhipped not only other Images, but theſe alſo, which is incredible. Neither can this ſenſe be drawn out of the words without adding the word *Images,* and the Prepoſition ל before the word חפּור ſignifying a moul, plainly ſheweth, that by theſe laſt words ſuch obſcure creatures are meant, as unto which they ſhould caſt their Idols, according to the former Expoſition, becauſe ל is, to. The *Septuagint* for mouls, hath *vain things. Symmachus, Infructuoſa. Veſpertilio* the bat hath the name from *Veſpere volare,* becauſe in the evening it flies out. It is like a mouſe, and brings forth young likewiſe, not eggs, and gives ſuck, yet hath wings, but not of fethers, and avoids the light; a fit embleme of the devil, as *Baſil* makes it, who flies in the darkneſs of ignorance, and is not long in hatching, as birds, but ſoon brings forth, and ſeems to be an Angel as a bat a bird, and hath teeth as the bat to bite.

Verſ.21. *Hieronym.* *And they ſhall go into the clefts of the Rocks,* &c. This *Jerom* expounds not, as *verſ.*19. but of men turned from Idolatry, when of blinde like mouls they come to ſee, they ſhall ſeek the holes of virtue to hide them in, and renounce *Calvin.* the errors of their former opinions. *Calvin* and ſome others take it for an inculcating of the ſame thing, that it might make the deeper impreſſion. *Vatabl.* *Vatablus* for theſe words [*And they ſhall go*] rendering it, that they may go, as if here were yielded the reaſon, why they ſhould caſt away their Idols, *viz.* that they fleeing without any carriage might make the more haſte. And becauſe other things before ſpoken of are again repeated, and the words here uſed are for the moſt part the ſame with thoſe *verſ.*19. I cannot think with *Jerom,* that a different thing is meant, but the ſame with *Calvin*, their hiding themſelves for fear, as alſo *verſ.*10.

Verſ.22. *Hieron.* *Ceaſe therefore from man whoſe breath is in his noſtrils, why ſhould he be reputed?* Jerom, *Quia excelſus reputatus eſt ipſe,* and he ſaith, that it is by the Jews expounded of Chriſt, but in a contrary ſenſe, as if they were warned to take heed of him, as a weak man, and therefore after *Aquila,* they reade the laſt words *Wherein is he to be eſteemed?* He alſo expounds it of Chriſt, who though he draweth breath by his noſtrils, as another weak man doth, yet for his Divinity he is acknowledged the moſt high. Thus he alſo ſaith *Origen* expounds it, becauſe ſpoken of a ſingular man, which is Chriſt the Lord. But the *Septuagint* omit it, at which he marvels, but not all the verſe, but only the laſt clauſe, which yet is now alſo in all copies. The cauſe of the different reading is in the word בַּמֶּה becauſe במה ſignifies *excelſum*; *Jerom* renders it ſo, but forſomuch as it ſignifieth alſo *wherein. Pagnin* and *Munſter,* and others after *Aquila* render it wherein, or for what is he to be reputed? And it is by them generally expounded of any man of what power or dignity ſoever in this world, Ceaſe yet from truſting in him, for he liveth by his breath, which if it be ſtopt he preſently dieth. And this is moſt agreeable to the premiſes touching the abaſing of man, *verſ.*11,17.

CHAP. III.

Verſ.1. *For behold, the Ruler, the Lord of hoſts will take away from Jeruſalem and Judah all the ſtrength and ſtay,*&c. This is a continuation of the ſame Prophecie, as the firſt word [*For*] ſheweth, the coherence with the laſt verſe of the former Chapter being this. Becauſe ye will not ceaſe from truſting in man, the Lord will fruſtrate all the ſtrength of your mighty ones, and that by taking away their ſuſtenance, bread and water. *Hieronym.* *Jerom* following on in applying this to Chriſt, ſaith, becauſe they refrained not, but perſecuted him, they ſhould be by the Roman Army beſieged, and have no power to reſiſt, untill that all their proviſion being conſumed, they ſhould all be made feeble and periſh by famine. He alſo applieth it ſpiritually, they ſhould have no ſound teachers left upon whom they might ſtay, nor any ſpiritual food to nouriſh the ſoul. For although the Jews have the parchments, wherein the word of God is written, yet being without the underſtanding thereof, their ſouls periſh for want of the ſpiritual food herein contained. That by bread and water, the Word truly ſet forth is meant, ſee *Amos* 8.11. But forſomuch as in enumerating the particulars to be taken away, the Prophet ſpeaks altogether of corporeal and external ſuſtenance, and *verſ.*7. is plain for corporeal food, it is better to follow the literal ſenſe only. *Cyril. Baſil.* Yet allegorically *Cyril, Baſil* and *Haimo* alſo underſtand by bread and water ſpiritual food, and ſome the bread of the Sacrament of the Lords Supper, and the water of Baptiſm, of the comforts whereof men ſhall be deprived for ſin. And the Ancients generally underſtand this threatning as belonging to the time, when the Roman Army was by Gods juſt judgement brought againſt *Jeruſalem* for their cruelty againſt the Lord Chriſt, againſt wronging of whom, they take the laſt words of the former Chapter to be directed. The words tranſlated *ſtrength,* or *ſtaff,* and *ſtay,* are all one; but that the firſt is of the Maſculine, the ſecond of the Feminine gender, by the *Septuagint* therefore rendred *validum & validam,* and hereby he means both men, Judges, and Prophets, and women, as *Miriam, Deborah, Huldah,* &c. Bread is called the ſtaff of bread, becauſe hereby life is ſuſtained, as an old feeble man by a ſtaff. See the like *Levit.*26.26. *Ezek.*4.26.5.26. 14.13. And this is taken away not only in the want of it, but of a bleſſing upon it to make it nutritive and ſtrengthening.

Verſ.2. *Hieron.* *The valiant and the Warriour, the Judge and the Prophet, the Diviner and old man.* For the valiant, ſaith *Jerom,* the *Septuagint* have the Giant, but then it muſt be underſtood of a Giant not in an evil ſenſe, as *Gen.*6. but in a good, as *Pſal.*19. yet the word is נבור, ſignifying ſtrong or valiant. The valiant and warriour were taken away, when they became ſubject to the Romans, and could never get free from this ſervitude any more; the Judge, when they had no more Judges of their own, but the Romans were their Judges; Prophets alſo, that is, true Prophets ceaſed; and Diviners, that is, ſuch others as they had taken heed unto, that were the Prophets of Idolaters, who divined by the flying of birds, the entrails of beaſts, or any other unlawful way by conſulting with devils, or with the dead; of theſe Diviners it was ſpoken before, *Chap.*2.6. The old man is by the *Septuagint* rendred Presbyter, who is a man, though not of years, yet of wiſdom; in ſaying then that the old man ſhall ceaſe, he meaneth, the wiſe, all becoming like children for fooliſhneſs and vanity. In the firſt verſe generally, they in whom their ſtrength lay according to man, are threatned, here ſuch are more particularly enumerated; and *verſ.* 3. the valiant, who regard not their lives in defending their Countrey, who have alſo skill and ſtrength accordingly. Theſe and other men of warre are taken away, either when they are cut off, or of couragious they became cowardly. *Calv.* Diviners, ſaith *Calvin,* firſt ſeem to be taken in a good ſenſe, becauſe they are ſpoken of, as conducing to the well-being of a ſtate, yet afterwards he yieldeth to them that underſtand evil inſtruments hereby; of whom to be deprived, they in their ſuperſtition thought it a great puniſhment. But taking a Diviner in a good ſenſe, he underſtands by him one that hath ſharpneſſe of wit to finde out the meaning of things obſcure in the holy Scriptures. By the Prophet he underſtands all teachers of the Word, and the old man one old in years; and if it be taken ſo, then the meaning is, that the aged who is paſt warre, ſhall not be ſpared any more, then the young and ſtrong. But becauſe children ruling over them are ſpoken of, *verſ.* 4. and by them children in years are not meant, but in underſtanding, it is plain, that by the old man is meant one for his wiſdome made an elder, whether old or young.

The

Verſ.3. Exod.18. *The Ruler over fiftie, and the honourable, the Senator and excellent Artificer and eloquent.* As we have Captains over hundreds, ſo had the Jews over fifties, and theſe he threatneth ſhould be taken away, ſo as that they ſhould have none left skilfull enough to lead the leaſt band of men, and this is a weak ſtate of a people amongſt whom a valiant and skilfull Leader is of ſo great avail, that *Epaminondas* a valiant Captain of the *Thebans* dying, perſwaded them to make peace upon any terms, becauſe he ſaw that they had none fit amongſt them to be a worthy Leader, and ſo with him began and ended the Empire of the *Thebans.* For honourable, is *acceptable of face,* Hebr. hereby one being ſet forth, who for the eſtimation, wherein he was, might bear ſome ſway amongſt the *Hieronym.* people to direct and guide them. *Jerom* following the *Septuagint* puts this and the next together in his Expoſition, *unum virum, admirabilem conſiliarium,* the admirable Counſellor, who is but one of a thouſand, concerning whom, he ſaith, the Greek Poets have a ſaying, *He is bleſſed firſt that is wiſe.* 2. That hearkens to the wiſe, but he that doth neither is altogether unprofitable, both to himſelf and all others. And in our books, thou maiſt have many friends, but one Counſellor. And the Roman Conſuls had their name from this, that they guided that ſtate by their councel. The Jews then, from whom the Lord threatens to take away the honourable and Counſellor, were moſt miſerable. The excellent or wiſe Artificer is alſo taken away, *Hebr. The wiſe in handy-works*; of ſuch it is ſpoken, becauſe there is great uſe of them for the making of arms and inſtruments for the warre and fortifications; therefore when no ſuch are left, the people are in a weak ſtate; *And the eloquent man*] Heb. *The man underſtanding myſtical or ænigmatical ſpeeches.* The word לחש here uſed, ſignifieth *Incantation* or *Charm.* But a divine Charmer is meant, of whom the Pſalmiſt ſaith, *They will not hear the voice of the Charmer*, charm he never ſo wiſely: for the wicked are like Serpents or Adders not hearkening to a godly teacher, who wiſely layeth open divine myſteries; ſome yet there are, who have judgement in theſe things, of whom *Paul* ſaith, *Let others judge.* And amongſt the Jews ſome of the Prieſts were appointed to hear the Prophets, to judge who propheſied truly and who falſly; and of ſuch intelligent men it is here ſpoken, that none ſhould be left, but all taken away, and thus all means of good both corporeal and ſpiritual ſhould fail them.

Verſ.4. *And I will ſet children for Princes over them,* &c. That is, not in years, but in want of wiſdom and fortitude, for ſo *Rehoboam,* though fourty years old, was but a childe. The next word rendered [*Little ones*] is by *Jerom* tranſlated effeminate, and the word ſignifieth alſo childiſh and illuders. For, *Woe,* is it Eccl.10.16. ſaid, *to thee (O Land) when thy King is a childe*; the contrary to thoſe before named are meant, ſuch as like children are without underſtanding, and eaſily turned any way, and ſet their minds not upon things ſerious but vain, no not upon any heavy accident, as children play and laugh ſtill. The wiſe amongſt the Heathen accounted this the way to ruine. *In Porticu taberna meritoria,* it was thus written in golden Letters,

Roma vetus cum te veteres rexere Quirites,
Nec bonus immunis, nec malus ullus erat.
Defunctis patribus ſucceſſit prava juventus,
Cujus conſilio præcipitata ruis.

Nichomachus Vopiſcus. Dii avertant principes pueros, & patres patriæ dici impuberes, quos ad conſulatus dandos dulcia, circuli, & quæcunque puerilis voluptas invitet. And ſuch for imprudence, raſhneſs and inconſtancy were the Scribes and Phariſees, and the Zelots amongſt the Jews, who brought *Jeruſalem* to ruine, as *Joſephus* ſheweth more then the Roman power. By the effeminate ruling over them, or illuders, ſome will have the Romans meant, whom riches made of hardy, tender and luxurious, and *Titus* in particular, who delighted in *Sodometry,* as alſo *Trajan,* and who through Gods juſt judgement illuded the Jews, as they had mocked at our Lord.

Verſ.5. *The people ſhall deal violently every one againſt another,* &c. Hebr. it is, *Man*

againſt man, the young againſt the old, and the baſe againſt the honourable.
In ſuch confuſion is a ſtate, when ruining, and this was the ſtate of the Jews,
when being beſieged in *Jeruſalem* they were divided into three factions, one
holding the Temple, another the Superiour, the third the Inferiour part of
the City, fighting againſt and killing up one another. *Calvin* here notes well, *Calvin.*
becauſe this is threatned after the taking away of wiſe and ſtayed Governours,
that it is the greateſt miſery, which can befall a Nation, to be without a good
Government, and therefore they are great enemies to the publick good that
impugn this.

Verſ.6. *And a man ſhall lay hold upon his brother, ſaying, Thou haſt apparel, be thou our
Prince, and let this ruine be upon thee.* *Theodotion* for ruine, hath infirmity, ſaith
Jerom, and the *Septuagint* meat; the meaning is, to ſuch poverty and want *Hieronym.*
ſhall they be brought, that they ſhall deſire to be ſubject to him, as their
Prince, that hath but good apparel and food. They ſhall not chooſe him, that
is wiſeſt, or valianteſt, or moſt noble, but that abounds moſt with proviſion.
The ſenſe then of theſe words, *Let this our ruine be upon thy hand*, is, Let our
miſery and want be ſuſtained by thy aid. *Vatablus*, Put thy hand to this our *Vatabl.*
ruine to help againſt it. Hebr. *Under thy hand*, that is, to help it, as a Patient
under the Phyſicians hand. *Calvin* here notes a moſt miſerable condition
of a Kingdom, when to be Prince over it is a thing thought not worth the having, *Calvin.*
yea by every great man refuſed, although with ſome force drawn to it, as is
intimated in ſaying, *Shall lay hold upon him.* For all men are naturally ambitious
of Principality, at the leaſt, in any place there be ſome, but now in *Judea*
there ſhould be none, an argument that it ſhould be brought very low. By
their apparel, ſaith *Muſculus*, Nobles were known, others going baſely, but *Muſcul.*
now ſuch is the pride of the times, that a Nobleman and a peaſant cannot by
their apparel be known aſunder. It is to be noted, that men deſire to commit
the Principality to one that is wealthy, that he may not need to pill and poll
his ſubjects, or in judging gape after gain.

Verſ.7. *He ſhall ſwear in that day, ſaying, I will not be a Prince.* Hebr. חבש a Chirurgeon
or Phyſician, as *Jerom* renders it, rightly anſwering to the laſt words
of *verſ.6. Let this ruine be under thy hand*; that is, to be bound up and healed,
as by a Chyrurgeon healing the wounded. Hereby then is intimated, that a
Prince ſhould binde up the breaches of the Kingdom, and heal the infirmities
of all, wherefore the Greeks call a King ἀναξ, which comes of ἄνας, ſignifying
a medicine. And *Alciatus* makes an Anchor with a Dolphin round about it an
emblem of a King, becauſe as a Dolphin he ſhould foreſee tempeſts a coming,
and providently hold the Ship of the Commonwealth as by an Anchor out of
danger. The word tranſlated *ſwear*, is by *Vatablus* noted to come of נָשָׂא to *Vatabl.*
lift up, becauſe a man in ſwearing lifts up his hand to God, as *Abraham*; it Gen.14.
ſignifieth alſo *to take*, becauſe he taketh Gods name into his mouth. And here
he that denies to take upon him to be Prince, is ſet forth as denying it with an
oath, that there might be no hope of bringing him to it. And this, ſaith *Muſculus*, Note.
is the ſtate of the world, when there is apparent danger in having the *Muſcul.*
principality, but at other times, every one ſeeks it, and likewiſe touching Prelacy
in the Church, when Biſhops were moſt expoſed to the danger of Martyrdom,
and had little means, every one refuſed this dignity, but now hunt
after it. *There is not in my houſe bread or apparel*, that is, not ſufficient means of
maintenance for a Prince; for this is requiſite in one that is a Ruler, that he
ſhould be a man of Ability, that he may both be of the more credit, and not
have need to oppreſſe the Commonwealth by Bribes, but freely execute Juſtice
and Judgement, as one that needs the gifts of none.

Verſ.8. *Certainly Jeruſalem is come to ruine, and Judah fallen, becauſe their tongue
and ſtudies are againſt the Lord to provoke the eyes of his glory.* He ſpeaks in the
Preter tenſe of a thing to come, for the certainty thereof. For their tongues
againſt God, this moſt probably was by their mocking at his judgements, *Cha.*
5.10,24. and plainly refuſing to obey him ſpeaking by his Prophets *Jerem.*44.

Hieronym.

They were ſo deſperately wicked, that they ſet themſelves againſt God, and ſtudied how to provoke him. His eyes are ſpoken of, to ſhew their open ſinning, even as it were before the Judges face, not being aſhamed of any wickedneſſe, although his glory had oft ſhewed it ſelf unto them, yet they were nothing moved hereby to fear to ſin thus againſt him. And that their open ſinning is hereby meant, is ſhewed *verſ.9.* where they are ſaid to ſin with *Sodom. Jerom* applieth that of their tongues and ſtudies againſt the Lord, to their crying out, *Crucifie him, We will have no King but Cæſar.*

Eccl.8.1.
Heu quam difficile eſt crimen non prodere vultu.
Jer.3.
Hoſ.5.
Deut.32.27.
Prov.26.24.

Verſ.9. *And the proof of their countenance anſwereth to them, they ſhew their ſin like Sodom,* &c. That is, the impudency of their faces in other ſins committing, is ſutable to their ſpeeches: for herein they are as the *Sodomites,* who were not aſhamed to bid *Lot* to bring out the young men, that they might lie with them, as man with woman, which is an abomination. This may be taken as ſpoken in anſwer to them, if they ſhould ſay, Why do we come to ruine? whereby doth it appear, that we deſerve it? *Anſw.* If it appeared not otherwiſe, yet the cauſe might be ſeen in their countenance, which ſhewed pride, ſtoutneſſe, cruelty and effeminateneſſe. For the countenance oft times diſcovereth mens wickedneſſe, as wiſdom makes the face to ſhine; ſo it is hard not to bewray wickedneſſe by the countenance, as *Ovid* ſaith, and *Seneca, Vultus loquitur quodcunque negas.* So it is ſaid of an holy Biſhop ſometime, that he ſaw in the faces of thoſe that came to the Communion, who were wicked and who godly, for the faces of the one ſort appeared to him red and deformed, the faces of the other fair and amiable.. The word הַכָּרַת here uſed hath divers ſignifications. 1. For an alienation or transformation of the countenance, whereby the wicked, as if they forgat themſelves to be mortal men, carry themſelves moſt arrogantly. 2. For feigning himſelf to be another, as the wicked ſhew one thing in their face, but are another in their heart. 3. *In Hithpael,* he hath made himſelf unknown, and R. *Jonah* ſaith, that the Arabick *Haccar,* ſignifieth hardneſſe. And if it be thus taken, the meaning is, the hardneſſe or brazenneſſe of their faces teſtifie againſt. Otherwiſe their diſſembling countenance or their proud and diſdainful look.

Verſ.10.
Calvin.
Muſculus.

Say, it ſhall go well with the juſt, &c. That is, ſaith *Calvin,* reſolve upon it in your hearts, that what calamities ſoever come for ſin, yet good, as the word טוֹב ſignifieth, ſhall redound hence to the righteous. To work righteouſneſs, as *Muſculus* hath it, is hereby intimated to ſow, and of this ſowing, good fruit ſhall come in the end, as of doing evil, evil and deſtructive fruit, as is added *verſ.* 11.

Verſ.11.
Hieronym.
Sasbont.
Septuagint.

Wo to the wicked, they ſhall be rewarded according to the works of their hands. And ſo ſaith *Jerom* the Jews were, when as they had delivered Jeſus into the hands of the Romans, ſo they were at length by God delivered into their hands for their deſtruction, and by the *Jews* being a Noun ſingular he will have Chriſt underſtood, as if all men were exhorted to praiſe him, as doing a good thing in deſtroying the Jews for their enmity againſt him, and therefore rendereth it, *He ſhall eat,* for *they ſhall eat,* contrary to the Hebrew. This, ſaith *Sasbont* is ſpoken to the Reader of this Prophecie, it ſhall finally be well with every juſt perſon, but *woe to the wicked;* whereby eternal damnation is commonly ſet forth, *Hebr.* Here is no more in the beginning of this ſentence, but, Say to the juſt, כִּיטוֹב which may as well be rendered, that he is good, as that good ſhall be to him; but the common reading is to be preferred, as the next words added for explication ſhew. The *Septuagint* have a ſtrange interpretation here, reading it *iſru* for *imru,* bind, for ſay; and it is this, *Binde the juſt one, becauſe he is unprofitable for us,* as if it were the ſaying of Jews conſpiring againſt Chriſt.

Verſ.12.
Hieronym.

Little ones are oppreſſours of my people, and women reign over them, &c. *Jerom* according to his manner, applies this to the Scribes and Phariſees, who exacted Tithes and firſt-fruits through their covetouſneſſe, and for profits ſake rejected Chriſt. And he cals them women, becauſe they were drawn alſo by pleaſure, and ſo much regarded the favour of women, that they did in a manner rule in the Church. The ſame that before were called effeminate, ſaith *Sasbont*, are here called for more diſgrace women. *Vatablus*, and *Calvin*, and *Muſculus* underſtand it of their Princes, who were of little ſtrength and power as women and children be, ſo that he ſpeaks of it, as a wonderful judgement that they ſhould be under ſuch, whereas men naturally are ſo impatient of rule, if it be tyrannical and exacting, that they will not be brought under it, unleſſe by force: but theſe grew to that ſtupidity like aſſes, that a childe or a woman might exact upon them, and they bare it, and this is the beſt *. *My people, they that govern thee, deprave thee.* This is added, to ſhew by what means they that were of no more power then women, were exactors over them, *viz.* by ſeducing them, by getting ſuch Authority in their hearts, that they thought their dictates Oracles, and any thing well done, which was done according to their direction. For when people do thus over-honour their Princes, being ready to obey their wils in any thing, they are a people depraved indeed, and ſo is the way of their paths, as here followeth, that is, the whole courſe of their lives. The word rendered, *They that govern thee*, is מְאַשְׁרָךְ, They that bleſſe thee, and ſpeak all good unto thee, and as if there were no fear of any evil to come, ſaying, *Peace, Peace,* theſe make thee ſecure in thy ſins, till deſtruction comes ſuddenly upon thee. It may be applied either to their Elders, to follow whoſe Ordinances they were ſo addicted, accounting it the greateſt piety and ſecurity to the ſtate, or to their falſe Prophets, who countenanced theſe their doings, as from the Spirit of God, *Heb.* for the firſt words, *Hebr.* מְעוֹלֵל עַמִּי נֹגְשָׂיו *My people, his oppreſſours a little one*, the ſingular being joined with the plural to diſparage them the more in that they were oppreſſed by ſuch, as if all their wit and power were put together, they were but as one little one.

Vatabl.
Calvin.

* See the ſame before, *verſ.* 4.

Heb. מַתְעִם *making erre.*

Verſ. 13. *Jehovah ſtands to contend, remaining to judge his people.*

Verſ. 14. *Jehovah ſhall come to judgement with the Elders*, &c. Having ſhewed both the internal cauſe of their puniſhments, *viz.* their ſins, and the external, their unworthy Governors, now he cometh to threaten theſe Governours, who oppreſſed and ſeduced them, for ſo *Jerom* expounds [*with the Elders*] againſt the Elders, and this is by the following words, where he challengeth them for it, made plain, *Ye have deſtroyed my vineyard*, &c. *Vatablus*, *To come to judgment with the Elders*, is to come to judge them; ſo *Pſ.* 82. he ſets amongſt them to judge them for their faults in judging. After the manner of a great man at variance with others, he will come and ſtand to ſee if theſe Princes have any thing to ſay for themſelves, that a juſt judgement may be made betwixt him and them, as one not willing to carry it by his power, but that juſtice ſhould prevail. *Saſbont* by Elders here rather underſtands *Abraham*, *Iſaac*, *Moſes*, &c. with whom God will come to judge the preſent wicked Generation. And coming to ſpeak upon this, *Ye have deſtroyed my vineyard*, this, he ſaith, is the houſe of *Iſrael*, according to *Chap.* 5. But if ſo, as indeed it is, how can any other be meant, but their Princes, and Prieſts, and Elders, who by ſeducing them, and through exactions impoveriſhing them brought them to deſtruction: for it cannot certainly be ſpoken to the Commonalty, who were the perſons deſtroyed; wherefore the perſons deſtroying muſt be the wicked Elders, with whom he threatneth to come into judgement, as he before complained of them. Thus alſo *Calvin* and *Muſculus*. The Princes were accuſed *Chap.* 1. 23. that they judged not the fatherleſs or the widow; now God ſpeaking to that ſaith, that he ſtands to judge theſe his poor people by revenging their wrongs upon their Rulers, that none may think great men to have a licenſe to ſinne in their places any more then mean perſons. They are challenged for deſtroying Gods vineyard, whereby both is intimated, how dear the Church of God is to him, and what a foul ſin it is in Princes and Rulers over this vineyard, that ſhould dreſſe and keep it, after the manner of beaſts to eat it up and to waſt it. *The ſpoil of the poor is found in your houſes*; this is added for conviction; for when ſtoln

Hieronym.

Adam Sasbont.

Calvin.
Muſcul.

goods are found in the thiefs houſe, it is evidence enough againſt him: The Ruler counts that which he can get any way by reaſon of his place, his own: but God makes another reckoning, *viz.* That they be the goods of the wronged, for which the Judge ſhall anſwer. *Muſculus.* And ſuch, ſaith *Muſculus,* be the tithes, which are appointed to the poor in the houſes of Biſhops, Canons, and great ſecular men. This indeed is true of ſecular men, they taking of tithes cannot be excuſed of having the goods of the poor in their houſes, but if by Biſhops, Miniſters feeding the flock of Chriſt be meant, and keeping Hoſpitality for the poor, the accuſation is not true, ſith the tithes were at the firſt given to the Levites as their inheritance, who miniſtred about the Temple, and the tithes ſpoken of to be alike communicated to the Levites and poor, were tithes every third year ariſing out of the nine parts, when the yearly tithe was paid, as I have ſhewed upon the place.

Verſ.15. *Why do ye beat my people or bruiſe them, and grind the faces of the poor,* &c. Now the Lord is brought in as ſpeaking in judgement, or contending with the Elders. *Vatablus. Muſcul.* The firſt is alſo rendred by *Vatablus, Atteritis,* Why do ye wear out my people? that is, by oppreſſions and exactions bringing them to poverty, what an audaciouſneſſe is this for you, that are ſet over the people for the good of every one, through your pride and covetouſneſſe to do them ſo much evil? They are ſaid to grind the faces of the poor, who when they are brought into judgement are reviled and ſtricken upon the face both to their ſmart and ignominy, as was often uſed by the Jews, for ſo was *Michaiah* uſed, and *Jeremy,* and *Chriſt,* and *Paul,* and it is ſet forth by a Metaphor of grinding, becauſe the cheeks ſuffered violence between both the hands; ſometime being ſtricken with one, and ſometime with another; and this is ſet forth as ſpoken by the Lord God of hoſts for more authority and terrour to the greateſt. *Vatablus* to expreſſe the expoſition before-going, hath *Colaphis caditis.* But the faces of the poor are alſo ground by want, as *Amos* 8. 4. when they even periſh hereby.

Verſ.16. *Alſo the Lord ſaith, becauſe the daughters of Zion are proud, and walk with a ſtretched out neck,* &c. Having taxed the Princes and Elders, here, becauſe he had ſpoken before of women reigning over them, and exacting upon them, he ſpeaks againſt their pride and wantonneſs, ſaith *Jerom,* *Hieronym.* to maintain which the people were ſo greatly oppreſſed. And it is not only againſt the greateſt, but all women labouring with the ſame vices. And this pride is ſhewed in the affected carriage of the head and body, and of the feet in going. He mentioneth alſo another expoſition by daughters, underſtanding leſſer Towns and Villages about *Zion,* as we ſometime read of this City or that, and her daughters. And a third expoſition Tropolog. by daughters underſtanding ſouls. But it is beſt to underſtand it properly of the women of *Zion,* for whoſe ſake oft times ſuch exactions to the impoveriſhing of many were made, that they might be the more profuſe in coſt about their bodies. In reproving them the Prophet, 1. Cenſures their inward pride, as the fountain of their proud geſtures and ornaments, then by ſpeaking againſt ſtretched out necks, he taxeth their outward pride; for to have a ſubmiſſe look argueth humility, and a lofty look pride, which is intollerable in man, but much more in a woman, being the more infirm both in body and minde, and the firſt in tranſgreſſing. Wandering eyes here alſo next ſpoken againſt, argue immodeſty and inſolency, for the Matron-like carriage of the eye is a ſtayedneſſe. But much more do they offend, that paint their eye-lids and faces, ſuch pride is moſt intollerable, it being an attempt to amend the work of God. *Walking about* is alſo levity in women, and is ſpoken againſt by *Paul,* and they are bidden to keep the houſe, according to which the Ancients made *Venus* with the ſhell of a ſnail, to intimate that a woman ſhould alwayes have her houſe over her head, and look to the affairs thereof. The tinkling with her feet here alſo taxed, is underſtood by ſome of her affected gate after the manner of dancers, by others of coſtly ribbons with bels tied at her feet, which made a little tinkling noiſe as ſhe went, but all deviſed to ſet forth her pride; and if theſe things be taxed in women, much more in men, as arguing effeminateneſſe ſo curiouſly to deck and ſet forth themſelves, becauſe it is more tolerable in a woman, in whom attiring the body to make her ſhew the more amiable, renders her the more acceptable to her husband, whom ſhe ought to pleaſe.

Verſ.17. *Muſculus.* *Therefore the Lord will make bald the top of the daughters of Zion,* &c. As pride begins at the head, ſaith *Muſculus*, ſo doth the judgement threatned for it, the hair, which is the greateſt ornament to a woman, being taken away by ſome ſcab or ſcurvineſs, they being forced to pluck it off. Whereas it is added, that he would alſo diſcover their ſhameful parts, he underſtandeth it as accompliſhed, when by the Caldees they were ſtript and driven after the manner of beaſts into *Babylon*. *Hieronym.* *Jerom* for the laſt words hath, *The Lord will make naked their hair; and ignominy ſhall be for ornament.* The Hebrew is, He will lay open their nakedneſs, for the word עֶרָה ſignifieth nakedneſs, and ſo though it may ſet forth any naked part of the body, yet more properly the ſecrets, of the diſcovering of which women are moſt aſhamed, as being taught by nature to hide them. The meaning is, that whereas in their pride they multiplied their bodily ornaments unreaſonably, not being content ſome of them with their own hair, now they ſhould both be ſtript of garments and hair both, and be put into a moſt ſhameful and miſerable condition.

Verſ.18. *In that day the Lord ſhall take away the ornament of the ratlers, the cauls and half moons.* Hieron. *The ornament of the ſhoes.* But a word coming from the *Vatablus.* ſame Root is uſed here, and *ver.*16. expounded tinkling or ratling; and *Vatablus* ſaith, That the Spaniſh women did wear bels about their heels when they danced.

Verſ.19. *Their olfactories, bracelets and miters*; That is, ſomething hung about their necks, having ſweets incloſed therein, and their tires were vails covering head *Vatabl.* and face all but their eyes. The reſt of their implements, not to ſpeak of them in particular, becauſe I finde nothing but conjectures about divers of them; the reaſon why this enumeration is made, is to ſhew proud and light womens vanity in their dreſſes, unto which muſt go ſo many things all over the body from top to toe, and how much God is provoked hereby, that all ſuch as have any modeſty or fear of God in them, may eſchew this ſuperfluity, as a means to bring them to the want of all things, and be content with fewer ornaments, as becometh the humble profeſſing the truth.

Verſ.24. *And there ſhall be for a ſweet ſavour a ſtinke, for grinding tearing,* &c. That is, wherein any exceſſe hath been uſed, and pride ſhewed, a contrary puniſhment; ſo much doth God abhorre the curious, exceſſive and proud uſe of all bodily things, that we may be ſober herein. And for ſtinking it is noted *Abluitur Judæis odor baptiſmate divo.* by *Ammianus Marcellinus, lib.*2. That they were very irkſome to the Emperour *Marcus* for the ſtink that came from them, whereupon he cals them *Fœtentes Judæos*, and this *Fortunatus* ſaith, is waſhed away by holy Baptiſme.

Verſ.25. *Thy men fall by the ſword,* &c. Here again he returns to the deſtruction of thoſe in whom their ſtrength lay, their valiant men, ſo that the City *Jeruſalem* Verſ.26. which he brings in by a *Proſopopeia*, ſhall lie upon the ground, and her gates mourn, becauſe there ſhould be nothing but miſery, and matter of grief, and ſorrow for her deſolation.

CHAP. IV.

Verſ.1. *Hieronym.* IN *that day ſeven women ſhall lay hold upon one man,* &c. The number ſeven, ſaith *Jerom*, and ſometime ten, were familiar amongſt the Hebrews, becauſe of the Sabbath of the ſeventh day, and the ten Commandments. But by ſeven is not alwayes meant preciſely the number of ſeven, but many, ſo likewiſe by ten, as when *Zechary* ſaith, *Ten men ſhall lay hold upon the skirt of a Jew, ſaying,*

Muſculus.

The Allegory.

ſaying, We will go with thee. For the preſent place, ſuch a deſtruction being made in *Jeruſalem,* as hath been formerly propheſied of, he ſheweth here, that many women ſhall be forced to follow one man, pleading only for the benefit of marriage with him, for the encreaſe of poſterity, it being then counted a great reproach for a woman to be barren. And this ſheweth, ſaith *Muſcul.* how few men ſhould be left by the ſword of the enemy, whereas there ſhould not be above one for ſeven women, & women for fear of wanting husbands ſhould lay aſide womanlike modeſty ſo far, as to offer themſelves to men, and whereas the man commonly ſhould provide for the woman food and raiment, to offer to provide theſe for themſelves. *Baſil* allegorically by ſeven women laying hold upon one man, underſtands the Jews living after their own laws, but laying hold upon Chriſt to be delivered from the reproach of ſpiritual barrenneſſe, and other Allegories there be of *Jerom* and *Cyril,* which are as little or leſſe pertinent. For the womans being called by the name of her husband, that hath been ſo ever ſince the Creation, for the woman is called *Iſhah,* from her husband *Iſh,* for as *Iſhah* ſignifieth a woman, ſo *Iſh* the man, although *Adam* called his wives name in another reſpect *Evah, viz.* becauſe ſhe was the mother of all men. And the Hebrews and Romans alſo called the wives by their husbands names, as *Mary* of *Cleophas, Mary* of *James, Cornelia, Tullia, Caia,* &c.

Verſ.2. *In that day the branch of the Lord ſhall be to beauty and glory, and the fruit of the Land to excellency.*

Muſcul.

Calvin.

Hieronym.

Verſ.4.

Tremel.

In that day] ſaith *Muſculus,* in thoſe dayes, whereby is not meant ſtrictly the time of the deſtruction before propheſied of, for what glory could there be then? but in a time that ſhould follow after this, *viz.* at their return out of Captivity. But by the *Branch,* ſaith *Calvin,* ſome underſtand Chriſt, becauſe he is ſet forth by this name, *Zech.6.12.* yet to him that ſhall more accurately look into this place it will appear, that not that branch, but a ſtock of people delivered and reflouriſhing again is meant, becauſe at the end of this verſe it is expreſſed, of whom this is ſpoken, *viz.* the delivered of *Iſrael,* and *verſ.*3. *Thoſe that are left in Zion;* Thus *Calvin,* who alſo laboureth to prove, that by the branch may be underſtood bleſſings temporal and ſpiritual, wherewith that people ſhould be bleſſed, who had been before made ſo miſerable. But *Jerom* by the Branch underſtands the branch of Chriſtianity ſpringing up in the time of the Goſpel, and the glory here ſpoken of, ſhall then be not to all, but to a remnant of *Iſrael* which ſhall be ſaved, of which remnant the Prophet ſpake before *Chap.*1.9. that is, the Apoſtles and ſuch as were converted by them, whoſe names were written in the book of life; ſutable to which is the ſpeech of Chriſt to his Diſciples, *Rejoyce, that your names are written in Heaven.* Verſ.3. *When the Lord ſhall waſh away the filthineſs of the daughters of Sion, and the blood of Jeruſalem,* that is, when they ſhall come to be baptized for the remiſſion of ſins, and in ſaying [*bloud*] he alludeth to that *Chap.*1. *Your hands are full of bloud;* and points at their crying out, *His bloud be upon us and our children;* they that turned being alſo cleanſed herefrom. And according to this the Fathers generally expound it; and *Tremellius* alſo, alledging *Iſa.*11. and *Jer.*23.33. where Chriſt is alſo called the *branch,* neither is any other elſwhere ſet forth by this name. And moſt aptly is Chriſt thus called, who ſprung up in *Iſrael* to the great illuſtration of that people, when they were waſted with many miſeries and brought moſt low, ſo that they had no Ruler of their own, but were under ſtrangers, the Romans and *Herod,* even as a tree cut down to the ſtump, but he then coming was as a Branch ſpringing forth, *to glory and honour,* when he wrought ſo many miracles, that made him famous in all parts, *And the fruit of the earth to excellency and ornament to the deliverance of Iſrael.* The Son, who was before called *the Branch of the Lord,* is now called *the fruit of the earth,* becauſe he took fleſh, and ſo was born upon earth; and he is ſaid to be an ornament to the deliverance, that is, the delivered, the abſtract being put for the contrete, and by the delivered are meant ſuch as are ſaved of the Church conſiſting both of Jews and Gentiles, which is Gods *Iſrael*.

And it ſhall be that the remnant in Zion, and in Jeruſalem ſhall be called holy, &c. That is, every one, who ſhall be delivered from the ſword, and infidelity by turning to the true faith, that is, every true Chriſtian ſhall be holy, *even every one, that is written to life in Jeruſalem*; here it is alluded to the writing of mens names in a book of Genealogies, for here they ſearched in the time of *Nehemiah* and *Ezra*, to finde who were true *Iſraelites*: but by *Jeruſalem* here is meant the heavenly *Jeruſalem*, where who ſo is written ſhall live for ever, but others not, and this is the book of Predeſtination, wherein no man knows who is written, but God only, till he be truly converted, for then he hath a *white ſtone given him, and a new name written in it*, which no man knoweth, but he that hath it. Verſ.3. Revel.2.17.

In the ſpirit of judgement, and of fire. In this verſe are the means, whereby they ſhall be ſanctified and made holy, that are by Chriſt delivered, *viz.* They ſhall be waſhed by Baptiſm, and unto water fire ſhall be added, as was done in the day of Pentecoſt, and thus every one that is truly baptized is baptized with water and the holy Ghoſt. Others that underſtand all this of the Jews returning from Captivity, ſay, that the Prophet having ſpoken figuratively of them, *verſ*.2. under the name of a Branch, and the fruit of the earth now ſpeaks of the ſame plainly, they ſhall be called holy, not that every one of them ſhall be ſuch, but ſo many as be elect, who are the inviſible part of the Church mingled here with the impure. For the reaſon yielded *verſ*.4. *He will waſh away the filthineſſe*, &c. They underſtand this of his deſtroying the wicked by his former judgements, who were as filthineſs and bloud amongſt them, but being taken away the remnant was pure and holy. Whence *Calvin* noteth, That judgements executed upon the Church in the moſt rigorous manner, do not, as is commonly thought, make againſt the welfare thereof, but for it, becauſe although the people be reduced to fewer, yet they are more worth now then all the great multitude before, becauſe holy. Verſ.4. *Calvin.*

And the Lord ſhall create upon all the habitation of mount Zion a cloud by day, and in the night the brightneſſe of flaming fire, &c. Hebr. *A cloud and ſmoke*, עשן as alſo *Tremellius* renders it, and *Jerom*: but *Marlorat*, *Darkneſſe*. And it is a Prophecie, ſaith *Jerom*, of renewing the like favours to the Church under the Goſpel to thoſe of old in the wilderneſs, the meaning being, that they ſhould be ſheltered from trouble both in adverſity and proſperity. Wherefore ſmoke here doth not ſet forth the darkneſs of ignorance or errour, but glory, as the houſe of God is ſometime ſaid to have been filled with ſmoke; and *Joel* propheſying of the coming down of the holy Ghoſt, ſaith, bloud and fire, and the vapour of ſmoke. *Tremellius*, *upon every Tabernacle*, that is, every Congregation of the faithfull ſhall be a cloud, that is, direction in the right way, and *upon all the glory protection*, or a covering, wherein it is alluded to the Tabernacle, over the glorious things whereof there was a covering, becauſe alſo *verſ*.2. it is ſaid, *The Branch of the Lord ſhall be to glory*, the Congregation is here ſet forth by the name of glory for the excellency thereof. The cloud and ſmoaky darkneſs, intimating the flame ready to break out, and the flame were both for direction to the *Iſraelites* going through the wilderneſs to *Canaan*, wherefore hereby is ſet forth, that the faithfull under the Goſpel ſhould have the direction of Gods Spirit through the wilderneſs of this world to the heavenly *Canaan*. And becauſe the cloud cooled and defended them from the heat of the Sun, but yet was occaſion of ſome darkneſs, their light not being ſo bright, and the flame of fire enlightened them againſt the darkneſs of the night: in ſpeaking hereof the Prophet ſheweth both the protection of God, that ſhould continually be over his Church, and the mixture of adverſity with proſperity for the greater good thereof. For light in the night ſetteth forth comfort to mitigate the darkneſs of calamity, and a cloud in the day, affliction whereby God tempereth the proſperity of his Saints, leaſt they being taken here- Verſ.5. *Hieronym.* Exod.13.21. *Tremel.*

herewith ſhould wax proud, wherefore God in the day of proſperity protecteth his with a cloud of affliction, and in the night of affliction viſits them with the fire of divine oblectation, for overmuch proſperity hurteth as much as overmuch adverſity, *For upon all the glory ſhall be protection.* Here it is alluded to the Ark, which was the glory of *Iſrael,* and becauſe the Ark figured out the Church under the Goſpel, it is meant that every Church ſhall be under Gods protection, and ſpecial providence, as the Ark and Tabernacle then was, when the cloud was over it.

Verſ.6. *Ambroſ. Hieronym. Cyril. Omnia in nobis Chriſtus, ſi à vulnere curari deſideras medicus eſt ſi mortem times, vita eſt,* &c.

And the tabernacle ſhall be a ſhadow in the day from the heat; and a receptacle and hiding place from the floods and rain. That is, the ſame protection ſhall be as the cloud to ſhadow the Church from the heat of perſecution of bloudy enemies, and a *receptacle,* &c. that is ſecurity to the faithfull againſt the floods of temptations either by danger or ſuggeſtions, ſee *Pſal.*27.5. *Pſal.*31.21. for Gods protecting of his. This benefit which cometh from Chriſt to the faithfull, is further amplified by *Ambroſe,* ſaying, *If thou haſt need of cure, he is a Phyſician, if thou feareſt death, he is life, if thou fleeſt darkneſs, he is light, if thou deſireſt heaven, he is the Way, if meal, he is nouriſhment.*

CHAP. V.

Verſ.1. *Hieronym.*

I *Will ſing unto my Beloved a Song of my Beloved concerning his vineyard.* Jerom, *Canticum patruelis mei,* and expounding it, he ſaith, The Prophet calleth Chriſt *Patruelis,* becauſe he was of the ſame Countrey with him, yet in expounding it, he ſaith, that this is made to Chriſt by the name of his Beloved, as is the title of *Pſal.*45. and according to which God ſaith of him, *This is my beloved Son.* And the word דודי here uſed ſignifieth either *patruelis* or *dilectus.* What this vineyard is *verſ.*7. ſheweth, *viz.* the houſe of *Iſrael.* Wherefore *Jerom* will have that of Chriſts weeping over *Jeruſalem,* and the Parable of the Vineyard planted, and let out to Husbandmen the ſame with this. *In an horn, the ſon of oyl, Septuagint,* in a fruitfull place; and ſo *Tremellius* reſpecting rather the ſenſe, then the Hebrew words. The Land of *Canaan* is hereby meant, called an Horn for the ſtrength thereof, and the ſon of Oil for the fruitfulneſs even from the river of *Egypt,* ſaith *Jerom,* to *Euphrates,* and in the latitude of it to the Mountain *Taurus:* And he ſaith, the Hebrews expound it, in an Horn, that is, a ſtrong place and lofty, *the ſon of Oil,* needing the mercy of God, and ſuſtained by his help, or yeelding the clear light of the knowledge of God to all Nations. *Pagnin* turneth, *in an Horn,* in an Hill, in the *Syriack,* in a corner of the Earth, becauſe that Land was in faſhion like an Horn, underſtand a ſtrong Kingdom, for ſuch had the Kingdom of *Judah* been. The ſon of Oil, eſpecially becauſe *fruitfull* in *Hebrai.* Olive trees, and in regard of the King and Prieſt there anointed with oil, being therefore called two Olives, *Zech.*4. but above all was Chriſt herein pointed at, before whoſe Birth a little Oil flowed out in *Rome* an whole day together, *Euſeb.Chron. Oroſii l.6.c.*10. This is, according to *Jerom,* the beginning of a ſecond Viſion, according to *Tremellius* this Chapter contains the ſumme of two Sermons going before, and it is ſet forth by way of Song after the manner of *Moſes, Deut.*32. One, becauſe the word *Patruelis* ſignifying uncle, is here uſed, will have *Amiſiah Iſaiahs* fathers brother meant. But to paſſe this over as a conceit; the ſame word, which ſignifieth Uncle, and Beloved, or Friend, is uſed, becauſe both come of one root, and he would ſet forth one moſt dear, as a moſt near Kinſman, which is Chriſt, and he calleth this his Song, becauſe he in Parables ſets forth *Judæa,* as a Vineyard planted and fenced, and let out to Huſbandmen.

Tremel.

Matth. 21.33.

Verſ.2. Jer. 2.21. *Hieronym.*

Which he fenced about, and gathered out the ſtones, and planted it with moſt fruitfull Vines, &c. Hieron. *He planted it with Sorech,* that is a kinde of moſt fruitful Vine that never ceaſeth bearing, but *Symmachus* alone not ſo fitly, renders

ders it *vineam electam*, fencing it with a ward of Angels, and gathering out Idols, or whatſoever might hinder Gods worſhip, ſet forth by ſtones. *And he built a tower therein and a Wine-preſs*, that is, a Temple and an Altar, which received the Sacrifices brought out of all *Iſrael*, as the wine-preſſe grapes. For *Wilde grapes*, *Aquila* hath *Peſſimos fructus.* The *Septuagint Thorns*, either wherewith they crowned Chriſt, or the thorns of worldly cares, but the firſt is to be preferred, ſee the like *Pſal.*80.9. *Theophilus* and *Euthymius*, by the hedge underſtand the Law, whereby the people ſhould have been kept within compaſſe. But *Origen* ſaith, The cuſtody of God was the hedge, the Tower the Temple, the Wine-preſſe the place of drink-offerings, ſo *Zech.*2. *I Will be a Wall of fire round about her, ſaith the Lord.* Touching wilde grapes, they were ſo ſour, that they could not be eaten, becauſe they never come to full ripenes, whereas the grapes of a Vine planted are ſweet, the meaning is, The Lord looked for godly living and good works, but ungodlineſs and evil came forth in the old Jewiſh Synagogue, before their deſtruction.

Theoph.
Euthym.
Origen. in Joh.
*Hom.*19.

Verſ.3. *Now therefore (lo) inhabitant of Jeruſalem, and man of Judah, judge*, &c. The caſe being ſo plain that any man muſt needs condemn ſuch a Church and people, the Lord puts it to them whom he accuſeth, to judge, that out of their own mouths ſentence coming againſt themſelves they might be the more aſhamed; ſo *Nathan* dealt by *David*, and Jeſus by the wicked Jews. And he ſpeaks in the ſingular number, as who would refuſe no one of them to judge in this matter, it was ſo plain.

2 Sam.12.
Mat.21.40.

Verſ.4. *What Was more to be done to my vine, Which I have not done*, &c. Even as a carefull vine-planter can do no more, but plant in the beſt ground, the beſt kinde of Vine, gather out the ſtones and fence it well, and build a Tower from whence thieves coming to rob the Vineyard might be eſpied and prevented, ſo have I done, and yet for ſweet grapes I finde ſour grapes, which uſe to grow in the fields without any coſt. Nothing therefore can be alledged, as an errour in me, unleſſe that I have long waited for fruit; ſo *Jerom.* But this makes more for your condemnation, becauſe ye cannot deny, but that you have had time enough given you, as to a Vine time muſt be given to bring forth grapes to maturity. *Calvin* mentions this, as an expoſtulation of God with himſelf for waiting ſo long for fruit, and in the end to be fruſtrated, as a man is angry with himſelf, as having done ſimply in the like caſe, knowing the ill condition of a ground, to ſtrive with it, and to beſtow great coſt upon it, in the end looking for fruit and being deceived, becauſe he knew the bad condition of it before. But he prefers this as more genuine; What fault can be found in me after all this done and ſo long expectation, *Sasbont* takes it as an irony, unleſs I have faulted in this, that I have waited, which no wiſe man will affirm. If it be objected, God can make mens hearts anew. *Anſw.* Whatſoever he can do, although he doth it not, yet it cannot be objected as a fault unto him, for if he doth all, which he ought to do, it ſufficeth, as providing for the evident preaching of the Word, and the enlightening of the Underſtanding: for now he that brings not forth good fruit ſhall be condemned, not through any default in God, but only in himſelf; yet this ſatisfieth not, unleſſe it be yielded, that man by vertue of the light ſhining to his heart hath his will, which was bound up before looſned; ſo that now he can will the good, which alſo is indeed implied *Ezek.*18. and *Matth.*23.23. And ſo the fault is in rebellious man, ſith that although by nature, and of himſelf he be not able to will the good, yet when he hears outwardly, and the Spirit moveth his heart inwardly, he becomes able, and now becauſe he will not bring forth better fruit, he is juſtly condemned. If it be ſaid, But many hear not, amongſt whom the Goſpel cometh not. I anſwer, they that are under the Law ſhall be judged by the Law, but they without Law without it, for the evils which they have done againſt the light of nature; *For this is the condemnation of the World, that light is come into it, but men love darkneſſe: And to him that knoweth to do well, and doth it not, it is ſin; And if I had not come amongſt them, they had not had ſinne,* *but*

Hieron.
Calvin.
Rom.2.
Joh.3.
Jam.4.
Joh. 15.22.

but now they have no cloak for it; for this were not true, if when the Goſpel is preached it were not a ſufficient means to enlighten and encline the will, though naturally averſe, in whomſoever, however few be enclined by it.

Verſ.5. *And now I will ſhew you, what I will do*, &c. God is ſo gracious and unwilling that any of his people ſhould periſh, that he ſhews them before by his Amos 3. Prophets, what evils he will bring upon them being wicked, *I will take away thy hedge, and break down thy wall*, that is, the hedge and wall of my protection, Hieronym. whereby thy enemies have hitherto been kept from making a prey of thee, and treading thee under their feet by contempt. *Jerom* by hedge underſtands Sasbout. the guard of Angels, according to *Pſal.*34. and ſome by wall, good men, for *murus magnus vir bonus eſt, A good man is a great wall*, according to the Proverb. *Joſeph. de bell. l. 7. c. 12.* So the great brazen gate of the Temple a little before the deſtruction of *Jeruſalem* opened of it ſelf, and a voice of Angels was heard, ſaying, *Migremus hinc, Let us go hence:* So that this Prophecy was fulfilled, when the Romans deſtroyed it.

Verſ.6. *It ſhall not be pruned nor digged, and I will command the clouds not to rain upon it*, &c. Here the taking away of all good means of grace to bring forth good fruit is threatned, as leſſer chaſtiſements and afflictions, which are as digging and pruning, the end whereof is to keep Gods Commandments, as *David* Pſal.119. ſaith, *Before I was afflicted, I went aſtray, but now I keep thy Commandments:* and a with-holding of the influence of Heaven whereby famines come, Hieronym. as in the dayes of *Ahab*. And this, as *Jerom* ſaith, was not done, as ſome expound it, at the Babyloniſh Captivity, for *Jeremiah* was ſtill amongſt them, and afterwards *Haggai* and *Zechary*, but when the Apoſtle being rejected by the Act.28. Jews, ſaid, *Henceforth we turn to the Gentiles.* For the Prophets and Apoſtles are the clouds here meant, for which it is ſaid, *Paul planteth and Apollo watereth*; and *Iſa.*60. *Who are theſe that flee as the clouds?* Thus being deſtitute of means they ſhould henceforth bring briars and thorns of evil works, to aggra- Heb.6. vate more their condemnation, as the ground accurſed, the end whereof is to be burnt with fire.

Verſ.7. *Certainly the Vineyard of the Lord of hoſts is the houſe of Iſrael*, &c. Here the Parable is explained both for the meaning of the vineyard, and alſo for the meaning of the ſweet and ſower Grapes. Neither is it proper to *Iſrael* and *Judah* only, but common to us *Joh.*15. *Rom.*11. who ſhall likewiſe be judged for Gen.4. c.18. our evil fruits, by clamour or crying here ſpoken of is meant the crying of the oppreſſed by unjuſt dealing, or the crying out of unjuſt Judges againſt the innocent, as thieves and robbers upon the way againſt the traveller, as Chriſt Hieronym. was cried out againſt, *Crucifie him.* So *Jerom* and *Cyril*. Or laſtly, the crying out of any ſin, which particularly is ſaid to cry, as murther, *Gen.* 4. Sodometry, *Gen.*18. Oppreſſing of the widow and fatherleſs, *Exod.*22. and detaining the labourers wages, *Jam.*5.4. Heb. *Elegans eſt Paranomaſia Expectavi* משפט *& ecce* משפח *&* צדקה *ecce* צעקה.

Verſ.8. *Wo to them, that joyn houſe to houſe, and field to field*, &c. Here the Prophet enlargeth himſelf, taxing not only Judges, but all rich men who are unſatiable in their deſires by right and wrong to get into their poſſeſſion all the Lands and Houſes about them. But he is not to be underſtood, as condemning meerly the poſſeſſing of many grounds and houſes about them, but their covetous deſires which are never ſatisfied with that which is enough, in regard whereof they care not what becomes of others, being by covetouſneſs tranſported to that, which if they could attain to, they could have no comfort in it, ſith the rich cannot live without the poor, and man being a ſociable creature, if he ſhould have no neighbours inhabiting near him, could have little comfort of all his poſſeſſions. And in denouncing this woe he taxeth alſo unjuſt dealing and oppreſſion to Hieronym. the devouring of other mens eſtates. A deſire, ſaith *Jerom*, to have more houſes and grounds, then he knoweth how to uſe, for oſtentation, when others are harbourleſs, and want grounds to huſband for their ſuſtenance, is here cried out againſt. *Would ye dwell alone in the midſt of the Earth?* that is, would ye be all like Kings, ye rich men having all the Land in ſubjection to you, as they have. As proud *Nero* turned a great part of the City of *Rome* into an houſe for himſelf. Againſt ſuch ambition and covetouſneſs *Ambroſe* inveighing, ſaith, The Gentiles have called the Judge of hell *Ditem*, becauſe it ſhall be *ſedes divitum*, the ſeat of the rich, who when they moſt abound are in greateſt want, becauſe they think all things which others poſſeſs.

Ambroſ. de Naboth & bab, c.6.& 12.

Verſ.9. *Theſe things are in mine ears, if many and fair houſes be not without inhabitant.* For their unſatiable covetouſneſs, here deſolation is threatned to their houſes made ſo great and fair by their rapine, which was fulfilled, when they were partly cut off by the ſword of the Caldeans, and partly carried away Captive. And he begins, *Theſe things are in the ears of the Lord of hoſts*] That is, the cries of the poor before ſpoken of for the manifold oppreſſions of the rich, he the Judge takes notice of them, and will be avenged upon ſuch great and mighty men. The ſpeech is *Ecliptical*, part being kept in by an *Apoſiopaſis* and it is an oath for further confirmation and terrour, being to be ſupplied with theſe or the like words, *Let me not live*. *Sasbont*, *Have not me for your God*. And the like happens commonly to great rich mens houſes, upon the building whereof no coſt hath been ſpared, being within a few years left for Cadows and Jackdaws to dwell in; and ſo ſhall it be ſhortly, ſaith *Muſculus*, with ſumptuous Monaſteries, to ſhew the vanity of the founders thereof.

Calvin.

Muſcul.

Verſ.10. *And ten acres ſhall make one bath of wine, and the ſeed of a chore an Ephah.* A bath was ſeventy two Sextaries, that is fifty four quarts, a poor encreaſe of ſo much ground; A *chore* was a meaſure of twelve buſhels, an *Ephah* according to ſome, a Buſhel and a Peck; ſo *Budæus*; but ſome others ſay, *Medimnus Atticus*, a Buſhel wanting a pottle. However it was not above the tenth part of the ſeed ſown. Here then great barrenneſs is alſo threatned, wherewith they ſhould be puniſhed for their ambition & covetouſnes, they ſhould ſow much and reap little, as *Hag*. 1.6. for what greater famine, then when the tenth part of the ſeed ſown, and that upon a fruitfull ground, is ſcarce reaped? The vulgar Latine hath it *Lagunculam unam vini*, which *Sasbont* ſaith, was but equal in wet things to an Ephah in dry, but *Hebr*. it is בַת and for a chore, it hath thirty meaſures, and for an Ephah three meaſures, wherein *Jerom* confeſſeth, that he followeth the *Septuagint*, whereas *Hebr*. it is a bath and a chore, but yet whereas my Author makes a bath and *Epha* ſo much different, as fifty four quarts and fourty quarts, he ſaith, they were both equal, alledging *Ezekiel*, who puts them together, a juſt Epha, and a juſt bath.

Adam Sasbont.

Hieronym.

Verſ.11. *Woe to them that riſe in the morning to follow drunkenneſſe.* The Prophet having ſpoken of a vine doth here rebuke the vine-dreſſers, who when they ſhould attend upon this work, give themſelves wholly to riot and pleaſure, from morning to night, for thus, ſaith *Jerom*, do many Princes: for which the viol alſo and harp are ſpoken of *verſ*.12. And he applieth this to ſuch, as paſſe their time in pleaſure from the morning of their youth to the night of their old-age. Riſing in the morning to drink argueth the greateſt intention to this ſin, and continuing till night, ſuch as are given over to do things tedious even to nature, being carried on by an evil cuſtom; and they are ſaid to continue at it till the wine inflames them, that is, makes them more dry and thirſty, ſo that the more they drink the more they deſire it. The word rendred *Drunkenneſſe*, is *Sichar*, ſignifying wine or ſtrong drink, or any liquour cauſing drunkenneſs.

Hieronym.

Verſ.12. *And the Lute and the Harp*, &c. *are in their feaſts*. That is, to make them the more mad upon pleaſure, they uſe all manner of muſick. *But they conſider not Gods work*; that is, why man the work of Gods hands was made, *viz*. to labour in ſome honeſt calling, and to glorifie God, for they contrariwiſe like brute beaſts are without this conſideration. Some underſtand a double work, *viz*. of Creation and Redemption, neither of which drunkards conſider, to praiſe him, and to love and fear him, as men ought to do. For did they but conſider,

Calvin.
Muſcul.

Sasbont.

conſider, how God provideth meat and drink for all, and that when we eat we are therefore bound to bleſs God, as *Deut.*8.10. they would not be ſo brutiſh, or if they conſidered the ſufferings of Chriſt for our Redemption from ſinne, they would not ſo ungratefully ſit quaffing wine and ſtrong drink, when he taſted gall and vinegar for us, or exceed ſo in their mirth. Any of theſe wayes it may be underſtood, but chiefly of the worke of Judgement, which God was about to work amongſt them for ſinne, of which it is ſpoken, *verſ.*19.

Verſ.13. *Therefore is my people gone into Captivity, becauſe without Knowledge,* &c. That is, ſo ſtupified by gluttony and exceſs, that they know not him, who feeds them to ſerve him, but ſerve their own bellies. The Captivity and famine here threatned, is ſpoken of as paſt for the certainty thereof, but as *Jerom* ſaith was fulfilled in the time of *Titus* and *Veſpaſian,* ſince which the Jews have alſo ſuffered another famine, *viz.* of hearing the word. And it is ſaid, *Their Nobles die with famine,* to aggravate the judgement, and that it might be the more remarkable. For theſe were they that are before complained of *v.*12. to have uſed ſuch exceſs, but now they are in want enough, and ſo ſhall all intemperate and voluptuous brutiſh people be one day..

Hieronym.

Amos 8.

Therefore hell hath enlarged it ſelf. The word שְׁאוֹל ſignifying hell or grave is here uſed, and ſhe is ſaid to have inlarged her ſoul by a *Proſopopeia,* by the ſoul her mouth being meant, the wide opening whereof is from the inlargement of the ſoul. But the grave is here commonly underſtood, and more particularly *Tophet,* otherwiſe called *Gehenna,* hell, which was the valley of the ſon of *Hinnom,* wherein they ſacrificed their children to *Molech*; and therefore are threatned that it ſhould be turned into a great burying place of an huge multitude of dead bodies, that ſhould fall by the ſword and famine for their ſins. But here, as *Ambroſe* noteth, *Per legem talionis,* they who like greedy beaſts had devoured the ſubſtance of the poor, and of whoſe gluttony and drunkenneſs devouring exceſſively the beſt meats and drinks, there had been no end, are threatned, that they ſhall be devoured by the grave both of the greater and meaner ſort. That if otherwiſe they would not be moved to repentance, yet for fear of ſo great a deſtruction to come upon the whole Nation they might.

Geh, vallis.

Jer.7.32.

Ambroſ.

Verſ.15. *And the mean man ſhall be bowed down, and the great man humbled,* &c. For ſo *homo* and *vir,* the words here uſed are to be underſtood, as hath been ſhewed *Chap.*2.9,17. where the words both of this, and *verſ.*16. have been already expounded.

Verſ.17. *And the Lambs ſhall be fed after their manner,* &c. Theſe words are otherwiſe read by the *Septuagint, their torn ones ſhall be eaten as Buls, and the Lambs which are taken ſhall eat their deſert places.* But the Hebrew is, as hath been ſaid, only the words following in this verſe are diverſly rendred by ſome, *Gladii medullata ruminantia devorrbunt*; *The ſwords ſhall devour the fat chewing the cud,* becauſe the word חר בות here uſed ſignifieth Swords as well as deſert places, and גָהם Ruminatours as well as Strangers. By others, *The deſolate places of the fat ſtrangers ſhall eat.* And this is to be preferred, and ſo by the Lambs the poor are to be underſtood, to ſuch as remained of whom after the deſtruction before ſpoken of, it is here promiſed, that they ſhould live plentifully of the poſſeſſions of the rich, who had oppreſſed them formerly, being now either deſtroyed or carried into Captivity, and the Caldeans meant by ſtrangers ſhould enjoy the beſt things of the Land, as indeed the ſacred Hiſtory ſheweth that it came to paſſe. For there were left of the poor for vine-dreſſers and tillers of the Land, of whom the Caldeans, *Their Landlords took rent.* Some turning this to an Allegory, by lambs and ſtrangers underſtand the Gentiles converted to the faith; it is here propheſied, That they ſhall be fed after the manner of the Jews in former times with the Word and Sacraments, which is the fat of their deſolations, and this was fulfilled in the time of *Titus* and *Veſpaſian.* For the expoſition of the *Septuagint, Jerom* ſaith, he knows not why they render

2 King.25.

The Allegory.

der it ſo, unleſs by Buls, to ſet forth the fat Buls of *Baſhan*, that is, the mighty men of *Judea*, and their deſtruction by the enemy, the poor as lambs after the ſubduing of the Countrey being let go to occupy the ground, and to feed upon the fruits thereof. For ſtrangers devouring the beſt things of the Land; ſee before *Chap.*1.7. *Calvin* by lambs and ſtrangers underſtandeth the ſame, *viz.* the poor faithfull, who were put from their poſſeſſions, whilſt unconſcionable rich men oppreſſed them, and now theſe being cut off and carried away, returned again unto them as very ſtrangers; and theſe poſſeſſions are called either deſolate places of the fat, that is, of rich oppreſſours, who incroached upon ſo much Land, that they could not tell how to uſe it all, ſo that much of it lay deſolate, or fat deſolate places for the fruitfulneſs of that Countrey. And ſo here is a conſolation for ſuch as feared God, againſt the danger of being all pell mell deſtroyed in that common judgement. For though the wicked being as Goats ſhould periſh, yet the faithfull as Lambs ſhould be diſtinguiſht from them, and in the end reap benefit by this common calamity. *Muſculus* mentioneth another Expoſition of Lambs properly underſtood here, but rejects it, becauſe God propounds not conſolation for beaſts, but men.

Hieronym.

Calvin.

Muſcul.

Verſ. 18.

Calvin.

Woe to them that draw iniquity with cords of vanity, &c. Cords or ropes here, ſaith *Calvin*, ſerve to ſet forth any means, whereby the wicked ſooth up themſelves in their ſins, and ſo go on in them without end, either becauſe they think God ſees them not, or to excuſe them, as little, or proceeding from their nature, and therefore to be born with; or becauſe they contemn Gods judgements, thinking that they ſhall never come: but becauſe all this is vain, he cals them cords of vanity. *Muſculus* by cart-ropes underſtands ſuch ſins, as they ſtrengthened themſelves in by unjuſt Laws, of which *ch.*10.1. Of ſins called ropes or cords, ſee alſo *Pro.*5.22. *Jerom* likens theſe cords to thoſe ſmall threds, wherewith the Spider weaves her web, working it about her ſelf till that ſhe is all over incloſed herewith, but in vain. *Funiculi*, or cords, or cart-ropes may the ſins of the wicked be well called, becauſe as a rope conſiſteth of many ſmall threds woven together, and ſo is drawn to a great length, and is ſtrong and not to be broken, ſo ſins being multiplied, and ſome woven into others, and long lived in, are long and ſtrong enough to binde the ſinner ſo that he cannot break them: but as Horſes or Oxen yoked, and by ropes faſtened to a loaden Cart, though at the firſt unwillingly, yet being uſed to it, they draw willingly, ſo the wicked draw willingly the heavy load of ſin, being to ſin accuſtomed untill that coming to the bottomleſs pit their load puls them down into it never to get out again. But the words rendred cart-ropes do properly ſignifie *thickneſſe*, or *Wood of a cart, and ſin as the Wood of a Cart*, that is, a cart filled or thickned with a great weight of wood, for which the word ſignifying thickneſs is put in the plural number עבות: Here by iniquity and ſinne, *Cyril* underſtands the puniſhments of ſin, which the wicked draw upon themſelves, and indeed both may be underſtood, 1. Sin, which is heavy, but that by being accuſtomed to it, the ſinner feels it not, for ſo it is ſet forth, *Matth.* 11.28. *Heb.* 12.1. *Zech.* 5.7. *Pſal.*38.5. At the firſt the conſcience is againſt it, but having yielded and often done it, the ſenſe of the weight goeth away, except the conſcience by ſome means being awakened, it becomes again intollerably heavy, as in thoſe that deſpair: and ſin is drawn as with a rope, when either it being committed, more ſins are added, as thred to thred in a cord, 1. Denying. 2. Refuſing correction. 3. Apoſtatizing to a falſe religion to avoid it: Or to make way unto it, as to adultery, 1. Curioſity in apparel. 2. Wanton dalliance. 3. Waſtefull expences are premiſed; or it is drawn into a great length like a rope by continuance in it. For the puniſhment of ſin, that is certainly moſt heavy, as being the wrath of God, and neceſſarily is drawn by ſin, as a cart by a rope, ſith he will be avenged upon the wicked, although he be moſt mercifull. Of ſinne drawn by cords S^{t} *Auguſtine* before his converſion ſaith, *I was bound, not with the chain of another, but with my own iron will. The enemy made a chain of my will,* and

Muſculus.

Hieronym.

Cyril.

*Greg. Mor.*33. *cap.*12.

Exod. 34.6.

Aug. *confeſ. l.*8. *c.*5.

Suſpirabam ligatus non ferro alieno, ſed mea ferrea voluntate. Velle meum tenebat inimicus, & inde catenam mihi fecerat & me conſtrinxerat *and therewith bound me: for of my perverſe Will was made luſt, and whilſt I ſerved luſt a cuſtom was made, and whilſt cuſtom was not reſiſted, neceſſity was made, whereby as by links put one into another an hard ſervitude held me faſt.*

Verſ.19. *Which ſay, Let him haſten his work, let us ſee,*&c. Here the wicked who draw on iniquity with cords, are deſcribed, *viz.* They are grown to that height of wickedneſs, that they mock at his threatnings of judgements by his Prophets, becauſe that being threatned from time to time, they yet come not: As if they had ſaid, we have heard thee enough threatning us in the name of the Lord, but know, that we lightly account of thy words, if he hath any thing to bring upon us, let us ſee it done, and tell us no more what the counſel of the holy one, as you call him, is againſt us, but let us feel and ſo know it, if he can do any thing. So that here is alſo intimated thoſe Idolaters deriſion of the name, whereby the Prophets for more reverence commonly called the Lord, *The holy One of Iſrael.* And thus wicked men are brought in mocking, *Jer.*17.15. *Ch.*20.8. 2 *Pet.*3. but the godly contrariwiſe believe and tremble at the hearing of Gods judgements to come. Thus *Calvin* and *Muſculus.* (*Calv.* *Muſculus.*) And ſome wicked there are, who contemn all Gods threatnings becauſe they think he careth not for things here below, but that herein his chief felicity lieth, that he is at continual eaſe, and is free from all buſineſſes, as *Epicureus*; See *Job* 22.14. *Zeph.*1.14.

Verſ.20. *Woe to you that call evil good, and good evil,* &c. *Aquila. Qui dicunt malo, bonus es, & contra:* and the Hebrew is לרָע טוב to the evil good. *Tremellius, De bono malum.* It may be taken, as it is by *Jerom,* both wayes either of things or perſons. Of things, *Woe to you that ſay good of evil,* that is, of your ſins, that they are no ſins but vertues, and that you are to be thought the better of therefore: for this is one thred, that comes into the cord of ſinne, as *verſ.*18. that the wicked is not only ſenſleſs of it, and the evil thereof through a cuſtom of ſinning, but alſo glories in it, as thinking himſelf the better. (*Hieronym.*) So *Gregory* (*Gregor.in* Pſal. 101.) ſaith, *The enemy palliates himſelf with ſuch arts, that he feigns our faults to be vertues, ſo that thence a man expects rewards from whence he is worthy to endure eternal torments, thus cruelty in taking revenge upon vice is thought juſtice, and the immoderate anger of juſt zeal merit, likewiſe profuſeneſſe is held mercy, tenacity frugality, pertinacy conſtancy.* And as *Maximus* hath it, *Swearing is counted a grace to ones ſpeech, and the angry couragious, darkneſſe light, and ſour ſweet,* that is, the darkneſſe of errour light of truth, and ſour hereſies ſweet truths, becauſe nothing is ſweet but truth; or a life lead in ſin, ſweet and pleaſant, but in the fear of God, and exactly, ſour. And herein it is alluded to the ſweet and ſour grapes before ſpoken of, the wicked called the ſweet ſour, and the ſour ſweet, or *bitter,* as the Hebrew word here ſignifieth.

Prov.17.15. It may alſo be underſtood of perſons, ſo they that juſtifie the wicked and condemn the righteous are alike abominable, and *Woe* is to them alſo, *verſ.*23. (*Muſcul.*) This, ſaith *Muſculus*, is the cunning of the devil, when the wicked cannot otherwiſe plead for their wickedneſſes, to confound good and evil together: and ſome ſay of evil that it is good through errour and ſimple ignorance, which ſhall be pardoned, ſome that good is evil out of malice. Likewiſe of men, the Papiſts ſay, That a Prieſt is good who liveth ſingle, although a fornicatour, but the married evil and wicked, although keeping him to his own wife only, *&c.* and *Calvin* (*Calvin.*) applieth this to men of dignity who account them good, that flatter with them, but them evil that reprove their vices. *Who put darkneſſe for light,* ſo Hebr. by a word implying great men, by whoſe will as by a Law it is made ſo.

Verſ.21. *Calvin.* *Woe to them that are wiſe in their own eyes,* &c. Here, ſaith *Calvin, Iſaiah* inveigheth againſt them, that elude all the teaching of the Prophets by this, that they think themſelves ſo wiſe, that they know what they have to do better then the Prophets can teach them, and therefore deſpiſe all their denunciations of judgements, and he with whom it is thus, goes on inevitably to deſtruction, (1 Cor.3.18.) becauſe the way of becoming wiſe is to him dammed up, which is

to become a fool, that he may be wiſe. Therefore a caveat is alſo given here-
againſt, *Prov.*3.7. Here are two words uſed, *Wiſe* and *intelligent*, or *prudent* *Muſculus.*
before your ſelves. Which according to *Muſculus*, ſet forth one and the ſame *Hieronym.*
thing, according to *Jerom*, who follows the *Stoicks* herein, *Wiſdom* is in reſpect
of divine and humane things, *Prudence* of humane only. But by the firſt may
better be underſtood Wiſdom, as is oppoſed to fooliſhneſs in the Scripture
phraſe, that is righteouſneſs, for they thought themſelves righteous enough,
and therefore his threatenings of them vain, and by the ſecond, ſubtilty and wit
not like children to be terrified by ſuch ſcare-Crows as they counted them.

Verſ.22. *Woe to them that are mighty to drink Wine and ſtrong*, &c. The ſin of drunk-
enneſs was taxed before *verſ.*11. but becauſe they were not moved againſt it,
but lived ſtill therein, it is again declaimed againſt in this verſe, and likewiſe
*verſ.*23 juſtifying the wicked, *&c.* which in other words is ſpoken againſt
*verſ.*20. a ground for Preachers to inveigh againſt the ſame ſins again and
again, being yet unrepented of. But a new Argument is implicitly brought
againſt this ſin, *viz.* in that he cals them mighty to drink wine, and אַנְשֵׁי חָ׳ל
men of valour to mingle ſtrong drink. For by thus ſaying he intimates to their
ſhame, that they had no courage to fight againſt the enemy, but like bruit *Calvin.*
beaſts all their ſtrength was put out in drinking and quaffing; whereas meat
and drink is not given us by God to go as far as we are able in filling the belly
herewith, but with ſuch moderation to uſe them, as that our ſtrength may
not be impaired, but increaſed hereby. For the laſt words, by ſtrong or valiant
to mingle ſtrong drink; that mingling, ſaith *Muſculus*, is not to be underſtood,
which is of water with wine, which was the uſual manner of drinking, but by *Muſcul.*
mingling, pouring in of ſtrong and inebriating liquour, uſe cauſing, mingling to
be put for pouring, only he thinketh them hereby taxed that give inebriating
drink to others, & ſo indeed it is to be thought, becauſe *Hab.*2.14. it is expreſſed.
But by mingling may alſo be underſtood, mingling divers ſtrong things together,
the ſooner to intoxicate others, as is the manner of ſome monſters, unles we take
it for putting in ſomewhat to keep from drunkenneſs, although the drinking
be exceſſive, and ſo a woe is to them that are not plainly drunken, yet drink
to exceſs. For this ſee enough before *v.*20. Only it may be added, That this
Verſ.23. is properly againſt Judges, who pervert Juſtice for bribes, giving ſentence on the
ſide of the wicked and againſt the good, for this is juſtifying the wicked here
meant, and is a moſt damnable ſin, becauſe the Judge being lead by covetouſ-
nes doth wittingly judge unjuſtly, neither can any bribe-taker be free from this
corruption, *Exod.*23.8. *Deut.*16.19. whatſoever ſome think. Yet to take the
righteouſneſs of the Juſt from him is more damnable, for this is to condemn the
innocent ſometimes to death, and ſo to be guilty of bloud.

Verſ.24. *Therefore as fire devours the ſtubble, and the flame the chaff, ſo their root ſhall
be as rottenneſſe.* Heb. As the tongue of the fire eats the ſtubble by an Hebraiſm.
By the root here *Jerom* will have evil thoughts meant, and by the Branch *Hieronym.*
ſpringing herefrom, the evil of ſpeech and action, the one ſhall be as muck or
rottenneſs, the other ſhall ariſe as the duſt, that is, their thoughts of impu-
nity and ſpeeches of deriſion againſt the judgements threatned, and all their
riches unjuſtly gotten. Their covetous thoughts, called by the Apoſtle, *The
root of all evil*, ſhall be as rottenneſs within their bowels, and the fruits hereof
as duſt without, being ready to put out the eyes. *Calvin* takes it, as a Meta-
phor, wherein by the root of a tree rotten, all that whereupon they ſtood, and *Calvin.*
did bear themſelves, is ſhewed to be of no force, but the tree of their Com-
monwealth muſt needs fall, as that tree, the root whereof is all rotten. And
he ſaith, the ſame is before ſet forth by ſimilitudes of ſtubble devoured by the
tongue of the free, *&c.* it being hereby meant, that they ſhould have no more
power to ſtand againſt Gods judgements, then the ſtubble hath againſt the
fire: and the tongue of the fire, ſaith *Zuinglius*, is ſpoken of, becauſe it lick-
eth according to the Latine phraſe as a tongue, and is like a tongue in appear- *Zuinglius.*
ance. Some by the root underſtand Fathers, and by branches Children. And

all this is threatned, becauſe they caſt away the Law of the Lord, *&c.* that is, by
not regarding it, this being of all abominations the greateſt.

Verſ.25. *Therefore the fury of the Lord hath burnt againſt his people, and when he ſtretched*
out his hand the mountains trembled, &c. He ſpeaks of his ſtupendious Judgements
as paſt, they being yet to come, for the certainty thereof, and he no
where ſpeaks more terribly, then in this caſe of rejecting his Word, which
ſheweth, that ſuch ſinners as do ſo, are of all others moſt deſperate, that every
Hieronym. one may take heed of it. *Jerom* applieth this to thoſe that rejected Chriſt and
his teaching: and he ſaith, That fury is aſcribed to God, not that he is ſubject
to paſſions, as man is, but to terrifie the wicked the more, who know
how dangerous it is; if but a man great upon earth be full of fury againſt a
poor man. Wherefore *David* ſaith, *Correct me Lord, yet in judgement, not in*
fury. By the mountains trembling, he ſaith indeed, that ſome underſtand contrary
powers, to whom the wicked are delivered to be puniſht, but he takes
it as ſpoken hyperbolically to ſhew the wonderful greatneſs of the judgments.
And noteth that this threatning is not for Idolatry, but for rejecting the Goſpel,
the word of promiſe touching the new Covenant ſpoken of *Jer.* 31. and
it was fulfilled in the time of *Titus* and *Veſpaſian,* when his judgements againſt
them were moſt terrible, and yet his hand is ſtretched out by continuing the
Jews miſeries from age to age, even unto this day; and this deſolation, as *Daniel*
Dan.9. prophesieth, ſhall continue to the end. For their carcaſſes lying as dung
in the ſtreets, this was never more then at the deſtruction of *Jeruſalem* by the
Romans.

Verſ.26. *And he ſhall lift up a ſign to the Nations afar off,* &c. This, ſaith *Jerom*, is
Hieronym. expounded by ſome as ſpoken of the Gentiles converſion, the ſign lifted up being
expounded of the ſign of the Croſſe: By the *Rabbins,* of the *Babylonians*
brought againſt the Jews by *Nebuchadnezzar.* But he makes it to cohere with
the former words, as ſhewing how the *Romans* ſhould be brought to work the
great deſtruction before ſpoken of for their rejecting of the Goſpel: God
would as a Captain ſet up a Standard, to which they ſhould flock to execute
his Judgements upon this rebellious Nation, and in ſtead of blowing with a
Trumpet, he ſaith, he ſhould hiſſe unto them, to denote his eaſie calling his
Armies together for this execution. Becauſe he ſpeaks of them as Nations moſt
remote that ſhould come; ſo as the *Aſſyrians* and *Babylonians* were not but
Heb. *From the ends of the earth Cyril.* about ſix hundred miles off, and when they are ſpoken of, they are commonly
deſcribed by the North. Yet *Muſculus, Calvin* and others of our new Writers
are for the *Babylonians* here meant; ſo likewiſe *Lyranus. Cyril, Hiſſing*
is here taken from the Bee, as alſo *Chap.*7.18. who going out of the Hive, cals
all the Bees of his train after him, or from the maſter of a ſhip, who thus cals
the Mariners about him to do what he commands. Whether the *Babylonians*
or *Romans* be here meant, I leave to the judgement of the Reader, but becauſe
they are ſaid to be called from the ends of the earth, I prefer that of the *Roman*
forces out of *Italy, France* and *Spain,* and the rather, becauſe theſe properly
were brought againſt them to puniſh the contempt of Gods Word without
Idolatry, according to *verſ.*24. the *Babylonians,* their groſs Idolatries, becauſe
after their return from the Babyloniſh Captivity, they never ſinned by Idolatry
more, but were moſt ſtrict impugners of it.

Verſ.27. * *Heb.* ובוֹא *And going.* *And he ſhall come lightly and * ſwiftly.* Verſ.27. *None ſhall be weary or ſtumble,* &c. Here the Nation to be called by hiſſing from the extream parts of the
earth againſt the Jews, is deſcribed, ſo as might moſt terrifie them. 1. From
their ſwiftneſs, all impediments being away, either within them, as wearineſs
or drouzineſs, or without them, as ſtumbling, looſning of the girdle or ſhoelatchet,
to make them ſtay to tie them. 2. From their inſtruments of warre
and horſes. *Their Arrows ſharp, their Bows bent, the hoofs of their Horſes as*
Verſ.28. *flint,* &c. 3. From their irreſiſtible ſtrength. *They ſhall roar like Lions, and*
Verſ.29. *take the prey,* &c. 4. From their deſperate condition, when their enemies
Verſ.30. ſhould thus invade them. *Their roaring ſhall be as of the ſea, and a man ſhall*

look to the earth, and darkneſs, and the light in heaven ſhall be darkned; That is, calamity and miſery without comfort or end, ſuch is the caſe of thoſe, whom God purſues in wrath. And here, according to *Jerom*, ends the ſecond Viſion, begun *Chap.*2. Now follows the third.

CHAP. VI.

Verſ. 1. *Calvin.* I*N the year of the death of Vzziah, I ſaw the Lord ſitting*, &c. Some, ſaith *Calvin*, conjecture the Prophecy to begin here, becauſe the Lord now firſt ſhewed himſelf unto him, which in reaſon ſhould be at the firſt to prepare the Prophet the better to the execution of his office, and becauſe he now firſt begins to tremble at his Prophetical calling, being ſo unclean, and God ſo pure *verſ.*5. which he would doubtleſs have done before, had the Lord before imployed him in this work. Therefore they think, that the Prophecies preceding are ſet out of order. But he anſwereth, that *Iſaiah* might at the firſt be only ſpoken to, and not till afterwards have a Viſion, as the Apoſtles did ſee more afterwards then at the firſt: and having no Viſion before of ſuch aſtoniſhing glory, no marvel, though he were now firſt ſtricken. And that the Prophecie began before appears, becauſe *Chap.*1.1. he began to prophecie in the dayes of *Vzziah*, but this was after his death, a new King coming on, againſt the fear of whom he might be confirmed hereby to go on with courage. But how is he ſaid to have ſeen the Lord, ſeeing he is inviſible? *Sol.* He ſaw a ſign of his divine Majeſty, whereby he knew certainly, that God was in a ſpecial manner there: becauſe he never ſheweth any fallacious ſigns, as Image-makers do: his ſitting upon a Throne and on high, was to ſet forth his royal Dignity, excelling farre that of earthly Kings. *His hinder parts filled the Temple*, to ſhew him to be that God, to whoſe honour the Temple was built, to cauſe the more awfull regard in the people to this Prophecie. *Hieronym.* *Jerom* here notes, that *Vzziah* was a Leper, and ſmitten with the leproſie in the Temple, whereby it was polluted. Therefore till he was dead God appeared not there any more, but now he ſhews Note. himſelf in ſuch manner as beſt pleaſed him, to intimate, that a polluted King is ſo diſpleaſing to God, that Gods favour is not towards his Church where he reigneth, till that by death he hath taken him away. The word שׁוּלָיו *fimbriæ ejus*, is by the *LXX* rendred, *His glory*; by *Theodotion* and *Symmachus*, *Quæ ſub pedibus ejus erant*; by *Jerom*, *Quæ ſub ipſo erant*; he appeared then on high, and the skirts of his garments only in the Temple filling it. And this Lord was God the Son, for to him this is by *John* applied, ſaying, *Iſaiah ſpake* Joh.12.48. *of him, when he ſaw his glory*. Thus moſt of the Ancients, holding that all times when God is ſaid to appear, God the Son is meant, and thoſe Apparitions were a *Preludium* of his Incarnation. Yet ſome underſtand God the Father, and ſome the whole Trinity, but the firſt is moſt probable. Touching the year wherein *Vzziah* died, ſome underſtand hereby the year, in which he was ſmitten with Leproſie, becauſe then he was dead civilly; ſome granting his natural death to be meant, hold yet that he was not dead when *Iſaiah* had this Viſion, but that he died in that year; but the firſt is beſt for the reaſon before-going; the leprous King was dead, and ſo Gods anger, whereunto he was ſtirred by him, as the head of that people, was over, and he began again to ſhew ſome token of his favour. And he appears as need then required in kingly Majeſty, that the wicked who contemned his judgements might hereby be ſtricken with the more terrour, and ſo be reduced to obedience.

Verſ. 2. *And Seraphims ſtanding above*, מִמַּעַל *from above*; that is, ſomewhat lower as he appointed to miniſter to him. Thoſe tranſlations therefore, which have it, *above him*, or *above it*, as the vulgar Latine, give needleſly occaſion to enquire how it can be ſo ſaid, ſith the ſervant is not in ſtation above his Lord or his Throne: for being rendred word for word according to the Hebrew, the ſenſe is good and without all queſtion, as it is here given. The Lord then appears not without his attendants ſtanding before him ready at his beck to execute his will. And they are ſpoken of here onely as many in the Plural, but *Dan.* 7. and 10. they are ſaid to be thouſand thouſands that miniſter to him, yet not *Seraphims*, but Angels. The *Seraphims* have their name from burning, 1. Becauſe they burn with the love of God. 2. Are ſwift as fire to do his will. 3. Shine as fire, ſo *Oecolampadius*: And the ſame are ſometime called Angels, that is, Meſſengers, ſometime *Seraphims*, that is, burning ones, although *Dionyſius* diſtinguiſheth them from other Angels, as being more inflamed through their nearneſs to the throne of God. Some think that theſe *Seraphims* were only two, and will have the Son and holy Ghoſt ſet forth hereby, as in the *Sanctum Sanctorum* were two *Cherubims*: but this is a vain conjecture, and becauſe it puts an inequality betwixt the perſons of the Trinity, to be abhorred, *Ezek.* 1. 5. Four Animals or living creatures appear, to repreſent the Angels attending upon God, and theſe are held to be the *Cherubims*, another order of heavenly Angels, and *Ezek.* 10. 1, 2. they are ſo called. And it is to be noted, That the *Seraphims* ſtand, God ſitting, whereupon *Bernard* cenſures *Lucifer*, noting it to be the cauſe of his ejectment out of Heaven, that he would ſet his throne beſides the throne of God, telling him, that he had only one property of the *Seraphims*, *viz.* to ſhine, but not that of burning with the love of God, and therefore now he burns in hell, and is foul and ugly, and without all ſhining. *Six wings had one*, the wings of the Angels ſerve to ſhew their ſwiftneſs in executing Gods will. But yet they have each one two only for this end, and two to cover their face, to ſhew the brightneſs of Gods glory to be ſuch, that they cannot with open face behold it: yet it is not to be conceived that they cover the whole face with their wings, but ſo much as that the dazling luſtre of that exceſſive brightneſs might not confound them, but yet they may ſee their Lord, and be ready at his beck. A notable Embleme of a right Miniſter of God, who muſt be prompt and ready, and flie as with wings about the work of his Miniſtry, burning alwayes with holy zeale through the love of God. Yet his carriage muſt be reverent towards the Lord, and he muſt be content to acknowledge his ignorance of many things, and that they are covered from him, medling only with thoſe that are revealed. The two wings to cover the *Seraphs*, are from ſuch as are under them, *viz.* mortal men, and ſerve to ſhew, That we are as unable to behold the brightneſs of an Angel, as an Angel that infinite glory of the Lord. Wherefore both *Daniel* and *John* were ſo ſtricken at ſuch an appearance, that they fell down as dead, all their ſtrength being diſſolved through fear. Wherefore the beſt amongſt men ought to think themſelves poor, infirm creatures, and behave themſelves accordingly towards God, who is ſo glorious: thus almoſt *Calvin.* But in a far different manner *Jerom*, *Illi ſex alæ, & ſex alæ alteri,* לו not being expounded with ממעל but to the ſix wings, as in the tranſlation mentioned; wherefore I marvel why *Jerom* hath it *ſuper illud*, when as the word ſignifieth nothing but *deſuper*, and the *Septuagint*, *in circuitu ejus*; if the particle ſignifying *illi* be left to go with ſix wings, as it muſt, or elſe the ſenſe will be imperfect. *Jerom*, I ſay, expounds the *Seraphs* covering his face with two of his wings, and with two his feet, as ſpoken of his covering Gods face and feet, becauſe the Hebrew particle ל may as well have reference to God, as to the *Cherub*. And hereof he makes an excellent Allegory thus, The face of God ſetteth forth things paſt before the beginning of the world, his feet things to come after this world ended: both theſe covered then ſerve to ſhew the concealing of ſuch things from us, thoſe only being ſet forth for us to know, which ſhall, or have come to paſſe within the compaſſe of the time of this world, which was made in ſix dayes, to ſignifie which either of them hath ſix wings, the two to flie with do not only ſerve to ſet forth their readineſs, but their abode in Heaven above, as the proper place of their reſidence. *Cyril* agreeing with *Jerom* in their covering of Gods face and feet, expounds it as ſhewing Gods eternity both *à parte ante*, and *à parte poſt*, to be incomprehenſible. *Rupertus* the conjunction or union of

Chriſts

Oecolamp.

Iſa.14.

Bernard. *Tu habuiſti miſer lucem, ſed ardorem non habuiſti. Bonum fuiſſet tibi, ſi ignifer magis fuiſſes quam Lucifer.*

Deut. 29. 29.

Calvin.

Hieronym.

Cyril.

Rupert.

Chriſts Divinity and humanity to be a moſt hidden Myſtery. *Chryſoſtom* differs not from *Calvin*, ſaving that, whereas *Calvin* by their covering their feet, underſtands the inability of men upon earth to endure the ſight of their glory, he, their being aſhamed, that God ſhould ſee the imperfection of their affections, (ſet forth by their feet) towards him. And to me this of *Chryſoſtom* ſeems to be beſt, becauſe if there were many *Seraphins* about Gods throne, as doubtleſs there were thouſands, it cannot be conceived, how each one with his two wings ſhould cover his face alike, and with two his feet, unleſſe by covering their own faces, his face being hid from them, and his feet alſo not being open to theirs, becauſe theirs were covered. And if covering be referred to both this way, none of theſe Allegories are impertinent, but may well ſtand together. By covering their feet the Hebrews uſe to ſet forth not properly or particularly the feet, but the nether parts, which we are aſhamed ſhould be ſeen, being for this called *Pudenda*, this therefore ſheweth, That the very Angels, which are ſo glorious, are not without all blemiſh before the moſt High, or at the leaſt in humility acknowledge it, how much more then ſhould the holieſt amongſt men? *Moſes* by Gods direction made two *Cherubims* in the moſt holy place, the ſign of Gods preſence, extending their wings over his Mercy-ſeat, for which it is ſaid, *God dwels between the Cherubins*; here the *Seraphins*, which may be conceived to be an higher order of Angels, and thoſe many, appear, not with two wings, as they were figured, but with ſix, which plainly intimates a diſtinction according to *Dionyſius*, who makes nine orders of holy Angels. Some following this reading, *Six and ſix wings were to one*, think that each one had twelve, but it is *illi ſex, & ſex alteri*, as was ſaid before. Six wings might ſet forth a ſix-fold motion upward, downward, backward, forward, to the right hand and to the left, any way were they ready to flie, when God would. If it be demanded, How did they flie, and yet are ſaid to ſtand? *Sol.* It is ſaid with two he did flie, becauſe he was alwayes ready ſo to do. But it is to be underſtood, that this was but a repreſentation, the Angels have no wings indeed, but are ſpirits ſwifter then any thing that hath wing, ſent out for the good of thoſe that are choſen to life at the good pleaſure of God.

Chryſoſt.

Dionyſ.cæleſt. hierarch. See Expoſ.upon Epheſ.1.

Heb.1.

Verſ.3.

And they cried one to another holy, holy, holy Lord God of hoſts, &c. After their deſcription here followeth their Hymn ſung unto God, their crying to one another was their exciting of one another, and they praiſe God by his holineſſe, one firſt beginning, and then the ſecond to the third, and he to the fourth, *&c.* The thrice iterating of the word *holy*, both intimates the Trinity, and that the Lord only is holy, the authour of all holineſs, and moſt excellent for holineſs; and laſtly with what intention and perſeverance the Angels praiſe him hereby, that we may imitate them herein, and be inamoured with holineſs, as the moſt excellent of all the Divine Attributes, as without which none ſhall ſee God, and abhor from prophaneneſſe and all filthineſſe of ſinne, as moſt debaſing and vilifying. *The earth is full of thy glory*, that is, the glory of thy wiſdom and power ſhineth all over it, in the making, ordering and governing thereof and all things therein. Or the earth is ſpoken of as full of his glory, according to ſome in admiration of the ſons incarnation; ſo *Jerom*, who alſo ſaith, that the earth in general is ſpoken of, as full of his glory, in oppoſition to the Jews brags, who confined all his glory to the Temple. It is ſpoken alſo to ſhew, that all Nations ſhould be converted, which ſhould be to Gods great Glory. Thus alſo *Calvin*, wherefore when a Nation imbraceth the true Faith, it is full of Glory divine, ſo as none beſides is. Whereas this cry is referred by ſome, as *Jerom* hath it, to two only *Cherubins* ſetting forth the Old and New Teſtament, becauſe therein the holineſs and Glory of God is continually ſet forth, I leave it to the judicious Reader. There is a like ſaying to this *Numb.*14.21. *All the earth ſhall be filled with my Glory*; ſo likewiſe *Pſal.*70. This angelical Hymn hath been wonderful in the uſe of it amongſt men, if it be true, which is related by *Baronius an.*1055. *Victor* 2. underſtanding

Hieronym.

Baronius.

ing, that ſimony was grown very common in the world, ſent an Arch-deacon to aſſemble a Councel at Lions, called *Heldebrand.* He therefore underſtanding that the Arch-biſhop was Simoniacal, required him to ſay, *Gloria Patri, Filio, & Spiritu Sancto:* then he ſaid the two firſt, but the third he could by no means bring forth, aſſaying to do it again and again, whereupon he was ſo confounded, that he fell at the Arch-deacons feet, and confeſſed his ſimony, and being for this degraded and depoſed he could ſay all moſt freely, which other ſimoniacal Prelats ſeeing, they came and confeſſed theirs alſo, and voluntarily left their dignities: this and more like it which ſavour of fabulous legendar hath *Cornel. a Lapide.*

Verſ. 4. *Hieronym.* *And the poſts of the ſuperliminaries were moved when they cried, and the whole houſe was filled with ſmoke. Jerom* underſtands this as a figure of the deſtruction of the Temple, when once the earth ſhould be filled with Chriſts Glory, that is, the faith of him ſuffering, incarnate riſing, and aſcending into heaven with his body, and of the burning of the Temple, and blinding the Jews eyes, whereof the ſmoke filling the Temple was a ſign. The Jews will have the fume to be that of incenſe, and a ſign of the preſence of the divine Majeſty. *Cyril* and *Thomas Aquinas* follow *Jerom*; *Calvin.* *Calvin* will have the moving of the door-poſts to ſhew, that this was not the voice of man, but of a greater power, which ſhould alwayes much more, when he ſpeaketh, move our hearts, if the ſenſleſſe creature were hereby moved and ſhook. The ſmoke filling the Temple, an uſual ſign of Gods preſence; here he ſaith ſets forth both, that man ſhould not pry too far into Gods ſecrets, and his wrath againſt the Jews being ready to burn like fire, for in this ſenſe ſmoking is aſcribed to him, *Pſal.* 18. 9. 1 *Sam.* 11. 9. *Apoc.* 15. 8. The *Septuagint* ſay, The door-poſts were lifted up, as if to make more room for the Lord to go out and depart from the Temple. That of *Jerom* ſeemeth to me to agree beſt, neither do I exclude that of *Calvin*, intimating a curbing of mans curioſity about things not revealed, becauſe filling the houſe with fume when God appeared, was a thing often uſed.

Verſ. 5. *Hieronym.* *And I ſaid, Woe is me, becauſe I am cut off, ſith I am a man of polluted lips,* &c. *Jerom* renders it, *Quia tacui,* becauſe I held my peace, as being of polluted lips, and ſo unworthy with the holy *Seraphims* to praiſe God, and he ſpeaks of this as the cauſe thereof, that he dwelt amongſt a people of polluted lips, to ſhew, how dangerous it is to contract pollution to converſe amongſt corrupt ſpeakers, and yet well did *Iſaiah* acquit himſelf, that contracted hereby none other corruption but of his lips. The Hebrew word ſignifieth either to be ſilent, or to be cut off; but it may rather be taken thus here, becauſe the word is *in Niphal* נִדְמֵתִי, which cannot agree to being ſilent, and it is plainly the voice of one lamenting his death, as ſeeing it at hand, becauſe he had ſeen the Lord, as *Manoah* ſometime did; ſo *Calvin* and *Muſculus.* *Calvin.* He makes this moan, to ſhew, that when God appears, the moſt pure are impure, and therefore cannot ſtand, but muſt needs be conſumed and brought to nothing. But why doth he complain of the pollution of his lips only, was he free from all other pollution? *Sol.* No, but being a Prophet his lips were of ſpecial uſe to declare Gods holy will to the people; and therefore this ſmote him moſt, that they were polluted, whereby God might be moſt provoked. Note. This troubled him not before, but when the Lord approached; to ſhew, that when he comes near to any heart, he ſtraitway ſeeth all vileneſs in himſelf, who before thought himſelf ſomebody, and his righteouſneſs now ſeems to him to be nothing. For his dwelling amongſt a people of polluted lips, he hereby intimates, that he was no better then one of the common ſort; Becauſe *I have ſeen God,* that is, the ſight of God, who is life, hath ſhewed me that which before I ſaw not, *viz.* my ſelf to be a dead man, ſo I was before, but was not ſenſible of it, now I am. So *Calvin.* Or it may be rendred, *I was ſmitten and made dumb through aſtoniſhment at this glorious apparition.* How his lips were polluted, *Jerom, Cyril* and *Haimo* conjecture, *viz.* by his taciturnity at the ſinne of *Uzziah,* when he preſumed to go to the Temple to offer incenſe: but of this pollution enough before, his dwelling amongſt ſuch is ſpoken of, to intimate corruption thus more contracted, and as that which is excellent, and that which is vile being placed near one another, the vile ſheweth more vile, ſo fared it with the Prophet, when the Lord appeared; he then ſeemed to himſelf more polluted then before, and this made him ſo lamentably to cry out.

Then one of the Seraphims flew unto me, and had in his hand a burning Coal, &c. Verſ.6.

And applying it to my mouth, ſaid, Behold this hath touched thy lips, thou art purged from thy uncleanneſſe. Verſ.7. In the houſe of God, where *Iſaiah* ſaw this Viſion, was an Altar, and thereupon fire, which firſt came down from Heaven, a coal of this fire therefore is taken, to ſhew, that the purging away of ſinfull pollution is from God in Heaven, and that nothing is to be found upon earth that can do it. But ſeeing *Iſaiah* propheſied before, why was he not prepared to this holy work, by purging at the firſt, or did the former part of his Prophecie come out of his lips being polluted? *Sol.* He was doubtleſs ſanctified at the firſt to this office, but becauſe no ſanctification of man here is perfect, hereby is ſhewed only, that he was now more ſanctified, to purchaſe unto him yet more authority amongſt the people, and to encourage him the more from thence forward; ſo *Calvin.* *Calvin.* And whereas a fire-coal is uſed, he ſaith, this was but for a ſign, as ſomething outward is taken in the Sacrament, but the vertue is wholly in God, which hereby worketh good to us. And the outward thing is uſed only for mans confirmation, who is not a meer ſpirit, but a body alſo, and therefore muſt receive ſanctification from God, not immediatly as the Angels, but by corporeal means. And a fire-coal is uſed to ſhew, that corruption is ſo grounded in man, that there needs burning fire to purge it out, for which the Lord puts his into the fiery fornace of adverſity to purge out all their droſſe as from ſilver and gold. And to the ſign words are uſed to make a perfect Sacrament, as be the Sacraments of the New Teſtament: under the Old indeed no words were uſed, or at the leaſt no form preſcribed, as we may ſee in Circumciſion and the Paſſeover, only there was a word requiring them to be done, and the words of inſtitution were doubtleſſe recited every time, according to *Gen.* 17. and *Exod.* 13. But to the ſigns in Baptiſm and the Lords Supper, words are annexed, without which it is no Sacrament. So here for *Iſaiah* his aſſurance, it is ſaid, *Behold this Coal hath touched thy lips,* &c. wherein the cautelouſneſſe of the Angel is to be noted, to ſpeak ſo as that nothing in this work of cleanſing might be aſcribed to him, but all to God. He ſaith not therefore, *I have touched,* but *this Coal,* brought by me only, as Gods Miniſter, and yet as the Coal was fiery or burning, ſo he had his name *Seraphim* from burning, much leſſe then is there any vertue ſanctificative in any man miniſter, when he gives the bread, or waſheth with water, but in God only. He makes the ſign effectual to that end for which he gives it, and eludes no faithfull perſon with an empty ſign, neither ſhall the wicked finde it ſuch, when they ſhall another day be judged for not diſcerning the Lords body. *Jerom* in ſtead of *carbo,* a *burning coal,* hath it *lapillum,* a *ſtone, a carbuncle,* *Hieronym.* which ſhews like a burning Coal, with many of which the Altar was beſet about. But the word here uſed doth not ſignifie any precious ſtone, but *carbo,* and why elſe ſhould he take it with tongs? Yet ſome ſtand for a *Carbuncle,* which is the moſt precious of all ſtones, yet not an earthly but heavenly, becauſe things in Heaven were here repreſented, and ſo although an earthly *Carbuncle* is without heat, although it be put into a moſt hot burning fire, yet the heavenly may be the burning Coals of the Altar there. If it had been a burning Coal made of wood, it would have burnt the Prophets lips, and ſo made him in ſtead of ſpeaking better, to liſp. But who knoweth not that here was nothing really done, but in a figure? *Iſaiah* was thus made a Preacher of the Goſpel, becauſe inaugurated to his office by a fire-coal, as the Apoſtles to theirs by Cloven Tongues of fire. And as they before timerous, after this grew couragious and free to ſpeak without all fear, ſo he, as the next words declare, where he ſaith, *Send me*] The *Seraphims* taking of the Coal with tongs, ſhewed timerouſneſs in Gods Miniſters at the firſt, in going about the preaching of the Word, which hath a purging quality, as fire, but when this fiery coal of the Word hath once touched their lips, that is, they have by the ſpirit been made to enter upon the work, all fearfulneſſe vaniſheth, and courage not troubled at any preſence of Kings and councels, is put on. *Jer.*1.9. The lips of *Jeremy* are otherwiſe touched by Gods finger, the Lord proceeds not alwayes alike, but ſometime one way, then another, as he pleaſeth.

Verſ.8. *Afterwards I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who ſhall go for us*, &c. *Hebr. And I heard*, and ſo the vulgar Latine without the word (*poſtea*) in *Marlorat*. The Lord makes not this enquiry, as if he knew not, but to ſhew that he is not a vulgar, but choice man, whom he ſendeth, a very ſanctified and ſpecial inſtrument of the ſpirit, ſo that if any of the vulgar ſort takes upon him this office, or any having a blemiſh contrary to *Levit.* 21. 18. he is cenſured as running before he is ſent, *Jer.* 23. 21. He that is ſent hath his lips touched to ſpeak wiſely as the word of God, which the illiterate now adayes cannot, becauſe they cannot interpret it for want of skill in the tongues. *Who ſhall go for us?* this is ſpoken in the Plural to intimate more perſons in the Deity, and it is ſaid [*for us*] to ſhew that a Prophet muſt not go for himſelf, or ſeek his own ends, but for God. This enquiry alſo intimates it to be an hard task in regard of the hatred and enmity of men, which the Prophet incurs. Yet *Iſaiah* being now purged from his ſins, is nothing afraid to ſet upon it, and the aſſurance of this makes any man couragious, *For the righteous is bold as a Lion*, but ſuch as are ſtill in their ſins timerous and fearful, for which it is neceſſary that a Preacher ſhould live clear from ſin.

Hieronym. *Jerom* notes, That he ſaith, *Whom ſhall I ſend*, and commands not *Iſaiah* to go, ſo that, will he, nill he, he muſt go, becauſe he loves a willing minde, if he doth but intimate his pleaſure a preparing to do it with all readineſs. The Jeſuite draws this to the *Præfectus* of any religious order, but abſurdly, unleſſe he will make a god of him. Neither was it arrogancy in him to offer, but confidence that he was purged. *Moſes* being bidden refuſed, yet not out of obſtinacy, but becauſe he was not yet confirmed, neither heard he, *This coal hath touched thy lips*, for they were not touched thus by all the learning of *Ægypt* which he had. The *Hebrews* ſay, that *Iſaiah* thought he ſhould go to ſpeak comfort to the people, and therefore he was ſo forward, and when he ſaw the contrary being bidden afterwards to cry, he did not forthwith cry, but ſaid firſt, *What ſhall I cry?* and *Jeremy* being bidden to offer the cup of Gods wrath to all adverſary Nations to drink and be drunken and fall, doth it willingly, but when he was bidden to offer it to *Jeruſalem*, being diſpleaſed hereat, he cried out, *Lord, thou haſt deceived me*. But this is over-curious, and too derogatory to the holy Prophets, yet they were men, and as *Elias* ſubject to like paſſions.

Verſ.9. *Go and ſay to this people, hearing ye ſhall hear, but not underſtand*, &c. The Prophet having offered himſelf, is now bidden to go about a moſt unpleaſant and harſh ſervice, ſo that he had need to be ſo prepared to it as he was: for what more grievous to a Prophet, then to propheſie to make his hearers worſe, not only in regard of the hurt thus done to them, but of the ſcandall to others, enemies of all goodneſs, who are hereupon ready to diſgrace propheſying as being the cauſe of making a people worſe, as the wicked have lately objected againſt often preaching in our reformed Churches. No ſervant of God muſt therefore be diſmayed or diſcouraged at this, that his labours in the work of God ſucceed no better, but looking at his ſovereign who implies him, go on conſtantly and declare his will, exhort and rebuke with all freeneſs. But if this be the effect of propheſying or preaching, becauſe he ſaith,

Verſ.10. *Make the heart of this people fat or obſtinate, leſt they ſhould be converted,* Doth the Lord well in ſending out Prophets amongſt thoſe, in whom ſuch dreadfull effects are wrought? *Anſ.* He doth well becauſe it is not through any default in his ſending, but their own corruption; propheſying is as the giving of the Law, which is good and holy, a light and direction, better then the ſweeteſt meat or greateſt treaſure, yet through the corruption of mans heart cauſing all manner of ſin and death, as good meat to an evil ſtomack, and treaſure to a riotour. Rom.7. Pſal.19. 2. Amongſt the wicked, whoſe hearts are made obſtinate, ſome few are hereby ſtricken and made penitent. 3. In Gods ſending mercy, ſhineth to aggravate the damnation of the wicked, ſeeing he vouchſafes them means, and ſo they are without excuſe. 4. He thus judgeth them ſpiritually with ſtupidity and blindeneſs, and incapability of light, as they are well worthy for the abuſe of that, which they formerly had, being bred and brought up alwayes where the light was, and peculiarly choſen to walk in it, and obliged by ſingular bleſſings above other peoples. *Jerom* renders it, *Blinde the heart of this people,* taking it as a prayer of the Prophet, and the former words, *By hearing hear but underſtand not*, &c. *Hieron.* As if God had given it in charge to *Iſaiah* to ſay thus, whereupon he makes a great Queſtion, How this can be juſtified, to forbid that, for want of doing which they ſhall be deſtroyed, or for the Prophet to pray for it? And he anſwers, That thus God would have it come for a time to the Jews for a greater good to the Gentiles, who were very many Nations, but the Nation of the Jews only one, and accordingly *Iſaiah* prayeth, becauſe the converſion and ſalvation of innumerable peoples, which could not without this judgement falling upon the Jews have been, is brought to paſſe to Gods greater glory, one people only being but for a time ſuſpended from this benefit, and yet not all neither, for a remnant of Apoſtles and Miniſters of the Goſpel were enlightened and made lights to the reſt of the world, and the time ſhall come, when a deliverer ſhall come out of *Zion*, to turn away iniquity from *Jacob*, and ſo all *Iſrael* ſhall be ſaved. Rom.11. And thus he alſo underſtands the prayer of *David*, cited *Rom.*11.10. *Let their eyes be darkened, and bow down their backs alwayes.* And that in *John*, They could not believe, becauſe the holy Ghoſt ſpake thus by the Prophet *Iſaiah*, and *whom he will he hath mercy upon, and whom he will he hardeneth.* Thus he, following the Hebrew letter, wherein the word is imperative, but the *Septuagint* render it according to the true meaning, *Hearing ye ſhall hear but not underſtand,* taking the imperative for the future, an *Enallage* uſual amongſt the Hebrews, and this is alſo confirmed *Act.*28.26. where the *Septuagints* tranſlation is followed. שׁמְעו שמוֹע וְאל תְבִנוּ And thus here is no cauſe of ſuch a Queſtion, it being not here commanded unto them not to underſtand or perceive, but propheſied, that they ſhould do thus through their own corruption, as one that wilfully ſhuts his eyes againſt the light, and through Gods juſt judgement following hereupon, ſo that they could now do no otherwiſe, being denied the grace whereby to be made capable of the light to be enlightened hereby. And whereas he makes this a prayer of the Prophet againſt them, *Make blinde their eyes, or their heart fat,* it is plainly the ſaying of the Lord to the Prophet; and it is likewiſe nothing but a command to *Iſaiah* to prophecy, that their heart ſhould be made fat by means of him, and ſuch as he was in thoſe times, and afterwards by Chriſt and his Apoſtles, they firſt winking with their eyes through their own malice againſt them, and ſo being blinded, then left by God, as was ſaid before, and ſo becoming irrecoverably blinde to their deſtruction. In all which no fault can be laid upon God, although ſometime he be ſpoken of as blinding and hardening, for it is not ſo ſpoken properly, but becauſe he enlighteneth not, neither mollifieth the hearts of ſuch, who harden themſelves, and then they cannot but perſiſt in blindeneſs, ſee upon *Rom.*9.

Verſ.11. *And I ſaid, how long (Lord) and he ſaid, whilſt the Cities are waſted without inhabitant,* &c. That is, ſaith *Jerom*, how long ſhall they be thus blinded? for *Iſaiah* was ſollicitous for his people, although he were ſet to denounce this heavy Judgement againſt them, and therefore enquires anxiouſly, How long?

But the Lord tels him, till the Cities of *Judah* be waſted by *Titus* and *Veſpaſian*, ſo that no inhabitants be left, but the countrey be made deſolate, if any houſes remain, there being none left to dwell in them. Becauſe the Lord knew that as long as any were left living in that whole Land, they would not ceaſe from their wickedneſs.

Verſ. 13. *Untill there be a tithe, and a returning, and it be cut down as an Holm-tree, and an Oak; in the removall whereof there is a ſubſiſtence, ſo in this there ſhall be an holy ſeed, a ſubſiſtence.* Hieronym. Jerom, *Yet there ſhall be in it a decimation, and again it ſhall become a prey as a terebinth or an Oak, which hath caſt her fruits, there ſhall be an holy ſeed, which ſhall ſtand in her*; That is, when the people ſhall be carried far off into Captivity, and they ſhall be multiplied in the midſt of the earth, as was ſaid *verſ.* 12. all this multiplication ſhall not reach to above the tenth part of that which they were before; and again, fifty years after, when *Adrian* the Emperour ſhall come, he ſhall make the Land utterly deſolate, forbidding all Jews to inhabit there any more, but ſuch as ſhall believe in Chriſt, that is, the Apoſtles and others lead by them ſhall be an holy ſeed eſtabliſhed to continue and multiply. Calvin. *Calvin* by the tithe underſtands ten Kings to come after this Prophecie before that *Judea* ſhould go into deſolation, *Jotham, Ahaz, Hezekiah, Manaſſes, Ammon, Joſiah, Joachaz, Jehoiachim, Jehoiachin, Zedekiah*, in whoſe time it was made deſolate; yet it may be underſtood, ſaith he, of the tenth part of the people remaining, ten of a hundred, or a hundred of a thouſand. But what comfort is in this, after returning to ſpeak of cutting down again? *Vatablus* and *Calvin* anſwer, the cutting down ſhall be but as of a Tree, which when it caſts the fruits and leaves in Autumn, yet it ſprings again in the riſing of the year; which declares, that although it lookt as a a dead Tree, yet it had ſubſtance and life in it all the while, how ever it appeared not. And in the Nation of the Jews this ſubſiſtence was an holy ſeed, a little company of faithful perſons in all ages, till the converſion of the Nation ſhall be to the faith of Chriſt. But before they ſuffered not only by deſtruction and deſolation, but were carried afar off, *viz.* to *Babylon*, according to *v.* 12. Beſides the two expoſitions before-going touching the tithe, that ſhall be, another is brought by ſome thus, there ſhall be a carrying away of the ten Tribes. 4. The tenth part of the Jews ſhall be converted to Chriſt, which ſhall be an holy ſeed, as the tithe of the Land of old was holy to the Lord. 5. Deſtruction ſhall come ten times upon them. 1. By *Salmanaſar.* 2. By *Sennacherib.* 3. By *Eſar-haddon.* 4. By *Pharaoh Necho.* 5. By *Nebuchadnezzar.* 6. By *Nebuzaradan.* 7. By *Antiochus Epiphanes.* 8. By *Pompey.* 9. By *Titus.* 10. By *Adrian.* And the holy ſeed is by ſome underſtood not only of the Apoſtles and other believers, but primarily of Chriſt, who is, as it were, their foundation or ſtock in whom they ſtand; ſo *Theodot. Erit ſemen ſanctum columna fundationis ejus.*

CHAP. VII.

Verſ. 1. *AND it came to paſſe in the daies of Ahaz, that Rezin King of Syria, and Pekah ſon of Remaliah King of Iſrael came up to fight againſt Jeruſalem,* &c. *Ahaz* the ſon of *Jotham* (who reigned when *Iſaiah* had the viſion of *chap.* 6.) was a moſt wicked idolater, 2 *Chron.* 28. 2 *King.* 16. although his father *Jotham* did right; and therefore God vouchſafed in his time to ſhew himſelf in royall Majeſty, *Uzziah* who was ſmitten with leproſie for his pride being dead. But *Ahaz* the ſon of *Jotham*, the ſon of *Uzziah* reigning was for his abominable wickedneſs diverſly judged: Firſt, By the *Syrians* and their King *Rezin*, Hieronym. then by *Pekah* King of *Iſrael*, and by the *Edomites* and *Philiſtines*, 2 Chron. 28. whereof no mention is made here, although the blow given him by *Pekah* and his *Ephraimites* were exceeding great, a hundred and twenty thouſand being ſlain in one day, and two hundred thouſand women and children carried away captive. And upon the next coming of thoſe two Kings againſt him only, *Iſaiah* toucheth, becauſe of the Prophecie upon occaſion of deliverance from them, touching our deliverance by *Jeſus* the ſon of a Virgin here following, *v.*14. And of this their coming up only it is ſpoken, 2 *King.*16. and that they could not prevail, the reaſon being left to be ſhewed here, *viz.* Gods mercy to *Judah* and to *David* moving him yet to preſerve that Kingdom to his ſeed, to promiſe which in his name *Iſaiah* is here ſent. The circumſtances of this expedition, ſaith *Calvin*, are to be conſidered, that the miraculous deliverance of *Judah* may be the more magnified. The King of *Syria* had before prevailed againſt *Judah*, and the King of *Iſrael* more; thus weakning the ſtate of *Judah* ſo much, that they made account now joyning together without doubt to take *Jeruſalem*, and to diſpoſe of the whole Kingdom at their pleaſure, making ſuch a King over it as they pleaſed, *v.6.* the ſeed of *David*, of which Chriſt was to come, being extinct, and the hearts of the houſe of *David* alſo fainted, being moved, as leaves ſhaken with the winde, *v.*2. that is, the heart of *Ahaz* and all of the bloud royall, counting their caſe now deſperate, as of men for whom there was no help; and not without cauſe, for ſo much as ſin makes timerouſneſs, and righteouſneſs boldneſs and courage: *Levit.*26.36. They ſhall flee at the ſhaking of a leaf, and contrariwiſe, *Prov.*28.1. *The righteous is bold as a lion.* And all this is thus ſet forth, that the deliverance following might be aſcribed wholly to God, and in no part to man, which the hard-hearted unbeleeving Jews were unwilling to do, being rather ready to impute it to themſelves or to fortune, and thus to rob God of his glory.

Calvin.

But they could not prevail. This is ſpoken by a *Prolepſis*, this thing remaining to be declared in the verſes next following. They prevailed before, *Judah* being in the full ſtrength, but now the ſtrength thereof being ſo much broken by the ſlaughter of ſo many men, they could not prevail; ſee the marvellous works of God, that we may ſeek to him, and having his word, truſt to it, in how deſperate a condition ſoever we may ſeem to be, for all things are poſſible to him.

Note.

Verſ.3.

Then ſaid the Lord to Iſaiah, Go out to meet Ahaz,&c. He muſt go out to him into the field, for when the wicked King ſhould have gone to the Temple to ſeek to the Lord, he went into the field to ſtudy with himſelf what to do in this extremity, or as men that are troubled, go ſometime into one place, ſometime into another, or he was fleeing away to ſome other City for fear, thinking to be ſafer there. The Prophet is bidden to go out to meet him; to ſhew the goodneſs of God even towards the wicked, who ſeek not to him, to their more juſt condemnation, becauſe their hearts are hardened againſt all his goodneſs. He is bidden to go and take with him his ſon *Shear-jaſhub*: *Vulgar Lat.* and *Septuagint*, him that was left *Jaſhub*, reſpecting rather the ſignification of *Shear*, Left, as *Jaſhub* ſignifies, *ſhall return*. But we take altogether, as his ſons name, which doubtleſs had been given him by a propheticall ſpirit, as *Mahar-ſhalal-haſhbaz*, ch.8. By this very name *Shear-jaſhub*, *the remnant ſhall return*, God would ſet forth the return of ſome of the captivity to *Jeruſalem* again, although but a remnant in compariſon. The Rabbins following the Septuagint, ſay that one ſon of *Iſaiah* called *Rabſhakeh*, was fled now to the *Aſſyrians*, and came again in *Hezekiahs* time, to perſwade them to turn to the *Aſſyrians*: Therefore this ſon *Jaſhub* is ſaid to be left: But to paſſe this over as an invention; his ſon muſt go with him, who carried a prophecie in his name, that though the two Kings, that now came againſt *Jeruſalem* had ſlain very many before, yet the people now remaining ſhould be converted and ſaved, ſo that by taking this ſon with him, he made a demonſtration in the name of that in part, which he promiſed by the ſpirit of Prophecie. Some doubt, whether the Prophets natural ſon, or a diſciple of his ſo called, be here meant; becauſe young men trained up by Prophets, were called then, Sons of the Prophets: But ſurely, as moſt hold, he was his natural ſon, and therefore *Iſaiah* was a married man, contrary to the tenet of ſome Popiſh Expoſitours, who

ſeek every where to preſs out what they can for the magnifying of a vowed
ſingle life: But neither was *Eliſhah* called the ſon of *Elijah*, although his ſon
moſt notably in that ſenſe, nor *Gehezi* his ſon, but his ſervant. *To the end of the
Conduit of the upper pool*, &c. Of this and the neather pool, ſee before, upon
2 *King*. 18.17.

Verſ.4. *And thou ſhalt ſay to him, Be quiet and fear not*, &c. The Prophet is ſent to
him, though a moſt wicked King, with words of comfort, telling him what
conſultations the two Kings had, *viz.* to take the City, and putting him down,
Verſ.6. to ſet up the *ſon of Tabeal* for King; concerning whom *Jerom* ſaith, either they
Hieron. meant a good God, *viz.* their own God, ſo called according to the ſignifica-
tion of the word, or ſome man ſo called, who was both fit for his valour to
make a King of, and for his complying with them ſuch an one as they might
have to rule there according to their own hearts deſire, as acknowledging to
have received his Kingdom from them. Others follow, ſome one of theſe, and
ſome another; but moſt probably a man is meant, who was called by this
name, and not an Heathen god or idol, becauſe it is ſaid, *the ſon of Tabeal.*
Neither doth *al*, the laſt ſyllable, ſignifie a God, but *el*: It was therefore ſome
great man of that Kingdom, unknown to us, becauſe no more is elſewhere ſpo-
ken of him, known to them to be an enemy to the houſe of *David*, and a friend
to them, and therefore good for them, as the firſt ſyllable of the word may ſig-
Muſcul. nifie: Thus alſo almoſt *Muſculus*, who mentioneth his Tribe in particular,
Adam Saſbout. *Benjamin.* But *Saſbout* ſaith, ſome take him to be the ſon of the King of *Syria*,
and ſome again will have him the ſon of *Remaliah* otherwiſe thus called. But
all are conjectures, and ſo to be left for every one to judge of. Whereas it is
ſaid [*In the midſt of it*] the meaning is, over the whole in full power, ſo that
they had no purpoſe to deſtroy this Kingdom, but the ſeed of *David*; another
King being ſet up, and the Kingdom ſo remaining ſtill as a confederate of
Verſ.7. theirs, but this is all ſoon daſhed in a word, *It ſhall not ſtand, it ſhall not be ſaith
the Lord*; that is, this counſel ſhall not ſtand now, neither ſhall it be hereaf-
ter thus brought about, but ſhall be in vain, as if nothing had ever been con-
ſulted or attempted to this purpoſe.

Verſ.7,8. *For the head of Syria is Damaſcus, and the head of Damaſcus Rezin; and yet
ſixty five years and Ephraim ſhall ceaſe to be a people*, &c. This is added to con-
Muſculus. firm the premiſes; *Rezin* reignes and ſhall reign over *Damaſcus* only, the Me-
tropolitan City of *Syria*, and never over the Metrapolitan City of *Judah*, *Je-
ruſalem*; and likewiſe is that of *Pekah*, verſ 9. to be underſtood: therefore
their counſel to take *Jeruſalem*, and as Lords thereof to ſet up a new King there,
ſhall vaniſh. *Ephraim* is here put for the Kingdom of the ten Tribes under
Pekah, and the utter deſtruction of it is here propheſied of. This deſtruction
was *Anno* 9. of *Hoſhea* King of *Iſrael*, as appears 2 *King*. 17.6. but this Pro-
phecy in the time of *Ahaz* King of *Judah*, in whoſe 12th year *Hoſhea* began to
reign, *chap*. 11.6. and *chap*. 17.1. therefore not above 21 years paſſed betwixt
this and *Iſraels* deſtruction; How then ſaith he, *Yet ſixty five years?* The com-
Hieron. mon anſwer of *Jerom*, following the Hebrews in their *Seder Olam*, and of o-
Amos 5.27. 7.11. thers after him is, that this time is to be computed from *Amos* his firſt threat-
ning of *Iſrael* that they ſhould be carried away; and he propheſied in the daies
Amos 1.1. of *Uzziah, two years before the Earthquake*,] So that unto this time we muſt
adde 16 of *Jothams* reign, ſo we ſhall attain to 37 years; if then that Earth-
quake were in the 24th or 25th year of *Uzziah*, as the Hebrews commonly
hold, his whole reign being 52 years, there will be 28 more to be added, which
together will make 65. *If ye will not believe, neither ſhall ye be eſtabliſhed*,]
Hebr. אם לא תַאֲמִנוּ לֹא תֵאָמֵנוּ it is ſpoken by a *Paranomaſy*, the ſame word
in *Cal* ſignifying to believe, in *Niphal* to be eſtabliſhed: The ſenſe is, that they
of the Kingdom of *Judah* ſhould be deſtroyed and captivated alſo, as they of
the Kingdom of *Iſrael*.

Verſ. 10,11. *And the Lord added, Ask for thee a ſign, either in the depth or above on high.*
Hieronym. *Jerom*, when *Ahaz* was not moved by the ſpeech of the Prophet, the Lord

Calvin.

vouchſafed to ſpeak himſelf unto him, if haply he would be moved,hearing the voice of his Majeſty.And he biddeth him ask a ſign of the Lord,not of any idol or falſe god, to which he was addicted, and that either from hell, to have the earth cleaved aſunder to ſee into that place of torment, or from heaven to ſee a way opened for the Son of man to aſcend,for ſo in due time he both deſcended and aſcended,as it is ſaid *Eph.*4.10.From the earth by *Moſes* a ſign was ſhewed in *Egypt*,when lice and frogs were brought forth out of the earth; and from heaven,when hail and lightening came from thence:But here he is permitted to ask a ſign further ſtretching, that he might be confirmed touching the deliverance promiſed and the deſtruction of their enemies threatned. And to this of places deeper and more low then the earth,*Calvin* ſeemeth to aſſent; although *Muſculus* and ſome others,by the depth,underſtand the earth:But though the earth be beneath, yet becauſe this word is not uſed to ſet forth the earth,but the ſea or hell, it is beſt underſtood of hell; in opening a way to which,that it might be ſeen, God could as eaſily ſhew a ſign, as in the earth. And whereas *Jerom* underſtands theſe words, *The Lord added*, of the ſpeaking of the Lord himſelf, *Muſculus, Oecolampadius*, &c. take it for the Prophets ſpeaking in his Name; as if it had been ſaid, The Lord hath further given me in charge to ſay unto thee, *&c.* which is rather to be held, becauſe the next words after *Ahaz* his anſwer, are certainly the words of the Prophet in the Lords Name. And it was a wonderfull favour to a wicked man, that God ſhould condeſcend ſo far as to give him what ſign ſoever he would ask, ſeeing God is to be believed without ſigns; and ſometimes they that ask ſigns, who were of *Ahaz* his condition, are upbraided hereby and denied, as the Phariſees.

Verſ.12. Mat.4. *Calvin.* *Hieron. Cyril. Rupert.*

And Ahaz ſaid, I will not ask a ſign,neither will I tempt the Lord. He ſeemeth to give ſuch credit to the Word of God, that he would believe without a ſign; the asking of a ſign being in ſome caſe judged a tempting of the Lord, as appears by that ſaying, *Matth.*4. *Thou ſhalt not tempt the Lord thy God.* But this was feigned piety in *Ahaz*, and manifeſt diſobedience, when he was bidden to ask a ſign, to deny ſo to do. And ſo it is, ſaith *Calvin*, in a Chriſtian now to neglect the holy Sacraments, Baptiſme or the Supper of the Lord, becauſe he believes without theſe ſigns, and accounts them but ſuperfluous to ſalvation; but this they cannot do without rejecting alſo the whole Goſpel. And *Luther* ſpeaks alſo to the ſame effect. For God knows better then our ſelves, what we ſtand in need of; and therefore, as it is a point of impiety not to believe without ſigns, when God will give none, as *Dives* and his brethren, or without new ſigns according to their own will, when there be ſigns enough ſhewed without asking, as the Phariſees; ſo it is to refuſe ſigns offered, as is the caſe of non-Communicants. Yet ſometime a ſign in particular hath been asked without offence, as by *Gideon*; yet, as *Calvin* hath it, not without the inſtinct of the Spirit. *Jerom* and other Ancients think, that *Ahaz* ſpake thus, as meaning to conſult with his gods, not regarding what the Prophet ſaid to him in the Lords Name: And ſome, that he would provide for his deliverance by his gifts to the King of *Aſſyria*, and needed no help or ſign from the Lord in his preſent ſtrait. Therefore *Ambroſe* was miſtaken, who thought, that in modeſty and humility he asked a ſign; for both his condition being an Idolater, and the Prophets reply declare the contrary.

Verſ.13.

And he ſaid, Hear ye houſe of David, is it a ſmal matter for you to be troubleſome to men, but ye will be troubleſome to my God? The word לאה rendred by troubling, ſignifieth wearying; and it is as if he had ſaid (O *Ahaz*,and ye his kinſmen and Counſellours) Is it not enough for you to weary and vex me, by giving ſo little heed to my words, and other Prophets of God, but ye will ſo manifeſtly ſleight God alſo, when he ſo graciouſly offers, to confirm by ſign, deliverance unto you out of your great danger, as deſperatly incredulous and not believing him to be able to do this? Certainly this obſtinacy in you is intollerable, and ye ſhall one day ſuffer for it at the hands of God, whom ye thus incenſe and provoke. *Ye houſe of David.*] He cals them, not for honour in

Calvin.

Note.

Eph. 2.12.

Hieron.

this place, but to their greater reproach, ſaith *Calvin*; it being more hainous for the ſeed of ſo worthy a King or man, to be deſperately wicked, then for other men. In ſaying, Weary men, he ſpeaks according to their conceit, becauſe they thought the Prophets but men like themſelves, and ſo contemned their threatnings, as many alſo now adaies do: For they are indeed Gods inſtruments, by whom he worketh, and therefore to deſpiſe them, is to deſpiſe God. But granting that they were but men, and ſo in other offices they might be ſleighted, yet when they come to offer ſo great a favour from God, and extraordinary, of giving a ſign, to be ſleighted, is a moſt intollerable wearying of God of all others, yet ſuch weariers do the Prophets meet withall even in the family of *David*, in the holy Church of God. And it is to be noted, that he changeth the Pronoun here, ſaying [*My God*] whereas before he bad him, *Ask a ſign of the Lord thy God*] Intimating, that the wicked have nothing to do with God, he is not theirs, but the God of the righteous only; they are therefore ſaid to be without God in the world; and of the god of this world we reade, 2 *Cor*.4.4. *Jerom* ſuppoſing, that the offer of a ſign came immediatly from God, underſtands a change of the perſon ſpeaking in this verſe, *viz.* from God to the Prophet: And for trouble or wearying, he ſaith, the Septuagint and *Theodotion* have it *agonem*, ſtriving, as a Phyſitian is made to ſtrive with an unruly patient, and finally to loſe his labour, the diſeaſe not being cured, but continuing to his deſtruction. And by the houſe of *David*, he will have his Tribe, the Tribe of *Judah* meant. *Ahaz* and others of the royall Family like minded to him being reproved thus, but the reſt of that Tribe ſpoken to ſo many as beleeved to their exceeding great comfort, *v*.14.

Verſ. 14.

Hieronym.

Adam Saſbont.

Calvin.

Therefore the Lord himſelf will give you a ſign, a Virgin ſhall conceive, &c. The word עלמה rendred a Virgin, is by all Expoſitours, except the Septuagint, of old, rendred a young woman (ſaith *Jerom*) But it ſignifieth a young one hidden or kept cloſe from the view of men, by the care of her parents; neither is the word uſed in any place, to ſet forth a young woman, without this addition, hidden. Moreover it is abſurd ſo to render it, ſith it is no ſign or wonder for a young woman to bring forth a ſon, but for a Virgin: And in the Punick tongue, which comes from the Hebrew, *Alma* doth alwaies ſignifie a Virgin. The bleſſed Virgin *Maries* bringing forth then, is here propheſied of, although it may ſeem impertinent to the preſent purpoſe, as happening many hundreds of years after, and the deſtruction of thoſe two Kingdoms, *Syria* and *Iſrael*, was then at hand. But it is inſerted *per raptum Propheticum*, as is uſual amongſt the Prophets, to bring in ſometimes a ſpiritual rapture, to which the Spirit carries them upon a ſudden, and then to return to that, of which they were ſpeaking before. But how is it pertinent to the thing in hand, to foretell of the birth of Jeſus, when a ſign ſhould be given of their deliverance from thoſe two Kings? *Saſbont* anſwers well, that this ſign is not unaptly now given, becauſe of the ſimilitude betwixt the deliverance by Jeſus, and that preſently promiſed. For as they were unworthy to be ſaved from thoſe two Kings, and yet God out of his meer mercy promiſed it; ſo both they and all men are moſt unworthy of ſalvation by Jeſus, yet God out of his grace and mercy promiſeth this alſo. *Calvin* will have this the ſenſe, Becauſe ye (O houſe of *David*) and thou (O *Ahaz*) in particular doſt reject my offer of a ſign, which might, if any thing in the world, make me break my Covenant with *Abraham* and his poſterity, *viz.* the greateſt and moſt bleſſed-making Covenant, that in his ſeed *all the Nations of the earth ſhall be bleſſed*: yet I will not hereupon take occaſion ſo to do, but will in due time give a ſign, that I am mindfull of keeping it, for that a Virgin ever carefully kept from man, ſhall by the power of the moſt high bring forth a Son: For ſuch a Virgin, and not an old, but a young one, and a very young one doth the word *Almah* alwaies ſignifie. And thus *Matthew*, guided by the Spirit, applieth this Prophecy, when Jeſus was born. Either of theſe waies this doubt is fully cleared, and whereas it is ſaid, *Will give you a ſign*, It is not to be underſtood, as reſtrained to the houſe of *David*, as if

Jeſus were given to none but the Jewiſh Nation; but to thoſe of *Davids* houſe he ſaith he will give it, becauſe it ſhould be wrought upon one of his houſe, that is, the Virgin *Mary*, the benefit redounding to the faithfull of all Countries and Nations to the worlds end. Or by the ſign, which the Prophet ſaith, the Lord will give, underſtand a wonder that he would work, a new thing, as it is called, *Jer.* 31.22. For *Ahaz* being offered a ſign of deliverance at this time refuſed it: therefore the Lord will give a ſign, not of the deliverance then at hand, ſo much as of a deliverance farre exceeding it, *viz.* that by Chriſt from all ſpirituall enemies; a Virgins conception ſhall be the ſign hereof, the like unto which was never before done in any age; ſo that when this ſhall come to paſſe, it ſhall aſſuredly be known, that the Meſſiah, our Redeemer is come. Of this Virgins bringing forth a Son, the *Sybils* alſo propheſied. The Phrygian, *Virginis in corpus voluit dimittere cœlo, Deus prolem, cùm nuntiat Angelus almæ Matri, quæ miſeros contracta ſorde levabit. God would ſend an ofspring from heaven into the body of the Virgin, when the Angel tels the Virgin Mother, which ſhall eaſe miſerable men of their contracted filthineſs.* Of other *Sybils* ſee *Auguſt. de Civit.* l.10. c.27. *Euſeb.* lib.4. *de Vita Conſtantini.* The Jews, ſaith *Jerom*, by this Son underſtand *Hezekiah* the ſon of *Ahaz*; and by a Virgin a young woman, the wife of *Ahaz*, who bare him, being before barren: But herein they are too groſſe, becauſe *Hezekiah* his birth was paſt nine years before, although this Prophecy were uttered in the beginning of *Ahaz* his reign, as he muſt needs yield that conſiders the age of *Hezekiah*, when he began to reign, for he was twenty five, and the time of *Ahaz* his fathers reign, which was ſixteen. One therefore, ſaith he, holdeth that Emanuel here ſpoken of, was another ſon of *Iſaiah*, which his wife bare him, in a figure of Jeſus, as ſhe had before born him *Shear-jaſhub*, in a figure of the Jews returning from Captivity: But how then is it ſaid, not a woman, but a Virgin, *&c.* The Son here propheſied of, without all doubt, is the ſeed of the woman, which ſhould break the ſerpents head, propheſied of, *Gen.* 3. But inſtead of this name Emanuel, the Virgin *Maries* Son was called Jeſus. To reconcile this, it is to be underſtood, that theſe two names are all one, becauſe who ſo is Jeſus, which ſaves from ſin, is Emanuel, that is, God with us, or in one nature, God and man in one perſon, none other being ever able to work this great work; not God, becauſe he cannot ſuffer; nor man, becauſe his ſuffering cannot be of extent ſufficient to reach to all men, neither can he by any power in himſelf riſe from death to life again. 2. *Chap.* 9. It is ſaid, *He ſhall be called Councellour, the mighty God, the everlaſting Father*, &c. yet none of theſe were his proper Names, but his Elogies or Epithetes, further to ſet forth the virtues in him. 3. Emanuel is his Name which the Latines call *agnomen*, added to his proper Name to ſet him forth by ſomething moſt remarkable and peculiar to him. As *Trajan* the Emperour having ſubdued *Dacia*, was called *Dacius*. *Scipio*, who overcame *Aphrica*, *Aphricanus*; for none elſe can be called Emanuel but our Lord Jeſus. Laſtly it is to be noted, that the word rendred, Shall call, וְקָרָאת in the feminine gender, to intimate a woman bringing forth this ſon without generation by man; becauſe, as appears in the example of *Zachary*, the father hath the power to name his childe; therefore hereby is ſhewed, that this Son ſhould have no father, but a mother only, a pure Virgin.

Sybilla Phrygia.

Hieronym.

Verſ.15. *Hieronym.*

Butter and honey ſhall he eat, till he knoweth to refuſe the evil and to chuſe the good. This is ſpoken, ſaith ***Jerom***, to ſhew, that however he be called ***Emmanuel***, yet he ſhall have a true humane body, for he ſhall be fed in his infancy as other children, with butter and honey, for that land flowed with milk and honey. He ſhall not therefore be a man-childe in appearance only, as *Marcion* and the *Valentinians* have held, having an aerean or heavenly body, but like unto ours, only pure and free from ſin. And after the manner of other children he ſhall be ignorant at the firſt, as man new-born, but grow, as in age and ſtature, in wiſedom, as *Luke* ſaith that he did. *Cornel. a lapide* reaſons diverſly againſt this being *Calvins* and *Bucers*, both from Scriptures and fathers, holding that he was full of wiſedom being an infant,by reaſon of his hypoſtaticall Union with the Deity, which I ſpare to inſert here becauſe the word לְדַעְתּוֹ until he knows, is ſo expreſs againſt this fulneſſe of knowledge in the childe *Jeſus* as he was man at the firſt.

Verſ.16. *For before the childe ſhall have knowledge to refuſe the evill,* &c. that is, before he be grown up paſt the age of a childe, *the Land which thou abhorreſt ſhall be forſaken of both her Kings.* Here *Ephraim* and *Samaria* are ſpoken of together as one Land, becauſe the Kings of both *Pekah* and *Rezin,* were ſo nearly united together with both their peoples by a confederacy, that they were all as one Nation, and this Nation is deſcribed thus, The Land which thou abhorreſt, becauſe *Ahaz* his hatred was exceeding great againſt them, for their combining againſt him, and the great deſtructions which they had made in his countrey. And this began ſoon to be fullfilled in *Rezin,* the King of *Syria,* by the *Aſſyrians* coming at *Ahaz* his requeſt, and ſlaying him, and then in *Pekah* ſlain by *Hoſhea,* who reigned in his ſtead. But how this agrees with the ſign here given, wheneas the ſign was not till five hundred years after, is a doubt not ſo eaſily reſolved. Some ſay, Iſa.37.30. that it is no unuſuall thing amongſt the Prophets to give that for a ſign which is not fullfilled till after the thing, whereof it is a ſign, as the eating of thoſe things which ſhould grow of themſelves the firſt and ſecond year, and ſowing and reaping the third year, was given for a ſign to *Hezekiah,* and *Samuel* gave *Saul* ſigns to come of his being choſen king by God, and Chriſt gave his being in the grave to the third day, as *Jonah* in the Whales belly for a ſign, and *Exod.* 3.12 is another like ſign: But what is a delaying for a year or two to five hundred years? Some ſay, that it is meant, this ſon ſhall ſave you and deſtroy the two kings your enemies, which declares him to be to be God with us, that is, God and man, and conſequently of all power, although like another in appearance at the firſt: but this is nothing to the purpoſe, ſith this childe muſt be in his minority, at the time of theſe two kings periſhing. The beſt reſelution is, that the prophecy touching Calvin. Jeſus is fully ended *verſ.*15. and *verſ.*16. another childe is ſpoken of, as *Calvin* well obſerves, and therefore it is not ſaid before, this ſon ſhall have knowledge, Junius. but this childe הַנַּעַר, meaning (as *Junius* hath it) *Shearjaſhub,* his ſon whom he brought with him *ver.*3. for if he were then an Infant, or two or three years old, yet he attained not to years of diſcretion, till the deſtruction both of *Pekah* and 2 King. 15. 27,30. chap.16.1. *Rezin.* For *Ahaz* began to reign *anno* 17. of *Pekah,* and if he and the king of *Syria* had come immediatly after that he was ſetled in his kingdom: *Pekah* lived but to the third year after, at what time if this childe were but five or ſix years old, he had not attained to years of diſcretion, much leſſe if he were not now a year old. But if we conſider 2 *Chron.* 28.5,6, the wars made by theſe two kings ſeverally againſt *Ahaz* before this, which could not be done in leſſe then two years: *Pekah* his deſtruction was within one year after this Prophecy, and ſo it was a very ſhort time before it was accompliſhed. If the particle כִּי becauſe, ſeems to make againſt this expoſition, *becauſe or for before the childe ſhall have knowledge,* ſeeing it connects this verſe as a reaſon to the former, it is to be underſtood, that it hath alſo other ſignifications, as *&, etiam,* followed by *Marlorat,* and alſo, *ut,* according to *Pagnin,* that *before the childe ſhall have knowledge,* &c. yet *Calvin* ſtands againſt expounding it of any particular childe, becauſe the particle הַ would have been added, if it had meant ſo, that it might have gone thus, *this childe:* wherefore by a childe he underſtands collectively all children of that time: but I prefer the former, the childe which I have here brought with me, that is, within a year or two at the moſt: or if Chi be rendred by *ut,* that we may joyn this to *verſ.*14. *the Lord himſelf ſhall give you a ſign* of *Iſraels* ceaſing to be a Kingdom, of which he had ſpoken before, that before the childe ſhall have knowledge, both theſe kings ſhall periſh, and then the intervening prophecy of the Virgins conceiving, *&c.* was a ſudden rapture of the Spirit to another moſt wonderfull thing, a more univerſall deliverance from a far greater danger, when a like thing ſhould happen to two kings that then ſhould be in the ſame Lands, before that Virgins ſons coming to years of diſcretion, or ſoon after his birth. For as one notes it out of *Joſephus*, *Herod* was then king of the Jews, and was commonly called by them King of *Samaria*, becauſe he was a ſtranger and not of the Jewiſh ſtock, and *Obodas* king of *Damaſcus*, the chief city of *Syria*, and *Herod* died miſerably 15 moneths after the birth of *Emmanuel*, and *Obodas* a few moneths before him. And theſe two;eſpecially *Herod*, endeavoured quite to extirp the ſtock of *David*, as theſe two had done touching his kingdom. *Jooſeph. l.16. 19.*

Verſ.17. *Calvin. Muſculus.* *And the Lord will bring upon thee* &c. *the daies that have not come ſince the falling of Ephraim from Judah, even the king of Aſhur.* The Lord who promiſed deliverance from the two kings, at this time knew that *Ahaz* would ſend for help againſt them to the king of *Aſhur*, and that by this means he ſhould for the preſent be out of their danger. Therefore he here threatneth a greater, becauſe he truſted to an arm of fleſh, and not in God, *viz*, that the king of *Aſhur* ſhould prove a greater plague to him then theſe two kings, or any enemies which *Davids* houſe whereof he was, had had ſince the diviſion of the kingdom into two in the time of *Rehoboam*. How this was fullfilled in part, ſee 2 *Chron*. 28,20,21. in the daies of *Ahaz* by *Tiglath pileſer*, and afterwards againſt his people, and *Davids* houſe by *Nebuchadnezzar*, chap. 36. Note. See here the danger of truſting in an arm of fleſh, and not in God, it is turned to the deſtruction of thoſe that truſt therein, when they think to have help hereby, eſpecially the help of Idolaters.

If the things done by *Nebuchadnezzar* ſhall ſeem not to agree to this prophecy, becauſe he was king of *Babylon*, he was alſo king of *Aſhur* now joyned by him to *Babylon*. *Hieronym.* *Jerom* rendring it *with the king of Aſhur*, making this the ſenſe, I will bring judgements upon thee, and afterwards upon the king of *Aſhur*, whoſe people ſhall alſo be overcome and deſtroied, and then thou ſhalt be delivered by the help of this *Emmanuel*. But the firſt is moſt genuine, and therefore he next ſhewing the Septuagint tranſlation, concludes with the ſenſe before brought.

Verſ.18. *And in that day the Lord ſhall hiſſe for the fly that is in the uttermoſt parts of the river of Egypt, and for the Bee of Aſſyria.* The metaphor of hiſſing was alſo uſed before *chap*.5.26. where the reaſon thereof hath been ſhewed. The forces that ſhould come out of *Egypt*, ſaith *Jerom*, are ſet forth by flies, becauſe of the *ſordes* or filth of their idolatrous ſacrifices, and the imbecillity of that people, thoſe of *Aſſyria* to Bees, becauſe they and the *Perſians* went to war with bow and arrows repreſented by the bees ſtrings, and this was fulfilled as touching the *Egyptians* when *Ioſiah* being ſlain by *Pharaoh Necho*, he placed a king over *Iudah* as he pleaſed, and as touching the *Aſſyrians* when *Nebuchadnezzar* deſtroyed their city. *Calvin.* *Calvin* will have the *Egyptians* ſet forth by flies, becauſe *Egypt* by reaſon of the great moiſture of the place, abounded greatly with flies, and the *Aſſyrians* by bees, becauſe in *Aſhur* bees abounded. *Muſcul.* *Muſculus* will neither have the *Egyptians* meant by the flies, becauſe it is ſaid *in the uttermoſt parts of the river:* nor *Æthiopians* who are beyond *Egypt*, as ſome, but the *Lybians* at one end of *Nilus* the *Egyptian* river, *viz*, where it begins: Enemies are alſo compared to Bees, *Pſa*.118. I prefer that of *Ierom*, becauſe the event ſo aptly anſwered the prophecy, the *Egyptians* ſubduing *Iudah* firſt, and then the *Aſſyrians*;and this doth better agree to the words of the Text, which are not beyond the river, as the *Æthiopians* and *Lybians* were, but from the uttermoſt parts, that is, one end of *Egypt* to the other, for it extended all along by the river *Nilus*, and was all watered by it, ſo that the inhabitants at the times of overflowing were forced to keep in higher rooms, till the ground was dry again. The reaſons of the allegories brought by *Jerom* and *Calvin* may well ſtand both. But I cannot think with *Ierom* that the imbecillity of the *Ægyptians* is ſet forth by flies, but their numeroſity making them formidable, though imbecill.

Verſ.19. *And they ſhall come all and reſt in the deſert valleys*,&c. *and upon all buſhels*,&c. here he proſecutes the allegory, meaning that theſe flies and bees ſhould continue in the land when they were come, the Jews being expelled, as we reade that

they were, being carried to *Babylon*; and not like the flies once ſent in judgement
to *Egypt*, ſuddenly come and ſuddenly gone: but theſe with their multitudes filling
all places ſhould eat up and conſume all the good in every corner of the
Calvin. Land. *Deſert valleys* are mentioned, ſaith *Calvin*, and buſhy places, to ſhew, that
in no lurking place any of the Jews ſhall be ſafe from theſe enemies, but that
they ſhall range about and rage every where throughout the whole Land, And
Note. becauſe this is at an hiſſe, that theſe heathens come ſo readily to execute Gods
Muſculus. judgements, the backwardneſſe of Chriſtians is condemned, who cannot by
moſt earneſt preaching of long continuance be brought to doe as God requires
them.

Verſ.20. *In that day the Lord ſhall ſhave with a razor that is hired, by thoſe that are beyond
the river, by the king of Aſhur, the head, the hairs of the feet, and the beard.* Here
by another metaphor from a razor, the greatneſſe of the judgement to come is ſet
forth: for even as a razor takes all the hairs away to the very skin, no ſtumps
being left, as in cutting with ſciſſers, ſo all wherein the comelineſſe of that Nation
lay, he threatens ſhould be quite taken away, the hairs of the head in the
Cyril. captivity of the Princes and Nobles, of the feet in the captivity of the artificers,
and the beard is all taken away when the wiſe and the counſellours are deſtroied
or captived. For the beard amongſt the Jews was ſo highly eſteemed of, that it
was never ſo much as cut, and when *Davids* Embaſſadours had their beards half
Calv. cut off, they were greatly aſhamed, but now it ſhould be all taken away by ſhaving
Muſcul. with a razor, when no counſellour or wiſe man ſhould be left in the Land,
ſo *Calvin* and *Muſculus*: who alſo as *Vatablus* upon the word *hired* ſay, either
a moſt ſharp razor, becauſe when a man hires for his money, he will have of the
beſt; or a razor that he will not ſpare, but make uſe enough of it, as paying well
for it: and to an hired razor is the king of *Aſhur* compared, becauſe God paid
him for his hire, the Land of *Syria* and of *Iſrael*, and the ſpoils of *Iudah.* And
Note. hereby is implyed, that this king in his expedition againſt the Jews did but ſerve
God as an inſtrument wherewith a man worketh his own will. The godly are his
inſtruments alſo, but they know for what end God uſeth them, and aim in their
endeavours hereat, *viz.* Gods glory: but the wicked know not, and therefore
work for their ambition and malice, and in the end it ſhall come to them accordingly.
Septuagint. dingly. The Septuagint for a razor that is hired, have *novacula inebriata*, becauſe
the word שכרה ſignifyeth to make drunken, but it is שכרה with Sin not
Shin, and this ſignifyeth *hired.* According to the word *hired* here uſed, *Nebuchadnezzar*
is ſaid to have been paid with the land of *Egypt* for deſtroying *Tyrus*,
Iſa.29.18,19. and Gods judging them by a razor hired, implies the work of
Ezek.18. judgement to be the work of another, and not his work, *Iſa.*28.23. becauſe God
delights not in deſtroying, but in his mercy is moſt averſe herefrom, being deſirous
that the wicked ſhould turn and not die. Laſtly, By ſhaving with a razor,
the ſervitude of the Jews in a ſtrange Land is ſet forth, becauſe ſhaving was anciently
of ſervants and ſlaves, ſo *Pomponius Letus* ſaith of *Diocleſians* triumph,
that the cuſtom was for ſuch as had been ſlaves to enemies, but delivered, to follow
the chariot of the triumpher with their heads ſhaven: ſo two thouſands Romans
brought out of ſervitude by F. *Flamininus*, when he triumphed for *Macedonia*
Hieronym. ſubdued, followed his chariot. *Ierom* ſaith, that ſome think, that the Aſſyrian
was he whom the Lord threatens to ſhave, that is, to ſpoil by Perſians a
long time after, but this he rejects and that worthily, becauſe it is במלך by the
king of *Aſhur*, he is this ſharp razor: and as abſurd is that of the Rabbins applying
it to *Sennacherib*, who, they ſay, was ſhaven by the Angel to his ignominy
in the night that his men were killed. It is meant, that all the decorum and virility
of the Jewiſh Nation, ſhould be taken away, for the beard is a ſign of a
man, and none but women and other poor weak effeminate creatures ſhould be
left by thoſe beyond the river, the Aſſyrians are ſet forth becauſe beyond *Euphrates.*

Verſ.21. *In that day a man ſhall nouriſh a Cow and two ſheep, and for the plenty of milk he
Hieronym. ſhall eat Butter.* Here is ſhewed in what deſolation the whole Land of *Iudea*
ſhould

ſhould be, there ſhould be but here and there a man left, and he that was left ſhould not keep herds of cattel and flocks of ſheep as in times paſt many men had done, but be ſo poor as that he ſhould keep a cow and two ſheep only, this being all his ſubſtance, and then by reaſon of the few cattel to eat the paſture, it ſhould ſo abound, that a cow ſhould give plenty of milk, ſo that thereof he might have therewith to make butter for his eating, for indeed he ſhould have nothing elſe to eat but butter and honey. Beſides ſome went to make a little bread, as is intimated, *ver.*25, for to what end elſe ſhould mountanous places be filled by digging, but to ſow corn there?

Verſ.23. *And in that day where a thouſand vines were at a thouſand pieces of ſilver, it ſhall be to briars and thorns:* That is, ſuch a deſolation ſhall be in all the Land, that Gardens, Vineyards, and Olive-yards for want of pruning and husbanding ſhall be overgrown with briars and thorns, and ſo there ſhall be no vines or other delightfull things for the comfort of mans life as in times paſt, for the moſt fruitfull places formerly moſt frequented ſhall be forſaken, the few that remain, not daring to keep there for fear of the enemy, but betaking themſelves to deſolate places formerly incult, as thinking in them to be more out of danger, becauſe men uſed to come little into them, as being hitherto void of inhabitants, and ſo without prey to be gotten in them, ſo that their life now ſhould be moſt miſerable, changing their habitations for incult and horrid deſerts, where wilde beaſts only were wont to live.

Verſ.24. *With arrow and bow they ſhall come thither, becauſe bryars and thorns ſhall be in all the Land.* That is, to theſe places thus for fear forſaken and overgrown with briars, if any will come they ſhall come armed for the danger that now will be by wilde beaſts, lurking and breeding there inſtead of living in the mountanous places and deſerts, to which they were confined before. And it is ſaid *briars and
thorns ſhall be in all the Land*, meaning all the parts before inhabited, and tilled, Verſ.25.
and dreſſed to bear fruits. For *verſ.*25. the mountanous places *digged with the
ſpade and mattock*, ſhall not be ſo, *the fear of briars and thorns ſhall not come
thither:* for men making thoſe now the only places of their habitation, ſhall clear
them from thorns and briars, by ſtubbing them up and making ſome of the
ground fit to bear corn: *and it ſhall be for the ſending out of the Oxe, and the con-
culcating of the ſheep or ſmaller cattell*, that is, the other part of the ground thus
cleanſed, ſhall be to feed their beaſts upon for their neceſſary ſuſtenance, the
cow being here ſet forth by שׁורי' before by בקור a word of the ſame ſignificati-
on: and in this expoſition almoſt all expoſitors agree.

CHAP. VIII.

Verſ.1. *ANd the Lord ſaid unto me, Take to thee a great roll, and write therein with the ſtile of a man, Make haſte to the prey, haſten to the ſpoil*, &c. This chapter tends by the conſent of all Expoſitors to the ſame with the former, *viz.* to ſhew that deſtruction was at hand to the kings of *Syria* and *Samaria*, and after that to *Judah* by the king of *Aſhur*, and yet here is comfort propounded in Chriſt to all the faithfull. But becauſe here a ſon is ſaid to be brought forth by the propheteſſe, in whoſe tender age it is ſaid, that *Damaſcus* and *Samaria* ſhallbe ſpoiled, as *Chap.*7, a promiſe was made that a virgin ſhould conceive and bring forth a Son, a Queſtion ariſeth, Whether this be not the ſon before propheſied of? and if ſo, that before-going touching the land of *Syria* and *Iſrael* forſaken in the infancy of that childe, and the like ſpoken here, will excellently agree to the judgement threatned, without any new invention to make out the ſenſe of thoſe words, *Chap.*7.15,16. Only *Matthew* may be to this interpretation oppoſed, becauſe he applyeth the prophecy *Chap.*7.14. to *Ieſus* the Son of the Virgin *Mary*, as being then only fullfilled. But his words do not imply ſo much, but that it was then fullfilled, which no Chriſtian will deny, but conſent unto, as moſt firmly beleeving it. Now that his words imply not the fullfilling of it ſolely at that time, appears by other the like applications made by him in other caſes, as *Mat.* 2.15, 27. *Ob.* It is ſaid, *a Virgin ſhall conceive,* &c. here the Prophet went in to the Propheteſſe, and ſhe conceived, who was no Virgin, but a Wife, for ſo *Junius* renders it, *me congreſſo cum prophetiſſa,* i. *Vxore mea,* neither doth *Calvin* deny but that it may ſo be taken. *Sol.* This being granted (although not the word קרב *Chereb* to draw nigh, but the word באה to go in, is uſed *Ge.* 26.3,4. to ſet forth the carnall knowledge which a man hath of his wife, it makes not againſt this Expoſition, becauſe not only ſingle perſons are ſet forth in the language of the h. *G.* by the Rev.14.4. name of virgins, but alſo all that are carnally undefiled: therfore although it were no wonder for *Iſaiahs* wife to bring forth a ſon, and ſo may ſeem impertinent to the prophecy afore-going, yet it is not, for ſo much as this was a ſign of *Iſraels* deſtruction ſhortly to come, that ſhe not being at that time haply with childe, yet now conceived and brought forth as ſoon as might be, and before that childe ſo brought forth, and grown up to be able to ſpeak, the kings of *Syria* and *Iſrael* were both ſlain. And then this puerpery was but a figure of that to come principally aimed at, as wherein our greateſt comfort lies about the deſtruction of the devils kingdom figured out in the kingdom of *Ephraim*, which kingdom that the Virgins ſon by his incarnation deſtroied, ſee *Heb.* 2.15. It was then fulfilled in a figure here, which was ſufficient to confirm the faithfull for the preſent, touching a temporall deliverance, and it was the ſecond time, and chiefly fullfilled in the Virgin *Mary.* And if it be thus taken, *ver.* 18. *the children that thou haſt given me are ſet for ſigns:* that is, *Shear-jaſhub,* and *Mahar-ſhalal-haſh-baz* will well anſwer to the relations preceding, *chap.* 7.3. and here *ver.* 4. whereas I have before followed *Junius* applying this word *the childe* to *Shear-jaſhub,* I have not ſo done, but being ready upon new light diſcovered to be guided by it: whereas the word *Alma* never ſignifies but a young woman hidden from man, this is controverted by the Hebrews, and therefore here by more rendred, *adoleſcentula* then *virgo:* but for the principall thing in this prophecy intended, the Septuagint rendring of it *virgo* is to be preferred, admitting the double ſenſe before-going, and this may be without prejudice to our cauſe, ſeeing Jeſus born of the Virgin *Mary,* who knew no man, was the wonderfull accompliſhing of the prophecy ſo as it never was before, but only in ſome ſort precurſory: and the prophecy of the ſeed of the woman, *Gen.* 3. and of a womans compaſſing a man, *Jer.* 31.22. make it plain that ſuch a puerpery was to be expected. *Ob.* But he is not called *Emmanuel,* but *Mahar-ſhalal-haſh-baz,* neither can any ſon be called ſo, but the ſon of the Virgin *Mary* only. *Sol.* The ſon of the bleſſed Virgin was not expreſly called by this name neither, when he was born, yet this argueth not, but that he was meant, as hath been ſhewed before: again although it can not be ſaid of any but Jeſus being born *Emmanuel* in that ſenſe, God and man in one perſon, yet now it might alſo be ſaid ſo in this ſenſe, God is with us in performing of his promiſe of delivering us from theſe two kings ſo earneſtly without his help bent to deſtroy us eſpecially which be of the houſe of *David.* *Hieronym.* *Ierom* who ſaith that the childe here ſpoken of is the ſame with that *Cha.* 7.14. only he hath another name, *Make haſte to the ſpoil,* &c. to ſhew that he ſhould take away the ſpoils before taken by the devil, according to that ſaying of his, Luk.11.21. *When a ſtrong man armed keeps the houſe, all is quiet, but when a ſtronger then he cometh, he diſarms him and divides the ſpoils.* But he will not have a thing really done ſet forth here, but only in imagination and viſion: for in viſion only the propheteſſe brings forth a ſon, a ſign of the haſty deſtruction of *Syria* and *Samaria,* and this was really after fullfilled, when the bleſſed Virgin conceived and brought forth her ſon Jeſus, And he ſaith, he muſt write in a roll, and take witneſſes to it, becauſe it ſhould not ſuddenly be done according to this viſion, but many hundred years after, for which it had need to be written in a great roll that might laſt long: and whereas before *Chap.* 7. he ſpake the ſame to the houſe of *David,* now he muſt ſpeak no more to the people in generall, but write it in a roll, to intimate that it ſhould be as a myſtery or thing hidden, the Virgins conception, for a long time from the generality of the people. And indeed, becauſe the circumſtances of taking a roll to write in, and witneſſes to it, imply a matter of great moment, not only touching the preſent or things near at hand, but alſo things of greateſt concernment to come long after, or elſe what need was there of providing thus for the durability of it throughout many ages, it muſt needs be yeelded, that as *Chap.*7. the birth of Jeſus was propheſied of, ſo it was here further repreſented and figured out together with the ſudden deſtruction of the devils kingdom enſuing hereupon, of his ſpoiling whereof, ſee alſo *Heb.* 2.15. *Col.* 2.14. And if this be taken as done in a viſion, then the meaning muſt be this, *Iſaiah* having a roll preſented unto him, wherein it ſeemed to him that he wrote theſe words, *Mahar-ſhalal-haſh baz,* he went in the ſpirit to the Virgin *Mary*, in viſion preſented unto him, and ſaw her bringing forth this ſon, and then ſpake as if he had been born indeed at that time, that before he ſhould have knowledge to cry My father or mother, the *riches of Damaſcus*, &c. ſhould be carried away. And to this agree *Cyril. Baſil, Caldaus, Procopius, Rupert. Auguſt. de civitat.* 17. c. ult. *Epiphan. hareſ.* 78. *Euſeb.* lib. 7. cap. 2. *Demonſtr. Evang. Ambroſ.* &c. wherefore to ſhew that this ſon is the ſame, *ver.*8. he is alſo called *Emmanuel.* And for the other are many grave authours alſo, as the Rabbins, *Chryſoſt. Richardus Victor, Tho. Aquinas, Vatablus, Calvin, Junius*, &c. But it is excepted againſt this, that if a ſon about this time really born had been meant, that which followeth cannot be approved for truth, *verſ.*4. becauſe the ſpoils of *Samaria* were not carried away by the King of *Aſhur,* till the 9. of *Hoſhea,* and this was but the 4. or 5. of *Ahaz,* in whoſe 12. year he began to reign, ſo that a childe then born might be at that time 16. years old. *Anſw.* The riches of *Damaſcus* were carried away within 2. or 3. years, and then the thing ſpoken of began to be fulfilled, the other following ſoon after in part, when in the beginning of the reign of *Hoſhea* ſome 7. years after this, he became *Salmanaſar*'s ſervant, and he gave him gifts: Moreover, the ſame exception may be made, if it be underſtood the other way alſo. Only I grant taking it that way, we ſhall not be forced to flee to the underſtanding of a Virgin in conditions, and therefore both being weighed well together, that of underſtanding it done in a viſion will prove the moſt ſolid. But whereas *Jerom* by the propheteſſe another while underſtands the holy Ghoſt, becauſe the holy Ghoſt in Hebrew *Ruah* is of the feminine gender; I cannot ſee how it ſhould ſtand, becauſe not the holy Ghoſt but the Virgin *Mary* by the overſhadowing of the holy Ghoſt, brought forth her ſon. And ſhe may well according to *Ierom* be underſtood by the propheteſſe, becauſe ſhe propheſied when ſhe ſaid, *all generations ſhall call me bleſſed,* for ſhe is called ſo to this day. For the name *Mahar-ſhalal-haſh-baz,* it is not meant that he ſhould be called by this as a proper name, no more then by the name *Emmanuel,* but that he ſhould be ſuch an one that he might well be thus called for ſpoiling principalities and powers, as was partly touched before. The main thing here being thus cleared, I come to the particulars. To write in the ſtile of of a man is by the conſent of all, ſo as any may reade it, and that in great letters, as *Hab.* 2.2. becauſe God would have all the people know it, and that he would accompliſh that which he promiſed touching *Damaſcus* and *Samaria* very ſpeedily, to be confirmed againſt their preſent fears, and the rather, for that it was ſo improbable, that ſo great forces now joyned together ſhould not prevail againſt *Ieruſalem,* whenas either of them ſeverally was unreſiſtible before. And that this being written in a roll might be obvious to every ones ſight, it is not improbably thought by ſome, that it was faſtened upon the door of the Temple, as that of *Habbakkuk*, that a man running might reade it. The words are but few, *Lemahar* to haſten, *Shalal* the ſpoil, *Chaſh* chaffe or huske, *Baz* the prey: thus the words ſignifie, but I cannot finde them ſo expounded by any Expoſitour, but either paſſed over as a name, as *Iunius pro Mahar-ſhalal-haſh-bazo,* or as he alſo in his notes explains it, *accelera ad ſpolia, feſtina pradam,* whereas of *Chaſh* there is none other ſignification, but as hath been ſaid, and ſo no ſecond word to ſignifie haſten. Wherefore this name may rather be reſolved thus, *he hath haſtned the ſpoil, the huskie or chaffie prey;* ſo lightly flying from *Damaſcus* and *Samaria,*

2 King. 17.

2 King. 16.

maria, as the chaff before the winde, when the *Aſſyrian* comes, and his coming will not be long deferred, for he haſtens to this, as the end whereat he aimeth.

Verſ.2. *And I took to me faithfull witneſſes, Uriah the Prieſt, and Zechariah.* This was done for more confirmation of the Prophecie, becauſe by the teſtimony of two witneſſes all things are confirmed: and witneſſes of great note eſpecially as theſe two men were; *Uriah* the high-Prieſt at that time, for to him it is ſaid, 2 King.16. that *Ahaz* ſent a patern of the Altar at *Damaſcus,* to have one made like it at *Jeruſalem,* which was a thing indeed, that made againſt his credit, but that 2 King.18.2. was after this, and his credit held good hitherto. *Zechariah* was a man of great eminency, as being father to the mother of King *Hezekiah.* Theſe two were taken for witneſſes of theſe words written by the Prophet in a roll, as importing the ſpoiling of *Damaſcus* and *Samaria* with all ſpeed.

Verſ.3. *And I went to the Propheteſs, who conceived and bare a ſon,* &c. This was done in the ſpirit, wherein the incarnation of Chriſt to come long after, was now repreſented to the Prophet, as things to come were repreſented to *John* in the *Revelation.* But whether theſe two men were alſo preſent in the ſpirit with *Iſaiah* to ſee this ſon, is uncertain: it ſeems that they were to be witneſſes of the thing, that the more credit and heed might be given unto it by all men. And this is by ſome brought for a ground of witneſſes uſed of old, when names were given at the time of Circumciſion; but I muſt needs confeſſe, that although I have ſometime followed this, yet it is no good ground for it. For witneſſes or rather ſureties are uſed in Baptiſme for more aſſurance to the Church, theſe only to teſtifie this wonderfull Viſion and prophetical writing and name, that all might be aſſured of the thing here propheſied of.

Verſ.4. *Before the childe ſhall know to cry, my father and my mother, the riches of Damaſcus and ſpoils of Samaria ſhall be taken away before the King of Aſhur.* That is, counting from this time, before an Infant new born now ſhall be able to ſpeak, the pride of the two enemies of the houſe of *David, Damaſcus* and *Samaria* ſhall be taken down, they that have ſpoiled *Judah,* and had thought to have ſpoiled her more, being ſpoiled by the *Aſſyrian* King. The phraſe is, *Shall be taken away before the King of Aſhur,* haply becauſe, as amongſt the *Romans,* ſo amongſt the *Aſſyrians* the ſpoils taken from the enemy were carried before the Conqueror in triumph.

Verſ.6. *Becauſe this people deſpiſeth the waters of Siloe, which run ſoftly, and there is joy to Rezin, and the ſon of Remaliah.* Verſ.7. *Therefore the Lord brings upon them the waters of the river,* &c. Verſ.8. *And paſſing into Judah, he ſhall overflow,* &c. The Lord having hitherto comforted the faithfull by exhibiting after a ſort his Son unto them, and promiſing ſpeedy deliverance from their two great enemies, now threatneth the common ſort, or multitude of unbelievers in *Judea* for their ſleighting and contempt of his help thus offered, and amongſt them *Ahaz,* as the chief; for he, as it is likely with their conſent, not relying upon Gods Promiſes, but ſending for help to *Aſhur,* againſt theſe two Kings, thus ſhewed, that he deſpiſed the waters of *Siloe,* that ran ſoftly, the promiſe of deliverance being called ſo in oppoſition to the *Aſſyrian* Army expected, which came with the ſound of Drum and Trumpet, neighing of horſes, clattering of Armour, ſhouting and a great noiſe: but the Promiſe of God made by the Prophet was without all external ſhew of vigour or force to help, a very poor thing to truſt to, even as the little creeping river of *Siloe,* ſo called *Nehem.*2. 13. *Fons ſerpentis.* It is alſo mentioned *Joh.*9. for it ran ſlowly, and ſo was without force to gull and waſh down the ſoil where it ran, or to carry any burthen thereof before it. And this is that which God had againſt the unbelieving in *Iudah:* now againſt the two Kings, *Rezin* and *Remaliahs* ſon, not vouchſafing to call them Kings, he layes to their charge, that they had joy, that is, in the ſpoils by them already taken, and which they made account to take at their pleaſure in *Ieruſulem,* and to domineer there. And upon this expedition they put themſelves, meerly out of a delight which they took in waſting and taking ſpoils, and deſtroying the Jews, they giving them no juſt cauſe ſo to doe.

Verſ.7. *Therefore the Lord will make the mightieſt and moſt abounding waters of a floud to come up againſt them, even the King of Aſhur and all his glory.* Here after the ſin of the *Syrian* and *Iſraelitiſh* King laid open *verſ.7.* followeth their puniſhment, the King of *Aſhur*, as an overflowing and irreſiſtible floud with his Army, that is, his glory ſhall come and deſtroy their lands, as by a deluge.

Verſ.8. *And he ſhall aſcend above all his ſtrong waters, and above all his banks, and ſhall paſſe through Iudah, and overflow till he paſſeth to the neck, and the ſtretching out of his wings ſhall be the breadth of thy Land, O Emmanuel.* Here the judgement to come after the other upon the Kingdom of *Iudah* by the ſame King of *Aſhur* is ſet forth; as their ſin was alſo ſhewed before, yet their puniſhment is put in order after *Rezins* and *Pekahs*, as indeed it followed. And becauſe he had begun with an Allegory of a river, he continues by the like to ſet forth theſe judgements. He ſhall paſſe over all his ſtrong waters and banks, that is, the ſtrong ties of his oaths and covenant with *Ahaz* for his great gifts, and notwithſtanding theſe ſhall come againſt *Iudah* even to the head City, as he did in *Hezekiahs* time, for which he ſaith, *Till he comes to the neck*, which is next the head, for he was not permitted to come cloſe up to *Ieruſalem*, but near it, and he ſtretcht his wings over all the Land, when in the time of *Manaſſeh*, and afterwards of *Zedekiah* he deſtroyed and waſted all; and he ſaith, *Of thy Land, O Emmanuel*, alluding to the name *Emmanuel*, Chap.7.14. ſetting forth Chriſt Jeſus to come, as at whom he lookt by the eye of faith, expecting that he ſhould take vengeance for this upon the proud King of *Aſhur*, when he had made him firſt an inſtrument to execute his judgements upon his own Land or Church, which Mount *Zion* was allegorically. For ſo indeed the Lord did to the King of *Babylon* and *Aſhur* finally, when he gave him and his Land into the hands of *Cyrus* and *Darius*. Dan.5.

Junius. *Hieron.* Thus for the moſt part *Junius* and *Tremellius*. *Jerom*, who ſaw the brook of *Siloe*, for he lived ſometime there, ſaith, That it begins at a fountain at the foot of Mount *Zion*, and runneth not continually, but at certain times through moſt hard paſſages of rocks with a great noiſe. And by their deſpiſing the waters of *Siloe*, is allegorically ſhewed the ten Tribes rejecting of the poſterity of *David*, which God had ſet up, and their preferring to be under other Kings: but for this he ſheweth, that they ſhall be ſubdued and brought under the King they would not, even the *Aſſyrian*. But becauſe this is no where laid to the charge of *Iſrael*, yea contrariwiſe it is ſaid to have come of God for a puniſhment upon *Solomon*, That they revolted from *Rehoboam*, I cannot ſubſcribe to this. And as far wide is *Muſculus*, who will have the Kingdoms of *Iudah* *Muſcul.* compared to theſe waters, becauſe it was now in a poor condition; as if he had ſaid, becauſe *Judah* ſets light by her own condition, and preferreth that of *Iſrael* and *Syria*, being now far more potent and opulent; for neither had it been ſo hainous a fault to be thus dejected in the ſenſe of their own miſery; and the *Calvin.* laſt clauſe is, *joy to Rezin and Remaliahs ſon,* not in them. *Calvin* comes neareſt to that which hath been already ſaid, deſpiſing their own weak eſtate, they deſired greater forces for their defence; but neither doth this agree to joy in any relation to *Rezin* or *Remaliahs* ſon, becauſe the forces deſired by them were not theirs, but the King of *Aſhurs*, neither was it ſo great a ſin, or a ſin at all to be caſt down for their own tenuity, unleſſe with a conceit, that being ſo weak, God could not, or would not help them, whatſoever he promiſed by *Cyril.* his Prophet. *Cyril* and *Procopius*, becauſe they being ſo low, believed not *Procop.* that God could help them, and thought of revolting from *Ahaz* to *Rezin* and *Pekah*, and ſubmitting themſelves to the King, whom they would ſet over them, even the ſon of *Tabeal*, they are thus threatned. But this is a conjecture without ground, becauſe we read nothing of any intention in them to revolt; but it is certain, that in diffidence of aid from God they ſought for aid to the King of *Aſhur*. Now whereas *Jerom* ſaith, That the waters of *Siloe* run with a noiſe thorow hollow places of the Rocks, whereby this Allegory may ſeem not to agree; it is to be underſtood, that although they run with a noiſe at the firſt, yet paſſing further they run without all noiſe in ſilence, and eaſily, till they come into the Kings Gardens. *Siloe* for this might well ſet forth the King of *Davids* line, and the Lord Jeſus, who was to come of *David*, and was *miſſus* or ſent, according to the interpretation of the word *Siloe*, becauſe theſe were the waters, which watered his Gardens, and he was milde and cried not, nor lifted up his voice. For when his help promiſed was deſpiſed, he was deſpiſed, and afterwards when he came, being of the Jews rejected, ſaying, *We will have no King but Cæſar*. For the ſpreading of his wings over the whole Land, this is ſpoken by another Allegory comparing the *Aſſyrian* King to an Eagle, ſpreading his immenſe forces as wings.

Verſ.9. *Aſſociate your ſelves together (O peoples) and ye ſhall be broken, give ear ye that dwell in the fartheſt parts of the earth, Gird your ſelves, and ye ſhall be broken*, &c.

Verſ.10. *Take counſel together, it ſhall be in vain*, &c. After the judgement hitherto threatned, the Prophet now derideth their confederating together to ſtrengthen them the more againſt all enemies. That this which the Lord hath threatned might not come upon them. For notwithſtanding the Aſſociations made betwixt *Syrians*, and *Iſraelites*, and *Jews* and *Aſſyrians* on the contrary ſide, who are all meant by peoples; deſtruction ſhall come both upon *Syria* and *Iſrael*, and afterwards upon *Judah* alſo, being for the preſent rather weakened, then holpen by the King of *Aſhur*, as the ſacred Hiſtory ſheweth. And in calling upon moſt remote dwellers to hearken, threatning them alſo with contrition or tearing in peeces, though they couragiouſly girded themſelves to the battel, he means the *Aſſyrians* who ſhould after this be deſtoyed alſo, as they were indeed by a mighty deſtruction in one night under their proud King *Sennacherib*, and after that being ſubdued by the King of *Babylon*, who joyned the Kingdom of *Aſſyria* to his own, making both one. Then *verſ.*10. he derides their conſultations as vain, becauſe, ſaith he, God is with us: *Junius.* *Iunius*, *The word of Emmanuel ſhall ſtand*; rather reſpecting the ſenſe then the expoſition of the word *Emmanuel*. But the ſenſe will be good alſo thus, For God is with us his Prophets, to confirm what we threaten in his name and by his direction; neither can all the ſtrength in the world fruſtrate or prevent it. *Hieronym.* *Jerom* extends this no further then to the *Syrians* and *Iſrael*, to whoſe conſulting to take *Ieruſalem*, Chap:7. he alludeth, and then he applieth this to Perſecutours and Hereticks, the one ſort may band together to root out Chriſtian people, but they ſhall themſelves be deſtroyed in the end, and Chriſts Church ſhall continue, and the other may beat their brains, and uſe all means to ſuppreſſe the truth, but they ſhall be in vain, for God is the authour and protectour of the truth to make it ſtand, when all errors ſhall vaniſh. *Calv.* *Calvin* and *Muſculus* expound it only of the *Aſſyrians*, who were now coming againſt *Iſrael*, and were afterwards to come againſt *Iudah*. But forſomuch as the purpoſe of the Lord was to comfort and confirm the Kingdome of *Iudah* againſt the fear of *Syria* and *Iſrael* then joyning together againſt it, reaſon requires that it ſhould be taken as a threatning againſt them, and that the *Aſſyrians* more remote dwellers are next ſpoken, as who ſhould finally periſh alſo, to abate their pride coming upon them for their great and continual victories, for which they thought ſo highly of themſelves, that none ſhould ever be able to bring them down. But to ſhew certainly, that thus it ſhould be, he doubles the threatning, and to confirm the faithfull, although the enemy being put back once ſhould make the like attempt again, that he ſhall arm but to his own deſtruction. And all this ſhall be brought to paſſe by the power of *Emmanuel*, the reciting of which name brought this life and courage into the Prophet, as in the midſt of greateſt danger to conclude with an irony againſt the enemies of the Church.

Verſ.11. *For thus hath the Lord ſaid unto me, when he laid hold on my hand, and put me back*

back from walking in the way of this people. This is word for word according to the Hebrew, and herein is ſhewed the cauſe why *Iſaiah* was ſo bold to deride all enemies ſo contrary to others in theſe dangerous times, the Lord took him by his Spirit, as it were, by the hand, and ſuffered him not to walk in the way of diſtruſt, wherein others walked, ſo that he contrariwiſe was full of confidence through Gods help, that it ſhould be ſo as he had propheſied. There was cauſe indeed, as *Calvin* ſaith, to fear; both outward, their enemies ſo ſtrongly combining; and inward, the wicked and unbelieving hearts of the people: yet God made the Prophet, as by ſtrength of hand to go this way ſo contrary to them; and hereby it is intimated, that it is by the hand of God guiding them, that ſome few go not in the common way of the multitude, but in another way of doing their diligence to make their election ſure and certain. *Calvin.* Note.

Verſ.12. *Say not A conſpiracy wherein ſoever this people ſaith a conſpiracy*, or *in all wherein this people ſaith it*, &c. That is, as thou haſt by Gods eſpecial grace been kept from doing wickedly, as they have done, as was ſaid *verſ.*11. ſo ſpeak not, and bid other faithfull perſons not to ſpeak diſpairingly, ſaying *Rezin* and *Pekah* have conſpired together to ſubdue our City *Jeruſalem*, and we ſhall never be able to withſtand ſo great a power, whatſoever fair promiſes the Lord makes us by his Prophet, *Fear not their fear.*

Verſ.13. *But ſanctifie the Lord of hoſts, and let him be your fear.* That is, acknowledge him to be holy, and true, and allmighty, which redounds greatly to his glory, by nothing doubting of his help againſt your enemies. Sanctifying is here put for glorifying, as alſo in the Lords-Prayer, *Hallowed be thy Name.* For fearing him and nothing elſe, ſee alſo *Matth.*10.28. Let this be all that ye are afraid of, to offend him, and then ye ſhall have his love, and care not what wrath men have againſt you.

Verſ.14. *And he ſhall be for a ſanctuary, a ſtumbling ſtone and a rock of falling to both the houſes of Iſrael,* &c. The word ſignifieth either Sanctuary or Sanctification, the meaning is, to you that glorifie him by believing he ſhall be as a place of ſafety, your enemies being never able to hurt you, as thoſe that fled of old to a City of refuge, or he ſhall make you glorious through his miraculous working for your ſafety and preſervation in greateſt ſtraights. The words following are again uſed, *Chap.*28.16. yet not all, but the firſt only, *a ſtone,* and there it goeth thus, *I lay in Zion a ſtone of probation, a corner ſtone and precious, a ſtone of foundation.* But *Rom.*9.33. both theſe places are put together and applied to our Lord Jeſus, 1 *Pet.*2.4. That only of *Chap.*28. comparing the preciouſneſs of this ſtone before God, with the vile account in which it was had amongſt men, according to *Pſal.*118.22. and *Matth.*21.42. Having in the former words comforted the faithfull, by ſaying, That God would be to them a Sanctuary; here he turns to the unbelieving of both houſes or Kingdoms, threatning that he ſhould be a ſtumbling ſtone, becauſe when they ſhould ſee themſelves brought into miſery and ſervitude by their common enemies the *Aſſyrians*, they ſhould fall more and more into infidelity, to ſay, that the Lord was not ſo mighty as they thought formerly he had been. And allegorically our Lord Jeſus is here alſo pointed at, becauſe he is ſanctification and ſafety to all the faithfull, but to the children of *Iſrael* eſpecially a ſtumbling block or ſtone, for his poverty and curſed death, making them to fall into the higheſt degree of contempt and enmity againſt him, and ſo to ruine by the *Romans*, but all through their own corruption. *And to the inhabitants of Jeruſalem:* This is added, becauſe *Jeruſalem* was the chief place of the principal Kingdom, that it might not be thought, that they of that place ſhould be better then the reſt, but be involved in the ſame ſpiritual judgement, and conſequently in the ſame miſery, although they had this advantage above other parts, that they had the Prieſts and many other learned ones amongſt them. But in ſpeaking of *Jeruſalem* he varieth the phraſe, ſaying, *For a ſnare and a net to the inhabitant of Jeruſalem,* denoting their enſnaring or being unawares taken by that erroneous opinion of Juſtification by works, and not by faith only *Hieron. Calv. Muſcul.*

only in Chriſt Jeſus, as *Paul* argueth *Rom.*9.30,31,32. applying the words of this place; whereby it appears, that although it were fulfilled long before,yet *Oecolamp.* it was chiefly fulfilled in the time of the Goſpel, as *Oecolampadius* well noteth. But it is to be obſerved *verſ.*15. that he ſaith,

Verſ.15. *Many ſhall fall amongſt them.* Intimating,that in all times there is a remnant of the faithfull, even when the times are moſt corrupt, as in the dayes of *Elijah*, and this is the true Church of God, to which this ſtone is precious to 1 King.19. build their faith upon as a moſt ſure foundation. But the *multitude ſhall fall, be broken in pieces, be intangled,and taken*; fall by not believing, be broken by accuſtoming themſelves to ſin, be intangled by ones drawing of another, and taken by ſuffering the juſt puniſhments of their ſins; thus alſo *Oecolampadius*. Or if we take falling or intangling for two Metaphors, expreſſing one and the ſame thing, *viz.* by unbelief and breaking in pieces and taking, likewiſe for the puniſhment, the ſenſe will be leſſe forced, then if by breaking in pieces be underſtood a being addicted or accuſtomed to divers ſins. Contrariwiſe four Epithetes are given to the Lord tending all to comfort and confirmation in reſpect of the faithfull, 1. A ſtone of probation. 2. A corner ſtone. 3. Precious. 4. A ſure foundation, *Chap.*28.16.

Verſ.16. *Binde the Teſtimony,ſeal the Law amongſt my Diſciples.* Here becauſe the Jews ſtumbled at Chriſt through unbelief, and ſo fell into great miſeries, the Lord bids the Prophet binde up the Teſtimony to them,that when they reade it,they may not ſee into the end thereof, Chriſt Jeſus, through a ſpiritual judgement upon them for their malice and groſſe unbelief in the midſt of ſo many ſigns, and to ſeal it over to the Gentiles, who ſhould now become his Diſciples, and know that,touching the Moſaical Laws, which the Jews ſhould not, even the *Hieron.* Doctrine of the true faith to their ſalvation, becauſe both the moral Law was a Schoolmaſter to bring us to Chriſt, by ſhewing the curſe of God to be our due for our ſins thereagainſt, and the carnal rites of the ceremonial ſerved to figure out Chriſt and his Kingdom, to whom we muſt flee, that we may be delivered from the curſe. To this effect almoſt *Jerom*, and touching the Jews *Tremel.* *Tremellius*, who will have the Roll ſpoken of *verſ.*1. meant by the Teſtimony, and that the Lord would have him fold it up, that it might not be in the ſight of this wicked people, as moſt unworthy: but then this judgement muſt be underſtood as taking place in the time of the Goſpel, for now it was written for their reading, and according to ſome ſet up upon the doors of the Temple. *Calvin.* *Calvin* underſtands no more hereby, but doing by the written Law, as a man uſeth to do by a letter, binding a thred about it, and then ſealing it, that every one may not reade it, but they to whom it is ſent: Others may have it in their hands, but have no knowledge of that which is in it, but onely they to whom it belongeth. For the word is in all mens hands, but it is as a ſealed letter to moſt, only they that are taught of God, to whom it is ſpecially written, *Muſculus.* ſee into it and have benefit and comfort thereby. Thus alſo *Muſculus*, who draweth matter of incouragement from hence to the Prophets of God. When they preach to many, but few are wrought upon by their preaching; the word *Sasbont.* is as a ſealed letter to moſt. *Adam Sasbont* differing from all theſe, ſaith,that no concealing or hiding of the counſel of God from any is here meant, but as a man that would remember a thing, binds ſomewhat about his finger to put him in minde of it, ſo would the Lord have *Iſaiah* do to his Diſciples, not really taking and binding this roll to their hands or arms, but requiring them to have it alwayes in ſuch remembrance, as if it were bound there; a like phraſe ſee *Deut.*6.8. and *Prov.*7.3. And this is the moſt plain ſenſe of all others, and agreeth beſt, becauſe one part of the ſpeech doth not touch one, and the other another ſort of men, as *Jerom* ſaith, But *Binde the teſtimony and ſeal the Law* are both ſpoken to the ſame Diſciples, and binding and ſealing are Metaphors to ſet forth one and the ſame thing, for as we make faſt by binding, ſo more by ſealing. Yet if any ſhall like better of ſealing, that the Diſciples onely might know and not others, I confeſſe, that the word ſealing ſeems to imply ſo much, and not remembring only as doth binding alone. To conclude, the meaning is, Charge the Diſciples, ſo as if it were bound to their hands for a remembrance to think upon it, and yet by a ſpiritual judgement let it come thorow the eyes and hands of others as a letter ſealed to my Diſciples view and reading, that they may know it, and have comfort hereby; and by the Teſtimony may be underſtood both this roll for the teſts or witneſſes uſed to it, and the Law or Teſtimony at large.

Verſ.17.

Adam Sasbont.

And I have waited for the Lord, who hath hid his face from the houſe of Jacob, and have expected him. Septuagint, *And I will truſt in him.* Thus to the Lords Diſciples, I was bidden to do, as *verſ.16.* and I for my part believe without all doubting, that the Lord will now ſhew the mercy promiſed to his people in delivering them from their enemies, as I have before ſaid, and by a farre greater deliverance through that *Emmanuel* to come, although his face be ſo turned away for the intervening time from *Judah* and *Iſrael* both, as that no ſhew be a long time made of any ſuch favour to come. It is the voice, ſaith *Sasbont* of the faithfull, when all things ſeem to go contrary, I will yet believe, and will not caſt away my hope. True faith never ceaſeth waiting upon God, although he deferreth long his coming to help, and no ſign hereof be ſeen. *Calvin* and *Vatablus* for, *And I have waited,* render it, *Therefore I have waited,* as if he had ſaid, becauſe the Lord ſaid unto me, that I ſhould not go in the way of this people, *verſ.* 11. Therefore though they deſpair of help, I have faith to believe, and hope certainly to expect it in Gods good time.

Verſ.18.
Hieronym.

1 Cor.4.15.
Ezek.24.24.
Zech.3.8.

Behold I and the children which the Lord hath given me, are for ſigns and wonders, &c. Some, ſaith *Jerom,* underſtand the natural children of *Iſaiah, Shenriaſhub* and *Emmanuel,* and theſe, they ſay, were ſet for ſigns, becauſe the one did ſet forth the abjection of the Jews, the other the receiving of the Gentiles, but, ſaith he, they may as well hold, that *Hoſea* married an harlot indeed, and begat children of her, as this. Therefore he by his children underſtands rather Prophets, who after him were ſent to propheſie of the like things, who at firſt were by him begotten to God, as *Paul* ſaith, *My little children, of whom I travel again till Chriſt be formed in you.* Or take a more apt place, *Though ye have ten thouſand inſtructers, ye have but one father, for I have begotten you to Chriſt.* So God tels *Ezekiel, That he ſhould be a ſign unto them.* And allegorically he underſtands it, as ſpoken in the perſon of Chriſt, to whom it is applied *Heb.*2.13. for he and his Diſciples, whom he tels, that they muſt be as *little children,* and ſometime cals little ones, were as ſigns and wonders to the unbelieving Jews, when they ſhewed many ſigns amongſt them, which they flockt to ſee with admiration, 1 *Cor.*4.9. *God hath ſet us forth as ſpectacles to the world.*

Calvin.
Muſcul.

Calvin and *Muſculus,* and the reſt of our new Writers underſtand not only Prophets, but any converted by *Iſaiah* his teaching, and afterwards by Chriſts. The meaning is, that ſuch as in whoſe hearts the Lord doth work by the Miniſtry of his ſervants the Prophets, to live by faith in the moſt dangerous times, when nothing appears but ruine and miſery, are by the wicked world abhorred as monſters and abominable creatures for their ſingular walking in a way by themſelves, that is, of Faith, Obedience, Love, Patience and Humility, and not in the wayes of ſin and wickedneſs, that others walk in. But they come not to be thus contemned, and abhorred through the will of their enemies, but of God, who had fore-determined that it ſhould be ſo, yea even of that God, who dwels in Mount *Zion,* in whom, and whoſe houſe there, theſe wicked deſpiſers much gloried, as if becauſe he dwelt amongſt them, they were in great grace and favour with him, whatſoever abominations they committed, for which he ſaith, *Set for ſigns and wonders from the Lord who dwelleth in Mount Zion.* This ſheweth, 1. That it is by God, that children are given to Prophets; it is not by any vertue in them, that they are converted, neither come they to be ſuch of themſelves when they have means. 2. The common

Note.

Cornel. a Lap.

condition of the godly both Prophets and people is to be contemned and wondered at by the wicked world. 3. This is not without the Divine Providence. 4. Even ſuch as glory in the Lord and in his Religion are ſometimes thus ſpitefull againſt his ſervants, for which he is highly diſpleaſed with them, but they flatter themſelves with a conceit, that they only are his true Church, as the Papiſts who are ſo malicious to poor Proteſtants that be moſt godly at this day. 5. Teachers ought to go before their children in Faith, Patience, and all other vertues; for he ſaith, *He hath ſet me and the children.* 6. Becauſe this is applied to Chriſt and all his; we muſt not make account, that he alone was expoſed to contempt and ſufferings for us (as he was indeed, that by the merit of his ſufferings we might be ſaved) but as we would have true comfort, that we are children by God given unto him, we muſt frame our ſelves likewiſe to ſuffer with him, that we may be glorified with him, for he and his are ſet for ſigns, *&c.* and not he alone. One ſhewing how the Prophets were made ſigns and wonders, applieth it to *Iſaiah* going in ſackcloth, and then naked for a ſign three years together, *Chap.*20. and to *Ezekiel* and *Jeremy*, and ſince to *Paulus* the firſt Eremite, who ſhut up himſelf from the ſight of men ſixty years together; and *Anthonius* the next, who lived an Eremitical life alſo in abſtinence and rigidity, till he was above an hundred years old. And *Paula* a noble woman of *Rome*, who went to *Bethlehem* and ſpent all her ſubſtance in building Monaſteries there, living in continual faſtings and prayers, and ſo poor at her death, that ſhe was not worth a winding-ſheet, but her daughter *Euſtochium* begged for one to bury her in. And *Alexius* a young moſt noble man of *Rome*, when his marriage was ſolemnized in the preſence of many great perſons, at night ſtole from his Spouſe, and went far and wide a begging, and ſo continued ſeventeen years in miſery, and died. And *Simeon* who went about the ſtreets as a fool or a mad man, making himſelf a laughing ſtock and deriſion to Boyes and Girls, becauſe it is ſaid, *God hath choſen the fooliſh things of the World to confound the wiſe.* And *Francis* the firſt of the order of the *Franciſcans*, who put on a Cap and an Hood like a fool, and bleſſed ſuch as called him fool and clown, and all that nought was, and preferred to be poor as much as others to be rich. And *Simeon Stylites*, who being a ſhepherd, came into a Church and heard, *Bleſſed are ye that weep and mourn; and Woe to you that laugh*, &c. prayed to God that he might be ſuch, and then began to faſt an whole week together, and girded his body with an harſh rope till it bliſtered again and mattered, faſted fourty dayes together in Lent and ate nothing, went up unto a beam, and hanged himſelf thereupon by a cord by the foot, till his foot rotted as far as the ancle, ſtood alwayes in the day in the greateſt heat and cold, and watched to prayer all night, continuing thus eighty years and then dying when he was above an hundred. And of theſe the Jeſuite makes great boaſts, as of the rareſt men in the world, applying that unto them, *They went about in Goats skins, and Sheeps skins, and kept in caves of the earth being deſtitute and naked.* But he muſt underſtand, that thoſe Worthies were enforced by the violence of enemies to ſuch ſhifts, and did not voluntarily forſake all humane ſociety, and expoſe themſelves to ſuch miſeries. And the Prophets by doing and going ſo, as hath been ſaid, wherein they were ſet for ſigns and wonders, had expreſſe command from God therefore. But what command had theſe, That for their groſſe ſuperſtitions they ſhould be likened unto them? verily none, but an affectation of ſingularity and ſhewing humility, which is plainly condemned, *Col.*2.16. and of ſingular righteouſneſs condemned *Eccleſ.*7.16. And ſuch wonders do all Anchorites, Eremites, Cappuchins and whippers of their own bodies (going at ſome times through ſtreets in *Italy* all naked to the middle, and whipping their bodies till ſtreams of bloud run out, ſo that ſome have died the night following of their wounds) ſhew themſelves, but they are not ſet for ſigns by God, as *Iſaiah* and his children. The godly, and temperate, and humble, and meek, are truly ſet by God for ſigns and wonders to the wicked world, abiding if they may, each one in his calling, as is commanded 1 *Cor.*7.20. And ſuch ſigns are they that have all Idolatry in abomination, ſo as that they will rather die, then yield to pollute themſelves hereby, as *Shadrach*, *Meſhach* and *Abednego*.

Verſ.19. *And becauſe they will ſay unto you, ſeek to wizards and ſoothſayers*, &c. *ſhould a people go from their God?* or ſhould not a people enquire of their God? *For the living to the dead?* Here the Prophet gives the faithfull to underſtand, that many amongſt them rejecting the predictions of *Iſaiah* in this time of danger would ſay, Come let us go and conſult with other Divines, ſuch as other Nations uſe to conſult with, who have familiar ſpirits, or in whom theſe ſpirits ſpeak, and he enformeth them how to make anſwer, The Lord is our God, and each people ſhould ſeek to its God, therefore we to the Lord, who anſwers by his Prophets, Shall not any be aſhamed to go for the living, that is, ſuch as live only where true life is, that is, the true Religion, to dumb and dead Idols, or to Necromancers, who ſeek anſwers from dead men, or other creatures, for thus the Heathens do. *Calvin* prefers this reading of the laſt clauſe, *From the living to the dead*; as if it had been ſaid, Look amongſt the living and the dead in all places, and ye ſhall finde, that God alone is all-ſufficient to be ſought unto. Wizzards are called Pythons, that is, ſuch as ſpeak, as it were, out of their inward parts, as it were by a ſpirit ſpeaking within them in a moſt ſubmiſſe and low manner; Diviners are ſuch as foretell by Chiromancy, or by looking into the entrails of birds or beaſts, *&c.* This is ſtraightly forbidden *Deut.*18.10. and therefore warning is given here againſt it to all that fear God. To conclude with *Jerom*, it is as if he had ſaid, when ye ſhall be moved to enquire of Wizzards, *&c.* anſwer thus, Doth not any people commonly enquire of their God, though in truth they be no Gods, and for the living ſeek to Idols, which are nothing elſe but images of dead men? Do ye grant all this to be ſo, and would ye take us the people of the only true God off from enquiring of him at the mouth of his Prophets, to go after ſuch wicked inſtruments of the devil, and foul impoſtours, as Wizzards and Heathen Diviners be? rather let us, as they ſeek to their Gods, go to ours: and becauſe his will is made known in his Word,

Calvin.

Luther.

Hieronym.

Verſ.20. *To the Law and the Teſtimony*, &c. And there ye ſhall finde that Gods people muſt not conſult with Wizzards, but with the Prophet whom he ſhould raiſe up unto them from time to time, *If they ſhall not ſpeak according to this word, becauſe there is no morning light in him*; for ſo אין לו שחר ſignifie, or *Who*, that is, *Who ſo doth thus there is no light in him.* That people then is hereby condemned to be in darkneſs, and ſuch as to whom no morning light hath yet appeared, which acknowledg not the word of God to be our only direction in all difficult caſes, but contrary to it, will ſeek or move others to ſeek in any extremity to Wizzards; now the Wizzards or Pythons of theſe times are ſaid by *Muſculus* to be the Maſs-Prieſts, becauſe they in conſecrating mutter with a low voice, & they ſtir up to other means of being reſolved and holpen in time of danger, even by going to the reliques of the dead, of the miracles wrought by whom they much boaſt. But by the determination of the Prophet they are for this, and their own written traditions, in darkneſs, and without all light; and ſo be all that ſeek to cunning men, and utter darkneſs muſt be their portion for ever, as they have loved darkneſs more then the light. *Calvin* ſaith, That ſome taking this for an oath, render it. *By the Law and the Teſtimony*, but he rather conſents to the expoſition before-going, ſaying, That the Law is called the Teſtimony, becauſe therein is teſtified unto us what the will of God is, ſo ſufficiently, that we need not, yea we ought not to ſeek to any other means, the decrees of Councels and Roman Biſhops, to know it.

Deut.18.18.

Muſcul.

Calvin.

Verſ.21. *And he ſhall paſſe in it.* So *verbatim* according to the Hebrew בה *in it*, being the Feminine gender, and ſetting forth the Land that they lived in. He ſaid before, *There is no morning light in him*; therefore he is in darkneſs of the night; and becauſe he hath brought himſelf to this evil condition of wandring from the light of Gods Word in the way of error, this ſhall be his puniſhment,

niſhment, that he ſhall paſſe or wander as one deſtitute of all worldly comforts through the Land, *Hardly uſed and hungry*, for all the words are of the ſingular number; and he meaneth that this ſhould be the caſe of every one of the wicked, that regarded not, neither would believe Gods Word; *And it ſhall be, becauſe he ſhall be hungry that he ſhall be provoked, and curſe his King and his God, and ſhall look upward.*

Verſ.22. *And he ſhall look down to earth, and behold ſtraights and darkneſſe*, &c. A deſcription of men overwhelmed with miſery, and now having indignation therefore at ſuch as ſeduced them, whereby they come to be thus miſerable, they ſhould curſe their King, that is, wicked King *Ahaz*, by whom they had been formerly too much miſlead, and their God, that is, their *Melcom*, to whom they had ſacrificed, and in whom they ſee now that they vainly truſted. Touching their Idol, ſee ſomewhat like before, *Chap.*2.21. of their ſinning by Idolatry through the means of *Ahaz*, 2 Kin.16. 2 Chron.28. and what diſpleaſure they took at their King, for this *verſ*.27. *They buried him not in the Kings ſepulchres.* *Hieron.* *Jerom* for him paſſing, that is, wicked and unbelieving, underſtands the light paſſing out of that Congregation, eſpecially in the time of the Goſpel, and they ſhould then be as in the time of a famine, becauſe in a famine of the word, Amos 8. which ſhould be accompanied with other extream miſeries. But becauſe *paſſing* is in it, for ſo the word ſignifies, not out of it: I with other Expoſitours rather underſtand the *paſſer* or *wanderer* in the land. For his looking upward and downward, yet ſeeing nothing but oppreſſion and miſery, they are words tending to aggravate their calamity, as of one that looks every way for help, but none cometh till he periſh. *Junius.* And to this effect almoſt *Junius* in *annotationibus*.

CHAP. IX.

Verſ.1. Y*Et the darkneſs ſhall not be according to the ſtreightning to it in the firſt time, he lightly afflicted the land of Zabulon and land of Nephtali, and afterwards burthened the way of the ſea beyond Jordan, Galilee of the Gentiles.* Thus the Hebrew word for word, and it is annexed to *chap*.8. but all Tranſlatours make it the firſt verſe of *chap*.9. Here after darkneſs and ſtreights threatned, *ver*.22. the Prophet begins to adde ſomething more comfortable, by comparing the darkneſs and ſtreights wherein they ſhould ſee themſelves to be, with the miſeries ſuffered by *Tiglath Pileſar*, when he took ſo many places in the land of *Nephthali*, 2 King.15.29. and more grievous miſeries by *Salmanaſar*, who ſubdued all the ten Tribes, 2 *King*.17. Now for the comfort of the faithfull, leſt they ſhould be overwhelmed with deſpair, when they heard of nothing but miſeries and ſtreights, he ſaith, that it ſhould not be, as at any of theſe two times, when they ſhould ſuffer by the *Romans*, in the time of the Goſpel, which is threatned *chap*.8.14. becauſe a great light ſhould riſe unto them, as followeth here, *v*.2. *viz*. the light of Jeſus his preaching, which to the faithfull ſhould be ſuch a comfort, as that they ſhould be able better to bear the deſtruction of their City and Temple then, although it were the greateſt blow that ever they had, then either of both thoſe ſufferings by the *Aſſyrians*, becauſe then they wanted the comfort of this light, ſo full of joy to the beleeving ſoul. And the miſeries ſuffered in *Zabulon* and *Nephtali*, and *Galilee*, are rather brought in by way of compariſon then any other, to make way to the Prophecie of this comfortable light ſhining firſt in thoſe parts, becauſe Jeſus began to preach here firſt, and to do his miracles, and called the twelve. It was the way of the ſea, becauſe near the ſea, and through theſe parts lading *Adricomius.* was carried to be, by ſea, tranſported to other places: ſo *Adricomius*, who ſaith, there was a way from *Syria* to the Lake of *Geneſareth*, here called, the Sea; which went under this generall name, of the way to the ſea, from the begining to the end. *Galilee* of the Gentiles was ſo called, becauſe ever ſince *Solo-*

mon gave twenty Towns therein to *Hiram* King of *Tyrus*, the Gentiles inhabited there. That this is a Prophecy of comfort through the light by Jeſus brought firſt to theſe parts, ſee *Matth.*4.15. and alſo the expoſition and the apt application of it made by the Evangeliſt. As thoſe parts taſted firſt of miſery, ſo they were firſt made partakers of the light of Evangelicall comfort; as they firſt came into the hands of their cruel enemies, ſo they were firſt by this *Mahar-ſhalal-haſhbaz*, haſtily taken out of the hands of the ſpoiler, eſpecially ſome of them, whom he particularly called here to follow him. Some, ſaith *Calvin*, expound this, as if the Prophet meant, that the miſery to come after thoſe afflictions in *Tiglath Pileſars* and *Salmanaſars* times, ſhould be greater then thoſe, that the wicked might have no comfort by hoping that it would be but as a ſtorm, which although it be violent for the time, yet after a while it is blown over again; thus *Luther*: But he contrariwiſe, as hath been already ſaid, takes it as ſpoken for conſolation to the faithfull, that they might with the better courage bear the greateſt miſeries that ſhould befall them, in regard of the light of the Goſpel then ſhining, which ſhould make all outward ſufferings to ſeem nothing: As a man ſuffering ſhipwrack at ſea, if he hath a piece of the ſhip to ſwim upon, and keep him from ſinking, till he comes at the ſhoar, is in a better condition then one in a pond, who ſeeth no help but he muſt needs be drowned, though the waters be farre leſs and leſs raging.

Calvin.

Luther.

Verſ. 3.

Thou haſt multiplied the Nation, not made greater the joy, they rejoyce before thee, &c. Becauſe here ſeemeth to be a contradiction, ſaith *Calvin*: The Hebrews ſay, that לא not, is put here for לו *ei* to it. But this word is never any where thus uſed. Some therefore expound it by *Sennecheribs* Army, thus, *Thou haſt encreaſed the Nation*, which came againſt *Jeruſalem* in *Hezekiahs* time, for by Gods providence was that numerous Army brought together, *not the joy*, for he had no joy of his great multitudes brought into the field, for they periſhed to the number of one hundred eighty five thouſand in one night, and then the Jews rejoyced as in harveſt, or when ſouldiers are dividing the ſpoils of the enemies. Some either of the Church increaſed under the Goſpel, but by reaſon of their calamities and miſeries, not their joy, or of the Church encreaſed by the converſion of the Gentiles, but not the Jews joy, who envied it. But the true ſenſe is, that the Prophet here comparing the ſtate of the Church, whilſt the Kingdom of *Judah* flouriſhed and was moſt proſperous under ſome noble Kings, with that it was after their return from Captivity, meaneth, that even in thoſe daies, when the people were ſo many and lived in greater outward glory by farre, their joy was not ſo great, as in the times after their return; although now they were but few and miſerable in compariſon of them in outward reſpects, for they were tributaries to the *Perſians*, and at their diſpoſe, and after, under the *Romans*. For the coming of Chriſt now brought more joy and glory to the ſtate, then when in times paſt they had flouriſhed moſt; for which it is ſaid, *Hag.*2.2. that *the glory of the ſecond houſe ſhould be greater* then that of the houſe built by *Solomon*. But I cannot herein ſubſcribe to *Calvin*, but rather to the expoſition by him rejected, *viz.* the Nation of the faithfull, or Gods Church increaſing in the time of the Goſpel, by the acceſſion of beleevers of all Countries and Nations to the beleeving amongſt the Jews. There was yet no joy to the generality of that people, being hardened in unbelief to their deſtruction. So God increaſed his Church wonderfully, but not the Jews joy, who ſuffered by many miſeries, and finally were rooted out by the *Romans*. Yet the faithfull, both Jews and Gentiles had exceeding great joy, as men have in harveſt of a plentifull crop ſeaſonably reaped and gathered in. For ſo our Lord compares the time of the Goſpel, *Joh.*4. ſaying, *Behold the fields are already white unto the harveſt, and he that ſoweth, and he that reapeth rejoyce together*: or, *as they that divide the ſpoils*; another compariſon being added, as if one were not ſufficient to ſet it forth; and Jeſus who brought this joyfull light, ſaith of himſelf, that he was the ſtronger man coming upon the ſtrong man armed, and dividing the ſpoils. For why we ſhould go from this

Luc.11.21.

Hieronym.

this ſo excellently agreeing to the Prophecie in all things, I ſee not; nor why ſo learned an Interpreter, leaving this, ſhould expound it in part by things paſt, when as it is uſuall with the Prophets to ſpeak of things to come in the Perfect tenſe: and although there be a compariſon with things formerly done, *v.*1. yet here is none, neither note of any. And that which I follow agreeth with *Jeroms*, who ſpeaks to the ſame effect, applying the joy not increaſed, to S^{t} *Pauls* ſorrowing for his kinſmen according to the fleſh: And to Chriſts, when he prayed, *Father if it be poſſible let this cup paſs from me*; that is, If the Gentiles may be ſaved without the Jews deſtruction; but if not, *Thy will be done:* Let me drink it and ſuffer extremity of ſorrow for my Jews ruine, ſo that a greater increaſe by all Nations may come in to thy Kingdom. So likewiſe *Haimo*. but they expound the not joying, but ſorrowing, ſo as if Chriſt and his Apoſtles ſhould be grieved for their infidelity and deſtruction following, not as if the wicked Jews lamentable caſe were here ſet forth; but we may well underſtand it of both.

Verſ.4.

Adam Sasbont.

Hieronym.

Judg.7.18.

Calvin.

Heb.2.15.

For the yoak of his burthen, the rod of his ſhoulder, and ſcepter of his oppreſſour thou haſt broken, as in the day of Midian. This is again applied by ſome to *Sennacheribs* overthrow, expounding his yoak, of the ſervitude whereinto he brought all Nations; the rod of his ſhoulder, of his ſword, ſo terribly ſtriking where he came; and the ſcepter of the oppreſſour of tributes, impoſts by him. But *Jerom* better, by the oppreſſour, underſtands the devil, who laid a tribute of ſins upon all the world, and ſwayed the ſcepter of government over them, and laid upon them the yoak of ſpiritual ſervitude, when he ruled in them; but by Chriſt, his power and ſtrength is all broken to the faithfull, and they are delivered and brought into the liberty of ſerving God, which is the beſt freedom; and all this without material arms, as *Gideon* ſometime ſounding with trumpets, with his three hundred men, and breaking pitchers, overthrew the *Midianites*, who had before mightily oppreſſed *Iſrael*. *Calvin* and *Muſculus* expound it of the Jews deliverance out of their *Babyloniſh* Captivity, ſo many words being uſed to ſet forth the greatneſs of the benefit whereby they were freed from all theſe evils of Oppreſſours and Tyrants, being again ſet at liberty, that they might never forget it. But chiefly was this fulfilled in Chriſt, by whoſe death, the devil, who had the power of death, was deſtroyed; and the ſpiritual oppreſſion is the greateſt of all others, and therefore deliverance here-from, not unworthily by ſuch variety ſet forth.

Verſ.5.

2 Cor. 10.4.

Luc.3.16.

Act.2.

Act.17.16.

Hieron.

For every warre of the warriour is with noiſe, and garment rolled in bloud, but this in burning, food for the fire. Here the manner of Chriſts delivering us from our ſpiritual enemies is ſhewed, *viz.* not as by battels fought amongſt men, wherein there is great noiſe of trumpets, drums, and mens ſhouting and clattering of arms, and much bloudſhed, ſtaining the garments of thoſe that fall by the ſword: but to Chriſt, corruptions, which are as the devils ſtrong holds in men, ſhall be but as fewel to the fire, being burnt and conſumed by his Word and Spirit, as any combuſtible matter by fire, in all that are converted, there being no viſible violence offered, as in every warre there is. And accordingly the Apoſtle comparing the preaching of the word to weapons of warre, ſaith, *The weapons of our warfare are mighty through God,* &c. And it is ſaid of Chriſt, *He ſhall baptize you with the holy Ghoſt and with fire*; and ſo it was fulfilled, when the Spirit came down like cloven tongues of fire; and S^{t} *Paul* having this fire in him, burnt in the Spirit; and faith which comes by this Spirit, purifieth the heart, *Act.*15.9. even as gold is purified from droſs by the fire. *Jerom* upon this ſaith little to the purpoſe, for he ſpeaks only of garments rolled in blood, food for the fire, becauſe the ſtein of blood cannot be waſhed out, but the garments ſo ſteined muſt be burnt; applying this to the devil, who ſhall burn in hell. But he reades not this as a compariſon, but as one continued ſentence, Every battel is with noiſe, and garments rolled in blood and burning, *&c.* but the particle ו although moſt commonly it ſignifieth *and*, yet here it is adverſative, ſaith *Calvin*, ſignifying *but*; or take the particle כי here rendred *for*, for *although*, as ſome do; and then the ſenſe will be the ſame: *Although every battel be with noiſe, and garments rolled in blood, this ſhall be with fire*, &c. But thus ו will be redundant before הָיְתָה: but rendring it *but*, and כִּי *for*, the ſenſe is beſt: For to what end ſhould *Iſaiah*, after a victory promiſed like that in the day of *Midian*, which was not by any ſecular power, uſe ſuch an expreſſion, as if Chriſts over coming, and mens overcoming in battel were alike; but that the one ſort ſhould be with noiſe and outward violence, and the other as a fire burning within, without all noiſe; it ſtands with good reaſon that he ſhould ſhew, according to the expoſition before going.

Verſ. 6.

For to us a Childe is born, to us a Son is given, and the principality ſhallbe upon his ſhoulders, and his Name ſhall be called Wonderfull. Having ſpoken hitherto in general of the joyfull time to come to the faithfull; now he more particularly deſcribes the Author of all this our happineſs, *viz.* The Son of God born of a woman, as other children be. For by a Son, as *Calvin* well notes, the Son of God is to be underſtood; becauſe when any mans ſon is meant, the word *ſon* goeth not without an addition of the fathers name, as *Ezr.* 1. and *Luc.* 3. And if it be the iſſue of any other creature, as it is uſual with the Hebrews, by the word בֵּן *ſon*, to ſet forth the young of any creature, beaſt or fowl, this word hath alwaies ſome other added to it, to ſhew whereof it is the iſſue. By Childe born, *Oecolampadius* underſtands not amiſs the humane nature of Jeſus; by Son given, the Divine. And this giving intimates the free grace of God, and ſingular love herein ſhewed, not any merit of man, as is more fully expreſſed, *Joh.* 3.16. And this is the ſame Son propheſied of, *chap.* 7. *A Virgin ſhall bear a Son.* And becauſe this birth was in imagination repreſented ſoon after, as if the Prophecie had been fulfilled *chap.* 8. in the birth of *Mahar-ſhalal-haſhbaz.* He ſpeaks here in the Preſent tenſe, *To us a Childe is born**, &c. And becauſe it ſhould ſo certainly be done, as if it had been at that preſent. *The principality ſhall be upon his ſhoulder.* A phraſe uſual amongſt the Hebrews to ſet forth ſovereign power, *chap.* 22.22. *The key upon his ſhoulders.* chap. 9.4. *The rod of his ſhoulder*] Becauſe a rod was of old born in ſome Kingdoms in token of Sovereignty: Amongſt the *Romans*, faſces or faggots, ſince the ſword, as *Rom.* 13. And this phraſe is here in oppoſition to that, *v.* 4. where the rod of his ſhoulder, that is the devils power is ſaid to be broken, it being here ſhewed who ſhall break it, even this Childe of the bleſſed Virgin, the Son of God, by the Sovereign power that he ſhould have ſo ſoon as he was born, whereby he is declared to be born a King, ſubduing and bringing under all Kings and Potentates, and principalities in high places: And therefore the *Magi*, who came out of the Eaſt, enquired where he was that was born King of the Jews. *And he ſhall call his Name Wonderfull.* The word uſed is an imperſonall, *It ſhall call*, for it is in *Cal* and therefore according to our manner of ſpeaking beſt rendred, *His Name ſhall be called.* He had two Names before, *Emanuel*, and *Mahar-ſhalal-haſhbaz*, but here ſix more, that by this variety of Names we may know him. It makes not then againſt the bleſſed Virgins ſons, being the Son promiſed, becauſe his Name is ſaid to be Emanuel, the Name of her Son, Jeſus, for he hath many Names for the manifold virtues and excellencies in him: As his Father is ſometime called *El, Adonai, Jehovah, Gnelion, Jah*, &c. Wonderfull he is called for his two natures in one perſon, and for the wonders which he wrought [a]. *God*, this is another Name by it ſelf, and not *The mighty God*, as it is commonly rendred, the next word גִבּוֹר׃ Mighty or ſtrong, being another of his Names, as the two pricks upon the top for a note of diſtinction ſhew. The word אֵל ſignifying God, doth alſo ſignifie ſtrong; but becauſe it is moſt commonly uſed when God is ſpoken of, it is every where rendred God: He is ſo ſtrong, that he is Almighty, one to whom nothing is impoſſible. Chriſts Name is God, for he is the ſame Eſſence with God the Father. Kings and Judges have alſo the name of Gods, for their Sovereign power; therefore much more he, the naturall Son of God, as he ſometime reaſoned. Yet from this we cannot firmly prove him

to

Calvin.

Oecolamp.

* *To us*, is meant not only of the Jews, but of the faithfull of all Nations.

[a] *Oecolamp.* For his wonderfull uniting together of God & man by the pacification made in him.

to be God no more then other men, who have this name: *Moſes* was *Aarons* god, and there is ſo much proof beſides even in this place, that we need not to argue from hence, for he that is the Everlaſting Father, and of whoſe government there is no end, is God indeed, without beginning or end [b]. *Counſellour* he is called for his incomparable wiſdom, happy are they to whom he is Counſellour, they ſhall be ſure alwaies to do for the beſt [c]. *The everlaſting Father.* Hebr. אֲבִי עַד The Father forth on, that is, without end, therefore well rendred Everlaſting: He is a Father providing for and governing his for ever [d]. *The Prince of peace:* That is, Making peace betwixt God and man; our ſins, which cauſe enmity, being expiated by the ſacrifice of his death: So *Rom.*5.1. *We have peace with God.* He was alſo the true antitype of *Solomon* for external peace or ceſſation from warres, in that at his birth there was peace all over the world; *Auguſtus Cæſar* then reigning over all in peace. The Jews, as *Calvin* noteth, labour two waies to obſcure this Prophecie: 1. By expounding it of *Hezekiah,* but, as hath been before ſhewed, *Hezekiah* was born eleven or twelve years before this, for he was twenty five when he began to reign, 2 *King.*18.2. therefore nine when *Ahaz* began his reign; two or three years after which, this Prophecie was uttered; and this hath plainly reference to the ſon of the Propheteſs, ſaid to be born, *chap.*8. Neither do theſe Names agree to him, or to any meer man, nor the everduring Kingdom ſpoken of, *v.*7. 2. By applying theſe Names to God; but this is without all ſenſe or reaſon, becauſe the Prophet is ſpeaking here of the childe born, and no reaſon can be yielded, why he ſhould immediatly from his Prophecie touching him, go to enumerating of the Names of God.

Verſ.7. *Of the increaſe of his Kingdom and peace there ſhall be no end,* &c. The word ſignifying *of the increaſe,* is לםרבה with the letter Mem ſhut, which is never ſo written in the beginning or midſt, but only at the end of a word, and therefore not without a myſtery: But what the myſtery is, divers conjecture diverſly. *Galatinus,* that hereby is intimated the 600 year after this Prophecy, when it ſhould be fulfilled, this childe being then born: But becauſe this was about *Anno mundi* 3210, his birth *Anno* 3960, that cannot ſtand. Some that the perpertual Virginity of *Mary* his mother was ſet forth: Some that his Kingdom ſhould be ſpread into four quarters of the earth, according to the figure of a final Mem: And *Calvin,* the cloſe and ſecret way, whereby he ſhould come to reign and ſet up his Kingdom, *viz.* by his Spirit in mens hearts, in the midſt of many preſſures, that none might expect of it a Kingdom outwardly glorious, but obſcure. He alſo mentioneth the conjectures of others, either Jews being in ſervitude till this birth, or their excluſion out of this Kingdom for their infidelity. I ſee nothing againſt any of theſe, and therefore leave them all in *medio* to be conſidered by the judicious Reader. Of this Kingdom there ſhall be no limits, and therefore it is ſaid, *Of the increaſe thereof no end;* for it ſhall be from ſea to ſea, and to the worlds end, as alſo *Pſ. Dan.*7.17. And as it ſhall extend into all parts, ſo it ſhall endure for ever, and not like other Kingdoms of this world in time come to ruine; which ſhews that this Kingdom ſhould be ſpiritual; and likewiſe the peace here ſpoken of, peace of conſcience, by reaſon of the forgiveneſs of ſins and reconciliation with God, to whom ſin makes us as enemies. *Upon the Throne of David,* &c. Here is ſhewed, where and over what Kingdom this Son of God ſhould reign, *viz.* the Kingdom of *David,* that is, the Kingdom whereof *Davids* was a figure, and wherein this was begun, but much more inlarged and perfected in his Sonne Chriſt Jeſus, who adds to that of the Jews all other Kingdoms and Nations, wherein the Goſpel is propagated. Now it is called the Kingdom of *David,* becauſe it was promiſed to him, that his Throne ſhould endure for ever, and that his Kingdom ſhould be everlaſting, 1 *Sam.*7. *Pſal.*89. And this is not fulfilled but in Jeſus; for the Lord ſpake of this everlaſting Kingdom, as his Kingdom; and by the name of *David,* ſets forth the eternal King, who ſhould ſway this Scepter; ſee alſo *Ezek.*37.24. *The zeal of the Lord will do this.* He

ſaith

[b] *Calvin,* Strong is added to God, becauſe the ſtrong man armed keeps the houſe, therefore he muſt be ſtrong above him, and all other enemies, and death it ſelf.

[c] *Calvin,* Becauſe he hath revealed unto us the counſel of God, which all muſt follow that will be ſaved.

Calvin, Father here is as much as author of all good unto us. *Muſc.* He is not called the Father, as if he were that perſon, as the *Patripaſſiani* hold, but of God the Father he is made to us a Father for all good, though to God the Father he be the Son.

Calvin.

Muſculus.

Chryſoſt.

ſaith not, his power or wiſdom, but that which includes both, a moſt earneſt affection of the Almighty towards his choſen: So that although it may ſeem to us impoſſible, yet he to whom all things are poſſible, hath moſt earneſtly ſet his minde to do it, and therefore it ſhall be done againſt all the world, reluctingand endeavouring the contrary. *Chryſoſtom* ſaith, that this peace is four-fold; 1. With God, 2. In our ſelves, the fleſh being ſubdued to the ſpirit: 3. Betwixt Jews and Gentiles at the laſt: 4. That peace, which is everlaſting in heaven, no warre at all being any more; whereas in this world there be alwaies warres and troubles. *The zeal,* ſaith *Cyrill,* is his indignation againſt his enemies, and exceeding great love to his Church will make him do as hath been ſaid, againſt the one and for the other.

Verſ.8.

Hieron.

The Lord ſent a word unto Jacob, and it fell upon Iſrael. Verſ.9. *And all the people of Ephraim ſhall know,* &c. The Prophet having from *chap.*7.7. hitherto, ſpoken much of the birth of *Emanuel,* whereunto he was carried by a Prophetical rapture, when he was ſpeaking, as the preſent occaſion required, of the deliverance of *Judah* from the conſpiracy of *Iſrael* and *Syria,* and the judgements to come upon them both: Now he returneth to threaten *Syria* and *Iſrael* again, by a new Prophecy. The *Septuagint,* for *A word fell upon Iſrael,*] have, *death* or *plague,* as the word דָבָר with other Pricks ſignifieth, ſo ſaith *Jerom:* But with better reaſon he renders it *word,* ſeeing it is a Prophecy or Prophetical word, as Prophecies be often called. It was now ſent to *Jacob,* and fell ſoon after upon *Iſrael,* that is, the Kingdom of the ten Tribes, when it was done accordingly, for *Jacob* and *Iſrael* here are two words to expreſſe one and the ſame thing. But whereas he expounds it thus, The word or command to make a King of the Tribe of *Judah,* came to the twelve Tribes, ſet forth by the word *Jacob*; according to the Prophecy of *Jacob, The Scepter ſhall not depart from Judah, till Shiloh comes, fell upon Iſrael*; that is, the wicked of the ten Tribes, when they made themſelves a King; of whom the Lord ſaith, *They have made them a King, but not by me:* This agreeth not here, becauſe he doth not here ſet himſelf to repeat what had been done, as if that were the cauſe of the judgements, which he now proceeds to threaten. For there was a more propinque cauſe mentioned, *chap.*7.1,2. *viz. Iſraels* joyning with the heathen *Syrians,* to overthrow the Counſel of God touching *Davids* houſe, by putting down the King which came of him, and ſetting up another: For this and not for caſting off *Rehoboam* to follow *Jeroboam,* came this judgement, becauſe that was by the Lords own appointment for a puniſhment of *Solomons* Idolatry. *Greg. Mor.*3° By *Jacob* underſtands the Jewiſh Nation, by *Iſrael* the Church of the Gentiles; for the Word, that is, the Goſpel came to them, but fell to the Gentiles lot, when they imbraced it, being by the Jews rejected.

Verſ.9.

And all the people ſhall know Ephraim and the inhabitant of Samaria,&c. Thoſe whom he called *Jacob* and *Iſrael* before, he now calleth *Ephraim,* becauſe that was the moſt populous Tribe of the ten, and therefore that Kingdom went often under the name of *Ephraim*; and *Samaria,* becauſe it was the chief City of that Kingdom. Now they are firſt ſet forth as deriding and ſetting light by Gods judgements through their pride, when as they ſaid, The buildings made with Bricks which were fallen they would turn into ſquare Stones, and the Sycomores a ſoft corruptible wood, into Cedars, which were moſt durable, and their pride was alwaies great in reſpect of *Judah,* becauſe they were the farre greater Kingdom.

Verſ.11.

And the Lord ſhall lift up the enemies of Rezin againſt him, and ſhall mingle his enemies. Verſ.12. *Syria before, and the Philiſtims behinde, and they ſhall devour Iſrael,*&c. The judgement firſt began at *Rezin* the King of *Syria,* for him the Lord firſt cut off by the King of *Aſhur*; and this was a great blow to *Iſrael,* when their confederate, in whoſe forces, united with their own, they ſo much truſted, was taken away; and this was fulfilled, 2 *King.* 16.9. Then many enemies, and ſome amongſt them, who before had been their friends, *viz.* the *Syrians,* joyning together, overthrew the Kingdom of *Iſrael.* For *Rezin* being dead, and *Syria* coming to be under the King of *Aſhur*, he imployed them in his warres againſt *Iſrael*, together with the *Philiſtims* and other peoples under his dominion, till he had deſtroyed that Kingdom and depopulated it, 2 *King.* 17.6. Therefore in ſaying, *He ſhall mingle his enemies*, he meaneth not *Rezins*, whoſe judgement went before, but *Iſraels* to his deſtruction. For *Syria before*] The Hebrew is, *Syria from the Eaſt,and the Philiſtims Weſt*, or behinde; and ſo *Jerom* renders it, and *they ſhall eat up Iſrael with every mouth*; a Metaphor to ſet forth *Iſraels* deſtruction by them together, all helping it forward. *For all this his anger is not turned away*, &c. After the judgement threatned in general, from hence to the end of the Chapter it is aggravated, theſe words being thrice repeated, and their intollerable miſeries variouſly deciphered, the

Verſ.13. cauſe being firſt ſhewed, *verſ.*13. that is, *This people turns not to him that ſmiteth them, neither have ſought the Lord of hoaſts.* For God ſmiteth to make us by repentance to turn to him from our ſins, and of prophane contemners of duties of piety, to become devout ſeekers to him by prayer, but when mens hearts are hardened ſo in ſin, as that neither threatnings nor judgements will make them ceaſe from ſinning, but they ſtill go on herein even in the midſt of many grievous miſeries, there is no expectation that there ſhould be a ceſſation from judgement but a fearfull aggravation thereof.

Verſ.14. *For the Lord will cut off the head and the tail, the bough and the ruſh in one day.* Here they are diſtinguiſht into certain ſorts, who ſhall ſuffer. The firſt diſtin-

Verſ.15. ction is explained, *verſ.*15. *The ancient and the honourable is the head, the falſe prophet the tail:* So called, becauſe as a dog fauneth with his tail, ſo the falſe prophet upon the people, ſpeaking nothing but pleaſing things. 2. Becauſe, as the tail hides the filthieſt part of the body, ſo the falſe prophet, both his own and the filthineſs of the peoples ſins. 3. As the tail is the baſeſt part, placed behinde all others; ſo many falſe prophets do ariſe from amongſt the moſt

D^r *Featly's* obſervations touching Anabaptiſts. infim ſort of men, Weavers, Taylors, Coblers, *&c.* teaching falſly becauſe they know not how to teach truly through their ignorance; and feigning many things to purchaſe to themſelves credit, as ſome Anabaptiſt teachers have done; as *John Leydon* and *Cocke*, &c. Touching the ruſh, ſome render it the reed, but this is the principal ſignification of the word; neither doth the Prophet ſo expreſly ſhew who the bough and ruſh are: But *verſ.*17. he ſaith, that

Verſ.17. *The Lord will take no pleaſure in their young men, nor pity the fatherleſs and widows.* Whereby he ſheweth, that by the bough is meant luſty youth, by ruſh

Hieronym. *Adam Saſbont.* theſe feebler perſons. *Jerom* for *bough* and *ruſh*, hath it *incurvantem & depravantem*, which *Saſbont* expounds, making crooked right things, and perverting true, as if theſe two belonged to Princes and falſe prophets alſo. But

Calvin. *Calvin* better, and more near to that which hath been ſaid, the ſtrong and the weak: And *Cornel. a Lapide* herein going from the *Vulgar Latine*, ſaith the ſame: They are two phraſes to expreſs the ſame things, *Head and tail*, borrowed from beaſts, *Bough and ruſh*, from plants. The *Septuagint* have it, *Great and ſmall:* But becauſe others were to be cut off beſides the Ancient, Honourable and falſe prophets, no age or ſex being ſpared, I take the Prophets own expreſſion, *verſ.*17. to be the beſt expoſition of the laſt Metaphor. The word rendred bough indeed cometh of כָּף *Chaphaph* to bow or bend, but it is commonly put for a bough, which becauſe it is ſtronger then a ruſh by far, may well ſignifie young men; the ruſh a weak thing, fatherleſs, widows, little children, and ſuch as be of weak and poor eſtate.

Verſ.16. *For the Governours of this people are ſeducers*, &c. Here is a reaſon why the Princes and falſe prophets ſhould be cut off: But for Governours, Hebr. is *Bleſſers*, and ſo the *Vulgar Latine* hath it, and for the governed, *the bleſſed ones of it*, becauſe they ſpake good words to the people, tending to ſecurity, and to put away all fear of danger, and to make them hope for victory over *Judah*, whereby they ſhould be more inriched: They are thus called, therefore in rendring it Governours, the ſenſe is more reſpected then the meaning of the Hebrew words: The word alſo rendred ſeducers, ſignifieth makers of them to erre, that is, whilſt by promiſing them all good they animated them to go on in their idolatry and other abominable ſins, but he ſaith, that they of that people thus led into a fools paradiſe, are deſtroyed.

Verſ.17. Whereas *ver.*17. in ſetting forth the deſtruction of their young men, he ſaith, *the Lord will not rejoyce in them,* it is ſo ſpoken by way of oppoſition to his rejoycing in his people elſewhere ſpoken of, when their proſperous condition is here ſpoken of, when their proſperous condition is ſet forth, contrariwiſe he will now do as one grieved with them, as *Pſa.*95. *Fourty years long was I grieved with this generation,* viz. execute his judgements upon them, *becauſe all are hypocrites and wicked,* &c. here is the cauſe why bough and ruſh ſhall be cut off alſo by the ſame judgement, though ſome made a ſhew of religion, yet there was no true fear of God in them, and in ſpeaking otherwiſe, forſomuch as they did it not from the heart, this was a wickedneſſe in them, for which he ſaith, *every mouth ſpeaks wickedneſſe.* *Calvin.* *Calvin* indeed underſtands their boaſting in ſpeech of their wickedneſſe, as the height of ſinning, but becauſe all are ſaid before to be hypocrites, the ſenſe given doth better agree. Now the cauſe of ſo great judgements is ſet down that none might exclaim againſt God as tyrannicall for being ſo ſevere.

Verſ.18. *Becauſe iniquity is kindled as fire, it ſhall devour the briars and thorns,* &c. That is, the wicked by their ſins kindle the fire of Gods wrath, and being kindled as a fire with ſtraw or ſome other light matter at the firſt, the briars and thorns growing in the fields are afterwards taken by it, and then the thick places of the wood, the trees which are great and tall not eſcaping the fury hereof, and this not without a great ſmoak overſpreading the air on high, to the darkning of all the earth about, as *ver.*19 ſpeaketh, Verſ.19. and ſheweth who ſhall be the fuell of this fire, even the people, helping to deſtroy one another, *Manaſſeh Ephraim,* and *Ephraim Manaſſeh,* and they both *Judah,* as followeth, *ver.*20,21. 20. 21. Thus by other metaphors the prophet both ſetteth forth the cauſe of theſe grievous judgements in generall, *viz.* their ſinnes, as being of the nature of fire, which at the firſt kindling is little, but ſoon after it rageth and rangeth far and wide, that the thickeſt and greateſt woods are burnt down hereby, that is, the moſt populous places of the kingdom, and ſuch as are of greateſt wealth and power, whereas this fire at the firſt took but the briars and thorns, that is, ſome of the meaner ſort of people, and dwelling in villages ſcattered here and there. Then more particularly ſhewing by what means this judgement was firſt brought upon them, he ſaith, that brother ſhould be againſt brother, they ſhould by inteſtine wars one bite at and devour another, and one tribe another, as the hungry wilde beaſts catching on every ſide at his prey being never ſatisfied, but ſtill going on to devour, as if he had yet eaten nothing. And he doth inſtance in *Manaſſeh* and *Ephraim,* becauſe they came of two brothers, ſons to one father *Joſeph,* and ſhould therefore have been moſt loving together, as if all one tribe, and when they had by civill ſtirs and tumults waſted one another, they ſhould joyn againſt *Judah,* but in the end the common enemy ſhould come upon them by this means weakned, and be their utter ruine. When this was fullfilled we finde not plainly ſet forth, but becauſe in the kingdom of *Iſrael,* the ſervant roſe againſt his Maſter, *Hoſheah* againſt *Pekah* and ſlew him and reigned in his ſtead, and *Pekah* 2 Kin.15. before that againſt *Pekahiah* (which certainly could not be without part-takings, ſome tribes being for one and ſome for the other, and ſo not without bloudſhed, although it be only briefly commemorated, that theſe things were thus done) it may well be gathered that theſe diſſentions are here by the Prophet pointed at, and *Pekah* his arming of *Ephraim,* and all the reſt of the tribes under him againſt *Judah.* in theſe words, *and they both againſt Judah,* Note. whence note, that it is a dreadfull forerunner of the deſtruction of a kingdom at hand, when the mutuall hatred of the members thereof is ſo great againſt one another, that they fall to bloudy wars amongſt themſelves, and will not be pacified, but brother fights againſt brother, ſon againſt father, and one of the ſame religion againſt another. *Calvin.* Some take this as implying that when God will deſtroy a people, if there be no other enemies he can in his juſt judgement ſet them one againſt another to work mutually for their own countreys deſtruction, which yet God for his mercies ſake avert from this our kingdom of *England*, at this day imbroyled in ſuch bloudy wars, by turning the Kings heart to the Parliament, and theirs to him, and ſo this unhappy diſſention into a bleſſed union never more to be broken.

CHAP. X.

Verſ.1. Hieronym. *WO to them that decree unjuſt decrees, and write a wicked writing.* Here ſaith *Jerom*, the Prophet paſſeth from *Iſrael* to *Judah*, threatning that kingdom as he had done the other of the ten Tribes. But becauſe there is nothing to expreſſe ſo much as is uſuall with him when he paſſeth from one kingdom to another, all our expoſitors take it for a continuation of his invective againſt *Iſrael*, and the like concluſion *verſ*,4. ſheweth no leſſe. Having therefore threatned judgements to all ſorts in generall before, he now taxeth Rulers and Judges in particular, as the chief cauſe of Gods judgements by their miſ-government. Their ſin was oppreſſing the poor, as *ver*.2. is ſhewed, and that they might not ſeem to proceed unjuſtly, they made decrees and laws that were not juſt or equall, for the meaner ſort of people, and then proceeded to the execution of them, whereby they were oppreſſed moſt grievouſly, and could have no remedy in law hereagainſt, for which he ſaith, They drive away the poor from judgement
Verſ.2. *&c*. verſ.2. that is, if by pleading before any judge, they would ſeek remedy, it was objected to them that they could have none, the decrees and laws which were made being plainly againſt them. As now in theſe times of diſtractions we have Committees, who make orders, laying heavy burthens of charges upon whom they pleaſe, and then it is vain for them that are charged to pleade for eaſe although it be never ſo unjuſt.

Verſ.3. *What will ye do in the day of viſitation, when your deſolation ſhall come from afar*, &c. Becauſe the great ones had thus oppreſſed the poor and mean, a viſitation by Gods judgements is here threatned, when they ſhall not know what to do nor whether to turn them: and it is called a viſitation, becauſe in viſitations the viſiter comes amongſt the viſited apparently, being ſeen by all men, and all delinquents feel his coming to their ſmart; ſo when God viſiteth in wrath to puniſh, when in mercy the miſerable feel it to their joy and comfort *from afarre*, he ſaith, their deſolation ſhall come, becauſe they ſhould be deſtroyed and carried captive by the *Aſſyrins*, a people dwelling far North from them. They thought themſelves ſafe, becauſe they were in amity with the neighbour nations, eſpecially with *Syria* their confederate, but hereby God ſheweth, that he can bring enemies againſt a wicked people moſt remote, that they think leaſt of, and of whom they have no fear. *To whom will ye flee for help?* he ſpeaks of their caſe as moſt deſperate, but juſtly were they brought to this, becauſe they ſhould have been a refuge for the poor, but contrariwiſe they were their ruining by their unjuſt proceedings, ſo now they ſhould ſtudy to whom to flee for ſuccour when they were oppreſſed by the *Aſſyrians*, but none to flee unto, *and where*
Muſculus. *will ye betruſt your glory?* ye have joyed in honours and worldly pomp, lifting your ſelves up as demigods above the people, not being ſpoken to but with ſuch words, your Excellency, Majeſty, Holineſſe, Lordſhip, and other-like bubbles of vanity; but who ſhall then give ſuch titles or have any regard unto you? the enemies ſword will put no difference betwixt you and the meaneſt in that day.

Verſ.4. *Not to bow with the bound, or fall with the ſlain.* Here he ſheweth why he had ſpoken of their glory as being at an end, for who will preſerve to you, that ye who have been proud of your Worſhips and Honours, ſhould not come down and be made to ſtoop to the enemies bands, many of you when ye ſhall be led away captive, and many to fall by the ſword as well as the pooreſt of all, yea, when the poor people of the Land were left to be vine-dreſſers and huſbandmen, they were carried away, as the hiſtory ſheweth, and to this effect *Jerom*. *Vatablus* ſaith, ſome underſtanding here *none ſhall eſcape*, make this the ſenſe, none ſhall eſcape but he that croucheth amongſt the bound or ſlain, feigning himſelf to be one of them, but there needs no underſtanding of more words, the ſenſe being better, as hath been ſaid. *Calvin* ſaith that ſome expound בלתי which I have rendred *not*, and ſo it commonly ſignifyeth *tantum*, only, or *ſine me* without me, making this the ſenſe, He that hath not put his truſt in me, but fallen from me, ſhall be bound or ſlain, or only they ſhall fall amongſt the bound or ſlain, for this all of them ſhall come to: or laſtly, he takes it for an oath, as if the Lord in indignation did ſwear, that all ſhould either be ſlain, or carried away bound. But I ſtill prefer the firſt as moſt genuine, To whom will ye commit your glory, that ye ſhould not be bound or be ſlain? ſurely there will be none to ſave you herefrom. To this pride and oppreſſion brings even the greateſt in the day of Gods wrath, when he executeth judgement.

2 King.29.15.
Hieronym.
Vatabl.
Calvin.

Verſ.5. *Wo to Aſhur the rod of my fury, he is the ſtaff, in their hand is my indignation.* After the threatnings againſt *Iſrael*, here followed ſomewhat againſt *Aſhur*, whereby both *Iſrael* and *Judah* by Gods juſt judgement ſhould be deſtroyed. *Calvin* and other new writers for wo to *Aſhur*, have *O Aſhur*, as if the Lord did here only call to *Aſhur* to go againſt *Iſrael* with ſome expreſſion of grief, that he was conſtrained to this: Bnt becauſe *ver.* 7. he begins to tax, aud proceeds to threaten him, I rather follow *Jerom* rendring הוי as indeed it ſignifyeth, wo, and becauſe he began *ver.* 1. in like manner, yet he firſt commemorates what he had ſet the Aſſyrians awork to do. And he calleth *Aſhur* his rod for the comfort of the faithfull, intimating that he could do nothing of himſelf againſt *Iſrael*, as a rod cannot but by the hand of him that uſeth it to correct withall, and it is to the terrour of the wicked, againſt whom ſavage enemies come not to fight of themſelves, for then they might have ſome hope that they ſhould not prevail, but by God in his wrath ſecretly ſtirring them up, although they themſelves think nothing leſſe. Yet as *Calvin* ſaith, we muſt wiſely diſtinguiſh between Gods actions and mens. 1. God doth give power to every one to move or do, neither can we do any thing of our ſelves, according to *Act.*17. 2. He ſpecially moveth the elect unto good by his ſpirit, and works all their works by them. 3. He moveth the wicked in his judgement by a ſecret inſtinct to deſtroy one another, or to execute his wrath againſt his own peculiar people for their ſinnes, and when they are thus carried on to ſtaughter and bloudſhed, it is malice in them who unwittingly do Gods will, but juſtice in him, and ſo it was in the caſe of *Aſhur*. *The ſtaff* he is alſo called, to beat the greater ones as before, *the rod* to beat the little, ſo *Oecolampadius*: and both theſe are Gods indignation in their hand, that is, the Aſſyrians, becauſe in indignation brought by him.

Calvin.
Hieronym.
Oecolamp.

Verſ.6. *To an hypocriticall Nation I will ſend him, and command him to take the prey.* This is ſpoken by way of meeting with an objection: *Iſrael* is thy people, wilt thou then ſend him againſt them? *Anſw.* They do but feign themſelves to be the people of the Lord, all their religion is but hypocriſie, then which God hates nothing more, ſee *chap.*9.17. for this he threatens that they ſhall be made a prey of, and troden under as the dirt in the ſtreets, that is, as moſt baſe and vile, every Aſſyrian inſulting over the proudeſt of them, when they ſhould be carried away captive, and made ſlaves in a ſtrange Land. If it be ſaid, he ſinned not then in exerciſing ſuch cruelty againſt *Iſrael*, if God ſent and commanded him to do ſo, and why then is this complained of, *Pſa.*137. and *Babylon* therefore threatned. It is to be underſtood, that it is not meant, he gave him any expreſſe command to do thus, but he out of pride and malice tyrannizing ſo, did it not, but according to Gods ſecret counſell, being herein though unwittingly the ſcourge of God, as *Attila* king of the *Goths* called himſelf afterwards, becauſe God uſeth the evil affections and bloudy proceedings of ſuch men to chaſtiſe the ſinfull and rebellious againſt him.

Verſ.7. Therefore *ver.*7. it is added, *But he will not think ſo, neither will his heart think* *ſo, becauſe it will be in his heart to root out many nations.* He will do that which God in his ſecret counſell hath determined that he ſhall do for a puniſhment to *Iſrael,* but not with any reference to God in his thoughts, but to make himſelf great, and to get him dominion far and wide.

Verſ.8. *For he ſhall ſay, are not my Princes together Kings?* verſ. 9. *Is not Calno as Carchemis, Armad as Arphad?* &c. Theſe are Cities ſubdued by him and his progenitors upon the river *Euphrates,* and the ſcope of his ſpeech is to ſhew, that it is vain for the people of any place to reſiſt him, ſith theſe cities ſo potent could not, but ſome of them more lately, ſome longer ago had been ſubdued by the Aſſyrian Empire.

Verſ.10. *As my hand hath found the Kingdoms of Idols, and yet their graven Images were beyond thoſe of Jeruſalem.* Verſ.11. verſ.11. *Shall I not do to Ieruſalem and the Idols thereof as to Samaria,* &c. Here the Aſſyrian king is ſhewed to be inſolent not only towards men, but alſo towards God. His hand, he ſaith, had found the means to ſubdue kingdoms, where gods more worthy were worſhipped then at *Ieruſalem,* yea *Samaria* with the gods thereof had already fallen before him, therefore he doubted not but *Ieruſalem* ſhould do likewiſe: thus the heathen man bewrayed his groſſe ignorance of him by whom he obtained all his victories, blaſphemouſly inſulting over him, as if he were of no more ſtrength then dumb idols, yea, not ſo potent as ſome of them. For this was the ſottiſhneſſe of Heathens that they thought there were many gods, and that of theſe ſome had more power then others, not acknowledging at all one God almighty, who made and governs over all things both in heaven and earth, yea, and the gods whom they worſhipped and thought to be Gods, but chiefly ſuch as took this or that countrey into their patronage, but not their own, they ſlighted and inſulted over, as not being of ſo great power as themſelves when they were able to come forth in great multitudes to battell. This was after verified in *Sennacherib,* who did thus vaunt himſelf againſt the true God, *Chap.* 38. and is here brought in prophetically ſpeaking thus, as if he had already ſaid ſo.

Verſ.12. *But it ſhall come to paſſe when the Lord hath fullfilled all his work in mount Sion and Jeruſalem, I will viſit upon the fruit of the great or haughty heart of the King of Aſhur,* &c. After the pride and blaſphemy of the Aſſyrian King ſet forth, now followeth his puniſhment and the time when it ſhall come, *viz.* when he hath fulfilled all his work, whereby is intimated both that the cruelty exerciſed by him againſt *Iſrael* and *Judah* was Gods work, although wrought by his hand, becauſe without God he could not have ſo prevailed; and that when God is about the work of chaſtiſement, he will not ceaſe till he hath done it to the full, but then he will, that the faithful may have patience although they think the time of their ſuffering too long, when this work is fulfilled: as a father having corrected his childe, caſteth the rod wherewith, into the fire, ſo the Lord viſits the inſtrument the wicked King of *Aſhur,* that is, with judgement to his deſtinction, and ſpecially for his intollerable pride of heart, and he cals it the fruit of his haughty heart, becauſe herefrom as from a moſt corrupt tree, came the fruit of blaſphemous and moſt inſolent ſpeeches againſt God and his people.

Verſ.13. *Becauſe he hath ſaid; in the fortitude of my hand I have done it,* &c, Here the Prophet returns again further to ſet forth the King of *Aſhurs* proud thoughts, for whereas he was able to do nothing, but God did all by him, he aſcribes all his victories to himſelf in a moſt vain-glorious boaſting manner in this and *verſ.* 14.

Verſ.15. *Shall an hatchet,* &c. *a ſaw boaſt it ſelf againſt him that cutteth therewith?* Hieronym. Shall theſe tools vauntingly ſay, when any thing hath been cut or ſawn down by them, or any work wrought by ſmoothing and carving, we have done it, *as if the rod ſhould lift up it ſelf againſt him that lifts it up, as the chaff lifting up as if it were not wood,* to be underſtood in the ſame manner, as if they ſhould boaſtingly ſay when any have been ſmitten by them, We have done it, which is abſurd. For ſo the Aſſyrian kings who were but Gods rod or ſtaff, his hatchet or ſaw, in themſelves all dead things and without motion, yet vaunted themſelves

Muſculus. *Calvin.*

themſelves of the mighty works which God wrought by them, and which they could not without him by any means have done. For as *Muſculus* hath it, If one Hatchet ſhould boaſt it ſelf againſt another, becauſe it is better mettald and ſharper, it were abſurd; ſo for one man to inſult over another, becauſe the workman hath made it ſo, much more for man to lift up himſelf againſt God; and thus doth every one who aſcribes his prevailings and deeds to himſelf. Yet however man be here compared to a dead tool, that hath no motion in it ſelf, ſaith *Calvin*, he is not to be thought in every reſpect like it. For he by reaſon of that life and ſpirit which God hath put into him, can ſtirre and attempt this or that, but he can effect nothing without God.

Verſ.16. *Hieron.* *Calvin.*

Therefore the Lord, the Lord of hoſts will ſend to his fat ones leanneſſe, and a fire, &c. *Jerom,* He will ſend his Angel, who in one night ſhall ſlay of his hoaſt a thouſand eighty five thouſand, and that by fire burning their bodies, their garments being untoucht, as the *Hebrews* ſay it was done in *Sennacheribs* hoſt, for which he here ſpeaketh of a fire burning under his glory, and becauſe then his Captains and principal men were conſumed, he ſpeaks of this judgement as coming upon the fat ones, to the waſting at once of all the fat of their ſtrength and military valour. To this alſo doth *Muſculus* agree. *Calvin* by his fat ones underſtandeth proſperity, wealth, and all manner of ſtrength for warre, which is attenuated when this ſtrength is taken away. *Deut.* 32. 15. Thus *Jeſhurun* is ſaid to have waxed fat. The Metaphor of burning is taken from the burning of a ſtately building, whereby all the glory and grace of it ceaſeth, and it is brought to nothing being thenceforth but a ruinous heap.

Verſ.17. *Hieronym.*

And the light of Iſrael ſhall be in fire, and the holy One thereof in a flame, and ſhall conſume and devour his thorn and his briar in one day. Jerom, That is, the Angel of God as a fire and flame ſhall in one day or moment conſume all the malice of the *Aſſyrian,* which was done in the fore-ſaid judgement.

Verſ.18.

And the glory of his foreſt, and of his Carmel from the ſoul to the fleſh ſhall be conſumed, and he ſhall be as one fleeing a flight. That is, haſtily for fear. Some for *Carmel* have *his fruitfull field,* and for fleeing, *as the diſſolution of an Enſignbearer*; and ſo the words according to the Hebrew ſignifie, The glory of his foreſt, and of his *Carmel,* that is, even as fire being put to a thick wood, and a place full of trees as *Carmel* in *Galile,* till it groweth into a great flame in all parts, ſoon conſumeth and burneth down to the ground all ſuch goodly trees, wherein the glory of it ſtood: ſo ſhall it be with the *Aſſyrian* hoſt, wherein he ſo much gloried through his inviſible fire of Gods wrath burning in his Camp.

Verſ.19. *Calvin.* *Vatablus.*

And the reſt of the trees of this foreſt ſhall be numbred, a childe ſhall write them. That is, of his Army a very few ſhall eſcape this burning; the Hebrews ſay, not above ten. Thus *Jerom,* who alſo allegorically will have Hereticks ſet forth hereby, who ſhall ſometimes abound, but afterwards through the power of the holy one of *Iſrael,* that is, God, ſhall be reduced to very few through the truth, as a fiery Law coming out of his mouth. *Calvin* and the reſt of our new Writers by the light and holy One of *Iſrael* underſtand God, who ſanctifieth and enlighteneth his people with the comfort of his help in extremity, and the ſame, who is light to them, is fire, and a devouring flame to their adverſaries, who have no more power to withſtand his judgements, when they come to cut them off, then thorns and briars the force of the fire, as it was proved in *Hezekiah* his time. And to thorns and briars are the wicked enemies of the Church compared for their barbarous cruelty. By *Carmel, Vatablus* will not have the proper place ſo called meant, for *Aſhur* was not owner thereof, ſo that it could not be called his, therefore he renders it, *His fruitfull field,* as the word ſignifieth, noting, that Gods wrath as fire ſhould pierce into his very Land, and not deſtroy the trees only and briars. But if we take his *Carmel* here allegorically, there will be no abſurdity in following *Jerom*, his *Carmel* being put for that wherein he gloried, as the Jews did in their *Carmel* for the great fruitfulneſs thereof. *From the ſoul to the fleſh.* Here, ſaith *Calvin,* is another compariſon taken from a man, whoſe deſtruction is then moſt lamentable, when his body is deſtroyed, and his ſoul lies under the wrath of God alſo. *Muſculus* ſaith, it is not vainly ſaid, *From the ſoul to the fleſh*, but to ſhew, That this fire ſhould not be like ours, which firſt burneth the fleſh outwardly, and then takes life away by piercing more inwardly; this contrariwiſe deſtroyes the life or ſoul firſt, then the body lies upon the ground and conſumeth. For the laſt words, wherein he compares their overthrow to the diſſolution of an Enſign-bearer, this is to ſhew the utter ruine of the whole Army, whereof this is a ſign, that their Banners be all taken, for when it comes to this, there is no hope for that Army more.

Verſ.20. *And in that day the remainders of the people of Iſrael ſhall no more lean upon their ſmiter, but upon the Lord*, &c. That is, After the *Aſſyrian* ſubdued, they ſhall ſee into their wickedneſſe of ſeeking aid from *Aſhur*, as *Ahaz* did, and doe ſo no more, but ſeek it at Gods hand onely, as indeed they did when they returned out of their Babyloniſh Captivity.

Verſ.21. *For a remnant ſhall return.* As was prophetically ſet forth in the name *Shear-jaſhub.* Chap.7.

Verſ.22. *For if the people Iſrael were as the ſands of the ſea, a remnant ſhould return. If thy people (O Iſrael) Hebr.* He turns as it were to ſpeak to *Iſrael*, who was dead long ago, becauſe a promiſe was in thoſe times made, That his ſeed ſhould be as the ſands of the ſeaſhore; but now for their ſins they ſhould be brought to a ſmall number, *The conſumption decreed overflowing righteouſneſſe, or juſtice*; that is, the reducing of the people of *Iſrael* to ſuch a paucity, infinite numbers of them being deſtroyed, is nothing elſe but overflowing juſtice, and not to be cenſured as cruelty in God, for he could not in juſtice but thus rigorouſly deal with them, and then for his promiſe ſake to *Abraham, Iſaac* and *Jacob*, reſerving a remnant, ſhew favour to them again. This was partly fulfilled in the Babyloniſh Captivity, and their return from it, and more fully in the time of the Goſpel, when ſuch multitudes were deſtroyed by the *Romans*, eſpecially at the ſiege of *Jeruſalem*; yet a few who imbraced the faith were ſaved, being called out into *Pella*. *Hieronym.* Therefore *Paul*, ſaith *Jerom*, the beſt Interpreter, expounds and applies it thus, *Rom. 9.28.* alledging alſo the words of *Verſ.23.*

Verſ.23. *For the Lord makes a conſumption and determination in the midſt of the whole earth*, That is, of the Land of *Iſrael*, for ſo the Hebrew phraſe, *The whole earth or land*, commonly ſets forth all that land of which it is ſpoken, and by the midſt is meant in the land, or in any part thereof. *Calvin.* *Calvin* by the conſumption determined overflowing in righteouſneſs, for ſo he thinks it may be read, underſtands the few Apoſtles, and other Preachers of the Goſpel called out of the Jewiſh Nation, going forth and overflowing with the floud of truth, that is, the righteouſneſs of faith, all Countreys and Nations. This is good, but a ſenſe, which the word conſumption will not ſo well bear as the proper ſenſe, according to which I have expounded it.

Verſ.24. *Fear not (O my people) becauſe of Aſhur, he ſhall ſmite thee with a rod, and lift up his ſtaff againſt thee in the way of Ægypt.*

Verſ.25. *But yet a little while, and his fury ſhall be conſumed, or come to an end, and my indignation in taking them quite away*, Hebr. *Yet a little modicum, and wrath ſhall be ended.* מְעַט מִזְעָר Having ſpoken of ſo general a deſtruction of the whole Land of *Iſrael*, in the former verſe, leaſt the faithfull ſhould be quite diſcouraged hereby, he now comforteth them, both by bidding them not to fear, and calling them his people, and ſaying, that he ſhall but ſmite in the way of *Ægypt*, that is, as *Oecolampadius* hath it, as the *Ægyptians* ſometime ſmote them by oppreſſion, but were not able utterly to deſtroy them. *Oecolamp. Hieronym.* *Jerom*, when he ſhall be in the way of *Egypt* to fight againſt *Tirhachah* the King of *Ethiopia*, he ſhall write menacing letters to thee, but be able to do no more, and this ſhall be his ſmiting thee, as is ſhewed that he did 2 *King*. 19.9. *Pagnin* follows the firſt, and ſo doth *Junius*, rendering it *ratione Ægypti*; and that this is the meaning is further made plain, ſaith he *verſ.*26. where the ſame words, *In the way of Ægypt*, are uſed again, to ſhew the manner of the *Egyptians* deſtructiou, *viz.* in the night, for ſo periſhed the hoſt of *Sennacherib* the *Aſſyrian**. The *Septuagint* render it, *That he may ſee the way of Egypt*; but herein they go from the Hebrew. Thus ſhall it be to *Zion*, but the time ſhall not be long before Gods wrath ends in the utter deſtruction of the *Aſſyrian*, his cruel enemy, and the conſummation or full end of *Aſhurs* fury ſhall come, he being not able to do any more. For thus it was indeed at that time, when *Sennacherib* with his huge hoſt came againſt *Jeruſalem*, and greatly ſtraightened it, and terribly threatned it, this ſtorm was ſoon blown over, his whole Army being by Gods Angel deſtroyed.

Junius.

Verſ.26. *And the Lord ſhall ſtir up a ſcourge againſt him like the ſmiting of Midian in the rock of Oreb.* That is, as the *Midianites* were ſmitten before *Gideon* and his nine hundred men, when *Oreb* their Prince periſhed on a rock, called ſince by his name, *The rock of Oreb, and as his rod upon the ſea, and he lifted it up, in the way of Egypt*; that is, when he lifted it up by the hand of *Moſes*, and made the red ſea come together after it had been divided, upon *Pharaoh* and all his hoſt to their ſudden deſtruction; ſo *Sennacheribs* hoſt ſhall periſh by his rod in the way of *Egypt*, though not in the ſame place.

Verſ.27. *And in that day his burthen ſhall be taken from thy ſhoulder, and the yoke ſhall vaniſh before the unction*, or *oyl*. The burthen was the Tribute which the Jews paid to the King of *Aſhur*, three hundred talents of ſilver, and thirty of gold, 2 *King*.18. *Before the oil*, a Metaphor taken from leather thongs, wherewith yokes are tied not to be looſned again, but being made ſoft and ſlippery with oil they are eaſily diſſolved, and ſo ſhould be the *Aſſyrians* yoke upon their neck. *Jerom, By the Spirit of God, and the oil of his mercy. Calvin*, Through the power of the anointed one Chriſt Jeſus. The beſt expoſition I take it, is, Before the King who was Gods anointed, and dear unto him, that then ſhould reign, which was *Hezekiah*, becauſe he did but ſpread *Sennacheribs* blaſphemous letters before the Lord, and the night following that deadly blow was given. *Junius* brings *Jonathan*; the Caldee Paraphraſt for that expoſition underſtanding it of Chriſt, and renders it *propter oleum*, but Hebrew it is מִפְּנֵי שָׁמֶן *Before the face of the oil*; yet this, I grant, may ſignifie, By the power of the Spirit ſignified by oil, and conſequently of Chriſt who had the Spirit without meaſure, and this he ſaith, is here ſpoken to make way to the Prophecie touching Chriſt *Chap.*11. which is too improbable, becauſe having ſpoken of the *Aſſyrians* under the ſimilitude of the Trees of *Libanus*, *verſ.*34. which ſhould be cut down; he begins *Chap.*11. with this, as a reaſon, *For a branch ſhall ſpring out of the root of Jeſſe*, &c. let the Reader follow which he pleaſeth. In the next words he propheſieth of the ſeveral places to which the King of *Aſhur* ſhould come, and what trouble and perplexity the people in thoſe parts ſhould then be in. *Jerom* ſaith, it was at his return from *Egypt*, where he had been to fight againſt the *Ethiopian*. He came in great haſte to *Ai*, and not ſtaying there he paſſed to *Migron*, and when he came there, ſo great was his deſire with ſpeed to take the City, that he went immediatly to *Michmaſh*, and there leaving his carriages, becauſe he thought the City being taken ſoon to return

Hieronym.
Calvin.
Junius.
Hieronym.
Verſ.28.

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* But becauſe the word בְּדֶרֶךְ is never uſed to ſet forth a like thing, but כ as *v.*28 where his deſtruction is compared to that of *Midian*; I ſubſcribe rather to *Jerom*, holding that the place where he was cut off, is rather noted by this word, *verſ.*26. and the place where he threatned *Hezekiah* by his meſſage in this verſe; for he was either time in the way of *Ægypt*, for by it he went towards *Æthiopia*, and returned again being come as farre as *Lachiſh*, when his Army periſhed. Neither was their deliverance from him like that out of *Ægypt*, for there they had been long oppreſſed, but this is ſaid to be but a little while, and their burthens were heavy, but now nothing but of boaſting words.

to them again; he went to *Gibeah*, and ſtayed there a while to refreſh his Army. Then *Ramah* being near is terrified, and out of *Gibeah* of *Saul*, which was the *Gibeah* before ſpoken of, the people fled at his coming; then the daughter of *Gallim* lifts up her voice alſo in lamentation, cauſing *Laiſh* to hear it, and poor *Anathoth Medmena* was moved, to which he came next; then the inhabitants of *Gebim*, that is, of mountainous places, at whom he could not ſo eaſily come, are bidden to be comforted for this. And yet whilſt the day laſted, he came to *Nob*, whence he ſeeing *Jeruſalem*, ſtretched out his hand in way of threatning it, or wagged it in way of diſdain, that when all other parts in the Eaſt were ſubdued by him, ſo little a City ſhould ſtand out and not yield; *Muſcul.* ſo *Jerom*. And this is generally followed, although, as *Muſculus* ſaith, ſome have expounded it of his journey, when he fled, his Army being deſtroyed: But both the terrour ſtricken into places, whereby he paſſed, and his coming laſt near *Jeruſalem*, evince the contrary. For if it had been meant of the way that he fled by, *Jeruſalem* and the place neareſt to it would have been ſpoken of firſt; and when he fled he was rather contemptible then terrible in all places, to which he came. His coming therefore, and the places, whereby are ſet forth, that when it ſhould come to paſſe, the faithfull might be comforted in looking up to God, who had before by his Prophet traced out all the way whereby he ſhould come, as without whom he could do nothing, and be confirmed touching his deſtruction ſoon after to follow, whereof it is alſo propheſied in this place. And again *verſ*.33,34. touching the places here mentioned, we ſhall not need to enquire curiouſly into them, ſome of them being to us unknown, but of *Ai* ſee *Joſh*.8. of *Migron*, 1 Sam.14.3. of *Michmaſh*, 1 Sam. 13.1. *Gibeah* was right over againſt *Michmaſh*, 1 Sam.14.1,6. *Rama* was the Town where *Samuel* dwelt, 1 *Sam*.7.16. and *Laiſh* in the fartheſt parts of *Benjamin*, Judg.18.17. *Nob* was the City of *Ahimelech*, 1 Sam.21. *Anathoth* was the place of which *Jeremy* was, but of this *Madmen* and *Gebim* no more is ſaid *Junius.* by *Iunius*, but that they were all in the Tribe of *Benjamin*, which was joined ſo near to *Iudah*, that they were alwayes inſeparable, and within the compaſſe of this Tribe was part of *Ieruſalem*, to come to which *Sennacherib* paſſed all theſe places.

Verſ.33. *Behold the Lord ſhall cut off the bough with terrour.* The word פאר here rendred a Bough, is by *Jerom* rendred *Laguncolum*, a pitcher; By *Pagnin*, either Glory or a Bough; ſo by *R.Ezra*, *Chimhi*, and all new writers *a Bough*; By *Hieronym.* *Theodotion* and *Symmachus*, *Torcular*. *Jerom* applieth it to Chriſt, ſaying, That here is the Prophecy touching him begun, which is continued *Chap*.11. as if before the Prophecie of his ſpringing up, his death and cutting off thereby were ſpoken of; to a pitcher alſo he ſaith he is compared, becauſe of his fleſh being frail, in which his Divinity ſo precious was contained. Then that which followeth of thoſe of high ſtature that ſhould be cut down, he expoundeth of the greateſt and mightieſt of the Jewiſh Nation for all their wickedneſſes, and that eſpecially of being inſtruments of ſo bloudy a fact of crucifying him. *Calvin.* *Calvin* expounds it alſo of the Jews, but not as *Jerom*, as if part belonged to Chriſt and part to them, but all to the wicked Jews, upon whom God threatens here to bring his terrible judgements before Chriſts coming, firſt ſetting them forth under the Allegory of a Bough, and then of trees of high ſtature, and the foreſt of *Lebanon*, holding, that it cannot agree to the *Aſſyrians*, becauſe it were not ſo proper by *Lebanon* to ſet them forth, being not of their Countrey, but of the Countrey of the Jews, and he urgeth the word *Behold*, as beginning a new Prophecie, and not continuing the old. And he ſaith, that *Junius.* being thus underſtood of the Jews great ſufferings by the *Aſſyrians*, Cha.11.1. comes in aptly to comfort the faithfull in the midſt of theſe judgements. *Iunius* expounds it of the *Aſſyrian*, as a concluſion of the Prophecie touching him, when he ſhould with ſuch earneſtneſſe bend his courſe towards *Ieruſalem*, the Lord would ſuddenly cut him down, as a Bough growing erect a great height before, but now hanging down and withering: And his trees of high ſtature, that is, his Princes and mighty men ſhould fall, and the wood of his Army by the magnifical one, that is, the Angel which ſhould ſmite his hoſt. Vulgar Latine *Lebanus with his high ones ſhall fall.* Marlorat, *Libanus ſhall fall violently.* The word rendred by *Iunius* by the magnifical, is באדיר and doth ſo ſignifie, or by the mighty or ſtrong one; wherefore the other tranſlations are not ſo apt, as not agreeing to the word here uſed. I ſubſcribe to that of *Iunius,* as alſo *Adam Sasbont,* and many more: For the objections of *Calvin,* they are eaſily anſwered; *Libanus* is here put for any wood full of high trees ſynecdochically, as *Carmel* before for any fruitfull field; and metaphorically for the *Aſſyrian* Army full of high and mighty men. And for the word [*Behold*] it might well be uſed, although no new Prophecie be begun, but the former concluded. For having before ſhewed the haſty march of *Sennacherib* with his Army againſt *Ieruſalem,* it was a thing worthy to be attended that immediatly followed, *viz.* his ſudden routing, and therefore not amiſſe is the word *Ecce, Behold,* prefixed. As for *Ieroms* conjecture, That the deſtruction of the Jews ſhould be here meant, it cannot well be thus underſtood, becauſe the declaration of this pertained to the former part of the Chapter, *ver.*5,6,&c. and then the brags and deſtruction of the *Aſſyrians,* after which the Jews ſhould no more truſt in them, in whom Gods fury ſhould end. Therefore it is improbable, that having deſcribed his coming by divers places towards *Ieruſalem,* he ſhould ſo abruptly break off and ſay no more of them, but conclude in threatning the Jews again; but rather we are to hold, that here in brief after his coming ſpoken of, as implying a certain perſwaſion of prevailing in a ſhort time; his downfall is ſet down, together with his numerous Army, upon a ſudden, to the admiration of all men.

CHAP. XI.

Verſ.1.

Hieron.

Calv.

Junius.

A*Nd a ſurcle ſhall come out of the trunk of Jeſſe, and a branch ſhall fructifie out of his roots.* The Chaldee Paraphraſt, *A King ſhall come of the ſons of Jeſſe, and the Meſſiah of his ſons ſons. Jerom* ſaith, That the Jewiſh Expoſitors underſtand this of Chriſt, but he rendering the firſt word, *Branch,* expoundeth it of the Virgin *Mary,* and the next a flower, and ſaith, That Chriſt was the flower of this Branch: and then for fructifying he hath aſcending, and *a flower ſhall aſcend out of his roots.* Yet the Jews, he ſaith, underſtand Chriſt by both, the Rod ſetting forth his power, the Flower his glory. Others generally with them alſo underſtand Chriſt, as ſpringing out of the ſtub of *Jeſſe,* which ſtood like the ſtub of a Tree cut down in the ground, ſo that none would have thought after ſo long a diſcontinuance of Kings coming therefrom, that one ſo glorious ſhould have ſprung to rule and reign. *Sasbont* ſaith, the meaning is, One ſhall ſpring out of his root with a regal Scepter. *Calvin,* who expounds the cutting down ſpoken of at the latter end of the former Chapter, of the Jews, ſaith, that this is a comfort added immediatly after it, that the faithfull might not be diſcouraged at the hearing of ſuch ſad things. But *Iunius* better, who expounds that of the *Aſſyrians* deſtruction, takes it for a third common place of comfort in Chriſt againſt the fear of thoſe things, which the Church of God ſhould ſuffer by their enemies. For once he comforts them by the Virgins conceiving and bearing a Son, *Chap.*7. Secondly, By ſaying, *To us a childe is born,* Chap.9. Then *verſ.*27. of *Chap.*10. having made a preparative to ſpeak of the anointed one or Chriſt, he here ſets him forth at large after a little more interlaced about the *Aſſyrians* and their ruine. And *Ierom* who firſt renders נצר a Flower in ſtead of a Branch, afterwards ſaith, That hereupon *Matthew* notes, that a Prophecie was fulfilled when he dwelt in *Nazareth, He ſhall be called a Nazarite,* becauſe he is by *Iſaiah* here ſpoken of by the name of *Netſer,* whence *Netzeraus* cometh. Now although this followeth next after the cutting down of the *Aſſyrian,* yet it was not fulfilled till a long time after: But the Prophet being to ſpeak chiefly of things pertaining to Chriſts Kingdom, for the comfort of the faithfull, makes theſe from hence forward the chief matter of his diſcourſe, to the end of his book; although many other things of note happened in the *interim*.

Verſ.2. *And the Spirit of the Lord reſts upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and fortitude, the ſpirit of knowledge and of the fear of the Lord.* This further confirmeth, that by the Branch ſpoken of, *v.*1. Chriſt was meant. For touching him it is ſaid, Upon whom thou ſhalt ſee the Spirit Joh.1.33. deſcend and reſt upon him, that is he who ſhall baptize with the holy Ghoſt. For though the Spirit came upon the Prophets, yet it was but at times; he reſted not upon any of them, as he did upon Chriſt; ſo that from the Spirit in him, as a Fountain, we all receive grace, according to that *Joh.*1.16. *Of his* Hieronym. *fulneſs we all receive.* There is an Hebrew Goſpel, ſaith *Jerom,* which the *Nazarens* reade, wherein it is thus written, *The whole Fountain of the holy Ghoſt ſhall come down upon him: For when he came up out of the water, the voice from heaven ſaid, My Son, in all the Prophets I expected thee, that I might reſt upon thee, for thou art my Reſt, and my firſt begotten Son, who reigneſt for ever.* And this Spirit is ſaid to be the ſpirit of wiſdom and underſtanding, becauſe by it all things were made, and made in wiſdom. The word Spirit is not often repeated here, as if this Spirit were more then one, but to ſhew, that all theſe gifts come from one and the ſame Spirit of Chriſt; without this no man is wiſe, no man a Counſellour, or valiant, or knoweth, or feareth the Lord: This ſevenfold number is the Stone with ſeven eies in *Zechary.* But it is to be underſtood that the fear of the Lord is here ſpoken of, for them that need this fear, who are little ones; for perfect love expelleth fear: And of beleevers it is ſaid, *We have not received the ſpirit of bondage to fear again, but the Spirit of Adoption,* thus *Jerom.* But whereas he ſpeaks thus of the fear of the Lord, it is not this filial, but a ſervile fear; of which it is ſaid, *We have not received the ſpirit of bondage to fear again.* By this filial fear, Whoſoever loveth the Lord feareth him; and herein are all other graces perfected. For 1. It is wiſdom and underſtanding to know how a man ſhould carry himſelf in all things; then counſel in difficult caſes to direct a mans ſelf and others, for thus can he do that is wiſe and underſtanding. 4. Fortitude, for if he be a man of counſel and not couragious to do accordingly, it is vain, and valour without counſel is temerity. 5. *The ſpirit of the knowledge of the Lord,* for all wiſdom and counſel without this, and courage profits not; but when a wiſe and underſtanding man, a man of counſel and courage knoweth the only true God aright, he is wiſe and couragious indeed to his comfort. 6. *Of the fear of the Lord,* for this muſt needs follow the knowledge of him; and then is all counſel and courage right, when it is directed by this fear; or make the fear of God the beginning of theſe graces, as *Prov.*1.7. it is ſaid to be *the beginning of wiſdom,* and then wiſdom and underſtanding and counſel, *&c.* follow this. Whereas he ſaith, The Spirit of the Lord reſts upon Chriſt, he comes to ſpeak more plainly of him, as *v.*1. he ſpake of him by a metaphor. *The Spirit of the Lord* is here put for the ſubſtantial ſpirit united unto Chriſt, as he was man, through his Divinity, for the whole Godhead dwelt in him bodily: Yet if we conſider the three Perſons diſtinctly, not the Father or the holy Ghoſt, but the Son, and the holy Ghoſt as one Eſſence together with God the Son. *The ſpirit of wiſdom,* &c. Here the moſt eminent gifts of the ſpirit, but not all are reckoned up; for he is alſo the ſpirit of love, peace, joy, meekneſs, faith, *&c.* and yet here be not ſeven, but only ſix gifts of the ſpirit recounted, which ſheweth their annotation to be groundleſs that ſpeak of ſeven; but their ground is the *Vulgar Latine,* where piety is put for one, between knowledge and the fear of God, which is not in the Hebrew. The Lord had before. *chap.*9. by his Prophet ſet forth Chriſt as the Prince of peace, and one that had an endleſs Kingdom; now he declareth the gifts required in a King chiefly, and ſheweth them to be in him conſtantly, fully and alwaies, in compariſon of whom the preſent Kings were fools and cowards, and without the knowledge and fear of the Lord; and therefore he only to be eſteemed, deſired and longed for. And theſe ſpirituall gifts, called the ſpirit of wiſdom and underſtanding, *&c.* becauſe they come from the ſpirit, reſted not upon Chriſt for himſelf only, but for us that be his members; for of his fulneſs we all receive them in ſome meaſure, ſome man one in more eminency, and ſome another, but he all without meaſure; to him therefore muſt we go, as to the Fountain, for ſuch gifts as theſe.

Verſ.3.

And ſhall make him ſmell in the fear of the Lord. Thus the Hebrew word הריחו ſignifieth: The *Vulgar Latine, The ſpirit of the fear of the Lord ſhall fill him*; having rendred the ſame word which is here rendred fear, piety, *v.*2. thus making up the number of ſeven gifts of the Spirit, whereas indeed they are but ſix, as hath been touched before. Some render it, *ſhall make him ſagacious*, or of a ſharp judgement, able to diſcern the right without outward helps of ſeeing or hearing, as none elſe but the Spirit of God can do. And this indeed is the meaning, but it is expreſſed by a metaphor taken from ſmelling, as if by this ſenſe, without that of ſeeing or hearing, he ſhould be able to diſcern who feared God, to accept of them and to be a patron to them, and who not, to reject them: According to this ſenſe, it is ſaid of many that beleeved in him, *Joh.*2. *He knew what was in man; neither needed he that any ſhould teſtifie of him.* And *Matth.*9. *He knew their thoughts.* And when the Phariſées came, making a fair ſhew to him, asking a ſign, he knowing the wickedneſs of their hearts, replied, *An evil and adulterous generation ſeeketh a ſign*, &c. The Jeſuite here tels of S^t^ *Hilarion*, and *Mary Oigniacenſis*, that by the very ſmell they could diſcern a godly perſon and an hypocrite aſunder, when an hypocrite came near, they ſmelling a ſtinking ſavour. But whether this were ſo or not, Chriſt hath ſuch a ſmell, all the wicked to him being as ſtinking Goats, and therefore by him accurſed to hell, *Matth.*25. Some underſtand it, as if it had been ſaid, Shall make him have a ſweet ſavour, becauſe all his ſpeeches and actions ſhall ſavour of the fear of the Lord; which is alſo true, but not ſo genuine here, where he is ſpoken of as a King or Judge, as the words following ſhew: *He ſhall not judge by the ſight of the eyes*, &c. Here a difference is put betwixt mens judging and Chriſts; they can go no otherwiſe but by that which they ſee and hear from the teſtimony of other men, and ſo may be, and often are deceived; becauſe if they ſee a mans works to be good, they judge him a good man, and by miſinformation they judge him evil that is good; or upon whom they ſee a judgement, as *Jobs* friends ſeeing his ſufferings, and the people of *Melita* ſeeing a little poiſonous ſerpent hang upon *Pauls* hand, which was called a Viper, they judged him moſt wicked. Whereas he that doth good works externally, for want of doing them with a good heart is condemned by this Judge, as the Phariſees; and he that ſuffers, being one that truly fears God, is approved by him and magnified, as both *Job* and *Paul* aforeſaid were; which is a comfort to thoſe that are unjuſtly judged by men, and may ſtrike fear into ſuch as are juſtified and honoured amongſt men; and into unjuſt Judges, that indeavour not by the helps of ſeeing and hearing which they have, to finde out the truth, or have not acuteneſs enough to do it, or are not moved ſo much hereby, as by hatred of the accuſed, or favour to the accuſer or accuſed, for ſome worldly end of their own. The firſt ſort ſhall be cenſured by this Judge, for doing the work of the Lord negligently: The ſecond, for inſufficiencie for this calling, into which they have intruded themſelves; the third, for being companions of theeves, aiming more at filthy lucre then juſtice, and acting partakers with the evil, rather then Judges, to the great infamy and diſgrace of their high order. See *Pſal.*58. and 82. and 1 *Sam.* 8.3.

Vatabl.

Cornel. a Lap.

Iſa. 1.23.

Verſ.4.

Hieron.

He ſhall judge the poor in righteouſneſs, and reprove for the meek of the earth. This, ſaith *Jerom*, is by the Jews applied unto Chriſt, as which ſhall be performed at his ſecond coming, but by us unto his firſt. For the Apoſtles, whom he called poor, he cenſured, ſaying [*O faithleſs and perverſe generation*, and to *Peter, Get thee behinde me Satan.*] And he reproved for the ſake of the meek, and *ſmote the earth with the rod of his mouth*; as here followeth: When having threatned a famine by *Agabus*, he ſent it, and both famine, peſtilence and warre by *John* the Divine, *Revel.*6.4,5,*&c.* for the perſecutions raiſed up againſt his ſervants: And it is ſaid, that he ſhall ſlay Antichriſt by the breath of his mouth, 2 *Theſ.*2.8. according to the laſt words of this verſe, *He ſhall* *Adam Saſbont.* *ſlay the wicked by the ſpirit of his mouth. Adam Saſbont*, by his judging the poor, underſtands his delivering poor ſouls oppreſſed with ſins; ſo *Pſal.*72. it is ſaid, *Thou ſhalt give thy judgement to the King, and he ſhall deliver the poor.* The meek of the earth are ſuch ſinners as meekly yield themſelves to be governed by his Word, repenting them of their former ſins; and they are ſaid to be of the earth, becauſe they who received the Goſpel, were for the greateſt part poor and abject amongſt men. *And he ſhall ſmite the earth,*&c. That is, his Word ſhall ſo ſtrike the hearts of men, that were before earthly, as if it were with a rod, to make them ſmart therefore to repentance: As it is ſaid that *he taught with authority, and not as the ſcribes*: no Orator ever ſtriking ſo deep an impreſſion in the minde with all his eloquence, as he by his teaching. The Hebrews ſay it is meant, that he ſhould ſmite and deſtroy them by his Word, bringing down fire from heaven, as *Elijah* did: but this is ſufficiently confuted, where his Diſciples asking if they ſhould call for fire from heaven, as *Elijah* did, he anſwered, *Ye know not of what ſpirit ye are. And ſhall ſlay the wicked,*&c. That is, either Antichriſt, or the devil and all the wicked, who by the power of his breath ſhall be commanded into hell fire, there to die eternally. *Calvin.* Touching the poor, *Calvin* ſaith the ſame with *Saſbont*. Touching the meek he alſo addeth, that none come to this, except they be ſpiritually poor, and in their own ſenſe deſtitute of all goodneſs, and then meekly yielding themſelves to be governed by his word, he will take their part and protect them againſt ſatan and all other their enemies. For the next words, *He ſhall ſmite the earth with the rod of his mouth, and ſlay the wicked with the ſpirit of his lips.* Both he and *Muſculus* ſometime ſay, that one and the ſame thing is meant, only the laſt words are an *auxeſis* of the former, becauſe it is more to ſlay then to ſmite, and yet by and by again they make a queſtion, whether the ſame ſort of men be meant by both, that is, the wicked, and *Calvin* in concluſion ſaith, as *Jerom*, that by the wicked the Antichriſt is meant, yet not excluding any other wicked men or hereticks, who are ſlain by the breath of his lips, when they are convinced of their ſins and errours, and condemned in the preaching of his Word, by any of his faithfull ſervants. Yet they will have two kindes of ſlaying intimated in both theſe ſentences, 1. Of ſin, in ſuch as are ſet forth by the Earth, becauſe before hearing they were earthly minded, but now, as if the earthly man were killed in them, they are heavenly and ſpiritual. 2. Of perſons who are incorrigibly wicked; the preaching of the word to them, is the denouncing of the ſentence of death, for which it is called the ſavour of death to them that periſh, 2 *Cor.*2.14. And accordingly when a Judge gives ſentence againſt a malefactour to be hanged, we commonly ſay, he hanged him; as alſo of *Joſeph* but foretelling the hanging of *Pharaohs* chief Baker, it is ſaid by the chief Butler, he hanged him and reſtored me to my Office.

Verſ.5. *And righteouſneſs ſhall be the girdle of his loins, and truth or faith the girdle of his reins.* *Calvin.* The girdle is put for a Kingly enſign, *Job* 12.18. *Eſa.*14.5. ſaith *Calvin.* Now whereas other Kings have girdles of golden and glittering matter, Chriſts girdle is juſtice and truth; as if he had ſaid, true juſtice, or juſtice, becauſe he ſhall be glorious for his righteous proceeding before ſpoken of, both for the poor and meek, and againſt the wicked of what ſtate or degree ſoever. And truth or faithfulneſs, as the word אמונה *Emunah* ſignifies, for his faithfull performing of all which he promiſeth. *Hieron.* *Jerom* by faith underſtandeth alſo the faith in us his members, who beleeve in him, who are as near to him as a girdle about ones loins. But this is not ſo proper to this place, as having reference to the things predicated of Chriſt, *v.*4.

And

Verſ.6.

And the wolf ſhall dwell with the lamb, and the leopard with the kid,&c. Theſe things, ſaith *Jerom,* are literally underſtood by the Jews, and ſuch as Judaize; for they ſay, that when the Meſſiah ſhall come, which ſhall be towards the end of the world, the enmity, which was not by the firſt creation, in wilde beaſts againſt others, to prey upon and to devour them, ſhall ceaſe again, the wolf being as the lamb, the lion as the ox, *&c.* there being no more any malignity in any of them towards one another, or towards the leaſt of mankinde, but all obedience and obſequiouſneſs, as to *Adam* in the ſtate of innocency. But, ſaith he, I would ask them, whether other things here ſpoken by the Prophet be alſo to be underſtood literally, as the branch or flower out of the roots of *Jeſſe,* or his ſmiting the earth with the rod of his mouth, *&c.* and if not, but if theſe ſpeeches muſt needs be granted to be metaphoricall, why not this of the wolf, leopard and lion? Is the ceaſing of the beaſts enmity more to the glory of God, and well-pleaſing to him, then of the malignity of men towards one another? if not, then moſt probably this is not properly to be underſtood; but by a wolf a man like to a wolf for killing and making havock of Gods people, who are like poor lambs; by the leopard, which is all ſpotted, the ſpotted with foul ſins; the lion which devours the plain ox, the man of might unjuſtly deſtroying men that are not hurtfull, but profitable to the State. As it was propheſied of *Benjamin,* that he ſhould be a ravening wolf, *Saul* perſecuting the Church of Chriſt being meant, but being converted he dwelt with the lamb *Ananias,* to whom he was ſent, and with *Peter* and other faithfull perſons. And *Paul* ſaith of *Nero,* that when he eſcaped his tyranny, he was delivered out of the lions mouth. And in the ſheet let down to *Peter,* Act.10. all manner of beaſts being repreſented, men in all parts of the world, of divers qualities and conditions were ſet forth, being quietly together to ſet forth this ſame thing. And to this do all our Expoſitors generally agree. Such as be true followers of Chriſt, although many of them have been hurtfull, as being of a wolviſh or lion-like nature, yet now are turned to be like the lamb and the ox, that is, innocent, and by labouring in that which is good, getting their own living, and not by rapine. They that are not ſo, ſaith *Calvin,* are not worthy to be counted of the flock of Chriſt, and if they will not be ruled by his Miniſters, who are contemptible to the wicked world, as children for their little ſtrength or power; becauſe it is further added, *And a little childe ſhall lead them:* yet he makes this but the anagoge, and for the litterall, following that of the Hebrews, ſaying, that as before *Adam* ſinned there was no enmity amongſt the creatures, ſo Chriſt coming and taking away all enmity ſhall ceaſe again, and the golden age, which was at the firſt, ſhall be reſtored, beaſts being reconciled to beaſts and returning to their firſt obedience to man, and no way obnoxious or hurtfull to him. Thus alſo *Lactantius,* who held that Chriſtians ſhould reign here with Chriſt a thouſand years, the moſt ſavage creatures being then tame and gentle; which opinion many called *Chiliaſts* then followed, taking it from *Papias* the Diſciple of *John:* but both *Galatinus* confuteth this ſenſe out of Rabbins more ancient. And as *Jerom,* ſo *Chryſoſt. Auguſt. Gregory,*&c. underſtand it metaphorically, either of fierce and ſavage Countries and Nations of the Heathens, who were as wolves and lions, before the coming of the Goſpel amongſt them, but now agreeing well with Chriſtians, as being turned to the ſame faith, or of particular perſons in any place thus miraculouſly changed. Some think this was fulfilled according to the letter, when the Apoſtles and other faithfull perſons had power over lions and ſcorpions to tread them under foot, and ſome Martyrs being caſt to wilde beaſts, they were quietly with them and hurt them not. But they are deceived, becauſe then one word muſt be underſtood metaphorically and another properly; and becauſe this is of a thing univerſally to be done in all the holy mountain of the Lord, that was but by ſome perſons in ſome places only. *And a little childe ſhall lead amongſt them.* So it is word for word, the meaning being, that the childe Jeſus ſhall rule amongſt them and

Calvin.

Lactant. lib. 7. *inſtitut.*c.24.

over them leading them to this by his Spirit, or as was before ſaid, any Miniſter
of his, though but as a childe in power, ſhall prevail ſo in their hearts, that
they ſhall yeeld themſelves to be lead by him in any virtuous and good way,
even as a tame beaſt by a childe that is farre leſſe and weaker then he, and thus
ſhall not woolves only do, that is, the baſer ſort, but alſo Kings and Lords
ſet forth by lions, for with God there is no difference of perſons: And thus,
*Hoſ.*2.18. the Lord ſaith, he will make a covenant for them with the beaſts of
the field and the fowls of the air, *&c.* Laſtly note here that he ſaith not, the
lambs ſhall dwell with the wolf, but the wolf with the lamb; becauſe by
lambs and ſheep Chriſtians are ſet forth, to ſhew, that cruel idolaters of the
Gentiles, that firſt deſtroyed Chriſtians, ſhall be turned to them, and live quietly,
and feed with them upon the ſpiritual food of the Word and Sacraments,
and not Chriſtians turned into ſuch. Whereas *Calvin* here makes a queſtion,
Calvin. whether any be lambs by nature, according to the ſenſe of the word lambs in
this place, I think it needleſs, becauſe by lambs are not meant any that were
ſuch from their birth, but ſome of the Jews firſt converted and brought into
Chriſts fold, and ſome of the Gentiles turned firſt to the faith alſo, nothing
elſe here being propheſied, but that others, who were even perſecutors at the
firſt, ſhould alſo be turned and then become as they were; and if their fierceſt
and crueleſt enemies, much more it is intimated, that others more moderate
ſhould by the Goſpel be wrought upon, and attain this grace of coming into
the ſame fold. Theſe ſeven, the Wolf, Leopard, young Lion, called כפיר
Chephir, the Bear, Lion, Aſp and Cockatrice, the fierceſt and moſt hurtfull
of all others, being named for the magnifying of his power the more, who
ſhould cicurate and tame all theſe by the working of his Spirit.

Verſ.7. *The cow and bear ſhall feed together, and the lion eat chaff as the ox.* This alſo
Hieron. is by the Hebrews and *Calvin* following them, underſtood literally: but by
Jerom, of rude and ignorant perſons converted to the faith, who reade the
Scriptures, but ſee not into the meaning of many things therein contained,
wherein the wheat lieth; yet by this reading they feed upon the chaff of this
wheat, and are nouriſhed. But forſomuch as he is ſaid to eat chaff as the ox,
and by the ox, the honeſt laborious Chriſtian is underſtood; the meaning rather
is, the moſt noble and mighty being converted, reſort to the word and
Sacrament, together with the meaner ſort, for the feeding of their ſouls herewith,
although to the carnal it ſeems but as chaff, and to have no more heart
in it. Whereas he ſaith, *Their young ones ſhall lie down together*, The meaning
is, that children after parents ſhall do thus, and their children after them from
age to age, the faith being once imbraced by the Nations, continuing, and no revolt
being made to barbariſm any more.

Verſ.8. *And the ſuckling looks upon the hole of the aſp, and the weaned puts his hand upon
the den of the cockatrice.* The aſp is a ſerpent full of poyſon, but it is more
latent; the cockatrice more manifeſtly dangerous for killing all that come
near it. But whoſo hath been formerly as the one or the other, ſhall now no
more be hurtfull to any, no not to little children, that cannot defend them-
Muſculus. ſelves; for their poiſonous qualities ſhall ceaſe: Thus *Muſculus*, who alſo
will have hereby intimated the courage, even of Chriſtians but newly entred
into the firſt principles, but much more of thoſe that have made further proficiency
in divine learning; they fear neither ſubtle hereticks nor devils. And
Hieron. to unclean ſpirits and devils, caſt out by the Apoſtles, doth *Jerom* apply it, ac-
Marc.16. cording to the promiſe, *They that beleeve ſhall take up ſerpents, and they ſhall not
hurt them.* But becauſe all other ſavage and hurtfull creatures hitherto ſpoken
of, have ſet forth men of like qualities, but now changed, I ſee no cauſe
why the aſp and baſilisk ſhould not be likewiſe underſtood, and no fortitude
againſt danger by them here intimated: So that it is out of place that is brought
here by *Cornelius a Lapide*, of *Joſhaphat* a young man, converting his father
the King and the whole Kingdom to Chriſtianity: And out of *Procopius*,
touching a childe, who ſeeing his mother by a Tyrant caſt into the fire, bit the
thigh

thigh of the tyrant, and then run into the fire and burnt with her, I like rather that of *Muſculus*, applying it to ſimple well-meaning men like children, and ſuſpecting nothing, companying with men before full of the poyſon of malice, but now this ceaſing in them, they converſe together without being cheated or harmed, wherefore it is immediatly added,

Verſ.9. *None ſhall hurt in all the holy mountain of the Lord,* that is, in his Church conſiſting of men of all ſorts, becauſe upon Zion the temple ſtood, *for the earth ſhall be filled with the knowledge of the Lord as the waters cover the ſea:* There is ſhewed how it ſhall come to paſſe that none ſhall hurt, *viz.* becauſe the knowledge and faith of Chriſt ſhall fill all parts of the world, and ſo ſavageneſſe and hurtfullneſſe of man towards man ſhall ceaſe, and this knowledge ſhall cover the earth as the waters the ſea, or as it is *heb. the waters in the ſea covering,* that is, the waters now kept within the bounds of the ſea, ſometime in the daies of *Noah* covered the earth, a ſimilitude to ſet forth the greateſt abundance of knowledge, for before it was cooped up within the narrow bounds of *Canaan,* for the heathen had not the knowledge of his laws, but under the Goſpel both the light in that land was greater, as *Chap.* 9. and thence as the Sun it went out into all parts.

Pſal. 193.
Pſal. 19.

Verſ.10. *And in that day the root of Jeſſe ſhall ſtand for a ſign of peoples,* &c. Here he that was called the Branch before, is called the root, even Chriſt ſpringing out of that ſtub, which ſeemed now even dead, and he was an high Enſign or Standard, not for one, but for all people of the world to flow unto. This he himſelf alſo foretold, when he ſaid, *As Moſes lifted up the ſerpent in the wilderneſſe, ſo ſhall the Son of man be lifted up,* and *when I am lifted up I will draw all men to me, He ſhall be required by the Gentiles,* that is, be beleeved in, *Heb. they ſhall ſeek him:* the Septuagint reſpecting the ſenſe more then the proper meaning, they ſhall beleeve in him, and *his reſt ſhall be glory,* that is, ſaith *Calvin,* his ſepulchre, or becauſe by reſt death is ſet forth, his croſſe where his dead body firſt reſted ſhall be glorious, but he finally underſtands the Church thus gathered from all parts ſhall be glorious, becauſe of the Church it is ſaid, *here ſhall be my reſt for ever,* Pſal. 132.14. this laſt is moſt conſonant to *Chap.* 4.4. where his Church is ſet forth by this word *glory.*

Joh. 3.
Calvin.

Verſ.11. *Hieron.* *And in that day the Lord ſhall again lift up his hand to poſſeſſe the remainder of his people, which were left from Aſhur, from Egypt,* &c. God had once delivered all *Iſrael* out of *Egypt by a mighty hand and ſtretched out arm,* when he ſent ſo many plagues upon *Pharaoh* and his people: now he promiſeth another deliverance under the Goſpel, when Chriſt the root of *Jeſſe* ſhould be ſet up for an Enſign, but this is not of all but of remnants returning from all parts, where before they had been in captivity. He had long before brought them back ro their own Land in the daies of King *Cyrus* the Perſian, but now he ſaith, that he would poſſeſſe them by turning them to the faith, that they might be Gods peculiar poſſeſſion, this was fulfilled when Jews and proſelytes out of all countreys ſeeing the miracle of fiery tongues, and the Apoſtles preaching in all languages, beleeved and were baptized, three thouſand being thus added to the Church at that time, ſo *Jerom,* who alſo relates an opinion of ſome who would have this to be underſtood of the converſion of the Jews, after the fullneſſe of the Gentiles come in, about the time of Chriſts ſecond coming. But becauſe this ſeems to countenance the errour of the Jews, who look for the Meſſiah about the end of the world, he rejecteth this, and ſaith, that this prophecy was fulfilled, as hath been already ſhewed. And for the enmity ceaſing ſpoken of, *ver.* 13. betwixt *Judah* and *Ephraim,* he underſtands it of ſuch of both theſe kingdoms as at the coming on of the Goſpel were converted to the faith, after which all enmity betwixt them ceaſed. For that they were no ſmall number, and ſo not unworthy to bear the name of *Judah* and *Ephraim,* appears *Act.* 21.26. where it is ſaid, that there were in *Iudea* many myriads or ten thouſands which beleeved. For their flying upon the Philiſtims, *&c.* verſ. 14. this he underſtands not as to be done in an hoſtile manner, but to beat down their idolatries and ſuperſtitions,

Act. 2.

and to bring them to the knowledge of one only true God and of his ſon Jeſus Chriſt for their eternall ſalvation. For from *Iudea* the word was carried out by them into theſe neighbouring countreys firſt, which had been moſt infeſt enemies to the Jews, and the faith being by them embraced, they were ſpiritually ſubdued, and all enmity from thenceforth ceaſed. For his deſtroying of the tongue of the Egyptian ſea, ſpoken of *ver.*15. this he alſo ſaith was by converting the Egyptians, whereupon they ſhould not with their tongues blaſpheme the true God, or magnifie falſe and baſe gods any more, as oxen, and birds, and crocodiles, and cats, as they had done, and it is called the Egyptian ſea, the land of *Egypt* being meant, becauſe at ſome time of the year the land of *Egypt* was all covered with water as a ſea. For his ſmiting of it in the ſeven rivers thereof, that the remnant of his people might go over dry-ſhod, he ſaith, was meant of *Egypts* being ſubjected to the *Romans* in the daies of Queen *Cleopatra,* whom *Iulius Cæſar* overcame a little before Chriſts incarnation, which before was a mighty kingdom, and ſo inacceſſible by the poor Jews, as the great River *Nilus* impaſſible: but now as if that river had been divided into ſeven, each one running very ſhallow, ſo that a man might go over; ſo that Kingdom ruled in times paſt by one mighty Monarch, ſhould now be divided into divers parts, one being under one governour, another under another, as the conquerour appointed; and opportunity being thus given for thoſe of the Jews who went about preaching the faith, to come thither alſo, as being now fellow-ſubjects under one common Lord, and all having none other Kings or Rulers ſet immediatly over them, but ſuch he appointed: To this effect *Ierom,* who alſo ſaith, that in ſpeaking of their going over the River *Nilus* dry-ſhod, he alludeth to the Iſraelites going ſometime through the red Sea, not that a like miracle ſhould now be wrought again, but ſpiritually the like was to be done, that which might hinder the progreſſe of the Goſpel being taken away, *viz.* the potency of the Egyptian kingdom, it being now in the hands of thoſe that were not ſo infeſt but more friendly to the Jews. Of this ſecond deliverance ſome of the Rabbins underſtood ſomewhat, when writing upon the deliverance out of *Egypt,* the 15. day of the firſt moneth they ſay, a greater deliverance at the ſame time ſhall come by the Meſſiah, only they erre in this, that whereas it was performed by Jeſus, the ſon of the Virgin *Mary* at that very time, for then he by ſuffering death wrought the work of our redemption, they expect fondly the Meſſiah ſtill to come to do this great thing, *Lyranus, Dionyſius,* and *Haimo* ſay, that Gods ſecond ſtretching out of his hands to poſſeſſe them, was by the Apoſtles preaching and converting many of the Jews, as the firſt was by Chriſts own preaching and converting ſome. Again, others will have this ſecond meant of them that returned from the Babyloniſh captivity, which was a ſtretching out of Gods hand the ſecond time, forſomuch as once before he ſtretched it out for their deliverance, in the time of *Hezekiah* by ſmiting the hoſt of *Sennacherib,* but becauſe the deliverance by the root of *Ieſſe* is here ſpoken of, and the whole prophecy goeth upon things to be done under Chriſt, this laſt fals: and the former ſeems not to be the meaning, becauſe Gods ſtretching out his hand to convert, when the Lord himſelf preached, was not ſo eminent, ſeeing ſo few were then brought unto the faith. For the places from whence he promiſeth that they ſhall return, the 1. is of *Aſhur,* whither they were carried by *Salmanaſar,* 2. *Egypt,* whither they were carried by *Pharaoh-Necho.* 2 King.23.33. 3. *Pathros,* by ſome thought to be *Parthia,* by ſome *Phetros,* the chief city in *Arabia petræa,* and by ſome *Phatura* in *Egypt,* to which the Jews fled, *Ier.*44.2. 4. *Elam,* that is, the countrey of the *Perſians, Medes,* and *Sogdians,* it was the chief city giving the name to all thoſe parts. 5. *Shennaar,* that is, *Babylon,* Gen.11. 6. *Amath,* which belonged to *Libanus,* not far diſtant from *Damaſcus.* 7. The Iſlands of the Sea, *Spain, Italy, Greece,* and all the Weſtern parts divided from the Eaſt by the ſea, according to the Jews account, who were wont to call them ſo. Here *Cuſh* hitherto omitted is *Ethiopia,* beyond *Egypt.*

Lyra.
Dionyſ.

Verſ.12. *And he will liſt up a ſign, and gather together the out-caſts of Iſrael,* &c. Here is nothing elſe but a further explication how he would come to poſſeſſe this remnant again, *viz.* by ſetting up a ſign, which is, Chriſt crucified: as *Moſes* lifted up the Serpent in the wilderneſſe, by which all that were ſtung with fiery flying Joh.3.14. ſerpents were gathered together to be healed, and then he addes more generally, from whence theſe remnants ſhould come, if he had hitherto omitted any other particular place, by ſaying, *from all the four corners of the earth.*

Verſ.13. *And the envy of Ephraim ſhall depart, and the enemies of Iudah ſhall be cut off*, &c. *Heb.* קנאת *the fierce wrath of Ephraim*, that is, of thoſe of the kingdom of *Iſrael*, or ten tribes, of which *Ephraim* was the chief, who alwaies after the diviſion of the Iſraelites into two under *Ieroboam*, were at deadly feud with the kingdom of *Iudah* under *Davids* line, ſeeking to bring it under, and at this time they were confederate with *Syria* to this end. But in the time of the Goſpel this their enmity ceaſed, and thus the enemies of *Judah* were deſtroyed, becauſe they of the ten Tribes, who formerly exerciſed this hoſtility againſt *Judah*, being taken away, no more of them now roſe up in this old quarrell, but all agreed together as one kingdom, which was in part fullfilled in the Apoſtles, who, as *Euſebius* ſaith, were ſome of *Judah*, and ſome of the ten Tribes, and ſhall be more fully at the time of the Jews converſion to the faith. Then he ſaith, one ſhall not envy another, as they alwaies formerly did, one kingdom ſeeking ambitiouſly to get all the glory from the other, and this effect, ſaith *Muſculus*, the Goſpel worketh, Muſculus. when it is entertained into the heart, men of divers kingdoms are as one living together in peace and unity, through the power of the ſame religion binding their hearts together. But how this is fullfilled we ſee not in other kingdoms, neither did we ever reade: wherefore it is to be underſtood, not of all, but only of thoſe in whoſe hearts the word worketh effectually. Such in both the kingdoms were together with one accord, *Act.* 2. although others who beleeved not, and falſe brethren, made the times moſt tumultuous and full of diſſention.

Verſ.14. *They ſhall fly on the ſhoulders of the Philiſtims of the Weſt, and upon the children of the Eaſt*, The Jews think that this is to be fulfilled in a carnall manner, all their enemies round about being at length ſubdued to them by force of arms, as in time of King *David.* But becauſe Chriſts kingdom is not of this world, they are certainly deceived, the meaning of this being nothing elſe but ſpirituall: they ſhall fly upon the Philiſtims, *&c.* by preaching and working miracles for their converſion, and hereby they ſhall be ſubdued unto Chriſt, and brought under the obedience of the Goſpel, who dwelt on every ſide of them, which he intimates by ſaying *the children of Ammon ſhall be their obedience*, that is, obey their teaching, ſo *Jerom.* But *Oecolampadius* ſaith, that this was in part fulfilled, when the Jews Hieronym. returning from *Babylon* Oecolamp. prevailed againſt their old enemies, the Philiſtims flying upon their ſhoulders being a phraſe to expreſſe their ſubjection to them, and partly when we ſubdue by the ſpirit our ſpirituall enemies, the fleſh and the world, by getting the maſtery over our corruptions. I prefer the former, and according to it the Jews preaching the Goſpel, are ſaid to ſend out their hand, to intimate their ready obedience to it, ſo that if the preachers thereof did but by pointing with their hand ſhew what they would have them to do, they yeelded preſently without any delay, and became obedient in all things. And accordingly in the time of the Apoſtles, *Philip* is ſaid to have gone to *Azotus* Act. 8. and *Peter* to have been at *Joppe*, which were both in the countrey of *Idumæa*, as *Strabo* ſaith. And in the time of *Athanaſius* and *Chryſoſtom*, ſaith *Adricomius*, there were very flouriſhing Churches in *Gaza* and *Aſcalon*, and other cities of the Philiſtims. Whereas *Ierom* referres the putting forth of the hand to the ſubdued, as if a putting Hieronym. forth after the manner of ſupplicants towards victors were meant, it cannot ſtand, becauſe it is added to ſet forth the like caſe of the *Ammonites*, that *Ammon* ſhall be obedient them, that is, to them, of the extenſion of whoſe hands it was before ſpoken, therefore not the ſubdued but the ſubduers. The word rendred *on the Weſt* heb. is the ſea, but becauſe the ſea was Weſtward to the Philiſtims, it is all one. Their going to convert the Philiſtims is ſet forth by fleeing, for their great haſte in doing this, and fleeing upon their ſhoulders for Chriſts yoke, which they put upon them, according to *Mat.*11.28.

Verſ.15. *And the Lord ſhall make to vaniſh the tongue of the Egyptian ſea, and lifting up his hand ſhall ſmite her river in the ſeven ſtreams thereof, ſo that men in their ſhoes may paſſe over.* Hieron. *Ierom* by the tongue of the *Egyptian* ſea, underſtands their blaſphemous ſpeeches againſt God, whileſt they were idolaters, ſo that here it is propheſied of their coverſion, after which time they ſhould be heard to ſpeak ſo no more as they had done, but to the praiſe of God, as if they had new tongues. And whereas they were formerly ruled by one potent King or Queen, ſo that by the greatneſſe of their power ſtrangers were kept out from coming to rule over them, now this their power ſo united, ſhould be divided amongſt many, which was accompliſhed, when *Caſar* overcoming *Anthony* and *Cleopatra* their Queen, ſet up divers Princes, one at *Alexandria*, another at *Ptolomais*, &c. to rule over *Egypt* under him, at what time of this rule thus divided, the Miniſters of Chriſt came and converted them to the faith. For as when a great river runneth all in one channell, it is by footmen unpaſſable, yet being derived into many, a man may paſſe over each one on foot well enough; ſo although the power of *Egypt* being united in one king, they that were ſent to preach the Goſpel, could not have had ſuch a free paſſage, yet this Monarchy being overthrown, and ſo that power which might have reſiſted being taken away, now they had no hindrance; this being one end that God had in reducing all people under one mighty Monarch, that the Jews going out with the glad tidings of ſalvation might have free entercourſe with all other nations to propagate the ſame every where. Junius. *Iunius* for *the tongue* hath *the boſom*, becauſe it is a piece of earth reaching out into the ſea, like a boſom hindering the marriners paſſage, and making him go ſometimes a great way about to come to the place which he intends. It being meant by the ſtriking hereof, that all impediments of the Goſpels paſſage ſhould be taken away, that it might freely go on to all countreys and nations, one river *Nilus* being ſpoken of, and the like being underſtood of all other broad and deep waters, whereby men cannot paſſe without ſhips with great labour and coſt prepared. Oecolamp. Saſbout. And thus *Oecolampadius* underſtands it, and *Saſbout*, but that he erreth about the river, ſaying, it is *Euphrates*: yet it may here be alluded unto that river alſo, the waters whereof ran about *Babylon*, making it impregnable, as the *Babylonians* thought; but by *Cyrus* the King of *Perſia* many large and deep dreins were made, into which the river being let out ſoon became dry, and his ſouldiers went on foot into the city through the river, and took it. But becauſe *Egypt* is here ſpoken of, and *Nilus* is well known to be the river of *Egypt* running into the ſea in ſeven Channels, as great doors, called ſeven *Oſtia Nili*, and the preſent propheſying is not of a way making for *Iſrael* to come again into their own land from their Babyloniſh captivity, but of that which ſhould be done in the time of the Goſpel, which was long after, I aſſent to that which hath been ſaid, Cyril. Procop. Calvin. wherein alſo *Cyril*, *Procopius*, and *Theodoret* agree, rather then to *Calvin*, underſtanding it as a prophecy of their returning from *Babylon*, wherein nothing ſhould hinder them, a way whereunto was made, when *Cyrus* their deliverer had done that exploit about *Euphrates*, becauſe the ſubduing of *Babylon* was the tranſlating of the Monarchy to him, who ſo greatly favoured them. The meaning then is nothing elſe, but that as *Iſrael* going out of *Egypt* towards *Canaan*, went through the red ſea miraculouſly divided, which would otherwiſe have been an inſuperable impediment unto them, and when they came nearer to the promiſed land, the greateſt rivers could be no hinderance to them, but *Iordan* was likewiſe divided, that they might paſſe through: ſo in the daies of the Goſpel God would by his almighty power make a way for his ſervants, to go by waies that might ſeem moſt impaſſable, to preach it in *Egypt* and other parts of the world, that being named in ſtead of more, becauſe it might ſeem hardeſt, as the ſtate of it then ſtood, to be entred by any of Gods people, to work ſo famous a work there, both by reaſon of their moſt notorious ſuperſtition and great power. But their power was broken even a little before by *Auguſtus Caſar*, who entred by *Peluſium* in the midſt of mory and fen grounds, ſeeming therefore inacceſſible, but at that time, as if it had been done purpoſely, dried extrordinarily. Whereas the Jews ground upon this place their expectation of the Meſſiah yet to come, when ſeas and rivers ſhall again be dried up according to the letter, that they may again paſſe home to their own countrey under his conduct, as before they went through the red ſea under the conduct of *Moſes*, it is ridiculous, and it will not hold for their being brought thus to their own land, when they ſhall be converted to the faith, as ſome coming too near the Jews have lately taught. That which is added here is but further to declare the ſame thing which was before ſaid. Thus there ſhall be a path as it were paved with ſtone, for ſo the word ſignifyeth, for the reſidue of *Iſrael* out of *Aſhur*, that is, a plain way all impediments being removed, as when they came long before out of *Egypt*. Verſ.16. And whereas *ver.* 11. both the reſidue in *Aſhur* were ſpoken of, and in other countreys; here they only in *Aſhur* are mentioned, ſaith *Muſculus*, who were carried away by *Salmanaſar*, and that furtheſt of all other, and to remain longer then thoſe, that were carried to *Babylon*, leſt they ſhould deſpair of any return, for even of the ten tribes many as well as of *Judah* returned to the Lord at the preaching of the Goſpel, and more ſhall return before the end of the world. *Muſcul.* Rom.11.

CHAP. XII.

AFter deliverance from ſin and death by Chriſt Jeſus here it is ſhewed, how joyful the Church ſhould be for this, and break out into ſinging to the praiſe of God, as *Moſes* and the Iſraelites did, *Exod.* 15. when they were brought out of *Egypt*, and through the red ſea. Verſ.1. *I will confeſſe that thou haſt been angry with me, thy wrath hath been turned away*, &c. Such as God is angry with and judgeth for a time, ſhall have the more cauſe afterwards to praiſe God in remembrance of that which they have juſtly ſuffered; if they be his people: for his anger is but for a time, and then comes the comfort of his mercy for ever. Note. And the confeſſion is in the ſingular number, to ſhew that all the people of God are as one in their ſufferings, and being delivered, God proceeds with them alike, firſt putting them to grievous ſufferings, and then comforting them, and they are as one in being like affected to one another, and towards God in praiſing him.

Verſ.2. *Behold God is my ſalvation, I will truſt and not be afraid*, that is, ſaith *Jerom*, my *Jeſus, and made my ſalvation*, that is, by becoming man, againſt thoſe hereticks, Hieronym. who will have nothing ſaid to be made, but what was not before, hereupon inferring that Jeſus was not God and man, but man only: for the Church here firſt extols him as God, and then ſaith, he was made. Calvin. And *Calvin* referres this alſo eſpecially to Jeſus, and *Marlorat*, bringing in that of old *Simeon*, *Mine eyes have ſeen thy ſalvation.*

Verſ.3. *Ye ſhall draw waters with joy out of the fountains of our Saviour.* By waters here the comfortable doctrine of Chriſt and the ſpirit of grace are to be underſtood, which refreſh more then any other waters, and as living waters of the beſt ſprings, never fail. Hereof therefore he ſaith, Joh.4. *I would have given thee water of life, and whoſo drinks of it ſhall never thirſt*, &c. And again, *If any man thirſteth, let him come and drink of the water of life freely.* Joh.7.37. *Calvin* hereby underſtands doctrines, Calvin. and conſolations, to partake of which a man comes with joy, when chearfully and with an earneſt deſire, as the thirſty hart to the rivers of water. *Muſculus* the comforts of the holy Ghoſt, which are to the troubled ſoul as waters to the moſt dry and thirſty, exceeding refreſhing.

Verſ.4. *And in that day ye ſhall ſay, Sing unto the Lord*, &c. Hereby he ſheweth that the praiſe of God ſhall be extraordinarily ſounded forth not only in *Judea*, but alſo in all parts of the world, implying the converſion of all nations, and the ſame is further ſet forth, *ver.*5. and *ver.*6. Verſ.5. the inhabitant of *Zion* is ſtirred up to praiſe God, becauſe *great in the midſt of thee is the holy One of Iſrael*, Verſ.6. that is, being known before only in the ſtreight bounds of *Judea*, now the whole earth is filled

led with the knowledge of him, he being thus made as it were moſt great by ſo inlarging his dominion by the propagation of the Goſpel.

CHAP. XIII.

AFter the prophecy touching Chriſt began, *Cha.*7. and ending, *Cha.* 12. Here follows ten particular viſions of judgements to come upon divers countreys, *Hieronym.* which were then moſt infeſt enemies to the people of God, as *Jerom* diſtinguiſheth them, 1. *Babylon*, chap.13,14. 2. *Paleſtine*, chap.14.28. 3. *Moab*, cha.15. 4. *Damaſcus*, chap. 17, 18. 5. *Egypt*, chap. 19, 20. 6. *The Deſert of the Sea*, chap.21. 7. *Idumea*, verſ. 11,12. 8. *Arabia*, verſ. 13. 9. *The valley of viſion*, *Junius.* chap.22. 10. *Tyrus*, chap.23. *Junius* makes *chap.* 13, 14. to cohere with the 5. and 6. thus: there judgement is threatned by people of a far countrey, which could not but be underſtood of the Caldees or Babylonians. Now prophecies touching Chriſt and his kingdom coming between, *chap.* 7, 8, 9, 11, 12. here for the comfort of Gods people by theſe enemies oppreſſed, the deſtruction of *Babylon* is threatned, *Chap.*13. and joy and a ſong of praiſe and thankſgiving for it promiſed, *chap.* 14. But it is to be noted that both *chap.* 7. 8. 9. and 10. contain as manifeſt prophecies of judgements againſt *Iſrael* and *Judah*, both by Aſſyrians and Caldeans, as the 5. and 6. and therefore the preſent prophecy relates alike to them all. And the Lord having begun by his prophet to threaten *Babylon*, proceeds in the ſame kinde of argument, till he hath run through all neighbour-countreys with the like threatnings, and the wicked in *Jeruſalem* alſo to the end of *Chap.*23. But whereas *Jerom* makes *Egypt* the 5. and ſo but 10. in all, *Junius* makes *Ethiopia* the 5. *Egypt* the 6. But to return to *Babylon* in particular.

Verſ. 1. *Hieronym.* *The Burthen of Babylon*, &c. the Septuagint improperly *the viſion*, ſaith *Jerom*, becauſe when heavy and ſad things only are foretold, the prophecy touching them is commonly called a *burthen*. Now *Babylon* here threatned was the Metropolis of the Caldees, as *Nineveh* of the Aſſyrians, the Kings whereof *Phul*, *Tiglath Pileſar*, *Salmanaſar*, and *Sennacherib*, reigned as Monarchs of the world before, and deſtroyed the kingdom of *Iſrael*, but their City *Nineveh* was deſtroied likewiſe, and their Empire, by the King of *Babylon*, and now the city of *Babylon* is threatned with deſtruction by the Medes and Perſians, when they had firſt under *Nebuchadnezzar* deſtroied *Jeruſalem* and the kingdom of *Judah*, in the 11 year of *Zedekiah*. Now the Lord foretels by his Prophets heavy things to come for grievous ſins, that all may know that they come from the Lord, and *Calv.* not by chance, and cals them burthens, yet *Jer.* 23.36. he reproves the people for calling prophecies burthen, as who did hereby ſeek to render them odious, and conſequently all propheſying, becauſe for the moſt parts by reaſon of ſin abounding propheſying was a terrible threatning againſt the wicked, ſuch as the far greater part alwaies were, yet forſomuch as they tended to move to repentance, and ſo to prevent thoſe judgements, they ought willingly to have heard them.

Verſ. 2. *Junius.* *Hieronym.* *Lift up a ſign upon the high mountain*, &c. Junius, *ſuper montem eminentem*, Jerom, *ſuper montem caliginoſum*, a dark mountain according to the moſt proper ſignification of the word נִשְׁפֶּה here uſed, for it ſignifyeth the twilight, and *Babylon* is ſo called for the judgements to come upon her, which ſhould make her as obſcure, as now ſhe was for her power and wealth glorious. This was not, *Oecolamp.* ſaith *Oecolampadius*, the Babylon that now is, but that which was firſt built by Queen *Semiramis*, of the greatneſſe whereof ſee in my Expoſition upon *Ezra*, which was deſtroied by the Medes and Perſians, lying ever ſince in obſcurity, and re-built no more. But ſeeing *Babylon* ſtood in a plain, why doth he call it a mountain? *Calvin.* *Calvin* anſwers well, becauſe it was like a mountain in power, and a ſtate which might be thought unmoveable as a mountain. By bidding to lift up a ſign, he means a ſtandard, as is uſed for the gathering together of ſouldiers, for the deſtruction of *Babylon*, ſo chap. 5.26. and who were they that ſhould do it but the

Medes and *Perſians*, as is ſhewed plainly *verſ.*17. In that the Prophet therefore who had no power over them to call them together, ſaith thus, we muſt look to God, in whoſe name he doth it, at whoſe command all hoſts are. And he ſpeaks as if it were now in doing for the more aſſurance to the faithfull, and for their comfort againſt their ſufferings by the Caldees, which ſhould be before. *Muſcul.* *Enter the gates of the munificent*; That is, of the *Babyloniſh* Princes, who were many inhabiting there, for ſo our Lord ſaith, That they who rule amongſt the Gentiles are called Benefactours, as having abundance of wealth, wherewith they might well be ſo. And this implieth, that they were of great might, yet even their gates theſe enemies ſhould enter and prevail, notwithſtanding all their great power and glory. For the title given to *Babylon*, *A dark mountain*; there may be other reaſons alſo given, as that the high buildings and many Towers made it ſeem like a Mountain, though it ſtood upon a Plain, and by reaſon of Fens about it, from whence fogs aroſe, it was dark. But ſpecially for an admirable Garden, the ground whereof was raiſed ſo high, that it darkned the City. Of this *Joſephus* ſaith, *Nebuchadnezzar* hung heaps of ſtones upon iron-arches like Mountains, being above ſet with many kindes of trees for his wives ſake, who was a *Mede*, that ſhe might behold ſome reſemblance of her own Countrey therein. *Joſeph. Antiq. l.*10.*c.*13.

Verſ.3. *Hieronym.* *I have commanded my ſanctified ones*, &c. The *Septuagint*, ſaith *Jerom*, have it, Princes and Giants. *Euſebius*, Angelical Powers, becauſe they thought it ſtrange, that the Heathen *Medes* ſhould be called ſanctified ones, but why not as well as *Nebuchadnezzar* his ſervant, and done by *Jeremy*. *Calvin* renders it, My prepared ones, as the word קדש ſometime ſignifieth; the *Syriack*, my ſanctification. It is nothing abſurd to call the men whom God ſet apart to this holy warre, to puniſh a wicked people, his ſanctified ones; and *Cyrus* the chief of them ſeemed to have ſome ſanctifying grace in him, by whom haply more of his Army were drawn to worſhip and acknowledge the true God. And he calleth the ſame *his valiant ones* rejoycing in his glory, becauſe their ſtrength, whereby they gat them ſuch glory by ſubduing *Babylon*, was the ſtrength of the Allmighty, and not their own.

Verſ.4. *Hieron.* *A voice of a multitude in the Mountains*, &c. *The Lord commanded to deſtroy the whole earth.* Here he ſheweth, That the *Perſian* Army ſhould conſiſt of very many of divers Nations; But by the whole earth he meaneth nothing elſe, but the *Babylonian* Countrey, according to the Scripture phraſe, whereby any Countrey is commonly ſo ſpoken of. So *Jerom*. *Calvin.* *Calvin* addeth, That the *Babylonian* Dominion is ſo ſingularly called for the amplitude thereof. And the voice is ſaid to be on the mountains, ſaith *Muſculus*, becauſe the *Medes* Countrey was mountainous. *Muſculus.*

Verſ.6. *Howl, becauſe the day of the Lord is at hand*, &c: Here and *ver.*7,8. the *Babylonians* miſery is further deſcribed, by ſhewing, how they ſhould lament and be ſtricken with ſorrow, which ſhould appear in their faces, for which, he ſaith, *Their faces are the faces of flames*, alluding, as *Muſculus* hath it, to the face of a Smith at dark night, when he ſtands blowing his fire, for his face appears, as if it had no bloud in it, moſt wan and pale.

Verſ.9. *Behold the cruel day of the Lord ſhall come, and indignation*, &c. From the people that ſhould ſuffer, now the Prophet turns to another rhetorical way of aggravating the calamity of that time, as if then they ſhould have no comfort of the light, but all horrour through darkneſſe, in this and *verſ.*10. And he cals it a cruel day, ſaith *Jerom*, becauſe execution ſhould then be done upon on the cruel, who ſhould think it cruelty, as the thief who is lead to hanging, thinks the Judge cruel that condemned him. *Hieron.*

Verſ.10. *The Stars and Sun ſhall not give their light*, &c. This is ſpoken hyperbolically, the meaning being nothing elſe, but that the light of theſe heavenly bodies ſhould be nothing to them for their anguiſh and ſorrow, accounting the light from heaven, which commonly is comfortable to the inhabitants of the earth, no light or comfort to them, becauſe in their minds there was no light of comfort, *Calvin.* fort, but darkneſs of ſorrow. For, as *Calvin* hath it, by the Sun God ſhews his comfortable face unto us, when it ſhineth upon the earth to make it fructifie, for which it is ſaid, *He makes his Sun to ſhine upon the good and bad.* The Prophet therefore in ſaying, *The Sun ſhall be darkned,* &c. means, that when the *Babylonians* ſhall ſuffer this judgement by the *Medes,* they ſhall have no comfort from God to eaſe their grief, but if they look up to Heaven, more ſorrow added to their ſorrow, there being not one ſpark of heavenly light appearing to them, ſet forth by the ſtars alſo loſing their light. For ſtars, as *Jerom* ſaith, the *Septuagint* have *Orion,* and the Hebrew, who was his maſter, *Arcturus*, looking at the word *Cheſile*. But where he found that word, I know not, *Hebr.* it being *Cocabai*, Stars.

Verſ.11. *Hieron.* *And I will viſit upon the world their iniquity*, &c. Some, ſaith *Ierom,* think that the general deſtruction of the world is here propheſied of, but by the world he underſtands the Kingdom of *Babylon,* which for the amplitude thereof, being the greateſt part of the world then known is thus termed, and the rather to ſhew, that if all the world agreed together to ſinne, God can as *Calvin.* eaſily deſtroy them, as he did once the old world, that none may be hardened in ſin, although it may be moſt common, and millions fear not to commit it. Whereas he further addeth, *And upon the wicked their ſins*; Hereby the greater and prouder ones are ſet forth, who ſin by pride and tyranny, as the next words do ſhew, *And I will caſt down the iniquity of the proud, and haughtineſſe of tyrants.* And then by the world before threatned, underſtand the common people in all places; ſo *Calvin.*

Verſ.12. *Hieron.* *And a man ſhall be more precious then gold*,&c. Hereby the general deſtruction of the *Babylonians* is intimated, there ſhould be ſo few left alive, that a man ſhould be a rare ſight there, where formerly they abounded ſo, that *Babylon* alone ſeemed to be a little world, for that which is rare is ſaid to be precious, as in the days of *Eli,* the word of God is ſaid to be precious, that is, rare. Note here that the word man is twice uſed, the firſt being *Hebr.* אֱנוֹשׁ the ſecond אָדָם, betwixt which if we will diſtinguiſh, the firſt ſets forth the common ſort of men, the ſecond men of more eminency. But how was this verified, whenas at the deſtruction of *Babylon* by the *Medes,* the greateſt part were ſpared, as the Hiſtory ſheweth, and the City ſtood full of ſtately buildings and inhabitants after *Occolamp.* this, till the time of *Alexander* the Great? *Oecolampadius* anſwers, that it is meant here, that the deſtruction ſhould then begin, but in proceſs of time be perfected, and not brought to ſuch deſolation upon the ſudden. For ſo the event anſwers the Hiſtory, after the deſtruction of the *Babyloniſh* by the *Medes* and *Perſians* begun, *Cheſiphon* a goodly City was built not far off, that by this means *Babylon* might be left, and after this in *Seleucus* his time *Seleucia* another fair City, after which that *Babylon* came to utter ruine.

Verſ.13. *Muſcul.* *Hieronym.* *And I will ſhake the heaven and the earth.* Some, ſaith *Muſculus*, underſtand this properly, as if it ſhould then thunder and be a great earthquake, but it is better to take it figuratively, as *ver.*10. So likewiſe *Ierom.*

Verſ.14. *And it ſhall be as a young Doe, and a ſheep.* That is, ſo fearfull ſhall the *Babylonians* be, as theſe creatures before the Lion or the Wolf having ſhepherd or keeper, when the *Medes* ſhall break into their City, as they did, in the night, they being for the moſt part drunken, and becauſe of the great ſtrength of their wals, nothing ſuſpecting the irruption of enemies.

Verſ.15.16. The Prophet proceeds to aggravate their miſery, for none ſhall be ſpared from the ſword of the men, that they can come by, or of the children from being daſht againſt the ſtones; ſee a like paſſage, *Pſal.*137.

Verſ.17. 18. 19. He ſhews by whom all this ſhall be done, *viz.* the *Medes*; and if any ſhall think by their wealth to ranſom themſelves, that they may be ſpared, or their children, they ſhall be deceived, becauſe gold or ſilver ſhall not by them be regarded. So *Babylon* the glory of Kingdoms ſhall be overthrown as *Sodom*, Chap.1. he ſaith, *If the Lord had not left us a remnant, we had been as Sodom.* The deſtruction of *Sodom* was the greateſt and moſt ſtupendious, that ever we read of, being with fire from the Lord from Heaven, and all both edifices and people being burnt to aſhes, and ſo remaining to this day. But in comparing *Babels* deſtruction to this, he means not, that it ſhall likewiſe be conſumed with fire from Heaven, or burnt down at all: for the event ſhewed the contrary, as was touched before. But that as *Sodom* was manifeſtly deſtroyed by Gods hand, ſo all ſhall acknowledge that *Babel* was, becauſe otherwiſe no adverſe power could have done it, not only for its own ſtrength, but the mighty Kingdoms unto it belonging, which were two and twenty, and as *Sodom* deſtroyed was never re-built again, no more ſhould *Babel.* Laſtly, not one of *Sodom* eſcaped deſtruction (whereas *Ieruſalem* being deſtroyed a remnant eſcaped) no more ſhould any of *Babel,* not one being ſince the utter ruine thereof left to dwell there. For this is the difference, which God puts betwixt the wicked world and his Church, they all periſh into one; but the Church, though moſt periſh, yet ſome are ſaved in all places everlaſtingly; and here the hotteſt perſecutions have not been able to prevail ſo far, as to deſtroy all Chriſtians, as neither the tyranny of wicked Kings of old to deſtroy all the Jews.

Oecolamp.

Verſ.20.

To ſhew the greatneſs of *Babels* deſolation after the utter ruining of it, he ſaith, That it ſhall not be inhabited any more from generation to generation, no not ſo much as by an *Arabian* pitching his Tent there, or a ſhepherd, it being altogether poſſeſſed by wilde beaſts and terrible ſpectraes, fraying all men away from thence for ever. To ſhew the accompliſhment of this Prophecie, *Jerom* ſaith, that a certain Frier an Elamite told him, that within all the ground incloſed by thoſe huge wals of *Babylon,* inhabited none but wilde beaſts, to hunt which the King oft reſorted thither. For the *Arabian* here named, they were a kinde of people thus called, who applied themſelves to nothing elſe, but to keep cattel, living in Tents, and removing from time to time to other places, as they fed up the ground where they came. In ſaying therefore, that an *Arabian* ſhould not pitch his Tent there, he meaneth, That there ſhould be ſuch a deſolation as was not of any Countrey, but only of *Sodom.* *Calvin* ſaith, That by the *Arabians* thoſe of *Arabia deſerta* are to be underſtood, who leaving their Countrey, becauſe it is barren, wandered about and pitcht their Tents whereſoever they could finde paſture; but to *Babylon* the Prophet ſheweth, that they ſhould not come after the deſtruction thereof, either becauſe of the great ſlaughters of men made there, which terrified them from coming, or becauſe of the curſe of God upon the ground, making it barren ever after. But the words following *ver.*21,22. ſhew another cauſe, *viz.* the terrible things appearing there, as *Zijm and Jim, Dragons and Devils, and Obim.* By *Zijm,* ſome underſtand all ſorts of terrible wilde berſts, by *Obim* Apes with tails, or Wolves, Foxes and ſuch like; by *Benoth Jagnanah,* young Oſtriches; by *Segnarim,* ſome Satyrs, ſome Devils appearing in ſuch ſhapes. *Jim* are by ſome rendred Owls, by ſome Cats; but the word from which it cometh, ſignifieth to terrifie. The *Septuagint* render *Obim,* clamours and ſounds; the Hebrews themſelves, ſaith *Calvin,* are uncertain how to expound theſe words, onely all agree, That devils who delight in deſert places ſhall haunt *Babylon* thus brought to deſolation, ſo that men ſhall not dare to come and abide any more there. *Jerom* applieth this to ſpiritual *Babylon,* propheſied of in the *Revelation,* which ſhall likewiſe, after ſhe hath long flouriſhed, come alſo to ruine and deſolation. But he ſheweth not, which City now extant this is, but others long ago have not doubted, but that it is *Rome,* whoſe fatal time is yet to come. *Munſter* in his Coſmography ſpeaks of two *Babylons* more beſides this, which was the ſeat of the Caldees Empire, *viz. Seleucia,* afterwards called *Babylon,* three hundred and twenty furlongs from this; and another in *Egypt,* called alſo *Cair,* being a moſt mighty and populous City.

Hieronym.

Calvin.

CHAP.

CHAP. XIIII.

Verſ.1. *For the Lord will have mercy upon Jacob, and chooſe Iſrael,* &c. How this was fulfilled after *Babylon* ſubdued and *Belſhazzar* the King ſlain, appears in *Ezra, Cyrus* before appointed by God by name, *Iſa.* 44. who together with *Darius* ſubdued it, when the whole Empire fell to him by the death of *Darius,* as it did within one year, gave leave to the Jews to return and build the Temple, reſtoring the precious veſſels thereof, and out of his Kingly munificence,
Verſ.2. adding divers other gifts for the furthering of this work. But whereas *verſ.* 2. it is ſaid, That they ſhould rule over their oppreſſours, and have of them for
Hieron. ſervants and maids, *Ierom* doubteth how it was fulfilled, unleſſe by a Synecdoche, the part being put for the whole, ſuch of their enemies only be underſtood, as they converted in the time of their Captivity, who voluntarily ſubmitted themſelves unto them for their Religions ſake. But ſpecially he thinks this to have been fulfilled under *Ahaſhueroſh,* when many of their Heathen enemies turned Jews for fear of them, and by the power given them, they deſtroyed ſo many in all the Kings Provinces in the two dayes of *Purim:* ſee *Heſter.*

Calvin. *Calvin* ſaith, This was not fulfilled in their return from the Captivity of *Babylon,* but meanly, and therefore it is to be referred to the time of the Goſpel, when the Apoſtles went out ſubduing Countreys and Nations, and amongſt them the Aſſyrians and Caldees, who had formerly been oppreſſours of their Nation. Whereas he ſaith, they ſhall rule over them, this, ſaith
Muſcul. *Muſculus,* is not properly to be underſtood, as being diſclaimed 1 *Pet.* 5. 1. but becauſe the Gentiles converted ſhould ſubmit themſelves to their precepts, even as they over whom maſters rule to do what they command. And becauſe this was never ſo fulfilled, as under the Goſpel, but the Jews enemies round about
Saſbont. oppoſed them in godly attempts, *Adam Saſbont* alſo ſtands for a ſpiritual ſubjection, as hath been ſaid before. I take it, as fulfilled in part after their return, though not ſo remarkably at the firſt, yet afterwards when the Jews were ſo victorious under *Mattathias* and his ſons, and their high-Prieſts ſucceſſively reigned in ſo great glory, and their friendſhip was affected by forreign Nations, as appears more at large in my Hiſtory at the end of *Eſther:* But more fully under the Goſpel, becauſe it is not unuſual with the Prophet to mix in his Prophecies things ſpiritual with temporal, as being indeed the chief wherein all true comfort lieth.

Verſ.3. From hence to the end of the 20th verſe, is ſhewed, what exulting there ſhould be over *Babylon* thus brought down, and deſtroyed together with the King thereof.

Verſ.8. *Even the Firre-trees, and the Cedars of Libanus rejoyced over thee. Ierom* by
Hieron. theſe underſtands other Princes, and mighty men upon earth, who could not eſcape the King of *Babylons* power, but were cut down by him, as the mighty trees of the Foreſt, but now they are brought in as rejoycing at his ruine, there being none now to hinder other Kings of earth from reigning in quiet, which
Calvin. they could not do whilſt he lived. *Calvin* and *Muſculus* better. Here by a *Proſopopeia* the inſenſible trees are brought in, ſpeaking in way of rejoycing for the overthrow of the King of *Babylon,* which though they grew in *Libanus* afar off from him, yet they could not ſtand, but were cut down in abundance when that tyrant pleaſed. For the Prophet proceeds by degrees in ſhewing the common joy in all places for the King of *Babels* ruine, firſt beginning with the Jews, then bringing in the trees in their Land; and laſtly, the Princes of all Lands rejoycing *verſ.* 9,10. Neither is it unuſual in holy Scripture to aſcribe to trees and inanimate things, affections and language before God, the more emphatically to ſet forth the thing ſpoken of, that men might be the more moved hereby.

Verſ.9. *Hell beneath was moved for thee, and ſtirred up her dead to meet thee coming,* *even all the Captains of the earth*, &c. This is alſo ſpoken for the greater emphaſis, as if the Kings of the world ſlain formerly by the *Babylonian*, and in Hieron. hell, had ſome joy to ſee him to be brought down thither by the ſword of another, as they had been by his ſword, to ſhew, that his fall ſhould be more Calvin. terrible then any of theirs, and derided both by the living and dead, who are brought in ironically riſing from their places for reverence to receive him coming thither, as ſometimes *Diogenes* is brought by *Lucian* deriding *Alexander* Luther. the Great. The word שאול rendred hell, ſetteth forth the grave, as appears Verſ.11. *ver.*11. in that he ſaith, that worms ſhall be under him and cover him, and ſo it is commonly taken in other places.

How art thou fallen from heaven (O Lucifer) ſon of the morning, &c. The Verſ.12. word rendred *Lucifer*, ſignifieth alſo *ulula*, hereby *Nebuchadnezzar* the proud Hieronym. King of *Babylon* is meant, who thought no God to be above him, and therefore when he is brought down, his fall is ſpoken of, as being from Heaven, where he exalted his Throne above the ſtars of God, that is, above his choſen people. *And I will ſit in the Mount of the teſtimony in the ſides of the North*, Pſal.48.2. that is, rule over the Temple of God, and the Mount *Zion*, where it ſtood in the ſides of the North, as it is alſo elſwhere deſcribed; ſo *Jerom*. This, ſaith Calvin. *Calvin*, hath been fooliſhly expounded by ſome of the Prince of devils, for neither is he ever called in any other place of Scripture *Lucifer*; nor can this be drawn to any, but the King of *Babylon*, of whom all things here are ſpoken, and he is ſet forth by *Lucifer* the bright morning ſtar, ſaith *Muſculus*, becauſe he ſometime ſhined in as great glory upon earth, as that ſtar in Heaven, and thought himſelf as fixedly ſet in that high dignity. And he is ſaid to have caſt lots upon the Nations, becauſe he accounted himſelf Lord of all, and ſo one that had power to divide the Nations ſubdued by him amongſt his people by lot, as the Lord anciently divided the Land of *Canaan* amongſt his people of *Iſrael*. The expoſition underſtanding the Prince of devils by *Lucifer*, which *Calvin* rejects, is *Origens*, and herein *Euſebius*, *Ambroſe*, *Athanaſius*, and ſome other Ancients held with him; ſome underſtand Antichriſt, as *Cyprian*. But becauſe the whole Prophecie is of the proud King of *Babylon*, it Cyprian. cannot ſo well be drawn to any other, then *Nebuchadnezzar*, who was for his Epiſt. 55. pride driven from amongſt men to live with the beaſts, having before this cauſed his image made of gold to be worſhipped; and *Belſhazzar* the laſt King of *Babylon*, who was deſtroyed by the *Medes* and *Perſians*, after that he had reigned a while as his true ſucceſſour in worldly pomp and pride, and contempt of the true God, in token whereof he with his Princes and Concubines ſat drinking in the precious veſſels of the Lords houſe the ſame night that *Babylon* was taken. And this is the pride of every wicked King, he thinks himſelf above the condition of man, and is lifted up in his heart accordingly, if he proſpereth and prevaileth to bring under all Nations againſt whom he warreth; and he thinks, that as God he hath power in his own hands to eſtabliſh his throne, that it ſhall alwayes ſo flouriſh. But he doth hereby ſhew his pride and folly to be intollerable; and herein Antichriſt is ſet forth to be like unto this King, 2 *Theſ*.2.11.

I will aſcend above the height of the clouds, and will be like the moſt High. It is Verſ.14. not to be thought, ſaith *Calvin*, that any mortal could have ſuch a thought, for Calvin. there is ſome light in every one by nature, whereby he knoweth, that there is a God, and is affected with reverence towards him: but this Kings extreme pride is hereby ſet forth to be ſuch, as if he had thus ſpoken, to render him odious, and to make all Princes in their greateſt proſperity to take heed that they be not lifted up, but give all glory to God only. And eſpecially let them take heed how they inſult over Gods people; or machinate any thing againſt his true Religion and Church: for this is taken as doing againſt God himſelf, and this was *Nebuchadnezzars* caſe, who burnt the houſe of God, and took and carried away the ſpoils thereof; and when *Sennacherib* railed againſt Gods people, *Chap*.38. the Lord ſaith, *I know thy fury and rage againſt me*.

Verſ.15.

But thou art drawn down to the grave, to the ſides of the pit. He had ſaid *verſ.* 13. *I will place my Throne in the Mount of the Teſtimony, and ſit in the ſides of the North*; That is, in Mount *Zion*, a moſt conſpicuous place, where ſtood the Temple, the glory of the whole earth. But here by an elegant Antitheſis to put him to the more ſhame, he threatneth, that he ſhould be drawn down, and be placed in the ſides of the infernal pit, that is, have the moſt baſe room therein, as the vileſt of all others have in burying large place, ſuch as be better accounted of having a better.

Verſ.17. *Hieron.* *Vatabl.*

And opened not the houſe to his bound. Jerom, *Opened not the priſon*] That they might have the comfort of the light, but keeping them in darkneſſe to aggravate their miſery, ſo great was his cruelty. *Vatablus.* He would not open the priſon doors to let any out, whom he had taken in warre, and bound in priſon, but kept them all perpetually in bands; or would never releaſe them, that the doors of their own houſes might be opened to them, contrary to the manner of all Conquerours, that have any humanity in them, for they at length releaſe their priſoners to win their hearts to love them; but this tyrant cared not for being loved, but feared altogether by all whom he had brought under.

Verſ.19. *Hieron.* *Vatablus.* *Calvin.*

To ſhew the judgement of God yet further upon the King of *Babylon*, he compares his end with the end of other Kings, *Verſ.*18,19. They had each one an honourable burial when they died in their own Sepulchres, *But thou* (ſaith the Prophet) *ſhalt be caſt out of thy Sepulchre, as a deteſtable branch.* The Hebrews, ſaith *Jerom*, to explain this, tell this tale, that *Evil-merodach* the ſon of *Nebuchadnezzar* having reigned ſeven years, whilſt he lived amongſt the beaſts of the field, and then being upon his return put in priſon whilſt he lived after that, could not after his deceaſe prevail with the Princes of the Empire to be accepted for King, till that he had cauſed his fathers dead body to be taken up out of the Sepulchre, drawing it forth with a rope and an hook, becauſe they feared, that he might as well come again to reign after that he had been dead a certain time, or reported ſo to be, as he came after ſeven years departure formerly, when they thought that he had been dead. Others, ſaith he, expound it thus, Other Kings have ſome reſt after death, but thou ſhalt have none, as being preſt with the bloud of all. *Symmachus* renders it thus, *With thoſe that are ſlain in warre thou ſhalt deſerve to have fellowſhip of burial.* Theſe words, *As the garment of the ſlain with the ſword, going down to the pit, as a carkaſſe troden under foot*, Hebr. *To the ſtones of the pit*; that is, ſaith *Vatablus*, paved with ſtones; or rather, becauſe it is a reproach, the pit, at the bottom whereof ſtones lie, or are caſt in upon the dead carkaſſe, as upon *Abſoloms* when he was ſlain, 2 *Sam.*18.17. This is ſpoken, ſaith *Calvin*, according to the manner of the uſage of their bodies, that are ſlain in the warre: for they are trodden under foot as contemptible to their enemies, and after a while ſome making a pit, drag them in their garments defiled with their bloud, and tumble them into it, leaſt lying above ground they ſhould cauſe an intolerable ſtink.

Toſtatus. 2 Reg.

Abulenſis makes mention of that of the Hebrews touching *Nebuchadnezzars* body taken up by *Evilmerodach*, ſaying, That it was by the counſel of *Jeconiah*, whom he therefore advanced, and that to the end they might be ſure he ſhould never live any more to come and reign again, he cut his body into three hundred pieces, & gave them to three hundred Vulturs to be devoured. But this ſounds like a fiction, therefore leaving it to the Authors thereof, occaſioned by the Prophets ſaying, *But thou art caſt out of thy grave* or *ſepulchre*; as if this muſt neceſſarily be underſtood of one taken up again after burial, whereas it may well be underſtood of one neglected, and not buried with any ſolemnity to honour him, but uſed as the common ſort of ſouldiers falling by the ſword, as hath been already ſaid, and as the compariſon in further amplifying this is here made. For the words properly ſignifie, *Thou wert ſent from thy grave*, and ſo moſt probably was *Belſhazzar* a branch of *Nebuchadnezzars* ſtock, when he was amongſt others ſlain at the taking of *Babylon*, for who, can we conceive, would then regard him, to beſtow upon him a funeral after the manner of Kings? But as here followeth, rather abuſe him as a deteſtable branch, which growing at the root of a Tree, the husbandman uſeth to cut off, and caſt away with indignation, becauſe it ſucks away the ſap and fatneſs of the Tree, if it be ſuffered. And that it is not meant that he or *Nebuchadnezzar* ſhould be drawn out of the grave, as the Fable ſaith, the laſt words evince, *As the garments of the ſlain going into the pit, after the manner of an under foot trodden carkaſſe.* For if he went into the pit, how was he brought out of the ſepulchre, and cut in pieces, and given to Vulturs? Wherefore he was firſt in ſtead of being honourably buried, trodden under mens and horſes feet together with other ſlain at the ſame time, and then with them contemptuouſly tumbled into one common pit together.

If it be demanded, Why this is ſpoken of, as a great judgement, when as many good ſervants of God are likewiſe uſed at their death, as is complained, *Pſ.* 79.2? Or what is there in a burial, that it ſhould be made ſo much account of? *Calvin* anſwers, That in all Nations, and not amongſt the people of God only, great account is made of burying their dead with ſolemnity; and to be caſt out like a beaſt to rot as dung upon the earth, a diſhonour; the light of nature teaching this, and ſo a difference betwixt men dying and beaſts, becauſe the one riſeth again, but not the other. And amongſt Gods people many rites were uſed about burying the dead under the Old Teſtament to figure this out, when the doctrine of the Reſurrection was not ſo manifeſtly known. But under the New Teſtament it is ſuperſtition to uſe many, ſith it is now known and manifeſted by the reſurrection of Chriſt, and believed by all. And if any true Chriſtian through the rage of tyrants be caſt out and left unburied, it is no curſe or ignominy to him any more then the croſſe to Chriſt Jeſus; yea it is a glory, there being the ſame reaſon of the head and of the members. But if any be left unburied, upon whom the ſigns of Gods wrath are, as it is with the wicked; this is a curſe, and to be taken as the earth refuſing to receive them and cover them up till the time of the reſurrection, as moſt unworthy, being after death neglected as beaſts, as in their lives they have been like them in ſenſuality. *Calvin.*

Verſ.20. *Hieronym.* *Becauſe thou haſt waſted thy Land, and ſlain thy people*, &c. The *Septuagint* ſaith *Jerom*, reade it, *My Land, and my people*, but *Hebr.* it is, *Thy Land*, which makes the underſtanding more hard. But he reſolves it, either as meaning the deſtruction by his pride and cruelty brought upon his own Kingdom and people, or of the Lands made his by conqueſt, the people whereof he cruelly deſtroyed. I prefer the former, for ſo it beſt agreeth with the Prophecie of *Babylons* ruine for ever before-going, which had it not been for the pride and other vices of the Kings thereof, might ſtill have continued. And as *Muſculus* hath it, we may conceive his cruelty even to his own people herein taxed, whom he ſore oppreſſed, and moſt probably in his rage tyrannically waſted. *Muſculus.*

Verſ.21. *Prepare ſlaughter for his ſons in the iniquity of their fathers*, &c. According to this Prophecie it came to paſſe, for *Belſhazzar* being ſlain, none of that race ever roſe up again to royal dignity, ſet forth in the next words, *To poſſeſſe the earth, and fill the world with Cities.* Jerom, *The world of Cities*, or *the face of the world*; *Cities*, for it is *Hebr.* and neither *with*, nor *of*, and then *Cities* are added by appoſition, to ſhew, what he means by the face of the world, becauſe Cities chiefly repreſent the world by reaſon of the multitudes of people in them. But becauſe the word עָרִים here rendred *Cities*, ſignifieth *Adverſaries*, there is another reading of the ſentence in *Jerom* thus, *They ſhall not riſe up adverſaries, and poſſeſſe the earth, and fill the face of the world*; And this I take to be the beſt. So the *Caldee*, *Septuagint*, and *Cyril* by this word underſtand adverſaries, but only they differ in reading it, *They ſhall not fill the world with adverſaries*; That is, Armies of ſouldiers as the *Babylonian* Kings formerly did. *Calvin* alſo mentions this, yet underſtanding by their filling of *Hieron.* *Calvin.*

the world with adverſaries, their filling it with the wicked, who as thorns and briars are enemies to the earth, and keep it from fruitfulneſs. But he followeth the other, and which hath not yet been ſpoken of, he moveth a Queſtion, How the puniſhing of children for their fathers ſins agreeth with *Ezek.* 18? and anſwereth, That it is not meant of guiltleſs children, but ſuch as be like their fathers in wickedneſs, as all are, except God ſanctifieth them by his grace.

Verſ.22. *For I will riſe up againſt them, ſaith the Lord.* In this and five Verſes more following, the Prophet proceedeth to confirm in the name of the Lord what he had hitherto threatned againſt *Babylon,* becauſe it was ſo large, and ſtrong, and ſtately, and ſumptuous a City, that it might ſeem impoſſible it ſhould be thus ruined. He cals us therefore here to look at it, as Gods act, to whom nothing is impoſſible. *Verſ.*21. He ſpeaks to the *Medes* to do this, becauſe he uſeth what inſtruments he pleaſeth; and even Heathens are ſo ſubject to him, that they cannot but execute whatſoever his Prophets do in his name command. Whereas he threatneth to root out the name of *Babel,* it is meant of any honourable remembrance thereof, and the remnant is alſo named to ſhew the difference that ſhould be betwixt *Babel* and *Judah,* a remnant whereof he promiſed to leave.

Verſ.23. *And I will ſweep it with a broom.* That is, As one that ſweeps an houſe leaves no duſt in any part thereof, ſo God would leave none of the coſtly buildings undemoliſhed there; ſo that it ſhould from a City be turned into a wilderneſs for wilde beaſts to keep in, no ſign of the old inhabitants being left. And to ſhew further the deſolate ſtate thereof, he ſaith, That it ſhall be the habitation of the *ſhell-fiſh,* or *night-owl,* for the word קפּד ſignifieth either, but because theſe words, *Ponds of water,* follow immediately, it is rather to be underſtood of a kinde of fiſh; yet *Junius* will have it meant of a kinde of Eagle, which frequents much watery places. How it might become ponds of water we may eaſily conceive, becauſe the river *Euphrates,* which was wont to run thorow it, being drained otherwayes by *Cyrus,* ſometimes overflowed into the old channel, thus making many ponds; ſo *Calvin,* who alſo ſaith, Whereas the Lord is brought in, ſaying, *I will riſe up,* verſ.22. it is not implied, that he lay idle before, but condeſcending to our capacity, he meaneth, that he would ſhew his power to effect all this againſt *Babylon.*

Junius.

Calvin.

Verſ.24. For further aſſurance he ſwears to do it, that if they would not believe him propheſying in his name, yet for the oath made by the Lord they might certainly believe it.

Verſ.25. *Hieronym.* *To break Aſhur in pieces in my Land,* &c. Here, ſaith *Jerom,* the Prophet gives them a ſign of the deſtruction of *Babylon,* which ſhould not come till long after, leaſt they ſhould ſleight that judgement againſt them, that were not yet their enemies, and take no comfort in it through the fear in which they were for the preſent, of *Sennacherib* the Aſſyrian King. As if he had ſaid, Thus will I do to enemies that ſhall come againſt you hereafter, when they have once puniſht you by deſtroying your City, and carrying you away captive, *viz.* to the *Babylonians;* but that ye may believe this, and be the more comforted by that which the Lord will ſhortly do for you, I further promiſe you in his name, that your preſent enemy, the *Aſſyrian,* by whom ye have and are afraid that ye ſhall ſuffer much, ſhall come and be deſtroyed in your Land, ſo far ſhall he be from doing you the hurt he intends. *Calvin* contrariwiſe by the *Aſſyrian* underſtands the *Caldeans* or *Babylonians,* of whom it hath been hitherto ſpoken. For, ſaith he, the *Aſſyrians* and *Caldees* were all under one King, and therefore he might ſometime have his name from *Aſhur,* and ſometime from *Babylon;* and becauſe he ſpeaks of his yoke and burthen removing from them, whereas the *Aſſyrian* King never had them in ſubjection; and laſtly, becauſe it is not improbable, that the *Aſſyrians* overthrow was before this Prophecie, though it be related after. But theſe reaſons are too ſleighty to prove it. For, 1. the King of *Babylon* is no where ſet forth

Calvin.

forth by the name of the *Aſſyrian*. 2. *Jeruſalem* was burthened by the *Aſſyrian* King in *Ahaz* his time; and *Hezekiah* his ſon is ſaid to have paid a great tribute unto him, 2 *King*.18.14. but he not ſatisfied with it, threatned him notwithſtanding. The *Aſſyrian* King *Sennacherib* came not againſt *Jeruſalem* till *Anno* 14. of *Hezekiah*, and this Prophecy was before the death of *Ahaz*, Iſa.37. as appears, *v*.28. To ſay nothing of his threatning the *Aſſyrians* with periſhing in his land and upon his mountains, whereas the *Babyloniſh* King and his forces were overthrown in *Babylon*. Therefore *Junius* leaving *Calvin*, aſſenteth *Junius.* to this of *Jerom*, ſaying that the overthrow of the *Aſſyrian* Monarchy, which *Adam Sasbout.* ſhould ſhortly be, was given for a ſign of the overthrow of the *Babylonian*.

Verſ.26. *This is the counſel againſt the whole land, and againſt all Nations.* That is, the whole *Babyloniſh* Dominion and the Nations pertaining thereunto, which were enemies to the Jews, and holp the King of *Babylon* againſt them, *viz.* the *Syrians, Samaritans, Moabites, Edomites,&c.* againſt whom are the Prophecies following, *Chap*.15,16,17,*&c.*

Verſ. 28,29. *In the year wherein King Achaz died, was this burthen. Rejoyce not thou (O Paleſtine.)* From the 6th Chapter hitherto, the Prophecies in the daies of *Jotham* and *Ahaz*, of *Jotham* chap.6. of *Ahaz*, 7,8,9,*&c.* to this verſe: From hence to the end of the book, the Prophecies under *Hezekiah*. And he beginneth with one againſt *Philiſtia*, to which *Ahaz* was a great enemy; and therefore he being dead now, and a young King ſucceeding him, whom probably they leſs feared for his want of experience, they rejoyced. But *Iſaiah* *Hieronym.* bids them not ſo to do; for though he that had ſmitten them were dead, yet *from this ſnake a cockatrice,* he ſaith, *ſhall come, and his fruit a fiery ſerpent flying*: For no King of *Judah* did ever ſo waſte and ſubdue the *Philiſtines* as *Hezekiah*, 2 *King*.18.8. And he cals him a Baſiliſk, becauſe it kils by ſeeing; and a fiery flying ſerpent, from whom death ſuddenly comes by ſtinging, as to *Iſrael* in the wilderneſs. To this effect *Jerom*. But becauſe *Ahaz* ſmote not the *Philiſtines*, but they his Countrey, 2 *Chron*.28.18. *Vatablus* underſtands not him *Vatablus.* by the rod which ſmote *Paleſtine*, but *Uzziah*, and the body of the people of God, who had formerly ſmitten the *Philiſtines* often. And by the Cockatrice *Calvin* underſtandeth not ſo much *Hezekiah*, as the ſame body of the people, *Calvin.* aſcribing the beginning only to him. But *Junius* beſt, by the Baſiliſk under- *Junius.* ſtands *Hezekiah*, and by the Snake out of whom he comes, *Uzziah* his great grandfather, becauſe he was the laſt before *Hezekiah* that ſmote them, 2 *Chron*. 26. And although ſince they not being infeſted by the Kings of *Judah*, but invading *Judah* in the time of unworthy *Ahaz*, took ſpoils, whereat they greatly rejoyced: Yet now this their joy ſhould have an end; a King was now come to the throne, that would be their great overthrow. The rod then ſmiting them was *Uzziah*, who was broken, as it were in *Ahaz* his grandchildes daies, when the *Philiſtines* taking the opportunity of the low eſtate, to which he was brought, made a prey of ſome part of his dominion, as the *Syrians* and *Iſraelites* had done of others.

Verſ.30. *And the firſt-born of the poor ſhall be fed,*&c. That the *Philiſtines* before threatned might not comfort themſelves by thinking, that if they ſuffered ſuch grievous things, *Judah* ſhould not eſcape long, but come to drink alſo of the ſame cup. Theſe words are added, by the firſt-born of the poor the Jews being underſtood, who are ſo called for the extream miſeries by them endured in the daies of *Ahaz*, for which they might well be called the firſt or chief of poor afflicted ones. But here is ſhewed, that when the *Philiſtines* ſhould ſuffer, they ſhould be in a proſperous eſtate: he that ſhould be as a Baſiliſk or fiery flying ſerpent to them, being to theſe, as a good ſhepherd to his ſheep, doing all things to them which conduce to a well-being, becauſe in theſe two ſtands the well-being of a flock, to be fed ſufficiently and to lie down in ſafety. *And I will make thy root to periſh with hunger.* Although thou for thy great power art like a mighty tree moſt firmly rooted, yet thou ſhalt die at the root, thy principality being overthrown, as the root of a tree dieth, when it can ſuck no more fatneſs out of the earth; ſo the Cities and ſtrong places of the *Philiſtines,* wherein the life of their power lay, being taken by *Hezekiah,* their root was laid bare, and then he ſhall eaſily deſtroy the reſidue, both body and branches, that is, the Villages.

Verſ.31. *Hieronym.*

Calvin. *Junius.* *Adam Sasbont.*

Howl (O gate) cry (O City) all Paleſtine is melted or diſſolved, becauſe a ſmoke comes from the north, &c. By gate, ſaith *Jerom,* underſtand ſuch as ſit in the gate, Princes and Judges; by the City the inhabitants; the deſtruction from the north, is from the *Aſſyrian,* who amongſt other Countries deſtroyed *Paleſtine* in *Hezekiah* his time. Here the Prophet after the Metaphor of his root dying, uſeth another of being diſſolved, as wax before the fire, for none other the ſtrong places and Cities of the *Philiſtines* ſhould be before the *Aſſyrians,* who he ſaith, ſhould begin to come in a fume, that is, of the peoples rumour, and then ſhould follow fire, as is uſual. For firſt, ſaith he, the rumour ſhould go abroad, that *Phœnicia* and *Paleſtine* ſhould be deſtroyed, and then their deſtruction ſhould come, which he confirmeth by the like in *Jeremiah,* under the ſimilitude of a river ſaying, *The Waters ſhall aſcend from the north, and ſhall be as an over-flowing floud,* &c. *Calvin* ſo referres it to the *Aſſyrian,* as that he ſaith, it is ſpoken of *Jeruſalem* alſo, which ſtood north from *Paleſtine. Junius* and ſome others underſtand it only of the King of *Judah,* as the former verſe, and ſo it will appear to him that looks into the place, that one and another enemy to *Paleſtina* is not here ſpoken of and there, but in both one and the ſame. *Hezekiah* that ſhall deſtroy the *Philiſtines,* ſhall come as a ſmoak, which paſſeth into and filleth all places, neither can it be kept out: And it is meant, ſaith *Saſbont,* that as ſmoak annoyeth the eyes, ſo ſhould *Hezekiah* and his forces *Paleſtina. And none ſhall be alone amongſt his conſtituted ones:* So Hebr.*verbatim.* But *Junius, None ſhall look backward of his companies.* Jerom, *None ſhall eſcape his troops.* The meaning is, that the forces appointed by King *Hezekiah* to invade *Paleſtine,* ſhall come ſtrongly on, none being left behinde alone, as not daring through faintheartedneſs to come forward to act his part in fighting againſt the *Philiſtines.*

Verſ.32.

Adam Sasbont.

And What ſhall they anſwer to the meſſengers of the Nations? That the Lord hath founded Zion, &c. That is, after *Paleſtina* ſubdued by *Hezekiah,* other Nations about ſending to enquire of this conqueſt, the faithfuls anſwer ſhall be, It is God, by whoſe power this is done for the more ſtrengthening of his people, that hereafter a long time they might be the more free againſt their enemies round about. *And the poor of the people ſhall truſt in her. Jerom, in him,* that is, the Lord, more reſpecting the ſenſe, then the word בָה. For this indeed is the meaning, they having ſuch experience of Gods goodneſs towards *Zion,* ſhall be confident, that through his power dwelling there ſhe ſhall ſtand impregnable; and that they who keep in the Church hereby prefigured ſhall be ſo eſtabliſhed, that the gates of hell ſhall not prevail againſt them, as is promiſed, *Matth.*16.16. Of *Zion,* ſaith *Saſbont,* properly underſtood, it cannot be meant, for we know what came to it, and to the Jews inhabiting there long ago: To ſpiritual *Sion,* that is, the Church under the Goſpel, it is and ſhall ever be verified. If it ſhall ſeem more properly to belong to the great deliverance of *Jeruſalem* from *Sannecherib* in *Hezekiahs* time, becauſe he attempted the overthrow of *Zion,* but the *Philiſtines* never did, although they invaded ſome parts of *Judah.* I anſwer, If with *Jerom* we underſtand *v.*31. as a new Prophecie of the calamities ſuffered by the *Philiſtines,* (after that *Hezekiah* had ſmitten them) by *Sannecherib,* the ſenſe will flow the better indeed: But taking it otherwiſe, as before, it may ſtand very well ſo. This is the cauſe why *Zion* now ſtands firm, which by the former invaſion of enemies was ſore ſhaken, God hath founded *Zion,* and therefore no marvail, though *Paleſtine* be ſubdued by the Jews, that ſhe was not formerly ſubdued by all her enemies, for an arm of fleſh founded *Paleſtine,* but the Lord *Zion, Whoſe power none are able to overcome.*

CHAP. XV.

Verſ.1. Hieron. P.Martyr. Calvin.

THe burthen of Moab, becauſe Ar of Moab is waſted in the night. This is the third Country threatned: And the title of the Prophecie being [*A burthen*] ſaith *Jerom*, alwaies intimateth ſad things to follow, as the word [*Viſion*] doth joyfull at laſt. *Moab* came of *Lot*, and was ſituated in *Arabia*, of which Country was *Balac*, who hired *Balaam* to come out of *Meſopotamia* to curſe *Iſrael*; ſo was the chief City called ſince *Areopolis*, that is, the City of *Mars*, whereof *Jeremiah* ſpeaks much, as a mighty and rich City. And it is threatned with waſting in the night, either in alluding to the inceſtuous begetting of *Moab* in the night, or intimating the overthrow thereof by mines made under the wals: And I have heard a certain Aroepolitan ſay, that the ſame night that the ſea paſſed over the ſhoar of the City, theſe wals fell down by an Earthquake, ſaith *Jerom*, in the time of my infancy. *Moab*, ſaith *P.Martyr*, ſtood in *Arabia Petræa*, and was a moſt flouriſhing Country, which made the inhabitants moſt proud, *Jer*.48. They were near of kin to the *Iſraelites*, by their father *Lots* relation to *Abraham*, who was his fathers brother. But they carried not themſelves like kinſmen towards them, but like enemies, for which they are here threatned with deſtruction: and yet not ſo much that they might make any good uſe of this Prophecy, ſaith *Calvin*, for it came not unto them, but to the people of God only for their inſtruction and comfort; 1. That they might know, that the great changes in ſtates and Kingdoms were not caſual, but by Gods providence. 2. That God in all his great judgements executing upon the wicked world, had a care of his Church. The places here threatned are *Ar* ſignifying a City, according to the ſignification of the word ער, and *Kir*, a wall, whereby therefore taking them appellatively, all the Cities and ſtrong places of *Moab* may be underſtood: But forſomuch as properly two chief Cities of *Moab* were thus called, we are to underſtand them only. For their deſtruction in the night, the time preciſely is not ſo much meant hereby, as their ſecurity, and the ſudden and unexpected coming thereof, ſo the deſtruction of the world is threatened to come in the night, that is, when men ſhall look for nothing leſs. And yet in *Babylon* it was fulfilled according to the letter, *Dan*.5. and likewiſe we may expect for the day of judgement. However, it comes as a thief in the night, when to the world ſleeping and ſecure in ſin, as men are in the night, that we may never be ſecure in reſpect of that day, but think upon it night and day, and be alwaies prepared for the coming of the Lord, by alwaies doing ſo, as may be well pleaſing unto him, for this is the watching to which he ſo earneſtly exhorteth us all. The deſtruction of *Moab* here threatned, was by *Sennacherib*, that *Jer*.48.4. by *Nebuchadnezzar* long after. For the word uſed touching either of theſe Cities, *brought to ſilence*, it is a Periphraſis of death, *Pſ*.30.

Verſ.2. Vatabl. Hieron. Junius.

He ſhall go up into the houſe, Dibon to the high places, to weep over Nebo. That is, the *Moabite* ſeeing himſelf periſhing by the hand of the enemy, ſhall, as deſpairing of any humane help, flee to the houſe or temple of their god *Chamoz*, to cry to him for help, and there weep and houl, but in vain: of *Chamos* ſee 2 *King*.23.13. *Jerom*, for *He ſhall go up*, hath, *The houſe and Dibon ſhall go up to the high places to weep*. That is, the Kings houſe and the City *Dibon* or inhabitants thereof ſhall go up to the high places, becauſe there ſtood the idol *Chamoz*, otherwiſe called *Belphegor*; and *Medeba* and *Nebo* are named, becauſe two principall Cities of *Moab*, and in *Nebo* was that idol placed. *Junius* hath the Hebr. word *Bajith* for houſe, and renders it, *He ſhall aſcend to Bajith*, a town notorious for idolatry, otherwiſe called *Beth Baal-Mehon*, Numb.32.38. *Joſh*.23.17. 1 *Chron*.5.8. it was upon the borders of the *Reubenites*, *Dibon* was in that tribe, *Joſh*.13.17. and likewiſe *Bamoth* of *Nebo*, ſee *Numb*.32.38. of *Medeba*, c.21.30. But although theſe were Cities in *Reuben*, there might be others in *Moab* of the ſame name, which are here threatened. Yet I think with

Junius, that *Bajith* is a proper name, becauſe otherwiſe it would have been
Beth, which is commonly put for an houſe, and ſo it is meant, that the inhabitant
of *Kir* and *Ar* ſpoken of *v*.1. ſhall in their diſtreſs flee to theſe places,
as wherein they principally worſhipped their idol, thinking thus to attain
help, their God being moved by their tears to releeve them, if not in *Bajith*,
yet in *Dibon* or *Bamoth*, *Nebo* or *Medeba*; or ſome ſhould flee for reſcue to
one of theſe places, and ſome to another. *Upon every head baldneſs, and beard
ſhaven.* See the ſame, *Ier*.8.37. For in time of mourning they uſed to pluck off
the hair of their heads, and to ſhave their beards in all the Eaſtern parts, and
Calvin. this they did, as counting them their Ornaments, but now in time of ſorrow
they put them away: Contrariwiſe in the Weſt, the ſuffering of the hair to
grow is a ſign of ſorrow, ſo *Calvin*. And it ſeemeth to have been the cuſtom
of the Heathen in the Eaſt indeed, becauſe the children of *Iſrael* are forbidden
to pluck their hair in mourning, or to cut the corners of their beards: Yet *Mephiboſheth*
in time of mourning for *Davids* abſence, ſuffered his hair to grow, ſo
that it ſeems in the Eaſtern parts all did not alike.

Verſ.3. *In the ſtreets thereof they ſhall be girt with ſackcloth*,&c. A deſcription of publick
calamity and lamentation, they that would not go out before but in gorgeous
apparel, now go out in ſackcloth, *upon the roofs:* Some going up thither,
where they might be moſt out of the enemies way, for their roofs were flat;
ſhould come down weeping, their fleeing up thither nothing availing them.
Muſcul. Some expound this of deſcending, as if it were from the high places before
ſpoken of, their hopes of help from their gods being fruſtrate.

Verſ.4. *Heſhbon and Eleale ſhall howl, their voice ſhall be heard to Jahaz*, &c. Theſe,
Hieron. ſaith *Jerom*, were Cities of *Moab*, the laſt whereof was near the dead, upon
the uttermoſt border of *Moab*; whereby he ſheweth, that howling for miſery
ſhould be from one end of the Land to the other. *Heſhbon*, ſaith *Muſculus*,
was the City of *Sihon*, Joſh.13.10. *Jahaz* was the dwelling of the *Merarites*,
Joſh.22.36. there *Sihon* fell, *Numb*.21.23. *The girt with arms ſhall howl.*
So *Vatablus* renders it, that is, the very ſouldiers, who were ready armed to
defend their Country, ſeeing a power irreſiſtible againſt them, ſhall, inſtead
of fighting, lament as the reſt, as having now none other weapons left. *Their
ſoul ſhall cry within him.* Some, to it ſelf; that is, mourning inwardly as well
Verſ.5. as outwardly. And *v*.5. ſheweth what each one ſhould cry: *My heart ſhall
Junius. howl for Moab, her fugitives to Zoar*,&c. Or cries aloud to *Moab* her fugitives,
but in vain, ſo *Junius*; becauſe I call them back, and would ſtay them from
Hieron. fleeing, but to no purpoſe. *Jerom* and all others take it as ſpoken in the Pro-
Calvin. phets own perſon; as who would hereby ſhew the miſery of *Moab* to be ſo
great, that it could not but move pity in very enemies; and this is to be preferred,
for ſo alſo, *Ier*.48.36. laments the ſufferings of *Moab*. Touching *Zoar*,
to which the *Moabites* fled; it was, ſaith *Ierom*, one of the five Cities of *Sodom*,
which the Lord ſpared at *Lots* requeſt, when he deſtroyed *Sodom*, and
it was the uttermoſt border of *Moab* next the *Philiſtines* Country: Hereby then
he means, that they ſhould flee far off; and in further ſetting forth *Zoar* he
cals it an heifer of three years old; that is, in the full ſtrength, and not yet
ſubdued by the enemy. *By the aſcent of Luith.* This he takes to be a cliff in
the way to *Aſſyria*, and therefore implying their being carried away Captive
Junius. thither, and not far from that in a valley, the place called *Horonaim*. *Iunius*
purſuing his Expoſition begun, underſtands all, as if the cry of the *Moabites*
were ſet forth by the lowing of an Heifer, which loweth moſt ſtrongly, and
the voice of their cry coming to *Luith* and *Horonaim*, he will have to mean
nothing elſe, but the piercing thereof through hils and dales.

Verſ.6. *Hieron.* ***There ſhall be deſolations to the waters of Nimrim.*** Theſe, ſaith *Jerom*, were ſalt
waters near the dead ſea, and therefore the grounds about them were unfruitfull,
and to this he either alludeth, or *Moab* being deſtroyed, theſe waters were
Junius. changed by a judgement into ſuch. *Junius* ſaith, that *Nimram* is that *Bethnimram*,
Numb.32.3,36. in the Tribe of *Gad*, running with the waters thereof into
the

the Country of *Moab*, making it fruitfull; but now he ſaith, that even the vallies where theſe waters ran, ſhould be barren and without any graſs. *Calvin* Calvin. doth not think that a change is meant ſo, that according to the letter the waters ſhould indeed fail, but that the Country ſhould be deſolate, and ſo as if there were no water or graſs growing there, becauſe no inhabitants to make uſe thereof: and this is to be preferred.

Verſ.7. *Therefore what is left and their riches they ſhall carry to the poſſeſſion of the Arabians.* Jerom, Hieronym. *ad torrentem ſalicum*; ſaying, this was into the Country of *Babylon*, of which *David* ſpeaking, ſaith, that many willows were there planted, or in the way thither, *viz.* the valley of *Arabia*, as the words נחל הערבים alſo ſignifie. *Junius* Junius. is for this laſt; the *Chaldees* ſpoiling *Moab* ſhould lay up the goods there taken in *Arabia* being near, they being their confederates alſo, and for ſuch good offices ſpared, as *Herod.* ſaith *lib.* 3. And it is called by the name of a valley, becauſe in the deſcent of *Horonaim*, which was montainous. *Vatablus* ſaith, that the enemies carried the *Moabites* riches thither, to part them amongſt them. But *Calvin* Calv. will have the *Moabites* carrying of their own goods into ſecret places amongſt the willows to hide them meant. *Muſculus*, their carrying of them away, thinking to ſave them, but it ſhould be for *Arabian* theeves to make a prey of them. Vulgar Latine, *According to the greatneſs of their work is their viſitation, and they ſhall lead them to the brook of willows.* That is, as *Saſbont* Sasbont. hath it, According to the greatneſs of their ſin ſhall their puniſhment be, and their enemies ſhall carry them captive into *Babylon*, or the *Arabians* fighting under the *Aſſyrians* ſhall carry them into their Country. But neither doth the word עַל־כֵּן ſignifie [*According*] but, *therefore*, neither doth יִתְרָה ſignifie *greatneſs*, but the *remainder*, or *excellency* or *riches* coming in by their work, for which עשה followeth. The moſt genuine reading then is, *Therefore their riches or moſt pretious things coming of their work, they ſhall put in the brook of willows*, nothing elſe being meant, but that finding the enemy to prevail in every place, as deſperate, to ſave their gold or ſilver, they ſhould put it into the water, conceiving that haply theſe troubles being over, if they ſurvived, they might there one day finde this treaſure again.

Verſ.8. *A cry hath compaſſed the borders of Moab.* Here the Prophet returns again to aggravate their miſery, by ſpeaking of their loud and unceſſant crying, mentioning their utmoſt borders in generall, to which it ſhould be heard, and then particularly *Eglaim* and *Beer-Elim*. For *Eglaim*, *Junius* Junius. hath *confluentes*, and expounds it of the flowing waters of *Arnon* one of the borders *Numb.* 21.15. and *Beer Elim*, the well of the mighty, or digd by them, for *Elim* ſignifies the mighty, *Exod.* 15.15. of a like well in the land of *Iſrael* ſo digd, see *Numb.* 21.16. *Jerom* Hieronym. for *Eglaim* hath *Gallim*, and ſaith that *Jeremiah* hath almoſt all the ſame: But Hebr. it is *Eglaim*, coming of a word that ſignifieth drops of water, or ſtillings. *Pagninus* Pagnin. takes it for a proper name, but where any place was in *Moab* thus called, we know not. Muſculus.

Verſ.9. *Becauſe the waters of Dimon ſhall be filled with bloud, for I will put additions upon Dimon to them that ſhall eſcape lions.* This was a river in *Moab*: yet *Calvin* Calvin. ſaith, that ſome think it to be a City, but againſt the current of Interpreters and reaſon, for what are waters but ſome river or pond, not a City. He doth here then threaten great ſlaughters to the making of rivers to run with blood. The additions put upon the river *Dimon*, are, according to *Vatablus*, Vatabl. the ſtreams of blood ſhed running into it: according to *Calvin*, Lions and other wilde beaſts; as if he had ſaid, This ſhall not be the only ſuffering of the *Moabites* to have their blood ſhed in abundance, to the filling of rivers by the hands of their enemies, but if any eſcape them, they ſhall be deſtroyed by Lions, yea even all that ſhall remain in the land, when the warre is done, ſhall thus periſh: See a like place, *chap.* 24.18. *Jer.* 48.44. *Amos* 5.19. where ſuch as eſcape judgement by one evil are threatned with another. Thus alſo *Jerom*, Hieronym. who renders it *Dibon*, affirming that ב and מ are ſometimes put one for another, but then he will have *Dibon* the City before ſpoken of, ſignifying flowings, ſo called for the waters running there: whereas

Junius. whereas *Dimon* ſignifieth ſilence. *Iunius* expounding *Dimon* bloody, ſaith, that moſt probably the waters appearing like blood, 2 *King*.3. are here alluded to, *Iehoſhaphat* the King of *Iſrael*, and King of *Edom* had water ſent them miraculouſly in their neceſſity, by the way of *Edom*, but the *Moabites* their enemies ſaw that water as blood, whereby they were moved to haſten to the ſhedding of their own blood. As water was then bloody in appearance, ſo now he ſaith, it ſhould be ſo indeed by the blood of the ſlain; in other things he ſubſcribes to *Calvin*. But *Ierom* underſtands either Lions properly, or the *Chaldees* terrible like Lions, becauſe a Lion amongſt the *Egyptians* was an Hieroglyphick of one moſt terrible: And of *Davids* Worthies, ſome are ſaid to have had faces like Lions. But becauſe the *Caldees* or *Aſſyrians* ſhould ſhed their blood before ſpoken of, and this is another judgement added, the former expoſition is to be preferred.

CHAP. XVI.

Verſ. 1. *Junius.* S*End ye a lamb of the ruler of the land.* So *Junius*, expounding it of Lambs due by way of tribute ever ſince *Moab* ſubdued by *David*, 2 *Sam*.8.2. and continuing tributary to part of his Kingdom, *viz*. the Kingdom of *Iſrael*, untill the time of *Ahaziah* and *Jehoram*, in whoſe daies they refuſed to pay any more this tribute, being a hundred thouſand Lambs, 2 *King*.3.3. but called here a Lamb by a Syllepſis. Now he bids the *Moabites* to ceaſe from this their ſin of withholding this tribute due to the King of *Iſrael*, Lord of their land, threatning them otherwiſe, *v*.2. that they ſhall be as a wandring bird fleeing to the waters of *Arnom, from the rock even to the deſert*; that is, from *Jockteel*, the metropolitan City of *Moab*, 2 King.14.7. to the deſert of *Jordan*, which was the furtheſt extent of that Kingdom, he means therefore, that all the *Moabites* from all parts ſhould agree together to pay it to the King reigning in *Jeruſalem* then, *Calvin.* which he expreſſeth by theſe words, *To the mount of the daughter of Zion*. *Calvin* contrariwiſe reading it, *Send ye a lamb to the Lord of the earth*] ſaith, that the Lord, who is ruler over all the world, is hereby meant, and that the ſpeech is ironical, as if he had ſaid, When ye ſhall ſee your ſelves beſet with judgements, and your caſe deſperate, and that no help is elſewhere to be had, then haply ye will think by ſending lambs for ſacrifice at *Jeruſalem* to be delivered, but your *Note.* hopes ſhall be fruſtrated, and ſo ſhall the hopes of all the wicked, although they ſeek to God, when judgements irrevocable ceaze upon them. As for the former, he ſaith, it cannot ſtand, becauſe there is no mention made of a tribute of Lambs to be paid to *David*, and if there were, what had the King of *Iſrael* to do withall? or if to him this tribute were now, why ſhould it be ſent to *Jeruſalem*, and *Hieronym.* not rather to *Samaria*, the ſeat of the Kings of *Iſrael*? *Ierom* differing from both theſe, renders it, *buy a lamb, the ruler of the earth, out of the rock of the deſert*, &c. that is, By the ſpirit of Prophecy I do here foretell you, that by the Lamb of God, Jeſus Chriſt, who is Lord over all, coming of *David*, who came of *Ruth*, married to *Boaz*; leaving her Countrey *Moab* to follow *Naomi* to *Ieruſalem*, ye ſhall have deliverance from all your ſins and miſeries. Why *Ierom* ſhould for *ſend*, as it is in the Hebrew, reade it *buy*, I know not; but I incline moſt to his Expoſition, becauſe it is not *Send a lamb to the Ruler*, but *the Lamb, Ruler of the earth*. Ruler by appoſition being put to Lamb as one and the ſame, and then it muſt needs be meant of Chriſt, in whoſe Name it is here propheſied, that even the *Moabites* ſhould one day pray, being converted to his faith; for he that prayeth in Chriſts Name, ſends up, as it were, this Lamb, making propitiation for his ſins; and the Ruler of the earth he is, for ſo it is promiſed, *I will give thee* *Pſal*.2. *the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*. And whereas *Iunius* to approve his, renders the 2^d^ *ver*. *Otherwiſe as a wandring bird* &c. Hebr. it is, *And is as a wandring bird:* Where he returns again by another ſimilitude further to ſet forth *Moabs* miſery, of which he was before ſpeaking. Wherefore *v.*1. comes in as a Prophecy touching Chriſt, a comfort againſt all miſeries, to whom even the Heathens are exhorted to come, and to this he was carried by a Propheticall rapture, immediatly leaving it again, as he did the like before, *chap.*5.14. Or according to ſome, theſe words may go thus, *Send a lamb O Ruler of the earth or world*] The verb *ſend* being plurall for the three perſons in the Godhead, yet all one: And to this ſubſcribe *Hugo*, *Lyra*, *Adam Saſbont* and *Vatablus*, who all take it as ſpoken of Chriſt; yet as was before ſaid, *Ruler* being by oppoſition put to the word Lamb. But forſomuch as the Hebrews have no caſes, we ſhall not erre whether we render it by the Accuſative or Vocative. *Iunius* was then miſled herein by the Hebrews, who to elude this Prophecy touching Chriſt, refer it to *Hezekiah*, as an exhortation to the *Moabites* to ſubmit and pay tribute to him as they ought, that he might defend them, for they were never his ſubjects. And the rendring of the words, *To the Ruler of the land*, gave occaſion to *Calvin*, leaving the old received Expoſition, to excogitate another, and this ſeems to be favoured by our new Tranſlation, rendring it *likewiſe*, yet herein it differs, that for the rock of the deſert, it hath *Sela of the deſert*; as if כלע ſignifying a rock, were a proper name. But for the rocks wherewith it is compaſſed, the City meant hereby is called *Petra* the rock, from whence the Countrey about hath the denomination, *Arabia Petræa*, according to *Strabo*. For the Tranſlation of the Septuagint, followed by *Cyril*, *I will ſend as it were creeping things upon the land*, I think it ſuch a corruption of the Text, that it is ſcarce worth the mentioning.

Hugo.
Lyra.
Vatablus.

Strabo lib.16.

Verſ.2. *And it ſhall be as a wandring bird, going from the neaſt*, &c. Here, ſaith *Ierom*, the Prophecie touching Chriſt being interpoſed *v.*1. *Iſaiah* returns again to proſecute what he had ſaid, of Lions being ſent againſt *Moab*, chap.15.9. for by reaſon of them it ſhould be as a bird fleeing from her neſt, that is, the people fleeing from their habitations for fear, and her daughters, that is, they who dwel in all the Cities thereof, at the rivers of *Arnon*, paſſing thereby into Captivity. For by *Arnon*, the uttermoſt bounds of *Moab*, they went, when into *Aſſyria* Captives. *Iunius* proſecuting his Expoſition hath it, *otherwiſe*, that is, unleſs *Moab* obey the houſe of *David*, they ſhall flee, *&c.* But how different this reading is from the Original, I have already ſhewed. *Calvin*, *But it ſhall be like a bird.* That is, Let the *Moabites* ſend ſacrifices to *Ieruſalem*, and do what they can to prevent ruine and Captivity, they ſhall not eſcape. And as *Marlorat* hath it, they ſhall as eaſily by Gods power be driven out of their Country, as a bird from her neſt, and ſo ſhall the moſt potent Nation that is wicked, when God will. But thus they make it to cohere with *v.*1. as it doth not, but is joyned by a conjunction copulative with *v.*9. of *chap.*15. And it ſhall be.

Hieron.

Junius.

Calvin.

Note.

Verſ.3. *Gather counſel*, or *enter into counſel*, *make verdit* what is to be done, and this muſt be your way, *make thy ſhadow as the night in the midſt of noon-day*, *hide*, &c. As if he had ſaid, this is the beſt courſe that ye can take to obtain mercy of God to be preſerved in danger to be an hiding place to his people, when they for fear of the enemy ſhould flee from their own Country, then to keep them as it were, in the dark of the night from their purſuers; thus imitating *Lot* your father towards the men that came to *Sodom*, ſheltring and reſcuing them; and as their father *Abraham*, by his kindneſs ſometime to *Lot* hath deſerved that ye ſhould do, when he recovered him with all that he had, out of his Captivity, *Gen.*14. For *Moab* had rather hitherto holpen the enemy againſt *Iſrael*, as in many Hiſtories appears. Therefore *Calvin* underſtands all this as ironicall, as if the Prophet did nothing but upbraid them by their inhumanity to *Iſrael* in diſtreſs, ſhewing, that they ſhould finde no more favour now in theirs, then they had formerly ſhewed to them. *Iunius* rather aſſents to *Ierom* here, and ſo do ſome others, holding that the Prophet gives the *Moabites* counſel, when *Sennacherib* by his coming againſt *Iudah*, ſhould cauſe many of the Jews to flee amongſt them, to uſe them courteouſly, and to protect them; that when *Nebuchadnezzar* ſhould afterwards indanger their Country, as here is propheſied, God might protect them. Only whereas *Ierom* underſtands the Metaphor of the noon-

Hieron.

Calvin.

Junius.
Adam Saſbont.

noon-day and night, of light and darkneſs; *Saſbont* underſtands it of hot purſuit
by the enemy to their great pain, as the ſun in hot Countries is tedious to the
traveller at noon-day; and their being as dark night to them, of humanity,
whereby they might be comforted there-againſt. But herein the difference be-
twixt *Ierom* and *Adam Saſbont* is but ſmal; I hold with *Ierom*, that the Pro-
phet is ſerious in adviſing *Moab*, as who doth alſo ſhew a reaſon, *v.*4. *He ſhall*
Verſ.4. *ceaſe that oppreſſeth, the waſter ſhall fail.* That is, the proud King of *Aſſyria*, of
whom ye may haply be afraid, if ye ſhould do for the Jews as I have ſaid: For
in one night his huge army was deſtroyed, and he put to flight: Although they
that take the former words to be ſpoken ironically, hold this to be ſpoken not
for the comfort of *Moabites* ſuccouring Gods people, but of *Iſraelites* againſt
their fear of that tyrant.

Verſ.5. *And the throne ſhall be prepared in mercy, and one ſhall ſit upon it in truth ſeek-*
Hieronym. *ing judgement,* &c. This, ſaith *Jerom*, is by the Hebrews underſtood of *Hezekiah*,
a moſt righteous King; but by others of Chriſt. And it is not to be doubted,
but that Chriſt is propheſied of in this Chapter, and the event is anſwerable:
For even in the Primitive times many trophies built in *Moab* to the honour of
Chriſt, ſhewed his Empire there. Of Chriſt alſo *Calvin* underſtands it, and *Va-*
Calvin. *tablus*, becauſe there is no durable comfort but in him: The word rendred truth
Vatabl. therefore is [באמת in *truth* or *firmneſs*, intimating the everlaſting continuance;
and the *tabernacle of David*] is added to denote that this Kingdom ſhould not
be outwardly glorious, as other Kingdoms of this world, but mean in appear-
ance, as a tent of an ordinary man is in compariſon of a Kings Palace: And in
ſaying, *the tent of David*, reſpect is had to his private condition divers years
after his anointing to be King. *To haſten juſtice*] This is ſpoken to ſatisfie thoſe
that think long to have juſtice done them againſt their enemies; if any ſuch ſhall
think that too much delay is made, let them reſt in this that he haſteneth juſtice,
and it ſhall ſoon be done.

Verſ.6. *We have heard of the pride of Moab*, &c. Here the Prophet returns again to
Prophecie againſt *Moab*, ſhewing the cauſe of their miſery, their pride by rea-
ſon of their high and ſtrong wals, truſting to which they contemned their more
mighty enemies: for that their pride was founded upon their ſtrong wals, ſee
Junius. *v.*7. *His lies ſhall not ſo ſucceed:* Thus *Iunius*. *His indignation is more then his*
Jerom. *ſtrength:* So *Ierom*, and indeed one ſignification of the word עברתו here uſed
is fury, and one of בדיו *fortitudines*, to render it then word for word, reade it
thus, *And his fury, not ſo his ſtrengths or fortitudes.* That is, he is proud of his
ſtrength beyond that it is. But *Iunius* following another ſignification of the
word בדיו *his lies*, gives almoſt the ſame ſenſe in other words. *Vatablus* hath
divers tranſlations, *There ſhall be no truth of his lies*; or *His indignation is nothing*
but lies, &c. And this of rendring it by lies, *Calvin* follows. In the ſenſe all a-
gree, *Moabs* pride and fury was greater then agreed with his ſtrength.

Verſ.7. *Therefore Moab ſhall howl to Moab.* That is, either one City to another, ac-
cording to ſome; or the living lamenting the ſlain, according to others; or
within himſelf each one, according to others. *For the foundations of Kirhare-*
ſeth, ye ſmitten only ſhall roar. Vulgar Latine, *To them that rejoyce over the wals*
of burnt brick, ſpeak ye their plagues. But why the word is rendred by rejoycing
Junius. I know not, becauſe it ſignifies only foundations. *Iunius* reſpecting more the
ſenſe then the words. *Of the foundations of Kirhareſeth ye ſhall ſpeak, but they are*
broken. The ſenſe is, that their greateſt grief ſhould be for this City, being in-
terpreted, *A wall of burnt brick*, becauſe it was ſo ſtrong, that being once aſ-
2 King.3. ſaulted by three Kings, yet it could not be taken, but now the foundations of it
ſhould be razed, and the people ſmitten, therefore he uſeth the word תהגו *rugi-*
etis, not *loquemini*, as *Iunius* hath it.

Verſ.8. *Becauſe the vines of Heſhbon are cut up*, &c. Of *Heſhbon* ſee *chap.* 15.4. *Ier.*
Hieronym. 48.31. almoſt as it is here ſpoken of. This and *Sibmah*, being as *Ierom* ſaith, but
five hundred paces diſtant, it ſeems were fruitfull places as far as *Iazer* on the
borders of *Moab*, for Vines grow in the fruitfulleſt ſoils. But now they ſhould
be

be all cut down, and ſo the Land deprived of the chief commodity thereof, as *Muſculus* ſaith the Turks uſe to do when they come into a Countrey of vines, they cut them all down; and forſomuch as they are an occaſion of ſo much ſinning, and there is none other way to beat it down, it were good, ſaith he, that other Potentates would do likewiſe in all places, *ſed inconſultò*, unleſſe there were no ſtrong drink neither, becauſe that alſo cauſeth drunkenneſs. *The Lords of the Nations have trodden down the nobleſt branches*, that is, The Aſſyrian Lords, the moſt excellent Vines, wherewith the Countrey abounded even to *Iazer*, the border of the Land. And by the deſtruction of the Vines he intimateth the Countreys lying waſte. *Jerom* by their coming to *Iazer*, and wandring in the deſert, and paſſing over the ſea, underſtands the people of *Moab* fleeing every way. Some others, by theſe words, *They came to Iazer*, the Vines planted and growing ſo far; but then under the ſimilitude of Vine-branches of the beſt ſort, the greateſt of *Moab* fleeing and wandering in the Wilderneſſe, *&c.* Let the Reader take it which way he pleaſeth. *Iunius* notes, that *Iazer* was a Town of the *Merarites* in *Gad*, Joſh. 21.29. and applies going over the ſea to choice plants carried over. *Muſculus.*

Verſ. 9. *Therefore weep thou vine of Sibmah with the weeping of Jazer*, &c. *Vulgar Latine, I will weep with the weeping of Jazer, the vine Sibmah.* And thus *Hebrew* and *Junius*; it is like that *Chap.* 15.5. it moves compaſſion even in the Prophet to think of the greatneſs of their miſery. Of *Sibmah* in *Reuben* ſee *Numb.* 32.38. *Jazer, Sibmah, Elealeh* and *Heſhbon*, ſaith *Jerom*, were ſtrong Towns, the overthrow whereof he thus propheſieth of.

Verſ. 10. *Upon thy vintage and harveſt ſhall ruſh a ſong.* New Tranſlation, *The ſhouting for thy harveſt is fallen*, *Junius* being followed herein. Vulgar Latine, *Vox calcantium irruit*, it being meant, as *Jerom* hath it and *Calvin*, That the enemies coming upon them in the time of harveſt, ſhould fill all things with an hideous noiſe in ſtead of the joyfull ſinging that was wont to be at that time, and the ſongs and joy of the wine-makers ſhould ceaſe, as followeth *verſ.* 10. So that unleſſe the ſame thing be twice repeated, *Junius* his expoſition cannot ſtand, and the word הידד is rather to be rendred a *clamour*, then a *ſong* in this place, although *v.* 11. by the ſame word a ſong or joyfull noiſe be ſet forth, for it ſignifieth both. *Hieron. Calvin.*

Verſ. 11. *Therefore my bowels ſhall ſound as an harp for Moab*, &c. See the like *Jer.* 48.36. This and *verſ.* 10. are nothing elſe but a further amplification of that which he ſaid *ver.* 9.

Verſ. 12. *Then he ſhall come to his ſanctuary to pray, but not profit.* That is, ſaith *Ierom*, in his diſtreſs he ſhall ſeek to the Idols, whom he hath ſerved, but ſhall finde no help, for they ſhall go to deſtruction together with him. But here is not only one ſeeking ſpoken of, but another in the beginning of the verſe, *When it ſhall appear that Moab is wearied upon the high places, he ſhall come*, &c. That is, having ſought in his miſery to his gods in ordinary places, ſuch as every Town and City had, he ſhall at length flee to ſome place reputed more holy, and the common Sanctuary of all diſtreſſed ones, thinking ſurely to have relief there; and this was *Chamoz*, as *Ier.* 48.13. is ſhewed. For ſo, ſaith *Calvin*, the ſuperſtitious Papiſts believe, that by ſeeking to ſome place more eminent for ſanctity, they ſhall rather prevail, as to our Lady of *Loretto*. But the firſt original of this confidence was doubtleſſe their obſerving, that amongſt the people of God there was one place famous above all others for this, being called ſingularly the Sanctuary, even *Solomons* Temple. And it is to be noted, ſaith *Calvin*, becauſe it is ſaid, *When it ſhall appear that Moab is wearied*, &c. that the wicked are not lead by any reaſon to ſee into the vanity of their ſeeking to Idols, but only by ſenſe and experience, when hereby it appears, even as bruit beaſts are lead, but then it is too late; wherefore let us hearken to right reaſon, and not ſtay to be thus lead, till deſtruction comes, and there will be no remedy. *Calvin.* Note.

Verſ. 13. *This is the word which the Lord brought forth upon Moab from that time.* That

Hieronym.

is, ſaith *Jerom*, That *Moab* began to be a people: for he decreed of old, that a *Moabite* or *Ammonite* ſhould not enter into the Congregation to the tenth generation. But becauſe *Moab* was a people before that, it is better with *Calvin* to underſtand it from the time that *Moab* was ſo unkinde to *Iſrael*, becauſe although he was not threatned till now, yet it was thus decreed then. Or from the time that *Amos* 2. it was threatned in *Uzziah* his time.

Verſ.14. *Hieronym.*

But now the Lord hath ſaid, within three years, as the years of an hireling, &c. That is, Whereas the threatning againſt *Moab* was before at large, now the certain coming is ſet for the coming of this judgement upon *Moab*, as the three years are compared to thoſe of an hireling, becauſe he will ſerve no longer, but to the day agreed upon, and then will have his pay, to ſhew the certainty of the time when *Moab* ſhould be paid with judgement. And this was in *Hezekiahs* time ſpoken, and in his time performed, or the three years being not counted from the Prophecie, but after that *Moab* ſhould begin to fall, it ſhould be totally ruined in three years by *Nebuchadnezzar*, who five years after *Jeruſalem* deſtroyed *Moab*, Joſ.*antiq.l.*10,11.

CHAP. XVII.

Verſ.1. *Lyran.Eſt punitio Syrorum ad peccatum Iſraelem trahentium. 2. Iſraelitarum illis confidentiũ. 3. Aſſyriorum utroſque vaſtantium.* *Hieronym.* Bern.*de oneribus Iſaiæ.*

THe burden of Damaſcus. This was the chief City of *Syria*, and therefore in threatning it the Kingdom of *Syria* is threatned for their helping *Iſrael* againſt *Judah*, Iſa.7.1. and at ſundry other times. 2. *Iſrael* is threatned for this confederacy with *Syria*, verſ.4. 3. The *Aſſyrians* who ſhould deſtroy and ruine them both, *verſ.*12. Thus *Lyra*; who alſo addeth, That *Syria* occaſioned ſin in *Judah*, when *Ahaz* being there, ſent a patern of the Altar to *Uriah* the High-Prieſt, that he might make one at *Jeruſalem* like unto it, 2 *Kin.* 16.10. *Damaſcus*, Hebr. is דמשק ſignifying, as *Jerom* ſaith, either the kiſſe of bloud, or one drinking bloud, and going hereupon he makes it a figure of the Gentiles before their converſion. But letting paſſe ſuch Allegories, *Bernard* expounds *Damaſcus, ſhedding bloud*, and ſaith, he truly is of *Damaſcus*, ſhedding his own bloud, and ſlaying himſelf, that willingly ſinneth: but he that ſtriving againſt ſin is ſometime carried away, is only under the burthen of *Damaſcus* through grief that ſin cauſeth in him, but dieth not. This Prophecie againſt *Damaſcus* was fulfilled in part, 2 *King.* 16.9. when *Tiglath Pileſar* King of *Aſhur* ſubdued it, and in part when *Nebuchadnezzar*, Jer. 49.33. but afterwards it was reſtored again by the *Macedonians* and *Ptolomies*, as *Jerom* ſaith, and is now a noble City of the Eaſt But after the deſtruction thereof by *Nebuchadnezzar*, it ceaſed for a time to be a City, as is here propheſied, and lay as a ruinous heap. The ordinary gloſſe ſaith, That here *Cain* ſhed the bloud of *Abel*, which gave occaſion to the name, and that it was firſt built by *Eliezer Abrahams* ſteward, of whom ſee *Gen.*15.2. And it hath alſo another ſignification of the name, viz. *Sanguis cilicii*, becauſe who ſo ſheds innocent bloud had need to put on ſackcloth in mourning therefore.

Gloſſ.Ordin.

Verſ.2. *Lyra.*

The Cities of Aroer are forſaken, &c. This, ſaith *Lyra*, was a Countrey in *Syria*, which was full of inhabitants; but now he foretelleth, that it ſhould be deſolate, and under the power of the enemy, and uſed to feed their flocks in, no *Syrians* being left, that ſhould dare to come and drive them away. But he ſaith, That the City *Aroer* was in *Judea*; of this he ſpeaks not here, but of the Countrey *Aroer*, ſaith *Junius*, lying by the River *Arnon*.

Junius.

Verſ 3.

The munition alſo ſhall ceaſe from Ephraim, and the Kingdom from Damaſcus. Here the Kingdom of the ten Tribes is brought in alſo, and threatned together with *Syria*, becauſe they joyned together againſt *Judah*, and it is called by the name of *Ephraim*, as the chief of thoſe Tribes, and becauſe *Jeroboam* their firſt King was of that Tribe. For the *Syrians* might haply bear themſelves upon their union with *Iſrael*, and ſo ſet light by this threatning, that being a potent Kingdom, being thefore calledhere, *The munition of Ephraim.* But in ſaying,

ing, that it ſhould ceaſe, he takes away all ſuch hope, and this was fulfilled 2 *King*.17. by *Salmanaſar* the King of *Aſſyria*, as that againſt *Damaſcus* by *Tiglath Pileſar*. *And the remnant of Aram ſhall be as the glory of Iſrael*, that is, their great multitudes being by that deſtruction brought to a very few, as *Iſraels* were: for he cals their multitudes of men their glory, becauſe they much gloried therein, and were proud thereof, and Prov. *The glory of a King is in the multitude of his ſubjects*.

Verſ.4. *And in that day the glory of Iacob ſhall be impoveriſhed.* Which was, when ſo many of his children periſhed: *And the fatneſſe of his fleſh made lean*; that is, his riches, which are as fat (for which it is commonly ſaid of a rich man, that he is fat) ſhall be all taken away. *Junius.* *Iunius* by their glory underſtands nobility, proſperity and ſtrength alſo.

Verſ.5. *And it ſhall be as when the harveſt-man gathereth the corn.* That is, ſaith *Iunius*, cut down by the enemy, though they were never ſo many, as the multitude of the ears of corn hinder not the reaper from cutting them down, and to ſhew that this is his meaning, he mentions the ears of corn in the valley of *Rephaim*, which was a moſt fruitfull place, *Vulg.Lat.* The vulgar Latine, *And it ſhall be as one gathering that which remains in harveſt, and as one ſeeking ears in the valley, &c.* As if the meaning were, when the great multitudes of *Syrians* and *Iſraelites* ſhall be deſtroyed, as hath been ſaid, *Syria* ſhall be as a corn-field reaped, a very few remaining, as a little gleaning only; and then the Vulgar proceeds, *And there ſhall be left therein a cluſter of grapes, as it were, and as the ſhaking of an Olive-tree, two or three Olives*,&c. *ver.6.* and it is underſtood by *Lyra* and the ordinary Gloſſe; and *Hieronym.* *Haimo.* *Ierom* and *Haimo*, and others likewiſe. For they ſay, the ſame thing is ſet forth by three compariſons here, 1. Of ears of corn left a field reaped. 2. Of cluſters of Grapes left after Grape-gathering, and two or three Olives after Olive-gathering. And this is allegorically applyed by the ordinary Gloſſe, as ſetting forth, how few ſhall be ſaved in compariſon of them that ſhall periſh. Yea *Simeon*, ſaith *Nilus*, an holy man, who lived about *an.* 1000, being asked, How many ſhould be ſaved? and that by the Princes of *Conſtantine* anſwered, not above one of ten thouſand; ſo likewiſe *Baſil*, *Chryſoſtom* and *Ephrem*. *Calvin.* But *Calvin*, as *Iunius*, by the former words *verſ.*5. underſtands the cutting of them down by the *Aſſyrians*, as reapers do corn, and by the laſt the taking away of the very gleanings alſo. And the compariſon *ver.6.* he ſaith, ſerve to ſet forth another thing for the comfort of the faithfull, who hearing this, might fear that none ſhould be left at all. Againſt this he ſaith, That there ſhould a few be left as a cluſter or two of Grapes, or two or three Olives, *&c.* And this is moſt agreeable to the original, wherein the word rendred in vulgar Latine, *Reſiduum*, ſignifieth *The Harveſt*; and *Iunius* to ſhew that one thing is ſpoken of *verſ.*5. and another, *ver.6.* renders it, *Yet there ſhall be a gathering of grapes left*.

Verſ.7. *At that day ſhall a man look to his Maker*, &c.

Verſ.8. *And he ſhall not look to the Altars*, &c. Here is the fruit and effect of Gods judgements in the converted; and this, ſaith *Lyra.* *Lyra*, was fulfilled in the dayes of *Hezekiah* King of *Iudah*, 2 Chron.30.11,14. Chap.31.1. For at the motion of that good King many of *Aſhur*, *Naphtali* and *Zebulon* came to keep a Paſſeover to the Lord at *Ieruſalem*, who remained after the Aſſyrian Captivity; and then they holp to deſtroy Altars, and to cut down Groves and Images in *Ephraim* and *Manaſſeh*, till none were left. *Jerom.* *Jerom* referring this to the time of the Goſpel, ſaith, That the Jews being ſo void of grace, that a little remnant of them only ſhall believe, the Gentiles ſhall turn to the Lord, and break down Altars, built formerly for Idolatry, and Idols alſo. The firſt is beſt and therefore generally followed; and *Calvin.* *Calvin* hereupon noteth, That there is cauſe, Note. why the people of God ſhould patiently bear his corrections, ſith they work this bleſſed work of turning from the wickedneſſes, to which we before apoſtatized unto him, and from danger of deſtruction to the way of life. *Look to his Maker*] Hereby is implied, That before he looked not to him, but forgat him, which cauſed this wickedneſſe in him, and *his Maker*, he is called not as all other peoples, but in a ſpecial manner in regard of holineſſe, according to the title of God here mentioned, *The holy One of Iſrael.*

Verſ.9. *In that day thy Cities ſhall be left, as the Ploughs and ſtanding corn from before the face of Iſrael.* Septuagint, *As the Amorites and Hivites left*, &c. Here the Prophet returns again to ſhew the miſeries of *Iſrael* and *Syria* by the *Aſſyrians*, even as the old inhabitants fled from them, when they came to poſſeſſe the Land of *Canaan*, although they dwelt in Cities fenced with ſtrong and high wals through the fear which ſurpriſed them: ſo now ſhould *Iſrael* do from the *Aſſyrians*, their wals being counted no better defence, then if they were amongſt ſhrubs in the open fields, or being abroad in ploughing or reaping, they ſhould for haſte in fleeing away leave their ploughs and ſtanding corn to the enemy; the firſt of theſe is *Calvins*, by חורש and עוזבת underſtanding *dumeta & virgulta*, the ſecond *Ieroms*, underſtanding ploughs and ſtanding corn. The New Tranſlation, *As a forſaken bough and an uppermoſt branch which they left*. Geneva Tranſlation, *Shall be forſaken as boughs and branches, which they did forſake*; That is, ſaith the Note, which the *Canaanites* forſook in fleeing before *Iſrael*. Lyra, *Their ſtrong Cities forſaken, as the Ploughs and corn*, that is, they being no more able to defend and keep them, then their corn in the open fields. In the ſenſe all agree; The ſcope of the place is to ſhew, That as the *Canaanites* fled in times paſt before them, ſo they ſhould before their enemies, their ſtrong Cities being no more to defend them, then boughs or buſhes ſet about.

Calvin.
Hieronym.

Verſ.10. *Therefore thou ſhalt ſet pleaſant plants and graff ſtrange vine-branches.* Having ſhewed the cauſe of the judgement before-ſpoken of in the former part of this verſe, *Becauſe thou haſt forgotten the God of thy ſalvation*, &c. Here he further explains the meaning thereof. For he threatned fleeing and leaving their corn-fields to the enemy; and here he addes further, that they might plant and graffe, or ſow indeed, but when it was grown up, and they ſhould think to reap the fruit, it ſhould be gone, the enemy poſſeſſing all, as follows,

Verſ.11. *In the morning thou ſhalt make thy plant to grow*, &c. *but the harveſt ſhall be gone in the day of poſſeſſion. Lyra* ſaith, That our Expoſitours take this as ſpoken ironically, it being meant, that they were plants degenerating from the true faith and manners. And *verſ.*11. he renders it, *In die plantationis tuæ labruſca*, and *in the morning thy ſeed ſhall flouriſh*; That is, Thou *Iſrael* through confidence in the *Syrians* help, but ſhalt be gone by the *Aſſyrians* power in the day of inheritance, or infirmity; for one word ſignifies both; the laſt of infirmity being followed by the *Hebrews*, that is, *Iſraels* ſtrength being infirmated; the other by *Lyra*, it being meant, in the time of harveſt, which is a time of getting corn in to be poſſeſſed by the owner, as part of his inheritance. But *R. Solomon* ſaith, he takes the future tenſe here for the preter; as if he had ſaid, Thou wert planted at the firſt a faithfull plant in thy fathers, *Abraham*, *Iſaac* and *Jacob*, but haſt been changed into ſtrange branches, when immediately after the Law given *Iſrael* committed Idolatry with the golden Calf. But both this, and *Lyra* his own are further fetcht; but the firſt expoſition here given is moſt genuine, for ſo it is threatned, *Levit.*26.16. And of this expoſition the *Geneva* note gives an hint in part, where the ſtrange vine-branches graffed are expounded excellent, and brought out of other Countreys for their extraordinary goodneſſe.

Lyra.

R. Salom.

Geneva Notes.

Verſ.12. *Woe to the multitude of many peoples, they ſhall ſound as the ſounding of the ſea*, &c.

Verſ.13. *He will reprove him, and he ſhall flee farre*, &c.

Verſ.14. *In the evening behold trouble, but before it be morning he ſhall be no where*, &c. Becauſe another Prophecie beginneth here, and nothing pertaining to the former againſt the *Syrians*; *Iunius* cutting off theſe three verſes from this Chapter joins them to *Chap.*18. where the Prophecie begun here againſt many Nations,

ons, the Aſſyrians in particular with the peoples under that Monarchy, being firſt pointed at, he proceedeth againſt the *Ethiopians.* This is ſo plainly againſt the *Aſſyrian* King *Sennacherib,* that Expoſitors generally underſtand it of him and his Army, which came againſt *Iudah* as a floud of waters; for ſo he was alſo compared before *Ch.*8.7. and great trouble by reaſon thereof, was in the evening, but the ſame night they being deſtroyed, in the morning no ſuch terrible floud appeared any more, all that multitude although being as a ſea, the overflowing whereof is unreſiſtible by men, yet before God they were but as chaff upon the top of a mountain before the winde, and a light globule apt of it ſelf to roll down before a whirlwinde. *Verſ.* 13. For even ſo eaſily did he drive them away, making them with all haſte to flee. A ſweet comfort to the people of God againſt the ſtrongeſt attempts of their mightieſt enemies; See *Pſ.* 46.2,10. *Pſal.*83.14. Some, ſaith *Jerom,* underſtand all this myſtically of them that raged againſt the Goſpel according to *Pſal.*2. making him that fled the devil, their Prince, leaving his Temples, where he was wont to give anſwers. *Calvin* underſtands the *Aſſyrians,* ſo as withall he takes other enemies to the remnant of *Iſrael* to be meant alſo, becauſe the Prophet was here in this Chapter ſpeaking of the ſufferings of *Iſrael,* who had therefore need now to be comforted, that they might not deſpair. But I prefer the firſt, and as for *Iſrael* and *Syria* he had done ſpeaking of them, and here enters upon a new Prophecy.

Hieron.
Lyra.
Gloſ.ordin.
Saſbont.
Junius.
Yet *Cornelius a Lapide* is for *Syrians* and *Iſraelites* before ſpoken of, joining againſt *Judah,* being thus as many waters.
Note.
Hieron.

CHAP. XVIII.

Verſ.1.

VVOe to the Land ſhadowing with wings, which is beyond the rivers of Æthiopia.* Vulgar Latine, *Væ terræ, Cymbalo alarum.* Which *Jerom* rendereth ſo, becauſe though צל ſignifieth a *ſhadow,* yet being doubled it rather ſignifieth a Cymbal, as it is here צלצל. *Iunius, To the Land ſhadowing the heavens,* affirming that all the ſtars in *Æthiopia* had high mountains overſhadowing them, and compaſſing them about, which he gathers from *Strabo lib.ult.* ſaying, That all the Havens upon the red ſea were ſuch. *Which is by the rivers of Æthiopia, Secundum flumina,* Heb. *Magnaber Lenachri, Beyond by the rivers,* or *at them.* For *Æthiopia* was waſhed with two rivers, according to *Strabo, lib.*17. and *Pliny,* which ran into *Nilus* of *Ægypt.* It was that part of *Ethiopia* and *Egypt,* which lay between the main Countrey of *Ethiopia* and *Egypt,* which is here meant, called *Meroe.* And this the Prophet cometh now to threaten, becauſe *Tyrhacha* King of *Ethiopia* coming out againſt *Sennacherib* King of *Aſſyria,* when he was invading *Judah* in *Hezekiah* his time, brought him upon himſelf, which thing, and his denouncing warre againſt him by his Legats ſent *Verſ.*2. by ſea, is here propheſied of: to this effect *Junius.* But *Jerom* takes this to be a deſcription of *Egypt,* and that Land to be here threatned, becauſe, as *Syria* before threatned had by helping *Iſrael* made them to truſt in them, and not in God; ſo *Egypt* being made a ſtay by *Iudah,* incurred Gods wrath likewiſe. And this is followed generally by other Expoſitors, *Haimo, Thomas Aquinas, Lyra, Cyril, Procopius, Saſbont* &c. becauſe it is not ſaid, *The Land of Ethiopia,* but *beyond the rivers of Ethiopia,* implying it to be another Countrey, and *Egypt* abounded ſo with ſhipping covered with ſails as with wings, that it may moſt aptly be applied thereunto; or it might be ſo called for covering the Jews under the ſhadow of her wings, becauſe they truſted to *Pharaoh* King of *Egypt,* and rebelled againſt the *Aſſyrians,* and would flee thither for ſhelter after that their Land was ſubdued by *Nebuchadnezzar.* Theſe indeed are great probabilities, but becauſe the burthen of *Egypt* followeth not till *Chap.*19. this cannot ſtand; and becauſe *Egypt* is not beyond *Ethiopia,* but nearer to *Ieruſalem,* but this beyond: And laſtly in coming to ſpeak againſt *Egypt,* he ſaith the ſame againſt it that he doth here; ſo that if this be againſt *Egypt* alſo, there muſt needs be a vain repetition; ſo *Cornel.a Lapide* hath it, but untruly, as will appear to him that

Junius.

Hieron.

Calvin. Vatablus. Cald. Paraphra.

ſhall compare the Chapters together; therefore laſtly rather Ethiopia is here meant, and Egypt not touched till *Chap.*19. becauſe *Chap.* 20.4. concluding both theſe Prophecies, he makes expreſſe mention of Ethiopia, as well as of Egypt; and how they ſhould be alike judged by the Aſſyrians domineering over them. So that if Ethiopia be not here threatned as well as Egypt, *Chap.* 19. more ſhould be in the concluſion then in the premiſes. I reſolve therefore with *Iunius*, whom the Jeſuite alſo followeth, that Ethiopia is here meant; and to make this yet plainer, we may thus render the wordss, *Woe to the Land ſhadowing with wings, which is beyond the rivers*, even *Ethiopia*; for the Hebrews having no caſes, it may as well be rendred by the Dative as Genitive, and ſo agree with *Terra, To the Land*, by appoſition. And this deſcription is made, becauſe by ſeven ſtreams flowing out of Ethiopia, Egypt was watered, and thoſe ſtreams or heads were on this ſide Ethiopia, and ſo it was a Land beyond the rivers. For, the word rendred ſhadowing, but by *Jerom, With a Cymbal*, though צלה of which it cometh, ſignifieth a tinkling as a ſhadow, ſo that the derivative may ſometime ſignifie a Cymbal, yet this being a compound of צל and צל put together, as *Vatablus* noteth rather, ſignifieth a thick ſhadow, and hereby Ethiopia is deſcribed, either for the abundance of Flies and Bees there darkning the air, and ſo it is ſhadowed with winged things being black like the inhabitants of that Countrey, or for their abundance of ſhipping with ſails, which are to ſhips, as wings to flee ſwiftly withall, or haply their offering to be a ſhelter to the Jews in *Hezekiahs* time is pointed at, when *Tirhaka* their King came out againſt *Sennacherib* to divert him from Jeruſalem, which he was haſtening to beſiege; for it is not improbable but that he ſent word hereof by ſome Embaſſadours ſpoken of *verſ.*2. to *Hezekiah*, though he placed not his confidence in this, but in God. Now that it may yet appear to be more probable, that Ethiopia is here threatned, we may take notice from 2 *Chron.* 12.3. where the Ethiopians are ſaid to have come againſt the Jews with *Necho* King of Egypt; and 2 *Chron.* 14.9. *Zarah* King of Ethiopia came out againſt *Aſa* with ten hundred thouſand, that they were great enemies to Gods people; and therefore the *Propoſitum* of the Prophet being to threaten judgements againſt all the ſeveral Nations, which were their enemies from *Chap.*13. to *Chap.*23. no reaſon that the Ethiopians ſhould be left out. *Calvin* alſo conceives it to be ſome part of Ethiopia near the ſea. *Vatablus* paraphraſeth the words thus, *O maritin countrey, which aboundeſt with ſhips, being covered with ſails of many ſhips, as with a thick ſhadow.* The Caldee Paraphraſt, *Woe to the Land to which they come with ſhips from a far countrey, and extend their ſails as an Eagle fleeing with her wings. Muſculus* mentioneth ſome other interpretations, as of *Euſebius Cæſar.* expounding it of the Jews, who wrote letters into all parts to ſtir up perſecution againſt Chriſtians, becauſe *verſ.*2. it is ſaid, ſending in paper veſſels upon the waters; but this is farre fetcht, ſith by paper veſſels not letters, but ſhips made of a wood called *Papyrus*, are ſet forth: and of others expounding it by the Romans, who in the time of *Titus* and *Veſpaſian* deſtroyed Jeruſalem. But becauſe the Jews were then to be deſtroyed for their bloudy ſin in crucifying Chriſt, and other great abominations, and they pulled that deſtruction upon themſelvs and City; this is altogether improbable, although *Iuſt.cont.Tryphon.* follows the former, & ſome others this. *Corn.a Lap.* tels of ſome that refer this Prophecy to the Indies ſo far remote, as being of their converſion by the Spaniards, *ita quiſq; ſuo ſenſu abundat.*

Verſ.2. *Junius.*

Sending Embaſſadours by ſea upon ruſhen veſſels, Go ye ſwift meſſengers to a diſtracted Nation, &c. *Iunius* ſaith, That thoſe ſent by *Tirhacha* to the Aſſyrians to denounce warre againſt them, are here meant, and that the ruſhy veſſels may alſo be read Papyry veſſels, that is, Boats made of ruſhes, or of the light wood of a tree called *Papyrus*, of which paper to write upon was alſo anciently made. For ſuch did both Ethiopians and Egyptians uſe, and not veſſels of more ſolid matter, which would have been in more danger of breaking by reaſon of many hard and ragged boſoms of rocky matter, as they ſailed down

Plin. *l.*6. *c.*22.

down the river *Nilus*; and he cals the Aſſyrians a diſtracted and peeled Nation, becauſe the forces come out againſt Judea had not their King amongſt them at the firſt, and ſo were as an Army diſtracted, which being ſet ſuddenly upon could not make any ſuch great reſiſtance, as needed to be feared by them, *To a people terrible in that place and further*; For ſo were the Aſſyrians both to Judea and other Nations for their great prevailings, *Which delineates and conculcates all things*; That is, arrogates power over all, and treads them under foot, *Whoſe Land the flouds ſpoil*; according to *Ammanus* lib.23. the Aſſyrians Countrey was much annoyed with waters overflowing and doing great hurt. *Cornel. a Lap.* *Cornelius à Lapide* diſtinguiſheth ſending Legats in ruſhy veſſels from the next words, *Go ye Angels* or *Meſſengers to a diſtracted Nation*; as if the firſt only belonged to the Ethiopian, the next to the Aſſyrian; as if the Prophet had ſaid, The Ethiopian goes out but as a paper or ruſhy veſſel, weakly againſt the Aſſyrians, but *Sennacherib* their King vaunting over them, ſhould count his Princes as Angels for ſtrength in compariſon, and they ſhould indeed make the Ethiopick Nation poor and diſtracted, as lined out to deſtruction, the Aſſyrians coming upon them, as a floud irreſiſtibly. *Hieron.* *Jerom* by the Nation diſtracted underſtands that of Judah, becauſe the Aſſyrians ſhould ſpoil it, yet it was formerly terrible for help miraculouſly received many times from God, making their enemies to tremble; and the Jews alſo in *Davids* time trod upon divers Nations, but now that Kingdom was to be deſtroyed by a floud of enemies. *Calvin.* *Calvin* is ſomewhat doubtfull how to underſtand it, becauſe no Hiſtory gives any light into it; but whereas *Jerom* expounds the Jews a terrible Nation, becauſe they were in times paſt formidable to their enemies, he contrariwiſe, becauſe they ſhould be overwhelmed with ſuch miſeries, that the beholders ſhould be aſtoniſht at it, and it ſhould be terrible to them to ſee it, as was threatned *Deut*.28.28. and though they expected help from God, yet as unworthy for their ſins, they were under foot trodden by other Nations. Thus we ſee much diverſity of expoſitions, amongſt which to put in my poor judgement, I do not think with *a Lapide*, that here are two ſpoken of, one ſending and the other vaunting, neither with *Iunius*, that the Ethiopian ſpake theſe words in detracting from the Aſſyrians then ſo mighty, but holding as before, that the Ethiopian was he that ſent Embaſſadours to Judea with all ſpeed to certifie them of his coming for their help, I conceive that the next, *Go ye ſwift meſſengers*, are the Prophets ironically taunting the Ethiopians for their vain confidence, that they ſhould prevail, and ſo help Judea in her ſtraits, and declaring what the condition of the Jews ſhould ſhortly be, in ſtead of being ſuccoured by them, even a diſtracted and peeled Nation, great ſpoils being taken from them by their enemies, although formerly God ſtanding for them, they had been terrible to them; *From that time and beyond*, that is, *Davids* time, and the Judges and *Joſhua* before that, when the Amorites trembled at their approach, yet a Nation full of expectation, for which the word is doubled קי קי *Expecting, expecting help from God*; but notwithſtanding trodden under foot, and finally ſwept away with a floud, which was fulfilled in *Nebuchadnezzar* with his prevailing Army.

Verſ.3. *O all ye inhabitants of the World*, &c. . Here the Prophet to ſhew the greatneſs of the judgment before threatned, ſaith, That it ſhall be ſeen as by an Enſign lifted up upon a Mountain, and heard as by a Trumpet extending in the ſound thereof to all the world.

Verſ.4. *Moreover the Lord ſaid thus unto me, I will reſt me in my tabernacle*, &c. *Hieron.* That is, ſaith *Jerom*, Whilſt theſe things are in doing I will ſit in Heaven, and behold it, my willing of it to be ſo being ſufficient without my labour to cauſe it to be ſo. *As the noon-day light is clear, and the dewy cloud in harveſt*; That is, as nothing is more clear then that light, and nothing more refreſhing to the ſcorched harveſt-man then a dewy Cloud; ſo my word being fulfilled ſhall be gratefull to all that truſt in me. *Junius.* Junius, *I will look upon my place as the ſerene heat upon herb or graſſe, and a thick dew in the heat of harveſt*; That is, I will look upon it becoming ſuch by means of the *Aſſyrian*, that is, in an ill caſe, as graſſe ſmitten with burning heat, and rain coming in harveſt. The *Geneva* tranſlation, *As heat drying the rain, and a dewie cloud in the heat of harveſt.* Vatablus, *As fair weather through the ſun,*&c. N.T. *Like a clear heat upon herbs, and like a cloud or dew in the heat of harveſt.* Hebrew word for word, *As heat or the ſun lifted up above the morning, as a dewie cloud in the heat of harveſt.* And the meaning moſt probably is, that the Lords looking from his place ſhould be moſt comfortable to the faithfull, as the ſun ſweetly ſhining to warm the air and inlighten the world, and refreſh all vegetable things, and a dewie cloud, not rainy to do hurt, but a little to cool in extremity of the harveſts heat, and to make corn the more floury. Calvin. *Calvin,* that ſome underſtand this as ſpoken by the Prophet in his own perſon, but leaving this, as contrary to the words of the text, he ſaith the meaning is, the Lord will be for a time as one that ſits and beholds and doth nothing, but at length it ſhall appear that he orders all things for the beſt good of his, and ſo that when he ſeems to do leaſt for them, he is yet working out by his providence good unto them. For reſting upon a ſeat and beholding implies a ceſſation from action; but having gone thus far in the former part of the verſe ſo, as I cannot but applaud, he proceeds as indifferent betwixt that before going, and the Expoſition of *Junius*, as if the wicked Jews were here threatned in ſpeaking words of comfort, it being meant that they ſhould be by favours fatted up as an Ox againſt the day of ſlaughter, prepared as the corn by the heat of the ſun ſometimes, and ſometimes by dews falling upon it, is ripened to be cut down, ſo they to ſudden exciſion: Which cannot agree to this compariſon, ſith the harveſt ripe doth alwaies ſet forth the godly not the wicked, and the Vintage cauſing juice or bloud to runne, the deſtruction of the wicked.

Verſ.5. *Becauſe wheleſt the harveſt ſhall be preſent the bud ſhall be perfect, and out of flower fruit waxing ripe, then he ſhall cut off,* &c. N.Tr. *For afore the harveſt, when the bud is perfect, and the ſowr grape ripening in the flower.* Hebrew word for word, *In the face of harveſt, as the bud is perfecting, and ſowr fruit waxing ripe ſhall be flouriſhing.* Here the Prophet, having in the words immediatly before going interpoſed ſomewhat for the comfort of the faithfull more obſcurely, ſheweth more plainly the deſtruction of the *Ethiopians* their enemies, as he had done before, and doth *chap.*19, and 20. of other heathens round about, and then their returning home again out of Captivity, as an offering ſent by *Cyrus, v.*7. as ſhall more appear, when we come to it. He ſhews the ſpeedy coming of deſtruction upon the *Ethiopians* by a compariſon from cutting off the branches of a Vine, before the grapes be ripe, yea but now beginning to appear; for as he that doth thus makes great haſte to the marring of the Vine, ſo the Lord threatens to do to the *Ethiopians.* Hieronym. And thus almoſt *Jerom* expounds it, but that he perſiſts in applying it to the *Egyptians,* which hath been before confuted: And that under the Metaphor taken from a Vine, whoſe branches he ſaith, ſhall be thus ere long cut, he meaneth people, he changeth it *v.*6. ſaying, Verſ.6. *They ſhall be left alike to the fowls of the mountains, and to the beaſts of the earth.* That is, being in great multitudes ſlain to be devoured by them, when they ſhall lye without buriall. And his ſhewing that the wicked enemies of his Church ſhould firſt come Calvin. almoſt to perfection, and then be cut off, ſaith *Calvin,* tends yet more to illuſtrate the power of God, in that ſuffering them firſt to grow to this, and not taking them off when they began to bud, which had been more eaſie, he now all at once deſtroyes them. But he applies it as a continuation of that ſaid, *v.*4. Junius. as ſerving further to illuſtrate and confirm that. *Junius* differing from all others, underſtands it as a cutting off the ſuperfluous branches of a Vine, that it might flouriſh the better and fructifie more; but how then are theſe branches thus cut off left to the fowls and beaſts? He ſaith the *Aſſyrians* deſtroyed, 2 *King.*19. are meant by thoſe that are ſo left, but they are plainly the cut off branches. *Lyra* follows *Ierom.*

Verſ.7. *At that time ſhall be brought to the Lord a gift, a people diſtracted and peeled,*&c.

Iunius, and after him the N.Tr. *Of a people*. Where the word *of* is redundant, as not being in the Hebrew; for the people of *Iſrael*, who had been carried Captive into *Babylon*, are the gift here meant by the firſt *Perſian* King *Cyrus* ſent home through Gods ſingular providence, as he had by his Prophet foretold: And whereas in the words following, *Of a people terrible*, denoting the ſame, forſomuch as this is a repetition of that which was ſaid, *v*.2. It is ſo ſpoken, becauſe many of them being waſted and dead, and ſome willingly ſtaying behinde in *Babylon* ſtill, they that returned were but ſome of this people. So alſo *Calvin* underſtands it, noting for the comfort of the faithfull, that howſoever the Church of God be diſtracted, he is both able and will gather them together again in his good time. And that we are Gods ſacrifices, when we mortifie our vile and ſinfull luſts, *Rom*.12.1. *Col*.3.5. *Ierom* rendring it *of a people*, expounds it of the Jews, when they ſhould truſt no more in *Egypt*, but in the Lord only, and therefore bring their preſents to him, to his Temple in *Zion*. But becauſe nothing touching *Egypt* is here handled, I paſſe this over. *Iunius* expounds it of the ſpoils of the *Aſſyrians*, whereof a gift was offered to God at *Ezra* his return out of *Babylon*: But the deſcription of a diſtracted people and troden under foot agreeth not to them, as was before ſhewed upon *v*.2. *Lyra* more fully then any other, *at that time*; that is, the time after judgements thus executed againſt *Ethiopians* and other enemies of the Jews, the Kingdom coming into the *Perſians* hands, *Cyrus* ſhall ſend the Jews home, and together with them great gifts, yea and the Jews remaining in *Babylon* ſhall ſend their gifts alſo, as is recorded *Ezra* 1. that they did. The Prophecie in every part being thus fulfilled, in the peoples being ſent home, as a gift to the Lord, and the gold and ſilver to his Temple in mount *Zion*. But he ſaith further, that all this Chapter ſeems to be a Prophecie of *Iſrael* carried Captive by *Salmanaſar* into *Media*, and after that by *Alexander*, as *Ioſephus* hath it, incloſed by the *Caſpian* mountains in a more remote place, from whence they could never get out; but towards the end of the world, a way being miraculouſly opened, they ſhall come forth again and return to their own land; becauſe *Zephan*.3.10. they are deſcribed by their being beyond the rivers of *Ethiopia*, as here *v*.7. And he ſaith, that they are called a land with *the Cymbal of wings*, according to the *Vulgar Latine*, becauſe we hear only a ſound of their being there, and becauſe they cannot ſend out by land to their own Country, they ſend by ſubterranean places in veſſels made of ruſhes. Then all Nations are called upon to behold the wonder of their bringing home again, when the Enſign Chriſt is lifted up, and the Preachers of the Goſpel ſound unto them as with a trompet. Then Chriſt reſts, after the work of our redemption wrought in heaven, being yet by his Spirit ſent down as heat and dew to the faithfull. Yet their return muſt not be ſo underſtood, as if it were univerſal, for when they ſhall flouriſh thus moſt, ſome branches not beleeving ſhall be cut off and remain as food for fowls and beaſts. But the other ſhall be by Gods providence brought home as a gift. All which, I confeſſe, were worth the conſidering, but that I know not how they being ſo incloſed, ſhould ſend meſſengers by water under the earth; neither doth any Hiſtory make mention of any that ever appeared, ſince their pretended incloſure here. Therefore we muſt leave it as uncertain, till God ſhall in time reveal the truth herein.

Calvin. Note.

Hieron.

Junius.

Lyra.

*Joſ.*li.11.

CHAP. XIX.

Verſ.1. *Hieron.*

THe *burthen of Egypt, behold the Lord rides upon a ſwift cloud and will come into Egypt.* *Jerom*, who will have *Egypt* meant in the former Chapter, ſaith, that the Prophet having there obſcurely threatned *Egypt*, now he doth it plainly, as is ſometimes the manner of the Prophets. But to diſprove this, enough hath been ſaid before, he cometh not till now to *Egypt*. And he ſaith, ſome underſtand this of our Lord Chriſt coming into *Egypt* with his mother and *Joſeph*, when they fled thither with him for fear of *Herod*, ſhe being compared

Gloſ.ordin.
Lyra.
Calvin.
Junius.
Jer.43.12.
Aug. de civit. l.8.c.14.
Chryſ Hom. 8. in *Matth.*

to a light or ſwift cloud that bare him. The ordinary *Gloſſe* underſtands this of the Lords coming againſt *Egypt* in the *Aſſyrian* Army firſt,that being to him as a light or ſwift cloud ſo ſuddenly and violently coming againſt the *Egyptians*, that their idols could not help them. Then of Chriſt taking fleſh of the Virgin *Mary*, being without all heavineſs of ſin, and therefore called light and a cloud, becauſe as clouds ingender above, ſo this fleſh was ingendred by the coming of the holy Ghoſt from above upon the Virgin, according to *Lyra*; and as was ſaid before, was carried into *Egypt*; at what time, as the Scholaſt. Hiſtory hath it, the Idols of *Egypt* fell. *And the heart of Egypt ſhall fail.*] That is, at the coming of the *Aſſyrians*, as the *Gloſſe*; but as *Lyra*, at the coming of the *Romans*, in whom the Lord came moſt terribly, when *Auguſtus* the Emperour warred againſt *Antony* rejecting his ſiſter *Auguſta* (for the love of *Cleopatra*) which was his wife, and overcame him, and he,that he might not fall into his hands, ſlew himſelf. It is childiſh,ſaith *Calvin*,by the Lord coming into *Egypt* in a light cloud, to underſtand Chriſt, and by the Idols being moved, their miraculous falling, when he being an Infant was brought into *Egypt*; becauſe he began not to work any miracles, till he came into *Cana* of *Galilee*, as is expreſly ſaid, *Joh.*2. *This beginning of miracles did Jeſus in Cana.* But this reaſon is inſufficient, for then indeed did he begin to work miracles, hereby ſhewing himſelf to be the Meſſiah; but it cannot hence be proved, that God the Father did by no miraculous ſign manifeſt him before. For the Angels coming to *Zechary*, and to the Virgin *Mary*, was a miracle; and *John* the Baptiſts ſpringing in his mothers belly, at *Maries* ſaluting *Elizabeth*, and the heavens bearing of a new Star to ſhew the place where he was born, and the heavens opening at his Baptiſme, were all miracles: Yet I do not think that to be the proper meaning of this place, but the Allegoricall, and ſo *Cyrill*, *Procopius*, *Theodor. Auguſt. Euſeb. Bernard*, &c. take it. The literal meaning being, that God by the *Aſſyrians* ſhould execute his judgements againſt *Egypt* for their groſſe Idolatries, and that their doing of it, was his coming againſt them; and becauſe they ſhould come irreſiſtibly againſt them, all their fortifications profiting them nothing to withſtand them, he uſeth this Metaphor of coming in a cloud on high,againſt which no forts would profit them, according to *Calvin*: or he ſaith thus, becauſe clouds were ſeldom ſeen in *Egypt*, and were counted ominous when they were, according to *Junius*; who alſo denotes the time when this was fulfilled, *viz.* when *Sethon*, a prieſt of *Vulcan*, who reigned in *Egypt*, was dead, *ex Herodoti Euterpe.* So that they are wide, who expound it of the *Romans*. The *Egyptians* Idols, which were ſome of ſilver and gold, and ſome of wood and ſtone, were diverſly moved by the *Aſſyrians*, and afterwards by the *Babylonians*, when thoſe of wood were burnt, of ſtone broken, and thoſe of more pretious mettal carried away. And he ſpeaks of their Idols, becauſe they of all Nations were moſt given to Idolatry, as when they imbraced the Goſpel, they were moſt devoted to duties of Piety, as both *Jerom* commends them, and *Auguſt. ex Treſmegiſto*,more rightly applying that ſaying of his,Egypt *is the Image of heaven, yea the Temple of the whole World.* And *Chryſoſt. Heaven doth not ſo ſhine with divers companies of ſtarres, as* Egypt *is illuſtrated with innumerable habitacles of Monks and Virgins*, and that *Egypt* was by Chriſt turned into Paradiſe.

Verſ.2.
Hieronym.
Junius.

And I will make the Egyptians to fight againſt the Egyptians,&c. This, ſaith *Jerom*, was fulfilled when ſome of them at the coming of the *Aſſyrians* would have yeelded, but others would not, and ſo fell to civil warres amongſt themſelves. *Kingdom againſt Kingdom.*] The *Septuagint* νόμος ἐπὶ νόμον, that is, one prefectureſhip againſt another, whereof *Ortelius* numbreth ſixty ſix. And this ſaith *Jerom*, was myſtically fulfilled at Chriſts coming, becauſe he came not to ſend peace, but a ſword, and to ſet variance betwixt thoſe of the ſame houſe. This of the civil warres of the *Egyptians*, ſaith *Junius*, was fulfilled, when *Sethon* being dead, twelve Tyrants divided the Kingdom amongſt them, expelling *Pſammeticus* from amongſt them, who again obtained all and expelled them, and then reigned moſt tyrannically, ſo *Herodotus* and *Diodorus Siculus*. And this is threatned as a great judgement, becauſe nothing more weakens a Kingdom then civil warres: And in ſaying, *I will make the Egyptians fight againſt the Egyptians,* he intimates, that this alwaies in all Kingdoms comes of the Lord for ſin. Note. And the more fully to ſet forth theſe diſſentions, he proceeds by four degrees; 1. Brother againſt brother. 2. Friend againſt friend. 3. City againſt City. 4. Kingdom againſt Kingdom. What is meant by Kingdom here, and how many ſuch were in *Egypt*, ſee before: of Cities or Towns are numbred by ſome twenty thouſand.

And the ſpirit of Egypt ſhall fail in the midſt of it, &c. Verſ.3. That is, ſaith *Jerom*, of thoſe that refuſe to ſubmit to the *Aſſyrians* or *Caldeans*, for though they ask counſel of their idols or wizzards, it ſhall be vain. For they ſhall come into the hands of cruel maſters, as *v.*4. that is, of the *Aſſyrians*, who are every where ſet forth as moſt cruel. *Calvin* and *Muſculus* obſerve that the *Egyptians* were in thoſe daies counted the learnedeſt and wiſeſt people in the world, *Calvin. Muſculus.* and that they came from Countries moſt remote thither to hear their wiſdom, and to learn the Arts, wherein they were moſt expert: It might therefore ſeem ridiculous, that they ſhould want wiſdom to order the affairs of their own Kingdom, being ſo potent; ſo as that it ſhould evidently appear, that they had done fooliſhly to help one another into a ſervile eſtate. And in ſpeaking of thoſe with whom they ſhould conſult, he mentioneth, 1. Idols. 2. Magitians. 3. Wizzards and Diviners; denoting, as *Calvin* hath it, certain degrees: *Calvin.* By the Idols being meant their Oracles, which were moſt highly eſteemed, by the *Magi* ſuch as were of an inferiour rank, and by the other, ſuch as were conſulted with in lighter matters. Being uncertain and unſatisfied by one means, he ſheweth that they ſhould ſeek to another, but all in vain. And in ſaying thus he condemneth all other waies and means of ſeeking help and counſel in ſtreights, beſides of the Lord in his holy Word.

Then the waters ſhall fail from the ſea, and the river ſhall be dried up. Verſ.5. *Jerom* *Hieron.* underſtands this 1. Literally, of the failing of all benefits for the uſe of mans life, which come from the waters, as Fiſhes and things imported thereby. 2. Metaphorically, of the King and Princes of *Egypt*, in whom ſhould be no help; and the reeds and canes following, *v.6.* of all the abundance of *Egypt*. For in *Ezekiel*, *Pharaoh* is compared to a Dragon in the river, which he calleth his; and his Nobles to Fiſhes adhering to his fins, all being threatned to be pluckt out. 3. Tropologically, as before, *chap.* 11.15. *The Lord ſhall deſtroy the boſom of the Egyptian ſea*, &c. That is, under the Goſpel the evil arts of *Egypt* ſhall all ceaſe. 4. Hiſtorically, by the ſea dried, the lake of *Meroe*, becauſe the Hebrews call every collection of waters, a ſea; and the waters of this lake failing, *Nilus* which was fed hereby, muſt needs fail alſo. *Calvin* underſtands the defences of *Egypt* failing, *Calvin.* becauſe that Country was unacceſſible but by water, and at every landing place ſuch ſtrong Bulworks were built, that they could eaſily repell the enemy. But now their well defenced places ſhould nothing avail to ſave them. *Saſbont* follows the Metaphoricall Expoſition, underſtanding the decay of the ſtrength of *Egypt*, *Adam Saſbont.* both in King and Nobles and common people, ſet forth by reeds and bulruſhes, for out of theſe the *Egyptians* had many things uſefull both for ſhip and the ſuſtentation of their lives. I conceive, becauſe the not overflowing of *Nilus* ſo much as was deſired, to make the Country of *Egypt* fruitfull, cauſed barrenneſs there; that in all this the Prophet ſets forth a great famin, wherewith they ſhould be puniſhed, the earth not yeelding her increaſe as formerly, by means of the failing of theſe waters; ſo that men of all trades, both in land and waters ſhould be confounded for the failing that ſhould be of all neceſſaries, whereby they were wont to ſet themſelves awork to get a living. And ſo here is another judgement threatened of famine and drought, beſides that of the ſword of the enemy bringing them under, ſpoken of in the former verſes: and this is continued, *v.*7, 8, 9, 10. alſo.

Verſ.11. *Certainly the Princes of Zoan are fools, the counſel of the Wiſe Counſellours of Pharaoh is infatuated,* &c. Here becauſe *Pharaohs* counſel was thought to be moſt wiſe to order all things in that Kingdom ſo, as to prevent the ruine thereof; the Prophet, who foreſaw that it ſhould come to ruine, againſt the high opinion conceived of them, inſults over them as fools; becauſe when the time ſhould come for them to do good in ſaving their Country by their wiſdom, it ſhould be like *Abitophels* turned into fooliſhneſs; neither they nor their King, whom they flattered, calling him the ſon of the wiſe and of ancient Kings, being able to do any good for the preſervation of *Egypt*, when the judgements Note. before threatned ſhould come. Which ſhews that there is no counſel or wiſdom againſt the Lord. And the vanity of Kings and other great perſons, who glory in the antiquity of their houſes, and the wiſdom of their progenitors, being deſtitute thereof themſelves; ſith it is commonly ſeen, that inheritours of their fathers eſtates, do not inherit their virtues, but a wiſe father hath a fooliſh ſon, as *Solomon, Rehoboam.* The *Vulgar Latine*, for *Principes Zoar*, reade *Principes Thaneos*, following the *Septuagint.* It was the chief City of *Egypt*, wherein *Moſes* did all his wonders, *Pſal.*78.12. *Exod.*7.8,9. And this City is ſpoken of, becauſe there *Pharaoh* was with his Privy Counſel, ſelected Lyra. out of the wiſeſt of all his Princes. *Lyra* ſaith, the Kings name that now reigned when this was done, was *Anthonius*, but called *Pharaoh*, according to the common appellation of the Kings of *Egypt*; and yet he refers this Prophecie to the time of *Auguſtus Cæſar* going againſt *Anthony* and *Cleopatra* there, when the name of the King was no more *Pharaoh*, but *Ptolomee*; and this Prophecie Hieron. pointed at the deſtruction of *Egypt* by *Nebuchadnezzar.* Yet *Jerom* referres it to the *Romans* times, when Idolatry began to fall at Chriſts coming into *Egypt*; for then the wiſdom of the *Egyptians*, who were counted the wiſeſt, appeared to be fooliſhneſs in matters of greateſt concernment, *viz.* of Religion, which now appeared in them to be vain, wicked and deviliſh, for their exceſſive ſuperſtition. And thus he alſo ſpake before, upon *v.*5. but by a tropol. Expoſition. *How ſay ye to Pharaoh, I am the ſon of ancient Kings?* That is, ſpeak ſo in way of flattery to him, that he ſpeaks thus of himſelf? For the *Egyptians* derived the pedigree of their Kings from gods, *Oros, Iſis, Oſirides* and *Typhon*, and boaſted of their antiquity ſo, as if they were before all other peoples, yea before the Moon; for they reckoned their time to be many thouſands of years before the Creation, and hereby doth *Lucian* deride the *Arcadians*, calling them *προσεληναιοι, Lucian de Aſtrologia.*

Verſ.12. *Where be thy Wiſe men to tell thee,* &c. Here he goeth on with his irony, deriding the Wizzards of *Egypt*, as not being able to foretell the deſtruction of their Land, coming from the true God, that they might forſake their falſe Muſcul. gods, in whom there was no help in time of need. And *Muſculus* ſaith, that hereby he condemneth the art Magick, that none may ſeek to ſuch as have skill therein, or to Aſtrologians, who haply by the ſtarres may foretell ſome things of the weather, and of plenty or ſcarcity, *&c.* yet not certainly, but only conjecturally, yet ſo audacious are they, that they alſo take upon them to foretell of the lives and actions of men, as if all things were known unto them, but moſt vainly, being here condemned together with Wizzards, ſo *Muſculus.*

Verſ.13. Lyra. *They have deceived Egypt, the corner of his people.* *Lyra* referring this to the time of the *Romans*, as alſo that of the Counſellours before ſpoken of, giving counſel to fight againſt the *Romans* taking part with *Auguſtus* againſt *Anthony*, from whence came their ruine, ſaith, that by the corner, wherein two wals meet, being the chief ſtrength of an houſe, *Anthony* and *Cleopatra* were meant, who being deceived by the Wizzards, all *Egypt* was deceived. But how wide he is in this his reference, I have ſhewed before. Others therefore better underſtand the City *Noph* here ſpoken of, ſince called *Alexandria*, a principall Muſcul. City in *Egypt*, and *Zoan* making a corner of a wall, as it were, becauſe in them the chief ſtrength of *Egypt* ſtood; but being deceived by the Counſellours

and

Calvin. and Wizzards,therein making them ſecure by predictions of good, all the land was deceived, and lay open to this judgement, as *Muſculus*. But *Calvin* will have the Counſellours and Wizzards hereby meant, as upon whom the people relied, as a building upon the corner; and therefore he reades it as a Nominative, as if it had been ſaid, the corner of his tribes or peoples hath deceived *Egypt*; Others as an Accuſative, as if by the corner they were ſet forth, that had been deceived, in whom *Egypts* ſtrength chiefly lay. I preferre that of *Calvin*, as beſt agreeing to the deceivers hitherto cried out upon, *viz.* not Cities, but Counſellours and Wizzards, which abounded eſpecially in theſe two; the later otherwiſe called by *Jerom Memphis*, a City moſt infamous for ſuperſtitions and idolatries. Some, becauſe the chief firmament of a Kingdom is in the King,will have *Pharaoh* hereby underſtood,whom his flattering Counſellours thus extolling, put him on againſt the *Aſſyrians* to defend his neighbor Nations, but to his own ruine.

Verſ.14. *The Lord hath mingled in the midſt thereof the ſpirit of perverſneſſe*, &c. That is, ſaith *Jerom*, that they do all things erroneouſly,nothing rightly, for ſo alſo he ſaith it may be rendred the ſpirit of errour. Even as they that having ſomething mingled in their wine to make them giddy-headed, ſo ſhould it be by a juſt judgement from God upon the *Egyptians*, that their wiſeſt men ſhould be idle in their brains, and farre from being able to give good counſel.

Verſ.15. Hieron. Calvin. *Neither ſhall there be any work for Egypt, which head or tail branch or ruſh may do.* *Hierom* hath it, *Caput & caudam, incurvantem & refranantem:* And he expounds it,In *Egypt* there ſhould be no work, that ſhould have either head or tail, but agreeing to the dotage of crooked age,or the wantonneſs of unruly youth, which needs for his wildeneſs to be bridled. But *Calvin*, that both the Honourable ſet forth by the head and branch, and the Plebeians by the tail and ruſh, ſhould all be at their wits end, and none able to do any thing to profit *Egypt*, and this is further confirmed by the ſame words uſed in this ſenſe, *Chap.*9.13,14.

Verſ.16. Calvin. Joſh.2. *In that day Egypt ſhall be like unto women*, &c. Some think that their effeminatneſs is here touched upon, for which they were noted, the women going abroad to do buſineſs, and the men keeping at home to do domeſticall works. But becauſe this was uſual, and it muſt be a new thing here threatned, *Calvin* doth well reject this, averring that the *Egyptians* yet were not ſo effeminate to have hearts like women commonly, for they did many military exploits, and ſometime ſubdued, and ſometime holp the Jews, but now this courage ſhould fail in them, and be turned into the greateſt timerouſneſs; as God is wont to ſtrike them whom he means to deſtroy, whereof the *Canaanites* may be an example. *For the ſhaking of the hand of the Lord.*] Whereby it is given to underſtand, that when the *Aſſyrians* came againſt them, they were brought by God, and therefore this timerouſneſs ſurprized them, and having an Almighty power againſt them, which they could by no means reſiſt.

Verſ.17. Jerom. Note. *And the land of Judah ſhall be for a terrour to the Egyptians*, &c. That is,ſaith *Jerom*, when they ſhall recount their former helping of the Jews againſt the *Aſſyrians*, at whoſe hands they ſhall therefore now ſuffer ſuch grievous things. And *Calvin* more fully, becauſe they by helping *Judah* had drawn the Jews away from truſting in God, and to rely upon them; againſt which they had often warnings, and when they did ſo, were much complained of by the Prophets. So that not only the people of God, who are drawn away from truſting and ſerving him only, but they who are the inſtruments ſhall be ſure one day to have it turned into a terrour unto them; thus *Calvin*. But I marvell how Expoſitours generally were moved thus to render and expound it, becauſe the word is חגא ſignifying not terrour, but a feſtival, or exultation, and therefore *Jerom* hath it, *For a terrour or feſtivity*, and ſaith that *Haggai* hath it ſo, and ſo it muſt be read, if we will take it in the better part, although he for his part ſubſcribes rather to the other reading. I rather think that the Prophet begins here, paſſing from threatnings againſt *Egypt* to Prophecie of comfort which ſhould be unto them, and that in the beſt kinde; for that being delivered from ſuperſtition and idolatry, they ſhould come to the knowledge of the true God, and the feaſts of his people ſhould be their feaſts: for ſo it is expreſly propheſied of, *Zech.*14.16,18. and he ſaith, *Every one that ſhould make mention thereof to it ſhall fear*, that is, be moved with reverence towards the God of *Iſrael*, who hath wrought this marvellous work; therefore it is added, *For the counſel that he hath counſelled over it*; not *againſt it*, for it is עליו. And for this makes *v.*18. *And in that day there ſhall be five Cities in Egypt ſpeaking the language of Canaan*, for this is evidently of their converſion to the true faith. Thoſe Expoſitions then, which will have *Judah* a terrour to *Egypt*, becauſe they ſhould be aſtoniſht at the judgements coming upon them, mentioned by *Calvin* with diſlike; or *Egypt* aſtoniſht on the contrary ſide at the preſervation of *Judah* by the miraculous confounding of *Sennacherib*, when he came againſt it, which *Adam Saſbont* hath, are not worth the naming.

Verſ.18. *And in that day five Cities in Egypt ſhall ſpeak the language of Canaan, and one ſhall be called the City of the ſun.* So *Jerom*, expounding it of *Heliopolis*, or at the leaſt ſaying that *Onias* thinking it to be meant, built a Temple there unto the Lord; and he ſaith that *Symmachus* well rendred it *Civitas ſolis*. Our Tranſlatours render it commonly, *The City of deſtruction*, for ſo הרס *Heres* the word here uſed ſignifieth: But others reading ח for ה, render it the ſun, for ſo חרס ſignifieth: Thus alſo the *Septuagint*, *Caldee*, *Vatablus*, &c. Becauſe there were five chief Cities in *Egypt*, mentioned *Ezek.*30.17. whereof *Aven* or *Heliopolis* was one, it ſeemeth that the Prophet alludeth hereunto, by five meaning all *Egypt*; and by one particularly named, ſhewing that this above the reſt ſhould be remarkable for piety, *viz. Heliopolis*, as it had been moſt notorious for idolatry, inſomuch as that it was a City of Idolatrous Prieſts, ſo *Herodotus*; but being converted, it might for Chriſtian piety therein flouriſhing be called the City of *the Son of righteouſneſſe ariſing with healing in his wings*, according to *Malac.*4.2. Calvin. *Calvin* is the firſt that I have ſeen, who renders it, *The City of deſtruction*; and his Expoſition hereupon is, that by the five Cities, ſpeaking with the lip of *Canaan*, for ſo the Hebrew word ſignifieth, are ſet forth five parts which ſhall be converted; but one over and above theſe, that is, the ſixth part not being converted ſhall go into deſtruction; thus all who harden their hearts and will not turn at the preaching of the Goſpel being threatned with deſtruction. But becauſe this Prophecie is altogether of good and comfort, for many verſes together, to the end of the Chapter, I cannot ſubſcribe to him or his Expoſition, but muſt needs rather prefer the former, againſt which nothing makes, but a letter varying, ye, this variance is ſo little that it can hardly be diſcerned, the one followed by the Ancients, being thus written ח; the other by our new Writers thus ה; and in this caſe I think we ought to be ſwayed rather by the ſenſe agreeing beſt to the place, then by a letter not acknowledged neither by the Learned of more Lyra. ancient times. *Lyra* ſaith, that ſome underſtand *Alexandria* by the City of the ſun, where S^t^ *Mark* preached the Goſpel, and *Simon* the Apoſtle; after which the converted built Altars there to the honour of Chriſt; but he is rather for *Heliopolis*, as was ſaid before. And he ſaith that *Onias* an high-Prieſt of the Joſeph. Antiq. 13. 6. Jews ſaid that he would go to *Egypt* and fulfill this Prophecie, and being entertained honourably by the King, and a City given him for this purpoſe, he built an Altar and offered ſacrifices to God there: and thus the Hebrews and ſome of ours conceive it to be meant, and that it was fulfilled. But R. *Solomon* ſaith, that *Sannecherib* coming from battell againſt the *Ethiopians*, brought ſome *Egyptian* Nobles, whom he had taken, bound before *Jeruſalem*, thinking to ſhew them to the Jews for their greater terrour to make them yeeld; but being prevented by the ſlaughter made amongſt his men, he fled and left them, and they being by *Hezekiah* releaſed, returned to *Egypt* and there built Altars and offered thereon to the true God. And that they might the more acceptably do ſo, they procured Prieſts to go with them, who offered and celebrated the praiſes of God in the language of *Canaan*, that is, their own tongue. But for the former of theſe, if *Onias* fondly grounding upon this Prophecie did ſo, that was no fulfilling of it, becauſe that which he did, was not pleaſing to God, as being done againſt his injunction, that Sacrifices ſhould not be offered to him any where, but in the place by him choſen. For the next, it doth ſo ſtrongly ſavour of the Rabinnical forge, that we may well reject it, as a thing feigned. The fulfilling of this Prophecie then was, when the *Egyptians* received the Goſpel, for then they ſpake and ſtudied the Hebrew tongue, as wherein the true Religion was ſet forth; and it is probable, as *Lyra* hath it, that many of them by the extraordinary gift of tongues then given to the converted after baptizing by the impoſition of hands, ſpake this tongue ſingularly, as moſt neceſſary for Chriſtian people. And further to ſhew, That the converſion of the *Egyptians* is here propheſied of, he addeth, *They ſhould ſwear by the Lord of hoſts*; that is, ſerve and worſhip him, one part of his worſhip, ſwearing by his name, being put for all.

Deut.10.26.
Jer.4.1.

Verſ.19.

In that day ſhall there be an altar to the Lord in the midſt of the Land of Egypt, &c. In this and the three verſes following, the Prophet goes on further to declare the converſion of the *Egyptians*. The Altar, ſaith *Jerom*, is one Church, one Faith, one Baptiſm acknowledged in *Egypt*. *And a pillar in the border thereof to the Lord*; That is, The Goſpels and writings of the Apoſtles. *Verſ.*20. *And it ſhall be for a ſign*, &c. That is, of Chriſts paſſion, and when upon the receiving of the Goſpel perſecution ſhall ariſe, they ſhall cry to the Lord for help, and *he ſhall ſend them a Saviour*, that is *Jeſus*. Verſ.21. *And the Lord ſhall be known to Egypt*; That is, both to the perſecuted to their comfort, and to the perſecutors to their terrour, *And they ſhall do ſacrifice*, &c. Here the Prophet plainly foretels an end put to the Levitical Prieſthood under the Goſpel, according to that of the Apoſtle, *The Prieſthood being removed, the Law muſt needs be done away alſo*; That is, the Law of ſacrificing by Prieſts of the Tribe of *Levi*, and in no place but at *Jeruſalem*: For here it is fore-told that Sacrifice ſhould be done in *Egypt*, and that by men of that Land. Let the Jews anſwer this if they can.

Hieronym.

Lyra.

The Pillar rendred in *Vulgar Latine Titulus*, may, ſaith *Lyra*, be referred to Chriſt, for his Title was written, *Jeſus Nazaræus Rex Judæorum.* It may alſo be taken for the faith of Chriſt preached in all the borders of *Egypt*; but whereas he ſaith, Croſſes are therefore ſet up upon Altars amongſt Chriſtians, as if this in part might be the title here meant, we reject as ſuperſtitious, for the holineſs put therein, and the worſhip done to it, as ſometime by the Jews to the brazen ſerpent, which was therefore broken down. For although croſſes might have continued, if they had not been thus abuſed, yet now they are to be broken down, as monuments of the Antichriſtian ſect, degenerating from true Chriſtian Piety, and not of the Chriſtian. Wherefore I doubt not, but as to the praiſe of *Hezekiah* it was recorded, That he brake down the brazen Serpent in this caſe, and called it *Nehuſhtan*; ſo it ſhall be in future ages to the praiſe of our preſent religious Parliament. Moreover *Lyra* by their crying to the Lord becauſe of the oppreſſour, underſtands their crying againſt the devil; and by their Sacrifice the Euchariſt, and thankſgivings made in the Church to the praiſe of God, ſaying, that it is called Sacrifices, becauſe that alone is now in ſtead of the many Sacrifices formerly offered. Wherein he ſaith well in part, *viz.* in ſaying, that by Sacrifices are meant thoſe of thankſgiving; but in making the Euchariſt, that is, the Lords Supper a Sacrifice, he goeth without ground of Scripture, becauſe it is no where called a Sacrifice, but a remembrance of the Sacrifice of Chriſts death, neither is the place where it ſtandeth called an Altar, but the Table of the Lord: and againſt reaſon, which tels us, that there is no Sacrifice but which is offered to God, whereas this is offered to men and women receiving. And laſtly, whereas he hath it [*Sacrifices*] it is Sacrifice in the original in the ſingular number, intimating Chriſt the only Sacrifice making all our praiſes and prayers acceptable to Allmighty God.

Of the Croſſe.

The Euchariſt no Sacrifice.

Calvin.
Muſculus.

Calvin and *Muſculus*, by the Altar, underſtand Chriſt believed in in *Egypt*, of which the Apoſtle ſaith, *We have an altar*, Heb.13.10. and by the Pillar or Title, that whereby it is known to what Kingdom ſuch or ſuch parts belong; ſo that whereby it is known that the *Egyptians* now belonged unto Chriſt, *viz.* the publick profeſſion of the Goſpel, is hereby meant.

And this ſhall be for a ſign and Witneſſe to the Lord, &c. *For they ſhall cry unto him*, &c. That is, hereby it ſhall appear, That the Lord approves them for true converts, that they call no more in the time of their oppreſſions upon any other but the Lord only, and upon him they call ſo earneſtly, that they are ſaid to cry unto him, as the Spirit makes the faithfull to do, *Rom.* 8.15. *Gal.* 4. Touching which oppreſſions, *Calvin* ſaith, That *Egypt* was ſubject to divers, for four hundred years, till the Goſpel was there imbraced, and then they were delivered, according to that which is here propheſied, *He will ſend them a Saviour*, &c. That is, the ſame Jeſus, to whom they ſhall turn ſhall ſave *Oecolamp.* and deliver them out of all their troubles at length. One ſaith, It ſhall be a ſign to the *Egyptians* that the Lord is propitious to them, when crying unto him they ſhall be delivered: but then the former words muſt be read, *It ſhall be a Witneſſe of the Lord to them.* Which the word ליהוה will not well Note. bear. The Note of *Calvin* hereupon is very good: Then only doth it appear, and is teſtified to God, ſo that he approves it that we are turned unto him, when in our diſtreſſes we cry unto him, and are delivered; if not, we turn not yet ſo that he approves of it. And alſo, that deliverance from oppreſſours is not given, but to the converted, that Chriſtians, who are now ſo full of trouble may be moved to turn, and not perſiſt in their ſins ſtill.

Verſ.21. *Calvin.* Note. *And the Egyptians ſhall know the Lord, and the Lord ſhall be known unto them and they ſhall not ſacrifice*, &c. It is here to be noted, ſaith *Calvin*, that they muſt be endued with the knowledge of God, who will worſhip God acceptably, becauſe he ſaith, firſt, They ſhall know God, and then they ſhall offer, *&c.* And we may adde, who ſo doth not, wants this knowledge, although otherwiſe he may ſeem to have it. And to know God, and to be known of God, he ſaith, are all one, but twice ſpoken, becauſe it ſhould be a thing ſo remarkable, that the ſuperſtitious *Egyptians* ſhould turn from all their falſe Gods, and therefore ſeriouſly to be conſidered. But I think there is more implied in it, *viz.* which the Apoſtle ſpeaks of *Rom.* 10.20. *I was found of them that ſought me not, and made manifeſt to them that asked not after me.* God prevented the *Egyptians* by making the light of his knowledge to ſhine amongſt them, and then they came to know the Lord: Of their doing Sacrifice he ſaith, That hereby is meant nothing elſe, but their imbracing of the faith, and confeſſing it together with other acts of the divine Worſhip; and hereby he ſets forth the ſervice of the New Teſtament, becauſe in the time when he ſpake thus, God was ſerved by Sacrifices of beaſts, and Oblations of flower and oil, and wine, *&c.* And he meaneth not, that ſhould be any carnal ſacrificing now, but as our ſpiritual worſhipping of God is hereby allegorically ſet forth. Whereas it is added, *They ſhall vow to the Lord and perform it*; he ſaith, it is not to be underſtood at large, that men ſhould vow what they pleaſed, and Of Vowes. perform it, but what ſhould be agreeable to the Word of God. For any thing unlawfull, as *David* vowed to deſtroy all that *Nabal* had (but being better adviſed he did it not, and bleſſed God therefore) is not to be vowed and performed, neither any thing out of a mans power, but with a condition, wherefore monaſtical vows are not here meant, ſith the gift of continency is not given but to ſome, neither can any vow to uſe it ſaving ſuch as to whom it is given. And to vow to go in Pilgrimage to ſuch a place alſo, or to give this or that to a ſuperſtitious uſe, is likewiſe unlawfull. It ſeems rather by his ſaying *They ſhall vow a vow*; he means only that vow which all Chriſtians are bound to make and keep, *viz.* to ſerve God onely, and to cleave to his Laws, as his people did anciently often vow in the times of godly Kings.

Verſ.22. *Therefore the Lord ſhall ſmite Egypt, ſmiting and healing*, &c. Here is the concluſion of all that was ſaid *verſ.*20,21. becauſe they ſhall cry in their diſtreſſe and be ſaved, and then come to know the Lord and do Sacrifice, *&c.* it ſhall plainly appear, that Gods ſmiting of them was profitable for them, as tending to their converſion, and healing them by a greater healing, then that of the outward ſtate, *viz.* of the inward man, being before deadly ſick of ſin, but by the effectual coming of the light amongſt them now perfectly cured. Wherefore it is good to be afflicted, ſith it is not to ruine, but after a while ceaſing again, and a farre greater good redounding to their ſouls that are thus exerciſed.

Verſ.23.
Hieronym.

In that day there ſhall be an high way out of Egypt to Aſſyria, &c. Some, ſaith *Jerom*, underſtand this of Antichriſt, that he ſhall come out of *Egypt* into *Aſſyria*, and reign all over *Ethiopia*, but abſurdly, for it is meant, that whereas now there was one King of *Egypt*, and another of *Aſſyria*, both Nations ſhould be under one, even the *Roman*, and be in hoſtility one againſt another no longer, but there ſhould be trafficking amongſt them, as being all ſubjects now of one Empire, and freely come and go from one countrey to another, as if they were all one Nation. *And the Egyptians ſhall ſerve Aſhur*, or it may be rendered more according to ſenſe, *Shall ſerve with Aſhur*; forſomuch as now *Aſhur* is not dominatour any more over *Ægypt*, but the *Roman* over them both. *Calvin* underſtands this as fulfilled in the receiving of the Goſpel, which ſhall ſpread not to one Countrey of *Ægypt*, but all over the world, ſet forth by *Aſſyria*, becauſe that Monarchy reached far and wide, from *Euphrates* to *Tygris*. Before they came to know God, there were alwayes infeſt wars betwixt theſe Kingdoms, and *Iſrael* imploring the help ſometime of the one, and ſometime of the other was an occaſion of ſetting them together by the ears; therefore he addeth *Verſ.*24. *Iſrael ſhall be a third*, of thoſe amongſt whom this mutual concord ſhall be. And indeed they that receive the Chriſtian Religion cordially, cannot but live in love and unity together, of how divers Countreys ſoever they be, becauſe they have all one Spirit. And he ſaith, *A way ſhall be*, becauſe formerly when they were in hoſtility, men durſt not travel that way, but now they might ſafely. But *Calvin* and *Vatablus* have the laſt clauſe, *The Ægyptians ſhall ſerve Aſhur*; Giving this ſenſe, as friends in love do ſervice one to another. Now although את denotes oft times the accuſative caſe, and hath none other ſignification, yet becauſe it alſo ſignifieth [*with*] it is moſt commonly ſo taken, and ſo agreeth beſt here. But for the way from *Egypt* to *Aſſyria*, &c. *Lyra* refers this alſo to the Goſpel cauſing concord amongſt divers Nations, and to it I do ſubſcribe.

Calvin.

Note.

Hebr. סלה
à calcando.

Verſ.24.
Hieron.

In that day Iſrael ſhall be a third, &c. That is, Be no more under *Antiochus*, or *Demetrius*, *Syrian* Kings, as in times paſt, or *Ptolomies* of *Egypt*, being thus diſtracted and torn, but now in quiet alſo together with other Kingdoms imbracing the truth, ſo that each Nation in this reſpect ſhall be counted bleſſed, and *Iſrael* eſpecially, as the Lords inheritance, and from whence this bleſſedneſs came to others, for *the Law went out of Zion*. But *Calvin* notes that the word [*third*] is a feminine, and therefore muſt have reference to bleſſing following in the ſame gender; and ſo *verſ.*25. doth declare, where each Nation is ſaid to be bleſſed, *Ægypt*, *Aſſyria*, *Iſrael*; and not only *Egypt* and *Aſſyria*, but all other Nations imbracing the faith, theſe being ſingularly named, as alwayes before moſt inſenſe to the *Iſraelites*, and therefore if the Lord would be ſo reconciled to them, much more we may gather to any other. And they are ſaid to be in the midſt of the earth, becauſe their ſituation is by Geographers counted to be in the midſt. And he giveth each one a ſeveral title, *Egypt my people*, *Aſſyria the work of my hands*, ſo called, becauſe the regenerate are by him made ſuch, and ſo fitted to be veſſels of honour, for which cauſe it is ſaid *Epheſ.*2.10. *We are Gods workmanſhip.* So are the Heavens and Earth alſo called, but the new creature more ſingularly, as having yet more excellency for the Spirit of God in them. And that which is here ſaid, is no common thing, but rare and admirable, that other Nations ſhould come now to be bleſſed,

Calvin.

bleſſed, as well as *Iſrael* formerly choſen to be Gods peculiar people,all other Nations being excluded: but in Chriſt the partition-wall is broken down, and both Jews and Gentiles are made one. *And Iſrael mine inheritance*] ſo called, becauſe Gods peculiar people ſo long before others. And this implieth a coming in of the Jews, although they be yet broken off, and have been ſo many hundred of years agone. For if branches of the wilde Olive be graffed in, much more in Gods good time the natural branches, and then ſhall be ſuch a flouriſhing ſtate of the Church, as at the Reſurrection from the dead.

Rom.11.25.

CHAP. XX.

Verſ.1. *IN the year that Tartan came to Aſhdod, when Sargon the King of Aſſyria ſent him*, &c. The Prophet having threatned *Ethiopia* and *Egypt*, *Chap.* 18. and 19. and concluded with comfort to *Egypt*, now reſumes his former argument againſt them both, ſhewing by a ſign what miſeries ſhould befall them. And firſt he deſcribes the time. *Tartan* was a Captain of *Sennacheribs*, of whom ſee 2 *Kin.*18. whereby Expoſitours gather, that *Sargon* here ſpoken of, as ſending him, was that *Sennacherib*, for he had, as *Jerom* ſaith, ſeveral names, yet ſome think him to have been *Salmanaſar*. *Aſhdod* was one of the five great Cities of *Paleſtine*, and as *Joſephus* ſaith, was taken by the Aſſyrian in the twelfth year of the reign of *Hezekiah*, and that he infeſted the Egyptians and Ethiopians at the ſame time. The occaſion of his ſending againſt *Aſhdod*, ſaith *Junius*, was becauſe he had taken the Cities of Judah, and of them *Aſhdod* was one, both of right pertaining to Judah, *Ioſh.*15.47. and now under *Hezekiah*, as being by him taken 2 *Kin.*18.8. And now the Lord by his Prophet ſheweth the Egyptians miſeries to come, that *Hezekiah* and the Jews might not truſt to *Ægypt* againſt the invaſion of the Aſſyrians, but to the Lord onely.

*Joſeph. Antiq. l.*10.*c.*1.

Junius.

Verſ.2. *At that time the Lord ſpake to Iſaiah, ſaying, loſe the ſackcloth off thy loins*, &c. It is ſaid, *That he ſpake by the hand of Iſaiah* by an Hebrew phraſe, becauſe the Lord uſed him, as a maſter his ſteward, by his miniſtery doing this or that. Whereas ſome gather from hence, that *Iſaiah* went commonly in ſackcloth upon his bare body, it is to be thought rather, that he did ſo only in times of calamity by his outward habit to expreſſe his inward ſorrow. Yet *Zech.*13.4. a garment of hair is ſpoken of,as common to Prophets. And whereas the Lord biddeth him go naked, ſome think, that this was not all the three years ſpoken of *verſ.*3. for how ſhould he then have endured the cold of winter? but the ſame God that commanded this, could preſerve him, as well naked as cloathed. Yet haply he did it but at times when he ſhewed himſelf abroad to the people for a ſign of that which was to come to the Egyptians and Ethiopians, *Verſ.*4. If it ſhall be thought undecent for him thus to do, it is to be conſidered, that it was Gods command, and hereby the moſt ſhamefull things are made decent, there being nothing truly ſhamefull, but diſobedience to his commands, otherwiſe to uncover the privities to be circumciſed had been a ſhamefull thing, but by reaſon of Gods Ordinance, honourable. If it be demanded, Whether it be a point of piety now to go in ſackcloth, and ſometime bare-footed for greater humiliation, as many votaries and penitentiaries amongſt the Papiſts do? I anſwer, it was a rite peculiar to the rigid times of the Law, when Gods people were required to do outward and bodily acts of extraordinary humiliation as well as inward, by going in ſackcloth and aſhes: but in the time of the Goſpel, all the humiliation required being ſpiritual by inward ſighing, and groaning, and ſorrowing for ſin and miſeries, either of our ſelves, or neighbours, or countrey, faſting and praying only being over-added, and kneeling at prayer, and being uncovered both in prayer and propheſying, whatſoever is done more is but ſuperſtition, taxed by the name of volun-

Rom.*6*.21.
Sackcloth wearing.

voluntary humility, and plainly declared to be ſuch as profiteth not, and ſo is going to *Jeruſalem*, or to any other ſuppoſed holy place for devotions ſake,and the auſterity of mens whipping themſelves, or ſhutting up themſelves in cels, as Anchorites all their daies. Col.2.18. 1 Tim.4.8.

Verſ.3,4. By *Iſaiah* his going naked the Lord gives a ſign, to ſhew, how the Aſſyrians ſhould make the Egyptians and Ethiopians both young and old to go ſhamefully naked into Captivity, as they had ſhamefully ſinned. They ſhould exerciſe ſuch cruelty againſt them, as is not often heard of in theſe daies, but then much uſed by tyrannical conquerours, *viz.* To ſtrip their Captives of all their apparel from top to toe, and ſo to lead them away, not leaving them ſo much as a rag to cover their ſhamefull parts. Some by their young men and old, underſtand children, and all the weaker ſort, not able to bear arms, and by the reſt paſt over in ſilence, that they were all ſlain. But I think, that all ages are meant by theſe two, as is uſual, and ſo that men of might as well as the weak multitude were thus carried away to be ſlaves, ſo many as eſcaped the ſword. Young men and old are named, becauſe the one counſelled, and the other fought for their Countrey, according to *Pindar*, *Conſilia ſenum, haſta juvenum ſunt*. Of Gods threatning to make bare their ſhamefull parts, ſee alſo *Ier.*47. *Nah.*3.

Verſ.5. *And they ſhall fear by reaſon of Ethiopia their hope*, &c.

Verſ.6. *And the inhabiter of this Iſland ſhall ſay in that day*, &c. Here the Prophet concludes with the Jews, as all agree. When they ſhould ſee Gods judgments thus executed upon Egypt and Ethiopia, which were formerly an help unto them againſt Aſhur, they ſhould thus fear and ſay, a reaſon being herein implied, why the Egyptians and Ethiopians were thus puniſht, *viz.* Becauſe by their aiding of the Jews they gave them occaſion, withdrawing their confidence from God to place it in them. But why is Judea ſet forth by the name of an Iſland. 1. Some think becauſe it was hemmed in with two ſeas, the dead ſea and the mediterranean. 2. Some becauſe it was little like an Iſland in compariſon of *Babylon*, ſet forth by the name of a ſea, *Chap.*21.1. *Hieron.* 3. Becauſe it was beaten upon by the waves of the Aſſyrian and Egyptian wars, for ſo the Aſſyrian is ſaid to overflow the Land of Judea up to the neck of Jeruſalem, *Chap.*8.8. which lifted up the head, and appeared ſtill, when all other parts being drowned by this overflowing, ſeemed like a ſea. 4. *Calvin*, *Calvin.* becauſe Judea was the Lords peculiar inheritance ſeparated from the reſt of the world, as an Iſland from the main Land containing all other Countreyes and Nations. Of the three laſt I know not whether to preferre, and therefore conclude upon them all, forſomuch as there may be divers reaſons of the ſame phraſe.

CHAP. XXI.

Verſ.1. *The burthen of the deſert ſea, as the Whirlwindes come from the South, it comes from the deſert*, &c. *Hebr. In the South, in paſſing from the deſert, comes.* Of what Nation this burthen is *verſ.*2.9. do plainly ſhew, *viz.* of Babylon,which ſhould be ſubdued by the *Medes* and *Perſians*. See more *Ier.* 51. 36,37, &c. where *Babylon* is alſo ſet forth by the name of a ſea. For the great multitudes of people therein, according to *Jerom*, and as others, becauſe *Euphrates* like a ſea compaſſed it, and as the ſea it was never quiet, but waves aroſe after waves and tempeſts of warre there. Laſtly, for the inexpleble deſire to devour the wealth of other Nations. And it is called a deſert, becauſe God would make it like a deſert, and utterly void of inhabitants, as *Chap.*13.14. was alſo threatned. He compares this deſtruction to that which comes from the deſert in the South, becauſe the deſert of *Africa*, betwixt *Babylon* and *Media*, was full of ſands and ſtrong winds blowing, the places to which were filled with mountains of ſands, whole Armies being ſometime covered and deſtroyed hereby. Wherefore to make this more plain, it is ſaid, That *Babylon* ſhall become heaps, *Ier.* 51.37. The deſtruction of *Babylon* then coming from the deſert is from the *Perſians* and *Medes* marching thorow a great deſert to come unto it, and becauſe deſerts are horrible, it is further ſet forth by this name of *an horrible Land.*

Calvin.

Calvin ſaith, that *Babylon* is ſet forth by the name of a deſert, becauſe there was a great deſert betwixt it and Judea, for it was fruitfull and populous, and that the Prophets threaten *Babylon* ſo often, more then any other people, becauſe they were the Jews greateſt and moſt pernicious enemies. And he expoundeth the *deſert horrible Land* from which their deſtruction ſhould come, of *Iudea,* according to the name, which he ſaith, was given it before *Chap.* 18. as if it were meant, that *Babylon* thus came to utter ruine in way of revenge from the God of *Iſrael* for their cruelties formerly exerciſed againſt his people, and their Land bringing it to that ſtate, that it was as a deſert full of horrour to all ſpectatours.

Lyra.

Junius ſaith that there was a marſh made by Queen *Nitacris* towards the North 320 furlongs broad, which was drained by *Cyrus. Ex Herodoto in Clio.*

Lyra will have *Babylon* cal'd a *deſert ſea,* becauſe when it was taken, *Euphrates* that ran thorow it before as a ſea, being by the *Medes* and *Perſians* drained another way, was dried, and ſo like a deſert without water; and for calling it a ſea, it was common amongſt the *Hebrews* thus to call any great gathering together of waters, as at the firſt the Lord called the gathering together of waters, Sea, which in Hebrew is no more but מים waters. And for the winde coming from the South, rendred by the Vulgar Latine *Affricon,* whereas other Expoſitours ſay, That the place is hereby denoted, from whence they ſhould come, by whom *Babylon* ſhould ſuffer ſuch things, and *Africa* was between the South and the Weſt, he ſaith, That the ſituation of the *Medes* Countrey was oppoſite to it, and therefore the place is not ſpoken of, but becauſe ſtrong tempeſts uſed to come from thoſe parts, he compares the tempeſt coming by the *Medes* to theſe winds, only to ſhew their impetuouſneſs, againſt which nothing could ſtand; but for the *deſert* he ſaith the ſame which was ſaid before, *viz.* becauſe a great deſert lay betwixt *Media* and *Babylon,* and *Media* is called an horrible Land, becauſe it was ſo to the *Babylonians,* as from whence that their horrible deſtruction came. Whereas *Chap.* 13.14. contain Prophecies againſt *Babylon,* ſo that it may ſeem ſtrange, that he ſhould here again propheſie againſt it, he ſaith, that the Prophets had not all things revealed to them at once, but at ſundry times, as it pleaſed God; and therefore God giving another Viſion here to *Iſaiah,* he ſets it down alſo otherwaies, as a thing which for the ſtupendiouſneſs of it could never be enough ſpoken of.

Adam Sasbont.

Adam Saſbont thinks, That *Babylon* was ſet forth by the name of a Sea, chiefly becauſe it was ſo to *Iudea,* being but as an Iſland to it-ward for the greatneſs and the troubleſomneſs thereof, becauſe it was alwaies raging as the Sea againſt it and other Nations, and a deſert-ſea, becauſe now deſtitute of Gods help, through which it formerly prevailed, but now ſhould be prevailed againſt and overthrown. For the winde, though *Jerom* renders it by *Africa,* yet *Hebr.* it is ſet forth by a word ſignifying the South, and the meaning is nothing elſe, but as tempeſts by the South-wind are raiſed, which are moſt fierce; ſo the *Medes* and *Perſians* ſhall come againſt *Babylon. Object.* Writers commonly agree, that rain comes from the South being called *Auſter ab hauriendis aquis*; and by the Greeks *Notus,* for the ſame reaſon, but from the North come tempeſts. *Sol. Pliny* ſaith, that the greateſt tempeſts at ſea come from the South, and therefore *Babylon* being here ſet forth by the name of a ſea, the Prophet compares the tempeſt coming againſt it, to a whirlwinde in the South.

Junius.

Iunius underſtands *the horrible Land of Media,* but the wilderneſs from whence the tempeſt comes, of that part of *Babylon* in which *Nitacris* made ſo great a lake. But this not ſtanding with ſenſe may be rejected, and *Media* concluded to be the Land meant by both. For although the violence done to Gods people were the cauſe of *Babylons* ruine, yet the Prophet here plainly ſpeaks of the inſtruments, by whom; not the cauſe, as *verſ.* 2. doth declare, in ſaying, *Aſcend, O Elam, beſiege (O Mede)* of the former part of the verſe enough hath been ſaid already, amongſt all which I preferr *Saſbonts* reaſon, why it is called a *ſea*; but why *deſert*, Lyra's.

Verſ. 2. *The treacherous deals treacherouſly, and the waſter waſteth.* Thus *Junius*, whom our N.Tr. follows: But *Vatablus*, *Tranſgreſſor tranſgreſſori, Vaſtator vaſtatori*, reckoning up many Expoſitions more. *Jerom, qui infidelis eſt infideliter agit, & populator vaſtat.* But Hebr. it is הבגד בגד, *&c.* the ſame words only doubled, *The treacherous*, or *tranſgreſſour, the tranſgreſſour, the ſpoiler, the ſpoiler*: Before which if we put the words beforegoing, *A burthenſome viſion was ſhewed unto me*, the ſenſe will be plainly this, The *Babylonian* full of treachery and ſpoiling without end, having their ſins now remembred, that they may be puniſht accordingly with unſpeakable miſery; this was the heavy viſion that was ſhewed me, and if ye ask how, the next words do declare, Aſcend *O Elam*, &c. *Adam Sasbont.* And thus I finde one acknowledging that the words may be rendred, but to make up the ſenſe he addeth *eſt* or *ſit*, giving this for the ſenſe; the treacherous *Median* will be treacherous to the *Babylonian*, or this, let him be treacherous. *Lyra.* *Lyra* applieth the firſt words here to *Belſhazzar*, who dealt like a wicked infidel by bringing forth the holy veſſels of the Lords houſe to carouſe in, and the next to *Cyrus* coming preſently upon him and ſpoiling his *Babylon*. *Calvin.* *Calvin, A tranſgreſſour or treacherous ſhall finde a treacherous one, a ſpoiler, a ſpoiler*: Giving this for the ſenſe, The *Babylonian* that againſt all right hath ſpoiled other Nations, ſhall have another come againſt him to ſpoil him, applying to this *chap.* 33.1. where the ſame is more plainly ſhewed, and thus he ſaith, God proceeded to ſtirre up one Nation againſt another, the *Grecians* againſt the *Perſians*, the *Romans* againſt the *Grecians*, and the *Goths* againſt the *Romans*, and the *Vandals* and *Mahumetans* alſo, and the day of judgement againſt the *Mahumetans*. And the Prophet died a hundred years before this Prophecie was fulfilled. *Junius* ſaith it was a hundred ſeventy years before the accompliſhment, whereby it appears that *Iſaiah* ſpake by the Spirit of God, to whom things to come long after are as preſent. And it was Gods will that Prophecies ſhould be written of things, the fulfilling whereof the generations then living ſaw not, that their poſterity yet looking hereupon, might be comforted againſt the miſeries under which they were preſſed, *viz.* they that ſhould live in the time of the *Babyloniſh* Captivity, being hereby aſſured that *Babylon* ſhould fall, and then they ſhould be delivered. But to conclude upon the ſenſe, ſince there needs no word to be ſupplied to make ſenſe here, for it is ſenſible enough to take the words as they are, *A burthenſome viſion was ſhewed me, a wicked dealer, a wicked, a ſpoiler, a ſpoiler.* Eſpecially if we underſtand by the wicked dealer, the *Babylonian*, with *Lyra*; and by the ſpoiler, the *Perſian* or *Median*: for then the ſenſe is, theſe two were ſhewed me in viſion; the *Babylonian* wronging and dealing vilely with others, and then the *Perſian* accordingly ſpoiling him. Wherefore in the next words it is, *aſcend (O Elam)* that is, *Perſian*, a part of *Perſia* called *Elam*, being put for the whole. *I have made all his ſighing to ceaſe.* That is, ſaith *Calvin*, according to ſome, all the ſighing of the oppreſſed by him, becauſe he ſhould be utterly deſtroyed and ſo oppreſs no more: According to others, all his ſighing to ceaſe in the time of his calamity, becauſe the enemy ſhould not hereby be moved to ſhew any pity, becauſe the Lord would ſhew him none, as he had formerly ſhewed none to others. *Hieron.* *Lyra.* *Jerom* hath the firſt of theſe and this, ſo that he ſhall not dare to ſigh for fear of the *Perſian*; ſo *Lyra* alſo. Of all theſe, I preferre the firſt, which alſo *Vatablus* hath; for the ſighing of the oppreſſed cauſed by him, may well be called his, becauſe he made it; the ceaſing of his ſighing then is the ceaſing of his oppreſſions; unleſs we ſhall underſtand the *Babylonians* ſorrows and ſighings, when they ſaw themſelves in ſuch an evil caſe; the meaning being, that they ſhould do ſo indeed and grieve intollerably, but an end ſhould ſoon be put to their ſighing, by the *Perſians* ſword, bereaving them of breath and life and all.

Verſ. 3. *Hieronym.* *Therefore my loins are filled with grief*, &c. *Jerom* thinks that the Prophet ſpeaks this in his own perſon, becauſe being a man he could not but be affected with great grief in declaring the *Babylonians* miſeries coming ſo univerſally upon them, men, women and children, being many hundred thouſands, and that upon the ſudden, they living before in all abundance and pleaſure, although they were the Churches cruel enemies. *Junius.* *Junius* contrariwiſe ſaith, that he ſpeaks in the perſon of the Church which had been ſo ill dealt withall by the *Babylonian*. *Calvin.* *Calvin* in perſon of *Babylon* it ſelf grieving for their own miſeries. *Lyra* follows *Jerom, Luther, Muſculus* and *Saſbont,* and others agree with *Calvin*. The Prophet ſpeaks this *per mimeſin*, bringing in the *Babylonian*, and in particular *Belſhazzer* thus perplexed when the hand-writing appeared upon the wall, *Dan.*5. for then he was ſurprized with great horrour and trembling, as is there ſhewed; and if this be compared with that place, it will appear to agree moſt aptly to him. If it ſhall be thought that the Prophet himſelf might be moved, as well in ſpeaking of this as of the miſeries of *Moab, chap.*16.11. if he ſhall but look into *chap.*14.4,*&c.* where the Church of God is brought in, triumphing over *Babylon* ruined, or *Pſal.*137. he will be of another minde; ſith it cannot be thought to be the Prophets grief, which is the Churches Jubilee. And as for that of *Junius*, it is moſt improbable, when the crueleſt enemy of the Church ſhould be quite deſtroyed, that ſhe ſhould be filled with grief. No, it was the *Babylonian* and their King, in whoſe loins now there was no ſtrength, who had been ſo potent before.

Verſ.4. *The night of my pleaſure hath he turned into fear unto me.* Vulg.Lat. *Babylon dilecta mea poſita eſt mihi in miraculum.* The *Septuagint* as if it had been נֶפֶשׁ *Nepheſh, My ſoul was in terrour.* But the word is נשפ, ſignifying darknes, or the twilight; and it is as if he had ſaid, in the perſon of *Belſhazzar*, the night wherein I feaſted and was ſo merry, became a night of terrour. That which moved *Jerom* to render it *Babylon*, was becauſe he thought by darkneſs, that *Babylon* was ſet forth, as being called *mons caliginoſus*, chap.13.1. but this was a weak ground, and if it be ſo taken, how ſhall we think that the Prophet called *Babylon* his beloved, ſith he took all this as ſpoken by the Prophet in his own perſon? *Cornel. a Lapide*, to ſalve this, ſaith that *my* is redundant, and that it may be rendred without it, *Babylon the beloved:* That is, of the world, for the glory and magnificence thereof. But there is no need of this ſhift, if we render the words as they properly ſignifie.

Verſ.5. *Spread the table, watch in the watch-tower, eat, drink*, &c. Vulg.Lat. *Contemplate in ſpecula, comedentes & bibentes.* Or it may be rendred, *The table being prepared, there being watching in the watch-tower, eating and drinking, ariſe ye Princes, anoint the ſhield.* The meaning is, *Belſhazzar* making a feaſt, and eating and drinking with his Nobles, the watchman being in the mean ſeaſon ſet to watch, whether the enemy attempted any thing, he ſuddenly eſpying the *Perſians* to enter the City, crieth out, ariſe, prepare to reſiſt, the enemy is entred, *Calvin.* to this effect *Calvin*, with other Expoſitions: This making all ſo plain here, I will not trouble the Reader, for the words will well bear this reading. And whereas *Corn. a Lapide* makes this an argument that *Belſhazzar* was not meant in the former words, becauſe the fear ſpoken of *Dan.*5. came not upon him, till the table prepared, which is mentioned after that; this is of little force, becauſe he proceeds, 1. By ſpeaking in general of his perplexity and the *Babylonians* to come, and then ſhew more particularly the manner, as he here doth. *Muſculus.* They are bidden to anoint the ſhield, ſaith *Muſculus*, becauſe it was their manner ſo to do, when they went to battel to make the enemies weapons to ſlide off. Vulg.Lat. *arripite clypeum*, reſpecting rather the ſenſe then the ſignification of the word, which is, *anoint*. And *Pagnine* hath either anoint the ſhield for the end before ſpoken of, or anoint the King, as a ſhield, but this farre fetcht, though ſome by the King, that he bids them anoint, underſtand *Cyrus*, to whom he wils them to ſubmit, *Balthaſar* being now to be ſlain. But the plain meaning is, by laying oyle upon the ſhield and rubbing make it bright, which by neglect is now ruſty, as is commonly uſed to be done, when men prepare to go to battel; according to that of *Virgil*,

Pars leves clypeos & lucida ſpicula tergunt
Arvina pingui. And he is not likely, ſaith one, to ſhew himſelf a ſtout ſouldier in battel, that goeth out with arms duſty and ruſty.

Set a Watchman, let him declare What he ſeeth. Verſ.6.

Verſ.7. *Hieron.* *Adam Saſbont.*
And he ſaw a chariot With a couple of horſemen, a chariot of aſſes, and a chariot of camels, &c. *Jerom* and others after him give this for the ſenſe, As the Lord hath commanded me, I *Iſaiah* bid thee *Belſhazzar* to ſet a faithfull watchman up, that may not ſpeak for flattery, but tell the truth, becauſe he had ſaid before a watchman in the watch-tower, and this watchman indeed will I be unto thee; for ſo a Prophet is called, *Ezek.*3. So that when he ſaith, *he ſaw*, in the third perſon, he means himſelf, as *v.*8. is made plain: And if thou askeſt me what I ſee, I anſwer, a pair, the *Perſian* and the *Mede* in a chariot drawn by an Aſſe and a Camel, for the Aſſe being little and obſcure, ſets forth the *Perſian*, who before this was but of little power, but the *Median* alwaies ſtrong and mighty. The Prophet ſaw in the ſpirit this pair of horſemen, ſo long before coming with warre-chariots and men of *Perſia* and *Media*, whom they guided
as the waggoner his chariot, and brought up to fight againſt *Babylon*. Ver.8. *And* Verſ.8.
the lion cried being ſet upon the Watch-tower of the Lord. That is, the Prophet as
a lion for his terrible voice here following: Verſ.9. *Babylon is faln, is faln.*
Verſ.9. *And here comes a mans chariot, a pair of horſemen.* That is, *Cyrus* Verſ.9.
bringing an Army of the two peoples before ſaid, for he and not *Darius* did all, although he came with him in his forces. Then the watchman, the Prophet foreſeeing this, cried, [*Babylon is fallen,* and *all his graven images*] Of which he makes mention in ſpeciall, that the Jews might hereby be moved to repent of their idolatry, ſeeing there is ſo little help in idols.

Verſ.10.
My threſhing and the ſon of my floor, &c. That is, either *Judea*, where the Temple ſtood upon the threſhing floor of *Araunah*, ſo that he turns by an apoſtrophe to his people, perſwading them to beleeve this, as being nothing but what the Lord had ſhewed, as in the next words. Or *Babylon*, the meaning being, as thou haſt threſhed and cruelly beaten others, ſo ſhalt thou be threſhed, yet not by any power of mine, but of the Lord, who hath verily ſpoken thus by me. But this he rejecteth, *Saſbont* is indifferent betwixt both, and yields this, as a reaſon, why *Jeruſalem* ſhould be called his threſhing, becauſe the Lord was alwaies purging his Church as a man his floor; and he uſed *Babylon*, as a man
his threſhing to beat the Nations. *Muſculus* is only for this laſt, giving a pro- *Muſcul.*
bable reaſon, becauſe as the oxen did tread out the corn upon the floor; ſo *Babylon* trod under foot other Nations, tearing them in pieces, as it is particularly ſaid of *Juda*, chap.8.9. and *Jer.*51.20. of others alſo, but ſpecially *v.*33. where *Babylon* is expreſly called a threſhing-floor. And the word here uſed ſignifieth *threſhing*, or threſher, *the ſon of my floor*, an Hebraiſm not unfrequent to ſet forth any thing upon the floor. And that this Prophecie might not by the *Babylonians* be contemned, becauſe it came from a mean private perſon and an enemy, in way of epilogue he aſſures them, that what he had ſhewed came from the Lord of hoſts, who was of power to do it, that they might be affected with it. And nothing elſe ought any of the Prophets to ſpeak. Whereas, *v.*8. he hath it, *A lion cried,*] the righter reading is, *he cryed, a lion, my Lord,* meaning that he ſaw a lion, the *Perſian* or *Median* fierce as a lion againſt *Babylon.* And he ſaith, *I ſtand all the day and Whole nights*] to give the more credit to that which he telleth, becauſe he was alwaies moſt vigilant to mark truly what was coming:
And hereby induſtry and ſtudy is to be commended to every Preacher, that he Note.
never be idle or negligent. Neither ought any Chriſtian to ſleep, but to be watchfull alwaies, as the Lord commandeth all, and the ſpouſe, *Cant.*5.2. ſleeping, yet
watcheth in her heart. *Petrus Chryſologus* ſaith, *Watchfulneſs is profitable for* P. *Chryſologus.*
all, a Watchfull King prevents the treachery of the enemy; the ſouldier fruſtrates the attempts of the night; the Mariner paſſeth through doubtfull Waies, and the Shepherd preſerves his flock from Wolves. For the doubling of the word, *Babylon is fallen, is fallen*; it ſerves to denote the utter ruine thereof, even as *Rome* called *Babylon*,

Cornel. a Lap. *Babylon*, Apoc.18. ſhall fall, as the Jeſuites themſelves confeſſe, only they ſeek to turn mens eyes from *Rome*, as now it ſtands, to that which it ſhall be in the end of the world, when it ſhall become idolatrous, as though it were not ſo now, when as the Pope is made a God, and the Virgin *Mary* a goddeſſe, the Queen of heaven, and the Saints departed by invocation, and aſcribing to them omniſcience, and even dumb idols by obſequiouſneſſe unto them. See the like alſo, *Ier.*51.8.

Verſ.11. *The burthen of Dumah, one cries to me out of Seir, Watchman, What of the night?* &c. *Dumah* was one of the ſons of *Iſhmael*, Gen.25.14. and of *Seir* it is ſpoken, *Gen.*17.6. as of the *Horites* country; but *Deut.*2.22. given to the *Edomites*, *Hieronym.* who came of *Eſau*. The *Septuagint* reade it *Idumea*: but *Ierom*, it is not ſo much *Idumea*, as a Country thereof, lying ſouth, which by ſome it placed at a City of the *Philiſtines* now called *Eleutheropolis*, within twenty miles. *Seir* had the name from *Eſau*, who was hairy, as this word ſignifieth. *Dumah* the Metropolis of the Country, remembring that *Eſau* came of *Abraham*, who was in ſuch great grace with God, and they the inhabitants thereof were his poſterity, being beſieged by the *Aſſyrian*, is here ſaid by way of Prophecie to have cried to the Lord, calling him keeper or watchman, becauſe it is ſaid, he that keepeth *Iſrael* ſhall neither ſlumber nor ſleep, as if they had ſaid, *Oh thou keeper of Iſrael, who defendeſt thy people by a ſempiternal cuſtody, and watcheſt, when they ſleep in the night, that the enemies break not in upon them, why doſt not thou protect us, who are of the ſame ſeed?* But the Lord this Keeper anſwereth, *the morning cometh and the night.* That is, the light of comfort to *Iſrael*, but to you, O *Idumeans* the darkneſs of miſery, or the night of miſery being paſt, the morning of comfort comes, if ye ſeek for my help and be indeed *Abrahams* poſterity, that is, not ſeeking to me in your miſery only, but turning to me conſtantly to ſerve *Adam Saſbont.* me with all your hearts, as true penitents; thus *Ierom*: but *Saſbont* ſetting forth all the Prophecie more fully ſaith. The Prophet makes himſelf a keeper here, as before a watchman, and brings in thoſe of *Seir*, who were to be deſtroyed alſo, as requiring of him, *What of the night?* that is, what time of the night is it? when will the morning come? hoping that then they ſhould have ſome eaſe of their miſeries, the meaning being, How long ſhall we be thus oppreſſed and ſuffer by our enemies? The keeper anſwers, that it would not be long till morning, but then they ſhould ſtill continue in their miſery, for with the morning the night ſhould come, or continue ſtill to them. But he preſently ſpeaks more comfort ſaying, *If ye ſeek, ſeek, be turned and come,* that is, yet if ye will ſeek as true penitents to the Lord, do it from your hearts unfeinedly and not in your Deut.4.29. miſery only, come to him, leaving your ſins, and then ye ſhall be delivered; Now if the cauſe of the *Edomites* ſufferings be demanded, other Prophets ſhew this, as *Ier.*49. *Ezek.*23. *Obadiah* 1. *Amos* 1. *viz.* their unkindneſſe and harſh dealing *Lyra.* with their brethren the children of *Iſrael*. *Lyra* ſaith, that this is againſt *Duma* or *Edom*, for they are one and the ſame, but only *Dumah* a part, is put for the whole; and hereby is ſhewed, that they being carried into Captivity, as the Jews were, had no liberty granted them to return, as the Jews had by *Cyrus*. And of this the Prophet ſheweth, that they ſhould complain to God, calling him Pſal.12.7. keeper; becauſe *except the Lord keeps the houſe, the watchman watcheth in vain.* As if they had ſaid, Why are not we delivered alſo, forſomuch as we are the poſterity of *Abraham*, with whom thou madeſt a Covenant. How much of the night of our Captivity is yet to come, before the morning of our deliverance ariſeth? He anſwers, the *morning* of comfort, and *night* of miſery come of the Lord to all men according to their doing; the Jews have turned to me and ſought me with all their hearts, if ye will ſeek me and turn alſo, do it, and then ye ſhall come out of your bondage, as they have done. *R. Salom.* underſtands by one crying, the Angel guardian of mount *Seir* ſtanding for his people, according to *Vatablus.* the like, *Dan.*10. *Vatablus* and ſome others take it as the crying of the *Edomites* to their watchman, when they feared the coming of their enemies: As if it had been ſaid, What eſpieſt thou to night, ſeeſt thou any enemies coming? Anſw.

The

Arias Montanus.
Calvin.
Muſculus.
Note.
Iſa.9.1.

The morning cometh and the night: That is, I ſee that which will little comfort you, *viz.* That though the morning be near, yet night will ſoon follow again, even the increaſe of your miſery, till ye be deſtroyed. Some others, Why ask ye, *What of the night? What of the night?* like children, as if your enquiring after this would profit you, look up your arms rather, come and go out againſt your enemies like men, if ye mean to do any good towards the defence of your Country. *Arias Montanus*, The morning is ſo near, that if ye will go out to ſeek and bring in any proviſion, do it with ſpeed and return, before the enemy who is not far off, be upon you, for then it will be night to you again, wherein ye cannot go out. *Calvin* and *Muſculus* and the reſt of our Expoſitors are for the *Edomites* crying, here propheſied of, that ſhould be in the time of their danger by the enemies coming againſt them, the meaning being nothing elſe, but that they ſhould be anxious and ſolicitous, as people in great ſtraits, firſt one and then another calling to the watchman, what he obſerved in the night, and he ſhould be able to ſpeak no comfort but terrour to them. For though it were day, it ſhould ſtill be night to them, their miſeries continuing and increaſing; ſo that they might ſeek, and having fled out of *Dumah* for fear, to be more out of danger elſewhere, return and come thither again, yet their caſe ſhould be no whit better. And this is the condition of the wicked, when God comes againſt them with his judgements, they ſhall be full of terrour every where, and in the evening wiſh it were morning, *Deu.*28. Again the Lord made known theſe judgments before they came, againſt divers Countries, that his people might know that they came not caſually, but from divine Juſtice, taking vengeance upon ſin, and that they might not be moved in their calamities to flee to any other Country of the Heathen, thinking to be more out of danger, but keep conſtantly in the Church, becauſe though ſhe be puniſht, yet light ſhall ſoon riſe to her again, out of darkneſs and the ſhadow of death. Thus I have related the divers Expoſitions of divers, amongſt which that ſeemeth to me to be moſt genuine, whereby the Lord repreſented by the Prophet, who was as his mouth, is made the keeper, to whom the cry comes out of *Seir:* It cannot be a watchman of the *Edomites* who dwelt there, becauſe it is not ſaid only *one cried*, but to whom *one cried to me.* And who elſe can this be, but the Lord, that ſpake by his Prophet? The *Edomites* crying then to the Lord in the midſt of their oppreſſions is here ſet forth. And what do they cry, but as deſirous of ſome eaſe, *What from the night?* for ſo the words properly ſignifie; Shall there not come a day of comfort to us again? The Lord anſwers little comfort; but by and by more ſorrow, as when another long night comes, willing them therefore, if they be truly diſpoſed to ſeek to him, to do it by turning, as the *Ninevites* being in danger did, and coming by true repentance of all their ſins unto him.

Verſ.13.
Hieronym.
Adam Saſbont.

The burthen upon Arabia, in the foreſt of Arabia ſhall ye lodge; O ye travelling companies of Dedanim. Hebr. *The burthen in Arabia.* In *Arabia* dwelt the *Ammonites*, *Moabites*, *Idumeans* and *Iſhmaelites*, being a very large tract of ground from *India* to *Mauritania* and the *Atlantick* ocean. But the *Iſhmaelites* only are here propheſied againſt; for as *Saſbont* noteth, he ſaith not as before, *the burthen of Dumah*, but *the burthen in Arabia*; that is, in that part of it, wherein the *Iſhamaelites* inhabited, who came of *Iſhmael* the ſon of *Abraham* by *Hagar*, being therefore otherwiſe called *Hagarens*, although they now call themſelves by the name of *Saracens*, as if they came of *Sarah*, for their greater credit. And that theſe only are meant appears, becauſe *v.*16. the Prophet coming to declare who they were in *Arabia*, that he propheſied againſt; he ſaith, *All the glory of Kedar ſhall fail.* Now by *Kedar* the *Iſhmaelites* are to be underſtood, as is plain, *Gen.*25.13. where *Kedar* is named as the ſecond ſon of *Iſhmael*, and their glory was in their tents, which were moſt ſumptuous; and in their abundance of cattel; as is ſhewed, *Jer.*49.28, *&c.* Wherefore the tents of *Kedar* are mentioned, *Cantic.*1.5. For the thing propheſied of, it is fleeing before the enemy, their tents being left for fear, and they being glad to lurk in the Foreſt, where they might not be ſeen. For, *Ye travelling companies of Dedanim*, Hebr. is ארחות דדנים, *The wayes of Dedanim*, wherefore others reade it, *In the wayes of Dedanim*. Whatſoever moved our new Tranſlatours to render it, as before. The *Vulgar Latine* alſo herein conſents with the Hebrew, although in the words before it varies, ſaying, *Ye ſhall lodge in the Foreſt in the evening*, becauſe the ſame word which ſignifieth *Arabia*, if the pricks be altered, ſignifieth the evening, *viz.* ערב with two *ſegols*.

Verſ.14. *In meeting the thirſty bring waters, ye inhabitants of the land of Tema.* New Tranſlation, *They brought waters.* Vulgar Latine for *Teman* hath *the South*] according to the ſignification of the word: But becauſe *Tema* was one of the twelve Princes which came of *Iſhmael*, Gen.25.15. it is more probable, that a place having the name from him is meant. The meaning is, That ſuch of the *Iſhmaelites* as fled would be ready to periſh for thirſt and hunger, if ſome of their brethren did not ſuccour them. *Jerom* applies this to the *Iſraelites*, as if they fleeing at the *Babyloniſh* Captivity were meant, and that in fleeing they ſhould come into the deſerts of *Arabia* to hide themſelves there, and the *Iſhmaelites* were here bidden to make haſte to ſuccour them; and this, ſaith *Sasbont*, is followed by many. But he is for the former, and ſo are all ours, as there is good reaſon, ſith it is not the burthen of *Judea* fleeing from *Nebuchadnezzar*, but of the *Arabians* fleeing from *Sennacherib*, according to *Junius*, who alſo ſaith, that *Arabia Petraea* is here meant, and that they are threatned for their hoſtility againſt the Jews, as they are ſometimes complained of by the name of *Hagarens*.

Junius.

Verſ.16.
Chap.16.14.
Lyra.

Yet a year according to the years of an hireling, and all the glory of Kedar ſhall fail. Having ſhewed the judgement to come upon the *Arabians*, that they might be the more terrified; he here ſheweth, that it ſhould not be delayed, but certainly come at the end of one year, that is, ſaith *Lyra*, one year after *Jeruſalem* deſtroyed, and the cauſe is intimated in ſaying, *The glory of Kedar, and the remainder of the ſtrong archers*; they gloried in their tents and abundance of cattel, and valour, and dexterity in ſhooting, wherefore the Lord would thus abaſe them.

CHAP. XXII.

Verſ.1. *THe burthen of the valley of Viſion*, &c. The *Septuagint* renders it, *Of the valley of viſion, of Zion*, expreſſing the place here threatned, which is here *Hebr.* only by a *Periphraſis* ſet forth. For *Zion* and *Jeruſalem* are certainly meant here, as all agree, becauſe it was the ſeat of the Prophets, to whom by viſions God revealed things to come, and they were called *videntes*, Seers, therefore reſpect alſo was had to the name *Moria* viſion. And although it were a mountainous place, yet it is ſet forth by the name of a valley, becauſe brought ſo low by Gods juſt judgements for their ſins, and this was by *Nebuchadnezzar*, as *Ier.*39. 2 *Kin.*25. ſo *Jerom*. Some as *Sasbont* hath it, refer it to the time of *Sennacherib*, as indeed *Iunius* doth becauſe *Elam* ſpoken of *verſ.*6. was a City in *Aſſyria*, and *Shebna*, who was in *Hezekiahs* dayes *verſ.*15. when *Sennacheribs* Army came againſt *Ieruſalem*: Some to the deſtruction by the *Romans*, but he ſtands for this, and *Lyra* alſo. And *Muſculus* ſaith, it is the deſtruction to come by the *Caldees*, that is here threatned, and I cannot ſee how it can be applied to the *Aſſyrians*, becauſe when they came againſt *Ieruſalem*, in ſtead of deſtroying it, they were deſtroyed. But *Calvin* will have the whole Land of *Iudea* meant by the valley of viſion, being called valley, becauſe however it were mountainous, yet in part it conſiſted of valleys, and it was generally a plain compaſſed about with mountains; and if it be ſo underſtood, haply that coming of *Sennacherib* againſt the Cities of *Iudah*, and taking them may be meant, yet *ver.*2. calling the place here propheſied againſt a City of ſtirs, a joyous City, makes it plain, that not all *Iudea* but *Ieruſalem* is

Hieronym.
Adam Sasbont.

Lyra.
Muſculus.

Calvin.

meant, and the deſtruction by *Nebuchadnezzar*. Whereas it is objected, *Lyra* ſaith, that the *Elamites* were brought by *Nebuchadnezzar* as his hired men. Others granting, that the *Elamites* came with *Sennacherib*, ſay that the deſtruction by the *Caldees* being propheſied of to *ver*.5. he there propounds the danger before this paſt, in which they had been by the *Aſſyrians* in *Hezekiahs* time, and were ſaved, but not any whit the more turned in their hearts from ſin, and to fear God and truſt in him, but in worldly means of defence, of which ſee *verſ*.9,10, &c. which ſeems to be the beſt. The Note of *Calvin* hereupon is good, in that it is not plainly called *Iudea* or *Ieruſalem*, but the valley of viſion, that a check was hereby ſecretly given to the Jews for being ſo wicked in the midſt of Gods Prophets, a Countrey alone of viſions, and ſo of more light, and yet turned by their ſins into obſcurity, as low ground compaſſed with high hils hath leſſe of the Suns light, then higher grounds; thus they made mountains valleys, dark and obſcure by their ſins elſwhere called darkneſs, as *Ioh*.3.19. *They love darkneſſe more then the light. What aileth thee, that thou alſo art gone up to the houſe tops?*] See the like touching *Moab* before, *Chap*.15.3. for which he ſaith, *That thou alſo*, being in diſtreſſe by the Army of the *Caldees*, he ſheweth, that they ſhould go up, and ſeeing the mighty Army of their enemies, in ſtead of going out couragiouſly to fight, ſtand there weeping like women: and that we may not doubt how they could ſtand upon their houſe-tops, it is to be known that their buildings were battlements to walk upon.

Calv. Note.

Verſ.2.

A City of tumult and noiſe, and of joy; That is, of joy before the *Caldees* coming, but now clamour, fear and trouble. *Thy ſlain men are not ſlain with the ſword, viz.* Becauſe by famine through the long continuance of the ſiege, for it laſted about ſix moneths, even till bread failed them in the City, and this was a greater judgement, then to die fighting valiantly againſt their enemies, wherein men glory. But theſe had no hearts ſo to do, but being pined away and dying through famine, without having any battel, they periſhed ſo, that the *Caldees* at length brake in, there being few to make reſiſtance, and thoſe that were, fleeing out another way. One hath a conceit, that they are ſaid to be ſlain, but not by the ſword of the enemy, but by Gods hand, as *Titus* himſelf acknowledged when he ſaw the ſtrength of their wals, after the City taken, when he ſaid, What power of man could have drawn the Jews out of theſe munitions? it was therefore Gods power that did it, *Ioſ*.l.7.c.16.

2 King. 25.3.

Verſ.3.

All thy rulers fled together, they are bound by the archers, &c. Or rather, as the word מקשת *Michaſbeth* ſignifies, *From the Bow*, that is, as *Iunius* hath it, from uſing the Bow; The *Vulgar Latine* hath it, *Duriter vincti ſunt*, becauſe the word קשה from which this may ſeem to be derived, ſignifieth *durus*, and ſo indeed the ſenſe will be good. For ſo the Hiſtory 2 *King*.25. doth excellently accord *ver*.3,7. and 2 *Chron*.36. for their rulers, it is expreſly ſaid, *They were bound with fetters of braſſe*, not only *Zedekiah*, but alſo *Iehoiakim* and *Iehoiakin* before him. *All that were found in thee were bound*;] That is, all the men of warre left, of whom it is ſaid, that *Nebuzaradan* carried them away to *Babylon*, their binding, which was common to Captives, being underſtood. Thus *Muſculus* alſo underſtands it, or of *Iehoiakin* and his Princes, 2 *Kin*.24. ſaying, that theſe things agree not to the time of *Sennacherib*, when no ſuch thing was done, but I reſt in the former. Touching the words there is alſo another reading, *Fled together from the Bow, they were bound, all that were found in thee were bound together*, ſo *Hebr. verbatim*, by diſtinguiſhing it into two ſentences, as it may well be, and then without queſtion this is the beſt reading. *They fled from afar off.* Some referre this to *Zedekiah* the King, who fled from the *Caldees*, but was taken and brought to the King of *Babylon*, but it is not ſaid *afarre*, but *from afarre*, therefore it is better underſtood of ſuch as came from other parts of *Iudah* in time of this danger, thinking to be ſheltered in *Ieruſalem*, but all this ſhould not profit them.

Muſculus.

Verſ.4.
Chap.21.3.

Therefore, ſaid I, Look away from me, I will weep bitterly, &c. If for *Babylon* he wept, and was grieved in humanity, much more in brotherly charity for *Ieruſalem*, the treading under-foot whereof he foreſaw now, and the making of it a valley of miſery in ſtead of a mountain of holineſſe. And thus ought we all to Note. Rom.12.15. ſympathize with the Church in her diſtreſſe, or elſe we are not living but dead members of the ſame myſticall body, and fail of the duty commanded, *Weep with them that weep.* And *Iſaiah* by weeping thus before it came, ſought to move the Jews to repentance and ſorrow, as Chriſt afterwards foreſeeing the deſtruction of *Ieruſalem*, wept over it.

Verſ.6. *And Elam bare the quiver with the charets of men and horſmen*, &c. *heb. with the chariot of man, horſmen*, to diſtinguiſh the chariots in which they came, from others bearing burthens, he ſaith, a *mans charet*, and the men drawn in theſe charrets are called horſmen, becauſe whether they rode on horſeback or in charrets, they were horſemen. By *Elam* the Perſian is meant, and by *Kir* the Junius. Median. For *Elam* ſee chap.21.2. For *Kir* 2 King.16.6. where *Iunius* ſheweth, that it was a part of *Media* called after the captivity *Syromedia*, and *Kir*, ſignifying a wall. becauſe it was compaſſed with an high mountain, being as a wall unto it: *Ierom* ſaith, that the Prophet goeth on here to deſcribe the taking of Hieron. Calvin. *Jeruſalem* by the Caldees, but *Calvin* underſtands it as belonging to the coming of *Sennacherib* againſt *Jeruſalem*, by which danger after it was paſt, they were not moved, and therefore it was not likely that they would by his threatning of a deſtruction to come long after, as I have partly touched before and approved If that which was then done were not meant, how could that touching *Shebnah* verſ.15. be brought in, ſeeing he was over the Kings houſe in *Hezekiah*'s time, and not in *Zedekiah*'s, but put down to be but Scribe, as is here propheſied, *Eliachim* being preferred to that more honourable office, as appears *Ckap* 36. and 37. *And Kir uncovered the ſhield*, Vulg. Lat. *and the ſhield made naked the wall:* for *Kir* ſignifieth a Wall, but becauſe it is a proper name alſo, and ſetteth forth the Medes, as hath been ſhewed, our tranſlation is more ſenſible, the meaning being, that having their ſhields covered at other times, now preparing to battel they uncovered them.

Ver.7. *Thy choice valleys were filled with charrets*, &c. that is, where their vineyards and olive-yards and gardens were, and *the horſemen ſhall ſet themſelves in aray at the gate*, that is, ſhall come ſo near that there ſhall be no copy of fleeink away for the beſieged.

Verſ.7. *And he diſcovered the covering of Judah, and thou didſt look to the armour of the houſe of the forreſt:* Here the Prophet ſheweth, what the wicked Jews did in the time of their danger, *viz.* make preparations by force of arms to defend themſelves, God in whom their help did chiefly conſiſt being neglected: as appears plainly, if we reade *ver.* 8.9.10.11.12. together. By the covering of *Judah* then muſt needs be meant the armory, wherein weapons for war in abundance were kept, and ſhut up ſo that they were as covered, and lay hid, but now the doors were opened, and they were diſcovered to the view of all men, many thouſands going forth armed with them. The houſe of the Forreſt wherein they lay, was of the Forreſt of *Lebanon* built by *Solomen*, 1 King.7.2. *He diſcovered the covering of Iudah*, then, is no more, but as if he ſaid, *the covering of Iudah* Calvin. *was diſcovered*, thus alſo the Vulg. Lat. reades it: *Calvin* ſaith, that ſome by the uncoverer of the covering here underſtand God, and ſome refer this uncovering Lyra. to the enemy, but he is for the former. *Lyra*, who is for the deſtruction by *Nebuchadnezzar*, ſaith, that by this covering the Temple is meant, which was covered as moſt holy, that none might behold it where the glorious Cherubims ſtood, and wherein *Iudah* truſted as a covering to protect them, as appears by their Junius. ſaying, *The Temple of the Lord*. Jer,7.4. *Iunius* by the covering uncovered, underſtands their bulwarks in the borders of *Iudah* taken by the enemy, and by the houſe of the foreſt, not that built by *Solomon*, becauſe that was not now in the Jews hands, but any houſes in forreſts at large, where warlike inſtruments were made. Some will have hidden treaſures meant by the covering, which were now brought forth to maintain ſouldiers, and ſome by the houſe of the forreſt an houſe built and filled with arms by *David*, which lay hid from the ſight of the common people till now. But to leave divers mens conceits, here is one and the ſame thing ſet forth in two phraſes, *viz.* the houſe of the Forreſt of *Libanus* opened to bring forth arms for their defence, where they were before covered and kept, when they had no need to uſe them. For the drift of the Prophet is to ſhew all the carnal means which the Jews uſed to defend themſelves, and to reprove them therefore becauſe they did not flee to faſting and praier to God, which was the chief. And he begins with their ſeeking firſt for ſtore of arms in this verſe, and therefore it doth nothing agree to expound it either of the vale covering the moſt holy place opened to enter in and prophane it, as *Ierom* doth, or as *Lyra*, or of the bulwarks entred by the enemy, but only, as was firſt ſaid; and why *Iunius* ſhould decline that expoſition of the Forreſt of *Libanus*, I ſee not, becauſe there was none other houſe famous for an armoury but that, and he makes it not to appear to have been at this time in the enemies hands, and out of the Jews. For that which the Jews are ſaid next to have done, *ver.* 9, 10, 11. reade 2 *Chron.*32.4,5. and we ſhall ſee the things done by the counſell and help of *Hezekiah* his Princes, which be here ſpoken of, viewing the breaches and repairing them, and ſtopping the waters, that the Aſſyrians coming to fight againſt them might not therewith be ſupplied, only the numbring of houſes here ſpoken of, and the breaking down of ſome in the ſuburbs that might be advantagious to the enemy, are there omitted, and the ditch making betwixt the two wals, yet two wals repaired and ſtrengthned are there ſpoken of. For numbring the houſes, that might be either to know how many men were in them to make an army that they might finde watchmen, or how many perſons that the proviſion for their ſuſtenance during the time of the ſiege might be ordered accordingly, for the ditch it was to hold water for the beſieged, a new one being made, leſt the old ſhould not ſuffice.

Verſ.9,10.

Verſ.11. *Calvin.* *Muſculus.*

But ye have not looked to the maker thereof, &c. Ye have thus uſed all outward means to preſerve your city *Ieruſalem* from coming into the hands of the enemy, but unto the Lord who hath made it an holy city and habitation for himſelf, and that not newly but long ago, ye have not looked to ſeek his aid by faſting and praier, and turning from your ſins. He doth not then ſimply tax warlike preparations for our defence, but a truſting in them and not in the Lord alone, in whom is all our help. *Iunius* here again differing from all others expounds the matter thereof thus, the Authour of this judgement for your ſins long agoe determined by him to be brought upon you, examples whereof he hath alſo made you to ſee in your brethren of the ten Tribes, that by them being warned ye might repent. But becauſe he made immediatly before mention of the city and parts thereof, it is more genuine to underſtand it, as was before ſaid. And from hence *Calvin* gathereth, becauſe *Ieruſalem* was a type of the Church, that God built her up by his almighty power, and not man, and by the ſame power is able alwaies to preſerve her, which they not conſidering, placed not their confidence in him, but in their own preparations. And in deſcanting upon theſe words [*of old*] he referres them to predeſtination before the beginning of the world. But becauſe predeſtination is one thing, and faſhioning it by Ordinances, and ſanctifying it another, leaving this I reſt upon the former. Now this accuſation was not againſt all in *Ieruſalem* that fortified againſt the Aſſyrians, for *Hezekiah* put them in minde of God as their greateſt ſtrength ſtill, and *Eliakim* who was over his houſe, is ſo highly commended in this Chapter, that no doubt is to be made of him, and ſome others in whom there was piety, but it was againſt the community of the Jews, who were moſt of them carnall, and truſted in carnal means.

Junius.

Verſ.12. *Hieronym.*

And in that day the Lord called for Weeping, &c. This ſaith *Jerom*, who expounds all of *Nebuchadnezzar*, was by *Ieremy* and *Amos*, who propheſied at that time. But ours ſay, that the very judgement preſent was a calling, neither did they want then this our Prophet or others to move them to extraordinary humiliation. For the particulars of making bald the head, rending garments, and putting on ſackcloth, he mentions theſe according to the cuſtom of thoſe times, meaning not preciſely, that in times of extraordinary humiliation we ſhould alwaies do thus, for *Ioel* 2. it is ſaid, *Rend your hearts and not your garments*, but that we ſhould firſt and chiefly be broken-hearted, and then by outward ſigns of weeping and apparell, ſhewing ſorrow, and all our outward behaviour, let it publikely appear in times of publike humiliation, how deeply we are ſtricken with ſorrow for our ſins.

Verſ.13.

Eccleſ.3.
2 Cor.7.10.
Phil.3.21.
Luk.6.25.
Ezek.9.
1 Cor.5.

And behold joy and gladneſſe, ſlaying oxen, &c. that is, laughing and making merry, all Gods judgements being contemned: Joy is not here ſimply taxed yet, for there is a time to laugh and a time to weep, but in time of calamity, in coming for ſin, or joy in ſin oppoſed to godly ſorrow for it, becauſe ſome are ſo far from mourning for their ſins, that they joy in committing them, and glory in recounting them, and joy to think upon them afterwards, which is an iniquity not to be expiated for ever, as here followeth, *ver.*14. Or to be profuſe in laughter, making it their daily practice to feaſt, laugh and be merry: or laſtly, being unaffected at the ſins of the land, or at our brethrens miſeries, *Rom.*12.15. *Am.* 6.6. *Killing of oxen.* Here the Prophet proceeds to aggravate their ſins, *heb.* it is *to kill oxen*, &c. the meaning is, that when hearing of Gods judgements threatned, they ſhould have ſought unto him by faſting and praier, they contrariwiſe feaſted, and run into all exceſſe of riot, and made a mock of all the terrible threatnings denounced againſt them, ſaying, *Let us eat and drink for to morrow we ſhall die:* that is, in way of deriſion of the Prophets threatning of horrible deſtruction at hand, able to make any heart to tremble, they were ſo far from being affected with it, that they ſaid in effect, let death come ſo ſpeedily, we will make merry whileſt we may, for we hold this threatning ridiculous, as which ſhall never take effect. See the like ſaying of Epicures, 1 *Cor.* 15.32. the Papiſts

Calvin.

ſaith *Calvin*, becauſe taking of fleſh is here taxed, gather that it is a ſinne to eat fleſh upon a faſting day; but why do they not infer the like touching wine-drinking, which is as well here complained of? Therefore their eating fleſh and drinking wine implyed feaſting, which at times of faſting is an abomination, and to eat or drink any thing, but in caſe of neceſſity for infirmities ſake, in ſome only that cannot faſt from all food without detriment to their health, is unlawful, and not the faſting from fleſh only, becauſe faſting is from eating bread or drinking water, *Ezra* 10.6. *Eſt.*4.16. *Ionah* 3,7.

Verſ.14.

And it was revealed in the ears of the Lord of Hoſts, if this iniquity ſhall be expiated, &c. He ſpeaketh thus, not that God needs any revealing of things done upon earth by wicked men, for he ſeeth and knoweth all things, but his hearing by an Hebraiſm is thus ſet forth, the more to terrifie the wicked, who think haply it ſhall not come to his ear, who cannot if he hears of their evill ſayings and doings, but be a ſevere Judge unto them; as a man threatning a malefactor, and his knowing of it, and reproof therefore being deſpiſed, he tels him further that his evill doing in contempt of the Law is come to the ears of the Judge, this will more ſtartle him. The form of threatning uſed here is an oath, ſomething being underſtood, as, I am not juſt, or live not, if this *iniquity be forgiven*, that Gods full purpoſe to puniſh theſe contemners of his judgements with death might the more appear, and all others might fear to do the like. Some think, that even this ſin upon repentance is remiſſible, but forſomuch as it is a deſpight done to the ſpirit of God, and ſo a degree of ſin againſt the holy Ghoſt, I cannot ſubſcribe unto them, becauſe ſo alſo it ſhould be but as all other ſins, whereas it is here ſingled out from them, being called *this iniquity*; and *Jerom* hereupon ſaith, *Poſt peccatum erecta cervix, & ex deſperatione contemptus, magis offendit Deum, quam aliquod aliud peccatum.* And whereas ſome infer, becauſe it is ſaid, till they die, that there is forgiveneſſe after death, it is abſurd, and without all ground in holy Scripture.

Lyra for, *If this iniquity ſhall*, &c. hath, this *iniquity ſhall not*, but this is more emphatical then a ſimple negation, as if the Lord had ſaid, rather then forgive this I will ſuffer any thing to be done unto me.

Get

Verſ.15.

Sasbont.

Get thee to this Treaſurer Shebna, who is over the houſe: Vulg.Lat. *go in to him that dwels in the Tabernacle, and is over the Temple, even Sebnah:* forſomuch as there is no ground in the Hebrew for this tranſlation, it is worthily rejected even by one of their own Doctors, who ſaith, that there is no word in the Hebrew Text, which ſignifyeth either Tabernacle or Temple, but *Jerom*, herein following ſome of the Hebrews, who hold him to be high-Prieſt, and the high-Prieſt dwelt in the Tabernacle, though neither be true, preſumed to uſe this liberty reſpecting rather this ſenſe by him affected, then the meaning of the words, which are none other, but as in our tranſlation beforementioned: yea, and he noteth, that *Jerom* himſelf renders the ſame words *præfectum domus*, 2 Kin. 19. and *Iſa.*36. and *Rabbi Abraham* ſaith, that he was treaſurer, and over the Kings houſe. The word is סכן ſignifying a Treaſurer, and not a Tabernacle, although *Cornelius a Lapide* contends for it, alledging *Exod.* 1.11, where a word coming from the ſame *radix* is uſed to ſet forth *cities of Tabernacles*, but it is not ſo rightly rendred, ſith סכן will not bear it, but rather *cities of ſtore*, or treaſure: And if it be taken otherwiſe for cities of Tabernacles, that *Pharaoh* ſhould cauſe the Hebrews to build for him, what ſenſe would there be in it? But he addeth further that the Septuagint render it *paſtophorium*, i. *exedram vel cubiculum*, but certainly by a great miſtaking of סכן for שכה, from which a word derived 2 *Chron.*31.11. indeed ſignifyeth chambers, yet not to keep in, but to lay up the tithes brought in: yea, and the Jeſuite himſelf by and by argueth ſtrongly to prove, that this *Shebnah* was not the high-Prieſt, but the Treaſurer: for 1. the Septuagint and *Cyril* call him *quæſtorem*, others treaſurer. 2. Yeelding, that he was over the Temple underſtood by the houſe here, he could not be the High-Prieſt, becauſe he is no where ſo called, but the High-Prieſt. 3. *Joſephus* in ſetting down the catalogue of High-Prieſts, makes no mention of any called by this name. 4. *Azariah* was now High-Prieſt, 2 *Chron* 31.10. 5. The High-Prieſthood was not tranſlared to another family from *Aarons* and *Sadocks*, till the time of the Maccabees, but the office here ſpoken of is tranſlated *ver.*20,21, But whether this *Shebnah*, and that 2 *King.* 19. were one and the ſame, is by ſome doubted, as by *Joſephus* and *Toſtatus*, becauſe this *Shebnah* and *Eliakim* were Prieſts, thoſe 2 *King.*19. *Laicks*. *Arias Montanus* ſaith, that they were the ſame, ſo likewiſe *Calvin* and all ours generally. The cauſe of the doubt is partly becauſe according to ſome the man here ſpoken of, was one that lived in *Zedekiah* his time, when *Nebuchadnezzar* took *Jeruſalem*, whereby they expound all that which went before, of the Jews ſtreights by the Caldees, and partly becauſe that *Shebna* 2 King. 19. is ſaid to be Scribe or Chancellour to the King, and *Eliakim* over the houſe, but here Treaſurer, in whoſe room *Eliakim* was to be ſet up. For the firſt enough hath been already ſaid, to ſhew that the things before ſpoken from *ver.*6. pertained to their ſufferings by *Sennacherib* and even *Sasbont*, who is for the Caldees, yet coming to *Shebnah* he ſaith, that here a new Prophecy begins concerning a great man in *Hezekiah* his time, of whom before, 2 *King.*19. For the ſecond, *Calvin* obſerves that סכן hath another ſignification beſides Treaſurer, *viz.* a fautor or cheriſher, which is proved 1 *King.*1.2. where the ſame word is uſed in this ſenſe in ſpeaking of *Abiſhag*, though there in a good ſenſe, yet here to diſcover evil cheriſhed in the heart of this wicked man, even evil counſell, ſo to ſtand for *Hezekiah* as to keep intelligence and correſpondency with the enemy, that which way ſoever the world wenr, he might provide well for himſelf. The Hebrews ſay, that he treacherouſly agreed with the enemy to deliver the city into his hands, and that *Hezekiah* upon this prophecy of *Iſaiah* put him down from being Treaſurer and Scribe, both which high offices he had ſuffered him to hold, the office of Scribe ſtill, but took his Treaſurerſhip away from him, and conferred it upon *Eliakim* a moſt faithfull man. But becauſe there is no ground for this in the holy Scripture, I paſſe it over, as *Calvin* doth, and reſt upon the Etymologie of the word before-going, his office is not here ſo much pointed at, as his quality of cheriſhing in his heart

Calvin.

evill counſell againſt the State, and therefore he calleth him this fautor or cheriſher, in way of contempt, as Chriſt ſometimes called *Herod* that crafty Fox, whereas by ſome he is thought to have this name given him from a city in *Egypt*, *Sochen*, from whence he came, being therefore called a *Sochnite*, it is but conjectural. But why doth *Iſaiah* ſo terribly threaten him? paſſing over that which is uncertain, here is enough diſcovered in the verſes following to ſhew that he had great cauſe. For he was proud like *Abſalom*, and out of his pride he built him a ſtately ſepulchre for a memorial, which could not be without great coſt, and therefore not without pilling and polling the people. And forſomuch as he provided thus for the entombing of his corps, when he ſhould die, he hereby intimated that he was one and the head of them, that contemning the Prophets threatnings ate and drank ſecurely, when the whole city and kingdom were like to come into great ſtreights. And he doubtleſſe was one of thoſe princes ſpoken of 2 *King*.19. which gave the king counſel to fortifie ſo ſtrongly, that it was now ſuppoſed by the ſtrength of their fortifications without ſeeking to the Lord by faſting and praier they ſhould be ſufficiently defended againſt the aſſaults of their enemies, although the King himſelf did not ſo, but by his ſpeeches to the people ſhewed plainly, that ſtill all his truſt was in the Lord, moving them to do the like, 2 *Chron*. 32.8. *With them is an arm of fleſh, but with us is the Lord, and the people reſted in theſe words.*

Verſ.16. *What doſt thou here, that thou haſt hewed for thy ſelf a ſepulchre*, &c. A moſt unworthy man, becauſe he was in high place, and great in this world, thought by his wealth to make himſelf great and famous in his memory throughout many ages to come, contrary to that, *Prov*.10.7. *The memoriall of the juſt ſhall be bleſſed, but the name of the wicked ſhall rot.* But the Prophet takes him up as one that was but a very *larva* perſonating a great Officer of the kingdom, but having nothing of worth in him, whereby we may ſee both how baſe and unworthy great men make themſelves by their pride and oppreſſions, to learn to flee vices, becauſe God is alſo full of wrath againſt them: and that a good King may have evill Officers about him, he not knowing it, as *Hezekiah* had this wicked *Shebnah*.

Verſ.17. *Behold the Lord will carry thee away with a mighty captivity*, &c, Vulg. Lat. *ſicut Gallus gallinaceus aſportari te faciet*, taking the word, גבר here uſed for a cock, which properly ſignifyeth a man, becauſe as a man is amongſt his wives ſtrong and imperious, ſo a dunghill cock amongſt his hens. But then it muſt be read thus, *he will cauſe thee to be carried captive by the captivity of a cock*: becauſe there is nothing ſignifying *as*, and the meaning is of a cock taken and bound, and gelt, and made a capon, his comb being cut, and then he being carried to the market, not daring to look up, but holding down his head, who ſo proudly lifted up his creſt, and crowed upon his dunghill formerly. This

Hieronym. indeed is a good gloſſe of *Jeroms*. But forſomuch as גבר ſignifyeth not a cock, but a man, or ſtrong, it is better rendred as before, though ſome reade it with the captivity of a man, that is, into a far countrey, becauſe men are carried furtheſt when they are taken, as being more able then women to endure travel, but this is ſomewhat far fetcht, wherefore I adhere to the firſt as moſt ſenſible, *the Lord ſhall carry thee away with a captivity*, that is afar to live and die in extreme miſery and ignominy, as thou out of thy pride preparedſt for thy long laſting fame and glory, which is further expreſſed, *ver*.18. Of the fullfilling of this we reade not, but it is not to be doubted of. The Hebrews, if we will beleeve them, ſay, that *Shebnah* with ſome other of the Jews conſpiring with him, fearing leſt the city ſhould be taken, went to *Sennacherib*, to take part with him, but ſo great a deſtruction coming upon his army the night following, he being full of wrath, took them and carried them to *Nineveh*, doing execution upon them there in moſt terrible manner, and tying this man to an horſes tayl, as *Muſculus* relates it, he cauſed him to be drawn amongſt thorns till he died.

Junius. *Junius* differing from all other tranſlators renders it thus, *Behold the Lord that covered thee with the covering of a man, and cloatheth thee godlily*: but he miſtakes

ſtakes טלטל *taltal*, captivating for טלה to cover, confounding two ſeveral radixes טיל and טלה and our New Tranſlation being deceived by him, have put the ſame in the Margin, as if it might be indifferently rendred either way, but the firſt is the only right reading. For the next words, *Shall ſurely cover thee, Jerom* hath, *Shall lift thee up as cloathing, amictum*; That is, Shall ſo eaſily take thee up, and carry thee away, as one doth a garment, but *Hebr.* it is, *Cover a covering on thee*; that is, as *Vatablus* hath it, ſhall cloath thee with confuſion, and he alludes to the covering of the faces of thoſe that were condemned of old, as we may ſee in the caſe of *Haman* carried thus out of the preſence of *Ahaſhueroſh* to the Gallows. *Vatabl.*

He ſhall ſurely turn and toſſe thee violently like a ball into a large countrey, &c. Hieron. *Coronans coronabit te tribulatione, & quaſi pilam mittet in terram latam, Hebr.* It is either crowning, or rolling as a Ball or Bowl is rolled being caſt out of a ſtrong mans hand a great way: But becauſe rolling doth beſt agree, and *Jerom* once renders it by *mittet*, it is better tranſlated all the times, which are three in this place alike, *Rolling he will roll thee with a rolling like a ball or bowl into a large countrey, with his hands.* Some have it large and ſpacious, ſome large of bounds, as if ידים had reference to the Countrey, and not to him that ſhould caſt him thither; but for the word ſignifying hands, it is more proper to referre it to the Lord, who he threatneth ſhall do all this with his moſt mighty hands. The Bold, the Spirit of God makes the Prophet to deal even with men of greateſt honor and power if they be proud and profane. *And the chariots of thy glory ſhall be the ſhame of thy Lords houſe*; That is, Whereas through the favour of thy Lord and King thou wert ſo highly exalted, that thou rodeſt glorioully in thy charret thorow the ſtreets of *Jeruſalem*, being croucht and bowed unto by the people, thou ſhalt be brought to ſuch a ſhameful condition in the enemies Land, being made a ſcorn and laughing ſtock to them, that through the contemptible condition, wherein thou ſhalt be, thy Lord *Hezekiah*, though a godly King, ſhall ſuffer reproach, when they ſhall ſay, This was *Hezekiahs* favourite, who I warrant you is a good one, that favoured and honoured ſo much ſuch a varlet as this: and to this effect almoſt *Calvin*, hence warning Princes to beware whom they prefer, leſt it redound at length to their diſhonour. Verſ.18. *Calvin.*

And in that day I will call my ſervant Eliakim the ſon of Hilkiah, &c. At what time this was done is uncertain, but certain it is that *Shebnah* his wickedneſſe being diſcovered to the King, he was put down from that higheſt office, and *Eliakim* ſet up, yet he was not put down all at once, but being now Treaſurer and Maſter of the Kings houſe, he was put from the firſt before *Sennacheribs* coming againſt *Jeruſalem*, and was then only in the ſecond office of Scribe, *Eliakim* being ſet up above him, as we may ſee *Iſa.*37. and this moſt probably was upon *Iſaiah* his propheſying againſt him: but afterwards he revolting to the enemy, as hath been ſaid, *Eliakim* had all the honour of both theſe offices, from which it is thought he had been formerly removed through *Shebnah* his falſe ſuggeſtions to his Lord againſt him. But this is only conjectural, and haply *Eliakim* was never in any of theſe offices before, but being thought a right honeſt and faithfull man, the King upon the detection of the others fraud, or rather abhorring his pride, preferred him to one of his offices firſt, and then to another. For if he had found him treacherous, it had been no policy in the King to continue him in any ſuch office about him ſtill, neither could he think him a fit man to ſend with *Eliakim* to *Rabſhakeh*, or to the Prophet, as he did. And the Lord calleth *Eliakim* his ſervant, thus moſt highly honouring him for the Graces of Faith, Humility and Fidelity to him, and the Countrey ſhining in him, as we may gather from that which followeth. Verſ.20.

And I will clothe him with thy robe, and ſtrengthen him with thy girdle, &c. That is, I will give thee ſuch favour with *Hezekiah*, that he ſhall thus promote thee to the honour of being *Praefectus domus* in ſtead of *Shebnah*, the Verſ.21.

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Lyra. enſigns whereof were a rich Robe and Girdle. *Lyra,* who ſtands for *Shebnah* his being high-Prieſt before, and *Eliakim* now, thinks this confirmed here, becauſe the high-Prieſt had a Robe and rich wrought Girdle put upon him, when he was conſecrated, *Levit.*8.7. But when *Jonathan* would honour *David,* 1 Sam.18.4. it is ſaid, That he took theſe enſigns of his own body, and gave them to *David* to be worn by him. And amongſt the *Romans* the Girdle was uſed likewiſe by Emperours, honourable perſons, and valiant ſouldiers. Therefore this proves no Prieſt here ſpoken of, although almoſt all Pontificians after *Jerom* follow it. But *Saſbont* gives a good reaſon why, *viz.* becauſe *Verſ.*22. he ſaith,

Cyril. Theod.

Calvin. Muſcul.

Verſ.22. *I will lay upon his ſhoulder the key of the houſe of David*; According to that Iſa.9. *The government ſhall be upon his ſhoulder, and he ſhall ſit upon the throne of David:* The houſe of *David* ſetting forth nothing elſe but his Throne or Kingdom, although ſome adhering to *Jerom* expound *Davids* houſe of the Temple, becauſe he provided treaſure and materials for the building of it. But let them ſhew any other place wherein it is ſo taken, and if they cannot this muſt needs fall to the ground. But what an high dignity is here ſpoken of, being the ſame that is ſaid of the Son of God, and again applied unto him, *Revel.*3.7. Verily this hath made ſome to expound this as ſpoken of Chriſt, and not of any mortal man; but others better of *Eliakim,* a man thus preferred by *Hezekiah,* as a figure of Chriſt; ſo *Cyril* and *Theodoret*; but for this end they hold him to have been both high-Prieſt, and over the Kings houſe alſo, thus figuring out Chriſt his dignity both regal and pontifician. But as his having the high-Prieſthood hath been already confuted, ſo it is not neceſſary to make him any otherwiſe a figure of Chriſt thus; but as *David* in reſpect of his kingly dignity, there being another, who alone typified him as King and Prieſt, even *Melchiſedech.* And in ſetting forth his authority in *Davids* Kingdom, he ſpeaks of keys, becauſe by having the keys of the City delivered to him, the King takes poſſeſſion of a City, and hath it under his power, ſo that none can enter in, or go out, but by him, and all things are either confirmed or diſanulled by him. Whereas then this promiſe is made to *Eliakim,* it doth imply two things, 1. Dexterity and Wiſdom to handle the keys for that end for which they are given him, that is, his authority in confirming or diſanulling any thing rightly. 2. Power to exclude or to let in to the City, and to bring forth things of preſent uſe, and to lock up and keep thoſe things for afterwards, which are not yet uſefull. It was an honour like to that of *Joſephs* in *Egypt* for his great wiſdom and fidelity beſtowed upon him by *Pharaoh,* ſo that without him nothing ſhould be done in all the Land, and by this power he lockt up the corn gathered together, and when he ſaw his time, opened the houſes of ſtore, and brought it out. Whereas keys uſe to be given into ones hands, but here it is ſaid, *I will lay them upon his ſhoulder,* it is to intimate the glory wherewith he ſhould by this power giving to him, be inveſted, according to *verſ.*24 *They ſhall hang upon him all the glory of his fathers houſe, which muſt be upon his ſhoulders.* Others take occaſion here to ſpeak of the keys given to *Peter,* both papal, affirming power of opening and ſhutting out of Heaven by Excommunication given to *Peter* and his Succeſſours; and ours, as *Calvin* and *Muſculus,* that nothing elſe is hereby given but power to preach ſalvation to ſuch as by true faith and repentance turn, and damnation to the unbelieving, according to that *Mark* 16.16. *He that believeth and is baptized ſhall be ſaved, he that believeth not, damned*; for this being done by him and his fellows upon earth, is ratified in heaven. But others better, both this and the power of Government for the well-being of the Church, becauſe the keys are never ſpoken of, but in this ſenſe, and this Government was by Eccleſiaſtical Cenſures, which were ſometimes executed by an Apoſtle, and ſometimes by the Church, 1 *Tim.*1.20. 2 *Cor.*5. and this was by caſting notorious offenders out from receiving the Lords Supper, and forbidding other Chriſtians to eat and drink with them to make them the more aſhamed. So that if a

Preacher acteth this part or the Government, howſoever it be conſtituted, either of Officers purpoſely ſet up for the eaſe of the Preacher, who ought wholly to give himſelf to ſtudy and preaching, or of rulers in the State where it is Chriſtian, they have ground in the Word for their ſo doing.

Verſ.23. *Saſbont.* Verſ.24.

And I will faſten him as a Nail in a ſure place, &c. A nail, ſaith *Adam,* was either made of wood to drive into the ground to faſten a Tent *Exod.*38. *Num.* 5. or elſe an iron nail to drive into a poſt to hang things upon; and thus the words following ſhew, that he is called a nail, for it is ſaid *verſ.*24. *They ſhall hang upon him all the glory of his fathers houſe, the off-ſpring and the iſſue, all veſſels of ſmall quantity,* &c. The Vulgar Latine, *Divers kinds of veſſels, every ſmall veſſel of goblets,* &c. Thus continuing the Metaphor, as he had compared him to a *Nail,* ſo the people to *veſſels* great and ſmall; the meaning being, that rich and poor ſhould all depend upon him moſt willingly, and yield ſubjection to him. And becauſe the glory of a King is ſaid to be in the multitude of his ſubjects, this phraſe is uſed touching him, *They ſhall hang upon him all the glory of his fathers houſe,* that is, when ſo great multitudes ſhall willingly ſubmit to be governed by him, then he ſhall be glorious, as his father, who it ſeems, was a great Prince, yea and an acceſſion of glory ſhall come to his houſe by him, he having more glory then ever his father had, for which it is ſaid, *verſ.*23. *He ſhall be a glorious throne to his fathers houſe.* Why *Jerom* renders that divers kinds of veſſels, which *Symmachus* and *Vatablus* render *Nepotes,* or *Stirpes & poſteros,* I know not, for the word צאצאים *Tſatſaim* here uſed cometh of יצא, *Prodire,* ſo that poſterity which cometh from their parents, muſt needs be meant hereby, and the meaning muſt be, as *Calvin* hath it, that the good coming by this worthy Prince *Eliakim* ſhall not be flitting, but durable to the generation to come, and to another after that, and therefore it is ſaid, that he ſhould be faſtened as a nail in a ſure place, that cannot be pluckt out again. For a wiſe and good Prince by ſetling good Laws and Ordinances doth benefit not only the people living at that preſent, but alſo the Generations to come, and that not only males, but females, for which to the word *Hatſatſaim* of the Maſculine Gender is added *Hatſephangnoth* of the Feminine, ſignifying Daughters or Neeces. The veſſels, which he ſaith, they ſhould hang upon him, are leſſer, as cups; and greater as flaggons or water-pots, and becauſe the word כלי doth ſometime ſignifie muſical Inſtruments, ſome render it ſo, eſpecially who hold *Eliakim* to be high-Prieſt, ſaying, that hereby it is meant, that he ſhould order all things in the worſhip of God, even to the players upon Inſtruments. But this having been already confuted, it is better underſtood of all ſorts of people both ſmall and great depending upon him, as veſſels of all ſorts are hanged up upon nails or pins faſtened into a wall.

Symmachus. *Vatablus.* *Calvin.*

Verſ.25.

In that day ſhall the nail faſtened in a ſure place be removed, &c. That is, In the day when *Eliakim* ſhall be advanced, *Shebnah,* who ſeemed to be a nail faſtened ſurely before, eſpecially in his own opinion, for the great favour in which he was with the King, ſhall be removed, that way may be made for this good Prince, and then all his friends that depended upon him ſhall be fruſtrated of their hopes, which they had through him. Thus *R. Solomon, Vatablus, Calvin,* and generally all Expoſitors, except *Jerom,* who having mentioned this, reſteth not in it, becauſe it is ſaid, that which hung upon it periſhed, which is not true being applied to *Shebnah,* becauſe when he fell from his high-Prieſthood, other Prieſts and Levites, and ſingers depending upon him, fell not alſo, but continued ſtill to ſerve in their courſes, till the *Babyloniſh* Captivity. He therefore ſaith, by this nail is meant the ſame before ſpoken of, this being a Prophecie of *Eliakims* high-Prieſthood, and of all the Prieſthood and ſervice in the Temple failing for a long time, when by the *Babylonians* the Temple was burnt, and the Jews were carried into Captivity ſeventy years; and of this high-Prieſthood and Prieſthood utterly ceaſing for ever, the

R. Salom. *Vatabl.* *Calvin.* *Lyra.* *Saſbont,* &c. *Hieron.*

the Temple and City being again deſtroyed by the *Romans*. But all this falleth, becauſe the ground hereof, that is, *Eliakims* being an high-Prieſt, hath been already razed. And as for his exception taken to the former, it is of no force, for it is meant of the kinsfolk and friends of *Shebnah*, that hung upon him, and had mainteuance and hopes of preferment from him, from all theſe when he fell they fell alſo. And he twice mentioneth the Lords ſpeaking of this, once ſetting him forth by this title, *The Lord of hoſts*, that it might not be doubted of, but ſtedfaſtly believed, that *Shebnah* ſhould thus be brought down, and *Eliakim* ſet up, though *Shebnah* were then ſo mighty, and in ſuch grace, that men could hardly believe it. **Note.** But this conſideration, that God is the Lord of hoſts, who threatneth the wicked of the higheſt rank, that ſtand moſt ſtrongly, with deſtruction, ſhould make them fear it, to turn unto him, and not to go on in their pride and tyranny, as if they were too great ever to be moved.

CHAP. XXIII.

Verſ.1. THe *burthen of Tyre, Howl ye ſhips of Tarſhiſh*, &c. *Tyrus* was an Iſland in the time of the Prophets, as we may ſee in *Ezek.*26. and 27. where Gods judgements againſt *Tyre* are more amply ſet forth, and the cauſe thereof: but afterwards it was by *Alexander*, when he beſieged it, laid to the firm Land, the narrow paſſage betwixt them being filled up, that his Army might approach to their wals. The Countrey to which it belonged was *Phœnicia*, and it lay not farre from *Galilee*, as we may gather, where Chriſt is ſaid to have gone from *Galilee* into the parts of *Tyrus* and *Sydon*, Mat.15. that is, ſaith *H.B.* in Patriarchs travels fifty ſix miles. The cauſe why *Tyre* ſhould be deſtroyed is ſet forth, *Ezek.* 26. to be their inſulting over *Jeruſalem* at the deſtruction thereof, the means alſo whereby *Nebuchadrezzar* King of *Babylon*. **Hieronym.** And *Jerom* ſaith, That in the Hiſtory of the *Aſſyrian* warres, ſoon after the deſtruction of *Jeruſalem*, the *Philiſtims*, *Arabians*, *Damaſcus* and *Ægyptians* were ſubdued alſo; and becauſe *Tyre* is mentioned in the *Pſalms*, as joyning with them againſt Gods people, *The tabernacles of the Edomites and Iſhmaelites, Gebal, and Ammon, and Amalek, with thoſe of Tyre*; he doubts not but when they were judged, *Tyre* was judged alſo. But we need not go by ſuch conjectures, for *Ioſephus* ſaith, That thirteen years after *Ieruſalem* was deſtroyed, *Nebuchadnezzar* went againſt *Tyre*, and with great labour making proviſion for his Army to approach to it, took it, and made it a place for Fiſhermen to dry their nets. *Ioſep.9.c.*15. *Tyre*, Heb. is צר ſignifying a rock, ſo called, becauſe ſtrong as a rock, and ſituated upon a rock. It was the metropolitan City of *Phœnicia*, the Lady of the ſea, and mart of the whole world for the opportunity of the ſcite. **Plin.** *l.*5.*c.*19. *Pliny* ſaith, That it was ſometime ſeven hundred paces from the Land, the whole compaſſe of the Land where it ſtood being nineteen thouſand paces, the City two and twenty furlongs, being rather all as a Tower, then a City, and for riches and pomp exceeding all other Cities. For the Antiquity *Beroſus* ſaith, That it was built by the ſeventh ſon of *Iaphet*, called *Tyras*, ſoon after the flood, but now the deſtruction hereof is threatned. For *ſhips of Tarſhiſh*, that are bidden to howl; *Vulgar Latine* hath *ſhips of the ſea*, becauſe *Tarſhiſh* ſignifieth the ſea, for the sky-colour thereof, which *Tarſhiſh* properly ſignifieth; ſee before *Chap.*2.16. The *Septuagint*, *Ships of Carthage*, becauſe *Carthage* was a Colony of the *Tyrians*, according to that ſaying of *Virgil*,

> *Vrbs antiqua fuit, Tyrii tenuere coloni,*
> *Carthago.*

And *Jerom* Ezek. 27. turns the ſame word *Carthage* alſo, becauſe *Carthage* abounded with ſhips, which were imployed for the *Tyrians*. The *Caldee* renders it *Africa*, putting the whole for the part, becauſe *Carthage* ſtood in *Africa*. But it will be beſt to take it with *Sasbont* for the mediterranean ſea, the moſt and beſt ſhips of which pertained to *Tyre*. Now the ſhips are bidden to howl by a *Proſopopeia*, the more to ſet forth the miſery of their maſters. *Vatablus* ſaith, that ſome *Hebrews* ſay, That there was a City not farre from *Tyrus* and *Sidon*, called *Tarſhiſh*, but he holds the mediterranean ſea, which is of a sky-colour, to be meant hereby. *Calvin*, *Tarſus* in *Cilicia* where *P.* was born. *There is no entring in from the Land of Chittim, it is revealed to them.* Heb. *From entring in*; and the words before, *devaſtation from houſe*, the ſenſe being, ſo that no houſe is left, or entring in *&c.* By *Chittim* the *Grecians* are meant, and therefore by ſome the deſolation brought upon *Tyre* by *Alexander* is underſtood to be here propheſied of. But *Calvin* yields good reaſon to the contrary, *Calvin.* 1. Becauſe *Ezek.* 26. where the ſame thing is propheſied of, *Nebuchadnezzar* is expreſly ſaid to be the King that ſhould do it. 2. Becauſe *Alexander* took not *Tyre* till 500 years after, and what comfort would this have been to the people of God to hear, that their cruel enemies of *Tyre*, dwelling ſo near unto them, ſhould be ſuffered ſo long to go unpuniſht, when all other Nations about ſuffered by *Babylon*? 3. Becauſe *Tyre* is ſaid after this to have a King, but after being deſtroyed by *Alexander*, none, but was reduced to the form of a Commonwealth. The not coming of ſhips therefore from *Chittim*, is not to be underſtood as if the way were ſtopt up againſt them, but by reaſon of the deſolation to which they ſhould hear that this famous Mart-Town was brought, they ſhould ceaſe coming thither for traffick, and this is meant by theſe words, *It is revealed to them*, although *Calvin* refers it indifferently to *Grecians* or *Tyrians*.

Be ſtill, O ye inhabitants of the Iſle, &c. Here he further amplifieth the judgement of *Tyre*, by ſhewing, That whereas in times paſt there uſed to be much noiſe of ſhips coming from *Sidon* thither, now they ſhould not traffick there any more. *Sidon* was a City upon the ſea-coaſt about two hundred furlongs from *Tyre*, and a Colony thereof, and therefore the inhabitants thereof are ſpecially ſpoken of, as coming frequently to *Tyre*. Verſ. 2.

And by great waters the ſeed of Sihor, the harveſt of the river is her revenue. Verſ. 3. *Jerom* joining this to the former words, reads it together with *verſ.* 2. thus. *Hieronym.* *Be ſilent (O inhabitants of the Iſle) the negotiation of Zidon; many waters have repleniſhed thee*, &c. whereas *ver.* 3. is manifeſtly in Hebrew disjoined from *ver.* 2. beginning not with theſe words [*great waters*] but, *And by great waters*, &c. *Sihor* is the river *Nilus*, which by overflowing the Land of *Egypt* makes it ſo fruitfull, and therefore ſeed and fruits are attributed hereunto, becauſe by the overflowing hereof they grow in abundance, the Land being fatned by the black ſlud by this river brought down upon it. It had the name *Nilus*, ſaith one, from νεὴ ἴλυν, *novus limus*, which it brought with it. But the Prophet here in amplifying the miſery of *Tyre*, by ſaying, The corn of *Egypt* was her harveſt or increaſe, means, that it was ſo, becauſe brought from thence to *Tyre* to her great benefit: thus it had been, but now it ſhould be ſo no more, for *Tyre* was the *Mart of Nations*. Verſ. 4, 5. He inſiſts upon this amplification from *Zidon* and *Egypt* further ſaying, *Be aſhamed, O Zidon, for the ſea hath ſpoken, even the ſtrength of the ſea*, &c. By the ſea ſome underſtand *Tyre*, called the ſea, becauſe ſtanding in the ſea, and the ſtrongeſt Iſland therein. Others taking the ſea as ſpoken to by a *Proſopopeia*, and *Tyre* brought forth as it were thereby, and encreaſed to ſuch riches and glory, becauſe all the *Tyrians* wealth came in by the ſea. We may take it either way, or rather both the ſea, and *Tyre* the ſtrength hereof brought in complaining of a deſolation, whereas in times paſt here were many gallant young men and virgins brought forth, and brought up there, now it was not ſo, the place being laid waſte. *As at the report concerning Ægypt*, &c. *Calvin*, *So ſoon as the rumour comes to Ægypt they ſhall ſorrow*] *Calvin.* That is, ſaith he, as ſoon as they ſhall hear in *Egypt*, that *Nebuchadnezzar* hath won *Tyre*, they ſhall be terrified, as they that are likely next to be deſtroyed. Others underſtanding it in the ſame manner ſay, that *Egypt* ſhall ſorrow, becauſe their commodities, which they were wont to ſell to their great profit to the *Tyrians* can now be no more uttered unto them. Some in both theſe regards, for the *Egyptians* might know out of *Ezek.* 29.18. *Ier.* 47.4. that when *Tyre* fell, deſtruction by the *Caldees* was not farre from them, as being promiſed for their hire. And this agreeth beſt with the words of the Prophet, which are *verbatim, As this heard to Egypt, they ſhall mourn, as the hearing of Tyre.* Wherefore *Junius*, whom our New Tranſlations follows, taking it for an illuſtration by a compariſon made betwixt the fear that ſhould ſurprize the contiguous Nations about *Tyre,* and of thoſe in the time of *Moſes,* when they heard of the *Egyptians* drowning in the red ſea, did much miſtake it; neither will the words bear that expoſition, becauſe it is לְמִצְרַיִם, *a rumour to Egypt*, not of or concerning *Egypt*.

Junius.

Verſ.6. *Paſſe ye over to Tarſhiſh,* &c. That is, *Tyre* being deſtroyed, which hath been your Mart hitherto, ſeek ye now to get your living by ſailing to ſome other place, as a new Mart-Town, for here is no good for you to be done any more. The *Vulgar Latine*, *Paſſe the ſeas*, as it may well be interpreted, no particular place being meant; for if it were meant of a place called *Tarſus*, it will not thus agree with the words going before *verſ.*1. *Howl ye ſhips of Tarſus*; for what comfort in going to a place in a lamentable caſe? Beſides here is no word ſignifying [*to*] but *paſſe Tarſhiſh. Howl ye inhabiters of the Iſland*; Some render it *Iſlands*, but it is a ſingular, and may be referred to *Tyre*.

Verſ.7. *Is this your ancient City*, &c. Of the antiquity of *Tyre*, ſee before; but howſoever they gloried in this, now he ſaith, that they ſhould go in a poor manner afarre off, after the manner of beggars or captives to *Babylon, Hebr.* it is [*From afarre off into perigrination*] or to a ſtrange Countrey, the ſenſe is all one; for if *Tyre* from whence were farre from *Babylon* to which they ſhould go, then *Babylon* was far from *Tyre*.

Verſ.8,9. Jer.9.23. Pſal.2. He enquires by what counſel this is done, and ſheweth, that it was the Lords to abaſe all humane glory, whereby we may ſee how ſupereminent in wealth and worldly all the inhabitants of this mighty City were. That we may all learn not to glory in ſuch things, but know that the Lord can ſoon ſtain all glory, and therefore in the midſt of all pomp fear and be ſubmiſſe to ſerve him.

Verſ.10. *Paſſe thy Land as a River (O daughter Tarſhiſh)* &c. or, *Daughter of the ſea.* For being taken either way, it agrees well to *Tyre*, being called a daughter of the ſea, becauſe ſtanding in the ſea, and as it were ſpringing out of it, and daughter *Tarſhiſh*, becauſe *Gen.* 10.4. there was a *Tarſhiſh* coming of *Japhet*, who repleniſhed the Iſles, and haply he might inhabit here, and thus the ſhips of *Tyre* were before called the ſhips of *Tarſhiſh*, verſ.1. Now in bidding her paſſe as a river, he ſhews, the going away of the *Tyrians* into Captivity out of their own Land, there being no means to ſtay them, as a floud cannot be ſtaid, but flows on, till it be ſwallowed up of the ſea; Or becauſe he ſaith, *Paſſe thy Land as a floud*, he means, That as a floud riſeth above the banks, and runs divers wayes, ſo they ſhould be ſcattered. *Vatablus* renders it, *Paſſe on to the daughter of Tarſhiſh*, as *v.6.* but in the *Heb.* it is plainly, *Daughter Tarſhiſh*, as the party ſpoken to. But how can the Daughter of *Tarſhiſh* flow to *Tarſhiſh*, as *Verſ. 6*? *Anſw.* Very well, if by *Tarſhiſh* we underſtand the ſea, as well as a place ſo called, as one moſt eminent off-ſpring thereof. *No girdle more,* that is, whereas before the waters did gird it about, and were a defence unto it, now they are not, it being joyned by the conquerour to the firm Land, Some by Girdle underſtand ſtrength, which in that City was great to reſiſt the enemy. I think it beſt to join both together. But whereas ſome by Girdle underſtand the meaneſt commodity to be ſold there, and ſo that being full of rich merchandize before, nothing was left, I think this to be far fetcht.

Verſ.11. *He hath given a commandment againſt the merchant City*, &c. Here the deſtruction of *Tyre* is further amplified, and he dwels ſo long upon it, becauſe it might ſeem incredible to men, that ſo ſtrong a place, and ſo flouriſhing ſhould be deſtroyed, *Hebr.* for the merchant City is *Canaan*, and ſo it is rendred by

Vatablus, and *Vulgar Latine*, whereupon ſome think that mention is made of *Canaan*, that by recounting how the inhabitants of that Land periſhed, they of *Tyre* might fear the ſame almighty power now ſet againſt them; ſo *Jerom* and *Hieron.* others, affirming alſo that *Tyre* ſtood in *Canaan*; ſo *Joſh.*19 29. it is reckoned in the lot of the Tribe of *Aſhur*, and *Matth.*15. the *Canaanitiſh* woman, who cried unto Chriſt for her daughter, is ſaid to have come out of the parts of *Tyre* and *Zidon*, and by this name is it ſet forth the rather, becauſe it was a City full of merchants, and the word *Canaan* ſignifieth a merchant. Wherefore it muſt be read according to the Hebrew, *He hath given a command againſt Canaan*, the ſenſe yet being the ſame.

Thou ſhalt no more rejoice (O thou oppreſſed virgin, daughter of Zidon) &c. Verſ.12. Here is according to *Jerom* another deſcription of the ſame City *Tyre*: for al- *Hieron.* though it now excelled *Zidon* farre in ſtrength, beauty and riches, yet it was built by the *Sidonians*, and was a Colony of *Sidon*. But whereas he threatens *Tyre*, by ſaying, that ſhe ſhould no more rejoyce, he meaneth not never, for *verſ.*15. after ſeventy years there is a Promiſe made unto her, wherefore it is meant, no more a long time. And a virgin *Tyre* is here called, not in reſpect of purity or chaſtity, or truth formerly being there, but becauſe ſhe was never before ſubdued or brought under the luſt of any; ſo *Calvin*, ſaying, that *Calvin.* the *Tyrians* goods kept, as it were, lockt up before a long time, were now ſubjected to the Conquerours will, as if *Venice* never ſubdued, were therefore called a virgin City. *Paſſe into Chittim*, that is, ſaith *Jerom*, into *Gracia*, and other weſtern parts, as before upon *ver.*1.

Behold the Land of the Caldeans, they were not till the Aſſyrians founded it, &c. Verſ.13. *Vulgar Latine*, *There hath not been ſuch a people, the Aſſyrians founded it*; That is, ſaith *Jerom*, if ye would know by whom ye ſhall be brought to this deſtru- *Hieronym.* ction, the *Caldeans* ſhall do it, who are ſuch a people for might and power, as *Saſbout.* that there was never any people like them, and they are moſt ancient, as having their beginning from *Aſhur*, of whom ſee *Gen.*10. Before *ver.*12. he ſpake to the runawaies, now to ſuch as remained in *Tyre*, *They have captivated his ſtrong ones, dig'd down the houſes*, &c. Our new Tranſl. *They ſet up the towers thereof, and raiſed the Palaces thereof, and he brought it to ruine.* Contrary to the former, and indeed it is a marvel, that *Jerom* ſhould be moved by one word ſignifying either to raiſe up or to dig down, as עוררו here uſed doth, to pervert the whole ſentence, yea the whole verſe, making it to ſpeak of the *Caldeans* deſtroying of *Tyre*, and of their incomparable greatneſs, whenas nothing elſe is here ſet forth, but an example of the *Aſſyrians* overthrown by the *Caldees*, from amongſt whom they came, as the more ancient, who when *Aſhur* was a great Monarchy, had no name of a people, yet at length they overthrew and brought to ruine that Monarchy, and therefore it was not for the Kingdom of *Tyre* to contemn the Lords threatning of their ruine here, as if they were too mighty to be ſubdued, for a greater Kingdom by farre had been ruined by a people of no name or note, even the *Aſſyrians* the founders by the *Caldees* in times paſt under them, the Proverb being thus verified, *Mater peperit filiam, filia devoravit matrem*, that they might tremble and fear, as being much more liable to deſtruction by the ſame *Caldees*, if the Lord ſhould bring them againſt *Tyre*, their ſtrength being now doubled by the acceſſion of *Aſſyria* to *Babylon*. Of this an hint only indeed is given here, but *Ezek.* 26. it is plainly ſhewed, That *Nebuchadnezzar* ſhould deſtroy *Tyre*. Now that *Ierom* and the Expoſitors following him do pervert the ſenſe, is plain, becauſe here are no words ſignifying, *There is not ſuch a people, but it was not a people*; that is, had no name, but went long under the name of *Aſhur*, and was under *Aſhur*; and whereas they reade it, *They have captived the ſtrong ones*, *Hebr.* it is, *They have raiſed up the towers thereof*, &c. that is, ſaith *Calvin*, by bringing *Calvin.* them to a civil kinde of living, whereupon they built them Cities, who had been before a rude and wilde people living in Tents, but finally the Caldee made the *Aſſyrian* Kingdom to fall, as is ſhewed in the laſt words, which are *verbatim* according to the Hebrew, *He put it to falling*, Cal. *He brought it to vaſtity.*

Verſ.15. *Hieronym.* *Tyre ſhall be forgotten ſeventy years*, &c. That is, ſaith *Jerom*, according to the time of *Jeruſalems* deſolation, over which *Tyre* inſulted, *As the dayes of one King*, that is, of *Nebuchadnezzar*, under whoſe Kingdom *Judea* was held ſo long, but others, ſaith he, referre it indefinitely to the reign of any King, that liveth longeſt. Other Expoſitors generally agree about the ſeventy years, *Muſculus.* as being the time that the *Babylonians* reigned after this, wherein no eminent place, ſuch as *Jeruſalem* and *Tyre* were, might be rebuilded for fear of rebellion *Vatabl.* and trouble. But *Vatablus* in expounding theſe words, *As the dayes of one King* *Calvin.* ſaith, it may be referred to *David*, who lived ſeventy years; *Calvin*, to one King, as to any other one man, whoſe age is ſaid *Pſal.*90. to be ſeventy years, but it is ſaid of one King, and not of one man, becauſe *Tyre* had a King. I preferre that of *Jerom*, underſtanding by one King, one Kingdom of the *Caldees* laſting ſo long, and triumphing over *Tyre*, as over *Jeruſalem* in the ruines all that time. For why *David* ſhould be here meant, or man indefinitely, eſpecially one well maintained, as a King, as *Cornelius à Lapide* hath it, I cannot ſee; but why the Caldee Kingdom ſhould be meant, we may ſee good reaſon, becauſe although *Evilmerodach* reigned after *Nebuchadnezzar*, and *Belſhazzar* after him, before the fulfilling of this, yet they were all but as one King, becauſe of the ſame line, it being the manner of the Scripture thus to ſet forth any Monarch with his iſſue ſucceeding him in his Kingdom, till the laſt be cut off, as *Dan.*2.39. *After thee ſhall ſtand up another Kingdom*, where but one King is ſpoken of, as ſtanding till another Kingdom, becauſe he ſtood till then in his poſterity; ſo likewiſe *Junius*, rendring it, *Quaſi anni unius*, omitting the word *Regis*. Now *Tyre* is ſaid to be forgotten all this time, becauſe no City, and no reſort unto it till this time expired. *After that ſhall Tyre ſing as* *Hieronym.* *an harlot*] That is, ſaith *Jerom*, ſhall have joy for many Nations frequent her, as in times paſt, as many lovers frequent an harlot, being contemned, no not once thought upon all the time, that ſhe lies ſqualidous in her *ſordes*: for ſo lay *Tyre* thoſe ſeventy years in his ruines. It is meant then that *Tyre* ſhould be built again, and be a Mart again.

Verſ.16. She is bidden to ſing as an harlot, becauſe when her lovers have forſaken her, ſhe ſeeks by ſweetly ſinging to bring them back unto her again, ſo *Tyre* ſhould ſeek after her rebuilding to draw other Nations to reſort thither for *Lyra.* traffick again, thus *Lyra*. Now a merchandizing City, ſaith *Calvin*, is com- *Calvin.* pared to an harlot, not becauſe it is ſimply evil to get gain by Merchandize, but becauſe this trade of life is commonly accompanied with much deceit in words and ſhew of wares, whereby as the harlot by ſinging, merchants allure men to their great hurt to deal with them. *Muſculus* ſaith, That as an harlot *Muſcul.* having the French-Pox, is forſaken of all her lovers, but being healed ſeeks again by decking her body, painting face and ſinging, to allure men unto her, ſo *Tyre*. And the Prophet *verſ.*16. doth not bid her do thus, but in bidding, *Take the harp*, &c. he propheſieth, that ſhe ſhall ſo do, her chaſtiſement ſhall not work ſo with her, but that ſhe ſhall *Redire ad ſuum ingenium*, by all kinde of fraud to ſeek gain and riches, as before in her proſperity in times paſt. Wherefore it is ſaid *Verſ.*17.

Verſ.17. *She ſhall return to her merchandize, and fornicate*, &c. The ſame word being uſed to ſet forth merchandize, which ſignifieth whoredome; ſo *Zuinglius*; But the word זנה here uſed, is only put for whoring or receiving as an hoſt, ſo as the merchants there did ſtrangers to their own great gain. Some underſtand whoredom properly, becauſe men coming thither being from their own wives, defiled their women; or ſpiritual whoredom with Idols, but ſo all Nations might likewiſe then have been taxed. But ſith it is here intimated, That *Tyre* ſhould be built again, and indeed it was, elſe how could *Alexander* afterwards have deſtroyed it? a Queſtion ariſeth upon comparing this with *Ezek.* 26.14. *Thou ſhalt be built no more*; How that was verified? Some anſwer, It is meant

not

Hieronym. in Ezek.26.

not in the ſame place, but cannot prove it. Some, that it was built no more to come to that ſtate and glory, becauſe it was alwayes after under others, *Perſians*, *Greeks* and *Romans*, ſo *Jerom*, and *Emman. Sa.* Laſtly, ſome not a long time after, for it was not re-built in all thoſe ſeventy years, and ſo the word עוד is there taken, and 1 *Sam.*7.13. *Joel* 2.19. and herein I reſt, becauſe *Ezekiel* ſaith not, *No more for ever*, but only, *no more.*

Verſ.18.
Hieron.
Calvin.
Note.
Joſephus.
Guil.Tyrius.

And her treaſure and merchandize ſhall be holineſſe to the Lord, &c. As *Babylon*, *Aſhur*, *Egypt* and *Damaſcus* were before ſpoken of, *Babylon* as a figure of the everlaſting deſtruction of the wicked, the reſt being to be turned to the Chriſtian faith in the time of the Goſpel, being inſtanced in particularly, ſome for all other Nations, ſo is *Tyre* here, the laſt of them all. Here then is a Prophecie of *Tyres* being converted to the Chriſtian faith, at what time her riches formerly gotten by deceit ſhall be well imployed in maintaining Gods Miniſters, which ſhall preach amongſt them the Goſpel of Jeſus Chriſt, and giving to his poor members. *It ſhall not be laid up*] That is, ſaith *Calvin*, after their old covetous manner, when all their trafficking was to enrich themſelves, gathering goods together with an unſatiable deſire by any means, but now being converted, they ſhall be liberal in diſtributing them. *Their merchandize ſhall be addicted to them that dwell before the Lord*] *That they may eat to fulneſſe, and have a thick covering*; That is, to his Miniſters, who then were Prieſts and Levites, now Preachers of the Goſpel, for they dwell as it were before the Lord, in that as his ſervants they wholly intend his work for the ſalvation of ſouls, which he hath purchaſed by the bloud of Chriſt. And of Chriſtians liberality, which ſhould be to them, ſee *Gal.*6.6. 1 *Cor.*9. And this liberality muſt be, not to afford them a little food for them and theirs, but food to fulneſs, that is, in plentifull manner, and likewiſe cloathing enough, the two moſt neceſſary things for this life being put for all other, which ſheweth, that they who are truly converted, by liberality to the maintenance of Gods ſervice, and to the relieving of his poor, get their riches ſanctified, which are otherwiſe polluted, and therefore are not covetous horders and gatherers without end, as aiming at nothing but to be very rich in this world, as the thing wherein their felicity conſiſteth. For *thick cloathing*, *Vulgar Latine* hath, *Veſtientur ad vetuſtatem*, becauſe the word ſignifies as well old as thick; our New Tranſlation *durable*, reſpecting rather the ſenſe then the proper meaning of the word, and he that renders it old, underſtands the ſame, *viz.* cloathing that is not torn, till it be very old. How this was fulfilled under the Old Teſtament we know not, but only *Ioſeph. lib.*12. *antiq.cap.*12. it is ſaid, That the *Tyrians* were overcome by the *Maccabees*, and the prey taken was dedicated to the Lord, and *Simon* is ſaid to have ruled from *Tyre* to *Egypt*, 1 Mac.11.59. But under the New Teſtament, *Pſal.* 45.12. it is propheſied, That the daughter of *Tyre* ſhould come with a preſent. And one ſaith, That *Anno Domini* 300. there was a moſt flouriſhing Church at *Tyre*, which continued ſix hundred years, then it was taken by the *Saracens*, and retaken by Chriſtians, *Venetians*, and others, *Gnare Mundus* Patriarch of *Ieruſalem* being Captain, and continued in the faith an hundred ſixty five years, till that *Anno* 1289. it came again into the *Saracens* hands, or the *Turks*, who are maſters of it to this day.

CHAP. XXIV.

Hieron.

HEre ſaith *Jerom*, after deſtruction denounced to particular Nations, from *Chap.* 13. hitherto, it is propheſied of the deſtruction of the whole world, and of the torments of the wicked, and the comforts of the faithfull. Thus alſo *Ambroſ.de Elia & Jejunio cap.*21. and *Lyra*, &c. And here firſt this deſtruction is ſet forth *verſ.*1,2,3,4. Secondly, The cauſe of it ſet down, *verſ.*5. *&c.* Thirdly, That but a few ſhall be ſaved from it, *verſ.*13, &c. with their

Vatablus. *Calv.* *Junius.* *Muſcul.*

joyes. Fourthly, The miſeries of the wicked and ſtraights then, *verſ.*17, &c. Fifthly, Their everlaſting puniſhments after this *v.*22. But *Vatablus* and ſome others think, that the judgements of God againſt the Jews after their crucifying of Chriſt, are here propheſied of. *Calvin* and *Junius,* &c. will have it to be nothing but a capitulation of judgements going before againſt all the Nations about *Judea,* and againſt *Iudea* alſo, being before from *Chap.*13. ſpoken of ſeverally, now they are put together and further aggravated, ſome things being interlaced for the comfort of the faithfull, when the world ſhould thus be as in a combuſtion. *Lyra* ſaith, That ſome apply them to *Idumæa,* againſt which he propheſied *Chap.*21. but now having more to ſpeak againſt that Countrey, he addeth it here: but let the whole context be conſidered, and there will be found no colour of reaſon for this, only *Chap.*34.5. *Idumæa* is in particular named, when the greateſt judgement is threatned againſt all the wicked. And whereas it is moſt generally received, that the laſt judgement of the whole world is here propheſied of, it cannot be, becauſe, as *Calvin* hath it, a flouriſhing eſtate of the Church is after this ſpoken of in this world. Neither may it be reſtrained to *Iudea* only, becauſe *v.*21. he threatneth the Kings of the earth. Yet I cannot ſee but that all which is ſaid, untill *v.*21. may well be applied to the Land of *Iudea,* propheſied againſt before *Ch.*22. becauſe he ſaith, *ver.* 2. it ſhall be with the people as with the Prieſt, and *verſ.*5. he alledgeth this as the cauſe, that they had changed the Ordinances and broken the Covenant, and *verſ.* 13. ſpeaks of a remnant eſcaping, who ſhould rejoyce, which properly belong all to *Iſrael,* and not to other Nations. Neither doth he any where inveigh againſt others for drunkenneſs but *Iſrael,* as here *verſ.*7,8,11. implicitly, as he alſo did *Chap.*5. and doth *Chap.*28. I conceive therefore that the Prophet not having ſpoken all that which he had to ſay againſt *Iudah* and *Iſrael,* and other Nations round about before threatned, reſumeth the ſame kinds of argument again, that the hearers might be the more moved to fear and repent, beginning firſt with *Iudah.* 2. Proceeding to other Kings, *v.*21. 3. Declaring joyfull things to *Iudah,* for which they ſhould praiſe the Lord, *verſ.*23. and *Chap.* 25. 26. 4. The deſtruction of *Leviathan,* whereby the mightieſt enemies of the Jews ſeem to be underſtood, *Ch.*27.1,12,13. for which again a ſong of praiſe. 5. He inveigheth againſt *Iſrael* for his ſins, threatning deſtruction therefore *Chap.*28. 6. Againſt *Iudah* again under the name of *Ariel,* Chap. 29. and 30. in both after judgements propheſying of mercy. 7. Againſt *Aſſyria,* Chap.30.31. and ſome reproof againſt *Iudah* coming between, and comfort, *Chap.*31.8,9. the threatning againſt *Aſſyria* is again renewed. 8. He propheſieth mixedly of joyfull and terrible things to Gods people, *Chap.*32. and 33. 9. Putting all the enemies of Gods people together, he threatneth them with deſtruction in more terrible words, *Chap.*34. Laſtly, He ſpeaketh of the moſt happy and joyfull condition of the Jews, being converted to the faith of Chriſt, *Chap.*35.

Verſ.1. *Hieron.*

Behold the Lord emptying the earth, making it naked, changing the face of it, &c. All which may be ſeen in the Prophecies before-going, for the earth was then emptied, when the goods of all the Nations round about were made a prey to their enemies, and made naked when their houſes and wals were broken and burnt down, and *the face changed,* when of free they were made ſervile, and *the inhabitants diſperſed*] when captived. *Jerom* who ſeeks to adapt all this to the deſtruction of the whole world, underſtands the diſperſing of the inhabitants, ſome to places of torment, and ſome of joy, but taking it for the emptying of the Land where Prieſts were, and the Law, that is, of *Iudea,* is moſt agreeable to *v.*2. and *v.*5.

Verſ.2. *Muſcul.*

And it ſhall be like Prieſt like people, &c. This is ſpoken, to ſhew, that if any ſhould think for their riches or ſuperiority, or their moſt holy function, to eſcape better then inferiour perſons, they were much deceived: for all degrees ſhould ſuffer and be abaſed alike, when Gods judgements ſhould come. And indeed, as *Muſculus* hath it, ſin and unworthy walking in any office abaſeth

ſeth ſuch an officer or ſuperiour, ſo as that now he is no more to be accounted of for his office, but amongſt the moſt infim and baſeſt ſort of men. For it is not ſaid, *An elder is worthy of double honour*, but, *that rules well*, if not, then he ought to have no honour at all, but to be uſed, as the baſeſt ſort, agreeable to which is that ſaying of *Jerom*, *Virtus ubique honoretur, vitium ubique deturpetur, Let virtue be honoured in whomſoever, and vice debaſed in whomſoever*; *In Jac. 2.* but Kings are ſtill alwayes to be excepted, whom we are bidden to honour without this condition, as where it is ſaid, *Fear God, honour the King*, 2 Pet. 2. 17. and children their parents, as *Shem* and *Iaphet* did, as in whom is a greater Image of divine Majeſty.

Verſ. 5. *The earth alſo is defiled under the inhabitants thereof*, &c. The word חנף here uſed hath divers ſignifications beſides defiling, as to be impious, to deal wickedly, to be condemned or puniſhed: Wherefore *Vatablus* noteth, *Vatabl.* That divers do render it diverſly. But becauſe *verſ.* 6. he ſaith, *A curſe hath conſumed the earth*, it is plain, that the beſt rendring of it is, The earth is puniſhed, for according to this it is ſaid *Ier.* 23. 10. *The Land mourns becauſe of ſwearing*; ſee alſo *Hoſ.* 4. 3. *Becauſe they have tranſgreſſed the Laws*, &c. The Laws were the ten Commandments, the Ordinances thoſe of circumciſing, ſacrificing, *&c.* the Covenant, that made with *Abraham*, whereby it appears, that this Prophecie pertained to the Jews, and ſo doth all that followeth even to *verſ.* 13. for *Ieruſalem*, ſaith *Calvin*, was the City of vanity, which ſhould now be brought to this miſery.

Verſ. 13. *There ſhall be as the ſhaking of an Olive-tree.* The *Septuagint*, *As if one ſhould ſhake an Olive-tree, ſo they ſhall ſhake them*] Neither according to the Hebrew nor the ſenſe, which is, that when *Iudea* ſhall be ſo judged, a very few ſhall be ſaved according to *Chap.* 1. 9, 10, 20. But the ſaved ſhall have joy, and praiſe God, *Verſ.* 14, 15.

Verſ. 16. *But I ſaid (O my leanneſſe, my leanneſſe)* Vulgar Latine, *Secretum meum mihi.* Which *Ierom* expoundeth, *Hieronym.* as if it had been ſaid, It ſtrikes me with extream ſorrow to ſee, as I do by the Spirit of prophecie, what a wonderfull great number ſhall in the end be deſtroyed for ever, they are ſo many, that I cannot utter it, therefore I muſt keep this ſecret to my ſelf. *Cald. Paraphraſt.* *Cald. Paraphra.* *The ſecret of the reward of the juſt is revealed unto me, and the ſecret of revenge*] But they ſay thus, preſuming that the laſt judgement is here propheſied of. But *Hebr.* it is, *My leanneſſe*, for ſo רי ſignifieth, and not ſecret, although ר a Caldee word ſignifieth ſecret. And he meaneth leanneſſe by continual grief in foreſeeing the judgements to come upon his people; ſo *Junius.* *Junius.* But *Calvin* *Calvin.* having firſt gone upon the ſame expoſition, finally preferreth that, rendring it ſecret within, conceiving that in thus ſaying he laments the troubles and diſſentions within the Church after all the former judgements, and only a few reſerved, which ſtand for the true faith, which is moſt to be lamented of all other judgements, that there ſhould be digladiations of the godly amongſt themſelves, *That there ſhould be inteſtine enemies, and domeſtical, which the Church can neither flee from, nor put to flight.* *Inteſtinos & domeſticos hoſtes Eccleſia nec fugere poteſt, nec fugare.* This indeed may ſeem very plauſible, but it is too farre, the word neither ſignifying ſecret, having ' added to it, which as *Rab. Joſeph* noteth, is not an affix here, but a radical letter, which appears by the next particle לי, neither thus taken doth it agree with the following words, wherein he crieth out againſt tranſgreſſours and wicked men, which cauſed all this miſery, and his ſorrow therefore, as in the next words, *the treacherous dealers have dealt treacherouſly.* &c. where the ſame word בגד is uſed five times, and hereby are ſet forth not ſimple but malicious and obſtinate tranſgreſſors.

Verſ. 17. *Fear and the pit and the ſnare are upon thee:* This alſo as the words before-going is ſpoken to the Jews, although it be ſaid, *thou inhabitant of the earth*, for it may as well be rendred, *of the Land*, that is, of *Judea*, although *Muſculus* *Muſculus.* preferres the taking of it as ſpoken to all the Nations together before threatned, but becauſe he comes not manifeſtly to others till *verſ.* 21. it ſeems not ſo good to make any disjoyning of thoſe words from the former, as he doth. The Prophet having complained in the former words of mens intolerable wickedneſſe, after comfort ſpoken to the faithfull, *ver.*14,15. here ſheweth into what miſeries they ſhould fall, that they might not take any comfort from that which was ſaid before of their exceeding great joies, but be diſmaied at their own fearfull condition. And he ſets it forth by wilde beaſts before the Hunters, for as the Hounds coming abroad they fear and run, and ſuch as ſo eſcape tearing in pieces fall into pits made to take them, and ſuch as are not ſo taken, run unawares into a ſnare or net, ſo he ſheweth that it ſhould be with the wicked Jews: See the ſame *Jer.*48.43,44. Note. And in this caſe the hand of God is manifeſtly ſhewed againſt thoſe, that having eſcaped one danger, ceaſe not, neither are long free from another, and a third, till they be confounded, that they may be moved by the firſt and ſecond at the leaſt to repent, and not harden themſelves till the coming of the third.

Verſ.18. *For the Windows from on high are open,* &c. Some ſaith *Calvin,* think that it is here alluded to the floud in *Noahs* time, and ſo do I think alſo, becauſe the ſame phraſe is uſed, and the deſtruction of all, none eſcaping, whitherſoever they fled, could not more aptly be ſet forth then by that, leſt any ſhould bear themſelves upon ſuch an hope. For how ſhould they eſcape that when they climbe up aloft have the windows of heaven open to let out judgements upon them, and if they think to be hid in any cave of the earth, have the foundations thereof ſhaken againſt them? *Calvin.* Neither doth *Calvin* when he hath declined this, ſpeak to any other but the ſame effect, that all the powers above and beneath ſhall be moved againſt them to their deſtruction.

Verſ.19. *The earth is utterly broken down,* &c. That is, The judgement coming, which is here threaned againſt *Judea,* ſhall not only hunt the wicked to deſtruction, but as when the foundation of the earth is ſhaken by an earthquake, many buildings ſometimes alſo fall, and the earth is rent aſunder in ſome places, filling all men with terrour, ſo by the enemies before threatned to be ſent againſt them, ſhould their Land, their Temple, and goodly buildings, being brought Verſ.20. to ruinous heaps. And he varies the phraſe four times. *The earth is clean diſſolved, moved exceedingly:* Verſ. 20. *Toſſed too and fro and removed,* in which *Calvin.* ſtrain of eloquence, ſaith *Calvin,* he goeth on proſecuting the allegory from the earth begun, *ver.*18. not out of any affectation of ſhewing his Rhetorick, but to affect mens dull mindes the more with fear before the Lord, whom a little ſpeaking will not move, that if by all this they were not moved, they might be left without excuſe. Note. And for this cauſe ſhould we Preachers be inſtant, and preſſe our admonitions and threatnings home againſt the wicked, as being the way of Gods Spirit ſpeaking by his Prophets, not forbearing through faint-heartedneſſe, nor languiſhing through lukewarmneſſe: *Rev.* 3.18. In ſaying that *the earth ſhall reel to and fro, and ſtagger like a drunken man,* he means neither by this nor the words following, *the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall and not riſe again, and it ſhall be removed as a cottage:* That the frame of the whole earth ſhall be thus, as at the laſt day, though ſome take it ſo, who have been before confuted, but the carrying of the Jews into captivity, and the removing of *Iſrael* into other countreys, Heathens being brought from thence to inhabit in their Land, as 2 *King.* 17. as a cottage or Tent is to lodge in for a while, and then is removed, and as a drunken man by reaſon of a giddineſſe poſſeſſing his brain, being carried hither and thither, knows not where he is, no more ſhould they, becauſe they were carried into countries which they never ſaw before, thus by the earth ſynechdochically, the inhabitants being meant, with whom God was ſo highly offended for their abominations.

Verſ.21. *Calvin.* *God will puniſh the hoſt of high ones, and the Kings of the earth,* &c. Divers Expoſitions are here brought by divers. 1. Some ſaith *Calvin,* think the firſt words to be ſpoken of the Sun, Moon, and Stars, which are the hoſt on high. 2. Some of the devils, becauſe *Eph.*6.12. they are called *powers in heavenly pla-*

ces. 3. Some of the Jews, who were by Gods ſingular favours towards them made higher then other Nations, whence their Land is called *the high places of the earth*, Iſa.58.14. for this laſt is *Vatablus*, yet *Calvin* holds rather, that none other are meant then kings, who are of the higheſt dignity: and that the next words *and the Kings of the earth*, are only exegeticall, it being only declared by them, who were meant by the high ones. *Vatabl.* *Vatablus* alſo ſaith, as the expoſitions are divers, ſo be the readings, ſome rendring it, *the Lord will viſit the hoſt of the high ones on high*, ſome *exercitum ſuperorum in ſupernis.* Sept. *The Lord will bring his hand upon the ornament of heaven.* But they are *Heb. the Lord will viſit on high the hoſt on high:* whereby I think it beſt with *Vatablus* to underſtand the Jews hitherto pointed at for the reaſon before-going, and in the next words the Kings of other Nations round about in the foregoing chapters threatned in particular as well as they. For if the next words of Kings were only exegeticall, the conjunction ו were ſuperfluous, and the word ארץ hitherto uſed to ſet forth the Land or earth, were cauſleſly varied here into אדמה in naming the Kings of the earth on the earth. Others then be manifeſtly meant here, and not the ſame which were ſpoken of before, becauſe the Kings of the earth on the earth are oppoſed to the high hoſt on high, that is, moſt probably, Gods peculiar people: but now for the moſt part degenerated through ſin, yet thus ſet forth in reſpect of that which they were, even an high hoſt on high, as the faithfull under the Goſpel are ſaid to ſit together with Chriſt in heavenly places. Eph.2.6. So that here the excellency of the faithfull, whom God hath peculiarly choſen, even above Kings in this world is ſet forth, Note. theſe are but Kings of the earth on earth, thoſe Kings or high ones on high, elevated by grace above an earthly condition, at the leaſt in their mindes, to heaven above. 1 Pet.2.9. Col.3.1. Phil.3,20.

Verſ.22. *And they ſhall be gathered together as priſoners in the pit*, &c. heb. *they ſhall be gathered, the gathered being bound in a pit*, that is, being through the judgement of God againſt them taken captive and bound with fetters of iron by their enemies, and impriſoned, for the word alſo ſignifyeth a priſon, if it be rendred a pit, a dungeon is meant. And hereby is ſhewed to what miſery even kings rebelling againſt God, are ſometimes brought, though not all, for ſome are ſlain, and ſo their impriſoning is prevented. Note. And what an abaſement is this to a king, to go from the throne to the dungeon, that they may learn to ſerve the Lord in humility and fear in this their elevated condition, Pſal.2. leſt not doing ſo, but proudly domineering they be brought thus low? *Sasbont* and others, *Sasbont, &c.* that follow *Jerom*, by the gathered into the pit, underſtand both devils and wicked kings ſpoken of, *ver*,21. for by devils they expound the *hoſt of the high ones on high*, and accordingly they ſay, that by the pit is meant the bottomleſſe pit, and whereas it is added, *after many daies they ſhall be viſited*, it is meant with puniſhments made more grievous. *Origen*, *Origen.* who by the high hoſt underſtands the Sun, Moon, and Stars, ſaith, that they having wicked ſouls tied unto them, be caſt into this pit, but after a long time be releaſed again, as all the damned ſhall be. But this groſſe errour is by all the Orthodox long ago cried down as contrary to the truth, which ſaith, *theſe ſhall go into everlaſting fire*, and *Iſa.66. their worm never dies, and their fire never goeth out.* *Haimo* *Haimo.* expounds their viſiting after many daies thus, they ſhall be viſited in their bodies at the time of the reſurrection being joyned again unto, and tormented with their bodies. *Lyra*, *Lyra.* after many daies paſt, ſince their ſins were committed, they ſhall ſuffer in hell therefore. *Jerom* *Hieronym.* the time of many daies being paſt they ſhall be viſited, that is, puniſhed ſtill forth on for ever and ever. Some applying both theſe verſes to the Jews in the *Romans* time, and the *Romans* who deſtroied them, the Jews being the high ones, the *Romans* the Kings of the earth, ſay, that the high ones were then viſited, when the Jews and their city were deſtroied by the *Romans*, and the *Romans* when after a long time of perſecuting the Church in *Conſtantines* time their idolatry was put down, at what time Satan was bound up a thouſand years, and after this long time they ſhall be viſited again by the coming of Antichriſt. But going according to the expoſition hitherto followed, here will be no place for any of theſe conjectures, and the laſt words which are hardeſt to be underſtood, will be made plain thus, when the people of God have long ſuffered the grievous things before ſpoken of, they ſhall be viſited with mercy again, and ſo *verſ.* 23. agreeth excellently.

Verſ.23. *The Moon ſhall be abaſhed and the Sun confounded, when the Lord ſhall reign in Zion:* for if the judgements before-going be referred to the laſt day, how ſhall the Lord reign gloriouſly in *Zion?* for then he ſhall no more reign in any part of the earth but in heaven for ever, the earth being deſtroied, But underſtanding this viſiting of the Jews after their great puniſhments, of Gods viſiting them in mercy, as after their 70 years captivity, by bringing them home again, or rather of his viſiting them after their farre longer diſperſion ſince the time of the Goſpel to convert them to the Chriſtian faith, and ſo to reduce them and make them to live in their own countrey in more proſperity then ever, nothing could be ſpoken more aptly to ſet this forth, it being ſuch a glorious condition as that the glory of the Moon or Sun were nothing to it. *Calv.* And upon this doth *Calvin* alſo touch a little, although he firſt expounds it of puniſhments, continuing after many daies upon the wicked, that they might not feed themſelves with hope of being ſoon delivered, although their miſeries for a time ſhould be moſt grievous. It may alſo be extended to ſome kings of other Nations before ſpoken of, and their kingdoms: for ſo it is *ch.*23. concluded touching *Tyre,* and ſome others, as will appear to him that ſhall reade, *chap.*15,16,17. &c.

CHAP. XXV.

Verſ.1. *Hieronym.* *O Lord thou art my God, and I will exalt thee:* *Jerom* taking this and four verſes more together ſaith, that here the Prophet ſpeaks in the perſon of the Nations, that ſhould under the Goſpel embrace the faith of Chriſt, when the Jews rejected it, and he both praiſeth God, *v.*1. for fullfilling his word touching the Gentiles in calling them, and propheſies of *Jeruſalem* overthrow for the Jews infidelity and malice againſt Chriſt, and that it ſhould never be built again, *ver.*2. and for the Gentiles converſion, whom he cals the ſtrong people and the terrible nations, that ſhould praiſe God for his grace towards them, *ver.*3. Who were ſo called becauſe by their great ſtrength they ſubdued all that oppoſed them, eſpecially the Aſſyrians and Babylonians: *ver.*4. he alſo praiſeth God for his protecting Chriſt in his poor Chriſtians from the fury of perſecutors. For Chriſt is ſet forth as poor, *Zech.*9. and *riding upon an Aſſe,* and the poor received the Goſpel. Thus he, but he ſaith, that the Jews expound this city of *Rome,* which ſhall be in the end deſtroyed, and then the Jews called the poor, who are now ſubject to many miſeries, ſhall be relieved. But of the deſtruction of *Jeruſalem* never to be built again, as here threatned, he is ſo confident, that he derides ſuch as expect a reſtauration of the Jews to their own Land again, and their enjoying a flouriſhing eſtate. *Calv.* *Calvin* takes this as ſpoken by the Prophet, who conſidering the judgements of God before ſpoken of againſt the wicked, and the comforts of the faithfull, could not but break out into this affectionate thankſgiving, and praiſing of God and his truth. For he looked at theſe things though not to come till many years after, as certain, and ſo was affected greatly with them, as any true Prophet of God, (forſomuch as he is fuller of faith then the common ſort) muſt needs be. And by the city turned into ruinous heaps, he underſtands the cities of the Nations before threatned, the ſingular being put for the plurall, as is common amongſt the Hebrews. And by the poor ſheltered from ſtorms, ſuch as ſhould fear God in generall, to whom God hath alwaies been a protection in time of danger: *Lyra.* *Lyra* having expounded, *chap.*24. of the laſt judgement, when the world ſhall be deſtroied, underſtands this of perpetuall praiſes, that ſhall therefore be given to God by his Saints triumphing over all their enemies in heaven. Wherefore by the city turned into ruinous heaps, he will have the world meant, which ſhall never be built again. But becauſe his foundation faileth, as was before ſhewed, it muſt not be ſo underſtood, and for that which followeth, *v.6.* of a feaſt that ſhould be made upon this mountain of fat things, being alſo by himſelf expounded of the Lords Supper: but this I ſuppoſe, no man will ſay ſhall be kept any more in heaven, and *verſ.* 20. it is ſaid, that *Moab* ſhall be troden under foot, which can by no means be applied to that time, yet he impugneth that of *Jerom* taking the city for *Jeruſalem,* becauſe, ſaith he, the city here ſpoken of ſhall never be built again, but *Jeruſalem* was built again long ago, after the deſtruction by the *Romans,* and whereas it is ſaid not to be built in the ſame place, he ſaith, but contrary to all others, that it ſtandeth upon the ſame foundation, only all places pertaining to it of old are not within the compaſſe of the new buildings. But receive this and deny the prophecy of Chriſt to be true. *Thy habitation ſhall be left deſolate,* &c. Mat.23. For the city here to be underſtood, it appears to be meant of *Jeruſalem,* becauſe that was the city in particular threatned, *Chap.* 24.10. as the context from *verſ.*5. to the 10. plainly ſheweth. And here being a thankſgiving for things related there, it doth not agree to expound this of any other city but that, whereas this ſaying *it ſhall not be built again for ever,* ſeemeth to make againſt it, the like was already ſaid before of *Tyre,* Chap. 23. 17. compared with *Ezek* 26 14. from which an anſwer to this alſo may fetcht. Moreover the Word לעולם here uſed doth not alwaies ſignifie to the worlds end, but a very long time, the end whereof is not known. And this I ſay the rather, becauſe when upon the Jews converſion their ſin ſhall be taken away, moſt probably the effect hereof deſolation of their city ſhall have an end alſo, and they ſhall return and build it again moſt ſplendidly. And the ſame which is called the city is alſo ſet forth by the name of the *palace of ſtrangers.* *Adam Sasbout.* Now by ſtrangers are ſometime underſtood the Heathen of all other Nations beſides *Judea,* and ſuch as had not the ſame rites with them, and ſometime the wicked of any Nation, as *Pſal.* 18. *Strange children have lyed unto me.* and *Pſal.*58. *They have been eſtranged from their mothers womb:* and in this ſenſe the Jews eſtranged from God by ſin and malice againſt Chriſt, are ſet forth here, their city and the palace of ſtrangers being all one and the ſame. And that by the city turned into ruinous heaps, the deſtruction of *Jeruſalem* by the *Romans* is meant, appears further, *ver.* 3. where he ſpeaks of the city or cities of the Verſ.3. Nations glorifying and fearing God after this. And what elſe can be meant hereby but the rejection of the Jews turned to the planting in of the Gentiles, as *Rom.*11. becauſe they embraced the faith, when the Jews refuſed, according to that *Act.*28.28. *The ſalvation of God is ſent unto the Gentiles, and they will hear it?*

Verſ.4. *Thou haſt been a ſtrength to the poor, a refuge from the ſtorm, and ſhadow from the heat, when the blaſt of the terrible ones is againſt the wall:* Hereby he ſheweth that at the ſame time that he deſtroied *Jeruſalem,* he ſhewed ſpeciall favour to ſuch poor Chriſtians as were there, as indeed he did, calling them to *Pella,* before the *Romans* beſieged the city, by which means they were out of that danger which was as a tempeſt being ſo violent in thoſe parts, that unleſſe a man were under ſhelter at the coming thereof, he could not eſcape in ſafety, and likewiſe the heat was extream. But when they were thus under ſhelter, the *Romans* meant by the terrible ones, overthrew the wals of the city.

Verſ.5. *Thou ſhalt bring down the work of ſtrangers, as the heat in a day place,* &c. here the Prophet goeth on in his allegory taken from a ſtorm and heat, from which Chriſtians ſhall be ſheltered. As the heat by the ſhadow of a cloud coming between, is abated, and made nothing grievous, ſo he meaneth that the heat of that war made by the *Romans* ſhould be to Chriſtians, Gods protection coming as a cloud over them, they ſhould not be hurt thereby. And to ſhew the greatneſſe of the heat he cals it *heat in a dry place,* for in ſuch a place the heat of the Sun is moſt annoying, and he varies the phraſe of terrible ones, calling them ſtrangers, to ſhew that they who ſhould overthrow the city of the wicked Jews, called ſtrangers for their wickedneſſe, were alſo a wicked nation, and ſtrangers *from the Covenant of promiſe*, as the Gentiles are called, *Eph.* 2.12. For that which is added, *the branch of the terrible ones ſhall be brought low:* here again be ſpeaks of the ſtrong Nations imploied againſt the Jews for their ſins, as thoſe that after this work done to which God in his providence had appointed them ſhould alſo be judged, as the *Aſſyrians*, and *Caldees*, and *Romans* alſo, who though they flouriſhed long after *Jeruſalem* was deſtroied, yet within four hundred years after they were over-run by the *Goths* and *Vandals*, and brought very low, continuing ſo many years.

Verſ.6. *And upon this mountain ſhall the Lord make a feaſt of fat things to all people,* &c. By this feaſt is meant that *Mat.*22. to which the great King inviteth, that is, to beleeve in Jeſus Chriſt, and ſo to be fed with his promiſes of pardon of ſin, and life everlaſting, of which there is joy, as at a moſt ſumptuous feaſt, where fat meats and wines chearing the ſpirits are moſt abundantly. For ſo it is there ſaid, *My fatlings are killed, and all things ready,* and *Pſal.*22.16. it is ſaid, *The meek ſhall eat and be ſatisfied.* To this effect alſo *Calvin* and *Muſculus* &c. *Jerom* referring it alſo to the time of the Goſpel ſaith, that all theſe fat things are the priviledges of the Jews, as being Gods peculiar people now turned over to the Gentiles. Before he fed one Nation only with this milk and honey, but now all Nations imbracing the Goſpel. And this feaſt is ſaid to be made upon this mountain, becauſe in *Canaan*, the Metropolis whereof was *Jeruſalem* and Mount *Zion*, the Goſpel was firſt preached, and there men of all Nations under heaven, began firſt to hear it, *Act.*2.

Calvin.
Muſculus.
Hieron.

Verſ.7. *And he will deſtroy in this mountain the face of the covering,* &c. *Jerom præcipitavit faciem vinculi colligati ſuper omnes populos, & telam quam orditus eſt ſuper univerſas nationes:* Underſtanding the band of ſinne whereby they were bound, and conſequently of death before Chriſts ſufferings, whereby ſin was expiated, and death turned into life, becauſe by death the faithfull are now let into life, in regard of which bleſſed change tears are wiped from their eyes, **Verſ.8.** which before they had cauſe to ſhed, as he addeth, *ver.*8. as being moſt miſerable, and in an ignominious and reproachfull eſtate, being counted uncircumciſed and heathen, but now this diſgrace ceaſing, as in the next words, *and the rebuke of his people ſhall he take away from off all the earth.* But the word הלוש doth not ſignifie a band but a covering, and the word is doubled to ſhew the thickneſſe of this covering. *Calvin* ſaith, that ſome underſtand hereby the calamities of Chriſts Churches in all places, covering them or overwhelming them, ſo that the glory thereof could not appear, but he and *Muſculus* both do rather prefer another underſtanding, *viz.* the covering of ignorance. But forſomuch as the word rendred *ſhall take away*, ſignifyeth to *ſwallow up*, and in varying the word, he ſaith, *the rebuke of his people*, it is not ſo genuine hereby to underſtand their ignorance as their outward miſery, cauſing tears, which he ſaith ſhould be wiped away. Wherefore I reſolve, that the deliverance of the Church in the time of *Conſtantine*, after perſecutions of long continuance, is here propheſied of. They were all that time covered as it were with ſackcloth, as the two witneſſes in the Revelation, and did ſow in tears, and had it objected to them, that their God was poor, and unable to help them, becauſe they his ſervants were in ſuch want and miſery. But he ſaith, this covering ſhould be ſwallowed up by riches and glory coming to them in ſtead thereof, as *Mordecai* had his ſackcloth taken off, and royall apparell put on, and then they ſhould reap in joy, and their miſery as a ſign of thoſe that ſerved not the true God ſhould no more be objected to them. After they had ſuffered for a time he here to their comfort promiſeth them deliverance, and this joy begun here ſhall be everlaſting in heaven, for which *John* ſpeaking of that *Rev.* 7. 17. hath the ſame words. And herein and in permitting his to encounter with many af-

Calvin.
Muſcul.

flictions firſt the Lord dealeth with his ſervants, as *Cyrus* did ſometime with his ſouldiers, he cauſed them to labour hard one day in cutting down wood *Xenophon.* and other works, and the next day made them a great feaſt, then he asked them whether of theſe two daies they had rather have, they all with one conſent ſaid, This: then he, Ye muſt then manfully fight againſt your enemies till you have overcome them, and then ye ſhall feaſt with their ſpoils. Some following the verſion of *Ierom* underſtand Antichriſt, ſaith *Saſbont, Haimo* the devil, *Carthuſian* the effect of originall ſin, *Th. Aquin.* death, *Judei* the ſucceſſe of the Gentiles: others of them their craft and ſubtlety covering over their evil intent againſt the Jews.

After this the thankſgiving of the faithfull is ſet forth, and then it is ſaid, *In this mountain ſhall the hand of the Lord reſt, and Moab ſhall be troden down,* &c. Verſ.10. That the Church ſhould have good cauſe to rejoyce, here are two things promiſed. 1. Gods continuall preſence and protection in his mountain, by which his Church is meant, he would not be to her as a lightning, which ſoon vaniſheth away, but continuing. 2. For her enemies ſet forth by *Moab*, they ſhall be troden under foot as chaff upon the dunghill, a thing in thoſe parts ſo baſe that they made no more account of it, but to caſt it out and to tread it under foot as dung, *Vulg. Lat. Ut plauſtro*, an inſtrument to cut withall, but then it muſt come from רנה, but *Vatablus* and others derive it from דמן ſignifying dung, the word is *Madmenah*. He ſeems herein to allude to that which *David* did to them, 2 *Sam.*8.2. But *Madmena*, ſaith *Calvin*, is the name of a city, *Jer.*16.4 and haply by treading them under as chaff in *Madmenah*, he meant in one of their moſt fruitfull cities: thus he, but looking into *Jeremy*, I finde no ſuch name, but only דמן *dung*, and looking back to *Iſa.* 10.31. there *Madmenah* is mentioned, as a city in the tribe of *Benjamin*, and not in *Moab*. Leaving this therefore I reſt in the former, nothing elſe by this *ſimile* meant, but the greateſt abaſement of *Moab* that might be, and becauſe *Moab* was a continuall enemy to the Jews, who were Gods peculiar people, the abject condition in which all the enemies of the Church ſhould be, when God had once ſet it up in all places amongſt the Gentiles.

And he ſhall ſpread forth his hands as one that ſwimmeth in the midſt of them, &c. Verſ.11. *Calvin.* Here by another ſimilitude, ſaith *Calvin*, he ſheweth how the Lord ſhould do all that hath been before ſaid for the comfort of his people, and the confuſion of their enemies, *viz.* not coming with the noiſe of arms and men to fight, but without all noiſe, as one ſwimming pierceth the waters, and paſſeth through them, ſo the Lord by the power of his Spirit paſſeth through all difficulties, there being no reſiſtance in any, that can hinder his effecting of this great work. *Ad. Saſbont* referring it to *Moab* ſaith, he ſhall be as one ſwimming *Sasbout.* ſtretching out his hands and feet, as a man overcome, and in the water ſtrugling to ſave himſelf from drowning. *Lyra* alſo expounds it thus, rendring it, *Lyra.* *ſtretching out his hands under him*, and to make this ſenſe good, he ſaith, he ſpeaks according to our Proverb, when one brings another moſt under, he ſaith, I will make thee lie like a frog, and thus is a man ſwimming. *Vatablus* *Vatabl.* refers this to Chriſt ſtretching out his hands upon the croſſe whereby he overcame and brought under the devil, that had the power of death, ſet forth by *Moab*, and all the enemies of his Church. And this doth moſt arride me, becauſe a man ſtretching out his hands to ſwim in the water, is labouring for life, and may ſeem moſt unfit and unable by ſo doing to prevail over his enemies. In like manner Chriſt having his hands ſtretched out upon the croſſe, when he ſuffered death, might ſeem no way able by this his ſuffering to ſubdue his enemies, yet he did, *Heb.*2.15. and *Col.*2.15. and this is further confirmed by the words following, and ſhall *abaſe his glory with the layings in wait of his hands:* Our New Tranſlation referring it to *Moab*, *with the ſpoils of their hands*, ſome *with the holes of his hands*: The Vulg. Lat. *Cum alliſione manuum ejus*, *Vatablus*, *arms or cubits of his hands*, ſo ſpoken becauſe herewith a man ſwimmeth, that allegory being ſtill inſiſted in. The word אריבות indeed ſignifyeth *cubiti* or *inſidiæ*, but becauſe Chriſts overcoming the devil was after the manner of thoſe that do *ſtruere inſidias*, that is, unawares, I preferre this. For certainly the devill never thought that by ſuffering death Chriſt ſhould overcome him, otherwiſe he could not have moved *Judas* to betray him, and ſo he got his overthrow as an enemy his by an ambuſh unexpectedly. For *ſpoils*, or *colliſions*: I finde no ſuch ſignification of the word, but Cataracts it ſignifieth alſo, or multitudes, both unapt to expound it by here; of *Moabs* ſtretching out his hands to ſwimme it cannot be meant, becauſe *Moab* was before ſaid to be troden under foot by him, and the ſame who trod under foot ſtretched out his hands to ſwim, and not *Moab*, who was now paſt doing ſo, and can it be thought that *Moab* ſhould abaſe his own glory, as it is here ſaid, that this *he* ſhould do: And theſe words *in the midſt thereof*, Heb. hath it, *and not under him*, evince, that he who ſwimmeth is not *Moab* but the Lord.

Verſ. 12. *And the fortreſſe of thy high wals, he ſhall bring down*, &c. This is added, becauſe the *Moabites* truſted to the ſtrength of their wals, as impregnable by any power, for which cauſe he uſeth not one but three words, *he ſhall bring down, deſtroy, and caſt to the ground*, and not reſting here, he addeth, to the duſt, Note. meaning that no memorial thereof ſhould be left. And this concerns all the wicked, if they ſhall think their ſtrength and works to be invincible, and hereupon carry themſelves proudly as *Moab* did, *Chap.* 16.6. they muſt know, that there is no ſtrength againſt the Lord, but when he will ſhall be brought down and become as the duſt.

CHAP. XXVI.

Verſ. 1. *IN that day a ſong ſhall be ſung in Judah*, &c. Here the Prophet returns again to the rejoycing of the faithfull begun to be ſpoken of, *Cha.* 25. 9. after the deſtruction of *Moab*, ſetting forth their enemies, by reaſon of whom they could never be free from oppreſſion in times paſt. And herein he did not only *Muſcul. Calvin.* aim at propounding a form of thankſgiving then, but alſo at the comfort whereupon they might bear themſelves in the time of their miſeries by the Babylonians, and afterwards by the Romans. And by the land of *Judah* is meant, both it and every other countrey where the faith of Chriſt ſhall be confeſſed, *Pſal.* 137. they could not for ſorrow ſing in a ſtrange land, but now in their own land they ſhould. And what ſhould they ſing, but *We have a ſtrong City, Salvation hath God appointed for wals and bulwarks*: this makes the faithfull ſing for joy, becauſe they have a ſtrong city, not like *Jeruſalem* as it formerly ſtood, the wals whereof were broken down, and it deſtroyed, but becauſe after all thoſe ſufferings by their enemies, a time ſhall come of being walled about with Gods ſingular protection, no enemies being able to prevail againſt them any more. For the defence of a city lyeth not in the wals, but though there be no wals God can protect it, and if there be the ſtrongeſt wals, if God protects it not, they are vain. Yet the beleeving Jews took care about building wals in the time of *Nehemiah*, becauſe means of ſafety are not to be neglected, but yet they are not to be truſted in where they are, but the almighty power and ſtrength of God only. A like ſpeech to this is alſo *chap.* 60.18. The ſafe ſtanding of this city is oppoſed to the chief city of *Moab* before ſpoken of, for as the wals thereof ſhould be caſt down, ſo contrariwiſe it is here promiſed, That none ſhould be able to ruine theſe wals; for which cauſe it is ſaid, not a Saviour, but Salvation in the abſtract, which none can hurt. The *Vulgar* for *wals and bulwarks*, hath *muros & antemurale*; which agreeth better with the Hebrew, for חל the word here uſed ſignifieth a little wall before a greater, or a ditch for the greater ſtrength. Underſtanding hereby ſalvation *Jeſus*, which *Hebr.* is the ſame word, he is ſaid to be our wall and fore-wall, 1. Becauſe he is a defence to ſuch as go about any thing in his name, for which the Apoſtle ſaith, *Let all things be done in the name of our Lord Jeſus*. 2. In time of danger his name being called upon, giveth preſent confidence, although before was fear and diffidence, as *Bernard* ſaith. 3. Becauſe faith in his name accompanied with works, as *Jerom* hath it, is a moſt ſtrong defence againſt our ſtrongeſt enemy, the devil, for it is a ſhield able to quench all his fiery darts, *Epheſ.6.* and who ſo reſiſts the devil being ſtrong in the faith, makes him flee from him.

Bern. *in* Cant. 15. *Cui in periculis palpitanti invocatum ſalvatoris nomen non ſtatim fiduciam præſtitit & depulit metum? Cui in adverſis diffidenti jamque deficienti, ſi hoc nomen ſonuit, defuit fortitudo?* Jam.4.7.

Verſ.2. *Open the gates, that the righteous may enter in.* Having ſpoken *Ver.*1. of a City moſt ſafe and excellent, that is, *Jeruſalem* to be re-built after their return out of the *Babyloniſh* Captivity, now it is ſhewed, what manner of perſons ſhould enter into it and inhabit there, and becauſe *Jeruſalem* was a figure of the Church gathered out of all Countreys and Nations, what manner of perſons it ſhall conſiſt of, *viz.* of righteous perſons keeping truth, not that there ſhall not be any wicked or hypocrites in the Church, whilſt this world ſtandeth, but becauſe at their return from *Babylon,* there ſhould be more righteous, and fewer wicked then ever before, for they were a true-hearted company, and full of faith in Gods promiſes that returned, or elſe they would not after ſo many years have returned from *Babylon,* where they were ſetled in quiet, but have ſtayed ſtill there, as others did. In like manner the Primitive Church was at the firſt full of righteous perſons, and true-hearted, though they afterwards degenerated, as alſo the Jews had done before the next deſtruction of *Jeruſalem* by the *Romans*; ſo that there was not a more profligate Nation under heaven. This City then conſiſted not ſoly of righteous perſons, but they that entred are called ſo comparatively, in reſpect of the corrupt conditions in the Church in other times, becauſe no ſuch pure Church ſhall ever be in this world, but chaff together with corn, and tares growing amongſt the wheat, as both *Calvin* and *Muſculus* agree. Some, namely the ancient Fathers and others after them, becauſe no ſuch righteous company can be in the time of this life, referre it to the world to come, and the glorified eſtate of Gods people in heaven: but other things following, and particularly *verſ.*4. where hope is ſpoken of, agree not to that eſtate. It might ſeem ridiculous indeed, that ſuch a City with gates ſhould be ſpoken of, to ſuch as lived after the wals and gates broken down by the enemy, lying alſo in the ruines ſo many years, but to faith looking at the power of God, and his truth in his promiſes, it was ſerious, and ſo a ſingular comfort. And in bidding the righteous enter in, who keep truth, he intimateth it to be full of unrighteouſneſs, when he wrote this, but the caſe ſhould be altered after purging by the fire of affliction, as *Chap.*1.29. Note that none enter the City of God rightly, that is, as bidden gueſts, that live in the ſin of injuſtice and fraud, but only the juſt and true in word and deed, who are upright-hearted, others the Lord will challenge, as him without the wedding-garment, ſaying, *Friend, how cameſt thou in hither not having a Wedding-garment?* But this is not ſpoken, as if any were perfectly righteous here, but ſincere in matters concerning either God or man, and not tainted with hypocriſie.

Muſculus. *Calvin.*

Note.

Thou wilt keep him in peace, peace, whoſe minde is ſtayed on thee, &c. Heb. *The cogitation conjoyned thou wilt keep peace, peace, becauſe he truſteth in thee.* The *Vulgar Latine, Vetus error abiit,* &c. becauſe the word יצר ſignifieth *figmentum* as well as imagination, and he expounds it, The old errour of the wicked now holds no longer, That they by reaſon of the pleaſures which they had in this world, were the moſt happy of all others, for then they ſhall plainly ſee the contrary, for he underſtands all as ſpoken of the life to come. But although here be a word, which may be rendred errour, yet here is none ſignifying *old,* or is *gone.* Wherefore to leave this, it is to be underſtood as ſpoken to God by the Prophet to the comfort of all the righteous, who were bidden *verſ.*2. to enter into the City, the wals whereof are ſalvation; here ſuch are further deſcribed to be the faithfull, whoſe hearts ſet forth by cogitation, are joyned to the Lord, which appears more by the words following, where they are ſaid to truſt in him, for theſe, he ſaith, Thou wilt keep; and to ſhew

Verſ.3.

Cornel. a Lap.

their happineſs, in the midſt of the ſentence he cries, Peace, Peace. *Calvin* Calvin. renders, *Cogitationi conjunctæ tibi cuſtodis pacem*; and *Vatablus* little differs here-from, but by conjoyned cogitation *Calvin* underſtands Gods thoughts towards man, *viz.* his thoughts of predeſtination from Eternity, becauſe this is the foundation of the peace and welfare of the faithfull, who do put their truſt in him; the word conjoyned or firm being added to thought, in oppoſition to mens thoughts, which are erratical, and not fixed, and therefore their keeping in ſafety ſhould depend thereupon, they ſhould alwayes be in danger. He hath alſo another Expoſition of the heart alwayes fixed and ſeriouſly ſet upon God, and not by fits and girds, for ſuch God keeps peace in abundance, as is meant by the word doubled here. But this he rejects, becauſe ſo the firſt words and the laſt come all to one. And why they may not ſo do I ſee no reaſon; yea there is reaſon, becauſe of the laſt words, to underſtand the firſt of ſuch as are fixedly bent to Gods truth, as was ſaid in the end of *Verſ.* 2. *That keep truths*, going from none, ſith this is yielded as a reaſon why they ſhall be ſafe, *Becauſe they truſt in thee*. And hence this Doctrine will not kindly flow, Note. that they only whoſe hearts are conſtantly to the truth, believe in God aright, and ſhall be kept in peace and peace, here and after death, here in peace of conſcience, then in everlaſting peace and reſt, that is, the moſt happy and proſperous eſtate that may be, as the word rendred *peace* ſignifieth.

Verſ.4. *Truſt in the Lord for ever*, &c. After the ſafe condition of the righteous, who truſt in God, ſhewed *ver.* 1,2,3. here they are exhorted therefore to truſt in him alwayes, forſomuch as he is a moſt mighty defence unto them not, for a time, but to all eternity.

Verſ.5. *For he bringeth them down that dwell on high*, &c. This anſwereth to that againſt *Moab*, Chap. 25.12. and therefore is to be expounded of the whole company of the wicked enemies of Gods people, of all whom *Moab* is put for an inſtance, and not for any particular City of *Jeruſalem*, as *Jerom* would have it, or of *Rome*, as the *Hebrews*, but it is the City of the devil, as *Auguſtine* cals it, diſtinguiſhing all men into two, the City of God and of the devil. And the ruining of this City is ſpoken of, as a reaſon why the faith- Muſcul. full ſhould truſt in God, becauſe there is great reaſon that we ſhould truſt in him, who by his allmighty power confounds all our enemies. *Muſculus* underſtands it of *Babylon*, that was then ſo high and mighty; and of ſpiritual *Babylon*, that is *Rome*, which ſhall ſhortly be thus brought down, and trodden under the feet of the poor, ſpoken of in the next verſe.

Verſ.6. Calvin. *The foot ſhall tread it down*, &c. That is, ſaith *Calvin*, the poor Jews, who lived long exiles there, when once by the *Medes* and *Perſians* it was ſubdued, ſhall be exalted by King *Cyrus* the Conquerour, and then they ſhall have the *Babylonians* in contempt, as much as ever they had them. But if it be underſtood of the wicked and righteous in general, it will better agree with the premiſſes, wherein *Moab* and not *Babylon* is threatned to be thus trodden under foot, and brought down to the duſt.

Verſ.7. *The way of the juſt is uprightneſſe*, or *righteouſneſſes*: And he addeth, That God weigheth it, ſome render it, *Thou makeſt it equal*, but the firſt is moſt agreeable to the Hebrew. The meaning is, in what eſtate ſoever the juſt are, they keep in the right way, never being beaten out of it by any judgements, and ſo God maketh their way finally proſperous, putting it, and the way of the wicked, as it were into the balance, to the one giving a good event at the laſt, and overthrowing the other. It is a confirmation then of that which was before ſaid of the wicked Cities being trodden down under the feet of the righteous, not for any merit in their own juſtice, but becauſe God who loveth Calvin. uprightneſs makes it ſo. And for this for more explanation ſake, *Calvin* prefers that reading, *Thou ſhalt make the juſt mans way equal*; but forſomuch as this cannot be without forcing it to another ſignification, beſides that the word will bear, I reſt in the former, which may be conſtrued to the ſame effect, ſith Gods weighing of our wayes implies an end, *viz.* if they be right, to keep us in them, into which he firſt ſet us, and to make them proſperous, and ſuch as a man may with comfort go in, as in a way plain and equal.

Verſ.8. *Even in the way of thy judgements (O Lord) we have hoped in thee*, &c. Here the Prophet brings the righteous in ſpeaking, after that he had ſaid, That God made their way delightfull for them to walk in, and ſhewing, how it was thus not only in proſperity, but adverſity, *viz.* through hope of a good iſſue of ſharpeſt judgements and deliverance there-from through his almighty power, to which effect *Calvin* ſpeaketh, and noteth it to be a ſign of hypocrites, to hope in God only in proſperity, to the ſincere even the way of judgement is joyous through faith, *Rom.*5.1. *The deſire of our ſoul is to thy name*, &c. (*Calvin.* Note.) that is, that thy name may be glorified by working mightily for our deliverance from our enemies, when they ſhall be made to ceaſe detracting from thee, as though thou wert not able to ſave us, for we are more affected with a deſire of the vindication of thy great name from this blaſphemy, then of our own proſperity. *And to the memory of thee*] That is, that thou maiſt make thy ſelf and goodneſs memorable to poſterities to come by working ſo great a work of deliverance to thy people. *Calvin* by name underſtands the word of God, wherein he hath revealed himſelf to us, whereas his Eſſence is unknown, and by memory of him, the notions touching him fixed in the minde, and not coming in ſometimes, and then going out again. I reſt in the former.

Verſ.9. *My ſoul hath deſired thee by night*, &c. Having ſpoken in the name of the faithfull in general, now he ſpeaks of himſelf in particular, and how intent he was to the ſame, both in affection ſet forth by *ſoul*, and in his underſtanding ſet forth by *ſpirit*, and that continually both night and day, although ſome by night underſtand the time of adverſity, but there is no need of that Trope in this place. And why was the Prophets ſoul ſo deſirous of God, and drawn by ſo great love towards him in times of ſo great ſufferings, as were to come, he reſolves this in the next words, *When the judgements of God are in the earth, the inhabitants of the earth will learn righteouſneſſe.* The ſufferings will be more available to turn men from ſinne to righteouſneſſe, then proſperity, which is commonly abuſed to licentiouſneſſe in ſinning. And this he confirms, *Verſ.*10.

Verſ.10. *The wicked is in favour, but learns not righteouſneſſe*, &c. or, *Let him have favour*, as in our new Tranſlation, for the word will bear either. Some think this to be ſpoken by way of oppoſition to *verſ.*8. as if the indocibility of the wicked even by judgements were here ſet forth, but it is plainly oppoſed to the words going before *verſ.*9. as if he had ſaid, although ſome inhabitants of the earth by judgements are turned, *viz.* the predeſtinated to life, yet others there are, which be ſo wicked, that nothing will turn them, although God ſeeks by his mercies to allure them, and placeth them in the land of the righteous, where they have all good means, and Gods glory ſhines in miracles alſo, which are able to move any heart, yet they ſhut their eyes againſt them, and are nothing moved hereby to repentance, as the next words imply, *They will do perverſly in the Land of uprightneſſes, they will not ſee the majeſty of the Lord.* And this was the caſe of the Jews in the holy Land and City, becoming moſt notoriouſly evil, and as *Muſculus* addeth of ſuch Monks and Friers as live now at *Jeruſalem* under a pretence of piety, and of Prieſts and men in holy orders in *Rome*, counted by them the moſt holy Land. (*Muſcul.* Note.) And we may adde, it is the caſe of them that live in the reformed Church, and profeſſe to be of it, but are of moſt deformed lives. Let all ſuch know, that hereby their ſins and condemnation are much aggravated, ſo that it ſhall be eaſier for *Sodom* and *Gomorrah* at the day of judgement, and therefore this is mentioned here as an aggravation, like unto which is *Rom.*2.4.

Verſ.11. *When thy hand is lifted up, they will not ſee, but they ſhall ſee*, &c. *Hebr. Thy hand is lifted up*, *when* is redundant, or rather rendring it, *Thy high hand*; we may underſtand it as added by appoſition to glory going before, for more explication, to ſhew what was meant by his glory, *viz.* The mighty acts done by his high hand. *They ſhall ſee*] That is, by feeling the weight of it in judgments bringing upon them, and then they ſhall be confounded. *The zeal of people, the fire of thy enemies ſhall devour them*; we may put the firſt words to the words before-going, thus, *They ſhall be aſhamed at the zeal*, meaning when they ſhould ſee the Nations honouring Chriſt, whom they deſpiſed, or not being aſhamed in themſelves for their foul ſinne, it ſhould tend to their confuſion before men here, who ſhould debaſe them in every place, and the fire of Gods wrath, whereby he deſtroyeth his enemies, as he did ſometime *Sodom*, ſhall deſtroy them. Of Gods wrath ſet forth by fire, ſee *Deut*.31.22,41. and this is thought by *Muſculus* to be particularly ſpoken of the Jews, to which I alſo agree, if by Jews we underſtand the wicked unbelievers of them. *Muſcul.*

Verſ.12. Hebr. *for us.* *Jehovah thou wilt ordain peace for us, thou haſt wrought all our works in us.* Having ſhewed the deſtruction of the wicked he returns again to the faithfull, and brings them in ſpeaking moſt confidently, that they ſhall not come to ſuch an end as enemies, but enjoy peace and happineſſe, hereby alſo meant, conſtantly and everlaſtingly, and of this they make this an argument, that he had done ſuch mighty works tending to their peace already for them, for they are brought in ſpeaking, as living after their return from the *Babyloniſh* Captivity, or their return to the faith at length, from which they had gone ſo long. And it is a good argument to which we may truſt, God that hath begun a good work for us, eſpecially of grace and exempting us from miſery, will perfect it in glory and eternal felicity. Note. *Calvin. Muſculus.* To this effect *Calvin* and *Muſculus*, who reject the applying of this againſt the Papiſts, to prove that we have no ſtrength of free-will to attain grace, but that this is Gods meer work in us. For, ſay they, we have plain places enough to prove this, and if we ſhould inſiſt upon this, it would eaſily be eluded. But if we reaſon from hence to peace in Heaven for ever, and to the perfecting of the good work begun in us, as *Muſculus* doth, I can ſee no reaſon why we ſhould not take in as meant by this word [*All our works*] all works of grace wrought in us, as well as any other of favour in this world, yea rather, becauſe he ſpake laſt of the uprightneſſe of the way of the righteous, and then comes to this concluſion. And it is a true poſition, God works all the works of grace by his ſpirit, whereby we become acceptable to him, for the bringing of us to his ſpecial favour here, and to life hereafter, our weakneſſe being ſuch, that of our ſelves we can do nothing, yet to ſhew that he works not in us as in dead Images, he bids us turn, and reproves thoſe that will not, thus implying a will concurring with his Grace in the act of turning.

Verſ.13. *Calvin.* *Other Lords beſides thee have ruled over us, only in thee we will remember thy name.* Here the faithfull go on to recount their former miſeries, when they were under the *Babylonians* and *Aſſyrians*, a like place unto which *Calvin* noteth *Ezek*.20.24. to be, *I gave them laws that were not good*, meaning the Laws put upon them by tyrants tending to their oppreſſion, when they were under the Heathen, to do things againſt a good conſcience, as they that live now under Papiſts are urged to do. Thus they were domineered over, but what do the faithfull now? *Only in thee we will remember*, &c. That is, to thy glory, or by faith being in thee, for the faithfull are one with Chriſt, and through Chriſt with God the Father, we will even in ſuch an underling condition remember thy name, and what thou haſt, and believe thou wilt do for it, that it may be feared and had in honour, and therefore for us who are ſo dear and near unto thee, though for the preſent thou ſeemeſt to neglect us. Note. And this is the virtue of a true faith, even in miſery to remember how dear we are to God, and therefore to be comfortable, and not in time of proſperity only, when men are againſt us, and we are in their power that hate us, and we have none but God only to think upon, and ſo to be ſtayed up with hope of riſing one day to a better condition.

Verſ.14. *Calvin.* *The dead ſhall not live, nor the ſlain riſe again*, &c. Some, ſaith *Calvin*, underſtand this of the faithfull, but it is manifeſtly ſpoken of the wicked enemies with oppoſing whom to the faithfull, who ſhall riſe again, as he ſaith *verſ.*19. he here beginneth. But he doth not here mean the general reſurrection, for then all ſhall riſe again, both good and bad, but recovering out of the fire before threatned, that it ſhould devour them, from this the ſlain hereby ſhall never recover, but from a temporal death go to an everlaſting, the riſing again of the body to judgement, being counted as no living, but an aſſociating of it to the ſoul in the everlaſting flames of hell fire. *Therefore thou haſt viſited and caſt them out, and deſtroyed all the memory of them.* This is added for further illuſtration, that the meaning of the former words might the better appear. For this is meant by the wickeds not living nor riſing again, the utter deſtruction of them for ever, ſo that neither they nor their memory ſhall live any more, but rot, as *Prov.*10.7. and if there be any memory of them remaining, it ſhall be but as a rotten and ſtinking carkaſs.

Verſ.15. *Thou haſt added to the nation (O Lord.)* Here, after utter deſtruction threatned to the wicked, the Prophet returns to the faithfull, and to Propheſie how they contrariwiſe ſhall, from the paucity to which they were brought by many miſeries ſuffered at the hands of their enemies, be hereafter encreaſed exceedingly to the great glory of God, and therefore he doubles the word, *Thou haſt added, thou haſt added to the Nation*; and yet to make it more plain, *Thou haſt inlarged the bounds of the Land.* Thus propheſying of the Gentiles converſion to the faith, when the Church ſet forth by the Nation and Land ſhall be made far greater then ever before, as it was fulfilled by the propagation of the Goſpel into all Nations, begun *Matth.*28.16. *Act.*10. ſo that the premiſes in this and *Chap.* 25. cannot be underſtood of things to be done at the day of judgement, as the common ſtream of Interpreters hath heretofore gone.

Verſ.16. *In tribulation they have viſited thee, and powred out their prayer whilſt thy chaſtening was upon them.* Hebr. *A muſſitation* or *prayer in ſecret, thy chaſtiſement upon them,* the word [*being*] underſtood. Here the Prophet, to make way to the comfort ſpoken of, *v.*19. brings in the Church complaining to God of her miſeries a long time ſuffered before that happineſs, and the happineſs ſpoken of before, *v.*15. wherein the faithfull ceaſed not to viſit God with their praiers, and ſecret ſighs and grones unto him, as not being without hope, but full of hope, as a woman in travel, that crieth out, expects a joyfull time of deliverance, as followeth, *v.*17,18. though ſhe continues in her pangs a long time, ſeeing nothing to come yet of her hope but an empty winde. *Verſ.*18. Neither Verſ. 18. ſalvation reſtored *to the Land* nor *the fall of the inhabitants of the world.* Where by Land, underſtand the Land of the faithfull, and by the inhabitants of the world, the wicked oppreſſing and perſecuting the faithfull, by whoſe fall from all power, ſalvation accrueth to the Church. Note. But this is the condition of Gods people in this world, to be afflicted and oppreſſed by the wicked, they being a long time ſuffered, though praied againſt, to go on in proſperity and power, and theſe all this time to lye in miſery, their hopes and praiers coming to nothing: Verſ. 19. But the comfort followeth, Verſ.19. *Thy dead ſhall live, with my dead body they ſhall riſe, awake and ſing*, &c. The word *with* is here added more then needs, for the words Hebr. run thus, *Thy dead, my dead body ſhall live.* For the faithfull are Chriſts body, *Eph.*4.12. And therefore to ſhew this, *My dead body* is added by appoſition, to ſhew, how the faithfull being dead and buried are to be accounted of, even Chriſts dead body, which the bands of death could 1 Cor. 15. not hold, for which he is called the firſt fruits of them that ſleep; and it is hence inferred, that if the dead riſe not again, then is not Chriſt riſen, ſith what is done to the firſt fruits, muſt alſo in time be done to the whole crop, by carrying it out of the field. This verſe ſheweth the faith of the Prophet touching a better condition of the faithfull to come, although they muſt wait long firſt; he ſpeaks to the Lord, calling them who were before compared to a woman in travel, his dead. But whereas I have expounded this of the reſurrection at the laſt day, it is not to be reſtrained to that only, but alſo to be underſtood of riſing out of miſery and ſin, to grace and proſperity; for the life which ſhall afterwards be everlaſting, is begun by joy through the Spirit of grace in

Calvin. this world. *Calvin*, by theſe words, *My deadbody*, underſtands the Prophets carcaſe, touching which he ſheweth his faith, that though it ſhould lye rotting in the grave, yet it ſhould riſe again, as others dead in the Lord. The Lyra. *Vulg. Lat.* render the word נבלתי *My ſlain*, whereof *Lyra* gives this ſenſe, not only they that dye in the Lord, who are called his dead, ſhall live, but my body, which by the Spirit I know ſhall fall by the ſword, even they and it together ſhall riſe again. And *Corn. a Lapide*, Of this ſpeech there are two parts, 1. Of the Prophet to the Lord, *Thy dead ſhall live.* 2. Of the Lord anſwering him, *My ſlain ſhall riſe again:* Then follows the Prophets to the faithfull, *Awake out of the duſt*,&c. And whereas the word before, *Theſe ſhall riſe again*, being plural, is of the ſingular number, he helps that, ſaying it is *per enallagen numeri.* And if we follow this, I confeſs it runs beſt of all without any word Junius. underſtood, or forcing any conſtruction upon it. *Junius* alſo, for *my carkaſs*, hath *cadavera mea reſurgent*, but he will have the next words to be underſtood as ſpoken of the Lord, by a *Proſopopeia*, and all underſtood of riſing out of miſery, by reaſon whereof it might ſeem as impoſſible for the people of God to come to any flouriſhing eſtate here, as for dead carkaſſes to riſe again; but it was ſhewed to *Ezekiel*, chap.37. that God was able to effect this. And thus it will anſwer beſt to *verſ.*14. where it is plain, that the dead ſpoken of are not the corporeally dead, but ſuch as are under great ſufferings, being wicked and without all life of grace; of whom it is ſaid that they ſhall not live or riſe, but of theſe, that they ſhall do both. *Ariſe out of the duſt*,&c. Here the Lord is brought in ſpeaking, as by the power of whoſe word all things are done, and ſhewing how his dead before comforted with a promiſe of riſing again, ſhould ariſe, *viz.* as eaſily as herbs, which ſeem to be dead in winter, but the ſpring coming with ſweet dews, ſpring and grow up again, for which he ſaith, *Thy dew is the dew of herbs*, being made ſo by the power of his word who ſpeaketh thus. For though we be brought never ſo low, which is ſet forth by lying in the duſt, yea lye dead and rotting in the grave, for ſo duſt returns to duſt, *Eccleſ.*12.1. yet the Almighty can and will raiſe us, when he utters the word, *Ariſe out of the duſt*, as *Joh.*5.28. And touching the wicked, whom he cals רפאים diſſolved to death by fear, in the next words, *The earth ſhall give up the dead*; and not נפלים, as the faithfull being dead are called in the beginning of this verſe; he ſaith not they ſhall ſpring up as herbs by the dews falling, but the earth ſhall caſt them forth as an abortive, as the word ſignifieth, which is here uſed תפל. So that here we have a notable ground of beleeving Note. the Churches riſing out of miſery, when it is hereby moſt dead, and of our riſing out of the grave, that are faithfull, to ſing and rejoyce in heaven: and the difference which ſhall then be betwixt ſuch and the wicked of the world, whom the earth alſo ſhall give up, as *Revel.*20. but as abortive ſtinking carkaſſes, be caſt into everlaſting burning, not being ſuffered to lye in reſt in their graves any longer. Some have for dead, giants, becauſe the word ſignifieth both, rendring it *The Land of giants thou ſhalt bring to ruine*; and by bringing to ruine the laſt word תפל may be expounded; thus therefore the *Vulgar Latine* and Lyra. *Lyra* by giants underſtanding ſinners, ſeeks to make it good, but then they muſt be called giants for their moſt corrupt qualities, whereof ſee *Gen.*6. *Junius* by adding words, *After that thou haſt caſt thoſe that are without life to the earth. Chald.* Paraphraſ. But the wicked, to whom thou haſt given ſtrength, but they have not kept thy word, thou wilt caſt to hell: The ſenſe comes all to one, but the firſt is beſt to expreſs the Hebrew according to the letter, and ſuits beſt with the precedent words.

Verſ.20. *Come (my people) enter into thy chambers and ſhut the doors about thee*,&c. The ſong of praiſe being ended, *verſ.*19. the Prophet doth here in the Name of the Lord, call upon his people to be comforted in the time of calamity to come yet before the joyfull time hitherto ſpoken of. By entring into their chambers he Calvin. Muſcul. means retiredneſs of cogitation, how true God will be of his word to truſt in him in times of greateſt miſery, that they ſhall ſoon paſs away again, and then ſhall come the joyfull time before ſpoken of. For their ſhutting of the doors, this is meant to keep out all temptations from their hearts, whereby they might be made to faint: It is then as if he had ſaid, Let no door of your hearts be open, whereby the devil may enter to make you deſpair, but let it be kept cloſe ſhut by faith and truſt in God againſt all guſts of temptation, that might make you ſtagger. And good cauſe is there, for after retiredneſs thus for a moment, the indignation of God dealing ſo ſternly with his people, ſhall be paſt and gone. For all our ſufferings here are but momentany, being compared to the eternity of joy to come, 2 *Cor.*4.17. *Lyra* and others that expound the joy beforegoing, of the joy of the Saints in heaven, by *chambers* underſtand the graves wherein the dead bodies of the Saints lye till the day of judgement, when they ſhall be thus beautified: As if he had ſaid, Reſt quietly in your graves, till my judgements be executed upon the wicked world; as the ſouls under the Altar are bidden to reſt a little while, *Revel.*6.11. and Chriſt bids his diſciples wait a little, *Joh.*16.33. But becauſe the faithfull ſhare with the wicked in ſufferings in this world, this entring into their chambers is better referred to the quieting of their mindes in God whilſt they do ſuffer by ſhrouding themſelves by faith under the ſhadow of his wings, as in cloſe chambers, *Pſal* 91.

Lyra.
Sasbout.

Verſ.21.

For behold the Lord goeth out of his place to viſit the iniquity of the inhabitants of the earth, &c. As if he had ſaid, Thus (ye my people) may perceive how my indignation ſhall ſoon be paſt, for I now am going out to viſit your enemies with judgements. And he ſpeaks of the Lords going out, not as if he did at any time move from place to place; but becauſe whilſt the wicked proſper, God ſeemeth to ſit ſtill, as neglecting to do any thing againſt them: And in ſaying thus, he had reſpect unto the Ark, ſaith *Calvin*, where God was ſaid to dwell, but at times, when the wicked prevailed, this ſeemed none other to them but as a poor cottage, wherein he lay hid, as not able to do any thing; but when he executes judgements, he comes forth as it were, and makes his enemies feel his might, as a great King going out with his hoſts and deſtroying his rebels. *And the earth ſhall diſcover her blouds and not hide any more her ſlain.* Here the Prophet having ſhewed, that God will go forth to judge ſin, ſpecifieth the ſin which above others he will judge, *viz.* bloudſhed of the righteous. *Muſculus* ſaith, this is ſpoken, not as if the Lord would judge Countries and Nations, but for the bloudſhed of the innocent, that moſt crying ſin. Oppreſſours and perſecutors may think haply, that their bloud ſinking into the earth, theſe their cruelties ſhall be no more remembred; But when all other means fail of bringing to light their murthers, the dumb and ſenſeleſs earth, that hath long hidden them, ſhall hide the ſlain no more, that have been buried in her, but their wicked enemies ſhall be proceeded againſt, as if they came out in perſon to accuſe them, the earth ſtanding up as a witneſs, which received their bloud, and ſo can beſt tell of their murthers in what part of the world ſoever; becauſe as every mouth of men is dumb, when God ſpeaks not hereby, ſo the mouth of the earth or any creature ſhall ſpeak when God opens it, as *Gen.*4.

Calvin.

Muſculus.

Numb. 23.28.

CHAP. XXVII.

AT that day the Lord will puniſh Leviathan with his ſore and great and ſtrong ſword, &c. Theſe words belong to the 26 *Chap.* *v.*20,21. as being a further amplification of the deſtruction of the wicked threatned there, becauſe one enemy that ſhall be deſtroyed, as the greateſt of all others, is here ſpecified: And therefore it is beſt with *Junius*, ending *Chap.*26. at *verſ.*19. to begin this, *verſ.*20,21. making this for the third *verſ.* as being all of one argument, and then the praiſes of God will aptly follow, for judgements thus executed upon the wicked enemies of the Church, from the leſſer to the greater, *verſ.*2.

which may go for *verſ.*4. of the Chapter. For this verſe, the greateſt doubt is, who is meant by *Leviathan*; but according to the letter this is eaſily reſolved, by comparing this with *Ezek.*29.3.where *Pharaoh* King of *Egypt* is threatned by the name of dragon, *Heb.* תנים by which name *Leviathan* is alſo called in this verſe, although in *Vulg.Lat.* it be rendred Whale: For *Leviathan* coming of לוה to adde, or accumulate, and therefore properly ſetting forth a body augmented to the moſt vaſt greatneſs of all others that live and move in the waters, hath alſo two other names here, a Serpent and a Dragon, for תנין here, and תנים in *Ezek.* are all one, as *Pagnin.* noteth, although there be a change of the laſt letter. But here the word Serpent is twice named with two Epithetes, 1. *The Serpent a door-boult*, for ſo the word ſignifieth: But in our N.Tr. is rendred piercing, becauſe it goeth from one end of the ſea to another, as a boult overthwart a door. 2. *The crooked Serpent*, becauſe this is a Serpents form, ſetting forth his crooked conditions and deviliſh ſubtilties. Of *Leviathan* alſo, whereby the Whale or greateſt Serpent, the Dragon is meant, becauſe *Iſaiah* calleth him here by both names, ſee *Pſal.*104.26. and *Job* 41. where his might is in many words ſet forth, that Gods power, who made him, and can eaſily ſlay him might the better appear. Some, becauſe a barre is ſtrong, expound theſe words, *The Serpent a barre*; the ſtrong Serpent, as *Theodotion.* Some, becauſe a door with a barre making it faſt, keeps thoſe in ſtrongly that are ſhut in priſon, render it, *The Serpent ſhutting faſt up*, as *Symmachus*. But if we take it as alluding to his ſwift motion from one ſide of the ſea to another, and to his ſtrength, overthrowing all things in his way, we ſhall beſt attain to the ſenſe. Now for the Phyſical expoſition made of this by one Rabbin, as *Adam Saſbont* ſaith, that it is here meant, that God will in the end ſlay the great Whales of the ſea and make them meat for his Saints, it is too groſſe, and therefore followed by none. For it is certain, that not a huge Fiſh or Serpent is here properly meant, but ſome great Potentate moſt terrible to the people of God, as the Whale or Dragon, or Serpent is to all men, and that by *Ezek.* 29.3. before ſpoken of, where the holy Ghoſt himſelf expounds it of *Pharaoh.* Here haply ſome other mighty State is meant, which *Iſaiah* foreſaw by the ſpirit ſhould ariſe to the great terrour of the faithfull; and by whom can this be better expounded, then by the *Turk* extending his dominion farre and wide, and that in the form of a Dragon, if we conſider how his vaſt Empire lieth? the head as it were in *Gracia*, and *Macedonia* and *Thracia*, in *Europe*; his body in leſſer *Aſia*, now called *Anatolia*; his belly growing out, as it were round in *Syria* and *Phœnicia*; his tail ſtretcheth out along by *Egypt* and the *Lybian* coaſt, and his State is in the ſea of *Pontus*, *Conſtantinople* ſtanding upon a neck of land in that ſea. The great *Turk* alſo to make the body of his Empire ſo vaſt, hath gathered together many Countries into it, for which he may well be ſet forth by *Leviathan*, which hath the name, as was ſhewed before from addition. For as the Whale ſwallows up other fiſhes, and things in the ſea, ſo the *Turk* Countries and Nations; and the *Babylonians* or *Egyptians* were never more deadly enemies to the Jews, then he to Chriſtians. But the day ſhall come, when he ſhall be deſtroyed, as all other moſt potent enemies have formerly been, by the ſword of God, that is, by his Almighty power, yet ſharpening haply the ſwords of men, as inſtrumental to ruine this vaſt Empire. And this is the more probable, becauſe after this here is joy in the Church, as in a Vineyard, *ver.*2. which cannot be underſtood of the joy in heaven, after the conſummation of this world, but of ſome notable deſtruction of Chriſts enemies, after which ſhall immediatly follow the joyfull time of the Jews converſion, whereupon this ſong ſhall be ſung. Yet I deny not, but according to other Expoſitours generally under the figure of temporal enemies, our ſpiritual enemy the devil is alſo ſet forth, who ſhall be finally deſtroyed, ſo as that he ſhall be no more formidable to Gods people, *Heb.*2.15. 1 *Cor.*15. becauſe his power, which is by carrying on in the way of death, ſhall utterly ceaſe, the Saints being then in glory paſt his reach and not reducible any more by his temptations to a ſtate of

Adam Saſbont.

ſin and death, as formerly they were, if Gods power had not ſupported and ſtrengthned them in the good way. And ſo many names are uſed to expreſſe the nature of the devil, of *Leviathan* for the vaſtneſſe of his Empire, in regard of which Gods people are but a little flock, a ſtrong ſerpent for his power to be perceived when God permits, in *Jobs* caſe, and the *Gadarens* ſwine, and a crooked ſerpent for his ſubtleties, and contrariety to God and his waies, which are moſt ſtreight and right, but his crooked: Yet as ſtrong as he is, Chriſt is ſtronger, *Mat.*4. and by faith in him his members are able to put him to flight, *Jam.*4.7.

Verſ.2. *In that day a red Vineyard, ſing to her,* The Vulg. *a vineyard of red wine ſhall ſing to her,* it may be taken both waies, becauſe the imperative and ſecond future amongſt the Hebrews are all one. But by the vineyard here, the Church being underſtood, when in the greateſt purity, becauſe the vineyard which brings forth red wine was of old counted the beſt, *Gen.*49.22. *Prov.*23.31. the meaning is, that as at the time of grapes gathering they commonly ſung for joy when they had plentifull encreaſe of the beſt ſort, ſo now the Church after many ſufferings, and deliverance therefrom, their enemies being deſtroied, there ſhould be great joy to her, as being turned moſt fruitfull, and that of the ſweeteſt and beſt grapes, *Chap.*5.1. There was a ſong of complaint to this vineyard for bringing forth ſowr grapes, here contrariwiſe, ſo that it is plainly oppoſed to that, it being a lamentable ſong, this a moſt joyfull one, as the cauſes were contrary.

And therefore as there the laying open of the vineyard to the wilde beaſts, is threatned, contrariwiſe here, *verſ.*2. the fencing and watering of this vineyard, &c. is promiſed. Verſ.3. *I the Lord keep it,* &c. This he ſaith, he doth now and alwaies, though in affliction he may ſeem to neglect it for ſin, and he waters it ſo, as is ſaid 1 *Cor.*3. *Paul plants and Apollo waters,* and that continually by his word and ſpirit, ſeeking to make it fruitful, as the rain doth the earth, and he addeth, *I will keep it from enemies,* viz. when that day of bringing forth ſuch ſweet fruit ſhall come. Luther. Not *Moſes,* or the Prophets, but the Lord himſelf is the keeper of his Church, ſaith *Luther,* ſo happy and ſafe is her condition. But till ſhe be purged to bring forth better fruits, ſhe ſhall be liable to danger by enemies, becauſe in his ſtate only the Lord promiſeth keeping her from their viſitings by war, and other miſeries accompanying wars.

Verſ.4. Junius. *There is no fury in me, who ſhall give me briars, thorns? I will go forth in war, and burn them together.* *Junius* will have this ſpoken by way of preventing an objection, which might be made againſt the premiſes, thus; Doth the Lord indeed ſo tenderly defend his vineyard both day and night? how then happeneth it that ſo much hurt is done to it by the enemy, the *Caldees, Egyptians,* &c? *Sol.* They bring me forth briars and thorns in ſtead of ſweet grapes, as *Hab.*6.4. and therefore by theſe enemies I warre againſt them and burn up their city. Muſcul. Calvin. *Muſculus* takes it as an amplification of the premiſes by the ſimilitude of briars, as if he had ſaid, though for a time I may ſeem to be angry with my vine, yet I have no anger againſt it to perdition, but to caſtigation only: if ye ſpeak of anger to perdition, ſet the wicked in the Church before me, who are as briars, and I will come againſt them in way of war, and at once as a fire my wrath ſhall burn them up. Vatabl. *Vatablus* ſaith, he ſpeaks as one grieved, that by the ſins of his choſen people he was conſtrained to deal ſo harſhly with them, wiſhing rather that he had to do with reprobates, when he muſt come ſo with judgements, and that there might be none occaſion thus to deal with his people. The Reader may follow any of theſe Expoſitions. Verſ.5. And if it be taken for a preventing of an Objection, the next words *verſ.*5. muſt be taken as a means preſcribed by God in time of wrath to recover his favour. *If he ſhall lay hold of my ſtrength, and make peace with me,* &c. For this is the only way when Gods ſtrength is up in arms as it were, to lay hold upon it by humbly ſeeking to the Lord in praier, for ſo his power that is otherwiſe irreſiſtible, is held from doing any more hurt, and man becomes moſt potent, as

Jacob wreſtling and prevailing, yet after the manner of a friend who findes favour with his king, before angry, but now reconciled and at peace with him, and for more aſſurance and elegancies ſake, the word *make peace* is doubled here. If the former words be taken as a deſire rather to have to do with the wicked in way of wrath, and ſhewing unwillingneſſe to proceed in hoſtility againſt his choſen people, theſe words muſt be underſtood as further expreſſing Gods ſorrow, that his people ſhould ſo provoke him, and not ſpeedily when they have done ſo turn by humiliation, that they might have peace, for which cauſe he ſaith או יחזק *Oh let him lay hold upon my ſtrength*, &c.

Verſ.6. *Afterwards Jacob ſhall make roots*, Hebr. *Jacob ſhall make his comers to root*; So alſo *Junius*: the meaning is, As in time of peace a Nation is encreaſed which was before diminiſhed in war, ſo the people coming of *Jacob* reconciling themſelves to God after many ſufferings, and attaining peace again with him, ſhall like a tree which ſeemed dead but had life in the roots, grow and flouriſh again, and encreaſe ſo as they never did, even to the repleniſhing of the whole earth, that is, under the Goſpel, when all countreys turned Iſraelites by embracing the faith, which had the root there in Chriſt and his Apoſtles. For all beleevers now are Iſraelites, after *Iſaac* heirs of the promiſe, *Gal.*4. and ſo all the world is filled with them, or ſhall certainly be becauſe it is ſaid, the fulneſſe of
Rom.11. the Gentiles ſhall come in.

Verſ.7. *Hath he ſmitten him according to the ſtroak of him that ſmote him?* Theſe words are added by the Prophet further to confirm the former, as if he had ſaid, conſidering the great encreaſe that *Iſrael* ſhall attain unto, judge now, whether there fury in the Lord againſt his people or no, though he ſmote them and that grievouſly, and it will plainly appear, that it was not in fury, as he ſmites the wicked of the world. He ſmote him not according to the ſmiting of the wicked heathen, that in thoſe daies ſmote him, thinking utterly to root him out, if their malice had been given way unto. For God, as the iſſue will declare, ſought not this, when he was moſt provoked, but that by his ſmiting they might learn to amend, and ſo be reſtored and proſper more then ever they
Calvin. did. This I have from *Calvin*, who alſo addes another, and preferres it, viz. God hath not ſmitten *Iſrael*; as he ſmites his enemies, the wicked, who ſmote him, for he puts this difference betwixt his own and the wicked of the world, ſmiting theſe to correction, them to utter deſtruction, and therefore the faithfull ought patiently to bear his ſtroak, howſoever it comes, as the wiſe will the ſharpeſt reproof of a friend, which is for his good, *Prov.* 27.6. *Better are the*
Note. *ſtrokes of a lover, then the kiſſes of a deceiver*: yet indeed men are never ſo tried, as when Gods ſtroak comes by wicked inſtruments, therefore *David* would not fall into the hands of men. But we muſt look up to God, and upon theſe wicked executioners but as his red or ſtaff to ſmite us, as *Aſhur* is called *Chap.* 10.5. and be ſupported through hope notwithſtanding, in regard of the good by him intended unto us, that gives them this power. And this I alſo prefer, becauſe of the next words, *Is he ſlain according to the ſlaughter of thoſe that ſlew him?* where, not their ſmiting and Gods are compared together, but Gods ſmiting of the one and of the other, they being ſlain ſo as never to come to a flouriſhing ſtate again; theſe ſo, as a vine is pruned to make it grow the better.

And to this alſo agreeth *verſ.*8. *In meaſure, in the ſhooting out he argues with*
Verſ.8. *her*, that is, not lik a Tyrant deſtroying his Vine alltogether, but in the branches, which be the ſhootings out, the root being ſtill ſpared, yea, when he brings the greateſt tempeſts, which commonly overthrow all things, and becauſe ſuch tempeſts in thoſe parts came from the Eaſt, he cals it Eaſtern, and from *Enous* the Eaſt comes, *Euroclydon* a whirlwinde, for which he ſaith, *he ſtayeth his rough Winde in the day of the Eaſt*. Some, ſaith *Calvin*, underſtanding
Calvin. by ſhootings out, the fruits of the earth wherein he puniſhed them, will have his judgements in theſe outward things meant, and ſome underſtanding their encreaſe of men to be cut off by civill wars. But becauſe it was another judgement, whereby the Jews were chiefly puniſhed, the very meaning is as before,

ſo *Calvin.* But *Junius* taking this as an anſwer to *verſ.7.* renders the words, *He contends moderately with him*, that is, the Jews, his people, by ſending them out, *viz.* into *Aſſyria* and *Babylon*, *But he takes away with his hard ſpirit, him, that is, their enemies, as in the day of the Eaſt-winde.* And this he further confirmeth by *ver.* 9,10,11. which indeed do thus agree excellently well with this verſe. And the word הגה rendred in our New Tranſlation, *he ſtayeth by others even when he bloweth*, ſignifyeth as *Junius* renders it, *takes away* or *removes* ſo by judgements, as not to be any more. For this is the different dealing of the Lord towards the faithfull, and towards the wicked, if the one ſort be carried into captivity, they are but ſent out, as the word שלח ſignifieth, but this ſhall be for the beſt in the end: the other are blown upon as by a killing eaſt-winde never to recover life any more. *Calvin.* *Junius.*

Now *verſ.9.* he ſheweth in what regard the Lord is ſaid to deal moderately with his, and that by ſending them out for the beſt; *Therefore by this ſhall all the iniquity of Iacob be purged, and this the fruit to take away his ſin.* That is, being thus chaſtened he ſhall be purged, as gold by fire, and ſeparate from the droſſe of ſin, ſee the like *Chap.*1.23. and to ſhew how reformed he ſhould be, he inſtanceth in one particular, *viz.* the breaking down of Altars, Groves and Images, *When he ſhall put the ſtones of the Altar, as ſtones of Chalke broken, Groves and Images ſhall not ſtand up any more.* For this was the greateſt ſin of *Iſrael*, whereby God was moſt provoked, that they left him to worſhip Images, and ſet up Altars, and planted groves to them, and from this ſin how they were purged appears by their hiſtory after their return out of captivity, they never ſinned thus any more, but were moſt zealous to keep their Temple from ſuch defilement both in the time of *Antiochus Epiphanes*, and of the *Romans*. And it is to be noted, that ſin is not purged or done away by affliction or ſorrowing therefore, but when the monuments of ſin are quite demoliſhed, which ſtood up formerly, and that not ſome, but all of them, Altars, Groves and Images, and whatſoever elſe ſheweth ſin rooted in the heart; and that idolatry is the ground of all wickedneſſe, becauſe this only is named, the reſt left to be underſtood; and that affliction cauſeth ceaſing from ſin, when nothing elſe will do it. Wherefore by Altars here, as by groves, appurtenances of idolatry are to be underſtood, and not the Lords Altar; as for us Chriſtians, we have none but Chriſt, who is our Altar, Sacrifice, and Prieſt alone. And amongſt us that have left the idolatry of Heathens and Papiſts, and broken down all monuments of their idolatry, idols yet ſtand as long as covetouſneſſe, and the love of fleſhly pleaſure remains in the heart, for the one of theſe is called idolatry, and for the other ſome are taxed as making their belly their God. Verſ.9. Note. Col 3.5. Phil.3.21.

The fenced City ſhall be ſolitary, and the habitation forſaken, and left like a wilderneſſe. After the iſſue of afflictions to the people of God ſhewed, here follows the iſſue of their enemies ſufferings, their ſtrongeſt cities, as *Babylon*, ſhall be as a wilderneſſe, and no habitation for men any more, as was ſhewed, *Chap.*13,14. Verſ.10.

When the boughs thereof be withered, they ſhall be broken off, and women ſhall come and ſet them on fire. Calvin, When his harveſt ſhall wither, becauſe the word קציר ſignifieth either a branch or bow, or harveſt. But forſomuch as it was before ſpoken of as blaſted by the Eaſt-winde, it is rather to be thought, that the Metaphor taken from a Tree with the boughs withering after blaſting, is here further proſecuted, and then the fenced City is as it were the great Tree, the Inhabitants as the boughs, who by Gods judgements were made ſo puſillanimous, that there ſhould need now no more an army of men to deſtroy, for weak women could do this. *Calvin* by women underſtands effeminate men, as *Ch.*12. and both he and *Muſculus* apply all this to the Jews, not obſerving the diſtinction of *Junius*, which I have followed, and is in reaſon to be preferred, as hath been already ſaid. And the next words yet make it more plain, that he ſpeaketh not of the Jews but of their enemies that ſmote them, *he that made them will not have mercy on them, or ſhew them any favour*, whereas this Verſ.11. *Calvin.*

whole context runs contrary touching the Jews, for to them all favour is promiſed. They were heathen enemies then, of whom *Jeremy*, ſaith, *Pour out thy wrath upon the Heathen that know thee not*, and ſo they are here ſaid to be without underſtanding, for which they ſhould lie under judgements and have no favour. Whereas *Calvin* ſeeks to confirm his from theſe words, *The Lord that hath made thee and formed thee*, noting, that the Church is formed anew by the ſpirit, and not any other company of people whatſoever. It is not neceſſary alwaies to make this diſtinction betwixt making and forming, for the potter both makes and forms veſſels of diſhonour as well as of honour, and ſo God may be ſaid to make and form heathen people, which ſhall utterly periſh, and his making or forming of *Babylon* to ſuch an height of worldly glory, may not amiſſe be underſtood in this place, ſith ſuch magneticall things be elſewhere ſpoken of her proud King, Princes, and Armies.

Verſ.12. *And in that day the Lord ſhall beat off from the chanell of the River to the ſtream of Egypt.* Or according to *Calvin, the Lord ſhall ſhake off*, as the word חבט ſignifyeth, the meaning is, that when the wicked ſhall be deſtroied, as is aforeſaid, without any favour, then Gods people that were hidden as wheat under chaff, ſhall, as it were by winnowing, be ſhaken out and gathered: ſo ſome. *Calvin. Muſculus.* I rather think that an earthquake is alluded to, which openeth priſon doors, as *Act.16.* that the priſoners may come out, as if he had ſaid, They that were held faſt in their enemies countreys, ſome in one place, and ſome in another, as in ſo many priſons, ſhall by my power ſhaking and weakning theſe Nations, ſo as that they want ſtrength to hold them ſtill, come out even from all parts between *Euphrates* and *Nilus*, meant by the river and ſtream of *Egypt*, becauſe the Jews were here diſperſed far and wide, after their captivity into *Babylon*, but *Babylon* being taken by *Cyrus*, they were gathered together into one, and returned into their own Land.

Verſ.13. *In that day it ſhall be ſounded with a great Trumpet*, &c. Here their gathering together to return into their own Land, to ſerve God there, is further amplified by a metaphor taken from a Trumpet, whereby a Captain gathereth together his ſouldiers into one body, that were before ſcattered abroad, that they may go with him to the places to which he pleaſeth to leade them. For even ſo the Lord by his powerfull word, by a Trumpet ſounding aloud, ſhould gather his people together to follow him, till they came again to *Zion*: And this was done when Proclamation was made by *Cyrus*, God ſtirring up his heart, that all the Jews which would, might return into their own countrey and build again the Temple of the Lord. And this gathering of them together is ſet forth by the ſounding of a Trumpet, becauſe by this ſound God of old would have them aſſembled together to the Tabernacle, and it is ſaid, that at the laſt day a Trumpet ſhall ſound to gather all together before Gods Tribunal. And it is more ſpecially to be noted. that in ſpeaking of them that ſhould be gathered, *Calvin.* he ſaith, *The periſhed in Aſhur, and the diſperſed in Egypt*, or the runawaies therr, for ſo the word ſignifies: Which is ſpoken to ſhew the deſperate condition of them in *Aſſyria*, being as good as dead, and unlikely ever to live any more in *Canaan*, becauſe the Aſſyrians carrying them ſo far off, meant, that they ſhould never return, if the power had ſtill been in them; and the unworthineſſe of thoſe in *Egypt*, becauſe they fled thither, when God ſo ſeriouſly charged them by *Jeremy* not to do ſo; and to magnifie Gods mercy and power towards both, in bringing them home again notwithſtanding.

CHAP. XXVIII.

Verſ.1. *Lyra.* *WO to the Crown of pride, the drunkards of Ephraim.* In this and *Chap.* 29,30. ſaith *Lyra*, is a Prophecy againſt the Jews of both Kingdoms, for their mocking and contemning of the Prophets ſent unto them, and that either preſent *Chap.* 20,29. or to come *Ch.*30. *viz.* after their carrying away to *Babylon*, for then they deſpiſed *Jeremy*, Chap.43. *Junius.* *Junius* will have this Chapter an entire Sermon, or Prophecy by it ſelf againſt both Kingdoms, and *Chap*.29.30.31. to contain in them all one other againſt the Kingdom of *Judah*. And this is to be preferred. For having begun with the Kingdom of *Iſrael*, under the name of *Ephraim*, verſ.1,2,3,4. he turneth plainly to *Judah*, ver.7. threatning moſt terrible things, and exaggerating their ſins as no whit inferiour to the ſins of *Ephraim*. And then, as it were coming to another Prophecy, he begins to thunder, yet more againſt *Ieruſalem* by the name of *Ariel*, *Chap*. 29. Indeed as *Lyra* hath it, forſomuch as pride and drunkenneſſe are the foundation of contemning and mocking of the Prophets that impugne theſe and other vices, and 2 *Chron*.36.16. it is ſaid, that they did ſo, for theſe, as the ſins whereby their wickedneſſe grew to the height, it may be held, that they were thus threatned. *Hieronym.* *Jerom* ſaith, that pride is aſcribed to this kingdom, becauſe it was by reaſon of many more Tribes in it, far greater then that of *Iudah*, and ſo proud of its ſtrength and populouſneſſe. But drunkards he will have them called, becauſe like men giddy-headed through wine, and without wit, they went from the true God to ſerve the calves of *Ieroboam*. And therefore he threatens them with deſtruction from the Aſſyrian, as it were by a floud overflowing, and that they ſhould be to him, but as fruit ſoon ripe in ſummer, which becauſe it is moſt pleaſant, and the firſt, a man doth greedily pluck, and eat, not ſtaying till it be more mellow. For ſo the King of *Aſhur* ſoon devoured that whole Kingdom, 2 *King*. 17. *Lyra.* *Lyra* underſtands drunkenneſſe properly, ſaying, that they were guilty of two great ſins pride and drunkenneſſe, by exceſſe in drinking, and therefore it is added erring by wine, and that the Kingdom of the ten tribes is called *Ephraim*, becauſe *Ieroboam* the firſt King thereof was of that Tribe: *Calvin.* *Calvin* underſtands both drunkenneſſe proper, and inebriation by proſperity and riches, which, as drunkenneſſe, make men to contemn and ſlieght all others in what place or authority ſoever they be ſet. And he ſaith, that ſome think it called the crown of pride, becauſe the Kings were proud, or the chief City *Samaria*; but becauſe plenty and riches cauſe pride, we ſhall not need to look to any other reſpect for which it is thus called. And to denote this to be the cauſe of pride and drunkenneſſe both, it is added, *upon the head of the valley of fatneſſes*, that is, in a moſt fertile countrey, *contriti vino*, for ſo the next words ſignifie, abundance giving occaſion to exceſſe, and this being the foundation of all manner of ſin, they come thus to be deſtroied, being glorious, as a flower for a time, but ſoon fading. For this was no ſooner threatned then accompliſhed. *Salmanaſar* coming againſt it in the daies of *Hezekiah*, when this was propheſied: Note. a fair warning to all Nations, and to take heed of being intoxicated with wealth and plenty, ſo as to be pround and contemptuous, or licentiouſly to run to all exceſs of riot, for this is to run to deſtruction with ſpeed.

Verſ.2. It is ſhewed how they ſhould be deſtroied for theſe ſins, *The mighty and ſtrong in the Lord as a tempeſt of hail*, &c. That is, *Salmanaſar*, the King of *Aſſyria*, ſtrengthned by power given him of God for the puniſhing of ſin, ſhall as a ſtorm or floud by his army, called his hand, do it, and there ſhall be no power of reſiſting no more then of a tempeſt or overflowing floud, drowning all things when it cometh. And not reſting in theſe ſimilitudes, he addes another, *Verſ*.3. Verſ.3. of treading under foot which was a great dejection for a crown, and that upon the head of fatneſſe, and to this beſides the repetition of the firſt taken from a fading flower, a fifth taken from fruits ſoon ripe and ſoon pluckt off and eaten, *Verſ*.4. Verſ.4.

Verſ.5. *In that day the Lord ſhall be a Crown of glory*, &c. When the Kingdom of the ten Tribes ſhall be deſtroied, as hath been aforeſaid, the two Tribes remaining here called the reſidue of Gods people, ſhall have the Lord as a Crown of glory to them, their King *Hezekiah* becoming famous for the miraculous deſtruction made for his ſake of the hoſt of *Sennacherib*, of which ſee *Iſa*.37. Wherefore it is added.

Verſ.6. *For a ſpirit of judgement to him that ſits in judgement, and ſtrength to them that turn the battel in the gate.* For the King that ſate in judgement without going forth of the Gate, only ſending ſome of his Councel to *Iſaiah*, and praying in the houſe of the Lord, prevailed ſo, that a hundred eighty five thouſand of the enemies were ſmitten by the Angel in one night, and ſo *Sennacherib* their King, who pitcht before *Jeruſalem*, or was coming in battel-aray againſt it, was confounded and forc'd to flee home alone. And was not this a turning of the battel in the gate, which is oft put in Scripture for the place of judgement? Or the word [*Gate*] being without a prepoſition may have reference to ſtrength by appoſition, thus, *A ſtrength to thoſe that turn the battel, yea a gate, or a ſtrong gate*, ſufficient to keep out all enemies, with how great power ſoever they come againſt the City, for ſuch was the Lord to his people.

Verſ.7. Hieronym. *And they alſo have erred by wine, and by ſtrong drink have gone out of the way*, &c. Having ſhewed Gods ſingular favour to the Kingdom of *Judah*, *ver.*5,6. he proceeds now to propheſie againſt it alſo, and that, 1. By aggravating the Jews ſins by many more words, as reaſon required, ſith they had warning in the judgements coming upon *Iſrael*, and yet fell into the ſame ſins, from hence to *verſ.*16. 2. By threatning a like deſtruction to that Kingdom alſo *verſ.* 17, &c. to the end of the Chapter, having firſt premiſed ſomewhat to the comfort of the few amongſt them, that feared God and believed in him, *verſ.*16. touching Chriſt to come. For the firſt, they are accuſed of more then brutiſh drunkenneſſe, yea the very Prieſts and Prophets, in expounding which *Jerom* ſticks to his firſt in ſpeaking of the drunkenneſſe of *Iſrael*, underſtanding it likewiſe here of idolatry, and the filthy vomiting, filling all Tables of the filthineſs of that ſin, tropologically applying it to the Phariſees and hereticks ariſing after, defiling the truth of God moſt foully. Others generally underſtand drunkenneſſe properly, whereby men become ſottiſh, having no wit but to ſcoff and mock at Gods Prophets, and at their ſayings.

Verſ.9. Adam Sasbout. Muſculus. Junius. *Whom ſhall he teach or make to underſtand doctrine, them that are weaned from milk, and drawn from breſts?* That is, if not only the people of the Land be thus gone with wine and ſtrong drink, but alſo the Prieſts and Prophets, what good effect of the Prophets teaching can be expected in any of them, ſurely none, it muſt therefore be another generation by reaſon of their infancy, through which they are uncapable of being drenched in the abominations before ſpoken of, that ſhall be taught better, *viz.* the Apoſtles, and others like them by the Phariſees accounted but Babes in compariſon of the wiſe and learned in the Law, as appears by that ſaying of our Lord. *I thank thee (O Father) that thou haſt hid theſe things from the wiſe, and revealed them to babes*; thus almoſt *Jerom*. The *Hebrews*, as *Saſbout* ſheweth, do not take it, as an anſwer to the Queſtion here made, but as an addition, ſhewing it impoſſible, that any of them ſhould get good by teaching, being as ſucking children in reſpect of knowledge, and having as little capacity to make good uſe of it, continuing therefore the Interrogation to the end of the verſe. Thus alſo *Muſculus*, rejecting that of ſome, who by Infants underſtand the new born ſpiritually, according to 1 *Pet.*2.1. and that of referring it to the Apoſtles ſeems not to agree much better, becauſe though Babes comparatively, yet he ſeems not here to ſpeak of any capable of teaching, for they are all reproved and threatned, *ver.* 10,11,12,13. and ſo *Junius* alſo underſtands it, proving the ſame by the words following three wayes, 1. *Verſ.*10. *When precept upon precept, line upon line, &c.* That is, it appears that ye are as uncapable as ſucking children, or a little while ago weaned, becauſe ſuch being taught now a little and then a little, learn ſomewhat, but ye nothing. 2. *Verſ.*11. *With a ſtrange ſpeech and forreign tongue*, &c This further convinceth you, That ye are uncapable of good by any teaching, becauſe I have brought ſtrangers in amongſt you, whoſe language ye underſtood not to your puniſhment, as in the dayes of *Manaſſeh*, but ye profited not hereby. 3. *Verſ.*12. *He ſaid, This is my reſt, give reſt to the weary*, &c. wherein he alludes to 2 *King.*21.8. he had wooed them by promiſes,

ſes, neither were they capable of good thereby. All which being ſo, and moreover they being a company of mockers, as is ſhewed *verſ.* 14, 15. they abundantly proved themſelves to be paſt all teaching, and therefore not thus to be dealt withall any more, but as perſons incorrigible, to be deſtroyed. The *Septuagint* for theſe words *verſ.9. Whom ſhall he teach knowledge?* have theſe, *To whom ſhall we declare evil?* to avoid it, becauſe drunken men fear no danger whatſoever be threatned againſt them; and this is moſt agreeable to the *Hebrew,* the word not being דֵּעָה which all our Expoſitors follow, rendring it knowledge, but רעה evil, and therefore it is beſt. But for the verb plural, *ſhall we*, Hebr. it is, *ſhall he,* meaning the Lord by his Prophets. *Septuagint.*

Hieronym. *Verſ.*10,11,12. have moſt difference about them. *Jerom* renders it [*For precept upon precept, line,* &c. *Manda remanda, expecta reexpecta, hic modicum,* &c. giving this for the ſenſe, Thou *Iſaiah* comeſt and commandeſt us in the name of the Lord, and biddeſt us expect now a little and then a little, when thou propheſieſt of comfort, but we tell thee, command and command us ſo again and again, we ſhall but deride thee for it in repeating thy words over and over, to make our ſelves more merry at thy ſayings. For ſo when men mock at others ſpeaking, they uſe to repeat his words over and over to make him aſhamed thereof. Who ſo will may follow *Jerom* verſ.9. taking the laſt words thereof as an anſwer to the firſt. He ſhall teach the ignorant people in his due time, not the drunken, the Prieſts, or learned, drunken with errour and malice, but the unlearned, whom he ſhould ſend out to preach the Goſpel, counted Babes by them, as *Luk.*10.21. But for the next words being *Hebr.* צו לצו ſignifying either precept to precept, or command to command, line to line, or leiſurely, or expect to expect, they muſt be taken as a reaſon of the queſtion before-going, *Whom ſhall he make to underſtand?* As if he had ſaid, *For precept hath been upon precept,* &c. and yet they live as if they had been without all teaching, ſo that the Lord may well diſclaim teaching them any more, and turn to teach Babes, ſeeing they by teaching and waiting, and then teaching a little more, will profit; but theſe never. Then will the *ver.*11. moſt aptly follow, *For with a liſping lip,* &c. or becauſe, כי ſignifieth as well *ut*, as *quia, ſo that henceforth he will ſpeak unto them with a ſtrange tongue, and liſping or deriding lip,* being unworthy to be otherwiſe ſpoken to any more; that is, he will puniſh them by Captivity into a farre Countrey, where all the language, which they ſhall hear, to the encreaſe of their miſery, ſhall be nothing but contemptuous deriſion of their inſulting enemies, and ſuch as they ſhall not underſtand, that is, of the *Caldees,* as was alſo threatned by *Moſes,* Deu. 28.49. For that a liſping lip denotes mockers appears *Judg.* 12.3,4,5,6. where the ſcoffing *Ephraimites* are ſet forth as liſpers, not being able to pronounce *Shibboleth,* but *Sibboleth.* And of the fulfilling of this Prophecie, ſee *Pſ.*137. and S^t *Paul* ſpeaks of it as a judgement upon unbelievers 1 *Cor.*14. And this being thus underſtood, we may both gather, that the Jews were judged by this judgement in their kinde, who mocked the Prophets, 2 *Chron.*36. *Iſai.*5. 19. and how *verſ.*12. follows moſt aptly, *Who ſaid, This is the reſt wherewith ye may make the weary to reſt,* &c. For the word אשר hath plainly reference to him that was ſpoken of, *verſ.*9,11. that is, God. *He ſhall ſpeak to this people, who ſaid, This is the reſt,* not *to whom he ſaid,* as our New Tranſlatours and others have it. He means, The Lord would puniſh them by ſpeaking to them in ſtrange tongues, as he might juſtly do, becauſe he ſpake ſometime ſo kindly to them, ſhewing how they might procure good unto themſelves, *viz.* By *giving reſt to him wearied with their ſins, in turning therefrom,* as 2 *King.*21.8. For by ſinne God is preſſed, *Amos* 2.13. and then Sacrifices weary him, *Iſa.*1. 11. neither hath he reſt, but continues wearied, till that by repentance ſinne is waſhed away, if his people go on in ſinne, he will at length eaſe himſelf and procure his own reſt, as he ſaith, *Iſa.*1.24. *Ah I will eaſe me of my adverſaries.* All this being premiſed, that they wanted not plain and continual teaching, and that the Lord ſought to move them by his judgements, and before that by a moſt kinde offer of reſting with them, but not prevailing, he *verſ.*13. Verſ.13. threatens, That his Word ſhall be unto them, *Precept to precept, line to line,* &c. *that they might go and fall backward, and be broken,* &c. That is, forſomuch as they were uncapable of inſtruction by their intemperance, even this great favour of continual teaching, which they had enjoyed, ſhall turn to their ruine, Joh.3.19. as our Lord ſaith, *This is the condemnation of the world, that light is come,* &c. 2 Cor.2.10. See the ſame Chap.8.15. and *Paul, We are to ſome the ſavour of death.* In deſcribing their ruine he alludes to their ſinne of drunkenneſs: for as a drunken man going falleth, and if backward upon prerupt ſtony or rocky ground, breaks his back, and comes as it were into a ſnare, and is taken by his enemies, and what can he look for after this, but to die miſerably? ſo he meaneth they ſhould do, that is, fall into the *Caldees* hands, be broken in all wherein their ſtrength lay, and ſo be in their power, as a beaſt taken in a ſnare to exerciſe what cruelty they pleaſe upon *Muſcul.* them. *Muſculus* ſaith, here are two ſimilitudes uſed, 1. Taken from them Note. that againſt ſenſe will adventure to go up a ſteep hill being very ſlippery; The 2. from ſuch as wander out of the way, where ſnares are ſet, to ſhew, that they who wander from the path of Gods precepts, ſhall come into ſnares and periſh, and they alſo that leaving this plain way go up ſlippery places, ſuch as the waies of ſinne are, ſhall fall backward and be broken through unſpeakable *Calvin.* miſeries. *Calvin* alſo applies that of ſnares to the ſnares of errours, into which they fall that goe from the plain way of truth, traced out unto us in the Word.

Verſ.14. *Wherefore hear the word of the Lord ye ſcornfull men,* &c. Here the Prophet ſets himſelf to inveigh in particular againſt the Governours of the Jews, as chief leaders unto, and cauſe of the great enormities before taxed, as before *Chap.*1.10,27. he had not ſpared to ſpeak in the moſt upbraiding manner a-Note. gainſt them. And according to his example the men of God ought, when there is the like occaſion, not being terrified by their greatneſſe, boldly to reprove ſuch, as upon whom the common ſort depend, and if they be evil, are imboldened to do evil alſo. And here is the height of their ſinne, making any un-2Chro.36.16. capable of good by teaching pointed at, when he ſaith, *Ye ſcornfull men,* or *mockers*: for they that grow once to this, are ſo nigh to judgement, that there is no eſcaping.

Verſ.15. *Hieron.* *Becauſe ye ſay, We have made a covenant with death,* &c. *Jerom* holding theſe mockers to be the Scribes and Phariſees, who were of greateſt authority amongſt the Jews, expounds this their covenant with death of their ſleighting of the deſtruction threatned by the Prophet, becauſe it might be ſo long in coming that they might be all dead before, and their making lies their covering, their truſting to the words which he ſpake, *expect, expect,* &c. making this conſtruction thereof, that the judgements threatned ſhould not come till after long expectation, when they that were preſently living ſhould be out of *Calvin.* *Muſcul.* the danger of them. *Calvin* and *Muſculus* better, They were not ſo groſſe to ſpeak thus, for they had certainly more care to uphold their credit amongſt the people, but by their deeds they ſpake ſo, and thus do all prophane wicked perſons at this day, who are not moved to any repentance by the judgements of Note. God threatned, they ſay in effect, that they have made a covenant with death and hell, whatſoever comes, not to hurt them, which if any man abhors from ſaying with his tongue, let him abhor ſaying ſo by his deeds. *When the overflowing ſcourge paſſeth thorow, it ſhall not come at us,* &c. Here their vain-confidence is yet further ſet forth, who are ſecure even when judgements are abroad in the world deſtroying many, and that amongſt themſelves, yet they will not be moved to fear, to repent, becauſe they believe they ſhall not come at them; for they think that they ſhall finde means to eſcape, the Jews then by the aid of neighbour Kings, the wicked alwayes by ſome arm of fleſh or other, or by keeping out of the dint of danger, or when they ſee death ready to ſeiſe upon them, repenting by ſaying, *Lord have mercy upon me.* Now becauſe ſuch ſhall all be deceived, as they that truſt to lies, they are ſaid here to make lies their refuge and protection, that is, in their ſleighting of the Prophets threatnings to have done it, fearing nothing under the ſhelter of ſuch lying and vain imaginations.

Verſ.16.

I lay in Zion a ſtone, a ſtone of tryal, a corner ſtone, &c. The Prophet having reproved the wicked Princes of the Jews, *verſ.*14,15. now becauſe he ſaw that their condition was deſperate, he firſt interpoſing ſomewhat, whereby we might know of what time they were, who thus mocked, and had ſuch a carnal confidence of impunity in this verſe, proceedeth *verſ.* 17. to threaten them with inevitable deſtruction; as if he had ſaid, Becauſe ye are ſuch deſpiſers, I will for the ſake of ſome few believers amongſt you provide for their aſſured comfort by laying a firm foundation. For the ſtone ſo precious here ſpoken of, it is Chriſt, of whom before *Chap.*8.14. under this name, and herein even many *Rabbins* conſent, ſaying, that it is ſpoken of the King *Meſſiah,* whereunto *Targum Jonatha* cited by *Galatinus* conſenteth, as *Muſculus* hath it, though ſome of them expound it of *Hezekiah,* but without all reaſon, becauſe other things here ſpoken of agree not to any mortal man, but to Chriſt alone. He is truly a foundation ſtone, whereupon his Church is built, and a ſtone worthy to be twice named for his two natures; a corner ſtone, becauſe in him two nations are united, Jews and Gentiles becoming one ſpiritual building; a *precious ſtone,* becauſe as farre excelling other men in vertue, as precious ſtones do common; and a ſure foundation againſt the building, whereupon the very gates of hell can never prevail. Laſtly, *He that believeth ſhall not make haſte*] That is ſhall be ſure, though he ſtayes long before he comes, that he will aſſuredly come to his ſalvation, and therefore he ſhall not by doubting in regard of his long delay need to grow weak and languiſhing in his hope, but conſtantly waiting, and patiently bearing all ſufferings in the mean ſeaſon expect his coming, and be herein comforted againſt them all. Hereby then we may gather with *Jerom,* that though proud men and contemptuous of divine comminations of all times amongſt the Jews are here threatned, yet it is ſpecially bent againſt the wicked Scribes and Phariſees, who were ſo notorious for their deſpiſing of Chriſt and his teaching, and his many threatnings denounced againſt them; and when they prevailed with *Pilate* to crucifie him, and he to ſhew that it was not through any default in him, but in them onely, took water and waſhed his hands, ſaying, *I am clean from the bloud of this juſt man,* they impudently, and without all fear of Gods judgements, cried out, *His bloud be upon us,* &c.

Muſculus.

Matth. 16.16.

Verſ.17.
Calvin.

And I will lay judgement to the line, and righteouſneſſe to the plummet, &c. A phraſe, ſaith *Calvin,* borrowed from builders, who by a line and plummet ſet up all their building equally; in like manner the Lord here ſheweth, that when the corner ſtone before ſpoken of ſhall be laid, the Church of the faithfull built hereupon ſhall riſe up to a fair and uniform built Temple in the Lord, according to *Epheſ.*2.20. *And the hail ſhall ſweep away the refuge of lies,* &c. Thus alſo *P. Martyr.* But *Jerom* expounds it of judgement againſt the wicked, and mercy to the faithfull: *Lyra,* of judgements againſt thoſe wicked mockers proportionable to their abominable ſins: *Sasbont,* of Gods caſting them off without mercy, as they had deſerved, which he did, when preaching the Goſpel to the *Gentiles,* he left them to the *Romans* as a ſweeping hail to be quite and clean deſtroyed. *Nazianzen* and *Baſil,* of mercy and righteous dealing of men, whereby God will go, as the Maſon in building, by a line and plummet, remunerating every one according to his doings. That of *Calvin* is moſt probable, becauſe he doth certainly proſecute the metaphor of laying a foundation ſtone, ſpoken of *Verſ.*16. under the ſimilitude of a builder, ſhewing how he will evenly, as by line and plummet hereupon build up his Church. Otherwiſe to underſtand it of judgements, were to determine the Lord to be an imperfect builder, laying only a foundation, and ſo leaving it through haſte to go and break down another building of wicked ſcoffers. The later part of the verſe ſheweth, That when he ſhall do thus for his elect, the wicked who

Hieron.
Junius.
Lyra.
Sasbont.

Nazianz. *orat. de miſericord.*
Baſil. *in* Pſ.129.

truſted in their own lying imaginations, ſhall finde how vain their confidence was, all further hopes being ſwept clean away, when by Gods juſt judgements, as by a ſtorm of hail, like the *Egyptians* they ſhall miſerably periſh, and be deſtroyed.

Verſ.18. *And your covenant with death ſhall be diſannulled.* From hence to *ver.*23. the Prophet goeth on to amplifie his threatning of judgement further, contrary to their brags before-mentioned *Verſ.*15. as is plain by the words of this verſe, only here having threatned that their covenant with death ſhall be diſanulled, he addeth, *Your Viſion of hell ſhall not ſtand*] for ſo the word חזות ſignifieth, being in our N. Tranſlation, *Your agreement*, but more is hereby intimated, *viz.* their ſecurity grounded upon the viſions of falſe prophets that deceived them, who ſpake to them pleaſing things in the name of the Lord.

Verſ.19. *When it paſſeth, it ſhall take you by morning, by morning, day and night,* &c. As they had brag'd *verſ.*15. *When the overflowing ſhall paſſe thorow, it ſhall not come nigh us.* So contrariwiſe he here threatneth, That it ſhall take them. And whereas they flattered themſelves with this conceit, that although it came, yet it ſhould not hurt them, for either it would be ſo long in coming that they be dead and gone before that time, or if not it ſhould not laſt long, and ſo they might outlive it; he addeth theſe words, of the coming thereof in the morning, that is, ſpeedily, and the laſting of it day and night, that is, a very long time. Note. And upon ſuch conceits do the wicked ſtill harden themſelves in their ſins, but let us fear God, whoſe judgements ſhall certainly come and ſeiſe upon all that careleſly go on in ſinne, and that ſo long that through vexation they ſhall curſe the time that ever they were born to ſuffer ſuch intollerable miſeries. *And the commotion is only making to underſtand Doctrine*; That is, when no teaching will prevail to make them receive and profit by inſtruction, judgements ſhall.

Verſ.20. *For the bed is ſhorter then to ſtretch upon it*, &c. *Calvin, The bed is contracted as not ſufficient.* The firſt comes neareſt the Hebrew, and this is aptly added by another ſimilitude beſides that of a covering, taken from a bed to ſhew their ſecurity in their ſins, by their lying herein, as in a bed with covering upon it, wherein they meant to ſleep forth on, ſay the Prophet what he could to make them ariſe by repentance, and to come therefrom. And it is, as if he had ſaid, Ye lie in your ſins as in a bed, thinking to lie at eaſe, and that ye are covered ſo that no judgements ſhall come at you, but ye are utterly deceived, as a man going to bed thinking there to take his eaſe when he is weary and to lie warm in cold weather, but being laid he finds the bed too ſhort to lie upon with any eaſe, and the covering ſo narrow, that he is nipped with the cold notwithſtanding, ſo ye upon the bed of ſin, and under your covering of lies ſhall not finde any eaſe or warmth, but be nipt with the foreſaid hail when it cometh, and ſhall have no true reſt in the mean ſeaſon, but for fear of Gods judgements lie trembling and unquiet through the terrour of an evil conſcience. *Hieronym.* *Jerom* both renders it otherwiſe, *The bed is ſo ſtraight, that one falleth out, and the covering too narrow to cover both*, and giveth another ſenſe, thus, To hold me and the adultherer, a falſe God, but he both goeth from the Hebrew, and from the true ſenſe, which is not to impugn idolatry only, but exceſſe of riot, and that chiefly according to *verſ.* 8. the verſes before that from the fourth.

Verſ.21. *For the Lord will ariſe as in mount Perazim, and be angry as in the valley of Gibeon*, &c. Here he proceedeth to confirm further what he ſaid of the ſtorm of hail deſtroying them, againſt which their covering ſhould not ſhelter them. For it ſhould be as that in the dayes of *Joſhuah* upon the *Amorites* in *Gibeon*, Joſh. 10. 10. and as that upon the *Philiſtims* in *Davids* time, 2 *Sam.* 5. 20. *To do his work, his ſtrange work.* *Calv.* Some, ſaith *Calvin*, take this as ſpoken, to ſhew, That it is againſt the mercifull nature of God to bring horrible deſtructions upon his own peculiar people, and that he doth it not but upon extream provocation: Some, becauſe it was no wonted judgement, which was now to be brought, ſeeing alwayes hitherto though he judged them divers times for

correction in their own Country, yet he never gave them ſo into the power of
their enemies, as to be all deſtroyed, or carried away Captive, or left only to
ſerve their enemies in poverty and baſeneſs, their temple and City being burnt;
for contrariwiſe he made them famous, as his beloved people throughout all
Nations by his noble and mighty acts done for them. But he reſolveth only
upon this that he cals it *A ſtrange work*, becauſe unwonted towards them in
former times, and only uſed to be done againſt heathens, their enemies. But
I ſee no reaſon why it ſhould not be called a ſtrange work in all theſe regards,
becauſe ſo it will more fully appear, why it is thus called, ſith there are divers
reaſons commonly of one and the ſame phraſe. And he doth not only call it a
ſtrange work once, but the ſecond time, varying the word from מעשה to עבד
implying a work reducing them to the condition of ſervants to cruel tyrants,
to pleaſe whom they ſhould ſerve Idols. *Lyra* will have it a ſtrange work, because
a further thing is here pointed at, then the deſtruction of the Jews, *viz.* *Lyra.*
the judging of the world by Jeſus a man, as the ſame being God had ſuffered
by men, which was moſt ſtrange, to be ſcourged, buffeted, *&c.* And therefore
he myſtically applies his riſing up in mount *Perazim*, to his dividing of the
ſheep from the goats, as the word ſignifieth. But if ſo, the conſumption upon
the whole earth, *v.22.* muſt be underſtood of the whole world, againſt which
enough before.

For I have heard a conſumption determined upon the whole earth. Here the Prophet Verſ.22.
concludes his threatning with an exhortation not to be mockers any more,
as not willing to omit any means of doing them good, by converting them, that
judgements threatned might be averted; otherwiſe he ſaith, that their bands
ſhould be made ſtrong, that is, their bands of ſervitude, into which they ſhould
come, not to be haſtily broken for them to come into liberty again. And this,
ſaith *Jerom*, is ſpoken according to the letter, of the deſtruction to come upon *Hieronym.*
the Jews by the *Caldees*, and upon all the world, according to the Anagoge,
they ſhould by perſiſting in their deriſion and vain confidence, make their
bands of ſervility ſtronger, none of them eſcaping, for the judgement ſhould
be upon the whole land in all parts, and all the wicked make the bands of their
ſins ſtronger, by going on to ſleight the judgement to come at the laſt day.
Calvin underſtands this conſumption firſt to come, both upon the Jews, and *Calvin.*
finally upon all the world, but by and by he expounds it as *Jerom:* Only he
ſaith, that the Prophet ſaid he heard it from the Lord to purchaſe the more
credit to his Prophecie, and to move them the more to repentance, as not ſpeaking
of himſelf, but by the Lords direction; and ſpeaking of their more ſtreightened,
or made ſtronger, that herein he ſpeaks by a ſimilitude taken from priſoners,
who if they ſtrive to get away are bound with ſtronger chains; and an
unruly horſe that kicks and flings, thinking to caſt his rider, gets nothing but
more beating thereby; ſo the wicked illuding Gods judgements, do but aggravate Note.
them upon them.

Hearken and hear my voice, &c. Here, ſaith *Calvin*, the Lord anſwereth an Verſ.23.
objection that might be made againſt his proceedings in judging, as if they
were not ſo wiſely ordered. And he anſwers it by ſaying, *Doth the plowman* Verſ.24.
alwaies plow to ſow? he breaks the clods, &c. As if he had ſaid, Ye will grant that
God hath more wiſdom to do his works then a plowman to do his, but even he Verſ.25.
doth all things in order for his own beſt benefit againſt the harveſt and after; 26.
by plowing ſometime, and ſometime harrowing, then ſowing his ſeeds, not 27.
confuſedly, but ſeverally, and having gotten in his grain of all ſorts, he proceeds 28.
not alike to beat them all out; but wheat with an heavier and greater inſtrument, 29.
the wheel; ſmaller grains with a wand or ſtaff, and in all this he receives
his diſcretion from God; therefore He much more as the Fountain of
all wiſdom, muſt needs be wiſe and above all exception in his dealings with ſinfull
men. And hereby we may indeed underſtand the ſcope of the Prophet in
this place in general, but *Jerom* particularly ſaith, that by the fitches, which he *Hierom.*
calleth Gith, and the Comin, ſinners of the Nations are meant; by the wheat,

Hebr. bread or bread-corn, which the wheel being turned upon, tears in the ſtraw with more violence, the people of God; and ſo takes it as meaniug that the Jews, who had more means, ſhould be more ſeverely puniſhed for their ſins then the Gentiles, which wanted means, for theirs: Yet he ſheweth that they ſhould not be alwaies under puniſhments, but after puniſhments live in peace again. For which it is ſaid, *Verſ.*28. *Bread-corn is bruiſed* or *broken in pieces; for he will not alwaies be threſhing it,* or *tearing it with the wheel of his cart,* or *bruiſing it with his horſemen.* Hieron. *with his hoofes,* becauſe the Jews had no horſes. The *Hebr.* is פרשי, properly ſignifying prickings as with ſpurres; and becauſe horſemen commonly prick their horſes with their ſpurres, it is commonly rendred horſemen. But why it ſhould be ſo rendred here, I ſee no reaſon, becauſe not with the feet of horſes, but of oxen, they uſed to tread out their corn; according to that common ſaying, *Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Calvin* therefore beſt renders it thus, according to ſenſe, *Although wheat be threſhed, yet he doth not alwaies threſh it, nor tear it with his Cart-wheel, leſt with its teeth it ſhould break it in pieces;* for Cart-wheels, wherewith they uſed to beat out corn, had teeth like ſaws, and therefore if corn were continually torn with the Cart-wheel, it would inſtead of beating out the corn from the ſtraw, be confounded together with it, and quite marred. But although the general ſcope of this place hath been toucht upon by *Calvin,* and of ſome paſſage more particularly by *Jerom,* yet this is not enough to make us underſtand all things here ſpoken of. To make uſe therefore of ſome others alſo, *Doth the plowman plow all day to ſow? doth he not open and break his ground?* as he, ſhall not God, whoſe husbandry his people are, uſe the like diſcretion in his dealings towards them, not alwaies tearing them by his judgements as with plow and harrows; but when he hath thus made them ſufficiently pliable and fit by his judgements ſowing his ſeed, that he may have fruit, where formerly he could have none by reaſon of their hardening their hearts through continued proſperity to the exceſs of wickedneſs? for of this he had before complained, and therefore threatned a conſumption to the whole Land. Now leaſt his faithfull people ſhould doubt, if he proceeded in this great ſeverity, how he would verifie the promiſes of comfort often made, *Chap.*25. and 26.27. 9.13. he ſheweth by a parable taken from a plowman, how thoſe grievous judgements notwithſtanding, finally his people ſhould have eaſe and comfort. *Verſ.*27. *For fitches are not threſhed,* &c. Here by another ſimilitude of his divers grains growing in ſeverall grounds, and being reaped, beaten out, not all one, but divers waies; he further ſheweth, that the Lord hath divers waies of afflicting his people, ſometime dealing by them, as the husbandman by his ſmaller grain, beating them as with a rod; and ſometime with a more heavy threſhing inſtrument, by more tearing judgements; yet as the husbandman doth not thus alwaies without end, threſh his hardeſt corn, but when he hath beaten it out ſufficiently, ceaſeth from beating it out any more; ſo God will deal by his people: though for a time they be as under the Cart-wheel, and that long, as their hard-heatedneſs requires; yet there ſhall be an end of their ſoreſt miſeries, and then they ſhall magnifie Gods wonderfull councel and excellent working in all this, as it is concluded, *ver.*29. For I cannot think with *Jerom,* that divers peoples, Jews and Gentiles are here compared together in their puniſhments, for *Chap.*27.8.9. when the Prophet compares their puniſhments together, he plainly ſheweth, that the Jews ſhall not be judged to utter deſtruction, as the *Babylonians,* but by the divers waies of threſhing he ſets forth lighter and heavier judgements coming upon the ſame his own people, againſt whom all the preceding threatnings in this Chapter are, and experience ſheweth it to have been thus done, other leſſer judgements being firſt brought upon them, and then the greateſt, by the *Aſſyrians* and *Chaldeans.*

1 Cor.9.
1 Tim.5.17.
Calvin.
1 Cor.3.9.
Matth.13.

Verſ.29.
Calvin.

The concluſion, *Verſ.*29. *Alſo this comes of the Lord, who is wonderfull in councell,* &c. is not, ſaith *Calvin,* to be applyed to the plowman, as *v.*26. as if the ſame were repeated over again in other words, but this alſo is the dealing of God with his people, as the plowman deals by his ground and grains, although he ſeems not by his ſo doing in wrath to care for them, but to hate them, and to be bent quite to deſtroy them, yet it ſhall one day appear, that he did execute all theſe heavy judgements upon them for their finall good, and that he might receive them as pretious to himſelf, as the plowman his divers ſorts of grains. Indeed, *v.26.* he remembers every plowman and every artificer, or artiſt of rare invention, that he attains not this but by Gods teaching him, that he and not man, who hath invented things ſo profitable and needfull for us, might have all the honour; contrary to the manner of the heathen, who for ſuch admirable skill have numbred men and women amongſt the Gods, as *Ceres, Tritolemus, Mercurius,* &c.

CHAP. XXIX.

Verſ.1. *Woe to Ariel, the City where David dwelt, add ye year to year,* &c. The Prophet having *Chap.*28. ſpoken againſt both Kingdoms together, now he ſpeaketh againſt the Kingdom of *Judah* and *Jeruſalem* apart. And this Prophecie is continued throughout this and *Chap.* 30, 31. Here is the judgement firſt threatned, to *v.*13. then the cauſe is ſhewed in reſpect of hypocrites, from *v.*13. to the end of this Chapter. 2. In reſpect of open contemners, *Chap.*30. 3. A concluſion of all this made with exhortation to repentance, *Chap.*31. *Ariel* ſignifieth the lion of God, whereby the great brazen Altar is meant, the fire made whereupon, devoured beaſts offered, as a lion; ſee *Chap.*31.9. and therefore in naming the Altar, which was a part, he means the Temples deſtruction by *Nebuchadnezzar*; but to it he addeth *The City where David dwelt* alſo in his threatning, to ſhew, that it ſhould eſcape no better then the Temple. *Add year to year.* Hereby is not obſcurely foretold that they ſhould hold out long before the City ſhould be taken, and ſeek by ſacrifices to procure Gods favour to defend them, but all in vain. Verſ.2. *I will ſtreighten Ariel,* &c. *And it ſhall be to me as Ariel.* That is, I ſhall deſtroy both Temple and City; thus *Junius.* For the City where *David* dwelt, is *the City of Davids tent*; that is, mount *Zion,* where he made a tent or tabernacle for the Ark. *Let them kill ſacrifices.* Junius, *Sacrificiis feſtorum capita exſecent,* by a needleſs circumlocution, ſith חגים *Caggim* ſignifieth ſacrifices as well as feaſts, and הנקפ' kill, as well as cut off heads; neither do I finde it in *Pagnine* ſo rendred, but to cut off lambs. *Jerom,* by *Ariel* underſtands both Temple and City, and mentioneth another Expoſition of *Davids* pitching his tent againſt it when he expelled the *Jebuſites*; and the numbring of years he will have to be thoſe paſt, ſince the City and Temple built, and how many feſtivals had been kept, as truſting to this, that ſith they had been at coſt to ſerve God there ſo long, he would not leave it as a prey to the enemy. For *v.*2. although he agreeth about the diſtreſs to which this *Ariel* ſhould be brought by the *Chaldees,* yet in theſe words [*Shall be to me as Ariel*] he much differeth; ſaying, this is meant of the time when they returned out of Captivity with *Zerubbabel* and *Jeſhuah* the High-prieſt, when the Temple and Altar were built again; and ſo it was as *Ariel,* that is, the Altar in former times. But herein he goeth certainly from the Prophets meaning, which is here only to denounce judgements, and not to Prophecie of reparations to come. *Calvin* therefore beſt ſaith, the Temple and City was made as *Ariel,* when all were full of ſlain bodies, becauſe then there was every where a reſemblance of the Altar for which ſo many ſacrifices were ſlain and lay bloudy about, till they could be offered. *Muſculus* hath a conceit, that *Ariel* is oppoſed to *Ariel,* ſignifying the City of God, it being meant, that it ſhould not now be as his City, but as a lion, whom he would chaſe and deſtroy. But ſome, *to me as to Ariel,* that is, as to a ſtrong lion, it being meant it ſhould now be a prey to the forces that he would bring againſt it. *Calvin* alſo ſaith, that ſome think

Junius.

*Ezek.*43.15.

Verſ.2.

Cyril, The City which in times paſt devoured like a lion, but now by God ſet againſt as pernicious, abuſing his ſtrength to rebellion.

Calvin.

Muſculus.

think the Temple called *Ariel*, from the form wherein it ſtood, but becauſe
Note. *Ezek.* 43. it is plain, that the Altar is ſo called, we may reſt in this. *Where David*
dwelt, this and the Altar are mentioned, becauſe the Jews truſted in the Temple
and Altar, and were the more confident for the promiſe made to *David*,
that God would build him a ſure houſe. It is not any outward priviledge either
of the place where the moſt famous of Gods ſervants have dwelt, or his
moſt magnificent houſe hath been, or ſervice moſt frequent, or is, that can priviledge
the wicked inhabitants from deſtruction, that we may truſt to none
of theſe, and take notice how ridiculous the Romaniſts are, who truſt that
Rome ſhall ſtand for ever, becauſe S. *Peters* ſeat was there.

Verſ. 3. *I will camp againſt thee round about*, &c. Here is ſet forth the manner how
Jeruſalem ſhould be deſtroied, *viz.* by war, and how low the proud and ſcornfull
there ſhould be brought, *ver.* 4. to ſpeak out of the ground, as one that
hath a familiar ſpirit, who was wont to mutter out of a den within the earth,
with a moſt low voice, his words ſo, as that they could ſcarce be underſtood.
An argument of the proud and fierce and high-ſpoken brought low enough,
and ſo filled with ſhame and confuſion as to be without all ſpirit to ſpeak audibly.
Note. Thus God can and will ſtop the proud and inſolent mouths of the wicked,
who in proſperity will ſpeak in ſpight of God and men.

Verſ. 5. *The multitude of thy ſtrangers ſhall be as ſmall duſt*, &c. This is by *Jerom* applied
Hieron. to the ſame proud-ſpoken men, who, he had ſaid, ſhould ſpeak out of the
duſt: now he calleth them ſtrangers, becauſe the wicked are ſuch to God,
and compares them to the duſt blown away by a tempeſt, and to chaff inſtantly
gone. And then their brags of making a covenant with death and hell ſhall
be but as a vain dream, which profits not him that ſeemeth to eat and drink,
Cald. Paraphra. when he is once awake again. The *Chaldee* applyeth all to *verſ.* 9. to the enemies
deſtroying the City of *Jeruſalem*, as if it were meant, that their joy hereof
Junius. ſhould ſoon be at an end. *Junius*, That innumerable enemies as the duſt
ſhould come againſt them: whoſe power ſhould be as irreſiſtible, as if God
fought againſt them, and to ſhew how ſuddenly and impetuouſly they ſhould
fall upon them, it is added, *it ſhall be at an inſtant ſuddenly, by thunder and earthquake*, &c.
And then further to expreſſe their inexpleble deſire to deſtroy the
Jews, he addeth *v.* 7, 8. that their enemies ſhall be as they that dream, that is,
Calvin. hungry ſtill of their deſtruction. *Calvin* by theſe ſtrangers underſtands forces
hired by the Jews to help them againſt the Chaldees, for which it is ſaid, *Thy*
ſtrangers. Theſe, he ſaith, ſhould be but as the duſt or chaff ſoon blown away,
when the Babyloniſh army ſhould come, and to expreſſe this, it is added, *at*
an inſtant, ſuddenly. For the next words *Ver* 6. he ſaith, that thunder and
earthquakes, *&c.* are threatned to come from the Lord upon them, to expreſs
by many metaphors how terrible theſe enemies brought by the Lord to puniſh
them for their ſins ſhould be unto them. And whereas *ver.* 7. it is ſaid, *The*
multitude of all the Nations that fight againſt Ariel, ſhall be as a dream, it is meant,
when they ſhall come, it will appear, that the vain confidence which the Jews
had, that they ſhould never be diſtreſſed or brought to ſo great want by their
beſieging them, ſhould prove but as a dream, becauſe having no fear of ſcarcity,
but being confident of continuall plenty, they ſhould then be pinched
with famine and hunger. *Lyra* takes all this as a Prophecy againſt the Babylonians,
Lyra. their enemies, for the comfort of the faithfull, it being meant, that
within a ſhort time they ſhould be as the duſt before the Medes and Perſians,
coming as a tempeſt upon them, and a flame of fire, as they did indeed, when
breaking into *Babylon* they burnt it. Then all the riches and glory that they
had gotten in fighting againſt *Ariel*, ſhould vaniſh, as food which one thinks
that he abounds with in his dream, but awaking he hath nothing, but is hungry
and thirſty. And this I muſt needs approve as moſt genuine, there being
none which fals in ſo fully with the Text. Not the firſt, applying it to the ſcoffing
wicked Jews, becauſe they could not be called *Ariels* ſtrangers, but of
them the City threatned was moſtwhat compounded, and becauſe they were

enemies to *Ariel,* who are threatned here, and ſuch as fought againſt it, and for the ſame reaſon *Calvins* cannot ſtand, becauſe the wicked Jews are not compared to them that dream, but they that diſtreſſed them. And for that of *Junius,* it were ſtrange that the Prophet meaning according to his ſenſe, to ſet forth their enemies as irreſiſtible, ſhould compare them to ſmall duſt, which every puffe of winde bloweth away, and as ill doth that agree of their being made the more hungry of the Jews as of a prey, when they had gotten them, and their wealth, like a dreaming man, who awaking hath nothing, whereas they had all which they came for. This laſt of *Lyra's* agreeth in all things, unleſſe it ſhall ſeem ſtrange, that it ſhould thus be applied to the Babylonians future deſtruction, to which it was 70. years: but a thouſand years are with the Lord but as a day, as a moment, and therefore it might well be ſpoken of, as a thing to come inſtantly. If it ſeems not to agree to the argument in hand to expound it thus, becauſe after a ſiege, and being brought low threatned, what can in reaſon follow, but a deſcription of numerous forces, whereby this ſhould be done? I anſwer, It is not unuſuall with *Iſaiah* when he is in the midſt of his threatning ſuddenly ſometimes to interlace comforts, leſt the faithfull ſhould be overwhelmed with deſpair. Underſtanding it therfore thus, all things will beſt agree both to the Text, and the event, as it is recorded in hiſtory, and *Dan.*5. For the *Perſians* brake ſuddenly and unexpectedly into *Babylon,* which they within thought impregnable by men, and therefore were ſecurely feaſting that very night, and ſleeping according to the words of the Text, when they awoke again, finding how greatly they were deceived, the enemies being then Maſters of the City.

See Chap.8.5. 16,17.

Verſ.9. *Stay your ſelves and wonder, and cry ye out, they are drunken but not with wine.* Hieron. After propheſying of their deſtruction by the *Caldeans,* ſaith *Jerom,* he propheſyeth againſt the Scribes and Phariſees, and the whole Nation of the Jews, that they ſhould be deſtroied by the *Romans,* beginning firſt with the cauſe, *viz.* their groſſe errours, and that above all, that they could not ſee Jeſus ſent unto them to be the Meſſiah, through the judgement of God being as it were aſleep, and their eyes covered, ſo as that they could not reade to underſtand the books of the Prophets, which they had, plainly propheſying of him. For none of them could open the book, becauſe it was ſealed, that is, the book of God, as all the Scriptures are called his one book, till the Lamb Chriſt came who opened the Seals, *Rev.*5. and 6. Lyra. *Lyra* alſo more fully ſaith, they are ſaid to *ſtagger* but not *with ſtrong drink,* becauſe as *Joſephus* hath it, they were full of fear at the coming of the *Romans,* cauſing them to fluctuate, ſome perſwading to yeeld up the city, and ſome not, as a drunken man reels ſometime to one ſide, ſometime to another.

Verſ.10. *He hath cloſed your eyes, ſent you the ſpirit of ſleep,* &c. that is, not to be able to ſee the deſtruction coming to repent, by the fearful ſigns appearing before it. For even then they that made themſelves Prophets expounded them to be ſigns of good. Verſ.11. *And the viſion is become unto you as a ſealed book,* &c. that is, prophecies of your deſtruction, which the learned amongſt you cannot reade, becauſe it is ſealed, nor the unlearned, although it were open, for they depend wholly upon their Rabbins, when they are oppoſed with this, that the time of the Meſſiah his coming is long ago paſt, yea, times ſet by themſelves. And according to the word of ſhutting here uſed, *Rabbi Solomon* confeſſeth upon *Dan.* that their modern Rabbies ſay, that the reaſon why they have been deceived in the time is, becauſe the ſayings of the Prophets about this are ſhut. And *Ad. Sasbont* likewiſe, Sasbont. who, in explaining this, *he will ſhut your eyes,* ſaith, this is done only by permitting and miniſtring ſuch things about them, as whereby they ſhould take occaſion *to ſhut their eyes* againſt the light, Of which ſee more in mine upon *Rom.*9.

Junius. *Cunctantur, quin admiramini? delicias agunt, quin vociferamini?* &c. Applying it to the judgements before ſpoken of, at the hearing of which, the wicked Jews without all fear delaying their repentance, and ſtaying ſtill in ſin, yea, going on in feaſting and drinking, all men are ſtirred up to wonder and to cry out againſt them. Then he ſheweth, that this is come ſo to paſſe by a juſt judgement ſpirituall, for their wicked licentiouſneſſe, ſhutting up their *Calvin.* eyes, *&c.* *Stay* and *wonder, they are blinded and do blinde*, &c. *Heb.* התמהמהו *a ſtrepitu*, and may be with the next word of the ſame *radix*, be expounded, *Cauſe a noiſe to be heard as wondring, and make a noiſe*, and then the ſame is ſaid again in two other words, of like ſignification, *Cauſe a cry to be heard, and cry out*. And this is thus ſpoken, the more to condemn the wicked and blinde and hard-hearted Jews, whom no teaching, or ſigns, or wonders wrought amongſt them, would move to believe and repent any more, then if they had been ſhewed before men in a deep ſleep, as the word תרדמה ſignifieth. Therefore although *Calvin* alſo underſtands it as ſpoken altogether of the Jews ſtupidity then, not being moved by any threatnings of the Prophets, of judgements to come by the Caldees, to turn by repentance; yet I muſt needs rather embrace the old expoſition, taking it as a prediction of a greater kindeneſſe yet to come upon the Jews in the time of our Saviour Chriſt, when the means were farre more powerfull, and yet they like a company of men dead aſleep through a ſpiritual judgement upon them for the pride and preſumption in them, to urge traditions of men even above Gods precepts, and the malice and envy againſt Chriſt, when he reproved this in them, ſaw nothing to move them, but even unto the end hardened themſelves againſt him, being bold (when *Pilate* fearing, would acquit himſelf from guiltineſſe in reſpect of his bloud) to cry out, *His bloud be upon us and our children*, and continuing in the ſame malicious minde unawakened out of that dead ſleep to this day. For *verſ.*13. *Teaching for doctrines the precepts of men*, with which they are charged, is plainly applied *Mat.*15. againſt the Phariſees, a generation of men unborn long after the daies of this Prophet, or the accompliſhment of the judgement upon the Jews by the *Caldeans*. And the ſpirit of ſlumber or dead ſleep pouring out, is applied to them of the ſame time, *Rom.*11.8. together with that of having eyes to ſee but Verſ.10. not to perceive, *Iſa.*6.9. And this is ſhewed *verſ.*10. to be the caſe of their very Prophets and Rulers, that is, which took upon them, as men more enlightned, as the Phariſees did, by whom others were guided, their eyes were covered, and ſo they were as Chriſt ſaith they were, *Joh.*9. And *Calvin* himſelf coming to ſpeak upon *verſ.*11. and 12. applyeth it likewiſe, citing for proof, 2 *Cor.*3. And becauſe this is threatned as a judgement that the Book of God ſhould be *Calvin.* *Muſculus.* as a ſealed book, both he and *Muſculus* note, that the Papiſts are under the ſame judgement, becauſe reading the Scriptures is interdicted to them, or having them in their mother tongue for fear, as is pretended, leſt they ſhould otherwiſe be an occaſion of errour unto them, but in truth, leſt the groſſe errours of Popery being hereby eaſie to be ſeen by any one, ſhould appear, and make men turn from it.

Verſ.13. *Becauſe this people draweth near to me with their mouth*, &c. Here the reaſon is yeelded, why they were under the judgement of ſpirituall blindeneſſe, *viz.* becauſe they worſhipped God but in hypocriſie, and his *fear* was taught by the *precepts of men*, for which he threatneth to take away underſtanding from the wiſe and prudent, *verſ.*14. as it is alſo applied to the Phariſees *Hieronym.* under the Goſpel, 1 *Cor.* 1. 19. Their being *farre off in heart*, is by *Ierom* expounded of their infidelity in reſpect of Jeſus, whereby they were far from the Sonne, and therefore from the Father, to whom no outward appro- *Lyra.* *Calvin.* aching is a drawing near, but that of a beleeving heart. *Lyra* expounds it of hypocriſie, and *Calvin*, as before, and this is beſt, becauſe the cloſing up of their eyes, not to be able to ſee Jeſus to be the Meſſiah, was the judgement which came upon them from God for their hypocriſie and preferring of Phariſaicall traditions before Gods Commandments. The wiſe from whom he threatens for this to take away underſtanding, were the Scribes and Phariſees, ſo called for their learning wherein they had been brought up, and were amongſt the Jews had in ſpeciall account therefore, as moſt wiſe men. But forſomuch

ſomuch as they underſtood not Jeſus to be the Meſſiah, but this, though ſet forth in their Law and Prophets, was hidden from them, but not from the Apoſtles and others called to preach the Goſpel, who yet were illiterate men, it is ſaid, that he choſe *the fooliſh things of the World to confound the Wiſe: and I thank thee, (O Father) that thou haſt hidden theſe things from the Wiſe, and revealed them to babes.* And thus was it with many learned amongſt the Papiſts, when the poor men of *Lions* in *France* were enlightened to ſee into the ſuperſtitions and idolatries of Popery, and to deteſt them; but they, who were learned and in greateſt eminency for wiſdom, ſaw not, but eagerly maintained them, as matters wherein greateſt devotion conſiſted. And what a number of hy- Note. pocrites are diſcovered in *England* at this day by the like ſpiritual judgement upon them, hindering them from ſeeing into the truth, whereby it comes to paſſe, that they dote every one upon his own errour, thus cauſing many ſchiſms and diviſions in our Church, to the hindering of us from a deſired Reformation! And that they are under this judgement appears, becauſe their tenets be meerly new, and were never anciently held in the Church of God, whereas any truth, although becauſe diſuſed, may be called new, yet if it be inquired into, it will appear to have been old, as 1 *John* 2.7. he ſaith, *I Write a new commandment unto you, yet the ſame, Which ye had from the beginning.* And this is neither Independency, Anabaptiſm, Antinomianiſm, or any the like.

Woe to them that ſeek deep to hide their counſel from the Lord, &c. Here the Verſ.15. Prophet goeth on to aggravate the wickedneſſe of hypocrites, who would ſeem godly indeed in outward appearance, but were nothing leſſe in heart and in their lives, yet ſuch was their ſimplicity, that they thought by their feigned godlineſſe to deceive the Lord and good men alſo, by carrying the matter ſo cloſely, that neither they nor he ſhould ſee it. For whilſt they did thus dig deep as it were to hide the wicked imaginations of their hearts, the Lord beheld well enough, what conſultations each one had within himſelf, purpoſing therefore to judge them, as hath been already ſaid, by making them to appear to be without the ſight of underſtanding, and in ſtead of wiſe men, and men of deep counſel, very fools and blinde men, when for all their ſins, wherein they thought to paſſe on without check by reaſon of the good ſhew made outwardly, he ſhould ſeverely, and without all pity deſtroy them, as was propheſied *verſ.*2,3,4. and again *verſ.*17. And this ſhall be the end of all that are Note. cunning to do evil, they may pleaſe themſelves for a time in a conceit that they are wiſer then the notoriouſly prophane, but this their wiſdom making them to go on ſecurely in their ſins, ſhall one day appear to be extream folly, when a greater judgement ſhall be laid upon them then upon any other ſort of ſinners. And hereby it appears, that although they be brought in *Chap.*28.14, 15. ſaying, *We have made a covenant With death,* &c. yet they ſpake not thus with their tongues, but in their hearts, none but good and godly ſpeeches coming from their mouths, as is the manner of moſt men, to conceal the wickedneſſe of their hearts and lives what they can, becauſe otherwiſe they ſhould make themſelves too palpably evil, and be in greateſt diſcredit almoſt with all men, at the leaſt of all that carry the faces of honeſt men, as moſt do where there is frequent propheſying, as was then in *Iudea.* See the like *Iob* 22.14. *Ezek.*9.9,10.

Your turning of things upſide down ſhall be eſteemed as the Potters clay, &c. Verſ.16. *Calvin.* Calvin, *Shall it be eſteemed as the Potters clay?* And this is beſt, becauſe otherwiſe the particle אם here uſed goes untranſlated, and *Im,* ſignifying *if,* is commonly uſed by way of interrogation; and thus the ſenſe will be good, Shall ye be able to work out of your revolution of thoughts within, the thing that ye imagine, as the Potter doth by turning his wheel, a piece of clay into what form he will? No ſurely, for ye may winde and turn, but no ſuch effect as ye expect ſhall follow after all this deep counſel taken in ſo great ſecrecy. To think otherwiſe, is, *As if the pot ſhould ſay of the Potter, he made me not, and he underſtood not*] for it is all one for a man to ſay of God he made me not, and he knows not my heart to deal with me according to the wickedneſſe lying hid therein, for as the Potter knows the pot both within and without, ſo God his creature, man, and to deny unto him this knowledge, is to deny him to be thy maker.

Verſ.17. Hieronym. *Lebanon ſhall be turned into a fruitfull field,* &c. This, and *verſ.*18,16,20,21. is by *Jerom* expounded of the Jews and Gentiles, they being in times paſt as a fruitfull field, after their rejecting and crucifying of Chriſt, became as *Lebanon,* a barren place, who were before as *Carmel,* which is the word here uſed, ſignifying fruitfull, becauſe ſince that time, as ground barren of all good fruits, they have been caſt off, and as without a dreſſer and fencer they lie open to the treading under by the feet of all Nations: But theſe being formerly barren, as a foreſt, for ſuch was *Lebanon,* are by the coming of the Goſpel amongſt them made fruitfull as *Carmel,* by reaſon of the multitudes of true believers amongſt them, abounding with the fruits of good works. For *Lebanon* is a mountain in *Phœnicia,* barren of graſſe and corn, but *Carmel* in the Land of *Canaan* abounded with both. And, ſaith he, let the Jews, who cleave to the letter anſwer if they can, how this being litterally underſtood can be verified, and if not, acknowledge the metaphor here. And he ſaith, this ſhall be *within a very little while,* becauſe ſix or ſeven hundred years are no more with God then a piece of a day.

Verſ.18. *Then the blinde ſhall ſee out of darkneſſe, and the deaf ſhall hear the word of the Lord*] That is, the Gentiles, who were before in darkneſs ſhall have a great light riſe up unto them, whereby to ſee into the myſteries of God; and whereas the Jews are complained of before, that it was vain to ſhew the hearing to them *Chap.*28.9. it ſhall not be ſo to theſe, although deaf in times paſt, now they ſhall hear and obey the Goſpel. And theſe ſame are in the next words, Verſ.19. called, *Meek and poor, that ſhall encreaſe their joy,* becauſe poor in reſpect of true riches, as all are, till they come to the knowledge of God and are converted, and to this none attain, but the meek, ſith the word is then only received (Jam.1.) to the ſaving of the ſoul, when in meekneſſe, becauſe the proud who are of another ſpirit, refuſe to ſubmit thereunto, and cavil againſt it, and then comes exceeding great joy, as *Acts* 8. *Iſai.* 9. 1. Then he ſheweth the evil caſe of the Jews, ſaying, *The terrible one is conſumed, and the ſcorner brought to nought,* &c.

Verſ.21. *That make a man a ſinner for a word, and lay a ſnare for him that reproveth in the gate,* &c. That is, By making men to blaſpheme Chriſt, who is the Word; thus, ſaith he, *Nazrai* expound it, but we of the devil ſeeking to enſnare Chriſt by his temptations.

Junius. *Junius* by *Lebanon* underſtands the proud and contemptuous, as if they were here threatned to be brought down; and whereas before their eyes were covered, they ſhould now be made to ſee and hear whether they would or no, *verſ.*20,21. being ſpent in deſcribing further their wickedneſſe. *Vatablus* follows *Iunius,* Calvin. *Calvin,* that the preſent ſtate of the Jews is compared with the future after that God ſhall have once done puniſhing them by the *Caldees,* they being now as *Lebanon,* unfruitfull, ſhall be made fruitfull. But if this be admitted, what ſhall the *Carmel* be that is turned into *Lebanon?* Or if that of *Iunius,* whereunto adde, That it is a phraſe never uſed in way of threatning, That the deaf ſhall hear, and they in darkneſſe ſee, but of promiſing and comforting. And therefore it muſt needs be ſo taken here alſo, eſpecially becauſe *Ver.*19. they are called the meek and poor, to whom this is ſpoken, and the ſcornfull and proud Jews are otherwiſe ſpoken to *verſ.* 20,21. Wherefore leaving theſe I ſubſcribe to *Jerom,* and the rather becauſe theſe words, as the former, were ſpoken of the time of the Jews rejection, and the Gentiles vocation, when the wiſdom of their moſt prudent ones failed. For what can then be expected to follow, but that Gods vineyard, which they were, *Iſai.* 15. growing in a moſt fruitfull ſoil ſhould be turned into *Lebanon,* a place of Trees and Briars, but without fruit, and then becauſe God will not be without

out a vineyard, Chriſtian people of all Nations muſt be it, and therefore hear and ſee that which the Jews would not, *viz.* that Jeſus is the Meſſiah, although formerly altogether in darkneſs; yet whereas *Jerom* by making a man a ſinner for a word, underſtands Chriſt, I rather underſtand Chriſt by the man to entrap whom in his words they laid wait, becauſe he was ever reproving their groſſe errors and ſins, as here followeth, becauſe of this we reade in ſome places, but not that they ſought to make any to blaſpheme him, although they themſelves did often, neither is Chriſt any where ſet forth by this name *Word*, till *Joh.* 1. Laſtly, He could not ſpeak more plainly to intimate whom he meant by his threatning *verſ.*20. thereby calling them ſcorners, as *Chap.* 28. 14. for what were the Jews towards Chriſt, but a company of ſcornfull mockers, calling him, *The Carpenter, Drunkard, Belzebub,* and *He calleth to Elias, Let us ſee if he will come and help him,* &c. *and the terrible one,* ſeeing they were ſo terrible to his followers to excommunicate them, and afterwards to put them to death, as they could lay hold upon any of them, and to him, to cry all out againſt him, as one man, *Crucifie him.* Although *Adam Saſbont,* By the *terrible one, and the mocker,* being of the ſingular number, underſtands the devil, and by thoſe *That make a man a ſinner in a word,* or *by a word,* the Jews, who by their enticing words drew men from Chriſt. And firſt making a queſtion, How by one reproving in the gate, Chriſt could be underſtood, becauſe this is a deſcription of one to whom power of judgement is committed? He anſwers, That becauſe he that ſits to judge, ſits to reprove alſo, a reprover in publick, though no Judge amongſt men, may alſo be meant.

Sasbont.

Lyra.

Lyra agreeing with that, which I ſaid before, about making a man a ſinner for a word, differs yet in that, by the fruitfull field, as it is commonly tranſlated, *Hebr. Carmel,* he underſtands barren mount *Carmel,* where *Elijah* kept, and by *Lebanon* a farre higher mountain, adorned with tall Cedars, and therefore by the turning of *Lebanon* into *Carmel,* the pulling down of the proud Prieſts and Phariſees, *&c.* *Cornelius à Lapide,* By making a man a ſinner in a word, underſtands the word before ſpoken of *verſ.*13. *viz.* the doctrine derived from mens precepts. To conclude, with *Jerom* conſenteth *Cyril, Procopius, Theod.* taking *Carmel* for a moſt fruitfull place, as *Jer.*2.7. and herein do I reſt, yet preferring that of making a man a ſinner *for a word,* or *in a word,* as it is *Hebr.* whereby it is underſtood of their ſeeking to intrap Chriſt in his ſpeeches, and conſequently any of his Miniſters, whom to trap, or at whoſe ſayings to carp at likewiſe to bring them into danger, is the chief end of ſome wicked inſtruments of the devil in coming to hear them, for this they learn of their father the devil, whoſe trade it is to be the accuſer of the brethren. And this is the rather to be preferred for the words immediatly following in way of explication, *They lay a ſnare for him that reproveth.*

Of *Carmel* and the condition of it, ſee my Expoſition upon 1 *Sam.*25.
Note.

Verſ.22. *Jacob ſhall not be confounded, neither ſhall his face now wax pale. Vulgar Latine, Shall not be aſhamed, nor his face aſhamed*] But the next word rendred here aſhamed, is *Hebr. wax pale,* that is, for fear; the meaning being, that for this threatning of the Prophet they ſhall not now in his days be affected either with ſhame or fear to turn, but the time ſhould afterwards come, when they ſhould ſee the Apoſtles, and other Preachers of the Goſpel, their children, *ſanctifying Gods name,* &c. as *verſ.*23. That is, By preaching and miracles confirming the Goſpel, and Jeſus, the holy One of *Iſrael* to be the *Meſſiah.* Verſ.23.

Verſ.24. *Then the erring in ſpirit ſhall underſtand, and the murmurers learn doctrine.* That is, The Gentiles, who wandered after vanities, as they were lead, the light of the Goſpel coming amongſt them, ſhall attain right underſtanding to ſerve the true God; and their Poets, who were their teachers, that derided the people of God formerly in their rithmes made againſt them for their Sabbaths, and their God of heaven, ſhall learn by this teaching alſo. For ſo *Juvenal Satyr.*14.

Quidam ſortiti metuentem Sabbata, patrem, *Nil præter nubes & cœli numen adorant.*

Adam Sasbont.
Lyra.

To this effect *Adam Sasbont* and *Lyra*, taking their hint from *Jerom.* And it doth excellently agree after the Prophecie of the converſion of the Gentiles before ſpoken of, to ſhew it, leſt any ſuppoſing the Prophet to ſpeak of a time nearer at hand, and that he meant the Jews blinded then by Gods judgement, and ſo think, that his Prophecie was not true, becauſe he had ſaid, *Yet a very little while*, verſ.17. he ſaith here, not now, *for they ſhall ſee their children ſanctifying Gods name firſt*, and then they ſhould be confounded for their own malicious oppoſing of the Goſpel: and he moſt aptly calleth the Apoſtles, *The work of my hands*, becauſe being illiterate God did ſo ſuddenly make them learned above all others by the coming down of the holy Ghoſt, *Act.* 2. to the admiration of all Nations preſent, then the Gentiles ſet forth by them that erred, came to underſtanding, and their murmurers to know their deriſions of Gods ſervice amongſt his ancient people to be vain.

Calvin.

Calvin and ſome others underſtand the Prophet, as ſpeaking only of the Jews by way of comforting the faithful amongſt them, leſt they ſeeing themſelves overwhelmed with ſo much miſery, as was before threatned, ſhould utterly deſpair. Wherefore he ſaith, That *Jacob* ſhall not now be quite confounded, nor his face wax pale, whereby,

Vatabl.

ſaith *Vatablus*, on and the ſame thing is meant, becauſe though they that be aſhamed look red at the firſt, yet this redneſs ends in paleneſs. No ſuch thing then was to be feared now when Gods judgments had wrought their work upon that people, as that they ſhould be finally confounded hereby, and therefore he makes mention of his redeeming *Abraham*, of whom they were deſcended, that is, out of *Ur* of the *Caldees*, and the dangers that he was in in *Egypt*, and the *Philiſtims* Countrey by reaſon of his wife *Sarah*, here commemorated, to intimate, that they his poſterity might be comforted in hope by the power of the ſame Lord God of hoſts on one day to be delivered alſo out of all their miſeries. And in calling them by the name of *Jacob*, he gives them an hint alſo of comfort, by recounting, how he was in his time delivered from *Eſau*, and *Laban*, and the *Shechemites*. And whereas he ſaith, *Jacob ſhall not now be confounded*; he implieth, that their wickedneſſe made even him to bluſh, as it were in his grave, to ſee it, by a *Proſopopeia*, as *Rachel* is ſaid to weep for her children the *Benjamites*, who were killed up many years after her death and burial. Then *verſ.*23. he ſheweth the ground of this happy end to be expected, *When they ſhall ſee their children, the work of my hands, they ſhall ſanctifie my name*; That is, by mine almighty power made free of bond-men, and brought from miſery to a flouriſhing eſtate again; for this, as the creation of all things of nothing, was the admirable work of Gods hands, therefore ſeeing this, they ſhould praiſe and fear God.

Verſ.24.
Chap.28.14.
29.10,11.

And then *the erring ſhould learn knowledge, and the murmurers doctrine*, Verſ.24. And theſe are the ſame, who before were called mockers, who alſo are ſaid to have erred by the ſpirit of ſlumber ſent unto them. Hitherto *Calvin, Vatablus, Muſculus* and others, neither doth *Junius* differ.

Cyril.
Th. Aquinas.

Cyril and *Thomas Aquinas, Shall not now be aſhamed*] to repent, that is, at the coming and preaching of Chriſt, but afterwards towards the end of the world they ſhall, *For they ſhall ſee their children, the work of my hands*, &c. That is, many of the Nations converted by the Miniſtery of the Apoſtles and other Preachers of the Goſpel ſtirred up from amongſt themſelves, and then at the laſt they ſhall ſanctifie Gods name, and the holy One Chriſt, whom they before deſpiſed, and the erring through blindeneſs of minde ſhall ſee, and the murmurers or mutterers, who were alwayes before muttering, and ſecretly detracting from Jeſus, becauſe ſuch of them as lived amongſt Chriſtians, durſt not for fear of them ſpeak openly againſt him, *Shall learn doctrine, Hebr.* לקח *Doctrine elegantly ſet forth.* And hitherto what I finde in Expoſitors for the clearing of the ſenſe here. Now to give mine opinion. The word [*therefore*] with which this clauſe is begunne, ſheweth it to be a concluſion of that which was ſaid before, and what was it? but that the Jews ſhould fall and be conſumed for their wickedneſſe, *Ver.*20,21.

Therefore it is not now to be expected, that they ſhould be aſhamed and fear to repentance, by this denunciation of judgements, but ſuffer as hath been threatned in all extremity, and then a time ſhould come of ſome of *Iacobs* children, being new moulded by the almighty working of God, at what time the Jews ſhould be moved to fear God, and to glorify him and Chriſt that holy One coming of them, and this by their underſtanding returning unto them, with the taking away of which for the time determined for their puniſhment they were threatned *verſ.*14. thus for thoſe of them that erred for want of underſtanding through a ſpiritual judgement upon them; and whereas through the ſame defect they muttered amongſt themſelves ſecretly againſt all threatnings, ſaying, that they ſhould be ſafe, whatſoever *Iſaiah* propheſied againſt them, hereupon ſtorming and contemning all that was ſaid to move them to repentance, for which he bids them, *Chap.*28,14. *Hear ye ſcornfull men*] and cries out *verſ. 9. To whom ſhall he ſhew the hearing?* Now he ſaith, *That the mutterers ſhall learn doctrine.* And to make this favour promiſed finally the more probable, he mentioneth Gods delivering of *Abraham* in ſo rare and wonderfull a manner, making a Covenant with him to be both his God, and the God of his ſeed, they therefore being his ſeed having his favour entailed to them ſo, as to be never cut off. And againſt this, I take it, can be no exception, as there may be againſt that which expounds it of confounding by judgements alwayes continuing to utter deſtruction, becauſe the confounding here ſpoken of is limited to the time preſent, by his ſaying [*Now*] and againſt that expounding it of the Gentiles, who erred, becauſe he had fully done ſpeaking of them and their converſion *verſ.* 18, 19, 20. and againſt another of *Forerius* not hitherto mentioned, expounding it thus, *Iacob* ſhall not be aſhamed, although his children degenerated ſo, for by the taking in of the Gentiles to the faith, who thus become *Iſraelites*, he by this great encreaſe of his poſterity, becomes more glorious, becauſe thus he ſhould conclude, beſides the premiſſes *verſ.*20,21. wherein not the Gentiles, but the wicked and malicious Jews were ſpoken of. And this of mine is almoſt the ſame with *Cyrils* and *Thomas* his before-going, and this began to be fulfilled when many thouſand Jews believed at the Apoſtles preaching, upon which it is touched, *Act.* 21. *Act.* 2. and we further expect to be fulfilled, when the covering of which they ſaid, *Iſai.* 28. 14. *We have made lies our covering*, ſhall by the light of the Goſpel breaking out unto them be taken away, according to S. *Pauls* prophecie, 2 *Cor.* 3.

Forerius.

CHAP. XXX.

Verſ.1.
Hieron.
Lyra reckons it 110 years, and it was no more

VV*Oe to the rebellious children, that take counſel, but not of me,* &c. This is another Prophecie againſt the Jews for a ſin to come, ſaith *Jerom*, an hundred and fifty years after, when they rebelled againſt *Nebuchadnezzar* in the time of *Zedekiah* his reign, *Ier.*37. and being brought under, yet they would of their own heads go down into *Egypt*, having more confidence, that by ſo doing they ſhould be ſafe, then by ſtaying ſtill in *Iudea*, and truſting in the Lord, as they were directed *Ier.* 42. and 43. For herein they took counſel, but not of God, and ſought to be covered from danger, but not by any means directed to by Gods Spirit, and therefore as adding this ſin to their former they were in ſtead of being in more ſafety, in more danger, and becauſe they plainly rebelled againſt the word of the Lord in *Ieremies* mouth, ſtoutly ſaying that they would not obey it, they are called *rebellious children.* Whereas *verſ.*2. he ſaith, That they took counſel, or asked it, but not from his mouth, and went into *Egypt*, truſting to *Pharaoh*, yet *Ieremy* ſaith, That they prayed him to ask the Lord, here is no contradiction, for when he had asked they would not obey it, which was all one with not asking. Thus almoſt alſo *Iunius*. So likewiſe *Sasbont*, ſaying, That ſome think this ſpoken of the

Verſ.2.

Junius.
Sasbont.

the ten Tribes, which ſought help from the *Egyptians* againſt the *Aſſyrians*, whoſe tributaries they were, 2 *King*.17.2,3. And ſome, that the Kingdom of *Judah* is meant, which even in the dayes of *Iſaiah* ſought help from *Egypt*, as appears *Chap*. 20. *Lyra.* And this doth *Lyra* make yet more probable, alledging *R.Solomon* for it, and arguing from *verſ*.4. where it is ſaid, That his Princes came to *Zoan*, and his Embaſſadours to *Taanes*; whereas in that going down to *Egypt*, Jer.43. they fled and went not by way of Embaſſie. Yet he concludeth with *Jerom*, and ſaith, that ſo Expoſitors generally take it. *Calvin. Muſculus.* But *Calvin*, *Muſculus*, &c. paſſing over the ſhewing to what time in particular it belonged, ſpeak only in way of aggravating their ſinne for ſeeking to *Egypt*, and going thither, contrary to *Deut*.17.16. It is to be held yet, that it is to be referred to a certain time,and whereas if to the time ſpoken of *Ier*.43.*v*.4.makes againſt it,if it be referred to the Kingdom of the ten Tribes,2 *Kin*.17.*v*.16.and 17. make againſt it, becauſe it is ſaid, *In reſting and ſitting ſtill ye ſhall be ſafe*] *But they fled upon ſwift horſes*] which cannot be applied but to that time ſpoken of *Ier*.43. becauſe *Hoſheah* and his ten Tribes had no ſuch promiſe. Yet again, how can *verſ*.31. agree to the Kingdom of *Judah*, which was not deſtroyed by the *Aſſyrian* there threatned, but by the *Babylonians* ? All which conſidered hath made me to think that this Prophecie is neither againſt the Kingdom of *Iudah* alone, nor of *Iſrael* alone, but againſt them jointly,ſpeaking therefore moſt aptly ſometime to them of both Kingdoms altogether, as *ver*.1,2,3. ſometime to *Iſrael* alone, as *verſ*.4,5,*&c*. and *ver*. 30,31, *&c*. and ſometime to *Iudah* alone, as *verſ*.15,16. as alſo he did *Chap*.28. beginning with *Iſrael*, verſ.1,2,3,4. and then proceeding to *Iudah*, verſ. 5, 6, 7,8. from thence upbraiding them both, and threatning them. But looking into *Ier*.37.5,7.and *Ezek*.17. and finding in both that *Zedekiah* had help out of *Egypt*, I muſt needs aſſent to *Junius*, ſaying, that he here propheſieth of that which was to come long after, *viz*. in *Zedekiahs* time, ſith all will ſo well agree, as will ſoon appear.

Verſ.4.

His Princes were at Zoan, and his Embaſſadours came to Hanes, &c. *Zoan* and *Hanes* were not both in *Egypt*, as *Oecolampadius* ſaith, but *Hanes* beyond *Egypt*; *Zoan*, otherwiſe called *Tanes* or *Tanis* by the *Greeks* and *Caldees*, ſaith *Vatablus*, was a very great City in *Egypt*. *Junius.* Of the antiquity of *Zoan* ſee *Num*. 13.22. called alſo by *Iunius*, *Tanis*, giving the name to the ſecond door of the River *Nilus*; and *Hanes* he ſaith, was *Taphanes*, a City in *Egypt* alſo *Ier*.43.7. ſo that *Oecolampadius* was then deceived herein. This is a Prophecie of things done by *Zedekiah* a wicked King of *Iudah* then, and the laſt King that reigned over *Iudah*, as appears more plainly *Ezek*.17.he,ſaith *Iunius*, ſought help from *Egypt*, but in vain.

Verſ.6. *Junius.*

The burthen of the beaſts of the South into the Land of oppreſſion, &c. Here by beaſts of the South *Junius* alſo underſtands beaſts properly, Camels and Aſſes, and other beaſts uſed to carry burthens, theſe King *Zedekiah* laded down into *Egypt* with treaſure, to hire him with his Army againſt the *Babylonians*, and *Egypt* is called the Land of oppreſſion from the ſignification of צרה being derived ▭ מצרים *Egypt* and *Iudea*, *Hieronym.* ſaith *Jerom*, is here called the South in reference to the other parts of *Canaan*, for it lay South ; but by beaſts he underſtands the men of *Iudah*, who for want of underſtanding, when they ſet themſelves headily againſt *Ieremiah* to go into *Egypt* to their own confuſion, for man being without underſtanding *is like unto the beaſt that periſheth*, Pſalm.49. And by the burthen of the beaſts of the South, according to his former uſing of this word againſt *Babylon*, *Egypt*, *Moab*, &c. underſtand the miſeries to come to theſe brutiſh men, after that they ſhould come into *Egypt*, as *Ieremy* threatned afterwards. Some by the South will have *Egypt* underſtood, but it is plainly ſpoken of the Jews called beaſts for the reaſon beforegoing, and the beaſts upon whoſe backs they carried their goods, are ſaid in the later end of the verſe to be Camels and Aſſes. Moreover if beaſts properly were meant, it muſt be granted that *Iſaiah* propheſied againſt beaſts, which is abſurd. Neither

ther is by the Land of affliction *Egypt* meant, but *Iudea.* in which theſe beaſts were before that they carried away their goods. And all this will appear more plainly, if it be rendred word for word according to the Hebrew thus, *The burthen of the beaſts of the South in the Land of affliction,* &c. The Jews dwelling South from the other part of *Canaan,* even in a Land afflicted, becauſe ſubdued by *Nebuchadnezzar,* let them hear what a burthen of miſeries, is to come upon them for their doing like beaſts uncapable of the good counſel, which *Jeremy* ſhall give them, and going headily, as their own obſtinate minds ſhould carry them into *Egypt* contrary to it. Wherefore *Vatablus, Pagnin,* and *Saſbont* are miſtaken, who by the Land of tribulation underſtand the wilderneſs, through which they travelled to *Egypt,* whereunto indeed the next words ſeem moſt aptly to agree, *The lion, and young lion of them,* &c. becauſe wilderneſſes are full of Lions and Serpents ready to devour paſſengers. But forſomuch as it is *the South in the land of tribulation,* the later being added to the former word, that it might more plainly appear, what he meant by the South, and it is not ſaid *by,* or *into the land;* the way by which they paſſed cannot be meant, but the Land or Countrey of which they were. As for theſe words, *The Lion and young Lion of them,* for ſo it is *Hebr.* and *Vulgar Lat.* and not as the New Tranſla. from *whence come the Lion,* &c. They ſhew a reaſon why he calleth them beaſts, they were like wilde beaſts that could not be tamed and governed, and as full of malice and pride, as Serpents of poiſon, as *Jerom* hath it, and *Haimo,* and *Cyril.* And *Lyra* ſaith, That by the Land of affliction is meant *Judea,* for that it was to ſuffer by *Nebuchadnezzar,* and by the Lion and Lioneſs, as he reads it, were the King *Zedekiah* and his Queen ſet forth, and *by Serpents coming of them,* their children, who were all wicked and a great cauſe of this judgement. I reſt in the firſt.

Haimo.
Cyril.
Lyra.

Verſ.7. *Their ſtrength is to ſit ſtill.* This further confirms *Jeroms* expoſition of the Jews in *Ieremies* time, becauſe he promiſed, that in keeping in their own Land they ſhould be ſafe, but removing deſtroyed.

Verſ.8. *Now go write it before them in a table,* &c. Becauſe this judgement was not to come till a long time after, *viz.* 110 years at the leaſt, a charge is given to write it, that it might never be forgotten. And what muſt he write, but that they were lying and rebellious children, *verſ.*9. and ſleighted true propheſying, but affected falſe and flattering. *ver.*10, 11. wherefore he ſaith, That they did bid the Prophets *to make the holy One to ceaſe from before them,* that is, becauſe his ſendings to them were in way of menacing them for their ſins, that they would not come in his name any more in ſuch a way. Laſtly, His threatning that they ſhould be broken all to ſmall pieces like an earthen pot, *v.*12, 13, 14. and his direction, by following which they ſhould be ſafeſt after *Ieruſalem* deſtroyed, *viz.* by keeping ſtill in their own Land ſo many as remained, and fleeing to *Egypt,* which direction if they refuſed to follow, their miſeries, ſhould yet be farre greater, *verſ.* 15. 16, 17. whereas *verſ.* 13. he compareth the judgement to come to the breach of an high wall falling, becauſe by ſuch a fall ſometime many thouſands have periſhed at once, 2 *King.*20.30.

Verſ.18. *Lyra.* *And therefore will the Lord wait, that he may be gracious unto you,* &c. Expoſitours, ſaith *Lyra,* do commonly hereby underſtand comfort promiſed after the *Babyloniſh* Captivity of being reſtored again to their own Land. But againſt this he makes divers objections. 1. From *verſ.*19. *Ye ſhall ſee no more,* for after their return from *Babylon* they ſuffered many things, as is ſhewed in *Nehemiah.* 2. From *ver.*20. *Thy teachers ſhall not be removed into a corner any more;* for *Ezra* their greateſt Doctor came not amongſt them till a long time after their return, and when he died and *Haggai* and *Zechary,* they had no Prophets more. 3. From *verſ.*26. *The light of the Sunne ſhall be ſevenfold,* &c. now by light comfort being underſtood, this was not verified when they were brought back, becauſe they never had ſo comfortable a being, as in times paſt, eſpecially under *David* and *Solomon;* wherefore he concludeth, that the ex-

poſition

Hieron. Procop. Cyril. Theod.

poſition of the Hebrews is here rather to be preferred, who ſay, that it is ſpoken of the times of the Meſſiah, only their errour in expecting a Meſſiah to come, is to be abhorred. For to the time of the Goſpel do all things excellently agree, partly to Chriſts firſt coming, *ver.* 18,19. *&c.* to *ver.*26. partly to his ſecond *ver.*26. *Therefore Will the Lord Wait that he may be gracious unto you,* &c. is as much as if he had ſaid, Becauſe ye go on ſo obſtinately in rebelling againſt him, he will ſtay long before he comes with his greateſt grace amongſt you in Chriſt Jeſus, for he *is a God of judgement,* that will firſt judge and be avenged upon the wicked, and then he will afterwards ſhew this great favour, and *bleſſed are all they that Wait for him,* that is, who beleeve that he will do thus, notwithſtanding the miſeries, wherein he will leave his people for their ſins a long time. Thus *Lyra,* but whereas he ſaith all our Expoſitors generally underſtand this of the Jews return out of *Babylon,* he was miſtaken, for *Jerom* alſo applies it to Chriſts time, confuting the contrary, ſo likewiſe *Procopius, Cyrillus, Theodoret.* But they generally hold, that the Prophecy concerning Evangelical comfort, begins *ver.*19. this being added to the former threatnings, as if he had ſaid, Therefore the Lord will not ſuddenly indeed bring thoſe judgements upon you, but forbear a time expecting your repentance, that he may be gracious unto you, and not thus ſevere. For he will be exalted by ſhewing you this favour of deferring, as he muſt needs be every where, when after ſo long forbearance and no amendment following, he ſhall execute his feirceſt judgements upon you. But I reſt in the former, becauſe the particle *for* wherewith *ver.*29. begins, ſheweth it to be a reaſon of that which is here ſaid, and that his waiting hath reference, not to the time of delaying to judge them as he threatned, for when they thought thus, it is objected as an aggravation of their ſin, *Chap.* 28. 15,18,19. but to the time of ſhewing them grace, ſo alſo
Junius. *Junius:* but for the favours hereafter following, he reſtrains them to the Church after their return out of *Babylon,* and in cauſing them to return: Wherein they do better, who apply ſo much of the promiſes here made to thoſe times, as was performed, to them, but the things wherein they exceed all that was then performed to the times of the Meſſiah his coming.

Verſ.19. Hieronym.

For the people ſhall dwell in Zion at Jeruſalem. &c. that is, ſaith *Jerom, in ſpelunca & viſione pacis,* as the words ſignifie; that is, *in the Church,* and none dwell here, but he that is holy, and hears him who hath ſaid, *Be ye holy as I am holy.* They that by faith wait, as was before ſaid, ſo as none do but the juſt, of whom it is ſaid, *Hab.*3. *The juſt ſhall live by his faith:* Of their coming to
Lyra. dwell in Mount *Zion,* and the Heavenly *Jeruſalem,* ſee *Heb.* 12. 22. And he ſaith, they ſhall not then weep, that is, for their hope of Chriſts coming any longer deferred, and that they *ſhall cry to the Lord,* becauſe being men we are ſtill ſubject to ſin, and for ſin to judgement; we muſt not expect to be altogether free, but this is our comfort, we ſhall in our ſufferings have grace to repent and to call upon God, and then he will not delay to hear and anſwer us in mercy.

Verſ.20.

Though the Lord give thee bread of adverſity and Water, yet thy teachers ſhall not be removed into a corner any more, but thine eyes ſhall ſee them. Vulg.Lat. *and the Lord ſhall give you* panem arctum, & aquam brevem. Which *Jerom* underſtands of doctrine contracted or epitomized into a few words, *Thou ſhalt love the Lord With all thy heart,* &c. *and thy neighbour as thy ſelf:* referring for proof
Iſa.10.22. hereof to theſe words, *The Lord Will make a brief and ſhort Word upon the earth.*
Lyra. *Lyra* and *Saſbont,* the one *a ſlender diet* for many Chriſtians lived in great abſtinence, the other affliction which the Church ſhould ſuffer by peſſecution
Adam Sasbont. under the Goſpel, as the phraſe is uſed touching *Michaiah, Let him be fed*
Junius. *With bread of affliction,* &c. and *Junius* ſaith it is ſpoken by way of preventing an objection, when the faithfull were in adverſity again, he granteth, that they ſhould be ſo indeed, but they ſhould have comfort ſufficient to bear them out. And this is beſt, for both after their return from *Babylon,* they ſuffered many things, and ſo did and do the faithfull under the Goſpel. For the read-

ing, *Heb.* it is, *and the Lord giveth you*, &c. But for the next words, the Septuagint hath, *they ſhall not draw near thee that ſhall deceive thee, for thy eyes ſhall ſee them that have deceived thee, and thy ears ſhall hear the Words of thy teachers behinde thee, ſaying This is the Way*, &c. But leaving this as too much differing from the Hebrew, which ſpeaks not of deceivers but true teachers, whom to have alwaies is ſo comfortable to the people of God, the word is לא־וכנם rendred beſt by *Jerom, He Will not make to flee away from thee any more.* Only whereas *Heb.* it is *teachers*, he hath it *teacher*, by whom *Lyra* underſtands Chriſt, who ſaith of himſelf, *One is your Maſter*, Mat.23. *And loe I am With you to the end of the World*, Mat.28. alledging the *Chad. Paraphraſt*. who renders it, *Non recedet ultra divinitas ejus*, of *Ezra, Haggai, Zechary*, &c. it cannot be underſtood, as *Corn. a Lapide* hath it, beeauſe they ſoon departed: but of Chriſt and his Spirit, and learned Doctors teaching the truth, who ſhould never be wanting in the Church under the Goſpel, as *Ad. Saſbont* hath it. This is oppoſed to the threatning, *Amos* 8.11. for as there a famine of hearing the Word is threatned, and not of bread and water, ſo here contrariwiſe againſt ſuffering at any time by ſcarcity of bodily food, which followed upon the going out of the Goſpel, as is ſhewed *Rev.6.6.* they are comforted by this, that they ſhall never be deſtitute of ſpirituall food any more. For Chriſt hath ſent his Spirit into the hearts of the faithfull, to teach them continually, *Joh.*14. 1 *Joh.* 2.20. and he by his Miniſters is with them to teach them to the worlds end. Under the Law they were ſometime without King, Prieſt, and Sacrifice, as in the time of the Babyloniſh captivity, but ſince the coming of the Meſſiah never. Whence note what a comfort it is to enjoy true and faithfull teachers, it is even ſo great that corporeall wants are not to be paſſed for, if we have this comfort, yet neither ſhall the faithfull want neceſſaries at any time for this life, ſome bread and water, though but a little, *Pſal.* 37. *aſſuredly thou ſhalt be fed.*

Lyra.

Sasbout.

Note.

Verſ.21.

And thine ears ſhall hear a Word behinde thee, ſaying, This is the Way, Walk in it, When ye turn to the right hand and to the left, Vulg. *Decline not to the right hand*, reſpecting the ſenſe rather then the rendring it *verbatim*: *Calvin* incongruouſly *either to the right hand*, &c. neither the word כי affording it, nor ſenſe according to other Scriptures, wherein declining to the right hand or left, is generally forbidden. But for hearing the word to be guided in the right way, when thou turneſt to the right hand of being overwiſe, or to the left of being overfooliſh, as *Jerom* expounds it, and *Eccl.* 7.16,17. good reaſon that we ſhould be called upon by the voice of the Goſpel. But why is it a word heard behinde thee? *Jerom* referres this to the back of the Lord, who goeth away, as it were, for ſin, but yet out of his great love ſometimes looks back, and ſpeaks again to ſinners, but this agrees not, becauſe it is not ſaid *behinde him, but behinde thee*, and being thus underſtood it would not anſwer ſo well to *v.* 20. *Haimo* therefore better, when men enticed by worldly things turn their backs upon God to go after them, he cals to them by his word to reduce them to the right way again. And *Gregory*, We turn our backs as it were to our Teachers face, when we deſpiſe his words, and tread his precepts under foot, when he notwithſtanding ceaſeth not to call us. As a loving father ſeeing his childe going towards a dangerous pit, or green place, where ſerpents lie hid to ſting him, cals with all earneſtneſſe after him, to make him turn back, and keep out of that danger of deſtruction, although by the childe not yet perceived.

Hieron.

Haimo.
*Greg. Hom.*34. *in Evan. Quaſi terga in praeceptoris faciem vertimus, cum verba deſpicimus & praecepta calcamus, & tamen ille nos vocare non ceſſat.*

Verſ.22.

Thou ſhalt defile the coverings, or places of thy ſilver graven images, &c. Here are ſhewed the notable effects that ſhall follow the preaching of the Goſpel amongſt the Gentiles now turned to be Gods people. They ſhall break down their Idols both of ſilver and gold, which they before worſhipped, as filthy and abominable things, as the event ſhewed, when Emperours and Kings began to embrace the faith. And it was alſo in part fulfilled in the Jews, after their return out of *Babylon*, as was alſo before propheſied, *Chap.*1.30. 2.20. for they alwaies hated Idols after, being willing in the *Romans* time rather to die, then to ſuffer the Eagle, the imperiall arms to be ſet up in their Temple.

Verſ.23. *And he ſhall give rain to the ſeed that thou ſhalt ſow in the Land,* &c. After reformation from ſin, the bleſſing of plenty of the fruits of the earth, ſhall follow every where, which apply anſwers to *verſ.*20. where ſcanty bread and water is ſpoken of, as coming by way of correction upon Gods people for ſin, but now the contrary ſhall be upon the leaving of ſin through the word working in the hearts of the hearers.

Verſ.24. *Thy Oxen and Aſſes ſhall eat clean provender,* &c. a further amplification of their plenty, in that the beaſts which laboured in tilling the ground, ſhould be allowed corn well-dreſſed, the offall being caſt away. The *Vulg. Lat.* hath *commiſtum migma,* whereby is underſtood diverſity of grains mingled together as of Oats, Fitches, Peaſe and Barly, to make the provender the more pleaſant to the taſte.

Verſ.25. *On the day of the great ſlaughter when the Towers fall.* Here the Prophet promiſeth further, that when the great ſlaughter of the enemies of Gods people ſhall be made, and the great ones of the earth ſet forth by Towers, which formerly overtopt them, ſhall fall, Rivers ſhall run upon high mountains, *Hieronym.* which *Jerom* underſtands of many wicked ones firſt periſhing by Gods judgements, ſuch waters ſhall flow, as Chriſt ſpeaks of, *Joh.*4. *He that drinks of this* *Junius.* *water, it ſhall be a river of water flowing out of his belly*; *Junius* likewiſe touching wicked hypocrites, whereof ſome be as Towers for their greatnes, *Ch.*2.15. but for the Rivers of water nothing elſe but a further amplification of moſt plentifull times. The Hebrews by the Towers underſtand the Romane Potentates, holding that this bleſſed time of ſo great plenty ſhall be to them, when they *Sasbont.* ſhall periſh and their armies. *Sasbont* by the high places, the high in virtue, in them ſhall run rivers of grace, when the wicked, yea, the greateſt in this world ſhall be deſtroied at Chriſts ſecond coming. For my part I ſee no cauſe if all the good promiſed before upon the deſtroying of Idols, *verſ.*23.24. be temporall, ſtanding in the bleſſing of greateſt plenty, but that this ſhould likewiſe be underſtood. For having ſaid, *ver.* 23. that rain ſhould be given in every place, and here, that rivers ſhall run upon high places, how can any expoſition be ſo fitly brought of this, but by expounding theſe rivers, as of waters in abundance coming of that raine? ſith in that dry countrey where *Iſaiah* lived, when he ſpake this, and the parts about, water could never too much abound. And for the time of the great ſlaughter, to what can it more aptly be referred then to that ſpoken of *verſ.*17. where it is ſo many ſhall be ſlain, as that they ſhall be left but as a beacon upon a mountain, and for towers fallen? ſee *Junius* before.

Verſ.26. *And the light of the Moon ſhall be as of the Sun, and the light of the Sun ſevenfold.* This is by ſome referred to the Jews deliverance out of *Babylon*, by ſome to Chriſt glorified more abundantly, who is the Sun of righteouſneſſe, and the Apoſtles after the coming down of the holy Ghoſt having their light encreaſed, and waxing more famous, and ſome to the day of judgement when they think that the Sun and Moon ſhall ſhine more glorioufly, applying to this *Rom.*8.21. of the creatures deliverance into glorious liberty, and ſome to the thouſand years ſpoken of *Rev.* 20. But forſomuch as the Argument in hand from *ver.*23. is about temporal bleſſings that ſhould be upon the beating down of idolatry, and theſe bleſſings come by the kindely influence of the heavenly Lights, the Sun, Moon, and Stars, the meaning can be nothing elſe, but that theſe ſhall be far more comfortable then ordinary, working upon the earth, ſo as to cauſe far more fruitfulneſſe, and upon the air to cauſe more healthfulneſſe, when once the Goſpel ſo prevaileth, as that the Jews be converted, at Iſa.65.16. what time as heathen Idols were deſtroyed Chriſtianity firſt prevailing in Em- 20.23. perous and Kings, ſo Popiſh Idols ſhall be deſtroyed throughout the world, and all Nations ſhall bow their knees to one true God only. For what is the Iſa.60. encreaſe of the light of heavenly bodies to us, but more comfort by their means through greater fertility and abundance? To the day of judgement this cannot be referred, becauſe then the Sun and Moon ſhall loſe their light; nor to the Jews deliverance out of the Babyloniſh captivity, becauſe the times then were not ſo happy in outward reſpects, as ſometimes paſt before; nor to the glory of Chriſt exalted, when the Goſpel firſt prevailed, becauſe ſo we ſhould confound the cauſe and effect together, forſomuch as this bleſſing is an effect following upon Idols beating down, which was by Chriſt becoming glorious amongſt the Nations. Laſtly, Neither to the thouſand years yet to come, for theſe are paſt long ago, as I have ſhewed upon *Rev.* 20. Now the time ſet for this great bleſſing is, when he *ſhall make up the breach of his people, and heal the ſtroak of their wound*; that is, whenas having been reduced to ſo few, as is ſaid *v.*17. they ſhould again grow far more numerous by the acceſſion of many Churches of the Gentiles.

Verſ.27. *Calvin.* *Behold the Name of the Lord comes from a far, his face burning*, &c. The Prophet having threatned the people of God for their ſins, and promiſed all comfort to the faithfull in the words before-going; now enters upon threatnings by way of Prophecy againſt their moſt infeſt enemies, the *Aſſyrians* by whom as *Calvin* ſaith, he meaneth alſo the *Babylonians*, becauſe their kingdom was tranſlated to them. And he ſaith, *his Name comes from far*, that is, his power doing miraculouſly in confounding the great Monarch of the world, to the purchaſing of fame to himſelf in all Nations, for ſo he gat him a name ſometime in *Egypt*, by deſtroying *Pharaoh*. And *from far*, is as much as after a long time, that he had ſuffered that Tyrant to rage, his face or noſtrils burning, that is, fire iſſuing from him, as breath out of mans noſtrils to deſtroy, or his *anger burning*.

Verſ.28. *His breath as an overflowing ſtream that ſhall reach to the midſt of the neck*, &c. Having compared the wrath of God to fire extreamly hot and burning, now he compares it to three other things. 1. To a flood reaching to the neck, of which ſee *Chap.*8.8. 2. To a fan that toſſeth and caſteth up the corn commonly to purge the chaff from amongſt it; but this is a fan of vanity, bringing theſe wicked enemies to nothing. 3. To a Bridle, which we uſe to turn horſes with, and to guide them in the right way: but this bridle ſhould be put into the *Aſſyrians* or *Caldeans* jaws to cauſe them to erre, that is, to run ſuch a race as ſhould be to their deſtruction, the like phraſe, ſee *Chap.*39.29.

Verſ.29. *Calvin.* Note. *Ye ſhall have a ſong, as in the night, when an holy ſolemnity is kept*, &c. When the Aſſyrians ſhould be thus deſtroyed, as they were, *Chap.* 39. of which alſo ſee before *Ch.*10.16,18. then the people of God ſhould have joy, making them to ſing and to play upon pipes, and other inſtruments of muſick in way of praiſing him, as ſometime did *Miriam*, *Exod.*15. and the godly are exhorted to do, *Pſa.*92. neither is it unlawfull for the faithfull now to do thus. But it is, *as in the night of a holy ſolemnity*, in a godly way, as they did of old the evening before their ſolemnity or feſtivall day, for their Sabbaths began in the Evening. So that here is nothing to countenance vain ſongs and pipings; but to ſtir us up to ſolemn praiſing of God, and keeping a day in ſo doing, when in fighting againſt our enemies he takes our part. And to ſhew where this ſhould be done he ſaith, *As one going with a pipe to the mountain of the Lord*, that is, the Temple which ſtood upon a mountain, now in every houſe of God.

Verſ.30. *And the Lord ſhall cauſe his glorious voice to be heard*, &c. Here again the Prophet further proſecutes the argument in hand, *verſ.* 27,28. touching the enemies deſtruction, whom he nameth, *verſ.* 31. and he amplifieth it divers waies, as firſt, by the glorious or powerfull voice of God, commanding it to be done. 2. By the deſcent of his arm, or ſtrength doing it. 3. By the fury of his countenance appearing moſt terrible in theſe his judgements. 4. By the flame of a devouring fire. 5. By diſſipation as by a tempeſt. 6. By inundation, of which before. 7. By a tempeſt of hail, for thus ſometime he deſtroied the *Cananites*, *Joſh.*10. Not that the *Aſſyrians* ſhould be deſtroied all theſe waies, but moſt certainly and terribly, ſeeing it cannot be otherwiſe with them that are beſet with ſo many ſorts of judgements, whenas God is able with any one of them to confound all his enemies, but he uſeth ſuch variety to terrifie the enemy the more, and to comfort his people againſt their moſt violent and proud attempts.

Verſ.31. *By the voice of the Lord ſhall Aſhur be broken in pieces, Who ſmote With a rod.* In ſaying thus he alludes to *Chap.*10.24. *The rod of Aſhur ſhall ſmite thee.* They that in times paſt ſmote the people of God, and many other Nations by their unreſiſtible forces, ſhall be now ſmitten without warlike inſtrument, or humane forces, as it were, by the meer voice and command of God, of ſo great power is he, if any doubt ſhould be made how ſo great and mighty a Monarch could be ſmitten. And by thus ſaying is further declared why he ſpake ſo magnifically of the voice of the Lord, *v.*30. The laſt words may indifferently be rendred, *He ſhall be ſmitten With a rod,* or *he ſmote With a rod:* Therefore ſome, ſaith *Vatablus*, underſtand it as ſpoken of God; but that wherewith God ſmiteth, is before ſaid to be his voice; there *Aſhur* ſmiting in times paſt is rather meant, he being now paid with his own coin, which is more expreſs, *Chap.*33.1.

Vatablus.

Verſ.32. *And in every place Where the grounded ſtaff ſhall paſſe, Which the Lord ſhall lay upon him.* Calv. *And there ſhall be in every place a grounded ſtaff, Which the Lord ſhall inflict upon him.* Jun. *So every place Whereby he ſhall paſſe ſhall be a moſt grounded rod, upon Whom the Lord hath put it.* To multiply no more, according to the Hebrew, it may thus be beſt rendred *verbatim, And every paſſage is a ſtaff faſtened, Which the Lord ſhall make to reſt upon him.* For he ſpeaks of a thing to come, as already paſt, as moſt commonly for the certainty thereof he doth. And the meaning is, Let him go whither he will in fleeing from the ſtroak of the Lord, the very place whither ſhall prove as a ſtaff to ſmite and break him in pieces, neither ſhall he with all his power be able to keep it away, that it may not ſmite, or when it ſmiteth, to make it ceaſe ſmiting, till he be utterly deſtroyed: for which he ſaith it is grounded and reſts upon him, as a ſtaff ſtuck into his very bowels not to be pluckt out again, as *Ehud* his dagger ſtuck in *Eglons* belly. For ſo *Sennacherib* paſſed from place to place to take *Jeruſalem*, but before he came there, a fixed ſtrong ſtaff of judgement was ſet, as it were, ſo faſt in his way, that he could come no further, but in his paſſage loſt his Army, and then fleeing home with confuſion; his life, ſee *Chap.*10. & 38. *With tabrets and harps, and battels of ſhakings he ſhall fight With it*; or *With battels of agitation it ſhall be fought With them.* For although in the Text it is בה yet in the margin it is בם put by way of correction, meaning the *Aſſyrians* and *Babylonians* alſo, for both were by this divine power confounded miraculouſly. For tabrets and harps they are mentioned to ſhew, that to the *Aſſyrians* overthrow ſhould not be uſed any weapons of warre, but as in *Jehoſhaphats* time, the *Amonites* and *Moabites* were overcome and fell by ſinging and praiſing of God on the Jews part, 2 *Chron.*20. and playing with inſtruments of muſick, ſo they by *Hezekiahs* praying, there being nothing left to do for the Jews, but to praiſe God likewiſe.

Verſ.33. *For Tophet is ordained of old, yea for the King it is prepared,*&c. *Calvin, Thophtheth Was ordained* ſince *yeſterday, even for the King it is prepared.* And this is *verbatim* according to the Hebrew: But by *yeſterday* is meant from the beginning of the world; and by *Thophtheth*, hell; for it was otherwiſe called the valley of *Benhinnom.* Hebr. גיבן הנום *Geben hennom, contractè, Gehenna,* 2 *King.*23.10. *Jer.*7.31. 19.6. Here they making a great fire burnt their ſons and daughters in ſacrifice to *Moloch*; of which cruel ſuperſtition, and where this valley was, ſee upon *Levit.*18.21. 2 *Chron.*33.6. It was near to *Jeruſalem*, being a great and deep valley, had in ſuch deteſtation by the Lord, for the moſt odious idolatry there committed: That here in threatning everlaſting torments in hell, he doth it by this name, applying all circumſtances accordingly both of the largeneſs and depth, the great pile of wood and the fire, hereby allegorically expreſſing, both hels capacity, and the extream pangs of the damned there, and that they are ſo deep in, that they can never get out. For having hitherto threatned the wicked enemy with temporal deſtruction, here he addeth eternal, which ſhall be to all the wicked; and the proud King is ſpecially ſpoken of, becauſe he thinks himſelf too great for God to bring under, and by ſuch pride are moſt Kings apt to be lifted up, as *Sennacherib* and *Nebuchadnezzar*, and *Pharaoh*: To this effect *Calvin*, who alſo ſaith, that no certain place is here to be conceived to be ſet forth, or fire wherewith the damned are tormented, but by things known, the unſpeakable condition of ſuch is declared, to deter us all from ſinning. *Lyra* following the *Vulgar*, it *is prepared of the King*, that is, by God; but he confeſſes the Hebrew to be, [*for the King*] that is, the devil, who is ſaid, *Job* 41. to be King of all the ſons of pride; ſo likewiſe *Matth.*25. *Go ye curſed into hell fire, prepared for the devil and his Angels.* And he ſaith, it is deep, that is, in the center of the earth. But whereas many expound yeſterday of the ſecond day of the Creation, holding all the time of the world after, to be but as to day, he rejecteth that, becauſe the ſecond day was ſpent in dividing the waters; and ſaith rather the beginning of time is meant, when he made heaven and earth; becauſe *yeſterday* being ſo underſtood, anſwereth better to all the time following. *Junius* differing from all others hitherto cited, ſaith, That this is but an *exegeſis* or further declaration of that which was ſaid, *v.*30,31,32. againſt the King of *Babylon*. By *Tophet*, of which ſee, 2 *Chron.*28.3. nothing elſe being meant, but as that was a noted place for putting to a tormenting death, they that there died having none other burial, ſo ſhould not the King of *Babylon*, as was before threatned, *Chap.*14. Of the word *yeſterday*, put for a long time ago, ſee *Chap.*30.1. and *Gen.*32.1. Some others not much diſagreeing herefrom, refer it to *Sennacherib*, ſaying that hereby his falling in his Army in *Topheth*, when the Angel ſmote it, was threatned, and that by burning, as children were burnt there to *Moloch*. *Pagninus* holds with *Junius*, that it was meant of *Belſhazzar* ſlain in *Babylon*, and caſt upon a dunghill. To me, ſeriouſly conſidering the three verſes before, and this together, and finding the argument to be ſo alike, it ſeemeth that one only and the ſame thing is here and there ſet forth in more words, for the horribleneſs and miraculouſneſs of the deſtruction. For *v.*32. the word תפים is uſed, coming of *Toph* a tabret, and here תופתה *is prepared*, coming of the ſame radix; it being hereby alluded to the tabret there ſpoken of, becauſe *Tophet* the valley of the ſon of *Hinnom* without *Jeruſalem*, had the name from tabrets or pipes wherewith they played there, when children were tormented by fire to death, by way of ſacrificing to the idol *Moloch*, as the Jews had trumpets ſometimes blown in the offering of their ſacrifices. And if we aſcend to *v.*28. we finde the *breath of the Lord as an overflowing floud*, and what doth that differ from the words here, *The breath of the Lord as a floud of brimſtone*; for the ſame word נחל is both here and there. Wherefore *Cyril* in my poor judgement, applies it beſt to the deſtruction of *Sannecherib* the King of *Aſhur* before *Jeruſalem*, and haply in that valley, for both *Aſhur* is mentioned, *v.*31. and the ſmiting wherewith his Army, of which he was ſo proud, was ſmitten, moſt probably, was by a ſtupendious fire, called Gods Angel, for *he makes his Angels a flame of fire*, Chap.10.17,18. for though the King periſhed not herein, yet his Army, his glory did; and therefore it might well be ſaid to be prepared for the King, and his fatall ſtroke began ſo then, that he never joyed after, but fled and periſhed in the very act of idolatry, as many at divers times before had done in *Tophet*; yet I think it not fit to exclude the *Babyloniſh* King, but to take him in alſo as meant in this threatning, though not ſo properly, yea and the forces of them both, for the laſt word of *v.*32. בם againſt them, it being no unuſual thing *per enallagen numeri*, to put the ſingular for the plural, King for Kings. As for hell to be meant here, there is more againſt it then for it; 1. Becauſe the *Gebenhinnom* is not once named. 2. Although it be meant under the word *Tophet*, yet for the place of torment, into which the infinite number of the damned ſhall be caſt, there is no veriſimilitude, that it ſhould be ſet forth by that valley, being neither for the depth nor greatneſs a fit type thereof. 3. Here the King only is mentioned, whereas

Calvin.

Lyra.

Junius.

Cyril.
Hugo.
Th.Aquinas.

hell is prepared for an innumerable crew. 4. Although an hideous burning be here threatned, yet it is not added for ever and ever, as is commonly when hell fire is ſpoken of, as *Chap.66.* 5. If by the King the devil were meant according to *Lyra,* here were no coherence with the former verſe, but a ſtrange chopping from one thing to another, not yet thought of in this Prophecie, the matter againſt the enemies then not being firſt concluded. Yet I deny not but this may be taken as ſome alluſion to deſtruction in hell, which was not then, but under the Goſpel more manifeſted, all the threatnings before being of temporal judgements and miſeries.

CHAP. XXXI.

Verſ.1. *WOe to them that go down to Egypt for help, and ſtay on horſes,* &c. Here the
Prophet goes on to ſpeak to the ſame effect againſt the wicked Jews, who
relied on *Egypt* againſt the *Aſſyrians* and *Babylonians,* adding ſome other rea-
ſons to move them not to do ſo, but to repent and to ſeek help of the Lord.
As firſt, that the Lord is wiſe to know, and reſolute to puniſh them ſeverely
for thus doing, *v.*2. Secondly, That the *Egyptians* are not wiſe as God, but
fooliſh as men, and their horſes fleſh, that is, weak and vain to ſave ſuch as truſt
in them; and not ſpirit, that is, mighty, *v.*3. Thirdly, That the Lords coming
in judgement ſhall be as the coming of a lion, whom a company of ſhepherds
cannot fray away, *v.*4. Fourthly, That his people are under his protection,
Junius. and therefore need not to be afraid, *v.*5. Upon theſe reaſons he exhorts them
to repentance, promiſing if they ſhall caſt away their Idols, that the *Aſſyrians,*
whom they ſo greatly feared, ſhould fall by the ſword, not of man, but of God,
Lyra. *v.*6,7,8. To this effect almoſt *Junius.* *Lyra* diſtinguiſhing betwixt this and
*Chap.*30. ſaith, that the Prophet having there inveighed againſt the Jews, in
Zedekiah his time, here threatneth the Kingdom of *Iſrael* in *Hoſheah* his time,
which I touched upon before, in ſpeaking upon *Chap.*30. And he ſaith that
the Lord threatned *Iſrael* and *Egypt* by *Sennacheribs* coming, but if *Judah*
would repent, and put down idolatry, or becauſe they did in *Hezekiahs* time,
he comforts them with a promiſe of deſtroying the *Aſſyrians* their enemies,
without their ſtriking of a ſtroak with their ſwords, as indeed he did *Chap.*38.
wherein I do not much diſſent from him, but that I hold that both Kingdoms
were threatned, *Chap.*30. here *Iſrael* only is threatned, and *Judah* living now
under a godly King, for the preſent comforted, and under the name *Jeruſalem*
the Church of God whereſoever for the future. Nothing more needs explica-
Verſ.8. tion here, but all things are plain till *Verſ.*8. where it is ſaid that the *Aſſyrians*
ſhall be made *tributaries.* *Junius* expounds this of the enemies of the Church
in general, becauſe we never reade that it was fulfilled touching them in par-
ticular; but hereby is ſhewed, that the time ſhould come when the faithfull
ſhould reign, and then all the enemies of the faith ſhould be under. But the
Calvin. word למס here uſed, doth not only ſignifie *to tribute,* but *to liquefaction* or
melting, and ſo it is rendred by *Calvin;* and the meaning is, they being diſſol-
ved by death in part, and the ſurviving without all courage and ſtrength as
water, and ſo the event proved, for their choice young men, as Captains of
the *Aſſyrian* Army, were deſtroyed by Gods Angel, as by fire, and ſuch as eſca-
ped with their King, for fear fled, all courage melting away.

Verſ.9. *He ſhall paſſe over to his ſtrong hold for fear,* or Hebr. *His rock ſhall paſſe for
fear,* or *paſſe away,* or *vaniſh,* as *Junius:* A Periphraſis of the *Aſſyrians* ſtrength
failing him, whereupon he relied and did formerly bear himſelf as invincible,
for where was it now, when his great Army was ſo confounded: and *his Princes*
fearing, fled *from the Enſign,* that is, the ſtandard ſet up by the Lord againſt them,
viz. the Divine power whereby they were ſmitten. And in deſcribing the Lord
who did it, he ſaith, *Whoſe fire was in Zion, and furnace at Jeruſalem;* to de-
note from whence this deſtruction came unto them, even from the Temple,

where the true God was worſhipped, by fire continually burning, being ready when he pleaſed to flame out into a conſuming fire to the enemies of his Church and people. A great comfort to the faithfull, and no leſſe terrour to their wicked enemies at all times, when they ſhall dare to attempt any thing againſt them, they do but expoſe themſelves to the danger of a devouring fire, for ſuch is God to them; according to that, *Our God is a conſuming fire.*

Note.

Heb.12.29.

CHAP. XXXII.

Verſ.1.

B*Ehold a King ſhall reign in righteouſneſſe, and Princes,* &c. The word rendred Princes, hath the letter ל prefixed, ſignifying [*to.*] Although all Tranſlatours paſſe it over as nothing, yet to me it ſeemeth to intimate, that to this King ſhall be Princes ſutable, becauſe then the Common-wealth is in beſt caſe, when it hath both a good King, and adjoined to him, as eies and ears and hands to ſee to do juſtice, good Princes and under-Rulers. For under *Nerva* a good Emperour, by reaſon of wicked under-Rulers, the *Roman* Commonwealth was in a worſe caſe, then under *Nero,* as many obſerve. *Jerom* refers this Prophecie to Chriſt, and ſo doth *Junius. Lyra* and *Calvin* to *Hezekiah*; yet ſo as that he is not the only man aimed at, but he as the type, Chriſt as the antitype, and this ſeemeth beſt. *Lyra* underſtanding *Hezekiah* after wicked *Ahaz,* thinketh, that after him wicked *Manaſſeth* is here next propheſied of, *v.*6,7. it being ſhewed how bad he was, and *v.*8. how good his grandchilde *Joſiah* ſhould be. Then he ſheweth the deſtruction that ſhould be in the time of *Zedekiah,* calling upon the women to lament it, *v.*9,10,*&c.* Laſtly the felicity to come after this, through Chriſt, *ver.*15. And this diſtribution of the chapter I ſhall follow, for it is not improbable by the text, that all theſe things are thus ſet down in order, as will appear to him that ſhall peruſe the whole chapter; and it tends greatly to the magnifying of the Spirit of God inlightning *Iſaiah* to ſpeak ſo long before ſo punctually of theſe particulars. If it be objected, he ſaith, *A King ſhall reign,* this may well be underſtood of *Hezekiah,* although he reigned at the time of this propheſying, for he had as it were, two lives, forſomuch as after the ſentence of death given againſt him, it was miraculouſly reverſed, and then he lived and reigned again after this fifteen years. He was then the King here ſpoken of, and who knoweth whether this Prophecie be not miſplaced, belonging to *Ahaz* his time, although, order not being ſo much regarded, transferred hither, the people being comforted againſt his abominable wicked reign with a promiſe of a better King ſhortly to come. For which this is begun with this word of attention, *Behold,* as being a thing moſt remarkable, eſpecially he being the ſon of ſo wicked a father.

Hieronym.
Lyra.
Calvin.

Verſ.2.

And a man ſhall be an hiding place. Hieron. *ſhall be hidden.* Sept. *a man hiding his ſpeeches.* But for ſo much as חבא is to hide, and the word is מחבא coming of it in *Hithpael,* ſignifies to hide himſelf, it may be indifferently taken both waies; if for a nown *latibulum,* he means that this King ſhall be ſuch, when any tempeſt ariſeth to the poor that might otherwiſe be wronged by the mighty; if as a participle *abſconditus,* he means that every man being a ſubject of this King ſhall be hidden, that is, kept out of danger by his righteous proceedings, and the Princes ſet up by him to execute juſtice, which is all one with the former; or as *Lyra,* the tempeſt from which, may be underſtood of the *Aſſyrians* coming to take *Jeruſalem,* ſafe from which by his means the Jews ſhould be within the City; the other ſimilitudes added, *as a covert from a tempeſt, rivers of Water in a dry land, and the ſhaddow of a rock,* ſerve only to declare the benefit of this good King further, and in him to ſhew what every King ſhould be, *viz.* a defence and comfort to his ſubjects, not a tyrant, being grievous to them by cruelties and exactions, ſeeking the increaſe of his own treaſure, but their welfare. So *Ariſtotle, A Tyrant ſeeks his own profit, a King the profit of his ſubjects.* Seneca, *Know (O Prince) that not the ſervitude, but tuterſhip of*

Ariſt. *Pol.* 10. 8. Seneca *de Clement.* Senec. *ad Polybium. Principis magnitudo ſtabilis & fundata eſt, quæ omnes tam pro ſe quàm ſupra ſe eſſe ſciant.*

the City is committed to thee: And again, *The Kings greatneſſe is ſtable and well founded, when all men know that he is as well for them as above them.* And *Claudian* to *Honorius*,

> *Tu civem patremq; geras, tu conſule cunctis,*
> *Non tibi nec tua te moveat ſed publica damna.*

But moſt of all is Chriſt thus to all his, as was ſhewed before, *Chap.4.6.*

Verſ.3. Verſ.4. *Muſculus. Calvin. Hieronym.*

And the eyes of the ſeeing ſhall not be dim. That is, ſaith *Lyra*, in *Hezekiah* his time, they ſhall not be ſo dim, but they ſhall ſee into this Prophecie of comfort, and with delight hearken to it, when they ſee it to be thus, as is here promiſed, Verſ.4. *And the heart of the raſh ſhall underſtand knowledge.* That is, which raſhly followed wicked *Ahaz* in idolatry, they ſhall now know the difference betwixt ſerving God and idols, and they that for fear ſpake, as it were, ſtammeringly then, ſhall now plainly praiſe the Lord. Hebr. *Shall ſpeak elegantly*, thus he: But *Muſculus* and *Calvin*, who are alſo for things done in *Hezekiahs* time, extend this to Chriſts, as being words to the ſame effect with thoſe, *Chap.29.18. ch.30.21. Jerom, Saſbont* and others, reſtrain them altogether to Chriſts Kingdom. I, as before, think that they are to be referred to both.

Verſ.5. *Lyra.*

It ſhall not be ſaid any more to the fool liberal, nor to the churl bountifull. For liberal, *Hebr.* is נריב, ſignifying either *Prince* or *liberal*; and for bountifull שוע ſignifying alſo *wealthy*, as being for his wiſdom made ſuch by Gods bleſſing, and ſo mighty. And this is by *Lyra* applied to *Ahaz*, who dealt like a fool, for ſo the word ſignifieth, being *Nabal*, and is ſo expounded, 1 *Sam.*25. for what greater folly then to be an idolater, therefore he ſhall loſe the name of a wiſe Prince, and for his wealth, he was ſo rifled of it by the King of *Aſhur*, that he was left poor and contemptible.

Verſ.6. Leo, *Magnam arbitrabatur ſe ſuſcepiſſe religionem cùm nullius gentis reſpuebat ſalſitatem.*

And *v.6. The Nabal or fool will ſpeak folly*, &c. N.Tr. *The vile perſon vilany.* He applieth to wicked *Manaſſeth*, who reigned after *Hezekiah*, who ſpake fooliſhly, when he ſpake for the worſhipping of more Gods, pretending that thus they ſhould have the more Gods to help them in their need. *And his heart works wickedneſſe.*] That is, this wickedneſs of manifold idolatry, comes from his wicked heart, *in working hypocriſie and ſpeaking errour to the Lord.* That is, drawing the Princes on by diſſembling good, that would redound to the Common-wealth hereby: As *Leo* ſaith, that the *Romans* did of old take into the number of the gods, the gods of thoſe Nations whom they had ſubdued, that thus they might make them to work for their good. And *he ſpake errour touching the Lord*; when he worſhipped him ſtill, thinking thus to pleaſe thoſe Princes, who would not be moved to revolt from the Lord altogether: But this was a groſs errour to hold, that any worſhiping of God could be acceptable to him, when it was joined with the worſhip of falſe gods. *And he ſhall make empty the ſoul of the hungry*, &c. That is, requiring ſo great means to maintain ſacrifices for ſo many gods, that which ſhould be for the ſuſtenance of the common people, being to maintain idolatry, exacted of them, and they left even without neceſſary food.

Verſ.7.

And *v.7. The inſtruments, even his inſtruments or veſſels are evil:* For thus it is Hebr. *verbatim.* Vulg. *Fraudulentia inſtrumenta peſſima ſunt.* N.Tr. *The inſtruments of the churl are evil.* Jun. *Tenacis inſtrumenta.* Calv. *Avari inſtrumenta.* But the words are כלי בליו רעים, which words are never uſed to ſignifie, churle, tenacious, fraudulent or covetous, but veſſels only or ſtuff. And this by him is applied to the evil officers whom *Manaſſeth* uſed as his inſtruments to ſet up idolatry, and to deſtroy thoſe that would not conſent unto it. *He conſulteth devices to deſtroy the poor with lying words, and in the poors ſpeaking judgement or right.* That is, *Manaſſeh* accuſing *Iſaiah* and other godly men (for they are in the Scripture phraſe called poor) but falſly as enemies to the publick good for ſpeaking againſt the worſhipping of many gods, which he pretended, might make ſo much for the benefit of all, thus wrought their deſtruction; for he both ſawed *Iſaiah* in ſunder, and killed many more unjuſtly, for which he is ſaid to have filled *Jeruſalem* with innocent bloud. And touching

Verſ.8. v.8. *The liberal man deviſeth liberal things*; or more agreeably to the Hebrew, *The Prince ſhall think things worthy of a Prince*; ſo alſo the *Vulgar Latine : And by things worthy a Prince ſhall be eſtabliſhed.* He applies it to *Joſiah* the grandchilde of *Manaſſeh* a moſt godly King, who in his youth ſet himſelf to purge the Temple from pollution, and all parts from all monuments of idolatry thorowout his dominion. But for theſe words, *By things worthy a Prince he ſhall be eſtabliſht*, he hath, *ſuper duces ſtabit*, that is he ſhall rule over other of his Princes ſo as to bring and ſettle them in the ſame good way. But forſomuch as the word by him rendred *duces*, is the ſame with that before going, ſignifying things or thoughts worthy a Prince, or Princelike thoughts, and is of the feminine gender, I ſee no reaſon why he ſhould render it by Princes.

Verſ.9. *Riſe up ye women that are at eaſe, ye careleſſe daughters.* Hebr. & Vulg. *Ye confident daughters.* This he applieth to the time of *Zedekiah*, wherein *Jeruſalem* was deſtroyed by *Nebuchadnezzar*, ſaying that the men are here ſpoken to by the name of women for their faintheartedneſs, and their confidence whereby they are upbraided, was the truſt which they had in their ſtrong wals.

Verſ.10. *Daies and years ye ſhall be troubled*, &c. Hebr. *Daies above a year*, ſo *Calvin* alſo, but why the *Vulgar* hath it, *poſt dies & annos*, I ſee not: Yet *Lyra* following this, and *R.Solomon* ſaith, that the meaning is, they ſhould be a long time multiplying their ſins, and then their deſtruction ſhould come by the *Caldees*, but rather the time of their being in Captivity is here pointed at, which was many years, wherein their vintage ceaſed, as here followeth, becauſe the ground lay unhusbanded: Or the time that was ſpent in beſieging *Jeruſalem*, for that was a hundred ſeventy nine daies above a year, as will appear to him that will look into 2 *King*.25. and this agreeth beſt with the words here uſed, *daies above a year*. From hence to *Verſ.*15. all things are plain, being applied as *Verſ.*10. Laſtly *Verſ.*15,*&c.* to the end of the chapter, he underſtands of the time of the Goſpel, when the Spirit came down in the likeneſs of cloven tongues of fire, *Act*.2. in the vertue whereof the Apoſtles went out amongſt the Gentiles and converted them, who thereupon became fruitfull as *Carmel*, being before a wilderneſs. But *verſ.*14. a joy of wilde aſſes *and paſtures of flocks*. He ſaith the land of *Judea* was even after their return from Captivity as well as before; for there were ſome good of the Jews living there, in reſpect of whom he ſaith, that it ſhould be paſtures for flocks: But becauſe they were alwaies ſubjects to ſtrange Kings after this, firſt to the *Babylonians*, then to the *Perſians*, and after to the *Grecians*, &c. He cals it a joy of wilde aſſes. Verſ.19. *Ver.*19. *But hail ſhall be in the deſcent of the foreſt, and the City ſhall be made low.* That is, ſaith he, the *Roman* armies ſhall deſtroy the houſes built with Cedars out of the forreſt of *Libanus*, both the Temple and Kings houſes, ſo that *Jeruſalem*, which before was lifted up aloft with ſtately buildings, ſhall now lie low.

Verſ.20. *Bleſſed are ye that ſow upon all waters, ſending forth the feet of the ox and the aſſe.* That is, ye Apoſtles and other Preachers of the Goſpel, who whilſt *Jeruſalem* was thus in deſtroying, ſow the ſeed of the word amongſt all peoples and Nations of the world: For both the Preacher is ſaid to be a ſower, *Matth.*13. and the people of many Countries are ſet forth by waters, *Revel.*17.15. and by the ox and aſſe are meant the ſtrong and learned, and the unlearned and weak. Thus *Lyra*, whom I have thought good thus to trace throughout the chapter, becauſe for the moſt part he is ſingular in his Expoſition hereupon. *Hieronym.* For *Jerom* applieth all things here to Chriſt and to the time of the Goſpel, ſaying he is this King, and the Apoſtles theſe Princes governing the faithfull in all Countries, and that Chriſt is both an hiding place and all manner of comfort to the faithfull ſoul; and now ſo many of them that were blinde before, as were ordained to life, attain ſight, and the deaf hearing, anſwerable to the promiſe made, *Chap.*29.18. And for the fool, *v.*5,6. he applieth that to the Phariſees, who in times paſt were counted the wiſeſt, and ruled like Princes, but Chriſt coming ſheweth them to be fools and hypocrites; and they ſpake againſt the Lord Chriſt, and deviſed the deſtruction of this meek one, when he ſpake nothing

thing but right, but they moſt deceitfully to him, Maſter we know that thou art juſt,*&c.* *Shall we pay tribute to Cæſar or not?* to intrap him, and to keep the ſouls of the hungry empty of the divine inſtructions, wherewith he was ready to feed them; they bad them ſearch and ſee whether the Prophet ſhould riſe out of *Galilee.* But Jeſus ſpake things worthy of a Prince, *v.*8. when he ſaid, *Come to me all ye that are heavy laden, and I will refreſh you:* And again, *If any man thirſteth, let him come to me and I will give him of the water of life freely. Verſ.*9. The calling upon women, he takes to be Chriſts preaching, either to ſome women properly, and their daughters, who had formerly been careleſs, or ſome Cities of whom there was ſtill ſome hope in reſpect of converſion; his words alſo agreeing, *Luk.*4. *This is the day of ſalvation, the acceptable year of the Lord*; to theſe *v.*10. *Daies and a year ye ſhall be troubled*; and theſe words, *The vintage is ended,* he applies to the *Romans* having done their laſt, when they had deſtroyed their City, ſo that now they ſhould ſuffer no more,but after this have comfort. And by the houſes of joy he underſtands the Temple, which ſhould be abuſed by buying and ſelling therein. And by the pouring out of the Spirit, *v.*15. The Spirit of grace given to the Gentiles, who thereupon ſhould have peace with God, and be as a fruitfull field, and the Jews as a wilderneſs through their unbelief. For the hail, *v.*19. he differs not from *Lyra,* nor in ſaying, *Bleſſed are ye*] for he applies it to the preachers of the Goſpel ſowing the ſeed of life in all Countries, there being now no more difference put between the Jew, ſet forth by the ox, a clean beaſt, and Gentile by the aſſe, which was unclean, but all alike preached unto, and promiſed life upon turning to Chriſt by faith and repentance.

Calvin.
Muſcul.
Verſ.5.

Calvin and *Muſculus,* as was ſaid before, underſtanding this of *Hezekiah* coming to the Kingdom after wicked *Ahaz,* apply *v.*5. to the great change that was then to the better; fooliſh and wicked men being before preferred,and made Judges and Rulers, for ſuch pleaſed *Ahaz* beſt, now contrariwiſe no ſuch were in place of authority any more, but were put down, the worthy only being advanced. And myſtically to Chriſts Kingdom, under which by the light of the Goſpel, things did ſo appear as they were; as that ſuch as had been formerly in great account for wiſe and learned men, as the Scribes and Phariſees, were then counted ſo no more, but fools and covetous, as the Lord cals them, *Matth.*23.

Verſ.6.

And *v.*6. to all wicked perſons and hereticks, who ſpeak errour againſt the Lord, and deſpiſe and mock at the truth taught; for that which is done againſt the truth of the Lord, is done againſt him. *Verſ.*7. *By inſtruments* they underſtand all crafty waies of the covetous to bring in gain, and their circumventing of the poor with deceitfull words in judgement, the turning of the ſeat of judgement, which ſhould be a ſanctuary to the poor, into a place of robbing and ſpoiling them.

Calvin.
Judicium debet eſſe aſſylum pauperum,quid ergo accedet ſi ex eo latrocinium & ſpoliarium fiat.

*Verſ.*8. *The liberal thinketh of liberal things*; that is, how he may do good to others, being never weary, as *Gal.*6.9. *Verſ.*9. *Ye women that are at eaſe, ariſe.* Some, ſaith *Calvin,* think this to be the beginning of a new ſermon or Prophecie touching judgements to come afterwards, but it is the manner of the Prophet when he hath ſpoken comfort, as he hath done in this chapter hitherto, ſuddenly to turn to threatning of judgements, that all might not think the foreſaid comforts to belong to them, but hearing of judgements, which are the portion of the wicked, be moved to repent and fear. But when this judgement ſhould come he ſaith not: but women are ſpoken to, becauſe that ſex is often ſpared in time of warre, but now in ſpeaking to rouze them up, he ſheweth what a bloudy time is to come, wherein no ſex or age ſhall be ſpared; wherefore he names women and daughters; though ſome by women underſtand, as the Hebrews, greater Cities,and by daughters little villages,grounding upon *Joſhua,* where a City and her daughters are oft ſpoken of.

Luther.
Oecolamp.
P.Martyr.

And for the ſpirit pouring out, the time whereof is ſet, as the limit of theſe calamities, *v.*15. He applies that to ſanctifying grace under *Hezekiah,* but moſt of all under the Goſpel, which when it ſhall take place,worldly bleſſings ſhall as much abound, as miſeries did before. For the forreſt now ſhall be as *Carmel,* that is, through the grace of the ſpirit, they that were before barren ſhall be moſt fruitfull, and they that ſeemed to themſelves as *Carmel* for ſome beginnings of grace in them, ſhall now think, that they were before but as a foreſt barren of fruit in regard of that which they are made now, *verſ.*17. *And the work of juſtice ſhall be peace,* &c. that is, the people of God being endued with ſo great grace to make them live righteouſly, as *ver.*16. in ſtead of warre to waſte them, they ſhall now have peace perpetual, and in ſtead of briars and thorns before threatned, *verſ.*13. admirable bleſſings upon the Land, ſo that in all places, where they ſhould ſow, yea though ſqualidous with water overabounding, yet their ſeed ſhould ſo plentifully come up, that they ſhould not need to keep their oxen or aſſes out of their corn-fields for fear of doing them hurt by treading and feeding upon their corn, but they ſhould rather ſometime put them in to keep it from being too rank, *verſ.*20. and whereas before they were threatned with deſtruction of their palaces by the enemy, *verſ.* 14. now they ſhould abide in tabernacles of peace, *verſ.* 18. and when the hail ſhould fall it ſhould be upon the deſcent of the foreſt, the City being in a low place in ſafety, *verſ.*19. and ſo the ſtorm not coming at it, but falling only in other places, where it might do them no hurt, for they ſhall ſuffer no violence any more. And concluding he ſaith, That the Church hath had no ſuch time yet under the Goſpel, by reaſon that ſinne ſtill remains even in the beſt Churches, and therefore the full accompliſhment of this is not to be expected till the time of Gods creating a new heaven and a new earth in the world to come. I am not of *Lyra* his minde, that *Manaſſeh* and *Ioſiah* are here pointed at, *verſ.* 6,8. after *Hezekiah*, becauſe all things cohere ſo together, as that all may beſt be referred to the time of *Hezekiah* his reign, and after that to Chriſts. But for *verſ.*9,10, *&c.* to *verſ.*15. I think it beſt to apply that which is therein ſaid to the deſtruction of *Ieruſalem* by the *Romans*, and women are particularly called upon to lament the miſeries of thoſe times, becauſe they would be to them moſt grievous, as who had never been uſed to any hardſhip, but lived daintily and tenderly. For in naming not only dayes, but years alſo, a very long time is certainly meant; and becauſe it is ſaid לעולם for ever, whereby a very long time amongſt them is commonly meant, the determination of which is not known *verſ.*14. we may well gather, That the long deſolation of *Ieruſalem* under the Goſpel is propheſied of, whilſt the Jews continue in unbelief, but being converted an end is put hereunto, as *verſ.*15. And ſo it notably agreeth with *Matth.*23.23. *Your habitation ſhall be left deſolate, till ye ſay, &c.* And the words *verſ.*12. *Lament over the duggs,* with *Matth.* 24. where *Woe is to the women that give ſuck in thoſe dayes.* And then *verſ.*15. muſt needs be underſtood of the converſion of the Jewiſh Nation, when they ſhall enjoy more peace and plenty, and ſecurity from enemies, then ever before, as the next words ſhew, *The deſert ſhall be as Carmel,* that is, a fruitfull field, for ſince the deſtruction of *Ieruſalem*, all the fields about are as a wilderneſs moſt barren, and therefore this may well be underſtood as a promiſe of their becoming moſt fruitfull again, as in times paſt it had been a Land flowing with milk and honey, according to *Pſal.*107. *A fruitfull Land turneth he into barrenneſſe, and a barren Land into fruitfull,* or *ſtanding waters*; But what ſenſe ſhall we give of the contrary, and *Carmel as a foreſt* or *wood?* A very good one thus, *Corn ſhall grow therein as thick as a wood,* as our common Proverb is, when we ſpeak of an excellent field of corn. Expoſitours, I confeſſe, generally give another ſenſe of the Jews barren before in goodneſs becoming fruitfull, and yet in the midſt of their fruitfulneſſe humbling themſelves, as thinking their former fruitfulneſs barrenneſs, in compariſon of that which they now were, yea even the beſt of them, and confirming it from the like, *Chap.* 29. 17. But here are not the very ſame words, but for יער a wood or foreſt, מדבר *a wilderneſſe* is here, implying the ground to be ſpoken of, and not the perſons, neither can the laſt words without forcing be expounded of any mens thinking themſelves ſo, but as the former words imply a real change, ſo do the latter, and to intimate

Pſal.107.35.

intimate the ſenſe that I have given, he ſaith not, *Carmel ſhall be a Wilderneſſe, but ſhall be counted a Weed*, and therefore even *Calvin* followeth this ſenſe firſt, and interpoſing a more myſtical ſenſe a little ſeconds this through the other verſes to the end, and what he hath ſaid upon them, I take to be moſt genuine. Only whereas he ſeems to think, that this time of ſuch extraordinary bleſſings of peace, and ſo abundant plenty, is not to be expected here, but hereafter. I conceive by comparing this with ſome places in this Prophecy like to it, that he, who made *Sodom* and *Gomorrah* a deſert moſt barren, which before was moſt fruitfull as the garden of God, and likewiſe the tract about *Ieruſalem* farre and wide, can and will upon the Jews converſion make it again moſt admirably fruitfull. And whereas he *verſ*.20. by waters underſtandeth places moſt unlikely to bear corn for their wateriſhneſs, I cannot finde, that there were ever in that hot and dry Countrey any ſuch places, but when watery places are ſpoken of fruitfulleſt ſoils are meant every where, and *Pſ*.104 & 107. *Iſa*.30.25. and ſo I doubt not but ſowing by or upon all waters, here is meant upon moſt fruitfull ground.

CHAP. XXXIII.

Verſ.1. *Hieron. Junius. Calvin. Sasbont. Lyra.*

WOe to thee that ſpoileſt, and thou Wert not ſpoiled. that dealeſt treacherouſly, &c. Some referre theſe words to the devil, who ſtirred up perſecution againſt the Apoſtles, but ſhall at length be deſtroyed together with all his inſtruments. Some to no particular, but generally to all wicked enemies of the Church. Some to *Sennacherib* the King of *Aſhur*, who was ſmitten in his hoſt by the Angel, as is ſaid here touching this ſpoiler, *verſ*.3. But the *Vulgar* rendring it, *From the voice of the angel*, erreth, becauſe it is, *Heb. From the voice of the tumult*] When I look back therfore to *c*.21.2. where the ſame words are uſed in propheſying againſt *Babylon*, as I have there ſhewed, I cannot but conclude, that this is againſt *Babylon* alſo, which although it were propheſied againſt largely, *c*.13.14. and briefly pointed at *c*.22. and *c*.29.7,8. Yet becauſe the puniſhment of that City was moſt remarkable of all others, as being by far the greateſt, and the City whereby the people of God, and his City and Temple ſuffered moſt, it is not to be thought ſtrange that *Iſaiah* ſhould ſo often threaten it. But of *Babylon* he ſaith no more, but the few words of this one verſe, for the expoſition whereof ſee before *Chap*.21.2. **Verſ.2.** See alſo *Chap*. 25.9. For he immediatly falleth to prayer, *O Lord, be gracious to us, We have Waited for thee*, &c. much like to *Chap*. 26.8. Becauſe mercy to the people of God in deſtroying the enemy propheſied of *verſ*.1. is to be ſought notwithſtanding by prayer. And he praieth God to *be their ſtrength to mornings*, for ſo the word properly ſignifieth, that is, to morning after morning continually, which he having briefly done turns again to his Prophecie againſt the *Aſſyrian*, whom he had alſo often threatned before, Iſa.10.24. Chap.25.7. as another moſt infeſt and potent enemy of the Jews, of whoſe coming againſt them he ſpeaks at large ſoon after this in *Hezekiah* his time, *Chap*.36.

Verſ.3. *At the voice of the tumult the people fled, at thy exaltation the Gentiles Were diſperſed.* It is not unlikely, that the Angel who ſmote the *Aſſyrians*, did it with a great noiſe, haply as of a Trumpet, whereby they being afrighted, as ſometime the *Midianites* at *Gideons* ſounding with Rams-horns began to flee, but in vain moſt of them, becauſe he that terrified them ſmote them, ſo that few eſcaped, and now the Lord, whom *Sennacherib* had ſo boldly blaſphemed, was exalted, by ſhewing to all the world his infinite power to his glory, that all might tremble before him as the moſt high. *Calvin.* He ſeemed before, ſaith *Calvin*, to be low and little in power, whilſt he ſuffered the enemies to go unpuniſht, but now he made them know, that he had power above the proudeſt and greateſt, and he ſpeaks of Nations diſperſed, although he meant the *Aſſyrians*, becauſe their Army conſiſted of divers Nations. But touching the tumult, at the noiſe whereof they are ſaid to flee, he applies that to the *Caldees* at the coming of the *Medes* and *Perſians*, which I alſo would willingly have done, but that I ſee not how the words following *verſ.*5. can be made to agree to thoſe times, *He hath filled Zion with juſtice and righteouſnes:* For this muſt needs be underſtood of ſomething in judgement done there, at the leaſt in grounds to *Zion* appertaining, and not ſo farre off as *Babylon*; and *verſ.*7. *The embaſſadours of peace ſhall weep*] that is, *Hezekiahs* Embaſſadours ſent to *Sennacherib*, ſeeing that they could not prevail. And *verſ.*8. *He hath broken the covenant*] which is plainly meant of the *Aſſyrian* promiſing peace upon *Hezekiahs* compounding with him, of which ſee 2 *Kin.*18.13. Thus alſo *Calvin* himſelf upon theſe verſes.

Verſ.4. *And your ſpoil ſhall be gathered as the gathering of the locuſts.* *Pagnine* rendreth it *Bruchus*, a kinde of locuſt, having the name from βρύκω to eat, becauſe in the Eaſt they often come in great numbers, and devour the fruits of the earth, ſo that Husbandmen gather abundance of them together, and making an hole in the ground put them in there and earth after them, ſo killing them; they have no wings as other locuſts, and therefore they may eaſily be gathered; *Nicander* cals it σιτοβόρος, *a corn devourer*, and to the gathering of theſe, which may eaſily be done, the Prophet here alludes in ſpeaking of the ſpoils of the *Aſſyrians* when they were ſlain or fled.

Verſ.6. *Wiſdom and knowledge ſhall be the ſtability of thy times*, &c. That is, this being done in favour to *Hezekiah* for his wiſdom and fear of God, during the whole time of his reign after, it is here promiſed, that by the ſame means he ſhould have ſetled peace and proſperity, all Nations about hearing how mightily God fought for him, not daring to come againſt *Judea*, where he reigned any more. And this is myſtically by *Cyril*, *Theodot.* and *Procopius* applied to the Church under the Goſpel, and to Chriſt guiding her by the *ſpirit of wiſdom, and the fear of the Lord*; ſee *Iſa.*11.2. and happy dayes Gods holy mount enjoyeth being thus governed. *Cyril. Theod.* And if our happineſſe and ſtable peace be founded upon ſuch knowledge and wiſdom, as cauſeth in us the fear of God, it is our part to eſteem more hereof then of the greateſt treaſures in the world: for that which *Hezekiahs* treaſure could not procure to him, *viz.* peace with *Sennacherib*, although by ſending to him he ſought it, is for this treaſure promiſed him, both in reſpect of *Aſhur*, and all other enemies round about. And ſpecially now being in ſuch danger of our peace breaking out into warre again, for which moneys be gathered, and forces maintained, let us ſeek ſtability by improving our knowledge to the fearing of God, and eſchewing evil. O fools *Prov.*3.16. that employ your wits to invent errours, or to get treaſures upon earth, but neglect the getting of this greateſt treaſure, that hath length of dayes in peace on her right hand, and on her left riches and honour, ſee a like promiſe to this *Chap.*32.17.

Verſ.7. *The Embaſſadours of peace ſhall weep bitterly.* Here the Prophet returns to ſhew how it ſhould be proceeded before the deſtruction of the *Aſſyrians* threatned *Ver.*3., he ſaith, That their mighty and ſtrong ones ſhall cry without, for ſo אראלם ſignifieth, and the word rendred [*cry*] ſignifieth to utter a loud voice, and ſo may well be applied to *Rabſhakeh*, and his fellows crying out againſt *Hezekiah*, and to declare the power of his maſter to make the Jews afraid. Which when they did, *Eliakim* and *Shebnah* called here the Embaſſadours of peace, coming to ſpeak to them upon the wall, wept and rent their cloaths to hear their blaſphemies. *Calvin.* *Calvin* underſtands Embaſſadours ſent to *Sennacherib*, but when they could not prevail for peace, returning, and weeping, and crying for ſorrow, ſo that they might be heard before they entred the City. *Lyra.* *Lyra*, ſuch as were placed without upon watch-towers, who eſpied the enemies coming, and crying out to them within to keep out of their danger. But neither rightly, for, 1. *Their ſtrong ones crying without, and the Embaſſadours weeping*, cannot be ſuch as belonged both to one King, for then it would have been ſaid, *Their Embaſſadours as well as their ſtrong ones*, and the order

of the words is inverted, by ſaying, *They returned weeping and crying ſo loud*;
for firſt their crying out is ſpoken of, and then weeping, and they are called
by two names, who did theſe two things, as being two ſorts of men, and not
Iſa.36.13. one. 2. The word here uſed is never put for watchmen, but for mighty ones
or Angels. But for the expoſition given, who ſo ſhall reade the ſtory muſt needs
confeſſe it to agree excellently.

Verſ.8. *The high wayes lie waſte*, &c. That is, before *Aſhurs* overthrow, he with
his Armies was ſo formidable, that men durſt not travel; and the Cities are
ſaid to be deſpiſed, becauſe other Cities of *Judea* beſides *Jeruſalem* were taken
by him, 2 *King*.18.13. and then doubtleſſe the people were ſpitefully uſed.
And he is ſaid *to have broken the Covenant*, becauſe being compounded with
Note. by *Hezekiah* for three hundred Talents of ſilver and thirty of gold to depart,
he notwithſtanding bent his courſe againſt *Jeruſalem*, 2 Kin.18.14,15. ſuch is
the condition of wicked tyrants, who have no fear of God in them, that they
will break Covenants, though never ſo ſolemnly confirmed by oath, when
they pleaſe. For it is not probable, that *Hezekiah* would ſend him ſo great a
ſumme of money but upon ſuch a Covenant; and therefore the Papiſts are
moſt wicked, like *Sennacherib*, and void of all fear of God, becauſe they hold
it for a maxim, That no faith is to be kept towards hereticks; upon which
ground *Vladiſlaus* the Emperour having made peace with *Amurath* the great
Turk for ten years, by the Popes perſwaſion brake it, and received a mighty
great overthrow at his hands; and *Henry* the third of *England* brake his Covenant with the Barons, often confirmed, being all of one religion alſo, by the
Popes diſpenſation, which coſt him dear.

Verſ.9. *The earth languiſheth*, &c. An amplification of the miſeries of the Land of *Judea* in thoſe times, and of the principal parts, *Lebanon*, where the Cedars were cut down by the *Aſſyrians* prevailing, *Carmel*, *Baſhan* and *Sharon*, all fruitfull places; and *Lebanon* is ſaid to be aſhamed by a *Proſopopeia*; *Sharon* made as a deſert, becauſe the inhabitants were deſtroied or gone, and their cattel by means of the *Aſſyrians*.

Verſ.10. *Now will I riſe, ſaith the Lord, and be exalted.* That is, when all things in *Judea* ſhall ſeem moſt deſperate by this enemies coming, the courſe ſhall ſuddenly by Gods power be turned, the enemies ſo greatly prevailing being deſtroyed and fugated, and the diſtreſſed Jews filled with joy: and the Word exalted is uſed to ſhew, that the ſame is meant here, that is propheſied of, *v*.3.

Verſ.11. *Ye ſhall conceive chaff and bring forth ſtubble*, &c. Here it is ſhewed how the
Lord ſhould be exalted, according to *verſ*.10. *viz.* by making all the high
thoughts of the *Aſſyrians* againſt *Ieruſalem* vain and nothing worth, as chaff
and ſtubble, and making their own breath to kindle a fire, as it were, upon
Calvin. themſelves to burn and deſtroy them, as in the next words, *Your ſpirit as a fire*
Muſcul. *ſhall devour you*, or *The fire of your ſpirit*] ſo called, becauſe as a man by blowing kindles a fire; ſo they in meditating miſchief againſt Gods people, blew up a
great fire to burn themſelves, when God by his Angel deſtroyed them with fire,
as was before touched upon *Chap*.10. and is more confirmed *verſ*.12.

Verſ.12. *The people ſhall be, as the burnings of chalk, as thorns cut up*, &c. For here
is both ſhewed, that their deſtruction ſhould be by fire, and to what weakneſs they ſhould then be brought; though before as hard chalk ſtones and
pricking thorns, yet now they ſhould crumble away, and be ſuddenly conſu-
Note. med. Whereby we may ſee, how vain the wicked enemies of the Church are
in attempting any thing againſt her, when God riſeth up to take her part, as
he will aſſuredly do when her caſe may ſeem moſt deſperate.

Verſ.13. *Hear ye that are farre off what I have done*, &c. After deſtruction thus denounced againſt the *Aſſyrians*, the Lord now calleth all men to hear and obſerve this, that the godly might be comforted: and *Chap*.34. the wicked enemies, that they might be terrified; for there he ſhews the horrible judgements that ſhould befall them, as *Cha*.35. again, the bleſſed and happy eſtate of Gods Church, and the peace thereof.

The

Verſ.14. *The ſinners in Zion are afraid, fearfulneſſe hath ſurprized the hypocrites, who among us ſhall dwell with the devouring fire?* &c. Here it is ſhewed, that when deliverance from the *Aſſyrians* was graciouſly promiſed, there were ſome wicked hypocrites amongſt the Jews, who ſought contrariwiſe to fill all men with fear like themſelves, ſpeaking yet through hypocriſie reverently of the Lord, as *Ahaz* had ſometime before done *Chap.7*. As if they had been brought in ſaying, But how can we that are ſo wicked hope for ſo great a good from the Lord, ſith he is a conſuming fire to the wicked, and ſuch as by Idolatry pollute themſelves and their habitation? ſhall ſuch as we are then finde him ſtill dwelling amongſt us with his favour to protect us? *Junius.* no, it cannot be hoped, that he will do ſo any longer, but we muſt now periſh by the hands of the *Aſſyrians*. So *Iunius*. *Calvin.* But *Calvin* contrariwiſe underſtands it, as ſetting forth the horrible fear that wicked perſons and hypocrites ſhall be in, when God comes with his judgements, which before they feared not being onely denounced. *Lyra.* *Lyra*, by the wicked hypocrites here ſpoken of, underſtands the wicked Prieſts, who were wont to ſtand and miniſter at the Altar, where fire burnt continually, and therefore is here called, *The everlaſting burning*. *Hieronym.* *Jerom* underſtands it of the Scribes and Phariſees, as if it had been ſaid, Who ſhall dwell with God to declare the everlaſting burnings of hell fire? *Sasbont.* *Saſbont* underſtands it, as a deſcription of God, called *devouring fire*, &c. for his deſtroying *Senacheribs* Army by fire; as if he had ſaid, What man being of a guilty conſcience, although ſeemingly holy, can abide by God ſo terrible in his judgements! *Th. Aquinas. Hugo Card.* *Thomas Aquinas & Hugo*, by the *Hypocrites* here ſpoken of, underſtand the *Aſſyrians*, whoſe coming againſt *Ieruſalem* made a great ſhew of power unreſiſtible, but their power was proved to be of no force, when they approached near *Ieruſalem*, where God dwelt, who is a conſuming fire to the wicked, as they ſoon found it. And whereas theſe words, ſinners in *Zion*, may ſeem to make againſt this expoſition, they ſay, the *Aſſyrians* are ſaid to be in *Zion*, becauſe in the land of *Zion*. But it is plainly meant of the wicked and hypocritical dwelling in *Zion*, who when they ſaw God to have ſo terribly deſtroyed the *Aſſyrians*, feared leſt they ſhould be next deſtroyed alſo, whereupon the Prophet cries out, *Which of us ſhall dwell, the fire devouring*, &c. for ſo it is, if we render it *verbatim*, as if he had ſaid, The condition of the wicked and of all hypocrites within ſhall be fearfull and trembling, when God ſhall ſo ſeverely execute his judgements againſt the enemies without; but if any faithfull perſon ſhall ask, What ſhall become of the truly godly, ſhall they ſtand, when God comes to make a general judging of the world by fire and brimſtone, after which ſhall follow everlaſting burnings & tormentings in hell? this is in the next words *v.*15,16. reſolved, they ſhall not by all this be moved, but continue with God in his greateſt favour for ever in all joy and glory. Being any otherwiſe underſtood there will be no coherence of the next words, *v.*15. with theſe, *He that walketh righteouſly, and ſpeaketh uprightly*, &c. Verſ.15. A deſcription of a right godly man, like unto that *Pſ.*15. & to ſhew that this is an anſwer to the Queſtion, *v.*14. he addeth, *v.*16. Verſ.16. *He ſhall dwell on high his place of defence ſhall be the munition of rocks*, &c. That is, in heaven, where no evil can come at him, by moſt ſtrong & ſafe places upon earth, the ever ſafe eſtate of the inhabitants of heaven, being ſet forth, & likewiſe by the bread and water here ſpoken of, their continual never failing ſupply of all comforts, for to ſpeak properly, there is no need there of any thing to eat & drink. And in ſetting forth the place where, and with whom the righteous ſhall dwell, he uſeth another *Periphraſis* here, that it might the better be underſtood what was meant by the everlaſting burnings, *v.*14. even the Lord that is ſo to the wicked to deſtroy them both here and hereafter, but to the righteous as a moſt ſtrong defenced place to ſave and provide for them, that they ſhal never want in this world, or in that wch is to come. Whereas in deſcribing the righteous, *v.*15. he ſaith, *That ſtoppeth his ears from hearing of bloud*. *Gregor. Moral.* *Gregory* ſaith hereupon, What is this, but not to conſent to the ſins to which fleſh and bloud perſwades him? *Calvin.* But it is better with *Cal.* and others to underſtand it of conſultations tending to the ſhedding of the bloud of

the innocent,or to conſpiracies againſt them for any miſchief. And the ſhutting
of his eyes againſt ſeeing evil,is meant either of any object whereby luſt may be
kindled in his heart or evil done by others, as abominating the very beholding
Verſ.17. of it. *Thine eyes ſhall ſee the King in his glory,they ſhall ſee a Land farre removed.*
Hieronym. *Jerom* by this King underſtands Chriſt reigning gloriouſly in heaven, of whom
he ſpake before *Iſa*.32.1. and the Saints looking from thence ſhould ſee the
Lyra. earth afarre off,as little and contemptible. *Lyra* takes him for *Hezekiah*, who
for the overthrow given to the *Aſſyrians* was glorious in all Lands round
about, as we may ſee 2 *Chron*.32. and in particular he applies it to *Eliakim*,
of whom the Prophet ſpake before *Iſa*.22.20. becauſe he was ſuch a righteous
man that his eyes ſhould ſee the Land afarre off, that is, the Land of *Judea*
before covered with the *Aſſyrian* Army, but now cleared of them, for from
Zion by reaſon of the height thereof he might ſee into the countrey of *Judea*
Muſculus. very farre. *Muſculus* conſents with *Lyra* touching *Hezekiah* here meant,
whom to ſee ſitting faſt in his Throne, the *Aſſyrians* Army being confounded,
could not but be an exceeding great comfort to every faithfull heart, and not
to *Eliakim* only, as he expounds it. But we muſt not reſt in this as all aimed
at here, but from *Hezekiah* look to Chriſt his antitype, who ſhould long after
this be ſeen gloriouſly reigning farre and wide, his Goſpel being propogated
into all Countreys and Nations, and they ſubjected unto it, for which it
is added, *They ſhall ſee the Land afarre off*] That is, Countreys farre remote
from *Judea*, where Chriſt was born King, living under his obedience, ſo greatly
in him ſhall the Jewiſh Kingdom be enlarged. Being referred to the faithfull
in *Hezekiah* his time, it is meant, that they ſhould after the *Aſſyrians* deſtroyed,
who pent them up within the wals of *Jeruſalem*, be at liberty to travel
again afarre off,as they might formerly do,as occaſion ſerved,and that their
Kingdom ſhould be inlarged, in which as the true ſenſe I reſt.

Verſ.18. *Thine heart ſhall meditate terrour*; *Where is the Scribe? Where the receiver*,&c?
Junius. That is, ſaith *Junius*, Think with delight upon the danger paſt, according to
that ſaying, *Olim hæc meminiſſe juvabit*; and ſo theſe words,*Where is the Scribe,*
&c? are taken up exultingly 1 *Cor*.1.20. Here is an enumeration of Officers
neceſſary in the ſetting forth of an Army, 1. Counſellours, for ſo he hath it
for Scribes. 2. *Payers of money, for receivers.* 3. *Numberers of the Towers*, that
is, to appoint how many, and where they ſhould be made to prevail in the
ſiege. Such indeed were in the *Aſſyrian* Army, but now they have all periſhed,
Muſcul. and ſo ſhall all the wicked before God, *Pſal*.68.3. *Muſculus* not much
differing, yet more fully gives this for the ſenſe; Although I have ſpoken of
thy ſeeing King *Hezekiah* in his glory,yet know, that firſt much terror ſhall be
to thee, although ſoon over, and then thou ſhalt thus inſult over the *Aſſyrians*,
amongſt whom ſome were appointed to write down the men of *Jeruſalem*
particularly who ſhould be tributaries, ſome to gather and receive this tribute,
and ſome to ſet down all the Towers or principal houſes to be diſpoſed
Sasbont. of according to the will of the conquerour. *Ad. Saſbont* ſpeaking much upon
the word meditate, ſhewing that it ſignifies a ſerious and often thinking upon
any thing, adjoins the firſt words here to *ver*.17. as ſpoken of often recalling
to minde their great dangers to ſtirre up themſelves the more to fear God,
Note. who had ſo miraculouſly delivered them. For this ought not to go out of our
hearts, but be often thought upon, when dangers are paſt, this good uſe being
made by us all thereof, to love and fear almighty God, who did it, and
not as is the manner of moſt, forgetting our deliverances paſt, and looking only
at our preſent ſafety to be ſecure, and to go on ſtill in our ſins. For the
next words, *Where is the Scribe*, &c?] *Jerom* for *Scribe* hath *literatus*,at which
Saſbont wonders, becauſe 1 *Cor*.1.20. it is rendred *Scribe*, ſeeing *literatus* is
a word more general, the word *Scribe* peculiarly uſed to ſet forth one learned
in divinity in all places of the New Teſtament, except *Act*.19. Amongſt other
Greek Authors it is ſometime put for one that only writes *res geſtas*, as *Demoſthenes*
upbraids *Eſchines* by this, that he called him γραμματεὺς a writer only

of the publick actions. The *Septuagint* render it *Grammatici*, ſometime applying it to civil things, and ſometime to divine; to the firſt, 2 *King*.12. 2 *Chron*. 24. *Eſth*.3. to the other in this place, and all others. And concluding, he ſaith, the meaning is, in the time of the danger by the *Aſſyrians*, what did the Learned Doctors of the Law, who before ſpake highly of themſelves, towards the ſaving of the city from deſtruction? Verily nothing, God alone did all. *Lyra* applies it particularly to *Shebnah*, threatned before, *Ch*.22. and to *Eliakim*, ſaying, he ſhould meditate of the fear of the Lord, but *Shebnah* to whom theſe three Epithetes are given, ſhould, as he well deſerved, be depoſed from his dignity, to ſhew which this queſtion is put, *Where is the Scribe now?* as if he had ſaid, His place is no more to be found. Some apply this only to the terrour at the apprehenſion of the everlaſting burnings before ſpoken of, in conſideration whereof, and the faithful eſcaping them, who were but babes in knowledge in compariſon of the Scribes and other great Scholars, it is thus cried out; it being meant, that all they dying without the knowledge and faith of Chriſt, periſhed in thoſe burnings for ever, and this is moſt conſonant to the Apoſtles applying of it, 1 *Cor*.1.20. and therefore though it firſt concerned thoſe times, as hath been ſaid, yet it is certain that the Prophet had herein a further reach, even to tax and terrifie the learned amongſt the Jews and Gentiles, who under the Goſpel wanted Evangelicall learning. *Lyra.*

Verſ.19. *Thou ſhalt not ſee a fierce people*, &c. Vulg. Lat. *Populum impudentem*, by whom he means the *Aſſyrians*, for they ſhould not get the dominion over them, nor become a judgement to them by their ſtrange tongue, as was threatned that the *Caldeans* in time to come ſhould be, *Iſa*. 28.11. And this is oppoſed to *Verſ*. 17. he ſhall ſee the King in his glory. And whereas there was danger of ſeeing the enemy rather getting the kingdom from him, he aſſures them that it ſhould not ſo be, neither ſhould the faithfull afterwards ſee the Scribes and Phariſees accounted of for learning and power any more, but declared fooliſh and blinde, and ſo accounted amongſt Chriſtian people, and proved, when by their folly they had brought deſtruction upon themſelves and all the Jews by the *Romans*. *Hieronym.*

Verſ.20. *Look upon Zion the city of our ſolemnities*, that is, ſaith *Jerom*, upon the Chriſtian Church, wherein daies ſhall be ſolemnly kept to the praiſe and glory of God. And this he ſaith ſhall be quiet in alluding to the old Tabernacle which was removed from place to place, but the Tabernacle of this Church ſhall be unmoveable for ever, and that Tabernacle ceaſed, but this never; that was taken away, when the Jews were broken off from being a people, but this of the Gentiles continues firmly eſtabliſhed as built upon a rock to the worlds end. Whereas it is added

Verſ.21. *The Lord ſhall be a place of broad rivers, wherein no gally or ſhip ſhall go*, hereby is meant, that God as a broad river ſhall compaſſe his Church about, and no enemies ſhall be able to arrive at her, or the devill ſet forth by ſhip or tower. Some yet applying it to the New *Jeruſalem*, deſcribed alſo by a river, *Rev*.21. as the Garden of *Eden*, a Type hereof, had formerly been by four Rivers compaſſing it, will have the meaning of no ſhips coming there to be to bring in any proviſion, for it ſhall not need, God that is this River being all in all to this City, and his bidding the faithfull to look to *Zion* the place of our ſolemnities to be, in any of their ſufferings to look up to this moſt bleſſed place, where ſolemnities and feſtivals ſhall be continually kept in all joy for ever to be herein comforted. *Cyril. Procop. Sasbout.*

Lyra applyeth all ſtill to the time of *Hezekiah*, ſaying, that it is here propheſied of the great peace wherein ſolemnities ſhould be kept in *Zion* after this, the people being free to come from all places to the Temple there at feſtivall times, whereas before in the time of the ſiege by *Sennacherib* they could not. And he ſaith, the Tabernacle ſhall not be removed, in alluding to that in the wilderneſſe, which was often taken down, and carried from place to place, and ſet up again by Tenons and pins joyning the parts together, yet ſo as that *Lyra.*

it might again be taken down, but the Temple here meant was not ſo, but ſtood firmly alwaies, and could not be taken down and removed, neither ſhould *Sennacherib* ever be able to do it by all his forces. And by the place of broad Rivers he underſtands the waters made by *Hezekiah*, by digging into a great pond becoming thus a defence to the city, and that ſo as to ſupply them within with water, but not the enemies without, that which was ſuperfluous being made to run another way, and the waters as broad as they were being unuſefull for them to approach againſt the City with Ships or Galleys. *Calvin.* *Calvin* doth ſo expound it of the time of *Hezekiah*, as that he takes it moſt to concern the time of the Goſpel, Rom. 5.1. and that outward peace is not ſo much meant as peace of conſcience, and inward ſecurity through faith againſt all that our ſpiritual enemies can do unto us, Chriſts Church being not like a city approachable by ſhips upon the water to be taken or diſquieted, but being abundantly ſupplied with waters of comfort by God; he that is ſuch a ſupply unto her, takes continuall care to keep off all enemies that might annoy her. And forſomuch as to underſtand this more waies, doth both agree with reaſon, and being ſo underſtood, is moſt comfortable, I ſhall not exclude any of theſe waies, but taking them all three in, underſtand it firſt with *Lyra* of *Jeruſalems* ſafety under *Hezekiah*; 2. With *Jerom* of the ſafety of the Church in this world, being impregnable by all her enemies through God who is her ſtrength, and where true joy ſuch as in holy ſolemnities only is to be found through peace of conſcience. 3. With *Cyril* of the future moſt happy eſtate of the Church in heaven, becauſe the word rendred *for ever* is not, לעולם but לנצח for ever world without end.

Verſ.23. *Hieronym.* *Thy tacklings are looſed, they could not well ſtrengthen their maſt*, &c. This is by *Jerom* applied to the earthly *Jeruſalem*, and the Jews, that for their unbelief were deſtroyed, when the Church before ſpoken of was ſo eſtabliſhed under the Goſpel, and they that of themſelves had no ſtrength like lame men, took the ſpoils, being yet forgiven, becauſe they did nothing but the will of God herein. *Lyra.* *Lyra* proceeds in applying it to the caſe which then was, as if they that could not faſten their Tents, were the Aſſyrians: for when they attempted ſo to do, the Angell ſmote them with death, and then none in *Jeruſalem* were ſo lame, but being allured by the richneſſe of the prey they went all out to take it, neither for joy did they feel their infirmity, and if it be enquired how this ſhould come ſo to paſſe, they in *Jeruſalem* having formerly ſinned by idolatry, the laſt words may ſerve for anſwer, God ſhall *take away their ſin*, his favour to *Hezekiah* was ſo great, becauſe he ſerved him with a perfect heart, that the ſins of the people paſt in *Ahaz* his time ſhould not come up in remembrance againſt them. *Oecolamp.* *Luther.* *Vatablus.* And this is followed by *Oecolampadius*, *Luther*, and *Vatablus*, the former by *Saſbont*, *Saſbont.* who by the ſpoils of the Jews ruined when the Church of the Gentiles was ſet up and eſtabliſhed, will have the ſpirituall priviledges meant, which the old Church of the Jews had, but now the Evangelical. *Calvin.* *Junius.* *Calvin* and *Junius* underſtand it of the wicked enemies of the Church in general, Note. who ſometime are like a mighty ſhip overtopping the leſſer veſſels of the faithfull, but in the end the cords being broken, and the Sails falling, it ſtands unmoveable either for offence or defence, till it be rifled, and all the goods therein taken away, which is good if it be taken as a morall, but certainly the literall meaning is that of *Lyra*, and *Jeroms* the myſticall.

And from the concluſion *verſ.*24. *Calvin* rightly gathers, both that ſin is the cauſe of all our ſufferings, and that we are in a moſt happy and joyfull condition, when our ſins are pardoned, we need not now to fear any moſt potent enemies for their riches wherein their power lies, for they ſhall become as a prey to us, though but of poor and weak condition.

CHAP. XXXIIII.

THe indignation of the Lord is upon all Nations, and upon all their hoſts, &c. After particular threatnings againſt divers Nations,here is thought by *Jerom* and many others to be a generall againſt all the world at the laſt day, much like unto the courſe taken *Chap.*14. after particular Nations threatned, *Chap.* 13,14. &c. thitherto, ſo *Chap.*28.29.30.31.32.33. having further propheſied againſt divers particulars, he here propheſieth againſt all Nations of the world, and as *Chap.*25. and 26. after judgements againſt the wicked, comfort is ſpoken to the faithfull, ſo after this *Chap.*35. *Calvin* and *Muſculus*, and many more of ours underſtand this, as *Chap.*24. before-going, *viz.* of the wicked enemies of the Jews, who envied them and banded againſt them for their religion. But now being firſt called to attend to that which God determined to bring upon them, *verſ.*1. he declareth *verſ.*2. what that ſhould be, they ſhould be ſlain terribly, and *verſ.*3. proceeds to amplifie it, by the caſting out of their dead carkaſſes, and the melting of the mountains with their bloud, which is hyperbolicall, and *verſ.*4,5. by the heavens being rolled together as a ſcroul, and his ſword being bathed in heaven, for all this is ſpoken only to ſhew the greatneſs of the judgement, as if the very Heavens were made to fear, and to ſhrink up upon an heap at the ſight of Gods anger, and to be as thruſt thorow with his ſword, when he addreſſed himſelf to do this ſtrange and terrible execution, ſee the like *Apoc.*6.12. and at the day of judgement, to ſhew the dreadfullneſſe of that time much more, the ſame is ſaid, 1 *Pet.*3.19. Verſ.2. Calvin. Muſcul. Verſ.3.

And *Idumea* is named in particular, *verſ.*5.6. becauſe the *Edomites* being the poſterity of *Eſau*, and ſo nearer to the Jews in the fleſh then other Nations, yet they were moſt malicious againſt them, and ready at all times to joyn with forreign enemies to deſtroy them, as 2 *Chron.*20. &c. And they holp the Babylonians in the deſtruction of *Ieruſalem*, as we may ſee, *Pſa.*137. and therefore they ſpecially are threatned alſo, *Chap.*21.11. *Ier.*49. *Ezek.*25. The ſword of the Lord is ſaid to be bathed in heaven againſt *Idumea*, becauſe God in heaven decreed to bring upon them this deſtruction, and he ſpeaks of a ſacrifice in *Bozra*, becauſe that was the chief city of the *Edomites*, being ſo called for the great ſtrength thereof; yet the inhabitants with ſlaughter,as Lambs and Goats are ſlain for ſacrifices in great abundance. Verſ.5,6.

And the Unicorns ſhall come down with them, &c. that is, not only the common ſort and weaker ſet forth by Goats and Lambs, but alſo the moſt valiant and mighty ſhall be ſlaughtered together with them, neither ſhall their valour, ſtrength, or riches ſave them. Verſ.7.

And the ſtreams thereof ſhall be turned into pitch, and the duſt into brimſtone, &c. which is ſo ſpoken to aggravate the judgement, for ſo the Lord did to *Sodom* turning the waters into a pitchy ſubſtance, there being therein and in the aſhes covering the land a continuall monument of that hideous burning. And by ſaying, that ſo it ſhould be done to *Idumea*, he means horrible deſolation, that ſhould come upon it, and that for ever, as he further ſheweth. *Verſ.* 10. &c. to *verſ.*16. ſee the like before threatned againſt *Babylon*, *Chap.*13.19,20. &c. *Cha.* 32,13. But it is not, ſaith *Calvin*, to be taken otherwiſe then hyperbolically, to ſtrike the greater terrour into enemies of Gods people, who are neareſt to them, yet bear the greateſt malice againſt them. And the Prophet is the larger now in threatning the *Edomites*, becauſe he but briefly touched them before, *Chap.*21.11. And that his propheſying of ſuch a deſolation to come to their enemies, might by the Jews be credited, Verſ.9.

*Verſ.*16. he ſaith, *Search in the Book of the Lord, and reade,* &c. Which, as *Calvin* ſaith, is beſt expounded of the Book of the Law, and the divers ſorts of threatnings againſt the wicked, therein contained, eſpecially *Lev.* 26. *Deut.*28. and 32. For whatſoever God threatneth againſt his own people ſinning, their their enemies muſt expect ſhould come upon them much more. Then proceeding Verſ.16. Calvin.

ing to ſpeak of the Owls and Vulturs that ſhould dwell there, males and females, as he had ſaid, *verſ.* 15. he ſaith, none ſhall want his mate, *Heb.* his female, implying that the Land ſhould be full of them, and that not for a long time only, but for ever and ever, *ver.*17. wherein yet an *hyperbole* muſt needs be acknowledged.

Hieronym. *Ierom* and others that follow him, taking the firſt part of this prophecy to be againſt the whole world in generall, ſet forth by *Idumea* which ſignifyeth the earth, the wicked inhabitants whereof ſhall lie in everlaſting burnings, and the inhabitants of heaven which fell, ſhall then have Gods ſword againſt them and fall, even the whole hoſt of them, as is meant, *ver.*4,5. by ſaying,

Verſ.4,5. Verſ.8. *All the hoſt of Heaven ſhall be diſſolved, and fall down, and my ſword ſhall be bathed in Heaven.* Having I ſay expounded it ſo to *verſ.*8. he ſaith, that there the Prophet turns again to the Jews, and threatens them after their overthrow by the *Romans* for their great infidelity, with perpetuall deſolation. But becauſe it is added as a reaſon of dealing ſo ſeverely with *Idumea, For it is the day of the Lords vengeance, and the year of recompence for the controverſie of Zion,* it is a wreſting of the words to underſtand them otherwiſe then of the ſame *Idumea*, and other like countreys of wicked enemies to Gods people. *Lyra.* So alſo *Lyra*, who ſaith, that in ſome part of *Idumea* there is ſtill aſcending a ſmoak of fire and brimſtone, as out of Mount *Etna* in *Sicily*, and that this perpetuall deſolation of that countrey is to be underſtood of the waſting of all the old inhabitants, ſo as that none of them ſhould remain to multiply again and repeople it.

Hitherto *Lyra* having ſet forth the literall ſenſe, becauſe it doth not ſo well agree either to the *Idumeans*, for that it was not left in deſolation for ever, nor yet to the *Romans*, whom ſome underſtand by *Idumea*, for their enmity againſt the Jews, as here threatned with utter ruine, or rather becauſe *Rome* is the ſeat of the beaſt, *Rev.*17. drunken with the bloud of the Saints, and there be many moſt notable prophecies of the utter ruine thereof for ever. *Burgenſis.* He bringeth out of *Burgenſis* another Expoſition myſticall hereupon, that *Idumea* ſets forth the Jews after the Goſpel preached unto them, moſt like unto *Iſaiah*, deſpiſing this their birthright, and therefore well worthy to be ſet forth under this name, and for their hatred againſt Chriſtians, as in *Eſau*, of whom the *Idumeans* or *Edomites* came againſt *Iacob*. For their countrey indeed hath been ever ſince their city deſtroied by *Titus*, in deſolation, no Jews being permitted to come and dwell there by the *Romans* the conquerours, howſoever the Turks having it ſince in their power, have permitted ſome for money.

Verſ.11. But in them is this Prophecy fullfilled, *The Cormorant and Bittern, the Owl and the Raven ſhall be there,* &c. that is, men black and foul by abominable errours, to which the Jews are given over, as God of old, in forbidding ſuch to be meat becauſe unclean, would have vicious men, and men black by errour, as blaſted by an evill ſpirit underſtood by them. For it is ſtrange to recount the ſtuff, that is to be found in their *Talmud*, as That God was never merry, nor would have any mirth made before him, ſince he ſuffered *Ieruſalem* to be deſtroied, and That he weeps therefore three daies in a week, That by the Law-giver and Scepter that ſhould not depart from *Jacob*, was meant, that the Jews ſhould never want Rabbins to rule them by their teaching, as by a Scepter, till the Meſſiah comes, *&c.* He alſo ſaith, that they might be ſet forth by *Idumeans*, becauſe they had one *Rabbi Mayr* that was a Proſelyte of the *Edomites* who bare great ſway amongſt them in his teaching, that when God gave his Laws unto *Iſrael*, he meant not ſo as he ſaid, *&c.* For this and the like abſurd and blaſphemous commentings upon the word, were a turning of their Rivers into pitch and brimſtone. And *Verſ.* 11. in *Vulg. Her Nobles ſhall not be there, they ſhall there call their King*, he ſaith is meant, that the Scribes and Phariſees, whom they ſince counted their Nobles, ſhould ceaſe, as they have done long ago, and they called *Cæſar* their King, when they ſaid, *We have no King but Cæſar.* *Calvin.* *Luther.* But *Heb.* it is *No Princes ſhall be there*, and *they ſhall call it a Kingdom*, that is, when all ſhall be deſtroyed, yet the *Idumeans* ſhall be ſo proud, that they ſhall call their ſhattered and miſerable ſtate a kingdom ſtill, but this ſhall be a vain brag. Hitherto he, and becauſe the Prophet is myſticall, and hath a further reach then according to the letter, and that even to the worlds end we may apply this to the laſt burning, when the earth being on fire ſhall burn everlaſtingly, to the tormenting of the wicked world, being turned to an hell unto them who have formerly taken ſuch pleaſure in earthly things.

CHAP. XXXV.

Verſ.1. *THe Wilderneſſe and the ſolitary place ſhall be glad for them,* &c. After all Nations and *Idumea* in particular judged moſt ſeverely *Chap.* 34. which were enemies to Gods people, now he returneth to comfort the faithfull again under the name of a wilderneſſe, meaning hereby the Jews ſurviving after the Babyloniſh captivity, who were brought back to their own countrey again, whereof they had great joy, when the *Perſians* having taken *Babylon* deſtroyed that Monarchy with the appendices thereof, of whom *Idumea* ſpoken of *Chap.*34. was one. Then *Jeruſalem* that had lien ſo long deſolate, was glad to ſee, that God had thus judged their enemies, and began to flouriſh again. But the Expoſition is not to be limited to that time, for more magnificall things are ſpoken then agreed thereunto. Wherefore the Church under the Goſpel conſiſting both of Jews and Gentiles, is principally meant here; ſee the like before *Chap.* 32.15 and *Chap.*35.20. and to this do our Expoſitours generally agree: *Lyra* refers it wholly to the Church under the Goſpel, expounding the wilderneſſe by the Gentiles, who before the faith preached among them, were barren of all goodneſſe, as is a wilderneſſe of good fruits.

Lyra.

Verſ.2. *The glory of Lebanon ſhall be given to it, and the excellency of Carmel,* &c. that is, whatſoever pertains to decency, or fruitfulneſſe, or piety, ſhall be in Chriſts Church, though imperfectly here, yet perfectly in heaven.

Verſ.3. *Strengthen the weak hands, confirm the feeble knees,* &c. that is, the Lord bids the Apoſtles and other preachers of the Goſpel thus to comfort and confirm beleevers who before had no courage to endure any thing for Chriſt, till that by their preaching and examples, who ſuffered perſecutions with joy, they alſo were encouraged to the like. Or it may be taken as neceſſary for the Prophets of thoſe times to do, that the timerous in hearing of the calamities to come, might be comforted againſt them in expecting timely deliverance and revenge to be taken upon their enemies, for which it is ſaid, *Verſ.*4. *The Lord will come with revenge, and ſave you*; how the Apoſtle applies this, ſee *Heb.*12.12. And hence note, that the weak and timerous are not to be rejected by Gods Miniſters, but to be comforted and confirmed with Gods gracious promiſes, *Rom.*14.1.

Calvin.

Note.

Verſ.5. *Then ſhall the eyes of the blinde be opened,* &c. that is, when the Goſpel is preached with efficacy and power, contrary to that which was threatned, *Chap.* 29.9,10. For all the time that men are unconverted and in the ſtate of ſin and infidelity, they are blinde, and deaf, and lame, as is here intimated, but turning to Chriſt, their eyes and ears are opened to ſee and hear, and underſtand the myſteries of the kingdom of heaven to their comfort and ſalvation. For herein doth our Lord comfort his Diſciples, *Mat.*13.12. ſaying, *To you it is given to know the myſteries of the Kingdom of heaven, but to them not,* &c. ſee the ſame, *Iſa.*6.9.

Verſ.6. *And the lame ſhall leap like an hart,* &c. that is, the lame that could not go in the waies of God, ſhall now go with all nimbleneſſe, and the dumb that could not ſpeak to the praiſe of God ſhall now ſing clearly: Lo here, ſaith *Luther* miracles to confirm the Goſpel to be of God, againſt thoſe that deride his Miniſters, ſaying, They cannot make ſo much as a lame horſe ſound. For all they in whoſe hearts it taketh effect, of blinde are made to ſee, of deaf to

Luther.

hear, of lame to go, and dumb to ſpeak. Then another great bleſſing is added of barrenneſſe turned into fruitfulneſſe, *for rivers ſhall be in the wilderneſſe*, and *verſ.*7. where Dragons lay, *graſſe ſhall ſpring, and reeds and ruſhes*, which are a ſign of watery places, whereas Dragons lying there was a ſign of barrenneſſe and drineſs; but this fruitfulneſs is more ſpiritual then earthly, as the rivers cauſing it are, according to *Ioh.*4.10. *If thou hadſt asked of me, I would have given thee water of life. And who ſo drinks of the water that I ſhall give, it ſhall be a river of water flowing out of his belly to everlaſting life.*

Verſ.8. *And there ſhall be a path, and a way in which no unclean perſon ſhall go.* As in the time of barrenneſs there were no comers or goers to the Church of God, which he intended ſhould be, inſomuch as there was no way to be ſeen to walk in to true bleſſedneſs, for this was the condition of all Nations before Jeſus Chriſt revealed unto them: So after this, according to the manner of fruitfull places, which are able to yield food to all comers, there is great coming and going of many people, to the beating out of a plain path, that any man, though never ſo ſimple, may ſee to walk without wandring from it another way. And this way is called holy, becauſe holy perſons only, and none unclean go in it, they ceaſing now to be unclean, becauſe they are *waſhed and ſanctified in the name of our Lord Ieſus, and by the Spirit of God*, as is ſaid, 1 *Cor.* 6.11. by believing, and the Spirit of holineſſe and righteouſneſſe now guiding them in all things. Before indeed they were unclean through idolatry, fornication, theft, *&c.* as *verſ.*10. and ſo the place was polluted; but now they being ſanctified, it is holy, as *Tit.*1.15. *To the pure all things are pure, but to the defiled all things are unclean, yea their very conſcience.* It is not hereby meant, *Calvin.* ſaith *Calvin*, That in the Church of Chriſt there ſhould be none but holy perſons, unleſſe it be underſtood of that in heaven, for here the Church is, and will alwayes be mixt, being called holy from the better part. But becauſe there is no way or beaten path in heaven, for then travelling is at an end, it cannot be ſo well underſtood of that Church, but of this upon earth, wherein no unclean perſon walketh, when no idolaters are amongſt the worſhippers of the true God, and of Jeſus Chriſt any more, or which deny Jeſus to be the Son of God, or his Ordinances of preaching or baptizing, but come and ſubmit hereunto and confeſſe his faith. For as of old no man was counted unclean, that was circumciſed, and by outward waſhing cleanſed from legal pollution, and ſo might not be kept out of the Camp; ſo now it may be ſaid, that no unclean perſon walketh with the clean in the path or way of divine worſhip, when none but ſuch as outwardly profeſſe the faith of Chriſt, and ſubmit to his Ordinances are in our Congregations, as members thereof, eſpecially if upon uncleanneſſe of life appearing in any, they be kept out of the way of communicating with the clean in the Lords Supper, becauſe an unclean perſon, whoſe uncleanneſſe appears not, as in hypocrites, cannot, ſo farre as men can judge, be called unclean, although before God they be ſuch, and therefore all their ſervice is abomination unto him. For the words added, *It ſhall be for them, and the wayfaring men though fools ſhall not erre*, Hebr. למו *and he therein*, that is, God in this way to go before them, as ſometime he was by his fiery pillar in the way that they went in the wilderneſſe, that they might come to *Canaan*; and where God is thus guiding his people, the traveller, though all in the company were fools, yet not one of them can go out of the way, as is ſaid in the next words. And to this *Calvin*, after other expoſitions firſt brought, agreeth. Only he thinks that travellers in this way are thus ſpoken of, *though fools*, becauſe they are ſo in the opinion of the world, that are godly, 1 *Cor.*1.20. and think themſelves ſo, being conſidered in themſelves, 1 *Cor.*3.18. and were ſuch indeed before their converſion, *Tit.*3.3. But to render the words altogether to the end, according to the *Hebrew* they go thus; *And he therein walking the way, and fools ſhall not erre*] for הלך *walking*, is a ſingular, and אוילים *Fools* a plural, and therefore cannot be put together, as ſetting forth the ſame walkers, but walking hath reference to him, that is

God in the way to guide men, and ſo very fools are kept from wandering out of it, touching whom I miſlike not, that it ſhould be taken, fools in the worlds account, yet I think ſomewhat more to be herein implied, *viz.* that the leaſt worldly wiſe, who have not great wits, are here meant, according to 1 *Cor.* 1.19. *Not many wiſe are called,* if they be not ſo acute as ſome other Chriſtians, yet he that walks with them guides them, that they go not out of the right way of holineſſe and truth. Therefore *Pſal.*25. it is ſaid, That the word of God *giveth light unto the ſimple,* and of the ſpirits going before them, after whom they walk, *Rom.*8.1. *which walk not after the fleſh, but after the ſpirit.*

There ſhall not be a Lion or ſavage beaſt, &c. Becauſe he had ſpoken of a wilderneſſe, wherein the holy way ſhould be, and wilderneſſes are not without ſavage beaſts ready to devour paſſengers, he ſecures the redeemed from fear of them in their travel towards heaven. Now the devil is ſaid indeed to be a roaring Lion here, 1 *Pet.*5.8. and *Paul* ſaith, That God delivered him out of the Lions mouth, meaning *Nero* a perſecuting Emperour, ſo that both devils, and their inſtruments, wicked perſecutours are in their way to devour them. But God here promiſeth, That his ſhall be as ſafe, as if there were no ſavage beaſts there. For as it is with the Church in general, *The gates of hell ſhall not prevail againſt it*; ſo in particular with every true faithfull perſon, there ſhall be no Lion or Bear to hurt his ſoul in the way, or to hinder him from ſalvation, *Mat.* 10.28. They can only kill the body, not the ſoul, that is carried away unhurt by perſecutours into *Abrahams* boſom, as it is ſaid of poor *Lazarus*. And when God ſees that it will make for his glory, he cicurates and tames the fierceſt Lions towards his Church, ſo that in ſtead of perſecutours they turn Fathers and Preachers, as *Saul,* Act.9. and nurſing Fathers and nurſing Mothers, as Kings and Queens converted, or at the leaſt their rage is made to ceaſe, as *Trajans* againſt Chriſtians; and thus alſo the Lamb and the Lion ſometime dwell together, as *Ch.*11. God making a Covenant, as it were, for his people, with beaſts, not to hurt them, *Hoſ.*2.18. and it may be applied to beaſts properly underſtood alſo; for God hath ſometime ſo reſtrained them, that they have contrary to their natures forborn to hurt his ſervants being expoſed to them, as *Daniel* and many Martyrs, as is intimated in an Epiſtle of *Ignatius*, ſaying, when he was condemned to be caſt to the wilde beaſts, if they would not tear him with their teeth, he would provoke them, that he might be made fine meal for God. Contrariwiſe the wicked are threatned with devouring by wilde beaſts, *Deut.*28. and Bears did execution upon them, 2 *King.* 2. and 2 *King.* 17. Lions.

Verſ.9.

Note.

Luk.16.

Verſ.10.

Therefore the redeemed of the Lord ſhall return and come to Zion, &c. As he began the Chapter with joy, ſo he concludeth, That Gods people, as they had begun to ſpring in the Decree made by *Cyrus* of liberty to return, ſo they ſhould joyfully return to *Zion* after a long Captivity under the *Babylonians*, for their way, though long and dangerous thither, ſhould be ſafe by his providence that redeemed them, even till they came to the end thereof, and therefore ſorrow and heavines, of which they were full before for their being detained in a ſtrange Land, now ceaſeth. But myſtically it is further to be extended to ſuch as in all Nations turn to the faith, for they thus come to *Zion* with joy, that is, the Church, as *Acts* 2. and 8. And although they have many times outward cauſe of ſorrow, yet ſpiritual joy doth ſo abound in their hearts, that it is as nothing, *Rom.*5.1. *Act.*4. *Jam.*1. But they with whom it is thus, are *The redeemed of the Lord*] Before that any can attain to ſuch joy, they muſt by faith be aſſured of this, all others being uncapable of true joy, how merry ſoever they are, and this joy begun here ſhall be everlaſting in heaven, *Pſ.*16. *Apoc.*4. and *Chap.* 7.

For *Cha.*36,37,38,39. they are the ſame *verbatim* with 2 *King.*18,19,20. and therefore the Reader may have recourſe to my Commentaries upon them for the underſtanding of theſe.

CHAP. XL.

Verſ.1. *Junius.* *Lyra.*

COmfort ye, comfort ye my people, ſaith your God, &c. In this Chapter, and the next, ſaith *Junius*, is one Sermon Propheticall touching the benefits by Chriſt, and the conſolation which the faithfull have in him. *Lyra,* The Prophet having hitherto ſpoken of Chriſt to come, mingling with the Prophecies touching him, judgements againſt the wicked, here he propheſieth comfort to the faithfull. And this his propheſying conſiſts of two parts, 1. An inducing of them to expect the promiſes touching Chriſt to come in general, to *Chap.*45. 2. A more particular declaration of them, *Chap* 45,46,47,48. For the firſt he induceth to expect, 1. From Gods power, *Chap.*41. 2. From his charity, *Chap.*42,43. 3. From his verity, *Chap.*44. *Hieron.* *Jerom* likewiſe applieth this Prophecy to Chriſt, expounding the double, which *Jeruſalem* received at the Lords hands, *verſ.* 2. of her ſufferings by the *Babylonians* firſt, and ſecondly by the *Romans*; *Lyra,* of double comfort of ſoul and body coming by Chriſt, for though it be ſpoken of in the Preterperfect tenſe, as if ſome thing paſt were meant: yet it needs not to be ſo underſtood, but he ſpeaks thus for the certainty of the conſolation, as if it had been already come. *Oecolamp.* *Calvin.* *Oecolampadius* and *Calvin* ſay, That this is a Prophecie of their deliverance from the *Babyloniſh* Captivity, and comfort that they ſhould have therein, and *Calvin* addeth, That this doth moſt aptly follow *Chap.*39. where the ſervitude of the Kings in *Babylon* was ſpoken of, yet in this conſolation, he ſaith, he alſo comforteth all the faithfull by the benefits coming to them by Chriſt Jeſus, whereſoever diſperſed throughout the whole world, and that this muſt needs be ſo extended appears *v.*3. *The voice of a crier in the wildernes,* &c. which is applied to *John* the Baptiſt by all the Evangeliſts.

Verſ.2.

Speak comfortably to Jeruſalem, &c. *Hebr. Speak to the heart of Ieruſalem,* and ſay, *Her warfare is accompliſhed*; that is, ſhe ſhall ſuffer no further the miſeries coming by wars, as ſhe hath done hitherto by the *Caldeans,* but as a ſouldier at fifty years of age was allowed to reſt, as being now *emeritus miles*, ſo *Ieruſalem,* that is, the Jews, being toſſed with many miſeries in *Babylon,* in ſeventy years of their Captivity, had thenceforth reſt in their own Land. But becauſe this was not ſo fully then performed, for they had enemies which hindered them in their building, it was moſt perfectly accompliſhed in Chriſt to all believers, who againſt the terrours of all aſſaults and fightings againſt them of their ſpiritual enemies, by juſtification through faith in Chriſt have Rom.5.1. peace with God, and peace and joy not to be broken off by the rage of the wicked world againſt them. For then only can we have true peace, when our ſins being not imputed, but all pardoned, neither the devil nor our conſcience accuſing can diſquiet us any more. *Becauſe ſhe hath received double from the hand of the Lord in all her ſins.* N. Tranſlat. *For all her ſins.* That the Lord may not be thought here to give occaſion to think, that it is meant he puniſht the Jews twice as much as they deſerved, according to the ſound of the words, ſome expound this of comfort, as *Lyra* before; and *Vatabl.* *Vatablus* ſaith, that ſome underſtand abundance of benefits by Chriſt, ſome by the double one of grace, and the other of glory. But forſomuch as the comfort was to come, and here it is ſpoken of that which was paſt before the coming on of this comfort, *Calvin.* *Calvin* underſtands it better of ſufferings, ſaying, That they had ſuffered abundance of puniſhment, ſo that the Lord was now moved with compaſſion, as having done more againſt them, then he by the goodneſſe of his nature was willing; as if he had ſaid, They have ſuffered too much already, I will not therefore proceed againſt them any further, but forgive them, and put an end to theſe miſeries by deſtroying the *Babylonians* their enemies, by whom I have chaſtiſed them, and ſetting them again at liberty with joy, to go home and poſſeſſe their City and good Land, as in former times of their proſperity. Whence it cannot be gathered, that God puniſheth any more then they deſerve by their ſins: for then it could not be ſaid, *Her ſins are forgiven*, after all this (ſeeing this argueth, that more puniſhments were ſtill due, if God ſhould in juſtice have proceeded againſt them) but only that the Lords anger was now over, and that he was moved in the bowels of his mercy in a manner to repent him of the miſeries wherewith he cauſed his own people to ſuffer. That no man may dare to think, That God in his greateſt anger exceeds the meaſure of mens ſins in his puniſhments, as the truth is that he doth not, forſomuch as ſinne deſerves death, *Rom.6.23.* and therefore what puniſhments ſoever we ſinners ſuffer, that come ſhort of this, which is everlaſting deſtruction both of ſoul and body in hell fire, we have no cauſe of complaining that we are puniſht beyond juſtice. Whereas *Jerom* applieth this double puniſhment to that by the *Babylonians* firſt, and after by the *Romans*, I cannot herein ſubſcribe to him, becauſe then this comfort ſhould in no part have place at the end of the *Babyloniſh* Captivity, which the Lord was ſo carefull to comfort the faithfull amongſt the Jews by. It is rather then meant of a double grievous puniſhment upon the Jews, 1. In the deſtruction of their City and Temple. 2. In their Captivity and miſeries therein of ſo long a continuance. And being applied to all Gods faithfull people under the Goſpel, they may be ſaid to have received double, becauſe Jeſus Chriſt hath ſuffered death for them, to juſtifie them from their ſins, and yet they ſuffer by perſecutions alſo, as all that will live godly muſt do to the worlds end. Although herein God hath another end beſides judging for ſinne, *viz.* the bringing of his faithfull ſervants to the greater glory in heaven for ever, when they have patiently and chearfully ſuffered for his ſake upon earth for a ſhort time.

2 Tim.3.12.
2 Cor.4.17.
Rom.8.16.

Verſ.3. *The voice of one crying in the Wilderneſſe.* Who was meant here *John* the Baptiſt declares *Joh.1.23.* and in naming the wilderneſſe, he alludes to that *Chap.* 35.1. where the wilderneſſe is ſaid to rejoyce, and to ſpring, meaning the Church hitherto, as a wilderneſſe; but now valleys are filled, when Gentiles low in confeſſion are raiſed to confeſſe Chriſt, the high by pride are humbled, for their ſins paſt, wherein they had gone blindely on, and the rough made plain, when they of rough manners were made meek and gentle, and then all fleſh ſaw the ſalvation of God, when being by *John* baptized, the heavens opened, and a voice was heard ſaying, *This is my beloved Son*, &c Thus *Ierom*. The *Hebrews* underſtand this of their return out of the *Babyloniſh* Captivity, which cannot be, but as hath been already ſaid, and even ſome of them conſent, that it is ſpoken of the time of the *Meſſiah*, only they would hereby prove, that he is not yet come, becauſe the earth is not yet made plain, as is here propheſied, for they underſtand the words literally. But they are indeed allegoricall, as are many things more ſpoken by *Iſaiah* of Chriſt and his Kingdom. And *R.Moſes* one of their own men is clearly againſt them, who ſaith, That in the world there ſhall then be no alteration in reſpect of the earth, but it ſhall continue, as at the firſt Creation; ſo *Lyra*, who agrees with *Jerom* about high things and rough things; and for valleys he underſtands thereby the humble, who were exalted by gifts and graces beſtowed upon them; and by crooked, walkers in the ways of wickedneſſe, who are now brought into the way of righteouſneſſe. *Thomas Aquinas*, *Calvin* and ſome others expound this of *Cyrus* making Proclamation of liberty to the Jews to return home, and removing all impediments of their paſſage: wherein they ſay ſomewhat, which might have been probable, but that *John*, who overpoiſeth all Expoſitours, hath made it plain, that it was meant of him. And for further explication of the words, enough hath been already ſaid in my Expoſition upon *Mat.3.* and therefore I ſpare it here.

Hieronym.

Lyra.

Th.Aquinas.
Calvin.

Verſ.6. *The voice ſaid, Cry, and he ſaid, What ſhall I cry*, &c? *Jerom* applying this to the Prophet, ſaith, becauſe *Chap.6.* he bad him ſay [*Hearing ye ſhall hear, and not underſtand*, &c.] now he remembring that, deſires what he ſhould ſay further, as fearing an hard meſſage, about which he ſhould be imployed again. But now he bids him ſay nothing, but what daily experience teacheth to be true, viz. *That all fleſh is graſſe,* for ſo do the faireſt women ſoon wither, that erewhile drew flocks of vain men after them by their beauty, and are as much deſpiſed as before they were loved: but the word of the Lord, and they that are ſociated to it, endure ever. So that by *fleſh* here is meant the outward man, of whom it is ſaid before, *All fleſh ſhall ſee the glory of the Lord:* For multitudes were preſent at *Iordan*, when he being baptized, who is the glory of the Father, was ſo graced. But this notwithſtanding the carnal were but fleſh ſtill and withering, but Chriſt and his body, the Church of the faithfull meant by the Word, as *Lyra* further explains it, ſhall endure for ever. *Calvin. Muſculus. Luther.* *Calvin, Muſculus* and *Luther* being larger upon theſe words, ſay, That ſome underſtand this, as ſpoken of the Jews enemies, whom they ſhould not need to fear, for they were but as graſſe ſoon to be cut down and withered: But againſt all fear of them be comforted in the word of God coming to them by his Prophets, becauſe that ſhould ſtand and ever take effect, ſaving all that into believing hearts receive it, as is hereby promiſed, and that both temporally and eternally. Which although it be true, yet much more is here intimated, *viz.* the vanity of man in himſelf, and his eternity by receiving worthily into his heart the word of God. *A voice ſaying, Cry.* This is not to be reſtrained to the voice before-ſpoken of, but to be underſtood generally of the charge given by God to *Iſaiah,* and all other Prophets, how to proceed in their miniſterial office at all times. The thing to be taught by them is the vanity of all men in themſelves, not only in reſpect of the body, or any thing that graceth it, but alſo in reſpect of the indowments of the minde, wiſdome, memory, courage, eloquence, and pious and charitable performances, and whatſoever elſe makes him ſeem glorious in the eyes of others, as riches, goodly apparel, honour and worldly power. For a man in the midſt of all theſe is but as graſſe or flowers of the field, upon which fierce winds blowing they wither and ſoon fade away: So the Spirit of Gods wrath blowing upon men even of greateſt eminency, they with all their pomp and pride, and ſeeming glory, fade, and come to nothing. *But the Word of the Lord endures,* &c. That is, entring into the heart to regenerate and ſanctifie, makes ſuch as were before ſo vain and withering, flouriſhing green by grace, and everlaſtingly glorious in heaven, 1 *Pet.* 1.23. Note. And this is conſtantly by every Preacher to be taught with all freedom and boldneſſe every where, not with a voice ſuppreſſed, but lifted up aloud, whereby the dulneſſe of men to hearken and to be moved by this is intimated, and yet no true happineſſe to be by any man attained, till he comes to this, every one being otherwiſe as graſſe, yea vanity and miſery for evermore. The word חסד rendred glory in this place ſignifieth properly mercy, but as *Vatablus* hath it, is diverſly tranſlated, *clemency,* or *piety,* or *beneficence,* but it may beſt be rendred *decor,* any thing about man being hereby meant, that makes him beſt eſteemed of amongſt men. *Ad.° Saſbont.* And that which is here ſaid is taught by every Philoſopher, ſaith *Saſbont,* why then are the Prophets bidden to cry this? Verily becauſe it is never taught effectually, till by the Prophet of God and his Spirit, for which it is not uttered without a preparative to ſtirre up to attention *A voice ſaying, Cry. And he ſaid, What ſhall I cry?* A Dialogue betwixt God and his Prophet as if he had ſaid, A voice came from heaven ſaying to the Prophet, that will ſhew himſelf moſt obſequious to God, Proclaim with a loud voice that it may pierce into all mens ears and hearts, which is moſt neceſſary for all, the thing that I ſhall now ſay. Whereunto the Prophet replying, What worthy and remarkable thing is that? who can but give all diligent attention?

Verſ.9. *O Zion that bringeſt good tidings, get thee up into the high mountain,* &c. Now returns again to *Jeruſalem,* to whom he had ſpoken comfort, *verſ.*1. by *Zion* and *Jeruſalem* meaning the Preachers of the Goſpel ſent out from hence with the glad tidings of ſalvation by Chriſt. And he bids them get up into an high mountain, and yet *Zion* was an high mountain; meaning that they ſhould go further forth, that they might be heard every where throughout the whole world;

world ; for being thus aſcended they are in the next words bidden lift up their
voice, *Lift up thy voice with ſtrength, lift it up :* Becauſe a man ſtanding on high
and ſpeaking with a ſtrong voice, is heard afar off. So that here is propheſied
the going out of the Goſpel from *Zion* into all Nations, as it was fulfilled in
the time of the Apoſtles. And whereas it is added, *Fear not*, the dangers wherewith
they ſhould be compaſſed about, againſt which they are incouraged,
both which were accordingly fulfilled; for both their ſound went into all lands, Rom.10.18.
and they were hotly perſecuted by the Jews firſt, and then by the Gentiles,
that they had great need of this comfort not to fear, as they had, *Matth.* 10.28.
And *Jerom* noteth here, that the word bringing good tidings, is *Hebr.* of the *Hieron.*
feminine gender, and that it may be referred either to the law or precept * *Lyræ additio, Mary* coming into the hill Country to *Elizabeth*, hears her telling the good tidings of her being the mother of our Lord ; and to point at this the word is a fœminine.
which is a feminine, and then it is to be rendred, *Aſcend thee up on to an high hill*
bringing glad tidings to Zion ; or to *Zion* it ſelf, being read as before ; becauſe
Cities are commonly ſet forth as daughters, that be feminines, and this reading
is to be preferred *. The meaning is, that the Apoſtles going out of *Zion* to
preach ſhould aſcend higher in opening the myſteries of ſalvation to all peoples
far and near, then any Prophets or Preachers that went before them, and
be without fear of Perſecution that ſhould be ſtirred up againſt them in ſo doing.
But to ſhew where they ſhould begin firſt to preach, it is added, *Say to*
the Cities of Judah, Behold your God. For they were bidden firſt to preach to
none, but to the loſt ſheep of the houſe of *Iſrael.* And firſt his Incarnation is
preached, *Behold your God,*] for then God was viſible to the eyes of mortal
men ; according to that, *We beheld his glory, as the glory of the only begotten of* Joh.1.14.
the Father.] And [*That which we have heard and ſeen.*] This is the ſame with 1 Joh.1.4.
that *v.*5. *All fleſh ſhall ſee the ſalvation of the Lord* ; and what is this, but Jeſus
a *Saviour ?* Then is preached his ſecond coming in power at the laſt day, *v.*10.
Behold the Lord cometh with a ſtrong arm, &c. But he ſhall firſt in time of his **Verſ.10.**
humiliation do as a ſhepherd, *v.*11. *He ſhall feed his flock like a ſhepherd, he ſhall*
gather the Lambs with his arms, &c. As he alſo ſets forth himſelf unto us, *John*
10. and *Luk.*15. in the parable of the loſt ſheep. *And he ſhall gently lead thoſe* Gal.4.19.
with young. That is, ſaith *Jerom,* the Apoſtles and other Teachers, who travel
in birth with the people under their teaching. *Lyra,* by his coming with a *Lyra.*
ſtrong arm, underſtands his divine power to work miracles whilſt he lived here,
and by his ruling by his arm, his arms ſtretching out upon the croſſe ; after
which he ſaid, *All power is given to me in heaven and in earth.* Laſtly his reward Mat.28.18.
with him being as certainly to be beſtowed at his ſecond coming, according
to his promiſe, as if he had then brought it with him. But I reſt in the former,
becauſe it is ſaid, he comes in power, and his arm, that is, his ſtrength, rules.
For when his arms were ſtretched out upon the croſſe, he was in his loweſt humiliation.
Muſculus proceedeth to apply all this to the deliverance out of the *Muſcul.*
Babyloniſh Captivity, which filled *Zion* and *Jeruſalem* with ſo much joy : And
Calvin by *Zion* and *Jeruſalem* underſtands the true Church, which is hereby *Calvin.*
ſhewed to be that, wherein the word of God, and nothing elſe, is continually
ſounded out aloud, as by the voice of a crier, for which ſhe is called *The ground* 1 Tim.3.15.
and pillar of truth : But if any Church ceaſeth ſo to do, it is but a vain brag
for her to pretend her ſelf to be ſuch, as the Church of *Rome* doth. I hold it
not amiſs to take this as ſpoken firſt and literally of that deliverance of the
Jews, but the thing chiefly intended here is Chriſts coming, both firſt and ſecond,
as hath been already ſaid : Although *Cyril* and *Procopius*, as *Lyra*, apply
all to his firſt coming, when by his Almighty power he caſt out the very devils.

Who hath meaſured out the waters with the hollow of his hand, &c. To purchaſe **Verſ.12.**
credit to that which was ſaid before, he here declares the greatneſs and Almighty
power of God, whereby he is able to do whatſoever he pleaſeth, and
therefore to ſhew himſelf viſibly by taking fleſh upon him, and to come in
power at the laſt, and to rule over all, and to give rewards to them diverſly, *Hieron.*
and in the mean ſeaſon to tender and do for his people, as a ſhepherd for his
lambs, ſo *Jerom, Lyra,* &c. And there is need that the faithfull ſhould be

hereby confirmed touching the great works of redeeming and ſaving them, having ſo many and potent enemies to hinder it, as the devils of hell and their curſed inſtruments endeavouring nothing more then the deſtruction of their ſouls, and the overthrow of the Goſpel by continued Perſecutions; ſo that unleſs God be apprehended as infinite, we cannot conceive how theſe things can be. *And comprehended with three fingers the duſt of the earth* So *Calvin* reades it: and *Jerom, Who hath weighed with three fingers the heap of the earth.* N.Tr. *Comprehended the duſt of the earth in a meaſure.* Hebr. *And all the duſt of the earth in three*; there being no verb either comprehended or weighed; ſo that this is by Tranſlatours ſupplied out of the words beforegoing; but why the N.Tr. ſhould leave the old rendring by *three,* to turn it *meaſure,* I ſee not.
Lyra. But why it ſhould be rendreed *three fingers,* good reaſon; becauſe, as *Lyra* hath it, this argueth the facility of his taking up the whole maſſe of the earth; for when a man takes up any great weight, he doth it with his whole hand, yea with both; but when a little, with two or three fingers; and fingers may well be added to three, becauſe he ſpake before of the hand of God and the *hollow* and *ſpan* thereof. And he ſaith [*the duſt*] meaning the whole earth,
Calvin. to ſhew how light a thing it is to him; ſo *Calvin*: for the duſt is ſo light, that the winde blows it away. And from hence to *v.*18. he amplifieth further the theme begun touching Gods power and greatneſs, and wiſdom. All men and things are nothing to this infinite and incomprehenſible Eſſence, and he only is wiſe and of counſel to bring to paſs whatſoever he pleaſeth: And the drop of a bucket is ſpoken of, becauſe that is a thing of nought, which a man regards not, but lets it fall.

Verſ.18. *To whom then will ye liken God,* &c. Now he fitly comes to ſhew the vanity and fooliſhneſs of idolaters, that preſume to repreſent God by an Image, for what Image or ſimilitude can be made of him that comprehends all things, and is himſelf incomprehenſible? And he proceeds to this next that he might move mens mindes when Chriſt ſhould be preached, to turn from dumb Idols unto him, they being but the works of mens hands; who if they be all put together, are to himward but as the drop of a bucket and the ſmall duſt of a balance, and therefore extream folly and madneſs it would be in any to adore
Hieron. them. Thus *Jerom,* who alſo draws it to an allegory againſt Hereticks, that ſet up Idols in their hearts, made, as they think, of firm and incorruptible matter, ſhining by the gold and ſilver of humane eloquence, and faſtened by Logick ſo ſtrongly, as not to be moved.

Verſ.21. *Have ye not known and heard, hath it not been told you from the beginning,* &c. Having ſpoken before of Gods greatneſs, and the vanity of Idols, how coſtly and artificially ſoever made, now he comes to challenge Idolaters for this their wickedneſs, as not being able to plead ignorance, ſith from the beginning of the world they were better taught by Gods works of Creation; ſo that they might eaſily have gathered, what his infinite wiſdom and greatneſs was, as is ſhewed, *Rom.*1.19.

Verſ.22. *He ſits upon the circle of the earth, and the inhabitants thereof are as graſhoppers,* &c. That is, ſaith *Lyra,* as King, and becauſe men being compared to
Lyra.
Hieronym. him are ſo little, they are ſaid to be as graſhoppers. *Jerom,* in compariſon of the vaſt earth, if they be lookt upon, from one end thereof to the other. *He ſpreadeth the heavens as a curtain, and as a tent to dwell in.* That is, for men and other earthly creatures, who are under the canopy of heaven as the covering of a tent; and ſo it ſeemeth indeed in the horiſon to compaſſe us round, even to the earth, which hangs in the midſt as a ball, ſupported by nothing, but by Gods Almighty power, the baſis being only a thinne and empty air round about.

Verſ.23. *That bringeth Princes to nothing, and makes the Judges of the earth as vanity.* That is, If their power, glory and wiſdom be compared with his, as experience daily ſheweth: For they come but up a little while to act a part, and then all their glory vaniſheth again and is gone; ſo *Xerxes,* and *Alexander, Nebuchad-*

nezzar, and *Solomon*; and other *Aſſyrian, Babylonian, Perſian* and *Roman* Monarchs.

Verſ.26. *He bringeth out their hoſts by number*, &c. So the Pſalmiſt ſaith, he calleth them all by their names; but *Abraham* could not number them, and the ſtars are his hoſts, whereby he ruleth earthly things, and fighteth againſt his enemies, and for his people when he pleaſeth, *Judg.*5. And ſuch hoſts be his Angels, of whom he hath Legions, ye twenty thouſand thouſands, and ten times more. Dan.7.10.

Verſ.27. *Why ſaieſt thou (O Jacob) and ſpeakeſt (O Iſrael) My way is hid from the Lord.* That is, conſidering how powerfull and wiſe the Lord is, why doeſt thou *Jacob*, or the two Tribes, and *Iſrael* or the ten Tribes lead into Captivity, ſpeak deſpairingly, as if he did not regard or take any care of you, but left you to the will of your enemies?

Verſ.28. *Haſt thou not heard, that the everlaſting God*, &c. *fainteth not?* He ſpeaks in the ſame manner to his own people, that he did before to Idolaters, *v.*21. laying a great taxation upon them, that they being ſo well taught ſhould doubt of Gods care over them and humane affairs, and whether he moderated in that which they now ſuffered, or not, or would even put an end to their calamities, as he had promiſed. Note. Thus intimating, that no errour is ſo groſs, but even Gods own people are ready to fall into it, notwithſtanding the good inſtructions that they live continually under, if temptation cometh. And that this is a groſs one, that God either ſees not or cares not what becomes of his ſervants, if they have once by their ſins provoked him; it is a very heatheniſh errour, neither did they fault more that made and worſhipped Idols, then ſuch. For God will as ſoon ceaſe to be God, as to regard the tranſaction of things amongſt men here upon earth: a ſparrow fals not to the ground without his will.

Verſ.29. *He gives to the weary ſtrength*, &c. Here he comforts the faithfull by teaching that the Lord will not fail to ſupply all thoſe that put their truſt in him, with any thing that they ſhall ſtand in need of, although others, who be young and luſty ſhall become faint and feeble, theſe in their feebleſt eſtate ſhall be ſtrengthened and have ſpirit put into them, as more largely appears by putting to this, *v.*30,31. And this is not ſpoken for *Iſrael* only then in diſtreſs, but for all Gods faithfull ſervants that fear him in all Countries and Nations to the worlds end.

CHAP. XLI.

Verſ.1. O *Iſlands, be ſilent before me, and (O people) gather ſtrength.* The Lord being now about to declare his dealings of old with his people, firſt gives a charge to the Iſlands, beaten upon by the ſea on every ſide with a great noiſe, to be ſilent; as when a Judge is to ſpeak in the face of the Country met together, the Crier firſt enjoineth all men ſilence, that he may be the better heard. And then he wils his people that were faint-hearted and weak through many ſufferings and of long continuance, to gather ſtrength to hear him; becauſe when God utters his voice, there is need of extraordinary ſtrength to bear it, the infirmity of man not being able, unleſs ſupported by God and his word encouraging him, as we may ſee in *Daniel*. To this effect almoſt *Jerom*: But for theſe words, *Gather ſtrength*, he hath theſe, *mutent fortitudinem*; but in the ſenſe giving he agreeth, Change it into greater, that they may be able to bear the voice of God ſpeaking. *Lyra*, Let them change their ſtrength to do evil, into ſtrength to do good. But forſomuch as the next words, *Let them ſpeak, let us come together into judgement*; it is manifeſtly a challenging of them, if they had any thing juſtly to except againſt the Lords dealings towards them, to ſpeak; and that they might be able to ſpeak moſt to the purpoſe, to ſtrengthen themſelves with arguments, as *Calvin* and *Muſculus* have it. Whereby is

Hieronym. *Lyra.* *Calvin.* *Muſculus.*

Note. intimated, that if men would but diligently hearken to the word of God, the noiſe of worldly things not ſounding in their ears, when they are in hearing, by wandring thoughts, but they being attentive to the ſound reaſons by him brought, they could not but be wrought upon by being brought home to him by true repentance.

Verſ.2. *Who ſtird up the righteous from the eaſt, and called him to his foot*, &c. Hebr. *Righteouſneſſe*; and ſo *Calvin* renders it: But *Jerom, juſtum*; and N.Tr. *The righteous man*, which is according to meaning, ſith *Abrahams* righteouſneſs by faith is thus ſet forth; and it was by vertue of his faith, that when God called him, he went from *Ur* of the *Chaldees*, which was Eaſtward from *Canaan*. And that by righteouſneſs the man, in whom it was, is meant, appears by the next words, *And called him to his foot*. And he cals him righteouſneſs, ſaith *Cal-* *Calvin.* *vin*, becauſe he was the father of the faithful, and what he did to him he being the ſame God is ready alwaies to do to all his faithfull people. Wherefore he mentioneth his calling out of *Caldea*, a very remote place, to intimate that he could as eaſily bring them out of *Babylon* home again. This ſtirring of him up, was *Gen.*12.1. and was of great force to be remembred, becauſe he was a lone man, having only two or three more with him, when he went out from *Ur*; and therefore if God preſerved him in all places where he came, much more could he bring home his poſterity, being a great number, coming together in ſafety. And he is called righteous, not becauſe he was ſo before God called him, for *Joſh.*24 ſhews the contrary. Gods effectual calling him, working in him faith and obedience, made him righteous, and not becauſe he was Jam.1.17. righteous God ſtirred him up, for he is the authour of all good unto us, And in me, ſaith *Paul, there is no good.* But when God pleaſeth he can ſtir up righteouſneſs in the midſt of the moſt notoriouſly unrighteous, ſuch as the people of *Ur* of *Caldea* were. And it is ſaid, *He called him to his foot*] meaning, to go to a Country which he would ſhew him, not naming it unto him, but making him to follow him as his guide, ſtep after ſtep. *And ſubdued Kings to him*, &c. That is, the four Kings whom he overcame, *Gen.*14. He ſubdued them and their Armies, making a great ſlaughter of them; which he ſets forth, by ſaying, *He gave the Nations before him, he gave them as duſt to his ſword*, &c. *Jerom* *Hieron.* recites this, as an Expoſition of the Hebrews, and another applying it to *Cyrus*, who ſubdued the *Babylonians*. But he reading it, *He will give the Nations before him, and Kings*, &c. applieth all to Chriſt our righteouſneſs, who Mal.4. is ſaid to be raiſed up out of the Eaſt, as the ſun, becauſe he is *the Son of righteouſneſſe*. And to him Nations and Kings are ſubdued, when converted to his *Lyra.* faith. But *Lyra* ſaith the ſame with *Calvin* and *Muſculus*: And whereas he *Muſcul.* following *Jeroms* Tranſlation, reades it, *He will give the Nations before him*, &c. in the future Tenſe, he ſaith this is frequent amongſt the Prophets, by the future to ſet forth things paſt: But all our Tranſlations are in the *preter* Tenſe, and ſo take away all occaſion of queſtioning how it can be applied to *Abraham*, whoſe time was paſt long before: yet *Hebr.* it is in the future, yea and the word call him to his foot alſo. And he ſaith, that both Catholick and Hebrew Expoſitours underſtand it of *Abraham*. But I marvel how he could ſay ſo, ſeeing *Jerom* did not, nor *Cyril*, nor *Procopius*, but of Chriſt. And although before in ſpeaking hereupon, I have repreſented others applying it to *Abraham*, yet conſidering the word *righteouſneſſe* here uſed, whereby no man was ever called, but Chriſt only, and his ſpeaking in the future Tenſe, as of a thing to come and not already paſt, and laſtly of Nations and Kings to be ſubdued by him, being to him but as duſt and ſtubble; I cannot but hold with *Jerom*, that a greater then *Abraham* is here meant, even Jeſus Chriſt both God and man. For although the *preter* Tenſe be ſometime put for the future in Prophecies, to ſhew the certainty, yet the future is never uſed for the *preter*: and therefore neither *Lyra* nor *Cornelius*, who ſeek thus to ſalve it, produce any like paſſage; *Cornel.à Lap.* and whereas *Cornelius* ſaith, that the conjunction [*and*] coupleth theſe futures to the *preter* Perfect, to ſhew, that all is to be underſtood alike; for [*he* *ſtirred up*] is the preterperfect, it is *gratis dictum*, for the conjunction [*and*] doth not couple tenſes but perſons, and it is as good Grammar to ſay, *he hath ſtirred up, and will call to his foot*, as *he hath ſtirred and called*, for he is ſtirred up when in the decree of God, as he was ſlain from the beginning of the world, and when the time ſet in this decree ſhall come, *he will call him to his foot*, &c. that is, he ſhall having humbled himſelf to come in the form of a ſervant, be obedient in all things, and then he ſhall give the Nations before him, and kings, that is, all Nations to be ſubdued by the Goſpel, a thing often ſpoken of, and promiſed to Chriſt, whereas if it be applied to *Abraham*, that conqueſt once made by him over a few Kings only, will not bear theſe magnificall words and thoſe following: much leſſe can it be applied to *Cyrus*, who was but an heathen King, and therefore moſt unaptly ſhould have been ſet forth by the word *righteouſneſſe*, although *Hugo, Saubont* and *Pagnin* be for it. And being applied to Chriſt it will beſt anſwer to the promiſe of his coming before-going, *Chap.* 40.9,10,11. with ſo great power and ſuch a mighty arm. And whileſt the Lord ſpeaks of this, no marvell though he requires the Iſles to be ſilent and attentive (as to a thing of the greateſt moment in the world, and moſt concerning all Nations) and all people to come with their ſtrongeſt arguments, if they had any thing to ſay, why they ſhould not, leaving dumb idols ſerve this mighty conquerour, being otherwiſe in danger to be conſumed, and utterly to periſh.

He ſhall purſue them, he ſhall paſſe in peace, by the way he hath not gone with his feet. Verſ.3. Vulg. Lat. *Semita in pedibus ejus non apparebit*, The meaning being, as both *Jerom* and *Lyra* have it, he ſhall paſſe on conquering with ſo great celerity, that no prints of his feet ſhall appear upon the ground, his expeditions being rather like a flying with wings, then a going with feet. But the words are *verbatim, the way with his feet he ſhall not go*, that is, any beaten way wherein others have gone in their conqueſts, but by a way before unknown, by death deſtroying him that had the power of death, that is, the devil, Heb.2.15. and by ſpirituall arms of miracles and preaching, the Spirit cooperating, ſubduing Kings and Nations, and not with force of arms, *Pſal.*45. it is ſaid, *Ride proſperouſly, verſ.* 4. not *go on thy feet*, and *Rev.6.2. a white Horſe, and the Word of God upon him goes out to conquer*. And becauſe he ſhould thus proceed, it is ſaid, that he ſhould *paſſe in peace*, that is, in a peaceable and quiet way, not ſtriving by force, but coming with theſe words, *Peace be to this City*, or *peace to this Houſe*, he ſhall ſweeten ſouls, and make them ſubject to him every where. They that expound of *Abraham*, ſay, that when he had done purſuing the Kings, he returned in ſafety with his whole company, not one of them being ſlain or wounded, which was miraculous, he having never been uſed to war before, for which it is ſaid, *The way with his feet he hath not gone* formerly.

Who hath wrought and done it, calling the generations from the beginning, &c. Verſ.4. that is, firſt making man, then chuſing an *Abel*, a *Sheth*, an *Enoch*, a *Noah, Shem, Abraham*, &c. generation after generation, untill Chriſt, and after him 1 Apoſtles, 2 Prophets, 3 Paſtors, time after time, thus the *Cald. Paraphra.* in part, *Cald. Paraphra.* and more fully *Cyril* and *Procopius*; *Cyril.* and becauſe none can anſwer but God, ſaith *Jerom*, who moveth the Queſtions, he anſwereth, *I the Lord, the firſt and the laſt am he*, where as *Calvin* hath it, *Calvin.* he doth not ſo much mean in reſpect of his eſſence, as of his being in continuall action, bringing into the world generation after generation, and ordering and diſpoſing of all things. ſee the like *Rev.*1.8.

The Iſlands ſaw and feared. Verſ.5. By the Iſlands and all the ends of the earth, here *Jerom* *Hieronym.* underſtands the Gentiles, whom he had called upon, *v.*1. to *keep ſilence*, ſeeing the miracles done in the name of Jeſus by the Apoſtles, they were ſtricken with fear to ſee ſuch powerful acts, and ſo came and drew near to Chriſt by embracing the faith, after this recounting with indignation, what fools they had been in animating one another in idolatry, as followeth, *Chap.6.* and 7. *Lyra* *Lyra.* according to *Euſebius in Chronico*, ſaith, *Ninus* the builder of *Nineveh*, Idolatry begun, how.

the 7. year of *Abraham* ſet up an Image of his Father *Belus*, granting to guilty perſons that fled to it pardon, whereupon they obtaining ſo great a benefit adored it as the Saviour of their lives. After which example other Kings ſet up to their friends departed Images likewiſe, calling them after *Belus* his name, *Belzebub*, *Belpeor*, or *Baalim*. And of theſe *Iſaiah* ſpeaks, ſaying, they ſaw and were afraid, drew near, and came to worſhip them, being in time moved with reverence towards them, as thinking them Gods and of great power. Therefore they encouraged one another to the making of theſe Idols, and by ſpeaking of the Smith, the ſmiter with the hammer, and the former, the one working the matter in the fire to a ſtate fit for hammering, the other forming the parts with an hammer, the third joyning them fitly together, three are intimated who were employed in this work.

Calvin.

Calvin, that they ſaw the mighty acts done for *Iſrael*, *Abrahams* poſterity, in the judgements upon the *Egyptians*, and dividing the Red Sea, and the River *Jordan*, that is, they heard hereof, and therefore were taken with great fear at the approach of the Hebrews to their Land, as *Rahab* confeſſed. But being in this fear what did they? turn from their idolatry? No, but encouraged one another more in it, *they drew near, and came*, that is, gathered together, and by their mutuall exhortations to one another, were more hardened to go on in their wicked ſuperſtition, hoping, the more intent they were and conſtant in that, which they counted piety to the gods, the better they ſhould be defended from their enemies. That of *Jerom* ſeems not ſo probable: for both the words are forced about the ſpeeches mutually had amongſt Idolaters, being expounded as ſpoken after converſion to the faith, and a plain difference is put betwixt theſe here ſpoken of, and *Iſrael verſ.9*,10,11. Theſe ſaw and feared, they are bidden not to fear, and by them doubtleſſe the ſeed of *Abraham* by faith is to be underſtood. And how by the Iſlands and the uttermoſt parts of the earth the *Cananites* ſhould be meant, who dwelt upon the firm Land, and that in the midſt of the earth, I cannot ſee: wherefore I prefer that of *Lyra*, expounding this as nothing pertaining to that which went before, but an intimation of the beginning of idolatry in all the world, for the reaſon by him rendred, they were moved with reverence towards Idols, out of an opinion growing upon them, as hath been ſaid, that they could do them good, and ſo combined together to ſet them up. Or it may be taken as cohering with the former words thus, I the Lord will ſet up one that is of all power to ſubdue Kings and Kingdoms, that is, the Meſſiah. Therefore though all countreys have been ſo fooliſh as to adore and reverence the work of their own hands, being upon falſe grounds drawn hereunto, yet be not thou (my ſervant *Iſrael*) ſuch a fool as to fear their fear, but adore and reverence him only, that is to come, and in reſpect of his deity now is, who is able indeed to ſave all them that beleeve in him, and yeeld him due reverence.

Verſ.8. *Hieron.* *But thou Iſrael, my ſervant Jacob, whom I have choſen, the ſeed of Abraham my friend.* *Iſrael*, ſaith *Jerom*, is two-fold, either according to the fleſh or the ſpirit, but here he ſpeaks to *Iſrael* according to the ſpirit, whether Jews or Gentiles, that is, ſuch as into beleeving hearts receive the Goſpel, for they are Gods choſen and ſeed of his friend, yea, his friends whom he moſt dearly loveth, *Joh.* 15 15.

Verſ.9. *I have taken thee from the uttermoſt parts of the earth*, &c. Here is further confirmed, that by *Iſrael* beleevers of all countreys and Nations are meant, becauſe they are taken out of all parts of the world to conſtitute one ſervant, one *Iſrael* or Church.

Verſ.10. *Fear not, for I am with thee*, &c. *I will ſuſtain thee with the right hand of my righteouſneſſe.* Here is the end of Gods ſpeaking ſo comfortably to the faithful, abhorring now from Idols, and by teaching Chriſt, beating them down every where, he fore-ſeeing how the world both of unbeleeving Jews and Gentiles would perſecute beleevers, for this confirms them by ſetting his ſingular love before their eyes, and his being with them in all times and ages to the worlds end, as he ſaid *Mat.*28.20. and his ſuſtaining them with his right hand, that is, Mat.10.28.

his moſt powerfull arm, then which what can the greateſt friend in the world ſay more? But it is to be noted, that he ſaith, *The right hand of my righteouſnes*, as alluding to *verſ.2. I have ſtirred up righteouſneſſe out of the Eaſt*, and further proving, that the righteouſneſſe there ſpoken of was not *Abraham*, becauſe by him the faithfull are not ſuſtained in time of trouble, but Chriſt, to whom ſtrength or a right hand to ſuſtain doth well agree.

Verſ.11. *They ſhall be made aſhamed and confounded that provoke thee*, &c. that is, both Jews and Gentiles, their machinations and conſpiracies to ſtop the courſe of the Goſpel coming to nothing, *Pſa.2.*

Verſ.14. *Fear not worm Jacob, ye dead of Iſrael I will help thee*, &c. he cals the faithful thus, becauſe ſo much contemned by the wicked world, as *David* ſpeaking in the perſon of Chriſt, ſaith, *I am a worm and no man*, and therefore his body the Church may well be ſo called, and for humility and lowly walking. And dead they are called becauſe in daily danger of death for Chriſts ſake, according to that *Rom.8. We are counted daily as ſheep to the ſlaughter.*

Verſ.15. *I have made thee as a threſhing inſtrument having teeth.* What the threſhing inſtrument then was, ſee before *Chap.* 28. 27. and to this are the Preachers of the Goſpel compared, and ſpirituall powers ſtrong and high, as mountains oppoſing them and ſtopping up their way, to mountains and hils, which ſhall before the word be brought to very duſt, which the winde bloweth away, 2 *Cor.* 10.4. they are called ſtrong holds. The proud and hard hearts of wicked men may alſo be underſtood, which are broken by the preaching of the Word. Hitherto according to *Jerom*, *Lyra* expounds it as ſpoken of the Hebrews in *Egypt* and brought out by a mighty hand, as if he had ſaid, Ye are not *Pharaohs* ſervants but mine, therefore fear him not, and the right hand of his juſt one ſets forth *Moſes* who brought them out of *Egypt*. And by their enemies fighting againſt them who were confounded, whom they ſhould ſeek and not finde, are meant the *Egyptians* drowned in the red ſea. By the worm and dead of *Iſrael*, they are meant, who were but as dead men whileſt they were under *Pharaohs* tyranny, who killed their male children ſo ſoon as they were born. By their being as a threſhing inſtrument tearing the mountains in peeces, is meant, their deſtroying of the *Cananitiſh* Kings and their people. And he proceeds *ver.* 16. *The poor and needy ſought water*, &c. that is, in the wilderneſſe, when the Lord ſoon made waters to flow abundantly out of an hard rock. *Verſ.* 19. *I will plant in the wilderneſſe the Cedar*, &c. that is, I will give variety of graces to my people, and *the thorn* which was firſt ſent as a curſe for *Adams* ſinne, but now is a glory to the beleeving Gentiles, their Preachers being hereby ſet forth, who feel not gently, but prick their hearts, as *Act.2.* Then he goes on, *Verſ.* 22. *Let them ſhew us what ſhall happen*, &c. which they cannot any more at Chriſts coming do, for all Oracles then ceaſed and were mute. But this and that *verſ.*19. is *Gloſ.Ordin.* *Lyra* by the Cedar and other Trees underſtands the comfort of the ſhadow by the cloud in the wilderneſſe, and his provoking of Idols to foretell what ſhall come to the Idols of *Babylon*, which being afterwards to be deſtroied by the *Medes* and *Perſians*, they could foretell them nothing of it: applying therefore *Verſ.*25. *I have called one out of the North*, to *Cyrus*, and *from the riſing of the Sun, to the Medes.* *Sasbout* follows *Jerom*, and ſaith, that the ſix Chapters following, do all further ſet forth Evangelicall comforts by Chriſt to poor ſinners of any countrey or Nation, that by faith and repentance turn to him. Likewiſe *Auguſtine lib.de Vnitate Eccleſiæ*, c.7,8. *Cyril, Theodoret, Euſebius, Papa, Epiſt.*1. *decret.* But *Junius* follows *Lyra* concerning *Egypt*. *Calvin, Muſculus*, and others underſtanding the Jews according to the fleſh, coming of *Abraham*, ſay, that the Lord having hitherto inveighed againſt the idolatrous Gentiles, here ſpeaks to the Jews, as out of his ſingular grace ſeparated from them to be his peculiar people, and therefore bound more then they to ſerve, not Idols, but the true God, ſeeking to move them hereunto by many expreſſions of his great love towards them. And he ſaith, that he brought them out of the ends of the earth, either reſpecting their Father *Abraham*, in whoſe

Lyra.

Qui non palpant ſed pungunt corda.

Sasbout.
Auguſt.
Cyril.
Theod.
Calvin.
Muſculus.

loins they were, brought from afar to *Canaan*, even from *Ur* of the *Caldees*, or himſelf that brought them, who ruleth over all the ends of the earth; but their bringing out of *Egypt* cannot be hereby meant, ſo *Calvin*, neither indeed can his Expoſition ſtand, referring this bringing from the ends of the earth to one *Abraham*, for though he came from one end, yet he came not from the other alſo, and therefore if it had been meant of him, the plurall number [*ends*] ſhould not have been uſed, but the ſingular, and to put it out of doubt that he means not him, he ſaith expreſly, *the ſeed of Abraham* was brought from the ends of the earth. And for the other way of expounding, that agrees worſe, becauſe the ends of the earth are plainly applied to them that were brought, and not to him that brought them. But to the faithfull who are *Abrahams* true ſeed, all things do very well agree, and therefore we ſhould do ill forſaking that of *Jerom* and other Ancients, to prefer another new Expoſition, although it ſeems plauſible enough, but only in reſpect of the place from whence gathered, of which I have ſpoken enough already, whereunto may be added, that from *Verſ.* 10. *&c.* he ſpeaks in the future tenſe, as of a thing not paſt, as was *Abrahams* bringing out of *Ur*, and the Hebrews out of *Egypt*, but afterwards to be done. Wherefore I reſt in the Expoſition upon theſe words firſt made.

Verſ.17. *Hieronym.* *When the poor and needy ſeek water and there is none*, &c. *Verſ.*18. *I will open rivers in high places and fountains*, &c. That is, the Gentiles, like unto people in a dry wilderneſſe, ſhall ſeek comfort by Philoſophers and Wizards, but in vain: for what true comfort can there be in ſuperſtition? Idols and their Prieſts can afford none, but all muſt be, notwithſtanding theſe, as men whoſe tongues cleave to the roof of their mouth through thirſt. Then the Lord will abundantly ſupply them with water, yea, rivers of living water, as *Joh.*4.10. *Chap.* 7.37. by giving them the holy Ghoſt to their exceeding great and everlaſting comfort, as is *Ioh.*7. further expreſſed, and was fullfilled *Act.* 2. *Chap.* 8.10.19. when ordinarily upon the laying on of the hands of the Apoſtles, the Spirit was given, and ſometime in praying, ſometime in baptizing, and ſometime preaching, great refreſhing and joy thus coming to weary ſouls.

Verſ. 19. *I will plant in the wilderneſſe the Cedar, and Shittah Tree, the Myrtle, and Oyl tree*, &c. Hereby variety of graces being meant, which ſhould be conferred upon the faithfull, being before as a barren and dry wilderneſſe, wherein no Trees grew, but now being well watered fit for planting trees of all ſorts. The Cedar, Cypres, and Myrtle Trees are well known to be of a ſweet ſmelling ſavour: touching the *Shittah, Theodotion* renders it a *thorn*, and it is like a white thorn, but ſingular for durability, without corruption, lenity, ſtrength, and ſhining, wherein it exceeds all other, and therefore was uſed about the Ark, and the Elm and Poplar are good to joyn Vines together to them, as it were in marriage, and are fit for works to be made upon them. Laſtly, The Oyl-Tree affords light, and is the Embleme of peace. And it is promiſed that all theſe ſhall grow here, to ſhew, that no good grace ſhall be wanting in the Church of God, but it ſhall be as a muſicall inſtrument, not wanting one ſtring to make ſweet melody in his ears. Hitherto *Ierom* and the Prophet ſaith, rivers in high places, becauſe this is contrary to the courſe of nature, but ſpoken of alſo before, *Cha.* 30.25. For it ſhall be as miraculous a thing for the Gentiles who were void of all drops of grace to abound herewith, as they did ſince their receiving of the Goſpel, as for rivers to flow upon the tops of mountains. And I doubt not, but the Prophet in all this Prophecy from *ver.*8. alludeth to things miraculouſly done of old for Gods people, the ſeed of *Abraham* according to the fleſh, and ſo good uſe may be made of *Lyra* his Expoſition before-going, for the applying of all things here to thoſe Hiſtories. But not to reſt therein, as the full meaning of the Prophet, for this were to wrong the Prophecy, ſith thoſe temporall and worldly bleſſings ſerved to ſet forth the ſpirituall in Chriſt Jeſus; Then he called the Jews out of *Egypt* by miracle, now the Gentiles out of all parts to the faith, whereby they might be ſaved, being before in continual danger

Ne ſaltem una corda cytharæ Domini, & aliqua virtus gratiarum Eccleſiæ deeſſe videatur. Item de prædictis arboribus dicit, quarum ſublimitatem & verticem ad cæleſtia feſtinantem illuminaret lignum olivæ, quod nutrimentum lucis eſt & laborantium requies.

ger of death by the bondage, wherein they were held by the devil. Then their enemies the *Egyptians*, that came to fight againſt them were drowned in the Red Sea, and they ſaw them no more. Now the Jews that perſecuted the Chriſtian Religion were deſtroied together with their City, and the Gentiles perſecutors were likewiſe drowned by the breaking of a Bridge, together with *Licinius* their Emperour, being forced by *Conſtantine* to flee, after a cruel battel fought betwixt them. Then they had no more ſtrength then a worm, neither were they better accounted of, yea, they were as dead men, when *Pharaoh* with all his hoſt in ſo great fury purſued them. Now the Chriſtians life was but as a death all the three hundred years of perſecution, but then their enemies were torn as it were to duſt, there being not many left after *Conſtantines* peaceable enjoying of the impeiall Diadem. Then they being in diſtreſſe for want of water, were miraculouſly ſupplied out of the rock, now the ſeed of *Abraham* amongſt both Jews and Gentiles, wanting ſpirituall water of true doctrine, whereby they might be comforted and live, (becauſe the Phariſees amongſt the Jews troubled the fountain with mens traditions, and the Philoſophers amongſt the Gentiles with naturall reaſons) were refreſhed by Chriſt and his Spirit, as by Rivers of water in dry places, when the myſteries of the Kingdom of Heaven were opened to them, and the Spirit of comfort beſtowed upon them. Then alſo they had ſhade in the wilderneſſe by the cloud, that went before them day after day: now by Trees of all ſorts of the beſt, made to grow in great abundance, where it could not have been expected, *viz.* graces of the ſpirit in the hearts of beleeving Gentiles, who were before barren and bare nothing that was good. And here is 1. the Cedar ſetting forth the grace of ſolidity, keeping from corruption by worldly things. 2. The Thorn or Shittah Tree ſetting forth pricking in the heart for ſin. 3. The Myrtle ſetting forth compaſſion to the tempering of their pain, who are in tribulation. 4. The Olive-Tree, Mercy and Charity. 5. The Fir-Tree growing up on high, Heavenly-mindedneſſe. 6. The Elm, which ſuſtaineth the Vine, the ſupport of Gods Miniſters by ſecular men miniſtring of their goods unto them. 7. The Box, which is alwaies green, the Faith in young ones not able yet in works to ſhew it ſelf, yet keeping green by holding what they have received from their faithfull parents: thus *Gregory*. *Luther* putting all theſe Trees together, ſaith, they are almoſt all barren, but good for ſhade, and therefore ſerve to ſet forth peace and comfort to the ſoul after temptation. *Calvin* applies it to the Jews return out of *Babylon* to their own Land, to which end they muſt go through a vaſt barren wilderneſſe in the heat of the Sun, but by this enumeration of Trees that ſhould grow there, to be a ſhadow unto them, he means whatſoever comfort ſhould be neceſſary for them upon the way. But chiefly the ſpirituall comforts by Chriſt, which ſhould abound to miſerable men when the converſion of the whole world ſhould be to Chriſt. And this laſt, and applying theſe trees to divers graces, wherein *Gregory* is moſt punctuall, is beſt.

Greg. Moral. 20. in Evang.

Luther.

Calvin.

Verſ.20. *That they may ſee and know, and conſider together*, &c. That is, I have ſpoken and will do all things that have been ſaid before, and hereby all men ſhall know how great and mighty a God I am. But how impotent Idols and gods of the Heathen are, it ſhall now alſo appear to all that will underſtand, becauſe they have power to do nothing, neither do they know any thing that is to come, *Verſ.* 21, 22, 23. yea, he challengeth them to tell things paſt, *viz.* touching Chriſt and his power, ſo *Jerom*, who will have this to be ſaid to thoſe of the Gentiles, that when others embraced the Goſpel, refuſed it, What cauſe or reaſon can ye yeeld? yea, I challenge you Idols. If ye be Gods, ſhew it by ſpeaking of things paſt or to come, for when Chriſt was born all Oracles grew ſpeechleſſe, both that at *Delphos*, *Delos*, *Loxe*, and *Clari*. If it be objected, they have foretold many things in times paſt. *Sol.* If any thing true, ſomething falſe withall, as in that to *Pyrrhus*,

Verſ. 21, 22.

Hieronymi.

Aio te Æacida Romanos vincere poſſe. Et Crœſi,
Crœſus perdet Halin tranſgreſſus maxima regna.

Ob. But the devil can do evil. *Sol.* He cannot without Gods permiſſion, as we may ſee in *Job* and the *Gadarens* ſwine. Or it may be ſaid, that the dead and ſenſeleſſe images of mens bodies, ſuch as the Heathen Gods were, can do nothing, for they have eyes and ſee not, *&c.* with *Jerom* all Expoſitors here agree, *Origen.* only about telling things paſt. *Origen* ſaith, he meaneth, Tell what God did *Cyril.* from eternity before, the worlds creation, *Cyril* and *Theodoret,* Tell what hath *Theod.* been done touching your ſelves, when and by whom ye were made, ſome Tell yee Images, any thing paſt or to come, for they can ſay nothing, having mouths *Calvin.* but ſpeak not. *Calvin,* tell, that is, Tell things paſt before they come, for ye never yet could do it. Let the Reader follow which of theſe waies he pleaſeth, that of *Origen* ſeemeth beſt to me, or if not devils but Images be meant, that which aſſigns this for the cauſe, they are dumb, and ſo can tell nothing.

Verſ. 25. *I have ſtirred up from the North, and he ſhall come from the riſing of the Sun.* He *Hieronym.* proceeds here to ſpeak to the Gentiles under the time of the Goſpel, that would not beleeve when others did, but ſerved dumb idols ſtill, meaning by him whom he raiſed out of the North, ſome Northern Nation, by whom God would judge them, and they ſhould ſuffer great miſeries, that ſo they might turn to him that came out of the Eaſt, that is, the Sun of Righteouſneſſe, *Chriſt Jeſus,* elſewhere called *oriens. He ſhall tread Princes as clay,* no power ſhall be ſo great but he will tread them under his feet, as the potter clay, making of ſome veſſels to honour, ſome to diſhonour, and this he ſaith after his challenge made to Idols, who can tell nothing, that contrariwiſe it appearing that he knew and could do all, even ſuch great things, all men might be drawn to ſerve and worſhip him alone. And he ſpeaks of it as already done for the certainty, as is common *Lyra.* amongſt the Prophets; thus *Jerom.* But *Lyra* will have by him out of the North and Eaſt *Cyrus* meant, who together with *Darius* ſhould deſtroy the Babyloniſh Monarchy: becauſe the *Perſians* were Eaſtward, and the *Medes* Northward, and *Cyrus* is ſaid to call Gods Name, becauſe he in his Proclamation made for the Jews return, acknowledgeth, that God had given him all Countreys and Nations, and he is ſaid to tread upon Princes as clay, becauſe he ſubdued all the babyloniſh Princes, and diſpoſed of them at his pleaſure, as the *Calvin.* Potter of his clay: *Calvin,* by him out of the North, underſtands the King of *Babylon,* who ſhould deſtroy *Ieruſalem,* and carry the Jews away captive, and *Cyrus* by him out of the Eaſt, ſo that two things are here propheſied of, which none could now imagine ſhould come to paſſe, but by Gods revealing them. For the Jews were now in amity with the King of *Babylon,* and there was no *Junius.* ſuch Eaſtern Potentate till long after. *Junius* ſaith, that Chriſts Church is meant, which under the Goſpel ſhould be raiſed from all parts of the world, North and South, Eaſt and Weſt, two being named, and their contraries left to be underſtood, which ſhould joyn together to deſtroy the kingdom of darkneſſe. *Corn. a Lapide* cites *Zanchy* and *Ferrerius,* expounding this of *Abraham,* and approves it moſt, as if it were a repetition of that *verſ.* 2. but paſſing this over as moſt improbable, becauſe there the Eaſt only is named; here North and Eaſt, and it is ſpoken in the future tenſe, as of a thing to come, I approve above all other Expoſitions that of *Calvin,* that two men are here meant, the words being as if he had ſaid, I will raiſe one out of the North, and another ſhall come from the riſing of the Sun, and each one of them ſhall ſubdue Princes, and do with them as he pleaſeth, even as a Potter with his clay, and *ſhall call on my Name:* for ſo did *Cyrus,* when he took order to build Gods houſe at *Jeruſalem* for prayer, and *Nebuchadnezzar* after that he had been driven from amongſt men ſeven years, knew, as it is ſaid, that the God of heaven ruleth, and therefore it is to be preſumed, that thenceforth he called upon him, and before neither of them could any King or Potentate ſtand, but were ſubjected by either in his time, and by the North the judgement coming upon the Jews from *Caldea,* is commonly ſet forth by the Prophets. At for *Ieroms* applying it to Chriſt, I think it may well be taken in as the allegoricall ſenſe, for of him it is *Pſal.* 2. ſaid, *thou ſhalt break them in pieces as a potters veſſell,* and he called men to him in

Gods Name, as being ſent of him. But *Iunius* his Expoſition ſaith more then the text gives warrant for; wherein, if Weſt and South had been meant alſo, they might as eaſily have been expreſſed; and if a multitude had been meant, the word [*ſhall come*] ſhould not have gone in the ſingular, but plural number. Laſtly, For *Lyra's*, it is not ſo full as that which I follow; and it is more for the glory of Gods preſcience and power, to expound it of two diſtinct things by ſo long an interval of time disjoyned, then two conjoyned at one time, eſpecially the ſcope of the place being by fore-knowing and power to do, to prove God the only true God, and Idols vain things; and becauſe pretended to be gods, when they are but ſtocks and ſtones, abominations. And that this is the ſcope is further manifeſt by *v.26. Who hath declared from the beginning*, &c. *that we may ſay He is righteous*, &c. Verſ.26. This is God alone ſpeaking by his Prophets, as ſhall appear when theſe predictions are fulfilled, and ſo he ſhall be juſtified to be the only true God, but others not, who can foreſhew nothing.

Verſ. 27. *The firſt ſhall ſay to Zion, Behold, behold them*, &c. Sept. *The beginning I will give to Zion, and will comfort Jeruſalem in the way.* *Calvin*, more according to the Hebrew, *Firſt Zion behold, behold they themſelves and I will give a joyfull meſſage to Jeruſalem.* That is, Do thou *Zion* firſt behold and conſider theſe things to be confirmed that thy God is the only true God, and then let Heathens themſelves behold, that comparing Gods power, with their Idols impotencie they may be aſhamed of theſe vanities. And for *Jeruſalem*, that is, my Church, conſiſting of both beleeving, I will give my Goſpel, of which they ſhall all have joy.

Verſ.28. *For I beheld, and there was no man*, &c. That is, amongſt Idolatrous prophets, that could foretell any thing, ſo that it is folly and madneſs not to give them over as vanity, *v.29*.

CHAP. XLII.

Verſ.1. *Behold my ſervant, I will reſt upon him*, &c. The Sept. *Jacob, my ſervant, Iſrael, my choſen.* But Hebr. there is neither *Jacob* nor *Iſrael*; and *Matth.* 12.18. it is applied to Jeſus: And the *Cald. Paraphraſt.* hath it, *My ſervant Meſſiah.* The *Hebrews* expound it alſo of *Cyrus*, but abſurdly; for to Jeſus it excellently agreeth, and to none elſe. Hieron. He, ſaith *Ierom*, hath this title, *My ſervant*, becauſe *he humbled himſelf, and came in the form of a ſervant*, Phil.2. And upon him was the Spirit ſent down in the likeneſs of a Dove, *Matth.*3. and a voice came from heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed. He ſhall not cry, nor lift up his voice*, becauſe he ſhall be meek and gentle. *He ſhall make judgement to go out to the Gentiles*, and yet *his voice ſhall not be heard abroad*; that is, He ſhall contain himſelf within the limits of *Iudea*, preaching, whilſt he lived upon earth, to the loſt ſheep of the houſe of *Iſrael* only, but after ſending his Diſciples out to teach all Nations, who knew nothing before of things pertaining to ſalvation. *The bruiſed reed he ſhall not break*, for he ſhall be placable to all, forgiving their ſins; and *the ſmoaking flax he ſhall not quench*; that is, they that were near quenching out for their ſins, ſhall by him be ſaved, and their dark blackneſs ſhall be turned into light. *He ſhall bring forth judgement in truth.* Not reſpecting the perſons of any, but boldly inveighing againſt the hypocriſie of the Scribes and Phariſees. *He ſhall not be of a ſad or troubled countenance till he ſets judgement upon earth, the Iſlands ſhall expect his Law.* That is, by his terrible look, making any afraid to come unto him, till the laſt day, when he will execute judgement upon all the world: And by the Iſlands expecting his Law, he means the Nations imbracing his faith, who were by Perſecution beaten upon, as Iſlands by the waves of the ſea; and his Law expected by them, is that Law of which *Ieremy* ſaith, *I will make with them a new Covenant*, that is, of grace and free pardon of ſin. Thus *Ierom*; Lyra. from whom *Lyra* little differing, ſaith, By his not crying, is meant, with the voice of contention, not of preaching or praying, for ſo he cried, *Ioh.*7. and upon the Croſs he cried out, *Eli, Eli,*&c. *The bruiſed reed he ſhall not break.* That is, the Gentiles void of true grace, and ſhaken with divers errours, as with windes, he ſhall be ſo far from breaking, that he will confirm them to ſtand unmovably in the truth. *The ſmoaking flax* ſets forth the Jews weak as flax againſt the *Romans*; the fire kindled by the *Romans* amongſt them, he will not quench any more, till all their edifices be conſumed: And by Iſlands, he ſaith, *Sicily*, *Brittaine*, and other Iſlands imbracing the Chriſtian faith are meant; and his judgement bringing forth in truth, of his difference putting betwixt ſome, imparting his grace unto them and letting others go. *He ſhall not be of a ſad countenance.* That is, not underſtanding it of a natural paſſion, ariſing out of the ſenſe of ſorrow, for ſo he ſaid, *My ſoul is heavy to the death*; but of heavineſs darkening the underſtanding: Wherefore Hebr. it is, *He ſhall not be darkened. Calvin*, *Muſculus* and *Iunius* apply this alſo to Chriſts meekneſs of ſpirit, in dealing with broken-hearted ſinners, He will not by a loud and terrible voice affright them, as is the manner of cholerick Judges; no man abroad ſhall ever hear of paſſionate ſpeeches coming from him, for he will cheriſh and comfort the bruiſed in minde for their ſins, and not break their hearts by deſpair; and as a man deals with a light, the week whereof is linen, of *linum,* if it ſmoaks and burns not clearly, he puts it not out, but uſeth means to clear it up; ſo he will give to ſuch as are clouded with diſcomforts for their ſins, a clear ſight of his grace. *He ſhall bring forth judgement according to truth.* That is, againſt hypocrites, ſuch as the Scribes and Phariſees, he ſhall not ſpare to inveigh, being nothing milde towards them. *He ſhall not fail nor be broken, untill,* &c. The ſame word כהה is here uſed, that *v.*3. being there rendred *ſmoaking*, and it ſignifieth *to darken:* The meaning is, although he ſhall be ſo milde to the bruiſed and darkened through diſcomfort of ſpirit, yet this ſhall not be in him out of puſillanimity, for his courage for the light of truth ſhall not be broken, by ſuffering any thing at the hands of wicked men that hate him; neither ſhall his light ſhine more dimly, but continually in the like brightneſs, *Till he ſettle judgement upon earth*, that is, by his Apoſtles and other Miniſters, ſpreading the light of truth all over the world to continue, none being ever able to extinguiſh it. *And the Iſlands ſhall expect his Law.* That is, the moſt remote people of the world ſhall be converted to his faith. And this ſeems to be the very meaning here; yet for ſo much as *Matth.*12.18. applies it after contumelious ſpeeches uſed againſt Chriſt by the Phariſees, whoſe ſick ſeeking to him he ſtill went on to heal, but injoined them ſilence, It is not amiſs applied, as I have there ſhewed, to the wicked Jews, who were weak as a bruiſed reed to withſtand Chriſts power, and were but like the week of a candle made of linen cloth, being almoſt out and ſmoaking, yet ſuch was his mildneſs, that he did neither break nor extinguiſh them by his immediate judgments, but was patient towards them, and would have nothing reported that he did, to inrage them more to the increaſe of their ſins, till that they being full they ſuffered by the *Romans*, for then judgement was brought in righteouſneſs. So alſo *Gregor.Moral.*33.*c.*3. *The ſhaken reed was the Kingly ſtock, which failed when* Herod *was made King: The flax ſmoaking, was the Prieſthood, ſet forth thus for the linen worn by Prieſts, and becauſe they had loſt then the heat of a true faith, they were not burning any longer, but ſmoaking; that Chriſt brake not, this he quenched not, becauſe he ſmote neither of them with the power of his judgement, but tollerated both, by the longanimity of his patience. Baſil* by the bruiſed reed underſtands him that doth good, but not with that ſincerity which is required: By the *ſmoaking flax*, him that doth no duties with that ardency of zeal; the one is not to be rejected, but better taught; the other to be quickened by putting him in minde of Gods judgements againſt the lukewarm, and his promiſes to the zealous. And if he be the Lords delight that is milde towards weak Chriſtians or malicious enemies, helping the infirmities of the one, and having patience towards the other, Then it is a grace that we ſhould

Calvin.
Muſcul.
Junius.

Flax in Latinis *linum,* of which linen is made, and of this by ſome is the week of a candle made, and accordingly is a candle almoſt ready to go out called here, ſmoking flax, by a Synecdoche of the part for the whole.

Gregor.

Neutrum judicii poteſtate perculit, ſed utrũq; cum patientiæ longanimitate tolleravit.

Baſil. *Reg. brevior.reſp.*291.

Note.

ſhould endeavour after. *Iuſtinian* of this ſaith, *Nihil tam peculiare eſt imperiali majeſtati, quem clementia, per quam Deus imitatur.* *Alex. Severus*, when it was objected, that by his mildeneſs he had made his *power weaker and more contemptible*, anſwered, *But more ſecure and longer laſting.* *M. Antoninus* to his wife, willing him for his better ſecurity to cut off the complices of *Avid. Caſſius*, that had been a Traitor to him, anſwered, *I will ſpare his wife and children, for nothing commends an Emperour ſo much as clemency; This made* Cæſar *a god; This conſecrated* Auguſtus, *and this adorned thy father: Be then ſecure, the gods will defend me, my clemency is cordial to the gods.*

Juſtin. in Cod.

Verſ.5. *Thus ſaith the Lord that created the heavens*, &c.

Verſ.6. *I the Lord have called thee in righteouſneſſe*, &c. Having propheſied of Chriſt that was to come, by whom all the faithfull from one end of the earth to the other ſhould be ſaved; he now brings in the Lord ſpeaking to him, firſt ſetting him forth by his Almighty power, in oppoſition to heathen gods (that the great and miraculous work that he was about to do in bringing ſuch a man into the world, might be the rather credited,) Then the ſpeech concerning him, *I the Lord have called thee in righteouſneſſe*, &c. *Ierom*, becauſe *v.*1. begins with *Ecce, behold my ſervant*, but it is not ſaid who ſpake theſe words; here it is ſhewed to be the Lord, who ſpake ſo to Chriſt. *I have called thee*; that is, to declare me to the world, to be God both of Jews and Gentiles, who are yet ignorant of me. *And will hold thy hand:* That is, Working wonders by thee and with thee; according to that, *My Father hitherto worketh and I work. I have given thee for a Covenant of the people:* That is, in performing my Covenant or Promiſe that thou ſhouldſt come, made long ago. *To open the eyes of the blinde:* That is, both corporal and ſpiritual, which had before no ſight of God or of his truth. *And to bring the bound out of priſon*, for ſins are as bands. *My glory I will not give to another:* He ſaith not, *I will give it to none*, but, *not to another*; So cauteloully ſpoken, that it is to be admired. For it is not meant that he would not give it to his Son, for he glorified him with the ſame, *Ioh.* 12. but not to another God, as is in the words following expreſſed. *Lyra, I will give thee for a Covenant:* That is, by ſuffering death, and the bound in priſon he expounds of the fathers of old held in *Limbo* from the ſight of God, who is light. *Calvin* alſo and others generally underſtand it of Chriſt, whom he is ſaid to have called in righteouſneſs, meaning juſtly, and therefore he ſhould be eſtabliſhed for ever, and for this cauſe he ſaith he held him by his hand. Touching the blinde whoſe eies he opens, all conſent with *Ierom*, and for the bound in priſon, they are the ſame ſpiritually blinde, and bound and held by Satan as in a priſon, till converted. For *Lyra* his *Limbus*, it muſt firſt by ſome plainer place be proved before we receive it; ſee *chap.* 61.1. where the ſame is again propheſied, and applied to Chriſt, *Luk.* 4. ſo that they who expound in of *Cyrus* are far wide.

Hieron.

Lyra.

Calvin.

Verſ.9. *Behold the former things are come to paſſe, and I declare new.* Theſe words are uſed to perſwade men to beleeve Prophecies of things to come by their experience of things before ſpoken of from time to time by the Lord, falling out accordingly. To *Abraham* he foretold the multiplication of his poſterity, their ſervitude, and deliverance, and poſſeſſing the land of *Canaan.* To *Moſes* the judgements to come upon *Egypt*, the diſmiſs of the *Hebrews* from thence, and when they had ſinned by murmuring, their periſhing and long ſtay in the wilderneſs. To *Ioſhuah*, that none ſhould be able to ſtand againſt him all his daies, and that he ſhould conquer the Land and divide it, *&c.* all which was fulfilled. Now nothing having failed hitherto, great reaſon there is to beleeve the new Prophecies coming from the ſame God, before mentioned of the *Babyloniſh* Captivity, *Babylons* deſtruction, and their deliverance, and of Chriſt Jeſus. And that there ſhould be for him ſuch rejoycing and ſinging, as followeth,

Verſ.10, 11, 12. *Verſ.*10. *Sing to the Lord a new ſong, ye that deſcend to ſea*, &c. After mercy promiſed, as is uſual in other places, ſo here the Prophet ſheweth what praiſe and glory God ſhould have in all parts of the world for ſending his Chriſt; of the like ſee before, *chap.*26. and 30,29. and hereby was intimated, that his Goſpel ſhould be preached in all Lands, as was propheſied, *Pſal.*19. and it is applied *Rom.*10.18. wherefore all the earth is mentioned and the ſea and Iſlands, the wilderneſs, Cities and Villages of *Kedar,* that is, *Arabians* dwelling in tents, and thoſe in rocks and mountains.

Verſ.13. *The Lord ſhall go forth as a giant,*&c. This is ſpoken, becauſe when the faithfull conſider their many and potent enemies, they might fear that the promiſed joyfull time of their deliverance ſhould never come. To ſupport them then againſt this fear, cauſing great ſorrow in ſtead of joy, he declares the irreſiſtible power of God by a Giant, known amongſt men to be ſo mighty, that none can ſtand againſt him. And he ſaith, he ſhall *ſtirre up zeal,* to ſhew his wrath againſt his enemies, which ſeems to be nothing, whilſt they are in proſperity or aſleep, but when he executeth his judgements upon them, then he ſtirs it up to their coſt.

Verſ.14. *I will cry as a woman in travel.* This may ſeem not ſo well to agree to the Lord of all power, when he cries out, and comes upon his enemies with force that cannot be reſiſted, as *v.*13. But he puts the perſon of ſuch a woman upon him, to ſhew how dear and near his people were to him, even as the childe to the mother in travel with it, who makes but little noiſe for a time, but keeps within the compaſſe of ſoft and low groaning, but her pangs becoming more extream, ſhe can hold no longer from crying out aloud. In like manner the Lord would hereby ſhew, that he was pained extreamly, as it were, and longed to be delivered by bringing his people out of the danger of their enemies, by deſtroying them. Wherefore it is to be taken only as an expreſſion of his affection, not of his weakneſs, as in ſuch a woman, to work for their deliverance, though he had hitherto only ſilently groaned a little, as it were, through compaſſion towards them, and done nothing for their deliverance, yet now the time of their deliverance ſhould come, and an end be put to his pain for their miſeries, as of a woman in travel, when ſhe crieth out loudeſt. Note. A notable place of comfort for all the faithfull in their miſeries, God is pained, as it were, with them, and therefore will not certainly ſuffer the wicked alwaies to oppreſs them, but longs for their deliverance, and it ſhall not be long delaid.

Verſ.15. *I will bring mountains and hils into a deſert,*&c. That is, By the fierceneſs of mine anger burning them up that be mine enemies, although like mighty mountains; and drying them, although as rivers, and then they ſhall become as Iſlands, firm earth, where water before abounded.

Verſ.16. *Calvin.* *And I will leade the blinde by the way which they knew not,*&c. That is, ſaith *Calvin,* ſuch as could ſee no way of eſcaping out of dangers, to them will I lay open a way; which ſhould ſupport us againſt deſpair, when our caſe ſeems at any time to be moſt deſperate, and we can ſee no more how we ſhould come out then a blinde man the way that he ſhould go. *Hieronym.* *Jerom* expounds the blinde of the ſame, which were ſpoken of *v.*7. and the way, of Chriſt, who is the way, the truth and the life; and then the eies of the blinde are opened, when Chriſt is ſeen prefigured in the Law, in regard of the ſeeing of whom therein, they were as blinde men, which was foreſhewed in the vale put upon *Moſes* his face, according to 2 *Cor.*3. And this I imbrace, but reject not the other, becauſe it may well be deduced from hence, if in regard of the way to eſcape death eternal, God opens the eies of his, that they may ſee it when they were blinde of themſelves and knew it not, he will alſo ſhew them a way in his good time to come out of all other dangers, who depend upon him, and wait for his direction, truſting nothing to their own wits.

Verſ.17. *Hieronym.* *They ſhall be turned backward, and be counfounded, who truſt in graven Images,*&c. This is otherwiſe and not according to the plain meaning of *Iſaiah,* rendred by *Jerom, They are turned backward, and they ſhall be confounded that truſt in graven Images.* As if the meaning were, that the Lord ſaid that he would do to the Jews as he ſpake before, but they through unbelief turned from him, thus making themſelves uncapable of this great good. For to them doing ſo and truſting to Idols, he threatneth confuſion: Or having ſhewed their obſtinacy at the firſt, he brings them in as crying out upon ſuch as truſt in Images after this, intimating hereby their future converſion. But the meaning is, As the faithfull formerly blinde ſhould be ſo graciouſly dealt withall, as hath been ſaid; ſo contrariwiſe perſiſters in idolatry ſtill ſhall be made to fall backward to deſtruction, and confounded for ever.

Verſ.18, 19. *Hear (O ye deaf) and yee blinde, look.*

Who is blinde, but my ſervant? &c. Having propheſied of the opening of the eies of the blinde by Chriſt, in the former part of the Chapter, now he comes to ſpeak to the Jews, who ſhould be blinde and not able to ſee Jeſus to be the Chriſt, when the Gentiles ſhould ſee; for who is his ſervant but *Iſrael?* and who his Meſſengers, but the Learned amongſt them? and of the cloſing of their eies he ſpake before, *chap.29.9,*10. and of their blindneſs Chriſt ſpeaks, *Joh.9.* *Ierom* renders the laſt clauſe, *Who is deaf, but he to whom I ſent my meſſengers?* but it is plainly Hebr. *as the meſſengers I have ſent.* The wicked Prieſts being hereby meant, as *Muſculus* noteth, *Whoſe lips ſhould preſerve knowledge,* and who is called *the meſſenger of the Lord,* Mal.2.7. *Calvin* ſaith, that all men are here taxed as blinde, *v.*28 but ſpecially the Jews and Prieſts amongſt them, for whom it was the greateſt ſhame, becauſe they had all means of knowledge: Yet he ſaith, that ſome expound theſe words, as if they were the words of the wicked retorting upon the Prophet that which he had ſaid to them, *Hear (ye deaf, and ye blinde) ſee:* As if they had ſaid, Who is ſo blinde as thy ſelf? but he rejects it, as it is well worthy, if we conſider the words following, *v.*24. and in the very 20th *verſe, Seeing, but not obſerving, hearing, that he may not hear,* as was before threatned to *Iſrael,* Iſa.6.9. Verſ.20.

Muſcul.
Calvin.

Verſ.21. *The Lord willing for his righteouſneſſe,* &c. That is, He is willing to have it otherwiſe with his people, whom he hath peculiarly choſen, *viz.* that they ſhould ſee and imbrace the things pertaining to their peace, that no evil imputation might be laid upon him, when it ſhall fall out ill unto them, as if he were not juſt to perform to them his promiſes, when they ſhould ſuffer ſuch grievous things at the hands of their enemies. *That he might magnifie his Law.* By drawing mens hearts unto it through benefits conferred upon them, to whom it was committed, whereby it might be gathered that all others, who ſhould live under it and keep it, ſhould alſo be happy. This was truly Gods good will unto them, but they through their own default *were deſtroyed, inſnared, &c.* This is by *Ierom* applied to the deſtruction of the Jews by the *Romans* after their blindneſs and malice ſhewed againſt Chriſt; for then their deſtruction was the moſt grievous by farre, and they were impriſoned and captived, as is here further expreſſed, yea although hidden in the holes of the rocks, they were drawn from thence, and ſpoiled, and made ſlaves of, thirty being ſold for one piece of ſilver. But *Calvin* expounds it of their deſtruction by the *Babylonians,* againſt which maketh that it is after the coming of Chriſt propheſied of, and therefore it cannot be ſo underſtood. Moreover, *verſ.*23. he foretelleth, that when this deſtruction of them ſhould be made, they ſhould not know or attain to the ſight of the cauſe, or for what ſin eſpecially they were brought to ſuch miſery, as *verſ.*24. But when they ſuffered by the *Babyloniſh* Captivity, they ſoon came to a ſight of their ſins, eſpecially their idolatries; only ſince their crucifying of Chriſt in this moſt long ſpace of time they are not come to the perceivance of this to be the cauſe, but only that they have committed a greater ſin then ever before, which hath cauſed the Lord to leave them longer then ever before without any glimpſe of his favour.

Verſ.22.

Verſ.23.

CHAP. XLIII.

Verſ.1. *ANd now thus ſaith the Lord, thy maker (O Jacob) and thy former (O Iſrael) Fear not.* This *Jerom* denieth to be ſpoken of the whole Nation of the

Hieron.

Jews, as if their converſion to come were reſpected, at the ſecond coming of the *Meſſiah*, becauſe they are *Chap.*42. ſpoken of as a people ſpoiled and deſtroyed, and even then without hearts to conſider the cauſe. Wherefore to expound theſe words as ſpoken to the ſame, is altogether diſcrepant. But if we diſtinguiſh *Iſrael* into two, according to the fleſh and according to the ſpirit, they agree very well to the laſt, that is, the Apoſtles and other Preachers of the Goſpel ſent out by Chriſt at the firſt amongſt the Jews, and thoſe that were of that Nation converted to the faith by them, of whom it is ſaid, *Act.*21. That there were many thouſands that believed, or any afterwards converted, or that ſhall be converted to the worlds end. Theſe he bids not to fear water or fire, intimating great and hot perſecutions, that ſhould be raiſed againſt them. But the *Hebrews* by four things here named, *water*, *floods*, *fire*, and *flame*, underſtand the *Aſſyrians*, *Babylonians*, *Macedonians* and *Romans*, Lyra. from all which *Iſrael* ſhall be preſerved. *Lyra* underſtands the faithfull of the Gentiles, who upon their believing become Gods people, and are ſtiled accordingly *Jacob* and *Iſrael*, as is more plainly ſhewed *Ch.*44.5. And therefore he ſaith, *Whom I have created and formed*, by the ſpirit working in the preaching of the Apoſtles to form the new man in them, which is in righteouſneſſe and holineſſe. For going thorow water and fire without hurt, hereby is meant, that they ſhould ſuffer perſecutions of divers ſorts, yet the Church ſhould again come out of them, and not periſh hereby, but rather flouriſh more, as it did indeed, when *Sanguis Martyrum* was *ſemen Eccleſiæ*, according to the old Calvin. Proverb. *Calvin* applieth it particularly to the faithfull amongſt the Jews, who, he ſaith, are comforted againſt the deſtruction before threatned. I ſubſcribe to *Lyra*, becauſe theſe Prophecies begun *Chap.*42. are plainly of the times of the Goſpel, wherein *Iſrael* properly ſo called, or *Iſrael* according to the fleſh is not ſo much reſpected, but the *Iſrael* by faith; and whoſo ſhall conſider the miſeries in the Primitive times, ſuffered by the faithfull at the hands of Perſecutors, cannot but acknowledge, that they had great need to be thus comforted. Yet I would not have the Gentiles ſo underſtood as to exclude Gen.32. the faithfull of the Jews, but taking them in alſo, as appears by *verſ.* 3. and 14. *I have called thee by thy name*; herein he alludes to his giving *Jacob* the name of *Iſrael*, when he had wreſtled with God and prevailed.

Verſ.2. *When thou walkeſt thorow the waters, they ſhall not drown thee.* As they were not drowned when they went thorow the red Sea, and afterwards the three children were in the fire of *Nebuchadnezzars* fornace without burning, and in ſome of the faithfull, ſaith *Lyra*, it hath ſince been fulfilled according to the letter, they have walked miraculouſly upon the waters, as Chriſt did, and the flames of fire have had no power to kindle upon them, but have been extinguiſhed, or made to burn up their Perſecutors.

Verſ.3. Hieron. Lyra. *I gave Egypt for thy ranſom, and Ethiopia*, &c. That is, ſaith *Jerom*, the ſalvation of the peoples which ſhall be called by the Miniſtery of the Apoſtles, ſhall be reputed the ſalvation of their ſouls. *Lyra*, They are ſaid to be given for *Iſrael*, when by imbracing the faith they are joyned to *Iſrael*; or rather, I conceive, they are made the *Iſrael* of God. And *Egypt* and *Ethiopia* are ſpoken of in ſpecial, becauſe the Goſpel was ſo ſoon received there; in *Egypt* by the Miniſtery of *Mark* in *Alexandria*, and by *Matthew* his Miniſtery in *Ethio*-Calvin. *pia*. *Calvin*, *Egypt* and *Ethiopia* were given for a ranſom for *Iſrael*, when *Sennacherib* the King of *Aſſyria* being about to beſiege *Jeruſalem*, was by a ſingular providence called away to go againſt the *Egyptians* and *Ethiopians*, to fight againſt and overcome them, and returning again was ſhamefully put to 2 King.19. flight from *Judea*, *Jeruſalem* being preſerved in ſafety. And this is the true literal meaning moſt commonly followed. But of the *Ethiopians* and *Egyptians* ſee more in relation to the Jews, *Iſa.*45.14. But myſtically here is further foreſhewed, that the enemies of ſpiritual *Iſrael* ſhould impugn it, and by perſecution ſeek his deſtruction, but they themſelves ſhould be deſtroyed and this *Iſrael* preſerved, and *Egypt* and *Ethiopia* and *Seba* only are named, becauſe

cauſe they were the moſt potent, that were continually at enmity with *Iſrael*, all idolatrous perſecutours being by them figured out: ſo likewiſe *Cyril.* To apply it to the converſion of idolatrous peoples, at what time they are made Sacrifices to God, according to *Rom.*12.1. *c.*15,16. as ſome do, were to confound the perſons ranſomed and made the ranſom. And it is improper to ſay, *I will give the Egyptians a ranſom for thee,* as meaning to be redeemed with thee, for to this ſenſe it ſhould rather have been ſaid, *I will redeem them together with thee.* *Cyril.*

Verſ.4. *Since thou waſt precious in my ſight, thou haſt been honourable, therefore I will give,* &c. Here a reaſon is rendred, why the Lord would do for his *Iſrael*, as he ſaid before, *viz.* he was precious and honourable upon his turning *Iſrael*, by imbracing the faith, a great incouragement to us to turn, ſuch are honourable, the wicked baſe. Note.

Verſ.5. *I will bring thy ſeed from the Eaſt, and gather thee from the Weſt,* &c. The like ſpeech is uſed by Chriſt *Luk.* 13.28,29. declaring plainly, that by theſe children the faithfull of all Countreys and Nations are meant, and not the generality of the Jews, for of them he ſaith, *And your ſelves thruſt out. Calvin* and *Muſculus* apply it to the Jews captived into divers parts of the world, whom the Prophet here comforts againſt the fear that might ſurprize them in their enemies Countrey afarre off leſt that being there they ſhould be forgotten, though not at home in their own Countrey; againſt this fear he promiſeth to bring them out of all parts. This I grant may be ſomwhat here aimed at, but the principal is that which hath been ſaid, whereupon *Jerom* alſo goeth, and *Calvin.* *Calvin. Muſculus. Hieron.*

Verſ.7. *All that are called by my name, for my glory I have created them,* &c. This ſheweth, That the *Iſrael* hitherto ſpoken of is the Church of Chriſt conſiſting of men and women called Chriſtians by Chriſts name, and to ſhew that he ſpeaks of the ſame *Iſrael*, he repeats the words of *verſ.*1. *I have created and formed thee for my glory*; theſe words, *For my glory*] being added to ſhew what glory ſhould redound to God by the converſion of the Gentiles.

Verſ.8. *I will bring out the blinde that have eyes,* &c. Here is ſhewed, how the Lord creates him a people to his glory, *viz.* by giving ſight to them before blinde, and hearing to them before deaf, yet having eyes and ears, which doth moſt properly belong to the *Iſraelites*, that were now converted, becauſe of them it is ſaid, *Iſa.*6.9. that they had eyes to ſee, but not to perceive, and the generality of them remain ſo to this day, but many amongſt them who had the light of the Law and Prophets, which were as eyes to them, ſaw not the things which in the time of Chriſts coming in the fleſh, they ſaw to their comfort and believed.

Verſ.9. *Let all the Nations be gathered together, and let the people be aſſembled,* &c. Having hitherto foretold wonderfull things to come, whereby it might appear to all the world that he is God, now he challengeth the ſervants of other gods to do the like, if they will juſtifie them to be Gods, and not vanities and dumb Idols. Whereas in bidding them declare former things to juſtifie that they are gods, but this may ſeem to be a point of ſmall knowledge for gods; ſee the like before *Chap.*42.22. and the explanation thereof. Or *Let them hear and ſay, it is truth*, Hebr. *And they ſhall hear and ſay truth,* Calvin, *But let them hear, and they will ſay, it is true,* giving hereupon this good expoſition, If they that are moſt rude and ignorant, would but hear and conſider, that the Lord reveals things to come, but none elſe can do it, they would ſay, It is true, he alone is God, and none other. *Jerom, Let them hear and ſay, truly ye are my witneſſes,* adjoyning the words of *verſ.*10. that is, ſaith *Lyra,* Let them hearken and learn, if they can, from their gods, what ſhall come, and ſpeak of it before to others for the juſtification of their Deity, but if they cannot truly ſpeak any thing this way, it is plain that thoſe gods are but vanities. Then follows, *Truly ye are my witneſſes*; the word אמת in our Hebrew Bibles, as we now have them diſtinguiſhed by pricks and verſes, being pulled without reſpect of pricks from *verſ.*9. and joyned to *verſ.*10. *Cornel.a Lapide* *Calvin. Lyra.*

notwithſtanding this diſpointing and diſplacing in their authentical vulgar Latine, reſtores the word *truly* to *verſ.9.* giving this ſenſe, which I cannot but acknowledge to be beſt; Let Idols ſervants foretell things before they come, and they ſhall be juſtified truly to be gods by others that ſhall hear them, ſaying Truly they are. Cyril. But of this *Cyril* is the firſt Author. According to my tendering of the Hebrew before, They, that is, ſome ſhall hear their Prophets from them declaring them long before, and as witneſſes on their ſide ſhall be able to ſay, *it is truth,* and not a feigned thing, they are gods.

Verſ.10. Thus he challengeth all peoples of the world that were lead away by falſe gods, and puts them to a *non plus,* to prove them true. But for himſelf, he hath many witneſſes, as it follows *Verſ.*10. *Ye are my witneſſes, and my ſervant whom I have choſen,* &c. That is, Ye Jews amongſt whom I have ſent my Prophets and declared many things formerly, which ye have ſeen fulfilled, and Jeſus my ſervant ſhall be my witneſſe above all others, Joh.17.3. both by having my predictions fulfilled in him, by his averring me to be the only true God, and by the miracles which he ſhall work in my name.

Verſ.14. *For your ſake I have ſent to Babylon, and I have brought down all of them bound,* or as the *Vul. Lat.* hath it, *All their bands,* meaning, thoſe whereby they held the *Iſraelites* in ſlavery, which were pulled off and thrown down, when they were out of that Captivity by *Cyrus* delivered, and *Babylon* with the great ſtrength thereof before broken. And he ſpeaks of it, as a thing done, though not done till above an hundred and fourty years after, for the certainty thereof, and he inſtanceth in this of ſo great note, which was to come long before his beloved ſons coming in the fleſh, who ſhould bring the greateſt happineſſe to all true *Iſraelites,* that ſeeing this fulfilled they might be in aſſured expectation of that in Gods appointed time. Why our new Tranſl. for *Bars* hath *Nobles,* I know not, *Calvin* renders it more agreeably to the words, *They are all fugitives*] for ſo the Hebrew word alſo ſignifieth, and then the ſenſe muſt be, he hath brought *Babylon* down, the inhabitants thereof are become fugitives before the *Perſians,* who in times paſt made all men fear and flee, being moſt mighty both by Land and Sea, for which he adds, *The Caldees crying in ſhips,* that is, ſhouting in an exulting manner, when they went to any Sea-fight in aſſured hope of victory, for the *Caldees* were the inhabitants of the City *Babylon.*

Verſ.16. *That maketh a path in the Sea, and a way in mighty waters,* &c. To make it the more credible which he had ſpoken *ver.*14. he ſtiles himſelf their King, recounting the miraculous acts formerly done by him in dividing the red Sea *Exod.*14. And the river *Jordan* Joſh.3. and the drowning of *Pharaohs chariots and horſmen there.* Verſ.17. Thus he ſeeks to move them to believe their deliverance from the *Babyloniſh* Captivity, by ſhewing that God had done greater things for them already. But from hence *Verſ.*18,19. he proceeds to foretell of a farre greater mercy yet to come after that, *viz.* a ſpiritual by Chriſt Jeſus, of whom he had ſpoken *Chap.*42.1. And therefore he extenuates both their deliverance out of *Ægypt* and out of *Babylon,* as not worthy to be remembred in compariſon of this, Verſ.19. ſaying, *Remember not former things: Behold I do a new thing, I make a way in the wilderneſſe and rivers in the deſert,* &c. Lyra. Which is by *Lyra* expounded of Chriſts incarnation, and of all Nations as barren in reſpect of good, as a wilderneſſe, being therefore hereby likewiſe ſet forth *Cha.*35.1. and of the ſpirit ſaid to be as a river alwayes flowing, *Joh.*4.14. See alſo *Chap.* 35.7,8. where the ſpirit given by Chriſt is likewiſe ſet forth by ſprings of water, and a way is alſo ſpoken of there. And for the new thing, he ſaith, it is alſo ſpoken of, *Jer.*31.22. *A woman ſhall compaſſe a man.* Hieronym. Thus alſo *Jerom,* who ſeeks to draw that *verſ.*14. to Chriſts times alſo, as if by *Babylon* were meant the wicked world, and by the bound ones the bound in ſinne, and by *Caldees* devils, who were deſtroyed by Chriſts coming, and their captives looſed from their bands. But herein I rather prefer *Lyra* and others underſtanding that properly, becauſe he ſpeaks not of the new and moſt admirable thing above all others, that is, Chriſt and his Kingdom, till now, and in ſuch words, as plainly exclude the thing related *verſ.*14. as not pertaining to this Prophecie, *verſ.*19,20. So *Procopius*, *Ad.Saſbont.*&c. But *Calvin*, *Junius*, &c. will have it meant of the ſame deliverance out of the *Babyloniſh* Captivity, taking in all the time following, till the coming of Chriſt, in which time he recounts many admirable mercies ſhewed to the Jews, for which the doings of the Lord towards them might well be thus magnified, but eſpecially his comforting of them by *Haggai* in reſpect of the Lords houſe built after their return, by this, that he would fill it with more glory, then that formerly built by *Solomon*, which was fulfilled when Chriſt came into it. I ſee no reaſon, why this ſhould be mingled with other things done before, although all exceeding great mercies, becauſe the Prophet plainly diſtinguiſheth betwixt thoſe outward mercies, and theſe here promiſed, by calling theſe new and preferring them ſo far beyond them, as to call off from remembring them any more in compariſon of theſe. For if the compariſon had been betwixt the old acts of the Lord done for them, and thoſe in bringing them out of *Babylon*, and ſuch others as followed after, what reaſon can be rendred why theſe ſhould be ſo much extolled above them, being indeed not equal to them, as will eaſily appear to him that ſhall conſider the many miracles wrought then, and but few now, and the ſervile condition, that the Jews were almoſt alwayes in after their return from Captivity, and their free, before, living under ſome moſt glorious Kings of their own. And the word *New*, doth plainly intimate not the like, but another kinde of mercy farre more excellent. Yet in ſpeaking of it the ſpirit alludes to corporeal mercies before ſhewed them in their coming through the wilderneſſe towards *Canaan* at the firſt, that they might be the more ſenſible of it.

Calvin.
Junius.

Verſ.20. *The beaſts of the field ſhall honour me, the Dragon and the Owl*, &c. Having compared the graces of the ſpirit overflowing under the N. T. whereby a way is made for the faithfull to heaven, with the way ſometime thorow the red ſea, and the waters flowing out of a rock in the wilderneſſe, whereby the *Iſraelites* paſſing were refreſhed: now becauſe not only men, but beaſts then had comfort by thoſe waters, that the many rivers of grace flowing in the moſt vaſt wilderneſſe of Heathen Countreys in ſtead of one then in one wilderneſſe might not ſeem to come ſhort of that in any thing, he ſheweth here, that beaſts ſhould have comfort of theſe waters alſo, that is, the moſt beſtial ſort of men, and the unclean fowls ſetting forth the uncleaneſt of men, becauſe grace coming into their hearts, they are again of beaſts made men dear unto God, and choſen by him, as is intimated in the laſt words of this verſe, *To give water to my choſen people*; To this effect *Jerom*, who alſo ſaith, that *Theodotion* for *Owl* hath *Thannim*, others *Syrens*, denoting men drawn away by pleaſure to become a prey to the devil, becauſe the *Syrens* allured paſſengers by ſea by their ſweet ſinging to be devoured by the *Scillean* Dogs. But he prefers the former reading of wilderneſſe-birds, putting yet Oſtriches for Owls. *Gregory* hereupon ſaith, Dragons are earthly-minded men, creeping, as it were, upon the ground; and Oſtriches hypocrites, becauſe they have wings, and yet flee not: but theſe being converted, or having drunk of this water, do ſincerely or ſeriouſly worſhip and ſerve God. *Plato* ſaith, That in man, as in the *Trojan*-horſe, are all ſorts of beaſts; the Fox, in the ſubtill and deceitfull; in the cruell, the Lion; in the luſtfull, the Sow loving the mire; in the ſlothfull, the Aſſe; in the greedy-gutted, the Wolf; in the curious and fine, the Peacock, *&c.*

Hieronym.

Gregor. Moral. 31.*c.*5.

Plato *de repub. lib.*3.

Verſ. 22. *But thou haſt not called upon me (O Jacob)* Having propheſied of the vocation of the Gentiles, now he prevents an Objection, which the Jews might make thus, Wilt thou indeed thus be indulgent to the Gentiles, when they ſhall be converted unto thee? What can they do more then we have done and do daily? For we pray often unto thee, offer many Sacrifices and incenſe daily. Contrariwiſe he ſaith, That they had not prayed nor offered him Sacrifices, mean-

Note.

Hieronym.

Ad. Sasbont.

Calvin.
Muſculus.

meaning, that their prayers and ſacrifices were as nothing, forſomuch as their ſins made them all abominable, as *Chap.*1.14. So that they ſerve not God who do duties unto him, but they make him to ſerve with their ſins, as *verſ.* 24 that is, by laying on a load thereof upon him, as *Amos* 2.13. which they lookt he ſhould bear by ſuffering them to go unpuniſht, and notwithſtanding bleſſing them every way ; and he ſaith, *That they wearied him with their iniquities* both in this regard, and becauſe that all the time of his forbearing to puniſh them, he ſtrove with his juſtice putting him on to puniſh even till he was weary. Some referre his being made to ſerve with their ſins, to Chriſt, that for ſinne came in the form of a ſervant to redeem them from ſervitude. Of the Expoſition before-going *Jerom* layes the ground in brief, taking it alſo as prophetical of their obduration by unbelief when Chriſt came, for then they turned not in his name to call upon him ; and what they did before in ſacrificing was nothing, ſeeing they were not obedient, and obedience is the beſt ſacrifice, 1 *Sam.*15. Some will have this ſpoken, as alluding to that which was ſaid before of the beaſts praiſing God, but *Iſrael* called not upon him, that is, to be accepted. Some take all that which is ſpoken from hence to the end of the Chapter, as a rendring of a reaſon, that the good before promiſed to his people was not of their merit, but of Gods mercy, therefore he here firſt chargeth them with not ſerving him ſo as to be worthy of any thing, but of judgement, becauſe if they prayed or ſacrificed, it was done but unwillingly, they not knowing by reaſon of the Law requiring it how to do otherwiſe, which is intimated, by ſaying, *Thou haſt been weary of me*, or *wearied in me*, as the word בי ſignifieth, that is by counting it a wearineſſe which thou doſt in my ſervice, and their ſacrifices were accompanied with many ſins. Some, ſaith *Calvin*, underſtand this as ſpoken of the time of their Captivity in *Babylon*, but he rejects this.

Cornel. a Lap.
Sasbont.

*Joh.*6.44.

Verſ.25. *I, I am, that doth away thine iniquities for my ſelf*, &c. Upon the ground before laid down of their unworthineſſe, and the Gentiles being before their converſion as beaſts, he now inferreth, that all the favour done to his ſpirituall *Iſrael* was meerly out of grace, that hereunto only and not to merit of man remiſſion of ſins and ſalvation might be aſcribed, as even the Jeſuite *Cornelius a Lapide* yieldeth: ſee the like *Ezek.*36.22. And *Sasbont* a Papiſt is forced by the evidence of truth to determine thus. When it is ſaid, *I do thy iniquities away for my own ſake*] It is not thus ſpoken to teach, that nothing is required on our part, that we may be forgiven, for we muſt believe in Chriſt, as *Abraham* believed and it was imputed to him for righteouſneſſe. But when we do, it is ſtill for his own ſake that he forgives us, becauſe he both draweth us to faith in his Son, and when being drawn we believe, it is not for the merit of our faith, that we are forgiven, but becauſe to the believer God imputeth not ſinne. Again, we muſt be baptized and repent, but when we do thus, it is not therefore that we are forgiven and ſet clear from ſinne, but for Gods own ſake, and his grace, who in meer mercy is thus pleaſed to juſtifie and ſave us: If it be ſaid, he forgives us for Chriſts ſake, and becauſe he by his death hath ſatisfied the divine Juſtice, and paid our ranſom; it is true, but when he forgives for his ſake, he forgives for his own, ſith he ſent his Son, and the Father and Son are one. Thus he, moſt orthodoxly confirming our tenet of Juſtification only by grace, and not in any part by works, cloſing with *Paul*, Epheſ.1.6,7. *In whom we have redemption through his bloud, the forgiveneſſe of our ſins, to the praiſe of the glory of his grace.*

Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me. To make good what he had ſaid, that he did away their ſins for his own ſake, he aſcends here to the conſideration of their and their fathers condition from the very firſt that he took *Iſrael* to be his people ; the words rendred, *Thy firſt father*] may better be rendred, *Thy fathers, the firſt of them.* For it is אביך not a ſingular, but a plural, *Thy fathers*, then [הראשון *that firſt*] whereby he plainly means *Abraham*, not *Adam*, as ſome would, for *Abraham* was firſt choſen to be the father of the faithfull, and he ſinned before his calling, by Idolatry, as is intimated *Joſh.*24.2. See my Expoſition upon it. As for their other fathers, from whom the Tribes of *Iſrael* had their names, they were notorious for ſome ſins, *Reuben* for inceſt, *Simeon* and *Levi* for deceit and murther, and all the reſt for being helpers herein, and for meditating the death of *Joſeph*, and man-ſtealing, *Judah* for inceſt alſo with *Thamar* his daughter in law, yea their very teachers, or Legats ſent from God to them to deliver them out of *Egypt* ſinned, for ſo the word מליציך ſignifieth, or interpreters, and theſe were *Moſes* and *Aaron*, who ſinned at the waters of *Meribah*, for which God was angry with them, and took them away, before they came into the Land of *Canaan*.

Verſ.28. *Therefore I have prophaned the Princes of the Sanctuary*, &c. That is, the ſame men, who were over the Sanctuary of God, dealing with them as with the common ſort of the Jews, cutting them off for that ſinne in the wilderneſs, as the whole multitude of murmurers, who were all deſtroyed from twenty years old and upward, and two only ſaved that oppoſed them in their murmuring, *Caleb* and *Joſhuah*; ſo *Jerom*. Hieron. For to be prophaned is to be made like the common ſort in their bodily death, and *I gave Jacob to the curſe, and Iſrael to reproaches*, that is, when they were by the curſe of God held in the wilderneſſe fourty years, till all the murmurers were conſumed by divers judgments, and were fain to hear of their wickedneſſes to their great ſhame and reproach, when they were by *Moſes* and *Aaron* upbraided hereby. And if their fathers and teachers, even the beſt of them, were not without their ſins, yea a whole generation of which they came groſly tainted, and accordingly puniſhed, then it muſt needs follow, that the great mercies promiſed before in this Chapter muſt ſpring from Gods meer grace pardoning their ſins, which deſerved the contrary, much more then their fathers had done, as being greater ſinners, which is the main ſcope and end of this commemoration. Muſcul. *Muſculus* expounds this of their fathers in common conſidered as one body, and their Prieſts and Prophets leading them on in ſinne, till they were deſtroyed and ſhamefully enthralled by their enemies, *Caldeans*, *Aſſyrians* and others, who ſcorned and diſgraced them. Gen.15.8. But becauſe it ſeems to be an argument *à majore ad minus*, it will hold better from *Abraham* and *Moſes* and *Aaron*, &c. to them, becauſe they were of eminent holineſs, theſe baſe Idolaters and deboiſht ſinners. And whereas he for the ſin of *Abraham* refers us to a query made by him, How he ſhould know that he ſhould inherit the Land of *Canaan*? I ſee not how it can be counted a ſinne any more then *Hezekiahs* asking a ſigne, or *Gideons* afterwards, ſeeing as to them and to the Virgin *Mary* a ſign was given in mercy without a reproof, ſo to *Abraham*. Yea he is ſet forth above all all others, as a patern of believing without doubting through unbelief, *Rom.*4.

CHAP. XLIV.

Verſ.1. YEt now hear (*O Jacob my ſervant*) Heb. for *Yet* is *And*. He proceedeth to comfort his ſpiritual *Iſrael*, as *Chap.*43.1,19,25. there being nothing almoſt ſaid here more then there, till *ver.*9. for *verſ.*1,2. run parallel with *Cha.*43.1,2. the 3. and 4. with *verſ.*19,20. the 5. with *verſ.*7. the 6. and 7. with *verſ.*11,12. taking in *Chap.*41.4. and *ver.*8. with *verſ.*10. So that for the expoſition little more is to be ſaid upon theſe verſes. Only after convincing them of the pardon of their ſins coming from Gods meer grace, and telling how he had dealt with *Jacob* and *Iſrael* in judgement, and that not without cauſe, for they had ſinned, as *Chap.*43.27,28. it ſeemed good unto him to ſpeak to his ſpiritual *Iſrael* here again, as he had done before, that the difference betwixt *Iſrael* according to the fleſh, and *Iſrael* according to the ſpirit might be perceived. For there he ſaith only *Jacob* and *Iſrael*, here *Jacob my*

ſervant

Hieronym.
Verſ.2.
*See my Notes upon the word *Jeſhurun* there.
Verſ.4.
Verſ.5.
Gregor. Moral. 31.c.5.

ſervant, and Iſrael whom I have choſen, as *Jerom* noteth, and the word is varied *verſ*.2. into *Jeſhurun* ſignifying *righteous*, Deut.32.15. * And whereas *ver*. 3. after watering promiſed by way of explaining what he meant, he ſaith, *I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offſpring*, by two compariſons ſetting this ſeed forth after the water of Baptiſm poured thereupon, 1. Taken from the graſſe. 2. From willows growing by the waters-ſide, whereby, he ſaith, are two ſorts of people ſet forth, making one *Iſrael* of God, the beleeving Jews, by the graſſe, and the Gentiles by the willows, amongſt whom theſe waters ſhall chiefly flow, being in times paſt as dry as a wilderneſs, ſo that without a miracle no trees could grow there. *Verſ*.5. ſheweth as was noted before, *Chap*.43.7. that the *Iſrael* here ſpoken of, ſets forth the faithfull of all Nations, becauſe they ſhall now begin to be called from the name *Jacob*, and *Iſrael*, and *God*, as they were not before, according to *Hoſ*.1.10. But upon *verſ*.4. note, that there are not two compariſons, but one only to willows; for it is, As the willows grow amongſt or between the graſſe; the meaning being, that the faithfull now ſhould be to others, that were Gods people before for knowledge and grace, much over-topping them, as the willows do the low graſſe. *Gregory* ſaith, the faithfull are compared to willows by the rivers ſide, becauſe they are alwaies green, and being cut down they grow more, ſo they in affliction. Whereas *verſ*.5. it is ſaid, *This man ſhall write himſelf with his hand the Lords*. Some popiſh Expoſitors apply it to the ſign of the Croſſe, which he making with his hand, or putting with his hand a Crucifix about his neck, declares himſelf to be the Lords. But to ſet to the hand to the Lord, is nothing elſe but to ſubſcribe to him, which is done, when *Paul* writes himſelf the ſervant of Jeſus Chriſt, and a follower of him, making it good in taking up his Croſſe, and learning humility and meekneſſe of him. And he that is called *Iſrael* hath alſo his name from the Lord; a ſincere Chriſtian is a true *Iſraelite*, Joh.1.43. And he that lives in all things according to the Law, a Jew within, pretious before God, *Rom*.2.29. So that mens calling themſelves after *Iſraels* or *Jacobs* name here, doth not countenance the ſuperſtitious, now calling themſelves by the name of *Francis* or *Dominick*; or any in *Corinth* by the name of *Paul* or *Apollo*, &c. as they are taxed, 1 *Cor*.3.

Verſ.9.
Hieron.

They that make graven Images are all of them vanity. See before, *chap*. 40.19. & 41.7. and he inlargeth himſelf more here in ſhewing the vanity of Idols, as turning to that *Iſrael* again, whom he had ſaid, that he had given to the curſe, *chap*.43.28. the cauſe whereof was this, their moſt groſſe ſin of idolatry; yet their idols being but blocks of wood, could foretell nothing, as he both ſheweth, that he had done, *v*.7,8. and after this debaſing of the idolater, *v*.20. ſheweth more: For thitherto extendeth his declamation againſt idolaters. *Jerom* ſaith, that *Flaccus* a *Satyriſt* derides Idols in like manner, as *Iſaiah* doth here.

Olim truncus eram ficulnus, inutile lignum,
Cùm faber incertus ſcamnum faceretne Priapum,
Maluit eſſe Deum; Deus
Inde ego furum atq; avium maxima formido.

Verſ.20.
Calvin.

He feeds upon aſhes. That is, The Idolater, againſt whom he hath declaimed hitherto feeds his with delight in a piece of wood, being fully ſatisfied, when he hath made, and formed, and worſhipped his Idol, which indeed ſhall one day be burnt into aſhes, as the other part of the tree was, of which it was made, *v*.19. *Calvin* turns it another way, *viz*. to feeding upon the winde, as it were, for which he citeth, *Hoſ*.12.2. and by this winde he underſtands the deceitfulneſs of his own heart, making the next words, *a ſeduced heart inclineth him*, an amplification of theſe. The *Vulg*. to put it out of doubt, that the matter to which the Idol ſhall be reduced, *viz. aſhes*, is meant; rendreth it, *Part of it is aſhes*. And *Hebr*. a word is uſed ſignifying either feeding, or a *friend* or *fellow*, and in this ſenſe רעה is ſometime uſed; and ſo it may be rendred, The piece brought to aſhes, ſpoken *v*.19. was his fellow, for it was part of the ſame tree; or retaining our Tranſlation the ſenſe is plain, as before; and the next words, *A ſeduced heart*, &c. is a rendring of a reaſon, why or by what means he is brought to deifie ſuch a contemptible thing, *viz.* becauſe his ſeduced heart permits him not to ſee Idols to be lies, that upon this conſideration he might repent, and ſo have his ſoul delivered from death, of which he is by his idolatry in continual danger, *Hab.* 2.18. An Idol is alſo called *a lie*, as in this place, *A lie in his right hand*, that is, working and forming it with his beſt skill, and thinking that herein he doth moſt lie, if it be well formed.

Verſ. 22. *I have blotted out as a cloud thy ſins*, &c. Returning to ſpiritual *Iſrael* again, *v.*21. he ſpeaks as at *v.*1,2. ſtirring him up to attend to this comfort of comforts, the doing away of his ſins, as *chap.*43.25. only he here ſets this his great favour to the faithfull forth, by a compariſon taken from a cloud vaniſhing before the ſun, or diſperſed by the winde.

Verſ. 23. *Hieron.* *Sing (O ye heavens) for the Lord hath done it.* *Jerom* joyning the two former verſes and this together, ſaith, that he would have *Iſrael* remember the vanities of idolaters before ſpoken of, to flee from this groſs ſin, propheſying here of the fall and vaniſhing away of Idols at the coming of the light of the Goſpel; as the clouds in the morning having covered the face of the heaven before, yet when the ſun is got up to ſome height, vaniſh all away before it, and diſperſe and ſcatter by the power of the Spirit accompanying this light, as by the force of a mighty winde: For even ſo did Idols vaniſh by means of the Goſpel inlightning all parts of the world, and the ſpirit working with it, which being done, joy followeth both amongſt Angels in heaven, and men upon earth, as is exemplified, *Luc.*2. in the heavenly hoaſts ſinging, *Glory to God on high, in earth peace, and good will towards men.* And for men upon earth he ſaith, *Ye lower parts of the earth*, becauſe the earth is lower in compariſon of heaven, and he means the inhabitants of all Nations in general; and by the forreſt, which he biddeth to break out into ſinging, and the trees thereof, the ſame Nations being formerly as a deſert, dry and barren, but now planted with high growing and proſpering trees, as a forreſt, that is, men eminent for divers virtues and excellent gifts and graces of the Spirit, according to the allegories whereby he ſpake before, *v.*3. and *chap.*41.18,19. and *chap.*35.1,2. The ſame alſo is meant by mountains here, which ſhould ſing alſo, ſome men being magnified or made great and conſpicuous for the power to work wonders given unto them, as the Apoſtles and ſeventy ſent out by Chriſt. *Cornel. a Lap.* *Cornelius a Lapide*, by the lower parts of the earth, underſtands *Limbus patrum*, wherein the Papiſts fein that the holy men of God were detained, till the time of Chriſts aſcention, but then carried up to heaven with him, and therefore they are bidden for this to rejoice. But he goeth herein from *Jeroms* Tranſlation; wherein for *the lower parts of the earth*, it is *extrema terra*: And from the ſenſe given by all Ancient Expoſitors that I have ſeen, who generally underſtand thereby the common ſort, as by the trees and mountains, the moſt eminent for gifts and graces; although the Hebrew words indeed do ſignifie the low parts of the earth, for they are תחתיות ארצ, whereby nothing elſe is meant, but as hath been already ſaid. *Calvin.* *Calvin* will have all theſe ſpoken to, though inanimate, as bidden to rejoice; to ſhew the exceeding greatneſs of the benefit of our redemption, it being ſuch, as, if it were poſſible, might affect heaven and earth, and all things both high and low.

Verſ. 24. *Thus ſaith the Lord that maketh all things*, &c. Here the Lord not being content to prove himſelf the only true God by all which he had ſaid hitherto, capitulateth many things together further to confirm it, becauſe he knew that the wicked Jews were ſo prone to Idolatry, that he could never ſpeak too much againſt it, or to keep them to the worſhip and ſervice of him the true God only. Wherefore he ſaith that he made heaven and earth, and formed man in the womb. And if for all this they would not be moved, he addeth, *v.*25. Verſ. 25. Ch. 47.10, 11,12. his fruſtrating the tokens of liars; and to ſhew whom he meant by liars, ſaying further, *that he made diviners mad, and the wiſe fooliſh*, that is, Wizzards and Soothſayers, either becauſe they could not ſee what ſhould come to paſs to the deſtruction of their own Nation, the *Caldees*, to forewarn them hereof, or if they foretold any good unto them, and gave ſigns for confirmation, they were fruſtrated; no good, but grievous evils befalling them: at which theſe Wizzards were mad to ſee themſelves ſo much diſgraced by this means, as ignorant ſots and falſe prophets, whom all men formerly admired as the only wiſe men of the world for their ſagacity, and extraordinary inſight into ſecrets.

Hieron.

Jerom applieth Gods ſpeaking of his creating the heaven and the earth, and forming *Jacob* from the womb, as an argument to prove, that he could do in deſtroying *Babylon*, and rebuilding *Jeruſalem*, as he had promiſed. For how ſhall this ſeem difficult for him to do, that hath done farre greater things? And as for the ſigns of liars fruſtrating, *&c.* he ſpeaks thus, as foreſhewing the overthrow of Idols and all falſe gods, whom moſt cunning Wizzards ſought by all ſubtle means to uphold as true Gods, but when they ſhould be put down, as they were, at the coming on of the Goſpel, what ſhould all their ſigns formerly ſhewed, and their ſeeming wiſdom making them to be ſo highly reputed, then be thought of but as meer vanities and groſſe fooliſhneſs? Thus alſo others generally. But becauſe he ſpake before againſt the deity of Idols, about whom he is in a controverſie in this Chapter, whether they were gods or he only; and having proved them none, but himſelf God, now for a concluſion of all this, he fetcheth proof from the beginning of the world for it, and goes on to other proofs of things ſince daily done, and alledgeth the *Perſians* prowes and ſucceſs for one againſt the *Babylonians*, which ſhould as certainly come to paſs, as if it were already done, and their King that ſhould do it were now born, although he ſhould not be born till a hundred years after, he nameth, *viz. Cyrus*. Whereas if the ſcope of this place were to make it credible, which he promiſed in favour of the Jews and againſt the *Babylonians* their enemies, he would not doubtleſs have alledged the thing in queſtion to prove it by, as it muſt needs be yielded that he doth, if the firſt words, *v.* 24, 25. be brought as a proof of it, becauſe he continueth in the ſame ſtrein to the end of the Chapter. Laſtly, That the main *propoſitum* of the place is to prove him only to be the Lord, appears by his ſaying, *I am the Lord*: As if he had ſaid, Thoſe of whom I have hitherto ſpoken, ſhewing that they are ſenſleſſe ſtocks, are no gods; but attend to that which I ſhall ſay, and it will eaſily appear that I am the Lord, both by my deeds of creating the world, croſſing Wizzards, the prieſts of Idols in their preſages, and raiſing up *Cyrus* to be the ruine of them and of their country, and declaring this ſo long before, ſith theſe were the two things whereby Idols were put to it before to prove themſelves gods; foreſhewing things to come, and doing mighty things ſurpaſſing the ſtrength of all creatures. For *tokens* or *ſigns of liars*; *Vulg. Lat.* and *Calvin* have, *tokens of diviners*. But the word בדים ſignifieth liars; unleſſe becauſe Aſtrologers, that take upon them skill by the ſigns of heaven to foretell things to come, yea the great mutations in Kingdoms, are commonly found liars, their predictions not taking effect, as the Lord's by his Prophets do; they be ſet forth by their proper name Diviners, the ſenſe being more reſpected then the ſignification of the word.

Againſt judiciary Aſtrology.

But forſomuch as the Lord puts the term of liars upon them to their diſgrace, we have no reaſon in our Tranſlations, baulking this name, to ſet them forth by any other. And although *Calvin* in rendring the words, forbeareth to put lying upon them, yet he utterly condemns the art of judiciary Aſtrology, as being not only vain, but tending to the robbing of God of his honour of invocation and dependance upon him, and to the eſtabliſhing of the Stoicall opinion of the Fatall neceſſity of things.

Calvin.

For he ſaith, that the Lord ſimply condemned this art, when he forbad the permiſſion of ſuch amongſt his people, *Levit.* 19. 31. *Deut.* 18. 10, 11. And therefore no certainty is in this Art, but meer impoſture, for which it is to be abhorred by all the godly. *Ob.* The ſtars are given for ſigns. *Sol.* It is true, that by obſerving how they keep their courſe, we may glorifie God, who directs them ſo to do, and they are ſometimes ſigns of judgements to come, that we may

Res arcanas & occultas ſcrutari aut inveſtigare nefas omninò eſt.

be moved to repent. But that hereby the ends of principalities and Kingdoms, or notable events in Kingdoms, or to particular perſons may be foreſeen, is not to be held, neither ought any man hereby to dare to pry into ſuch things to come, it being a wickedneſſe to ſearch into them, or to finde them out. For let it be granted that all things in the world are ſubject to the empire of the ſtars, then Gods tribunal is overthrown, and he is no more Judge to inflict puniſhments upon ſinners, or to ſhew mercy to men in a deſperate condition: Neither is any thing left to him, but all attributed to fate: Thus the judgements of God being buried, all piety is extinguiſhed, and all invocation upon him aboliſhed.

Verſ.26. *That confirmeth the word of his ſervant, and performeth the counſel of his meſſengers.* Here, by his *ſervant*, *Jerom* underſtands Chriſt, and by his meſſengers, the Apoſtles, becauſe *chap.*42.1. he is thus called. (*Hieron.*) But *Lyra* by *his ſervant*, will have *Moſes* meant, whoſe word about bringing the Hebrews out of *Egypt* he made good; (*Lyra.*) and by *his meſſengers*, the Prophets, and the things by them revealed he cals their counſels, becauſe God at the firſt declared them in ſecret unto them, (Amos.3.) thus making them, as it were, of his privy Councel, and in his appointed time fulfilled them all. *Calvin* thinks, (*Calvin.*) that by *his ſervant*, *Iſaiah* is meant, and by *his meſſengers*, other Prophets, ſpeaking of our redemption and deliverance by Chriſt; and by counſel he meaneth the word of God taught by them, for ſo the word is ſometime called, *Act.*21.27. *Luc.*7.30. It is indeed Gods councel, but called theirs, becauſe by them declared at his appointment. The word מקים here rendred *confirming*, is, *raiſing up*; whereupon *Muſculus* (*Muſcul.*) noteth, that it is well ſo ſaid, as implying Chriſts death and burial, in the time whereof there ſeemed to be no hope of its taking effect, but the word of promiſe ſeemed to lie, as it were, dead and buried. I ſubſcribe to *Calvin*, that by *his ſervant* here is meant *Iſaiah*, and by *his meſſengers* other Prophets, diſcloſing what God in his ſecret counſel purpoſed to do, whether in reſpect of the Jews affairs after the *Babyloniſh* Captivity, or the good of his faithfull people of all Countries under the Goſpel. All this he ſaith, that he confirms and performs, and ſo can no falſe god do to his ſervants. For reaſon requires that having ſpoken of his fruſtrating of the ſigns of the *Caldees*, thoſe great Diviners, and ſhewing their wiſdom to be fooliſhneſs, who promiſed haply to the King of *Babylon*, that his Kingdom ſhould be perpetual, and that the Jews hearkening to *Iſaiah* and other Prophets did but hope for a good day in vain: he ſhould now *ex oppoſito* ſpeak of his certain performing of the predictions of his Prophets touching the Jews deliverance, that they might by all men be beleeved, and not the other.

Verſ.27. *That ſaith to the deep, Be dry*, &c. Here another ſign is added, the dreaning of the rivers of *Babylon* by *Cyrus* King of *Perſia*, by making many dreans, into which they were all let out in one night, and ſo they entred and took *Babylon*, which they could not do before, becauſe the waters compaſſing it about, ſuffered them not to approach; as I have ſhewed in my continuation of the hiſtory, from *Nehemiah*, &c. *Calvin* will have it ſpoken allegorically of fetching up the Jews, as it were, out of the bottom of the deep, as ſometime through the red ſea. *Muſculus*, of the Princes ſubject to the King of *Babylon*, who were to him as rivers to the deep ſea, but now the greatneſs of them all ſhall ceaſe.

Verſ.28. *That ſaith of Cyrus, Be is my ſhepherd.* Vulg Lat. *Saith to Cyrus, He wiſe.* But it is Hebr. רועי *my ſhepherd:* And therefore *Jerom*, although he ſets down that as the Tranſlation of the *Septuagint*, yet he follows this. Here *Cyrus* is named long before he was born, that things preſent and to come might appear to be alike preſent to the Lord; and his ſhepherd he cals him, becauſe he ſhould tender the good of his people, as a ſhepherd of his ſheep, leading them out of *Babylon* to their own Country, as a ſhepherd his ſheep into large and freſh paſture, being before ſhut up, as it were, in a pin, for ſo had the Jews been in *Babylon*. The accompliſhment of this, ſee in *Ezra* and *Nehemiah*, and how the

the foundation of the Temple was laid, and *Jeruſalem* rebuilt, as is here further propheſied.

CHAP. XLV.

Verſ.1,2. HEre for five verſes together the ſame *Cyrus* is further propheſied of, and
how the loins of Kings ſhould be looſed, and the gates of braſſe broken
before him; for the underſtanding whereof ſee my Expoſition on *Ezra* 1. *Thus*
ſaith the Lord to mine anointed Cyrus. Hebr. it is *Cores*, and ſo ſome reade it: And
Hieron. ſome, ſaith *Jerom, To mine anointed Lord.* But if the word be turned into
Latine, it is commonly rendred *Cyrus*, both here and *Ezr.*1. where is the ſame
word in ſpeaking of *Cyrus.* His anointed he is called, becauſe a King by him
ſet up, it being uſuall amongſt the Hebrews to ſtile the King, the anointed, that
is Hebr. *Meſſiah*, Græcè *Chriſtus.*

I have given thee the treaſures of darkneſſe, and for my ſervant Jacobs ſake I
Verſ.3. *have called thee by thy name, though thou haſt not known me.* The Lord here tels
Verſ 4. *Cyrus*, that whereas he ſubdued *Babylon* and enjoyed all the treaſures thereof,
much being hidden in ſecret for fear of the enemy: it was by Gods gift that
he came to them, that he might acknowledge him to be the only true God.
And he was thus with him and gave him power to prevail for *Jacobs* ſake, that
he might deliver the Jews from the Captivity wherein they had now been
held ſeventy years. And he ſaith that he named him, as one ſpecially choſen,
as he had before named *Jacob Iſrael*, though he knew him not, by ſaying which,
he intimated that he was an Idolater, and not the Chriſt to come to ſave beleevers;
which makes *Jerom* admire their folly, that expound the Chriſt or
anointed here, of Chriſt the Lord, adding alſo this title in ſtead of [*Mine anointed*
Verſ.5. *Cyrus,*] eſpecially becauſe, *verſ.*5. he ſaith, *I girded thee, though thou*
kneweſt me not; which can by no means agree to Chriſt, but to *Cyrus* only.
As it is here ſpoken to *Cyrus*, ſo God in his providence took order, that in due
time he ſaw and read it, being by the Jews ſhewed unto him, and he hereby
ſtirred up to do by the Jews, as he did, *Ezra* 1. See my Expoſition there.
Calvin. *Calvin* notes, that the parts from whence *Cyrus* came, were far remote from
Babylon, and the Country a poor place; wherefore it was moſt improbable that
a King ſhould ever come from thence, able to carry forces ſo far as *Babylon*,
and ſubdue it, and be infinitely inriched with the treaſures of others; but
what is impoſſible with men, is poſſible, yea eaſie with God.

Verſ.6. Therefore he adds, *verſ.6. That they may know from the riſing of the ſun, and from the Weſt, that I am the Lord.* That is, In all parts of the world, the Eaſt and Weſt being named, and the other two underſtood: That is, When the fame hereof, and that this was done by the God of *Iſrael*, ſhould be blazed abroad in all Countries and Nations, which could not be known, but to near dwellers only preſently, to all others by their means in proceſſe of time. And coming to know this, how can they but know that God is the Lord, ſith none but the Almighty can before appoint, and ſo long after do ſuch mighty things as theſe?

Verſ.7. *Forming light and creating darkneſſe*, &c. Here he alludes to the beginning of Gods works of creation, *Gen.*1. by light underſtanding comfort and joy, whereby it is commonly ſet forth, meaning the joy which the Jews ſhould then have for their deliverance out of Captivity; and by darkneſſe, miſery, meaning their Captivity, whereby they had extreamly ſuffered, yet not without the Divine providence bringing this upon them for their ſins. And to theſe two the two next words anſwer, *I create peace and make evil*; that is, proſperity, comfort, and all kinde of felicity in this world and that which is to come, all is my doing, coming from nothing of merit in man preceding, as creating is to make ſomething out of nothing. And by *evil* is meant the evil of puniſhment by the ſword, plague or famine ſent for ſins, and all other miſeries which men ſuffer here or hereafter; not the evil of ſin, for of this he is not the Author to any man, *Jam.*1.14. *Hoſ.*13.9. And therefore having ſaid, *Creating peace*] he varies the word, ſaying, *Making evil*; that is, when men are unworthy of peace, by reaſon of their ſins, turning it into miſery. *Gregory* explains it thus, He makes evil, when he forms things well made into a ſcourge to us for our ſins; as poiſon, meat to ſerpents, is death to men.

Cum res benè conditas nobis peccantibus in flagellii format, Greg.Mor.7.3.

Verſ.8.

Calvin.

Drop down (ye heavens) from above, and let the clouds rain righteouſneſſe. Some (ſaith *Calvin*) take this for a form of prayer to be uſed by the people, till they ſhould attain the ſalvation before promiſed; ſome for the Prophets prayer; ſome for Gods command of all bleſſings both heavenly and earthly, to come upon his people, which ſhould be when *Cyrus* before ſpoken of ſhould attain to that greatneſs. But *Jerom* beſt, it is ſeparate from the words foregoing, as a Prophecie touching Chriſt; a like place unto which is *Pſal.*85.12. where Chriſt is manifeſtly ſpoken of, as alſo *Calvin* ſaith. By righteouſneſs dropping from heaven, the coming down of the Son of God is meant, who came from heaven, *Joh.*3. And by the earths opening, ſpoken of in the next words, *Let the earth be opened and health and ſalvation come forth,* the Son of man his bringing forth by the Virgin *Mary*; for what is man but *Adam, earth?* as *Gen.*1. and the woman is the ſame, for both male and female have one name [*Adam*] Gen.5.2. And that Chriſt is ſalvation, ſee *Matth.*1. *Luk.*2. *Matth.* 21.11. and that he is *righteouſneſſe,* Iſa.41.2. and *The Lord our righteouſneſſe,* 1 *Cor.*1.30. If it be applied to *Cyrus* in reſpect of bodily ſalvation, and juſtifying the Jews to be the people of God, and he be ſaid to have come from heaven, becauſe appointed miraculouſly by God in heaven to this; and out of the earth, becauſe from baſeneſs raiſed to ſo great dignity; the words following ſeem to make for it, *verſ.*13. but that this is not the Prophets *ultima meta,* but further in *Cyrus,* ſome figure of him, to ſet forth Chriſt, appears, *verſ.*22,23,24. where it is ſaid, *In the Lord I have righteouſneſſe, and all the ſeed of Iſrael ſhall be juſtified in him:* And as intimating the times of the Goſpel when this ſhall be fulfilled, he ſaith, *every knee ſhall bow to me.*

Hieronym.

Verſ.9.

Woe to him that ſtriveth with his maker, the potſheard with the potſheards, &c. In this and *verſ.*10,11. the Prophet returns to the condition of the people before their deliverance by *Cyrus,* and afterwards by Chriſt, knowing how impatient they would be of their ſufferings in Captivity, and afterwards murmuring and complaining againſt God for making them ſo miſerable, and not beleeving therefore that he would ever bring to paſſe ſo much good for them as he had promiſed. Againſt this he oppoſeth, *Woe to him that ſtriveth,* &c. meaning, that as it were an inſolent part in a ſon to challenge his father for his deformities or infirmities which accompanied his generation; and the pot howſoever miſhapen, and to what baſe uſe ſoever it be made, doth not challenge the Potter therefore, for this were monſtrous: So no man ought to dare to challenge God or murmure againſt him, although he creates him darkneſs and evil, as *verſ.*7. how long ſoever he be in miſery, but in ſilence quietly bear all things, till light and peace come. Then *verſ.*11. he ſheweth about what they ſhould rather buſie themſelves. *Ask of things to come concerning my ſons, and concerning the work of my hands command me.* This laſt clauſe to make the ſenſe good is to be read interrogatively, *Concerning the work of my hands do ye command me?* For he had reproved their inſolency againſt him in murmuring, by two ſimilitudes, of children and pots; now to that of children he ſaith, *Enquire of me future things, concerning my ſons*] what miſeries I will make them ſuffer and why, and how I will again deliver them; this I allow you to do, and it will be profitable to repentance, and for the ſtrengthening of your faith to do ſo, and this ye may do by the mouth of my Prophets. But concerning the work of my hands, which ye are alſo, as the Potters is the pot; Will ye take upon you to command me what I ſhould do, or when? Oh do not ſo abſurdly, neither be ſo petulant, if the Potter be left to himſelf to do what he pleaſeth in his own profeſſion, let me alone much more, to do as I pleaſe with

Verſ.11.

Calvin. all people. *Calvin* hath this, but thinks it ſomewhat inforced, and therefore he prefers another, *viz.* as if all were ſpoken by way of increpation; When a ſon will not be ſo bold with the father to ask an account of him of his actions, ye ask me forſooth, and command me as it were. But I reſt in the former, as nothing coact; unleſſe keeping to the imperative in the word *command,* as well as *ask*; we take it thus, Bid my Prophet *Iſaiah* and other Prophets tell you what I mean to do, and they ſhall tell you; and thus far will not every father *Hieron.* go in making his ſon acquainted what he means to do. *Jerom* takes all as ironicall thus, Shall not a ſon be ſo bold with his father as to ask, as afore is ſaid; ye then are very dutifull to uſurp thus over me, to ask and as it were to command me, as if you could teach me what I ſhall do with my children under the Goſpel? ask on therefore and command on, for ſurely it becomes you well ſo to do. But neither by this or any other Expoſition, can there be any ground for Gods ſubmitting himſelf to be commanded by men praying, to which ſome draw it to extoll the force of prayer.

Verſ. 12. *I made the earth and man, and extended the heavens,* &c. Still he continues in the ſame argument of taxing ſuch as are ſo bold to expoſtulate with him, as *ver.* 10. For he is not only as an earthly father, but the Creator both of heaven and earth, and all men, therefore intollerable petulancy for any man to reprove his doings towards men, whether in judgement or mercy, for this were for man a worm, to lift up himſelf above heaven.

Verſ. 13. *Hieron.* *I have raiſed him in righteouſneſſe and will direct all his waies.* Some, ſaith *Jerom,* expound this of *Cyrus,* to ſpeak of whom the Prophet now returns again; and ſome of *Zorobabel*; but he of Chriſt; becauſe the things here ſpoken of agree to neither; not to *Cyrus,* for he was not directed by God in all his waies, for he knew not God, *verſ.*4. neither did he build the City, but *Nehemiah:* Nor to *Zorobabel,* for he ſet not the Captives at liberty, neither built the City; but Chriſt both built the City of God, which is his Church; according *Mat.* 5. to that, *Upon this rock I will build my Church*; and this is a City ſet upon an hill that cannot be hid: and ſet the captivated in ſin at liberty, *Iſa.*61.1. and went aright in all his waies, and ſet the people at liberty without any price paid by them; for he gave himſelf a ranſom for them, *Matth.*20.28. And to this agree *Procopius, Euſebius, Origen, Haimo:* But *Calvin* is for *Cyrus.* The beſt, as was ſaid before, to expound it of *Cyrus* as the type, and more fully accompliſhed in Chriſt his antitype. And he ſaith, *I have raiſed him in righteouſneſſe,* to ſtop the mouths of any that ſhould ſay, Why not ſome *Hebrew,* but *Cyrus* an Heathen? and why not before this time? Gods will was to do it now, and this is the moſt exact rule of righteouſneſſe, wherefore all muſt reſt therein. Although *Cyrus* built not the City, yet he laid a foundation by ſending home thoſe that did it afterwards, and he began the race of thoſe Kings that furthered the building of it: And of his free diſmiſſing of the Captivated Jews, ſee *Ezra* 1.

Verſ. 14. *Hieronym.* *The labour of Egypt and merchandize of Ethiopia ſhall come over unto thee,* &c. Here alſo he rejects the Expoſition of this applyed to *Cyrus,* becauſe it is ſaid, *They ſhall make ſupplication unto thee, and ſay, God is in thee:* And *verſ.*15. *Thou art a God that hideſt thy ſelf*; which by no means can agree to *Cyrus,* but to Chriſt only, as any rational man muſt needs yield. For is *Cyrus* a God, beſides whom there is none? and was God in him; or how was he hidden? But to Chriſt all theſe agree excellently. For in the man Chriſt, God dwelt bodily, but was hidden under the vale of mans nature, and no God is there beſides him; whereby as when it is ſpoken of the Father, the Son is not excluded; ſo when it is ſpoken of the Son, the Father is not. The Jews to elude this teſtimony touching Chriſt, ſay, that *Jeruſalem* being before ſpoken of, which is the City ſaid to be built; that this is ſpoken of it, *God is in thee,* and *there is none other:* And then by a ſudden apoſtrophe he turns to God, *verſ.*15. ſaying, *Thou only art the true God, who haſt hidden thy ſelf*; becauſe not ſeeming to be of ſuch power to ſave thy people all this time, but now appearing to be a God

of all power indeed. But this is to divide things conjoyned, making *verſ.* 14.
to ſpeak of one, and *verſ.* 15. of another, whereas they both ſpeak plainly of
one and the ſame God, Chriſt Jeſus. And by the *Egyptians*, *Ethiopians* and
Sabeans, he meaneth all Nations, ſome moſt notorious for Idolatry, as *Egypt*
and *Ethiopia* for ſtrength, ſtature and ſtoutneſſe unſubduable by any being
put for all. Their riches ſerved Chriſt, when imbracing the Goſpel they built
Temples to his honour, and gave maintenance to his Miniſters and poor members
moſt liberally, ſee more of *Egypt* and *Ethiopia*, *Chap.* 43. 3,4. and with
Jerom agree *Procopius*, *Euſebius*, *Cyril*, *Hilary*, &c. Yet it is not to be denied,
but that it doth in ſome part belong to *Cyrus*, of whom he ſpake before
in this Chapter. For *Egypt* and *Ethiopia*, and *Sabæa* the chief Province thereof
were brought under *Cyrus*, *Xenophon* li. 7. & 8. *Cyripædia*, and then their *Xenophon.*
adoring of him is to be underſtood of outward honour, and becauſe he did not
theſe great things of himſelf, but a divine power going along with him, which
Heathen men took no notice of, God is ſaid to have been in him, and hidden
in him. *Vatablus* applieth this to the Jews, with whom the *Egyptians* and *Vatablus.*
Ethiopians ſeeing God to be, joyned themſelves turning to their Religion: ſo *Hugo Card.*
alſo *Hugo*. *Calvin* and *Oecolampadius* will have *Ieruſalem* underſtood in theſe *Calvin.*
words, *Shall come to thee*, becauſe it is the feminine gender, and therefore can *Occolamp.*
not be applied to *Cyrus*, yet *Cyrus* ſhould be the means, when having ſubdued
them, and thus gotten riches in abundance, he gave ſo liberally to the Temple at
Ieruſalem. But this *Calv.* ſaith, was chiefly fulfilled in Chriſt, when theſe Nations
and all others were ſubdued to his Goſpel, for then their wealth went to ſerve
his Church. And they were lead after his Miniſters in chains, when by the ſpirit
coming upon them in hearing they were bound in their minds and affections, as
his Captives, to follow the Jews, amongſt whom the evangelical Church firſt
was, that is, thoſe choſen ones, the Twelve and Seventy ſent out to preach,
who together with other faithfull perſons were now the only true *Ieruſalem*
there. For the next words touching God, and *God is hid in thee*, both he and
Muſculus underſtand them, as ſpoken properly of God. *Only in thee is God,*
and there is none without thee] That is, they ſhall have the Chriſtian Church in *Muſcul.*
ſuch honour, as conceiving now, as the truth is, that God is in her, although
he ſeemed all this time to be hidden in reſpect of his power, becauſe he ſuffered
his own people to lie ſo long ſubject to many oppreſſions of Heathens and
grievous miſeries. For when he helps not, he is ſaid to hide his face, *Pſalm.*
13.1. and then the wicked enemies of the Church are bold to ſay, *Where is now*
their God? Pſa. 79.9. *Lyra* applieth all to *Cyrus*, till we come to theſe words
[*in thee only is God*] wherein he ſaith, the Prophet turns to God in way of *Lyra.*
magnifying him, who did ſo wonderfully by *Cyrus* for the comfort of his people,
meaning, that God who by *Cyrus* did all, as being in him by the ſpirit
of fortitude, muſt needs be for this acknowledged the only true God, although
in his Divinity hidden from the eyes of men, or rather he ſhould have
ſaid, as he was in *Cyrus*, hidden and not perceived by carnal men, who attributed
all to *Cyrus* his own valour.

They ſhall be aſhamed and bluſh, &c. The power and providence of God
being hitherto aſſerted againſt all Idolaters and their wiſe men, who ſtood Verſ.16.
for other gods, now he returns again to inveigh againſt them that they might
all be aſhamed, who had truſted in ſuch gods, as neither knew nor could do
ought. Againſt whom he oppoſeth *Iſrael*, *verſ.* 17. ſaying, That he ſhould
not be aſhamed, becauſe ſaved by his God *by an eternal ſalvation*] That is, Verſ.17.
the faithfull of *Iſrael* according to the fleſh, as the faithfull of the Gentiles
ſhall alſo be *verſ.* 20. And this the Prophet addeth, ſaith *Calvin*, that they
might not look only at their deliverance from the *Babyloniſh* Captivity, and
ſaving out of the hands of thoſe enemies; but from thence take occaſion *Calvin.*
to look to a farre greater ſalvation to come by Chriſt in heaven for
ever and ever, being delivered from all ſpiritual enemies, ſinne, death and the
devil.

Verſ.18, Verſ.19. *Hieronym.*

Then repeating again his making of all things *Verſ.* 18. he ſaith, That although he had been hidden, yet his Word, whereby he ſtirred up *Jacob* to ſeek him in aſſured expectation of being ſaved, was not hidden, but plainly ſet forth by his Prophets, that they might all know it. *Jerom* having ſpoken upon theſe words, *He formed the earth to be inhabited*; that the meaning is, the inhabitants thereof ſhould hereby come to know and worſhip him, ſaith, that the word which he ſpake to the ſeed of *Iſrael*, not in an hidden place of the earth, was the Law of the ten Commandments, which he ſpake from the top of mount *Sinai* before them all, forbidding falſe gods and images, and commanding to acknowledge, and love, and ſerve him, or rather the Goſpel, though firſt ſpoken to the loſt ſheep of the houſe of *Iſrael* in their Temple and Synagogues, yet afterwards the ſound thereof went into all Lands, and they rejecting it, the Apoſtles turned to the Gentiles. *Oecolamp. Calvin. Muſcul.* *Occolampadius* is for the Law given by *Moſes* here meant, *Calvin* for the Goſpel, but *Muſculus* better for Law and Prophets, and the Goſpel alſo. For as the Law was given openly, ſo Chriſt taught publickly, and in ſecret he ſaid nothing, *Joh.* 18. 20. and he bad his Diſciples *Preach upon the houſe top*, Mat. 10.27. And the Prophet *Iſaiah* is bidden, *Cry aloud, lift up thy voice like a trumpet.* And *Habakkuk* muſt write the Prophecie ſo plainly *That he who runs might reade it*; whereas 2 *Pet.*1.19. the word of the Prophets is ſaid to be *as a light ſhining in a dark place*, the meaning is nothing elſe, but that herein was a light directing unto Chriſt, in a time of types and ſhadows, whereby the knowledge of him was kept in darkneſſe, *Judea* it ſelf was then but a dark place in compariſon of the Church under the Goſpel, but becauſe there were Prophets they were not without a light. And what was this word that was not in a dark place? *Seek ye me*, and this was not in vain, none ever ſought the Lord in their diſtreſſes, but he delivered them, and to ſeek by Jeſus Chriſt under the Goſpel is a ſure way to ſpeed, *Joh.*14. which condemns ſeekers to Saints departed. Note. Laſtly, he ſaith, his word was not in an hidden place of the earth, alluding to them that had ſpirits of divination, who ſpake out of a Cave, or low dark place of the earth with a muttering voice. Note. The true God doth not ſo, and therefore they that teach in ſecret places, or ſeek to make the word of God obſcure by keeping it in an unknown tongue, as Sectaries and Papiſts, are no true Miniſters of God, but rather of Satan, who as he is the Prince of darkneſſe, loves to have all done in darkneſſe. Let no man here object and ſay, The Word is hard to be underſtood, and the Word rightly underſtood is the word of God, but till then it is in darkneſſe; and therefore though tranſlated into a tongue commonly underſtood, it is ſtill in a dark place. *Sol.* There is enough in the Word plain and eaſie to be underſtood, as that by knowing and believing it a man may be ſaved, if he deceiveth not himſelf for want of doing accordingly; neither can the dark places be dangerouſly miſtaken by him that holds him cloſe to the truth ſet forth in the plain. If it be ſaid, Wherefore then ſerve obſcure places? *Anſw.* To draw the minde from other ſtudies to exerciſe it ſelf in the ſtudy of Gods holy Word, and to ſhew the neceſſity of Interpreters, whom otherwiſe the people would be ready to think ſuperfluous, and their lucubrations hereupon ſuperfluous alſo; and becauſe the knowledge of divine things moſt hardly attained is moſt delightfull, as the kernel is the ſweeteſt of the nut, and treaſure within the earth being found, the moſt precious part thereof, and in digging for this treaſure to finde as much of it as he can; to labour, is a wiſe part, but a fooliſh to be content without it, ſith he is *Bleſſed that meditates in the Word, and exerciſeth himſelf herein day and night*; Pſal.1, Revel.1.3. And of the obſcureſt book thereof it is ſaid, *Bleſſed is he that readeth and heareth the Words of this book*; that is, with underſtanding, for he is elevated more high towards heaven, whilſt he lives upon earth, that underſtands moſt of the myſteries of God, ſith the perfection of heavenly bliſs is to know perfectly what we know here but in part, 1 *Cor.*13.

Verſ.20. *They underſtand nothing that extoll the wood of a graven image, and pray to a*

God that ſaves not. But in the words before in this verſe, he invites the Gentiles alſo to ſeek to God, as he had done the Jews before *verſ.*19. ſaying, *Come ye, draw near ye that are ſaved of the Gentiles*, as *Jerom*, *The eſcaped of the Gentiles*, as the New Tranſlation to the ſame effect, becauſe the word פלטי ſignifieth *Hieronym.* *eſcaped* or *delivered*; and here he intimateth, that all the Gentiles ſhall not be converted together, but when ſome turned and were ſaved, others ſhould worſhip idols ſtill, to whom he ſpeaks in the next words, *They underſtand nothing*, &c. *Calvin.* *Calvin* renders it, *Abjects of the Gentiles*, becauſe the word alſo ſignifieth ſo; and thus without diſtinction takes all here ſaid to be ſpoken to the idolatrous Gentiles, whom he cals *abjects*, not meaning the pooreſt amongſt them, but even the greateſt; for by Idolatry even the beſt are made abjects and ſlaves, putting their ſhoulders under the Idol to carry it, and then bowing unto it; and therefore he makes nothing elſe of this, but a repetition of that which was ſaid *Chap.*41.21. *Chap.*43.9. Others, ſaith *Vatablus*, by the *eſcaped* here underſtand the Jews eſcaping home from amongſt the Gentiles, and ſome actively, Ye deliverers of the Gentiles, as if their Idols were meant, whom they counted their Saviours, although they could do nothing leſſe. The word I grant may without wreſting be taken this laſt way; but if it be underſtood as ſpoken to the Idols, the next words will not agree, to the Jews it cannot be applied, becauſe the words are, *Ye eſcaped Gentiles*, not *Ye eſcaped of the Gentiles*. For the word *Abjects of the Gentiles*, if we conſider what followeth *verſ.*22. *That all the ends of the earth ſhall be ſaved*, it can have no place here. For who are the ends of the earth that ſhall be ſaved, but the Gentiles, who though they come of ſuch, as through their Idolatry periſhed, yet imbracing the faith of Chriſt they eſcape damnation, and attain Gods Kingdom? and therefore I doubt not but the ſame are here ſpoken of and bidden draw near to hearken, as to the vanity of their fellows ſtubbornly adhering to falſe gods ſtill, ſo the grace that they ſhall one day partake of, *viz.* ſalvation, *ver.*22. And in ſpeaking in the later part of this verſe of Images, which they pray to, that cannot ſave, he makes an oppoſition to that ſpoken of the true God, *verſ.*19. *My word was not to Jacob, Seek ye me in vain*; here they that pray or ſeek to Idols ſhall do it in vain, for they cannot ſave their petitioners.

Verſ.21. Having cenſured Idolaters as void of underſtanding *verſ.* 20. here he challengeth them in the name of the true God, if they had any thing to ſay in defence of their Idols, to bring it forth. *Who gave intelligence of this from the beginning, and of old*, &c. Here is the Lords juſtification, that he is the true God, his foretelling of many things from the beginning of the world, which have been accompliſhed, and of ſalvation to come to the Gentiles, and of the overthrow of the *Babyloniſh* Monarchy of old, that is, long before it comes: for he that knoweth muſt appoint all theſe things, and by his power effect them, and he that doth ſo is the true God, and there is none other. Then he Verſ.22. comes to that greateſt ſalvation of all, *verſ.*22. *Look to me and be ſaved all ye ends of the earth*] That is, turn from Idols, look not after them, nor ſeek to them in your diſtreſſes, but to me who alone can ſave you. Verſ.23. Yea and that ye ſhall do ſo, I do here certainly foretell, *I have ſworne by my ſelf, To me every knee ſhall bow*, &c. And this is applied to prove the ſubjection of all to Chriſt at the day of Judgement to be judged by him, *Rom.* 4.10,11. *Calv.* But as *Calvin* well noteth, One, that is, the laſt part of all mens ſubjection to him, is only named here, all being meant, *viz.* both the ſubjection of obeying his Goſpel, by believing and making profeſſion thereof, and by humbly ſubmitting to his ſentence at the day of Judgement, none daring to mutter againſt it. And therefore *Phil.*2.6. the ſame words of bowing the knee in his name are uſed, to ſhew, that all ſhould turn to his Goſpel from dumb Idols, ſeeking to the Father in his name and mediation only, and if any ſhall not voluntarily here, at the day of Judgement they ſhall bow to him, and crave admiſſion into his Kingdom in vain, whether on earth, as the now living, or under the earth, as the dead and buried, or evil ſpirits in heavenly places. For as they *Matth.* 7.21. beg, *Lord, open to us*, ſo moſt probably ſhall all both wicked men and devils, being ſtricken with the horrour of hell, in moſt humble wiſe. Now the Lord confirms this, as being moſt hard to be believed, by oath, that no Jews might harden their hearts againſt it as impoſſible, to the magnifying of themſelves, as Gods only people alwayes, and the deſpiſing of the Gentiles, which Note. they were moſt apt to do. And he ſwears by himſelf, becauſe none is greater, and hereby he teacheth all ſwearing by any other thing to be unlawfull, for all ſwearing muſt be by the greateſt in all the world only, otherwiſe the glory of the greateſt is taken and given to inferiours to his high diſhonour. For he by whom men ſwear, hath this honour done to him, That he is acknowledged the hearer of prayer, for or againſt a mans ſelf, and one that hath power to be revenged upon the perjured. And therefore *ſwearing by my name*, in the next words, after *bowing to me*, is added for further expreſſion, how all ſhould bow to him, *viz.* in praying to him; one caſe, wherein there is need to pray to him Note. in ſwearing, being put for all. And here again *Calvin* notes well, that it is not enough in heart to bow to God, but externally alſo in prayer, and becauſe this is ſpoken in oppoſition to Idols, they ſin that bow to an Idol, and deceive themſelves, if they think, that forſomuch as their heart is to the true God, they do not ill, though with the knee in ſome place and company they bow to an Idol. The knees that bowed to *Baal* in the time of the general overſpreading of Idolatry were none of theirs, whom God had reſerved to himſelf.

Verſ. 24. *Only in the Lord, ſaith he to me, righteouſneſſes and ſtrength, to him he ſhall come, and all that rage againſt him ſhall be confounded.* That is, every one turning to me, as is before-ſaid, confeſſeth me only to be righteous and omnipotent, and none other to be God, that is, mighty, as the word אל *God*, ſignifieth, but worſhippers of falſe gods, who have and ſhall ſtill impugn God and his truth, ſhall be brought to nought.

Verſ. 25. Contrariwiſe they ſhall glory in the Lord that be the ſeed of *Iſrael*, and he ſaith, the whole ſeed, becauſe his ſpiritual ſeed, of which he here ſpeaketh, was the elect company both of Jews and Gentiles, now they having abandoned Idolatry and imbraced the truth of God, ſhall be the moſt glorious Church in the world, as having the Son of God for their Head.

CHAP. XLVI.

Verſ 1. *Bel boweth down, Nebo ſtoopeth*, &c. The Goſpel with the light thereof ſhining, *Bel* called alſo *Iupiter Belus*, the chief god of the Heathen, and *Nebo* ſignifying Prophecy; and therefore moſt aptly ſetting forth *Apollo* his Oracle, being in moſt high eſteem before now, fall to be of no reckoning, becauſe Oracles ceaſed, and the worſhip of *Bel* was had in abomination, and the true God in all countreys only worſhipped and ſerved. *Their graven images were in the cattel and the beaſt*, that is, they had other gods alſo, the images of cattel leſſe and greater, for ſo idolatrous were the *Egyptians*, that they worſhipped ſuch Images for gods, Dogs and Cats and Lions, and therefore from them gave divers of their Cities names, as *Cuno*, from a Dog, *Leonto* from a Lion, yea by the Deluſian religion an Onion and a fart were terrible gods, ſaith *Jerom*, *Your carriages are heavy laden.*

Verſ. 2. *They could not deliver the burthen, but themſelves are gone into captivity.* Vul. *Your burthens were heavy in weight, even to wearines*: and this agrees beſt with the Hebrew, the meaning being, that the burthen of Idols were heavy to them that for honours ſake unto them carried them, by reaſon of their maſſineſſe of gold and ſilver of which they were made, ſo that their Prieſts were by bearing ſo great a burthen much wearied and fainted. Then *Vulgar Latin*, proceeds *verſ.* 2. *They could not ſave the bearer*, but משא ſignifieth the burthen

then moſt properly, and therefore the Idol, which was the burthen, is meant,
it could not ſave it ſelf, but went into Captivity, that is, the riches and trea-
ſure thereon, being taken and carried away as ſpoils by the enemy. *Hebr.* it is,
Their ſoul went into Captivity] and this *Jerom* retains, expounding it of the
ſouls of them that carried Idols formerly as their gods, they could not ſave
them; but notwithſtanding this great obſequiouſneſſe they were led away
Captive. But taking it as ſpoken of Idols, he ſaith, That ſouls are improperly
aſcribed to them, as in the *Proverbs, an hand to the tongue,* where it is ſaid, *Life
and death are in the hand of the tongue*; and then concludeth, That Idolatry is
an heavy burthen, and makes mens ſouls go into the captivity of the devil.
Junius ſaith, by *Bel* ſome underſtand *Jupiter,* ſome *Saturn,* and ſome the *Sun*; *Junius.*
to which laſt he rather agreeth, becauſe *Aſſyrians,* and *Babylonians,* and *Per-
ſians* worſhipped the Sunne and the Fire, as a God, becauſe a parcel, as it
were of the Sunne. The word *Bel* ſignifieth Lord, as coming of *Baal, Domi-
nus. Nebo* he renders a propheſying God, underſtanding hereby all the rabble
of the Heathen gods, giving anſwers by their Prieſts ſtanding behinde them,
which way of their Oracles anſwering, he ſaith, is intimated in theſe words,
The propheſying God is bent back, for ſo he renders it. For the carriages ſo hea-
vy here ſpoken of, all agree that they were Idols of ſilver and gold, which
the *Perſians* having taken laded many beaſts with, and ſo carried them away; and
expreſſing who went into Captivity, he names the *Babylonians.* But however the
fall of the *Babylonians* Idols be literally meant here, and their impotency to ſave
themſelves out of the hands of their enemies, yet the Prophecie extends fur-
ther, as hath been ſaid, to the foretelling of the ruine of Idolatry in all coun-
treys, when Jeſus came into the world, and his faith was preached and imbra-
ced. And to this agreeth *Muſculus.* But whereas the words, *They were a* *Muſcul.*
burthen to the beaſts and the cattel, have been by *Jerom* expounded of Images of
beaſts made gods, it hath no place here; but it is meant that the beaſts of
burthen were heavy laden by them, when they were carried away in Carrs
by them. *Calvin* by *Nebo* underſtands ſome god of the *Babylonians,* ſecond to *Calvin.*
Bel, and by theſe two all others.

Having thus propheſied of the ruine of falſe gods ſo certainly, as if they Verſ.3.
had been then fallen, for he ſpake in the Preter tenſe; he now commemo-
rates what he had done for *Iſrael,* and what he would do in carrying them
in ſafety from the very beginning of that Nation out of *Egypt,* and now again
out of *Babylon,* that they might be aſhamed to have forſaken him, and to have
gone after falſe gods.

Then laying open the vanity of Idolatry, as he did *Chap.*40.25. & 44.9. he Verſ.5,6,7.
exhorts them to recount both that and this, and to do as men that have wiſ- Verſ.8,9.
dom and underſtanding ought to do; and not as fooliſh Heathens, and ſo
they muſt needs all acknowledge him the true God and none other; and to be
the God alone that foretelleth, and doth whatſoever he pleaſeth, and ſo hath Verſ.10.
done of old, even from the beginning; of Gods care of *Iſrael* from the womb,
ſee before *Chap.*44.25. Of his declaring things of old *Ch.*45.21. Then coming
to that wonderfull thing in particular touching *Cyrus,* named *Chap.*44.28. he
now calleth him a *ravening bird out of the Eaſt,* as *Chap.*41.25. He had ſpoken Verſ.11.
of one to come out of the North, and from the riſing of the Sunne. For that
by this bird he meant a man, the next words ſhew, *The man of my councel.*
But to ſet him forth, *Hebr.* there is one word only עיט *a bird* uſed, and ſo
Jerom renders it, applying it to Chriſt, but it it plainly meant of *Cyrus,* whom
in his divine Councel he had appointed to make a prey of the *Babylonians* and
their Idols.

But in the next words he cometh again to the times of the Goſpel, *verſ.* 12, Verſ.12,13.
13. *Hearken to me ye hard hearted,* &c. meaning the houſe of *Jacob* before-ſpo-
ken to *ver.*3. But now he cals them *hard-hearted,* and *farre from righteouſneſſe,* Act.7.
becauſe they hardened their hearts againſt Chriſt, rejecting his faith, and
conſequently righteouſneſſe. But he ſaith, That he would bring it *near,* and

place it in Zion for or *to Iſrael his glory*, that is, Chriſt, who is ſalvation and glory, for he was near them, becauſe he was in the City of *Zion* and in the Land of *Iſrael*, although their own hard-heartedneſſe they neither attained Hieronym. Juſtification nor Salvation hereby. Thus *Jerom* who alſo applieth it to *Cyrus* his revenging the Jews wrongs upon the *Caldeans*, and ſaving and delivering them out of Captivity. Whereby they came to be moſt glorious and renowned amongſt the Nations. Yet he cals them hard-hearted, and ſuch as were farre from righteouſneſſe, although he made his righteouſneſſe to come near, that is, becauſe through unbelief they counted not God righteous in promiſing this deliverance, and ſo they that then lived when this was propheſied, periſhed in their ſins, but to another generation his righteouſneſſe came near, and his ſalvation when that was performed, which he promiſed; and they were delivered and made glorious. In the Hebrew Bible theſe two verſes are made the beginning of *Cha*.47. as if the *Babylonians* were here begun to be ſpoken to, againſt whom he propheſieth *Chap*.47. and I ſee no reaſon why they ſhould be taken from that Chapter, and added to this. But rather as the Prophets beginning to ſpeak to the *Caldees* in the name of the Lord, who did greatly harden their hearts againſt the Jews to exerciſe all cruelty upon them; *Junius* for [*Ye hard-hearted*] hath it, *robuſti corde, Stout-hearted*, that relent nothing at the judgemerts threatned againſt you for your cruelty againſt my people, to uſe any whit the more lenity towards them, as is expreſſed *Cha*.47. 6. And that which further makes it probable that it is ſpoken to the *Babylonians*, is his ſpeaking, not of them, but to them in the next words *Chap*. 47.1. where he foretels their utter ruine, and therefore in reaſon theſe words muſt be premiſed to ſtirre them up to attention to hear their doom, although not to profit them, yet to comfort the faithfull *Iſraelites*, when it ſhould come to their hands. Moreover at other times when *Iſrael* is ſpoken to, he is named, but here not; only he ſaith, *Hear ye hard-hearted*] and then as being oppoſed to *Iſrael*, he ſaith, *I will make my righteouſneſſe come near, and ſalvation to Iſrael*, And if it be thus underſtood, in ſaying, they were farre from righteouſneſſe, he meant They were moſt wicked, but to *Iſrael*, whom they ſo much contemned righteouſneſſe ſhould be near, when by their afflictions God had thorowly purged away their ſins, and conſequently ſalvation out of the hands of them their cruel enemies.

CHAP. XLVII.

Verſ.1. C*Ome down, and ſit in the duſt, O virgin, daughter of Babylon*, &c. In theſe and the next words it is ſhewed, that *Babylon* the head-City of the world, and now as a beautifull virgin in her chiefeſt glory, ſhould become as a poor Captive debaſed with the loweſt debaſement, and grinding at a mill, which Hieronym. *Jerom* ſaith, ſome apply to ſpiritual *Babylon, Rome*, for by this name *Peter* in Verſ.3. his Epiſtle calleth *Rome*. Whereas it is added, *Thy nakedneſſe ſhall be ſeen*, it is meant, that ſhe ſhould be proſtituted to the will of others, as an whore; in which ſenſe the uncovering of a womans ſhame is often uſed *Levit*.18. and this is taken by *Jerom* as added to grinding at a mill for explanation; ſo *Samſon* is ſaid to be made to grinde by the *Philiſtims*, when they had put out his eyes, by lying with their women to get ſtout and ſtrong men. But this is only a vain fancy both there and here, if none other words had been added but thoſe of grinding; but here the Prophet intending to ſet forth the ſlaviſh condition of *Babylon*, not only being put to ſo hard and baſe a work as grinding at a mill, but alſo in continuing his Allegory of a virgin her being forced and raviſhed as it were by her enemies, and ſo ſpoiled of her virginity, and turned into the baſe condition of a common whore; he doth to ſhew this uſe a further expreſſion, Verſ.2. *Vncover thy lock, make bare thy thigh, uncover thy hip, thy nakedneſſe ſhall be* Calvin. *uncovered*, &c. Here is a deſcription, ſaith *Calvin*, of a people in all manner of miſery, being before curiouſly deckt as a fair and rich Virgin of Noble deſcent, her locks curled, and her body cloathed with moſt gorgeous apparell from top to toe; but now her hair hanging neglected and ſhe being ſtript naked, no not the privy parts, which nature tels ſhould be kept ſecret and covered, being ſpared, and thus forced to go through the waters all filthy and ſqualidous into Captivity. And in ſpeaking of the waters he alludeth to the ſituation of *Babylon*, compaſſed about with great rivers. Verſ.3. *Thy nakedneſſe ſhall then be uncovered, and thy ſhame ſeen*; that is, as whilſt the body is curiouſly deckt, the blemiſhes thereof are not ſeen, but ſtrip it naked and then the deformity appeareth; ſo a ſtate being in honour the blemiſhes thereof are hidden by the outward cover of worldly proſperity and glory, cruelty is but juſtice, oppreſſing of others, valour; pride glory, and covetouſneſs worthineſs to the greater ſtrengthening of the ſtate: But ſtrip it of wealth and power, and bring it under, and then theſe ſhamefull vices are ſeen and talked of by every one, as they are to their ſhame that are thus blemiſhed. *I will take revenge and will not meet man.* Some, *as a man*, whoſe force may be reſiſted. Vulg. *Man ſhall not reſiſt me*: But *Hebr.* it is in the firſt perſon, *I will not meet*, or *occurre*, or *come againſt man*. Some, *I will not be met by man*, although any ſhould come out to intercede when I am about to take revenge, but will proceed. The firſt is beſt and leaſt coact: I will not as a man oppoſe her, but as God Almighty, ſo that ſhe ſhall not be able to withſtand theſe my terrible judgements, when the time of execution is come. I that now bid *Babylon* come down, will make my word powerfull to bring her down: As at the firſt I ſaid, *Let there be light*, and *Let the waters gather together*, &c. and it was ſo: and as from time to time I ſpeak of any Nation, *Be plucked up rooted out, and deſtroyed*: Jer.18.7. And I am in none of theſe as a man, whoſe words are but winde.

Verſ.4. *As for our redeemer the Lord of hoſts is his name.* Having hitherto ſpoken of the miſeries of *Babylon*, of which alſo he goes on to ſpeak, *verſ.5.* he anſwers a queſtion that might be made here by reaſon of the laſt words of *verſ.3.* *I will not come againſt her as a man.* Why, what art thou then? *Anſ.* Our redeemer, who will redeem us out of Captivity when this is done, is the Lord of hoſts, with whom no armies or hoſts in the world are able to deal; therefore it ſhall certainly be ſo. And becauſe it ſhall be ſo, Verſ.5. *Sit in darkneſſe, O daughter of the Caldees*; *Babylon* being ſo called, becauſe built by the *Caldees*: That is, abide in miſery, expecting no more dominion over Nations.

Verſ.6. *I was wroth with my people, and have polluted mine inheritance.* If any man ſhall ſay in *Babylons* behalf, Why is ſhe thus threatned, ſeeing ſhe hath done nothing againſt *Judah* but what God appointed her to do? *Anſ.* She exceeded the meaſure, as not underſtanding by what means and for what cauſe ſhe prevailed. God gave his people into her hands, and made her Lady over their Land, thus polluting or making it common to other Nations, which was the Lords inheritance peculiarly, and his peoples; and this he did but for a time in his wrath, becauſe they had greatly ſinned. But the *Caldees* taking no notice of this that the Lord did it, and that for their correction, not their deſtruction, proudly tyrannized over them as their vaſſals, brought thus under by their own ſtrength, not ſparing from cruel and contemptuous uſage, the very ancient, who by the law of nature are venerable in all Nations. Note. A warning to Victorers at any time ſubduing the faithfull, to take heed of pride by aſcribing victory to themſelves (for God gives it to whomſoever it happens) and exceeding meaſure in the cruel and ſpitefull uſage of the vanquiſhed, eſpecially of the ancient.

Verſ.7,8. *Thou ſaieſt, I ſhall be a lady for ever*, &c. Here the ſecurity of *Babylon* is ſet forth, notwithſtanding her ill deſerts threatning terrible judgements to come upon her, ſhe yet feared nothing, either widdowhood or loſſe of children; but he threatneth her with both in one day, for her ſorceries and inchantments ſo greatly abounding. And this was fulfilled when *Babylon* being taken by *Cyrus*, her people were ſlain, none being ſuffered any more to inhabit there;

and her King at the ſame time, *viz. Belſhazzar*, Dan.5. for he was, as it were,
Hieron. her huſband, and the people her children: Thus alſo *Jerom*. And full of ſor-
ceries and inchantments ſhe was, becauſe full of Wizzards and Aſtrologers,
deeming themſelves to be the wiſeſt men in the world, as being able to ſee into,
not only things preſent, but to come long after, by the conſtellations, where-
upon I have touched before, *chap* 44.25.

Verſ.10. *Thou haſt truſted in thy wickedneſſe*, &c. Here he cals that which the *Caldee*
Aſtrologers counted wiſdom, *wickedneſſe:* They could ſee no evil coming up-
on them by the ſtarres, and therefore feared none; for which he ſaith, *Thy*
Verſ.11. *wiſdom hath deceived thee.* And *verſ.*11. *Evil ſhall come upon thee and thou ſhalt*
not know. If not, let them prove it otherwiſe by ſaving thee and themſelves,
*verſ.*12,13. which he ſheweth that they ſhould not be able to do, becauſe, as
fire burneth the ſtubble, ſo ſhould Gods judgements conſume them, *verſ.*14.
Verſ.14. and then it is added, *There ſhall be no coal to warm at,* whereby he meaneth that
they ſhould be conſumed as ſtraw to aſhes, not as wood that muſt be longer
in burning to coals; whereby both the ſuddenneſſe of their deſtruction is ſet
forth, and their utter deſtruction, nothing combuſtible remaining to *Babylon*
after this any more, as there did not to *Sodom* or *Gomorrah*, which were turned
Hieronym. to aſhes. *Jerom* ſaith, that the Hebrews by a coal not remaining to the Aſtro-
logers, underſtood a coal or ſpark to give the leaſt light; but it is not ſaid,
coal to give light, but *to warm them, fire to ſit before*, Hebr.

Verſ.15. *Thus ſhall they be to thee with whom thou haſt laboured, even thy merchants*, &c.
Vulg. *Thus they are made to thee in whom thou haſt laboured, thy merchants.* That
is, Thy Aſtrologers are become, as then ſhall appear, evil negotiatours for
thee, changing thee from better to worſe, and ſo leaving thee finally to deſtru-
Calvin. ction. And he ſpeaks of their labouring about Aſtrologers, becauſe they had
that art in eſteem, and laboured therefore to promote it, and to increaſe their
number; and he compareth them to Merchants, becauſe as they, ſo Aſtrolo-
gers had all crafty waies to beguile thoſe that had to do with them.

CHAP. XLVIII.

Verſ.1,2. HAving *chap.*47. threatned *Babylon* with deſtruction, whereby deliverance
ſhould come to the Jews; now leſt they ſhould for this think highly
of themſelves, and the better of their Idols, as if by their help this great work
had been done; he chargeth them with groſs hypocriſie, that they made a
ſhew of piety in calling upon the Lord, and calling themſelves Jews from *the*
waters of Judah, that is, his ſeed of which they came; and holy, from *Jeru-*
ſalem the holy City; but he ſaith they did it *not in truth nor righteouſneſſe.*
Verſ.3. Then he inculcateth his declaring before that theſe things ſhould thus come
to paſſe, that they might have no colour, as he knew they otherwiſe would,
of aſcribing them, when they ſhould come to paſſe, to the Idols, whom they
treacherouſly ſerved, and he knew would ſeek to honour above the true God,
who alone doth all. And he doth not only ſhew that it is he, and not Idols,
that declares thus long before the deſtruction of *Babylon*, but that he had uſed
from the beginning of the world to declare things to come, as *Noahs* floud,
Sodoms burning, the *Canaanites* ſpewing out of the Land, and the *Iſraelites*
enemies prevailing againſt them round about in caſe of their tranſgreſſing, *v.*3,
4,5,6. but alſo this new thing hitherto concealed but now revealed, touching
Babylon, and themſelves delivered thence; that if their hardneſſe of heart,
and perverſneſſe hindered not, might be good for them to know to make them
Ver.6,7,8,9. turn to the worſhipping of God in ſincerity, *verſ.*6,7,8,9. *Jerom* takes all this
Hieronym. to be ſpoken, as if the Lord had called upon them to hear, not what he did of
old in *Egypt*, in the wilderneſſe and in the Land of *Canaan*, caſting the *Cana-*
anites out and planting them in: But a new thing which he was now about to
do, whereby it might yet further appear that he was the true God, and none
other.

other. But that which he biddeth them hear is not ſingle, but double, for he ſaith, *I have declared the former things.* Verſ.3. *And I have ſhewed thee new things from this time*, verſ.6. and thus it is alſo underſtood by *Lyra* and others, and *chap.*42.9. he ſpake before to the ſame effect and in other places

For my Names ſake I will defer mine anger, &c. The condition of the Jews Verſ.9. being ſo bad, as hath been ſaid, if any ſhall marvel why they were ſpared ſo long, and that judgements cut them not quite off before this time, he ſheweth here, that he hitherto deferred for his own ſake, as *chap.* 43.25. as being tender over his own name and glory; not becauſe they deſerved not utter deſtruction from their very beginning to be a Nation. And now that he did put them into the furnace of adverſity by the *Caldees* prevailing againſt them, He ſaith, that he tried them *not as ſilver*, that is, till all droſſe was purged out, none Verſ.10. but pure mettal remaining; for that he could not do without utterly ruining them, leaving none alive, becauſe there is nothing pure in any man, but what God giveth him, and that by afflictions, for which he ſaith, *I have choſen thee in the furnace of affliction*: Thus alſo *Calvin*. But why did he thus favourably *Calvin.* by them, being ſo vile and ſinfull, for his own ſake? *Sol.* verſ.11. *How ſhall my* Verſ.11. *name be prophaned*, &c. As if he had ſaid, I cannot do otherwiſe, unleſſe I ſuffer my Name to be vilified, whilſt that giving my people over to utter deſtruction by the hands of idolatrous enemies, they ſhall ſay That their Gods are moſt mighty, and the God of *Iſrael* of no power; for this were giving his glory to another, as is here ſaid, and *chap.*42.8.

Hear me (O Iſrael) my called, &c. Having hitherto called upon *Iſrael* to Verſ.12. hear of his ſins and unworthineſs, that he might acknowledge whatſoever ſhould be done for him in deferring his puniſhment or delivering him again from it, to come from Gods meer mercy; now he calleth upon him to hear again, and to beleeve what he heareth touching his deliverance, which might ſeem impoſſible: And he beginneth 1. With his ſpeciall calling to be his peculiar people, for which they might beleeve that they ſhould never be utterly caſt off. 2. With his power ſhewed in making the whole world; and his eternity, Verſ.13. being *the firſt and laſt*.

Then he ſaith, *All ye aſſemble your ſelves and hear, and hear.* Whereby *Iſrael* Verſ.14. muſt needs be meant, being before called upon twice by name to hear, *verſ.*1. and *verſ.*12. *Which of them hath declared theſe things, the Lord hath loved him*, &c. That is, Which of the *Caldee* Aſtrologers could foretell of the things concerning *Cyrus*, to whom the Lord ſhewed ſo much love as to bring the *Babylonian* Empire into his power, and ſo to inable and ſtirre him to the building of his Temple? *Verſ.*16. He ſtirres them up again to hear it; for he ſaith that he Verſ.16. ſpake it not to be kept ſecret, but by his people to be divulged to their comfort and his glory. *From the time that it was, I was there.*] About theſe words, ſaith *Calvin*, much doubt is made who is meant by this word [*I*] but he thinks, *Calvin.* *God*, who made all promiſes of comfort to his people, and by his power effects all things in his due time, that nothing may be aſcribed to chance. Some, ſaith *Muſculus*, draw to *Abraham*; ſome to Chriſt, and ſome to *Iſaiah*, as if he were preſent by the Spirit when theſe things were done; but this laſt is by *Calvin* mentioned and rejected, as coact; but to me it ſeems moſt genuine, if we put this Paraphraſe upon it. This prediction touching *Cyrus* doing the will of God upon *Babylon*, was never ſecretly uttered when it was firſt afoot, for God made me the inſtrument ſo ſoon as it was his pleaſure that it ſhould be publiſhed, to ſpeak openly unto you of it; and now the Lord and his Spirit ſends me again further to confirm you touching the ſame. That it cannot be underſtood of ancient promiſes, but of this promiſe only, is plain from the words מעת היותה *From the time that this was*; and then it worſe agreeth unto God to refer it to him, that he was from this time, who *verſ* 12. ſaith, *I am the firſt and the laſt*; and therefore long before the going out of this decree, even from everlaſting. *Jerom*, who expounds all of Chriſt, as myſtically *Hieronym.* meant by *him*, verſ.14. that he ſhould do all his will upon the *Caldees*, that is, upon the devils, underſtands this of Chriſt alſo; He was with the Father then when he ſo loved him, and when he came in the fleſh it was by his ſending, and in all that he did, ſpake and ſuffered. But the laſt words, *And now the Lord God and his Spirit hath ſent me*, are manifeſtly ſpoken by the Prophet of himſelf, that he might have them to beleeve his Prophecie.

Verſ.17. *I am the Lord which teacheth thee to profit*, Hebr. *to make thee profit*. Here is ſhewed why the Lord ſo often calleth upon his people to hear his word, *viz.* not that any benefit ſhall hereby redound unto him, but to themſelves, if the fault be not their own, great ſhall be the benefit; for hereby they ſhall be directed in the way of bleſſing and life; which ſhould ſtirre all men up with all diligence to hear to be directed; not ſaying with the wicked in *Job*, *We care* Job 21.14. *not for the knowledge of his waies, What profit ſhall we have if we call upon him?*

Verſ.18,19. That it might appear what profit cometh by Gods teaching, if they would have been directed thereby, *verſ.*18,19. he ſaith, *Oh that thou hadſt hearkened to my commandments! then thy peace had been as a river*, &c. That is, in abundance, becauſe then thy righteouſneſſe ſhould have been as a floud to make this river to runne full; as it is ſaid, *That the fruit of righteouſneſſe is peace, Iſa.*32.17.

Verſ.20. *Go ye out of Babylon*, &c. This he ſpeaks for their greater comfort, as if it were now in doing, which ſhould not be till above an hundred years after; and he ſtirs up to talk much of it, that it might be commonly known and expected. Verſ.21. And *verſ.*21. to make them expect then a comfortable paſſage, and the ſupply of all neceſſaries even miraculouſly, he remembers them of the rocks flowing with waters in the wilderneſſe, through which they came, when out of *Egypt*, *Exod.* 17. *Numb.*20.

Verſ.22. *There is no peace to the wicked.* That all might not promiſcuouſly lay hold upon the comfortable promiſes beforegoing, but the faithfull only, ſometime called the remnant whom the Lord will ſave; he thus concludeth againſt the multitude of the wicked, that they may never expect peace or comfort, whe- Note. ther of the Jewiſh Nation or of any other. They may have preſent proſperity indeed, but yet none of Gods ſervants ſtumble at this, to be made the more remiſs in their piety, but conſidering what horrible deſtruction ſhall at length come unto them, be conſtant even under ſufferings in the good way to the end, leſt fainting and falling off, they come into the ſame danger.

CHAP. XLIX.

Verſ.1. *Liſten ye Iſles, and hearken ye people from far*, &c. Having ſpoken in the former Chapter to *Iſrael*, to comfort the Jews in reſpect of their deliverance to come out of *Babylon*; now he ſpeaks to the people of all Countries and Nations, of another greater deliverance to come by Chriſt Jeſus, becauſe it concerned all Nations, as is plain, *verſ.6. I will give thee a light to the Gentiles, that* Lyra. *thou maieſt be my ſalvation to the ends of the earth.* Yet the *Hebrews*, ſaith *Lyra*, apply it to *Cyrus*, but *Paul* and *Barnabas* to Chriſt, *Act.*13 47. And *Simeon*, *Luk.*2.32. And therefore all Chriſtian Expoſitours agree about it, amongſt Calvin. whom *Calvin* ſaith, that they who divide the Prophecies of *Iſaiah* into Books, make the ſixth and laſt to begin here, wherein Chriſt is plainly ſpoken of, who was before ſet forth more obſcurely. Yet *R.Solomon* agreeth that the Meſſiah is here propheſied of, but not he in whom we beleeve, but one who they ima- Hieronym. gine is yet to come. But *Jerom* divideth theſe Prophecies not into ſix, but into Junius. eighteen Books. *Junius* ſaith, that two deliverances are ſpoken of by this Prophet, one from the *Babyloniſh* Captivity, *chap.*40. and hitherto; the other by Chriſt, from hence to the end of the Prophecie. Howſoever I aſſent not to him in the firſt, becauſe both deliverances are touched in the premiſes; yet I do in the latter. And with him I take theſe words, *Liſten ye Iſles*, as ſpoken in the perſon of Chriſt, intimating, that his Goſpel ſhould be preached to all

Nations, even the furtheſt off from *Judea*, as well as the neareſt; that is, to the Iſlands, for they were furtheſt off: And therefore *Muſculus* noteth, that by the Iſlands and thoſe afar off, are meant the ſame, and not divers people: ſee the like compellation, *chap.* 41.1,5. 34.1. *From the bowels of my mother he hath made mention of my Name.* For ſo it was ſaid by the Angel to *Joſeph*, the husband of *Mary*, when ſhe was with childe, *Thou ſhalt call his Name Jeſus.* Matth.1.18.

Verſ.2. *And he hath ſet my mouth as a ſharp ſword.* Chriſt is here ſet forth by two compariſons, 1. Of a ſharp ſword. 2. Of a bright and ſharp arrow, to ſhew that his words ſhould not be vain, but piercing into mens hearts, galling the malicious wicked, as the Scribes and Phariſees, and pricking others to their converſion. Of the Phariſees ſee *Matth.*21. Of others *Joh.*7.36. So the word is alſo compared, *Heb.*4.12. and it appeared to be ſo in the mouth of his ſervant *Peter*, Act.2.37. when his hearers were pricked in their hearts: and out of Chriſts mouth is ſaid to come a two-edged ſword, *Revel.*1.16. And, as for a ſword, there is a ſcabbard; for arrows, a quiver to hide them in: ſo Chriſt was ſheltered under Gods protection, till that voluntarily he went to his paſſion; thus *Calvin* and *Muſculus*. *Calvin. Muſcul.* But *Jerom* expounds his hiding of his Divinity, hidden under the fleſh, which he took, as in a quiver; ſee *chap.*45.15. *Thou art a God that hideſt thy ſelf.* And he ſaith that the Apoſtles were arrows to wound the hearts of them to whom they preached, but he a choſen arrow above them all; *Hieron.* and that there are more arrows, is implied by ſaying, a *choſen arrow*; that is, one more excellent amongſt many, and *Pſ.*45. *Thy arrows are ſharp, and thy enemies ſhall be ſubdued unto thee.* And he is a ſword to divide between the good and the bad, for which he ſaith, *I came not to ſend peace, but a ſword.*

Verſ.3. *Thou art my ſervant (O Iſrael) in whom I will be glorified.* Here God the Father ſpeaks to his Son, calling him his ſervant; for ſo Chriſt ſaid of himſelf, that he came to miniſter, *Matth.*20. or to ſerve; and *Phil.*2.6. he came in the form of a ſervant; and *Iſrael*, becauſe he came of *Iſrael*, and was moſt worthy of this name of all others; for not all that come of *Iſrael* according to the fleſh, are *Iſrael*, though of *Iſrael*, Rom.9.6. But one ſpecially is honoured with this name, and who can this be but he, who is ſingularly ſaid to be the ſeed of *Abraham*, that is, Chriſt, *Gal.*3.16. and in and through him all the truly faithfull, being his members; who yet I cannot think are together with him here meant, as *Calvin* contendeth; and this the next words evince, *verſ.*4. Verſ.4. *I ſaid I have laboured in vain.* Wherein the Son and not the whole body of the faithfull, anſwereth to the Father, ſaying before, *My ſervant in whom I will be glorified:* But alas, ſaith he, how ſhall this be, ſeeing I labour for this indeed, but in vain, ſeeing ſo few were converted to the faith by his teaching. And few, ſaith *Saſbont*, to this day, will take time to conſider his labour in preaching, in prayer and faſting, and ſuffering a cruel death for us; *Ad. Saſbont.* for if they did, they would be more affected with love towards him that loved them ſo dearly. *Yet my judgement is with the Lord*, &c. That is, to judge betwixt me and the people, with whom my labour takes none effect for their converſion, pronouncing on my ſide that I have done all that could be done for their ſalvation; and denouncing againſt them damnation, who would not be moved to repent and beleeve, what pains ſoever I took to bring them hereunto. By which words, ſaith *Jerom*, he intimateth a liberty of will in them, *Hieron.* which becauſe they abuſed to make them averſe from Chriſt, they ſhall be moſt juſtly condemned. *And my work with my God.* That is, the reward of my work; for although the Jews, through the hardneſs of their hearts beleeved not, his labour was not loſt, but highly rewarded, when he had a Name given him above all names, *Phil.*2.6. Neither ſhall the labour of any faithfull Miniſter of his be loſt, although uneffectuall to thoſe amongſt whom, through their own malice.

Verſ.5. *That I ſhould bring Jacob to him, and that Iſrael ſhould not be gathered.* Hereby, ſaith *Jerom*, *Hieron.* is meant that Chriſt ſhould firſt preach only to the Jews, and ſeek their converſion; according to which he ſaith, *I am not ſent, but to the loſt ſheep of the houſe of Iſrael.* But when they in ſtead of imbracing his doctrine, ſought to kill him and did kill him, as is ſet forth in the parable, *Matth.*21. of the husbandmens having the Vineyard let unto them, then this doom againſt them took effect; that he intended the gathering of them no more, but he ſent his Apoſtles to the Gentiles. And whereas the *Septuagint* hath it, and *I Iſrael ſhall be gathered,* And *Aquila,* ſo skilfull in the Hebrew, *That Iſrael ſhould be gathered to him*; he cenſureth both, as eluding a moſt pregnant teſtimony againſt the Jews, of their obduration and being forſaken, after that they had been a while by Chriſt preached unto; ſaying that it is לא *not,* and not לו *to him,* which is here uſed: and therefore *Symmachus* and *Theodotion* render it *not* alſo. The Hebrews ſay that there be fifteen places in the Bible, in which לא is put for לו, and this is one, and therefore in the margin it is לו; hereby *Aquila* is thought by *Jerom* to have been deceived; but we muſt take heed *Ad. Sasbout.* how we be led about all the rules of the Jews; ſo *Saſbont.* Retain we therefore the reading in the text in the ſenſe before going, and yet neglect not that in the margin, being haply appoſed to intimate their future converſion, when they ſhall ceaſe to be abdurated any longer, *Rom.*11. 2 *Cor.*3. *I ſhall be glorious in the eyes of the Lord,* that is, *Although Iſrael be not gathered,* as in our N.Tr. ו *and,* being rendred by *although.* Theſe words are added to ſhew how Chriſt ſhould not loſe his labour, of which it was ſpoken before, *verſ.*4. for he ſhould be glorious notwithſtanding, and of great power amongſt other Nations; as is immediatly ſhewed, *verſ.6.*

Verſ.6. Having turned ſome of the Jews firſt, he ſhall be a *light to lighten the Gentiles,* &c. upon which I have ſpoken before, *verſ.*1.

Verſ.7. *Thus ſaith the Lord to him whom man deſpiſeth,*&c. Here, as *verſ.*5. the Lord replieth to his Son Chriſt again, comforting him in this, that although he were contemptible to man, yea to the Nation of the Jews, and uſed like a ſervant by their Princes, *Herod, Annas, Caiphas,* and *Pontius Pilat*; that is, baſely; *Hieron.* yet Kings and Princes ſhould ſee and riſe and worſhip him; that is, ſaith *Jerom,* firſt, at the day of judgement; but by and by better, imbracing his faith, and ſo doing him reverence, as the Son of God. But ſome, he ſaith, by the deſpiſed here, underſtand the Jews, whom he alſo calleth an abominated Nation, *Muſcul. Calvin.* and this is followed by *Muſculus* and *Calvin,* referring it to the contempt wherein the Jews were had under the *Babyloniſh* Kings in the time of their Captivity, being made their ſervants: But when *Cyrus* the *Perſian* was King over all, the King himſelf and his Princes roſe up for honours ſake to them, and in ſo doing they are ſaid to worſhip him, that is, God. But he preferreth *Junius.* the former, as there is good reaſon. *Junius* is alſo for Chriſt, here underſtood by the *contemptible ſoul*; for ſo it is *Hebr.* and whereas *Calvin* renders the next words, *The abominable Nation, he whom the Nation abominates,* meaning the Nation of the Jews; but *Calvins* reading being admitted, as agreeable to the Hebrew, and followed by the *Vulg.Lat.* yet it is not neceſſary to underſtand *Lyra.* the Jewiſh Nation here ſpoken of: But as *Lyra* hath it, The Chriſtian had in abomination by the Jews, for beleeving in Chriſt, and made ſervants by being condemned to the mines by Heathen Emperours, for Chriſt and his Church are one. But when the whole current of the Prophecie is touching Chriſt, it is altogether from the purpoſe to bring the Jew in here delivered by *Cyrus,* eſpecially their obduration being before propheſied of, *verſ.*5. It is therefore undoubtedly ſpoken of Chriſt and his Church, the miracles done wherein when Kings ſhould ſee, they ſhould riſe up and turn Chriſtian alſo, and worſhippers of Chriſt, as *Conſtantine* the great and other Emperours after him. But Chriſt might well be called a contemptible ſoul or man, becauſe ſo hated by the Jews; that, as *Jerom* ſaith, they curſed him in their Synagogues three times in a day.

Verſ.8. *Thus ſaith the Lord, in an acceptible time I have heard thee,*&c. Here the Prophet goeth on to ſpeak more comfort to Chriſt, who was by the wicked Jews despiſed, and in deſpight crucified. The Lord ſaith, that he *heard him in an acceptable time*; that is, ſaith *Jerom*, when hanging upon the Croſſe he cried out, *My God, my God, Why haſt thou forſaken me?* For God made it appear, that he heard him and forſook him not, in that he raiſed him from the dead, and gave him for a *Covenant to the people, that he ſhould raiſe up the earth*, &c. For thus S^t *Paul* applieth it, 2 *Cor.6.2*. Having *chap.5.2.* ſaid, *He made him to be ſin for us, that knew no ſin, that we might be made the righteouſneſſe of God through him.* He here to prove it to be ſo ſaith, *For in an acceptable time I have heard thee*, &c. That is, through thy death to be ſo reconciled to all that beleeve, as to juſtifie them by thy righteouſneſſe, and to ſave them. For accordingly he gave him for a Covenant to the people, that is, to ſuch of the Jews as beleeved: And *ſtirred up the earth*, that is, men of other parts of the earth, who lay buried in the errour of idolatry, *And poſſeſſed the diſſipated inheritances*, or *deſert inheritances*: So called becauſe they had not God dwelling in them, but now he takes them into his poſſeſſion when they are converted. And *he ſaith to them that are bound, Go out*; that is, bound with ſin and in darkneſſe of ignorance as in a dark dungeon; Be refreſhed with the light of ſaving knowledge. *They ſhall be fed in the way*, That is, with wholſome inſtructions out of the world whilſt they live in this world, for here we are in the way, and afterwards in heaven they ſhall *neither hunger nor thirſt any more*, but enjoy perpetuall ſatiety of joyes and pleaſures unſpeakable; ſee the ſame, *Revel.7*. *And I will ſet all my mountains for a way for them.* That is, heightening low places, that all their way may be plain and ſo delightfull. Laſtly, ſhewing who they be with whom he will deal thus, he ſaith, *Behold theſe ſhall come from farre, theſe from the north, and the ſea, or weſt, and theſe from the land of Sinim*, that is, the South; and then thoſe *from afarre*, are from the Eaſt. But the Septuagint, for *the Land of Sinim*, hath, *the land of the Perſians*, which is Eaſt, and then they from afar muſt be South. Thus *Jerom*, ſaying, that it is here propheſied of the converſion of peoples in all parts, Eaſt, Weſt, North and South, and conſequently of their ſalvation according to that of our Lord, *Luk.13.29*. *They ſhall come from the Eaſt, Weſt*, &c. *and ſit down in the Kingdom of heaven.* *Lyra* differs little from *Jerom*, and whereas it is ſaid, *They ſhall be fed in all plain places*. He ſaith, hereby are meant the good examples of the Saints, which are more available to teach ſimple people then the inſtructions of the word: And he is ſaid to be a *Covenant to the people*, becauſe they came by him to be in Covenant with God. *They ſhall be brought to the fountains of water*. This implieth full reſt in the good attained in heaven: So *Calvin* applieth all this from, *v.8.* to *v.13.* Chriſt, that he draweth almoſt all firſt to the Jews delivered out of *Babylon*, and generally to all Gods faithfull people, both Jews and Gentiles. For firſt, *In an acceptable time I have heard thee.* This is manifeſtly ſpoken to the comfort of every beleever, and to Chriſt in relation to his Church, the good whereof he ſought and not his own continually; and ſo it is applied by the Apoſtle, 2 *Cor.6*.

Hieronym.

Lyra.

Verſ.10. *Neither ſun nor heat ſhall ſmite them.* This is ſpoken in alluſion to the pillar of a cloud ſhadowing them in the wilderneſſe: And whereas he ſpeaks of their feeding upon high places, he aſſimulates them to ſheep, and Chriſt to a ſhepherd, leading his ſheep into divers paſtures; intimating that every where there ſhould be paſture enough, even upon the tops of hils. Here the *Vulg.* having it, *In plain places*, is to be amended, for the worn שפים here uſed is *high places*. Verſ.11. *I will make all my mountains waies*, That is, I will remove all impediments from before them. *Verſ.12.* Some by *Sinis* underſtand mount *Sinai*, and hereby the South, becauſe it was ſouthward; ſome *Siene*, under the tropick of *Cancer*: But without contending further about it, we may reſt in that which hath been already ſaid.

Verſ.13. *Sing O heavens*, &c. Of this ſee before, *chap.44.23.* being the ſame almoſt *verbatim*.

Verſ.15. *Can a woman forget her ſucking childe?* In the former verſe *Zion* is brought in complaining, *The Lord hath left me*,&c. to that it is here replied.

Hieron.

Now *Zion* or *Jeruſalem*, ſaith *Jerom*, is taken four waies; 1. For the place properly ſo called. 2. For the Congregation of Saints, both of Jews and Gentiles; of which it is ſaid, the Lord loveth the gates of *Zion* more then all the habitations of *Jacob*: For hereby cannot be meant *Zion* properly, which was long ago deſtroyed, but that *Zion* which God loves cannot be deſtroyed. 3. For the company of Angels, according to *Heb.*12.22. *Ye are come to mount Zion, to the heavenly Jeruſalem, to an innumerable company of Angels.* 4. For that *Jeruſalem* which ſhall be, ſpoken of *Revel.*21. and 22. of which our Judaizers ſpeak many things which they underſtand not, and upon the deſcription of it, *Ezek.*44. Here, by *Zion*, of which God will be ſo mindfull, the Congregation of Saints is to be underſtood. *Thy builders came, which deſtroyed thee, they ſhall go out of thee.* Who were the builders but the Scribes and Phariſees? for they were the builders which refuſed the Stone, which is the chief Stone of the corner, building by traditions of men, and ſo deſtroying thoſe that were thus built by them; for they compaſſed ſea and land to make one Proſelyte, and then he is twofold more the childe of hell then themſelves. But now they ſhall go out from the true *Zion*, the Church of Chriſt, and ſo ſhall all hereticks, for the Church ſhall not follow ſuch any more in their teaching, but ſeparate from them. *Lift up thine eies and ſee, all theſe are gathered to thee.* To this our Lord alludeth, when he ſaith, *Lift up your eies and ſee, the regions are already white unto the harveſt. As I live, ſaith the Lord, thou ſhalt be clad with all theſe as with an ornament.* Here for more aſſurance the Lord confirms by oath, that the faithfull Jews, that is, Apoſtles and other preachers ſhall convert the Gentiles to the true faith, and the great multitudes of them that they converted ſhall be as an ornament making them glorious in all the world in the eyes of beleevers, as a brides ornaments doth her of the ſpouſe of Chriſt, the Church thus adorned, ſee *Pſ.*45. *Her cloathing is of gold, wrought about with divers colours, For thy deſolate places and wilderneſſes ſhall be ſtreight for thy inhabitants.* That is, The Goſpel being ſo readily every where received by ſo many. *And they that devoured thee ſhall be driven far away*; that is, falſe teachers before ſaid to deſtroy her, *And the children of thy barrenneſſe ſhall ſay in thine ears, the place is too ſtreight*, &c. That is, whereas thou wert formerly barren and deſpairedſt of ever having any children, thou ſhalt now have ſo many as that it ſhall drive thee into an admiration how thou cameſt by them.

Calvin.
Muſcul.

Calvin and *Muſculus* underſtanding *Zion* literally of the inhabitants of *Zion*; the Jews ſay, that this is ſpoken for their comfort, although their City ſhould be deſtroyed and lie long deſolate; yet God did not all this time forget it, no more then a man doth the ſignet upon his finger, the continuall ſeeing whereof maketh him that he cannot forget it. Wherein it is alluded to that precept which God gave of binding the commandments to their right hand. And becauſe he alſo addeth [*Thy wals are continually before me*] But when they ſhould afterwards ſee the City lie in ruinous heaps ſeventy years together, they might deſpair of this promiſe, ſaying, Alas our wals are all down and lying in ruinous heaps: He ſaith, *verſ.*17. *Thy builders make haſte, thy deſtroyers ſhall depart far from thee.* That is, The *Perſians* taking care to build the Temple and City again, when the time which God hath appointed ſhall come, ſhall provide for the doing of it with all ſpeed; and the *Caldees* their enemies, who deſtroyed and kept them under, ſhall go out of their Countrey, as having nothing to do there any more. Here the reading of the text, I confeſſe, is more according to the Hebrew then that of *Ierom*, ſo that it needs to be corrected. But being thus corrected, the ſenſe will be good of the Evangelical Church, *Thy builders haſten*; for the Apoſtles went preaching from place to place, and being perſecuted in one City, went to another; and falſe teachers, who had formerly miſled the people, and ſo indeed were their deſtroyers, continued not in any credit amongſt the faithfull any longer, which is meant by their going out of thee.

Verſ.18.

But whereas he ſpeaks of the people returning to *Zion* in great multitudes, as an ornament unto her; *Calvin* noteth rightly, that when the Church of Chriſt hath many children, that imbrace the truth from their hearts and live accordingly, ſhe is adorned and beautified indeed, but not when the Temple is decked with glorious Images, which the Papiſts count great ornaments. So St *Paul* calleth the *Corinthians* his crown, and *Cornelia* a great Lady in *Rome*, as I remember, her two ſons, the *Scipio's* her *ornaments*; ſaying to a noble man that ſhewed her the coſtly furniture of his houſe, they coming in in the interim, *Et hæc ſunt ornamenta mea.* Verſ.19. And *verſ.*19. finding that the great multitudes of children making that *Jeruſalem* was too little to contain them, cannot be applied to the Jews returning from Captivity, for *Jeruſalem* had ſo few inhabitants, that they were conſtrained for a ſupply to provide by laws for the peopling thereof out of the Countrey, he applieth it with *Jerom*, to the times of the Goſpel, and likewiſe *ver.*20. where the Church is brought in admiring at her own ſo numerous a brood, all true children that any knew of, failing, and the means of begetting them, true doctrine, till Chriſt and his fore-runner and Apoſtles came. Note. Whence note how vain the Papiſts are in making the perpetual viſibility of the Church a mark thereof, ſeeing at Chriſts coming ſhe was ſo deſtitute of children, and ſo ſhall be at his ſecond coming, of which he ſaith, *When the ſon of man cometh, ſhall he finde faith upon the earth?* And the Churches lying hid in the wilderneſſe before that 1260 dayes argueth the ſame, that none be deceived hereby.

Verſ.22. *I will lift up my hand to the Gentiles, and ſet up a Standard to the people.* This is ſpoken in anſwer to the Church complaining of her barrenneſſe, but comforted with a Promiſe of a moſt numerous off-ſpring. Here it is ſhewed, how this ſhall be, even as a King by ſetting up his Standard, gathers multitudes of men about him to encreaſe his Army; ſo he ſaith, that he would by the Goſpel lifted up by his hand of miracles, and made ſo glorious that Nations ſhould deſire it, draw innumerable multitudes out of the Nations to the faith of Chriſt herein ſet forth. *Jerom* thinks the ſign of the Croſſe to be meant by this Standard. Of lifting up an enſign, but for another end, ſee before *Chap.* 5.22. *Ad. Sasbont.* *Sasbont*, the firſt ſign lifted up was the Goſpel, the ſecond, the whole word of God, the third, the ſign of the Croſſe. *And they ſhall bring thy ſons in their arms*, &c. That is, ſaith *Lyra*, their children to be baptized, and thus to be made ſons of the Church, for which he ſaith, *Thy ſons and thy daughters*, Note. he meaneth, that they ſhould firſt by hearing believe, and be admitted into Act.16. the Church by Baptiſm, and then all their little ones alſo, as it is commonly ſaid, *Believe and thou ſhalt be ſaved and all thy houſe, and he was baptized and all his houſe.* A plain place againſt them that deny the baptizing of Infants; for to whom is ſalvation promiſed, but to him and all his family upon his believing? and what were his children but of his family? When he was baptized then, and all his houſe, who can deny that his children were baptized alſo? If any man ſhall ſay, haply he had none, we may more certainly affirm, if he had, they ſhould have been baptized, becauſe otherwiſe all his houſe ſhould not have been ſaved, becauſe not all baptized; and yet I ſay not, that all are ſaved that are baptized, but whomſoever we would have ſaved, we ought to baptize upon this ground. And Parents cannot ſay of their children to the Church, *They are thy children*, unleſſe they bring them in their arms to be ſo made by Baptiſm. I know that it is by ſome expounded metaphorically, as *Deut.*32.10. God is ſaid to have carried the *Hebrews* in his boſom, *Hoſ.*11.3. But it is a rule in Theology, That when any ſentence of Scripture may be taken properly without abſurdity, it is ſo to be underſtood; as when children were brought to Chriſt to be bleſſed, and he took them up in his arms; ſo here there being no abſurdity to ſay that Parents carry their children in their arms to be baptized, the literal ſenſe is to be taken, and no need to flee to a metaphorical. If it be objected, he ſaith not *Theirs*, but *Thy children*, ſpeaking to the Jew; *Sol.* He ſaith *Thine* by anticipation, meaning ſuch as I will preſently making them to be of *Iſrael*, whereby the children of *Zion*, that is, the mother-

mother-Church of the Jews ſhall be ſo wonderfully encreaſed, as hath been ſaid.

Verſ.23. *And Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers.* The children of the Church growing ſo wonderfully numerous, as hath been ſaid, if ſhe ſhall begin to take care how to nouriſh and maintain ſo many, here that Query is ſatisfied, *Kings ſhall be thy nurſing Fathers,* &c. Now the Nurſe feeds the childe, and defends it from harm, ſo it is hereby intimated, That Kings and Queens ſhould do by the faithfull under the Goſpel, 1. Providing that the Preachers thereof may have ſufficient maintenance, that they may not need to trouble themſelves about worldly things. 2. For the maintenance of Schools of good literature, as Seminaries of godlineſſe and learning, that the Church may thence have a continual ſupply of able Paſtors. 3. For the relief of poor Widows and Orphans, and other impotent perſons, that none may be ſuffered for want to wander as vagabonds, which is a diſgrace to Chriſtianity: and to this end to build Hoſpitals and Alms-houſes, and indowing them with means. 4. Defending the innocent from oppreſſors by judging righteouſly, and the Church in general from enemies, that ſeek to overthrow it, either by force of arms, or to corrupt it by any kinde of hereſie. *They ſhall worſhip thee with their faces bowed to the ground,* &c. That is, Chriſt Jeſus, believing him to be the Sonne of God and very God. For although the ſpeech be directed to *Zion,* that is, the Church, yet when any thing of adoration is brought in, it is to be referred to the Head thereof, who cannot be conſidered as ſeparate, but joyned as one with his Church. Wherefore it is meant firſt, That Kings and Queens, as well as common people ſhould ſerve Chriſt with all reverence. 2. Bow to the truth taught by his Miniſters becoming in all things obedient unto it, and ſubmitting themſelves to hear it with fear and reverence, and ſuch Kings as do not theſe things are unworthy of Chriſt, and the ineſtimable benefits coming by him. But this is not to be applied to any man of the Church or men, though never ſo eminent, as if Kings and Queens were bound thus out of their piety to bow to him or them, Note. as the proud Biſhops of *Rome* apply it to *Peter,* and to themſelves: But if they would look into *Act.*10. and ſee how *Peter* would not endure *Cornelius* to bow to him, they would be greatly aſhamed of this their pride, whereby they rather repreſent Heathen Emperours who were ambitious of divine honours, Joh.13. then Chriſts Miniſters, whoſe greateſt glory is humility towards one another; and therefore much more towards Kings and Princes. Neither can it be hence commended for Kings to be profuſe towards any of Chriſts Miniſters in reſpect of worldly honours or riches, becauſe he ſaith, They ſhould be nurſing Fathers, and honours of this kinde, are plainly interdicted, *Matth.* 20. and a Biſhop muſt not be given to filthy lucre, 1 *Tim.*3.

Verſ.24. *Shall the prey be taken from the mighty, or the captive juſtly taken delivered?* Having ſpoken hitherto of the deliverance of the faithfull by Chriſt, that it ſhall certainly be, and of their glorious condition after this deliverance, now he removeth an objection againſt it, and ſo ſeeks further to confirm it. Although it be not commonly done, that the prey is taken from the mighty, or the captive taken in warre juſtly without agreeing upon a price, yet as the Jews had this performed to them, when they were pluckt out of the hands of the King of *Babylon,* who had made a prey of them, and delivered out of Captivity *gratis,* ſo Gods choſen people of all Countreys and Nations being before made a prey by the devil, Matth.12. whilſt they lived in Idolatry, and ſo juſtly taken captive, although held by a ſtrong man armed, were taken away by a ſtronger, and by him delivered, he being deſtroyed in reſpect of all his ſtrength againſt them by his death. Heb.2.15. And he renders a reaſon hereof, *verſ.* 25. Verſ.25. *I will contend with him that contends with thee,* &c. And the Lords power is irreſiſtible.

Verſ.26. *And I will feed thy ſpoilers with their own fleſh,* &c. That is, as they had deſtroyed his people the Jews, thus feeding, as it were, upon their fleſh, and drinking their bloud, ſo they ſhould be deſtroyed, their feeding upon the fleſh of others according to this ſenſe being turned into feeding upon their own fleſh, when they ſhould be ſlain in great multitudes, as they had ſlain others in moſt cruel manner: they are then threatned *Lege talionis*, and it is not neceſſary as *Muſculus* and *Calvin* do, to expound it of their falling together by the ears amongſt themſelves, thus by their ſwords mutually devouring one another, as ſometime the *Edomites* and *Moabites* did 2 *Chron.*20. For God makes them to feed upon their own fleſh, to whoſe ravenous deſire to eat the fleſh of others, he putteth an end by deſtroying them by whomſoever, and making them to fall thick one upon another, and to lie deep in their own bloud. For the *Babylonians* never ate ſo their own fleſh that we read of, but this was done when the *Perſians* overcame *Babylon*, and according to this *Thomiris* the *Scythian* Queen did ſometime to *Cyrus*, when having cut off his head ſhe put it into a veſſel filled with his and his mens bloud, with this exprobation, *Satia te ſanguine quem diu ſitiſti, Fill thy ſelf with bloud which thou haſt long thirſted after*. Neither did the Heathen afterwards, who had ſhed the bloud of innumerable Saints under the New Teſtament, pay for it by deſtroying one another, but the Chriſtians under *Conſtantine* overcoming *Lycinius*, and his Army, and under *Theodoſius* the idolatrous people that came againſt them.

CHAP. L.

Verſ.1. Hieron.

WHere is the bill of your mothers divorcement that I have put away?* &c. Here by mother *Jerom* underſtands *Jeruſalem*, whom the Lord ſuffered to be deſtroyed, and then by her children muſt be underſtood children according to the fleſh. And he ſaith, it was not through harſhneſs in the Lord giving her a bill of divorce without cauſe that this came unto her, but by her own ſins.

Verſ.2.

Wherefore when I came was there no man, none to anſwer? And this he applieth to Chriſt coming in the fleſh, to whoſe calling none of the carnal Jews anſwered, and he noteth that he ſaith [*no man*] becauſe they were all turned into beaſts, *Herod* their King into a fox, ſome into a generation of vipers, ſome that are fleſhly and luſtfull and ſenſual into ſwine, the impudent into dogs, for which it is ſaid, *Caſt not your pearls before ſwine*, &c. and he called them, by ſaying, *Come to me all that be weary*, and, *If any man thirſteth, let him come*. And to this agreeth *Cyril*, *Procopius*, *Euſebius*, *Ambroſe* and *Origen*, who upon *Matth.*26. ſaith, that the whole Church conſents about it. The ſame alſo appears by *Lyra*. Yet ſome underſtand it of the Jews in Captivity: But we may well reſt in the firſt, taking it, as further ſpoken to the complaint made *Chap.*49.14. of being forſaken. Only there the faithfull amongſt the Jews complain and are comforted, here the carnal are challenged for laying the fault upon the Lord, that *Jeruſalem* was deſtroyed by the *Romans*. If ſo, he bids them ſhew their mothers bill of divorce, whereby it might appear that the fault was in the Lord and not in her that ſhe was put thus away. For as *Calvin* hath it, a woman being put away by a bill of divorce from her huſband, was hereby juſtified, that it was not for her fault, but through his moroſity that ſhe was put away. Wherefore he bids them if they can to bring forth ſuch a bill, but this they could not, and therefore the cauſe was manifeſt, their ſins. The Jewiſh Church had been the Spouſe of God, but now ſhe is for her ſins put away, and the Church of the Gentiles called to this honour. And this was her main ſinne, that he calling to the faith of the Goſpel, none would anſwer, but all hardened their hearts. And being hereupon put away, when for the Jews refuſal the Apoſtles turned to the Gentiles, her deſtruction ſoon followed. For the cauſe of this could not be any inability in God, or muta-

Cyril. Euſeb.*l.*2.*c.*34. Ambroſ.*l.*8.*in* Luk.1.

Calvin.

mutability in reſpect of good will: For his hand he ſaith *was not ſhortened*;
and to ſhew how able and willing he was he recounteth his drying up of the
ſea, that is, the red ſea to let them go thorow upon dry Land, thus delivering
Verſ.3. them from the *Egyptians* that purſued them, his drying of rivers, that is, *Jor-*
dan in like manner, and ſmiting the rivers in *Egypt* that the fiſhes died, and
covering the face of the Heaven over that Land ſo with darkneſſe, that they
Ad. Sasbont. could not ſee for three dayes. *Saſbont* expounds this only, as ſhewing what
Lyra. God can do. *Lyra* varieth only about covering the Heavens with darkneſſe,
referring it to the darkneſſe upon all the earth at the time of Chriſts paſſion.
The Hebrew words are all of the future tenſe, whereby I think with *Saſbont*,
that God can do it when he pleaſeth, and being able to do theſe things he can
doubtleſs deliver his people alſo, not only from *Babylon*, but from ſin and death
by his Son Jeſus Chriſt.

Verſ.4. *He hath given me the tongue of the learned, that I might know in ſeaſon a word*
exciting to the weary. Thus it is *Hebr.* and the meaning is plain, how to ſpeak
a word of comfort to the weary, whereby their drooping ſpirits might be ſtir-
red up and cheared. And although the *Hebrews*, and *Thomas Aquinas*, and
Calvin apply this to *Iſaiah* and other Prophets of God in general, ſet to com-
fort his afflicted people after threatning and reproof, yet I doubt not but
with *Jerom* and all other ancient Expoſitours, to referre it to Chriſt, as *Junius*
alſo doth. For having declared his power to ſave *verſ.* 2,3. challenging the
hard-hearted Jews for their obſtinacy, of whom none would anſwer, when
he came into this world, and taught, and did wonders amongſt them, ſhew-
ing therein ſo great power indeed, as that they might eaſily gather him to be
Almighty, and ſo able to do all the things mentioned there. Now he is
brought in further ſpeaking of his admirable gift in teaching; for it is ſaid,
Matth.7. *That he taught with authority, and not as the Scribes*, and the Officers ſent to
Joh.7. take him, ſaid, *Never man ſpake as he did*; and for the weary in particular,
Matth. 11.28. *Come to me all that be weary and heavy laden*. And whence this admirable facul-
ty came, he ſheweth in the next words, *Morning by morning he ſhall ſtirre up*
my ear, that I may hear as the learned; that is, God makes me from day to day
to hear, and ſo to ſpeak what he biddeth me, and how. For ſo Chriſt the ſon
of man often ſaith, That he did and ſpake nothing but from his Father, and
what he heard of him. And well may his ſpeaking ſeaſonably to the weary
be here ſpoken of; and whence he had this learning, now that he is declaring
his power. For his comfortable ſpeeches were not bare words, but words ac-
companied with power, to heal the ſick, to give ſight to the blinde, to cleanſe
lepers, to caſt out devils, to appeaſe tempeſts, to make fiſhermens labours
proſperous, when they had before toiled all night for nothing: And which is
above all; to raiſe the dead, and even the dead in ſinne, and to forgive ſins,
wherein the greateſt comfort in the world lieth to ſuch ſouls as feel the load
Verſ.6. of ſinne, and are weary of it. Moreover the words following *ver. 6. I gave*
my back to the ſmiters, and my cheeks, &c. do moſt notably agree unto Chriſt,
whom they whipped, and buffeted, and ſpit upon, but of any ſuch thing done
to *Iſaiah* we read not. Whereas *Calvin* ſaith, Neither were *Davids* hands or
feet pierced, neither had he gall and vinegar given him to drink, *&c.* as *Pſa.*
22. many things that were done to the ſervants of God of greateſt note, not
being ſet down, and therefore theſe things might be done alſo to *Iſaiah*,
though we read not of them; It is of no force to juſtifie the expoſition apply-
ing it to *Iſaiah*: for we are ſure that they were done to Chriſt, but know not
that they were done to *Iſaiah*, and it is unprobable that thoſe things *Pſal.*22.
were ever done to *David*; therefore the moſt certain underſtanding of both
places is of Chriſt in *Pſ.*22. typified in *David*, or by him ſpoken of in the per-
ſon of Chriſt, here properly, as brought in ſpeaking. And it is to give ad-
vantage to the Jew to apply this place otherwiſe, who will not endure to hear
that *Meſſiah* ſhould be thus miſuſed, but reign as a King in great glory, ſub-
duing all the Jews enemies to them, which made them to deſpiſe Chriſt when
he

he came ſo poor, and ſuffering himſelf to be ſuch a ſcorn and reproach amongſt men. And the like is manifeſtly ſpoken of Chriſt *Cha.*53. expounded thus, *Act.*8.

Verſ.5. *The Lord hath opened mine ear, and I was not rebellious.* That is, He hath not only given me learning to ſpeak to others by opening the ears of my minde to hear him inſtructing me, but to obey his will in keeping all his Commandments, yea the very hardeſt, even by ſuffering death upon the Croſſe. And herein every Miniſter of Chriſt ſhould make him his patern, 1. By endeavouring to be taught of God to ſpeak moſt effectually, to this end praying for the aſſiſtance of his Spirit, and not depending upon words taken out of Books. 2. To live in all things in obedience to Gods will. 3. Conſtantly to bear ſufferings in what kinde ſoever.

Verſ.7. *For the Lord is with me, therefore ſhall I not be confounded*, &c. God was joyned with man in the perſon of Chriſt ſuffering, and therefore he could not Verſ.8. be confounded, how ſhamefully ſoever abuſed. And God, he ſaith, juſtified him, therefore none can condemn him, as ſuffering for his own ſins, for Verſ.9. he ſuffered all to ſave his people, as *Chap.*53. For which cauſe he challengeth his adverſaries to contend with him, and prove the contrary if they could, but becauſe they could not, and yet laid wickedneſſe and deceit to his charge, he threatneth them, that they ſhould be as a *Garment eaten by moths*, a ſimilitude often to ſet forth the utter deſtruction of the wicked, from which there is no recovering again. Of this, or the worm that never dieth, read again *Iſa.*66. for *Jerom* makes them both one, gnawing upon and ſtinging the conſcience for Lyra. their evil doings. But *Lyra* better ſaith, becauſe *Pilate* and the Prieſts condemned Chriſt unjuſtly, they were deſtroyed as a garment by moths; *Pilate* being baniſht by *Tiberius*, and the Prieſts by *Titus* burnt in the Temple; ſorrow eating upon the one, and fire upon the other, of whom *Titus* ſaid, That it was fit that they which ſerved in the Temple, ſhould periſh together with it.

Verſ.10. *Who is there amongſt you that feareth the Lord, that walketh in darkneſſe?* &c. Having threatned Chriſts enemies *verſ.*9. now he layeth all the fault of the deſtruction threatned upon the wicked Jews themſelves, challenging them to ſay, if they can, whether there be any amongſt them that fear the Lord and hearken to Chriſts teaching, who are left in darkneſſe, that is, to ſink in the foreſaid miſery: No, let ſuch truſt and ſtay themſelves upon God, for when this time of deſtruction cometh, they ſhall be ſafe, as indeed they were, the Chriſtians a little before the ſiege of *Jeruſalem* being by a voice from heaven called out to go to *Pella*; ſo *Joſephus*.

Verſ.11. *All ye that have kindled a fire*, &c. That is, The fire of Gods wrath by your ſins, as ye have made it burn about you, ſo ye ſhall walk in it to your torment; *And lie down in ſorrow*, that is, periſh miſerably, and this is ſaid to have come to them from Gods hand, becauſe that although the *Romans* deſtroyed them and their City, yet it was by Gods arming them ſo to do, and in revenge of their malice and cruelty againſt Chriſt and his faithfull ſervants. To this effect Hieronym. *Lyra*, and *Jerom* ſaith the ſame upon *ver.*11. but upon *verſ.*10. *That walketh in darkneſſe and hath no light*; theſe words are by him referred to Chriſt, as a deſcription of him, being the ſervant before-ſpoken of, to hear whom is commended to all that fear the Lord. And by his being without light he underſtands the light of outward glory, for this was hidden under the form of a ſervant, wherein he appeared, as the light of the Sunne being hidden by a thick dark cloud, and whilſt it is ſo walks in darkneſs. In this ſenſe it is an exhortation to ſuch as fear the Lord, that is, with ſuch a fear, as to flee all ſinne, and hearken to Chriſt to believe in him, though nothing outwardly appeared in him to induce them to it, to truſt in the Lord and to reſt upon his help in the middeſt of greateſt dangers that ſhould come, for in ſo doing they ſhould ſurely be in Junius. ſafety. *Iunius* refers it to them, whom Chriſt called to faith and repentance, that walked in the darknes of ignorance, & of Phariſaiſm, but now gave ear to Chriſts Sasbont. teaching. *Sasbont*, Who is there that feareth the Lord, which hath walked in darkneſſe, but now heareth his ſervant Chriſt? Verily none; if there be let him truſt in the Lord. But I propound this in vain unto you, for ye make you a fire to burn you by obſtinate going on in ſinne, in ſtead of being moved by any good inſtruction to fear the Lord. Of all theſe I preferre the firſt, taking it as a conſolation to ſuch as fear God, though for the preſent in the darkneſs of miſeries, and without all light of worldly comfort or proſperity.

CHAP. LI.

Verſ.1. *Look to the rock whence ye are hewen, and to the hole of the pit,* &c. Having ſtirred up the faithfull to truſt in God *Chap.*50.10. although they ſhould lie long in miſery, here he ſeeks to confirm them by the example of *Abraham*, who was, as it were the rock out of which they were hewed, and he is ſo called for his firm faith. Of the like to which when Chriſt heard from *Peter*, he ſaid, *Upon this rock I will build my Church*, which although I do not expound of *Peter*, but of Chriſt, as the main foundation and the corner Stone, yet neither he, nor the reſt of the Apoſtles are to be excluded, for we are *built upon the Apoſtles and Prophets, Jeſus Chriſt being the chief Stone of the corner*, Eph. 2.20. and *Abraham* and *Peter* may as well be ſaid to be rocks for their admirable faith, wherein they began to others, the one in the Old Teſtament after the floud, the other under the new by a communication of the name from Chriſt the rock of us all, as other believers *Chriſti*, or anointed from him, the anointed above his fellows. And by the hole or cavern of the pit, out of which they were digged, *Sarah* is ſet forth, who was alſo famous for her faith *Heb.*11. and ſo had power in her old age to conceive and bring forth a ſon, of whom *Iſrael*, and all *Iſraelites* deſcended. Some think that it is alluded here to the water coming of the rock *Numb.*20. but this cannot be, becauſe hewing is here ſpoken of. They render a better reaſon, who, becauſe a family is like unto a building, think *Abraham* to be compared to a rock, and *Sarah* to a pit, for the materials of which a building is made ſtone out of a rock, and cement out of a pit. The difficulty alſo of their being begotten and brought forth is intimated, as it is hard to hew ſtone out of a rock, and to dig ſtuff for buildings out of a pit that is deep, for ſo *Iſaac* was brought forth, when it was thought by reaſon of *Abrahams* and *Sarahs* age impoſſible. Now to theſe he bids them look, that their faith might be ſtayed, becauſe to *Abraham* the promiſe of inheriting *Canaan* was made four hundred years before the accompliſhment, and therefore although many years paſſed before the *Meſſiah* came, in whom the comfort of all that feared God lay, they might well be comforted, even untill the accompliſhment of that moſt bleſſed Promiſe. Touching the rock here ſpoken of and the pit, excellent is the ſaying of *Cyril*, *As it is a moſt hard thing out of a ſolid rock to cut ſtones, and to draw out of a deep pit; ſo, that a ſonne ſhould be born of an old man, and a barren old woman; but this was done beyond all mens opinions by the command and beck of God.* Calvin. *Calvin* thinks all this is ſpoken in reſpect of the encreaſe of the Jews again after their diminution, and that they were brought to ſo few by the *Babyloniſh* Captivity. For God could as eaſily multiply them again, as he did *Abrahams* poſterity formerly. This I deny not to be true, but cannot underſtand it of the encreaſe of *Iſrael* according to the fleſh, becauſe in ſhewing how they ſhould be ſo greatly encreaſed, he ſaith *verſ.* 5. *The Iſles ſhall wait upon me*; and *Chap.* 49.22. *I will lift up an enſign to the Gentiles*; upon which ſee what hath been written.

Cyril. *Sicut difficillimum eſt ex petra ſolida & immani lapides exſcindere, & puteum profundum exhaurire; ſic ex ſene viro & ſterili muliere naſci filium; verùm hoc effectum eſt ſupra opinionem juſſu & nutu Dei.*

Verſ.2. For the encreaſe of *Abrahams* ſeed, that it is meant is plainly ſhewed *v.*2. *I called him alone, and bleſſed, and encreaſed him.* Whereby he intimates that he could do ſo again in reſpect of ſpiritual children, who only are his true ſeed, *Gal.*4.

Verſ.3. *For the Lord will comfort Zion.* That is, ſpiritual *Zion*, the Church, re-erecting her decaied buildings, by the converſion of many in all Countries to the true faith, of which the Church ſhall have great joy.

Verſ.4. *For a law ſhall proceed from me, and I will make my judgement to reſt for a light of the people.* This law, ſaith *Lyra*, is the Goſpel, which went out as a light *Lyra.* to all peoples, as alſo the words following declare. Yet ſome Chriſtian Expoſitours do herein more *Judaize* then the Hebrews themſelves, expounding it of the Decree going out from *Cyrus*, for even their rare Rabbins do not ſo underſtand it, but of the Meſſiah. *Judgement* is the ſame with the *Law*, the ſame being ſometime called by one of theſe names, ſometime by another; and by this that it was a light to peoples or Gentiles, the preaching of the Goſpel is often celebrated.

Verſ.5. *My righteouſneſſe*, or *righteous one*, that is, *Chriſt*, *is near*, *Mine arms ſhall judge the people*; that is, by my ſtrength overcoming the devil they ſhall be delivered out of his power; according to that, *Now is the judgement of the world, now is the prince of this world caſt out.*

Verſ.6. *My ſalvation ſhall be for ever.* Here is a compariſon made betwixt this world conſiſting of heaven and earth, and ſalvation to come by Chriſt, theſe ſhall wax old and vaniſh, but that is everlaſting. *Jerom* takes occaſion here to ſpeak of theſe creatures, as not quite to vaniſh, but to be burnt unto a change into better. But of this I have ſaid enough upon 2 *Pet.*3.10. and upon *Rom.*8.21.

Verſ.7,8. Unto this taken from the heavens, *&c.* he addeth another from men, the enemies of his people, whom he biddeth them not to fear, for *the moth ſhall eat them as a garment*; of which before, *chap.*50.9.

Verſ.9. *Awake, put on ſtrength thou arm of the Lord*,&c. Becauſe the Lord had made ſuch gracious promiſes, *verſ.*6,7,8. here the faithfull are brought in, ſaith *Jerom*, *Hieron.* ſtirring up the Lord by his Almighty power to do as he had promiſed, recounting his ancient mighty acts, *Art not thou it that cut Rahab*, or as he reades it, *The proud one*, expounding it of *Pharaoh* the King of *Egypt*, called alſo the Dragon, both here, and *chap.*27.1. See a like place, *Pſal.* 74.13. and of proud *Egypt* ſet forth by *Rahab*, Pſal.87.4. and *Pharaoh* again by a Dragon, *Ezek.*29.3. and the word *Rahab* ſignifieth ſtrength or pride. And that *Egypt* is meant hereby in this place appears, becauſe the mighty acts done of old recounted here, were in drying the ſea to make a way through it, and the bringing it upon the *Egyptians*, and the ſtriking of *Egypt* with divers plagues before that, for then that proud Nation was cut, and their King being terrible before as a Dragon near the river *Nilus* deſtroyed. As for the words, *Awake, awake*, it may be taken either for the Prophets prayer, teaching us how we *Note.* ought to ſeek the accompliſhment of Gods gracious promiſes by prayer, and not to ſay, He that hath promiſed will perform, whether we ſeek to him or no; or for the Churches prayer, not calling upon the Lord here ſet forth by his arm, ſometime by his eyes, ears, or his name to *awake*, as if he ſlept at any time, for he that keepeth *Iſrael* neither ſlumbereth nor ſleepeth: But becauſe as when the Champion ſleepeth, they that ſhould be defended by him are indangered by the enemies coming, he muſt be awaked to ſave them; ſo the Church is brought in calling upon the Lord when ſhe is in danger, and ſo continueth long and no help yet appeareth, and that after the manner of men. By the arm of the Lord, ſome underſtand Chriſt, who deſtroyeth our proudeſt and ſtouteſt ſpiritual enemies, becauſe, *verſ.6.* he ſpeaketh of the ſalvation for ever, and that is by Chriſt: and of this *Zachary* ſpeaking ſaith, He hath raiſed up for us a mighty ſalvation; and what is this but the arm of the Lord? And indeed both, I take it, are here meant, the power of God, whereby, as by his mighty hand and ſtretched out arm he brought his people out of *Egypt*, and his Son by as great power delivering from ſin, death and the devil. And to ſhew this, it is added, *The Redeemed of the Lord ſhall come, with ſinging to Zion,* Verſ.11. *and everlaſting joy upon their heads*, as before, *chap.*35.10. intimating the redeemed by Chriſt, and not only from the *Babyloniſh* Captivity, for their joy was but temporany, neither was it ever ſo full.

Verſ. 12. *I, even I am he, who art thou that thou ſhouldſt be afraid of a man.* The Church
having called upon the arm of the Lord to awake, *verſ.9.* now the Lord anſwereth;
I am he that comforteth thee, &c. That is, by promiſing deliverance
from all enemies, yet thou art afraid of the leaſt of them all, *Of a man that ſhall*
die; that is, Thou (O my Church) of men ſtirring up perſecution againſt
Verſ.13. thee, and he challengeth the Church for fearing not a brunt for a little time,
but daily and continually becauſe of the fury of the oppreſſour: And as if
this were a thing not to be feared, he ſaith, *Where is the fury of the oppreſſour!*
As if he had ſaid, it is a thing of naught, ſith his power is but over the body,
and this ſhall ſoon have an end alſo; ſee the like *Matth.*10.28. and how much
they forget the confidence that *David* had in God againſt all men that ſought
Pſal. 56. his deſtruction, *I truſt in God and will not fear what man can do to me.* Verſ.14.
Verſ.14. *He ſhall ſoon come that goeth to open, and he ſhall not ſlay to death, neither ſhall his*
bread fail; Thus *Jerom.* N.Tr. *The captive exile haſteneth, that he may be looſed,*
and that he ſhould not die in the pit, nor his bread fail. Junius, *He will haſtily*
bring forth his bound one afar off, who is to be looſed, he ſhall not die in the pit,
Hieron. *neither ſhall he be failed of his bread.* And *Jerom* accordingly expounds it of the
Son of God, as if it had been ſaid, *My Son ſhall ſoon come and open thee the way*
of victory; when thine enemies rage moſt, and yet he will not ſlay them to
death, but ſave ſuch of them as ſhall be converted; and his bread of heavenly
doctrine feeding the ſouls of them that are ſaved, ſhall never fail, but be in
his Church plentifully. Verſ.15. *But I am the Lord thy God, which trouble the*
ſea, and the waves thereof ariſe. Here by an apoſtrophe, God the Father turns
from ſpeaking to the Church, to his Son, telling him that the troubles of his
Church, as of the ſea, did not ariſe without him, and therefore he could eaſily
appeaſe them again: And he addeth, *I have put my words into thy mouth;*
according to which Chriſt ſaith, that he ſpake only what the father bad him
Verſ.16. ſpeak: *That thou ſhouldſt plant heaven and earth, and ſay to Zion, Thou art my*
people; that is, that new heaven and the new earth. Hitherto for the moſt part
Jerom. For the divers readings of *verſ.*14. the Hebrew will bear any of them;
but forſomuch as *verſ.*13. ſpeaking of the fury of the oppreſſour, he ſaith, laſtly,
Where is it? This verſe ſeems to me to anſwer it better, being underſtood
of the Son of God haſtening the opening of the priſon to the bound. For it is,
as if he had ſaid by way of anſwer, His fury is nothing, becauſe his oppreſſion
ſhall not continue, forſomuch as the opening of the priſon to the bound there
ſhall ſpeedily be, ſo that he ſhall not die there; and untill this time he ſhall
want no bread, as poor priſoners in bands uſe to do. And that this ſenſe may
be more apparent, we may render it thus *verbatim, The bound is haſtened to the*
opening, he ſhall not make him die in the pit, and his bread ſhall not fail.

Verſ.15. For *Which trouble the ſea.* N.Tr. *Which divide the ſea,* for ſo the word ſignifieth;
and he meaneth the red ſea, of which he often ſpeaks, as moſt remarkable,
that they might not be unbeleeving; and this verſe is to be read as coupled
to the other by the word *and,* not *but;* another act of the perſon, who is
ſaid there to open to the priſoners, *&c.* being here mentioned to make that
the more credible, *That thou mighteſt plant the heavens and found the earth.* This
Lyra. is by *Lyra* expounded, the heavens of contemplative men, and the earth of
active. By *Saſbout,* of the Apoſtles and other Preachers addicted only to heavenly
Ad. Saſbout. things, and of other Chriſtians, who although they be converſant about
earthly things, yet their hearts are lifted up to heaven. But the beſt Expoſition
Muſcul. is by *Muſculus* made thus, I will ſend you forth to preach my word, the
power whereof ſhall be ſo great, through the Spirit accompanying the ſame,
that the world ſhall hereby be renewed; and becauſe the world conſiſts of
heaven and earth, he cals this renovation the planting of the heavens and earth.
For the Evangelical Church is often called the Kingdom of heaven: And in
Auguſt. lib.2. reſpect of this, ſaith *Auguſtine,* that we have ſouls from heaven and bodies
contr. Julian. from the earth, we may be called both heaven and earth. Therefore purge
In Pſal.96. out the earth, that is, earthly affections, from thy heart, and thou ſhalt be heaven;

ven; thou beareſt fleſh indeed, and ſo art earth, but in thy heart thou art heaven. Again, God dwels in heaven, and he dwels in all the righteous and holy, Therefore the Apoſtles, though they were in the earth in the fleſh, were heaven, and God ſitting in them walked all over the world; in *Pſalm.* 122. 2. The faithfull are called heaven, becauſe of an heavenly life, and earth, becauſe firmly founded by faith, as the earth that cannot be removed. 3. That they are called heaven there is another reaſon from the name of heaven, Lat. *Cœlum, quaſi cœlatum,* carved or adorned with ſtars; ſo the faithfull with graces that ſhine more brightly: ſo *Varro* etymologizeth heaven; or as *Iſidor, a celando* from hiding, becauſe in them much more virtue is hidden then appears. *Græcè* ὀυρανὸς *ab* ὁρῶ to ſee, becauſe it was the firſt of viſible things; or ὅρος a boundary, becauſe it is the utmoſt bound of all things viſible, according to *Philo*; ſo the faithfull are, as it were, the bound or end of Gods creating all things in this world. 4. *Bernard* likeneth the faithfull to heaven, in whom virtues ſhine as the ſtars there, yet as the ſtars are not ſeen in the day, but in the night, ſo their virtues ſhine moſt in adverſity. 5. *Chryſoſtom* ſaith, We are made heaven, when we are alwaies clear by virtue as the heavens; for when it looks dark, it is not through any change, but becauſe the clearneſſe is hid from our ſight by clouds. 2. When we are ſo high lifted up in our minds, that as the heavens are not corrupted by rain or tempeſts, becauſe they are above them, ſo our faith and grace is not impaired by Perſecution. To conclude this verſe, there is no need with *Junius* to, going from the native ſignification of the words, to turn them, *that I will plant*, but to render it, *I will put my words into thy mouth, to plant heaven*, &c. as they properly ſignifie; for it is לנטע *ad plantandum*.

Bernard. Serm. 27. *in* Cant.

Chryſoſt. Hom. 16. *in* Hebr.

Verſ. 17.

Awake, awake, ſtand up (O Jeruſalem.) As *verſ.* 9. the faithfull ſtir up the arm of the Lord to awake, ſo the Lord doth the Church or company of the faithfull here, recounting what they had ſuffered to *verſ.* 21. and he thenceforth comforteth them to the end of the Chapter: Thus *Junius, Calvin* and our other new Writers generally. But *Jerom* and others following him expound the firſt words of awaking, and riſing up by repentance, as if old *Jeruſalem* were meant, hardening her ſelf in ſin and infidelity, but moved earneſtly under the Goſpel to turn therefrom; which becauſe ſhe did not, the Prophet ſheweth what miſeries ſhould befall her, both temporally by the *Romans*, and ſpiritually by the enemies of their ſouls carrying them on in blindneſs and hardneſs to everlaſting deſtruction. And *Saſbont* argueth from *verſ.* 18. *There is none of her ſons to guide her.* That it muſt needs be meant of *Jeruſalem* ſuffering by the *Romans*, and not by *Nebuchadnezzar*, becauſe then ſhe had Prophets meant by theſe ſons to guide and inſtruct her, ſundry Prophets; but in the time of the *Romans* not one Prophet more. And *verſ.* 21. a conditionall deliverance only is promiſed, ſaith *Ierom, viz.* if the Jews would turn. *Dionyſ. Carthu.* that they ſhould turn towards the end of the world is here propheſied. *Saſbont*, that it is ſpoken of a remnant of them only who imbraced the Goſpel, the reſt being hardened. But I prefer the firſt, expounding it as a ſtirring up to be comforted againſt the miſeries ſhortly to be ſuffered by the faithfull in that common deſtruction of the Jews by *Nebuchadnezzar*; becauſe the ſame afflicted City is ſpoken to, *verſ.* 21. as having been drunken, and now promiſed that ſhe ſhould be ſo more, but the enemy ſhould after this have his turn of drinking of this cup of Gods wrath. As for that which is ſaid *v.* 18. that ſhe ſhould have no ſons to guide her, it may well agree in the ſenſe before ſpoken of; if by ſons to guide or govern, we underſtand Kings to rule her, for the Jews were alwaies after their Captivity under the rule of others, although by the permiſſion of the *Perſians* they had Princes to rule amongſt them of their own Nation, yet not in that abſolute power, which they had formerly had in the time of *David, Solomon, Aſa*, &c. For which he ſaith, they had no ſons to rule, that is, but only *permiſſu ſuperiorum*. The ſcope of the place being thus cleared, that it is to comfort the faithfull by the promiſe of a full and finall

Calvin.
Junius.

Hieron.
Ad. Saſbont.

deliverance from all evils by which they ſhould firſt be grievouſly preſſed, that
they might in all extremities ſtay themſelves upon this as a ſure anchor-hold.
The ſenſe of particular paſſages will now be eaſie to be underſtood. *Thou haſt*
drunk at the hand of the Lord the cup of his fury, &c. That is, thou haſt ſuffered
grievous things; but although he ſpeaks of them as paſt, it is in a Propheticall
manner, whereby things to come are ſpoken of as preſent or paſt, and this cup
was drunk when *Ieruſalem* was ſo cruelly deſtroyed by the *Caldeans*, and
afterwards by the *Romans*. For ſuch a great judgement is often called a Cup,
becauſe as a cup of wine mingled with intoxicating things, operates ſtrongly
upon the brain, making ſuch as drink ſometimes very ſick, ſo that the power
of nature is overcome and ſudden death follows; ſo the Lords judgements ſtupifie
and trouble the heads of the judged, that they cannot deviſe any good
Verſ.18. counſel to eſcape, but periſh under them. *Verſ.*18. hath been expounded already,
only the miſery of *Ieruſalem* is here aggravated by a compariſon from
a mother in diſtreſs, which had ſons able to help her, but now none, when ſhe
Verſ 19. hath moſt need. Verſ. 19. *Theſe two things ſhall happen to thee in one day, deſolation*
and contrition, famine and ſword. That is, famine bringing deſolation, and
the ſword contrition; there be four things named, but they are only two coming
by the other two, and in this miſery he ſaith there ſhould be none to pity
her, but contrariwiſe inſulting over her and deriding her; as is alſo ſhewed,
*Pſal.*137.

Verſ.20. *They be at the head of every ſtreet, as a Wilde Bull in a net:* Or, as *Jerom, Oryx a kinde of Goat*, taken by hunters, ſo the Jews by their enemies.

Verſ.21. *Muſcul.* *Thou drunken, but not with wine.* *Muſculus* here noteth that there be two ſorts of cups that make drunken; the one of ſin, when the head is intoxicated with infidelity, errour, pride and corrupt affections; and the other of Gods judgements, making ſuch to ſtaggar and fall and to be taken, as being without all power to help themſelves againſt their enemies, as *Belſhazzar* and his *Babylonians* that night in which they were taken by the *Perſians* and deſtroyed. And this cup of Gods fury is offered, and men are made to drink it by God, as a puniſhment for their other drunkenneſs in ſin and errour.

Verſ.23. *I will put it into the hand of thy oppreſſours, which ſay to thy ſoul, Bow*, &c.
Here, and *verſ.*22. an end of the Jews miſeries by the *Babylonians*, is prophecied
of, and their coming into the like, as was fulfilled at the deſtruction of
Babylon; and the condition wherein the Jews were when they were under
them, their ſouls, by which word yet their bodies are meant, as the next
words declare, lay *as the way in the ſtreet*, upon which men tread and go, not
being moved with any compaſſion hereat, ſo without all mercy had they been
under their enemies feet. But now the Lord promiſeth a bleſſed alteration,
and this may well be extended to the Church under the Goſpel, which after
many miſeries long ſuffered at the hands of Perſecutors, had their caſe likewiſe
altered by *Conſtantine* the Great, to their great joy and comfort; and ſo ſhall
Note. it be with all the faithfull and their Perſecutors, that now tread Gods people
under foot, and deſpiſe them as moſt baſe, they ſhall be brought down in like
manner, and theſe deſpiſed ones ſhall be had in honour, as is promiſed to the
Church of *Philadelphia*, Revel.3.9.

CHAP. LII.

Verſ.1. A*Wake, awake, put on ſtrength (O Zion.)* Here the Lord repeateth again that of *Chap.*51.17. but for *Jeruſalem* he ſaith both *Zion* and *Jeruſalem*, meaning hereby one and the ſame, *viz.* the Church of God conſiſting both of Jews and Gentiles, when ſhe ſhall be moſt purged from uncleanneſs; according to that which is here further added, *There ſhall no more come into thee the uncircumciſed or unclean*; of which ſee before, *Chap.* 35.8. He goeth on to Prophecie of *Zions* joyfull condition, which is fulfilled when a ſtrict care is had of ſeparating the notoriouſly wicked in any kinde from others, and not permitting them promiſcuouſly to the holy Ordinance of the Lords Supper, as hath been done in the Primitive Church, and is now done in Churches moſt reformed, and endeavoured to be done in the Church of *England*.

Verſ.3. *Ye have ſold your ſelves for nought and ſhall be redeemed without money.* In the former verſe he bids her ſhake off her duſt in alluding to the Metaphor begun, *Chap.*51.23. where ſhe is ſaid to have lien down to be troden upon on the duſty ground, and to caſt the bands off from her neck, implying her bound eſtate then, but her deliverance and advancement now; for ſo the advanced by God from a moſt low eſtate, are ſaid to be raiſed out of the duſt, *Pſal.*113. In this third verſe he ſets forth by another Metaphor what her condition had been, *viz.* as of thoſe that are ſold for ſlaves, but they take no price; for ſo indeed the Jews for their ſins were made ſlaves to their enemies, and now he promiſeth that they ſhould likewiſe be ſet at liberty, nothing being paid for ranſom; ſee the like before, *Chap.*41.13. where their being ſet at liberty by *Cyrus* is plainly ſpoken of, and therefore this is likewiſe to be expounded. But a ſpiritual application is to be made of all, the things done then not being only aimed at by the Prophet, but under them the ſpirituall deliverance of the faithfull from the *ſordes* or duſt and bands of ſin by Chriſt, figured out in *Cyrus*, both by juſtification and ſanctification, whereby this filth is ſhaken off, and there is newneſs of life. And as men ſell themſelves for ſlaves to ſin and the devil, receiving nought, ſo beleevers are again delivered; the devil, by whom they were held, receiving nought therefore; and yet to ſatisfie Gods juſtice a great price is paid, even Chriſts moſt precious bloud, 1 *Pet.* 1.18. If profits and pleaſures which men have for their ſouls ſold by ſinning, ſhall ſeem to be ſomewhat, they all verily are nothing, being compared unto the ſoul, Note. becauſe they are momentary; the ſoul everlaſting, they earthly and inferiour, the ſoul ſpirituall and ſupernall, as coming from heaven, and ſo of a condition ſo farre excelling, that if all earthly things be compared hereunto they are as nothing, for which our Lord ſaith, What ſhall it profit a man to win the whole world and to loſe his own ſoul?

Verſ.4. *And the Aſſyrians oppreſſed them without cauſe.* He commemorates here, firſt their going down into *Egypt*, being inforced by famine, and then ſpeaks of their going into *Aſſyria* as Captives, upon no ſuch occaſion; for which he ſaith *Without cauſe*, yet not excluding a cauſe in themſelves, *viz.* their ſins; whereby, as was ſaid before, they ſold themſelves into their hands.

Verſ.5. *Now therefore what have I ſaith the Lord, that my people is taken away for nought? their rulers make them to howl, and my Name is every day blaſphemed.* The Lords people being carried away for nought, he here asketh what he had, as meaning that he had nothing; it was not a bargain of his making, but of their own, they had ſold themſelves, not he them, for then he would ſurely have taken a price for them. And having ſhewed that he was not the cauſe of their oppreſſions by the *Aſſyrians*, and coming into their hands, he next ſheweth who were; *Their rulers make them howl:* Which *Jerom* expounds of the Hieronym. wicked Prieſts and Elders of the Jews, who ſtirred them up to cry againſt Chriſt, *Crucifie him, crucifie him*; and the blaſpheming of Gods Name daily, of their cuſtom in their Synagogues three times a day to blaſpheme Chriſt Jeſus conſtantly ever ſince. *Junius*, *Their rulers howl*, as if he had ſaid, Not only Junius. the common people ſuffer grievouſly, but even men of greateſt eminency, their rulers, to the making of them to cry out and howl, *And my Name is daily provoked.* But forſomuch as the word is in *Hiphil*, this cannot ſtand. *Calvin* Calvin. expounds it of the rulers ſet over them by the *Aſſyrians*, who oppreſſed them ſo greatly, that they made them even howl under their oppreſſours, and hereunto was added daily blaſpheming on the enemies part, being ready to detract from their God, as if he were not able to deliver them, which is ſpoken in way of ſhewing the cauſe why the Lord would now deliver and reſtore his people, as being full time ſo to do, leſt he ſhould ſeem to thoſe Heathens moſt contemptible. This I grant is good, but when *Rom.*2.24. I finde the laſt clauſe otherwiſe applyed by the Apoſtle, the beſt Interpreter of the Spirits meaning, *viz.* againſt the guides and leaders of the Jews, teaching well but practiſing the contrary, to the opening of the mouths of the Gentiles againſt their God, as if he were a patron of licentiouſneſs and all manner of wickedneſs; I cannot ſubſcribe to him, but hold that the rulers making of them howl here ſpoken of, was their own rulers miſleading them (of whom it is ſaid before, *They that rule over thee cauſe thee to erre,*) and conſequently bringing them to all the miſeries, under which they lying, cried out moſt lamentably. And likewiſe of blaſpheming on the enemies part, who upon this, that his people came into their power, vilified him as unable to help them, or ſeeing their wickedneſſes exclaimed upon him as a God of adulterous, ſacrilegious and theeviſh people. And becauſe the Prophet in ſpeaking of the Jews miſeries, ſuffered by the *Aſſyrians* and *Caldeans*, had a further aim withall to ſpeak of things done under the Goſpel; that of *Jerom* may well alſo have place here, They like wolves howled againſt Chriſt, and blaſphemed his Name, and then God in his juſt judgement left them to the deſtruction of the *Romans.*

Verſ.6. *Therefore my people ſhall know my Name.* Becauſe God had been vilified, he would do ſo for his people; that is, all ſuch as ſhould beleeve in Chriſt, that they ſhould know him to be ſuch a God as he publiſhed himſelf to be, that is, Almighty, by his ſaving them and confounding their enemies. And hereupon the Prophet crieth out, as if he then ſaw *John* the Baptiſt going before, and Chriſt coming ſoon after, proclaiming ſalvation to all that repent and beleeve.

Verſ.7. *How beautifull are the feet of them that bring glad tidings of peace,* &c. And this is ſhewed by the Apoſtle, *Rom.*10.15. to extend alſo to all other preachers of the Goſpel. In ſaying, *How beautifull are the feet,* he alludeth to the long travel of the Apoſtles on foot to preach the Goſpel into other Countries and Nations, whereby their feet were indeed fouled and worn; but in the ſight of thoſe to whom they came and were converted by them, they ſeemed beautifull and amiable. But it is ſaid here, *How beautifull are the feet of him,* although *Rom.*10.15. it be *of them,* for Chriſt is firſt and chiefly meant, and then the Apoſtles, by whom alſo he preached. For all honour and bleſſing indeed is to be aſcribed to him, not his inſtruments, as he taught when he anſwered the woman that bleſſed the womb which bare him, *&c. Nay rather bleſſed are they that hear the Word of God and keep it.* Yet even their feet are ſaid to be beautifull, becauſe ſo joyfull a meſſage was brought by them that walked upon theſe feet: As we ſay of a box having in it the Kings pardon of a condemned perſon, a bleſſed box bringing ſo great a good in it. *Upon the mountains.* This is inſerted to ſhew both whence this preaching firſt came, and where it firſt was, *viz.* in *Zion* ſtanding upon a mountain, and how eaſily all might hear, as from a mountain one ſpeaking is heard by all round about, *Chap.*4.9.

Verſ.8. *Thy Watchmen ſhall lift up their voice.* That is, the Apoſtles and other preachers ſaid to watch for your ſouls, *Heb.*13.17. For the Preacher ſtands, as it were, upon a watch-tower, and tels the joyfull news of Chriſt coming to ſave, expreſſed here by ſinging, which is the expreſſion that joy maketh commonly; and ſo *John* the firſt Preacher of Chriſt ſaid, that he was the friend of the Bridegroom, and that he heard his voice and rejoiced. Whereas it is added, [*They ſhall ſee eye to eye*] it is meant that they ſhould not go upon the report of others, ſo that the thing declared and joyed in by them ſhould be uncertain, but they ſhould be eye-witneſſes thereof; according to which is that 1 *Joh.*1.1. *That which we have ſeen with our eyes,* &c. *declare we unto you.* *When the Lord ſhall*

Calvin. *bring back Zion.* That is, ſaith *Calvin,* firſt out of *Babylon,* to declare which ſome went from thence to *Judea* firſt, and after that by a ſpiritual bringing back of ſins captives by Chriſt figured out thereby. After this he ſtirreth up to

Verſ. 9,10. rejoycing again for the Jews deliverance and ſalvation coming to all Nations, *v.*9,10. as he had done *chap.*51.17. and 49.6.

Depart,

Verſ.11. *Depart, go ye out from thence, touch no unclean thing.* *Chap.*48.20. the ſame is ſpoken in other words, go out of *Babylon*; and here to ſhew that not only the Jews going out thence is meant, but ſeparating from idolaters, it is added *Touch no unclean thing*, which is thus applyed, 2 *Cor.* 6.16. Whereas in the words following they are bidden to be *clean that bear the veſſels of the Lord.* Hereby are meant the Prieſts and Levites, to whom this office belonged. But in ſpeaking to them he meaneth all the people, they being named, as who ought to go before others in holineſſe, and indeed all Gods people are here ſpoken to, who under the Goſpel are made Prieſts unto God, *Revel.*1.6. And if they purge themſelves, they are his veſſels of honour. 1 Tim.2.21.

Verſ.14. *His viſage was marred more then any mans.* This is ſpoken of Chriſt, whom he calleth his ſervant, *verſ.*13. and *chap.*42.1. ſaying that *he ſhall deal prudently and ſhall be exalted very high*; ſee *Phil.*2.10. how this was done. But before that his viſage was ſo marred, being in the form of God he came in the form of a ſervant, that the Jews were aſhamed to own him for their King and Meſſiah.
Verſ.15. *But he ſhall ſprinkle many Nations.* Though the Jews rejected him, yet the Gentiles ſhall imbrace his faith and be ſprinkled or baptized in his Name, and by his bloud be cleanſed from their ſins, as the phraſe is uſed, *Heb.* 10.22. and this is now fulfilled in our Church, wherein we Baptize either by dipping or ſprinkling; and therefore although we do but ſprinkle on water in baptizing, here is good ground for it; his Miniſters ſprinkling is his ſprinkling, and therefore he will not have it be in vain no more then if the party Baptized were waſhed all over. *Kings ſhall ſhut their mouths, for that which had not been told them they ſhall ſee.* That is, Shall, renouncing their own wiſdom, whereby they formerly ſpake againſt Chriſt and Chriſtians, commanding that they ſhould be rooted out of their dominions, ſilently and reverently ſubmit unto him, as holding him worthy of all honour; and this, he ſaith, ſhall be at the ſight of things to which they had not formerly heard the like, that is, the miracles
wrought by his Miniſters in their Countries. For the power of working mi- Iſa.49.23.
racles continued five hundred years after Chriſt, even till the *Saxon* Kings here in *England* were converted. And their reverent ſubmitting to Chriſt may well be ſet forth by their ſilence, becauſe thus ſervants commonly reverence their Maſters, and children their Parents, when they are in their preſence.

CHAP. LIII.

Verſ.1. W*Ho hath beleeved our report*, &c. Here the Prophet further amplifieth the ſtrange thing touching Chriſt before declared, *chap.*52. 14,15. that his viſage was ſo marred, and yet he ſhould ſo mightily prevail, that Kings ſhould ſubmit unto him. And he beginneth with the Jews infidelity touching the ſame, as if he had ſaid, We the Prophets of God have ſufficiently ſet forth Chriſt, the power and arm of God, to come, and by powerfull miracles ſhewing himſelf to be the Son of God, and an arm to ſave all that beleeve in him, but few of the Jews will beleeve this, and to few ſhall he be revealed to be ſuch. Of the arm of the Lord ſpoken of in this ſenſe, ſee before, *Chap.*5.9.

Verſ.2. *For he ſhall grow up before him as a tender plant, and a root out of a dry ground.* By this name of *plant* or *branch*, he was ſet forth before, *chap.*11.1. and he is here propheſied of as a root out of a dry ground, to intimate his coming forth out of the Virgin *Mary*, a Virgin, that knew no man, being like unto the dry and barren ground in reſpect of fruit-bearing. Of this he ſpake before more plainly, *chap.*7 14. *He hath no form nor comlineſſe:* of which *chap.*52.14. and it is chiefly to be underſtood of him being poor and deſpiſed, and hanging upon the Croſſe. But how doth this agree with *Pſal.*45. *Thou art fairer then the ſons of men:* and in *Cantic.* *My beloved is white and ruddy, the chief of ten*

Hieron. *thouſand.* *Jerom* anſwers that he was ſuch when the earth quaked, and the ſun loſt his light, and graves opened, for then his excellency was ſeen, and likewiſe in his wiſe anſwers and incomparable gracious ſpeeches.

Verſ.4. *Surely he hath born our griefs and ſorrows.* That is, he made not a ſhew only, as hereticks ſay, that he was ſorrowfull, but was verily and truly filled with ſorrow, as he had a true humane body, but not for any ſin of his own, but only for ours whom he came to redeem, *but we,* ſaith he in the perſon of the Jews, *judged him to be ſmitten of God,* for they traduced him as a notorious deceiver, a drunkard, and one that wrought by the devil.

Verſ.7. *He was oppreſſed and afflicted, yet opened not his mouth.* That is, He patiently bare it, as the Hiſtory of his quiet ſuffering at the hands of his wicked enemies ſheweth.

Verſ.8. Hieron. *He was taken from priſon and judgement, and who ſhall declare his generation?* This is by *Jerom* expounded two waies, either of his being unjuſtly dealt with, when he ſtood before *Pontius Pilate* to be judged, as if the meaning were, He was taken away to execution, there being in him found no cauſe why, but the Jews malice and rage againſt him, that would needs have it ſo: Or of his taking away by God, ſoon after his unjuſt being condemned, into heaven: And Junius. this laſt is followed by *Lyra* and *Saſbont,* the firſt by *Junius,* expounding judgement yet of Gods righteous judgement, of whom it came that Chriſt Acts 2.23. was cut off by death, for he fore-appointed it to be ſo out of his infinite mercy for the ſaving of us ſinners from death everlaſting: And by the former word עצר by him rendred [*coarctation*] he underſtands all his ſufferings before his execution; and by the next words he underſtands his glorious living in heaven after his paſſion: *Who ſhall declare his generation?* that is, the glory that he attained to after this his baſe uſage, for it is unſpeakable. With *Junius* conſenteth *Muſculus*; but *Calvin* with *Lyra,* and I with them: For it were a ſtrange manner of expreſſion, to ſet forth his being taken to death, by ſaying, He was taken from judgement; it ſhould rather have been ſaid, by an unjuſt judgement, if it were ſo meant: Therefore the words being *From priſon and from judgement he was taken,* we muſt needs underſtand his deliverance from both, by being raiſed again after this, and ſet on the right hand of God in heavenly glory, which cannot be ſufficiently declared what it is; which is meant by his ſaying here in the next words, *Who ſhall declare his generation?* Wherein I aſſent to *Junius,* and ſo doth *Calvin* alſo, holding that *Phil.2.6.* to be a further explication of this; for after ſpeaking of his humbling to the death of the Croſſe, he addeth, *Wherefore God hath exalted him and given him a Name above all names.* He was taken ſo from the judgement of death, by being rai- Calvin. ſed to life as never any man was before, for now he liveth and never dieth any more, and that in glory which never any other man did being raiſed, for all others dye again; ſo *Calvin.* But I reſt in that of *Junius* before touching this clauſe, not holding *Calvins* expreſſion to be ſo good, becauſe all his members ſhall be raiſed alſo to life after their ſufferings, never to dye any more, but to live likewiſe in unexpreſſible glory. Some underſtand by his generation here ſpoken of, his generation of God the Father; ſome of his Incarnation, and ſome of the generation of Beleevers to come of him, being after this begotten by his Word and Spirit in all Countries and Nations, being a company ſo numberleſſe, that none can declare how many they are, as is ſaid *Revel.7.9.* And for this *Saſbont* reaſons ſtrongly, as being confirmed further, *verſ.*10. where it is ſaid, *He ſhall ſee his ſeed, when thou ſhalt make his ſoul an offering for ſin*; and I ſee not how this may be rejected, but received alſo to make up the full meaning. For it is not only ſaid, *He ſhall ſee his ſeed,* but alſo, *He ſhall prolong his daies*; as if both his exceeding glory, and innumerable offspring following after his paſſion were meant by his generation. And then the next words in this verſe and *v.9,*10,11,12. are to be underſtood as an *exegeſis* and declaration in more words of the two things already briefly ſpoken of, theſe and thoſe *v.9.* of his judgement, 10,11,12, of this high exaltation following in his ſeed and in his glory, his ſufferings being again repeated in way of the remuneration whereof he was thus honoured. *For he was cut off out of the Land of the living:* That is, he ſuffered death as ſentence was given againſt him.

Verſ.9.

He made his grave with the rich, and with the wicked in his death. Vulgar. *He will give the wicked for his grave, and the rich for his death.* Calvin, *He will expoſe his grave to the wicked, and to the rich his death.* Hebr. *He ſhall give the wicked his grave, and the rich in his death:* If the particle אֵת be taken only as a note of the Dative caſe, as it ſhould ſeem it is here, becauſe it is *dabit, he ſhall give.* Yet it is ſometime put alſo for *cum,* and then the firſt reading ſtands firm, and the ſenſe will be eaſie, he was crucified together with the wicked thieves, ſuffering where ſuch notorious wicked perſons commonly did, *viz.* without the gates of the City, for the grave and death are ſometime ſet forth by one and the ſame word שאול as *Pſal.*49.15. and *Joſeph* of *Arimathea,* a rich man laid him in his own Sepulchre; thus alſo *Vatablus. Jerom* and others following him, expound it of Gods taking revenge upon the wicked Jews for his death; by the wicked being meant the common ſort, and by the rich the chief Prieſts and Elders, all of whom were given over to deſtruction for their malicious conſpiring againſt him; and thus the reading in *Vulgar Latin* indeed ſoundeth, and the particle אֵת hath this ſignification, *pro* for alſo. But becauſe the Prophet ſpeaks only of his death and deliverance in this place, and not of the judgements againſt his enemies, it is better to expound it by *cum,* as we have done. *Marlorat* contends that by his grave here is meant nothing but his death, and ſo the ſenſe is, That he was left to the will of the wicked, and of the rich to be crucified and ſlain, the ſame that are called rich being alſo called wicked, becauſe rich men are commonly wicked, as being proud and oppreſſours of the poor. The particle I grant will alſo bear this reading, *He gave to the wicked his grave.* But if one and the ſame were meant by the wicked and the rich, why having ſpoken of the wicked in the plural, doth he ſpeak of the rich in the ſingular number, as of one? I conclude therefore for the former expoſition, from which me thinks we ſhould not go for the events ſake ſo aptly anſwering to the Prophecie, when rich *Joſeph* laid him in his own ſepulchre in his garden.

Vatablus.

Verſ.10.

Having ſpoken hitherto of Chriſts ſufferings *verſ.* 10. he beginneth further to declare, what his generation ſo unſpeakable was, touched upon *verſ.*8. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, and prolong his dayes;* That is, an innumerable company ſhall be converted unto him, who becauſe they are begotten by his Word, are before called his generation, here his ſeed, and being riſen again he ſhall live long in the higheſt glory, yea for ever and ever. *And the pleaſure of the Lord ſhall proſper in his hand;* That is, the Goſpel, to preach which he ſhall ſend out his Apoſtles into all Nations, ſhall prevail for their converſion and his Kingdoms encreaſe. But it is to be noted that he ſaith, *He ſhall make his ſoul a ſacrifice for ſin,* which is varied 2 *Cor.* 5. 20. *He made him ſinne for us that knew no ſin,* &c. for when he ſuffered for us, our ſins were laid upon him, as by the law of ſacrificing of old the ſinner was to lay his hands upon the head of the beaſt confeſſing his ſins, and then the beaſt was ſlain and offered for expiation; thus having the mans ſins, as it were, taken and put upon it, and hereby made the ſinner, the man righteous. Whereas it is ſaid, *He ſhall ſee his ſeed,* it is well noted by *Muſculus,* that his living again after death is implied, or elſe how ſhould he ſee them? But here is a wonderfull thing ſpoken of, that a man ſhould have any ſeed after his death, and that the ſame whom he calleth his brethren and Spouſe ſhould be called his ſeed, but he being dead liveth again, and begetteth them by his Word and Spirit, they being therefore in this reſpect called [*his ſeed*] and in reſpect of the exceeding great love which he bears to them, his Spouſe and his brethren for his participating with them of fleſh and bloud. For which cauſe as he is called the firſt-born amongſt many brethren; ſo becauſe all the

Muſcul.

faithfull are begotten by his Word, he is called the *everlaſting Father*, Iſa.9.6. Calvin. *Calvin* by the *will* or *pleaſure of God proſpering in his hand*, noteth that *by his hand* he ſetteth forth his Miniſtery, wherein he ſerved to the death, this proſpereth when we are hereby delivered from our ſins, and from his death vertue cometh to us to make us die to ſin and live to righteouſneſſe.

Verſ. 11. *Of the labour of his ſoul he ſhall ſee, he ſhall be ſatisfied.* Here in other words he expreſſeth the ſame that he had ſaid before, for when by his Word preached ſouls are begotten, it is the fruit of his labour by his Miniſters, which his ſoul thirſted after, and now it is ſatisfied: a notable expreſſion to ſhew how our converſion and ſalvation is by Chriſt longed after, and taken pleaſure in, even as one hungry takes pleaſure and is ſatisfied with his meat. *By his knowledge ſhall my righteous ſervant juſtifie many*; That is, by knowing him to be the true Sonne of God, and believing in him ſo, as to reſt wholly and only upon the merits of his death. For juſtification and ſalvation, and not in any part upon our own or other mens, we are juſtified before God, and ſo ſhall ſtand and appear ſo at the laſt day, none of our ſins being once remembred to endanger us in reſpect of the ſecond death, but in his righteouſneſſe we ſhall live for ever. According to this it is ſaid *Joh.*17.3. *This is life eternal to know thee to be the only true God, and Jeſus Chriſt whom thou haſt ſent. For he ſhall bear their iniquities*] That is, of all them that know him, as hath been ſaid, all their iniquities being put upon him, as the common ſacrifice for their ſins, as he was called *verſ.*10. and when our ſins are taken and put upon him, what ſtrange thing is it to ſay, that we are perfectly righteous, againſt thoſe that count it abſurd to ſay that we are righteous by the righteouſneſſe of another? For this is righteouſneſſe that will hold, when that which is by entring into this or that religious order, or doing the works of the Law, or any good deeds being truſted to, will prove but like a broken reed.

Verſ. 12. *He ſhall divide the ſpoils with the ſtrong.* One and the ſame thing is ſet forth by theſe words, and thoſe immediatly before them in this verſe. *I will divide a part unto him with the great ones.* The meaning being, I will impart unto him ſuch glory and riches after his ſufferings, as conquerours uſe to have, and he ſhall have them, as a reward of his conflict with reproach and death by him undergone, as is expreſſed again in the next words, *Becauſe he poured out his ſoul to death*, &c.

CHAP. LIV.

Verſ. 1. *Sing (O barren) thou that didſt not bear*, &c. After Chriſts paſſion undergone for our ſins, and a generation or ſeed ſoon coming from him after this ſpoken of *Chap.*59. here the Nations amongſt whom this ſeed ſhould be begotten, are ſtirred up to rejoyce in it; ſo that theſe words are directed to the Church of the Gentiles, as *Paul* alſo teacheth *Gal.*4.27. being a Prophecie of the great encreaſe of the faithfull amongſt them, and he ſaith, That ſhe had *more children then a woman having an husband*, hereby meaning the Church of the Jews, whoſe husband God had been, forſomuch as they had his teſtament, whereby he bound himſelf to them, and they likewiſe were bound to him, but now through infidelity ſhe was divorced, and the Church of the Gentiles taken in her ſtead, which abounds much more with children then ever ſhe did.

Hieron. Thus *Jerom* ſtanding ſo yet for the Church of the Gentiles ſo to be meant here, as that the believers of the Jews be not excluded, but both together underſtood to make her that is bidden to rejoyce. Lyra. So likewiſe *Lyra*. The Church of God which is alwayes one and the ſame, becauſe conſiſting of them that hold the ſame faith from the beginning to the end of the world, of what Countrey or Nation ſoever, whether Jews or Gentiles, is here ſpoken to, and ſhe is ſet forth as barren and without an husband firſt, but then on the ſudden made moſt fruitfull, which may beſt be referred to that part of the Church firſt, which conſiſteth of Gentiles. Then ſhe that is ſpoken of as having had an husband, but now in widowhood *verſ.*4. ſetteth forth that part of the Church which conſiſteth of the Jews, whoſe husband God is often ſaid to have been, when there were many of them living in all righteouſneſſe, but ſhe had a time of widowhood and barrenneſſe, when Chriſt being preached to them, they rejected him and his faith, having before maliciouſly crucified him, whereupon *Paul* leaving them went to the Gentiles. But both parts of this one Church are here comforted with a promiſe of fruitfulneſſe in children beyond all that ever the Church had ſince the beginning of the world. Some, ſaith *Lyra*, underſtand this of the Jews in Captivity ſo many years, when their ſtate was like unto both a barren woman and a widow, unlikely ever to flouriſh again, and to encreaſe in their own Land, yet after their return out of Captivity they reflouriſhed and filled the Land; but this, he ſaith, cannot ſtand, becauſe although they encreaſed then, yet nothing ſo much as they had done in former times, neither had they ſo much cauſe of joy, as at ſome other times before, when Kings of their own reigned over them in greateſt proſperity, for now they lived in ſubjection to ſtrangers. *Calvin.* Yet *Calvin* underſtands it ſo, as if the Church of the Jews had been called barren in reſpect of *Babylon*, which flouriſhed ſo greatly when the Jews were in miſery, but then he ſaith, That the ſtate of the Church ſpoken to here, is to be conſidered from the Jews coming out of Captivity to the end of the world, before which all that is here promiſed ſhall be perfectly fulfilled. Some again, ſaith *Lyra*, underſtanding the Church of the Jews, referre it to the deſtruction made by the *Romans*, after which ſhe is barren till the coming of the *Meſſiah*, but then ſhall abound thus with children again. But this is a Rabbinical dotage, that will not be beaten from the expectation of the *Meſſiah* yet to come. And for that of *Calvin*, the order of the things here propheſied of after Chriſts being made an offering for ſinne, and ſeeing his ſeed, ſheweth plainly, that nothing is meant done before, but after Chriſts death. Then the barren being before without an husband living in fornication by multifarious Idolatries, was converted to the faith, and the Church, that is, the Congregation of the faithfull both of Jews and Gentiles encreaſed ſo as is here ſaid, but ſpecially of the Gentiles, the Nation of the Jews for the farre greateſt part living ſtill, as it were, in widowhood.

Verſ.4.
Verſ.5.
Ver.7,8.

But this reproach he ſaith alſo ſhall be done away *verſ.*4. *For thy maker is thy husband. Verſ.*5. That although for a moment he forſook her, yet he would ſhew her everlaſting mercy, amplifying this from the waters of *Noah*, which he ſaith ſhall no more drown the whole earth, yea he hath ſworn to it, ſo wrath ſhall no more come upon her, yea the mountains ſhall rather be removed then the Lord will be moved to diſpleaſure againſt his Church, being once fully gathered, as it ſhall be before the end of the world. Neither indeed will he ever be moved to diſpleaſure ſo againſt his Church, as to deſtroy her, as he did the old world, or the Jews being unbelievers, only ſhe ſhall be temporally chaſtiſed, but continue ſtill inexpugnable by the gates of hell to the worlds end, and then attain a full fruition of Gods favour for ever and ever. But to what time is it to be referred, that he ſaith, *For a moment I have forſaken thee? Anſw.* If by the Church we underſtand, as hath been ſaid, the company of the faithfull in all times and ages, we muſt begin our account of the time that God forſook her in reſpect of her greater part, that is, the Gentiles from the dayes of *Noah*. For ſoon after the floud men being again multiplied forſook God for Idols, and then they were forſaken of God, being left in a moſt miſerable condition to run on to everlaſting deſtruction, untill that by the preaching of the Goſpel they were converted and by faith married to God, or taken by him to wife again, as they had been for ſome time after the floud, till they degenerated and were caſt off for all that long intervall of time betwixt that and the Goſpel. But this may ſeem to be too long to be ſet forth by a moment being two thouſand years at the leaſt, yet being compared with eternity, it is but as a moment; and therefore the Promiſe being here of everlaſting favour, and never caſting off again world without end, that time may well be thus ſet forth. The Jews indeed deride this Expoſition as improbable, but in applying this moment of time to their being in deſolation till the *Meſſiah* cometh, whom they have now expected in vain ſixteen hundred years, they deride themſelves as much as us Chriſtians; yea our Expoſition is made good by the event, but theirs ſhall never be made good. According to this Expoſition alſo *verſ.6.* where the Church is called a wife of youth, or young wife, but refuſed, agreeth very well, for ſuch was the Church of the Gentiles taken by God to wife betimes in the beginning of the worlds renovation after the floud, but ſoon after refuſed, *Abraham* and his ſeed being choſen, to the fifty year of whoſe age *Noah* lived.

Verſ.11. *Hieronym.* *Behold I will lay thy ſtones with Saphires and fair colours*, &c. Here *Jerom* having ſpoken ſomewhat of the different reading of the ſtones mentioned betwixt the *Septuagint*, *Symmachus* and *Theodotion* giveth this for the ſenſe, Chriſt is the moſt precious ſtone, having in him the fair colours of the moſt excellent, and upon him as a foundation I will build my Church, which ſhall be moſt glorious, and other parts of this building added to him are the Apoſtles, and other faithfull perſons, who together make a perfect Temple of the Epheſ.2.20. Pſal.118. 1 Pet. 2.4,5. Lord compleat in reſpect of all parts: For it is common in holy Scripture to ſet forth Chriſt as a ſtone elect and precious, and the foundation and corner ſtone, and the Prophets and Apoſtles alſo, as a foundation, and the faithfull generally by the name of living ſtones. So that the beauty of the Church, and fair ſtones of her foundation, windows and gates here ſpoken of, ſet not forth a flouriſhing eſtate of the Church and rich in this world; but in reſpect of righteouſneſſe, as is further intimated, where varying the words he ſaith, *verſ.14. Thou ſhalt be built in righteouſneſſe*] And for the ſtones in particular here mentioned, the Jaſper is of a sky-colour, ſetting forth the heavenly-minded, and ſuch as by ſtudying the holy Scriptures ſoar higheſt in divine knowledge, and are ſtrongeſt to hold up the truth againſt all oppugners. For *Agates* he hath Cryſtal, ſetting forth purity and clearneſs. By *Carbuncles* being of a red colour like fire, fiery Doctrine purging out errour. And he finally expounds all this of the Church triumphant in heaven, of which only the next words are true, *They ſhall be all taught of God,* becauſe then all ſhall ſee God, and be *Lyra.* alwayes in his preſence, as *Lyra* further expreſſeth, The Church here deſcribed being the ſame with the new City *Jeruſalem*, Revel. 21. And being thus underſtood, the ſtones here ſpoken of are the Saints in heaven in their ſeverall manſions and degrees of glory; but if of the Church militant, of holy men ſhining diverſly by graces and gifts moſt excellent of the Spirit. I take it to be meant of the Church militant upon earth, becauſe this Church hath been hitherto deſcribed by the multitude of her children, which was before barren and forſaken, but now received and with all love imbraced; and becauſe he ſpeaketh of one made to ſlay after this *verſ.16.* and of weapons formed againſt her in vain, *verſ.17.* And whereas he ſaith, Her children all taught of God, hereby is meant, That all the true children of the Church ſhall not only be taught outwardly by the Word, but alſo inwardly by the Spirit, becoming ſuch as they are taught to be, for divine knowledge, and all graces; ſee the like *Jer.*31.33. *Calvin* and all ours generally agree to this, and he renders it, *I will lay thy ſtones upon the Carbuncle,* as the word פוך alſo ſignifieth as well as *Stibium*, that is, a painting, wherewith women paint their faces to make them Verſ.12. ſhew fair. And *verſ.*12. whereas *N.Tr.* hath, *I will make thy gates of Carbuncle,* he hath it, *Ex lapide rutilante,* of *a ſtone looking red*; but the word ſignifieth a Carbuncle, although the word of which it cometh ſignifieth to *burn*, but the Carbuncle hath the name from burning, becauſe it looks like a fiery cole. Here be three parts of the ſpiritual building, that is, the Church ſpoken of, the foundation, the windows and the gates: the foundation is Chriſt, the windows the Apoſtles and Prophets, by whom the light enters, the gates Gods protection, continually defending it; ſo *Muſculus.* Now becauſe all the ſtones of which this building is ſaid to conſiſt, are precious ſtones, ſome gather, that the Church under the New Teſtament conſiſteth only of Saints, and therefore it is no true Church, which conſiſteth of precious ſtones and common, good and bad perſons together in one Congregation; for which cauſe they hold it neceſſary not to reſt in any Congregation in *England*, but that there ſhould be a gathering together of Saints only into companies, and for him that will be ſaved to joyn with ſuch a company leaving all others. But the meaning is not ſo, but that the Church under the N.T. ſhould be more glorious and beautifull then that under the Old, as *Hag.*2.9. is ſhewed under the types of the Temple built by *Solomon*, and that built by *Zorobabel* after the Captivity, concerning which laſt, he ſaith, That it ſhould be of greater glory then the former, and how ſhould this be, but for the light of knowledge, being now greater (in regard of which the time paſt is called the night *Rom.*13.) and of the graces of the Spirit much more illuſtrious in the faithfull, and the abundance of the Saints, in whom theſe graces ſhone more then in former times, there being then alſo but few in compariſon of the Saints under the New Teſtament, and all being put for very many, or the farre greater part, as it was indeed in the Apoſtles firſt beginning to preach, they being above three thouſand, were altogether of one accord or minde. Of the Temple built after the Captivity it cannot be underſtood, becauſe that was never of ſo great glory, as *Solomons.* But to return to our argument in hand, the Church continued not long in that glorious condition, but corrupt members intruded themſelves, as is ſhewed *Jud. epiſt.* *Act.*5. 1 *Cor.*5.& 15. *Gal.* 1.5, *&c.* This Prophecie then was accompliſhed in reſpect of the outward conſtitution of the Church only, as hath been ſaid, and the like is never again to be expected in this world; and therefore whereas a perpetuity is promiſed, it is to thoſe only that are ſanctified in heart, who are viſible to God alone and not to us, amongſt whom are ſo many hypocrites undiſcernable by the eie of man. The company of the truly ſanctified ſhall have this Promiſe made good unto them to the worlds end, and then in heaven everlaſtingly, when indeed all the ſtones of this building ſhall be precious, not one excepted for ever.

Muſculus.

Act.2.46.

Verſ.14. *In righteouſneſſe ſhalt thou be eſtabliſhed.* Having ſpoken before figuratively by ſtones, now he telleth plainly what he meant thereby, *viz.* righteouſnes, by which word alone are meant all graces, as by unrighteouſneſſe all vices, *verſ.*13. he ſhewed what manner of perſons he meant by thoſe precious ſtones, *viz.* her ſons, who were all taught of God; here what qualities, *viz.* righteouſneſſe, graces, which are alſo ſet forth by gold, ſilver, and precious ſtones, 1 *Cor.*3.12. And he meaneth that her righteouſneſſe, that is, taking divine Doctrine to heart, and living accordingly, ſhall be her eſtabliſhment, ſo that ſhe ſhall not fear the violence of her enemies, or coming into ſuch miſeries again any more, becauſe God is a protectour of the righteous; for which cauſe it is ſaid, *Chap.*52.17. *The effect of righteouſneſſe is peace,* &c. being the ſame in effect which is here ſaid; thus alſo *Haimo.* A notable place to be lookt at by all rulers: Would you have your Kingdom enjoy ſtable peace, and not be brought into danger of ruine? eſtabliſh it by righteouſneſſe, let judgement be adminiſtred to all men alike in juſtice and equity, and encourage all your righteous ſubjects, but puniſh and diſcountenance all the wicked. *Calvin* underſtands that which is oppoſite to oppreſſion practiſed hitherto againſt them by their enemies, whereby they could not ſtand but fall; contrariwiſe God that had promiſed would now be juſt of his word to do, as he had ſaid, not only by reſtoring peace unto them, but alſo to keep them in peace and quietneſſe for ever. I preferre the former, as being moſt agreeable to the words before-going, and to the place before-cited.

Haimo.

Calvin.

Verſ.19. *I have created the Smith,* &c. To ſhew that his Promiſe of keeping them from oppreſſion ſhall be made good, he here declareth this further by giving them to underſtand that whereas nothing can be done againſt them, but by weapons of warre, and not by weapons without the hand of man, having power hereby to deſtroy, there ſhall neither be weapons made, nor an hand to deſtroy therewith againſt them. For weapons muſt be made by Smiths, and God makes Smiths, and giveth them their skill this way; and he giveth power to men to deſtroy, when ever they have power; but neither ſhall Smith make a weapon, nor man go forth with weapon againſt them to prevail; yea if the tongues of any did but riſe againſt them power ſhould be in their hands to judge and do execution upon them, *Verſ.*17. And to ſhew that this ſhall not be for a time only but for ever, he ſaith, *It is the heritage of the Lords ſervants, and their righteouſneſſe,* whereby they come thus to walk in his wayes, and conſequently enjoy ſo ſafe a condition, is *of the Lord,* becauſe of his Spirit, as *chap.*32.15. for we of our ſelves are averſe herefrom, and then only encline to it when we are moved by Gods Spirit. Some by tongues ſpeaking againſt them, which they ſhould judge, underſtand the tongues of hereticks, who are to be judged and cenſured by the Church, and the authority ſet up therein, and not only that peace and ſafety, but the gems before-ſpoken of ſhall be made as firm to the faithfull as an inheritance, and by righteouſneſſe the reward thereof being given by the Lord, that is, the reward before-ſpoken of, and what he will give is given indeed againſt all men that ſeek to fruſtrate it.

CHAP. LV.

Verſ.1. *OH every one that thirſteth, come to the waters, and he that hath no money, let him come, and buy and eat.* Having concluded the former Chapter with theſe words, *Thy righteouſneſſe is of me, ſaith the Lord.* Now he ſheweth how it may be attained, *viz.* the Spirit, which being received into the heart worketh all grace, which giveth a ſure ſetling in peace, *viz.* if we thirſt after it. For it is common with the Lord to ſet forth himſelf and his Spirit by waters, as before *Chap.* 32.15,16. *Joh.*4. & *Joh.*7.37,&c. But to intimate the dulneſſe and backwardneſſe of men to thirſt after this drink, though ready to periſh for want thereof, he ſaith, *Ho, he that thirſteth,* after the manner of one making Proclamation, or of a Crier that crieth aloud (*O yes!*) But what meaneth he after calling to the waters the thirſty, to bid them buy and eat, he ſhould rather one would think bid them buy and drink? *Sol.* Although waters only be firſt named, which are to be drunk, yet milk is alſo immediatly ſpoken of, and bread *ver.*2. which are to be eaten, and hereunto he hath relation when he biddeth eat. The ſpeech is conciſe, being as if he had ſaid, *Let every one that is thirſty come to the waters and drink; Let the hungry come and buy milk and bread and eat;* Wine is alſo named, becauſe this water is as much chearing the heart as wine. And the Spirit is thus variouſly ſet forth, to ſhew the full ſatisfaction that is to be had herein by thoſe that receive it, for wouldſt thou being dry drink water to moiſten and cool thee? the Spirit is living water. Wouldſt thou drink wine to put away the heavineſſe of thy ſpirit, and to cheer thy heart? the Spirit is wine. Wouldſt thou being young and tender have milk to nouriſh thee? the Spirit is milk. Wouldſt thou have bread or other ſtrong meat to ſtrengthen thee? the Spirit is bread, and the only bread. For which he ſaith *verſ.*2. *Why do ye ſpend your money for that which is not bread?* And by bread in Scripture all food is commonly ſet forth. But what meaneth he to bid us buy, and yet without money? *Sol.* By buying here is nothing elſe meant, but getting, and becauſe this is the common way of getting food, he ſaith Buy, as alſo *Revel.* 3.18. It is no more then but as if he had ſaid, Get ye wine and milk; to explain which further he ſaith, *Without money or price,* Muſcul. therefore not properly called a buying; ſo alſo *Muſculus*; It is a getting of this ſpiritual food, as a poor man that is hungry and thirſty getteth an alms

by begging; ſo we muſt get the Spirit by thirſting firſt, and finding the great
need that we have; yea that our need is ſo great, that if God extend not this
charity to us, we muſt needs periſh; and ſecondly begging moſt earneſtly at
the throne of grace for the Spirit, and then we ſhall be ſure to have it given
us, as the Lord ſaith *Luk.* 11. *God will give his Spirit to thoſe that ask him.* And Note.
of our ſo great poverty we muſt be perſwaded by hearing it laid open in the
preaching of the Word, and alſo hunger and thirſt, and beg thus, as therein
we are moved to do, leaſt any ſhould ſay we neither do nor can finde, that
our danger is ſo great of periſhing for want, but are rich and want no grace Revel. 3.
that is ſufficient for us; or if we do, we are of our ſelves blinde, and ſo cannot
ſee or know it, much leſſe thirſt and beg ſo earneſtly for it. And to move to
get this food, he ſpeaks as if all food elſe without this were nought worth;
*Why do ye ſpend your money for that which is not bread, and your labour for that
which ſatisfieth not?* By labour men get money, and with money they buy
bread for the body, yet the body thus carefully provided for, muſt to the
duſt and to rottenneſſe, and whileſt nothing is gotten for the ſoul, that it may
live for ever, all that food whereby the body is fed with ſo much pleaſure is in
fine nothing beneficial. *Eat that which is good, and let your ſoul delight in fatneſſe.*
Corporeal things, as daintieſt food, and apparel, and riches, are not
good, but vertue and grace only, and theſe worldly things are good to the
good, evil to the evil. Then doth a man eat of the fat and beſt, when he receives
the Spirit of God bringing joy which paſſeth underſtanding: ſo that poverty
or impotency, or any other bodily miſery is not evil in it ſelf, by the reaſon
of contraries, but to the wicked; to this effect *Jerom.*

Verſ.3. *Incline your ear and hear, come to me and your ſoul ſhall live.* Here the Lord doth further inculcate the ſame, which he before exhorted to in other words, ſomewhat enlarging himſelf, and ſhewing how we ſhould come, as he had moved *verſ.*1. viz. *Encline your ear to hear,* and to whom, *Come to me,* and to what end, *And your ſoul ſhall live;* whereby is intimated, that to the end we may hunger and thirſt after righteouſneſſe, we muſt be forward and diligent in hearing the Word of God, a thirſt after this is a beginning of the thirſt after the ſpirit. But we muſt hear to come to God who cals us to him in his Word, which is when we believe and obey him in all things, *And thy ſoul ſhall live,* in which words he ſheweth to what end the food before ſpoken of, is to be thirſted after, *viz.* that ſoul might be fed and live for ever. *And I will make an everlaſting Covenant with you, even the ſure mercies of David.* Hereby he meaneth the Covenant of the New Teſtament confirmed by Chriſts bloud, which is not temporary as that of the old made by the bloud of beaſts, but everlaſting. And what this Covenant is the Pſalmiſt ſheweth, ſaying, *I have made a Covenant with David, and ſworn, Thy ſeed will I eſtabliſh for ever,* Pſal. 89. 3,4. *verſ.*28,29,34,35. by which ſeed he meaneth Chriſt, who is alſo called *David,* that ſhould be ſent to feed his people, but herein is the difference, this *David* died, he liveth for ever, he fed them by ruling them aright for a time, Chriſt the ſecond *David* with his own fleſh and bloud, and by ruling them righteouſly for ever. After the death of that *David* they ſuffered many miſeries, and were long left to the will of their enemies for their ſins, and were finally brought to deſolation, but this *David* dying roſe again and reigneth in all the world ſo, as that his faithfull people ſhall alwayes be preſerved, and continue as a Fort impregnable here, and everlaſtingly in heaven hereafter; and that not for their merits, but for his mercies, for which he calleth this Covenant, *The ſure mercies of David.* But this Covenant, as *Calvin* noteth, is all one in effect with the old, for thereby God bound himſelf to *Abraham* and his ſeed for ever, but being broken by his ſeed according to the fleſh, he as need required renued it with his ſeed according to the ſpirit both of Jews and Gentiles to continue for ever and ever.

Verſ.4. *I have given him a witneſſe to the people, a leader,* &c. That is, the foreſaid *David,* Chriſt Jeſus, and he is ſaid to be given as a witneſſe of the Covenant mentioned *verſ* 3. becauſe as witneſſes ſerve to confirm; ſo by him was this Covenant made by God with his people abundantly confirmed, and accordingly he telleth *Pilate*, *For this cauſe came I into the world, that I might teſtifie the truth.* And to *Nicodemus*, *We ſay what we know, and teſtifie what we have ſeen*; and *Revel.* 1.5. he is called *The faithfull witneſſe*; ſo *Muſculus*, and *A commander to peoples.* *Muſculus.* Joh. 18.37. Joh. 3.11. The ſame Chriſt who was ſaid *Chap.* 53. to have been as a ſheep before the ſhearer, is here ſaid to be a *Leader and commander*, as Lord and King. And over what peoples he ſhould be thus advanced is ſhewed *verſ.*

Verſ. 5. 5. *Thou ſhalt call the Nations whom thou haſt not known, and the Nations which knew not thee ſhall run unto thee.* That is, the Gentiles called by the preaching of the Goſpel, for they knew not God in former times, and God paſſing by them as if he knew them not, tendred the *Iſraelites*, and taught and delivered them, and put them into a moſt fruitfull poſſeſſion. For ſuch as God neglecteth and puts away, he is ſaid not to know, *Mat.* 7.21,22. See the like ſpeech uttered by *David* in the perſon of Chriſt, *Pſal.* 18.43. it being hereby further confirmed, That *David* ſpake there of Chriſt, as I have alſo ſhewed upon that place. Note. And here the miſery of the unconverted or uncalled is ſhewed; till they come to Chriſt, they neither know God, nor are known of him, nor regarded whatſoever evils befall them, no, though they call and cry unto him, as is ſhewed in the ſame *Matth.* 7.21. and *Pſal.* 18.41. But when Chriſts voice calling them is heard by their hearts being opened, as was the heart of *Lydia*, Note. they do not come but runne unto him, as in the next words. Wherefore if any think they will come by turning from ſinne, but they need not make any ſuch haſte, Chriſt hath not yet ſpoken to their hearts, though he hath to their ears, they have no dramme of grace in them, but continue ſuch as he will not know at the laſt day. All that hear with their hearts runne unto him; neither can the pleaſures of *Sodom* make them delay one moment longer, becauſe they now know and ſee ſo much glory and happineſſe in Chriſt, that all the profits, pleaſures and glory of the world are nothing to it, as is ſhewed in the next words, *For the Lord thy God, the holy One of Iſrael, who hath glorified thee.* The faithfull do ſee ſo great glory in Chriſt, through whom they are united unto the Father, when they come unto him, as that this is a ſpurre to make them runne to him without any delay. Now God made him glorious in his Birth by his Angels, in his Baptiſm by his ſpeaking of him from Heaven, as his beloved Sonne in his Transfiguration, in his Reſurrection, and aſcent into Heaven.

Verſ. 6. *Seek the Lord whilſt he may be found, call upon him whilſt he is near.* Having ſhewed how the Gentiles ſhould runne unto Chriſt, he here ſtirreth up the Jews to do likewiſe, whereby their ſlowneſſe and backwardneſſe in coming to him is intimated, for which they had need to be prickt on. For theſe words, *Whilſt he may be found, Hebr.* is, *in making him found*] meaning, that to finde him is to ſeek him, for *he that ſeeketh findeth*, and how we ought to ſeek him, the next words ſhew, and with what ſpeed, *Call upon him whilſt he is near.* He is indeed alwayes near to every one of us, *Act.* 17.28. in reſpect of his univerſal preſence, whereby he is every where: but then he is ſaid to be near according to the meaning of this place, when he offers his grace to the penitent and believing; ſo his Word is ſet forth as moſt near, *Rom.* 10.8. But he is near only to day whilſt he is offering it by the Miniſtery of his Word, whether he will be near thee to morrow or no, knoweth no man. Wherefore he that will turn from prophane to a devout caller upon God whilſt he is near, muſt do it to day, leſt to morrow he be further off, and hear not. And it is to be noted, That whoſo ſeeks the Lord calleth upon him, and dares not ſin any more, leſt he pray in vain, forſomuch as God regardeth not the prayers of the wicked, *Iſa.* 1.12.

Verſ. 7. And therefore *verſ.* 7. the wicked is charged to leave his evil wayes and thoughts alſo, and ſo to come to the Lord.

Verſ. 8. *For neither are my thoughts your thoughts, nor my wayes your wayes.* This is

Muſculus. by *Muſculus* underſtood of Gods thoughts and wayes of mercy ; and of theſe he ſaith thus, meaning that he was not implacable when he was angred, as men commonly are. *Hieron.* *Jerom,* That he was not like unto men, to purpoſe one thing now, and after to change his minde, or to have in his thoughts to do a thing, and not to be able to perform it, as men : and this is ſpoken, leſt they ſhould doubt of his performing what he had promiſed, in calling the Nations to his grace, who had gone ſo long away from him ; or in ſhewing mercy unto, and pardoning the Jews, who had ſo greatly ſinned againſt him. And thus indeed theſe words will anſwer well to thoſe immediately before-going, *He is mercifull and will abundantly pardon.* But if they be referred to the former, *Let the wicked turn from his wayes, and from his thoughts :* Theſe words will more aptly anſwer to thoſe wayes, to wayes, and thoughts to thoughts, and then the meaning will be, Till ye turn from your wayes and thoughts, and come into my wayes, ye cannot partake of my mercy, for my wayes and yours are contrary, yours earthly and ſenſual, mine heavenly. Verſ.*9.* So alſo *Ezek.*18. Gods wayes and mans wayes are oppoſed, and whoſo will live is required to turn from his wayes, which be the wayes of unrighteouſneſſe, into Gods wayes, which be the wayes of righteouſneſs ; and theſe wayes are ſo high above mans wayes as heaven is above the earth, and therefore he muſt be much elevated in his minde by heavenly thoughts, as *Col.*3.1. Note. and in his converſation, which muſt likewiſe be heavenly, that would have his former ſins pardoned, and be made a veſſel of mercy. And for the laſt words of *verſ.7.* thoſe of *verſ.*10. and 11. do better anſwer ; and to thoſe before-going alſo *verſ.* 5. where he promiſeth to call the Gentiles to his grace, and to pardon the Jews, and bring them out of their miſery, if they turn ; for though this might ſeem to men impoſſible, Verſ. 10,11. yet as the rain coming from heaven effects that for which it is ſent down, and returns not fruſtrated of this end, *viz.* the making of the earth fruitfull, ſo ſhall it be in reſpect of any word or promiſe that cometh from the Lord by his Prophets that ſhall certainly be effected, that is thus ſpoken of whatſoever it be. Yet if theſe words, *My thoughts are not your thoughts,* be referred to both this of earthly and heavenly, and to that of conſtancy and power to do as in mercy he promiſeth ; we have for this laſt a like compariſon in ſpeaking of Gods mercy made *Pſal.*103.11. And ſome look yet further back to *verſ.*3. where a promiſe is of making an everlaſting Covenant, and will have theſe words of the ſublimity of Gods thoughts above mans ſpoken, as anſwering to that. As if the Lord had ſaid, Doth any man ask how this everlaſting Covenant ſhall be made ? I anſwer, The way whereby is ſo high that man cannot reach unto it ; Believe it therefore, and reſt in expectation of the accompliſhment of it, for the Lord whoſe wayes are ſo high, hath ſaid it, and therefore knoweth the way, and will do it undoubtedly. I have nothing to except againſt this, and therefore conceive that the ſenſe may extend to that Promiſe alſo.

Verſ. 12. *For ye ſhall go out with joy,* &c. That is, Ye both, the called of the Nations, and converted of the Jews, from your own wayes ſhall go out of them with joy, becauſe there is no joy to that which comes to mans heart by the Spirit of grace entering, as is propheſied *Iſa.9.* and fulfilled *Act.*8. in *Samaria.* But in ſaying, *Ye ſhall go out,* he alludes to the Jews going ſo joyfully out of *Babylon* in *Cyrus* his dayes. And this is the fruit of the rain of Gods Word, according to that before-ſaid *verſ.*10,11. for then it took effect, when the Jews in great multitudes believed, and the Gentiles imbraced the faith preached amongſt them. For the rejoycing of the mountains, ſee before upon *Chap.*49.13. And for the Trees it is hyperbolical, *For the thorn the fir-tree,* the *Vulgar Latin Pro ſaliunca abies,* which *ſaliunca* is deſcribed to be low and buſhy, but ſweet, and therefore doth not ſo aptly ſet forth the condition of man before grace cometh, but the thorn and the nettle for their baſeneſſe do, but now they are turned into Firres and Myrtles, that is, whereas their mindes were ſet upon things below, now they are lifted up to things above, and whereas by the

Of more trees, ſee before *Cha.* 41.19.

Greg. Mor. *Dum pro abjectione terrenæ cogitationis, altitudo cœleſtis contemplationis exoritur.*

harſhneſs of their manners they did prick and ſting as thorns and nettles, now they are gentle as myrtles. *Gregory*, This is done, when for the baſeneſſe of earthly thoughts the height of ſupernal contemplation doth ariſe, and hereby the itching deſires of the fleſh tending to vice are extinguiſhed, a better temper of the whole man being attained. The *Cald.* for wicked ſhall ſpring up righteous, and for ungodly ſuch as fear God.

Verſ.13. *And it ſhall be to the Lord for a name and a ſign.* That is, this admirable converſion of the Gentiles ſhall make Chriſts name famous in all parts of the world, when they ſhall glory to be called by his name, Chriſtians; and as Emperours having obtained great victories ſet up monuments thereof for ſigns, to continue the memory thereof to future generations; ſo the Nations turning Chriſtians ſhould be a monument to the honour of Chriſt, who by his Word and Spirit ſubdued them to himſelf everlaſtingly. Some will have the ſign of the Croſſe, meant by this ſign; ſome the ſcars in Chriſts body being unto it a greater glory; as alſo the marks of the ſufferings of his Martyrs; ſome his Baptiſm which he inſtituted for our Regeneration that we might be compleat Chriſtians. But I reſt in the firſt.

CHAP. LVI.

Verſ.1. *THus ſaith the Lord, Keep judgement and do juſtice, for my ſalvation is near.* Having comforted the faithfull in ſhewing the happy and joyfull condition to which they ſhould come by Chriſt *Chap.*55. Now leſt any ſhould think to partake of this happineſſe, and yet live ſtill in ſinne; the Lord here exhorts us all that would have joy of ſalvation by Chriſt, to judgement and juſtice, that is, to do righteouſly in all things, and ſpecially ſuch as are in place, to judge righteouſly betwixt man and man, and to ſtand for the juſt cauſe of the poor, without reſpect of perſons or bribes. And to this he moveth from this conſideration, that his righteouſneſſe, Chriſt Jeſus, who is alſo the ſalvation whereby we are ſaved from our ſins, is near; as when *Chriſt* came indeed, he cried, *Repent, for the kingdom of heaven is at hand*; becauſe there is a remedy in Chriſt againſt ſinne, the wicked are the more licentious, ſaying, *Let us continue in ſinne that grace may abound.* But the faithfull know, *That the grace of God hath appeared, that denying ungodlineſſe and worldly luſts, we ſhould live temperately and righteouſly*, becauſe as he is ſalvation, ſo he is righteouſneſſe and ſanctification, not ſaving any, but ſuch as are firſt made juſt and holy as well by inherent as imputative juſtice.

Note. Rom.6. Tit. 2.12. 1 Cor.1.30.

Verſ.2. *Bleſſed is he that doth this and layes hold upon that.* That is, doth juſtice, and by faith layeth hold on this ſalvation. *That keepeth the Sabbath, and his hands from doing any evil.* Beſides righteouſneſs towards men, every one is exhorted to keep the Sabbath, which then was a ſign betwixt God and his people, and he ſpeaketh to men then living, and both then and alwayes a Sabbath is to be kept, that is, a reſt from doing evil, which is the devils work. And to intimate that the Apoſtles and other faithfull perſons kept ſuch a Sabbath, and no ſix working dayes, Chriſt ſaith unto them, *Ye are not of the world*, meaning, as *Jerom* hath it, Ye are not of the world made in ſix dayes, to work the works of ſinne in them, but every day's a Sabbath perpetually to you, or muſt be. The keeping of the Sabbath was not then to reſt only, and in idleneſſe to keep at home, for God takes no pleaſure in this. But to reſt from labour, to attend to duties of devotion; and thus, ſaith *Muſculus*, the Lords day is now to be kept, and that by keeping the Sabbath, as wherein all duties of piety are to be performed, all ſuch duties are meant, wherein a man muſt be daily converſant that will be bleſſed, as is here promiſed.

Hieron.

Verſ.3. *And let not the ſon of ſtrangers ſay*, &c. Here becauſe ſuch might fear, that the bleſſedneſſe ſpoken of was nothing to them, but belonged to the Jews only, and hereby be diſcouraged from a godly care of righteouſneſſe, he bids them not thus to deſpair, or the Eunuch, as if he were *a dry tree*, that could not ſpring up, as was before-ſaid, *Chap.*55.13. that for Thorns ſhould come up Fir-trees, *&c.* Verſ.4. For the Lord promiſeth even to ſuch, if they keep his Sabbaths and pleaſe him, Verſ.5. a name better then of ſons and daughters. And this is ſpoken, ſaith *Jerom*, not of Eunuchs gelt by men, but of thoſe that make themſelves chaſt for the Kingdom of heaven, as Chriſt afterwards ſpeaketh. For ſuch if they refrain from women indeed, to live the more freely to God, and to care for the things of the Lord, are famous in the Church, yea more then they that beget many children in whom their name is continued; becauſe that although they have no natural, yet they have many ſpiritual children, wherein they are more bleſſed. *Calvin.* *Calvin* by Eunuchs underſtands all ſuch as had any note of diſgrace, becauſe to be barren was counted a curſe amongſt *Abrahams* poſterity, one of whoſe bleſſings lay in the encreaſe of poſterity. But here are two ſorts ſpoken to, 1. Sons of ſtrangers, 2. Eunuchs, both which were baſely accounted of amongſt the Jews: For the reaſon before-ſaid. Eunuchs and ſtrangers, becauſe out of the Covenant made with *Abraham* and his ſeed, of which they were not. And the time was coming wherein all that contain, ſhould be exhorted to it, as they were *Matth.*21.12. Therefore to move men the rather to do ſo that could; Eunuchs, others of ſtrangers children, that is, of the Gentiles turned to the faith, are thus encouraged to uſe their gift. And although the Prophet began with ſons of ſtrangers, and then came to ſpeak to Eunuchs, yet in promiſing he ſpeaks firſt to Eunuchs, as whoſe devoting of themſelves wholly to God, refuſing for his ſake to take ſuch pleaſures as lawfully they might, was moſt highly accepted of before him; and Ver.6,7. then to the Gentiles converted of all ſorts, *verſ.*6, 7. comforting them with the like comforts, of bringing them to his houſe, and accepting their Sacrifices, thus making his houſe an houſe of prayer to all Nations, that is, not the Temple, for that was deſtroyed together with the City not many years after that the Jews had wickedly crucified Chriſt, but any houſe built in any Countrey for divine worſhip. Wherefore this is a Prophecie of the converſion of the Gentiles, betwixt whom and Jews believing now there is no difference, but all are one in Chriſt, *Gal.*3.28. The Papiſts here and upon *Matth.*19. take occaſion to extoll too highly the ſingle life of Prieſts and votaries, and to debaſe the married life: but in ſo doing they have no ground in either place, or 1 *Cor.*7. for Virginity is no where ſo commended that marriage is on the contrary ſide any whit blemiſhed, but pronounced honourable in all men, *Heb.*13. 4 and no more difference put between the married and unmarried, but that the one doth well, the other better. Alwayes provided alſo, that the Eunuch or unmarried be a keeper of the Sabbath and of the Covenant, and pleaſe God in his wayes, as it is in this place; otherwiſe his forcing of himſelf to this ſeeming continency being mean while incontinent and defiling himſelf with harlots, is moſt damnable hypocriſie, taught him, not by God, but by the devil, whoſe Doctrine it is ſaid to be 1 *Tim.*4. of which ſort there are ſo many of the Prieſts and Votaries in *Rome*, that all Writers cry ſhame againſt them therefore.

Verſ.8. *The Lord who gathereth the out-caſts of Iſrael, I will yet gather others to him,* Hebr. *Above him to his gathered ones.* That is, the Lord, who gathereth together the diſperſed Jews, bringing them from *Babylon* into *Judea*, will as certainly to the Jews gather Peoples, Countreys and Nations all over the world to be his Church in the time of the Goſpel, in which ſenſe alſo Chriſt ſaid, *When the ſon of man is lifted up, he will draw all men to him.*

Verſ.9. *All ye beaſts of the field, come to devour.* Having hitherto ſpoken comfort by Chriſt, now to the unbelievers and perſecutours of Chriſtians amongſt the Jews he ſpeaketh terrour, eſpecially to their Prieſts, the greateſt adverſaries of the Goſpel. The beaſts, whom he inviteth to devour, are the *Romans*, the people to be devoured, the Prieſts, Scribes and Phariſees, and other unbelieving; ſo that this is a Prophecie of *Jeruſalems* deſtruction to come by *Titus*:

Hieronym. Cyril. Calvin. Muſculus.

Thus *Jerom, Cyril, Theodoſius, Saſbont*, &c. Neither doth *Calvin* or *Muſculus* diſſent, but that *Calvin* will have not only the deſtruction by the *Romans* here propheſied of, but by *Antiochus Epiphanes*, and the *Caldees*, but chiefly by the *Caldees*; and they underſtand beaſts properly, by inviting of whom is intimated a great deſtruction of the Jews to be made by their enemies, ſo that their dead bodies would ſuffice all beaſts of prey coming from farre or near. *Oecolampadius* is for men cruel and bloudy called beaſts; and I ſee no reaſon but that it may be taken either way; ſee the like *Jer.* 7.33. *chap.* 34.20. but that the deſtruction by the *Romans* was chiefly meant, ſeemeth to be implied, *ver.*10. where he crieth out againſt the watchmen as the cauſe, and that not by reaſon of their Idolatry, as when the *Caldees* deſtroyed *Jeruſalem*, but of their blindneſſe and ignorance wherewith Chriſt oft upbraided them, their drunkenneſſe and covetouſneſſe and other notarieties following thereupon. For when the *Romans* came againſt *Jeruſalem*, all abominable ſins, ſaith *Joſephus*, did ſo abound, that if they had not come and deſtroyed ſo wicked a City, fire and brimſtone muſt needs have come down from heaven upon them as upon *Sodom*. *All the watchmen are blinde, they are dumb dogs.* So Chriſt ſaid often to the Scribes and Phariſees, calling them *fools and blinde*, Mat.23. and *dumb dogs*, the Prophet ſaith they are, which lay ſleeping, becauſe as the dog which ſhould by barking keep the Wolf from the flock; but if he lieth ſleeping and barketh not, ſo that the Wolf cometh and makes havock of the ſheep, is worthy to be hanged, eſpecially being ſcarefull and given to devour exceſſively that he ſhould not alſo; in like manner if ſuch as are appointed to watch over the Lords flock, do nothing leſſe then by ſound and diligent teaching chaſe away Wolves or Lions, as devils are called, that they may not devour; but contrariwiſe by their ill example teach them riot and intemperance, and make it all their labour to get worldly gain, they ſhall have the great Judge of the world moſt infenſe againſt them to the hanging of them in hell for ever, as they are well worthy.

Verſ.10.

CHAP. LVII.

Verſ.1. Hieronym.

THe righteous periſheth, and no man layeth it to heart, &c. This is by *Jerom* applied to Chriſt and his Apoſtles, thus. The righteous man Chriſt is put to death by means of the blinde watchmen before-ſpoken of, who inſtigated the people againſt him, and by much preſſing of him prevailed with *Pilate* to condemn him, although by his wife he had warning to do nothing againſt that righteous man; and amongſt the Jews there were few or none that conſidered it afterwards to repent. But they generally took him to be juſtly cut off, as one that wrought by the devil and deceived the people. Yet the true cauſe, as the Prophet aſſigns it, when he repeats again, *The righteous is taken away*, by reaſon of malice, *Heb.*מפני הרעה, which if we render it word for word, is, *from the face of the malefactour*, or *malice*. To the Apoſtles he applieth the next words, *Mercifull men are taken away, none conſidering it.* For as they perſecuted Chriſt, ſo they did them who preached and offered the greateſt mercy in the world, Forgiveneſs of ſins, to all that would believe in Chriſt, and were ſo mercifull that they could not be made to curſe, but prayed for their Perſecutours, as Chriſt had done, and it is expreſſed that *Stephan* the firſt Martyr did.

Verſ.2.

He went away in peace, they reſt in their beds, he that walketh before him. Jer. *In directione ejus*, becauſe the word ſignifieth either *Before him*, or *right over againſt him*, that is, keeping equipage with him, as when one friend walketh with another. N.Tr. *That walketh in righteouſneſſe*, reſpecting rather the ſenſe then the words. *He*, that is, Chriſt, *went away in peace*, as being Prince of peace, and bequeathing the legacy of peace to his Diſciples a little before, ſaying, *My peace I leave unto you*: They, that is, the Apoſtles cut off by perſecution reſt in their graves, as in beds, every one that walks before him, and is upright ſhall alſo do likewiſe. But the Jews, ſaith he, underſtand all this as ſpoken of the righteous ſlain by *Manaſſeh,* or of *Iſaiah* himſelf, who was cut aſunder with a ſaw. Others underſtand any righteous perſons, who are taken away a little before greateſt miſery coming upon their Countrey, that they might not ſee it, as *Joſiah,* and *Auguſtin* before the enemies taking of *Hippo* his City. But all things do ſo aptly agree to Chriſt and his Apoſtles, that I cannot but think *Jeroms* expoſition moſt genuine, and to him agree *Cyril, Procopius, Theod. Tertullian, Juſtin, Cyprian, Rupertus, Lyra,* &c. Yet touching theſe words מפני הרעה, which may alſo be rendred, *Becauſe of evil*] there may be another Expoſition, Chriſt died for the ſins of his people, which otherwiſe would have deſtroyed them, as is expreſſed *Iſa.*53. If any man ſhall apply this Text to the righteous in general periſhing by the hands of the wicked, or otherwiſe evil, being now ready to invade his Countrey, or when ſuch die they are but taken away from evil of ſinne and miſery to the good of ſanctity and glory, I ſhall readily aſſent unto him: only the firſt, as I take it is the moſt proper meaning of the place.

Cyril, Juſtin, Cyprian, &c.

Verſ.3. *But come hither (ye ſons of the ſorcereſſe) ye ſeed of the adulterer.* Having ſpoken to the comfort of the righteous, *verſ.*2. now he turns himſelf to wicked perſecutors of Chriſt and his ſervants, the malicious Jews, whom he calleth the ſeed of the adulterer for their ſpiritual adultery with Idols by worſhipping them in every place, as is expreſſed *verſ.*5,6,7,&c. For ſuch were the Progenitors of the wicked Jews which perſecuted Chriſt and ſlew him. And he challengeth them, ſaying, *Againſt whom do ye ſport your ſelves and make a wide mouth?* wherein he pointeth at their ſcoffs, *He ſaved others, let him ſave himſelf,* &c. and *He crieth to Ely,* and reproaches, *He caſteth out devils by none other but Belzebub the prince of devils,* &c. Thus *Jerom.* And this is further confirmed from *Pſal.*22.7.13. where in the perſon of Chriſt it is ſaid, They ſhoot out the lip at me, they gaped upon me, *&c. Calvin.* After comfort to the righteous, here followeth terrour to wicked and rebellious idolaters, who ſurvived after that the righteous were taken away, and becauſe they eſcape hitherto, think of impunity for ever. By bidding them [*Come hither*] he meaneth, that they ſhall come to judgement; neither ſhall they be able to lurk in any place without being found out and brought to ſevere puniſhment. And he upbraids them by their parents to meet with their high conceitedneſs of themſelves in reſpect of *Abraham* their father, calling them witches children, *&c.* as Chriſt afterwards tels them, *Ye are of your father the devil.* He cals them the children of wizzards or witches, ſaith *Lyra,* becauſe in the dayes of *Manaſſeh,* and of other idolatrous Kings, they were much addicted to divinations, as indeed idolaters commonly are; and therefore to *Jehoram* was objected by *Jehu* the abundance of his mother *Jezabels* witchcrafts, as well as whordoms ſpiritual. But he, as *Jerom,* applieth all againſt Chriſts perſecutors; but *Calvin, Muſculus,* &c. to the wicked Jews of thoſe times, underſtanding their mocking and contemptuous ſpeeches of which they are accuſed to have been againſt *Iſaiah* and other Prophets of the Lord, as 2 *Chron.* 36. 16. But in asking them *Againſt whom have ye put out your tongues*] he intimates, that it was not ſo much againſt them as againſt God their maſter, that they might be terrified to think upon it, and all other wicked deſpiſers of Gods Miniſters at this day. Which is indeed a good and pious application, and will hold as well if it be expounded of the perſecutors of Chriſt and his Miniſters, as was ſaid before; and ſo I take it, we ſhall beſt go with the ſenſe of the Prophet. And he cals them alſo *a lying ſeed*] becauſe they falſly gloried that they were the ſeed of *Abraham,* who, as Chriſt ſaid unto them, did not ſo; therefore he tels them, That they were of their father the devil, adding, that he was a liar, and ſo in effect pronouncing them a lying ſeed for the ſame reaſon, as in this place.

Verſ.4. *Hieronym.*

Calvin.

Joh.8. *Lyra.*

Verſ.5. *Inflaming your ſelves with Idols under every green tree, ſlaying your children.* That which followeth here of their Idolatry, and offering their very children in Sacrifice in valleys and groves, hath been ſo much ſpoken of, 2 *King.* & 2 *Chron.* that I ſhall not need to ſay any more hereupon, but referre the Reader to my Commentary upon the Hiſtories of *Ahaz* and *Manaſſeh*, &c. Only *Iſaiah* in ſetting forth theſe abominations continueth his Allegory begun, taken from adulterers and whores, who commit their wickedneſs in beds, and in ſecret behinde doors being ſhut, *v.*7,8.

Verſ.9. *Thou wenteſt to the King with oyl, and didſt encreaſe thy perfumes.* Here alſo he goeth on ſtill in the ſame Allegory. For an whore anoints or paints her face with oyl, and takes to her much ſweet perfumes to make her the more amiable to the adulterer: ſo he ſheweth that wicked Idolaters, who ſerved *Molok*, which ſignifieth *the King*, did; and this was the Idol of the *Ammonites*, to whom they ſacrificed their children, as is ſaid before *verſ.6.* The oyl and perfumes with which they went, were offerings which they brought to that Idol. *And thou didſt ſend thy Meſſengers farre off,* that is, to the *Aſſyrians*, whoſe gods thou didſt alſo worſhip, of which more is ſpoken *Ezek.*16. and of thoſe of the *Babylonians. And debaſedſt thy ſelf even to hell*] by ſuch an humbling, as whereby *Amon* humbled *Thamar*, of which *Jerom* ſaith, *A great humbling, from the light and height of chaſtity, to the darkneſſe of the Stews. Calvin* expounds it of forrain and remote Kings, whoſe friendſhip they ſought by ſending them gifts of oyls, moſt precious and ſweet odours, wherewith their Countrey abounded, as to the King of *Aſſyria* ſometime, and then to the King of *Babylon*, becauſe they were moſt mighty, as they thought, to defend them: and to intimate this, Legats are ſaid to be ſent farre off. But becauſe the whole ſcope of the place is to declare them to be groſſe ſpiritual adulterers with all ſorts of falſe gods, whether of the Nations near or farre off, and killing their children was before mentioned, which is notoriouſly known to have been done to *Molok* the King; I rather aſſent to *Jerom* in the firſt; and for Meſſengers ſent farre off in this negotiation, which implieth nothing, but that as they committed adultery with *Molok*, the God of the *Ammonites*, who were near, ſo they had their factours to bring in Idols alſo, ſuch as they had amongſt the Heathen in Countreys more remote.

Hier. *Grandis revera humilitas, præcipitatio ad inferos, quia à luce & culmine caſtitatis ad tenebras lupanaris.*

Verſ.10. Hieron. Calvin. *Yet ſaidſt thou not, There is no hope, thou haſt found the life of thine hand, therefore thou waſt not grieved.* Vulg. *Non dixiſti, quieſcam.* But the Hebrew word ſignifieth *deſperatum eſt*, there is nothing but deſpair, if I go on thus ſtill. *Thou haſt found the life of thy hand,* that is, hereby thou haſt been hardened to go on in theſe abominable wayes without repentance, becauſe thy wealth which is as a life to thee is great, making thee proud, and to ſleight all admonitions of the Prophets without being moved to grieve for thy ſins: Of the like obſtinacy taxed, ſee *Jer.*18.12.

Verſ.11. Hieronym. *Of whom haſt thou been afraid, that thou haſt lied?* That is, ſaith *Jerom*, Conſider ſince thy heart hath been hardened by reaſon of thy wealth wherein thou haſt truſted, and haſt not been grieved for thy ſins, that thou mighteſt call upon and turn to me, what other Potentates thou haſt feared, who indeed have been a terrour unto thee; and if then being by neceſſity enforced, thou haſt ſometime ſought unto me, *Thou haſt lied,* for thou haſt not in truth *remembred me then,* but thy heart hath ſtill been towards thy Idols: *Have not I held my peace of old, and thou feareſt me not*, Hebr. *Am not I ſilent even from everlaſting*; the meaning, As I have not been called upon, ſo I have left thee in miſery at all times moſt anciently, *And thou haſt forgotten me*; or forgetting thee, as thou haſt forgotten, and put me out of thy minde. Thus *Jerom.* But the Hebrew, *Thou haſt not feared me*; and the ſenſe is given otherwiſe thus by *Calvin*, Have not I ſhewed as much patience as any God could ſhew in forbearing all this while to execute my ſevereſt judgements upon thee, and yet thy hard heart is not wrought upon to fear me?

Calvin.

Verſ.12. And this ſeemeth to be beſt, becauſe *verſ.*12. he ſaith, *I will ſhew thee thy righteouſneſſe and thy works, and they ſhall not profit thee*; As who ſhould ſay, I have not hitherto done it, as now I will, but have held my peace, as it were, in times paſt,and have not ſpoken by the voice of ſo great and long-laſting judgments,as now I will.For all the judgments of God againſt *Iſrael* in former times were nothing to that by the *Babylonians*, and afterwards by the *Romans*, which is ſpecially meant, for he chargeth them with their deſpiſing of his dear and only Son, *v*.4.

Verſ.13. *When thou crieſt, let thy companies deliver thee. Symmachus*, for companies or congregated ones, as the *Septuagint* have it, render it, *Thy Synagogues*] to the ſame effect, that is, the company of gods which thou haſt gathered together, and made thee from all Nations farre and near, according to that which hath been already ſaid. Thus *Deut*.32.37,38. they are bidden to do likewiſe; and *Elijah* biddeth *Baals* ſervants to cry aloud to him; 2 King.19. and *Eliſhah Jehoram*, to get him to the gods of his father and mother, 2 *King*.13. but when they did ſo ſo, he ſheweth that it ſhould be vain, onely ſuch as truſt in God ſhall not do it in vain, but poſſeſſe the Land, as it followeth in the next words.

Verſ.14. *Caſt ye up, caſt ye up, prepare the way.* Having ſaid, that the faithfull ſhould poſſeſſe the Land, he now ſheweth how a way ſhould be made for them; ſee the like before, *Chap*.40.1. 62.10. It is a metaphorical ſpeech taken from the making of a cauſie by caſting up the earth high; and becauſe great ſtones ſometimes lying in the way hinder paſſengers by their ſtumbling at them, it is further added, *Take up the ſtumbling block out of the way of my people*, Chap.62. 10. *the ſtones*; whereby, ſaith *Jerom*, Hieronym. the Jews underſtand the removal of all impediments of the way, that they might ſafely and without any let return out of *Babylon* to Mount *Zion* according to the letter; but it is rather and more agreeably to the premiſſes to be underſtood of the Church of Chriſt, which is commonly compared to a mountain, as *Matth*.5.15. and *Iſa*.2.1,*&c.* and becauſe it is ſuch, it is ſaid, *Caſt up, caſt up*, as intimating, that the way muſt be made high to come to this high mountain: And then is every ſtumbling block and ſtone, at which men might ſtumble, taken away, when all things obſcurely ſet forth in the Word, are by the induſtry of the Paſtours of the Church made plain; and hereby Chriſt is made manifeſt to be the *Meſſiah* that was to come.

Verſ.15. *For thus ſaith the high and lofty One*, &c. Having promiſed to ſuch as truſt in him, that they ſhall inherit his holy mountain, and have a way made thither, now he ſheweth a reaſon why it ſhould be ſo, *viz.* becauſe he that dwelleth on high, dwelleth with the humble and contrite in heart, who are the onely men that have this grace beſtowed upon them to truſt in God, according to to that, *God deſpiſeth the proud, and gives grace to the humble*; ſee the like *Chap*.66.2.

Verſ.16. *For I will not contend for ever, nor be alwayes wroth.* As if he had ſaid, I have indeed ſtriven by my judgements with theſe my humble ſervants to bring them to this grace, but now I will do ſo no more. For if I ſhould be extream this way, all the ſouls that I have made muſt needs periſh.

Verſ.17. *For the iniquity of his covetouſneſſe I ſmote him*, &c. It was not becauſe I delight in the deſtruction of ſinners, but to correct and amend them, that I might pardon their ſins and ſave their ſouls after that I have thus judged their bodies. But what is meant by covetouſneſſe here? *Sol.* Some underſtand it of that love and deſire of money, which is ſaid to be the root of all evil, ſome of an inexpleble deſire of ſinning, as the word is uſed *Epheſ*.4.19. *Hieron.* and ſome of ſinfull deſires of the heart in general, *Calvin.* which God puniſheth as well as acts, becauſe they make men guilty before him, but this differs little from the former, and according to either of them, if for *covetouſneſſe* we render it *deſire*, it will be beſt.

Verſ.18. *I ſaw his wayes, and will heal him.* That is, even when I ſmote him I ſaw his obſtinacy and incorrigibility in ſinne, yet I thought I would not proceed in judgements any longer, but allure him by mercies, delivering him from the miſeries of which he is even ſick unto death under the hands of his enemies.

mies. And this is firſt ſpoken of the Jews, with whom he dealt thus, and then of all ſinners amongſt whom the Goſpel cometh, it cometh as unexpected or undeſerved, for which the Lord ſaith, *I was found of them that ſought me not.* But when their wayes were moſt wicked, and they had been ſtriven withall by many dreadfull judgements in vain, by offering the grace of the Goſpel the Lord healed them. And he ſaith, That he will comfort him and his mourners, whereby ſome few godly perſons amongſt the Jews were meant according to *Ezek.9.* who mourned for the ſins of the Land, and not only for external miſeries, of whom it is ſaid, *Bleſſed are they that mourn for they ſhall be comforted.* Matth.5.

Verſ.19. Muſcul. *I create the fruit of the lips, peace to the farre off and the near.* The conceit of ſome mentioned here by *Muſculus*, because שָׂפָה ſignifieth a bank of a river as well as a lip, that the abundance of peace is meant, running as a river full of water between two banks is not ſo well agreeing, becauſe neither is a river any where called the fruit of two banks (for the word here uſed is of the dual number) implying two; neither is this word put for any thing but two lips. To follow therefore the common reading, hereby is meant either the event of Gods gracious promiſes made by the mouth of his Prophets, for theſe bring forth their expected fruit, as it were, when it is peace according to the promiſe made, the enemies being quite ſubdued. And this he ſaith, to declare how they ſhould come to have ſo plain and open a way, as was ſaid, *verſ.14.* there ſhould be all peace, and therefore no enemies to keep them from their ſo much deſired Countrey; Thus *Jerom.* Hieronym. Or hereby is meant, that ſuch as came to bring tidings ſhould bring the glad tidings of peace; or that the Prophets and Apoſtles ſhould thenceforth preach and comfort, whereas the Prophets had been formerly ſo much in denouncing the judgements of warre and deſtruction: So *Calvin.* Calvin. By the farre off are meant the Gentiles, by the near the Jews; or if it be in any part referred to the Jews, ſome taken and carried into *Babylon*, and ſome left to till the ground, the farre off were thoſe in *Babylon*, the near thoſe at home in *Judea*. But it is applied to Jews and Gentiles, *Epheſ.2.17.* the Jews being made the farre off there, becauſe rejected for their unbelief, and the Gentiles near, *Act.2.39.* the *afarre off* are the Gentiles, becauſe to be called, but not then called.

Verſ.20. *But the wicked are like the troubled ſea that cannot reſt.* Leſt ſuch ſhould lay hold of this promiſe of peace they are here cut off from ſo doing, ſuch as by true repentance turn ſhall have the peace promiſed *verſ.19.* but the wicked going on preſumptuouſly ſtill in ſinne ſhall be reſtleſſe as the ſea, which is continually toſſed with tempeſt after tempeſt; ſo they with one miſery after another, after miſeries upon earth with miſeries in hell for ever and ever. And if any wicked man hath peace external and proſperity as ſome have ſometimes, yet he never hath ſuch peace as is called the fruit of the Prophets lips ſpringing from faith which juſtifieth, that is, peace of conſcience, which is ſaid alſo to be peace with God. For although he ſeems to himſelf ſometime to have this peace, becauſe his cauterized conſcience doth not for the preſent accuſe him, Note. yet indeed he never hath it, but is like to a condemned perſon ſuffered to live for a time; but when the Judge cometh again is full of fear of being condemned: So he, whenſoever God will, ſhall have his conſcience ſet awork to do the office by remembring his ſins, and aggravating them againſt him to the making of him fear even to deſperation, as hath been the caſe of many at ſundry times, who to avoid the horrour of a troubled conſcience have moſt unnaturally laid violent hands upon themſelves, as *Judas* did. Hieron. *Jerom* aſſenting to this, that it may thus be underſtood of all the wicked, yet ſaith, it may more particularly be underſtood of the Jews who were reſtleſſe in perſecuting Chriſt, crying with one conſent, *Crucifie him, crucifie him*; and therefore have ever ſince been reſtleſſe in reſpect of miſeries; and thus, as the ſea by being troubled is made to foam, and that foam turns into dirt, ſo the Jews are of all men conculcated and trodden under foot as mire and dirt in the ſtreets. And herein

I will not go againſt *Jerom*, but it is beſt to take it, as hath been ſaid, and ſo it is generally by our new Writers.

CHAP. LVIII.

Verſ.1. *Cry aloud, lift up thy voice as a trumpet.* Having condemned the wicked Jews in the former Chapter to perpetual inquietude, now he cometh by Gods direction to declare aloud that all might hear what the ſins be that make men ſo wicked that they can have no peace, as hath been ſaid, particular perſons with God and their own conſcience, whole Nations with God or men, for the foundation of the peace of a Nation is righteouſnes, as hath been ſaid before *Ch.*32.17. therefore the wickedneſſe of a Nation cauſeth diſſentions and wars, ſo that there can be no laſting peace. And he cals them his people yet, to ſhew his inclination to mercy, if they would turn, and if not, that they might know what a gracious God they loſe by obſtinate going on in ſinne. And the Prophet is bidden to lift up his voice above the ordinary tone, to ſhew how deaf they were to hear to converſion; and the ſimilitude of a Trumpet is uſed in alluding to that which was done when the Law was given *Ex.*19.16. and which ſhall be done, when the Lord ſhall come at the laſt day to take revenge upon the 1 Cor.15. tranſgreſſors of his Laws, that men thinking the voice of the Preacher to be a ſummons to preſent repentance, or like the trumpet that ſhall laſt ſound upon Note. earth, a ſummons to judgment, might be ſtirred up by turning without delay to uſe it as a ſummons to repentance, and not ſtand out, leſt it prove a ſummons to judgement, unto which how nigh he is even then no man knoweth.

Verſ.2. *Yet they ſeek me daily as a Nation that delights to know my wayes.* Here he ſheweth, that for their coming diligently to the Synagogues, or care to learn the Laws and Ordinances of God, they were ſingular; and *Joſephus* ſaith of them, that they could as readily give account of them as of their names; yea, and they faſted alſo, *verſ.*3. *Why have we faſted*, &c? But he ſheweth imme- Verſ.3. diately the cauſe, why all this notwithſtanding, they were rejected by God as wicked, *In the day of your faſt ye finde pleaſure or deſire*, that is, your own evil luſts and deſires are ſtill afoot, for ye afflict not your ſoul, that is, your bodies (for ſo by an Hebraiſm the body is often called, becauſe of the ſoul within it, and animating it) to the mortifying of your ſins as ye ſhould, but ye go on ſtill in them, and this whoſo doth, his faſting is vain. Wherefore Greg. in Joh. Hom.16. *Incaſſum caro atteritur, ſi à pravis ſuis voluptatibus animus non refrænetur.* *Gregory* ſaith excellently upon the words of *Joel chap.*2. *Sanctifie a faſt*; what is this, but other good things being adjoyned to ſhew abſtinence worthy of God, let anger ceaſe, let chidings be ſopited: for the fleſh is macerated in vain, if in the minde it be not refrained from fleſhly luſts. *And ye exact all your labours*, or *ſorrows*; or as others turn it, *All your worldly goods, Omnes facultates veſtras*, being ſo called, becauſe gotten with labour and ſorrow, ſaith *Pagnin*; or becauſe being lent to poor men, it was to their ſorrow, that they Matth.18. were rigorouſly required of them again, as by that ſervant to whom his fellow-ſervant ought an hundred pence. And this is one ſinne, from which God looks that we ſhould turn, or elſe our faſting is vain, the exacting of our debts Note. with rigour, putting our poor debters to as much charge and trouble as we can, and uſing no patience, or in caſe that they be ſo poor that they have nothing to pay, not forgiving them, or ſo much as their neceſſity requires, accepting of what they have for all, and forgiving the reſt, if without fraud, or firſt breaking for a colour as many do, they faithfully declare what they have. Hieron. He that requires debt of him that hath nothing to pay, ſaith *Jerom*, doth violence to God, meaning ſurely, becauſe he doth violence to one of Chriſts poor members.

Verſ.4. *Ye faſt to ſtrife, and to ſmiting with the fiſt.* As a man that is faſting is more cholerick and quarrelſom and ready to ſtrike naturally, becauſe choler doth the more abound in an empty body, ſo they being lead more by corrupt nature then by grace grew more impatient, the fleſh prevailing above the Spirit, in which caſe nothing can be expected ſave death; but if by the Spirit we mortifie the deeds of the fleſh, we ſhall live: for what profits paleneſſe in the face by faſting if envy be in the heart? or humbling thy body by faſting, but in minde to be lifted up with pride? to which effect *Jerom* ſpeaks, *Ye ſhall not faſt as ye do, to make your cry to be heard on high:* That is, either the cry of your prayers made with a voice lifted up on high for oſtentation of extraordinary zeal, or the cry of the poor debtor being thus cruelly exacted upon by you, for the cries of the oppreſſed come up into the ears of the Lord of hoſts to provoke him to take revenge, as *Exod.*22.22. In ſaying therefore, *Ye ſhall not faſt*, &c. he admoniſheth us not to do ſo, therefore the *Vulg.* renders it, *Do not faſt as ye do.*

Quid prodeſt pallor in ore, ſi ſit livor in corde?

Verſ.6. *Is not this the faſt that I have choſen, to loſe the bands of wickedneſſe, to undo the heavy burdens?* The *Septuagint* which *Jerom* rather approveth for expreſſing the true ſenſe, *The obligations of violent cautions*, whereby were meant written obligations, whereby uſurers bound their debters to pay them the unjuſt gain of uſury: for this was a burden complained of in *Nehemiahs* time, which they were not able to bear; and this was the hundreth part a moneth, that is, twelve pound in the hundred for a year, one pound a moneth monethly to be paid. It is not in the Scripture ſenſe an heavy burden laid upon debtors, to require of them in any Court of Juſtice, when it cannot be otherwiſe gotten, our due debts, for then ſuch Courts ſhould be abettours of oppreſſion, becauſe kept purpoſely to provide that every man may have what is juſtly due unto him; but either, as hath been ſaid, or debts made ſo by forged writings, or by the like deceitfull way wronging a man in any part of his eſtate. *To let the oppreſſed go free, and to break every yoke*; that is, ſervants unjuſtly kept after ſeven years expired, for this was amongſt the Hebrews unlawfull, and therefore an oppreſſion; therefore he requires if they would not faſt in vain, that they would let them go free, or in any Nation, the time of ſervice agreed upon being expired. *To break every yoke* is alſo rendred by the *Septuagint*, *To cancel every unjuſt writing*, which is by forgiving poor debters that have nothing to pay, not caſting them into priſon, as is the manner now, nor compelling them to be ſervants, as in thoſe dayes.

Verſ.7. *To break thy bread to the hungry.* This is added for him that ſhall ſay, I have no debtors or ſervants, what ſhall I do? yet thou haſt bread, one at the leaſt, give, I ſay, not all, but part of it to the hungry; and if any ſhall ſay, I have no bread, it is added, *Bring the poor wandring into thy houſe*] Thou haſt yet a place to harbour in, bring him in thither to be ſheltered; and he addeth further as a motive, *Deſpiſe not thine own fleſh*] for every one loveth his own fleſh and cheriſheth it, and we took all fleſh from *Adam*, who was but one, to ſhew that we are one, and ſo ſhould love as one. To this effect *Jerom*, noting the ſweet conſent betwixt the Old and New Teſtament, ſhewing that they both came from ſpirit; for as there, ſo here, to feed the hungry, to fear to caſt the poor into priſon, or to do violence to any, or to oppreſſe ſervants, is ſtrictly forbidden; but to ſhew pity, and that to ſtrangers, as to near neighbours, is enjoyned in that Parable of the man that travelled from *Jeruſalem* to *Jericho*, &c. Luk.10.30.

Verſ.8. *Hieronym.* *Then thy light ſhall break forth as the morning, and thy health*, &c. That is, ſaith *Jerom*, *The Sunne of righteouſneſſe*, as Chriſt is called, *With healing in his wings*, Mal.3.2. becauſe by him we ſuddenly are healed of all the ſores of our ſins, to ſhew which it is here added, *Thine health ſhall ſpring forth ſpeedily*, Heb. *Thy mattery ſore ſhall haſtily heal, and thy righteouſneſſe ſhall go before thee*; that is, thy charity, for this is often ſet forth by righteouſneſſe, as *Pſal.*112.9. *Dan.*4.24. *Act.*10.35. in ſaying that it ſhall go before him, he meaneth to make him gracious to God, ſo that he will have him in remembrance to protect him, as followeth, *And the glory of the Lord ſhall be thy rereward*; Hebr. *The glory of the Lord ſhall gather thee*; ſo likewiſe *Jerom*, it being meant, that ſuch ſhall be gloriouſly protected, as was *Moſes* ſometime being in danger of the murmurers, the glory of God appeared at the door of the Tabernacle, whereby they were daunted. But for *thy light breaking out as the morning*, it is more generally underſtood of a comfortable and proſperous eſtate in ſtead of a miſerable; for light is often put for proſperity, and darkneſſe for miſery: So *Luther*. For the *ſore*, or *wound ſoon healed*, this is the ſame in other words, *Luther.* for a man in miſery is, as it were, wounded; but his caſe being altered, as was ſaid before, he is healed. By *righteouſneſſe going before thy face*, he *Calvin.* meaneth the righteouſneſſe in our dealings and mercy before-ſpoken of, they ſhall make manifeſt that we are not feignedly but truly pious, as Officers with enſigns of honour going before honourable perſons, ſhew them to all that are preſent to be ſuch; ſo *Zuinglius*. By *the glory of God gathering* *Zuinglius.* *thee*, ſome underſtand a mans gathering to the Congregation of Saints in heaven after death; but *Muſculus* rejects this, becauſe all the good here promi- *Muſcul.* ſed is in this life, and ſaith, that nothing elſe is here meant; but whereas when thou didſt bear the puniſhments of thy ſins thou wert in diſgrace, now being delivered and brought into proſperity, thou ſhalt be honoured, God bringing it thus about, for which it is ſaid, *His glory ſhall gather thee*, thou ſhalt be by him brought into the number of the honourable.

If thou ſhalt take out of the midſt of thee the burden, the putting out of the finger. Verſ 9. Vulg. *The chain or band*, being by *Jerom* accordingly expounded of the chains *Hieron.* of our ſins; for ſo *Peter* ſaid to *Simon*, *Thou art in the gall of bitterneſſe and bands of iniquity*. The putting out of the finger at thoſe that we would diſgrace. But the ſame word מוטה here uſed and *verſ.6.* ſheweth, that the ſame thing is meant, *viz.* the burden of oppreſſion, whereby a man of mean eſtate is brought down lower, according to the ſignification of the word, which is *to decline*] The chain of our ſins then is not hereby meant, but any oppreſſion of the poor. By the putting out of the finger, ſome underſtand wicked confederacies, ſome ſmiting with the fiſt, as *verſ.4.* but becauſe here are other words uſed, I think that any way of diſgracing others is meant, either by pointing with the finger, which is one, or by any other geſture, as making mouths, imitating another in his imperfections, or by jeſting or mocking at him, one way of diſgracing being put for all. Laſtly, vain words muſt alſo be put away, where by idle words that profit not, as the *Vulgar* hath it, are meant, or deceitfull to circumvent his neighbour, or curſed ſpeaking. And it is to be noted, That God will not hear us to make our eſtate proſperous, unleſſe we put away all theſe evils.

If thou ſhalt pour out thy ſoul to the hungry. He ſpake before of breaking thy Verſ.10. bread to the hungry, *verſ.7.* but now he ſheweth that it muſt be done out of the bowels of compaſſion, love cauſing a ſympathy and chearfulneſſe in doing this. For without love the giving of all my goods to the poor is vain; and 1 Cor.13. *God loves a chearfull giver. Then thy light ſhall riſe out of darkneſſe*] To 2 Cor.9. the ſame effect with *verſ.* 8. for miſery thou ſhalt enjoy proſperity and joy.

And the Lord ſhall lead thee continually. That is, Be with thee to bleſſe thee Verſ.11. even in times of greateſt want, that thou ſhalt alwayes have enough.

And they ſhall build from thee. That is, which deſcend from thee, *Thy chil-* Verſ.12. *dren ſhall build the old waſte places*; that is, ſhall not only have enough to live plentifully upon, but alſo wherewithall to build this ruinous City of *Jeruſalem*, as indeed the children which came of ſome of them that now lived, did after their return out of *Babylon*. So that here is implied miſery and ruine to come to *Jeruſalem*, but withall a repairing of theſe ruines thereof promiſed, and not only of *Jeruſalem*, and other Cities of *Judah*, but of the world by building men and women upon the foundation Chriſt Jeſus, that they might be a glorious Temple, who lay before as it were, upon ruinous heaps, when they were by reaſon of their Idolatries and other abominations under the curſe bringing inevitable ruine. And theſe children of theirs were the Apoſtles and other Preachers, who went out from *Jeruſalem* into all countreys repairing the breaches, which were made amongſt men by ſinne, for this is done when Heathens attain Juſtification by faith, wrought by the preaching of the Goſpel, as they then did every where. For the Apoſtles and ſeventy ſent out to preach, and to caſt out devils, are called their children in that ſaying of our Lord, *If I by Belzebub caſt out devils, by whom do your children caſt them out?* And the next words, *The foundations of generation and generation,* that is, *many generations, they ſhall raiſe them up,* that is, foundations having lien ruinous generation after generation, which doth not ſo aptly agree to *Jeruſalem,* becauſe it lay deſolate but ſeventy years, but to other Nations which had lien deſolate in reſpect of the knowledge of the true God, and his grace, being left to be tyrannized over by devils, no buildings of his being all this time amongſt them, but Satans ſtrong-holds only, and that generation after generation ever ſince *Abrahams* time, whom and his ſeed God choſe peculiarly, paſſing by the reſt of the world. But now by theſe Miniſters of the Goſpel they were built. *Muſculus* I know and *Calvin* expound theſe words *The foundation of many generations,* of the time to come, as if it had been ſaid to laſt from generation to generation; as if it were meant that the ſpiritual building reared up by them ſhould never be ruined again, and this we are ſure ſhall be ſo, for Chriſts Church is built upon a Rock, *&c.* And therefore not excluding it, I hold that foundations lying in the ruines are alſo meant here, and ſo *Vatablus* hath it. And then it is as if he had ſaid, Peoples and Nations having lien deſolate many generations by ſinne and unbelief, they ſhall raiſe up to a Temple of God, and this building ſhall ſtand, not as the Temple at *Jeruſalem* many hundreds of years, but generation after generation to the worlds end. *And thou ſhalt be called the repairer of the breach*; that is, the Jew ſhall be famous, as being uſed by God for an inſtrument of ſo great a work; and this he attributeth to the Jews, becauſe the Apoſtles and ſeventy were Jews, who went about repairing theſe decayes, and the breach whereby the Gentiles were broken off from being the people of God, for now the partition-wall is broken down, and there is no breaking off of any any more; but in every Nation all that fear God and believe in Chriſt are accepted alike before him. And in the ſame ſenſe it is added, *The reſtorer of paths to dwell in,* or to habitation, *Vulg. Turning paths into quietneſſe,* and that not diſagreeably to the Hebrew, for the meaning is, As in time of warre bringing ruine, the very wayes are dangerous to travel in, by which means Cities and Towns lie unfrequented, and the wayes thither are overgrown with graſſe, now by means of peace they ſhould be renewed again, and by travellers frequented. And this is no ſmall glory to men to be happy inſtruments of ſo great a bleſſing, and therefore it is ſpoken of accordingly in praiſing the Apoſtles, and whoſo turns any to God from his ſins, participateth in the ſame honour.

Verſ. 13. **Hieron.** *If thou turn away thy foot from the Sabbath,* &c. *Jerom* will have no ſtrict keeping of a day here meant according to the ſound of the words, both becauſe it cannot thus be fulfilled, that a man ſhould ſit ſtill and not ſtirre from his place an whole day together, as is here ſaid, *If thou ſhalt turn away thy foot,* and becauſe not one day of ſeven muſt be kept in refraining from our ſinfull pleaſures and wayes and words, but all the dayes of our lives. Wherefore he underſtands it of this kinde of reſt, as before alſo upon *Chap.* 56. 2. neither do any of our Writers diſſent from him herein. When the Lord next unto mercy and charity commends unto us the worthy keeping of the Sabbath both here and in other places, ſaith *Calvin,* he meaneth not ſo much the external reſt of the body upon a day, but a continual reſting from walking in ſinfull wayes, doing ſinfull works, or ſpeaking vain words, and then we conſecrate the Sabbath as honourable, when our minds and affections are taken off from worldly things, and lifted up to heavenly. Wherefore they erre that underſtand theſe words as forbidding any other thoughts or talk upon the Sabbath-day beſides heavenly, expounding *finding pleaſure* of any other pleaſure beſides that which

Calvin.

is in hearing, praying, *&c.* and doing thine own wayes, of doing any worldly thing though lawfull, and ſpeaking words of words touching worldly things. For as in deſcribing a true faſt that which is ſaid is not peculiar to one day, men being at liberty to do otherwiſe the dayes following, as is intimated *verſ.*5. *Is this a faſt for a man to afflict himſelf for a day,* &c. So touching the Sabbath, and therefore all things here muſt be ſo underſtood, as agreeing to the Sabbath day, and to all the dayes of the week following, for we muſt no day finde our pleaſure, that is, as was before expounded, *verſ.*4. in drunkenneſſe or whoring, or any other unlawfull thing that we delight in, or do our own wayes, that is in oppreſſing, deceiving, unjuſt dealing in any kinde, or ſpeak words, for ſo it is *Heb.* that is, ſwearing in our common talk, lying, curſing, railing, being obſcene or ſcurrilous, or flattering herein. Touching the external keeping of the Sabbath, it was no part of the Prophets purpoſe to preſcribe how that ſhould be done, but rather to tax hypocrites who ſtood ſo ſtrictly upon that, that they regarded it only, thinking if they kept it outwardly according to the letter, yea more ſtrictly, they highly pleaſed Almighty God. But that without this perpetual Sabbath-keeping is nothing, and this is moſt highly pleaſing, and whoſo keepeth ſuch a Sabbath is in the right way to an everlaſting Sabbath or reſt from all ſorrow in heaven in all joy and glory.

Verſ.14. *Hieronym.*

I will make thee to ride upon the high places of the earth. See a like paſſage to this *Deut.*32.13. *Jerom* renders it, *I will lift thee up above the heights of the earth:* giving this for the ſenſe; If thou ſhalt keep the Sabbath, as hath been ſaid, *Thou ſhalt delight thy ſelf in the Lord,* that is, have delight and joy unſpeakable in him, and be exalted to the new earth above, which is far higher then the higheſt parts of this, touching which it is ſaid, *Bleſſed are the meek for they ſhall inherit the earth,* where by earth it is plain, that this earth is not meant, becauſe *Pſal.*37.11. this being promiſed. *Verſ.*18. it is ſaid, That he ſhall delight himſelf in the abundance of peace, *And inherit the earth for ever.* And *verſ.* 29. this inheritance is ſaid to be everlaſting, which cannot agree to the earth upon which we now live. And this is further confirmed by the promiſe of long life in the Land or earth which the Lord giveth them made to children that honour their parents: for this cannot be underſtood of this earth, becauſe many ſuch children die young, and ſo it is not fulfilled to them. It is the new earth then above, that is both there and here touched upon, according to that of *Peter, We look for a new heaven and a new earth, wherein dwelleth righteouſneſſe. And I will feed thee with the heritage of Jacob*; that is, ſuch food as eye hath not ſeen, nor ear heard of, neither hath it entred in mans heart to conceive. Yet not according to the opinion of the Millenaries, who hold eating and drinking and marrying, and living in corporeal pleaſures a thouſand years, whereas we are taught, that we ſhall be as the Angels, neither marrying nor giving in marriage, and that this happineſſe ſhall laſt not a thouſand years only, but for ever and ever. Thus *Jerom,* with whom conſenteth *Cyril* and *Procopius.* Some others number three benefits here promiſed, 1. *Thou ſhalt delight thy ſelf in the Lord,* and having joy in the holy Ghoſt which paſſeth underſtanding, and whereunto he that hath it thinks no joy comparable. 2. *I will carry thee above the altitudes of the earth*] That is, thy minde being thus filled with ſpiritual joy, thou ſhalt look upon the earth and all earthly things, as farre below, to ſleight and deſpiſe them in compariſon. 3. *I will feed thee with the heritage of Jacob,* that is, give thee actual poſſeſſion of all the good promiſed to all true *Iſraelites* in the world to come. Which becauſe it is bound and ſealed for a truth by theſe words, *The mouth of the Lord hath ſpoken it,* it ſheweth, that there are very few mercifull and righteous perſons, becauſe ſo few have this joy to contemn earthly things therefore, and for this cauſe few ſhall have that heritage. According to this expoſition *Gregory* ſaith, It is a priviledge of the elect, that they know they are now come to high things, for which they trample upon all worldly things, as being under them. And hence

Gregor. Moral. 32.*c.*19.

it is that the Lord ſaith by the Prophet to the ſoul that follows him, *I will lift* 1 Regiſt.Ep.5. *above the heights of the earth.* And what are the heights of the earth, but gain, flattery of Subjects, ſublimity of honour? *&c.* But when the heart is fixed in heaven it is ſoon perceived how abject theſe things are, which before ſeemed ſo high. And in another place ſpeaking of himſelf, when he lived ſolitarily, giving himſelf wholly to divine contemplation, deſiring nothing and fearing nothing in this world,me thought I ſtood as it were upon the top of all,and that the ſaying of the Prophet was fulfilled in me, *I will ſet thee above the heights of the earth.* And this is favored by the words here uſed,which may as well be rendred, *I will make thee to be carried above the heights of the earth,* as *I will make thee ride upon,* becauſe רכב ſignifieth as well to be carried as to ride. Yet it is not to be denied, but that the Prophet alludeth to what *Moſes* ſaith God would do for his people in *Canaan,* but not reſting here he certainly ſoareth up higher, as hath bin ſaid. But herein, I confeſs, I go from *Calvin, Muſculus,* &c. who dwell upon the ſenſe that leadeth only to a promiſe of a worldly benefit, to be brought out of *Babylon,* which was low in compariſon of *Judea,* and where the Jews were of low condition, into *Canaan* again, the ancient inheritance of the ſons of *Jacob,* there to live in liberty and abundance. But alas what had this been in compariſon of the happineſs whereby this place hath been expounded, and what to the promiſes by Chriſt to the faithfull of all Countreys, of whom the Prophet plainly ſpeaks, as well as of the Jews, even from *Chap.*40. hitherto.

CHAP. LIX.

Verſ.1. THe *Lords hand is not ſhortened, that it cannot ſave,* &c. Having made ſo excellent a promiſe *chap.*58. to the mercifull and righteous, now he cometh to ſhew what was the cauſe of theirs, and the Nations ſo great miſeries before the fulfilling of this, *viz.* ſinne ſo greatly abounding, and not any want of power in God to hear and to help the miſerable calling upon him. But ſinne, *Hieronym.* as *Jerom* ſaith, makes a partition-wall betwixt God and us, that keeps the reaching of his hand to us away, and likewiſe his hearing, for he heareth not ſinners. Verſ.3. Then *verſ.*3,4,5,6,7,8. he capitulateth their ſins, 1. Plainly, Cruelty Verſ.4. acted with their hands, lying and other wicked ſpeaking with their tongues, *verſ.*4. their ſins of omiſſion, none ſtood for juſtice or truth, thus ſeeking ſhelter from God againſt the ſtorms of adverſity that were coming, but they vainly truſted in their wealth and worldly power, conceiving that by reaſon thereof they ſhould be ſafe, whatſoever the Prophets threatned againſt them, Verſ.5. for this he meaneth by ſaying, *They truſt to vain things,* &c. 2. Allegorically by a ſimilitude taken from a Baſilisk, the moſt poiſonous of all ſerpents, and of a Spider which is alſo full of deadly poiſon; ſo that it hath been obſerved by ſome that a Spider hath poiſoned and made a Toad to ſwell, and a Baſilisk kils by ſeeing. Now to ſhew how dangerous to bring death in ſtead of help, the devices of the wicked were to thoſe that follow them, he ſaith, *They hatch the cockatrices* or *baſilisks egge, and weave the ſpiders web: he that eats of their* Verſ.6. *eggs ſhall die.* Verſ.6. *And their webs ſhall not be a garment,* &c. as he had ſaid, *verſ.*4. *They conceive trouble and bring forth iniquity*] That is, which tends to more trouble in ſtead of delivering out of trouble, and makes both them and others that truſt to ſuch conceptions fuller of trouble and miſery, which are the fruit of iniquity, and therefore are here ſo called. For as he that eats the Baſilisks egge dieth as by poiſon, and he that truſteth to a Spiders-web for a covering, if a ſtorm cometh ſhall finde it to be none; ſo he that animates himſelf to go on in ſin, bearing himſelf upon ſuch vain imaginations, that by ſome worldly means he ſhall be preſerved, friends being made hereby, or ſuch defenſible towers, as that the enemy ſhall not be able to break into, ſhall contrary to his expectation be ſuddenly deſtroyed, as one that lieth open to a dart without any cover that is able to retort it. The word rendred, *They hatch,* ſignifieth properly to break, and becauſe in hatching the egge breaks, it is rendred *to hatch*, the *Vulgar* retains the word *break*; but they that follow it do ſome of them expound it by hatching, ſome by breaking to eat thereof, as if it were an hens egge, as *Jerom*; becauſe ſome by being deceived receive ſuch *Hieron.* evil imaginations of others into their minds, and are poiſoned to death hereby. And this is beſt, as for which the words following make, *He that eats their eggs ſhall die*, becauſe eggs are not hatched to be eaten, but broken. And whereas this hath been before applied to the imaginations of worldly great men, and danger by enemies, he applieth it to them that are ſtill in expectation of Chriſts coming, ſaying, Theſe are they that talk vanity, conceive trouble and bring forth iniquity, as indeed they do, for a world of troubles have come upon the Jews by this means, and great is the iniquity upon this conception acted by them in crucifying the Lord of life. And they that have and do take this conceit into their minds at this day, as if they had broken and eaten the Cockatrices egge, die and periſh for ever in great numbers; and their arguments whereupon they harden their hearts in infidelity, though they ſeem to them a goodly contexture or well-woven web, yet it is but a Spiders web, and inſufficient to cover them from miſery. And thus I think it not amiſſe to apply theſe things in the ſecond place, as myſtically implied here, and ſo in every paſſage ſome touch is given touching Chriſt and his Kingdom, in propheſying of whom he began to ſpeak *Chap.*40. and continueth to the end of his Prophecy, as hath been already ſaid. But whereas the ſame *Jerom* following the Seventy expounds breaking this egge, of their breaking it, that having thus done preſently perceive by the ſtinch what it is, and abhorre from it, I ſee not how it can agree, becauſe the ſame who are ſaid to conceive trouble and to bring forth iniquity, or the like unto them, are ſaid to break the Cockatrice-egge, and are threatned with death, and are further ſet forth, as moſt abominably wicked, *verſ.6,7,8.* The *Vulgar Lat.* for Cockatrice hath Viper, ſome the Aſp moſt like unto a Cockatrice for incurably poiſoning, for againſt all other Serpents to taſt of a Frog, ſaith *Elianus*, is a preſent remedy, but none againſt the biting of an Aſp. Hitherto allegorically of their ſins, next he returns again plainly to inveigh againſt them, making a long catalogue both in this ſixth verſe, and 7,8. *Their works are works of iniquity*, &c. *Their feet runne to* Verſ.7. *evil, they haſten to ſhed innocent bloud, deſtruction and calamity is in their way, &c.* Whereby their ſinne in crucifying Chriſt and perſecuting the Prophets are chiefly meant, for theſe works were indeed works of violence in their hands, as it followeth here, *verſ.6.* and then more particularly, ſaying, *They haſten to ſhed innocent bloud*, as is alſo objected to them, *Matth.*23.23. and by Verſ.8. *Stephan*, Act.7. *Deſtruction is in their way, and the way of peace they have not known*, for in rejecting him that came and preached peace unto them, yea the prince of peace, they overthrew their own peace, and ran headlong the way to deſtruction and calamity, as they have ſince found by wofull experience. And partly from hence, and partly from *Pſal.*14. the Apoſtle draweth an argument to convince the Jews of as great guiltineſſe, if not greater then the Gentiles, *Rom.*3.10. *Neither is there judgement in their goings*; becauſe there is no peace in their wayes, for in rejecting him, in whom all true peace lieth, they put judgement alſo from them, ſeeing this is he, of whom it was ſaid before, *Behold my ſervant in whom my ſoul delighteth, he ſhall bring forth judgement to the Gentiles.* Where judgement is put for the judgement of abſolution from ſinne, and of inviting in mercy to his grace here, and his kingdom of glory hereafter.

Therefore judgement is farre away from us, and juſtice layes not hold upon us. Verſ.9. Here after the wickedneſſes of the Jews declared, and indeed generally of all men, for all are groſſe ſinners, he inferreth, That for this cauſe God left the Jews whom he had moſt favoured, to the fury of their enemies, and ſtood not to avenge their quarrel. The fault was not in God, or in his want of mercy, but altogether in themſelves and their abominable ſins. Wherefore though they looked for the light of proſperity and comfort, there was nothing but darkneſſe of miſery and ſorrow.

Verſ.10. Hieronym. *We grope for the wall as blinde.* *Jerom* referring all to the light of the Goſpel, ſaith, That the Prophet having laid open the ſins of the Jews, cometh *verſ.9,* 10, *&c.* in their perſon, to teach them what to ſay and confeſſe, to acknowledge that the light of ſaving knowledge was farre from them now that the Goſpel is by them rejected and gone to the Gentiles. For by this means they are deſtitute of all true judgement and righteouſneſſe, and are in darkneſſe of minde in ſtead of light, having the Scriptures in their hands, but not able to feel or finde out the truth touching the *Meſſiah* therein ſet forth, as the blinde gropeth for the wall, when it is nigh to him, and cannot finde it.

Verſ.11. *We roar like bears, and mourn like doves.* He compares them to two ſorts of creatures of contrary quality, the one cruel, the other fearfull, yet both agreeing in roaring and mourning, the Bear being robbed of her whelps, or Mat.10.16. taken in a pit, roareth; the dove continually mourneth. To be like the Dove for innocency is commended to us, but not without wiſdom. The Jews mourn ſimply now, and are Dove-like full of fear and trembling, but they have no wit to know the original cauſe hereof, their crucifying of Chriſt, and tearing his fleſh like cruel Bears, this light ſhineth brightly in all the world, but they alone have no eyes to ſee it; ſo *Jerom.* And I doubt not, but as in other paſſages, ſo here he hath a further reach then to ſet forth the outward calamities by the Jews ſuffered, and to teach them to mourn for their ſins in general, as the cauſe thereof; and what can this be, ſeeing he is propheſying of Chriſt, but to bring them, if it may be, to a ſight and ſenſe of that moſt foul and deadly ſinne of all other, to lament and confeſſe it, that it might be done Calvin. away, and they might be converted? Some expound roaring of crying out with a great noiſe, and mourning with little noiſe, it being ſought to ſup-Muſcul. preſſe the grief. Some by the roaring like Bears, the impatient cryings out of the wicked, and by the mourning like Doves, the ſorrow of the godly. But ſeeing he ſaith, *We all roar,* here is no place for this diſtinction, but the lamentation to be made by all for their wicked fact done out of cruelty and fear, that if they let Jeſus alone all men would follow him, and then the *Romans* would come and deſtroy them and their City, is here ſet forth.

Verſ.12. *Verſ.*12,13,14. are nothing elſe but an Argument of the confeſſion which the Prophet teacheth them to make of their wickedneſſes grown to that Verſ.15. height, that as he concludeth, *verſ.*15. *Whoſo departed from evil made himſelf a prey*] Wickedneſſe was grown to that height, that if there were any one that would not conſort with them in their unjuſt and malicious proceedings, they would like ſavage beaſts fall upon him, and ſpoil him of that which he had, and tear him as enemy to the ſtate, as the wicked *Lacedemonians* ſometime had a kinde of baniſhment called *Oſtraciſm,* for any honeſt and temperate man; and this is by *Jerom* ſpecially applied to the Phariſees, who caſt them out of their Synagogues that departed from their evil wayes and believed in Jeſus, as we may ſee in the blinde man receiving his ſight, *Joh.9.* and in *Stephan* perſecuted to the death meerly for ſtanding to the truth, and reproving their wickedneſſe. *And the Lord ſaw, and it diſpleaſed,* &c. Here after ſinne laid open and judgements coming therefore, the Prophet proceedeth to ſhew how diſpleaſing this was to God, and for the comfort of every one that departed from evil and ſuffered therefore, that God himſelf would be a Saviour to ſuch, in whoſe reſolution to ſave every juſt man might ſafely confide. And therefore this part of the verſe is well by *Jerom* divided from it, and put Verſ.16. to *verſ.*16. as the beginning of that which there followeth, *He marvelled that there was no interceſſour*] Jerom, *That there was not one that occurred;* And the Hebrew is occurring or coming out to meet, the meaning is, That they were ſo univerſally wicked, that there was ſcarce one to be met with, that ſtood right and firm in the truth ſpoken of *verſ.*15. ſee the like *Jer.*5.1. and he meaneth

eth not only one juſt through eſchewing evil, but one oppoſing the unjuſt proceedings of the wicked againſt ſuch, that was a man of power in the Commonwealth, as the inference made hereupon intimates, *Therefore his arm brought ſalvation to him.* When there is no mighty man of courage to ſave the juſt from being made a prey, the power of the Lord ſhall do it, and *his righteouſneſſe,* that is, his righteous judging their malicious and bloud-thirſty enemies. For which *verſ.*17. he proceedeth ſaying, *He ſhall put on righteouſneſſe as a breſt-plate, and the helmet of ſalvation,* after which follow the garments of vengeance, and his repaying them according to their deeds, as to his adverſaries, *verſ.*18. and this *Jerom* expounds as a Prophecie of the Jews deſtruction by the *Romans*; neither is it to be miſliked, becauſe the Lord ſeemed then to be more enraged againſt them then ever, and the juſt One, who is the head of all the juſt, and the fountain of juſtice or righteouſneſſe, had his bloody paſſion by their hands moſt remarkably revenged: as they had crucified him, and cried out, *Let his bloud be upon us and our children,* ſo it came unto them, and thus they were recompenſed according to their doings, as is here threatned. But what is this, that it is ſaid, *The Lord marvelled?* The Hebrew ſignifieth, he was aſtoniſhed, and through aſtoniſhment was as dumb for a time, which is ſo ſpoken to ſet forth the ſtrangeneſſe and prodigiouſneſſe of the thing, able to make any man amazed, that ſuch abominable wickedneſſe ſhould overſpread all ſo, as that there was not one that oppoſed it, that men being ſo generally corrupted might be aſtoniſhed in themſelves to think upon it, and ſome at the leaſt in the corrupteſt times be forward to oppoſe violence offered to the innocent.

Verſ.17.

Hieron.

Verſ.18. *Hieronym.*

He ſhall recompenſe to the Iſlands. That is, not only to his enemies in *Jeruſalem,* where Jeſus was crucified, ſaith *Jerom,* but alſo to the other Cities of *Judea,* which were to *Jeruſalem* as Iſlands to the continent. But becauſe the word *Iſlands* is no where elſe uſed in this ſenſe, I rather ſubſcribe to them that expound it as meant of the inhabitants of Iſlands properly, that is, the remoteſt parts, and he meaneth, That revenge ſhall be taken upon wicked oppreſſours of the righteous there, as well as in any other parts, for God will be alike ſuch in what place ſo ever, as by his providence adminiſtring juſtice alike in all parts of the world. And if any ſhall ſay, But how is this to bring ſalvation to him, of which he is ſpeaking? *Anſw.* The deſtruction of the wicked enemies of the Church is the ſalvation of the faithfull; and therefore it is obſerved, that ſome tyrants being at the point of death have ceaſed perſecuting, as *Antiochus Epiphanes* of *Syria,* and *Valerius* and *Maximianus Roman* Emperors, who raiſed the tenth and moſt bloudy perſecution againſt Chriſtians; or if not, their mighty enemies being deſtroyed, they are ſaved, as were the Jews by the fall of the *Babylonians* by *Cyrus* a friend, coming to the higheſt height of power, in ſtead of an enemy an oppreſſour, the King of *Babylon.*

Verſ.19.

Therefore they ſhall fear the name of the Lord from the Weſt, &c. This ſhall be the effect of Gods judgements againſt the enemies of his Church, that peoples of all Countreys and Nations all the world over ſeeing it, ſhall fear the Lord, and turn worſhippers of him, as the Gentiles indeed did, when the Apoſtles leaving the Jews to their deſerved deſtruction went and preached to the Gentiles. *When the enemy ſhall come in as a floud, the Spirit of the Lord ſhall lift up a Standard againſt him.* The Vulgar, *The Spirit of the Lord compelling,* Hebr. *The Spirit of the Lord ſhall lift up a Standard in him,* or *by him,* which makes the ſenſe more eaſie, when the *Romans* ſhall come againſt the Jews as a violent floud that beareth down all things, they ſhall not come without the Lord and his power, and ſo they ſhall be unreſiſtible; for that it is meant of *Jeruſalem,* ſee *Dan.*9.26. the end whereof is ſaid to be with a floud. Some expound the laſt words, as if it were meant, the Spirit or power of the Lord ſhall repreſſe him, when he ſhall come like a floud upon the righteous drowning all by his Almighty power, yet he ſhall be turned back with confuſion.

Calvin. *Calvin* queſtions of what enemies this is ſpoken, and neither liketh of their opinion, who reſtrain it to the Jews only deſtroyed for their obſtinacy againſt Chriſt, nor of theirs that reſtrain it to the deſtruction of *Babylon* by *Cyrus*, ſaying that it may beſt be underſtood of the whole time of Gods proceeding in ſeverity againſt the enemies of the Church, from the time that *Babylon* was overthrown to the time of *Jeruſalems* deſtruction.

Verſ.20. *There ſhall come a Redeemer to Zion, and to them that turn from iniquity.* This is by the Apoſtle *Rom.*11.16. applied to the Jews to prove their converſion to come, about which he alſo argueth otherwiſe in that Chapter at large, and layeth this in fine as a ground of it, *The gifts and calling of God are without repentance*; Upon which I have there written. But it is to be noted, leſt it ſhould be thought that all *Zion* ſhall be ſaved, that it is added for further explication, *To them that turn from ſinne in Jacob*; ſo that none ſhall have benefit of this redemption but converts, who caſt away their tranſgreſſions and believe, for which alſo Chriſt came preaching *Repent and believe.*

Verſ.21. *My Spirit which is upon thee, and my words in thy mouth ſhall not depart out of thy mouth, or thy ſeeds or ſeeds ſeed for ever.* Here after a Redeemer promiſed to *Zion*, that is, the Church or Congregation of the faithfull, *verſ.*20. The Lord is brought in ſpeaking for the greater aſſurance of this Church, *This is the Covenant that I make with thee, My Spirit and my words*, &c. whereby the ſame in effect is promiſed with that which our Lord ſpeaks of, *I will ſend the Spirit of truth unto you, and he ſhall lead you into all truth.* God was pleaſed firſt to make a Covenant with *Abraham* and his ſeed according to the fleſh; now he fore-tels of another Covenant with *Zion* after the coming of the Redeemer, of which alſo *Jer.*31.33. and the meaning is, As a thing covenanted betwixt man and man ſtands firmly, ſo farre forth as the covenanters have truth or power in them; ſo this ſhall continue ratified for ever, that the words of the Goſpel, and the Spirit being once put into the Apoſtles and their mouths to preach them, ſhall never die any more, but there ſhall be a ſeed of faithfull preachers generation after generation, going on to preach the ſame to the worlds end, and in them the Spirit of truth, ſo that they ſhall not erre therefrom at any time. Wherefore although the repreſentative Church, that is, a general Councel convened, may poſſibly erre in ſome things, yet the univerſal Church can never erre, but ſtill there ſhall be ſome faithfull ſouls holding the truth conſtantly and not corrupted, when errours do moſt abound; as in the dayes of *Elijah*, when he thought none of the true ſervants of God to have been left, but himſelf alone, the Lord told him that there were ſeven thouſand left in *Iſrael*, whoſe knees never bowed to *Baal*, &c. And the like is obſerved in the corrupteſt times under the Goſpel by him that wrote the book called *Catalogus teſtium veritatis*, upon which I have touched in my Catechiſm in ſpeaking of the Church; ſo that although the Church of *Rome* in preſent calling her ſelf the Catholick Church be degenerated and gone from the truth, yet Chriſts promiſe faileth not, *Upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it.* See alſo upon this my Antidote againſt Popery. This ſeed may indeed ſometime be very little as the name of remnant, whereby it is called, and *A very ſmall remnant*, doth imply, but it is never quite extinct, and although it lieth hid from the world for a time, yet it lifts up the head again, and is conſpicuous, as a City ſet upon an hill. And bleſſed are they that be of this ſeed, for ſuch only are redeemed, and are one and the ſame *Zion*, to which the promiſe is made, whether Jews or Gentiles; and it is not being an *Iſraelite* or a Chriſtian by outward profeſſion that makes a man one, but ſtill he may be accurſed. Wherefore let none be moved by the marks of this ſeed reckoned up by the Papiſts, Univerſality, Viſibility and Succeſſion, *&c.* But is the Spirit in the Apoſtles at the firſt, and the words in their mouths, in the mouths of your Prieſts and none other? then ye ſay ſomething, otherwiſe not, but the deſpiſed Proteſtants having the ſame words in their mouths ſhall prove this ſeed and continue, when ye with your vice-god the Pope ſhall go into perdition. The Hebrews, that make nothing of this but a command, as if it had been ſaid, Let them not depart out of thy mouth, or thy ſeeds for ever, do manifeſtly wreſt the Text, and obſcure a main ground of faith, and mark of the true Church. For whatſoever might be ſaid of words, it cannot carry any good ſenſe to ſay of the Spirit, Let it not depart, ſith it is not in mans power to hold it.

CHAP. LX.

Verſ.1. ARiſe and ſhine, *for thy light is riſen upon thee*, *and the glory*, &c. Having ſpoken of the Redeemer coming to *Zion*, Chap.59. now he proceeds to apply this to the comforting of the Church. For when Chriſt came and went about *Galilee* preaching and healing the diſeaſed, *Matthew* noteth, That the people who ſat in darkneſſe had a great light ariſen upon them; and *Simeon* calleth them, *A light to lighten the Gentiles, and the glory of thy people Iſrael.* As it followeth *verſ*.3. *The Gentiles ſhall come to thy light*, *and Kings*, that is, by Chriſt being made Kings and Prieſts unto God, *Revel*.1.6. By the anointing of the Spirit getting dominion over the fleſh, and offering up themſelves in ſacrifice to God by mortifying their members upon earth, that they may offer an acceptable ſacrifice unto him. Yea and Kings indeed came to this light, and were nurſing fathers to the Church, *Iſa*.49.23. See the like unto this before *Chap*.52.1. But before that *Chap*.32.18. *My people ſhall ſit in the duſt*; and to *Babylon* it is ſaid, *Deſcend, ſit in the duſt*, *Chap*.47.1. The meaning then is, That the Church of believers beginning amongſt the Jews, of whom Chriſt and the Apoſtles were, but enlarged by the coming in of the Gentiles, ſhould after great dejection have great exaltation. And here it is to be noted for the confuting of them that would reſtrain it to the Jews, that although in the *Septuagint* and *Vulgar Jeruſalem* be here named, yet it is not in the *Hebrew*, but without naming any particular the Church left to be underſtood, conſiſting both of Jews and Gentiles; but as hath been ſaid, of the Jews indeed firſt; and therefore it may be taken as ſpoken to the Jew, that is, ſuch amongſt them, as believed and publiſhed the faith to others. For they were at the firſt a poor little company, not above an hundred and twenty, *Act*.1. but this Church aroſe, as ſhe is here bidden, to great ſplendour, ſhining in a ſhort time all over the world.

Matth.4. Luk.2.32.

Verſ.2. *Darkneſſe ſhall cover the earth*, &c. To magnifie the mercy of God the more towards his Church in this ſhining light, he amplifieth it in comparing the condition of all others in the world with hers. All elſe are in darkneſſe, that is, ſpiritual darkneſs, only in the Church there is light and true ſaving knowledge, in which alone there is comfort indeed, which was ſometime ſhewed as in a figure, when light was only in *Goſhen*, and in all *Egypt* beſides palpable darkneſs repreſenting hell.

Verſ.4. *Lift up thine eyes round about*, *all theſe gather themſelves to thee.* See the like to this *Chap*.49.18.

Verſ.5. *Then thou ſhalt ſee and flow together*, *and fear.* The word rendred *flow*, is by *Calvin* rendred, *Thou ſhalt ſhine*, for נהר ſignifieth either. I preferre flowing, becauſe he is ſpeaking of the Gentiles gathering themſelves to the believing Jews round about, as waters gather together till they make a great floud, and then the place to which is ſaid to flow with water; ſo the Church with multitudes coming from all parts. But what meaneth he by adding *Fear*, *and be enlarged in heart with joy?* But fear, as *Calvin* well noteth, is put for aſtoniſhment at the firſt, as not perceiving what this flowing in of the Gentiles meant, becauſe it ſhould be ſudden, but perceiving it to be to fullfill the Congregation of Chriſtians, the heart is by and by enlarged with joy. For it is great joy to all true *Iſraelites*, to ſee their company encreaſed, and Countreys and Nations coming in to Chriſt as ſubjects of his Kingdom, as a thing that tends to his glory, and to the making of the Church the more illuſtrious, for the amplifying whereof and proſperous condition by the ſuperabounding of grace all good Chriſtians daily pray. The *Vulgar* for fear hath, *Thou ſhalt wonder the abundance of the ſea, the ſtrength of the Gentiles ſhall be gathered to thee*; Calvin, *The riches*; but the word ſignifieth *ſtrength* or *fortitude*, as the *Vulgar Latin* renders it. By the *abundance of the Sea*, meaning abundance of people, for their exceſſive greatneſs compared to the vaſt Ocean; and by the *ſtrength of the Gentiles*, ſuch as were mightieſt and greateſt amongſt them, and not the common ſort only, which was fulfilled in *Conſtantine's* time.

Verſ.6. *The multitude of Camels ſhall cover thee*, &c. That is, ſo many ſhall come with Camels and Dromedaries to tender their ſervice and gifts to the Lord, as that they ſhall cover the Land, he ſpeaks according to the manner of thoſe times, wherein none appeared before the Lord empty, but all with their gifts, as the *Magi* coming out of the Eaſt to worſhip Chriſt brought and preſented to him in way of homage, Gold, Myrrh and Frankincenſe, the moſt precious things of their Countrey, ſo here, they ſhall *bring gold and frankincenſe*. But his meaning is not, that according to the letter the Church ſhould have it thus done unto her, but then Camels and Dromedaries came in ſuch abundance, when men that are wealthy, and great multitudes of ſuch ſubmit themſelves, and all their ſubſtance to be at the Lords diſpoſing, liberally relieving his poor members, and giving full and ſufficient maintenance to his faithfull Miniſters, a taſte whereof was given by ſome *Act.*2. who communicated to the Apoſtles and poor believers all that they had. So that they, who underſtand it of abundance of riches conferred upon Church-men and other religious perſons, are much miſtaken, ſeeing the glory of the Church lieth not herein, but in mens ready ſubmiſſion to the Lord in all things, as hath been ſaid, and in faith more precious then gold, and holineſs and righteouſnes. For the places here named, they were all Eaſtward, and had their names from *Abrahams* children which he had by *Keturah*, for *Midian* was his ſon by her, and *Ephah* the ſon of *Midian*, and *Seba* likewiſe.

Verſ.7. *All the flocks of Kedar ſhall be gathered together unto thee, and the rammes of Nebaioth. Kedar* and *Nebaioth* were parts of *Arabia*, where the *Iſhmaelites* inhabited, and they abounded with herds and flocks of cattel greatly; now the Prophet here foretels of their converſion to the faith under the ſimilitude or metaphor of flocks, and rammes that ſhould be gathered together to *Zion*, that is, the Church. Before he ſpake of other Eaſtern parts, as *Midian* and *Ephah*, &c. Under the metaphor of Camels and Dromedaries that ſhould come in, now of the *Iſhmaelites* thus ſet forth, becauſe they moſt abounded with flocks; wherefore in naming beaſts he meaneth men, and ſets forth their coming, as an acceptable ſacrifice upon the Altar of the Lord. For the time of the Goſpel, touching which theſe things are ſpoken, is no time to have Altar or carnal ſacrifice, but only the living Altar Chriſt Jeſus, by whom the faithfull of all Countreys offer the ſacrifices of praiſe to God continually, *Heb.*
Muſculus. 13.15. *Shall come up acceptably to my altar. Muſculus* here noteth three words,
Note. 1. *Come up.* 2. *Acceptably.* 3. *Upon my Altar,* intimating that then men come and offer themſelves to God as they ought, whenas, 1. They are elevated to heaven in their minde, as the Sacrifice of old was lifted up. 2. When there is faith in them that praiſe God, which only can make a Sacrifice acceptable. 3. When in the name of Chriſt, who is our Altar. *And I will glorifie my houſe of glory*, that is, not the Temple built of wood and ſtone, but the Church his houſe, 1 *Tim.*3.15. for then is ſhe glorious when abounding with faithfull and holy people.

Verſ.8. *Who are theſe that flee like a cloud.* Here the Prophet goeth on by ſimilitudes further to illuſtrate the argument in hand of the thick and threefold coming in of the Gentiles to the unity of the Chriſtian faith at the preaching of the Goſpel, for a cloud covers the sky farre and wide, and fleeth more ſwiftly then any bird; ſo he means that the people coming in to Chriſt as his Church, ſhould be a wonderfull great company able to cover a large Countrey, if they were all gathered together to one place, and this their coming ſhould be with incredible celerity, for which he ſaith, *Who are theſe that flee as clouds?* as wondering at it, as indeed it was wonderfull and exceeding all credit, that when the Jews had been taught ſo long and were not moved, that the rude Gentiles who never had teaching before, ſhould be ſo docible as upon the ſudden to turn in ſo great multitudes. Again, Doves flee together in great companies to their Dove-houſe-windows, and very ſwiftly alſo; & herein they differ from all other fowls that flee in companies, for they flee but from the open fields in one place, to the open fields in another, but theſe to the houſe where they are fed, and are by this food and the neatnes of the houſe drawn to it, and being got in are ſheltered from being a prey to the Hauk. And therefore moſt aptly are the faithful compared to Doves, for their diligent and ſpeedy coming to Gods houſe to be fed by his precious Word and Supper, and to be ſafe from ſpiritual enemies, that ſeek to devour them, having this houſe in eſtimation for the ordinances therein beautifying it, and making it more glorious in their eyes, then any other building, to ſay nothing of the Doves innocency, chaſtity, clean feeding, continual mourning and being without gall, as not pertinent to this place, but rather to *Mat.* 10.16.

Verſ. 9. *Surely the Iſles ſhall wait for me.* As the continent before-ſpoken of, ſo the Iſles ſhall come in to wait upon the Lord; and hereby, as hath been ſaid before, the furtheſt parts of the world are meant; and becauſe they cannot come to *Zion*, but by ſhips, he addeth, *The ſhips of Tarſhiſh firſt,* or *In the beginning,* whereby is intimated the converſion of the Iſlands at the firſt going out of the Goſpel, as ancient Hiſtory ſaith, That this our Iſland of *Brittany* was by *Joſeph* of *Arimathea* coming hither, and *Philip,* and then their ſons and daughters are ſaid to be brought by the ſhips of *Tarſis,* or of the ſea, for *Tarſis* ſignifieth the ſea, or is the proper name of *Tarſus* a City in *Cilicia,* famous for ſhipping; and therefore hereby may be meant ſhips of all parts, one being named, and others underſtood. And ſons and daughters of *Zion* are brought in them, when the inhabitants of the Iſlands occupying ſhips are converted, becauſe the faithfull of all countreys are ſons of the Church; and the bringing of them in ſhips is ſpoken of only by way of Allegory, and likewiſe the bringing of their ſilver and gold with them, becauſe they coming to be children of the Church, their riches muſt ſerve for the neceſſary uſe of their poor brethren, who are fellow-members of Chriſt with them; ſee *verſ.6.*

Verſ. 10. *And the ſons of the ſtrangers ſhall build thy wals,* &c. He goeth on ſtill in the Allegory begun, and becauſe the Church is ſet forth under the name of *Zion,* the wals whereof needed building, and in the Temple there ſome muſt miniſter, he ſpeaketh accordingly touching the Church under the Goſpel, whoſe wals the ſons of ſtrangers build, when Preachers are raiſed up of the Gentiles to edifie Gods people in knowledge and grace, and Kings miniſter to her, when by their power they are alwayes ready armed to defend her, as all Chriſtian Kings at their inauguration are ſworn to do. *For I was wroth with thee for a time,* this is ſaid in reſpect of the *Babyloniſh* Captivity, whereby the Church that then was, ſuffered, which was partly the ſame under the Goſpel, *viz.* as it conſiſted of believing Jews, to whom the Gentiles being joined in the ſame faith, were one and the ſame, *Gal.*3.28.

Verſ. 11, 12. *Thy gates ſhall ſtand open continually.* This is ſpoken for the great multitudes of comers in by believing, *The Nations that will not ſerve thee ſhall periſh,* that is, by being obedient to the ſame faith, and defending it againſt all oppugners, becauſe he or they that believe not are damned everlaſtingly.

Verſ. 13. *The firre and pine tree,* &c. Whereof *chap.*41.19. & 55.13. it is ſpoken in alluding to a material building, to which timber of all ſorts is brought to adorn it, ſo the ſpiritual Temple with excellent men, ſometime called precious ſtones, ſometimes Cedars, Firres, Pine-trees, &c. *I will make the place of my* *feet glorious*; So the Temple of old was called Gods footſtool,and the heaven is his throne,the earth is his footſtool, but thoſe parts ſpecially where the Goſpel is imbraced,and they are ſaid to be the place of his feet,that we might be moved to look up higher to Heaven, where his ſeat is. For although his footſtool be high and glorious,yet his ſeat is much more;the meditation whereof, and that we ſhall once come thither, is moſt comfortable.

Verſ.14. *The ſons of them that afflicted thee ſhall come bending unto thee.* See the like *Revel.3.9.* here he propheſieth of the converſion of Kings children, whoſe fathers before were perſecutors, and ſpake reproachfully of Chriſtians, which was long ago fulfilled in all parts, when Emperors and Kings ſo greatly reverenced the Church of Chriſt, and ſo highly accounted of being children thereof, as *Theodoſius*, who profeſſed that he joyed more that he was member hereof,then the head of many Nations. For then do Kings bow at the Churches feet, when they eſteem thus reverently of her, and ſubmit to her teaching and diſcipline thereof.

Verſ.16. *Thou ſhalt ſuck the milk of the Gentiles, and the breſts of Kings.* There is ſomething like unto this *Chap.49.23.* of Kings being nurſing fathers, and of their bending and bowing, as *verſ.* 14. is ſaid; for the further expoſition therefore of both theſe paſſages, the Reader may have recourſe thither. Only here is one thing more, *Thou ſhalt ſuck the milk of the Gentiles,* whereby is meant, that they ſhould not only be ſuſtained by Kings of the Nations, but alſo by the precious and moſt excellent things of their Nobles and other principal men of their Kingdom, as ſometime *Artaxerxes* and his ſeven counſellors (Ezra 7.15.) gave precious gifts to the Temple. And becauſe milk was one of the things by which the Land of *Canaan* was commended, for in praiſing it, it is ſaid to have flowed with milk and honey, the precious things conferred by the great ones of the earth upon the Church under the Goſpel are ſet forth hereby. For that by milk things moſt precious in this world are meant; ſee *verſ.*17. where

Verſ.17. coming to enumerate them, he ſaith, *For iron I will bring gold, for braſſe ſilver,* &c. Which is ſpoken in alluding to the materials of the Temple of old, but meaning, that the Church ſuſtained and protected, as hath been ſaid, by Kings, ſhould ſhine by the Miniſtry of the Word therein, being more precious then gold and ſilver, as *Pſal.*19. and *Revel.*1. the Churches are ſet forth by the ſimilitude of golden Candleſticks. For underſtand it carnally of abundance of wealth wherewith the Church ſhould be endued, and what glory were this, but vain and tranſitory? whereas *Peter* gloried in this, that he (Act.3.) could ſay, *Silver and gold have I none,* and *Paul* wanting theſe, yet ſaith, he abounded, yea, and that he and other believers being not only poor, but perſecuted, and all the day long killed, were more then Conquerours.

Verſ.18. *Thou ſhalt call thy Wals ſalvation.* That is, whereas wals ſerve to ſecure the inhabitants of a City, and gates for Judges to ſit in of old, that by executing Juſtice and Judgement there all may be kept in peace and righteouſneſs, and ſo be ſafe from violence and wrong; in like manner he that is the ſalvation of his Church ſhould be as wals about her continually, and by means of righteouſneſs flouriſhing there, and wickedneſs ſuppreſſed, her *gates ſhould be called praiſe,* for the joy in Gods favour and continual praiſe aſcribed unto him in every Church for all this, as the place where *Jehoſhaphat* and his people ſometime (2 Chron.30.) praiſed God ſo much was called the valley of *Beracha,* or *bleſſing,* long after.

Verſ.19. Hitherto the happineſs of the Church in reſpect of riches and honour from men, and ſafety through his everliving protectour, now followeth her happineſs for the light of Gods countenance alwayes upon her, ſet forth by this, *The Sunne ſhall be no more a light to thee by day,* &c. *For the Lord ſhall be an everlaſting light unto thee.* Not meaning indeed that no Sunne ſhould ſhine any more, but becauſe they ſhould have greater comfort, and more light by Gods Grace and Spirit beſtowed upon them in their hearts, then the world hath by the Sunne, ſo great and comfortable is ſpiritual light in compariſon of worldly; ſee ſomething like it before, where it is ſaid, *The light of the Moon ſhall be as the Sunne, and the light of the Sunne ſevenfold.* For it is common with the Prophets to ſet forth comfort and proſperity by light, and miſery and ſorrow by darkneſs. *And the Lord ſhall be thy glory,* As the Sunne and Moon are to the world, ſo the Lord to his Church, a glory, no company being for this ſo glorious as ſhe is. This paſſage ſeemeth to have been made uſe of by *John* the Divine, *Rev.*21.

Verſ.21. *Thy people alſo ſhall be all righteous.* Like unto this is the ſaying before, *No unclean perſon ſhall enter in there*; which is not ſpoken, as if any Congregation in this world were pure and without any wicked perſons in it, for the ſheep and goats ſhall ever be mingled together here; but this is ſpoken to take away the confidence of ſuch as apply the comforts before-going to themſelves, becauſe they are of the true Church, although they live ſtill in ſinne. The meaning therefore is nothing elſe, but that the true *Zionites* ſhall excell for this, that they ſhall be all righteous; ſo that if any live in ſinne they are none of this number, although of the Church, for all are not *Iſrael* that are of *Iſrael*, (Rom.9.) and there are ſome cenſured for going out from us, of whom it is ſaid, *That they were not of us.* (1 Joh.2.20.) *Ob.* If it is ſaid, What ſuperexcellency is it above that of the faithfull in all times? I anſwer, it is ſpoken in regard of the paucity of ſuch in the old Church of the Jews, and the great number of ſuch true *Iſraelites* of all Countreys under the Goſpel, and it ſhall be according to the words verified by that time Chriſt hath done purging of his floor, and having fanned out the chaff, burnt it in unquenchable fire, as *Calvin* (*Calvin.*) well noteth, by *Zion*, whereunto this promiſe is made, underſtanding the profeſſors of the faith of Chriſt of all times and ages, whilſt the world ſtandeth, and at the laſt day conſidered altogether. If then there be any in Chriſtian Churches that layeth hold upon this comfort, who is unrighteous ſtill, he is utterly miſtaken, (Note.) becauſe all to whom it belongs are righteous. *And they ſhall inherit the Land for ever.* This is no new promiſe but ſuch as was made *Pſal.*37. *The meek ſhall inherit the earth,* the meaning being, not that the Jews converted to the faith, ſhould dwell again in their own Land for ever, for he is ſpeaking now of Jews (Act.2.) fearing God of all Nations, for ſuch are Jews within, *Rom.*2.29. and comforting all ſuch by this, that they ſhould as heirs of promiſe hold theſe worldly things, all the powers of hell not being able to root them out of the earth to the worlds end, and not by the right of ſtewardſhip only, as the wicked do that muſt give an account, and be turned out at laſt, becauſe they are not able to do it. So that here is a ground of Chriſtians continuing as long as the world laſteth; of which alſo ſee a ground *chap.*59.21. and of the difference betwixt the righteous and the wicked in reſpect of theſe earthly things, the one ſort have them as heirs, the other but as ſtewards. *A branch of my planting*] He alſo thus ſet forth the Chriſtian Church, to ſhew that it cannot be rooted up, becauſe a plant planted by our heavenly Father, there a contrary reaſon of ſuch, and of a plant not planted by him, which our Lord ſaith ſhall be rooted out.

Verſ.22. *A little one ſhall become a thouſand, and a ſmall one a ſtrong Nation.* This is added to ſhew, That although the Chriſtian Church at the firſt were very ſmall, yet it ſhould encreaſe to admiration, as hath been alſo before ſhewed in other words.

CHAP. LXI.

Verſ.1. THe *Spirit of the Lord is upon me, becauſe he hath anointed me,* &c. He that ſaid in the laſt words of *chap.*60. *I the Lord will haſten it,* now ſheweth, how ſuch an incredible company ſhould come in to encreaſe the Church beyond all that man could have conceived, by ſaying, *The Spirit of the Lord is* *upon me*, which is to be underſtood as ſpoken by Chriſt as man, as the former words by him as God. For ſo we reade *Matth.* 3.16. That the Spirit of the Lord came down upon him in his Baptiſm, and this was his anointing ſpoken of *Pſal.*45. and of the ſame ſee before *Iſa.*11.1. and that it was ſpoken of Chriſt, *Luk.*4.18. where the Lord applieth it to himſelf, *To binde up the broken-hearted,* Verſ.2. *the opening of the priſon-doors*, &c. For this ſee before *Chap.*42.7. & 49 9. and of the acceptable year of the Lord, *Chap.* 49.8. *And the day of* Hieronym. *the vengeance of our God*, that is, as *Jerom* rightly, againſt the unbelieving Jews, upon whom vengeance was taken ſoon after by the *Romans*. And if this was fulfilled then, as Chriſt ſaith it was, *Luk.*4.18. How ſay ſome, that they are yet to be fulfilled at the converſion of the Jews, unleſs it be meant in more perfection? So *Jerom*. *To comfort them that mourn*, that is, for the hardneſs of the Jews hearts, as *Paul* did *Rom.*9 for he upon whom was the Spirit, pro- Matth.5. nounceth comfort to all ſuch, ſaying, *Bleſſed are they that mourn, for they ſhall be comforted.*

Verſ.3. *Beauty for aſhes.* A figurative expreſſion of the ſame that was ſpoken plainly before. For in time of mourning they put on ſackcloth and aſhes in thoſe dayes, therefore he ſaith contrariwiſe in ſpeaking to comfort; *Beauty for aſhes*, making filthy and foul, *And the garments of gladneſs for the ſpirit of heavineſſe*] that is, goodly apparel ſetting forth the body in moſt decent manner for ſackcloth worn in heavineſs, making it uncomely; it is a *periphraſis* of joy reſtored for ſorrow to ſuch Jews, as being touched with compunction for their own ſins, and the ſins of their brethren, turned to the Lord, of which ſort we reade that there were three thouſand at one time *Act.*2. and not only to Jews, but to all other of what Countrey or Nation ſoever that mourn likewiſe, for all come under the name of inhabitants of *Zion.*

Verſ.5. *Strangers ſhall ſtand and feed your flocks.* Here I omit *verſ.*4. being the ſame with *chap.*58.12. And *chap.*60.10. in other words ſaith the ſame with this, *The ſons of ſtrangers ſhall build thy wals*] For preaching the Goſpel is ſometime ſet forth by building, and ſometime by feeding of a flock, and the Preacher is both called a *Builder*, 1 Cor.3.11. and a *feeder of a flock*, 1 Cor.9. neither is the meaning of the next words any other *They ſhall be thy husbandmen and vine-dreſſers*, for as we that be Preachers are builders, ſo we are husbandmen, as is implied, where the Apoſtle ſaith, *We are labourers together with God, ye are Gods husbandry, and Gods building.* And by ſaying ſo it is implied alſo, that we are *vine-dreſſers*, which is one part of husbandry, as plowing is another; ſee alſo *Mat.*20. *Joh.*15.

Verſ.6. *And ye ſhall be called the Prieſts of the Lord, the Miniſters of our God.* Here the Prophet ſeems to make a diſtinction, as if by thoſe whom all ſhould ſerve, as hath been ſaid *verſ.*5. and *chap.*60.12. the Nation of the Jews were meant, and that when they ſhall be converted to the faith, they with their King ſhould reign over all Countreys. Thus indeed ſome of late dayes have ga- Hieronym. thered: but *Jerom* ſaith, That this is ſpoken to the very ſmall remnant of them, which appeared for Chriſt, and preached him, when others perſecuted him, *viz.* the twelve Apoſtles, for they as Prieſts or Princes, for the word כהנים ſignifieth either, ruled in all countreys, where the Goſpel was imbraced, and were highly accounted of, as the Miniſters of the living God, as Act.16.17. ſhe that had the ſpirit of divination ſaid of *Paul* and his fellows. Others Calvin. without this diſtinction referre to all the faithfull generally, alledging *Revel.* 1.6. where it is ſaid, *He hath made us Kings and Prieſts unto God*, and 1 *Pet.* 1.9. for before the Jews themſelves were not all Prieſts, but only ſome of the Tribe of *Levi*. But if this Expoſition be admitted, why doth the Prophet make a diſtinction, as he doth? Verily this cannot otherwiſe be anſwered, but as by *Jerom* before, All lawfull Preachers are Miniſters of God indeed, and both they and all the faithfull, Prieſts unto him, but the twelve Apoſtles above the reſt; and a like diſtinction muſt needs be alwayes in the Church, or elſe ſhe cannot be well governed, and for want of government, all will go to confuſion.

Verſ.7. *Hieronym.*

In their Land they ſhall poſſeſſe the double. For the double ſhame which they had, the Jews for their infidelity, and the Gentiles for their Idolatry in their Land, that is, the Land promiſed for inheritance to the meek, they ſhall have double comfort, 1. In this life by believing, 2. In the life to come by actually enjoying. *Luther.* Epheſ.5.12. Or by double ſhame with *Luther* we may underſtand, before God and before men, for till a man be converted he doth that which is ſhamefull before God, and for a reward is put to confuſion by being abaſed amongſt men; and contrariwiſe the double in their own Land, of honour before God, exalting them by a proſperous eſtate, and by his grace firſt, and before men, both good, who honour grace in whomſoever they ſee it, and natural, who honour thoſe that are lifted up to dignity. Some expound it of the Miniſtry, called before ſingularly, *The Prieſts of the Lord*, holding the double to be the double honour ſpoken of, 1 *Tim.*5.17. *Calvin.* *Calvin* without any exact diſtinction, for abundance of ſhame and miſery, and abundance of ſpiritual comfort even in this world, not for a time, but for ever, this world being denoted in theſe words, *In their Land*, that is, the Land where the wicked worldling thought that he only ſhould have a portion, and that the power ſhould ever be in his hands, and the everlaſting continuance of their joy, expreſſed in the next, *Everlaſting joy ſhall be unto them.* The Hebrew may well be rendred, *For your double confuſion and ſhame, they ſhall joy in their part or portion:* And expounded thus, for your great ſhame and reproach (O ye holy Apoſtles) which ye have had at mens hands, to whom ye have gone preaching, they being converted ſhall be glad of their portion in ſpiritual comfort through believing coming to them hereby, and good cauſe, for they ſhall have double in their Land, that is, heavenly comfort, which is twice as much as any worldly that they could have before, and this ſhall never end.

Verſ.8.

For I the Lord love judgement and hate robbery in a burnt-offering. That is, out of the love which I bear to righteouſneſs, and the hatred of rapine, that is, of any gain coming in unjuſtly, though it be imployed for burnt-offering, I will turn the condition of the righteous, as hath been ſaid, from ſhame to glory. *And will direct their work in truth*, Heb. *Will give their work in truth*; ſo alſo *Vulgar Latin*; here the word אמת truth, ſignifieth alſo *firmneſſe* and *ſtability*, the meaning being, *I will make their work ſtable*, that is, this work wrought upon them to their ſo great joy, ſo that it ſhall not flit and vaniſh again, but continue for ever, as unto which I binde my ſelf by an everlaſting Covenant, as in the next words.

Verſ.9.

And their ſeed ſhall be known amongſt the Gentiles. By their ſeed meaning eminent Chriſtians like unto the Apoſtles ſhining in grace and vertue, whom all men that eſteem of the vertuous ſhall count the bleſſed of the Lord. And he cals ſuch their ſeed, becauſe born again of the immortal ſeed of the Word which they preached, for ſo *Paul* tels the *Corinthians*, That he begat them to Chriſt. 1 Cor.4.

Verſ.10.

I will greatly rejoyce in the Lord. In this and *verſ.* 11. the Church is brought in praiſing and exulting in God for all the gracious Promiſes preceding, acknowledging that hereby ſhe was moſt glorioully cloathed above all other Congregations. And to ſhew her nothing doubting of the performance, ſhe concludeth, That as things and ſeeds having life in them, ſpring commonly out of the earth; Verſ.11. ſo ſhe firmly beleeved, *That righteouſneſſe and praiſe ſhould ſpring forth before all Nations*, that is, upon the preaching of the Goſpel in all Nations many ſhould be converted ted and grow famous for their eminent ſhining in grace, as was before promiſed.

CHAP. LXII.

Verſ.1. F*Or Zions ſake I will not keep ſilence*, Hebr. *For Zion I will not.* That is, for the exceeding great love which I bear to the Church, I will not, I cannot hold my peace, nor ceaſe from ſpeaking of her Saviour, ſaith the Prophet over and over, if any man ſhould ask, why, having already ſpoken ſo Hieronym. much of him, he ſtill went on to ſpeak more *till her juſt one cometh as brightneſſe:* Calvin. thus the *Hebrew* and *Vulgar*, but *Calvin, Till her righteouſneſſe*, but it com- Muſcul. eth all to one, for Chriſt is hereby meant, as *Jerom* ſaith, although others expound it as meant of actually declaring *Zion* to be righteous in Gods acceptation, which was when the Jews were delivered out of their long Captivity, in the time whereof no ſuch thing appeared, but then it came forth, as it were, as is here ſaid, and was as manifeſtly ſeen by all men, as the brightneſs of a burning Lamp. But *Marlorat* reſteth not here without adding Chriſt, as chiefly hereby meant, as there is great reaſon he ſhould be, ſith the joy for *Zion* in reſpect of her deliverance by *Cyrus*, was nothing to her juſtification and ſalvation by Chriſt. But how is it ſaid, that he would not be ſilent, till he came, whoſe coming was not till many hundred years after? *Anſw. Iſaiah* continued ſpeaking by his writings, which by Gods providence were preſerved till Chriſts coming, and ſince to this day.

Verſ.2. *And the Gentiles ſhall ſee thy righteous one.* That is, Chriſt, who came of the Jews, which they did, when he being preached unto them, was believed in. *And thou ſhalt be called by a new name.* Moſt of the ancients agree, that this *new name*, is *the Church of Chriſt*. Whereas before the faithfull were called *Iſrael*, *Zion* or *Jeruſalem*; ſome unaptly ſay, The new name here meant is Jeſus, as if it had been ſpoken to Chriſt, when as it is ſpoken to *Zion.* But ſome more rightly will have by this new name meant that which is ſet down by way of ex- Calvin. plication of this, *Hephzibah, My delight in her, verſ.*4. *Calvin* ſeems to think nothing elſe to be meant, but that the Church ſhall be ſpoken of as renewed, which was before ſo greatly decayed; ſo that as a City new built out of the ruines, hath a new name by the builder given it, in like manner the Church being re-built by the Lord, hath by his mouth a new name; and forſomuch as he hath expreſſed what it is, why ſhould we doubt what it is? and not reſt in the name before expreſſed, a *Church dearly beloved of God*, as a woman new married of her husband: for that the Church is ſo now, ſee *Epheſ.*5.30. And the name *Eccleſia* or *Church*, is not found given to the faithfull, till the N.T. and this name implieth a calling out from all parts of the world, a company Note. peculiar to God and precious for holineſs, in regard whereof this company is otherwiſe ſet forth by the name of Saints. Wherefore think upon this (all Chriſtians) which is alſo another moſt excellent new name, whereby ye are called, and be aſhamed to bear a new name, and yet live after the old man in all manner of vile luſts, for whilſt ye do thus, ye have a name from Chriſt, but none other benefit by him, as being ſtill out of him, ſith he that is in Chriſt is a new creature.

Verſ.4. *Thou ſhalt be called Hephzibah, and thy Land Beulah.* Vulg. *My will or pleaſure in her*, according to the ſignification of the word, for *Chephtſi* is my pleaſure or complacency, and *bah in her*, as it was ſaid of Chriſt the head of the Church, ſo through him of her, *In whom I am well pleaſed*, or if it be rendred by *his will*, the meaning is, *My will is done in her*, becauſe ſhe prayeth daily for this, *Thy will be done in earth, as in heaven*; and every true member of the Church deſires from his heart to be continually doing of it, and doth it ſo, that he is not in the courſe of his life like the wicked, there being betwixt him and them this manifeſt difference, *He that is born of God ſinneth not, but he that committeth ſinne is of the devil*, 1 Joh.3.9,10. And for *Beulah*, the *Vulgar* hath *inhabited*, but *Pagnin* and *Vatablus, married*; the word בעל of which it cometh, ſignifieth to poſſeſſe or to hold, as a Lord or Maſter Land; and therefore it may beſt be rendred (*poſſeſſion*) for as the Land of *Canaan* was of old called the Lords inheritance or poſſeſſion, ſo now every Countrey where the faithfull inhabit, is his poſſeſſion alſo, whereas before it was deſolate in reſpect of good inhabitants, but now is inhabited by many ſuch, as is ſaid in the next words.

Verſ.5. *The young man ſhall dwell with the Virgin,* &c. That is, there ſhall be marrying amongſt the faithfull, whereof ſhall come many children filling the Land, the Parents being Chriſtian ſhall have children Chriſtians alſo, and by reaſon hereof even when hot perſecution aroſe Chriſtian Lands were not deſolate, but had a daily encreaſe of young ones coming on in the room of thoſe that were by perſecution cut off, to prove which to be ſo, it grew into a Proverb, *Sanguis Martyrum ſemen Eccleſiæ,* as ſeeds ſown many come up for one, ſo proved the martyred Saints in the Church. Our New Tranſlation, *As a young man marrieth a Virgin, thy ſons ſhall marry thee*; but the *Vulgar* before-going better, for *a young man and maid ſhall inhabit, children ſhall inhabit.* For ſo it is in the Hebrew, being a reaſon, as כי noteth, of the name *Beulah* before-going, whereas if it be taken for marrying, the ſenſe is marred, ſith it is improper to ſay of ſons, that they ſhall marry their mother.

Verſ.6. *I have ſet watchmen upon thy wals (O Jeruſalem) which ſhall never be ſilent.* Here is ſhewed, how it ſhould come to paſſe that there ſhould never be a deſolation in the Land, where the Church is, but children ſtill coming on to inhabit it, there ſhall alwayes be watchmen, otherwiſe called Paſtours or Prophets, who by daily inculcating the Doctrine of the Goſpel, ſhould as by immortal ſeed, hereby beget children from time to time unto Chriſt. But in ſaying Note. that they ſhould not be ſilent night nor day, he intimateth the duty of watchmen, to be not rarely now and then to preach, but very often, and not only in the day, but when need requires, as in the time of perſecution, in the night alſo, as *Paul* preached till mid-night, *viz.* in times of perſecution, whereunto he alluding ſaith, *Preach in ſeaſon and out of ſeaſon.* 2 Tim.4. *Ye that make mention of the Lord, keep not ſilence.* Having propheſied of the zealous and painfull Preachers, which ſhould be under the Goſpel, now he exhorts them and all others, Prophets of his time and after, to pray alſo without ceaſing unto God, that *Jeruſalem might be made a praiſe in the earth,* Verſ.7. which is by the coming of Chriſt; and therefore the Prophets before are exhorted to pray for his coming in the fleſh, and the Prophets ſince for the propagation of the Goſpel into all parts, and for his ſecond coming in glory, as *John* doth *Revel.* 22. For then is *Jeruſalem* a praiſe in all the earth, when Chriſt, who came of the Jews, ſhineth by miracles, and glory and praiſe is aſcribed to him in all Lands, and finally he ſhall appear to the view of all men in glory, attended by Note. the holy Angels. Theſe things ſhall be, yet it is the Prophets duty to pray for them, and the duty of the whole Church, otherwiſe we cannot ſhew our faith and earneſt deſire after them, becauſe faith and zeal cannot but utter themſelves in prayer, as it is ſaid of *Saul,* ſo ſoon as he believed, *Behold he prayeth,* Act.9.

Verſ.8. *I will no more give thy corn to be meat for thy enemies.* This the Lord ſwears *by his right hand, and the arm of his ſtrength,* that is, his fidelity, a token whereof is giving one the right hand, and his almighty power, *Hebr. For I will not give it,* is, *If I ſhall give*; being a form of an oath thus to be ſupplied, *If I ſhall give thy wheat,* &c. let me not be counted faithfull or omnipotent. He alludeth, ſaith *Jerom,* to what had been formerly done in the dayes of their Hieron. oppreſſion by the *Midianites* Judg.6. and ſhould be done by the *Babylonians,* for of theſe laſt it was ſaid, *Chap.* 1.9. *Strangers devour your labours,* but he means the Churches meat, which is the meat and life of the ſoul, and by their enemies, devils, who are ſaid to have devoured it, or of whom it is ſaid, that it was meat to them, becauſe in time of blindneſs and ſuperſtition they offered to Idols, which were devils, whereby their bread became meat to theſe their enemies, and becauſe they counted it meat unto them thus blindly to lead John 4.

Calvin. *Muſcul.* them in the truth. *Calvin* and *Muſculus* underſtanding all literally, expound it of an eſtabliſhed peaceable eſtate of the Jews after their return out of *Babylon,* when their enemies ſhould no more eat what they had laboured for, as was threatned *Deut.*28.33. But forſomuch as this was not verified according to the letter, for they were under enemies ſometimes again after that, *Egyptians, Syrians,* and *Romans,* and he is ſpeaking not of an *Eutopia* of Jews, but of the Church of Chriſt, whoſe proſperity is not ſo much worldly, or in the enjoyment of worldly things, but ſpiritual and heavenly, I rather preferre the allegorical ſenſe before-going.

Verſ.9. And then the place where it is ſaid *verſ.9.* They that laboured for it ſhall eat it, *In the courts of the Lords houſe,* ſets forth the Church, wherein the Communion celebrated by bread and wine is eaten and drunk, and heaven afterwards, where the faithfull ſhall ſit down feaſting with *Abraham, Iſaac* and *Jacob* for ever, not with material bread and wine, but ſpiritual joyes and pleaPſal.16. ſures at Gods right hand. In ſaying, *In the courts of the Lords houſe,* he doth but allude to the old manner of feaſting when they brought peace-offerings in way of thankſgiving, meaning the like to be done by Chriſtians in their Churches or Oratories, in eating and drinking the Lords Supper, and then as it is here ſaid, *They ſhall praiſe the Lord*; ſo Chriſtians do, calling this ſolemnity from hence *Euchariſtica.* And this corn and wine is not given to our enemies to be meat, when all the powers of hell cannot hinder, but that this feaſt is kept by the faithfull from time to time, till Chriſts coming again, as he hath commanded. Note. But when either through perſecution or trouble ariſing in the Church, it ceaſeth at any time, or upon any other deceivable ground, as at this day, in many Churches of *England,* it is meat to our enemy the devil, who rejoyceth over them that are thus drawn to neglect it. And becauſe the Word preached is bread, *Amos* 8.11. and wine, *Iſa.*55.1,2. the ſame is to be held touching it, if at any time it be not preached in any Church at due times, it is meat there to the devil; but God that hath ſworn it, will provide that it ſhall never be ſo in the Church univerſal to the worlds end; for which ſee alſo before *Iſa.*59.21. The Word preaching, and Supper of the Lord, ſhall never fail in his Church, neither ſhall Satan be able to hinder any of Chriſts faithfull people from eating and drinking that which they have laboured for, in heaven, as is promiſed, *Heb.*6.7. *God is not unfaithfull to forget your labour in the Lord.* Note. Dan.12. To be noted againſt them that teach falling away from grace into damnation; and the Papiſts applying that of *Daniel* of the ceaſing of the continual Sacrifice three years and an half, to the Lords Supper to be ſo long intermitted, when Antichriſt ſhall reign, which is contrary to that which the Lord here ſwears, for it is without limitation of time that he will make this feeding of his Church good, and not for a long time, or many generations onely.

Verſ.10. *Go through the gates, prepare the way.* So before *Chap.*40.3. & 57.14. where ye may ſee the Expoſition, and they be the Watchmen, ſaith *Jerom,* ſpoken of *verſ* 6. that are bidden to prepare the way for people of all Nations to Verſ.11. come in, as is intimated *verſ.*11. *The Lord hath proclaimed to all the ends of the earth.* And whereas it is added, *Say to the daughter of Zion, Behold thy ſalvation cometh*] By *Zion,* he meaneth the Church conſiſting of all Nations, but called *Zion,* becauſe it was firſt begun to be gathered there, and Jeſus is her ſalvation, and his reward is eternal life, according to that *Joh.*10.28. *My ſheep hear my voice and follow me, and I give unto them eternal life.*

Verſ.12. *And they ſhall be called an holy people.* This was promiſed to *Iſrael,* Exod. 19.6. Deut.7.6. and is fulfilled in the redeemed by Chriſt; *For he is made of God unto us Wiſdom, ſanctification, righteouſneſſe and redemption,* 1 Cor.1.30.

CHAP.

CHAP. LXIII.

WHo is this that cometh from Edom with died garments from Bozra? &c. Some, ſaith *Jerom,* expound all that hath gone before from *Chap.* 60.1. hitherto, and theſe words alſo, of the time when Chriſt ſhall come to judgement. But becauſe *chap.*61.1. Chriſts firſt coming in the fleſh is plainly ſpoken of, he underſtands all of that time, and this in particular of his Aſcention into heaven, about which the Angels are here brought in wondering, and ſaying, *Who is this that cometh,* &c? for the incarnation of the Sonne of God, his death, and after that his Reſurrection and Aſcention into heaven was to them a great myſtery at the firſt, which cauſed them to break out into this admiration. *Lyra* excepts againſt this, although he ſaith, that *Dionyſius de Hierarchia Angel.* is for the ſame alſo, 1. Becauſe Chriſt aſcending after his death came not from *Edom,* but *Jeruſalem,* and Mount *Olivet.* 2. Becauſe the Angels at that time had not his Incarnation, or Death, Reſurrection or Aſcention hidden from them, for they had before publiſhed his Birth, miniſtred to him in his Death, declared his Reſurrection to women, and his Aſcention to his Diſciples. 3. Becauſe the words following ſhew, That the bloud wherewith his garments are ſaid to be ſprinkled, was their bloud whom he had trodden in the wine-preſſe of his wrath, *v.*3. wherefore he rather expounds it of Chriſts deſtroying Antichriſt about the end of the world, and his adherents, which becauſe it was done beyond all expectation of men, Antichriſt being then in his greateſt ſtrength, which *Bozra, a Munition* denoteth, is here ſpoken of by way of admiring. But *R. Salomon* he ſaith, will have it meant of the *Meſſiah* yet to come, who ſhall deſtroy the Jews enemies, and ſet them up above all Nations. And *Lyra* ſaith, That after Antichriſt deſtroyed the Jews ſhall admire it, and be converted unto Chriſt. *Calvin* and *Muſculus,* and others of our Expoſitors underſtand theſe words, as ſpoken of God to the comfort of the faithfull in *Iſrael,* and againſt their deadly enemies the *Edomites,* againſt whom ſee the like ſpoken of before, *Chap.*34.6. Therefore the Lord is here ſet forth as coming from the ſlaughter of the *Edomites,* and *Bozra* the chief City of *Edom* with his garments died red, and ſprinkled with the bloud of the ſlain, which yet, becauſe it betokened victory, he ſaith, were comely, although otherwiſe bloud is a defiling of garments: but this laſt can have no place here, becauſe things concerning Chriſt only are ſpoken of *Chap.*61, &c. to the end of the Prophecie; and to what end ſhould any thing touching *Edomites,* or other enemies of the Jewiſh Nation come in here? And that of *Lyra* expounding it of Antichriſt deſtroyed, as if he were yet to come, whenas he hath been already long acting his part, cannot for this reaſon ſtand, neither doth it agree, becauſe when Antichriſt ſhall be confounded, it ſhall not be done ſo, as that Chriſt may be ſaid to come up from his ſlaughter, for *He ſhall be aboliſhed by the brightneſſe of his coming.* It remaineth therefore to be conſidered, which is brought by *Jerom,* and generally followed by all the Fathers, *viz.* that this is ſpoken of Chriſt riſing again and aſcending after his bloudy death and paſſion in a moſt glorious manner into heaven. And this will appear to be true, if we look back to *Chap.* 62. 11. *Behold thy Redeemer cometh, and his reward with him.* For to this nothing can more aptly anſwer then theſe words, wherein the Redeemer or Saviour is deſcribed by his garments made red with bloud, plainly intimating one coming from a bloudy paſſion, wherein yet he ſuffered not ſo much, but he made his enemies and the enemies of our ſalvation to ſuffer much more by deſtroying them. For ſo it is ſaid, *Heb.*2.15. *By death he deſtroyed him that had the power of death,* that is, *the devil:* And *Col.*2.14. *He made a ſhew of principalities and powers, and triumphed over them upon the Croſſe.* For the exceptions of *Lyra,* they are eaſily taken away. 1. In ſaying, *From Edom and Bozra,* the Prophet reſpects not ſo much the places properly ſo called, as the ſignification of theſe words, he is ſaid to come

Verſ.1.
Hieron.

Lyra.

R.Solomon.

Calvin.
Muſcul.

2 Theſſ.2.

come from *Edom*, ſignifying red, becauſe his fleſh, the garment as it were of his Deity was red with bloud running down from his hands, ſide and feet; and from *Bozrah* ſignifying a vintage for the ſame reaſon, he being now as one coming from treading the Wine-preſſe all beſprinkled with the bloud of grapes. 2. In ſaying, *Their bloud,* as denoting not his own, but the bloud of others, he cals it their bloud, becauſe it was ſo mightily turned to the ſlaying of devils, and powers of darkneſſe, although to ſpeak properly they have no bloud, yet foraſmuch as ſhedding bloud is commonly put for killing, it may well by a Metaphor be thus ſpoken of theſe enemies. And ſo when he was, as it were, in the wine-preſſe, he at the ſame inſtant trod the wine-preſſe, and the bloud came out and died and beſprinkled his garments, this being yet no diſgrace, but an honour to him in the eyes of the holy Angels, and of all his people the *Zionites*, who as well as Angels may be underſtood to be brought in thus ſpeaking and asking in way of admiration, *Who is this?* having his garments died with bloud, and yet in appearance moſt glorious, not going like another man, but as one of greateſt might and power.

Verſ.4. *For the day of vengeance is in my heart, and the year of my redeemed.* See the like paſſage, *Chap.*34.8. for the day of vengeance-taking upon enemies, and for the year, *Chap.*61.1,2. of redeeming and ſaving.

Verſ.5. *I looked to ſee, if there were none to help, and there was none to help, and there was not one.* This alſo is explained *Chap.*59.16.

Verſ.6. *Hieronym.* *I will tread down the people in mine anger, and make them drunken.* Not much unlike to *Chap.*59.18. which *Jerom* alſo applieth to devils, although he denieth not but that it may be taken, as ſpoken of the Jews his perſecutors, for they were the devils inſtruments, as it is ſaid, Satan put it into the heart of *Judas* to betray him to them, and when they were about to crucifie him; now, ſaith he, is the power of darkneſs. And they are ſaid to be drunken, becauſe being in great numbers deſtroyed by the *Romans*, they lay in pools of bloud, as it were, over head and ears, and ſo drunken, as it were, with the abundance thereof.

Verſ.7. *I will mention the loving kindeneſſes of the Lord towards us.* Having opened the great myſtery of our ſalvation by Chriſts deſtroying our ſpiritual enemies in the words before-going. Now the Prophet in the name of the Church prayeth thorowout the reſidue of this, and all the 64. *Chap.* and *Chap.*65. brings in *Junius.* Chriſt anſwering, as *Junius* well analyſeth all. And of this prayer he maketh four parts, 1. A confeſſion of mercies formerly ſhewed to his Church, the remembrance whereof tends to the confirming of her faith for time to come to the end of this Chapter. 2. A Petition, *Chap.*64.1,*&c.* to *v.*10. 3. A confeſſion of unworthineſſe on her part, and great goodneſs on Gods part, *verſ.* 10,11,12. 4. A motive to move the Lord to compaſſion from *verſ.*12. to the end of that Chapter.

Part 1. Verſ.8. For the firſt, here is a general commemoration of Gods benefits towards the Jewiſh Church of old, and *verſ.*8. of the ground thereof, *He ſaid, they are my people, children that will not lie,* &c. For hence it was that the Lord ſhewed them ſo great loving kindneſs, becauſe they were his people choſen in *Abraham*, *Iſaac* and *Jacob* their fathers. For theſe words *Hebr. That will not* *Lyra.* *lie*, *Jerom* hath, *Not denying*, which *Lyra* expounds of their not denying God *Calvin.* in *Egypt*. *Calvin*, becauſe they are my people ſo freely choſen above all other Nations, they will not deceive my expectation by doing and denying otherwiſe then becometh my people, and in this expectation I have been a mighty Saviour unto them. *But they have rebelled*, as is ſaid *verſ.*10. Now the Lord is not to be underſtood in ſpeaking thus confidently, that they would not prove falſe, as if ever he thought ſo indeed, for he cannot be deceived in any, and long before he ſpake of their wickedneſs, whereby they would break out contrary to their duty to which they were obliged by his admirable mercies, *Deut.* 32.15. but he ſpeaks after the manner of men touching thoſe to whom their favour hath been extraordinarily, ſurely they will not henceforth turn falſe unto me, becauſe they are ſo ſtrongly tied to me by my great benefits. And to ſhew yet more how they were obliged to him, he addeth, *verſ.9. In all their afflictions he was afflicted*] By reaſon of his bowels of compaſſion towards them, not that they could be afflicted without his permiſſion, for he long before decreed, That they ſhould be ſervants in a ſtrange Land, and be hardly entreated four hundred years, in the laſt two hundred of which years this was ſpecially verified in *Egypt*, as I have ſhewed upon *Gen.* 15. but even when he had decreed, that thus it ſhould be, and they were in that miſery under *Pharaoh*, he through his tenderneſs over them beheld it not without a fatherly compaſſion, and finally ſent his Angel to ſlay all the firſt-born of *Ægypt*, that they might be delivered; and when they were come out, the Angel of the Lord went betwixt them in a cloudy Pillar by day, and a fiery by night to ſave them from the *Egyptians* purſuing hard after them. *By his clemency he carried them*; ſee the ſame Metaphor *Deut.*32.11. and *Iſa.*40.11. this is added to magnifie his compaſſion the more towards them, that the hainouſneſs of their ingratitude to ſo good a God might the more appear, and they be made aſhamed of it to repent, at the leaſt ſome of them.

Verſ.9.
Gen.15.
Exod.13.11.
Deut.1.

But they were rebels and provoked his holy Spirit, therefore he turned enemy to them, and fought againſt them. Whereby is meant, That he brought enemies againſt them, the *Aſſyrians* and *Babylonians*, beſides the *Syrians* and *Philiſtims*, &c. formerly, who oppreſſed and deſtroyed them, and becauſe they did it not without God, he is ſaid in them to have fought againſt them, ſo that it was impoſſible but that they muſt needs be deſtroyed. For as they whom God protects, may ſay, *If God be on our ſide, who can be againſt us?* So contrariwiſe, if God be againſt us, what ſtrength is there in any forces to reſiſt? Of their provoking his Spirit, ſee *Pſal.*95.

Verſ.10.

Then he remembred the dayes of old, Moſes and his people. Calvin, *Wherein Moſes was with his people*; but *Hebr.* it is only *Moſes, his People*] Some refer this to God, but *Calvin* better to *Iſrael*, and *Muſculus* takes the Preter-tenſe to be here put for the Future; ſo that here is ſhewed what *Iſrael* ſhould do in their Captivity into *Aſſyria* and *Babylon, viz.* lament to think upon the happineſs of their Nation in times paſt under *Moſes*, bringing them out of *Ægypt*, and their preſent miſeries, ſighing after the like deliverance again, and repenting and praying for it, as it is our duties in our miſeries alwayes to doe.

Verſ.11.
Calvin.
Muſcul.
Note.

As a Beaſt deſcendeth into a valley. He uſeth two ſimilitudes to ſet forth the ſafe going of the children of *Iſrael* down into the bottom of the red Sea without any harm, 1. From an horſe lead thorow a wilderneſs, *verſ.* 13. 2. Of a beaſt going down from a mountain into a valley to feed; for their going down into the ſea was none other in reſpect of any danger wherein they were, till they came out again in ſafety to the oppoſite ſhore. And after this the Spirit or almighty power of God gave them reſt in *Canaan*.

Verſ.14.

And hitherto the firſt part of the prayer, and here *Junius* ends this Chapter, putting the five verſes following to the 64, in which and nine verſes more is the ſecond part, *viz.* the Petition.

Part 2.

Behold from heaven, See from thy Sanctuary, &c. Here the Church being in affliction prayeth for help and deliverance to the Lord only, and not to Saints departed; Nay this is expreſly diſclaimed, *verſ.*16. *Although Abraham knoweth us not, and Iſrael acknowledgeth us not, yet thou art our father.* The faithfull here ſhew their great confidence in God, to whom they pray that he will not deny to be ſtill as a father unto them for their manifold ſins, from which they now deſired to turn, becauſe that he never breaks with them with whom he hath made a Covenant, although he afflicts them ſore, and in this confidence they pray, as *verſ.*15. For the next words, *Although Abraham knoweth us not, &c.* the meaning is, If they ſhould for our ſins, wherein we have done ſo unlike unto them, deny us to be their children, yet thou wilt not. A moſt apt expreſſion to ſhew the conſtancy of Gods love towards his, it is greater then

Verſ.15.
Verſ.16.

then that of moſt loving and godly parents, who are not bound by nature only, but by Religion alſo to love their own children, and though they for their ſins correct them, upon their turning and craving pardon, to love them ſtill. For they haply may be hardened, and by many and often provocations be made unnatural, yet God will not ceaſe to be as a Father to his. Thus *Chap.* 49.15. the Lord ſets forth the conſtancy of his likewiſe. *Calvin. Muſculus. P.Martyr.* Thus *Calvin* and *Muſculus* very well, and *P. Martyr* alſo. Moreover this may be taken, as implying, that they did not truſt to this, that they came of *Abraham* and *Jacob*, or *Iſraels* Anceſtours ſo gracious with the Lord, as the Jews ſtill in their ſins did, ſaying, *We have Abraham to our father*, Luk.3. Joh.8. And then it is, as if they had ſaid, Thou art our own father, in whom we truſt, neither do we hold that it will avail us in the day of wrath, if *Abraham* and *Iſrael* ſhould acknowledge us to be their children, if thou beeſt angry with us for our ſins, and Note. then the word כי may be rendred *for*, as it alſo ſignifieth. Laſtly, ſaith *Calvin*, it cannot hence be proved, That the Saints departed have no care or regard to thoſe upon earth; for he ſaith not, *They acknowledge us not*, in this ſenſe, but they will not *own us* being wicked, ſo as that we ſhall fare any whit the better for our coming of them. Note. Yet it may well be hence gathered, That all our truſt ſhould be in God only, and not in the moſt excellent of the Saints, ſeeking by their interceſſion to be commended unto him, as the Papiſts do. Pſal. 50.4. For it is commanded, *Call upon me in the time of trouble*, and for Advocates with God we have none, but an Advocate, *who is the propitiation for our ſins*; Hieron. and *Jerom* ſaith, It is enough for us that God is our Father, for then certainly he will not leave us in miſery, if we call upon him. And may it not be gathered, alſo, That the Saints departed know not things done upon earth, nor who, or when men pray unto them? Yes doubtleſſe, for if *Abraham* knoweth not, none in his boſom know, and if they did, unleſſe one of them were omniſcient, he cannot know who call upon him in ten thouſand places at once in all the Countreys overſpread by Papiſts. The ſenſe then is not ſo to be reſtrained to that before-going, but this may be taken in alſo, eſpecially if we read, *For Abraham knows us not*, ſith this alſo is a truth. Whereas *Abraham* and *Iſrael* are here named, but *Iſaac* not, it is not becauſe *Iſaac* is not as honourable, but the firſt and laſt are named, as to whom God more often appeared, and the middlemoſt left out to be underſtood; ſo *Jerom*.

Verſ.17. Iam.1.14. *Hieronym.* *Why haſt thou made us to erre from thy wayes, and hardened our hearts from thy fear?* It may ſeem ſtrange, that the Church ſhould challenge her moſt holy Father thus, when as he tempts no man to evil, and it is his proper work to give an heart of fleſh, that is, tender and ſoft. But hardening is here and elſwhere aſcribed unto him, becauſe by his mercies and forbearing to puniſh ſeverely, men are hardened, as is intimated, where he ſaith, *I will not viſit upon your daughters their fornications*; and contrariwiſe in *Hoſea*, when he would ſhew mercy, *I have hedged your way with thorns*; that is, ſtopt you by ſharp afflictions from going in your ſinfull wayes. But touching Gods being ſaid to harden men, ſee more upon *Rom.9*. *Muſcul.* Some think this to be ſpoken not by the faithfull, but by the wicked laying the fault of their erring upon God, and ſome acknowledging it to be the voice of the faithfull, take it for a pleading with the Lord to put an end to their grievous afflictions, leaſt being kept under over-long, they ſhould grow deſperate, and ſo caſt away the fear and love of God, as either not caring what becomes of them, or not able to help them, and this laſt mentioned, but not approved by *Muſculus*, ſeems to me yet the beſt. For both the like prayers are made, or things ſaid, *Pſal.* 73.3. 10.13.14. *Pſal* 125.3. to ſhew the danger of this temptation to make men fall from God; and it is not ſo agreeable to reaſon, that by their being made to erre ſhould be meant for want of ſevere judgements, when their miſeries were ſo great, and of ſo long continuance. But it may be underſtood as the ſame *Muſculus* hath it, *Why haſt thou made us to erre* by withdrawing thy Spirit, which ſhould guide us aright? becauſe this being done, who can but erre and be hardened in his evil waies? Yet the word rendred hardened, as *Vatablus* noteth, doth more properly ſignifie to make to go back. *Turn for thy ſervants, the tribes of thine inheritance*, New Tranſlat. *For thy ſervants ſake the tribes. Calvin, To the tribes*; The ſenſe is in pity to them, whom thou haſt bound thy ſelf to by Covenant,and who are thine own peculiar people,turn and ſhew them favour in delivering them from their heathen enemies.

Verſ.18. *The people of thy holineſſe have poſſeſſed it but a little while.* This is ſpoken, although a thouſand four hundred years paſſed ſince their coming into the poſſeſſion of that Land, becauſe even ſo long a time is but little in reſpect of the time promiſed for ever, *Gen.*17. and *chap.*48.

Verſ.19. *We have been of old, thou haſt not been Lord over them.* The Church here pleads from the diſparity betwixt them that now had the Land in poſſeſſion and *Iſrael*, the Lord never choſe them to be their King and Lord peculiarly more then of other Nations, as he had done *Iſrael*, therefore ſome reaſon to plead this, that their diſpoſſeſſing, and his people poſſeſſing of the Land might be haſtened. Then he concludes (*Oh that thou wouldſt break the heavens and come down*) an expreſſion of a moſt earneſt deſire of Gods miraculouſly ſhewing himſelf upon earth to be on his Churches ſide, as of old he did by judging *Ægypt*, dividing the red Sea, and appearing in a Cloud and Pillar of fire, *&c.* For to ſpeak properly, God moves not from place to place, for he filleth all places at once; but then he is ſaid to deſcend, when by his power he doth wonderfully for his Church, being thought by carnal men when he doth not, but ſuffers his people in miſery to be cooped up in heaven.

CHAP. LXIV.

Verſ.1. *AS the melting fire boileth.* Here *Calvin* begins this Chapter, and ſaith, that by the Hebrew it is ſo begun, the words before-going *Chap.*63.19. being all one verſe, and not diſtinguiſht, as verſes uſe to be. But *Jerom* and *Septuagint* and *New Tranſlat.* begin it at the words before-going, *Oh that thou wouldeſt break the heavens!* reſpecting rather the ſenſe then the Hebrew diſtinction, and ſo indeed theſe and thoſe words before-going ſo hang together that they cannot well be parted. To take them therefore together, though diſ-joyned, *Jerom* underſtands this longing of the Church after the Lords deſcending from *Hieron.* heaven, of the Son of God his coming down by taking fleſh of the Virgin *Mary* for our redemption, as wherein her greateſt comfort lieth. For when this was done and proved by many miracles, the hearts of many Jews, being hard and high before as Mountains through pride and diſdain of him for his poverty, melted, when after the coming down of the holy Ghoſt they *were pricked in their hearts*, Act.2.37. And herein it is alluded to the Lords coming down upon Mount *Sinai*. But *Jerom* applieth this of the Mountains melting to the enemies of Chriſt and his people, alledging *Pſal.*97.5. which may indeed be underſtood of both together, ſith one was not done without the other, all adverſe powers to mans ſalvation were confounded and amongſt men ſuch as were appointed to life were confounded, and had their hearts prickt or melted with ſorrow, to their converſion, who before were ſtiff enemies. It followeth here, *As the burning fire things melted, the fire boyling waters*; Thus Hebrew, *Jerom*, *As by burning fire they would melt, the waters burn with fire*, A ſimilitude to ſhew, how even great, and hard, and high Mountains would melt away at Gods preſence deſcending, they being no more to him a conſuming fire, then wax or water congealed into ice, or any other thing that will eaſily melt, to common fire. So that as the Lord coming down upon *Sinai*, it trembled as ready to fall off the foundation before him, and to be diſſolved to nothing; in like manner the Sonne of God coming, hils fell, and were made low, when proud hearts were humbled at his Goſpel to make a plain way for him to goe on herewith with ſpeed throughout the world.

Verſ.3. *When thou didſt terrible things that we looked not for, the mountains melted before thee.* Here is a commemoration of things wonderfully done by God for his people in former times, to make way for them to come into the promiſed Land, that they might believe the deliverance now promiſed. For if this be beyond all expectation of man, and hope that was likewiſe, yet done by his almighty Power who promiſed it, and therefore this was not to be deſpaired of, but certainly to be expected. *The mountains melted, or flowed down,* that is, whatſoever ſtood in the way to hinder that which God would have done, he eaſily removed and made to vaniſh, were it as Mountains.

Verſ.4. *From the beginning they have not heard or ſeen,* &c. Here the Prophet rendereth another reaſon, why the Church ſhould by faith expect the fulfilling of his moſt gracious Promiſes in Chriſt to come, though exceeding mans capacity, *viz.* none ever heard of ſuch a God amongſt all the Nations, that did ſo for any people, as God for his; wherefore there is no reaſoning from hence, there was never the like ſeen or heard of, that hath been before promiſed: it is true, but the promiſer is the almighty God of heaven and earth, and not like Idol-gods or devils, who are never able to do ſuch things. For the citing of this and applying it otherwiſe by the Apoſtle, 1 *Cor.*2.9. See there what I have already written upon it.

Verſ.5. *Thou metteſt him that rejoyced and did righteouſly in thy wayes, they remembred thee, thou art angry and we have ſinned, in them is eternity, and we ſhall be ſaved.* Here the Church in affliction compareth her ſelf with her in proſperity in the dayes of godly Judges and Kings, or of *Joſhuah,* when the people ſerved the Lord, and had joy of their enemies expelling before them; for the Lord is ſaid to meet the righteous when with his bleſſings extraordinary making them glad and joyfull, then they remembred the Lord in his wayes, that is, walking in them, for ſo a foundation is laid of all happineſs. But the Church in affliction complaineth, *For our ſins thou art angry with us,* and we are made heavy by judgements in ſtead of joying in thy favours, yet herein is our comfort, that in thy waies is eternity, thy waies, I mean, of grace towards the people whom thou haſt choſen; and therefore although we be kept under ſore judgements for a time, we ſhall at length be ſaved and delivered out of them all, and from all our ſins. For by the waies of the Lord, that the way of his grace is meant towards his choſen people, ſee *Rom.*11.33. compared with *verſ.*29. and other verſes before-going, as well as the waies of his Commandments appointed for us to walk in, that we may be in expectation of mercy, as was ſaid before. For the Apoſtle having ſpoken of Gods conſtant love towards *Iſrael* to graff them into the true Olive again, yeeldeth this general reaſon, *The gifts and calling of God are without repentance;* and in admiring this after ſuch a judgement laid upon them, he ſaith, *How unſearchable are his waies,* &c. for eternity, New Tranſlat. hath *continuance;* Calvin, *ſæculum,* Heb. עוֹלם which I render *Eternity,* becauſe לעולם is *for ever;* and in other things there is continuance, but the waies of God are everlaſting. For the firſt words *Vatablus* ſaith, ſome expound them of *Moſes* in a contrary ſenſe, as if it were meant, thou metteſt with him in the way to *Canaan,* and didſt cut him off, and *Aaron* likewiſe; but this is farre from the ſcope of the Prophet. And for theſe words [*In them continuance*] whereas *Calvin* beſides the expoſition brought, hath another, referring continuance in them, to continuance in ſin, but yet, ſaith he, we are ſaved, thus magnifying Gods mercy the more, it cannot agree with the words before-going, which are, *Thou art angry and we have ſinned,* not [*We are full of ſins*] which if it had been, there were ſome reaſon to refer *in them*] to ſins, but now none, but rather, as hath been ſaid, to take them for a ground, and ſetting forth of the cauſe of our being ſaved, as hath been ſaid, for of ſuch as continue in ſinne it abhors from all true Divinity to ſay, they are ſaved; yet this is favoured in the *Vulgar*

Vatablus.

Calvin.

Latine, which hath it, *In ipſis fuimus ſemper*.

Verſ.6. *Part* 3. made by *Junius* ver.10, and the 7th and 11th. *We are all as unclean, and our righteouſneſſe as a filthy garment*, Or as a cloth coming from a woman in her diſeaſe, here the Church returns again to bewail her ſins, which were not only in other actions touching the world, but even in all our righteouſneſſes, that is, righteous acts of juſtice, charity or piety, for corruption and weakneſs by reaſon of the fleſh, goeth from us, and is mixed with them all, for which, as *Jerom* ſaith, the righteouſneſs of the Law being compared with that of the Goſpel is unrighteouſneſſe, alledging alſo *Phil*.3.8. where *Paul* ſaith the ſame touching this righteouſneſs of walking according to the Law in himſelf, calling it droſſe and dung. *And we fade as a leaf*, falling off, or being blown away by the winde, ſo we by thy judgements, if thou ſhouldſt proceed againſt us according to our ſins. *Hieronym.*

Verſ.8. *Part* 4. Verſ.10. *Thou art our father, we the clay, thou the Potter*. Here is the fourth part of the prayer containing motives, 1. Here a Father pitieth his children, a Potter will preſerve his own work. 2. *Verſ*.10. *Thy holy City is a wilderneſſe, thy houſe burnt*, &c. Then follows the anſwer.

CHAP. LXV.

Verſ.1. I *Am ſought of them that asked not for me, I am found of them that ſought me not*. Here is the Lords anſwer according to the diviſion before-going, and that this is ſpoken of the Gentiles appeareth plainly *Rom*.9.24,25. & *chap*.10.20. that the words of *verſ*.2. are ſpoken of the Jews, *As a ſtiff-necked and gainſaying people*. Verſ.2. *Hieronym.* And *Jerom* noteth it to anſwer fitly to that part of the praier before-going, where it is ſaid, *Behold we beſeech thee, we are all thy people*, &c. *verſ*.9,10,11. To this the Lord anſwereth here, I am ready enough to hearken to my people calling upon me in their miſeries, as appeareth by this, that I am found even of thoſe that ſought me not, but upon better information ſeek me, although none of my people; therefore if my people *Iſrael* ſeek to me aright, I am not certainly inexorable, but according to my natural inclination to mercy towards the greateſt ſinners, ſhould be ready to hear, and to help them. But herein lieth their fault, That the Gentiles obtaining mercy they obtain none, becauſe they live ſtill impenitently in their ſins; and this the Apoſtle cals their ſeeking of juſtification by the works of the Law, and not by faith, for exclude faith and exclude repentance, ſith that no man will be moved to repent of his ſins, that believeth not that he ſhall thus obtain remiſſion of them by our Lord Jeſus Chriſt.

Verſ.3. *A people that ſacrificeth in gardens, and burneth incenſe upon altars of brick*. Of their Gardens, ſee before *Iſa*.1.29. here the Lord ſheweth what the ſins were that they lived in, they ſacrificed in forbidden places, for all ſacrificing was commanded to be in one ſet place, *Deut*.12.7. and a golden altar was appointed to burn incenſe upon, but they did it upon one of brick, thus debaſing and vilifying this ſervice; ſo *Cyril* and others. *Cyril.*

Verſ.4. *Which lodge in mountains and remain amongſt the Sepulchres*. Hereby a groſs heatheniſh ſuperſtition is taxed in them, *viz*. That they ſometime lay all night in a Sepulchre, ſometime in an Idols Temple built upon a Mountain, for that Idols were in ſuch places worſhipped, appears, becauſe worſhippings in high places are often taxed, and godly Kings are ſaid to have broken down high places. And it is meant, that they would go and lodge in ſuch places, believing that ſo they ſhould dream dreams divinatory, or have revelations in the night, by the help whereof they might make oſtentation to the people, as if they were holy Prophets of God, and ſo not of the ordinary ſort, but of a far more high condition. For thus *Jerom* ſaith, That the Heathen would lie all night in the Temple of *Eſculapius*, when they were diſeaſed, that they might be healed, and ſome that they might have revelations; and *Pomponius Mela* ſaith, That the Heathens would get into ſepulchres, thinking that by lying *Hieronym.* *Pompon.Mela.*

there

there all night they ſhould have things to come, by dream revealed unto them. And that they might well be there, is not incredible, becauſe ſepulchres were Matth.8. then ſpacious enough, and the man poſſeſſed by the legion, abode in the ſepulchres and the mountains, the devils poſſeſſing him, enforcing him thus to do, as who delight greatly in ſuch ſuperſtition. Againſt conſulting with the Tertul. de anima c.54. dead, that ſeemeth here to be taxed; ſee alſo *Chap.*8.19. *Deut.*18.11. *Tertullian* alſo mentions it as an heatheniſh practice, ſaying, That the *Naſammone* did ſeek proper Oracles by remaining at the ſepulchres of their parents, as *Heraclides* writeth, and that the *Celtes* lodgeth at the places of burning valiant men for the ſame end, as *Nicander* affirmeth. The *Vulgar Latine*, for *lodging in the mountains*, hath *in delubris idolorum*, which is בנצורים in *rocks* or *deſolate places*, therefore *Calvin* hath it, *In deſerts which eat Swines fleſh, and pottage of polluted things*; that is, of meats uſed in peace-offerings the third day after, contrary to *Levit.*7.15. the words ſignifie pottage of abominable things. Some apply myſtically all theſe things to the Phariſees in Chriſts time, whenas indeed the Jews were not given to Idolatry, although they were about the time when *Iſaiah* wrote this, which was the cauſe of his charging them with theſe abominations. But they may well anagogically to be applied to the people of our times, *They ſacrifice in gardens*, whoſe devotion is moſt to pleaſure, being lovers of pleaſure more then of God, and burn incenſe upon *brick Altars*, which coſt little, who would have the ſervice of God go on indeed, but with the leaſt coſt, being therefore ſatisfied with Mechanicks for Preachers, *They keep in ſepulchres*, &c. that ambitiouſly aſpire to the office of Prophets, having no competent learning; *And eat ſwines fleſh*, that turn ſwine by making their belly their god. *And the broth of abominable things*, That turning their ears from the truth, receive and reliſh errors, the decoctions of unſtable brains.

Verſ.5. *Which ſay, Stand by thy ſelf, come not near, I am holier*, &c. *Calvin*, *For I ſanctifie thee*, and ſo the *Hebrew* may be rendred, but the meaning is the ſame, becauſe by the Prophet or Prieſt, who is more holy, others are ſanctified; ſo theſe ſuperſtitious wretches counting themſelves ſuch as were ſanctified by the ſpirit of Prophecie, by the evil means before-ſpoken of attained, did diſdain all others in compariſon of themſelves, as being unclean; wherefore the *Vulgar Latine* to expreſſe this, hath it, *Stand farther*, or *Draw not near to me, for thou art unclean, theſe are a ſmoke in my noſtrils, a fire burning all the day*; that is, Cauſe mine anger to ſmoke and burn continually, which was when the *Romans* burnt their City, and ſhall be in hell for ever by the fire and brimſtone burning there, and cauſing a black and dark ſmoke without end, for which it is ſet forth ſometime by fire, and ſometime by utter darkneſs, when the Saints during all that time enjoy, as it were, one everlaſting day of light, as not being lighted by the Sunne, as now, but by the Lord, and the Revel.21. Lamb.

Verſ.8. *As the new wine is found in the cluſter, and one ſaith, Deſtroy it not, for a bleſſing is in it, ſo I will do for my ſervants ſake*, &c. Having hitherto ſpoken terrour againſt the wicked Jews, of which ſort the moſt of them were, now he comforteth the righteous, being but as a cluſter of grapes upon a Vine, very few in compariſon, by promiſing that they ſhall not be deſtroyed in the common deſtruction of the multitudes; of the like to which, ſee before *Chap.*1.9, *&c. Vulgar Latine*, for *new wine*, hath, *ſeed* or *grain in a cluſter of grapes*; and is by *Jerom* and others expounded of grapes trodden under foot, yet if but one ſeed remaineth whole, it is preſerved and ſet that it may grow into a Vine, and bring forth many cluſters of grapes again, which is favoured by the words following, *Verſ.*9. *A ſeed ſhall ſpring up out of Jacob*; and this ſeed muſt be the Apoſtles and others, ſent out by Chriſt to preach the Goſpel, for from them ſprung up many believers, who ſhall not periſh; nay, they were miraculouſly called from *Jeruſalem* ready to be beſieged, to *Pella*, and ſo were preſerved. Yet the word properly ſignifieth *new wine*, but hereby may well be meant ſuch ſeed, as hath been ſaid, from which a Vine and grape may grow again, and ſo we may underſtand new wine in a little ſeed, and to this the words added agree, *A bleſſing is in it*, for what is this, but the bleſſing of multiplication and encreaſe? as God is ſaid to have bleſſed *Noah* and his ſons, and bid them encreaſe and replenish the earth. And this he ſaith he will doe for his ſervants, that they may not be utterly deſtroyed, *viz.* for *Abraham*, *Iſaac* and *Jacob*, that their righteous ſeed might never fail.

Verſ.10. *And Sharon ſhall be a fold of flocks*, &c. Hieron. *The fieldings ſhall be folds*, ſaying, that the proper name *Sharon* it uſed here to ſet forth fields, becauſe *Lydda* and *Joppe* meant by *Sharon*, were ſuch. And the valley of *Achor*, where *Achan* was burnt with all that he had, having his name therefore from trouble, as he had troubled *Iſrael*, he ſaith, yet ſhall now be a quiet place, hereby it being meant, that under the Goſpel Chriſtians whereſoever like flocks of ſheep ſhould be quiet through peace with God by Jeſus Chriſt, even in times of greateſt trouble; and becauſe *Sharon* was moſt fruitfull of graſſe to feed cattel, plenty is here alſo propheſied of according to *Muſculus* of *Sharon*, *Chap.*33. *Pſal.*35.1.

Joſh.7.

Verſ.11. *But ye are they that forſake the Lord, and forget the holy mountain.* Now he turneth again to the multitude of the wicked, upbraiding them by their abominations of preparing a *Table for that troop, and mingling a cup to that number.* *Jerom* for *troop* hath *fortune*, but for what reaſon I know not, for גד ſignifieth a *troop* or *company*, therefore when *Leah* gave one ſonne after many others the name *Gad*, ſhe ſaid, *A company cometh*, thus yeelding a reaſon thereof. The troop then here ſpoken of, and number, are all one, *viz.* a great company of Idols, to every one of which they offered drink-offerings, thinking that thus they ſhould be the more bleſſed, when they omitted none, but did this honour to them all, counting the number of them. *Symmachus* for *to the number*, hath, *not to me*, becauſe the word is למני, where the letter מ hath a privative ſignifying *from*, and ני ſignifieth *me*; but there is a word מנה to number, from whence it may better be derived; and this is generally followed by others, and *Jerom* paſſes the word over without tranſlating it, becauſe, as I ſuppoſe, he took the ſame to be meant that by troop; the *Septuagint* for *to that number*, hath, *to the devil.* And for the better underſtanding of this ſuperſtition, he ſaith, That the *Egyptians* had an old cuſtom, and ſpecially they of *Alexandria* the laſt moneth of every year, and the laſt day of the moneth, to furniſh a table with variety of dainties, and cups mingled with wine to all the gods, as a means of fertility the year following. Some for troop here, turn it *hoſt*, as meant of the hoſt of heaven, which I miſlike not, ſith Idolaters worſhipping of the hoſt of heaven, the Sunne, Moon and Stars, is oft ſpoken of. And whereas he ſaith, *Forgetting my holy mountain*, hereby is meant, the worſhip of one only true God, which they neglected, to worſhip Idols.

Hieron.

Verſ.12. *Therefore I will number you to the ſword.* As they had prepared a table, and ſet drink-offerings thereon to *that number*, ſo he threatneth that they ſhould all be numbred to the ſlaughter, which was done by the *Romans*: Like ſinne like puniſhment; they were carefull to practiſe all kindes of Idolatry, being blindely led for their greater proſperity, therefore it turned to them all to miſery; wherefore ye that would not be of the number given to the ſword, be not of the number of wicked Idolaters, either groſly, as theſe, or any other way.

Note.

Verſ.13. *Therefore my ſervants ſhall eat, and ye ſhall be hungry.* For their ſpending of their meat and drink upon Idols, here is alſo threatned a ſutable puniſhment, they ſhould ſtarve through hunger and thirſt, for there was amongſt the Jews a very great famine, when *Jeruſalem* was beſieged by the *Romans*, of which many thouſands died, and the Chriſtians that eſcaped before to *Pella*, had enough, and were glad for their timely coming away out of that danger, for the queſtion made by ſome here, how this is verified generally, ſith Gods ſervants are often in want, and the wicked abound, I think it not ſo proper to this place, and therefore I referre thee to *Pſal.*37. where I have in a fit place reſolved it. For the joy ſpoken of it is ſpiritual through the ſpirit of faith here, and eternal in heaven, of which the Lord ſaith, *Bleſſed are ye that mourn, for ye ſhall be comforted, but woe to you that laugh, for ye ſhall weep*, that is, feaſt and are merry in abomination.

Verſ.15. *And ye ſhall leave your name as a curſe to mine elect.* Hereby is meant, that the name of Jew ſhould be moſt odious amongſt Chriſtians, ſo that when a man would curſe one, he ſhall ſay, God do ſo to thee as he did to the Jews, then the judgements upon whom there were never in this world greater, ſee *Jer.*24.9. *chap.*29.22. it is ſaid likewiſe of two Jews in particular, *Ahab* and *Zedekiah*, and how notoriouſly is this fulfilled at this day? *And I will ſlay thee and call my ſervants by another name*; of which ſee before *Chap.*62.2. *By a new name.*

Verſ.16. *He that bleſſeth ſhall bleſſe himſelf in the God of truth.* Hebr. *In the God Amen.* And ſo *Jerom* reads it, and herein Chriſt both God and Man is notably pointed at, who was wont often to ſay, *Amen, Amen*; and *Revel.* 3.7. *He which is holy and Amen*; and *Revel.*22.20. he concludeth, *I come quickly, Amen*; from hence therefore it is plain, That Chriſt is God, and he is thus called, becauſe in him all Gods promiſes are *Yea and Amen*, that is, have their accompliſhment. And according to this Prophecie, we ſay, *Chriſt bleſſe you.* So *Adam Saſbont*, &c. and in this name St *Paul* bleſſeth thoſe to whom he writes, ſaying, *The grace of our Lord Jeſus Chriſt be with you.* And *Grace and peace from God the Father, and from our Lord Jeſus Chriſt*; And in this name all prayers muſt be made for bleſſings, yea and in it *all things done*, *Col.*3.17.

2 Cor.1.

Saſbont.

Verſ.17. *I create new heavens, and a new earth.* In the former verſe having promiſed new bleſſings, whereby former curſes and judgements ſhould come to be forgotten for the joy that ſhould be of Jeſus Chriſts coming into the world: now he ſheweth a reaſon hereof, *viz.* all things ſhall be new: yet he meaneth not, ſaith *Jerom*, that they ſhall be forgotten for want of memory, but by the ſucceſſion of things ſo farre excelling them, as *Auguſtine* ſaith, *By the forgetfulneſſe of experience, not of ſcience*; but then, not the ſtraits or troubles, wherein the Church formerly was, muſt be underſtood, but rather good things then promiſed and beſtowed, when the Church flouriſhed moſt, ſet forth in this verſe, in theſe words, *The former ſhall not be remembred*; that is, the former heaven and earth, for having ſaid, *A new heaven and earth*, theſe words are added in oppoſition to them, the condition of the Church of Chriſt ſhall be ſo excellent that the ſtate thereof under the Law ſhall ſeem nothing to it, becauſe the chief bleſſings thereof moſt ſpoken of, were but bleſſings which theſe viſible heavens and earth afforded, *viz.* abundant fruitfulneſs, outward peace and proſperity, but ſpiritual bleſſings coming by Chriſt excell them as farre as the new world to come excelleth the preſent in glory. The meaning therefore, when he ſaith, *I create a new heaven*, &c. is, I will put a new face, as it were, upon all things here, by bringing in better, and aboliſhing the old, to the filling of the true Chriſtian heart with ſuch joy and comfort through faith in Chriſt, as that he ſhall ſeem to himſelf to be already in heaven. Thus it is ſaid, 2 *Cor.*5.17. *Old things are paſt, all things are now become new.* Whereas the Apoſtle *Peter* ſpeaks of this as a thing yet to come, *We look for a new heaven and a new earth*, which ſhall be when this earth ſhall be burnt, and the viſible heavens ſhall paſſe away; it is to be underſtood that the new heaven and earth here ſpoken of is but now begun to be created, and as yet poſſeſſed but by faith, whereby yet we are ſaid *to ſit with Chriſt in heavenly places*, and ſhall be perfected at the conſummation of this world, when all the Saints ſhall inhabit there for ever. Yet I mean not by perfecting, that it is now imperfect, for it hath been from the beginning, but becauſe not ſo

Hieronym.

Aug. *Oblivione experientiæ non ſcientiæ.*

1 Pet.3.19.

revealed; till the time of the Goſpel, for the faithfull to take comfort therein, nor yet made ſo manifeſt, as it ſhall be at the end of the world, theſe viſible heavens, which are as a curtain drawn before it, vaniſhing, that the glorious face thereof may appear, and the ſouls of the Saints departed having their bodies reſtored to them, and ſuch Saints as ſhall be living upon earth being changed may enter in, and to this effect almoſt ſpeak all Expoſitors Chriſtian, although the *Hebrews* referre it to their return from the *Babyloniſh* Captivity. If any man ſhall demand, Whether by the new heaven and earth lookt for by the faithfull after the burning of this? 1 *Pet*.3.19. be meant an heaven and earth, which yet is not, or the heavens and earth that now are, renewed after that burning to greater glory; it hath been by me already reſolved upon 1 *Pet.* 3. to which it moſt properly belongeth. Or by the words *verſ.*16. underſtand the former diſtinction of Jews from Gentiles ſhall be no more, but all the faithfull, of what Nation ſoever, ſhall be *my people*.

Verſ.18. *Hieron.* *I create Jeruſalem a rejoycing, and her people a joy.* *Jerom* will have theſe words added to the former, to ſhew, that not only a new heaven and earth ſhall be created, but *Jeruſalem* ſhall alſo be made new, a City all of joy and rejoycing, according to which we read, *Revel*.21. of a *new Jeruſalem*, which ſhall be at the Reſurrection. For he ſaith, *There ſhall be no more a childe in years, and an old man*, &c. that is, there ſhall then be no difference of men in reſpect of age, the childe being raiſed in a body of perfect ſtature, and the decayed old man renewed in his age, that all may be alike. Other Expoſitours generally take this, as a further explication, what is meant by a new heaven and earth, *viz.* The Church of Chriſt, often ſet forth by the name of *Jeruſalem*; herein then he ſaith ſhall be ſo great joy amongſt all true believers for juſtification from ſinne, and ſalvation by Chriſt, as if all were made of joy.

Verſ.19. *There ſhall be no more the voice of weeping.* This is not perfectly fulfilled, till we come in heaven, and the Church militant be turned into triumphant, and therefore *Rev*.7. this is applied to the ſouls there in their long white robes Rom.5.1. of glory; but it is partly fulfilled here by faith, whereby we have peace with God, and in tribulation, which commonly cauſeth ſorrow, joy.

Verſ.20. *Calvin.* *There ſhall be no more a childe of dayes, nor an old man that hath not fulfilled his years.* *Calvin* expounds this according to the letter, as if nothing elſe but the bleſſing of health and long life were meant, wherewith the faithfull ſhould be bleſſed through Chriſt, none dying in childehood, but having his life prolonged, and none waxing old, dying under an hundred years, although *Pſal.* 90. it was ſaid of mans age, that it was but ſeventy years, or eighty at the moſt, yet that promiſe, *Pſal*.103. *Thy age ſhall be renewed as the Eagle*, is fulfilled to Chriſtians of living longer. And whereas few attain now adayes to thoſe years, he ſaith, the fault is in themſelves, becauſe they live not ſo ſtrictly according to the rule of Gods word, as they ſhould. Others underſtand it ſpiritually, There ſhall not be a childe in knowledge and grace in the Church of Chriſt, but every one, though young, as it were of fourteen or fifteen years of age, ſhould be as one of an hundred years old in true wiſdom, but a man of an hundred years old being a childe in knowledge and grace, ſhall die, as is farther explained in the next words, *A ſinner an hundred years old ſhall be accurſed*; for what is a childe in graces, but a ſinner being without all ſtrength to do well, and being ſtrong only to do evil? And according to this none are Citizens of this City the Church, or accepted for ſuch before God, be they young or old, unleſſe they be for grace and knowledge like men of years and Note. ſtrength. And therefore ſo much time only is to be counted for the time of a mans life, as he hath lived in the fear of God, and been in the ſtate of grace, Epheſ.2. the life of a man before this being but a death, for which it is ſaid, *You hath he quickened being dead in ſins*, &c. Therefore *Barlams* anſwer was good, which Damaſcen.c.18 he made to *Joſaphat* asking him, how old he was, I am fourty five: to whom it being replied, Thou ſeemeſt by thy wrinkled face to be above ſeventy, he anſwered, I am indeed, if I compute the time wherein I lived with the Flies in the world, but computing my life only by the time that I have lived unto God, I am but fourty five, and truly I count all the time that I lived in vanity, rather a death then a life; and to this Expoſition agreeth well the word נער *A young man* here uſed, the former rendred *Childe*; עויל *a ſucking Childe*. But to give the ſenſe of the words briefly from *verſ.17.* hitherto. Although with *Jerom* I conceive, That the new heaven and earth is meant the Countrey to which all the faithfull ſhall come at the end of the world, which is begun to be poſſeſſed now by faith, yet I ſee not how by *Jeruſalem*, created a rejoycing, the ſame ſhould be meant, according to others; but the ſtate of the Church under the Goſpel called *Jeruſalem*, becauſe begun there, yet not at all times, but when ſhe had peace and joy in the dayes of *Conſtantine* the Great, and ſorrow for bloudy perſecutions was ended: for then truly *Jeruſalem* was made a rejoycing, unleſſe any had rather referre it to the time of the Jews converſion to come. And whereas the long life of this Cities people is now ſpoken of, I underſtand not, as others commonly do of particular perſons, but of the people of God in general, brought into this joyfull plight, for it may be read of them as joyned together in one, *And the people there ſhall not be any more a childe of dayes, or an old man not fulfilling his years*; or, ſhe ſhall not be from thence a childe, *&c.* as the words may properly be rendred, that is, not in a ſhort time put again from their joy, by coming under the power of their perſecuting enemies, the Heathens again, but ſhall long in this condition continue and flouriſh; even as one that lives in his ſtrength to an hundred years, which is the longeſt period of this life. And the event anſwered the Prophecy, for the joy of the faithfull begun in *Conſtantines* time was exceeding great and of long continuance, none of the Emperors ſince *Auguſtus* reigning ſo long in peace as he, *viz.* fourty years: And although the peace of the Church was by hereticks and the Apoſtate *Julian* ſomewhat diſturbed ſoon after this; yet godly Emperors ſucceeding brought great and long joy to the Church again many generations. Yet leſt any ſinner in the Church ſhould hence take comfort to himſelf, it is added, *A ſinner that liveth an hundred years ſhall be accurſed*; although one of this people outwardly. If any ſhall preferre that of A childe in wiſdom, let him conſider, how few be old in this ſenſe, that have fulfilled their years when they depart hence, if account be made from the time of their converſion. Yet becauſe he may be ſaid to fulfil his years that perſeveres in righteouſnes to the end, take this in alſo. But if any like beſt to apply it to the time of the Reſurrection, let him conſider how to ſuch that can be applied which is added, *A ſonne of an hundred years ſhall die a childe*, ſeeing after the reſurrection men die no more. Laſtly, for underſtanding it literally of Chriſtians living all to this age, agreeth worſt of all, ſith the beſt livers amongſt them have ſome of them been ſoon cut off by perſecution, and it is rare for any ſuch to attain to an hundred years.

Verſ.22.
Ad.Saſbout.

As the dayes of a tree the dayes of my people, and mine elect ſhall long enjoy the work of their hands. For a *Tree*, Hebr. is, *The tree*; whereby, ſaith *Saſbout*, is noted that tree of life in the garden of *Eden*; and for theſe words, *They ſhall long enjoy the work of their hands*, Hebr. *They ſhall wax old, the work of their hands*; that is, having built and planted in hope to enjoy their houſes and vineyards ſo by them built and planted, an enemy ſhould not ſoon come and diſpoſſeſſe them, as in times paſt, but they ſhall dwell in their houſes ſo long, that they ſhall wax old before they leave them again departing into a better life. *Calvin* renders it not unaptly, *They ſhall perpetuate the work of their hands*; but herein the ſenſe is more reſpected then the ſignification of the word. And for the former word, *As a tree*, the *Septuagint* hath it, *As the tree of life*, adding the word *life*, as taking it to be ſo meant, as before is ſaid; and *Jerom* hath both it and another which I rather approve of, *viz.* as the Palm tree, by which compariſon the righteous flouriſhing in their old age are ſet forth, *Pſ.92.*

Be-

Verſ.24. Hieronym. Act.5.

Before they call I will anſwer. This and *verſ.*23. and 25. ſet forth other great comforts of Gods elect people under the Goſpel. And he beginneth with their labouring and bringing forth of children, that is, the Apoſtles and other Preachers of the Goſpel, whoſe laborious endeavours to convert ſouls are likened unto a womans travelling to bring forth, as where *Paul* ſaith to the *Galatians, My little children, of whom I travel in birth again, till Chriſt be formed in you.* Now this labour, ſaith he, ſhall not be in vain, for children ſhall be brought forth in great numbers, and not with any great trouble, God making their preaching powerfull by miracles, and the holy Ghoſt accompanying it. And the trouble that is ſhall be counted no trouble, becauſe the children now brought forth are all *a bleſſed ſeed*, as in the next words, *And a wiſe ſon glads his father, but a fooliſh is an heavineſſe to his mother.* There are that travel with iniquity and bring forth trouble and ſorrow, but who ſo travels as hath been ſaid, ſhall have comfort. After this here follows another comfort of anſwering before they call, which *Jerom* expounds of the Lords readineſs at the prayers of the Apoſtles to work miracles, as *Act.*4. and *Act.*9. *Act.*13.*&c.* where at their praying, a ſign was given of Gods hearing them, and the ſick were healed, and dead raiſed to life. And ſuch confidence may every faithfull perſon have, eſpecially the Presbyter according to *Jam.* 5. 16. Or rather by his anſwering before they call, underſtand his being gracious to the Gentiles, according to *verſ.*1. being found of them before they ſought him. Laſtly, The Lamb and the Lion ſhall dwell together, *verſ.*25. of the expoſition, whereof ſee before *Chap.* 11.6,7. whereas *Calvin*, and *Muſculus*, and *Marlorat* apply all things here to their return out of *Babylon*, yet not without reference to the Goſpel, I cannot herein ſubſcribe unto them, as if literally womens travelling with childe were meant, *&c.* for if it be ſo applied, neither did the event anſwer the Prophecie, nor theſe words to thoſe, *ver.* 16. of Gods calling his people by another name, which do plainly ſhew, that this Prophecie of ſo much and long continued joy, is not of things to be done at that return, but under the Goſpel when the name of Gods people was changed, and they were called not *Iſrael*, but Chriſtians.

CHAP. LXVI.

IN this Chapter the Prophet returns to the like expoſtulations with the wicked Jews for their confidence in their Temple and Sacrifices, how wickedly ſoever they lived, as he had begun withall, *Chap.*1.

Verſ.1.

Heaven is my throne, &c. This is ſpoken againſt them that truſted to this, that they had built and maintained not without great coſt a Temple to the Lord, and ſupplied it with Sacrifices from time to time by a continual charge, for which he was ſo bound to them that he could not leave them to be made a prey by their enemies, as he threatned. But the Prophet here ſheweth, That all this their coſt was nothing to make God propitious to them as long as they were proud, and ſtout, and rebellious againſt him in their lives, for what is an houſe upon earth to heaven, or one houſe to the whole earth? verily nothing, but the whole earth makes but a footſtool, and the heavens a ſeat for him; and therefore ſuch thoughts were baſe and vain, to think by giving a mite to him that hath a world of treaſure to oblige him to them ſo, that they might have leave to ſerve their own luſts, and to neglect his Laws.

Verſ.2. 1 Cor.6.

And I look to him that is humble and of a contrite ſpirit. That is, ſaith *Jerom*, as to the Temple that I beſt accept of, and delight moſt to dwell in; for he that fears God is the Temple of God.

Verſ.3. Hieronym.

He that kils an Ox is as if he killed a man, &c. That is, ſaith *Jerom*, now under the Goſpel it being a time for all Sacrifices to ceaſe, it is as abominable to ſacrifice or to offer incenſe as to murther or to offer to Idols. And accordingly

he

Calvin.

he expounds the next words, *They have choſen their own wayes*, &c. of their ſacrificing after Chriſts coming, taking them as a reaſon, why their offerings were ſo vily ſpoken of. But herein *Calvin* more rightly, who ſaith, the Lord doth not here condemn ſacrificing under the New Teſtament, as ſome think, but only taxeth it when it came from the wicked, as *Chap.* 1. wherefore by their own wayes he meaneth their ſinfull wayes, which they delighted in, and were wedded to, as alſo appeareth by the ſame complaint renewed, *verſ.* 4. *I called and no man anſwered, but they did evil*, &c. which goeth before, *Chap.* 65.12.

Verſ.4. *I will chuſe their illuſions.* Becauſe he had ſaid, they choſe their own waies *verſ.*3. now by a Paranomaſie he deals with them likewiſe, *I will chooſe your illuſions*, I will deal with you in your kinde, ye have hitherto deluded the world, and your own ſelves, and thought by your ſacrificing to keep me from ſeeing your ſins, and ſo to delude me alſo; but I will lay you open to all men what ye are, by bringing condigne puniſhments and terrours upon you, ſo that men ſhall deride and mock at you for your vain confidence in outward things.

Calvin.

Verſ.5. *Hear the Word of the Lord ye that tremble at his Word.* Having hitherto reproved and threatned the wicked, now he turneth to them whom he comforted, *verſ.*2. the tremblers at his Word: And here he beginneth to renew his Prophecie again touching Chriſts coming, and the encreaſe of his Church, and the joy that the faithfull ſhould have in him. Your brethren which hate you for my name, and reject you, ſay, *Let the Lord be glorified*, that is, whereas ſome amongſt the Jews hearing the terrible threatnings of Gods judgements denounced, trembled and ſought apart unto the Lord for mercy; this was by the prophane multitude noted, and for this they hated them, and rejected them, as unworthy their ſociety, ſaying in deriſion, *Let the Lord be glorified*, let him appear in ſuch glory for you, as *Iſaiah* hath propheſied of, and glorifie his juſtice upon us, we fear it not; to this effect *Calvin*, who alſo mentions another expoſition of the word *glorified*, brought by ſome, Let him, or he ſhall be heavy, becauſe the word כבר may be taken both wayes, as if it were meant, that he would be heavy in his judgements againſt theſe few ſingular perſons, hereby to deterre them from that their ſingular piety, but he reſteth in the firſt, as there is good reaſon: See the like to this, *Iſa.* 5.19. *Jerom* takes it as ſpoken by the unbelieving Jews to the Apoſtles preaching Chriſt ſo poor, as if they had ſaid, Tell not us of a *Meſſiah* poor and contemptible, but ſhew us one magnificent and glorious, and then we will believe.

Hieronym.
John 9.
Luther.
Calvin.

Verſ.6. *A voice of noiſe from the City, a voice from the Temple.* Here, ſaith *Jerom*, he propheſieth of the deſtruction of *Jeruſalem* and the Temple by the *Romans* in way of revenge from God upon the proud and hard-hearted and malicious Jews, who deſpiſed Chriſt becauſe he came in ſo poor a manner, and caſt out thoſe that believed in him. For now the *Romans* breaking in after a years ſiege, a noiſe was in the City of women and children, crying out for fear, and in the Temple of the armed Jews that fled thither, and defended it as long as they could, but then ſome ſetting it on fire, great ſhrieking and crying followed by reaſon of the fire deſtroying them; whereunto adde, that there was a miraculous voice ſometime heard before from the Temple, ſaying, *Migremus hinc, Let us go hence. Luther* alſo applieth the words *v.*7. to the primitive Church ſo ſoon bringing forth a moſt numerous off-ſpring, and theſe words, as hath been already ſaid. But *Calvin* to the deſtruction of the Temple and City by the *Babylonians*, whereby the Lord took revenge upon his enemies, *viz.* the wicked

Verſ.7. in *Iſrael*, before-mentioned, that mocked at ſuch as trembled at his Word, *Joſiah* like: and that ſo ſudden bringing forth to the ſudden change in the time of *Cyrus*, ſending home ſo great numbers of Jews out of Captivity beyond all expectation to repleniſh *Jeruſalem* again, which had lien ſo long waſte, but by this means had many children at once, without travailing after the manner of other women. But ſeeing the Prophet had done long before with propheſying

of thoſe things, and now for many Chapters together hath been propheſying of
Chriſts coming, I rather aſſent to *Jerom,* and other Ancients, underſtanding
the Lords coming to their joy, and the confuſion of thoſe that hated them, of
Chriſts coming with the joyfull tidings of ſalvation to ſuch as feared God, and
after that being deſpiſed by the proud and hypocritical, in terrour to them,
cauſing ſuch cries both in City and Temple, as are here ſpoken of. Then turning
again to the deſpiſed godly ſouls, he ſaith, *Before ſhe travailed, ſhe hath* Verſ.7.
brought forth. And *Verſ.*8. *Who ever heard the like? Shall the earth be brought* Verſ.8.
forth in one day? For her bringing forth it is expreſſed alſo who is this *ſhe, Sion
no ſooner ſorrowed then ſhe brought forth her children;* But *verſ.*7. *She brought
forth a male;* as ſpeaking of one, that is, Chriſt, whom a Virgin in *Iſrael*
bringing forth *Zion,* or *ſhe* is ſaid to bring forth, for *Zion* and *Iſrael* are uſed
promiſcuouſly for the Church. Or I ſee not why by *ſhe* the Virgin *Mary* in
particular may not be underſtood, who doubtleſſe brought forth her Sonne
Jeſus without pangs, contrary to the courſe of other women, becauſe he was
without ſinne, and ſinne cauſeth ſorrow, and ſorrows are threatned to women
that conceive by mens conjunction with them, but ſhe was with childe
by the holy Ghoſt, and her husband *Joſeph* knew it not, till ſhe had brought
forth this her firſt-born. Now ſoon after this Jeſus calleth and ſendeth out
Diſciples to preach, and multitudes both of Jews and Gentiles are brought
forth, eſpecially *Act.*2. when in one day three thouſand were added to the
Church by hearing one Sermon. For then moſt remarkably was this Prophecie
fulfilled, the earth, or a land or countrey full of people being brought
forth at once: for to ſhew, that by the earth a countrey full of people is
meant, when he had ſaid, *Shall the earth be brought forth in a day?* he addeth,
by was of exegeſis, as *Calvin* well noteth, *Shall a Nation be born at one time?*
And then varying the phraſe before uſed, which was, *Before ſhe had pain ſhe
brought forth a male,* into this, *When Zion had pain ſhe brought forth her children;*
he ſheweth plainly, Children brought forth, beſides the male before-
ſpoken of, that is, a multitude of believers, but not without labour on their
part, who did the office of a mother, though with more ſpeed then other mothers
generally in bringing forth their natural children of their bodies. If any
man will underſtand theſe words otherwiſe with *Calvin,* of the Jews filling *Calvin.*
Zion upon a ſudden at their return out of *Babylon,* let him give a reaſon of
varying the phraſe, as hath been noted, and why her bringing forth of a ſon
is firſt ſpoken of, and then of ſons of him without ſorrow of them, with ſome
labour, although with expedition they were brought forth many at once?
Will he ſay, by the male is meant an off-ſpring full of courage? if nothing
elſe, why are not ſons ſpoken of at the firſt, as well as at the laſt? And if this
could be anſwered, yet the other query cannot; and therefore I conclude, as
I begun, the coming of Chriſt into the world is here firſt ſet forth, and then the
ſudden repleniſhing of the world with Chriſtians, as a moſt populous Nation
filling all the earth.

The next words are nothing but an amplifying and aſſuring the faithfull of Verſ.9.
the ſame thing, becauſe it is the Lord that hath thus promiſed, and who ſhall
hinder him from effecting it? Therefore as if it were already done, he exhorteth Verſ.10.
to rejoyce with the mother *Jeruſalem.*

That ye may ſuck and be ſatisfied with the breſts of her conſolation. That is, Verſ.11.
with the ſweet milk of the Goſpel, as it is compared 1 *Pet.*2.2. and this Allegory
is uſed, becauſe he had ſpoken before of children brought forth: for
what is the next thing done by children born into the world, but to ſuck?
And by adding, *That ye may be delighted with her glory,* he ſheweth the Church
of Chriſt to be exceedingly glorious, as it is ſaid to be even above the old
Church, 2 *Cor.*3. and this is common to all her children; yet this glory
is not to be underſtood in worldly reſpects, for ſo ſhe is ſometime poor Prov.
and deſpicable, but in reſpect of true wiſdom, that makes the face to ſhine, Jam.2.
and excels gold and precious ſtones, that is, faith, ſaid to be more pre-

cious then gold, and holineſſe inſeparably annexed hereunto; and the faith of miracles, making *Paul* and *Barnabas* to ſeem as gods in the likeneſſe of men.

Verſ.12. *For I will extend peace to her as a river, and the glory of the Gentiles.* Of peace ſo great, that it ſhould be betwixt the Lion and Lamb, ſee before *Cha.* 11. and *Chap.*65.25. for the glory of the Gentiles, hereby is meant the coming in of them from all parts as a flowing ſtream, becauſe ſuch abundance ſhould be converted, and that only of the vulgar ſort, but alſo Kings and Nobles, as they were, the Emperour being firſt brought to imbrace the faith: for their being born upon her ſides and dandled upon her lap, ſee before *Chap.* 49.22. *Chap.*60.4. he alludeth ſtill to the great tenderneſſe wherewith mothers uſe their ſucking children, and their delight in them, *verſ.* 13, 14 the ſame is further ſet forth in other words, to ſhew, that the Lord was moſt intent to the comforting of his people, ſo that they ſhould not need to doubt of it.

Verſ.15. *For behold the Lord ſhall come in fire.* As his manner hath hitherto been, after ſpeaking comfort to the faithfull he turns again to ſpeak terrour to his and their wicked enemies, for ſuch are all the wicked, and therefore ſet forth as well by the name of haters of God, as of breakers of his Commandments, and he makes way to this *verſ.*14. where having ſpoken of his favour to his ſervants, he addeth, *But indignation to his enemies.* Touching the coming here ſpoken of with fire, and a whirlwinde, and a chariot with four horſes, *Hebr.* במרכבות *in quadrigis, In chariots drawn by four horſes apiece*; A metaphor taken from Kings marching out with men, chariots and horſes to fight againſt their enemies. So to encreaſe the terrour of the wicked, he ſets forth God coming againſt them ſuddenly, mightily and with fire to caſt upon their houſes to burn them and their inhabitants together; ſee the like *Pſal.* 50. *Joel.* *Jerom* takes it as meant of the Lords coming to Judgement at the laſt day with his holy Angels, and yet changing his minde by and by he expounds the fire and ſword *verſ.*16. of the fiery operation of the ſpirit purging out ſinne; and the Word as a ſword piercing and ſlaying the old man. *Calvin* is either for the judgements of God upon the *Babylonians*, or for the laſt Judgement. *Lyra* following *Jerom*, by his ſword underſtands his ſentence of condemnation, *Go ye curſed*, and this is followed by *Auguſtine* and others. But becauſe he ſpeaks only of many that ſhall be now ſlain, *verſ.* 16. and *verſ.*18. the calling of all Nations is ſpoken of after this, I rather think that the deſtruction of *Jeruſalem* is meant by fire, the *Romans* coming with men, and horſes, and chariots in great multitudes and ſuddenly againſt them, and burning their City, for their fire was the fire ſent by the Lord, or wherewith he came, and their chariots his, and their ſword his, as enemies brought againſt the Jews for their abominations are commonly called. If alſo their deſtruction by the *Babylonians* be taken in as meant here, I ſee none incongruity in it.

Hieron.

Calvin.

Verſ.17. *They that purifie themſelves in gardens.* Theſe were the old ſins of hypocrites and Idolaters amongſt the Jews, of which ſee *Chap.*65.3. only here it is added *after one in the midſt*, by ſome ſupplied, *Behinde one tree*; by others, *Another*, as if he had ſaid, One after another, which I think is beſt, *They waſh themſelves one after another in gardens*, and ſo they thought themſelves purified from fleſhly uncleanneſſe better then by legal waſhings. To eating Swinefleſh, the Mouſe another unclean thing forbidden, *Levit.*11. is added, but moſt probably the Dormouſe is meant, which as *Varro* ſaith, was counted a delicate meat amongſt the *Romans*, and proviſion was made for the nouriſhing of them in Parks. Now becauſe theſe were the ſins of the Jews, and not of all Nations, which ſhall be judged at the laſt day; and it is ſaid, that they ſhall be conſumed with fire, I cannot think that the fire of the laſt day is meant, but as hath been ſaid.

Varro *de re ruſtica*, l.3.ca.15.

Verſ.18. *It ſhall come that I will gather all Nations.* Here again he returns to his former Prophecy of calling the Gentiles.

Verſ.19. *I will ſet a mark upon them*, that is, as *Ezek.* 9. whereby they may be known and preſerved in time of common danger, as *Exod.* 12. it was done when the *Ægyptians* were ſmitten, and the *Hebrews* ſaved; and *Revel.*7. they that are ſaved of every Tribe are ſealed. So here it is meant, that for the bringing of the Gentiles to Chriſt ſome Jews ſhould be marked that ſhould eſcape the common deſtruction of that Nation, and be diſperſed to all countreys to preach the Goſpel, as the Apoſtles were, ſome to *Tharſis*, that is, *Cilicia* or *Africa*, ſome to *Pul*, that is *Aſſyria* and *Parthia*, ſome to *Lud*, that is, *Lybia*, or *Aſia minor*, to *Tubal* and *Javan*, that is, *Italy* and *Greece*. And what ſhould be the event of their going into all parts, is ſhewed *verſ.* 20. Verſ.20. *viz.* the bringing of all their brethren for *an oblation to the Lord upon horſes and chariots*, &c. Whereby he meaneth not according to the letter, that the Jews diſperſed into all parts ſhall thus be brought home to *Jeruſalem*, properly underſtood; but converts of all Nations dwelling farre or near, ſhould by the power of the Word and Spirit be brought to the unity of the Church. Wherefore in alluding to the manner of men, who when they will bring others from a farre, do it by chariots, mules, *&c.* he ſpeaketh of theſe means, the ſenſe yet being nothing elſe but what ſuch means are for tranſporting paſſengers, the Goſpel preached ſhall be to bring to Chriſt a multitude of people, whereſoever they inhabit.

Verſ.21. *I will take ſome of them for Prieſts.* That is, ſome of thoſe that are converted of the Gentiles ſhall be as Prieſts unto me to teach others, and Verſ.22. this ſeed he ſaith ſhall remain as the new heaven and earth, that is, the faithfull of the Gentiles ſhall never faile or be cut off, as the Jewes were.

Verſ.23. *And all fleſh ſhall come from moneth to moneth*, &c. That is, ſome of all Nations ſhall keep a daily Feſtival of joy through a good conſcience, and not by intermiſſions, as the Jews of old did, but by ceaſing from evil works all the dayes of their lives, as *Chap.*58 12.

Verſ.24. *And they ſhall goe out and ſee the carcaſes.* This is ſpoken in alluding to thoſe that after victory gotten, go to ſee the ſlain enemies, lying and rotting upon the ground in a loathſome manner. For even ſo abominable are the wicked to the faithfull here, even like ſuch carkaſes, and in hell their torments ſhall be everlaſting, as it is applied *Mark* 9.

A COMMENTARY UPON THE PROPHECIE Of the Prophet JEREMIAH.

THE PREFACE.

AFter that *Iſaiah* (who had long laboured to convert the wicked Jews in vain) was dead, and the State grew much worſe by the Idolatry and Tyranny of *Manaſſeh*, and his ſon *Amon* ſucceeding him, and then *Joſiah* an excellent King had reigned twelve years, *Jeremiah* being very young was made a Prophet of the Lord to reprove again the Jews, ſtill fearfully ſinning, moſt ſharply, and to threaten them with the *Babyloniſh* Captivity, wherewith *Iſaiah* had before threatned them, that wanting neither admonitions long before it came, nor immediatly before, they remaining ſtill incorrigible might be without excuſe. If *Iſaiah* died, as is moſt probable he did, in the former years of *Manaſſeh* his reign, there paſſed ſixty four years between him and *Jeremiah*, in all which time the Jews ſeeing no ſuch carrying away, as was threatned, hardned themſelves in their ſins; and although they had now a godly King, yet the book of the Law was wanting all the time of his reign hitherto, yea and four years after this, for it lay covered in the rubbiſh of the Temple till his eighteenth year, at what time *Joſiah* going about to repair it, *Hilkiah* found it, and it was brought and read before the King. So that they were without that neceſſary light moſt probably ſixty eight or ſixty nine years, ever ſince that in *Manaſſeh* his time ſuch as feared God and ſhewed any piety towards him and his Law were perſecuted, and had their innocent bloud ſhed in ſuch abundance, that *Jeruſalem* is ſaid to have been filled with it. For it is not to be thought, but that the godly being rooted out, the books of the Law which ſpake againſt Idolatry, were ſuppreſſed, and none being ſuffered to read therein, an utter failing hereof ſoon followed. And when no light of the Law was, but all overſpread with darkneſſe, we cannot conceive but that the works of darkneſſe ſtill more abounded all over the Land to the provoking of God the more againſt it. Wherefore the Lord out of his graciouſneſſe thought good now again before he would deſtroy them, to ſend them another Prophet to warn them, if by any means they might be brought to repentance, and he continued propheſying a long time, even fourty or one and fourty years, when in the eleventh year of *Zedekiah*, *Jeruſalem* was taken by *Nebuchadnezzar*, and the City deſtroyed, and after this in *Egypt*, whether they forced him to go with them, divers years more, till that at length they being enraged againſt him, ſlew him, by ſtoning him to death, the fourth year after he was carried into *Egypt*, and had propheſied of *Nebuchadnezzars* taking and ſubduing *Egypt*, as he had done

Judea, at what time he threatned, that the rebellious Jews, who contrary to Gods command went into *Egypt* for ſafety, ſhould be cruelly deſtroyed. Yet their madneſſe could not avert this judgement, but it came the ſooner upon them even the year following; thus *Jerom, Tertullian, Dorotheus* and *Epiphanius de vita Prophetarum*, and he ſaith alſo, that he was but fourteen or fifteen years of age when he began to propheſie, which diſagreeth not with his own ſaying, *Chap.*1. that he was a childe. And if he were ſo young indeed when he began, it was the more admirable, there being a King ſo young, *viz.* at ſixteen, ſetting himſelf to advance piety, and now a Prophet ſo young, of ſuch undaunted courage to inveigh againſt and threaten the wicked with Gods judgements. Being killed, as is before-ſaid by the Jews, the *Egyptians* honoured him ſo for the benefits that they received by him, that they built him an honourable Sepulchre, and reſorted much unto it for devotions ſake, becauſe that by his prayers Aſps and Crocodiles, and other hurtfull things were chaſed out of their Land, and after his death thoſe ſuperſtitious people took of the duſt of his Sepulchre and uſed it, not without effect, to the ſame ends: Thus *Iſidor*, &c.

Iſidor.
Doroth.
Epiphan.

For the order of his writing, he keeps it not according to the times wherein, but placeth ſome Prophecies before that were after, and ſome after that were before, as one hath obſerved diligently and made a *Chronotaxis* hereupon. Yet he ſets down all things in order of time, in reſpect of the Kings in whoſe dayes they were done, *viz.* all contained *Chap.* 1, 2,3, *&c.* to the end of the 14, in the dayes of *Joſiah*. From thence to the end of the 24, in the dayes of *Joiakim*. From thence to the end of *Chap.*26. in the dayes of *Jechoniah*, and from thence to the end of *Chap.*53. in the dayes of *Zedekiah*. From whence to the end of the Prophecy in the dayes following, the ſubduing of *Jeruſalem* by *Nebuchadnezzar* and carrying away *Zedekiah* into *Babylon*. Beſides his book of Prophecies and Lamentations, *Jeremiah* wrote a Lamentation for *Joſiah*, 2 Chron.35. which continued till the time of *Ioſephus*, as he ſaith, but now is not. 2. The firſt and ſecond books of the Kings; ſo *Procopius, Iſidor*, &c. 3. Together with *Ezekiel*, Pſal.65. and alone *Pſal.*137. yet this is not aſſented to by ſome. He is alſo ſaid to have fore-told the Prieſts of *Ægypt* the ruine of their gods, when a Virgin with her ſonne ſhould come into *Ægypt*, whereunto they gave ſo great heed, that they kept an Image of a Virgin with a childe in her arms in a ſecret place of their Temple.

Alex. a Caſtro.

*Joſeph. Antiq.*l. 10.c.6.

CHAP. I.

Verſ.1. THe *Words of Jeremiah, who was of the Prieſts of Anathoth*, &c. This was a little Town, ſaith *Jerom*, three miles northward from *Jeruſalem*, given to the Prieſts out of the lot of the Tribe of *Benjamin*. Of *Anathoth*, ſee 1 *Kin.* 2.20. and how *Abiathar* being put from the high-Prieſthood was bidden to go and dwell at his houſe there; and *Ioſh.*21. when Cities were given to the Prieſts, theſe four are ſaid to have been aſſigned to them in *Benjamin, Gabaon, Gabae, Anathoth* and *Almon*. He was the ſon of *Hilkiah*, yet not of that *Hilkiah* of whom we read, 2 *King.*22.8. that he found the book of the Law in the eighteenth year of *Ioſiah*, the fift after *Ieremiah* his beginning to propheſie (although *Clem. Alexand. Strom.*1. and *Ierom in heb. quaſt.* 1. *paral.* think that he was) but of ſome other ordinary Prieſt of that name, becauſe that *Hilkiah* was high-Prieſt, and the high-Prieſts dwelt alwayes at *Ieruſalem*, as *Ioſephus* ſaith, *Antiq. l.*20.*c.*28. this man at *Anathoth*, and to ſhew, that he was but an ordinary Prieſt, he ſaith, *Of the Prieſts of Anathoth*; thus alſo the *Caldee Paraphraſt*, who ſaith, That he was one of the four and twenty ordered by *David* to ſerve at the Temple by courſe, 1 *Chron.* 24. So likewiſe *Calvin, Junius* and moſt of our modern Writers. *The thirteenth year of the reign of Ioſiah*, who reigned thirty two years, ſo that he propheſied in his

Cal. Paraphraſt.

time nineteen years, and twenty two years after, when the King of *Babylon*
ſubdued *Iudah,in toto* one and fourty years, beſides the years after this, whilſt
he lived in *Iudea* and in *Egypt*. And it is to be noted here, becauſe his words
Verſ.2. might eaſily have been contemned, that he addeth, *To whom the Word of the*
Lord came. And there was need of this addition eſpecially,in a time ſo corrupt
and ſinfull, as was before noted in the Preface. And it is further to be noted,
that he was of the Prieſts, from amongſt whom it was more rare for a Prophet
to come forth: for *Iſaiah* was called out of the Court, and *Amos* from
amongſt herdmen to propheſie, the Lord herein giving a check to the
Prieſts for their great wickedneſſe and ignorance, in that leaving them,
Mal.2.7. whoſe lips ſhould preſerve knowledge, he ſought him Prophets amongſt
others.

Verſ.5. *Behold I knew thee in the belly, and ſanctified thee to be a Prophet,* &c. Of
the like ſpoken touching *Iſaiah*, ſee before *Iſa*.49.1,5. and of *Paul*, Galat.
1.15, and of *Iohn* Baptiſt, *Luk*. 1.15. But what is meant hereby? Did he
come holy and free from ſinne into the world? *Anſw*. No, but God in his
preſcience appointed him to be a Prophet, and ſet him apart to this holy Office
before he was born, and to be ſet apart from a common to an holy uſe, is
to be ſanctified in the Scripture-phraſe, and when a man is in Gods preſcience
ſet apart and ſeparated from the community of men to be a choſen veſſel to
carry Gods name to the world (as it is ſaid of *Paul*, Gal.1.15,16.) he is ſaid
to be ſanctified. Some, becauſe it is added, *I ordained thee a Prophet unto the*
Nations] think it to be ſpoken of Chriſt, but it will appear afterwards in this
Prophecie, that *Ieremy* was thus ordained, for he propheſied not only to the
Jews, but alſo to divers Nations about, although he went not amongſt them,
but by his writings, untill that being perforce carried into *Egypt*, he propheſied
Calvin. there. And it is by *Calvin* noted, that he ſaith not barely, the Lord ſaid
unto me, that he knew me in the belly, *&c.* but to purchaſe the more authority
to that which he ſaid, he brings the Lord in ſpeaking, *Before I formed*
thee, &c. becauſe men will be moved more by hearing the Lords own words,
for which cauſe he ſpake with a lively voice upon Mount *Zion*, and in other
Note. places both in *Ieremiah* and in other Prophets the Lord is brought in ſpeaking,
and who ſo will not by this be moved, have hearts hardened more
then the Adamant to their more juſt condemnation for ever and ever.

Verſ.6. *I cannot ſpeak, for I am a childe.* Of the age of *Ieremiah* at this time, whether
he were indeed a childe or a youth in years, I finde no certainty in ancient
Writers, yet many take it to be ſpoken properly, ſuppoſing him at this
time not to have been above fourteen or fifteen years old, but *Calvin* will have
him a man of a middle age, and that in ſaying he was a childe, he meaneth
only in underſtanding. But why might not the Lord call him to this Prophetical
Office ſo young, as hath been ſaid, as well as *Samuel* and *Daniel*? And
if he meant, that he was as unfit as a childe for his underſtanding, he would
rather have pleaded againſt it, as *Moſes* did, and not have objected his youth.
Laſtly, Why the Lord ſhould not ſend him being but a youth, as well as a
man of years, I ſee no reaſon, but rather of his ſending him ſo young, that
men of years to whom he ſhould propheſie, might be confounded to ſee a
childe thus obedient to the Lord, and bitter againſt ſin, to go from which
they could by no threatnings be moved. And a youth, and a man in the caſe
of being a Prophet are all one before the Lord, for ſo much he ſpeaketh by
them, and giveth the prophetical mouth at his pleaſure; neither hath a man
of years it at his own will. For his excuſing of himſelf, ſaying, *Ah Lord*
God, *Jerom* hath *Ah, Ah, Ah,* which ſome expound of the Trinity ſpeaking
to him; ſome of his three-fold defect, 1. Of Age, 2. Of Ability to ſpeak,
3. Of Courage; theſe as Phantaſies without ground are well rejected by
Lyra. *Lyra*, becauſe there is in the Hebrew no more words but *Ahah* an Interjection,
ſhewing either admiration or grief, with which *Ieremiah* was ſtricken,
when the Lord ſpake thus unto him. A great difference is here betwixt *Ie-*

remiah and *Iſaiah,* Cha.6. who offered himſelf,yet *Moſes* likewiſe ſhewed averſneſſe, when he was called. Reaſons ſee there, and upon *Exod.*3.

Verſ.8. Hieronym. *Then the Lord put forth his hand and touched my mouth.* To *Iſaiah* a *Seraph* came with a live coal, ſaith *Jerom,* becauſe he was a man and had complained of his lips being polluted, that he might know that they were now purged, but to *Ieremiah* being a childe, who had not yet lived ſo long as to pollute his lips much by evil words, God puts forth his own hand of power, becauſe he had complained of childiſh weakneſſe, to ſhew that he had now endued him with ſtrength enough againſt all wicked enemies, that when any of them ſhould with his hand ſtrike him on the mouth, he might remember this almighty hand, and not be daunted at it. *Calvin* ſaith, That by relating this *Ieremiah* further confirms his calling to his prophetical Office. Calv. For in ſaying, That the Lord put his hand to his mouth, he meant, that by this ſign the Lord ſhewed, that the words which *Ieremiah* ſhould ſpeak were not his own, but the Lords, and accordingly to be reverenced; and herein every Teacher muſt be like to *Ieremiah,* having a care that whatſoever he teacheth be not his own, but the will and word of the Lord. And the people ought accordingly to receive it. 1 Theſſ. 2. 13.

Verſ.10. *I have ſet thee this day over Nations and Kingdoms, to pull down,* &c. That he might not timerouſly go about this office, the Lord ſheweth him the Dignity and Authority thereof, that when fear ſhould begin to ariſe in him at the ſight of men great in this world, he might look upon them, as men under him, yea Kings themſelves in reproving and threatning them, and at himſelf, as ſet over them all by Gods almighty hand, whoſe footſtool the whole earth and all the Kingdoms thereof are. And in this authority doth every teacher of the Word participate with *Ieremiah,* not that he ſhould hereby be puffed up with pride, but being in humility a ſervant to all, that he may not for fear flatter the greateſt, or moſt beneficent unto him, or ſpare to reprove and threaten them ſinning; but herein be without all reſpect of perſons, as God is, in whoſe name and authority he cometh. Provided alwayes, that he ſpeak nothing but Gods Word, making it evident from the holy Scriptures. For the Pope abuſeth this place to prove himſelf above Kingdoms and Nations; but it is to be noted, That here are two things joyned together, Note. 1. *I have put my Words into thy mouth,* 2. *I have ſet thee over,* &c. and thoſe whom God hath joyned together muſt not be ſeparated. Let him come then with the words of God in his mouth, and we will acknowledge his ſuperiority, but going from the Word in this his challenge we cannot but take notice of his arrogancy. And it is further to be noted, that every one who cometh with Gods words is not thus ſet up, but ſuch only as are ſent, or by ſome *Paul* or *Barnabas* ordained, which whoſo is not able to prove, is a uſurper and falſe prophet. Rom. 10. Act.14.23. *To pull down, to deſtroy,* &c. If nothing elſe had been added, as *to build and to plant,* who would have been moved to hear ſuch a Prophet? By ſpeaking of pulling down firſt, he intimateth, that by long continuing in ſin, there were ſtrong holds of ſinne ſet up in them, and theſe muſt firſt be pulled down that a new building might be ſet up, wherefore he begins with pulling down, and then comes building up, and he uſeth many words of pulling down, deſtroying and rooting up, to ſhew the deep rooting that ſinne had taken in them, for the rooting out of which a little inveighing thereagainſt, and threatning will not ſuffice, but judgements muſt be threatned, and the hainouſneſs of their ſins aggravated divers wayes; ſometimes by ſimilitudes, whereof he hath thirteen, and ſometimes by Prophecies, whereof he hath thirty four, as will appear to him that ſhall count them. But touching this rooting up and building, it is not to be underſtood, that *Jeremiah* or any other teacher is ſet over Hieronym. Nations Emperor-like to deſtroy in his wrath, and then in being well pleaſed Theodor. to build again, but only to denounce this, leaving it for God to do by *Nebuchadnezzar* Lyra. Raban. his ſervant, whom he would imploy in this work of pulling Vatabl. down, and to *Cyrus* and his ſucceſſours the Kings of *Perſia,* to build up, as Dionyſ.

all Ancients agree. And this to be the ſenſe is further ſhewed, *Chap.*12.14, 15,16, & 24.6. & 43.18. But it is generally agreed, that pulling down and rooting and building here, is to be underſtood ſpiritually of pulling down ſin, and building up in grace, for which the foreſaid Authors apply it to Chriſt, who only is able to do this, and the Preacher only by his help, through whom 2 Cor.10.4. S^t^ *Paul* ſaith that he can do all things, and overthrow ſtrong holds, and caſt down every high imagination, exalting it ſelf againſt Chriſt. And he ſaith well, *Kingdoms and Nations,* for every vice hath its Kingdom and its Nations belonging to it, as Luxury is a kingdom in a riotous liver, having Gluttony, Drunkenneſſe, Laſciviouſneſſe and Fornication as its Nations. Pride alſo is a Kingdom having vanity in apparel, painting and curling, boaſting and ambition. And Covetouſneſſe is a Kingdom, having as its Nations, oppreſſion, deceit, lying, ſtealing, ſwearing, hard-heartedneſſe, and unreaſonable tenacity of worldly goods, as *Origen* hath it, (Origen.) and theſe is every Preacher ſet to pluck up and pull down, and not to think his work done till he ſeeth the ruine of theſe Kingdoms in his people, and the Kingdom of God built up in them, which is when his Word ruleth in their hearts and lives in all things.

Verſ.11. *I ſee a rod of an Almond tree, I will haſten to perform it.* Here is *Hebr.* an elegant *Paranomaſie, I ſee,* ſaith *Jeremiah*, *an almond-tree* שקד, and the Lord ſaith, *I am* שֹׁקֵד *vigilant,* or *haſtening to perform my Word*; let the firſt words be rendred according to the proper ſignification, and they are, *I ſee a vigilant or haſtening rod*] but the ſame word ſerveth alſo to ſet forth an Almond-tree, for the ſpeedy coming out of the leaves thereof, even before any other tree, and is commonly ſo uſed. Hereby then the Lord ſhewed, that the judgments which *Jeremiah* ſhould threaten, ſhould not be deferred long, but come ſpeedily. Diodor.l.4.c.1. According to this Viſion almoſt *Diodorus* writes of a rod or ſtaff (for the ſame word ſignifieth either) with an eye upon the top of it, uſed by the *Ægyptians*, as an embleme of divine Providence ſeeing and ruling in all things; ſo by this vigilant or haſtening rod ſeen, the Lord ſhewed that he would not ſleep, but be vigilant to accompliſh his word of threatning with all ſpeed. The *Caldee Paraphraſt* and ſome others underſtand by this rod *Nebuchadnezzar*, as he is called *Iſa.*10.1. which differs little. Calvin. *Calvin* thinks, that not only the haſtening of the judgements threatned is here ſet forth, but alſo of the promiſe made, for his Word, over which he ſaith he will be vigilant, equally reſpecteth pulling down and building up, which was ſpoken of *verſ.*10. Note. whereunto I readily aſſent, noting as well for the comfort of humbled and penitent ſinners, as for the terrour of the impenitent, that the comfort promiſed ſhall come ſpeedily to the one, as judgements threatned to the other, yet firſt plucking up, and then building, according to the order before-going.

Verſ.13. *I ſee a ſeething pot towards the North.* See the like *Ezek.*11. and *Ezek.*24. *Jeruſalem* being hereby ſet forth, which as a pot had fire put under it by the *Babylonians* coming out of the North, when *Nebuzaradan* burnt the City, ſo that by theſe two, the vigilant rod (as the *Vulgar* renders it) and the ſeething pot, one and the ſame thing is meant. Calvin. Thus ſome, but *Calvin* takes that of the *rod of a watchman,* as he renders it, for a further illuſtration of that which was ſaid before, that he had ſet him over Nations and *Kingdoms to pull down,* &c. for to this end he ſheweth him his rod, whereby as having power enough, the foreſaid Kingdoms ſhould be pulled down, as *Egypt* was ſometime by *Moſes* with his rod. And therefore in alluding to theſe words of the rod of a Watchman, he addeth, *I will watch over my word to do it,* that is, Queſtion not thou, ſaying, How ſhall this be, that I a childe ſhould overthrow and build up Kingdoms? thou ſeeſt my rod or ſcepter, the enſign of my power, Go on therefore to ſpeak according to my directions, and doubt not but that I, who ſet thee awork, will be as ready and vigilant to perform by thee that which thou ſpeakeſt, as thou canſt deſire. Thus *Calvin.* Neither

doth

Hieronym.

doth *Jerom* differ much from him, and is indifferent about rendring the words either *A rod of an Almond,* according to *Symmachus* and *Theodotion,* or the *vigilant rod,* according to *Aquila*; becauſe (ſaith he) a Nut or Almond hath an hard ſhell, and muſt with hard knocking be cracked to come to the kernel, and that is bitter, but the kernel ſweet; ſo the rod of God which is harſh and bitter, brings a ſweet fruit of vertue and joy at the laſt, according to that ſaying, *The roots of learning are bitter, the fruits ſweet.*

Literarum radices amaræ, fructus dulces.

And this ſeems to me to be beſt, and therefore, although it be hereby ſhewed alſo, that judgements threatned by *Jeremiah* at the word of the Lord ſhould come ſpeedily, yet the ſign next ſeen, and this, are not all one but divers, this extending further both to pulling down and building, and to confirm that which was before-ſaid in ſetting up the Prophet in ſo great authority, that being reſtrained to the judgements to come by *Nebuchadnezzar.* The *boyling pot* now ſeen, is by ſome, ſaith *Calvin,* interpreted of *Nebuchadnezzar,* but indeed *Jeruſalem* is hereby ſet forth, together with all other Cities of *Judah.*

Calvin.

For as fire put to a pot with fleſh in it makes it boyl, and in continuance of time to waſte away; ſo the Lord would hereby ſhew, that it ſhould be done to the Jews in *Jeruſalem,* and in all the other Cities of *Judah* by the *Babylonians,* who together with the *Aſſyrians,* now being one Kingdom, dwelt northward, and poſſeſſed all other parts, except the eaſt, where the *Perſians* and *Medes* lived: To expreſſe which he addeth, *From the north cometh evil upon all the inhabitants of the Land,* that is, the Land of *Judea,* as is further expreſſed, *verſ.*15. Some ſay, That the Kings of *Babylon* and *Perſia* had fire carried before them in a pot, that by the winde and rain it might not be extinguiſhed, having it in great veneration, as a god; and if it were ſo, then here is an alluſion made to that cuſtom. But it is not ſaid, a pot boiling or burning coming out of the north, yet as much in effect is ſaid, *The face thereof from the face of the north*; and the word rendred *boiling,* ſignifieth either *blown up,* or *burnt with fire*; and the *Vulgar Latine* hath it, *Ollam ſuccenſam,* and therefore I cannot but like well of the fore-going Alluſion, and of applying the burning pot to *Nebuchadnezzar,* who came from the north, it being common with the *Hebrews,* when they would ſet forth coming from any part, to do it by ſaying from the face thereof, whereas if *Jeruſalem,* to burn which he came, had been meant, it would rather have been ſaid, the face thereof was towards the face of the north, from whence the judgement came. And the Lord himſelf expounds it not of *Jeruſalem,* againſt which, but of the judgment coming, and for this expoſition is the *Caldee* againſt all others, who commonly take it for *Jeruſalem*, but herein one ſpeaks more rightly then many.

Cal. Paraphraſt.

But why after a rod is there ſeen a burning pot? *Sol.* To ſhew, That they who will not be reformed by Gods rod ſmiting them, ſhall be in danger next of his fire deſtroying them utterly.

Note.

Gregory makes a moral hereof thus, Mans minde is the pot, that which from the north ſets it on fire is the devil, by inflaming it with evil luſts, and then he ſetteth up his throne therein, as in the next words, *verſ.*15.

Gregor. Moral. 18.

Verſ. 15.
Hieronym.

And I will bring all the families of the north, and they ſhall ſet each one his throne, &c. Here he amplifieth his judgement by *Nebuchadnezzar* threatned, by mentioning the Nations and Kings that ſhould come with him againſt *Judah*: for that many Kings ſhould help him is intimated, in ſaying, They ſhould ſet their thrones in the gates of *Jeruſalem,* that is, ſit there as Lords and Kings after the ſubduing thereof.

Verſ.18.

I have made thee this day a defenced City, and an iron pillar. To confirm *Jeremiahs* minde that he might not fear his oppugners, how violent ſoever they ſhould be againſt him, he compares him not to a moſt ſtrong houſe, but a moſt ſtrong City, as the Church is compared to a *City ſet upon an hill,* that is impregnable, and to an iron pillar, which is yet longer laſting, as not being ſubject by fierceſt winds and tempeſts to be demoliſhed or hurt, in which ſenſe the Church is called, *The ground and pillar of truth*; and *Cephas, James*

Matth.5.
1 Tim.3.15.

and *John*, pillars, *Gal.*1.9. And how ſhould it come to paſſe, that *Jeremiah* a man alone ſhould ſtand ſo ſtrong againſt Kings, Rulers and Prieſts, but be- Note. cauſe as the Lord here ſaith, *I will be with thee?* and what can all the wicked of the world do againſt one Miniſter armed with his power?

CHAP. II.

Verſ.2. I *Remember thee the kindeneſſe of thy youth,* &c. Jerom, *I have called thee to minde, pitying thy youth.* But it may with more ſenſe be rendred according to the Hebrew, *I record the mercy ſhewed to thee in thy youth, and the love of thy eſpouſals*; that is, I call to minde and compare my great mercy ſhewed to thee, whenas bringing thee out of *Egypt*, and through a barren wilderneſs, Verſ.4. cauſing thee to follow me, as a wife her loving husband, and taking care of thee, as my firſt fruits, which are moſt holy to the Lord, ſo that I brought evil upon all that went about to eat and devour thee. When I compare, I ſay, this my gracious dealing with thee, and thine apoſtaſie and forſaking me together, as followeth *verſ.*5,6,7,8. I cannot but as I have great cauſe challenge thee therefore, and call thee to an account to give me a reaſon why thou haſt dealt thus by me, and if thou canſt give none, to make thee aſhamed that thou maiſt yet repent, being otherwiſe ready to deal with thee according to thy deſerts, *verſ.*9. &c. *Ezek.*16. this compariſon is ſet forth more at large, both touching Gods mercy moſt undeſerved on the Jews part, and the abomi- *Calvin.* nations committed againſt him on their part. *Calvin* expounds the firſt words of *verſ.*2. as I have done, *viz.* not as implying any love or goodneſs in them, whereby the Lord was moved to deal ſo graciouſly with them, but it was the meer mercy of God, from whence it came that he eſpouſed *Iſrael* to himſelf, and the hiſtory of their murmurings and rebellions from the beginning of their deliverance out of *Egypt*, ſheweth the ſame. Wherefore theſe words, *The love of thy eſpouſals*] are to be underſtood paſſively, not actively as if their love towards God, but his love to them were hereby commended. And this, he ſaith, is here ſpoken of, to ſhew, why he now ſent a Prophet again unto them, before he would deſtroy them, to move them to repentance: Becauſe to ſuch as upon whom he placeth his affection, his love is conſtant, making him never to leave dealing with them about Reformation, till that they being deſperate and incorrigible, he muſt needs deal with them by judgements to their deſtruction, but ſtill when he is forced to this, he will finally upon their repentance, to which he drives them by judgements, ſhew mercy again unto them in greater meaſure then ever, *Iſa.*30.18. *Chap.*49.65,66. Thus alſo *Jerom, Rabanus, Thomas Aquinas, Vatablus.* Others, as mercy is firſt ſpoken of, and then love, and following the Lord in the wilderneſs; ſo underſtand the mercy of God, wherein he began to *Iſrael* in *Egypt*, being miſerable and without all form or beauty, in bringing him out, and then the love of their fathers, whereby they anſwered the Lords mercy at the firſt bowing Exod 4. Deut.5.27. and worſhipping him, and willingly following him, and profeſſing to yeeld all holy obedience to his Laws, ſo *Caldee, Lyra, Hugo, Dionyſius,* and to this do I ſubſcribe, as moſt probable. And then *Iſrael* was Holineſſe to the Lord and his firſt fruits, as being adorned with holy Laws and Ordinances above other Nations, as a bride hath glorious Ornaments put upon her to encreaſe her beauty, and to make her more amiable to her husband, and ſhe being then in the prime of her youth alſo, intimated by the word [*firſt fruits*] And the Lord to ſhew his love towards her would ſuffer none to wrong her, Pſal.105. but *rebuked even kings for her ſake*, as the king of *Amalek, Moab* and *Midian*, of the *Amorites* and *Baſhan.*

Verſ.5. *What iniquity have your fathers found in me that ye are gone after vanity?* Having before mentioned Gods mercy towards them, and their fathers anſwerable love and ſubmiſſion at the firſt, now he challengeth them for that leaving him they followed after falſe gods, contrary to that which they were bound to do for his great mercies formerly recorded to have been ſhewed to their fathers. And then in ſpeaking of his mercies more particularly, he ſaith, Verſ.6. *which brought them out of Egypt through the Wilderneſſe, a land of deſerts and pits, of drought and the ſhadow of death, Where no man liveth*; yet they being above ſix hundred thouſand were here kept alive fourty years by Gods feeding of them miraculouſly.

Verſ.7. *I brought you alſo into a fruitfull land, but ye defiled it.* Prieſts, Paſtors, Teachers of the law, and Prophets propheſying by *Baal*, for the laſt of which the four hundred Prophets maintained by *Jezabel*, and propheſying to King 1 King.18. *Ahab*, were moſt notorious, where ye may ſee what *Baal* was in my Commentaries upon that place. Hereby it appears, that the corruption was univerſal, overſpreading both People and Prieſts, who were Paſtors and Teachers of the Law alſo. The words ſetting forth Teachers here, are הפשי תרה *holding the Law*, for ſuch were the Prieſts by their Office, *Mal.*2.7. which made their ſinne the greater, as S^t^ *Paul* reaſons againſt wicked teachers, *Rom.* 2.21. By Paſtors, Rulers in the Commonwealth are as well ſet forth as Prieſts, who were ſpiritual Paſtors, of theſe it is complained that they tranſgreſſed; of Teachers, that they had not known God, or enquired after him, they were idle and ignorant, and the Prophets propheſying by *Baal* were ſuch, as *Calv.* though they did not profeſſedly ſerve *Baal*, but pretended to ſpeak from the Lord, yet they ſpake not by his Spirit, but by a lying ſpirit, the devil, to make 1 Cor.10.20. men ſecure in their ſins, for what are Idols but devils?

Verſ.9. *Therefore I will yet plead with you, and with your childrens children.* By ſaying *Yet*, he intimateth ſome judgements brought upon them already, for which they haply thought that they ſhould now go ſcot-free, God being ſatiſfied by the puniſhments, which he had already laid upon them. But he contrariwiſe threatens, that he will not thus make an end, nor having brought more upon them, but if their children and childrens children went on in their ſinnes, he would goe on in puniſhing generation after generation.

Verſ.10. *Paſſe over to the iſles of Chittim.* That is, of *Grecia*; By *Grecia*, all the Countreys of *Europ* being meant. *And to Kedar*, that is, the Eaſtern parts of *Aſia*, where they knew not the true, but worſhipped falſe gods, yet for their conſtant cleaving to the gods at the firſt received by their Anceſtours without change, they ſhewed, that if they had had the knowledge of the true God, they would much more have cleaved alwayes to him only, whereas the Jews receiving from their Anceſtours the worſhip of one God, were fickle and inconſtant, changing his glory into that which profited not, that is, in ſtead of him the moſt glorious God of heaven and earth, worſhipping Idols in whom is no help, as in ſuch as have ears and hear not, eyes and ſee not, &c. For as *Xenophon* ſaith, *Xenophon.* It was an Oracle of *Apollo*, that thoſe gods are rightly worſhipped, which were delivered of Anceſtours; And this he greatly applaudeth: And it was a maxim amongſt the Heathen, *No novelty pleaſeth God*, But in condemning the Jews inconſtancy in their Religion by the Heathens conſtancy in theirs, he doth not commend them or any, that being in a way of ſuperſtition will not go from it; but only he ſheweth, that the judgment of the Jews ſhall be far more heavy, becauſe they were more ſtupid, and did more groſly then they; as *Corazin* is threatned by *Sodom* and *Gomorrah*, Mat.11. Touching the word *Chittim*, it doth alſo ſignifie *Italy*, as *Num.*24.24. *Dan.*11.38. or *Cyprus* the Iſland, as Joſ.*l.*1.*antiq.c.*11. or *Grecia*, 1 Mac.1.*c.*8.5. So that it may well be taken for all the weſtern parts, as *Kedar* (which hath the name from *Kedar* the ſecond ſon of *Iſhmael*, Gen.25.15. who with his *Kedarens* and other *Iſhmaelites* and *Arabians* inhabited the eaſtern parts) is put for all the eaſtern Countreys. The meaning then is, Go to the fartheſt parts weſt, ſet forth by the Iſlands of *Kittim*, and again into all parts lying eaſtward, and learn to be aſhamed of your moſt unreaſonable lenity and inconſtancy in

matter of divine worſhip, which is a thing of ſo great moment, and be the
more confounded by thinking how little their gods have done for them, and
what great things I have done for you.

Verſ.12. *Be aſtoniſhed, O heavens, at this, and be ye horribly afraid.* As *Iſa.*1.the Prophet
bids, *Hear (O Heavens)* as having no hope that the Jews would hear
or be moved; ſo *Jeremiah* in this place turns to the heavens, as if ſo horrible
a thing were done in the ſin wherewith they were before charged, that the
very dumb and ſenſleſs creatures could not but tremble and be amazed at it,
for the provocation of the almighty Creator hereby. For when a father is
angry and ſtorms againſt any of his children, all the reſt fear. *Be ye deſolate,*
Jerom, *Be aſtoniſhed, and gates thereof be deſolate.* For the word שעור may be
taken either for *his gates*] as *Jerom* renders it, *viz.* having a prick above ש to
the right hand, but on the left it ſignifieth fear, and thus it is here pricked,
and therefore beſt expounded ſo; and if we expound it with *Jerom*, by *gates*,
the particle ו agreeth not with שמים heavens being of the plural before-going.
The word rendred, *Be deſolate*, ſignifieth alſo, *be dry*, or barren as a deſert,
another expreſſion of the greateſt commotion through terrour that may
be, cauſing the aëry heaven to go from it wonted nature of humidity to moiſten
the earth and make it fruitfull by being turned into the likeneſſe of a dry
wilderneſſe. And indeed the horrible ſins of men reach up in their poiſonous
Deut.28. quality to heaven to make it to degenerate into drineſſe, like
that of braſſe or iron. As a man through amazement is for a time like a
ſtone ceaſing to do the actions of a man, ſo the heavens to do theirs.

Verſ.13. *They have forſaken me, the fountain of living Water,* &c. That is, by leaving
the true God, who likeneth himſelf to a Well of living or ſpring-water, becauſe
ſuch were moſt neceſſary for the ſuſtentation of life in thoſe dry countreys,
as appeareth in *Iſaacs* digging of Wels, and his joy at the finding of
ſprings, the benefit whereof the Philiſtims envying him ſtopt them up, whereupon
great ſtrife ſometimes aroſe. For which cauſe alſo Chriſt cals us to him,
as ſuch a fountain, ſaying, *He that thirſteth, let him come and drink of the Water*
Joh.7.37. *of life freely.* But falſe gods were as broken ciſterns that could hold no
Note. water, the water that is in them is pudly and not clear, as coming by the fall
of the rain, and it alſo conſumeth ſoon away, if the ciſtern hath rifts; ſo are
Idols to thoſe that ſerve them, in a drought of judgements coming they can
ſtand them in no ſtead; but the true God is alwayes to ſuch as ſerve him as a
ſpring of water in the greateſt drought, and ſo it is well with them when others
periſh through thirſt, *Pſal.*37.

Verſ.14. *Is Iſrael a ſervant? an homeborn ſlave? Why is he made a prey?* As if he had
ſaid, Doth any man ask the cauſe now, why *Iſrael* is in miſery, being made a
ſlave and a prey to other Nations? It is not becauſe he was ſo born, he was by
Gods adoption and grace a ſon, an heir, lifted up above all other Nations,
when God choſe him for his peculiar people. Therefore the cauſe is plain why
he is now in this miſery, *viz.* that before-ſhewed, his forſaking God the
Verſ.15. fountain of living water, *&c. The Lions ſhall roar upon him,* &c. that is enemies
like Lions; for taking him as a prey, it is a Metaphor made more plain in
the next words, wherein they are ſaid to burn up his Cities, and to leave
them without an inhabitant: for ſo it happened after unto them afterwards in
Zedekiah in his time by the *Caldees.*

Verſ.16. *The ſons of Taphanes and Noph ſhall break thine head. Noph* was the Metropolitan
City of *Egypt*, and *Taphanes* another like it, wherein *Pharaohs* Court
was, ſo that hereby deſtruction is threatned by the *Egyptians*, with whom
they made confederacies, and in whom it is often objected againſt them that
they truſted for horſes. Their head that was broken by them, was *Joſiah*, who
2 King.23.29. raſhly going againſt the King of *Egypt*, was ſlain by him, and then he put the
Jews to tribute at his pleaſure.

Verſ.17. He concludes as he began *verſ.*13. by forſaking me they have brought this
upon themſelves, and then admoniſheth them againſt the *Egyptians* evil manners,

Verſ.18.

ners, ſaying, *What haſt thou to do in the way of Egypt to drink the waters of Sihor?* When they were in danger by the *Aſſyrians,* they went to *Egypt* for help, and when by the *Egyptians* to the *Aſſyrians*, and they being both groſſe Idolaters, to pleaſe them, as they had need to uſe the help of either of them to curry the more favour, they ſet up their Idols. This the Prophet here reproveth, as one would do a man in his miſery that ſeeketh to ſuch as cannot help, but to increaſe his miſery, leaving him that alone hath power to help indeed. For by going to the waters of *Sihor*, or troubled waters of *Nilus* in *Egypt*, as the word ſignifieth, he meaneth their ſeeking help from *Egypt*, and by the river of *Aſſyria* next named, that is, *Euphrates*, ſeeking help from them, in both which they did rather againſt, then for their own good, as experience had and ſhould teach them.

Verſ.20.

For of old I have broken thy yoke, &c. Hieron. *Thou haſt broken thy yoke,* expounding it of the yoke of wedlock, whereby the Lord had yoked *Iſrael* to himſelf. But in the Hebrew it is, *I have broken thy yoke,* and ſo the ſenſe will be beſt, if it be underſtood of the yoke of their bondage in *Egypt*. The Lord hereby ſheweth, what little reaſon they had to forſake him for new gods, or in ſeeking help from *Egypt* or *Aſſyria,* becauſe he had done mightily for them in bringing them out of *Egypt*, yea and not only ſo, as *Calvin* hath it, *Calvin.* but when any other Nation put an heavy yoke upon their neck, as we read in *Judges* that many Nations did, upon their crying to him he from time to time delivered them. *And thou ſaidſt, I will not tranſgreſſe.* So it is in the Margin of the Hebrew Bible, but in the Text, *I will not ſerve.* Thus alſo in divers other places another word with ſome difference is put in the Margin, as I take it, for further explication; for take it as in the Text only, *I will not ſerve,* and the ſenſe will be left ambiguous, whom wilt thou not ſerve? but by the word in the Margin it is made plain, I will not tranſgreſſe by ſerving Idols, for ſo *Iſrael* had often done, and was brought into bondage, and cried to the Lord, at what time doubtleſſe they renounced the ſervice of Idols for a time, yet, as here followeth, they ſoon went after them again upon every high hill, and under every green tree, which were places choſen by the Heathen for Idolatry, as hath been often ſhewed.

Verſ.21.

Yet I planted thee a noble Vine. Here after plainly reproving their Idolatries, he doth it further metaphorically, ſaying, *I planted thee a noble Vine,* ſet forth *Heb.* by *Sorech,* of which ſee *Iſa.*5. and as there, ſo here he is accuſed for degenerating to the bringing forth of ſour grapes.

Verſ.22. *Hieronym.*

Though thou waſheſt thee with niter, and takeſt much ſope. Niter and Sope, or the Herb *Borith,* as it is in the Hebrew, and rendred by *Jerom,* grew in thoſe countreys in moiſt places, and was uſed by Fullers to make things ſpotted and foul white, there being the ſame virtue in it and in niter. They by reaſon of their ſins are here compared to cloaths all filthy and ſpotted, and ſo much as that theſe ſcouring and cleanſing things in a great quantity being uſed in waſhing them, they cannot be made white: ſo they that have long been accuſtomed to live in foul ſins cannot by temporal caſtigations be cleanſed through repentance, but muſt endure the burning of the fire at that day, when the fire ſhall try every mans work; ſo *Jerom*; 1 Cor. 11. *Calv.* but in this laſt how unſoundly, ſee in my Commentaries upon 1 *Cor.* The meaning of this place is, That the pretexts whereby the Jews coloured over their ſins, either denying them, or pretending themſelves to be holy, becauſe peculiarly choſen of God, and they had his Laws and Ordinances, and were frequent about them, or whatſoever elſe they could deviſe to ſay in their own juſtification was, but to ſeek with outward things to waſh away inward ſpots and blemiſhes, ſuch as thoſe of ſin were, to do *irritum opus,* to labour in vain. For ſtill their ſins remained as black brands before God, although they might be whited over before men. A thing to be conſidered by all thoſe that outface their juſt reprovers, and impudently juſtifie themſelves in their evil doings, they do but waſh a Blackmoor, to the all-ſeeing eye of God they are as black ſtill as ever; yea Note.

by

Prov.28.13. by denying and juſtifying themſelves their ſins come to be marked of God never to be forgiven, where, in confeſſing and forſaking them prevails for mercy.

Verſ.23. *See thy way in the valley, know what thou haſt done; a ſwift Dromedary traverſing her wayes.* Calvin, *Corripiens vias ſuas*; but the word ſignifieth properly running over her wayes; *Hieronym.* *Jerom*, *Levis curſor explicans vias ſuas*, expounding it of a Doe moſt ſwift of foot in running after the prey, which ſhe deſireth; and the like he ſaith of the wilde Aſſe running after his pleaſure, whom none will purſue to ſtay, as knowing it to be but loſt labour, in her moneth they ſhall finde her, that is, in her filthineſſe. So the Jews by denying their ſins, and their going after *Baal*, thus thinking to waſh away the blemiſhes thereof, are yet known very well enough to God to be ſwift as a Dromedary to go upon the way, that is, moſt earneſtly carried on after ſuch abominations, and no Prophets of the Lord by admoniſhing them can ſtay them from running wildly on in ſin, any more then ſuch as purſue a wilde Aſſe in the wilderneſſe can ſtay him. But as that Aſſe is in her moneth found in her filthineſſe, ſo after much labour and pains taken in ſeeking to reclaim the wicked, they are found ſtill in the end in the filthineſſe of their ſins. *Calvin.* *Calvin* underſtands this, as ſpoken to the Jews for denying themſelves to be Idolaters, as long as they worſhipped the true God, and acknowledged *Baalim* to be but leſſer gods of an inferiour rank, even as the Papiſts ſay touching their Idols, they worſhip God only, and uſe Images but as remembrances, and therefore in ſo doing they cannot be charged with ſin. Of their way in the valley he ſpeaks, becauſe there as well as upon hils, they had their Idols Temples ſet about with green Trees and placed nigh pleaſant rivers. And for the Dromedary he ſaith, That not her ſwiftneſſe is ſo much reſpected, as the violence of her luſt, when ſhe is carried thereby. Verſ.24. For the ſhe-aſſe likewiſe when ſhe is in the wilderneſs ſnuffing up the winde in her noſtrils, feeling her ſelf to be at liberty, no man purſuing after her can take her, for ſhe runs on both uncertainly and unweariably, therefore men ceaſe purſuing her, waiting for her moneth, when ſhe is biggeſt with foal, and ſo heavy to the bringing forth that ſhe cannot runne, and then they take her. So the wicked Jews were ſo without all regard of prophetical admonitions, or threatnings carried on in their ſins, that their caſe was even deſperate, nothing could now be expected, but that the time coming, when God ſhould ſee them big with ſins, their ſins being grown to the full, he ſhould then ſeiſe upon them with his judgements, there being no means now to eſcape, but through the heavy load of ſin they muſt be neceſſitated to lie under them, and periſh for ever.

Verſ.25. *Withhold thy foot from being unſhod, and thy throat from thirſt.* That is, either travel no more into *Egypt* or *Aſſyria* in vain for help, but ſtay at home and quietly repoſe thy ſelf upon me, or go not on in ſin and rebellion againſt God, till he being provoked deliver thee into the hands of thine enemies to be carried away Captive bare-footed and thirſty. For the firſt of theſe waies *Calvin.* *Calvin* underſtands it, yeelding a good reaſon, that by their vain travel into farre Countreys, they did tear out their ſhoes, and ſuffered much thirſt, becauſe of their going into *Egypt*, to drink of *Sihor*, and into *Aſſyria* he had ſpoken before *verſ.* 18. but by ſitting ſtill at home in obedience to God, that labour and travel, and their ſufferings thereby might be ſpared. *Lyra.* For the ſecond *Lyra*, and I ſee not but that the Prophet might herein have reſpect to either. *Hieronym.* *Jerom* is only for a myſtical ſenſe, ſaying, That when they eat the Paſſeover they were commanded to have ſhoes on their feet, and likewiſe they that were ſent out to preach, are bidden to have ſandals on their feet, and all Chriſtians *to have their feet ſhod with the preparation of the Goſpel of peace*, Epheſ.6. and we are bidden to come to Chriſt, and drink of the waters of life, and ſo we ſhall thirſt no more. Joh.7.37.

The myſtical ſenſe. In requiring us then to keep our feet from being unſhod, and our ſelves from thirſt, he meaneth, that we ſhould keep out of the waies of hereticks, for this were to be unſhod with ſuch ſhoes, as without which we cannot eat our Paſſeover Chriſt, or be ſanctified by the Goſpel againſt our ſpiritual enemies 1 Cor.5. corrupting and endangering our ſouls againſt whom theſe arms, and for want of true comfort by Chriſt the fountain of living water, to be in danger of periſhing by thirſt for ever. Hitherto *Jerom. Junius*, Refrain from ſpiritual fornication, the committing of which is ſet forth by making bare feet and thighs, *Ezek.16.25.* and in Idolaters there is a thirſt after it. But it may beſt of all be underſtood as relating to *verſ.24*, where *Iſrael* is compared to an Aſſe running wilde, whom man handleth not nor ſhoeth; ſo *Iſrael* ran wilde, eagerly carried after Idols, as an Aſſe to her pleaſure through hunger and thirſt, and by bidding, Refrain from being unſhod, he meaneth, Leave thy wilde running on in Idolatry, and give over this wicked thirſt. For the next words, *Thou ſaidſt, There is no hope; Not,* They are words of neglect on wicked *Iſraels* part; as if he had ſaid, Speak thou and other Prophets what ye will to keep me from the waies that I am going in, ye ſhall not prevail, for I am deſperately ſet upon them, come what will come of it, I will go after my lovers, and do ye think to ſtop me from ſo doing? No, ye ſhall not. Note. And thus doth the wicked mans obſtinately going on in ſin ſpeak in effect at this day. And therefore (O ye wicked) if ye be aſhamed in word to ſpeak ſo deſperately, do it not by your deeds, for thereby ye ſpeak alſo, as by a lively voice; and when ye ſpeak ſo, it makes no matter what ye ſay with your Tit.1.16. tongues, for ye do but confeſſe God with your mouths, but in your deeds *ye deny him, being abominable and diſobedient, and to every good Work reprobate. Calvin* comparing theſe words, *There is no hope*] *Deſperatum eſt*, with the like *Iſa.57.10.* where they are found fault withall for not ſaying ſo, but here for ſaying ſo, ſaith rightly, here is no repugnancy to that, for there they are reproved for not ſpeaking ſo when they ſhould, in reſpect of the evil waies that they were in, and yet had hope of eſcaping Gods judgements: here for ſaying ſo in way of ſhaking off all reproof by the Prophets, as being deſperately bent to go on in their own evil waies, notwithſtanding their earneſt and diligent ſeeking to reclaim them.

Verſ.26. *As a thief is aſhamed when he is taken,* or *found out, ſo is Iſrael aſhamed.* Here ſaith *Lyra*, Lyra. the Preter-tenſe is put for the Future, *Shall be aſhamed*, becauſe it ſhould be thus with them at the coming of the *Caldees*, they ſeeing then no help in the Idols, which they have ſerved and truſted in; for that it is meant ſo appears by the next words, *verſ.* 27. Verſ.27. wherein they are accuſed for worſhipping ſtocks and ſtones, but judgements coming, they will cry to the Lord. For then comes the time of their being aſhamed of this vanity, when they ſhall ſee no help to be in their falſe Gods, ſo that with bluſhing faces they come to ſeek help of God, upon whom before he ſaith, *They turned their backs and not their faces.* Calvin. *Calvin* yet goes upon the Preſent-tenſe, and rejects the other, becauſe even then they were as thieves found out, their Idolatry was ſo palpable, although they denied it. But how their caſe was yet like a bluſhing thieves caſe found out, whenas they were ſo impudent either to deny their *nefas*, or to profeſs a reſolution to go on in it ſtill, let the Reader judge, and take the ſenſe, as upon this conſideration he ſeeth cauſe.

Verſ.28. *According to the number of thy Cities, ſo are thy gods.* As if he had ſaid, Doſt thou in the time of thy diſtreſſe call upon me, thou haſt many patrons of thine own chuſing, every one a god, and thoughteſt not me alone ſufficient to ſave thee? Seek not to me then, but to them in whom thou haſt truſted, for they are a great many, and therefore if they unite their forces to help thee, thou maiſt well have confidence in them: ironically ſpoken, as *Elijah* once ſpake to the Prophets of *Baal*, 1 Kin.19.

Verſ.29. *Why do ye ſtrive with me, doing evil againſt me?* Do ye think that I will hear and ſave you in the time of danger, although ye call upon me, whilſt ye continue to be at variance with me? as indeed all doers of evil are, eſpecially that juſtifie themſelves when they are reproved, but are ſtill unreformed.

Verſ.30. *I have chaſtiſed thy ſons in vain.* The Lord did not only exhort by his Prophets to leave ſin, but alſo uſed another means of chaſtiſements, for *Iſrael* had now ſuffered grievous things, 2 *King*.17. but they were no whit amended, but rather grew worſe, for they killed Gods Prophets in *Manaſſeh* his time. But becauſe it is ſaid [*your Prophets*] *Jerom* ſaith, *Falſe prophets are here meant*, but moſt improbably, for they were ſo farre from killing them, that they were encouraged in their ſins by them; they are then called their Prophets, becauſe raiſed up from amongſt themſelves, men of their own Nation.

Verſ.31. Hieronym. *O generation, ſee ye the Word of the Lord, Have I been a Wilderneſſe?* &c. *Jerom* joining the firſt word here, *Generation*] to *v*.30. thus, *As a lion is your generation Waſted*, giveth this for the ſenſe. Your ſword hath killed your Prophets as a lion, not mine, for your ſins brought it, and therfore I call it *your ſword*, & I call them *your Prophets*, becauſe they that have been already ſlain, were Prophets of *Baal*, and others that have hitherto periſhed were like qualified unto you, for which I ſay your generation is waſted, that is, a ſinful and idolatrous generation. Here is nothing to be objected againſt this interpretation, but that הדור *Generation* is in the Hebrew made the beginning of *verſ*. 31. and is diſtinguiſht from this word [*Waſted*] eſpecially if it be read thus, *Your ſword hath devoured your Prophets as a Lion, this generation is a Waſter*, as ſome read it, and the Hebrew will bear משיח־הדור and then the next word אתם may be rendred, *Ye, ſee the Word of the Lord*, being the beginning of *verſ*.31. *Theodor*. follows *Jerom*. *Lyra, Calvin*, &c. are for the former reading and interpretation, joining *Waſting* to the word *Lion*; as if it had been ſaid, Your ſword in *Manaſſeh* his time was like a Lion to the Prophets; for as *Joſephus* ſaith, he ſlew one every day, *Antiq*.10.4. And this I rather aſſent unto, becauſe I reverence the Hebrew Text ſo much, that I cannot yield to the amendment of any thing therein, ſo much is in the diviſion of verſes. And this firſt word being diſtinguiſht from *verſ*.30. will carry a good ſenſe being thus rendred, *Ye that generation*, that is, not humane, much leſſe *Iſraelitiſh*, but *Leonine*, for your devouring of the Prophets ſent unto you, *See the Word of the Lord*, I ſay not to you Hear, no more then I would to a ſavage beaſt, for ye have no ears to hear reaſon, but ſee with your eies, for ſo even beaſts can do. *Have I been a Wilderneſſe unto you?* That is, Have I kept you, as it were, in a wilderneſſe barren and deſtitute of food fit for men, that ye are thus degenerated into Lions, the inhabitants of wilderneſſes. For they could not but ſee and acknowledge the great fruitfulneſſe of the Land wherein the Lord had placed them, as being called therefore a *Land flowing with milk and honey*. *Have I been a Land of darkneſſe?* Have I not ſet up the light of my word amongſt them, as well as placed them in a fruitfull Land, whereby they might ſee the vileneſs of their own doings to be humbled therefore, and to lay away all pride and ſtoutneſſe againſt God and his Prophets, *Wherefore ſay my people, We are Lords, We will come no more to thee?* Hebr. רדנו cometh of רד *Dominari*, and נ' *nos* for רוד or רדה is to have dominion. They are then here challenged for abuſing the fruitfulneſs of their Land, and the increaſe of their riches thereby to make them proud. And it hath reference to that which went before, *Am I a Wilderneſſe to Iſrael, See this Word of the Lord?* See that I am not, but contrariwiſe moſt beneficial, for whence elſe cometh it to paſſe that ye are ſo proud and ſtout, but by reaſon of your wealth, to harden your hearts againſt me, ſaying, *We will come no more to thee?* that is, we will not obey thee, ſay and do what thou wilt, *We are Lords*, neither do we acknowledge any Lord over us? much like to that *Pſal*.12. *Who is Lord over us?* Thus the ſenſe is plain, yet ſome trouble it by ſeeking another derivation of the word from ירד to deſcend, reading it, *We are gone down*, that is, we are in miſery, and can finde no help, therefore we deſpair of help from thee, and will not ſeek thee any more. And ſome, We are gone ſo from thee after our own wils, as that it is vain for thee to ſpeak to us, for although thou doſt, we will not come or be obedient to thee. I reſt in the firſt.

Verſ.32. *Will a young Woman forget her ornaments?* &c. *yet my people have forgotten me.* Here their ſin in forſaking the Lord, who was as an husband unto them, and therefore above all to be loved, is further to be aggravated by a compariſon taken from a bride, ſhe will neglect nothing in the day of her marriage, which may adorn her and make her the more amiable to the bridegroom: but *Iſrael* whom God had taken to wife, wanting all beauty to move him thereunto, although all her happineſs ſtood in being acceptable to the Lord, forgat to deck and adorn her ſelf for him daies without number, by keeping her ſelf pure and holy, being contrariwiſe polluted by baſe luſts carrying her after falſe gods.

Verſ.33. *Why trimmeſt thou thy Wayes to ſeek love?* Calvin, *Cur bonificas*, and ſo the Hebrew word ſignifieth, *Why makeſt thou good*, or fair, or pleaſant thy waies? meaning, after the manner of an harlot tireſt thy ſelf for adulterous love to Idols. *Therefore thou haſt alſo taught evil Women* (for it is a feminine) *thy Wayes*; Thus he ſtill aggravates their wickedneſs, making the Church of the Jews, as a patern of whoriſh immodeſty in uſing all manner of allurements to entice young men unto her, ſo that other Nations, *Egyptians* and *Aſſyrians* might learn of her to be yet more wicked, for which he nameth them, *Verſ.* 36.

Verſ.34. *In thy skirts is found the bloud of poor innocents*, Heb. *in thy Wings.* But skirts are meant, *viz.* of their garments that were ſprinkled therewith when they ſlew them, ſo that there needed no ſecret ſearch, as in the next words, to finde it out לא במחתרת *non in ſuffoſſione*, as *Calvin* renders it, and the word ſignifies *digging thorow*, and he thinks it an alluding to *Exod.*22.2. *If a thief be taken digging thorow a Wall*, that is, ſecretly in the dark, and the meaning to be, Thou didſt ſhed innocent bloud not in ſecret, as ſuch a thief met with in the inſtant hath his bloud ſhed in the dark, but the bloud ſhed by thee *Was upon all theſe*, that is, upon all the Prophets boldly and openly reproving thy ſins, ſo that all men might and did ſee thy ſavage bloud-thirſtineſs. For he ſeemeth here to ſpeak again by way of aggravation of their murthering of the Prophets ſent to turn them from their ſins briefly touched upon *ver.*30. *R.Salomon, Not in digging thorow like a thief*, Exod.22. Haſt thou found the Prophets whoſe innocent bloud thou haſt ſhed, but in all the things before remembred, reproving and ſeeking to reclaim thee by aggravating thy wickedneſſes againſt thee? and this he meaneth by ſaying, *In all theſe.* And this is moſt genuine, to expreſſe which the *Vulgar Latine* hath it, *In all theſe, Which I have before remembred.* *Calvin.* *R.Solomon.*

Verſ.36. *Thou ſhalt be aſhamed of Egypt, as thou haſt been of Aſſyria.* He had taxed them before for going to *Egypt* and *Aſſyria*, *ver.*18. and not keeping at home, repoſing their whole truſt in the Lord. Now he repeats the ſame again in other words. *Why runneſt thou up and down to change thy Wayes?* Sometime being in danger by *Iſrael* and *Syria* ſeeking to *Aſhur*, as *Ahaz* did, and ſometime being in danger by *Aſſyria*, to ſeek to *Egypt*, as it is generally conceived that *Jehoiakim* and *Zedekiah* did, which made them rebel againſt the King of *Babylon.* But they reaped nothing but confuſion hereby: for *Manaſſeh* was carried captive into *Babylon*, and when *Nebuchadnezzar* came againſt them, the *Egyptians* ſtood them in no ſtead to ſave them, although they ſometime came out with an Army to help them, and the *Caldees* departed. Ier.37.5.

Verſ.37. *Thou ſhalt go forth from him, and thy hands upon thy head.* Heb. מאת זה by *Calvin* rendred, *for this*, that is, becauſe of this thy wicked deſerting of me, and ſeeking help from Idolaters, thou ſhalt go into Captivity full of ſorrow, a ſign whereof is going with hands laid upon the head, as *Thamar* being deflowred by *Ammon* is ſaid to have done. 2 Sam.13.

CHAP. III.

Verſ.1. THey *ſay, If a man putteth away his wife, and ſhe becomes another mans,* &c. Having threatned them with Gods judgements for their Idolatry, now he ſeeketh to move them to repentance, by ſhewing that notwithſtanding that their foul ſinne, he would be ready to do by the Church of the Jews, his wife, as no man (themſelves being Judges) would do by his. For he would receive her to grace and favour again: For *(they ſay)* Hebrew is לאמור *dicendo,* which ſheweth it to cohere with *Chap.*2.37. therefore it is rather to be referred to the Lord threatning them, and now ſaying or telling how they might under his protection be ſafe from their enemies, *Egyptians* and *Aſſyrians:* So *Vatablus* and *Hebræi, Hieron. Vulgò dicitur*; ſome ſupplying the word *dicitur, dicendo dicitur,* and this is moſt followed, and therefore I have expounded it accordingly.

Verſ.2. *In the wayes thou ſatteſt for them, as the Arabian in the wilderneſſe.* That is, Thou waitedſt for an opportunity to idolize, as a thief, for ſuch were the *Arabians* lurking in the wilderneſs, lurking for a prey, which ſhewed them that were not only by ſeducement carried away, but made Idolatry their trade, as if having gotten more gods to protect them, they had gained a great booty, and ſhould now be more ſafe and ſecure.

Verſ.3. *Therefore the ſhowers have been withholden, and there hath been no latter rain, and thou haſt had an whores forehead.* That is, Thou haſt been judged according to the threatning *Deut.*28. *That the heavens ſhould be as iron,* &c. wherein *Lyra* ſaith, he hath reference to the great drought of idolatrous *Ahabs* time, *Calvin* to ſome great judgement of drought not mentioned; both yet agreeing in this, that it is ſpoken in way of aggravating the Idolatry of *Judah* more, who (notwithſtanding this, of which they could not but be ſenſible that it came for Idolatry, and perſecuting the ſervants of God, who oppoſed this foul ſin) went on ſtill impudently like a brazen faced harlot, who is daunted or made to bluſh for ſhame by nothing that can be done unto her. And he ſpeaks of the later rain in particular, becauſe it was for them moſt neceſſary, being a rain that commonly came a little before harveſt to make the corn in better caſe againſt the time of reaping, which otherwiſe in that hot countrey would have been more dry and husky and unprofitable. *Lyra. Calv.*

Verſ.24. *Wilt thou not from this time cry unto me, thou art my father,* &c. Vulg. *Ergo amodo voca me (pater mi) therefore from henceforth call me father,* Hebr. *Calleſt thou me not from this time my father?* That is, wilt thou not be moved by ſo great judgements to return again unto me, as thy only God and father? *And the leader of thy youth,* that is, thy husband in time of youth, when love betwixt man and wife, and deſire of either to other is greateſt. It is the voice of a moſt kinde husband to his moſt unkinde wife, that would fain have her reconcile her ſelf to him again.

Verſ.5. *Will he reſerve his anger for ever?* Theſe are the words of the Prophet to move her the more to ſay, as ſhe is bidden *verſ.*4. thou haſt not to do with an unplacable God, if there were in thee but a relenting heart, his anger againſt thee would ſoon be gone: *Thou haſt ſpoken and done evil things as thou couldeſt,* that is, although thou haſt done all the evil that thou couldeſt, yet God is placable, if now thou wilt return, *Hebr.* and *Vulg. And thou couldſt,* that is, ſaith *Lyra*, by Gods permiſſion, or rather, and thou couldſt finde in thy heart to do ſo againſt me thy moſt loving husband, all this notwithſtanding I am ready to receive thee. And this is enough to make the heart of any ſinner to melt, that God is ſo loving and ready to be reconciled, and neither harden himſelf againſt him, as no woman will do that hath been notorious againſt her husband being ſo kinde, nor deſpair of grace, as *Cain* did. Note.

Verſ.6. From *verſ.*6. to 12. he compareth *Iſrael* and *Judah*, that is, the two Kingdoms together, one of which, that is, *Iſrael* was already divorced for her

Idolatry, when ſhe was delivered into the hands of the King of *Aſſyria* in *Hezekiah* his time; then the other, that is, *Judah*, feigned a turning to the Lord from Idols when *Hezekiah* brake them all down, but the people turned not truly, for which it is ſaid, That *Iſrael* was more juſtified then *Judah*. Note. To make a ſhew of zeal and piety, but not to be zealous againſt evil indeed, is worſe then to be openly wicked.

Verſ.12. *Proclaim theſe words towards the north.* Having hitherto ſhewed the greatneſs of the ſinne of the Kingdom of *Judah*, condemning her more then *Iſrael*, becauſe ſhe would not take warning by the judgements already come upon *Iſrael*, now he is bidden to cry aloud towards that Countrey, into which *Iſrael* was carried captive, *viz. Aſſyria*, which lay north, although they were carried more eaſtward into *Perſia*, yet the north muſt be lookt at, as the Countrey that carried them. Now towards them muſt he cry, not that they could hear him, but that the men of *Judah* might hear and be further moved to repentance, and in time this Prophecie might be brought to their hearing, and they might alſo be ſtirred up hereby. *Return, and I will not cauſe mine* Hieronym. *anger to fall upon you*, Jerom, *Non firmabo iram meam in vos, I will not ſettle mine anger upon you*, which is indeed the very meaning. For his anger had already come upon them to the uttermoſt, but if they would yet turn, it ſhould not continue, he would not go on to preſſe them herewith for ever, as the next words plainly ſhew.

Verſ.13. *Only acknowledge thine iniquity*, &c. *and that thou haſt ſcattered thy wayes to ſtrangers*, &c. Hebr. *Only know*, that is, conſider the foulneſs of it, and juſtifie not thy ſelf, but confeſſe it and turn therefrom, as *v.*14. By her ſcattering of her waies to ſtrangers, he meaneth after the manner of harlots, that go ſometime to one place and ſometime to another to allure to their whoriſh love, not a few, but ſo many as they can, ſo that *Judah* had ſought to increaſe her ſuperſtitions and idolatries, taking for gods thoſe that ſhe could find in any Countrey. And hereby ſhe muſt know that her ſin was yet more aggravated, that *ſhe had not obeyed the voice of the Lord*, having his word to inſtruct and urge her to worſhip and ſerve him only, ſhe wandred thus notwithſtanding.

Verſ.14. *Turn, ye rebellious children, for the Lord is your husband. To turn* he exhorted them *verſ.*12. now he repeats the ſame again, that his kindeneſſe might yet more appear more then of any other husband in the world, after a divorce, and his wife being married to another man. But he inforceth his exhortation here by a new argument: ſome render the word, *Hath ruled over thee*; ſome, *Thou haſt been irkſome to the Lord*, as *Calvin* ſheweth, Calvin. but it is beſt rendred, *Thy husband*] hath ruled over thee, as a loving husband. *And I will take you one of a City, and two of a family, and bring you to Zion.* That is, if ye turn, although but one or two amongſt a great many, all the reſt hardening their hearts by unbelief. And in ſaying ſo he propheſieth of that which came to paſſe under the Goſpel, there were but a very few in compariſon of that whole Nation that were converted. Note. Yet here is incouragement to a few turning, if but one or two in a City or Town, they ſhall be accepted of nevertheleſſe, according to that, *Fear not little flock, it is your Fathers will to give you the Kingdom*, Joh.10.28. And it is ſtill ſo at this day, they are very few amongſt a multitude that be true converts in any Town or City, although all profeſſe the Chriſtian Religion, the moſt ſerving ſtill either the Idol of profit by covetouſneſs, or of pleaſure by ſenſual living, or truſting to lamps without oil, or by itching ears turned away from hearing lawful Preachers, to ignorant and impudent phantaſticks. *And I will bring you to Zion*, that is, to the Congregation of the faithfull, which is called *Zion*, Heb. 12. 22. *And I will give you Paſtors*] Theſe were the Apoſtles and apoſtolick men ſent out to preach the Goſpel.

Verſ.15. *They ſhall ſay no more, The Ark of the Covenant*, &c. This is a Prophecie of the abolition of the legal ſervice, which was before the Ark, ſtanding in divers rites preſcribed under the Law, but under the Goſpel there is no more the Ark, which was of old made for divine Worſhip, neither ſhall any other be made in ſtead thereof, which is intimated in theſe words, *And it ſhall not be done any more,* that is, according to that which was done under the Law by Joh.4.23. adoring God towards any place, as moſt holy, by offering Incenſe or Sacrifice, or by Prieſts clad in garments made of purpoſe, but the worſhipping of God now ſhall be only in ſpirit and in truth, reſort being made to places dedicated to Gods worſhip, not for any holineſs in them more then in others, to make our ſervice the more acceptable to God, but only in reſpect of their ſeparation for orders ſake, and to avoid confuſion, from prophane or common uſe, to an holy, of the faithfuls coming together there about the duties of Note. piety. So that neither can the practice of the Formaliſts of late in adoring towards the Lords-Table, or of injoining peculiar garments in the publick Miniſtration be juſtified: or of the Separatiſts that will have meetings rather in private houſes to publick worſhip, then in ſuch as have been anciently ſet apart for this end and purpoſe. And by this we ſee a juſt cauſe not only of our ſeparating from the Church of *Rome,* by a Reformation in Doctrine, but even in outward Rites and Ceremonies; and alſo, why a further Reformation hath been of late made by aboliſhing the Rites preſcribed in the Book of Common-Praier, although I will not ſay ſo touching the Praiers themſelves, leaving every Miniſter to the immediate guidance of the Spirit in his publick praiers, and not tying the moſt unable to ſome forms that may be without all exceptions. And *Calvin* himſelf in ſtead of juſtifying this, condemneth it, and yields divers ſolid reaſons againſt it.

Verſ.17. *At that time they ſhall call Jeruſalem the throne of the Lord, and all nations ſhall be gathered unto it,* &c. That is, the Church ſet forth under the name of *Jeruſalem,* ſhall be called *The Kingdom of heaven,* or *of God,* as it is oftentimes by our Lord, and people of all Countries ſhall be converted to the faith, and See the like *Iſa.*2. ſo made one though farre diſtant in place with the Church, which was firſt gathered at *Jeruſalem,* bearing therefore the name of that City, and being as it were the mother of the reſt.

Verſ.18. *At that day the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together from the north into the Land,* &c. Hitherto all things are plain, and evidently ſhewed to pertain to the time of the Goſpel, but how doth this agree? Nay is it not rather neceſſarily to be underſtood of the time *Calv.* of their return from the *Babyloniſh* Captivity? *Calvin* indeed underſtands both this and *verſ.*16,17. ſo, as if he had ſaid, when upon their humiliation and converſion from Idolatry the houſe of *Judah* and *Iſrael* ſhould be brought home again, they of *Judah* ſhould not boaſt of the Ark being amongſt them any more, as challenging to themſelves a preeminence for it over them of *Iſrael,* as formerly they had done, being alwaies full of enmity and quarrels one againſt another, till the time of their carrying away into Captivity, but all jointly ſhould call *Jeruſalem* the throne of the Lord, joining their forces together to build and make that City glorious again, as the ſeat of the great King of the whole world. And the Nations, that is, the ten Tribes ſhould be gathered to it, there to ſerve the Lord again, as before their diviſion into two Kingdoms, the ten Tribes being called here all Nations, becauſe ſo many in compariſon of the Nation of the Jews. Then they ſhall come out of the north, whither ſoever they have been by their northern enemies carried away, lovingly together to their own countrey as one people, and never be un- *Lyra.* kindely divided any more, as they had been. Thus alſo ſaith *Lyra*; ſome Hebrews expound it, ſaying, That it was accordingly fulfilled at their return ſo famous under *Cyrus* King of *Perſia,* when they had no Ark of the Covenant *R.Solomon.* any more. But *R.Solomon* of that which ſhall be done at the coming of the *Meſſiah,* whom they ſtill ſo obſtinately expect. But he confuteth that expoſition of thoſe *Hebrews,* 1. Becauſe *Jeruſalem* could never have ſo glorious a name as *the throne of the Lord* given unto her after their return, forſomuch as ſhe was ſometime under the *Perſian,* ſometime the *Grecian,* ſometime the

Egyptian and *Syrian*, and ſometime the *Roman*, and never grew up to a free Kingdom any more, or if it did in Prince *Alexanders* daies, who intituled himſelf King, when he was Prince and High-Prieſt, it was but for a ſhort time, and ſo troubleſome and declining from the firſt time that he began to do ſo (as I have ſhewed in my Continuation of the ſacred Hiſtory) that it is not worthy for this of ſo high a name. 2. Becauſe it is ſaid, *All Nations ſhall come unto her*, which was not then fulfilled, and that expounding of *all Nations*, of the ten Tribes, is no way juſtifiable, forſomuch as not they, but Heathen Nations, which never knew God before, are every where meant thereby. Neither doth it help, which *Calvin* bringeth for further confirmation, That by all Nations the ten Tribes are meant, becauſe it is ſaid, *And they ſhall no more walk after the imagination of their evil hearts*; which cannot well be underſtood of the Gentiles, for they alwaies did ſo, but of *Iſrael* who was at the firſt better taught, but for a time had ſo degenerated, but now ſhould do ſo no more. For it is ſpoken both of *Jews*, *Iſraelites* and *Gentiles* altogether, it being meant that after the receiving of the Chriſtian faith, they ſhould degenerate no more into heatheniſh Idolatry, but that amongſt them the true faith ſhould be upheld, though not alwayes apparently, to the worlds end; for all Nations ſhall never be broken off after their inſertion into the true Olive, as the natural branches, the Jews, for their infidelity were. And from this clauſe it is evinced, that the ten Tribes are not meant by all Nations, except ſome elect ones of them imbracing the faith of Chriſt, becauſe they that returned from Captivity after that, walked more abominably in reſpect of all other wickedneſs, except Idolatry, then before, eſpecially of their malice againſt Chriſt and his Miniſters, for which they were by the *Romans* moſt terribly waſted, afflicted and deſtroyed ſo as they never were before, from the time of their Land lying deſolate, being never permitted to inhabit it, or to build their City *Jeruſalem* any more; but if any lived there ſince, they lived but as vaſſals and ſlaves to the Turk. And to underſtand by all Nations the ten Tribes, is nothing agreeable to that which was ſaid before of them, *Two of a tribe and one of a city*, for how could he in ſpeaking of ſo few call them *all Nations*, by a name implying innumerable multitudes? Neither indeed did the ten Tribes then come to *Jeruſalem*, but they of *Judah* and *Benjamin* only beſides Levites, unleſſe ſome haply of other Tribes living mixt amongſt them, ſince the dayes of *Hezekiah* and *Joſiah* for pieties ſake, were at the time of *Judahs* Captivity carried away together, and ſo at the time of liberty returned together. But this being enough, if not to the expence of overmany words too much confuted, let us ſee if the expounding of it as fulfilled under the Goſpel, may be juſtified, how did *Judah* then walk with *Iſrael* to *Jeruſalem*? or the Land given to their fathers? *Lyra* anſwereth well, This was done when ſome of the Kingdom of *Judah*, as *Paul* of the Tribe of *Benjamin*, and other Apoſtles of the Tribe of *Judah*, going forth to preach the Goſpel amongſt the Heathen, met with ſome of *Iſrael*, though but rarely, who hearkned to their teaching, who were by their converſion taken as companions with them into the promiſed Land of everlaſting bleſſedneſs, being called the Land promiſed to their fathers, becauſe that of *Canaan* was a type thereof. And to this in the ſubſtance of it agree they that are for the return out of Captivity, as literally meant; but they conſent, that all this is ſpiritually to be applied to the time of the Goſpel, both *Theodoret*, *Hugo*, *Thomas* and *Calvin*.

Lyra.

Verſ.19. *But I ſaid, How ſhall I put thee among the children, and give thee a goodly heritage of the hoſts of the Nations?* He had ſaid before *verſ.*17. that all Nations ſhould be gathered together to *Jeruſalem*, which ſhould then by them all be accounted the Throne or Kingdom of the Lord, and *verſ.*18. he ſaith, That *Judah* together with *Iſrael* ſhould walk to the promiſed Land, that is, be alſo converted to the faith of Chriſt, and ſo become members of the Church militant here, and afterwards of the Church triumphant in heaven; for the

Church both militant and triumphant is ſet forth by the name *Jeruſalem*, becauſe
from thence they went out that preached the Goſpel, and there a
Church was firſt gathered. Now he demands by way of admiration, how
this ſhould be, that a people ſo rebellious, and for their rebellion caſt off,
ſhould thus be dealt withall as children, to have ſo goodly an inheritance:
and he cals it, *The pleaſant heritage of the nations hoſts*, becauſe the Nation of
the Jews rejecting the Lords gracious offer at the firſt to bring them into this
inheritance, when the Gentiles joyfully accepted of the offer. And well may
the *Gentiles* be ſet forth by this name, *The hoſts of the Nations*, for their great
Revel.7. multitudes, and to denote the condition of Chriſtians, they are a *Militia*
fighting againſt ſinne, the world, fleſh and devil, *Epheſ.6.12.* and the Kingdom
of Chriſt their inheritance, because the Nation of the Jews generally refuſing
Theodor. it, the Gentiles thankfully took it. Others bring other Expoſitions,
Septuagint. By *hoſts of the Nations* underſtanding the Angels Guardians of the Nations,
Theod. but moſt improbably. Some, *Of the mighty God of the Gentiles*, who is the
Hieronym. Lord of hoſts. Some, *Of the fortitude of the moſt ſtrong one of the Gentiles*;
but herein they go from the ſignification of the words; wherefore rejecting
all other Expoſitions, I reſt in this, and herein I differ not from *Jerom*, expounding
this heritage of the Church, as I have done, calling it the Land of
the Church made glorious by the great multitudes of believers. *And I ſaid,
Thou ſhalt call me, my Father*; That is, I have deviſed a way, how that which
I have ſpoken of, ſeeming in mans reaſon impoſſible to be done, ſhall be effected,
thou alſo ſhalt be converted and acknowledge me, that is, Chriſt, thy
Father, as it is ſaid of me, *Iſa.9.6. The mighty God, the everlaſting Father*,
whereby he giveth us to underſtand, That the Nation of the Jews ſhall be
converted, and not ever continue in their infidelity, as the Apoſtle expounds
Prophecies of them, *Rom.* 11.

Verſ.20. *As a wife that treacherouſly departeth from her husband.* Here the Lord renewteth
his aggravation of their ſins, according to *verſ.*1. that his mercy
might be the more magnified, when he ſhould receive ſo treacherous a wife
again.

Verſ.21. *A voice was heard upon the high places, weeping, ſupplications of the children
of Iſrael.* Here the Lord leaveth complaining any further of the Jews, and
looking upon them as coming to him by faith and repentance, breaks out into
theſe words, *A voice heard in the high places*] So that theſe words are a Prophecie
of the ſorrow, wherewith they ſhall be taken, when once their eyes
ſhall be opened to ſee that Jeſus whom they deſpiſed and perſecuted, and
continued ſo long in malice againſt, is the Chriſt, as is alſo further ſet forth
*Zech.*12.9. ſomething like to which was done by thoſe Jews that were firſt
Act.2.37. converted by *Peter*: Thus alſo *Junius*, underſtanding by this voice of weeping
Junius. ſupplication, their uttering of the words following *verſ.*21, 22, *&c.* And
this plainly appears to be the ſenſe, from their ſaying, *We come to thee, for thou
art the Lord our God.* And their lifting up of their voice upon the high places
is ſpoken of in reference to their Land, wherein were many high places, hils
and mountains, which were abuſed to Idolatry; now to ſhew that they ſhould
repent of theſe abominations, it is thus ſpoken, as if he had ſaid, the voice of
them that in times paſt worſhipped in theſe places contrary to Gods expreſſe
Hieronym. commandment, lamenting their former ſins. Thus alſo *Jerom* rendring it, *A
voice of weeping ſupplication, becauſe they have perverted their wayes*, taking this
for the cauſe of their weeping, as it is in all that be godly-ſorrowfull, and the
Hebrew will bear it, for כי ſignifies moſt properly, *becauſe*, and to *Jerom* conſenteth
Note. *Theodoret*, *Rabanus*, *Hugo*. And theſe words, *A voice is heard*], ſhew
Gods readineſs to hear penitent ſinners ſo ſoon as they begin to turn to him,
even before they ſpeak, as the father of the Prodigal met him returning home
Calv. unto him, and imbraced him before he ſpake. *Calvin* expounds it of that
which was then done, the *Iſraelites* weeping and crying when they were by
the *Aſſyrians* taken and carried away captive, as if this were propounded to

the Jews to move them to repentance. *Lyra* underſtands it of the Jews in ſo extream miſery by the *Romans* when they were deſtroyed together with their City in that ſtupendious manner. Some, of the Jews carried into *Babylon*, but all farre wide from the meaning, becauſe the argument now in hand from *ver.* 17, 18, *&c.* is manifeſtly of things to be done under the Goſpel, as may appear to any intelligent Reader by the premiſſes. The *Septuagint* for theſe words, *A voice was heard in the high places*, hath theſe, A voice heard *in labiis*, *lips*, as if it were meant, ſounding aloud by the opening of their lips, and this the Hebrew שפתים will bear, if the prick above ש be put in the left horn, but above the right, as we now have it, *High places* are ſignified by the ſame word. *Lyra.*

Verſ.22. *Return ye backſliding children, and I will heal*, &c. Here the Lord ſheweth by what means they ſhould be converted under the Goſpel. Chriſt ſhould come promiſing to heal the ſores and ſickneſſes of their ſouls, that is, their ſins, as he did *Luk.*4.18. *Matth.*11.28. and where he ſets forth himſelf as a Phyſician, ſaying, *The whole needs not the Phyſician but the ſick.* For hereupon great multitudes followed, and he healed their ſickneſſes bodily, and many of them withall had their ſouls healed by being converted; and many more when his Apoſtles after his departure preached with ſuch ſucceſs, that at one Sermon three thouſand were converted, then the voice was heard here propheſied of, *We come unto thee, for thou art the Lord our God*, &c. To the end of the Chapter. For then the converted amongſt the Jews ſpake to this effect, and confeſſed their ſins, as here followeth, beginning at *John* Baptiſts preaching, *Matth.*3. where it is ſaid, They came to *Johns* Baptiſm confeſſing their ſins; and *Act.*17. many more did the like, and when the time before-ſpoken of, their re-inſertion into the true Olive ſhall come, ſuch confeſſions ſhall be more generally and notably made by the whole Nation. And hereunto agreeth *Jerom*, although others be for times long before at their return from the Captivity of *Babylon*.

CHAP. IV.

Verſ.1. *If thou returneſt (O Iſrael) ſaith the Lord, Return to me.* Becauſe they were brought in *Chap.* 3.23. profeſſing their penitency, and turning to the Lord; now he encourageth them in their doing thus, and cals upon them to do it in ſincerity, becauſe amongſt them that turn to the Chriſtian profeſſion there be many hypocrites, who think to be accepted of for their outward ſhew, although they go on ſtill in their ſins. Againſt this he exhorteth them to ſhew their turning to be unfeigned, by their putting away of all their abominations, which whoſo doth not, his turning is nothing elſe but hypocriſie. But whoſo thus turneth ſhall never *be moved*, he reſts upon the Lord and his grace in Chriſt, which ſhall be as a Rock unto him, ſo that let the winds blow, the rain fall and the waves beat, yet he fals not. Matth.7.24.

Verſ.2. *And thou ſhalt ſwear, The Lord liveth in truth*, &c. Here ſwearing is put for the whole worſhip of God, of which it is a part, becauſe in ſwearing his name is called upon, and faith in God is ſhewed, that he both heareth and hath power to take revenge upon him that preſumes to ſwear falſly by him, yea and that he cannot for his honour but do it, ſeeing otherwiſe he ſhould expoſe himſelf to the calumny of evil tongues, which would be ready to ſay, either he is ſo high in heaven above, that he heareth not, or he cares not for truth or falſhood. Therefore *ſwearing, The Lord liveth*, if it be in truth, argueth one that is truly faithfull, believing all the things before-ſpoken of, and whatſoever elſe God hath ſet forth in his holy Word, and therefore living and doing accordingly. If any man ſweareth thus, but doth not believe thus to do as God requireth, he ſweareth not in truth, but in abominable hypocriſie, forſomuch as he makes a ſhew of a true believer, but in his heart is not. And becauſe that in judgement men ſhew themſelves whether they ſwear thus or no, by each ones dealing juſtly and righteouſly with his neighbour, or contrariwiſe, it is added, *in judgement and righteouſneſſe.* And to denote the time to which this is moſt properly to be referred, he ſaith further, *The Gentiles ſhall bleſſe themſelves in him*; a like paſſage to which is *Iſa.*65.16. in ſpeaking of the times of the Goſpel. Yet I do not hold that this, or that which went before *Chap.*3.22,23,*&c.* doth ſo properly belong to the time of the Goſpel, but that it was uſeful for *Iſrael* then to teach them how to demean themſelves towards the Lord, whom they had ſo greatly provoked, both by confeſſing and profeſſing a ſerious return, that Gods judgements already ſent might be removed, and his judgements threatned further to come, prevented. And for *Iſrael*, it was neceſſary that ſerious and hearty turning in truth ſhould be preſſed unto them, becauſe they had many times turned only feignedly, Note. for turning to the doing of good duties outwardly, and ſometimes putting away *Baalim*, thinking to be highly accepted of, and to enjoy peace. And this is alſo our caſe in *England*, for which we have need to hearken to, and put this precept in practice, before that Gods judgements come as a floud upon us, and there will be no ſtopping of the courſe of them till we be quite deſtroyed.

Verſ.3. *Break up your fallow ground, and ſow not amongſt thorns. Circumciſe your ſelves.* Having propheſied of the converſion of the Jews and calling of the Gentiles, from *verſ.*12. *Chap.*3. hitherto, now he returns again to his former Prophecy of judgements to come from the North, exhorting them by true repentance to prevent them. One of the evil grounds upon which the ſower ſoweth good ſeed, *Matth.*13. is ſaid to be thorny, ſetting forth men worldly-minded and covetous, to the end therefore that they might not be hindred by worldly cares from profiting by his heavenly inſtructions, he bids them not to have ſuch hearts, but to break them by contrition for their ſins paſt, for thus the heart is made capable of good inſtruction to profit thereby, even as the fallow hard ground before overgrown with thorns, when they are ſtubbed up, and it is broken with the plough to bring forth good ſeed ſown thereupon with plentifull encreaſe. And he meaneth not only the evil quality of covetouſneſs, but alſo all vices accompanying it, injuſtice, fraud, lying, oppreſſion, and the neglect of divine duties for mammon.

Verſ.4 *And circumciſe, Take away the foreskin of your hearts.* Here he ſheweth more plainly what he meant by breaking up their fallow ground, *viz.* the ground of their hearts, hardened in ſinne through a cuſtom of ſinning like ground lying long unplowed. For as the ground is cut with the plough, ſo was the foreskin with a ſharp knife, for a ſign of the Covenant betwixt God and *Abraham.* But when this was commanded to be done without fail from time to time, it was not the Lords meaning that they ſhould reſt herein, as if Circumciſion of the fleſh had been preſcribed for any complacency that God had therein, but that by it as by a figure they might be ſtirred up to circumciſe their hearts, and caſt away the foreskins of them, that is, not only the vices before-mentioned, but alſo all other evils firſt conceived within, and then coming out by actual adultery, murder, theft, *&c. Matth.*15.19. of which ſee before *Deut.*10. and after *Rom.*2.29. And for the heart circumciſion he calleth, and that *unto the Lord*, intimating, that in their circumciſion before men, they gloried, as being for this more excellent then other Nations; but if they would become ſuch indeed, as was intended by God, when he commanded circumciſion to them, that is, circumciſed in heart by putting away their evil doings, as is further explained by the laſt words of this verſe, then they ſhould be excellent in Gods eſteem, and recover his favour, ſo that the fire of his wrath ſhould not break forth againſt them, as otherwiſe it ſhould do.

Verſ.5. *Blow the trumpet, Set up a ſtandard towards Zion, Gather your ſelves into defenced Cities.* Here he doth ironically bid them ſtand upon their guard againſt the

Verſ.6, 7.

the evil that was coming, as if they were able to defend themſelves againſt it, as one who knew that his former exhortation to circumciſe themſelves would not take effect with them. But do what they could by their warlike preparations to ſave themſelves, he threatneth, That evil ſhould come out of the North, the King of *Babylon* like a roaring and devouring Lion, whom they ſhould not be able to reſiſt, no more then other beaſts the Lion, *verſ.6,7,&c.* But it may be ſaid, Why are they bidden to circumciſe themſelves in heart? who can do this but God only? *Anſw.* He meaneth, That they ſhould ſeek it of God by praying for his grace that they might be inabled to this work, and not reſiſt the motions of his Spirit ſtirring them up in the preaching of his word hereunto.

Verſ.10.

Ah Lord God, thou haſt greatly deceived this people, ſaying, Ye ſhall have peace. Having propheſied how cruelly they ſhould be deſtroyed, now he ſpeaks to the Lord, by whoſe juſt judgement it ſhould thus happen unto them, as they would doubtleſs ſay, when they ſhould be under this dreadful judgement by the *Caldees*. For there were falſe prophets amongſt them, that cried Peace, peace, whom they took rather to be the Prophets of the Lord then *Jeremiah*, becauſe he ſpake harſhly to them, and they flatteringly to curry favour with them. The meaning then is, It grieveth me (O Lord) to think that when the evils threatned come upon this people, they ſhould lay the fault upon thee, as if thou hadſt dealt otherwiſe with them then thou promiſedſt them by the Prophets, forſomuch as ſome coming in thy name, and by thee permitted ſo to do, made them ſuch fair promiſes. But they were worthy indeed for their obſtinate going on in ſinne againſt the true Prophets admonitions to be ſo deceived. And this he ſpeaks to the Lord, becauſe they would not hear nor believe him giving them warning againſt ſuch flattering falſe prophets. To this effect alſo *Calvin*, but *Jerom* underſtands it as ſpoken by *Jeremiah*, looking back to the promiſes of *Chap.* 3.12,13,*&c.* which he not underſtanding to be of times to come ſo long after, and now being bidden to propheſie of preſent deſtruction to *Judah*; and therefore not ſeeing how thoſe promiſes could be true, he crieth out, *Ah Lord thou haſt deceived*, &c. that is, haſt made me, by propounding ſuch gracious promiſes of peace and proſperity, to deceive them. To *Jerom* ſubſcribeth *Rabanus* and *Thomas Aquinas*. For that of *Calvin* ſtands *Lyra, Theodoret, Hugo, Caldee Paraphraſt*, I cannot think with *Jerom*, that *Jeremy* knew not that his former Prophecie of ſo great good pertained to times to come long after, this of deſtruction to the times at hand: for the Spirit, whereby he propheſied doubtleſs enlightened him ſo, that he knew to what time each prophecie did pertain, or elſe he ſhould have been like heathen Prophets caſt as it were into an exſtaſie by the devil, as then propheſying they themſelves knew not what, not they, but the devil ſpeaking in them; whereas God ſpake not in his Prophets, uſing their tongues only as his organs, but by them, firſt telling them what they ſhould ſay, and to what end, and then ſpeaking by their Miniſtry. Wherefore I conclude, as I began, it is ſaid, *The Lord greatly deceived them*, becauſe they thought that which was ſpoken by falſe prophets in his name, to come from the Lord, unleſs it ſhall ſeem beſt to follow *Jerom* in another way, which he toucheth upon alſo, *viz.* that they were deceived, as it were, by the Lord, becauſe he promiſing good unto them, *Cha.*3. was by them underſtood, as abſolutely promiſing it, whereas he did it only conditionally upon their conſenting together to turn to him.

Calvin.
Hieronym.

Verſ.11.

A dry winde upon the high places of the deſerts, not to purge, nor to fanne, a fuller winde then thoſe ſhall come to me. Hereby is meant, that the judgements of God by the *Caldees* coming by the ſword, ſpoken of *verſ.*10. ſhall alſo be as a mighty ſtrong winde, for which it is ſaid to come by the high places of the wilderneſs, being advantaged by the height of the place, and the openneſs of it, there being no trees to break the force of it, *The daughter of my people*, that is, *Judah, not to purge*, &c. as ſome winds are made uſe of in winnowing of corn, the chaff being thereby blown from it, *A fuller winde then thoſe,* that is, more impetuous, bearing down all things, *Shall come to me*] They be the words of the Lord, and he meaneth, that this winde ſhall come at his call; for *Nebuchadnezzar,* although moſt proud, imputing all his Conqueſts to himſelf, was but the Lords ſervant to execute his judgements, as he is elſwhere called, and is here intimated by the words added, *And I will ſpeak judgments to them,* that is, I will ſpeak no more by my Prophets, but by my judgments carrying them away, as by a whirlwinde, into *Babylon.* By the winde purging the floor he meaneth lighter chaſtiſements, whereby he had ſought to amend them before, but this winde of the North blowing more full ſhould carry chaff and corn, bad and good all away.

Verſ.13. *He ſhall come up as clouds, his chariots ſhall be as* [illegible]*hirlwinde.* Now he ſpeaks more plainly, whom he meant by the winde befo[illegible]-ſpoken of, *viz.* the King of *Babylon,* compared for his ſwiftneſs in coming, to the light clouds without rain, fleeing in the air; and for his violent bearing down of all things, to a whirlwinde; and hereupon he crieth, *Woe to us we are undone,* that hereby they might be moved to repentance, as he exhorteth *verſ.*14. *Waſh thy ſelf (O Jeruſalem,)* as *Iſa.*1.16. *Waſh you, make you clean.*

Verſ.15. *A voice is heard from Dan, and publiſheth affliction from Ephraim.* Vulgar Latine, *The Idol from Ephraim,* which *Jerom* expoundeth of *Bel* the *Babylonians* god, brought with them when they came againſt the Jews: Some, of *Nebuchadnezzar* their King, who would be worſhipped as a god. But the word עון here uſed, ſignifieth nothing but iniquity, or the puniſhment thereof; and according to this ſenſe it is meant, that their puniſhment for ſinne ſhould firſt begin at *Dan,* which was furtheſt North, and then come on to *Ephraim* which was nearer to *Jeruſalem.* And from theſe places ſhould ſome flee to *Jeruſalem,* to bring theſe evil tidings with crying and lamentation.

Verſ.16. *Remember to the Gentiles, behold publiſh againſt Jeruſalem that watchers come.* Hebr. *Beſiegers ſhall make to hear or to be heard againſt Jeruſalem coming from a farre countrey, they ſhall utter their voice againſt the cities of Judah.* And thus the meaning will be plain, it being, as if it had been ſaid, Speak no more of the judgements to come upon *Judah* to the Jews, for they have been enough ſpoken to already, but recount and ſpeak of the ſame things to the Gentiles, for they are the men that ſhall make them hear the terrible ſound of their coming from *Babylon,* which was far off, to do execution upon *Jeruſalem,* when they had for a time beſieged it, then breaking in and deſtroying both it and the Temple, as it is ſhewed that they did afterwards in this book, and 2 *Kin.* 25. 2 *Chron.*36. Other Expoſitions are brought by ſome, of which *Calvin* makes mention, but rejecteth them, and concludeth with this, and ſo do I, not thinking it worth the while to name them to the further needleſs troubling of the Reader. Yet in the word נצרים *Beſiegers,* I think it worth the noting, that the Prophet may be thought to allude to the name *Nebuchadnezzar,* the laſt two ſyllables of whoſe name are נצר; as if he had ſaid, *Nebuchadnezzarens*, or the men of *Nebuchadnezzar.* And the ſame are called, *Keepers, as of a field,* ver.17. that is, keeping all the wayes in the fields about *Jeruſalem* ſo, as that none of the Jews ſhould be able to finde any way of eſcaping the deſtruction that hanged over their heads. And this he ſheweth in the next words comes only through their own default, becauſe they provoked the Lord, and had given him, as it were, a bitter pill that went to his heart.

Calv.

Verſ.17

Verſ.18.

Verſ.19 *My bowels, I am pained, my bowels.* A like ſpeech to this hath been before expounded, *Iſa.*16.11. & 22.4. wherefore ſee there in what ſenſe it is ſpoken, *Becauſe thou haſt heard (O my ſoul!) the ſound of a trumpet,* Vulg. *My ſoul hath heard,* but the word is of the firſt perſon, *I have heard my ſoul,* that is, I mean, My ſoul hath heard, that is, *by* or *from* the Spirit ſpeaking to me within, although this ſounding came not till divers years after to the bodily ears, yet now he heard it in his ſpirit, and was affected with it, as if already come.

Verſ. 20,21. are nothing elſe but an exaggeration of the ſame with more variety of expreſſions: So likewiſe is *verſ.*23,24,25,26. it is an hyperbolical deſcription of a moſt ſad time, and yet as if he could never ſay enough to deterre them from their ſins, he plainly threatens them over again with utter ruine and deſolation, *v.*27,28,29.

Verſ.30. *Though thou cloatheſt thee with crimſon*, &c. As he began *Chap.*3.6. to impeach *Judah* for whoredom: ſo he concludeth, ſpeaking to her finally, as to an harlot decking her ſelf in the richeſt and beſt manner that ſhe can, to allure lovers to her, but the time being come that her beauty fadeth by grievous ſufferings, none will now be allured unto her any more. Even ſo he ſheweth that it ſhould be with that harlot-like ſtate. But he is not to be underſtood, as meant of that which *Judah* ſhould do at the time of her deſtruction, for then they were ſo farre from truſting in Idols and decking them any more, that they began to ſee into their vanity, and how that no help was in them: but the words have reference to that was now done in hope of having help in time of need from theſe dumb and dead Idols, or at the leaſt to be favoured the more by the *Caldees* by ſetting up ſuch a worſhip as was uſed at *Babylon*. But he ſheweth, that the *Caldees* being nothing inclined hereby to favour, ſhould deſpiſe her, and ſeek her life, and be her murtherers, of whom ſhe ſhould therefore lamentably complain, as a woman in travel of her pangs, *verſ.*31. And the like meaſure may any Chriſtian ſtate look for, that to procure favour of Papiſts, either to themſelves, if need ſhould require, or to thoſe of our Religion amongſt them, pleaſeth them by conforming to their ſuperſtition, or tollerating it, as a Spaniſh Duke ſhewed *anno* 1588. when making juſt account with their Armado then prepared to over-run *England*, he asked his ſword, whether it could diſtinguiſh betwixt *Roman* Catholicks in *England* and hereticks, that it might ſpare the one and kill the other, and ſaid, it anſwered, No. Note.

CHAP. V.

Verſ.1. RUn to and fro in the ſtreets of Jeruſalem; That it might appear to all the world that God was not more ſevere to the Jews in judging them, as hath been before ſaid, then they deſerved; he here laieth open the univerſal overſpreading of ſinne in the holy City *Jeruſalem*, where it was chiefly to be expected, that there ſhould be ſome *executing judgement*, that is, walking exactly according to the rules of righteouſneſs, and *ſeeking the truth*, that is, of an upright heart void of deceit and falſhood in their ſpeeches, but there was not a man, no not one ſuch. And to ſhew that there was not one, he uſeth ſo many words, *Go to and fro, ſearch and enquire.* If it be ſaid, How can this be true, when as beſides *Jeremiah* himſelf there was *Baruch* and *Obedmelech* that are ſpoken of; and it is not to be doubted but there were ſome others, though very few? *Calvin* anſwers, That the few righteous which were there, are to be conſidered apart from the body of the City againſt which the judgements of God were before denounced, and that which is here ſpoken, as againſt that body only, conſiſting of the King, his Counſellours, Prieſts, common People and falſe Prophets, who were many thouſands, but not one righteous amongſt them all. And he ſaith further, as ſpeaking of a ground of this diſtinction, that *Iſa.*8.16. *Seal the Law, binde the Teſtimony for my Diſciples*, doth plainly make this diſtinction; To the righteous who are Gods Diſciples, this is not ſpoken, but they being ſet apart; and then the multitude conſidered, who were before threatned, that which is here ſaid is to be underſtood of them. But againſt this it may well be ſaid, If the righteous be conſidered apart that were in *Jeruſalem*, that which is here ſaid by way

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of challenge is ſpoken in vain, beeing that if every righteous perſon be put by in any place, it will be manifeſtly loſt-labour to ſearch amongſt others, though never ſo many, for one righteous man. Leaving this therefore, let us ſee what anſwers are brought by us. *Iſidor* ſaith, It is hyperbolical. *Lyra*, that by one, a few are meant. But *Jerom* beſt, by one man underſtands one man of eminency for his ſtanding for Judgement and Truth, and by his authority endeavouring to ſuppreſſe the contrary. For ſo the word איש *Iſh* here uſed is commonly put, as *Exod.*15.3. *Judg.*7.14. *Pſal.*4.3. *Pſal.*48.3. *Iſa.* 46.11, *&c.* of which ſee *Chryſoſtom* more fully, *Hom.*23. *in Gen. Ezek.*22.30. *I have ſought a man that might ſtand in the gap*, whereupon he ſaith, Such a man is to be underſtood as retaineth the image of God ſafe, and is moſt virtuouſly diſpoſed; and *Jerom*, A man like *Moſes*, *Aaron* or *Samuel*; Likewiſe upon *Iſa.*50.2. *I came and there was not a man*, yet a man here ſpoken of, is not ſo to be underſtood, as if none but a man of authority were meant: for the contrary appeareth *verſ.*4. *I ſaid, theſe are poor and underſtand not the judgement of the Lord*: Therefore this ſearch is firſt made amongſt the common ſort, there was not a man amongſt them to be found, as he alſo ſheweth that there was not amongſt the nobler, *v.*5. There were a very few haply beſides *Jeremiah* and *Baruch*, that for their piety ſhould themſelves be ſaved, but not a man of zeal and courage as *Phineas*, that by oppoſing ſin in others might ſtop the courſe of Gods judgments according to his power. *Jeremiah* indeed and *Baruch* ſought to do it, but they ſtood now as repreſenting God, who challenged all the reſt, as hath been ſaid. And this challenge was neceſſary to vindicate the Lord from ſeverity, and more harſhneſs towards his own people, then towards the *Sodomites*, whom he would have ſpared, if in that City there had been ten righteous, for that being the leaſt number that he then condeſcended to, now he goeth lower to the *Jeruſolymitans*, *If there be but one man, I will ſpare it, that executeth judgement*, ſeeking by all means that he can to ſtop the courſe of ſin, and ſeeking the truth, by encouraging hereunto, and againſt falſhood and deceit.

Iſidor. *Lyra.* *Hieronym.* *Chryſoſt.*

Verſ.2. *Although they ſay, The Lord liveth, ſurely they ſwear falſly.* Heb. לכן *Therefore*, or *for this they ſwear falſly*; Whereby he doth not only tax their hypocriſie in ſpeaking after the manner of the moſt godly, *The Lord liveth*, as was preſcribed *Chap.*4.1. but alſo their horrible prophaning of the Lords name, in ſwearing falſly thereby to deceive others, that upon their ſayings thus believe them, but after finding them falſe are moved to blaſpheme this holy name, if vengeance be not taken on them with ſpeed. Thus *Calvin*. But we may more briefly take the ſenſe thus, Although they ſay, The Lord liveth, whereby they may be conceived by men not to be ſo bad, yet they are moſt wicked; and this their ſaying addeth to their wickedneſs, for by reaſon of this outward ſhew of piety, they imbolden themſelves to commit this foul ſin of perjury, thinking to paſſe for a godly people notwithſtanding, ſeeing they ſwear not by Idols, but by the living God, as Gods people are commanded to do.

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Verſ.3. *O Lord, are not thine eyes upon the truth? thou haſt ſtricken them*, &c. Having diſcovered their hypocriſie and falſe-confidence in a ſhew of piety, now he turns from them, as unworthy to be ſpoken to any more, to the Lord, that they might be the more moved to be aſhamed, and being brought hereby to know their vanity in doing as was before ſaid, be ſtirred up to repent. For although they might deceive men, they could not deceive God, whoſe eyes pierce into the ſecrets of mens hearts, looking therefore that his ſervants ſhould ſpeak nothing with their tongues but what is in their hearts, when they ſwear by him, 1 *Sam.*16.16.

Verſ.6. *Wherefore a Lion out of the foreſt ſhall ſlay them, and a Wolf of the evenings.* Having ſearched and found none righteous either amongſt the common people or the nobles, *verſ.*4,5. now he returns to threaten them again, as *Chap.*4.13. where a Lion is ſpoken of, but here both a Lion, Wolf and Leopard, whereby one and the ſame deſtroyer is moſt commonly underſtood, *viz. Nebuchadnezzar*, with whoſe coming, as by a terrible judgement out of the North he threatned them, *Chap.*1. and ſo continueth to do throughout his Prophecie. Others underſtand him by the Lion, the *Perſian* Monarchy by the Wolf, and the great Emperour of *Grecia Alexander* by the Leopard, as he is ſet forth *Dan.*7. But the firſt is the beſt, one *Nebuchadnezzar* was all theſe unto them, deſtroying and tearing them in pieces, as if all the beaſts of the foreſt had broken in amongſt them, or found them out of the City. But to ſet forth the divers Nations which came with him, he mentioneth not only a Lion, but a Wolf and Leopard alſo, for the *Aſſyrians* and *Edomites*, infeſt enemies of the Jews, aſſiſted him in making this cruel deſtruction. A Wolf is called the Wolf of the evenings, becauſe that having gotten no prey all day, he is very hungry in the evening, and ſets upon whatſoever he can finde moſt eagerly.

Verſ.7. *How ſhould I pardon thee for this, thy children have forſaken me, and ſworn by them that are no gods.* Here he makes them Judges, whether or no they were adjudged to ſuch puniſhments, as are before-threatned; For here are two ſuch groſſe ſins, Idolatry and adultery laid to their charge, that no man can ſay, but that what puniſhments ſoever they ſhould ſuffer, they were juſtly dealt withall, becauſe the Lord is the great Judge of all the world, and if he ſhould ſuffer ſuch to go unpuniſhed, or lightly puniſhed after long waiting with patience for their repentance in vain, he ſhould not be juſt, which were to his great diſhonour. By ſwearing by other gods is meant, aſcribing to them omniſcience, power to revenge for perjury, and juſtice doing to every one according to his deſerts, and whoſo doth thus by any creature makes a god of him. For their adultery, he ſaith, when he had fed them full, they aſſembled together in harlots houſes, hereby is denoted the greateſt impudency in going about this ſin that might be, becauſe adulterers commonly go ſecretly about this foul wickedneſs, but they in companies, as not being any whit aſhamed of it, with the like to which they are charged, *Iſa.*3.9. hereby is alſo ſet forth the commonneſs of that ſin amongſt them. And in ſetting this forth there is in *Heb.* an elegant *Paranomaſie*, in the word *ſwearing* and *filled*, the one being *Jeſhbagna*, the other *Eſhbagn.*

Verſ.10. *Go ye up upon the Wals and deſtroy, but make not a full end.* See the like ſpeech *Chap.*4.27. and here again *verſ.* 18. it is underſtood by ſome, as if it were meant that all the people ſhould not be deſtroyed, but a remnant ſaved, but by others better, That when they had ſuffered the things before-ſpoken of, more miſeries were yet by the Jews to be expected from their enemies, as indeed it came to paſſe when their City being deſtroyed they were carried into *Babylon*, where their ſufferings were greater and long-laſting, and although they that would returned home again at the end of ſeventy years, yet their ſufferings were not at an end, but they were alwaies after under heathen Kings, many of whom did moſt cruelly perſecute them, and tyrannize over them. The word כלה here uſed, ſignifieth a conſumption, but it is often put for *an end* alſo. *Take away her battlements, for they are not the Lords*, Vulg. *Her offsprings*, as if children were hereby meant, and that they ſhould not be ſpared, *Septuagint Props*, or *Baſis*, or *Bulwarks*. The word ſignifieth properly offsprings, but metaphorically it is put for *pins of Wals*, and it agreeth beſt to ſome defenſible buildings more prominent then the wals affixed to them to keep off enemies, becauſe he ſpake before of their going up upon the wals. And in bidding *go up*, and *take away*, he doth moſt aptly meet with their vain confidence in theſe things, for by reaſon of them they thought their City ſafe enough from any enemy. *They are not the Lords*, that is, for ſin God hath caſt off the care of them, and will no more defend them.

Verſ.12. *They have belied the Lord, and ſaid, It is not he.* Here he chargeth them with the height of all wickedneſs, that is, with Atheiſm, for it is as much, as if he had objected againſt them that they ſaid, The Lord is not God, for in the

Hebrew it is, *He is not*, and of this ſinne do all make themſelves guilty that are not moved by the threatning of his judgements to repentance; for hereupon *Jeremiah* gathereth againſt the Jews, that they falſly denied God, and not without good reaſon, becauſe ſuch ſay, either he is not omniſcient, or not omnipotent, or not juſt to do as he hath ſaid, and to deny him to be any of theſe, is to deny him to be God, and to belie him.

Verſ.13. *Calv.* *The Prophets are winde, the word is not in them, ſo ſhall it be done to them.* *Calvin*, The laſt words here are the words of the hard-hearted and unbelieving Jews; as if they had ſaid, The Prophets threaten us with the ſword and famine, but we think them vain in ſo doing, we will therefore requite them with the like, as they ſay to us, ſo we to them, Theſe evils that they threaten ſhall come upon them, as ſoon as upon us. *Lyra.* *Lyra* better, Becauſe they ſo ſleight the Prophets comminations, it ſhall be ſo to them, as here followeth, and as went before alſo, they ſhall certainly be deſtroied by theſe judgements. *Vatabl.* *Vatablus* expounds it of falſe prophets, as the threatning of *Jeremiah* againſt them for keeping the people by their falſe propheſying from repentance, but he ſaith, their propheſying is vanity, and ſo it ſhall be done therefore to them. But becauſe he is inveighing againſt the wicked in this reſpect, that they put the lie upon him when he threatned them *v.*12. it is moſt probable, that he goeth on here to ſhew how they ſleighted his Prophets, for which they are threatned again, as hath been already ſaid.

Verſ.14. *I will put my words in thy mouth as fire, and they ſhall be as ſtubble.* That is, According to thy Word they ſhall be deſtroied, as the ſtubble is by the fire; and when this ſhall come to paſſe, it ſhall appear, that thy words were not winde, and to be deſpiſed, but that theirs were ſuch, being no more able to ſtand againſt thine, then the Inchanters rods in *Egypt* againſt the rod of *Moſes*, but were devoured thereby.

Verſ.15. *A Nation moſt ancient.* For ſuch were the *Caldees* having continued ever ſince *Nimrod*, and accuſtomed to ſubdue ſuch as they warred upon, and therfore they could not but expect to be ſubdued alſo by them. And he addeth, *Of a language not underſtood*, to ſhew that they ſhould in vain crave to be ſpared by them, for they ſhould not one underſtand another.

Verſ.18. *Yet I will not make an end.* A like ſpeech to this ſee before *c.*4.27. expounded.

*Verſ.*19,20,21,22,23. He preſſeth the ſame further upon them, and by reaſoning from this almighty power ſhewed in ruling the raging ſea, ſeeks to ſtrike the fear of the Lord into them.

Verſ.25. *Your iniquities have turned away theſe things.* He ſpake *verſ.* 24. of rain and ſeaſonable times given by God to move them to fear and ſerve him, now he ſheweth, that when it is otherwiſe, no rain falleth, or it cometh down immoderately, ſin is the cauſe of it, the force thereof reacheth up to heaven, and thus troubleth the courſe of nature. 26,27. And in particular the ſin of craft and cruelty in circumventing men, and craftily getting their eſtates from them, as if a trap were ſet to take them. And by this means they growing rich thought themſelves moſt happy, *v.*26.

Verſ.31 *The Prophets propheſie falſly, and the Prieſts bear rule by their means*, &c. To prepare to this, he ſaith *verſ.* 30. *An horrible thing is committed.* For what could be more horrible in the City *Jeruſalem*, where the Temple and chief Prieſts were continually to direct the people aright, then that there ſhould be falſe Prophets, and thoſe countenanced by the ſaid Prieſts. But he toucheth upon the cauſe, in ſaying, *The Prieſts fill their hands by their means*, as the words properly ſignifie, that is, of their falſe propheſying made advantage to increaſe their worldly wealth, which is when falſe prophets by their propheſying magnifie the Prieſts, as the men by being liberal to whom, and ſubmitting themſelves to be ruled by them, they ſhall provide for their everlaſting good, and be temporally bleſſed alſo. For if the people be once perſwaded of this, they will think nothing too much to give unto them, and ſo they ſhall be greatly inriched, and if they be not ruled by them, they think that much miſery attendeth them. Such falſe prophets for the Prieſts were the Phariſees, *Matth.*15. ſaying, *Corban*; and the Friers for the Pope, for which they were wont to ſay, that their four Orders were the four-wheeled chariot, wherein the Pope was drawn about in ſuch pomp. And not unlike to theſe are thoſe flittering prophets of our times, that magnifie Subjects in Authority, as if all power were in their hands, whereby ſo great gain cometh in unto them, and they lord it over their brethren and fellows, as Kings, impriſoning and divers waies puniſhing them that dare to gainſay this their unlimited power. For that which was then done to the Prieſts is now done to men in high Authority in the Commonwealth; but to the poor Prieſts contrariwiſe, they are pulled down every where from that which of right belongs unto them, and deſpiſed and trodden under foot. But ye may thank your ſelves, that in your proſperity were ſo proud, covetous and domineering over the Lords heritage, and take this as a judgement of God coming upon you to correct theſe abominable vices. *And will ye do in the end thereof?* That is, when the City ſhall be deſtroyed, and all your wealth taken away, and ye made miſerable captives to your ſavage and mercileſſe enemies. A good warning to all in the condition before-ſpoken of, in time to repent, that they may be ſaved from ſo horrible a deſtruction hanging over their heads for ſuch horrible things doing, as *verſ.*30. Note.

CHAP. VI.

Verſ.1. *Gather ye together ye children of Benjamin from the midſt of Jeruſalem.* Having diverſly already propheſied of the *Caldees* coming againſt them, now he proſecuteth the ſame argument further, ſpeaking to the men of his own Tribe of *Benjamin*, in which half *Jeruſalem* ſtood, as if the enemy were even now upon the march againſt them, *Gather ye together*, go forth of the City to encounter your enemies, if ye think to do any good upon it, to keep them from deſtroying your City. And to *Benjamin* he ſpeaks, as being neareſt unto him, and amongſt whom he dwelt in *Anathoth*, and as being of great note for their valour, as appeareth, *Judg.*20. *Blow the trumpet in Tekoah*, a Town of *Judah* near *Jeruſalem*, and it ſeemeth a place ſo called, becauſe the alarm by ſounding of a Trumpet uſed to be given there, as we may gather from the words, which are תקעו תקועה *Betecnah Tecu*; *and ſet up a ſign in Bethcherem*, that is, *The houſe of vines*, a Town in *Benjamin*, ſo called from the ſtore of vines growing there, and a wine-preſſe in a Tower built there on high; and therefore ſtanding alſo upon high-ground moſt fit to ſet up a ſign in to be ſeen afar off. For that vines were commonly planted upon hils, and in a vineyard a Tower was built, ſee *Iſa.*5.1,2. *He planted it on an hill*, &c. 1 Chron.2.24. Neh.3.14.

Verſ.2. *I have made the daughter of Zion like a delicate and tender woman.* Here he ſheweth how tenderly God had uſed the Kingdom of *Judah* in giving her reſt, as his moſt beloved Spouſe, when *Iſrael* was carried away captive by the *Aſſyrians*.

Verſ.3. *But the ſhepherds ſhall pitch their tents about her.* That is, Princes and Captains of Armies, who are often called ſhepherds, and ſhe ſhall become a prey to them and their Armies, intimated by ſaying, *They ſhall feed every one round about*: for when all wilde beaſts are deſtroyed, ſhepherds ſeparate and feed their flocks ſeverally, but when there is danger in reſpect of the ſaid wilde beaſts, they gather their flocks cloſer together, that they may help to defend one another. Therefore in ſaying thus, he meaneth, that the Jews ſhould be ſo rooted out of the Land and ſubdued, that the enemies ſhould at their pleaſure walk about and take the ſpoil of their countrey, there being none that they needed to fear left in the Land.

Verſ.4. *Sanctifie a warre againſt her, Ariſe, let us go up at noon-day.* *Calvin*, Upon juſt cauſe go to warre againſt her, for that ye ſhall do, ſeeing the Lord upon the conſiderations before-going hath called you unto it. And it is thus ſpoke, to intimate that no warre is to be made without juſt cauſe, and even into the hearts of moſt barbarous Nations God hath put it, not to make warre commonly, but ſome cauſe firſt declared. The next words are the words of the forces coming, *Let us go up at noon.* This is ſpoken to ſhew their forwardneſs, becauſe in thoſe hot countries, enemies, being come before a Citie, did not uſe to begin their aſſaults at noon, which was the hotteſt time of the day, but ſtaied commonly till the morning. In ſaying thus therefore their expedite mounting up the wals, and taking the Citie is ſet forth, they being grieved that they could not do it at the firſt on-ſet, for which they ſay, *Woe to us, the day declineth,* &c. and therefore they reſolve to go on in their aſſault in the night, till they have done the work, *verſ.*5. By all which it is ſhewed, That the ſubduing of *Jeruſalem* ſhould be no long whiles work, but (as it were) from noon till night, and then all ſhould be brought under. With *Calvin* conſent *Theodoret, Lyra, Hugo,* but *Jerom, Rabanus, Aquinas,* underſtand it as ſpoken of the Jews lamenting their caſe, having ſuffered ſo much in the day, looking for more grievous ſufferings in the night, but the Text is manifeſtly againſt this Expoſition, and for the other, in which I therefore reſt.

Theodor.
Lyra.
Hieronym.
Raban.

Verſ.9. *They ſhall throughly glean the remnant of Iſrael as a vine.* Hebr. *In pruning they ſhall prune,* or *in gathering grapes they ſhall gather.* By the remnant of *Iſrael* he meaneth *Judah,* which remained ſtill a Kingdom after that the ten Tribes were carried away, and he compareth this unto grapes gathering of a vine, when few or none left: for ſo the ſacred Hiſtorie ſheweth, that they were dealt with by the *Caldees,* a ſmall remnant only being left of the pooreſt ſort to till the Land. *Bring thy hand back, as a vine-gatherer to the baskets:* This carrying away of *Judah* ſhall not be at once; but as after the vintage the poor come and gather into baskets all the grapes remaining which they can finde, and this is called their gleaning: ſo the *Caldees* came with *Nebuzaradan* the ſecond time, and carried away to *Babylon* all that were not hid in all parts. So that he doth by this further amplifie the deſolation of their Land.

Verſ.16. *Ask for the old paths.* After reproving them for their ſtiff going on in ſinne, now the Prophet exhorts them again to that which might be moſt effectual to bring them out of the danger of warre and deſtruction into the way of peace, reſt and proſperity. *By the old way,* he meaneth the way of truth and righteouſneſs, of temperance, love and piety towards God, wherein their fore fathers *Abraham, Iſaac* and *Jacob* walked, and before them *Noah, Enoch,* &c. and what grace and favour they found with God, whereas they that walked not in this way, but in ſinne and rebellion, Idolatry, cruelty, exceſſe of riot or prophaneneſſe, were contrariwiſe made examples of Gods wrath, as *Cain,* the old world, *Sodom,* the *Canaanites, Eſau,* &c. See the like exhortation, *Deut.*32.7. 1 *Machab.*2.51. and often in the *Pſalms.* And for us under the Goſpel it tends to move us to look both to the ſame examples, and above all to Chriſts, who ſaith of himſelf, *I am the way, the truth and the life.* And *Come unto me, and ye ſhall finde reſt unto your ſouls.* And for a certain ground of our faith we are here injoined to beware of new waies that cannot be proved to be old, as 1 *Joh.*2.7. his teaching is ſaid to be the new Commandment, and yet the old. It is therefore a received truth, *Quod primum, verum,* that which was firſt is true and that divorces were never lawfull Chriſt proveth, becauſe it was not ſo from the beginning: The New Teſtament is for this cauſe proved by the Old, neither did the Apoſtles teach any but old Doctrine, thoſe things that the Prophets of old ſpake of. So that they in theſe daies that broach novelties, pretending new light or revelations, if they teach or hold under this pretence any way, that cannot be proved to be the old way, they are no better then falſe Prophets and deceitfull Apoſtates, as the devil their maſter, transforming themſelves into Angels of light. Yet

Joh.10.
Matth. 11.28.
Matth.19.

here is no ground for Papiſts to bear themſelves upon, as if they were right, and the Proteſtants a company of Noveliſts, becauſe they keep in the old waies of Popery, accounting the Pope the head of the Church, ſetting up Images in Churches and adoring them, calling upon Saints departed, believing a purgatory, praiers for the dead to be available, juſtification by works, and not by faith only, *&c.* For although theſe may ſeem to be old, yet it is certain that the people of God were not taught thus from the beginning, and therefore although a way wherein men walked hundreds of years, it comes farre ſhort of being the old way, wherein the holy Patriarchs, Prophets and Apoſtles walked at the firſt; and whoſo will have reſt muſt come out of it, as it is ſaid, *Come out of Babylon.*

Verſ.17. The next verſe expreſſeth further, What this old way is, wherein they are bidden to walk, *viz.* as they are called by the ſound of the Trumpet, that is, by the true Prophets preaching, who labour continually to work in them the fear and love of God and faith in him. For ſo *Iſa.* 58. 1. he is bidden to *lift up his voice as a trumpet,* and to ſhew that ſuch Preachers of righteouſneſs and truth are meant, he ſaith, *I have ſet Watchmen to ſound with a trumpet*; and *Ezek.* 3. he is ſtiled a watchman, and therefore they are wide that by this Trumpet underſtand the ſounding to battel before-ſpoken of *verſ.* 1. And hereby we are given to underſtand in times when there are many that ſound falſe alarms, how we may know to whoſe ſounding to hearken, taking heed of others that we be not by their falſe teaching in corners drawn into a wrong way. True teachers are Watchmen that are ſet up publickly to give warning againſt all ſinne and new doctrine, and not ſuch as either creep into private houſes, or comply with ſuch in their waies or teaching, although they ſtand up in publick.

Verſ.18. *Therefore hear (O Nations) know, O Congregation.* The Prophet having brought in the Jews ſaying, *We will not hear,* verſ.17. turns therefore now to the Gentiles and their Aſſemblies, as whom he thought rather to move to hearken to him, then the Jews, to their greater ſhame, and *v.* 19. he ſpeaks to the earth alſo.

Verſ.21. *I will lay ſtumbling blocks before this people.* That is, Ye may think to eſcape my judgements ſtill, as ye have done, but ye ſhall now ſurely ſtumble and fall; See the like *Iſa.*

Verſ.29. *The bellows are burnt, the lead is conſumed by the fire.* Calvin, *The blower hath been dried up from the fire, the head is whole,* Hebr. *The bellows are burnt in their fire, the lead to vanity, in margin* באש־תם which may alſo be rendred, *They in the fire,* or rather *in the fire,* that is, of them the fire made, and blown by the Prophet being called, becauſe to purge them. The meaning moſt generally being taken to be, that the Prophets tongue like a bellows through much ſtraining of himſelf to cry out, and that often, againſt their ſinnes, was even worn out like a Smiths bellows, but the lead onely commonly put by refiners into the furnace amongſt ſilver to purge it, was waſted away, but the Jews remained as droſſie ſilver ſtill, as in the next words, they are not purged, *verſ.* 30. *They call them reprobate ſilver.* In ſaying therefore *The lead is conſumed,* as all generally expound it, he meaneth, that he waſted himſelf by taking pains to convert and purge them from their ſins, but his labour was quite loſt, as lead melted together with ſilver for the purging, as *Jerom* and others commonly affirm, and *Cornelius a Lapide* ſaith, That the refiners at *Rome* conſent, being made by the heat of the fire to vaniſh, corrupt ſilver that cannot be purged, remaineth ſuch ſtill. But *Calvin* and ſome others by this fire underſtand Gods judgements by the *Caldees* to come, but whoſo ſhall obſerve that they are ſaid not to be purged hereby, but ſtill to be reprobate ſilver; and *verſ.* 28. *Braſſe and iron,* and compare herewith, *Iſa.* 1. 25. *I will purely purge out all thy droſſe or lead,* muſt needs confeſſe, that this cannot be meant of the judgement of carrying them into *Babylon,* for now they were nothing purged, but then thorowly, therefore the Prophets endeavours

Hieronym.

Calv.

are meant, they were but loſt labour, how much ſoever he ſpent his breath and voice even to hoarſneſs in calling upon them to amend, the ſpeech is wholly metaphorical from a refiners bellows to the Prophet, and from lead and corrupt ſilver remaining, ſo ſtill to his pains taken in vain, as is alſo complained, *Iſa.*49.4. whereby is intimated, how great the pains of faithfull Note. Preachers are, even as of a Smith blowing with his bellows, and ſuffering, as it were, by the heat of a moſt ardent fire, againſt thoſe that commonly extenuate our pains, as if our maintenance came in with eaſe, whereupon they part not with it without much repining and grudging, *but God loveth a chearfull giver,* and *miniſtring to you ſpiritual things, is it a great matter if we reap your carnal?* 2 Cor.8. 1 Cor.9.

CHAP. VII.

Verſ.12. HEre the Prophet after a moſt earneſt exhortation to turn from their ſins, and to amend their lives, to move them the more to repentance, propounds the example of *Shiloh* where the Ark ſtood of old, 1 *Sam.*4. but being carried out and taken by the *Philiſtims,* it never came thither again, but that place lay ever after deſolate. So he ſheweth, that they alſo ſhould be dealt withall, their Temple being deſtroied the City *Jeruſalem* ſhould be left deſolate, and although after the firſt deſtruction by *Nebuchadnezzar* it was re-built at their return out of Captivitie, yet it was again deſtroied by the *Romans,* after which it could never be built any more.

Verſ.16. Ezek.13.5. *Therefore pray thou not for this people.* This may ſeem ſtrange, when as at other times an interceſſour to avert judgement is required, as *Iſa.*59,16. *Chap.*64.7. *Chap.*43.3. *Ezek.*32.30. But this is ſo ſpoken, to ſhew that praier ſhall not prevail, unleſs it be fervent and with perſeverance, when God ſeemeth by denying the requeſts of his ſervants, or not granting them a long time, to forbid them to trouble him any more with ſuch Petitions, as *Matth.*18. *Jam.*5.16. He therefore that perſiſts fervently to ask, when he prevaileth nothing, ſhall finally prevail. 2. That the praiers of the beſt are of no force, if they Calvin. for whom, go on ſtill obſtinately in their ſins, *Ezek.*14. *Calvin* ſcanning this prohibition ſaith, that it was not for any of that people, for there was a remnant for whom he was to pray, but that the ſtate of the Kingdom ſhould continue, to pray he was forbidden, it being unalterably determined, that for their ſins it ſhould be pulled in pieces, and their Temple deſtroied. I prefer the former, both becauſe he ſaith, *Chap.*5. He could not finde a man, and in many places before-cited the Lord intimateth his deſire in this matter to finde ſome one or more oppoſing him by their praiers, as *Moſes* Exod.32. as a thing wherein he delighted; and the word, oppoſing me, is here uſed after praying and crying ſpoken of and forbidden. Whereby the power of a righteous mans praier appeareth, the Almighty is by it oppoſed, and his hands, as it were, tied from ſmiting.

Verſ.18. Ier.44. *Septuagint.* *To make cakes to the Queen of heaven.* Some for *the Queen of heaven,* have it, *The hoſt of heaven,* becauſe מלכה is the word here uſed, and מלאך ſignifieth a *meſſenger* or *miniſter,* therefore they will have the Miniſtry of the heavenly hoſt meant. But this word ſignifying nothing but *to reign,* is beſt tran-*Hieron.* ſlated *Queen,* whereby *Jerom* ſaith, the Moon is meant, by the Heathens thought to be wife to the Sun; and therefore the cakes made of flower and oil for an offering to her, had the figure of the Moon made upon them. And what diligence and care the ſuperſtitious Jews did uſe in making them in the Note. moſt exact manner, he ſheweth, ſaying, *The children gathered ſticks, the fathers made the fire, the mothers kneaded them.* O that we were ſo intent to the worſhip of the true God of heaven, both fathers, mothers and children, with united forces doing the beſt ſervice to him, that poſſibly we can in our meetings, otherwiſe theſe ſhall riſe up in judgement againſt us and condemn us.

My

Verſ.20. *My anger ſhall be poured out upon man and beaſt, upon fowls and trees.* This is not ſo threatned, as if God raged againſt beaſts and ſenſleſſe Trees, but that in ſmiting them men might be the more terrified, as they were made for man, ſo for his ſins being deſtroyed, that he looking hereupon might be diſmaied.

Verſ.21. *Put your burnt Offerings to your Sacrifices, and eat fleſh.* Having threatned them with deſtroying judgements, *verſ.*20. now that they might not deceive themſelves by holding up as a Buckler of defence their outward performances, by offering to the Lord many Sacrifices, he beateth down this confidence by telling them, that they might do ſo, and yet be no whit the more accepted, no more account of their Sacrifices being made on Gods part, then if they did but kill and prepare and eat fleſh together in feaſting one another in a carnal manner: for it was not to him that they did this, becauſe not done according to his will, whilſt they ſacrificed, they neglected to yield him due obedience, which was the main thing required by him at his bringing them out of *Egypt.* Verſ. 22,23. Verſ.22,23. *I ſpake not to your fathers concerning Sacrifices, &c.* This may ſeem not to be true, becauſe the errand that *Moſes* came upon to *Pharaoh* at the firſt, was, That the people might be permitted to ſacrifice three daies in the wilderneſſe. But the meaning never was, That Sacrifices ſhould be offered, and obeying Gods Commandments neglected, which was now done by the Jews, and therefore he ſpeaks thus ironically unto them, and to intimate that obedience was the chief thing required, he firſt gave the Law of the ten Commandments, then afterwards of ſacrificing.

Verſ.29. *Cut off thine hair (O Jeruſalem.)* The word *Hair,* Hebr. is נזר ſignifying alſo a *Crown,* from whence the *Nazarites* Numb.6. had their name, and theſe for their holineſs, the ſign whereof was their long hair, which they did not cut, were the glory and crown, as it were, of the Jewiſh Nation. *Calvin.* In bidding *Jeruſalem* then cut her hair, he meaneth, that her *Nazarites* now might as well cut their hair as nouriſh it, for they ſhould not for this be any whit the more accepted, no more then for their many Sacrifices: Thus alſo *Calvin,* adding that cutting off her hair, is alſo ſpoken of, as a token of ſorrow, for which ſhe is in the next words bidden to make Lamentation in the high places, *Becauſe God hath forſaken the generation of his wrath,* whereby he intimateth, That Gods wrath ſhould in that Generation come upon them, as indeed it did. The Prophet therefore doth not here exhort them to repentance again, as he had divers times before done, but as againſt deſperate impenitent perſons denounceth judgement that ſhould make them moſt certainly to howl and cry, when upon high-places, they ſhould ſee the unreſiſtible forces of their enemies coming againſt them or camping about them on every ſide, neither ſhould any pretended outward holineſs or worſhip help them. By cutting off hair, that ſorrow is ſet forth which is extream, ſee *Job* 1. 10. *Iſa.*15.2. *Ezek.*27.31. the ſame hath been uſed to be done to ſervants, and therefore both the loweſt ebb of miſery and ſervitude to their enemies, into which they ſhould come, is hereby ſet forth, *Iſa.*3.17. the *Daughters of Jeruſalem* that were ſo proud, are threatned with baldneſs, *Chap.*7.20. *Micha* 1.16. *Habak.*3.13. And amongſt the Heathen it was common in extream ſorrow to pull off the hair, and to ſhave ſervants and ſlaves; whereupon it is in *Ariſtophanes* ſaid, *Tu dum ſervus es comam nutris.* And that it was a baſe thing for a woman eſpecially to be ſhorn, appeareth 1 *Cor.*11. and for men too, according to *Ovid,*

Turpe pecus mutilum, turpis ſine gramine campus,
Et ſine fronde frutex, & ſine crine caput.

Therefore *Demoſthenes* willing to keep at home againſt the importunity of his friends ſhaved his head, becauſe that in this caſe they knew he could not go into any company for ſhame. 3. There is another cauſe of cutting the hair, *viz.* when a man comes out of priſon and miſery, as *Joſeph* being ſent for to ſtand Gen.41.
before *Pharaoh,* and *Evilmerodach* lifting up the head of *Jehoiakin,* they both 2 King.25.

cut their hair, and changed their garments, but this is nothing pertinent to our purpoſe here. Many think theſe words [*Cut thy hair*] to be directed to *Jeremiah*, as if he ſhould do it in a figure, but when he is bidden to do any thing in this ſenſe, he is plainly ſpoken to. Here although *Jeruſalem* be not named in the Hebrew, yet ſhe is manifeſtly meant, for the words run as to a She, in the Feminine gender, and ſo *Jeruſalem* is commonly ſpoken of, *The Daughter Jeruſalem.*

Verſ.30. *They have ſet their abominations in the houſe called by my Name.* This, as is generally agreed, is ſpoken of that which was done, 2 *King.* 21.4. in the daies of *Manaſſeh*, and likewiſe that which followeth of *Tophet*, verſ.31. and therefore of this ſee there, that I may not repeat the ſame again. But it may ſeem ſtrange, that in the time of *Joſiah* (who defiled *Tophet* and purged the Temple, yea *Manaſſeh* himſelf, after his return from Captivity, did pull down the abominations that before he had ſet up) theſe things ſhould be charged upon the Jews in his time. For the better underſtanding hereof therefore, we muſt look into 2 *King*.22.3. and *Chap*.23. and we ſhall finde that *Joſiah* did not that worthy work of removing the abomination out of the Lords houſe, and of defiling *Tophet* till *Anno Regni* 18. but theſe words were ſpoken *Anno* 13, as appears *Chap*.1. And if *Manaſſeh* had done it upon his repentance, he had a wicked ſon *Amon* who could ſet them up again, and the people ſtill moſt probably, though living under godly *Joſiah*, were bold, whilſt he was yet very young, to go on in their old wickedneſs, and for this they are here taxed.

Verſ.32. *They ſhall bury in Tophet, till there be no place.* This is ſpoken, to ſhew how vain their endeavours were about ſanctifying this place for divine worſhip, for in ſaying that it ſhould be a burying place, he meaneth that it ſhould be all polluted, becauſe dead bodies pollute the places where they lie, for which cauſe ſuch ſuperſtitious perſons would not endure that any dead ſhould be buried near unto places which they conſecrated to the worſhip even of Idols. But of this worſhip the Lord had ſaid before *verſ.* 31. that he commanded it not, neither came it into his minde, hereby giving us an hint of a ſingular good Note, That the rules of Divine Worſhip preſcribed by God in his holy Word are allſufficient, and whoſoever preſumes to go further, this is enough to condemn him, God never commanded this, therefore it is an abomination; apply this to the many inventions of the Church of *Rome*, and they are all hereby condemned, and it is well done of the Church of *England*, that ſhe hath of late caſt them all out. Only it were to be wiſhed that we might have ſo much diſcretion as to diſtinguiſh between *Novas ſpecies pietatis, & ejuſdem magis vel minus exercitatas*, and then whoſoever holdeth, That *in ſacris non eſt ſatietas* cannot condemn the keeping of Chriſts birth-day to his honour, as many now adaies do, becauſe it is not expreſly commanded, or ſaid to have been kept in the Apoſtles daies. And to conclude this Verſe, the defiling of *Tophet* here propheſied of, was in the eighteenth year of *Ioſiah* in part, 2 *King*.23.10. and in part afterwards, *Ieruſalem* being deſtroyed, as followeth *verſ*.33,34. and brought into deſolation, when dead bodies ſhall lie round about in all places, as meat for the beaſts of the field, and fowls of the air. And this ſhall be the end of all Idolaters, when Gods judgements come they ſhall periſh unhappily, and not enjoying ſo much as a buriall, rot as dung upon the earth, and the places which they have doted upon, as thinking they could never honour them enough, ſhall be rendered moſt infamous, as was ſometime the houſe of *Baal*, that was turned into a Jakes in the dayes of zealous *Iehu*.

Note.

Note.

CHAP.

CHAP. VIII.

Verſ.1. *AT that time they ſhall bring forth the bones of the Kings of Iudah.* This is added to *Chap.*7. in way of amplifying that which was there threatned, Some think that this was done in ſearching for treaſure, which was put into the Sepulchres of Kings together with their dead bodies in thoſe daies, for great men were not then buried without ſome treaſure, as Hiſtories commonly ſhew, touching the Sepulchre of *David.* But be it that Kings Sepulchres were opened and their bones taken out for this, he ſaith, the bones of Prieſts and of the people, what treaſure could be in their Sepulchres? It is therefore better that *Theodoret* hath, Their bones were caſt out of their graves in contempt. For it was an honour to be buried, and for a mans bones ſo to reſt, but a diſgrace to have his bones dig'd up, and to lie without burial, as we may gather 2 *King*. 23. where *Ioſiah* cauſed the bones of *Baals* Prieſts to be digged out, and burnt upon *Ieroboams* Altar. And the like was done amongſt Heathens, when any King of *Ægypt* died that had done good to his Countrey, one was ſet to ſpeak to his praiſe, but if evil, he was caſt into ſome Deſert unburied; and thus were all malefactours alſo ſentenced by the Judge, dealt withall. And accordingly it is threatned *Iſa*.14.19. that *Nebuchadnezzar* ſhould be caſt out of his Sepulchre. For the fulfilling of this ſee *Baruch* 2.24. *And they ſhall be laid before the Sunne,* &c. As they had ſinned by worſhipping the hoſt of Heaven, ſo theſe heavenly bodies ſhould be made ſpectators of their ſhame, and not afford them any help, as they truſted they would have done, but rather increaſe their ignominy, for their foul diſloialty to their Creatour, and making them to ſhare with him in divine honour, from which they in their kinde utterly abhorred, as Angels appearing to *Iohn* and *Daniel* offering to worſhip them, did.

Theodor.

*Diodor. Sicul. l.*2.*c.*3.*Ægypt.mos.*

Verſ.3. *And death ſhall be choſen rather then life of all the reſidue.* Some fled at the deſtruction of *Iudah* to *Egypt*, ſome to *Moab, Ammon,* &c. but whereſoever they were, ſo great were their miſeries that they counted the dead, although miſuſed and diſgraced after death, in a better caſe then themſelves, thinking therefore long to be with them, that they might be rid of theſe miſeries.

Verſ.4. Verſ.4. *Will not they that fall riſe again? if a man hath turned out of the way, will he not return?* Some expound this as if the words were ſpoken of the Jews, having fallen ſo fouly, as was aforeſaid, and the next of the Lord; as if he had ſaid, It is common amongſt men by the inſtinct of nature, having taken a fall to riſe up again, but the wicked Jews have not hitherto done ſo, they have fallen moſt fouly into Idolatry and other groſſe ſins, but will ye (O ye wicked Jews) being fallen, lie ſtill, and not riſe again by repentance? be not ſo unnatural, and through your obſtinacy differing from all other men. If ye ſhall ſay, The Lord is turned away from us, he will not turn again to us, although we ſhould ariſe, this cannot poſſibly be; for it is not ſo with man that hath any goodneſs in him, if he be offended, upon repentance of the offendour he is placable, much more will God be pacified towards you if ye thus ariſe from ſin to newneſs of life? *Calvin* expounds both paſſages of the Jews, as if he had by two compariſons laboured to reclaim them, 1. Of a man falling, who will not lie, but riſe up again. 2. Of one going out of the way through errour, that when this his errour is ſhewed him, will not ſtill go on in the wrong way, but return at the direction of his guide. And herein I muſt needs ſubſcribe to *Calvin*, becauſe that in the words following their obſtinate continuing in ſin is preſſed againſt them, but of the Lords readineſs to return, nothing added, *They have cleaved to deceit and would not return.* Here he ſheweth the cauſe of their obſtinacy, the deceitfulneſs of their own hearts, for by fraud here this is meant, where they deceived not others ſo much, but themſelves much more, as appeareth *verſ.*11. where they ſay to themſelves *Peace, Peace,* that is, we will not believe but that we ſhall have

Lyra. Dionyſ. Iſidor.

Calvin.

Verſ.5.

peace whatſoever thou threatneſt, wherein the event proved how greatly they were deceived. And he ſaith, *Why is this people of Jeruſalem rebellious*, amongſt whom was the light of the Law, and who were inured to obedience from their childhood from generation to generation? If they had been Heathens, it were not ſo hainous, ſome excuſe of ignorance might have been made, but in this caſe none. And the Lord doth not thus ſet the Prophet again to move them, in expectation that they would hereby be moved, for he had before given them over as deſperate, *Chap.* 7.16. and here he ſpeaks likewiſe again, but yet he ceaſeth not to reprove and exhort them, that when
Note. judgements ſhould come they might be without excuſe, and to teach all his Miniſters to do the like, and in ſo doing to perſevere to the laſt, even when they ſee no likelihood of prevailing.

Verſ.7. *The Stork knoweth her appointed time, and the Turtle and Crane.* Here he proſecuteth his Argument of returning, upbraiding them that would not, by theſe fowls of the air, which although they want reaſon, yet know to return out of extream cold countries in their times into warmer, but obſtinate ſinners have not ſo much wit for fear of Gods judgements to turn from their ſins, that they might come as it were out of the region of pinching and piercing evils; which are more obnoxious then the moſt nipping froſts, of which yet it is ſaid, *Who can abide his froſts?* Some for a Stork have a Puttock, but the word is moſt generally taken for a Stork, called חסד mercifull, becauſe the very embleme of mercy, feeding her young with her own bloud; for which the young in time of age make her a compenſation by bearing her between them, in fleeing and bringing her food for her ſuſtenance. Some of theſe fowls are well known to us, not to appear till the Spring, as the Swallow, either hiding themſelves from the cold in Winter, or fleeing away into hotter climates.

Verſ.8. *The Writer hath ſharpened his pen in vain.* That is, to write the Law of God for the Jews to read, who had it commonly amongſt them, and they had Scribes, learned men in the Law, in vain; ſo that it was a very vain brag that they ſaid They were wiſe, forſomuch as they wanted this wiſdom of turning and haſtening from the ſtorm that otherwiſe would beat them in pieces, and ſo their having of the Law, although they had alſo the knowledge of it, but did it not, was a vain thing.

Verſ.13. *There ſhall be no grapes on the Vine*, &c. He had before *Chap.* 7. 20. threatned the very trees, now he ſheweth how this wicked people ſhould be puniſhed in particular in the vine and fig-tree, which were a great part of their ſuſtenance and ſubſtance, but now ſuch a famine ſhould come that they ſhould bear no fruit.

Verſ.15. *Let us aſſemble our ſelves and enter into the defenced Cities.* Chap.6.1. he bids them go out to withſtand the enemy here, as being without hope of ſtopping him in his coming, he bids them try another way to be ſaved, by ſhutting themſelves up in their ſtrongeſt places; but this alſo he ſheweth ſhould be in vain, they ſhould but thus drink the waters of bitterneſs, that is, ſuffer by famine in the time of ſiege, and then finally be deſtroyed. Of that which is ſaid, *ver.*15,16. ſee before *Chap.*4.15.

Verſ 17. *I will ſend Serpents, Cockatrices amongſt you*, &c. Septuagint, *The worſt ſort of Serpents.* Jerom, *Killing Serpents.* Aquila, *Baſilisks.* Hebr. צפעני by the conſent of all a little Serpent not above half a foot long is meant, which goeth not as other Serpents, but erect from the middle part, and doth ſo infect the air, that by the peſtilent breath coming therefrom fruits are killed, and men being but lookt upon by it, and birds fleeing over it, ſtones are broken, and by the hiſſing thereof all other Serpents are put to flight; And hereby the *Caldees* are ſet forth that ſhould deſtroy, as it were, by ſeeing, an hyperbolical expreſſion, to ſhew the Jews deſtruction to come, by them, not to be avoided any more then if a company of Cockatrices ſhould come amongſt them. And proſecuting the Allegory, he ſaith, they ſhould not be charmed, to ſhew

Solinus.
Pliny.

that as Serpents that cannot be charmed, corrupt and kill, and this, which is the common remedy againſt them, being of no force to drive them away, the plague by them rageth till the whole countrey where they come be made deſolate, ſo it ſhould be at the coming of the *Caldees*.

Verſ.19. *Is not her King in her?* Here the Jews are brought in complaining, as if they were unjuſtly dealt withall, when the *Caldees* ſo mightily prevailed againſt them, this being looked upon as a judgement now preſent, although it were to come, as it is commonly ſpoken of by the Prophet for the certainty thereof. *The voice of crying is heard from a farre countrey.* This, ſaith *Calvin*, is commonly underſtood, as ſpoken of the Jews, ſeeing themſelves diſtreſſed by the *Caldees*, but he brings another Expoſition, as if it were the voice of them carried away into a farre countrey, that is, *Babylon*, but holds not to it, but rather to the firſt. I think it ought rather to be underſtood this ſecond way, becauſe it is ſaid, *A voice of crying from a farre countrey*; and when could this be but when they were carried away thither? the voice of crying in their diſtreſſe by the *Caldees*, is ſaid before to have been *A voice of crying in the high places*, that is, in their own Countrey, this from the Countrey in which they ſuffered after their being carried away Captive, yet I deny not, but *(from a farre Countrey)* may be expounded, as cauſed by them that came from a farre; and theſe words, *Is not the Lord in Zion?* imply their being yet there. *Is not the Lord in Zion? Is not her King?* In theſe words is ſet forth what they cried, they expoſtulated with the Lord, as if he were not true of his Promiſe, when he ſuffered their enemies thus to prevail againſt them, having promiſed *Pſal.*122.14. *Here will I dwell for ever, and I have ſet my King upon my holy hill of Zion*, &c. for grounding upon theſe and the like promiſes, they thought themſelves ſafe againſt all forrain enemies for ever: but to this he anſwereth in the name of the Lord, *Why have they provoked me by their graven images?* As if he had ſaid, Thus it ſhould indeed have been through my ſingular favour towards them, but they by their Idolatries have brought contrary things upon themſelves, as they were well worthy. *Calvin.* Jer.3.21. Pſal.2.

Verſ.20. *The Harveſt is paſt, and the Summer ended, yet we are not ſaved.* This is by *Calvin* taken as ſpoken of the help which they expected out of *Ægypt*, which came not, although now there was nothing to hinder them, whereas before Harveſt this might have been alledged as a reaſon, They could not ſpare the time from getting in their Harveſt, but now what expectation can there be of them in the dead of Winter? ſurely none: Thus alſo *Jerom* and *Lyra*; but *Thomas Aquinas*, although the Harveſt-time be paſt, when men have proviſion enough, we are not hereby holpen againſt our famine. It may be underſtood ſimply of the tediouſneſſe of their ſiege, from which they hoped that God would deliver them at the leaſt the Summer being ended, by cold froſts, if not otherwiſe driving the enemy away, as he had done *Sennacheribs* hoſt by a mighty and ſudden ſlaughter. For the expoſtulation of the people made with God for not ſaving them *verſ.*19. is here continued. *Calvin.* *T.Aquinas.*

Verſ.21. *For the hurt of the daughter of my people I am hurt.* This is by ſome taken to be ſpoken in the perſon of *Jeremiah*, by ſome of the Lord, which is moſt probable, becauſe he ſaith, *My people*; and if the words ſhall not ſeem to agree to the Lord, he doth at other times alſo put on the perſon of a moſt compaſſionate Father in ſpeaking of their miſeries.

Is there no balm in Gilead? The *Vulgar* for balm hath *reſina*, ſome *Treacle*, but it is moſt generally agreed, that a certain thick liquour congealing into Gumme, that diſtilled drop by drop out of the Balſome tree when the bark was cut, is here meant, and ſuch Trees grew in *Arabia* and *Gilead*, on this ſide *Jordan*, and this Gumme was moſt excellent for healing ſores or wounds: but it is metaphorically here to be underſtood either of Doctrine or Repentance, whereby the ſouls of ſinners are healed, when they are hereby converted, according to ſome, or of wiſdom, and counſel, and valour, of which the Jews bragged ſo much, whereby to be delivered from their enemies, or to recover their wounded and dying ſtate, according to others. And this laſt way it is taken by *Calvin*, ſaying, that it is meant their wound was incurable, and therefore it would be vain to think of any remedy againſt that blow by the *Caldees*, they muſt be ſmitten, and utterly periſh from being a Kingdom any more; See the like ſpeech to *Egypt*, Chap. 46. And *Gilead* above other places is mentioned, becauſe ſuch trees abounded moſt there, and there was the beſt balſom, although they grew alſo in divers others of *Judea*, and as medicinal ſimple abounded moſt there, ſo Phyſicians, for which he addeth, *Is there no Phyſitian there?*

Calvin.

CHAP. IX.

Verſ. 1, 2, 3. HAving ſpoken of the eſtate of the Jews, as moſt lamentable in the words before-going, now he ſtirs up himſelf to lament, and ſheweth the cauſe, their adulteries and deceitfulneſſe, for which he upbraids them for ſuch as know not God, becauſe to know and not to do, is not to be wiſe, but fooliſh, as *Chap.* 4. 22. and *verſ.* 4, 5, 6. are nothing elſe but a further amplifying of the ſame. For which he ſaith *verſ.* 7. *I will melt them*, or *try or examine*, as a

Verſ. 7. Goldſmith trieth gold and ſilver in the fire, and then it will appear what it is; ſo the fire of Gods wrath burning againſt them, he meaneth, that their deceitfulneſſe ſhould be diſcovered, which now lay hid from men, and they ſhould bear the ſhame of it, a Metaphor often uſed by the Prophets. *For how ſhould I deal with the daughter of my people?* I will make any man judge, whether I can deal otherwiſe then thus with her.

Verſ. 10. *Upon the mountains I will take up a lamentation, and upon the fields.* Having ſought to ſtirre up in them what ſorrow he could for the evils to come upon them; now ſeeing that their ſtupidity was ſuch that they would not be moved, he fals again to lamenting their mountains and fields, as intimating that they ſhould be ſafe in no place from the fury of their enemies, whetherſoever they ſhould flee either into plain places or hilly.

Verſ. 15. *I will feed them with wormwood, and give them water of gall.* Calvin, *With bitterneſſe*, becauſe wormwood is an wholſom herb, although bitter, and whereſoever the like is ſpoken, it is in an evil ſenſe, ſomething being meant that tends to the deſtruction rather then the preſervation of the body, for which gall is joined to it, which is poiſon; ſo that he meaneth, whereas his fatherly indulgence hath been ſuch towards them that he hath fed them with wheat, milk and honey now his affection ſhould be ſo farre alienated from them, that he would make them eat and drink that which ſhould be their deſtruction in the cruelleſt manner. See the like phraſe *Deuter.* 19. 18. *Chap.* 32. 32. *Hab.* 2. 13.

Verſ. 17. *Call for mourning women.* The Prophet ſeeing the Jews moſt hard to be moved to lament their own deſtruction to come, bids them call to them mourning women, that by their mournfull repreſenting of the caſe of the dead, and the loſſe of the living hereby; and the ſad condition of all men, who cannot live long, but muſt die alſo, and be pluckt from wives, children, and all that they have within a ſhort time, and be carried into the Land of darkneſs, to become worms meat, being diſpoiled of underſtanding, wit, reaſon and utterance, ſtrength and beauty being in a ſhort time turned to horrid anatomies, they might be moved to do that unto which he could by no means move them by his moſt pathetical repreſenting of Gods deſtroying judgements unto them. And he ſpeaketh thus to make them aſhamed; as if he had ſaid, If after thus much ſpeaking, no ſorrow can be ſtirred up in your hard and unbelieving hearts, go to ſuch theatrical women, and ſee, if by them ye can be brought to ſorrowing. For by ſhewing extream grief and acting cunningly the part of mourners, ſuch women wrang tears commonly, yea wrang tears abundance from the eyes of all beholders. But he had in truth acted the part of an whole State periſhing together in the moſt pathetical manner that he could, repreſenting alſo the ſame in the moſt horrid manner, as preſent before their eyes, yet they lamented not, although the caſe were not anothers, but their own. His bidding them therefore to call for ſuch women, is not ſerious but ironical, mocking at their vanity, in that they were moved commonly ſo much at a matter of nothing in compariſon, and were not grieved at all, but rather laughed at all his incitements to ſorrow, as if no ſuch thing ſhould ever happen unto them, as he would make them believe. *Calvin* will not have this a ground for the lawfulneſs of calling together mourners at funerals, but rather ſpeaketh againſt this cuſtom. I cannot but think it indifferent, although not to be grounded upon this, and that ſome may by ſuch means be more affected with ſorrow in ſeeing ſo ſad a ſpectacle to think the more ſeriouſly upon their own mortality, and the rather to make themſelves ready for the coming of their Lord, for which *Solomon* ſaith, *It is better to go into the houſe of mourning then of feaſting*; and when *Jacob* was buried there was a great mourning made for him; and mourning for the dead is not forbidden to us, but immoderately, as thoſe that are without hope. 1 Theſſ.5.

Verſ.20. *Hear the word of the Lord, ye women with your ears hear.* Having bidden them before call for mourning women that might frame themſelves to pretend great grief for hire, and act this part ſo cunningly, that the ſpectators might be moved to ſhed tears; now he enlargeth himſelf further, calling upon all women to mourn, and not the few *Conductitiæ* before-ſpoken of only, the cauſe being common to women all over the Land. And he ſpeaks to women rather then men here, becauſe that by nature they were more apt to weep at calamities, and he had before begun to ſpeak of them, and men had not been left untoucht in the premiſſes. And he biddeth them hear and hear with their ears by a *Pleonaſme* to ſtir them up the more to hearken, as to a matter of great moment, in regard of which they ſhould rather neglect to attend to any thing elſe then to this.

Verſ.21. And what is it, but that *Death is come up into our windows?* The Jews think if their wals be ſtrong, and their gates and doors faſt ſhut and barr'd, that no enemy can come to hurt them, but they ſhall be utterly deceived, death ſhall be ſent in by the higheſt windows, God that brings deſtruction can bring it any way, and they are but fools that think otherwiſe. Therefore mourn all tender-hearted women, as for that which ſhall certainly come, and teach your daughters to mourn, for the judgement ſhall extend to you all young and old, one another, yea and ſtrong Palaces of the great ones ſhall defend them no more, then the cottages of the poor.

Verſ.23. *Let not the wiſe man glory in his wiſdom,* &c. Theſe words are to be taken as cohering with thoſe before *verſ.*21,22. where death and becoming as dung after death is threatned to the wicked Jews. Now leaſt any amongſt them ſhould bearing himſelf either upon his wiſdom, riches or ſtrength ſay, I care not what thou threatneſt, I have wit enough, or wealth, or ſtrength enough to ſave one, he admoniſheth them here not to do ſo, for all theſe are but a deceitfull foundation, but to turn to the Lord and in him only ſo doing to be confident and comfortable, becauſe to ſuch the Lord will be ready to ſhew loving kindneſs and mercy, let men rage againſt them what they can, as *Pſal.*3.

Verſ.25. *I will puniſh all the uncircumciſed with the circumciſed,* Hebr. *The circumciſed in uncircumciſion.* Here the Prophet concludes with terrour to the Jews, if they had any hope yet notwithſtanding all that was before-ſaid, becauſe they were the peculiar people of God, a circumciſed Nation, having the ſign of his covenant upon their fleſh. It was, he ſaith, but circumciſion in uncircumciſion, and therefore ſhould not profit them, the fleſh, which was of leaſt Jer.4.4. moment, circumciſed, but the heart, the circumciſion whereof is principally required, not. And therefore they muſt look to eſcape no better, who were of *Judah* then of *Egypt*, *Ammon*, *Edom* or *Moab* ſometime confederates with *Judah* for which they are mentioned together. If it be ſaid, *Egypt* and *Edom* were alſo circumciſed in the fleſh, why then is this diſtinction made, *They are all uncircumciſed, and Judah uncircumciſed in heart?* *Anſw.* Although they were circumciſed, yet the Jews challenged this for their peculiar priviledge, accounting themſelves for it the only people in Gods favour in all the world, wherefore it is ſpoken by way of conceſſion, Let your diſtinction paſſe for current, they are uncircumciſed notwithſtanding their circumciſion, ſo are ye in Gods account, and ye and they without difference ſhall, when Gods judgements come pell mell, ſuffer together. See the like *Rom.*2.28,29. and as it is with the Note. uncircumciſed in heart, ſo ſhall it be with the unbaptized in ſpirit, the outward 1 Pet.3.19. waſhing with water ſaves not if that be away.

CHAP. X.

Verſ.2. *Learn not the wayes of the Heathen, neither be diſmayed at the ſigns of heaven, for the Heathen are diſmayed at them.* Some make a queſtion, whether this was ſpoken to the ten Tribes already in Captivity, to warn them againſt Aſtrologers in *Caldea*, and the Idolatries there practiſed, or to the Jews which ſhould ſhortly be carried thither, that they might not then be corrupted thus. But I ſee no cauſe of this queſtion, for the Prophet might profitably thus warn the Jews being yet in *Judea*, in going on in the Argument in hand about fearing or not fearing the judgements by him threatned. And he ſeemeth to me, after that he had uſed one argument to make them to be affected hereat, taken from mourning women, *Chap.*9.17. now to enter upon another taken from Aſtrologers, whoſe predictions by the ſtars, the ſigns of heaven, they greatly feared, but the judgements fore-told by the Lord to come upon them they feared not. For it is his chief ſcope in this Chapter by comparing the Lord and Idols together, to ſhew his excellency and their vanity, and conſequently how much the predictions of his ſervants are to be regarded, to ſtirre us up to repentance for the preventing of them, and how little the predictions of Idols ſervants, ſuch as Aſtrologers are, who fear men by the ſigns of heaven, teaching a fatal neceſſity, that whatſoever is thereby portended according to their judgement made upon the conſtellations and ſeveral aſpects of the Planets, or upon the appearing of the fixed ſtars, ſhall certainly come to paſſe, not only in reſpect of the alteration of weather, but of good or evil to befall particular perſons according to the time of their birth, or undertaking buſineſs at this or that time, or to whole Nations in reſpect of peace or warre, health or infection, plenty, or famine, or alterations to better or worſe. Now to diſſwade them from taking heed to theſe Prophets, he ſaith, that it is the way of Heathens to fear for their predictions by the ſtars, and therefore he bids them leave this vanity to them alone, which is his menacing, when he ſaith, *For the Heathen are diſmayed at them,* as our Lord in another caſe having ſpoken againſt Matth.6. diſtracting cares of this life, ſaith, *For after all theſe things do the Heathen ſeek.*] Whether the ſigns of heaven be not at all to be feared, or how farre forth heed may be taken to them, or what is to be thought of the Aſtrologian art, whether it be lawfull or not by the ſtars to judge of events, I ſhall not ſpeak here, becauſe I have ſaid ſomething to this already upon *Iſa.*47. 13. Onely I ſay, that in this place the unlawfulneſs or lawfulneſs of judiciary Aſtrology comes not in queſtion, but that fear of the ſigns of heaven, in which they are looked at as gods, *viz.* the Sunne, Moon and Starres, and worſhipped, that they might not hurt, but be propitious and favourable, which as a moſt groſſe ſinne is ſpoken of, *Deut.*4.19. and the Hebrews are ſtraitly charged againſt it. Thus fear not the ſigns of heaven, but acknowledge them to be but ſervants, whether their aſpects be favourable or adverſe, and that the great Creator of them and us all can at his pleaſure croſſe them in their operations, according as he is by us in faith and repentance, ſought or not ſought unto from time to time. And that the Prophet ſpeaks in this ſenſe appears, becauſe after forbidding to fear theſe ſigns, he immediately inveigheth againſt Idols, *verſ.*3,4,&c. which would have no coherence with this, but only in the ſenſe before-going, but in that ſenſe the coherence is good. *Fear them not*, that is, account them not Deities to worſhip them, as if they had power; and that ye may have them alwayes before you for this end, make not Images of them, for this were the greateſt vanity or folly that could be, as is ſhewed at large here, and *Iſa.*46.

Verſ.17. *Gather thy Wares (O thou that dwelleſt in the munition)* Here the Prophet returns again to the threatning of the judgment by the *Caldees* wherewith he began, ſpeaking to them as a people even now ready to be ſpoiled of all their goods. For as when the enemy cometh they gather all things of worth together into ſtrong holds to ſave them out of their hands, leaving other places bare before them, ſo he cals upon them in this verſe to do. Yet ſo he threatneth *verſ.*18. Verſ.18. that they ſhould ſave nothing, for even out of theſe ſtrong holds, he ſaith, that he would ſling them at this time, as a ſtone is ſlung, and diſtreſſe them ſo, that they ſhould certainly finde it thus, the enemy after ſtreightning by ſiege breaking in to their ſtrongeſt holds, and diſpoſſeſſing them thereof, and making them with ſpeed to go afarre off into Captivity, as a ſtone is caſt farre by a ſling. Thus alſo *Calvin*, who ſaith, that Hebrew Expoſitors apply *verſ.* 17. to the *Caldees*, as if their gathering of the ſpoils taken from them by the Jews were meant: but this is altogether from the purpoſe.

Verſ.19. *Woe is me for my hurt, my wound is grievous.* Here *Jeremiah* to aggravate the judgement ſpoken of, *ver.*18. the more, turns himſelf, as it were, into the perſon of all *Judah*, thus teaching them what they ſhould do, *viz.* be already affected with this deſtruction ſhortly to come, as if it were already come, confeſſing it to be juſt, and therefore patiently reſolving to bear it. And that the Prophet ſpeaks this in the perſon of *Judah*, and to teach that whole ſtate, is made plain by the next words.

Verſ.20. *My tabernacle is diſſolved, and all my cords broken*, &c. A metaphorical expreſſion ſetting forth the utter deſtruction of *Jeruſalem*, even as when a Camp is quite broken up, not any Tent, or part of a Tent being left ſtanding.

Verſ.23. *O Lord, I know that the way of man is not in himſelf, it is not in man that walketh to direct his ſteps.* Having threatned deſtruction and deſolation to *Judea*, now becauſe the Jews contrariwiſe promiſed themſelves ſafety, partly by their own power and preparations, that they could make to defend themſelves, and partly by the help of the *Ægyptians* their confederates, he leaveth them and turneth his ſpeech to the Lord, as being out of hope to perſwade them to fear the evil to come, and in fearing to turn from their ſins, that ſo it might be prevented. And what ſaith he, but in effect that they were vain in their imaginations, becauſe men may prepare to the battel, and promiſe to themſelves good ſucceſs, but when they are armed and ſtrengthned by humane help according to their hearts deſire, they have gone as farre as they can, they are able to effect nothing, but any forces coming againſt them that are ſtirred up by God to puniſh them for their ſins, although fewer, ſhall eaſily deſtroy and break their whole ſtrength, but much more the *Caldees* a Nation ſo populous and mighty; Thus *Calvin*. But *Jerom*, *Theod.* *Rabanus* expound it of *Nebuchadnezzar*, it is not in that man that walketh to direct his wayes, that is, he cannot come and prevail without thee, becauſe having ſaid לאדם he addeth לאיש ſignifying only one more mighty. And as this is firſt and properly ſpoken to the caſe in hand, ſo it is generally true being underſtood of going in the way by God appointed us, that we may be bleſſed and happy for ever. Our endeavouring ſufficeth not, but *God works the will and the deed of his own good pleaſure.* Phil.2.13. The *Pelagians* hence gather, becauſe it is ſaid, *It is not in man that walketh to direct his goings*, that he can by his own ſtrength walk in this way, but he muſt be holpen by Gods grace, that he may be perfect. But this is to gather more then is intended, his walking being ſpoken of only by way of conceſſion, as if it were ſuppoſed if he can walk, he muſt have ſtrength of grace from God ſo to do, otherwiſe he is altogether unable; it is as Chriſt elſwhere ſaith, *Without me ye can do nothing*; And as in the *Canticles, Draw me, and I will runne after thee.* But of this, that we can doe nothing without, but by the grace of God preventing and aſſiſting us, ſee my Notes upon *Phil.* 2.12. *Hugo, Lyra* and *Dionyſius* are for this laſt ſenſe onely, taking it as a ground of the prayer *verſ.*22. ſith man cannot go right but erre and ſinne of himſelf, Be not ſo ſevere unto me, becauſe I have ſinned, but uſe lenity in correcting me, *Auguſt.*lib.2. *de cor. Scio ad correptionem meam pertinere quod minus à te adjuvor, ut perfectè dirigantur greſſus mei, veruntamen ob hoc noli mecum agere tanquam in furore, quo iniquos nos damnare ſtatuiſti, ſed tanquam in judicio, quo doces tuos non ſuperbire.*

Verſ.24. *O Lord, correct me, but in judgement, not in anger.* Seeing it is not in man to direct his wayes: unleſſe by thy grace he be kept from evil, he ſhall be ready ſtill to go on in ſinne againſt all admonitions, Correct me for ſinne, I pray thee in the perſon of this people, not in anger to deſtruction, as aiming at nothing elſe, but let thy correction come on me, as a judgement here for my bettering, that I may more conſtantly abide in thy favour hereafter. So that he doth not pray againſt all judgements, For *it is good for me*, ſaith *David*, that prayed likewiſe, *Pſal.6.1. that I have been afflicted*; but that judgements might be ſo order'd that a greater good to the ſoul might hence redound unto the people, then hurt unto their bodies and outward ſtate. And thus theſe two verſes cohere excellently together, the former being underſtood according to *Lyra* and *Auguſtine*. And likewiſe being underſtood according to *Calvin*, the want of power in man to refrain from going in an evil way of hardening his heart againſt Gods threatnings, is by the Prophet made a ground of pleading for mitigation, when judgements ſhould come.

Verſ.25. *Pour out thy Wrath upon the Heathen that know thee not*, &c. It may ſeem ſtrange that *Jeremiah* ſhould pray thus againſt all other Nations, ſeeing it is unknown to man, what he will finally do with them, although for the preſent they be in a reprobate condition. But it is to be underſtood, that he prayeth not thus againſt them all for ever, but againſt the reprobates amongſt them, ſuch as the *Caldees* and other Nations, joining with them, did maliciouſly in moſt barbarous cruelty deſtroy the Jews and their Cities, as the following words do declare, *They have devoured Jacob*, &c. Theſe words therefore are nothing elſe but a pronouncing them accurſed for ever, and uncapable of any mercy, that be reprobates, and ſuch as ſhall not be judged in mercy, as Gods peculiar people, but in fury, and they are deſcribed that be ſuch, they *know not God.* 2. *They call not upon his name*, for how ſhall he that knows not God call upon him. 3. *They devour and conſume Jacob*, they are infeſt enemies to the faithfull, working from time to time what they can againſt them, as *Cain* againſt *Abel*, *Eſau* againſt *Jacob*, *Saul* againſt *David*, and the Scribes and Phariſees againſt Chriſt. Note. The Lords proceeding againſt his people ſinning and them, ſhall be divers in the end, theſe ſhall be onely corrected and amended by ſufferings and ſaved, theſe confounded and periſh for ever.

CHAP. XI.

Verſ.1,2,3,4,5. HEre *Jeremiah* is commanded again to ſpeak unto the Jews, and to repeat from the beginning Gods gracious dealing with them in taking them into his Covenant, which was, that they ſhould obey his Commandments, and ſo be his people, and he their God. And his accurſing of all that do not, according to *Deut.*27.26. out of each ones own mouth, whereunto *Jeremiah* in the ſame of them all ſaith *Amen,* for ſo they were all required to ſay. Here all things are eaſie to be underſtood, only *verſ.*2. becauſe he ſaith, *Hear ye, and tell ye* in the plural number, and yet *verſ.*3. *Say thou,* who are meant by this plurality? Either *Jeremiah,* together with *Baruch,* or with other Prophets of that time. See a like ſpeech *Hoſ.*2.1. *Abdiah* or *Obadiah* 1.1.

A conſpiracy is found in the men of Judah, &c. To aggravate their ſin of Idolatry the more, he cals it a conſpiracy of the Jews and *Iſraelites* alſo, *verſ.* 10. that is, the ten Tribes, with whom the kingdom of *Judah* was alwayes at deadly feud, and never ceaſed warring, yet to break the Covenant of God they readily conſented together, as *Herod* and *Pontius Pilate, Phariſees* and *Herodians* and *Sadduces, Jews* and *Gentiles* to perſecute Chriſt. Such conſpiracies are daily amongſt the wicked, although otherwiſe at enmity one with another, to tear the holy Name of God with oaths, to ſerve the drunken god *Bacchus* by drunkenneſs, and Mammon by covetous wreſting and wringing, defrauding and circumventing, and the fleſh by ſenſual living. Verſ.9. Note.

They ſhall cry unto me, and I will not hear them. This may ſeem ſtrange, ſeeing it is ſaid, *Call upon me in the time of trouble, and I will hear and deliver thee.* But when they cry and are not heard, that live in ſinne ſtill, and have no hearts to turn therefrom, it is no marvel. For it is by the ſame Prophet ſaid, *If I regard iniquity in my heart, God will not hear my prayer,* Pſal.66.18. Now the Jews are charged, as they cried to God, ſo to have ſought to falſe gods, *verſ.*12. even as the Papiſts not contenting themſelves to call upon God only, think the rather to prevail by ſeeking to both he and ſhe Saints alſo. But here is a plain denial of audience to any that do ſo, becauſe they rob God of his peculiar honour, which he ſaith expreſly, he will not give to another, not only God, but creature, how excellent ſoever, whether Sun, Moon, or Stars, or Angels in the higheſt heaven, and therefore not to Saints. Verſ. 11,12. Pſal.50.14. Note. Col.2.16.

According to the number of thy Cities are thy gods. Thus he begins the verſe, but ends it, ſaying, *That they offered incenſe to Baal,* ſetting up Altars for this purpoſe, *In all the ſtreets of Jeruſalem.* And if to *Baal*, which is but one, How can they be charged with having ſo many gods? *Anſw.* By *Baal* a ſingular being put for a plural, all their under-gods, which were of a kinde, were meant. For the Heathen had one principal god, and all the reſt, which they held to be as Mediators to him, were called *Baalim*; ſo *Calvin*, and of them the Jews learned to do the like. Verſ.13. *Calvin.*

*Verſ.*14. is the ſame with *Chap.*7.16.

What hath my beloved to do in my houſe? ſhe hath wrought lewdneſſe with many, when ſhe doth evil ſhe glorieth. Having profeſſed before not to hear his people praying, becauſe they adjoyned to him many corrivals, now he challengeth them ſaying, *What haſt thou to do in my houſe?* For by *beloved* here the Jew is doubtleſſe meant, though many think otherwiſe that *Jeremiah* is meant, ſaith *Calvin.* What doſt thou praying in my houſe any more, ſith that I have rejected all their prayers? And he ſaith, that we ſhall not need to be moved at this word [*beloved*] now given to the Jew, for they were elected in their fathers, and for their ſakes called *beloved,* even in their ſtate of infidelity, *Rom.* 11.28. And whereas the Maſculine gender is in the next word varied into the Feminine; for the word *beloved* in the Hebrew is a Maſculine, he ſaith, That this is ordinary under the title of a daughter to ſet forth *Jeruſalem,* her lewdnes wrought with many was with many falſe gods complained of before. *The holy fleſh is paſſed from thee,* that is, Thou haſt no pure Sacrifice to come withall unto me, and therefore canſt not come acceptably; for thy lewdneſs makes thy Sacrifices of fleſh and fat, although of the beſt, to be vain, as is plainly ſaid, *Iſa.*1.11,12. And hereby art thou rendred the more abominable, becauſe whilſt thou doſt thus ill thou wilt not be brought to be aſhamed, but glorieſt and boaſteſt of thy priviledge, as if ſtill thou wert a more excellent people then any other, and dearer to God, ſo that what judgements ſoever be threatned, thou ſhalt eſcape them well enough. The *Vulgar Latine* Verſ.15. *Calvin.*

Hieron.
Lyra.
Theod.
Hugo.
Iſidor.
Kimchi.
Vatabl.
Note.
Pagnin.
Vatablus.

to make this the more plain according to the ſenſe before-going, renders it, *Quid eſt, quod dilectus meus in domo mea fecit ſcelera multa?* and *Jerom* explains it of the abominations ſet up in the Temple in the dayes of *Manaſſeh:* So likewiſe *Theod. Lyranus, Th. Aquinas,* as if he had ſaid, Why ſhould I not caſt him out therefore, as I have threatned? *Hugo* and *Iſidor.* What doth my beloved ſervant *Jeremiah* praying in my houſe ſtill for this City, which hath committed ſo great wickedneſſes? And this reading is more agreeable to the Hebrew, wherein it is word for word, *What to my beloved in my houſe? ſhe hath done Wickedneſſe, yea many Wickedneſſes,* or *With many,* that is, falſe gods, as was before complained. This is cenſured by *Calvin* as an utter miſtaking, but moſt favoured by the Hebrew Text, which changeth the gender, having ſpoken firſt in the Maſculine, and then ſpeaking in the Feminine. So that if it be thus taken, the ſenſe will be without all exception, *Jeremiah* being bidden, *ver.* 14. to pray no more for them, hath the ſame here further inculcated, and a reaſon yielded, *She hath done filthineſſe many Wayes,* thus alſo it is a reaſon rendring why her prayers ſhould not be heard, as was together threatned *ver.* 14. *Kimhi* and *Vatablus* will have it to be the ſpeech of *Jeremiah* to God, or Chriſt, whom he calleth his beloved; but the words, *My houſe,* will not bear this. The next words in vulgar are, *Will thy holy fleſh take away thy Wickedneſſe?* So likewiſe the *Septurgint,* and *Jerom* and *Theodoret* explain it accordingly, *Hebr. They ſhall make to paſſe away, or take away holy fleſh from thee,* that is, thy Idolatries ſhall cauſe that thy Sacrifices ſhall not be accepted as holy, but deteſted as abominable, and for them the Temple being burnt, and thou carried away into Captivity, they ſhall ceaſe and be no more offered at all. Note hence, that ſin annihilateth holineſſe in any of our performances, as in the Sacrifices of the wicked there is fleſh, but no holy fleſh, that is taken away, and ſo there is nothing accepted, but deteſted of God. Some by the holy fleſh threatned to be taken away, underſtand holy Prieſts, that ſhould be carried into Captivity, that is, ſanctified or ſet apart to this holy office, but this were very improper to call men ſerving at the Altar, fleſh.

Verſ. 16. *The Lord called thy name a green Olive Tree, fair, and of goodly fruit.* To make their miſery to appear the more, he recounts what the *Jew* was, a green and flouriſhing *Olive tree,* ſo *Rom.* 11. they are ſet forth as branches of the beſt Olive, and *Zac.* 4. 14. *Rev.* 11. 4. we read of two witneſſes of God called Olive Trees, which ſheweth, that this is a name of thoſe that be moſt famous and excellent, as *Enoch* and *Elias,* whom *Tertullian* calleth *æternitatis candidatos,* glorious for their eternity, even in their bodies. Of the Olive tree there be many rare properties, for which the Church is ſet forth hereby. Firſt, the wood thereof is not ſubject to corrupt in any continuance of time, either by wet or wormeating, for which it is the emblem of eternity. Secondly, It is moſt fruitfull, for which the juſt are compared to trees that in age bring forth more fruit *Pſal.* 92. Thirdly, it is moſt fat in the oyle; For which *Eſa.* 5. 1. for a fat ſoile, the ſoile where the vine was planted, is ſaid to be *filius oleæ,* the child of an Olive. Fourthly, The leaves of the Olive tree never wither, but are always green *Hoſea* 14. 6. *Iſrael ſhall be as the dew, as the lily, the root of Libanus, and his glory as an Olive tree.* Fifthly, an Olive branch is an emblem of peace, for which the Dove ſent out by *Noah* returned with an Olive branch in her mouth, and it is fabled by the Poets, that *Neptune* and *Minerva* being at ſtrife, whether of them ſhould be chief, he alledged, that he ruled over the water, without which nothing can grow; ſhe, that ſhe planted the Olive, the emblem of peace, without which no ſtate can proſper, and then which nothing is more ſweet or more deſirable, and it was given on her ſide. Sixthly, The Olive Tree is a ſigne of mercy, for which cauſe *Solomon* made two Cherubims of Olive wood, and placed them ſo as to cover the mercy ſeat. 1 *Kings* 6. 31. Seventhly, The Olive tree though very fruitfull, hath very little and pale leaves, or green inclining to pale, ſo the fruitfull being very fruitfull in good, make no outward ſhew, are full of mercy and peace, and green through joy in tribulation, and have oyl in their lamps unto the end, are not to be corrupted by adverſity or proſperity, threatnings or promiſes, profits, or pleaſures, but continue alwayes ſound in the faith to their dying day. To conclude this of the Olive Tree, *Phædrus* in the praiſe of it telleth this ſtory, Upon a time the gods ſhould chooſe each one a tree, of which he would be the patron, *Jupiter* the Oak, *Venus* the Mirtle, *Phœbus* the Bay, *Cybela* the Pine, *Hercules* the Poplar; *Minerva* wondring asked, why they choſe all barren trees, none of them fruitful? *Jupiter* anſwered, leaſt they ſhould ſeem to value profit above honour. But in truth, ſaid *Minerva*, chooſe ye as ye pleaſe, I think the Olive moſt worthy to be preferred for the fruitfulneſſe. Then *Jupiter*, (O daughter) I ſee that thou art wiſeſt of them all, for unleſſe it be profitable that we doe, fooliſh is our glory. *With the noiſe of a great tumult he hath kindled fire upon it*, Hebr. *At the voice*, or *in the voice of a great circumciſing* or cutting down, for ſo the word המולה ſignifieth, it is ſpoken thus, in alluding to that which was ſaid in the beginning of the verſe, *The Lord called thy name an Olive, fair and fruitful*: but in ſtead of this voice another of cutting off the branches of this Olive ſhall be heard when the *Caldees* ſhall burn the City and Temple with fire, and all the Palaces and ſtately buildings, as branches of the City, ſhall by them be broken down. *Jerom* deriveth it from המל to ſpeak, and renders it, *At the voice of a great ſpeech*, as of a thunder, but expounds it as before. It may be underſtood either of the voice of God calling the *Caldees* to do this execution, becauſe they had not regarded his mild voice of honouring them with ſo glorious a name of a green Olive Tree, or of the tumultuous voice of the *Caldees*, when they deſtroyed them. Whereas ſome underſtand it of the voice of vainglorious ſpeaking in their part, as if this were here pointed at, as the cauſe of their deſtruction; it is further fetcht, and doth not ſo well agree with the words, which ſhew not the cauſe, but the manner of their deſtruction, in the noiſe of cutting and hewing with the ſword, after which burning with fire followeth. And this is further confirmed. *Verſe* 17. *For the Lord that planted thee, hath ſpoken evill againſt thee*; therefore in this terrible ſpeech or voice, or according to it he will kindle a fire, *&c.* for his planting, it is a metaphorical ſpeech, as alſo *Eſa.* 5. and in many other places, it being meant in that pleaſant and fruitful Country caſting the *Canaanites* out.

Phæd. *l.* 3. *emblem.*

Verſ. 17.

And the Lord hath given me knowledge of it, and thou ſhewedſt me their doings, Here the Prophet ſheweth, that for his propheſying of the judgments before ſpoken of, which to do yet he was ſet on work by God: (for he had not known theſe things, but that God ſhewed him them) his life was ſought by thoſe of his City *Anathoth*, but without cauſe, he being, if they ſhould ſlay him, but as a Lamb or an Ox, ready in ſilence and patiently to ſuffer. Some expound this of Chriſt, becauſe he is often compared to a Lamb, or Sheep, as *Eſa.* 53. *Ioh.* 1. *&c.* but it is certain that *Jeremy* ſpeaketh of himſelf, yet that herein he was a type of Chriſt, as other Prophets alſo were, I deny not.

Verſ. 18.

Let me ſee thy vengeance on them, Ver. 19. he hath ſaid, that he was as a Lamb, but how doth he now acquit himſelf like a Lamb? is this to do to call for vengeance? *An.* He did not this out of impatience, ſaith *Calvin*, but pure zeal of the ſpirit, as God directed him, as he was a man he ſubmitted himſelf patiently to bear even death it ſelf, although never ſo unjuſtly inflicted upon him being innocent, but as rapt by a prophetical ſpirit, he ſpeaketh thus bitterly againſt that crue of reprobates, his example being herein ſingular, to ſhew malicious wicked men, that perſecute their innocent teachers, what vengeance hangeth over their heads, and not to be commonly imitated by us: and that he was herein guided by the ſpirit appeareth, becauſe that immediately the Lord bad him propheſie vengeance to the men of *Anathoth*. Verſ. 21. 22. *Thy young men ſhall die by the ſword* (that is) ſuch as are able to bear arms, *And thy ſons and daughters by famine*, that is, the reſt of the weak multitude of children and women, in the time of ſiege, cauſing ſcarcity and unſeaſonable weather, hindring the in-

Verſ. 20.

Calvin.

Note.

Verſ. 21, 22.

increaſe of the fruits of the earth, as was before threatned, *Chap.* 8. 13.

Verſ.23. *And I will leave no remnant of the men of Anathoth,* Chap. 4. 27. It is ſaid, *I will not make an end*; and *Iſa.*1. and *Chap.* 10. *A remnant ſhall be left*, therefore the Town or City which ſeeks the ruine of the Prophet amongſt them daily to inſtruct and admoniſh them in particular, provoke God moſt amongſt them of all others, and therefore ſhall be judged above other wicked people, not one of them being ſpared, as it was with *Sodom*, where they all banded together againſt juſt *Lot*. The *Ieruſolymitans* were alſo cruelly bent againſt *Ieremy*, but *Anathoth* was his habitation, he went but ſometimes to *Ieruſalem* to propheſie, but here he was continually, and they had more experience of his unblamable life, zeal and ſanctity, and partake more of his labours. Therefore their ſin was greateſt by farre; and hereby the more aggra- Note. vated, that when he came home, thinking in his own Town to have ſome refreſhing by kinde entertainment there after his hard encounters with the men of *Jeruſalem*, they contrariwiſe conſpired againſt him, and increaſed his trouble more. Yea it is moſt probable that they made the *Jeruſolymitans* more in- Act.16. ſenſe againſt him, by traducing him to them, as the *Jews* afterwards in one Act.17. City where *Paul* had preached, followed him to another, to ſtirre up perſecution againſt him there alſo. And as the manner of theſe our times is, they of a Paſtors own flock are his cruelleſt enemies, both at home and abroad, not being moved by his piety, learning or gravity, but againſt all perſecuting, and outing him, if he be not in all their new devices according to the mindes of a few humorous perſons amongſt them. And the like befell our Lord, That Prophet was not without honour, ſaving in his own Countrey, for which he ſo terribly thunders againſt *Chorazin*, *Bethſaida*, and *Capernaum*, preferring even Matth.11. Chap.12. *Sodom* before them at the day of Judgement.

CHAP. XII.

Verſ.1. *Thou art juſt, O Lord, when I plead with thee yet let me talk with thee of thy Judgments.* Having complained of the men of *Anathoth*, Cha.11.20. Now becauſe that for the preſent they were in a proſperous condition, notwithſtanding their moſt treacherous dealing with him, and the ſins wherein they lived, which he ſaith that the Lord had ſhewed him, and the terrible threatning of deſtroying judgments, therefore he firſt profeſſing that he beleeved God to be juſt in his dealings towards all men, craveth leave to ask of the Lord the reaſon of this and ſuch other like judgments, Why contrary to his threatnings and the deſerts of their wickedneſſe, he dealt thus in the interim by them? For by his Judgments he meaneth his dealing in any kinde, either by proſperity or adverſity, becauſe all things are judiciouſly moderated by his providence, but why the wicked ſhould proſper for a time and treacherous perſons, thus ſeeming to have the better of Gods righteous ſervants, is a thing ſo deep and hidden, that man cannot ſee into it. For this Gods judgements are ſaid to be a Pſal.36.6. great deep, and *Deep calleth to deep.* Wherefore *Jeremiah* in all humility asketh Pſal.42.6. leave to demand the reaſon of God, from whom he muſt learn it, that would be herein ſatisfied, and whilſt he cannot yet hold firmly to this principle, that God is juſt in all his wayes, and righteous in all his works. Thus alſo *Job* 21. *Pſ.* 73. *Hab.*1. *Iob, David* and *Habbakkuk* make the ſame humble demand. For it had need to be reſolved, becauſe that for this ſeeming partiall dealing, ſome think that there is no God, ſome that he cares not for humane affairs, or if he doth, not for particulars, or not more for the faithful that daily ſerve him, then for the wicked that care not for the knowledge of his wayes, or walking therein, as *Epictetus* ſaith. Yet the very Heathen that were wiſer then the reſt, have alwayes acknowledged a divine providence moderating even in the proſperity of the wicked, as of *Ruffinus*, who by the favour of *Theodoſius* Emperor being highly advanced, abuſed his favour to pride and ambition, in ſo much that he moved to have a match betwixt his daughter and *Arcadius* the Emperours Son, and prevailed ſo farre, that a day was ſet for it, and to proclaim him and *Arcadius conſortes imperii*: but the ſame day he was cut in pieces by the ſouldiers. Before this was done, the Heathen complained grievouſly againſt the juſtice and providence of the gods: but being done, they ſaw, that ſo wicked a man was but lifted up to be caſt down by the greater fall, and ſo all their murmuring ceaſed. Whereupon *Claudian* thus, *Claudian.*

Abſtulit hunc tandem Ruffini *pœna tumultum,*
Abſolvit deos; jam non ad culmina rerum
Injuſtos creviſſe queror; tolluntur in altum,
Ut lapſu gravior ruant.

So here, *Thou haſt planted them, thou art near in their mouth, but far from their* Verſ.2.
reines, that is, in word acknowledged by them, according to ſome: but by
others better, by giving ſucceſſe to what they ſpeak, and do. For *Ver.*4. *They*
ſay he ſhall not ſee our laſt end, that is, he will never puniſh us with deſtruction,
notwithſtanding his terrible threatnings. But *Pull them out*, ſaith he, *as* Verſ.3.
ſheep to the ſlaughter, intimating, that ſo it ſhould ſoon be, and then the earth
and dumb creatures ſhould ſuffer no longer by their means, as before their deſtruction
is ſhewed, *verſ.*4. that they ſhould do, and this is yielded as a reaſon,
becauſe that being ſo vile and wicked, and therefore threatned, they were
nothing moved hereby, but as contemning it, ſaid, That God ſhould never Verſ.4.
take revenge upon them, ſo as that they ſhould be cut off, none being left, as
is threatned *Chap.* 11.23. For theſe words *Verſ.*3. *Prepare them for the day of*
ſlaughter, the Hebrew is, *Sanctifie them*, being ſo ſpoken, becauſe the wicked
being deſtroyed are offered as it were in Sacrifice to Gods juſtice, and therefore
the ſame word is uſed, that in ſetting beaſts apart for Sacrifice. And withall
by this ſimilitude of ſheep fatted to the ſlaughter, is intimated, the reaſon
of Gods ſo favourable dealing with the wicked in preſent; he doth by them
but as a Graſier by his ſheep and oxen, feeds them fully and daintily, to fat
them up againſt the day of ſlaughter: for to make them fit for Sacrifice,
they muſt firſt be thus kept and made fat, ſith lean Sacrifices were not accepted.

Verſ.5.

If thou haſt runne with the footmen, and they have wearied thee, How canſt thou contend with the horſes? Here the Lord anſwereth *Jeremiah*, complaining of the wickedneſſe and treachery of the men of his own Town *Anathoth*, and demanding of him why they were ſuffered yet in ſuch a proſperous eſtate. And it is as if he had ſaid (Oh *Jeremiah*) rouſe up thy languiſhing ſpirits, art thou carried by the harſh dealing of the *Anathothites* with thee? how ſhalt thou bear the perſecutions of the *Jeroſolymitans*? for thoſe are but as footmen in compariſon, theſe through their multitudes, riches and greatneſſe, as horſmen; thoſe as a Land of peace in compariſon of theſe, who may be likened to the ſwellings of *Jordan*, that overfloweth and drowneth all things farre off in the time of its overflowing the banks. For *Jeruſalem* was notorious for perſecuting and killing the Prophets, *Anathoth* and other ſmall Cities, not, becauſe we read not of ſuch outrages ever done there, ſo that *Anathoth* might well be counted a Land of peace in compariſon of *Jeruſalem*. Thus *Lyra, Cald. Vatablus.*

Mat.23.
Lyra.
Caldæus.
Vatabl.

Verſ.6.

And the next words do further confirm this, *For even thy brethren have dealt treacherouſly with thee, and cried after thee.* That is, the men of *Anathoth* threatning thee with death for propheſying againſt them, and by this their oppoſition and cruelty thou art wearied, as hath been ſaid. And to their crying after him is added מלא ſignifying *full*, according to our phraſe *amain*, or *with full mouth*, as if the men of any place being offended with one amongſt them, ſhould cry one to another *Kill, kill him*, as the Jews did afterwards againſt Chriſt, *Crucifie, crucifie him. And if they ſpeak goods words, believe them not*, for their hearts are maliciouſly bent againſt thee, and if to make thee ſtay amongſt them ſtill, they ſhould ſpeak thee fair, it were but in diſſimulation, that they might the better effect their purpoſe againſt thee. For other Expoſitions brought by *Jerom*, *Theodoret*, *Rabanus*, *Hugo*, *Thomas Aquinas*, *Calvin*, taking theſe words, as ſpoken to the Jews in general by the Lord, and by their brethren, compared to footmen, the *Moabites*, *Ammonites* and *Edomites*, who by warring againſt them had wearied them, and by horſes the *Caldees* and ſwelling *Iordan*, becauſe they ſhould come in farre greater multitudes like a floud, as they are compared *Chap*.4.6,7. *Iſa*. 8.7. 59.19. Or by *Iſidor*, taking it as ſpoken to *Ieremiah* by way of reproof thus, Thou canſt not ſee into the treachery of thy own Citizens, and wouldſt thou know a reaſon of my doings? For theſe or any other, they may follow them that pleaſe; but I reſt in the firſt. Hieron. Theod. Calvin. Iſidor.

Verſ.9. *Mine heritage is to me as a ſpeckled Bird.* From *Verſ*.7. the Lord declares to *Ieremiah*, that although *Iudea* were his inheritance, and he hath hitherto greatly tendered it, although full of all manner of ſinne, cauſing the Prophet to ask complainingly, why the wicked, ſuch as they generally were, proſpered ſo: yet it ſhould no more be dear unto him, but as a Lion in a wood, crying out againſt him, *verſ*.8. and here as a ſpeckled Bird, whereby *Jerom*, *Hugo* and *Thomas Aquinas*, underſtand a Peacock, or Parriot, that a man keeps for his delight, ſome a night-Owl, which is white and hath ſpots; ſome the Jack-daw in *Æſops* Fables, becauſe againſt both theſe the other birds come to beat them and peck them, as being envied by them for their different colour, ſome birds ſpotted with bloud. But forſomuch as the ſame inheritance is compared before to a Lion, and it is moſt probable, that another ſimilitude to the ſame purpoſe added, taken from Fowls, muſt be of ſuch a Fowl as is likeſt to a Lion; *Calvin* rather holds that a ſtrange bird is meant, that is, a bird of prey that cannot be cicurated, but flieth wildly about making a prey of the tame, as Kites and Hawks which are ſpeckled, and flie one alone. For ſuch was *Iudea*, that is, the Princes and mighty men thereof to the poorer ſort, as is often complained. But I ſee no cauſe of going from the firſt expounding it of a Peacock; For both the words ſignifie a divers coloured Fowl, and ſuch is the Peacock more then any other, and for the glorious tail proudeſt; and the Jews were notorious not only for cruelty, for which they are often compared to a Lion, but alſo for pride, for which they are here compared to a Peacock for their pride: ſee more *Chap*. 23.9. 15.18. And it is to be noted that he ſaith, *My heritage is to me as a Lion, as a ſpeckled Bird to me*, denoting, that the cruelty, pride and contempt of the wicked againſt the Prophets of God, is againſt him, by reaſon of their near union unto him. So *Moſes* ſaid, *Your murmuring is not againſt me but againſt God*, and the Lord to *Samuel*, *They have not rejected thee, but me*: and Chriſt to his Apoſtles, *He that deſpiſeth you deſpiſeth me*; and to *Saul*, *Why perſecuteſt thou me?* And what ſhall be done to Gods heritage thus degenerating? *The birds are againſt her round about, and come all ye beaſts of the field to devour*; wherein he continueth the Allegory, She is as a proud and contemptuous bird, and as a ſavage Lion, therefore this ſhall be her doom, the people of all Nations, as birds and beaſts of prey ſhall come about her, as Lions, and Tygers, and Eagles againſt her alone, and ſo ſhall eaſily overcome and deſtroy her, and this was done when the *Caldees* came. Hieron. Hugo. Th.Aquinas. Calvin. Note.

Verſ.10. *Many Paſtours have deſtroyed my vineyard.* Some by Paſtors here underſtand the Prieſts and wicked Prophets amongſt the Jews, bringing deſtruction upon them by their ſins. But others better, the Princes coming with *Nebuchadnezzar*, before alſo thus called *Chap*.6.3. For this agreeth beſt with the words before-going, wherein they are called beaſts.

Verſ.11. *Being deſolate it mourneth to me*, Vulgar, *Mourned upon me*, and this is according to the Hebrew, being expounded of their lamentable complaining againſt God, as dealing moſt cruelly by them, when they ſuffered ſuch grievous things, by *Lyra*, *Hugo*, *Vatablus*, *Caldee*, &c. *Calvin* takes it to be meant of the contrary diſpoſition to that which they were now in, as following Lyra. Raban. Calv.

ing the former reading, now they rejoyced in evil doing, and could not be moved by any denouncing of judgement to repent, but then they mourned, and came humbly craving help of the Lord.

Verſ.13. *They have ſown Wheat, but ſhall reap thorns, they have put themſelves to pain, but reaped no profit, and they ſhall be aſhamed of your revenues.* Hebr. *They have received for inheritance, but profited not.* For the word is נחלו and the Vulgar renders it ſo. *Vatablus*, *They have been ſick* through travel and labour amongſt you by inſtructing and admoniſhing, thus ſowing wheat, as it were, but ye brought forth of this good ſeed nothing but thorns, that is, the curſed fruits of ſinne and rebellion, ſo that their great pains profited you not, but they were even aſhamed hereof. Thus he, underſtanding the Prophets ſent amongſt them from time to time. And the word נחלו he deriveth from חלה to be ſick, to make his Expoſition the more probable, and who elſe can be ſaid to ſow wheat, but holy Prophets? And were not the Jews hereupon as thorns unto them, pricking and vexing them with contempt, deriſion, and evil entreating them? And might they not be aſhamed to ſee no better fruit of all their care and pains, on the peoples part brought forth? And to ſhew that they are not the ſame that ſow, and that bring forth fruit, he ſaith, *They are aſhamed of your encreaſe or revenue.* Yet *Calvin* and other Expoſitors reject this, and expound it of the wicked Jews, who are ſaid to ſow wheat, but to reap thorns, becauſe according to their own opinion they ſow good ſeed, whereof ſafety and preſervation ſhould come in time of danger, by their enemies, in making a league with the *Ægyptians*, providing arms and men, and ſtrong places for defence: but it fell out clean contrary, the *Caldees* coming the product of all this was nothing but thorns, they had no more benefit thereof, then a laborious Husbandman of his ſowing good ſeed in his field, that yeeldeth thorns and thiſtles through Gods curſe upon his labour, as it was threatned to *Cain*, that when he ſhould ſow the earth, it ſhould bring forth thorns unto him. And whereas he addeth, *They ſhall inherit but not profit*, for thus the word may beſt be tranſlated, it notably agreeth, the Jews had received *Canaan* for an inheritance by Gods ſingular gift, ſeating them there hitherto againſt the attempts of all enemies that ſought to diſpoſſeſſe them, but now this peculiar favour ſhould benefit them no longer, but they ſhould be left to the will of their enemies to be carried away captive. And whereas the change of the perſon is againſt this Expoſition, *They ſhall be aſhamed of your revenue*, the *Vulgar* and *Junius* alſo render it, *Ye ſhall be aſhamed*; and *Calvin* becauſe it is, *They ſhall be aſhamed*, Hebr. ſaith, it is thus ſaid *per Enallagen*, which is ordinary in Scripture, it being meant, *Ye ſhall be aſhamed*; I cannot ſee how that of *Vatablus* can ſo well ſtand, although agreed to by *Iſidor*, becauſe both before and after the wicked Jews, not the holy Prophets are threatned, and whether they prevail or no by their labours, it cannot be ſaid, that they profit not, for their labours and reward are with the Lord, *Iſa.*49.4. and they are not aſhamed, when they prevail not to convert, but have the glory of true Prophets by the event anſwering to the judgements by them threatned. Wherefore I conclude, that when he ſaith, *They ſhall be aſhamed of your bringings forth*, he changeth the perſon for nothing elſe, but to ſhew that they were the men of whom he ſpake, and whom he threatned all this while, that by thus coming home unto them, he might the more affect them.

Vatablus.

Calvin.
Hieron.
Lyra.
T. Aquinas.

Gen 4.

Iſidor.

Verſ.14. *Thus ſaith the Lord againſt all mine evil neighbours.* Here the Lord after ſuch terrible threatnings, as go before againſt the Jews, to pull them out as ſheep to the ſlaughter, that the elect amongſt them might not be utterly diſcouraged, threatens revenge upon their evil neighbour-Nations, *Ammonites*, *Moabites*, &c. that had divers times oppreſſed them, and now rejoyced at *Iſraels* miſery by the *Aſſyrians*, and would do the like out of their imbred hatred againſt the Jews at their ſufferings by the *Caldees*. He threatens that for their malice and oppreſſions, whereby they had oppreſſed *Iſrael*, in favour of

them, his peculiar people, they ſhould be plucked out of their Lands, and to
Verſ.15. *Pluck the houſe of Judah from amongſt them*, and to reſtore them in much compaſſion
to their own Land. For many of them moſt probably at ſundry times
being taken in warre, when the Jews were grown weak, were made ſlaves by
them; but now the Lord promiſeth to take a time to pluck them even by force
out of their hands, intimating, that otherwiſe they would never let them go
free. But withall, to magnifie his mercy the more towards all Nations, he alſo
promiſeth after the plucking out of them, that he will reſtore each people
to their own inheritance again, provided that they turn to the Lord; to expreſſe
Verſ.16. which, he ſaith, *If they ſhall ſwear, The Lord liveth*] learning this of
the Jews, as the Jews had before learned of them to ſwear by *Baal*, whereby
he fore-telleth their converſion under the Goſpel, and not of neighbour-Nations
only, but of all others throughout the world, theſe being ſpecified, but
the reſt underſtood, becauſe they were to the Jews unknown.

Verſ.17. But on the contrary ſide he addeth, *If they will not obey, I will utterly pluck
up and deſtroy that Nation.* Fore-ſhewing hereby, that ſome of thoſe amongſt
whom the Goſpel ſhould be preached, ſhould a long time oppoſe it, as they
did indeed, perſecuting thoſe that believed and ſought the propagation of the
faith, but it ſhould turn to their own utter ruine, and ſo it ſhall of all particular
perſons that obey it not to repent and believe. For Jeſus Chriſt is both a
rock to build upon, and a rock to ſtumble at and break in pieces unbelievers.
Thus all Expoſitours generally, but *Theodoret* who applieth both this and *ver.*
15,16. to the Jews. But theſe are plainly diſtinguiſhed from them by this,
that it is ſaid, *If they ſhould learn of his people to ſwear*, &c. where ſwearing is put
for all religious duties, as *Chap.*4.1.

CHAP. XIII.

Verſ.1,2,3, &c. to V.12. HEre for twelve verſes together is nothing elſe but a relation, how the
Lord commanded *Jeremiah* to take a linen Girdle, and having worne it a
while to go and hide it by the river *Euphrates* at *Babylon*, and after a certain
time to go and take it up out of the ground again, which he doing found it
corrupted ſo, that it was good for nothing. Whereupon the Lord ſaith, That
Iſrael was to him as a Girdle, which he had put near about his loins, the ſeat
of his affections, to ſhew his great love unto that people, but whereas he expected
to have had praiſe and glory from them, they contrariwiſe by their
wickedneſs were ſo corrupted that he had now rejected them. All the queſtion
that can be moved here is, at what time this was done? Why the Lord
would teach this by a Girdle, and whether *Jeremiah* did indeed, as it is here
Hieron. ſaid, or ſpiritually and in viſion only? *Ierom* thinks that it was done in the
dayes of *Zedekiah* when *Nebuchadnezzar* came againſt the Jews, and that
therefore it could not be done indeed, but in viſion, for want of time; and he
thinketh it ſomewhat abſurd, that he ſhould indeed go ſo long a journey in a
looſe-garment girt to him amongſt a people at ſo great enmity with the Jews
to do this thing, as not being likely to be permitted by them, And this is alſo
Calvin. followed by *Calvin*, ſaying, that it is abſurd to hold that it was done ſo
indeed, becauſe to go to *Euphrates*, and come again, and after many dayes
to go and come again, would require a long time, the journey being ſix hundred
and eighty miles from *Ieruſalem* to *Babylon*, where this river was, and
Anathoth was within three miles of *Ieruſalem*, ſo that it would require many
moneths to do this, beſides the time coming between one going, and another
which is ſaid to be *At the end of many dayes*, and this phraſe, *At the end of
dayes*, is commonly put for a year, as *Gen.*4. therefore by theſe words, *From
the end of many dayes* muſt be meant a year at the leaſt, if not more, unleſſe we
ſhall hold that the dayes wherein this Girdle lay in the cleft of a rock there,
were numbered as anſwering to the years that the Jews ſhould continue in captivity,

ptivity, *viz.* ſeventy in all, which time they ſhould lie in obſcurity, putrifying and corrupting through manifold miſeries. For ſo he ſeems to underſtand the hiding of this Girdle there, till it was corrupted, as ſignificative of the Jews being carried thither, and detained there in miſery. It is therefore ſaith he, ſpoken *per hypotypoſin* after the manner of *Rhetoricians*, who are wont to ſet forth things, as ſo or ſo done, the more lively to expreſſe that which they would, the more to affect the hearers. And of this kinde of teaching the Jews had need, by reaſon of their great ſtupidity and dulneſſe of underſtanding. And if this had been really done ſo, it muſt be granted, that *Jeremiah* intermitted his Miniſtry all this time, which is improbable. Thus alſo *Lyra* and *Vatablus*. But the moſt learned of the Hebrew Expoſitors take it to have been really done, becauſe the Lord ſet his Prophets not only to teach by word, but alſo by their actions for more evidence, ſo *Iſa.*20. he went naked, and *Ezek.*4.12. he ate the dung of beaſts; the one to ſhew the naked carrying away of the Jews into Captivity; the other, the famine that ſhould be amongſt them, forcing them to eat moſt baſe food. Thus alſo *Theodoret*, *Hugo*, *Thomas Aquinas*, *Iſidor*. And if it were the Lords will that *Jeremiah* ſhould go and do thus, and ſpend much time ſo, and till that he had done all this, did forbear any other propheſying, I ſee not any abſurdity in it. For the time when this was done, from *Chap.*3.6. hitherto the time is not ſet down of his propheſying, but only there, *In the dayes of Joſiah.* Only *Chap.* 21. mention is made of the time of *Zedekiah*, and *Chap.*22. of *Jehoiakin* or *Choniah*, who reigned immediatly before him a very ſhort time. But after *Joſiah* before *Jehoiakin* was *Jehoiakim* an eleven years, and before *Jehoiakim*, *Jehoahaz* three moneths; and *Chap.*1. without diſtinction of the times of the Kings reigns, it is generally ſaid, in *Joſiah* his time, *anno* 13. *of his reign*, and of *Jehoiakim* to the eleven years of *Zedekiah*. So that this muſt needs be either in *Ioſiah* his time or *Iehoiakims*, not in *Zedekiahs*, as *Jerom* conjectureth, for of that there is no probability. For the thing taken, a linen Girdle, and that unwaſhed with water, hereby is meant one black and not whited nor ſmooth, but rough, and ſo without all beauty, and undecent and unpleaſing to be worn: for a linen Girdle or any thing made of linen is firſt put in water, and then laid a whiting, and finally waſhed with lie and ſope. But the Lord would not have this Girdle waſhed, but taken as it is firſt made, to ſhew, that the Jewiſh Nation when the Lord firſt choſe it, was black by ſinne, and nothing amiable, but by him taken and girt, as it were, to him, by that dear affection which he bare unto it, being by this election ſanctified and made white and glorious before all the Nations round about, in expectation that it ſhould be a glory and praiſe *verſ.*11. unto him, which the Church is, when ſhe liveth in obedience to his Laws, but otherwiſe a diſhonour and occaſion of blaſpheming his holy name, as it is ſaid *Rom.*2. *Calvin* ſaith, That the word may either be rendred linen Girdle or Breeches, ſuch as the Prieſts ſometime did wear; but it is generally taken for a Girdle, and ſo it beſt agreeth. For a linen Girdle ſignifieth chaſtity, as *Pierius* ſheweth in his *Hieroglyphicks* both amongſt the *Hebrews*, *Greeks* and *Latins*, and therefore the Virgins of the *Trezenians* being to marry, dedicated their Girdles to *Pallas*. And the Prieſts of the Jews muſt wear a linen Girdle in their miniſtration, to put them in minde of continency. Here a Girdle is an embleme of the chaſt love, wherewith God loved *Iſrael*, eſpouſing that ſtate only to himſelf, and requiring that it ſhould likewiſe be knit in chaſt love unto him. But *Iſrael* contrariwiſe committed adultery by worſhipping ſtrange gods, for which he biddeth *Ieremiah* to go and carry this Girdle to *Euphrates*, and hide it in a cliff of a Rock there for many dayes, to ſhew the Captivity in the Countrey where *Euphrates* was, that is, into *Babylon*, ſhortly to come, where they ſhould lie rotting, as it were, in baſeneſſe and ſervility, and ſinne together many years, ſo that if God ſhould have dealt with them after their deſervings, even thoſe ſeventy years being expired, he might have left them ſtill in miſery, as a man

Theodor.
Hugo.
Th.Aquinas.

Pier.Hierogl. 40.
Pauſanius.
Exod.28.

leaves his rotten Girdle to become dung, but that for his mercies ſake, and to magnifie his power he was pleaſed to bring them home again. Moreover a Girdle is an enſign of honour, being curiouſly wrought with gold and precious ſtones, for which *Jonathan* is ſaid to have given his Girdle to *David*, and *Iſa.*22. that *Eliakim* ſhould be girt with *Shebnahs* Girdle, and that all the glory of the houſe of *David* ſhould be hanged upon him, and *Revel.*1. Chriſt appears glorioully girt about with a golden Girdle. And in this ſenſe it is added here, *That thou mighteſt be unto me a glory and praiſe.* 3. A Girdle is a military implement, for which it is ſaid, *Epheſ.6. Your loins girt about with the girdle of verity*, which is when we are firm and ſtedfaſt in the truth; and *Reſiſt the devil ſtedfaſt in faith*, 1 Pet.5.9. as the loins being girt with a Girdle are ſtrengthned to travel. Note. As *Iſrael*, ſo every faithfull perſon without any deſert on his part is dear to God, and is near to him, not as a leather or woollen Girdle above all our apparel, but a linen worn next the skin, as one ſaith Travellers were wont to ſew ſome money into a linen Girdle, and put it next their skin, that there it might be hidden from thieves. But as God bears ſo dear an affection to the believer, ſo he expects reciprocal love again; and if we love him, that we ſhould keep his Commandments, which will be to his glory, and if the believer doth thus, he ſhall be as his Girdle; but if not, to *Euphrates* he ſhall be carried to putrifie in his ſins, after which the Lord will reject him, as being unuſefull for him any more.

Verſ.12. *Every bottle ſhall be filled with wine.* Having by the ſimilitude of a Girdle ſet forth the baſeneſſe that the Jews ſhould be brought unto, now he ſheweth their deſtruction by another of bottles, wherein men put wine to carry to any place, *viz.* earthen bottles, which if when they be filled they be broken one againſt another, are good for nothing; yea much good wine is ſpilt by the means, and ſo they are worſe then nought. In like manner he ſheweth, that it ſhould be to the chief of the Jews, Kings, Prieſts and Prophets, they ſhould be filled with drunkenneſſe, and then be broken one againſt another, whereby he meaneth not the drunkenneſſe of wine, but by the ſpirit of errour, as is expreſſed *Iſa.*29.9, whereby one ſhould draw another on to ruine, by making one another ſecure againſt Gods judgements coming by the *Caldees*, whilſt they would not believe Gods Prophets threatning them, but that they being Gods peculiar people, and having his Temple amongſt them, and Sacrifices there continually to him offered, ſhould be ſafe enough, notwithſtanding all theſe menaces. For in the time whilſt they were thus drunken, the *Caldees* coming deſtroyed them all, and their ſtrength upon which they did bear themſelves, proved no better then that of earthen bottles, being preſently broken with a knock of one againſt another, although none other force be uſed. And thus he ſaith, They ſhall be broken and not ſpared, inculcating this for their ſtupidity three times over. And he doth not plainly bring a ſimilitude from pots, but to ſtirre them up to more attention, he ſpeaks at the firſt, as to give them occaſion to ask, as wondering why he ſhould tell them ſuch a thing as this from the Lord, that all bottles ſhall be filled with wine. For hereupon they reply, who knoweth not this, what meaneſt thou to come to us with ſuch a meſſage. Then they being prepared he makes his application the more effectually, *v.*13,14.

Verſ.16. *Give glory to God before he makes it dark, and your feet ſtumble at the Mountains of darkneſſe.* That is, ſeeing the Lord threatens you with ſo great a judgment, and this ſhall certainly come, believe it, and fear before him, acknowledge his Power and Juſtice, as if execution were already done. Thus *Joſh.*7. *Achan* is bidden to give glory to God, and to tell the truth, by acknowledging it to be ſo as he had by lot diſcovered, it being before hidden from all mortal eyes: but now by confeſſing what he had done ſo wickedly to provoke God, he meaneth, that he ſhould give glory to his wiſdom in finding out, and to his juſtice that would not ſuffer ſo foul a ſinne to go unpuniſhed. Note. And in ſaying thus both there and here, it is intimated, that he doth not give glory to

God, but robs him of his due, that is not moved to fear at his threatning of judgements againſt his ſins, as he is not that goeth on ſtill therein, hardening himſelf againſt his terrible threatnings. He ſhall therefore undoubtedly periſh that doth ſo, as wronging God in his chief Attribute, but he that by his threatnings is moved to believe and repent, giveth him glory and ſhall have mercy and pardon, and according to his promiſe, *Him that honours me I will* 1 Sam.2. *honour*, he ſhall have glory and happineſſe in heaven for ever. By the darkneſſe, which otherwiſe he threatneth, is meant miſery, making a man fall, as one going in the dark ſtumbleth at the mountains, becauſe in the dark he cannot ſee them, though never ſo great. And he nameth dark mountains, becauſe where the ground lieth in their ſhadow it is dark ſooner then in other places that be plain; ſo that in ſaying thus, he meaneth the coming of their miſeries upon them very ſpeedily. *And whilſt ye look for light he turn into the ſhadow of death*, that is, when ye expect peace and proſperity, the ſad calamities of warre come upon you.

Verſ.19. *The Cities of the South ſhall be ſhut up.* That is, the Cities of *Judah*, which lay South in regard of *Caldea*, ſhall be beſieged and deſtroyed.

Verſ.20. *Where is the flock that was given thee?* That is, O *Iudah*, or King of *Iudah*, to whom he ſpake *verſ.*18. where is the multitnde of thy Subjects which were a glory unto thee? As it is ſaid, *The glory of a King is in the multitnde of his Subjects*, but where be they now, when this deſtruction is come out of the North Countrey *Caldea* amongſt them? Verily it ſhall be diſperſed and brought to nothing.

Verſ.21. *What wilt thou ſay, when he ſhall puniſh thee, for thou haſt taught them to be Captains?* That is, when God ſhall puniſh thee by bringing the *Caldeans* againſt *Iudah*, for it ſhall be juſtly done when this ſhall come to paſſe, becauſe thou haſt taught them the way to come and exerciſe dominion over thee, that is, thou (O *Iudah*) firſt when *Ahaz* ſent for the King of *Aſſyria* to come and help him againſt the King of *Iſrael* and *Syria*, Iſa. 7. and ſecondly when *Hezekiah* ſhewed the Embaſſadours of *Merodach Baladan*, King of *Babylon* all his treaſures in way of vain glory, hereby to tempt that people to come againſt *Iudah* to get ſo great a booty. For ſo the Britiſh Princes *Vortiger* and *Vortimer* firſt taught the *Saxons* to be Captains, and to get dominion here in *England* by falling out between themſelves, whereupon the one to get the Crown from the other, ſent for the *Saxons* to help him, and having learned to conquer, being alſo taken with the fertility of the Land, they gat it in poſſeſſion, the *Britains* the old inhabitants being driven into *Wales* and places adjacent.

Verſ.22. *For the greatneſſe of thine iniquity are thy skirts diſcovered, and thy heels made bare.* The uſe of garments being to cover mans ſhamefull parts, as we may ſee *Gen.*3. it came into a Proverb, *Thy skirts ſhall be diſcovered*, when it is meant, Thou ſhalt be put to ignominy and ſhame; ſo the ſervants of *David* had their garments cut off by the buttocks by *Hanun* King of *Ammonites*, and when 1 King.10. the enemy prevailed, he ſtript his Captives naked, and carried them away, as it is often threatned, that the Jews ſhould be uſed by the *Caldees*. And this calamity is here ſet forth by their skirts being diſcovered, and heels made bare.

Verſ.23. *Can the Ethiopian change his skin.* The skin of the *Ethiopian* is black, and by no waſhing can be made white, ſo cannot one accuſtomed to live in ſinne turn righteous. But by thus ſaying the Prophet meaneth not either that God cannot do it, where he meeteth not with reluctancy in mans will, for in this caſe he denieth that he can do it, *Iſa.*5. *Matth.*23.23. that is, according to that way, which he hath propounded to himſelf in dealing with ſinners about their converſion, which is to move their wils inwardly by his Spirit, as outwardly by his Word; as that there is no free-will in man, as *Calvin* acknowledgeth, *Calvin.* but only that theſe Jews were more deſperately enthralled to ſinne by their long uſing of themſelves thereunto; ſo as that there was now

Note. no hope of their converſion, or of their eſcaping the deſtruction threatned. Which ſhould be a warning to us all to take heed of continuing in ſinne, and therefore the ſame day that we have ſinned, to repent and break off from it *Auguſt.* again, as it is, *To day harden not your hearts*, for, *Conſuetudo peccandi tollit ſenſum peccati.*

CHAP. XIV.

Verſ.1. THe *word of the Lord that came to Ieremiah concerning the dearth or reſtraint*, That is, of rain cauſing dearth. It is uncertain in what Kings reign this was, and what dearth it was. *Jerom* and moſt Expoſitors conjecture, that the famine in *Zedekiah* his time is meant, when *Nebuchadnezzar* beſieged the City *Ieruſalem* in his eleventh year, and in the fourth moneth, 2 Chron.36, it is ſaid, *There was a famine in the City*. But the word [*reſtraints*] plainly ſheweth, that it was a *dearth* through the reſtraint of rain coming ſometime before that ſiege, and cauſing their ſcarcity then the ſooner; and becauſe it is ſaid *verſ*.3. ſome were ſent out for water and found none, which could not be done, when the enemy beſieged them ſo ſtraightly that none could go in or out. And the ſame is further confirmed *verſ*.4,5,6. where the Ploughmen which could not plow then, are ſaid to have been aſhamed, and the Hindes to have forſaken their calves for want of graſſe, and the wilde Aſſes for the ſame want to have ſnuffed up the winde. Yet when ſuch a famine by drought came in thoſe Kings reigns, wherein *Ieremiah* propheſied, it is no where ſaid in holy Scripture, but onely it is here propheſied of, as that drought in *Ahabs* time by *Elijah*, 1 King.17. that when it ſhould come, ſecondary cauſes might not be ſo much looked at, as the wrath of God againſt ſin cauſing it.

Verſ.7. *O Lord, do it for thy Names ſake.* That is, although our ſins cry for judgements againſt us, do this great thing for us to ſave us from this famine and ſword threatned, although our ſins call for them, and therefore we can plead nothing for any worthineſſe in us, but for thy names ſake, that it may have glory of ſaving us, whom thou haſt taken to be thy peculiar people. And in thus praying he teacheth the people what they ſhould ſay, if by any means they would be ſtirred up hereunto.

Verſ.13. *The Prophets tell them, Ye ſhall not ſee the ſword.* This *Jeremiah* relateth not without great grief, that even Prophets coming in the name of the Lord wrought againſt him and his threatnings, to make the people deſpiſe them, and continue ſecure to their deſtruction. And he declareth both what he prayed and ſaid further to the Lord, that the people might be the more affected with it, as acknowledging him to be moſt loving to them, and carefull of their good: but theſe falſe prophets that ſoothed them up in their ſins, bold and preſumptuous braggadochians, that they might not be ſeduced by them. **Verſ.15.** And *ver*.15, and 16. to move them the more he threatneth or rather telleth how the Lord threatned them and the people alſo that hearkned to them, that they ſhould die by the ſword and famine, and lie without a burial, both they, their wives and their children, as they had all conſented together to commit Note. Idolatry, for ſo they are ſhewed to have done, *Chap*.7. And if it ſhall ſeem too great ſeverity, that the people who were ſeduced by the deceitfulneſs of the falſe prophets ſhould ſuffer ſuch grievous things, it is to be conceived, that they were as willing to be made drunken by them with the errour of impunity, notwithſtanding their ſins, as they to make them drunken, ſo that the Lord doth but permit the wicked to their own choice, as they delight more in unrighteouſneſs then in the truth, ſo leaving them to be drawn after it, and then as they are well-worthy, making them to partake in judgement with their ſeducers. The like to which is threatned, 2 *Theſ*. 2. 11. and is daily done. A number of unſound and hypocritical hearted people meet with falſe prophets in many places, and being unſtable in their faith, are ſoon carried away by every new blaſt of Doctrine, as by a new light, in compariſon of which that they had before is nothing in their eſteem. But let all ſuch conſider to what both they and their Prophets are tending, *viz.* to horrible deſtruction by Gods judgements that they may in time beware and repent.

Verſ. 18. *Both the Prieſt and the Prophet go about into the Land that they know not.* Heb. *Go about to a Land, and they ſhall not know*] by *Kimhi* expounded thus, *into Babylon*, to which, becauſe it was a very long way, they went not directly, but by many turnings and wayes about, and they are ſaid *not to know it*, becauſe they would not for any threatnings of this judgement believe it, till that it came upon them. By *Vatablus* thus, *They go about to other Countreys*, to which they fled to ſave themſelves, not knowing that in the end they ſhould be taken there, and carried to *Babylon:* or becauſe the word סחר here uſed, ſignifieth alſo to make Merchandize, *Gen.* 34. 10. they were intent to their own profit, and went about propheſying of peace to pleaſe the people, to win their love the more, and conſequently to procure from them the more liberality, till that upon the ſudden they were taken by the enemy and carried, ſo many of them as eſcaped the ſword and famine, into a Land which they knew not, nor never ſaw before. By *Calvin*, They go about the Land, ſeeking vainly means of ſafety and preſervation from the danger at hand; and they know not, that is, will not know by all their warnings the deſtruction hanging over their heads, till they ſuffer it, and there is no eſcaping, it being juſt with God to dement them, and to take all right underſtanding from them, as they had infatuated and inebriated the people by their falſe propheſying of peace and ſafety. And herein I reſt, becauſe thus the words agree beſt to the former part of the verſe, ſpeaking of the deſtruction by famine in the City, and the ſword in the field, whereinto theſe Prieſts and Prophets fleeing out of an opinion to eſcape the danger, they fell there contrary to their expectation, for which it is ſaid, *They knew not*; and ſo by the Land here ſpoken of cannot be meant the Land of *Caldea*, but their own Land, the fields into which they fled to hide them, and then the particle את may be taken as redundant, they went about, or go about the Land ſeeking for hiding places, as was before-ſaid, but their deſtruction by the ſword comes upon them, and they ſhall not know it till it comes, for it ſhall be ſudden.

Kimchi.

Vatablus.

Calvin.

Are there amongſt the vanities of the Gentiles that can cauſe rain? From *verſ.* 19. hitherto, the Prophet prayeth for the people, and in their name, although he were forbidden *ver.* 11. as he had done before after the like prohibition, *Chap.* 7. 16. and 11 24. whereby it appears, That the Lord never inhibits his Prophets from praying for his people, but to ſtimulate them the more unto it, for he loves to ſee a *Moſes* ſtanding up in the gap to oppoſe him in his judgements, or a *Jacob* that will earneſtly wreſtle with him, and not let him go. although he commands him to do it. And he prayeth according to their preſent neceſſity, as we may ſee by comparing her with *verſ.* 1. in theſe words, *In the drought*] He pleadeth with the Lord from his unparallel'd power, no Idols, or heavens themſelves can give rain, but God only; for he is ſaid to give the early and the latter rain, the heavens being only his creatures by their influence, as ſecondary cauſes doing it, when he will, but not otherwiſe, when he in judgement will not that they ſhall produce any, as at this time, and in the dayes of *Ahab*. For which he concludes, *Thou haſt made all theſe*] That is, as Expoſitors generally ſay, all the celeſtial bodies, by whoſe influence rain commonly cometh, as God hath appointed, although *Calvin* turneth it another way, by all theſe underſtanding all the judgements ſent upon them. But I ſee no reaſon of his going from the common expoſition herein, ſeeing it followeth ſo aptly upon the premiſſes, The heavens cannot do it without thee, and why can they not? becauſe although from them rain commonly cometh, yet God made them and governs them at his own will,

Note.

not ſuffering them to do it, but when he pleaſeth, or by all theſe underſtand both the conſtellations and rain, or drought cauſed hereby, all which were laſt ſpoken of. Finally to move the Lord the more, he ſaith, thou art our Lord, and *expectation is to thee*, for this is a great motive, when our hope is not in any thing elſe, but in God alone, *Pſal.*20.8. A thing to be thought upon by thoſe that expect the changes of the Moon for the weather, expecting then undoubtedly rain or fair weather, becauſe it is ſo moſt commonly, and ſo obſerve the Lords providence the leſſe to love and fear him, which we ought to do even when weather comes thus, according to the common account; for the heavens cauſe not rain by any virtue in themſelves, but as God willeth or nilleth, even when ſigns of rain concur.

CHAP. XV.

Verſ.1.

C*Aſt them out of my ſight.* That is, Denounce from me this judgement, whereas thou perſiſteſt to pray unto me for them. For although *Moſes* and *Samuel* ſhould ſtand before me in their behalf, and pray alſo, I would not be moved. And he nameth *Moſes*, as moſt famous for ſtanding in the gap once, *Exod.*32. and *Samuel* for obtaining a ceſſation of a terrible thunder, and rain in harveſt time, 1 *Sam.*12. and in bidding *Caſt them out*, he alludeth to *Chap.*1.10. to pluck up, root out, *&c.*

Verſ.3.

Note. *Læſa patientia furor.*

I will ſet over them four families, the ſword, the dogs, fowls and beaſts. Vulg. *I will viſit over them four families*; So indeed the word פקד alſo ſignifieth, but becauſe this is ſenſleſſe, the other ſignification, *I will ſet over*, is to be preferred. He had ſpoken *verſ.*2. of four wayes of deſtruction, death, whereby the peſtilence is meant, the ſword of the enemy, famine and captivity. Here he holds to the ſame number, but for the peſtilence dogs are named, for famine and captivity, fowls and beaſts; it being meant that ſuch as died in the City by famine or peſtilence, the dogs ſhould eat, ſuch as by the ſword abroad, the beaſts of the field, and fowls of the air, according to the diſtinction before made. *Chap.*14.17,18. and a little before he ſaith, *There ſhould be none to bury them*, therefore they muſt needs lie for a prey to theſe creatures. Hereby is meant the extremity of miſery that they ſhould ſuffer. And it is to be noted, that the Lord being unreaſonably provoked proves at length inexorable; There is a time when he may be found by thoſe that ſeek unto him, but there is a time again when the moſt faithfull ſhall have no hope of ſucceſſe in praying for the wicked, as *Jeremiah* had not, nor ſhould *Moſes* or *Samuel* have had, if they had then lived; ſee the like *Ezek.*14.

Verſ.4.

Note.

For Manaſſeh the ſonne of Hezekiah. It may ſeem ſtrange, that the ſinne of this King ſhould now be ſpoken of ſo long after his death, and his repentance and mercy thereupon ſhewed him before that, and ſpoken of as the cauſe of the captivity now at hand. For this was in the time of *Jehoiakim*, if not of *Zedekiah* about four years after, and moreover it repented him, and he did the works of repentance long before he died, as appeareth 2 *Chron.*33. But it is to be known that he is ſpoken of, becauſe in his time God was moſt provoked, and then he began firſt to threaten the people with captivity; and although he repented, yet they continued ſtill in their wickedneſſe, waxing rather worſe and worſe, as his former invectives againſt them ſhew, eſpecially *Chap.*13.23. For although God will not puniſh the children for the fathers ſins, yet when they live in the ſame, the ſcore of their fathers ſins ſhall be added to theirs to make their judgements the more terrible, according to the ſecond Commandment. And although *Manaſſeh* alone be ſpoken of, yet both he and the people together with him, that then holp to ſhed ſo much innocent bloud, were all meant. And he is called the ſonne of *Hezekiah*, to aggravate his wickedneſs the more, and theirs alſo, for that he having ſo godly and zealous a father, did ſo greatly degenerate, and they were moſt hard to be moved to piety by *Hezekiah*, and that which they were brought unto, ſoon vaniſhed again as the morning-dew; but to impiety and idolatry they were moſt ready to runne with *Manaſſeh*, and being once in that evil way, neither could his charging them upon his repentance to ſerve the Lord, nor the labours of Gods Prophets amongſt them ſince, prevail with them to bring them out of it again. Whence note, That God is offended with wicked children of godly parents moſt of all others, ſo farre is he from favouring them for their ſake; and this aggravates the wickedneſs of a people, to be hard to be brought to the pure worſhipping and ſerving God under good Rulers, but eaſie to be corrupted under evil Rulers and ſuperſtitions. Note.

Verſ.7. *I will fan them in the gates of the Cities.* A Metaphor taken from ſuch as winnow corn in a windy door from whence the chaff is blown away: to ſhew that they ſhould be as chaff, as the wicked are compared, *Pſal.*1. *Luk.* 3. Some by gates underſtand Cities, as if he had ſaid, I will turn your Cities into fields, the wals and buildings being broken down, becauſe there were threſhing-floors and places to winnow corn, or becauſe the gates were places of judgement, he meaneth, that he would ſentence againſt them that they ſhould be uſed like chaff, that is, ſcattered into all parts, as is expreſſed, *verſ.*4. Some the uttermoſt parts of the Land, becauſe gates are at the ends of Cities. Some, I will make you poor, ſo as that ye ſhall beg at the gates of Cities at rich mens gates there, but the firſt is beſt.

Verſ.8. *I brought upon them, upon the mother of the young men a Waſter at noon day.* But it may better be read, *Upon the mother a choſen Waſter*; for it is בחור ſignifying *choſen*, without any particle prefixed, denoting the genitive caſe. It ſignifieth indeed a *young man* alſo, but not without this Epithete, *A choſen young man*, but the ſingular is put for the plural, Waſters or Spoilers choſen for their extraordinary valour to make this deſtruction. And by the *Mother* may be underſtood either mothers likewiſe, the ſingular being put for the plural; As if he had ſaid, not onely innumerable widows ſhall be made, their husbands being deſtroyed, according to the firſt hyperbolical words of the verſe, but all mothers together as one ſhall then be made childleſſe, the *Caldean* youth being brought upon them, who ſhall waſte and deſtroy your children; or the mother City, as the Greeks give the name Metropolis to a chief City, which ſignifieth a *Mother-City*. *At noon-day*, that is, not ſecretly or treacherouſly coming upon them, but openly by force unreſiſtible, make the beſt defence that they can. *I have cauſed him to fall upon it ſuddenly, and terrours upon the City.* Hebr. ועיר ובהל the word *Ir* rendred City, ſignifying alſo enemy, and the next word *tumult* or *terrours that will make him to fall upon it ſuddenly, the enemy and terrours.* It is abſurd, as *Calvin* alſo noteth, to render the word *City* here, *I will make to fall upon her the city and tumults*, for what ſenſe can be in this, unleſſe he had meant, that the City ſhould be beaten down about their ears, whereas they came not thus to deſtruction, but by the famine and the ſword of the enemy taking them fleeing and ſlaying them? and the New Tranſlat. altereth and miſplaceth the words, which needs not, the ſenſe being very good, *I will make him to fall upon it*, or *her ſuddenly*, that is, the mother before-ſpoken of, *The enemy and terrours.* Theſe laſt words ſerving to ſhew whom he meant by *him*; as if he had ſaid, I will cauſe him to fall upon it, that is, the enemy and terrours concomitating his coming, filling them all with horrible fear. And for this maketh *Tigurina* Tranſlation, and the *Septuagint* and *Caldee*, which two laſt for the City falling upon it have *Exercitum Caldæorum*, for the multitude of ſouldiers ſtiled a City, and for their Tents ſet up City-faſhion. *Calvin.*

Verſ.9. *She that hath born ſeven languiſheth.* That is, The mother of many children ſeeing them all deſtroyed pineth away with ſorrow; and this is ſpoken according to *verſ.*8. *Upon the mother the Waſter.*

Verſ.10. *Woe is me my mother that thou haſt born me a man of ſtrife.* It may ſeem ſtrange that *Jeremiah* ſhould thus break out through impatience for the enmity that he

Calvin.

Hieronym.

he met withall amongſt the Jews againſt his mother that bare him, as though ſhe were in any fault. But this his crying out is not to be taken, as an effect of impatience, but of his zeal and earneſt deſire to convince the Jews of their malice, from whence it proceeded that they were ſo fell againſt him, ſeeing that if there were fault in him, for which there was in his mother for bearing and bringing him forth into the world, and if they would be aſhamed to ſay, that for this there was any fault in her, they might be aſhamed to ſay there was any in him. For ſince he grew up to be a man, he declined all occaſion of contention,forſomuch as he neither lent nor borrowed upon uſury, wherby he meaneth, that he had no traffick with them according to the manner of other men, whereupon ſtrife commonly ariſeth, one way of trafficking being put for all, and yet they all were mad with him, and curſed, and ſpake bitterly againſt him. For from hence it was plain, that they hated him, and were at variance with him for nothing elſe, but out of their own malignancy, which was commonly againſt Gods Prophets for their reprehenſions of their groſſe ſins, and threatning Gods judgements againſt them, as he commandeth. Thus *Calvin* who inferreth hereupon, That it is good for Miniſters of the Word of God to have no negotiating with men about worldly things, becauſe who ſo hath, cannot live free from envy and hatred by reaſon of their worldly-mindedneſs ſtirring them up againſt the Miniſter, when they ſee part of their gains to be by him exacted for his maintenance. Wherein we cannot but all conſent unto him, but it is *Scandalum acceptum non datum*, and therefore the blame of it will light upon them only, and conſequently the puniſhment, and we ſee by *Jeremiah* his example, if there were no ſuch occaſion, yet the very reproving and threatning their ſins, would be occaſion enough to malicious and wicked minded men. Yet I deny not but it were good in a Chriſtian Kingdom that this ſhould be taken away as much as might be,by cauſing Tithes in every place to be converted into moneys, ſo that it might be without fraud and diminution to the wronging of Gods Miniſters. But be it that Miniſters took no Tithes, yet they cannot live without all trafficking, neither did *Jeremiah* himſelf, for *Chap.* 32. he buieth a field, and therefore he meaneth not all trafficking, but that which is ſcandalous only. For uſury in particular here mentioned, it is not agreed amongſt Divines what it is, neither is this a place properly giving occaſion to ſpeak of it, and therefore I referre the Reader for that to *Exod.* 22.22. where I have purpoſely ſpoken of it. And he mentioneth not only taking of uſury, but alſo giving, becauſe both wayes contentions ariſe, when one would take more, and the other give leſſe. *Jerom* applieth it to Chriſt, who was moſt truly a man of contention with the Scribes, Phariſees, Sadducees, Prieſts and Herodians, and none would take to uſury of him, becauſe they returned no encreaſe or fruit of his doctrine, and ſo he took none neither.

Chap. 5.10.

Calv.

Verſ. 11. *The Lord ſaid, Verily it ſhall be well with thy remnant*, Hebr. *If not thy remnant to good.* Which words have the force of an Oath, If I bring them not to good, by delivering them from captivity, I am not God, or ſay, that I am not juſt, for he had before ſaid, *Deſtroy them, but make not a full end*, and in many places he ſpeaketh comfort to a remnant, and becauſe *verſ.* 9. he had threatned ſo univerſal a deſtruction, now he qualifieth the terrour of it by promiſing good to a few faithfull that ſhould remain of the Jews, adding further, *I will cauſe the enemy to intreat thee well in the time of evil and of affliction*, Heb. *If I ſhall not cauſe the enemy to meet thee for good, or by doing thee good in the day of evil*, &c. Theſe laſt words ſerving for nothing elſe, but to explain further the former; Thus ſome; but *Calvin* underſtands it as ſpoken to *Jeremiah* in perſon, anſwering to his complaint, *verſ.* 10. by promiſing him good in the remaining part of his life, and that even when he ſhould be come into his enemies hands the *Caldees*, as the event afterwards ſhewed. *If not thy remnant to good* then is, if the remnant or following part of thy life. Although his own kindred and countreymen were cruelly bent againſt him, yet he made him know before, that he ſhould finde favour amongſt thoſe Heathens, and to publiſh it, that when it ſhould come to paſſe at the leaſt they might believe it, although they would not before, that he was a true Prophet, and this I think to be the true meaning.

Verſ.12. *Shall iron break the Northern iron, and the ſteel?* Here he fals to threatning them again by vilifying their ſtrength, in compariſon of that of the *Caldees*. For they in the pride of their hearts thought themſelves ſtrong enough, yea iron againſt their Northern enemies, whom he to deter them by them compares to iron and ſteel, and therefore ſheweth to be far ſtronger.

Verſ.15. *Revenge me of my perſecutors.* Here *Jeremiah* to ſhew how greatly he was moved at the obſtinacy and malice of the people turns from them again to the Lord, crying for revenge againſt them; See the like before *Chap.*11.20. For the words following, *Take me not away in thy long-ſuffering.* Hebr. *In lengthning thine anger.* The meaning being, whilſt thou art long in bringing deſerved deſtruction upon them, leaſt they, as they plot, work miſchief againſt me to the taking away of my life, or according to ſome, Be not ſo long in deſtroying them in thy wrath by ſo many kindes of judgements that I ſhall not be preſerved, but ſwept away together with them alſo. Take it which way ye pleaſe, but the *N.T.* turning it, *In thy long-ſuffering*, is both erroneous and troubles the ſenſe.

Verſ.16. *Thy words were found, and I did eat them.* That is, I took not this prophetical Office upon me, for which I am ſo hated through mine own ambitious ſeeking, but when I thought not upon it, thy words came unto me, and whether I would or no I was forced unto it, *That thy words were found by me*, as appears *Chap.*1. and yet I ate them, that is, received them into my heart, and not into my mouth only, as many do, applying my ſelf with a true heart to obey them, and to do as thou commandeſt, believing them to be thy words, for whoſo doth thus, to him Gods Word becometh food that is eaten, and nouriſheth to eternal life, and ſo is his ſubſtantial Word Chriſt. *And it was ſweet unto me*, wherein he was like to *Ezek.*2.8. they both had unſpeakable inward joy by this ſpiritual eating, and ſo ſhall all others have that eat likewiſe, although they meet with much bitterneſs in this wicked world, of which they are forced to complain ſometimes as *Jeremiah* doth; See the like in *David*, Pſal.19.7. and *Job* 23.12. And Gods words are ſo ſweet to the believing heart, becauſe moſt ſweet and comfortable things are therein contained, and they come cloſe to the heart, and enter into it as meat into the belly. And he addeth, *I am called by thy Name, O Lord*, not as every one that was within the Covenant under the Old Teſtament, or is under the New, for all the Jews had Gods name called upon them, when they were called the people of the Lord, and all now baptized when they are called Chriſtians: But more ſingularly, becauſe he was a true Prophet of the Lord, called in the power of his Spirit, as his inſtrument, to pull down Kingdoms and Nations.

Verſ.17. *I ſate not in the aſſembly of mockers, but alone, for thy hand, for thou haſt filled me with indignation.* Hebr. *I ſate not in the ſecret of the mockers, and I rejoyced before thy hand; I ſate alone, becauſe thou haſt filled me*, &c. Vulg. *I gloried from the face of thy hand*, &c. *Becauſe thou filledſt me with commination*; but the word זעם ſignifieth wrath or indignation. The meaning is, I was delighted in thy words, as was before-ſaid, whereas others in mocking at them. But I abhorred from the wicked conſultations which they had in ſecret to this effect, and againſt me and other thy faithfull ſervants ſpeaking thy word unto them. My joy and glory in the mean ſeaſon being in thy good hand towards me, ſetting me up to be thy Prophet and inwardly comforting me. Yet I ſate alone, becauſe I was filled with ſuch words by thee to be ſpoken to them, as brake all friendſhip and permitted no ſociety betwixt me and them, for they were words of indignation and denunciations of judgements moſt terrible. *Cald.* *Vatabl.* *Calvin.* In theſe laſt words *Caldee, Vatalus, Calvin* ſay the ſame that I do: but upon

the former, they joyn theſe words *And rejoyced*, with theſe, *I ſat not in the aſſembly of mockers*, rendring them, *nor rejoyced*, as if herein were nothing elſe, but a denyall of taking any pleaſure to do as they did, and contrariwiſe
Pagnin. an implying of ſorrow therefore; and *Caldee*, *Pagnin*, *Dionyſius*, following
Dionyſ. the vulg. expound, *and* by *nor*, as if he meant, that he joyed not in his propheticall office by reaſon of the judgements, which he was hereby inforced to threaten. But to me the firſt, though followed by none hitherto, ſeemeth moſt plain and perſpicuous.

Verſ.18. *Why is my pain perpetuall?* Here the Prophet leaving again the diſcourſe in which he was, of the joy that he had in the Lord, returneth to complaints, as *verſ.*10. as if he had ſaid, Sith it is thus, that thou (O Lord) haſt ſet me up in this office, and miniſtred words unto me of comfort, and better uſage one day by the enemy, as *verſ.*11. why do my own kinsfolk and countreymen go on ſtill to gall, and renew my wounds by their curſed and malicious ſpeaking againſt me without all meaſure or end? for by reaſon of their ſpite againſt me, there is dayly but a ſtep betwixt me and death, and ſo I am in danger of being cut off before I ſee the good promiſed. *Why wilt thou be as a lyer, waters that are not faithfull, or true?* or that hold not but fail when a man hath moſt need of them, that is, in the time of heat; for ſo ſhould the Lord be to *Jeremy*, if he preſerved him not from the fury of his enemies, as he had promiſed, eſpecially all this enmity being ſtirred againſt him for his ſake, and his faithfull dealing with them, as he commanded. And in ſaying, *Wilt thou be as a lyer*, he is not to be underſtood, as uttering any thing blaſphemous, for that was impoſſible for one ſo full of the ſpirit to do, but the uttering of theſe words is, as if he had ſaid, Wilt thou (O God) who art true, though all men be lyers, be as lying and deceitfull waters in this particular of perſerving me, having promiſed it? certainly thou wilt not, the ſprings of water ſhall fail in a dry time, or ciſterns having holes, but thou the Fountain of living water canſt never fail, but be a comfort to him that truſteth in thee, when his need doth
Jer.2.13. moſt require, for ſo the Lord is ſtiled *the Fountain of living water.* And for this expoſition maketh the interrogation, and that nothing is ſpoken by way of affirmation. He ſpeakes thus, as if a man ſhould in his ſtreights ſpeak to his aſſured friend, who had promiſed him help in his greateſt extremity, but finding no help yet to come from him, Wilt thou be a lyer to me? to ſtir him up then more to reach out his helping hand and not to delay ſo to do. *Calvin*,
Galatin. to avoid an evil imputation, that might be laid upon the Prophet, if theſe words be taken as ſpoken in his own perſon, ſaith, that he ſpeaketh thus in the perſon of the people murmuring at their evil caſe, whenas God had choſen them and made them his peculiar people above all others, and to this interpretation he thinks further light to be given *verſ.*19. *If thou turn unto me, thou ſhalt return again:* that is, thou art too much affected with the judgements to come upon the Jews to expoſtulate ſo with the Lord in their behalf. For if the words of *verſ.*18. be thus underſtood, theſe anſwer well unto them; ceaſe from thus complaining, which he meaneth in bidding him turn, and then he ſaith, he ſhall ſtand before him, and be as his mouth, ſpeaking only that which he commandeth, as his faithfull Prophet and meſſenger. To explain which further he ſaith, *if thou ſhalt ſeparate the precious from the vile*, that is, if thou ſhalt not for fear, or flattery, ſpeak or yield to any thing divers from the truth, which I command thee to ſpeak, for that is the precious, and flattery is the vile, and conſequently he ſeparates the precious from the vile that ſpeaks freely and boldly the truth not being moved to ſpeak otherwiſe by affection, fear or favour. And this doth further appear in the next words; *Let them turn to thee, turn not thou to them*, that is, ceaſe not reproving and threatening them till they be converted, and be not by an inordinate love of them becauſe they are neer unto thee in the fleſh moved to bear with, or to ſpeak pleaſing things unto them, or for any fear of what they can do unto thee: ſome refer the expoſtulation before going to the Jews, by whom the Prophet ſuffered, as

if in ſaying, *why art thou as a lyer*, he meant that his pain, to which they put him, ſhould be as lying waters that fail? but this, though followed by grave Authours, is againſt all good ſenſe, becauſe it was never known, that any man would complain of his pain failing, or compare it to a ciſtern or ſpring of water, of which not pain, but joy cometh to the thirſty. Neither doth that of *Calvin* ſo well agree, although he makes it ſeem well agreeing by *verſ.* 19 for by theſe words, *if thou ſhalt turn*, he meaneth not from being by naturall affection, &c. from ſpeaking thus in the behalf of thy brethren the Jews, for ſo the next words would not agree, *if thou ſhalt ſeparate the precious from the vile*; for that this is not ſpoken of things or words, but of perſons, the laſt words declare, *they ſhall turn to thee, thou ſhalt not turn to them*, which ſhew the meaning to be, If thou ſhalt apply thy ſelf with all thy power to convert them, and of evil to make them good, (for wicked men are vile, and converts precious) *thou ſhalt be as my mouth*, then which no greater excellency can be attained by any mortall man. According to *Chryſoſtom* ſpeaking of them that are fallen into ſin; If thou ſhalt pour the oyl of heavenly Doctrine into them, if thou ſhalt bind the wounded with humanity, and temperance, he ſhall make thee richer then any treaſure, for he ſaith, *if thou ſeparate the precious from the vile, thou ſhalt be my mouth.* What can be equalled to this? neither faſtings, nor watchings, nor lying upon the ground, for none of all theſe are comparable to procuring the Salvation of our brethren. And the *Caldee Paraphraſt*, If thou ſhalt reclaim the wicked that he becomes juſt, thou ſhalt do the ſame that the word of my mouth doth, and ſo be my mouth, for ſo *Pſal.*19. it is ſaid that the word of God converteth the Soul, thus alſo *Gregory*; *Moral, lib.*18.*c.*23. *Hugo, Lyra, &c.* For the firſt words of this verſe. *If thou will turn I will make thee to return and ſtand before me, Jerome*; *Raban*; and ſome others underſtand it, as if it had been ſaid, *if thou ſhalt turn this people*, I will put an end to thy tribulation of which thou complaineſt, *Caldee, Lyra, Hugo.* If thou turn and be no more ſo impatient and querelous, but quietly depending upon me, then will I provide for thy deliverance from the ſufferings, of which thou complaineſt, and thou ſhalt ſtand, that is, continue unmoveable in this high propheticall office, yea thou ſhalt be as my mouth, if thou goeſt zealouſly on to convert the wicked. I ſubſcribe rather to *Jerom*, and the word השׁוב ſignifying, *ſhalt make to turn*, will bear it. And then it aptly anſwers to the words of *verſ.*18. according to the expoſition given thereupon, For to the Prophets asking whether his plague ſhould be perpetuall, or God would deceive him of his hope, that he might be further confirmed, the Lord anſwers here; Go on in thy office doing thy beſt to turn them, and then take no care of thy preſervation, I will look to that, but rather take care to make them come precious out of vile, for ſo the words may be rendred, and the laſt words agree to this, *Let them turn or come to thee*, the vile to the precious by being formed anew to righteouſneſſe, and holineſſe according to thy teaching, not the precious to the vile by being corrupted and overcome through their malice, and made impatient or fearfull to go on in the miniſtry committed unto him. And he promiſeth not only, that in thus doing he ſhall be his mouth, but he ſheweth further *verſ.* 20.21. how he will make him to ſtand firm againſt all their aſſaults, as a brazen wall impregnable, ſee, Chap.1.18.

Verſ.19.

*Chryſoſt. Hom.*5. *in Jud.*

Cald.

Hieron. Raban.

Lyra. Hugo.

CHAP. XVI.

Verſ.1.

HEnce the Prophet is bidden by another ſign, to declare that which he had propheſied of the evil death whereby they ſhould die that were of the Land of *Judea, viz.* by not taking a wife there, nor begetting children, becauſe the people of that Land ſhould die miſerably, and their dead bodies ſhould be as dung upon the earth. It is impertinent here, either to queſtion whether *Jeremy* were not marryed already, or it be hereby intimated, that a ſingle life is commended to Prophets. It is moſt probable, that he was not, for if he had, this prohibition ſhould not have been needfull, ſeeing he would not have taken another wife doubtleſs, when he had one living. For although *Polygamy* was practiſed by other men in thoſe dayes, even by *Abraham*, and *Jacob* occaſionally and for a myſticall ſignification, yet it was not by any other Prophet, but rather condemned, *Mal.* 2. 15. And what a weak argument were this, God forbad *Ieremy* to take a wife, and beget Children in a Land being now ready to be deſtroyed, therefore it is his will, that Prophets ſhould take none, but lead a ſingle life? It doth rather ſhew, that ſuch as well as other men were commonly left to their own liberty for this matter; and now to reſtrain from the liberty given by God, is a thing that cometh from a contrary ſpirit, that is, the Devil, as is plainly taught, 1 *Tim.*4.1.

Verſ.5. *Enter not into the houſe of mourning*, for mourning Hebr. is מרזח ſignifying, either mourning, or a mourning Feaſt made for the dead, to which Friends being called, the Friends of the dead did ſomewhat lighten their ſorrow by their company, and to this agree the words of v.7. Verſ.7. *Neither ſhall men give them the cup of conſolation to drink for their Father or Mother.* *Calvin.* And *Calvin* obſerves from ſome paſſages in *Tully*, that Feaſting was uſed amongſt the Romans at burials to put away ſorrow, and to procure mirth, as who did think their dead friends to be *Hieron.* now taken into the number of the gods. And *Ierom* ſaith, It was the manner in mourning at Funerals both amongſt the Greeks and Latines, to make Feaſts called by the Greeks *περίδειπνα*, by the Latines *Parentalia*, becauſe they were made, when they buried fathers or mothers, and *Prov.* 31.6. It it ſaid *give wine to them that mourn.* Of this alſo ſee *Tob.* 4. 18. Of this alſo *Perſeus*, *Pliny*, *Lucian*, *Pollux*, and *Herodotus* write: the Vulg.Lat. therefore renders it, *go not into the houſe of feaſting.* But this is improper, and if it be ſo rendred, the ſame thing is forbidden twice, for *verſ.* 8. he ſaith, *go not into the houſe of Feaſting*, as oppoſing that to this, and ſpeaking ſo both here, and there, as that he plainly meaneth contrary things: wherefore this is better expounded by mourning, or Feaſting made to lenify mourning in reſpect of the dead. And the reaſon was, becauſe, as followeth in the next words, they that died ſhould not be buryed, but lye partly for a prey to Beaſts, and fowls, and partly for dung upon the earth, as was ſaid before, therefore to ſhew before, that ſuch doings, as had been uſed at burials, and were ſtill uſed, ſhould ceaſe, he muſt not come to any place upon ſuch occaſions. For hereby he made a more full Declaration of that which he ſpake by word of mouth, that the deeper impreſſion might be made by that which they ſaw in him, of their miſerable caſe, when every ones own ſorrow, that lived ſtill, ſhould be ſo great for his own ſufferings and dangers, as that none ſhould intend Funerall rites any more, as they had uſed to do, not doing any more like men, but as bruit Beaſts ſuffering dead corpſes to lie here and there, to rot upon the ground without any burying or lamenting them, as men of all Countreys, and Nations uſed to do; Levit.21.1. whereas he addeth, that they ſhould not *pluck off their hair or cut themſelves*, he doth not hereby approve ſuch doings out of paſſion and extremity of ſorrow, for it is forbidden, as heatheniſh; but becauſe they probably did ſo, as well as idolize after the manner of the heathen.

Verſ.7. *Neither ſhall tear themſelves in mourning to comfort them for the dead*; Vulg: *neither ſhall break bread to him that mourneth, to comfort him over the dead.* Hebr. *They ſhall not break to them upon the mourning*, or the *mourner*, to which it is to be thought, that *bread* is to be ſupplyed, becauſe the next words are, *neither ſhall they drink to him the cup of conſolation*, neither doth the word פרס ſignifie tearing, but breaking cutting or dividing, and of cutting and tearing their hair enough was ſaid before *verſ.*6. And forſomuch as at Funerals Feaſts were made to mitigate ſorrow, as hath been ſaid, and this was uſed amongſt the Jews, how can we expound the word breaking, more aptly, then by breaking bread, and giving, and moving the ſorrowfull friends of the dead to eat, that through grief had already faſted too long, according to *Lucian*, ſpeaking of Funerall rights, and ſaying, After all theſe, a Funerall Supper remaineth; and now friends are preſent to comfort the Parents of the dead, and they perſwade them to take meat, although they be unwillingly in a manner forced unto it, albeit through a three dayes faſt, almoſt killed with famine. And this expoſition is confirmed further by the next words of drinking to them, whereas if it be expounded, *tearing themſelves*, here would be no congruity. And of Feaſting at Funerals both *Clemens* makes mention amongſt Chriſtians, and *Chryſoſtom* alſo. *Clem.lib.* 8.*Conſt.* 24.*Chryſ.Hom.* 37.*in Math.*

Neither go into the houſe of Feaſting, that is, hereby to ſhew, that their Feaſtings, and merry meetings ſhall ſoon have an end, when all things ſhould by their enemies be brought to ruine, as is declared *verſ.9.* Whereby we may gather, that when ſin abounds in a Land, and Judgements therefore approach Note. or even begin to ſeiſe upon it, God would not have Feaſtings at ſuch times, and if there be, the faithfull ought like *Jeremiah* to refrain from going to them, leaſt men be hereby blinded from ſeeing the evils hanging over their heads, and ſo remain ſecure, and hardened in their ſins, all care and ſorrow being drowned in cups and good chear, ſee *Iſa.*22.12. Verſ.10. Here is ſhewed, that when the Prophet ſhould ſo ſeverely threaten the wicked Jews, they ſhould with a brazen face ask what their great ſins were, for which they ſhould be thus puniſhed, as who ſhould ſay, Thou doſt us wrong, we are not ſo notoriouſly faulty as thou wouldſt make the world beleeve. For this is the manner of hypocrites, what fowl ſins ſoever they live in, to juſtifie themſelves and have indignation at the Preacher, who reproveth them; but in ſuch the way to repentance is dammed up, their caſe is deſperate.

Verſ.11. *Becauſe your Fathers have forſaken me, and ye have done worſe.* Here is a double reaſon of Gods judgements now coming. 1. The Lord was long ago provoked by their fathers, which were enough to make him full of wrath againſt them: for he threatens to viſit the ſins of the Fathers, upon the Children to the third and fourth generation. 2. They did worſe, both becauſe not only their own ſins, but their Fathers were together looked upon in them, foraſmuch as they tread in their ſteps, and ſo made them their own, and alſo becauſe they had more Prophets to inſtruct, admoniſh and preſſe them to do well, as is intimated in the laſt words of *verſ.*12. *That they might not hearken to me.* Verſ.13. Therefore he threatens to carry them into a land, that they knew not, and that there they ſhould *ſerve other gods*, that was, into *Caldea*, the inhabitants whereof were idolaters, and the Jews being made their ſervants were by them made to ſerve their idols by doing all ſervile offices about them, as the *Gibeonites* were ſometime made to ſerve the ſervants of the true God by Joſh.9. being hewers of wood, and drawers of water, to all the congregation: and in this work the *Caldees* ſhould work them day and night without all mercy, to the waſting of their bodies, and wearing out of their ſtrength, and haply ſometimes by ſacrificing their children, which would be a great grief unto them. For to ſerve other gods would not otherwiſe have been counted ſo grievous a puniſhment, ſith they did this voluntarily at home, acted, preferred it before ſerving of the true God, but then, when they ſhould be compelled to do it in baſeneſs and toyl, in deriſion and hunger, thirſt and nakedneſs, being under the whip alſo, as the Turks gally-ſlaves, they ſhould find it to be an intollerable ſervitude, and ſo grow to a loathing of their ſervice, repenting that they were ſo beſotted, for ſuch cruell gods, as they proved to them, and helpleſs to ſave them from this captivity, to forſake the gracious & true God of their fathers, who had alwayes been ſo beneficent unto them; a like threatning to which was uſed to *Rehoboam*, when he cryed to the Lord againſt the King of Egypt, that he ſhould be brought into ſubjection by him, that he might know the difference betwixt ſerving him, and other gods. Or it may be conceived, that however the Jews now ſerved other gods, yet being ſmitten and brought to ſo great miſery, and finding no help from the gods which they ſerved, they

Note. then changed their minds, and reſolved not to ſerve them any more, but were by their imperious enemies compelled to vex their Souls the more. And ſo ſin was puniſhed in the kind, that abomiuation which they had choſen they being now proſtituted unto, even to the wearing of them, and the encreaſe of their miſery.

Verſ.14. *Therefore the dayes come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth, &c.* That is, becauſe the miſeries of the Jews ſhall be far greater, in their Babyloniſh captivity, then the miſery of their fathers in Egypt, forſomuch as this ſhall not only be corporeall, but ſpirituall; for they ſhall be left to ſink, as it were, into the gulph of all abominations, in ſerving other gods, as *verſ.*13. when they ſhall herefrom be delivered, the benefit ſhall be counted ſo great, that hereby the memory of that out of Egypt ſhall be drowned, and lie under oblivion, never to be ſpoken of any more; but this ſhall be remembred and God ſhall be praiſed for it throughout all generations. And under this deliverance that by Jeſus Chriſt is alſo pointed at, whereby a perfect deliverance is made not only from idolatry, and that baſe ſervitude, but from Joh.8.44. all ſin, which whoſoever liveth in, is the ſervant of ſin. And this appeareth further, *Chap.*23.6,7,8. where the ſame words are uſed again, and this deliverance is expreſly ſaith to be by the righteous branch and King raiſed up to *Hieron. Raban. Iſidor.* *David, verſ.*5. wherefore *Jerom* is for this, and after him *Rabanus* and *Hugo*. And *Iſidor* without taking in the deliverance from the Babyloniſh captivity, reaſoneth ſtrongly to prove it to be a prophecie, not of that deliverance, but only of the deliverance by Chriſt. 1. Becauſe it is ſaid to be ſo great, that it ſhould obſcure the deliverance out of Egypt; but ſuch was not that out of Babylon, if we compare them together: for in Egypt they were longer, *viz.* above 200. years, in Babylon but ſeventie, out of Egypt they were delivered in a more wonderfull manner by prodigies and miracles, in ſpight of the King; from Babylon not: and being brought out of Egypt they were made a free people, but when out of Babylon they continued under the *Perſian* Kings; Again, when they were brought out of Babylon they kept the Paſſeover ſtill, even till the time of the deſtruction of the Temple. in remembrance of their deliverance out of Egypt, whereas is ſaid here that this ſhould be no more be ſpoken of. Laſtly becauſe a clauſe is here added, *into a Land which he gave for inheritance to your Fathers, and from all countreys*, whereas *Abraham, Iſaac*, and *Jacob*, their Fathers, never had it given them, but only promiſed and therefore bringing again into *Judea* cannot be meant, neither were they carried into all Countreys, but into Babylon; yet ſome take it as a prophecie only of deliverance from the Babyloniſh captivity, as *Cald. Theod. Tho. Aquin. &c.* Againſt whom moſt of *Ca'd.Par. Theod. Lyra. Dionyſ. Vatabl.* the reaſons beforegoing are very ſtrong. Neither do the words ſo well agree to that of *Iſidor*, ſeeing that when the Jews came to be delivered by Chriſt, they ſhall be no more delivered from the north, then from other parts of the World, where they are ſcattered. But to the firſt expoſition all things do excellently agree, both deliverances being here underſtood together, that out of Babylon *from the north*, and that by Chriſt from all parts towards the end of the World, according to *Rom.* 11. where it is ſhewed, that the Jews ſhall not alwayes continue in infidelity, but be again graffed in and ſaved. *Calvin* *Calvin.* alone here ſtands againſt all others, denying theſe words to be Propheticall, only he ſaith, that their deliverance is obliguly touched upon, but who ſo ſhall look into *verſ.*15. ſhall find it plainly propheſied of, for it is ſaid, *I will bring them again into the Land, that I gaveunto their Fathers*, which words are peculiar to their return from Babylon, and not pertinent to their deliverance by Chriſt, which when it ſhall be wrought, it is not neceſſary hence to hold, that they ſhall be brought out of all Countreys to inhabit the Land of *Canaan* again, ſeeing the Apoſtle *Paul*, that ſpeaks moſt of it, ſaith nothing of this, but
Verſ.16. only of their converſion. *I will ſend for many fiſhers, and they ſhall fiſh them.* This hath been againſt all ſenſe and reaſon drawn by many ancient expoſitours to the Apoſtles, becauſe the Lord ſaith,

I will make you fiſhers of men, *as by Ierom, Auguſt. tract.* 10. *de util, jeiunij, Origen hom.* 12. *in Ieron. Tertul.lib.* 4. *adverſ. Marcion. cap.*9. *Ambr. in Pſa.*118. For this is not ſpoken in way of comfort, but of terror. Having interlaced ſomething conſolatory, *verſ.*14.15. for the faithfuls ſake, now he proſecutes the matter before in hand, ſhewing how he would carry them into a ſtrange Land, *viz.* by ſending fiſhers, and hunters, that is, the *Caldees,* to whom they ſhould be but as fiſhes to the fiſher, taken in nets without reſiſtance, and as conies running into holes, or Foxes, whom the hunters purſuing thither, ferit them or dig them out. So that hereby is meant, that not only ſuch, as appeared, but even they that hid themſelves under coverts, as fiſhes under water, or beaſts in burrowes, or in woods, ſhould be fonnd out and carryed away to ſuffer, as was before threatned. Thus *Theod. Hugo, Lyra, Vatabl.* Ezek. 12. 13. *It is ſaid, I will ſtretch over him my net,* ſee alſo 2 King. 25.4. *Habac.* 1.14. and to this *Calvin* alſo agreeth. And this is confirmed further, *verſ.*17. *Becauſe mine eyes are upon all their wayes, they are not hid from my face.*

Theod.
Hugo.
Lyra.

Verſ.18.

And firſt, I will recompenſe their ſin double. Theſe words have reference to the promiſe made *verſ.*14. as if he had ſaid, *I will bring them again into their own Land,* but firſt I will by bringing fiſhers and hunters againſt them, recompenſe their ſin double, where by double he meaneth both by fiſhing and hunting them, not double to their deſerts: ſee the like threatning before *Iſa.*40.1.61.1. *Jerom* will have by double meant, double to the puniſhments of other people, becauſe they had more means, or according to their double ſinning in word and in deed, or againſt God and their neighbour. *Iſidor,* becauſe their ſin was double to their Fathers, ſith their Fathers and theirs were now looked upon together. Some as *Levit.*26. he threatneth puniſhment ſevenfold, that is, abundance of puniſhment: *they have defiled my Land with the carkaſes of abominable things,* that is, ſacrifices offered to idols, for as ſacrifices offered to God, ſuch *Calvin,* yields a ſweet ſmell unto him, ſo thoſe that are offered to idolds ſtink, and the bodies of beaſts killed for that purpoſe are ſtinkiug and abominable.

Hieron.

Iſidor.

Calvin.

Verſ.19.

My Lord and refuge in the day of affliction, the Gentiles ſhall come unto thee. Having propheſied, *verſ.*14. of the converſion of the Jews, after their abundant puniſhment, now for greater comfort he propheſieth alſo of the Gentiles converſion, whereby a far greater increaſe ſhall be made of ſpirituall Jews and ſo of *Abrahams* ſeed. And in preparing to ſpeak of this he calleth God his fortreſſe and refuge in affliction, ſpeaking in the name of the faithfull Jewes, as if he had ſaid, Thou wilt certainly be a refuge for us to come unto in all one ſufferings before threatned, for even the Gentiles from one end of the world to another ſhall come unto thee, and be ſaved, therefore we thy firſt born and eldeſt ſons much more. The beleevers of the Jews and Gentiles making one Church, over which God would be the Protectour, is here intimated. And when this ſhonld be, he ſheweth, that they ſhould ſee into their vanity in ſerving other gods and abhor from it, from thenceforth acknowledging and worſhipping one only true God.

Verſ. 20.21.

CHAP. XVII.

Verſ.1.

THe ſin of Iudah is written with a pen of iron, and with the point of a Diamond, and graven upon the Table of your heart. It is a fond conjecture of *Euſeb. Cæſar,* that this was ſpoken of *Iudas* the Traitour, and touching the ſin of the Jews in crucifying Chriſt; for it is plainly ſpoken of the ſin of Idolatry, in turning of them therefrom, and therefore no blotting of it out by forgiveneſſe, but it muſt needs remain for ever conſpicuous to the eyes of the omniſcient God, that ſeeth the heart provoking him to take revenge: The meaning is according to *Calvin,* that they were moſt obſtinately ſet upon this ſin, neither could the love and corrupt affection, that was, and had long been in them to falſe gods be any more expunged, then the graving that is made upon hard ſtone with iron pens or Diamonds points. And the table of ſtone, whereupon this ſin was thus written, was their heart, in which it had made a moſt deep impreſſion, and was not as a writing with ink, which may eaſily be done out again; whereby he intimateth, that when in *Ioſiah* his time they were outwardly reclaimed from idolatry, it ſtuck ſtill in their hearts, and upon the change of their King to an Idolater ſoon appeared again in their practice; wherefore as before he had ſet forth their incorrigibility by likening them to the *Ethiopian, Chap.*13.23. ſo now by a ſimilitude taken from ingraving deeply in ſtone he further ſetteth forth the ſame. And leaſt they ſhould ſay, How knoweſt thou what is ingraven in our heart? he addeth, *and upon the horns of their Altars*, as if he had ſaid, that it is ſo is apparent by the Altars by you ſet up to *Baal* and your ſacrifices openly made upon them, and the bloud put upon the horns of theſe Altars, the ſtain of which any man might eaſily ſee. For when ſacrifices were offered upon the Altar of the Lord, ſome of the bloud was taken and put upon the horns thereof, *Exod.*29.12. *Levit.* 8.15.16.18. and I doubt not, but in making their Idolatrous ſacrifices upon Altars ſet up to idols they did likewiſe. Some think that their ſin is ſaid here to be written, becauſe the names of their idols or their own names were graven thereupon, but this is only conjecturall, the other certain. Vulgar Latine, for the *point of a Diamond* hath *ungue adamantino*, but the word צפרן rendred *unguis*, is a inſtrument, wherewith it is ingraven in ſtone by ſcraping therewith as birds by their nailes or talons. Note. From hence we may note, that the ſin, wherein any man liveth, and is reſolutely bent to go on therein, is ingraven in his heart and conſcience, and ſo remains till the day of judgement, at what time it ſhall as plainly appear to his condemnation, as letters ingraven in ſtone with the point of a Diamond, that all men may take heed of ſetting their hearts upon ſin.

Verſ.2. *Whilſt their Children remember their Altars*, that is, they go one generation after generation to ſacrifice upon theſe Altars and in groves, their ſin remains written, as hath been ſaid, for a teſtimony againſt them, and they ſhall be accordingly judged. For it is the manner of ſuch as are blindly lead on in a falſe Religion, carefully to bring up their children in doing as they have done, charging them moſt ſtreightly herewith, and not to yield therefrom to their dying day.

Verſ.3. *O my mountain in the field, I will give, &c.* the vulgar Latine, *ſacrificing in the fields*, but contrary to the Hebrew in which is no word ſignifying to ſacrifice, *but my mountain. Calvin (O montanous place,) I will give in the field, thy ſubſtance, &c.* and this reading the words will beſt bear, the meaning being, although thou glorieſt and beareſt thy ſelf upon mount Zion, where my Temple ſtandeth, and in other hils, where thou haſt ſet up Altars to idols, yet thou ſhalt fall by the ſword of the enemy; and thy treaſure hid in caves in the fields ſhall come into thy enemies hands, as ſpoils.

Verſ.4. *For ye have kindled a fire in mine anger, which ſhall burn for ever.* Becauſe this is ſpoken of *Iudea* lying deſolate ſeventie years, whereas they would not let it reſt every ſeventh year according to the Law, it may be doubted, how Gods wrath could be ſaid this way to burn for ever. *Ierom* to cut off this doubt referreth it to the time of Jeruſalems deſtruction by the Romans, & I see not but that this threatning may be extended to that alſo, the *Babyloniſh* captivity being firſt meant, which ſhould be for a determinate number of years, and then that farre longer laſting deſolation, yea even for ever. *Hieron. Raban.* For although the Jews ſhall be ſo in time converted, yet they ſhall not dwell again in that Land, neither ſhall it come to its former fertility for ever; but as now by the report of travellers it is as a barren wilderneſſe for many miles about Jeruſalem, ſo it ſhall continue a ſpectacle of Gods judgement ſomewhat like *Sodom* and *Gomorrah* to the worlds end; or for ever till a double recompence paid her for all her ſinnes, as *Chap.*16.18. the like threatning was made before in *Iſaiah*.

Curſed be the man that truſteth in man, and maketh fleſh his arm. This is ſpoken

Verſ.5. in reſpect of the confidence that they had in the Egyptians help, often complained of, for they are expreſly ſaid to be fleſh and not Spirit, *Iſa.*31. that is, very weakneſſe. But it is univerſally true, To truſt in any man, or our ſelves, or any ſtrength that we can make by horſes, munitions or arms, is to be accurſed: becauſe ſuch depart in their hearts from the Lord, as in the next words. They may ſay, that they love and honour the Lord ſtill indeed, but he that knoweth the heart giveth ſentence to the contrary. And this is here added by the Prophet to the threatning before going, becauſe whatſoever judgements were denounced, they were not moved by them ſo long as they had other ſtrength to truſt unto.

Verſ.7. *Bleſſed is the man that truſteth in the Lord, and whoſe hope is the Lord.* For this ſheweth who it is that truſteth in him, not every one that thinketh he doth ſo, but when triall cometh doth indeed by hope depend upon him, which is the caſe of a very few. And to deterre from truſting in man and to encourage to truſt in God, the firſt is compared to an heath, a Land of drought and ſaltneſſe, moſt barren; but the ſecond to a tree planted by the waters, &c. *Pſal.*1.

Verſ.9. *The heart is deceitfull above all things, deſperatly wicked, who can know it?* Having pronounced the man accurſed that truſteth in man, &c. now becauſe he knew, that the wicked Jews would elude this by imagining, that they were not guilty of the ſinne ſo ſeverely cenſured, for they truſted in God and their hearts were not gone from him, as *Jeremy* objected, although they expected help from the Egyptians: In oppoſing this he ſaith, that mans heart is deceitfull, neither can man know it, yea it may lie hid from a mans ſelf, being alſo miſtaken in it, *but God knoweth the heart and reins,* and will give to every one according to his works, neither ſhall his fair ſhewes benefit him, or hide his naughty heart from Gods ſight. A thing to be thought upon by all hypocrites, to make them, if poſſible, to turn ſincere. Verſ.10.

Verſ.10. *As the Partridge ſitteth on egs and hatcheth them not, ſo he that gathereth riches not juſtly.* It is written of the Partridge, that ſhe gathereth to her at ſitting time other Partridges egges, which being brought forth, when they hear the voice of their own damme, and by an inſtinct of nature know it, leaving her that ſat upon them, they flee away to their own dams and leave her: ſo *Ambroſ. Hieronym. Albertus*, and according to this expoſition the *Caldee, Paraphraſt* hath it, *the Partridge gathereth egges which ſhe layed not*; ſo likewiſe Hebr. *Calvin* excepteth againſt this, as an invention of the Rabbins, and not written of either by *Ariſtotle* or *Pliny*, but that theſe birds are ſo ſalacious both the he and ſhe, that he being impatient of her abſence during the time of ſitting upon her egges, breaketh them whereſoever he finds them with his bill or claw, and ſhe although ſhe hides as many of them as ſhe can, yet during the time of her laying, keepes ſo little out of his company, that ſome of them come from her in his preſence, which he breaketh, and ſo never hatcheth them. But forſomuch as the words in Hebrews are, ſhe gathereth egs ſhe brought not forth, the firſt expoſition is to be preferred: neither doth the hiſtory want atteſtatours, and this doth not ſo well agree, becauſe he ſaith not, the partridge *ſitteth on eggs*, but *gathereth them*, which moſt aptly agreeth to that for which this ſimilitude is brought of a man gathering riches by unjuſt means, that they leave him: whereas if it be taken the other way for ſitting and not hatching, it neither agreeth to the Hiſtory brought from *Ariſtotle*, ſeeing ſhe ſitteth not upon the egges that are broken by the he, not to the preſent caſe of one unjuſtly gathering riches that *depart from him in the midſt of his dayes*, theſe egges are preſently broken and come to nothing. Some others make another relation, that the Partridge ſeeing the Fowler nigh her neſt, cometh neer unto him, and goeth upon the ground and fleeth not, feigning her ſelf unable, whereby ſhe provokes him to follow her, but having drawn him far off from her neſt, ſhe fleeth away and ſo he is deceived. But this agreeth nothing to the preſent purpoſe. *Theodoret*, and *Iſidor* upon another property of a Partridge, which one bringeth up tame, that by the cry thereof other Partridges may

Ambroſ. Hexam. 6.lib c.3. epiſt.48. Hieron. Albert. Caluin.

Baſil. following *Ariſtotle. Pliny. Elianus. Theod. Iſidor.*

may be called together, and then he takes them in his net, underſtand *Nebuchadnezzar*
to be hereby ſet forth, who gat abundance of goods unjuſtly, and
then loſt all again, being driven from amongſt men, and becoming fooliſh
as a bruit beaſt. But this agreeth worſt of all, becauſe not the calling together
of other Partridges, but gathering egges is here ſpoken of. I reſt therefore
in the firſt, it is a deſcription of the caſe of the rich Jews, who in their
fruitfull Land gathered abundance of wealth by hook and crook, and herein
thought themſelves happy and ſurely ſeated in their own habitation againſt
all enemies,but the event proved contrary, in the midſt of their dayes, whilſt
they were thus ſecure and bleſſing themſelves, the *Caldees* came and all their
Jer.4.22. riches went away and they periſhed like a fooliſh people. And it may particularly
be underſtood of King *Jechoniah* who then reigned, as may further appear
*Chap.*22. where his Father is ſaid to have executed juſtice and proſpered,
but he contrariwiſe being intent to gather riches, is threatned that he ſhould
Note. die like an aſſe. And it is a judgement generally to be feared by all, that gather
Prov.23.5. riches unjuſtly, for they have wings, wherewith to flee away; and ſuch
a rich man is as he, *Luke* 12. that when he was delighting himſelf in his abundant
fruits, heard a voice ſaying,*Thou fool this night will they fetch away thy Soul
from thee,&c.*

Verſ.11. *A glorious Throne on high from the beginning, the place of our Sanctuary.*
Having pronounced them bleſſed, that truſt in God, *verſ.*8.9. as them curſed,
that truſt in man,*verſ.*6.7.and fools that look at riches unjuſtly gotten,*verſ.*10.
now he addeth ſomewhat to erect our minds to God and to make us truſt in
him. As if he had ſaid,God hath a glorious Throne in heaven, whereupon he
ſitteth and ruleth over all things, a repreſentation whereof is our ſanctuary,
before which we worſhip, therefore let us put our whole truſt in him. All
that do not, but forſake him,ſhall be aſhamed, *verſ.*12. but let us, as they that
truſt in him alone, pray, Heal me (O Lord) and I ſhall be healed, &c. *verſ.*13.
Hieron. Thus alſo *Jerom, Theodor. Raban. Iſidor.* Others refer it to the words immediatly
Theod. going before, as ſpoken to terrifie ſuch as gather riches by injuſtice
Vatabl. and wrong,as *Vatabl. Cald.* Some expound it as a ſentence by it ſelf comforting
the faithfull by propounding unto them the heavenly glory to come figured
Lyra. out by the Sanctuary, as *Lyra, Th. Aqui. Dionyſ.* Some laſtly take theſe
words, as ſpoken to ſhew how worthily the Jews ſhould be deſtroyed, becauſe
that having ſo glorious a God dwelling amongſt them,they ſo baſely forſook
Cal.in. him to ſerve idols, as *Calvin:* and to this I ſubſcribe, as beſt agreeing
both to the words before going and following: to the words before, there is
and alwayes hath been a juſt Judge, by whoſe juſt doom it muſt needs be, that
unjuſt gatherers of riches ſhal loſe them again and periſh:to the words following,
this Throne being repreſented in *Judea*,and ſo gracing it above other Lands,
giving therefore occaſion to *Iſrael* of confidence in him that ſitteth thereupon,
will therefore be revenged upon the Jews becauſe that bearing themſelves upon
this priviledge they are ſecure in their ſinning ſo fowlly againſt God by forſaking
him, the Fountain of living water, as was alſo complained before,
*Chap.*2.13. The Rabbins, as *Calvin* further noteth, becauſe it is ſaid, *a Throne
from the beginning and our Sanctuary*, ſay that Heaven, where Gods Throne
is,was before the Creation, and the Sanctuary likewiſe: but it is not ſaid before
the beginning, *but the place of our Sanctuary is the Throne of glory on High
from the beginning*, that is, from the beginning in Gods eternall Counſell determined
to be a moſt glorious and High Throne,although ſet up in time.

Verſ. 16. *I have not haſtened from being a Paſtor after thee,verſ.*15. having ſhewed how
ſcornfully the Jews ſaid to all his threatnings in the name of the Lotd, *Where
is his Word? Let it come*, as if *Jeremy* had ſpoken ſo of his own head,and therefore
they feared not what he ſaid, now he appealeth againſt this to God, ſaying,
Calvin. *I have not haſtened*, the word אוצ here uſed, as *Calvin* noteth, ſignifieth
either to haſten, or to delay, or to abominate, and therefore is by expoſitours
taken diverſly, but he preferreth haſtening,as if it were meant,that he did not
raſhly

raſhly take upon him the Paſtorall office, wherein he was ſet, for which expoſition alſo the next word, (*nor deſired*) maketh. But becauſe it is not ſaid, to, but, *from a Paſtour*, the laſt expoſition ſeemeth to be beſt, I abhor not from it, although I foreſaw many ſufferings to come, when I ſhould be a
Paſtor or Prophet to go with all thy words unto them;thus alſo *Jerom*, *Rabanus*, *Hieron.*
Lyra, *Tho. Aquin.* And being thus taken the next words may well agree, *neither* *Raban.*
have I deſired the wofull day, that is, as I abhorred not, nor ſhrunk from this office being called out after thee, ſo I took no pleaſure to foretell of the miſerable time to come, for which I am ſo much ſpited: wherefore he prayeth
that the Lord would not be a terrour to him in letting him periſh by his enemies Verſ. 18.
hands, but that he would be a terrour to them and reward them double, Verſ. 19.
of which phraſe before, alſo of his praying for revenge.

Here, and beginning *verſ.* 20. is another prophecie againſt the Jews for breaking the Sabbath day by carrying burthens and working. About which if it be demanded, why the Lord ſhould be ſo ſtrict about this,being but an externall ceremony, and ſometime ſlighted by him, as *Iſa.*1.13. and ſince under
the Goſpel condemned *Gal.*4.10. *Col.*2.16? It is anſwered by *Calvin*,firſt, *Calvin.*
becauſe it was an eaſie precept to ceaſe from labour one day in ſeven, and therefore they that would not herein obey were worthy of all ſeverity, as *Adam*
for eating the forbidden fruit, Secondly, Becauſe the Sabbath was a ſign of Exod. 31.
Gods people by him peculiarly choſen, and therefore not to reſt now was a Ezek. 20.12.
groſſe neglect of upholding the memoriall of the greateſt priviledge that ever was beſtowed upon mortall men. 3. Becauſe the Lord would by their keeping of a reſt now from ſervile works,draw them to a reſt from the ſervile works of ſin, as he reſted from the works of Creation; unto which a fourth may be added,that it might alwayes be remembred,that the whole World was created by God, That we might acknowledge his infinite Power and Wiſdom herein appearing, till a greater work wrought by the Son of God, that is, the work of our Redemption, betwixt whoſe reſting from which, and the Fathers from Creating, ſome compariſon is made, *Heb.*4.9.10. Laſtly by keeping the Sabbath, as wherein all Religious duties were done,all the exerciſe of Religion is meant, which if it had been purely upheld, both Princes, Nobles, Prieſts and Commons ſhould have flouriſhed for ever,as *verſe* 2.

CHAP. XVIII.

HEre the Lord directeth *Jeremiah* again to teach by an outward and familiar Verſ. 1.2.
ſign,he muſt go to a potters houſe,andthere when he had ſeen how he made a veſſell of clay, that pleaſed him not, which he therefore brake and made another of the ſame matter as he thought good, the Lord bad him ſay
to the houſe of *Iſrael*, that he had the like power over them, to make them, 3.1.
and to break them, by an Argument *a minore ad majus*, becauſe the potter is not ſo abſolutely over his pots and clay, as the Lord is over men; both in this regard that the clay is none of his creature, neither hath he abſolute Power without God giving him ſtrength to break and make, but God hath. And
therefore whenſoever he threatens a Nation to pluck it up, or deſtroy it, if it 3.6.
repenteth, he will not do it, and when he promiſeth to plant and build any, 7.8.
if that Nation doth evil he will repent him, that is, turn from doing what he 9.10.
promiſed, leaving ſuch a Nation to deſtruction. And the Lord would have *Jeremiah* thus to teach the Jews, becauſe they were ſo ſtupid, that verball teaching without ſigns would not work upon them, and when being both wayes taught they would not be moved to repentance, he might bring his judgements before threatned the more juſtly upon them. For by this teaching he ſheweth firſt that the *Iſraelites* came not to be ſo glorious and flouriſhing a Nation, but of Gods meer good will and pleaſure,and the ſame is true touching any other Nation in the World. 2. That they were not ſo ſetledly built, but that by their ſins they ſhould be pulled down again, the Covenant and

promiſe made to *Abraham* and his ſeed notwithſtanding,becauſe in Covenants betwixt God and man, conditions are alwayes ſet, to which man muſt ſtand for his part,or elſe the Covenant is broken, to ſhew which God ſaid to *Abraham*, Gen.17.1. *I am God alſufficient,walk before me, and be upright*, whereby both he, and his poſterity ſtood bound throughout all generations, and if it were ſo with the *Iſraelitiſh* Nation, much more with any other. 3. That the welfare or deſtruction of a Nation comes according to their repenting or evil doing, as *Nineveh* repenting,although threatned with deſtructionw,as ſpared, but *Jeruſalem* doing evil, although built by gracious promiſes, was deſtroyed. 4. That deſtruction or deliverance to a Nation,when God willeth either upon their evil doings, or repentance, cometh ſuddenly, as upon *Sodom*, and the old World,*Jericho*,and the other *Canaanites*,deſtruction ; and to the Hebrews in Egypt, to *Samaria*, and to *Hezekiah* and Jeruſalem, deliverance. The ſimilitude taken from the potter is uſed before *Eſa*.45.9. and after *Rom*.9. but there in reſpect of election and reprobation, here of temporall deliverance or deſtruction, yet as in this, ſo in that it is to he held, that however God hath abſolute Power, yet he electeth none, but ſuch as perſit conſtantly in well doing;neither condemneth any,but the impenitent only,although his decree of election and reprobation precedeth *Jacobs* and *Eſaus* doing good or evill actually.

Verſ.14. *Will a man leave the ſnow of Lebanon, that comes from the rock of the field?* Vulgar, *will the ſnow of Lebanon leave, or fail from the rock of the field*, thus alſo the Hebrews, that is, Doth the ſnow of Lebanon ceaſe to be at any time upon the top of the rocks ? certainly it doth not, for the nature of the rocks there is to hold ſnow both Summer and Winter, from whence that place had the name Lebanon from whiteneſſe, as *Laban* ſignifieth, no heat of the Sun being able to melt it. Now the Lord was to the Jews, as the ſnow of Lebanon, a cooling and refreſhing to them, what hot perſecution ſoever was raiſed up againſt them, but by their ſins they now made him to leave them, ſo that the ſnow of Lebanon contrary to the accuſtomed manner was now gone. This ſenſe is followed by *Ierom*, *Raban* and others, but ſomewhat diverſly, the ſnow faileth not by melting all off the rocks of Lebanon, yet *Iſrael* is fallen away from the Lord to go after Baal, which I confeſſe, is alſo more agreeable to *verſ*.15. but then *Iſrael* muſt be the cool ſnow, wherein refreſhing againſt extream heat lyeth, whereas God was this comfort to them, not they to him, yet they departing from him to falſe Gods, he would hereby ſhew, that he would forſake them. *Iſidor*, *Lyra*, *Vatabl*. following the firſt reading, give this for the ſenſe,Will any man be ſo mad in a hot time, to leave the ſnow of Lebanon commonly coveted by all men to be drunk for cooling, and go to other places to ſeek waters, that be corrupt and without this refrigerating vertue ? and this either may well ſtand. For the next words, *Shall the cold flowing waters that come from another place be forſaken?* Vulgar, *or can cool waters coming from any other place be pluckt out, that they ſhould not flow?* Hebr. *ſhall cold flowing ſtrange waters be pluckt away*, by ſtrange waters others being meant beſides thoſe of Lebanon before ſpoken of, about which there is the ſame difference amongſt expoſitours that was about the ſnow of Lebanon,ſome taking it, as if it had been ſaid, Shall any thing hinder the courſe of flowing waters that they ſhould be put from it,from what place ſoever they come;and ſome as if it had been ſaid,Will any man leaving cold waters in time of heat flowing into the City by pipes from any place, ſeek out for others uncertain or worſe ? and to this effect alſo *Calvin*, ſaying, that they are charged here with the ſame foul fault that they were charged with *Chap*.2 13. viz. *Forſaking the Fountain of living waters*; which was God, here likened to the ſnow of Lebanon and cold waters flowing in unto them for their refreſhing from other places ; and this they did, when they left the pure worſhip of God to ſerve Baal.

Hieron.
Raban.
Tho.Aquin.
Hugo.

Iſidor.
Lyra.

Calvin.

Verſ.15. *They have cauſed them to fall in their wayes,from the ancient wayes to walk in* *pathes, a way not caſt up.* Hebr. in their wayes, *the ancient wayes, or wayes of Eternity.* Vulgar, *the wayes of the World,* a long time gone in: and according to this the ſenſe is thus given by *Jerom,* their falſe Prophets made them fall in their evil wayes, which were wayes of Idolatry that the Nations of the world had long walked in, and ſo they went in wayes not beaten by their godly forefathers, or not caſt up or made by God for them to go in, and therefore were a way tending to deſtruction. So likewiſe *Lyra, Tho. Aquin. Hugo,* calling theſe evil wayes of wicked men, ſuch as are ſpoken of *Job* 22. That ſay to God, *depart from us, we care not for the knowledge of thy wayes.* But *Calvin, Vatabl.* and *Cald.* following the firſt reading, they make one another to fall in the wayes by God appointed them to walk in, which are wayes ſo long ago gone in, that it is a wonder, that they ſhould now ſtumble and fall in them by taking a diſtaſt at them, and preferring the abominable wayes of Idolatry which are ſo dangerous, as being like unto wayes that were never made, as common wayes are by cauſing and evening them, that men may go ſafely upon them without ſtumbling or falling. And this is the caſe of all the wicked, they take no liking to the good way wherein is ſafety, but turn into wayes moſt dangerous for pits and quagmires, into which they ſink, and can get out no more till they periſh everlaſtingly. Wherefore *John* Baptiſt is ſaid to have prepared the way of the Lord by filling valleys, &c. when he brought them by repentance unto Chriſt, for then they went in a plain way, but before in wayes wherein they might fall ſo, as never to riſe up again, even the valley and ſhadow of death, ſuch as all ſinfull wayes are.

Hieron.

Calvin.
Vatabl.
Cald.

Note.

Verſ.18.

For the Law ſhall not periſh from the Prieſt, nor Counſell from the wiſe, nor the word from the Prophet. Say what *Jeremiah* could in exhorting or threatning them, they were ſo far from being reformed thereby, that they were the more ſtirred up againſt him, ſometime to kill, and ſometime to vex him with ſcoffs and mocks, as here, where they ſtirre up one another, *to ſmite him with the tongue: In ſaying the law ſhall not periſh from the Prieſt,* &c. they meant, that they had prieſts and Elders, and Prophets among them, that were ſufficient to direct them, *for the Prieſts lips ſhall preſerve knowledge, &c. Mal.* 2.7. ſee alſo, *Deut.* 17. and therefore they might ſafely contemn whatſoever *Jeremiah* ſaid, therefore come and let us threaten him, as he threatens us, and deviſe to ſay ſomething to him, ſo that he may be aſhamed and have little heart to go on in propheſying againſt us any more, as, That he is a fool or a mad man, a Prieſt that affecteth ſingularity, and to bear rule over all others, and a common enemy to all. And by ſuch a common Argument *Calvin* noteth that the Papiſts elude whatſoever is brought againſt their abominations in divine worſhip. Do ye tell us of error and ſuperſtition, we have an holy High Prieſt, the Pope, that cannot erre, and a repreſentative Church of Cardinals, Biſhops and learned Prieſts that cannot erre, for the Spirit is promiſed to the Apoſtles, and them their ſucceſſours, to lead them into all truth: ye are therefore but giddy-headed and phanatical hereticks and novelliſts, that reprove and ſpeak againſt our doings, and if we can deviſe any means to be revenged upon you for ſo doing, certainly we will by opprobrious ſpeakings, curſings, killing up and maſſacring, or plotting againſt you ſome terrible blow, which ſhall one day be your ruine. But as the Jews, ſo they do but herein fight againſt God and his truth, for which they indeed are accurſed as in the words following, *verſ.* 19.20. and 21,22,23. where his praying againſt them is in way of propheſying, as being ſuch as the Lord would not forgive, but do according to all that is here threatned, becauſe that in combining againſt *Jeremiah* they plainly impugned God, in whoſe name and words only he ſpake unto them from the beginning.

Calvin.
Note.

CHAP. XIX.

After teaching by one ſign of a potter making and breaking his pots at his pleaſure, *Chap.*18. now the Lord diverteth *Ieremiah* to teach by another of a pot taken to the valley of the ſon of *Hinnom*, and by him broken there in the ſight of ſome Prieſts and Elders called thither by him. By the former having ſhewed, that they were in his hands, as the pots in the hands of the potter, ſo that he could whenſoever he diſliked, break them by his Judgements, and being broken, when he was reconciled by their repentance make them again a more proſperous and flouriſhing Nation then they were before: now he ſheweth by this, that he could not only break them ſo, as that they ſhould not be repaired again, but that he would certainly do it for their obſtinate going on in their ſins, that is, the wicked Jews then living, the remnant alwayes excepted, whom he promiſed to replant and build again. And this *Calvin.* other ſign, as *Calvin* conjectureth, is added, leaſt any ſhould think, that although the Lord could do by them as the potter by his pots being new made, yet he could not do ſo by them, that had been ſo long formed into a glorious ſtate, ſo that they were ſafe enough and needed not to fear his Judgements to come to their utter ruining as *Ieremiah* threatned. But by this reſemblance he made the contrary moſt plain, that they ſhould not only be broken in pieces, but alſo broken ſo as never to be made again into ſo excellent a body, as they had formerly been, as indeed they were not, no not after their return from Babylon, becauſe they were under other Kings, the *Perſian*, the *Grecian*, &c. and had never more any ſuch Kingdom again as in *Davids* and *Solomons* time. And the Prophet is bidden to ſhew this in the valley of the ſon of *Hinnom*, otherwiſe called *Tophet*, of which ſee before, *Chap.*7.32. where the ſame threatning with this is made, that where ſuch abominable ſinnes were committed ſuch dreadfull judgements ſhould be executed, as they had ſinned therein unnaturally burning their ſons and daughters in ſacrificing to *Molock*; ſo in Jeruſalem which was neer unto it they ſhould eat the fleſh of their ſons and daughtres for extream hunger in the time of their ſiege, wherewith their enemies ſhould beſiege them: of which ſee, 2 King,25. *Levit.*26.29. And he is bidden to take of the Prieſts Verſ.1,2. and Elders with him to this place: vulgar Latin, *take an earthen veſſell of the potter from the Elders*: but Hebr. it is, *get or buy an earthen pot, of the potter, and from the Elders*, that is, ſome choſen from amongſt them both of the people and Prieſts, to hear and ſee what thou doſt, but none of the common ſort, becauſe they were lead and guided by the Elders, and they had not ſo much underſtanding. The Elders of the Prieſts were the chief and moſt ancient of their ſeverall families, as they are ſpoken of, *Chron.*24. the Elders of the people governours amongſt thoſe of other tribes: *and go to the valley of the ſon of Hinnom, which is at the entrance of the Eaſt gate*, Vulg. *of the potters gate*, but the word ſignifyeth *the Suns gate*, which was eaſtward where the ſun aroſe. But becauſe the word חרש ſignifying a potters veſſell, and חרס the Sun, which is here uſed, are ſo near the one to the other, yea the ſame in pronunciation, becauſe ש hath the point in the left horn, the Vulgar Latine hath it, the *potters gate*, and to juſtifie that reading it is alledged that the gate next to the valley of the ſon of *Hinnom* ſtood not Eaſt, but Southward, as may be ſeen, *Joſh.*15.8.18.16. and the ſame was alſo called the dung gate, affirmed alſo by *Brocardus* to ſtand Southward. Againſt this nothing makes, but the word חרס here uſed and not חרש; of which becauſe ſo good a reaſon hath been rendred before, I cannot for my part, but be ſatisfied in it, and therefore determine with the vulgar Latin that the beſt reading is the potters gate, ſo called for the potters dwelling near unto it and thereby carrying forth their potſheards, for which being as dung, *R. Solomon* ſaith it was called *the dung-gate*, *Cald. Par.* for the dung carryed out by it. And in bidding him go by the potters gate, there is an alluſion to the pot, which he was bidden to carry that way.

And have burnt incenſe to ſtrange gods, which neither their fathers nor they have known, that is, ſaith *Jerom*, their fathers, that were godly, for they that lived not long before ſince Idolatry took place amongſt them, are not here looked at, as unworthy to be counted fathers, but only the moſt ancient, *Abraham*, *Iſaac* and *Iacob*, *Moſes*, *Samuel* and *David*, whoſe knowing and acknowledging was regulated by the Law of God. And therefore the like may be objected againſt the *Papiſts* now, Ye offer and pray to Saints departed and images, which neither your fathers, nor ye have known, that is, *Peter*, and *Paul*, and other Apoſtles, and firſt Preachers of the Goſpel, nor ye from their example, and whereas ye pretend, that our forefathers did ſo, it is true, that they did indeed, but not any except thoſe of later & more corrupt times, who are not therefore worthy of his name, for they worſhipped, as Chriſt to the *Samaritane* Woman, they knew not what, becauſe they knew them not to be ſuch as ſhould be worſhipped by the rule of Gods Holy Word, and without this to know, as *Calvin* well noteth, is not to know. Some yet by theſe words, *which neither your fathers, nor ye have known*, underſtand, to have any power to ſave, or help you in the time of danger, which neither is to be diſliked. Verſ. 4. *Hieron.* *Cal in.*

I will bring to nought the Counſell of Judah and Ieruſalem in this place, that is, when they ſhall fall by the ſword here, and ſuffer as hath been threatned, the Counſell that they took together of ſaving themſelves by ſuch or ſuch means ſhall all be fruſtrate, thus *Hugo*, from whom others differ not, but that ſome ſay, that in this place the bringing of their Councels to nought is threatned, to ſhew that their Councell and wiſdom was by ſerving *Baal* here, and plying him with humane ſacrifices ſo to ingratiate themſelves with him, as that they might ſurely truſt unto him, for preſervation, come the greateſt danger that might come: and the Paranomaſie in the word בקי here uſed, is to be noted as anſwering to בקבק a Pot, *v.* 1. Verſ. 7. *Hugo Cardin.* *Calvin.* *T. Aquinas.*

The fleſh of their ſons and daughters, that this was done, as is threatned, ſee *Lament*. 2. 20. 4. 10. Verſ. 9.

Whereas he threatens, that they ſhall be as a pot broken that cannot be made again, but before *Chap.* 18. that upon repentance they ſhould be planted and built, that is to be underſtood, if before the Judgements come they repented, they ſhould be like unto a pot, not yet burnt and hardened in the fire, which may be made into any form, though broken: but Judgement being once come by the *Caldees*, their caſe ſhould be as of a pot burnt and then broken, which is irreparable; ſo they till the ſeventie years expired, and not then neither ſo fully as before, according to that which hath been already ſaid. Verſ. 11.

All houſes, upon the roofes whereof they have ſacrificed to the hoaſt of Heaven, ſo the Vulgar Latine, *but* N. Tr. *becauſe of all the houſes, upon the roofes whereof they have burnt incenſe*, Heb. *I will make all the houſes of Ieruſalem and of the Kings of Iudah as Tophet, to all the houſes upon the roofes whereof*, &c. That is, one as well as another, in what place of the Land ſoever they have burnt incenſe upon their roofes, they ſhall together be all defiled by the dead, as *Tophet*, for all places ſhall be filled with dead corpſes, which I will cauſe to be ſlain as a ſacrifice to my juſtice for your ſacrificing ſo ſhameleſly every where to falſe gods. Now all this is ſet forth by a pot broken in pieces, to ſhew, that wicked men are like earthen pots, and if they continue in ſin, death will ſuddenly come and break them, their place ſhall be as *Tophet*, a dark ſtinking filthy valley, where the fire of Gods wrath ſhall burn for ever, *&c.* For from the valley of *Hinnom*, which was *Tophet*, being Hebr. גיהנום *Gehenna* hell, the fire whereof is ſo much ſpoken of by our Lord, that never goeth out. Verſ. 13. Note. Iſa. 30.

Having finiſhed his prophecying at *Tophet Ieremiah* returned again to the Lords houſe, & there ſpake the ſame to all the people, that although he called not ſo great a multitude forth with him, yet all night be warned of the evil to come, and be moved to fear and tremble and turn from their ſinnes, and the Prieſts alſo, that went not forth with him, either becauſe not called, or be- Verſ. 14, 15.

cauſe being called they refuſed, as ſome conjecture; which the Lord knowing, bad him take from amongſt them ſome, leaving the reſt, that they which would might hear what he ſaid, and ſee the action at *Tophet*, and the reſt where he could finde them to ſpeak unto them.

CHAP. XX.

Verſ. 1. P*Aſhur* the *Prieſt, who was alſo* the *Governour of the houſe of the Lord,* Ch.
19. 14. *Jeremiah* is ſaid to come from *Tophet*, and to have ſtood in the
Court of the Lords houſe, and to have propheſied deſtruction to the Jews there
in the hearing of all the people. This *Paſhur* no ſooner heard, but he ſmote him,
Hieron. &c. Some think that he was high Prieſt: But others deny him to be the high Prieſt,
Raban. becauſe 1 *Chron.* 6. 12. *Helchias* was high Prieſt in the time of *Joſiah*, and after
him *Azarias* his ſon, 2 *Kings* 22. 8. and then his ſon *Seraius*, who in the eleventh
year of *Ezekiah*, *Jeruſalem* being taken was ſlain at the command of *Nebuchadnezzar*,
Calvin. *Ier.* 52. 27. Some therefore take him to have been chief under the high-Prieſt
to rule in the houſe of the Lord, and finding *Ieremiah*, whom he took to be a
man that of his own head took upon him to propheſie againſt the ſtate, as ſometime
ſome arreptitious Prophets did, he uſed him ſo harſhly as is ſaid *v.* 2. For
the high Prieſt had ſome under him, whom he made Officers to rule in the
Temple, as it is ſaid of *Jehojadah*, 2 *Chron.* 23. 18. ſee alſo 2 *Kings* 22. 5.
2 *Chron.* 26. 24. 2 *Mach.* 3. 4. There was a Ruler that contended with *Onias*
the high-Prieſt, others over the treaſure, and others over thoſe that ſtood to
praiſe God.

Verſ. 2. Joſeph. Kimi. *He ſmote* Jeremiah, *and put him in the ſtocks,* Vulg. *miſit eum in nervum,*
Calvin *in Cyppum, aut carcerem*, the *priſon.* But *Ioſephus*, and *Kimbi* ſay, it
was an inſtrument made of two pieces of wood, which met together, and had
in them three holes, into one of which the head was put, into the other two the
two armes. And that a priſon is not meant, appeareth, becauſe that afterwards
when he was put in priſon, *c.* 29. 26. it is called עינק, but this מהעכח. *In the
upper gate of* Benjamin *in the houſe of the Lord.* N. Tr. *In the high gate of* Benjamin
which was by *the houſe of the Lord*, Heb. in the houſe of the Lord, that is, within
the bounds of the Temple, as *Lyra* and *Vatable* note. For the gates of *Benjamin*,
Ierom ſaith, that there were two ſo called, ſtanding towards *Benjamin*, which
poſſeſſes the North part of the Temple, as *Iudah* the South: one more to the
Eaſt called the high gate, and the other towards the Weſt, and in the high
gate were they judged that came under the cenſure of the high Prieſt
moſt properly as Prophets, and ſuch as lived about the Temple, according
to that *Ierem.* 29. 26. *Zephaniah* is ſaid to be made high-Prieſt, that
he might put in priſon and in the ſtocks, every one that *is mad and feigneth
himſelfe a Prophet*, by *Shemaiah.* Some there are that agree not to this touching
the gate here ſpoken of, but I will ſpend no more time about circumſtances,
Note. but come to the matter. The madneſs of ſome in authority even in the Church
is ſuch, that they are inraged againſt the true ſervants of God reproving ſin, and
going according to the Word of God in all things, ſo as that in taking revenge
upon them, they paſſe the bounds of moderation that ſhould be in Judges: as
Paſhur, who firſt ſmote *Ieremiah*, and then committed him to be brought forth
the next day to be judged; whereas it is the duty of thoſe that be in Authority,
firſt to apprehend Offendors, and then to bring them to a triall; and after Sentence
given to puniſh, and not before. Therefore we may ſee, that all things
were now out of order in *Ieruſalem* to the provoking of God, the more to
haſten his judgements.

Verſ. 3. *The Lord hath not called thy name* Paſhur, *but Magor-Miſſabib.* Of the laſt word a reaſon is rendred, *v.* 4. *fear round about*; for he ſaith, *I will make thee a terror to thy ſelf, and to all thy friends*, that is, which are about thee, and have been deceived, by thy falſe propheſying, as is intimated, *v.* 6. But for the word

Paſhur, it is not agreed amongſt Expoſitors, ſome ſay, it comes of *Pe*, ſignifying a mouth, and *Shear black*, ſome of *Paſhah* to *encreaſe*, and *Sar*, a Prince, as *Calvin* ſaith; but he enforceth another denomination of his own, from *Shappah*, to cut, or to open, *one opening the light*. That of *Pagninus* ſeemeth to me to be ſo right, that all others are nothing to it, he derives it from פוש *Puſh* growing, and חיר, whiteneſs, a name ſetting forth one in eminent place, and ſhining in glory, as the bright light; for ſuch was he in his ruling Office: but he ſaith, that he ſhould be brought down to miſery, when looking round about him, he ſhould ſee nothing but matter of terrour and fear, when he ſhould fall into his enemies hands, together with his friends in *Ieruſalem*, and be carryed captive to *Babylon*, and dye there. And in telling *Paſhur* thus after his ſmiting and putting him in the ſtocks, *Ieremy* ſhewed the magnanimity of a Prophetical ſpirit, which abates not by ſuffering diſgrace and pain, but rather encreaſeth, and ſpareth not to ſpeak to men of power any more than to ſuch as be of the common ſort.

Calvin.

Note.

Verſ. 6. *Thou ſhalt be carryed to* Babylon *and dye, and be buried there.* Here firſt is *Babylon* plainly mentioned, as the place from whence judgment was threatned, in ſaying that it ſhould come out of the North; and not only *Paſhur* is threatned thus, but all his houſe, and friends to whom he had propheſied lies, that is, made faire promiſes of peace, as from the Lord, whoſe prieſt he was, to make them ſlight *Ieremiah* his threatnings: whereby we may ſee what it is to have ſuch a Prieſt as to procure the friendſhip of men will daub with untempered Morter, and ſpeak peace to them, to whom there is no peace, he ſhall bring both himſelf and them to ruine, whereas his dying, and being buried in *Babylon*, is ſpoken of as a judgement, becauſe it was out of the holy Land, and before being ſuffered to lye unburied, it is to be underſtood, that it is ſo to the wicked, but not to the righteous, who are bleſſed and happy whereſoever they die, or howſoever they be uſed after death, whether buried or unburied.

Note.

Verſ. 7. *O Lord! I was deceived, and thou haſt deceived me.* This is not ſaith *Calvin* ſpoken ſeriouſly, but ironically, as if he had ſaid, O yee Prieſts, that are ſo mad againſt me for ſpeaking as I have done; it is true indeed, I have abuſed you by ſpeaking ſo bitterly againſt my own Nation in the name of the Lord; and the Lord that ſet me awork is deceitfull, if I ſhould herein yield unto you to ſay thus, would yee not be aſhamed? but yee do in effect ſay ſo, when yee ſay that I am a falſe Prophet, and come with feigned meſſages from the Lord unto you. Thus alſo *Lyra* and *Iſidore*: But *Hierom*, *Raban*, &c. *Thou haſt deceived me*, in telling me that I ſhould propheſie unto Kingdoms and Nations, whereby I thought that heathen Nations only had been meant, and not *Judah*. And ſome, *Thou haſt deceived me*; becauſe thou didſt promiſe, that I ſhould be a *brazen wall*, Chap. 1. 18. Chap. 15. 20, 21. againſt which none ſhall prevail; but now I finde it otherwiſe, for *Paſhur* hath violently ſmitten me, and diſgraced me, as is aforeſaid; and to this doe I ſubſcribe, becauſe it is not probable, that *Jeremiah* being ſo vexed, as he had been, would now utter any thing ironicall, but out of grief ſpeak all things ſeriouſly; and the goodneſs of his conſcience might make him thus bold to challenge the Lord, as he had done in part before, Chap. 15. 18. ſeeing he was ſo unwillingly, and upon ſo great promiſes drawn to this propheſying: and he ſpake thus alſo to move the Lord the more to ſtand for him, and confirm him againſt the aſſaults of his enemies, and not to ſuffer him to be put down by the wicked in his juſt cauſe, ſith that to ſtand to him, and to haſten to take the power to hurt him out of their hands, would make ſo much for the glory of his truth and power, in approving him to be his faithfull ſervant, which together with his credit now lay at the ſtake, and being inſeparable the one from the other, for ſo much as his cauſe was Gods, and Gods cauſe his.

Hieron.

Theod.
Vatabl.

Verſ. 8. *Since I ſpake unto them, I cryed out Violence and Spoile.* That is, I reaped none other fruit of my labours, but harſh and violent uſage and deriſion at their hands, to whom I ſpake: ſo alſo *Jerom*, *Raban*, *Tho. Aquin.* But ſince I cryed out againſt

Vatabl.
Iſidor.

againſt them of deſtruction and ſpoile to come for their ſins, but to none other effect, but to make my ſelf a ſcorn and deriſion, through Gods delaying to bring the judgements threatned, for that was the thing troubled *Jeremiah*, as we may ſee by his often calling to the Lord, to take revenge upon them: as *Jonah* was provoked to impatience by his ſparing *Nineveh*, when he had ſet him to threaten it. *Calvin*, I cryed out againſt their groſs ſins, whereupon I ſaw them to be ſo ſet, that milde ſpeaking to turn them therefrom would do no good. Any of theſe waies the ſenſe will be good; but I prefer the ſecond, becauſe the Prophet met not with violence ſo long agoe, but more lately; neither were their oppreſſions the ſins, againſt which he cryed out ſo much, as their Idolatries and groſs Superſtition.

Galvin.

Verſ. 9. The Prophet ſeeing their contempt after ſo long and much labour, through the infirmity of the fleſh, grew ſo weary, that he thought to propheſie unto them no more: but the ſpirit, as a fire in him, would not ſuffer him to ſit ſtill. This ſheweth the ſtrife between the fleſh and the ſpirit that is in Gods ſervants, but in time the Spirit prevaileth in all ſuch.

Note.

Verſ. 10. *For I heard the reproaches of many, and terrour round about: Magor-Miſſabib.* The ſame words there were uſed before in threatning *Paſhur verſe* 3. whereunto he alludeth the reproaches and blaſphemies increaſing upon his ſilence, being a terrour to him to hear, coming from the wicked Jews; which his zeal not ſuffering him to bear, he brake out from his ſilence reſolved upon, and went on in prophecying againſt them. Whereupon *Gregory*: The ſame force that moved him for zeal to the glory of God to hold his peace, leſt by the encreaſe of reproach, cauſed through his ſpeaking, it ſhould ſuffer more; now cauſed him contrariwiſe to ſpeake again, when he ſaw that by holding his peace, reproaches were more encreaſed. It oftentimes happeneth, that wiſe men ſeeing that they are not heard, ſilence themſelves: but then perceiving through their ſilence ſins to encreaſe more, they are by a kinde of fear of the Spirit, compelled again to break out into open reproof. So *Jeremiah*, when he outwardly held his peace, through the tediousneſs of ſpeaking, he ſuffered a fire within, out of the zeal of Charity. Thus alſo *Jerom*, but *Theod. Lyra*, and *Tho. Aquinas* take not theſe words for a reaſon of his breaking out again into ſpeaking; but as having reference to *verſe* 8. and as a proceeding further to declare his ſufferings, as if he had ſaid; I cry out of violence, and ſee that none other effect comes of it, than the turning the Word of God into deriſion; ſo that I was for a time in ſuſpenſe whether it were not beſt to forbear ſpeaking any more: but when I thought thus, the Spirit within me would not ſuffer it, the reproach was ſo great, and ſo many combined herein together; whereat I was terrified which way ſoever I looked; becauſe it is a trouble to a godly heart to hear blaſphemies againſt God, and the more, the greater; this agreeth ſo well, that we may reſt in it: See the like of the fire burning within *David*, *Pſalme* 39. 3. *Report, and we will report it:* That is, my enemies ſaid thus one to another, Tell the King and his Councell what he ſaith againſt the State, and we will joyn with you in accuſing him: *All my familiars watched for my halting; peradventure he will be enticed:* That is, they with whom I lived in peace, as the words ſignifie, in former times, now give themſelves to intrap me in my ſpeeches; and for this end come about me, and provoke me to ſpeak, that they may have ſome advantage againſt me to accuſe me to the higher powers, and ſo be revenged of me: The like complaint was made by the Prophet *David* in the Pſalmes, and afterwards the like is ſaid of Chriſt, *Matth.* 22. 15.

Gregor. Mor. l. 23. *c.* 10.

Quia foris tacuit ex tædio locutionis, intus ignem pertulit de zelo charitatis.
Theod.
Lyra.

Verſ. 13. *Sing unto the Lord, praiſe him, for he hath delivered the ſoule of the poor, &c.* The Prophet in the midſt of his ſufferings and dangers having looked up to God by the eye of faith, as being on his ſide to ſave him, and to bring his wicked enemies to confuſion, *verſe* 11, 12. Now being fully perſwaded of his help at hand, and that his prayer was heard for revenge to be taken upon them, he breaketh out into ſinging and praiſing of God, as if it had been already, as *David* alſo oftimes did in the Pſalmes.

Curſed

Verſ. 14.

Calvin.

Curſed be the day wherein I was born. It is ſtrange, that *Ieremiah* having praiſed God, *verſe* 13. out of the confidence that he had in his help, ſhould now ſo ſuddenly break out into theſe ſpeeches of impatience: Therefore *Calvin* underſtands them not as belonging to this place, but to *verſe* 8, 9, 10. they being only ſet down here by way of commemoration of what he had ſaid in the bitterneſs of his ſoul, before the comfort expreſſed upon his prayer, *verſe* 12, 13. But I ſee no cauſe thus to determine; for the like may be ſeen before, *Chap.* 15. *verſe* 18. after joy expreſſed in the Word, *verſe* 16. he cryeth out, as ſmitten with a diſeaſe incurable, and expoſtulates with the Lord for lying unto him, as in this *Chap. v.* 8. for deceiving him. It is therefore rather to be conceived, that *Ieremiah* was ſo troubled by the hard meaſure which he met withall, ſpeaking nothing but the words of the Lord: hearing therefore, and ſuffering ſuch intollerable reproach, that in zeal for God he counted himſelf a moſt unhappy man; for that diſcharging his Office ſo faithfully, he could move none to repentance, but by his prophecying was a means to aggravate their ſins to Gods greater diſhonour, and their own utter overthrow: He was, I ſay, ſo troubled at this, that he thus cryeth out, wiſhing, that he had rather never been born, than to live to encreaſe the ſins of his people, that it ſhould go worſe with them by his means, and conſequently to be a cauſe of Gods greater diſhonour, *Iob* 3. 5. The like is ſaid by that holy man for his bodily ſufferings, and yet he is juſtified in his ſayings, *Chap.* 42. 7. Therefore *Ieremiah* much more, who had greater cauſe thus to utter himſelf, *viz.* a cauſe joyned with Gods cauſe, whereby he was brought into theſe troubles; ſo that whatſoever he ſaid came not ſo much out of any impatience, but zeal, which is ſo highly accepted of before God, and makes a man in ſuch caſes ſometimes to complain, ſometimes to rejoyce, and ſuddenly again to cry out as the moſt miſerable of all other men, as *David* did, and *Paul*, *Rom.* 7. 21. Whereas his curſing the day of his birth, and the man that brought tidings of it is aggravated againſt him by ſome, as being no leſſe than blaſphemy: It is better noted by others, that he uttered not a word againſt God, by whoſe Providence he knew that he ſuffered thus, and what he uttered is not to be looked at as the words ſound, but according to the meaning, which was only, that there had never been any ſuch day, a meſſenger, and therefore that he had never been born, rather than to live to heare, and ſee, and know the horrible things before ſpoken of. And he ſpake ſo, the rather to move the Jews, if they had any moving in them, to deſiſt from this their malice and cauſeleſs hatred againſt him, ſeeing this office of propheſying things ſo unpleaſing, was not a thing by him affected, but neceſſarily impoſed upon him, as *Chap.* 1. 17. and it was ſo grievous unto him, that he was even weary of his life, through Gods preſſing him on to it on the one ſide, and their maligning of him therefore on the other. Other Expoſitors ſeek to excuſe him otherwiſe, as *Origen*, ſaying that the day of his birth was paſt, and therefore nothing now; ſo that curſing it, he curſed nothing. *Theod.* is *Ierom*, that it is not credible that *Ieremiah* ſinned herein, who was ſanctified from the womb. *Iſidore*, That this curſing is but conditionall; if any, let that day be curſed. *Chryſ.* He curſed not any day made by God, as it was his day, but as his owne; the day of the birth of one ſinfull and miſerable, or he was as a man cut by a Chirurgeon extremely pained, and hereby moved to ſtrike at and to bite thoſe about him that hold him. *Gregory*, Let the day of mutibility periſh, that the light of eternity may break forth. But *Cajetan* is for the firſt, that it is only to be taken, as if he had wiſhed, that he had never been born; not that ſuch a day had not been, nor ſuch a man, but that he had had no cauſe by his birth to bring ſuch tidings. And all this is ſpoken alſo out of ſome anger againſt God, as his friend, that he ſuffered it to be thus, as one friend may ſpeak to another, to provoke him the more to ſtand for him, whom he ſeemed too much to neglect, upon ſuch quarrels amongſt men that are friends, it being common to renew their mutuall love.

Origen.

Theod.

Iſidor.

Chryſoſt. Hom. 4. de patien. Job.

Greg. in Job 3.

Cajetan.

Amantium iræ amoris redintegratio eſt.

CHAP. XXI.

Verſ. 1. *JEremiah* having upon his hard uſage by *Paſhur Chap.* 20. made his complaint to God, and by all means ſought to ſtir him up with ſpeed to be revenged upon ſuch a generation of mock-Gods, and fighters againſt him; now ſeeth the judgement beginning by *Nebuchadnezzar*, which he had ſo long threatned, in the ninth year of *Zedekiah* his reign, as we may ſee 2 *Kings* 25. 1, 2. For it is not to be doubted, but that was the time of *Zedekiah* his ſending to *Ieremiah* here ſpoken of: and therefore this comes in by *hyſteron-proteron* in this place; for *Ieruſalem* was not beſieged till *Chap.* 32. and *Iehojachim* reigned, *Chap.* 25. who was before *Zedekiah*, and after him *Iehojachim*. *Paſhur* ſaid here to be ſent, was not the ſame Prieſt before ſpoken of, but another of that name, whom the King thought to be more gracious with the Prophet, and ſo the more likely to obtain ſome comfortable anſwer from him. But *Ieremiah* nothing moved by this honour done by him, by the King himſelf, in ſending Embaſſadors thus, as it were, unto him, returns a terrible anſwer, even what the Lord ſaid unto him; as it becometh every faithfull Miniſter of God to do, without reſpect of perſons, declaring his Word truly and fully, without detracting or altering it in any Deut. 4. 2. thing: This *Paſhur* yet ſeeing *Ieremiah* his inflexibility, counſels the King to put him to death, *Ier.* 38.

Verſ. 12. *Execute judgement in the morming.* Here the Prophet is ſent to the Court, after that the King had ſent to him, and he is bidden to ſay, *Hear the Word of the Lord (O houſe of* David; *)* not to honour the King the more, by mentioning ſo worthy a King as *David*, from whom he was deſcended; but meet with him in his vain confidence, becauſe he was of his line, that he ſhould continue in his Royall Dignity, by vertue of the promiſe made to *David*, and to his ſeed, 2 *Sam.* 7. For if he executed judgement, he ſheweth that he ſhould better provide for the eſtabliſhment of his Throne, from which he ſhould otherwiſe be ſuddenly removed. And he ſaith, *Execute judgment in the morning.* That is, diligently, without any further delay, doing juſtice to every one that was oppreſſed; not deferring to hear the cauſe of the widow and fatherleſs, becauſe they were poor and could not bribe him, as the rich could; a great ſin taxed *Eſa.* 1. *Vatabl.* 23, 24. *Vatablus*, In the morning, before that by drinking and exceſs he had made himſelf unfit to judge aright. Note hence, that no priviledge of alliance to the moſt excellent, nor humbling a mans ſelf outwardly before God and his Ser- Note. vants, will prevail for mercy in time of danger, ſo much as breaking off from ſin; and eſpecially the ſin of a mans Calling, as oppreſſion and injuſtice in Judges. For *Zedekiah* was of *Davids* line, and being in danger, humbled himſelf to ſend to *Ieremiah*; yet he was not for this accepted of, no more than *Ahab*; but turning from ſin makes acceptable, *Iſa.* 1. 16, 17, 18.

Verſ. 13. *I am againſt thee, O inhabitant of the valley, and rock of the plain.* That is, O *Ieruſalem*, called alſo *a valley*, *Iſa.* 22. 1. becauſe compaſſed about with Mountains, although it ſtood high, and it was firm as a Rock, and a ſtrong defence to the fielding round about. And for the ſtrength of the place they were confident againſt all enemies: but the Lord threatneth to come againſt them, and then what are the ſtrongeſt holds to defend men? Myſtically it is called valley, becauſe baſe and brought low by ſin, having nothing now eminent or excellent in it.

Verſ. 14. *And I will kindle a fire in the Forreſt thereof.* He continueth to threaten *Ieruſalem*, calling the ſtreets of houſes, that ſtood ſo thick as trees in the Forreſt of *Lebanon*, a *Forreſt*: the fire which he threatens to kindle therein, being the fire wherewith the *Caldees* ſhould burn them all down: and to a Forreſt they are likened, becauſe without any good fruit; according to which he ſaith, that he would recompenſe them, in the former part of the verſe. For what are trees Luke 3. 7. good for that bear no good fruit, but to be hewen down, and caſt into the fire? And this is oppoſed to that which they had ſaid before, *verſe* 13. *Who ſhall come* *to our houſes?* of the houſe of the King, as the head of the Forreſt of *Lebanon*: See alſo *Chap.* 22. 6. Some will have *Ieruſalem* ſet forth by the name of a Forreſt, not ſo much for the houſes therein, as for the Towns about; but he ſpeaks plainly of the City it ſelf, which might for the magnificent buildings therein of Cedars out of the Forreſt of *Lebanon*, wherein they gloried, be called the Forreſt, and ſet forth but as fuell for the fire, that the thing wherein they had gloried, might be turned into matter of miſery and afrightment, when they ſhould ſee it all of a light fire.

CHAP. XXII.

Verſ. 1.
Hieron.
Raban.

G*O down to the houſe of the King of* Judah. By this King *Ierom* underſtands *Zedekiah*, of whom *Chap.* 21. 1. and 12. 13. where he was before bidden to ſpeak to him; and he will have the ſame to be *Shallum*, ſpoken of *verſe* 11. But I have ſhewed before, that *Chap.* 21. is miſplaced; and by that which followeth in this Chapter, and *Chap.* 25, &c. to 32. the things ſaid in other Kings reigns are ſpoken of, and not in the reign of *Zedekiah*; although *Ierom* brings a reaſon from the ſignification of the word *Shallum*, *Conſummation*, to prove *Zedekiah* to be the King here meant, becauſe that in him the Kingdome of *Iudah* was conſummated; for ſo the *Hebrews* at the end of a Boook uſe to write this word שלום *Sellum*, it is ended; and therefore for the ending of the Kingdome in him he is thus called. Some will have him to be *Iehojakim*, and ſome *Iehojakin*; but I have already determined this queſtion in 2 *Kings* 23. 30. ſhewing, that *Iehoahaz* was otherwiſe ſet forth by this name, who was made King next after his Father *Ioſiah*, although younger than *Iehojakim*: Only 1 *Chron.* 3. 15. ſeems to make againſt it, where *Shallum* is ſaid to be the fourth ſon of *Ioſiah*; *Iohanan* the firſt, *Iehojakim* the ſecond, *Zedekiah* the third. But three of them only reigned, and *Iehoahaz* that reigned firſt was not *Iohanan*, for he was but 23 years old when he was made King; and he having continued but three moneths that reigned firſt, *Iehojakin* his ſucceſſor is ſaid to be 25 years old when he began; therefore he muſt needs be elder than *Iehoahaz*, and *Iehoahaz* the youngeſt, otherwiſe called *Shallum*, and *Iohanan* dyed young, before his Father: as for the ſignification of the name, for this the Hebrews called all the ſons of *Ioſiah*, that reigned, *Shallum*, becauſe then began the conſummation of the Kingdome wen they began to reign; for they were all put down, and the Kingdome in them from the firſt, who was ſeen carryed into *Egypt* and dyed there, who was *Jehoahaz*, or *Shallum*; then *Jehoiakim* after him was but a tributary and no free King, and ſo was *Zedekiah*, before called *Mattaniah*, as *Jehojakim* was *Eliakim*.

2 King. 23. 31.
2 King. 23. chap. 24. 30.
2 Kin. 23. 4.

Verſ. 6.
Jer. 8. 21.
Chap. 7. 12.
Calvin.

Thou art Gilead unto me, and the head of Lebanon. *Gilead* was on the other ſide of *Jordan*, in former times a fruitfull Countrey, eſpecially of Ballſam, but now being in the lot of the ten Tribes, that were long agoe carryed away Captive, a ſpectacle of deſolation, as *Shiloh* ſpoken of before, that had flouriſhed by reaſon of the Arks being there, when the Ark was gone, grew a deſert place. So the Kings Palace, the head houſe of *Jeruſalem*, called *Lebanon* for the frequency of houſes therein, as was ſaid before, *Chap.* 21. 13. ſhall be made deſolate. And *Gilead* is called the head of *Lebanon*, becauſe that Forreſt beginneth there, and extendeth far ſouth. And it is to be noted, that *Gilead* had the name firſt from an heap, becauſe *Jacob* and *Laban* made a Covenant there; and for a witneſs thereof made a great heap of ſtones, becauſe *Gilead*, Hebr. ſignifieth an heap. It was a kind of a mountain, and therefore not unaptly ſpoken of, to ſet forth Mount *Zion*, where the King dwelt: and in *Zion* a Covenant was made with God by Sacrifice, as in *Gilead* betwixt *Iacob* and *Laban*; and the Covenant made here was notoriouſly broken, therefore it was more worthy to be made a Deſart, than *Gilead*.

Verſ. 9.

Verſ. 10.

Weep not over the dead, but weep for him that is carried away. This *Calvin*

thinks to be ſpoken generally of the Jews that ſhould dye in *Ieruſalem*, and of
Cal in. them that ſhould be carried away Captive into *Babylon*, and *verſe* 11. applyed
in particular to *Shallum*, whom he takes to be *Iehojakim*, who was carryed into
Babylon, and dyed there. But forſomuch as the Propheſie is expreſly directed
to the King, the meaning ſeemeth rather to be, Weep not for *Ioſiah* ſlain in battell
by *Pharaoh Necho*, but for *Iehoahaz* his ſon, otherwiſe called *Shallum*, as
was before ſhewed, becauſe he was carryed into *Egypt* a priſoner, and after
much miſery ſuffered at the hands of his cruell enemies, dying there, and never
ſeeing his own Countrey more, or being dead, brought thither to be buried: For
this was counted more grievous than to be ſlain out-right, and to be buried in
that Land where *Abraham* lay, and *Iacob* and *Ioſeph* deſired to be brought,
and to have their bones laid there. And theſe words, *verſe* 11. ***Which reigned in***
ſtead of Joſiah ***his Father***, further confirm, that *Shallum* was *Iehoahaz*, having two
names, as well as his other two brethren, *Iehojakim* called alſo *Eliakim*, and *Zedekiah*
called *Mattaniah*; for it is ſaid, 2 *Kings* 23. that the people of the
Land took *Iehoahaz*, and made him King in ſtead of *Ioſiah* his Father.

Verſ. 13. ***Woe to him that builds his houſe by unrighteouſneſs.*** Having ſpoken againſt
Shallum, that reigned next after *Ioſiah*, now he cometh to *Iehojakim*, that
wicked King, that by *Necho* was ſet up next after him; he was ſubdued by *Nebuchadnezzar*,
2 Kings 23. and became his ſervant, ſwearing fealty to him; but after this,
2 Kings 24. he was taken again, and bound to be carryed into *Babylon*, but was not; but
upon agreement reſtored again; but being falſe the ſecond time, he was at length
ſlain by the *Caldees*, and ignominiouſly caſt out of *Ieruſalem*, as an Aſſe, or any
unclean beaſt, as is threatned *verſe* 19. But an Aſſe is named as one of the baſeſt.
Verſ. 14. It is probable, that to gather the Tribute laid upon the Land by the King
of *Egypt*, mentioned 2 *Kings* 23. he uſed great exactions, and being in a way
of exaction he took more, being drawn by the love of gain to enrich himſelf
alſo, that he might live the more royally, and flant it out in magnificent buildings;
not regarding in the mean ſeaſon, as the office of a King required, to
execute juſtice and judgement, to the ſaving of his poor Subjects from wrong,
of which it is complained, *verſe* 13, 14, 15, 16, 17. the example of the good
King *Ioſiah* his Father being propounded unto him: And for this is ſo baſe an
Verſ. 18. end threatned unto him, and for his oppreſſions and palpable wrongs that he
did, no man ſhould lament him, as they commonly did good Kings, and ſpecially
Note. the fore-named godly *Ioſiah*. A notable example to be lookt at by all
Kings and Potentates, to make them flee Exactions, whereby the people are pilled
and polled, and imbittered againſt them, waiting but for an opportunity of
revolting from their obedience, as they did by *Rehoboam*: And *Richard* the ſecond
of *England*, by his Exactions to maintain a great Court and Favourites,
brought his Subjects upon him to his own ruine. And what was the beginning
of King *Charles* his miſeries, but Exacting likewiſe Ship-moneys, Knight-moneys,
Forreſt-moneys and Monopolies? But God give him to ſee into it and
to repent, that his end may yet be better to the comfort of us all.

Verſ. 20. *Aſcend to* Lebanon *and cry, utter thy voice in* Baſhan. Here the Prophet derides
Ieruſalem, not *Iehojakim*, as ſome think, of whom he ſpake laſt; for
Regis ad exemplar totus componitur urbis. the verb is Feminine; and when the King is wicked and ſuffereth, the people muſt
not think to go ſcotfree, but to ſuffer alſo; as they alwayes are either drawn by
him to the like ſins, or ſome of them by their evill counſell draw him. Now
for the places ſpoken of in this ironicall paſſage, they were both beyond *Iordan*
towards *Egypt*, and were very high, therefore in bidding them go up to theſe
Mountains, it is as if he had ſaid, Go cry for help to the *Egyptians* againſt the
Caldees, ſith that by the King of *Egypt* their King was ſet up, when as they
2 Kings 24. 7. 28. knew, that *Egypt* could not help them, for *Nebuchadnezzar* ſmote the Egyptians
alſo, and took away a great part of their Territories. Cry *from the paſſages*,
Hebr. מעברים, from *Abarim*, which is the name of a Mountain in *Moab*,
whereupon *Moſes* dyed, *Deut.* 32. 49. the vulg. Lat. Cry *to the Paſſengers*;
but it is moſt probable, that another high place Mount *Abarim* is meant, as two
had

had been before named: *For all thy lovers are deſtroyed.*] That is, all the Nations about, to whom they were wont to ſeek for help in diſtreſs, the *Syrians* eſpecially; and ſometime the *Aſſyrians*, for ſeeking to whom, and not relying upon the Lords help, they were often reproved. But now the *Aſſyrian* Empire was brought under by the *Babylonians*, and the Kingdome of *Syria* was long before that ſubdued by the *Aſſyrian*, in the time of King *Ahaz*.

Verſ. 21. *I ſpake unto thee in thy proſperity*, &c. *This hath been thy manner from thy youth.* *Judah* did not now only firſt begin to ſhew this treachery towards God, who was as a husband and protector unto her; but this was her manner always, when the kingdoms were firſt divided under *Rehoboam*, *Abijah*, *Ieboram*, *Ioaſh*, *Ahaz*, *&c.* In all whoſe times the Lord ceaſed not by his Prophets to ſpeak unto them, and to warn them againſt this perfidiouſneſs, even at the beginning of each ones Reigne, whilſt they were in proſperity; as *Rehoboam* was for five years together, and *Abijah*, &c. *Ierom* and other Expoſitors go higher, and ſay that the time of their being brought out of Egypt is meant: but rather if we take it as ſpoken to all Iſrael, their proſperity under *Ioſhuah* in Canaan muſt be meant chiefly.

Verſ. 22. *The winde ſhall eat up thy Paſtors.* That is, thy Kings, Rulers, and Prieſts, and Prophets (for Paſtors is a common name to them all) ſhall be driven away, and vaniſh as the duſt or chaff before a ſtrong wind: Or becauſe wind ſometime ſetteth forth the fruſtration of mens counſells, and bringing them to nothing; as where it is ſaid, *They conceive miſchief, and bring forth the wind:* The periſhing of their Princes and Counſellors, (whom they thought to be wiſe) by their own evill counſels againſt the Lord is meant. And ſpecially their being fed with vain hopes of help out of Egypt, is called their being eaten up of the wind, as is moſt commonly held: *Then thou ſhalt be aſhamed of all thy wickedneſs.* That is, of this thy treachery againſt the Lord, being turned to thy confuſion, and of all other thy ſins, in which thou wenteſt on, contemning and mocking at all admonitions to the contrary.

Verſ. 23. *O Inhabitant of Lebanon, that makeſt thy neſt in the Cedars.* As he began ironically, *verſe* 20. in ſhewing the vain confidence of the Jew in other help whereto they truſted, bidding them, *Go up to Lebanon, and cry*; ſo he concludeth in the like alluſion, meaning, that their high and magnificent buildings with Cedars out of *Lebanon*, wherein they dwelt, neaſting themſelves as it were therein, ſhould avail them nothing in the day of their calamity by the enemy, nor be any grace or glory to them, as now they thought them; but as groaning Chambers to women in travell in Child-birth; this being all that they ſhould be able to do to help themſelves; therefore in ſaying, *How gracious ſhalt thou be?* He meaneth, How ridiculous; ſo *Ierom*, *Theod. Raban*, &c. But *Calvin*, Thou that imagineſt thy ſelf to be as ſafe as the birds neaſts, that are build upon the top of Cedars in Lebanon: but the firſt is moſt favoured by the Context before *ver.* 13, 14. *ver.* 6. & *Chap.* 21. 14.

Hieron.
Theodor.
Raban.
Calvin.

Verſ. 24. *Though* Coniah *were the Signet of my right hand, yet I would pluck him thence.* Now the Prophet having done with *Iehojakim*, and *Iehoahaz*, called alſo *Shallum*, two Kings of Judah after *Ioſiah*, he comes to ſpeak againſt the third, as they were all worthy for their wickedneſs. His name was *Iechoniah*, the ſon of *Iehojakim*, or *Iehojakin*, as 2 *Kings* 24. but the ſyllable *Ie* being part of the name of *Iehovah* is cut off, and he is called *Coniah*; as when God would honour *Abram* and *Sarai*, he added ה a letter of his own name to his, calling him *Abraham*, and to hers, calling her *Sarah*; ſo contrariwiſe from the name of *Iechoniah* he takes away *Ie*, and ſpeaks of him by the name *Coniah*, ſignifying *Prepared*; hereby intimating, that he was prepared for miſery, and yet he was now but eighteen years old, 2 *Kings* 24. 8. a warning to them that are young, and not yet come to full age, to receive into their hearts impreſſions of Piety betimes, as *Ioſiah* did at ſixteen, and not to do even then what their nature, or evill breeding inclineth them unto, as thinking, that becauſe they are young, they ſhall have Indulgence at the hands of our heavenly Father. Nay, nay, youth

Note.

ſinning ſhall be ſpared no more than age; this young King ſmarted for his evill doing moſt ſharply, being in three moneths, after his beginning to reign, deveſted from his Royall Dignity, and made a Captive and Priſoner in a ſtrange land: Eccl. 21.9. For it is commanded *Eccl.* 12. *Remember thy Creator in the dayes of thy youth:* And, *Go to young man, follow the luſts of thy heart, and delight of thine eyes, but know that for this thou ſhalt be brought to judgment.* Memorable is the example of *Henry* 5th for this, ſometime King of *England*, who at eighteen years of age coming to the Crown, although diſſolute before, yet then upon the ſuddain he changed, put away all his old companions, and was moſt ſtayed and grave, as became his Royall place: And *Edward* 6th was alſo another rare example of marvailous virtue, being of more young and tender age. For the compariſon of a *Signet* here uſed, it is taken from the manner of men; the husband giveth to the wife, whom he dearly loveth, a Ring, putting it upon the fourth finger of her left hand, hereby declaring his hearty love unto her. For as the Anatomiſts *Cal. Paraphraſt. Vatabl.* have obſerved, from the heart there cometh a Nerve extending, thither and there it endeth; thus *Cald.* and *Vatabl.* or becauſe the word properly ſignifieth a Seal, and it is ſaid to be on the right hand, upon a finger whereof a Ring with a Seal is put ſo faſt, that it can hardly be plucked off, that it may at all times be ready to ſeal any inſtrument for further confirmation. *Hieron. Raban. Lyra.* *Ierom, Raban, Lyra, &c.* underſtand it of this; although he had fixed it to his right hand, as the off-ſpring of *David*, to whom he had bound himſelf by promiſe, as by Hand and Seal; yet he failing on his part of keeping this Covenant, the Lord threatens to pluck him off, and reject him. It is the prayer of the Spouſe, *Cant.* 8. 6. *Set me as a Seal upon thy heart, upon thine arme*: That is, through love joyn me ſo firmly unto thee as never to be parted: an *Iſa.* 49.16. *I have graven thee on my right hand*, ſo that the ſenſe ſeemeth beſt, which is for moſt affectionate and unmoveably ſetled love. Another uſe there is of a Ring for oſtentation, to ſhew ones wealth: and ſometime when in love to any perſon a Ring hath been worn, his picture hath been ſtamped upon it, *Cicero de finibus.* according to that of *Cicero*, Our familiar friends have our Image, not only in Tables or Pictures drawn at large, but alſo in Cups and Rings. Note. *Nazianzen.* This is by *Nazianzen* applyed to Preachers, whom God uſed as ſeals to ſeal up ſuch as they convert to eternall life; yet if in their lives they be wicked, God will caſt them away as moſt vile, as it followeth *ver.* 28. touching *Coniah*, who is called a

Verſ.28. *deſpiſed broken Idoll*: Vulg. *an earthen Veſſell broken.* *Symmach Nunquid quiſquiliæ viles & projectæ?* but the firſt agreeth beſt with the Hebrew, as an Idol, when the vanity thereof is ſeen into, is broken in pieces and caſt away as an abominable thing; ſo he ſheweth, that *Coniah* ſhould be for his abominations. The word עצב rendred Idoll, ſignifieth ſorrow; becauſe whoſoever makes him an Idoll, ſhall reap nothing but ſorrow by it in the end; and hereby *Coniah* is ſet forth, to ſhew the world of ſorrows that he ſhould goe into and live many years in, as we read that he did 2 *Kings* 25.27. even 37 years being kept a Priſoner in *Babylon*, and as it is threatned *verſe* 26. that he ſhould be carried away, and his mother alſo; ſo it ſhewed, that they were 2 *Kings* 24.12. when they had yeelded themſelves.

Verſ.29. *O earth, earth, earth, hear the Word of the Lord, Write ye this man childleſs:* Heb. ערירי *childleſs* or *ſolitary*: It is a Propheſie of the line of Kings coming of *David*, failing in this man, till the coming of Chriſt Jeſus; and therefore as *Calvin* noteth, to be expounded by that *Ezek.* 21. 26, 27. where having mentioned the Diadem and Crown, he ſaith, *overturn, overturn, overturn it, till he cometh to whom it belongeth*: That is, Chriſt Jeſus, the branch out of the ſtump of *Jeſſe*, *Iſa.* 11. 1. And here it is to be noted, that he meant not, that he ſhould have no ſon; but no ſon a King, ſitting upon the Throne of *David*, who was but a meer man; for he had a Son called *Salathiel*, 1 *Chron.* 3. 17. and he *Zerubbabel*: See alſo *Matth.* 1. 12. and how this line reached to Jeſus, in whom the Kingdom of *David* was renewed, to continue according to promiſe for ever. But becauſe none coming of *Jechoniah*, ſat upon his Throne ruling as a worldly King after him, it is thus ſaid, and written here for memoriall to all generations. There was after the Captivity again a Principality in his line beginning in *Zorobabel*, and continuing till the *Aſſamoneans*, and in them being of his line by the mother ſide, till *Herod*: but they were no abſolute Kings, ſome little lights: and when Jeſus came, his Kingdom was not of this world, as he ſaid *John* 18. Thus alſo *Ierom*, who beſides this hath another way of ſatisfying this doubt, *viz.* by ſaying that *Zerubabel*, and other Princes ſucceſſively coming of his line, had not the chief power of the Jews; but the high-Prieſts; the Prince that was, being only as a Generall to defend them, and to fight their battels; and laſtly, that *Salathiel*, of whom thoſe Princes came, Jeſus deſcended, not *Jechoniah*, who came of *Solomon*, but of another line, drawn from *Nathan*, another Son of *David*; of which ſee more in my Expoſition on *Mat.* 1. 12. And touching the Princes that came of *Jechoniah*, ſome ſay, that this Propheſie was verified in that he lived not to ſee any of them come to ſuch honour, and the Kingdome was not given to any ſon of his after his deprivation; but to his Uncle *Mattanias*, called afterward *Zedekiah*, in whom it periſhed. And this may fully ſatisfie the queſtion about a King ſitting upon the Throne of *David*, in ſaying, that no man deſcended from him ſhould, nothing elſe was meant, but that none ſhould, whilſt the Kingdome ſtood as then it did, for the little time of the continuance thereof none did, and at the end of that little time *Davids* worldly Kingdom was annulled, and never ſet up more, but only his myſticall Kingdom, which was the only Kingdom meant, when ever it was ſpoken of as everlaſting. For his ſpeaking to the earth trebling the word, herein he did as *Iſa.* 1. *Hear O Heavens, and hearken, O earth*; to intimate the ſtupidity of the Jews, and ſlowneſs to believe the thing here ſpoken, or to regard it, as being fore-ſtalled in their judgments, with an opinion, that the worldly Kingdom of *David* ſhould never fail; and therefore not *Iehojakims* poſterity from being Kings after him. Wherefore he ſpeaks to the earth, as more obedient, and readier to hear her Maker ſpeaking than they. For the great Creator of all, can make even Creatures without life to hear his voice, when wicked men will not, and to ſpeak alſo in accuſing and teſtifying againſt them, as *Gen.* 4. *Hab.* 2. 11. His trebling of the word is, as *Ezek.* 21. 27. for the more aſſurance that it ſhould thus come to paſs, His bidding [*write yee,*] is to men believing; as if he had ſaid, Put it upon publick Record by writing, as things concerning the weal publick are, that it may never be forgotten, but men to all poſterities may learn by this example to take heed how they provoke the Lord by obſtinately going on in ſin, the ſon after the father, eſpecially Kings, and ſuch as are in higheſt authority, who according to their diſpoſition either to pride, crueltie or covetouſneſs, are ready to forget their duty, as being Gods Vice-gerents, and gods upon earth, many times turning devils. See (O yee Potentates) if yee grow to this, how ſhort your time of proſperity is like to be, and how ill yee provide for your dear children, who are through your default in danger to be cut off, and brought down, and never to riſe again to your glory and regall power.

Hieron.

Note.

CHAP. XXIII.

Verſ. 1. VVOe *to the Paſtors that deſtroy and ſcatter the ſheep of my Paſture.* After Prophecies againſt three wicked Kings, *Chap.* 22. now he propheſieth for the comfort of the faithfull, of more joyfull and bleſſed times to come, when the ſheep, which had been under ſuch evill Paſtors to their ruine, ſhould have better Paſtors ſet over them, being firſt gathered from all places, where through the fault of theſe evill Paſtors, they had been ſcattered and ſuffered much miſery. And it was neceſſary, that this conſolation ſhould follow immediately after the former threatning. leſt the faith of the Elect ſhould be ſhaken, when they heard *Coniah* their King of the line of *David* ſo threatned, not only in reſpect of himſelf, but alſo of his poſterity. For none of his line ſhould ever ſit upon the Throne of *David* again, where was the promiſe made, and ſo fully ſet forth *Pſalme* 89. that *Davids* line ſhould never fail, but that his Kingdome ſhould in his poſterity be everlaſting? To ſatisfie this doubt here, *v.*5. he ſaith, *The Lord ſhall raiſe up to* David *a righteous branch, that ſhall reign in righteouſneſs.* But before he comes to this, he cries, Woe to the wicked Paſtors, or Kings before threatned *Chap.* 22. and *Zedekiah* ſpoken of *Chap.* 21. although out of his due place: Thus alſo *Theodoret* and *Dionyſius*; but *Ierom* ſaith, that becauſe the Kings were deſperately evill, and the Prophet had accordingly ſpoken to them before, he now bends his ſpeech to the Governours of the Church, the Prieſts and Prophets that fed them with teaching and Counſel; and after him, *Rabanus, Hugo, Thomas Aquinas, Calvin.* But they underſtand not Ecleſiaſticks alone, but both Kings and Rulers, and Prieſts alſo, which is beſt, ſeeing both ſorts were before ſpoken againſt, as we may ſee *Chap.* 5.31. *Chap.* 20.1. and 21. 1. two of them come as Counſellors of the King. And it is ordinary to call Kings Paſtors, aſwell as Ecleſiaſticks; as *David* is ſaid to be a Shepheard over his people of Iſrael; and in *Ahabs* time, when *Micaiah* foreſaw the fall of *Ahab* at *Ramoth Gilead*, he ſets it forth by the ſimilitude of a people ſcattered and without a Shepheard: See alſo *Chap.* 22.22. *Woe to the Shepheards tken that ſcatter my ſheep*; is as much as if he had ſaid to the Kings, Rulers, Prieſts, and Prophets, who by their evill teaching, counſell, and example cauſe them to ſin ſo greatly, that I am enforced to bring this terrible judgment of the *Caldees* upon them, by whom they ſhall be carried and driven away and diſperſed into all Countreys, living lives moſt miſerable. And he calls the people, although moſt wicked, and ſo ſeverely judged by him, the *ſheep of his Paſture*, becauſe of the Covenant made with their Fathers; for which his compaſſion was moved towards them even when he brought his ſevereſt judgements upon them; for which he calleth them his ſtrange work. *Iſa.* 28.21.

Theod.
Dionyſ.
Hieron.
Raban.

Verſ. 2. *Againſt the Paſtors that feed my people.* It is ſtrange that he ſhould ſay, *that feed my people*, and yet chargeth them with ſcattering them, and not viſiting them; but he ſpeaketh of their place and office, which was to feed them with wholſome food of good teaching and Laws; but they contrariwiſe fed them with their own imaginations, whereby they were deſtroyed. They viſited them not for good then, that they might have comfort hereof, but terror, which was all one with not viſiting them.

Verſ. 3. *And I will gather the remnant of my flock out of all Countreys, whither I have driven them.* This is by ſome Hebrews expounded of their being brought again out of *Babylon*, when they had faithfull Paſtors, *Zerubbabel, Jeſhua, Ezra, Nehemiah, Haggai* and *Zachariah*, of which *Iſaiah* ſpeaking, Chap. 1.25. ſaith, *I will reſtore Judges and Counſellors as at the beginning.* But this cannot ſtand, becauſe they were not then gathered out of all lands; and if their return then were meant, who was the righteous branch ſpoken of *verſe* 5. that ſhould reign? for *Zerubbabel* could not be he, becauſe he never reigned as *David*, neither was *Judah* and Iſrael both ſafe then, as *verſe* 6. for *Judah* onely returned, and they dwelt not ſafely or ſecurely then, as is alſo promiſed, but they were put in fear by their enemies, and hindred in building the Temple and Walls of the City, as appeareth in *Ezra* and *Nehemiah*: neither doth the title of the branch, being further called *Iehovah Tſidkenu*, *the Lord our righteouſneſs*, agree to any meer man; for which other Rabins of ancient expound it of the Meſſiah, and ſo do all ours generally. Neither doth that which followeth *verſe* 7. of the famouſneſs of this deliverance in compariſon of that out of Egypt agree to that, as I have ſhewed before upon the like paſſage, *Chap.* 16.14, 15. where *Ieremiah* firſt propheſied of this deliverance more obſcurely, here more plainly. And it is to be noted, that he ſaith, *I will gather the remnant of my flock*, whereby he meaneth not all the Jews, but a few Elect ones of them; as *Iſa.* 1.9. and *Chap.* 10.22. it was ſaid before, that a remnant of them only ſhould be ſaved, *Rom.* 11.5. For whilſt Chriſt lived here in the fleſh, a few only beleeved, the reſt were hardened. Although there be ſome that by this remnant underſtand the Gentiles of all lands; but they are plainly in an errour, as appears both by the

Text, wherein nothing is ſpoken of the Gentiles, but Jews only; and from the other parallel places alledged. And it is ſaid expreſly *Acts* 2. that there were at the Feaſt of Pentecoſt ſome of all Nations under heaven, Jews and Proſelytes, that heard the Apoſtles ſpeaking in ſtrange tongues, and were aſtonyed at it, and converted; and *James* 1. 1. it is ſaid *to the twelve Tribes that are ſcattered abroad*; but the next words of their *encreaſing and being fruitfull*, are ſpoken of the encreaſe of the Church of the faithfull by the acceſſion of the Gentiles, who are often ſpoken of by the Prophet *Iſaiah*, as the children brought forth to the Jewiſh Church. *Iſa.* 49. 18. and 60. 4. *and will bring them to their folds*; that is, unite them in the true faith of Chriſt, who were before ſcattered not only into divers Countries, but carried away, and divided amongſt themſelves by divers errours.

Verſ. 4.

And I will ſet up ſhepheards over them. That is, the Apoſtles and other Preachers at the firſt going out of the Goſpel, who aimed at nothing elſe, but the converting and ſaving of ſouls; *And they ſhall fear no more, nor be diſmayed or lacking.* That is, theſe Paſtors ſhall be of invincible courage againſt all adverſe powers, although they be perſecuted, ſtanding to the faith of Chriſt unto the death; and although ſome of them be cut off by perſecution, yet there ſhall be no want, but others ſhall immediately be raiſed up; and ſo it ſhall be with Chriſtian people, the ſpirit of courage and reſolution, which ſhall be in their Paſtors, ſhall enter into them alſo, and when ſome are cut off, others more ſhall ſtand up; according to which it was obſerved, that *The bloud of the Martyrs was the ſeed of the Church.* Of Preachers then called Paſtors, ſee *Eph.* 4. 12. 1 *Peter* 5. 1. and *Peter* accordingly is bidden, *Feed my ſheep, feed my lambs*, Joh. 21. Of their courage in ſtanding to the truth; ſee *Acts* 7. & *Ch.* 4. 12. & 21. and more abundantly in Ecleſiaſtical Hiſtory.

Sanguins Martyrum ſemen Eccleſiæ.

Verſ. 5.

I will raiſe up to David a righteous branch. Of Chriſt thus called; ſee before *Iſa.* 11. 1. *c.* 4. 2. And after, *Jer.* 33. 15. *Zech.* 3. 8. *c.* 6. 12 Hebr. it is נצר, of the reaſon of which name ſee the places before quoted, and alſo of his reigning and executing Juſtice and judgement everlaſtingly.

Verſ. 6.

This is his name; the Lord our righteouſneſs; for he is made of God unto us *Wiſdom, Righteouſneſs, Sanctification, and Redemption*, 1 Cor. 1. 30. And he *was made ſin for us, that we might be made the righteouſneſs of God through him*, 2 Cor. 5. 20. And then is he our righteouſneſs, when we by faith reſt upon his righteouſneſs only, and in no part upon our own, according to the example of the Apoſtle, *Phil.* 3. 7, 8. And yet caſt not away the care of righteous living, but endeavour to find in our ſelves the power of his Reſurrection in riſing up to newneſs of life, and after a conformity to his death, in patient ſuffering for righteouſneſs ſake, as he did, as it followeth *v.* 10. *Rom* 8. 16.

Rom. 6.

Verſ. 9.

My heart within me is broken, becauſe of the Prophets. That is, becauſe the falſe Prophets by their flatteries and promiſing peace, made the people to harden themſelves in their ſins; ſo that he foreſaw that the terrible words which he had ſpoken againſt them ſhould be made good, and they ſhould by no means eſcape moſt horrible deſtruction, as the next words do ſhew, *Becauſe of the Lord, and the words of his holineſs.* And if Gods threatnings againſt ſinners make ſo holy a man as *Jeremy* ſo terribly afraid, how ſhall ſinful and wicked men be able to bear it, when ſuch & greater judgments without end come to be executed upon them?

Note.

Verſ. 10.

For Adulteries the land mourneth, and for Oathes. Here he mentioneth the foul ſins in particular, that reigned amongſt them, two being named, and the reſt underſtood. The word rendred Oathes is אלה ſignifying to ſwear; but becauſe ſwearing is never without curſing expreſſed or underſtood, ſome render it curſing, or forſwearing; take it every of theſe wayes, and ſo we ſhall beſt attain the true and full meaning, With ſuch horrible ſins did that land abound, for which it is ſaid the land mourned by a *proſopopeia*, to make the Jews aſhamed, and ſpecially the falſe Prophets, to whom he chiefly ſpeaketh, *verſe* 9. and chargeth them again by name with Adultery, *verſe* 14. both Prophets and Prieſts. For, ſhall the dumb and dead creature be affected with ſorrow, and men, yea Teachers

Calvin.

who provoke to ſo great a judgement, be without all ſenſe of ſorrow; whereas he addeth, *Their courſe is evill, and their force is not right*; He meaneth not, of the pleaſant places, ſaid before to be dried up: but of the foreſaid wicked Prophets, he meaneth that they ſtudied and bent all their forces to do wickedly, and to incourage othets both by Doctrine and Life to do likewiſe.

Verſ. 10. *Even in my houſe I have found their wickedneſs, ſaith the Lord.* Here he chargeth the Prophets and Prieſts not only with prophaneneſs in the courſe of their lives, when they were out of Gods houſe, doing not as perſons ſanctified, but common notorious evill worldlings; but alſo with ſin in Gods own houſe in 2 Sam. 2. unfaithfully executing their office there, either as *Hophni* and *Phineas* the wicked ſons of *Ely*, who robbed Gods Sacrifices, and committed Adultery with women that came thither, or corrupting the Doctrine of the Law by teaching ſo, oppoſing the teaching of true Prophets ſo, as that they hardned the people in their wickedneſs to their utter undoing. And this is by *Calvin* not amiſs applyed Note. againſt the Pope and his Biſhops, who they ſay cannot erre as they are Eccleſiaſtical perſons, although in their lives they be wicked as other men are; no Doctrine yet that comes from them in the houſe of God can be corrupt, becauſe the ſpirit is there always with them, according to promiſe to lead them into all truth. For if the high Prieſt, and Prieſts under the Law, who were by God himſelf ſet up, had not this infallibility; who but fools will beleeve, that the Pope now hath, that was never made high-Prieſt of God, but by his own ambition and arrogancy?

Verſ. 14. *I have ſeen alſo in the Prophets of Ieruſalem an horrible thing.* Here to aggravate the ſins of their Prophets, he ſaith *verſe* 13. *I have ſeen folly in the Prophets of Samaria*: but coming to ſpeak of the Prophets of Jeruſalem: [*I have ſeen an horrible thing.*] Samaria was the Chief City of the ten Tribes, where they conſtantly in one Kings time after another, worſhipped *Baal*, or at the leaſt the golden Calves that *Ieroboam* had ſet up, and after many judgements brought upon them for this and their other ſins, they were delivered into the hands of *Salmanaſor* King of Aſſyria, 2 *Kings* 17. Jeruſalem was the chief City of the Kingdome of Judah, where the Temple ſtood, and the true God had Sacrifices offered unto him, where alſo the high-Prieſt, and other Prieſts lived continually to guide them aright. Yet even here the Prophets and Prieſts did more abominably, neither took warning by the ſufferings of Iſrael; for which they might juſtly fear greater judgements to come upon them, as they were threatned. Then in ſhewing wherein they did more abominably, he ſaith, *They committed Adultery, and went about with Lies, and ſtrengthen the hands of evill doers, that they turn not;*] being for this in Gods account as *Sodom and Gomorah.* Vulg. Lat. for *an horrible thing*] hath *the ſimilitude of thoſe that commit Adultery.* Whereupon *Ie-* Hieron. *rom*, and others after him underſtand hereby Idolatry, which is like Adultery, and therefore commonly ſet forth by this name, as if nothing elſe were meant, but that they did, as the Idolatrous Prophets of Samaria. But the Hebrew ſignifieth *an horrible thing*, as all confeſs; and if it be thus expounded, we ſhall come ſhort of the full ſenſe of the Prophet, whoſe drift is not to ſhew, that the Prophets of Jeruſalem were onely like to thoſe of Samaria; but much worſe, for which he doth uſe a word ſetting forth an hairy horrid form wherein Devils ſometimes appeared; hereby intimating them to be as Devils in the ſhape of men, transformed into Angels of light, becauſe that coming in the name of the Lord, and as ſent and inſtructed by him by dreams and viſions, as is expreſſed Note. *verſe* 17. 25. 31. they vented their own lying imaginations. And whoſoever preſſeth to the people corrupt and falſe Doctrine, under the name of the truth of God, doth likewiſe act the part of that horrid Fiend, and ſhall be proceeded againſt as a Devill, as *Iudas* was afterwards for his Treachery called: For the next word it is not, They commit Adultery; but Hebr. [*Adultery.*] *I have ſeen an horrible thing, Adultery, and walking with a Lie*; where Adultery is properly to be underſtood, and not myſtically only, that which is Idolatry, according to *v.* 10. and *Chap.* 29. 23. where two falſe Prophets were executed by roaſting with fire for Adultery with other mens Wives. For their lying, it was by ſaying, Thus ſaith the Lord, when the Lord never ſaid ſo, but the contrary; for under this pretence, they ſpeaking peace to the wicked, made them confident of ſafety, although they went on in their ſins, and ſo their hearts were hardned againſt turning therefrom. Of the Jews, being likned to Sodom and Gomorrah, ſee before *Iſa.* 1. 10. 3.9. For their groſs ſins, here they are thus ſet forth, both for their ſins, and the terrible deſtruction that ſhould come upon them therefore, ſaith *Calvin*; but that their like deſtruction is not meant, appeareth *Iſa.* 1 9. becauſe none of Sodom were ſaved, but of the Jews a remnant. *Calvin.*

Verſ. 15. *From the Prophets of Jeruſalem prophaneneſs is gone out into all the land.* Heb. *pollution or hypocriſie*: whilſt by their evill example, and ſpeaking peace to the wicked, they incourage them to go on in their ſins. Of their being fed with wormwood or bitterneſs it hath been ſpoken before; bitter and killing ſufferings being here meant.

Verſ. 18. *Who hath ſtood in the Counſell of the Lord?* Becauſe theſe falſe Prophets ſaid, *Thus ſaith the Lord*: he here asketh, *Which of them had ſtood in his counſell*; as if he had ſaid, not one; for that which they ſaid came not from the Lord, but from themſelves in deep diſſimulation.

Verſ. 20. *In the latter dayes ye ſhall conſider it perfectly.* Having threatned his judgements coming in an impetuous manner, like a whirl-winde, which none can reſiſt, *verſe* 19. Now he addeth, that although now they would not know or believe it, they ſhould hereafter to their ſmart, when theſe judgments ſhould be executed, and there ſhould be no more place for repentance to eſcape them, as now there was, according to the common Proverb, *Serò ſapiunt Phryges*, Fools are wiſe too late, Heb. *They ſhall be made often to underſtand knowledge in it.* That is, in this threatning, which now they ſo much ſlighted, and had no knowledge in, nor would, but in their ſufferings they ſhould often think what ſots they had been, that before would take no warning; and this is the caſe of all the wicked, now they are fools, and neither underſtand, nor will underſtand in what danger of Gods wrath they are; but they ſhall underſtand, when they come to feel the ſmart thereof, and ſhall never be delivered out of their miſeries. Note.

Verſ. 22. *But if they had ſtood in my Counſell, and cauſed my people to hear my words, they ſhould have turned them, &c.* Here the Lord works further upon that which was ſaid *verſe* 18. proving that none of theſe Prophets ſtood in his Counſell, becauſe if they had, they would have applyed themſelves to ſpeak ſo, as to turn the people from their ſins, that they might have eſcaped his judgements. For whoſoever is a true Prophet of God, bends himſelf altogether in teaching his Word, to expound and to ſpeak ſo upon it, as that his Hearers may hereby be converted; therefore if any contrariwiſe teach liberty to ſin, or vaniſheth away in his teaching in vain ſpeculations, or ſoareth aloft in high ſtrains of eloquence, or broaching errour, he is not one that ſtands in Gods Counſell, but rather like the falſe Prophets here taxed and threatned. Note.

Verſ. 23. *Am I a God near at hand, and not afar off?* Here he meeteth with an opinion that might be in theſe wicked Prophets, that although they pretended revelations from God, which they never had, yet he ſhould not know it, becauſe he he was afar off in heaven above, and could not ſee or know it: againſt this he ſaith thus, meaning, that he could as well ſee from the higheſt heavens into the very thoughts of their hearts, as if he were neareſt unto them, or within them: Verſ. 24. whereof he rendreth a reaſon, *verſe* 24. ſaying, *I fill heaven and earth*; as is further ſet forth *Pſalme* 139. That is, I am alwayes ſo in one place, as well as in another, and do ſo ſee things cunningly hidden by men, as manifeſtly and openly acted, as that no plot or device of the moſt ſubtle can be hid from me. For the Tranſlation of Sept. *I am a God near, and not afar off*; although expounded by *Jerom* in reſpect of time; as if the meaning were, I know things now, and that ſhall ſhortly be done; and not things done long agoe only; it is neither to the purpoſe here, nor a true, but a Tranſlation contrary to the Hebr. verity.

Verſ. 28. *What is the Chaff to the Wheat.* Having taxed the falſe Prophets, *verſe* 25,
26, 27. for coming with their dreams to make the people to forget the Lord;
in this Verſe he chargeth them, when they publiſh their own dreams, to publiſh
them as dreams, and not as the Word of the Lord; but whoſoever he be that
comes pretending the Word of the Lord, let him do it truly, that is, ſpeak no other
words than thoſe that come from his mouth. And hereof he yields a reaſon
in theſe words; *What is the Chaff to the Wheat?* meaning, that whatſoever elſe
is brought by any man, although it be pretended to be a Revelation in a dream
from God, it is but as Chaff, light and without ſubſtance or worth, being by any
blaſt of winde coming from God, made to appear to be ſuch: as when contrary
to ſuch dreams of peace and proſperity, miſery and deſtruction cometh; or when
Luk. 3. Chriſt cometh with his Fan in his hand, by his divine Doctrine blowing away
all ſuch vanities, and finally burning all that teach and embrace them with unquenchable
fire. And hereby we may know what is a dream of a falſe Teacher,
Note. and not the Word of God, although it be pretended: If it be without true
ground in the Word, or if it tendeth to draw men to any thing contrary to it,
or to make them ſecure in their ſins, ſee *Deut.* 13. *Iſa.* 8.20. *Gal.* 1. 8. Wherefore
the Invocation of Saints departed, adoration of Images, the Doctrine of
Note. Purgatory, and prayers for the dead, and of the neceſſity of Prieſts leading a
ſingle life, taught amongſt the Papiſts, but founded upon Revelations and feigned
miracles, are undoubtedly Chaff, Hey, and Stubble that ſhall be burnt, when
the day of triall cometh: See 1 *Cor.* 3. 11.

Is not my Word like a Fire, or an Hammer that breaketh the Rocks in pieces?
Verſ. 29. Having compared the Word of God to Wheat, *verſe* 28. now he compares it
to a Fire, and an Hammer. It is as Wheat to them that hear, believe and obey it,
to feed and ſtrengthen them to eternall life; whilſt the ſeduced by lying imaginations
Ch. 15, 16. to hold errours, or to pleaſe themſelves in their ſinfull doings, are fed with
Chaff or Husks with the Prodigall *Luke* 15. and ſo are hunger ſtarved. And the
very Word, which is ſo precious to the godly, is as a Fire or Hammer breaking
Rocks to the wicked; becauſe, as is herein threatned, the Fire of Gods anger,
ſmoaking, as it were, againſt them in his Word, ſhall one day break out into an
hot burning Flame; and although the threatnings thereof ſeem now unto them
to be but as an empty ſound beating the aire, yet they ſhall prove an huge and
moſt ſtrong Hammer breaking them in pieces who have hardned their hearts
Pſal. 2. like a Rock; as a bar of Iron breaks a Potters Veſſell all to pieces, ſo as that it
cannot be made up again. The Word of God indeed, as *Calvin* noteth, is alſo a
Calvin. Fire to them that obey it, as *Ch.* 20. 4. and an Hammer, to purge out corruption,
when the Spirit accompanying it inflames their hearts with the love of God,
and the hatred of ſin, and to break their hearts with godly ſorrow for their ſins.
But it is not a Fire to them, as to the wicked, neither ſhal ever be. Therefore *ſerve
the Lord with fear, &c. Kiſs the ſon leſt he be angry, and ſo yee periſh, &c.* Pſal.
2. 11, 12.

Verſ. 30. *That ſteal my Word every one from his neighbour, or fellow.* Here the Lord
further deſcribeth a falſe Prophet; he is ſuch an one as in ſecret compacteth
with others what he will tell, as a Revelation from God, and ſo by mutuall conſent
he beginneth to utter it, then another, and another likewiſe comes with the
ſame, ſaying, Thus ſaith the Lord; as the firſt man did, when as indeed he ſtole his
Prophecie from him his fellow *Pſeudo-Propheta. Verſe* 31. he deſcribeth the
Verſ. 31. ſame further by this, *That uſe their tongues*, ſaying, *He ſaith.* Some render it,
That ſmooth their tongues, expounding it of Flattery; ſome by *tollunt*, they *lift
them up*: Expounding it by ſpeaking magnifically of themſelves, as the undoubted
true Prophets of the Lord. And hence ſome note three ſorts of falſe Prophets.
1. Such as ſteal ſomwhat out of other mens writings. 2. That apply
themſelves to ſpeak in high ſtraines of Eloquence, or ſo as that they may be accounted
learned. 3. That ſpeak flatteringly: as *Lyra, Dionyſ. Vatabl. Iſidor.*
But the word uſed is לקח, which is, *to take*; and then the ſenſe is, taking their
their tongues as the inſtruments of their lying ſpeeches, to ſay *He ſaith*;] when

as in their hearts they know, that the Lord never ſaid ſo, but the contrary. This part of the falſe Prophets then is now notoriouſly acted over again, or hath been by Fryers and Prieſts of the Church of Rome, who likewiſe by compacting together, have one ſeconded another, to make the people believe all their inventions introduced in matter of Religion to have come from God, whereby they have bred in them ſuch a blinde faith, and venerable opinion of their lying Legends, that they think it a deadly ſin once to queſtion any of them. Their ſtealing from their fellows ſpoken of *verſe* 30. is by ſome underſtood, from the true Prophets of God, of whom they took ſomewhat to credit their falſe Propheſying the more; but it is not likely that he would ever have called them their fellowes, if he had meant them; wherefore the firſt is beſt, that they ſtole from one another, as they compacted together: Thus alſo *Calvin*.

When they ſhall ſay unto thee, What is the burthen of the Lord? From hence to the end of this Chapter is ſhewed, how both People, Prieſts and Prophets, derided the true Prophets of the Lord for ſaying, *The burthen of the Lord*; for this was common with *Iſaiah*, *Chap.* 13. 15. 22, 23. and ſome other Prophets when they threatned judgements. And their ſin in ſaying ſo lay in this, that they asked, What is the burthen of the Lord? in contempt and hatred againſt thoſe Prophets, that came with this ſaying, as if they had ſaid, Speak theſe words as moch as ye will, but know that when ye ſpeak them, ye are but unwelcome Meſſengers to us, ye ſhall reap nothing but enmity at our hands for ſo ſpeaking, or to that effect. For we love to hear ſuch as come unto us ſpeaking comfortable things; neither do we indeed regard what ye ſay in this kinde, becauſe it hath been the manner of ſuch as thou art thus to terrifie us many years agoe, as *Iſaiah* did; but we thank God, we feel not yet any ſuch burthen as ye threaten, and we hope never ſhall. But againſt them that thus deſpiſed and mocked at the Verſ.33.
Prophets, he threatneth this burthen to come upon them, that he would forſake Verſ.34.
them; and leſt this ſhould be ſlighted, he addeth, *I will puniſh that man and his* Verſ.35.
houſe, that is, every one that ſaith ſo. And leſt this alſo ſhould be ſlighted, he ad- Verſ.36.
deth, *Every ones word ſhall be his burthen*; that is, that dares to ſpeak thus, it ſhall be counted an intollerable ſin in him, the burthen whereof he ſhall never be able bear, but ſink and be cruſhed to death under it. And finally, that they might not think, that the Lord would haply make ſome few examples of his judgments for ſpeaking thus contemptuouſly contrary to his command, and that the Nation ſhould ſtill eſcape, and continue in proſperity, he concludeth, ſaying,

Verſ 39. *I will utterly forget and forſake you, and your Nation, and caſt you out of my preſence.*

Verſ 40. *And I will bring an everlaſting reproach upon you.* Whereby he ſheweth their utter deſtruction to come upon them and their City, they being left to the will of their enemies to be ſlain, and captived, and their City burnt. Where we may ſee, Note. that it is not a ſmall judgement for the Lord to forſake any people for the contempt of his Prophets, leaving them deſtitute of light and means of grace, but the greateſt puniſhment that can befall mortall men; for if he thus forſakes a Nation, woe unto it, for together all bleſſing and good forſakes it, and all evill and miſery to utter ruine cometh inſtead thereof. Whereof he ſaith, *I will bring everlaſting reproach.* Whereas this judgement continued but ſeventy years, it hath been reſolved before *Ch*, 18. 10. and *Chap.* 25. 9 11. will reſolve it more clearly.

Verſ. 37, 38. Whereas they are directed to ask, *What is the Word of the Lord? not the burthen.* The meaning is, that they ſhould thus enquire with an heart deſirous to learn, beleeve and obey. For when a people is thus affected, the Lord will Note. dwell amongſt them with his Word and Bleſſing, otherwiſe he forſakes them.

CHAP. XXIV.

Verſ. 1. IN this Chapter the Lord would have *Jeremiah* teach again by Signes. He ſhewed him two Baskets of Figs ſet before the Temple, after that *Nebuchadnezzar* had carryed away *Jechoniah* Captive into Babylon, and the Princes, Carpenters, and Smiths. By theſe he teacheth what ſhould be done to them, and to the people ſtill remaining in the Land. Theſe might haply think, and did think themſelves more happy that remained, than thoſe that were carried away; but God hereby ſhewed the contrary, the Captived ſhould finde more favour and ſuffer leſs, and ſuch as remained ſhould finde none, but ſuffer all manner of miſery, becauſe moſt probably they, upon their eſcape at that time, took more courage to themſelves to go on in their ſins, deſpiſing all admonitions, as thinking the brunt of danger to be now over, and that they ſhould never come into it again: whereas *Jechoniah*, although a moſt wicked King, as he is ſet forth, *Chapter* 22. yet by the Prophets admonitions and threatning and advice to yield to *Nebuchadnezzar* when he came againſt him, he and his Princes ſubmitting themſelves, and going out unto him, and not obſtinately ſtanding out contrary to Gods will, as *Zedekiah* afterwards did, came into more grace, and Note. was with his company carryed away with him, comforted. Whereby we may ſee what good cometh of obeying God at the laſt, although a man hath before ſinned moſt notoriouſly, and what evill of obſtinate and continued diſobedience againſt all admonitions, threatnings, and counſels of Gods ſervants, his Prophets. For this manner of teaching, it hath been ſpoken upon before, *Chap.* 18. and 19. where he teacheth by a Potters making and breaking his Pots; and *Ch.* 13. by a girdle, he would have him teach not only by word of mouth, but by a ſenſible outward ſigne, as being more moving. The two Baskets of Figs ſtanding before the Temple, are thought by ſome to have been ſet there right over againſt the Temple, where ſome ſate to ſell fruits, and that this opportunity was taken by the Lord; but it is rather to be thought according to others, that they were ſhewed him in viſion. The Hebrews conjecture, that the Basket of Figs which was worſt ſhewed beſt, and the other worſt; but being taſted, the contrary appeared; If this were ſo, the ſimilitude did the more aptly ſet forth the thing for which it was brought, they that continued in Jeruſalem ſeeming to be in the beſt caſe, but were in the worſt; and thoſe that were carried away ſeeming to be in the worſt, in the beſt. And theſe Baskets ſtood before the Temple, the more aptly to ſet forth the Jews of both ſorts, they belonged both to one and the ſame God, that dwelt in the Temple, but from hence, as from his Judgement Seat, he paſſeth a divers Sentence upon them.

Verſ. 6. *I will bring them again to this Land.* Many gracious promiſes are here made of good to be done to *Iehojakin* and the Captives that were carryed away with him upon their ſubmiſs yielding, related 2 *Kings* 24. For which probably they that ſtayed behind, derided them, as ſome conjecture, which was fulfilled in the Ezra 1. King, 2 *Kin.* 25. and in his ſon *Zorobabel* returning at the time ſet, *Jer.* 29 10. and many more, yea all of them that were then living. The King indeed came no more to Jeruſalem in his own perſon, but in Babylon his head was lifted up, and he found great favour, and his poſterity returned, he being then dead, and *Daniel* and the other three Children came to great preferment in Babylon, as *Daniel* ſheweth: And it is not to be doubted, but that other Jews alſo by their means found great favour, even beyond expectation in that Countrey.

Verſ. 7. *And I will give them an heart to know me.* Here is a far greater bleſſing ſpoken of, the bleſſing of knowing God, and turning to him with the whole heart; not going herewith in part after him, and in part after *Baal*, as ſome formerly did, or in part after the profits or pleaſures of the world. He that attaineth not this bleſſing is unhappy ſtill, notwithſtanding all his temporall bleſſings, but attaining this, he is perfectly bleſſed, as *Chap.* 9. 23. *Let not the wiſe glory in his wiſedome,*

wiſedome,&c. *but that he knoweth me, ſaith the Lord.* But note, that no man attaineth to this of himſelf, but it muſt be given unto him, againſt Pelagians and Papiſts.

Verſ. 8. *And them that dwell in Egypt.* Some think, that ſuch Jews are meant, as before the deſtruction of *Jeruſalem*, or at the coming of the Caldees fled into Egypt to be out of their danger, as amongſt their confederates; but others better, thoſe that would needs remove thither, contrary to the Lords command, *Chap.*43. for againſt them is the like threatned to that which is threatned here. And this Chapter as well as *Chap.* 21. is placed out of order, as appeared by the next, *viz. Chap.* 25.

CHAP. XXV.

THE Prophecie of this Chapter is noted by the time, the fourth of *Jehojakin*, the firſt of *Nebuchadnezzar*, but *Dan.* 1. 2. the third of *Jehojakin*; Verſ. 1.
for the reconciling of which difference, ſee my Comment upon 2 *Kings* 24. This 2.3.
was the year wherein *Nebuchadnezzar* came firſt againſt Jeruſalem; the former 4.5.
Prophecies of *Jeremiah* beginning to work, ſo that it was a moſt fit time to 6.7.
ſpeak as he doth in upbraiding to people for their hardning of their hearts againſt all his admonitions given them early and late for three and twenty years together, and of other Prophets before him, according to that which is ſaid, *verſe* 2, 3, 4, 5, &c.

Verſ. 9. *I will ſend and bring all the kindreds of the earth, and Nebuchadnezzar my ſervant.* Becauſe he ſaith, *I will ſend and bring.* Some of the Ancients have thought, that it is meant of ſending his Angels good or evill to ſtir up the Caldees forces, lying far and wide in the North parts; for all the Countries about were under them, and were at their command to go forth to war, as they were required, with them; for which they are called all the Families of the earth. But *Calvin* better, *I will ſend*; that is, by *Nebuchadnezzar* my ſervant, who ſhall ſerve my Providence herein, although not knowing me, and gather them an huge Army. And he calleth *Nebuchadnezzar* his ſervant, partly to confound the Jews the more, who were peculiarly choſen to ſerve him, but rebelled againſt him, and partly to terrifie them by his coming, not of himſelf ſo much, as by Gods appointment, who doubtleſs would therefore be with him, and make him by any power irreſiſtable. He is not called his ſervant, as *Moſes* and other godly men, but as one made by a ſecret power to ſerve and do the will of God unwittingly, by executing his judgements upon the Jews, and other Nations round about them for their ſins. He was inded carryed by his own ambition and deſire of revenge to theſe wars, but withall he did the work that God would have done, who knoweth how to puniſh ſinners by ſinners, and ſtrengthens them to it, being yet without all tincture or ſtain of ſin; yea, ſo far from it, as that he cannot be ſaid to be the cauſe thereof, but the ſinners that ſuffer are the only cauſe of it to themſelves; and the ſinners that ſerve in this work, ſhall have none other reward in the end; but as a Rod, wherewith God corrected other ſinners, be caſt into the fire, and therein burn for ever, for their malice, cruelty and pride, wherein they have done this work; and not in obedience to the Lord, as Gods faithfull ſervants do; as *Joſhuah* in deſtroying the Canaanites, and other faithfull perſons. Of the King called Gods Rod, ſee *Iſa.* 10. Whereas it is added further, *And all the Nations round about.* The cauſe was, that the Jews might not feed themſelves with hope of help from them againſt *Nebuchadnezzar*, as the common enemy. For when any Potentate, as the Turk, armes to come againſt any Chriſtian Kingdome, or againſt one petty Kingdome at once, a jealouſie ariſeth in the reſt round about, ſo that they joyn their Forces together to repell him. But the Lord here ſheweth, that it ſhould not be ſo in reſpect of *Nebuchadnezzar*; but although they ſhould combine, yet they ſhould not be able to ſtand before him; but indeed they were ſo infatuated, that they did not, that we read of, but each Nation kept timerouſly at home, when this ſtorm aroſe, and ſo he ſet upon them one after another, overcoming them with the more facility. Verſ. 12. Whereas he addeth, that they ſhould be made *an hiſſing, and perpetuall deſolation*, the 11th Verſe makes it plain, that the word לעולם here uſed, doth not alwayes ſignifie for ever, that is, everlaſtingly, but ſometimes for a long time, which yet ſhall have an end, as Jeruſalems deſolation, in ſeventy years; although ſometime it is put for ever and ever, as *verſe* 12. where it is ſaid of Babylon, that it ſhall be an everlaſting deſolation.

Verſ. 13. *And I will bring upon that land all my words which are written.* Having threatned perpetuall deſolations to Babylon, as he had done, *verſe* 9. to all Nations round about Judea, now he exemplifieth the caſe of Babylon by the ſame Nations, ſhewing hereby, that the Babylonians ſhould be brought into ſervitude, as Verſ. 14. Calvin. they had been by the Babylonians. To expreſs which, *verſe* 14. it is ſaid, *Many Nations and great Kings ſhall ſerve themſelves of them alſo.* Calvin, *Quia fecerunt in illis ad ſervitutem etiam ipſi, gentes multæ, &c.* Expounding it as the cauſe, why Babylon ſhould be puniſhed, as is aforeſaid, *verſe* 13. *viz.* becauſe they had brought the Jews to ſervitude; or rather as the reaſon of that which was before ſaid, *verſe* 14. or the means whereby the Babylonians ſhould be brought ſo low, the Jews ſhould have them and other Nations under them, being many, and having mighty Kings over them, and ſo it ſhould be rendred to them according to their doings. But I muſt needs confeſs, that in this paſſage I underſtand not either the ground of his Expoſition, or his meaning, and ſee not how it can be made good, becauſe although the Babylonians were ſubjugated, yet it was not by the Jews, whom they had formerly ſubdued; but by the Perſians and Medes; neither were other Nations brought under them, but they even after their return continued ſervants to the Perſians. Or if by Jews the faithfull be underſtood under the Goſpel, to whom many Nations were ſubdued by the power of the Goſpel, how can the next words agree, where this ſubduing is ſpoken of as a judgement, whereas ſubduing to the faith was a favour? The Vulg. Latin, *Becauſe they ſerved them, when they were many Nations, and great Kings.* That is, being compelled by them, all the Nations before ſpoken of, and Judea alſo, were ſervants to them, that is, to the Caldees, yea and mighty Kings alſo, who were taken and Captived by them, and kept as ſervants under that great Monarch, as we may ſee 2 *Kings* 25. where King *Jehojakin* and more Kings are ſpoken of, as priſoners to *Nebuchadnezzar*, and his ſon *Evilmerodach*, but his head was then lifted up above them all. And this is rendred as a reaſon, why they ſhould be done to accordingly, as in the latter part of the Verſe, *viz.* becauſe they made them ſerve in pride, glorying in having ſo many Nations and Kings ſubdued unto them, as if by their own ſtrength they had brought them under, thus robbing God of his glory. But the word כי may be alſo rendred *Glory*. For as in N. Tr. before going, and then rendring it word for word according to the Hebr. *For many Nations ſhall ſerve in or with them, even them.* Where to make ſenſe, this word *themſelves* muſt needs be underſtood, and then the meaning will eaſily appear to be this; As they have brought many Nations and Kings under, ſo it ſhall be done to them: Nations and Kings, that is, the Medes and Perſians and their Kings ſhall ſubdue and make ſervants of them, and they ſhall never more get up to Imperiall Power again; and to this Expoſitors generally agree, and this is the ſame in effect with the Expoſition given before upon the Vulgar Latin, though the reading be divers, and confirmed *Chap.* 27. 7.

Verſ. 15. *Take this Wine-cup of my fury, and cauſe all Nations to drink of it, to whom I ſhall ſend thee.* Having threatned the Jews, and all Nations round about, and laſtly the Caldees in the Verſes before going; now he hath in a viſion the cup of Gods indignation given into his hand to make them all to drink hereof, as the efficient cauſe of the foreſaid deſtruction and miſery. And by the cup of Gods wrath, he meaneth his wrath againſt them for their ſins, aſſimulating it to a Cup of Wine; becauſe as that intoxicateth the brain, and makes ſome fooliſh, ſome

infirm, and ſome mad, and to ſpue and fall ; and if they be dead drunk, to fall
ſo as never to riſe again, but to dye in that drunken fit : ſo the Wrath of God
by horrible deſtructions coming upon theſe Nations , ſhould make them at their
wits end, not knowing what courſe to take for their preſervation , and make
their hearts ſo faint and timerous, that they ſhould be without all ſtrength to
reſiſt, and mad through vexation, and finally ſick as it were to ſpuing and in-
ability to ſtand any longer, ſo that they fall by the ſword, or are brought under,
not being able to riſe up, and to ſhake off the yoke any more. Which Expoſition
we may gather upon theſe words, *verſe* 16. and 27. And he ſaith not onely that
he took and gave it them to drink, but made them drink it, *verſe* 17. 28. Here-
by ſhewing his power over them, as it was at the firſt given him by the Lord, *Ch.*
1. 10. And the like power hath every faithfull ſervant of God whom he im- Note.
ployeth to threaten the ſins of the people, his words ſhall not be winde, but pow-
erfull to make them to ſuffer whom he threatneth, do they what they can to keep
themſelves from drinking, how many and potent ſoever they be, although the
judgement be for a time deferred.

Pharoah King of Egypt, and his ſervants. Next to Jeruſalem *Pharoah* muſt Verſ. 19.
drink, becauſe the Jewes relyed much upon him, that they might not therefore
think by his help to be preſerved from this judgement, he is next threatned, and
the mingled people ; that is, people of other Nations dwelling in Egypt, having Verſ. 20.
fled thither for ſhelter, as many Jews did. For ſo the ſame word that is here uſed
ſignifyeth, *Exod.*12.38. *Nehemiah* 13. 3. And thus *Jerom* expounds it , and *Hieron.*
Theod, Rabane, Hugo, &c. Although *Vatabl.* is for people of divers Nations ga-
thered together, and dwelling in the Deſarts near to Judea ; but the firſt is moſt
probable : For the Kings of *Uz* next named ; for *Uz* the Septuagint and Vul-
gar have *Auſilidis* , it was a Countrey near to Idumea, which lay on the South,
where *Job* dwelt ; of whoſe cattell therefore it is ſaid , that the Idumeans and
Sabeans made a prey, it had the name moſt probably from *Huz* the firſt-born
of *Nahor* ; and it ſeems to have been a part of Idumea, *Lam.*4. 21. where it is Gen. 22.20.
ſaid, *Daughter of Idumea, that dwelleſt in the land of Uz.* *Azotus* was one of
the five Lordſhips of the Philiſtims, whereof three more are alſo here mentioned,
and for *Gath* the fifth moſt probably it is ſaid, *the remnant of Azotus* ; becauſe
Gath ſtood near unto it. Of *Azotus* ſee more *Iſa.* 20.1.

For the Countreys next named, Idumea and Ammon, he ſpeaks of them more Verſ.21.
fully *Cap.* 49. adjoyning Dedan, Teman and Buz, and of Moab *Chap.* 48. being
all Countreys near about Judea, and of Tyrus and Zidon, *Chap.* 27. and 47. For Verſ.22.
the *Iſlands*, theſe were Cyprus, Rhodes, Crete, taken by the Babylonians : ſo
Jerom, Raban, &c. for the Kings of Arabia, that is, both *Arabia felix and deſerta*; Verſ. 24.
the Kings whereof were rather Captains of Theeves than Kings.

The Kings of Zimri. Of *Zimran* ſon to *Keturah*, ſee *Gen.* 25. 2. And of Verſ. 25.
him this Kingdome ſeems to have the name ; and becauſe he was with his
brethren ſent Eaſtward to inhabit, *Gen.* 25. 6. it ſtood eaſtward ; and all the
Kings of each Countrey are ſpoken of ; not that every one had more Kings, but
meaning the ſucceſſion of them. For *Elam*, that was *Media*, of which after-
wards, *Chap.* 49. 34 For the Kings of the North , they were ſuch as lived near
to Babylon , whom the King firſt ſubdued, and then uſed them to fight under Verſ.26.
his Banner againſt other Countreys. *And the King of Sheſhak ſhall drink after*
them. This is by *Lyra* thought to be the King of Egypt , becauſe one King of *Lyra.*
Egypt was ſo called, 1 *Kings* 11.40. But that King was ſpoken of before, *verſe*
19. as one of the firſt that ſhould drink , whereas this drinks after all others.
And therefore others expound it better of the King of Babylon, as *Jerom, Theod.* *Hieron.*
Raban, &c. There being manifeſt ground for this Expoſition, *Chap.*5.41. where *Theod.*
being alſo called, *The King of Sheſhak*, he is by and by called for further Expla- *Raban.*
nation [*the King of Babylon*] and they conjecture, that he is called King of She-
ſhak by inverſion of the Letters of the Hebrew Alphabet, בבל having two
letters next unto the firſt, and ל a middle letter; but turn the name into
letters of the end of the Alphabet, taking two, which are laſt but one, שש, and

a middle letter כ, we have the name ששך, ſignifying, *Thy ſilk*, for *Babel*
confuſion; but the ſignification is not ſo much reſpected, as the inverſion of
Calvin. the letters, the latter being now put for the former, to intimate, as *Calvin* noteth,
that the time ſhould not haſtily come, wherein that King ſhould drink, but
all others having drunk before, as ש is after all the reſt of the letters, but ת. Or
we may look at the ſignification of the word, *thy ſilk*, becauſe when other Kings
were in miſery, and were habited accordingly, the King of Babylon ſate glorioriouſly
apparrelled in ſilk, and gold, and ſilver: whereas it is commonly conceived,
that the Prophet thus obſcures his name, leſt he ſhould offend that King,
Calvin ſheweth well that this cannot be the reaſon, becauſe *Chapter* 50. and 51.
he ſpares him not, but ſpeaks terribly againſt Babylon, yea and more than againſt
any other Kingdome: wherefore the reaſon before going may ſuffice, he changeth
the name, that in the very name there might be a Propheticall Prediction.

Verſ. 30. *He ſhall roare from his habitation, he ſhall give a ſhout, as they that tread the*
Wine preſs. Having threatned all Nations with his judgments after Jeruſalem,
he yields a reaſon to perſwade them, that it ſhould certainly be ſo, *verſe* 29. and
to terrifie them the more, he aſcribeth roaring to the Lord, and ſhouting, as in
treading Grapes they make a great noiſe, and one by his voice ſtirs up another
to work luſtily in treading, and making the bloud of the Grapes to run out;
ſo he would ſtir up himſelf to the effuſion of their bloud in greateſt abundance.

Verſ.34. *Howl ye Shepherds.* Here by the conſent of all Expoſitors, *Jeremiah* returneth
in concluſion of this terrible Prophecy againſt Jeruſalem, and all other Nations
before mentioned, to the King, Princes, Prieſts and Prophets of Judea,
according to the word *Paſtors* before uſed *Chap.*23.1. ſeeing ſo great calamities
to come, ſaying, *Howl and cry.* And he giveth four Reaſons. 1. Becauſe they
ſhould be broken, as a precious Veſſell, or a pleaſant Veſſell: For ſuch the Jews
had been through Gods peculiar favour unto them more than other Nations, and
Verſ.35. men grieve more for the breaking of a China, than a plain earthen Pot. 2. Becauſe
they ſhould have no place to flee to, they or the principall of the Flock,
Verſ. 36. that is, the rich, who formerly had divers ſtrong holds. 3. Becauſe their Paſture
ſhould be ſpoyled, and their habitations cut down; wherein he continueth his
Metaphor of Shepherds and Sheep, by their Paſture, meaning their fruitfull
Countrey, full of Corn, and Wine, and Oyl, now made deſolate and deſtitute as
a Wilderneſs, and their houſes cut down; becauſe being burnt down, they were
Verſ.38. as trees in a Forreſt in times paſt a ſhelter, cut down. 4. *He hath forſaken his*
covert as a Lion. That is, the Lord hath left his Temple and City, as being
formerly to him like a Lions Den, into which no Beaſts durſt enter, whilſt he
was there; but being gone, any dare come and enter, and take what they finde,
and devour it without fear. As in the next words is ſhewed, that the King of Babylon
did; *For their Land is deſolate*; *becauſe of the fierceneſs of the oppreſſor*;
But here becauſe the word *Oppreſſor* is יונה Expoſitors differ, ſome applying
it to the Lord, being as the word ſignifieth, *a Dove*, for mildneſs and innocency,
when by their wickedneſs he was forced to deal with them: Some to
Nebuchadnezzar, deriving the word from יגה *to oppreſs*; others alſo that apply
it to him, follow the firſt interpretation of *a Dove*; becauſe the Caldees had in
Guidius. their Standard the picture of a Dove, in regard of this, that *Semiramis* the Queen
Diodor. of the Aſſyrians, whoſe Monarchy was tranſlated to the Babylonians, had been
Sicul. in her infancy expoſed and nouriſhed by Doves; for which they alwayes after,
that ruled that Monarchy, carried in their Standard a Dove; by which name,
Nebuchadnezzar the preſent Monarch was here ſet forth; as if one ſhould by
the Eagle ſet forth the Roman Emperor; for the Eagle, his Armes, and pictured
in his Standard, and ſo ſpeaking of him ſay The Eagle.

CHAP. XXVI.

Verſ.1,2. 3,4. 5,6. HEre the Prophet is bidden to threaten them, that the Houſe of God ſhould be like Shiloh, unleſs they turned to the Lord by true repentance; to which effect he had ſpoken before in the time of *Joſiah*, Chap. 7. in 13. or 14 Verſes together. But now threatning them with the ſame in the firſt year of *Iehojakim*, his ſon, he was hereupon conſpired againſt by the Prieſts and People, that would have murthered him. Whereby we may ſee how wickedneſs aboundeth under a wicked King. In ſaying that it was the firſt year of his reign, he ſheweth plainly, that the former Chapter is miſplaced; becauſe things done *anno* 4. of his reign are therein related. Verſ.10. When *Jeremiah* had this tumult raiſed up againſt him by the Prieſts, Prophets, and people, the Princes hearing it, came and ſate in the entry of the new gate of the Lords houſe: the Caldeans call this *the Eaſt gate*; *Lyra* and *Vatabl.* ſay it was that built by *Jotham*, 2 *Kings* 15. 35. *Lyra. Vatabl.* which might well be, becauſe it was but lately built, *viz.* not much above one hundred years before; whereas the Temple was built in *Solomons* time, betwixt whom and *Jotham* was *Uzziah* 52 years, 2 *Kings* 15. *Amaziah* 29. 2 *Chron* 25. *Ioaſh* 40. 2 *Chron.* 24. *Athaliah* 6. 2 *Chron.* 12. 12. *Ahazia* 1. *Jehoram* 8. 2 *Chron* 21. 5. *Jehoſhaphat* 35. 2 *Chron.* 20. *Aſa* 41. 2 *Chron* 16. *Abijah* 3. 2 *Chron* 13. *Rehoboam* 17. 2 *Chron.* 12. *Solomon* 16. after the houſe finiſhed; for he began *anno* 4. of his reign, and finiſht all in twenty years; *ſumma tot.* 228 years. And this new gate was of great note, and called for divers reaſons by divers names, as *David Kimhi* obſerveth, 1 *Sur.* 2 *Kings* 12. 6. becauſe the unclean were there ſeparated. 2 *Jeſod.* a foundation, 2 *Chron.* 23. 5. becauſe there the foundation of Doctrine was laid, by teaching the rights of the Lords houſe. 3 *Harſith*, becauſe it ſtood Eaſt-ward to the Sun riſing, *Ier.* 19. 21. 4. *The gate Ithon*; that is, of entrance. 5. *Hatanath*, the middle, becauſe it was between two gates. 6. *Aſharahalta, the upper*, for the height thereof, and becauſe it was over the Court, the place of Prayer. 7. *The new gate*, as here. To this the Princes come and ſit, to hear the matter betwixt *Ieremiah* and the Prieſts, Prophets and People; ſo that it ſeemeth here was a place to ſit, and hear, and determine cauſes concerning God, betwixt one man and another; and herein the Princes had a power. Note. And it is to be noted, that when they heard the cauſe of *Ieremiah*, they judged truely without reſpect of perſons, for him, a deſpiſed Prophet alone, againſt all the other; yea, the Prieſts, that were of great authority, who neither being moved with reverence of good, whoſe ſervants in a peculiar manner they were, nor by this conſideration, that *Ieremiah* was one of themſelves, were carried altogether with envy and wrath, raſhly to deſtroy him; ſo impetuous a thing is wrath and malice for reproof, although never ſo juſt. For hereby *Ieremiah* firſt incenſed *Paſhur*, *Chap.* 20. and then all of them, *Ch.* 23. where he moſt bitterly inveighed againſt them, not ſparing the Princes alſo But they could eaſilier forget it, than the Prieſts, who indeed ſhould have been examples of all vertue to them. But even the Princes ſoon after turned his cruel enemies alſo, *Chap.* 37. 15. for his free reproving of them for their ſins, *Chap.* 34. and threatning their deſtruction.

Verſ.17. *Then roſe up certain Elders of the Land.* When the Princes had ſpoken, certain ancient men, here called Elders, that beſt knew what had been done long agoe, took courage to themſelves to ſpeak for *Ieremiah* alſo: *Calvin.* for ſo *Calvin* underſtands Elders in this place, Elder-men; and reaſon makes it moſt probable, and that they were not of the Elders preferred by *Moſes*, *Numb.* 11. of whom the *Synedrion magnum* conſiſted, for they were the Princes of the Land. And they alledge the example of *Micah*, Mich, 3.12. threatning that *Ieruſalem ſhould be ploughed*, that is, ſo deſtroyed, as it ſhould have none appearance of a City, but be as a field ploughed and ſown with Corn; as the Poet ſaid of Troy, *Et ſeges eſt ubi Troia fuit*; as now *Ieremiah* threatned ruine likewiſe; but *Hezekiah*, in whoſe dayes he lived, did nothing againſt him, but feared before the Lord, and beſought him, and ſo the Lord repented of the evill, and did it not. Thi was done above eighty years agoe; for between *Hezekiah* and *Iehojakim* was *Manaſſah* 52, *Amon* 2, *Joſiah* 32: yet there might be old men then living, that might remember it, eſpecially being godly, as it ſeems theſe were; and therefore ſuch as kept a Record of ſuch famous paſſages betwixt Prophets and Kings.

Verſ. 20. *There was alſo a man that propheſied againſt this Land; then Jehojakim, &c.* Here Expoſitors differ, ſome thinking, that in theſe words the foreſaid old men go on ſtill in their ſpeech, and ſome, that ſome other man, an enemy to *Ieremiah*, ſpake this in oppoſing what they had ſaid, becauſe they think it not probable, that the ſame men ſhould bring a contrary example, to make the example before brought leſſe moving; and becauſe in concluſion it is added, *verſe* 27. *Nevertheleſs the hand of Abikam was with Jeremiah*, the adverſative particle here implying ſomething done in his behalf, notwithſtanding the example before going, which tended to fruſtrate the ſpeech of the old men, and to ſtir up the people againſt *Jeremiah*, by ſetting before their eyes what the way now was that they had *Jehojakim* for their King, wherein it ſtood them in hand to goe whatſoever they had done in *Hezekiah* his time; for we ſay, *New Lords, new Lawes* yet becauſe in ſome relations, if after ſome, other ſome ſpeak, an hint hereof by ſaying; but others ſpake thus, or contrariwiſe there were that ſaid thus; and here is no word intimating a divers ſpeaker; the firſt Expoſition ſeems moſt probable, that the foreſaid Elders go on in producing this example alſo; whereas it may be objected, they durſt not certainly after they had related, what was done in *Hezekiah* his time, and made application by ſpeaking of a good event, bring another contrary example of a thing done by the King, under whom they now lived, but as it were, the other day, (for it was the beginning of *Jehojakims* reign, when theſe things were agitated, as appeareth *verſe* 1.) For what conſtruction could be made hereof, but that this King for this tyrannicall act againſt *Urijah*, together with his Princes, was already upon ruine? I anſwer, who ſo ſhall conſider the whole relation, there being none application made as before, muſt needs hence rather gather, that the ſame men ſpake thus alſo, and not an adverſe party; for then they would have been bold to have applyed it by ſaying, after they had produced the example; yet *Jehojakim* ſuffereth no evill for all this. But the old men ſpeaking it, deſcretion required, that they ſhould ſuſpend an application againſt the King, leaving this relation barely made to each ones conſideration, that they may be the more out of danger. And it was enough after the other, barely to relate it, none being ſo ſhallow, but that he muſt needs gather, that *Jehojakim* and his mighty men by killing that Prophet *Urijah* had done too much already, to pull down Gods wrath upon them, and therefore it ſtood them in hand to beware, how they added more innocent bloud-ſhed by perſecuting *Jeremiah*, as they did, to break off from this fury, and rather go to prayer. For the adverſative Particle, *verſe* 24. the meaning is, ſay theſe old men what they could, or the Princes what they could, the Prieſts and people yet were carried with ſuch a ſpirit of madneſs, that they would have killed *Ieremiah*, but that *Abikam* the ſon of *Shaphan*, ſome man of great power with his men about, came and took him with a ſtrong hand away from them, and ſo he was ſafe for that time. Of *Abikam* the ſon of *Shaphan*, and what place he was, we may gather from 2 *Kings* 22, 12. where he is ſaid to be ſent by *Ioſiah* together with *Hilkiah*, and ſome others, as being moſt honourable perſons, to enquire of the Lord, when he ſaw himſelf in great danger. For *Urijah*, the Prophet, I finde not any other mention made of him elſewhere; but hereby it appeareth, that when *Ierem* 5. it was ſaid, that he found not a man, he meant not preciſely any one; for this *Urias* was Cotemporanean with him. And although he fled into Egypt, when his life was ſought, yet it was not out of timerouſneſs, but prudence to ſave himſelf, as long as he could, to do ſervice to God in this world, as Chriſt himſelf did, and *Elijah*, and the Apoſtles were bidden, when they were perſecuted in one City,

to flee to another : for that he was not timerous, appeared, becauſe that being
brought back out of Egypt,he retracted not, but ſtood to that which he had ſaid
to the death. Whereas *Ieremiah* fled not, and yet was preſerved ; Gods ſingular
providence appeared herein, that the people might not even in the wickedeſt
times be deſtitute of one to admoniſh and threaten them, that they might be
brought to repentance : Touching *Iehojakins* ſending and fetching him out of
Egypt, it may eaſily be conceived, how he might do this, becauſe *Pharoah Necho* Hieron.
King of Egypt made him King, 2 *Kings* 23. 34 : Thus *Ierom.* For *Uriah*
his being buried amongſt the Vulgar ſort, it is to be underſtood, that every man
of note then had his ſeverall burying place for him and thoſe of his Family; and
becauſe Prophets were moſt of all ſuch, if they had no ſuch places, the manner
was at the publick charge to honour them ſo far, as to build them Sepulchers,
and thereupon to ſubſcribe their names; as we may ſee 2 *Kings* 23.17. and *Mat.*
23. 22. *Uriah* then was not onely perſecuted whilſt he lived, but his perſecutors
to encreaſe their ſin the more, denyed unto him the honour of a Prophets buriall.

CHAP. XXVII.

THis Chapter beginneth as *Chapter* 26. *In the beginning of the reign* of *Iehojakin.*
Although this Prophecy concerned the time of *Zedekiah*, which was Verſ. 1.
not till divers years after. For the Lord bids the Prophet ſend yoaks to the
Kings about Judah, by their Embaſſadors that ſhould come to *Zedekiah*. But Verſ. 3.
the Lord revealed to his Prophet now, that they ſhould all be ſubdued ; and before
alſo *Ch.* 25.19. where he nameth many more, that ſhould drink, ſo that this
Prophecy was to lye dormant for certain years, but made known now for *Ieremiah*
his comfort, and better ſatisfaction touching his former threatnings;
the execution whereof he ſaw ſtill to be delayed. But now the time is made
known unto him, when they ſhould be executed, even in *Zedekiah* his dayes.
And the Lord goeth on to teach by outward ſignes, as he did before to affect
them, to whom the Prophet was ſent, the more. For coming of Embaſſadors
from the Kings about to *Zedekiah*, it was without doubt to confederate againſt
Nebuchadnezzar, whoſe power they ſaw to be very great, that although they
were not able each nation alone to withſtand him; yet joyning all their forces
together they might. But the Prophet ſheweth, that this confederacy would be
but vain, becauſe all Kingdomes of the earth are the Lords, and to be given to Verſ. 5,6.
whom he pleaſed ; and it was now his pleaſure to give them all to *Nebuchadnezzar*
and his poſterity for a certain time, and then to give them again into the
hands of others, as was alſo ſaid before *Chap.* 25. 13, 14. Wherefore he perſwadeth Verſ. 7.
them voluntarily to yield unto him, promiſing that if they did, they
ſhould ſtill dwell in their own land; but if they would not, threatning them Verſ. 9, 10, 11.
with deſtruction by the ſword, famine and peſtilence. Whence note, that whatſoever
God commandeth it is wiſdome to obey him herein ; for in ſerving him
we ſhall be in the way to have the earth ſerve us for habitation, and nutriment,
but contrariwiſe ready to ſpue us out by deſtructions and conſumptions of divers
ſorts. The time for all to ſerve *Nebuchadnezzar* is limited to him ; His ſon and
ſons ſon, that is, *Evilmerodach* and *Belſhazzar*; for he reigned 36 years after
Iehojakin his captivity, as appears 2 *Kings* 25. *Evilmerodach*, as ſome ſay 23,
Belſhazzar 3 ; but *Beroſ.* hath between the two laſt, *Nenglich Soroores*, in
whom ſeventy years may be made up : but of this ſee more 2 *Kings* 25 8.

Hearken not to them that ſay, The Veſſels of the Lords houſe ſhall be brought back again from Babylon. Of the carrying of theſe precious Veſſels into Babylon, ſee 2 *Kin.* 24. 13. and that more were carried away afterwards in *Zedekiah* his time, 2 *Kin.* 25. 13. But none were brought back again, till the time of *Cyrus*, *Ezra* 1. according to this Prophecie, *verſe* 19, 20, 21, 22. yet ſo impudent were the falſe Prophets of the Jewes, that they dared to promiſe the bringing of them ſhortly back again. So at all times there be Prophets, that flatter the ſtate and make it ſecure, when God is reſolved upon nothing but deſtruction and ruine for ſin.

CHAP. XXVIII.

HEre is a Prophecy in the fourth year of *Zedekiah*, which was the laſt King
Verſ. 1. of Judah: for he did not onely evill as other Kings had done, but worſe;
for he ſwore to *Nebuchadnezzar*, that made him King, and brake his Oath by
Verſ. 3. rebelling againſt him; yet a falſe Prophet *Hananiah* was ſo impudent, as that
in oppoſing *Ieremiah*, that threatned him, he preſumed to propheſy the break-
Verſ.10. ing of the yoak of *Nebuchadnezzar* within two years, and the bringing back of
the Veſſels of the Lords houſe; and to purchaſe more credit to his Prophecy, he
Verſ.13. breaks the yoke from *Ieremiah* his neck, and ſaith, Thus will the Lord break the
yoke of the King of Babylon; but for it *Ieremiah* makes an Iron yoke, hereby
ſignifying a more ſtrong ſubjection to him, and threatens the falſe Prophet with
Verſ. 16. death the ſame year, which came to paſs accordingly. Whereas *verſe* 6. *Iere-*
17. *miah* ſaith to *Hananiah* his prophecy (Amen) when he knew it to be falſe, and
if not, he muſt needs be a falſe Prophet, It is to be underſtood, that his mean-
ing is nothing elſe, but that he could wiſh it might be ſo for the love that he
bare to his Countrey, although he knew by the ſpirit wherewith he was indued,
Calvin. that it ſhould not be ſo. So *Moſes*, as *Calvin* noteth, offered to have his name
blotted out of the Book of life; and *Paul* could wiſh himſelf an *Anathema*
for the Jews his kinſmen, ſo *Ierom, Raban, &c.* But *Vatable* thinks, that he
Hieron. Vatabl. ſpake thus, as uncertain, whether God would give the people repentance and
change his former decree, and ſpare the people, notwithſtanding the former
Verſ.7,8. threatnings; for which cauſe *verſe* 7, 8. he ſpeaks as one expecting the event
to prove or diſprove it; and as if *Ieremy* for the preſent knew not whether he
ſaid true or falſe, it is ſaid *verſe* 11. That he went away; and *verſe* 12. That the
Word of the Lord came unto him to the contrary, and this is moſt probable, and
then the ſubmiſs and lowly minde, that was in *Ieremiah* more than in *Ionah*,
ſhewed it ſelf, in that he could be content to be diſgraced, as a Prophecyer of
things not coming to paſs, ſo that God might be glorified in ſaving ſo many
thouſands of his Countrey men from ruine.

Verſ. 9. *The Prophet that propheſieth of peace, when his word is come to paſs, it ſhall be known that the Lord ſent him.* This is not alwayes a true rule, for *Deut.* 13. a caſe is put of a Prophet not ſent of God, but of the Devill, to ſeduce to Idolatry, that yet might give a Signe, which afterwards cometh to paſs: how then doth *Ieremiah* give this as a rule here? *Anſw. Moſes* giveth the ſame *Deut.* 18. alſo. Wherefore it is to be underſtood, that this is for the moſt part a certain rule to know a true Prophet, when the event anſwers his Prophecy; becauſe that God onely that ſendeth ſuch, knoweth before what ſhall come to paſs, and neither devil nor man, but only by conjecture, foretelling things therfore ſometimes true, and ſometimes falſe; *For let them tell what ſhall come, and we will ſay they are Gods.* This then is the common rule to know a true Prophet by, and if by this we cannot know him, then we muſt obſerve at what he aimeth, if at the turning of men away from God to Idols, then he is a falſe Prophet, although his ſigne be true; and this is permitted only to try the conſtancy of Gods people in cleaving to him. Now *Ieremiah* propoundeth the firſt and moſt common mean of triall; to the time of manifeſting which it would not be long; for he pitcht upon two years; and this tryall was fitteſt in the preſent caſe, when two Prophets ſpeaking contraries, contend whether of them is the true Prophet.

Hananiah the Prophet took the yoke from Ieremiah his neck, and brake it, ſay-
Verſ.10. *ing, &c.* He carryed himſelf moſt inſolently and boldly; inſomuch that the people being ready to hear any thing, whereby it might be detracted from *Jeremiah* his propheſying, were in danger to be ſeduced to think him a falſe, and *Hananiah* a true Prophet. For how elſe durſt he have gone on from propheſying to ſo

high a degree of oppoſing *Ieremiah* in his ſigne, breaking it, and ſaying, *In the Name of the Lord of Hoſts, the God of Iſrael,* that ſo the yoke of *Nebuchadnezzar* ſhould be broken within two years? For if the yoke taken and worn by *Ieremiah* were a ſigne appointed of God, his breaking it was a plain fighting againſt God; and therefore they might think he durſt not do ſo, except God had ſent him. It was therefore a moſt deſperate fact in him, and a moſt dangerous temptation to the people to ſubvert their Faith in *Ieremiah* his words. Yet for the preſent *Jeremiah* departed, as not thinking it beſt to contend, till he knew further of the minde of the Lord, and then he came again, and threatned him with death, as he was well worthy.

Verſ. 13. *Thou haſt broken the yokes of wood, thou haſt made for them yokes of Iron.* That is, tell *Hananiah* according to the firſt words, and do thou *Jeremiah* according to the laſt: make and wear Iron yokes in token of an harder ſubjection of all the Nations threatned to *Nebuchadnezzar*. Verſ. 14. For whereas wooden yokes were appointed before, that were weaker and lighter; to ſhew, that if they would have yielded at command, their ſervitude ſhould have been the lighter; but now being hardned to ſtand out, it ſhould be more grievous by being carried into other lands; whereas yielding, they ſhould have been ſtill permitted to dwell in their own land, onely paying to *Nebuchadnezzar* a Tribute. If it be ſaid, But how had the people deſerved to have their miſery thus aggravated by the petulancy of one man *Hananiah*? I anſwer, he was a means to harden them more thereby, and this was alſo cordiall to them; therefore it was juſt with God too deal thus by them. Note. And all that deſire to hear pleaſing things ſpoken unto them, and reject ſound Doctrine, becauſe it croſſeth their humours, ſhall be likewiſe left to obduration and horrible deſtruction. And it is to be noted, that this fact of a falſe Prophet, took ſuch impreſſion in their corrupt hearts, that although *Hananiah* dyed the ſame year as *Ieremiah* threatned, yet there followed after that no relenting in them, but they perſiſted in their obſtinacie to the end.

CHAP. XXIX.

Verſ. 1. JEremiah writes Letters to the captivated Jews in Babylon, who were carried away with *Iechoniah*, 2 *Kings* 24. 12. and he ſent them by *Elaſah*, the ſon of *Shaphan*. Verſ. 3. For having propheſyed *Chap.* 25. of a Captivity to continue ſeventy years; but being herein oppoſed by *Hananiah*, a falſe Prophet, *Chap.* 28. he thought it neceſſary (leſt they of the Captivity hearing thereof, ſhould be ſtirred up to tumultuate againſt the State wherein they lived, and to ſeek immediately a liberty of returning) to give them warning to be quiet, and patiently to bear their Exile, during their time ſet by the Lord, being comforted by the hope upon good ground to return then, and enjoy their own Countrey again. For the men by whom he wrote thus, they are ſaid to be Embaſſadors ſent by *Zedekiah* to King *Nebuchadnezzar*, who had made him King, when he carried away *Iehojakin* into Babylon. Therefore being made King at his will, and being for this cauſe a Tributary unto him, and not knowing how long it would be his pleaſure to continue him in this royall dignity, becauſe he had with him *Iehojakin*, touching whom *Hananiah* had propheſied, that he ſhould return again within two years, he thought it neceſſary to ſend unto him, to ſhew his obſequiouſneſs, that his favour might ſtill be towards him, to keep him ſtill in his place; and *Iehojakin* there in priſon. And upon this conſideration he might well condeſcend, that his Meſſengers ſhould carry *Ieremiah* his Letters to them of the Captivity, that hereby they might be moved quietly with their King to abide there, and not think yet of returning to his diſturbance, that he might live all his dayes in this honour in peace. To this effect almoſt *Calvin*, and *Lyra*, *Hugo*, *Tho. Aquinas* add, that theſe men were ſent to Babylon with Tribute in the firſt year of *Zedekiah* his reign, which is not improbable. Some move a needleſs queſtion here, Whether

Calvin.
Lyra.
Hugo.
T. Aquinas.

the Captives carried away *anno* 4th of *Jehojakim* be not here meant, giving
ſentence, that they are, and not thoſe that were carried with *Jehojakim.* But
2 Chron. 36. we read not in the ſaid fourth year of *Iehojakim* of any that were carried away,
but onely of Veſſels of the houſe of the Lord, and of the King bound to be
carried; but he was not at that time: Wherefore *Ierom* without queſtion ſaith,
That the Captives who are carried away with *Jehojakim*, are meant.

Verſ.7. *Pray to the Lord for it; for in the peace thereof ye ſhall have peace.* According
to this 1 *Tim.* 2. we are commanded to pray for Kings, that under them
we may lead a godly life in all quietneſs and honeſty, and yet the Kings were
then Heathen, and enemies to Chriſtians. Hereby we learn then, that the vices
Note. of Kings are not a Superſedeas to our obedience to them, but we muſt both be
ſubject notwithſtanding, and *ex animo* pray to God for them, as the Saints of
God conſtantly did in the Primitive Church; and not rebell againſt them, or
plot their deſtruction, as Papiſts have impiouſly done ſundry times. For in
their peace, that is in the Kingdome wherein we live is in a proſperous eſtate,
we fare the better, although the King be a Tyrant, becauſe all things in time of
peace and fruitfulneſs do more abound. Yet this was not true to the Jewes
without limitation, but for the terme of ſeventy years; for this terme being
expired, Babylon came into miſery, and the time of the Jewes felicity for their
deliverance by *Cyrus* ſubduing that State, came, as was promiſed: when theſe 70
years began and ended, is not agreed amongſt Expoſitors; but of this ſee my
Comment upon 2 *Kings* 25.8.

Verſ. 8. *Let not your Prophets or Diviners, that are in the midſt of you, deceive you.* Of
Prophets amongſt others carried away from Jeruſalem, ſee *verſe* 1. Theſe
it ſeemeth, took upon them amongſt thoſe of the Captivity to promiſe a ſpeedy
return, as *Hananiah* did at Jeruſalem; and of three of them the Prophet ſpeaks
verſe 21. 24. by name, *viz.* *Ahab*, and *Zedekiah*, and *Shemaiah*, threatning them
diverſly.

Verſ. 21. Touching *Ahab* and *Zedekiah*, they did not onely propheſy falſely in the name
of the Lord, but were alſo filthy Adulterers; and therefore *Ieremiah* threaneth
them, that they ſhould be judged accordingly, by being roaſted in the fire. Some
will have theſe two to be the two Elders, that accuſed *Suſanna* and were found
Dan. 13. out by *Daniel* to be falſe Conſpirators, and therefore ſuffered death by ſtarving:
but both the manner of their death differing from the death of theſe two, and
their Title *Elders*, but theſe Prophets were the contrary: and therefore *Ierom*
rejects it as a Fable: For *Nebuchadnezzar* his putting of them to ſo cruell
death, he might haply, as *Calvin* conjectureth, be incenſed againſt them for ſeeking
to ſtir up trouble amongſt his people, by their propheſying of a ſpeedy return:
but for ſo much as even Heathens lead onely by the light of nature, abominate
the the foul ſin of Adultry, it is to be held that the King was moſt exaſperated
hereby, as being the more abominable in them pretending greateſt holilines,
as being men that took upon them to be Prophets led by divine inſpiration.
Note. And God doubtleſs had an over-ruling hand in it, to terrifie the more from ſuch
horrible wickedneſſes; and by the form of curſing taken up, hereupon to notifie
the foul conditions of falſe Prophets and Idolaters to all the world; as indeed Idolatry
and Adultry go commonly together, as they come both under the
ſame name of Adultery; whereof ſee for example *Iezabel*, and *Maacha*
the mother of *Aſa*; and the Nuns, Friers and Prieſts amongſt the Idolatrous
Papiſts.

Touching *Shemaiah* the *Nehelamite*, interpreted by *Kimbi* the Dreamer, as
Verſ. 24. the word ſignifieth, it is ſaid, that he had written againſt *Ieremiah to Zephaniah,
and the other Prieſts*, flatteringly telling him, that he was by God ſet up in the
room of *Iehojadah*; of whom 2 *Kings* 11. 18. that by by his means *Matthan*
the Prieſt of *Baal* was ſlain, to ſtir him up to doe the like by *Ieremiah*, as a falſe
Prophet; whereas indeed he was not high-Prieſt, as *Iehojadah* had been; but
the ſecond Prieſt, 2 *Kings* 25. 18. For *Seraias* was the high-Prieſt: and he
incites *Zephaniah* againſt *Ieremiah*, ſaying; *For every one that is mad, to put him*

in the ſtocks. Whereby we may gather, that wicked men counted the Prophets of God mad, becauſe they were ſtrangely moved by the Spirit of God after the manner of *arreptitij*, that are rapt ſo, that they do madly, as *Saul*, when the Spirit came upon him, caſt off his cloaths, 1 *Sam.* 19.24. And according to this, 3 *Kings* 9. 11. one ſaid to *Iehu*, touching a Prophet that came unto him to anoint him King, What ſaid this mad fellow to thee? And herein ſometimes falſe Prophets were like unto the true; and therefore the ſecond to the high-Prieſt had authority given him to judge of ſuch; and finding them falſe, to put them in ſtocks or priſon, to be brought forth afterwards to be adjudged to death, if they were found falſe. And therefore *Paſhur*, who was in this Office before, dealt thus by *Ieremiah*, *Ch.* 20. but moſt injuriouſly, and was therefore threatned, and it ſeems, becauſe there was now another in that place, depoſed. But *Shemaiah* would have had him to have done likewiſe; for which he alſo is threatned, *verſe* 31. with the deſtruction both of himſelf and his poſterity. And it is further ſaid, that *Shemiah* wrote alſo to the Prieſts, that they might herein be aſſiſtant to *Zephaniah*, to which they were prone enough of themſelves; as we may ſee in many other places, eſpecially *Chap.* 26. 8.

CHAP. XXX.

HEre becauſe the Prophecie before going of deliverance at the end of ſeventy
years might be in danger otherwiſe to be forgotten, and ſo the faithfull
might want the comfort hereof for want of the knowledge of it, eſpecially another Verſ. 2.
generation thirty or forty years after, the Lord commandeth *Ieremiah* to
write it in a Book. And, as appears by that which followeth, not only the words
which he had received from him, which tended to comfort; but firſt of the
words of terrour, *verſe* 4, 5. *We have heard a voice of trembling and fear.* Verſ. 5.
Wherein the Lord puts upon him the perſon of the people, teaching them how
they ſhould have been affected at his threatning of judgements before going. To
expreſs the greatneſs of which fear he compares men under theſe calamities Verſ. 6.
threatned to an woman in travell, holding her ſides, and making a grievous
moan. And then plainly ſheweth, that it ſhould be ſuch, as there was never any Verſ. 7.
like unto it; for it ſhould be the time of *Iacobs* trouble, that is, of his poſterity,
and he calleth it, *the time of his trouble*; becauſe whatſoever they had
formerly ſuffered was nothing in compariſon of this, when the City and Temple
ſhould be deſtroyed, the Kingdome of *David* aboliſhed, and the holy Land
made deſolate, and left lying ſo for ſeventy years. *But he ſhall be ſaved out of* Verſ. 8.
it. Verſe 8. *For I will break his yoke from thy neck.* All that hath been ſaid hitherto
is to make way to ſpeak of the comfort, that this deliverance might be the
more magnified: for the greater the miſery of a people is, the more doth Gods
mercy ſhine in their deliverance, and ſetling in an happy eſtate, not only according
to the time of their ſuffering, but for ever: to intimate which he ſaith,
That ſtrangers ſhall no more ſerve themſelves of them.

But they ſhall ſerve the Lord, and David their King, whom I will raiſe up unto Verſ. 9.
to them. In which words he leapeth ſuddenly from the joyfull tidings of their
deliverance out of Captivity under the Caldees, to another far more joyfull by
Chriſt Jeſus, whom he ſetteth forth by the name of *David*, becauſe he was
his ſeed, and is ſaid to ſit upon his Throne to rule, *Iſa.* 9. 7. For that the Meſſiah
is here prophecied of, all, both Jewes and Chriſtians teach; yea *Calvin* himſelf, *Calvin.*
that impugnes the application of other things here before ſpoken of to
the Meſſiah, yet conſents, that this is a prophecie concerning his Kingdome; noting, Note.
that ſimply to be delivered from the ſervitude of ſtrangers tyranny, is not
a benefit; but when being delivered, a people is brought under a better government.
Becauſe the caſe of ſuch as are under an Anarchy, ſo that every man
may do what he luſteth, is worſe than to be under the cruelleſt Tyrant that ever
lived, if he were a devill in the ſhape of a man; but to be delivered from ſtran-

gers, and to be under God and his Son Jeſus Chriſt, ruling by godly Vicegerents, is the height of worldly felicity. That this cannot be underſtood of the time of their return from Babylon appeareth, becauſe then they ſerved not King *David*, although they were under the Government of one of his Line, *Zerubbabel*; for he was but a Prince ſubſtituted by the Perſian; neither had the Jews ever after an abſolute King, till Chriſt came, whom they ungratefully rejected and crucified. For although *Alexander* in the time of the Aſſamoneans made himſelf King, yet his reigne was moſt uncomfortable, by reaſon of the Civill wars betwixt him and the Phariſees; as I have ſhewed in my continuation of the Hiſtory from *Nehemiah* to the deſtruction of Jeruſalem. Again, ſtrangers ſtill ſerved themſelves of them, ſometime the Kings of Syria, ſometime the Kings of Egypt, under whom they were. And laſtly, although *Judah* returned then, yet *Iſrael* did not, as is promiſed *verſe* 3. that they ſhould ſerve the Lord and his King Chriſt, whom he ſet up, as is ſaid here, *Whom I will raiſe up unto them.*

Verſ. 10. And as *v.* 9. he paſſeth from one deliverance to another, from that from Babylon, to that by Chriſt; ſo *verſe* 10. *I will ſave thee from afar.* That is, by bringing thee from Babylon, a Countrey ſo far off from Jeruſalem; *and thy ſeed ſhall return out of Captivity:* which is ſpoken of their coming from Babylon, is alſo a Prophecy with another far greater annexed unto it; *None ſhall make thee afraid.* For they that returned from Babylon were many times much affrighted Acts 4. by their enemies, as is ſhewed in *Nehemiah*; but through Chriſt ſuch undaunted courage came to the faithfull, that his Apoſtles feared no threatnings of Tyrants, but rejoyced when they were threatned and ſuffered. Some becauſe the Iſraelites never came in yet to ſerve Chriſt, but ſome Jewes onely, and they but a few; whereas this ſeems to be ſpoken of the generality of the Nation, hold, that this is a Prophecy of a time yet to come; when as the Apoſtle ſaith, *Rom.* 11. *All Iſrael ſhall be ſaved.* That is, when the fulneſs of the Gentiles ſhall come in. But about this there are two groſs errors, one of the Rabbins, teaching that the Meſſiah is not yet come, but then ſhall, and gather together all Iſrael from all parts of the world, and ſet up a moſt glorious Kingdome in Judea: another of ſome Ancients imbraced by the Papiſts, that Antichriſt coming, the Jewes ſhall be gathered to him, as to the Meſſiah; but *Enoch* and *Elias* ſhall be ſent to preach, and do miracles, whereby they ſhall be converted to Chriſt, and fall from Antichriſt, for which they ſhall ſuffer much at his hands, but be ſoon delivered; for the whole time of his reign ſhall be but three years and an half. For that this, as well as the other of the Rabins, is a groſſe error, is manifeſt; ſeeing Antichriſt is already come, and hath long reigned, even the Pope of Rome; to whom all things ſpoken of Antichriſt doe ſo agree, as that ſome Papiſts themſelves confeſs him to be the Antichriſt, as the French, and ſo he hath long agoe been proclaimed in Paris. And *Gregory* the firſt, the moſt pious and learned of all the Roman Biſhops, gave a ſign of him before, whereby he might eaſily be known to be the man, *viz.* his t[illegible]ing upon him to be univerſall Biſhop; as *Gregory* the ſeventh, one of his ſucceſſors, by the help of *Phocas* a murtherer, firſt did. But theſe errours being rejected, we may ſafely hold the converſion of the Jewiſh nation to the faith of Chriſt towards the end of the world to be here pointed at, whereof *Iſaiah* alſo ſpake oft-times in his Prophecie. At what time the faithful ſhall live without fear of their enemies, and the Iſraelites in particular, never to be brought under again by any humane power, as they were after *Ioſhuah*, in the time of Judges, then of Kings, and finally of the Romans, being diſperſed into all Countreys to this day: and that the mercy finally to be ſhewed is meant, ſee *verſe* 24. In the latter dayes ye ſhall conſider.

Verſ. 11. *For though I make a full end of all Nations whither I have ſcattered thee, yet I will not make a full end of thee.* The cauſe why the Lord will deal ſo favourably with *Iacob*, as hath been ſaid, is here ſhewed, *viz.* his ſingular love and favour towards them; for which he would not deal by them, as by their enemies, the Babylonians, who are utterly deſtroyed; as I have ſhewed in writing upon *Iſa.* 13. 14. And this partiall dealing with the Jewes, and ſaving a remnant of them, hath been often ſpoken of before; and where the deſtroying of them is ſometime ſpoken of alſo, as an utter deſtruction for ever, it is ſpoken in reſpect of the wicked, of which ſort the generality of the Nation was, a few only that feared God ſcarce to be found out, being excepted; as we may ſee *Chap.* 5. and 1 *Kings* 19.

Verſ. 12. *For thy wound is incurable.* Here, and ſo forth to *verſe* 16. to magnifie Gods mercy the more, he ſetteth forth the deſperate caſe of the Jewiſh Nation, by reaſon of their ſins; that it appearing to be ſo, but deliverance and reſtitution to happineſs for the deſtruction of their cruell enemies then coming, they might be the more ſtirred up to give him thanks and praiſe. For when we finde it ſaid, *Thy Wound is incurable:* and yet verſe 11. *In meaſure I have corrected thee.* But verſe 14. *I have wounded thee with the wound of an enemy, a cruell one,* Here may ſeem to be a contradiction, and it may be ſaid, How can both theſe be true? But it is eaſily anſwered: Thy wound is incurable, both becauſe thou canſt not of thy ſelf find out how to heal it; neither can the Nations, in whom thou haſt formerly truſted as thy friends, yet the Lord can and will doe it. And the Prophet doth the rather ſet forth their caſe thus as deſperate, to meet with the vain confidence that they had in their falſe Prophets, promiſing them deliverance within 2 year; to beat them from which, he thought he could not ſpeak to much, as *Calvin* noteth, who alſo, for *incurable,* hath *grievous*; *thy wound is grievous,* holding that the word אנוש here uſed ſignifieth *gravitus*, and cannot rightly be otherwiſe tranſlated. But becauſe a wound incurable is grievous above all others, it is no errour to render it ſo, eſpecially becauſe *verſe* 13. he addeth for further Explanation, *None to binde it up, no medicines to heal it*; or according to the Vulgar Latin, no *utility* of *ſanations*, word for word according to the Hebrew. Calvin.

Verſ. 14. *I have wounded thee with the wound of an enemy, and with the chaſtiſement of a cruell one.* The miſeries of the Jewes here ſpoken of were by the Caldeans; but becauſe God would have them know and conſider his hand in it, he takes it upon himſelf; the Caldees being but his inſtruments in all their cruelty exerciſing againſt them, and by them he was provoked to ſcourge them for their ſins. But *verſe* 16. he ſaith; *Therefore all that devoure thee ſhall be devoured*; that is, Notwithſtanding the Caldees being brought upon thee by me to exerciſe ſuch cruelty, they ſhall be devoured by others, that is, by Medes and Perſians; becauſe that although I did it in Juſtice, yet they in pride and cruelty, as was alſo ſhewed before. Verſ. 16.

Verſ. 18. *I will bring again the Captivity of Jacobs Tents.* Having promiſed ſalvation to Iſrael, *verſe* 17. Now he ſheweth how he ſhould be ſaved, *viz.* by being brought out of Captivity: and he ſpeaks of his Tents, becauſe the habitations in Babylon, where moſt probably like unto Tents, being of the meaneſt ſort: *And the City ſhall be built upon her former heap*; That is, where the City Jeruſalem ſtood before, but now lay upon ruinous heap, in the ſelf ſame place it ſhall be built: In which words he ſpeaks of the ſtate of things after their return from Babylon under *Cyrus.* At what time he ſaith, that they ſhould praiſe God, and multiply again, and have Congregations.

Verſ. 19. Verſ. 20. Verſ. 21. *And their Governour ſhall proceed from the midſt of them, and he ſhall draw near unto me, and approach; for who is this that ingaged his heart to approach unto me?* Here moſt Expoſitors by their Ruler underſtand Chriſt, that ſhould in his due time ſpring up from the Jewes themſelves, as ſupreme; whereas they had alwayes ſince the time of their Captivity been under ſtrangers; yet *Ierom* doth not underſtand it of Chriſt, but at firſt concerning *Zerubbabel*, in whom it was fulfilled in part, and afterwards perfectly in Chriſt. Some apply it altogether to him and to the Jewes in thoſe dayes; as *Theodore*, and *Thomas Aquinas.* But that of *Ierom* ſeemeth to be beſt, and ſo the words of *verſe* 18, 19, 20 are ſpoken alſo of both, the firſt being but a Figure of the other. And being under- *Lyra.* *Hieron.* *Theod.*

ſtood

ſtood of *Zerubbabel*, by theſe words; *He ſhall draw near unto me, and I will*
cauſe him to approach. He commends that Prince for his forwardneſs in returning
and leading the people to their old land, to build the holy City again, and
the Temple: For then God cauſed him to come near unto him. And then in
way of admiration, the more to commend his prompt and ready minde, he
ſaith, *Who is this that ingaged his heart to approach unto me?* As if he were for
this ſingularly to be praiſed. And the Hebrew expreſſion is to be noted, which
is not one word alone, but two, to ſet him forth a rare man, הוא זה, *This he*;
Calvin. Becauſe as *Calvin* noteth, many by continuing long in Babylon, were ſo taken
with the love of that Countrey, that they had no heart to return to the Holy
Land, and Temple; and many that returned had no heart to do this, being
moved through piety, whereby he is moved that ingageth his heart to approach
to God: being underſtood of Chriſt, the meaning is, that he approached unto
God ſo as never any man did, or can do, in the perfect fulfilling of his will, being
without all ſtain or ſpot of ſin or imperfection, as the beſt are not, neither
hath any elſe ever been. For the firſt words of the Verſe, *Their Nobles*, Hebrew
it is *His Captain*, Vulgar Latin, *Fortis*, or, *Dux ejus & dominator ex eo.*
Calvin follows that of *Fortis*; and therefore the N. Tr. rendring it *Their*
Nobles, erreth.

He concludeth with comfort to the godly; *Ye ſhall be my people*; But with
Verſ. 22,23. terrour to the wicked, againſt whom his wrath ſhall go out *as a Whirl-wind*,
And although little faith was now given to theſe things, yet he addeth further,
and ſaith; *In the latter dayes ye ſhall conſider it.* That is, when all things are come
Verſ. 24. to paſs, as I have ſpoken, and the wicked, although now in proſperity, ſhall lie
in miſery. And this he ſaith, as to comfort the faithfull, who although they believed,
yet met with many brunts of temptation, for which they had need of
further confirmation, ſo to the terror of the wicked, that would not believe;
for he ſheweth hereby, that they ſhould be made to believe it by wofull experience.
By the latter dayes, he meaneth either towards the end of the world, when
the wicked enemies of the truth, not onely Babylon properly ſo called, but alſo
myſticall Babylon, *Rev.* 17. ſhall be deſtroyed, and the Turk alſo, the Jewes being
converted that yet remain in unbelief; and all falſe worſhip ſhall every
where be put down: or at the day of Judgement, when the wicked ſhall too
late ſee into their extream folly, and ſorrow therefore bootleſly; and the faithfull
ſhall by experience finde the promiſes of God all verified in being brought to everlaſting
happineſs to their unſpeakable comfort; as is notably ſet forth in the
Book of the Wiſdom of *Solomon*, *Chap.* 2, 3, 4, 5.

CHAP. XXXI.

IN this Chapter the Prophet amplifieth further that which he had Propheſied
of *Chap.* 30. 18, 19, 20, 21, 22. for having ſaid in the name of the Lord, *Ye*
ſhall be my people, and I will be your God: Now he ſaith more fully; *I will be*
Verſ. 1. *the God of all the Families of Iſrael, and they ſhall be my people.* Which becauſe
it is the ſame with *verſe* 22. before going, ſome annex unto *Chapter* 30. and begin
this with *verſe* 2. But we ſhall not need ſo to do; for by the conſent of all
Expoſitors that Prophecie and this are all one, as is alſo intimated in the firſt
words, [*at the ſame time:*] That is, in the beginning of *Zedekiah* his reign, as
Chap. 27. and 28. is expreſly ſaid. And he ſaith, *All the families of Iſrael.* That
this Prophecy might not be thought to pertain only to the Kingdome of Judah,
conſiſting but of two Tribes, whereof they all were, that came out of Babylon,
and none of them of the ten. Yet ſome will have it a Prophecie onely of that
deliverance, but they are confuted plainly by the very firſt words; and it appears
manifeſtly to be of that far greater deliverance to come by Jeſus Chriſt,
through whom all Iſrael ſhall come in to be the people of God again finally and
be ſaved, *Rom.* 11. 26. Yet as I ſaid upon *Chap.* 30. the Propheſie is mixed,
ſome-

ſometimes pointing at the deliverance out of the North ; and ſometimes this greateſt deliverance by Chriſt, as many Expoſitors agree.

Verſ. 2. But before he proceedeth to the Prophecie of deliverance, he makes way unto it *verſe* 2, 3. ſaying, *The people that were left of the ſword found grace in the wilderneſs,&c.* ſomething like unto which, ſee before *Iſaiah* 51. 10. and 41. 1, 2, 3. As if he had ſaid, Thoſe of Iſrael that ſurvived in the wilderneſs, wherein many were conſumed for their Rebellions and Unbelief, were taken and brought under *Joſhuah* into the Land of Canaan, the old Inhabitants being expelled, and reſted and dwelt there, after that they had bin long kept in the wildernes, even forty years, to the admiration of all men, although the work ſeemed impoſſible, even to the Iſraelites themſelves. Therefore that which is now propheſied of, ſhall alſo by Gods Almighty power be accompliſhed in his due time: For theſe words, *Even Iſrael when I went to cauſe him to reſt*, Hebr. it is, *Iſrael, going to cauſe him to reſt*. Where [*I*] muſt be underſtood, or *the Lord*] going before him in a fiery Pillar, and a Cloud, and by a divine power making way for him thorow Jordan, and into Jericho, by caſting down the ſtrong and high Walls thereof, and the reſt of the land by fighting from heaven for them.

Verſ. 3. *The Lord hath appeared of old unto me.* Hebrew *from afar* : But it may be underſtood, as in reſpect of place, ſo in reſpect of time; therefore this Tranſlation is good; and thus *Calvin* alſo renders it: and the Vulgar Latin hath it [*Longè.*] It is ſpoken as by Iſrael, in way of acknowledgement of the truth of that which was ſaid *verſe* 2. But yet as complaining touching the preſent, as if he had ſaid; It is true indeed, thou haſt of old appeared doing for me according to thine Almighty power; but what is that unto me now, I being in miſery and having no help? ſo *Cald. Vatabl. Calvin.* To this the Lord anſwers in the next words, *I have loved thee with a perpetuall love* ; *therefore I have drawn thee with mercy*; or, *I have prolonged unto thee mercy.* That is, I was not ſo gracious unto thee once and no more, but from time to time, delivering thee by Judges when thou wert oppreſſed, and after ſetting up Kings to fight thy battels, and to ſubdue thine enemies, as *David, Aſa, Hezekiah,* and *Jehoſhaphat. Jerom, Raban,* and *Hugo* expound it of Gods being far from their help, when they were deſtroyed by the Romans; *Lyra,* of the time, it will be long before the Lord appears for my deliverance, *viz.* at the end of the world, or of ſeventy years. But the true ſenſe hath been already given, and theſe agree not to the words.

Cal. Paraphraſt.
Vatabl.
Calvin.
Hieron.
Lyra.

Verſ. 4. *I will build thee again.* Having ſaid ſomewhat to eſtabliſh their faith of things done of old, now he cometh to the Prophecie, which is the ſame with *Ch.* 30. 18. onely *verſe* 5. and in the end of this verſe he amplifieth it, ſaying, *Thou ſhalt again be adorned with Tabrets, and go forth in Dances, and there, there ſhall be the voice of Thankſgiving, and of them that make merry, verſe* 19. Which is all one. And *verſe* 5. *Thou ſhalt plant Vines in the Mountains of Samaria*: Than which nothing is more chearing the heart.

Verſ. 5. For the next words, *They that plant them ſhall eat them as common things,* Hebr. it is חללו, *They ſhall prophane them.* For to prophane, and commonly to uſe a thing, is in the Hebrew phraſe all one; and becauſe eating is not proper in ſpeaking of the fruit of the Vine, but drinking, I ſhould rather render, The Planters ſhall commonly drink thereof, there ſhall be ſo great abundance. *Calvin* thinks, that the word prophaning is uſed either becauſe that by the Law trees were to be counted, as uncircumciſed, and ſo unſanctified to the fourth year; or becauſe the Heathens poſſeſſing that land ſo long, prophaned it and the fruits thereof. But of fleeing to ſuch reaſons I ſee no reaſon, ſith the ſenſe before given may ſuffice.

Calvin.

Verſ. 8. *I will bring them from the North Countrey, and gather them from the Coaſts of the earth, the blinde, and the lame, the woman great with child, and in child-bed.* By the North, is commonly meant Babylon; by the coaſts of the earth, all other parts where Iſrael was ſcattered; therefore here not onely the deliverance of the Jewes out of *Babylon*, but of all Iſrael from all other parts is propheſied of which ſhould be long after by Chriſt, for which he concludeth, *verſe* 9. ſaying;

I am

Verſ. 9. *I am a Father to Iſrael and Ephraim is my firſt-born* : For by this name was the Kingdome of the ten Tribes commonly called. For the great company that ſhould return, *verſe* 8. This further implyes the ſame, and is not unlike to *verſe* 19. of *Chapter* 30. For *the blinde and the lame* coming, which cannot the one ſort ſee, nor the other go; and *great bellied Women,&c.* This is added, to ſhew what manner of deliverance this ſhould be, *viz.* ſpirituall; of which the bodily blinde and lame are as capable as the ſeeing and ſound of limbs. But of this ſee enough before *Chap.* 3. 18. where Judah and Iſrael are ſpoken of as going together to the land given to their Fathers; ſo here; *I am a Father to Iſrael, and Ephraim is my firſt-born*; both the Kingdome of two Tribes, and that of ten may well be underſtood, *Ephraim* being called his firſt-born, in alluding to *Jacobs* bleſſing of *Ephraim* above *Manaſſeh*, though he were younger : thus making him as the firſt-born in preferring him before the other brother. Some reſolve the doubt, how *Ephraim*, that is, the Kingdome of the ten Tribes had this performed to it, *Sanchez.* (ſith none of Iſrael, but of Judah onely returned; and ſo they onely, *Cordel. à Lap.* ſome few of them received the Goſpel afterwards) by ſaying, that ſome of Iſrael lived mixed among the Samaritans, and ſo altogether would be counted the children of Iſrael; and accordingly it is here ſpoken of them, it being a prophecie of their Converſion to the faith, of which we read *John* 4. and *Acts* 8. and of their glorying to be called of their Fathers, as common to them and the Jews, in the womans ſaying to Jeſus, *Our Fathers Worſhipped in this Mountain*, becauſe *Jacob* had done ſo. However when they were converted, they might worthily be thus ſpoken of for their coming into the faith at the firſt, which makes God the Father of any people, and them his firſt-born, as being his heires. Rom. 8. 17. According to this it hath been fulfilled already in part which is here propheſied, and ſhall be perfectly, when there ſhall be a more famous converſion of all that Nation; as hath been before ſaid.

Verſ. 12. *And they ſhall not ſorrow any more at all.* From *verſe* 9. hitherto, he ſpeaks of a moſt joyfull time to come to Iſrael, that he ſhould be redeemed from the hands of a ſtronger then himſelf *verſe* 11. and this muſt be publiſhed to the Nations *verſe* 10. whereby is meant the deliverance from the devill by the death of Chriſt; for of him the Lord ſpeaketh, as a ſtrong man armed, and the publi- Heb. 2. 15. ſhing of it to the Nations is to none other end, but to ſhew, that the Goſpel, whereby this is effected, ſhould come to them alſo. And then all ſhould come together to the height of Zion, and ſing, that is, to the Church figured out by Zion, Eſa. 2. being filled with unſpeakable joy, *for the Corn, Wine and Oyle, &c.* That is, for ſpirituall comfort; which that we might the better underſtand, are ſet forth, under the names of Corn, Wine and Oyle, becauſe what theſe or any thing elſe here enumerated are to the body, the like is grace to the ſoul, yea the means of the Word and Sacrament, both which are ſet forth by Bread or Corn and Wine, and by Oyle the gift of the Holy Ghoſt, by the encreaſe of the Flock and the Herd, the encreaſe of the faithfull : or taking it as the words are; *The young of the Flock*; Fat Lambs, Kids, and Calves, which are delicious Meat; as the comforts of the Goſpel are ſet forth by a Feaſt of Fat things, *Prov.* 9. *Mat.* 22. *Luke* 15. And when it is thus, the ſoul is *as a watered Garden* : That is, wherein Rom. 8, 28. waters never fail to make it fruitfull, but abound continually, and ſo there can be no ſorrow any more, which is deſtitute of ſpirituall conſolation, for this, that God will turn all things to good to his. For *verſe* 9. he ſaith, *That they ſhall come with Weeping and ſupplication* : weeping for their ſins, and in thinking upon him whom they have pierced. *And they ſhall go by the Rivers of Waters.* Being the ſame with this of a watered garden; unleſſe we underſtand Baptiſm alſo herein intimated : thorow which all the faithfull go to everlaſting joy. And yet, as *Calvin* hath it, temporall bleſſings are alſo here promiſed; For *godlineſs hath* *Calvin.* *the promiſe both of this life, and of that which is to come* : 1 Tim. 4. 8. And the reaſon why the ſtate of the Church is outwardly no more proſperous, is for ſin abounding therein, and for particulars, that be truely godly, yet either they have their imperfections of covetouſneſs, too much love of the world, pride, or fleſhly luſts, that have need by croſſes to be corrected, or if they be perfect, as *Job*, God ſometimes draweth forth ſome of them, as his Champions to fight with temptations of great and grievous ſufferings, that his grace of faith and patience, and Chriſtian magnanimity and courage for the truth may ſhine the more in them, to draw others into an admiration of their conſtancy to their converſion, and the working of a greater weight of glory in the world to come, to ſuch ſufferers. And of this ſort were the Apoſtles and innumerable Martyrs in Note. the primitive time, and all the godly that in any place ſtill ſuffer by perſecutors, yet not meerly for conſcience, but for a good conſcience illuminated by the Word, and not by Enthouſaiſm, or a new pretended light, divers from the light of the Word, according to which *If they ſpeak not, it is becauſe they have no light in them.* Iſa.8.20. And it is not to be thought, but that the faithful did in like manner look at ſpiritual comforts, when all bleſſings of this life were promiſed to ſuch as keep Gods Commandments, and not at them only, as ſome think. For *Abraham, Iſaac, Jacob, Moſes* and *Joſeph* with many more, of whom a Catalogue is made *Heb.*11. looked for a City not made with hands, for which they were moſt patient in their ſufferings, and remained ſtill elevated to heaven in their enjoyments of theſe worldly things when ever they moſt abounded with them, for which hear one *David* ſpeaking for all, *Pſal.* 47. *Thou haſt put more gladneſſe into my heart, then in the time when corn and wine increaſed.* And therefore being in exile, at what time he was debarred Pſal.42. from the comforts of the Sanctuary, he complains of this only, and not of his being driven from his ſumptuous Palace, treaſures wherewith he abounded, and royal ſtate.

Verſ.14. *I will ſatisfie the ſoul of the Prieſt with fatneſſe.* In ſetting forth the affluence of all worldly bleſſings, he mentioneth the Prieſts in particular, as a principal part of the ſtate, who amongſt the people of God alwaies fared the better, the more Gods bleſſings abounded towards the people amongſt whom they miniſtred and taught, by reaſon of tithes and offerings coming in in greater abundance, as in the daies of *Hezekiah,* 2 Chron.31.5. that was ſo greatly bleſſed, and the whole Kingdom under him; and alſo in the time of *Nehemiah,* Chap. 13. 12. For without Prieſts what doth any Nation differ from the Heathen? and when maintenance fails them, what heart can they have to ſtand in Gods houſe to miniſter? For when their tithes were not paid them, it is noted as a thing that much troubled *Nehemiah.* Chap.13.11. that the Prieſts were fled every one to his own field. Which would be conſidered by them that would put down this ancient cuſtom of paying tithes in our Kingdom, and introduce a benevolence, whereas if for any inconvenience eſpied herein ſuch a thing ſhould be done, it cannot be otherwiſe lawfull, but by converting them into money, and that not by deduction, but by addition, as of old it was by God himſelf ordered, that whoſoever would turn his Tithe into money, muſt adde Levit.27.31. a fifth part thereunto, even as in caſe of a treſpaſſe done to any man in reſpect of his goods, *Levit.6.5.* The Vulgar Latine, *Inebriabo animam ſacerdotum,* Hieron. expounded by *Jerom* of the Spirit, wherewith the Apoſtles were filled at the coming down of the holy Ghoſt upon them, *Act.*2. So that they ſeemed to many to be drunken, becauſe they ſpake ſo ſtrangely; and the word uſed properly ſignifieth to inebriate. But although this be principally intended, as in ſpeaking of corn, wine and oil, yet worldly bleſſings are not to be excluded, but to be taken in alſo, as pertaining to the faithfull, as hath been already ſhewed.

Verſ.15. *A voice was heard in Ramah, weeping and lamentation.* Here the Prophet to magnifie the mercy of God the more in the deliverance of *Iſrael,* makes a commemoration of their lamentable condition, when the ten Tribes ſet forth by *Ephraim,* were carried away into Captivity, from thence proceeding to propheſie of their return. Touching *Ramah*, ſome take it for an appellative, and render it an *High-place,* but it is better taken by others for a City in *Benjamin*, according to *Joſh.*18.25. of which read alſo *Judg.*10.19. and *Jer.*40.1.

Jeremiah being bound amongſt other Captives, was brought to *Ramah*, and
looſed there. It was, ſaith *Hugo*, twelve miles from *Jeruſalem*, and the way
to *Caldea*, and ſo it might be alſo to *Aſſyria*, ſeeing both are ſpoken of, as ly-
ing North. The meaning therefore is, That the caſe of the Kingdom of *Iſ-
rael* was moſt lamentable, making, if it were poſſible, the dead to lament it.
For *Rachel* was dead many years before, being the beloved wife of *Jacob*, by
whom he had *Joſeph* and *Benjamin*, two fathers of the Tribes of *Iſrael*, and
that the principal, one of the ſons of *Joſeph*, *Ephraim* being the head of all
the reſt, yet their mother *Rachel* by a *Proſopopeia* is brought in weeping for
Verſ. 16. their miſery at that time. But as great as it was, and ſtill continued, he ſaith,
*Refrain from weeping, for thy work ſhall be rewarded, and they ſhall come again
from the land of the enemy*, Mat.2.18. This is applied to the children then ſlain
in *Bethlehem* of *Judah*; for he ſaith, *Then was fulfilled that which was ſaid by
Jeremiah, A voice was heard in Ramah*,&c. But it is to be underſtood, that it
was fulfilled the ſecond time, and that more lamentably then the firſt, becauſe
now Infants were murthered that were innocents, then wicked rebels againſt
God, who never ceaſed to provoke the Lord by their ſins. For ſometime a
thing is ſaid to be fulfilled, properly ſpoken of before, as that of the Virgins
conceiving, *Matth*.1.22. ſometime figuratively, as *Heb*.1.6. *I will be unto him
a Father, and he ſhall be to me a Sonne*, being properly ſpoken of *Solomon*, 2 Sam.
7.14. ſometime when the like is done again, as *Iſa*.29.13. applied to the Pha-
riſees, as fulfilled in them, *Matth*.15. and ſo is this, *Matth*.2.18. *Origen*,
Origen. *Auguſtine* and *Hugo* apply this Prophecie to that ſlaughter made of the Tribe
Auguſt. of *Benjamin*, Judg.20.19. and to that *Matth*.2. *Jerom* tels of ſome *Hebrews*
Hieron. that underſtand it of the Jews deſtruction by the *Romans*, which were lead by
Raban. the way of *Ephrata*, where *Rachel* lay buried. *Jerom*, *Rabanus* and *Hugo*
Cald.Par. conſent in the firſt. But the *Caldee Paraphraſt*, *Vatablus*, *Iſidor* and *Thomas*
Vatabl. *Aquinas*, underſtand it of the Kingdom of *Judah* conſiſting of *Judah* and *Ben-*
Iſidor. *jamin*, carried by *Ramah* of *Benjamin*, the ſon of *Rachel* captive, as *Chap*.40.1.
is ſhewed, and ſo take it for a Prophecie of that which was to come. And if
it be thus taken, the Preter-tenſe is put for the future, as is uſual in Prophe-
cies. And this ſeemeth to be beſt, although *Ephraim* were ſpoken of before
verſ.9. and after *verſ*.18. becauſe thoſe two Tribes only returned, as is here
propheſied *verſ*.16. and if it be thus taken, Prophecies touching deliverance
out of *Babylon*, and touching deliverance by Chriſt are intermingled, 1. That
by Chriſt being ſpoken of *verſ*.4,5,*&c.* to *verſ*.15. then that out of *Babylon*,
verſ.15,16,17. and after this again that by Chriſt, *verſ*. 18. to *verſ*. 23, *&c.*
Verſ. 16. Touching theſe words *verſ*.16. *Thy work ſhall be rewarded*, The meaning is
nothing elſe, but that according to the ſorrow which thou haſt had for thy
Verſ. 17. children carried away, thou ſhalt have joy for their return again. *There ſhall
Calv. be hope in the end*, Hebr. *In thy poſterity*, or *thoſe ſhall come of thee afterwards*
באחרתך, and he ſaith, *There ſhall be hope then*, not to exclude thoſe of the time
intervening from hope, but becauſe then the thing hoped for ſhould be accom-
pliſhed; ſo *Calvin* alſo.

Verſ. 18. *I have heard Ephraim bemoaning himſelf.* Here the Prophet returns again to
the ten Tribes, of whoſe deliverance he had ſpoken before *verſ*.9,10, *&c.*
ſhewing the manner of it, by coming firſt to a ſight and ſenſe of their ſins by
Note. their grievous ſufferings, grace working in their hearts withall. For God
chaſtiſeth them whom he loveth, and hereby many times brings them to re-
2 Cor.7.10. pentance that before went aſtray, as *David*, Pſal.119.71. and bleſſed are they
whoſe wordly ſorrow is thus turned into godly: of their weeping ſee before
Verſ.9. *Turn thou me*, Here is the efficient cauſe of our turning by affliction
denoted, God muſt work this grace by his Spirit in us, or elſe we ſhall never
attain it, but yet there muſt be a co-operation in our will, *Turn me (O Lord)* I
and every one that would be turned and ſaved muſt pray.

Verſ. 21. *Set thee up way-marks.* *Ephraim* being truly penitent, Gods compaſſion is
Luk.15. towards him, as the Prodigals fathers to him, *verſ*.20. and hereupon he bid-
deth

deth him ſet up way-marks; the meaning being nothing elſe, but that he ſhould not do as a man that goeth in a way, in which he never thinketh to go again; paſſe thorow it without once taking notice of any remarkable thing therein, whereby he may help himſelf to remember it, and go right when ever he cometh into that way again, but like one that makes account to return by the ſame, marks every thing, whereby his remembrance may be holpen at his return. And this he ſaith to quicken their faith, becauſe they were ſo hard of belief; as if a father ſhould ſay to his ſon, mark well this way, for thou muſt one day go by it again; ſo the Lord in thus ſaying aſſureth his people of their deliverance, although not altogether according to the letter, yet to the ſame effect, only a ſpiritual deliverance being underſtood by and thorow Chriſt turned unto. *Jerom* and ſome others will have it the ſame with that *Iſa.* 40. *Prepare the way of the Lord, make his paths ſtrait.* *Hieron.*

Verſ. 22. *How long wilt thou go about,* &c. *The Lord hath created a new thing in the earth, A woman ſhall compaſſe a man.* The perſon to whom he ſpeaks thus, is called *backſliding Daughter,* by the word שובבה not much unlike to which is the word תסובב, *Shall compaſſe,* there being ſome Paranomaſie betwixt them. It is hereby implied, that it ſhould be long before that *Iſrael* would come in and imbrace the faith, being for many years firſt carried after a *Meſſiah* to come againſt the plain evidence of Scripture, Miracles and Heaven it ſelf, declaring Jeſus to be the man. But at length the vail ſhould be taken from before their eyes, that by the eye of Faith they might ſee this new wonderfull thing happening under the New Teſtament, of a womans compaſſing a man, that is, having him incloſed in her womb, ſhe being a Virgin, and having never known man. And this is generally underſtood of the Virgin *Mary,* bearing her Son Jeſus, for which the word גבר is uſed to ſignifie this man, that is, one ſtrong and mighty, becauſe he was ſo above all other men, as appeared by his mighty works. *Calvin* ſaith, That this is worthily derided by the *Hebrews,* and inventeth another, *viz.* the Jew, who was weak as a woman in compariſon of the *Babylonian,* ſhall yet prevail againſt him: But forſomuch as this was no ſuch new thing, as to be thus ſpoken of, for a greater wonder had been wrought, when *Moſes* compaſſed and ſtraightned *Pharaoh* ſo by his miracles, that he forced him to let *Iſrael* go, and the Jew indeed did nothing for his own deliverance out of *Babylon,* but *Cyrus* that mighty Champion; this of *Calvin* cannot ſtand. He alſo mentioneth another of the *Hebrews,* a woman the Synagogue or Church of the Jews, ſhall come about her man, or Husband God again by turning unto him. But before this is that of *Oleaſter* to be preferred, the Synagogue of the Jews being oft compared to a woman ſhall come about her man, or Husband Chriſt Jeſus at the laſt, by being converted unto him, whom ſhe ſo long moſt unkindly forſook, being yet moſt lovingly invited unto him, according to *Cant.* 3.2. *I will riſe and go about the ſtreets of the City to ſeek him, whom my ſoul loveth*; and *Chap.* 8.1. *Pſal.* 7.8. *The congregation ſhall compaſſe thee.* Iſa. 11.5. *Righteouſneſſe ſhall be his Girdle,* expounded by the *Caldee,* The righteous ſhall compaſſe him about as a Girdle. *Calvin.* *Hebræi.* *Oleaſter.*

Verſ. 23. Here and *verſ.* 24, 25. the Prophet returns again to ſpeak of the comfortable condition of the Kingdom of *Judah,* after their deliverance from the *Babyloniſh* Captivity, it ſhall then be ſaid thereof, *The Lord bleſſe thee thou habitation of juſtice, and mountain of holineſſe,* intimating that there ſhould be juſt Judges, inſtead of unrighteous Kings; of which ſee before *Iſa.* 1.26.

Verſ. 26. *Then I awaked as out of a ſleep, and I ſaw, and my ſleep was ſweet unto me.* Some expound theſe words, as ſpoken in the perſon of the people; ſome by *Jeremiah,* and ſome by Chriſt. Of the people who were buried, as it were, in a dead ſleep all the time of their Captivity, but then awaking they were comforted, as a man that hath had a ſweet ſleep. Of *Jeremiah,* to whom this unſpeakable comfort of the deliverance from *Babylon,* and after from ſin by Chriſt was revealed by dream, or of Chriſt, who is brought in thus ſpeaking after his paſſion, being paſt, and *Vatabl.* *Iſidor.*

Calvin. he raiſed up again to life, it was but as a ſleep unto him. *Calvin* will have *Jeremiah* his heavineſſe for miſeries of his people fore-ſeen hear meant, but foreſeeing alſo their deliverance, and the moſt joyful deliverance by Chriſt beforeſpoken of, all his former heavineſſe was but as a ſweet ſleep unto him, and this I prefer as beſt.

Verſ. 27. *I will ſow the houſe of Iſrael, and of Judah with the ſeed of man.* That is, Men and beaſts ſhall dwell in great multitudes upon their Land that is now deſolate.

Verſ. 29. *They ſhall not ſay any more, The fathers have eaten ſowr grapes*, &c. That is, being taught by the Spirit, and by experience how gracious the Lord is to repentant ſinners, they ſhall no more blaſpheme, as they had done, as if they were undeſervedly puniſhed for other mens ſins, but ſhould acknowledge, as the truth is, every one that is puniſhed to be juſtly puniſhed for his own ſins, and ſo lay no fault but on himſelf only.

Verſ. 31. Heb.8.8. *I will make a new Covenant with the houſe of Iſrael, and of Judah.* Here the Prophet returns again to ſpeak of the bleſſing under the Goſpel, and he calleth this Covenant or Teſtament new, becauſe of the new form thereof, and the Spirit given withall to the faithful to regenerate them, and the clear opening of things pertaining to ſalvation that were before vailed under types and figures. For it is the ſame in ſubſtance with the old: But for the manner, that was made by the bloud of beaſts, this by the bloud of Chriſt, and the ſignes of the Old were Circumciſion and the Paſſeover; of the New, Baptiſm and the Lords Supper. 2. The Spirit was not then given in a viſible manner, but now it was, both coming down upon Chriſt, and after upon his Apoſtles, and upon other faithful perſons alſo, although inviſibly, yet ſo as to be perceived by the new tongues wherewith they ſpake, and the power of working miracles, till the Church was planted in all known Countreys of the world, according to that promiſe *Mark.* 16.17. 3. The myſteries of the Kingdom of heaven were not then ſo clearly, but a little ſeen into, becauſe vailed under types of Temple, Altar, High-prieſt, the *Sanctum Sanctorum*, divers Waſhings and Sacrifices, but now are made evident. And as it is called the New Teſtament, not becauſe divers in ſubſtance, for the faithfull then through Gods mercy in Chriſt were ſaved as well as now, which is intimated in that *Abraham* was, and Luk.13.28. his ſon *Iſaac*, and his ſon *Jacob*, for they ſhall come from the Eaſt and Weſt, *&c.* and ſet down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of heaven; Rom.4. Gal.4. and to grace the faithfull under the New Teſtament it is ſaid, *Abraham* is father of the faithfull both of the Circumciſion and uncircumciſion; and again, we are after *Iſaac* children (not of the bond-woman but of the free) ſo the Old is not diſgraced in adding further in way of preferring the new: By ſaying,

Verſ. 32. *Not according to the old Covenant.* For it is added to uphold the honour of the old ſtill inviolate, that their fathers *made it void* by their ſins, as they did alſo, not keeping it on their parts, as they ſhould have done, or elſe it could ſtand them in no ſtead. Now he ſaith that the ſame Covenant made anew in reſpect of the form, ſhould be no more irritable, or ſuch as could be made void, becauſe it ſhould not be with an whole generation coming of any one man according to the fleſh, but only with the truly faithfull of them, or of other Nations, who are children according to the Spirit, and in every one of their hearts the Law is written, and not in Tables of ſtone only, as *Abrahams* poſterity according to the fleſh generally had it, but without benefit for their tranſgreſſing it, whereas theſe in whoſe hearts it is written, do not promiſe fair only, or begin in obedience, and not perform or perſevere, but keep it conſtantly without declining to the right hand or to the left all their daies. Becauſe the Spirit that writes it in their hearts worketh ſo upon their ſpirits that they conſtantly keep and cleave unto it, and as *Paul* alwaies delight in it, neither can all the powers of hell prevail againſt them to make them do other- 1 Joh.3.9. wiſe, ſith the Spirit in them is as ſeed from which this good fruit ſpringeth, and is not coming and going, but abiding, ſo that they cannot ſin, and who can then aver, that one truly in the ſtate of grace may fall away and periſh?

And a man ſhall not teach his brother any more, ſaying, Know the Lord, &c. Verſ. 34.
The meaning is not, that under the New Teſtament there ſhall be no uſe of
teaching, but it is thus ſpoken, to ſhew that the clearneſſe of the light now
in compariſon of what it was under the Old Teſtament is extraordinary, as
was before propheſied, *Iſa.*54. and is ſhewed *Matth* 4. 2 *Cor.*3. 2 *Pet.*1.19.
*Rom.*13.12. for the ſame felicity under the New Teſtament is publiſhed *Iſa.*2.
3. in a divers manner thus, one ſhall ſay to another, *Come let us go to the houſe*
of the Lord, he ſhall teach us; whereas if here teaching were ſpoken againſt,
there were a contrariety in the Prophets ſpeaking of the ſame thing. Therefore
the meaning is only, as hath been ſaid before, *Jeremiah* propheſieth of the
light of knowledge being more by farre, *Iſaiah* of the means how under the
New Teſtament they ſhall attain to this knowledge, *viz.* by teaching in *Zion*,
that is, in the houſe of God, whereas it is added, *From the leaſt unto the greateſt*
they ſhall know me; He doth not, ſaith *Calvin*, hereby mean, that they who *Calvin.*
are of leaſt knowledge ſhall know enough, and need to learn no more, but
touching the firſt rudiments of Religion, That there is but one only true
God, and that ſalvation cometh only by Chriſt to believers, which was not
ſo ordinarily known under the Old Teſtament, ſo that even touching *Iſrael*
it is ſaid, *There is no knowledge of God in the Land*, and they were then notorious Hoſ.4.6.
for worſhipping falſe gods, according to the manner of the Heathen:
Thus alſo *Jerom*, who addeth, That the knowledge of God here ſpoken of, is *Hieron.*
the poſſeſſion of all vertues, to know him is to love, fear and worſhip him according
to his will, not by mens precepts, and in ſincerity of heart, not in Iſa.29.13.
hypocriſie. Wherefore this is not ſpoken of all generally, that profeſſe the
Goſpel outwardly, but only of ſuch amongſt them, as in whoſe hearts the
Law is written. All ſuch have both theorical knowledge in ſuch a meaſure as
is neceſſary to ſalvation, being ſtill deſirous to hold what they have attained
and to encreaſe it. And herein lieth their happineſſe, *That the Lord forgiveth*
their iniquity, and remembreth their ſinne no more; Thus bleſſedneſſe is deſcribed
*Pſal.*32.1. But here this promiſe is ſpecially made according to the caſe
in this Chapter ſpoken of, the people of *Iſrael*, although in Covenant with
the Lord, had him not ſo propitious unto them, but that for their ſins they
were delivered into the hands of their enemies, and therefore ſuffered moſt
grievous things many years together in *Babylon*, and afterwards, when *Jeruſalem*
was deſtroyed by the *Romans*, but now coming into this new Covenant
by faith, they ſhall no more be thus left to the will of their enemies, but the
cauſe of miſery, their ſinne, being taken away, ſuch effects ſhould for ever
hereafter ceaſe. For to ſhew that this is his meaning, he bindeth it by moſt
vehement aſſeverations *verſ.*35,36,37. as if he had ſaid, The whole courſe of
nature ſhall ſooner be overthrown then his reſolution to ſtand for his people
Iſrael, to uphold them for ever, yet not for the whole body, but for ſome of
them, as is implied in thoſe words, *Verſ.*37. *I will not caſt off the whole ſeed of*
Iſrael: That is, ſuch as are *Iſrael* according to the Spirit, by faith and not in
the fleſh only, and who theſe be, was ſhewed in the words before-going, *I*
will put my Laws into them, and write them in their hearts. Therefore untill the
Iſraelites come in to the faith, this promiſe ſhall not be fulfilled unto them,
but then cometh forgiveneſſe when Jeſus comes by faith into the heart, and
takes poſſeſſion there. Now this is not ſpoken, as if in the time of the Law
the faithfull were not forgiven, and ſaved everlaſtingly, but becauſe this
great benefit is peculiar to the Goſpel, and adventitious only under the Law.
For take the Law alone, and keep it in the exacteſt manner that one can, there
will be no ſalvation, but damnation notwithſtanding, becauſe no man can keep
it perfectly; but who ſo then by the eye of faith looked at Chriſt, as *Abraham*
did, was ſaved even under the Law. The Apoſtle *Peter*, Heb.10.16. applieth
this of the New Covenant to forgive ſins, to Chriſts ſacrificing of himſelf once
for us, to the expiation of our ſins, whereas Sacrifices offered often for ſinne,
were not of force for this end and purpoſe, becauſe if they had, they ſhould

not have needed to be ſo after offered. And therefore it muſt needs follow that where ſinne is perfectly done away, the great judgement of giving a Nation into the hands of their enemies, God thus in wrath leaving them, as it were, is done away alſo. But eſpecially in reſpect of ſpiritual enemies this is fulfilled, where remiſſion of ſins is, devils have no more power to take and carry away captive into hell, then a Jailor hath over a malefactor that is by the Judge pardoned and acquitted.

*Verſ.*35,36,37. Here are three compariſons made to ſet forth the perpetuity of Gods favour towards *Iſrael,* 1. From the Sunne and Moon, 2. From the Sea, 3. From the profundity of the Earth, and the circumference of the heaven. For as the Sunne and Moon move round about the world daily, neither can this their courſe be ſtayed, and the Sea, though ſwelling with huge waves that came up to the ſhore higher then it, can yet go no further to the drowning of the earth, but is kept divided from it, ſo the mercy of God towards his cannot be ſtaied in the courſe thereof, but that they ſhall ever be ſaved from deſtroying judgements after the Covenant before ſpoken of once entred into, and as the heaven is by man unmeaſurable, and the earth cannot be dived into to the depth thereof, ſo ſhall Gods mercy be without all limitation of time.

Verſ.38. Here it is promiſed, That the City *Jeruſalem* ſhall be built again, according
to the dimenſions thereof, and extended further then yet it had ever been.
From the Tower of Hananeel to the gate of the corner: Of which Tower ſee *Neh.*
Junius. 3.1. it ſtood Southward, ſaith *Junius,* and the gate of the corner Eaſtward.
Verſ.39. Towards *the hill Gareb,* Jun. *Collem ſcabioſi,* it was the place of unclean perſons,
and where men condemned were executed, otherwiſe called *Golgotha* without
the City, where Jeſus ſuffered, it lay Northward towards the South, towards *Gohab,*
Verſ.40. which is a ſharp hill lying Weſtward. *And all the valley of carcaſes, and*
aſhes to the brook Kedron. This was the valley of the ſonne of *Hinnom,* where
they ſacrificed their children to *Molok,* from whence aſhes aroſe in abundance,
and it lay full of dead carcaſes buried there afterwards at the deſtruction
Ch.19. of the Jews by the *Caldees,* as was threatned by *Jeremiah,* and this valley
lay bending from the Weſt towards the South. *To the corner of the gate of the*
horſes towards the Eaſt. Of which *Nehem.*3.28. Now this deſcription of building
Jeruſalem again, is thus made, not to ſhew that it ſhould be of ſo great
extent at their return out of *Babylon,* for then it was not ſo ample, and that
which was, was demoliſhed again by the *Romans,* whereas it is promiſed that
Lyra. this ſhall ſtand perpetually. Neither is the re-building of *Jeruſalem* by *Elianus*
Adrianus the Emperor, calling it *Elia* meant, as *Lyra* would have it, for
that ſtands not upon the old foundations, and ſo this deſcription agreeth not
unto it, and little comfort was the building of that City to *Iſrael,* ſith not the
Jews, but the Turks have that in their poſſeſſion. And much leſſe is a building
to come meant under the yet expected *Meſſiah,* according to the *Hebrews.*
But a ſpiritual building, which is the Church, compared unto a City, *Mat.*5.
built upon a rock and impregnable, *Matth.*16.16. and this building is thus ſet
forth to ſhew the amplitude of the Church under the New Teſtament to be far
greater then that of old *Jeruſalem* by the acceſſion of the *Gentiles,* as is made
Hieron. plain, *Iſa.*54. Thus *Jerom,* who alſo makes an allegorical Expoſition of the
places, as ſetting forth the perſons, of whom the Church conſiſteth. *The tower*
The Allegory. *of Hananeel,* ſignifying the grace of God, the Apoſtles ſo full of the Spirit
and grace, in whom this building began. *The gate of the corner,* two peoples
joyned together in Chriſt, as the corner of a wall joyneth two wals. *The*
Hill of Gareb, the place where leapers, and other unclean perſons were, foul
ſinners. *Goah* ſignifying *mugitus,* penitent ſinners crying out by reaſon of
their ſins. *The valley of dead carcaſes,* the ſinfully dead, but now quickened,
being before in the valley and ſhadow of death, being ready even to be executed
at the brook *Kedron,* a dark place, whereby the filth of the City was carried
away, and ſo they to be caſt into hell. *The horſe gate,* near which horſes

ran

run a race, ſuch as run the race of Chriſtianity ſo as to obtain. Thus alſo *Rabanus*, neither doth *Calvin* diſſent.

CHAP. XXXII.

THis Chapter is hiſtorical, 1. Shewing how King *Zedekiah* put *Jeremiah* in
priſon, when the City was beſieged by *Nebuchadnezzar*, becauſe he had
propheſied that the King ſhould come into his hands, and be carried into *Ba-*
bylon. For the time, *The tenth of Zedekiah, the eighteenth of Nebuchadnezzar,*
ſee before *Chap*.25. For the Kings coming into his hands, and his being car- Verſ. 1.
ried into *Babylon*, he had not ſpoken of it that we read of, till *Chap*.34.2,3. Verſ. 3,4.
and therefore due order is not obſerved here no more then was *Chap*. 21. as I
have noted there, yea *Chap*.39. goeth in order before this, as may there be
ſeen *ver*.1. but not the reſidue of the Chapter, which declareth the accompliſh-
ment of that which is here threatned.

Verſ. 7. *Buy thee my field in Anathoth.* Here the Lord by commanding *Jeremiah* to buy a field when the City and whole Kingdom was ready to come into the hands of the *Caldees*, and he was in priſon ready to be brought to execution, when the King would, ſhewed, as by a ſenſible ſign that the time ſhould come when the Jews ſhould poſſeſſe the Land of *Canaan* again, each one returning to his poſſeſſion. And according to the courſe of Law there, two writings were made, one open, the other to be hidden by *Baruch*, that which was open being then to be ſhewed for the comfort of the faithfull; the other hidden, to be brought forth and ſhewed at the end of ſeventy years for their further confirmation, to ſtirre them up with more confidence to return. The only doubt here is, How Prieſts or Levites, ſuch as *Hananeel* and *Jeremiah* were, could ſell and buy Land, ſeeing the Tribe of *Levi* had none inheritance? *Sol.* They had little paſtures about the Cities given them, according to their ſeveral Families out of the other Tribes, and he that ought one of theſe might ſell it; but in the year of Jubilee it returned again, unleſſe it were ſold to a Kinſman neareſt, and being made over to him it remained to him for ever.

Verſ.16. *Jeremiah* having bought the Land, as the Lord commanded, here prayeth,
Verſ. 26. and hath anſwer, both touching the giving of the City into the *Caldeans*
hands for their ſins, *verſ*.26. and touching the peoples reſtitution, *verſ*. 37.
to continue in a ſafe and proſperous eſtate for ever, adding that he would put
his fear into them, and that they ſhould be of one heart.

CHAP. XXXIII.

Verſ.2. HEre the word of the Lord is ſaid to have came to *Jeremiah* the ſecond time, whilſt he was yet in priſon, ſaying, *Thus ſaith the Lord that made and formed it to eſtabliſh it,* Hebr. *Making, forming it,* The word *it*, being of the feminine gender, for which moſt Expoſitors underſtand *Jeruſalem* hereby, and that either ſet up by God of old in that ſplendour by reaſon of the wals, towers, Temple and Palaces: For the Lord brought his people thither by a mighty hand, and by power given them from him the Jews and their Kings built it ſo magnificently: or to be re-built at their return out of *Babylon* out of the ruinous heaps into which it had been brought by the *Caldees*. And the word [*Making, forming*] will bear either. If it be taken the firſt way, as in the Preter-tenſe, this is the ſenſe, The Lord gave his people the City *Jeruſalem* once, taking it out of their hands that held it, when it ſeemed impoſſible, therefore they may well believe that he can reſtore it to them again, and becauſe he hath promiſed ſo much, will do it without fail. If it be taken the ſecond way, as ſpoken in the future, as *Ierom* renders it, the ſenſe is, He that

Calvin.
Vatabl.
Lyra.

hath promiſed to rear up the City again, is the Lord, whoſe power none can withſtand, and therefore it is not to be doubted; Thus *Calvin*; But *Vatablus* ſaith, *Jeruſalem*, ſet forth here by the word [*it*] is the heavenly *Jeruſalem*. *Lyra* going upon the *Vulgar Latine* which renders it, *Qui facturus eſt, & formaturus illud*, underſtands by *it*, the Kingdom of Chriſt, which was to be ſet up, which was the greateſt work of all others, and wherein the greateſt comfort of the faithfull lay, and divers places of Scripture are brought to ſhew, that the Feminine in *Hebrew* is often put for the Neuter, *illam* for *iſtud*. But this is in effect the ſame with that of *Vatablus*, forſomuch as the buſineſs of Chriſts Kingdom is the ſpiritual *Jeruſalem*, and conſequently the heavenly. And to prove this to be meant by it, let us look to the words following, *ver.*3.

Verſ. 3. *Call unto me, and I will ſhew thee great and mighty things, which thou knoweſt not*. For of their deliverance from Captivity, and the re-building of *Jeruſalem* in the ſame place, he and all the faithfull that heard him propheſying of it, had been ſo fully informed that they could not but know it, but of the Kingdom of Chriſt, and the forming of the ſpiritual *Jeruſalem*, the knowledge was not ſo eaſie, becauſe a thing moſt myſtical; and therefore although it alſo had been before propheſied of, yet it was not ſo known, but there was need of prayer to be further enlightned herein.

Verſ. 5. *They come to fight with the Caldeans, but it is to fill them with dead bodies*. To make way to ſpeak of the great thing that ſhould be done, wherein true comfort lay, he here fore-telleth, that their labour ſhould be but loſt in ſeeking by force to oppoſe the *Caldees*, for none other effect ſhould follow hereupon, but that ſuch as came to fight ſhould be ſlain, and ſo their dead bodies ſhould but ſerve to fill the places where.

Verſ. 6. *I will bring it health and cure*. After way made *verſ.*5. he now cometh to the prophecy of thoſe great and mighty things ſpoken of, *verſ.*3. *I will bring health and cure unto them*; from whence to *verſ.*14. he plainly ſpeaketh of the cure of the great wound made in that ſtate at the deſtruction of *Ieruſalem* which ſhould be at the end of ſeventy years, they being brought thither again out of *Babylon*. And of this ſo much hath been ſpoken already upon *Chap.*25. *Chap.*31. *Chap.*32. that I ſhall need to ſay no more in this place.

Verſ. 14.
Verſ. 15,16

He reneweth his Prophecy touching Chriſt, of which alſo made in the ſame words I have ſpoken *Chap.*23.5,6, only whereas it is there ſaid, *This is the name, whereby he ſhall be called, The Lord our Righteouſneſſe*; here, *This is the name whereby ſhe ſhall be called, The Lord our Righteouſneſſe*, Hebr. *And this which he ſhall call in her, The Lord our Righteouſneſſe*; where the word זה *This*, hath manifeſtly reference to the word before-going *Branch*, and it is no more then if he had ſaid, this man whom the Lord calleth, *The Branch*, in *Ieruſalem* is otherwiſe called, *The Lord our Righteouſneſſe*; Vulg. *This is the name which they ſhall call him*. But not rightly, becauſe it is לה not לו and therefore even the Jeſuite in this controls the *Vulgar*, ſaying, that it is corrupted, and that many Copies moſt ancient for *him* had *her*, and therefore this is moſt generally followed, and this reaſon yeelded, why the Church ſhould be called, *The Lord our Righteouſneſſe*, as well as Chriſt, becauſe ſhe is one with him, and ſo whatſoever glorious Attribute or Title he hath, ſhe hath alſo, for that he hath it not ſo much for himſelf, as for her, according to that, *He is made of God unto us wiſdom, righteouſneſſe*, &c. and by ſome this, becauſe the Church hath this alwayes in her mouth, *The Lord our Righteouſneſſe, I deſire to be found, not having mine own righteouſneſſe, but that of Chriſt by faith*. Theſe I grant are good reaſons, if it muſt needs be ſo read, [*He ſhall*, or *they ſhall call her*] but forſomuch as it is לה, compounded of ל *to* or *in*, and ה *her*, it may better be otherwiſe rendred, as hath been ſaid, and then all doubt, why the Church ſhould be ſo called, is at an end, and indeed when all is ſaid that may be, it cannot but be acknowledged very improper and inſenſible too, to to ſay that the Church or *Ieruſalem* ſhould be called, *The Lord our Righteouſneſſe*,

Cornel. à Lap.

Calv.

1 Cor.1.30.

Phil.3.9.

neſſe, Iehovah, as it is in the Hebr. a title incommunicable to the Church, though one with Chriſt, and peculiar to God alone. And therefore that *Chapt.* 23. 6. is commonly brought by ours to prove Jeſus to be very God, which would not be ſo ſtrong, if the ſame title were communicated to the Congregation of Beleevers alſo. Take we notice therefore of this other reading, as more agreeable to the words, and hold us to it; and ſo here is nothing ſaid, but what *Chapt.* 23. 6. and from both places ſo well agreeing, we ſhall be double fortified to evince the divinity of Chriſt, and confound the Arrian.

Verſ. 17. *David ſhall never want a man to ſit upon the Throne, neither ſhall Levi want a man to offer burnt Offerings.* Having ſhewed in what ſafety they ſhould be at the raiſing up of the branch, the Lord our righteouſneſs; now he further deſcribes him to be a man, as well as *Jehovah*, and a King deſcended from *David*, to whom the Lord had long before promiſed, that his Throne ſhould continue for ever; and not onely a King, but a Prieſt to offer Sacrifice; but the Sacrifice offered by him was himſelf, *Hebr.* 7.9.10. Whereas he ſaith, that *David* ſhould not want a man to ſit upon his Throne; Hebr. *A man ſhould not be cut off from ſitting*, The meaning is not, that there ſhould be a continuall ſucceſſion of Kings for ever without interruption, but that although the ſucceſſion were interrupted about five hundred years from *Zedekiah* to Chriſt, giving occaſion to doubt, whether there ſhould any King more of *Davids* line ever ſit upon his Throne, yet one ſhould come and be King, and reign for ever and ever; and ſo *David* after this ſhould never want a man, &c. And the ſame being a Prieſt for ever, after the Order of *Melchiſedech*, *Levi* ſhould never want a Prieſt to offer Sacrifice, or to burn Incenſe; becauſe Chriſts ſacrificing of himſelf once, is more than equivalent to the dayly perpetuall Sacrificing, which was uſed of old by the Prieſts upon the Brazen, and to the Incenſe likewiſe daily offered upon the Golden Altar. And in theſe two Orders of King and Prieſt ſtands the perfect happineſs of Iſrael, for defence againſt enemies, and ſubduing them as King, and for propitiation with God in reſpect of ſin, as Prieſt. It is therefore without ground in the Papiſts, that will have Prieſts ſtill to offer Sacrifice propitiatory for the quick and the dead, and Incenſe, and one to be as King, of Kings over the Church, *viz.* The Pope of *Rome*, pretending to reign in Chriſts ſtead. For this is nothing elſe but intollerable pride and arrogancy, and in effect a giving Check-mate unto Chriſt, who alone without Vicars liveth ever to reign, and to make Propitiation for our ſins, 1 *John* 2. 1. Of the interruption of *Davids* Kingdome, ſee *Ezek.* 21. 26. The reſidue of the Chapter from *verſe* 20. to the end, is added onely to confirm further what is here promiſed of the perpetuity of Chriſts Kingdome, who was the Son of *David*.

CHAP. XXXIV.

IN this Chapter is the threatning of *Zedekiah*, that he ſhould come into the
hands of the King of Babylon, ſpoken of before *Chapter* 32. as the cauſe Verſ. 2, 3.
why he put *Jeremiah* in priſon. But here it is further added, that he ſhould not
dye by the ſword, but in peace, and be honourably buried in Babylon. Of the Verſ. 4, 5.
accompliſhment of the Prophecie of his dying in Babylon; ſee *Chapter* 52. 11.
But whereas it is ſaid, that he ſhould dye in peace, nothing elſe is meant, but that
he ſhould dye his naturall death; which *D. Kimbi* ſaith, was ſoon after *Nebu-
chadnezzar*; but *Joſephus*, in his time, and that he was by him honourably bu-
ried, being kept in priſon till the day of his death. Some following a tradition *Joſephus l.* 10. *Antiq, c.* 11
of the Hebrews ſay, that *Nebuchadnezzar* upon a Feſtivall day, cauſed him to
be brought out of priſon, and amongſt his Princes cauſed a laxative drink to be
to be given unto him, which he having drunk, purged ſo, that he was made a de-
riſion to them all; and therefore returning to priſon again, ſuch ſhame and grief
ſurprized him, that he dyed ſoon after; and then *Nebuchadnezzar* being moved
with compaſſion, to make him ſome recompence, cauſed him to be honorably bu-

Lyra. *T.Aquinas.* *Dionyſ.* *Calvin.* ried, by burning ſweet Odours, as is here ſaid : and *Lyra* expounds that of *Habbakkuk* 2.14. *Woe to him that giveth his neighbour drink.* Of this although very partially, ſeeing it is meant of all that favour drunkenneſs ſo, as to give to one cup after cup in exceſs. *Calvin* moveth a queſtion here, becauſe it is propounded by way of ſome conſolation, *Thou ſhalt not dye by the ſword,* Whether a violent death be alwayes worſe than a naturall ; for it ſhould ſeem not, becauſe it is oft-times with leſs pain, and leſs ſinfull, and to ſome ſalutiferous, as to Martyrs, and Malefactors, as an wholſome medicine, by repentance healing them of their ſins : but contrariwiſe, ſome that dye a naturall death, rave and curſe through impatience, and ſpeak idlely, and ſometimes blaſphemouſly, thus increaſing their ſins. This made *Caſar* the night before he was ſlain in the Senat, in private diſputation to maintain, that it was beſt to dye a violent death ſuddenly : And he anſwers well, that generally to dye a naturall death is to be preferred, becauſe it is leſs formidable, is a ſigne of the favour of God, and giveth time to ſet things in Order ; for which it is ſpoken of as the death of the righteous, *Pſalme* 37, 37. and dying by the ſword is often threatned, as a thing moſt dreadfull in this Prophecy. Yet it is to be accounted of, as the quality of the perſon dying is, If he be faithfull, he is not the leſs bleſſed by dying a violent death, and if he be wicked, he is not the more happy for dying thus in Peace. And the ſame is to be held touching burials ; to have an honourable buriall is of it ſelf deſirable, as being a thing, wherein a man is ſhewed to differ from a beaſt ; whereas in his dying there is no difference, becauſe as a beaſt dyeth ſo dyeth a man ; but when the beaſt is caſt forth as dung, and the man is buried ; this ſheweth one that ſhall riſe again to glory, the honour done to him at his buriall being a ſigne thereof. But if the faithfull lye unburied, this diſhonour ſhall be turned into a greater honour ; and the honourable buriall of the wicked ſhall nothing benefit them ; as it did not *Dives*, of whom we read, that he was buried, but *Lazarus* not. *Object.* What comfort then was it to *Zedekiah* being a wicked King to hear of a buriall, and dying his naturall death ? *Sol.* God might yet turn his heart before his death, and then it was a ſigne of Gods favour reſtored unto him ; and the very hearing of this might in time work upon him to make him repent, that he might enjoy it. For the burning of ſweet Odours to him, according to the manner of his Anceſtors, The Vulg. rendring it, *They ſhall burn there*] is neither right according to the Hebrew Text, which is לָךְ. *to thee* ; nor according to the courſe of their dealing amongſt the Jews with their dead Kings. For although the Romans and other Nations uſed to burn the bodies of the dead, and to put their aſhes in an Urn, and ſo lay them up ; yet the Jewes did not, but onely burn ſweet Odours about them, hereby to dry up the humours, that might cauſe ſtink, and then to lay them into their Sepulchers, as we may ſee 2 *Chron.* 16. 13. touching *Aſa* : but *Chap.* 21. 19. the like is ſaid not to have been done to *Joram* a wicked King. 1 Sam.31. 12. Yet the men of *Iabeſh Gilead* burnt *Saul* and his ſons being dead, and buried their bones : But of theſe things ſee before in my Commentary in their proper places.

Verſ.8,9. From hence to the end of the Chapter, there is an intimation, how that when *Nebuchadnezzar* with his huge Hoſt beſieged Jeruſalem, *Zedekiah* proclaimed liberty to ſervants, according to the Law *Exod.* 21. 3. and that the Princes hearing of it, and all others alſo, whom it concerned, gave their ſervants liberty to depart, coming into the Lords houſe, and ſolemnly binding themſelves by covenant, as to do it now, ſo to continue doing from time to time hereafter. For it ſeemeth, that howſoever they were hardened in other ſins, yet they had ſome ſenſe of this as the cauſe why the Caldees came to bring them under, becauſe they kept their brethren the Hebrews under, when they had ſerved ſix years, contrary to Gods Law. And therefore they reformed this abuſe ; and it ſeemeth, that it ſucceeded accordingly : the Caldees were hereupon cauſed to depart by the coming of *Pharoah* King of Egypt againſt them : For of this it is written *Chap.* 37. 5. But they were no ſooner out of that fear, but againſt the Law and their Covenaut made before the Lord, they compelled their diſmiſſed ſervants to return and ſerve them again, being herein moſt injurious unto them, and branded with the black brand of perjury towards the Lord. For this ſo foul a ſin, *Ieremiah* here threatneth, That the Caldees ſhall come again and burn the City, and take the King and his Princes. And he aggravates their ſin by this, that they brake their Covenant made in paſſing between the parts of the Calf divided, Verſ.18. wherein it is alluded to that which was done *Gen.* 15. by *Abraham* taking at Gods command an Heifer of three years, a Goat and a Ram, and dividing them Gen.15.17. into parts, laying one againſt the other; after which done a ſmoak, and then a bright Lamp paſſed between them. From hence it is likely that his poſterity in making Covenants did the like, paſſing between the parts, and praying if they kept not the Covenant now made, that they might be thus cut in pieces, and miſerably periſh. All which notwithſtanding they brake this Covenant, and therefore are threatned. The Romans uſed a like Ceremony in the time of their Heatheniſm, cutting a Sow in pieces, and imprecating themſelves, if they proved perjured. Touching Servants, and whether we may now a dayes have any ſuch, as are called ſlaves, after the old manner, and the manner of the Turks and other Nations, enough hath been ſpoken upon *Exod.* 21. and 1 *Cor.* 7. it is plain, that the Goſpel enjoyneth not ſetting ſuch at liberty, but rather commandeth each one to continue in that calling, wherein God hath called him, whether it be bond or free.

CHAP. XXXV.

IN this Chapter *Ieremiah* is bidden to bring the Rechabites into a Chamber of the Houſe of the Lord, and to ſet Wine before them, and to bid them drink; but they refuſed, becauſe *Ionadab* the Son of *Rechab* their Father had laid a charge upon them not to drink Wine, or to plant Vines, or to ſow Fields, or to build Houſes, but to dwell in Tents; and hereupon to upbraid the wicked Jews for their diſobedience to God, and to ſhow, how juſtly they ſhould be puniſhed therefore. Of *Ionadab*, the Son of *Rechab*, we read before 2 *Kings* 10. in the Hiſtory of *Iehu*, who lived three hundred years before this, which was *anno* 4th of *Iehojakim*, whereby the way we may note again, that things ſaid and done in this Book are not placed in order; but things done and ſaid in the reign of *Zedekiah*, who was after, are ſet before things in the time of *Iehojakim*, intimating, that the Sermons or Prophecies of *Ieremiah* were not by him written and placed in order; but being collected by others, ſet down, as he did, and ſpake them without reſpect unto due order, as not being ſo materiall. But to return again to *Ionadab* the Son of *Rechab.* Who *Rechab* was, ſee 1 *Chron.* 2. 55. where ſpeaking of *Suchathites*, that is, dwellers in Tents, he ſaith, *Theſe are the Kenites, that came of Hemath, the father of the houſe of Rechab.* And the Kenites are further ſet forth, *Judges* 1.16. to be *the children of Moſes, his Father in law, the Kenite*, who dwelt in the wilderneſs of *Iudah*, in the ſouth of Arad amongſt the people. Now *Moſes* his Father in law was *Iethro*, *Exod.*18. And of Kenites we read again *Iud.* 4. where *Iael the wife of Heber, the Kenite*, is ſpoken of. And they had this name of *Cynei*, or Kenites from *Cyn* the Father of *Raguel*, or *Iethro Moſes* his Father in law; thus for their Pedigree. For their quality, it ſeemeth, that they were Shepherds anciently, and dwelt in Tents, not being uſed to works of husbandry, as planting, plowing and ſowing, and therefore they drank no wine, but that which came of their flocks, *viz.* Milk, and eat Butter and Cheeſe, buying their Corn whereof they made Bread. And by this means having leiſure, they gave themſelves much to the ſtudy of the Law, and were Scribes expert therein; for which they are called, *The Families of the Scribes that dwelt at Iabez*, 1 Chron. 2. 55. And of their dwelling in Tents, and drinking Milk, and eating Butter; ſee *Iudg.* 4. where *Siſera* coming into *Iaels* Tent, it is ſaid, that ſhe gave him Milk to drink, and Butter to eate. And as they were learned in the Lawes of God, ſo one of them, *viz. Ionadab*, is ſingularly noted 2 Kin. 10.

to have been eminent for piety, when King *Iehu* would have him come up into his Chariot, and ride with him to ſee his zeal for the Lord; and of him they ſay here, *Ionadab the Son of Rechab our Father*. So that it ſeemeth, he was the firſt that injoyned them to live in this abſtemious manner, as their Progenitors had accuſtomed to do in former times and ages without any injunction. And the rather becauſe he ſaw the wickedneſs of the Iſraelites, amongſt whom they lived, to be ſo great, that they could not long continue, and that Wine and delicious fare was a cauſe of corrupting them by drunkenneſs, and gluttony and buildings made ſo ſumptuouſly by pride. He alſo ſaw that they were a divided State, and hereby made the more weak, and that the Syrians, Ammonites, Moabites, and Edomites were ready to take advantage hereupon againſt them. Now that his poſterity might be the better prepared to endure a change, when it ſhould come, by being inured to hardſhip, and to remove, when they could no longer be in one place, to another, after the manner of the old Nomades, he laid this injunction upon them, to go on conſtantly in ſuch a courſe of life as wherein their Fore-fathers had lived, promiſing that in ſo doing, they ſhould *live long in the* Verſ. 7. *land, wherein they were ſtrangers*. Wherefore he did not hereby condemne ſimply planting Vines, or drinking Wine, ſowing or building houſes; but onely preſcribed a rule for them to walk by in reſpect of theſe outward things, that was moſt convenient for them; and it was well done of them herein to be obedient. Whereas the Papiſts, as *Calvin* ſaith, do hence infer, that the Children of the Church ſhould likewiſe obey and keep all her Ordinances, beſides the Word of God: The Anſwer is eaſie; theſe were onely civill Ordinances about things externall, the foundation whereof is laid in the Word, which commendeth temperance, humility, and to be ſequeſtred from worldly buſineſſes ſo much as to be free to divine Contemplations, and to endure hardſhip, as giving 1 Cor. 9. advantage to the ſpirit againſt the fleſh, which by delicate and full fare will get the predominancy over the ſpirit. And therefore they cannot from hence reaſon to ſuperſtitious obſervances of days, and at ſometimes refraining from fleſh, the uſe of other things being permitted, as a matter of Conſcience; much leſs to the worſhipping of Images, the adoring of the Hoſt, the invocating of Saints departed, praying for the dead, croſſing againſt evill ſpirits, holy water, &c. Onely here is a ground of obedience in civill things to Rulers in a civill reſpect. And whereas this is made uſe of by the Jeſuite, to prove a Monaſticall life lawfull, becauſe the Rechabites obeyed their Father *Ionadab*, ſo they obeyed the Fathers of their Order: the Rechabites tilled not the ground, but lived in abſtinence, and vacancy from labour bodily, that they might be free to divine Contemplations; ſo Friars, and Jeſuites: When he cometh to the Rechabites having wives, but theſe having none, he hath nought further to ſay; yea, and by his leave there is a further vaſt difference between Rechabites and Friars, who will drink Wine liberally and dwell in ſumptuous buildings, to ſay nothing of their other enormities.

Philo. Of theſe Rechabites, ſaith *Philo*, were the *Eſſees*, a ſtrict Sect amongſt the Jewes, living in Deſarts, and faring hardly, amongſt whom *John* the Baptiſt was brought up, as I have ſhewed upon *Matthew* 3. and what their opinions were. For the Prophets calling together of the Rechabites to the Lords houſe in a Chamber there to offer them Wine, and that in the Chamber of one, who is ſaid to be a man of God; this was done moſt probably, that it being done ſo publickly, might be the more divulged over the City to the moving of all to repentance that ſhould heare it. That whereby the Prophet ſeeks hereupon to make them aſhamed, is, that they obeyed their Father a mortall man, but the Jewes would not obey God. 2. They obeyed him in a thing harſh and unpleaſing to the body, the Jewes not God, requiring onely things that might eaſily be done, and in reaſon ſhould rather be done for a worldly good, as well as for a ſpirituall. 3. They obeyed a man after his death ſo many years; when as if they had diſobeyed, he could neither reprove, nor puniſh them for it, or know it; but the Jewes obeyed not God, ever living to reprove and puniſh them; and being al-

wayes near unto them, to ſee all their paths, and all their wayes. And all theſe Pſal. 139.
ſhould be motives to us to live alwayes in obedience to Gods Commmande- Note.
ments, having a greater care ſo to do, than a Son to obey his naturall Father, or
a Servant his Maſter; according to that, *If I be a Father, where is my fear? if a* Mal. 1.6.
Maſter, &c.

The Jewes that hardened themſelves to do contrary, are threatened, and the Verſ. 17.
Rechabites, who were ſo dutifull to their Father in *Licitis*, are comforted, *ver.*
18,19. And the like ſhall be done to all that obey their parents likewiſe, but not Ezek. 18.
in any ſinfull way.

CHAP. XXXVI.

HEre *Jeremiah* is bidden in the fourth year of *Iehojakim* to write his Prophe- Verſ. 1.
cies againſt Iſrael and Judah and other Kingdoms in a Book. And he calleth Verſ. 3,4.
Baruch his Scribe unto him, commanding him to write them, and then to go to
the Houſe of the Lord upon the Faſt day, and to read them before all Judah; Verſ. 5,6.
becauſe he was ſhut up and could not go. Here divers doubts occur. 1. What is meant by *Jeremiah* his being ſhut up, becauſe he was not put in priſon by *Jehojakim*, but by *Zedekiah* who reigned after him, *Chap.* 32. 3. And the words of the Princes here following, *verſe* 19. *Go and hide thee, both thou and Jeremiah*, evince, that *Ieremiah* was now at liberty to go to ſome ſecret place, and not in priſon. It is there moſt commonly held, that his ſhutting up here ſpoken of, was nothing elſe but the Lord reſtraining him by the Spirit, ſo that he could not go. 2. What Faſt day is meant, when he biddeth him read it upon the Faſt day, when all Judah ſhould be come together to Jeruſalem; becauſe that after this, *verſe* 9, 10. a Faſt is proclaimed in the fifth year of *Iehojakim*, in the ninth moneth, and *Baruch* readeth it then? It is apparent, that there is here a Metatheſis, or tranſpoſition of things; that which was done firſt being placed laſt; for the Faſt was firſt proclaimed in the time whilſt *Baruch* was writing, or ſo ſoon as he had done, although he began in the fourth year of *Iehojakim*, and this Proclamation came out the fifth year; for it might be at the latter end of the fourth year that he begen to write, and the Proclamation made at the beginning of the fifth, although not to take place till the ninth moneth thereof, that in all parts they might have time to prepare to come to Jeruſalem And before *Iehojakims* fifth year, he had been terrified by falling into the hands of *Nebuchadnezzar*, *viz.* the third of his reigne, *Dan.* 1. 1. Therefore having by ſome compoſition obtained his Kingdome again, it is moſt probable, that for fear of ſuffering again by the Caldees, he proclaimed this Faſt, although a moſt wicked King, placing confidence in an outward obſervance without turning by repentance from his ſins. Wherefore the Prophet takes the opportunity of the day, for the publiſhing of his Prophecies, as thinking, that the people would now if ever be wrought upon to turn; and now *Baruch* ſhould be ſure to have a great multitude reſorting thither from all parts to read it to them, to the better effect. 3. Another doubt here is about the time of writing, in the fourth year of *Iehojakim*; in which year *Nebuchadnezzar* is ſaid to have come againſt him, being the firſt year of his reigne; and yet *Daniel* 1. 1. it is ſaid in the third year of *Iehojakim* that he was carried to Babylon: But of this ſee before *Chap.* 25.1. Another doubt is, How the Prophecies of *Ieremiah*, from the ninth year of *Ioſiah* his reigne could be ſtill to write, whenas *Chapter* 30. 1. he was bidden to write them in a Book before? But although that goeth before, yet it appeareth *Chap.* 29. that it was after, becauſe *Iehojakim* was firſt carried away Captive, who reigned after *Iehojakim*; and it was not a Prophecie of threatning, which he was then commanded to write, but of a moſt gracious promiſe of bringing them out of Captivity and unſpeakable bleſſing in Chriſt to be beſtowed upon them. 5. Becauſe *Baruch* writeth, and then goeth and readeth in the publick place, that the people might be converted; whether one mans reading of another mans

weak

Sermon be not hereby juſtified, and whether bare reading of the Word of God
be not available to Converſion? and laſtly, whether not reading a mans own
Sermon as well as uttering it *memoriter*? I anſwer, in want of a ſufficient Preacher,
it is better to hear one read, than to be without; or for one ignorant and
unable to adventure himſelf to preach. 2. To read the Word by Gods bleſſing
may be available to convert, but to read and preach upon it far more; and
the like is to be held of reading a mans own Sermon; and therefore every Preacher
is to be ſtirred up rather to preach *memoriter*, as Chriſt and the Apoſtles
did, and not by Book, which in ſtead of reverence in hearing is apt to move contempt
and ſlighting, as arguing a great defect in the Preacher, making him inſufficient
for his Office.

The part of the Temple, wherein *Baruch* read, was *the Chamber of Gemariah*
Verſ.10. *the Scribe, in the upper Court, in the entrance of the new Gate.* Of which new
Gate ſee before *Chapter* 26. 10. Of Chambers in the Lords Houſe, *Chap.* 35.4.
Here in the door, as the word ſignifieth, he ſtood and read to the people being in
Verſ. 16. the Court, that they might heare when *Baruch* had read, the Princes being told
of it, ſend for him, and cauſe him to read the ſame to them; and when they
heard they feared, and ſaid, they would tell the King. So wicked men fear
ſometimes in hearing of Gods judgements, but this their fear is not to repentance,
but to plunge them more into ſin, by ſeeking to ſtir up perſecution againſt
Gods faithfull ſervants. The fear of man works more with them than the fear of
Note. God; they thought if theſe things ſhould come to the Kings eare, and they not
firſt tell him thereof, they might come into the danger of his diſpleaſure; therefore
although they beleeved theſe threatnings to come from God, which made
them to fear and tremble; yet the fear of the King did preponderate this fear,
ſo that it took none effect in them to work repentance in their hearts. Wherefore
he that would fear God, and his wrath, ſo as to eſcape it, muſt not fear man,
as is expreſſed *Matth.* 10. 28. For theſe two fears cannot poſſibly ſtand together.
For *Falix* alſo trembled in hearing *Paul*, but he was *infalix* in this, that
he ſoon ſhaked off this fear again, and kept him ſtill in priſon to pleaſe the Jews.
Theſe Princes were yet moved ſo, that they were deſirous, that both *Baruch* and
Verſ.19. *Ieremiah* might be kept out of the Kings danger, &c. Therefore they councell
him to go and hide himſelf, and to bid *Ieremiah* to do likewiſe: For they knew,
that he was a Tyrant, and upon the hearing of theſe Prophecies would ſeek to
ſlay them, becauſe he had done the like before to *Uriah, Chapter* 26. 20. So
other wicked men have ſometimes ſome good affections; but they are too
Note. weak to work unto true repentance to ſalvation, and they ſhall periſh notwithſtanding.

Verſ.20. As the Princes had threatned *Baruch*, ſo they did, they went and told the
King, and he hearing ſome of the Rowle read, cut it with a Pen-knife, and caſt
it into the fire, ſome of them yet praying him not to do ſo: And he ſent to take
Verſ. 26. *Jeremiah* and *Baruch*, but *the Lord hid them*: That is, by his Providence they
hid themſelves ſo, that their Perſecutors could not find them out, as ſometime
Elijah was hid from *Ahab*. It is alſo hereby intimated, that the Lord directed
them to this hiding, giving warrant hereby to others his faithful ſervants to flee
likewiſe, and to lye hid in time of perſecution, that being preſerved, they may ſtill
live to glorifie God in the courſe of their Miniſtery. Some think, that the Lord
held the eyes of the Perſecutors ſo, or made them inviſible that they could not ſee
them, though they came into the houſe where they were.

Verſ.27. Then the Lord commanded *Ieremiah* to ſay to the King, that although he had
burnt that Rowle, yet he ſhould not eſcape the judgements therein threatned,
but dye an evill death, and be caſt out, as was before threatned, *Chap.* 22. and
Verſ.30. then he cauſed the ſame words to be written in another Rowle, and added more
thereunto, ſome of which are here recorded, that his dead body ſhould lye expoſed
to the froſt and heat, and that none of his ſhould ſit upon the Throne;
becauſe that although his Son *Iehojakin* reigned in his ſtead, yet it was but three
Moneths, which was as nothing, and none of his poſterity ever reigned after;

but

Note.

but *Zedekiah* his Uncle, and yet God failed not of his promiſe to *David*, that he ſhould not want a man for ever to ſit upon his Throne, as hath been ſhewed upon *Chap.* 33. 17. Note, that wicked men get nothing by reluсting againſt the the Word of God, and perſecuting his Prophets that come with it unto them; but by thus doing, intangle themſelves more and more, as one that goeth amongſt Bryars: for Gods Word ſhall ſtand, and being impugned ſhall prove yet more terrible to the impugners, of what rank or quality ſoever they be.

CHAP. XXXVII.

Verſ. 10.

Verſ. 12, 13.

Verſ. 17.

IN this Chapter is ſhewed again, what was done in the dayes of *Zedekiah. Nebuchadnezzar*, that had beſieged Jeruſalem, hearing of *Pharoah* with his Army coming againſt him, brake up his ſiege, and went to encounter with him. Now the King before this, had in the time of his danger, proclaimed liberty to Servants, according to *Chap.* 34. 8, 9, 10. But the Caldees being gone, every one compelled his Servants to return, and ſerve again, as thinking themſelves out of all danger of the Caldees return to the ſiege. Wherefore *Jeremiah* threatneth that the Caldees ſhould return, yea, though they were all wounded men, and burn the City. And having ſaid thus, he offered to go out of the City into the land of *Benjamin*, but was ſtayed by a Captain of the Ward, who took him, and brought him to the Princes, who put him in priſon in the houſe of *Jonathan* the Scribe, where he lay many dayes in great miſery. Then the King took him out privately, asking him touching the Word of the Lord; and he freely told him of nothing but deſtruction, unleſſe he yielded to *Nebuchadnezzar*: Then *Jeremiah* requeſting it, was not ſent back to the former priſon, but to the Court of the priſon, an allowance of bread being dayly given unto him.

Note.

Touching the going of *Ieremiah* into the Land of *Benjamin*; it is to be underſtood, that *Anathoth*, the City whereof he was an inhabitant, was there, and ſo in offering to goe thither, when he ſaw that he could do no good at Jeruſalem, by threatning and exhorting them to repentance, but was dayly in danger of being impriſoned, and cut off, he did nothing but what he might well juſtifie, and therefore took the opportunity of the ſiege being broken up. But when the ſervants of God doe nothing but well, the devill hath his inſtruments ready to lay hainous things to their charge; from which although they purge themſelves, yet they make them ſuffer, as Malefactors, moſt grievouſly.

Chap. 34. 5, 6.

Touching the Kings humanity to *Ieremiah*, although he would not obey his Teaching, it went not altogether unrewarded: for as we before promiſed, although he were carryed into Babylon, yet he dyed in peace, and had an hononrable buriall.

Verſ. 13.

Whereas it is ſaid, that *Ieremiah* went from *Ieruſalem, to ſeparate himſelf from thence in the midſt of the people.* Expoſitors differ much about it, going upon the word חלק, to divide; ſome thinking, that it is meant of his going to *Anathoth* to divide his land there amongſt his Kinsfolk. But there is no colour of reaſon for this; for the dividing here ſpoken of is nothing elſe, but as it is tranſlated, his ſeparating himſelf from the place, which he knew ſhould be deſtroyed, going away for this end amongſt the people, that he might not be ſeen and ſtayed, although he miſſed of his end.

Verſ. 16.

2 Cor. 11. 26.

For his being put into priſon, the word ſignifieth as well a Sepulcher, as a priſon, which is moſt dark and horrible to be in; for which it is rendred, and a Dungeon, and therein were ſeverall Cells, called here *Cabbins*, into which whoſoever was put, could not be put to more miſery. Such they had at Athens, called *Barathrum*, and at Syracuſe called *Latomiæ*, into which men were ſhut to be long in dying, at Rome *Tullianus*; there was alſo a Priſon or Dungeon called *Cizicemus*, otherwiſe named *profundum maris*; of which *Beda* thinks that *Paul* ſpeaketh, when in reckoning up his ſufferings, he mentioneth this for one, *In the depth of the Sea.* But that is onely his conjecture, for it is not *in the depth of the Sea*,

but *in perils by Sea.* For the place into which *Ieremiah* was now put by the
Kings favour, it was not to be ſhut up, as before, but to live in more liberty in
the Court of the priſon, where he might have the comfort of the aire, and
Verſ. 21. was provided for whilſt bread laſted in the City, and where in all probability
there might be ſome reſort unto him of people to hear, and to be ſtirred up by
him.

CHAP. XXXVIII.

JEremiah abiding in the Court of the priſon, where the King cauſed him to be
put, continued freely to propheſie of the deſtruction of Jeruſalem, and of the
people, if they would not yield to the King of Babylon, but of ſafety to them
that yielded, as he had done long before, *Chap.* 21. 9. yet not ſo long, as *Calvin*
by miſtake would have it, who ſaith, that it was above twenty years before
that the Prophet ſpake thus; for *Ch.* 21. 1. it is ſaid to have been in *Zedekiah* his
time, when *Nebuchadnezzar* made war againſt him, and therefore moſt probably
in the ninth year of *Zedekiah*, *Chap.* 39. 2 *Kings* 25. when *Nebuchadnezzar*
came firſt to beſiege Jeruſalem, before his departing at the hearing of the
Egyptians coming; after which it is moſt probable, that he was now come again
to renew the ſiege, which from the firſt to the laſt was not above one year
and ſix moneths; and therefore it was but little above a year agoe ſince *Ieremiah*
firſt ſpake thus. But now moſt probably he renewing the ſame Prophecie in
the eares of all that came unto him into the Court of the priſon; and the Princes
Verſ. 1. hearing of it, ſome of them who are here named, go to the King, and accuſe
Ieremiah as an enemy to the State, ſaying, that he was worthy for this to dye. And
it is indeed an hainous thing for any Subject to perſwade any of his fellow Subjects
to fall from his King to his enemies, and therefore he that doth it, is worthy
to dye. This is true ordinarily; but for a Prophet, as *Ieremiah* was, ſet up by
God above Kings, to declare his purpoſe againſt them, and to ſhew them the
way of eſcaping, it was neceſſary to ſpeak thus; and if *Ieremiah* had not, the
greateſt of all had before threatned to ſlay him, *Chap.* 1. 17. And therefore it
was in him ſo far from being a crime, that he deſerved to be hearkened unto by
the King and Princes, and to have been well rewarded for his faithfulneſſe. But
example is not from hence to be taken by the ordinary Miniſters of Gods Word
in any caſe to perſwade the people to fall from their own King to another, or to
any that go out as enemies againſt him and his Kingdome. When theſe Princes
Verſ. 5. had accuſed *Ieremiah* to the King, he tels them, That the King could do nothing
againſt them; and therefore he ſaith, That he was in their hands, not that it
ought ſo to be, for the King is ſupream, and all others even Princes are ſubject
to him. But *Zedekiah* for his wickedneſſe, and his Princes alſo for theirs, were
now left of God, and ſo all things grew into confuſion. Yet it appeareth, that he
held his Supremacy ſtill; becauſe that having left *Ieremiah* to his Princes, and
they dealing ſo outragiouſly by him as to put him into a miery Dungeon, where
he was in danger of ſoon dying miſerably; when he heard of it, he ſent and
took him out, and placed him where he had been before; neither did the Princes
herein oppoſe him, as the following part of the Chapter ſheweth.

Verſ. 7. *Then Ebedmelech an Ethiopian went to the King ſitting in the gate of Benjamin.*
This is a thing greatly to be noted, that there was not one Prince or other
of the Jewiſh Nation, that was moved at the cruelty uſed againſt the Prophet of
God; onely a ſtranger being an *Eunuch* in the Kings houſe, was affected at it,
and ſought his deliverance, which tended to the utter diſgracing of the Jewes,
who bare themſelves upon this, that they were the holy ſeed, and Gods peculiar
people; all others being baſe and vile in compariſon of them; yet now one Ethiopian
had more piety towards the man of God in him, than they all. And
his love and piety is the more commended by this, that he ſhewed himſelf thus
for *Ieremiah* againſt the Princes, that were of ſo great power, and ſo openly,

not ſpeaking to the King for him privately in his houſe, but openly, when he ſate upon the judgement ſeat in the Gate; for there were the Tribunals commonly amongſt the Jewes. So that he was without fear of the Princes, and of the envy of the people, who almoſt all hated *Ieremiah*, in doing this. But God, who ſtirred him up to it was with him ſo, that he prevailed with the King, although ſtanding in awe of the Princes, as appeared before. Yet now he is alſo moved with compaſſion, and bids him take with him thirty men, and go, and pull *Ieremiah* out of the Dungeon; which he did accordingly, not fearing a greater power, that the Princes could eaſily have made againſt him, and ſo took him out in the beſt manner that he could deviſe. A notable example, teaching us wherein true Religion ſtandeth, *viz.* in love, and doing for thoſe that are in miſery: as alſo the Samaritan is by our Lord brought for an example, who had compaſſion on the wounded man, when as not one Jew; no, not a Prieſt or Levite would ſhew him any pity. Again, note for our incouragement in doing good, that when humane reaſon ſhewed him ſo many difficulties, for which it might ſeem impoſſible for him to effect this, as the power of the Princes with the King, the hatred and danger that he ſhould incur by attempting it, and the enmity of all the Jews in the Gate, before whom he muſt ſpeak, if ever, becauſe otherwiſe it might be too late, *Ieremiah* being dead with hunger, cold, and the noiſomneſſe of the place; yet he, all theſe notwithſtanding, attempted it, and prevailed to his everlaſting fame, and obtaining great favour with the Lord, as we may ſee *Chap.* 39. 15.

Note.
Luke. 10. 30.
Note.

Again note, that God hath the Kings heart in his hand, and turneth it as the rivers of water; he was before ſo puſillanimous, that he durſt do nothing, although he had ſome compaſſion towards the Prophet in him: but now he taketh courage to ſend a power, whereby to deliver him, that we may never ceaſe praying for our King, that God would turn his heart, when it is ſet upon any evill way.

Note:

Laſtly note, that one man, even contemptible and obſcure may ſometime be an inſtrument of great good, if he takes courage to attempt it when need requires, that none may be faint-hearted about things ſo neceſſary, but put on to ſpeak, although he may ſeem to himſelf the moſt unfit amongſt many more, and ſo he may incur the danger of his life; which is alſo further exemplified in *Eſter*. King *Solomon* ſaith, that this man was a ſervant of the Kings, as the word *Ebedmelech* ſignifieth; and that this was not his proper name; and whereas it is rendred, *The Ethiopian*, he renders it, The Servant of the King, the Ethiopian, in the genitive Caſe, as if the King, and not he, were called the Ethiopian, or Blackamore, for his black and foul manners: as *Amos* 7 9 it is ſaid to the Jews, *Are ye not the Children of Ethiopians to me?* But there is no need here to flee to any ſuch Expoſition, but to take it as our Expoſitors generally do, *Ebedmelech the Ethiopian*. For the word *Eunuch*, it was ſpoken of before, *Chap.* 29. 2. Courtiers, that weited upon the King and Queen in their Chamber, were according to the common cuſtome of other Nations called Eunuchs, that is, gelded men, whom they ſerved ſo, that they might without ſuſpition attend upon Queens, and Kings Concubines: but of the Iſraelites it was not lawfull to geld any, *Deut.* 23 1. But this man might be an Eunuch indeed, as the word ſignifieth, becauſe he was a ſtranger; and that even in Iſrael there were many ſuch, we may gather from *Iſa.* 56. 4. of whom Kings and Princes ſerved themſelves, being brought from other parts, and ſold unto them.

Note.
K. *Solomon.*

This Ethiopian is by *Ambroſe* made a figure of the Gentiles, black by ſin, who lifted up Chriſt, figured out by *Ieremiah*, when the Jewes had caſt him as it were into the Dungeon, and made him ſtick in the mire, by their calumnies and cruell uſage of him; for then the Gentiles believed in him, and extolled him as their Lord, and moſt mighty Saviour and Redeemer. And whereas old rags are taken by *Ebedmelech*, that *Ieremiah* might put them under his armes, when he was by Ropes to be drawn out of the mire, that he might not be hurt; ſo ſaith *Gregory*, by old examples of the faithfull, that patiently ſuffered grievous things, we

Ambroſe.
The Allegory.
Gregor. Mor.

we ought to comfort other faithfull perſons now, as *Paul* doth *Heb.*11.

Verſ. 14. *R.David. Vatabl. Lyra. Dionyſ.* *Then the King ſent and took Jeremiah to him into the third entry of the Lords houſe.* That is, ſaith *R.David* and *Vatablus*, to the third gate, which was right over againſt the Kings houſe, although *Lyra* and *Dionyſius* underſtand the third Court, for there were three, firſt of the women, ſecond of men, third of Prieſts; the firſt ſeemeth to be beſt. Here the King ſecretly asked *Jeremiah* again, as he had done *Chap.*37.17. and he not being terrified by all that had been done to him, ſaith the ſame that he had before done, exhorting the King to yield to the *Caldees*: a notable example to be followed by all Gods Miniſters, and finally the King chargeth him not to let the Princes know what he ſaid unto him, but to tell them only that he petitioned the King that he might not return to *Jonathans* houſe to die there.

Verſ. 19. But in the way to this, *v.*19. The King ſaid to *Jeremiah*, when he moved him to yeeld, that he feared the Jews already revolted to the *Caldees*, leſt, if he yielded, he ſhould be delivered into their hands, and be made a mocking or laughing *Calvin.* Note. ſtock. For ſuch is the condition of Subjects, as *Calvin* noteth, towards their King, when they have once broken their faith to him by going to another, joyning to fight againſt him, that conceiving their fault to be unpardonable, they are unwilling ever to be reconciled to him any more; and therefore they carry themſelves ever after towards him, as enemies, abuſing him, if he cometh into their power they care not how; but againſt this *Jeremiah* ſecureth Verſ. 22. him in the name of the Lord. And *verſ.*22. *The women ſhall ſay, Thy friends*, Hebr. *Thy men of peace*; That is, Thy Counſellours pretending to ſeek thy peace and good, have infatuated to hold out, *Till thy feet ſtick in the mire, and be turned backward*, that is, in the mire of miſery, and thou beeſt turned from the ſucceſſe, and ſafety hoped for by doing according to their counſell, the clean contrary befalling thee, as *verſ.*23. plainly ſheweth. Then the conference being ended betwixt the King and the Prophet, he adviſeth him to conceal what communication had been betwixt them, only willing him to ſay, Verſ. 25. that he made requeſt unto him, that he might not be ſent again into the houſe Note. of *Jonathan*, of the priſon wherein ſee before *Chap.* 37. and *Jeremiah*, when the Princes came about him to ask, did accordingly. See here the miſerable caſe that Kings bring themſelves into by their ſins, for *Zedekiah* becomes therefore of a King only an image of a King, all the power being in his Princes, and he being overawed by them, ſo that he durſt not either do or ſpeak any thing, that might diſpleaſe them, that every King may take warning, and live in the fear of God, and obedience to his Laws, as *Deut.* 17. for ſo their Subjects ſhall be made to fear and obey them, otherwiſe they ſhall be brought to that condition, that they ſhall fear their Subjects, as *Zedekiah* did. And if any King hath overſeen himſelf, ſo that he is now fallen into ſuch miſery, his only way to get out again, is to lie down and patiently to bear it, as the ſcourge of God, as *Jeremiah* exhorted him to do by yielding himſelf to *Nebuchadnezzar*, and as *Jechoniah* had done, and therefore was finally exalted 2 *King.*25. And as *Lupus* Biſhop of *Rome*, in the dayes of *Attila* the King of the *Goths* is ſaid to have done, when he came againſt *Rome*, for the Biſhop going out of the City to meet him, asked, What he was: the King anſwered, *Flagellum Dei, The Scourge of God*; he replied, Come in then thou ſcourge of God, and we ſhall patiently bear the ſtrokes, ſo ſetting open to him the gates of the City, into which he entring went thorow it and out again, not doing any hurt unto it, or the inhabitants thereof. For *Jeremiah* his concealing all other things, but his Petition to the King, it may ſeem blame-worthy in the Prophet, ſo much to diſſemble, and it is in him taxed by *Calvin*, but others better, rather juſtifie him, as having thus petitioned the King, although it be not related, and ſo he ſaid nothing but the truth, not being bound to reveal other ſecrets unto them. And if he made not this Petition now, yet he did it very lately, *Chap.*37.20. and it was a good providence of God that the Princes would herein reſt ſatisfied, ſeeing it ſtood not with reaſon that the King ſhould ſend for him only, that he might offer a Petition unto him, but for ſome other end.

Verſ. 28. *And he was there till Jeruſalem was taken* Hebr. *It was accordingly, Jeruſalem was taken*; for the words are היה כאשר *It was according to that*, that is, which *Jeremiah* had ſpoken from the Lord. And theſe words are put by the *Septuagint* to the beginning of the next, as making way to the Hiſtory there.

CHAP. XXXIX.

IN this Chapter for ten verſes is ſet forth the ſame Hiſtory with that 2 *Kin.* 25. Verſ. 3. and therefore I ſpare to ſay any thing more upon it in this place. Only *verſ.* 3. a thing not there recounted is ſet down, *viz.* that the Princes of the King of *Babylon* ſat after their coming into the City in the middle gate, moſt probably to ſhew themſelves maſters of the City, that being a tribunall, where Judges that had the rule of the Land uſed to ſit. Calvin. *Calvin* thinketh, that they ſtayed here only out of warineſs, that their men might firſt go into all parts of the City to ſee whether it were empty, or any ambuſhes were ſecretly laid any where. Touching the middle Gate, it is to be underſtood, that *Jeruſalem* was walled about with two wals, in either of which was a Gate, the ſecond of which was oppoſite to the Gate of the Temple, and therefore is called the middle Gate. Here ſat *Neregal Sereſer*, which words ſignifie *Præfectus theſaurorum*. For *Ser* or *Sir* ſignifieth *Maſter*, and *Otſar*, *Treaſure: Semegarnabu, Præfectus unguentariorum*, and *Rabſares* ſignifieth the ſame. *Neregel* was alſo Prince of the treaſure, as the firſt *Rabmeg*, *Princeps liquoris*; Some will have them to be proper names of his Princes without reſpect to their offices.

Verſ. 10. It is ſaid, *That he gave the poor vineyards and fields the ſame day.* 2 King. 25. *He left the poor to dreſſe the vineyards*, &c. The meaning being the ſame, for he gave them theſe to husband for the King of *Babylon*, and out of them to pay him tribute. And the Scholaſtick Hiſtory, according to *Joſephus*, ſaith, That the *Rechabites* ſpoken of *Chap.* 35. were ſome of theſe, but the courſe of their life being expreſſed not to plant vineyards or to till the ground, makes for the contrary, yet it is probable that they were left, as a kinde of people given to contemplation, and poor, and ſo not to be feared to ſtirre up to any rebellion, and this agreeth with the promiſe of their father recounted *Chap.* 35. 7. and with that of the Lord *v.* 19. of the ſame Chapter.

Verſ. 11. Here is ſomewhat added, which was not before 2 *King.* 25. *viz.* the charge given by *Nebuchadnezzar* to his ſteward *Nebuzaradan* touching *Jeremiah*, who thereupon took him out of priſon, and delivered him to *Gedaliah* to carry him home, of which *Gedaliah*, 2 King. 25. it is ſaid, that he was by *Nebuchadnezzar* made Governour of the Land. Now the promiſe made to *Jeremiah*, Chap. 15. 11. *I will cauſe the enemy to entreat thee well*, took effect to his comfort after his great and grievous ſufferings ſo long a time, to the encouragement of every faithful Paſtor, when he ſhall look at the end.

Verſ. 14. From hence to the end of the Chapter is a Prophecie of comfort to *Ebedmelek*; of whoſe piety ſee before *Chap.* 38. he promiſeth to him, whilſt he was yet in the Court of the priſon, that he ſhould not die by the ſword, as the Kings Princes, but that his life ſhould be ſpared, becauſe he truſted in the Lord, as did notably appear in his adventuring his life to life, the life of *Jeremiah* againſt the conſpiracy of all the Princes. For he that doth thus ſheweth a great deal of confidence in God, and indeed he ſhall be in the way of ſafety, when all others are in danger of deſtruction, in confidence whereof to encourage us to adventure in the like caſe God hath cauſed this to be ſet forth in this place.

CHAP. XL.

Verſ. 1. Chap.39.14. Chap.39.5. Note.

T*He Word of the Lord that came to Jeremiah, after that Nebuzaradan had let him go free from Ramah.* The Prophet having ſummarily ſhewed before, that he was delivered out of priſon to go with *Gedaliah* into *Judea*, now he declareth more at large how the ſaid *Nebuzaradan* proceeded with him. He was firſt carried bound out of the court of the priſon to *Riblah* in the Land of *Hamath*, together with other Captives, of which place ſee before *Chap.*31.15. But the carrying of him thither in bonds was not to aggravate his miſery, but that there in the ſight of his Countrymen he only might be ſet free, when they were all carried away into *Babylon* to ſervitude, that now at length they might acknowledge him to be a true Prophet of God, for whom he ſo wrought by his providence above all others. For although ſome more were ſtill left in the Land, yet it was not as free-men to go whether they would, but to live there as ſervants to the *Caldees*. Whereby we may ſee, That one day the true ſervants of God ſhall be dealt otherwiſe by, then the wicked of the world, theſe having the comfort of liberty, and a reward in the Kingdom of heaven, theſe being carried Captive into everlaſting confuſion: That the righteous may be encouraged, and the wicked deſpiſers of them and their admonitions, terrified in time ſo as to repent, and eſcape that judgement, otherwiſe they ſhall be vexed then the more by this, that when they go into miſery they ſhall ſee thoſe whom they have deſpiſed and perſecuted moſt highly advanced, as *Haman* ſaw poor *Mordecai*, whoſe deſtruction, and the deſtruction of all his cognation, he moſt eagerly ſought, through the hatred he had unto him: Whereas he ſaith, *The Word of the Lord that came to Jeremiah,* but tels not what this word was in all this Chapter, nor the next, he may ſeem to have forgotten himſelf. But his meaning is nothing elſe, but as if he had ſaid, After things done and ſpoken from the Lord, related *Chap.*39.14. whilſt the City remained untaken, I will now come to ſhew, what word I had from the Lord time after time, when the City was taken and burnt, and I being carried away with other Captives was ſet at liberty, only I will firſt declare the circumſtances of my enlargement, and then come to ſhew what this word was *Ch.*42.7, *&c.*

Verſ. 2. Note.

And it is remarkable here, that *Nebuzaradan* ſpeaketh ſo piouſly, *The Lord thy God hath pronounced all this evil againſt this place, becauſe ye have ſinned againſt him, and now he hath brought it to paſſe.* A ſtrange ſpeech to come from an Heathen man, but God uſed his tongue to ſay thus, the more to confound the Jews that were guilty of that which he charged them withall, that now at the leaſt in their miſery they might be moved to repent, which they would not do in their proſperity, as *Balaams* Aſſe ſometime rebuked his fooliſhneſs. Thus even prophane men that know not God, may for their own ends ſpeak the truth of God ſometimes, when ſuch as profeſſe him do things moſt contrary, as the Legion in the man poſſeſſed ſaid to Chriſt, *I know thee Whom thou art, even the Sonne of God,* but God would have theſe things to be ſpoken by them to convince the wicked hypocrites in his Church the more, and to make them aſhamed. In ſaying, *Becauſe ye have ſinned*, he meaneth not *Jeremiah*, as one of them, for he knew that he was the man by whoſe Miniſtry this evil was pronounced, and that he was faithfull to execute his prophetical Office in denouncing this judgement, not fearing their threatnings, or being diſcouraged by their falſe prophets, pretending revelations from God, as well as he, and therefore he ſetteth him free, *verſ.* 3. and diſmiſſeth him not unrewarded. But *Jeremiah* being now amongſt the reſt, he ſpeaketh to them together, directing his ſpeech to *Jeremiah*, as the man who had often in the perſon of the people confeſſed their ſins, and prayed for the averting of this great judgement out of his moſt affectionate love towards them. It doth not therefore argue a godly man ſometime to ſpeak piouſly, for as we ſee, even Heathens can do ſo to ſerve their own turn, and the devil himſelf alſo.

Nebu-

Verſ.5. *Calvin.* Act.8. *Galv.* 1 Sam.9.8. 1 King.14.

Nebuzaradan is not only ſaid to have ſet *Jeremiah* free, but alſo to have given him *victuals and a reward.* Whereupon a Queſtion is moved by *Calvin,* how the Prophet could lawfully take a reward, which *Eliſhah* would not do of *Naaman* the *Syrian,* leaſt he ſhould ſeem to ſet to ſale the gifts of the Spirit of God, a thing determined by *Peter* to be ſo odious before God? and ſaith, That for victuals, or proviſion for the way, as the word ſignifieth, he had preſent need thereof for his ſuſtentation; but touching the gift, it is not to be conceived, that it was any great matter, to enrich him, as *Naaman* offered to *Eliſhah,* but ſomewhat wherewith to buy him neceſſaries for food or cloathing, after he was gone from him, being by the Princes hard uſage of him made poor and needy, as of old they uſed when they came to a Seer to bring ſome little gift unto him, as we may ſee in the example of *Saul* and his ſervant going to *Samuel* to enquire after the loſt Aſſes; And in *Jeroboams* wife going to the Prophet *Abijah.* But it is not neceſſary to yield that *Nebuzaradan* gave him a gift or reward, becauſe the word משא ſignifieth both a reward, and the elevation of honour, haply by diſmiſſing him with reverence, as a man of God. Yet neither muſt it needs ſeem to be ill done of *Jeremiah* to take a gift, as a kindneſſe before promiſed that he ſhould finde at the enemies hands, *Chap.* 15.11. after his own peoples uſing him ſo harſhly, becauſe hereby Gods favour promiſed unto him was made good, for which it was not by him to be refuſed, but to be taken with thankſgiving as coming from God.

Verſ.6. *Lyra. Hebræi.*

Then Jeremiah went to Gedaliah in Mizpah. Gedaliah was a great and wiſe man of the Jews, who upon the admonition of *Jeremiah* went to the *Caldees,* and therefore was now by *Nebuchadnezzar* ſet over the Jews that remained; So *Lyra* and the *Hebrews.* And we read of *Abikam* his father, *Chap.* 26. 24. that he once ſtood for *Jeremiah* being in danger of his life, and therefore his ſon is now thus preferred. *Mizpah* was a City on the border of *Judea* in the way to *Babylon,* and therefore moſt fit for him to dwell in; but of it ſee before in my Expoſition upon 2 *King.*25.26.

Verſ.8. *Lyra. Toſtat. T. Aquinas.* Chap.41.1.

Iſhmael the ſonne of Nethaniah, and Johanan, and Jonathan, Captains, came to Gedaliah. Theſe are called Captains, becauſe the Government of Cities had been at the *Caldees* coming committed unto them and their men for their defence, but they, it ſeemeth ſoon fled for fear of the enemy, leaving the Cities and lurking about in the fields, till the *Caldees* were gone, but now both they and others that had fled into other countreys, returned to *Gedaliah,* although *Iſhmael,* as afterwards appeareth, came with a deceitfull minde, being ſet on by the King of the *Ammonites* to kill him. For the reaſon, it is thought by *Lyra, Toſtatus, Thomas Aquinas* and the *Hebrews,* becauſe he was of the bloud royal, and therefore envied *Gedaliah* this honour, and becauſe he had ſo baſely revolted to *Nebuchadnezzar,* thus inſinuating into his favour to be made Ruler of the Land, thus laying an evil imputation of treachery unto him for his obedience to God, who had by his Prophet warned all that would be ſaved from deſtruction to go out to the *Caldees. Gedaliah* ſecures the Captains that came unto him, as by ſwearing to them *verſ.9.* ſo *verſ.10.* by bidding them go and gather the Summer-fruits, as not fearing any enemy, and to dwell in the Cities, which they had taken, he in the mean ſeaſon abiding at *Mizpah* to ſtand for them againſt all hoſtile attempts that might be made by the *Caldees.* In ſaying, *The Cities which ye have taken,* he meaneth not taken by force, for all the Cities of *Judah* then lay open, but the Government whereof they had formerly taken upon them, but had lately fled from; thus he ſhewed all love and kindneſs to them, although he were ill-requited by one of them that came to him as the chief.

Verſ.10.

Verſ. 13.

From hence to the end of the Chapter is nothing elſe ſet forth, but *Johanans* and the other Captains coming from their fruit-gathering to which *Gedaliah* had diſmiſſed them, to certifie him what they had heard as moſt certain, that *Iſhmael* had conſpired with the King of *Ammon* about his deſtruction, wherefore they adviſed him to beware of that Traitor, and *Johanan* offered to go and kill him, but *Gedaliah* being over-confident of his fidelity, would not ſuffer him, and thus he ſoon had an end put to his life and government by *Iſhmaels* treachery, as is ſhewed *Chap.*41.

CHAP. XLI.

IN this Chapter the Prophet goeth on in relating the Hiſtory of *Iſhmaels* treachery againſt *Gedaliah* the Governour, according to the warning given him thereof before *Chap.* 40. And the time is noted, *viz.* the ſeventh moneth, that is, three moneths after the taking of *Jeruſalem*, as we may ſee, *Chap.*39.2.

Verſ.5. Here is ſhewed, how after the killing of the Governour, and the men with him, and the Gariſon left there of *Caldeans* to guard him, he proceeded to exerciſe more barbarous cruelty amongſt eighty men that came from *Samaria*, *Sichem* and *Shiloh*, with Offerings and Frankincenſe in their hand, weeping, their beards ſhaven, their garments rent, and their fleſh cut, to offer in the houſe of the Lord: for he met them, and feigned ſorrow likewiſe, by weeping for the common calamity, and ſaid, That he would bring them to *Gedaliah*, *Joſeph. l.* 10. *Antiq.*c.11. but when he had them in the City, he cruelly ſlew them. He with his ten companions the Captains that came with him, had not only ſlain *Gedaliah* before, but alſo many others, as hath been ſaid, which as *Joſephus* ſaith was done thus, They ſlew *Gedaliah* at the Supper, to which he had kindly invited them, and all the Jews about him, then going out in the night, the *Caldees*, being ſecure, and not fearing any enemies, and all others that they found in the City. Otherwiſe it were ſtrange that eleven men ſhould kill ſo many. Touching theſe eighty coming together to offer in the houſe of the Lord in ſo lamentable a manner, a Queſtion may be moved, How it happened when the City and Temple were deſtroyed, three moneths before the one, and two moneths the other, they ſhould now come to make Offerings there? Some anſwer, That they yet knew it not: but this is improbable, becauſe *Shiloh*, from whence ſome of them came, was but twelve miles from *Jeruſalem*, and the lamentable caſe wherein they came, alſo evinceth, that they knew it, this being the cauſe *Lyra.* *Calv.* of ſo exceeding great grief unto them. *Lyra* and after him *Calvin* therefore acknowledge, That the deſtruction of the City and Temple was not hid from them, but that ſeeing it was ſo, that no Offerings could now be made there, they came with their Offerings to *Mizpah*, as a place famous of old for the worſhip done to God upon an Altar there. But forſomuch as we read not of any Altar now re-erected in that place, and it is expreſly ſaid, That they were bent to go with their Offerings to the houſe of the Lord, which could be none other, but the Temple at *Jeruſalem*, it is rather to be held with ſome others, that they came to *Mizpah* to *Gedaliah*, as the Governour, at his direction to go from thence to *Jeruſalem* to make their Offerings in the place where the houſe of God ſtood, although it were now burnt down, ſuppoſing haply that it was not ſo burnt, but that an Altar or ſome part thereof might be ſtanding ſtill, whereupon ſuch Offering as they carried might be offered, if there were any Prieſt with the Ruler in *Mizpah*: for it was מנחה a Meat offering and Frankincenſe only, no Sacrifice. And that they might think to go thither to lament the deſtruction of the City and Temple, and to pray even after the *Hieron.* deſtruction of both, is not improbable, becauſe, as *Jerom* ſheweth upon *Zeph.*1. the Jews uſed to come ſometimes to the place where the Temple ſtood, after the deſtruction thereof by the *Romans*, and there to lament it, giving money to the ſouldiers that kept it, to have leave to come and do ſo. For their renting their garments, and coming in a pitiful manner, herein they did nothing ſtrange, but as was uſual in thoſe parts in time of extream ſorrow: but for Levit.19.27, 28. cutting themſelves, this was forbidden to the Jews, as being the manner of the Heathen, or to cut the corners of their beards, How was it then juſtifiable

Calvin.

in theſe men to do ſo? *Calvin* anſwers, That they did it not after the manner of the Heathen in an artificial manner, or affecting to do ſo for imitation of them, but being by extream ſorrow forced hereunto, and to move others to ſorrow. But forſomuch as there is no ſuch expreſſion of the Heathen *Levit.* 19.28. another ſolution, I conceive, may be better, either to acknowledge an errour in theſe men through ignorance of the Law in thoſe blinde times, or a tranſportation through paſſion to exceed in their outward expreſſions of ſorrow, unleſſe it ſhall be thought that charge given *Levit.* 19. & *Deut.* 4. is to be reſtrained to the caſe of ſorrowing for the dead, not extending to a caſe of ſuch a publick calamity as this. The *Vulgar Latine* to avoid this Queſtion leaveth out that of cutting themſelves, and ſpeaketh only of their beard cut, their garments rent, and their being ſqualidous. But what moved *Iſhmael* to this unparallel'd cruelty towards ſo many innocent men? Verily nothing, but his pride, diſdaining that *Gedaliah* ſhould be preferred above him whenas he was of the bloud-royal, and by theſe mens coming to *Gedaliah* he perceived them to be ſuch as put themſelves under his protection, therefore to ſtrengthen himſelf the more to get the Government into his own hands, he thought it good policy to weaken *Gedaliah* his part, as much as he could, and to this end he inſinuated himſelf into them by feigning the like grief by weeping alſo, to make them the more ſecure, whereupon *Gregory, The Devil transforms himſelf into an Angel of light, to deceive and deſtroy the ſervants of God even in their approaches unto him, getting into their hearts, when they are in their devotions, and even then killing them, ſo that they had need to be very circumſpect and carefull to keep him out, by not ſuffering any by-thoughts in their mindes at the time of Prayer.* The ſubſtance whereof I have from *Gregory*, but to expreſſe it in theſe words, I thought fitteſt for the better underſtanding.

Note.

Gregor. 1. *Moral.* 38. *Iſhmael plorans eſt Satanas, qui ut devotas mentes interimat ſe quaſi ſub velamine virtutis occultat, & dum concordare ſeverè lugentibus ſimulat ad cordis intima ſecurius admiſſus, hoc quod intùs de virtute latet, occidit. Divinis ergo operibus dedita mentes, niſi magna ſe circumſpectione cuſtodiant hoſte ſurripiente dum devotionis hoſtiam portant, in ipſo itinere vitam perdunt.*

Verſ. 8.

Amongſt the eighty men againſt whom *Iſhmael* raged ſo, there were ten that pleaded for their lives, ſaying, *We have wheat, barley, oyl and honey hidden*, and ſo were ſpared. Whereby we may ſee, that greedineſs of gain wrought as well with him, as ambition and cruelty, in that he ſpared the lives of theſe men for the benefit which he hoped to reap by them. Wheat and barley, *Heb.* are words of the plural number, to ſhew a great quantity, whereof theſe conſpiratours might have need enough in that time of famine. For thoſe that were ſo unworthily ſlain, and for *Gedaliah*, a good man likewiſe ſlain before, it may ſeem ſtrange that God ſhould ſuffer goodneſſe and piety to be ſo ill rewarded: but it was for the beſt to them, they were but thus taken away from greater evils that followed ſoon after, *Johanans* oppoſing the Prophet *Jeremiah* about going down into *Egypt*, and the great miſeries afterwards ſuffered by all that went to ſojourn there. Thus *Calvin*, whereunto we may adde, That in reſpect of outward things, *All things fall out alike unto all, to the righteous and the wicked:* ſo that one may be unjuſtly murthered as well as another, and *Cain* is ſuffered to kill *Abel* for the aggravating of his ſinne and condemnation, and the encreaſe of his recompence of reward: and there can be no greater happineſſe then to die as theſe men did, in the time of their true and hearty devotion to God and his ſervice, as a Captain cannot die more honourably then ſtanding, a Souldier fighting, a Paſtour teaching or praying.

Note.

Calvin.
Eccl. 9. 2.

Verſ. 9.

The men ſlain by *Iſhmael* he caſteth into a pit made formerly by *Aſa* King of *Judah*. This pit or lake is not ſpoken of before 2 *Chron.* 16. where the Hiſtory of *Aſa* is ſet forth, but only of ſtones taken by *Aſa* from *Ramah*, which *Baſha* had built againſt him, and therewith building *Mizpah* and *Geba*, whereby we may ſee, that in the general terms of building or repairing theſe Cities,

doing

Lyra.
Raban.

doing ſomething elſe the more to fortifie them was alſo meant, which is thought by *Calvin* to have been the building of a Tower with ditches about it in the midſt, that if the enemy ſhould at any time break in, he might be able to goe no further, but have his courſe there ſtopped, and the Citizens might be therein ſaved. But *Lyra, Raban, Hugo,* take it to have been a pit made and wrought deep and ſtrong, bound about with Stone and Lime to hold water; that upon a Siege they within might be the better able to hold out, and not be forced to yield for want of Water, as ſometimes it happeneth, that they of that place are; and this is moſt probable, becauſe a Tower in the midſt of the City is not uſefull for defence, as at the end thereof, to keep Enemies from entring.

Verſ. 10. *Then Iſhmael took and carried away into the Ammonites Land the people that remained, and the Kings Daughters.* Moſt probably, he had by this time many ill-affected perſons that reſorted to him, by whoſe help he was able to doe this. And touching the Kings Daughters, here is nothing ſaid repugnant to the Hiſtory *Chapter* 39. where *Zedekiah* his ſons are ſaid to have been ſlain before his face; for nothing is there ſaid of his Daughters, they it ſeems were left with *Gedaliah*, but now by their own kinſman, who was full of all wickedneſſe, carried with many more of his own brethren, Jewes, into the Ammonites Countrey, to ſuffer there, God knowes what miſery and contumely. It ſeems, that he had made a League with the King to doe this, that there being little force of reſiſtance left in Judea, he might come and bring that Kingdome under his Dominion alſo, *Iſhmael* having large promiſes from him of ſome Principality under him there to effect it, which made him thus active.

Verſ. 11, 12. But this Tyrant having raged hitherto, vengeance now ſleepeth not, for he is purſued by the Sons of *Kareah*, Captains before ſpoken of, and their men, and overtaken at the great waters and *Gibeon*, he haply making ſome ſtay there to refreſh his Company. But his Captives ſeeing the new forces coming, revolted from him, together with all ſuch as had formerly taken part with him, ſo that he was inforced to flee into Ammon with fewer men by two, than he had brought with him to Miſpah, which could not but be more ſhame to him before the King of Ammon, and vexation to his proud heart, than death it ſelf.

Calvin.
2 Sam. 19.

Verſ. 17. *Johannes* the Son of *Kareah*, having recovered the Captives, returned no more to Mizpah with them, but went to the habitation of *Chimham* near Bethlehem, to go from thence into Egypt. The word rendred habitation, is גרות, which *Calvin* takes to be a proper Name, reading it, *Geruth Chimham*. And ſo the Septuagint, and Tigur. Tranſlation: The Vulgar Latin, *Peregrinantes in Kimham*: But if the word be taken appellatively, it is, *In the Peregrination of Kimham*: That is, where *Kimham*, the Son of *Barzillai*, went with *David* when he returned, after *Abſoloms* deſtruction, to Jeruſalem; for *David* having found *Barzillai* a kinde friend unto him in the time of thoſe his ſtreights, would have had him to goe to Zion with him; but he being very aged refuſed, and commended unto him his Son *Kimham*, whom *David* accepted; and as *Joſephus* ſaith, gave him a village near Bethlehem, being ever ſince called *Geruth Kimham*.

CHAP. XLII.

THis whole Chapter, and the next, is one continued Hiſtory, ſhewing the addreſſes of *Johanan*, and of the other Captains to *Ieremiah*, in deep diſſimulation, deſiring him to pray for them, and to conſult with the Lord, and promiſing, with calling God to witneſſe, that whatſoever anſwer he ſhould return, whether pleaſing or diſpleaſing, which they meant by good or evill, they would imbrace it, and do accordingly: But *Ieremiah* having prayed, and within ten dayes received anſwer, that they ſhould continue in their own land, and not go into Egypt, the Lords protection being promiſed, if they obeyed, and his inclining of *Nebuchadnezzars* heart to favour them, notwithſtanding the cruelty of

has exerciſed againſt the Governour by him ſet up, and his Caldees alſo left
there for a Guard unto them, that were all ſlain: but contrariwiſe if againſt
the revealed will of God they went into Egypt, terrible deſtruction ſhould befall
them. And this he preſſeth home unto them, as ſeeing by their countenances
what they were bent to do, to the end of this 43. Chapter. And as the Prophet
ſuſpected, which made him to uſe ſo many words to deter them therefrom; Chap. 43.
ſo it came to paſſe, as is ſhewed *Chapter* 43. For they would not believe, that
it was the Word of the Lord which he ſpake, but that *Baruch* ſet him on thus to
ſpeak, and therefore they immediately went away, and took both him and *Baruch*,
and all the people that were yet in Judea with them into Egypt, and came
to *Taphanes*, *verſe* 7. which was the chief City of Egypt, where *Pharoah* his Verſ. 7.
Court was, *verſe* 9. being otherwiſe called *Tanis*, according to *Ierom*. But *Pſal.*
78.12. it is ſaid, that God did his wonders in the field of *Zoan*; whereby it may rather
be gathered, that it was then ſo called. They being come to this City, *Ieremiah*
had a word from the Lord, to go and hide certain ſtones near to *Pharoah*'s houſe;
and then having done this in the ſight of the Jews, bidding him ſay, that *Nebuchadnezzar*
ſhould come and pitch his Tent there, and ſubdue Egypt, and Verſ. 10.
deliver ſuch as are for death to death, ſuch as for Captivity to Captivity, ſuch as
for the ſword to the ſword. That is, the Jewes eſpecially, ſome periſhing by peſtilence Verſ. 11.
and famine, and ſome by the ſword; for ſo *Chap.* 42.17. it is threatned,
that none of them ſhould eſcape; and it is not to be thought but that he meant
that the Egyptians ſhould many of them be deſtroyed alſo; for he ſaith, That
he would *ſmite Egypt*, and many of them ſhould be carried away Captive, as
the Jewes had been. And this was not now firſt propheſied of, but before alſo,
Chap. 25.19. and *Iſaiah* 19. where alſo the City, in which *Pharoah* and his
Counſellors kept, is called *Zoan*. But now it is threatned again for the Jewes
ſake, that in rebellion againſt the Lord came to dwell there, and were entertained.
For the place wherein *Ieremiah* is bidden to hide theſe great ſtones, it was,
In the Clay in the Brick kil. Vulgar Latin, *In crypta, quæ eſt ſub muro Lateritio.*
Calvin, *In Luto in Lacuni*, expounding it of the place, where the materials for
making Brick were taken out; but the firſt agreeth beſt with the Hebrew. He
muſt take great ſtones, and hide them in *Pharoahs* Brickkill, where all his Brick
was burnt, wherewith he built ſtrong Walls and Fortifications againſt the enemy;
to ſhew, that although the Jewes ſeemed to themſelves to be hidden here from
Nebuchadnezzar, whom they feared, yet he ſhould with his forces even pierce
thither, and deſtroy them moſt cruelly.

And he ſhall array himſelf with the Land of Egypt, as a Shepherd with his Verſ. 12.
garment, and go away in peace. That is, being full of the ſpoyles of Egypt,
there being none there to hinder him either in taking, or carrying them away;
as a Shepherd puts his Cloak about him to go into the open fields to keep his
Flock, not fearing the cold weather, when he is thus armed againſt it; and being
hindred by none from ſo doing, becauſe he puts about him nothing but his
own; ſo he intimateth hereby, that Egypt ſhould be *Nebuchadnezzars*, given
him of God, and he ſhould go away ſo from it, after his coming, that he ſhould
continue Maſter of the whole Countrey, thenceforth coming and going there,
as in a part of his Dominions, without any oppoſition or diſturbance.

How or when Egypt was thus ſubdued, we read not in ſacred Hiſtory, but
that both it, and all Kingdomes were ſubdued by *Nebuchadnezzar*, appeareth
Dan. 2. 38. *Dan.* 4. 22. And *Joſephus* ſaith, that five years after this he came *Joſeph. Antiq.*
againſt *Celoſyria*, and having ſubdued it, brought alſo the Ammonites, and *l.* 10. *c.* 11.
Moabites under, and then invaded Egypt; the King whereof being ſlain, he ſet
up another there, and took the Jewes, that remained alive, away into Babylon.
Thus the land of Judea lay deſolate without Inhabitant 70 years, but the land
of Iſrael had other Inhabitants brought and placed there by *Salmanaſar* the King
of Aſſyria, the time betwixt whoſe coming and *Iudah*'s tranſmigration was
130 years, 6 moneths, 10 dayes.

Note from this Hiſtory, that the wicked may make ſo much ſhew of piety, as Note.

to deſire to be prayed for by a Prophet, and promiſe to doe as the Lord ſhall direct; but when it comes to the tryall, they fail notoriouſly of performing what they made ſhew of; which condemneth all ſuch, and withall thoſe that regard not Prophets at all, or their directions, ,but will have them conſult; but having ſo done, and giving in what they find the will of God to be, they will only promiſe to doe what ſhall ſeem good in their own eyes, whereas God will be abſolutely obeyed in all things, which he revealeth to be his Will by his ſervants the Prophets; and in the fail of Prophets, moved immediately by the Spirit, by his other Miniſters and Prieſts, *Mal.* 2. 7.

Note. Again, becauſe *Ieremiah* had no anſwer, till the end of ten dayes, we muſt with patience wait for an anſwer, when we ſeek unto the Lord, till he be pleaſed to give it.

Note. Note alſo, that in the wicked the fear of men doth much over-poiſe the fear of God; becauſe theſe men for fear of the Caldees feared not Gods threatnings; but he ſhall repent it too late whoſoever doth ſo, when Gods Judgements come, for he ſhall not eſcape.

Note. Laſtly becauſe *verſe* 20 he ſaith, That they deceived their own ſouls, in ſaying, that they would obey, and meant not ſo to doe; Note, that a man cannot deceive God by playing faſt and looſe with him, but he ſhall deceive himſelf ſo, as that the greateſt hurt of his diſſimulation ſhall redound to his own ſoul.

CHAP. XLIV.

IN this Chapter the wickedneſſe of the Jewes in Egypt is further ſet forth by *Ieremiah* his inveighing againſt them for their Idolatry after the Egyptian manner; and for that they would take no warning by the judgements that came upon Jeruſalem for the like. At the hearing whereof, they were ſo far from being moved to repent, that they juſtified their abominable doings in burning Incenſe to the Queen of heaven, ſaying, that ſince they ceaſed to doe ſo, they ſuffered much by the ſword, and famine, therefore they would not deſiſt from doing ſo now, in hope thus to have better times. Note. Whereby we may ſee how wicked men, having begun once to harden their hearts againſt God, go on *à malo ad pejus*, waxing worſe and worſe, that we may learn to reſiſt the beginnings of ſin, and not harden our hearts at all againſt the inſtructions of Gods Miniſters.

Verſ. 1. For the places of Egypt, wherein the Jewes are ſaid now to have been, beſides *Taphanes* before ſpoken of, here is *Migdol, Noph* and *Pathros*; of *Migdol*, ſee 14. 2. Of *Taphanes*, or *Daphnis*, *Iſaiah* 30. 4. Of *Noph*, *Iſaiah* 19. 3. It is commonly held, ſaith *Calvin*, to be *Memphis*, now called *Cair*. Of *Pathros*, *Gen.* 10. 14. Theſe places are particularly ſpoken of, being but four, and not far diſtant one from another, that we might know whither *Ieremiah* went to ſpeak unto them, not all over Egypt, for that had been too great a work, but onely to theſe places.

Verſ. 14. Here he threatneth deſtruction to them all, but in fine makes this exception, *None ſhall return to Iudea, ſaving thoſe that eſcape.* Who are again ſpoken of *ver.* 28. and ſaid to be a few that ſhall flee thither, when they can have an opportunity, that went not into Egypt, but being forced, whom the multitude for this their attempt ſhall think to be utterly loſt.

Verſ. 17. *We will do what is good in our eyes, and burn Incenſe to the Queen of heaven.* Touching the Queen of heaven enough hath been ſaid, *Chap.* 7. 18. Note. Onely note here upon what weak grounds they go that are for Idolatry; as the old cuſtome of great perſons and their people; for they ſay, we have done ſo, our *Fathers, Kings, and Princes.* 2. *In Iudah, and the ſtreets of Jeruſalem*; that is, it hath been thus done in the Church of God, ſo famous throughout the world. 3. We then *had plenty of victuals, and ſaw no evill.* For they took no notice of their grievous ſufferings under Idolatrous Kings, till that in *Zedekiah* his dayes they were utterly ruinated. 4. *We will do what ſeemeth good in our eyes.* Upon theſe grounds, we think it moſt reaſon to ſerve the Queen of Heaven again, and not to give over a Religion ſo warrantable, and ſtrongly grounded. And are not theſe the four Pillars of Popery at this day, wherein the Virgin *Mary* is worſhipped as the Queen of Heaven? For, 1. They ſay, this is the old Religion wherein our fore-fathers lived, that were wiſer, and more pious than the people of theſe times. 2. This hath been practiſed and maintained in Rome, the moſt famous for the faith of all other Churches. 3. There was alſo then, when all imbraced this Catholick Religion, more plenty; for all things were cheap, and there were no wars amongſt Chriſtians. 4. This therefore ſeemeth to us to be the beſt Religion, ſay what any man can to the contrary. Whereas indeed all theſe grounds being duely conſidered, are moſt weak; for firſt heathen Idolatry was practiſed alwayes amongſt the Nations, before their imbracing of the Chriſtian Religion, ſhall that therefore be judged beſt? Our Fathers and Kings, and Princes indeed worſhipped before Images, called upon Saints departed, made an Idol of the Hoaſt, beleeved in the Pope and the Church, how corrupt ſoever, without ſearching into the truth; but they were onely Fathers that lived next before us, when Ignorance, as a dark miſt, kept them from ſeeing things in their colours. But what did our Fathers and Kings that lived before them for ſix hundred years after Chriſt, till the ſecond curſed Councell of *Nice*? all which time there were no Images in the Church, or invocations of Saints departed; no Pope reigning univerſally, or counted of infallible judgement, till *Gregory* the ſeventh, who attained this honour by *Phocas*, an Emperour that murthered his Maſter *Mauritius*: neither was the Hoaſt adored, till the dayes of *Innocent* the third, about one thouſand years after Chriſt; as I have more largely ſhewed in my *Antidote againſt Popery*. Secondly, what was practiſed in the Church of Rome corrupted, ought not to move us no more than what was done in Jeruſalem, corrupted firſt by *Solomon*, then by the other wicked Kings ſucceeding him for many generations, ſith it was not ſo in *Davids* time, when Jeruſalem was the joy of the whole earth. For ſo Rome was famous for the true faith there imbraced, all over the world; but what is this to Rome degenerated ſo fouly as it hath long been? witneſſe one living even in the time of blindneſſe, who left this Diſtick for a Monument of her wickedneſſe to all poſterities.

Rom. 1.

Roma vale, vidi, ſatis eſt vidiſſe, revertar
Cum Leno, aut meretrix, ſcurra, Cynædus ero.

Mantuan.

3. It is a blindfolding of mens eyes, to argue from plenty or peace; for although things were then very cheap in compariſon of the prizes ſince, it was by reaſon of the ſcarcity of money then, and the plenty hereof now, by means of the Weſt Indies diſcovered, where ſuch rich Mines of Gold and Silver are found, being not known or pierced unto in former ages; but firſt in the dayes of *Henry* the ſeventh, King of *England*. But for famins, and other judgements of Peſtilence, and horrible tempeſts, Chronicles make mention of greater in the old corrupt time of Popery, than ever were ſince the breaking out of the light again. And for Wars, this is no argument againſt us more than againſt the faith taught in Chriſts and his Apoſtles time; becauſe, as he then ſaid, *I came not to ſend peace, but a ſword:* So it was then, Perſecution was every where ſtirred up, and abundance of Inocent bloud was ſhed throughout the world. Fourthly, for ones doing what is good in his own eyes, which is alſo the finall reſolution of Papiſts that will not turn, It ſeems good to us, ſay they, to have, and uſe Images in adoration, for a remembrance, that we may think upon him to whom we pray, and not to come before the great King of Kings, without the mediation of the Courtiers of heaven, and to have one head of the Church, St *Peters* Succeſſour, and to hold, that all the Oracles of God are contained in the Cloſet of his breaſt, that he being from all parts reſorted to, and obeyed in caſes of difficulty or doubt, all Chriſtian people may the better be kept together in unity; which is a thing ſo well pleaſing to God, and from contention and claſhing in

poynts touching Religion, which is in any caſe carnall, ſenſuall and develiſh, but James 3. much more in matters of Faith and Piety. But this is the weakeſt ground of all others, for what are the blind to judge of colours? the Word, which is a light, is taken from them; and in this caſe they ſay, we judge this or that to be good. If they ſay our Teachers, who are learned and ſeeing, judge theſe things John 9. to be good; but theſe learned ones may be blinde alſo; for the Phariſees ſaid, they ſaw, and yet were blind; and if ſo, the blinde do but lead the blinde, when ye are lead by them; yea, hereby it appears, that they are blinde, and without light; becauſe that although they read the Word, (yet ſome of them read it but little; witneſſe that Confeſſion of one mentioned in the Epiſtle to the Commentary of *Perkins* in *Galatians*, that he had been a Student in Divinity fifteen years, but never yet read the Bible:) they have no light herefrom for the ſuperſtitions before mentioned; and many more abominations practiſed in their Church, but onely from Decretals, Legends and Traditions; and concerning Eſa. 20. 8. ſuch, it is true which the Prophet ſaith, *To the Law, and to the Teſtimony, if they ſpeak not according to this Word, they have no light in them.*

Verſ. 20. Here *Jeremiah* anſwers to their main ground, that when they burnt Incenſe to the Queen of Heaven, they had plenty and peace, ſhewing, that it was falſe; for by ſuch abominable doings they had brought Gods judgements upon them, to the making of them ſo miſerable as then they were, by Exile, deſtruction of their City and Countrey, and extream famin, ſuffered by means of their enemies.

Verſ. 26. *My Name ſhall be no more named by any man of Iudah in the Land of Egypt.* The Lord here ſheweth, that he will not be partner with any other God or Goddeſſe, but would deſtroy all ſuch Jewes in Egypt, as would worſhip him and falſe Gods together; for he cannot endure any halting betwixt two opinions. Yet he ſheweth, that even then in Egypt, in thoſe moſt corrupt times there were a remnant not tainted with the common corruption, that ſhould eſcape and go Note. into the Land of Judea again, as in the dayes of *Elijah* there were ſeven thouſand in Iſrael left alive, after ſo many deſtroyed by the ſword, that never bowed their knees to *Baal.* Happy are they that in a time of corruption over-ſprea- Ezek. 9. ding a Nation are of theſe few; for in the midſt of deſtruction they ſhall be preſerved. Finally, he giveth them a ſigne, to confirm this his Prophecie touching their deſtruction, *viz.* *Pharoah Ophra* his being given into the hands of his ene- Verſ. 30. mies, as *Zedekiah* had been given. For *Pharoah Hophrah*, Hebrew פרע־חפרע; In which words, there is a *Paranomaſy*, as if he had ſaid, *Pharoah*, ſignifying, *Diſcovered*; to *be diſcovered*, or made naked of forces, and ſo coming into his enemies hands. This was the King that now reigned, being otherwiſe called Herod. *Vaphres*, who according to this threatning was deſtroyed by *Nebuchadnezzar*, in the 24th year of his reigne, as *Zedekiah* had been ſubdued in the eighteenth year; ſo that, as was ſaid before out of *Joſephus*, *Herodotus* conſenteth, that in five years after this Prophecie, this judgement befell him, and *Amaſis* was made King in his ſtead.

CHAP. XLV.

HEre *Ieremiah* reproveth and comforteth *Baruch*, who, it ſeemeth, was grieved for the hard task impoſed upon him, to read his Prophecies before ſpoken of, *Chapter* 36. For this is noted to have been at the ſame time, *viz.* in the fourth year of *Iehojakim:* For he feared hereupon, (as it happened) becauſe he wes a Meſſenger of ſuch unpleaſing news, that he ſhould run upon the danger of his life; and this made him penſive and ſorrowfull. But the Lord had ſo much care of his perplexed ſervant, that he would have *Ieremiah* to ſpeak a a word of comfort to him from his mouth, by telling him, that his life ſhould be preſerved, even when they that ſought it ſhould be deſtroyed. So that this Prophecie is ſet down long after the time of uttering it how it, and was fulfilled, *Jeremiah* and *Baruch* being perſecuted ſtill eighteen years after, appeareth *Chap.* 43.6. Whereas *Ieremiah* in reproving *Baruch* ſaith, *That which I have built I break down, &c.* Verſ.4. *And ſeekeſt thou great things for thy ſelf?* Some think, Verſ. 5. that *Baruch* was grieved, becauſe that having lived ſo long with *Ieremiah*, he was *Vatabl.* not yet made a Prophet, as *Eliſha* that ſerved *Elijah*; but this is a groundleſſe conjecture, and agreeth not with the Text. Wherefore others better ſay, that *Theodor.* the great thing that he ſought, was nothing elſe, but comfort and joy in his Miniſtry, *Raban.* and to be exempt from the ſorrow and trouble, which now he had for God, and for publiſhing his Word. For this was truely a great thing, when ſo many thouſands were upon the point of deſtruction, and utter ruine, to be grieved for want of outward comforts of their life, and for one alone not to be freed from miſeries which be common to his whole Countrey. The word rendred, *great things*, Hebrew is, מגלח, a famine; whereupon ſome think, as was ſaid before, that Propheticall endowments are meant: but this hath been already confuted, it hath reference to things, or preferences in joy and comfort, as was before ſaid.

Whereas *Baruch* ſaith, *Thou haſt added grief to my ſorrow.* It is to be under- Verſ.2. ſtood, that he had ſorrow and trouble upon the like occaſion before; and that made him now to complain at this time, having ſo hard a task again impoſed upon him. Therefore he quailed not at the firſt, but being as it were, in the mid- Note. way of his troubleſome imployment, yet now to quail was worthy of reproof; for it is ſaid; *Be not weary of well-doing, ye ſhall reap in due time, if ye faint not.* Gal. 6.9. And there is no reaſon, why even the moſt obedient ſhould look to be exempt from ſorrow, when ſufferings be generall; it is enough for the beſt at ſuch times that their lives be precious in Gods eyes, as theirs *Ezek.* 9. and if it be Gods will that the beſt of all ſhall ſuffer even to death, it is his part joyfully to ſubmit herein, as *Paul*, *Acts* 21.

CHAP. XLVI.

THe Prophet having briefly threatned other Nations, beſides *Iudea*, *Chap.* 25.19,20. And now he cometh to renew the ſame threatnings, dwelling longer upon them, and firſt againſt Egypt, the moſt Idolatrous Nation of all others; and by means whereof the Jews were moſt animated to rebell againſt God, as being ready to help them. And he beginneth with the Egyptian Army that came forth in *Ioſiah* his time againſt the King of Aſſyria; againſt which *Ioſiah* raſhly going was ſlain, 2 *Chron.* 35.20. Now becauſe that through this good ſucceſſe, the Egyptians were doubtleſſe much puffed up, and hoped to prevail againſt the Aſſyrian alſo, the Prophet is bidden to propheſie of their repreſſion by *Nebuchadnezzar*, which accordingly came to paſſe in the fourth year of *Jehojakim* the King of Judah, as appeareth 2 *Kings* 24.7. So that this Prophe- *Calvin.* cie, though here placed, was in the very beginning of *Iehojakims* reigne; becauſe in his fourth year it was in part fulfilled, ſo *Calvin*; and if it had not been before the thing done, it were not a Prophecie, but an Hiſtory. But touching the words of *verſe* 1. *Againſt the Gentiles*; It is not agreed amongſt Expoſitors who are meant by them, ſome ſtanding for all Nations, whom the Lord would have his Prophet ſpeak againſt, after that he had done propheſying againſt Judah, and ſome for Egypt onely, and the Nations helping that King; becauſe the Prophecies againſt other Nations were at other times, as againſt the Philiſtims, *Chap.* 47.1. Againſt Moab and Ammon, 49.34 Againſt Babylon, 51 59. But take the words, as a generall title to all the following Prophecies, and this Controverſie is at an end. This Prophecie againſt the Egyptian Army is by way of deriſion, *verſe* 3. *Prepare the Shield and Buckler, go on to the War, &c.* For Verſ.3. *verſe* 5. He ſheweth, that he foreſaw their overthrow near the *River Euphrates*; Verſ.5,6. which was the place where *Pharoah Necho* was fighting againſt *Carkemiſh*, 2 *Chron.* 35.20. And *Herodotus* ſaith, that here *Pharoah Necho* was *Herod. lib.* 2.

overrcome by *Nebuchadnezzar,* and made to retire into his Countrey, many
Verſ. 7,8. of the Egyptians being ſlain. Therefore *verſe* 7, 8, 9. he proceedeth further
to deride them, comparing them to a floud, againſt which they thought
Verſ. 10.11. that the City *Carkemiſh* could not ſtand, but be ſoon born down: but, *verſe* 10,
11, 12. he fore-tells, that the day wherein they ſhould fight in this place, ſhould
be the time of Gods vengeance taking upon them, when they ſhould get ſuch a
wound, as that all the Balm of Gilead could not heal again.

Verſ.12. *The mighty man ſhall ſtumble at the mighty, and they ſhall both fall together.*
Lyra. That is, in haſtning to flee away, one bearing down another, ſo *Lyra*; yet *Theodoret,*
Theodor. The valiant man of Egypt, and the valiant man of Caldea ſhall conflict
together, and both fall, although the Caldees ſhall get the victory, it being a
bloudy day to them alſo: But the firſt is beſt, for it is all againſt the Egyptians.

Verſ. 13. Here followeth another Prophecie againſt Egypt of that which was to come
after the deſtruction of Jeruſalem, and the Jewes fleeing into Egypt, according
to the ſigne given of the death of *Pharoah Hophrah*; of which ſee *Chapt.* 44.
30. For then *Nebuchadnezzar* in the five and twentieth year of his reigne, as
hath been already ſhewed, came and ſubdued all Egypt, and ſlaying him, ſet up
another King there, and then was a Monarch of the world. And in ſpeaking of
their deſtruction at that time, he ſaith, *One fell upon another; and they ſaid, Ariſe,*
Verſ.16. *and let us goe again to our own people*; bringing thoſe in as ſpeaking, that came
from *Lybia,* and other places to help the Egyptians, when they ſaw that no
more good was to be done there, *Nebuchadnezzar* had ſo waſted the Countrey.
From the oppreſſing ſword, Hebrew, יונה, *Of the Dove,* the King of Babylon
ſo called, for a Dove carryed before him in his Standard, as hath been ſhewed before,
Chap. 25. 38.

Verſ. 17. *Pharoah King of Egypt,* they ſay alſo, *is but a noiſe, he hath paſſed the time appoynted.*
Vulg. *Call the name of the King of Egypt, Time hath brought a tumult.*
Hebr. *They have there called Pharoah King of Egypt a noiſe, making the appointed
time to paſſe away.* For it is not *Shem,* a name; but *Sham,* there; and it is
Karau, they called, not *Kirau, call ye*; therefore it is by miſtaking otherwiſe
rendred in the Vulgar Latin. The meaning is, that *Pharoah* ſhall be thus upbraided
by his very Auxiliaries; we ſee nothing in him but an empty ſound by brags
and boaſtings, making a great ſhew; but the enemy coming, he durſt not go out
to fight with him, but let the time ſlip, without giving him Battell, in a moſt
cowardly manner. Or there, that is, for his raſh going out againſt *Carkemiſh,*
provoking the Caldees againſt him, they ſhall call him *a tumult*; becauſe he
by this means brought trouble to his own Countrey; he paſſed away that appointed
time ſo ill, being beaten in ſtead of overcoming. This would agree
well, but that the King here ſpoken is not the ſame, but another; not *Pharoah
Necho,* but *Pharoah Hophra*; and therefore I reſt in the firſt.

Verſ. 18. *As Tabor in the Mountains, and Carmel in the Sea, he,* or *it ſhall come.*
That is, This word, whereby Egypt and the King thereof are threatned, ſhall
ſtand as ſure as great and ſtrong Mountains, that cannot be removed; thus alſo
Calvin. *Calvin*: Some refer it to *Nebuchadnezzar,* as if it were meant, that he ſhould
be of ſo great eminency, that he ſhould be for his greatneſſe and power, as
Mount Tabor, and Carmel, being ſo highly elevated by the fall of other Kings.
R. *David.* *Rabbi David,* As Tabor is reſorted to for hunting, and Carmel for timber to build
with, which is thence tranſported by Sea, ſo ſhall Egypt be, they ſhall come and
hunt there; as *Hoſ.* 5. 1. and carry them away Captive from thence by Sea afar
off. Whereas Carmel is ſaid to be in the Sea, it is to be underſtood, that it was
onely a Promontory hanging over the Sea, and therefore conſpicuous afar off to
thoſe that travell by Sea.

Verſ. 22. *Her voice ſhall goe,* or, *walk like a Serpent.* That is, as a Serpent wounded,
Egypt ſhall cry lamentably, when the Babylonians ſhall come againſt her, as
Theod. Hewers of wood to cut her down, as in the next words, and then the noiſe walks
Raban. thorow them; ſo moſt rightly *Theodoret, Raban, Vatablus*; although others, as
Lyra. *Dyonyſ. Lyra,* and *Hugo,* by *her* underſtand Babylon: The *Vulgar Latin* hath
it,

it, *Like Braſſe*; but נחש, ſignifieth not Braſſe, but a Serpent, unleſſe ת be added; and if it be rendred by Braſſe, the ſenſe will not be ſo good, unleſſe it be taken for the lamentable ſound of a Trumpet at a Funerall; for that is made of Braſſe.

They ſhall cut down her Forreſt. That is, the people of her populous Cities, dwelling ſo thick one by another as trees ſtand in a Forreſt: *Although they be innumerable as Graſſe-hoppers.* Becauſe that an innumerable company of Caldees ſhould come againſt them, to whom it ſhould be eaſie, as for abundance of workmen to cut down all the trees of the greateſt Wood or Forreſt.

Verſ. 23. *I will puniſh the multitude of No.* *Vulgar Latin* and *Calvin*, *Alexandria*; becauſe the ſame City was afterwards re-built, and called by *Alexander* the Great after his own name. It was a moſt populous City like unto *Nineveh*, which made them to contemn all dangers; but now the Prophet ſheweth, that one would take them to do, whom they ſhould not be able to reſiſt, even the Lord. And he nameth this City in ſpeciall, becauſe the greateſt in all Egypt. The word rendred multitude, is אמת, by ſome taken for the proper name of the King there, which is the more probable, becauſe he ſaith by and by, *Pharoah, and Egypt, and all her Kings*; whereby *Calvin* conjectureth, that *Pharoah* had lately made many of his Princes Kings, for his greater magnificence; but now an end ſhall be put to this their worldly glory. In amplifying which puniſhment, the Prophet is the larger, that the Jewes dwelling in Egypt, that would not believe that ſo mighty a Countrey ſhould ever be overthrown, might be the more moved, and not go on ſtill in ſuch a blinde confidence as they had hitherto done.

Nahum. 3.

Calvin.

Verſ. 26. *And afterwards it ſhall be inhabited, as in the dayes of old.* Ezek. 29. 13, 14. It is likewiſe promiſed, and the time when, ſet, *viz.* after forty years; but it is ſaid, it ſhould be a baſe Kingdome: For *Amaſis* was by *Nebuchadnezzar* made King for *Pharoah Hophrah*, and he was afterward overcome by *Cambyſes*, the ſon of *Cyrus*, and then Egypt was brought under the Perſians 150 years, being thus made a tributary Kingdome.

Euſeb. in Chron.

Whereas *Jeremiah* ſaith, *As in the dayes of old*; he meaneth not, that it ſhall be in the ſame glory and greatneſſe; but the tempeſt of war being over, which was ſent for a puniſhment, they ſhould quietly dwell there again, and not be like unto Judea, a deſolation ſeventy years.

Verſ. 27. *But fear not thou (O my ſervant Jacob.)* Having ſpoken comfort to Egypt, it was neceſſary to ſpeak the like to Iſrael, leſt they ſhould in their ſufferings be overwhelmed with deſpair. Wherfore although the ſame be often done before, he would not omit to do it again now after ſome comfort ſpoken to Egypt; becauſe that although he were ſet over all nations, yet the main end of his Propheſying, was to comfort and confirm the true Iſraelite. Wherefore he doth not onely promiſe the like to him, that he doth to the Egyptian, but *verſe* 28. far greater favour, ſaying, *I will make a full end of all Nations whither I have driven thee, but I will not make a full end of thee.* Wherein may ſeem to be a contradiction to *verſe* 26. But they may be reconciled thus, The Nations being ſmitten ſhall never recover again, but onely have ſome outward tollerable being in this world; but to thee I will be favourable in reſpect of the beſt things, reſtoring to thee the free exerciſe of the true Religion, and finally beſtowing upon thee everlaſting life: So that thy being in miſery is but as a tree in Winter, ſeeming to be dead, but having ſap in the root, their being reſtored but as a tree full of green leaves, and flouriſhing, but dying at the root; which is the compariſon of *Calvin*: But of this ſee before *Chap.* 30. 10, 11.

Verſ. 28.

Calv.

CHAP. XLVII.

IN this Chapter the Prophet threatneth the Philiſtims, who were infeſt enemies of the Jewes, that even in the time of their miſery they might know that God did bear a favour unto them, in that although he puniſhed them, and brought them down, ſo that they could do nothing, yet he would take their enemies to doe, that they ſhould have no cauſe to inſult over them.

Verſ. 1. *Before that Pharoah ſmote Gaza.* This was one of the chief Cities of the Philiſtims, lying near the Sea, having not the name, as ſome ſuppoſe, from *Gaza, Treaſures*, but from עזז, ſignifying ſtrength; for it is in the Hebrew עזה. For *Pharoah* his ſmiting of it, when he came out againſt *Nebuchadnezzar* in *Zedekiah* his time; and he went from the Siege of Jeruſalem againſt him, it is

Calvin. ſaid, that not enduring *Nebuchadnezzars* coming, he returned homeward, and by the way entred into *Gaza*, and ſpoiled it, herein at the leaſt to gratifie the Jewes, although he could doe them no other good. So *Calvin*, neither doth

Lyra. *Lyra, Dionyſ.* or *Iſidor* diſſent herefrom, onely they ſay he did it in hatred of

Dionyſ. *Nebuchadnezzar*, to whom they were then ſubject. But if ſo, why did he come

Iſidor. ſoon after this againſt them, as it is here propheſied *verſe* 2. that he ſhould? They might, I grant, rebell, as *Jehojakim* and *Zedekiah* had done, and ſo give cauſe; and then *Gaza* being under *Nebuchadnezzar* at this time, that might partly move *Pharoah* to ſmite it, and partly to gratifie the Jewes. Some think, that this was done when *Pharoah* came out againſt the Aſſyrians, and ſmote *Joſiah*, and ſome in the fourth year of *Iehojakim*, when being put to flight by *Nebuchadnezzar*, againſt whom he came in the help of the Jewes, he had much of his Dominions taken from him, as is ſhewed 2 *Kings* 24. 7. But for ſo much as yet *Gaza* was under the Egyptian, this is improbable; wherefore it muſt be after that it was taken away by the Caldees, at other parts betwixt Euphrates and the river of Egypt were. Now we may gather then, that this Prophecie was about the ninth year of *Zedekiah*, before that coming out of the King of Egypt againſt *Nebuchadnezzar*, to make him raiſe his ſiege. But this of *Gaza* is onely ſpoken of by the way, as a circumſtance ſhewing the time, when the Babylonians coming againſt Paleſtine, and deſtroying it utterly was propheſied of. For upon this runs the Prophecie,

Verſ. 2. *verſe* 2. *Waters riſe out of the North, and ſhall overflow the Land and City.* That is, innumerable forces come out of Caldea Northward, overflowing, as a floud, the Countrey of Paleſtine, and the Cities thereof, *Gaza, Askelon, Gath, Ekron* and *Azotus*; for theſe were the five chief Cities thereof, and the ſingular *Citie* is put for the plurall: When this was done ſee before out of *Joſephus* upon *Chap.* 43. *viz.* at the ſame time that *Egypt*,

Joſeph. Antiq. l. 1. *c.* 11. *Ammon* and *Moab* were deſtroyed, for then alſo *Syria*, wherein *Paleſtine* was, drank of the ſame cup, yea ſomewhat before *Egypt*.

Verſ. 4. *To cut off from Tyrus and Zidon every help that remaineth; for the Lord will ſpoil the Philiſtims, the remnant of the Countrey of Caphtor.* Tyre was a ſtrong City near to Gaza, being ſituated in the Sea, and ſo was Sidon, one being in time of danger helpfull to another; but now none of them ſhould have any power. By the Countrey of Caphtor, he meaneth alſo Paleſtine, which was otherwiſe ſo called, becauſe the Philiſtims came from other places afar off, and took up their abode there, for which they were alſo called *Caphtorim*, properly ſignifying *Cappadocians*, haply for the moſt part they came from thence, as is noted *Deut.* 2. 23. For they dwelt in Gaza.

Verſ. 5. *Askalon is cut off, with the remnant of her valley.* This was another of the great Cities of the Philiſtims ſituated low, and therefore ſo, as that they might think to eſcape unſeen.

Verſ. 6, 7. *How long wilt thou (O ſword of the Lord) not be quiet, &c.* Here by an Apoſtrophe the Prophet turneth, and putting upon him the perſon of the Philiſtims ſetteth otherwiſe by a flouriſh of Rhetorick the ſame things, *viz.* their deſtruction, continuing to their utter ruine, and therefore their continuall ſorrow and crying out moſt lamentably for it. And withall he ſheweth, that it came not by accident but of the Lord, who decreed that it ſhould be thus; and therefore it could not poſſibly be ſtayed, either by force or entreaty. Gods judgements are long in coming for ſinne, but when they come it will be bootleſs to complain, or cry for their ceſſation, ſometime it is thus in this world by an immutable decree, but however the wicked eſcape here, or get out of miſery, the Lord being moved to ſome compaſſion upon their crying to him, yet in the world to come each one muſt hold him to his doom; neither ſhall any crying or tears prevail for the reverſing thereof for ever and ever. Wherefore let us agree with our adverſary whilſt we are in the way, make peace with God by turning while time ſerves, and not harden our hearts one day more. Of the deſtruction of *Paleſtine* ſee alſo before in brief, *Iſa*.14.29,30,31.

CHAP. XLVIII.

AFter *Egypt* and *Paleſtine* threatned, now *Moab* is threatned alſo in many more words, after the manner of *Iſaiah* an hundred years before *Chap.* 15. and 16. who was brief in ſpeaking againſt *Paleſtine*, but large againſt *Moab*, having all the remarkable paſſes that are here, notably declaring them both to be lead by one and the ſame ſpirit, and by this their conſent able to confirm the believing Jews faith, that theſe their inſulting enemies that ſo much contemned them ſhould ſhortly have revenge therefore taken upon them, and have no heart to do ſo any more. And ſpeaking againſt *Moab* they both are ſo large, becauſe the *Moabites* came of *Lot*, and ſo were kinſmen to *Iſrael*, for ſo much as *Abraham*, of whom *Iſaac* and *Iſrael* came, was *Lots* uncle, and for their alliance to *Iſrael* they were ſpared in their paſſage towards the Land of *Canaan*, the *Iſraelites* being prohibited to take any of their country. For which favour they alwayes requited them ill by ſeeking their deſtruction, even in the time of *Moſes*, hiring *Balaam* to curſe them, and divers times after banding with other Nations againſt them, as 2 *Chron.* 20. and oppreſſing them *Judg*.3. Of the places mentioned here, as *Nebo*, ſee *Iſa*.15.2. where alſo the high-places are ſpoken of, being the ſame with *Miſgab*, here rendred by *Junius*, *Civitas ſita edito loco*, in Vulgar Latine *Fortis*, an high and ſtrong City, and whereas here is *Kiriathaim*, there is *Kir verſ*.1. which might be the ſame, only ſpoken there more ſhortly, here at large, it was a City in the Tribe of *Reuben*, Joſh.13.19. but gotten afterwards by the *Moabites*. *Junius* alſo in his Annotations upon *Miſgab*, calleth it *Baal-bamoth* high-places of *Baal*, of which ſee alſo *Joſh* 13.18.

Numb.21.

Junius.

Verſ. 2. *In Heſhbon they have deviſed evil.* Iſa. 15.4. Touching *Madmen*, although *Vatablus* and *Junius* make it a proper name, yet it is rendred in Vulgar Latine as an appellative, *Silens conticeſces, Thou ſhalt ſilently hold thy peace*, and *Junius* writes not of any ſuch City in *Moab*, nor *Calvin*, nor any other that I have ſeen, although many take it for a proper name of a City. But of *Madmena* we read *Iſa*. 10.31. being the ſame with *Beerſheba* a boundary City of *Iſrael*, according to *Adricom*. and *Jerom*, to the ſignification whereof if we go, it is a dunghill, unleſſe it be derived from דמם ſilent. Touching *Horonaim*, *verſ*.3. and *Lubith*, *verſ*.5. ſee *Iſa*.15.5. touching *Chemoſh*, it was the Idol of the *Moabites*, Num.21.29. Jud.11.24.

Verſ. 7.

Verſ. 10. *Curſed be he that doth the work of the Lord deceitfully or negligently.* That is, the work of deſtroying *Moab*; for although it was done by *Nebuchadnezzar* as the inſtrument, yet becauſe God appointed him to it, the work was his. But this rule holds to the doing of Juſtice in any other caſe without partiality, and to ſpiritual work of inſtruction, reproving and exhorting in the courſe of the Miniſtry, for *Iſaiah* muſt lift up his voice as a Trumpet, and the Angel of the Church of *Laodicea* is cenſured for being neither hot nor cold, but lukewarm.

Note.

Revel.3.

Verſ.11. *Calvin.* *Moab hath been at eaſe from his youth, he ſetled on his lees,* &c. That is, ſince *Moab* came to be a Nation, ſhe hath lived in peace, when *Iſrael* was full of many troubles, ſo that *Iſrael* ſeeing it, eſpecially in the time of this Captivity might be much diſcouraged at it, ſeeing they were Heathen, and profeſſed not the ſervice of God but of Idols. And living in quiet, as being on the other ſide of *Jordan*, and ſo remote from the dint of the wars, which had often ſhaken *Iſrael*, they waxed rich, and for their riches proud and full of vices, which is the Prophets meaning, when he ſaith, *They had been ſetled upon their lees, and not emptied from veſſel to veſſel*] By a Metaphor, the more ſignificatively to ſet forth their evil caſe; Thus *Calvin:* And it is generally true that the *Moabites* for many years had eſcaped without the troubles and vexations that *Iſrael* had by the *Syrians*, *Arabians*, *Aſſyrians* and *Babylonians*, and by one Kingdoms warring againſt another, although this quiet were not ever. For they were ſubdued by *David*, and long kept under, whereunto it is alluded *Iſa.*16. in bidding them bring a Lamb to the Ruler of the people, becauſe they had the tribute of a thouſand Lambs ſometime impoſed on them.

Verſ. 13. *As Iſrael Was aſhamed of Bethel.* That is, the golden Calf ſet up there by *Jeroboam*, but when they were captived by the *Aſſyrians*, carried away.

Verſ.18. **Verſ. 21.** Of *Dibon verſ.*18. ſee before *Iſa.*15. touching *Aroer verſ.*19. it was a City upon the River *Arnon*, Deut.2.36. of *Johaz verſ.* 21. ſee *Iſa.* 15.4. and of *Mephaath*, Joſh. 13.18. of *Holom* we read nothing elſewhere, the reſt of the Cities, *verſ.* 22, 23, 24. are for the moſt part ſpoken of before, *Iſai.* 15. and 16.

Verſ. 26. *Make ye Moab drunken, and he ſhall Wallow in his vomit.* That is, with the cup of Gods indignation according to *Chap.*25.27.

Verſ.27. *Note.* *Calvin.* *Was not Iſrael a deriſion unto thee, Was he found amongſt thieves?* Here one great ſinne is laid to the *Moabites* charge, that they derided *Iſrael* when they were carried away Captive, as rejoycing exceedingly at it. Whereby we ſee how greatly God is offended for any wrong done to his ſervants, and eſpecially for making them a laughing ſtock, for even for this ſhall *Moab* ſuffer, and the wicked Separatiſts of *England* that deride our Miniſtry, calling them *Baals* Prieſts, and Antichriſtian. *Was he found amongſt thieves?* that is, was he any more a malefactour then thou (O *Moab*) it is true, the ſins of *Iſrael* were many, but the ſins of *Moab* as many, and to *Moab*, what harm had *Iſrael* done, ſurely none; and therefore in thus crying down *Iſrael* as worthy of ſo ſevere puniſhment they paſſed ſentence againſt themſelves, and it ſhould come to them accordingly. *When thou ſpeakeſt of him thou skippeſt for joy.* Hebr. *Thou moveſt thy ſelf*, or *art removed*, or *carried away*] which ſome take, as a further declaration of *Moabs* ſinne, being moved with joy at *Iſraels* miſery, or with indignation at ſpeaking of him, after the manner of malicious men: ſome as a denunciation of judgement by *Moabs* being carried away Captive alſo in revenge of this undeſerved malice. Which laſt I rather preferre, for it may be read, *Becauſe ſince thy Words againſt him, thou art carried away*, that is, in Gods unutterable decree, and this judgement is nigh, even at the doors, and as certain as if now come.

Verſ.28. *Leave the Cities and dwell in the rock.* That is, thou ſhalt by the enemy be made to flee into deſert places, there in caves in the rocks to hide thy ſelf for fear, as a trembling Dove, that makes her neſt where it may not be found, thus further aggravating their miſery, when ſhe ſhall be judged.

Verſ. 31. *Verſ.*29, 30. are the ſame with *Iſa.*16.6. But *Verſ.*31. *I Will howl for Moab, for the men of Kirheres.* Iſa.16.7. *Moab ſhall howl for Moab*, yet *verſ.* 36. *My heart ſhall ſound for Moab like pipes*, is the ſame with *Iſa.*16.11. and for *Moabs* howling for it ſelf, ſee *verſ.*39. wherefore *Jeremiah* ſaith herein the ſame only that *Iſaiah*, where it is expounded already.

*Verſ.*32, 33, 34. are little differing from *Iſa.*16.8, 9, 10.

*Verſ.*35. *I Will make to ceaſe him that offers in high places*, &c. Iſa.16.12. *When Moab is Weary of offering in the high place, he ſhall come to his Sanctuary to pray,* *but ſhall not prevail.* Whereby he intimateth, that their Idolatry was the main cauſe of all their miſery, wherein although they ſpent their time in vain, yet they ſhould pertinaciouſly go on, untill that neceſſity inforced them to leave it by their being beaten out of their Countrey. And this ſhall be the end of all Idolaters, whom the Commandment of God and reaſon will not move to turn from ſo great abomination, deſtroying judgements ſhall, and then ſuch ſuperſtition ſhall vaniſh.

Note.

Verſ.40. *Calvin.*

He ſhall flee like an Eagle, and extend his wings over Moab. That is, *Nebuchadnezzar*, which is ſo ſpoken for his celerity in over-running the Countrey, and to ſhew that no part thereof ſhould eſcape, but be made a prey unto him, for that he ſhould extend his wings all over. And this is ſet forth by an Eagle, becauſe Eagles are the fierceſt birds of prey, being Kings, as it were, over all other birds, and becauſe when Eagles appeared in battels amongſt the Heathen of old, that ſide on which they appeared alwayes prevailed, ſo *Eze.* 17.3. Thus *Theodoret.* And this was exemplified in the *Locrians* fighting againſt the *Crotoniats*, an Eagle was ſeen before the *Locrians*, which departed not till they had overcome. When *Germanicus* a Roman Captain went to fight againſt the *Hetrurians*, ſeeing the violence of the enemy, he caſt about how to fight for the moſt advantage againſt them, and by and by ſaw eight Eagles coming forth of the woods, he cried out, *Go follow the Roman birds, the proper gods of the Legions*, not doubting of the victory, and got it.

Theodor.

Corn.Tacit.l.2.

Verſ. 41.

Kirioth and the ſtrong holds thereof are taken. Thus alſo the *Septuagint* and *Vulgar Latin* have it as the proper name of a place: But *Vatablus, Calvin, Tigur.* interpret. render it, *The Cities*, as meant of all the Cities. For having named divers particulars *verſ.* 24, 25. leſt any unnamed ſhould think to eſcape, he now ſpeaks of them all in general, and the word ſignifieth Cities. Whereas *verſ.*24. *Kireoth* is ſpoken of as one City amongſt others, I grant, that one in particular might be ſo called, as being equivalent to many Cities, yet this makes not againſt the uſe of the word here, as an appellative, all the Cities hitherto not named being meant. That there was a City called *Kireoth*, the name *Iſcariot* given to *Judas* the traitor doth imply, becauſe it is compounded of *Iſh* a man, and *Carioth*, as if one ſhould ſay, *A man of the City Carioth.*

Verſ. 43.

Fear, and the pit, and the ſnare ſhall be upon thee. *Fear* to make thee flee when the enemy cometh, *a pit* whereinto thou ſhalt fall when thou fleeſt, and a ſnare to take thee, if thou happeneſt to get out of the pit again; it being meant that they ſhould be in danger which way ſoever they took to eſcape, againſt the fond conceits of wicked men, who have many wayes in their heads of preſerving themſelves in time of Gods judgements coming upon them, but all in vain.

Verſ.45.

They ſtood in the ſhadow of Heſhbon. Here he meeteth with another imagination of being preſerved in the ſtrong City *Heſhbon*: but here he ſheweth that a fire ſhall break out, making that place too hot for them, whereby he means the wrath of God breaking out in the Caldees deſtroying there alſo, the *Moabites* fled thither, having no power to make any reſiſtance, and the ſame fire of Gods wrath that goeth forth from thence ſhall devour in all the corners of *Moab*. Of a like ſpeech of fire breaking out of *Heſhbon*, ſee *Numb.*21.28.

Verſ.47.

Yet in the latter dayes I will bring again the Captivity of Moab. See the like promiſe made before to *Egypt*, Chap 46.26. and how this was fulfilled, *Zeph.* 2.9. and *Joſeph. Antiqu. lib.*13. *cap.*21. *Cyrus* ſet the *Moabites* at liberty when he had taken *Babylon*, as he had done the Jews.

CHAP.

CHAP. XLIX.

IN this Chapter the Prophet foretelleth the judgements to come upon *Ammon*
Moabs brother both in birth and qualities, pride and contempt of Iſrael,
and oppreſſing him in part of his inheritance, *viz.* that which was given
to the Tribe of *Gad.* And then he proceeds to ſpeak againſt Edom, Kedar
Verſ.1. and Elam. *Verſ.1. Hath Iſrael no heirs? hath he no ſons? Why then doth their*
King inherit Gad? The Tribe of Gad had an inheritance on the other ſide of
Jordan near to the Ammonites countrey, and being carried away Captive by
the Aſſyrian firſt of all others, 2 *King.*15. the Ammonites took Gilead, where
Theod. they had dwelt, into poſſeſſion, as *Theodoret* noteth, and they attempted to
have done it long before in the dayes of *Iephtah,* Judg.11. For this the Prophet
here reproveth them, as doing manifeſt wrong to Iſrael that had other
heirs, the reſt of the Tribes, in the exile of Gad to enter upon his inheritance,
Verſ.2. and therefore he threatneth them *verſ.*2. with deſtruction even in Rabbah, a
2 Sam.11.1. chief City of the Ammonites, and Iſrael ſhall come in as heir to inherit their
Land. And thus it came to paſſe, as was ſhewed before out of *Joſephus,* at the
ſame time that Moab was deſtroyed by the Caldees, and for Iſraels inheriting it
after their return out of Captivity, ſee 1 *Machab.*5.6. and *Joſeph.lib.*13.*antiq.*
*c.*21. So that here was *Lex talionis* obſerved, they that invaded the inheritance
of others had their own invaded by them.

Verſ. 3. *Howl (O Heſhbon) becauſe Hai is waſted.* Of Heſhbon we read before *Ch.*
48. in Moab, but Hai of the Ammonites being near to this City, ſhe is bidden
to howl at the deſtruction thereof, as a ſad preſage of her own ruine to follow
ſoon after, whereby it ſeemeth, that although Moabs deſtruction be ſpoken
of before Ammons, yet it followed in order of time after.

Verſ. 4. Then having ſhewed the brags of Ammon, ſaying, *Nove ſhall come to me,*
that is, no enemy to prevail, but how vain they were *verſ.* 5. he concludeth
with their return, as he had done before touching Moabs.

Verſ. 6. Touching Edom, he beginneth with the chief thereof, ſaying, *How is wiſdom*
Verſ. 7. *periſhed from Teman,* a City having the name from *Eliphaz* his ſon *Teman,*
who was the ſon of *Eſau* or *Edom,* Gen.36.11. and *Eliphaz* one of the wiſe
men that diſputed with *Job* about God, is ſaid to have been *Eliphaz the Temanite;*
whereby is implied, that it was a City wherein wiſe men were noted to
have dwelled, happily being a kinde of Univerſity, but now there were none
wiſe enough to ſave their City from deſtruction. By the like is Egypt upbraided,
*Iſa.*19.11.

Verſ.8. *Dwell deep (O inhabitant of Dedan.)* Of which *Dedan,* from whom the
name of this City came, ſee *Gen.*25.1. he was one of the ſons of *Keturah,* who
inhabited near to Edom. In bidding them *dwell deep,* he meaneth that they
ſhould have need to hide themſelves in holes and caves of the earth for fear of
the enemy.

Verſ. 9. *Will grape-gatherers leave no branch ungathered.* Here by two ſimilitudes he
ſheweth that the Edomites ſhall lurk no where, but they ſhall be found out,
and carried away or deſtroyed, 1. Of Grape-gatherers from whom ſome
bunch or other lieth hid, and ſo eſcapes gathering. 2. Of thieves coming
into an houſe in the night, that ſee not all the goods therein in every corner to
take all away, and therefore leave ſome: And to expreſſe this further, he
Verſ. 10. ſaith, *I have revealed the hidden things of Eſau, his ſeed is ſpoiled, his brethren*
and neighbours, and he is not. Verſ. 11. *Leave thy fatherleſſe children, I will*
Verſ. 11. *preſerve them,* &c. In ſetting forth the deſtruction of Edom, he ſheweth that
it ſhall be ſo univerſal, that they who ſhall periſh and die there, ſhall have no
brethren or neighbours, as many have, to whom to commit the care of their
fatherleſſe children and widows, which is more grievous to loving parents and
husbands, then death it ſelf. Thus ſome, who therefore ſupply after theſe
words, *And there is none to him,* that is, either brother or neighbour that ſhall

ſay, *Leave thy fatherleſſe and widows to me*; or taking theſe laſt words to be ſpoken by God, they underſtand them, as ironicall; as if he had ſaid, Doſt Calvin. thou think that thy fatherleſſe being left to me, I will take care of them, or bid thy widows truſt in me? No, thou art deceived if thou thinkeſt ſo. *Calvin* hath both theſe wayes, and preferreth the laſt. Some others, becauſe it is ſaid, *His ſeed is ſpoiled,* ſo that none remained in all Edom, underſtand it, as if the Lord had ſaid, *Leave thy Orphans to me,* if thou haſt any, but thou ſhalt have none, nor widows that may make me their refuge in their miſery, for every one in Edom, great and ſmall, widows and childen ſhall be deſtroyed, which is further confirmed *verſ.*18. where the deſtruction of Edom is compared to that of Sodom, wherein not one eſcaped. And *Pſa.* 13.7. Edom is complained of, and curſed above others that holp to deſtroy Jeruſalem for their exceeding great cruelty, even againſt little children, for which it was juſt that their children ſhould be daſht againſt the ſtones, and ſo murthered. But it is beſt of all to read the firſt words, as cohering with *verſ.*10. thus, *He hath none remaining, Leave thy fatherleſſe,* that is, Thou ſhalt leave thy fatherleſſe and widows to the wide world, *Shall I keep them alive? Shall thy widows truſt in me?* There is no reaſon for it, *When as they drink whoſe judgement was not to drink of the cup, ſhalt not thou drink?* Verſ.12.

Verſ. 13. *I have ſworn by my ſelf, ſaith the Lord, that Bozra ſhall be a deſolation,* &c. Of Bozrah a chief City in Idumea, or of Idumea ſometime alſo called Bozra, ſee *Iſa.*34.6. and *Chap.* 63.1. ſo that in threatning Bozra he threatneth all Edom, the principal part being put for the whole. Of another Boſra in Moab, ſee *Jer.*48.24. The Lord ſweareth, becauſe it ſeemed incredible that Bozra ſo rich and ſtrong a place ſhould come to ruine, and to ſhew his extraordinary wrath conceived againſt the Edomites for their extraordinary cruelty towards the Jews, of which before upon *verſ.*10. And therefore to Edom is no comfort at all ſpoken, as to Ammon and Moab in after-times, but that the deſtruction thereof ſhall be perpetual.

Verſ. 22. He ſpeaketh the ſame againſt Edom that he had againſt Moab. *Chap.* 48.40. by the Eagle denoting from whom her deſtruction ſhall come alſo. But before that *verſ.*19. there is a paſſage moſt hard to be underſtood, Verſ.19. *He ſhall come up like a Lion from the ſwelling of Jordan againſt the habitation of the ſtrong, but I will ſuddenly make him run away from her.* The ſame *Nebuchadnezzar* which is compared to an Eagle *verſ.*22. is here compared to a Lion coming up *from the ſwellings of Jordan,* that is, Jordan that overfloweth the banks oftentimes; and then the Lions living thereabouts remove up into the higher grounds, but not without terrour to ſuch as amongſt whom they come; and this is thus ſpoken, becauſe Edom ſtood high, and *Nebuchadnezzar* came firſt againſt Judah, and after a certain time againſt Edom by that way, from whence to come to Edom a man muſt paſſe over Jordan. And for the ſtrength of the Countrey the ſituation on high upon rocks ſhewed it; and *David* ſpeaking therefore of it, ſaith, *Who ſhall bring me into the ſtrong City, who ſhall bring me into Edom?* For the next words, in them lieth the greateſt difficulty. For theſe words, *I will ſuddenly make him run away from her, Calvin* hath it, *After I ſhall make to reſt, I will make him to run from her.* The Hebrew, *Becauſe I will make her reſt, I will make him to run from her*; or becauſe the word מעליה may as well be rendred *for* as *from,* as *Pſal.*12.6. *at* or *for the great complaint of the poor I will ariſe*; we may read it here, *I will make him run at her*, that is, to overthrow and deſtroy her, that is, the ſtrong habitation before ſpoken of, being a feminine. Calvin. Vatabl. And then the meaning is according to *Calvin*, Edom ſhall indeed have reſt for a time, but I will make *Nebuchadnezzar* to come haſtily and deſtroy it. The word רגע hath indeed two other ſignifications, 1. *To divide,* 2. *Suddenly,* and therefore this makes a difference in tranſlations, but although others following ſome one, and ſome another of theſe readings, give a ſenſe ſomewhat divers, I reſt in this as moſt genuine; As if he had ſaid, Edom ſhall be permitted to dwell quietly for a time after Judah deſtroyed, yet then I will

I will make the Lion here ſpoken of to run upon her, and then Edom ſhall come to ſuch ruine as is here threatned. If it be rendred by dividing, or ſuddenly, and *from her*, I ſee not how the ſenſe can be made good, *Who is a choſen man that I may appoint over her?* The Edomites hearing of this Lions coming might think, Who is he that ſhall be able to do ſo great matters againſt us? and therefore the Lord moveth the ſame Queſtion, that by anſwering it, and ſhewing them their adverſary, they might not contemn this threatning; therefore in the next words he ſheweth himſelf to be their adverſary, ſaying, *Who is like me?* I am he that will ſet one over you and your Country, to root it out and deſtroy your Nation, and for this I will take the time that I pleaſe, for none can appoint me, or becauſe it is not yet, ſay, It ſhall not be, and *What ſhepherd is he that ſhall ſtand before me?* That is, what King ſhall be able to defend his people, as his flock, when I think good to ſend him whom I have choſen againſt it? For he ſhall come in my power which is unreſiſtible by the mightieſt Nations that are.

Verſ.20. And to make this good, he ſaith, *Ver.*20. *The leaſt of the flock ſhall draw them out.* As if he had ſaid, Let not the King of Edom think that he ſhall be able to ſtand and defend his people, when the Lion before-ſpoken of ſhall come; for not only he, but they that are leaſt able of all his forces ſhall draw the Edomites out of their ſtrong Cities, till all the Land be made deſolate. And therefore he calleth all men to hear this determination of the Lord againſt *Edom*, againſt *Teman*, the ſame Countrey being ſometime called by one of theſe names, and ſometime by the other. And it is to be noted that *Hebr.* it is not a plain affirmative, as in *N.Tr.* *Surely the leaſt of the flock ſhall*, &c. but a kinde of oath, *If the leaſt of the flock ſhall not draw them out*; I am a lier, but becauſe that all know I abhor from this, I would have all men know what I intend to do, and aſſuredly expect it.

Verſ. 21. And when Edoms ruine cometh *verſ.*21. he ſaith, That it ſhall be *heard to the red Sea*, that is, afar off, not only by Land but by Sea, it ſhall be ſo great. Where the red Sea was in reference to Edom, we may gather out of *Jerom.* who upon *Obadiah* ſaith, That Idumea lay from Eleutheropolis to Petra and Ailat, and ſpeaking of Ailat, *lib. de locis Hebr.* that it joineth to the South wilderneſs on the uttermoſt parts of Paleſtine and the red Sea.

Hieron. de locis Hebr.

Verſ. 23. *Concerning Damaſcus, Hamath is confounded, and Arphad.* Of Damaſcus the head City of Syria, ſee before upon *Iſa.*17.1. Hemath another City of Syria was afterwards re-built by *Antiochus Epiphanes* and called *Epiphania.* Of Hamath ſee *Numb.*13.21. Of Arpad 2 *King.*18.34. The Kingdom of Syria, where theſe Cities ſtood, was deſtroyed by *Salmanaſar* about the ſame time that he deſtroyed the Kingdom of Iſrael. But it ſeemeth theſe Cities were either not deſtroyed, or re-built and inhabited again ſince, but now ſhould be deſtroyed by *Nebuchadnezzar*. For of the bringing under of Syria and Hamath, and Arphad there, ſee *Iſa.*36.19. and of Iſrael 2 *King.*17. as they were confederate together, ſo they fell together; and Damaſcus, and theſe other places are here threatned by *Jeremiah* after their firſt deſtruction, becauſe that the Syrians had been almoſt alwayes great enemies to Judah, whilſt Iſrael ſtood taking his part againſt the Jews; and by *Benhadad* here named, who is thought to be ſon of *Aſahel* that made Damaſcus ſo fair a City, that *Jeremiah* calleth it his joy, they had ſuffered grievous things. Therefore to comfort them, and to deter all enemies of Gods people, he bringeth in Damaſcus alſo, together with other Nations moſt infenſe to the Jews, ſhewing further deſtruction yet to come upon the inhabitants thereof. See the like threatning againſt Damaſcus *Amos* 1.14.

Verſ. 27. Whereas a fire kindling in the Palace of *Benhadad* is ſpoken of *verſ.* 27. as *Amos* 1.4. it is thus ſaid, becauſe the like ſhould be done in Damaſcus the ſecond time.

Verſ.28. Touching Kedar next threatned, *Gen.*25.13. *Kedar* was one of the ſons of *Iſhmael*, who gave the name to the place wherein they lived; this place was alſo called *Arabia deſerta*. The people dwelt in Tents, and removed from place to place, it being a moſt barren countrey, to finde paſture for their Camels wherewith they abounded, and for their Sheep. Whereby it appears that they were Iſhmaelites, who at this day call themſelves Saracens, although they came of *Hagar* the bondmaid, and therefore were Hagarens, but to credit themſelves the more they will now be called Saracens. Theſe are the Turks that have ſo greatly inlarged their dominions all over Aſia, and a great part of Europe, being in former times a wilde kinde of people, and intent only to the feeding of Cattel, and in following this courſe they endured much hardſhip. It is here alſo further added, *And the Kingdoms of Hazor*, about which, though ſome make a Queſtion, what *Hazor* is meant, whether that mentioned *Joſhua* 11.1. or any of thoſe *Hazors* Joſh. 15.23,25. where three *Hazors* lying within the lot of *Judah*, are ſpoken of together. But becauſe the inhabitants of *Hazor* are ſaid to be *Children of the Eaſt*; and the laſt of theſe three *Hazors* was Eaſtward in the wilderneſs of *Paran*, and *Iſhmael* is ſaid to have dwelt in this wilderneſs, it is moſt generally held to be the *Hazor* here ſpoken of, ſome City of the *Iſhmaelites*, and that the Kingdoms thereof were their ſeveral diviſions, ſome living Eaſt, ſome Weſt, ſome North, and ſome South therefrom, being alwayes moving from one place to another, as was ſaid before. Now to them *Nebuchadnezzars* coming is alſo threatned, to whom a man would not think that he ſhould have come, being a people that lived within themſelves in quiet, attending their Cattel, and not medling with other Nations. Yet becauſe they were wicked and ungodly, as we gather by the complaint of *David*, when he was forced to live in the wilderneſs, ſaying, *Woe is me that I have my habitation in the Tents of Kedar*, as if he were like *Lot* amongſt the *Sodomites*, Note. the Lord would not ſuffer them to go unpuniſhed, to ſhew that wickedneſs in whomſoever, although without all civill education, ſhall be ſeverely judged, and alſo that no judgements came upon any people by accident, but by Gods appointment, who is the great Ruler and Judge of all the world.

Verſ. 34. *Joſeph. Antiqu. l.* 1. c. 7. *Plin. l.* 6. *c.* 27. *Calvin.*

The Word of the Lord againſt Elam: Moſt by *Elam* underſtand *Perſia*: for *Elam* was the ſon of *Shem*, Gen. 10.22. and of him came the *Elamites*, and as *Joſephus* ſaith, the *Perſians*. But *Pliny* diſtinguiſheth the *Perſian* or *Elemaitan* Countrey into two Provinces, *Suſianes* and *Elemais* being divided by the river *Euleus* ariſing in *Media*. And it is moſt probable, ſaith *Calvin*, that *Elemais* is here meant, lying between *Judea* and *Perſia*, and he conjectures the ſame to be *Parthia*, but ſoon retracts this, becauſe *Act.* 2.9. *Parthians* and *Elamites* are ſpoken of as divers people, yet he ſpeaks of them again as *Parthians*, becauſe they are ſpoken of as good Archers, for which the *Parthians* were famous, but the *Elamites* of *Elemais* living near unto them might be ſuch expert Archers alſo. But what made the Lord to be ſo offended with them? Moſt probably they holp the King of *Babylon* in his wars againſt the Jews, and afterwards upon ſome breach, he, of confederates made them Subjects through a deſire of domineering over all Countries far and wide.

Verſ. 36. *I Will bring the four Winds againſt the Elamites, and diſperſe them.* This *Calvin* takes to have been fulfilled after *Alexanders* death, when his Captains ſtrove moſt fiercely for the Kingdoms of the earth: for then the times were moſt tempeſtuous, as if windes had been raiſed by a divine ſpirit to blow in a moſt terrible manner from all parts. But it is moſt commonly underſtood of Verſ. 37. the Caldees, and the concluſion of the turning of their Captivity at the deſtruction of *Babylon*, being the ſame with that of *Moab*, *Chap.* 48.47. makes it more then probable.

CHAP. L.

HAving propheſied againſt all other Nations,mentioned *Ch.*25. that ſhould drink of the cup of Gods wrath, now he cometh to *Babylon*,the laſt there ſpoken of under the name of *Sheſhak*.

Verſ.2. Theodor. Calvin. 2 King.20. *Bel is confounded,Merodach is broken down.* He beginneth much like unto *Iſa.* 46.1. where the like is ſaid againſt *Bel* and *Nebo.* But here for *Nebo* is *Merodach,* thought by ſome to be another Idol of the Babylonians; by others upon better ground the King of Babylon, that firſt founded that Monarchy,ſubduing Aſſyria unto him; and whereas he was dead long before the deſtruction of Babylon, and *Belſhazzar* reigned then, for he lived in the daies of *Hezekiah,* being called *Merodach Baladan*; *Calvin* anſwers well, That he being moſt famous for his firſt founding of that Monarchy,was doubtleſſe much ſpoken of even after his death, and as the Aſſyrians made *Belus*, from whom the name *Bel* cometh, the firſt founder of that Monarchy a god, ſo probably did the Babylonians honour *Merodach* ſtill, truſting that the Empire ſet up by him him ſhould never have an end. And indeed it might ſeem to humane reaſon impoſſible, becauſe Babylon was ſo mighty a City,and all Nations ſubject unto it. And this made the Prophet to enter upon this Prophecy with ſuch a Preface, *Tell it amongſt the Gentiles, hear this, lift up a ſign.*

Verſ.3. Verſ.4. Having briefly ſhewed from whence the ruine of Babylon ſhall come, even from the North, that is, the Medes and Perſians, as hath been before declared *Iſa.*13. and is further declared after in this Chapter, he propheſieth of the Iſraelites return then to their own Countrey; of which much is ſpoken before *Chap.*30,31,32,33. and ſpecially *Chap.*31.9. where are the ſame words, *They ſhall come together weeping and going*, &c.

Verſ.8. *Flee out of Babylon, and be as the goats before the flock.* So *Iſa.*48.20. and he uſeth the ſimilitude of he-goats, becauſe ſheep are fearfull, and therefore go behinde, but goats not, and therefore go before. See the ſame phraſe uſed of ſpiritual Babylon, the ſeat of Antichriſt, *Rev.*18.4.

Verſ.12. *The hindermoſt of the Nations ſhall be a wilderneſſe.* Hebr. *Behold the hindermoſt of the Nations, a wilderneſſe*; That is, Babylon that was the Lady, ſhall be the baſeſt, their mother, that is, their monarchical greatneſs ſhall be aſhamed to ſee what it is come to.

Verſ.15. Calvin. *Compaſſe her about,her hand is given.* That is, after the manner of them that be overcome and yield, the Babylonians lifted up their hands for mercy, or her hand is ſaid to be given, becauſe two Princes of Babylon upon diſpleaſure taken, ſent for *Cyrus* to come againſt their City, and this may be ſaid a reaching out or giving the hand; So *Calvin.*

Verſ.20. *The iniquity of Iſrael ſhall be ſought for, and there ſhall be none, for I will pardon*, &c. This may ſeem to make for the fooliſh Antinomians of theſe times, who ſay, That a juſtified man is without ſin, neither is any thing that he doth ſin, contrary to *Rom.*7. But it is to be noted, how Iſrael is ſaid to be without ſinne, *viz*, not becauſe nothing that Iſrael ſhould henceforth do, was ſinfull, but becauſe to the juſtified no ſin is imputed. And this was the end of their affliction, and becauſe this promiſe of forgiving ſin both here and *Chap.*31.33. imply perfect healing after ſmiting; this is that which we muſt aim at in our ſufferings,and not ſo much that our pain and ſorrow may ceaſe.

Note.

Verſ.21. *Go againſt the Land of Merethaim,and the inhabitants of Pechod.* Calvin, *The Land of exaſperators,and the inhabitants of viſitation*,as the words ſignify,whereby he meaneth Babylon that ſhould be viſited for her wickedneſſes, whereby ſhe had provoked the Lord to anger. And in ſaying thus, he calleth upon the Medes and Perſians, by whom the Lord would puniſh her in his due time. They were ſo farre remote indeed that they heard not what the Prophet ſaid, but he that ſpake by the Prophet, to ſhew that his words were not a vain ſound in the air, made them penetrate to thoſe remote Nations by his Spirit, to the ſtirring of them up to do this execution.

I have laid alſo a ſnare for thee, and thou wert not aware. Hereby the Prophet foretels the very manner of Babylons deſtruction, *viz.* by *Cyrus* his draining of the water away by many ditches with great labour firſt made, and then upon the ſudden in the night, letting it all out by them, ſo that the river *Euphrates,* which ran thorow the City, and filled the broad ditches about it, making it inacceſſible, ſuddenly ran other waies, and ſo the ſouldiers ranne in unawares and ſurprized it, when the defendants were all ſleeping ſecurely, and for the ſtrength of the place feared nothing, as hath been more at large ſhewed before upon *Iſa.*13.14. and *Ezra* 1. 2 *King.*25. Verſ.24.

Slay all her bullocks. Where by bullocks he underſtandeth the chief and mightieſt amongſt them, wherein their ſtrength chiefly lay. Verſ. 27.

A ſword ſhall be upon the liers. *Calvin* reads it Diviners, that is, Aſtrologers, who took upon them by the ſtars to foretell all things touching humane affairs, but more often falſly then truly, for which they are called Liers, *Iſa.*44.25. they are the ſame whom he called before their wiſe men, *verſ.*35. Verſ.36.

*Verſ.*39,40. Touching the overthrow of *Babylon*, as of *Sodom,* and wilde beaſts dwelling there, ſee before upon *Iſa.*13.19,21.

*Verſ.*44,45. *He ſhall come up like a Lion,* &c. Theſe words are the ſame for two verſes together that were uſed againſt Edom *Chap.*49.19,20. therefore ſee the Expoſition of them there.

CHAP. LI.

IN this Chapter the Prophet goeth on to ſet forth the ſame deſtruction of Babylon in many more words, and ſometimes repeating the ſame that he had ſpoken before: for further confirmation, becauſe it was a thing ſo incredible that ſuch a mighty City now ruling over all Kingdoms, ſhould be deſtroyed. And Verſ. 5. here again their emnity againſt the Church of God in *Judah* is ſhewed to be cauſe, although the Caldees inhabiting there were uſed as inſtruments againſt her for her chaſtiſement for her ſins.

Babylon a golden cup in the hand of the Lord, making the whole earth drunken. Verſ.7. This is added here after ſuch terrible threatnings againſt Babylon in way of anſwer to an objection that might be made thus, Shall Babylon be ſo cruelly deſtroyed, that is now ſo precious, even like a golden cup carried by none other hand but the Lords. What hath ſhe done to be thus ſeverely and extreamly proceeded againſt, ſeeing nothing hath been done by her, neither hath ſhe attained to ſuch riches and glory, but at the will and appointment of the Lord? *Sol.* He that made her as a golden cup, did not make her ſo to continue alwayes in this ſtate, but when the work was done, for which he thus advanced her, to bring her down again to the loweſt ebbe of miſery, as he had advanced her to the greateſt height of worldly felicity. As he might juſtly do, becauſe in ſtead of loving and honouring God the more, as ſhe ought to have done for this high honour done to her, ſhe lifted up her ſelf againſt him in pride and contempt of his poor people, and ſetting up other gods againſt him, as *Nebuchadnezzar* his golden Image, *Dan.*3. In ſpeaking thus therefore, he ſheweth, Note. 1. That the greatneſs of thoſe that are moſt highly advanced in this world, cometh from the Lord. 2. He doth thus advance often times the moſt wicked, as all the four Monarchs of the world: So that to be in moſt high and eminent place here is no argument of Gods favour ſhewed for any ſpecial love that he bears to them that are thus advanced, but only when any ſuch is alſo moſt eminent for grace. 3. The advancement of the wicked is only that he may be a cup of indignation, that he may be an inſtrument to execute Gods wrath upon others that provoke him by their ſins, and therefore he giveth ſometimes a King in his wrath, which when it is ſo, the Subjects are patiently to bear it, as *David* did *Saul*, and cry to the Lord, and to turn from their ſins. 4 The wic-

ked being in greateſt pomp and glory, ſhall not long continue; If he be now
a golden cup he ſhall ſoon be as a broken earthen pot; to which effect it fol-
Verſ. 8. loweth *verſ.8. She ſhall be deſtroyed.* Without being humbled and turned
from wickedneſs, this ſhall certainly be the end of all the wicked, how high
ſoever elevated in this world, and turn they will not, according to the next
Verſ. 9. words, *Take balm for her pain, if ſhe may be healed: We would have healed Babylon,*
&c. They are ſo faſcinated with their own greatneſs, power and glory,
whilſt they are in proſperity. For it was never known, that any one ſuch in
his height of honour was humbled, although *Nebuchadnezzar* being dejected
was, and *Manaſſeh* King of Judah, one by being driven from amongſt men to
the beaſts, the other by being taken by his enemies and captived, and brought
to miſery. We would have healed *Babylon,* this is ſpoken in the perſon of
forreign Nations coming to help her being diſtreſſed by *Cyrus*, as the next
words imply, *Let us go to our own countrey, there is no help for her but ſhe muſt periſh.*
For Babylons making other Nations drunken and mad, the meaning is
nothing elſe, but her coming upon them in ſuch a dreadful deſtroying way, as
God had given the King thereof power to do, that they were by his ſudden
and powerfull coming upon them like unto drunken men, unable to ſtand, or
to take any wiſe counſell to ſave themſelves, for this is the very caſe of men
very drunken, they ſpue and fall and want reaſon and power for the time to
ſave themſelves from any approaching danger.

Touching the laſt words, *Therefore the Nations are mad.* That is, being thus
made drunken they rage, and do they know not what, nothing to be ſure to
benefit themſelves, but to hurt them more and more, and he that is mad through
drunkenneſs runneth upon the ſwords point, according to the ſaying, *In prælia*
Horatius. *trudit inermem,* What doth not drunkenneſs? it thruſts him that is unarmed
into the battel. As Moab is ſaid before to have run to Idols-Temples to ſeek
help, which was but to run more and more into danger.

Verſ. 10. *The Lord hath made our righteouſneſſe to come forth, and let us declare in Zion,*
The Work of the Lord. A Queſtion is here made, What is meant by their righ-
teouſneſs, in favour of whom this great work of deſtroying Babylon was
wrought, that they, that is, the Jews might be delivered out of the captivity,
wherein they were held there, for what righteouſneſs was in them? Yea con-
trariwiſe what ſins were there that did not abound amongſt them. Some an-
ſwer, That hereby the pardon of their ſins is meant, and their being juſtified
Calvin. herefrom. But *Calvin* rejecting this as coact, ſaith, by righteouſneſſes here,
for it is a word plural, their juſt cauſe is meant, that is, their religion, which
was the religion of God that they profeſſed, but by the Babylonians made a
Lyra. ſcorn and deriſion. *Lyra* taking theſe words as ſpoken in the perſon of the Na-
Iſidor. tions that would have holpen to keep Babylon from deſtruction, ſaith, That
Hugo. they hereby juſtifie themſelves, as being without fault, becauſe they would
Dionyſ. have healed her, as was before ſaid, and hereunto, although much forced, aſ-
ſent *Iſidor, Dionyſius* and *Hugo.* Only *Hugo* ſaith alſo, that by righteouſneſ-
ſes the juſt dealing of the Lord both wayes is meant, towards Babylon in de-
ſtroying her for her inſulting over his choſen people and their religion, and
toward the Jews in ſaving them, as by Covenant he had bound himſelf to them,
and often promiſed in this particular caſe, which indeed is the true meaning.
Thus *David* often ſaith in pleading againſt his enemies, *Judge me according to*
my righteouſneſſe, that is, the righteouſneſs of my cauſe. The Septuagint to
take away all queſtion here, render it, *The Lord hath made his judgement to*
come forth, and this the Jews call their righteouſneſs, not whereby they were
approved to be juſt before God, but juſtified againſt their enemies to be the
people of God peculiarly taken into his protection. Some by righteouſneſſes
underſtand the pieties of the ſincere faithfull ſervants of God that prayed for
this, now at the ruine of Babylon ſhewed to be effectual, it being done according
Note. to their fervent deſires, to ſtirre us up in the like caſe to pray ſecretly in hope to
have it one day made manifeſt, that we did not practiſe this our devotion in vain,

Becauſe

Verſ.11. *Becauſe it is the vengeance of the Lord, the vengeance of his Temple.* That is, the deſtruction of Babylon by the Medes, is the vengeance taken by God upon her for deſtroying his Temple at Jeruſalem, and formerly robbing it, and carrying away the hallowed precious veſſels thereof, and ſo overthrowing his worſhip and ſervice there; *Hebr.* it is, This is the vengeance of the Lord, and ſo it is rendred by *Calvin*, that is, this ruining of Babylon by the Medes, then come indeed as men deſirous to magnifie themſelves by ſubduing this glorious Monarchy, but they are herein but Gods inſtruments to take revenge for ſo great indignities done to the Lord. Note. As he will never ſuffer in any that which is proudly and cruelly done againſt his houſe, his Church, to go finally unrevenged.

Verſ.13. *O thou that dwelleſt upon many Waters.* In ſaying thus he alludeth to the ſituation of Babylon upon the banks of the river Euphrates, and great waters without the wals on every ſide, making much for the defence thereof, therefore he mentioneth this, that none might make a queſtion, whether it could be deſtroyed being with ſuch deep and broad waters compaſſed about and made unacceſſible. For when God comes againſt a place, no waters, or wals, or other fortifications will ſtand it in ſtead againſt his almighty power; And Riches, of which he ſpeaks next ſhall be but as droſſe; and this deſtruction, he ſaith, ſhall be the meaſure of their covetouſneſſe, that is, all power and ſtrength to rake more wealth together from other parts being taken away, for what can men do this way any more, when their very life and being faileth? Note. And this is the caſe of all the worldly covetous, there will be an end then put to their coveting, when to their lives, but never before, for how much ſoever they have, as the Babylonians could not but abound in wealth, they ſtill cry with horſleeches daughters, *Give, give,* till their mouths be thus ſtopt.

Verſ. 15. *He hath made the earth by his power,* &c. In this and *verſ.* 16. the Prophet ſheweth the infinite greatneſſe of the Lord, becauſe he was ſpeaking of the fall of the great Monarchy of the world, to make it the more credible: for what ſhall ſeem hard to him to do, that made and eſtabliſheth the whole world by his power and wiſdom?

Verſ. 17. *Every one is brutiſh in knowledge, and every founder confounded by the graven image.* Having ſhewed the Lords power *verſ.*15,16. now becauſe he had to do with Idolaters, who might think, if the God of Iſrael had power, Babylon had gods alſo to defend her againſt him; he ſheweth the vanity of all other gods, and their impotency, and the blockiſh ſtupidity of all ſuch men as made them, and put their truſt in them; for whenas in getting and making them many ſuch gods they thought that they did very wiſely, they ſhewed themſelves ſtark fools, as the Apoſtle ſaith, *Rom.*1.19.

Verſ.19. *The portion of Jacob is not like them, he is the former of all things, and Iſrael is the rod of his inheritance, The Lord of hoſts is his name.* Having ſhewed the impotency of falſe gods made by fooliſh men, now he proceedeth further to ſhew the power of the true God, firſt deſcribing him by this, that he is the portion of *Jacob*, borrowing the words of *David*, Pſal. 16. *The Lord is my portion*; and he calleth Iſrael the rod of his inheritance, becauſe the Land where Iſrael dwelt by Gods miraculous placing of him there, was ſet out unto him by meaſure, which was by a rod or metpole, wherefore the rod of his inheritance is no more but *his inheritance,* which is meant both of that place and Gods people of Iſrael ſet by him to inhabit there, being ſingularly for his chooſing of them above all other peoples in the world thus called: becauſe otherwiſe the whole world, if we look upon it as under the Lords dominion, is his hereditary Kingdom, and ſo his inheritance alſo.

Now he ſheweth Gods power, *verſ.*20,21,22,23.

Verſ. 20. *Thou art my battel-ax, or hammer, for by thee I will break in pieces the Nations.* This is ſpoken by the Lord in ſhewing his power to *Nebuchadnezzar*, that was ſuch an hammer breaking the ſtrength of all Countreys whereſoever he came, as *Iſa.*10. he calleth him his rod and ſtaff, and *verſ.*7. *A golden cup* for the comfort of his Servants; it being hereby intimated, that he could do nothing but by Gods power and direction.

Verſ. 25. *I am againſt thee (O deſtroying Mountain.)* Babylon ſtood upon a plain, and yet is called a Mountain here, for the high and huge Walls and Towers compaſſing it about, ſo that it ſeemed afar oft as a Mountain; and it is ſo called for the ſtrength, being commonly held to ſtand ſo ſtrongly as a Mountain, that cannot be removed; But all this was nothing, for ſo much as God was againſt it. For *deſtroying Mountain.*] *Calvin* hath it, *Mens perditions*; and the Hebrew משחית will bear it, and then it may as well be called thus, becauſe to be deſtroyed, as deſtroying.

Verſ. 27. *Call the Kingdomes of Ararat, Minni, and Aſhkenaz againſt her.* Touching Ararat, all agree that it is Armenia; and Hiſtory ſheweth, that *Darius* King of the Medes, brought Armenians with him in his Army, when he came againſt Babylon. But what Minni was is not certainly known, becauſe no where elſe mentioned in Scripture; onely *Damaſcen lib. 69.* ſaith, There is upon the Countrey of the Minnians, a Mountain in Armenia named Baris, to which many fled in time of *Noah* his floud to ſave themſelves: and *Strabo* writeth of the Minnians, who came to build *Triphilda.* He alſo writeth of them in Arabia, and Ptolomee likewiſe: but becauſe the Medes were far diſtant from Arabia, and they had Armenians amongſt them; theſe Minni moſt probably were of the Countrey ſo called there. Touching *Aſchenaz*, he was the firſt-born of *Japhet*, *Gen.* 10. 3. from whom moſt probably the Countrey here ſpoken of had the name. *Theodoret* ſaith, it was a Countrey near unto Armenia, and the Minæans. Some will have the Arabians meant, who were called Scenites, but here is a ſyllable more. *Junius* ſaith, that both Armeniaas, and Aſia *minor* alſo are ſynechdochically comprehendded under this name *Aſchenaz*, and came onely written of as taken by *Cyrus* before his going againſt Babylon. And for the *Minni*, he ſaith, that it was a part of Armenia; both the upper and the nether lying of old within Syria, otherwiſe called Aram, from whence the name Armenia came, *quaſi Aram-minnia.* The Captain to be ſet over them was *Cyrus*, who being Son in law to *Darius* went with him to this War, as the chief whilſt he lived; but he being dead, which was within one year after the taking of Babylon, *Cyrus* was Monarch of all.

Nic. Damſcen.

Strabo. lib. 8. lib. 16.

Ptolom. Geog. lib. 6.

Theodor.

Junius.

Verſ. 30. *The mighty men of Babylon ceaſed to fight.* Here the deſtruction of Babylon is ſet forth, as it fell out indeed when *Cyrus* took it. For by coming into the City in the nigt unexpectedly through the draining away of the waters, he took it without fighting. All were ſo amazed, that they were without heart or courage to make oppoſition, although there were very great forces within, and truſting to their ſtrength, they had but little before derided their enemies, as vainly attempting ſo great a work, as to ſubdue Babylon; and the very day before they had a great Feaſt to ſhew their ſecurity. So that not onely the thing to be done, but the manner how, was revealed by the Prophet, and they even anſwering the Prophecie, ſhewed plainly a divine ſpirit in him, from whom nothing to come, though long after, is hidden; that we may ſtedfaſtly believe, and nothing doubt of any good thing by this ſpirit revealed in Gods holy Word. *verſe* 31.

Note.

Verſ. 31. *One Poſt ſhall run ofter another to tell the King that the City is taken at one end.* This is alſo added, to ſhew yet more particularly the manner of proceeding in the taking of Babylon: For when it was taken at one end, it was ſo large, that it was not known at the other, till that by Poſts running and declaring it, the King heard it, and then he was ſlain.

Verſ. 33. *Babylon is like a threſhing-floor.* See the like *Iſaiah* 21. 10. And to a threſhing-floor is Babylon aptly compared, becauſe that after harveſt, when the corn was gathered, they ſoon fell to threſhing in thoſe parts: ſo the Babylonians having been long in gathering abundance of wealth, came at length to be as the harveſt full-ripe, and gathered in, then the Medes and Perſians came and threſhed them, by laying on load with their Swords, Bils and Halberds, and making a prey of all their Treaſures, kept before in ſafe places, as Corn in the ears, beating

ting them open, how ſtrongly ſoever locked up therein. Whereas he addeth, *Yet a little while, and the time of her harveſt ſhall come.* This is ſpoken according to other places of Scripture, as where the Lord ſaith, for the comfort of his people; For a Moment I have forſaken thee, but with everlaſting mercies I will imbrace thee. Wherefore although this judgement came not upon Babylon, till ſeventy years after, yet with the Lord all that time was but a little while.

Verſ. 34. *Nebuchadnezzar King of Babylon hath devoured me.* This is the complaint of Gods people, the Jewes, inſerted here to ſhew that the proceedings of the Lord againſt Babylon were juſt, as being but a taking of revenge upon her, as ſhe deſerved by her harſh and cruell dealing with his holy City Jeruſalem.

Verſ. 36. *I will dry up her Sea, and make her Springs dry.* Which was done, as hath been before ſaid, when the great River Euphrates compaſſing her about as a Sea an Iſland, was drayned by *Cyrus*, the waters being made to run another way by trenches digged purpoſely.

Verſ. 39. *In their heat I will make their Feaſts, and will make them drunken.* Here again by another circumſtance moſt notable at the deſtruction of Babylon, as the event declared, he deſcribeth it ſo as that no Hiſtorian living when it was done, could more punctually ſet down the manner. For as *Xenophon* agreeth, the King of Babylon and people kept a Feaſt to the honour of *Bel* the day before; at what time they uſed to ſpend the night in drinking, dancing and ſinging; which *Cyrus* hearing, took the opportunity of letting ſuddenly the water out, and ſo invading the City. For the Babylonians feared him not, to intermit for the ſiege any whit the more their accuſtomed merry times keeping: for they commonly ſaid, that they had need to make them proviſion for twenty years, if they meant to continue the ſiege till Babylon were taken. Therefore it is rightly ſaid, that their Feaſts ſhould be made *in their heat*, and then they ſhould be *drunken and ſleep, and never wake more*; becauſe that being heat with Wine and good chear, and dancing, they ſlept, and by their enemies coming then upon them, were deſtroyed, their ſleep thus proving everlaſting. Of this drinking, ſee alſo *Iſaiah* 21. 5. and the Prophets deriding of them for it long before.

Xenoph. Cyripæd. lib. 7.

Verſ. 41. *How is Sheſhak taken?* Of *Sheſhak*, Chap. 25. 26.

Verſ. 42. *The Sea is come up upon Babylon.* The waters about Babylon were dryed, *ver.* 36. How then doth he ſay, that the Sea comes upon her; and yet again *verſe* 43. he calleth her a dry land. But by the Sea here, he meaneth the Forces of the Medes, that ſhould for multitude be rather like unto a Sea, than a company of men, the waves whereof no wals of any City can withſtand; and he ſets them forth by the Sea, leſt being lookt upon onely as an army of men, they might be thought unable ever to effect ſo great a work. And thus we ſee, how Babylon might be covered with waves of water, and yet be made a dry land like a Wilderneſſe.

Verſ. 44. *I will puniſh Bel in Babylon, and take that out of his mouth which he hath devoured.* *Bel* was the chief God of the Babylonians, and was worſhipped likewiſe all over Aſſyria; and therefore he had many Offerings of precious things brought unto him from all Countreys about, that were ſubject to Babylon by ſuch as would come into favour with the Citizens there. And by this means his Temple came to be greatly inriched, and all theſe Offerings are ſpoken of as by *Bel* devoured. But the Lord threatens now to bring what he had devoured out of his mouth, meaning to ſpoil him of all his goods, which ſuperſtitious men had offered unto him, which was done when the Perſians took all away, and *Cyrus* carried that Idol away, as a rich prize, being all of maſſie gold, thus *Calvin*. Some others expound it according to the Hiſtory of *Bel*, *Dan* 14. where he is feigned to have devoured dayly forty ſhip, &c. the gifts that were offered to him not being excluded: But devouring properly cannot be here underſtood, ſeeing that which is ſo devoured is conſumed. *Hugo* underſtands by that which *Bel* devoured, the poor Jews, and this agreeth well with the complaint of the Jews before going, *verſe* 34. And therefore is chiefly to be approved, and accordingly Babylon being ſubdued, they were delivered. Now *Nebuchadnezzar* indeed is

Calvin.
Theodor.
Iſidor.
Vatabl.

Hugo.

is ſaid there to have devoured them, not *Bel*: But *Nebuchadnezzar* aſcribed it to the power of his God, that he prevailed againſt them and took them, and the people of other nations; and therefore it may well be ſaid of *Bel*, *I will bring that which he hath devoured out of his mouth.* And for other Treaſures, whether of their Babylonians, or of their god, enough hath been ſaid before under the Metaphor of the harveſt and threſhing of Babylon, *verſe* 33. Wherefore moſt probably, the Jewes, and their precious veſſels taken out of the houſe of God at Jeruſalem, and placed in the Temple of *Bel*, are meant; For all theſe were brought forth again, and re-carried to Jeruſalem. And this is thus ſpoken for the comfort and confirmation of Gods faithfull people, who might be ready to ſtagger in their faith, when they ſaw the Babylonians ſerving *Bel* to prevail againſt them that ſerved the true God; and to doubt whether *Bel* were not more mighty than he. But when they ſhould ſee *Bel* thus puniſhed, and his people, they could not but cry out, *Bel* is vanity, and the *Lord he is God.* Of the originall of this Superſtition, and the magnificence of *Bel* in his Temple, *Herodotus* writeth thus; *Semiramis* built in the midſt of the City the Temple of *Bel* thus. It was fourſquare two Furlongs on every ſide, having brazen gates. In the midſt of the Temple there was a Tower in compaſſe and height a Furlong; and upon this ſtood another Tower, and upon that another to the eighth, wherein was a Chappell, and in it a bed richly made, and a Table of Gold; and then another inferiour Chappell, wherein there was a great Image of *Jupiter* all of Gold, and behind it a golden Table, and a pillar and a ſeat all of Gold, eſtimated at eight hundred Talents; without the Temple was an huge Altar of Gold, and another greater for Sacrifices, becauſe that no bloud might come upon the golden Altar, but onely of ſucking things. In the Temple was an Image of twelve Cubits high of maſſie Gold; and here were many other peculiar gifts, but at the deſtruction of Babylon all theſe things were brought forth and the Temple deſtroyed. Myſtically by *Bel* underſtand the Devill, by *Cyrus* Chriſt, of whom he was an eminent Type, who brings out of the Devils mouth that roaring Lion, ſuch as he had in a manner devoured, by making them his Bondſlaves, when by dying he ſubdued him, and by his ſpirit works true faith in their hearts.

Dan. 5. 1.

Herod. l. 1.

The Allegory.
1 Pet. 5. 8.
Heb. 2. 15.

Verſ. 46. *Leſt your hearts faint, and ye fear for the rumour that ſhall be heard in the Land.* Hereby the Prophet further intimates, that when Babylon ſhould be at the point of deſtruction by the Medes, the whole land and all therein ſhould be in great ſtraights by means of the Siege; yea, and the Jewes alſo amongſt others, both through the preſent want of neceſſaries for this life, being Captives, and ſo likely to ſuffer moſt at ſuch a time; and alſo the fear of the event of this war, if the enemy ſhould prevail, at whoſe mercy they ſhould then be, whether to live or dye. But they are bidden not to faint or fear, although rumours of deſtruction come to their eares year after year; that is, Firſt, before the coming of the enemy; for before the Medes came they heard of it; and when preparation being made one year, they came the next, and in the ſame year took Babylon; then a rumour did flee hereof about the City by Poſts, as was ſaid before *verſe* 31. and then great violence was exerciſed by one Ruler againſt another; by *Cyrus* againſt *Belſhazzar*; but he ſheweth that there ſhould then be no cauſe of fearing to the Jewes, it being the time, and this being the means of their deliverance; whereas, if this had not been, they muſt have been perpetuall Captives; but now they ſhould have an opportunity to return home, and goe away from Babylon, not partaking with her in her puniſhment, as is implyed in ſaying, *Go out of the midſt of her my people, verſe* 45. According to this our Lord frameth his ſpeech, *Matth.* 24. and *Luke* 21. when he ſaith, *Ye ſhall hear of Wars and rumours of Wars, but be not troubled, &c.* And it ſerves for us in theſe dayes, now that the time approacheth of the deſtruction of ſpirituall Babylon, the Papacy; for there are new things that may terrifie us, *viz.* the perſecutions raiſed by the Papiſts, ſince the diſcovery of their corruptions, and proteſting againſt them, from time to time; but we are forbidden to fear for this, when all things are moſt turbulent, the deliverance of the Church is neareſt. Thus it was alſo in the Primitive

Note.

mitive times, the Jewes and Gentiles raged; and when the rage grew greateſt in *Diocleſians* time, the peace of the Church was neareſt by the firſt Chriſtian Emperour *Conſtantine*. Some by Ruler above Ruler here ſpoken of, underſtand *Cyrus* after *Darius*, and ſome the Babyloniſh Rulers, when the State was troubled by War, tyrannizing one over another. But if *Cyrus* and *Darius* were meant, it would not have been ſaid, *Ruler above, or againſt Ruler*; but, *Ruler after Ruler*. And for Rulers in Babylon being one againſt another, we read nothing in any Hiſtory; and therefore the firſt is the beſt.

Calvin.
Lyra.
Vatabl.
Iſidor.

Verſ. 48.
Note.

The heaven and the earth ſhall ſing againſt Babylon. A figurative ſpeech, ſhewing how hatefull wicked States are to the very Creatures, their ruine being matter of joy to them, as their ſtanding is a burthen and grief.

Verſ. 59.

This Prophecie is concluded with a command given to *Seraiah* the Son of *Neriah*, that went into Babylon with *Zedekiah*, that when he ſhould come into Babylon, he ſhould take the Book written hereof by *Jeremiah*, and binding it to a great ſtone to caſt it into the River, for a further demonſtration that it ſhould be done as he had propheſied. Here a queſtion ariſeth, Whether it be meant, as the New Tranſlation, and Vulgar have it, that *Seraiah* went with *Zedekiah*, or from *Zedekiah*; becauſe we read not before of *Zedekiah* his going into Babylon, till that he was carried thither Captive. But of his ſending Embaſſadors thither, we read *Jerem.* 39. 3. So ſome think, that in the fourth year of his reign here ſpoken of, *Seraiah* went from him, (the King himſelf not going) with ſome preſent to *Nebuchadnezzar*, that he might keep his favour. And therefore they render it from *Zedekiah*, affirming that את, which is the word here uſed, ſignifieth either *with*, or *from*: but the *Vulgar*, *Vatabl.* *Tigurin.* render it *with*, and *Pagnin* acknowledgeth none other uſe of the word את, but either to be a ſigne of the Accuſative Caſe, or to ſignifie *cum*, *with*, and in *Sedar olam*, as *Calvin* acknowledgeth, it is ſaid, that *Zedekiah* went the ſaid fourth year into Babylon; and therefore, although it be not before ſpoken of, it is moſt probable that he did, it being left to be ſpoken of here. And at this time it may be conceived, that *Nebuchadnezzar*, who had made him King inſtead of *Jehojakim*, bound him by oath to be true to him, which he afterwards brake, and was puniſhed accordingly, 2 *Chron.* 36. 13. 2. For his Epithete, *A peaceable Prince*, or, *A Prince of quiet*, Whether in the word rendred *quiet*, be not rather meant his Office, or imployment, *a Prince of Menucah*; becauſe in the Hebrew it is, מנוחה, which word indeed ſignifieth quiet or reſt, but is by the *Vulgar* rendred *Prince of Prophecie*; by *Lyra*, *Sept.* *Cald.* *Princeps muneris*, of the *gift* or *preſent* ſent to *Nebuchadnezzar*. But then the word muſt have been מנחה, *Mihcah*; and for rendring it *Prophecie*, I ſee no colour of reaſon, onely ſome favourers of the *Vulgar Tranſlation* ſay, that he might be an Inditer and ſinger of ſuch Songs as tended to the quieting of the minde, and from hence be thus called, and ſinging of Pſalmes is ſometimes expreſſed by propheſying. But the diſpoſition of this Prince is here doubtleſſe pointed at; he was one that quietly ſubmitted to that which he heard from *Jeremiah*, and to doe his commands from the Lord, as appears by his ſubmitting to carry this Book to Babylon with him, as he was bidden; when being a Prince, and *Ieremiah* one ſo far inferiour, he would otherwiſe have replyed, Command thy Servants, doſt thou command me? Moreover, it was dangerous for *Seraiah* to doe this in Babylon; and therefore herein his quiet and meek diſpoſition appeared, that he yielded notwithſtanding to doe as he was bidden. Some think, that he is called a *quiet Prince*, becauſe he quieted the Kings minde by ſome pleaſant Speeches or Songs in his angry fits, or becauſe he was over buſineſſes concerning peace. Whereas this Book is ſaid to have been written in the fourth year of *Zedekiah*, but *Ieremiah* propheſied after this, it is to be underſtood, that it was the Prophecie of theſe two Chapters onely, which *Ieremiah* now wrote, and delivered to *Seraiah*, and not all his Prophecies, many of which concerned not Babylon, but other Countreys.

Sept.
Cald.
Theodor.
Calvin.
Vatabl.
Tigur.
Pagnin,

TOuching Chapter 52. it is the ſame *verbatim* with 2 *Kings* 24. and therefore I refer the Reader for the Expoſition thither; and whether it were written here by *Jeremiah* or no, it may be queſtioned; becauſe ſome things herein related hapned after *Jeremiah* his death; which when it was, ſee at the beginning of this Propheſie. Therefore it is moſt probable, as ſome conjecture, that *Baruch* tranſcribed it from 2 *Kings* 24. hither, that the *Lamentations*, after this lamentable relation of Jeruſalems deſtruction, might the more aptly follow.

THE

THE
Lamentations of Jeremiah.

Hieron.

THeſe *Lamentations* are thought by ſome to have been made at the untimely death of *Ioſiah* : but for this I ſee no reaſon, although his death may be thought to be pointed at, *Chap*. 4. 20. *The breath of our Noſtrils, the anointed of the Lord was taken in their pits.* Speaking of the Egyptians, that were his death, but now in vain expected to come and help Judah againſt *Nebuchadnezzar*, when Jeruſalem was beſieged. They were then made after the deſtruction of Jeruſalem, and the Temple, and all the magnificent buildings; wherein he bewaileth not onely their preſent condition, but that alſo wherein they were in the time of the ſieges, as the Contents do manifeſt; the fall of that good King *Joſiah* long before not being forgotten. For the order whereby he proceedeth, it is generally by complaining of miſeries, confeſſing ſins, and prayers. More particularly *Chap*. 1. he lamenteth the caſe of Jeruſalem, being now utterly ruined, in reſpect of the grievouſneſs of the ſpectacle, being formerly ſo glorious, *Chap*. 2. the ruine of the houſe of God and Religion there, which were ſo precious above all worldly things, *Chap*. 3. the ignominy, contempt and deriſion wherein the people of God were, by reaſon of this amongſt the Heathen, *Chap*. 4. the miſeries ſuffered by famine in the time of the ſiege, *Chap*. 5. He prayeth moſt earneſtly, and to move the Lord the more, briefly ſums up their ſufferings again, craving a converſion.

Rupert. l. 2. de Trin.

Rupertus diſtinguiſheth the four former Chapters thus. Firſt, *Jeremiah* lamenteth the miſeries of men in generall. Secondly, the miſeries of the Jewes in particular at the deſtruction of Jeruſalem by the Babylonians. Thirdly, his own miſeries and troubles. Fourthly, the miſeries of the Jewes by the ſecond deſtruction of their City by the Romans, which he alſo by the Spirit foreſaw.

Euſeb. Cæſar.

Euſeb. Cæſar. will have the firſt Chapter to be a Lamentation for *Jehojakim* carried away, when Judah was firſt made Tributary; the ſecond for the deſtruction of Jeruſalem by the Caldees, &c. But the moſt certain is the deſtribution by me before made. For the manner of writing, it is Poeticall, for the four former Chapters, as the Hebrewes Poeſie was, by proceeding according to the two and twenty Letters of the Hebrew Alphabet, *Chapt*. 1, 2. and 4. and *Chapt*. 3. every Letter being doubled, as א, *verſe* 1, 2. ב, *verſe* 3, 4, &c.

Verſ. 1.

For the manner of proceeding, *Chap*. 1. He Lamenteth the miſery of Jeruſalem, comparing the miſery to which ſhe was now brought with her priſtin felicity, *verſe* 1, 2, &c, to *verſe* 8. Secondly, he confeſſeth her ſins, the cauſe hereof, *verſe* 8, 9. Thirdly, he falleth again to Lamenting, *verſe* 10, 11, 12, 13. Fourthly, he confeſſeth again; adding to his Confeſſion a Relation of that which ſhe ſuffered by her enemies, *verſe* 14, 15. Fiftly, he more Emphatically Lamenteth it by ſhedding tears, *verſe* 16, 17. Sixtly, he confeſſeth again to God, and complains to man, and prayeth, *verſe* 18, 19, 20, 21, 22. Touching the firſt, he ſaith, in ſpeaking of the City Jeruſalem, that ſhe had been Princeſſe of the Nations, which was when Edom, Ammon, Moab, and Paleſtine were ſubdued by *David*, and ſo continued a long time. *Verſe* 2. He complaineth, that her lovers had forſaken her, and were turned enemies; That is, the Egyptians and

Verſ. 2.

Aſſyrians who had been friends, when the King of Babylon came to fight againſt Jeruſalem coming forth to raiſe the ſiege, as the Egyptians had done in *Zedekiah* his time, and the Aſſyrians coming to help *Ahaz*, although to his hindrance rather, as the ſacred Hiſtory ſheweth.

Verſ.3. *They took her in her ſtraights.* That is, being brought firſt to great miſery by famine.

Verſ.7. *In the day of her affliction ſhe remembred all her pleaſant things.* That is, although in time of proſperity ſhe eſteemed not ſo of the good things that ſhe enjoyed, a Magnificent Temple, ſumptuous Palaces, abundance of wealth and dominion over other Countreys about; yet in adverſity all theſe things came Note. into her minde, to the increaſe of her ſorrow. And this is common, whilſt we enjoy benefits, we eſteem not of them as we ought, to be thankfull; but being deprived of them, we recount them to our greater vexation, and aggravation of our miſery; and then we think, if we did now enjoy the like bleſſings, we would ſo prize them, and be thankfull for them, that we would never provoke God to take them away. The ſaying is true. *Magis carendo quam fruendo beneficia æſtimamus.*

Verſ. 8. For the 2. *verſe* 8. The ſins of Jeruſalem were the cauſe of all this, they made her naked for all to behold it; and he ſaid, *That ſhe ſighed, and turned backward.* That is, turned her face back, as being aſhamed to be ſeen in this contemptible and derided condition; as a woman that hath played the Harlot, and being brought forth to do Pennance therefore, being aſhamed to look upon her ſpectators, turns her head another way. *Calvin.* *Calvin* ſaith, without all hope of reſtitution, *Tho. Aquinas.* ſhe declineth and looketh backward. *Thomas Aquinas* and *Lyra*, *Lyra.* She goeth from Liberty into Captivity. Some, going into Captivity, ſhe lookt back towards Jeruſalem, to take her leave to her greater grief of her beloved City, and the Contents thereof. Let the Reader follow any of theſe; but that of *Origen* *Origen.* and *Olympiodorus*, that ſhe turned from an evill to a good life, is moſt im*Olymp.*probable.

Verſ.12. *Is it nothing to you, all yee that paſſe by? &c.* This is added as an aggravation of the Jewes grief, that none pitied them, although their miſeries were incomparable.

Verſ. 13. *He hath ſent a fire from above into my bones, and ſpread a net for my feet.* This is ſpoken in way of acknowledgement, that all Jeruſalems ſufferings came from the Lord, and were moſt grievous, and unavoidable; grievous as a fire ſent from God, which burneth more ardently than any ordinary fire kindled by man, becauſe it pierceth to the very bones within; and unavoidable, becauſe as a net laid by him that hath ſuch skill to ſet it, that none for whom it is ſet can eſcape it, or being intangled, get out again, till that he delivers them. *He hath turned me back.* That is, being in a proſperous eſtate before, now by his judgements I am gone backward into extream adverſity. *All the day long*: That is, for a long time day after day.

Verſ.14. *The yoke of my tranſgreſſions is bound by his hand.* That is, the heavy yoke of Note. puniſhment by bondage to enemies, which is the juſt reward of ſin. For ſin is an heavy yoke, and importable, eſpecially for the bondage into which ſinners are brought hereby, both temporall often times, and ſpirituall alwayes, from which 2 Tim. 2. 26. they can never get free, till that by repentance they come out of the ſnare of the Devill, being otherwiſe in continuall danger of being bound hand and foot, and caſt into utter darkneſſe.

Verſ.17. *Ieruſalem is as a menſtruous woman amongſt them.* That is, as filthineſs which is caſt out, and had in abomination by all men.

Verſ. 21. *Thou wilt bring the day that thou haſt called, and they ſhall be like unto me,* Hebrew, *Thou haſt made the day thou calledſt for*: and ſo *Calvin* renders it. Vulg. *Thou haſt brought the day of Conſolation.* It is an acknowledgement, that this time of ſuffering ſo grievouſly was long agoe threatned, but they would never believe it to amend their lives; but now to their ſmart it was come, and it was the enemies delight; but he ſaith, *They ſhall be like unto me.* That is, after ſeventy years their turn ſhall come to be deſtroyed as I am at this day.

CHAP. II.

Verſ.1. H*Ow hath the Lord covered the Daughter of Zion with a Cloud?* What is meant by covering her with a Cloud, is eaſie to underſtand, *viz* to make her obſcure and baſe that was the moſt noble of other Cities; and to the ſame effect is it ſaid further; *And caſt down her beauty to the ground*: and then he cals her beauty, *his foot-ſtool*, which was the Temple, *Pſal.* 5. 132. 7.

Verſ.2. *He hath polluted the Kingdom, and the Princes thereof.* That is, by making them to be of no more eſtem than filthy and vile things, which are deſpiſed by all men as naught worth.

Verſ. 6. *The Lord hath violently taken away his Tabernacle, as a garden.* That is, the Temple built ſo ſtrongly and glorioully as a Cottage in a Garden, which is little and ſleighty for a ſhort time onely ſet up for him that tendeth a Garden or Vineyard to goe into and reſt himſelf, and thence to ſee it; that neither beaſts nor theeves come to annoy it, till the time of the fruit-gathering be paſt; See *Iſa.* 1. 9. *He hath deſtroyed his places of the Aſſembly, he hath cauſed the ſolemn Feaſts and Sabbaths to be forgotten.* In the Hebrew the ſame word מוער *Mogned* is uſed for Aſſemblie and Feaſts, and it ſignifieth both, and a ſet time Calvin. alſo. *Calvin* renders it in the firſt place *Teſtimony*; *he hath deſtroyed his Teſtimony.* That is, the ſigne of it, the Ark, but becauſe the Tabernacle, wherein the Ark was alſo contained, was ſpoken of before; the Aſſemblies made before it at Feſtivall times muſt needs be meant. And ſo it is beſt read, He hath deſtroyed the Aſſembling of his people to his worſhip and ſervice, that there can be no more meeting now about this in Zion. And for want of ſuch Aſſemblings continued, he hath made the Feaſt and Sabbaths to be forgotten, they being not now kept, as times forgotten ever to have been ordained.

Verſ.9. *Her Law is no more, her Prophets finde no viſion any more.* This of allother things made their miſery moſt extream, it being meant that in their ſufferings they had no Prophets to teach and comfort them from God, as they had in former times, Pſal. 74. 9. for the Law is often put for the Word and wholſome Doctrine taught out of it, and Prophets and Prieſts were the teachers thereof, which now failed; Prieſts, as was touched before, *verſe* 6. and Prophets here.

Verſ.14. *Thy Prophets have ſeen vain and fooliſh things for thee.* Here again he returns to the cauſe of their miſery, the falſe Prophets that roſe up amongſt them, and promiſed them that which the Lord never ſpake, whereby they were incouraged in their ſins, as *Hananiah, Jeremiah* 28. and others. For this, although they were for a time pleaſed with it, was to their deſtruction, a warning to all men, to take Note. heed, that they be not carryed away by ſuch; and who be ſuch we may gather by the contrary, *verſe* 9. where true Prophets are ſet forth, as ſtanding and failing with the Law, or Word of God, implying, that they are ſuch as teach nothing but the very Word of God; ſo that they which teach otherwiſe, Propheſie vain and fooliſh things, the very bane of true piety; and overthrow of that people that giveth heed unto them. And therefore ſuch as in theſe miſerable times teach divers things, for Government, Doctrine, publick Worſhip, or neglect the ſupreme Ordinance of men in any caſe, are ſuch kind of Prophets, and to be taken heed of.

Verſ. 17. *He hath fulfilled his Word that he commanded in the dayes of old.* That is, to be publiſhed even in *Moſes* his time in reſpect of the particulars before going, as *Deut.* 28.

Verſ. 18. *Their heart cryed to the Lord.* This expreſſion is made to ſhew, that their miſeries went to their very hearts to make them to ſigh and groan, which is the crying of the heart. This is ſometime a prevalent crying indeed, when as *Moſes* or *Hannah* we cry to the Lord; but no ſuch crying in faith and out of ſorrow for ſin is here meant; but the crying of the heart for anguiſh, and that to the Lord; as nature puts on every one in ſuch caſes to doe; although the wicked *Job* 21. 14. at other times they ſay, *What profit ſhall we have if we call upon him?* Wherefore he turns to the Walls of Jeruſalem which were broken down, bidding them to weep and cry alſo without ceaſing; hereby intimating both the ſad condition of the City, and that the hardeſt hearts, though like a ſtone Wall, could not but weep now abundantly for it; for the very walls themſelves mourned in their kinde, repreſenting continually to all beholders a moſt ſad ſpectacle, as he that hath his cheeks all beſlubbered with tears.

Verſ.20. *Shall Women eat their fruit, and children of a ſpan long?* Here the Prophet layeth open the miſeries of Jeruſalem to the Lord; as he that would move one to pity makes the moſt lamentable complaint that he can, and ſheweth all things that be of force to move in this kinde. And in ſaying thus, he ſheweth an extremity of famine, whereby they ſuffered; as in the next words, their ſufferings by the ſword.

CHAP. III.

Verſ.1. I *Am the man that have ſeen affliction.* In this Chapter *Jeremiah* changeth the perſon hitherto ſet forth lamenting, *viz.* Of the City Jeruſalem, Zion and Iſrael, and ſpeaks in his own perſon, as bearing a great part in the ſufferings of his brethren the Jewes, becauſe he lived at the time of Jeruſalems deſtruction, and both before and after ſuffered much; what he ſuffered before hath been already ſhewed in the Book of his Propheſie, and likewiſe after by being carried into Egypt, and contemned by the proud men that ruled over them that remained in the land, after the captivity of the reſt. But although he ſpeaks in his own perſon, he did not herein reſpect himſelf onely, but every one of the Jews, ſeeking to draw each of them in like manner to humble himſelf before the Lord, and confeſs their ſins, and to pray, and ſo to be confident of grace and favour again to be reſtored in Gods due time.

The parts of this Chapter are four; Firſt, a complaint of the greatneſſe of his ſufferings in common together with Jeruſalem, *verſe* 1, 2, *&c.* to *verſe* 22. Secondly, a conſolation in reſpect of Gods great mercy; ſo that although he judgeth them grievouſly, yet he will not ſuffer them utterly to periſh, *verſe* 22, 23, &c. to *verſe* 37. Thirdly, an Inſtruction, ſhewing that the enemy could not have done thus to them without the Lord; and therefore he exhorteth them to ſeek to him by humbling their ſouls in Confeſſion, teaching them what to ſay, *verſe* 37, 38. *&c.* to *verſe* 55. Fourthly, a Prayer, wherein he ſeeketh to ſtir up the Lord againſt the enemy from this, that their hatred and cruelty againſt his people was not unknown to him, *verſe* 55, 56, &c. to the end of the Chapter.

For the firſt, he doth by many Allegories aggravate his own and the miſery of Gods people.

1. By a Rod, wherewith he was beaten; for as *Aſhur*, *Iſaiah* 10. 5. ſo Babylon was the *Rod of his wrath.*

2. By darkneſſe, whereby miſerie is commonly ſet forth.

3. By the breaking of his bones; that is, his ſtrength, and the withering of his skin and fleſh, as by a ſharp and tedious ſickneſs, which makes one to look old before that he hath lived many years.

Verſ.5. 4. By building Fortifications againſt him, as an enemie, and thoſe bitter and
grievous, ſtraightning him ſo, that he could not come forth for neceſſaries, but was
inforced to labour extreamly through want; amplifying the ſecond and fourth
Verſ.6.7. further, *verſe* 6, 7. and the fourth again *verſe* 9. by the ſtrongeſt fencing of
Verſ.9. him in with hewen ſtones; to which he addeth another Allagorie of making his
wayes crooked; For this increaſeth greatly a mans labour, when he travelleth,
it being eaſie to goe in a ſtraight way without windings and turnings: And being

ing in this caſe, whereby one is made to cry out to God for help when he doth
ſo, and yet is not heard, his miſery is yet far more aggravated. And this is threatned Verſ. 8.
to ſuch as will not hear God when he calleth to them, that they ſhall crie, Note.
but not be heard, *Prov.* 1. 24. 28.

5. By the ſimilitude of a Bear and Lion, which are moſt terrible to men in their travell. Verſ. 10.

6. Of a Mark, at which men ſhoot their piercing Arrows; to which effect *Iob* ſpeaking of his ſufferings, ſaith, He was as a But. Verſ. 12, 13.

7. Of one derided, and upon whom diſgracing Songs are ſung from day to day. Verſ. 14.

8. Of abundance of bitter Wormwood, which he was made to drink to drunkenneſs. Verſ. 15.

9. Of Gravell, which he was made to eate to the breaking of his teeth; and of Aſhes, wherewith he was covered after the manner of mourners. Verſ. 16.

Laſtly, becauſe of all theſe grievous ſufferings, he ſaith, That he had hope; Verſ. 21.
that is, in reſpect of Gods mercies, which will not ſuffer him to puniſh his people
in this world without end; but when he hath by his judgements humbled them,
his mercy will again move him to ſhew them ſome favour, Wherefore *verſe* 22,
he comforteth himſelf and others by his mercies and compaſſions; which is the
ſecond part wherein the mercie of God is extolled. *Part* 2.

1. In reſpect of preſervation from utter deſtruction by ſin deſerved. Verſ. 22.

2. In reſpect of the renewing of them from morning to morning, there being no day which doth not produce a new mercie, becauſe he is provoked every day, and yet preſerves our lives. Verſ. 23.

3. In reſpect of his promiſe made to them that hope in him; in keeping which, he will be moſt faithfull, ſo that beleevers may look upon him for their portion, yet waiting for his favour through hope and patience. Verſ. 24.

4. In reſpect of the good coming through his mercy by ſufferings, which are
but his yoke for the taming of youth, that is otherwiſe wilde and unruly, to his Verſ. 27.
own everlaſting ruine. For before affliction he runneth with the wicked, as Verſ. 28.
Pſalme 50. to Theft and Adultery; but now he ſitteth alone, being full of ſorrow, Verſ. 29.
his very face being bowed down to the duſt of the earth; and he being made Verſ. 30.
patient under all his ſufferings in whatſoever kind.

5. In reſpect of his putting an end to our ſufferings. Verſ. 31, 32.

6. In reſpect of his unwillingneſſe to puniſh, through the pity that he beareth Verſ. 33, 34.
to his people; ſo that they may be ſure that he will doe them no wrong; but as 35. 36.
a favourable Judge deal with them as their cauſe doth neceſſarily require, that
it may be better for them in the end, and others being terrified from ſin by their
ſufferings,

For the third Part, the Inſtruction: That the enemy could doe nothing with- *Part* 3.
out God. This he doth firſt aſſert by an Interrogation: *Who is it that ſaith, and* Verſ. 37.
it comes to paſs when the Lord hath not commanded it? out of his mouth cometh not
good and evill? For it is to be read as an Interrogation, and not as the New Tran.
an affirmative; he promiſeth good after affliction, and he threatneth judgements
before, and bringeth them; ſo *Iſaiah* 45. 7. *Amos* 3. 6. Thus no man
can deny, but that from him cometh both good and evill; the evill of puniſhment,
and the good of bleſſing and ſhewing favour again. 2. Sheweth, what made
the enemy ſo potent over them, their ſins. 3. What courſe was to be taken in Verſ. 39.
this caſe to be delivered, *viz.* to ſearch and try our ways, and to turn, and pray, Verſ. 40.
hearts and hands being lifted up unto God, and confeſſion made, as *verſe* 42, Verſ. 41.
43, 44, &c. 4. To move others the more, he ſheweth his great grief for them,
Mine eyes run down with rivers of water, &c. 5. Further to expreſs the ſtraights
of the Jewes he ſaith in their perſon, That the Hunters hunted him as a Bird, Verſ. 48, 49,
and that he was caſt into a Dungeon, or Pit, and a ſtone put upon it, little diffe- 50.
ring from a dead man: by which ſimilitudes, ſaith *Calvin*, he meaneth not that Verſ. 52, 53.
that his putting in the Dungeon before ſpoken of in his Prophecie, but that the
whole Nation of the Jewes, in whoſe perſon he ſpeaks, was now in a like condition,

dition, that is, moſt miſerable and lamentable, as near the ſtate of the dead as
might be, and in mans reaſon never likely to recover again.

Part 4. For the fourth, *viz.* his prayer., he proſecutes the Allegory before begun,
Verſ.55. *verſ.*55. *I called upon the Lord out of the low dungeon.* And in this his prayer,
V.56,57,58. 1. He propounds motives from the Lords hearing of him, and drawing near
Origen. and pleading his cauſe. All which are by ſome applied to *Jeremiah* in particular,
Rupert. Hugo. whom God heard when he was put into the dungeon, and drew near,
Lyra. Vatabl. when by his providence *Ebedmelech* came to pull him out, and pleaded his cauſe
Cald. againſt *Hananiah* that had ſo boldly affronted him, and was therefore judged
R.Solom. to death the ſame year. Some others underſtand it as ſpoken in the perſon of
Tho. Aquinas. the people, whom he meaneth, the Lord heard, pleaded their cauſe and drew
near, when he delivered them out of *Egypt*, and afterwards from other enemies
in time of Judges. I miſlike neither: for they diſagree not to him that
ſpeaks all the way throughout this Chapter ſo in his own perſon, that withall
he repreſents the perſon of *Iſrael.* And the like is to be held touching that
Note. which he ſaid before of his being put into a dungeon. And hereby we learn to
ground our confidence in God in time of miſery upon former experiments of
Verſ.59,60, deliverance. 2. He moves the Lord from the wrongs done him by his enemies
61,62,63. both in deed, their vengeance, in thought, their imaginations, and in word,
their reproach and deriſion, which is to be underſtood of the Heathen *Caldees*
againſt *Jeruſalem* when they deſtroyed her and exerciſed all cruelty againſt her.
3. He prayeth for revenge to be taken upon them, and the purſuing of them
V.64,65,66. therewith till they be deſtroyed from under heaven.

CHAP. IV.

IN this Chapter the grievous change that was in *Jeruſalem* is firſt complained of from *verſ.*1. to *verſ.*13. 2. The cauſe, the ſins of the Prieſts and Prophets *verſ.*13. and of the people, 14,15,16. 3. He complaineth of their vain-confidence to have help in theſe their ſins, and contrariwiſe of the readineſs of their enemies to purſue them with violence, *verſ.*17,18,19. 4. Of their old grievous loſſe when *Joſiah* was ſlain *verſ.*20. 5. He threatens *Edom,* the moſt malicious of the Jews enemie with the cup of drunkenneſs, *v.* 21.

Verſ.1. For the firſt, *How is the gold become dim!* Whereby he meaneth the people
of God, being before precious as gold, when they lived under his bleſſing, as
is plain from *verſ.*2. And how were they thus changed from ſhining gold? In
Verſ.3,4,10. that they were cruel even to their own children, as the very Sea-monſters were
not, although they were through the neceſſity of famine inforced hereunto.
Verſ.5. 2. They that were moſt richly cloathed lay upon the dunghill, being made baſe
Verſ.6. and vile. For which continued judgement he aggravateth their miſery by that
Verſ.7. of *Sodom.* 3. The *Nazarites* were changed from white to black, of their order
ſee *Numb.*6. They were a kinde of men that voluntarily devoted themſelves to
God in a ſingular way of abſtinence beyond all other men, yet becauſe the Lord
would not have any ſort of men live under a pretext of piety without rules of
his own ſetting down, he preſcribed unto them how they ſhould in this ſingular
way order themſelves that they might be ſingularly accepted of before God.
And living ſo they are here ſaid for their excellency to be *Whiter then ſnow,* or
milk, and more ruddy then ſaphyrs, by this whiteneſs ſhining being ſet forth, and
by the red, preciousneſs, becauſe the ſaphyr was a precious ſtone of great value.
And to ſhew how *Nazarites* were prized, the Lord ſaith by *Amos* 2.11. that
he raiſed them up Prophets and Nazarites. But now they were black, and the
skin withered through famine, this holy kinde of men not being ſpared from
Calvin. this common calamity, to ſhew the univerſality of the judgement. *Calvin* conceives
that their whiteneſs was by abſtinence from wine, becauſe ſuch look
pale, but wine-drinkers red: but I marvel that he conſidered not, they are ſaid
to be red as well as white, and therefore the colour of their faces could not be

meant,but their excellency as hath been ſaid, yet they were not now priviledged
beyond others, but were rather in this time of judgement in a worſe caſe in Note.
reſpect of the outward man then others: Yea as is added *verſ.9.* in worſe then Verſ.9.
they that were ſlain by the ſword,for they being once ſtricken were ſoon dead,
but long and tedious is the pain of thoſe that die by famine: Of blackneſſe
through famine, ſee *Chap.*5.10. Wherefore let no man make this his mark at
which he aimeth in being extraordinarily devoted to piety, to be exempt from
ſufferings, when ſufferings be univerſal, but frame himſelf patiently to bear
them,as coming from God their loving father,that will turn all things to good
to them. Hitherto the third. 4. The judgements of God were ſo great that Verſ. 11,12.
they exceeded all credit amongſt neighbour nations.

For the ſecond, By the ſins of the Prophets and Prieſts that ſpake peace unto *Part 2.*
them, and reproved them not ſharply for their ſins, as they ſhould have done, Verſ. 13,14.
they were polluted with bloud,that is,with foul ſins,as *Iſa.*1.14. and wandered
in darkneſs. But how is it that they are ſaid to have ſlain the juſt? *Jerom* ſaith, *Hieron.*
By drawing them into errour, which is to the deſtruction of the ſoul. But, as
Calvin well noteth, this cannot ſtand, becauſe juſt men are not ſo deſtroyed, *Calvin.*
but the wicked only that take heed to their falſe teaching. Therefore the true
Prophets of God are meant by the juſt, for whom they had priſons,dungeons
and ſtocks to put them into, as hath been before noted, and ſometimes ſtoning
or otherwiſe tumults which they ſtirred up amongſt the people, whereby their
bloud was ſhed. But what is meant by this, *They cried unto them, Depart, depart,* Verſ.15.
it is unclean, &c? Hereby their uncleanneſs by ſin touched upon *verſ.*14.
is further ſet forth. For it was ordained *Levit.*13. that the unclean by the Leproſie
ſhould go about, crying, *I am unclean, unclean,* whereupon it is moſt
probable, that when any going out met with a leprous perſon, they cried thus.
Wherefore to ſhew how full of unclean perſons *Jeruſalem* was, ſo that a man
could not go out of doors but he ſhould meet many ſuch, they are brought in
here ſo ſoon as they were gone out, crying, *Depart, unclean, unclean, touch not.*
And becauſe unclean perſons muſt be put out of the City, it is added, They
fled away, and the Heathen amongſt whom they went, ſaid, *They ſhall ſojourn
no more there*] ſo that their going into Captivity, and tarrying long there, was
but a juſt puniſhment for them, who by reaſon of their uncleanneſs were fit no
longer to dwell in *Jeruſalem.*

He will no more regard them. This is ſtill the ſpeech of the Heathen, who Verſ. 16.
thought that the Jews ſhould never be brought back again.For the next words,
They reſpected not the Prieſts nor Elders. Some think them to be ſpoken of the *Theod.*
Jews by the ſame Heathen, or by *Jeremiah*; as if it had been ſaid, They are *Vatabl.*
now requited with the like to that which they have done, their old men and *Raban.*
Prieſts, and all of them are ſo uſed, as they have done amongſt themſelves: *Lyra.*
Some,of the Caldees,by whom the judgement of the Jews was the more aggravated *Origen.*
by this, that they baſely uſed even their moſt honourable men. But the *T.Aquinas.*
firſt is to be preferred, becauſe the Prieſts and Elders that were good, were not *Calvin.*
regarded, but had their bloud cruelly ſhed, as was ſaid before *verſ.*13. under *Cal.Paraphraſt.*
the word juſt. They were ſo madly ſet upon ſin, that whoſoever croſſed them
herein,Prieſt or Elder,he was not regarded, but vily intreated.

For the third part, the Nation which they looked for to help them, was *Egypt,* *Part 3.*
but their eyes failed in looking before they came,and on the contrary ſide V.17,18,19.
their enemies were as ſwift as Eagles to make a prey of them.

For the fourth it was *Joſiah* in the midſt of his age ſlain by *Pharaoh Necho,* *Part 4.*
and ſo their very breath, as it were taken away, they being thenceforth no Verſ.20.
better then as a dead body, forſomuch as all the Kings after him were moſt
wicked.

For the fiſt part, *Edom,* as hath been often already noted,bare greateſt envy *Part 5.*
againſt *Iſrael*,and therefore moſt rejoyced in his adverſity,and therefore it was Verſ.21,22.
neceſſary to threaten him ofteneſt.

CHAP. V.

HEre the Prophet in the name of the people, and to teach them how to plead with the Lord for mercy, further laieth open their miſeries in many things like unto a *Lazar* full of ſores and ſickneſs to paſſengers upon the way, or at the rich mans gate, praying the Lord to remember them, and to take pity upon them. 2. He ſheweth how they were all affected with extream grief, therefore praying for converſion and ſanation, *v.*17,18.*&c.*

Verſ.1. For the firſt in laying open their miſeries, he beginneth with that of ſtrangers, having their fruitful Land in poſſeſſion, they being turned out.

Verſ.3. 2. He ſheweth that their men were ſlain and conſumed, whereby children became fatherleſs and wives widows.

Verſ.4. 3. They had not the things of this life, which heaven and earth yield without labour, free and without price, but were conſtrained to give money for them, yea even for *Water* and *Wood*, touching the former of which it is commonly ſaid, that none is ſo poor but he may have water, if he liveth in a countrey habitable, and not in a dry deſert: touching wood, the like is to be held, if he liveth in a place where there be commons, from which it is free for every one to cut down and fetch what wood he pleaſeth, the tree it ſelf being preſerved to grow again. But otherwiſe not, unleſs growing upon the ground, wherein he hath a propriety, and that was the caſe of the Jews before that they were diſpoſſeſſed, each one had houſe and ground of his own, and if by poverty Levit.25. he were inforced to ſell, it returned to him again in the year of Jubilee. To Note. take wood out of another mans propriety is theft, as well as to take corn or fruit, and therefore the cuſtom of ſuch poor people as do ſo, is wicked and 1 Cor.5.11. ſinful, and (as any other theft) will prove a far greater loſſe, even of the Kingdom of heaven. And therefore in this want, as in want of other neceſſaries, ſuch as are not able to buy muſt beg and not ſteal it, or take only that which they have commonly leave to do, which the owner leaveth.

Verſ.5. 4. They were perſecuted without ceaſing.

Verſ. 6. 5. *They gave the hand to the Egyptians and Aſſyrians for bread*] That is, ſaith *Calvin.* *Calvin*, were brought to ſuch penury that they begged it in *Egypt* and *Aſſyria*, where they were ſcattered, and were in want of all things. But becauſe the giving of the hand doth not ſo aptly ſet forth begging, but covenanting, and it is not probable that their enemies would give unto them begging; but rather make them work for it or ſtarve; I rather conceive that it is thus ſaid, further to explain what was ſaid before *verſ*.4. of buying in caſe of wanting money ſo to do, they gave their hand to pay them for bread, which they needed for *Cald.* their ſuſtenance with their labour, the Cald. they gave the hand in token of yielding to be their ſervants for neceſſaries. But *Vatablus*, *Rabanus*, *Th. Aquinas*, *Lyra* are for the firſt with *Calvin*.

Verſ. 7. 6. They bare the *iniquities of their fathers*, now that they were dead and gone, who had ſinned and provoked God to ſend this great judgement. But how could the Prophet ſay thus without blaſpheming, as the wicked do *Ezek.* 18? *Sol.* He doth not mean that they only ſinned and their children were innocent, for he often confeſſeth the contrary *Chap.*3.39,*&c.* but in ſaying thus, he aggravateth their ſins, as *Iſaiah* doth *Chap.*1.5. *Ah ſeed of evil doers*] As if he had ſaid, Thou wert long ago provoked thus to judge us, even in the time of our fathers that went on in a courſe of ſinning generation after generation, and they were puniſhed accordingly by death and deſtruction, and now we not taking warning by their ſufferings to amend our ſinfull lives, bear the puniſhment of their ſins alſo, being by this circumſtance made greater, and therefore we are moſt worthy thus to ſuffer, neither is any more done to us then thou haſt threatned in the ſecond Commandment, *To viſit the ſins of the fa-* Note. *thers upon the children*, &c. And *Jer.*32.18. and of confeſſing fathers ſins, as the cauſe of confuſion, ſee *Jer.*3. and *Dan.*9. for the fuller our confeſſion of

ſins

Note.

ſins is, the more acceptable are we to God, as the Prodigal, and he is the more moved to forgive us, 1 *Joh.*1.8.

Verſ. 8.

7. *Servants have ruled over us*] This was the greateſt debaſement that could be, not only to be ſubject to the Caldees that were men of quality, but even to their ſervants, under whom they made the Jews to ſerve, being thus become ſervants of ſervants, which was the curſe of *Canaan*, Gen.9.

Verſ.9.

8. They gat their bread *with the peril of their lives, becauſe of the ſword of the wilderneſſe,* Hebr. *Our bread was brought in in our ſoul, in the drought of the wilderneſſe,* for the word חרב ſignifieth both drought and ſword, but why it ſhould be here rendred Sword, *Calvin* wondereth, and indeed it is better to render it Drought, which is an inſeparable accident of the wilderneſs; and the meaning is, that they gat bread to ſuſtain them moſt hardly, being neceſſitated to travel ſo far for it, as men in a barren wilderneſs, that they even fainted in going about to ſeek it, their very lives being thus indangered by travelling in hunger and thirſt long to get a little food. And by thoſe that did ſo moſt probably were meant ſuch of the Jews, as fleeing from the enemy, wandred about in the deſerts of *Arabia,* and of other Countreys.

Verſ.10.

For the ninth, Blackneſs by famine, ſee before *Chap.*4.8.

Verſ.11.
Verſ. 12.

10. *Their virgins were raviſhed,* and their Princes and Elders, that is, Magiſtrates diſhonoured and vily uſed; and of Princes he ſaith, *That they were hanged by their hand,* for ſo it is *Heb.* which is mentioned further to expreſs their miſery; very Princes, that formerly paſſed ſentence of death againſt others, being now hanged like dogs and curſed caitiffs upon trees every where. *Calvin* contends that they were hanged by their own hands, ſeeing their caſe to be ſo deſperate; but becauſe the words better bear the other ſenſe, and we read not of any that hanged themſelves in thoſe ſtraights; and this was the only caſe of *Ahitophel* of old; I rather go with the common ſtream of Interpreters, the *Caldees* hanged ſuch of them as they thought good, putting no difference betwixt Princes and baſe felons, and haply ſuffering them to hang for more indignity for a ſpectacle to all men.

Verſ.13.

11. *Their young men were made to grinde*, and children to carry wood in great burthens, that is, to do baſe and laborious works even paſt their power.

Verſ. 16.

12. *Their Crown was gone,* that is, the people of the Jews ceaſing to be a Kingdom, and being made tributary, as *verſ.*1.

Verſ.17.
Verſ.18.

Touching the ſecond part: *For this our heart is faint and our eyes dim.* Miſery is as a ſickneſs waſting the ſpirits, and dimming the ſight; and amongſt all their miſeries he ſheweth, that this wrought moſt upon them, that the mountain of *Zion* where the Temple ſtood was deſolate, and Foxes walked upon it; and this ought indeed to affect us moſt with grief, when Religion and Piety is put down and made to ceaſe, as touching the publick exerciſe thereof, for this is a famine of ſouls, and more dangerous then that of bread and water. And he addeth, *The Foxes walked upon it*, further to expreſſe this deſolation, becauſe they live as other wild beaſts in deſolate places remote from the frequency of men.

Verſ. 19.

Having ſpoken of the Temples deſtruction, and *Zion* by this means lying waſte, now he pleadeth with the Lord from the conſideration of his eternity, and the everlaſting continuance of his Throne, which words ſeem to be borrowed from *Pſ.*102. that he would not ſuffer this his footſtool long to lie deſolate, but provide for the re-edifying of it again.

Verſ.20.

Why wilt thou for ever forget us, Wilt thou leave us for a long time? O turn us unto thee, and ſo we ſhall be turned? That is, turn our hearts to thee againſt whom we have grievouſly ſinned, and ſo brought all this miſery upon our ſelves, that we may penitently confeſſe our ſins, and by thy chaſtiſements be purged herefrom, and conſequently the puniſhment laid upon us therefore be taken of, we being reſtored to a comfortable condition, as in the dayes of *David* and other godly Kings. Thus moſt Expoſitors: But *Hugo Cardin.* and *Calvin* are only for a turning in outward reſpects. But why that of an inward ſhould be excluded,

Cal. Paraphraſt.
Lyra.
Raban.
Olymp.
Hugo.
Calvin.

excluded, I ſee no reaſon, although to underſtand it of this without the other doth not ſo well agree. Nay, exclude this Expoſition of inward turning, and take away a moſt pregnant proof in all the Old Teſtament of our inability to turn of our ſelves, which is needfull to be held, becauſe of many other places whereby there may ſeem to be power of turning in man. For although man muſt cooperate with the grace of God in the act of his converſion, yet it is to be underſtood that grace firſt begins it, and then the will of man being wone, ſubſequent grace confirms it more and more. And in many places where a promiſe of external favour is made, this is mentioned as the ground thereof, *I will put my law into their inward parts*, &c. as *Jer.*31.33,34. And it is more proper to underſtand theſe words [*Turn us unto thee*] of turning by repentance, becauſe if turning them from miſery had been meant, he would rather have ſaid [*Turn thou to us.*] Note. And being underſtood of turning by repentance, it is an inſtruction to us to go to God, if we deſire to have this bleſſed work wrought in us, whereunto we are unable of our ſelves. Being taken of turning by an happy change of our condition; the next words [*We ſhall be turned*] are as if he had ſaid, We ſhall be delivered out of all theſe miſeries, and this thou art able to do inſtantly, and needeſt not to take for it ſo long a time, becauſe the Lord had ſet ſeventy years. *Renew our dayes as of old,* or as they were anciently, making them proſperous, and by a mighty hand bringing us out of the power of our enemies, as once out of *Egypt*. But becauſe turning goeth before this, that muſt be firſt in our votes to God, and then this ſhall follow in Gods good time, till which we muſt wait.

Verſ.22. *But thou haſt utterly rejected us, and art very wroth with us.* The *Septuagint, Becauſe thou haſt*; as if he had ſaid, *Renew our dayes as of old,* for thou haſt already proceeded as far againſt us in wrath, as thou haſt threatned to tranſgreſſors, by caſting us out of thine inheritance, and laying all ſorts of judgements upon us. And the Hebrew will bear this, it being כי־אם properly rendred, *for it,* according to which if we go, here muſt be an *Apoſiopeſis*, ſome part of that which he had to ſay, being ſuſpended, as thus, *If thou utterly reject us*, &c. and not turn us, what ſhall become of the ſolemn Covenant, whereby thou haſt ingaged thy ſelf to *Abraham* and his ſeed, and thy promiſe of turning this our Captivity at the end of ſeventy years? But becauſe I know and believe that thou wilt be true of thy promiſe, I have been bold thus to plead with thee.

* * *

EZEKIEL:

CHAP. I.

THE *thirtieth yeer, the fourth moneth, the fifth day as I was* V. 1.
by the river Chebar, &c. *Ezekiel* is ſaid to be *ſon of Buzi* V. 3.
and a *Prieſt*, to purchaſe him the greater authority, as
being none of the vulgar ſort, but a Prieſt; *Ezekiel* Origen.
ſignifieth *the ſtrength of God*; *Buzi, contempt*; whereupon
Origen gathereth that he was a figure of Chriſt, who was
the mighty power of God, but contemned by the Jews;
Gregory his coming of the Jews, that were contemptible
for their wickedneſſe and unbeleef. The time of his
propheſying, and the place where is exactly ſet down, that we might know
that he propheſyed in the land of the *Caldees* in ſome part of the time wherein
Jeremiah propheſyed in the land of *Judah*; that is, five and thirty yeers after
that he began; for *ann.* 13. of *Joſiah*, *Jeremiah* began, and in his time continued Jer. 1. 1.
18 years, for he reigned 31; then *Jehoahaz* 3 moneths, *Jehoiakim* 11 years, 2 King. 23.
Jehoiachin 3 and 5 yeers, wherein that King had lived in *Babylon* after; which
all together make about 35; and *Jeremiah* after that, which was the fifth yeer of
Zedekiah, went on ſtill in propheſying, to the end of *Zedekiah* his reign, being
6 years more: In this time then they propheſied both together, *Ezekiel* being
by the Lord ſtirred up to confirm that which *Jeremiah* ſaid, the rather becauſe Jer. 28.
that there were falſe Prophets then, not onely at *Jeruſalem*, *Hananiah* in the
fourth year of *Zedekiah*, that ſought to bring *Jeremiah* out of credit by foretelling
of the Jews return from *Babylon* within two years; whereas *Jeremiah* Jer. 29.
had foretold their continuance there ſeventy years; but alſo *Ahab* and *Zedekiah*
in *Babylon*; in regard of whom the Lord thought it neceſſary to inſpire
Ezekiel alſo to ſpeak the ſame things, that *Jeremiah* might with the more comfort
goe on, and not be borne down by the impudent lies of the falſe Prophets,
bearing the people in hand by reaſon of the ſpeedy return, whereof
they ſpake, that *Jehoiachin* and the people, that yeelded themſelves to the
King of *Babylon*, as *Jeremiah* adviſed, had done fooliſhly and cowardly herein,
and therefore they ſhould doe more wiſely that ſtill remained, and by no perſwaſions
be drawn to yeeld to the King of *Babylon* at his coming again, but
manfully hold out againſt him. For this cauſe *Ezekiel* ſpeaketh the ſame with
Jeremiah, in his 24 former chapters, threatning the Jews with deſtruction, and
inveighing againſt their ſins, as *Jeremiah* in his former 27 chapters; and then
he propheſieth againſt divers other nations, from *ch.* 25. to *ch.* 35. as *Jeremiah*
doth from 47 to 51. Laſtly, *ch.* 35, 36, *&c.* to the end he propheſyeth of the
Jews return out of captivity, and of the myſticall things of Chriſts Kingdom:

Onely there is one thing wherein he ſeemeth to contradict *Jeremy*, in ſaying, that *Zedekiah* ſhould not ſee *Babylon*, *ch.* 12. 11. but *Jer.* 21. 7. it is ſaid, that he ſhould goe into *Babylon*: But this is eaſily reconciled, for his eyes were firſt put out, and then he was carryed to *Babylon*, 2 *King*. 25. But for the manner of proceeding, *Ezekiel* is far more myſticall then he, eſpecially *ch*. 1. & *ch*. 44. 45. as teaching by ſignes moſt hard to be underſtood; yea, ſo hard, ſay the *Hebrews*, that they forbid all men the reading and ſtudying hereupon, till thirty years of age, which was the age of a Prieſts beginning to miniſter at the Temple; yea, they ſay it is unlawfull for any man to undertake to write hereupon, fully to explain theſe viſions, ſaying, that hee may onely touch a little upon them, and ſo leave them: For they ſay, that the Bible containeth two ſorts of knowledge, *Bereſcith*; with which word *Geneſis* is begun, ſetting forth the knowledge common to all; and *Marchabah* touching God in his chariot, ſpoken of, *Ezek*. 1. and this belongeth onely to wiſe men. To let theſe things paſſe; *Ezekiel* having begun his propheſie in time of *Jeremy*, as I have ſhewed, went on after *Zedekiah* his time to the 27 year of *Jehoiachins* captivity; that is, 16 years, which being put to the 6 before ſpoken of, make 22.

2 King. 25.

Hieron. de Heb. tradit.

Exod. 29. 17.

Hitherto of the time of *Ezekiel's* propheſying; now for the place; *by the river Chebar in the land of the Caldees*; whereby (ſaith *Calvin*) *Euphrates* is commonly underſtood, but he conceives it rather to be ſome other river, to us unknown, haply branching from that great River; but the *Hebrews* generally hold *Euphrates* to be meant, onely it is here ſet forth by the word *Chebar*, becauſe it ſignifieth much, manifold, or copious, and it may bee thus called, for the abounding of waters therein: Here was *Ezekiel* amongſt others of the captivity placed, as being with them carryed away when *Jehoiachin* their King was carryed, at the fift year of whoſe captivity he beginneth to reckon. To this their ſituation in *Babylon* it is alluded, *Pſ*. 137. when we ſat in *Babylon*, the rivers being about us. But becauſe I have yet ſaid nothing upon *ann*. 30. wherein the Prophet ſaith, that he had theſe viſions, but not with any relation, whereby we may underſtand, what thirtyeth year he meaneth, it will bee neceſſary to cleer this, before wee proceed further in the Text.

Calvin.

Some ſay, that the 30 year of the Jubilee, is meant, ſome the 30, from finding the book of the law, when they brought it to the King *Joſiah*, *an*. 18. of his reign; whereupon he was ſo greatly ſtricken, and applyed himſelf the more zealouſly to ſeek the Lord. Some to the 30 of the Prophets age; and ſome to the 30 year ſince the beginning of the *Babylonian* Monarchy: And laſtly, ſome to the 30 year of the reign of *Aſtyages*, the grand-father of *Cyrus*. From the age of the Prophet, there is no reaſon to count, for no reckoning uſed ever thus to be made by the age of a private man: neither can any reaſon be given, why the reckoning ſhould goe from the time of finding the Book of the Law; but for the Jubilee reckoning there is good reaſon, becauſe the Jews reckoned commonly hereby, as being a time of great joy for mens returning again to their inheritances, and for ſervants being releaſed, and becauſe *Ezekiel* now lived in *Caldea*, hee may well be thought to have reckoned as they did there by their Kings reigns, or the years of that Monarchy. For *Nebopelaſſar* was the firſt Monarch, the father of *Nebuchadnezzar*, and he reigned 14 years, after whom *Nebuchadnezzar* began his reign the fourth year of *Jehoiakim*, ſo that his reign being ended, which was 11 years, *Nebuchadnezzar* had reigned 7, which being added to 19, make 26; then followed *Jehoiachin*, who in his firſt year went into captivity, and now had been in captivity to the fifth year, and if 4 of theſe be added to the former ſumme, we have the number of 30, the fifth year here ſpoken of, which if it be added, would make 31, being haply but now beginning, is not reckoned: Neither is it neceſſary to yeeld, that *Nebopelaſſar's* nineteenth year was compleat, when he dyed, but there might want as much of it, as was run out of this fifth year. And for counting from the beginning of this Monarchy it is ſaid, that by authority publick it was appointed, that the reckoning in all publick inſtruments

Hieron.
Calvin.
Cald. Par.
Origen.
Gregor:
Prado.
Ribera.

Scaliger l. 5. Emend. temporum.

ſhould goe by Eraes, as the firſt, ſecond and third Era, as the *Greeks* counted by Olympiads.

V. 4. *A whirlewind came out of the north, a great cloud, and a fire infolding it ſelf, and a brightneſſe was about it, and out of the midſt thereof as the colour of amber out of the midſt of the fire:* Hereby was figuratively ſhewed, that a terrible ſtorm ſhould come out of the north; that is, from *Babylon* againſt *Judea*; that is, the *Caldees* forces, which ſhould overturn and burn up and deſtroy all things: The ſame was before ſet forth by *Jerem.* 1. 11, 13. by a rod and an almond tree, and a ſeething pot out of the north. For whirlwinds and black clouds are fit emblems of ſorrow and deſtruction, then fire is added round about the cloud, ſetting forth this deſtruction to come by fire, as indeed it did, for the City being broken into by the *Caldees*, both the City and Temple were burnt down to the ground. But what is the amber colour appearing out of the fire? *Hebr.* as *an eye of amber*, which is ſaid to have been compounded of gold and ſilver, ſo as that it ſhone moſt brightly, but *Pagnin* ſaith, that it was more pretious then ſilver or gold, *Hebr.* it is חשמן, which *R. David* ſaith, is the name of an Angell, who was ſent to teach *Ezekiel*, for the holy ſervants of God of greateſt note had their Angels appearing to them, and inſtructing them in a viſible ſhape, as *Abraham*, *Hagar*, *Jacob*, *Gedeon*, *Elijah*, *Daniel*, *Tobiah*, and many more. And by name, ſaith *Agrippa*, *Adam* had his Angell *Raziel*; *Shem*, *Japhiel*; *Abraham*, *Sadkiel*; *Jacob*, *Peliel*; *Joſeph*, *Joſhua*; *Daniel*, *Gabriel*; *Moſes*, *Metratton*; *Elias*, *Malbiel*; *Tobias jun. Raphael*; *David*, *Corniel*; *Manoeh*, *Phadael*; *Eſdras*, *Uriel*; *Solomon*, *Michael*. But the Scripture ſpeaks onely of two, *Michael* and *Gabriel*, and *Tobits* hiſtory *Raphael*, ſo that the other names are mere inventions of men ſtudyed in Art Magick; except *Caſmael* here, if it be the name of an Angell, but it is rather to be thought to be a word expreſſing the brightneſſe before ſpoken of about the cloud, and ſetting forth the glory of God, at whoſe will, and by whoſe direction this terrible tempeſt was raiſed; and this is the more probable, becauſe when the Lord ſhewed his glory to the Children of Iſrael, it was in the colour of a Saphir ſtone: neither doe other Expoſitors differ much herefrom. But *Lyra* wondreth, that *Jerome* rendreth *Caſmal* Amber, being drawn by the *Rabbin* to hold, that it was an Angell. But both the *Sept.* *Aquila*, and *Theodotion*, moſt skilfull in the Hebrew, doe all render it Amber.

Agrippa lib. 3. *ca.* 47.

Exod. 24. 10.

Lyra.

V. 5. *And out of the midſt thereof came the likeneſſe of four living creatures, and they had the likeneſſe of a man.* By theſe four animalls, *Hebr.* חוית, the Angels of God, or Cherubims are ſet forth, who were of old made by *Solomon* at Gods direction, like unto young men having wings, and placed in the Holy of Holies over the Mercy-ſeat, but now four appear to *Ezekiel*, *Eſay* 6. hee ſeeth Seraphims about Gods throne, but not telling how many, yet it may be conceived, that they were but two, for one cryed to another, *Holy, Holy, Holy, &c.* But why doe four appear now? To this *Calvin* ſaith well, (who holdeth the Cherubims and Seraphims to be the ſame) that the Jews being degenerated to idolatry, and ſo from the way of worſhip preſcribed in the ſanctuary, the Lord would not now ſet forth his ruling by his providence, by two Cherubims onely, as then, but by four, whereby they might know, that his providence was not cooped up within the limits of *Canaan*, but extended it ſelfe to all the four parts of the world, in which he had his Angells both to govern as preſidents over all countreys, as is expreſſed touching ſome *Dan.* 10. 20. of *Perſia* and *Grecia*, and to bring them againſt, and to arm them with power, for the deſtruction of any that rebelled againſt him, and theſe four came out of the midſt of the fire, and Amber repreſenting the Lord, who is a conſuming fire, to ſhew that no power ſhould be able to ſtand againſt him, as the fire conſumes all things.

Calvin.

V. 6. *And every one had four faces, and foure wings,*

V. 7. *and their feet were ſtreight feet, and the ſole of their feet like a Calves foot,* Hebr. *a ſtreight foot*, in the ſingular number; that is, each one of them ſtreight, not long, as the foot of a man, but as the next words ſhew, as the foot of a Calfe; being thus formed, as ſome ſuppoſe, that they might bee ready to turn as God would have them, this way or that way, but againſt this maketh, that it is further ſaid, that *they turned not when they went*, *v.* 12. and that *they went ſtraight forward*, *v.* 9. for which their feet are ſaid to be ſtraight feet; *Aquila* and the *Cald.* for the *feet of a Calf*, have round feet, as the word alſo ſignifieth; the *Sept.* winged or feathered feet, further to ſet forth their ſwiftneſſe; but the word רגל, as it is pointed, doth moſt properly ſignifie a Calf, and being taken ſo, the meaning may be good, *viz.* it being underſtood of a Calf or Bullock ſtalled, which being let out, skippeth and leapeth about for joy, for which the faithful are thus compared, *Mal* 4.2. *Yee ſhall come forth and leap as Calves out of the ſtall*, and well may we by Calves feet underſtand agility, becauſe it is ſaid, thou makeſt my feet like Hindes feet; and again, maketh the Hindes to calve, which ſheweth, that by a Calves foot an Hindes may be underſtood: This kind of foot then is aſcribed to theſe Angells for their only expedite, but chearfully and rejoicingly going out to execute Gods will. That theſe animalls were Cherubims, appeareth, *ch.* 10.1. compared with *ch.* 1.22. for here a throne appeareth, and one ſitting upon it as a *Saphir ſtone*, that is, moſt precious and glorious over their heads, as *ch.* 1.22. *the firmament like cryſtall over the heads of the animalls.*

V. 8. *And they had the hands of a man under their wings on their four ſides*, with their hands men doe all things whereunto ſtrength and activity belongeth, with their hands they war and fight, according to that of *David*, thou *teacheſt my hands to war, and my fingers to fight*; therefore theſe Cherubims are ſet forth, as having hands to fight and to overcome withall, as well as wings to flee, that they may goe forth with the more expedition to doe Gods will. And their hands are under their wings, becauſe they appear not, but they ſmite inviſibly herewith. How many hands they had under their wings, it is not ſaid, but forſomuch as they had hands under them not one, two, or three of them, but under them all, they had at the leaſt as many hands, as wings, each one two pair of wings, and two pair of hands, and becauſe hands of men are joined to their bodies by arms, that they may be the further ſtretched out to act and to do, it is to be thought, that to their hands had they arms alſo, & this makes for the ſetting forth of their ſtrength, as far greater then any mans, for it is not onely greater then his, as two pair of hands have more ſtrength then one, but a thouſand times more, as appeared, when one Angell in one night deſtroyed 185000 of the *Aſſyrians* hoaſt, 2 *King.* 19.

V. 9. *Their wings were joyned together*; that is, two on one ſide, and two on the other, as is more particularly ſhewed, *v.* 23. with one pair of which ſtretched upward they flew, and with the other put down they covered their bodies, *v.* 11. whereas the Seraphims, *Eſay* 6. had each of them 6 wings, two to cover their their feet, two to cover their faces, and two to fly withall. This was done to ſhew, that the Lord in repreſenting his Angels to men, doth not ſhew them alike in all things, but diverſly, according to the things ſet forth by them, as *Eſay* 6. was one thing, and here another: and *Revel.* 4. 6. where ſuch a wonderfull appearance alſo was, another; *they turned not when they went*; whereas *v.* 14. *they returned when they went*, may ſeem to be contradictory to this; the meaning is, they went right on, and returned not, till they had done the things for which God ſent them out, and then they rerurned to ſtand before God again at his will to be ſent about other employments. Note. This ſheweth the ir revocabilitie of Gods decrees, when they are once gone out, before they are not known to men, but ſuch and ſuch deſtroying judgments be threatned, and by penitent turning from ſin they may be prevented, but if the Angell Jer. 18. 6. bee once upon the wing, there is no eſcaping for any wicked nation or perſon.

V. 10. *They four had the face of a man, and the face of a lion on the right ſide, &c.* Having ſaid beſpre, that each one had four wings, and four faces, now he commeth to ſhew, what manner of faces theſe were; one was a mans face, 2 a lions, 3 an oxes, 4 an eagles, *Hieron.* *Gregor.* about which there are divers opinions, the ancienteſt being, that the four Evangeliſts were hereby ſet forth; *Matthew* by a Lion,

Mark

Lyra. *Mark* by a Man, *Luke* by an Oxe, and *John* by an Eagle; of which ſee upon *Revel.* 4. 6. Some think the four Monarchs of the world to be hereby ſet forth, the *Babylonian*, *Perſian*, *Grecian*, and *Romane*. But againſt this *Burgenſis* ſtrongly reaſoneth, becauſe not men, but Cherubims are plainly ſhewed to be meant by theſe animalls, *ch.* 10. as was ſaid before; and therefore not Heathen men and Idolaters, ſuch as they were. For the four Evangeliſts, the viſion cannot be applyed to them neither, becauſe it is not ſaid, that each one of theſe beaſts had one face, and another another, but one had four, and another four, and ſo had every one. Moreover, the Monarchs began a long time one after another, theſe appeared not ſo as in *Daniel* and *Zechary*, where the Monarchs being ſet forth, divers beaſts are ſhewed one after another. This therefore pertained to the time now at hand, whereby the Lord would ſhew his power to be irreſiſtible when he ſhould come againſt the wicked Jews. Calvin. *Calvin* thinks, that by the four faces or heads upon every animall, as he calleth theſe faces, are meant all living things in this world, which are moderated and governed by Gods providence, as carryed on in their ways, by a ſecret inſtinct from his Angels. 1. Man, who is the chief. 2. The Lion, which is the King of all beaſts, under whoſe face therefore they bee all comprehended. 3. The Oxe, which is put for all tame beaſts, as being the chief of them, and moſt helpfull to man. 4. The Eagle, the chief of Fowles, under his face all winged things being ſet forth. To me it ſeemeth rather, that by the face of a Man, underſtanding and reaſon is ſet forth; by that of a Lyon, undaunted courage and ſpirit; by that of an Oxe, ſtrength to labour; and by that of an Eagle, a quick ſight to pierce to places far remote; and then hereby is ſet forth the qualification of Gods Angels, to the ſervice about which hee employeth them. They have every one underſtanding, readily to know all things that they are employed about, and courage to goe againſt the moſt potent enemies of God, and power to help his ſervants, as their neceſſity require, being for this *vere jumenta*, as Oxen are, who have their name *a juvando*, from helping; Laſtly, every one of them have a moſt piercing ſight, ſeeing dangers in coming to any whoſe Guardians they are afarre off to prevent them.

V. 13. *For the likeneſſe of the living Creatures, it was, as of coales, of fire, and of burning lamps.* The Cherubims appeared thus, for the greater terrour and admiration; as when God appeared to *Moſes* as a flame of fire in a buſh. If the reſemblances before ſpoken of, had been meerly as faces of a Man, Lyon, Oxe and Eagle, the ſpectatour would not have been ſo much affected herewith: but fiery coals ſeeming the matter of which the Animals were compoſed, that had the faces aforeſaid, who could but be terrified at it, and at the lamps like flaſhes of lightening, making all to ſeem to be of a fire?

V. 15. *Behold one wheel upon the earth by the living creatures with his four faces.* From Animalls the Prophet proceedeth to Wheels, which alſo he ſaw, and moſt probably they portended the ſame things that the Animalls did, their number, faces, and motions being the ſame, as it is not unuſuall with the Lord, by divers things ſhewed in viſion, to repreſent one thing, eſpecially *Jerem.* 1. by an Almond rod, and a ſeething pot towards the North.

V. 16. But what meaneth he by ſaying, *One wheele*, and by and by *v.* 16. he ſpeaketh of wheels, as of more, yea, and expreſſely of four, *chap.* 10. 9. of foure wheels, one wheel by one Cherubim, and another by another? *Sol.* It is meant as there, one wheel by one living creature, and another by another, &c. there being by the four Animalls, four Wheels, near to each of which Wheels one ſtood, as it were to guard it, *with his four faces*, Hebr. *with the quadrature of his faces*, each wheel having four faces carved upon it, of a Man, Lyon, Oxe, and Eagle, as the Animall had, ſhewing, that this viſion tended to the ſame with the other; *the appearance of the wheels was like unto the colour of a beryl*, Vulg. *of the ſea*, Hebr. תרשיש, by ſome rendred the ſea, by ſome a Chryſolite, by others a Hyacinth, or Cryſtall, but there is a pretious ſtone alſo called a *Beryl*, *Exod.* 28. of an excellent colour; the Reader may underſtand whether of theſe he pleaſeth; moſt probably it was a Blue or Azure colour, like the sky, as being moſt fit to repreſent the heavenly ſpheres, which are as wheels turning about the world; and then the wheels within theſe wheels, muſt ſet forth the turning of things about in this world, by the influence of the heavens. And becauſe the motions and turnings of all theſe wheels are ſtill conform to the Animals, or Cherubims, hereby was ſhewed the ſame over again, that was ſhewed in them, *viz.* deſtruction to come to *Jeruſalem* by the *Chaldean* Armies, Chariots with Wheels, being moſt fit to repreſent Armies marching forth, the chief ſtrength whereof lyeth in Chariots and Horſes, and theſe are irreſiſtible indeed, when the Angels of God goe along with them, and the heavens are the firſt movers.

V. 18. *As for their rings, they were ſo high, that they were dreadfull, and their rings were full of eyes round about them four.* Vulg. *The wheels alſo had ſtature and height, and an horrible aſpect, and their whole body was full of eyes round about them,* Heb. *their heights,* and *the height in them, and terrour in them*; the meaning is, that theſe wheels were ſo high, that it was terrible to behold, there being never wheels of that height ſeen before, and no doubt, but they had ſtrength accordingly; and moreover, which was never ſeen in any wheels, they were full of eyes, as the living creatures ſpoken of, *Revel.* 4. to ſet forth providence, looking Note. not only forward, but backward alſo, and round about: whereby is intimated, that things done in the world are not done by blind fortune, but by an all-ſeeing God, from whoſe ſight none can be hid.

V. 19. *And when the living creatures went the wheels went by them,* V. 20. v. 20. *the ſpirit of the living creature was in the wheels.* This further confirmeth, that the Viſion of the Animalls, and of the wheels, tended to the repreſenting of the ſame things, for both moved alike, and both were carryed by the ſame Spirit of God, acting by them and in them.

V. 22. *And the likeneſſe of the firmament upon the heads of the living creature, was like the terrible cryſtall.* Here, before he cometh to the throne of the moſt High, (under whom the Animals and Wheels all were, and at his command ready to go out whither he would have them to the execution of his will,) he beginneth in making way to ſpeak of him with the likeneſſe of the firmament, next above the heads of the Animalls, as it was next ſhewed unto him, and then above this a throne appeareth, *v.* 26. and one ſitting upon it like unto a Man, ſo that the appearance of a firmament was under his feet, as *Exod.* 24. 10. ſhewing him to be the ſame that is there ſpoken of; there the firmament is ſaid to be a clear firmament, here, like terrible cryſtall, to intimate the terribleneſſe of the Lord, ſo that the nearer approaches are made unto God, the more terror there is; and therefore when God hath appeared to men at any time, they have been taken with exceeding great fear, as the Children of *Iſrael*, when he appeared upon *Mount Sinai.*

V. 23. *Every one had their wings ſtraight, two* that *covered on this ſide, and two on that their* Calvin. *bodies, v.* 11. *two were ſtretched upward, and two covered their bodies*: Here is no contradiction, but a more clear declaration of that which was there ſaid, the two wings ſtretched upwards, covered their faces, as the Seraphims, *Eſay* 6. are ſaid, *with two to cover their faces, and with two their feet*; ſo theſe with two covered the upper part of their bodies, comprehending the face, and with two the neather part to their feet, not alwaies, but when they ſtood before the throne, at other times flying with them.

V. 24. *And when they went, I heard the noiſe of their wings like the noiſe of great waters, as the voice of the Almighty, as of a great hoſt, when they ſtood they let down their wings.* The noiſe made by theſe four Animals when they went is by divers compariſons ſet forth, to ſhew, that although they were but 4, yet they were equivalent in power to a mighty hoaſt, which no force can withſtand, and that they were armed with the power of the Almighty, who is the Lord of hoaſts, making a noiſe like his voice, that is, the thunder, of which ſee *Pſ.* 29. and that they went like a floud of water, bearing down, and overflowing all things. And to ſhew how and when they covered their bodies with their wings, it is added for further explanation of *v.* 23. *that when they ſtood, they let down their wings*, therefore when they went they ſtretched out two of them, as *v.* 11. and this was not done to cover their faces, as I ſhewed before, that *Calvin* conjectureth.

V. 25. *And there was a voice from above the firmament when they had let down their wings*; that is, coming from the Lord, who ſat above in his throne, whence he ſpake, and at his word they alwaies ſtand ſtill or go forward, as the Horſes that draw a Chariot at the voice of the Waggoner that guideth it. V. 26. *v.* 26. *There was the likeneſſe of a throne, as the appearance of a Saphire ſtone*, ſo *Exod.* 24. 10. *There was under his feet as it were a paved work of Saphire ſtone.* Here, becauſe hee that ſat upon the throne is ſaid to bee in the likeneſſe of a Man, all agree that this was a repreſentation of God the Son, portending his incarnation; and likewiſe whenſoever God is ſaid to appear like unto a Man. But hereupon, as *Calvin.* *Calvin* ſheweth, *Servetus* gathered, that Chriſt had a body then compounded of three elements, *Fire*, *Water*, and *Aire*, made out of the eſſence of God, and when he took fleſh of the Virgin *Mary* the fourth element *Earth* was added. But this was moſt falſe, and hath no ground here, becauſe here was onely an appearance, not the body of Man, which Chriſt truely had; onely by this appearance it was ſhewed what the Son of God ſhould be made, *viz.* a Man of Gal. 4. 4. a Woman, of whom hee ſhould take fleſh indeed, when the fulneſſe of time was come. But this blaſphemous heretick affirmed him alwaies to have been a body and ſubſtance by himſelfe, diſtinct from God the Father, who was never ſeen, nor can be by fleſhly eyes, becauſe he is a pure ſpirit.

V. 27. *And I ſaw, as the colour of amber, as the appearance of fire round about within it, from his loines upward, and his loynes downward*; of the colour of Amber ſee before *v.* 4. which ſheweth, that the viſion there ſet forth and here is all one, onely there no ſimilitude appeareth, here is a ſimilitude of a man, but of the ſame colour all over his body, moſt glorious and ſhining, ſhewing the glory of God the Son to be the ſame with that of the Father, able to dazle mens eyes much more then the ſun beams, which none can behold ſtedfaſtly. And here is further added the appearance of a rainbow, having divers glorious Gen. 9. colours, about him, which was once ſet for a ſign of the covenant, which God made with *Noah*, that hee would never again deſtroy the world with waters, and may be thought here the rather to be ſhewed, to intimate, that God the Son now appearing, ſhould in time to come be a means of a far better covenant betwixt God and Man of grace and peace for evermore.

V. 28. *This was the appearance of the likeneſſe of the glory of the Lord*: That we might not doubt, but know aſſuredly, who was before repreſented ſitting upon a throne above the firmament, *viz.* God the Son, as hath been ſaid; who together with the Father is *Jehovah*, one and the ſame eſſence, this is ſpoken. Here then is a repreſentation of God ſitting in great majeſty on high, portending his incarnation to come, and he is ſet forth with a Chariot going upon four wheels, the tops whereof reached to the firmament under him, typifying his Miniſters going out into the four parts of the world, or being in the four parts preaching and publiſhing his Goſpel, together with the Books of the Old and New Teſtament, out of which they preach, and therefore here are Wheels ſeen within Wheels, the New Teſtament within the Old, becauſe nothing elſe is herein ſet forth but what was before in the Old ſpoken of and typified; and to the wheels of a chariot they are compared, above which the Lord ſitteth, becauſe they are guided by him, and they are ſaid to have the Spirit in them & eyes, becauſe it is both by the holy Ghoſt that they are inabled to this bleſſed work, and he accompanyeth their teaching, making it effectuall, and enlighteneth them, making them clearly to diſcern all things, as it is ſaid, *the ſpirituall man diſcerneth all things*, and they are eyes or lights to others round 1 Cor. 2. 15. about them; or by all theſe eyes intimated to be vigilant Biſhops, ἐπίσκοποι, Mat. 5. 14. Overſeers of the Lords flocks all about. Touching the Lord appearing like Amber, both from his loins upward, and from his loins downward; the part upward may well be underſtood of his Divinity, and the part downward of

his Humanity, by vertue of the union thereof with his Divinity, partaking
of the ſame moſt reſplendent glory; and therefore it is further ſaid to bee a
Mal. 3. 2. fire and brightneſſe round about; *fire*, becauſe his day is as a refiners fire,
deſtructive to droſſe, and purificative to the ſons of *Levi*, that is, the Elect; and
brightneſſe for the bright ſhining of his Goſpel, it being now day light, as
Rom. 13. 12. when the ſun ſhineth, being before as the dark night; for which hee is alſo
Mal. 4. 2. called *the Sun of righteouſneſſe*. And as the ſun by the reflexion of the beams
thereof from a watery cloud, of which it was ſpoken before, *v.* 4. cauſeth the
rainbow of divers glorious colours, ſo this ſun ſhining upon his Church
by his grace, putteth extraordinary beauty upon them, being therefore ſome-
Pſ. 45. time ſet forth by a Queen all glorious, as in garments of gold wrought with
needlework of divers colours, and ſometime by a Temple built of precious
Eſa. 54. 11, 12. ſtones, carbuncles, ſaphires and agates. Now for the living creatures, which
were four, I miſlike not their expoſition, who think the four Evangeliſts
to be hereby ſet forth; but whereas they expound it onely of *Matthew*, *Mark*,
Luke and *John*, I conceive rather both them and the whole New Teſtament, all
Books and Epiſtles therein contained, to be by theſe four figured out alſo.
And whereas they underſtand their four faces of them, aſcribing the face of a
Man to one, of a Lyon to another, of an Oxe to a third, and of an Eagle to
a fourth, I rather think theſe faces to agree to all theſe writings in common,
each one ſetting him forth, that was as a Man, by his taking fleſh of the Vir-
gin *Mary*; as a Lyon, by his coming of the tribe of *Judah*, whoſe embleme was
a Lyon; as an Oxe, for his being offered up in ſacrifice; and as an Eagle, for his
quick-ſightedneſſe, being able to ſee into the thougths of mens hearts. For it is
not ſaid, that theſe Animals had one of them the face of a Man, the other of a
Lyon, &c. but each of them had theſe 4 faces, ſo that there muſt be in either of
them a repreſentation of all theſe four; and ſo there is, whereſoever Jeſus, who
is as all theſe, is deſcribed. And becauſe holy men, that wrote the New Teſta-
ment, the formoſt of whom were the four Evangeliſts, upon that which was
written, by whom all the reſt goe, they are ſaid to have bodies like unto a
Man. And wings they have, and that four, for their ſpeedy flying, as it
were abroad into all the parts; and their wings are let down when they ſtand
ſtill, to cover their bodies, as being unworthy to ſtand in the preſence of the
holy God, with their bodies polluted by ſin, in whoſe ſight, the very An-
gels are not clean, as *Elijah* covered therefore his face, when the Lord paſſed
by with his glory. And theſe Animals are alſo called Cherubims, *ch.* 10.
becauſe as Angels they bring tydings of joy and ſalvation by Chriſt, Angels
being nothing elſe, according to the ſignification of the word, but Meſſengers,
and Cherubims, likeneſſes, which Angels aſſume to them, when they appear at
any time to men. For their ſtanding each Animall by a wheel, and moving to-
ther, & their ſpirit being in the wheels; this ſerveth to ſhew, that the faithful
Miniſters of Chriſt preach nothing but what is ſet forth in his written Word,
being led by the ſame Spirit, cauſing a moſt ſweet harmony and conſent be-
twixt them, ſtanding, going, and being lifted up together. Laſtly, their
bodies are ſaid to be like unto burning coals, and lamps goe up and down a-
mongſt them, as lightning, to ſhew their fiery zeal and fervency in the exe-
cution of their preaching office; for which *James* and *John* were called *Boa-*
nerges, ſons of thunder, becauſe they terrified the wicked, as by thunder and
Revel. 3. lightning, to repentance, and becauſe the Angel of the Church of *Laodicea*, was
neither hot nor cold, he is threatned with being ſpued out, as one that Gods
ſtomach could not indure. There are alſo other things remarkable about
theſe living creatures, that they had feet as a calf, hands under their wings,
and went ſtraight forward, and turned not when they went, and yet finally
returned as lightning. Such feet ſerving to ſet forth their ſtrength to labour,
if by the feet of a calf we underſtand of Oxen, as the Golden calfe made by
Aaron was doubtleſſe the image of an Oxe, which the *Ægyptians* worſhip-
ped, called *Apis*, or by ſuch feet underſtand their chearfull going out, as
calves out of the ſtall, as was before noted. Their going ſtraight forward

without turning, ſhewed the Evangeliſts and holy Apoſtles, conſtant going on in publiſhing the Goſpel, and onely the truth thereof without turning aſide to any errors; and herein being of ſuch undaunted courage, as not to be ſtayed from ſo doing by any oppoſition of perſecuters. Act. 4. For the hands of a man under their wings, this ſhewed the might wherewith they were inſtructed in their ſpirituall warfare to beat down ſtrong holds of ſin. 1 Cor. 10.4. As for the whirlewind, and cloud, and fire firſt appearing, *v.* 4. which came out of the North, I take it to have been ſhewed, as portending the *Jews* deſtruction by the *Caldees*, as I have already ſaid; and that firſt and literally by the other apparitions the ſame is further ſet forth; and haply, as *Calvin* hath it, how all things in all parts of the world are moderated by the divine providence, not onely men, but beaſts, ſavage and tame, and fowles; and by theſe wheels the divers turnings about of States and Common-wealths, and of particular perſons, being ſometimes up, and ſometimes down; and that all this is not done by blind fortune, but by the providence of an all-ſeeing God: the wheels whereby things are thus turned about in this world, being within the great wheels of the heavenly ſpheres, and accordingly carryed, as in heaven it is decreed, there being an inviſible Spirit in them, that doth all this, the reins whereby the Chariot having theſe wheels is guided, being in the hands of him that ſitteth upon the throne, and is alwaies moving at his voice.

Gregor: Thus I have by the aſſiſtance of God gone through theſe dark paſſages. But *Gregory* will not onely have theſe things myſticall, and ſhewed to ſet forth the matters of Chriſts Kingdome, but alſo the year being the 30, and the opening of the heavens, and *Ezekiel's* being by the river *Chebar*. For hereby (he ſaith) was ſhewed, that Chriſt ſhould begin to preach at 30 years of age, and his baptiſme in the river *Jordan*, and the heavens opening then, and the Holy Ghoſts coming down upon him. And whereas *Ezekiel* beginneth with a conjunction Copulative ויהי having ſaid nothing before, he noteth, that this is done, as joyning that which he wrote to his inward revelations, becauſe he had them firſt, and then wrote as followeth. And whereas he altereth the perſon, ſaying, in the firſt perſon [*I ſaw*] and then in the third, *the word came to Ezek. and the hand of God was upon him*; he ſaith, that this is done to ſhew, that as he ſpake, ſo the Spirit of God ſpake by him. Then proceeding to the whirlewind and the cloud, and involving fire and brightneſſe round about it; he ſaith, that becauſe the North wind is very cold and piercing; hereby was ſet forth the judgments of God to come upon the Jews for their infidelity and malice againſt Chriſt, overturning their City, as a whirlewind; and becauſe a cloud is dark, hereby the darkneſſe of ignorance that they were in at Chriſts coming amongſt them, and by the fire involved their malice, making them fiery hot againſt him; and the brightneſſe round about, the bright light of the Goſpel ſhining to the nations all about, when they rejected it. And for the ſimilitude of amber in the midſt of the fire; he ſaith, this ſerved to repreſent Chriſt, becauſe amber is made of gold and ſilver, and by gold added to ſilver and mixed with it, both the colour is made more orient, and it is in value increaſed, and the gold by the mixture made more pale, which otherwiſe would dazle ones eyes to behold it: So the Deity as moſt pretious gold being all tempered with the humanity, might be by men beheld and ſeen, which otherwiſe could not. He alſo by this viſion underſtands the coming of our Lord to judgment at the laſt day, for that ſhall be a day of blackneſſe and darkneſſe, as by dark cloud, and the fire ſhall then bee involved with the cloud, and it ſhall come ſuddenly as a whirlewind, and then out of the fire the amber-like moſt glorious body of Chriſt ſhall appear. For the four faces of each living creature; that is, of the four Evangeliſts, as he takes it for granted that they are meant, and conſequently all preachers of the Goſpel; he ſaith, by the face a man is known; and therefore hereby is ſhewed, that they were known and acknowledged by God, each one had four faces, becauſe what one ſaith of Chriſts humanity, all the reſt ſay the ſame; and likewiſe of his divinity, and they had wings to ſhew that they flew on high by divine contemplation; but becauſe this is nothing without ordering their going accordingly, it is added, *their feet were ſtreight*, they went according to the ſtreight rule of Gods holy law, and turned not from it to the right hand or to the left; and they are ſaid to have had feet like a calves foot, to intimate, that both they and other faithfull preachers of the Goſpel are meant, who are compared to oxen, where it is ſaid, *thou ſhalt not muzzle the mouth of the oxe, that treadeth out the corn*; and ſuch a foot is divided, to ſhew, that they diſcreetly divide the word of truth, expounding ſome places onely literally and commending the good examples of the godly, therein ſet forth to our imitation; and likewiſe other precepts commending vertue unto us: but other places they expound myſtically; as where things not imitable are ſaid to have been done by any of them, and where things are darkly ſet forth, one thing being ſpoken and another meant. For as it were indiſcretion to expound all things literally, ſo to make all myſticall is no leſſe then extream folly; *and they ſparkled like the colour of burniſhed braſſe*; braſſe is ſounding, and therefore hereby is ſet forth the ſound made by them; Pſa. 19. of which it is ſaid, *their ſound went out into all the earth*; and it is ſaid to be ſparkling, to ſhew their earneſt deſire, that the word may kindle in the hearts of the hearers; and that although but a little of that which they teach cometh into their hearts, yet hereby a fire is kindled, and in time breaks out into a flame. For the hands of a man under their wings; hereby was ſhewed, that as they were given to contemplation implyed in their wings, ſo they acted accordingly, which was alſo ſet forth in *Mary* and *Martha*; but *Mary* ſetting forth contemplation did beſt, yet that which *Martha* did is neceſſary alſo; theſe two Contemplation and Practiſe muſt be in every one; but firſt Contemplation, by having the mind lifted up to things above, then Practiſe, by living and doing accordingly. Theſe hands of a man alſo may be underſtood of the hands of the man Jeſus Chriſt, whereby theſe wings were lifted up, or elſe they could not have flown therewith, ſo through him onely inabling us we can doe all things, even aſcend in our hearts to things heavenly, but of our Note. ſelves not. For the ſtretching out of the two wings upward, hereby was ſet forth their aiming at the glory of God in all that they doe. For if the praiſe of men be aimed at in our divine actions, or we therefore give our ſelves to contemplation and ſtudy, that we may be learned, this is nothing acceptable, but when this is extended to God on high, it is acceptable indeed. But what meaneth their covering of their bodies with two of their wings, the other two being ſtretched out? verily, that as by two vertues, Hope and Love, we extend our ſelves towards heaven and are comforted, ſo by two, Fear and Repentance in regard of our ſins, the body hereof is covered from Gods ſight, Pſa. 32. according to that, *Bleſſed is the man whoſe ſins are covered*.

V. 12. *They went ſtraight forward when they went*, Hebr. before *their faces*; whereby is not onely meant, that they looked not back to the things behind them, as the Apoſtle ſaith, *Phil.* 3. 8. and our Lord, *he that puts his hand to the plough and looketh back is not fit for the kingdome of God*; that is, who hath forſaken worldly vanities but turneth to them again, as *Demas* to the imbracing of this preſent world: but alſo that they looked upon themſelves, as other men, diligently conſidering from day to day their own imperfections, to be humbled, and to judge themſelves therefore, as it is the part of every one of us to 1 Cor. 11. doe, and we ſhall not be ſo ready to cenſure others, to the incurring of the Mat. 7. 7. danger of Gods judgment. *They went whither the Spirit went*: Some there are Note. that ſeem to themſelves to be carryed by the Spirit when they are not, but by the fleſh; as namely, when men in authority are violent againſt ſinners, their enemies, as glad of the occaſion, and therefore proceed againſt them in all extremity: Again, others out of remiſneſſe, that they may have the love of all, being counted kind and gratious, connive at great faults and forbear to puniſh them, or puniſh them not according to their deſerts, as *Ely* did by his ſons; and either of theſe think that herein hee is moved by the Spirit, but indeed it is by the fleſh, which is carefully to be noted, that we may not deceive our ſelves.

And

V. 13. *And they were like unto burning coals of fire, and like lampes*: the firſt of which ſhewed, how that the godly heat by their converſing with ſuch, as amongſt whom they live, and keep company as hot burning coals; the ſecond, their inlightening and moving others to goodneſſe who are afar off, when they hear of their vertues, Humility, Patience, Godlineſſe and Miracles; *and from the fire lightening going out*; that is, from the Spirit, which is as fire, becauſe if coals or lamps have not fire put to them, they will neither burn nor flame: it is then by the Spirit that any be ſuch, that the praiſe may bee given to God who thus inableth. Note. A neceſſary conſideration for Chriſts Miniſters, that they may approve themſelves to be right by their burning zeal, ſeeking to heat the cold affections of others; and by ſhining as lamps in doctrine and life to enlighten more in the way of life, and to draw them to walk in it. And for all people to approve their converſing with ſuch, and their light extending to them to theſe bleſſed ends.

V. 14. *And the animals ran and returned as the appearance of a flaſh of lightening*; that is, after the work done of heating and enlightening the neer at hand, and the far off, they with ſpeed returned to give God praiſe, and to obtain more light and ſtrength to goe on in their race. St. *Peter* and *John* having healed the Cripple, when the people came about them, admiring them for the miracle done, he bad the people to look upon them, and remitted them to Jeſus, the worker thereof, and the Prophet acknowledgeth, ſaying to the Lord, *thou haſt wrought all our works in us*; Eſay 26. and they return like a flaſh of lightening in regard of the miracles wrought by them, daunting their perſecuters, Act. 3. that they dare not proceed in extremity againſt them, as it happened after the aforeſaid miracle. Act. 4.

V. 15. *One wheel by the living creatures with his four faces.* Here it may ſeem ſtrange, that there being four wheels, one alone ſhould firſt appear, but it is eaſily anſwered, this wheel ſets forth the Old Teſtament, which was firſt alone, and then the New Teſtament contained in the four Evangeliſts, and the other parts thereof ſhewed it ſelf alſo. Onely againſt this it may be objected, the order of the appearing agreeth not, for the Old Teſtament was before and not after the New Teſtament: If then it had been here meant ſo, this wheel have appeared firſt and then the four Animalls. But it is to bee underſtood, that although the Old Teſtament was firſt in time, yet the New Teſtament was firſt in dignity, ſo *Gregory*; but it was indeed firſt in time, becauſe ſpoken of to *Evah* and to *Abraham*, many hundreths of yeers before the covenant in giving the law made, as St. *Paul* argueth, *Gal.* 3. 17. Now for the four faces of the wheels they repreſented the Old and New Teſtament, the Old divided into two and the new into two, the Law and the Prophets, the Evangeliſts and Acts and writings of the Apoſtles. And they are all ſet forth by wheels, becauſe ever turning about, and going into all parts, for the Scriptures as the Sun ceaſe not turning about till they have enlightned all the world, the Goſpel being preached to all nations. And the wheel is ſaid to ſtand upon *the earth*, and yet *v.* 18. to be terribly high, as ſhewing, that ſome part of theſe wheels is ſo low, as that it may be reached by the ſimpleſt man upon the earth; but ſome again ſo high, as not to be attained to, unleſſe by men moſt learned, and ſoaring aloft by heavenly contemplation, as here he inſtanceth in the Hiſtory of *Jacobs* getting the bleſſing from *Eſau*, all particulars wherein he excellently unfoldeth, ſhewing the meaning thereof. For the wheels within the wheels, this ſhewed the New Teſtament myſtically contained in the Old. For theſe *wheels going and not returning*, it is to be underſtood, now that under the Goſpell all the myſteries of the Old Teſtament are opened, there ſhall be no more turning from the way of worſhip, into the which we are hereby ſet to the worlds end, as there was before, the carnall ſervice then ſet up ceaſing. V. 18. But what meaneth the height or ſtature, heights and terrible aſpect here ſpoken of? *Sol.* By ſtature underſtand rectitude, by altitudes heavenly bliſſe, and by the terrible aſpect hell threatned to ſinners, as heaven above is promiſed to them that repent and beleeve. Whereas before by one wheel ſtanding upon the earth the Old Teſtament was ſhewed to bee ſet forth with that part which is eaſy to any capacity; let the Reader conſider, whether the earthly promiſes therein made bee not rather ſet forth, whereby only the people were expreſly ſtirred up to obedience and againſt ſin: *and their heights were full of eyes* not *earum*, as he would have ſaid, if he had meant the wheels ſtil, but *eorum*, ſhewing, that now he returns again to ſpeak of the Animals; that is, holy Preachers. They are ſaid to be *full of eyes*, to intimate their circumſpection; that they may be no way intangled unawares with evil, either by a good intention, thinking to be born out in any unwarrantable action, or taking praiſe to themſelves for any excellency in them, or being deceived by hereticks and their ſophiſtry, for they trie the ſpirits. And they move as the Spirit moves them, wheels and living creatures all alike; for the firmament above their heads, and the throne, &c. ſo much hath been ſaid before, that I find nothing of worth more by *Gregory* added thereunto. Onely taking the Animalls to be repreſentatives of holy men onely; hee underſtands by the firmament like cryſtall holy angells which fell not, but were after the fall of ſome conſolidated like cryſtall never to fall, but being now as water congealed into cryſtall.

V. 28. *This was the likeneſſe of the appearance of the glory of God, and when I ſaw it, I fell upon my face.* He ſaith, the *likeneſſe*, becauſe the eſſentiall glory of God is not Exod.23.30. to be ſeen by mortall man; as it is ſaid, *no man ſhall ſee God and live*; when God came down to Mount *Sinai* to give the law, it is ſaid, Deut. 4. 15. *yee ſaw no ſimilitude, therefore take heed unto your ſelves, &c.* whereby is intimated, that howſoever the Lord was pleaſed here and *Dan. 9.* by ſome ſimilitude to ſhew his glory to man, yet his will is, that none ſhould preſume by any image to repreſent him, but without any ſimilitude to worſhip him upon pain of incurring the danger of Idolatry, as well as the ſetters up of other images to imaginary gods; for it is plainly affirmed to be a corruption in divine worſhip. For Ezekiel's falling upon his face at the ſight hereof; other holy men of God upon like occaſion, did likewiſe, their bodily ſtrength failing them, as *Daniel* and *John*, ſuch terrour doth the very glimpſe of the divine majeſty ſtrike into the hearts of men, becauſe none are altogether without ſin, and God is ſo ſevere a Judge Gen. 3. againſt ſin. For when *Adam* had ſinned hee feared when hee heard but the ſound of Gods coming into the garden of *Eden*, and likewiſe any one of his poſterity at any repreſentation of Gods majeſty approaching, is taken with great fear; yea, it is ſaid of *Moſes* himſelf, when the Lord appeared upon Mount *Sinai*, that he trembled and feared, then he *heard a voice of one that ſpake*; all which words are by the *Vulg. Lat.* ſevered from this, and prefixed before ch. 2. which now followeth.

CHAP. II.

V. 1. V. 2. *AND he ſaid unto me, ſtand upon thy feet and I will ſpeak unto thee, and the Spirit entred into me and ſet mee upon my feet:* This was done to ſhew, that whoſo would hear the Lord ſpeaking muſt ſtand upon his feet by being intent in his affections to that which he ſpeaketh. But this he cannot doe till the Spirit entring into him ſets him up, but the Spirit entring he doth ſtand up; which maketh againſt all thoſe that intend not the word of the Lord when he *Note.* ſpeaketh, but are remiſſe in their affections towards it; and let none ſay, I ſhall then be ſet upon my feet when the Spirit enters into mee, taking no further care hereabout, but ask the Spirit by earneſt praying of our heavenly Father, for hee will (ſaith the Lord) give his Spirit to them that aske him.

V. 3. *Son of man I ſend thee to the children of Iſrael, but I know, that they are a rebellious houſe.* Here the Prophet firſt by word of mouth hath the task of propheſying to the children of *Iſrael* laid upon men, but with little encouragement, to *Note.* ſhew that the ſervants of God muſt not forbear the execution of their office, becauſe the people amongſt whom they teach are refractary and rebellious, and harden their hearts againſt their teaching. For God hath not onely one end in ſending Prophets to a people, *viz.* to convert them, but if they harden their hearts he hath another, *viz.* that they may know that there hath been a Prophet amongſt them, and therefore when deſtruction cometh, that there was no defect on Gods part, through which it is brought, but altogether in themſelves, in that they hardened their hearts and were not moved by his threatnings and admonitions, who never ſmiteth before that he giveth warning. *Calvin* notes from that which went before, that God never caſts his down but he lifteth them up again, but reprobates are terrified and ſo left to the judgments to come. And again, that the Word of God goeth not alone, but his Spirit together, to make them ſtand up that are faln; ſo that it is not through any weakneſſe in the Word, that ſo many lie ſtill in their ſins: but becauſe they ungraciouſly reject the Spirit, offering to enter in at the dore of their heart. And for this *they ſhall know that there hath been a Prophet amongſt them*; he ſaith, this was added for conſolation to the Prophet, although his teaching be ſleighted for the preſent, yet it ſhould one day appear to their confuſion and his praiſe, and when thoſe things that hee foretold ſhould come to paſſe, it ſhould from themſelves bee extorted that God ſent him, and by the greatneſſe of the judgments coming upon them, they ſhould know by experience what it was to harden their hearts againſt his premonitions. And thus it ſhall be to all impenitent hearers of the Word, upon whom it worketh not, but they goe on in rebellion ſtill, they ſhall know one day to their coſt what it was to have a Prophet amongſt them, but either to ſleight or malign him for his labour.

Note.

Calvin.
Note.

V. 6. *Though briars and thornes be with thee, and thou dwelleſt amongſt Scorpions, bee not afraid of their words* : *Vulg.* for *briars and thorns* hath *increduli & ſubverſores ſunt tecum*; but the firſt word ſignifieth Rebels, and the next Subverters, or Thorns in *Hebrew*; and the wicked amongſt whom the Word is preached, are hereby ſhewed not onely to be Rebels, but alſo like Thorns, pricking and galling the Preacher by their ſharp words and malicious practiſes againſt him; and they are alſo like Scorpions, ſtinging, and ſo poyſoning him, that is, procuring his death, as *John the Baptiſt* alſo called the Phariſees *generation of vipers*, which are another ſort of moſt poyſonous ſerpents. But our Lord to comfort his Miniſters againſt ſuch auditors, ſaith, *Yee ſhall tread upon Scorpions, and take up Serpents and they ſhall not hurt you.* And this is ſpoken as *Gregory* noteth, to ſhew, that the Saints of God living amongſt evill company cannot be corrupted by them, as *Lot* amongſt the *Sodomites*; neither doth the moſt holy place keep others from ſinning, as Paradiſe did not *Adam*, but *Abel* living with *Cain* a Scorpion perſiſts in Gods favour.

Luc. 3.

Mar. 16.

Gregor.
Note.

V. 8. *But bee not thou rebellious*; that is, to conceal that which I bid thee ſpeak, *open thy mouth and eat*, which is thus ſpoken, to intimate, that the Preacher by opening his mouth to teach others, feeds himſelf, and is ſpiritually nouriſhed thereby as with ſweet and pleaſant meat; as is ſhewed, *ch.* 3.3. That which he was bidden to eat was a *roul written within and without, Lamentations, Mourning, and Woe* : Vulg. *Lament. a verſe* or ſong, *Carmen* and *Woe*; expounded by ſome of the ſorrows to be ſuffered here by the wicked, the joyes of the godly in heaven, and the torments of hell to come to the wicked for ever. But the word is הצה ſignifying either *clamour* or *roaring*; ſo that herein was nothing joyfull: It is ſaid to be the roll of a book, becauſe they wrote then in parchment, and one parchment was a book rolled together, as it was apt of it ſelfe to doe. Yet the roll here, as *Gregory* noteth, intimated the obſcurity of his Propheſie, requiring much ſtudy to underſtand it; and further, the writing within and without, intimates ſome things obſcure, and ſome things plain; it being full of Lament. &c. to ſhew abundance of miſeries coming, concerning which he was to propheſie; or within, was to the Jews within covenant, and without, to other nations, for he propheſieth againſt them alſo, as *chap.* 25, &c. to *chap.* 40. And *Ezekiel* hath this roll opened to him, and then he

Gregor.

V. 9, 10.

eateth it; to ſhew, that the Preacher muſt open and take out of the Word of God what he preacheth, and teach nothing elſe but what is herein written; and this he muſt eat by meditation, and it filleth his belly, when he groweth hereby full of light and holineſſe, and he keeps it in his memory to declare it Rev. 10. 9. to the congregation, it being nothing grievous or harſh, but ſweet and pleaſant to him ſo to doe, as *ch.* 3. 3. So *John* alſo had a book given to him to Joh. 4. eat; and our Lord ſaid it was meat to him to do the will of his Father, when he was about to preach to the *Samaritans.* How alike the Lord proceeded with *Ezekiel* and *John* in *Revel.* ſee *ch.* 4. & 10, &c. there, for he alſo ſaw a throne, and four Animalls full of eyes, and a rainbow about the throne.

CHAP. III.

V. 9. AS *an Adamant, harder then a flint have I made thy forehead:* With many words doth the Lord arm *Ezekiel*, that he might couragiouſly execute his Propheticall office againſt all diſcouragements by the Jews, to whom he was ſent. He had told him of the hard heartedneſſe and impudent ſhameleſneſſe of his people, now againſt this he promiſeth to work ſo in him, that they ſhall not all of them be able to make him bluſh or bee aſhamed with what deriſions or calumnies ſoever they ſhould lade him. As an Adamant is moſt hard and durable, ſo he hereby ſheweth the conſtancy wherewith hee *Greg. erubeſcentia in malo eſt laudabilis; in bono, e contra.* would indue *Ezekiel* to goe on in his Propheticall office. Hereupon *Gregory* ſaith well, *vereċundia in malo laudabilis, in bono e contra*, to be aſhamed of evill is a point of wiſdome, but to be aſhamed of good a point of folly; there is confuſion bringing glory, and there is confuſion bringing ſin. From this therefore the Lord keeps his, but giveth grace unto them for that, for which cauſe Rom. 6. the Apoſtle ſaith, *what fruit had yee of thoſe things whereof yee are now aſhamed?*

V. 12. *And the Spirit took mee up, and I heard behind mee the voice of a great ruſhing, ſaying, Bleſſed be the glory of the Lord from his place:* As the Lord had by words, and the ſign of the roll of a book given to *Ezekiel* to eat, confirmed and comforted him, ſo now he actually ſtrengthneth him to his office by taking him up by his Spirit above all earthly things, that he might not be troubled, or have his mind diſtracted by theſe, but he might be wholly intent to the heavenly buſineſſe, wherein the Lord was about to imploy him. So likewiſe his ſpirit takes up other Prophets & Miniſters of his, inſomuch as that they paſſe not for Note. wordly loſſes, dangers or indignities, offered to them, as rejoycing to doe the work to which they are appointed unto the end. As *Paul* ſaid, when he heard, Act. 20.24. that he ſhould be bound at *Jeruſ. none of all theſe things move me, neither count I my life dear unto me, ſo that I may finiſh my courſe with joy.* For the voice heard of a great ruſhing, bleſſing the glory of the Lord, this ſhewed that it was ſuperhumane, & heavenly, and therefore, that it ſhould certainly be, as was ſaid, Gods glory ſhould be bleſſed and magnified from his place, although the ten Tribes being carryed in captivity, and *Judah* ere long ſhould come into the power of their enemies alſo, all things might now ſeem deſperate. Yet hereby was declared, that God, who dwelt in the Temple at *Jeruſalem*, would ſhew himſelfe again to be the Lord, and moſt glorious for the mighty acts that hee would Calvin. again doe for his people: For which cauſe alſo the noiſe of the wings of the Animals and of the Wheels was heard, as demonſtrated a power to come that ſhould bee irreſiſtible, *viz.* of the hoaſts of the Lord in way of reſcue of Gregor. Note. his from the hands of all their enemies: To this effect almoſt *Calvin*, but *Gregory* from this, that he heard a voice behind him, ſaith, that hereby was ſhewed what followeth after propheſying in the penitent, they having lien ſtill before in the dregs of their ſins, now make a great noiſe by mourning for them. This though it be true, doth not ſo well agree to this place, becauſe for further expreſſion, and to ſhew who made this noiſe, it is ſaid, that it came from the Animals and Wheels, ſetting forth not ſinners, but Cherubims, and Evangeliſts, which were holy, and the ſpeech uttered being a bleſſing of the glory of God evinceth alſo the ſame, it being rather conſonant to that, *Eſay* 6. where the Seraphims cry continually, *Holy, holy, holy to God, and the earth is full of his glory. I went in bitterneſſe in the heat of my ſpirit*: Before it is ſaid, that he eat the roul and it was ſweet as honey; How then ſaith hee now that he was in bitterneſſe? *Sol.* He had not put off all humane affections, although he were ſo tranſported as hath been ſaid, and in regard of theſe he was in bitterneſſe, although in reſpect of the Spirit into him entring and finding him with the viſions of God, he had ſweetneſſe, as *David* ſaith, *Thy word is ſweeter to mee then honey and the honey combe*: yet hee was not without bitterneſſe when he went heavy and mourning all the day long, and when he drank gall and wormwood; but he ſaith, *The hand of the Lord was ſtrong upon me*, although through the weakneſſe of the fleſh the task impoſed upon me was ſo bitter to me, that I would have avoided it, yet the Spirit, ſet forth by the hand of the Lord put me on ſo ſtrongly, that I buckled unto it, and went as *v.* 15. Thus *Calvin*, but *Gregory*, The more of the Spirit we have, the more bitterneſſe of ſorrow for our own ſins and imperfections follows in us, in that we are not able to doe as the Spirit moves us, but then Chriſt, who is the hand of God, is ſtrong in us, and by him we are drawn, as it is ſaid, *no man can come to me except the Father draw him*; which is true, but the former agreeth beſt to this place.

Pſal. 19.
Pſal. 22.
Calvin.
Gregor:
Note.
Joh. 6. 44.

V. 15.

Then I came to them of the captivity at Tellabib, that dwelt by the river Chebar; that is, having been hitherto withdrawn, that I might alone ſee theſe viſions; now I returned, and came again amongſt my fellow captives, and here the place is named in which they dwelt. *Tellabib*, תל ſignifying an heap, and אב an ear of corn, it being haply ſo called for the fertility of the place, as commonly places near rivers are very fruitfull: And there, he ſaith, he remained amongſt the other captives aſtoniſhed 7 days, that is, ſilently meditating upon the viſions, which I had, as being ſtricken hereby, and might adviſedly be done on Gods part, as preparing the people, with a more attentive mind to hearken to that, which he ſhould after ſay; whereas if hee had preſently ſpoken, it may be they would not have ſo much regarded it, but now ſeeing him ſo long thus troubled and ſaying nothing, they could not but bee ready to hearken to him, when he ſhould begin to ſpeak. The *Vulg.* hath it, *a heap of new fruits*; but it is thus ſaid, either becauſe fruits were ſoon ripe there, or the corn being now ripe it was gathered together and laid upon heaps.

V. 17.

Son of man I have made thee a Watch-man to the houſe of Iſrael: Here it further appeareth, why *Ezekiel* was mute all theſe 7 dayes, hee had not yet his commiſſion, hee was indeed choſen and appointed to this Propheticall office, but not till after theſe 7 dayes authorized to ſpeak to the people. And now, what manner of man is hee made? verily a Watch-man, ἐπίσκοπος, a Biſhop, as ſuch be called in the New Teſtament. But how muſt hee acquit himſelf according to this his office? by taking his words from Gods mouth, and ſo ſpeaking to the people, and not bringing forth any of his own, as *Paul* did, 1 *Theſſ.* 2. 13. *Act.* 20. but the Phariſees did not, nor the Papiſts at this day; and therefore although they have the title of Biſhops, they are indeed nothing leſſe by reaſon of their ignorance, which keepeth them from ſeeing, and of the traditions of men and legends, which they teach, and not the words coming from Gods mouth onely. Neither can ignorant Preachers amongſt us, or ſuch as preach themſelves, venting their ſpleen againſt particulars, or going in high ſtrains of humane eloquence, Philoſophicall diſcourſes, or Rapſodies of many quotations out of humane writings, better acquit themſelves for ſuch Watch-men, nor although they ſpeak Gods words, if they take no further care, that their teaching may bee effectuall, praying to this end, as *Paul*, *Eph.* 1. and obſerving their exorbitances to admoniſh and if it may be to reduce them that are wandring into the right way.

Note.

V. 20.

Alſo when a righteous man turneth from his righteouſneſſe, and I lay ſtumbling blocks before him, &c. Here another part of the Miniſters office is ſet forth, *viz.*

as to admoniſh the wicked, ſo to ſeek the turning of the righteous, in caſe
1 Joh. 3. 9. that they have faln into ſin or errour. But how is it that ſuch a caſe is put,
ſeeing the righteous have the ſeed of God in them, and cannot ſin? *Sol.* This
is either ſpoken of ſuch as never had any other, but ſeeming righteouſneſſe,
of which ſort of men the Lord ſaith, *I came not to call the righteous, but ſinners*
to repentance, or of the truly righteous, who are ſubject to fall into ſin,
though not to fall away ſo as to delight in any evill way which they formerly
hated, trading now in it. For all are to be admoniſhed of their ſins,
being otherwiſe in the way of death, and the miniſter of God ſeeing one or
another of theſe righteous perſons gone from his righteouſneſſe to ſin, he
cannot diſtinguiſh betwixt them, and therefore muſt warn both; yea, by this
means it pleaſeth God to turn his elect ſervants again, that they may come
to the life whereunto he hath predeſtinated them. But what is Gods laying
Calvin. of ſtumbling blocks in their way? *Calvin* ſaith, it is affliction and judgments,
whereby they are judged in this world, unto which hee would have
his watchman to adde his admonitions, as being then moſt likely to take
Lyra. effect. But *Lyra* expounds Gods laying of a ſtumbling block before him, of
his puniſhing ſin with ſin in him; that is, after his falling from righteouſneſſe
to ſin, leaving him to his own luſts, the rein being laid looſe, as it were,
that he might run on into ſin more and more, being hardened herein rather
by mercies and worldly bleſſings, or coming out of miſeries notwithſtanding,
as *Pharaoh* did, whereby his heart was hardened. And this is moſt probable,
the executing of judgments upon the righteous, turning to ſin, being
Hoſ. 2: 6. rather an hedging up of his way with briars, as another Prophet ſpeaketh, to
V. 22. ſtop him from going on in the way of ſin. Here the Lord calleth *Ezekiel* to another
place, *viz.* into the Plaine, yet not telling him to what end hee ſhould
Note. goe thither, and he obeyeth, we being by his example taught to obey the
will of God, although we ſee no reaſon of ſo doing; thus alſo did *Abraham*,
in going out of his own countrey to another, but not knowing whither.
And when he was gone into the Plaine, the glory of God was again repreſented
V. 23. unto him, as it had been before at the river *Chebar*, ſo that hee loſt not
his labour, but had his comfort renewed in ſeeing the viſions of God again,
to which comfort there is nothing comparable to an holy mind. But being
V. 24, there, the Lord ſeemed to contradict that which he had formerly ſaid, in
25, bidding him give warning to the wicked, but now, to ſhut up himſelfe, and
26. telling him that his tongue ſhould cleave to the roofe of his mouth, and
that they ſhould put him in bands. But he doth not hereby ſhew any thing
elſe but a ceſſation from ſpeaking, as he was before commanded for a time, in
regard of their great unworthineſſe to whom he was ſent, the Lord giving
him to underſtand, that he would again in his due time open his mouth, as
V. 27. *v.* 27. *Lyra* by his putting in bands underſtandeth, that the meaning of the
Lyra. Lord was, that hee ſhould cauſe his ſervants to bind him in his own houſe,
where he ſhould be ſhut up, in token, that he ſhould not for a time goe out
any more amongſt them. And hee muſt goe out into the Plaine to ſee the
ſame glorious viſion again for his further confirmation, after the charge of
a Watch-man given him, for which cauſe the Spirit is alſo ſaid again to enter
into him, and ſet him upon his feet, when through fear he had faln down, as
he had done before: And yet all this notwithſtanding, he muſt ſhut up himſelf
and be ſilent, till the Lord would be pleaſed to open his mouth again;
to ſhew, that through the perverſeneſſe of the people the course of Propheſying
is ſometime ſtopped; and then viſion failing, what can be expected but
Note. that the people ſhould periſh without remedy, that as we deſire not to be deprived
of the light, we may not harden our hearts in ſin, but ſhew our ſelves
tractable and obedient. *Gregory* by the Lords calling *Ezekiel* into the Plaine,
ſaith, that myſtically is ſet forth the coming of his Word to the *Gentiles*, the
Jews being left, and his being ſhut up, and tongue-tyed and bound, their being
without any true Prophet, til the time cometh when the Lord will be pleaſed
to open the mouth of ſome at the end of the world to ſpeak effectually to
them for their converſion to the faith.

CHAP. IV.

HERE the Lord biddeth *Ezekiel* by ſignes to foretell the ſiege and deſtruction of *Jeruſalem*, he muſt upon a Tile pourtray, a City, and an Army beſieging it, &c. The Tile to be taken ſaith *Lyra*, muſt be one unburnt, and ſo fit to pourtray any thing upon, and this muſt be done to make that which was to come upon the Jews for their ſins the more plain, as was then the manner of Gods teaching. But all this, ſaith *Calvin*, might ſeem to be childiſh and ridiculous, onely being done at the Word of the Lord it was a matter of great moment, for hereby was ſhewed, that *Jeruſalem* ſhould moſt certainly be thus dealt withall by the *Caldees*. And this is that which maketh the ſacraments inſtituted by God to be reverend, becauſe they are done at his Word, although there appeareth nothing in them but contemptible, in reſpect of the ends for which they were ordained, there being nothing in the one but Water, and in the other Bread and Wine. But Gods Word coming, they are moſt excellent and heavenly means of ſanctification and ſalvation, although no ſuch thing appeareth outwardly to the eye of the beholder, he that commanded Baptiſme, hereby cleanſing the ſoul inviſibly from the filthineſſe of ſin; and in our receiving that Bread and Wine ſtrengthening and refreſhing our ſouls to eternall life. But the outward ceremonies in the Church of *Rome* having no word, but being meerly mens inventions are ridiculous indeed, yea vain and impious, and therefore to be caſt out.

Calvin.

Note.

Lye upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it, 390 *days*, days being to ſet forth years. *v.* 6. *Then lie on thy right ſide* 40 *days, &c.* That which was before done ſerving to repreſent *Jeruſalems* deſtruction, now he is bidden by lying upon his left, and then on his right ſide to make a demonſtration of the time unto the ſaid deſtruction. Touching which time *Calvin* conjectureth, that for *Iſrael*, that is, the Kingdome of the 10 tribes, the years ſet forth by the 390 days began with *Jeroboam*, and ended when in the time of *Hoſea* the *Aſſyrians* carryed *Iſrael* away into captivity; for thoſe years were juſt 390, and touching the 40 years of *Judahs* ſtanding after this, till the deſtruction of *Jeruſalem*; he reckoneth 22 from *Joſiah*, and the other 18 either in the time of *Manaſſeh* his reign, wherein ſin moſt abounded, or ſo many years of *Joſiah* his reign before the Book of the Law was found. But who ſo ſhall compute the time from *Jeroboams* beginning to reign, to the 9 year of *Hoſea*, ſhall find that he was much miſtaken, for there was not above 272 years; and it were ſtrange by the 40 years of *Judah* to underſtand ſome in another Kings reign, that is, *Manaſſehs*, one going between, or in the reign of *Joſiah*, taking them for the former 18, and then over-leaping the latter 13, to make them up out of the years of *Jehoiakim*, *Jehoiachin* and *Zedekiah*; wherefore we muſt neceſſarily ſeek ſome other interpretation; and here not to trouble the Reader with many, I find one amongſt them all, that moſt arrides me; which is, that by the 390 days, and 40 days are meant, ſo many days of the ſiege of *Jeruſalem* before pourtrayd upon a tile, for he is both bidden to ſet his face towards the ſiege of *Jeruſalem*, *v.* 7. And to make bare his arm in token of action, wherein the Lord would ſoon be againſt her, becauſe men in preparing to work put off their upper garment, hanging otherwiſe about their arms, and troubling them. And to eat baſe bread 390 days, and that by weight, to ſhew, that they ſhould in the time of the ſiege or many days live in great ſcarcity and want through the famin, that ſhould be; and the event was anſwerable, for *Nebuchadnezzar* began his ſiege againſt *Jeruſalem*, *ann.* 9. of *Zedekiah*, the 10 moneth, the 10 day, and *ann.* 11. the 4 moneth, the 9 day took it; ſo that all the days of the ſiege, counting 30 days to a moneth, were 390 dayes of famine, although the famine began not after the ſiege, till the fifth moneth after the ſiege laid; then for the forty days more of his lying on his right ſide, in which time nothing is

V. 4, 5.

V. 6.

Calvin.

2 King. 17.

ſaid of his diet; this time diſagreeth not much from the time of *Nebuzaradans* coming to burn the houſe of the Lord, and other principall houſes in *Jeruſalem*, which was the 5 moneth, the 7 day, that is, 28 days after, ſo that by the time of finiſhing thoſe burnings, 12 days more might well paſſe, and thus we come to the number of 40; all which both 390 and 40 dayes, *Judah* may well be ſaid to have born her iniquities; and becauſe many of *Iſrael* were mixed amongſt them, *Iſrael* alſo, and *Ezekiel* being ſet for a *portentum* or ſign of that which was to come unto them, is ſaid to bear their iniquities in token hereof ſo many days, and it is added [*a day for a year*] to ſhew, that in theſe their grievous ſuffering ſo many days, they were not too rigorouſly dealt withall; conſidering, that for ſo many years living in idolatry and other groſſe ſins, they ſuffered and were in ſtraights but ſo many days, a day for a year; and then *Ezekiels* bearing of their iniquities ſo long, was his bearing onely of the puniſhment thereof. For the counting of thoſe years, if we begin at *Jeroboam*, and reckon to the captivity of *Iſrael*, of his reign 20, of the reign of *Aſa* King of *Iudah* 41, *Iehoſaphat* 35, *Iehoram* 8, *Ahaziah* 1, *Athaliah* 6, *Ioaſh* 40, *Amaziah* 29, *Uzziah* 52, *Iotham* 16, *Ahaz* 16, *Hezekiah* 6, at the time that *Iſrael* was ſubdued by the *Aſſyrians*, after this he reigned 23, *Manaſſeh* 55, *Ioſiah* 31, *Iehoiakim* 11, *Zedekiah* 11: So that to the Captivity of *Iſrael* were 270 years, from thence to the deſtruction of *Ieruſalem* 131, all together 401: But according to this account, the ſinnings of *Iſrael* and *Iudah* are put together, which are here diſtinguiſhed; and together alſo they are not onely 401, but 430 years.

Lyra.
Judg. 9.
1 Sam. 7.

Lyra therefore counteth the years of *Iſrael* in two parts, 1. from *Abimelech* the ſon of *Gedeon*, in whoſe days *Iſrael* went a whoring after his Ephod, and ſinned by idolatry, till *Samuels* time, who made them put away their idols, which time was about 120 years; ſecondly, from *Ieroboam* to *Hoſea*, as was ſaid before, 270, together 390. Then for *Iudahs* 40 years he aſſigneth the 16 firſt years of *Manaſſeh* his reign, of *Amons* 2, and of *Iehoiakim*, and *Zedekiah* 22; and this is the beſt that I have met withall, or can excogitate; if the years were more from *Abimelech* to *Samuel*, it is to be underſtood, that it is not ſaid, that they went a whoring, even the whole houſe of *Iſrael* after the Ephod made by *Gedeon*, but that they did ſo; but haply, although they in *Ophrah* where it was, did ſo at the firſt, after he was dead, yet there was no generall defection, till many years after. And for *Iudahs* ſinning, there was no reaſon to reckon any more time hereof, then was notorious, ſith *Hezekiah* kept the people in better order all his days, and *Ioſiah* in his and *Manaſſeh*, after his deliverance from impriſonment and reſtitution to his Kingdome again. For the Prophets lying thus long on his left ſide, and then on his right, it is not to be conceived, that he lay continually all this time indeed, but in imagination, or at certain times, till ſo many days were expired.

Hieron.

Ierome reckoneth the 390 years of *Iſraels* ſufferings from the captivity of the ten tribes, *an.* 9. of *Hoſea*, to the deſtruction of *Ieruſalem*, or rather from *Phacee* the ſon of *Remaliah*, in whoſe time the Captivity of two tribes and an halfe began, 164 years, from whence to *Cyrus* were 70, from thence to *Ahaſhueroſh*, who delivered the Jews from *Hamans* Conſpiracy 155, all together 389. and the 40 years of *Iudah* from the deſtruction of the temple to *Cyrus*; whereas thoſe years, as he had ſaid before, were 70; and therefore this falleth, and both this and the other, becauſe the days of their ſufferings, and not the years are here ſet forth, but the years of their ſinning, as hath been ſaid, which brought their ſufferings. Some *Hebrews* putting all theſe years together, ſo making up 430. ſay, that hereby was ſhewed the deliverance of the Jews, after that they had ſuffered ſo long a time from the deſtruction of their City by the *Romans*, and ſome of them by 390 the deliverance of the ten tribes this time being ended, and of *Iudah* in 40 years, but all theſe are vain ſpeculations. For the Prophets lying on his right ſide for *Iudah*, on his left for *Iſrael*, the worthineſſe of *Iudah* above, *Iſrael* is ſet forth in that *Iudah* perſiſted longer by far in the ſervice of the true God then *Iſrael*.

After his lying ſo many dayes, now his diet for the 390 days is preſcribed, viz. *bread of wheat and barly, beans, &c.* whereof men doe not uſe to make bread, but being driven to it through neceſſity by famine; therfore hereby a famin to come to *Ieruſalem* ſo long a time is foreſhewed, of which enough hath been ſaid before, and to make it more plain it is applyed ſo, *v.* 13, 16, 17. V. 13. both to *Iſrael* and *Judah*. Of *Iſrael*, it being ſaid, that they ſhall eat their bread defiled amongſt the *Gentiles*; and of *Judah*, *I will break the ſtaffe of bread in Jeruſalem*: And to ſhew their eating of defiled bread, he was bidden to bake his bread in mans dung; and then upon complaint, in the dung of beaſts; but either way it was made unclean by Legall uncleanneſſe, and ſtinking, even Levit. 7. 21. ſuch as the Jews were never uſed to, who were required to eat onely things clean and ſweet, but for the dung of man or beaſt not to touch it. And therefore *Ezekiel*, who walked according to Gods laws, abhorred from eating Act. 10. any thing defiled or unclean, as *Peter* alſo ſaid of himſelf; *Note.* ſo cautelous are the ſervants of God of not offending his laws in any thing, and therefore much more by any ſpirituall uncleanneſſe.

CHAP. V.

AFTER the ſiege of *Jeruſalem*, ſhewed *ch* 4. and the famine, here the deſtruction which then ſhould be made, and by what means is further V. 1. ſhewed, and by a figure alſo. He muſt cauſe his hair to be ſhaven, and dividing it into 3 parts burn one, ſmite with a knife about the other, and caſt the third forth to be blown about by the wind, the ſignification whereof is ſhewed V. 12. *v.* 12. *viz.* that a third part of them ſhould die by the famin before ſpoken of, a third part by the ſword, and a third by being ſcattered into all parts, or quarters of the world, as it came to paſſe in the *Babyl.* Captivity.

V. 3. *And thou ſhalt take a few of them, and bind them in thy skirt and then caſt them* *Lyra.* *into the fire:* This, ſaith *Lyra*, is ſpoken of *Zedekiah* and *Ahab*, two adulte- Jer. 29. rous falſe Prophets, whom *Nebuchadnezzar* is ſaid therefore to have burnt *Calvin.* in the fire. But *Calvin* better, hereby is ſhewed, that when this great deſtruction ſhould come to the Jews, ſome few of them ſhould yet be pre- V. 14. ſerved, as ſome hairs kept cloſe in the skirt of a mans garment, when all elſe are put into the fire; ſo it is ſaid often, that of the Jews a remnant ſhould be ſaved, yet of this remnant ſome again are caſt in alſo; to ſhew that in time of common danger, wherein moſt periſh, but ſome yet eſcape, even they ſhall not all eſcape, but of theſe few, ſome ſhall ſuffer afterwards; as indeed it fell out to *Gedaliah* and ſome others left in the land, when Jer. 41. others were deſtroyed or carryed away by means of *Iſhmael* and his adherents ſlaying them, as *Jeremiah* ſheweth, for *thereof ſhall a fire come forth to all the houſe of Iſrael*; that is, ſo none of all the wicked ſhall eſcape of all the children of *Iſrael*, but ſhall periſh firſt or laſt; which ſhould make them that *Note.* have been in danger, but are yet eſcaped, to fear and repent, ſeeing they are ſtill liable to the like deſtruction, not one mothers ſon of all the wicked ſhal finally eſcape.

V. 7. *Becauſe yee have multiplyed more then the nations round about you*; But be- V. 5. fore this it is to be noted, that he ſaith, *This is Jeruſalem, I have ſet her in the midſt of the nations*: whereby he both expreſly ſheweth what people he meant by the haires before ſpoken of, and layeth a foundation of aggravating her ſin by ſpeaking of her ſite and excellency, her ſite being in the *Hieron.* midſt of the earth, as *Ierome* and others obſerve, ſo that ſhe could not bee hid, nor her evil doings, but all nations round about ſaw them, whereby their God who dwelt there had the greater diſhonour, his name being by this means blaſphemed amongſt the Gentiles, as is ſaid *Rom.* 2. 17. And *Ieruſalem* is alſo ſaid to be in the midſt of the nations, to denote the excellency thereof above them all for Gods ſpecial favours to that City above all others, ſetting it up as a light; and therefore expecting for his law and ſervice being

Calvin. amongſt them, that they ſhould by vertuous living have given light all
V. 7. about, to which effect almoſt *Calvin*. But loe contrariwiſe, as here *v.* 7. fol-
loweth, they multiplyed more then other nations; that is, their ſins, the
word ſignifyeth to *multiply*, although ſome (ſaith *Calvin*) expound it by tu-
multuating; but the word המן hath no ſuch ſignification: The *Vulgar* ren-
ders it *ſuperaſtis*, yee have exceeded all nations round about, expounded
likewiſe by *Ierome* of ſin. Some taking it Paſſively; will have the Jews
multiplying in children, and in wealth, hereby meant, but not to the pur-
poſe. Next, he chargeth them that they had not walked *in the judgments of
the Heathen*, which may ſeem, forſomuch as the Prophets are often in re-
proving them for walking according to their ſtatutes. But the meaning here
is, that they were not ſo conſtant to their God, although the onely true
God of heaven and earth, as the Heathens to theirs; in which reſpect *Iere-*
Jer. 2. *miah* plainly reproveth them ſaying, *Will any nation change their Gods? but
yee have changed me.*

V. 9. *I, even I am againſt thee*; that is, not men who ſhall come of themſelves
ſeeking to deſtroy thee, for ſo thou mighteſt hope notwithſtanding to
eſcape, but I will come with them againſt thee, and they ſhall bee but
my inſtruments to doe execution upon thee. For that hee meant not
hereby, that he would immediately by his judgments from heaven deſtroy
Calvin. them, appeareth, becauſe he did it by the *Caldees*, ſo that they are much
miſtaken that expound it of his immediate judging of them, as ſome (ſaith
Calvin) doe. And theſe his judgments he ſaith ſhall be ſo great, that the
like hath not been formerly done, nor ſhall be done hereafter; and then
V. 10. coming to ſhew more particularly the judgments, he ſaith, *Fathers ſhall
eat their Sons, and the Sons ſhall eat their Fathers*: How this was ever ful-
filled according to the letter, ſome doubt; and becauſe it appeareth not when,
they expound it myſtically, as meant of that which our Lord ſaith, *The
Hieron.* *Father ſhall bee againſt the Son, and the Son againſt the Father*; that is, the
Maſter againſt the Scholar, &c. But touching Mothers eating their Chil-
Ioſeph. l. 7. *de bello Iud. c.* 8. dren in the ſtraightneſſe of the ſiege by the *Caldees*, it is ſpoken, *Lam.*
4. 10. & 2. 20. And again, when *Ieruſalem* was beſieged by the *Romans*:
And before this, 2 *King.* 6. 28. in *Samaria*, when that City was beſieged,
Flarim. Hemun. de antich. c. 7. and in other Hiſtories; in *Sancerra* in *France, ann.* 1572. two women in the
ſtraightneſſe of the ſiege did the like. And in the days of *Honorius* the Empe-
Procopius de bell. Goth. l. 2. rour, men did buy and ſell, and eat the fleſh of men in *Rome*, and it was com-
monly cryed, *Pone pretium humanæ carni*. And *Deut.* 28. 53, 54, 55, &c.
it is threatned, that both Fathers and Mothers ſhould doe ſo; and there-
fore it is not to be doubted but that it was done accordingly, and ſo they
ſuffered the extremity of puniſhment as is here threatned. Wherefore wee
ſhall not here need to flee to Allegories, as *Ierome* doth, or otherwiſe ex-
Vatabl. pound it with *Vatablus* of the Fathers taking away the meat from their Chil-
drens mouths, and Childrens taking it from their Fathers, they being by
this means famiſhed and dying: for although this were not a direct eating of
one another, yet it was in effect an eating and devouring of one another;
Matth. 23. in which ſenſe our Lord charged the Phariſees that they devoured Widows
houſes, and for a colour made long prayers; and the Apoſtle ſome, that,
they did *bite and devour one another*; yet if it be thus onely taken, the ſenſe
will not be that which here it is, the very eating of the fleſh of one another,
moſt ſtupendiouſly and unnaturally. But although *Ierome* erred here in pen-
ding the ſenſe to an Allegory, yet there was no ſuch cauſe for this to taxe him
as proud and wicked as *Calvin* doth, and to be taken heed of as dangerous, but
onely to try all things delivered by him, and to hold faſt that which is good;
without which Caveat *Calvin* himſelf is not to be read, in his Determinati-
ons about the ſenſe of Scripture, as may appear in many places, wherein I
have laid open his miſ-interpretations alſo, which it may be feared came
alſo from the ſame fountain, for which he blameth *Ierome*, arrogancy of
ſpirit tranſporting him by reaſon of his great *acumen*, and high eſteem in

which he was had of all men; in ſaying which, yet let me crave thy charitable cenſure of me (O judicious Reader) that come ſo far ſhort of him in learning and judgment; but truth is truth touching men of greateſt abilities, and we are not for Modeſties ſake to forbear to utter it when need requireth. But to return to the text in hand, it being clear, that it is to be underſtood according to the Letter: It may yet be demanded, How ſo underſtood it can be true, that the like was never done before, nor ſhould bee after? I anſwer, the meaning is not without all limitation of place or time; for it is ſaid onely, *I will doe in thee that which I have not done, neither will I doe the like any more*; the meaning being, that in *Jeruſalem* the like was never before done, nor after in *Jeruſalem* which then ſtood, for it was burnt and broken down by the *Caldees* at the end of that ſiege. Therefore although the like judgment had come before upon *Samaria*, and afterwards in the time of the *Romanes*, upon *Jeruſalem* rebuilt, yet it makes nothing againſt this Propheſie.
Deut. 28. 46.
The Jews then living, by this ſtrange judgment amongſt them, being thus made a ſign and a wonder to the nations about, that ſhould ſee it. And this judgment was more then ever befell any other Heathen people that ever we read of before or ſince; in which regard it is alſo thus ſpoken, and a reaſon why it ſhould be ſo is premiſed, *v.* 7. becauſe they had multiplyed their ſins more. Which yet is not ſo to be underſtood, as if the Heathens committed not the ſame abominations that they did, for they alſo were groſſe Idolaters, and otherwiſe notoriouſly wicked: But the exceſſe of the Jews was in this, that they having an holy God revolted from him, and ſo the Heathen did not by their impure gods, and did theſe abominations in the light of the Word amongſt them, theſe in the darkneſſe of ignorance and blindneſſe.
Note.
For hereby the ſins of any people are aggravated above the ſins of others, if they have means of teaching and inſtruction in the right way, but others are without, as *Sodom* and *Gomorrah*; and likewiſe particular perſons are counted greater ſinners, that have moſt knowledge, then the ſimple and ignorant.
Matth. 11.

V. 13.
Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt in them. Here by reſting, ſome (ſaith *Calvin*) underſtand an end of Gods judgments againſt the Jews, but erroneouſly, as appeareth by the next words, *And they ſhall know that I the Lord have ſpoken in my zeal, when I have accompliſhed my fury upon them*; for theſe ſhew plainly, that by his furies reſting in them, the continuance of his judgments is meant, and that they ſhould not be ſharp onely for a little while, as they might hope in regard of Gods great mercy. But he ſaith, that he will continue his judgments upon them ſo long, that they ſhall know to their coſt that which they would not know nor acknowledge before, that what was ſpoken by the Prophets in threatning them came from God, whereas they would not beleeve but that they ſpake ſo of their own heads; yea, and that God ſpake ſo by them out of his zeal or anger againſt their abominable ſins, and therefore that he was not a God compoſed all of mercy, as the wicked imagine, but hot and zealous to be avenged upon them, or any elſe that doe ſuch things: Whence note, that God is zeal and fire to the wicked, as well as grace and mercy to the penitent.
Note.
2. That they ſhall be made to know this by experience, that will not otherwiſe beleeve it at the hearing of his Word. 3. That a little ſuffering will not work them to this through their hard-heartedneſſe, but judgments of long continuance. 4. They lay a foundation of ſuch grievous and long laſting judgments to themſelves, who will not beleeve the Word preached againſt their ſins, and the bitter threatnings of his Miniſters to come from God, but from themſelves, and therefore ſleight and contemn them. But what is it that he ſaith further here, *I will be comforted*, when hee had ſaid that he would make his anger to reſt in them? is vengeance taking upon the wicked, a comfort to God, who profeſſeth to be unwilling with their death? *Sol.* There is a like paſſage, *Eſay* 1. 24. *Ah I will eaſe me of mine adverſaries*, it is ſpoken according to the manner of men, to whom other men being

grievous enemies, but by them ſubdued, they now rejoice and are comforted, whereas before they were ſad and paſſionate through anger. Not that it is ſo with God, to whom no paſſions are incident, but to affect us men the more, who cannot conceive otherwiſe of the Lords wrath againſt ſin, but when he thus condeſcendeth in ſpeaking of himſelf to our weakneſſe.

V. 15. *And thou ſhalt be a reproach, aſtoniſhment and inſtruction to all nations round about.* This is ſpoken according to *Deut.* 28. 37. onely the word *Inſtruction* is here inſerted more; whereby he meaneth, that their ſufferings ſhould ſtir up even the nations round about to fear God, who brought ſuch judgments upon them, although they themſelves were ſo ſtupid, that they would not
Note. profit thereby, being ſuch yet as knew the laws of God, when the nations about were ignorant. And this uſe we ſhould all make of the judgments that befall others, to be ſtirred up thereby to repentance, that ſo their coming upon us may be prevented.

V. 16. *And I will increaſe the famin upon you*; Hebr. *I will adde the famin*: whereas before hee had ſaid, *I will ſend the evill arrows of famin*; whereby wee may underſtand either droughts, or ſuperabundance of rain, or mildew, &c. which commonly are the means whereby famins are brought upon a land. Now he further ſheweth, that in caſe none of theſe evills befall them, but they had plenty, yet the Lord had other ways to bring a famin, *viz.* by enemies ſhutting them up till all their proviſion was conſumed, and they ſtarved with hunger.

V. 17. *So, I will ſend upon thee famin and evill beaſts, and they ſhall bereave thee.*
Lyra. By Evill beaſts *Lyra* underſtandeth venemous Serpents; *Theodoret*, the *Caldees*,
Theodor. like ſuch beaſts as devour and lay waſte places where they come; others Lions and Bears deſtroying the *Jews*, which fled from the *Caldees*, and lurked in deſert places: Let the Reader take it which way he pleaſeth, but I preferre that of *Theodoret*, becauſe cruell enemies are often ſet forth under the ſimile of beaſts.

CHAP. VI.

V. 3. THUS *ſaith the Lord to the mountains and hills, to the rivers and valleys, &c.*
Calvin. *Calvin*, becauſe *Iſrael* is here named, will have this Propheſie underſtood to be againſt the 10 tribes long before carryed away by the *Aſſyrians*: and whereas this ſeemeth not to agree; forſomuch as a Propheſie is not of things paſt, but to come, he ſaith, that it may be taken as Doctrinall, or underſtood, as being againſt thoſe of the ten tribes, that ſtill remained in the land, and went on in the ſame ſins. But all theſe are mere imaginations, for *Judah* is by this Prophet before commonly called *Iſrael*; as *chap.* 2. & 3. by a general name of all the tribes, becauſe many of other tribes were mingled with *Judah*. And it is plainly ſaid, that he was bidden to propheſie againſt the mountains of *Iſrael*, ſo that it muſt needs be underſtood of things to come: And laſtly,
2 King. 17. it is ſaid, that all *Iſrael* was carryed away captive by *Salmanaſar*, and not that any were left, as afterwards it is ſaid of *Judah*, that the poor of the land were left to till the ground. Leaving this therefore, *Lyra* ſaith, that *Ezekiel*
Lyra. having *ch.* 4, 5. ſpoken againſt *Jeruſalem*, now he cometh to propheſie againſt other parts of the Kingdome of *Judah*, and he directeth his Propheſie, not to the men, but to the mountains, hills, valleys, and rivers, to intimate the ſtupidity and unworthineſſe of the Jews the more, who were paſſed by for this, as more dull of hearing then the earth it ſelf, that hath no ears; ſo
1 King. 13. *Eſay* 1. 1. he ſpeaks to the heavens and the earth, and the Prophet in *Ierobeams*
Jer. 22. time to the Altar, and *Ieremy* to the earth againſt *Iechoniah*. And the high places alſo and valleys, where the water ran, are ſpoken to in ſpeciall, becauſe there the Jews ſet up Altars, and planted Groves, and committed the great abominations of Idolatry, upon the mountains, becauſe they thought that ſo they were neerer the gods; in valleys, which were more pleaſant for

rivers and trees being neer, becauſe they thought that the gods were taken with the pleaſure of ſuch places. But here deſtruction by the ſword is threatned unto them, not for that the ſword can hurt a mountain, but becauſe by the enemy the ſuperſtitious Altars and Images ſet up there, ſhould be broken down, and the men that worſhipped there, ſlain, and their carcaſſes ſhould there lie and rot, when at the coming of the *Caldees* all places ſhould bee rifled, and the people there ſlain, none eſcaping the violence of that tempeſt.

V. 8. Here ſome comfort is yet ſpoken to ſome, there ſhould be a remnant eſcaping, which ſhould come home to the Lord by repentance, even in the countreys, whither they ſhould be ſcattered, as is alſo before promiſed, *Eſay* 1. 9, &c.

V. 12. *They that are far off ſhall dye by the peſtilence.* Here more particularly both the ſeverall judgments whereby they ſhould periſh, is ſet forth, and the places where, by the Peſtilence, thoſe that were gone into captivity afar off, by the ſword thoſe that were neer about *Ieruſalem*, as they ſhould fall into their enemies hands, and they that were beſieged in the City by the famin; whereby it is moſt manifeſt, that this is ſpoken in reference to *chap.* 5. and to the famin, to the Jews, and not to the ten tribes there threatned.

V. 14. *Yea, more deſolate then the wilderneſſe about Diblath* : Vulg. *deſolate from the*
wilderneſſe of Diblatha; ſo likewiſe *Hebr.* but *Calvin* following the former Calvin.
reading, giveth this for the ſenſe, More deſolate then the wilderneſſe *Diblatha*
near *Damaſcus* in *Syria*, through which the Jews were lead when they were
caryed away captive, for that was a fruitfull place; and he hereby ſheweth
what a corroſive it would be unto them to ſee it as they paſſed through, recounting
the deſolation of their own countrey. But it is nothing probable
that the Prophet to ſet forth the deſolation of their land the more, would do
it by comparing it with another place more fertile; and therefore I rather
ſubſcribe to *Ierome*, who ſaith, that it is here ſet forth how far the deſolation Hieron.
of their land ſhould extend, *viz.* from *Diblath* or *Kiblath* in the uttermoſt
parts of *Reuben* to *Ieruſalem* : For of *Riblath* we read 2 *King.* 25. 6. and *R.* in
Hebrew is ſo like to *D.* that one might eaſily be changed into the other, the
figure of the one being ר, and of the other ד.

CHAP. VII.

AN end is come, and not the ſounding again of the mountains. In this ch. the ſame V. 7.
judgments are inculcated, being ſpoken ſo often over, becauſe he had to
doe with a people that would beleeve nothing, and be moved at nothing; all
things are here eaſy to be underſtood. That which is more then was ſaid before
is a moſt vehement aſſertion of the approach of the time of the deſtruction of
Ieruſalem; and this, he ſaith, in this ver. ſhould be with a tumult of many enemies
coming, and not with an empty ſound beating the air, as an eccho from
the mountains. *v.* 10. *The rod hath bloſſomed, pride hath budded.* Here the Prophet V. 10.
proceedeth not onely in ſhewing the earlineſſe of the judgments threatned,
in the morning, after the night of their ſecurity, as thinking all their
wickedneſſe to be hidden, as in the dark of the night, that deſtruction ſhall
immediately come, as the morning follows the night; but alſo by whom
this deſtruction ſhall come, *viz.* the rod of God, *Nebuchadnezzar*, as *Salmanaſer*
the King of *Aſſyria* is called *Eſay* 10. 5. and this rod he ſaith was now
bloſſomed, and therefore it would not be long before the bringing forth of
this fruit, their fearfull ruin. And hence *Calvin* noteth, that the Lord proceedeth Calvin. Note.
to judgment with deliberation, and not raſhly and ſuddenly, ſo ſoon
as he is provoked, but as a tree ſpringeth in time, and then bloſſometh, and
after in due time fructifieth; ſo doth he bring forth the fruit of his wrath,
ſpace of repentance being firſt given to the moſt wicked people that are. Not
much unlike unto this was the Almond rod ſeen by *Ieremiah*, foreſhewing the Jer. 1. 11.
ſame.

ſame. But what is the budding of pride, that next followeth? *Sol.* This is ſpoken of the pride of the Jews cauſing this rod; for through it they deſpiſed all admonition, as making account that their power and the ſtrength of their City was ſo great, that none could prevail againſt them; but hereby they laid the foundation of this rods bloſſoming; and by their oppreſſions and proud carriage towards the poor. Whence note, that practiſing ſuch wickedneſſes
Note. is as it were a planting and watering of a rod, which being grown, ſhall yeeld the fruit of grievous beating to the wicked, and this to bee meant is ſhewed,
V. 11. *v.* 11. *Violence is riſen up into a rod of wickedneſſe*; that is, amongſt the Jews oppreſſing one another; wherefore he ſaith, they ſhall periſh and none ſhall lament them, the words are, *None of them ſhall remain, nor of their multitude, nor any of theirs, neither ſhall there be wailing for them*, Hebr. it is, *not of them*, ſo likewiſe the *Vulg. Lat.* the words *ſhall remain* being inſerted to make up the
2 King. 25. ſenſe; and ſo it is by *Lyra* expounded, but reſtrainedly, as meant of *Zedekiah* and his children, who had his eyes put out, and his children ſlain at *Riblah* by the King of *Babylon*, and ſo none of his ſtock remained; for then violence or oppreſſion coming from pride before ſpoken of, grew to a rod, or proved a rod of wickedneſſe; that is, to puniſh ſuch wickedneſſe to the full by the *Cal-*
Junius. *dees*: *Junius* renders it, *none of them, nor of their multitude, or of their Thraſoes ſhall remain*; ſaying, that here is a diſtinction made of them all into two, the Nobility and the Common people; of them firſt it is here propheſyed, that there ſhall be ſuch a generall deſtruction, as that none of them ſhall be left, but either ſlain or captived of the common people, although ſome be left, as the Hiſtory ſheweth there were, to till the land; yet they ſhould not remain long before that they were carryed out of the land alſo, as it fell out, when by means of *Iſhmael* and his companions who had ſlain *Gedaliah*, they were all
Jer. 41. carryed into *Ægypt*, and *Johanan* and *Jezaniah*, &c. who were as vain-glorious Thraſoes, for their pride went thither with them, in hope to live ſafely there, but they were deceived, becauſe *Jeremy* threatned them with deſtruction, and ſo they had no reſt even in that land, as is added according to the *Vulg. There ſhall be no reſt in them*; and as the word נח moſt properly ſignifieth, for which cauſe *Noah* had his name as Propheticall, touching reſt from the former great toil that men had in tilling the ground; which name cometh from the ſame radix, onely it is to be noted, that here is ה for ח; but *Jerome* reads it with ח, others with ה, and נהה ſignifyeth to lament; and *Junius* renders it alſo by this word; the *Sept. ſpecies, vel decor, comelineſſe*, as deriving it from נוה an habitation or beauty; if it be taken for Lament, the meaning is, ſo great and univerſall a deſtruction ſhall be made of them that there ſhall bee none ſurviving to keep their funerall obſequies with lamentation, as *Jer.* 16.4. 25.35. Now the latters ה and ח are ſo near one the other, that it is hard to diſtinguiſh them, and ſo one might wel in divers Copies be put for the other, and ſo moſt probably in the Copy followed by *Jerome* it was ח; and this agreeth beſt, becauſe it is not ſaid in the next word *for them*, but בהם in them, *there ſhall be no reſt in them*, or amongſt them, as they had none in *Ægypt*, as they thought to have had, when they went down thither: Laſtly, for theſe words *of any of theirs*; Heb. it is בהם הם *of them them*; that is, the proudeſt amongſt them ſet forth by them, doubled the great conceit which they had of themſelves.

V. 12. *Let not the buyer rejoyce, nor the ſeller mourn.* This is ſpoken further to expreſſe the confuſion that ſhould be in that land; ſo that buyers ſhould have no cauſe of joy, as they commonly have upon good purchaſes made; nor the ſellers of ſorrow for parting with their houſes or lands; becauſe the one ſhould not enjoy that which he had bought, nor the other be in a worſe condition then he, for both at the coming of the *Caldees* ſhould be alike deſtitute of habitations in their own land. There is ſomething like this ſaid, 1 *Cor.* 7. 29. *Let him that buyeth be as if he poſſeſſed not, &c.* but to another end, *viz.* becauſe theſe worldly things are flitting and tranſitory, and therefore our hearts muſt not be ſet upon them.

V. 13. *For the ſeller ſhall not return to that which is ſold, although he were yet alive:*
The *Vulg. Their life yet in the living, in viventibus*; expounded by *Lyra*, Let him
Lyra. think it well that he hath eſcaped away with his life, if he may doe, and that
reading is word for word according to the *Hebrew*. And the meaning is, there
ſhould be ſo great a deſtruction of men, that few ſhould be preſerved alive; and
of them that were, none muſt make account to tarry in the land to another
year of Jubilee, to return to his poſſeſſion again, which he had ſold, becauſe
the land ſhould be in the poſſeſſion of their enemies, and ſo that law of the Jubilee
ſhould ſtand them in no ſtead, who were ſtil alive after others deſtroyed:
*And a man ſhall not ſtrengthen his ſoul in his iniquity, and the viſion concerning the
whole multitude ſhall not return*; that is, this Propheticall threatning ſhall by
no means be made void, ſo that any of ſo great a multitude may hope to
eſcape, and hereof this is given for a reaſon, they were all full of ſin
and iniquity, and therefore they ſhould have no power to eſcape.

They have blown the trumpet, but none maketh ready to the battel. Their deſtruction
V. 14. being ſhewed in the former words, here he beginneth to ſhew that
they ſhall not be able by any means to keep it away, not by arming themſelves,
ſet forth by blowing the trumpet; for ſo they might doe to gather
company together, but all in vain, for they ſhould not have the courage to
V. 15. goe forth to battell: neither by keeping within the walls of the City, for the
famine and peſtilence ſhould deſtroy there. Then in amplifying their miſery
V. 16. further, hee ſaith, *they that eſcape of them ſhall flee as the doves to the
mountains*; that is, being full of fear and trembling, to ſave their lives they
ſhall flee to dry and barren places, and there mourn as doves in the want of
all things neceſſary for the ſuſtentation of life, and ſo their lives ſhall be unto
them more grievous then death, they pining away in deſert places, through
grief, want, and poverty. At the firſt ſight here might ſeem to bee a
contradiction to that which was ſaid before, that none of them ſhould remain;
but now the words being thus underſtood agree very well. From hence the
V. 17. 18. Prophet proceedeth in further deſcribing their ſad eſtate; *Upon all loins ſhall
be ſackcloth, and upon all heads baldneſſe*; for this was a ſign of ſorrow amongſt
the Jews for to pluck off their hair, which at other times they nouriſhed,
whether men or women, although in other nations women onely; and
Plutar.c. probl. 13. amongſt the *Romans* in times of ſorrow contrariwiſe they ſuffered their hair
to grow, but in times of joy they cut it off, thus *Plutarch*; but *Mephiboſheth*
a Jew, when he ſorrowed for *David* let his hair grow, whereby it ſhould ſeem
that the *Jews* did herein like the *Romanes*, and *Deut.* 14. 1. they are forbidden
to pluck off their hair in times of mourning, it being cenſured as an
Heatheniſh thing.

V. 19. *They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed.* The
Vulg. *Their gold ſhall goe to the dunghill*: Hebr. לנדה ſhall be to *commotion*,
or *uncleanneſſe*, for the word יהיה is added, *ſhall be*, therefore is beſt to
render it Uncleanneſſe, the meaning being, it ſhould come into the Heathen
Caldees hands, for which it ſhould bee accounted by the Jews unclean,
whereas before there had been ſuch a curſed hunger after it in them: And
for their ſilvers caſting into the ſtreet; hereby was meant, they ſhould count it
then vile and baſe, as being of no worth either to redeem their lives at their
enemies hands, or to ſuſtain them in the time of famin, there being nothing
to be had for money to feed their famiſhing bodies, as is ſhewed in the next
words, *Their gold ſhall not be able to deliver them in the day of the wrath of the
Lord*; for this ſheweth of how little worth their gold ſhould be to redeem
their lives, and *they ſhall not ſatisfie their ſouls, nor fill their bowels*; which
ſheweth, that hereby no food ſhould be gotten therewith in that extremity of
famine; *for it is the ſtumbling block of their iniquity*; that is, the occaſion of
ſin unto them, as the next words ſhew, *v.* 20. *As for the beauty of his ornament,
he ſet it in Majeſty, but they made the images of their abominations, and of
their deteſtable things therein*: Vulg. and they have turned *ornamentum monilium
ſuorum in ſuperbiam, and of it have made images of their abominations and
idols*;

idols; Hebr. *they have made the ornament of its delectable things thereof into pride,*
and with it ſhadows or repreſentations, &c. and this no man can doubt but it
was a turning of their gold into an occaſion of falling into moſt foul ſins,
V.21. for which it was juſt with God to make it as an unclean thing, as was both
ſaid before, and followeth: and to give it into the hands of their enemies
Calvin. to be polluted, *v.* 21. yea, and the ſanctuary alſo, wherein the Jews
V.22. ſo greatly gloryed, to be polluted by them, as *v.* 22. Thus alſo *Calvin.*
And then it is not to be underſtood according to *Lyra*, when hee ſaith,
It was the ſtumbling block of their iniquity; their iniquities made them fall
into this great miſery. Note hence, that gold and ſilver abuſed ſhall
Note. prove a greater judgment then a bleſſing in the end; and the abuſing of it
to pride and other wickedneſſe, giveth advantage to barbarous enemies to
come and to take it away, and ſo to leave the owners thereof in want,
and extream miſery. Wherefore, let every one take heed, that hee uſe
his wealth well, and not in pride, or exceſſe of ryot, to whoring or vain
pleaſures.

V.23. *Make a chain, for the Land is full of bloudy crimes:* Heb. *of the judgment of*
blouds, there being much innocent bloud ſhed therein. For theſe words,
make a chain, the *Vulg.* hath, *make a concluſion*; as if it were meant, ſhut up
this propheſie of deſtruction to come, as by a decree irrevocable: But forſomuch
Lyra. as the word ſignifieth a Chain, the meaning is, make a chain in
token of their being led chained into captivity, as *Lyra* hath it, or
before Gods judgment, as priſoners are brought chained to the Bar, as
Calvin. *Calvin.*

V.26. *Then they ſhall ſeek a viſion from the Prophet, but the law ſhall periſh from the*
Prieſt, and wiſdome from the ancient. This was verified, when King *Zedekiah*
ſought to *Jeremiah*, at the coming of *Nebuchadnezzar* againſt him; but
his ſeeking proved vain, becauſe he followed not his counſell; and likewiſe
when *Johanan* a Captain and his fellows ſought to him afterwards,
Jer.42. & 43. but followed not his directions. The law periſhed from the Prieſt, when
by the ſame *Nebuchadnezzar* the books of the law were burnt; and *wiſdome*
Lyra. *from the ancient*, when the Elders were alſo by him ſlain, becauſe they
counſelled *Zedekiah* to break his oath made to him, ſo *Lyra* according to
the *Hebrews*. Hereby alſo we may underſtand, that Prophets and Viſions
ſhould after the Judgments of God coming upon them, which were before
Calvin. ſpoken of, fail and be no more, and ſo their eſtate ſhould be moſt uncomfortable.
For as long as Prophets remain amongſt a people, there is
ſomething, whereby their miſeries may be lightened, *viz.* the comfort of
the Word; but theſe being gone, all comfort is gone, and then miſery is
importable. But both for this, and the law periſhing from the Prieſts, and
wiſdome from the ancient, ſee how well it is adaptated to them, who are
brought in out of their preſumption and carnall confidence; ſaying,
The law ſhall not periſh from the Prieſt, nor wiſdome from the Ancient, &c.
Jer. 18.18. Jerem. 18.

CHAP. VIII.

V.1. IN *the ſixth year, the ſixth moneth, the fifth day of the moneth, I ſat in my*
houſe, and the Elders of Judah *were before me:* Here by the ſixth year is
meant the ſixth from the carrying away of K. *Jehoiachin* captive, for he began
his reckoning ſo before *ch.* 1. 1. and it is not without reaſon, ſaith *Calvin,*
Calvin. that he reckoneth thus, becauſe he would by putting them in mind of their
former ſufferings (ſince which time they were nothing amended, no nor ſince
he began to propheſie unto them five years after, nor yet ſince that time, a year
and about two moneths more being expired) convince them of intolerable obſtinacy
in wickedneſs, ſo that now they might well look for judgment without
mercy. And that which is here related, is to be underſtood not as really
done,

done, but in a viſion, in which he ſeemed to be ſitting in his houſe at *Jeruſalem*, and the Elders before him, as witneſſes of the apparition, which hee now had, thus *Calvin*. But *Lyra* thinks, that *Ezekiel* was really at his own houſe, where he was bidden before, *ch.* 4. 5. *to lye upon his left ſide*, 390 *days, and then upon his right* 40. which make a year and two months, according to the time here ſpoken of from his firſt viſion, and not above 5 dayes leſſe, for a year conſiſteth of 365 days, two moneths of 60, which being put together make 425 days, ſo that this apparition muſt needs be according to the letter, whilſt he was yet lying in his houſe, there being at the leaſt five days ſtill to come of thoſe that he was bidden to lie on his left and right ſide; yea, moſt probably there were more, for there were onely a year and two moneths paſt, ſince his firſt viſion, and that precept came not to him till after other things done, his carrying by the Spirit into the Plain, and inſtructions given him about a Watch-mans office, and his calling to it, and his pourtraying of *Jeruſalem* upon a tile, *ch.* 2, & 3. and beginning of the 4, all which could not be done in leſſe then four or five days more. It may then be conceived, that whilſt he thus kept in, the Elders of *Judah*, who had been brought captive to *Babylon*, as well as he, hearing of this ſtrange lying of his, came to him to his houſe, to know the cauſe, to whom hee ſpake moſt probably, *ch.* 6, 7. and whilſt they were yet there before him this apparition was made, which followeth, *v.* 2. a likeneſſe of a body from the loins downward all fiery, and from the loins upward like amber, to ſhew the deſtruction of *Jeruſalem* to come by fire, and yet that the glory of the Lord ſhould ſtill ſhine as the bright metall compoſed of gold and ſilver, for ſuch is Amber: *Calvin* by this brightneſſe underſtandeth Gods glory and majeſty, able to ſtrike terrour into mens hearts, and to prepare them with reverence to attend to the things following, and the likeneſſe of fire was ſhewed, that none might think to eſcape deſtruction from his wrath, that bearing themſelves upon his favour towards them, whatſoever they did, preſumed to goe on in their ſins, as conceiving that it would not make for his glory, but be a diſhonour to him to ſuffer his peculiar people to fall into the hands of their enemies. But the contrary was hereby ſhewed, *viz.* that although his wrath ſhould break out as fire againſt them, yet his glory above ſhould not hereby be diminiſhed, but ſhine as much as ever before.

Lyra.

V. 2.

V. 3.

And hee put forth the form of an hand, and took mee by a lock of my head, and carryed mee between the heaven and the earth, and brought mee in the viſions of God to Jeruſalem, *to the inner gate of the Temple.* The Prophet having hitherto ſhewed what he ſaw at home at his own houſe, now proceedeth to ſhew further how he was carryed by the Spirit to *Jeruſalem*; not that he was really carryed thither in his body, for the time before prefixed to lie upon his left ſide and his right was not yet expired; and he ſaith, this was done *in the viſions of God*, implying a thing done in imagination onely, whereby he ſeemed to himſelf to flee as a bird through the air thither. And therefore he ſaith not, an hand took mee, but the form of an hand. And he was brought to the inner gate of the Temple, that looketh Northward, for the Temple had divers gates, whereby men might from all parts more commodiouſly enter, and here he ſaw ſtanding the image *of jealouſy, that provoketh to jealouſy*; what this image was in particular, is unknown; but from that which is ſaid 2 *Chron.* 36. 14. where *Zedekiah* his polluting of the houſe of God by his idolatry is related, it appeareth, that ſome Altar to the hoaſt of heaven was there ſet up, for it was in his time that *Ezekiel* was thus tranſported, and *Jehoiakim* had done the like before him, 2 *King.* 23. walking in the ways of his wicked fathers, *Manaſſeh* and *Amon*; of the firſt of which it is ſaid, that he ſet up Altars to the hoaſt of heaven in the courts of the Lords houſe, and this is called the image of jealouſie, becauſe God was hereby provoked to wrath, as an husband againſt his wife burns through jealouſie againſt her, if ſhe be carryed away with the love of another man.

2 King. 21. 5.

V. 7. *And he brought mee to the dore of the Court.* The Lord having ſhewed to *Ezekiel* one abomination ſtanding in open view, now he brings him in the Spirit to ſee many more; which were not ſo open but ſecret, as is expreſſed *v.* 12. in their chambers in the dark. This dore (as ſome conceive) was to the Prieſts chambers, and the 70 worſhipping idols there the 70 Elders, of whom it is ſpoken, *Numb.* 11. and the Rulers of the people doubtleſs are hereby meant, and ſo it is intimated, that the whole Kingdom was greatly corrupted, when they that were leaders to the reſt ſinned thus groſly; and in particular one that is named here *Jaazaniah*, who it ſeemeth was a man of great note for his ſuppoſed wiſdome and piety above others. And here were images of beaſts, and creeping things, and all the idols of the houſe of *Iſrael* pourtrayed upon the wall, and incenſe offering out of cenſers, which every man had in his hand, which made a thick cloud aſcend, ſhewing how free and profuſe they were in this abominable worſhip. This was a thing in time of perſecution alſo required of Chriſtians, to put in two or three grains of incenſe into a cenſer, to make a ſweet perfume before an idol; and whoſo would do thus was accepted of without any adoration or bowing thereunto. For the many ſorts of images here ſpoken of, of beaſts and creeping things, ſuch were not worſhipped by any other nations, but onely the *Ægyptians*, who had their God *Apis*, an Oxe, and a Cat and Dog, and Serpents; yet ſo baſe were the *Jews*, that they were infected with the like ſuperſtition. And it is to be noted here, that *Ezekiel* is brought to the Temple to ſee the abominations of the Jews amongſt the Prieſts, as the originall of all abominations in the land, for if they bee corrupt they ſhall alwaies have abundance of followers, but if ſincere, this will be a good means of ſanctification to others. *Chryſoſt.* Wherefore *Chryſoſt.* noteth, that as the Phyſitian coming to a ſick patient looketh firſt and chiefly to his ſtomach, and taketh care for the curing thereof, and then the other parts will be healed alſo, ſo the Prieſt being ſound, the people are the better kept from errour. But as the boughs of a tree, if there be any decay in the root, will ſoon ſhew it by ſearing, ſo the people wither in reſpect of goodneſſe, when the Prieſt is corrupt.

V. 14. *And he brought mee to the dore of the gate towards the North, and there ſat women weeping for* Tammuz. *Hieron.* *Jerome* conjectureth that *Tammuz* was *Adonis* the paramore of *Venus*, a very fair young man, who as the Poets feign, was torn in pieces by a wild bore, and then turned into a moſt ſweet ſmelling flower, which miſhap the women devoted to the worſhipping of *Venus* came together once a year to lament and mourn for him, thus *Calvin* relateth *Jeroms* opinion. *Calvin.* But *Jerome* ſaith, that *Adonis*, after that he was thus torn, being by *Venus* much lamented, revived again, whereof ſhe had as great joy as ſorrow before; and becauſe this was done in the moneth of *July*, which the *Hebrews* call *Tammuz*, the womens lamenting *Adonis* at that time of the year, is called their mourning for *Tammuz*. This was a ſuperſtition amongſt the heathen, whoſe libidinous women and men alſo kept this ſolemnity, ſorrowing when any of them had loſt her love, but ſoon after rejoicing again, for him reobtained. And this the Jews prone to all Heatheniſh ſuperſtition learned of them. In a word, it was a lamenting on the womans part, being prevented from going on in her whoredome, that was ſo delightfull and pleaſing to her, but ſoon rejoycing again at the finding of new mates. But to cover this obſcenity over they ſaid, that it was for the ſeed caſt into the ground and dying there, but it beginning to ſpring up again they contrariwiſe made merry and rejoyced. *Macrobius.* The fable touching *Adonis* is ſet forth by *Macrobius*, *l.* 1. *Saturnal. c.* 26. who alſo makes this moral of it. *Adonis* ſets forth the Sun, the women, as *Venus* mourning for the loſſe of him, the earth in winter being as it were in a mourning condition, as being dark and dead in the plants thereof, but the ſpring coming, the ſun returneth, and then ſhee reviveth, and in her kind maketh all expreſſions of joy. *Jerome* moralizeth thus, they mourn and rejoice again for *Tammuz*, that ſorrow much for the loſſe of any delightfull thing of this life, or joy for the re-obtaining hereof again, becauſe it is a corruption to be ſo greatly affected for theſe baſe and tranſitory things, for which it is ſaid, *worldly ſorrow cauſeth death.* Some by *Tammuz* with *Calvin* rather underſtand *Oſiris*, an obſcene idol of the *Ægyptians*, to which both women and men at the feſtivall thereof ſhewed as their glory, their *pudenda*, a moſt baſe and foul thing, which a man would not think the Jews ſo well taught, ſhould ever have been moved by example of Heathens to have taken up, but this, ſaith *Calvin*, was moſt probably meant here, becauſe the Jews lived neer to the Egyptians and ſo might the more eaſily be infected with their evil manners, ſo likewiſe *Stephanus* ſaith, *Oſiris* the god and King of the Egyptians is here meant: But if this be of any weight, that he was the Egyptians god, for the ſame reaſon we may imbrace that which is ſaid of *Adonis*, who as *Macrobius* ſaith, was their god alſo or honoured amongſt them as a god, by mourning for him, as was before ſaid, being indeed the ſon of *Cynaras* the King of the Cyprians, and ſo greatly beloved of *Venus*, and his death lamented by her: and they had, ſaith he, his image ſad in aſpect, leaning upon his left hand within his veſtment, and ſeeming to the ſpectators to weep. Rab. *David* and Rab. *Solomon* call the idol here named *Tammuz*, and ſay it was hollow, and having eye holes filled with lead, fire being put under, the lead melted, and ſo he ſeemed to weep. Laſtly *Rabbi Moſes, Ben Maimon.* otherwiſe called *Maimony* ſaith, that it was a prophet called *Tammuz*, whom a certain king ſlew, whereupon all the idols of Egypt came together to the Temple of the Sun, which hung them in the aire, but at their coming together fell, and then they all retired home againe, having firſt ſpent all the night in mourning, and this gave occaſion to women yeerly at the time of the fall thereof to mourn likewiſe. But this ſmels of the Rabbinical forge. The next abomination, which he ſaw, was 25. men with their faces towards the Eaſt, & their backs towards the Temple, worſhiping the Sun. This ſin was moſt intolerable becauſe ſo directly forbidden, and reaſon yielded againſt it, and worſhiping the whole hoaſt of heaven. 2. Becauſe it was done openly between the porch and the altar, they being aſhamed, as thoſe before ſpoken of were. 3. Becauſe with ſo great contempt of God, their backs being turned upon him and his houſe, as being nothing ſo worthy as the Sun, but worthy to be ſleighted in compariſon. 4. Becauſe the moſt holy place, where was the Arke and mercy-ſeat, towards which they were to worſhip, ſtood Weſtward, and therefore they did clean contrary to that which they were injoyned. 5. The framing of the houſe of God was ſo with the door directly to the Eaſt, that the Sun riſing went with his beams immediatly to the *ſanctum ſanctorum*, thus as it were offering its ſervice to the creatour thereof, teaching the Jews to do likewiſe. But they being more moved with the practiſes of the ſuperſtitious idolaters about them, that is, the *Egyptians* (who honoured the Sun ſo much, that they dedicated a City to it and called it *Heliopolis*, and counted it the chief God, it being by ſome called of old *oculus Jovis*, the eye of *Jupiter*, by the *Egyptians Oſiris*) neglected both Gods command, and reaſon, and the example of the Sun it ſelf, and headily ruſhed on in this ſin. For the number 25. haply they were ſo many more prime men beſides the Elders or Seventy before ſpoken of. For the uſe of Chriſtians worſhiping towards the Eaſt, of which *Chryſoſtome* and *Theodoret*, and other ancients write; and the framing of our Churches therefore with the chief part to the Eaſt, divers yeeld divers reaſons, as that it is done in regard of Chriſt, who is called the Eaſt and our Sun of righteouſneſs. 2. To cheriſh our hope and expectation of him to come out of the Eaſt, according to that ſaying, *As the lightning ſhineth out of the Eaſt to the Weſt, ſo ſhall the coming of the Son of man be.* 3. In remembrance that Paradiſe was ſituated Eaſtward, from whence man was expelled for his ſin, to ſhew therefore his deſire to return thither againe, to the Paradiſe, of which the Lord ſpake to the theef upon the croſs, *This day ſhalt thou be with me in Paradiſe*; the Chriſtian hath uſed in divine worſhip to turn his face Eaſtward. And if it be not done in an opinion, that the worſhip is not right unleſs ſo per-

Note.

2 Cor. 7. 10.

Stephan. l. 2. de urbibus.

R. *David.*
R. *Solomon.*

V. 16.

Deut. 4. 19.

Mal. 4.

formed I have nothing to ſpeak againſt it, but only I ſay touching this circumſtance; every one is to be left to himſelf to do, as he thinkes beſt.

V. 17. *They returned to provoke me to anger, and they put their branch to the noſe.* Having
ſhewed his Prophet the abominations of the Jews, he complaineth further in
this verſe of their violence, and oppreſſions of one another, which alone were
enough to provoke him to wrath againſt them to their deſtruction. But to
aggravate their ſins of idolatry the more, he reflecteth againe after this to the
ſame abomination, adding one thing more unto it to make it more odious,
that they *put a branch to their noſe*: But what is meant hereby, it is hard to determine,
ſome Rabbins for branch, have *fœtorem*, a ſtinke put to his noſtrils,
Calvin. but neither doth the word ſo ſignifie, neither is it *his* but *their noſe*. *Calvin* ſaith
that the meaning is, they having broken one branch of the Law concerning
their neighbour, whereby God was provoked, they ſtayed not here, but added
the breach of the other branch concerning God and his worſhip, abominably
perverting that, as hath been ſaid, but to their own indignation, ſet forth
by אפם ſignifying as well wrath and indignation, as noſe; and here he alſo
underſtandeth indignation paſſively, which they ſhould ſuffer at Gods hands.
Some becauſe the word זאר here uſed cometh of זמר to ſing, will have a ſong
or Pſalme hereby meant, they being by this ſaying charged, that when they
ſing to God, they did it ſcornfully making a noiſe with their noſe; others
will have the branch of a bay here meant, which was uſed to be carried in the
Junius. hand when they ſacrificed to *Jupiter*. *Junius* renders it, *præmittunt plantarum
ſurculos ante faciem eorum*, they premiſe the branches of plants before their face;
that is, loaden with all ſorts of fruits to the Sun and the reſt of the hoaſt of
heaven, thus committing moſt groſs idolatry; ſee ſomething not much unlike
unto this, *Jer.* 44. *Hoſ.* 2. This although I cannot approve becauſe
אפם is not put for faces, but for the noſe in all places; yet I think it worthy
to be conſidered, as neerer the meaning of the Lord, then any, that yet hath
been brought. For the proper ſignification of the word זמור is retained, only
theſe words, *loaden with fruits*, are added, and אפם may as well have reference
to the Sun, Moon, and Stars, as to the offerers, and the word שלחים
ſignifieth ſending, not putting. If therefore we underſtand it thus, the ſenſe
will be good and without exception. Behold, beſides their violence and rapine,
how they ply their idols with preſents of fruits gotten by oppreſſion, the
boughs bearing the fruit being put for the fruit, there being no want of incenſe
neither for their noſes, for that was ſaid before to aſcend from the 25.
men, as a thick cloud, yet they had noſes and ſmelled not, ſo that it was a
moſt ſenſleſs thing in them leaving the true and everliving God, and their own
God, who had done ſo much for them, thus to dote upon dumb and dead
V. 18. idols, wherefore *I will deal with you*, ſaith God, *in fury*, &c. *Lyra* hath one expoſition
more not yet touched, they did put a branch to the idols noſe, which
ſtood high, and then to their own noſes, thinking this a kinde of bleſſedneſs
unto them, and this would be thought on whether it be not beſt of all.

CHAP. IX.

V. 1. C*Auſe them that have the charge over the City to draw neer every one with his deſtroying
weapon in his hand.* Here the Lord cals the Caldees together to the deſtruction
of *Jeruſalem* which he had before threatned and yielded the reaſon
why. The words in Hebrew, are *the viſitations of the City draw neer*. *Calvin* reads it
in the Imperative, but it is Indicative, the preterten ſe, and the words following
v. 2. make for it, becauſe that having ſaid, that the viſitations draw neer, immediately
ſix men armed to deſtruction appear coming from the North, and
V. 2. entring go to the Temple and ſtand by the brazen Altar. By theſe ſix men
Jerom underſtaneth ſix divels, but *Theodoret* better, ſix angels, for one amongſt
Hieron. Theod. them was cloathed with linnen, and had a charge to mark the ſervants of God

in their foreheads, and thus divels never appear nor do. But one of them only is ſaid to be cloathed with linnen, who was not one of theſe ſix, but another ſingularly appointed to the office of marking, as the chief amongſt them, and one who beſt knew, who were to be marked, as mourning for ſin out of an hatred thereof, and not to ſeem pious and zealous to men. And therefore it is moſt commonly held, that this was Chriſt the Son of God, who is called an Angel, *Mal.* 3. and appeared like a man ſiting upon a throne *chap.* 1. and he appeareth in white linnen, as alſo other Angels ſometimes have done, Act. 1. 10. to ſhew his purity, linnen that is fine and white is alſo, or was then accounted the beſt ſort of cloathing and fitteſt to be uſed about the ſervice of God, for which the Prieſts had their linnen ephods and linnen breeches. Now one of the company being thus cloathed to demonſtrate his purity, it is not probable, but that the reſt who came with him, were holy Angels of God alſo and no divels; Such as he that ſlew of *Sennacheribs* hoaſt in one night 185000. But why came there forth ſix now, when as one was ſufficient to do the execution now as well as then? *Anſ.* To ſhew, that of the Caldees army there ſhould be ſix principal Captaines, who ſhould firſt enter the City, as *Jeremy* ſaith they did, *Nergal Sharezar*, *Samgar Nebo*, *Rabſaris*, *Sarſekim*, *Rabmag*, and another *Nergal Sharezar*, Jer. 39. 3. who came accompanied with the power of the Angels making their force irreſiſtible; for that this was not an apparition of theſe ſix men, may hence be gathered, that they knew not the mark of God to ſpare any, when they were deſtroying *Jeruſalem*, but theſe did, for their *ſtanding by the brazen altar*, when they had entred by the high or North gate of the Temple, which looked toward *Caldea*, it was ſo done to ſhew their readineſs at the command of the Lord to do the execution before threatned. And here it is to be noted, that this North gate was the gate, nigh unto which the image of jealouſie ſtood *Ch.* 8. 3. here was abominable ſin committed, and here deſtruction entreth, and the moſt provocative ſins were committed about the Temple, therefore deſtruction muſt now begin at the Temple, *v.* 6. Note. intimating ſins about the worſhip of God do firſt and chiefly of all others bring down his judgements, the Sanctuary defiled by ſin is ſo far from being a Sanctuary, that it is a ſlaughter-houſe.

V. 3. *And the glory of the God of Iſrael, which ſtood upon the Cherub, went and ſtood upon the threſhold,* That is, whereas before it appeared upon the head of the living creatures *Ch.* 1. 27. called Cherubims, *Ch.* 10. now this Amberlike glory removeth to the threſhold in the inner Court, which was the Prieſts Court, where the aforeſaid great brazen Altar ſtood, that he might be neer to theſe wariors to give them commiſſion to kil and ſlay young and old. And it is to be noted, that [*Note.* he was ſeen removing from off the Cherub, which ſtood over the Mercy-ſeat with wings extended to cover it, to ſhew, that now he was ſo greatly provoked that he would not do the acts of mercy any more to the Jews, which were to him moſt natural, but acts of judgement, which were ſtrange to his nature, for which it is called *his work, his ſtrange work.* Eſa. 28. There is then no mercy with God for incorrigible ſinners, but altogether wrath, fire and deſtruction, if he be once removed from his Mercy-ſeat. Hereby alſo we may take to be figured out before his forſaking of the Jewiſh Nation, caſting them off and their legal hypocritical ſervice, and turning to the Gentiles, who ſhould worſhip him in ſpirit and in truth.

V. 4. *Set a mark upon the foreheads of all that ſigh and cry,* &c. The Lord being come to the place where the warriours were, before he giveth them commiſſion to deſtroy, firſt takes order about the preſervation of his ſervants, ſhewing who they were, and cauſing them to be marked. They were mourners and cryers Note. for the abominations done there, not ſuch as any way countenanced or applauded men of power doing evil, or their neighbors or friends, or by any ſhew of liking their courſes incouraged them therein, but contrarywiſe mourned, as *Lot* is ſaid to have done at the wickedneſs of the *Sodomites*, 2 Pet. 2. 8. and not only ſo, but alſo cryed out againſt it, and not refraining for fear of their fury, as *Eſa.* 58. 1. he is bidden to do, and every one, *Levit.* 19. 17. of ſuch

God taketh ſo great care, that although they be mixed with the wicked, when deſtruction rageth moſt, they ſhal be preſerved and not fall promiſcouſly amongſt the multitude. And to the end, that we may know this his care, he cauſeth a mark to be ſet upon them, which is here called תו, the two firſt letters of תורה the commandement, to ſhew, that they had the Law of God written in their hearts, and this made them mourn to ſee it ſo commonly broaken. Or becauſe תו ſignifieth a marke, we may hereby underſtand one

2 Tim.2.19.

indefinitely, as the Apoſtle ſaith, *The Election of God is ſure, and hath this ſeale, The Lord knoweth who are his.* Their conjecture then is vaine, who conceive that

Hieron.

hereby was meant the ſigne of the croſs, as *Jerom*, who ſaith, that *Thau* according to the *Samaritan* writing was in the form of a croſs, whereupon the Papiſts ſince think that when they have croſſed themſelves in the forehead, they

Of ſealing the ſervants of God in their foreheads, ſee Rev. 7.

are *ſarti tecti* againſt all dangers. But then do we ſigne our ſelves againſt dangers indeed when we have the commandments writen in our hearts, and our hearts are exerciſed in meditating hereupon. For this is ſuch a mark in the forehead, as none but mourners have, and where this is, there is undoubted

Pſal.34.

ſafety, *Pſal.*91.

V.5.

And to the others he ſaid, Go yee after him and ſmite, &c. That is, to the Angels, under whoſe conduct the *Caldees* were to come and fight, and deſtroy, and he giveth a charge to ſmite all ſparing none either young or old, but thoſe with the mark in their forehead, and they did ſo, beginning with the ancients before the houſe, that is, the ſeventy before ſpoken of *ch.* 8. 10. Now this charge giving that the *Caldees* ſhould do thus, implyeth nothing elſe, but the Lords internally moving them by an inſtinct, they not knowing it, ſo to rage againſt the Jewes, that thus they might ſuffer, as he had threatned, and they deſerved by their many and moſt abominable ſins. For they intended nothing leſs, then the fulfilling of Gods will, as being altogether intent to get the ſpoiles and to inlarge their Empire out of covetouſneſs and ambition. But when wicked enemies work for theſe, God ſecretly worketh by them for the

Note.

glory of his juſtice againſt incorrigible ſinners. And this we muſt look at in all executions done by wicked enemies, that we may learn to fear before him who only hath all power. And it is alſo to be noted, that theſe deſtroyers went out after him, that marked his ſervants, whereby they were ſecured in

Note.

reſpect of the common danger, for hereby was ſhewed, that ſuch are before God ſeparated from others in times of deadly danger, ſo that deſtruction ſhall not come neer them. If it be demanded, how this was verified, when as ſome godly ones ſuffer bodily, as well as the wicked, and ſome wicked ones eſcaped at the time of this deſtruction, as the hiſtory ſheweth, *Jer.*42. and 43.

Calvin.

Calvin anſwereth well, although they ſuffer bodily, yet deſtruction hereby

Rom.8.28.
2 Cor.4.17.

cometh not neer them, but theſe ſufferings work for their good, and the eſcaping of the wicked is ſo far from being a benefit unto them, that their judgement

Rom. 2.4.

is hereby aggravated, they being nothing moved hereby to repent, but animated the more to go on in ſin, and ſo to *heap up wrath againſt the day of wrath.* For their beginning with the ancients before the houſe of God, and ſo defiling the Sanctuary with their blood, this was ſo appointed, becauſe in the an-

Note.

cient governors about the Temple was the beginning of their ſinfulneſs: The examples of Prieſts and other governors are of a moſt infectious quality, and therefore they ſhall firſt and above others be puniſhed.

V.8, 9.

For the reſt of the *chap.* the warriours having done deſtroying in the Temple and being gone and *Ezekiel* alone remaining, but they, he ſaw, went to deſtroy in the City, he made a great moan therefore, and moved to ſome lenity, but prevailing not, he concludeth with the mans returning, who

V.12.

was cloathed with linnen, and ſaying, *I have done as thou commandedſt me.*

CHAP. X.

THe Prophet ſeeth the throne, which he ſaw, *ch.* 1. 26, 27. touching which V. 1.
enough there, *v.* 2. The man cloathed with linnen is bidden to go between
the Cherubims and Wheels, and thence to take fire and ſcatter it upon V. 2.
Jeruſalem. This was done to ſhew, that after the deſtruction of the Jews, by
the Caldees, they ſhould ſet the City on fire, and burn it, as indeed they
did, but that this fire might appear to have befaln *Jeruſalem,* not at the will
of the Caldees, but from the wrath of God, this ſhew was made, for God is
ſaid to ſit between the Cherubims, and in the moſt holy place was the golden
Altar of incenſe under them. Some by this fire taken from this holy place,
will have purifying the City ſet forth, as *Eſa.* 6. a coale is taken from the Altar
and therewith touching his lips he was purged; thus *Jerom* uſing many *Hieron.*
more words to this purpoſe. But *Calvin* and others better hold, that this fire *Calvin.*
was taken, as was ſaid before ;to ſhew the burning of the City. The holy
fire indeed, whereby incenſe was burnt and made a ſweet perfume unto God,
was for the expiation of ſin, but God, as *Calvin* ſaith, had another occult fire
between the Wheels of his providence under the Cherubims, from which,
when he would, deſtroying fire came, as to *Sodom,* and *Corah* and his company Gen. 19.
immediatly by the miniſtry of his Angels, ſo mediately upon *Jeruſalem* Num. 16.
by the Caldees. And by his Angels alſo he cauſeth thunder, lightning, raine
and ſnow, froſts and heat. For theſe come ſo from the influence of the Stars,
that the Angels are above them, and theſe as the Wheels of Gods Charriot
move as they move, for their ſpirit is in them to move or to lift them up or
to make them ſtand.

Now the Cherubims ſtood on the right ſide of the houſe, when the man went in, and a V. 3.
cloud filled the houſe: That is, ſaith *Calvin,* withdrawing to one ſide, that room
might be made for the man in linnen cloathing to go, as he was bidden for fire *Calvin.*
and to come out with it. For the cloud filling the houſe, it was not in token
of favour, as in *Solomons* dayes, but rather to ſhew the darkneſs, in which the
houſe of God ſhould be left, he with his glory being departed, as followeth
v. 4. which is added for further explanation of this, for thus a cloud is ſpoken V. 4.
of, with which the Lord cometh, *Pſal.* 18 11. when in wrath *Lyra* contrarywiſe
takes the cloud here for a ſigne of Gods preſence, as 1 *Kings* 6. he ſaith, *Lyra.*
he will dwel in a cloud in his Temple, but the reaſon brought by *Calvin* from
v. 4. is ſo plaine that I rather prefer his Expoſition. For the glory of the
Lord removing to the threſhold, ſee before *ch.* 9. 3.

And the ſound of the wings of the Cherubs was heard to the outer Court as the voice of V. 5.
the Almighty, that is, as a terrible thundering, which is called the voice of the
Lord, *Pſal.* 29. and this ſound was made to ſhew the terrible alterations to
come in that place, *v.* 6.

Then a Cherub ſtretched forth his hand, and gave fire to the man in linnen in the palme V. 6.
of his hand; this was done to ſhew how readily all heavenly creatures ſeek to
further the doing of that which God commandeth, that we may learn of them
to do likewiſe, as we pray, *Thy will be done in earth as in Heaven, v.* 8. he repeates V. 8.
againe what he had ſaid, *ch.* 1. touching a *mans hand under the Cherubs wings,* upon
which enough hath been ſpoken there, it is repeated in this place becauſe
it was ſaid before, that the Cherub took coals up in his hand, to ſhew that he
had hands, and where thoſe hands were.

Here a repetition is alſo made concerning the Wheels of that, which was ſaid V. 9 10, 11, 12.
ch. 1. becauſe he had ſpoken of fire between the Wheels, *v.* 2. if the reader
ſhould inquire, what thoſe Wheels were, and what was remarkable in them,
of all which alſo ſee before.. This alſo repeated to make way to that which
followeth of the Lords ſpeaking to the Wheels, *v.* 13. *The Lord cryed to the*
wheeles, O wheels, the meaning is, at the voice of the Lord they moved and V. 13.
ſtood, as before, *v.* 10. 11. and againe after this, *v.* 16. They did not ſo
move as the Cherubs, as having the ſpirit of the Cherub in them, but that

God directed them in all their motions, *v.* 14. in repeating the relation tou-
V. 14. ching the Cherubims faces there is ſome difference here from *ch.*1. for one face
is ſaid to be of *a Cherub, another of a man, the third of a lion, the fourth of an Eagle;*
a Cherub being put here for an oxe there, and that in the firſt place, which is
there in the third. Some for clearing this ſay, that a Cherubs face was much
Lyra. like an Oxes, but herein, ſaith *Lyra* wel, they were foully miſtaken; yet nei-
ther do I like that, which he bringeth to cleare it, ſaying a Cherubs face
was the faire face of a youth, and foraſmuch as the Kingdom of *Grecia* here-
by ſet forth abounded with wiſe and learned men, it was in that reſpect ſet
forth by the face of a Cherub, or angel, which is moſt wiſe, and becauſe wiſ-
dom never waxeth old, for the older a man is, the wiſer, this was the face of
a youth. For if by the face of a Cherub wiſdome be meant, what ſhall we ſay
touching the face of a man, which is next named, and is more fit to ſet forth
Calvin. wiſdom, which the face of a childe or youth doth not? *Calvin* ſaith, that
God ſhewed at this time one face different from that before, to the end that it
might be known what theſe living creatures were, *viz.* angels indeed, and
therefore although for other things myſtically ſet forth by theſe four faces,
the Oxes was put for one, and for the leſs dignity thereof, then of a man or
lion it was put in the third place, yet now it pleaſing God to ſhew an Angels
face, this is put firſt as moſt worthy of all the reſt. There is yet another rea-
ſon given by ſome, which doth moſt arride me of all others, *viz.* that for
the face of an Oxe the face of a Cherub or Angel here is put, to ſhew, that he,
who is an Oxe for laboring in the work of God, that is, the laborious preacher
ſhall have his face one day changed being made as the glorious face of an An-
gel, for the preacher is as the Oxe that treadeth out the corn, and "in the re-
ſurrection, ſaith the Lord, yee ſhal neither mary nor give in marriage, but be as
the Angels. And to ſuch a one was *Thomas Aquinas* that famous ſchooleman
likened by his maſter *Albertus Magnus*, when in his youth he ſaw him derided
for his taciturnity, as having nothing in him, for he ſhall, ſaith he, like an
Oxe fill all the world with his lowing, and then he ſhall be honoured with
the face of an Angel, and accordingly he thus attained the name of *Angelicus
Doctor*, and *Seraphicus*.

V. 18. *And the glory of the Lord went from the threſhold of the houſe, and ſtood upon the Cherubims, and the Cherubims lifted up their wings and aſcended from the earth in my ſight.* For the 15, 16, and 17. *verſes* I have ſpoken upon the things therein contained, *ch.*1. Now the Prophet proceedeth againe to tell what became of the glory of God, which was ſaid before to have gone from off the Cherubims, and to have ſtood upon the threſhold. And this was done to ſhew Gods departing from his earthly houſe amongſt the Jews to his heavenly, whereby was denoted, that now they were deſtitute of his and his Angels help, and ſo lay to the fury of their heathen enemies. And this was done to take down their pride and carnal confidence in their Temple, by means whereof they thought themſelves ſafe againſt all the forces of the world. But it may be doubted here how the promiſe formerly made then was verified, *This is my houſe, and here will I dwell for ever.* *Sol.* When God made this promiſe he propounded a condition, if his people did keep his law, worſhipping him purely, as he preſcribed, but they in confidence of this left him to worſhip falſe Gods, and ſo corrupted moſt foully his worſhip, and waxed bold alſo to oppreſs and ſteal, to ſwear falſly, and to commit adultery, and to wallow in the ſwiniſh ſin of drunkenneſs, wherefore that promiſe now held no longer, as *Jer.* 7. and 18. 10. but notwithſtanding the ſame material houſe ſtill amongſt them, it was juſt with God to leave them deſtitute of his help, and to be gone up to his heavenly throne afar from them, and ſo to make that houſe no more then another building, wherein, though moſt ſumptuous, there was no help to be had in time of need. And it was neceſſary to ſhew this aforehand, leſt when afterwards they ſhould ſee the Temple and Sanctuary burnt together with the City, they ſhould conceive any thing indignly concerning God, as if he alſo had ſuffered in theſe flames. Yet it is to be underſtood, that the Lord did not

now ſo leave his Temple, but that the place was ſtill ſacred, and ſuch as
whereupon a Temple ſhould after ſeventy yeers be built againe, and be filled Hag. 2.
with more glory, then this preſent houſe. And therefore *Daniel* ſtill prayed to-
wards this place, and the Jews ſpared out of captivity, brought offerings hi-
ther even when this houſe lay in the ruines. And whereas God left it againe Jer. 42.
afterwards to other deſtruction in the time of the *Romans* for their more a-
bominable ſinnes, the ever of the ſtanding of that material Temple was then
at an end, as the carnal ſacrifices and Prieſthood ſerving there, for which ſer-
vice ſake it was ſet up for a time, and to preſigure Chriſt and his Church
through him being made the moſt magnificent building of all others in the
world. From all which note, that God is not ſo tyed to his people in any
place, but that when they grow ſinful and corrupt, and leave ſerving him in *Note.*
purity, as he commandeth, he will leave them, and then no force ſhall remaine
as a bank to keep out the flood of his judgements. But whileſt he is ſerved in
purity, he will be glorified there by their miraculous preſervation.

V. 19. The Prophet ſaith, that his viſion was the ſame which he ſaw by the river
Chebar, *Ch*. 1. and now he knew, that the living creatures there appearing were
Cherubims, becauſe the face of one of them was changed from the face of an
Oxe, to the face of a Cherub. And therefore Gods ſhewing of him the
ſame things the ſecond time was not vaine, and it was alſo repeated for further
confirmation, becauſe he had to do with an incredulous people; and that the
end of the viſion might be made the more apparent, *viz*. to ſhew Gods de-
parture from amongſt ſo wicked a people, and after this his leaving them for
a longer time in the dayes of the Goſpel, for their perſecuting and crucifying
of Chriſt, the Gentiles being taken in to be his Church and people in
their ſtead.

CHAP. XI.

V. 17. 1. *And the ſpirit took me up and carryed me to the Eaſt gate, and I ſaw twenty five men*,
&c. *ch*. 8. 16. Such a number of men were ſeen between the porch and the
Altar worſhipping towards the Eaſt, and one of the men here, named *Jaazaniah*
ſeemes to have been ſeen before that amongſt the Elders, but now both he and
another called *Pelatiah* the ſon of *Benaiah* are ſeen amongſt theſe twenty five,
and they are ſaid to be Princes of the people. But this *Jaazaniah* was not the
ſame with that: For this is ſaid to be the ſon of *Azur*, that the ſon of *Staphan*.
For the number of twenty five, the Hebrews ſay, that there were in *Jeruſalem*
twenty four ſtreets, and over every one a Prince, and over them all, a preſi-
dent, and theſe moſt probably were the men here ſpoken of at the Eaſt gate,
which was the entrance and moſt glorious part of the Temple, joyning to
which was the Court of the people. Hither moſt probably theſe Princes
came together to conſult, for they are ſaid to be men, that *deviſed miſchief*, V. 2.
and gave evil counſel; And according to this number of twenty four, we read of
24. Elders, *Revel*. 4. and in our *Jeruſalem*, the City of *London* are twenty four
Wards likewiſe and their *præpoſiti*.

V. 3. *Which ſay, it is not neer, let us build houſes, this City is the Caldron and we are the
fleſh*, Vulg. *nonne dudum ædificatæ ſunt domus*; Hebr. *houſes building are not neer*; as
if it had been ſaid, the houſes of this City have been built long agoe, and
have ſtood hitherto, therefore we doubt not, but that they ſhall ſtand ſtill,
whatſoever thou (O *Ezekiel*) threateneſt to the contrary. In adding *this City is
the Caldron*, *we the fleſh*, they moſt impiouſly and ironically allude to the Jer. 1.
viſion of *Jeremiah*, who ſaw a ſeething pot, perverting his meaning, as if
they had ſaid, thy fellow *Jeremiah* hath indeed told us of a ſeething pot, and
we deny not this City to be ſuch, nor our ſelves to be the fleſh, but then we
hope we ſhall be kept here, till we be boilded enough, and not be ſo ſoon caſt

Lyra, out, as thou threatneſt. R. *Solomon*, whom *Lyra* followeth, ſaith that the meaning
is, as a man liveth ſo long as there is natural heat in the body to concoct
the meat, and ſo he liveth till old age, in like manner we doubt not but we
ſhall live in this City. And therefore they ſpake of the building of houſes,
Calvin. ſaith *Calvin*, as a thing now to be done, ſo little afraid were they of deſtruction
being at hand. And they ſeem to be brought in ſpeaking thus in a
Jer. 29. high degree of contempt of that, which *Jeremiah* ſaid by letters to the Captives
in *Babylon*, that they ſhould build them houſes there, for the captivity
Note. ſhould be long, even ſeventy yeers. And theſe were noted before to be the
Princes, by whom therefore, although men of greateſt eminency it is not
ſafe for the people to be led, as they are moſt apt to be, according to that ſaying,
Regis ad exemplar totus componitur orbis. For although they be of better education
and are men of greater wiſdom, yet the wayes wherein they walk
oftentimes are moſt vile.

V. 5. *Thus have yee ſaid, for I know the things that come into your minde, every one of them,*
Hebr. *And the aſcenſions of your ſpirit I know it*, That is, your proud and contemptuous
thoughts, becauſe he had ſpoken before of their evil counſels,
and hereby we are given to underſtand how vaine it is for any man to exerciſe
Note. his wits in mocking at the word of God, for although they ſay the ſame
words, the Lord knoweth in what ſenſe they ſpeak, and will deale with them
accordingly, repaying the contemner with contempt.

V. 6. 7, 8, 9. From hence to the end of *v.* 11. the Prophet as wittily retorts upon them
their own words ſpoken in mockage, as they had uttered them. He tels them,
that they ſhould not be as fleſh, and the City as the pot to them, as they had
ſaid, but ſuch as had been ſlaine by them ſhould be, or were already as the fleſh
filling this pot, ſo that no room was left therein for them any more, but
they as putrid fleſh ſhould be caſt out of the City, and lye ſtinking there. Now
by ſuch as they had ſlaine he meaneth none other, but thoſe that were oppreſſed
Mich. 3. 3. moſt grievouſly by them, for of ſuch the Prophets often ſpeak as
Eſay 1. 16. ſlaine, and ſometime as flead and their bones chopt for the pot, or caldron,
and oppreſſours hands are ſaid to be full of blood.

V. 13. Pelatiah *the ſon of* Benaiah *dyed*; Here it was ſhewed in viſion to the Prophet
being in the Land of the Caldees, that one of the Princes had execution
done upon him immediately, as he had threatned, and ſo that his threatning
of deſtruction to the twenty five, of whom he was one, was not vaine, but
made good by the revengeful hand of God. But he was ſo far from joying
therein, that he cryed out for ſorrow, *Ah Lord, wilt thou deſtroy the reſidue of
Iſrael*, whereby he ſhewed his ſollicitude about Gods elect people, touching
whom he now feared, when the Princes began to be ſmitten, becauſe the head
being cut off, how can the body and al the members thereof but come to ruine?

But againſt this fear of the Prophet the Lord ſaith to him, *Thy
brethren the men of thy kindred, and all the houſe of Iſrael wholly are they,*
V. 15. *to whom the inhabitants of* Jeruſalem *have ſaid, Go yee far off from the Lord,
unto us is the land given in poſſeſſion*: That is, thou doſt not conſider
aright of the matter, when for the deſtruction of the Princes, yea and of
the wicked people of Jeruſalem thou thinkeſt, that hereby the whole ſtate
of Iſrael will be in danger to be quite cut off, not ſo much as a remnant being
left, as I have alwayes promiſed. For both *Ch.* 9. my care was ſet forth of
the preſervation of the mourners by marking them, that they might not be
touched, and now I tell thee, that I have another remnant, even thy brethren
in captivity with thee, to whom I will be a ſanctuary, touching whom
the proud ones at *Jeruſalem* ſay, that they are ejected, and that all the land
was now their poſſeſſion, as not fearing yet any ejection thence, howſoever
he and *Jeremiah* threatned them. But againſt theſe proud and uncharitable
V. 16. bragges of theirs, ſay to theſe poore exiles and diſperſed ones, *I the Lord will
be a little ſanctuary unto you in the Nations*, &c. or *ſanctuarium paucitatis*, as the word
Calvin. ſignifieth according to *Calvin*, but he rather holdeth to the firſt reading, as
there is good reaſon, *a little ſanctuary*, being oppoſed to that faire and glorious

one that was at *Jeruſalem*. For this contrarywiſe appeared not, the elect of the captivity being poor and deſpicable in the eyes of men, as being void of all outward ſplendor, yet in better caſe than thoſe at *Jeruſalem* with their magnificent Temple, becauſe God was a Sanctuary and place of ſafety to them in the midſt of all their miſeries. And thus it is many times with the dear people of God, nothing appears outwardly of the divine favour towards them, but others have more ſuch ſignes of favour, as the Jews now at *Jeruſalem* under the ſhelter of the magnificent Temple built by *Solomon*, whereas thoſe in *Caldea* with *Ezekiel*, *Daniel*,&c. were without a Temple, having only poor houſes to meet and to ſerve God in, and that without ſacrifices of fat beaſts alſo and other oblations of the fruits of the earth, for no ſuch offerings could be made here, but only at the temple at *Jeruſalem*. So in times of perſecution, or ſeparation of the true people of God from the counterfeit, theſe have none but a little Sanctuary and obſcure, not appearing to be of any beauty in outward reſpects to draw men to it, but thoſe being in great outward glory; as the Papiſts with their ſtately Churches and rich and glorious Biſhops, Pope and Cardinals, and princes of the earth and great perſons adhering to them; but the reformed Churches conſiſting at the firſt of poor men, as the *pauperes de Lugduno* in *France*, or if any were rich being cruſhed and made poor by their tyranny. And hereby many have been drawn away after them being thus deceived, but we muſt not by outward things meaſure Gods grace and favour, but count them moſt happy to whom he is a Sanctuary, although for the preſent poor and deſpiſed. But the like is not to be held touching them that now adayes amongſt our ſelves having great Sanctuaries, that is, faire Churches dedicated to Gods worſhip to reſort unto, prefer meetings in corners about Religious exerciſes out of an erroneous opinion & minde rejecting this outward favour conferred upon the Kingdom of *England*, of which the Prophet *Eſay* ſpeaketh as a great bleſſing, ſaying, *Thy teachers ſhall be no more in corners*. And hitherto of Gods being a little ſanctuary unto them, and indeed he was not only ſo, but a great one again after the time of the captivity added, when returning they built the Temple, and worſhipped God there againe, and were for this honoured and reſorted to by other Nations round about; which ſheweth more their ingratitude in this land, that now deſpiſe this bleſſing, and defame and diſgrace the houſes of God what they can, as if being once polluted by Popiſh ſuperſtition the uſe of them for religious duties might never be reſumed any more, whereas the Temple being defiled in the dayes of *Manaſſeh* was purged and uſed againe by *Joſiah*, and likewiſe by *Judas Maccabeus* after *Antiochus Epiphanes* his greateſt pollutions. But what exiles were theſe, to whom ſuch comfort is ſpoken? *Ezekiels* brethren and kindred in grace, as well as in the fleſh, and in captivity likewiſe ſubmitting themſelves patiently to bear the miſeries thereof. For ſuch will God be alwayes a Sanctuary, and herein they muſt comfort themſelves.

Note.

Eſa. 30. 20.

Note.

V. 17. 18, 19,20. Here the Lord proceedeth to the further comfort of theſe poor exiles to promiſe them a return to their own land, and that contrary to the hopes of thoſe now in Jeruſa. that they ſhould poſſeſs it. And then in way of gratitude to God and to approve themſelves to be his faithful people, that they ſhould take away all deteſtable and abominable things, which who ſo do not, but ſuffer them in the land, where they live, cannot approve themſelves to be ſuch, and ſo are unworthy of ſo great a favour. Then ſhewing the fountaine of this grace he ſaith, *I will give them one heart, and taking away the ſtony, I will give them an heart of fleſh, that they may walk in my ſtatutes*,&c. Whence note 1. That an upright heart meant by one heart, or a ſingle heart, which is oppoſed to a double, is the gift of God, and we have it not of our ſelves; and unanimity, which alſo is meant conſentingly to walk together in one way of righteouſneſs, of both which, ſee *Pſal.* 12.3. *Act.* 4.32. 2. That our hearts are changed from ſtony, or being like ſtones that yeild not to any beating, to be as fleſh, that is, ſoft by the power of his grace and ſpirit only. 3. Becauſe he

Note.

Phil. 2. 13. ſaith, not only a *new heart*, but a *ſpirit*, by the one denoting the wil, by the other the underſtanding and judgement of the ſoul, that whatſoever is good in us comes only from God, both to wil and to do, we having of our ſelves, ſince the fall of *Adam*, no liberty of will to good left unto us, but to this we attaine, as God is pleaſed to work it in us, that he may have the praiſe of all. 4. They only have this bleſſed work wrought in them, that walk in Gods ſtatutes, and it is vaine for others to talk of their good hearts, it being certain, that as a good tree cannot be without good fruit, ſo a good heart cannot be without good works.

August. lib. 18. *contr. Canſt. c.* 4. And according to that which hath been ſaid, St. *Auguſt.* ſpeakes well upon theſe words, *I will take away the heart of ſtone and give them a heart of fleſh*, that is, a *will without ſenſe, and give them a will with ſenſe.* Then to the objection of *Pelagius*, if God takes away the heart of ſtone, and giveth an heart of fleſh, how is it ſaid *Ezek.* 18. *Make you a new heart*? he anſwereth, becauſe he giveth that which he biddeth them make, and he helpes them to make, whom he biddeth, which plainly implyeth a cooperation in man, as alſo that precept, *Phil.* 2.13. *Work out your ſalvation with fear, it is God that worketh in you*, &c. for if God worketh and man worketh the ſame thing, what is this, but cooperation ſo much yet impugned by *Calvin*? Before that God beginneth to work indeed upon the heart of man, he is indeed as a dead thing, but Gods working cauſeth life and ſight and ſenſe, and then there is a concurrence of mans working in all that are ſaved.

V. 23. *Then the glory of the Lord went up from the midſt of the City, and ſtood upon the mountaine on the Eaſt ſide*: Here againe is repeated what went before of Gods leaving the Jews in *Jeruſalem* deſtitute of his help to become a prey to their enemies, *ch.* 10. 18. 19. But there the glory of God remained only from the threſhold to the Eaſt gate, now from thence to mount *Olivet*, thence as it were to behold the burning and deſtruction of the City, hereby alſo foreſhewing Chriſt his going up to heaven, from thence when the wicked Jews having crucified and ſlain him, he roſe againe, and leading his Diſciples thither aſcended out of their ſight, and after followed the deſtruction of the City againe by the Romans.

CHAP. XII.

After all things hitherto ſaid and done to awaken the Jews from ſleeping ſecurely in their ſins, as from whom ſtupendious judgments were not far off, now becauſe they were nothing moved by all this, the Lord makes his Prophet a *portentum* or ſigne portending their going into captivity, even the beſt of them, their Prince and King *Zedekiah*, who he ſheweth ſhould be glad to digge through the wall in the night, and ſo to paſs away with ſome of his pretious ſtuffe, carrying it upon his ſhoulders, which was a baſe thing for a King to do, and yet doing ſo, he ſhould not eſcape, but be taken and his eyes being put out carryed into Babylon,

V. 12. 13. 2 King. 25. which is applyed in that he ſaith, that he ſhould go into the Caldeans country, and yet not ſee that land, which the hiſtory ſheweth to have come to paſs accordingly. For he was taken & brought before the King of Babylon, as he was fleeing away, and having his eyes put out he was carryed thither to end his dayes in miſery, and thus he is ſaid to have been taken in Gods ſnare, becauſe the Caldees came and took him by the ſecret moving of them by his power ſo to do.

V. 16. Whereas he ſaith, that ſome ſhould yet be preſerved from the famine, peſtilence, and ſword, being kept ſtill alive, he addeth this ſhould be but to their greater miſery, that they might tell of their abominations done in their own land, whereby is not meant, that they ſhould by word of mouth ſpeak thereof, but that their very carrying and living there ſhould be as a telling aloud to the heathen, what abominable things they had done, becauſe otherwiſe their mighty God would never have laid ſo heavy a judgement upon them.

V. 17. After *Ezekiel* made a ſigne of their fearful fleeing, and getting ſome of their goods away by ſtealth, here the the Lord makes him a ſigne of their eating and drinking in continual fear of their lives, till the City after a long ſiege ſhould be taken, and he biddeth him tell the people of the land, that the inhabitants of *Jeruſalem* ſhould doe ſo, that thought themſelves in better caſe, then thoſe in exile in Caldea, to whom he meaneth here, that the Prophet ſhould ſpeak.

And finally he yieldeth a reaſon, why this great judgement ſhould be executed upon the City, *For the violence of them that dwell therein*: V. 19. That is, the harſh and unjuſt dealing of the rulers and wealthy with the poorer and meaner ſort.

V. 20. 21. From hence to the end of the *chapter* the Prophet both diſcovereth and confuteth that, upon which the wicked Jews did bear themſelves, and ſo contemned all threatnings of the Prophets, *viz.* that either the Propheſies of *Jeremiah* touching deſtruction to come were ſo old, that now it was no more to be feared, or if it ſhould come the time was ſo far off, before it ſhould be, that it concerned not them, who were now living, to hear of it, but after ages. So that ſome were more unbeleeving then others, the one ſort altogether ſleighting ſuch threatnings as vaine, but the other only being without fear of them, as not being likely to take effect in their dayes, as *v.* 27. V. 27. In oppoſing the former he ſaith, that every viſion ſhall have its effect, and there ſhall be no more vain V. 24. or flattering divinations in the land, that is, of falſe prophets, as hitherto there had been, as is ſhewed, *Jer.* 28. not that falſe and flattering Prophets ſhould quite ceaſe, but their propheſies being proved lies by the contrary events, they ſhould be no more believed, as they had been. In oppoſing the latter ſort he ſaith, that the things ſet forth in his viſion ſhould take effect in their dayes without any further delay, *v.* 25. That is, whileſt they were yet living, becauſe they might otherwiſe haply think, that 1000. yeers with the Lord were but as a day, as it is ſaid, *Pſal.* 90. 2 *Pet.* 3. 8. and therefore that the Lords coming with theſe judgements might not be till many generations after, although with him ſpeedy.

CHAP. XIII.

V. 4. T*Hy Prophets are like the Foxes in the deſert, yee have not gone up into the gaps, nor made up the hedges.* Of all beaſts the Foxe is the moſt ſubtle and dangerous for getting into and hurting the vineyard through the hedge or wall whereof he can finde any breach, wherefore falſe Prophets amongſt the Jews are compared unto Foxes, and ſuch they are to the Church of God in any place. *Note.* The breach is made by ſin, this the true Prophet ſeeks to make up by exhorting and ſtirring up to repentance, and by earneſt prayer to God he ſtandeth in the day of battel to keep out enemies coming to deſtroy it, as *Moſes* by prayer is ſaid to have ſtood in the gap. But theſe falſe prophets contrariwiſe craftily miſlead the people, whereby they were brought into danger, and gaps were made inſtead of being hedged up, for which *Ezekiel* inneigheth againſt them, as pernicious beaſts, and ſuch are alſo called Foxes, *Cantic.* 2. 15. and true Prophets for their prayers, *The chariots of Iſrael and horſemen thereof*, and *repairers of breaches*, for their good inſtructions, and watchmen. Amoſ. 9. 11. Ezek. 2. V. 9. *They ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael*, for aſſembly Hebr. is *ſecret*, and ſo the Caldee turneth it, the Sept. *doctrine*, that is, at the return of my people out of captivity they ſhall not return with them, as is by and by expreſſed, *They ſhall not come into the land of Iſrael*, but dye be-

before, both they and all ſuch as they are, neither ſhall they have teaching Amos. 3. 7. office amongſt my people, if they ſhould ſurvive, nor as true Prophets have my ſecrets to be revealed to my people committed unto them, yea they ſhould not ſo much as be written in the catalogue of Iſraelites, but be in Gods Exod. 32. book blotted out for ever, as he ſaid to *Moſes*, *Thoſe that ſin againſt me I will blot* *Note.* *out*. And this is the moſt heavy judgement that can befal men, for they that Revel. 20. 15. are not here found written, ſhall be caſt into the lake of fire, and contrari- Mal. 3. 26. wiſe to be written in Gods book of remembrance is the greateſt felicity, and ſo ſhall all they be, that fear the Lord.

From hence to the 17. *verſe* the deceitful dealing of falſe prophets is ſet V. 10. 11. forth by a Metaphor taken from daubers of a wal. For even ſo they dealt by the Jews, their crying, Peace, peace, was as baubing a wal with untempered morter, becauſe that promiſing them ſafety againſt the judgements threatned by the true Prophets in the name of the Lord they made them as confident, as if they had been defended by a mighty hand and ſtrong wall round about. But this he ſaith, was but a deceitful wall, like one built with untempered morter, againſt which a ſtorm coming it is not able to ſtand but falleth, and they that 1 King. 20. 30. ſtand under it for ſhelter periſh, as did ſometime 27000. of *Benhadads* men in *Aphek*. Falſe Prophets then are builders as well as the true, but their building is with ſand only, and if there be ſome lime amongſt it, it is ſo ill tempered, that the wall thus built, will not endure boiſterous weather, but wind and raine and haile ſoone cauſe it to fall: For the well tempered morter of a wall making it ſtrong and defenſible is the teaching of peace and ſafety in truth according to the word of God, that is onely to penitent ſinners, that hear the words of God and do it, turning from their ſins, ſuch only being Matth. 7. thus made as a building upon a rock, againſt which the winde bloweth, the floods beat, and the raine cometh, and yet it falleth not. Take we heed there- *Note.* fore, who are prophets, that we build not as deceivers, but truly doing this our work, which is of ſo great conſequence both to our ſelves and to thoſe that hear us, either for ſafety, if we be true, or deſtruction if deceitful.

He inveigheth likewiſe againſt propheteſſes, who *ſewed pillowes under arm-* V. 17, 18, &c. *holes, and made kercheifs upon every ſtature to hunt ſouls*, which according to *Calvin* is thus to be underſtood, when any came to conſult with them, they leaning upon pillows, as was the manner of *arreptitiæ* in thoſe times, and binding *Calvin.* kercheiſes about their heads which covered down to their eyes (whereby they pretended themſelves to be wholly taken up with divine revelations, all worldly things being neglected) gave anſwers as if they had come from God, whereby they ſought ſtill for any ſmall reward, to give the beſt content to ſuch as ſought unto them, and therefore it is ſaid, *upon the head of every ſtature*, whether they were great or ſmall, good or bad, and *v.* 19. *For handfuls of barly* *Lyra.* *and pieces of bread.* To this of *Calvin* comes *Lyra* ſomwhat neer, and *Vatablus* *Clarius.* alſo and *Clarius* and *Iſidorus*. Let us hear *Clarius* for them all, he ſaith *Vatabl.* thus, ſilly women being inſtructed in the art magick, ſewed pillows and *Iſidor.* put them under the armholes of thoſe, that ſought unto them, and kerchiefs, that is, moſt thin linnen cloathes, they bound about their heads, making them beleeve, that thus they were prepared to receive divine Oracles, then they as they had excogitated, uttered their propheſies, touching the truth of which ſimple perſons were thus perſwaded, and ſo went away confident, that it ſhould be well with them as they had promiſed, being by this means incouraged to go on in their ſinnes to their deſtruction both in body and ſoul, for which they are ſaid to hunt mens ſouls. The *Vulg.* for making *kerchiefs upon the head of every ſtature*, hath it, *faciunt cervicalia ſub capite univerſæ ætatis*, ex- *Hieron.* pounded by *Jerom* thus together with the words going before, wo to thoſe women, that ſpeak flatteringly to ſinners, thus making them to ſleep ſecurely in their ſins, as if they lay upon ſoft pillowes, both with their heads, to which *cervicalia* are proper, and their armes, by leaning and reſting themſelves upon cuſhions, to which *pulvilli* are alſo proper as the firſt word is rendred, this their flattery proving in fine nothing but an hunting after their lives or ſouls. And this is moſt generally receivd, and is moſt ancient, and agreeth beſt, the others being but later inventions either of theſe falſe propheteſſes ſetting themſelves in ſuch a poſture to propheſie, as faigning by their ſo lying, that they were aſleep, and ſo ſpake as in a dream: of their doing thus to thoſe that came to inquire of them. But for the other expoſition makes the common proverb, which ſetteth forth flattery by ſewing pillows and laying cuſhions. As we may ſee in *Plutarch*, ſaying, Flatteries are like unto cuſhions and pillows, which whilſt they ſeem to ſtand up againſt the heads of thoſe that lye down, yet they being laid, do rather give way and yeeld unto them: ſo the flatterer takes a kind of counterfeit liberty of ſpeaking at the firſt carping and reproving ſome things, whereby he ſeemes to be lifted up and to ſwell againſt him, whom he ſpeaks unto, but by and by he ſinks as it were under his head and ſo incloſeth and taketh him, as it were in his net, for which he is ſaid here to hunt after his ſoul. So likewiſe *Plautus* hath *conſuere*, *to ſew together frauds, deceits, lyes*. And according to this *Gregor.* ſaith, He that flattereth evil doers, puts cuſhions under his elbowes, or armholes, that he who ought to be reproved for his fault might reſt ſoftly in praiſes thus ſewed together. And *Theodoret* ſaith, they are ſoft and flattering ſpeaches compoſed for lucre, which tickle the ears for a time, but overthrow the ſoul. But for the Hebr. words here uſed מספוחת ſignifieth *velamina linteola*, linnen coverings, and theſe are kercheifes, or may be taken for linnen pillow-beers put upon the pillows to lay the head down upon to ſleep, which for the reaſon before going is to be preferred, and ſo the outer part, the cover is put for the whole ſynecdochically. For the word rendred *ſtature*, *Vulg.* age, it is קומה *ſtanding*, for *the head* of *every one ſtanding*, higher or lower, men grown or children, who ſo came to inquire of them, and brought a preſent, they pleaſed them with their flatteries, although it were at laſt to their deſtruction. And he ſheweth what baſe minds they did bear, even more baſe then women called *Gypſyes*, that now go about to tell fortunes for any little peice of ſilver, but theſe hunted after pieces of bread or a little barly like common beggars, and therefore were the more worthy to be condemned, for ſo ſmall matters would preſume to perſonate Gods meſſengers and privy counſellers, as Prophets are whether men or women, for of both ſexes God had ſome both under the old Teſt. and new. In theſe falſe propheteſſes hired for ſo vile a price ſee for what little matters ſinners ſell their pretious ſouls, when as they are more worth then all the world, and in compariſon of them, all things here are but as fragments of bread, or a little barly. *Herodotus* writes of a fountaine, called *Hippanis*, that beſt repreſenteth flatterers, the waters whereof are found to be ſweet as men travel by them four or five dayes, but then they are very bitter. Laſtly in charging theſe ſilly women for their V. 19. baſeneſs he ſaith, *will ye pollute me amongſt my people*, &c. *to ſlay the ſouls of them that ſhould live, and to ſave alive thoſe that ſhould dye*, which is ſpoken to give us to underſtand, that they pretended inſpirations or revelations from God, and therefore from their falſe propheſying to animate men in their ſins pollution redounded to the Lord, he being thought through their means to be the abettor of wickedneſs. For their ſlaying of thoſe that ſhould live, it was by threatning the true Prophets and other ſervants of God with death, becauſe they ſpeak againſt them, and for their making alive of thoſe that ſhould dye, it was by promiſing for a little reward peace and ſafety to falſe prophets and to thoſe that were led by them.

Plutar. *de diſcrimine inter adulatorem & verum anicum.*

Plautus.

Gregor. Moral. 18. 4. *Quiſquis malè agentibus adulatur, pulvillum ſub capite vel cubito jacentis ponit, ut qui corripi pro culpa debuit in conſutis laudibus molliter quieſcat.*

Note.

Herod. l. 4.

V. 20. *I am againſt your pillows, wherewith yee hunt ſoules to make them flee, and will teare them off your armes*, &c. the *Vulg.* and Hebr. alſo for the words *to make them flee*, have it *fleeing ſouls*. For ſo the word לפרחית ſignifieth, it is an epithite given to the ſoul being ſo ſubject continually to flee out of the body, ſo fraile and tranſitory is this life, and therefore great need that we ſhould have a care of our ſouls, which if they be once departed out of our bodies, if they flee not to the place of bleſſedneſs, they are loſt for ever. And all the time, that we live here they are but as a bird in a cage, if the door be but opened, ready to be

Note.

gone at any time. But here is comfort to the Elect, that the Lord ſaith he will break off thoſe pillows from their armes, that is, where they ſought to lay them,and then ſuch fleeing ſouls ſhould be dilivered.For it is not to be underſtood of all in general, but only of thoſe few that God had to life elected. And in reſpect of all men thoſe pillows were broken off,when it manifeſtly appeared at the deſtruction of *Jeruſalem*, how vaine their flatteries were, promiſing good, but loe a world of evil : *v.*21,22,23. ſerve further to confirme the interpretation before going.

CHAP. XIV.

V. 1. T*Hen came certaine Elders of Iſrael unto me and ſat before me.* TheſeElders of Iſrael
muſt needs be ſome of thoſe,that were now in the land of *Caldees* together
with *Ezekiel*, becauſe that although he had been carryed away in the ſpirit to
Jeruſalem,and to the Temple before,*Ch.*8.where he ſaw 70. Elders worſhipping
all maner of idols,yet now he was in Caldea again,and there theſe come unto
him to enquire or to hear ſomewhat from him for their comfort,whereby they
pretended themſelves to be better then the Elders at *Jeruſalem* before ſpoken of,
even the ſervants of the true God,in that they came to hear his Prophet. But
the Lord inſtructeth him better touching them, that he might not be de-
V. 2.3. ceived in them, and therefore he tels him, that they ſet up *idols in their hearts,*
and laid a ſtumbling block before their faces, the Vulg. *uncleanneſſes in their hearts*, but
the proper ſignification is *idols*, and the meaning is, that although they were
not any groſs worſhippers of idols, yet bare as evil a mind, as they that
were, becauſe they came not to the prophet with a minde to hear any thing
to be reformed thereafter, but being fully bent ſtill to walk in their own
evil wayes, which they loved more then they did God, and therefore were
juſtly ſaid to have ſet up idols in their hearts. For whatſoever a man chiefly
Note. loveth, and with his heart, is his God, his idol, ſo the voluptuous man is
Phil.3.19. *Col.* ſaid to be one, whoſe belly is his God, and the covetous to be an idolater.
3.5. And this is the caſe of every one, that liveth in ſin, yet is an hearer of the
word of God, he is an idolater in his heart. And he layeth a ſtumbling block
before his own face,keeping him, that he cannot walk in the way of life, al-
though he be daily preſſed ſo to do,for at this he is ſtill ſtumbling and falling
till he falleth into everlaſting deſtruction in hell fire.*v.*9 *If the Prophet be deceiv-*
V.9. *ed when he hath ſpoken a thing,I the Lord have deceived him.* Here the Lord meeteth
with an objection, that might be made by the wicked before threatned thus.
Jeremiah indeed and *Ezekiel* now threaten us for ſetting up idols in our hearts,
as hath been ſaid, but we have other Prophets more then they, who ſpeak
peace unto us, why ſhould we not then believe theſe, as well as thoſe? *Anſ.*
Theſe are deceived,and deceive you, when they ſpeak peace unto you,having
your hearts ſet upon your ſinnes; yea, I, ſaith the Lord, have deceived
them, that is, for your puniſhment, who delight more in unrighteouſneſs,
then in the truth, I have put theſe deceitful flattering ſpeaches into their
mouthes, as I did ſomtime into the mouthes of the falſe prophets that ſtood
1 King.21. before *Ahab* conſenting together in a lye to intice him to go to *Ramoth Gilead*,
that he might fall there for his wickedneſs toward *Naboth*. For ſo it is alſo
Deut.13. ſaid, *When a falſe prophet ariſeth and giveth you a ſigne, I do it to prove you* : and
touching the Apoſtate Antichriſt, the Lord ſaith, that he ſhall come with ly-
ing ſignes, and that they, who delighted in unrighteouſneſs, and not in
the truth, ſhould be given over to believe lies, that they might be damned.
2 Theſſ. 2. 11. from all which places we may gather,that for ſin God doth work by Satan,and
not permit him only to miſlead wicked inſtruments into error, that by them
the body of the people might be miſled, and periſh both together, as they
are well worthy, and as the next words do declare, I will ſtretch out my

V. 10.

Note.

John 8.

hand upon him and I will deſtroy him. *v.* 10. *And they ſhall bear the puniſhment of their iniquity, the puniſhment of the Prophet ſhall be as of him that ſeeketh to him,* Hebr. for *puniſhment* is עון both *iniquity and the puniſhment of iniquity.* Ob. If this be ſo, that God by Satans miniſtry deceiveth, he is the author of deceit and lying. *Sol.* Far be it from us to ſay ſo, he is the author of puniſhments for ſin, but of ſin, deceit and lying, not he but the devil is the father, who of himſelf is ready to act this way, if God doth but permit him; only the Lord takes it upon himſelf, as if he did it, becauſe at his direction and permiſſion, the devil impels to lying and to all manner of wickedneſs. That the Lord tempteth no man to evil ſee *Jam.* 1. 14. And both falſe prophets being thus deceived and people deceived by them are juſtly puniſhed therefore, becauſe the juſt Judge of the whole world cannot but proceed againſt ſinners, and which way ſoever he proceedeth, either by giving order to Satan to harden them in their ſins, or when this is done by executing judgements upon them, he doth all moſt juſtly.

V. 11.

That the houſe of Iſrael may no more go aſtray from me,&c. Here the fruit and effect that ſhould finally follow of their puniſhment is ſet forth, *viz.* they ſhould hereby be reformed. But it is to be noted, that he ſaith, *that the houſe of Iſrael may no more erre,* not thoſe falſe prophets, or ſuch as were ſeduced by them, for he threatned them with cutting off from the houſe of Iſrael, but a remnant of choſen ones whoſe God he promiſeth againe to be and that they ſhall be his people, that is, taken into his protection, and reſtored to their own land and City.

Note.

Eſa. 8, 20.

From al which note, 1. That it wil be no plea for the ſeduced to error to ſay, Thy Miniſters (O Lord) or other illuminated perſons making me believe, that they were thy Miniſters, have drawn me away this or that way, or for ſuch Miniſters to ſay, We had it by revelation from God, for they ſhall all be cut off notwithſtanding, who go from the way traced out in holy Scriptures, which are our light and lanthorne, and whereunto only we muſt take heed and to thoſe that ſpeak according to them, and accordingly walk and do in al things.

2. The ſame judgements ſhall be to the ſeduced and to the ſeducers as to the wizards, and to thoſe that ſeek unto them.

Rom. 8, 28.

3. The end of Gods judgements to his Elect is good, *viz.* to be the more ſanctified and purified hereby, and to be the more confirmed touching the love of God unto them, of which they might before for his frowning upon them be in ſome doubt.

V. 12. 13, &c.

Note.

Calvin.

Here leſt any ſhould harden themſelves, hoping by the prayers of the true prophets to eſcape the judgements threatened, the Lord declareth, that if *Noah, Job,* or *Daniel* were amongſt them to pray for them, and but one of his ſevere judgements, the famine, noiſom beaſts, the peſtilence or the ſword were to come upon them, they ſhould by no means avert it, much leſs they being now adjudged to ſuffer by all theſe. So that hereby it appeareth, that nothing will prevaile to ſave ſinners from deſtruction, but repentance, and caſting away their tranſgreſſions, as is further taught, *ch.* 18. and not without thus doing any prayers of thoſe, that are with God moſt gratious. *Jer.* 15. there is ſomewhat like this, but *Moſes* and *Samuel* are there named; it may be inquired why theſe three are here named more then any other? *Calvin* ſaith, that ſome give this reaſon, theſe three were famous for righteouſneſs at three ſeverall times, *Noah* in the old world, *Daniel* in the time of captivity, being alſo now living, and *Job* being one of another countrey eminent above all amongſt the Nations. Others becauſe *Job* could not ſave his ſons or daughters by his piety, nor *Daniel* the Jews, amongſt whom he was carryed away captive into Babylon, neither could *Noah* ſave the old world from drowning. But he thinketh nothing elſe to be meant in ſpecifying theſe, but only in general, if ſome of the moſt gracious men, that ever lived were amongſt them, ſuch as theſe 3. were, whom he named rather then others, as they came firſt to his mind, they ſhould not profit ſuch incorrigible ſinners as they were. I rather conceive, becauſe it is the Lord that thus ſpeaketh, that there was ſome ſpecial reaſon of thi s his ſpecification, and that might be becauſe theſe three men more then others of great note lived in times of proving what might be done in that caſe, which is here in agitation, and yet the old world was not the more delivered for *Noah* his righteouſneſs, Dan. 1. 2. nor *Jobs* children for his, nor the Jews that went into captivity in the third yeer of *Jehoiakim* for *Daniels*. But what meaneth he by adding, he ſhall ſave his own ſoul by his righteouſneſs; ſhall any man have his ſoul ſaved for his own righteouſneſs, or by faith only? *Sol.* Although a man be ſaved by faith only, yet no true faithful perſon but is upright in his heart and life, which is his righteouſneſs and is by reaſon of his faith accepted of, as if he were perfect, and he therefore worthy to be ſaved, as it is ſaid of *Abraham* that he believed and that was counted to him for righteouſneſs, but not without Gen. 17. his being upright, to ſhew, that none are thus accepted of, although believers, Jam. 2. except they alſo walk before God and be upright, as was ſaid to *Abraham*, and as *James* reaſoneth at large. And the like is ſaid of them that in *Sardis* kept Rev. 3. 1, 2, 3. their garments, *they ſhall walk with me in white, for they are worthy*; wherefore they that from this and the like places inferre ſalvation for a mans own righteouſneſs in part do foully erre, ſee *Rom.* 11.6. *Election is of grace, not of works, otherwiſe grace were no grace*, And this may ſerve for the cleering of that which is likewiſe ſaid, *Chap.* 18. where living by his righteouſneſs is often ſpoken of.

V. 22. *Yet behold therein ſhall be left a remnant, that ſhall be brought forth, ſons and daughters, they ſhall come forth unto you and yee ſhall ſee their way and their doings, and yee ſhall be comforted concerning the evil that I have brought*, v. 23. *And yee ſhall know, that I have not done without cauſe all that I have done in it*, That is, when by the four judgements before ſpoken of I have made this through deſtruction in *Jeruſalem*, a remnant yet ſhall be ſpared from death, who ſhall be brought into captivity to you in Babylon, then yee ſhall ſee their doings by the effects thereof, that is, what notorious ſinners they were by that which for their wickedneſs befell them, *viz.* the burning down of their City and temple, the barbarous cruelty endured by them at the hands of their enemies, and their countrey being left deſolate, their exile out of it to live in miſery worſe then death. And in ſaying that herein they ſhould be comforted, he meaneth in regard of this, that they had formerly derided them, that yeilded themſelves ſo cowardly to go into Babylon with their King *Jehoiakim*, whereas they with their King *Zedekiah* ſtood manfully out againſt the Caldees not fearing what they could do unto them. For in regard of this they ſhall then be aſhamed, and yee ſhall be comforted, they having now no more cauſe to inſult over you as they did, but rather to envy you for ſome better condition, wherein yee ſhall after a while be, and your King, his head being lifted up, as it was by *Evilmerodach* the ſucceſſor of *Nebuchadnezzar*, and therefore moſt probably the people that were brought down with him were in ſomewhat a better eſtate alſo. At *Calvini* this ſenſe *Calvin* partly aimeth, although it be not ſo fully ſet forth by him, and he mentioneth another expoſition of ſome underſtanding by this remnant the Elect before ſpoken of v. 11. and rejects it, as their juſt cauſe, for that he ſaith, *yee ſhall ſee their wayes and their doings, and ſhall know that all this is come juſtly upon them*, implying that theſe left were evil doers, and not the remnant of Elect ones in tender care preſerved in the time of that common de- *Lyra.* ſtruction. *Lyra* ſubſcribeth to that which went before in part, *viz.* that their comfort ſhould be in regard of this, that the captives brought with *Zedekiah* into Babylon ſhould call them bleſſed, that were there before, in reſpect of themſelves, becauſe they had ſuffered far more grievous things, then they did: but partly he ſaith, that their comfort ſhould be in this, that their ſons and daughters here ſpoken of ſhould ſome of them live to rebuild the temple at *Jeruſalem* again. Finally ſome others think, that the comfort lyeth in this, that they ſhould ſee ſome preſerved alive to encreaſe againe the poſterity of *Abraham*, which I cannot deny to have been alſo a matter of comfort to thoſe of the ſame cognation, becauſe this was a bleſſing promiſed to *Abraham* in this world, that his ſeed ſhould multiply ſo as that they ſhould be innumerable, wherefore in aſſigning the cauſe of their comfort we may well put both theſe together, they ſhould be comforted by the hearing them ſpeak of their greater miſeries contrary to their expectation, who tarryed longer in their own contrey, affirming them to have done better, that yeelded, and for the greater hope now of *Abrahams* poſterity multiplying again, as they could not have done, if they had all dyed by thoſe four judgements. Laſtly, they ſhould be comforted by this, that they ſhould know all ſufferings coming upon them to have been juſt on Gods part, becauſe for their ſins, thus if they had yet hearts to repent concerning hope of pardon and comming into grace with the Lord againe, that they might be reſtored to their own countrey. *Note.* Happy are they that having ſinned and being puniſhed therefore, come thus at length to be comforted.

CHAP. XV.

THis Chapter tends to nothing elſe but to aggravate the miſery of *Jeruſalem*, which ſhould ſhortly be burnt down with fire, by a compariſon taken from a vine that being cut down is good for nothing but to be burned, therefore much leſs being cut down and burnt can any good uſe be made of it any more. And the Lord doth thus debaſe *Jeruſalem* and the *Jews* in oppoſition to their pride and confidence in this, that they were Gods peculiar people. And herein he proceeds by theſe degrees, 1. By comparing them ſtanding yet in the vineyard, as it were with other trees of the wood, that is, with Heathen Nations. For what is a vine to another tree, either oake or cedar, but only in reſpect of the fruitfulneſs? verily it is nothing, for they grow erect and are beautiful to behold, but the vine is a crooked low writhen thing, unable to bear up it ſelf from the ground, unleſs it be ſupported, and ſo ſubject to be trodden underfoot, and bitten and torn by cattel: ſo the Jewes were in compariſon of other Nations moſt contemptible, eſpecially being, as they now were, without fruit, barren of good works and ful of evil, and ſo is any Church of God being likewiſe wicked, no Nation is ſo baſe and lyeth open ſo much to the danger of being trodden under foot and deſtroyed, as it doth, as being void of comelineſs and procerity, and having no wall or hedge about it of Gods providence, when for unfruitfulneſs he takes no further pleaſure in it. Of the Church in this caſe, ſee *Eſa.* 5. 1, 2, 3. 2. By comparing them pluckt up from the ſoile, whereupon they ſtood. For a vine ſtubbed up is no more of any uſe, but to be burnt in the fire, a man cannot ſo much as make a pinne of it to hang a veſſel upon, but of other trees buildings may be made, and divers other things: So the Jews being now adjudged to be pluckt up by being partly ſlaine and partly carryed away into captivity, could expect none other but to be made as fuel for the fire of Gods wrath. 3. By comparing their parts with the parts of a vine not only pluckt up, but alſo burnt at both ends, for what is that good for, which remaineth now thereof? verily it is ſeared and made now ſo ſpalt as that it can no more be put to any uſe then very aſhes. *Note.* Great cauſe then is there, that we who are the Church of God, ſhould look to our ſelves and have a care to be fruitful and humble, and not be puft up with pride, and grow careleſs and diſſolute in our lives, or degenerate to oppreſſion or violence, for if we do, we are in a more vile and dangerous condition, then any other Nation, and like to ſuffer more at the hands both of God and men.

CHAP. XVI.

Thy father was an Amorite, and thy mother an Hittite: In this Chapter the
V. 3. Prophet layeth open from the beginning the baſeneſs of the Jews, that
if it were poſſible he might humble them and pull down the great pride and
ſelf-conceitedneſs. And therefore he beginneth with their nativity, ſaying,
that it was of Canaan, their father being an Amorite, and their mother an
Hittite, whereby it is meant, that for their wickedneſs they were ſo before
God reputed, as elſwhere they are ſaid to have been *Ethiopians* unto
him, and the Jews are ſaid by our Lord to have been of their father the
Joh. 8. 44. devil for the like reaſon. *Jerom* thinks, that he alludeth to their
much ſpeaking and bragging in the name Amorite, and to their madneſs
Hieron. in the name Hittite as the words ſignifie. Of the ſeven Nations, which
were ſo wicked, he nameth, ſaith another, the Amorite for his procerity
and tallneſs, and the Hittite for the notorious incontinency of theſe women,
of which ſee *v.* 45. and giants men of high ſtature were notorious
V. 4. 5. for violence and oppreſſion, with which ſinnes the Jewes were
greatly tainted, *v.* 4. 5. He aſcendeth yet higher inlarging himſelf from
ſpeaking of *Jeruſalem* whoſe birth was in *Canaan*, of which he had hitherto
ſpoken, to ſpeak of Iſrael looking upon them, as they were in Egypt long
V. 4. 5. before their coming into *Canaan*, and growing to ſo famous a City as *Jeruſalem*,
*In the day that thou waſt born, thy navel was not cut, neither waſt thou waſhed with
water to ſupple thee, thou waſt not ſalted at all, nor ſwadled at all, none eye pityed thee,* &c.
So that here is a double nativity of *Iſrael* ſpoken of, and the laſt firſt, and the
firſt laſt. For by the nativity when no eye pityed them is meant their adoption,
or Gods taking them to be his people, before that ever they were taken
notice of to be ſuch, which was when *Moſes* coming to *Pharoah* ſaid, *Iſrael is
my ſon, my firſt born, if thou wilt not let Iſrael go, I will ſlay thy ſon, thy firſt born:* For
then *Iſrael* as a childe new born having no body till then taking care of it, by
means whereof their life ſeemed even deſperate, for ſo it is with an infant new
born, if the navel be not cut, &c. but it be caſt out, ten to one it will dye ſo
Calvin. ſoon as it begins to live, the want of cutting and binding up of the navel
making it to bleed to death, the want of waſhing of the menſtruous blood
about it annoying it with the ſtinking ſmel unto death, and the want of ſalting
it making the skin too tender, as *Calvin* ſaith. And moſt aptly was the
ſtate of the *Iſraelites* in *Egypt* thus ſet forth, to whom nothing was done conducing
to life, but all things to their deſtruction both by the caſting of their
males ſo ſoon as they were born into the river, for which he ſpeaketh here of
caſting out, and by driving them from the preſence of *Pharaoh* with diſcomfort,
when they deſired to be more equally dealt withal as being too much
overburthened by making their ful tale of brick, and finding themſelves ſtraw
alſo.

V. 6. In this evil and dangerous caſe the Lord ſaith, that he ſaid to *Iſrael*, Yet live,
and it is twice repeated for their deliverance from both theſe ſtraights at once
in their being with ſo ſtrong an hand brought out of *Egypt*, or by doubling
the word *live*, he meaneth, that he was a long time in ſaving them from death.
Firſt all thoſe yeers that the cruel edict of *Pharaoh* was on foot, *viz.* Eighty at
the leaſt (for *Moſes*, before whoſe birth it was made, was eighty yeers old
when he ſtood before *Pharaoh*) for if God had not ſaid in that time *live*, they
had been by ſuch cruelty conſumed. Secondly, at the time of their deliverance
by *Moſes*, when by the increaſe of their miſeries their lives were
more bitter then death unto them.

Judg. 8. And this was their firſt birth, though laſt ſpoken of, when they multiplyed,
notwithſtanding their harſh uſage, unto a Nation. Their ſecond Nativity
which is named, and ſaid to be in *Canaan*, was by their degenerating ſo ſoon
as they came into *Canaan*, *Joſhua* and the Elders that over-lived him being
dead, for then they began to be to God as men deſcended from fathers Amorites,
and mothers Hittites, and no more *Iſraelites*.

I have cauſed thee to multiply as the bud of the field, Here the Lord proceedeth V. 7.
to ſhew a greater favour, then by him done unto them, when they
were in ſo poor an eſtate in *Egypt*, he multiplyed them in two hundred and
fifty yeers from ſeventy to ſix hundred thouſand, in ſo much as that
they were now grown to ſome full maturity, as a female grown up from a
childe to a woman, her breaſts being alſo fully grown, and ſhe fit now for
marriage. And being come to this, he ſaith, that he paſſing by caſt his eye
upon her, as man taketh a wife making a covenant with her, which was done V. 8. 9, 10.
Exod. 24. Then was ſhe alſo ordained with gold and ſilver, and ſilke, *&c.* and
ſhewed to be moſt beautiful, when being brought into the land of *Canaan*,
and put into other mens poſſeſſions they grew wealthy. Then alſo they were
fed with fine wheat and honey, and grew into a kingdom in the dayes of *Saul* V. 11. 12, 13, 14.
and of *David* and *Solomon*, in whoſe time ſpecially ſhe was ſo greatly honored
by other Nations; but all the beauty for which he ſaith was by his comlineſs.

Thus the Lord having proceeded in ſhewing his beneficence towards *Iſrael* V. 15. 16, 18, *&c.*
comes in the next place to accuſe this his wife, whom he had ſpiritually marryed,
of moſt groſs ingratitude, ſinning againſt the marriage covenant by
following other Gods, and of unparalleld incontinency, from *v.* 15. to *v.* 26. After
which he ſheweth what judgements he had brought upon her *v.* 27. by diminiſhing V. 27.
her ordinary food by famine, as in the time of *Ahab*, when it
rained not in three yeers and ſix moneths, then by giving her to the will of
thoſe that hated her, that is, the Philiſtims, who ſlew *Saul* and his ſons upon
the mountaines of *Gilboa*, which is pointed at when he ſaith, that they into
whoſe hands they came were the daughters of the Philiſtims, *that were aſhamed
of their lewd way*, becauſe that although the Cities of the Philiſtims here called
daughters were idolatrous, yet they kept them to their own gods, and received
not the gods of other Nations, as the *Iſraelites* did both thoſe of the
Egyptians and *Aſſyrians*. The *Vulg.* for theſe words, *I have diminiſhed thy ordinary
food*, hath it, *I will take away thy juſtification*, the word Hebr. is חקך a *ſtatute* or
portion, and becauſe it ſignifieth ſtatute, is by ſome expounded of the ceſſation
of the ordinance of ſacrificing and of other rites in the publike worſhip of
God in his temple. But it agreeth better as Rab. *David* and *Vatablus* to expound
it, to that which God in mercy had appointed to *Iſrael* both for food
and ornament in moſt bountiful manner, wheat, fine flowre, honey, gold and
ſilver and other pretious things making that ſtate glorious, as was before ſaid
v. 10, 11, 12, 13, *&c.* but theſe things being abuſed to idolatry he now threateneth
to take away. See a like paſſage to this, *Hoſh.* 2. whereas in N. T. it is
rendred in the Preterten ſe *I have taken away*, Hebr. it is in the Future, but theſe
Tenſes are ſometimes put one for another, and ſo moſt probably it is done
here, becauſe as hath been before noted, both the Philiſtims ſometime lorded
it over *Iſrael* in *Elyes* time, when the Arke was taken, but after the propheſying
of *Ezekiel* nothing is ſaid of the Philiſtims more, as getting dominion
over them, but only of the *Caldees*; wherefore theſe words, as *Calvin* ſaith, *Calvin.*
have reference to things paſt, being an upbraiding of them for their extreame
hardneſs of heart in that they were not moved by Gods judgements, by which
they had already ſuffered, to repent, but perſiſted ſtill in their old ſins, as it
were running headlong to utter deſtruction, againſt corrections, which operate
upon thoſe that have any grace to their reformation; which is to be noted by *Note.*
us, that we may know that being corrected, if we be not amended our ſins
are now of meaſure ſinful, and ſo nothing can be expected, but utter ruine
and deſolation to the whole kingdom.

How weak is thy heart, ſaith the Lord, when as thou doſt all theſe things, the work V. 30.
of an imperious whoriſh woman? The Vulg. *Wherewith ſhall I cleanſe thy heart, when
as thou doſt all theſe works of an whoriſh woman, & procacis?* The reaſon of the difference
in theſe expoſitions is, becauſe the word מול ſignifieth to circumciſe,
and hereof in the future may come אמלה which is the word here uſed, and to
circumciſe the heart and to cleanſe it, is all one; but forſomuch as the

word אמלה properly ſignifieth weak and tender, it is beſt to take it in this ſenſe. But then here ſeemeth to be an oppoſition, the ſame which is called weak, being charged with doing the works of a ſtrong and domineering whore. But there is herein no repugnancy, for the wicked are weak in heart and diſſolute in reſpect of all that is good, letting flow from them, and being herein of no ſtrength to retaine, but yet they are ſtrong to do evil, ſo *Iſrael* like a whoriſh woman in idolatry had a moſt weak heart to hold faſt any thing that was good, but did ſtoutly the whoriſh works of idolatry with the gods of *Egypt*, of *Aſſyria* and *Caldea*, and attaining to a kind of preeminnency herein, as an whoriſh woman able to proſtitute her ſelf to all comers.

V. 33. *They give gifts to all whores, but thou giveſt gifts to all thy lovers*: Here the Lord further aggravateth the wickedneſs of the idolatrous Jews by comparing them in their ſpiritual whoredoms with other whores. In ſaying, that they gave gifts to their lovers, he alludeth to the manner of marryed women, who not being content with their own husbands ſecretly allure others to incontinency with them and to have their luſts ſatisfied by them ſpare for no coſt. For ſo did the idolatrous *Iſraelites*, not being content with the true God, who had marryed them to himſelf, they beſtowed much of their goods, which he of his bounty had given them, upon idols, building them temples, giving rich gifts unto them, and maintaining prieſts to ſerve them, partly alſo conceiving that by this means, that they ſhould have the more favour with the *Egyptians*, *Aſſyrians* and *Caldeans*, if they concurred with them in worſhipping the ſame gods; thus they profuſely ſpent their ſubſtance upon heatheniſh ſuperſtition, for which yet they fared never a whit the better at their hands, but the worſe, being contemned and derided, and by God for their perfidy towards him left to be over-cropped and ſubdued, and utterly ſpoyled by them.

V. 37. *I will gather all thy lovers, with whom thou haſt taken pleaſure*, &c. Here followeth their full judgement for their forementioned abominations, he threatneth to gather againſt them all their lovers, that is, *Egyptians* and *Caldeans*, whoſe amity they had ſought by conforming to their idolatries thinking thereby to be ſafe, but now the Lord ſheweth, that by his juſt judgement they ſhould together be a means of their deſtruction, as indeed they were, the *Caldees* by fighting againſt them, breaking into and burning their City, and the Egyptians, becauſe through their means and a confederacy with them the King of Babybylon was exaſperated againſt them and deſtroyed them. At what time alſo they that hated them, eſpecially the *Edomites* came together with the *Caldees*, as is noted, *Pſalme* 137. where their cruelty and clamours againſt them at their deſtruction are deſcribed.

V. 39. *I will deſtroy thy eminent places*, The Vulg. *thy ſtews*: whereby he meant their altar made to idols and temples in high places, for when enemies pravaile and deſtroy and lay waſt any countrey, they ſpare not the very religious places there, although they have the like in their own countrey.

V. 47. The Lord not thinking it enough to aggravate the wickedneſs of the Jews, as he hath formerly done, now to juſtifie his ſevere proceedings againſt them by ſhewing them not only to have come of the *Amorites* and *Hittites*, who were long agoe expelled out of the land for their abominations, but that *Judea* was by ſinning become the ſiſter of *Sodom* and of *Samaria*, that is, the kingdom of the ten tribes, whoſe metropolis or chief City was *Samaria*, full of all manner of idolatry from the time of their firſt King *Jeroboam* to the time of their laſt, *Hoſheah*. And he not only equalizeth *Judea* to theſe in ſin, but ſheweth her to be a farre greater ſinner.

V. 49. But how could this be, touching *Sodom* he ſheweth how, *v.* 49. by reckoning up her ſins, pride & haughtineſs cauſed by plenty, called fulneſs of bread, turned into ſin, alſo by gluttony and drunkenneſs, and idleneſs, and wicked pleaſures loving that followed hereupon. And as for their pride and haughtineſs of mind, it was an high opinion of their own excellency and ſtable

felicity, from which they thought they could never be moved. But the Jews
outſtripped them in wickedneſs, becauſe amongſt them was added to all theſe
another abomination far greater, and that was idolatry, for of this we read
not in *Sodom*, and if it were, yet it was a greater ſin in the Jews, becauſe they
were bound from it by covenant as was ſaid before, *v.* 8. but ſo were not the
Sodomites. And touching *Samaria*, *Jeruſalem* was more wicked then ſhe alſo,
as followeth, *v.*51. becauſe the Temple was at *Jeruſalem*, and after the diviſion
of the Kingdoms many godly Kings and Prieſts upholding the true worſhip V.51.
of God there, whereas *Samaria* had neither Temple nor King to move them
to good, but temples of idols and all idolatrous Kings to ſtir them up to evil.
Whereunto we may alſo adde, that *Jeruſalem* had warning by the deſtruction
of *Samaria* to repent, but would take none, but grew daily more and more
corrupt in the time of *Jehoiakim* and *Zedekiah*. Whence note, that the parentage
of wicked Chriſtians is not ſuch, nor their affinity ſuch as they ſuppoſe **Note.**
it to be, for they think that God is their father, his holy Church, in which is
ſalvation, their mother, and that Chriſt and his Apoſtles are their brethren, but
they are foully deceived, the *Amorites* and *Hittites*, Heathen *Indians* and *Barbarians*
be their fathers and mothers, and *Turks* and *Tartars* their brethren and
ſiſters. Yea 2. they are worſe then any of theſe, and therefore ſhall be more
ſeverely puniſhed, becauſe more obliged to God, and injoying more means
of grace, the Word and Sacraments, and have had warning by the ruins of others
both long agoe *Conſtantinople* falling into the hands of the cruel *Turkes*,
and lately *Germany* being brought to deſolation, which ſhould make us to
look to our ſelves in *England*, and not to be hardened in our ſins, thinking yet
that no ſuch judgements ſhall befal us.

But what meaneth he by ſaying, *v.*52. *Thou haſt juſtified thy ſiſters?* *Sol.* That V.52.
they were more righteous and leſs ſinful, as wicked as they were, then they,
as an evil colour being laid by one twice as bad juſtifieth it comparatively to
be a good colour, and likewiſe if faces or fruits bad or worſe be compared
together: So *Chorazin* and *Bethſaida* juſtified *Sodom* and *Gomorrah*, as Matth. 11.
worthy to be judges of them and themſelves worthy of condemnation.
Yet that thoſe wicked Cities were far from being reputed V.53.
righteous indeed he ſaith, *v.*53. *When I bring againe the Captivity of* Sodom *and*
Samaria *back, I will bring thine back alſo*, that is, never; Hebr. it is, *I will turn the*
captivity of Sodom, *and the Captivity of thee, of thy daughters in the midſt of them*,
whereupon Hebrew expoſitors gather, that *Sodom* and all ſhall one day be reſtored
againe.

But this is abſurd and contrary to other plaine paſſages of Scripture, the
meaning therefore is, I will turn both theſe captivities alike, that of *Sodom*
then being never, no more ſhall this of *Jeruſalem*. But how is it that the Lord
then in ſo many places promiſeth the contrary, and did it alſo in the time *Calvin.*
of *Cyrus?* *Sol. Calvin* anſwereth, that the prophets ſometimes ſpeak to the multitude
or whole body of Jews, which was wicked and ſinful, and ſometimes
to an Elect remnant amongſt them, as *Eſa.* 8. 15. to theſe all promiſes are
made of mercy and favour, but againſt the other all threatnings are directed,
and conſequently this of never having their captivity turned. To this we may **Note.**
adde becauſe of thoſe that returned in the reigne of *Cyrus* many were wicked
and ſuch as lived in the maniſeſt breach of Gods law againſt marrying with
heathens, that this propheſy is to be extended to the Jews captivity in the time
of the *Romans* after which they could no more expect a returning to build the
City and Temple againe, onely a remnant of them ſhall one day have their
captivity wherein they are yet held in ſin and unbelief, turned when the vaile 2 Cor. 3.
ſhall be taken from before their eyes, and they ſhall become Chriſtians and be Rom. 11.
ſaved. Some by *Sodom* underſtand *Ammonites* and *Moabites*, becauſe they were *Lyra.*
begotten by *Lot* in *Sodoms* confines and ſo take take theſe words, as ſeriouſly *Vatabl.*
ſpoken for ſome comfort, as if it were meant that the *Samaritans*, and *Sodom*
ſhould all finde mercy in the end, that is, the *Ammonites* and *Moabites*, by being

reſtored to their own countrey, but this is a plaine offering of violence to the
text, wherein no comfort is ſpoken, but deſtruction threatened for
ever.

V. 55. Thus alſo *v.* 55. ſpeaking to the ſame effect againe is to be underſtood,
and *v.* 54. *Thus thou ſhalt bear thine infamy or reproach, and be a comfort unto them,*
that is, their ſins being leſſer and ſo their puniſhment ſomewhat leſſer then
thine, becauſe there are degrees of torments amongſt the damned, as of glory
amongſt them that are ſaved, according to that, *It ſhall be eaſier for Sodom at*
V. 56. *the day of judgement then for thee*, v. 56. *Thy ſiſter* Sodom *was not mentioned by thy*
mouth in the day of thy pride, that is, thou thoughteſt baſely of *Sodom* as worthily
puniſhed for their abominable ſins, as being thy ſelf in thine own conceit
far more excellent.

V. 57. Before thy wickedneſs was diſcovered, *as at the time of thy reproach of the*
daughters of Syria, *and of the daughters of the Philiſtims, that deſpiſed thee.* Of the
daughters of the Philiſtims, ſee before *v.* 27. The meaning of this place is, that
ſo great was the Jews pride & ſelf-conceitedneſs, before that any execution for
their ſins was done upon them by the *Syrians* or Philiſtims; for then their vileneſs
began to be diſcovered by their puniſhments, and they could not be ſo impudent
as to deny it, and if they were, it was by the judgements then upon
them apparent to the Nations round about, eſpecially to thoſe by whom
they were judged. *v.* 58. 59. are concluſion of this tract further confirming
the expoſition beforegoing touching their utter deſtruction, as that of *Sodom*
and *Samaria*, *Thou haſt born thy lewdneſs and thine abominations, and I have done to thee*
as thou haſt done in breaking the covenant, that is, when thou ſhalt be puniſhed, as
hath been ſaid, and remaine under my judgements without any deliverance.

Neverthelesſ I will remember my covenant with thee : Here after exprobrations
V. 60. and threatnings againſt the community of the wicked Jews, after the manner
of other Prophets *Ezekiel* returneth to matter of conſolation to the remnant
elect amongſt them, wherein he pointeth at the grace and favour, which
ſhould be extended towards them under the Goſpel to their converſion to the
faith and everlaſting ſalvation.

And he ſpeaketh of theſe alſo, as having had their hands in the ſame abominations,
but in the time of the Goſpel converted. For he ſaith, *Thou ſhalt*
remember thy wayes, and be aſhamed, when thou ſhalt receive thy ſiſters, and ſhalt have
V. 61. *them of my gift for daughters, but not by thy covenant*: Hereby intimating, that a
man then cometh into covenant with God, when he is aſhamed of his ſins paſt,
and therefore turneth from them to ſerve God in newneſs of life, holding
Note. it now a ſhameful thing to live in ſin, but a grace & an honor to live righteouſly
Rom. 6. and holily, according to which the Apoſtle ſaith, *What fruit had yee of thoſe*
things of which yee are now aſhamed? Then in ſaying, thou ſhalt receive thy ſiſters,
&c. he propheſieth alſo of the converſion of the Gentiles, by means of the Jews,
that is, the Apoſtls going out to preach the Goſpel unto them, in which regard,
that he ſaith, that he would give them unto them for daughters, as being by them
1 Cor. 4. 15. begotten unto God, as *Paul* ſaith to the *Corin.* *Though ye have many inſtructors, yet*
yee have but one father, for I have begotten you. But not by thy covenant : this is added as a
further declaration of his meaning. *v.* 60. *I will remember my covenant made with*
thee in thy youth, not thine, for thou waſt perfidious and brakeſt it, ſo that if
I had regarded this, I ſhould never more have owned thee to do thee ſo great
a grace as to make thee the mother of other Nations in reſpect of the faith,
firſt converting thee hereunto, and beginning this bleſſed work ſoly amongſt
the loſt ſheep of the houſe of *Iſrael*, as he did when he ſent his Diſciples forth,
Matth. 10. ſaying, *Go not into the way of the Gentiles, but to the loſt ſheep of the houſe of Iſrael*,
Matth. 15. and againe, *I was not ſent, but to the loſt ſheep of the houſe of Iſrael*, and then by
them, as a mother begetting unto himſelf other daughters, the Nations, ſome
only *Sodom* and *Samaria* being named and the reſt underſtood. The Lord
therefore calleth it his, not their covenant, for they having broken it he
was no more bound thereby on their part, but only becauſe he would not be
like

like unto them, but ſet his goodneſs ſtill againſt their naughtineſs continued conſtant in that which he had promiſed, although they did not, but brake moſt foully with him. But why is it called the covenant made with her in her youth, *v.* 60. ſeeing it is a new covenant, that is made under the Goſpel, *Jer.* 31. 31? *Sol.* It is not called new for the ſubſtance thereof, for that was all one, but for the manner of giving it, the firſt being confirmed with the blood of beaſts, this by the blood of Chriſt, that having nothing expreſſed but doing ſo to live, this beleeving and living, and that given with great terrour, and accompanied with the heavy burthens of many ceremonies, this in all mildneſs, and no ſuch burthen impoſed. Yet it is for ſubſtance the covenant made with her in her youth, *viz.* for faith, which was the maine thing, that firſt made their father *Abraham* ſo gracious with God, and ſo brought him and his poſterity into this covenant, whereby God bound himſelf to be his God and the God of his ſeed for ever, *v.* 62.63. are nothing elſe, but a repeating of the ſame that was ſaid before for further confirmation of the eſtabliſhment of this covenant for ever, and of her being confounded at recounting her ſins paſt, and never open her mouth more to juſtifie her ſelf or to inſult over others, as ſhe had formerly done over *Sodom.*

Gen. 15.
Rom. 4.
Heb. 11.

CHAP. XVII.

IN this Chapter by a parable or ſimilitude taken from two Eagles, and a branch of an high Cedar and ſeed put into a fruitful ſoile and well watered the ſame is further declared, that was threatned before, *viz.* the deſtruction of *Jeruſalem* and the King thereof, the original and cauſe hereof being ſo laid open, and the manner of proceeding, as that it being applyed any one might eaſily conceive, that it could not be expected, that it ſhould fall out otherwiſe, but this deſtruction muſt needs come, as was before threatned for ſin, in reſpect of their evil dealings with *Nebuchadnezzar* after oath made unto him, and ſo great a favour received to ſet up one of their own of the royal blood to reign there permitting them to continue a Kingdom ſtill in their own fruitful land, only being put to the paying of tribute.

V. 3.

To come to the words of the ſimilitude, or riddle, he ſaith, *A great Eagle long winged, full of feathers of divers colours came to Lebanon and took the higheſt branch of the Cedar.* By this Eagle *Nebuchad.* the King of Babylon was meant, he is ſaid to be an Eagle, becauſe as an Eagle is the King of all flying fowles, ſo was he of all countreys and nations; and to be ful of feathers, and long winged, becauſe his dominion extended far, and his ſtrength was great; and theſe feathers were of divers colours, to ſet forth the divers ſorts of people of divers faſhions and manners in ſubjection to him.

Lebanon to which he came, was *Jeruſalem*, ſo called alſo in this riddle for the multitude of the high and ſtately buildings, of which it conſiſted, as *Lebanon* abounded with tall Cedars; or for the many high and great men thereof; and I ſee no reaſon why *Calvin* ſhould reject this expoſition as he doth, underſtanding by *Lebanon*, as the moſt eminent part of the land of *Judea*, the whole kingdom, becauſe in was *Jeruſalem*, and againſt it that *Nebuchad.* came, when he took *Jehoiakin* and carryed him away captive into Babylon. The higheſt branch of the Cedar or Cedars here, for the ſingular number is put for the plural, was King *Jehoiakin*, whom he carryed away, as is before ſaid. For although there were many great men high branches of this Cedar-like City, yet he was the higheſt. *v.* 4. *He cropt off the top of his young twigges, and carryed and ſet it in the land of Merchants or City*, that is, he took not only the higheſt branch, the King, but many of the nobility, who were as the tops of the boughs next unto it, and this branch with them he carryed into Babylon, which is called a *land of traffick and City of Merchants*, becauſe the City of Baby-

Calvin.

V. 4.

Babylon was the metropolis of the whole empire, whereunto they repaired
from all parts, as Merchants to a place of greateſt traffick, and here this branch
was ſet, that is, kept in ſome good faſhion, the more favour being ſhewed to
V. 5. him, becauſe he voluntarily yeilded himſelf. *v.* 5. *He took alſo of the ſeed of the
land and planted it in a fruitful field,* &c. that is, having carryed away *Jehoiakin,* he
made *Zedekiah,* his uncle, and ſo one of the royal ſeed king in his ſtead, for
which he is called the ſeed of the land planted therein, and becauſe that land
was moſt fruitful, he ſaith, that he planted it in *a fruitful field by great waters,
as a willow,* for that land was watered with the early, and the latter raine,
and ſo the ſeed here committed to the ground might well grow and proſper
greatly, and ſo might *Zedekiah* being thus advanced by the favour of that
King, if he had had the grace to make uſe of it, have lived in great worldly
pompe over that he could have done before being but a private man.

V. 6. *And it grew and became a ſpreading vine of low ſtature, and the branches turned towards
him and the roots thereof were under him.* That is, *Zedekiah* being thus ſet up
flouriſhed at the firſt, yet as a tributary King, and ſo low in compariſon of
one that is abſolute, being under the Eagle before ſaid, that is, *Nebuchadnezzar*
both branches and rootes, that is, from his favour receiving all his glory, and
not to continue longer then he held in this his ſubordinacy to him, but whilſt
he did, he brought forth branches, that is, he had children, as royal branches
who might have ſucceeded him.

V. 7. *Behold there was another great Eagle with great wings and many feathers, and this
vine did bend her roots toward him that he might water it by the furrows of her plantation.*
This was the King of *Egypt,* to whom *Zedekiah* truſting rebelled againſt
King *Nebuchad.* that had planted him, and the furrows of its plantation are
V. 8. now ſpoken of, and *v.* 8. *A fruitful ſoile and great waters,* becauſe *Egypt*
to which he now truſted, had a great vine, and was fruitful, ſuppoſing, that
by a new confederacy with the King thereof he ſhould flouriſh more then he
had yet done, living no more, as a tributary King, but as an abſolute
Monarch.

V. 9. But what ſaith the Lord *v.* 9. *Shall it proſper? ſhall he not pull up the roots thereof,*
&c. *even without great power or many people to pluck it up,* that is, whatſoever *Zedekiah*
thinketh by this his revolting againſt his faith given to *Nebuchad.* he ſhall not
proſper, but having begun to remove himſelf from the place, where he was
planted by turning his roots now another way, his leaves ſhall ſoon wither he
being pluckt quite up by the roots, as he was when he was taken, and his children
being ſlaine his eyes were put out, and he carryed into Bablyon and dyed
there. But what is that he ſaith, *This was without great power? Sol.* He meaneth
not, that the King of Babylon ſhould come with no great forces, but if he
had come but with a few, they would have ſufficed to pluck up this vine *Zedekiah*
ſtanding ſo looſe in the ground by his own doings, his roots being
Jer. 37. 10. pluckt from the place, where they firſt ſtood, and were fixed and turned another
way. And this is according to that of *Jeremy, If the Caldeans were but a
V. 10. few, and they all wounded men, they ſhould yet riſe up and burn this City,* v. 10. *Shall it
proſper where it was planted? it ſhall wither in the furrows where it grew,* That it, having
turned the roots to *Egypt,* as was before ſaid, and ſo having, as it might
be thought a new and better plantation, even in furrows, which are moiſt,
and wherein plants grow commonly faſteſt, yet he ſaith it ſhould wither and
decay, and in ſpeaking of furrows he alludeth to the land of *Egypt* where it
rains not, but was all watred by furrows drawing from the river *Nilus* to run
into all their fields.

V. 11. 12. 13. And all this expoſition is confirmed by the interpretation made, *v.* 11. 12,
&c. to *v.* 22. wherein the ſin of *Zedekiah* his breaking his oath is greatly
aggravated and above all threatened, and hereby is ſhewed what an abomination
Note. it is not to keep oathes made to Kings, and for confirmation of covenants,
and therefore with what a great ſin we are intangled in this land,
where neither oath of Allegeance, nor of Supremacy, or that voluntarily
made to preſerve his perſon, &c. is regarded to be kept, but is ſo palpably
broken

V. 22. broken. *v.* 22. And thenceforth to the end of the Chapter, according to the prophetical manner, matter of comfort is added after the threatnings before going, eſpecially in reſpect of Chriſt the moſt high branch to come and to be planted upon an high and elevated mountaine, and he is aptly ſet forth here, as the head of his branches, or the principal of the ſtock of *David*, of which line he came. *I will take from the top of the high Cedar, and ſet of the head of his branches a tender one, and I will plant it upon an high mountaine and eminent.* Here in ſpeaking of Chriſt he calleth him the top of the high Cedar and yet a tender one, and *Eſa.* 11. he is ſet forth, as a branch comming out of the ſtubble of that tree, that is, *Jeſſe* the father of *David*, which is the loweſt branch, and not a branch pluckt of the top. But hereby is meant firſt his divinity, in regard of which he was the top and head of all that linage, the crown and greateſt glory thereof. 2. His humanity, in regard of which he was but a tender one and weak and low, as he is alſo called, *v.* 24. He was planted upon an high mountaine, when upon mount *Zion*, where the Temple ſtood, he ſat preaching the Goſpel, as is further expreſſed in the next words, *v.* 23. *In the mountaine of the height of Iſrael I will plant it*, for although mount *Zion* were not the higheſt mountaine, yet for the excellency in regard of the Temples ſtanding there and Chriſts preaching there it was the higheſt in eſteem of all other mountaines of the earth, and ſo it is likewiſe ſet forth, *Eſa.* 2. And this branch here planted, *brancheth and fructifieth, and here all fowles of every wing dwell and are ſhadowed, as in the branches of a goodly Cedar,* That is, people of all countreys and nations, to whom the fruit of Chriſts preaching extendeth hence, ſhall dwell in him by faith, when his Apoſtles ſent out by him going into all countryes ſhall preach him, and repentance, and faith, and ſalvation in his name.

V. 24. *And all the trees in the field ſhall know, that I the Lord have brought down the high tree and exalted the low, have dryed up the green tree, and made the dry to flouriſh,* That is, all men (for ſo they are often ſet forth by trees) ſhall know, what my power and juſtice is, when they ſhall ſee *Zedekiah* an high King, as he ſeemeth to himſelf, and green, becauſe growing in wealth and ſtrength by his confederacy with *Egypt*, brought down by *Nebuchadnezzar*, and withering away to a moſt poor and decayed eſtate, and againe after this the low ſtubble of *Davids* houſe in the branch Chriſt ſpringing up, and waxing ſo green and flouriſhing by the acceſſion of ſo many Kingdoms unto him, which was before dry, and ſo in humane reaſon ſuch as from which no ſuch riſe could have been expected.

CHAP. XVIII.

HEre, becauſe the prophet had formerly aggravated the ſins of the Jews then living by the ſins of their fathers, and they hereupon complained, as if they were unjuſtly dealt withal, for that when their fathers committing the ſame ſins, that they did, yet eſcaping they were now threatned with deſtruction. To convince them therefore of their unjuſt complaining in this regard and ſo juſtifie the Lord in theſe his proceedings againſt them, he largly declareth in this Chapter, that neither they nor any other were at any time judged unjuſtly by the Lord, but in all juſtice and righteouſneſs.

V. 2. And he beginneth firſt with the manner of their complaint, they ſaid by way of Proverb, *The fathers have eaten ſoure graps, and the childrens teeth are ſet on edge,* That is, they had committed the ſins, and their children ſmarted for them, which was a thing, that nature abhorreth from, ſeeing his teeth only are ſet on edge, that eateth ſoure or green fruit, and not his childes.

V. 4. Againſt this firſt he oppoſeth a certaine ground, whereby this proverb is overthrown, *v.* 4. *As I live, all ſouls are mine, ſaith the Lord, as the ſoul of the ſon,*

ſo of the father, the ſoul that ſinneth ſhall dye, That is, I have a like intereſt in all ſouls, and they are alike dear unto me, as I made them all, therefore I will undoubtedly proceed alike againſt every man, not reſpecting any relations of one to another, but where I finde any wicked they ſhall dye for their wickedneſs, and they only, not others for them. And this is further amplified,
V. 5. *v.* 5. 6,*&c.* by putting divers caſes.

1. Of a mans being righteous in all points of righteouſneſs, in this caſe whether he be father or ſon he ſhall not dye but live.

V. 10. 11. 2. Of the ſon of a righteous father degenerating to wickedneſs, he ſhall not live for his fathers righteouſneſs, but dye.

V. 14. 15. 3. Of a righteous ſon of a wicked father, *v.* 14. 15, *&c.* he ſhall not dy although his father were wicked, but live aſſuredly.

V. 21. 4. Of the ſame ſoul, that hath done wickedly, but repenteth and turneth, and fulfilleth all righteouſneſs now by keeping all Gods comandements *v.* 21. 22. he ſhall live notwithſtanding his former unrighteouſneſs, and not be puniſhed with death therefore.

V. 24. 5. Of a righteous man turning from his righteouſneſs to ſin, *v.* 24. He ſhall not live, but die, his former righteouſneſs ſtanding him in no ſtead.

Calvin. And theſe two laſt caſes are repeated againe for further confirmation of
Ob. the ſame, *v.* 26, 27, 28. Againſt that which hath been ſaid, that the ſon ſhall
Rom. 5. 12. not die for the fathers ſin, it may be objected that by one man ſin cometh upon all and death by ſin, yea upon thoſe that have not ſinned actually, as *Adam*
Sol. did, that is, infants. *Sol.* To this *Calvin* ſaith both, that God ſeeth ſin in them, although man cannot, for he ſeeth ſin in the ſeeds thereof, and that infants came not within the compaſs of that which is here ſpoken, for it is to them that objected againſt Gods juſtice, and therefore were of ripe yeers. And in this laſt I reſt. But for the ſin of our firſt parents being ours and death due therefore, before any actual ſinning, the place alledged is plaine, and infants being daily taken away by death do confirme it more and more. For it is a corporeal death firſt and chiefly, of which the Lord here ſpeaketh, becauſe he hath reference to the judgements before threatened of killing them with the ſword, famine and peſtilence, although death eternall is to be underſtood alſo, yea rather then the corporeal, becauſe that in time of common judgements for the ſins of a people, the righteous may be cut off amongſt the wicked, as this our prophet alſo afterwards ſpeaketh, ſaying, *I will deſtroy the righteous together with the wicked,* but no one righteous perſon ſhall together with them dye eternally. If it be ſaid, this then is not univerſally true, *The ſon ſhall not dye for the fathers ſins,* becauſe for the firſt mans and none of their own many dye daily both corporally and eternally. I anſwer, the firſt man was made after Gods image and had power not to have ſinned by vertue of his creation, and ſo to have ſtood in the ſtate of innocency and immortality for ever together with all his poſterity, and therefore it agreeth well with juſtice, as if he had ſtood, in whoſe loines was all mankind, to ſave all alive, ſo he turning ſinner for that ſin of his to deſtroy all.

But for other men and the children coming of them it is not ſo, they are dead in ſins and treſpaſſes, and have no power of themſelves to do or to will the good, and as the father is, ſo is the ſon, not looked upon in him to dye together for one anothers ſins, or to live for one anothers righteouſneſs, but each one after *Adam* ſtands and fals to himſelf only, in regard of any thing actually done by the one or the other whether good or evil. Now in the enu-
V. 5. meration of particular ſins here putting al the caſes together, they are by *Jerom*
Hieron. noted to be 17. as the parts of righteouſneſs are. 1. To execute judgement. 2. To joyn to judgement righteouſneſs or juſtice. 3. Not to eat upon the mountaines. 4. Not to lift up the eyes to idols. 5. Not to go in to another mans wife. 6. Not to go in to a menſtruous woman, his own wife. 7. Not to make ſad any man. 8. To reſtore the pledge. 9. To take nothing by violence. 10. To give bread to the hungry. 11. To cloath the naked. 12. Not to put money to uſury. 13. To take nothing again of that which

thou haſt given. 14. To turn his hand from iniquity. 15. To judge truly
betwixt man and man. 16. To walk in the precepts of the Lord. 17. To
keep his judgements and juſtifications. Thus he, but who ſo ſhall count them,
as they are reckoned up in the text ſhall finde but 14. and if any other
particular can be named it comes under one of theſe heads. And it is to be *Note.*
noted, becauſe in ſpeaking of the righteous he mentioneth not ſome, but all
points of righteouſneſs, as being in him, then promiſing, that he ſhall live,
not otherwiſe, hereby ſhewing, that it is not enough for a man to live free
from ſome, but from all ſins, and to do ſome good things required, but all
and every of them, and therefore he who cometh ſhort of this is not
reputed righteous before God, but wicked, and ſhall dye for it. 2. Becauſe
thus a foundation of deſpaire were laid if ſome other way were *Note.*
not opened to eſcape, he propoundeth life to be attained and deliverance
from the danger of death in the caſe of turning by repentance. For in this
caſe all ſins paſt are forgiven, and none of them cometh any more in
remembrance. 3. Yet this turning by repentance is not only by ſorrowing *Note.*
and confeſſing and praying, but breaking off from all ſin and doing all good
duties from thenceforth to the end of our lives. Laſtly, becauſe when he that
turneth doth the beſt that he can, he is ſtill ſubject to ſome ſinning through
the fleſh, or, unregenerate part remaining in him as long as he liveth. Unto
this comfort here given, another here paſſed over in ſilence is added by the Rom. 8. 3.
Goſpel, *That which we cannot do by reaſon of the fleſh, God ſending his ſon, condemned*
ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us through
him. To come now to the words, as they lye in order, where the parts of V. 5.
righteouſneſs are ſet forth. 1. *If a man be juſt and doth that which is lawful and*
right, Heb. and in other tranſlations it is, *doth judgement and juſtice,* betwixt *Calvin.*
which, *Calvin,* when they go together, putteth this difference, juſtice is to
deal righteouſly with all men in all things, judgement to be helpful to thoſe Eſa. 11.16.
as much as in us lyeth, that ſuffer wrong, which is a thing called for at every
ones hands, although at the hands of Judges and Juſtices eſpecially. 2. *He*
hath not eaten upon the mountaines, That is, feaſted with idolaters going to their
ſacrifices, as the *Midianitiſh* women allured the *Iſraelites* ſometime to do, for Numb. 25.
which the Plague of God was ſent amongſt them. And this feaſting is ſaid to
be upon mountaines, becauſe they had their temples and altars upon high
places for the moſt part, where idolatry was committed. 3. *Nor lift up his*
eyes to the idols of Iſrael, That is, not prayed unto or worſhipped them, becauſe
in prayer we do or ought to lift up our eyes towards heaven, but this phraſe is
uſed, to meet with ſuch, as would haply juſtifie themſelves by ſaying, that
they pray not to images, but uſe them only for a remembrance by lifting
their eyes up unto them, being put in minde of God and his Saints. But the
righteous man that ſhall live, doth not ſo much as lift up his eyes to idols to
be ſtirred up by ſo doing to any pretended good, and therefore not one papiſt
is righteous, but wicked for this ſin alone. And he ſaith, *The idols of the houſe of Iſrael,*
lest any ſhould think, it is true indeed, to lift up our eyes to idols of the
heathen were an abomination, but images allowed by the church to be uſed for
the ends before ſaid, are not of that ſort, and therefore it is not evil to look at
them. In ſaying that the prophet at once cuts off all ſuch pretexts, and leaveth
them, that do but ſo without excuſe. The 4. of abhorring from adultery, and
5. of not going to his own wife in her flowres and 6. of fleeing oppreſſion,
7. of reſtoring the pledge, and 8. of doing no violence to any man, are all
plaine without expoſition, being alſo obvious in many other places, and
the 9. of giving our bread to the hungry, and 10. of cloathing the naked.
But the 11. putting money to uſury, *v.* 8. hath wrought diverſly amongſt V. 8.
worldly minded men, ſome ſtanding upon the word נשך biting, and denying
any encreaſe taking, that is not biting, to be uſury: but againſt them
this text plainly maketh, becauſe it is added *nor taken any increaſe,* ſome varying
the word and calling that, which they take for lending intereſt, as *Calvin* ſaith,
was a deviſe amongſt the *French,* upon theſe grounds is trade in uſury without

out fear of being counted wicked for ſo doing. But he contrariwiſe ſaith,
that any lending for increaſe is uſury. Yet all uſury is not unlawful, as namely
that, which is not a taking of increaſe of the poore, touching whom it is
expreſly ſaid, *If thou lendeſt to any of my people that is poor, thou ſhalt not be an uſurer*
Exod. 22, 25. *unto him.* 2. When a man maketh not uſury a trade, but only ſometime having
money to live upon, which he cannot yet convert into ſomething
elſe, which may bring gaine in, he lendeth to ſuch as have wealth, but
occaſion for the preſent to borrow for their advantage another way.
In this caſe to take for the uſe of his money, is not unlawful, but it is juſt
and equal for the benefit redounding to another by his money to take recompence
of money therefore, thus he. But although I deny not his reaſon to be
good, yet I cannot ſubſcribe unto him, that any uſury is lawful, ſeeing
whatſoever may rightly be called by this name is by the very word ſetting it
forth cenſured as a biting or oppreſſing, againſt which it is in many places
exclaimed both by the Law and Prophets. We muſt therefore rather come to
the definition of uſury, which I take it, is beſt made by them that ſay, it is a
lending of money upon condition to receive increaſe therefore to the damage
of the borrower. For although he be rich, he muſt not by me be damnified,
and if he be not, that which is contracted for and taken, is no uſury,
but a lawful contract, as in bargaining to have a penny, for a penny worth.
For it is not againſt the law of lending, which forbiddeth only lending for
biting increaſe, or for any increaſe to the poor, and no otherwiſe, neither is
Matth. 7. 12. it againſt the general tenour of the law, which is love, that requireth a man
Quod tibi non to do to another as he would have others do to him, and contrariwiſe, do not
vis fieri, alteri to another what thou wouldſt not have done to thee. For a man ought not
ne feceris. to deſire to be benefited by another without making him recompence who
hath no need of his charity. For the *quantum*, that may be taken, as a juſt recompence,
the law hath ſet one limit, and becauſe that is yet too much, conſcience
ought to ſet another, *viz.* not much, but ſomewhat above the proportion
commonly to be made out of the ſame money by purchaſing; that is, ſix
or ſeven pound *pro centum*, by the Imperial law it is allowed to take no more
as I have read then five pound *pro centum*. But becauſe in lending money time
is often loſt and an hazzard is run more then in purchaſing land, in equity
ſomewhat more may be taken then the rent of ſo much land. But for ſuch
as lend to the poor upon uſury, or exact upon any without conſcience,
they take not the way of life, but of death in their ſo doing. Hitherto
the 11. now followeth the 12. point of righteouſneſs, *That hath withdrawn*
his hand from iniquity, that is, taken no bribes to prevent juſtice; which being
not taken care of, juſtice is perverted, and of Princes and Judges men are made
companions of theefes. 13. *Hath executed true judgement between man and man*,
Eſa. 11. 23. that is, being a judge or arbitrator not carryed by love or hatred, but altogether
going by the right rule of juſtice towards ſuch as come before him.
V. 9. 14. *Hath walked in my ſtatutes and kept my judgements to deale truly.* Here by ſtatutes
ſome underſtand the ordinances of the ceremonial law, concerning
Luc. 1. 6. which it is ſaid, that *Zachary* and *Elizabeth walked in all the commandements, and*
ordinances of the Lord without blame; but this is too reſtrained, it is rather to be
held becauſe the prophet would not proceed in enumerating more particulars,
he thus endeth his capitulation in this general, that he might make a
perfect deſcription of a righteous man, and ſo it is, as if he had ſaid, if there be
any other point of righteouſneſs yet unnamed, I will ſhut it all up in a word,
he is righteous that hath walked in all my commandements both moral, ceremonial
and judicial, dealing in all things truly, and ſincerely, being without
John 1. 43. fraud or guile, as it is ſaid of *Nathaneel*, *Behold an Iſraelite indeed, in whom there is*
no guile.

V. 10. *If he beget a ſon that is a robber, a ſhedder of blood, that doth the like to any of theſe*
things. Hebr. *doing one of theſe*, and in Vulg. Lat. alſo. Here is the ſecond caſe
put of a ſon degenerating from the righteouſneſs of his father in any one of
the things here mentioned. 1. By robbing or bloudſhed contrary to the

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doing of no violence before commended, and to oppreſſion fleeing, and to reſtoring the pledge for the word פרץ is to break, or to make a breach, ſo that it is a general word ſetting forth both robbing, bloodſhed and all kind of oppreſſion, and violence, and breaking the bonds of continency alſo by adultery and other unclean copulations, or any way elſe breaking out againſt the law of God.

V. 11.

V. 12.

Then having uſed a word implying all vices in general, *v.* 11. he enumerateth particulars moſt of them in the words before uſed, only *v.* 12. whereas the father is ſaid not to have oppreſſed, but to have broken his bread to the hungry, and cloathed the naked, for all theſe it is ſaid, *hath oppreſſed the poor and needy*, intimating, that not only to do them wrong, but not to exerciſe charity towards them is an oppreſſion, and ſo it is not to execute judgement and juſtice, touching which nothing is particularly ſaid here, but this is left alſo to be underſtood under this head of oppreſſion, becauſe he that ſeeth the poor oppreſſed and helpeth him not according to his power, is guilty of this ſin of oppreſſion alſo. 2. For going in to a menſtruous woman he ſaith, *hath committed abomination*. And here it is to be noted, that not all or many of the ſins here reckoned up, but one is enough to bring a man to deſtruction, becauſe he ſaith, *doth one of theſe*, that we may ſo flee ſin, as not *Herod* like when we do many things required, live in ſome one ſin ſtill, for fear of being guilty of all by means of this one.

Note:
Jam. 2. 10.

V. 14, 15, 16, 17.

Here followeth the third caſe of a good ſon of an evil father, there being herein no difference from that which was ſaid in the firſt caſe, *v.* 5. 6, *&c.* till he came at *v.* 17. *he hath taken off his hand from the poor*, Hebr. *hath turned his hand from the poor*, this is oppoſed to oppreſſing the poor and needy ſpoken of *v.* 12: it being meant, that he keeps his hand from all ſuch oppreſſion, neither taking a pledge with his hand, nor holding it, if it be a thing, without which the poor man cannot live, or his health be preſerved, nor a bribe to judge againſt him, but not from helping him being oppreſſed, or faln, or ready to periſh for want of relief.

V. 23.

Have I any pleaſure at all, that the wicked ſhould dye, but that he ſhould turn from his wayes and live? The caſe of a wicked man turning and living, notwithſtanding his former wickedneſs being laid open in the premiſes, now he inferreth upon this ground that the Lord willeth not, neither delighteth in any mans death, but in his converſion and ſalvation, that none, how far ſoever they have gone in ſin, might deſpaire, but by hope in his mercy be drawn to turn unto him, that is ſo gratious.

Rom. 9.
Phil. 2. 13.

But againſt this it is objected both that he hath fore-appointed ſome to damnation, and that it is not in man to wil, but he worketh to will and to do of his own good pleaſure: if then he take no pleaſure in the death of the wicked, why doth he not turn him?

Rom. 2. 4.
Revel. 3. 20.

Sol. He offers him grace and pardon for all that is paſt to turn him, yea he counſels him to turn, and intreats him, by his benefits ſeeks to lead him to repentance, and which is more then all this, he knockes at the door of his heart by his Spirit, and who can ſay then, but that it is true, which is here ſaid, he delighteth not in his dying?

Obj. But all this is nothing, if either he hath fore-appointed him to death, or worketh not effectually with the meanes, whereby he may be converted.

Sol. He fore-ordaineth none to damnation, but ſuch as he foreſeeth will be impenitent, when he hath uſed all the means of reclaiming them, that may be, and therefore Chriſt ſpeaking of the curſed going into hell fire, ſaith, not prepared for you, but *for the divel and his angels*, whereas contrariwiſe to the bleſſed he ſaith, *come into the kingdom prepared for you from the beginning*, ſo that impenitent ſinners come into condemnation by their preferring of the pleaſures of ſin before the joy of ſalvation; for his effectual working upon his will, he worketh ſo by his word and ſpirit, that he may, if there be not an averſion in his will, turn himſelf being thus holpen, as it is ſaid here *v.*32. *Turn your ſelves and live*, for if God, who biddeth us thus to do, ſtood not ready to help and inable us, this were but a deluſion. But doing all that can be expected to be done on his part, yea that he could do, as he ſaith, *Eſa.*5. the impenitent ſinner is unreaſonable in charging him, as the cauſe of his non-converſion, when as indeed he is ſoly the cauſe thereof to himſelf and conſequently of damnation, as a man in the water held up by the chin, that thruſts away his hand that holds him up that he might ſwim out, if he ſinketh and be drowned, is the ſole cauſe of his own death. And the rather is the ſinner the cauſe of his own damnation, becauſe he is not only held up as it were, but exhorted over and over to turn and live, *v.* 30,31,32. ſo that unleſs God would ſave him againſt his will, or take and carry him to heaven as a block or dead thing, he never putting on to do any thing tending to ſalvation, and ſo do more for him, then for any that are ſaved, he can never attaine life, but muſt dye and periſh everlaſtingly. God indeed as *Auguſt.* hath it, made thee without thee, but thou muſt not expect, that he ſhould ſave thee without thee.

Auguſt. *Qui fecit te ſine te, non ſervabit te ſine te.*

CHAP. XIX.

V.1,2. T*Ake thou up a lamentation for the princes of Iſrael, and ſay, What is thy mother a lionneſs.* In this Chapter under the ſimilitude of a lionneſs and her whelpes ſuch kings as of late were in *Judea* are ſet forth, the one being *Jehoaz* the firſt ſon of *Joſiah*, whom *Pharaoh Necho* took and carryed into *Egypt*, another *Jehoiakim*, whom he made king in his ſtead, that was taken and carryed into *Babylon*.

So that the ſtate is ſet forth by the lionneſs, which conſiſted of men addicted to make preys the rich of the poor, as a lionneſs makes a prey of other
beaſts. For the two whelps taken and brought up till they became lions, the
firſt *Jehoaz* was made King by the people, after that *Joſiah* his father was ſlaine
by *Pharaoh Necho*, but when he had reigned three moneths, in which time he
2 King. 23.24. is ſaid to have done evil, that is, as is here expreſſed, by oppreſſing the people,
2 Chron.36. *Pharaoh* being diſpleaſed at their boldneſs to ſet him up for King without his
conſent came and took him away into *Egypt*, where he dyed. Then *Eliakim*,
whom he called *Jehoiakim* being by him made king did evil likewiſe, yea more
is ſaid touching his oppreſſions to pay the money impoſed to the King of
2 Kin. 23. 35. *Egypt*. Then the king of Babylon coming againſt him he became his ſervant
2 Kin. 24.1,2. three yeers, but thenceforth rebelled and ſuffered much by bands of the
Caldees, and Syrians and other Nations coming againſt him, ſo that he was
2 Chron. 36.6. taken and bound in chains to be carryed into Babylon. The cauſe of all
which and manner is here thus expreſſed, *v.6. He went up and down amongſt the lions*
V. 6. *and became a lion, and learned to catch the prey and devoured men.* v. 7. *and he knew their*
V. 7. *deſolate places, and laid waſt their Cities,*&c. v. 8. *Then the Nations ſet againſt him on*
V. 8. *every ſide from their provinces, and ſpread their net over him, he was taken,* v. 9. *and*
V. 9. *they put him in ward in chaines, and they brought him to the king of Babylon,*&c. Where
by his going up and down amongſt the lions is meant, as the Kings of Egypt and Babylon, who were like lions, whom he made a covenant for tribute and ſo as they exacted upon men taking their goods from them, for which he is ſaid to have devoured them. But for the next words, *v.* 7. *he knew their deſolate places*, Hebr. it is אלמנותיו *his widows*, Vulg. *he learned to make widows, and to bring his Cities to deſolation. Calvin* following Cald. render it, *he knew her palaces*, turning ל into ר but why any ſhould render it by deſolate places, I ſee no reaſon, unleſs by widows deſolate places be ſet forth metaphorically. For any change of a letter from the Hebr. copy I cannot by any means aſſent; beſides that rendering it by palaces perverts the ſenſe, which is that this king having devoured the men by oppreſſions and tyrannically cutting off them,

that withſtood his proceedings, whereby many widows were made, ceaſed not here, but found means to pill and poll them alſo, that had any wealth left, whereby their Cities were made deſolate and without any ſubſtantial inhabitants. Then it followeth, *the land was deſolate and the fulneſs thereof by the noiſe of his roaring:* wherein he ſtill goes on in the allegory of a lion, for he roareth after his prey, and this being heard the inhabitants being few, and moſt women, lye open to his fury, and ſo being deſtroyed the place is made deſolate.

1 King.24.2.

2 Chron.36.6.

But as when it is thus, the men of the Cities or towns about gather together to take this roaring and devouring lion, ſo by Gods juſt judgement bands of the Caldees, Syrians, Ammonites and Moabites came and took *Jehoiakim*, or weakened him ſo, that the king of Babylon coming he had no power to ſtand againſt him, but ſoon fell into his hands, and was bound, as is aforeſaid. But neither there nor here is he ſaid to have been carryed into Babylon but only to be bound, he then haply agreeing thenceforth to live in obedence to him, whereupon he was permitted ſtill to reign under him, and then his roaring voice was heard no more upon the mountains of Iſrael, which although it was not verified immediately, for he reigned after his binding ſtill eight yeers, or ſeven, that is, to the 11. yeer from his beginning to reigne, and it was in his fourth yeer, that he was taken and bound. But he was moſt probably ſo curbed, as that he had not the liberty of roaring as before, and after his death, his ſon coming to the crown, that is, *Jehoiakin*, he was carryed away into Babylon within three moneths, and his wife and children and all the principal men of Judah to the number of ten thouſand, and the treaſures of the Lords houſe, whereby both he and his Princes were diſabled for ever to roare again as a lion in Iſrael.

Hieron.

All this of the ſecond whelpe is by *Jerom* applyed to *Jehoiakin*, becauſe not *Jehoiakim*, but he was carryed away by the king of Babylon, and could roare no more. So that according to his expoſition *Jehoaz* was the firſt, and *Jehoiakin* the ſecond, and this is favoured by the courſe of the hiſtory, which ſaith, that both theſe were made kings by the people, as here by the lionneſs, but *Jehoiakim* was made by the king of Egypt, and therefore I leave it to the judicious reader to be conſidered. Some he ſaith, by the one underſtand *Johanan* the ſon of *Careah*, and by the other *Zedekiah*, but the one of theſe went and was not carryed into Egypt, and *Zedekiah* was carryed into Babylon after this, and the ſaid *Johanan* went into Egypt after him, whereas the things here ſpoken of are hiſtorical relations of that which was done before and not prophetical predictions of that which ſhould be done after. He alſo ſpeaketh of ſome that expound theſe things myſtically of Satan like a roaring lion, but leaveth this, as of which no good ſenſe without much ſtraining can be made of that which is here ſaid.

The ſhort time of Tyrants.

Some upon theſe relations enter into a common place of the ſhortneſs of the lives of Tyrants, becauſe *Jehoaz* one of theſe was cut off ſoon after that he had reigned three moneths, and the other at the like time went from reigning into exile and bonds. And although *Jehoiakim* and *Zedekiah* lived longer yet, yet both together exceeded not twenty two yeers.

Hieron.

Jerom in *Epitaphio Nepotiani* tels of *Conſtantius* a favourer of the Arrian hereſie whilſt he was preparing to fight againſt the enemy dyed ſuddenly in a village called *Mopſis*, leaving to his great grief the Empire to the enemy; *Julian* the Apoſtata fighting againſt his enemy in *Media* periſhed by the hand of Chriſt, whom he had denyed in *France*; *Valens* alſo overcome in the *Gothick* war periſhed; *Valentinianus* being almoſt a childe ſtill after the Empire recovered by much blood loſt his life in a place before defiled by his brothers blood, and had his dead body to his great infamy hanged up; *Procopius*, *Maximus*, *Eugenius*, who whilſt they ſtood were a terror to all men, became in this the more miſerable, that they were firſt brought into ſervitude and then deſtroyed. But what ſhould I reckon up more examples, of which all hiſtories are full, ſeeing to many written of in ſacred hiſtory the like miſerable end befell, *Saul* was ſlaine and had his head cut off, and all ignominy done to his dead body by the Philiſtims; How ſhamefully did *Jezabel*, periſh by being troaden under the feet

of horſes, and eaten up of dogs, and *Ahab* falling at *Ramoth Gilead* by the
Aramites hands, *Athaliah* ſlaine by *Jehoiadah*; *Joram*, and *Ahaziah* by *Jehu*, and
Joaſh by his enemies, after extremity of torments, and *Amaziah* by his own
Note. ſubjects with many others, which were too long to capitulate: which ſhould
be a warning to Kings how they turn lions to their people, for ſo they are
not likely to have any long joy of their high dignity. And to get a kingdom
let no man aſpire by violence and bloodſhed, for he that ſheds the blood of
man, by man ſhall his blood be ſhed, as is notably exemplified, 2 *Kings* 16. and
in King *John* ſometime King of *England*, and in *Richard* the third murtherer
Note. of his two Nephewes left to him in truſt by their dying father *Edward* 4.
Againe note, that a man that is cruel and oppreſſeth others, is not a man,
but a lion, a beaſt, as *Jude* ſpeaketh, made to be taken and deſtroyed, he getteth
enmity at all mens hands round about, making them to riſe up againſt him
as the countrey riſeth againſt a lion, yea againſt a wolfe or a foxe, that kill
but ſheep or lambs, but much more devouring men, as it is here ſaid, whereas
contrariwiſe a great man doing good and being courteous to inferior perſons
is, as *Veſpaſian* was ſometime called, *deliciæ humani generis*.

V. 10. *Thy mother is like a vine in thy blood planted by the waters*; Having ſet forth the
ſtate of *Judea* by a ſimilitude taken from a lionneſs, now he ſets it forth by
another from a vine, which at the firſt grew and branched and brought forth
fruit and flouriſhed, exceedingly growing to a mighty kingdom, in ſetting
which forth he uſeth many words, that her preſent miſery might be the more
V. 11. aggravated to humble the Jews the more, and to make them lament their woful
condition, according both to the beginning and ending of the chapter,
which are of taking up a lamentation. But what meaneth this, *A vine planted
in thy blood*? This is ſaid in reference to the ſimilitude of a childe new born,
and being yet in the blood, before uſed, *Ch.* 16. the meaning being, that the
original of the Jewiſh Nation was foul and filthy, neither was there any
thing in it, for which the Lord ſhould be affected to it, but rather have
loathed it, yet out of his meer mercy he took her and made her amiable by
his grace.

Thus it was with Iſrael conſidered as a woman, but now ſhee is ſet forth
in another conſideration, *viz.* of a vine, that of being in her blood ſtill retained
to intimate her filthineſs and unworthineſs, that Gods mercy might
be the more magnified in planting her as a noble vine in a fruitful place, and ſo
Septuag. his judgements next ſpoken of *v.* 12. the more juſtified. Some for theſe words *in
thy blood* have, as *the floure of a pomgranate* ὡς ἄνθος ῥοᾶς as the *Sept.* but thus for
Lyra. דמך it moſt be רמון ſignifying a pomegranat. *Lyra* by the vine here ſpoken
of underſtands *Zedekiah*, who is ſaid to be planted in blood, becauſe
that he was the cauſe of ſo much bloodſhed. But I reſt in the
firſt, for he never flouriſhed ſo, as is here ſaid, neither is the King
a mother, but the ſon of a mother, and laſtly his planting together
with the ſtate in his time is ſpoken of *v.* 13. where this vine being
pluckt up and burnt is ſaid to have been planted in a barren place. But this
queſtion being thus reſolved another ariſeth, how this vine being ſaid to be
pluckt up and burnt can yet be ſaid to be replanted in another place, and what
place this barren place was? *Sol.* It was pluckt up and burnt as it were,
when *Jehoiakin* and thoſe ten thouſand with him were carryed into captivity
together with the rich veſſels of the temple, but ſuch as remained were replanted
againe and ſet in a poor condition, as in a barren wilderneſs; although
in the ſame land, becauſe they were now in a ſervile eſtate, and the
profit of the land rather redounded to the benefit of the Caldees, then of them
the inhabitants thereof, by reaſon of the tribute to which they were bound.
Moreover it may be called dry and barren, becauſe as a vine planted upon ſuch
ground, although it groweth a little for a time, yet there being no moiſture in
the ground it ſoon fadeth again, as this ſtate is alſo further ſaid to have done,
V. 14. *v.* 14. even by a fire coming out of its own branches, which was verified, when
Zedekiah revolting from the obedience of the king of Babylon, to whom

he had ſworn, brought the Caldean army with fire and ſword upon his City
to the utter ruining and conſuming thereof. Hence note the free grace of God
in Chriſt, whereby he ſetteth his love upon his Elect, and not for any worthineſs *Note.*
in them, yea againſt their unworthineſs and filthineſs, for he planted
Iſrael being a vine in her blood, that is defiled and filthy. 2. No people
thus preferred by God ſtandeth ſo ſure, but there is danger of being pluckt
up for ſin. 3. They that after ſufferings, are againe replanted as it were, by being
ſpared from utter ruine like Sodom ſhall not yet ſtand, but come into danger
again, a fire to deſtroy them coming out of themſelves, when they break out
again into foule and groſs ſinning.

CHAP. XX.

THis Chapter is begun like *chap.* 14. with the coming of the elders of Iſrael V. 1.
to the Prophet to inquire, that is, to hear from him the word of God,
pretending, as is moſt probable, to receive inſtructions from him, although
they had no hearts to follow them, becauſe there were falſe prophets, who
ſpake contrary to the teaching of him and *Jeremiah.* Now he by revelation V. 3.
from God, knowing their hearts, firſt tels them, that the Lord would not be
inquired of by them, yet he put to his diſcretion knowing, how averſe they
were in their hearts from all goodneſs, whether he would judge them or no,
that is, enter into any diſceptation with them or no by laying open once againe V. 4.
their wickedneſs and Gods gracious dealing with them; hereupon, if
they would not be wrought upon to repent, adjudging them to deſtruction,
yet in fine he ſheweth, that the Lord bad him argue the caſe, and expoſtulate
with and judge them, as followeth, *v.* 5. 6, *&c.* to the end of the chapter.
Then he beginneth with laying open Gods gracious dealing with their fathers, V. 5. 6.
and their ſinning againſt him, even whilſt they were yet in Egypt. For
he by *Moſes* ſent unto them to bring them out of Egypt into the land of Canaan,
that is, from hard ſervitude to deſireable liberty, and from poverty
to riches, and poſſeſſions, where they might live in the midſt of all plenty, V. 7.
only they were required to caſt away their idols, the idols of Egypt, of which
abomination of theirs we read nothing in *Exodus*, but here it is plaine, that in
Egypt when *Moſes* came firſt unto them they were idolaters, and obſtinate
idolaters, as the next words ſhew *v.* 8. *They would not caſt them away.* And for V. 8.
this the Lord was at the point of deſtroying them there for their ingratitude, V. 9.
all which in *Exodus* is in ſilence paſſed over. Yet it may be gathered by their
churliſh carriage of themſelves towards *Moſes*, who came with ſigns and wonders
to deliver them, becauſe *Pharaoh* now uſed them more hardly, that they
were very diſobedient unto him, in ſo much that they ſaid, he had made
their ſavour to ſtink before *Pharaoh*, and prayed God to judge between him V. 9.
and them. Yet the Lord for his names ſake delivered them, & proſecuting them
with his favour in the wilderneſs at mount *Sinai* he gave them his ſtatutes of V. 10. 11.
the ten commandements and judicial laws and other ordinances about his ſervice,
by living according to which they might continue acceptable always
unto him, and live and be proſperous.

If it be demanded here, whether men by keeping Gods command, may attaine
everlaſting life, becauſe it is ſaid, *I gave them ſtatutes by which he that doth
them ſhall live*?

Some anſwer, that living and proſpering in this world only is meant, becauſe
it is our duty to obey Gods precepts, and therefore having done ſo we
merit nothing but are unprofitable ſervants. But according to this rule we
ſhould not in obeying have our lives prolonged here, becauſe that even this is
more then we are worthy of. It is not then for that we ſhall be worthy, if
we obey, that life is promiſed, but out of Gods benignity, who might without

out this condition require all due obedience at our hands, wherefore out of his grace he makes this covenant with us, Do this and live, meaning both here by being ſaved from judgements, which if we ſin will come upon our land and haſten death, and in the world to come, from which we ſhall ſurely be rejected, if we happen to live long here, as a ſinner may do according to that ſaying, *If a ſinner liveth a hundred yeers and God prolongeth his dayes,*&c. Now becauſe no man can perfectly keep the commandements and ſo attaine to life, unto the law of doing is added the law of beleeving, our imperfections, who repent us of our ſins, and to the uttermoſt of our power turn from Rom. 8. 3. them, being paſſed over, if we believe in Chriſt, and ſo perfect juſtification and ſalvation is attained. And ſo it is not in vaine that God bids us do this and live, which he knoweth we cannot exactly do, for we repenting us of our failings, and doing what we can, the Son of God puts to his helping hand, and both obeyeth perfectly for us, and payeth his blood for a ranſom of our failings, whereby we come undoubtedly to live indeed.

V. 12. *Alſo I gave them my ſabbaths, that they might be a ſigne between me and them, and that I am the Lord, who ſanctifie them.* Having ſpoken of the commandements in general, now he mentioneth that of the Sabbath in particular, whereby they were diſtinguiſhed from other nations by being made followers of God, who having made heaven and earth, and all things in ſix dayes reſted the ſeventh and hallowed, or ſanctified it, and in keeping it by reſting, as he did, they were ſanctified, or ſeparated from other peoples to be a peculiar people to the Lord, wherefore the Sabbath Day was not appointed for any pleaſure that the Lord takes in mens bodily reſting, as in a point of holineſs, as in the worſhiping of him aright and reverencing his name required by the three former commandements, but that reſting they might keep it holy to him, and by Eſa. 58. bodily reſting learn to ceaſe and reſt from ſin in deed, word and thought, as *Iſaiah* teacheth, & learn, that there was another reſt to come in heaven, which the Rom. 5. *Meſſiah* at his coming would procure unto us for ever and ever, and inward reſt of conſcience through peace with God by faith, that they might readily Heb. 4.34, &c. imbrace him at his coming, and not harden their hearts through unbeliefe. Now becauſe God teacheth not by ſignes and figures any more, it being come, that was pointed at in that Sabbath, Chriſts reſurrection and ſo perfecting the work of our redemption put an end to the reſting upon that day. Only becauſe the Sabbath was to be kept holy by ceaſing from work and attending upon Gods worſhip, there is a day in ſtead thereof thus kept amongſt Chriſtians from week to week, which began at the very time of the reſurrection of Chriſt, which we have as much need to keep by ſanctifying it and ſanctifying our ſelves by ceaſing from ſin, both upon the firſt day of the week, and all the dayes following, as the Jews had to keep theirs, to the worlds end.

And this may now well be taken for a ſigne when it is ſo kept betwixt God and the Chriſtian, as that then was, he being no good Chriſtian, that Joh. 9. keepeth not this day holy, as was ſaid of ſuch, as kept not that in the time thereof, though miſapplyed, *This man is not of God, becauſe he keepeth not the Sabbath day,* although not by ſo ſtrict bodily reſting, as ſpiritually then and alwayes. *Lyra* noteth here, that Sabbaths are named in the plural numb. becauſe there were more then one, *viz.* of the three great feaſts, and of the humiliation day.

V. 13. *And I ſaid, I will poure out my wrath in the wilderneſs to conſume them*: Hitherto the ſtatutes given them, now he ſheweth how they tranſgreſſed againſt them, many of them worſhipping the golden calf, thus committing moſt groſs idolatry, and ſometimes murmuring and detracting from God, as in the want of bread, Exod. 14. in the want of water, and of fleſh, and before that when the Egyptians purExod. 32. ſued them into the wilderneſs, in ſo much as that he was at the point of deſtroying them, but that *Moſes* oppoſed himſelf and ſtood in the gap.

V. 15. *Yet I lifted up my hand unto them in the wilderneſs that I would not bring them into the land flowing with milk and honey, the glory of all lands*; Wherein he goeth on according

ding to the Hiſtory which ſheweth, that they murmured at the return of the ſearchers, being at the point of making them a captaine to return to Egypt againe, whereupon the Lord threatned that all of them from twenty yeers old and upward ſhould dye in the wilderneſs, and ſo they did. And by lifting up his hand is meant his ſwearing, as *Pſal.* 95. *it is ſaid, he ſware in his wrath that they ſhould not enter into his reſt.* For his calling the land of Canaan *the glory of all lands,* this was ſpoken for the fruitfulneſs thereof, although now it be very barren and inferior to many other countryes ſince the deſolation thereof for their moſt horrible ſin in crucifying Chriſt, as Sodon that was before as the garden of God, but being deſtroyed, a perpetual ſpectacle of barrenneſs, and this is added in praiſing that land ſo highly, to ſhew their ingratitude the more, that murmured againſt him that was about to do them ſo great a favour. Numb. 14.

V. 21. He goeth on in the hiſtory telling, how the Lord alſo charged their children after they were dead, as is ſhewed *Numb.* 26. that they ſhould not do like their fathers, *v.* 15. but they not regarding any charge given them tranſgreſſed as well as their fathers, which moſt probably is ſpoken of the foule ſins by them committed with the daughters of *Midian* and their idols, in which many thouſands of them periſhed, for it was in the laſt yeer of their travelling in the wilderneſs, whilſt they lived idly in the plaines of Moab, and therefore it is moſt likely, their few fathers, who were alive ſtill to that time, if there were any, ſinned not then in that kind, but their children, of whom it is here ſpoken, for after this immediately followeth their numbring, and it is ſaid, none of them remained alive ſave *Caleb* and *Joſhua.* Therefore God was alſo then ſo provoked by them, that he was at the point of deſtroying them againe. Numb. 25.

V. 25. *Therefore I gave them ſtatutes, that were not good,* That is, by delivering them over to be led after falſe gods, and to their rites, in obſerving which when they thought to procure great grace and favour to themſelves, and to proſper the better and live the longer, they were utterly deceived, their lives being the ſooner cut off, as they were for their ſinning with *Baal-peor,* and afterwards being planted in Canaan, after the death of *Joſhua,* they ſmarted much more for following the like rites. Judg. 7. Some, ſaith *Calvin,* expound this place of the ſtatutes of the decalogue, but notoriouſly amiſs, for both thoſe ſtatutes are ſaid to be ſuch, that a man by doing them ſhall live, and elſwhere it is ſaid, that the commandements are *good and righteous and holy.* *Calvin.* But that by ſtatutes here are meant idolatrous ſtatutes, may be gathered from another prophet, who chargeth them to have followed the ſtatutes of *Omri,* and of the houſe of *Ahab.* Rom. 7. And for Gods giving them theſe ſtatutes, it was only by delivering them up to a reprobate ſenſe, thus to be blindly led on in a toylſome way of ſuperſtition to the prejudice of their lives both here and hereafter in ſtead of living by ſo doing. Mich. 6. 16. Rom. 1. Whereby we may ſee under what a judgement ſuperſtitious perſons lye, and what will be the end of all their toyle and coſt this way, namely death and deſtruction for evermore. *Note.*

V. 26. *And I polluted them in their gifts, in that they cauſed to paſs through the fire all that openeth the womb,* Hebr. *in cauſing to paſs through the fire,* and this beſt agreeth with that which went before *v.* 25. the Lord takes it upon himſelf, as being the author of this grievous ſpiritual judgement, whereby they were made to run headlong into ſuch groſs abominations, and becauſe he did it for ſin, it was juſt with him, although abominable in them. *Note.* But yet it is to be underſtood that he did not this *effective,* but only *permiſſive,* leaving them to blindneſs of minde and hardneſs of heart to do thus. In ſaying that he thus polluted their gifts, he intimateth, that they offered alſo gifts to the Lord, as well as their firſt born children to *Molock,* but becauſe they halted between two opinions, they ſerved God and idols alſo, *Note.* their offerings to God were made abominable as well as thoſe to falſe gods, for the Lord will not part ſtakes with them, but he ſerved alone and only by rites of his own inſtituting, or elſe he accepts no more of the ſervice offered, then of a moſt unclean thing.

V.27.28,&c The prophet proceeds in reproving them for their groves and high places, wherein they would, notwithſtanding his ſerious prohibitions worſhip him and not at *Jeruſalem* only, as he appointed, Intimating hereby, that as for the matter, ſo for their circumſtances about his worſhip he cannot indure any but ſuch he hath preſcribed, and not man invented, although it may ſeem to carnally wiſe men to be too great a nakedneſs in divine worſhip to keep now under the N. T. to the ſimple way, by him appointed without veſtments, geniculations or crouchings to the high altar, or croſſings, or adorations, elevations or circumgeſtations of the hoaſt, going in pilgrimage to *Jeruſ.* to pray there, or to Saints ſhrives, or to ſay prayes by numbers, and often to repeate the ſame, adding alſo prayers to Saints departed and for the dead, with many more deviſed and uſed amongſt the Papiſts, divers from Gods ordaining, and many of them moſt contrary.

V.29. *What is the high place, to which yee goe, and the name of it is called Bamah to this day,* that is, *the high place*: hereby he intimateth their ſtiffe perſeverance in that ſin not only of their fathers, but of them alſo, concluding that here was cauſe enough, why he would not by them be inquired of, as he ſpake at the firſt.

V.32. *That which cometh into your mind ſhall not be at all, whereas yee ſay we will be as the Heathen,* &c. Now the prophet cometh to diſcover their hypocriſie, when in coming to him to inquire they pretended piety towards God, but had ſuch wicked thoughts in their minds, that if they could not have a good anſwer of preſent comfort, they would make an utter defection to the heathen doing as they did, ſerving *wood* and *ſtone*, ſuppoſing that hereby they ſhould get the more favour amongſt them, whereas they were now maligned by all nations round about for their ſerving one God differing from all others and in a divers way, but by revolting to them they ſhould be incorporated amongſt them, as one people. *Note.* And thus ſome carnal profeſſors of the true Religion at this day, when they ſee the worldly felicity of others, and the poor and afflicted eſtate, in which they themſelves are, they begin to think of falling to them.

V.33. But what ſaith the Lord to ſuch, *v.* 33. *As I live, ſaith the Lord, with a mighty hand and a ſtretched out arme and fury powred out, I will rule over you,* That is, yee ſhall not, neither will I ſuffer you to do as yee thinke, but as a man doth by his fugitive ſervant, I will bring you back from putting in execution the thing projected by you, but it ſhall be to your ſmart. *Note* Whereby we may ſee, how hateful a thing it is to God for any of his people for any fear or favour to fall away and to turn heatheniſhly ſuperſtitious, they ſhall be ſure if they have but ſuch a thought in their minds to be ſeverely dealt withal therefore, and ſo they ſhall neither have their will in that reſpect, nor yet ſhall they have any comfort of being the people of the Lord. Wherefore let us take heed of any thoughts of apoſtaſie and reſolve to perſevere in the truth imbraced with what miſeries ſo ever we are at any time beſet.

V.34. *And I will bring you out from this people, and gather you from the countryes where ye are ſcattered with a mighty hand and fury powred out.* The gathering of them here ſpoken of is to be underſtood of the wicked reprobates of the Jewes, to whom he ſpeaks nothing but terror. Yet they, he ſaith, ſhould be gathered from the Nations, but in ſaying, *in fury*, he ſheweth plainly, that their bringing back out of captivity ſhould not be in mercy, ſo that they might have joy of it, but that notwithſtanding this ſeeming temporal favour done then, they ſhould after it miſerably periſh in the wilderneſs, as *v.* 35. wherein he alludeth to thoſe wicked children of Iſrael who were brought out of Egypt indeed, but they all periſhed in the wilderneſs, *v.* 36.

V.37. *And I will make you to paſs under the rod, and I will bring you into the band of the covenant,* Vulg. *I will ſubject you to my ſcepter,* for the word שבט ſignifieth either rod or ſcepter, but becauſe it is ſaid, *I will make you to paſs*, it is better rendered *under the rod*, it being hereby ſhewed, that his bringing them into the wilderneſs before ſpoken of ſhould be but in the way of caſtigation, whereby they

being

Lyra.

being corrected, but not deſtroyed ſhould from thenceforth come into the band of the covenant made with them of old, not to ſerve any more other Gods, which they had deſperatly reſolved before to do. And this was indeed fulfilled, when returning out of captivity they ſinned not by idolatry any more, except ſome few in the dayes of *Antiochus Epiphanes*, yet then alſo more for fear, then grod will to ſuch abominations. And although in their return from Babylon to Judea they paſſed through the wilderneſs, as their fathers had done before out of Egypt, *v.* 35, 36. yet by wilderneſs here that was not meant, but the very land of Judea, which when they came into it lay deſolate as a wilderneſs, wherein they did a long time after ſuffer much, as we may gather both *Hag.* 1.. where they are ſtirred up to fall to building the temple, which yet lay ruinous, and are told of the great ſcarcity of all things, as in a wilderneſs through the ſpoiling of their corn and vineyards by mildew, catterpillers, canker-worms, and graſhoppers, and alſo long after this *Nehem.* 1. where one coming from *Jeruſ.* telleth him of the lying waſte of the place of the ſepulchers of their fathers, which made him very ſad and heavy. *Calvin*, who illuſtrates that of the rod here ſpoken of by a ſhepheards crook, who hereby numbers his ſheep, not ſuffering any of his number to ſtray away and be loſt, and of a kings muſtering his ſouldiers, that none of them may be ſuffered to go away, although they would, uſing ſevere diſcipline to reduce them, that are running away to the enemy, he I ſay, coming to ſpeak of the band of the covenant ſaith, that it is not meant, that they ſhould hereby be held yet in mercy, but by a divine power ſecretly working and keeping them from the apoſtaſie before ſpoken of, nothing being ſaid of mercy till *v.* 40.

Calvin.

V. 38.

But from the verſe next following it is plaine, that he diſtinguiſheth betwixt theſe brought into the band of the covenant and wicked reprobates, againſt whom he threatneth to be in ſo great fury. For he ſaith of theſe, *I will purge from amongſt you the rebels and them that tranſgreſs, and I will bring them out of the countrey where they ſojourne, and they ſhall not enter into the land of Iſrael.* Whereby muſt needs be meant, that although they returned with the reſt into the place, yet it was not againe come to be as the old land of Iſrael flowing with milk and honey, but as a wilderneſs ſtill and a deſolation till they were worn away, becauſe we read nothing in the hiſtory of their return from Babylon, of the death of any by the way. Note hence, that afflictions work not alike upon all to make them cleave faſter to God, but many there are that ſuffer, and beginning to be delivered never attaine full deliverance, but when all danger ſeemeth to be paſt, their greateſt judgement of quite cutting off cometh, and ſuch are all hypocrites and prophane contemners of godlineſs; others who are wrought upon by afflictions to fear God being by them brought into the bands of the covenant, from which they gat looſe before.

Note.

V. 39.

As for you (O houſe of Iſrael) go yee and ſerve every one his idols, &c. According to the diſtinction before ſpoken of here the prophet divideth his ſpeach in this verſe ſpeaking to the wicked, *v.* 40. to the Elect. To the wicked, *go ſerve yee every one his idols*, where a queſtion ariſeth, becauſe *v.* 32. he ſaid, *that they ſhould not be permitted to ſerve wood and ſtone*, for if ſo, how are they here bidden to do it?

Sol. They are not hereby permitted, but in ſaying thus the Lord declared, that whilſt they did thus, their offerings could not be acceptable to him, as the next words ſhew, *pollute you my holy name no more with your gifts and with your idols*, for when gifts are offered to God and idols ſerved together, thoſe offerings are polluted, and God is more provoked, then pacified. In bidding them therefore ſerve their idols he ſpeaketh but to the ſame effect that *Elijah* did, if *Baal* be God follow after him, *and halt not betwixt two opinions*, and *Revel.* 3. Foraſmuch as yee are neither hot nor cold, *I would yee were neither hot or cold*, to be cold or to follow *Baal* being preferred before lukewarmneſs, or mingling the ſervice of God and ſuperſtition together. A thing to be noted againſt them, that reforme

Note.

forme the ſervice of God according to his word in part, but in part are tainted ſtill with ſuperſtitious inventions of men, a papiſt is more tolerable then ſuch a one.

V.40,41,&c Having given the wicked their portion in the former words, now he cometh to the Elect, ſhewing what they ſhould now do, and how acceptable their offerings ſhould be to the Lord, they now loathing much their former evil wayes, whereby we may ſee, that even the Elect are ſometimes in an evil *Note.* way, but by afflictions they come to be better taught and then they loath that which before they loved and are aſhamed of that, wherein they gloryed. And till a man be brought to this his ſervice and offerings made to God are not ac- Rom. 6. cepted, whereas it is ſaid, *That all the houſe of Iſrael, and in the height of Iſrael, ſhall ſerve me*, it is to be underſtood, that they only are called Iſrael, that be the Elect, a few yet called all, *for all are not Iſrael that be of Iſrael*, and the Rom. 6. 9. place is ſaid to be *the mountaine of the height of Iſrael*, as *Eſai*. 2. in ſpeaking of the Goſpel times, whereby it appeareth that this alſo is a propheſie chiefly of the Church, which ſhould be in thoſe dayes.

Set thy face towards the South, and drop thy word towards the South, and propheſie againſt the forreſt of the South field. By the South here the Kingdom of *Judah* and V. 46. ſpecially *Jeruſ.* is to be underſtood, which ſtood towards the South in the land of *Canaan*, and by the forreſt the Temple there, ſo called, becauſe built of Cedars taken out of the forreſt of *Lebanon*, and the thing propheſied is of a V. 47. 48. fire, that ſhould burn it down, as it did, when *Nebuzcaradan* after the taking of Jeruſalem by *Nebuchadnezzar* came and burnt it, For this the prophet ſheweth how much he was affected with ſorrow, but the wicked Jews made a mock of that which he ſaid, ſaying, *he ſpeaketh parables*, that is, like a mad man, things which he underſtandeth not himſelf, neither can V. 49. any other man, and therefore he is ridiculous, and his ſayings are not to be regarded.

CHAP. XXI.

V. 1. 2. Having propheſied *ch.* 20. 46, 47. againſt *Jeruſ.* by a Metaphorical ſpeach of a forreſt in the South, now he cometh *v.* 1, 2. plainly to declare what he meant thereby, *viz. Jeruſalem*, adding alſo *Iſrael*.

V. 3 And *v.* 3. to the fire before ſpoken of he addeth that the ſword ſhould *ſlay both the righteous and the wicked*. Now becauſe this cannot juſtly be done the *Sept.* hath it *the unrighteous and the wicked*, the *Cald.* I will make the righteous flee and deſtroy the wicked. But the words are plaine for ſlaying both alike, which may ſeem ſtrange becauſe *ch.* 18. the contrary is averred, and *ch.* 9. the righteous mourning for ſin are marked and ſaved. *Sol.* That of *Ezek.* 18. is ſpoaken of particular perſons, he that is righteous ſhall live and not periſh by Gods judgements, as particular wicked perſons ſhall, or rather he ſhall not dye eternally. That of *ch.* 9. is ſpoken only of thoſe that mourn for ſin, not *Note.* of all righteous perſons, becauſe there are ſome, that think themſelves ſo Luc. 18. righteous, that they have no need to mourn for their ſins; and ſome, if they mourn for their own, yet they are not affected with grief for other mens, whereby they make themſelves guilty, and ſo in time of common deſtruction are cut off as well as the actors of wickedneſs. For by this means Iſrael was Joſh. 7. ſmitten by the men of *Ai*, when *Achan* only had ſinned in the accurſed thing. But for righteous men that acknowledge and are grieved for unrighteouſneſs both in themſelves and others, the word of God is ſure, they ſhall neither Pſ. 91. Pſal. 37. fall by the ſword, peſtilence or famin, together with the wicked, but only by perſecution to ſeal the truth with their blood the moſt righteous are often cut off, but it is to be tranſlated from this to a better life, and if any ſuch be ſeiſed upon by any judgement in common with others, it is either becauſe they want a particular faith, whereby a man gets under the feathers of the almighty, or that being judged here he may not periſh with the world, 1 Cor. 11. 33. becauſe even the beſt have ſome corruption ſtill remaining, which if God thus purgeth, he cannot but be juſtified in ſo doing: Or by the righteous and wicked here we may underſtand Judah and Iſrael, the one ſet forth by the name of the holy places, *v.* 2. for both are ſpoken of, and *v.* 4. he threateneth, that the ſword ſhall go through the land not only in the South, as *Chap.* 20. 47. but from the South to the North, from Judah to Iſrael, the one being a righteous kingdom in compariſon of the other for the ſervice of God there maintained and many holy prieſts living there, and godly princes, whereas in Iſrael there was no one king godly during the whole time, that that kingdom ſtood, as we may ſee in their ſtory.

V. 10. *It contemneth the rod of my ſon as every tree*, Vulg. *thou moveſt the ſcepter of my ſon, thou haſt cut down every tree*, Heb. *how is the ſcepter of my ſon made glad cutting down every tree?* And the meaning is, the ſword here threatened cutting down all the trees of the forreſt, as it ſhall, and bringing the land to deſolation, how is it, that the ſcepter or kingdom of Judah, or the tribe of Judah (for the word שבט *ſhebet* ſignifieth either) is mercy or rejoyceth, as thinking to eſcape the deſtruction generally coming upon all men meant by trees, through the ſword of the Caldees, and Judah is ſet forth by this name, *my ſon*, becauſe peculiarly choſen and adopted by God, as it is ſaid of Iſrael, *Iſrael is my ſon, my firſt born.* And taking it in this ſenſe we have the ſtupidity of the Jewes here complained of, who beeing nothing moved at all Gods threatnings of this ſharpe and bright ſword that was ready to come, made merry, as in former times, eating and drinking and feaſting without fear thereof: a like complaint to which is made by *Eſay*, *The Lord called to faſting, and behold killing of ſheep and oxen*, &c. Eſa. 22. 12. and their ſtupidity is aggravated the more by calling Judah his ſon, that is, well educated of God and inſtructed, as *Eſa.* 1. 2. and by ſaying *rod*, as N. Tr. hath it, and the word alſo ſignifieth, and then ſpeaking of other nations as trees, which they ſaw by experience by this ſword to be already cut down, and therefore it was madneſs in this petty kingdome that was but a rod or ſtick of a tree in compariſon of a tree, yea many trees, all trees in the Caldees way, to think to ſtand ſtill againſt his puiſſance with which God went along making it irreſiſtible. And to this the Cald. paraphraſt agreeth, Cald. paraph. ſaying, that the tribes of Judah and Benjamin are here taxed for rejoycing at the carrying Iſrael captive, who ſerved idols, although they did the like, being without fear of the ſame judgement to come upon them.

V. 12. *It ſhall be upon all the princes of Iſrael, terror by treaſon of the ſword ſhall be upon my people*, Vulg. *Thus in all the dukes of Iſrael, which fled, they were delivered to the ſword together with my people*, expounded by *Lyra*, Lyra. this ſword of the Caldees ſhall cut off the princes and people, who before eſcaped the ſword of the Aſſyrians, that is, *Sennacheribs*, when he coming againſt Jeruſalem had his army deſtroyed by an angel, and was made to flee away with ſhame, but the word מגורי ſignifieth not *fleeing*, but *feares* or *peregrinations*, and therefore the words may be rendred, peregrinations were by the ſword to my people, and then the meaning is, they being ſubdued ſhall be carryed away captive, and ſo made to dwel as ſtrangers in a forrein countrey.

V. 13. *Becauſe it is a trial, and what if the ſword contemne the rod, it ſhall be no more, ſaith the Lord God*, Vulg. *Becauſe it is approved, and when it hath overthrown the ſcepter, and it ſhall not be ſaith the Lord*; Likewiſe by *Lyra* expounded, the ſword of the Caldees is allowed by God to be ſharpe enough to do the execution before threatened, and having done this, whereby the kingdom of Judah ſhall be overthrown, that kingdom ſhall have a king no more, for by the ſcepter a kingdom or king is aptly underſtood, Hebr. *becauſe trying, and what if even deſpiſing the ſcepter*, theſe words being a reaſon of the captivity before threatened, cauſed by the Caldees ſword, as if it had been ſaid, it ſhall be ſo, for it is a ſword of probation to try Judah, both king, princes and people, as often afflictions and judgements are ſpoken of as a refiners fire to purge out droſs, and therefore it ought not to ſeem ſtrange, if the ſcepter or kingdom of Judah be hereby overthrown ſo, as that there ſhall be no more king thereof. The word rendred *deſpiſing*, ſignifying alſo reprobating or rejecting, that is, the wicked King *Zedekiah* then reigning, as droſs.

V.15. *Let the ſword be doubled the third time againſt the ſlaine.* By theſe words it is intimated, that the ſmiting here propheſied of was the third time of their ſmiting by the Caldees. 1. In the dayes of *Jehoiakim*, 2. of *Jehoiakin*, 3. of *Zedekiah*, and now it was doubled being made more ſtrong then ever before to the utter deſtruction of the kingdom of Judah, whereas before it was only weakened and made lower and baſer. And he addeth, *it is the ſword of the great men, that are ſlaine, it entereth into their privy chambers*, to ſhew, that none were ſo great, but that they ſhould hereby be cut off, ſo hidden in private chambers or other lurking places, but they ſhould hereby be found out and periſh likewiſe.

Hieron.

Junius.

V. 16. *Go thee one way or other, on the right hand or the left*, that is ſaith *Junius*, thou ſword, unto which an apoſtrophe by the Lord is here made, it being meant that which way ſoever it went, it ſhould do execution, for the better expreſſion whereof the *Vulg.* hath it, *Be ſharpened, go to the right hand or left.* But *Lyra* applyeth it to *Nebuchadnezzar*, who is ſpoken by the name of the ſword of the Lord, as ſometime the king of *Aſhur* is called his rod or ſtaffe, *I will alſo ſmite mine hands together, and cauſe my fury to reſt*, that is, when this is doing, I will as it were ſet on *Nebuchadnezzar* and his men, as men by clapping their hands ſet on dogs to pull down and tear the Bear, with whom they fight, whereby is meant the invincible courage, that he would give unto them to do this work till that al the Lords fury being powred out it ſhould reſt for want of any more ſuch work to do. Some expound it of the Lords expreſſing his grief by ſaying, that he would clap his hands, but *Jerom* better as hath been already ſaid, he exults as an exhorter of the raging ſword, the Cald. *I will bring revenge upon revenge*, the prophet was bidden, *v.* 14. *to clap his hands*, and *v.* 12. *to ſmite upon his thigh*, to ſhew how the Jews ſhould be ſmitten with grief and aſtoniſhment : but now on the contrary ſide the Lord ſaith, that he will clap with his hands in way of exulting for the ſucceſs of his juſtice, as to ſet on *Nebuchadnezzar*, for ſo the phraſe is often uſed for rejoycing, as *Pſal.* 47. 1. *Lament.* 2. 15. 2 *King.* 11. 12. and in ſome other places.

Lyra.

Eſai. 10.

V. 17.

Rab.*David.*
Lyra.
Vatabl.
Hieron.*exultat quaſi hortator gladii ſævientis.*

V.21. *The King of Babylon ſtood at the head of the way, at the parting of two wayes to uſe divination, he made his arrows bright, he conſulted with images, he looked into the liver*, Vulg. *he mingled arrowes*, whereupon *Jerom* ſaith, he took two arrows writing upon the one *Jeruſalem*, and upon the other *Rabbath*, then putting them into a quiver together he took one out being blindfolded, upon which ſeeing *Jeruſalem* written he divined, that he ſhould go with ſucceſs againſt *Jeruſalem*. And this the prophet ſpeaks, not as if he had already done ſo, but that he would ſhortly do ſo, and then his hand being guided by the Lord, although to him unknown, it ſhould fall out thus, and then he ſhould come indeed and prevaile. But hereby he meant not to ſet up the credit of ſuch divinations uſed by heathens, but only that the divination thus to be made concurring with his propheſie, it ſhould more fully appear that ſo it ſhould be, and they being ſuperſtitious in the ſame kind, as well as the heathen, it was not amiſs hereby to terrifie them the more. And it was no new or ſtrange thing, that God ſhould thus declare things to come to the deſtruction of the wicked by wicked means, ſeeing he revealed ſo great myſteries by *Balaam*, and by a counterfeit *Samuel* raiſed up by the witch of *Endor* to the terrour of *Saul*, foretelling his terrible ruine. For the Jewes uſing ſuch like divinations, ſee *Jerom* alſo upon *Hoſ.* 4. and *Cyril* and *Theophylact*, where I have ſpoken more of this and the kind of divination called ῥαβδομαντεία, *conſulting with a ſtaffe*, *Vatab.* following the reading in our N. Tr. *he made his arrows bright*, ſaith that the heads of them being made very bright, the wizzards ſaw as in a glaſs the events

Hieron.

Cyril.
Theoph.

to come of ſetting forth to war. But the word קלקל how ever it ſignifieth he poliſhed or made bright, yet it alſo ſignifieth, *he made light*, whereupon the Cald. and *Polychron.* ſay, that his ſtanding at the head of two wayes to caſt up two arrows taken together in one hand is meant, obſerving on which hand they fell, whether in the way to *Jeruſalem* or *Rabbath*, that he might direct his journey accordingly, and becauſe the word ſignifieth to make light, this moſt probably was meant, he made them light, that they might flee the higher.

Cald. par.
Polychron.

V. 22. *At his right hand was the divination for Jeruſ. to open his mouth in the ſlaughter*, Lots being caſt and all means of divination uſed, as was before ſaid, it was found that Jeruſalem was the place, againſt which he muſt go and prevaile, then he opened his mouth crying out to his army to bring the battering rams, that is, engines of war like rams, whereby to beat againſt the wals to break them down that they might enter, and to caſt up mounts and to make fortreſſes about it, from which they might fight and ſhoote at them within. Thus the ſiege and making breaches in the walls were deſcribed, as if all this were now in acting; V. 23. *v. 23. And it ſhall be to them as a falſe divination in their ſight for them that have ſworne oathes.* Here the ſottiſhnes of the Jewes in the midſt of all theſe threatenings is ſet forth to be ſuch, that the ſlighted them, although they were guilty of the foule ſin of perjury in breaking the oath made to the King of Babylon, with which they were alſo before charged, but now it is ſaid oaths, implying, as *Junius* hath it, their oaths to God alſo in entering into covenant with him, the Vulg. *imitating the reſt of the Sabbath*, for theſe words, *that have ſworne oathes*, that is, ſaith *Jerom*, *Nebuchadnezzar* by all his preparations working no more againſt Jeruſalem then one reſting on the Sabbath day, *Heb.* it שבעי שבעות להם which words ſignifie either ſeven ſevens, whereupon ſome think, that *Nebuchadnezzars* caſting of lots or ſeeking divinations to come againſt them was iterated 49. times over, and ſo was ridiculous, others becauſe שבע ſignifieth a week and the week went by the Sabbath, Sabbaths of Sabbaths, as hath been ſaid. Laſtly ſome becauſe בשבע ſignifieth an oath, render it, *ſwearing oathes*, as if it were meant the Caldees have ſworn to them, as they had done to the Caldees, whereby they were in covenant together and ſo were ſecure in reſpect of any invaſion. And this ſeemeth to be confirmed by the next words to be the meaning, *but he will call to remembrance the iniquity, that they may be taken*, that is, the perfidy on their part. But the word שבעי is never put for ſwearing, only the feminine שבעות it by ſome in ſome places rendred *oathes*, and if we take it for ſeven times ſeven, it may have a good ſenſe thus, it ſhall be a falſe divination in their opinion, to them, as the time at the end of ſeven times ſeven weeks, when the yeer of *Jubilee* was, if by weeks we underſtand weeks or yeers, or weeks of dayes, becauſe at the end of ſo many weeks came the feaſt of Pentecoſt, being a time of rejoycing for the fruits of the earth plentifully brought forth and reaped. The meaning being, that notwithſtanding all divinations concurring with propheſies againſt them, they feared nothing, being perſwaded, that the preparations of the King of Babylon ſpoken of ſhould come to nothing, and they ſhould ſtill dwell in their own land keeping Pentecoſts and Jubilees ſtill, as alſo they were brought in ſpeaking, *Eſa.* 22. *To morrow ſhall be as this day and much more abundant.* And to theſe words thus underſtood do the next well agree, *but he will call to remembrance the iniquity*, and *v.* 24. which ſaith the ſame, as if he had ſaid, they think thus, and ſo reſt ſecure, but God remembers that which they forget, or will not acknowledge to be ſin, their idolatry, oppreſſions and other wickedneſſes, and ſo they ſhall be taken.

Junius.
Hieron.

V. 25. 26. *And thou prophane wicked prince of Iſrael, whoſe day is come, when iniquity ſhall have end, remove the diadem, take off the crown, this ſhall not be the man; exalt him that is low, and abaſe him that is high.* The Vulg. Lat. for diadem here hath *Cidaris*, the miter, expounded by *Lyra* of the ceſſation both of the prieſthood and kingdom, for when *Zedekiah* the king was taken and carryed away and the kingdom e

Lyra.

dome

Junius.

dome by this means ceaſed in him, *Joſidek* the high prieſt that ware the golden mitre was carryed away alſo. And *Zedekiah* is called the prophane Prince for his impiety towards God, and wicked for his injuſtice towards men. *Junius* and others underſtand by both diadem and crown the enſignes of the Kingdom, for the head of the King uſed to be bound about with a diadem, that is, a fine linen cloth, and then the crown was ſet on. For διαδεῖν ſignifieth to bind about, from which *diadema* cometh, and the heads of emperours of old were painted with a white broad fillet bound and tyed about. And the ſpeach is directed only to the King, and therefore againſt him only is this ſpoken to ſhew his depoſing and ſo the ceſſation of the Kingdome in him. And prophaneneſs is laid to his charge, becauſe he brake his oath to *Nebuchadnezzar*, and it is here ſhewed, that there ſhould be no more King after him till Chriſt ſhould come. For although after the captivity there was a prince, and the principality coming to the prieſt, *Alexander* made himſelf King and ſome others after him, yet thoſe Kings were not worthy the ſpeaking of, the ſtate being then in ſuch a confuſion, and in the time of the Princes, they ruling but as inferiour perſons at the will of other Kings. The low one to be exalted was Chriſt, who was poor and humble, the high one to be brought down wicked *Zedekiah*, to whom no reſpective termes are given, becauſe the ſpeach cometh, as it were from God, with whom is no reſpect of perſons.

V. 27.

Lyra.

Hieron.

Junius.

For the next words, *v.* 27. *Overturn, overturn*, the Vulg. hath it *iniquity, iniquity, iniquity, I will make it and this is not done, till he cometh whoſe the judgement is, and I will deliver it to him*, expounded by *Lyra* of the iniquity of *Zedekiah*, which was threefold, 1. towards God by idolatry, 2. towards the people by oppreſſions, 3. towards *Nebuchad.* by breaking his oath made unto him. For him who is ſaid to come whoſe the judgement is, he underſtandeth by him *Nebuchadnezzar*, who judged *Zedekiah*, killing his children before his face, then putting out his eyes and carrying him unto Babylon, and ſo the crown was delivered by God, as it were unto him. And by the low one ſaid to be exalted, *v.* 26. he will have *David* meant, who was humble, and low in condition, when he was taken from being a ſhepheard to be a glorious King; and by the high, *Zedekiah*: although the Rabbins, he ſaith, by the low underſtand *Gedaliah*, who was not of the blood royal, yet by *Nebuchad.* advanced to be governor of the people left in the land. *Jerom* by thoſe words, *this exalts him that is low, and abaſeth him that is high*, for ſo he renders the words, *v.* 26. *Hæc exaltat humilem*, underſtands it of the crown, which whilſt it was upon the head of *Zedekiah*, did this, lifting up by his royal power to high places the unworthy that were his flatterers, but putting down to make way for them, ſuch as were high. And coming to ſpeak of him, to whom judgement is given, this he ſaith was to Chriſt to whom all judgement is committed by the Father, before whoſe coming again none hath the crown, but to him it was delivered, as properly pertaining to him; Before that if any took the crown upon him, it was iniquity iniquity, that is, manifold iniquity, as in *Hircanus* the prieſt, that would be King, when it belonged not unto him, but he was miſtaken in the name, for *Alexander* was the firſt that took this honor upon him. Heb. it is עוה alſo ſignifying to do wickedly, or perverſly, to pervert, but ſtill in the ſame ſenſe, and therefore the Vulg. here is beſt, and I ſee no reaſon why we may not follow the expoſition of *Jerom*: *Junius* for *perverte*, hath *perverſam reddam illam*, and in expounding it, *evertam*, which way I confeſs the ſenſe commonly received would be good if the word would bear it, the crown ſhall no more be ſet upon the head of any man till Chriſt cometh; And he ſaith, the ſame word is often repeated to ſhew, that the crown of *Judea* was often overthrown by *Nebuchadnezzar*, in *Jehoiakim*, *Jehoiakin* and *Zedekiah*, even thrice according to the times here ſpoken of. Some that for overturn have, make crooked or to ſtand awry, apply the three times, one to *Nebuchadnezzar* 2. to the Kings of Syria and Egypt, 3. to the Romans, but this is far fetcht and the time of the Romans overthrowing Jeruſalem which was after Chriſts coming agreeth not, and therefore I reſt in that before going, when the crown ſhould be taken from *Zedekiah* they ſhould do perverſly, that ſhould

preſume to put it on till Chriſt ſhould come, both *Alexander*, *Ariſtobulus*,
and *Hircanus*, being three high prieſts one after another that did ſo, but with
very ill ſucceſs, as may be ſeen in my continuation of the hiſtory at the end
of *Heſter*. Yet it is not meant, that the government of *Judah* ſhould quite
ceaſe before *Herod*, in whoſe dayes Chriſt was to come, which time it was *Note.*
before propheſied, that it ſhould continue, *Gen.* 49. 10. And ſo it did con-
tinue firſt in princes of *Judah*, untill the time of *Antiochus Epiphanes*, who
cut them off, then in high prieſts of *Levi* indeed by the fathers ſide, and of
Judah by the mothers, till the ſaid *Herod* coming put an end to their principa-
lity alſo. Therefore it is to be noted, that he ſaith *evert, evert, evert I will
make it*, but *pervert*, that is, turn it another way making it ſtand awry and not
aright, as formerly it did, by ſetting up princes for Kings, and ſo making
the Kingdome low and baſe in compariſon of that, which it hath
been.

Having hitherto ſpoken againſt *Judah*, as whereupon the lot fell firſt, now **V. 28.**
he cometh to the Ammonites, of whoſe City *Rabbath* before *v.* 20. the one
on the right hand, the other on the left, having therefore done with *Judah*
on the right, now he cometh to Ammon on the left, whoſe inhabitants are
alſo threatened with deſtruction, and that by a bright and ſharpe ſword,
as *Judah*. And here alſo it is added, *Whileſt they ſee vanity and divine a lye to
thee, to bring thee upon the neckes of them that are ſlaine, of the wicked, whoſe day is
come when their iniquity is at an end*, the ſame words being uſed that were at the
end of *v.* 25. the word עון ſignifying either iniquity or ſorrow ſuffered
for it, and if we render it word for word in either place, it is *in the time of the
end of iniquity*, whereby is meant, that they ſhould have their turn to ſuffer
by the ſword of *Nebuchadnezzar* next after the Jews. Here by thoſe that ſaw
vanity and lyes for them, he meaneth their idolatrous prieſts amongſt the
Ammonites, who when they heard, that *Nebuchad.* came by divinations a-
gainſt them, ſaid, that they had anſwer from their gods, that he ſhould not
come, but herein they were ſeers of vanity, *&c.* for he ſhould certainly
come and deſtroy them alſo. But truſting to theſe idolatrous prieſts, when
they were confident, that they ſhould be ſafe, he ſaith they ſhould fall upon the
necks of the ſlaine, that is, ſoon after thoſe wicked ones of *Judah*. And
herein they are threatened more then *Judah*; becauſe he ſaith not only, that
they ſhall be ſlaine in their own countrey by bruitiſh men and skilfull to de-
ſtroy, *v.* 29, 30, 31. but alſo that they ſhould be no more remembred *v.* 32. **V. 29.**
whereas touching *Judah* he ſpeaketh but of a perverting till one cometh, that **V. 32.**
ſhal have the crown again. The Ammonites being herein made a figure of ſuch
as are deſtroyed for ever in hell, who are as theſe fewel for the fire, and *Note.*
no more thought upon to have mercy extended to them for ever.

CHAP.

CHAP. XXII.

Ch. 20.4. IN this chapter the ſins of the Jews inhabiting Jeruſ. which were laid
open *Ch.*20. for which the Lord asked the prophet ſaying, *wilt thou judge*
V.3. *them?* are with the ſame preamble firſt made further declared, And they were
firſt idolatry and bloodſhed, *v.* 3, 4, 5, 6. making the holy City infamous
V.7. amongſt the heathen, for which the princes are ſpecially accuſed. 2. Diſ-
V.8. honouring parents and oppreſſing ſtrangers and widows, *v.*7. 3. Deſpiſing
Gods holy things, that is, his ſacrifices, which was done as is ſhewed, *Mal.* 1.
V.9. when they counted any thing good enough to make an offering of the blind,
and torn, *&c. and prophaning his Sabbaths.* 4. *Eating upon the mountaines, and*
carrying tales to ſhed blood, of eating upon the mountaines enough hath been
V.10. ſpoken before, *Ezek.* 18. and of talebearing, *Levit.* 19. 16. 5. Inceſt with a
mans fathers wife, after the manner of *Reuben*, and as 1 *Cor.* 5. and going in to
V. 11. a menſtruous woman, *Ch.* 18. 6. Adultery, inceſt with daughter in law, and
V. 12. with ſiſter, of which ſee *Levit.* 18. 7. Bribes taking, uſury and extor-
tion.

V.13. *I have ſmitten my hand at thy diſhoneſt gaine,* &c. that is, to ſet thine enemies, the
Caldees upon thee, as *ch.* 21. 17.

V. 16. *Thou ſhalt take thine inheritance in thy ſelf in the ſight of the heathen,* the Vulg. *I will*
poſſeſs thee, the Cald. *I will ſanctifie thee,* being expounded by ſuch as follow
that reading. I will again poſſeſs thee, as mine inheritance and ſanctifie thee,
after thy ſufferings before ſpoken of, and by means of them; *Aquila* and *Theodot.*
I will defile thee, others, *I will wound thee,* becauſe חלל ſignifieth to wound, but
Junius. the word נחל ſignifieth poſſeſs as an inheritance; Heb. *Thou ſhalt poſſeſs in thee,*
unleſs deriving it from *calal, to pollute* we render it, *being prophaned or polluted*
in thy ſelf in the ſight of the heathen thou ſhalt know that I am the Lord, and this ſtands
beſt with ſenſe, Thou polluted City having in thee ſo much ſin, and pun-
iſhed accordingly by being given over into the hands of the heathen, and
made to dwell in miſery in an heathen countrey ſhalt be made by experience
to know that I am the Lord juſtly judging thee thus, who wouldeſt not by
any means be brought to repentance and amendment of life.

V.18.19. Having ſhewed, what they ſhould ſuffer in the land of the heathens, now
he ſheweth what they ſhould ſuffer in their own land before their going into
captivity during the time of the ſiege, *viz.* they ſhould be as lead, braſs and
iron, in the midſt of the ardent fire of Gods wrath burning, and kept here
till they were as ſilver and theſe baſer metals melted together by the famine,
peſtilence and ſword, and the burning of the City and the Temple.

V. 20. Finally, ſilver alſo being named, *v.* 20. more then before to ſet forth the
righteous periſhing together with the wicked, as *Ch.* 21.3. but they were on-
ly ſuch righteous ones, as were like reprobate ſilver, ſeeming to be ſuch, as is
there ſhewed, but not ſuch indeed.

V. 24. *Thou art the land, that is not cleanſed or rained upon in the day of indignation.*
Having ſet forth the ſtate of the Jews by one compariſon to baſe metals, braſs,
Lyra. whereby as *Lyra* ſaith, ſuch as ſeemed to be gold are ſet forth, as by pewter
they that ſeemed to be ſilver, by lead that is eaſily melted carnal perſons ha-
ving the love of God in them turned into the love of pleaſure, and iron men
obdurated in ſin, by ſilver the righteous periſhing alſo corporeally together
with them, which laſt yet I have ſhewed to be againſt that of marking ſuch to
be preſerved, *Ch.*9.

For the words of this verſe, the Vulg. hath it, *thou art an unclean land, terra*
Lyra. *non compluta,* expounded by *Lyra*, unclean in regard of many foule ſins before
commemorated, and not rained upon (by *non compluta,* it being meant, *terra,*
ſuper quam pluvia non deſcendit, as Eſai.5. *I will command the clouds, that they ſhall*
not raine upon it, the vacuity of all goodneſs.

Then followeth the cauſe making it ſo, *v.* 25. *There is a conſpiracy of prophets* V. 25.
in the midſt thereof ravening the prey, like a roaring lion, they have taken the pretious
things,&c. that is, of falſe prophets there is a conſpiracy againſt the true, as of
Hananiah againſt *Jeremy*, and of the prieſts alſo, as *v.* 26. *viz.* *Paſhur* and other
prieſts, who alſo conſpired againſt *Jeremiah*, and having perſecuted the true
prophets of God to the death they took the ſpoiles, here called the pretious V. 27.
things, and ſo made their wives poor widows, as is added, *they multiplyed* V. 29.
widowes in the land, *v.* 27. he proceedeth to princes, and *v.* 29 to the people
in general, charging them all with intolerable oppreſſions.

Then *v.*30. he ſaith, that he *looked for one to make up the hedge, to ſtand in the gap, but*
I found none : Here the Lord ſheweth, how that notwithſtanding ſin ſo greatly
abounding in Jeruſ. if he could have found ſome righteous perſons there that
had by fervent prayer ſought to make up the hedge, and as *Moſes* ſtood in the
gap, that ſin had made there, by earneſt oppoſing themſelves againſt evil,
ſeeking the reformation of the City, he would not have proceeded to bring
the judgements threatned. If there had had been but one godly prophet more
beſides *Jeremiah*, a few prieſts, one or two godly princes, and ſome few godly
people amongſt thoſe many thouſands, that were ſo groſſely tainted with ſin,
according to the foure ſorts mentioned before, *v.* 25,*&c.* to *v.* 30. For it is Lyra.
not likely, that he meant preciſely one, as alſo *Lyra* ſaith, for there was
Jeremiah and *Baruch*, and ſome godly perſons more, that there were marked
in their foreheads, *ch.* 9. yea *ch.* 14. he expreſly ſaith, although *Noah*, *Job* and
Daniel had been there, he would not have ſpared the City, but them only,
wherefore I aſſent rather to him holding, that by one a competent number is
meant, as in Sodom, the Lord ſaid, if there had been found ten righteous,
he would ſpare Sodom for their ſakes : Whence note, that ſin makes a gap or
breach in the hedge of Gods providence about a ſtate. 2. When it is thus, Note.
God looks that his faithful ſervants ſhould make it up againe by prayer and
oppoſing ſinful courſes, and ſo being himſelf righteous, he is a maker up of
the breach. 3. There muſt yet, for the ſaving of a ſtate from utter ruine, be
a competent number of ſuch men therein, and then Gods mercy is ſuch, that
for their ſakes, the whole ſhall be ſaved in the moſt dangerous times, yet none
wicked ſhall for anothers ſake be ſaved eternally, but only temporally, there
being for all ſuch another time of reckoning, when they ſhall not eſcape
everlaſting deſtruction both of ſoul and body, which may make us ſtill to
live in hope, that *England* ſhall ſtand, wherein I doubt not, but that there be
ſome in every place, and many in populous places throughout the land, that
fear God, and pray and labour earneſtly againſt ſin daily, the number of whom
God increaſe.

Therefore have I powred upon them the fire of mine indignation,&c. Becauſe it was not V. 31.
ſo in Jeruſalem, but righteous men faded altogether, the Lord here threatneth
them with a flood of judgements according to the overflowing of their ſins,
and he ſpeaks of this, as a thing paſt, although to come for the certainty of
the judgement.

CHAP. XXIII.

IN this *chap.* the prophet ſets forth at Gods direction the ſame, that he did *cha.*
16. but with this difference, there he plainly without any parable laid open
their ſins, here by a parable of *Aholah* and *Aholibah*, to the firſt of which he compareth
Samaria, the head City of the kingdom of *Iſrael*, and to the other the kingdom
of *Judah*, which theſe names ſerved moſt aptly to ſet forth, for *Aholah*
V. 4. ſignifieth a tent, and *Aholibah*, *a tent or tabernacle in her*, or the one her *tabernacle*;
the other my tabernacle *in her*, *Samaria* being ſo called, becauſe her tabernacle,
to which ſhe reſorted to worſhip her golden calf was at *Bethel*, and likewiſe
at *Dan*, and in *Jeruſ.* was the tent of God where *Judah* worſhipped. Both
theſe are ſaid to have fornicated in *Egypt*, becauſe their idolatry had the original
from thence, where both they had of old been idolaters, as hath been
ſhewed upon *Ch.* 20. 7. and they learned to worſhip an oxe or calfe. But this
was not all their ſin, but firſt *Aholah* went further in committing idolatry
2 Kings 17. with the Gods of the *Aſſyrians*, for which and for other foule ſins ſhe was deſtroyed
by the ſame *Aſſyrians*. Then *Aholibah* was ſo far from being amended by
her puniſhment, that ſhe did worſe, in that ſhe ſerved idols and burnt her
ſons and daughters to them in ſacrifice, and from this abominable ſin came
to the houſe of God to worſhip him, who abhorreth more thoſe, that do ſo
1 Kings 18. then ſuch as ſerve idols altogether; as appeareth by the ſpeech of *Elijah*, *How*
V. 37. 38. 39 *long halt yee betwixt two opinions? if the Lord be God follow him*, &c. and of the H. G.
I would thou wert either hot or cold.

And in ſpeaking of *Aholibah* and her whoredoms with the Babylonians, and
with how great love ſhe was carryed towards them, he ſaith yet *v.* 17. *that her*
V. 17. *affection was alienated from them*, and likewiſe *v.* 22. whereby he meaneth her
leaving the *Caldean* and confederating with the *Egyptian*, as *Zedekiah*, the laſt
2 Kings 25. King of *Judah* did even contrary to his oath after that he had ſerved the King
of *Babylon* three yeers. For all her ſins therefore and for this as a capital one
Judah or *Aholibah* is threatened with deſtruction. And in amplifying this deſtruction,
he ſaith, *v.* 25. *They ſhall take away thy noſe and thine eares*, becauſe they
V. 25. uſed to do thus to adultereſſes, to cut off their noſes, and to perjured perſons
to cut off their ears ſetting them upon the pillory to their greateſt diſgrace.
Therefore hereby is ſhewed, that the Jewes ſhould not only ſuffer
moſt extreamly by fire and ſword, but alſo by being otherwiſe debaſed and
moſt ignominiouſly uſed.

V. 23. *I will bring them againſt thee on every ſide, the Babylonians, Caldeans; Pekod, Shoah,*
and Koa, and the Aſſyrians, v. 24. *And they ſhall come againſt thee with chariots, waggons
and wheels*, &c. The Vulg. for *Pekod* hath *noble men, tyrants and princes*, and
for the firſt of theſe *Jerom* ſaith, that the Latine ſimplicity hath *ternos ſtatores*
Hieron. expounding it of thoſe that were the third from the King, but the *Sept.* he ſaith,
hath it *triſtatas*, as they were called, that were ſecond to the King, 1 *Chron.* 11.
it is ſaid of ſome of *Davids* worthies, that they attained not to the firſt three,
they were princes of horſe and foot, magiſtrates of either Militia. But the
Junius. Cald. retaines the proper names of *Pekod, Shoa and Goa*. And *Junius* ſaith, that
they were countreys lying in *Aſſyria*, of which ſee before, *Jer.* 50. 21. That
of cutting off the noſe and the eares is by *Pet. Damianus* applyed to *John* an antipope,
who like a thief came to the pontifical ſeate putting down *Gregory*,
for which he was taken and had his noſe and eares cut off and then ſet upon an
horſe with his face to his taile, being made to hold his taile inſtead of a
bridle to his great ignominy and diſgrace.

The reſt of the *ch.* is ſpent in further dilating upon their puniſhments and the
V. 41. cauſe therof, their ſins, eſpecially idolatry, in ſpeaking of which *v.* 41. he ſaith,
Thou haſt upon a table prepared ſet mine incenſe and mine oyle, which is ſo ſpoken
becauſe that to ſerve their idols they robbed God, to whom ſuch oblations

properly belonged, and they had both theſe and all other things of his dona-
tion, which aggravated their ſin againſt him, in that they ſo foully diſhono-
red him with his own, which ſhould have gone to the honouring of him, ac-
cording to that, *Honour the Lord with thy ſubſtance and with the firſt fruites of all* Pro. 3. 9.
thine increaſe.

V. 42. *The voice of a multitude being at eaſe was in her*, Vulg. *of a multitude exulting*, whereby is ſhewed with what joy and mirth with ſinging to the honour of their idols they were in that abominable ſervice, the word Hebr. שלובח, which if it be derived from שלח ſignifieth, they were at eaſe, or in peace: but there is a radix שלו ſignifieth a quaile, and this word haply is here put to expreſs their rejoycing before their idols, as quailes males and females coming together through ſalacity exult greatly, ſo they committing whoredom with idols. *And with the men of the common ſort were brought Sabeans from the wilderneſs*, Vulg *they that of the multitude of men were brought and came out of the wilderneſs*. The word סובאים rendred in N. Tr. Sabeans ſignifieth drunkards, and therefore it is ſo rendred by the *Sept.* the *Vulg.* ſeemeth to miſtake ס here uſed for ש, and ſo read it, as if it were שבאים, which come, as if it came of באים but it is beſt to keep to the Hebr. verity, which hath it, *drunkards*, for nothing was more common then at idolatrous feaſts to drink drunken, yea idolaters are ſet forth as drunkards, *Eſa.* 29. 9. and before in this *chap. v.* 33. it is ſaid, *thou ſhalt be filled with drunkenneſs*, when their puniſhment is ſpoken of for idolatry, the idolater being compared to one that drinketh his head is intoxicated with errour, whereby he madly goeth after idols, and at laſt he is made to drink of the cup of Gods wrath, whereby he is ſo gone, as with the ſtrongeſt drink that he ſtumbleth and falleth and riſeth up no more, but periſheth for ever.

If any yet will underſtand Sabeans, or Ethiopians, or Tartars inhabiting the wilderneſſe, becauſe it is ſaid, that he came from the wilderneſſe, it may have a good ſenſe ſo, the Jewes were ſo ſtupendiouſly addicted to this ſpiritual adultery of idolatry, that in this way they refuſed not the ſociety, or conjunction with the baſeſt of all others, the blacke Ethiopians, and the theeviſh Tartars, who ranged continually about the wilderneſs to rob paſſengers; or this of coming from the wilderneſs may well be applyed to drunkards, who are as rude and rugged condition'd as thoſe that are brought up in the wilderneſs and void of all civility.

V. 45. *The righteous men ſhall judge them after the manner of adultereſſes*, , that is, the Caldees, into whoſe hands they ſhould come. But how they be called righteous? *Anſ.* for their executing of the ſentence of the righteous judge upon them without any partiality, and not for any righteouſneſs, that was in in themſelves, for they were wicked idolaters, as the Jewes were, and lived in all other ſins, as they did, only it is probable, that they kept covenants, to which they were ſworn, better then the Jews, and were more morally righteous, the great ones towards the inferiour ſort under their dominion, not being ſo oppreſſive: whereunto we may alſo adde, that they were altoge-
ther addicted to the Religion of which they were, and were not a compound
of linſie-woolſie, halting betwixt two opinions, as the Jews did, neither
did they injoy ſuch means, living in darkeneſs and without the light of the
word, which the Jews injoyed. And therefore in compariſon of them they Note.
were righteous. Whence note, that they who live under means, and yet are
wicked, are ſo wicked, that the very barbarous heathen are more righteous Matth. 11.
then they; Sodom and Gomorrah, then Chorazin and Bethſaida; Tyrus and Matth. 12.
Sidon, then Capernaum. And therefore whatſoever nation profeſſeth the
truth and liveth under the teaching thereof, but is wicked, may juſtly fear to
be given over into the hands of heathens, Turkes and Infidels and Papiſts, to V. 47.
be by them judged, as they deſerve, that is, with ſtoning, as *v.* 47. as adul-
terers and adultereſſes ought by the law of God to be ſerved, and having
their houſes burnt, and others of them ſlaine with the ſword together with
their children.

CHAP. XXIV.

IN this *chap*. the Lord biddeth *Ezekiel* ſet down the yeer, moneth and day in
which *Nebuchadnezzar* began his ſiege of Jeruſalem, *viz.* three yeers after he
Ch.1.1. had begun to propheſie unto them, which was the ſixth yeer of *Jehoiakins* captivity,
this the tenth yeer, the tenth moneth, the tenth day of the moneth.
And now his propheſie of their deſtruction began to work, and this the Lord
2 King. 25. would moſt probably have him note, after which it is alſo noted in the hiſtory
upon what day and moneth after the City was taken, that it might be certainly
known at what time the ſeventy yeers of their continuing in captivity
ſpoken of by *Jeremiah* began, and conſequently their end; that they might
be comforted the more in looking for deliverance at that time, and the more
confidently praying for it, as *Daniel* did.

For the contents of this chapter: The miſerable caſe of the Jews is herein
ſet forth under the ſimilitude of a pot, wherein fleſh and bones chopt in
pieces being ſet over an hot burning fire are boiled till they be conſumed and
waſted all. Of the like ſimilitude ſee *Jer.* 1.13. The pot here ſpoken of
V. 3.4. was Jeruſ. the parts or peices of fleſh to be ſodden away in it were the Jews;
flocking thither from all parts for the defence of the City; the bones were
the ſtouteſt and moſt expert warriours, and the boiling of them all, that they
might be conſumed, intimated a long continued ſiege, by reaſon whereof
they ſhould be waſted, ſome after, others by famine and peſtilence, the fire
V. 10. made under with much wood ſerved to ſet forth the Caldees army which
was to them as this fire, and finally with fire burnt down the City. But
V. 5. what meaneth he by ſaying, *burn the bones under it*? not as ſome expound it,
Lyra. ſaith *Lyra*, beccuſe bones make a more ardent fire then wood, for the contrary
is true, but as R. *Salòmon* hath it, the putting of the bones under was the
putting of them under the pieces of fleſh, the fleſh being laid upon them and
born up by them lying at the bottom of the pot: and hereby was ſet forth,
how the ſtrong and valiant ſhould bear the greateſt brunt of this war, but
yet their ſtrength ~~and valour~~ ſhould not ſave them; the ſtronger they were the
more fiery heat ſhould come neerer to them to conſume them.

V. 6. *Woe to the bloody City, to the pot, whoſe ſcum is in it, bring it out piece by piece, let no
lot fall upon it.* Here it is made plaine, that the City was the pot having abundance
of corruption therein, ſet forth by ſcum, and the pieces to be brought
forth, upon which no lot ſhould fall, were the people, whereof none ſhould
be preſerved, but be burnt and conſumed by the fire of Gods wrath, as the
contrary to which is uſed to be done, when the enemy ſpares ſome, by lots
caſting, diſtinguiſhing thus betwixt thoſe that ſhould dye or not, it is meant
that it ſhould not now be ſo with them, but all ſhould ſuffer alike, that is,
all but ſome poor of the land left to till the ground, the reſt that eſcaped the
ſword, famine and peſtilence, being carryed away to Babylon to endure greater
miſery, and ſuch as remained not tarrying long after, but being carryed
into Egypt to periſh there, as the hiſtory, *Jer.* 43. ſheweth, which yet is to be
reſtrained to the body of reprobates, the elect often ſet forth by the name of a
remnant being every where ſpared.

V. 7. *Her blood is in the midſt of her, ſhe ſet it upon the top of a rock, and covered it not*:
Here their impudency in ſinning is ſet forth, oppreſſions and murthers were
committed openly, they not caring who ſaw them in practiſing ſo great abominations,
and he alludeth to the law of God, which was, that blood
being let out of a beaſt ſhould be covered in the ground. But they in ſtead of
doing ſo, ſhed mens blood, and not in ſecret, but openly, and a rock is
ſpoken of, as oppoſite to the earth, which hath duſts or moulds to cover the
blood ſhed withal, whereas rocky and ſtony ground hath none, and therefore
by the Vulg. it is rendred, *lympidiſſima rupes*. Thus they ſhed the blood of the

prophets, and of their children, whom they offered openly to *Molok*, and
Abimeleck according to the letter is ſaid to have ſlaine his brethren being Judg. 9. 5.
ſeventy upon a ſtone, and *Eſ* 3. 9. *They are open in their ſins with Sodom, they hide
them not*. And this is the height of ſinning, when blood is ſhed by power, or
other horrible wickedneſs is committed, and juſtified, as if the proceedings
were righteous, becauſe they that do this have power, and they to whom, Note.
have no power to reſiſt. But the judge who is the righteous judge of all the
world threateneth revenge by doing the like to all ſuch *v*. 8. *I have ſet her blook* V. 8.
upon the top of a rock, that it ſhould not be covered, as they have murdered openly combining
together ſo to do, as the foreſaid *Abimeleck*, and the Jews more lately,
ſo they ſhall ſuffer by the ſhedding of their blood in like manner in the ſight
of all men, as both *Abimelek* did by a piece of a milſtone caſt down upon his
head, and beating out his braines, and the Jews moſt cruelly murthered by
the Caldeans, and the chief of them being brought forth and judged and ſlaine
by the king of Babylon at Riblah, the King *Zedekiah* himſelf not directly, but
with much more paine, his eyes being put out, and then he being carryed into
Babylon and dying there.

Heap on wood, kindle the fire, conſume the fleſh, ſpice it well and let the bones be V. 10.
burnt. The Vulg. for *ſpice it well*, hath *coquatur tota compoſitio, let the whole compoſition
be boiled*, The word רקח here uſed ſignifieth to make a compoſition of
ſpices and to boile them, and therefore it is beſt rendred by the Vulg. Lat.
boile the compoſition of ſpices, uſe them as the Apothecary doth his Aromatical
ſtuffe of divers ſorts keeping them upon the fire a long time till all
the vertue be boiled out. To ſhew the long continuance of the judgement
upon them, he addeth this metaphor to the former of boiling fleſh and
bones.

Then ſet it empty upon the coales, that the braſs thereof may be hot and burn. He goeth V. 11.
in his allegory, ſhewing that the inhabitants of the City being conſumed and
ſuch as remained taken out to be carryed into captivity, and ſo the whole 2 Kings 25.
City emptyed, fire ſhould be put to to burn the buildings, as it was by *Nebuzaradan*
ſhortly after who was ſteward of the King of Babylon.

Becauſe I purged thee, and thou waſt not purged, thou ſhalt not be purged any more, V. 13.
&c. that is, thy judgements ſent upon thee formerly and prophets to threaten
and exhort thee, whereby thou mightſt have been brought to repentance
and newneſs of life; this being called a purging, becauſe a moſt effectual
means thus to purge a nation. And for this way of purging, what grievous
ſufferings they had, may be ſeen in the days of *Manaſſeh*, againſt whom the
Caldeans came and took and carryed him away into Babylon, then in the
dayes of *Jehoaaz* by the King of Egypt, of *Jehoiakim* by the Babylonians again
taking and binding him, then of *Jehoiakin* when they ſuffered moſt, and
laſtly of *Zedekiah*, againſt whom bands of divers enemies came before this fatal
overthrow of the whole Kingdom now threatened; and for prophets, they
had *Iſaiah*, and *Hoſheah* long before, and now *Jeremiah* and *Ezekiel*. So that
they were purged, that is, had all means of purgation adminiſtred unto them
although they wrought not, therefore no more ſuch purging muſt be expected
but utter deſtruction, Gods fury ſeazing upon a people ſo deſperately
wicked: *v*. 16. *I will take away the deſire of thine eyes with a ſtroake*, &c. Here the V. 16.
Lord further ſheweth in the example of *Ezekiel*, that the deſtruction of the
people ſhould be ſo great, and the danger ſtill ſo continuing to the ſurvivors,
that they ſhould be ſo overwhelmed with grief therefore, that they ſhould
not make any mourning, as they had in times paſt uſed to do for the death of
their deareſt friends.

For this end his wife was ſmitten by death and he was forbidden to
mourn for her, and being asked the reaſon he telleth them, that ſo it ſhould
be with them, *v*. 20, 21, 22. As his wife was the deſire of his eyes, whom V. 20. 21. &c.
he dearly loved, ſo was the ſanctuary to them, as taking their chief glory to
lye therein, and if any of them were not ſo much affected to it, yet ſurely
they were to their ſons and daughters, but their ſanctuary ſhould be burnt
and

and their children dye, yet they ſhould be as men ſo overgone with ſorrow, that they ſhould have no more tears to ſhed for this, all the mourning, that they could now make, being little enough for their mutual miſeries, who were ſtill living in compariſon of whom they ſhould think the dead happy. A like thing unto this was injoyned *Jeremiah* before, *ch.* 16. 6, 7, 8. the expoſition whereof may ſerve for this alſo.

V. 22.23. But what meaneth he by ſaying, *Yee ſhall not cover your lips, nor eat the bread of men, your tires ſhall be upon your head and your ſhoes upon your feet.* The Vulg. *for covering lips,* hath covering *ora, faces,* or *mouths,* and for not eating *the bread of men, the bread of mourners,* and for *tyre upon their heads, Corona, a crown,* expounded by *Lyra* of black which cloſe mourners weare about their heads covering alſo their faces therewith, and of an auſtere diet, to which mourners for the time tyed themſelves, refuſing the daintyer, and more liberal for ſorrow. The crown of tyre ſets forth nothing elſe, but that which they did commonly wear upon their heads for the greater decency, and of ſhoes keeping on upon their feet he ſpeaketh, becauſe in time of ſorrow they went bare footed, as we may ſee in *David* full of ſorrow for the conſpiracy of *Abſalom* againſt him, *He went with his head covered and barefoot,* that is, his crown, or other tire, which he commonly uſed, being laid off, that he might put on a mourning habit covering head and face. The Hebr. word שפם here uſed ſignifieth the haire upon the lip, as שפה doth the lip or *ora,* as the Vulg. hath it, and if it be rendred *the lip,* by a Synecdoche, the whole being named for the part, the upper lip for the haire growing upon it, it is all one, becauſe the face being all covered, that is covered alſo. But for the word rendred by the Vulg. mourners, Hebr. is אנשים, men, but it muſt neceſſarily be underſtood of men, that mourn, it being meant of feaſts made at burials, as I have further ſhewed upon *Jer.* 16 8. for now the Jews ſhould be in ſo great perplexity, that they ſhould make no ſolemn funerals, as at other times they had done, wherein they uſed to eat and drink to the father, or husband, or ſon of the deceaſed in a cup of a conſolation, as *Jeremy* calleth it, to chear him up, after ſome time by him before ſpent in abſtinence through his great ſorrow. *v.* 25. *when I take away their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds.* Here the prophet to conclude the Chapter ſummeth up their loſſes, when their City ſhould be deſtroyed and their temple eſpecially, called before, the *excellency of your ſtrength, and the deſire of your eyes, v.*21. when this ſhould be taken away by being burnt with fire, their ſtrength ſhould faile becauſe the place of meeting to plant Religion which is the temple, being prophaned, as is there ſaid, or cruelly demoliſhed, which is done, when the houſe of God is made no more account of then a barn or a ſtable, or any room in a mans own houſe, we are in danger of loſing Gods protection, and conſequently our joy, glory, deſire of our eyes, *&c.* that is, all comfort, and contrariwiſe to lye expoſed to all miſery and ſorrow. For then is a Nation in an happy caſe, when they make the houſe of God amongſt them their chief ſtrength, the maintaining of that, and the reverent worſhipping of God their joy and glory, no object is ſo pleaſing to them, as to ſee the beauty of the ſanctuary, neither are they ſo well ſatisfied in their ſouls with any thing, as when they have been there to worſhip, and to hear Chriſt teaching in the Miniſtry of his word for the divine conſolation that they have hereby. The words rendred *wherein their ſoul reſteth,* are משא נפש, the elevation or burthen of your ſouls, that is, the thing about which your mindes are moſt charged with care and fear, being ſollicitous for it, as *Eli* was for the Arke of God, when it was carryed out againſt the Philiſtims, leſt the place or worſhip there exhibited ſhould be any way perverted or corrupted. And the rendring by *burthen* in this ſenſe is rather to be preferred, then elevation, becauſe this as their joy and glory was ſpoken of before. A paſſage worthy our conſideration, amongſt whom the houſes of God are ſo much vilified aud undervalued, other meeting houſes being rather preferred before them, and they turned into priſons, ſtables, lodging roomes, and what not? ſome to ruinous heaps.

Lyra.

2 Sam. 15. 30.

V. 25.

Note

heaps. As corrupt as the Jews were, they abhorred from ſuch prophaneneſs, it was the barbarous Caldee that knew not God, who did this. Their ſtrength
V. 26.27. and glory being thus taken away, the Lord telleth him, that ſome who eſcaped with their lives ſhould come and tell him thereof in the Caldees countrey, and then he ſhould be no more dumb, but open his mouth and ſpeak, and they ſhould know, that he was the Lord, and that *Ezekiel* had not been a *portentum* or ſigne unto them in vaine, all things being come to paſs, which he by parables before propheſied of, but he was then notwithſtanding no otherwiſe thought upon, but as a dumb man, but now he ſheweth, that he ſhould ſpeak, and the Jews ſchooled by ſufferings ſhould thenceforth hearken willingly to his inſtructions, being hereby brought to know and fear God, which they would not formerly do. And of the fulfilling of this, ſee *ch.* 33. 21, 22. whence note, that they who are unteachable, whilſt they are in a proſperous
Note. eſtate, being moved to repentance by no kind of teaching either plain or parabolical, are in danger by ſmart through judgements to be compelled to that, from which they are moſt averſe otherwiſe, that we may rather ſhew our ſelves like good ſcholars, docible, by the means of teaching by God vouchſafed unto us, then by hardening our hearts bring ſo ſevere a rod upon our ſelves; ſo
Eſa. 28. 11. the Prophet *Eſay* threateneth the indocible with teaching by men of another tongue to their coſt, and with a liſping lip, intimating their deriding them.

CHAP. XXV.

The Prophet having hitherto declared the judgements to come upon Iſrael, and touched a little upon the Ammonites, *chap.* 21. 28. now propheſieth again, both againſt the Ammonites, Moabites, Edomites and Philiſtims, becauſe they rejoyced at the deſtruction of Jeruſalem and the temple, as bearing
Note. alwayes a deadly hatred againſt the Jews for the Religions ſake. Whence note how great a ſin it is for the wicked and ſeduced by errour in Religion to hate the profeſſours of the truth. For this the wrath of God ſhall burn againſt them untill they be deſtroyed, and likewiſe it ſhall be to all wicked men that rejoyce at the fall of Gods people, although for their ſins worthy to be ſo ſeverely corrected, becauſe this is to rejoyce at the diſhonor of the true God, and at the pulling down of the Religion, which he hath ſet up to the incouraging of men in a falſe Religion, as being nothing inferiour to the true,
V. 4. yea rather ſuperiour, which the living God will never endure. Whereas *v.* 4. the Lord threateneth to deliver the Ammonites into the hands of the men of the Eaſt; ſome hereby underſtand the Medes and the Perſians, ſome the Arabians, who dwelt Eaſtward from Ammon, and abounded with cattel, and ſpecially with Camels, for which it is further ſaid *v.* 5. *I will give Rabbah to be*
Hieron. *ſtables for Camels*, that is, the Ammonites chief City. But *Jerom* by the men of the Eaſt underſtandeth the Caldees, whoſe King *Nebuchadnezzar* ſought divinations to go either againſt Jeruſalem firſt or againſt Rabbah of the Ammonites
Jer. 49. *Ioſeph. Antiq. l.* 10. *c.* 11. *ch.* 21. 21. and having deſtroyed Jeruſalem, he within five yeers after went againſt and deſtroyed Ammon, as *Joſeph.* ſaith, but of the Arabians doing it
V. 9. we no where read. *v.* 9. *I will open the ſide of Moab from his Cities, which are on his frontiers*, the Vulg. for ſide hath *ſhoulder*, as wherein a mans chief ſtrength lyeth, the meaning is, that as the ſide being opened an entrance is given into the body through the ribs for the deſtruction thereof, becauſe the ſtrongeſt defence is taken away, ſo the frontier Cities of Moab, which were ſtrongeſt ſhould not hinder the Caldeans from entring the countrey, and therefore it ſhould not be able to ſtand againſt their forces, but be ſubdued and overthrown. Thus the two peoples that came of *Lot*, for their hatred and inhumanity againſt the Iſraelites their kindred, were adjudged to deſtruction.

And

V.12. And next unto them the poſterity of *Eſau* or *Edom*, which ſtood in neerer relation to them, for *Eſau* was *Iſraels* brother, and here it is laid to their charge, that they took revenge upon *Judah*, that is, helping the Caldees in deſtroying Jeruſalem, as is ſaid, *Obadiah v.* 14. and *Pſal.* 137. Therefore the V.14. Lord threatneth revenge againſt them by the hand of *Iſrael*, which how it is to be underſtood, ſee *Jerem.* 49. 2.

V.15. The Philiſtims are alſo threatened, as old enemies, as alſo *Obad. v.* 19. and *Jer.* 47. where enough hath been ſpoken of Gods judgements upon them, and their ſubduing afterwards to *Iſrael*. The word rendred South is Teman ſignifying the South, and was the chief City of the Edomites.

V. 16. The Cherethim *v.* 16. which he ſaith, he would cut off; ſpeaking by a Paranomaſie, for כרית ſignifieth to cut off, were a people of the Philiſtims, who came with *David* from thence, and were together with the Pelethites his guard, of whom ſee 2 *Sam.* 15. Note.

CHAP. XXVI.

THis whole Chap. is a propheſie againſt Tyrus a ſtrong and proud City upon the ſea, of which it hath been often ſpoken, eſpecially *Eſa.* 23. and the cauſe of the deſtruction thereof was the ſame that brought *Ammon* and *Moab*, &c. to ruine, her rejoycing at the fall of Jeruſalem.

V. 4. *I will alſo ſcrape her duſt from her and make her like the top of a rock.* This is ſpoken to ſhew the utter ruine of Tyre, being ſo overturned, as that not ſo much as any earth ſhould be left there, but as the City was built upon a rock, and the earth that was about it was brought from other places to make gardens, ſo that being now thrown down into the ſea, it ſhould be left, V. 6. as a bare rock, as it was at the firſt. *v.* 6. *her daughters ſhall be ſlaine in the feild*, that is, Zidon and other Cities in ſubjection to Tyrus, as the mother City.

V. 14. Whereas it is threatened, that Tyrus ſhould be built no more, yet *Eſa.* 23. 15. it is ſaid, that it ſhould be built after ſeventy yeers, the meaning is, not to be the head of a Kingdom, for although it were built againe in the time of the Perſians, yet neither was it built by Tyrians, the poſterity of the old inhabitants, but by others, neither was it a Kingdome, or free City any more but tributary.

V. 19. He ſpeakes of great waters brought upon her, meaning great forces, but called waters in alluding to the ſituation of Tyre, which was upon the ſea. For although the foundation of the City were an high rock, yet it is ſaid to be overflown with waters, and to go into the pit, becauſe places drowned are never any more ſeen, but ly perpetually in the bottom of the ſea, as in a pit.

V. 20. The going down of Tyre into the pit, is further illuſtrated by comparing her going down with that of the old world long agoe, intimating hereby, at *Jerom* hath it, the Tyrians deſtruction both temporally and eternally in the pit of hell, *When I ſhall ſet glory in the land of the living*, that is, I ſhall glorifie my ſervants and bleſs them with eternal life in my heavenly Kingdom.

CHAP. XXVII.

IN this Chap. that the ruine of Tyrus might appear to be the greater, the prophet ſetteth forth at large the wealth and magnificence of that City, and the great command thereof over other places, ſo that it might ſeem to be of incomparable ſtrength and invincible. Here is nothing that needeth expoſition, till we come to *v.* 11. *The Gammadims were upon thy towers*, whereby becauſe the word ſignifieth a cubit, ſome ſaith *Junius*, underſtand men but one cubit high, *viz.* the pygmies, but how probable this is, let the reader judge, forſomuch as they are ſpoken of as part of the forces, which ſtood to defend Tyre. He therefore conjectureth, that the word is not proper, but appellative, by *Gammadim* cubit men, ſtrong armed men being underſtood to draw the bow and ſhoote moſt mightily. Yet there were a people of this name, who as *Pliny* ſaith inhabited a region in Phenicia lying upon the ſea in the form of a cubit, being from thence called *Gammadim*, which region was devoured long agoe by the ſea.

Junius.

Plin. nat. hiſt. l. 2. *c.* 91.

V. 17. Touching wheat of *Minnith*, *v.* 17. this was a City of the Ammonites ſmitten by *Iphtah* and brought under long agoe, ſee *Judg.* 11. 35. and the wheat here growing moſt probably was of the, fineſt ſort, and of *panag*, that is Phenicia, as *Junius* hath it, *Panag* alſo ſignifieth balſome, whereby the Vulg. therefore rendereth it, or it is the proper name of a place, or ſignifieth a kind of potheard, and for *wheat of Minnith*, the Vulg. hath *triticum primum*, the principal wheat, reſpecting rather the ſenſe, then the word or name.

V. 18. *The wine of Helbon* is by the Vulg. called *fat wine*, the Scholiaſt thinketh the City Malmaſia to be meant, which afforded a moſt delicate wine called Malmſey, but then it muſt be of Damaſcus in Syria, of which he is ſpeaking, not of Crete.

V. 19. For *Moſel* the *Sept.* hath *vagabundus*, as if ſome ſort of merchants were meant that for traffick went up and down to all parts, the word מאוזל ſignifieth tranſlated, N. Tr. agreeably to this, *going to and fro.*

CHAP. XXVII.

HAving ſpoken againſt the whole City of Tyre in the two former Chapters, here he cometh in particular to charge the prince with intolerable pride and ſelf-conceitedneſs in reſpect of his great riches and imaginary wiſdom, whereby he gat them, he holding himſelf for this to be a God. *Jerom, Auguſt. Ambroſ. Iſidor* and *Tertull.* becauſe no man is ſo mad, or ever was, to ſay thus of himſelf, underſtand it as ſpoken of the devil under the name of the prince of Tyre. But as *Eſa.* 14. he ſpeaketh ſo of *Belſhazzar*, as that his ſpeech is mixt, ſomething being ſaid of the devil properly, and ſome things of the King of Babylon in alluſion to him; ſo it is here. His heart was ſo proud that he thought there was no God above him, or more excellent then he, ſo did he dote upon his own wit and wealth, and he was confident, that God would not deturb, or bring him down from his high honour; yea if we ſhall ſay, that that man ſpake ſo of himſelf, it is no more then *Caius Caligula* a Roman Emperour did, and *Heliogabalus*, and *Julius Ceſar* ſuffered divine honours to be done unto him, and *Nebuchad.* ſet up his image to be all worſhipped. And *Optat. Milevit.* applyeth this of the prince of Tyre to *Donatus*, a biſhop, who thought himſelf in holineſs to excel all other men, and therefore he would not ſuffer any to come unto him but with moſt low reverence, and

V. 2.

Hieron. Aug. de Civi. 11. 15. *Iſidor. de ſummo bono.*

Optatus l. 3.

he would have them called by his name *Donatiſts*, and he was Biſhop of Tyre
Note. a colony of Carthage, and ſo a ſpiritual prince. But none ever more notoriouſly
lifted up himſelf as a God, then the Popes of Rome, eſpecially ſome
of them have done, as he that ſuffered the Sicilian Embaſſadors to uſe theſe
words unto him, *Domine deus papa miſerere noſtrum*, and they generally take
upon them to forgive ſins, not miniſterially, but *poteſtative*, to make laws
about divine things, and to diſpenſe with expreſs laws of God, and to ſet
up and depoſe Kings, which none but God can do; but *Calvin*, *Zuinglius*,
and the like to them were no ſuch, as the Jeſuite chargeth them to have
been.

Thou art wiſer then Daniel; Here he ſeeks to make him aſhamed of that his
V. 3. moſt inſulſe boaſting by deriding him, and ironically telling him, Ah thou
art wiſer then *Daniel*? as if he had ſaid, art thou not aſhamed to compare with
God, I will name unto thee a man, who by the conſent of *Nebuchadnezzar*
was the wiſeſt of men, if thou thinkeſt thy ſelf a God, thou muſt needs then
much more think thy ſelf wiſer then he was, which is moſt ridiculous, For
he as wiſe as he was, attributed nothing to him, but all his underſtanding
V.12. to God alone. *v.* 12. *Thou ſealeſt up the ſum full of wiſdome and perfect in beauty*,
Vulg. *Thou art the ſeal of the ſimilitude, ful of wiſdom and perfect in comlineſs*, Heb.
thou ſealing the ſum or number; ſome alſo render it *ſimilitude*, but it cometh from
תכן ſignifying to weigh or to number, the meaning is, thou (O King of
Tyre) are a very patterne of perfection, and full of wiſdom and glory in thy
own conceit. He proſecutes the ſame argument againſt the pride of that inſolent
King, who ſaid that he was a God, for what is ſuch a one, but a patterne
of perfection, and moſt wiſe and glorious? For a ſeale hath in it the
perfect form of him, that is hereby repreſented; and then is a letter written
perfected, when the laſt act of ſetting to a ſeale is done to it, wherein he goeth
on further ironically to taxe his fooliſh pride.

V. 13. *Thou haſt been in Eden, the garden of God, every pretious ſtone was thy covering*, &c.
Here another point of felicity, like that of *Adam* in the ſtate of innocency, is
mentioned, for he through his pride thought himſelf for being prince of ſo
rich and magnifical a City moſt happy, and therefore adorned himſelf with
all manner of pretious ſtones, and it in to be noted, that the ſtones here
named are the ſame, that were in the place of the high prieſt, but in number
they came ſhort, there being in it twelve, in his crown but nine, which
Greg. in orat. *Gregory* noteth to have been to ſet forth *Lucifer*, the moſt glorious ſometime
of the Angels, of whom there were nine orders, for he as others applyeth all
this to the devil, but it is better, as I ſaid before, to underſtand it, as was
ſpoken, in way of alluſion to the devil, but properly of the king of Tyre,
who was ſo like unto him in pride, vaunting himſelf as a God, as he did,
and a patterne of perfection to other Kings and Princes, and equal to *Adam*
in Paradiſe, and to the high prieſt in the pretious ſtones of his diadem, no
more yet being reckoned up then nine, and the reſt left to be underſtood.
V.14. *v.*14. *Thou art the annointed Cherub that covereth*, &c. *thou walkeſt up and down in the
midſt of ſtones of fire.* Here the prophet goeth on ſtill in ſetting forth the exceeding
great worldly glory of this King, that being ſet up ſo high, but for his
pride and other ſins brought down, his miſery in falling might be the more
aggravated, and ſo appear to be juſt matter of doleful lamentation to all his
friends and ſuch as ſtood in relation to him, as followeth *v.* 19. He is ſaid to
be a Cherub anointed in alluſion to the Cherubims of Gold in the moſt holy
place ſpreading their wings from one ſide to the other, which ſanctuary or
moſt holy place ſtood upon the holy mountaine of Zion, intimating the extent
of his dominion to all parts about, and that, as God in his providence
had appointed, as the Cherubims were by him appointed to be made, and ſo
placed: For his walking amidſt the ſtones of fire that was having the diadem
Lyra. upon his head ſet with pretious ſtones, as was before ſaid, that ſparkled
like fire, and ſhined brightly, thus alſo *Lyra*.

V.15. *Thou wert perfect in thy wayes from the day that thou wert created, till iniquity was found
in*

in thee. This is not meant of any righteouſneſs before God, or in his wayes,
but of his poſterity in worldly things, and therefore it is ſaid, *in thy wayes,*
he had perfect proſperity, when God ſet him up to be ſo glorious a king,
which is intimated by ſaying, in the day that he was created. But being in
this height of worldly honour, for his iniquity now he ſheweth, that he
ſhould be brought down.

Then *v.* 16, 17, 18. he declareth his iniquities violence and pride, to
which he fell by reaſon of his greatneſs together with many other ſins not V. 16.
expreſſed. And he ſhould with his City, he ſheweth, be burnt to aſhes to the V. 19.
aſtoniſhment of all beholders, that had before known Tyrus ſo magnifical.

Next unto Tyrus was the City of Zidon in wealth and proſperity, belonging V.22.23.
to Tyrus, as may be gathered, *ch.* 27. 8. And both theſe Cities he intimateth
to have been alſo vexing enemies to Iſrael as were the Ammonites and
Philiſtims, *v.* 24. Becauſe he ſaith, that there ſhould be no more a pricking V. 24.
briar or throne to Iſrael round about. And if it ſhould be doubted, how
this could be ſpoken, forſomuch as Iſrael was now far enough off from theſe
Nations, *viz.* in Babylon, he ſaith, that the children of Iſrael ſhould return,
&c. thus propheſying of their coming out of captivity againe, as *Jeremiah* V. 25.26.
his colleague had done before, in ſpeaking of the Nations round about as
briars and thornes unto them; He alludeth to that of *Moſes* touching the Canaanites, *Note.*
that ſhould prove, if they remained, as thornes in their eyes and
goades in their ſides. And ſuch muſt the people of God alwayes expect, that
ſuperſtitious people ſuffered amongſt them ſhould be unto them, and therefore
they are not to be tolerated, but to be rooted out.

CHAP. XXIX.

HEre is a propheſie againſt Egypt, and the King thereof, becauſe he promiſed
helpe to *Zedekiah,* whereupon he bearing himſelf rebelled againſt
the King of Babylon to his own deſtruction, and therefore he is accuſed to be
as a broken reed as alſo *Eſa.* 36.6. For time, it was *the tenth yeer, the tenth month*
the tenth day, that is, of *Jehoiakins* captivity, and ſo the tenth yeer of *Zedekiah* V. 1.
his reigne, but the propheſie againſt Tyrus was in the 11. yeer, *ch.* 26. which
was after this, but the order of time moſt probably was thus, becauſe that although
Tyre was laſt propheſied againſt, yet it was firſt deſtroyed by *Nebuchad.*
as appeareth *v.* 17. where Egypt is ſaid to be given unto him, as a reward
for his executing judgement upon Tyre. This propheſie alſo if we
compare it with *chap.* 24. 1. was a yeer after the ſiege of Jeruſalem began,
and therefore proofe was by this time made of the King of Egypts
failing to help the King of Judah in his ſtraights.

The King of Egypt is propheſied againſt as a great dragon in the midſt of V. 3.
rivers, and he is thus compared, becauſe Egypt ſtood a certaine time of the
yeer every yeer in a river, as being all drowned by the river Nilus. And in V. 4.
ſpeaking of the fiſhes ſticking to his ſcales he meaneth, whom he threateneth
to draw out together with him, he meaneth by them the Egyptians his ſubjects,
who ſhould together be carryed into captivity by the Caldeans; for the
whole land of Egypt is ſet-forth by the name of a river, and the inhabitants
of fiſhes Now this was not done, till the twenty ſeventh yeer, the firſt moneth
as *v.* 17. which was 17. yeers after this, 16. after *Judah* deſtroyed, *v.* 5. he ſaith
that this great dragon and all his fiſh ſhall be thrown into the wilderneſs, and V. 5.
there be meat to the beaſts of the field and to the fowles of the aire, that is,
ſome deſert places in Caldea, where both the King and his dying through
famine were ſuffered to lye unburyed, and ſo became a prey to the beaſts and
fowles. The cauſe why the Egyptians were thus ſeverely puniſhed is laid
down

V. 6. down part *v.* 3. their pride, *Thou ſaidſt the river is mine*, and *v.* 6. their proving an help to tear and deſtroy Judah in ſtead of helping her, as a reed breaking, that a man leaneth upon, runneth into and teareth his ſhoulder.

V. 10. *Junius.* He threatned to lay all Egypt waſt *from the tower of Syene to the border of Ethiopia*, that is, from the South to the North.

V. 11. *No foot of man or beaſt ſhall paſs through it, neither ſhall it be inhabited fourty yeers.*
Of the fulfilling of this no hiſtory maketh mention, but at the expiration of
this time after the deſtruction of Juruſ. the ſtate of the king of Babylon beginning
to decline, it is moſt probable, that the Egyptians began to gather
together againe into their own land, which all this time lay in deſolation,
that now it began to be peopled againe, that is, about ſixty yeers of the captivity
of Judah, for if we adde to ſeventeen yeers after Jeruſalem deſtroyed
fourty, we ſhall come neer ſixty, and within ten yeers after Cyrus
V. 14. ſubdued Babylon, at what time they had a king againe called *Amaſis*, but it is
ſaid then to be but a baſe kingdom, becauſe under the Perſians as long as that
Monarchy ſtood, and that of the Grecians under *Alexander*, till the time of
the Ptolemies, which was about two hundred yeers, whereas then it is ſaid,
V. 15. 16. that it ſhould riſe no more, it is meant only whilſt that Monarchy ſtood,
whereby it was brought down, or the Monarchies ſucceeding it, that is the Grecian
and the Roman, for although it grew potent again under the Ptolemees,
yet by Romans it was againe ſubdued and ſo continued a baſe kingdom, and
when the Roman ſtate declined, it came under the power of the Turke, and
ſo continueth to this day.

V. 17. Here the Lord ſheweth by what means Egypt ſhould be thus brought down,
firſt it ſhould be given to *Nebuchadnezzar* for a reward of his labour in overthrowing
the kingdom of Tyre, in the ſiege whereof becauſe he ſpent 13 yeers
it is ſaid, *that every head was made bald and every ſhoulder peiled*, that is, off *Nebuchad.*
ſouldiers by wearing their head-pieces, which did wear of their haire,
V. 18. and carrying burthens to land up the ſea to the City upon their ſhoulders ſo
long a time, thus *Lyra*, but *Jerom*, they made bald their heads alſo by carrying
burthens upon them. And he is ſaid to have had there no recompence, becauſe
the men of Tyre, when they ſaw that they ſhould be overcome, carryed
away their goods by ſea to Carthage and other parts, and went away themſelves
to inhabit elſwhere, by which means *Nebuchad.* found nothing at his
Hieron. entrance into Tyre, but a bare rock, ſo *Jerom* who ſaith, that he read it in an
old Aſſyrian book. And he ſaith, that *Nebuchad.* had herein done his work,
becauſe that by a ſecret inſtinct from God for the puniſhment of the Tyrians,
he went ſo unwearyably on in the conqueſt of that City.

V. 21. *In that day I will cauſe the horn of the houſe of Iſrael to bud forth*, &c. As he concluded, *ch.* 28. with comfort to the Iſraelites, ſo he doth this by the horn budding forth, underſtanding ſomething to come long after, bringing farre greater even ſpiritual and everlaſting comfort by Chriſt, wherefore Chriſt and not *Zerubbabel*, as ſome ſay, is this horne, for ſo he is called, *Luc.* 1.69. *the horne of ſalvation* raiſed up for Iſrael. Whereas the time ſeemes not to agree, for it is ſaid, in *that day*, but Chriſt came not till five hundred yeers after; I anſwer he came in that day, wherein Egypt was a baſe kingdome yet, as was before threatened, that it ſhould be, for it was then under the Romans more then ever it was, *Anthony* and *Cleopatra* being overcome by *Auguſtus Ceſar*. And if not ſo, yet if by a day we underſtand a day with the Lord, which is as a thouſand yeers, this horne budded in that day. If it ſhall ſeem to make againſt this that he ſaith, *I will give thee the opening of the mouth*, as was ſaid before, *ch.* 24. 27. The Lord by telling *Ezekiel* thus meaneth nothing elſe, but that his propheſie againſt Tyre and Egypt being fulfilled, it ſhould then really appeare, that he had not opened his mouth in propheſying as he did in vaine, but all men ſhould acknowledge him a true prophet and worthy to be regarded in all his propheſyings, fearing therefore by the like ſins to pull upon themſelves the like heavy judgements at any time hereafter.

CHAP. XXX.

IN this Chap. is another propheſie againſt Egypt for ſurther confirmation
of that before going; and whereas there it was ſaid, *From the tower of Syene to* V.4.
the border of Ethiopia, here Ethiopia is threatened alſo, which adjoyned to Egypt,
and was ſometime under the ſame king, and commonly in league with him. V.5.
Lybia alſo and Lydia and Chub, and all other his confederates are threatened like-
wiſe. *Junius* for Lybia hath *Putei*, and quoteth *Gen.* 10. 6. and for Lydia he *Junius.*
refers us to *Gen.* 10.13. where *Phut* is ſaid to be one that came of *Ham*, and *Lud*
another, and for Lybia Hebr. is *Phut*. Touching Chub, *Junius* alſo hath
Cubei, ſaying they were a people of the inferiour part of Lybia by the river
Nigris, for there *Ptol. geograph. lib.* 4. writeth of a City called Chuphe. It is *Note.*
ſince to be noted, that the confederates of any wicked Nation are in the ſame
caſe that they are in, when judgements come, if they be not only confederates
as *Abraham* and *Abimelech*, *Jacob* and *Laban*, not to hurt one another, but alſo to
account the cauſe of one another common to help and to take part with the
Nation confederate for offence and defence, for ſuch commonly are all birds
of a feather, and therefore worthy to be ruined together.

Meſſengers ſhall go forth from me in ſhips to make the careleſs Ethiopians afraid, that V.9.
is, the Caldeans ſayling thither from Egypt after the ſubduing thereof to ſub-
due Ethiopia alſo, and the Lord calleth them his meſſengers, becauſe ſent by
him to do that work there.

I will powre out my fury upon Sin, the ſtrength of Egypt, Vulg. and *Jun. Peluſium* V.15.
in his Annotations, although in the text he hath it *Sin*, as it is in Heb. but
now there is no part of Egypt ſo called, but *Peluſium* a ſtrong port town in
Egypt over againſt Arabia Petræa, but called *Sin* according to the name of the
wilderneſs of that name where mount Sinai ſtood.

At Taphanes the day ſhall be darkneſs; this was alſo another chief City of Egypt, V.18.
and ſo was *No* and *Noph* and all the reſt here named: by going into darkneſs he
meaneth into miſery, and likewiſe by being under a cloud of which he next
ſpeaketh alluding to the darkneſs in Egypt of old in the dayes of that hard
hearted Tyrant *Pharaoh*, and to the cloud going betwixt the Iſraelites and
Egyptians in Pihahiroth neer the Red ſea, which was ſo fatal to them.

Having hitherto threatened Egypt the tenth yeer the tenth moneth, now V.20.
the forces of *Pharaoh*, which were coming to help *Zedekiah* being broken in the
11. yeer, wherein Jeruſalem was deſtroyed, he threateneth the ſame over again
with other words, ſaying, that the ſword ſhould be taken out of *Pharaohs*
hand and put into the hand of *Nebuchadnezzar* to be by him uſed to deſtroy
Egypt, by ſword power being meant, as *Rom.* 13.

CHAP. XXXI.

THe 11. *yeer, the third moneth*. The ſame argument of threatning *Pharaoh* and V. 1.
his land with deſtruction is here further proſecuted at another time the
ſame yeer, but three moneths after, and that altogether by the example of
the king of Aſſyria his greatneſs and fall ſet forth, yet for his pride he was
as a moſt high Cedar cut down, and ſo he ſheweth *Pharaoh* ſhould be and not be
ſpared. That if he would not be moved by any thing yet ſpoken by way of
commination, he might by this example of this his compeer, yet ſuperiour
to him in dominion by far, be moved, and humble himſelf and repent.

CHAP. XXXII.

V. 1. HEre the prophet alſo proceedeth in the ſame argument, firſt ſtirring up to lamentation for the horrible deſtruction of Egypt in the twelfth yeer, the twelfth moneth, the firſt day. V. 17. Then he diverſly ſetteth forth the deſtruction thereof by mentioning other Nations likewiſe deſtroyed the fifteenth day of the ſame moneth, as *Aſhur* and Elam, *Meſhech* and *Tubal*, the princes of the North and Zidon, whoſe not only fall, but lying in the pit he ſpeaketh of, intimating their continuing in deſolation and as Nations buryed after their deſtruction, which as men dead buryed are never ſeen any more, and mentioneth often uncircumciſion to denote their baſeneſs, and to ſhew, that although the Egyptians had learned of the Hebrews living amongſt them to be circumciſed, yet they ſhould fall and lye for ever, as the uncircumciſed in the pit of miſery. **Note.** Whence note, that no external rite profiteth, when they to whom it is uſed are uncircumciſed in heart, as is ſhewed more at large *Rom.* 2. that is, uncomformable to that which the Lords peculiar people ought to be in humility, holineſs and righteouſneſs and pure and incorrupt worſhiping of God.

CHAP. XXXIII.

V. 1. IN this Chapter from the 1. *verſe* to the 21. the Prophet is againe told, that he was ſet for a watchman to the houſe of Iſrael as *ch.* 3. and bidden to ſpeake, as he had done before, *ch.* 18.

V. 21. The *v.* 21. it is ſhewed, how that ſpoken of *ch.* 24. 27. was in him fulfilled at the coming of one from Jeruſalem *anno* 12. the tenth moneth the fifth day, at telling him of the deſtruction of Jeruſalem his mouth was now opened againe, which had been dumb for ſpeaking to the Jews a long time, that is almoſt three yeers, as may be gathered from comparing the time here ſpoken of with *ch.* 24. 1.

V. 25. 26, 27, 28. And what ſaith he now, that his mouth is againe opened to ſpeak to Iſrael? Verily that for their ſins, wherein they ſtill went on, who dwelt yet in the waſte of Judah, they ſhould alſo be carryed away thence, and the whole land ſhould lye deſolate, although they thought, that they being many in compariſon of *Abraham*, who was but one, ſhould ſtill be permitted to inhabit there.

V. 30. 31, 32, 33. Finally he concludeth the Chapter by laying open their groſs hypocriſie, amongſt whom he lived, who ſpake and agreed together to come and hear the word of God at his mouth and did ſo, but becauſe their hearts ſtill went after covetouſneſs, he cenſureth this, as a conſpiring againſt the prophet and no honour doing to him. **Note.** And ſuch are all they in theſe dayes that pretending zeal to the word do greatly frequent it, but notwithſtanding this they are meer worldlings.

CHAP.

CHAP. XXXIV.

HEre the prophet inveigheth againſt the falſe prophets of Iſrael by the
name of ſhepheards, but evil ones, as *Jer.* 23. Only that which *Jeremiah*
ſpake briefly, is more largely ſet forth.

And he layeth open their wickedneſs, in the 6. former verſes, 1. they eat the
fat, and clothed themſelves with the wool, that is, took largely for their V. 3.
maintenance, although they did not the work for which, but contrariwiſe
killed them, and ſtarved them, which is done when they miniſter not the ſincere
milke of the word unto them, but in ſtead thereof the poiſon of falſe and er-
roneous doctrine. 2. They healed not the diſeaſed and ſick, nor bound up the
broken, that is, endeavoured not the converſion of ſinners, who were as 1 Pet. 2. 2.
perſons ſicke and diſeaſed, for which the Lord ſaith, *The whole need not the phy-*
ſitian, but the ſick, neither did they comfort conſciences diſtreſſed for their ſins V. 4.
3. They ſought not that which was loſt, that is, to bring into the fold ſuch
as were out, either being carryed away by the deceit of hereticks ſeducing
them, and making them to ſeparate from the Church, or prophaneneſs mak-
ing them to neglect to come thither. 5. *They ruled with force and cruelty*, that
is, not ſeeking by exhortations, and loving perſwaſions to reduce them, but
hardening their hearts by their ſpiteful proceedings.

By theſe means he ſheweth, that they were ſcattered, becauſe they had no
ſhepheard, that is, although they had many, yet none to do to them, as
was before ſaid, by means of which negligence and the ſhepheards ſeeking V. 5.
themſelves and not the good of the flock, they became ſo full of ſin, that their
enemies were for this brought upon them, who carryed them away captive
into other lands to their unſpeakable miſery. V. 7. 8. Having laid down the
wickedneſs of the ſhepheards and their unrighteous dealing, now he proceed- V. 7. 8. 9.
eth to threaten them, firſt briefly repeating againe the harme done to the ſheep
by their means, *my flock became a prey and meat to every beaſt of the field*, that is, to
the Caldeans their enemies, who devoured them, as the woolfe doth ſheep,
and generally in caſe the ſhepheards be ſuch, they, that is the people under
their hand, are made a prey for the devil, who now ſeiſeth upon their ſouls,
and is fed hereby, as it were with joy; for as the good ſpirit is grieved, when *Note.*
men go on in ſin, and are not reformed, ſo the evil rejoyceth. And he
ſaith, *there was no ſhepheard*; but if ſo, who were they againſt whom he in-
veigheth? *Sol.* They were ſhepheards and no ſhepheards, ſhepheards, becauſe
they had the office committed unto them, but no ſhepheards, becauſe
they did nothing leſs, then according to this their office, being altoge-
ther intent to the feeding of themſelves, but ſuffering the flock for want of
feeding to ſtarve, they gathering worldly goods, whereupon their covetous
mindes fed, but in the mean ſeaſon through want of good inſtructions and
exhortations famiſhed in their ſoules, the proviſion, which the Lord made
for the maintenance of his miniſtry out of the goods of the people, being quite
perverted. Becauſe it is done thus in the Church of Rome amongſt the Bi- *Corn. à Lapide.*
ſhops and fat beneficed Parſons, who take the benefit, reſerving penſions to *Beneficium da-*
themſelves, but put off the care of doing the dutie to others; hear how one *tur propter offi-*
of their own complaineth. It was the old ſanction of the Church, that a *cium.*
benefice is given for a duty to be done, how then do they catch at the profits
and gain of a benefice, who do not the duty, but transfer that to another;
was this the minde of the founders of Churches to nouriſh idle men, and ſuch
as do nothing therein? would they not, if they ſhould return to us, proteſt,
that their legacies and teſtaments were overturned? yea being now in heaven
do they not proteſt that they gave their goods for a legacy to the Church, that
paſtours might be therewith maintained, who might feed and govern aright
in their own perſons the faithful people of Chriſt, and not to ſuch as turn
them over to others, caring for nothing themſelves, but how they may grow

fat and rich, would they not then implore the faith both of God and men, that they might be reſtored to ſuch as to whom they bequeathed them? Neither is there cauſe thus to complaine in the Church of Rome, but very lately there was alſo in our reformed Church of *England* in reſpect both of Lord Biſhops, rich Deans, Arch-deacons, and Prebends and other double beneficed men. **Note.** And now that Epiſcopacy and the appendices thereof are rooted out together with pluralities, have we not as much cauſe to complaine, that goods and lands thus by pious men anciently given for the more plentiful feeding and governing of the flock of Chriſt by the moſt learned and able of the Miniſtry are indeed taken away for the reaſon before going? but alas there is a foul failing in the latter clauſe, they are not taken to be given to whom they ſhould, but to be ſold for a ſmall price to ſuch worldlings, as being greedy of gaine out of any thing hauked after ſo rich a booty, although that which is thus gotten is like to prove but as the *Seian* horſe, and the gold of *Tolouſe* to the poſſeſſors thereof, whoſe eſtates after this, inſenſibly waſted and came to nothing.

V. 11. 12. *v.* 11. 12, *&c.* The Lord promiſeth to the comfort of the faithful, that he will take the paſtoral office upon him and do all theſe things, which were needful for their good and neglected to be done by their former ſhepheards. Whereas by their means they were ſcattered, he promiſeth to gather them from all parts to their own land again; and whereas they healed not the ſick, he promiſeth to ſtrengthen them, to bind up the broken, to ſeek up the driven away and to feed them all. Of ſo doing thus, as it is the duty of every faithful paſtour to do, heare *Auguſt.* ſpeaking excellently of his owne practiſe. *I deſire to provide not only ornaments, but medicaments for your ſouls, I ſtudy to ſew together things unſewed, to mend that which is rent, to cure the wounded, to waſh the filthy, to reſtore the loſt, and to adorne the whole with pretious Margarites.* And *Gregory*, ſhewing how all theſe offices are done, ſaith the ſcattered are reduced or gathered together, when one faln into ſin is by the vigour of the paſtoral ſollicitude brought back to the ſtate of righteouſneſs, the broken is bound up when diſcipline keeps down ſin, that it may not *diffluere ad interitum,* ſpread and increaſe to deſtruction, yet it muſt be ſo moderated and tempered with love, that there may be in the paſtour both the piety of a mother and diſcipline of a father, not rigid ſtrictneſs, or remiſſe piety. *Clement* ſaith that the broken is bound up when the broken hearted for ſin are comforted, the weak are ſtrengthened, when he that is ſhaken by temptation hath that laid before him, whereby he may be ſettled againſt it by faith, and by the ſick and weak he underſtands the weak in faith, who are healed by his ſetting forth and preaching the faith unto them. *Lyra* by the weak will have thoſe meant, who by the evil example of wicked paſtours fell into ſin, but now better taught they ſhall do ſo more.

Aug. lib. Hom. 50. hom. 26. *Studeo diſſuta conſuere, conſciſſa ſarcire, vulnerata curare, abluere ſordida, reparare perdita, &c.*

Greg. paſtor. p. 2. c. 6.

Lyra.

V. 16. For the laſt words of *v.* 16. *I will deſtroy the fat and ſtrong, and feed them with judgement,* The Vulg. hath it, *I will keep, and will feed them in judgement,* but clean contrary to the Heb. אשמיד, which hath none other ſignification, but to deſtroy and againſt that which is implyed in the words following

V. 17. 18. *v.* 17, 18, where he ſaith, that he would diſtinguiſh between cattel and cattel; and as he comforteth the weak and ſick, ſo he reproveth the fat and ſtrong by the name of rams and he goats, and

V. 20. *v.* 20. expreſly oppoſeth the fat to the lean. So that by the fat and ſtrong he meaneth the rich and mighty, whether ſpiritual or temporal ſhepheards and rulers, that oppreſſed the poor, gathering wealth to themſelves out of their ruines. **Note.** And ſuch of late we have had amongſt us, who have puſhed with the horne and ſhooved with the ſhoulder by reaſon of their great ſtrength, the poore ſheepe of the Lord, exacting greater taxations upon them then needed, and by their treaſurers, collectors and other truſtees bringing others to extreame poverty, that they might from poverty by extortions, oppreſſions and imbezeling of our goods be made rich. But beſides that which hath been ſpoken of the deſtruction of ſuch by Gods juſt judgements ſeiſing upon them in this world, although for a time they may be deferred, yet all comfort through Chriſt is promiſed to the poor ſheep of his flock, whom they have thus wronged, no word of comfort in regard of the ſoul, is ſpoken to them, but they are in all this tract paſſed over as reprobates and rejectaries for ever, *v.* 23. 24, *&c.* to the end of the Ch. where it is ſaid, V. 23. *I will ſet one ſhepherd over them David*, that is, the promiſed ſucceſſour of *David* in his kingdom, in whom it ſhould be made everlaſting, for he is called *David* after the name of him, that firſt began that line, and was a King of Iſrael of greateſt might and eminency of all others, as the Roman Emperors after *Julius Ceſar* had the name of *Ceſars*, the Kings of Egypt of *Ptolemees* after that *Ptolemee*, who firſt raiſed the kingdome of Egypt from baſeneſs to magnificence. And it is ſaid that he ſhall be their ſhepheard and feed them, ſo *Joh.* 10. the Lord ſpeaketh at large of himſelf, as feeding and ſaving his ſheep and fraying away the evil beaſts from them, as here it is further promiſed, *v.* 25. This propheſie indeed firſt relates to the time of the Jewes return out of Babylon, when *Zorobabel*, and *Nehemiah* and other godly princes ſucceeding them ruled over the Jews, and although they had much trouble by reaſon of their enemies many yeers, yet evil beaſts after that ceaſed in the land, there being none that tyrannically oppreſſed as before, and thoſe enemies who oppoſed their building of the temple and City being by the kings favour towards them at length confounded. But moſt fully it was accompliſhed in the time of Chriſt, by whom his ſheep were ſo fed with heavenly doctrine and protected by his power at the firſt although apprehended and impriſoned, as that they came ſafe out againe, and were filled with joy for their very ſufferings, and Act. 4. above all in their ſaving from ſin and the power of Satan, the moſt 1 Pet. 5. 8. terrible wilde beaſt, that roaring lion, that ſought to devoure them. And finally in the dayes of *Conſtantine* the great they might without fear of perſecuting enemies reſt in quietneſs, as ſheep in the fields, where there be no wolves or foxes, beares or lions to devour them, or their lambs.

V. 29. *And I will raiſe up for them a plant of renoune.* Here the ſame Chriſt before called *David* is ſet forth by another name, as *Eſa.* 11. 1. and in dvers other places, where it hath been ſhewed why he was ſo called, *viz.* for ſimilitude of his ſpringing up out of the houſe of *Jeſſe* then decayed as the ſtub of a tree ſtanding long without any ſhootes, but in the end beyond expectation branching forth and the branch coming thereof growing above the height and greatneſs of any other tree, for ſuch a branch is a renouned branch indeed, and ſo was our Lord Jeſus coming forth out of that houſe, which was now ſo poor, but no family thenceforth flouriſhed ſo much as that did in him, who became a vine covering the whole earth.

CHAP. XXXV.

IN this *chap.* the propheſie againſt Edom, which was very briefly uttered, *chap.* 25. 12. is againe reſumed and proſecuted more largly, as the Edomites for their inveterate hatred againſt the children of Iſrael, and their helping the Caldeans in deſtroying them were well worthy. And they firſt charged for matter of fact, that they ſlew them with the ſword in the day of their calamity when their iniquity had an end, V. 5. the Vulg. *in the time of extreame iniquity*, Hebr. בעת עת קץ *in the time of iniquities end*, or *ſorrows end*, the meaning being, when they ſuffered by the Caldees extreamly they being ſlaine by the ſword & by famine and peſtilence by means of the ſiege, and by carrying away into captivity, ſo that they had even made an end of puniſhing them, the Edomites moſt probably ſtirred up *Nebuzaradan* the king of Babylons ſteward, who came after this to burn the City and Temple with fire, which was a Note. moſt horrible ſin, to ſuch as are extreamly miſerable to adde more miſery, and therefore the vengeance here threatened muſt needs come upon them to the

full, and ſo all they muſt expect, that it ſhould be done to them, that ſin in
like manner hardening their hearts to oppreſs their oppreſſed brethren.

V. 6. *I will prepare thee for blood*, &c. *ſith thou hateſt not blood*, Vulg. *and when thou*
hateſt blood, blood ſhall purſue thee, expounded by *Lyra*, of thoſe that were of the
Lyra. ſame blood, that is, the Iſraelites, of their hatred againſt whom it was
ſpoken before, Heb. *if thou hateſt not blood*, and it is plainly meant, the ſhedding
of the blood of their diſtreſſed brethren, the Iſraelites, whoſe deſtruction
they were ſo far from hating that they loved and rejoyced at it, wherefore
he threateneth, that their blood ſhould likewiſe be ſhed in abundance, and
Lyra conſidering, that the Hebrew will not bear the other tranſlation, at
V. 9. laſt concludeth with this *v. 9. I will make thee perpetual deſolations*, that is, when
the Iſraelites ſhall return unto their own land, and ſhall be peopled againe,
and all the parts thereof repleniſhed with inhabitants, as it was in the time
of the Perſians, Edom ſhall yet lye deſolate, as is further expreſſed, *v.* 14.
V. 14. *When all the earth rejoyceth, thou ſhalt be deſolate*, that is, all the land of Iſrael.
2. The Edomites are charged with covetouſneſs and ambition, which carryed
them on to poſſeſs the whole land of Iſrael now that it was void of inhabitants,
V. 10. as is ſhewed, *v.* 10. where it is ſaid, *Thou haſt ſaid theſe two Nations,*
theſe two countryes ſhall be mine, that is, the land of the two kingdoms, *Judah*
V. 11. and *Iſrael. v.* 11. *I will make my ſelf known amongſt them, when I have judged thee*,
that is, by working mightily for their reſtitution, whereby it ſhould be well
known what his favour was towards the Iſraelites and his fury againſt the
Edomites, they ſtill lying under his judgements. *v.* 12. *Thou ſhalt know,*
that I have heard all thy blaſphemies, which thou haſt ſpoken againſt the mountaines of
V. 12. *Iſrael, ſaying, they are laid deſolate, they are given us to conſume.* Hence note, that it
is blaſphemy to derogate from the tenth of Gods word in any thing, for he
had promiſed reſtitution within ſeventy yeers to his people, and threatened
deſolation to their land only ſo long a time, but the Edomites to diſcredit
the word of God, ſaid contrariwiſe, that their land ſhould alwayes lye deſolate
in reſpect of them, and that they the Edomites ſhould conſume
henceforward the increaſe thereof as the owners; or that they had holpen to
conſume it by fire and ſword to this end, that it ſhould never come into their
poſſeſſion any more for this was an intolerable affront given unto God, who
had ſo often promiſed the contrary.

CHAP. XXXVI.

IN this *chap*. the prophet returnes againe to the children of Iſrael comforting
them by renewing the promiſe of their reſtitution in many more
words, then he had done before.

And he beginneth with ſpeaking to the mountaines and valleys, *&c.* as the
V. 1. prophets have uſed to do at ſundry other times, intimating hereby, that the
Lord can give eares to hear to ſenſleſs things, and to do, as he willeth them, either
for the good or hurt of men, concerning whom he ſpeaks unto them.

V. 11. But whereas, *v.* 11. he promiſeth to do better for his people of Iſrael, then
in former times, this is not to be underſtood of that which ſhould be done
temporally for them upon their return out of the Babyloniſh captivity, but
ſpiritually in the time of the Goſpel by Chriſt, for that good, which is done
for the faithful now, is far greater then any worldly benefit before beſtowed
upon them.

The prophet indeed ſpends moſt words from the beginning of the *chap*. hitherto
and from hence to *v.* 25. in ſpeaking of their deliverance from Babylon,
but in this verſe he inlargeth himſelf in brief to the Evangelical times,

and *v.* 25. ſpeaks more fully of that exceeding great good, which ſhould
come by Chriſt for the cleanſing away of ſin and the grace of regeneration by V.25.26.27.
his ſpirit. By ſprinkling with clean water he meaneth the blood of Chriſt 1 Joh.1.6.
cleanſing from all ſin, herein alluding to the ſprinkling of old appointed
with water made of the aſhes of a red heifer, and running water, the ſprinkling Numb. 19.
wherewith cleanſed from legal uncleanneſs. Of taking away the heart of
ſtone from them, and giving them a new heart, ſee *Jer.* 32. 30. From *v.* 30. to V. 26.
the end of the Chap. he both amplifieth the benefit of their deliverance from
captivity and planting them in their own countrey againe, and both for that
and deliverance by Chriſt, he teacheth that neither of them were for their
own ſakes, but for his meer grace and mercy, that none might boaſt themſelves,
but acknowledge all the good which they injoy, both temporal and *Note.*
ſpiritual to come herefrom to give him all the praiſe and glory for 1 Cor.4.7.
ever.

CHAP. XXXVII.

IN this Chap. the Lord biddeth the Prophet to teach by ſimilitudes the gracious
acts promiſed to be done in the former Chap. 1. of dry bones to
which he is bidden to propheſie, and ſay Live yee, which he doing they lived
and became men and women, whereby a demonſtration was made of the living
of the children of Iſrael againe in their own land, whereas now they
lay dead, as it were, in Babylon, and ſo ſhould do many yeers, till that according
to man there was no more hope of this, then of their riſing againe,
who have lyen ſo long dead, that the fleſh is all rotted off their bones.
2. By the ſimilitude of two ſticks, upon one of which he muſt write the V. 16. 17,
name of Judah, upon the other the name of Ephraim, which being done, he 18,&c.
muſt joyn them together, and then propheſie of the joyning together of the
two kingdoms of Judah and Iſrael divided to *Rehoboam* and *Jeroboam* under
David againe, that is Chriſt, by this name alſo ſet forth, *ch.* 34. 24. and after
this he ſaith, that they ſhall be divided no more for ever, but continue as one
people in a proſperous and happy eſtate, having the Lords Sanctuary in the
midſt of them. Here the name of Ephraim is put for the kingdom of Iſrael,
becauſe *Jeroboam* was of Ephraim. That this propheſie was not touching their
eſtate under *Zorobabel*, or the Princes ſucceeding him after their return appears,
becauſe he was no King like *David*, neither were they of the ten tribes united to
Judah under him, or any other ſucceeding him any more, but they ſtill remaine
in an exiled eſtate in expectation of the time, when the Lord by converting
them to Chriſt will make them thus bleſſed and happy, according to
Rom. 11. 25. and as hath been formerly ſaid upon other like places in the
prophets. The two Kingdoms, ſaith *Jerom*, are not preciſely to be underſtood *Hieron.*
of the children of Iſrael according to the fleſh, but according to the ſpirit, and
ſo it is meant, whereas the diviſion was before into Jews and Gentiles,
now here ſhould no more be any ſuch diviſion, but all ſhould be one in Gal. 3. 2.
Chriſt, the old partition wall being broaken down. Whereas he ſpeaketh of
their dwelling in their own land againe after this, it is to be underſtood only
by way of alluſion to that which was done in the dayes of *David* : for as then
their happineſs lay in part in this, that they dwelt not in a ſtrange land, but
their own, which God in mercy had given them, ſo now the happineſs of
Chriſtians ſhould likewiſe lye in this, that in what land ſo ever they dwelt,
it ſhould be unto them no more as prophane but holy, and ſanctified by
their faith, whereby they ſhould become as Gods Sanctuary in the midſt of it,
as the Land of Canaan of old was, in which peculiarly the Lord had then his
Sanctuary and Temple.

CHAP.

CHAP. XXXVIII.

V. 1. 2. S*Et thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal.*
By Gog *Lyra* underſtands Antichriſt, who ſhould ariſe and perſecute the
Lyra. Church of Chriſt towards the end of the world, for which it is ſaid, *v.* 8.
After many dayes in the latter yeers thou ſhalt come into the land, that is brought back from
the ſword, &c. And he ſaith, that he is called *Gog*, ſignifying *tectus covered*, becauſe
he ſhould be the devil in the ſhape of a man, and in the land of *Magog*,
ſignifying *de tecto, of the covered*, as if he had ſaid of his retinue or family, that
is, ſuch as took part with him. To approve which, he citeth *Revel.* 20. where
Gog and Magog ſetting forth Antichriſt are again ſpoken of after the thouſand
yeers, in which time Satan was ſhut up, expired, and 2 *Theſ.* 2. 8. But
Junius. *Junius* taking that which is here propheſied of to be concerning the enemies,
by whom the Jews ſhould ſuffer after their return out of captivity, and living
againe in proſperity for a time in their own land, by Gog underſtands a
people in Aſia the leſſer, and particularly their king *Halyartes*, who at this
time poſſeſſed that kingdom, who came of *Gyges*, that ſlew *Candaulus* the king
of the Lydians, being therefore called *Gog* the name being a little changed.
From hence *Crœſus* ſucceeding him, that king of the Lydians ſo much ſpoken
of for his riches, inlarged that kingdom to the parts neer the land of Iſrael up
to mount Lebanon, where there was a City ſpoken of by Geographers by the
name *Gygarta* called in the Syrian tongue Gogkarta, the City of Gog, and
this kingdom when *Alexanders* Empire was divided amongſt his captaines, was
called the kingdom of Syria, wherein *Antiochus Epiphanes, Seleucus, Demetrius*
and *Nicanor* ſucceſſively reigning, did much miſchief to the Jews, as in the
books of *Maccabees* appeareth, perſecuting and coming with great Armies againſt
them, as is here foretold. Magog was the City called *Heliopolis* notorious
Plin. l. 5. c. 25. for all kind of idolatry, which was built by the Scythians or Sarmatians,
after that making incurſions into thoſe parts they had ſubdued Syria
Cœlem, for ſo the Syrians called that City, as *Pliny* ſaith. That of *Lyra* is
moſt generally received, but *Junius* ſpeaketh much more probably, that by
Gog may be underſtood the king of Syria, who ſhould afterward reigne, the
Empire of the Medes and Perſians being at an end, and the Grecian Monarch,
ending after that at the death of *Alexander*. For this was after many dayes and
Dan. 10. 30. in the latter yeers, *viz.* about three hundred after the Jews returning againe
to inhabite *Judea*. And of their great ſufferings then *Daniel* alſo propheſieth.
Gen. 10. 2. Whereas this Gog is ſaid to be in the land of Magog and prince of Mechek and
Tubal, theſe three are ſaid to have come of *Japhet*, *Magog* the father
of the Scythians or Sarmatians, who, as *Joſephus* ſaith, were anciently
called Magogites, Tubal of the Iberians and Albanians, *Meſhech* of the Cappadocians,
three great nations, but now under one King or head, Gog as he
is here called for the reaſon before going. And whereas *Revel.* 20. 8. Gog and
Magog are againe ſpoken of it, it is only in alluſion to that, which is here
ſaid, the enemies of the Church under the Goſpel both Hereticks and Pagans
being meant.

The thing threatened againſt Gog is like that before againſt the king of Egypt,
V. 5. to put an hook in his jawes, and to bring him back together with his
forces, which are thus reckoned up, *Perſia, Ethiopia, Lybia, Gomer and the houſe of*
V. 6. *Togarmah.* Perſia, Heb. Elam, of which *Jer.* 49. 34. was in part under *Antiochus*,
as is ſhewed 1 *Mac.* 3; 32. of the Ethiopians and Lybians, ſee Mac. 10. 11. and
how *Ptolemee Euergetes* reſtored *Demetrius* to his kingdom again by their help,
when he had bin by *Alexander* caſt out. Of Gomer & Togarmah, ſee *Gen.* 10. 2, 3.
they alſo came of *Japhet*, and then were under the dominion of *Antiochus* and
Seleucus, of all which Gog compoſed his Army. And for what end this great
V. 8. Army was gathered together is ſhewed, *v.* 8. 9. 10. *viz.* to ſubdue & to ſpoile the
Jews,

Jews, who had been ſo mightily brought from the ſword of the Caldees, and planted in their own land, and had there gotten cattel and other ſubſtance, whereas the land lay waſt before, but now this Gog, he ſheweth, ſhould come and make a prey of them, but for this he threateneth, that he ſhould be viſited, V. 13. as is more largely expreſſed afterwards. v. 13. *Sheba and Dedan and the Merchants of Tarſhiſh or of the ſea*, that is, the Arabians, who lived by robberies and the Tyrians and Zidonians, who lived and gathered wealth by trafficking by ſea, rejoyced at the ſpoiles taken from the Jews, being ready to help in this work, which is meant, when they are brought in ſaying, *Art thou come to take a prey*? if thou beeſt, we are here ready to help and to traffick with thee for it; an expreſſion of joy in them for the benefit, which they hoped thus to attaine.

V. 14. From hence forward the Lord giveth order to his prophet, to let this Gog know that in all his proceedings he did nothing, but what he foreknew V. 17. and ſpake of by his Prophets, that is, this *Ezekiel*, *Daniel*, and *Zachariah*, Dan. 11. intimating hereby, that he knew alſo how to ſuppreſs him againe, Zech. 14. when he pleaſed. And that the kings of Syria, whoſe kingdoms extended ſo far Northward, were here meant appeareth, becauſe this Gog is ſpoken of as coming out of the North, v. 15. and therefore was the ſame, of whom *Daniel* ſpeaketh ch. 10. where he often for the King of Egypt ſaith, *the king of the South*, and for the king of Syria *the king of the North*.

V. 18. 19. *At the ſame time*, &c. *my fury ſhall come up in my face.* v. 19. *Then there ſhall be a great ſhaking in the land of Iſrael.* After the expeditions and perſecutions raiſed by *Antiochus* againſt the Jews, here followeth a propheſie of his ruine, and the ruine of his kingdome, which God in great wrath and fury would bring upon him for his wickedneſs, partly in the land of Iſrael, where he was encountred by *Judas Maccabeus*, and was often foiled in his forces, for which it V. 20. is ſaid there ſhall be a great ſhaking in the land of Iſrael: and then to ſet forth this ſhaking of this proud and cruel enemy the more, it is added, of the *beaſts, fowls, creeping things*, &c. by an hyperbole, as *Hoſh.* 4. it is threatened, that the beaſts and fowles, and fiſhes ſhould mourn, and partly by domeſtical diviſions, that ſhould ariſe, as indeed there did betwixt *Alexander* and *Demetrius* competitors for the kingdom, whereby great deſtructions were brought upon it.

V. 21. And this is ſet forth v. 21. *I will call for a ſword againſt him throughout all my mountaines, every mans ſword ſhall be againſt his brother.* In ſaying, *throughout all my mountaines*, he meaneth, that even in the land of Judea, which was mountainous this falling out and fighting ſhould be betwixt *Alexander* and *Demetrius* and *Seleucus* the ſon of *Gryphus* and others, of which ſee my continuation of the hiſtory after *Eſther*. *Antiochus* being dead through the juſt judgement of God, *Antiochus Eupator* his ſon ſucceeded him, but *Demetrius*, to whom the kingdom properly belonged, coming againſt him, he was ſoon cut off, and then he having reigned a while *Alexander* the pretended ſon of *Antiochus* being backed by *Ptolemee* king of Egypt fought againſt him for the kingdom, by means of which domeſtical and inteſtine wars, coming by the juſt judgement of God, upon that kingdom, as is here threatened, it is not to be doubted, but that other judgements of peſtilence, &c. followed as an overflowing flood, whereby thoſe enemies of Gods people were conſumed, as if by haile and fire from V. 22. heaven, as is ſaid v. 22. But they, who by Gog underſtand the Antichriſt to come toward the end of the world, ſay, that theſe judgements, of peſtilence, overflowing raine, haile and fire, and brimſtone ſhall be executed according to the letter, as is ſaid in effect 2 *Theſſ.* 2. *Whom Chriſt ſhall conſume by the breath of his mouth, and aboliſh by the brightneſs of his coming.* But that opinion of Antichriſt being one man yet to come, that ſhould raiſe the greateſt perſecution againſt the Church of God that ever was for three years and an half, hath been often ſhewed to be a maniſeſt errour, and is alſo ſhewed in my expoſition upon the *Revelation*, ſo that it can have no place here, or paſſe for current, as the meaning of the things here revealed, but only as hath been already ſaid.

CHAP. XXXIX.

V. 1. IN this Chap. the deſtruction of the Jews enemies, the kings of Syria, who
perſecuted them ſo cruelly, is further amplified. For having begun, as he
V. 2. did *chap.* 38. to threaten this king by the name of Gog, he varyeth only in
this, that he ſaith, *I will leave but the ſixth part of thee, and I will cauſe thee to*
Iunius. *come up from the North parts.* Jun. *I will bring thee back, drawing thee with a ſexary*
hook, that is, with an hook, which is ſix fold, being called an *harpagus,* an
iron inſtrument, wherewith a bucket is drawn out of a well, or a ſhip is
laid hold upon and pulled according to *Livy l.* 8. *de Punico bello,* the word here
uſed being nothing elſe but a further expreſſion of the hook before ſpoken of
Ch. 38. 4. Heb. it is שישאתיח, *Sextabo te,* as the Latins uſe ſometimes the
word *decimare,* to deſtroy enemies or rebels taken every tenth man, ſo here he
ſeemeth to mean a great deſtruction to be brought upon the forces of Gog, as
our tranſlators thought, not going by the ſixth man in ſlaying, but ſlaying all
but the ſixth, yet that of *Junius* ſtands beſt with reaſon, becauſe it is not
likely, that the Lord meant, that in deſtroying Gog and his armies he would
ſpare any, but make a full end of them, as againſt other enemies of his people
he had formerly threatened to deſtroy them utterly as Sodom, not leaving a
man of them.

And this propheſie of great troubles to come to the Jews, and then of deliverance herefrom by judging their enemies, was very uſeful for them, that when they ſhould afterwards be thus tryed, they might not deſpaire, or be diſcomforted, as thinking, that all promiſes of happineſs after their deliverance out of captivity would now come to nought, knowing by that which is here ſaid, that although their ſufferings ſhould be great, yet they ſhould not be but by divine diſpenſation, and that they ſhould in a ſhort time be delivered from them againe.

V. 4. *Thou ſhalt fall upon the mountaines of Iſrael, thou and all thy bands,* that is, when thou ſhalt with thy forces be attempting the deſtruction of Judea, which is full of mountaines, thou ſhalt be cut off, and thoſe forces of thine, which thou ſhalt ſend thither ſhall be overthrown and ſlaine, and lye unburyed as meat for the beaſts of the field and fowles of the aire, as was fulfilled in the time of *Judas Maccabeus,* and the king *Antiochus* himſelf was ſmitten with a grievous diſeaſe, of which he dyed in extream torment, as is ſhewed in the hiſtory of the *Maccabees,* the Tyrant being brought hereby to confeſs, that this judgement came upon him for that which he did againſt Gods people the Jews.

And I will ſend a fire on Magog, and them that dwel careleſly in the Iſles: this, ſaith
V. 6. *Junius,* was fulfilled, when the Romans came againſt Syria being let in by
Junius. *Attalus* a king in Aſia minor, who being offended with *Demetrius* the king of
Syria made the Romans heirs of his kingdom, then they being in league with
the Jews came in their aid and waſted the kingdom of Syria with fire and
ſword, and this was the fire upon Magog here threatened, and the Iſles are
mentioned, becauſe that by *Japhets* poſterity, whereof *Magog* was one, the
Iſlands were inhabited, and ſo Syria ſuffering by this fire, it is not to be
doubted, but that the Iſles belonging thereunto ſuffered alſo.

V. 9. For handſtaves which it is ſaid here that they ſhould burn, as alſo other weapons
Junius. of war belonging to Gogs forces, *Junius* hath darts, which are caſt with
the hand, and he ſaith, that they ſhould burn theſe 7. yeers, that is, a long time,
and to ſhew what abundance of them there were, he addeth *v.* 10. that they
ſhould not cut down any wood to burn in this time, there ſhould be ſuch a
V. 10. plentiful ſupply of theſe to make them fires, which cannot be taken as
ſpoken otherwiſe then hyperbolically.

V. 11. I will give to Gog graves in the land of Iſrael, from hence to *v.* 16. it is ſhewed, that of the forces of Gog, which ſhould fight againſt the Jews, ſome ſhould be buryed, after that they were ſlaine by *Judas Maccabæus* and his brethren, and *v.* 16.*&c.* ſome ſhould lye unburyed, becoming a prey to the beaſts and fowls.

For the firſt the place is aſſigned, viz. *The valley of paſſengers on the eaſt of the ſea,* that is, on the other ſide of Jordan in the land of Gilead, whereby Merchants paſſed to and fro for traffick, that came from other parts, and this place was by the divine providence appointed, that ſtrangers coming that way might continually ſee an example or monument of Gods judgements againſt the Jews enemies, and hereby be warned not once to open their mouths more to ſpeak againſt and to vilifie them, as they commonly did, becauſe they hated them for their Religion ſo much differing from others in other countryes of the world. And to expreſs this he ſaith, *they ſhould ſtop,* not *their noſes,* as N. Tr. hath it, *but their mouths,* as the Hebr. verily hath it. And the very name of the place ſhould be a perpetual remembrance of this, it being for the burials of the Gogites here called *Hamon Gog, Gogs multitude.* *Junius* alſo ſaith, that there was alſo another place called the valley of paſſengers beyond Jordan lying by the lake of Geneſareth, which was alſo by paſſengers much frequented.

V. 12. *And the houſe of Iſrael ſhall bury them there ſeven moneths.* In theſe words and thoſe following the burying of the ſlaine Gogites is farther ſet forth to ſhew the exceeding great multitude of them, that they ſhould be in burying ſeven moneths, a very long time for ſuch a buſineſs; and to purge the land from all theſe dead ſtinking corpſes he ſaith, that buryers ſhould be appointed to look where others going before had ſet up a mark at a dead bone, that they might follow thither and leave none unburyed. Whereby is alſo intimated, that even ſuch as were buryed lay firſt above ground ſo long, that the beaſts of the field and fowles of the aire had come and eate up their fleſh, their bones only being left to be buryed.

V.17.18,&c. From *v.* 17. to the 23. he threateneth ſuch a deſtruction to the ſame forces, that there ſhall be fleſh, and fat, and blood, enough to fill, and feaſt all the beaſts and fowles round about, in an oratorical manner therefore inviting them to ſo plentiful a prey.

V.23,24,&c. From henceforth to the end of the *chap.* it is ſhewed how manifeſt it ſhould be made by judgements thus executed upon the enemies of Gods people, that they were not formerly given into the hands of the Caldeans, as if God had then quite rejected them, but for their chaſtiſement, and reformation, which being made and continued in he promiſeth perpetually to favor and protect them, but they falling againe into ſin, as they did before their deſtruction by the Romans, and that more notoriouſly then ever before, the Lord did not bind himſelf by this promiſe ſo, but that he might juſtly root them out againe with more ſeverity then ever, according to the rule of his doings laid down *Jer.* 18. 10. and as it came to paſſe at that their fatal overthrow.

CHAP. XL.

IN this *chap.* and the reſt following to the end of this propheſie, the reſtauration of the Church of God under the Goſpel is by types and figures accommodated to thoſe times, that all might the better be underſtood, abundantly repreſented. In this *chap.* and *ch.* 41. 42. as *Junius* hath it, the ſtate of the Church being ſet forth, *ch.* 43. 44. of the miniſtry and worſhip of God, *ch.* 45. 46. *&c.* to the end of the Chriſtian commonwealth. *Junius.*

And firſt here is an exact computation of the time, *The* 25. *year of our tranſ-*

portation,

V. 1. *portation, the beginning of the yeer, the tenth day of the moneth, the fourteenth yeer after that*
the City was ſmitten, So that the prophet ſtill goeth on to reckon as at the begin-
ning from the time of *Jehoikims* captivity, after whom *Zedekiah* reigned 11. yeers,
for unto theſe 11. when the City was ſmitten adde 14. paſſed ſince, and we come
to the number of 25. now *Ezekiel* had this viſion in the land of Judea, whither
he was by the ſpirit tranſported, as he had been before, *ch.* 8. to ſee the abomina-
tions there committed. And being thus brought thither and placed upon an
V. 2. high mountain he ſaw as it were the frame of a *City on the South,* which City is
further deſcribed afterwards, *ch.* 45. 46. &c. Being here he ſaw a man like ſhining
V. 3. braſs, who ſtood in the gate of the City with a flaxen line and a reed in his
hand to meaſure withal, as if a maſter builder being about to build ſhould
firſt plot out the ground by meaſure, whereupon he would build; and there-
fore the man here appearing muſt needs be Chriſt thus before repreſenting the
building of his Church, when he ſhould come into the world and preach
ſalvation to all that repent and believe in his name. And he well appeareth
in the likeneſs of a man, becauſe that hereby his being made man in time was
prefigured, although he were the eternal Son of God the father, and as ſhi-
ning braſs, becauſe that after his reſurrection and aſcenſion into heaven he
Revel. 1. thus appeared unto *John,* hereby ſhewing his glory.

Then *Ezekiel* being prepared to attend and mark all things that ſhould be
ſhewed him, He ſaw firſt a wall about the houſe of God, and the *reed, which the*
V. 4. *man had in his hand was ſix cubits long, and an hand breadth, and herewith he meaſu-*
red the breadth of the building one reed and the height one reed. By cubits here *Junius*
underſtandeth the kings cubit, which was three thumbs or four fingers more
then an ordinary cubit, and by the breadth the thickneſs of the wall. And he
Junius. obſerveth in this and the two Chapters following, a deſcription conſiſting of
five parts of the houſe and wall about it. Firſt of the whole compaſs of the
wall from *v.* 5. to *v.* 17. 2. Of the outward court, *v.* 17. to *v.* 28. 3. Of
the middle court from *v.* 28. to 44. 4. Of the inward court from *v.* 44. to
48. 5. Of the temple *ch.* 41. and from thence to *chap.* 42. 15. from whence
to the end of that *chap.* the whole compaſs of the wall from gate to gate is
ſet forth; thus he for the analyſis, but all this is nothing to the underſtanding
Gregory. of that, which the Lord ſets forth hereby. *Gregory* a moſt learned Doctor of
the Church ſpeaking of the myſticalneſs of this place ſaith, that it might haply
be counted preſumption in him to attempt the explanaion hereof, which
none ever yet durſt attempt to do, neither could, when he ſtudyed in private
upon it, but to explaine it publikly being holpen by the prayers of his audi-
tors he ſaith, that he was enlightened to the underſtanding hereof. By the
wall round about the houſe he ſaith, that Chriſt is meant, who is as a wall
about his houſe the Church, to protect it and every faithful perſon; for either
is called the houſe of God, the Church, 1 *Tim.* 3. 15. and the beleever, 1 *Cor.*
6.19. The reed of a cubits and an hand breadth, in the cubits ſetting forth
the practical part of the life of the beleever, and in the palme the contempla-
tive, which is much leſs whilſt we live here then our practicall, in the
breadth of the houſe and the height, the one being a reed, and the o-
ther a reed is ſhewed obedience to Gods commandements in the latitude
thereof, and knowledge which is as our altitude, to be equall to it,
whereby muſt be meant, that much more time is ſpent in action, or do-
ing things, that pertaine to this life, then in meditation upon divine things
that pertaine to the life to come, and that ſuch as know the will of God and
Note. are ſanctified, do live in proportionable obedience, otherwiſe their know-
ledge is but fooliſhneſs, and indeed obedience, or the fear of God, which makes
Pro. 1. 7. a man live in obedience to Gods laws, is the beginnnig of wiſdom and true
knowledge, and therefore the breadth is firſt ſpoken of, then the heighth,
Joh. 7. 17. and to approve this our Lord ſaith, *if yee obey, yee ſhall know, and they that fear*
Pſ. 25. 14. *the Lord know his ſecrets,* wherefore to attaine the height of knowledge, let us
lay a foundation by getting us humble and obedient hearts ready to ſubmit
to the doing of any thing by God commanded, as he ſhall be pleaſed to ſhew

Hieron.

Lyra.

it unto us. *Jerom* alſo uſing a long preface here of the obſcurity of this place, ſaith no more of the reed, and the length thereof ſix cubits and a hand breadth; and the breadth and heighth of the houſe being one reed, but that a palm breadth is the ſixt part of a cubit, called by the Greeks palæſtes, and the reed in the ſix cubits thereof ſerved to ſet forth, how all actions done by us in this world which was made in ſix dayes, are meaſured by God, and taken exact notice of: and that by the breadth and height of the ſame meaſure, practice and contemplation are ſet forth. For the words, *a reed ſix cubits long and an hand breadth*, Hebr. *is ſix cubits in an hand breadth*, as *Lyra* well noteth, whereby is meant, that the cubits here ſpoken of were not ordinary, but each one a common cubit and an hand breadth more, for ſo much was the cubit of the ſanctuary longer then an ordinary cubit. And by the breadth of the houſe one reed, as the height was; he will not have the thickneſſe of the wall about it underſtood, but the ſpace betwixt the two ſide wals of a little houſe, becauſe if the thickneſſe and height of the wall were all one, there would be no good proportion in ſuch a building. But forſomuch as it is ſaid, *the breadth of the building*, not of the houſe, and I ſee not, to what end the figure of an houſe ſo little ſhould be ſhewed; I hold rather with others, that it was the thickneſſe of the wall, neither was there any diſproportion in a wall ſo thick, and no higher about a Temple; for this was above ten feet high, and ſo the magnificent frame of the Temple within it might better be ſeen; and for the thickneſſe, it was hereby the ſtronger and more defenſible to keep off from the aſſaulting of it.

V. 7.

Gregor.

Joh. 10.

Phil. 2. 6, 7, &c.

Gal. 4. 19.

Zach. 6.

Mac. 4.

Then came he to the gate, which looketh to the Eaſt and went up the ſtairs, or degrees, and meaſured the threſhold of the gate which was one reed broad, and the other threſhold which was one reed broad alſo. He that came to the gate, and the gate here ſaith *Gregory* was all one, *viz.* Chriſt Jeſus, who ſaith I *am the door, he that enters by me, &c.* If any man ſhall doubt, how this can be, he anſwereth, even as well as the door and the ſhepheard entring in by the door, as he further ſaith ſpeaking of himſelf in the ſame place. He alſo ſaith, the preacher is the door, becauſe by his preaching men enter into the Kingdome of Heaven, having the way thither opened unto them, and the holy Scripture is the door for the ſame reaſon, and laſtly faith, becauſe hereby as by a door we enter. But I reſt in the firſt, Chriſt is the gate, and he himſelf entred into Heaven, as by a gate, when by the merit of his low debaſing himſelf he aſcended above the Heavens, and had a name above all names, &c. *The threſhold of the gate* was double as muſt needs be yeelded, becauſe he ſpeaks of a threſhold and a threſhold, each of which was meaſured in breadth one reed, that is, the outward threſhold and the inner, the one ſerved to ſet forth the moſt famous of the faithfull progenitors of Chriſt, *Abraham*, *Iſaac*, and *Jacob*, &c. of whom he came according to the fleſh, and the other the holy Apoſtles, who were of equall vertue with them for their propagating of his Goſpell into all nations, whereby Chriſt was formed, as it were, again through their travell in the hearts of their hearers by faith in his name. For as the holy Patriarchs were like unto a threſhold without, by whom it was then aſcended unto Chriſt, when others ſeeing their faith and other ſhining vertues were drawn likewiſe to beleeve, and love vertue, ſo the Apoſtles were like a threſhold within, whereby beleevers of all countries and nations came up to him ſince the time of his incarnation, when hearing them preach and ſeeing their holy converſation and miracles, which they wrought, they were converted unto him, comming thus up to the gate, which is ſaid to ſtand eaſtward the more aptly, becauſe our Lord is called the Eaſt, and ſometimes the Sun, which riſeth in the Eaſt. But what is meant by the degrees, by which this man aſcended to this gate? *Sol.* Chriſt aſcends by degrees, when grace begun by his word and ſpirit is increaſed daily more and more, for grace is not at the higheſt pitch in any man at the firſt, but this is come to by degrees, as in *Peter* himſelf, who had grace at the firſt, but in much weakneſſe, yet afterwards he attained to ſo high a degree thereof, that he fearednot the higher powers, or any thing that they could do unto him, no Act. 4. more did the reſt of the Apoſtles, whereas before they all fled from Chriſt, and *Peters* puſillanimity was ſuch, that he durſt not ſtand to the confeſſion of him before a ſilly maid. But when the faithful are grown to this height of grace and Chriſtian reſolution, Chriſt is aſcended up the ſtairs in them being thus the more glorified. Wherefore the ſame *Peter* exhorteth us to *deſire* 1 Pet. 2. 2. *the ſincere milk of the word to grow thereby*, and *to grow in grace and the knowledge of* 2 Pet. 3. 10. *Jeſus Chriſt.*

V. 7. *And every little chamber was one reed long and one reed broad, and between the little chambers were five cubits.* By theſe chambers underſtand particular faithful ſouls, wherein Chriſt is joyned thereunto in the greateſt love, as a Bridegroom to his ſpouſe or Bride, or the ſecret communion betwixt Chriſt and the Chriſtian ſoul, for the ſtrictneſſe found in which love the ſoul is ſo dilated towards him, as that now it panteth after nothing ſo much, as to be with him in heaven, as taking no content or comfort in the things of this world, Phil. 1. 17. in compariſon of being with Chriſt, as we may ſee in *Paul deſiring to be diſſolved and to be with Chriſt*, and for this the latitude of the chambers, or their breadth is here ſpoken of. Yet for the love that ſuch have to the Church, and deſire to be inſtruments of the ſalvation of others, they are held here longer in their deſires of promoting ſo great a good of many ſouls, for which the length of theſe chambers ſhewed was equall to the breadth, the breadth one reed, and the length one. For the communion betwixt Chriſt and the Chriſtian ſet forth by a chamber, ſee *Mark* 2. 17. *Can the children of the bridechamber faſt as long as the bridegroom is with them?* and of the bridegroom and bride, *Joh.* 3. 29. and of the bed, wherein the love of Chriſt is communicated to the Chriſtian, *Cantic.* 3. 7. But what mean the five cubits between the chambers? *Sol.* The five ſenſes, by means of which the Chriſtian is too much addicted to the things of this world, not that it may be ſo, for *love not the world, nor the* 1 Joh. 2. 15. *things of the world*, ſaith S. John, *for he that loves the world, the love of the Father is not in him*, but through the infirmity of the fleſh, it is often thus even in the faithfull. Yet they are not pleaſed, when it is thus with them, but they ſtrive againſt it, and ſhall in time waxe ſtronger againſt being thus led by ſenſe, and to live by faith, having even in the mean ſeaſon hearts ſincerely affected towards God and their poor neighbour for his ſake, and actually doing works of charity, although they do not altogether leave the world, as ſome do, to intend heavenly things only. Yet they are between the chambers, and ſo parts of this building. And in account before God, as converſing daily with the more perfect, by means of whom they alſo are by degrees brought on towards more perfection and heaven lines of minde. *And the threſhold of the gate by the porch within was one reed*: this is nothing elſe, but a repetition of the ſame, that was ſaid before *v.* 6. of the other threſhold being as *the one* ſpoken of before it, a reed broad, becauſe he had not there ſaid where the one or the other threſhold lay, but now by ſaying, that this was within, he makes it plain, that that threſhold was without, as hath been before ſaid.

V. 8. *He meaſured alſo the porch of the gate within one reed.* This verſe in vulg. Lat. is wholly wanting, the words going before in the end of *v.* 7. being diſtinguiſht from it, as *v.* 8. but it is in the originall, but then a queſtion ariſeth, how the porch is ſaid here to be but one reed, and yet *v.* 9. the porch is ſaid V. 9. to be eight cubits, that is, two more then the reed, ſeeing it was but ſix cubits, as was before ſhewed? *Sol.* It was one reed broad according to the breadth of the threſhold both without and within, but eight cubits long, the meaſure of one reed being ſix cubits ſetting forth the Church militant upon earth, and that of eight cubits the Church triumphant in heaven. For here we live in a world made in ſix dayes, wherein we muſt labour and are but as it were in the porch, or way, that leadeth to that bleſſedneſſe, yet we have ſome reſt of a ſeventh day or ſabbath, as it were by faith in Chriſt, to whom Matth. 11. 28. whoſoever commeth *ſhall finde reſt to his ſoul.* But in the world to come we attain, as it were, to an eighth day, when our joy ſhall be more inlarged, there being no ſix dayes of labour, or one in ſeven of reſt, but all our time Note. an eighth day, and that to eternity. We not being wearyed or laden any more, nor hungring nor thirſting, nor weeping, but all tears wiped from our eyes for ever, to ſet forth which, Chriſt roſe upon the eighth day, by whom we ſhall have a joyfull reſurrection to the ſame happineſſe in the time by him appointed. And that this happy eſtate in heaven, is hereby ſet forth, becauſe it is ſaid, *the porch within was eight cubits*, is intimated by that word, *within: and the poſts of the gate were two cubits*, this is further added to ſhew, that none are in this gate ready to enter this porch, but ſuch as have in them the love of God and the love of their neighbour, theſe two are the two cubits, and one alone 1 Job. 3. ſufficeth not, we cannot love God, as S. *John* teacheth, unleſſe we love our neighbour, and if we love our neighbour, but [illegible] God, to be carryed with all eagerneſſe to that, whereby he may be glorified, we rob God of his due to give it to a mortall creature; yea we honour man above God, as *Eli* is 1 Sam. 2. 30. challenged, *thou haſt honoured thy ſons above me.*

V. 10. *And the little chambers of the gate Eaſtward, were three on this ſide, and three on that ſide.* Of the little chambers, what was ſet forth by them ſee before, they were faithfull ſouls, or little Churches; which all make one Catholick Church and ſpouſe, or bride of Chriſt, in whom he is as in the ſame chamber, or bed, to communicate his love unto them. Now of theſe, *ſome are on this ſide, and ſome on that*: to intimate the faithfull under the old Teſtament, and the faithfull under the new; and they are ſaid to be three, either becauſe they all beleeved the holy Trinity, or on either ſide they were of three times, they under the old Teſtament, firſt before the giving of the Law; Secondly, in the time of *Moſes* the Law-giver; Thirdly, in the time of the Prophets: they under the New Teſtament, firſt the faithfull of the Jewes, who firſt imbraced the Goſpell; Secondly, of the Gentiles, who came next in; Thirdly, of the remnant of the Jewes, which ſhall be towards the end of the World converted. Or elſe by theſe three, are ſet forth three orders of men in either of theſe times, the firſt of preachers; the ſecond, of continent perſons; the third, of the marryed, who yet are good and godly; who under the Old Teſtament were exemplified in *Noah*, *Job*, and *Daniel*, of whom it is ſpoken, *Ezek.* 14. *Noah* a preacher of righteouſneſſe, *Daniel*, who led a ſingle life, and *Job*, who lived holily in the marryed eſtate. And under the New Teſtament, in many, who were ſome of them both Preachers and marryed men, as *Peter*, and others of 2 Cor. 9. the Apoſtles; ſome Preachers, and ſingle men, as *Paul*, and *John*: but it is to noted, againſt the preſent practiſe of the Church of *Rome*, that there were more marryed, then unmarryed: and as of a thing commonly uſed, to receive the marryed into the miniſtery, it is preſcribeed, *Let a Biſhop be the* 1. Tim. 3. *husband of one wife. And they three had one meaſure on this ſide, and on that, and the poſts had one meaſure*: that is, they were alike accepted of before God and glorified, in what ſort of Men ſoever, the two things before ſpoken of, were found, the love of God, and the love of their neighbour, and the acknowledgement of the Trinity in unity: and thoſe three of which the Apoſtle ſpeaketh, *Love*, *Hope*, and *Charity*. But this may ſeem ſtrange, ſaith *Gregory*, ſeeing of theſe Gregor. three ſorts, one is much more excellent then another: the preacher that continually laboureth in the work of the Lord, then he, that for the kingdome of heaven makes himſelf chaſt, being therefore called a labourer together with God, an angell, a light, a builder, a leader, and embaſſadour, and one ſet over nations to whom others muſt be ſubject. The perſon living in perpetuall 1 Cor. 17. virginity, then the marryed, becauſe he careth not for the things of the world, as the other doth, but only for the things of the Lord, and how to pleaſe him. He anſwereth, yet they ſhall all be glorified with the ſame glory, as we may ſee in the labourers, who came into the vineyard at divers hours, yet they were all paid alike a penny. Thus he, but although the glory of one Saint, ſhalbe the ſame with that of another, yet there ſhall be degrees of glory to divers orders of men, *viz.* to preachers and to righteous Chriſtians, they

Dan. 12.
Matth. 10. 41, 42.
Matth. 19. 28, 29.
Matth. 25.
Note.
Revel. 14. 4.

ſhall ſhine as the ſtars, theſe as the firmament, therefore we read of the reward of a Prophet, and of the reward of a righteous man as different in degree, although the ſame in ſubſtance, and of ſome, that ſhall ſit upon twelve thrones, and of others of what ſort ſoever, that ſuffer loſſe for Chriſt, that they ſhall receive everlaſting life. But any degree of preference, that virgins ſhall have above other godly perſons that are marryed, we read not, yea it is ſaid, that half of them are wiſe, and the other half fooliſh, who ſhall never come in heaven, and of the wiſe only, that they were let in with the bridegroom, which may well ſtartle thoſe votaries of *Rome*, who attribute much unto this, that they have vowed virginity forever, hoping therefore all of them to follow the Lamb, and to be in greateſt favour with him of all others.

V. 11.
Gregory.
Exod. 6.
Pſal. 119. 99. 100.
Luk. 10.
Matth. 11. 9. 11.
Dan. 12.

And he meaſured the breadth of the entring of the gate ten cubits, and the length of the gate thirteen cubits. By the breadth of the gate here of ten cubits underſtand the faithfull under the Old Teſtament; and by the length of the gate thoſe under the New, the one being ſet forth by ten, becauſe both the Law then commanded the paying of the tenth; and all, that the common ſort knew of the will of God, was the decalogue or ten Commandements only; but under the Goſpell, the faithfull ſervants of Chriſt inſtead of having any thing promiſed them in this world for their ſervice, are prepared to loſe and forſake all for riches in heaven, and all commonly now know the Trinity three in one, infinite and everlaſting eſſence, the Father, the Son, and the Holy Ghoſt, therefore the gate in length, exceedeth the entrance in breadth three cubits. The holy Fathers indeed and Prophets, had then the knowledge of the Trinity alſo, but they imparted it not unto others of the common ſort plainly enough to be by them underſtood. But to me it ſeemeth rather, that by three added to ten it was ſhewed, that the Commandements, which were ten, ſhould be by Chriſt ſo ſet forth, as that they ſhould now be ſo far from being diſſolved, that they ſhould be inlarged at the leaſt in expreſſion of three things more forbidden, *unadviſed anger, looking upon a woman to luſt after her, and ſwearing in our common talk*, as they are *Matth.* 5. 22, 28, 33. But what means the diverſity of meaſures here, the threſhold one reed, the inner porch eight cubits, the entrance of the gate ten cubits, and the length of the gate thirteen? *Sol.* Hereby was ſhewed, that the knowledge of God, which the holy Fathers had at the firſt, ſhould be more in the moſt eminent of the faithfull in divers ages to come. For God revealed himſelf not ſo fully to *Abraham, Iſaac*, and *Jacob*, as to *Moſes*, as appeareth, where he ſaid, that by the name *Jehovah* he was not known unto them, but by this name he made himſelf known to *Moſes*: again he communicated more knowledge to the Prophets, that lived afterwards, then to *Moſes*, or *Abraham*, witneſſe that ſaying of the Prophet *David, I have more underſtanding then my teachers, then the ancient*: laſtly the Apoſtles ſaw yet more, then all they, for *many great Kings and Prophets*, ſaith our Lord unto them, *deſired to ſee, that which ye ſee, and ſaw it not*, for they ſaw and knew Chriſt came in the fleſh, which none before them did. For this *John* the Baptiſt is ſaid to be a *Prophet, yea, and greater then a Prophet*, and that there was not any man born of a woman greater then he. And *Daniel* was according to this, that many ſhould *run to and fro, and that knowledge ſhould increaſe*, whereupon *Gregory quanto magis mundus ad extremitatem ducitur, tanto nobis æternæ ſcientiæ aditus largius aperitur*. And *the ſpace before the little chambers was one cubit on this ſide, and one cubit on that ſide, and the little chambers were ſix cubits on this ſide, and ſix on that*: vulg. *And the border before the chambers of one cubit, and one cubit the end on both ſides.* Hebr. *And the border before the chamber one cubit, and one cubit the border on this ſide and on that.* The meaning being beſt expreſſed in our tranſlation. By this ſpace or border of one cubit underſtand Faith in Chriſt, which is placed before the Chambers ſetting forth the ſouls love to Chriſt, and his mutually to her, becauſe faith goeth before love: and we cannot have that love to him, nor he to us, till faith commeth into our hearts, and this is ſaid to be of one cubit, becauſe of the unity thereof in all the faithfull, they hold not divers, but one and the ſame faith, for the up-

holding of which the Apoſtles Creed was firſt compiled; and when divers faiths began to be held by the Arrians, the Nicene Creed; and finally the Athanaſian; ſtill to keep up the unity of the ſame faith in all things, and this is ſaid to be the border before theſe chambers *on this ſide and on that*; to ſhew, that although the times were divers, wherein beleevers lived under the Old Teſtament, and under the New, yet the faith was one and the ſame at all times, for which it is ſaid *Jeſus Chriſt, yeſterday, and to day, and the ſame for ever*: Heb. 13. 8.
only they beleeved in him, that was to come, we in him already come: as is at large declared *Hebr.* 11. And the ſame was prefigured in the Arke, which was finiſhed in the top in a cubit, although downward many cubits in all the dimenſions thereof; all parts yet in the finiſhing met in one, and ſo doth the Church in one, Chriſt being joyned and coupled together, till it groweth to a perfect Temple in the Lord, as the members of the body are joyned Eph. 2. 20.
all together to one head: hitherto the border before the chambers. But what meaneth this that the chambers are now ſaid to be of ſix cubits, whereas before they were ſaid to be a reed, which was ſix cubits and an hand breadth? To this *Gregory* anſwereth, that the hand breadth is here left out, which ſetteth forth contemplation, and ſix cubits only named ſhewing practice, be- Gregor.
cauſe moſt of thoſe of whom congregations do conſiſt, attain not to the knowledge of divine myſteries, as being too high for their underſtanding to reach unto, that is, the more ſublime and difficult paſſages of the Word, of which, or ſome of which the Apoſtle diſcourſeth, *Heb.* 7. but tels the beleeving Hebrews, that they were not capable of theſe no more then little children, whoſe food is milk, of ſtrong meat. Yet they attain to the practicall Heb 5. 15.
part, obeying and doing good, and being inflamed with the love of God out of that knowledge which they have. And if the little chambers, the meaſure whereof is here ſet down ſix cubits, be thus underſtood, then they are two wayes offered to our conſideration, before as having their name from the more heavenly and lightſome part, here from the greater part of them, that were not of ſo deep underſtanding, yet godly and accordingly practicall.

He meaſured then the gate from the roof of one little chamber, to the roof of another; the breadth was twenty five cubits, door againſt door. By the gate as was before ſhew- V. 13.
ed, Chriſt is to be underſtood, or the holy Scripture, becauſe hereby it is opened into the kingdome of heaven, by the little chambers the mutuall love betwixt Chriſt and the faithfull ſoul; the roof of the gate then, if hereby we underſtand knowledge attained by the holy Scriptures, is a covering put hereupon, by the obſcure ſetting forth of things therein contained, by means whereof many never come to the knowledge hereof in this world, although all they, that ſhall be ſaved, are ſuch as read, hear, and ſtudy the Scriptures; and by theſe means from places, that be eaſie to be underſtood, Joh. 17. 3.
come to ſome competent knowledge of God, and of his Son Jeſus Chriſt, which is life everlaſting. And from the moſt intelligent, many things are hidden touching the kingdome of heaven, till they come thither, for which the Apoſtle saith, *here we know but in part*, even as a man, that is told much of 1 Cor. 13.
a noble city, whileſt he is in the way unto it, underſtandeth not all yet, which he ſhall know, when he cometh thither; ſo we in our pilgrimage being told many things touching heaven, to which we are travelling, underſtand ſomewhat indeed touching this moſt happy eſtate; but when we come there, we ſhall ſee and know much more, even the greateſt things, that are yet hidden from us, as under a roof or covering, for ſo the word גג here uſed, ſignifieth either *roof* or *covering*. Whereas the little chambers have alſo their roof, from which to this it is now meaſured: the like is to be held touching the intire love of Chriſt hereby ſet forth. Whether ours to him, or his to us, that beleeve in him: his is covered and not ſo revealed, till we ſhall come where he is to abide alwaies with him, as then it ſhall be, and the Chriſtians love to him, is covered from they eyes of men, becauſe there are many, who ſhew much love, but it is only fained, ſo that it is hidden from us, and we

cannot now certainly know, who love him in ſincerity. But the moſt difficult
thing to be underſtood in this place is, what the twenty five cubits mean
Hierom. from the roof of the gate to the roof of the chambers in breadth? *Jerom* having
wearyed himſelf in opening this by the five ſenſes multiplyed by five in five,
ſaith, that this may ſeem childiſh, neither was he himſelf ſatisfied in it, and
Gregor. therefore leaveth it unreſolved, confeſſing his ignorance herein. But *Gregory*,
who wrote after him taketh much more pains in going the ſame way, by
multiplying the five ſenſes, by the five works of mercy, ſpoken of *Matth.* 25.
*Feeding the hungry, giving drink to the thirſty, clothing the naked, viſiting the ſick, and
the impriſoned.* For whoſo for the love of Chriſt doth thus, may well be ſaid
in breadth or latitude to be going the large ſpace of twenty five cubits from
the knowledge of God and Chriſt, whereat he began, to the chambers of divine
love; there to have his fill of joy and comfort in Chriſt, as being now
ready and prepared to be taken into thoſe chambers or manſions in heaven
by Chriſt prepared for his beloved. For there is a ſtraightneſſe, in which he
is, that will not give to the poor, becauſe he feareth that thus he himſelf may
want before he dyeth, but a breadth or ſpacious place to him that truſting in
God giveth liberally, which, he having gone through to the twenty fift cu-
ſhall come to the foreſaid chambers of joy and comfort. But in coming to
determin, why twenty five cubits are put here rather then any other number, I
can neither ſubſcribe to *Jerom* or *Gregory* after his great pains taken hereabout,
and reſolving that either they have reference to the five ſenſes, multiplyed
by the five works of mercy before ſpoken of, or to the number of ſix, being the
number of perfection multiplyed by the four Evangeliſts thus making twenty
four, and then adding one, as God is one, to whom all good doing muſt
be referred. For I ſee no ſenſe in all this. Wherefore do thou (O Lord and
Father of lights) inlighten me to underſtand aright, what is meant by this
number, that I may ſhew it to others for further inſtruction and comfort.
The latitude or breadth wherein the Chriſtian walketh after knowledge attained,
till he commeth to enter under the roof of the chambers before ſpoken
of, is ſaid to be of twenty five cubits, becauſe he doth not only five, but twenty
five acts of love to his neighbour, five of which are thoſe before ſpoken of,
Matth. 5. 45. the 6. is to love his enemies, the 7. againſt curſing to bleſſe, 8. to do good
Rom. 12. v. 15 againſt evill, 9. to be like affected one to another, 10. not to revenge our
Luk. 6. 28. 35. ſelves, 11. to lend freely, looking for nothing again, 12. to give good instruction,
Gal. 6. 1. whereby our lips may feed many, 13. to reſtore thoſe that are
Phil. 4. faln, 14. in love to forgive ſuch as offend us, 15. to reſtore the pledge, or
any thing loſt, 16. to help againſt any caſualty comming to his brother, the
Luk. 10. oxe or aſſe from under his burthen, the robbed and wounded, as the good
Samaritan did &c. 17. To do good to all men, eſpecially to thoſe of the
Matth. 11. 28. houſhold of faith. 18. To be meek and courteous in our behaviour. 19. In
love to bury the dead, as very nature teacheth. 20. As the caſe may require,
Joh. 3. 12. to dye for the brethren. 21. To help the fatherleſſe and weak to right from
Eſa. 1. 16. ſuffering wrong. 22. To do good as in life ſo at our death, that we may
Revel. 14. 13. have works to follow us. 23. To do good works not only openly, that
Matth. 5. men may ſee and glorifie our Father in heaven, but alſo in ſecret. 24. To
Matth. 6. turn home cattell going aſtray. 25. To refrain as much as may be from going
1. Cor. 6. to law, and when he doth to proceed in moderation, not maliciouſly ſeeking
to put the adverſary to the greateſt charge, that he can: in which latitude
Note. the Lord grant, that we may all walk, that we may not dye
being come to the gate of knowledge only, being never brought into theſe
deſirable chambers. Laſtly, for the addition here: *Door againſt door.* Hebr.
Opening before opening: Whereby is meant, that firſt we muſt have the gate of
knowledge opened unto us, before we can enter the door of thoſe manſions
in which we ſhall have perfect bleſſedneſſe. But being entred in here and paſſing
the bredth of 25. cubits before ſpoken of, we may look and ſee that door ſet
open to enter into, whenſoever we depart hence to our unſpeakable comfort.

V. 14. *He made alſo poſts of 60. cubits, even unto the poſt of the court round about the gate.*

Vulg. *He made fronts by 60. cubits, and at the front, the court of the gate every where round about.* The word איל ſignifieth either poſts or frontiſpices, for, *to 60. cubits,* it is אל to or at. The meaning is, whereas he ſpake before of a wall about the houſe, now this wall incloſed a court, into which there were gates leading; and the frontiſpices hereof were 60. cubits. And it ſeemeth to me, that theſe were two poſts or frontiſpices before the gate of the houſe for ornament, as there were of old, two pillars at the gate of *Solomons* Temple, the one called *Jachin,* the other *Boaz,* of braſſe, with chapiters upon them curiouſly wrought, the pillars being 18. cubits high and the chapiters 5. cubits, but the frontiſpices or poſts here 60. in height, to ſhew, that the houſe of God under the New Teſtament, ſhould be far more eminent, then that under the Old, becauſe conſiſting of the faithfull of all nations. For the number of cubits being 60. *Gregory* ſaith, that 6. is the number of perfection, becauſe in 6. dayes God perfected all his works, and the 10. Commandements are the rule of perfection, ſo that all our works being done according to thoſe there ariſeth a frame, as it were, of 60. by the multiplying of 6 by 10. And to the fronts thus erected the court is appoſed round about, to ſhew that there is a dilatation by love in thoſe that ſtand up as glorious fronts in this building. For they that do good, or patiently ſuffer evill unworthily, that abhorre from injuſtice and wrong, and are remarkable for piety and righteouſneſſe, are goodly frontiſpices of the Spirit: building, if they have a ſpacious court before them of love, out of which they are ſtirred up thus to live and do, but if in vainglory ſuch do good ſeeking their own praiſe, and flee evill and wrong doing for fear, they are but fronts without a court, making indeed a glorious ſhew, but no true parts of this ſpirituall building, and therefore have only a temporary reward, credit, and eſtimation amongſt men; which ſoon vaniſheth, as a comet or blazing ſtarre, and ſhall hereafter have no reward.

1 King. 7. 15.

Gregor.

Note.

Obj. But how doth this that is ſaid of a large place before thoſe frontiſpices, agree with that which is ſaid of the way, that leadeth to life, which is ſtraight and narrow?

Matth. 7. 4.

Sol. As this way is ſaid to be narrow, ſo it is alſo ſaid, that Gods Commandements *are not grievous,* and thy *Commandements are exceeding large,* and again, *my yoke is eaſie and my burthen light.* The way is ſtraight indeed at the firſt entrance, but whoſo is once entred, ſhall finde it through the delight that he takes therein exceeding large and pleaſant. Thus we ſee how a court, that is, latitude is before the front of Gods erecting, into which, yet the entrance is narrow. And this is ſaid to be round about, not only in doing good, but alſo in ſetting forth that by preaching, which conduceth to the good of the ſoul, and bearing patiently wrongs offered. For, as was ſaid before of doing good, and abhorring from evill, if it be for praiſe amongſt men, or for fear, here is a front without a court, ſo it is for preaching, if it be not in love, and patiently bearing with him that wrongs thee, if thou doſt not inwardly hate him. For to tolerate the wrong doer, but to hate him, is not the vertue of meekneſſe, but the covering of madneſſe. And it is to be noted, that he calleth the court, *the court of the gate,* for hereby it is ſhewed, that he who hath his heart inlarged by love, as hath been ſaid, hath it extended to the very gate of heaven, although he cannot yet come thither, yet in deſire he is there already, and looking at the recompence of reward there to be received, he is thus inlarged and not in any worldly reſpect, as *Paul* in fighting the good fight, and running the good race, and holding the faith looked at the crown of righteouſneſſe to be beſtowed upon him. And our Lord ſeeks hereby to ſtir up to almes-deeds in ſecret, *Matth.* 6.

1 Joh.
Pſal. 119.
Matth. 11.

Toleraſſe ſed odiſſe non eſt virtus manſuetudinis, ſed velamen furoris.

2 Tim. 4. 7. 8.

V. 15.

And from the face of the gate of the entrance, to the face of the porch of the inner gate, were 50. cubits. Hereby it appeareth that the court hitherto ſpoken of was the inner court, the outward being left to be ſpoken of, *v.* 17. Now from the gate with the fronts before ſpoken of, he returneth again to ſhew the ſpace of this court to the entrance of the houſe, and ſaith it was 50. cubits, whereby is denoted the eternall reſt, that they come unto, who paſſe through this court of love, being herein inlarged, as was before ſaid. For that fifty ſetteth forth reſt and joy to come may be gathered, becauſe every fiftieth yeer (Levit. 25.) was to the ancient people of God a Jubilee, ſo that hereby it is ſhewed, that he, who paſſeth through the gate of faith, and hath his heart inlarged to love as hath been ſaid, is now come to the entrance of Gods heavenly kingdom there to enjoy everlaſting reſt and comfort.

V. 16. *And there were narrow windows in the little chambers, and to their poſts within the gate round about, and to the arches, and windows were round about inward, and upon each poſt were palm trees.* Vulg. for *windows in the arches*, hath *windows in the threſholds round about*, but the word אלמות ſignifieth properly *faſciculi*, bunches or things bound together, and becauſe a wall is bound together with morter, *a wall*, windows narrow without are ſaid to be in the little chambers, to ſhew ſome light of knowledge and comfort in reſpect of the happineſs to come, that they have, to whom Chriſt communicateth his love in ſecret, whilſt they live yet in this world, it is but little in compariſon of that which it ſhall be in the world to come, and therefore windows narrow without appeared. And there is light and comfort alſo to the poſts or fronts, that is, to ſuch as are conſpicuous for the unblamableneſs of their lives, and good deeds, that have the court before them, although not ſo wholly given to divine contemplations, as ſome are. *Laſtly* to the wals round about, that is, ſome of the common ſort of whom no ſuch notice is taken, yet this light is imparted alſo, *and upon the poſt were palmes ingraven*, to ſhew, that ſuch have gotten the victory over the world, who by Gods grace have brought themſelves to this that they can have patience and love in caſe of being wronged, and hearts, without fear of wanting afterwards, to give alms of that, which they have with a liberal hand. For of the faithful ſouls in long white robes waſhed in the blood of the lamb we read, that had palmes in their hands, when they were now come out of and had overcome great tribulations, *Revel.* 7.

V. 17. Part. 2. *Then he brought me to the outward court, and loe there were chambers, and a pavement round about, and upon the pavement thirty Chambers.* Hitherto the Lord hath been ſhewing *Ezekiel* the inner court, and the chambers, gates, porches, and fronts there; now he ſheweth the outward court with the appurtenances thereof to *v.* 28. For *chambers* here the Vulg. hath *gazophylacia*, *treaſuries*, and the word שלכות ſignifieth either. (Gregor.) And what can we better underſtand, ſaith *Gregory*, by treaſuries, then the Miniſters of Chriſt, who are treaſurers of divine learning and knowledge? wherein he ſpeaks well, *for every Scribe*, ſaith our Lord, *inſtructed to the kingdom of heaven is like unto an houſholder, that out of his treaſury bringeth forth things both new and old.* But why are treaſuries placed in the outer court, when as the common manner is to place them more inwardly, where they may be ſafeſt from theeves, and if the treaſure of a Miniſter be knowledge, it is chiefly within? *Sol.* This is not done to ſhew their inward knowledge, which is in their breaſts, but that, which they bring forth by preaching outwardly to the enriching of their auditors with knowledge and underſtanding (*Note.*) alſo. O that men would thus make account of knowledge, then would they (Prov. 3.) digg and ſearch for it, as for gold, as is commanded, and ſuch earthen veſſels, as bring this treaſure, ſhould be highly accepted of amongſt them for their preaching and writing, eſpecially, that bend their ſtudies to the inriching of their ſouls moſt in that knowledge, which of themſelves by reading the holy Scriptures or hearing, preaching upon places plaine and eaſie they cannot attain unto, their feet ſurely ſhould be beautiful upon the mountaines, whereby they go not only into particular congregations, as when they preach thus, but into all parts of the kingdom to make a more univerſal diſtribution of his treaſure, as when they write. But for want of this conſideration. Oh how lightly are the labors of ſuch teachers eſteemed of by moſt men, and therefore their books lye ſtil neglected as ſuperfluous things.

(1 Cor. 1.) To prove further that divine knowledge is riches, the Apoſtle ſaith, *Yee were enriched in word and in knowledge*, and touching this of underſtanding things

most myſtical in the word as a degree beyond the knowledge of that which every man can attaine by reading, he ſaith, *to one is given the ſpirit of wiſdom, and to another of knowledge*, wiſdom being the treaſure, of which we are ſpeaking, *viz.* of underſtanding of theſe myſteries attained to by ſtudy and the illumination of Gods ſpirit, knowledge the underſtanding of theſe things by reading or hearing others, that open them.

1 Cor. 12.

To come now to *the pavement round about, and the treaſuries upon the pavement round about*. By the pavement faithful hearers are ſet forth, who are firme as a pavement by faith and low by humility under their teachers, as being ready to be ruled by them, for ſo it is ſaid, *Obey them, that have the rule over you, and ſubmit your ſelves*, and of the faith it is ſaid, *To whom yee come as living ſtones and pretious*, and of the pavement of the temple with Saphirs, ſee *Eſa.* 54. And it is to be noted, that he ſaith pavements round about and treaſuries round about, for it implyeth a treaſury and a pavement, a treaſury and a pavement between in the whole circuit, which is ſo ordered to ſhew, that the teacher ſhould look at the lives of his auditors to direct his inſtructions and reprooſes accordingly, being gentle and comfortable to his auditors wherein he ſeeth cauſe, but ſharpe and terrible to the contrary. Againe it is thus ordered, that the preacher ſeeing, to what pretiouſneſs through faith, humility, patience, and brotherly love he hath brought his hearers, or ſome of them by his teaching, if pride beginneth to ariſe in him for his gifts, he may ſpeedily ſuppreſs, if he be ſtirred to wrath he may keep it down by patience, if any other vice, be ready to break out in his life he may preſently ſtop the courſe thereof, as being much aſhamed to ſee thoſe good things in others by means of his inſtructions, but the contrary in any kind in himſelf. For as it is a ſhame for an hearer after much good inſtruction not to be brought from the darkneſs of ſin to be a childe of the light, ſo and much more the hearer being reformed, for the teacher to be deformed, the hearer by reproof amended, but the teacher depraved, for which it is commonly ſaid, It is a filthy thing in a teacher, when the fault, which he reproveth in another, reproveth himſelf. For the number of the treaſuryes 30. *Gregory* underſtands alſo hereby the ten commandements multiplyed by the Trinity, in the knowledge whereof all treaſuries of wiſdom and knowledge do conſiſt.

Heb. 3. 17.
1 Pet. 1.

Note.

Turpe eſt doctori cum culpa redarguit ipſum.

V.18.

And the pavement by the ſide of the gates over againſt the length of the gates was the lower pavement, Or as the words will better bear, *the pavement underneath*, by which pavements underſtand, as before, godly hearers, by the gates preachers Eaſtward, Northward, Southward and Eaſtward, being compared to whom the hearers lye low in reſpect of their eminency, eſpecially by preachers the Apoſtles ſo admirable in vertue being underſtood, as the twelve gates, *Rev.* 21. having upon them the names of the twelve Apoſtles to ſhew this. And they may aptly be repreſented by gates, becauſe by them teaching in all Nations the Gentiles entred into the kingdom of heaven, and do daily enter, even all that by their teaching are converted.

V.19.

Then the meaſured the breadth from the fore front of the lowergate to the front of the inner court without 100 *cubits eaſtward and northward.* The breadth here ſpoken of being 100 cubits ſetteth forth perfection, ſo much as can be attained to in this life. For an hundreth is the number of perfection, as we may ſee where it is ſaid, *He that forſakes father and mother, wife and children,*&c. *ſhall receive a hundred fold in this life*, For he cannot mean hereby, as the words ſound, *a hundred wives* for one, but the gift of perfection in his mind, whereby he deſpiſeth the world, and having nothing wanteth nothing, but is as if he had all things through inward joy and contentation, looking at the happineſs, in the way whereunto he now is, when his love towards Chriſt ſo greatly exceedeth his love of any earthly thing. The front of the lower gate, from whence this breadth extendeth to the inner courts front without, ſetteth forth faith, which is the beginning of perfection, and the other front without contemplation, both declaring themſelves by outward ſignes, ſo that they are known to men, amongſt whom ſuch converſe, faith by good works done without looking

Matth, 19.

for the praiſe of men, and likewiſe contemplation, by ſighs and groans, and ſignes of ſpiritual joy, outwardly expreſſed: for as good fruit ſhew a good tree, ſo theſe and other like external ſignes a perfect heart. And therefore both fronts are ſpoken of, becauſe men can ſee no further, then to outward expreſſions, and when ſuch are made and nothing but humility in thoſe that make them, ſo far as man can ſee, here is the breadth of perfection. For the next words, *towards the Eaſt and North,* the Eaſt ſetteth forth the faithful ones of the Jews who are thus perfect, becauſe *Judea* ſtood Eaſtward, the North thoſe of the Gentiles, becauſe they lived before, as it were in a frigid zone being farre from the Sunſhine of grace and without all ſpirituall heate.

V. 20. *And the gate of the outward Court towards the North he meaſured the length thereof*
V. 21. *and the breadth,* &c. *the length fifty cubits, and the breadth twenty five.* For the
Chambers, three on this ſide, and three on that, he referreth us to the meaſures of thoſe by the firſt gate, of which *v. 6.* whereby is intimated, that the ſame things were ſet forth by theſe, that were by thoſe. But coming to ſpeak of this gate he proceedeth not, as he did in ſpeaking of the Eaſt gate there, for of that he only ſaw him meaſure the breadth of the threſhold on either ſide, but here is the breadth of the gate and length thereof, the length, that is the heighth fifty cubits, and the breadth twenty five, very large dimenſions for a gate to enter by, but the South gate hath alſo the like, *v. 25.* whereby as well as by the North, yea by all the parts of the heaven the Gentiles, that were to enter, are ſet forth, *Luc. 13. 29.* and although *Gregory*, according to whom I ſpake before, will have the Jews ſet forth by the Eaſt gate, yet more probably all theſe gates of the outward court ſet forth the Gentiles coming to the faith from all parts.

For the length and breadth ſpoken of here it is the ſame, that was before between the roof of chamber and chamber, and gate and gate, *v. 13. 15.* where the reader may ſee what is to be conjectured of the meaning; only apply that, which is here ſhewed to the Church of the Gentiles in every thing comformable to that of the Jews, who were the faithful ſervants of God under the Old Teſtament, and at the beginning of the New. For although I think it not ſo good to underſtand by the Eaſt gate here any other then by the North, yet there, where the inmoſt court is ſpoken of, by the Eaſt gate the coming in of the Jews to Chriſt may beſt be underſtood. In general the length and breadth of theſe gates being ſo great, ſhewed the abundance that ſhould come in to Chriſt at the preaching of the Goſpel.

V. 22. *And they went up unto it by ſeaven ſteps.* Of the ſtairs and degrees by which it was
aſcended to the Eaſt gate of the inmoſt court, it was ſpoken before, *v. 6.* but the number is not ſet down, as here it is, and *v. 34.* ſpeaking of the inner that is the middle court, the number of the ſtaires are eight. By the ſeven ſteps or ſtairs, whereby we muſt aſcend to come into the kingdom of heaven, the ſevenfold grace of the ſpirit of God is ſet forth, which are ſaid to be in
Eſa. 11. Chriſt. 1. *The ſpirit of wiſdom.* 2. *Of underſtanding.* 3. *Of counſel.* 4. *Of fortitude.* 5. *Of knowledge.* 6. *Of truth.* 7. *Of the fear of the Lord.* But herein, as *Gregory* noteth, he numbreth by deſcending, for the fear of the Lord is the beginning of wiſdom, although in Chriſt all theſe were together. But for us, we muſt come to them by aſcending. 1. To the fear of God. 2. Becauſe there is a falſe fear of God as well as a true, to that fear, upon which we are put by his truth. 3. Becauſe this is not known by all men, we muſt have knowledge. 4. Becauſe knowledge is of none availe in the puſillanimous and ſuch as want courage to ſtand to the truth known, we muſt have fortitude. 5. Becauſe we may in ſtead of fortitude without due advice and conſideration fall into raſhneſs, we muſt have counſel. 6. Becauſe counſel is not, but in ſuch as underſtand and can judge aright what is to be done in every caſe occurring, we muſt have a good underſtanding. 7. Becauſe the perfection of all theſe lyeth in wiſdom, which is an heart inlarged after inlightening to the love and deſire of doing all things right, that God may be glorified,

ed, and we ſanctified unto his kingdom we muſt have wiſdom. For the
eight ſteps, *v.* 34. it hath been ſhewed before, that eight is a number ſetting V. 34.
forth everlaſting life, and of our riſing againe unto it, as Chriſt roſe upon
the eight day, as in this world the people of God reſted of old upon the ſe-
venth, or as *Gregory* hath it, eight ſteps are ſaid to be up to the gate of the in- *Gregory.*
ner court, becauſe he that having gone through the ſeven degrees before ſpo-
ken of, which indeed will bring to heaven, aſpires yet to higher wiſdome,
of which S. *Paul* ſaith, *We ſpeak wiſdome amongſt the wiſe*, that is, the knowledge
of more inward and myſticall things of God and of Chriſt, and attaineth 1 Cor. 2. 6.
thereunto; whereas others, who are but babes, reſt in milk, that is, the know-
ledge of things more eaſie, howbeit ſome blame is laid upon any that are ſuch,
where the Apoſtle ſpeaking of myſticall things, ſaith, but *ye are ſuch as have* Heb. 5. 12.
need of milk, and not of ſtrong meat, when as by reaſon of the time, ye might have been
teachers of others.

And he meaſured from gate to gate 100. *cubits.* That is, from the north gate to V. 23.
the eaſt, and ſo much was it from the forefront of the lower gate, *v.* 19. to the
forefront of the inner court without, upon which number enough hath been
ſaid there, which way ſoever the meaſure went in this court, it was 100.
cubits from gate to gate a perfect quadrangle, implying perfection in the true
Chriſtian, who loveth Chriſt above all worldly things.

And the chambers and entries thereof were by the poſts of the gates, where they V. 38.
waſhed the burnt-offering: vulg. *and in the ſeverall treaſuries, there was a door in the*
front of the gates: Hebr. *and there was a chamber or treaſury, and opening, or door by*
the frontiſpices, or in the frontiſpices of the gates. By the treaſury here underſtand,
as before, the teacher, by the door in him, his mouth ſpeaking and utter-
ing the treaſures of wiſdome, which he hath within him, but this door is
in the frontiſpices of the gates; the wiſdome that he bringeth forth is out
of the dictates of the Apoſtles, who are as gates, and their dictates ſet forth
in their writings as fronts. Such teachers then as bring not proofs from the
holy Apoſtles of that which they teach, are no treaſuries indeed, neither to
be ſo accompted, for they have no mouths in theſe frontiſpices, as all true *Note.*
teachers have, thus *Gregory*; but what Pope or Papiſticall teacher, that now is,
is not condemned hereby to be no true teacher, &c. For inſtead of the Apo-
ſtles dictates for the inriching of the ſouls of the hearers, they bring forth
ſome apocryphals, ſome traditions of men, and ſome legends of lies, to the
keeping of them poor and miſerable in reſpect of true ſaving knowledge, or
at the leaſt corrupt gloſſes upon them; thus turning their ſincere milk into
poyſon, and their ſilver into droſſe, and mixing their wine with water,
where they waſhed the burnt offerings; that is faithfull and true teachers, opening
their mouthes to teach out of the Apoſtles, and other holy pen-men of the
Word of God; and ſo laying open what perfection is required in the people
of God: the godly hearers have tears hereby wrung from their eyes, to think,
how ſhort they come of that they ſhould be, and the ſaints of God anciently
have attained, they being ſo impatient in ſufferings, when thoſe were ſo pa-
tient, they ſo addicted to the world when thoſe deſpiſed it, and they ſpen-
ding ſo little time in duties of devotion, when thoſe ſpent ſo much. For
the burnt-offerings were to be wholly offered, and the inwards to be waſhed;
and ſuch offerings Chriſtians ſhould be, as the Apoſtle exhorteth, ſaying, *I be-* Rom. 12. 1.
ſeech you that ye offer up your ſelves as a living ſacrifice, but becauſe they cannot, they
waſh with the tears of contrition, which come largely from them, or in
their turning by repentance for their ſinnes paſt, as the woman that was a
ſinner, wept abundantly, ſo that with her tears ſhe waſhed the feet of Chriſt,
that ſoveraign Holocauſt or burnt-offering for ſin, by whom all the congre-
gation of penitentiaries have remiſſion, as was promiſed Levit. 4. 13. and
was by that penitent ſinfull woman performed, when the Lord ſaid, *many ſins*
are forgiven her, for ſhe hath loved much.

And in the porch of the gate were two tables on this ſide, and two on that to ſlay there- V. 39.
on the burnt-offering, the ſin-offering and treſpaſſe-offering, v. 40. *and at the ſide without*, V. 40.

V. 41. *as one goeth up to the entry of the north gate were 2. tables, and on the other side at the
porch of the gate 2. tables.* 41. *Four tables on this side, and 4. on that, &c.* What is
meant by the gate, hath been before ſhewed; when it is ſpoken of the divers
gates about the courts, as here it is of the north gate in particular, viz. The
holy Apoſtles by whom beleevers entred in to Chriſt, and the porch diſtinguiſhed
into two, the inner and the outer, is the word of God diſtinguiſhed
into two, the Old and New Teſtament, or the faithfull in the time of either,
the two tables on this ſide ſet forth faith and a life led accordingly, two on
1 Cor. 13. that ſide, patience and benignity, as it is ſaid, *Love is long ſuffering and benigne.*
The tables in the porch without on this ſide, doctrine and propheſie, thoſe
on that ſide circumciſion and ſacrifice, for ſuch are the tables, that are fit to
ſlay ſacrifices upon, under the Old Teſtament, ſuch as imbraced the doctrines
and propheſies therein propounded into their hearts, and outwardly conformed
thereunto by circumciſing and ſacrificing; and under the New Teſtament,
Jam. 2. they that beleeve by a faith, wherein is life, and not by a dead faith,
Rom. 12. and are not only patient of wrongs, but alſo benigne, doing good to thoſe
that wrong them. The ſacrifices ſlain upon theſe tables are burnt-offerings,
thoſe for ſins and for treſpaſſes, that is, thoſe of the porch within for burnt-offerings,
which were Holocauſts, and theſe were whole bullocks burnt by
fire, no part being reſerved, the ſacrifices for ſins were for commiſſions of evill,
and for treſpaſſe, for omiſſions of good, called in Latine *delicta quaſi derelicta,*
left undone. Theſe laſt were ſlain upon the tables in the outer porch, the
other upon thoſe in the inner, to ſhew, that more is required of the faithfull
under the New Teſtament then of the faithfull under the Old, they were commanded
only to give tithes and offerings, all the reſt of their goods being
reſerved to themſelves, and to give and ſend ſomewhat to the poor; but under
the New Teſtament, *He that will be my diſciple muſt forſake all,* ſaith Chriſt,
and take up his croſſe, & then an whole burnt-offering is ſlain, there being at
the leaſt a readineſs and reſolution ſo to do in the Chriſtian, when he is thereunto
called. Laſtly, the tables are ſummed up together to be 8. for ſacrifices
of all ſorts, 4. on one ſide in both porches, and 4. on the other. And this
putting in five of all together, ſheweth that even under the Old Teſtament as
well as under the New the faithfull offered whole burnt-offerings, as well as
other ſacrifices; alſo by having in them the 4. and 4. that is, the eight things
before ſpoken of, doctrine, propheſie, circumciſion, and ſacrifice, faith and a
good life, patience and benignity, for all theſe muſt be, that there may be
Note. tables enough to ſlay ſacrifices upon of all ſorts. And an holocauſt is not
only in leaving all, but being mortified to the world ſo, as that a man is
dead to all ſin, and offereth the tears of contrition to God for his ſins both
of omiſſion and commiſſion, of deed and thought, which alſo be ſet forth by
ſinnes and treſpaſſes, as not only the faithfull under the New Teſtament, but
alſo under the Old were bound to do. As *one goeth up to the entry of the north
gate;* hereby the law being meant which cauſeth cold fear, as the north is
cold.

V. 42. *And these four tables were of hewen ſtone for the burnt-offerings of a cubit and half
long, and as much broad, and a cubit high, whereupon they alſo laid the inſtruments,
with which they ſlew the burnt-offerings.* Having ſpoken of 8. tables by four and
four, v. 41. 4. in the inner porch, and 4. in the outer, here to ſhew, that thoſe
within were for burnt-offerings, as the principall ſacrifices, and moſt acceptable
of all others; now for the dignity of theſe he reſumes his diſcourſe
about them again, telling of what they were made, viz. of *ſquare ſtones,* for ſo
the Vulg. Lat. renders it, although the word גזית ſignifieth, *hewed,* but the
word hewed and ſquared, are ſo promiſcuouſly uſed, that we may underſtand
it of ſtones hewed on four ſides, ſo that which way ſoever they be turned
they ſtand and cannot fall, whereby is ſhewed the ſetled continuing of
the faithfull in the way of righteouſneſſe, whether they be in proſperity or
adverſity, terrified by threatenings or allured by promiſes, for they have the
four vertues before ſpoken of to ſtand upon, faith, a good life, patience

and benignity. Of which *Gregory* bringeth *Paul* for an example, which ſhewed, 1. His faith, when he ſaid, *to me Chriſt in life and death is gain.* 2. His patience, when he ſaid, *we hunger and thirſt, and being curſed we bleſſe.* 3. His life, in ſaying, *I am crucified to the world, and the world unto me.* 4. His benignity, in ſaying, *I ſhall moſt willingly beſtow my ſelf, and be beſtowed in the ſervice of your faith*: for ſuch a man ſtands firm, being neither puft up by proſperity, nor broaken by adverſity, nor by perſwaſion drawn to evill, nor by threatning to forbear the doing of any good. For the length and breadth of ſuch a table, it is ſaid to be one cubit and half, the heighth one cubit, becauſe the length ſetting forth long ſuffering, and the breadth, love, ſhew vertues, which are in a greater meaſure in the ſaints in this life, then the knowledge of heavenly things, ſet forth by the heighth which was of one cubit, as it was in *Paul*; for he ſpeaking of himſelf and others abounding in love and patience, ſaith, *ſo many of us, as be perfect, let us be thus minded*: but for knowledge, *not as if I had attained it, or were perfect, &c.* Loe one in length and breadth a perfect ſquare, as long as broad, but not ſo high, the attaining to perfection in this being left, till another life. For the laying of the inſtruments, to ſlay the ſacrifices, upon theſe tables, hereby can be nothing elſe ſo aptly ſet forth, as the Words of God, for the Word is ſaid to be *the ſword of the Spirit*, and *ſharper then any two edged ſword*, and collations being made out of this, as ſlaying inſtruments lye upon theſe tables, when the faithfull have this word ready at all times to cut off temptations, as they be ſuggeſted, as Chriſt had when he was tempted by the devill, and ſo prevailed againſt him.

Gregory.
1 Cor. 4.
Gal. 6.
2 Cor. 12.
Phil. 3. 15.
V. 8, 9.
Eph. 6.
Heb. 4. 12.
Matth. 4.

V. 43. *And within were hooks an hand broad faſtened round about, and upon the tables the fleſh of the offering.* Vulg. *Their lips were an hand broad, bent back inwardly round about.* The Hebr. agreeth beſt with the New Tranſlation, as not ſignifying a lip, but an hook of iron to hang fleſh upon, for it is שפת with a prick in the right horn, not שפת with a prick in the left, which ſignifieth a lip. But for what reaſon the vulg. renders it ſo I know not, but for the rendring of it hooks turning inwardly round about the porch, where the tables were, there is good reaſon. For the fleſh being cut out upon the tables, was moſt probably hanged off, as ſoon as it was cut out, till the laſt cut, the fleſh whereof, lay ſtill upon the tables, till it was taken from thence to be laid upon the Altar, and the parts hanged up upon the hooks moſt probably were the Prieſts parts, and if any others, that were for the ſacrifice were to make room upon the table, hanged up alſo, they were taken down again and laid upon the table. By the hooks turned inward one palm, or ſpan, as *Gregory* underſtands it, which is the breadth of the hand extended from the end of the thumb to the end of the little finger; we may, ſaith he, underſtand the doctrine of the preacher ſtirring up to good works, which are done with the hand reflected to himſelf, which is, when he applyeth it ſo home to himſelf, that in doing good, he becometh as an hook to draw on others, and not by doctrine only, and that by doing all good things from the greateſt to the leaſt, from *judgement, righteouſneſſe and mercy to the tithing of very mint and cummin*, as our Lord teacheth. For *the fleſh of the offering*, being upon the tables, this ſhewed, how that the fleſh appeared to be mortified by the inſtruments to ſlay with before ſpoken of, that is, the word of God, they into whoſe hearts this word pierceth, being hereby made as ſquare tables of ſtone ſtanding firm in the ſtate of godlineſſe upon all occurrences.

Gregor.

V. 44. *And without the inner gate were the chambers of the ſingers in the inner court, which was at the ſide of the north gate, and their proſpect was towards the ſouth, one at the ſide of the eaſt gate, the proſpect toward the north.* By ſingers here we may underſtand the faithfull rejoycing in the grace of God in Jeſus Chriſt, which makes them ſing of mercy, according to that of *David, I will ſing of mercy and judgement, to thee (O Lord) will I ſing.* But what is it that he ſaith the chambers of theſe ſingers were without, and yet in the inner court? were they without and yet within, how could this be? *Sol.* The faithfull, that have joy for the happineſſe to come, which is their muſick, are in the outer court, that is, the

Pſal. 101.

Church militant in perſon, but in deſire and faith in the inner, that is, the
Church triumphant in heaven, and therefore they are ſaid both to be without
2 Tim. 4. 41. and within. See this verified in *Paul*, ſaying, *I have fought a good fight, I*
have run a good race : now remaineth nothing for me but the crown of righteouſneſſe. He
was without fighting aud running, but within knowing by faith, that he had
a crown there, of which he had now ſo great joy. For the ſituation of theſe
chambers, or treaſuries, as the vulg. renders it, they are ſaid to be by the ſide
of the north gate, their faces, or doors, whereby men entred into them being
towards the ſouth, yet one was by the eaſt gate, the face thereof being towards
Lyra. the north. For the better underſtanding whereof, ſaith *Lyra*, it is
to be known, that theſe treaſuries were four; two for the ſingers, and two
for the prieſts, of which it is ſpoken, *v.* 45. 46. Where yet it is ſpoken of
V. 45. thus, *one towards the ſouth for the Prieſts, who kept the charge of the houſe*, and of
V. 46. *one towards the north for the Prieſts, the keepers of the charge of the Altar.* Whereby it
appears, that although it be ſaid *v.*44. *One looking towards the north*, it is not
meant that this one chamber was of the ſingers alſo, for their chambers were
by the north gate only looking to the ſouth; this by the eaſt looking to
the north, of which it is again ſpoken, *v.*46. and one chamber more is intimated
to have ſtood by the north gate towards the ſouth, *v.* 45. for ſome
Prieſts, beſides the chambers of the ſingers there here were then 2. chambers, and
a chamber by the north gate, the face to the ſouth, and one onely looking
north. It is not by any means to be yeelded, as *Lyra* yeeldeth, that there
is any corruption in the Text, the word *one*, by the incurie or ignorance of
the ſcribe, being put for two, ſeeing that in every copy it is *one*, and in every
tranſlation Greek and Latine, and for the Hebrew, Gods providence hath
alwayes been ſuch, that there was never any corruption herein, in the leaſt
word, ſuch care hath been alwaies uſed in the writing of it out amongſt the
Jewes, who were the keepers of theſe holy Oracles, that if one letter were
written wrong, the whole book was laid aſide, as uſeleſſe, unleſſe for the teaching
of children to read thereby. For the chambers then here ſpoken of
with their faces towards the ſouth for the ſingers, they were two, and they
were placed right over againſt the ſouth, as the ſouth is oppoſite to the north,
to ſhew further the comfortable eſtate of the faithfull in this life, for their
looking towards God, and the happineſſe to come, ſet forth by the ſouth,
from whence the warm gleams of the ſun come comfortably upon thoſe, that
are in the north of this life, wherein there is ſharp and nipping cold by many
adverſities and miſeries. The other two are by the eaſt gate, and look out towards
the ſouth, and the other towards the north, and were the one for the
Prieſts of the houſe, the other for thoſe of the Altar by the eaſt gate, the one
was to ſignifie the miniſters nearneſſe to Chriſt under the Goſpell, even ſo
near, that he makes account of them as of himſelf, witneſſe that ſaying of his,
He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, and again,
whatſoever ye binde upon earth ſhall be bound in heaven : as he had power to forgive
ſinne, ſo communicating it unto them; and of his being ſet forth, as the eaſt,
enough hath been ſaid before. But why doth this chamber or treaſury
look, or the faces ſtand towards the north? *Sol.* Becauſe, as hath been before
ſhewed, the north ſetteth forth the Gentiles in whom there was nothing
Eph. 2. 2. but a chilly coldneſſe, as of the dead, but they were ſent forth from Chriſt,
as the eaſt where the Sun ariſeth bringing heat and warmth. When he ſaid,
Goe ye, teach all nations, &c. for then they that were before dead in ſinnes and
treſpaſſes, were by the grace of faith revived. And theſe Prieſts or Miniſters
be of two ſorts, ſome keepers of the Houſe, and ſome of the Altar, wherein
it is alluded to the diſtinction of the Prieſts of old, ſome of whom were
ſuch as kept the watch of the Lords houſe in their courſe, and ſome offered
the ſacrifices, and theſe that offered, are ſaid to be the ſons of *Zadok* of *Levi*,
becauſe that *Abiathar* being by *Solomon* put from the Prieſts office, *Zadok* was ſet
up in his ſtead to be High-prieſt, and therefore his ſons as the ſuperiour
prieſts ſerved at the Altar, the other prieſts kept the houſe, that no unclean
perſons

perſons might enter. But hereby it was ſhewed, that under the Goſpell the
miniſters of Chriſt ſhould have a double work to do, one to preach and pray,
which was as an offering of ſacrifice unto God, according to that, *Offer to* Pſal. 50.
God the ſacrifice of praiſe, and to that of the Apoſtle, *We are every where a ſweet* 2 Cor. 2. 15.
ſmelling ſavour unto God: and well may this be compared to that which was
done upon the Altar, *viz.* burning and conſuming fleſh by fire, becauſe by
the Spirit going along with their preaching that which is carnall and fleſhly
in their auditours is conſumed: the other of ruling by cenſuring groſſe offenders;
and abſolving the penitent, and ſuppreſſing and ſtopping the mouthes
of Hereticks, for thus the Church of God, which is his houſe, is kept, as it were
with watch and ward. It may ſeem indeed, and ſo ſome conjecture, that two
ſorts of miniſters are here repreſented, one of *majores* or greater, the other of
minores or leſſer miniſters, the former being over the houſe or Church to rule
herein, for the keeping out of hereticks, and groſſe ſinners, the latter for preaching.
But this is improbable, both becauſe preaching is the greater and
more honourable work, as appears 1 *Tim.* 5. 17. and the firſt miniſters of the
Goſpell had authority given them alike both to preach and rule, and *Paul*
who was one of them, that had ſuch authority, ſaith *the diſpenſation is committed*
unto me, and woe is to me, if I preach not the Goſpell; wherefore no miniſter is ſo to 1 Cor. 9.
apply himſelf to ruling, as not to preach alſo, neither are any ſet up to
preach, that may be denyed to bear a part in the government, ſeeing he who
hath power in the thing, that is greater, doubtleſſe hath power in the leſſer
pertaining to the ſame calling. And here it is to be noted, that they are all
Prieſts both that govern and preach, that keep the Houſe and ſerve at the Altar;
to which alſo preaching is compared, 1. *Cor.* 9. They then that are *Note.*
of another calling who take upon them to ſhare in this government under the
name of lay Elders, are intruders, and have no calling from God to this
Office, whatſoever they have by men, which I would to God our civill rulers,
or higher powers would ſeriouſly conſider, and ſo I doubt not, but
that they would be ſo far from being the authors hereof, as that they would
rather put to their hands to pull down this mungrell government whereſoever
it is ſet up, that the rulers of the Church might be wholly Church-men.
Whereas it is added, *theſe are the ſons of Zadok of Levi, which come near the Lord*
to miniſter unto him; hereby is ſhewed, that all the miniſters of Chriſt, who
preach the Word, ſhould be as *Zadok*, patternes of righteouſneſſe,
as the word ſignifieth, for צדק of which it commeth, is righteouſneſſe;
and to ſhew, that righteous miniſters by preaching come to ſtand by the
Eaſt gate, that is, Chriſt, and ſo to be neareſt to him, and not ſo much by ruling,
although this being well done is commendable alſo, as appeareth by his
ſaying, that thoſe of the ſons of *Levi* came near to miniſter to the Lord, whereas
the other prieſts had their chamber by the north gate near the ſingers looking
to the ſouth.

So he meaſured the court 100. *cubits long and* 100. *broad, fourſquare, and the Altar* V. 47.
was before the houſe. This was the inner court, otherwiſe called the
prieſts court, wherein under the open heaven, they offered ſacrifices upon
the great brazen Altar, which it is here ſaid, ſtood before the houſe, as there
was another within the houſe of gold to burn incenſe upon. This court, as the
houſe it ſelf repreſented the Church under the Goſpell, 100. cubits long, and
100. broad, intimating the long ſuffering and perfect patience of the faithfull
in the length, and their perfect love and charity in the breadth, as being
extended not only to friends, who are nearer, but alſo to ſtrangers and enemies,
as further off, for when our Lord commended unto us the love of our
enemies after the example of God, he concluded, *Be therefore perfect, as your Father* Math. 5.
which is in heaven is perfect; and as hath been before ſhewed, 100. is the
number of perfection. Whereas it is added, *fourſquare*, this is not ſuperfluouſly
done, as it may ſeem, becauſe that which is as long as broad is fourſquare,
as all men know, but to intimate beſides the two graces already ſpoken of,
patience and love, two more, faith and practice, and that then we are truly

of this court, when we have all theſe proportionable one to another, accor-
Note. ding to the perfecteſt meaſure, a perfect faith firſt, and annexed hereunto as
much love, and to love as much patience, and to patience as much benefi-
cence. For no man hath more true faith then he hath love, and no more
love then patience in ſuffering wrongs and patiently ſuffering perſecution,
and no more patience then practice, fleeing the ſins forbidden and doing the
good commanded and acts of mercy towards the diſtreſſed and poor. For the
Altar before the houſe, that is, the Brazen Altar, where-on beaſts were offered
in ſacrifice, hereby was ſhewed the conſuming of the fleſh & carnality in us
by the fire of the Spirit, that we may enter into the kingdome of heaven, in-
to which none ſhall enter, that are ſtill fleſh and bloud, although by the pro-
feſſing and preaching of the faith, they come to be of the inner court, for ma-
Matth. 7. 21 ny, ſaith Chriſt, *ſhall ſay, we have propheſied in thy name, and caſt out devils; but*
Cor: 15. *I will ſay unto them, Depart ye workers of iniquity*, and it is expreſly ſaid, *fleſh and*
bloud ſhall not inherit the kingdome of heaven.

V. 48. *And he brought me to the porch, and meaſured each poſt, 5. cubits on this ſide, and*
5. on that; and the breadth of the gate was 3. cubits on this ſide, and 3. on that. Vulg.
He meaſured the porch, ſo likewiſe Hebr. *not poſt*, and it is meant ſo much of the
porch, as was on one ſide of the gate thereof, and ſo much as was on the
other, the gate between the ſides having two leaves, one 3. cubits and the
other 3. By *porta* yet, ſaith *Lyra*, we are to underſtand *poſtes portarum* the poſts
on each ſide of the gate, but hereof he yeeldeth no reaſon, although I grant
it may be conceived, that it was ſo, becauſe otherwiſe we have not the full
length of the porch, which was 20. cubits, there being in the meaſures here
V. 49. ſpoken of only fifteen cubits, for that the length of the porch was 20. is
ſhewed v. 49. as the breadth of the Temple was, and there were poſts, although
not here expreſſed, is ſhewed there alſo, and ſteps whereby to go up to the
porch, as ſtanding upon the top of mount Zion. For the meaſures of this
ſide and that 5. cubits each of them, they together making ten, hereby the 10.
Commandements may not unaptly be underſtood, and by the 3. and 3. cubits
of the gates, the one the faith of the bleſſed Trinity, the Father, Son, and
Holy Ghoſt, the other the three applications of the commandement againſt
Matth. 5 murther, againſt adultery, and againſt ſwearing. For whoſo will enter in-
to life muſt keep the Commandements both of the Old Teſtament and of the
New, and he that beleeveth ſhall be ſaved, and true beleeving is in the Fa-
ther, in the Son, and in the Holy Ghoſt, as in the form of baptizing, *Mar.* 16.
Hieron. For the length of the porch 20. cubits, and the breadth 11. *Jerom* will have
corruption hereby ſet forth in the beſt of Gods Saints in this life, yea even
in thoſe that carry a treaſure in earthen veſſels, the miniſters of Chriſt, be-
cauſe 20. is two tens, and the number of two is never put to expreſſe good,
but of one or three, and the number of 11. comes one ſhort of 12. a perfect
number, and therefore the Apoſtle *Paul* accordingly ſpeaketh of himſelf, as
Rom. 7. is common to the leaſt; *In me, that is, in my fleſh dwelleth no good*: and, *miſera-*
ble man that I am, who ſhall deliver me from the body of this death? But foraſmuch
as 10. is a number of perfection and in the number of twenty 20. ten is dou-
bled and 11. includes 10. in it, and one more, and in him that had two
talents we finde, that the number of two ſetteth forth good, in thoſe alſo,
that were called the 11. hour of the day, the number of 11. is commended
unto us, I cannot ſubſcribe to him, but rather conceive, that double per-
fection is hereby ſet forth to be in thoſe, that are in the porch for a double
righteouſneſſe. 1. Of imputation through faith in Chriſt. 2. Of ſanctifi-
cation, which is righteouſneſſe inherent by vertue of our regeneration, be-
cauſe of ſuch as be regenerate, it is ſaid, *He that is born of God ſinneth not, nei-*
1 Joh. 3. 9 *ther can he.* And by the number of 11. perfect righteouſneſſe with the au-
thor thereof one God, unity in Trinity, of whom we have it, and not of
2 Cor. 3. 5. our ſelves, *Who cannot of our ſelves think a good thought. And there were ſteps, whereby*
he brought me up to it. The vulg. becauſe 8. ſteps or ſtairs were ſpoken of be-
fore, renders it alſo 8. in this place, but Heb. no number is ſet down. Here-
by

by then is only intimated, that no man being converted commeth to the higheſt pitch of perfection at the firſt, but aſcendeth towards this by degrees; firſt beleeving, but having ſome unbelief, for help againſt which he hath need to cry, as did the man in the Goſpell, and being ſanctified ſo, as that he hath need ſtill with *Paul, to beat down his body and to bring it into ſubjection,* and to acknowledge, how ſhort he yet comes of perfection, but conſtantly intendeth one thing, forgetting *that which is behind and preſſing on to that,* which is before, as the ſame *Paul* did. *And there were pillars by the poſts or fronts on this ſide and on that.* According to this we read, that *James,* and *John,* and *Peter* were pillars, and the Church of *Philadelphia* was *a pillar in the houſe of God,* to ſtand without being removed any more. As the Temple built by *Salomon* had two pillars, *Jachin* and *Boaz,* ſo the Church or Congregation under the Goſpell hath, *Peter* and *Paul, James* and *John,* yea all the Apoſtles in regard of whom the Church is called *the ground and pillar of truth,* ſtanding faſt and unmovable in the truth for ever, for ſo did they, and ſo doe all, that are built upon them, whether particular Churches or perſons imbracing the truth for them ſet forth, which ſhould teach us, how to make ſure to ſtand in the truth, and not to be carryed away to errour, *viz.* By taking heed of thoſe, that under pretence of S. *Peters* ſucceſſours, and the Catholick Church draw away millions to damnable hereſies, and trying them by the writings of the Apoſtles, as the Church of *Philadelphia* did theſe, that ſaid they were Jewes, and found them lyers. For whoſo doth thus, ſhall not be deceived, but eaſily finde them to be moſt dangerous deceivers, and bleſſe himſelf from comming in to have any part with them, as *Jacob* did from *Simeon* and *Levi,* becauſe they are moſt apparently degenerated from that which the Apoſtles and firſt Paſtours of the Church were, who are commended to us by the name of the pillar of truth.

1 Cor. 9.
Phil. 3.8.
Gal. 2.9.
Rev. 3.12.
1 Tim. 3.15.
Eph. 2.20.
Note.
Revel. 3.9.
Gen. 49.

CHAP. XLI.

V. 1.

AFterwards he brought me into the Temple and meaſured the poſts, ſix cubits broad on the one ſide and ſix on the other, which was the breadth of the tabernacle. For poſts, as before, the vulg. more agreeably to the Hebr. hath fronts or frontiſpices. Here is a deſcription of the temple, or *Sanctum,* after that of the porch before going, by the dimenſions thereof, and other parts adjoyning thereunto, that alſo of the *Sanctum Sanctorum* being firſt deſcribed likewiſe *v.*3. For the frontiſpices here *Lyra* noteth that they were not without but within, becauſe he ſaith, that he was firſt brought into the Temple, and then the man, whom he ſaw, began to meaſure, and by the breadth is meant the thickneſſe of theſe fronts, and for the addition, *which was the breadth of the tabernacle,* this, he ſaith, was the Temple ſo called in regard of the Tabernacle, which was firſt the place of divine worſhip, and in ſtead thereof was the Temple built by *Solomon;* then comes he to meaſure the gate 10. cubits, and the ſides on one ſide five cubits, and five on the other. Here *Lyra* ſaith, this may ſeem not to agree, the fronts 6. cubits a piece, and the gate 10. together making 22. whereas the breadth of the houſe was but 20. but he anſwereth, there is a cubit in thickneſſe counted on each ſide of the door, and ſo the breadth of the door was but 8. cubits, which added to 12. make juſt 20. But this objection and anſwer ſeem to me ſuperfluous, for the ſides of the gate being either of them 5. cubits and the gate 10. make the breadth of the houſe, *viz.* 20. and it is not ſaid, Hebr. *which was the breadth of the Tabernacle,* but only after the fronts and their breadth ſpoken of, it is barely ſaid, *the breadth of the tabernacle;* before which we may with better ſenſe prefixe, *next for the breadth of the tabernacle, the breadth of the gate* 10. *&c.* Moreover in ſaying, that by breadth of the fronts was meant their thickneſſe, he confoundeth himſelf, ſo ſoon making it again the

Lyra.

breadth like that of the gate to come to this number of 22. The frontiſpices
therefore were more probably not pieces ſtanding equally with the gate, but
placed above, of that breadth fairly wrought, as the name doth imply. For
Iſidor. the myſticall ſenſe *Iſidor* ſaith, that the fronts 6. cubits broad ſet forth the
whole creation, which was perfected in 6. daies; and as by the ſight of theſe
fronts the beauty of the Temple was ſeen, ſo the power and wiſdome of
Pſal. 19. God is ſeen in the creation, as both *David* and *Paul* ſhew. For the gate
Rom. 1. 10. cubits and the ſides five apiece, *Jerom* ſaith, that by the 10. perfection of
Hieron. obedience to the 10. Commandements whereby men enter into life is ſet
forth, although not in act, yet in heart, and by the fives, the ſenſes inter-nall
and externall imployed hereabout. For when a man is in all his ſenſes
taken up with the Commandements, he entreth, as it were by the gate into
V. 2. the houſe of life. For the length of the Temple 40. cubits, it hath been
often ſaid before, that by length, long ſuffering and patience is ſet forth,
which they muſt be indued withall, that would enter into the Kingdome
of heaven, for we muſt ſuffer with him, if we will be glorified with him.
Now according to this number of 40, Chriſt faſted 40. dayes, and *Moſes* 40.
before him, and the children of Iſrael were 40. years in the wilderneſſe,
wherein they ſuffered by labour and travell and divers other wayes, before
their entring into *Canaan*, and we muſt all ſuffer long, before the crown
Gloſſ. ord. commeth, as good ſouldiers of Chriſt Jeſus. To this effect the Ord. gloſſ.
Breadth ſetteth forth love, which is the old commandement and the new,
1 Joh. 2. 7. and therefore double perfection is hereby intimated, legall ſtanding moſt in
things externall, as having no more Gods but one, abhorring from images,
&c. and evangelicall in things internall and ſpirituall, the worſhipping of
God in ſpirit and in truth, a right faith touching God in the unity of
eſſence and diſtinction of perſons, glorifying of the name of God, reſting
from ſin &c. Or by theſe 20. as I noted before upon the like number 20.
acts of love and charity are ſet forth; which I will not now again enu-merate.

V. 3. *Then went he inward and meaſured the poſt of the door 2. cubits, and the door 6.
cubits, and the breadth of the door 7. cubits.* For poſt again the vulg. and Hebr.
have *front*, the ſingular being put for the plurall, or the front is named, it
being left to be underſtood on this ſide and on that, the cubits being two ſet
forth two principall graces, faith and love; the cubits of the door or ope-ning
being 6. and of the breadth thereof 7. ſet forth, how the faithfull after
their labours in the Lord in this world repreſented by 6. becauſe made in 6.
dayes, come finally to reſt in the holy of holies ſet forth by ſeven, the num-ber
of reſt, becauſe the Lord ſanctified the ſeventh day, then the length and
breadth are ſhewed to have been equall, 20. cubits, and 20. a juſt ſquare, in-timating
the ſtability of the kingdome of heaven, ſet forth by this moſt ho-ly
place for which alſo the city of the new *Jeruſalem* is in *Revel.* ſet forth to
Revel. 21. be fourſquare, for that happineſſe is everlaſting, and that glory ſuch, as can
never be ſhaken, and to ſhew the ſuperexcellency hereof it is called the *Holy
of holies*, as the ſong of *Solomon*, *the ſong of ſongs*, for the ſuperexcellency
thereof.

V. 5. *He meaſured the wall of the houſe 6. cubits, and the breadth of every ſide chamber 4.
cubits round about the houſe.* Here after the deſcription of the parts of the tem-ple,
viz. the *Sanctum*, and the *Sanctum Sanctorum*, he proceeds to the wals of the
whole building and the chambers built thereunto, which were 3. walled
ſide chambers, and 30. in order, *v.6.* For the 6. cubits of the wall, this muſt
needs be underſtood of the thickneſſe, and not of the breadth, becauſe that
was much more, and thus thick had the wall of this high building need to
be, that it might ſtand the more ſtrongly. For the chambers ſaid to be 4.
cubits broad, ſome for chambers render it *Latera*, *ſides*, expounding it of
butteresſes ſet to the wals an equall diſtance from one another the more to
ſtrengthen it, and ſome *exedras*, *ſeats*, but both the word צלעות ſignifieth a
chamber, and 1 *King.* 6. it is expreſly ſaid, that chambers one above another

were built, the loweſt rank of chambers being 5. cubits, the next 6. cubits, the higheſt 7. cubits broad, but now it ſeemeth, that the loweſt was but 4. the next 5. and the higheſt 6. whereas then it is ſaid, *the ſide chambers were 3. one over another 30. in order*, the meaning is 3. ranks, in each of which if there were 10. we come to the number of 30. in all, 3. one above another in 10. ranks. *And they entred into the wall which was of the houſe for the ſide chambers round about, that they might have hold, but they had not hold of the wall of the houſe.* For the meaning of this ſee 1 *King.* 6. 6. *he made narrowed reſts round about, that the beames ſhould not be faſtened in the wall of the houſe*, the vulg. for *entred into the wall*, hath, *there were eminencies, which entred into the wall*, Hebr. *and goings out in the wall, which was of the houſe, &c.* For the words are ובאת בקיר אשרלבית the firſt words ſignifying, *and goings*, or *goings out*, or *prominencies in the wall* ſerving to ſupport and ſtay up that part of the chambers, which ſtood toward the wall of the houſe, that there might be no need to make breaches therein by making mortice holes for the uſe before ſaid, as the next words plainly ſhew, *they had not hold of the wall of the houſe.* Wherefore there is certainly a fault in the New Tranſlation, which ſaith, that they entred into the wall. But how theſe chambers ſtood, and for what uſe they ſerved, ſee my notes 1 *King.* 6. 5. where alſo the heighth and length of the houſe omitted here are ſet forth. For the ſpirit: meaning of the number of ſix, which was the thickneſſe of the wall, enough hath been ſaid before; for the number of four cubits the breadth of the chamber, *Iſidor* ſaith, that theſe ſet forth the 4. humours of the body, which being ſanctified, the cholerick to become zeal, the melancholick to ſadneſſe and ſorrow for ſin, the ſanguine to pleaſure in heavenly things, and the flegmatick to ſlowneſſe to anger, make men fit chambers for the Holy Ghoſt to dwell in; thus *Iſidor*, with a little ſupplement: and for the number of 3. and then of 30. chambers, he following the vulg. *Latera ad latus, bis* 33, *i.e.* 66. ſaith, that herein it is alluded to the law of purification after puerpery, where it is appointed, that a woman after bringing forth a maid childe, ſeven dayes being paſt, ſhe ſhould continue purifying 33. dayes, and after a maid, 2. weeks being paſt, 66. dayes. For which is it ſaid twice 33. and not without this duplicating of a number, 66. chambers, but to ſhew a double birth, as there, one a naturall, the other a ſpirituall, through both which when we have gone, we ſhall come to be as ſide chambers to the temple, that is holy and ſhining in glory, as that temple, that is, heaven doth, which is the ſeat of Gods reſidency for ever, as the materiall temple of the Jewes was for a time. Touching this reading of the vulg. it is favoured by the Hebr. only whereas it is *Latera ad latus*, ſides to ſide, Hebr. it is, *chamber to chamber* שלוש ושלשים פעמים. 33. *two times*: and then the ranks muſt be 11. three in a rank on the one ſide and three on the other, the New Tranſlation then needs correction here alſo. For the eminencies or goings out, whereupon one part of the chambers was ſtayed next the wall of the temple, ſo that they had no hold of the wall thereof, this, ſaith the Ord. gloſſe, ſignified the ſaints of God in their life and doctrine being as a foundation to the faithfull here living, who come not yet to the temple of heaven to enter thither, but by faith ſee it to come and are herein comforted, as it is ſaid, Heb. 11. *They received not the promiſes, but ſaw them afar off and rejoyced.*

Iſidor.

Nota.]

Levit. 12.

Note.

Ord. Gloſſ.

V. 7. *And there was an inlarging and winding upward to the ſide of the chambers, for the winding about the houſe went ſtill upward round about the houſe, therefore the breadth was ſtill upward, and ſo increaſed from the loweſt chamber to the higheſt by the midſt*, Hebr. *the lower aſcended to the higheſt to eſtabliſhment*, or *in preparedneſſe*, as God had prepared or appointed it to do, and the circular roundneſſe with the inlargement was at the corners of the houſe, which was ſquare, ſo that the building of the chambers there muſt needs be larger, as fetching a compaſſe, that thoſe on the one ſide might meet with thoſe on the other. And hereby is intimated that which was before ſaid of the lower chambers being of leſſe breadth then the upper till they came to the uppermoſt of all, upon the top of which was the roof here called תכונת, of כון to *prepare, or eſtabliſh*, or *infirmare*, ſo that it may be rendred *firmament*, the root being ſo called, becauſe over the top of all the chambers, as the firmament is over the higheſt buildings or mountains: Iſidor. By the round going about of theſe chambers, the Note. roundneſſe of the world is ſet forth, from which the higher we aſcend in our contemplation of Divine things, the more is our underſtanding inlarged, as *Peter* being on the top of the houſe fell into a trance, and ſaw, and knew, that which he know not before, of the will of God touching the Jewes and Gentiles, being now all alike before him. And Chriſt took all the Apoſtles up to an upper room, and ſhewed them the great myſtery of eating his Fleſh, and drinking of his Bloud, to the attainment of everlaſting life.

V.8. *I ſaw alſo the height of the houſe round about, the foundation of the ſide-chambers was a full reed of 6 great cubits.* By the houſe here underſtand the wall of the houſe againſt which the chambers were placed; and for the foundation of theſe Lyra. chambers, as the vulg. hath it, *I ſaw in the houſe round about, the height, the ſides founded, &c.* expounded by *Lyra*, the height of the Chambers, which were loweſt: from the ground to their roof a reed, & conſequently from the loweſt to the roof of the ſecond a reed, and ſo likewiſe from thence, to the roof of the higheſt. But for ſo much as a reed is 6 cubits, and an hand breadth, how is it that he addeth after the reed ſpoken of, *6 great cubits?* Sol. it is Hebr. *6 cubits, a ſpace*; that is, ſomething more being above the 6 cubits, as it were given in to make up a full reed, that is, the foreſaid hand breadth. The height then of the chambers one above another in all, was 18 cubits, and 3 hand breadths, and this is called the height of the houſe, becauſe theſe adjuncts were part of the houſe, *per Synecdochen.*

V.9. *The thickneſs of the wall for the ſide-chambers was 5 cubits without, and that which was left was the place of the ſide-chambers within; and betwixt the chambers was the wideneſs of 20 cubits round about the houſe on evry ſide within:* Vulg. *and the breadth by the wall of the ſide without 5 cubits.* But by breadth is here meant thickneſſe, and for wall of the ſide, Hebr. it is *the wall of the chamber*, the ſingular being put for the plurall, *chamber* for *chambers*. By the wall without, that being meant, which was on the outſide of theſe chambers from the wall of the Temple, for that was within, upon the prominencies whereof they were ſupported on that ſide, as upon this wall 5 cubits thick on the other, whereby we may gather, that theſe chambers were ſtrongly built, and ſo were a further ſtrengthening to the Temple. For theſe words, *That which was left, &c.* the vulg. hath, Lyra. *The inner houſe was in the ſides of the*; that is, ſaith *Lyra*, the Temple was within theſe buildings adjoyned round about, Hebr. אשר מנח בית by *Junius* expounded, *Spacium quod conceſſum fuit*, or a *pure floor, the place of ſubſtructions which were to the houſe*, meaning the ſpace afterwards ſpoken of. But to render it word for word, it goeth thus, *And the houſe that reſted, walls or chambers which were in the houſe*, which is to be ſupplyed with the words before going, *I ſaw*, and the meaning muſt be, that he ſaw the whole houſe within, which was free from buildings, and not as without, but left as a fair ſpacious place, glorious to behold, both the *Sanctum*, and the *Sanctum ſanctorum*, and the chambers hitherto ſpoken of alſo, which were in the houſe, or to the houſe adjoyned, as appurtenances thereof, and ſo theſe words are as an Epilogue, or concluſion in brief, ſhewing what he had hitherto ſeen touching the houſe, and hitherto declared more at large. For take it any other way, and either the words are quite gone from, or the rendring is without ſenſe. Now for the ſpirituall meaning, the height of each chamber 6 cubits, and thoſe with a ſpace more added, ſet forth the great labours of the faithfull in this world repreſented by 6, as was ſaid before, that they have place in the Houſe or Tabernable of the moſt High, and the 5 cubits breadth, the 5 cubits of mercy, which have alſo been often before ſpoken of.

V.10. *And between the Chambers was the wideneſſe of 20 Cubits round about the houſe on every ſide*, vulg. *between the treaſuries*; and indeed the word is here varyed, and not the ſame, which before was rendred Chambers: but thus it is intimated, that the Chambers before ſpoken of were treaſuries, or roomes, to lay in things pertaining to the Temple, as 2 *Chron.* 5. treaſures are ſpoken of, See alſo chap. 42. 13. which were brought into the houſe, which muſt be underſtood of this part of it conſiſting of Chambers: *Lyra*, Lyra. by Chambers round about, or Treaſuries, will have onely the North and South ſide meant, but not the Weſt, where the *Sanctum ſanctorum* ſtood; nor the Eaſt, where the Porch and Gate to enter into the Temple was: and for this *ſpace of 20 Cubits*, he ſaith it was between the Temple and theſe Treaſuries. But it is expreſly ſaid that they were round about; and 1 *King.* 6. 5. againſt the *Sanctum ſanctorum*, as well as parts of the Temple, north and ſouth; and indeed they could not otherwiſe have gone round circularly, as it is before ſaid; and for the ſpace, it is expreſly ſaid between the Treaſuries, and therefore muſt be taken of a ſpace betwixt one rank and another, and ſo all the wall of the Temple had not buildings againſt it; but theſe ſpaces were left for lights to come into it: and that this ſpace cannot be meant of a ſpace betwixt the wall of the Temple, and theſe Treaſuries, appears becauſe that againſt the wall of the Temple there were ſtayes to ſupport the Chambers, but none other wall but that of the Temple on the inſide. If it ſhall ſeeme to make againſt this, that ſo much ground then muſt needs be taken up to theſe ſpaces, that there would not be room enough for ſo many Chambers to ſtand upon. *Sol.* It is not neceſſary to hold, that there were ſuch wide ſpaces betwixt every one rank, and another, for it is onely ſaid, that it was betwixt the Chambers round about the houſe on every ſide; from whence can be gathered no more, but that there was ſuch a ſpace betwixt Chambers and Chambers on the north ſide, and on the eaſt and ſouth, and weſt: on the eaſt, this ſpace being left for the entrance to the Temple; on the weſt, to give light to the moſt holy place; and likewiſe on the ſouth & north, to give light to the Temple, and then the whole building being of that longitude and latitude which is ſpoken of *ver.* 13, 14, 15. there might well be room enough both for theſe ſpaces, and all the Chambers. Theſe ſpaces betwixt the Chambers moſt probably ſerved to ſet forth as thoſe betwixt the Chambers ſpoken of, *Chap.* 40. 7. ſome within the limits of Gods Houſe, that are not yet built, but are void of the treaſure of Gods Grace, and much more roome is ſupplyed by ſuch, than by Note. theſe, that are treaſuries, for four cubits of theſe there being 20 of thoſe. For ſuch is the eſtate of the Church, even under the Goſpell, as appeareth, *Mat.* 13. and where it is ſaid, *Many are called but few choſen*, Mat. 22. which ſhould make all ſuch, as be like empty caskes, that hold no heaven-liquor diſtilling as the rain from above to ſanctifie thereby, and all waſt places unbuilt, to fear, as knowing that although they have a room in the Church, yet they are no parts of Gods Temple, coming to him as lively ſtones, 1 Pet. 1. 11. but dead ſtill in ſin, and ſo in the way of dying everlaſtingly.

V. 11. *And the doors of the ſide-chambers were towards the place that was left, one towards the ſouth, and another towards the north, and the breadth of the place left was 5 cubits round about*: vulg. *and the door of the ſide for prayer, &c. and the breadth of the place for prayer 5 cubits.* Here the ſame word מנח which went before, *ver.* 9. by vulg. rendred, *inner*, is again uſed. But as I ſaid there, ſo here, the proper ſignification of it is *reſt*, and thus is the inner part of the Temple allegorically called *reſt*, becauſe a type of reſt for ever in Heaven. Now on both ſides of the Temple it ſeemeth where the ſpace before ſpoken of, of 20 cubits was, there were doors both on the north ſide, and the ſouth of the temple, and againſt theſe doors round places diſtinguiſhed from the reſt of that ſpace, into which they came as *Lyra* conjectureth, Lyra. that were unclean, to pray; and this was five cubits round about, they that came thither being under the open Heaven, for no building is here ſpoken of; and for ſide-chamber, Hebr, it is either *Chamber*, or *ſide*, but rather to be taken for the ſide of the Temple here, in which was not onely an opening eaſtward, or door, but alſo northward and ſouthward, as is intimated, *Chap.* 42. 14. where it is ordered, that the Prieſts ſhould come from the north and ſouth out of the Chambers, in which the holy Veſtiments lay into the Temple to Miniſter, and not come in the Court. Now for theſe places, into which ſingular perſons came towards the place of reſt, being either of them 5 cubits round about, and the doors from thence into the ſide of the Temple northward, and ſouthward: hereby, Hieron. ſaith *Jerom*, was ſet forth the praying of the Faithfull, being pinched with adverſity, as by the north cold, or warmed by proſperity, as by the ſun ſhi- Note. ning out of the ſouth, or over heat from hence by perſecution: as the heat Matth. 13. of perſecution is alſo compared to the heat of the ſun upon the ſtony ground, and againſt temptations coming by either; and their praiſing of God for good coming by either, and deliverances from evill: and all this muſt be done with ſanctified ſenſes, which be five, as hath been before ſhewed, for which it is added 5 *Cubits round about.*

V. 12. *Now the building that was before the ſeparate place, at the end towards the weſt was 70 cubits broad, and the wall of the builbing was 5 cubits thick round about, and the length thereof 90 cubits.* The Prophet having hitherto deſcribed the Temple with the adjuncts, now ſummeth up the breadth and length of all theſe buildings together calling them *the building before the ſeparate place*: that is, the *Sanctum ſanctorum*, for that ſtood weſt-ward, and was ſeparated from the Temple; for the breadth 70 cubits, they may be thus reckoned, the breadth of that place 20 cubits, the walls on either ſide being 6 apiece 12, the chambers adjoined 4 a piece 8, the prominencies to ſtay up the chambers on one ſide 5 cubits, on both 10. the walls of the chambers without, on both ſides, five a piece, 10. the wall compaſſing all about in thickneſſe, five on each ſide, 10. which being put together, 20, 12, 8 and three times 10, make 70. For the length of the whole being 90: thus the Porch 10, the Temple 40, the *Sanctum ſanctorum* 20: the ſpace for the chambers at either end 4, and 4, that is, 8: the walls of the Temple at either end 6 apiece, being put to 8, make 20, and theſe ſummes put together, 10, 40, 20, 20, make 90.

V. 13. But what are the ſummes then of the breadth and length following, ver. 13. *So he meaſured the length of the houſe a 100 cubits long, and the ſeparate place, and the building, with the walls thereof 100 cubits.* Having already ſpoken of the length 90 cubits, but omitted the thickneſſe of the outmoſt wall round about all the buildings, whereby they were incloſed, which thickneſſe was five cubits at one end, and five at the other; now he ſummeth up the ſumme again, making it 100, by adding the cubits of the walls at each end, eaſt and weſt, being together 10, and this put to 90, it is 100. For the breadth alſo V. 14. ſaid to be 100, ver. 14. by breadth here before the face of the houſe underſtand, as the vulg. renders it, *Platea*, according to the Greek, in which tongue πλατὺς is broad, and *platea*, *a ſpacious or broad place*; this before the temple at the eaſt, and all the other building was not onely extended to 70, as they were, but to 100 cubits, as the inner court, upon which it butted, was according to the deſcription thereof going before, chap. 40. 27.

V. 15. *And he meaſured the length of the building over againſt the ſeparate place, which was behind it, and the galleries thereof on the one ſide, and the other 100 cubits, with the inner temple, and the porches of the court.* After the length of the temple, and all the buildings about it meaſured, and the breadth of the ſpacious, or broad place before them, now the meaſure of the length of other buildings not yet ſpoken of followeth, viz. of galleries behind the temple, and all the buildings before mentioned at the weſt end, being added for further ornament, and to beautifie this rare ſtructure the more. Some ſay it was on the eaſt, but this is manifeſtly erroneous, because the ſpace lying before the temple eaſtward was ſaid, *ver.* 14. to be in the face thereof, this as oppoſite hereunto, *behind*, or as the vulg. hath it, *at the back.* There was then, as before the temple eaſtward a ſpacious place 100 cubits long, ſo behind it weſtward of the like length, wherein galleries ſtood for walkers fairly built. The word rendred *Galleries*, cometh from גזרה *to pluck away*, by which name theſe buildings are called, becauſe diſtinct from the temple, and chambers, or treaſuries before ſpoken of, and ſtanding by themſelves, a ſpace being betwixt them and the temple called the ſeparate place, for the reaſon before ſaid, and theſe ſtood all along beyond the weſt end of the temple in length anſwerable to the breadth thereof and the buildings about it, all which together have been often called the houſe and the ſeparate place, by the houſe there thoſe buildings adjoyned, being meant, and the temple by the ſeparate place. For the words following, *with the inner temple and porches of the court &c. v.* 16. 17. they are nothing elſe but a ſummary capitulation of ſome things ſpoken of more largely before, or a brief declaration of other things meaſured without ſetting down the meaſures. For the ſpirituall meaning of the 70. cubits broad and 90. long, and then of 100. in length and breadth, the Ord. Gloſſ. ſaith, that by 70. being 10. ſevens perfect reſt in the life to come is ſet forth becauſe 7. is the number of reſt, or the ſabbath, and ſo of perfection: by 90. and the 100. following, the age of *Sarah*, and *Abraham*, ſhe being 90. when ſhe bare *Iſaac*, and *Abraham* 100. years old: it being hereby ſhewed, that the true Chriſtian is one, that is, a daughter of *Sarah*, if a woman, as *Peter* calleth women arayed with modeſty and humble meekneſſe, and both man and woman a childe of *Abraham* as *Iſaac* was according to the ſpirit, if they walk in the ſteps of the obedience of his faith, and children not of *Hagar*, but of *Sarah*, and ſo heirs of that inheritance, heaven for ever.

Ord. Gloſſ.
Note.
1 Pet. 3.
Rom. 4. 11.
Gal. 4.

The narrow windowes &c. *And the windowes were covered.* Here *Jerom* cryeth out (*O the depth of the wiſdome and knowledge of God*) here be windowes, but narrow, or, oblique, as he hath it, and covered, which what can they be conjectured to ſhew, that we ſee not, neither can we ſee into the things of the life to come as we ſhall ſee hereafter, when we come in heaven, the knowledge hereof in the perfection being yet hidden from us, for which it is ſaid, *the eye hath not ſeen, nor the ear heard, &c.* And yet there be narrow windowes, whereby we may ſee a little, as it is ſaid, *now we know but in part and ſee darkly as through a glaſſe.* *Beda* will have the windowes to ſet forth teachers giving light unto others, for as thoſe windowes were narrow without, but broad within, ſo the teacher hath more light of knowledge in him, then that which he ſheweth to the people. Now it is to be underſtood, that theſe windowes were only in the temple northward and Southward, not in the *Sanctum Sanctorum*, into which none muſt look, to ſhew, that the hidden or ſecret things of the Lord belong to the Lord, and are not for us to pry into, but what is revealed only, ſet forth by the temple, and windowes on the ſides thereof. On the eaſt was the door of the temple ſo large, that ſtanding open the ſun inlightned the whole houſe that way ſufficiently, as in the glorified eſtate to come there ſhall be no need of the light of teachers any more, but God and the Lamb ſhall fully inlighten all that attain unto it, as a more glorious ſun for ever and ever.

V. 16.
Hieron.
1 Cor. 2. 9.
1 Cor. 13.
Beda.
Note.
Deut. 29. 29.
Revel. 21. 23.

And it was made with cherubs and palm trees, and a palm tree was between cherub and cherub, and the cherub had each one 2. faces. Having ſaid enough of the diviſions of the houſe of God, now he commeth to the carved works thereof, the cherubs ſetting forth angels, that are alwaies preſent in the congregations of the faithfull according to that of the Apoſtle, *a woman ought to have power on her head becauſe of the Angels*, as at *Bethel*, *Jacob* ſaw the Angels aſcending and deſcending by a ladder. And palm trees ſet forth the victory obtained by the faithfull, in token of which they, which appeared *Revel.* 7.9. carryed branches of palm trees in their hands, as the Iſraelites being in quiet poſſeſſion of *Canaan* carryed ſuch branches and boughs out at the feaſt of tabernacles to make them boothes for expreſſion of joy for victories over the Canaanites. And the cherubs had each one *two faces of a man on the one ſide, and of a lion on the other.* The cherubims in the moſt holy place of old had either of them only one face, *viz.* of a young man, but theſe here two, unto the face of a young man, the face of a young lion being added, that of the young man repreſenting beauty and good favour in the Angels attending upon the higheſt Majeſty, above that of any other creature, as man is the moſt beautifull of all upon earth in face, as being made after Gods image, and

V. 18.
1 Cor. 11. 10.
Gen. 28.

likeneſſe, not only ſpiritually for righteouſneſſe and holineſſe, but for beauty and glory, for when God the Son hath been pleaſed at any time to ſhew himſelf either before or ſince his incarnation in his beauty, he hath appeared in the likeneſſe of a man. But in this temple repreſenting the Church under the Goſpell, he is ſet forth by two faces of a Man and Lion al-Revel. 5. ſo, to ſhew the tribe of which he came, as *Jacob* had propheſied, *Gen.* 49. 9. *Note.* and he is called accordingly, *a Lion of the tribe of Judah*, for he is one with every faithfull man, full of humanity, he cannot ſee him in diſtreſſe, but as the good Samaritan holp the man that had faln amongſt theeves, ſo he helps him, and is a comfort to him: but on the other ſide to the wicked he is as a Psal. 50. Lion ready to tear him in pieces. Wherefore as we would have his humane Psal. 2. face turned to us and not his leonine, let us kiſſe the Son by humbly ſubmitting to be ruled by him, and not by the cryes of our notorious ſinnes coming up to his ears awake this ſleeping lion to our own deſtruction for ever, as all they ſhall finde, that they do, who harden themſelves in their evill waies. Of the face of a man and a lion, and of an oxe and eagle alſo in one cherub, ſee before chap. 1. and what was repreſented thereby.

V. 22. *The Altar of wood was 3. cubits high, and the length 2. cubits, and the corners, length and wals thereof were of wood, and he ſaid, this is the Table which is before the Lord. Cornelius a lapide* of his own head addeth here, that this table was overlaid with gold, and that incenſe was offered thereupon, but the Jeſuite ſaith more then can be gathered to countenance the ſuperſtitious offering of incenſe in his Church upon the high altar. This place ſeemeth to me to repreſent the turning of a golden altar that was under the Old Teſtament (when all outward glory was in the temple, by ſuch glory to draw men in the nonage of the Church unto it, as children are drawn by goodly things) into an wooden table for the Communion, that then ſhould be celebrated at it, being metaphorically only called an altar; now for the precious body and bloud of Chriſt ſet thereupon in remembrance of his ſacrificing of himſelf once for our ſinnes, and it was three cubits high to ſhew the great myſterie of the elements there propounded, bread and wine, hiddenly exhibiting to the faithfull Chriſts body and bloud to be truly received, which is a threefold myſterie to the bodily eye ſeeing nothing but bread and wine, to the feeling there being nothing elſe felt, and to the taſte of the palat, there being nothing elſe taſted, the length 2. cubits denoting two things only herein given us, which be all that are neceſſary for our ſuſtentation, meat and drink, not any object to be lookt at and adored, or to this end to be elevated or carryed in proceſſion as a remedy againſt any bodily evill, it being altogether a ſpirit: good, and to be uſed accordingly, yet with all due reverence, as Chriſt hath ordained.

V. 23. *And the temple and ſanctuary had 2. doors.* V. 24. *And the doors had two leaves apiece, &c.* That is, either of them one, beſides doors in the wall north and ſouth before ſpoken of, therefore by theſe are meant doors ſtanding eaſtward, whereby the greateſt entrance was into the temple; and from the Temple into V. 25. the *Sanctum Sanctorum* or *Sanctuary*, and theſe doors were two-leaved, and they were made of thick planks with carved work upon them of palms and cherubs, as the wals of the temple were wrought, of which I have ſpoken before. V. 26. *V. 26. And there were narrow windowes and palm trees on either ſide the porch;* of both which enough before.

CHAP.

CHAP. XLII.

V. 1. *THen he brought me forth into the outter court the way towards the north, and he brought me to the chamber right over againſt the ſeparate place, and before the building towards the north.* Having ſpoken of the Temple, and the buildings about it, and things pertaining thereunto, now he proceedeth to ſpeak of the courts by the ſides of the temple Northward and Southward: for it muſt be conceived, that as there were ſpacious places at both the ends of the temple, ſo there were on either ſide: the whole building by this means being compaſſed about with ground as our Churches be with Churchyards. For although no expreſſe mention be made of ground and chamber on the ſouth ſide, as there is on the north, yet it is intimated *v.* 12. 13. that the ſouth was herein, as the north; ſo that one being deſcribed the other is left to be underſtood as proportionable thereunto. The ſeparate place, as hath been often ſaid, was the whole temple together with the chambers or treaſuries adjoyned, and therefore the chamber now ſpoken of or treaſury was a large building more outward over againſt the other treaſuries. And that we might V. 2. know the length of this court, and the breadth thereof; he ſaith, the length was 100. cubits, before which was the north door or gate, for the word commonly rendred door is פתח opening, and therefore may indifferently be rendred by either, and this door was northward, from the temple in the foreſaid treaſury to enter into it, on the ſide next unto this ſpacious court, being in length as all the buildings before were ſaid to be, and the breadth at the eaſt and weſt ends the juſt ſquare being thus ſtill continued.

V. 3. *Over againſt the 20. cubits of the inner court, and the pavements of the outer court was gallery againſt gallery in 3 ſtories.* It ſeemeth hereby, that the 50. cubits breadth of the outer court incloſed within it, as parted by a wall an inner, not ſpoken of till now of 20 cubits ſquare, ſo that the outer court in breadth of 50. cubits lay partly againſt the pavement of the ſame outer court, which pavement being not before ſpoken of neither muſt be conceived to be a part of the ſame outer court extended at both ends of the inner eaſt and weſt 30. cubits, that is, at the one end 15. and 15. at the other: for ſo *Lyra* reaſoneth, but ſurely Lyra. he miſtook the breadth for the length of 100. cubits, out of which if 20. be deducted for the inner court, there will remain 80. and ſo 40. at either end covered with a pavement, beſides the whole length of the ſame outer court being 30 cubits more in breadth, all which was likewiſe covered home to the galleries 3. ſtories high here ſpoken of. And this court, ſaith *Jerom*, Hieron. was thus paved to ſhew how cleanly from duſt both in ſummer and winter, and from durt fouling their feet the prieſts went when they paſſed from theſe galleries to do their ſervice within the temple, intimating the cleanneſſe of the feet of the afflictions in the Miniſters of the Goſpell, according to that, Rom. 10. *How beautifull are the feet of thoſe that bring glad tidings of peace &c.* and in all, that would enter into heaven. For the galleries, the word uſed here, is the ſame that we had before *ch.* 41. rendred *galleries*, but it ſignifieth *pluckt away*, or *a chamber*, yet the word gallery is beſt to expreſſe the meaning, this being on the north and ſouth ſide anſwerable to thoſe on the weſt before ſpoken of, but that here were three one above another, and in ſaying, *gallery againſt gallery*, it is meant, as on the north ſide, ſo it was on the ſouth.

V. 4. *And before the chambers was a walk of 10. cubits broad inward, a way of one cubit and their doors towards the north.* Here he returns again to ſpeak of ſomething more concerning the chambers adjoyned to the temple, as is aforeſaid, hitherto omitted. Here was a walk of 10. cubits broad inward, that is, in the inner court called before the twenty cubits, here was alſo a way of one cubit, ſhewing the perfection, that ſhould be in the walking of the miniſters of the Goſpell

ſpell, and the unity of their faith, all holding and teaching one and the ſame, and thus it was in the primitive Church, when they were all together with one accord in one place, when they began firſt to go out to preach amongſt the Gentiles ſet forth by the north, towards which theſe doors were opened, when the Lord ſaid unto them, *goe teach all nations baptizing them, &c.*

V. 5. *Now the upper chambers were ſhorter, for the galleries were higher then theſe, then the lower and middlemoſt of the building.* Having not ſaid any thing hitherto of the height of the gallery, of which there were three ſtories, now he ſetteth that forth, ſaying, that each of thoſe ſtories were higher, then the ſtories of the chambers, both uppermoſt, loweſt, and middlemoſt: therefore in ſaying, *the upper chambers were ſhorter*, he meaneth lower, but not then the middlemoſt and loweſt next the ground, as ſome would have it; for the compariſon is not made betwixt the chambers joyning to the temple, the heighth of one and another of them, but betwixt thoſe chambers and the galleries. And thoſe galleries in height exceeding the chambers do not unaptly repreſent ſecular men, who are higher in worldly dignity and wealth and power, then ſpirituall men, that ſerve God in the Miniſtery, although they be nearer to the temple, and they are 3 ſtories ſeting forth theſe 3. things, worldly wealth, honour and power, as the 3. ſtories of the chambers do the ſpirituall riches and the power that the miniſters have with God, and their future honour in heaven.

Note.

V. 6. *For they were three, and had not pillars as the pillars of the courts, therefore the building was ſtraightned more then the loweſt and middlemoſt from the ground.* Here a reaſon is yeelded why the ſtories of the chambers were lower then thoſe of the galleries in the outer court, *viz.* Becauſe they ſtood upon pillars, and theſe not, for ſo are the pillars of the court to be underſtood, as ſupporters.

V. 7. *And the wall that was without over againſt the chambers towards the outer court on the forepart of the chambers, the length thereof was 50. cubits.* The vulg. for wall,
hath *peribolus* and Hebr. it is גדר ſignifying any fence, that compaſſeth about,
as *peribolus* doth, and this fence is to be underſtood of one at the eaſt end of the
north ſide of chambers, becauſe from the eaſt it is by and by ſaid that there
was an entry to theſe chambers, *v.* 9. and this breadth is juſt the breadth of
the outer court, where the galleries ſtood northward, and therefore it was
both againſt them and the chambers eaſtward, but not near unto them, but a
good diſtance of, for theſe buildings, it is expreſſely ſaid extended in length
but 50. cubits, and the court 100. therefore at each end there were 25. to this
fence from chambers and galleries alſo, for of theſe one was ſaid before to
V. 8. ſtand againſt another. Of the foreſaid length ſee *v.* 8. And both that this
fence ſtood eaſtward; and that there was a ſpace of that court, before one come
V. 9. from thence to the chambers, the next words ſhew *v.* 9.

V. 10. *The chambers were in the thickneſſe of the wall of the court towards the eaſt over againſt the ſeparate place and the building.* The vulg. *there was under theſe treaſuries an entrance from the eaſt of thoſe that entred into them out of the outer court in the breadth of the compaſſing fence of the court,* which is far more ſenſible and better agreeing to the Hebr. which hath it, *and under theſe chambers or treaſuries an entrance of ones going, or in ones going to them,* and the word rendred thickneſſe, ſignifieth breadth alſo, and becauſe it was uſed before in ſpeaking of this outer court for *breadth*, it may beſt be alſo ſo taken in this place. And then the meaning will plainly be, as a man cometh out of the outer court, which in length extended much more then theſe buildings, he came by the breadth of the fence thereof beforeſaid to be 50. cubits, thence going on till he came at the nethermoſt room eaſtward, where he entred under the two ſtories that were higher, and thus it appears, that the entrance through this fence from the eaſt, was *over againſt the ſeparate place, and the building*, that is, the building of treaſuries, which were part of the temple together called commonly the ſeparate place, becauſe betwixt them and other building belonging to the

temple there was a great ſpace of ground, they being called before for this,
pluckt away, as hath been often ſhewed. Spiritually by the way to the treaſuries
from the eaſt is ſhewed, that whoſo would come to be inriched with the *Gloſſ. ord.*
treaſures of God, muſt attain hereunto by Chriſt, that is the Eaſt; and becauſe
it is ſaid, that the *way before them was like the chambers or treaſuries towards* V. 11.
the north, as long and as broad as they, &c. That all true Chriſtians are *Note.*
like unto the godly miniſters, who are neareſt to God, in the length of patience
and the breadth of love, and in all other their goings out and coming
in and in their doors of utterance, as their callings will permit, opening
them to ſpeak ſo, as that grace by their ſpeeches may be miniſtred to the hearers:
for ſo *Paul* ſaith, *Follow me as I follow Chriſt*, and, *Mark thoſe that rule over* 1 Cor. 11.
you, that preach the word of God unto you, whoſe examples follow. And it is to be noted, Heb. 13. 7.
that he ſaith not only the treaſuries, but the *treaſuries towards the north*, and
v. 12. *Towards thoſe in the ſouth there was ſuch another door*, to ſhew, that both in V. 12.
adverſity and proſperity it muſt be thus, but becauſe the ſtate of Chriſtians
is ſuch in this world, that they live more in adverſity, then in proſperity,
eſpecially at the firſt going out of the Goſpell, the north is firſt ſpoken of being
cold and nipping, and then the ſouth, in which part yet there is more
danger by being corrupted, ſo that men have need to be put in mind of a
door here towards theſe treaſuries, that their hearts may not be ſtoln away
by the riches of this world, or choaked as with briers.

The north and ſouth chambers which are before the ſeparate place are holy, where V. 13.
the prieſts that approach to the Lord ſhall eat the moſt holy things. Having ſpoken ſo
much of the treaſuries or chambers before, now he proceedeth to tell, for
what uſe they ſerved, *viz.* for the prieſts attending in their courſes to eat
thoſe parts of the offerings in, which were theirs by Gods ordinance.

To put off and lay up their garments, wherein they miniſtred to the Lord, V. 14.
putting on other garments when they went out to the people to miniſter to
them. Eating holy things in the holy place repreſented the eating at the
Lords ſupper, not in any place indifferently, but in the place dedicated to his
worſhip, for ſo it was done even in the Apoſtles dayes, who ſaith, *when ye* 1 Cor. 11.
come together into one place, this is not to eat the Lords body, intimating hereby, that
it was there a cuſtome then to congregate to one known publique place,
which was called the houſe of God, as appeareth in the words following,
Have ye not houſes to eat and drink in, or deſpiſe ye the Church of God? Putting off the garments
wherein they miniſtred, ſhewed that the miniſters of the Goſpell are not *Note.*
to ſpeak ſo to the people as unto the Lord, or when amongſt them they are
putting up prayers, for in ſecret praying in the ſpirit either with groans
only, or words, that the people underſtand not, is acceptable praying, and
to be in ſilent meditation, no words being uttered, and ſoaring aloft in theſe
meditations beyond vulgar capacities is acceptable ſervice: but to the people,
and amongſt them all praying muſt be vocall and plain and eaſie to be
underſtood, and preaching in a known tongue and of ſuch neceſſary points
of inſtruction, as whereof they are capable, and whereby they may be
moſt edified, as S. *Paul* ſaith to the Hebrewes, that he gave them milk and not Heb. 5. 12.
ſtrong meat, becauſe they were not able to bear it.

To the end of the chapter nothing elſe is ſet forth, but the length and V. 15, 16, &c.
breadth of the uttermoſt court compaſſing about all hitherto ſpoken of, and
it is ſaid to be 500. reeds eaſt and north, weſt and ſouth, which was a juſt
ſquare almoſt a mile every way, and this was ſo large a compaſſe, as that it
cannot agree to any temple built after the Jewes return out of *Babylon*, but
onely to one ſpiritually underſtood, becauſe even that, which was
built by *Herod* of the largeſt dimenſions, which had the largeſt outmoſt court
of any other, had it but 720. cubits, into which the people of other nations,
that reſorted to *Jeruſalem* for devotions ſake might come: as I have ſhewed
in my Preface to the holy Goſpels. Therefore hereby the amplitude of the
Church under the Goſpell was ſet forth, when the fulneſſe of the Gentiles
ſhould come in. For the number of 500. in particular, I like that conjecture

beſt, whereby it is conceived, that it is herein alluded to the Jubilee, which was the fiftieth year, becauſe 500. doth conſiſt of 10. fifties, 10. being the number of perfection, Levit 25. and 50. of that joyfull time, when they ſounded with trumpets, thus declaring the good news of every ones returning to his poſſeſſion, and comming out of ſervitude into liberty, which moſt aptly agreeth to the Goſpel being ἐυαγγέλιον good newes, and a time of perfect liberty, according Joh. 8. to the ſaying of our Lord, *If the Son, ſhall make you free, ye ſhall be free indeed,* and again, Luk. 4. *he hath anointed me to give ſight unto the blinde, to heal the bruiſed and to preach the acceptable year of the Lord.*

CHAP. XLIII.

V. 1, 2, 3. HEre for 12. verſes the Prophet before he proceedeth any further to deſcribe other things about this temple, ſheweth that he ſaw the glory of God again, as he had done when he went out to deſtroy, of which ſee *chap.* 9. and again *chap.* 10. and as by the river *Chebar.* But as then his glory went V. 4, 5. out of the houſe, ſo now it went in and filled the houſe, and it went in by the gate looking eaſtward, to ſhew that in the time of the Goſpell the Church ſhould through Chriſt ſet forth by the Eaſt be made more glorious then ever *Solomons* temple was, in alluding to which *Haggai* ſaith, *The* Hag. 2. 7. *Lord ſhall come and fill this houſe with more glory then the former.*

V. 7. *The place of my throne, and the place of the ſoles of my feet, where I will dwell for ever, in the midſt of the children of Iſrael.* The Prophet having ſeen the houſe of God or Church, that ſhould be under the Goſpell before repreſented, and the glory of God filling it, now heareth the man, that hitherto had lead him about, and meaſured all parts thereof, telling him to the comfort of all faithfull Chriſtians, that here he would rule as king, and dwell here among the faithfull called the children of Iſrael for ever, as *Daniel* had before ſpoken in the ſpirit, ſaying, *This is my habitation, and here will I dwell, &c.* and hereby he ſheweth a difference between the materiall, and this ſpirituall temple, becauſe he ſo dwelt in that, that he left it again for their groſſe abominations amongſt whom it was placed: but in this he promiſed to dwell, and never to depart herefrom any more. And whereas it might be objected, But what if they ſin, that be the children of this Church or temple? he prevents this objection by ſaying further, *My holy name they ſhall defile no more, neither they nor their kings, by their whoredomes nor the carkaſſes of their kings in their high places*: for they that 1 Joh. 3. 9. *are born of God ſin not, neither can they, for they are born of God, and his ſeed abideth in* Mat. 16. 16. *them.* And, *upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it.* But what meaneth he by their *whoredoms,* and *the carkaſſes of their kings in their high places?* For the one it is plainly meant of their idolatries, commonly ſet forth by the name of whoredoms, and by theſe carkaſſes, ſaith Junius. *Junius,* underſtand the dead bodies of thoſe that were ſacrificed to their idols called their kings, for ſo *Melkom* ſignified, which was an idoll of the Ammonites, comming of מלך a king, ſee *Amos.* 5. 26. But others better underſtand the words properly of the carkaſſes of the kings, that dwelt near the temple, of whom, ſome having a garden near the temple laid their dead bodies therein, which was a defilement, ſeeing by the Law, to come into a room where a dead body was, was to be defiled and made unclean thereby: and his expoſition is favoured by the next words, V. 8. *in the ſetting of their threſhold by my threſhold, and their poſts by my poſts, and the wall between me and them.* For hereby it is plainly ſhewed, that their ſin added to their idolatry was making them ſepulchres ſo near the Temple, there being only a wall and a groundſell whereupon it ſtood, betwixt the one and the other, wherein he taxeth *Amon* and *Manaſſeh* 2 King. 21. 18 in ſpeciall, who are ſaid thus to have done. And for the laſt words of his

this 7. verſe, *In their high places*, Hebr. it is not in, but only, by *their whoredoms,*
and the carkaſſes of their kings, their high places, the word *and* being underſtood,
ſo that the laying of their kings bones in their high places is not meant, as
by the New Tranſlation it may ſeem, but having ſpoken more obſcurely in
ſaying, *by their whoredomes*, theſe words, *their high places,* are added for further
explication, that we might know, what their whoredomes here complained
of were even their idolatries in theſe places committed. And in ſaying, *this*
is the place of the ſoles of my feet, he alludeth to that of *David, Heaven is thy throne,*
and the earth is thy footſtool.

V. 9. *Now let them put away their whoredomes, and the carkaſſes of their kings, &c.* That
is, ſeeing it ſhall be thus in my houſe, which I have here ſhewed unto thee,
which ſhall for ever be bleſſed with my preſence, do ye (O Children of Iſrael)
lay this to heart, and now reform from idolatry, and from legall polluting of
my holy place, and I will dwell amongſt you conſtantly and continually: two
moſt notorious abuſes being named, and the reſt hereby underſtood. But as
the words of *v.* 7, 8. have reference to the Evangelicall Church, how ſhall
Chriſtians not any more defile the Church by carkaſſes? *Rabanus* ſaith, that *Raban.*
this is done, when perſons devoted to live in continency, and the ſerving
God, are like dead carkaſſes, continuing ſtill dead in ſins and treſpaſſes, placing
all their piety in outward ſhewes, as many do: for whoſo joyning himſelf *Note.*
to the Church of Chriſt is dead ſtill in ſin, is no better then a dead carkaſſe,
and by him the houſe of God is defiled; and if we look upon ſuch an
houſe or building, as men in their naturall eſtate are compared to, where it is
ſaid, *when a ſtrong man armed keeps the houſe, all is in quiet*; Here is their threſhold Luk. 11. 21.
ſet by Gods threſhold, and they come ſo near unto him, as, that there is but
a wall betwixt him and them, ſo that he is annoyed by their ſtink, and takes
his houſe thus to be greatly defiled, for which he will be revenged upon
them.

V. 10. *Shew the houſe to the houſe of Iſrael, that they may be aſhamed,* &c. The Lord
having ſhewed all things touching his houſe or Church under the Goſpell
to *Ezekiel,* whereby it might be gathered, how glorious and excellent it
ſhould be for the graces ſhining therein, and comly proportionableneſſe in
all things, now he biddeth him ſhew it to the Jewes, that they might be
aſhamed in ſeeing, how unlike they were to this beautifull fabrick, being
contrariwiſe a very Chaos, a rude and unformed heap, by reaſon of their
groſſe ſins, making them as foul as this houſe was fair, and as diſproportionable,
as this was proportionable. And as he that is aſhamed of his former vile
doings, repenteth, and turneth therefrom, ſo he meaneth he ſhould by
ſhewing this pattern unto them ſeek to move them to do, for of repentance
beginning in being aſhamed the Apoſtle ſpeaketh, when he ſaith, *What fruit* Rom. 6. 21.
had ye of thoſe things, whereof ye are now aſhamed? Wherefore theſe words of
ſhewing them the pattern, that they might be aſhamed, and for ſhame put
away their ſins, are ſpoken, as ſetting him into a way of bringing the houſe
of Iſrael to do, as they were required before *v.* 9. before going.

V. 11. *And if they be aſhamed, ſhew them,* &c. That is, if for ſhame thou ſeeſt them
turn to put away their wickedneſſes, as hath been ſaid, then proceed to declare
all things more particularly unto them, that they may in all things do
and be, as is in this pattern, and the ordinances of my houſe paſt or following
intimated. For although ſome underſtand their doing ſo of
their building the materiall temple again ſo, after their return from *Maldonat.*
captivity under *Zerubbabel*, yet becauſe this was not then made a
patterne, it is manifeſt, that their doing ſo is to be underſtood
ſpiritually, they becomming in all things conformable in grace and vertue
hereunto, and not only the Jewes, but all, that would be taken by God for Rom. 2. 29.
Jewes indeed, whoſe praiſe is not of men, but of God. Then he concludeth Revel. 3.
ſaying, *this is the Law of the houſe upon the top of the mountain,* wherein he ſpeaketh V. 12.
like unto Eſay, *In the laſt dayes the mountain of the Lords houſe ſhall be higher* Eſa. 2. 2.
then the hils, and be eſtabliſhed on the top of the mountains: which is undoubted-

ly ſpoken of the Church under the Goſpell, and therefore this likewiſe.

V. 13. *And theſe be the meaſures of the altar after the cubits, the cubit is a cubit & hand breadth, the bottome ſhall be a cubit, and the breadth a cubit, and the border round about a ſpan, and this ſhall be the higher place of the altar.* Having not hitherto ſpoken of the brazen altar for burnt-offerings in all his former deſcriptions, but only of an altar, or table, *ch.* 41.22. now he commeth to deſcribe this by cubits, telling firſt, that the cubit was an hand breadth more then an ordinary cubit, for ſuch was the ſacred cubit. For the bottome ſaid to be a cubit, it is to be underſtood of the height thereof, and the breadth a cubit, for the length both of bottome and top, is ſaid afterwards to be 12. cubits. It ſtood then up from the ground one cubit, and ſo was hollow underneath for the bloud to be poured into a ditch or vault, from thence to be waſhed away by the water afterwards ſpoken of *ch.* 47. *The border, a ſpan broad round about,* was for ornament and to hide the hollow place underneath. For theſe words, *this ſhall be the higher place of the altar,* the vulg. *the ditch of the altar,* for the word גב ſignifieth as well low, as high, and being rendred, *the higher place of the altar,* it cannot but be doubted how this can be, ſeeing it was the loweſt part, neither can it well be put for the ditch under, becauſe it is ſaid, *this,* as referring to that before ſpoken of, as a cubit high and broad. I reſolve therefore, that neither the New Tranſlation nor vulg. are right here, but we muſt look to another ſignification of the word, and that is, *a back*: which may well agree, becauſe that which beareth, is not amiſſe called a back, the under part of this firſt building, being as it were the belly in reference to that which lay upward to bear all the reſt.

V. 14. *And from the bottome upon the ground to the lower ſettle ſhall be two cubits,* vulg. *from the boſome of the earth to the firſt crepido.* Hebr. *From the boſome. And to the lower auxiliary.* For עזר, is *to aide,* or *help,* and it may well be underſtood of another loſt, as it were, of this altar, betwixt which and the firſt before ſpoken of there, were two cubits, or rather betwixt the boſome of ground upon which this ſtood, becauſe it is expreſly ſaid ſo, and then the loweſt being one foot elevated from the ground, this could be but one above that. Then from the lower called alſo the leſſer, to that above it called the greater, were 4. cubits, and from thence to the *Altar* 4. vulg. Lyra. *Ariel,* as it is Hebr. the upper part of the altar being ſo called, as *Lyra* hath it, becauſe אריאל ſignifieth a ſtrong Lion, and the fleſh of beaſts being laid there, were by fire burning there devoured, as a beaſt by a ſtrong lion, which reaſon, and appellation of this part of the altar is not to be miſliked, but the rendring it thus rather to be followed, becauſe the word doth not ſignifie altar, but as hath been ſaid, and ſo it is elſewhere rendred (*O Ariel, Ariel*) Iſai. 29. 1. although the upper face of the altar be meant.

V. 16. *The altar or Ariel* 12. *cubits long and* 12. *broad, the upper ſettle.* Next unto it, 14. and 14. about which a queſtion ariſeth, how this could be, ſeeing it was ſaid before of both the ſettles or crepidoes, that they were one cubit broad apiece? *Junius* for ſettle hath *Diazoma,* but ſo he had alſo before, but the word is the ſame, that was rendred ſettle. To this nothing can be ſaid, but that unto the body of this ſettle, which was more ſolid, a cubit broad, ſome more ſlighty work was added on either ſide, whereupon the aſhes falling from the Ariel might light to be after the ſacrifice ended, gathered off again and taken away, as falling through the Ariel, being made with holes like net-work, as we may gather from *Exod.* 27. 3, &c. Theſe pans then moſt probably made up the breadth, which was before one cubit, 14. cubits, and ſo the whole altar in the parts was above a ſquare of 12. cubits, in breadth and length, in the part next under this 14. and then we muſt needs conceive, that for uniformities ſake, the lower ſettle was a ſquare of 16. cubits, ſo ſome ſay.

V. 17. Laſtly, for the border further ſpoken of, by vulg. called *a crown,* of half a cubit round about, it was ſome curious work about Ariel of this breadth added for ornament above, as the like was ſaid before touching the border beneath; touching the bottome or boſome, enough hath been ſaid before, and it is only the ſame repeated again.

Note.

And hitherto of the literall meaning, now for the ſpirituall; this Altar ſetteth forth Chriſt, of whom, by the name of an Altar it is ſpoken, *Heb.* 13. 10. And as of this Altar, there is firſt one part but a cubit high, and a cubit broad; ſo Chriſt at the firſt was but a poor deſpicable infant born of a poor Virgin, yet ſet forth by a border to grace him; that is, Shepherds coming out of the field, who were Jewes, by the inſtigation of Angels, to publiſh what they had ſeen and heard on the one ſide, and *Magi* coming out of the eaſt country, that were Gentiles, on the other ſide, to proclaim him King by the conduct of a Star miraculouſly appearing unto them. Then there is a ſecond part two cubits high, and but one ſtill broad; ſo Chriſt ariſing ſomewhat more in height in his youth, when he was but 12 years old, by the taſt, that he gave of his underſtanding amongſt the Doctours in the Temple, yet kept at the ſame breadth, none were hereby wonne unto him. 3. There was here another part four cubits higher, but yet one cubit only broad; ſo Chriſt being Baptized, and beginning to Preach, and to work Miracles, could yet winne few, or none unto him, but was as a poor deſpicable man ſtill in the account of the great ones of this world. 4. Here was an Ariel twelve cubits ſquare; ſo Chriſt having not onely wrought Miracles in his Life, but at his Death ſpread himſelf by his twelve Apoſtles into all the four parts of the World, ſo that they came from the Eaſt, Weſt, North, and South, as our Lord ſpeaketh, *To ſit down with* Abraham, Iſaac, *and* Jacob, *in the Kingdome of Heaven*. 5. As here were four horns, ſo the invincible ſtrength of Chriſt was ſuch, that no oppoſition, when he went out by his Apoſtles conquering, could withſtand him; but he brake in pieces the four Monarchies of the world, as the Stone, of which *Daniel* ſpeaks, falling out of the Mountain, and filling all the Earth, brake all the parts of the Image in pieces. 6. As the ſettle next to Ariel was yet larger fourteen cubits ſquare; ſo after a long time of perſecution by Heathen Emperours, there roſe up a Chriſtian, *Conſtantine* the Great, by whoſe means, and the Chriſtian Emperours ſucceeding him, Chriſt was enlarged more, all Heathens being put down, and Idolaters not ſuffered any more. *Rabanus* indeed in ſhewing the ſpirituall meaning here agreeth in the main, about Chriſt ſet forth; but when he cometh to this ſquare of 14. he ſaith, that the 14 generations from *Abraham* to *David*, and 14 from *David* to *Jehoiakin*, and 14 from him to Chriſt are ſet forth, endevouring to make it hold thus according to the ſquare here ſpoken of. Let who ſo will follow him, I reſt in the ſenſe before going. And finally for the border laſt ſpoken of, hereby the Grace, in which our Lord Jeſus now is all over the Chriſtian world ſet forth, he being by all men adored, as a King, whoſe Head and Crown thereupon hath a border about it of all manner of rich, and pretious Stones.

Luke 13.

Dan. 2.

Rabanus

V. 18, 19, &c.

From hence, to the end of the Chap. the Lord inſtructeth the Prophet about that which ſhould be done for the conſecrating of this Altar, after they ſhould have made it, continuing ſtill in his Allegory, as if the Jewes building of an Altar, when they ſhould be come out of *Babylon*, were meant. But as hitherto, ſo all to the end is ſpiritually to be underſtood of things to be done under the Goſpell. When we have ſet up Chriſt for an Altar unto us, as is done by believing in him, then we muſt ſanctifie him to this end to our ſelves, that we may by him offer acceptable ſacrifices unto God. And the beaſts to be killed, and offered, and their blood to be put upon the horns, and corners of the Altar, are Bullocks, Goats, and Rams, ſetting forth ſenſuality, fleſhly luſts & oppreſſions; the firſt by the Bullock, or Bull, for ſenſuall men are ſpoken of, as the *fat bulls of Baſhan*, who regard nothing but the feeding of the belly, & worldly things pertaining hereunto; the Goat is an emblem of Luſt, and therefore the luſtfull are ſaid to be capricious; & the Ram puſheth with his

Pſal. 22. 12.

horns,

Ezek. 33. 17. 21. hornes, and hurteth the more weak and feeble cattell, and are full of debate
amongſt themſelves, as *Ezekiel* ſheweth. But the Lord threatneth ſuch
Rammes; and the fat Ox is but for the day of ſlaughter, and goeth to
the ſhambles; and the Goats are ſet on the left hand. Theſe are killed and
offered, when we that beleeve in Chriſt mortifie ſenſuality, fleſhly luſt, and
wrath, and their bloud is put upon the Altar, when being thus mortified,
and the bloud, which is the life, ſpilt, we place not confidence herein, but
lay all upon our Altar, Chriſt, truſting to be accepted of in our thus doing
V. 24. only through him. And whereas, ver. 24. it is ſaid, *Thou ſhalt caſt ſalt upon
them*; he means, that which was before commanded, being done, the faith-
Col. 4. 6. full muſt doe thus much more, *viz.* have his *ſpeeches poudred with ſalt, that they
may miniſter grace to the hearers*, as the Apoſtle ſaith; and all this muſt be done
V. 25. day after day for ſeven dayes; the number of ſeven being put for many, as if
Col. 3. 5. he had ſaid all the week, and week after week we continuing to mortifie
V. 26. our members upon earth alwayes, becauſe they will be ready to revive again;
and this being done, our offerings upon the eight day, and thenceforth ſhall
be accepted of, where by the eight day the Chriſtian Sabbath, the day of
Chriſts Reſurrection from week to week, is to be underſtood, our Prayers
and praiſes, and all our devotions then offered at our aſſembling together,
ſhall be as a ſweet ſmelling ſavour to God from time to time. Of Sacrifices
being ſalted with ſalt, according to which it is here ſpoken, ſee *Lev.* 2. 13. and
of our ſanctifying the Lord, our Altar, 1 *Pet.* 3. 15.

CHAP. XLIV.

V. 1. THen *he brought me back, the way of the gate of the outward Sanctuary, which
looketh eaſt, and it was ſhut.* Here the Lord proceedeth in other directions
about this Spirituall temple, bringing his Prophet for this end; firſt to the
eaſt gate of the temple, called the outward Sanctuary, to diſtinguiſh it from the
inner, which was the *Sanctum ſanctorum*; or, as is more commonly held, by
the outer Sanctuary, is here meant the outer Court; then to the north gate,
V. 3. where he giveth inſtructions at large. For this, firſt, the Lord entred by the
eaſt gate, chap. 43. 1, 2. therefore it was thenceforth ſhut, and none but the
Prince might enter there, yet he both entred, and ſate, and eat bread: there
Junius. *Junius* ſaith, that this chapter containeth ordinances touching the Prieſts,
who are diſtinguiſhed into three; firſt, the High Prieſt, or Prince of them all.
Secondly, the ſonnes of *Ithamar*, who for their ſinnes are reſtrained from com-
ing to the Altar to offer, ver. 10, 11, &c. Thirdly, the ſonnes of *Zadok*, who
came of *Eleazar*, ver. 15. concerning whom he giveth inſtructions at large,
ver. 17, 18, &c. to the end of the chapter. For the firſt, the High Prieſt,
ſaith he, is the Prince here ſpoken of that ſhould come into this gate, and
ſit and eat here, alledging for this, *Exod.* 29. 32. where it is ſaid, that *Aaron*
ſhould eat his part of the ſacrifice offered at the time of his Conſecration at
the door of the Tabernacle. But forſomuch as the word נשיא is here uſed
to ſet forth the Prince ſpoken of, and not כוהן *a Prince, or a Prieſt*; I aſſent
rather to them, that underſtand by this Prince, the ruler of the people,
whom the Lord would have herein thus priviledged above all other men,
when it ſhould be lawfull for none elſe to enter by the eaſt gate, but it
ſhould be continually ſhut againſt them, as being now too ſacred for any
man to come in at it, where the moſt glorious God of Heaven had entred, the
Prince yet might enter, and ſit, and eat, and drink there the part of his
peace-offering, which by Gods Ordinance went to the offerer, whenas of
old there was not made any ſuch diſtinction betwixt Prince and People, in
regard of the holy things of the Lord; the Prince no more then the people

being permitted to come into any gate of the Temple, but the prieſts onely to burn incenſe; or into the inner Court, which was the prieſts Court, the outer being onely for the prince and people. But now the prince was herein priviledged above them: or underſtanding it of the eaſt gate next the outer court, becauſe, chap. 46. 1, 3. it is ſaid, *This gate ſhall be ſhut ſix dayes, but upon the ſeventh it ſhall be opened, and the Prince ſhall enter in by the way of the gate without.* His priviledge was to have this gate opened to him, when he came upon the Sabbath of the ſeventh day, or new moon; or to make a voluntary offering at any other time, but to none elſe was it at any time opened, onely on the Sabbaths and new moons it ſtanding open; after the opening thereof, till the evening, the people might alſo come thither, after the King was gone, and worſhip at the poſts of the gate, as he had done, chap. 46. 3. And hereby it clearly appeareth further, that the Prince of the people and not the Chief prieſt was meant by the Prince here ſpoken of, becauſe that to the place, unto which the High prieſt came, no man of the people might come, either whilſt he was there, or when he was gone. In the ſhutting of this Gate, by reaſon of the Lords entring in at it, ſo that none but the Prince thenceforth might enter, hath been commonly by antiquity conceived, that the myſtery of Chriſts Incarnation was repreſented, *viz.* his entring, by his Divinity, into the Virgin *Maries* womb, being with child by the holy Ghoſt; and being born of her, after which her womb was ever ſhut up, ſo that no man elſe ever knew her, but ſhe remained alwayes a pure Virgin: Jeſus the King onely entring in here, and thus putting a bar to all others for coming in, ſhe never bearing any child more; ſo that it was a groſſe errour of ſome to hold, that they who are called the Brethren of our Lord, were by *Joſeph* begotten after this, of the Virgin *Mary*, for they were his kinſmen onely, as I have ſhewed in my expoſition upon the Goſpells, and called his brethren according to the manner of the Hebrews. *Auguſtine* of this gate, being ſhut, ſaith, What is it, but that the Virgin *Mary* ever remained a Virgin? and what that no man ſhall paſſe through it, but that *Joſeph* ſhould never go in unto her? he hath filled my belly with the Deity, but he hath not evacuated it of Chaſtity, I was not found in my conception without ſhame, but I was found in my child-bearing without pain, might ſhe well ſay: The Greek Scholiaſt, Chriſt ſupernaturally opened this gate never before opened, and being ſhut, kept it ſo naturally: ſo likewiſe *Jerom*, *Ambroſe* and *Chryſoſt*. *The ſhut gate was her virginity, and a cloſed garden, and ſealed fountain*; and the eaſt gate might well ſet this forth for the reaſon beforeſaid, becauſe Jeſus was the Eaſt, the ſun ariſing there; thus alſo *Zuinglius*. And this for the thing, by ſo many learned men agreed upon, I beleeve to be true, that the womb of the Virgin *Mary* was alwayes ſhut, and that *Joſeph* never knew her. But forſomuch as, chap. 46. 1, 2, 3. the Prince is ſaid to have this gate opened to him upon the Sabbaths, and new moones; and then it was not only open to him, but during that day, to the people alſo, I cannot ſee, how it can ſo well be made a type of *Mary* her virginity perpetuall. I rather therefore take it to be a type of the Chriſtian Faith, which is, as it were the eaſt gate of the Evangelicall Church, by which the ſun of righteouſneſſe entreth in, and filleth it with his glorious beams. For of this, and all the truly faithfull, it is ſaid, *Be ye open (O ye gates) and ſtand open ye everlaſting doores, and the King of Glory ſhall come in.* And when it is ſaid, *It ſhall be ſhut, no man ſhall enter by it, but the Prince, he ſhall ſit in it, and eat bread before the Lord.* The meaning is not, it ſhall be ſhut alwayes, and never opened; but, as it is further expreſſed, chap. 46. upon the ſix working dayes it ſhall be ſhut, but opened upon the ſeventh, and as the Prince, ſo the people enter then alſo all that day long, till the evening, when it is ſhut again, whereby is ſhewed, that all the wayes which men ſpend in working for the things of this life, not ceaſing any time therefrom, that they may attend to Gods worſhip, the eaſt-gate is ſhut, and all thoſe dayes no man enters, no not Meſſiah the Prince: but in the day, that they ceaſe from worldly work to attend upon his worſhip and ſervice;

Note.

Helvid.

Auguſt. Serm. 14. *De natali Domini. Implevit ventrem meum divinitate, ſed non evacuavit eum caſtitate, non inventa fui in conceptione ſine pudore, at inventa ſum in puerperitione ſine dolore.*

Hieron.

Ambroſ.

Mal. 4.

Zuingl.

Pſal. 24. 7.

Note.

then the gate by which this prince entreth; is opened, and he comes in, and
eats, or makes a feaſt in ſuch hearts for his faithfull ſervants to eat with him,
and to be merry and joyfull for this great refreſhing; for according to this,
Revel. 3.20: his Spirit ſaith, *I ſtand at the door, and knock, and if any man will open to me, I will*
Epheſ. 3. 17. *come in and ſup with him, and be with me:* For as Chriſt entring, feeds the Soul
with comfort, ſo the mans entertaining of him into his heart by Faith is, as
John 4. it were, meat and drink unto him; becauſe when his Fathers will is done,
this he ſaith is his meat und drink. And when Chriſt thus entreth into a man,
or a people, they enter in alſo by the eaſt gate; that is, by Chriſt, to ſtand
acceptably before God, in all the ſervice that we doe unto him; in which
John 10. regard, he that enters in at the gate, is ſaid to be the door or gate, *By which, if*
any man enters, he ſhall finde paſture: And whereas it is further added, chap. 46.
when the prince upon any day brings a freewill-offering, the gate ſhall be
opened to him alſo, the meaning is, when at any other time there ſhall be
a ceſſation from worldly labour to attend upon Gods Worſhip, as if it were
open the ſeventh, which is the Sabbath, the ſame gate ſhall be opened for him
to enter likewiſe. A great incouragement to a Chriſtian, daily to knock off a
little from work, to be free to Divine duties of reading or hearing, ſtudying
upon the Word of God, or Prayer: although I would not open this ground,
preſs any being poor, and having nothing but their labour to live upon, to
leave their work ſo long, as to travell far off to all Sermons that be preached
round about; but either in the ſame Congregation, or having occaſion to
goe where a Sermon is; to goe ſo as to be made partaker thereof, and to
plot in travelling forth to ſuch places to doe it, that they may both worſhip
there, and doe theit buſineſſe alſo; becauſe the gate is not ſhut all the
working dayes, if prayers be offered up from a good heart unto God at
home, and the Word be here made ſome part of thy exerciſe, although thou
intermitteſt but a little time for this from thy worldly works; at the leaſt,
to converſe with God in thy cloſet, and for the inſtruction of thy Family,
if thou beeſt a maſter of one. But very ill is it with them, that either ceaſe
not wholly from worldly works one day of ſeven to attend upon Gods Service,
or goe all the ſix dayes, or any of them without any pious performance;
for thus thou ſhutteſt the door againſt Chriſt, to whom, who
V.4,5. would not open betimes every day? Of the glory of the Lord, when he had
brought him againe to the north gate, ſee chap. 43. 2. 5. And of his bidding
V.6,7. *Ezekiel* mark all things, chap. 40. and to ſhew all to the houſe of *Iſrael*, chap.
43. 11. But in comming to his charge to be given to the rebellious houſe of
Iſrael, he varyeth ſomewhat here; for he accuſeth them that they brought
ſtrangers into his Sanctuary, uncircumciſed in heart and fleſh, whereby his
houſe was polluted; *And ye offer*, ſaith he, *my bread, the fat and the bloud, and*
they have broken my covenant, becauſe of all your abominations. *Junius*, for theſe
words, *Becauſe of all your abominations* hath it, *beſides all your abominations*, which
ſtandeth better with reaſon: For they are charged with two great evills.
Junius. 1. The abominations which they had done, ver. 6. 2. Their bringing in
of ſtrangers into the Sanctuary, whereby it was polluted, as by their Idolatries,
and other groſſe ſinnes elſewhere committed; in concluding about the
laſt of which he ſaith, *Beſides all your abominations* done in other places; the
word here uſed, being אל *El*, which may be rendred beſt, *beſides*. By ſtrangers
here ſaid to be brought in, he alſo underſtandeth baſe conditioned men,
either which *Jeroboam* ſet up of the meaner, or common ſort of people; or
which *Ahaz*, to pleaſe him in his Idolatrous wayes, cauſed to miniſter
as Heathen Prieſts of *Damaſcus* did, ſetting up ſuch an Altar as he had ſeen
there in the Lords houſe, as is ſhewed, that *Vriah* the Prieſt did, 2 Kings
16. 11.

And this is moſt probably the meaning, becauſe that comming to dilate
V. 9. further hereupon verſ. 4. he ſaith that no ſtranger uncircumciſed ſhall enter
into his ſanctuary *of the ſtrangers that are amongſt the children of Iſrael*, and
verſ. 10. *The Levites that are gone farre away from me, when Iſrael went aſtray*, that

V. 13.

went aſtray after their idols. Verſ. 13. *They ſhall not come near to do the office of a prieſt unto mee.* For here by the former are meant the prieſts made by *Jeroboam*, and by the Levites, ſuch as *Vriah* and his time-ſerving aſſociates were. If it be doubted, how theſe being all circumciſed in fleſh, can be ſaid to be uncircumciſed both in heart and fleſh? It is eaſily anſwered, the circumciſion of the wicked is by their tranſgreſſing the *Law* made uncircumciſion, and therefore the circumciſion of ſuch becomming a fruſtrate act, although this hath been outwardly done unto them, they are ſtill uncircumciſed, and ſo unclean, and if they ſerve in Gods houſe, they pollute and make that unclean alſo. And becauſe this is ſpoken of as concerning the time of the Goſpell, they are hereby judged to be uncircumciſed both in fleſh and heart, and ſo defilers of Gods houſe that riſe up in theſe ordinary times from amongſt the common people to ſerve at Gods Altar, not being firſt proved by his Miniſters and ordained. 2. Such Levites or Miniſters, as have foully gone aſtray after idols either heatheniſh, or popiſh, or the two common idols of the world, Covetouſneſſe, or Voluptuouſneſſe, in getting worldly gain being without conſcience of right or wrong, or living in ſenſuality, as thoſe that ſay, *Let us eat and drink, for to morrow we ſhall dye.* Touching theſe it is not ſaid, that, they ſhall be quite put from the miniſtry, but that *they ſhall bear their iniquity*, that is, the puniſhment thereof by being debarred for ever hereafter from comming near the Lord to offer ſacrifices unto him, only they may retain the name of Miniſters and do inferiour offices, keeping the charge of the doors at the ſuperiour Miniſters appointment, and killing, and fleaing, and preparing the beaſts for ſacrifices, having ſome ſmall allowance therefore, as it is ſaid of the ſons of *Eli*, that they ſhould come to the high prieſt, that ſhould be ſet up in his ſtead, becauſe of their great wickedneſſe, and *crouch unto him for a piece of ſilver and a morſell of bread, and ſay unto him, Appoint me, I pray thee to one of the prieſts offices, that I may eat bread.* As for the offices, that ſuch unworthy Miniſters now a dayes are to be reſtrained from, they be preaching and praying, and adminiſtring the holy Sacraments, the offices, to which they may be held, be thoſe of Clerks of Churches, and Sextons, and preparers of bread and wine for Communions, taking care of preparing the houſe of God, and teaching and catechizing of youth, but even for theſe offices it is neceſſary, that they ſhould firſt be reformed. Yet in thus putting from the principall miniſteriall offices great cauteloūſneſſe is to be uſed, as *Jehu* did, when he had gathered the ſervants of *Baal* together to be deſtroyed, he gave a charge, Take heed, that none of the ſervants of the Lord be amongſt you, but the ſervants of *Baal* only: ſo great heed ought to be taken, that not for private diſlike upon other occaſions, but for ſuch abominations only, this diſcrimination be made of miniſters, and not for ſometimes having gone aſtray neither, but *farre* of, that is, being notoriouſly ſinfull, becauſe no miniſters but ſuch are thus ſeverely judged.

Rom. 2. 27.

Note.

1 Cor. 15.

1 Sam. 2. 36.

2 King. 10.

V. 15.

But the ſons of Zadok, *which kept the charge of my houſe, when Iſrael went aſtray,* &c. The Levites or Prieſts hitherto ſpoken of, were the ſons of *Ithamar* one of the ſons of *Aaron*, who had been ſo notorious for going aſtray. Now he commeth to the ſons of *Zadok*, who came of *Eleazar*, the other ſon of *Aaron*, being by *Solomon* ſet up to be high Prieſt, *Abiathar*, who came of *Ithamar* and *Eli* being put down. But as was ſhewed chap. 43. 18. the ſignification of the word *Zadok*, that is, righteous, is here to be lookt at, it being meant, that the Lord would under the Goſpell ſet up a righteous miniſtry, as it is required, that Biſhops ſhould be, 1 *Tim.* 3. and *Timothy* indeed was, and *Paul*, and all the reſt of Chriſts Apoſtles, after *Judas* for his treachery diſcarded and *Matthias* choſen in his ſtead. And ſuch miniſters ought the Church of Chriſt alwaies to have, and none other to offer up the petitions of his congregations, and to approach near unto him, to receive from his mouth inſtructions to deliver to the people. Becauſe as he that is imployed to preferre the petition of many to the king, is ſpecially choſen one, that the king is not in wrath with, but one whom he favoureth, ſo for offering the congregations petitions

1 Chron. 6. 12.

Cyprian. in epiſt.

ons petitions to the king of heaven it is neceſſary, that one be choſen, who is in
grace and favour with him for the righteouſneſſe of his life, and not one with
whom he is highly diſpleaſed for his inordinate and wicked living.

V. 17. *They ſhall be clothed with linnen garments.* Of this kinde of clothing with bonnets
and linnen breeches for *Aaron* and his ſons, ſee *Exod.* 28.40,42. and of their
putting off the holy garment, wherein they miniſtred, leaving them in the
holy chambers ſpoken of here, ver. 19. and putting other garments, chap. 42.1.
where alſo the ſignification hereof is ſhewed, only touching garments of
linnen, and not woollen cauſing ſweat, and bonnets and breeches, by the
Eccl. 9. 8. firſt of theſe innocency of like is ſet forth, according to that, *Let thy garments*
Revel. 3. *alwaies be white*, and *there be ſome in Sardis, who have kept their garments, they ſhall*
walk with me in white, for they are worthy. For the next woollen cauſing ſweat,
Rabanus that muſt not be put on, this is prohibited, becauſe ſweat, ſaith *Rabanus*, argueth
labour, to which one is conſtrained, and not voluntarily undertaken,
Gen. 3. as where it is ſaid, *In the ſweat of thy brow thou ſhalt eat thy bread.* To ſhew then
that the Miniſters of Chriſt ſhall chearfully, and not as it were by conſtraint
Note. ſerve the Lord in their miniſtry, accounting it meat and drink, as Chriſt did
Joh. 4. to be in the work of converting ſouls, and as the Evangelicall prophet, ſaying,
Eſa. 6. *Here am I, Lord ſend me.* 3. The bonnets covering their heads ſhewed
their humility, acknowledging their own unrighteouſneſſe, and that all
their righteouſneſſe conſiſts in having their ſins covered, as hath been alſo
ſhewed upon the living creatures covering their body with their wings,
chap. 1. and the Seraphims covering both faces and feet, *Eſa.* 6. and as it is
ſaid, *Pſal.* 32. 1. *Bleſſed is the man, whoſe iniquities are forgiven and ſins covered.* If
1 Cor. 11. that of the Apoſtle ſeems to be againſt this, *a man praying or propheſying with his*
Hieron. *head covered, diſhonoureth his head. Jerom* anſwereth well, the bonnet covering
the head here ſpoken of, is in the inner court within before the Lord alone
for reverence, being before him as ſcholars to be inſtructed in his myſticall
and profound things, their head covered in acknowledgement of their little
or no knowledge thereof, and that they were altogether covered to them,
as in thick darkneſſe, till he was pleaſed to reveal them. But the being uncovered
ſpoken of by the Apoſtle is amongſt the people come together to be
inſtructed by him in the things which he hath learned from God according
to their capacity, and therefore now he muſt be uncovered. But by this,
that the miniſter is appointed to have on his bonnet, when he is more inwardly
converſing with God in ſtudy and meditation, he is taught herein
alwaies to be in humility, and not thinking by the ſtrength of his own underſtanding,
but only by Gods inlightening of him, he can attain the knowledge
of the myſteries of the kingdome of heaven, this being his gift according to
the ſaying of the Lord, *To you it is given to know, &c.* 4. For the linnen breeches,
which were to cover their *pudenda*, or privy parts, that nothing obſcene
might be ſeen, as they went up to the altar, hereby was ſhewed, that
all things in the ſervice of God in publick ſhould be done decently, and nothing
ſhamefully as by drunken men, who diſcover their nakedneſſe with
Noah, againſt which it is therefore further provided, that they ſhould drink
V. 21. no wine, when they were to come to miniſter before the Lord, and a Biſhop
1 Tim. 3. muſt not be a wine-bibber, only *Timothy* might drink a little wine for his
ſtomachs ſake and his often infirmities. For ſanctifying the people with
their garments, which were holy prohibited, hereby nothing elſe is meant,
but their doing towards them by comming amongſt them in the holy garments,
as they had gone before the Lord in acknowledgement of his holineſſe,
but by the change of their garments putting a difference betwixt him
Note. and them, who were prophane in compariſon of him and common, and
Againſt long therefore not the very garments wearing to be counted otherwiſe of. For
hair. polling their heads and not ſhaving them, or contrariwiſe nouriſhing their
hair, verſ. 20. Hereby decent going about the head is commended, not as
the Egyptian prieſts ſhaving it, or as ruffianly men of the world, ſuffering it

to grow very long, for thus alſo the Apoſtle teacheth, that Chriſtians ought to do, ſaying, *doth not nature it ſelf teach, that it is a ſhame for a man to wear long hair?* 1 Cor. 11.

V. 22. *They ſhall not take to wife a widow, or her that was put away, but a virgin.* Still he goeth on in ſhewing what he would not have the prieſts to do, and contrariwiſe, there is a precept given, *Levit.* 21. 13. forbidding ſuch wiving to the high prieſt, but not to other prieſts, of which ſee the allegory in my Expoſition thereupon, likewiſe verſ. 1, 2, 3. precepts are given for all prieſts about mourning for the dead, called defiling themſelves, as here verſ. 25. the meaning whereof, ſee alſo there. V. 25. Before this, verſ. 24. it is ſaid, *They ſhall keep my Lawes and my Statutes in all my aſſemblies.* Vulg. *in all my ſolemnities*, and Hebr. it is מרעדי my ſet times, which indeed are ſolemnities, *and my Sabbaths*, whereby is implyed, becauſe all this is ſpoken of the time of the Goſpell, that even now the Lord foreſeeing, that by his true Church feſtivals, and ſabbaths ſhould be kept to his honour, not by injunction, as formerly, but voluntarily, nor the ſame, for that were to renew Judaiſme, but ſome diverſe therefrom, as occaſion ſhould be given by the happy birth, joyfull reſurrection and aſcenſion of Chriſt, and the comming down of the Holy Ghoſt, &c. the Lord, I ſay, the ſon of God, who ſpeaks this appearing as a man, foreſeeing all this in great devotion to be done, preſcribes unto his miniſters to inſtruct them in his will about the keeping of theſe times, not keeping them to riot or exceſſe, as times of Epicuriſh liberty, but to the exerciſing of charity, to the ſetting forth of his praiſes with all joyfulneſſe, and to edification in his true faith, fear, and love. So that they, who either hereupon teach ſuperſtitious keeping of holy daies to the honour of Saints departed, which honour may no more be done to them, then praying to them, and contrariwiſe, they that teach the aboliſhing of theſe feſtivals for abuſes at ſuch times committed, do both erre from the inſtructions here given to Chriſts Miniſters, the ſons of *Zadok*, who are injoyned, not to diſanull them for abuſes, but to teach and preſſe to the keeping of them aright, as of old feſtivals and ſabbaths were appointed to be kept in all godlineſs and holy rejoycing in the Lord, thoſe things being now done ſpiritually, which were then carnally and externally done. *Note.*

V. 27. Here he proceeding in the ordinances about the prieſts, that had mourned for the dead, ſheweth how they ſhould be cleanſed, *viz.* counting 7. daies, and then going to the ſanctuary with his ſin-offering; as one by this his mourning made unclean. *Note.* By the prieſts prohibiting to mourn for the dead, but allowing him to mourn for his father or mother, &c. was ſhewed that miniſters of the Goſpell by reaſon of their being diſtinguiſhed from the common ſort to a ſpirituall office and calling, muſt not be ſwayed by naturall affection towards friends and neighbours departed as they commonly are, but acknowledging, that there is ſome defilement in this ſorrow, refrain themſelves, only giving way to their naturall affections ſo far, as to ſorrow for father or mother, brother or ſiſter, to whom they are ſo nearly joyned in conſanguinity, leſt by doing otherwiſe they ſhould turn Stoicks without naturall affection, which is cenſured as an effect of a reprobate ſenſe. *Rom.* 12. 31. So the Apoſtle moveth all Chriſtians to beware of ſorrowing for the dead, that dye in the Lord, as the heathen, that are without hope, do, intimating, that in ſorrowing for the dead there is ſome defilement of ſin; and this may further be proved from hence, both becauſe ſorrowing for the dead is called the defiling of a mans ſelf, and the prieſt for his cleanſing herefrom muſt bring his ſin-offering. 1 Theſ. 4. 13. For when any dye in the Lord, it is certain, as the Apoſtle further teacheth, that they are but departed for a time, and that the Lord Jeſus will bring them again at his comming, and both we and they ſhall thenceforth ever remain with the Lord, ſo that it is rather matter of joy then of mourning, if our faith were ſtrong enough to make us out of this confidence to rejoyce, and therefore there is ſome defect in our faith, and nature is of more force then faith, when we ſorrow greatly, as we are all apt to do for our deareſt and neareſt friends departure, and herein there cannot but be ſome ſin. Wherefore the Lord in reſtraining his Miniſters, and yet permitting them in ſome caſe to mourn for the dead, ſetteth them for examples to others, not to be without naturall affection, and yet to be moderate in their mourning in any caſe. But forſomuch as now under the Goſpell, we are as near to one another even all that be faithfull, and ſo Math. 12. depart in the true faith, as fathers and mothers, ſons and daughters, and brethren and ſiſters, for all that hear the word of God, and do it, are mothers, brethren and ſiſters to Chriſt, and ſo to one another, the relation in the fleſh is not ſo much to be looked at in this ordinance, as that in the ſpirit, for the Apoſtle ſaith, *If we have known any man according to the fleſh, now we know him no more.* And therefore this prohibition of mourning for any but 2 Cor. 5.16. thoſe, that are neareſt, ſhould be a reſtraint unto us from doing that honour to the wicked departing out of the Lord, as to make mournings for them, but only for thoſe, that are ſo dear unto us for our mutuall relation in the Lord, and that not in reſpect of their departing to a worſe eſtate, for they goe to a far better but, for the want, that we have of them to do more good in this world, whereas we may count the world well ridded of the incorrigibly wicked, as of infectious perſons, good for nothing, whileſt they lived, but to keep up the contagion of ſin to the indangering of more ſouls, and now that they are dead, not to be holpen out of the miſerable eſtate to which they are gone, but therein they muſt abide for ever and ever. Againſt mourning for ſuch, ſee *Jer.* 22. 18. what is ſaid of wicked *Jehoiakim*, the king of Judah, *They ſhall not mourn for him, ſaying, Ah my brother, or, Ah my Lord, but with the buriall of an aſſe he ſhall be buryed.* Wherefore nature prevailed more with *David*, then the ſpirit, when he lamented ſo bitterly for his ungracious ſon *Abſalom*: For although there were cauſe enough of ſorrow for his being cut off in his ſins, yet it had been his duty rather with *Aaron*, when his two ungracious ſons periſhed by fire comming from the Lord for their preſuming to offer with ſtrange fire, to have held his peace. For the injunction concerning the prieſts marrying, hereby is ſhewed, that the miniſter of the Goſpell ſhould not look after wealth in his marrying, but to have a help meet for him, nor debaſe his vocation, which God hath made honourable by joyning unto him, as one fleſh, the relict of a ſecular man, before incorporated into the laity, but ſhew himſelf not to be moved through covetouſneſſe in marrying to ſeek wealth by taking a widow, becauſe they that marry ſo commonly, ſeek riches and not the right end of marriage, but worldly things; but to uphold the dignity of his calling, if he takes a widow, taking one, that is the widow of a man of his own calling, *Levit.* 21. This injunction of not marrying a widow, was only laid upon the high prieſt, but not upon other prieſts: here it is laid upon them all, becauſe there the type of the high prieſt was reſpected, who repreſented Chriſt, here another thing is aimed at, as hath been ſaid, to ſhew, how it ſhould and ought to be under the Goſpell, as the more glorious miniſtry then ſhould require, as it is called, 2 *Cor.* 3. It is then to be cenſured hence, as a forgetfulneſſe in miniſters, that marry contrary to this injunction, and much more, that forbid the marriage of prieſts now, touching which the Scripture here is ſo plain, and is again ſeconded, 1 *Tim.* 3. ſaying, *Let a Biſhop be the husband of one wife.*

V.28. *It ſhall be to him for an inheritance, I am his inheritance.* After inſtructions touching Chriſts miniſters, now he alotteth maintenance to them for their work, and in ſaying *it ſhall be an inheritance*, &c. He meaneth not only the ſacrifice or ſin-offering by himſelf brought before ſpoken of, but all offerings brought by the children of Iſrael from time to time, and all dedicated things, as is further ſhewed, verſ. 29, 30. Wherefore *Junius* takes it, as ſpoken ſynecdochically, and it may well be underſtood thus, this, that followeth, ſhall be his inheritance, becauſe he hath none other inheritance aſſigned unto him, as he is my miniſter, to maintain him in doing my work, *I am his inheritance*,

Junius.

that is, with my offerings, all but the parts burned in fire, things voluntarily dedicated and firſt fruits of all ſorts, and the firſt of their dough, when they went to baking of bread, touching which proviſion was made under the Law for thoſe prieſts *Numb.* 18. *Deut.* 18. &c. whereby is meant, that the faithfull under the Goſpell ſhould count it a point of piety in all places, ſo many as had lands, to dedicate part thereof unto God, they that had cattell and no lands, but cattell and other fruits of the earth, to offer ſome of the beſt hereof from time to time, that out of theſe things a ſufficient maintenance might be raiſed for his miniſters, and from hence Gods bleſſing might redound to them and their families, as verſ. 30. For if we hold us to the ground firſt laid, as we muſt do if we would rightly underſtand theſe things touching Gods houſe and his miniſters, that which hath been ſaid of their maintenance cannot be denyed, and to prove it further, behold the practice of them that firſt imbraced the faith, how chearfully they began in doing ſomething like unto this, and when Emperours turned Chriſtians, oh the bounty, that both they and their nobles, and all men of worth ſhewed in indowing Churches with lands and revenues, as freely as the children of Iſrael at the firſt poſſeſſing of *Canaan* gave cities and lands appertaining thereunto in every tribe to the prieſts; and godly kings and people afterwards made voluntary bountifull oblations, whereby the prieſts maintenance was daily inlarged: wherefore they erre greatly that now contrariwiſe take away the maintenance anciently given by pious men, and would turn over Chriſts miniſtery to a new benevolence from this iron and cold frozen age, whereby there is danger both of loſing Gods bleſſing, and bringing down his curſe upon the whole nation, and when the oyle faileth, the lamp goeth out, of quenching the light of this our Iſrael. For the prieſts eating of that which is torn, or dyeth alone, ſee my Expoſitions, *Levit.* 22. 8. V. 31.

Act. 2.
Chap. 4.

CHAP. XLV.

From henceforth to the end of this propheſie is a deſcription of the holy Land, and the dimenſions thereof, and the diviſions of it amongſt the 12. tribes of Iſrael. And he beginneth with a part firſt to be divided from the whole for the Prieſts and Levites, in the midſt whereof the temple and courts before deſcribed ſhould be, verſ. 1, 2, 3, &c. to verſ. 6. *Ye ſhall offer an oblation to the Lord, an holy portion of the land.* Whereby is meant, that dividing it ſhould firſt be begun with ſetting out a part for Gods miniſters, according to that, which was ſaid before chap. 44. that the Lord was the inheritance of his prieſts, and they ſhould have all dedicated things. Now becauſe if no further order had been taken, what quantity of ground they ſhould have to live upon, but ſo generally as there, the niggardlineſſe of men would have afforded them too little, it is here preſcribed, that there ſhould be 25000. reeds in length, and the breadth of 10000. a very large proportion, Hebr. it is only 25000. and 10000. it not being ſaid whether reeds or cubits, but becauſe the meaſures laſt before ſpoken of chap. 42. 17, 18, 19. were by reeds, *Jerom* rightly conjectureth, that reeds are alſo meant here, and if 500. reeds there ſpoken of made a mile or neer upon it, as was there ſaid, theſe 25000. made almoſt 50. miles, and the 10000. almoſt 20. miles, and all this was the inheritance of the miniſters of the Lord, only out of this, as about which they and theirs dwelt a ſquare of 500. reeds for the houſe of the Lord and the courts thereof was taken, as verſ. 2. and about this ſquare a void place whereupon ſtood no buildings of 50. cubits round about. In ſpeaking of the dividing of all his parts, he ſaith, ye ſhall offer an oblation to the Lord, an holy portion of the land, ſpeaking by a word ſignifying the offering of V. 1, 2, 3, 4, 5. V. 2.

V. 3. 4. an heave-offering, by a metaphor, implying it to be moſt Holy, ver. 3, 4. he doth repeat the ſame again, touching this holy portion, ſhewing how this length and breadth of ground was to be imployed to the uſe of the Prieſts, *viz.* houſes being built for them to dwell in. And becauſe the Levites were a great, yea, the greater part of Gods Miniſters: it is further ſhewed ver. 5. that they, together with the Prieſts, ſhould have all this for a poſſeſſion alſo; and of the chambers, or treaſuries, which were 30. Ezek. 40. 17. the Levites are allowed 20. wherein to keep in the times of their miniſtring to the Prieſts, by courſe, according to the orders, into which they were diſtinguiſhed.

V. 6. Note.] For the City, which is ſaid to be for the whole houſe of *Iſrael*, next unto this holy portion, it muſt likewiſe be 25000 long, but 5000 broad, and ſo leſſe by half than it; by all which was ſhewed, 1. that where Chriſt ſetteth up his Miniſtry in any Country, it is firſt, and chiefly, to be taken care of, by his faithfull people, and to be provided for in reſpect of maintenance, as here is injoyned, that proviſion ſhould be made out of the whole land of *Canaan*, for the Temple and Prieſts firſt, dividing a proportion of ground for this uſe, and then for the City *Jeruſalem*, and the King, and all the other Tribes of *Iſrael*, as hereafter followeth; and as the firſt fruits of old were firſt taken, and brought to the houſe of the Lord, like unto which this proportion of ground is ſhewed to be by ſaying, Ye ſhall offer an heave-offering to the Lord, ſuch a length and breadth, becauſe the firſt fruits are often called an heave-offering. 2. That the maintenance of Chriſts Miniſters ought to be very large; as here is ſo much more ground allotted to the Prieſts, and Levites, as to the whole City of *Jeruſalem*, which was ſo populous, and the rendezvous of all the Tribes at ſundry times to reſort unto, and to continue many dayes together, there in the worſhip and ſervice of God; for which cauſe it had need to have large precincts. 3. That of Chriſts Miniſters, as well as of the old Temple, there ſhould be two ſorts, Presbyters or Biſhops, and Deacons. 4. That as the Temple, ſo the Church, in the time of the Goſpell, is but one true Catholick, and Apoſtolicall, although the Countries where it is planted be many, and the particular Congregations in each Country many, and therefore the Lord ſhewed *Ezekiel* no more but one. 5. That a proportion of lands and houſes near to the ſanctuaries or places dedicated to meet in about the Worſhip of God, ſhould be laid out for the Miniſters, that they may be near the place where they ought to officiate. 6. Becauſe another order is here followed in dividing this land, then in the time of *Moſes* and *Joſhua*: for then the Tribes had their portions firſt, and then the Levites and Prieſts. 2. A place, for the Houſe of God was not provided, till long after the placing of all others in their poſſeſſions, namely, in *Davids* time. 3. The Prieſts and Levites dwelt diſperſedly amongſt the other Tribes. 4. The City *Jeruſalem* came not in whole into the hands of the children of *Iſrael*, till *Davids* time, but now all is done otherwiſe, to ſhew, as *Junius* hath it, that old things are paſt, and all things now under the Goſpell, are become new, that we may not be offended at the ceſſation of carnall ſacrifices, and circumciſion, and diverſe waſhings and locall worſhip, and ſingular veſtiments in Divine Worſhip; or becauſe things were done with many like in former times, be deceived by them, that in an apiſh imitation thereof ſet up the like in theſe times of the Goſpell, as giving a greater decorum to Divine Worſhip, whereas indeed herein they doe nothing but deviate out of a blind zeal, and goe from the new way by God appointed to us to walk in, that our ſervice may be acceptable unto him. *Junius.*

V. 7, 8. Here next unto the City, and oblation of an holy portion before ſpoken of, a proportion of ground is alſo appointed to be ſet out, part on one ſide of that holy portion, and part on the other next the City; the one Weſt, and the other Eaſt, for the Prince; but of what length and breadth this ſhould be it is not ſaid: yet R. *Salomon* conjectureth it to have been equivalent to a portion of one of the 12 Tribes, of whoſe parts he cometh to ſpeak afterwards, and how they lay, chap. 47. & 48. Hereby was ſhewed

Note.

1. That the Common-wealth, ſet forth by the City, in generall is to be preferred before the King, although he be the Head, and ſupreme over it; for 1. A portion is ſet out after the portion of ground, which was holy, for the City, then for the King reigning over that City, whence the ſaying ariſeth, *Suprema lex ſalus populi*; the ſafety of the whole ſtate is chiefly to be regarded; and for the better being of the common-wealth, doth God ſet up a King to puniſh evill doers, and fight as a couragious captain for the people againſt their Enemies.

Rom. 13.

But if it ſhould ſo fall out, that the King, inſtead of fighting againſt Enemies, turneth an Enemy; or inſtead of puniſhing evill doers, takes part with them, then we muſt know, that the King, although Gods Vice-gerent, is not ſo near unto God, as the Common-wealth; and therefore, as we fear, and love God, we muſt ſtand rather for the Common-wealth, than for the King. Yet let all men take heed, how upon this ground they oppoſe the Lords Anoynted, much more how they doe any violence unto him upon a pretence of his being ſuch an Enemy; or if it doth plainly appear, extending it any further, than to the juſt defending of the Kingdome from being ruined, by his means, without touching his perſon; againſt which, it belongs particularly to God alone to animadvert, as *Davids* reſolution was touching *Saul*, and hath alwayes been, and is the reſolution of all Proteſtant Doctours, only the pretended Catholicks, by holding the contrary, have foulely blemiſhed themſelves; God keep us that be Teachers of the Church of *England* from ever changing this our Tenet, whatſoever others doe, that are we know not of what Spirit, as Chriſt ſaid to his two Diſciples that would have called for Fire from Heaven, as *Elias* did. 2. The laying out of the Prieſts and Levites portion of ground before either Common-wealths, or Princes, as moſt holy, ſheweth of what great dignity before God the Miniſters of the Goſpell are, although deſpiſed by the wicked world; for God hath ſet them up above all others, of what eſtate, or degree ſoever, both to teach, and rule over all, in things properly pertaining to Piety, there being none that are exempt from their juſt cenſures and reproofs, and threatnings; even as *Jeremy* was ſet over Kingdomes and Nations, ſo they, when commiſſion was given them to goe and teach all Nations; and the power of forgiving, and retaining ſinnes, and ſo to open, and let in, or to ſhut out of the Church ſuch as they ſee juſt cauſe, thus to proceed againſt, or with.

Jer. 1. 10.

And poſſeſſion of this their portion is given to none but to them alone, to be ſo near to him, as to be of his Privy Councell, and to be Princes of all Lands, as was prophetically foretold, *Pſal.* 45. ſaying, *Inſtead of fathers, thou ſhalt have children, that thou mayſt make Princes in all Lands.* But this is not thus ſet forth to abet any Miniſter of Chriſt, that hereupon ſwelleth with pride againſt ſecular Princes, as if he had power to put down, and to ſet up Kings by this Authority, as doth the Pope. For whoſoever preſumeth thus to doe, manifeſtly moveth out of his own ſphear, and uſurpeth that which was never given him, and therefore is in danger, by his being thus puffed up, to fall into the condemnation of the Devill. The Miniſters of the Goſpell are above all, in reſpect of the things of his Houſe, but in reſpect of the things of this World, of the community of thoſe men, to whom it is commanded, *Let every ſoul be ſubject to the higher powers.*

Rom. 13.1.

3. To ſhew, that the Prince, or King, ought to be a protectour both to Church and Common-wealth; for which he hath his poſſeſſion aſſigned, part next the one, and part next the other, and firſt next the Holy portion. 4. That the Princes revenues ought to be very great, as his Dignity, and the Majeſty, and charges of his place require; of which charges, partly about Sacrifices; that is, in maintaining the publick ſervice of God, it followeth here, ver. 17. and partly to inable him to protect all, above whom he is placed, keeping a power to this end alwayes about him. 5. That amongſt Chriſtian people, there muſt therefore be a Prince, that is, one Supream, to be obeyed by all

in, and for God; and a Government by many, is not to be preferred, or
upheld any longer at any time then neceſſity requireth; otherwiſe how
ſhould we keep correſpondency with this pattern? or what ſhall the Princes
portion in the land doe, which is for none but him? Or how ſhall we ap-
prove our ſelves to be the *Iſrael* of God, ſeeing *Iſrael* alwayes had a Judge as
Deut. 32. a King, as *Moſes* is called King in *Jeſhurun*; or a King; or a Prince, as after
their return out of *Babylon*; and when they had not, wofull was their caſe,
as *Judg.* 20. and in all the interims between Judge and Judge, being made a
prey to their enemies, as the book of *Judges* declares at large. For the duty of
the Prince, the Lord ſaith, *He ſhall no more oppreſſe my people*: intimating,
1 Sam. 9. that Kings formerly had oppreſſed them, by taking of their Vineyards, and
goods, and children, partly not thinking, that they had ſufficient of their
own, but now ſo much ground is ſet out for the Prince, that he ſhould no
more have need to oppreſſe any man by taxes and impoſitions, but in caſes of
extraordinary neceſſity.

V. 9, 10. It being ſhewed before, that Princes ſhould not be oppreſſours; now it is
Levit. 19. 35. ſhewed, by way of charge, how they ſhould not oppreſſe, *Yee ſhall have juſt
ballances, a juſt ephah, and a juſt bath*; that is, ye ſhall take care that it be ſo
in all your dominion, and that there be no exactions, whereby the people
may be oppreſſed. Of the *Ephah*, ſee *Exod.* 16. 36. of the *bath*, 2 *King.* 7. 26.
the one was a meaſure of dry things, the other of wet.

V. 11. Whereas it is ſaid, ver. 11. *The Ephah, and the bath, ſhall be of one meaſure, the
tenth part of an Homer.* Here by *Homer*, a meaſure of liquid things is meant,
that which conteined 67 gallons and a pottle: a *Bath* then was *6 gallons*, a
H. Bunt. Patriarks Travels. pottle and half, and then the Ephah wanted a gallon and half, a pottle of
our buſhell; whereas the ſame Authour, out of whom I had this, ſaith, that
an Ephah was a buſhell of our meaſure wanting a pottle; but it may be, the
Ephah heaped is there meant, here ſtricken, and ſo the difference may be re-
conciled. There is an *Omer* contrariwiſe ſpoken of *Exod.* 16. 36. which
held onely the tenth part of an Ephah. The vulg. for *Homer*, hath *Core*, but
both againſt the Hebr. and Sept. in both which it is *Homer*. Ver. 12. He
proceedeth from meaſures to weights, counting the ſhekel by the (*Gerah*)
20 of which make a ſhekel; of which, ſee before, *Exod.* 30. 13. and the pound
Junius. weight by the ſhekel, 20. 25. and 15. making a *Mana*; that is, as *Junius* ren-
ders it, *Minam*, a pound; ſo likewiſe the Vulg. and my forecited Authour
giving this reaſon, why firſt he ſaith 20 ſhekels, then 25. laſtly, 15 ſhall make
a Mana, or pound, *viz.* becauſe there was among the Jewes a three-fold *mina*;
1. The common weighing but 15 ſhekels, that is of our money 37^{s}. 6^{d}. the
Kings ſhekel 20, that is, 50^{s}. the Mina of the ſanctuary 25 ſhekels, that is,
3^{l}. 2^{s}. 6^{d}. Hitherto of meaſures, and weights to be uſed in civill dealings
betwixt man and man, whereby it appeareth, that a good Prince is not on-
Note. ly one that wrongeth none of his ſubjects by his officers, but that taketh
care to govern the Common-wealth ſo, as that no wrong may be done in
meaſures or weights by any other man, wherein care hath been commonly
well taken from time to time in this our Common-wealth.

V. 13. He proceedeth to meaſures, in things pertaining to the Church, or Houſe
of God: *The oblations that he ſhall offer, ſhall be the ſixth part of an Ephah, of an ho-
mer of wheat.* The Ephah was ſaid before to be the *tenth of an homer*; therefore the
ſixth part appointed here by the King to be offered, was the *60* part of an
V. 14. *homer*, of Wheat, and likewiſe of Barley; of Oyle, the tenth part of a *bath*
V. 15. *of an homer*, which is alſo here ſaid to be a Core; of the Flock, *one lamb out of*
200. and as the Prince, ſo the people muſt doe, touching theſe oblations as
is added.

V. 16. *All the people of the land ſhall give this oblation for the Prince in Iſrael*, Hebr. *ſhall be
to this oblation to the Prince*; that is, ſhall be required to offer to this oblation,
as well as the King, and of theſe oblations the uſe followeth, chap. 46. 4. it
being firſt premiſed, what the Prince ſhould do over and above theſe offerings
of *wheat, barley, oyle*, and *lambs*.

And it ſhall be the Princes part to give burnt-offerings, meat-offerings, and drink- V. 17.
offerings in the Feaſts, and new Moons and Sabbaths, and all ſolemnities of the houſe of
Iſrael: that is, he ſhall provide, that neceſſaries be brought by the people,
for the uſe of ſacrificing at all feſtivall times, which were three yeerly, the
Paſſeover, Pentecoſt, and Feaſt of Tabernacles, one monthly, the new Moons,
1, Weekly, the Sabbaths, whereby is ſhewed that under the Goſpell, Chri- Note.
ſtian Princes in their ſeverall Kingdomes ought to take care of Religion,
firſt, that oblations, here called תרומות be brought in, ver. 13. whereupon
the Prieſts may live, as was ſaid before, chap. 44. 30. whoſe office it was to
ſerve at the Altar; that is, to preach the Goſpell; thus, beſides a certainty 1 Cor. 9.
of land there ſpoken of, injoying other means of livelyhood, and that not
by mens voluntary contributions onely by dedicating ſomething of their
own good will, but becauſe the Lord foreſaw, how cold and backward
Chriſtian people would be in their contributions; he ſetteth the proporti-
on of firſt fruits, that the Prince ſhould cauſe all his ſubjects to offer, for
theſe are ſet forth by the word תרומות *heave-offerings*; although the word be
alſo ſometime put for tenths, and the tenths of tenths, which the Levites were
to offer to the *Prieſts*. Now that the Lord hereby ſhewed, that a certainty
ſhould be offered, or given now under the Goſpell appeareth, becauſe that
having before commanded the offering of firſt fruits under the Law, he ſet no
certain proportion, but left it as arbitrary, how much each one ſhould offer;
now he ſetteth the juſt proportion, *viz.* the *6* part of his Wheat, and of his
Barley, &c. The Hebrew Doctors, becauſe the proportion was not ſet deter-
mined, that the *60* part was the leaſt that ſhould be given for firſt fruits;
and if any man would, the 40th, but not any leſſe than 60, but all betwixt
40 and 60. This was then yet undetermined by God, and determined only by
men, now God determines it, to ſhew that which hath been already ſaid, againſt
thoſe, that will have none compelled to pay to the Miniſters maintenance. It is
true indeed, amongſt ſuch as are without a Prince to ſee, that it be done,
but where it is ſo, God owneth not that people as the children of *Iſrael*. 2. As
the Prince ought to provide, that Chriſts Miniſters have a certain mainte-
nance which may be ſufficient, in Lands and Oblations; ſo likewiſe it is his
duty to care, that the Service of God be duly, by them, performed at all
times appointed, which is better expreſſed by Vulg. and Hebr. ſaying, *Upon
the Prince ſhall be the burnt-offering, &c.* that is, as hath been ſaid, to charge, and
to take care, that the Prieſts offer them, as is here generally expreſſed, upon
Feaſt dayes, Sabbaths, &c. and more particularly, ver. 18, 19, 20, to the 16
verſe of chap. *46.* Upon the the firſt, 7. and 14. day of the firſt month when
the Paſſover was, and upon the Sabbaths, &c. For Miniſters may neglect to
doe their duties, as well as the Prieſts, the Shepherds then did to the indan-
gering of the ſheep: and therefore he, whom God hath ſet both over them,
and the people, as ruler of all, muſt provide here againſt by his princely
care, when he hath made good Lawes for the puniſhing of remiſſe Miniſters,
to ſee them executed. 3. For the times of ſacrificing, here particularly
ſpoken of, and the beaſts then to be offered, and Wine and Oyle, herein we
are to underſtand, that the Lord accommodates himſelf to the manner of thoſe
times, when he would be ſo ſerved; but ſpiritually thereby was meant, that
Prayers and Praiſes ſhould publickly be offered by his Miniſters; and the
Word preached, as under the Law there were three kinds of Offerings, Burnt,
and Drink-offerings, ſetting forth Prayers, with confeſſion of Sinnes, and
Thankeſgivings, and Peace-offerings preaching frequently the glad tidings of
peace, and of good things. And by his nominating Sabbaths, new Moones
and Solemnities, when theſe things were to be done; but before all theſe,
the firſt and ſeventh day of the firſt month, he ſheweth, that not onely one
day every week ſuch ſacrifices ſhould be offered, but that other Feſtivalls
ſhould alſo be kept, as at the new Moons light appearing anew, when as be-
fore the nights were dark, as wanting the light of the Moon; ſo upon ſuch
dayes, as that light came, which is the *true Light*, even Chriſt Jeſus, and a John 1. 2.

Act. 2.

Note. The dedication of houſes to God.

1 King. 8.

Joh. 4. 21.
1 Tim. 2, 3.

new ſtar demonſtrating him, and the ſpirit of light and comfort in the ſigne of fire light tongues comming and ſitting upon the Apoſtles. And times of publick deliverances giving us extraordinary occaſion to remember Gods goodneſſe, as was partly touched before, chap. 44. 24. And whereas an oblation is appointed the firſt day of the firſt moneth for the cleanſing of the ſanctuary, hereby was ſhewed, that when any place was built for the aſſembly to meet in any where about the worſhip of God, it ſhould be ſanctified to this uſe by prayer, as *Solomon* dedicated the temple of old in this manner. Let him, that holdeth the contrary, and that any houſe may ſerve as well for this holy uſe, as an houſe thus ſanctified, tell, what the Lord meant, by appointing this ſacrifice for cleanſing of the ſanctuary under the New Teſtament, and if he cannot, lay his hand upon his mouth, and be aſhamed to ſpeak ſo any more. For although the old locall worſhip at the Temple be diſannulled, and men are bidden in every place to *lift up pure hands and hearts unto God*, Yet therein is nothing contrary to this, the meaning being only, that we ſhall not rather prevail with God by praying in one place, then in another for any fixed holineſſe in the place by means of Gods dwelling there, and that all places are ſo holy by reaſon of Gods preſence to the faithfull calling upon him any where, that they ſhall be accepted praying to him whereſoever, and not that therefore no one place or houſe for the congregation to meet in, ought to be ſanctified and ſet apart by prayer purpoſely for this end, before it be taken for and uſed as the houſe of God, but after this, it not being lawfull to put it to any other uſe upon danger of having this counted a prophaning of that which is holy, ſome hint whereof is given, 1 Cor. 11. 22.

1 Cor. 5.

1 Tim. 3. 15.
Eph. 2.

Matth. 19.

Joh. 3. 5.

V. 20. Again for the oblation upon the ſeventh day of the firſt for every one, that is ſimple and that erreth, hereby, I take it, is meant, that before the paſſeover, which followeth verſ. 21. we muſt be ſanctified, that is, before the taking of the holy communion, for *Chriſt is our paſſeover*, whoſe fleſh and bloud is there eaten and drunk, and this ſanctifying is likewiſe by prayer for any to be admitted into the Chriſtian congregation, which is Gods houſe, that hath formerly gone aſtray, as he was blindly led in the way of ſuperſtition or other groſſe ſins, but is now converted: or that is ſimple and ignorant, as little children are, for ſanctifying whom by prayer and bleſſing them, our Lord gave us example, when being brought unto him he took them in his armes and bleſſed them, and that this may be done to little ones at a week old, is ſhewed by ſaying, *it ſhall be done for the ſimple the 7. day*, and ſo he ſaith, *ye ſhall reconcile the houſe*, or *make good propoſitions to the houſe*, uſing the word houſe in another ſenſe, *viz.* For thoſe that were contained in the houſe of God, who are his ſpirit: houſe, as the ſanctuary before ſpoken of his materiall. Something then muſt be done by Gods miniſter, as to ſanctifie a building, ſo a ſoul, which till it be done, God is not reconciled. For by nature we are children of wrath, and ſo need reconciliation with him ſo ſoon as we are born, and how is this to be made, but by his miniſters prayers, the Infant being brought unto him, as they were to his Maſter, by his prayers to be bleſſed, and to be unto God reconciled. Now the Church of God under the New Teſtament, never brought Infants to his prieſts to be thus bleſſed, but when to be baptized, knowing well, that if there be no regeneration, there can be no reconciliation, from that ſaying of his, *Vnleſſe one be born again of water and the Holy Ghoſt he cannot enter into the kingdome of heaven.* It is then of no force which is urged, the Apoſtles were not commanded to baptize Infants, therefore they ought not to be baptized. It is enough that they muſt be ſanctified and reconciled by ſacrifice, which none can be, but by being regenerate, therefore they muſt come to the water and bleſſing of the miniſter both, ſith regeneration for Infants is inſeparable from water, and baptizing therewith it in the Name of the Father, Son, and Holy Ghoſt. They that are able actually to beleeve, are, when they beleeve through the preaching of the word hereby regenerate, *Jam.* 1. 17. 1 *Pet.* 1. 23. but Infants are not thus capable of regeneration, and ſo of reconciliation, but only by baptiſme accompanyed with faithfull prayers. It is well noted by *Lyra*, that theſe two ordinances for the cleanſing of the ſanctuary, and the erroneous and ſimple on the 1, and 7. day are new, and here firſt made, neither of them being in the canon of the ordinances made by *Moſes*, and therefore every one muſt needs be hereby convinced, that they properly concern the time of the New Teſtament, and if ſo, then we muſt inquire who are meant by the ſimple, that muſt be reconciled: and who by thoſe that have erred, for that they are not both one is plain, becauſe he that hath erred, but is now turned from his errour, is not ſimple, but wiſe to ſalvation, little ones then muſt needs be meant by the ſimple, and therefore it is moſt true, which hath been already ſaid touching them. For ſuch as have erred, and the offering for them upon the 7. day, this is ſpoken in alluding to the legall way of cleanſing, when any were defiled by the dead, the time of whoſe cleanſing expired not, till the ſeventh day, and hereby nothing elſe is ſet forth, but that upon his perfect penitency, he that hath ſinned moſt foully, is again reconciled to God, and it is not a little ſhew making of repentance, that will do it. But ſuch muſt with the woman, that was a ſinner, who came to Chriſt, waſh his feet with tears, that is, weep abundantly for his ſins, as *Peter* for denying Chriſt wept bitterly, and *David* for his adultery and murther watered his couch with his tears, and mingled his drink with weeping.

Note.

V. 21. The paſſeover here next followeth upon the 14. day, againſt which it is prepared as hath been ſaid the 1. and 7. day, to ſhew, that a reconciliation with God muſt firſt be made before we keep our paſſeover, the communion of the body and bloud of his dear Son, otherwiſe we eat and drink unworthily, becauſe in uncleanneſſe and unſanctified. And hitherto of things ſhewed here concerning Chriſtian Kings and Princes, upon whom the charge hereof lyeth in their ſeverall principalities. Now it is further to be underſtood, that *Meſſiah* the prince is alſo here pointed at, as the head of all, and that in his kingdome he eſtabliſheth alwaies theſe two things, juſtice in mens dealings and true piety towards God, ſo that they who neglect either of theſe are none of his. Men that uſe falſe meaſures or weights, or any other fraud in their dealings, or that are impious inſtead of pious, towards his miniſters, defrauding them of their dues, or ſacrilegiouſly devouring their inheritance, as too many do, or towards God in reſpect of his ſabbaths, and ſolemnities, or of his ſacrifices of all ſorts. All theſe things lye upon him to ſee them done, and therefore he will ſee to the doing hereof, neither ſhall any of his ſubjects eſcape his ſevere cenſure, that do them not, either for that he ſeeth them not, *for all things are manifeſt in his ſight with whom we have to do*, yea the hidden things of the heart, for he knoweth all mens thoughts: or for that he hath no power to puniſh them, for *all power*, ſaid he, *is given me in heaven and in earth*. Again becauſe it is ſaid, *upon him ſhall be the burnt offerings, &c.* and the *people ſhall give this oblation to the Prince*. Note that he is the only prieſt to ſee to the making of a propitiation for our ſins, and that we muſt all bring our offerings to him, which is done when we relye wholly upon his merits, and not in any part upon our own, and make him our only mediatour and advocate.

Note.

Heb. 4. 13.

Matth. 28. 18.

Note.

CHAP.

CHAP. XLVI.

V. 1. V. 2. *Thus ſaith the Lord, the gate of the inner court, that looketh towards the Eaſt ſhall be ſhut the 6. working dayes, &c. Verſ. 2. And the prince ſhall enter in the by way of the porch of the gate without, &c.* Here the Lord, before he proceedeth any further in ſhewing what ſacrifices ſhould be offered upon other feſtivals beſides that of the paſſeover, chap. 45, 21. and the feaſt of tabernacles the 7. moneth, and 15. day, verſ. 25. reſumeth again the argument in hand, chap. 44. 1, 2, 3. about the keeping of the eaſt gate ſhut for the prince, as I ſhewed there, that it might not be conceived that it ſhould alwaies be ſhut, but during the ſix daies, as is here ſaid, the expoſitions whereupon ſee there. Now becauſe he had before ſet forth the princes duty about ſacrificing, but not the place, to which he ſhould come and it ſhould therein be proceeded, he ſupplyeth this, ſaying, that he ſhould come to the eaſt gate being opened for him upon the ſabbaths and new moons, and *ſtand by the poſt or threſhold*, as the vulg. hath it, upon the threſhold to ſee, whileſt his ſacrifice is in offering by the prieſts, and then to worſhip towards the moſt holy place, after which he was to go out again, and then the people might come thither to worſhip and ſee likewiſe the offering of ſacrifices the reſt of the day, till night, when that gate was ſhut again. Whereby is meant, as was partly touched before chap. 44. that both prince and people, that are beleevers, have acceſſe to Gods houſe, and come to ſee his chearfull countenance by the eaſt gate which is Chriſt, but no nearer can they come, but to the threſhold, whileſt they live in this world, ſeeing the moſt holy place, heaven afar off, and the glory thereof. And although the prieſts came ſomewhat nearer into the inner court, yet neither did they ſee, as afterwards both they and all the faithfull ſhall, and 1 Cor. 13. in ſeeing be bleſſed, as the Apoſtle confeſſeth, we ſee here but *in part darkly, then we ſhall ſee as we are ſeen.* As for our Lord Jeſus ſet forth by the name of the prince, chap. 44, and under the ſame name the Chriſtian prince, becauſe repreſented by ſuch a prince, he is not yet here by him ſet forth in his ſtanding upon the threſhold at the door, the prieſts being within to offer his ſacrifice; and then departing, and all the people comming after this as far as he. For he was ſaid before to ſit in this gate and here to eat and drink. Therefore this ſheweth only, in what condition even the moſt eminent amongſt Chriſtians ſhall be and are in this world, although they be captains and leaders to others, who are in ſubjection unto them, yet they approach not ſo near to God, as his miniſters, neither can they be accepted of without their mediation. Note. They cannot themſelves ſacrifice, that is, do the duties pertaining to the miniſtry, unleſſe with *Saul* and *Vzziah* they will incurre Gods wrath. Their meaneſt ſubjects, that are faithfull have as near acceſſe to God as they, and are in reſpect of divine things, as much bleſſed as they, that they may learn therefore not to contemn them, or in pride to lift up themſelves above them. But if a prince may not come any further, then to the gate of the inner court, where the prieſts attend, what impudency is it in any of the common people to preſſe further, and even uſurp the prieſts office? a thing too common in theſe miſerable times, but not without evident demonſtration of Gods wrath therefore in the confuſion and ſtupendious judgements, that are amongſt us both ſpiritually and corporally.

V. 4. After the way appointed for the prince to come to the houſe of God to worſhip, and the place of his ſtanding, now the number of lambs appointed upon the ſabbath to be offered and the rams, *viz.* of lambs *6.* one ram, and of fine flour an ephah to the ram, and to the lambs what he is able, and of oyle V. 6, 7. an hin, that is, 18. pints, for the ephah, ſee chap. 45. upon the new moons likewiſe, only then a bullock and its meat-offering more then upon a weekly ſabbath. And it is to be noted, that at all feſtivals elſe, both of the paſſeover

ver and tabernacles, &c. the offerings were much greater, then upon the ſabbaths, becauſe they came often, theſe more ſeldome, eſpecially the paſſeover, Pentecoſt and feaſt of tabernacles, which exceeded in their offerings the new moons. And hereby we are taught to offer the ſacrifices of doing good every ſabbath day, but more abundantly at other feſtivals ordained for the commemoration of the ineſteemable benefit redounding to us by Chriſt, and for a remembrance of other mighty deliverances, wherein the power of God hath appeared more evidently then ordinary. And therefore the cuſtome of exerciſing greateſt liberality at the feaſts of Chriſts nativity in this land is moſt conſonant to the will and word of God, and for this cauſe never to be laid down. They then, that would obliterate the memory hereof ſhall have little thank at Gods hands, whatſoever indiſcreet zeal prompts unto them of doing herein a worthy act. It is true, that time hath been much abuſed under a pretence of profuſe liberality and giving too much liberty to his high diſhonour, in pretence of honouring whom it hath been kept, as if *Bacchanalia*, and not *Chriſti natalitia* were then celebrated. For as God ſtraightly forbad his people of old to inquire after what manner the heathens ſerved their Gods and kept feſtivals unto them, that they might do likewiſe, ſo it is abominable to him when Chriſtians keep the remembrance of his ſons incarnation with gaming and ſurfetting, and drunkenneſſe, and all manner of carnall vanities beſides. But ſhall we for this give over more liberall ſacrificings, with which God is ſo well pleaſed at this time? By no means, but let us take away the abuſe, and for this end by ſeverity of Law repreſſe inordinacy, and ſo continue this practice of piety ſtill, as the Church of God hath alwaies heretofore accounted it from age to age, and that not without ground from this place, as hath been already ſhewed. Thoſe that think otherwiſe, I would deſire to give me a reaſon, why feſtivals under the New Teſtament are ſpoken of beſides the Sabbaths, becauſe they ſay, they cannot find that any other dayes ought to be kept now, and what the meaning is of the diverſity of ſacrifices upon the Sabbaths, and upon ſuch dayes, the one ſo much exceeding the other, if not that, which I have before rendred? And if they cannot, retract and ingenuouſly ſubſcribe hereunto. For that the ordinances about ſacrificing, and concerning other things about this houſe are not the ſame with thoſe given before by *Moſes*, is apparent to him, that ſhall compare them, and therefore muſt neceſſarily pertain to another time, and are not to be underſtood according to the letter. And forſomuch as there be no more times then that under the Law and this under the Goſpell, theſe muſt neceſſarily pertain unto, and be taken as ordinances for this time, and not to be let lye as riddles unreſolved and altogether uſeleſſe unto us. For the juſt number of lambs now to be offered, *Rabanus* thinketh, that they are 6. as the dayes going before the ſabbath are 6. and one ram added hereunto makes up the 7. whereby is intimated, that it is neceſſary for us to keep the ſabbaths, that an expiation may then be made for all our ſins, into which we are apt to fal every day of the week, and for the ſins of that day alſo wherein although we diſpoſe our ſelves to the worſhip of God being ſequeſtred from our worldly works, yet we are prone to offend herein divers waies, for which there is need of a ſacrifice alſo. Touching the ſacrifices of the new moons, in that a bullock more is offered, it is to ſhew a new & greater benefit requiring more liberal ſacrificing, as hath bin already ſaid. Thus for the ſabbaths and new moons, the returning of the prince after this ſervice ended, being ſaid to be by the way whereby he came. But upon other feſtivals both the people & he muſt come in at the north gate, & go out at the ſouth, or if any come in at the ſouth, go out at the north, for of either it is ſaid. *And the prince amongſt them* in *going in and comming out*. The meaning is firſt touching the prince, that Chriſt Jeſus, as he voluntarily took on humane life to him, ſo he again voluntarily laid it down, as *Joh.* 10.18. But other men do not, but are born into the world diverſly, and go out a contrary way, ſome by the north, as it were of much ſharp adverſity, or violence, who have a warm and comfortable paſſage at the firſt, and they go this way

Heb. 13. 16.

Note.

Deut. 12. 30.

Rabanus
Note.

V. 8.

V. 9, 10.

Hieron.

unwillingly, by which they are made at laſt to go, and it is againſt their wils that moſt men dye, becauſe they look upon death, as a grim and formidable giant, yea the beſt ſometimes come unwillingly to it, as Chriſt ſaid to *Peter*, Joh. 21. *when thou wert young, thou girdedſt thy ſelf and wenteſt whither thou wouldſt, but when thou art old, another ſhall gird thee and lead thee whither thou wouldſt not*: others again come in as it were by the north, but goe out by the ſouth, that is, endure much hardſhip at the firſt, yea, and long after, being alſo full of inward terrours, yet at length they depart full of comfort, as many martyrs and other holy men have often done. But becauſe it is ſaid thus of thoſe that Hieron. come to the houſe of God to keep the feſtivals, *Jerom* expounds it of the Gentiles, who enter by the north gate, as it were, and go out by the ſouth, becauſe they come out of the cold and frozen Zone, where no true piety grew, when they are converted into the ſouth, which is warme by the ſunſhine of grace, and ſo they depart after this full of comfort, and of the Jewes, who enter by the ſouth gate, when they forſake the grace and bleſſing of God, under which they formerly lived, when God by his word and works dwelt amongſt them, and goe out at the north gate by a terrible judgement of being hardened in heart againſt the faith to their deſtruction. And if we take it thus, hereby the vocation of the Gentiles, and rejection of the Jewes is ſhewed. But how then is Meſſiah their prince ſaid to be with them, entring or going out by one gate, or the other? For thoſe that enter in by the north, and go out at the ſouth, it is eaſie to anſwer, their prince is with them, through whom they are inabled to do thus, but without him altogether unable, as he ſaith, *Without me ye can do nothing*: but for the other, I ſee not, what can be ſaid, but that he is with them alſo, but by his judgement for their malice and wickedneſſe to harden them ſo, that they could not beleeve. But becauſe this were an hard conſtruction to be made of his being with any, I rather Luk. 13. hold, that they who come in at the north, and they that come in at the ſouth gate are all Gentiles from divers quarters, as it is ſaid, *They ſhall come from the north and ſouth, and ſit down with Abraham, Iſaac and Jacob, &c.* and whereas he Note. ſaith, they ſhall go directly on to the other gate, he teacheth, that the true Chriſtian having put his hand to the plough turneth back no more, but goeth conſtantly on in the way of faith and obedience, till he goeth out of this world by death, whether it muſt be the north way of perſecution and ſufferings, or the ſouth of a more peaceable and quiet end, for Lots wife for looking back had her judgement for ever. Now their prince is ſaid to be with either of theſe coming in and going out for the reaſon already ſpoken of, that when we perſevere and turn not back again, we may not attribute any thing to our ſelves, but all to his grace inabling us, and of this alſo I confeſſe, I had Note. ſome hint from the foreſaid *Jerom*, who alſo upon the Ephah of the meat-offering put to the ram, but to the lambs, *what his hand ſhall find*, ſaith, that of ſome, to whom God hath given more ſtrength and perfection he requireth a certain proportionableneſſe of duty, but for the weak, like lambs, he is ſatisfied with what they are able to do, ſo that there be a willing minde, for he 2 Cor. 8. accepteth of what we have and not what we have not, where there is ſuch a minde. But an *hin of oyle*, muſt be to all, and this is not made arbitrary to any, Matth. 25. to ſhew that every wiſe virgin hath oyle in her lamp, and ſuch as have not, are repulſed from entring. The Jewes underſtanding the comming in and going out at the contrary gate according to the letter, hold it as a point of reverence to God to go thus right on and not to turn the back to his holy place, but I marvell, that they conſidered not, that verſ. 8. it is ſaid, the prince, who was the leader of the people, ſhall return the ſame way, that he came in. For the underſtanding of it, as hath been ſaid, of going right on and not turning back, it is the ſame with that, which is noted of the living creatures, chap. 1. 12. who are ſaid to go thus ſtraight on and not to turn, as they went by the ſpirit, which was in them, carrying both them and all others, in whom he is, on in this conſtancy to the end.

V. 12. *Now when the Prince ſhall prepare voluntary burnt-offerings, or peace-offerings, one ſhall*

ſhall open the eaſt gate unto him, &c. Here, as hath been partly touched before,
chap. 44. is ſhewed, that beſides the Sabbaths and Feſtivalls ſet and appoin-
ted under the Goſpell; Chriſtian Princes, and likewiſe their people ſhould
take ſome other times alſo of their own good wills; as they being moved by
the Spirit of Piety, ſhall agree, for religious exerciſes, and to ſhew how ac-
ceptable this ſhould be to God, it is at ſuch times appointed to be done, as
upon the Sabbaths the eaſt gate ſhould be opened; but with this difference,
that it ſhould be ſhut again, ſo ſoon as the duty was performed, there being
liberty then again for men to doe the works of their callings, and not, as
upon the Sabbaths, to ceaſe here from all the day after, as was intimated they
ſhould then doe, by requiring the gate to be kept open all that day, till the
evening; whereby we may ſee, that it is a point of Piety to keep ſome dayes
of the working dayes, as dayes of aſſembling together in the publick place
to the Worſhip and Service of God, ſo that the difference before ſo ſpoken
of, be kept, which doth both countenance Lecture dayes, which be fre-
quent in many parts of this Kingdome; and if ſuch dayes, much more dayes
obſerved, and kept by the whole Church in every place to Gods honour,
but not to the honour of men, how dear, or near ſoever unto him; provi-
ded yet, that even upon theſe dayes the door of the Sanctuary be ſhut alſo,
after the duty done, and there be no reſtraint of men thence forward from
working, for this were to paſſe the bounds here ſet. And therefore they
are in an errour, that either impugne the keeping of Feſtivalls, beſides the
Sabbaths, in theſe times upon this ground, that it is will-worſhip forbidden,
Col. 2. 18. whence to gather that to keep times, beſides thoſe by God ap-
pointed to aſſemble together publickly to his Worſhip, is ſuperſtitious and
evill, bewrayeth great ignorance, ſeeing *Hezekiah* having kept the paſſeover 2 Chron.30,23
7 dayes, as God commanded, took counſell to keep it 7 dayes more, which
God commanded not, and is herein commended: to ſay nothing of the Feaſt
of *Purim*, inſtituted by *Eſther* and *Mordecai* voluntarily, and the Feaſt of the
dedication by *Judas Maccabeus*, countenanced afterwards by Chriſt, by his John 10.
being preſent at the keeping of it, as bearing a part with his Diſciples in ſo
doing. And they alſo are in an errour, who at ſuch times will have the door
of the Sanctuary kept open all the day, forbidding men to work, as upon the
Sabbath, contrary to the expreſſe Word, Command. 4. *Six dayes thou ſhalt labour,*
and do all that thou haſt to do. *Thou ſhalt dayly prepare a burnt offering to the Lord, of the* V. 13.
lamb of the firſt year without blemiſh, thou ſhalt prepare it every morning. Exod. 29. 39.
Two lambs are appointed to be offered exery day, one in the morning, the
other in the evening, but here one only in the morning, whereby it further
appeareth, that the continuall ſacrifice under the law is not here meant, but an
offering dayly to be made under the Goſpell. The Vulg. for, *Thou ſhalt prepare,*
hath it, *he ſhalt make*; but Hebr. it is the ſecond perſon, and therefore better
rendred, *Thou ſhalt make*, as the word תעשה ſignifieth. *Jerom*, according to Hierom.
that reading, referreth it to the Prince, ſaying, that ver. 12. having ſpoken
of voluntary ſacrifice to be made by the Prince, but not determined what it
ſhould be, now he doth, *viz.* a lamb every day, &c. But it is rather to be
held, that another thing is here preſcribed to the Chriſtian, *viz.* to provide
that the Service of God be not by him neglected any day of the week, but
that he be dayly worſhipped by every one for ever, as it is ſaid, *Prayers ſhall* Pſal. 72, 15.
be made to him continually and dayly ſhall he be praiſed. That it cannot be under-
ſtood, as a part of the direction before given to fulfill that which was want-
ing, ver. 12. is plain, becauſe there an offering altogether voluntary is
ſpoken of, it being left to the will of the offerer, what to ſacrifice; but here
the ſacrifice to be made, is expreſly ſet down, it not being left to the liberty
of a mans own will, whether he will offer this ſacrifice or no. Whoſoever
then doth not worſhip God every morning, breaketh an expreſſe precept and
ſhall anſwer for it. I will not ſay, whoſoever doth it not by Prayers, offering Mat. 6.
together with his Family, is thus guilty, (for there is a cloſſet, wherein he
is bidden to do it) but becauſe ſervants and children are negligent hereof, and

they for want of doing it, may become guilty of tranſgreſſion; it is the part
of a carefull houſholder to call them dayly together, and to cauſe them to
joyn with him in the doing hereof, nothing doubting, but if this be made his
firſt mornings work, both he, and they, ſhall be the better bleſſed of God in
all things that they put their hands unto all that day. For the Lamb without
John 1. blemiſh to be now offered, hereby Chriſt is ſet forth, who is the *Lamb of*
God, that taketh away the ſin of the World, for he is Holy, and without Blemiſh,
becauſe without ſinne, and every faithfull perſon offereth him, when he
1 Tim. 2. 8. prayeth, and praiſeth God in his name, lifting up pure hands and heart unto
him, as is commanded. For then he offereth the Lamb without blemiſh, altogether
according to meaning, ſacrificing himſelf unto God by the mortification
of his ſinnes; for ſo we are exhorted to offer up our ſelves in *our*
Rom. 12. 1. *bodies a living ſacrifice holy and acceptable to God*; for becauſe Chriſt, the Lamb, is
in ſuch, when this is done; this Lamb without blemiſh, is offered every day,
and ſo this precept fulfilled. To pray in his name, and to live ſtill in ſinne,
is to offer abomination, as *Eſay* 1. 12. But what is the meaning of this, that
whereas under the Law two Lambs were offered dayly, now onely one Lamb
Lyra. is appointed in the morning, none in the evening? *Lyra* anſwereth, becauſe
the Maſſe is not to be celebrated, unleſſe in the morning, except there be neceſſary
occaſion; which is very rarely; and whereas it may be objected, a
Lamb of that year is appointed, how then can Chriſt, offered in the Maſſe, be
Heb. 13. 8. hereby meant? He anſwereth, that Chriſt *is the ſame yeſterday, and to day, and*
for ever; and that Hebr. it is *a Lamb of this year.* And upon this ground the
Papiſts generally hold, that the Maſſe is a ſacrifice wherein Chriſt is offered
as often as it is celebrated; and that he may be there to this end, that by the
words of Conſecration the ſubſtance of the Bread is turned into his
Body, conſiſting of Fleſh and Bloud, and to fulfill this propheſie, their
Prieſts are tyed to ſay Maſſe dayly, and by reaſon of this, they hold the
1 Cor. 10. Lords Table to be an Altar. But the Scripture calleth it a Table, and not
Heb. 10. 28. an Altar, and that ſaying, that Chriſt was once offered, never to be offered
any more, as the ſacrifices offered by the Prieſts were often repeated, doth
plainly evince, that he neither is, nor can be any more ſacrificed. Wherefore
all that which they ſay is a meer invention of man to make men beleeve,
that their Maſſe is of great avail, both for the living and the dead, to make
a propitiation for them, ſo that to be made partakers of ſo great a benefit, they
are willing to be at any coſt, for the benefit of theſe ſacrificing *Prieſts*, even
as under the Law the prieſts, by teaching them to ſay, *Corbana*, got no ſmall
gain: Therefore our Lord in preſcribing the doing of this in remembrance
of him, biddeth onely, *Take, and eat*; not offer it as a ſacrifice to make new
propitiations for particular perſons, or for all in generall. If it be ſaid
then, why is this dayly ſacrifice now reſtrained to the morning, if nothing be
hereby meant, but morning prayers made in Chriſts name, ought we not as
well to pray in the evening, as in the morning? or is there ſome relaxation
here made of the ancient devotion? Anſw. God forbid, for we are now
2 Theſ. 5. 17. bidden, *To pray continually, and in all things to give thanks*, and to watch and
pray; but morning prayer to be made by every one, is dayly injoyned, not
to exclude the evening, but it is hereby meant, that we ſhould dayly begin
our devotion betimes in the morning, and thenceforth hold on by continuall
ejaculations, as occaſion is offered all the day, when we begin our work,
Pſal. 90. ſaying with *Moſes*, *Proſper the work of our hands, ye proſper them unto us.* When
we goe to take our meat, ſanctifying it by prayer, as the Apoſtle directeth
1 Tim. 4. 4. us; and when we have eaten, glorifying God, as he ſaith, *Every creature of*
1 Cor. 10. 30. *God is good, and is ſanctified by the word, and prayer*, and *whether ye eat or drink, or*
whatſoever ye doe, doe all to the glory of God: when we are ready to goe to our reſt,
Pſal. 4. ſaying with *David*, *I will lie down to take my reſt, and thou (O Lord) keep me in*
Mat. 5. 19. *ſafety.* For nothing is remitted touching any act of Piety under the N. T.
V. 22, that was injoyned under the Old; but rather more required, as our Lord
28, 33. ſaith, *I came not to diſſolve the Law, but to fulfill it*: and therefore he addeth to

Command. 6. and 7. and 3. and for many other things is more ſtrict, therefore Prayers muſt needs be now made much more abundantly, it being the time of pouring out *the ſpirit of prayer and ſupplication*; and wherein we receive the *ſpirit of adoption, whereby we cry Abba father.* Zacha.12.9. Rom. 8.16. Yet we are not with the *Euchetæ* ſequeſtring our ſelves from all other imployment, to give our ſelves dayly wholly to Prayer, but with prayer begin betimes in the morning every day; thus making every day a Sabbath, according to *Pſal.* 92. as Chriſt, whom we ſo offer, roſe betimes in the morning, and thenceforth holding on, as hath been ſaid to the evening, and then ſpecially again praying, that we may not come ſhort of the devotion of old preſcribed in any thing, remembring, from that, which hath been ſaid before, how acceptable he is to God, that at any time offereth willingly over and above that which is preſcribed: yet I hold not, that praying onely every morning is here ſo pointed at, but that the Celebrating of the Lords Supper is alſo intimated, which ſhould be every day at the firſt, and was, *Acts* 2.46. and afterwards every firſt day of the week in the morning, as *Acts* 20. and ſtill alwayes ſhould be often.

V. 16. Having hitherto ſhewed what ſhould be done about religious matters, here he proceedeth to ſhew ſomething about civill again. He had before appointed a portion of land for the *Prince*, chap. 45. which moſt probably was large and ample, now he taketh order to have it preſerved to him, and his poſterity, and not alienated to others for ever. If he giveth part thereof to his ſonnes, they muſt enjoy it to them and theirs for ever, but if to any ſervant, the houſe and land ſo given, muſt return to the Prince again in the year of Jubilee, as the law provided, *Levit.* 25.

V. 18. And here is further added, a reaſon why the Prince had the poſſeſſion of ſo much land, *viz.* that he might never take and give away other mens inheritances, or any part of them, as 1 *Sam.* 9. it is ſaid, that a King would doe, and as *Ahab* did. But by this caveat here given, it is plain, that a Prince under the N. T. ſhould never have power, or dare ſo doe, for fear of God, who hath prohibited it as an oppreſſion, the puniſhment whereof will be moſt grievous, as in *Ahab*, even the cutting off of him, and his poſterity by Gods juſt judgment; ſomething like unto which we now ſee done, although not for lands, yet for goods taken away, of which there is a like reaſon. God grant that others who have the Soveraign power, may take warning hereby never to doe the like, and therefore much leſſe make the burthen of the people greater. *Note.* By the Princes giving to his ſonnes or ſervants out of his own eſtate is ſhewed, that the Soveraign power ought not to exerciſe liberality to any out of the peoples purſes, or out of them to inrich their own children: and by the reverting of the Princes lands to him again in the year of Jubilee, that ſuch lands may be by him granted out by leaſe, but cannot be alienated for ever, that the royall dignity by the diminution of his eſtate may not be impaired, or he forced for want of means of his own ordinarily, to take of his ſubjects to the impairing of their eſtates.

V. 19, 20. Here he returneth again to things ſacred, *viz.* to ſhew where the Prieſts ſhould boyle the offerings, or bake ſuch as were to be baked, even in the holy Chambers before ſpoken of, which ſtood northward, or at the two ſides of them weſt-ward.

V. 21. And ver. 21, 22. he is brought into the outer Court, where at the four corners, there were four little courts and buildings in every of them for the ſame purpoſe round about. And theſe courts were each of them 40 cubits long, and 30 broad. For the meaning of this, I know not any ſo good, as that in Gods *Houſe*; that is, his Church, there ſhall alwayes be proviſion both for his Miniſters and People, ſuch as wherewith they ſhould be content, as the Apoſtle ſaith, *Having food and raiment, let us therewith be content*: 1 Tim. 6. this being a bleſſing redounding from Piety towards God, according to *Hag.* 1. and *Mal.* 3. For the four little courts in the four corners of the outer court,

Hieron. wherein there were roomes alſo to prepare meat in; I think with *Jerom*, that
they ſerved to ſet forth the four parts of the world; out of all which, the
Church is gathered by Miniſters of a perfect age, ſet forth by thirty, their
breadth; and thoſe that are gathered by 40, the length denoting much Faſting
and Prayer uſed amongſt all Chriſtian people, as is intimated, 1 *Cor.* 7. where
it is ſaid, *Defraud not one another, but by conſent for a ſeaſon, that ye may give your*
ſelves to faſting and praying; becauſe thirty is the number of a perfect age, when
the Prieſts of old, and Chriſt began to miniſter, and 40 is a number notable
for faſting, by reaſon of *Elijah* his faſting ſo long, and *Moſes* before that, and
Chriſt after.

CHAP. XLVII.

V. 1. WAters *iſſued out from under the threſhold of the houſe eaſtward, by the right*
ſide of the Altar. And this being ſhewed him, when he was led out
V. 2. by one gate, he was led out by another, and there he ſaw the like alſo.
Hieron. Touching theſe waters, it is ſaid according to the letter, that from the
Temple of old, did iſſue waters in abundance to waſh away the Bloud of the
Sacrifices, and all the duſt and aſhes, and filth of the Temple in a wonderfull
manner continually, which otherwiſe, by reaſon of the abundance of beaſts
brought thither from time to time, could not have been kept ſweet. But by
theſe waters the Lord ſhewed the waters of baptiſme, and the doctrine of the
Goſpell iſſuing out of the Temple, at *Jeruſalem* where Chriſt taught in great
abundance to the watring of all Nations: touching which waters alſo it is
ſpoken, *Zech.* 14.8. running towards the Eaſt and the Weſt, to ſhew the
eaſtern and weſtern Churches, where by this Doctrine the Countries and
Nations are watred. And of the Goſpell, by the name of waters it is ſpo-
V. 3, 4. ken, *Eſai.* 55. 1. Then the Prophet was carryed further off 1000 cubits to
paſſe over theſe waters, and they came up to his ankles, after this 1000 cu-
bits more, and they came up to his waſt; then 1000 more and they came
up to his loynes; laſtly, 1000 more, and then they made a river, which was
unpaſſable, unleſſe by ſwimming; whereby was ſhewed, how by degrees
evangelicall graces abounded time after time, more and more, till that
Chriſtian people came to be as a great and deep rivers of waters. And in par-
ticular, theſe waters came firſt up to the ankles, a few being converted; that
Act. 1. is, 120. of all the great multitudes which had formerly followed Jeſus, but
being drawn rather by his loaves wherewith they were fed, as he ſpeaketh,
Act. 2. *John* 6. then by Faith. 2. Up to the knees, there being more added, even
300 in one day at the comming down of the H. G. 3. Up to the loyns, when
Chriſtians ſtill increaſing their number was 5000. Laſtly, theſe waters
grew ſo great, that they were a great and deep river, which was, when after
Act. 10. *Peters* preaching to *Cornelius*, and *Pauls* being appointed to preach the Gen-
tiles divers countries came in, and the faithfull could then be no more num-
Ambroſe bred, then deep waters by any man paſſed over a foot. *Ambroſe* expounds
this of the knowledge of the Scriptures, for knowledge is compared to wa-
Eſai. 11. 9. ters covering the earth, as waters doe the ſea, and then, ſaith he, doe theſe
waters come up to the ankle, when a man attaineth to the knowledge
of the Hiſtory of the Scriptures; to the knees, when of moralls, for
further inſtruction and comfort; and to the loynes, when to the myſticall
things hereby ſet forth; but after all this, they remain in many things, as a
ſea, wherein an Elephant may ſwim, the learnedſt not being able to goe, or
ſound them to the bottom. Some others otherwiſe, up to the ankles he
goeth, that goeth in the way of Gods Commandments; up to the knees, that
ſtriveth to attain to more perfection, according to the counſells, *Mat.* 5: up to
the loines, that attaineth to this perfection; but yet the waters riſing higher,
and not to be paſſed over, ſhew greater perfection and happineſſe in the King-
dome of Heaven, which is unpermeable here, becauſe *the eye hath not ſeen, nor*
1 Cor. 2. 9. *the ear heard, &c.* Others by the waters coming up to the knee, will have bow-

in

ing the knee at the name of Jeſus, meant ; to the loynes, continency and chaſtity of life : but theſe ſavour of Popery, that of *Ambroſe* cannot be miſliked, nor the firſt expoſitions given.

V. 7. By this River were may trees on the one ſide, and on the other ; hereby the flouriſhing eſtate of men and women imbracing the true Faith, is ſet forth, who are now like unto trees planted by the rivers ſide, growing, and bringing Psal. 1. forth fruit in due ſeaſon, the Word of God, and the knowledge thereof communicated unto them, being as waters moiſtning the roots of trees, and making them thus to doe.

V. 8. *Then he ſaid unto me, theſe waters iſſue out toward the eaſt country, and goe through the deſert into the ſea, and being come into the ſea, they heal the waters thereof.* Where by the waters of the ſea, underſtand the ſalt, and brackiſh manners of the Gentiles, before the coming of theſe waters from the Sanctuary ; that is, the knowledge and grace of Chriſt brought by the Apoſtles unto them. And they are ſaid to run through the Deſart which was eaſtward, in alluding to the river of *Jordan*, which runneth through the dead ſea of *Sodom*, which continueth ſtill, as it was, pitchy black, and thick, having no living thing in it ; yet the waters of this River coming out again towards the ſea in another River, are ſweet. But the meaning is, that the Apoſtles ran, as it were, through *Judea*, a dead people, and barren, as the deſart, in reſpect of any fruit bringing forth of their preaching amongſt the Gentiles, preaching with ſuch ſucceſſe, that they were in great numbers converted and healed, as was before ſaid. For to compare peoples to great waters, or the ſea, is not unuſuall in holy Scripture, as *Revel.* 17. 1. &c.

V. 9. He ſheweth, that not onely the waters of the ſea ſhall be healed by the coming in of this River, but alſo the fiſhes, which are of a great number, ſhall be healed and live ; people, amongſt whom the Goſpell cometh, being ſometime propounded unto us under the notion of trees ; ſometime of waters, and ſometime of fiſhes ; according to which our Lord ſaid to his Apoſtles, *Follow me, and I will make you fiſhers of men. And every thing where this river cometh, ſhall live* ; that is, the Spirit brought, as living water, in the preaching of the Goſpell, ſhall be vivificative to every man and woman, and in the water of Baptiſme to infants, that have the life of nature before, but want reaſon, whereby to live by the Spirit coming in the preaching of the Word. And therefore having ſaid, that the fiſhes ſhould be healed, ſetting forth men and women Note. capable of reaſon, which is the mouth, as it were, that openeth and ſwalloweth the hook of the angler, and ſo the fiſh is taken for God, the Authour of healing, and all good, he addeth, *Every thing where this river comes, ſhall live* ; intimating others in the Church, or within the pale of preaching the Goſpell, as infants, the children of Beleevers before ſpoken of, little fiſhes new ſpawned ; who, though they cannot ſwallow the hook, yet together with greater, are taken in a net, well and cloſe wrought alſo ; otherwiſe, after ſpeaking of the fiſhes being healed, and living by theſe waters, he would not certainly have added this clauſe further touching every living thing. He that reſteth not in this, let him give another reaſon of this addition, if he can : and if he cannot, no more impugne the baptizing of Infants. For the Spirit ſet forth by a River, ſee *Joh.* 7. 37, 38. Note. And from this whole paſſage note, that people without the true Faith, and Spirit of Chriſt, are as ſalt water of the ſea, diſtaſtfull to God, and unpleaſing. 2. As ſick fiſhes, yea dead, or dying, becauſe it is ſaid, they now live. 3. Becauſe things living move, and lie not ſtill, as before, when they were dead, hereby may a man know, whether by the Spirit he may be inlived, or not ; if he lyeth ſtill in the mire of ſinne, as the ſwine, Esai. 1. 16. and cometh not out, waſhing himſelf, and making him clean, by putting away evill, and doing good, he is dead ſtill, although where this river runneth, and can have no true comfort, in reſpect of a better life, but ſhall dye eternally notwithſtanding.

V. 10. *And the fiſhers ſhall ſtand upon, or above it* ; that is, the river before ſpoken of upon the banks, and there ſpread and dry their nets after the taking of fiſhes, whereof he ſaith, there ſhall be great abundance, and that from *Engedi* to *Engallim*, the laſt of which, ſaith *Jerom*, was a town at the river *Jordans* entring into the dead ſea, and the firſt at the going out from thence, *Engedi* ſignifying the fountain of a Goate, *Engallim*, the fountain of Calves.

Now by fiſhers here the Apoſtles fiſhing to take men, are meant, not being called hunters, becauſe without violence, or tearing, or killing, they take theſe fiſhes alive, gently driving them into their net, and they did this from *Engedi* to *Engallim*, when of fiſhes they made them being taken, as kids or calves, which were clean beaſts and ſo fit for ſacrifices to be offered unto God.

V. 11. *But the miry places and mariſhes thereof, ſhall not be healed, they ſhall be given to ſalt.* Having ſpoken of all things in the waters, where this river cometh, ſaying they ſhall live, and then of the ground on the ſides of this river, that trees ſhall grow there and bear fruit, now he excepteth of all the grounds about the mariſhes and miry places, where this river commeth not, they ſhall not be healed, but remain, as they were before, full of filth & muddy water, whereby is meant, that ſuch places as will not receive the Goſpell, or to which the Goſpell ſounded not, when the ſound thereof went generally into all lands, ſhall ever remain in the *ſordes* of their ſins, like moory rejectany ground, never to be made better. *Note.* And this we ſee verified at this day in the Indians of *America* or the new found world, never diſcovered, till the time of *Henry* 7. but ſince peopled in part with ſuch as have endevoured their converſion to the faith, but with little ſucceſſe. Here the reaſon may be ſeen, they are by God adjudged not to be healed, and the like we may conceive ſhall be to the Turks and Tartars, and all that are bewitched with the Mahumetan ſuperſtition, this river.not running in their coaſts, but kept out, they cannot be healed.

V. 12. Here becauſe he had ſpoken briefly of trees growing by the ſides of this river, he reflecteth again upon the ſame, ſetting them forth more fully by their fruit and leaves, ſaying, *They ſhall be all trees for meat, whoſe leaves fade not, neither ſhall their fruit be conſumed, it ſhall bring forth new fruit according to his months, becauſe their waters iſſued out from the ſanctuary, and the fruit ſhall be for meat and the leaf for medicine.* *Ambroſ.* Theſe trees, ſaith *Ambroſe*, are paſtours and teachers on both ſides of the great river, the holy Scriptures diſtinguiſhed into two, the Old and New Teſtament, from both which, as waters running from the Sanctuary, becauſe of the inſpiration of the Spirit of God they both bear fruit of godly living and good works, and leaves of good inſtuctions and exhortations, by the one feeding mens ſouls, when they are hereby drawn to an imitation of them, and by the other, as by an wholeſome medicine healing their infirmities, when their inſtructions entring into their hearts, they be converted from ſin to righteouſneſſe thereby. And this fruit and leaves are brought forth according to their moneths, when from time to time, as the moon reneweth, they renew their teaching, not only according to the time here mentioned once a moneth, but in ſeaſon and out of ſeaſon, as is commanded and ſtraightly charged, 2 *Tim.* 4. 1. ſee the like *Revel.* 21. And theſe waters and trees are never conſumed, but remain alwaies to produce theſe bleſſed effects, they being not as a torrent or brook, that in a dry ſummer is waſted, but as a great river Zech. 14. 8. alwaies running as the ſpring, from whence they come, is a fountain ever overflowing, for which *Zachary* ſaith they run *ſummer and winter*.

V. 13. The prophet having hitherto from chap. 45. 8. interpoſed many moſt memorable things and needfull to be known, now returneth again to the dividing of the land begun chap. 45. 1, 2, 3, 4, &c. ſaying, *This ſhall be the border, whereby ye ſhall inherit the land according to the* 12. *tribes of Iſrael, and* Joſeph *ſhall have two portions*, that is, this following, verſ. 15, 16, &c. to verſ. 22. where the north border and the ſouth, the eaſt and the weſt are deſcribed according to the borders of the land of *Canaan* twice before deſcribed, *Numb.* 34. and *Joſh.* 15. ſo that I ſhall not need to repeat it here again, but the reader may have recourſe to that, which I have written there. But that preciſely the land of *Canaan* is not here meant, but the inheritance of the Church under the Go-

ſpell

V. 22. ſpell, appears, becauſe verſ. 22. *Ye ſhall divide it by lot amongſt you, and the ſtrangers that ſojourn amongſt you, &c.* For under the Old Teſtament, although ſtrangers lived amongſt the children of the Iſrael, yet they had none inheritance with them, nor at the time of their return out of the Babyloniſh captivity. For ſtrangers endeavouring to come in amongſt other Levites, who Ezra. 2.62. could not ſhew their genealogies, were by *Ezra* rejected, and it is ſaid of thoſe that were before ſtrangers from the Common-wealth of Iſrael, that now un- Eph. 2. 19. der the Goſpell they were not ſo any more, but *fellow citizens with the ſaints,* and now *there is neither Jew nor Gentile, but all are one in Chriſt.* In ſpeaking there- Gal. 3. 28. fore of the inheritance of the Evangelicall Church and their borders therefore by the land of *Canaan* he is altogether allegoricall, not meaning that this land ſhould any more be ſo divided according to the letter to the 12. tribes, but that they ſhould ſuch of them as beleeved, have *aliquid inſtar,* ſomething like done unto them, *viz.* an inheritance given them together with the faithfull of the nations, there being nothing diminiſhed of all that was anciently promiſed as is mentioned verſ. 14. yea and that *Joſeph,* as by reaſon of the two tribes comming of him he had a double portion, ſo he ſhould now again have verſ. 13. not much unlike unto which is the ſealing of 12000. of every tribe, *Revel.* 7. and then of an innumerable multitude of all nations. But in all this the heavenly inheritance is more reſpected, then the earthly which the faithfull of the Iſraelites ſhall afterwards enter into, and the Gentiles amongſt them, as their leaders and teachers, by whom they were firſt brought unto the faith, becauſe, as the Apoſtle ſaith, all beleevers are Children of the free wo- Gal. 4. man and not of the bond woman, who with her ſon ſhall be caſt out, as not permitted to inherit with the ſon of the free woman.

CHAP. XLVIII.

V.1,2. HAving ſet forth the boundaries of the land in generall, here followeth the diſtribution thereof in particular amongſt the 12. tribes, and firſt of 7. of them on the one ſide of the holy portion northward, then of the other five ſouthward, verſ. 23. all which yet are ſaid in latitude to lye eaſt and weſt. Then it is repeated again, which was ſaid before of the moſt holy portion, of the city and the princes portion. Verſ. 8, 9, 10, &c. to verſ. 23. The 25000. reeds in length being exactly caſt up, came to 45. miles, which is ſuch a length, as never any city in this world was of, and therefore cannot be meant of any city to be built by the Jewes again after their return from *Babylon,* but of the Chuch under the Goſpell, as hath been ſaid before. And by this great Note. length between the city and ſanctuary it is well noted by ſome, what a long way he muſt goe, that would attain to the kingdome of heaven, ſo that as he, that hath a long journey to go, muſt get up betimes in the morning, ſo he that would go thither had need to begin to go in the ſtraight way betimes, in Note. his youth, and not deferre it till ſickneſſe or old age. Again becauſe this city is placed afarre off from the ſanctuary, for that was in the midſt of the holy portion of this great length, ſo that there were above twenty miles between the city and the houſe of God, note that ſuch as would attain everlaſting life, ſhall be neareſt unto it, if they remove before out of the city, that is, worldly diſtractions and troubles, betaking themſelves to a more ſolitary kinde of life wherein they may more freely attend upon Gods worſhip and ſervice. Under the Old Teſtament indeed the Temple ſtood in the city, becauſe men might intend worldly things, and yet be near unto God, whoſe ſervice ſtood then ſo much in outward things: but now the Lord ſaith, *He that will be my diſciple muſt deny himſelf, and take up his croſſe and follow me.* And he ſpeaks of forſaking father and mother, and houſe and land for his Names ſake, for thus it was at the firſt neceſſary, ſeeing otherwiſe there could not have been preachers without any clog or hinderance to hinder them in their courſe of going out to convert ſouls. But now it ſufficeth in minde to be lifted up towards Gods tabernacle, and when we uſe the world to be as if we uſed it not, remote from the city of thoſe, that like moules are alwaies delving in the earth through the worldlineſſe of their mindes.

V. 14. Whereas it is ſaid verſ. 14. of the Levites portion, *they ſhall not ſell, nor alienate, nor exchange it, becauſe it is holy to the Lord.* It is hereby ſhewed, that lands given to the miniſters of Chriſt under the New Teſtament, may never be
Note. again taken away, or put to any other uſe, but to their maintenance for ever.
Of the danger of taking any thing away, that hath been dedicated to God,
Act. 5. ſee in the example of *Ananias* and *Saphira*, and before of *Achan*, about the gold
Joſh. 7. Cap. 6. 19. of *Jericho*, which was to come into the ſanctuary; and if by the conſent of Gods miniſters themſelves there may never be any ſuch alienation, how ſhall they anſwer it, who againſt their conſent, and to the immediate depriving of ſome of their livelihood dare lay violent hands hereupon?

V. 15. *For the breadth of* 5000. *left over againſt the* 25000. *of the holy portion, it ſhall be a prophane place.* That is, of the 25000. reeds aſſigned to the city in length, but 5000. in breadth, for the building of the city and the ſuburbs, a ſquare of 5000. ſhall be taken, upon which it ſhall ſtand, within the wals 4500. every way, and without 250. round about it. And thus 5000. being taken out of the length, there will remain 10000. eaſtward, and 10000. weſtward, which ſhall be for fields, for vines, olive-trees, and corn for the uſe of the city. Where the city is called the prophane place in none other ſenſe, but as it was for common perſons, and not miniſters to dwell in, for the word rendred pro-
Note. phane, ſignifieth indifferently prophane or common. But by the number of 5000. ſaid to be prophane was ſhewed, that all things pertaining to the 5. ſenſes are prophane or common, & therefore ſuch as ſpiritual perſons ought not to be taken with, to be hereby drawn in their affections from heavenly.

And they that ſerve the city, ſhall be out of all the tribes of Iſrael. That is, indifferently permitted to dwell there from all parts, ſo *Lyra*, or they ſhall bring from all parts proviſion to be ſpent there, as they did of old at their 3 feſtivals yearly.

V. 20. *All the holy oblation ſhall be fourſquare with the poſſeſſion of the city,* 2500. *and* 25000. How the city and holy portion together made a ſquare 25000. every way, may be made to appear thus, the prieſts portion in length 25000. the Levites lying along by that 25000. either 10000. broad, and the cities portion 25000. long, and 5000. broad, which breadths being all put together make
Note. juſt the ſquare before ſpoken of. And a ſquare God would have it, to ſhew 1. the durability thereof, as any thing made ſquare ſtandeth ſtrongeſt, and 2. how firmly we ſhould ſtand, that be the city, that is the Church of God, whatſoever contrary conditions we be caſt into, as a dye that is ſquare ſtandeth, howſoever it be caſt. 3. That all our dealings ſhould be ſquare, our deeds, words, thoughts, and outward ſhewes all anſwering to one another, when it is thus with us, we are the holy portion, otherwiſe not, but unholy and unclean.

V. 21, 22. Here (after the Levites and cities portion, being a ſquare altogether intimating in the quadrature before ſpoken of, that miniſters and common people are all alike) a repetition is made alſo of the princes part, to ſhew next unto what tribes it ſhould lye on the one ſide of the portion before ſpoken of and the other, *viz.* by *Judah* on this ſide, and *Benjamin* on that, therefore as it was ended with *Judahs* portion in ſpeaking of the 7. former tribes, ſo it is begun with *Benjamins*, verſ. 23. in ſpeaking of the five.

V. 30. *And theſe are the goings out of the city on the north ſide* 4500. *meaſures.* That is, the city being ſquare the north ſide being 4500. had 3 gates to go out at, ſo likewiſe the ſouth, the eaſt and the weſt, 12. in all according to the number of the tribes of *Iſrael*, as hath been before ſaid, the whole compaſſe of the city
V. 35. being thus found to be 18000 *and the name of the city ſhal be from that day, The Lord*
Math. 28. 20. *is there.* The name implying his everlaſting being with his Church, as he ſaith,
Iſidor. *Loe I am with you to the end of the world.* The gates to goe out at ſet forth mens divers goings out or departures out of this life, ſome having a ſharp paſſage as it were northward, ſome more comfortable ſouthward, ſome in a ſenſe of the light of Gods favour eaſtward, ſome in darkneſſe weſtward.

DANIEL.

DANIEL:

The Preface:

THE propheſie of *Daniel*, hath beene much impugned of old, and ſtiffly denyed by many to be Canonicall Scripture. 1. By *Porphyrie* the Diſciple of *Plotinus*, who ſaid, that this Book was not written by the Prophet *Daniel*, but by ſome other man in his name, & that not till the time of *Antiochus Epiphanes*, that perſecuting tyrant, who reigned over *Syria*, & compelled many by puniſhments to forſake the Law of God. Then ſaith he, was this Book written, not by any Propheticall ſpirit, but under a pretence of propheſying relating things done, in the time of the aforeſaid *Antiochus*. And he ſaith further, that the Hiſtories here written in the former 6 chapters were true, but from thence forth that which is written by way of propheſying came from a falſe and lying ſpirit. Thus that railer againſt the Chriſtian religion, who wrote 15 Bookes againſt Chriſtianity, and in the 12 Book thus againſt this Prophecy of *Daniel*. But that not *Daniel*, but hee was a notorious lyar, appeareth from the time, when hee ſaith, that this book was written, *viz*. in the dayes of *Antiochus Epiphanes*. For *Joſephus* ſaith, that the Prophecy of *Daniel* was ſhewed to *Alexander* the Great, and therein that viſion of the Goat, chap. 8. 5. repreſenting him in his ſwift and ſpeedy ſubduing of all Kingdomes and Nations, and betwixt *Alexander* and *Antiochus Epiphanes* were 140 years. Againſt this *Porphyrius* wrote *Theodoret* and *Jerome* relating theſe things touching him. 2. *Celſus* alſo impugned this book, as not being Canonicall Scripture, againſt whom *Origen* wrote 8 Bookes. 3. Many Rabbins of the Jews have rejected it likewiſe as not Canonicall, as *Polanus* ſaith, that he living ſometime in *Moravia*, where he uſed the help of ſome Rabbins for the underſtanding of the Hebrew tongue, heard them ſay, that they acknowledged not *Daniel* to be authenticall, and therefore ſeldome read it, eſpecially becauſe that chap. 9. the death and paſſion of the Meſſiah, and the time when, is ſo evidently forth. Therefore they read it not amongſt the people, leſt hereby they ſhould be turned to Chriſt, finding out how they had been by them deceived. But the antienter Rabbins generally have acknowledged *Daniel* to be Canonicall Scripture, as appeareth in their placing it in their *Banobathca* in *Pereh Primo* amongſt their כתובים or ἁγιόγραφα as *Polanus* ſaith. And therefore ſome of them have written Commentaries hereupon, as *Rabbi Solomon*, *Rabbi Levi*, *Ben. David*, *Rabbi Abraham*, *&c.* and ſome have alleadged *Daniel* as authenticall to confirm points of Faith, as *Rab. Moſes Hadarſian Ben. Jieskaki in ſuo Peruſ. ſuper Gen. R. Abba fil. Cahena.*

Joſeph. antiq. l. 11. c. 8.

Theodoret. Hieron. Origen.

Amandus Polanus.

Math.24.25. And Chriſt whoſe authority is above all others, ſpeaketh of *Daniel* as a true Prophet of God, ſaying, *When yee ſee the abomination of deſolation ſpoken of by Daniel the Prophet,&c.* and experience hath aboundantly proved the ſame in the fulfilling of the things herein foretold touching the Perſian, Grecian and Roman Monarchies. And hitherto of the authority of this Prophecy, now for the adjections to *Daniel*, if it be demanded whether they be Canonicall Scripture alſo or no? *Jerome* reſolveth us, ſaying, that they were by *Origen* and *Apollinaris*, who wrote againſt the blaſphemer *Porphyrius*; counted but fables, and ſo he alſo calleth them, ſaying, that they were written by a certain Prieſt called *Daniel*, a familiar friend of *Nebuchadnezzars*, and are not in Hebrew, but in Greek onely, whereas all Canonicall Scriptures were ſet forth in Hebrew, as the Holy tongue before the coming of Chriſt, and therefore although they and *Euſebius* adjoin them to *Daniel*, yet they doe it not without markes in many places put to, to ſhew the uncertainty of the credit of many things therein, ſo likewiſe *Euſebius*; And whereas *Daniel* the authour of them, was a Prieſt, our *Daniel* was of the Kings ſeed; and touching all Apocryphals he ſpeakes of them but as dirt in compariſon of Canonicall Scripture, in that ſaying of his, *grandis prudentiæ eſt aurum in luto quærere.* *Polanns.* But to returne to Canonicall *Daniel*, he began to propheſie ſaith *Polanus*, *Clemens.Alex-and. ϛρωμ.* one year after that *Ezekiel* began his Propheſies, which *Clem. Alex.* noteth to have beene *Anno Mundi* 3359. in which year alſo *Nahum* propheſied. *Buc. colin. Chron.* The year following *An.*3360.*Daniel* when he had learned the *Caldean* tongue, began to miniſter to King *Nebuchadnezzar*, and continued in the Propheticall Office 70 years. For the tongue wherein hee writeth it is part *Hebrew*, and part *Caldee*. *Hebr*. chap. 1. and 2. to *v*. 4. thence forth *Caldee* to the end of chapter the ſeventh, from whence again to the end of the Propheſie he wrote in the *Hebrew* tongue.

CHAP. I.

V. 1,2. HEre the Prophet beginneth firſt with the Hiſtory of *Jehoiakims* being carryed away captive by *Nebuchadnezzar* in the third year of his reign, of which ſee 2 *King*.24.as the Prophets *Iſaiah* and *Jeremiah* relate ſome hiſtories in their Propheſies alſo.But betwixt the time here ſpoken of and there, is the difference of 8 years,for whereas here 3 years are ſpoken of,there it is 11.*Sol.* This 2 King.23.36. difference hath been by me already obſerved, 2 King.24.and reconciled.*Jehoia-* 2 Chron.36. *kim* having reigned 3 yeares under *Nebuchadnezzar*, and then rebelling was taken by his Forces and bound to be carryed into *Babylon*, and of this carrying away, when alſo the veſſels of the Lords Houſe were carryed away,it is here ſpoken; as for the whole time of his reign being 8 years more, the Sacred Hiſtory ſaith nothing, how after this hee came to reign again, but becauſe it is ſaid, he certainly did, and that, as may be conceived by the favour of the King upon his faith given unto him, being releaſed from his bands and ſent home again, but after this, *Nebuchadnezzar* being again provoked ſent and deſtroyed him, as may be gathered, 2 *King*. 24. 2. For of none other being bound to be carryed into *Babylon* doe we read touching him, but only that third yeare, but when his reign ended the 11 year together with his life, it was by forces of *Caldees* and others coming againſt him, by whoſe hands he was ſlain and caſt out of the gates of the city, as an Aſſe, according to *Jer*. 22. But hereby it appeareth that *Daniels* beginning to propheſie the next year after *Ezekiel*, as was noted in the Preface out of *Polanus*, was a miſtaking, for ſo much as *Ezekiel* propheſied not till the fifth year of *Jehoiakims* captivity,which was 13 years after *Jehoiakims* carrying into *Babylon*,with whom *Daniel* and his fellows were carryed away alſo,and therefore if he miniſtred to the King of *Babylon* one year after that, and then were the beginning of his propheſying, he began 12 years before *Ezekiel*. But to leave this as uncertain,it may ſuffice, that he propheſied at the ſame time with *Ezekiel*, and ſo either of them had the more comfort of one anothers aſſiſtance, and if he propheſied ſo long, as it ſeemeth that he did, becauſe till the dayes of *Cyrus*, when the 70 yeares of captivity were ended, he is placed rightly next after *Ezekiel*, becauſe he propheſied after him, eſpecially in thoſe things, wherein the greateſt burthen of his Propheſie lyeth, chap. 7.8. &c. to the end. And for his beginning to miniſter to the King, it was not, as the ſame Authour hath it, one yeare after his coming into *Babylon*, but 3 as appeareth, verſ. 5. Now for the occaſion of *Daniels* coming firſt to be known to *Nebuchadnezzar* it was this. The King commanded *Aſhpenaz*, the maſter of his Eunuchs to take ſome of the children of *Iſrael*, of the Kings ſeed, and the Princes, and to teach them the *Caldean* tongue, nouriſhing them up in the beſt manner at the Kings charge, till 3 years were expired, that then they might ſtand and miniſter before the King. Whereby it appears, that *Daniel* and his three fellows were either of the bloudroyall, or deſcended from Princes of *Judah*. That which was regarded in the choice of them, was the comelineſſe of their perſons, and their underſtandings. For the language, which the King would have them taught, the *Caldean*. For the people thus called, *Polanus* ſaith, that they were the off-ſpring of *Arphaxad*, of whom alſo the *Hebrews* came, for *Arphaxad* begat *Shelach*, and *Shelach Heber*, of whom came the *Hebrews*. And *Abraham* was born in *Caldea*, ſo that it hereby appeareth to have been the countrey wherein *Hebers* poſterity dwelt, and that the *Iſraelites* and *Caldeans* had one common Anceſtour of whom they came, *Arphaxad*, and ſo their languages were near one to the other, the *Caldean* coming from the *Hebrew* as the fountain, and having the like characters, but not ſo pure as the *Hebrew*, yet ſome *Caldee* is more pure then other, as that uſed by *Daniel* and *Ezra*, from chap. 4. to the 7. then that which *Jonathan* and *Onkelus* wrote in their *Caldee Paraphraſes*. The *Caldee* and *Syriack*, ſaith *Mercer*, are all one; but *Tremelius*, that there were ſome difference between; the *Caldeans* when *Daniel* wrote, were the Inhabitants of *Babylon*; and ſome *Caldeans* there were ſpecially ſo called for their skill in Aſtrology and great learning, as being the Philoſophers of the *Aſſyrians*, as *Strabo* ſaith, ſome having skill in calculating Nativities, and foretelling things to come by the ſtarres, and ſome in Necromancy. Some, ſaith *Jerome*, hold that the *Hebrew* and *Caldean* tongues were both one; but this is confuted from hence, becauſe if ſo, they ſhould not have needed to be taught the *Caldean*, and ſome alſo ſay, that by their being put under the hand of the Maſter of the Eunuchs, it is implyed that they were made Eunuchs, and ſo the Propheſie of *Eſay* to *Hezekiah* touching thoſe that ſhould come of him, was fulfilled, that they ſhould be carryed a way and be Eunuchs to the King of *Babylon*. Verſ. 5. *And the King appointed them a portion of his meat dayly, and of the wine that hee dranke*; which he did not for any favour, that hee bare to them, ſaith *Polanus*, more then to other Jews, who fared full hardly, but that being delicioully brought up they might bee by the pleaſures of the Court faſcinated ſo, as to prefer a *Caldean* life, and be willing, forgetting their own countrey and religion, to turn to their ſuperſtition. And there hee would have them thus fed and inſtructed a ſufficient time, *viz.* three yeares, that they might afterwards ſtand before and miniſter to him, as other *Caldeans* and Aſtrologers did, and be ſet over the affaires of the kingdome, as the moſt able and expert of them were. Therefore moſt probably when hee took order, that they ſhould be taught the *Caldean* tongue, he meant not onely the tongue, but the learning and skill of the *Caldeans* alſo. And to this end their names were changed from *Daniel*, *Ananias*, *Azarias* and *Miſaell*, to *Belſhazzar*, *Shadrach*, *Meſhach*, and *Abednego*, that is, from names implying them to be the ſervants of God, to names derived from idols, they being thus, ſo far as in them lay, that made this change, dedicated to the ſervice of the ſaid idols and falſe gods of the *Babylonians*. For *Daniel* ſignifieth *a judge of God*; *Ananias*, *the grace of God*; *Azarias*, *the help of God*, and *Miſael*, one *that was of God*, in every of theſe names there being the name of God, אל or יה. But now contrariwiſe they had names from idols. *Daniel* from *Bel*, the great god of the *Babylo-*

V. 3.

V. 5.

Gen. 10.2.

Gen. 11.18.

Strabo Geog. l.

Hieron.

Eſa. 39.7.

V. 5.

Polanus.

V. 6,7.

nians, *Belſhazzar* ſignifying *Bels treaſurer*. *Ananias* from *Rath* ſignifying *King*; that is the Sun, which they worſhipped as the King of the World. *Shadrach* being as much as the *inſpiration of the King*. *Mijael* from *Shachab*, a goddeſſe of pleaſure. *Meſhach* being as much as *who is Shacabs*. *Mijael* from *Nego*, the fire which was alſo worſhipped as a god; and therefore *Abednego* was as much as the *ſervant of the fire*. Thus idolaters endeavour by all means to draw the people of God from his ſervice to the ſervice of idols, by carefully inſtructing them in their wayes, providing for their dainty and delicate keeping, and giving them names accordingly, and ſomething like unto this did the *Phariſees* of old compaſſing Sea and Land to make one Proſelyte. And therefore the careleſſeneſſe of Chriſtian people is hereby reproved, who have no care what names they give to children, but as their carnall phantaſies lead them, and as for their education
Note. in godly learning it is ſet at ſix and ſeven, and this redounds to the great ſhame of this whole land, wherein no care hath been had of education of Papiſts children in the knowledge of the truth, although we have had them in our power above 80 years.

V.9. V. 9. *But* Daniel *purpoſed in his heart, that he would not defile himſelf with the portion of the Kings meat*. Here *Daniel* onely is named, but the other three are alſo to be underſtood, they would none of them thus defile themſelves. If it be
Polanus. demanded, how could they be defiled with his meat? *Polanus* anſwereth firſt becauſe ſome of the meats uſed, and ſerved unto his table were unclean, and ſo determined of by Gods Law. 2. Idols were praiſed therefore, as by whoſe beneficence he enjoyed them, for ſo it is ſaid touching *Belſhazzars* feaſting and
Dan.5.4. drinking with his Princes and Concubines, that when they were thus doing, they praiſed their gods of ſilver and gold. And beſides all this, the other *Jews* might have been hereby ſcandalized, if ſuch men as they ſhould have taken liberty againſt the Law of God in this kinde, the weak being incouraged by their example to doe likewiſe, and others brought to an ill opinion of them, that being faſcinated by the pleaſures of the Kings Court had bidden adieu to all piety. Laſtly, ſuch delicious fare hath power by pampering the fleſh to corrupt the minde, thus indangering men to be lead more by
Luk.16. the fleſh then the ſpirit, as is noted in the rich man, that fared deliciouſly every
Eſa.5.8. day, he was a very belly-god and cared not for God, or the charge given by
Eccleſ.11.2. him to break his bread to the hungry, to give a portion to ſix and to ſeven, to
Deut.15. give and lend to the poor and needy; whereunto we may adde, that the kings fare was too high for poore captives, who were in the afflicted eſtate of a people conquered by the enemy, and therfore had need forbeare feaſting to faſt and feed themſelves with the courſeſt meat and ſlendereſt diet, herein choo-
Heb.11. ſing rather, as *Moſes*, to ſuffer affliction with their brethren the people of God, then to live in exceſſe and fulneſſe, becauſe at ſuch times the Lord expects that we ſhould thus humble our ſelves by abſtinence, and reproveth it as a great ſinne in thoſe, that doe otherwiſe. According to this example, it is our duty
Eſa.22,12,13. 1. to avoid any thing, whereby our weake brethren may be ſcandalized, as
Note. *Rom.* 14. 2. To take heed, that by things edible and potable, that be pleaſant to the palate, we be not drawn away to ſin hereby, as gluttons and drunkards, and ſuch as dayly pamper the body are. 3. That no favour ſhewed us by great perſons or names, whereby men are pleaſed to call us, implying, that we ſhould be according to their hearts, who are wicked; prevail ſo far with us to make us ſuch. 4. We learn that is is no part of felicity in reſpect of worldly things to have wherewithall, to eat and drink dayly of the beſt, if we doe no unhappineſſe to be fed poorly and meanly, becauſe the one commonly nouriſheth the fleſh, and makes it ſtronger to rebell againſt the ſpirit; for which it is ſaid, Woe to them that are full now, the other is a means the more to ſubdue the fleſh to the ſpirit. 5. That there ought to be in us a ſympathizing with our brethren in diſtreſſe, not feaſting when they are in adverſity, becauſe this is complained of *Amos* 6. 6. but ſhew, that we are one with them in ſpirit, by weeping with thoſe that weepe, and abſtaining with thoſe that abſtain.

Daniel and his ſellows,as they requeſted, eating pulſe and none of the kings V.15.
meat,and drinking none of his wine,at ten days end were fairer and fatter,then
thoſe that did,yea and increaſing in underſtanding & learning above them all, V.17.
in ſo much as that the King examining them,found them to excel herein all the V.20.
Caldeans of the land, being ten times better then any of them. Whereby wee *Note.*
may ſee another benefit comming through Gods bleſſing upon an abſtemious
courſe of life,the leſſe the belly is filled the more is the minde filled with underſtanding
and wiſdome, but the more it is forced with delicious meats and
drinks,the more ſtupid and dull it is made in reſpect of Divine underſtanding: *Pinguis venter,*
for now it is as *Jerome* ſaith, *a fat belly but a lean minde*; and therefore *macra mens.*
Daniel to underſtand divine things faſted long and prayed, and ſo did *Ezra* Dan.9.3.
that perfect ſcribe, who was ſo prompt in the Law of God. Note alſo, that Ezra 10.16.
for the very body,God can by his bleſſing make ſuch as be poorly fed as thriving,
and to be in as good or better plight, then thoſe that daily eat and drink
of the beſt and fill their body. A little with Gods bleſſing ſatisfieth the godly,
better then aboundance worldlings,that every one having but neceſſary food 1 Tim.6.6.
and rayment may be content, and the leſſe bodily food they have,the more fill
his minde with heavenly contemplations, that neither the Devill nor World
may prevaile with him to ſteal or deceive to get for the body, but truſting in Pſal.37.7.
God,and working in his calling expect by him aſſuredly to be fed,as the children Epheſ.4.28.
of *Iſrael* in the wilderneſs,& the followers of Chriſt in the Deſert with 5 Exod.16.
loaves and a few fiſhes,and the widow of *Sarepta* and her ſon with a very little Matth.14.
meal and oil a long time. *Jerome* upon *Daniels* learning of the *Caldee* tongue,inferreth *Hieron.*
that it is not unlawful to ſtudy any Art,to attain the knowledg even of
thoſe that are wicked, ſuch as the *Caldeans* Philoſophers were, ſo that it be to
know the ſecrets thereof to confute them, not to practiſe any ſuch unlawfull
Arts. Whereas theſe four are ſaid to have excelled all the *Caldeans*,it is to be underſtood
in the knowledge of that which was by them profeſſed,and their excellency
lay further in this, that they knew by revelation from God what
the *Caldeans* by ſtudy could not attain unto, ſo that their anſwers to the
Kings demands gave him more ſatisfaction, then any that the wiſeſt of the
Caldeans could make. And hereby they came into greateſt favour, being ſingularly
choſen before others continually to miniſter to the King, as his
Counſellours, which favour they obtained not through any good will, that
Tyrant of himſelfe bare unto them, but God inclining his heart thus to doe,
as he had before inclined the heart of *Melzar*,ſo that they were in great grace V.11.
with him. And thus he can doe by others,that be his faithfull ſervants,he can *Note.*
make his enemies his friends, as *Nebuchadnezzar* to *Jeremiah*, and *Gamaleel* and
Pliny the ſecond to Chriſtians in the time of *Trajan* the Emperour, who wrote
for them, and obtained a ceſſation of their perſecution, according to which
he ſaith,that he will make peace for them with the beaſts of the field,&c. For Hoſ.2.18.
Daniels continuing to the firſt year of *Cyrus*, it is further verified, chap. 10. 1.
yea and longer, to his third year, to the firſt of *Cyrus* is meant as long as the
Caldean Monarchy ſtood all *Evilmerodachs* time, and all *Belſhazzars*, whileſt
the poor Jews were held in miſery, for their greater comfort. And after
this hee propheſied ſtill for their inſtruction in the divers mutations that
ſhould be in the world afterwards, and of their ſufferings and deliverance as
there is to be ſeen.

CHAP. II.

In this chapter wherein the dream of *Nebuchadnezzar* is ſet forth, *Daniel* firſt beginneth with the time, *viz.* in his ſecond year, about which divers conjecture diverſly, becauſe he brought *Daniel* away captive from *Judea*, and three years were now expired ſince that time, in which *Daniel* and his three fellows were brought up in the learning of the *Caldeans*. Now if this were after theſe three years, how could it be in *Nnbuchadnezzars* ſecond year? Some ſay, that another *Nebuchadnezzar* the ſon of *Nebuchadnezzar* the Great is here meant. But that this cannot ſtand appeareth, becauſe there neither was any more *Nebuchadnezzars*, but one, neither could there be if the Propheſie of *Jeremy* be true, as none will deny. For he ſaith that the Lord had given the Nations to ſerve *Nebuchadnezzar*, and his ſon and his ſons ſon, *Jer.*2.7. but if there had been another ſon of his beſides *Evilmerodach*, that had reigned after him, then the time of the Nations being kept under by that family had not been only in his, his ſons and his Grandchilde *Belſhazzars* time, but alſo of another ſon of whom it is no where written. *Lyra:* Whereas ſome Hiſtorians mention two others *Rebuſar* and *Laborſhardach*, it is anſwered, that *Evilmerodach* was otherwiſe called by one of theſe names, and *Belſhazzar* by the other, ſo *Lyra*; wherefore he contrariwiſe reſolveth, that this was the ſecond yeare of *Nebuchadnezzar* the Great, that is, of his Monarchy after *Egypt* ſubdued, and not from his firſt beginning to reign, which was certaine yeares before that. *Joseph.antiq. l.* 10. And this hath ground in *Joſephus*, who ſaith, that after his ſubduing of *Egypt*, one whole year being expired, he had this dream, and the time being thus underſtood agreeth beſt with the dream, wherein *Nebuchadnezzar* is ſaid to be King of Kings, and that all were made to ſerve him, thus alſo the Rabbins of the Jews. *Polanus.* Others ſay, that by the ſecond year of *Nebuchadnezzar* here ſpoken of, the ſecond after *Daniels* ſtanding before him is meant, but what reaſon can be yeelded of this, I ſee not, wherefore I reſt in that of *Lyra*. It is true, this could not be the ſecond year of his reign reckoning from the firſt beginning thereof, not only for the reaſon already rendered, but alſo becauſe if we omit the time, which paſſed before this his dreaming he had reigned now 37 yeares, 18 when *Jeruſalem* was deſtroyed, 23. when he invaded and overcame *Celoſyria*, the *Ammonites* and *Moabites*; the ſame yeare began the ſiege of *Tyre*, which continued 13 years, which being done he ſubdued *Egypt*, *Anno* 35 of his reign, being then the Monarch of the World, ſo *Joſephus*: *Joseph.* after this the ſecond year he had this dream, that is *An.* 37. of his reign. Touching the dream that he had, it came from God, and God took away again from him all the remembrance of it, that he might hereby notifie himſelfe to be the only true God, and *Daniel* to be his dear ſervant, who had ſo great a care to obſerve his Laws, howſoever he were tampered withall, that he might have been in his religion perverted and brought to be all one with the idolatrous *Caldeans*, who *Note.* for this end were made his inſtructours, that we who read and know this, might be likewiſe excited to ſtand faſt againſt all temptations in ſincere obedience to God, not doubting, but that ſo we ſhall be ingratiated with him, who is the moſt High, and hath all mens hearts in his hands to turn them to us at his pleaſure, although by Nation and Religion aliens from us.

V. 2. *Hieron.*

V. 2. *Then the King commanded to call the Magitians, Aſtrologers, Sorcerers and Caldeans.* Touching theſe four ſorts, *Ierome* ſaith, that Magitians were ſuch as otherwiſe were called Philoſophers, who by great ſtudy attained to much knowledge in the ſecrets of Nature. But the word רטמב rather ſignifieth ſuch as uſed incantations, or charms, and the Aſtrologers were ſuch as by ſtudy pryed into the influences of the ſtarres, thereby to judge of things to come; the Sorcerers were ſuch, as caſting miſts before mens eyes deceived their ſight; the *Caldeans* differed not from Aſtrologers, but only in name. In all theſe as in Prophets heathen Kings had a great confidence, and upon every extraordinary occaſion called them together to know ſuch things, as they deſired, and could not know by any other, but them only for their rare skil, as *Pharaoh* did formerly when *Moſes* ſhewed ſignes, as God had commanded him. But for ſo much as *Daniel* and his three fellowes were found by the King to be far more excellent then any of them, it chaper 1. 21. it may ſeeme ſtrange, that they were not called amongſt others, who one would think rather ſhould have been preferred before them. It is anſwered, the King haply by this time had forgotten them, it being about 35 years betwixt the time of that ſpeciall notice, that he took of them, and the time wherein the *Caldees* were thus called together; or it may be conceived, that they being ſtrangers, but the other Natives, hee had not ſo much confidence in them, or laſtly they being Jews, although very wiſe and learned, yet he thought that they did not, neither would practiſe thoſe arts, becauſe they were condemned by the Law of their God. Thus it may be conceived according to humane reaſon, but certainly it was Gods providence that ſecretly ruled in this matter, ordering it thus, that *Daniel* ſhould not be firſt ſent for, becauſe then the vanity of the Aſtrologians and Magitians would not have ſo much appeared, that men thenceforth might not eſteeme of them any more, as worthy to be ſought to. And as the Divine Providence ordered it, ſo that he ſhould not be firſt ſent for, ſo that he ſhould not be ſent for amongſt them, leſt the revealing of theſe great ſecrets ſhould be thought to have come from the *Caldeans* skill, as it would have beene, if *Daniel* appearing amongſt them had diſcloſed them.

V. 4. *Then they ſpake to him in Syriack.* Here, as was ſaid before, beginneth the *Syriack* or *Caldee* language uſed in this Book, being continued to the end of chap. 7. this being the occaſion here, that *Daniel* leaving the Hebrew ſpeaks in *Syriack*, and hereby it appeares that theſe tongues were one, ſometime called *Syrick*, ſometime *Caldean*, because the *Caldeans* ſpake it, as well as the *Syrians*, and of both theſe places *Abraham*, of whom the *Hebrews* came, is ſaid to have been of Ur of the *Caldees*, Gen. 12. and touching *Syria* it is ſaid, that he ſent his ſervant to take a wife thence for his ſon *Iſaac* of his Fathers houſe, Gen. 24. and ſo the *Hebrew*, the *Syriack*, and *Caldee* tongues differed not much from one another.

V. 13. *And the decree went forth, that the wiſe men ſhould be ſlain*, vulg. and *the wiſe men were ſlain*, whereupon ſome think, that ſome of them were cut off, and this is favoured by the originall, and is not improbable, becauſe they were worthy by the Law of God to dye, and in this whole matter the providence of God moderated for the taking away of ſuch a wicked generation, although in *Nebuchadnezzar*, that did command this, it was extream tyranny, and unreaſonable. *And they ſought Daniel and his fellows to put them to death alſo.* Having begun to execute the Kings Decree upon ſome, becauſe *Daniel*, *Ananias*, *Azarias*, and *Miſaell* were counted of that number, they were ſought alſo to be ſlain. Yet *Lyra* and ſome others think, that none of them were ſlain, but that in ſaying, Lyra. *the Kings Decree went out and they were ſlain*, it is meant onely that they were hereby adjudged to be ſlain, becauſe it is ſaid, verſ. 24. *Slay not the wiſe men*, implying that it was not yet done, but it cannot hence be inferred, that none of them had ſuffered death already, but that ſome were not yet executed, whereof he and his fellowes were counted a part For it cannot be conceived, that *Daniel* would have pleaded ſo to avert that danger from the Magitians, but chiefly herein reſpecting his own and his ſellows preſervation, which could not have been, unleſſe there had been a totall ſtay of the Decree, till hee had been before the King. If it ſhall ſeeme ſtrange that *Daniel* and his fellows, who were at their firſt ſtanding before the King ſo highly eſteemed of, ſhould now be adjudged pell-mell together with the *Magi* to deſtruction? it is to be thought that the King had by this time forgotten them, ſo many years being paſt, as was ſaid before, ſince his ſo greatly magnifying of them for their ſuper-excellent knowledge and underſtanding.

V. 30. *This ſecret hath not been revealed to me for any wiſdome that I have more then any living, but for their ſakes, that ſhall make knowne the interpretation to the King.* the vulgar, *that the interpretation might bee made maniſeſt to the King.* But this cometh ſhort of the words here uſed, and obſcureth the ſenſe, for it is על-דברת *for the ſake*, theſe words *of them* being underſtood, and the word נהודעין ſignifieth *they ſhall make known*, implying, that by the prayers of the faithfull of the Jewes hee attained to the revelation of theſe things and God had revealed them to him, that the king might be moved to exerciſe more clemency towards them being miſerable captives in his land, by whoſe meanes he attained to the knowledge of that which hee ſo greatly deſired. Thus holy *Daniel* ſhewed; that by this great gift of knowledge, that God had given him, he ſought not his owne, but the glory

of God, by inſinuating hereby the knowledge of his omniſcience into the
heart of the King, that he might eſteem of and honour him, as the only true
Note. God, abhorring from henceforth from the ſervice of any other god, and the
good and alleviating of his Churches miſery; which two wee ought to
make our ends of all the grace of illumination and ſanctification, that we receive
at all times, and not the ſetting up of our ſelves in eſtimation above others,
as too many out of their vain-glory are ready to doe. Touching the
ſcope of his dream *Daniel* tels him 1. in generall, that God had hereby ſhewed
V. 18. things *to come to paſſe in the latter dayes*, and leſt it ſhould be underſtood of
things to be done near the end of the world, and not of things already accompliſhed,
he varieth the phraſe and calleth them things to be done hereafter.
V. 32. verſ. 45. Then in particular by the image which he ſaw, *the head whereof was*
V. 33. *of gold, the breſt and arms of ſilver, the belly and thighs of braſſe, the legs of iron, the feet*
part iron, and part clay, hee ſhewed him four great Monarchies of the world,
V. 37. 38. whereof one then was, that is, the *Babylonian*; 2. the *Perſian* kingdome, that
V. 39. ſhould next be ſomewhat inferiour to the *Babylonian*; 3. the *Grecian* ruling far
V. 40. and wide; 4. the ſame kingdome divided, and ſo although ſtrong as iron, yet
afterwards partly ſtrong and partly weak, as conſiſting partly of iron, and
partly of clay, and this was the kingdome of *Alexander* the Great divided
betwixt the *Ptolemies* of *Egypt*, and the *Seleucidans* of *Syria*, for
Ptolemy the ſonne of *Lagus* tooke to him the kingdome of *Egypt*, *Seleucus*
the ſon of *Nicanor*, the kingdome of *Syria* and *Babylon*. For the firſt of theſe
kingdomes, I ſhall need to ſay no more. For the ſecond of the *Perſian*, it was
ſet forth by the breaſt and armes of ſilver, becauſe conſiſting of *Medes* and
Perſians, as two armes, and as inferiour to the firſt, as ſilver is to gold, not becauſe
the amplitude of the *Perſian* Monarchy was not as great as that of the
Babylonians, for it was greater by the acceſſion of the *Medes* and *Perſians* unto it.
But the majeſty of it was not ſo great, becauſe it was never free from warres.
For the third of *Alexander*, it is likened to braſſe, which is baſer then ſilver,
becauſe that although *Alexander* inlarged his Kingdome more then
any Monarch before him, yet he was leſſe durable, and ſo not comparable to
gold or ſilver. For the fourth it is not agreed, that hereby the *Grecian* kingdome
divided betwixt *Ptolemy* and *Seleucus* was ſet forth, but ſome hold,
that the *Roman* Kingdome was by the iron legges repreſented, which ſtood as
it were upon two legges, the Eaſt and the Weſt, and before that upon two
Conſuls, and ſometime upon two Tribunes of the people. And this Kingdome
is ſet forth by iron breaking all things in pieces, becauſe the ſtrength of
the *Romans* was incomparable, neither was any Nation ever able to ſtand against
them, whileſt they were riſing to their height. But the feet conſiſted
of clay as well as of iron, and ſo it was partly ſtrong and partly weak by reaſon
of the divers Kingdomes, which were in ſubjection to the *Romans*, and
chief Maſters of that Empire, *Cæſar*, *Pompey*, *Anthony*, and *Lepidus*, of whom
one was ſtronger, and another was weaker. And theſe by mingling the ſeed
of men ſometimes thought to ſtrengthen themſelves, as *Pompey* by marrying
Iulia the daughter of *Iulius Cæſar*, and *Anthony Octavia* the ſiſter of *Octavius*
Cæſar, but no ſtrengthening of the kingdome followed hereupon, but warres
were fiercely made by theſe ambitious men, one fighting againſt another and
Hieron. deſtroying him. Thus Jerome and *Lyra*, and many others, but *Polanus* will
Lyra. have the divided *Grecian* kingdome under *Seleucus* and *Ptolemy* meant, and to
Polanus. prove this hee bringeth many arguments, which he thinketh unanſwerable,
but chiefly from chap. 7.8. following in this Propheſie, wherewith if that
which is here ſaid, be compared, it cannot but be granted, that all things do
ſo agree, as if ſpoken of one and the ſame thing; *Anſw.* That of chap. 7. rather
may be underſtood of the *Roman* Monarchy: and therefore it cannot be
from thence concluded againſt it. For chap. 8. indeed, which plainly ſpeaketh
of the Monarchy of *Alexander* divided into foure, there a new thing is revealed,
which it is not neceſſary to grant, that it was done before, although
in part ſomewhat like unto it be propheſied of ch. 7. For his other arguments
they

they are all coincident in one, *viz.* the King was deſirous to know things touching his owne Kingdome, how it ſhould afterwards be diſpoſed of, and not of any other Kingdome ſo farre remote as that of the *Romans*, which was 12000 miles off, and *Daniel* ſaith, that God had accordingly made that known unto him: therefore it muſt needs follow, that what is here revealed concerned onely that Kingdome being repreſented as one body conſiſting of head, breaſt, belly and legs, and not any other, which ſtood in no relation hereunto. *Anſw.* This argument indeed hath ſome probability in it, but when I looke at the words following, *in the days of theſe Kingdoms God will ſet up a Kingdom, &c.* I cannot ſee, how it can poſſibly be ever maintained, that the *Grecian* Kingdome divided can be the fourth kingdom here meant. For it ſufficeth not to ſay, it is meant, in the end of theſe Kingdoms, when as the words are plain, *in the dayes of thoſe Kings*, whereas Chriſt, whoſe Kingdome is next ſpoken of, came not into the world, til after the *Egyptian* and *Aſſyrian* ſubdued to the *Roman*, and that the *Roman* Monarchy was come to the ful ſtrength. Moreover for the fourth Kingdome here ſpoken of it ſtood not upon two legges, but upon four, as is expreſly ſaid, chap. 8. and it was no more one Kingdome ſtanding upon two legs, when it was by the *Selecucedans* and *Ptolemies* brought to two, but two diſtinct Kingdomes. As from the argument brought from the Kings ſolicitude about his owne Kingdome onely, touching which ſatisfaction is here given, it is of no force, both becauſe much of the propheſie tendeth to his reſolution herein, and the fourth being underſtood of the *Roman* kingdome, another thing altogether, divers therefrom is not hereby ſet forth, for his kingdome came under this fourth kingdome alſo as well as other parts. And if when it is ſaid, *the Lord hath ſhewed thee things to come hereafter*, it be taken ſo reſtrainedly, that none, but the kingdomes ſucceeding his in the parts, where he reigned, were meant, it will follow, that by the everlaſting kingdom here laſtly ſpoken of none other muſt be meant, but ſome fifth kingdome there ſet up alſo, to ſay nothing of the *Perſian*, and *Grecian* kingdome; and how either of them was divers from his, and not raiſed meerly out of the *Babyloniſh*. To leave this therefore, as of which enough hath been already ſpoken; I will reflect again a little upon the Monarchy repreſented by the belly of braſſe, as of which I have not yet ſaid enough. It was by braſſe ſet forth, becauſe braſſe is a ſounding metall; ſo the fame of *Alexander* for his ſpeedy ſubduing of Countryes and Nations ſounded all over the world, in ſo much as that at the very hearing of him they were terrified: and their armes then were brazen, not onely Trumpets, but Helmets, and Targets and Darts; as *Homer* ſheweth, for there was yet little or no iron in uſe, and it is ſaid, that *Combe* a Virgin in *Eubœa* firſt invented braſſe veſſels and armes, but this I can hardly ſubſcribe to, becauſe that near the time of the creation, *Tubal Cain* inſtructed Artificers in braſſe and iron, and how to make inſtruments thereof. Gen.4.22. But it is probable as was ſaid before, that brazen armes were moſt uſed in ancient times, and not iron, till the time of the *Romans* becauſe of *Goliah* it is ſaid, that his armes were of braſſe. And beſides the reaſon yeelded before of the *Perſian* kingdome repreſented by ſilver, another may be given alſo, *viz.* that *Cyrus* abounded with ſilver, according to the propheſie of *Eſay*, ſaying, *I have given thee the hid treaſures of the earth*, Eſa.45. and *Pliny* ſaith of him, that having overcome *Aſia*, he carryed from thence 50000 talents of ſilver, Plin.lib.33.3. and how greatly *Ahaſhuerosh* a *Perſian* king abounded in ſilver, may be ſeen by the ſtory of his ſumptous feaſt, *Eſther.*1. And *Atheneus* ſaith of *Xerxes*, that he had lying *Atheneus,l.*12. at the foot of his bed 18 millions of ſilver, and at his head 30 millions of gold; and *Strabo* ſaith when *Alexander* overcame *Darius* he found in his treaſury 150 millions. As for the *Babylonian* kingdome repreſented by a golden head, it was not becauſe *Nebuchadnezzar* had more gold then the *Perſian*, but becauſe he was notorious for carrying away the veſſels of gold from the Temple at *Jeruſalem*, and for images of gold, which the *Babylonians* ſet up, eſpecially, that great golden image, which he would have all men to worſhip; for which he is ſaid to have had a *cup of gold in his hand, wherewith he made all Nations* Jer.51.7.

Dan. 5.
Ovid. Metamorph. L. 1. *Aurea prima ſata eſt ætas quæ vindice nullo, Sponte ſuo ſine lege fidem rectumque colebat* Again, *ſubiit argentea proles, Semina tum primum cerealia longis ſulcis obruta ſunt.* And again, *Tertia poſt illam ſucceſſit ahenea proles, Sævior ingeniis & ad horrida promptior arma.* Laſtly, *de duro eſt ultima ferro, Protinus irrupit venæ pejoris in ævum omne nefas.*

drunken, as ſpirituall *Babylon*, *Reveal.* 14. And *Belſhazzar* dranke at his feaſt in veſſels of gold. Some yeeld another reaſon, becauſe although the world was wicked in *Nebuchadnezzars* time, yet it was worſe in the *Perſians*, who were more infamous for delicious living, and the *Grecians* worſe then they for cruelty, and ſo were the *Romans* for their great tyranny. Hence therefore came that ſaying: *omnis ætas avis pejor*, every age worſe then that, which went before it, and the four ages commonly ſung of by the Poets, *the golden, the ſilver, the brazen, and the iron.*

And in the dayes of theſe Kings ſhall the God of heaven ſet up a kingdome, that ſhall never be deſtroyed, and it ſhall not be left to another people, but it ſhall breake in peices, and deſtroy all theſe kingdomes, and it ſhall ſtand for ever. verſ 45. *For ſo much as thou ſawnſt, that the ſtone was cut out of the Mountaine without hands, &c.* Here after the fourth before ſpoken of, a fifth kingdome is propheſied of which is the kingdome of Chriſt, as all both Jews and Chriſtians agree, onely the Jews from hence gather that Chriſt is not yet come, becauſe that when hee cometh, all earthly Monarchyes ſhall be overthrowne, whereas the *Roman* ſtill ſtandeth, although much ſhaken by the *Goaths* and *Vandals* long ago, and impaired both by the Turkes in the Eaſt and other kingdomes falling from it in the Weſt, but at the time, when we ſay, he came, *viz.* *Auguſtus Cæſar* being Emperour, the *Roman* Monarchy ſtood moſt ſtrongly, and long after till the time of *Conſtantine* the Great, which was 300 yeares after, and from thence forth, till the *Turkes* winning of *Conſtantinople*. But this is eaſily anſwered, it is not meant, that Chriſt at his comming ſhould put downe all imperiall power, and Dominion himſelf reigning over all Nations after the manner of other worldly Emperours, but ſpiritually all ſhould be ſubdued unto him, hee being by them acknowledged their King and Meſſiah, and therefore doing homage unto him by bowing the knee, which was done, when *Conſtantine* after a long time of perſecution in his Predeceſſours dayes, ſubmitted himſelfe and his crown unto him, idolatry being abandoned, for thus truly the ſtone brake all in pieces, the golden kingdome, that was, and the ſilver and brazen, and the iron then in being reduced to the likeneſſe of duſt and blowne away by the winde, ſo that no place thereof was more to be found, as was ſaid before. Becauſe there was no part of any of theſe Empires, that continued ſtill idolatrous, but all were Chriſtian, ſo that he, who ſhould have looked for an idolatrous Monarchy now, could no where have found it. Only *Mahomet*, ſince the converſion of all Nations to the Faith, by the helpe of *Sergius* an apoſtate Monk about *an.* 600. ſince Chriſts Nativity, began to poyſon a great part of the World with his *Mahumetan* ſuperſtition, and growing great by many of his deceived followers he attained to a kingdome, and ſince inlarged it ſo greatly, that it is a Monarchy comparable to one of the old Monarchies before ſpoken of. And it is aptly ſaid of theſe Monarchies when Chriſt came with his power by his Word and Spirit, that they were made like the chaffe blown away by the winde, becauſe the chaffe of ſuperſtition, of which the Prophet *Eſay* ſaith, *what is the chaffe to the wheat*, was now blown away, the kingdoms of the earth, as floores being purged, as *John Baptiſt* ſaid, *hee will throughly purge his floore and the chaffe hee will burn with unquenchable fire.* For the time when this ſhould be, it is ſaid, *in the dayes of theſe Kings*, which was fulfilled accordingly, in that he came into the world, as was before ſaid, when *Auguſtus Cæſar* the mightyeſt of them and the moſt flouriſhing reigned. For his being compared to a ſtone, that is often done elſewhere by other Prophets alſo, *David*, *Pſal.* 118. and *Iſaiah* 28. 16. where ſee the reaſon for his being cut out of the mountaines without hands, this foreſhewed his coming of the Virgin *Mary*, not being begotten by any man, but by the over-ſhadowing of the Holy Ghoſt. And he is ſaid to be a ſtone, but groweth to a Mountaine filling the whole earth, to foreſhew his ſmall beginnings, from which he increaſed ſo greatly. For Chriſt was ſo little at the firſt, that he was to moſt men contemptible, and hee became a King not by force of arms, for which it is alſo ſaid, that he was hewed out without hands, whereas the

Phil. 2.6.

V. 35.

Luk. 3.

kings before ſpoken of had their Monarchies hewed out for them by ſtrong
hands, and dint of the ſword therein, yet hee increaſed more then any one of
them reigning all over the earth, not only over the bodyes but the ſouls of
men; And herein his kingdome excelleth all others, that it is everlaſting, as
Eſa. 9. 6.

Polanus hereupon makes a queſtion, whether this ſtone growing to ſuch a *Polanus.*
greatneſſe, ſetteth forth Chriſt or his Church, for ſome he ſaith, reſtrain it
to him, and ſome underſtand it of his Church, which is his kingdome, but
hee ſaith, that it is to be underſtood of both, as being inſeparable, he the head,
his faithfull people the body, hee the Corner ſtone of the foundation, they Epheſ.2.20.
likewiſe ſome foundation ſtones, ſome other living ſtones built hereupon, 1 Pet. 2.
and this is the beſt, he is the ſtone firſt cut out of the mountaines without
hands, when he was born and lived privately 30 yeares, in all which time,
although he were a king yet he had no kingdom, of which it is here ſpoken, *in
the days of thoſe Kings God ſhall ſet up a kingdom.* But beginning to declare himſelf,
then his kingdom began by the acceſſion of followers to him, and after his reſurrection
increaſed ſo much, as that it filled al places, when in all places there
were beleevers, & they increaſed ſo greatly in number, as is ſhewed *Act.*2. *Act.*3.
and 4. and in 60 years all over the earth, as is in *Eccleſiaſticall* hiſtory declared.
Thus all kingdoms were broken in pieces at Chriſts firſt coming, but at his ſecond
coming they ſhall all quite vaniſh, and there be no more kings, nor kingdomes
upon earth any more, the whole earth it ſelfe with the workes thereof
being burnt up, and the whole fabrick of this viſible world diſſolved for
ever, the kingdome of Chriſt onely ſtanding, and being moſt glorious for ever
and ever. From all which, note 1. that kingdomes of heathens are diſpoſed of
by the Divine providence, and it is not according to the will of man, that one *Note.*
gets the Monarchy of the World at one time, and another at another. 2. Every
age is worſe then other, as long as men are ſwayed by the corruption of nature,
and ſo is every age of each man, the youth worſe than the childhood, the
virile eſtate worſe then the youth, and old age worſt of all, but contrariwiſe
in thoſe that are by grace ſanctified. 3. Great is the glory of worldly men,
but it endureth onely for a ſhort time, and then they are torn in pieces, and
horribly deſtroyed, when as proceeding by degrees in wickedneſſe their ſinnes Gen. 15.
become to the full, as the *Amorites*. 4. The kingdome of Chriſt little at the
firſt, increaſeth wonderfully, as the grain of Muſtard ſeed, and ſhall finally
bring under and annihilate all other kingdomes, that we may by faith expecting
cleave faſt to the truth, and ſo in Gods due time we ſhall ſee all ſuch, as
oppoſe it, whether Popiſh or *Mahumetan* confounded, as the gold, ſilver, braſſe,
iron and clay. But this kingdome in one the onely glorious kingdome
all over the world, ſo to continue for ever, to the beautifying of
all the true members thereof.

Then King Nebuchadnezzar *fell upon his face and worſhipped* Daniel, *&c.* Of *Daniel* V. 46.
denying to have this honour done unto him nothing is ſaid, but it is implyed,
verſ. 47. that he refuſed this honour, and bad him worſhip God, from V. 47.
whom this rare knowledge came, ſetting him forth unto him, as the onely
true God knowing and foreknowing, and ruling over all things, becauſe it is
ſaid, *the King anſwered* Daniel *and ſaid, Of a truth it is, that your God is a God of gods,
and Lord of lords*, being as much in effect, as if it had been ſaid, *Daniel* refuſing
that honour, and inſtructing the King better touching God, whoſe wiſdome
it was and not his to reveal ſecrets, the king anſwered, as is here ſaid. For
Peter did ſo towards *Cornelius* worſhipping him, and *Paul* and *Barnabas* towards
the *Barbarians* worſhipping them, therefore it is not to be doubted, but that
Daniel being lead by the ſame holy ſpirit did likewiſe. And his former ſpeeches,
that hee had no more wiſdome, then any other man to reveale ſuch ſecrets,
but that there was a God in heaven, that had revealed it, imply no leſs. Laſtly,
if hee ſhould not have refuſed it, he ſhould have ſinned foully, as *Herod*, yea Act. 15.
much more, and ſo have provoked God againſt him for accepting Divine honours
offered unto him, and how farre he was from ſinning in the leaſt matters

ters appeares before, by his care of not being polluted by the Kings meat and
Note. drink. Wherefore let no man of what rare gifts ſoever in the exerciſing thereof
Matth.5.16. ſeek himſelfe, but Gods glory, according to that, *Let your light ſo ſhine before*
men, that they may ſee your good workes, and glorifyyour Father which is in Heaven. And
let no man by that which was done here to *Daniel*, or commanded to be done
out of blindneſſe juſtifie the adoration of ſaints departed; but conſidering from
time to time, what kinde of men they were, that offered this to any of Gods
deareſt ſervants, namely blinde and ſuperſtitious, for this reaſon abhor from
doing the like for feare of becomming like them, when they think to expreſſe
V.48.49. greateſt devotion; being condemned for blinde ſuperſtition. For *Nebuchadnezzars*
promoting of *Daniel*, ver. 48. and his fellows at his requeſt, 49. it was an
Note. example of gratitude ſet to all Kings and great perſons towards ſuch, as they
finde to be in greateſt grace with God, preferring them to places of moſt truſt
and concernment about them, and any wicked or vitious perſons. And hereby
we are taught to improve the favour, that we have at any time with ſecular
Princes, to the helping up of holy men likewiſe for the weal publique, becauſe
Prov. *when the righteous are exalted the people rejoyce*, as for whom it is the better, but the
worſe if the wicked rule.

CHAP. III.

IN this chap. *Nebuchadnezzar* ſetteth up an image of gold 60 cubits high, and
Lyra. ſix cubits broad, commanding all men to worſhip it, which image ſaith *Lyra*
was his own, he being by pride ſo far lifted up; that he would be worſhipped as
a God, ſetting up this his image to this end and purpoſe, as *Caius Caligula* a *Roman*
Emperour did afterwards. Here is a ſtrange alteration of a man, that upon
ſo good ground a little before acknowledged one only true God, now to fall
Note. to this foul ſinne of exalting himſelfe as a God, but ſuch is the fickleneſſe and
inconſtancy of carnall men, one while being moſt godly, and ſoone after returning
with the dogge to their own vomit, that their godlineſſe is nothing
worth, but like the morning dew, and as *Herods* reverencing of *John*, and
ſoon after beheading him: that we may reſolve upon conſtancy in that which
is good, thus being fenced againſt all temptations to fall away herefrom to evill,
and conſequently into condemnation. This *Nebuchadnezzar* did out of
his exceeding great pride for the amplitude of his Dominion, but it is probable
that he had ſetters on, *viz.* his Princes and Lords, who envyed the Jews
for the great favour and authority in which they were, but by this meanes
they thought to work their deſtruction, as the following part of this hiſtory
giveth us juſt occaſion to conceive, and the great penalty threatned to thoſe,
that would not fall downe and worſhip this image. For there were none of
the Nations under the Kings Dominion to be ſuſpected for their ſtanding out
againſt this Decree, but the Jews onely, and their accuſing of *Shadrach, Meſhach*,
V. 9. and *Abednego*, and ſeeking to have them deſtroyed by the fiery furnace as
V. 27. was propounded evinceth the ſame, whereunto we may alſo adde, that the
V. 29. King called his Princes and Nobles together to ſee the miracle wrought for
thoſe three, and his Decree making after this, that none ſhould ſpeak evill of
their God. For what elſe did this imply, but that they had before ſpoken
ſpitefully both againſt their God and them, to ſtay them from doing which
hereafter he would have them ſee this miracle.

If it be demanded, how it came to paſs, that *Daniel* was not now brought in
queſtion as well alſo as his three fellows? It is anſwered, either becauſe he ſate
in the Kings gate, and ſo as being above all his Princes and Nobles, and as the
Kings right hand, the Proclamation touched not him any more then the King
himſelfe, he moſt probably ſitting with the King, as a ſpectatour of that which
was done; or by reaſon of his imployments not to be ſpared to goe from the
Kings gate and judging matters that came before him. And this I take take
to be the moſt probable, becauſe if hee had been there with the king, he would
not

not certainly have held his peace, but have ſpoken againſt this groſſe idolatry, and for his fellows in danger for not conforming thereunto. For the time when theſe things were done, ſome think it was long after his dream interpreted, but moſt probably it was the ſame yeare, the envy of other Princes of *Babylon* being ſo great at the preferment of *Shadrach*, *Meſhach*, and *Abednego*, that they would not reſt, but immediately ſeek to pull them downe by ſome device or other from the high places in which they were ſet, but with *Daniel* they medled not, as thinking him for the great grace, in which hee was with the King, to be above their reach. And if the dream were *An.* 37. of his reigne, as was before ſaid, it muſt needes be granted, that this idolatry was ſet up the ſame year, becauſe that *An.* 38. his puniſhment for this his intolerable pride followed in driving him from amongſt men to live in the fields with the beaſts in the open air, and under no roofe where men inhabited, as he was well worthy to be dealt withall, who being a man of moſt eminent place, ruling over men and beaſts, could not be herewith content, but he would be a god, therefore he was thus made more baſe then any other man. And that this muſt needs be done *an.* 37. and ſo that puniſhment inflicted, *an.* 38. of his reign appeareth, becauſe he was held in that brutiſh condition 7 yeares, and then reſtored again, and theſe being added to 38. amount to 45. ſoon after which he dyed. That this image was his own and not of any of the falſe gods, which he worſhipped, is plain, becauſe he did not worſhip it himſelfe. 2. Becauſe v. 12. it is diſtinguiſhed from his gods in the accuſation brought againſt *Shadrach*, *Meſhach*, and *Abednego*. 3. Becauſe it was long ago propheſied of, that he ſhould take thus upon him as a God. And it may be, that he took an hint from his dream of an image, whereof he heard that he was the golden head, thus to repreſent himſelfe to the people to be adored. So the wicked turn the Word of God made known unto them into an occaſion of ſinne, eſpecially Magiſtrates hearing themſelves called Gods they ſwell in pride, as if they were Gods indeed, and elevated above the condition of mortall men, expecting to be honoured accordingly, which proveth oft-times to be their overthrow, as is intimated, where they are called gods, it being added immediately, *yee ſhall dye like men*, for which the Lord gave a ſpeciall charge to him, that ſhould be ſet up for King, not to be lifted up in his heart above his brethren.

Eſa. 14. 14.

Note.

Pſal. 82.

Deut. 17.

V. 25.

Shadrach, *Meſhach*, *and Abednego*, the valianteſt champions of God being caſt into the fiery furnace, that was ſo extream hot, were by and by ſeen walking in the ſaid furnace, a fourth man being amongſt them like the ſonne of God. Whence *Lyra* noteth this to have been the ſecond Viſion Propheticall touching Chriſt, of which he maketh five in all the Hiſtories from ch. 2. to chap. 6. 1. The viſion of the ſtone cut out of the mountaine without hands, of which chap. 2. 2. Of one like the Son of God in the fiery furnace, in this place ſetting forth the ſufferings and burnings of his faithfull ſervants that ſhould be in the time of perſecution, their invincible courage in ſuffering, and his preſence with them, changing the nature of the fire, that it ſeemed no tormenting fire to them, but comforting and refreſhing. 3. chap. 4. One bidding cut down the tree repreſented to *Nebuchadnezzar* in another dream, who is called a watchman: for hereby Chriſts cutting downe of the divels kingdome was ſet forth. 4. chap. 5. The handwriting ſeen by *Belſhazzar* upon the wall, and then he being by and by cut off, repreſenting the hand-writing againſt us, which Chriſt tooke and nailed to his Croſſe; thus ſpoiling Principalities and powers. 5. ch. 6. *Daniels* admirable deliverance out of the Lions den, figuring out Chriſts riſing up out of the grave to life again. For this in preſent it was certainly a præludium of his future incarnation, and after that of his preſence always with his to the worlds end, eſpecially in their ſufferings, as he ſhewed himſelf to *Stephen*, now ready to be ſtoned. Thus it is underſtood by *Tertullian*, who ſaith, Chriſt appeared to the king of *Babylon* in the fiery furnace the fourth with his Martyrs as the ſon of God. And *Epiph.* bringeth this place for proof of the Son of God by the old Teſtament. *Auguſt.* likewiſe rhetorically ſpeaking to *Nebuchadnezzar* who ſaid, that he *ſaw one like the Son of God*, whence came

Lyra.

Five viſions prefigurative of Chriſt.

Act. 7.

Tertul. l. 4. contra Marcion.

Epiphan. in anch. orat.

Auguſt. orat. 6. contr. Judæos & Arrianos.

this to thee (O thou *Alienigena*) who told thee, that this was the Son of God,
what Law, what Prophet? he is not yet born into the world, and the ſimilitude
of him, that was to be born, is known to thee. Whence came this? who told thee
this, but the divine fire inlightening thee within, that whileſt thou holdeſt theſe
3 as thine enemies in the fire, thou mighteſt give teſtimony to the Son of God?
Polanus. But *Polanus* following the vulg. tran. which hath it, v. 23. after theſe words, *they
fell down bound in the fiery furnace, and they walked looſe in the midſt of the fire without any
hurt, for the Angell of the Lord deſcended together with them in the ſame moment, who
ſhook the flames of the fire forth out of the Furnace, and preſerved the ſervants of God ſafe
without any trouble, being cooled as it were with a dew coming upon them in a pleaſing
manner.* But the vulgar Latine followed by *Jerome* hath beſides theſe words, a
large prayer made by *Azarias* in the name of them all in the furnace, and after
this deliverance a thankſgiving made by them all together, neither of which
are in the *Caldee*, and ſo *Jerome* confeſſeth, but he had them out of the Greek
tranſlation of *Theodotion*. From hence *Polanus* gathereth that the fourth man
appearing was an Angell, and not a repreſentation of Chriſt, who ſhould afterwards
be made man of a woman. And he argueth from the ſpeaker, who
was an heathen, and therefore knew not any diſtinction of perſons in the
God head, but ſpake here of an Angel, as the Son of God, for he ſaith, that
even the heathen knew, that there were Angels, and the King ſaith not neither
that he ſaw one, who was the Son of God, but like him, whereupon
he concludeth; that it was not hee that appeared, but an Angell in an aſſumed
body, as alſo *Nebuchadnezzar* himſelf calleth him, verſ. 28. wherefore
he concludeth againſt thoſe Fathers that from hence bring a teſtimony,
that Chriſt is the true naturall Son of God. But for ſo much as all agree, that
the Son of God hath ſometime appeared in a humane ſhape, as divers times he
did to *Ezekiel*, and to *Abraham*; *Ezek.* 1. ſitting upon the throne on the top of
the living creatures and wheeles, and *Ezek.* 40. in a linen garment with a
meaſuring line in his hand, and *Ezek.* 9. and to *Abraham*, *Gen.* 13. 44. & 15.
and here a glorious man is ſeen working this great miracle upon the fire,
that it could not burn, I ſee no reaſon, why we ſhould not ſubſcribe to the ancient
tenet, that it was God the Son in an humane ſhape, who now appeared.
For the reaſons alleadged to prove the contrary: firſt, he is by the ſame king
Mal. 4. called an Angell, in like manner in other places the Son of God is called *the
Angell of the Covenant*, for the King being an heathen whoſe words are not therefore
to be regarded, moſt probably, as *Auguſtine* hath it, the ſpirit of God
prompted him to ſay thus, and therefore he and not king *Nebuchadnezzar* is to
be looked at herein, for ſo *Balaam* an heathen wizzard ſpake of Chriſt by the
Numb. 24. 17. name of a Star, that ſhould riſe out of *Iacob*. Laſtly, for his ſaying, *One like
the Son of God*; this argueth not, that in this viſion there was not a repreſentation
of the Son of God to come afterwards in the fleſh, but rather that this great
myſtery was here ſhewed before for the greater comfort of the faithfull, that
they might couragiouſly bear all their ſufferings having the Prince and head
both of Angels and men preſent with them herein to mitigate their pangs and
carry them through them with joy, this being more, then to have the protection
of a meer Angell, concerning whoſe power alſo, whether he can change
the nature of fire, that it ſhall not burn, it may well be doubted, ſeeing this
argueth omnipotency, which is in God alone, and not communicable to any
creature. Wherefore no weak argument, and worthy to be derided may bee
raiſed herefrom that Jeſus is the Son of God, but one ſtrong and ſolid thus. He
whom *Nebuchadnezzar* ſaw in the fiery furnace was the Son of God in an humane
ſhape: but he was typically Jeſus, *Ergo*, &c. The major is proved, becauſe
he did that, which none but God could doe, *viz.* qualified the moſt
ardent fire, which burnt up ſome coming but near it, and had no fiery heat at
the ſame inſtant to ſinge ſo much as the hair of the head of other ſome. For
the minor it is alſo proved, becauſe God appearing in a glorious humane
ſhape at any time was not God the Father or Holy Ghoſt, but God the Son,
ſith no man hath ſeen God at any time, but the Son hath revealed him both
when

when in him appearing in an humane ſhape under the Law, and when under the Goſpell ſhewing himſelf in the man Jeſus born of the Virgin *Mary*, and hypoſtatically united unto him.

For the communication had betwixt the King and his Lords about this miracle, God ordered it ſo by his providence, that they might be made witneſſes hereof for the greater confirmation of the truth hereof, and that they might hereby be converted to God, or left the more without excuſe. As for V. 30. *Nebuchadnezzar* himſelf, he was again ſo taken with it, that he bleſſeth God, and decreeth againſt all men that ſhall vilipend him, although his fickleneſſe and inconſtancy in good was the ſame, that it was before chap. 2. and the beginning of this third manifeſteth. For had there been any true cordiall reſolution tending to ſuch piety, as he made ſhew of herein, he ſhould not for his pride have been ſo puniſhed after this, as he was, chap. 4. Note hence the certainty of the miracles which God wrought of old, there being ſo many made *Note.* witneſſes thereof, that we may not be unbeleeving, but beleeving, as if we had ſeen them our ſelves, and beleeving our Lord Jeſus the Son of God to be preſent, although inviſibly, with all his faithfull ſervants in their ſufferings, to mitigate them ſo, that they ſhall be able with comfort to bear them, whatſoever they be, as he was now in the furnace viſibly, as the words, *Like the Son of God*, imply, becauſe we commonly ſay of a man extraordinary for parts and glory, if he be the King, but never by us ſeen before, that he is like the King. 2. Miracles work upon the moſt wicked for the preſent, making them to ſpeak as godlily as the ſincereſt Chriſtian can doe, but in ſuch as are not rooted in grace, it is but as a flaſh, ſoon vaniſhing again, that no man may bear himſelfe upon this, that he is for the preſent well affected, but get grace into his heart, and to this end crave it with all earneſtneſſe and perſeverance.

CHAP. IV.

IN this chapter is ſet forth another Viſion or Dream of *Nebuchadnezzar*, and the interpretation thereof made by *Daniel*, whereupon he maketh another V. 1, 2, 3. declaration full of piety towards God, as if he had now been converted indeed, verſ. 1, 2, 3. Here all things are ſo plain in the dreame, the interpretation of *Daniel* being added, that I ſhall not need to expound any thing herein, onely verſ. 13. it is ſaid, *Behold! a Watcher and Holy one came down from heaven, hee* V. 13, 14. *cryed aloud and ſaid, Hew down the tree and cut off his branches, &c.* This watcher was an Angel of God, ſo called, becauſe the Angels are alwayes vigilant and ready at every command to goe about the execution of Gods will, as we alſo ought to be, and ſpecially the Miniſters of God, as it is ſaid to *Ezekiel* chap. 3. And he ſaith, *Cut down the tree*, to ſhew that *Nebuchadnezzar* ſet forth hereby, ſhould be put down from his kingly dignity, and live like a beaſt a long time, and this was the plucking off of his branches, which are ornaments to a tree, and therefore fitly repreſenting a kings royall accommodations making him to ſhew glorious. Now when the Angell cometh to expound this verſe 16. hee ſaith, *Let the heart of a man be taken from him, and a beaſts heart be given unto him*, in V. 16. which words he maketh the viſion ſo far forth plain, as that it might from hence be known, that a man was meant by this tree, and a man not to be metamorphozed into an oxe, as *Joſephus* ſaith, *Nebuchadnezzar* was, but retaining ſtill the ſhape of a man, and changed onely in his underſtanding, by which means he was ſo tranſported from himſelf, that he was no more as a man for any reaſon, but as a brute beaſt in all his doings, in ſo much as that his courtyers not able to indure a beaſt any longer, drove him out of the houſe into the fields amongſt other beaſts, with whom he fed, and amongſt whom he lay V. 25. in the open air ſeven years, and the food, upon which he fed, is ſaid to be graſſe which he ate like an oxe. Touching this ſtrange change in this king, *Dorotheus* and *Epiphanius* ſay, that internally he was not changed in his reaſonable ſoul, but was herewith indued ſtill, and that his change was in his body, his former

Doroth. in Synopſ. Epiphan. in vita. Dan.

Aben.Ezra.

Tho. Aquinas.

Valeſ. de ſacra Philoſop. c. 80. *Hier.Mercur. l.6.c* 20.*variarium Lection.*

Lemnius de complex.

Mich. Medin. l. 2.*de fide.*

*Euſeb. l.*9.*de præpar.Evangel.*

part being like an oxes, his poſteriour like a lion, having the head and horns of an oxe, but the main and tail of a lion; contrariwiſe the text ſaith, that his heart was changed, but for any change in his body, it ſpeaketh nothing, whereby is not meant, that his reaſonable ſoul was taken from him, for that is the form of a man, and therefore being taken away, a man ceaſeth altogether from being a man, and the ſoul of a beaſt being put into him hee is really a beaſt In ſaying therefore, that the heart of a man was taken from him, and the heart of a beaſt put into him, nothing elſe is meant, but that this phantaſie and appetite were changed ſo, that upon a ſtrong imagination that he was a beaſt, he had affections carrying him in all things to doe accordingly. A like ſtory to this hath *Aben. Ezra* of a melancholick man in *Sardinia*, who forſaking the company of men, went amongſt Deer, and lived, and eat graſſe with them a long time. And for this expoſition is *Thomas Aquinas*, who ſaith that there were no ſhape in his bodily ſhape, but onely he ſeemed to himſelfe to be a beaſt. And *Franciſcus Valeſius* ſaith, that it was a melancholick diſeaſe, which God laid upon the King: and *Hieron Mercurialis*, that by means of this diſeaſe ſome have become madde, doing as if they were the very creatures, which they imagined themſelves to be, ſome who thought themſelves dogges, barking, ſome cocks crowing, ſome wolves, going out amongſt the graves to feed upon dead bodyes. One, ſaith *Lemnius*, imagining himſelfe to be dead would eat no meat ſeven dayes together, ſo that he was almoſt dead, to whom being in this deſperate condition, the Phyſitian preſcribed this remedy, that a few men clad all in white ſhould come into the chamber where he lay, and eat meat in his ſight, which he ſeeing them asked what they were, they anſwered, dead men, but ſaid he, doe dead men eat? they ſaying, yes, that they did when they could get it, he hearing this ſtarted up from his bed, and fell to eating with them, and ſo was recovered. *Michael Medina* conjectureth, that as by witchcraft ſome are transformed in ſhew, a miſt being caſt before the ſpectatours eyes, ſo that they ſeem to be what they are not, ſo it was done by the Almighty power of God to *Nebuchadnezzar*; but this is onely a conjecture & improbable, becauſe no ſuch thing is here ſaid, but onely touching his heart, wherein all the change in appearance was, and it is not good to aſcribe ſuch deceitfull doings to God, as jugglers uſe by the help of the devill to beguile mens eyes. Of this ſtrange judgement laid upon *Nebuchadnezzar*, none of the ancient writers of the heathens ſpeak, but *Alpheus* briefly ſaith, that *Nebuchadnezzar* being rapt with madneſſe preſently vaniſhed out of the company of men, when he had firſt foretold the overthrow of the *Caldee* Monarchy, as he is cited by *Euſebius*.

V. 15. For the leaving of the ſtump of his roots in the earth, verſ. 15. hereby was meant, that he ſhould not be driven from his kingdome, but that hee ſhould return to it again, as the ſtubble of a tree, after it is cut down, having life ſtill in it ſhooteth out again, *even with a band of iron and braſſe in the tender graſſe of the field*, that is, leave it as it were, thus bound by Gods irrevocable decree, till the time here ſpoken of be fulfilled, the allegory of a tree cut down being herein followed, which ſpringeth not again, but by the dew falling upon it, and although ordinarily a tree cut down ſhooteth out again the next ſpring, yet if bands be upon it, through which it cannot pierce, it ſhooteth not out, till they be taken off, ſo could not this King, but then he did.

Junius.

V. 17. *This matter is by the decree of the watchers, and the demand by the word of the holy ones.* vulgar, *the ſentence is the decree of the watchmen, and this is the ſpeech of the Saints and the petition.* The firſt agreeth beſt with the originall, it being meant, that it was the decree appointed by God to be publiſhed by his watchmen the Angels, whereupon they demand, why it is ſo, and have anſwer in the next words, *that the living might know, that the moſt High ruleth in the Kingdomes of men, and giveth them to whom he pleaſeth. Iunius* to theſe words, *the word by the demand of the holy ones*, addeth *uſque dum adducatur ut agnoſcant, till he be brought to that, that they acknowledge*, that is, *Nebuchadnezzar* to that low ebbe, that all men living hearing of it, and after this, of his reſtitution again to his kingdom, acknowledge

Lyra.
Origen.
Matth. 25.
Jude v. 6.

ledge the kingdomes of the world to be at the Lords diſpoſing, and that hee giveth this great Monarchy, to whom he will, *and ſetteth the moſt abject of men therein*, that is, this moſt proud man after his ſo great abaſement, to be King and Ruler thereof again, thus alſo *Lyra* according to the letter. But he ſaith further, that ſome will not have this to be literally underſtood, but myſtically of the devill, who for his pride was the moſt abaſed of all others, yet ſhall hereafter be reſtored to his priſtin glory of an angell of light again. And they argue againſt the literall underſtanding of this of *Nebuchadnezzar*. 1. Becauſe he retaining his humane nature ſtill, could not goe and live upon graſſe as a beaſt ſo long a time. 2. Becauſe being taken with ſuch a diſeaſe, as was a kind of madneſſe, they would doubtleſſe rather have ſhut him up, then driven him out into the fields, as is uſed to be done to mad men. 3. Becauſe the wild and ſavage beaſts would, when he had come amongſt them, have devoured him. 4. So large an Empire would not have been ſo long without a King, and if another King had been once ſet up, it is not probable, that he would have given way to him to return to his Throne again. But to beleeve, that the devill ſhall be reſtored again to his firſt glorious condition of an angell of light, is moſt contrary to the holy Scriptures, wherein it is ſaid, that hell fire is prepared for the devill and his angels, and that it is everlaſting, *and the angels, who kept not their firſt ſtanding he hath reſerved in everlaſting chains of darkneſſe.* For the objection made. 1. No reaſon can be drawn from the common condition of a man, to this man, having this judgement laid upon him by the Almighty, who can ſuſtain the life of man without means as long as he pleaſeth, as he did *Moſes* 40 dayes, and *Elijah*, and the children of *Iſrael* 40 yeares in the barren wilderneſſe, and experience hath taught in ſome, whoſe bodyes have been diſtempered, that they have uſed coals and other things, wherein there is no nouriſhment, for moſt delectable food, and there is an hiſtory of a woman, that ate & lived upon ſpiders, and ſome upon locuſts; therefore if God would have *Nebuchadnezzar* fed with graſſe, what is he that dares ſay it was not poſſible, and likewiſe upon his hands and feet to goe about as the beaſts? 2. It is not to be doubted, but that when this judgement befell him, *Daniel* certified the Nobles hereof, perſwading them rather to help put in execution what God had decreed, then to hinder it. 3. The ſame God that appointed his reſtitution after this faſtened the ſtump of this tree in the mean ſeaſon, ſo as that it was not in the power of any creature to pull it up, for which it is ſaid to be bound with bands of braſſe and iron, and it is obſerved in the ordinary courſe of nature, that a madde dogge will not bite a foole or a mad man, to ſay nothing of the acquaintance, which hee gat with the beaſts by converſing amongſt them, ſo that they took him going upon all four, and feeding as they did, to be a beaſt as they were, although in ſhape differing from them, as a monſter amongſt them. 4. It is ſaid, that *Evilmerodach* the ſonne of *Nebuchadnezzar* reigned a while in his ſtead in this time of his exile, but playing the tyrant was by his ſubjects ſhut up in priſon, where *Jehoiakin* the captive King of *Judah* was, with whom he by this means gat ſo good acquaintance, that immediately after *Nebuchadnezzars* death, he comming to the Throne lifted up his head, and dealt ſo favourably with him, as is ſaid, 2 *King*. 25. & ſo the kingdom was at *Nebuchadnezzar* returning to his underſtanding again void and fit for him to reſume; and if it were not ſo, *Daniel* with the aſſiſtance of the Lords governed it for the time in certain expectation of his returne at the time by God prefixed.

V. 27.

Break off thy ſins by righteouſneſſe and thine iniquities by ſhewing mercy to the poor, if it may be a lengthening of thy tranquillity, vulg. *it may be God will forgive thy delights*; that is, if thou doſt thus, happily thy ſins wherein thou haſt taken ſuch pleaſure may be pardoned, and this judgement eſcaped: but herein the ſenſe is more reſpected then the ſignification of the words, and if it be *lengthening tranquillity*, the ſenſe will be good thus, being ſpared from this expulſion and diſturbance thou maiſt haply live ſtill quietly in thy kingdom. The vulg. for *break off thy ſins by righteouſneſſe*, hath alſo, *redeem thy ſinnes by almes-deeds*, and ſo

hath the Septuagint tranſlation but erroneouſly, for neither doth פרק ſignifie redeem, nor צדקה almes, but *break off* and *righteouſneſſe*, yet upon this erroneous tranſlation, ſome infer the merit of almes-deeds, as if for them men were worthy of pardon, ſo *Cornelius a Lapide* ſaith, ſins are by almes redeemed, becauſe the fault being therefore forgiven, temporall puniſhments are *ex condigno*, remitted alſo. Again, they merit, if not the remiſſion of everlaſting, yet of temporall, and laſtly becauſe they diſpoſe a ſinner to grace, and to the pardon of ſin, as prayer deſerving and obtaining of it. Wherefore he ſtiffly maintaineth the vulgar tranſlation, ſaying, that although פרק ſignifieth not to redeem, but to break off, yet to ſhew that this breaking off is by redeeming, a Redeemer is in *Caldee* called פרוק and for the word righteouſneſſe, to give almes is a great part of righteouſneſſe, and therefore it may well be rendered by almes. But againſt him and all that make ſuch Papiſticall conſtructions I
Polanus. oppoſe *Polanus*, who excellently ſheweth that פרק hath only two ſignifications, 1. to break off; 2. to pluck a mans ſelfe out of danger, but not to redeem, which indeed cannot be ſaid to be done in reſpect of ſins, but of perſons, ſeeing ſins are not capable of puniſhments, but perſons ſinning, *Methurgeman Eliæ* writing upon this word, ſaith, it ſignifieth to break off, and for proof hereof alleadgeth *Exod.* 32. 2. Break off your golden rings, but for redeeming he can bring no place, where in *Hebr.* or *Caldee* it is ſo uſed. And againſt redeeming, as by a Prince given, which might ſatisfie in reſpect of any
1 Pet. 1. 18. puniſhments due for ſin, maketh the redemption by Chriſts bloud, and not by gold and ſilver, if we had millions thereof to give amongſt the poor. The
Note. meaning therefore is nothing elſe, but whereas thou haſt been an oppreſſor, do henceforth righteouſly & make reſtitution to thoſe whom thou haſt wronged, and over and above this, be charitable and give aboundantly of thy goods to the poor. From whence, although no redemption from ſin by almes-deeds can be proved, yet it may wel be proved that no man is a true Convert, or ſhal find favour at Gods hands, who turneth not from unjuſt and deceitfull dealing to righteous in all things, and from hard heartedneſſe to charitableneſſe. For in
Luke 19. Act. 10. both theſe *Zaccheus* was a moſt exact pattern, & *Cornelius* to add the more force to his prayers, was much in almeſgiving, and the Apoſtle having ſpoken of
Heb. 13. 15, 16. the ſacrifice of praiſing God, addeth *to diſtribute and to give forget not, for with ſuch ſacrifice God is well pleaſed*, whereby is intimated that prayer and praiſe is then a well pleaſing ſacrifice to God, when accompanyed with almeſ-deeds. For the laſt words here, *if it may be a lengthening of thy tranquillity*, becauſe *Daniel* ſpeakes doubtfully, the Papiſts following the Vulgar, gather from hence, that no man can be certain of his ſinnes being pardoned, or conſequently of his ſalvation. But as hath been before ſaid, the words are not rightly rendred, *it may be God will forgive*, but, *if haply there may be a prolonging of thy peace or reſt*, the temporall judgement threatned againſt thee being prevented. And ac-
Hieron. cording to this *Ierome* noteth, that an whole year paſſed, before that it was executed, and *Nebuchadnezzar* ſinned again by his proud vaunting of himſelf of his great *Babylon.* Whence ſaith he it is probable, that he did for a time, as *Daniel* had counſelled him, and ſo was ſpared, and had his quiet reſting in his palace lengthened out twelve moneths after this. But if the vulgar tranſlation were true, yet it followeth not from this his conditionall ſpeaking, that he doing ſo as was preſcribed could have none aſſurance, becauſe ſuch words are often uſed by way of perſwading to beleeve the thing ſpoken of, as 2 *Tim.* 2. 26. *Inſtructing with meekneſſe the contrary minded, if God at any time will give them repentance*, which is as much as if he had ſaid, thou doing thus may upon good ground beleeve that a good event will follow. And for any man or Nation turning from ſinne, when judgements are threatened there is
Note. a certain ground of confidence, *Ier.* 18. 6. *Ezek.* 26. From *Daniels* example, not onely expounding to *Nebuchadnezzar* his Dream, but alſo exhorting him to repentance, note that every Miniſter of God ought to doe likewiſe, and
Exek. 14. not to ſooth up men in their ſins, ſo daubing with untempered mortar, or having expounded the word to leave it without application.

V. 34.

At the end of theſe dayes my underſtanding returned unto me, and I lifted up mine eyes to heaven, thus I have tranſlated it, not as the words lye, for his lifting up of his eyes is placed firſt, and then the returning of his underſtanding to him: but ſo it is *hyſteron proteron*, the laſt put firſt, for his underſtanding muſt firſt needs return unto him, and then, and not before he lifted up his eyes and bleſſed God, ſith the heart of a beaſt cannot doe this, and hereby it is plain, that the judgement laid upon him was in his minde, and not in the tranſmutation of his body any otherwiſe, then as this beaſtiall minde made him to go and do like a brute beaſt. From this relation of *Nebuchadnezzar*, we learn, that man, who is as a tree flouriſhing by proſperity, is ſo faſcinated hereby, that forgetting God he equalizeth himſelfe in his imagination unto him, then as pride goeth before a fall, God who is very vigilant to look to the ſwelling heart of ſuch a man cutteth him down by ſickneſſe, or taking his worldly eſtate away from him, thus making him baſe and vile, and thus haply he liveth and goeth on either like a ſtupid beaſt a long time, not conſidering, wherefore Gods hand is ſo heavy upon him, or murmuring againſt God, but in fine, if hee belongeth to God, he conſidereth his former high thoughts and wickedneſſes, and repenteth, and is either lifted up again, as *Nebuchadnezzar*, and *Iob* in this world, or in the world to come, although after this he be kept alwayes low here. And then what doth he? bleſſe and praiſe God to the uttermoſt of his power, ſeeking alſo to make others by his ſpeaking of his praiſes and wonderful geſts done for him, to acknowledge him to be the only true God, and therefore to fall to the magnifying of him alſo, and to living in all holy obedience to his will, to his glory.

Note.

And thus as *Lyra* ſaith, it is not to be doubted but *Nebuchadnezzar* after this proceeded to do to his dying day & ſo was ſaved. Whereas that which is ſpoken of him, *Eſa.* 14.12. may ſeeme to make againſt it. He anſwereth, no more is there ſaid, but what came to paſſe here touching his cutting downe to the ground, and the debaſing of him in this world for his pride, he being ſo left, as a wretched man, ſuffering ſtill in his body after death. This *Iſaiah* ſaw ſhould come unto him for his intolerable pride, but his finall converſion was hidden from him and not revealed, til now in *Daniels* time. But forſomuch as after this teſtimony given of his ſerious penitency, nothing is more ſpoken of him, but this his hiſtory is concluded, it is to be held, that whatſoever his life had formerly been, was forgiven, and in the end he was received to mercy, that no penitent ſinner, who now turneth to do the works of God, may deſpair of mercy, how foul ſoever his life hath formerly been. But touching any grace or mercy to ſinners delaying their repentance neither doth this or any other hiſtory ſpeak one word of comfort, and therefore they build their hopes upon ſhadowes, that being ſuch hope to come to the like comfortable end, eſpecially ſuch as have glorified God and been well affected, but are faln away: for although he did again and again, yet there is now a bar put againſt Apoſtates, ſo that there is no hope for them to doe the like, becauſe it is impoſſible for the inlightened that fall away, to be renewed by repentance; although an heathen being affected with miracles, and hereupon confeſſing the true God once, yea twice, falling after this away again, were renewed, for it is no more given to ſuch to repent, although it were given to this man.

Lyra
Nebuchadnezzar ſaved.

Note.

Heb.6.4.

CHAP. V.

Hitherto the Divine ſpirit, that was in *Daniel*, being ſhewed by his interpreting of two dreams of King *Nebuchadnezzar*: now a third inſtance is given of the ſame in his reading and expounding the ſtrange hand-writing upon the wall to *Belſhazzar*, in every of which there is ſomewhat typifying things done under the Goſpell. 1. In the ſtone cut out of the mountaine without hands. 2. In the watcher decreeing the cutting down of the proud King, repreſented by an huge high and broad tree, for by this was ſet

forth

Luk.3. forth *Iohn* the *Baptiſts* threatning, that *every tree that brings not forth good fruit* Luk.13. *ſhall be hewen down and caſt into the fire*, and our Lords telling how *the barren fig-tree* ſhould be *cut down*, which was alſo fulfilled in the deſtruction of *Jeruſalem* by the *Romans*, and for the renewing of the ſtump ſtill to ſhoot up again afterwards, it was alſo true in the Jew, or ſhall be when converted, *Rom.* 11. 2 *Cor.* 3. 3. In this hand-writing ſetting forth *Belſhazzars* deſtruction, and loſſe of his kingdome, becauſe he weighed too light, for by books wherein Rom.14.10. mens doings are written, all ſhall at the laſt by Chriſt be judged, and then they Revel.20.12. that are light like chaffe, and not heavy and ſubſtantiall like wheat, very husks without grain, ſhall be deſtroyed, and the kingdome of Heaven given to the ſolid faithfull, who are within, as they ſhew to be outwardly. Touching this *Belſhazzar* the King, ſome think him to have been the ſon of *Nebuchadnezzar*, becauſe he is in this chapter ſo called, and next after *Nebuchadnezzar* written 2 King.25. of, and whereas it may ſeem to make againſt it, that *Evilmerodach* ſucceeded *Nebuchadnezzar*, it is held by them that *Evilmerodach* and *Belſhazzar* were all one, which is alſo intimated, *Jer.* 50. 2. where it is ſaid, in ſpeaking of the deſtruction of *Babylon*, *Bel is faln, Merodach is broken in pieces*, which may be taken for *Evilmerodach*; and whereas *Jer.* 27. it is ſaid, all Nations ſhall ſerve *Nebuchadnezzar*, and his ſon, and his ſons ſon, which was not fulfilled, if *Belſhazzar* were his ſon, in whoſe time *Babylon* was deſtroyed; they anſwer, that there were two *Nebuchadnezzars*, touching the former of which *Jeremy* ſaith, that all Nations ſhould ſerve him and his ſon, and ſons ſon, and ſo they did, if *Belſhazzar* were ſon of the ſecond of theſe *Nebuchadnezzars*. Others ſay, that *Belſhazzar* was not the ſon, but the grand-child of *Nebuchadnezzar*, and called his ſon only as the grandchild of any man is commonly, and the grandfather the father. According to this *Evilmerodach* was *Nebuchadnezzar's* ſon, and *Bel-* Joſeph.l.11. *ſhazzar* his ſon. Laſtly, others place next unto *Nebuchadnezzar Evilmerodach*, then antiq.c.11. *Nigliſſar*, after him *Laboſardach*, then *Belſhazzar*, ſo *Joſephus* whom *Jerom* followeth, but unto them he reckoneth ſo many years, that it agreeth not with the years of the Jews captivity, to *Evilmerodach* 18 years, to *Negliſſar* 40, to *Laboſardach* 9 moneths, to *Belſhazzar* 17. which together make 75 beſides the yeares of *Nebuchadnezzar* after *Jeruſalem* deſtroyed 36. It is therefore rather to be held, that *Belſhazzar* was the ſon of *Evilmerodach*, and that he is omitted by *Daniel*, as in whoſe time nothing remarkable fell out, but what was before related, 2 *King.* 25. and *Daniel* propounded to himſelf onely to ſet forth things of Jer.27. greateſt note. And thus the propheſie of *Jeremiah* was fulfilled of all Nations ſerving *Nebuchadnezzar*, and his ſon, and ſons ſon, and we ſhall not be forced to flee to an uncertain conjecture of another *Nebuchadnezzar* coming between, of whom neither the *Hebrews*, nor *Beroſus* the *Caldee* Hiſtoriographer maketh any mention. And the time of the Jewes captivity agreeth to this being 70 years, if we reckon to *Nebuchadnezzar* 36 years, to *Evilmerodach* 18, to *Belſhazzar* 17 as *Joſephus*, being together 71, in which year being the 17 of *Belſhaz-* Lyra. *zar* the *Medes* and *Perſians* tooke *Babylon*, and as *Lyra* ſaith out of the Hebrew traditions, *Belſhazzar* ſeeing the 70 yeares ſpoken of by *Jeremy* come, and *Babylon* ſtanding ſtill, although beſieged, and the Jews by the coming on of another Monarch not delivered, hereupon took occaſion to ſleight that propheſy, and as if all danger were paſt, to make that great feaſt to his Princes, that he did, and ſo when he was moſt ſecure, he was cut off. But of the manner of *Cyrus* his proceeding and taking *Babylon*, and the deſcription of that great city, ſee what I have written upon *Ezra*, pag.5.6.

V.10. When *Belſhazzar* was in his cups with his Lords, his Wives, and his Concubines (who were a wonderfull great company, for there were 1000 Lords or Princes, it being by ſome conceived, that all his Princes were come unto him to *Babylon* to help to defend the City, an hand was ſeen writing upon the wall ſuch a writing, as none of the wiſe men of his could read or interpret, which made his heart and limbs to tremble. Upon this the Queen hearing of it came in, about whom it may be queſtioned, what Queen ſhee was, ſeeing his wives and concubines were already with him: but it is anſwered, moſt probably ſhee was the wife of *Nebuchadnezzar* who lived ſtill, or of *Evil-merodach* his father, who knew what *Daniel* had formerly done in the like difficult caſes, whereſore ſhe certifieth him of *Daniel*, and *Daniel* being ſent for came, and read and interpreted the writing, which was *Mene, Mene, Tekel, Vpharſin,* V. 26. which becauſe when he cometh to interpret, he ſaith, *Mene, God hath numbred thy kingdome and finiſhed it; Tekel, thou art weighed in the ballance, and found wanting; Peres, thy kingdom is divided and given to the* Medes *and* Perſians: the vulgar hath only theſe three words, *Mene, Tekel, Perez;* but the firſt word is doubled, and for *Peres* is *Vpharſin*, which cometh of ו *and*, and *Peres*, whence is פרסן diviſions, and *Mene* properly ſignifyeth numbred, *Tekel* weighed. Thus by prodigious ſignes God hath ſome other times alſo foreſhewed the deſtruction of other wicked kings. *Zonaras.* *Zonaras* ſaith, that a Judge in *Antioch* ſaw in heaven a number of ſtarres ſo placed together, that of them theſe words were made, *Greeorius l. 7.* *hodie Iulianus in Perſide occiditur, this day is Iulian ſlain in Perſia*, and it fell out accordingly. Upon a place in *Adrianople* was a verſe ſeen written, that one of the *Paleologues* family ſhould ſhortly dye, and *Machael Andronicus* the Emperors ſon ſhortly after dyed.

CHAP. VI.

HEre, after Gods twice magnifying of *Daniel* for his incomparable skill and inſight into greateſt ſecrets in the time of *Nebuchadnezzar*, and once in the dayes of *Belſhazzar*, a further magnifying of him, as his dearly beloved ſervant, followeth in the dayes of *Darius* the King of the *Medes* by a rare miraculous deliverance from the Lions, into whoſe den he was caſt, but their mouths were ſhut up ſo, as that they could not hurt him. All things are here eaſily to be underſtood, and therefore I ſhall ſpeake but little hereupon. V. 10. And firſt of his praying three times a day with his window open towards *Ieruſalem*, as he had uſed to doe. If the reaſon be demanded, it is anſwered, God had promiſed to his people in captivity, that if they ſhould pray toward *Solomons* Temple, 1 King. 8. he would hear and be mercifull, and therefore hee ſet his window open that way, and not to be ſeen of men, contrary to which it is preſcribed, *Matth. 6. Enter into thy cloſet, and pray in ſecret.* For his praying three times beſides the morning and evening, intimated *Exod. 29. 39.* where it is preſcribed at noon day, this was commonly before eating, as *Peter* Act. 10. 9. went up at this time of the day to the top of the houſe to pray, and *David* ſpeaks of praying morning and evening and at noon-tide. And it is not to be doubted, but that *Daniel* did now the rather frequent God with his prayers in private, that hee might not be counted one that tempted God by doing his devotion, where he might be ſeen, and ſo incurre the penalty by the Kings Decree propounded, thus *Lyra*. *Lyra.* But how was he in private, ſay others, when as the Princes by ſeeing his window open knew of it? and hereupon *Polanus* entreth into a diſpute, whether *Daniel* did well in that hee did not for a time powre out his devotions more ſecretly, where he might not have been ſeen. And he ſaith, ſome object againſt his thus doing, becauſe he might ſecretly for that time in his minde have worſhipped God without uſing any externall geſture, and in ſo doing have kept a good conſcience. 2. It not ſo, at the leaſt by going in ſecret, where no mortall eyes might ſee him. 3. Becauſe the Kings Decree is to be obeyed in things not contrary to our duty to God. *Polanus.* But all this is eaſily anſwered, he could not at this time refraine from proceeding externally in his devotion as he uſed to doe, without being reputed a deſerter of his piety towards his God, his forbearing to pray, as he had uſed to doe being taken for a relinquiſhing of him for fear of the Kings Decree, wherein he knew that he only amongſt all the Princes wasa imed at, and of what ill conſequence this might have been to enemies, who for this would have counted him timerous, and without all courage, and to friends, to whom his example might have been a ſtumbling block to make

then.

them to intermit their devotions alſo. And therefore it was neceſſary for
Act. 4. him to doe as he did, that his faith and courage, and conſtancy to his firſt principles
might appear to all men, and that in the way of piety hee feared not
man, as his three fellows had done before in *Nebuchadnezzars* dayes. As for
obedience to mens ordinances, it is no further to be yeelded, but as it ſtands
with piety towards God, and doing ſo as that a good conſcience may bee
V. 14. kept in all things. When the King heard that *Daniel* was taken in the trap,
which they had ſet for him, *he was ſore diſpleaſed with himſelf; and laboured to deliver
him to the going down of the Sun.* The King, as it appeareth hereby, was
meerly circumvented, who when he made his Decree ſaw not into the drift
thereof, but now he ſaw too late and ſorrowed fruitleſly. But although hee
could not ſee into their drift, yet if hee had not been void of all piety, hee
would never have agreed to make ſuch a Decree, howſoever he had beene importuned
thereunto, becauſe even heathens are devout in their kind, and know
by the light of nature that the worſhip of the God whom they ſerve, is not
to be intermitted ſo long at any time. His grief for *Daniel* therefore was not,
becauſe he was ſo godly, that for godlineſs ſake he would thus hazzard his life,
but becauſe he was ſo wiſe a man, and ſo he thought, that he ſhould have more
miſſe of him, then of all his Princes beſides. But as great as his grief for
Daniel was, and howſoever hee laboured by ſpeaking for him, ſeeking ſome
Lyra. evaſion in interpreting his Decree made, as *Lyra* conjectureth, or pleading
the great uſefulneſſe of him for his rare parts to the whole State, he at length
cauſed *Daniel* to be caſt into the Lions den, as *Herod* afterwards did by Iohn
the *Baptiſt*, who had hypocritically pretended ſorrow, when for his oath he
thought himſelfe obliged to doe it, or was affected with ſorrow in ſome
other reſpect, haply of the hatred of the people, which hee ſhould thus
incurre, becauſe they counted *Iohn* a Prophet. Thus Kings ſometimes for
want of conſideration in time intangle themſelves in unevitable evils, for
Note. which they had need to be very circumſpect, neither are we in this land inſenſible
of evill, that hath thus come to our ſtate, which God for his mercy
remove.

V. 16. *Thy God, whom thou ſerveſt continually will deliver thee.* This the King ſpeaks
to comfort *Daniel*, and he might beleeve, that it ſhould be ſo, becauſe he had
doubtleſſe heard of the deliverance of his three fellows out of the fiery furnace.
V. 17. Then a ſtone being rouled to the doore of the lions den, it was ſealed
Hieron. with the Kings ſeal, ſaith *Jerome*, leaſt the Princes, if they ſhould find, that the
Lions ſpared *Daniel*, ſhould otherwiſe ſeek his deſtruction, pretending it to
be done by the Lions, and it was alſo ſealed with the Princes ſeals, leſt the king
ſhould take him out again, or ſeek ſome means of his preſervation, but in all
Note. Gods providence wrought, that his Almighty power might more clearly appeare
in his deliverance, and that there was no fraud herein, for the comfort
and confirmation of others being in greateſt danger by the malice of their enemies.
Ariſtotle. *Pliny.* *Pererius.* For dangers by Lions, *Ariſtotle*, *Pliny*, and *Pererius* ſay, that if a cloth
be caſt upon the eyes of a Lion to cover them, he will not hurt a man. 2. If
he be full. 3. If a man hath been unto him beneficiall. 4. If a man lyeth proſtrate
before him in the manner of a ſupplicant. But *Daniel* was not ſafe by
any ſuch means, but God ſending his Angels to ſhut the Lions mouths, or
as ſome think, taking hunger away from them in reſpect of *Daniel*, and cauſing
in them a ſatiety, or cauſing ſuch a phantaſie in them, that they looked
upon *Daniel*, not as a prey, but a friend unto.

V. 22. *Daniel* being kept ſafe from the fury of the Lions till the morning, and then
Auguſt. tract. 8. in Epiſt. Ioh. ſubde te ei qui ſupra te eſt, & omnia quæ ſubter te ſunt ſubjicientur tibi, &c. called to by *Darius*, anſwereth, *God ſent his angel and ſhut the mouths of the Lions,
becauſe innocency was found in me*, as he was not hurtfull to any, eſpecially not
to his conſcience by doing any thing againſt it, ſo God provided that the
Lions were not able to hurt him: ſutable to which *Auguſtine* hath a notable
ſaying, ſubject thy ſelfe to him, that is above thee, and all things under thee
ſhall be ſubject unto thee, but becauſe man through ſinne left him, under
whom he ought to have been, he was ſubjected to them, above whom he ought
to

V. 20.

to be. Ver. 20. *The King then commanded, and Daniels accuſers, and their wives and children were caſt into the Lions den, &c.* a juſt puniſhment and kindly for their ſin, and *Joſephus* ſaith further, to illuſtrate the hiſtory, that theſe Princes pleaded before the King, ſaying that the Lions were full, and therefore would not touch *Daniel*, which he hearing ſaid, that the Lions ſhould now be fed, and then they caſt into ſee, whether they could likewiſe eſcape, but this being done they were ſuddenly deſtroyed. For their wives and children caſt in alſo, it is moſt probable, that they were acceſſary to that wicked conſpiracy againſt *Daniel*, putting their husbands and fathers on in the foreſaid deſigne, as being moved with pride and diſdain at the high advancement of *Daniel* above them who was a captive. Then *Darius* wrote to all Nations of the earth, magnifying the God of *Daniel*, and acknowledging that his kingdome ſhould never have an end, ſpeaking herein the ſame words with *Daniel*. 2. Touching Chriſt and his Kingdome, which hee had doubtleſſe learned of *Daniel*. To conclude, the repreſentation of Chriſt in this viſion, as was ſaid before in part, is in *Daniels* comming alive again out of the Lions den into which he was put, as into a ſepulcher, after which his accuſers being put in were cruelly deſtroyed, and then the Lords kingdom extolled and all men prohibited to ſpeak ill of God the Father of our Lord Jeſus Chriſt. So Chriſt being laid into the ſepulcher, and there a watch of Lion-like ſouldiers ſet to keep it, and if he ſhould riſe again, to kill him, notwithſtanding had his angels ready at hand to terrifie the ſouldiers away, and then he aroſe againe, and came forth, being ſafe from all harm, and had all power given him, in heaven and in earth for evermore: and thus it appears, in every thing done here, that *Daniel* prefigured Chriſt, as in his name *the judge of God*, for ſo it was before ſhewed, that *Daniel* ſignifieth, and Chriſt, we beleeve ſhall come to judge the quick and the dead; and 2. as *Daniel* came out of the Lions den, ſo he out of the ſepulcher. 3. As *Daniel* came from amongſt the Lions ſafe and ſound, ſo he from amongſt the ſouldiers. 4. As *Daniel* being come forth from amongſt the Lions, his accuſers were caſt in and deſtroyed, ſo Chriſt being come out of the ſepulcher, death being not able to hurt him, the Jews his accuſers were caſt in, as it were, when by the *Romans* taken and ſlain. 5. As upon this great miracle God was acknowledged, and publiſhed to all parts of the earth, ſo upon the miraculous riſing again of Chriſt, falſe gods went downe upon the publiſhing hereof in all places, and the true God and his Son Jeſus Chriſt were acknowledged all over the earth, neither was any contrary power able to ſtop the courſe of the Goſpell, but the ſound thereof ſetting this forth went into all the ends thereof.

V. 26.

The Myſtery.

Matth.28.15.

CHAP. VII.

Lyra.

In this chapter and hence forward, as *Lyra* obſerveth, are five viſions more. 1. Of four monſtrous beaſts, and of the coming of the Judg, and of the whole proceeding of the laſt tribulation. 2. Setting forth the fight of the *Perſians* and *Grecians* by a Ram and a Goat, and herein the principall conflict of the ſame tribulation. chap. 8. 3. Of an Angell foretelling the 70 weeks to the death of the Meſſiah, in whom ſhould be an end of the tribulation, chap. 9. 4. Of a man declaring the end of tribulation, and the dayes of the laſting thereof, chap. 10. 5. Of the fight of Chriſt, and his finall victory and triumph under the type of the king of the South and of the North, chap. 11. thus *Lyra*. But *Polanus* ſaith, that in theſe viſions the ſufferings of the people of God, under the four Monarchies of the world are ſet forth, and ſpecially in the time of *Antiochus Epiphanes*, when the worſhip and ſervice of God was quite overturned, the end whereof yet for the comfort of the faithfull is ſet forth by certain dayes, by a mighty deliverance, and after that by the coming of the Meſſiah, who yet by the greateſt part of the Jews ſhould be rejected and ſlain, and for this their city ſhould be deſtroyed, their Temple overthrowne, and the Levi-

Polanus.

Leviticall Service there aboliſhed, and never be reſtored again, yet in that time of common deſtruction the Elect ſhould be by the power of the Meſſiah preſerved, and finally that at Chriſts ſecond comming all the dead ſhall riſe ſome to everlaſting life, ſome to everlaſting condemnation. But to leave theſe generals and to come to the viſions in order.

V. 2. * *Lyra.* First *Daniel* ſaith, that he *ſaw in his viſion by night, and four winds ſtrove upon the ſea, and four great beaſts came up from the Sea*, by theſe four winds, ſaith *Lyra*, underſtand four Angels ſet over the four Monarchies of the World, who are ſaid to ſtrive, when each one ſtandeth for the Monarchy, over which hee is ſet, yet ready, when Gods makes his will known to either of them, to acquieſce and reſt therein. As for their ſtriving, 1. it is not to bee underſtood, that they did thus all together at one time, but ſucceſſively, the Angell of the Babylonian Monarchy againſt him of the *Perſian*, ſtriving to uphold it againſt *Darius* and *Cyrus*, but giving way to the deſtruction thereof, when God had made known his will in this regard, and likewiſe he over the *Perſian* againſt the *Grecian*, and he that was over the *Grecian* againſt the *Roman*. V. 3,4. For theſe beaſts the firſt was *like a Lion having Eagles wings, and his wings were pluckt, and he was lifted up from the earth, and made to ſtand upon his feet like a man, and a mans heart was given unto him.* *Lyra.* This was the king of *Babylon*, becauſe as a Lion amongſt all the beaſts of the Forreſt is as King, ſo was he of all other men far and wide; and therefore under this name of Lion he is alſo ſet forth, *Eſa.* 5. 29. *Jer.* 4. 13. and under the name of an Eagle, *Jer.* 48. *Ezek.* 17. And he had two wings of an Eagle, the one of riches, for which he was alſo ſet forth before by a golden head, and the other of military proweſſe, for herein both for might and skill he excelled all other, in ſomuch, as that ſome ſay, he was ſtronger then *Hercules*. And wings of an Eagle are aſcribed unto him for his pride, in regard of theſe two, by which he was lifted up above all other men, as the Eagle above all fowls of the air by the ſtrength of his wings, as was touched before, chap. 3. But his wings were pluckt when after his ſtrouting of himſelfe in his pride, hee was in minde made like a Beaſt, for then he was for a long time not onely as an Eagle with his feathers pluckt, not able to ſoar above others any more, and by this means kept lower and beneath them all, even the meaneſt man, but alſo whereas the Eagle his feathers being pluckt, hath ſtill the minde of an Eagle, he contrariwiſe was herein inferiour to other men alſo, he had not the underſtanding of the ſimpleſt man in him. *And he was lifted up and made to ſtand upon his feet as a man*, which is not to be underſtood, as being done by means of his wings, for they are ſaid before this, to have been pluckt, but by the mercy of God ſhewed again towards him in reſtoring him ſo debaſed. For then he was lifted up and ſtood erect as a man, and went not upon all four, making feet of his hands, as he did before, but his face that ſo long had been towards the ground as the face of a beaſt, was now lifted up again to look towards heaven, & as God there, by whoſe favour the caſe was thus altered with him, as man herein is differenced from a beaſt, according to the ſaying, *when other animals look downward to the earth, he hath given a ſublime face to man, and bidden him look upward. And a mans heart was given unto him*: which is juſt according to the ſaying before upon the viſion of the great and admirable tree in viſion repreſented to *Nebuchadnezzar*, chap. 4. 32. where after his driving from amongſt men, and the heart of a man taken from him, he ſaith, his underſtanding returned to him, and he looked up towards heaven. *Lyra* hath alſo another interpretation of his being pluckt his feathers, when all his power and riches were taken away by the *Perſians*, at what time hee ſtood, as a man, that is, as a poore ordinary man of the meaneſt ſort, and had the heart of a man given him, that is, whereas before he thought himſelfe as good as God, now he knew by experience, that he was no God but a miſerable man. But it is improper to ſay of one ſlain, that he was lifted up and ſtood upon his feet as a man, or that he had the heart of a man given him, when his hearts bloud was ſhed & he periſhed, yea this were abſurd, and therefore I reſt in the former. But *Polanus* who is for this, ſeeketh to make it probable, by ſaying, that hee was

Pronaque cum ſpectent animalia cætera terram, Os homini ſublime dedit, cœlumq; tueri Juſſit.

was made to ſtand upon his feet, as a man when his pride was abated by the *Perſian*, he being before as a Lion, and that hee had the heart of a man given him becauſe he was then as another ordinary man, & the people of that kingdome made tributary. For theſe beaſts coming out of the Sea, here by the Sea is ſet forth the world for the fluctuating condition hereof, now flowing, now ebbing, now boiſterous through windes, now calm; their riſing then out of the Sea is up in the world ſucceſſively one after another, as God in his providence, who foreſhewed this, appointed. For the 4 winds ſtriving upon the great Sea *Polanus* noteth, that for ſo much as the angels are ſet forth hereby, who under God govern in all the four parts of the world. 1. That Angels are as windes for their celerity, in executing the will of God, *Pſal.* 18.11. 114.4. 2. That whatſoever is done in any part of the world is not done by chance or fortune, but by Gods providence uſing the Miniſtery of Angels therein. 3. That the Church of God is not to expect peace and quiet in this world, but great troubles as in tempeſtuous weather by the many alterations and changes herein. 4. That the Church of God being delivered from one trouble, or ſtorm, is not to expect thenceforth to be free from more, but to be tumbled and toſſed with many adverſaries, till ſhee cometh at the haven of everlaſting peace, for after the ſtriving of the windes, four beaſts ariſe time after time, to renew troubles after troubles to the worlds end. Now for the foure kingdomes] here repreſented by beaſts, this is done to ſhew the ſavageneſſe and cruelty of theſe Heathen Kings, eſpecially toward the Church, for the acquainting of whom eſpecially their ariſing was under theſe formes ſet forth, that when they ſhould ſuffer by meanes of them they might be armed with patience, as knowing that no cruelty could be exerciſed againſt them, but by his providence.

Polanus.

Note.

Note.

V. 5.

And behold another beaſt like unto a bear, and it raiſed it ſelf on one ſide, and it had three ribs in the mouth, and they ſaid unto it. Ariſe, devoure much fleſh. Here the Kingdome of *Perſia* is repreſented by a Beare, becauſe a Bear is baſer then a Lion, by ſubtilty getteth his prey and is more cruell. 1. He is baſer, as not having ſo ſpecious a form as a Lion, ſo the *Perſian* was poore and inhabited a barren countrey, and therefore lived more baſely, and upon courſer food then the *Babylonian*, whoſe countrey was more fruitfull, for ſo *Xenophon* ſaith, *the Perſians through their want fed baſely, and lived laboriouſly for the aſperity of their country.* 2. As the Bear, ſo the *Perſian* by ſubtilty wrought the overthrow of *Babylon*, for *Zopyrus* knowing by an old Propheſie, that *Babylon* ſhould then fall, was content to cut and mangle his body and face, that ſo he might fain himſelf to be full of wrath againſt the *Pyrſians* for thus miſuſing him, then he fled to the *Caldees* complaining of their cruelty, and by his ſubtlety prevailed ſo far, that he was made a chief Captain in the City to defend it againſt the *Perſians*, by which means the *Perſians* gat ſuch advantage by his letting them in, that they ſuddenly ſubdued all And the propheſie that he went upon, was, that when a mule ſhould foale, *Babylon* ſhould be taken, for he had a mule, that foaled when he lay at the ſiege, and upon this he took courage to him to doe ſo as hath been ſaid. For the cruelty and greedineſſe of the Bear to devoure much, which is alſo intimated in the laſt words here, *devour much fleſh*, herein the *Perſian* was alſo like unto the Beare, for of their cruelty, and the *Medes* in devouring men by deſtroying them, it is ſpoken, *Eſa.* 13. 17,18. *They deſpiſe ſilver and gold, with their bowes they ſhall pierce even children, and not pity the fruit of the Womb, their eye ſhall not ſpare little children.* The Vulgar Latine, for theſe words *raiſed up it ſelfe*, hath theſe, *it ſtood in part*, which *Lyra* expoundeth of the *Medes* and *Perſians* ſtanding for the Jews to deliver them out of captivity. *Polanus* renders it, *he erected a domination*, and this moſt agreeable to the *Heb.* לשטרו חד the firſt of which words ſignifieth Dominion, the next, if it be taken for a contract of אחד onely, as if hee had ſaid erected, or raiſed up a Dominion of many countryes into one. For ſo *Cyrus* did, of the *Medes*, *Aſſyrians*, *Caldeans*, and other Nations of the leſſer *Aſia*, for ſo *Xenophon* ſaith, *Cyrus* taking with him a ſmall company of

Xenophon l.7. de pædia Cyri.

Juſtin.

Lyra.

Polanus.

Xenophon lib.2. de pædia cyri.

men united the *Medes* voluntarily unto him, and ſubdued the *Syrians*, *Aſſyrians*, *Arabians*, *Cappadocians*, the *Phrygians*, *Lydians*, *Carians*, *Phœnicians* and *Babylonians*. He alſo injoyed the *Bactrians* and the *Indies* of the *Silicians*, the *Sacrians* and *Paphlagonians*, and the *Mariandines*, and very many Nations more, the names whereof are not eaſily to be counted; in a a word, he ſtruck ſuch a terrour into all Nations by his name, that to gratifie him, they deſired to bee ruled according to his pleaſure; thus *Xenophon Kimtri* following another copy in which ש hath a prick in the left horn, firſt rendred it ſide, and ſo *N. Tr. On one ſide*, but enough hath been ſaid upon this to ſhew the right rendring and ſenſe: that of the vulgar Latine having no veriſimilitude, becauſe the ſcope of the Viſion is, not to ſhew to whom the *Perſian* ſtood in any part, but the greatneſſe of his Dominion, and how many Kingdomes he united into one. But *Lyra* who followeth the vulgar, contrary to that which hath been ſaid, will have the *Perſian* repreſented by a Bear; becauſe hee was not ſo fierce, but milder towards the Jews then *Nebuchadnezzar*; forſomuch as by him they were delivered. But becauſe there is nothing more wood then a Bear, which ſpareth none, as a Lion ſometime doth, it is to be held, whatſoever favour *Cyrus* thus repreſented ſhewed to the Iews, it was not the ſcope of this Viſion in any part to ſet it forth, but only his riſing greatneſſe, and manifold devouring, as it were of men and countries by bringing them under. For the next words; whereas *Lyra* according to the vulgar Latine hath it; *three orders were in his mouth*; in the next words *Theodot.* three ſides, *Theodor.* three wings, *Vatablus tres boli*, of ſo uncertain ſignification is the word עלעין, comming of עלע *to lick*, follow we the *N. Tr.* and then by three ribs in his mouth, either three kingdomes are ſet forth, the *Perſian*, *Median*, and *Babylonian*; now all in the power of *Cyrus*, or three parts of the world, Eaſt, Weſt, and South, as ſome ſay, or rather Eaſt, South and North; as others, the Eaſt ſubdued by *Cyrus*, the South by *Cambyſes*, wherein ſtood *Egypt* and *Lybia*, the North by *Darius Hyſtaſpis*, where the *Scythians* were. This Bear is bidden eat much fleſh, to ſhew that the deſtructions made by him in the world were by Gods appointment, and not at his own will, and for this end it is alſo ſaid of the next, that Dominion was given to it.

V. 6. *Another like a Leopard, which had upon his back four wings of a Fowl, and four heads and dominion was given unto it.* Hereby the third Monarchy of *Alexander* and the *Grecians* was repreſented. Touching the Leopard ſome thinke that it is all one with the Panther, as *Ariſtotle*, *Pliny*, *Dioſcor. Gaza*, but *Solinus*, that the Panther and Leopard are two kinds. It is rather to be held, that it is one kind onely differing in the ſex, *Pardus* the Leopard being the he, and the *Panthera* the ſhee. This beaſt was moſt aptly ſhewed to ſet forth *Alexander*, becauſe it is of divers colours intermingled all over the body, ſo *Alexander* had in him a mixture of vertues and vices. 2. It is moſt ſwift of foot and greedy of bloud, ſo was *Alexander*, in ſo ſhort a time ſubduing all the world, (*i.e.*) in 12. yeares. 3. It is delighted in wine very much; in ſomuch as that by wine, ſet as a bait to take it, he cometh and maketh himſelf drunken therewith, and ſo taken; and to drinking of wine was never any man more addicted then *Alexander*, and he finally periſhed thereby. 4. It is proud and deſpiſeth other beaſts, as not comparable to it ſelf, whereupon *Plutarch* telleth of a contention betwixt the Panther and the Fox, to which the Panther ſpake diſdainfully for the baſe colour, of which the Fox was: but the Fox replyed, that beauty which thou haſt in thy body I have in my minde, and that it is better to have wit and ſubtlety then a fair skin; ſo *Alexander* was very proud vaunting himſelfe as the ſon not of a man, but of God, of *Iupiter*. And this Leopard hath four four wings and four heads; by the wings his celerity in running or flying over the world to ſubdue, being further noted, and by the four wings and heads the diviſion of his Empire amongſt four when hee was dead, *Seleucus*, *Ptolemy*, *Philip* and *Antigonus*: the firſt being King of *Syria*, the ſecond of *Egypt*, the third of *Macedonia*, the fourth of *Aſia minor*.

Ariſtotle.
Pliny, &c.

Plutarch. in *Moral.*

V. 7. *A fourth beaſt terrible and ſtrong and it had great iron teeth, &c. it was diverſe from* *all the beaſts that were before it, and it had ten horns, I conſidered the hornes and there came up among them another little horn, and three of the firſt horns were pluckt up by the roots before it.* By this beaſt differing from all the reſt, the Ancients generally underſtand the *Roman* Empire, which was ſo diverſly ruled, ſometime by Tribunes of the people, ſometime by Conſuls, by Dictatours, by the Triumviri, and by Emperours, and therefore it was unlike to any of the kingdomes before going, and is ſet forth as more terrible for the great iron teeth and horns, and the feet ſtamping all under foot, by ſubjecting them to tribute in all countries and Nations. For which cauſe this Monarchy could not by any beaſt be repreſented, but onely be deſcribed, as a monſter amongſt beaſts. So that the Rabbins, who hold it to have been a wilde boar, of which the Pſalmiſt ſpeaketh, ſaying, *the wild boar out of the wood hath devoured it*, were more bold to vent their own phantaſies then any thing near the truth. But theſe that are for the Monarchy of *Romans* amongſt the Ancients meant by this beaſt are all for the little hornes ſetting forth Antichriſt, and that not already come, but to come hereafter towards the end of the world, when the *Roman* Monarchy ſhall be in the hands of ten Kings. For then, ſay they, ſhall one baſe man of obſcure beginning ariſe; as a little horn, but grow to that ſtrength, that three Kings ſhall be ſoon overcome by him, the King of *Egypt*, of *Lybia* and *Ethiopia*, which the other ſeven ſeeing ſhall ſoon ſubmit themſelves unto him, and he ſhall perſecute unto the death all ſuch as refuſe to obey him. Thus *Ierome* who is commonly followed by others, but he alſo ſaith, that *Porphyrius* a great enemy to the Chriſtian religion, and to this Book in particular, as hath been before ſaid, holdeth that the *Seleucidan* kingdome is by this fourth beaſt ſet forth, which in cruelty towards the Jewes exceeded all the kingdomes before mentioned, and that his ten hornes were ten kings reigning therein, and the little horn *Antiochus Epiphanes*, who raged moſt, for a time, and times, and half a time, that is three yeares and an half, as after followeth. But this opinion, beſides the infamy of the Authour that broached it, is manifeſtly againſt all circumſtances of the Viſion. 1. Of the diſtinction made between this and the three former beaſts, which as all agree, ſet forth the three Monarchies before ſpoken of, in ſetting forth the laſt, of which *four wings and four faces* are ſpoken of, to foreſhew the diviſion of that Monarchy after *Alexanders* death into four, of which the *Seleucidan* kingdome was one, . and therefore in reaſon cannot be repreſented again in this beaſt, it being already done withall, ſo much as the Lord was pleaſed to make known in this place. Therefore the kingdome repreſented here muſt be another ariſing up after the third. Again, the judgement next following after this, whereby the Dominion of this horn is not onely taken away, but alſo given to the Saints for ever, verſ. 26.27. ſheweth, that the kingdome here ſpoken of being deſtroyed, the Saints ſhould reign in all parts under the whole heaven for ever, which cannot be applyed to the time of *Judas Machab.* and the Jews who flouriſhed indeed for a time, but neither had Dominion all over the world, but a little part thereof, when their Dominion was greateſt, neither was it ſo long laſting. And therefore this muſt needs be underſtood of the Dominion of Chriſt by his Word and Spirit, ſubduing all Countries and Nations in the time of the Goſpell, which was long after *Antiochus Epiphanes*, and by conſequence this fourth kingdome muſt be the *Roman*, in the time whereof the Son of man ſpoken of, v.31,14. cometh to his Dominion, as was partly touched upon before chap. 2. as being repreſented by the ſtone cut out of the mountaine without hands, and becomming a kingdome filling the whole earth, where alſo I have proved by the circumſtance of time, *in the dayes of theſe Kings, &c.* that the fourth kingdome cannot be any other but the *Roman*. Yet both *Junius* and *Polanus*, and ſome others of ours follow Porphyrius herein. I yet for my part ſhall take leave to preferre *Ierome* before Porphyrius, holding that not the *Seleucidan* but the *Roman* Monarchy is by this fourth beaſt prefigured. For ſo likewiſe both *Revel.* 13. and chap. 17. it is ſhewed as a beaſt having ten hornes, and as here, verſ. 24. ſo there the hornes are

Pſal. 80.

Hieron.

Porphyrius.

ſaid to be kings for their great ſtrength to goar and to bear down others, and as here, verſ. 25. his time is ſaid to be a time and times and halfe a time, ſo there, or 42 months, or 1260 dayes, which are all one. And as here a little horn ſpringeth up after the tenth; ſo there, after the beaſt with ten horns, another beaſt comes up, *Revel.* 13. 11. But although I herein agree with antiquity, both that the *Roman* Empire is ſet forth by this beaſt with ten horns of which I have alſo ſaid enough upon *Revel.* 17. ſhewing what ten kings theſe horns were, and that the little horn was Antichriſt, who was to ariſe during the time of this Empire, yet whereas they ſay, that Antichriſt is yet to come towards the end of the world, and that he ſhall when he cometh, reign but three yeares and an half: in this I cannot ſubſcribe, but contrariwiſe hold, that Antichriſt is come, and is not one man but a ſucceſſion of V. 8. men in the *Roman* State, ruling not by force at the firſt, but by flattery and falſe perſwaſions, for which it is ſaid, that he had *eyes like the eyes of a man, and a mouth ſpeaking great things:* for hee ſeeth according to the carnall reaſon of a man, whereby hee conceiveth himſelf (becauſe he is Saint *Peters* ſucceſſor, who had the government of Chriſts Church committed unto him) to be as high Prieſt, and Lord over all Churches and Churchmen ſpeaking to this purpoſe moſt magnifically of himſelfe, as Chriſts vicar being over all powers not onely ſpirituall, but temporall, it being in him to diſpoſe of the kingdomes of the world as hee pleaſeth, putting down one and ſetting up another. And therefore this horn little at the firſt muſt needs be the Pope of *Rome*, to whom theſe things doe moſt aptly agree. Whereof to ſpeak more at large here I forbear, becauſe I have proved this already upon *Revel.* 13. and 17. And verſ. 25. here following makes it yet plainer, ſaying, *Hee ſhall change times and Laws, and they ſhall be given into his hand for a time, and times, and halfe a time:* becauſe hee hath changed times by ſetting up dayes of ceſſation from work to the honour of his imagined Saints, and diſpenſeth with Gods Laws, and makes Decretals as Laws. And hee is ſaid to wear out the Saints, for ſo the Pope hath done both by perſecution ſtirred up againſt ſuch as oppoſe his proceedings, and by corrupting the world with falſe doctrine, ſo that the Churches every where under him are worn out from being a Communion of Saints to become Conventicles of blind ſuperſtitious perſons. Laſtly, he is ſaid to be divers from the ten Kings mentioned before, therefore no ſecular king, but another kind of man; as the Pope is yet of no leſſe but greater Dominion, and *he ſubdueth three Kings*, verſ. 24. which I know not how better to underſtand then of three put downe at ſeverall times by the Popes, *viz.* *Chilperick*, the French king, and *Pipin* and his ſon *Charles* ſet up. *Frederick* the Emperour, his ſon *Rodulphus* being ſet up, and king *Iohn* of *England*, whom of a free king he made to him a tributary. For his ſpeaking of *great words againſt the moſt high*, the ſpeeches of the Pope before commemorated were ſuch in intituling himſelfe *vice-deus*, and doing, as if he had ſaid *By me Kings reign*, for this is againſt the moſt high as being derogatory to Gods ſole ſupremacy over all. And for three kingdomes comming under him, it may be conſidered, whether they be not three of the mightyeſt in *Europe*, *Spain*, *Germany* and *France*; or whether this prefigured not his Triple Crown. For *the time, and times, and half a time*; that is, as *Ierome* reſolveth it, a yeare, two yeares and halfe a year; for the ſecond word is a duall number, in dayes 1260. which counting a day for a year, as hath beene done upon *Revel.* make ſo many yeares, this ſheweth, that it cannot be underſtood of any one, but a ſucceſſion of men, as was before ſaid.

V. 9. *I beheld till the Thrones were caſt downe and the ancient of dayes did ſit. Whoſe garment was white as ſnow and his haire as wooll, and his throne was like a fiery flame, and his wheeles as burning fire.* The thrones here ſpoken of were the Thrones of the ten kings before going, whoſe authority and power hereby was ſhewed to be ended, all kingdomes now comming to be the Lords, who alone ſitteth and reigneth after this for ever: and that Chriſt is hereby meant,

is ſhewed, verſ. 13. ſaying, *One like the Son of man came with the clouds, and came* V. 13.
to the ancient of dayes, and to him was given Dominion and glory, and a kingdome, never V. 14.
to have end. The vulgar, *till the thrones were ſet*, for theſe words, *till the thrones*
were caſt downe; whereupon *Lyra*, there ſhall not onely be one, but more thrones *Lyra.*
at the day of judgement, becauſe it is ſaid, *yee ſhall ſit upon twelve thrones and*
judge the twelve tribes of Iſrael; but neither is the day of judgement here ſet
forth, nor will the word רמה ſignifying *projicere, to caſt downe*, beare that
tranſlation. Hereby then is meant the overthrowing of earthly kingdoms,
as was ſaid before. For the pure white garments and hair here ſpoken of,
they ſerved, as *Polanus* hath it, to ſet forth his purity and holyneſſe, and un- *Polanus.*
ſpotted juſtice: whereunto adde alſo his glory, becauſe when Chriſt ſhewed Matth. 27.
himſelfe in his glory, his garments are ſaid to be white as ſnow, and in Revel. 3.
promiſing heavenly glory to ſome in *Sardis* the ſpirit ſaith, *they ſhall walke*
with mee in white.

Here by the ancient of dayes *Lyra* underſtandeth Chriſt in his Divinity, *Lyra.*
and by the ſonne of man brought unto him, verſ, 13. Chriſt in his humani-
ty, but *Polanus* by the firſt God the Father, and God the Son incarnate by
the ſecond. I rather prefer *Lyra*, becauſe God the Father hath never taken
unto him any ſimilitude, but the Son as a præludium of his incarnation,
and *Ezek.* 1. where one ſitting upon a Throne above the Cherubims appeared
like the Son of man, it was undoubtedly God the Son; and here is a repre-
ſentation of a Judge, which Office is, by the Father deputed to the Son.
There is ſomewhat ſaid like unto this, *Revel.* 20. 12. where the proceedings
at the day of judgement are ſet forth, and as there, ſo here the opening of the
Bookes are ſpoken of, but hereby is nothing elſe meant, but that it ſhould
be juſtly proceeded againſt the kings before ſpoken of, as when a Judge now
goeth according to plain evidence in condemning malefactours. *His Throne*
like a fiery flame, and his wheeles. All things about this Judge appeared fiery,
becauſe fire is moſt terrible, and the force thereof irreſiſtible, and the torments
of thoſe that ſuffer by fire extream; for which alſo it is ſaid, *Our God is a con-* Heb. 12. 29.
ſuming fire, and verſ. 10. a *fiery ſtream iſſued from before him*: which ſhould
make all the wicked to tremble and turn from their wickedneſſe, and to ſeek *Note.*
for mercy and reconciliation with God, that from fiery hee may turn to them
a refrigeration and cooling, as to *Ananias*, *Azarias* and *Miſael* in the fiery fur-
nace. By wheeles alſo is this Judge ſet forth in his judgements, as *Ezek.* 1.
for his celerity in executing them, ſo that when he cometh in judgement a-
gainſt any people, he in a ſhort time overrunneth all places therewith. Hee
is indeed long before hee cometh to judge the wicked, becauſe he would have
them turn to him by repentance, but when he ſetteth forth, hee cometh for
the greater deſtruction of the obſtinate moſt ſwiftly, that none may ſet up-
on repenting afterwards for this ſtill hardening their hearts, but take time
to turne now for fear of ſudden deſtruction to come without any time of
repentance granted. But it may here be demanded, if the laſt jndgement bee
not ſet forth in this place, why doth the Judge appeare ſitting more now
then any other time? *Sol.* Becauſe the caſting down of the Thrones here ſpoken
of being ſo great and extenſive, even over all the world which had beene ſuf-
fered to ſtand ſo long to the extreame afflicting and doing all manner of vio-
lence and wrong to Gods people, was as it were a ſolemn keeping of Aſſizes
all over the world, the Judges now comming on to his Throne, where hee
might not ſeem before to have beene, becauſe not ſo remarkably. For whileſt *Note.*
the wicked and bloud thirſty goe on age after age, and if one beaſt bee put
downe, another ariſeth no leſſe obnoxious to the Church and people of God,
how doth the Lord ſhew himſelfe to ſit upon the Throne that judgeth righte-
ouſly? But when he cometh with his judgments upon Thrones, and thoſe the
greateſt in the world, over turning them, and not ceaſing to proceed thus till
hee hath put down all Dominion and power adverſe to him; yea ſpirituall
powers ruling by idolatry and ſuperſtition, as hee did in the time of the Go-
ſpell, then he ſheweth himſelfe indeed to ſit, as is here ſaid. If it bee thought

Note no image of God to be made.

that this repreſentation of God in a likeneſſe is a ground for us to make an image of him in like manner, it is a diabolicall deceit to intangle men unawares in the foul ſinne of idolatry. For thus the devill hath bewitched heathen people, drawing them to make images of falſe gods, that in them the devill might be worſhipped; as the Apoſtle teacheth, ſaying, *an idoll is nothing, but what the heathen offer, they offer to devils.* And therefore ſuch of the people of God, as repreſent God by an image, have not learned ſo to do from this or any other place of Scripture, but from the deceiver the devill. For againſt making of the image of God expreſſe charge is given, *Deut.*4.15. from the circumſtance of time, when the Law was given for the regulating of all our actions: for then ſaith he, ye ſaw no likeneſs, therefore take heed, that ye corrupt not your ſelves by making any image. And the ſcope of this place is not to teach any thing contrary, but that the juſt proceeding of the Almighty, and his terribleneſſe againſt the wicked being ſhewed, although he may long ſuffer them; all men might learn to fear before him, & therefore not preſume to repreſent him by an Image, which is ſo greatly derogatory to his infinite glory, wherewith he filleth the world, and therefore is not to be thought repreſentable by any ſimilitude as *Eſay* reaſoneth. For the infinite multitude of Angels here ſaid to ſtand before him, and to miniſter unto him; hereby both his glory and power is more ſet forth, as of the greateſt Potentate in the world, whoſe glory is a guard of thouſands about him, dayly attending upon him, & ready to be ſent out at his wil. But whereas ſuch an one hath men, the Lord hath Angels, and a far greater company, then all the Potentates of the earth; and their Office is double, 1. Of ſome to miniſter unto him by praiſing him continually, as *Eſay* 6. 2. Of others ſtanding to receive inſtructions to goe forth to execute his will in miniſtring to ſuch as ſhall inherit eternall life, and ſtriking the wicked in fighting Gods battels with his ſervants, as in *Joſhua* his time, and in killing his enemies; as the hoaſt of *Sennacherib*, and the firſt born of *Egypt*. Oh the ſafety then of the righteous, how ſhould any harm come unto them, who have ſuch to attend upon them, and to pitch their tents about them, and to bear them in their hands, and contrariwiſe the dangerous caſe of the wicked, againſt whom ſuch warriours are ſent out; which way ſhall they eſcape, or how ſhall they be able to ſtand againſt their force?

Eſa.40.25.

Heb.1.

Note.
Pſal. 34.
Pſal. 91.

V. 11. V. 12. *I beheld till the beaſts were ſlaine, &c. for the reſt of the beaſts their Dominion was taken away, but their lives were prolonged for a ſeaſon and time.* By the Beaſt here underſtand the Antichriſt before ſpoken of, whoſe end ſhall be to be ſlain and caſt into the fire of hell, as is ſhewed in *Revel.*17. For the reſt of the beaſts and the prolonging of their lives for a time and time, or time and ſeaſon, it is ſpoken, ſaith *Lyra*, of perſecuters both under the Old and New Teſtament, who ſhould bee truculent and ſavage alwayes as beaſts towards the people of God, doing them what hurt they can, even when they have no power, if not openly, yet ſecretly. And this we in *England* have found to be true by experience, even ſince the beaſt of *Rome* had his Dominion here taken from him: for his members have at ſundry times ſtill beene found undermining this State by their plots and conſpiracies, ſeeking the overthrow hereof. Thus thoſe beaſts before ſpoken of falling from their Dominion yet live in their ſeed, Antichriſtian and Heatheniſh men, of which laſt ſort the Mahumetans and other Pagans and barbarous people are under the New Teſtament: and the Nations near about the Jews were under the Old, whoſe ſtrength was often broken, but ſtill they lived and bare in their mindes the ſame hatred, putting them on to doe the faithfull what miſchiefe they could. But the comfort is, that this ſhould be but for a time, becauſe that before the end of the world, there ſhall be none living who ſhall be either Antichriſtian or Heatheniſh any more, but as farre as pertaines to outward profeſſion, ſpeaking all one language, whether they be *Aſſyrians* or *Egyptians*, or *Barbarians* of any other Nations, the wickedneſſe that ſhall abound at Chriſts ſecond coming, being in the evil manners of men, and not in the diverſity of their Gods as formerly, and that wicked-

Lyra.

neſſe in this ſort ſhall be the wickedneſſe againſt which the Lord ſhall come in flaming fire is apparent from that prediction of his, *As in the dayes of Noah they ate, they drank, &c. and the floud came, ſo ſhall it bee when the Son of man cometh.* Luk. 17. 27.

Polanus. *Polanus* who adhereth to that interpretation of the *Seleucidan* kingdome meant by the fourth beaſt, ſaith that nothing elſe is here to be underſtood, but that although the Dominion were taken away from the three former beaſts, yet they lived as it were, till that by the *Romans* all of them together with the fourth were quite overthrowne, and this time of their abiding ſtill after their overthrow is expreſſed by theſe words, *a ſet time and a time*, as the originall text ſignifieth. But how they can in this ſenſe be ſaid to live ſtill, let the judicious Reader judge, ſith there was none other ſubduing of the three kingdomes by the *Romans*, then of one by another, ſo that if for the remaining of ſuch peoples ſtill they be ſaid to live, they lived no leſſe after the *Romans* conqueſt, then before, and if it ſhould be ſo taken, as he would have it, which be the two times of their living here ſpoken of?

V. 18. Calvin. Junius. *But the Saints of the moſt High ſhall take the kingdome and poſſeſſe it for ever, even for ever and ever.* *Calvin*, *Junius*, and *Polanus*, *They ſhall take the kingdome of the Saints*, underſtanding this as an abridgement of that which every one of theſe four beaſts did againſt the people of God the Jews, each one in his time ſubdued and brought under the kingdome of *Judea*. And whereas the laſt words make againſt this, *for ever, yea for ever and ever*: Polanus. *Polanus* ſaith, that hereby is meant for many ages, all the time that the *Babylonians* held it, *viz.* 70. yeares, all the time of the *Perſians* 207. all the time of *Alexander* and his ſucceſſours being 155 yeares. But both Septuagint and vulgar and *Vatablus* agree with the New Tranſlation, and the originall will well bear it, and reaſon telleth us, that it muſt needs be ſo rendred, becauſe whatſoever is ſaid of the laſt words to make them agree to that expoſition, they can be taken no otherwiſe then as ſetting forth Eternity, as verſ. 14. in ſpeaking of Chriſts kingdome hee ſaith, that it ſhall be everlaſting, uſing the ſame word that is uſed here עולם, which is here trebled for our greater aſſurance, that it is meant *world without end*; and it is no way probable, that the Angell of God would be ſo contradictory to himſelfe, as to ſay *for ever and ever*, but meaning certaine ages, when as in the viſions before it was ſhewed, and plainly declared that the Dominion of all thoſe ſhould ceaſe, the word עולם being never uſed ſpeaking of ſuch a continuance as the end thereof is foretold, but onely in caſe that no ſuch thing is ſpoken, but when עולם is doubled, it is alwayes ſo ſpoken to ſet forth everlaſting, and without all end, and it is rather to be held that the Saints poſſeſſion of a kingdome for ever is here ſet forth, becauſe ſo theſe words are conſonant with thoſe verſe 14. where the head of all the Saints is ſaid to have received an everlaſting Dominion: Now the Saints are alſo ſaid to take it together with him, who are his members and cannot alwayes be ſeparated from their head, but muſt come alſo to the kingdom by him prepared for them, as he foretold, *Joh.* 4. being then made one with him, not only by faith, as here, but in glory and Dominion. Laſtly, it were very unadviſed to put out ſo manifeſt a light of the Saints future moſt glorious eſtate in Heaven, ſet up in the Old Teſtament, the like unto which is ſcarce therein to be found againe any where, for of this kingdome, I doubt not, but that this paſſage is to be underſtood. And in regard of this, it is that Chriſt biddeth his little flock not to feare, for *it is your Fathers will*, ſaith he, *to give you a Kingdome*, and hereby we learn alſo who they be that ſhall poſſeſſe it, *viz.* none but Saints Note. of the moſt High, not Saints canonized by the Pope; or the wicked Chriſtian, or he that vaunteth himſelfe as a Saint for his pretending great Holineſſe, but hee that is holy as God is holy in all holineſſe of converſation. 1 Pet. 3. For all ſuch, and ſuch alone, here is comfort enough againſt all wordly debaſement and ſufferings, as to the heire of a kingdome, who although he goeth through much hardſhip is ſure after a ſhort time to come to his Fathers kingdom, yea more, becauſe every kingdom of this world is temporall, this is eternall.

V. 21. *I beheld and the ſame horn made warre with the Saints and prevailed againſt them,*
untill the ancient of dayes came and judgement given to the Saints, and the time came that
the Saints poſſeſſed the Kingdomes. See the like unto this *Revel.* 13. 7. which
proveth the ſame to be ſet forth here, that is there, *viz.* that the Saints here
ſpoken of are Chriſtians, and the little horn the ſame Antichriſt, and as was
before ſaid, before that the kingdome of the Saints ſpoken of before was not
taken by the former Beaſts or Kings, but that the Saints took the kingdom,
which endureth for ever, againſt thoſe that would have all this underſtood
Polanus. of thingsdone of old, and not in the time of the Goſpell. Yet *Polanus* being
overcome by the evidence of truth, ſeeing the words can be tranſlated
no otherwiſe, but of ſetting forth the Saints taking of the kingdome, acknowledgeth
this to be meant of the kingdome, which they injoy in common
with Chriſt, howſoever he applyeth the words before going to *Antiochus*
and the Jews, againſt whom hee made warre and prevailed untill the
appointed time: And by this word of the *appointed time* he ſeeketh to evade
that which is brought againſt his interpretation, by ſaying, that the foure
beaſts held the kingdome of the Saints, till this appointed time, but then
it was above ordered, that the Saints ſhould come to the kingdome. How
ſolid this is I referre to the judgement of others, to me it ſeemeth plaine,
that the Saints taking of the kingdome here ſpoken of followeth not ſo long
a time after *Antiochus Epiphanes*, as the day of judgement, when the Saints
come to that everlaſting kingdome, but ſoone after the warre, wherein the
Beaſt overcame them, but now in fine the Beaſt being deſtroyed, they come
to enter, as it were upon that kingdome, becauſe into a more joyfull and peaceable
condition in this world, being ſhortly after to be poſſeſſed of it actually
for ever. And the ſetting of this forth here immediately after that ſuffering
implyeth, that no ſuch long time of perſecution, as followed under
the *Roman* Monarchy, could come between, but that it was therein ſtirred
up by another beaſt or the little horn here ſpoken of ſpringing up, which was
the Papacy.

V. 23. *The fourth beaſt &c. ſhall devoure the whole earth*; this againe confirmeth, that
not the *Seleucidan* kingdome, but the *Roman* Monarchy is hereby meant, because
that never extended ſo farre, but to a ſmall part of the earth, the *Romans*
V. 24. did. For the ten horns ſaid to be ten kings, I have ſhewed who moſt probably
they were, *Revel.* 17. *qu.* 3. and of the three falling before the little
horn, ſee before, verſ. 8. and of his power to be a time and times and halfe a
V. 27. time. Ver.27. *And the dominion and kingdome under the whole heaven ſhall be given*
to the Saints of the moſt High, and all kingdomes ſhall obey him. Hereby is ſhewed
how that the Pope being deſtroyed, all kingdomes ſhall be united under one
head Chriſt Jeſus, as was touched before, and that no terreſtriall Potentate
ſhould ariſe any more to perſecute Chriſtians; but the Church ſhall continue
in peace, till the Saints at the laſt day be taken up and poſſeſſe the kingdome
of heaven in everlaſting peace and joy. But it cannot hence bee inferred
that Countries and Nations ſhall after this be no more governed by
Note. kings, no king in any place reigning any more, but one onely, that is,
Of Monarchical government Chriſt Jeſus, all Nations being now governed as free States to the end of
the world. For all kingdomes be the Lords, though under a Monarchicall
government, when they are governed according to his will, as appeareth
1 Sam.12.12. by that ſaying of *Samuel, Yee ſaid a King ſhall reign over us, when the Lord*
was your king, they were under a Monarchicall government, and yet he ſaith,
that then the Lord was their King, and ſo hee was in *Davids* time, who
ſaith, *the Lord is King*, and *the Lord reigneth*, and calleth him his *King and his God*,
whereby it appeareth that he is King not only by his coercive power ſecretly
ruling and ſwaying all things to his owne ends, making the greateſt Kings to
ſerve his providence, but alſo by his ſpirit ruling as Supream amongſt thoſe,
that willingly ſubmit to his ordinances. Therefore Monarchy is conſiſtent
with Chriſts Univerſal Monarchy, when al Monarchies do homage to him, and
reign under him and for him, as in a large Empire many Kings in divers places
and

and parts thereof are not prejudiciall to the ſoveraingty of that Emperour, but his glory is hereby the more magnified.

V. 28. *Hitherto the end of the matter*, this is added for a concluſion of this matter to prevent all curious inquiring after ſuch things, as God hath not beene pleaſed to reveal: for wee muſt be wiſe only according to that which is written, and not pry into other ſecrets of the Lord. *As for me Daniel, my thoughts were troubled in mee, my countenance was changed, and I kept the matter in my heart*, that is, knowing hereby; that moſt ſad things ſhould befall the Church of God under theſe Monarchies, I was accordingly affected with griefe, and Note. this appeared in the paleneſſe of my face, *Daniel* being herein propounded as a pattern to us, that we may not be unaffected with the ſufferings of Gods people, againſt which it is declaimed, *Amos* 6. 6. and as he, ſo wee muſt keepe in our hearts the words of God, as wee deſire, that our hearing of them Pſal.147.43. may not be vaine, ſo likewiſe *Mary* did, and who ſo is wiſe will ponder theſe things.

CHAP. VIII.

HEre *Daniel* ſetteth forth another viſion, which hee had two yeares after the former of the four Monarchies of the world, in the third yeere of *Belſhazzar* the King of *Babylon*, and therefore before that the *Medes* and *Perſians* had attained unto it. He had all four very briefly repreſented unto it. He had all four very briefly repreſented unto it. He had all four very briefly repreſented unto him in the former chapter, but now the Lord declareth more at large the proceeding of two of them in particular, *viz.* of the kingdome of the *Medes* and *Perſians* and of the *Grecians*, that his people might fully underſtand, what ſhould be done both under the one and the other, and ſo it might appeare how all things paſt, preſent and to come are preſent unto God, and that the warres betwixt kingdome and kingdome, and prevailings at all times are ordered by his providence, and that one cannot ſubdue another, or ſtirre up any perſecution againſt the people of God, but according to his will ſecretly working in all the tranſactions of men. In this chapter the Prophet ſpeaks no more in the *Caldee* tongue, as in the ſeventh, Polanus. but in the *Hebrew*, becauſe as *Polanus* conjectureth, the Lord had in ſetting forth theſe things reſpect unto his Church in *Judea*, as for whoſe comfort they were written, and not of Pagans and Infidels, yet becauſe it ſeemed good unto him by his predictions to ſhew to the *Caldeans* ſomething, whereby they might be convinced, that hee onely was the true God, from whom nothing to come lay hid, and that theirs who could not doe this, were falſe gods and vain idols, hee would have the firſt Viſion chap. 7. written in the *Caldee* tongue, whereby they might have a taſt of his Omniſcience, and that all things to come to the end of the world were open and manifeſt unto him, becauſe in that the principall occurrences of all times and ages to the day of judgement are revealed, which is alſo another ſtrong argument to prove, that the fourth kingdome there ſpoken of was the *Roman*, howſoever touching the little horn ſomething like unto Antichriſts perſecution is hereby ſhewed to have beene done by a King ariſing out of the *Grecian* Kingdome in this chapter, againſt the old Church of God, which becauſe it was as materiall for the Jews then to know, as for us Chriſtians the proceedings of Antichriſt; God vouchſafed to ſhew unto *Daniel* another Viſion here repreſenting the tragicall acts that by *Antiochus Epiphanes* ſhould then be done. For betwixt the Kingdome there ſpoken of, out of which ſprung the little horn, and this here ſpoken of there is this plain difference made, that was a fourth beaſt, not one ſpringing out of the third, and had ten horns, this ſpringeth out of the Goat, and conſiſteth but of four horns, and out of one of theſe ſpringeth the little horn, that afterwards grew ſo great, whereas the little horn there is ſaid to have come up amongſt the ten horns. For the place where *Daniel* had this Viſion, *at Shuſhan the palace by* V. 2.

the river Vlai. This *Shuſan*, from whence the Palace here ſpoken of had the
name, was one of the chief Cities of *Perſia*, whereof it was ſpoken before *Eſther*
1.5. But how could *Daniel*, who was a captive in *Babylon* at this time, it be-
Polanus. ing in the reign of *Belſhazzar*, be in *Shuſhan? Polanus* ſaith, that hee was
there onely in ſpirit, about the proving of which he uſeth divers arguments,
but forſomuch as *Daniel* ſpeaketh of no ſuch manner of being there, but ſaith
plainly, *I was in the palace of Shuſhan*, it is rather to be held, that hee was
there indeed, being carryed miraculouſly thither by the Spirit of God, as
Ezekiel had been by the lock of his head to the Temple at *Jeruſalem* from the
land of the *Caldees*, and as the ſpirit took up *Elijah* ſometime and carryed him
to remote places, ſo that *Ahab*, who ſought to deſtroy him could no where
finde him. For all arguments brought to prove, that *Daniel* that was not
really now in *Perſia*, (becauſe ſo hee ſhould have made himſelfe obnoxi-
ous to the King of *Babylon* at his return, and he ſhould have done againſt his
duty, it being the known will of God, that the Jews ſhould dwell where they
were, till the 70 yeares expired, and be ſubject to the King of *Babylon*, and
pray for the peace of that Kingdome) fall to the ground, ſith if by the Spirit
hee were carryed thither to ſee theſe viſions, and back again, he did nothing
againſt his fidelity to the *Babylonian* King, or which had been by the Lord for-
bidden the Jews in generall, no more then *Ezekiel*, who before had been
likewiſe carryed to *Jeruſalem*, or *Jeremiah*, who being the ſubject of the King of
Iudah, when according to the will of God he went to *Babylon* to hide a girdle
by the river *Euphrates*, for from generall rules exception of particulars is
ever to be underſtood, all are to do ſo, unleſſe God ſpecially ordereth it touch-
ing ſome particular perſons otherwiſe. And an argument to prove him not
to have been in *Caldea* now, may be drawne from his change of the lan-
guage wherein hee writeth, not in the *Caldean* tongue as hee had done before
from chap. 2.4. to the end of the ſeventh. But not to contend about a mat-
ter of ſo ſmall moment, becauſe divers other Expoſitours ſay the ſame with
Hieron. *Polanus* herein, I will yet relate what *Jerome* ſaith hereupon. *Suſis* is the
Metropolis of the region of the *Elamites*, and here as *Joſephus* ſaith, *Daniel*
built an high Tower foureſquare of marble great and fair which continueth
to this day, into which the Kings of the *Medes* and *Perſians* had their bones
laid, and it looketh ſtill as if it were new built, and is kept by a Jew, a Prieſt.
By *the gate Vlai*, *Symmach.* by the *mariſh Vlay*, but *Vatabl.* and *Pagnin.* by the ri-
ver Vlai, and this may ſuffice for the place where *Daniel* had this Viſion.
V. 3. Whereas verſ. 3. a Ram is ſeen by the river having two hornes, one higher
then the other, and the higheſt came up laſt, the vulgar that rendred the
word *Porta* or *gate* before here renders it *mariſh*, ſtood *upon the mariſh*; for the
two hornes they are afterwards expounded by the *Medes* and *Perſians*, whoſe
Kingdome is by this Ram ſet forth, as it was before by a Bear for its puſh-
ing the Nations in all parts, Weſtward, Northward and Southward; the
higher horn coming up laſt was *Cyrus* the *Perſian*, who after *Darius* his death
came to be King alone, and was farre greater then *Darius* had ever beene.
V. 5. Verſ. 5. After the Ram a Goat appeared with one horn, who is afterwards
plainly ſaid to be the firſt King of *Grecia*, and for his ſwift marching with
his Forces into all parts and ſubduing them, hee is ſaid not to have touched
the ground. But this great horn is broken off, when *Alexander* within 12
yeares dyed, and four come up in the roome of it, when *Alexanders* king-
V. 8. dome was divided amongſt the foure Kings before ſpoken of, chap. 8. and
V. 9. out of one of theſe came a little horn, which *waxed exceeding great towards the*
South and the Eaſt, and the pleaſant land; the vulgar for the laſt words here hath
Lyra. *contra fortitudinem*, expounded by *Lyra* of *Judea* and *Ieruſalem*, the fortitude
whereof was in God Almighty. And he ſaith, that *Antiochus Epiphanes* ſet
forth by this little horn, was little at the firſt becauſe hee was a pledge at
Rome, and therefore in ſuch a condition, that no man would ever have thought
of his riſing to ſuch greatneſſe, but hee being of the race of *Seleucus* one of
the four Kings, *viz.* of the King of *Syria*, although divers generations after
him,

him, for which it is ſaid, verſ.23. *at the latter end of theſe kingdomes*, eſcaped
from *Rome*, and gat the kingdome of *Syria* from the Son of *Seleucus Philometor*
who was his elder brother, and waxed great againſt the South, that is *Egypt*
which he ſubdued, and the Eaſt, that is, ſome parts of *Perſia*, by him ſubdued
alſo, and laſtly, *Jeruſalem*, of his prevailing againſt which, and cruelty exerciſed
there, and inſolencies againſt God and his Laws, ſee 1 *Maccab.*1.&c. for
the Heb. word rendred *fortitude*, it is צבר ſignifying *decor* or *gloria*, or *capreolus*;
and therefore may beſt be rendred *againſt the glory*, yet hereby *Jeruſalem* is Ezek.20.6,15.
underſtood, which was the glory of the whole earth. Of theſe things done
by that *Antiochus Aben Ezra* writeth in *Peruſh*, and that he ſubdued *Perſia* as
farre as *Ptolemais*, verſ. 10. *And it waxed great to the hoaſt of Heaven*, that is, as V. 20.
Polanus hath it, the Church militant upon earth, which is for warfare here *Polanus.*
compared to an hoaſt, and is called the Hoaſt of Heaven, as the Church the
Kingdom of Heaven commonly in the New Teſtament. He is alſo ſaid to throw
downe the ſtars, because he ſubdued men of greateſt eminency, who in vertue
ſhone as ſtars in *Jeruſalem*, and trampled them under his feet. For ſo
the holy Miniſters of Chriſts Churches are compared to ſtars, *Revel.*1. he is
ſaid alſo, verſ. 11. to have magnified himſelfe *againſt the Prince of the Hoaſt*, that V. 11.
is, the Lord whoſe the heavenly hoaſts are, and that by oppoſing againſt
him in four things. 1. In taking away the dayly Sacrifice, and making that
to ceaſe which God commanded alwayes to be made. 2. In overthrowing
his Tabernacle, that is, his Temple, which he turned into a Temple of Idols,
cauſing ſwines fleſh to be ſacrificed there. 3. *An hoaſt was given him againſt the* V. 12.
dayly Sacrifice becauſe of tranſgreſſion; *Polanus, through defection*, that is, by means
of ſuch as for feare of his tyranny fell away and did after the manner of the
heathen, eating and offering ſwines fleſh, and not circumciſing as God had
commanded, of which ſort of perfidious perſons there were many amongſt
the Jews, and the word here uſed is בפשע ſignifying ſo firſt and chiefly,
for פשע is *deficere to fail*, or to fall away, and they who thus fell away,
were a new hoaſt, as it were, raiſed up for the ſubduing of ſuch as ſtood in
oppoſition to theſe abominations. 4. *He caſt the truth to the ground*, which
he did by burning the Bookes of the Lawes of God wherein the true
and right way of worſhiping him was ſet forth, and therefore this Holy
Book being taken away, the truth was caſt downe, and notwithſtanding all
this, *Antiochus* proſpered, and did a long time according to his wicded deſire,
no contrary power hindering him, and this continued 2300 *dayes*, V. 14.
and then *the Sanctuary*, it is ſaid, *ſhall be cleanſed*: This time, ſaith *Lyra*, is ſix *Lyra.*
yeares, but it is to be underſtood, that this was from *Antiochus* his firſt taking
of *Ieruſalem*, and entring into the Temple, but hee ſet not up an idoll
in the Temple till three yeares after this. But let us look into the words. *I
heard one Saint ſpeaking, and another Saint ſaid to that certain ſaint who ſpake, How* V. 13.
long ſhall the viſion be concerning the dayly ſacrifice, and the tranſgreſſion of deſolation,
&c. the word here rendred *that certain Saint*, *Heb.* is לפלמוני to the
Palmoni in the margin of the New Tranſlation rendred *the numberer* of *ſecrets*,
or *the wonderfull numberer*, but why it ſhould be rendred *numberer of ſecrets*, I ſee
not, *Polanus* indeed compoundeth it of פלא wonderfull, and עלם *occultare
to hide or keep ſecret*: but it cometh of פלא and מנה ſignifying to *number*, and
therefore to render it rightly, it muſt be *the wonderfull numberer*, and this
was Chriſt the Son of God, and the matter in hand implyeth, that it ſhould
thus be reudered, becauſe the queſtion asked of him was about the number of
the dayes of the deſolation of the Sanctuary, and the anſwer, verſ. 14. is V. 14.
made accordingly 2300 dayes. Chriſt then was hee, of whom this queſtion
was demanded, and hee is called *Palmoni* or the Wonderfull numberer,
becauſe of his wonderfull wiſdome, whereby hee knew all things even to
come, and ſo was able to ſet the very day, when that deſolation ſhould have
an end, which no creature, no not any Saint, nor Angell in heaven, here
meant by Saint, could doe. And well might he be ſet forth by *numberer*, becauſe
he numbereth all things, the dayes of the tribulation of his Church in

Revel.2.10. any particular place at any time, as appeareth, where it is ſaid, *yee ſhall have*
tribulation ten dayes, hee alſo numbereth the Stars and calleth them by their
names, and the hairs of our head are by him numbered. And by the name
Wonderfull, as alſo *Eſay* 14.6. *They ſhall call his name Wonderfull*, becauſe hee
was Wonderfull in his conception and birth, in that a Virgin conceived, man
Ioh. 3. was to God united in him, hee that was infinite was contained in a womans
wombe, and hee that is in heaven deſcended being ſtill in heaven, and wonderfull
in his life and death. And it is to be noted that Chriſt is not onely
ſet forth by the name *Palmoni* here, but alſo by the name *Hamdabber, that ſpeaker*,
or as hee is called, *Ioh.*1. *that word*, to which we are to take heed, and in it
to beleeve, that we might be ſaved. But why is the Angell ſo inquiſitive of
the time, that this great judgement ſhould laſt? *Anſw.* Firſt to ſhew, that the
Angels are affected with ſorrow, and do condole together with the Church
of God ſuffering, and deſire a ſpeedy end of our miſeries. 2. That they
are ſolicitous about the glory of God, who if he doth not ſoon ſtretch out his
Almighty hand to deliver his Church conflicting with miſery under the
hands of perſecuters, they will hereupon be ready to open their blaſphemous
mouths, and ſay, either hee is not able to ſave his people, or that hee regards
them not, and therefore it is no advantage to men to be his faithfull ſervants.
3. The Angell thus interpoſeth himſelfe to ask out of a deſire, which hee
had to have ſomething anſwered for the comfort of *Daniel* and ſuch godly
ones, as hee was, who could not but be greatly aſtoniſhed at the hearing of
thoſe grievous judgements by an heathen King to come upon Gods people
Note. and Sanctuary; and therefore the anſwer was made to *Daniel*, *he ſaid unto me*
unto 2300 *dayes*. And of the Angels of God wee ſhould learn both to condole
and to be ſolicitous for the Church of God in miſery in any place, and
Rom.12.15. to ſtand for the comfort of one another, as it is ſaid, *weep with thoſe that*
weep.

Now for the number of dayes, they are reckoned by *Polanus* to have been ſo
many, that they make 6 yeares 3 moneths and 18 dayes. But chap.7.25. in
ſpeaking of the time of the little hornes going on in his inſolent doings against
Gods people, it is ſaid, *He ſhall have power to doe a time and times, and the*
dividing of time; that is, but 3 yeares and an half. For reconciling of theſe
hee taking both to be ſpoken of *Antiochus Epiphanes* ſaith, that there the time
ſpoken of, was that of his ſetting up an Altar to offer ſwines fleſh in the Temple,
from which time in the cleanſing of the Sanctuary by *Iudas Maccabeus*
were onely 3 yeares and 10 dayes, but I ſee not there how the whole time
from the deſolation made by *Menelaus* to that wicked King is alſo included,
which, as *Ioſephus* ſaith, was *Anno* 141. of the *Seleucidan* Kingdome, but the
proceedings of *Antiochus* here reckoned upon were not till *Anno* 142. the 6
moneth and the 6 day of the moneth, and an end was put to this judgement
Anno 148. the 9 moneth the 25 day. But as hath been before ſaid, the little
horn ſpoken of chap.7. and the time of the power thereof doth not ſet forth
Antiochus, but Antichriſt riſing up in the *Roman* State, and therefore it is but
loſt labour to ſeeke to reconcile the time here ſpoken of, and there, being ſo divers
Hieron. one from the other. *Ierome* ſaith, that ſome will have *Antiochus Epiphanes*
a type of Antichriſt, and to make him ſo, divide his time of raging againſt
the Jewes and God thus, the whole time betwixt his entring the Sanctuary ſo
proudly and robbing it, and *Iudas* his cleanſing it againe, began *Anno* 143.
1 Mac.1.20. and in the moneth *Caſleu* the 15 day *An.* 145. the abomination of deſolation
Chap.4 54. was ſet up, and *An.* 148 the 25 day of the ſame moneth. *Iudas* cleanſed it. But
1 Mac,4.52. from 143 to 148. although we reckon the whole 143 yeares for one, and 365
dayes to the year the dayes will be but 2100. and out of theſe deduct what is
miſſing in the laſt yeare of an whole yeare, *viz.* 3 moneths and 5 dayes, that
is, 95 more, the whole time will be but 2095 dayes. Wherefore the time
1 Mac. 6.16. muſt not be thus reckoned, but *An.* 143. to *An.* 149. when this perſecuting
Antiochus dyed, and the godly Jews who could not goe on in their continuall
dayly ſacrifice before without fear, had not him any more to put them in
danger

danger by raiſing more Forces againſt them. And if we pitch upon that 149 yeare of the *Grecian* Kingdome for the determination of this time, and begin *An.* 143. there will be 6 whole yeares and ſo many more dayes as will fully make up the whole number of dayes here mentioned, *viz.* 2300. that is 2090 as was ſaid before, in 6 years and 210 in 7 months out of the odde year. And this the words may well beare, *then ſhall the Sanctuary be cleanſed*, that is, within the compaſſe of this time, hee being cut off that polluted it, which muſt be before that they could be perfectly delivered to hold and ſacrifice in the Sanctuary going on conſtantly and continually without interruption, and for further confirming of this expoſition, ſee ver. 24. where his death is ſpoken of, as the full period of this viſion. As for the diſtinction of this whole time made again into two, that *Antiochus* in the time of his rage might be a type of Antichriſt fighting and reigning three yeares and an halfe, I ſee no cauſe, why it ſhould once come in queſtion here, becauſe here is no ſuch diſtinction made, howſoever the other part of his time may be for this myſtical end ſingled out, chap. 12. as may be ſeen there. Laſtly, before we goe from hence, it is to be noted that the Vulgar and *Hebrew* have not barely 2300 days, but, *untill morning and evening 2300 dayes*. In anſwering more fully to the queſtion about the continuall Sacrifice, which was morning and evening, and the meaning is, it ſhall be 2300 dayes compleat conſiſting of both parts, morning and evening, wherein the Sacrifice of the Lamb uſed to be offered from day to day continually, ſhall ceaſe according to the deſcription of a day, *Gen.* 1. *So the Evening and the morning were the firſt day, &c.* and this is the reaſon why hee counteth the time by dayes.

Exod. 29. 39.

V. 15, 16.
Note.

Then *Daniel* ſaith, that he heard the voice of a man between the bankes of *Vlai* calling to *Gabriel* and bidding him to make *Daniel* underſtand the Viſion before going, about which hee was ſollicitous, whence by the way note, that it is a ſtudy beſeeming the wiſeſt of men to ſtudy, what may be the meaning of heavenly viſions ſhewed by God unto his ſervants at any time, and he that is ſtudious hereabout and ſeeketh for reſolution, ſhall finde it, as this holy Prophet did, and of this I can alſo ſay the ſame by experience, eſpecially in my reading through the dark paſſages of *Ezek.* 40, 41. &c. almoſt without any guide but the Spirit of God, whoſe direction I aſſiduouſly ſought.

Note.
Polanus.

Now for this voyce of a man, it was moſt probably the voice of Chriſt called before *Palmoni*, and *Gabriel* an Angell, this being as *Polanus* noteth, the onely name whereby an Angell is called in all the Canonicall Scriptures, whereas other names are by ſome named, as *Raphael, &c.* They are but humane inventions, *Gabriel* is a fit name for any Angell of God, becauſe ſignifying the ſtrength or vertue of God. Whereas *Michael* is afterwards alſo ſpoken of, he is none other, but Chriſt the Archangell, that is, the Prince of Angels, ſo *Polanus*.

V. 18.

For theſe words, *I fell into a deep ſleep upon the ground*, the vulg. hath it, *I fell down upon the ground*, or *to the ground*, as being aſtoniſhed at the glorious preſence of the Angell, not for adoration, for then it would have been noted, as it is afterwards, and taxed, the word cometh of רדם which ſignifieth *ſoporare*, to make to ſleep, ſuch a ſleep as that of death, when a man through ſudden feare and paſſion coming upon him ſwouneth away and falleth down. Whereby we ſee, what the Majeſty of an Angell is, and how unable man is to bear his preſence, comming to ſpeak unto him, and how much leſſe then are we able to bear the preſence of God, that we may beleeve and repent at mens ſpeaking, whom God ſendeth, and praiſe him for condeſcending to our weakneſſe ſo far, as to teach us by one another, as we are able to bear.

Note.

V. 23.
Appia. in Alex.

At the latter time of their kingdome when tranſgreſſours are come to the full: a king of fierce countenance and underſtanding dark ſentences ſhall ſtand up. Heb. for *in the latter time of their kingdome*, it is *in the after time*, for the *Seleucidan* kingdom ſtood as *Appian* ſaith, 270 yeares, therefore *Antiochus Epiphanes* dying, *An.* 149. it continued ſtill 121 yeares more in which time many Kings reigned, as the ſaid *Appian* ſheweth, and who they were. For theſe words, *when tranſgreſſors are come to the full*, *Heb.* it is, *in making full tranſgreſſors*, that is, the tranſgreſſors amongſt the people of God becoming moſt notoriouſly wicked, wherein *Jaſons* falling 2 Mat.4.7.&c. away to the humouring of *Antiochus Epiphanes* in conforming the Jews to the Heathens, and after him of *Menelaus*, by whom many were drawn to the like, is propheſied of. And *Antiochus* is here further ſet forth to be a *man of a fierce countenance and underſtanding dark ſentences*, whereby the harſhneſſe of his manners is denoted: for he both procured his Fathers death by ſedition and his elder brothers *Seleucus*, and prevented his ſonnes injoyning the kingdom. For his under ſtanding of dark ſentences, hereby was meant his ſubtlety to deviſe means to circumvent others, as it is ſaid, *Maccab.* 1.3. that hee ſent his collectour of tributes to the Jews, who ſpake peaceable words unto them, but when hee was come into the City, committed all manner of violence againſt their goods and perſons, and his fierceneſſe not onely in attaining to that kingdome, but alſo all the time of his reign after appeared.

V. 24. *And his power ſhall be mighty, but not by his own power*: here it is foreſhewed, how hee ſhould come to this greatneſſe, even as the hiſtory ſaith, that hee did *Appian.Alex.* by the help of *Eumenes* and *Attalus* neighbour Kings come to the kingdome of *Syria*, unto which they inclined their mindes the rather, becauſe for ſome offences taken againſt them by the *Romans* they feared them. He alſo increaſed his ſtrength by the ambitious and prophane high Prieſts of the Jews, as hath been already touched according to 2 *Maccab.*4.7.&c.

V. 25. *Hee ſhall be broken without hands*. Having hitherto ſpoken of the wicked practiſes and intolerable pride of *Antiochus*, now he ſheweth, what his end ſhould be, *viz.* not by being cut off by a violent death in war, but by Gods juſt judgement ſeazing upon him, as he was well worthy. How this was fulfilled, ſee 2 *Maccab.* 9. hee had intollerable pangs in his body through a fall out of his Chariot, when hee haſtened in a great rage towards *Ieruſalem*, whereupon his inward parts putrefied and wormes bred, and an intolerable ſtench came from him, and ſo hee dyed in extream miſery, making vowes to God, if he would ſpare him, but Gods wrath would not now be pacified againe towards him. *Note.* Wherefore let none of how great power ſoever they be bear themſelves hereupon, but ſtill walk humbly before God, forſomuch as that the power, which is irreſiſtible by man, is ſtill ſubject to God, as this wretched tyrant before his death was made to acknowledge: but becauſe he did it not ſooner, that his acknowledgement was vain and bootleſſe unto him, that wee may learne to confeſſe our own weakneſſe and wickedneſſe before it be too late, that is, extremity of ſickneſſe forcing us hereunto, becauſe ſo wee may doubt whether wee ſhall be accepted or no, humble our ſelves what wee can, ſith the judgment of death is now begun to be executed, and ſo it is too late for us to repent, as when the great day of judgement of all the world cometh.

V. 26. *Shut up the viſion, for it ſhall be for many dayes*. After theſe things repreſented and expounded, the Lord would have *Daniel* keep them ſecret from the *Caldees* and other Heathens then living, as not concerning them, for which cauſe the language, wherein they were written, is alſo varyed from the *Caldee*, wherein the 7 chapter was written, to the *Hebrew*, intimating a concealing of them from them, and an imparting of them onely to the Church, that in all the changes and troubles that ſhould follow, ſhee might have whereupon to ſtay herſelfe and be comforted, as certainly knowne, that all things were by *Note.* the Divine providence moderated and her perſecutions, although moſt fierce and ſharp, ſhould ſoon have an end again, which ought alſo to be our comfort in the midſt of our greater ſufferings, who be the true faithfull people of God, and ſpeak and underſtand the Holy language. Whereas he ſaith, *the viſion is for many dayes*, the meaning is, from the firſt to the laſt extending to a long tract of time, *viz.* from the beginning of the reign of the *Medes* and *Perſians* to the time of the foreſaid *Antiochus*, and his death, that is, as *Polanus* caſts it up, about 300 yeares, at the end or near the end of which time the faithfull Jewes ſhould have ſpeciall uſe hereof, as being in it moſt concerned.

V. 27. Laſtly, *Daniel* ſheweth how this Viſion wrought upon him, for certain days hee was ſick and weak, ſo ſtricken was hee at the miſeries foreſeen to come to he Church, but none elſe knew of theſe things then, but hee concealed them as hee was commanded, when he was recovered from his ſickneſſe ariſing and going about the Kings buſineſſe, and making no ſhew in his countenance of any trouble or diſtraction of minde for any thing, that he had ſeene. From hence *Polanus* argueth again, that *Daniel* was all this while in *Babylon*, and not at *Suſis* before ſpoken of, but onely ſeemed to himſelfe to be there, but this cannot hence be proved, for the ſame divine power that carryed him out could ſuddenly bring him back again, as weak as he was, and then he, as if nothing elſe had befaln him in all the dayes, that he was abſent, went ſilently on about his buſineſſe again.

CHAP. IX.

IN this chapter *Daniel* ſheweth, how that in the firſt year of *Darius* the *Median* hee underſtanding by *Jer.* 25. that at the end of 70 yeares God would bring back again the captivity of his people from *Babylon*, ſet himſelf by prayer and faſting moſt earneſtly to ſeek unto God, now that this time was accompliſhed, for the fulfilling of this his gracious promiſe, and in this his devotion he continued confeſſing ſins, & the juſtice of Gods proceedings againſt his people therefore, and entreating for mercy, till the Lord ſent the foreſaid *Gabriel* unto him, who telleth him, V.24. *Seventy weeks are determined upon thy people, and the holy City to finiſh the tranſgreſſion, to make an end of ſin, to make reconciliation for iniquity, and to bring in everlaſting righteouſneſſe, and to ſeal up the Viſion and Propheſie, and to anoint the moſt Holy.* But before I come to ſpeake upon theſe words, it will bee neceſſary to reſolve a queſtion about the fulfilling of the 70 yeares ſpoken v. 2. whether they were now ended or no, or when they ended, and to finde this out, when they began. But touching this I have ſpoken upon 2 *King.* 25. 9. ſhewing the divers conjectures of divers, but approving that, which beginneth the 11. of *Zedekiah*, the 19 of *Nebuchadnezzar*, who reigned 43, and therefore 24 years, in the time of his reign paſſed, of theſe 70 *Evilmer.* 30. *Ragaſſar* 3. *Labaſſardas* 6. *Belſhaz.* 5. *Darius* 1. *Cyrus* 1. But ſince according to others I have gone upon another reckoning, *Dan.* 5. counting to *Nebuch.* 35 years, to *Evilmerodach* 18, to *Belſhazzar* 17, leaving out the other two mentioned alſo by *Joſephus*, in making which accounts Authours are ſo divers, that I can determine nothing certainly, only this is certain, that about this time 70 yeares were expired, which is proved by the event, the Jews ſet at liberty to return, and whatſoever others conjecture, the time of reckoning muſt needs begin *Anno* 11 of *Zedekiah*, becauſe *Daniel* calleth them here 70 yeares of deſolations, and the time of *Jeruſalem* lying deſolate could not begin till then, becauſe that neither from *Jehoiakims* 4. year, nor his 11. nor *Ieboiachins* captivity can the reckoning be begun, ſeeing all this notwithſtanding *Ieruſalem* and *Iudah* were inhabited till *Zedekiah An.* 11. And after this *Nebuchadnezzars* time could not be above 26 yeares, becauſe *Evilmerodach* was King *An.* 37. of *Ieboiachins* captivity, out of which deduct 11 of *Zedekiah*, and 26 yeares remain, after which if we allow to *Evilmerodach* 30, as ſome doe, and but 14 to *Belſhazzar*, whereas ſome reckon 17. we ſhall come to the full time, the firſt of *Darius*. But to leave this, as touching which we can have no great certainty, let us come to the 70 weekes here ſpoken of, at the expiration whereof God promiſeth farre greater matters for the comfort of his beloved ſervant *Daniel*, and of all his faithfull people, for our incouragement to ſeek unto God with all earneſtneſſe for the deliverance of his Church in Faith, for in ſo doing we ſhall both prevail in reſpect of the thing deſired, and to hear alſo of far more that the Lord will doe, then we have deſired.

V. 24.

For the computing of theſe 70 weeks, every week being 7 years, together 490. I have ſpoken ſo largely in my continuation of the Hiſtory at the end of *Nehemiah*, that I ſhall not need to ſay any more thereof in this place, but refer the ſtudious reader thither. For this place, the Angell ſpeaketh here,

Contin. hiſtor. p. 190.

1. Generally of that which ſhould be done in the 70 weeks, all together, *For thy people and the holy City to finiſh tranſgreſſion,&c.* 2. He diſtinguiſheth theſe weeks into 7 weeks, and 62 weeks, *v.* 25, 26. and one week again into two, in the firſt part whereof *the ſacrifice ſhould ceaſe*, and then for the *overſpreading of abominations he ſhall make it deſolate.* V. 27. Touching the generall, that by 70 weeks are not ſimply underſtood ſo many weeks, but ſo many weeks of years is plain, becauſe otherwiſe after their return out of captivity they ſhould have had their City deſtroyed again in one year and 18 weeks, which was before it was built againe, yea which is as ſtrange, both City and Temple muſt have been built in 7 weeks, and therefore the Rab. themſelves ſeeing into this, acknowledge weeks of years to be here meant, as I have in the place before cited ſhewed. In ſaying 70 weeks he alludeth to the 70 years then paſſed wherein they ſuffered by a tedious captivity, but now he ſheweth, that they being returned into their own land ſhould dwell there againe 7 times as long as they had lived in exile, in which time an expiation for ſin ſhould be made, and everlaſting righteouſneſſe by the Meſſiah or Chriſt brought in, and his whole time is ten Jubilees, wherein this reckoning of weeks of years firſt begun, only before it there was a week of years, the laſt whereof was holy, in which they might neither ſow nor reap but let the land reſt, and for the reſt of old upon the 7 year, and the year after 7 times 7, now 70 weeks, conſiſting of ten times ſuch a number are appointed, to ſhew the reſt to come to all the truely faithfull by the Meſſiah. Levit. 25. And as *Polanus* noteth, here are three benefits coming by Chriſt to the faithfull reckoned up, 1. To keep from defection. 2. To ſeal tranſgreſſions. And 3. to expiate ſin, in which words he rendreth it in ſtead of theſe, *to finiſh tranſgreſſion, to make an end of ſin, and to make reconciliation for iniquity.* Polanus. By keeping from defection he underſtandeth the keeping of the remnant of the faithfull from falling from Gods grace through unbeleif in Chriſt, when ſo many of that Nation ſhould by *ſealing up tranſgreſſions*, the forgiving thereof, they being hidden and covered: the expiation of ſinne by Chriſts offering himſelf for their ſins, and the *Heb.* will well bear this reading and expoſition. But R. *Solomon* he ſaith, turneth all this another way, *viz.* to keep them by a longer continued exile, then that of the *Babylonian* captivity from falling away to wickedneſſe any more, their ſufferings in all this time being ſatisfactory for their ſins paſt, ſo that when there ſhall once be an end hereof, they ſhall be a righteous people for ever. But this is a devilliſh device to keep them in blindeneſſe, and to harden their hearts againſt the true Meſſiah in expectation of another yet to come, and is contrary to the evidence of this place, and the explanation hereof following, verſ. 25. which is ſo clearly for our Chriſt, that it cannot poſſibly be evaded. V. 25. *From the going forth of the commandement to reſtore and to build Ieruſalem ſhall be 7 weeks and 62 weekes, and the ſtreet ſhall be built again, and the wall, even in troublous times.* In which words the proceedings to come according to the generall prediction, verſ. 24. are more particularly ſet forth. 1. The going out of the Decree to build *Ieruſalem*, and the houſes in the ſtreets thereof and the wall about it, which ſhould not be without great trouble 7 *weeks*, that is, 49 yeares, the time of a *Iubilee*. 2. The time which ſhould intervene after this, untill the comming of the Meſſiah and his cutting off, 62 weeks, verſ. 26. that is, 434. yeares. 3. Another week in the midſt whereof the Sacrifice ſhould be made to ceaſe, and in this time the deſtruction of the City, verſ. 27. that is, in 7 years more, all together being 490 years. But before we come to the opening of this further, I will return again to verſ. 24. And firſt, by the keeping from defection the obſignation of ſin and the expiation thereof, *Polanus* rightly ſaith, that one part of the benefit coming by Chriſt is meant, *viz.* the taking away of evill, and by the bringing in of *everlaſting righteouſneſſe*, the other part which ſtandeth in the collation of good. Polanus. The evill taken away is 1. of ſinne, when through ſanctification attained by the ſpirit ſinne is mortified and it reigneth no more in our mortall bodies. Rom. 6.12. 2. Of guilt, the handwriting, that is againſt us, being cancelled. Col. 2.14. 3. Of puniſhments out of Gods juſtice due for our ſins either in this or in the world to come, for from all theſe the true

beleever is delivered through him our moſt bleſſed Saviour, and Redeemer.

The good collated is *everlaſting righteouſneſſe*, which is not only that of ſanctification, becauſe it is but in part, but the righteouſneſs, whereby the beleever ſtandeth righteous, and ſo ſhall ſtand for ever, which is righteouſneſſe every way perfect according to that, which is by the law required; and in none is this righteouſneſſe to be found but in Chriſt alone, who came not to diſſolve the law, but to fulfill it; yet this righteouſneſſe is made ours by faith through imputation, whereby we come to be accepted of before God for perfectly righteous, as if we had in every thing all the dayes of our lives fulfilled all righteouſneſſe.

Mar. 5.19.

Qu. If it be ſo, that Chriſt in fulfilling the law in all things, brought in everlaſting righteouſneſſe, as hath been ſaid, what need was there, that he ſhould dye for our juſtification and ſalvation? *Anſw.* It was neceſſary for us that Chriſt ſhould ſuffer death for us ſinners, that we might be delivered from everlaſting death, and that by fulfilling all righteouſneſſe he ſhould make a compenſation for our unrighteouſneſſe: for the precepts of the law cannot be ſatisfied but by doing them, and the comminations of the law for tranſgreſſions cannot be ſatisfied but by dying for them: and ſo bearing the puniſhment due therefore: So Chriſt by bearing the puniſhment due to us, and by his obedience covered and aboliſhed our diſobedience. Thus likewiſe *Juſtin Martyr* taught of old; ſaying, As *Adam* ſubjected all men to death by ſinning, and made all our nature obnoxious to ſin; ſo Chriſt revoked and aboliſhed all this, by leading a life free from all ſin, and ſuffering death for our ſins: And indeed in ſuffering he fulfilled all righteouſneſſe, which was begun, and in acting whereof he continued all his life; but in his death his obedience was moſt perfected, and the greateſt love of all was ſhewed. If it be ſaid, when God gave *Adam* a commandment to be kept at the firſt, and annexed a penalty in caſe he ſhould break it; we cannot conceive that any other thing was meant, but either he ſhould keep the commandment, or dye the death; and therefore Chriſt having kept it in every thing, which was ſince given in charge, it ſhould ſeem, that there was no need to the bringing in of righteouſneſſe, that he ſhould ſuffer death alſo. *Sol.* It is true, if *Adam* had obeyed that commandment, and never broken it, he could not have been required to bear the puniſhment of death alſo; but he tranſgreſſed, and we in him, and therefore both this puniſhment muſt be born, and Chriſt, who came as a ſecond *Adam*, muſt obey and perſevere in obedience alſo to the end, that through him, ſtanding in the ſtead of him and his ſinfull poſterity, perfect righteouſneſſe might again be brought in, and we delivered from *Adams* unrighteouſneſſe in both parts for ever.

Qu.

Juſt. Mart. de confeſ. fidei.

If it be ſaid, forſomuch as Chriſts perfect obedience is ours, we need not live in obedience to Gods laws, but as we luſt. I anſwer, he obeyed not only to make a compenſation for our diſobedience, but alſo to give us example, as he ſaith, *Learn of me, &c.* and therefore diſobedience and looſeneſſe of life in us is inconſiſtent with faith in him, for how can he be judged to beleeve in Chriſt that followeth him not as farre as he is able, but rather goeth from him and followeth his enemies, the Devill, the World, and the Fleſh?

Ob.

Mar. 11.28.

If it be ſaid, Chriſt was bound to keep the law becauſe he was a man, and it is every mans duty to obey the law for himſelf, and when he doth ſo, this extendeth not to another, but to himſelf only; therefore Chriſts obedience and righteouſneſſe cannot be ours. *Sol.* 1. Although the man Chriſt were tyed to obey, yet Chriſt God was not. 2. He was not made man for himſelf, but for us, and therefore obeyed for us. 3. Man is not bound to obey becauſe he is a man, but becauſe God hath ſubjected him to laws, as Chriſt was not, but only in relation to us; as it is ſaid, *God ſent his ſon made of a woman, and made under the law to redeem &c.*

Ob.

Gal. 4.

If againſt juſtification or righteouſneſſe imputed to us, that is, Chriſts righteous living, it be objected, that S. *Paul* never teacheth ſo, but of juſtification by his death, or bloud; it is anſwered, this implyeth his obedience alſo,

Ob.

Phil. 2.

Rom. 5.

for he ſaith that he came in the form of a ſervant and humbled himſelf herein to ſerve and obey to the death of the Croſſe; yea, it is expreſly ſaid, that as *by the diſobedience of one man many were made ſinners, ſo by the obedience of one, many were made righteous.* Divers other queſtions are moved and anſwered by *Polanus* upon this place, but whoſo deſireth to ſee them, may have recourſe unto him, I think divers of them overcurious, and that theſe are enough to be moved and reſolved here.

John 2.

The next thing here ſpoken of, is to *ſeal up the viſion and propheſie*, whereby is meant, putting an end to all propheſies touching the Meſſiah, as having their accompliſhment in him, for the ſetting forth of whom, they were principally ſtirred up from time to time, that wrote them, and therefore Hebr. it here *to ſeal up the Viſion and the Prophet*, no Prophet being to come after to ſet forth viſions or propheſies touching him. According to which our Lord ſaith, that the law and the Prophets were till *John*, and *Hebr.*1. *In former times God ſpake divers wayes, but now, by his Prophets:* It followeth, *and to anoint the moſt holy*, that is, Chriſt, with the fulneſſe of the Spirit, as in his baptiſm, of whole fulneſſe we all receive. For the words to anoint, cometh of the ſame radix that the Meſſiah doth; and it is, the *holy of holyes*, by which name the moſt holy part of the Temple was commonly called *Sanctum Sanctorum*, and here the Meſſiah is thus called, to ſhew, that he was by the Sanctuary prefigured in his body, as he alſo intimateth, when he ſaith, *Deſtroy this Temple, and I will raiſe it up again in three dayes*: for he ſpake this of his body. So then here is ſhewed, that within the compaſſe of the 70 weeks, great things ſhould be done for the Jews, if they had grace to make uſe thereof; their City with the Temple and walls, ſhould be built, the expected Meſſiah ſhould come to their everlaſting comfort in reſpect of the expiation of ſin made by him, and introducing of righteouſneſſe, a ſign of whom, ſhould be the anointing with the Holy Ghoſt by coming down and reſting upon him.

Ezra 4.24. chap.6.

Now to come to the diviſion of this time, *v.* 25. the firſt 7 weeks making 49 years, are the time after the going out of the decree for the building of the City and Wall, which by *Polanus* is begun *anno* 2. of *Darius Nothus*, who gave out his Decree, and to the end of his reign were 18 years; then *Artaxerxes* in the 20 of his reign ſent *Nehemiah* to build the Walls, who tarryed there about it, 11 years, which being put all together, make 49 years. But he in reckoning thus bringeth in not only the cutting off of the Meſſiah, but alſo the deſtruction of *Jeruſalem*, following 36 years after, within the compaſſe of this whole time of 70 weeks; which indeed cannot be done, unleſſe the computation be ſo begun.

But in my foreſaid continuation I have, following others, begun it *anno* 7. of *Artaxerxes*, when *Ezra* was ſent to *Jeruſalem*, becauſe from thence to the paſſion of Chriſt were juſt 70 weeks, as I have there ſhewed more at large. Neither can it be hence proved, that the deſtruction of the City and Temple ſhould be within the compaſſe of this time, but only that after this, it ſhould be for the abominable wickedneſſes of the Jews: whereas the dividing of one of theſe 70 weeks from all the other, and the dividing of that week into halfs (v.27. *He ſhall confirme the covenant with many for one week, and in the midſt of the week he ſhall cauſe the oblation and ſacrifiee to ceaſe,*) may ſeem to make againſt the ſuffering of the Meſſiah at the end of the whole time firſt named, it is to be noted, that he ſaith not, he ſhall be cut off in the midſt of the week, but only *he ſhall make the ſacrifice to ceaſe*, that is, he at his beginning to ſhew himſelf publickly to be the lamb of God that taketh away the ſin of the world, as *John* the Baptiſt called him immediately after his being baptized, ſhall from thenceforth be counted the only propitiatory ſacrifice for ſin; and that the continuall ſacrifice of a lamb every morning and evening, ſhould upon his offering of himſelf upon the croſſe, ceaſe, and be available no more, to ſhew which further the Temple ſhould be deſtroyed not long after, and never be reedified, ſo that there ſhould then be a ceſſation of ſacrificing *per* force for ever after. And for the computation made by *Polanus*, the words before going, *after 62 weeks the Meſſiah*

Meſſiah ſhall be cut off, ſhew that the deſtruction of *Jeruſalem* cannot poſſibly be brought within the compaſs of the 70, becauſe that 62 and 7 before them being deducted out of thoſe 70, one only wil remain, that is, ſeven years, but *Jeruſalem* was not deſtroyed til near 40 years after his cutting off; neither is it ſaid, in the ſixty ſecond week the Meſſiah ſhal be cut off, but after 62. To come therefore to the explanation of each paſſage here according to this account In ſaying 7 *weeks and 62 ſhall be to Meſſiah the Prince*, he meaneth not, that theſe two ſhould ſtrictly be divided, but that within the firſt number the City and Wall ſhould be built, and in the compaſſe of 7 and 62 put together, the Meſſiah ſhould come. For the naming of 7 firſt, it is done becauſe 7 weeks of years make a Jubilee, and ſo it is an holy number, of which the ſpirit of God delighted to ſpeak, eſpecially in ſetting forth deliverance from ſervitude, return to poſſeſſions, and making publick joy. It is not hereby neceſſarily implyed that ſo many years ſhould paſſe, before that all the things here ſpoken of ſhould be done, but in this compaſſe of time they ſhould be done, as they were in the dayes of *Nehemiah*.

But it may be doubted how the computation of the 70 weeks can be from the 7 year of *Artaxerxes*, ſeeing no decree came out then, but in the time of *Nehemiah* in his 20 year: For the reſolving of this, it is ſaid, that the ſame which is ſaid to be the 20 year was the 7; the 20 ſince he began to reign together with his father *Xerxes*, and the 7 ſince he began to reign alone. Of the time when the Wall was built and the troubles thereof ſee in *Nehemiah*. V. 26. *After 62 weeks the Meſſiah ſhall be cut off, but not for himſelf*, Hebr. *and ſhall have nothing*, that is, be counted by the Jews as vile and nought, *Vulg. Et non erit ejus populus qui eum negaturus eſt*: a manifeſt place to convince all gainſayers, that Chriſt Jeſus was to be cut off by a violent death, and deſpiſed, as *Eſay* 53. it is alſo propheſied, whereas the Jews would not beleeve in him for this cauſe, affirming that the Meſſiah muſt continue alwayes, and *the Prince of the people that ſhall come, ſhall deſtroy the City and Sanctuary*, this is a Propheſie of the judgment to come upon the Jews, after their cutting off of the Meſſiah, by *Veſpaſian* the Roman Emperour, and is not to be counted within the compaſſe of the time of 70 weeks, and *the end thereof ſhall be with a floud, and to the end of the war deſolations are determined*: that is, the Roman Army, as a great and irreſiſtible floud bearing down all things, like unto *Noahs* floud, wherein ſo few perſons were preſerved; ſo the coming of the Aſſyrians is ſet forth by a floud, *Eſay* 8.7. *and to the end of the war, &c.* that is, this war being ended and all deſtroyed hereby, deſolations ſhall follow for ever; not deſolation, as in the 70 years captivity, but deſolations without end, as hath been hitherto proved true by experience, the floud that then overflowed *Judea*, overflowing it as it were ſtill in the ſtupendious effects hereof, even as ground into which the Sea hath broken, that cannot be delivered any more, but lyeth waſte alwayes.

V. 27. *And he ſhall confirm the covenant with many, for one week, and in the midſt of the week ſhall make the ſacrifice to ceaſe*: This by *Rabbi Solomon*, is applyed to the Roman Prince before ſpoken of, with whom he ſaith a covenant was made by the Jews for 7 years, but being not kept on the Jews part, in the fourth year after the making thereof, the Romans deſtroyed both the City and Sanctuary, and then the dayly ſacrifice, as muſt needs, when they had no place to offer it in any more, ceaſed for ever. But of ſuch a covenant betwixt the Roman Emperour and the Jews, no Hiſtorian maketh any mention, and therefore it is a Rabbinicall fiction. The truth is, the end of the City being ſpoken of, as by the overflowing of a floud by way of anticipation, to join together the cauſe, the crucifying of Chriſt, and the effect, *viz.* the coming of the Roman Prince, and deſtroying the City never to be rebuilt, but alwayes to lye deſolate; now he returneth to Meſſiah the Prince again, ſhewing what he ſhould do in the laſt of the weeks before ſpoken, *he ſhall confirm the Covenant with many*, that is, through preaching the Goſpell and doing miracles, he ſhall convert many unto him, and ſo confirm by his bloud the covenant, called the new covenant, before ſpoken of by *Jeremiah*, which is the covenant of grace and life; and he ſaith, not to all, but to many, becauſe the generality of the Jews rejected him.

For the Sacrifice made to ceaſe in the midſt of the week, herein reſpect was had to the time of our Lords preaching, before his ſuffering death, which put an end to all carnall ſacrificing, ſith that therein that was perfectly done, which was by oblations and ſacrifices prefigured. For this time was but three years and an half, which is half a week of years; and here the Angell varieth from the one week of the 70 before ſpoken of, to an half week of Chriſts preaching, to denote juſtly by this circumſtance again the very time of his death, as he had ſpoken at large of it before, ſaying, after 62 weeks the Meſſiah ſhall be ſlain, and more reſtrainedly 70 *weeks are determined for the expiation of ſin, and bringing in of everlaſting righteouſneſſe*, which was the time of Chriſts death. For neither can this half week be referred to the ceaſing of the ſacrifice through the deſtruction of the Sanctuary, becauſe even they that bring that deſtruction within the compaſſe of theſe 70 weeks, ſay not that it was before the laſt year hereof, therefore not three years and an half before that time ended: nor can it be referred to the laſt of the 70 weeks, for then Chriſt muſt have ſuffered before the laſt year of the time here determined above three years, unleſſe we ſhall ſay, as I ſaid before, that his being publiſhed to be the Lamb of God that taketh away the ſin of the world, is here called the cauſing of the ſacrifice to ceaſe.

And for the overſpreading of abominations, he ſhall make it deſolate, even till the conſummation and that determined ſhall be poured out upon the deſolate. The Vulg. *in the Temple ſhall be the abomination of deſolation, and even to the conſummation and end the deſolation ſhall perſevere*: Hebr. *untill the conſummation and conſumption determined poured out upon deſolation*: there being nothing in the former words, that ſignifieth Temple, but only to make this to agree with *Mat.*24. where the abomination of deſolation is ſpoken of, but without any ſuch ſupply, that agreeth well with this, and thereby it appeareth, that the abomination overſpreading here ſpoken of, was the cauſe of this deſolation: for *Jeruſalem* was then ſo full of abominable ſins, as *Joſephus* ſaith, that if the Romans had not come to deſtroy them and their City, it might well have been expected that God ſhould have rained down fire and brimſtone to conſume them, as he did upon *Sodom*; as hath been ſaid in my continuation of the hiſtory before ſpoken of; where I have alſo ſhewed the manner of the deſtruction of *Jeruſalem*. Of theſe words the meaning is, that for the Jews abominable ſins univerſally corrupting all the land, the City and Temple ſhould be ruined, and ſo continue after the deſolation, to which it ſhould be brought for ever, deſolation being thus, as it were, added to deſolation. And therefore if any thinke of the reedifying of *Jeruſalem* again after the Jews converſion, they are by this manifeſtly concluded againſt us holding contrary to the truth. For although the Lord ſaith, thy habitation ſhall be left *deſolate, till thou ſayeſt, Bleſſed be he, that cometh in the name of the Lord*, and the building of *Jeruſalem* upon her own heap be ſpoken of, and everlaſting peace to be to *Iſrael* after this; yet it cannot hence be inferred, that the *Jeruſalem* and Temple of wood and ſtone ſhal be built there again, but a glorious Church in that land ſpiritually underſtood. And whereas many Rabbins of the Jews blindfold their eyes from ſeeing into the true meaning of this place, by diverting them to ſome other interpretations hereof; none of them yet can deny, but that the time here ſet is long agoe paſt, even ever ſince the deſtruction of *Jeruſalem* by the Romans; and by conſequence the Meſſiah cannot be yet to come, as they expect, but came then, and was approved by Gods Angels, and an allmighty power ſhewing it ſelf in him; ſo that nothing but a ſpirituall judgment upon their ſouls, whereby they ſeeing ſee & perceive not, hindereth them from ſeeing to beleeve unto this day. And when this judgment ſhall be taken off, they ſhall ſee and look up to him whom they have pierced, and mourn; which till then, by the greateſt evidence of reaſon out of their own Prophets, they cannot be made to do.

Matth. 23.

And therefore pray we to the Lord to haſten the taking off of the vaile of blindneſſe and give them a ſight of him, who in all their ſacrifices was continually pointed at, that beholding at length his glory and unparalleld love, they may melt into teares for their ſo long continued obſtinacy, and be ſaved.

CHAP. X.

V. 1. HEre followeth the third Viſion of *Daniel in the third yeare of Cyrus King of Perſia*, at what time he muſt needs be very old, for he was carryed captive into *Babylon ann.*3. of *Jehoiakim* King of *Judah*, from which to the end of his reign was 8 years, from thence to that captivity in the 11 of *Zedekiah* 19: whereunto adde the 70 years of the Babyloniſh captivity, and we ſhall come to 89, and one year of *Darius*, and 2 of *Cyrus*, make 92, and unto this adde his age when he was carryed captive, happily but 7 or 8, all together make 100 or thereabouts: Yet at this great age *Daniel* living in great honour and eſtimation, and without doubt abounding with all comforts of this life, for the high place wherein he was ſet by *Darius*, *Dan.*6. gave his mind more to underſtand the myſticall things of God, the more had been revealed before unto V. 2. him; and to the end that he might attain hereunto, he ſequeſtred himſelfe from the delights of this life, pleaſant wines and delicate fare, and continued mourning three full weeks.

Note. From whence note, that he who is inlightned in the knowledge of the myſticall things of God, reſteth not ſatisfied in that which he hath attained to, but earneſtly deſireth to be filled yet with more ſuch knowledge, ſo ſweet doth he find that unto him, which already he hath; as *David*, to whom the Pſal. 19. word of God was ſweeter then the honey comb: which maketh againſt all thoſe that care not for ſuch knowledge, or if they do, they have no ſuch earneſt deſire unto it, any *modicum* hereof ſufficing them; verily it ſheweth, that they are altogether without divine underſtanding to this time, becauſe that ſo ſoone as this entereth, there is a deſire bred by all means to know more and more.

Again, to get ſpirituall knowledge the fleſh muſt not be pampered, but abſtinence uſed; and becauſe it is not to be doubted, but that *Daniel* joined unto his abſtinence aſſiduous prayer, for ſo he did *ch.* 9. it muſt at all times when we addreſſe our ſelves to increaſe it, be ſought by praying likewiſe. *Polanus* ſaith, that *Daniel* was affected with ſo great ſorrow, becauſe the decree of *Cyrus* going out for the building of the Temple, many enemies roſe up and hindered it, and ſo it not going forward, he feared that diſhonour would redound to God, who had promiſed that it ſhould be built.

Whereas it is ſaid *v.*1. *in the third year of Cyrus*, but *ch.*1. *ult. Daniel continued to the firſt year of Cyrus*, here is no contradiction, for it is not meant there, that he lived till then and no longer, but he continued in eſtimation and honour among the Babylonian Kings, till the ſubduing of *Babylon* by the *Perſian*: But he lived ſtill, and had this revelation the third year of *Cyrus*: and he *was by* V. 4. *the river Hiddekel*, which was one of the four that lay by the garden of Eden, Gen. 2. *Vulg. the river Tigris*, ſo called from the ſwift running, becauſe the Tigre is the ſwifteſt of foot of all other beaſts: but *Quint. Curtius* and *Pliny* ſay, that *Tigris* is a *Median* word ſignifying arrow; by which name yet it is agreed, that it was called for the ſame reaſon. The day of the month is alſo ſet down the 24, becauſe the things now revealed were moſt memorable as concerning the Church of God to the end of the world.

V. 5. *I ſaw a man whoſe loins were girt with fine gold of Uphaz, in linen, and his face as lightning, his eyes as lamps, &c.* This man according to *Lyra*, was an Angel, *Polanus.* but *Polanus* will have him the ſame, that appeared before unto him, *ch.* 8. 13. who is called *Palmoni, the numberer of ſecrets*, which he proveth from *Dan.*12.7. where an Angell inquireth of this man, how long it ſhould be to the end of theſe wonders, and he confirmed by oath, that it ſhould be a time and times and half a time, which implyeth, that this man was ſo great in underſtanding, that the Angels had light and underſtanding from him, as a fountaine of knowledge, *Revel.* 1. 13. we read alſo of the like appearance, where no man doubteth, but that it was Chriſt. He had a linnen garment to ſet forth his Prieſtly Office; becauſe the Prieſts wear linnen garments; a *girdle of fine gold of Vphaz*, to ſet forth by the girdle his readineſſe, as a ſervant to do his Fathers will, becauſe good ſervants are ſaid to ſtand with their loins girt, and their lamps burning; by the fine gold, of which it was made, his purity, ſtability, when tryed in the fire, and vertue medicinall, that was in him to heal the diſeaſed. His body like Beryll, that is, of a sky colour, ſhewed him to be heavenly; his face like lightening for celerity, ſhewing how ſoon hee ſhould ſhine from one part of the heaven to the other, all over the world; *his eyes like lamps*, to ſhew his clear ſeeing of all things even in darkeſt and moſt hidden places. Laſtly, *his armes and his feet like burniſhed braſſe*, his ſtrength being hereby ſet forth to ſtamp upon, and break in pieces all men that oppoſe him, as he that hath brazen armes and feet can eaſily break in pieces a potters veſſels of earth.

Hitherto his parts, now his *words were as the ſound of a multitude*, ſo *Job.* 1. 15. *Ezek.* 1. 14. *A ſound of the living creatures was heard as of many waters*, hereby was ſhewed the great extent of Chriſts voice piercing further then the voice of any other man, yea more efficacious then the voices of many men together to move the air, as when the Spirit came downe, *Act.* 2. a great ſound, as of a ruſhing wind was heard, and the Apoſtles were filled with the Holy Ghoſt; ſo at his Word and will we receive the ſanctifying Spirit to lead us into all truth.

Hitherto the deſcription of the man appearing, now followeth the effect
of this Viſion, and of the ſound heard in *Daniel*, and thoſe that were with
him by the river. Verſ. 7. He was aſtonyed, and no ſtrength remained in
V. 7. him, but fell to the ground into a dead ſleep, being as it were through feare
ſtricken dead, as he had been before chap. 8. 18. but thoſe that were with him,
who heard only the ſound, but ſaw nothing, fled away and hid themſelves for
fear, ſo that *Daniel* was left alone. He both ſaw this glorious apparition
and heard the ſound, as being vouchſafed ſo great a favour, they were by Gods
providence onely preſent there at the firſt to teſtifie the terribleneſſe of the
voice, and that it was not a feigned, but true thing, that *Daniel* had then this
wonderfull revelation, that we might beleeve: ſo when *Saul* was perſecuting
the Church of Chriſt, and had a Viſion of a light from heaven,
whereby hee was ſmitten downe to the ground, and heard that terrible
Act. 9. voice, *Saul, Saul*, why perſecuteſt thou me? there were others preſent,
but heard not the words, onely they heard a ſound of a voice ſpeaking unto
him, and ſaw the light. *Daniel* being aſtoniſht and faln to the ground, as hath
been ſaid, was comforted and raiſed up, and then the man, that ſo gloriouſly
V. 12. appeared ſaid unto him, *Feare not Daniel, for from the firſt day, that thou didſt ſet*
V. 13. *thy heart to underſtand, &c. thy words were heard, and I am come for thy words.* But
the Prince of the kingdome of Perſia *withſtood me* 21 *dayes, but loe Michael one of the*
chief princes came to help me, and I remained there with the King of Perſia.

Here it is queſtioned, who is meant by the Prince of *Perſia*, and reſolved by
the Ancients, an Angell ſet over that Kingdom, but whether good or bad, they
Rupertus, Caſſianus, Proſper. agree not, ſome ſay, that it was a bad Angell, holding that every Kingdome
hath two Angels ſet over it, one good and another evill, the good to move
them that inhabit it unto good, and to ſtand for the good thereof, and the evill
to inſtigate it to evill, therefore ſay they, an evill Angell is here meant, who
ſtirred up the *Perſian* King againſt the Jewes, to hinder the putting of *Cyrus*
his Decree for the building of the Temple into execution, as I have ſhewed,
Baſil. Clemens, Rom. Gregor. Nazianzen. Hieron. Theodoret. Lyra. that it was done upon *Ezra*, both in the time of *Cyrus* and *Cambyſes* his ſon.
Others, that it was a good Angell, who would not have the *Perſians* to want
ſuch a people to ſerve them, as *Pharaoh* in times paſt would not, but to hold
them ſtill in the countrey, that were there, and to give to ſuch as were gone
into *Iudea* ſo great diſcouragement, that they might rather be willing to re-

turn again, then to continue there ſtill. *Polanus*, *Iunius*, and others of ours hold, that no Angell, but a Prince properly ſo called, *viz. Cambyſes*, King of the *Perſians* after *Cyrus* is here meant. But of what power could a man, though a great Prince, be to withſtand the Son of God, as they take the man before ſpoken of to be, when as one Angell in one night deſtroyed in the hoaſt of *Senacharib* 185000. 2. It is as great a queſtion, who *Michael*, whom he calleth their Prince, was, who he ſaith holp him, for if by *Michael* the Sonne of God be underſtood, as ours hold, and by the man before ſpoken of, Chriſt, how can hee ſpeak of him, as of a third perſon? To theſe, I find nothing ſaid by any man in way of reſolution. And therefore it ſeemeth neceſſary to me to underſtand by the man before ſpoken of, not the Son of God, but an Angell of God repreſenting God, as an Angel many times doth, and ſpeaketh accordingly, one ſuperiour to another of an inferior rank, according to inſtruction given from God, and ſo it may be conceived to have been done, *Dan.*12.7. and then the Prince of *Perſia* muſt needs be another Angell by God ſet over *Perſia*, as the Guardian of that Kingdome, or rather one of the Devils Angels ſwaying by his ſuggeſtions the King of *Perſia* to oppoſe the building of the Temple in enmity againſt the people of God, who moſt earneſtly deſired the going forward of that work. For that God ſetteth any good Angell over an heathen kingdom to be a guardian to it, to intermeddle ſo much, as to argue before God for a wicked Kings being permitted to hinder a good work, I cannot beleeve, although there be ſome that ſtand for this, ſaying it doth not misbecome a good Angell ſo to doe, provided, that when God revealeth his will, hee ceaſe to ſtand any further for it. Of the Devils angels, ſee *Revel.*12.27. where it is ſaid, *the Dragon and his angels fought, and Michael and his angels.* It is true, the Son of God, Chriſt Jeſus is ſhewed to *John* in the like manner, that this man here, but it is not therefore neceſſary to conclude, that he was the ſame; for ſome things here ſpoken, are ſaid of the four living creatures, *Ezek.*1. 12,13. verſ.7. *their appearance was as lightening and as lamps*, and *burniſhed braſſe.* And if we take that glorious man for an Angel of God ſhewing himſelfe unto *Daniel*, and the Prince of *Perſia* for an angel of the devill, and *Michael* called the Prince of the Jews, for a principall Angel of God placed as Guardian over *Judea*, and the Jews in chief, all things will very well agree. The angel of the Dragon or Devill might by oppoſing through Gods permiſſion retard a good Angels coming to *Daniel* to comfort him, and he might in a kinde of duell be held by him in *Perſia* during the time here ſpoken of, and then by *Michael* a principall Angel coming in to his help, prevail to come away and aſſure *Daniel* of the conſtant purpoſe of God to ſtand for his Temple and people. And touching *Michael*, it is not ſaid any otherwiſe, but *Michael one of the chief Princes came to help me*, not the Prince over them, as Chriſt is, but one amongſt them, implying, that there were more ſuch Princes of God. And this argueth alſo, that the Prince of *Perſia* was not the King, becauſe another of theſe Princes, who are called Principalities in *heavenly places*, becauſe Angels of great power whether they be good or bad. Of *Michaels* contending with the Devill alſo about the body of *Moſes Iude* ſpeaketh, ſaying that *he durſt not then bring a railing accuſation againſt him*, which argueth, that *Michael* this Archangel was one under an higher power, *viz.* God, and touching Chriſt, it is ſaid, that he *ſhall come with the voice of an Archangel*, therefore he is not the Archangel ſo often in Scripture ſpoken of, verſ. 20. He alſo ſaith, that he would now goe forth and fight with the Prince of *Perſia*, which was done, when *Cambyſes* being dead, who had beene ſtirred up by the ſuggeſtion of the Devill to hinder the building of the Temple, *Darius* came to be King, who took order for the going forward of that work until it was fully finiſhed, no evill angel having power any more to hinder it. Whereas he addeth, *when I am gone forth the Prince of Grecia ſhall come*, meaning the evill angell, that ſhould ſtir up *Alexander* the Greek Emperour, who ſhould alſo attempt ſomething againſt the Temple and Jews, as he did, although miraculouſly by God inhibited from doing any harm to it or them. From the care taken to anſwer *Daniel* praying, note that ſo ſoon as the faith-

full

Iunius.
Polanus.
Calvin.

Rev.1.13,14.

Epheſ.6.12.

Jude Epiſt.

1 Theſ.4. 16.

Note.

full pray they are heard,and ſhall be certainly anſwered, although they may
for a time be delayed. 2. The faithfull have enemies amongſt the Angels,
but they have alſo friends,which ſhall doe them more good at length, then
they can doe them hurt. 3. Such Kings and kingdomes, as worke againſt
Gods people, and hinder his worſhip, have the Devill for their Prince, who
inſtigateth them to this great wickedneſſe, although they know it not, but
they ſhall one day know it to their coſt,according to which the Apoſtle ſpeak-
V. 20. eth, *Epheſ.* 2. *And when I am gone forth the Prince of Grecia ſhall come.* It hath
been already ſhewed,that by this Prince another Angel of the Devill is meant,
who ſhould ſtirre up the *Grecians* after the *Perſians*,againſt the people of God,
to perſecute them alſo, for all ſuch Principalities were bent to doe the Jews
what miſchief they could, onely *Michael* together with *Gabriel* ſtood in op-
poſition to them, that is, the holy Angels, who had their names from *El*,that
is, God, one *the ſtrength of God*, the other, *one like God*, becauſe all ſo armed
with Divine power, and by revelation from God knowing things to come
long before. And this Angell ſpeaketh this, of the coming of the Prince of
Grecia, when he ſhould goe out to fight with the Prince of *Perſia*, becauſe the
ſubduing of one of theſe by the other is ſhewed, chap. 11. but this was not
indeed done till 200 yeares after. In ſaying then, none ſtood or *held with me*
V. 21. *in theſe things, but Michael your* Prince, hee meaneth not,that none of the good
Angels held with him, for they all doubtleſſe were ready to doe for Gods
people in all their ſtraights, but none of thoſe angels that were Princes of
other Kingdomes, and ruled over them by their ſuggeſtions, leading them
on blindly in ſuperſtition and ſin, but *Michael* and his Angels, as may well
be underſtood, becauſe when a Prince is ſpoken of, in way of partaking in
being for or againſt other Forces,he is not meant alone, but he and his forces
Note. following him: The Angels then have their fightings, as well as men, the
good againſt the evill in behalf of men,good or evill, whereby the proſperity
of the good people of God is much hindred many times, they having advan-
tage given them by their ſinnes, but the good angels ſhall at length prevail, as
it is ſaid, that *Michael* and his Angels did, *Kevel.* 7. againſt the Dragon,And
from that which is here ſaid, alſo, we may argue, that *Michael* was not the
Son of God, but a principall Angel, becauſe he ſaith, that hee holp him in
fighting, hereby implying, that he was but his fellow and confederate, as it
were, as one Prince,that cometh in in time of war to help another.But what is
it, that he ſaith, *I will tell thee what is written in the Scripture of truth:* by the
Scripture of truth is meant the Decree of God which is ſpoken of as written
Note. indelebly,to ſhew the certainty thereof,that neither *Daniel* nor any of his faith-
full people might be diſcouraged for the troubles in preſent or in future, as
being aſſured that nothing, which may ſeeme croſſe to the good promiſed un-
to them, came or could come to paſſe without God,but as he had decreed for
the exerciſe of their faith and patience,and the chaſtiſement of them for their
ſinnes.

CHAP. VI.

AND *in the firſt year of Darius the Mede, I ſtood to confirme and ſtrengthen him.* Here the Angel, that talked with *Daniel*, to purchaſe the more credit to that which he ſaid, and to make him and his people the more confident in his help,recounteth unto him, what he had already done in favour of them, *viz.* holpen the King of the *Medes* againſt the *Babylonians*, that by this means, the *Medes* and *Perſians* prevailing, they might have liberty to returne, which they could not have had, if the King of *Babylon* had continued ſtill.

V. 2. *There ſhall ſtand up yet three Kings in Perſia, and the fourth ſhall be rich above them all.* From hence, the Rabbins gather, that after *Cyrus*, in whoſe third and laſt year of his Monarchy *Daniel* had this Viſion, as we may ſee chap. 10.1.

there were but three kings more of *Perſia*: but this is againſt all Hiſtoricall relations, whereby it is ſhewed, that after 3. *Cambyſes* who reigned 7 yeares, *Smerdes* 6 moneths, *Darius Hiſtaſpis* 36 yeares, *Xerxes, the fourth* here ſpoken of, eſpecially for his exceeding great wealth, 20 yeares, for his wealth was ſo great, that he was able to maintain an Army of 1000000 of men. After *Xerxes Artabanus* 7 moneths, *Artaxerxes Longimanus* 40 years, *Xerxes* 2 months, *Sogdianus* 7 months, *Darius Nothus* 19 years, *Artaxerxes Mnemon* 43 years, *Artaxerxes Ochus* 23, *Arſes* 4, *Darius Codomanus* 6. For thus long the *Perſian* Monarchy ſtood, but then came under the *Grecian*, *Darius Codomanus* being overcome by *Alexander*, the whole time of the *Perſian* Monarchy, taking in the time of *Cyrus* after the Monarchy attained 203 years, whereas three onely are ſpoken of in this place, and a fourth at the moſt ſtirring up of war againſt the Greeks, this is done, becauſe the ſcope of the Angel was not to ſhow how many kings in all ſhould hold that Monarchy, but how many before the quarrell begun betwixt the *Perſians* and *Grecians*, whereupon afterward the *Grecians* invaded and overcame the *Perſians*, in the time of whoſe reign he intended in the revelation following, to ſhew what doings there ſhould bee in the world, what contentions or concords betwixt the divided Kings, that ſprang from the *Grecians*, & what the people of God ſhould in thoſe times ſuffer, and how long. For which purpoſe it is nothing availing to ſpeak of any more kings of *Perſia*, then he doth, he paſſing al thoſe over after *Xerxes* in ſilence cometh immediately after his moving againſt the Greeks, to ſpeak of them, and the firſt mighty Monarch *Alexander*, & then of the *Ptolemees* and *Seleucid*, betwixt whom after a few years the *Grecian* Monarchy was divided, or at the leaſt ſo much of it, as whereunto the Jews had any relation in reſpect of ſubjection or prevailings, at any time, becauſe the end of all this was to ſtay them from falling into deſperation for the troubles to come upon them. Thus *Ierome*, and *Lyra*, &c. *Polanus* not differing herefrom in the main, that there were divers other kings after *Xerxes*, the fourth here ſpoken of, for both of *Darius*, *Artaxerxes*, and *Ahaſhueroſh* we read in *Ezra* and *Nehemiah*, yet he giveth this as a reaſon, why they that reigned after *Xerxes*, are paſſed over unmentioned, the Monarchy was not thenceforth ſo entire, but much ſhaken by the falling away of ſome Nations from obedience to the *Perſian*. But forſomuch as they continued ſtill mighty Monarchs, I rather reſt in the reaſon before yeelded. From this Angels ſaying, that he ſtrengthened the *Median* king; Note, that even when one heathen king, that prevaileth againſt another, it is not by his own ſtrength, but ſome Angel of God helpeth him, and hereupon inwardly moveth him to ſhew favour to Gods people, but if after this he doth not, but turneth perſecuter of them through the ſuggeſtions of an evill angel, the time ſhall come, that as he by help from above overcame, ſo he ſhall be by another overcome and deſtroyed: And thus it is to be thought, that the fight and contention is betwixt the Angels good and evill, the good move the Monarchs of the World to favour the people of God, but the evill to perſecute and vex them and to hinder them in any godly enterpriſe, which they take in hand.

Hieron.
Lyra.
Polanus.

Note.

V. 3, 4. He foretelleth of *Alexander* the Great, and of the dividing of his kingdom into four, of which ſee before chap. 7. 6. and chap. 8. 8.

V. 5. *And the King of the South ſhall be ſtrong, and one of his* Princes, *and he ſhall be ſtrong above him, and he ſhall have Dominion,* and it *ſhall be a great Dominion.* Having ſpoken of the diviſion of *Alexanders* kingdome into four, here leaving two, he declareth onely things to come concerning the other two, with whom the Jews had to doe. And it is to be noted, that the Angel in his predictions of things to be done many years after is ſo punctuall, as that an hiſtorian writing things done cannot more exactly ſet them forth, that the fourth king from *Cyrus* ſhould be ſo rich, that he ſhould go againſt the *Grecians*, that from amongſt them a more mighty King ſhould ariſe, that this kingdome ſhould be divided into four, but not of his children, but ſtrangers, and that of them four two ſhould be moſt remarkable, and laſtly, particular paſſages betwixt theſe two, and thoſe in a long proceſſe of time one after another. For what

Note.

doth this ſhew, but that there is an Omniſcient and Omnipotent God, who ruleth over all the World, and decreeth long before, how all the weighty affaires of kingdomes ſhall be tranſacted from time to time, that we may beleeve in him and ſerve him, and fear him onely, and if we doe ſo, be comforted in our greateſt adverſities, for they come not unto us at the will of men but of God, who is our God and Father.

Lyra.

Polanus.

Pauſanias l. 1.

Diodor. Sicul. l. 12.29 *bibl. hiſtor.*

For the Kings of the South here ſpoken of, hereby the king of *Egypt Ptolemie* the ſon of *Lagus* is meant, who attained a very large kingdome, but yet one of his Princes, that is, a Prince deſcending from him, *Ptolemie Philadelphus* attained a larger, and was more famous for wiſdome and the love of learning, for he gathered together all ſorts of Bookes, and procured 70 of the Elders of the Jews to be ſent unto him to tranſlate the Old Teſtament into Greek, furniſhing thus his library with that alſo. Thus *Lyra*, but *Polanus* ſaith, that by one of his Princes is meant one of *Alexanders* Princes, *Seleucus*, who gat the kingdome of *Syria*, and was a greater King then *Ptolemie*. And of the *Egyptian* Kings he reckoneth up 6. *Ptolemie Soter*, the ſonne of *Lagus*, whom the *Macedonians* yet held to be the ſon of *Philip* of *Macedon*, the ſon of *Amyntas*. He was a great King, and called *Soter*, a ſaviour, from the contrary, becauſe that through the wars, that he made againſt *Seleucus*, the *Syrians* ſuffered much and many of them periſhed. For the Monarchy of *Alexander* being divided into four, each king ſought to enlarge his kingdome what he could, by which means great wars were made, eſpecially by *Ptolemie* againſt *Seleucus* and *Antigonus*, another of thoſe kings, and he greatly inlarged his kingdome. After him was *Ptolemie Philadelphus* before ſpoken of. 3. *Ptolemie Energetes*. 4. *Ptolemie Philopator*. 5. *Ptolemie Epiphanes*. 6. *Ptolemie Philometor*. And the King of *Egypt* is called King of the South, becauſe *Egypt* lay ſouthward from *Judea*, and *Syria* North, for which the king of *Syria* is called king of the North, betwixt which two were the Jews, and therefore continually ſubject to be oppreſſed by them. Of the kings of *Syria* he reckoneth up eight. *Seleucus Nicanor*. 2. *Antiochus Soter*. 3. *Antiochus Theos*. 4. *Antiochus Calinicus*. 5. *Seleucus Ceraunus*. 6. *Antiochus Magnus*. 7. *Seleucus Philopator*. 8. *Antiochus Epiphanes*. For *Seleucus Nicanor*, or *Nicator*, he was at the firſt but a Prince of *Babylon*, then *Antigonus* the king falling out with him, he went to *Ptolemee* the king of *Egypt*, and having obtained of him 1000 Foot men and 300 Horſemen he returned to *Babylon* and recovered his principality there, growing after this very wealthy in a ſhort time. Then hee was made king of *Babylon*, and *Media*, and inlarged his Empire beyond *Euphrates*. Hee alſo gat *Meſopotamia*, *Armenia* and *Cappadocia*. He had alſo the *Perſians*, *Parthians*, *Bactrians*, *Arabians*, *Tapyrians*, *Sogdians*, *Arachotes*, *Hircans*, and other Nations even to the river *Indus* ſubject unto him, ſo that except *Alexander* himſelf, no man ever had ſo large an Empire in *Aſia*, as he. Thus alſo *Diodorus Siculus Appianus*, *Alex. Mnemon* and *Livy*. But of the hiſtory of this kings proceedings who became ſo great, and of *Alexanders* kingdome firſt divided amongſt four, then coming into the hands of theſe two, the king of the South and North, ſee my Continuation after *Eſther*. pag.101.102.

V. 6. *And in the end of years they ſhall join themſelves together, for the kings daughter of the South ſhall come to the king of the north, and make an agreement, but he ſhall not retain the power of the arm, neither ſhal he ſtand, nor his arm, but ſhee ſhal be given up, and they that brought her and he that begat her, and he that ſtrengthened her in theſe times.* Having before ſhewed, to what greatneſſe two of *Alexanders* Princes ſhould grow, and one greater then the other, that is, *Seleucus Nicanor*, & *Ptolemeus Solter*, now he proceedeth to ſhew further, how that after many battels fought formerly between them, when they were both dead and had ended their dayes which were many, for *Ptolomie Soter*, and *Seleucus* firſt dyed, and his ſon *Antiochus Theos* ſucceeded him, and *Ptolemie Philadelphus* after the death of his Father was king of the South, that is, of *Egypt*, after which this was done. According to this propheſie then, by *the end of years*, is meant the end of the yeares of *Ptolemie Soter*, when his ſon *Ptolemie Philadelphus* reigned after him. For then, as is here foretold, the King of *Egypt* to make peace with *Antiochus Theos*, gave him his daughter to Wife, *Berenice* by name: whereas he had another Wife or Concubine before called *Laodice*, but ſhe was put down and *Berenice* taken for the effecting of peace.

Note.

Thus it was thought, that a ſure foundation of Peace betwixt the Kingdoms was laid, but God, who hateth ſuch doings, turned it into an occaſion of ſpeedy deſtruction to *Antiochus Calinicus*; for *Laodice*, whom he had put away, but being won by the love of her look again, took occaſion for his inconſtancie to poiſon him, and he being dead, *Antiochus Calinicus* his ſon by *Laodice*, coming to the Crown, that he might reign the more ſecutely, ſlew *Berenice*, his other Wife, the King of *Egypts* daughter, together with her ſon, being inſtigated thereunto by his mother *Laodice*.

But ſuch abominable wickedneſſes went not long unpuniſhed, for *Ptolemie Philadelphus* being dead not long after his marrying his daughter *Berenice* to *Antiochus Theos*, his ſon *Ptolemie Evergetes*, that ſucceeded him, to be revenged for the murthering of his ſiſter and her ſon, made war upon *Calinicus* of *Syria*, and many of his ſubjects out of a deteſtation of his cruelty, revolted from him to the King of *Egypt*: by which means he being greatly ſtrengthened, ſubdued much of that Kingdom, took *Laodice* the mother and put her to death, and followed on his victories ſo, as that, had not newes come of troubles ariſing at home in his own kingdom, which cauſed him to return; it was thought, that he would have brought under all *Syria*, as I have ſhewed alſo in my foreſaid Continuation, *pag.* 109. 110.

And thus all was fulfilled, that is here ſaid ſo long a time before, *ſhe ſhall not retain the power of the arm, neither ſtand*, which is ſo ſpoken, becauſe a Queen, as *Berenice* was, after joining in marriage with the King of *Syria*, is of great power with the King to hold him, as it were, by a ſtrong hand from doing hurt unto the family of which ſhe cometh, but with her it fell out contrary; for her husband was poiſoned, and a new King reigning, ſhe was ſo far from having any power, that ſhe was not able to ſave her own life, or her childs, as appeareth by the Hiſtory before going.

And ſhe was taken away by death, when murthered by *Antiochus Calinicus*, and he that begat her was taken away before that, *Ptolemie Philadelphus*, who with his Forces, if he had lived, would have been a ſtrengthening unto her, and was as long as he lived; which is meant by ſaying, *in thoſe dayes*; but when he was dead, her brother being too ſlow in his ſetting forth for her reſcue, ſhe periſhed before that he came.

Note.

From all which, note, that wicked means by unlawfull marriages, of making peace are not available; but through Gods curſe thereupon, ſhall produce cruell and bloudy warres: for *Solomons* peace was thus turned into trouble.

Polanus.

2. Murther and bloudſhed ſhall undoubtedly be puniſhed with bloudſhed, how cunningly ſoever it be contrived: as it was in *Laodice* after the ſecond murther by her inſtigation committed. *Polanus* following *Appianus Alexandrinus*, ſaith, that *Laodice* was the daughter of *Ptolemie Philadelphus* alſo, and that here was the foul ſin of inceſt committed: but this is not probable, becauſe then *Ptolemie Evergetes* the brother of *Berenice* would not in way of revenge for the death of one ſiſter have ſlain the other; and becauſe, as I have ſhewed in my foreſaid Hiſtory; that *Laodice* was but the Concubine of *Antiochus Theos*.

V.7.

But out of a branch of her roots one ſhall ſtand up in his eſtate, that ſhall come with an army and enter into the fortreſſes of the King of the North, and ſhall deal againſt them and prevail: Having ſhewed *v.6.* how *Berenice* the daughter of *Ptolemie Philadelphus* ſhould be taken away, and her father alſo, who dyed before that *Antiochus Calinicus* had ſhewed that cruelty againſt her; now he proceedeth to ſhew the manner how this ſhould be done.

By this branch underſtand *Ptolemie Evergetes*, who made warre, as was ſaid before, againſt *Antiochus Callinicus* and mightily prevailed; and returning, V.8,9. Hieron. as is ſaid *v.8,9.* carryed away the Idols of *Egypt*, which *Cambyſes* the Perſian King had before taken in great numbers, and pretious veſſels of ſilver and gold, *viz.* of ſilver 40000 talents, as *Jerome* ſaith; and he is ſaid to be a branch of his roots, becauſe he ſprang from the ſame parents, *Ptolemie Philadelphus* and her Wife, and returned again at the hearing of troubles ariſing in his own land, as hath been already ſaid.

Joſeph.lib.2. contra Appion. To this *Joſephus* addeth, that *Ptolemie Evergetes* having obtained ſo great victories, although he carryed away the Egyptian gods, yet he ſacrificed not unto them, but going to *Jeruſalem*, in his return he in way of thankfulneſſe to the god of the Jewes offered his oblations at the Temple there.

V. 10. *But his ſons ſhall be ſtirred up and ſhall aſſemble a multitude of great Forces, and one ſhall certainly come and overflow and paſſe through, then ſhall he return and be ſtirred up even to his fortreſſe:* *Antiochus Calinicus* being ſubdued, as is aforeſaid, dyed, his Kingdom of *Syria* becoming a prey to *Ptolemie*: but now it is further ſhewed, and accordingly it came to paſſe, his two ſons, *Seleucus Ceraunus*, and *Antiochus Magnus* went againſt *Ptolemie Philopator*, who now raigned after his father *Evergetes* in *Egypt*, but *Ceraunus* the elder brother dying whileſt he was upon the way, *Antiochus Magnus* hearing of it, went forth in the ſame expedition, and of him it is ſingularly here ſaid, *one ſhal certainly come and overflow*: But this was not immediately after the death of his brother, at what time he was very young, but having gone through many adventures before, and fought with thoſe of his own ſubjects that rebelled againſt him: For after all this he went againſt *Ptolemie Philopator*, a ſenſuall man, with a very great army, and gat the victory at the firſt; but *Ptolemie* being hereby forced to leave his pleaſure for a time gathered a great army and fought with *Antiochus* and overcame; and then *Antiochus* having alſo other enemies, made peace with *Ptolemie*, that he might goe againſt them.

V. 11. And this was according to that which followeth, *v.* 11. *and the King of the South ſhall be moved with choler, and ſhal come forth and fight with the King of the North, and he ſhal ſet forth a great multitude, but they ſhal be given into his hand*: that is, *Antiochus* the King of *Syria*, who brought into the field as great an army as *Ptolemie*, even ſeventy thouſand, and yet the victory fel to *Ptolemie*, as hath been ſaid, and he was forced to make peace with him; of all which ſee more at large in my foreſaid Continuation *p.* 117.

V. 12. *And when he hath taken away the multitude, his heart ſhall be lifted up, and he ſhall caſt down many ten thouſands, but he ſhall not be ſtrengthened by it:* that is, *Ptolemy* by his good ſucceſſe before ſpoken of, ſhall be puffed up with pride, and go to the houſe of God at *Jeruſalem*, and preſume to enter thereinto, which was in any man a moſt high degree of pride, but the high Prieſt praying God to keep his houſe from being thus prophaned, he was immediately ſmitten, ſo as that they thought he would preſently have dyed, wherefore his ſervants carryed him forth; but he tooke this repulſe ſo indignly at the Jews hands, that he threatned to take revenge upon them. For this the Jewes being filled with feare, were caſt down in prayer and faſting, which was his caſting of many Myriads down; and God was by them intreated miraculouſly to ſave them and their City to the Kings great detriment, he being again ſmitten in his perſon, and his Elephants ſo ſcared, that they turned back upon the Kings Army and ſlew many of them, ſo that he was nothing ſtrengthened, but rather weakned hereby. *Lyra* by his caſting down of many 10000, underſtands *Antiochus* his army, but who doubteth but that he was ſtrengthened hereby? this was after that.

V. 13. *For the King of the North ſhall come, and ſet forth a multitude greater then the former.* This is ſaid to have been done *after many years*, for it was not till after the death of *Ptolemie Philopator* in the time of his ſon *Ptolemie Epiphanes* being but 4 years old. For *Philopator* having reigned 17 years, in which time he lived in all ſenſuall pleaſure with *Agathoclea* and *Agathocles*, the ſiſter and the brother, dyed; and his young ſon was under the tuition of theſe two. Hereupon *Antiochus Epiphanes* taking advantage of the evill condition wherein things were in

Egypt, by means of theſe Uſurpers and this Infant, came with a great Army, which he prepared againſt *Philopator*, and procured the King of *Macedonia* to joine with him, it being between them agreed, that the Cities which they ſhould take in *Egypt*, ſhould be ſhared between them, one part which lay neereſt to the King of *Macedon*, going to him, and the reſt to *Antiochus*. V. 14. And this is that which is here ſaid of many coming againſt the King of the South, and of a greater multitude brought by the King of the North, then before. *Alſo the Robbers of thy people, ſhall exalt themſelves to eſtabliſh the viſion.* This was done, when the Egyptians and Syrians being thus in war on both ſides of *Judea*: *Onias* the high Prieſt went into *Egypt*, where he with his brethren had a place aſſigned unto him in *Heliopolis*, and there built a Temple, pretending the accompliſhment of the propheſie of *Eſay ch.*19. where it is ſaid, *There ſhall be in that day an Altar in the midſt of the Land of Egypt.* And by this means many Jewes were drawn thither, and many tooke part with *Antiochus*.

Lyra. Now becauſe that viſion was pretended, it is ſaid, *that they may fulfill the viſion*, yet they that did this are called *Robbers*, Vulg. Lat. *Prævaricatores*, becauſe it was a manifeſt tranſgreſſion to ſacrifice in any other place, then at *Jeruſalem*; and they erred in making ſuch application of the propheſie of *Eſay*, and therefore it is further added, that *they ſhall fall*; and ſo they did indeed, for the Romans coming into *Egypt* and ſubduing it, burnt this Temple, and laid it even with the ground, deſtroying the Jewes there in great multitudes.

Note. Note hence, that they are robbers of God and notorious tranſgreſſours, that preſume to ſerve God any otherwiſe then he hath in his word appointed. For to his word we muſt take heed in all things, and not goe therefrom ſo much as in any circumſtance; for the Jews offending herein eſcaped not the vengeance of God.

Note alſo, that any part of the word being miſ-underſtood, will not bear a man out, if he doth contrary to the meaning; ſo that we had need to conſider and ſearch diligently for the true meaning of every place, that we be not unawares intangled with errour, and conſequently come into danger of deſtruction.

Laſtly the pride of thoſe, that goe upon falſe grounds of Scripture is ſo great, that when they doe abominably, they bear it out, as if they were the moſt pious of all others.

V. 15. *So the King of the North ſhall come and caſt up a mount, and take the moſt fenced cities, &c.* How this was fulfilled, ſee in my foreſaid Continuation *p.*126. *Antiochus Magnus* having his Army ready to come againſt *Egypt* with the united forces of *Macedonia*, the Egyptians ſent Embaſſadours to the Romans, deſiring to take their young King into their protection, and to forbid the two Kings to go on in their war againſt their land; to this the Romans readily aſſented, and ſent to forbid them; but *Antiochus* nothing moved hereat, went on and fought, and tooke divers Cities of *Egypt*, the Romans being in the mean time buſied in their wars againſt *Philip* King of *Macedonia*. V. 16. v.16. *And he ſhall ſtand in the glorious land, which by his hand ſhall be conſumed*: touching this, the Jewes ſeeing the good ſucceſſe of *Antiochus*, fell to him, ſo many as were about *Jeruſalem*, and he being entered their City, they holpe him to drive out the Garriſon of the Egyptians, which held a tower there; and this was his ſtanding in the glorious land, and the conſuming thereof by his hand, becauſe he conſumed the Egyptians there, and their adherents; there none left now but ſuch as ſtood to him.

V. 17. *He ſhall alſo ſet his face to enter into his whole Kingdome, and his upright ones with him, and he ſhall give him the daughter of women, corrupting her, but ſhe ſhall not ſtand on his ſide*: the Vulg. for theſe words, *and his upright ones with him*, hath it, *he ſhall do right things unto him*, ſo likewiſe *Hebr.* the meaning is, *Antiochus* having taken divers Cities of *Egypt*, not being ſatisfied herewith, ſhall ſeek the overthrow and conqueſt of the whole Kingdome; and to this end ſhall politickly caſt about to doe it, by giving to *Ptolemie Epiphanes* his daughter *Cleopatra* to Wiſe, for which, it is ſaid, *he ſhall do right things with him*, that is, in appearance, becauſe this ſeemed to tend to the ſettling of a peace, although he had another end in his mind, *viz.* by the means to take advantage. And thus it came to paſſe, for *Antiochus*, who before deſpiſed the Romans, and ſet light by their charge to deſiſt from attempting any thing againſt *Egypt*, hearing that they were upon terms of Peace with *Philip* King of *Macedonia*, ſent an Embaſſage to them, telling them, that he would make peace with *Ptolemie* and give him his daughter *Cleopatra* to Wiſe, and reſtore the Cities which he had taken; which he did, eſpouſing her unto him at the 7 year of her age, and marrying her at the 13. But when as he thought by her meanes the more eaſily to obtain the kingdom of *Egypt*, ſhe rather ſtood for her husband, and he was diſappointed. And his daughter *Cleopatra* is called *the daughter of women*, becauſe ſhe was one moſt rare for her beauty, being alſo wiſe and underſtanding.

V. 18. *After this he ſhall turn his face to the Iſles and take many, but a Prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe, without his own reproach he ſhall cauſe it to turn upon him.* This was fulfilled when *Antiochus* falling upon the Iſlands of *Aſia*, and making warre upon them, tooke many; but they being in league with the Romans, ſoone had aid againſt him. *Scipio Africanus* being ſent, who is the Prince here ſpoken of, and the reproach cauſed by *Antiochus* ceaſed, and was turned upon him, when as *Scipio* overcame and chaſed him away, who before had overcome, and to their great reproach ſubdued thoſe Iſlanders.

Thus *Lyra*, calling him *Africanus*, whereas in truth his brother for his victories in *Africa* had that ſurname, and he for his victories in *Aſia*, of *Scipio Aſiaticus*.

V. 19. *Then he ſhall turn his face to his own land, but he ſhall ſtumble and fall, and not be found*: For *Antiochus* being beaten from the Iſles of *Aſia*, thought to returne home into *Syria* his own country, but in the way he was ſlain and cut in pieces ſo as that his dead body being ſought could not after this be found: Thus *Lyra*, alledging 2 *Maccab.*1.16. But becauſe, as I have ſhewed in my foreſaid continuation, that this *Antiochus* dyed in *Syria* 2 years after his war with the Romans ended; that ſpoken of *Antiochus* 2 *Mac.*1. muſt be underſtood of another of that name, and not of him; for his falling and not being found, this was fulfilled by his death happening ſo ſoon after, *viz. ann.* 27. of his reign, it being a common phraſe to expreſſe the ſtate of the dead, *he is gone and no more ſeen.*

V. 20. *Then ſhall ſtand up in his eſtate a raiſer of taxes in the glory of the Kingdom, but in a few dayes he ſhall be deſtroyed neither in anger, nor battail*; the Vulg. *for a raiſer of taxes in the glory of the Kingdome*, hath it, *viliſſimus & indignus decore regio*: but herein the ſenſe, which he conceived that was the tranſlatour, was rather reſpected then the words: *Seleucus Philopator* who was the King here propheſied of, (for he ſucceeded his father *Antiochus Magnus*) was a man ſo ignoble in his life, that in all his time he did nothing of note, although he reigned 12 years; and for this, the *Vulg.* reads it ſo, *a moſt vile man, and unworthy of Kingly honour*: whereas *Hebr.* it is, *an exacter paſſing through the glory of the* Kingdom: as if he had ſaid, he ſhould be King indeed; but of him nothing elſe ſhould be memorable, then that he ſhould be permitted to reign and wear the ornaments of a King, but all his glory ſhould lye herein only, his imployment all the time being nothing elſe, but as of a Tribute-gatherer of the Romans, to whom he was to pay according to his fathers agreement 1000 talents *per annum* For his deſtruction, it was by *Heliodorus* a man in high place about him, who ruled all as he pleaſed, but becauſe the King had ſent his ſon for an hoſtage to *Rome*, and called his brother *Antiochus* away, who lay as hoſtage there before; he now fearing at his return, that he ſhould not bear any ſuch ſway any more, poiſoned him, and thus *he fell* not in wrath, nor battle, but by treachery.

Yet if this were the *Heliodorus* ſent to rob and bring away the ſpoiles of the Temple; of whom it is ſpoken 2 *Mac.*3. that *Seleucus* ſent him to *Jeruſalem* to this end, when he heard of the great treaſures there; but he returned well ſcourged and without the ſaid Treaſures, as there is ſhewed at large: It is worth the noting, that both the King that ſent him, had him made by the juſt judgment of God, the inſtrument of his deſtruction: and *Heliodorus* went not after that long unjudged; for after that treacherous fact done by him againſt the King, *Eumenes* the King of *Pergamus* came and ſlue him, and delivered the Kingdom to *Antiochus* the foreſaid brother of *Seleucus* at his return from *Rome*, hoping by this means to have him ever after a ſure friend: wherefore it is an evill covetouſneſſe in any, to covet treaſures ſanctified, and will undoubtedly bring deſtruction upon the covetors. Note.

And forſomuch as *Heliodorus* being before puniſhed for his ſacrilegious attempt, was nothing amended, but by his ambition ran into another foul ſin of murthering his King, and then was payed for al together by his own bloudſhed: Note that when a mans ſins come to the full, he ſhall eſcape Gods judgments no longer.

Laſtly, becauſe he is ſaid to have done this in hope to reign, but was thus prevented: Note that murtherers of their Kings judgments ſleep not, but are at the door and ſhall ſuddenly come upon them and they ſhall not eſcape; there being no example to be found of any that have committed this horrible ſin, but vengeance hath been taken of them within leſſe then a year; as upon all the murtherers of *Julius Cæſar*, and of Kings commemorated in Scripture, that were murthered by ſuch as reigned in their ſtead.

V. 21. *And in his eſtate ſhall ſtand up a vile perſon to whom they ſhall not give the honour of the Kingdome, but he ſhall come in peaceably and obtain the Kingdome by flatteries*: According to this propheſie, *Seleucus* being dead, *Antiochus* called *Epiphanes* ſucceeded in his Kingdome, although not his ſon and heir, but his brother. For his ſons name that ſhould have reigned in his ſtead, was *Demetrius* now a pledge at *Rome* in ſtead of this *Antiochus*, who was a pledge there before, and becauſe he was young, being but 10 years old, his uncle *Antiochus* entered the Kingdome at the firſt but as a Protectour, but after he had entered, he ſoon took it upon him as King. And becauſe he was Uncle to *Ptolemie Philometor*, who now reigned in *Egypt*, being very young alſo, he ambitiouſly ſought to be Protectour of the Kingdome of *Egypt*, but being rejected by the Lords of that Country, he prepared to make warre againſt them; whereupon they ſent to *Rome* and *Popilius* was ſoon ſent, who came opportunely as he was marching towards *Egypt*; after ſpeaking with whom, and ſeeing the Senates Letters, he durſt not goe any further, but returned home.

Now he is ſaid to be *a vile perſon*, becauſe not the heir to the Crown, but of an inferiour condition, and that *they gave not to him the honour of the Kingdome*, becauſe the father of *Seleucus* Philopator appointed him and not this *Antiochus* to be King after him, but *he obtains the Kingdome by flattery*, pretending nothing, but to be Protectour in his Nephews minority.

V. 22. *And with the arms of a floud they ſhall be overflown from before him, and ſhall be broken; yea alſo the prince of the covenant*, the Vulg. *and the arms of the fighter ſhall be expugned from before him*: but the New Teſtament agreeth beſt with the Hebrew, the word שטף ſignifying a floud, and it is word for word *the arms of a floud ſhal overflow*; the meaning is, that *Antiochus* being repelled by the Lords of *Egypt* in his ſute to be Protector of the young King his Nephew; gathered Forces to fight againſt them, and they coming as a floud with Forces bearing downe all things, were overcome by him, and they being overcome, their King called *the prince of the covenant* was overcome alſo. And by this name he is called, becauſe when *Antiochus* had beaten his Lords, he told him, that he did what he had done, not out of any ill will, but love towards him, and deſire of his good; and to perſwade him of this he made a covenant with him to be true to him, and ſo he became Protectour of the Kingdom, as he being thus drawn by him agreed with him, and made a covenant with him.

And

V. 23. *And after the league made with him, he ſhal deceitfully, &c.* For when *Antiochus*
V. 24. had thus agreed with the young King, he came with ſmall Forces and carryed
away out of the chief Cities of Egypt, of which he thus became Maſter,
ſo great riches, as none of his progenitours had ever formerly done. This
Ptolemie Philometor ſeeing into, ſought to agree with his brother *Phyſcon*, who
had before by his mothers inſtigation, contended with him about the kingdome:
the kingdome of Egypt being thus divided between them both, *Antiochus
Epiphanes* hearing this, gathered great Forces again to invade Egypt, but
the States of Egypt ſent Embaſſadours to him to know the cauſe, and what
would ſatisfie him, that he might abſtain from hoſtility: then he demanding
certain Cities which had been taken before, the Egyptians who ſent to the
Romans for aid during this parle, having Embaſſadours ſent from thence to
prohibit *Antiochus* to goe againſt them, thought that they ſhould have had
peace; but he knowing that the Romans were buſied in another War in *Macedonia*,
went on, and at length, when they ſaw no remedy, they yeelded the
demanded Cities unto him, and ſo had peace again.

Joſeph. antiq. l. 12. c.4.5. *Joſephus* relateth the hiſtory of *Epiphanes* thus, He coveting to get the kingdom
of Egypt, took the opportunity of *Ptolemie Philometors* childhood, to invade
Egypt with a mighty army, but was encountred by *Euleus* and *Leneus*
two mighty Princes of Egypt; who in times paſt, had uſed to invade and
overflow *Syria* with great Forces; yet *Antiochus* prevailing, they were both
ſlain and their Forces ſcattered: And therefore by theſe the arms of an overflowing
floud, which were broken, may be underſtood.

The other Princes of Egypt ſeeing this, ſought to have a covenant made
with him about the Tuteleſhip of the young King his ſiſters ſon, amongſt
whom *Tryphon* was the chief, being therefore moſt probably here called *the
prince of the covenant*, who is alſo ſaid to be broken, becauſe after this league
made, *Antiochus* took order to take away *Tryphon* by cutting him off, that he
might not be hindered in his deſigns; and then he entered *Memphis* not with
many, as had been covenanted before, wherein the chiefe ſtrength of Egypt
lay; placing a Garriſon of his own there, by which means he kept the countrey
in awe, and carrying great treaſures away, as was before ſaid, domineered
for a time, as here is further ſaid, at his will. For it was but for a
time, for *Ptolemie Philometor* being grown up to more years, took courage to
him to drive the Garriſons of *Antiochus* out of his land, of which it is ſaid,
V. 25. *the King of the South ſhal be ſtirred up with a very great army, but he ſhal not ſtand, for
they ſhal forecaſt devices againſt him.* Hereby the forecaſters of devices againſt him
are meant his own Lords, who ſhould under hand take part with *Antiochus*
againſt their own King, becauſe they feared, that he being young and unexperienced,
Antiochus would prevail, and then it would goe ill with them: and
by this means *Philometor* was overthrown, as it is here ſaid, *but he ſhal not ſtand*:
V. 26. of theſe wicked devices againſt their King, it is further ſaid *v.26. Yea they that
feed of the portion of his meat, ſhal deſtroy him*; to make it further plain that his
V. 27. own ſubjects and ſervants were meant, as is aforeſaid, *v. 27. And both theſe
Kings hearts ſhall be to do miſchief, and they ſhall ſpeak lyes at one table, but it ſhal not
Lyra. proſper, for yet the end ſhal be at the appointed time. Lyra* taking the practiſing of
devices before ſpoken of to have been for the making of peace to the great
diſadvantage of the King of Egypt, whereby he afterwards fell; ſaith, that
it being concluded, *Ptolemie* feaſted *Antiochus*, but whileſt they ſhewed mutuall
love either to other in their ſpeeches, and court complements, they neither
of them intended what they ſaid in their hearts, and this he calleth their lying
one to another, one aiming at nothing elſe but the circumventing of the
other; *Antiochus* aiming at the getting of all *Ptolemies* kingdoms, and *Ptolemie* at
the getting of his, *but it ſhal not proſper*; neither of them ſhall have his deſire
this way, becauſe the end of either of theſe kingdoms ſhall be at the appointed
time, that is, the time ſet by God, and not before by any force or fraud of
theirs againſt one another: the *Vulg.* rendereth it, *yet the end ſhal be at another
time*: or rather this appointed time is that ſpoken of *verſ.29.* when by the

Romans an end was put to the ſtirrings of *Antiochus* againſt *Egypt* any more.

Then ſhall he return into his Land with great riches, &c. that is, *Antiochus* with much wealth by his foreſaid expedition gotten in *Egypt*, *and his heart ſhall be againſt the holy Covenant, and ſhall doe exploits*; this is put here in brief to be further dilated upon verſ. 30.

V. 28.

At the time appointed hee ſhall return and come towards the ſouth, but it ſhall not be, as the former or as the latter. From whence we may gather, that he went out againſt *Egypt* twice before, and that this was the third time, once verſ. 23, 24. when he returned with ſo great riches out of *Egypt*, as never any king of *Syria* did before him, the ſecond, verſ. 25. 28. when he carryed away great riches alſo. But now the third time he goeth out, but not with the like ſucceſſe, and hereof the reaſon is ſhewed, verſ. 30. *For the ſhips of Chittim ſhall come againſt him, therefore he ſhall be grieved and return,* that is, the *Romans* being ſought unto by the *Egyptians*, ſent *Popilius* a Senator unto him with letters from the Senate, forbidding him to meddle with the *Egyptians* their confederates, and requiring him to reſt content with his own kingdome. And when he deſired time to conſider what to anſwer, he having made a circle with his ſtaffe round about *Antiochus* charged him not to depart out of it, till he had given that his anſwer to the Senates letters. At this he was much troubled, yet durſt doe no otherwiſe but depart with his army homeward again. But now the wicked plot which he had before in his head againſt the Temple at *Jeruſalem* called the holy covenant, becauſe the Ark of the Covenant or teſtimony ſtood there in the moſt holy place, he moſt barbarouſly put in practice. *He ſhall return and have indignation againſt the Holy Covenant, and have intelligence with them, that forſake the Holy Covenant, &c.* Of this ſee my Continuation often ſpoken before, *pag.* 131. 132. how *Menelaus* the High Prieſt at that time conſented with him, and went into the Sanctuary before him, which he robbed of 180 talents of gold and ſilver, and having ſlain of men, women and children 80000 and ſold for ſlaves 40000 he returned home into his own country.

V. 29.

V. 30.
The vulgar reads it *Romans*, and of the reaſon why they are ſo called, ſee *Numb.* 24.24. in my Expoſition thereupon.

V. 30.

*

And armes ſhall ſtand on his ſide, and they ſhall pollute the Sanctuary and take away the dayly Sacrifice, and ſhall place the abomination making deſolate. This was fulfilled when *Epiphanes* had a garriſon of *Macedonians* in *Jeruſalem* to keep all in awe, that none might dare to ſtir againſt him whatſoever he did, and when within two yeares he ſent to prohibit ſacrificing to God, or keep his laws, puniſhing all ſuch as obeyed him not in moſt cruell manner, and to ſet up in the Temple the image of *Iupiter* here called *the abomination making deſolate*, becauſe that for *Manaſſeh* his doing the like, and ſetting up idols altars to pollute the Temple the land was made deſolate by the *Caldees* for 70 yeares, and ſo was in danger to be again for this. Whence note, that abominations in a land bring deſolation to it, the one being as inſeparable from another, as the effect from the cauſe, burning from fire, darkneſſe from night, or the deſtruction of the bodily life from poiſon being drunk. And although idolatries of all ſorts are moſt commonly ſet forth by the name of abominations, yet it is certain, that there are other groſſe ſins, which are abominations alſo, becauſe *Dan.* 9. 27. it is ſaid, *for the overſpreading of abominations he will make it deſolate*, when as the Jews had left all their Idolatries after their return out of captivity. Wherefore there be other abominations working to deſolation as well as idolatry, yea to a greater and longer laſting, and what theſe principally be, read *Mat.* 23. 23. *O Jeruſalem that killeſt the Prophets, &c. Behold thy habitation ſhall be left deſolate*, which intimateth, that bloudſhed, and ſpecially of Prophets and men ſent of God, but above all of *Shiloh*, that ſent one, bringeth the greateſt and moſt dreadfull deſolation of all other ſins.

V. 31.

Note.

Ezek. 8.

And ſuch as doe wickedly againſt the Covenant ſhall be corrupt by flatteries, but the people that know their God, ſhall be ſtrong and doe exploits. This was fulfilled in *Alcimus* a Prieſt of the ſeed of *Aaron*, as is ſhewed 1 *Mac.* 7. who was a vile inſtrument, to promote heatheniſm amongſt the Jews, and corrupted many, and in *Eleazarus*, and the mother with her ſeven children conſtantly ſuffering torments

V. 32.

2 Mac. 7. ments in extremity for the Law of God, and in *Mattathias* and *Judas Macca-*
beus and his brethren, who valiantly fought againſt the heathen and expelled
them from *Jeruſalem*; and cleanſed the Sanctuary, and ſet up the worſhip of
God there again that had long ceaſed.

V. 33. *And they that underſtand among thy people ſhall inſtruct many, yet they ſhall fall by the*
ſword, and by flame, and by captivity many dayes. This was alſo fulfilled in *Mat-*
tathias the High Prieſt, by whoſe inſtructions and exhortations many were
moved to join with him in a reſolution to vindicate the Laws and Temple of
God from violation, but at the firſt their enemies coming upon them on the
Sabbath day, when they made ſcruple of fighting to defend themſelves, many
hundreths periſhed by the ſword of the enemy, and many were carried away
into miſerable exile, as in the books of the *Maccab.* is ſhewed at large, and ma-
ny ſuffered by fire at other times.

V. 34. *Now when they ſhall fall, they ſhall be holpen with a little help, but many ſhall cleave to*
1 Mac. 7. *them by flatteries.* This help they had by *Judas Maccabeus* and his brethren,
and *Alcimus* was the man that flattered with them, and *Nicanor*, who pretend-
V. 35. ing to make friendſhip with *Judas Maccabeus* would have circumvented and
taken him, verſ. 35. *And ſome of them of underſtanding ſhall fall to try them, to purge*
and to make them white even unto the end, for it is for an appointed time: this was ful-
filled in *Judas Maccabeus* and other Prieſts of underſtanding his brethren, when
they were ſlain one at one time, and another at another, but they were by
this means onely tryed and purged, and made white to walk with Chriſt in
Revel. 3. 3. white in another world, as it is ſaid to thoſe in *Sardis*, that kept their gar-
Revel. 4. 9. ments and defiled them not, and of thoſe that came out of great tribulation
being clad with white robes. *Even to the time of the end*, this is added to ſhew
Note. the ſufferings of the faithfull in this world to be, not for a ſhort time onely;
and then to be free, but when perſecution ariſeth, continual, yet for their com-
fort it is ſaid, *for an appointed time*, it ſhall be no longer ſo then God hath ap-
pointed, who determineth the time of his peoples ſufferings; neither can
they exceed the time that he hath ſet.

V. 36. *And the King ſhal doe according to his wil, and he ſhal exalt himſelf above every*
god, and he ſhal ſpeak marvellous things againſt the God of gods and ſhal proſper, til the
indignation be accompliſhed, for that which is determined ſhal be done. This ſaith *Po-*
Polanus. *lanus* is interpreted by ſome of the *Roman* Monarchy, by ſome of ſome parti-
cular Emperours of *Rome*, but it is manifeſtly ſpoken of the ſame *Antiochus*
Epiphanes, and his intolerable preſumptions againſt the moſt High. For hee
according to this propheſie ſpake againſt God and magnified himſelf, when
he wrote to *Jeruſalem* that they ſhould depart from the rites by God ordai-
1 Mac. 1. 4. ned of circumciſing, ſacrificing unto him, and abſtaining from ſwines
&c. fleſh as unclean. Neither did he thus onely againſt the true God, here
called *the God of gods*, againſt whom he herein ſpake, but he *exalted himſelfe*
above every God, becauſe at the ſame time hee writ, that every one ſhould
V. 41. 42 leave his laws, and be all one in religion, who were under his Dominion.
And in all this he proſpered till the accompliſhment of the indignation, that
is, till as an inſtrument of Gods wrath againſt the Jews, for their wickedneſſe
he had done all things againſt them, which God had determined, for neither
Note. could he, nor can any wicked tyrant in the world doe more, or prevail lon-
V. 37. ger. Verſ. 37. *Neither ſhall he regard the God of his Fathers, nor the deſire of women.*
V. 38. Verſ. 38. *But in his eſtate he ſhall honour the God of Forces, a god, whom his Fathers*
knew not he ſhall honour with gold and ſilver, Here the true God is called the God of
his Fathers, becauſe they, although heathens, honoured him with their gifts,
as *Antiochus Magnus*, his father, who maintained the Sacrifices at his owne
charge, giving for the buying thereof and of wine and oyle 20000 pieces of
Joſeph. Antiq. ſilver yeerly, and for fine floure 1470 meaſures of wheat, and 375 meaſures
l. 12. *c.* 3. of ſalt, &c. as *Joſephus* ſaith, and *Seleucus* his Father and others before him, of
whoſe honoring God thus with their gifts ſee 2 *Mac.* 3. 2. But this God he re-
garded not, for he made his dayly Sacrifices to ceaſe, as hath been already ſaid;
nor the deſire of women, for as *Polanus* ſaith, having one wife, that laboured
with

with him what ſhee could to hold him from thoſe attempts againſt the God of Iſrael, he yet hardened his heart and would not be moved by her to forbear. For the next words, verſ. 38. *But in his eſtate he ſhal honour the God of forces, Heb. mauzzim,* which ſignifieth forces, and to render it word for word, it is, *for the God of ſtrengths or forces, in his ſeat ſhal he honour, and a god whom his fathers knew not he ſhal honour, &c.* By the God of forces the true God, who is Almighty, being meant, it is here prophefied, that in the Temple at *Ieruſalem* his proper ſeat upon earth hee ſhould honour *Iupiter Olympius,* as indeed *Antiochus Epiphanes* did, ſending an old man thither to dedicate the Temple to this idol, and to ſet it up therein. And thus he is ſaid to have honoured with his pretious gifts a god, that his fathers knew not, becauſe this Idol *Iupiter* was none of their countrey god, but *Apollo* and *Diana,* and *Atargatis* a goddeſſe of the *Syrians,* as *Strabo* ſaith. The vulgar tranſlation then, and the New Tranſlation rendring it, *he ſhal honour the God Mauzzim, or of Forces,* is farre from the true ſenſe, and right grammaticall conſtruction of the words, by joining thoſe things together, which are to be disjoined, as hath been already ſhewed, and this hath cauſed great errour in ſome, taking *Mauzzim* for devill, ſome for *Mahomet,* or ſome other, all which are abſurd. And now it is time to make application of all that hath been ſaid of this *Antiochus* to Antichriſt, the Pope of *Rome.* That Antichriſt is here ſet forth is the tenet of *Jerome* and of all antiquity, yea ſome expound it altogether of Antichriſt, or at the leaſt as fulfilled in him, being but in part fulfilled in *Antiochus.* For theſe words, ſaith *Lyra, he ſhal not regard the God of his fathers, or any God,* cannot agree to *Antiochus,* ſith that hee was an idolater as well as his Fathers, and now, when hee put downe all other rites about other gods, yet hee was a worſhipper of *Jupiter.* But by that which hath been already ſaid we may ſee, that it is not unaptly applyed to *Antiochus,* becauſe that howſoever it be ſaid, *he ſhal not regard any God,* yet it is added for further explication, *hee ſhal honour a god with gold and pretious ſtones, &c.* whereby we are given to underſtand, that by any god is not meant any god at all, but any god uſed to be worſhipped and honoured by his fathers or countrey men. Wherefore it is to be held, that the things here propheſied were all fulfilled in *Antiochus,* but in ſpeaking thus of him the ſpirit of God had a further aime, in him and the abominations committed by him, to ſet forth the Antichriſt, and that not one yet to come, being one particular perſon, who ſhould reign 3 yeares and an half 1260 dayes, as hath been generally held of old, but the Pope of *Rome* being, as it were, one continued Antichriſt in each Pope ſucceeding his predeceſſour for ſo many yeares, as the dayes before ſpoken of. And this may well be made undeniably to appear, if we begin with *Antiochus* his beginning, and from thence proceed throughout all that which is propheſied of him; and lay the Popes beginning and proceedings hereunto in his horrible pride and ambition, and conculcating the Laws and Ordinances of God under his feet, and ſetting up his own upon pain of death to be obeyed and followed by all men. For his beginning, as he was at the firſt baſe in reſpect of that which he afterwards came unto, ſo was the Pope of *Rome* a poore man, as *Peter,* whom they reckon for the firſt that ſate in that ſeat, who ſaid to the Creeple that expected an almes from him, *ſilver and gold have I none,* but if after the example of *Peter,* he had contained in this poor and humble eſtate, he ſhould never have ſo farre degenerated, as of a Miniſter of Chriſt to have become Antichriſt. 2. As *Antiochus,* ſo the Pope uſurped a kingdom, that belonged not unto him, and whereunto he had no right, for to be chief Biſhop and above all others is peculiar to Chriſt and not communicable to any other, as one of the Biſhops of *Rome* himſelfe, even *Gregory* the firſt, taught in his Epiſtle to *Johannes Neſtentes* Biſhop of *Conſtantinople,* averring, that hee who ſhould take upon him to be Univerſall Biſhop, or Biſhop of Biſhops, was either Antichriſt, or the forerunner of Antichriſt, for not a temporall Crown, but croſſes belong to every one of Chriſts

2 Mac. 6.

Strabo Geograp. l.16.

Hieron.

Lyra.

Act. 3.

1 Pet. 2. 21.

Diſciples according to that, *he that wil be my Diſciple, let him take up his croſſe and follow me.* 3. As *Antiochus*, ſo the Pope by flattery in a peaceable manner gat his kingdome by inſinuating into *Phocas*, that murtherer of his maſter *Mauritius* and reigned in his ſtead: for till Pope *Hildebrand* otherwiſe called *Gregory* the ſeventh after *an. Domini* 600. none of the Biſhops of *Rome* ever attained unto it, although divers ambitiouſly ſought it, as *Silveſter*, *Boniface* and *Sozimus*, who ſent their Legats to the ſixth *Affrican* Councell impudently to require to have it confirmed by the authority of that Councell, but had a moſt ſhamefull repulſe, as being detected of forgery about the Decrees of the Councell of *Nice*, which they ſaid, had long before given the ſupremacy to the Pope of *Rome*, but the true copy thereof being ſent for to *Alexandria*, therein their fraud appeared, for there was nothing elſe there decreed touching the Biſhop of *Rome*, but that he ſhould be *Epiſcopus primæ ſedis Conſtantinopolitanus Epiſcopus ſecundæ,&c.*

2. Again as *Antiochus* being grown rich and mighty, his *heart was againſt the holy Covenant*, ver. 28. and he had *indignation againſt it, and had intelligence with thoſe that forſook it*, v. 30. ſo as the Pope of *Rome* hath his heart gone from the ſincerity of the truth of the New Teſtament or Covenant, for he hath made a great defection herefrom, as it was foretold, 2 *Theſ.* 2.3. *There ſhal be a falling away firſt, and the man of ſin ſhal be revealed*, and he hath judgment at it, but is all one with thoſe that taking part with him forſake it. For what is the new Covenant, but a Covenant of Grace, not of works? and againſt this both he is and all his adherents, in that he decreeth juſtification and ſalvation to be of works, and not of faith without works of the Law coming in as meritorious before God, and this he grew to after that hee was greatly inriched by *Conſtantine* the Great, abundance of worldly wealth breeding in him a thirſt after more, and this thirſt a device of the merit of good works done for the benefit of
Matth. 15. the Prieſt, as well as of the poor, yea rather for the Prieſts, as the Phariſees of old taught the people to ſay *Corban*, and ſo not to relieve their very parents being poor, becauſe the Prieſt can offer the ſacrifice of the maſſe for the benefit and good of his benefactours being dead.

3. As armes ſtood for *Antiochus*, that is warriours to deſtroy the poore Jews to wonderfull great numbers, as hath been before ſhewed, through an hatred in him conceived againſt them, ſo infinite numbers of poore Chriſtians have been ſlain in all parts by ſecular Princes taking part with the Pope,
Polanus; and here *Polanus* reckoneth up as partakers with the Pope, *Phocas* before mentioned, and *Pipin* a murtherer of the French King *Chilperick*, *Rudolphus Suevus* a perjured perſon and rebel againſt his Lord, *Henry* the fourth, *Henry* the fifth, the murtherer of his Father *Henry* the fourth. Duke *Albanus* in *Belgia*, *Henry* the ſecond, *Francis* the ſecond, *Charles* the ninth, *Henry* the third, Kings of *France*, all abbettors of the Pope, in favour of him murthering many. In the tumults ſtirred up in *Italy* by *Gregory* the ſeventh, *Paſchalis* the ſecond, *Innocent* the third, and *Gregory* the ninth, and in *Germany* & *France* they were almoſt innumerable that periſhed, and by the inſtigation of *Nicolas* the third in great ſecrecie, all the *French* in *Sicily* were cut off in one day. And as *Antiochus* prophaned the Temple ſetting up the abomination making deſolate, and cauſing the dayly ſacrifice to ceaſe, which God had ordained, and the Jews to tranſgreſs Gods Laws. So the Pope hath overthrown the true worſhip and ſervice of God, and in ſtead thereof hath brought in abominable idolatry and ſuperſtition, turning the very hoaſt or offering of Chriſts body upon the Lords Table to be eaten to everlaſting life, into an idol to be kneeled unto and adored, as the Son of God, verſ. 31. V. 32.

4. As *Antiochus* taught *ſuch as brake the Covenant to deal deceitfully*, ſo the Pope hath his agents, who are themſelves corrupted with the poiſon of his doctrine, that are moſt cunning and ſubtle to draw others from the truth, and to propagate his ſuperſtition; of this ſort there have been many in former times and ages, but of later dayes the Jeſuites have been moſt notoriouſly pragmaticall. So that herein he appeareth to be the Antichriſt, as *Gregory*

the firſt noteth, becauſe as Chriſt choſe and ſent out ſimple fiſhermen to propagate his Goſpell, ſo he ſendeth out perſons full of craft and ſubtlety to deceive. And both Antichriſts working by the armes before ſpoken of, and the ſubtlety here ſpoken is further notably ſet forth by the ſame *Gregory* in his Morals upon *Job*, ſaying touching *Leviathan*, whom he makes a figure of Antichriſt, in the circuit of his teeth there is feare, when the perverſe powers of this world protect his preachers: For many of the mighty ſeek by raging to terrifie ſuch as they ſeek by ſpeaking to ſeduce what manner of time of perſecution ſhall appeare then, when to pervert the piety of the faithful ſome ſhall rage with words and ſome with ſwords: For who although weak would not deſpiſe the teeth of Leviathan if the terrour of ſecular powers did not fence them about? But they are doubly aſſaulted, when that which is by ſome ſpoken with flattering words, is by others commanded with ſtriking ſwords. Of this double way of Antichriſts dealing *John* ſpeaketh, ſaying, that the Locuſts power was in their mouths and their tailes, their mouths ſetting forth his preachers, and their tailes with ſtings in them his ſecular powers. But whileſt other by theſe two means are ſeduced, there are ſome that *know God, who are ſtrong and doe exploits*; that is, both wiſe and made intelligent by the Word of God, and of ſuch a ſtrong Faith in Chriſt, that they moſt valiantly withſtand Antichriſt and his proceedings, wherein they alſo have ſucceſſe by their chriſtian courage and fortitude winning many more unto them, and diſcovering the Antichriſtian fallacies, a Catalogue of whom ſee in my Engliſh Catechiſm upon that Article of the Catholick Church.

Gregor. Sicut Chriſtus ſimplices & idiotas elegit, ſic antichriſtus aſtutos & duplices in fine mundi eliget.

Greg. moral. l. 33 c. 23.

Job 41. 14.

Revel. 9. 19.

5. But fiftly, as they that oppoſed *Epiphanes* were *ſlain with the ſword and flame* verſ. 33. ſo the oppoſers of Antichriſt, as is notoriouſly known, eſpecially in *England* in Q. *Maries* dayes ſuffered in the flames of fire, and by the ſword and maſſacring ſundry times in *France*, and noble exploits were done by the *Bohemians* under their Captain *Zizka*, as by the Jews under *Judas Maccabeus* and his brethren. But before I leave this of the Popes bloudy practiſes againſt men of underſtanding, who knew God, I think it not a miſſe to ſhew againſt what Emperours and Princes, who oppoſed his ſuperſtition, he hath raged at ſundry times. *Philip Bardanus* Emperour, commanded all Images to be taken away out of Churches every where, and that by the conſent of *John*, Patriarch of *Conſtantinople*: But *Conſtantine* the Biſhop of *Rome* for this excommunicated him for an heretick, and would not ſuffer any image of him to ſtand in any place, nor mention to be made of him in the maſſe, as was uſed formerly to be done. *Leo* the third going into *Italy* the tenth yeare of his reign, and finding images in Churches there and in *Sicily* cauſed them to be caſt out and burnt: but *Gregory* the ſecond being hereby inraged abſolved his ſubjects from their obedience unto him, whereupon great troubles aroſe in *Italy*, wherein the Exarch of *Ravenna* was ſlain, and men denyed to the Emperour tributes and cuſtomes, and by *Gregory* the third he was deprived of his imperiall dignity. *Conſtantine Copronymus* his ſon perſiſting in his Fathers ſteps called a Councell at *Conſtantinople* of 330 Biſhops, wherein Images were alſo condemned, and the calling upon the Virgin *Mary* and other like ſuperſticions. But *Steven* the ſecond Pope of *Rome* ſo raged againſt him for this, that he removed the Empire from *Conſtantinople* to *France*, and *Hadrian* the Pope wrought ſo with *Irene* the Empreſſe afterwards, who was a great patroneſſe of Images, that ſhee cauſed the body of *Conſtantine* to be taken up 23 yeares after his deceaſe, and burnt openly, and the aſhes thereof to be caſt into the Sea in deteſtation of his fact.

Polanus.

Conſtantine the ſixth, the ſon of the ſaid *Irene*, put down Images again, which his mother had ſet up, but ſhe therefore deprived him both of his ſight and life. *Henry* the fourth of *France*, whileſt he was a proteſtant, was oppoſed by ſix Popes one after another, *Gregory* the thirteenth, *Urbanus* the ſeventh, *Sixtus* the fifth, *Gregory* the fourteenth, *Innocent* the ninth, *Clement* the eighth, til that he ſhamefully fell away to popery, whereof *Clement* the eighth triumphed.

Queen *Elizabeth* was for the ſame excommunicated, but preſerved either from falling or ſuffering. And *James 6.* King of *Scotland* had treaſons for this wrought againſt him.

The Medicean Princes, as *Volateranus* ſaith, were aſſaulted, and one ſlain in the time of the Maſs, by the inſtigation of the Pope. The Count of *Tholouſe* had a great war made againſt him, by the Popes inſtigation, for defending the *Albingenſes*, who ſtood againſt the doctrine of tranſubſtantiation. *John Frederick* Duke of *Saxony*, and other Princes of *Germany* ſuffered by warre alſo of the Popes ſtirring up for religion, working in them an hatred of his evill wayes. Count *Egmond*, and Count *Hornius* of *Belgia* were hanged at the command of Duke *Albanus* for none other cauſe. Theſe with divers others are brought by *Polanus* as examples of the deſtructions made by the Pope of *Rome*, who addeth alſo a Catalogue of learned men, who from time to time have oppoſed him in his ſuperſtitions, but many of them have ſuffered therefore, and herein lyeth the comfort of all ſuch ſufferers, they are thus only tryed and made white and ſhining in everlaſting glory.

6. *As they that were* perſecuted by *Antiochus had a little help*, yet many were deſtroyed, *v.* 34. ſo the perſecuted by the Pope had ſome help by the Princes of *Germany*, who cleaved to *Luther*, by Bohemians, who ſtood to the doctrine of *John Huſſe* and *Jerome* of *Prague*, and fought in the defence thereof ſometimes with good ſuceeſſe; and *Edward 6.* of *England*, although he continued but a ſhort time; and the States of *Holland* by Queen *Elizabeth* againſt the perſecuting *Spaniard*.

As *Antiochus* exalted himſelf *above every god, and ſpake wonderfully above the god of gods*, ſo the Pope takes upon him to command the Angels, who are oft called Gods, and preferreth himſelf above Emperours and Kings, who are alſo called Gods; as *Innocent* 3. who writing to the Emperour, ſaid, as Gold excelleth Lead, ſo doth the Papal dignity the Imperiall; and as the Sun is the father and lord of all the planets, ſo the Pope of all worldly dignities; and as the Moone receiveth light from the Sun, ſo the Emperour his dignity from the Pope.

Jun. canon. diſt. 96. c.

Steuchus de donatione Conſtantini.

For his exalting himſelf above *the God of gods*, *in Jure Canonico* Pope *Nicholas* writeth to *Michael* the Emperour thus, the moſt godly Emperour *Conſtantine* the great, called the Pope God, and if he be a God, ſurely no man or men can judge him. *Auguſt. Steuchus* the Popes Library keeper. *Conſtantine* adored the Pope as a god, when he ſet forth that famous decree of Donation, as the ſucceſſour of Chriſt and Peter, and as much as in him lay, he gave him divine honour, and reverenced him as the lively Image of Chriſt. The *Ordin. Gloſſ.* of the Canon law, ſaith, Let it be thought hereticall to beleeve that our Lord God the Pope was not the Author of that Decretall, and that he could not determine as he did. And that this is not diſpleaſing to the Pope, appears, becauſe the ſame book being ſince printed again hath ſtill the ſame paſſage, being reprinted under *Gregory* 13. who gave ſome authority to expunge, correct or alter what they thought fit. *Baldus* alſo calleth the Pope God in *Lege ultima in Cod.* and *Decius* in c. 1. *de conſtitut.* and *Felinus Ludovicus Gomeſius*, ſaid that he was *quoddam numen viſibilem deum præ ſe ferens*, and he was the Maſter of his Chancery. When *Sixtus* 4. was to enter into *Rome*, there was *arcus quidam triumphalis*, a triumphant Arch ſet up, having this diſtich written upon it,

> *Oraclo vocis mundi moderaris habenas,*
> *Et merito in terris diceris eſſe deus:*

Thou ruleſt the reins of the world with the oracle of thy voice, and art worthily called a god upon earth. *Frederick* the ſecond in his Epiſtle to *Otto* the Duke of *Bavaria*, ſaith, that man who is called the Pope, being increaſed in riches, thinketh, that it is lawfull for him to do what he luſteth, after the manner of Tyrants, to the great detriment of Chriſtian piety, and as if he were God, he will give account of his actions to no man; he uſurpeth that, which agreeth only to

God, that he cannot erre, and moſt impudently and imperiouſly requireth to be beleeved in all things.

Of his wonderfull ſpeeches take alſo ſome examples: *Boniface* 8. ſaid, *we are not willing to neglect our own righteouſneſſe, or that of our ſpouſe the Church*, for the Church is the ſpouſe of Chriſt alone, and he only is righteouſneſſe and no man. The ſame *Boniface* in a year of Jubilee *anno* 1300, having ſhewed himſelf one day in his Pontificall robes, the next day put on Imperiall, and ſo going out with a naked ſword born before him, ſaid, *I am both the high Prieſt and the Emperour, and have both an earthly and heavenly Empire.* *Sixtus* 5. upon Chriſts Nativity day takes a ſword, and to ſhew that he hath all power, begirteth ſome Prince therewith, abuſing that ſaying of Chriſt, All power is given to me both in *heaven and earth.*

Mat. 28. 18.

8. As *Antiochus* notwithſtanding all his wickedneſſe proſpered, untill the time of the indignation accompliſhed. *v.*36. And the king of the South coming with a great Army againſt him, yet he ſhall prevail over *Egypt*, *Ethiopia*, and *Lybia*, and be more yet inriched by the ſpoils thereof, and of the glorious land, into which he ſhall come again, *v.*40,41,42,43. ſo the Pope of *Rome* proſpered and increaſed in wealth wonderfully, obtaining by his agents, many famous victories. As over the *Albingenſes* being 100000, being ſet upon and deſtroyed by no more then 8000 Catholicks, as *Bellarmine* relateth out of *Emilius lib.*6. *hiſtor. Francorum.* And in *Helvetia anno* 1531. five battles being fought betwixt the Catholicks and the Evangelicks; the Catholicks, although fewer in number, every time prevailed, as *Cochleus* relateth touching the acts of *Luther.* Alſo *Charls* 5. obtained a great victory miraculouſly over the *Lutherans* in *Germany*, *anno* 1547. taking *John Frederick* Duke of *Saxony* priſoner, and the other Lutheran Princes that joined together againſt the Imperialiſts. In *France* alſo and *Belgia* they had the like ſucceſſe at ſundry times. For the wealth of the Pope, he hath ſo many wayes to rake money together by ſelling Biſhopricks, and Benefices, pardons, toleration of Stews in *Rome*, *Peter*-pence out of *England*, ſelling Archbiſhops palls, &c. as that his Revenues are wonderfull great. And much more cometh in fines and mulcts, which he layeth upon offenders, as upon *Henry* 2. of *England* he laid a great mulct of money, for murthering *Thomas Becket* Archbiſhop of *Canterbury*: *Gregory* 9. exacted of *Frederick* the Emperour, whom he had excommunicated, 100000 ounces of gold for his abſolution. *Alexander* 7. ſuborned ſome to poiſon the richeſt of his Clergy, amongſt whom were ſome Cardinals, and then ſeiſed upon their goods, ſo ſaith *Onuphrius.* *Alexander* the 6. gathered great tributes of the Jews. *John* 22. dying, left in his treaſury 25 millions of French golden duckets. *Nicholas* 9. gathered together out of the Province of one kingdom for indulgencies, in a ſhort time, 100000 florens. The Senate of *Paris* in their demands made to *Lodowick* 11. certified him, that out of the whole kingdome of *France* there went yearly to the Pope, above 946 millions of pieces of gold. *Alexander* 4. ſaith *Mat. Pariſ.* rak't together at one penſion 950000 marks, whereupon *Abbas Vſpergenſ.* ſaith, *Rejoice O our mother Rome, for the cataracts of Treaſures are opened, and whole rivers of moneys runne down to thee; rejoice for the iniquities of the ſons of men, becauſe that for them thou receiveſt a price.*

*Bellarm. l.*4. *de Eccl. c.*18.

Onuphrius Guicciard.

Abbas Vſpergenſ.

Bellarmine from that which is ſaid *v.*36. and 37. beginneth arguments to prove, that the Pope was not prefigured by *Antiochus*, and therefore is not Antichriſt, for he is well known to be a worſhipper of God the Father, God the Son, and God the Holy Ghoſt, here called the God of Gods, and the God of his Fathers. *Anſw.* He doth indeed in ſhew, but in truth he denyeth him, and exalts himſelf above him, becauſe he takes upon him above the holy word of God, that being thus preferred which cometh from him. For the Archbiſhop of *Magunts* having thus flattered the Pope; ſaying, *All men do ſo reverence the Pope, the height of the Apoſtolicall ſeat, that they deſire rather ſome Diſcipline of the holy canons and inſtitution of the Chriſtian Religion from his mouth then from the holy pages and the Traditions of the Fathers;* the Pope cauſed it to be inſerted into the

Bellarm. l. 3. *de Pontific. Rom. c.*21.

Jun. canon. cap. 40. *diſtinct.*

canon law. Moreover, what was by him ſaid is put in practice, the Pope being bold to diſpenſe with Gods laws, as with that againſt inceſtuous marriages; for *Martin* 5. allowed a mans marrying with his own ſiſter, ſo ſaith *Antoninus Florentinus* in *Sam*.3. and *Nicholaus Boerius*, and wherein he pleaſeth he makes more laws then God hath made; as againſt the marriage of Prieſts, againſt eating ſome meats upon ſome dayes, &c.

Touching the Popes not caring for the God of his Fathers, ſuch Fathers to him and to all Chriſtian paſtours were the Apoſtles and Apoſtolicall men, that lived neareſt to their time; and for their God he careth not, that holdeth not to the ſame tenets which they received from the word of God. Now their tenets were, that the written Word is the only rule upon which to found our faith: ſo *Irenæus* ſaith, we know by none other the diſpoſition of our ſalvation, but by thoſe, by whom we have received the Goſpel, who wrote that which they firſt preached, and then delivered it in writing to be the foundation and pillar of our faith. *Auguſtine*, that which pertaineth to Chriſt, to his Church, or any other thing concerning our faith, or life; he that is to be preferred far before us, hath ſaid, and ſo muſt we ſay, *If an Angell from heaven preach any other things then that which ye have received out of the Scriptures, Legall or Evangelicall, let him be accurſed.* Yea, Popes themſelves in times paſt, have ſpoken alſo to the ſame effect; as *Marcellinus*, who ſaith, nothing elſe is to be delivered or taught, but what the Apoſtles have taught and delivered. *Clemens* ſaith, that a full and perfect rule is to be taken from the holy Scriptures, *Diſtinct.c.*37. But now Apocryphals are by the Pope taken into the canon of faith, and the Scriptures are denied to be perfect. 2. That Scripture is beſt underſtood by Scripture, *Clement* alſo ſaid, *Diſtinct.* 37. c. but now the Pope will have the ſenſe taken from his mouth. 3. That to know the true ſenſe of the Scripture we have recourſe to the Hebrew for the Old Teſtament, and to the Greek for the New, *Jur.canon. c.6. Diſtinct. 9.* But now by the Councel of Trent it is determined, that the Vulg. Lat. ſhall be held authenticall, and that none ſhould either in teaching or diſputing reject, but hold unto that. 4. That a man is juſtified by faith only, ſo *Baſil*, this is a full and perfect glorying in God, when no man boaſteth of his own righteouſneſſe, but knows himſelf to want true righteouſneſſe, and that he is juſtified only by faith in Chriſt. *Ambroſe, a wicked man is juſtified by faith only*; *Jerome*, God juſtifieth a man converted only by faith, not by works, which he hath not. But the Pope oppoſeth this and maintaineth, that juſtification is alſo by works, and by his indulgencies. 5. That the Sacraments of the New Teſtament are two only: ſo *Juſtin Martyr, apol.* 2. *Tertull. l.*1. *adverſus Marcionem. Ambroſ. de Sacram. Auguſt. de doct.Chriſt. l.3.c.9. Beſſarion* a Cardinall, in *lib. de ſacram.Euchariſtiæ*, but the Pope now holdeth 7 Sacraments, &c.

Iren.l.3.c.1.

Auguſt. ad literas Petil.l.3.c.6.

Gal. 1. 8.

Baſil. de humilitate.

Ambroſ. in Rom. 4.

Touching the deſire of women, which *Antiochus* is ſaid not to have cared, herein the Pope is notorious, if by this deſire we underſtand the deſire of conjunction in marriage, for to this he is a great enemie both in Prieſts and religious perſons, whom he maketh to vow a ſingle life, and yet for the deſire of women an other way, both he and his Clergy and Votaries are cryed out upon every where, as being for incontinencie moſt abominable.

9. As *Antiochus* ſet up another god in the place of the god of ſtrengths, ſo the Pope the Virgin *Mary* and other Saints departed, to be prayed unto, dedicating the Temple of *Pantheon* in *Rome* unto them at the requeſt of *Phocas* the Emperour, and appointing a day to be kept yearly in the honour of them all, called *All Saints*. For this was not done, till *ann.* 600. after Chriſt, but being done, all worſhip of the true God was turned into Superſtition, for that internall of the heart to a ſpirit, an externall being ſet up of bowing the body to Images, calling with the mouth upon Saints departed, who know nothing of the heart, and outward pomp, and coſt of gold, and ſilver beſtowed upon Saints, Images, Churches, and Chappels, and hiſtrionical geſtures at ſeverall feſtivals, and at maſſes, whereby in ſtead of Almighty God, another or many other gods and goddeſſes are ſet up, and abominable Idolatrie com-

committed

mitted with them. *Bellarmine* excepteth againſt this, and ſaith, that by *Mauzzim* Antichriſt himſelf is meant, for he maketh all men to worſhip him.

Sol. If ſo, hereby it is proved then that the Pope is Antichriſt, becauſe he maketh all men to worſhip and bow to him 3 times and then to kiſſe his toe, *ſee Cerem.pontif. l.* 1. *c.*3. *Sect.* 3.

V. 39. *Thus ſhal he doe in the moſt ſtrong holds with a ſtrange God, whom he ſhal acknowledge and increaſe with glory, and he ſhal cauſe them to rule over many and divide the Land for gain:* Vulg. *Faciet ut muniat Mauzim cum deo alieno, &c. & dividet terram gratuito.* Expounded by *Lyra* of ſome ſecret place which Antichriſt had, wherein he worſhiped, and had conference and familiarity with the Devill, by whom he ſought to be defended. And he is ſaid to be one, whom he knew, becauſe he converſed ſo much with him. For thoſe to whom he divided the land *gratis*, and to whom he gave dominion in many things, he underſtandeth by them ſuch as were active for him, whom he preferred, and for this reaſon he denyeth *Antiochus* to be meant at all here, but only Antichriſt, becauſe he was caſt out again from Egypt and other places, which he had ſubdued, and ſo had no land to divide unto them, that ſtood for his wayes, *Hebr. He ſhal make in the ſtrong holds of Mauzzim with a ſtrange god:* that is, he ſhall in the ſtrong holds of the Almighty, comply with *Jupiter Olympius*, that is, in the houſe of God, which was as a ſtrong hold for all thoſe, that fled thither in time of danger to pray, as was ſhewed in the example of *Hezekiah*. Or he ſhall do ſacrifice there according to the common uſe of the word עשה, and becauſe that ſacrificing was not to God, but to an Idol: he ſhall with that Idol there ſet up commit abomination, and this ſtrange God is ſaid to be a God, whom he acknowledgeth; and hath a mind to preferre alone in all his dominions. And this is ſpoken not without an elegant paranomaſie, Hebr. עים אליה נשר אשר חכו : And the word למבצ doth moſt properly ſignifie *in ſtrong holds*: So that theſe words are nothing elſe but an amplification of that, which was ſaid, *v.*38. being not to be rendred *thus ſhall he doe, &c.* but, *And he ſhall do or ſacrifice in the ſtrong holds of Mauzzim, or the Almighty, with or by the ſtrange god*, before ſpoken of: of whom it was ſaid before, that he ſhould beſtow gold and ſilver upon it to adorn and beautifie it; now having made it a compleat god, he ſhould ſacrifice unto it in the place where the true God only ought to be thus honoured. For the next words, *he ſhall make them to rule over many, and divide the land for gain*, Hebr. *in many, or many things*, and the laſt word is במחיר ſignifying, not *gratuito*, but *pretio*, the meaning being them, of whom it is ſaid, *v.*32. *that many ſhould cleave to him by flattery:* that is, in way of flattering him, ſeeking to promote his abominations, as the Highprieſt of the Jews and many other prieſts did for their own worldly gain and honour; he ſhall make Rulers in *Judea* dividing the dominion thereof amongſt them, as a reward of their indeavours, as *Antiochus Epiphanes* did indeed.

Lyra.

10. And herein tenthly, the Pope of *Rome* was alſo figured out by him, for he likewiſe preferreth to Cardinalſhips, Archbiſhopricks, Biſhopricks, and fat benefices, thoſe that are moſt eminent for promoting the Catholick Cauſe, as it is called; as *Bellarmine*, who for this was made a Cardinal, and *Campeius*, and *Baronius*, and many more; whereas *Bellarmine* would from hence prove, that the Pope is not Antichriſt, becauſe many that do him greateſt ſervice, have gone all their life time unrewarded; as *Ecchius, Gocleus, Roffenſis, Driedo, Tapperus, Petrus a Soto, &c.*

*Bellarm.l.*3. *de Rom. Pontific. c.*21.

I anſwer, from ſome particulars, no argument cannot be drawn, he preferred very many, ſome he paſſed over, therefore he is not the man here pointed at, for what is ſaid more of him, but that he ſhall make them, not all and every of them, that flatter him, to rule. It may be theſe men, although they laboured greatly in promoting his ſuperſtition, would not come off, and give liberally for preferments, and therefore lay neglected, for it was an old ſaying, *Romæ omnia vænalia.*

V. 40. *And at the end of the time the King of the South ſhall puſh at him, &c.* This was

fulfilled thus. There were in Egypt two brothers, *Ptolemie Philometor* and *Ptolemie*
Physcon, who contended about the kingdom; the younger brother *Physcon*
with the elder, both *Epiphanes* his ſiſters children, but as ſhe loved the one,
that is, the younger, and hated the elder, from whence he had his name *per antiphraſin*
1 Mac. 5. *Philometor*, ſo did their uncle *Epiphanes*, and came with an army into
Joſeph.antiq.l. Egypt to help *Phyſcon* againſt *Philometor*; at this, *Philometer* being exaſperated,
12. c.11. gathereth great Forces, and haſtneth to goe againſt him, but is by *Epiphanes*
overcome and expelled, and *Phyſcon* eſtabliſhed, by which means he returned
laden with great riches, not only gotten out of *Egypt*, but alſo out of *Ethiopia*
V. 41. and *Lybia*; and then he entered in his return into the glorious land, that is, into
Judea, taking ſpoils, wherein he had the *Edomites*, *Moabites*, and *Ammonites*
aſſiſtant to him, and therefore it is ſaid that they were ſpared. And this was
the cauſe, why *Judas Maccabæus* fought againſt theſe peoples, and ſubdued
and deſtroyed many of them.

11. And herein he was eleventhly, a type of the Pope; for he likewiſe takes
upon him to diſpoſe of the kingdoms of the earth, giving them to whom he
will, and diſpoſing and putting down ſuch as he pleaſed. He alſo cometh into
the glorious land, that is, the Church of Chriſt by his Forces doing much
miſchief therein, and ſuch as adhere to him, as the Emperour of *Germany* and
the Spaniard eſcape his hands.

V. 44. *But tidings out of the Eaſt and North ſhall trouble him, therefore he ſhall go forth with*
great fury to deſtroy: Hitherto the ſucceſſe of *Antiochus Epiphanes* and his prevailings,
now the time being come, which God had ſet to put an end to his rage,
and to deſtroy him that deſtroyed ſo many, it is ſhewed, how this was brought
about, firſt he ſuffered in his Dominions and Forces, the *Perſians* and *Parthians*
in the North fell from him and invaded ſome parts of his kingdom; and
Judas Maccabæus and his brethren in the Eaſt fought and prevailed againſt his
Captains, which were ſent to ſubdue them. The rumour of theſe things
coming to his ears inraged him againſt the Jews eſpecially, ſo that in his rage
he uttered moſt cruel threatnings, and haſtened to be revenged, as is ſhewed,
1 *Macc.* 3. *c.* 6. 2 *Macc.* 9. and by *Joſephus*. But God immediately took re-
Joſeph.antiq.l. venge upon him, ſmiting him with an incureable diſeaſe in his body, and with
12. c.121. intolerable torments, ſo that he came to a ſight and ſenſe of the abominations
which he had done, and of his blaſphemies and murthers, of which he
repented, as *Judas*, but could find no mercy, and ſo he miſerably dyed, even
when he was haſtening to *Jeruſalem* to make it as he ſaid, a common burying
V. 45. place, according to which it is ſaid, *v.*45. *He ſhall plant the Tabernacles of his palace*
between the Seas, and the glorious holy Mountain, yet he ſhall come to his end and
none ſhal help him: the Vulg. retaineth the Hebrew word *Apadno*, for in ſtead
of theſe words, *of his palace*, taking it for a proper name, which *Cornelius à*
Lapide ſaith, is not now ſo called, but ſhall be in the dayes of the Antichriſt,
from that which ſhall then be done; as alſo a place of fighting a great battell
in *Revel.* 16. called *Harmageddon*: But forſomuch as this is but conjecturall,
and to hold the Antichriſt yet to come is a miſtake, there is no reaſon to
take *Apadno* for any other, then as the word ſignifieth, *his palace*: *He ſhal place*
the tabernacles of his palace between the Seas in the glorious holy mountain, and go even to
his end; for ſo it is word for word Hebr. and the meaning is, that he ſhall be
warring againſt *Judea* and *Jeruſalem*, even to the end of his life, as the Hiſtory
ſheweth, that he was; for tabernacles or tents are uſed in warre, and Kings
tabernacles were more ſtately made then others, like palaces: wherefore this
is a periphraſis of his preparation for war, hearing what *Judas Maccabæus* had
done againſt his command and captains, he prepared to goe in perſon, againſt
whoſe coming without doubt theſe palace-like tents were made, although he
lived not to come unto them, but fell ſick by the way and dyed, which is intimated
in ſaying, *and go even to his end*; for he intended to go to deſtroy the
Jews, but he went indeed to his end, his death, as God had decreed, and
therefore vow and promiſe now to god what he could, he could obtain no
help at his hands, but was ſuffered to lye in his torments and ſo to expire in

extream miſery. And for the deſcribing of the holy Mountain as lying between the Seas, it is ſo ſaid to do, becauſe betwixt the dead Sea of *Sodom*, and the Mediterranean. Some there are, that by reaſon of this circumſtance, ſay that not *Judea*, but *Perſia* is here meant between *Euphrates* and *Tygris*, but he ſaith not *Rivers* but *Seas*, and *in the glorious holy Mountain*, ſo as no country in the world is called, but in *Judea* and *Jeruſalem* alone.

12. Now to apply this alſo as a twelfth and laſt thing to the Pope; he hearing of the overthrow of his Forces in *Bohemia* and in *Belgia*, and other places long agoe, was wonderfull ſtricken, and at the news of *England*, *Scotland*, *Denmark*, *Suevia*, *&c.* falling from him, and expelling his creatures the Monks and Fryers.

2. He not only was ſtricken at this newes, but ſends out his thunderbolts of excommunication againſt all the Princes that favoured the reformation, adjudging them therefore to cruell deſtruction, as againſt Queen *Elizabeth* of *England* in particular, and the Duke of *Saxony*, to whom he threatned both the Apoſtolicall and the Cæſarean ſword.

3. He fixeth the tents of his palace betwixt two Seas the Tyrrhene and Adriaticall, and that in the glorious holy Mountain, that is, the Church of Chriſt, as S. *Paul* propheſied, that Antichriſt ſhould ſit in the Temple or Church of God.

2 Theſſ. 2.

Laſtly, many Popes have come to miſerable ends already, and it is not to be doubted, but that the laſt ſhall dye likewiſe at the time by God appointed, and then there ſhall be an end put to his antichriſtian tyranny, as there was to that of *Antiochus*, after he had reigned 12 years, as I have ſhewed in my Continuation of the Hiſtory before mentioned, in three and an half of which, he raged moſt againſt the Jews and their religion, but deſtroyed thouſands of them two years before that.

For the Popes that dyed miſerably, *Polanus* makes a catalogue of them thus, *Sabinianus* had a viſion of *Gregory* 1. appearing to him, and threatning him with death, becauſe he decreed to burn his books; with this he being terrified, ſoon after dyed. *Boniface* 3. who obtained with great coſt and infamy of *Phocas* the principality of the Church of *Rome*, lived ſolitarily and penſively after this, and before the end of one year dyed miſerably. *Leo* 3. being taken and beaten by the people of *Rome* riſing againſt him, ſtole away into *France*, but through vexation of his diſgrace and wearineſſe of his long travell, coming thither he ſoon dyed, when he had ſetten but 20 months. *Lando* was ſtrangled by him, that was afterwards *John* 11. *Silveſter* 13. a Necromancer, was torn in pieces and carryed away by the Devill, when he was ſaying Maſſe. *John* 13. was thruſt through being taken in adultery. *John* 15. had his eyes put out by *Boniface* 7. and after this was famiſhed to death in the Caſtle of S. *Angelo*. *Boniface* 7. dyed ſuddenly after he had a little while been in his pontificality, then he was drawn about the ſtreets of *Rome* by horſes, and pierced with ſpears by the Citizens. *Benedict* 5. and *Benedict* 6. were both ſtrangled. Sixe Popes were by *Hildebrand* taken away by poiſon to make way for himſelf to the Popedome. *Gregory* 7. who was againſt *Henry* 4. was by him taken and depoſed, and baniſhed into a barren part of *Apulia*, dyed there in great diſgrace and hatred of all men. *Victor* 3. was poiſoned by a ſub-deacon in taking the Maſſe. *Paſchalis* 2 alſo, *Adrian* 4. *Gregory* 9. *Boniface* 8. *Paul* 2. *Clement* 5. *Alexander* 6. *Leo* 10. *Paul* 3. *Julius* 3. *Pius* 5. *Urbanus* 7. *Gregory* 14. and *Innocent* 9. came to evil ends.

Polanus. *Faſciculus temporum.*

Naucler.

Faſciculus temporum.

Now having ſeen the Image of *Antiochus* in the Pope, in all his lineaments and parts, who can doubt, but that he is the Antichriſt whom the Lord figured out by him, and therefore ſo punctually and fully ſetteth him forth more then any other Syrian King? If it be objected, *Antiochus* was a King and therefore no fit type of the Pope no King, but a Biſhop. *Sol.* The Pope wants nothing but the name of a King, being indeed greater and of more power then any King, and the Antichriſt by the conſent of all men is ſet forth by a woman, a whore *Revel.* 17. although he be a man. *Object.* 2. *Antiochus* was but one man, and his time of raging againſt the Church but ſhort, only a certain number of days. *Sol.* It is *Daniels* manner, or the angels rather, that talked with *Daniel*, by dayes to ſet forth years, as chap. 9. by 70 weekes ſo many times 7 yeares, and therefore the dayes of *Antiochus Epiphanes* his rage may well ſet forth in his antitype Antichriſt ſo many years. Now one queſtion onely remaineth which may be moved about ſubjects riſing in armes againſt their Soveraign being a tyrant, becauſe *Mattathias* and his ſons did thus, and this was one of the rumours, that troubled *Antiochus* the King, and theſe are numbred amongſt the faithfull and their exploits, commended *Heb.* 11. and therefore their taking of armes to deliver themſelves and the houſe of God from tyranny juſtified. *Anſ.* Although *Antiochus* were their king, yet he did clean contrary to the office of a King, at his firſt coming amongſt the Jewes without any cauſe murthering ſo many thouſands, then taking upon him above God, and altering his Laws, and prophaning his Temple. And this is ſeldome the caſe of any people in reſpect of their King, and therefore this can be no ground for ſubjects to arm againſt their king, unleſſe their caſe be in every reſpect like this of the Jews in the time of this tyrant. *Polanus.* *Polanus* holdeth, that if the King be a tyrant they may by inferiour Magiſtrates be armed to defend themſelves againſt him, but neither he nor *Pareus*, that held the ſame, nor any other of the reformed Religion ever held it juſtifiable to proceed ſo farre in oppoſing the Kings tyranny, as for this condemne and cut him off, as another man, a murtherer, or otherwiſe guilty of capitall offences.

Note. Laſtly, in this whole propheſie touching *Antiochus* men like unto him are pointed at, and their deſtiny is read, if any man by flattery and deceitfull means cometh to power, or having attained power is unſatiable through the ambitiouſneſſe of his minde, or abuſeth his power againſt the ſervants of God, the worſhip or houſe of God, to cruelty or rapine, or to the altering of good laws grounded upon the Law of God, or to be lifted up in pride, let him think, that he is in *Antiochus* threatned with a miſerable end. His riſe out of the duſt to ſit with Princes, his good ſucceſſe in all his undertakings, and the increaſe of his wealth and Dominion, if he bee ſuch an one, are no arguments of Gods favour towards him, but a lifting of him up as it were, for a time on high, that he might take the greater fall, the fatting of him up, that his body being filled with ill humours may break out into diſeaſes moſt tormenting and incureable, and the uſing of him but as a rod in his indignation to chaſtiſe his people provoking him to anger, being afterwards to be caſt into the fire. The time ſhall certainly come when the good ſucceſſe of ſuch ſhall be turned into evill, and joy for overcoming into ſorrow for being overcome, and his greater forces being ſhamefully beaten and put to flight before leſſer. He that is wiſe will conſider this, and not argue from his ſucceſſe in an unwarranted way time after time, that his cauſe is good, and it ſhall never happen otherwiſe unto him, but meaſure the goodneſſe of his cauſe by the true rule of the Word, which only can juſtifie their actions, and not either their good intentions or ſucceſſe in their undertakings.

CHAP. XII.

V. 1. A*nd at that time* Michael *ſhall ſtand up, the great Prince that ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation even to that time, and at that time thy people ſhall be delivered, every one that ſhall be found written in the Book.* After the propheſie touching *Antiochus Epiphanes*, and his rage againſt the people of God, and miſerable end, to which God in his juſt judgement brought him therefore, here followeth an amplification of the ſame for the arming of the ſervants of God with patience to bear their ſufferings under him, and to comfort them by declaring *Michael* their Prince his victory over the devill and his lims and firſt-born *Antiochus* and their deliverance, he being deſtroyed, and joyfull reſurrection to follow to everlaſting glory. Touching this *Michael*, held by ſome to be Chriſt, by others the chief and captain of the good angels, amongſt whom and their armies there is doubtleſſe an order, as well as amongſt men in their warfaring, one being *Generaliſſimo* over the reſt, I have ſpoken before, chap. 10. 21. wherein I aſſent rather to theſe laſt, and thereof give my reaſon, and *Baſil* ſaith, *Michael eſt angelicarum copiarum dux.* Now in ſaying, that *he ſhall ſtand up for thy people*, he meaneth, that it ſhould plainly appear, that he ſtood for them, when the forces of that tyrant ſhould be routed by *Iudas Maccabeus*, and thereupon be ſtricken with extream grief cauſing his deadly ſickneſſe and death therefore. Hee ſtood for them before, as is ſhewed chap. 10. but was hindered by the Prince of *Perſia*, their ſins being the cauſe, but now he ſtood and prevailed for their deliverance by his death, by whom they had ſuffered more then ever they had done, ſince they were a Nation, as is ſhewed in theſe words, *there ſhall be a time of trouble, ſuch as never was ſince there was a Nation*, whereby is not meant trouble to come after the cutting off of *Antiochus*, but the trouble in his time touched upon before, chap. 11. 33. 38. and here amplified by comparing it with all their troubles paſt, then any of which it was greater, *viz.* then their troubles in *Egypt* under *Pharaoh*, their troubles in the interims of Judges, and when their City was burnt and deſtroyed, and they were caryed captive by *Nebuchadnezzar*. If it be ſaid, this ſeemeth not to be true, becauſe under *Nebuchadnezzar* they ſuffered both more and a far longer time, as *Lyra* reaſoneth, who will not therefore have this underſtood of *Antiochus*, but onely of the Antichriſt to come. But *Polanus* herein ſaith better, that the ſufferings of the Jews under *Antiochus* were greater then ever, becauſe at other times the tyrants, that prevailed over them, afflicted and put them to ſuffering onely in their bodies and eſtates, but medled not with their religion, to overthrow that, and this was far more grievous, then all ſuch ſufferings. Yet this is not ſpoken without relation to the Antichriſt, as appeareth in that preſently after followeth the propheſie of the reſurrection of the dead, which is not, till after Antichriſt be deſtroyed. Note hence, that as God in wrath againſt ſinne leaveth his own people to extream ſufferings in this world, ſo he alwayes graciouſly provideth for their deliverance, neither doth he keep them long under. And again note, that in time of oppreſſion by war and danger, the hoaſt of good angels ſtandeth for the people of God, and therefore there is no cauſe to fear, but that in Gods good time the battels that are fought ſhall goe on their ſide, although they goe ſometime againſt them. Laſtly, to ſuffer in religion, the courſe of that being perverted, and violence offered to force men therefrom, is of all troubles and ſufferings the greateſt to thoſe that are conſcionable profeſſours thereof. And if any paſſe not for ſuch ſufferings, it argueth that they are ſpiritually dead yet, and without all life of grace, as weathercocks turned about with every winde of Doctrine, and wofull is the caſe of thoſe that ſtirre up ſuch troubles, for both the people of God over a while ſhall be delivered from their tyranny, and look what torments they have put others to, through the juſtice of God ſhall befall them, till they come in miſery to their end.

Lyra.

Note.

For the laſt words of this verſe, *that ſhall be found written in the booke*, ſee the like *Revel.*20.25. for caſting thoſe that are not written in the book of life into the fire, whereby as is there ſhewed, the reprobate and ſuch as are not elected, are meant, and at laſt this ſhould make men deſperate, as thinking all the cauſe of their election or reprobation to lye in Gods writing, or not writing them down in his book, the Apoſtle ſheweth who are ſuch, ſaying, if *any man purgeth ſelfe he ſhall be an elect veſſell of honour*. Now the promiſe of deliverance is made to thoſe only, ſome of them dying in perſecution are delivered, yet in their ſoules, and ſome preſerved in life, but in an afflicted condition, are in Gods good time again ſet free herefrom. So that ceſſation of troubles is nothing to reprobates, who are of a baſe life and converſation and lay not religion to heart, but are time-ſervers, they have no part or ſhare in it, but only con-

2 Tim.2.21.

Note.

ſcionable profeſſours of the truth, to whom alſo ſoly the comfort of the future reſurrection belongeth, as followeth, verſ. 2. *Many of them that ſleepe in the duſt of the earth ſhall awake, ſome to everlaſting life, &c.* *Lyra.* *Porphyrius* ſaith *Lyra*, by thoſe that ſleep in the duſt underſtandeth ſuch as fled and hid themſelves from the rage of *Antiochus* in caves and dens of the earth, but he being dead, they were bold to come forth again. But this cannot ſtand, 1. Becauſe they that did ſo did all doubtleſſe abhor from his wicked wayes, and therefore none of them came forth to contempt, or ſhall, this very hiding of themſelves, declaring them to be faithfull, as is intimated *Heb.* 11. 2. Becauſe the awaking here ſpoken of is not to come forth and to have comfort in this world for a time again after great ſufferings by being temporally delivered, but everlaſtingly. But if the generall reſurrection of the dead be meant, which ſhall be at the day of judgement, why doth he ſay *many* and not rather all ? *Polanus.* To this *Polanus* anſwereth well, that the word many here is put for all, as *many* and *all* are promiſcuouſly uſed, *Rom.* 5. 17, 18. but *many* is the word here uſed, implying a diſtinction in the Hebrew, as the accent Zakeph gadol put to it ſheweth. The meaning then is, that as many ſhall dye in times of perſecutions, ſo the time ſhall come, that thoſe many ſhall riſe again, of whom only becauſe it can be ſaid properly, that they *awake*, it is here ſaid, *many of them that ſleep in the duſt ſhall awake.* For the riſing again of the wicked is not a waking, but a coming forth, as it were, through a terrifying ſound full of fear and horrour, to judgement, to which they ſhall be moſt unwilling, as counting it better alwayes to lye in the duſt of rottenneſſe, then thus to be forced out to the increaſe of their horrour. For he waketh onely out of his ſleep, that having ſlept enough heareth now ſome Cock crowing or bird ſinging and cheerfully as well refreſhed openeth his eyes and ſleepeth no more, and ſo doe the righteous at the laſt day, the Trumpet ſound or the voice of the Son of man uttered ſhall awaken them as a gentle calling of them up to take a prize, but for the wicked they ſhall be ſtartled, as at the ſounding of an alarum of the enemy, whoſe piercing darts they know no meanes to eſcape. And that it might be thought, that many onely and not all ſhall then riſe againe, it is added, *ſome to everlaſting life*, *ſome to everlaſting ſhame and contempt*, as if hee had ſaid, many that fell aſleep in the Lord, when they ſuffered for him, or otherwiſe departed in the true faith, ſhall awake and come forth to their everlaſting comfort ; but it is to be underſtood, that the wicked who dyed in their ſinnes ſhall not then be ſuffered to lye ſtill in the priſons of their graves, but ſhall by a terrifying ſound bee made to come out of their endleſſe confuſion. And therefore to put this out of doubt againſt thoſe that ſay, the wicked ſhall not riſe at all, our *Ioh.* 5.29. Lord ſaith, *All that are in the graves ſhall heare the voice of the Sonne of man and come forth, &c.* and *Rev.* 20. *All both great and ſmall*, yea this text is plain for it, for who are the ſome, that are adjudged to everlaſting ſhame and contempt but the wicked and reprobates?

V. 3. *And they that be wiſe ſhall ſhine as the brightneſſe of the Firmament, and they that turne many to righteouſneſſe as the Starres.* Here it is ſhewed, in what a glorious eſtate the Elect ſhall be in the life to come, how greatly ſo ever they be abaſed in this life, and in ſaying, *they that turne many*, he alludeth to that, chap. 11. 33. *they that underſtand ſhall inſtruct many*, for who are the wiſe, that turn others, but thoſe thas underſtand and inſtruct many? And who are they, but ſuch as *Mattathias* and *Judas Maccabeus* and his brethren; that taught the Law of God both in doctrine and *Note.* life, abhorring themſelves from doing contrary, yea being leaders to others in ſuffering for the truth, as chap. 11. 33. where after that hee had ſpoken of the intelligent inſtruct many, he ſaith, yet they were ſlaine by the ſword and flame, &c. wherefore here is ſhewed in what an high degree of glory the faithfull Miniſters of the Word ſhall be, that ſtand to their owne doctrine, which they received from God, to the death for the incouragement of us all againſt the malignities and contempts of the wicked world, that neither for feare of dangers nor hope of reward we may ever goe from this our duty but perſiſt in it to our lives end. Aud this is a ground of that tenet touching the degrees of heavenly glory. But when the wiſe and ſuch as turne others are ſpoken of, the faithfull of any calling are not excluded from having a part in this glory, but onely more eminency of glory is promiſed to inſtructers and converters, Heb. for *turning many to righteouſneſſe*, it is *juſtifying many or making many juſt*, which is done, when by the teaching and examples of faithfull Paſtours many are converted, for in what inſtant one is converted hee is *juſtified*, and the Preacher being the inſtrument hereof is ſaid to juſtifie, as St. *Paul* telleth *Timothy*, that by continuing in doctrine, exhortation and prayer, hee ſhall both ſave himſelfe and thoſe that heare him, for properly God onely juſtifieth by forgiving ſinnes, man onely inſtrumentally when by his preaching a ſinner is converted, and by vertue of the office committed unto him, he is abſolved from his ſins.

1 Tim.4.16. Rom.8.

V. 4. *But thou (O Daniel) ſhut up the Booke and ſeale the words even till the end, many ſhall runne to and fro, and knowledge ſhall be increaſed.* Here it may bee demanded, muſt the Booke wherein *Daniel* wrote theſe things, be ſhut up and ſealed to the end? if ſo, to what purpoſe were they revealed and written? *Sol.* It is not meant, that hee ſhould doe ſo, but thus ſhut and ſeale it in a figure, to ſhew firſt the obſcurities of theſe Propheſies. 2. The certainty. 3. That it ſhould be a very long time, before that they ſhould have a full end. For ſo the Ancients, ſaith *Pierius*, made a ſealed Book an hieroglyphick of Antiquity. And the *Egyptians* painted *Sphinxes* upon the doores of their Temples, to ſhew the myſticall things lying hid therein. For *Sphinx*, as *Pierius* ſaith, was a monſter which had the head and hands of a woman, the voice of a man, the paws of a Lion, the wings of a bird, the body of a Dogge, and the taile of a Dragon, and hee ſtayed men as they paſſed putting darke queſtions and riddles to them. For the running of many to and fro, and the increaſe of knowledge, the meaning is, that theſe Propheſies ſhall be diverſly ſcanned and expounded by divers; but time muſt help to the true underſtanding hereof when they are accompliſhed, as *Irenæus* ſaith, *Every propheſie before it is accompliſhed is a riddle, but being once accompliſhed, it is plainly underſtood.* When *Antiochus* had run his race, that touching him was underſtood, but as a Book ſhut and ſealed before, and that in the ſame Propheſie touching Antichriſt was as a ſealed Booke in the times of the ancient Fathers under the New Teſtament, but ſince, it is, as wee conceive, made manifeſt to concerne the Pope, and ſo knowledge is now increaſed more, and ſhall be in the *Revelations* of *John* to the end of the World. Therefore let no man ſay, are yee wiſer then the ancient Fathers, who are but as it were of yeſterday? and therefore give little credit to any new interpretation brought by modern writers, and yet let uone upon this ground be too credulous neither, but ſee good reaſon firſt, before that any ſenſe brought bee received as a new light, by which too many are led in theſe dayes, leſt it prove but a light to lead into a pit, as *ignis fatuus* doth. For the certaintie of theſe Propheſies hereby intimated, that whereunto ſeales are ſet are certaine, and hereby knowne to come from him, whoſe ſeale it is, or commands it to be ſet to, ſo this to be the Lords, and therefore to be by all men beleeved without any doubting or ſcruplemaking about it.

Pierius Hier og. 47.

*Hierogl.*1.

Irenæus.

Note.

V. 5,6. Hitherto the conſolation of the faithfull againſt all their ſufferings by that cruell tyrant *Antiochus Epiphanes* in reſpect of the happy iſſue of their grievous ſufferings. Now becauſe an appointed time, and the time of the end had beene ſpoken of, but this end was yet unknowne, two Angels are brought in inquiring of the man cloathed in linnen ſpoken of chap 10. 3. how long it ſhould be to the end of theſe wonders, and hee anſwereth by ſwearing for further confirmation, lifting up his right hand and his left to heaven, *that it ſhould bee for a time, times, and a part; when*

V. 7. *hee ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things*
ſhall be fulfilled. The Angells appeare, and are heard to enquire of the Son
of God, to ſhew their ſollicitude for the good of the faithfull and their deliverance
out of danger, as being miniſtring ſpirits ſent out for their good.
And whereas commonly in ſwearing by him that liveth for ever the right
hand onely is lifted up, hee now lifteth up both his right hand and his
left, becauſe two Angels ſtood one on the one ſide of the river and the other
on the other, as having reſpect to them both together from the place where
hee ſtood, which was upon the waters, arguing his power over peoples
ſet forth often by waters; ſee the like, *Revel.* 10. 5, 6. For theſe words,
a time, and times, and halfe or part: ſee before chap. 7. 25. This is reckoned
Polanus. by *Polanus* three yeares and ten dayes, becauſe it is not ſaid *halfe*, but
part. And by the hiſtory, 1 *Maccab.* 1. 57. and chap. 4. 52. the abomination
making deſolate before ſpoken was ſet up in the Temple, *Anno* 145.
of the reigne of the *Seleucidans*, the 15. of the moneth *Chiſleu*, but *Anno*
148. the 29 day of the ſame moneth the Temple was againe purged and
the Altar of the Lord ſet up again by *Judas Maccabeus.* And whereas verſ. 11.
V. 11, 12. 12. it is ſaid, *from the time of taking away the dayly Sacrifice, and the ſetting
up of the abomination making deſolate* 1290 *dayes, and bleſſed is hee that attaineth
to* 1335 *dayes.* Before in chap. 8 14. the time is ſaid to bee 2300
dayes. To theſe things he ſaith, that by theſe divers numbers are denoted
other bleſſed events following after the purging of the Temple, for that
1 Macc. 5. being done at the end of three yeares and ten dayes divers Nations neare,
as the *Edomites*, *Ammonites*, and *Moabites* had indignation at it and fought
againſt the Jewes, thinking to root Iſrael quite out, but *Judas* went againſt
them, and then his brethren obtaining great victories over them,
which was done in 80 dayes more, and *Antiochus* his Forces after this being
overthrowne, he ſickened, as was before ſaid, and miſerably dyed at the
end of 45 dayes more, and then the comfort of the Jews was compleat, and
it might well bee counted a bleſſed time indeed, becauſe then they were
put out of danger, which if hee had lived they could never have beene, ſo
variable and inconſtant hee was in his wayes. And this may ſatisfie touching
Antiochus Epiphanes, and the end of troubles by him. But whereas hee
alleadgeth that paſſage chap. 8. 14. of 2300 dayes, I have already ſhewed,
how it is to bee underſtood, and that the *time, times and part*, chap. 7. 25.
are plainly ſpoken of the Antichriſt, and not as prefigured in *Antiochus*.
Yet hee is made a figure of him, chap. 11. and here again in the *time, times
and part or half a time*, three yeares and an halfe, although the dayes here
ſpoken of bee peculiar to *Antiochus* and cannot be applyed to Antichriſt,
whoſe dayes extend not to ſo many, but 1260. where his time is ſpoken of
Revel. three wayes. 1. *Time, times, and halfe a time.* 2. 1260 *dayes.* 3. By 42
moneths, which are all one. For the laſt words, when *hee ſhall have accompliſhed
to ſcatter the power*, Heb. *the hand of the holy people*, that is, when *Antiochus*
by hot perſecution ſhall fray away and make to flee from *Jeruſalem* the
godly Jewes, the end ſo often before ſpoken of ſhall ſoone follow of deſtruction
to him, and deliverance to them. So when Antichriſt ſhall have fulfilled
his ſcattering of the flock of Chriſts ſheepe, his end ſhall draw
neare, the time and times and halfe time here ſet being expired.

V. 8. *Then I heard but underſtood not, and I ſaid, (O my Lord) what ſhall be the end
of theſe things?* Hereby *Daniel* meaneth, that hee heard him ſay, a *time, and
times, and part.* But what hee meant hereby hee knew not, intimating a deſire
Note. that hee had to be further informed hereabout. Whence note that even
Prophets underſtood not ſome things, that were ſhewed unto them without
a further light given them thereinto by him that knoweth all ſecrets, and
therefore wee much leſſe, which ingenuity made *Daniel* to acknowledge,
but pride contrariwiſe maketh men now in their owne opinion ignorant of
1 Cor. 13. nothing. But *Paul* as *Duniel* confeſſeth, *wee know but in part*, and ſaith, *if any
1 Cor. 8. 2. man thinketh that hee knoweth any thing hee knoweth nothing yet as hee ought to*
know

know, that is, if he thinketh ſo highly of himſelfe, that hee knoweth any thing, and that nothing is ſo obſcure, but hee underſtands it, hee is void of all true underſtanding, the firſt point whereof is with *Daniel* to know and acknowledge our owne ignorance, that in humility wee may ſeeke to God to inlighten us, who *giveth wiſdome to all that aske and upbraideth no man.*

Jam.1.5.

V. 9.

Then hee anſwered mee, Goe thy way Daniel, for the words are cloſed up and ſealed to the time of the end, that is, inquire no further into this matter, Let it ſuffice thee to have had ſo much revealed unto thee, as I have already ſhewed thee, and without troubling thy minde any further, then hath beene revealed, goe to thy grave in peace, for no more of theſe myſteries ſhall be underſtood till that the things propheſied of begin to be accompliſhed, untill which time they ſhall remaine cloſed and ſealed up, as was ſaid before, wherein an item is given to us to reſt ſatisfied with that knowledge, which God hath beene pleaſed to reveale unto us in his Word, and not to be inquiſitive into ſuch things, as he hath ſhut up yet from our underſtanding, as his great ſecrets, according to that of *Moſes, The ſecret things of the Lord belong to the Lord, but the revealed to us and to our children.*

Deut. 29. 29.

V. 10.

And many ſhall be purified and made white and tryed. Here is the effect of ſufferings in the elect, who were before ſet forth by the name of *many that ſhould awake out of the duſt*, verſ. 2. and the bleſſed effect of their ſufferings is ſet forth by three compariſons or ſimilitudes, as chap. 11. 35. Firſt of purging, as a winnower purgeth the chaffe and duſt from the wheat. 2. Of whiting, as the Fuller whiteth a piece of cloth, not leaving any ſpots therein. 3. Of trying, as the refiner dealeth with gold and ſilver, putting them into the furnace of fire, till all the droſſe be burnt away, and the pure metall onely remaineth. So that there is cauſe rather of joy for tribulations, as is ſaid, Rom. 5. for the good wrought to our ſouls hereby, then of ſorrow. *But the wicked ſhall doe wickedly, and none of them ſhall underſtand, but the wiſe ſhall underſtand*: when the elect are purified, whited and tryed by ſufferings, yet reprobates ſhall not but doe wickedly ſtill, and gather more chaffe, ſpots ſhall aſperſe them more, and they ſhall be more droſſie by ſinne even being put into the fire of adverſity, and enduring the fulling mill and hard winnowing; and by reaſon of their being ſo deſperately ſet upon ſinning, they ſhall not underſtand, when theſe propheſies are fulfilled, but through Gods juſt judgement upon them for the love of unrighteouſneſſe, they ſhall be ſo darkened in their underſtandings; that they ſhall runne blindly on after Antichriſt, till they come with him to everlaſting perdition, but the wiſe *ſhall underſtand*, and ſee well what was ſet forth hereby to abhorre from him and his ſuperſtitions for feare of coming into the like danger. It is vaine then for the wicked to enquire into the knowledge of divine Myſteries, for as hard knowledge and profound is not for fooles, but for the wiſe, ſo the knowledge of the things of God is not for the wicked and diſobedient, but for the obedient.

Note.

Note.

V. 11.

Bellarmin.

From the taking away of the dayly ſacrifice &c. ſhall be 1290 *dayes.* Upon this *Bellarmine* argueth, that the Pope cannot be Antichriſt, becauſe that hee takes not away, but upholds the ſacrifice of the Maſſe, neither doth hee ſet up any abomination, or abominable heathen idoll. To the firſt of theſe *Polanus* anſwereth, that in Hebrew there is no ſacrifice ſpoken of, but onely תמיד, *continuall*, whereunto the word worſhip may be joined as well as Sacrifice, ſo that he may be Antichriſt, that upholdeth that pretended ſacrifice, but cauſeth the continuall ſpirituall worſhip of God to ceaſe, which is the ſacrifice of praiſe and prayer comming from the Spirit, and not the performing of a ſervice without underſtanding in an unknowne tongue: And indeed, beſides the ſacrifice of praiſe and mortification of our members upon earth, and almes, there is no ſacrifice of a Chriſtian ſpoken of in all the Word of God: For the next, whereas hee denyeth the Images ſet up in Churches to be an abomination, becauſe they are not heathen idols, niether

Polanus.

Rom. 12.

Heb. 13.15,16.

is the worſhip of *Latreia*, but onely of *Douleia* given unto them. *Polanus* anſwereth, that the very ſetting up of an image in the Church of God is an abomination, and cenſured by *Auguſtine* who ſaith, *it is wickedneſſe for a Chriſtian to place an Image in the houſe of God.* But there is at *Rome* in the houſe of *Peter*, in the Vatican an Image of *Jupiter Capitolinus*, onely for a thunderbolt hee hath keys in his hands, but his curled hair different from all other Images of *Peter*, which be commonly bald, ſheweth, that it is not his but *Jupiters*, and ſo the ſame abomination, that is here ſpoken of. And for the diſtinction of *Douleia* and *Latreia*, it is vaine, as appeareth. *Matth.* 4. and from many paſſages of the ancient Fathers, who commonly teach that *Douleia* is to be given to God onely, as I have ſhewed elſewhere.

Auguſt. de fide & Symbolo, c.7.

V. 12.

Hieron.
Theodoret.

Bleſſed is hee that attaineth to 1335 *dayes.* This alſo is by *Bellarmine* turned into another argument, that the Pope cannot be Antichriſt, becauſe that hee having reigned but 1290 dayes, in 45 dayes more the finall glorification of the elect ſhall follow: for ſo both *Ierome* and *Theodoret* underſtand the bleſſedneſſe here ſpoken of, and not of the Jewes, *Antiochus* being dead, which expoſition came from *Porphyrius*, and yet might have ſtood, ſaith *Ierome*, if the Temples defilement had continued three yeares and an halfe, and not three onely. But as hath been already ſhewed, it is not ſaid halfe, but part, that is tenne dayes, and therefore although it came from *Porphyrius* it may well ſtand, and holdeth not being applyed to Antichriſt. If it be granted according to the dayes here ſpoken of, that the day of judgement ſhall follow Antichriſts deſtruction, the very day might be known, which our Lord denyeth. *Mat.* 24.36.

V. 13.

But goe thy way to the end: that is, thou ſhalt depart hence before the accompliſhment of theſe things, and at the end of dayes, that is, of this world, *thou ſhalt ſtand in thy lot*, that is, have the reward of a faithfull Prophet, in meditating upon which be comforted.

THE

THE BOOKE
OF THE
SMALL PROPHETS.

FOR the time when each of them wrote, I have ſaid enough in my Preface upon *Iſaiah*, and generally for the ſcope of all the Prophets writings. So that nothing remaineth to be ſpoken here by way of Preface, But 1. Of the title given to theſe all together, *the ſmaller Prophets*, *Prophetæ minores*, by the Vulg. Lat. and Septuagint, not becauſe their writings are leſſe divine then the greater, but becauſe ſo little hath been written by them ſeverally in compariſon of *Eſay*, *Jeremy*, and *Ezekiel*, that, as ſome have noted, they have not all together ſo many verſes as *Iſaiah* alone. For touching *Daniel*, although he were a Prophet alſo, and a famous one, yet he is not by the Hebrews placed among the Prophets, but the *Hagiographa*. And whereas each of the other Prophets hath a Booke by himſelf, theſe have been put alwayes into one, being otherwiſe in danger to periſh if they went ſeverally.

Calvin.

2. Touching the places where theſe Prophets were imployed to teach; *Calvin* noteth, that *Hoſea* and *Amos* propheſied to the Kingdom of *Iſrael*, that fell away to Idolatry in *Jeroboams* dayes, who made the golden Calves, from which foul ſin notwithſtanding they never departed, till that Kingdom was ruined by the Aſſyrians. *Micah*, as alſo *Iſaiah*, propheſied to the Kingdom of *Iudah*, which alſo fell to Idolatry in *Rehoboams* time, ſoon after the diviſion of *Iſrael* into two, and ſpecially in *Ahaz* his time, and in the time of *Manaſſeh*, *Zedekiah*, and the other ſons of *Ioſiah*, till that Kingdome was alſo ruined by the Babylonians. But *Micah* and *Iſaiah* did not alone propheſie to *Iudah*, but *Ioel* alſo, as may be gathered *ch.* 2. and *Habaccuk*, ſee *ch.* 1. 8. and *Zephaniah*, as for *Haggai*, *Zechariah*, and *Malachi*, they propheſied to them after their return from *Babylon*. *Obadiah* to *Edom*, to *Nineveh* firſt *Ionah*, then divers years after, *Nahum*.

Hieron.

3. Their names are all ſignificative, *Hoſea* ſalvation, *Ioel* beginning, *Amos* pluckt away, *Obadiah* a ſervant of the Lord, *Ionah* a Dove, *Micah* humility, *Nahum* conſolation, *Habaccuk* wreſtling, *Zephaniah* the hidden one of the Lord, *Haggai* ſolemne, *Zechariah* the remembrance of the Lord, *Malachi* my Angel: ſo Hierom.

4. It may be demanded why ſome of them tell the time of their propheſying, but others not? *Anſw.* They that tell the time, doe it for the certainty of the things ſet forth by them, and becauſe to know the time when, and the place to which they were ſent, conduceth much to the underſtanding of their propheſies. But others propheſying of things more generall, or concerning other Nations do not, becauſe their propheſies pertaine to men at all times alike.

HOSEA CHAP. I.

V. 1. THE *word of the Lord, which came to Hoſea the ſon of Beeri, in the days of Vzziah, &c.* as *Eſay* 1. 1. four Kings of *Iudah*, are alſo named, but here another, *Ieroboam ſon of Ioaſh King of Iſrael*, is added more then there, becauſe *Hoſea* began to propheſie under him in the land of *Iſrael*: And from hence it is conjectured, that he began to propheſie before *Iſaiah*, becauſe this *Ieroboam*, in whoſe time 2 King.15. he is ſaid to have propheſied, had reigned 27 years before that *Vzziah* began to reign, and the next words, *v.*2. ſeem alſo to make for it, *the beginning of the word of the Lord by Hoſea.* It is therefore generally held, that *Hoſea* was the firſt of all the Prophets that wrote propheſies, but in his time *Iſaiah*, *Ioel*, *Amos*, *Hieron.* *Obadiah*, *Ionah*, and *Micah*, propheſied alſo, as *Hierom* noteth: How long the time of his propheſying was, we may gather by computing the times of the Kings here named, as hath been done already upon *Eſay* 1. only we know not *Calvin.* how long under *Ieroboam*, before that *Azariah* began his reign. *Calvin* gueſſeth, that his whole time of propheſying was 60 or 70 years. And becauſe *Ieroboam*, under whom he began, was a mighty King, and greatly enlarged the bounds of his Kingdome, although a wicked man, he noteth, of what a ſpirit and courage *Hoſea* was, that was not hereby diſcouraged from ſpeaking what God would have him of the deſtruction of that Kingdome for Idolatry, when it was in a moſt flouriſhing condition. For he might have thought, that his propheſying of things ſo improbable, would have been derided and contemned by all men; yet he was not hereby daunted, but went on reſolutely in his office, giving all the Miniſters of God example, not to forbear to *Note.* threaten the people, to whom they are ſent, living in ſin, with deſtruction, although there be yet none appearance of any ſuch danger. But why is *Ieroboam* only named here, and not other Kings ſucceeding him, till the carrying away of the kingdom of *Iſrael* captive: for he propheſied in the time of the Kings that reigned after him till then, as appeareth, becauſe *Hoſhea*, the laſt 2 King.17. King of *Iſrael*, in whoſe 9. year they were carryed away, was of the ſame time with *Hezekiah* here mentioned, only it is ſaid, that he began his reign the 3. year of *Hoſea*, and betwixt *Jeroboam* and *Hoſea*, were *Zechariah* the ſon of *Je-* 2 King.19. 8. *roboam* 6 months, *Shullum*, who reigned one month, *Menahem* 10 years, *Pekahiah* two years, *Pekah* 20 years.

Anſ. The Kings that reigned after *Jeroboam* attained the Crown by bloodſhed *Shallum* King ſlew *Zechariah* his ſon, and *Menahem*, and *Pekah Pekahiah*, ſo that they were no lawfull Kings, but uſurped, when the line of *Iehu*, which ended in *Zechariah*, that was ſo ſoon cut off, was out; and therefore not worthy the naming. And *Ieroboam* is named to ſhew, that the Lord foreſeeth and threatneth judgments to come long before, and being ſo threatned they ſhall come *Note.* as certainly, as if they were preſently executed. For betwixt *Hoſhea* his threatning at the word of the Lord and the execution of the judgment were almoſt, if not altogether 60 years, in all which time wicked ſcoffers might ſay, where is the judgment that *Hoſea* threatned? and ſo ſleight it as nothing.

Hoſea is ſaid to be the ſon of *Beeri*, but who this *Beeri* was, I find not in any Expoſitour: Only ſome think him to have been a Prophet, becauſe Prophets, ſay the Hebrews, do not write their fathers names, unleſſe they were Prophets alſo, but how true this is, ſee before upon *Eſay* 1. *Jerom* ſaith, that *Ho-*

ſea

ſeah was of *Iſſachar* of the town of *Bethleemoth*, and dying in peace was buried there.

The beginning of the word of the Lord by Hoſeah; From hence, as hath been touched before, ſome gather, that the Lord began to ſpeak by *Hoſea* before that by any of the other Prophets here following, or by *Eſay*, *Jeremy*, or *Ezekiel*, before going: but this is confuted by *Lyra*, ſaying, that *Obadiah* propheſied before him, *viz.* in the time of *Ahab*, who, he ſaith, is generally held by Chriſtian Doctours to be that *Obadiah* ſpoken of 1 *King*, 18. that hid the Prophets by 50 in a cave from *Iezabels* fury, and fed them with bread and water. But others there are, who ſubſcribe not to this, as indeed there can no reaſon be brought for it, but againſt it, who hold this to be the meaning of theſe words: here is the firſt, that God ſpake to his Prophets to be committed to writing and put into a book, when his word came to *Hoſea*, whom he imployed firſt in this kind of all others. If any had rather take it, as meant in reference to the relation following, I will not contend; he may underſtand, as if it had been ſaid, when the Lord ſpake unto him, he began firſt with the command, that he gave him about taking a *wife of fornications*, *and children of fornications*, the more lively to ſet forth the caſe of Idolatrous *Iſrael*, whom the Lord had taken to wife; but ſhe had by ſpirituall fornication with falſe Gods abuſed him, and was full of baſtards, in ſtead of legitimate children, that they might be aſhamed and repent.

V. 2.

Lyra.

The main queſtion here is, whether this were really done by the Prophet, or whether the Lord ſpake thus unto him, and he did thus in viſion only? *Calvin* ſaith that it was done in viſion, and *Lyra* likewiſe; yeelding this reaſon: if it had been commanded to be really done, the Lord ſhould have commanded the doing of a thing diſhoneſt; for a Prophet to take an harlot out of the Stews, being common to all men, as the word, *wife of whoredoms*, implyeth. For as 1 *Tim.* 3. it is preſcribed, what manner of woman a Biſhops wife ſhould be, *viz.* for womanly vertues a pattern to other women; ſo doubtleſſe in the time of the law, a Prophets wife muſt be one of unblamable converſation. Moreover it is ſaid, *a wife of fornications, and children of fornications*: which cannot agree, if it were really done, which is here commanded; for doubtleſs if the Prophet had taken him ſuch a wife, and of her begotten children, they ſhould not have been thus called, for they ſhould have been legitimate: wherefore that which is here ſaid to be done, is parabolicall, as if the Lord had ſaid, propound thy ſelf taking ſuch a wife and children by way of parable, to the houſe of *Iſrael*, hereby to ſhew them their ſin, and the puniſhment that ſhould follow for it. And further to make this good, and againſt the other; let us conſider, that if it had really been done ſo, it would not have ſo aptly ſet forth the caſe of *Iſrael*. For that ſtate was not as an harlot, when God took her to wife, but played the harlot afterwards, and had children who did likewiſe.

Calvin.
Lyra.

Some yet on the contrary ſide ſay, that nothing is diſhoneſt which God commands to be done, and therefore not for *Hoſea* to marry a common whore, and for this reaſon they ſtand for the reall doing, as is ſaid; and *Jerom* for the doing ſo, by a wife of whoredoms, an Idolatreſſe being underſtood. *Ireneus* l. 4. c. 37. affirms it to have been truly done, and *Baſil*, and *Auguſtine*, *Cyril*, *Theodoret*, &c. but the reaſons before going are unanſwerable, and therefore I reſt in the firſt. Neither could the caſe of *Iſrael* be ſo aptly ſet forth any other way, for ſince the ſeparation of the ten tribes from *Judah*, *Jeroboam* that firſt reigned over them, was notorious for the golden calves which he ſet up, the one in *Bethel* and the other in *Dan*, thus making all *Iſrael* to ſin. And therefore this wife of whoredoms and children of whoredoms did moſt aptly ſet them forth in this their ſpirituall whoredom, the Church in generall there being as this wife, and the people as theſe children, of whom the Proverb might be uſed, *Like mother like children.* Now that this was done to this end, the words following ſhew, *for the Land in fornicating hath fornicated from going after the Lord*: as it is Hebr. that is, hath been notorious for ſuch

Hieron.

fornication,

fornication, and not keeping her to the Lord her husband. Touching children of whoredomes, ſome thinke that they were children which ſhe had before; ſome, were thus called, becauſe of like quality.

If it ſhall ſeem better to any man to underſtand this marrying of *Hoſea* with an Harlot, as really done, as hath been before ſhewed, that many do; then he muſt take her to be called a wife of fornications, not for her whoredomes paſt, but for her whoredoms after marriage; as Iſrael being before *Jeroboams* time marryed to the Lord, played the whore then, and ſo went on through many Kings reigns, till this *Jeroboams* time: and as this woman taken by *Hoſea* playing the whore after marriage brought not forth any legitimate children, but children of whoredoms like unto her ſelfe; ſo the Church of Iſrael turning Idolatrous, the children that came of her were Idolatrous, generation after generation. And thus *Hoſeah* ſignifying a Saviour, the *ſon of Beeri*, ſignifying fountains, moſt fitly ſetteth forth the Lord, the fountain of living water, as he is called *Jer.*2.13. and the Saviour of Iſrael, which ſo ungratefully forſook him and dealt falſly with him. For *Hoſeah* his really taking of a wife, reaſons are brought by *Cyril*; 1. in parables the perſons are not named, here they be. 2. God teacheth both by hearing and ſeeing. 3. It is commonly ſaid ſo in parables, as that they may be underſtood to be ſo.

V. 4. *And he went and took Gomer the daughter of Diblaim, who conceived and bare a ſon, and the Lord ſaid unto him, Call his name Jezreel*: *Gomer*, ſaith the *Ordin. Gloſſ.*
Gloſſ. Ordin. ſignifieth *conſummata*, and *Diblaim*, a maſſe of figs trodden hard together to make
Lyra. them laſt the longer, or pleaſure: *Jezreel the ſeed of God. Lyra* ſaith that *Gomer* is the womans name, whom he took; *Diblaim*, the name of her father, or place where ſhe was born; *Jezreel*, the chief City of the Kingdom, where the King reſided, in *Ahabs* time. He muſt take her that was called *Gomer*, to figure out the declining and vaniſhing eſtate of Iſrael; the conſummation whereof ſhould ſoon come, and to ſhew, from whence this originally came, and what was the cauſe of it.

Gomer is ſaid to be daughter of *Diblaim*, that is, of ſinfull pleaſure, which ſhe took in the fornication of Idolatry, pleaſure being aptly ſet forth by ſweet
Note. and full ripe figges made into a maſſe, as the word properly ſignifieth. And from hence we may well note, that deſtruction is the daughter of ſinfull pleaſure in what ſtate or perſons ſoever, they that will have ſuch pleaſure ſhall all periſh. For the next name of her ſon *Jezreel*; it cometh of זרע ſignifying ſeed; and becauſe ſeed is ſcattered upon the land, it is put alſo for diſ-
Calvin. perſion. But by *Jezreel*, as *Calvin* well noteth, is meant the Kingdom of *Iſrael*, and the name *Iſrael* was honourable, of which therefore they were not a little brag; but the Lord in calling them by this name, ſomewhat altered, takes down their vain pride, intimating hereby both their abominable wickedneſſe, of which the City *Jezreel* was full when *Ahab* dwelt there, and beſides Idolatries, to which he and his wife *Jezabel* were ſo addicted, they added the ſin of ſhedding *Naboths* innocent bloud, and their diſperſion that ſhould ſhortly be by the Aſſyrians into remote countries to live there in exile and miſery.

The reaſon of the name is next added, *I will viſit the bloud of Jezreel upon the houſe of Jehu. Jeroboam* that now reigned, was of the race of *Jehu*, the third
2 King. 15. from him, and having reigned after this 14. years he left his kingdom to *Zechariah* his ſon, who in 6 months was ſlain, and then this propheſie began to take effect.

But what meaneth he by ſaying, *I will viſit the bloud of Jezreel upon Jehu his houſe*: For it was *Ahab* and not *Jehu*, that ſhed the innocent bloud of *Naboth* here? *Calvin* anſwers rightly, it is not meant, that revenge ſhould be taken upon *Jehu* for acting that bloudy part, or for *Jezabels* bloud, which he ſhed there, or the bloud of *Ahabs* children, for he did herein no more then God would have him; but becauſe he made himſelf like *Ahab* by his Idolatry, he meaneth, that he ſhould in his houſe be likewiſe judged, as *Ahab* was in his, and becauſe *Ahabs* judgment was revenge for bloud ſhed in Jez*reel*, by cutting off his houſe, this cutting off of *Zechariah*, in whom *Jehu* his houſe ended, is ſet forth by theſe words, *revenge the bloud of* Jezreel *upon the houſe of* Jehu. And hereby we may learn that ſuch as puniſh ſin in others, yet live in the ſame ſin, or the like, themſelves come into the ſame predicament with them whom they puniſhed, and revenge ſhall be taken upon them accordingly. For in ſuch true zeal worketh not, but malice and covetouſneſſe, ſo that although the thing done by them be preſcribed, and therefore juſtifiable, yet the executions done by them ſhall in time be brought upon their own heads. And *Calvin* inſtanceth for this in *Henry* 8. of *England*, doing well in putting downe the Popes ſupremacy, but perſecuting ſtill the faithful, and living moſt ſenſually like a beaſt.

Note.

Some others, becauſe they ſaw not how it could be made good in ſenſe, *I will viſit the bloud of Jezreel*, if bloud be properly underſtood, ſay, that by bloud wickedneſſe is meant, and ſome will have an alluſion to be in the name *Jezreel*, not to Iſrael, but to ſeed ſcattered, which is true, but not all here intended. For our expoſition maketh alſo the Cald. Paraph. I *will viſit the bloud of the Idol-worſhippers in Jezreel upon the houſe of Jehu*, becauſe he and his houſe after he had ſhed the bloud of *Ahabs* children, fell to the Idolatry of the golden calves, although he rooted out the Idolatry with *Baal*, I will cut off his houſe, as I did that in *Jezreel*, ſo *Ruffinus* alſo, *and* I *will cauſe to ceaſe the Kingdom of Iſrael*, not only ſhall the houſe of *Jehu* be cut off, but that kingdom ſhall quite ceaſe; and this was verified 2 *King.* 17. in the 9 year of King *Hoſea* 41 years after.

Cald.

Ruffinus.

V. 5.

I will break the bow of Iſrael *in the valley of* Jezreel: This is added to take away the confidence which they had in their skill to ſhoot, and ſo to ſmite their enemies, for of their skill in this weapon eſpecially it is ſpoken, 1 *Chron.* 12. 2 *King.* 1. *Pſal.* 78. to ſhew therefore, that their bowes and skill in archery ſhould ſtand them in no ſtead, he ſaith, their bow ſhall be broken, meaning, that their ſtrength ſhould be ſo abated by civill warres before the coming of the Aſſyrians their moſt potent enemies, that they ſhould eaſily be overcome by them, and their kingdome deſtroyed. But what is meant by ſaying in Jezreel, when as this was done in *Samaria*, 2 *King.* 17? Some anſwer, that the valley of J*ezreel* was very large and extended even to *Samaria*: for J*udg.* 6. the Midianites, Amalekites, and other eaſterly people gathered together in wonderfull great multitudes, and pitched in the valley of Je*zreel*, and Jo*ſh.* 17. J*ezreel* is ſaid to have ſtood in this valley, which was the Metropolitan City of the Kingdome, and therefore it muſt be very large, and J*erom* ſaith it extended 10 miles, and here the Iſraelites fighting with the Aſſyrians, had their ſtrength broken, and with him agreeth *Theodoret* and other Ancients, generally. And for the nearneſſe of *Samaria* to Je*zreel*, ſo that the valley being large might well extend unto it, maketh that which is ſaid 2 *King.* 10. J*ehu* ſent to the Elders of *Samaria*, ſaying, Send me the heads of the 70 ſons of *Ahab* by to morrow this time.

Hieron.

Theodoret.

Gualter.

Gualter thinks it not neceſſary to underſtand here the breaking of their ſtrength by the Aſſyrians at the laſt, but in their conflicts amongſt themſelves, ſome ſtanding for one King and ſome for another, 2 *King.* 15. and *ch.* 16. and that moſt probably about Je*zreel*, this being foretold, as a preparative to the deſtruction of the Kingdome, which was now mighty in J*eroboams* reign, and not as a thing to be done at the coming of the Aſſyrians, to which I ſubſcribe.

Note.

Note, that it is not the ſtrength of a Kingdom that can ſave it, for God can eaſily break that without a forreign enemy, by ſending a ſpirit of diviſion within the ſame kingdome, making them to fight one againſt another, and when it is done ſo, it is to be feared, that the ruine of the whole kingdom by forreign enemies is not far off.

V. 6.

And ſhe conceived again and bare a daughter: Here is ſomething more threatned then before, for he doth not only ſay that the Kingdom ſhall be deſtroyed,

but

Calvin.

but that he would not ſhew them mercy any more, by reſtoring them to a Kingdom again, but utterly take them away, putting out the name of the Kingdom of the ten tribes for ever. Therefore the daughter now born muſt be called *Lo-ruchamah*, ſignifying *not mercie*. For, ſaith he, *I will utterly take them away*, Hebr. *by taking* I *will take them away*; but becauſe it is אשא לחם I will *take to them*, ſome ſaith *Calvin*, render it I *will bring to them* the enemy that ſhall deſtroy them: but ל ſaith he, is ſometimes put for את and therefore the beſt reading is, I *will take them away*; that of others, I *will utterly forget them*, becauſe בשה ſignifieth to forget, is not to be imbraced, becauſe that word is not the ſame with this. In theſe words is nothing elſe then but an amplification of the threatning before going, I *wil not have mercy*, as if he had ſaid, this ſhall appear by my utterly putting downe that Kingdome never to be by any power ſet up again. As indeed it never was, but *Judah* being afterwards carryed away, was at the end of 70 years reſtored again.

V. 7.
2 Chron. 25.

Touching whom therefore it followeth, I *will have mercy upon the houſe of Judah, and ſave them by the Lord their God, not by ſword or battel*, &c. For the better underſtanding whereof we muſt look into the Hiſtory of *Amaziah* the King of *Judah*, whom *Jehoaſh* the King of Iſrael overcame and took away his treaſures, and brought *Judah* very low; therefore in *Jeroboams* time, who ſucceeded *Jehoaſh* and was rather more mighty, it cannot be doubted but that *Judah* continued in the ſame low eſtate ſtill. The meaning then muſt needs be, that in this low eſtate of theirs the Lord would have mercy upon them, and ſave them from their enemies, when Iſrael that was now ſo potent, and for this inſulted over them, ſhould be deſtroyed and ceaſe from being a Kingdom any more for ever: for which it is alſo added, *not by ſword or battle, horſemen or horſes*; wherein they were then moſt weak. A thing worthy our noting, that

Note.

the Kingdome which hath little ſtrength ſhall be ſaved and ſtand, when the Kingdom far more potent ſhall be overthrown: ſo great a difference doth ſin and righteouſneſſe make betwixt Kingdoms.

Hieron.
Hilar.
Lyra.
Calvin.

And this was notably ſeen in the dayes of *Hezekiah* King of *Judah* a godly King, when the Aſſyrians coming againſt him under *Sannerib* were deſtroyed in one night to 185000. But even in the ſame Kings time, they coming againſt the Kingdom of Iſrael prevailed, and deſtroyed it. And it was further fulfilled in their deliverance out of the Babyloniſh captivity, when they were brought into their own country again, not by any force of arms, but meerly by a divine power working in the heart of *Cyrus* to give them leave to return. *Jerom* and *Hilary*, becauſe it is ſaid, *by the Lord their God*, underſtand alſo the ſalvation to come by Chriſt Jeſus, who is our Lord and our God, and this is the greateſt ſalvation of all others: and commonly, as *Lyra* noteth, prefigured in that ſaving of them out of captivity by *Cyrus*. *Calvin* makes a queſtion here how it came to paſſe, that the Prophet ſpake ſo well of *Judah* in compariſon of *Iſrael*, and ſo much to her comfort, when ſo terribly againſt Iſrael; forſomuch as *Judah* was alſo notoriouſly wicked, as is often complained by *Iſaiah*, eſpecially *ch.*28. But it is the King, at whom God eſpecially looketh, either in judging or ſhewing favour to a Kingdom, and not to the wickedneſs of the people, as we may ſee in the hiſtories of godly and wicked Kings, the one ſort being alwayes a means of bleſſing to his Kingdom, the other of judgments. And ſpecially in *Hezekiah* and *Hoſea*, in whoſe dayes *Iſrael* was deſtroyed but *Judah* ſaved, the one being moſt wicked, the other moſt zealous about the worſhip and ſervice of God. But to look back again a little to *v.* 6. where it is ſaid, I *will utterly take them away*, a queſtion hereupon is made, how this was verified, when as not only the tribe of *Judah* and *Benjamin* were reſtored to their country, but alſo they of other tribes, as appeareth 2 *Chron.* 30. where it is ſaid, after the Aſſyrian captivity, that *Hezekiah* ſent to them of *Ephraim*, *Manaſſeh*, and *Zebulon* to come to *Jeruſalem* to keep the Paſſeover. And it is ſaid *Ezek.* 37.15. and ſhewed by a ſign of two ſticks that *Judah* and *Iſrael* ſhould live together under one King.

Anſw. The firſt allegation is of no force becauſe it is plainly ſaid, that they of Iſrael, and the Tribes named there were not any that returned again, but ſuch as eſcaped when others were carryed away. For the next, it may be underſtood of thoſe of Iſrael, who were mingled with the kingdome of Judah; and were carryed away with the Jews into *Babylon*, for even in *Rehoboams* time, many of the ten Tribes being moved by the idolatry of *Jeroboam* changed their habitations and came and dwelt in the kingdom of Judah, where was the place of Gods Worſhip, and by this means, it is ſaid, His kingdome was the more ſtrengthened. And theſe moſt probably continuing in their poſterity there till the *Babyloniſh* captivity, but then returning again, are meant, being all the Iſrael remaining, the reſt being carryed ſo far off that they never ſince appeared any more; onely we read of them, that they were ſhut up with the *Caſpian* mountaines, and are there in infinite multitudes at this day. Moreover there is another underſtanding of Iſrael, *viz.* of the faithfull of all Countryes and Nations, who come to be one with the Jews, that beleeve in Chriſt, *Gal.* 3.28. of whom the words, verſ. 10. *the number of the children of Iſrael ſhall be as the ſands of the Sea ſhoare*, are to be underſtood, as Expoſitours generally agree, and not of Iſraelites onely according to the fleſh, of which I ſhall ſpeak more, when I come unto them.

V. 8. *And when ſhee had weaned Lo-ruhamah, ſhee conceived againe and bare a ſon.* Heb. weaning of *Lo-ruhamah* is held alſo to be ſignificative, ſetting forth the taking away of *Iſrael* from being nouriſhed any more by God, by his Word and Sacraments, and carrying her into a ſtrange land, to be fed there with other things, *viz.* the vanities of the heathen, ſerving their Gods. *Lyra.* And as one noteth, this daughter ſhewed the weakneſſe, to which this kingdom ſhould grow, being before as a ſonne, now it ſhould be weak, as a daughter. For the ſon next brought forth called *Loammi, not my people*; Hereby was further ſhewed, that *Iſrael* being thus put off ſhould no more be accounted of as Gods people, but left to the will of their enemies as ſtrangers to be domineered over with great cruelty, and to be placed where they would.

V. 10. *But the number of the children of Iſrael ſhall be as the ſands, &c.* This is Hebr. the beginning of chap. 2. and indeed forſomuch as it is the beginning of new matter, *viz.* of comfort, whereas hitherto nothing but terrour hath been ſpoken, it were beſt to begin a new chapter here, the vulgar tranſlation doth, *Iunius* not, but hath it as a continuation of this chapter, and for *But*, hath *although*, yet Heb. it is *And*, as if hee had ſaid, thus it ſhall be, *Iſrael* ſhall be ſo utterly rejected, as before goeth, and having continued long in this eſtate ſhall miraculouſly be increaſed in number as the ſands of the Sea ſhoar. *Calvin.* Which is added ſaith *Calvin*, to prevent an objection that might be made, if the children of *Iſrael* ſhall be utterly taken away and no more be a people, what ſhall become of Gods promiſe to encreaſe *Abrahams* poſterity to be as the duſt of the earth? Gen. 13. It is here anſwered, the children of *Iſrael* ſhall thus indeed be rejected for a long time, but the time ſhall come, when they ſhall be againe farre more increaſed by the acceſſion of the faithfull of all countreys and Nations under the Goſpell. For theſe together with the beleevers of the Jewes and Iſraelites bear the ſame name, now the poſterity of *Iſrael* being not the onely *Iſrael*, but all the faithfull of any other Nation, as the Apoſtle ſheweth, *Rom.* 9.24. 25. alleadging the very words of this place, and *Eſai.* 44. 5. is plain for it, ſaying of the Nations, one ſhall call himſelfe *Jacob*, and *another by the name of Iſrael*, and ſo it is here added, *in the place, where it was ſaid, yee are not my people, it ſhall be ſaid, yee are ſonnes of the living God*, more grace being promiſed to this *Iſrael*, then ever before. For then they were called onely his peculiar people, and once, *Iſrael is my ſon, my firſt born*, and the people of God, but here, *ſonnes, and ſonnes of the living God*, intimating more favour everlaſtingly, cauſing more boldneſſe and confidence, and life of grace and glory for ever.

V. 11. *Then ſhall the children of Judah and the children of Iſrael be gathered together and appoint over them one head and come up out of the land, for great ſhall be the day of Iezreel.* Here it ſeemeth plainly propheſied, that not only *Iudah*, but *Iſrael* alſo, even they of the ten tribes, who were formerly divided from the kingdom of

Iudah ſhould return out of the land whereinto they were carryed, and then be united under one King, Chriſt Jeſus, never to be divided any more. And about their uniting under him hee ſpeaketh ſo, as that it cannot be underſtood only of ſome of the ten tribes, who lived mixt together with *Iudah*, but of them, that never before after their diviſion were again mixed till the time here ſpoken of: for it is ſaid, that *they ſhall gather themſelves together*, intimating, that they lived at a diſtance all the time before, *and appoint over them one head*, intimating that they did not ſo till now. And therefore the Apoſtle *Paul* ſpeaketh ſo confidently that there ſhall come a time of their converſion, *Rom.* 11.25. applying hereunto, *Eſai.* 59. 20. ſpeaking of the Redeemer coming to Zion and to *Iacob*, as here both are comforted by the like promiſe.

Auguſt. *Hieron.* *Lyra.* *Calvin.*

Yet both *Ierome*, *Auguſtine*, *Lyra* and *Calvin* expound all this of ſpirituall Iſrael, the faithfull of the Gentiles, making no mention of the converſion of the ten Tribes at all, but by *Iudah* underſtanding the *Iſraelites* either of the two Tribes or any other of the Tribes that imbraced the Faith, and by Iſrael the faithfull of the Gentiles.

Hieron. *Lyra.* *Calvin.*

And for the laſt words ſome ſay, *great is the day of* Jezreel, that is, of the ſeed of God, as the word ſignifieth, ſome take it to be ſpoken with reference to the words before going, *I will viſit the bloud of Iezreel*, &c. verſ. 4. 5. as if hee had ſaid, it may ſeeme incredible which I have threatened againſt Iſrael, but it ſhall certainly come to paſſe, and the day when, ſhall be greatly noted, as wherein great things were done.

Gualter.

Gualter referring it likewiſe to that which was ſaid before takes in all both the threatnings and the promiſes, for in reſpect of both it ſhal be counted a great day, when theſe mighty things ſhal all come to paſſe. I ſee no reaſon, why by *Iezreel* the kingdom of the ten Tribes may not to be underſtood, and their day of converſion ſaid to be a great day, ſeeing the firſt ſon of *Hoſheah* by his wife had his name *Iezreel*, that herein he might figure out this kingdom, which thought it ſelf ſo ſtrong, but for ſin was adjudged to diſſipation, yet being by Gods mercy gathered together again with *Judah* under the Goſpel, Iſrael ſhould be as honorable and famous, as before miſerable and infamous, and the day when this ſhould be done ſhould be counted a great day of *Iezreel*, formerly ſo called in deriſion, but now ſeriouſly they comming to be the ſeed of God, as it is expreſly ſaid they ſhall bee called *the ſonnes of the living God*: and therefore I reſt in this, it is here propheſied, that not onely ſome of the kingdome of Judah, who returned from the *Babyloniſh* captivity ſhall imbrace the Faith of Chriſt, thus becoming the ſons of God, as it is ſaid, *Ioh.* 1. 12. *So many as received him to them hee gave power to be the ſonnes of God, even to them that beleeve in his name*; which began alſo to bee fulfilled in the Apoſtles, and 70 ſent out to preach, and in thouſands of other faithfull people of the Jews, of whom we read *Act.* 2. *Act.* 5. *Act.* 21. And moreover it is propheſied of the kingdome of Iſrael ſo long continuing no people, that the time ſhall come, when even they ſhall bee inlightened alſo and come up, or aſcend to this high honor out of the land, wherein they have ſo long lain dead, as it were, for which Saint *Paul* calleth their converſion a reſurrection from the dead, and *Ezek* 37. it is ſet forth by the reviving of dead and withered bones.

Rom. 11.

But touching their coming to their own countrey again, and living all under one King, being a man in this world of the race of *David*, as ſome conceive, is meant by their appointing one King over them, and their coming up out of the land, underſtanding hereby a locall motion, it cannot be grounded upon this, or any other Propheſie, in which that which is ſpoken in this kind is to be underſtood ſpiritually, for ſomuch as the diſtinction of places now ceaſeth, and the ſerving of God by Sacrifices and incenſe, all worſhip being in ſpirit and in truth.

Joh. 4. 20.

But what is it that he ſaith, they ſhall appoint one head over them? ſhall they or God appoint him? *Anſw.* it is thus ſaid, to ſhew their willingneſſe to receive him whom God appointed, as *Pſal.* 110, 2.

CHAP.

CHAP. II.

V. 1. *Lyra.* *Calvin.* S*Ay to yonr brethren Ammi, and to your ſiſters Ruhamah*; that is, ſaith *Lyra*, ye Apoſtles and other Preachers of the Goſpell comfort all the faithfull, that by your preaching are brought to Chriſt by Faith and repentance, telling them, if they be of the Jewiſh Nations, that although they were rejected, as no people a long time, yet now they are the people of God, for the word עמי ſignifieth *my people*, and your ſiſterhood of the Gentiles, being converted, ye have now obtained mercy, as the word רוחמה ſignifieth. *Calvin* will have it an exhortation in generall made by one Chriſtian to another, that they might cheerfully praiſe God together for his great grace in Chriſt Jeſus.

V. 2. *Calvin.* *Lyra.* *Plead with your mother, for ſhee is not my wife, neither am I her husband.* Having in the former words comforted the faithfull, of whom the moſt eminent were Jewes; now hee returneth againe to the wicked, who were the far greater part of them, bidding the faithfull to reprove and ſharpely to deale with them, as they were well worthy. And hee ſetteth them forth by the name of their mother, becauſe they from whom they deſcended according to the fleſh remained ſtill in ſinne and infidelity for the moſt part, as is intimated in that ſaying of Chriſt, when the Jews objected unto him, that he caſt out devils by *Belzebub*, *if I by Belzebub caſt out devils, by whom doe your children caſt them out?* For hereby hee ſheweth that the Apoſtles and 70 whom he ſent out giving them power to caſt out devils, were the children of unbeleevers, that perſecuted Chriſt as well as others. *Calvin* underſtands it of the people then going on ſtill in their idolatries, notwithſtanding all his threatnings. For as hee began with threatning, but turned to conſolations in reſpect of the faithfull amongſt them, ſo now againe hee reneweth his firſt theame of threatning againſt them that were nothing moved by all that was ſaid, but went on obſtinately ſtill in their idolatries and other abominations. But for ſo much as it is here propheſied what ſhould be done in time of the Goſpell; I think it beſt to refer this to the ſame time alſo, as *Lyra* doth. Let the Jews, that are Preachers of the Goſpell, plead with the Synagogue, of which they were, and ſay in the Lords name, thou art not my wife, neither am I thy husband. For thus Chriſt did, *Matth.* 23. 23. and *Paul*, *Rom.* 11. and *Rom.* 9. and *Act.* 28. yet becauſe it is whoredome about which they are bidden to plead, that is idolatry, which is commonly called ſpirituall whoredome, and to this the Synagogue was not addicted in the time of the Goſpell nor before, ſince their return out of *Babylon*, that of *Calvin* may well ſtand, the faithfull then living, who were moved at Gods threatnings by the Prophet, are bidden thus to plead with their mother, the idolatrous Church that then was. But the former expoſition holdeth good alſo, ſith the Synagogue in the time of the Goſpell hardening herſelfe by unbeleife might well have the whoredome of idolatry laid to her charge, for that which was done of old, the childrens children that live in ſinne, being in the ſame guilt in the ſight of God, that their forefathers were in, as may be gathered from that ſaying of our Lord. All the righteous bloud from *Abel* to *Zechariah*, ſhall be brought upon this generation, therefore that generation was guilty of bloudſhed many hundred yeares before, and if of bloud, of other foul ſins alſo, for which the Prophets being ſtirred up to inveigh againſt them were murthered by them; and therefore of idolatry, which was the greateſt.

V. 3.4. *Lyra.* *Let her put away her whoredomes, &c. Leſt I ſtrip her naked, &c. and I will not have mercy upon her children, &c.* As before he threatned the ten Tribes as is commonly held, ſo now he threatneth *Jeruſalem* and the Tribe of Judah, bidding her put away her whoredomes, that is, idolatries whereby ſhee became like unto a whore, laying open her breaſts to allure lovers unto her. Otherwiſe he threatneth to ſtrip her naked, as *Lyra* ſaith, by the *Caldees*, *and leave her as in the day of her birth*, that is, in her filthineſſe of ſin, as *Ezek.* 31. *and make her as a wilderneſſe*, her wals and buildings being pulled down, *and ſlay her*

with thirſt, for want of water in time of the ſtrait ſiege, wherewith the
Caldeans beſieged them. And for her children, that is, her young men, who
were fit for warre, he threatneth, that they ſhould finde no mercy, but be cruelly
deſtroyed, all which came to paſſe accordingly. Thus for that which
was done then, but *Jerome* applyeth it to *Jeruſalem* being otherwiſe adulterous
Hieron. by being ſectaries of divers ſorts, and hereticks amongſt Chriſtians, for
there be more ſorts of adulterers and adultereſſes, as we may ſee *Jam.* 4. 1. Such
whoredomes if ſhee put not away, he threatned the ſame to bee done by the
Romans that was done by the *Caldeans*, as it was aboundantly fulfilled in the
Calvin. deſtruction of their City. *Calvin*, by leaving her as in the day of her nativity,
underſtandeth the time of her coming out of *Egypt*, when full of feare they
fled in the night out of *Egypt* and came into the Wilderneſſe, where they
wanted both bread and water. The Lord here threatens the Jewes, as a King
that hath raiſed a baſe perſon to honour, but ſeeing him abuſe it to pride,
ſaith, Thou proud begger, whom I have ſo ſet up, doſt thou make this uſe of
my kindneſſe, deſpiſing me to follow other Lords? I will pull thee down again,
and make thee as low, as ever thou wert, according to the condition,
wherein thou wert born. Yet it is to be noted, that he doth not put them
out of all hope, for he doth not abſolutely threaten them, but ſaith, *Leſt I
ſtrip thee naked, &c.* giving hope yet, if Judah had any grace to turn from her
Note. whoredomes, that ſhe ſhould find mercy. And likewiſe there is hope for any
ſinner, whileſt hee liveth, how greatly ſoever hee hath offended, hee is
but in danger in caſe that he goeth on obſtinately, but who ſo turneth ſhall
eſcape.

V. 5. *For ſhee ſaid, I will goe after my lovers that give me my bread, &c.* By Lover
ſometimes are underſtood *Aſſyrians* and *Egyptians*, whom Judah counted her
friends to help her in diſtreſſe againſt other enemies, as *Ier.* 2. and *Ezek.* 16.
Cald. ſometimes idols, as *Ier.* 3. *Ezek.* 23. The *Caldee* renders it, *peoples thy lovers*, and
Hieron. ſo *Ierome* underſtands, but it appears that idols are rather here meant, as *Calvin*
Calvin. hath it, becauſe they ſay, *which give me my bread, &c.* for ſuch was the ſottiſhneſſe
of the Jews turning idolaters, that they aſcribed all the good that
they injoyed to the idols, whom they ſerved, as we may ſee *Ier.* 44. and
Exod. 22. where they moſt groſſely ſay of the golden calfe, *Theſe are thy gods
that brought thee out of the land of Egypt*, when as they were made but yeſterday
of their golden earrings. They aſcribe to their idols their *bread, and water,
wool, and flax, oyl and drinke*, where by bread and water are meant things moſt
neceſſary to ſatisfie hunger and thirſt, by drink wine or ſtrong drink, the
word is שקוי *ſhikui*, coming of שקה aboundantly to water, implyeth liberality
in their drink. For men in a proſperous eſtate have not onely neceſſaries,
but things more excellent and comfortable, by oil is meant that wherewith
Pſal. 104. anciently the rich anointed their bodies, which made the face to ſhine,
Matth. 6. that is, the countenance more pleaſant and chearfull, wool and flax were for
cloathing both woollen and linnen.

V. 6. *Therefore I will hedge up her way with thorns, and make a wall, that ſhe ſhall not find
Lyra. her paths*, that is, the *Caldeans*, who were both as an hedge of thorns about *Ieruſalem*,
and if they ſhould think, that the hedge might bee burnt, hee ſaith
they ſhould be a wall alſo, and ſhe ſhould not finde her paths, that is, to the
V. 7. *Egyptians* her lovers, as it followeth, verſ. 7. *Shee ſhall ſeek after her lovers and
not finde them*, for they were the *Egyptians* from whom they expected help againſt
the *Caldeans*, but in vain as the hiſtory ſheweth, *Ier.* 37. 7. where it is
ſaid, that *Pharaoh*, who came out to help them, ſhould return home againe,
Joſeph. Antiq. and the *Caldeans* ſhould take the City. And *Ioſephus* ſaith, that the King of
. 10. *c.* 10. *Egypt*, to whom *Zedekiah* had revolted from the King of *Babylon*, came out
with a ſtrong Army to help him againſt the *Caldees*, but *Nebuchadnezzar*
leaving the ſiege went and beat him back and returned again, which well agreeth
with that which is ſaid by *Ieremiah*. But how could *Ieruſalem* go to
ſeek her lovers, when her way was ſtopped up, as is aforeſaid? *Anſw.* It is
not meant with her bodily feet, but affection, and expectation upon a former
agree-

agreement, and by her lovers alſo underſtanding her idols, ſhee went to ſeek Note. help of them in vain, by praying to them, for which he ſaith, *ſhe ſhall ſeek but not finde them*, that is, any help by them, ſhe being deſtroyed notwithſtanding. *Then ſhee ſhall ſay, I will return to my former husband.* After ſufferings repentance followeth, but grievous things are firſt ſuffered, for which it followeth, ver. 9. *I will take away my corn, &c.*

V. 8. *For ſhee did not know, that I gave her corne, and wine, and oile, &c.* The ground of idolatry, and likewiſe of living in any other groſſe ſinnes is ignorance, or continuance in ſinne cauſeth ignorance, which was not ſo groſſe at the firſt, but now there is no knowledge or conſcience of it, for which the wicked are commonly ſpoken of as fooles; wherefore wouldſt thou be wiſe and knowing? flee ſin, which puts out the eyes of the underſtanding. And it is to be noted here, that corn and wine are named, for bread and water, and drink before ſpoken of, to ſhew, that by drink, the beſt drink was meant, and for wool and flax *gold and ſilver*, to ſhew that riches were meant thereby, one or two kinds being put for all others, of all which gold and ſilver is the price, and therefore they that have ſtore of them can ſoon thereby fill themſelves with gold and ſilver. *Which thou haſt prepared for Baal*, that is, to make and beautifie the idol ſo called, for this was the common name of any idol almoſt, they being called together *Baalim*, in the plural number, of Gualter. which ſee before in my Expoſition upon *Judg.* 2. 13. They were, ſaith *Gualter*, held to be Gods inferiour to the Lord, as the Papiſts at this day hold the Saints departed to be, yet ſuch as ought to be called upon, and have pretious ſhrines and gifts of ſilver and gold offered unto them. But becauſe Judah did thus abuſe the gifts of God beſtowed upon them ſhee was before threatned, that ſhe ſhould be ſtript and made naked, and become a poor deſpicable V. 9. people, as at the firſt, verſ. 3. and verſ. 9. the ſame is threatned more at large, *I will take away my corn in the time thereof, and my wine, &c.* that is, when harveſt time cometh and the time to gather grapes, there ſhall be neither corn nor grapes, for the land ſhall be as a wilderneſſe, wherein nothing groweth, v. 3. and if vines or figtrees grow, the land being as a Forreſt for beaſts to live in, they ſhall eat them, verſ. 12. And this doth not a little aggravate the judgement to be deprived of neceſſaries for this life at the very time, when wee hoped, Note. that now we ſhould reap and injoy them. For this is the husbandmans comfort in the midſt of all his toil, making him patiently to wait, that harveſt time will come, which will pay him for all. And it is juſt with God, if we bring not forth fruits of righteouſneſſe to him in his time, which is the time of his harveſt, as it were, to take from us our corn in our harveſt time, bringing us in hope even to the entrance of this time: but then by forreign enemies breaking in, or by unſeaſonable weather deſtroying all, as *Eſa.* 5. *Luk.* 13. 6. if therefore thou wouldſt be bleſſed doe like the righteous man, who brings forth fruit in due ſeaſon.

And here mention is made of wool and flax again, *to cover her nakedneſſe*, the one for linnen, the other for woollen garments, which ſheweth the uſe of apparell to be not for pride and oſtentation, but to cover our nakedneſſe, as in *Adam* and *Eve* at the firſt. And becauſe he ſaith, *my corn*, and *my wine*, Note, that our goods are not our own, but the Lords, and wee are only ſtewards, in danger to have them taken away if we uſe them ill, and to be called to an account. V. 11.

And I will cauſe all her mirth to ceaſe, her feaſt dayes, new Moons and Sabbaths. There are three parts of Gods judgment threatned againſt Judah for her abominations. 1. Poverty in ſtead of riches, wherewith ſhe abounded before, v. 9. 2. Deſolation of the City and Temple, they being deſtroyed no more feſtivals ſhall be kept, and ſo mirth ſhould ceaſe, becauſe thoſe were the times of their meeting together at *Jeruſalem* and making merry, the Paſch, Pentecoſt and the feaſt of Tabernacles, beſides New Moons, of which *Numb.* 28. 3. Deſolation of the whole countrey, v. 12. *I will deſtroy her Vines and Fig-trees, &c.*

Thus they that have the goods of this world, but know not how to uſe

Note. them aright but abuſe them, ſhall be made poor enough, and they that have
had by reaſon of their proſperity dayes of mirth and joy, for the like reaſon
ſhall have dayes of ſorrow, all joy ceaſing, and their fruitfull country ſhall
be turned into a wilderneſſe, becauſe they abuſe the fruits thereof to gluttony
and drunkenneſſe, whereby *Baal* a lord, as the word ſignifieth, is ſerved again,
ſith ſuch are cenſured as making their belly their God or Lord, as *Philip.*
3. 21.

But what is that *v.*10. I *will diſcover her lewdneſſe in the ſight of her lovers*, Hebr.
her fooliſhneſſe, that ſhe was ſo ignorant as was before ſaid; for when by my
judgment ſhe ſhall be ſtript of all in the ſight of the Egyptians her lovers, that
would have holpen her, but could not, even they ſhall take notice of it, that
ſhe was a fool for thus detracting from her God, and aſcribing all her good
to other Gods: neither indeed were they ſuch Lovers, but that ſeeing her
brought ſo low they deſpiſed her more then ever they loved her, as is intimated
Eſay 19.17. at the leaſt, they would when the dayes of her proſperity
was at an end and ſhe was now in miſery, do according to the proverb,

Dum fueris fœlix multos numerabis amicos,
Nullus ad amiſſas ibit amicus opes.

V. 14. *Therefore* I *will allure her, and bring her into the wilderneſſe, &c. R. Solomon*, ſaith
R. *Solomon.* *Lyra*, underſtandeth this of the Kingdom of *Judah* brought back from *Babylon*,
Lyra. when the Jews enjoyed again the like proſperity to that which they injoyed
before; but this cannot ſtand, becauſe *Rom.*9. the laſt words are applyed by
the Apoſtle to the Gentiles, I *will call them my people that were not my people*, as was
touched before. He therefore underſtands it of the faithfull Gentiles, and the
Church conſiſting of them, for to her when comfort was ſpoken by Chriſt,
ſome that they might the more freely intend the ſervice of God, went into the
wilderneſſe leading an eremiticall life; then her vineyards were reſtored unto
V. 15. her, becauſe Chriſt is a vine, from whom the Chriſtian hath the wine of ſpiritual
conſolation, *and the valley of Achor for the dore of hope*, that is, trouble, as the
word *Achor* ſignifieth, for from inward trouble and ſorrow for ſin, he ariſeth
up to hope towards God. *At that day thou ſhalt call me* I*ſhi and not Baali*, *Iſhi* ſignifieth
my husband, Baali, my Lord, ſo that hereby is intimated conjugall love,
wherewith they ſhould be affected, and not ſlaviſh fear, to which they are ſubject
V. 17. that are out of Chriſt, *v.*17. *And* I *will take away the names of Baalim out of*
her mouth; that is, in deteſtation of her former Idolatries, to which all the
heathen were formerly addicted, now Idols ſhall no more be once named.
V. 18. *v.* 18. And I will make a covenant with them for the beaſts of the field, that
is, men of might, who before were perſecutors, but now profeſſours of the
Goſpel, and *creeping things*, that is, under-officers, ſo that none ſhall moleſt
V. 19. them, but they ſhall be ſafe and quiet, as it was in *Conſtantines* time. *v.* 19. *And*
I *will betroth thee unto me for ever*, this my favour ſhall not be for a time only, and
then have an end, but for ever, for the Church of the Gentiles ſhall ſtand
firm againſt all perſecutions afterwards again ariſing by Antichriſt to the
V. 21. worlds end. *v.*21. *And* I *will hear the heavens*: that is, the Angels of heaven
praying for the Chriſtian Countries over which they are ſet as Guardians,
and *the heavens ſhall hear the earth*: that is, the inhabitants of the earth, the
gifts and graces of the Spirit coming from heaven, being multiplyed upon
them, ſet forth by corn and wine and oil: Or I *wil hear the heavens*, making them
by their influences a bleſſing in temporal things upon earth, corn and wine being
brought forth in abundance for the comfort of *Jezreel*, that is, this my ſeed,
*v.*22. *And* I *will ſow her upon earth*; that is, multiply her children, as corn
ſown multiplyeth upon the ground, and then ſhe that had no mercy, called
therefore *Loruchamah*, ſhall have mercy, and he that was rejected as no people,
called therefore *Loammi*, ſhall be called the people of God. And underſtanding
all thus, he maketh the firſt words, *v.* 14. to cohere with thoſe at the beginning
of the 10. chapter, *Say to your brethren, Ammi, &c.* Hitherto *Lyra*, *Theophylact*,
Hieron. *Theodoret*, and *Ruffin* follow R. *Sol.* but *Jerom* and *Cyril* are for the expoſition
Cyril. hitherto made. And if the former part of the chapter be a propheſie
of

of grace ſhewed under the Goſpel both to Jews and Gentiles, that beleeve as it is, that which is here ſpoken to the ſame effect, muſt needs be underſtood accordingly. For as *v.* 1. comfort is ſpoken both to brethren and ſiſters by the name of *Ammi* and *Ruchamah*, ſo here I *will ſpeak comfortably to her*, and as *v.* 7. I *will return to my former husband*, ſo *v.* 16. *thou ſhalt call me* Iſhi my *husband*, and *v.*23. I *will have mercy upon her that had no mercy*, and call them which were not my people, my people, that is, *Ammi* and *Ruchamah*, as *v.*1. and the ſame alſo was ſaid before *ch.* 1.10. when the Lord then ſaith, *Therefore* I *will allure her*, he meaneth the Church under the Goſpel, before called *Ammi* and *Ruchamah*, but now ſet forth only in one word *her*, but *v.*22. by *Jezreel* again, as ſhe had been before, *ch.* 1.11. But how doth the word (*Therefore*) cohere with the premiſes, ſhal they therefore be ſpoken comfortably to, becauſe they have fooliſhly aſcribed to Idols that which God gave them, and therefore were ſtript of all again? It may, as one ſheweth, have a good ſenſe thus, becauſe I have afflicted her, as ſhe was well worthy, but ſhe being afflicted repented, and thought of turning to me, as *v.*7. therefore I that love not to chide continually, but after judgment to ſhew mercy again to all penitent perſons, will do ſo by her. But what meaneth he by ſaying, I *will bring her into the wilderneſſe*: is there any thing in a wilderneſſe whereby one might be allured? *Anſw. Calvin* ſaith, that the meaning is, after I have brought her into a wilderneſſe of trouble and miſery. But becauſe alluring goeth before this bringing, it is not probable that this bringing is meant of an act done before, but after it. Therefore I ſubſcribe rather to them that hereby underſtand it to be ſpoken in allnſion to that which was done to the children of Iſrael brought out of *Egypt* to goe through the wilderneſs into the land of *Canaan*. For with this Meſſage was *Moſes* ſent to *Pharaoh* to require him to let Gods people goe 3 dayes into the wilderneſſe.

Calvin.

The meaning then is, I will by ſetting before her the land of promiſe, heaven and happineſſe, perſwade her ſo, that ſhe ſhall not be unwilling to goe into the wilderneſſe of miſery, that ſhe may finally attain everlaſting felicity. For even then his ſpeaking is to her heart, as in the next words. And whereas it is added *v* 15. *the valley of Achor, a dore of hope*, the ſame is further expreſſed, as hath been before ſhewed. As the children of Iſrael coming thither had much trouble by reaſon of *Achan*, who gave the name to the place, but preſently after began great comfort at the ſubduing of *Ai*, ſo they that are troubled for their ſins, enter by *Ai*, as it were, into their reſt for ever, as by a dore into a ſpatious and pleaſant place. *Calvin* in expounding this goeth from all others, by *Achor* underſtanding the plain and fruitfull place called *Achor*, giving this for the ſenſe, bringing her into a part of the fruitfull land promiſed; whereby ſhe ſhould have hope of a full poſſeſſion ſhortly after. For thus the Lord begins to fulfill indeed what he ſpeaks to the heart, reſtoring the wine of ſpirituall joy to the faithfull, which before they could not have, but were deprived of for their ſins, according to the former words, *I will reſtore to her, her vineyards*, and becauſe another comfort lyeth in fruitfull places abounding with cattell, he ſpeaks of the valley of *Achor*, which is deſcribed by cattell lying there, *Eſay* 65. 10. which maketh much for this expoſition, and therefore according to it I conclude, that it is meant ſhe ſhould have vineyards, and fruitfull paſtures, ſpirituall joyes and riches: *and ſhe ſhall ſing there as in the day when ſhe came up out of the land of Egypt*: that is, the Egyptians being drowned in the red Sea, *Exod.* 15. for ſo the faithfull in bearing the Goſpel were full of joy, *Act.* 2. *Act.* 4. *Act.* 8. and to expreſſe this joy we are bidden to ſing Pſalms and hymns.

V. 15.

Joſh. 7.

Calvin.

Eph.5.19.

Touching *v.*18. *I will make a covenant*, *Calvin* underſtands it literally, as for ſin all creatures are ready armed againſt man, as againſt the Egyptians, Aſſyrians, and the children of *Bethel*, and it is threatned *Deut.* 28. ſo ſin being forgiven, as it is, to the faithfull, they ſhall no more be indangered by them, but God in his providence will take care over his, that they ſhall be ſafe from them. For thoſe that are not thus protected, ſee in what dangers they are

2 King.17.

every where, *Amos* 3.19. And all this he applyeth ſo to the Jewes returning out of *Babylon*, that he extends it to the faithfull under the Goſpel alſo. But becauſe after beaſts he ſpeaketh of the bow and the ſword, which ſhould ceaſe; I rather think with *Lyra*, that men, enemies to the Goſpel, are to be underſtood, either when God over-ruled them, to ceaſe from perſecuting, or converted them, as *Conſtantine*.

V. 19. *And I will betroth thee to my ſelf in judgment and juſtice:* that is, in judgment being on thy ſide and againſt thine enemies; and in juſtice, juſtifying thee by faith from thy ſins; for which faithfulneſſe is alſo expreſſed *v.* 20. *in loving kindneſſe and mercy*, not for any merit of thine, but for my meer mercies ſake.

V. 21. *And I will hear the heavens*: this is ſpoken with a gemination for the certainty of his hearing; and the meaning is, whereas the heavens being full of watery clouds, deſire to empty and diſburthen themſelves by diſtilling them, ſo I will hear and grant this their deſire; and whereas the earth being dry, deſireth irrigation by ſhowrs from heaven, ſo the heavens by raining ſhall hear this her deſire; and whereas the corn deſires to grow plentifully, and ſo doth the Vine and Olive tree to bear fruit, the earth being watered from heaven ſhall hear them, ſo that they ſhall abound in fruitfulneſſe, and hear *Jezreel*, or the faithful hitherto comforted, who are the ſeed of God. Euripides. So *Euripides, cum eſt ſicca tellus imbrem amat: cum turget æther imbre, cum cœlum tumet: affectat ut in telluris ſinus cadat.* So *Ariſtotle* citeth him Ethic. *l.* 8. *c.* 1. The meaning of the Prophet, is not only that the faithfull be bleſſed with all manner of increaſe of heaven and earth, but with riches of grace. V. 22. *And I will ſow her in the earth*, that is, the Church ſet forth by the name of *Jezreel*, Gods ſeed, all over the world by my ſowers the preachers of the Goſpel, as *Mat.* 13.

Note. From all which we may gather, that God is not reconciled or in a way of mercy, when in any kingdome men rage like wild beaſts one againſt another, and waſt and deſtroy one another in war, and the weather is unſeaſonable and the fruits of the earth ſcarce. For when a people profeſſing his faith executeth his judgments and righteouſneſſe, faith given is duly kept and mercy and loving kindneſſe is exerciſed, they are as a wife betrothed to the Lord, and all manner of bleſſings ſhall certainly follow, otherwiſe God will not be as *Iſhi* but as *Baal* unto them to their ruine.

CHAP. III.

V. 1. G*O yet, Love a woman beloved of her friend:* Here the conſtant love of God towards the Jews in particular is further ſet forth, who ſo ungratefully rejected him coming amongſt them, and were therefore by him judged, and remain under his judgments to this day, a ſcattered and deſpiſed people in all countries and nations. For to ſignifie this *Hoſea* is bidden to go love a woman beloved of her friend. This woman being the Jewiſh Synagogue, her friend the Lord, who had alwayes ſhewed ſingular love unto her, and although for her crucifying of Chriſt his dear Son, he dealeth long ſo ſeverely with her, yet as an *Hoſea*, that is, a Saviour; he loveth her ſtill, and will in the laſt dayes ſhew it when they ſhall be converted unto him, as in the laſt words of this chapter.

Theoph. Theodoret. R. Solom. Calvin. Some expound it of the Jews returning after many dayes out of the Babyloniſh captivity, but *Jerom* and *Lyra*, as hath been ſaid. And againſt the other make divers things here ſpoken of: that he ſaith they ſhould be without a king, and a Prince, whereas the Jewes in that time were not, for *Jehoiakin* lived many years after, and was advanced by *Evilmerodach* the K. of *Babylon*: and from him came *Salathiel* their Prince, and *Zerubbabel*, although none of them acted as King or Prince till their return.

2. After this long ſpace of time they have *David* their King, which could not be *Zerubbabel*, for neither was he a King, nor ever thus called.

3. It is ſaid that this ſhould be in the laſt dayes, whereby the time of the Goſpel is alwayes ſet forth, all the time before being called old, as *Heb.*1.12. but theſe *noviſſima tempora*, becauſe all things are now new, yea, and at the latter end of them the Jews ſhall be new creatures, as all be that are in Chriſt, and then the world ſhall be deſtroyed and God will make a new heaven and a new earth. 2 Cor. 5.17.

To leave that expoſition then to the Authors of it, amongſt whom *Calvin* ingenuouſly confeſſeth, that by *David* ſpoken of in the Prophets, Chriſt is alwayes ſet forth, and therefore this long time of the Jews being without a King, &c. muſt be underſtood of the time immediatly going before their imbracing of the faith of Chriſt, and therefore not of the time of their captivity: for then they had not *David* for their King, neither can it be underſtood of the time immediately going before Chriſts coming and after their return, for then they had Princes and Prieſts and Sacrifices. And what remaineth then, but to underſtand it of the time that now is, at the end whereof the Jews ſhall turne to Chriſt? and herein *Gualter* and *Toſſarius* alſo follow *Jerom.*

But to come to the words in particular, *Love a woman beloved of her friend*, or *neighbour*, for רעה ſignifieth either. This is commonly underſtood of another woman beſides her, whom he was firſt bidden to take to wife, *ch*.1. But ſome rather think the ſame *Gomer* to be meant, who after that *Hoſeah* had marryed her had other Lovers, that is, Gods, with whom ſhe committed ſpiritual adultery. *Toſſarius.* But he muſt love her ſtill, to ſhew, that although the Church of the Jews were adulterous, yet God ſtill loved her, and at length will manifeſt it, albeit in the mean ſeaſon ſhe be in miſery. For if by a woman beloved of her friend, that is, her husband; as ſome ſay, another woman a wife to ſome other man were meant; *Hoſea* were bidden to do a thing unlawfull: or if one never marryed before, the ſimilitude would not hold, for *Judah* ſet forth by her was marryed to the Lord, and in covenant with him; but becauſe ſhe had joined her ſelfe to other Lovers, ſhe ſhould be ſhut up, as it were, a long time, but by the Lord beloved ſtill, that is, a remnant of them, howſoever many years firſt paſſed, before that any ſuch love of his appeared towards her, and according to this the Apoſtle ſaith, they *are enemies in reſpect of the Goſpel, but beloved for the fathers ſake.* Rom.11.28. And to make it yet further appear, that the woman here ſpoken of was a marryed woman; it is added, yet an *adultereſſe*; and the Church of the Jews long was ago by the Lord marryed to himſelf, for he ſaith further, *according to the love of the Lord towards the children of Iſrael, that look to other Gods and love flaggons of wine*, for the Lord loved that Church formerly and married her, and ſtill, although it appeareth not, he loveth her ſecretly, purpoſing one day to ſhew it.

The meaning then is, Love the woman whom before thou tookeſt, although an adultereſſe, for ſo the Lord loveth *Judah*, although looking to other Gods as friends and worthy of her love; and thus thou ſhalt ſet forth the Lords love towards her, and that, which in love he will doe for her in the end.

But what is it that he addeth, *and love flaggons of wine*? ſome think drunkenneſſe, for with this ſin the Jews are often charged, *Eſay* 5. *Eſay* 28. &c. and not with Idolatry only, which alſo ſeemeth to me moſt genuine, becauſe Idolatry went not alone, but together with it all manner of exceſſe of riot, free drinking of wine and venery, which wrought much upon vain and luxurious perſons to make them turn Idolaters, as *Numb*.25. the Hebrews were tempted by the Midianitiſh women and idolatrous feaſts to their Idolatry. And of their cuſtome in ſuch ſuperſtitions, *Belſhazzar* and his Princes may be an example in the night that *Babylon* was taken, they being all drunken and their concubines with them; Dan.5. yet ſome going to the word here uſed אשישׁ ſignifying *fundamentum*, underſtand old leaves being rotten, that fall to the bottom of the vine, being good for nothing; and hereby the vanities of Idolatry: but it is beſt to retain the proper ſenſe, ſee *ch*.4.11.

V. 2. *So I bought her to me for* 15 *pieces of ſilver and for an omer of barley, and halfe an* *omer*: Hereby it ſhould ſeem that the woman by him formerly taken, was not meant, for he needed not to buy her, ſeeing ſhe was his wife before. But this is eaſily anſwered, ſhe was gone from him and followed other lovers; therefore ſhe being not willing otherwiſe to return unto him, he bought her as if he had never had her before. But it was a poor price that he gave 15 *ſhekels of ſilver and an omer of barley*; Exod.21.32. ſith that in caſe an Oxe goare a maid ſervant, the owner muſt pay 30 ſhekels; hereby then is intimated, that this woman was now in a baſe and poor condition, for ſhe ſetteth forth *Judah* ſpoiled by the Caldees, and made ſlaves and captives, and ſo bought and ſold for little. The word *argenteus* here uſed, ſignifieth *denarius*, *a penny*, which was the ſame Junius. with *drachma*, *a piece of* $7^{d}.^{ob}$. *Junius* for *pieces of ſilver*, hath *ſhekels of ſilver*, giving this for a rule, that when pieces of ſilver are ſpoken of, ſhekels are meant, and ſhekels of the Sanctuary. But as hath been by me already ſhewed upon *Acts* 19. it is a piece of no more then $7^{d}.^{ob}$. a ſhekel common 15^{d}. the ſhekel of the Sanctuary twice ſo much: and when ſhekels are meant they are commonly named. For an omer and half of barly, Hebr. it is, omer, and לתך rendred by *Calvin*, half a corus, and ſo in Vulg.Lat. *a core and half*, by *Junius an homer and half*, and how much an omer is, ſee *Exod. 16. 36.* the *tenth part of an ephah*, anſwering to our buſhell, or ſomewhat more, as I have there ſhewed. *Lyra* and *Toſſarius* following *Jerom*, and for an homer reading corus and half, and determining corus to be 30 meaſures, hereby underſtand 30 dayes, unto which 15 being added, as being the halfe core, together they make 45. and the 15. pieces of ſilver ſpoken of before, 15 dayes; ſaying, that hereby is ſet forth the coming of the children of Iſrael out of Egypt the 15 day of the firſt month, and their coming to Mount *Sinai* 45 dayes after, that is, the firſt of the third month, *Exod.19.* But this *Calvin* rejects as childiſh, and no better is another deviſed by *Lyra*, *viz.* by 15 ſhekels or pieces of ſilver underſtanding 15 Prophets, 3 greater and the 12 ſmaller, for *Daniel* is by *Jerom* put amongſt the Hagiographa; and by 45 meaſures, 45 generations reckoned up *Mat.* 1. to 42, unto which 3 Kings there omitted being added betwixt *Joram* and *Uzziah*, the number of 45 is made up.

Ribera. But what do I trifling out the time in recounting theſe, when as *Ribera* Calvin. himſelf rejects them and cloſeth with *Calvin*, though covertly pretending it to be his own? and this is *Calvins*, Hereby is nothing elſe meant, but that *Judah* by this woman ſet forth, was now poor and baſe, yet injoying in this poor eſtate ſome fruit of Gods love although but a little, having ſome money ſtill, and ſome courſe means of living, *an homer and halfe of barley meal*, one of the ſmalleſt meaſures and the courſeſt grains fed upon only by poor folks in Gualter. time of ſcarcity. And *Gualter* following the ſame noteth, that God giveth the Jews mony and provideth for them ſo, whereſoever they be even at this day, and howſoever oppreſſed, that they have wherewithall to live, and ſometime grow rich to the admiration of all men. And herein do I reſt alſo, only I conceive further, that in the number of 15 and one and an half, ſome further myſtery lyeth touching the time in which to keep her in this poor manner this is given, whileſt the time cometh of her converſion, and ſo 15 pieces may happily ſet forth 1500 years ſince her rejection, *Jeruſalem* being deſtroyed, and one omer and an half 150 years, at the end of which time being here called many days ſhe ſhal have the veil taken from before her eies according to 2 *Cor.* 3. and ſo ſee Chriſt to be the true Meſſiah, whom they yet hate and perſecute. And if ſo, their time will be about *anno* 1720. but herein I make bold only to ſpend my conjecture.

V. 3. *And I ſaid, thou ſhalt abide for me many dayes, &c.* The Lord hereby ſhewed, that he would not immediately take this his wife again, but in this poor condition ſhe ſhould remain a long time, till it ſhould be his pleaſure to take her, which he would certainly do at the laſt, for which he ſaith, *I will be to thee*, but Act.28.28. in the mean ſeaſon ſhe muſt not commit adultery any more with other gods, as ſhe had formerly done. So that he meaneth this ſhould be for her caſtigation in reſpect of ſins paſt, and ſpecially the great ſin of refuſing the Goſpel

offered

fred unto her. And to expreſſe her miſery further in this long time he ith, ſhe ſhal continue many days *without a King, a Prince, a Sacrifice, an Ephod, & a raphim;* whereby he intimateth, that for a people that have uſed to live under ing, to be without, is a great miſerie, that we may acknowledge the benefit Monarchy and aſpire again after it, when we want it. According to this propheſie the children of Iſrael have been without a King or Prince of their wn ever ſince the deſtruction of their City, and without Sacrifice, becauſe o ſacrificing might be but at *Jeruſalem*, in the place by God appointed, from which they live ſtill exiles. The Ephod, without which it is alſo ſaid that they ſhould be, was the high Prieſts garment glorioully made and ſet with precious ſtones, whereby he gave anſwers. And therefore when *Abiathar* fled from aul to *David*; he carryed with him the Ephod, 1 *Sam.*23.6. and hereby *David* being in *Keilah*, inquired of the Lord, *v.*9. And it is ſhewed that as they ſhould be without divine worſhip, or inſtruction all this long time, ſo they ſhould not live in their old ſuperſtition by Idolatry, as indeed they do not, whereſoever they be diſperſed at this day. V. 4. Exod.28.6.

But what meaneth he in ſaying, they ſhould not only be without an image but a teraphim alſo? There were two ſorts of Images, the one called מ עבה a *Statue*, being the ſimilitude of any ſuch creatures as the heathen worſhipped, of beaſts and fowls and creeping things, as *Rom.*1.23. the other *Teraphim*, being the ſimilitude of a man, for it is ſaid of *Michol Davids* wife, that ſhe laid an Image in his bed, ſhewing it to them that came to kill him, whereby they were deceived; which is Hebr. called *Teraphim*, and *Gen.*31.19. where the tranſlation hath Images, Hebr. it is Teraphim, and *Judg.*17.4, 5. it is ſaid, that *Michah* had *graven and molten Images*, which are alſo called Teraphim: of this R. *David Kimhi* ſaith, that it was an Image whereby they ſaw things to come, the Devil giving anſwers thereby: ſo likewiſe *Lyra, Vatablus, Clarius*, and *Iſidor.* but this is doubted of by *Calvin*, who makes no more of Teraphim but Images in common. But of this, ſee more in my Expoſition upon *Judg.*17.5. 1 Sam.19.13. *R.DavidKimhi.*

Afterwards the children of Iſrael ſhall return and ſeek the Lord, and David their King: and this he ſaith ſhal be in *the latter dayes*, Hebr. *in the end of dayes*, that is, when the World is now near unto an end. By *David* Chriſt being underſtood, as hath been before ſaid, of the ſame phraſe ſetting forth the time of the Goſpel, ſee *Eſay* 2.2. of *David* in this ſenſe, *Jer.*30.9. *Ezek.*34.23. V. 5.

In that the Lord is ſaid conſtantly to love *Judah*, the children of Iſrael even in the midſt of her grievous ſufferings, here is comfort for the faithful, even when the Lord ſeemeth to be moſt offended with them by their lying long in miſerie, as they did in the Primitive Church, he loveth them ſtill, and this he will one day ſhew; yea, although by their ſins they have brought this miſerie upon themſelves. For all that be of the election ſhall riſe again by repentance, and ſeek the Lord, and whoſo ſeeks ſhall find, *Mat.*7.7. *Note.*

CHAP. IV.

H*Ear the word of the Lord ye children of Iſrael.* The Prophet having hitherto taught by ſigns, now addreſſeth himſelf further to the ten tribes, to whom he was ſpecially ſent by words of commination for their ſins, as an Herald denouncing war againſt them, yet *Judah* is not excluded, but ſpoken to alſo by the name of her mother, *v.*5. for this was *Jeruſalem*: and *v.*15. in threatning them, 1. he inveigheth againſt their ſins touching men, and then concerning God, *v.*6. thus *Lyra*. But the Prophet putteth all their ſins together, *v.*1. yea, and the want of the knowledge of God alſo, we may rather diſtinguiſh thus: V. 1. *Lyra.*

1. He mentioneth their ſins in generall, *no truth, nor mercy, nor knowledge of God.*

2. The ſins againſt truth and mercy in particular, *ſwearing, lying, killing, ſtealing, and committing adultery*; for the lyar and ſwearer, the thief and adulterer V. 2.

are without truth, the laſt dealing untruly becauſe that through adultery
ſtrangers come to inherit in ſtead of their owne children. 3. The ſins againſt
God immediately are more at large ſet forth, verſ. *6.* to which before that hee
V. 3. cometh he threatneth deſtruction to man and beaſt, fowls and fiſhes, verſ. 3.
For by the ſword and famine men being deſtroyed, other creatures that live
upon the land periſh alſo for want, ſee *Joel* 1.18,19,20. *Zephan.* 1.3. But forſomuch
as a ſcarcity upon the land extends not to the fiſhes, how are they
brought in alſo? *Anſw.* That which is tranſlated Sea ſignifieth either ſea or
pond, or lake, and by great droughts ponds and rivers have been dryed up,
and the fiſhes have dyed. But it is to be noted, that whereas we render it *with
the beaſts*, Heb. it is *in the beaſts and fowles*, and for theſe words, *the fiſhes of the
Sea ſhall be taken away*, it is *ſhall be gathered* or *added*, it being meant, that men, who
were the inhabitants of the land ſhould be puniſhed in the beaſts and fowls dying
through famine, and not only ſo, but whereas they had part of their living
from fiſhes, they ſhould periſh as the other, which is meant by their being added.
For Gods wrath for the ſinnes of men is not provoked againſt the beaſts and
Gen. 2. other creatures, but what is ſuffered by them is ſuffered by their owners,
Gen. 9. and ſuch, as for whoſe uſe they were created, and to whom the power of them
V. 4. is given. *Yet let no man ſtrive to reprove another, for thy people are as they that ſtrive
with the Prieſt*, that is, although this heavy judgement ſhall come and they be
threatned with it, yet I know, that they will take no warning to amend their
lives, ſo that all reproofe will be but vain to them, for they chide with the
very Prieſt, when he reproveth them, one ſaying, Am I not old enough to
know what to doe to or how to live, but thou muſt tell me and reprove me
for this and that? another, Ah baſe fellow, I am a better man then thou, how
Note. dareſt thou then thus boldly to controule me in my wayes? I will not be reproved
by thee, as the *Sodomites* ſtormed at *Lot*, when he reproved them. They
with whom it is thus are incorrigible and near to deſtruction, and who ſo laboureth
to keep it away from them laboureth but in vain; ſee the like *Eſa.* 1.5.
and here verſ. 14.
V. 5. *Therefore they ſhall fall in the day, and the Prophet in the night, and I will deſtroy thy
mother.* Heb. *that day*, that is, at the time ſet for the executing of theſe judgements,
and the falſe Prophet in the darkneſſe, wherein he hath led thee, meant
Calvin. by night. *Calvin*, the day is ſpoken of to ſhew the ſudden and open carrying
away of the Iſraelites into captivity, and the night for falſe Prophets, to ſhew
that they ſhould ſuffer likewiſe immediately after them, as the night followeth
immediately after the day. But it is ſaid, *the Prophet with them in the night*;
ſo that it cannot be meant of one falling preſently after another. And therefore
in the vulg. Latine the word night is diſtinguiſht from the former words
thus, *thou ſhalt fall in the day and the Prophet with thee, and in the night I will make thy
Hieron. mother ſilent*, expounded by *Jerome* of the Synagogue or Jewiſh Church, as alſo
Calvin expounds it, and noteth it to be thus ſaid, becauſe they gloryed ſo
much in the Church, the children whereof they were, and therefore thought
that no ſuch judgements as were threatned, could poſſibly come upon them.
But he ſaith that even this Church ſhould be put to ſilence and not be able to
bragge ſo any more, when the night of her calamities ſhould come. The
reaſon of the difference is becauſe ו ſignifying *and*, is joined with ודמתי and
of this word properly ſignifying to be ſilent, cometh another in *Niphal* ſignifying
to cut off. But the vulgar may well be juſtified and ſtil retained, becauſe
ו is many times redundant, and there is no need here to goe to any other ſignification,
but to *make ſilent*. For the underſtanding of the Synagogue by her
Lyra. mother, ſee before chap. 2.2. and *Lyra* more reſtrainedly will have *Jeruſalem*
meant, which according to the letter was taken in the night when the *Caldees*
brake in.

V. 6. Having thus inveighed againſt their ſins by two, 1. Generally, truth and
mercy and knowledge of God wanting. 2. Sins of men againſt men, now
thirdly, he cometh to ſins againſt God. 1. Saying, *my people are deſtroyed for want
of knowledge*, that is of the knowledge of God and of his Laws, and herein the

Prieſts were guilty as well as the people, *becauſe thou haſt rejected knowledge I will reject thee, that thou ſhalt be no Prieſt unto me.* As there were two ſorts of Prophets, ſo there were two of Prieſts, the good, with whom they are ſaid to contend, and the wicked, who together with the people perſecuted the Prophets, yea were ringleaders to them, as we read that *Paſhur* was againſt Jeremiah, *Jer.*26. And theſe are ſaid to have rejected knowledge, becauſe the knowledge given them by the Prophets of Gods judgements to come for ſin, that there might have beene a reformation, they deſpiſed, and ſet light by, continuing as void of all knowledge that might have done them good, as if they had heard nothing thereof. And by their means the people ſlighted them alſo, and waxed bold notwithſtanding to ſin, thus increaſing their ſins. For he taxeth the Prieſts ſo, as that he inveigheth againſt the people alſo, as being moſt ignorant. But how ſaith he, *thou ſhalt be no Prieſt unto me,* when as they in the Iſrael were already no Prieſts of God, but of idols? *Anſw.* They went yet under the name of Gods Prieſts, but the time ſhould come that they ſhould go ſo no more, but be accounted of no otherwiſe then the common people, as followeth, verſ.9.

As they were increaſed, ſo they ſinned againſt me. This was ſpoken of them in reſpect of their great proſperity in the time of the ſecond *Jeroboam*, when they increaſed in children and wealth, but for this waxed the bolder to ſinne, as thinking that God liked well enough of their doings, as is objected to the wicked, *Pſal.* 50. *therefore I will turn their glory into ſhame,* that is, bringing them downe from ſo great proſperity to a poore and baſe eſtate, of which they ſhould be much aſhamed, as now they gloryed and thought highly of themſelves for their proſperity.

V. 8. *They eat up the ſin of my people and ſet their heart upon their iniquity,* Heb. *at their iniquities they will liſt up his ſoul.* Here again he turnes to the wicked Prieſts, who incouraged the people in their ſinfull wayes as long as they brought in Sacrifices good ſtore from time to time, whereupon they and their families lived. *Note.* For they that receive gifts, or duties from the people, as Mediatours betwixt God and the people, doing nothing, whereby the people may be reformed by repenting them for their ſins, and ſhewing the danger, wherein they are therefore, (as the end of bringing ſacrifices to be killed and burnt in the fire was to demonſtrate unto them, that they were in the way of deſtruction and then burning in hell, if they repented not: for which cauſe the bringer laid his hand upon the beaſt) but rather contrariwiſe promiſing them mercy, becauſe they duly brought ſuch ſacrifices, did in effect eat up the ſins of the people, becauſe they ate that, whereupon they did bear themſelves going on in ſin. For the next words, they are alſo thus rendred in vulgar Latine, the meaning being, that in doing as hath been ſaid, the Prieſts were an occaſion of the peoples lifting up their heads with comfort and hope, notwithſtanding all the abominations, wherein they perſiſted. *Calvin.* *Calvin,* who alſo renders them according to the Hebrew, hath not onely this expoſition in referring them to the people, but becauſe the number is changed, for having ſaid, *they will eat up their ſins, and at their iniquities,* it is added, *and they will liſt up his ſoule,* giveth another referring it to the Prieſts own ſoule, which by reaſon of the gain, that cometh in by the ſins of the people, there being many ſacrifices brought have much worldly joy and comfort, expreſſed by this, *they will liſt up his head.* But I reſt in the former, as taking the change of the number to make plainly for it, becauſe the word people is of the ſingular number, unto which therefore the word *his* being a ſingular, fitly anſwereth.

V. 10. *They ſhall eat and not be ſatisfied, commit whoredome and not increaſe,* A puniſhment ſutable to their ſinne in eating *up the ſinnes of the people,* as if hee had ſaid, Of this their greedineſſe of worldly gain, no good ſhall come unto them, for they may eat now, and fill themſelves, and as men that pamper their bodies, nouriſh fleſhly luſts, and follow them by whoring, as *Elies* ſons ſometimes did, but the time ſhall come, when of all their ſtore raked together they ſhall not have wherewithall to ſatisfie their hunger, and their ſpurious ſhall be cut off, they being left famiſhed and childleſſe. Thus God puniſheth ſin in the kind, worldly goods by ſinfull means, and a numerous poſterity in a ſhort time coming to nothing.

V. 11. *Whoredome and wine, and new wine take away the heart.* Of *flaggons of wine*, ſee before chap. 3. 1. Now he chargeth them againe with the ſame, and whoredoms alſo, which commonly follow upon ſurfeiting and drunkenneſſe. For it is a true ſaying, *Sine Cerere & Baccho friget Venus*, and again, *Venus in vinis, ignis in igne furit.* And when the wine is in, the wit is out, which is meant by ſaying, *take away their heart.* For if there were an heart to underſtanding, they would never have been for idols, which are but ſtocks and ſtones, as followeth, verſ. 12. Or becauſe whoredom is put firſt here, and then wine, ſpirituall whoredom may be underſtood, in committing which there was alwayes great execeſſe of riot,

V. 12.

and for this make the words of verſ. 12. *The ſpirit of whoredomes hath cauſed them to erre, and they have gone a whoreing from their God.* But what meaneth hee by ſaying, *they ask counſell of ſtocks, and their ſtaffe declareth unto them?* There was a way of foretelling things to come amongſt heathen idolaters by a ſtaffe or arrow, as we may alſo gather, *Ezek.* 21. 21. where the King of *Babylon* is ſaid to ſtand *in bivio, to uſe divination, and that he made his arrows bright and conſulted with images*, which kinde was by the *Greeks* called *Rabdomantria*, a prophecying by the ſtaffe.

Calvin.

Calvin thinkes that it is alluded to a blind man, that goeth by a ſtaffe, for they being blinded as it were by errour, and ſpirituall drunkenneſſe, did as if a blinde man ſhould ask counſell of his ſtaffe, which is without all ſenſe. For as this were extream folly in him to doe, ſo was it for them to conſult with ſtocks, that is, idols, which had no more ſenſe then a ſtaffe. But becauſe it is ſaid, *their ſtaffe declareth unto them*, or *ſheweth*, it is better to underſtand it with *Foſſarius*, as meant of a blinde man, who by his ſtaffe feels and findes out the way to goe in.

Foſſar. paraph.

Yet I doubt not but as *Jerome* hath it, the Prophet herein alludeth unto one of the wayes of Propheſying of foretelling of things to come excogitated by heathens, called as was ſaid before *Rabdomanteia*, of which and the reſt *Celius Rhodiginus* writeth, *lib.* 7. *antiqu. Lectionum cap.* 29. and *Gualter* here reckoneth up *Pyromanteia, Hydromanteia, Necromanteia, Geomanteia, Alphitomaſeinteia, Coſſinomanteia, &c.*

Rhodiginus.
Gualter.

V. 13. *They ſacrifice upon the tops of mountains under oakes, poplars and elmes.* Of high places, wherein they ſacrificed contrary to Gods command wee read often before, and of oakes, *Eſai.* 1. 19. and of groves having in them all manner of trees often. Here becauſe they committed ſpirituall whoredome, it is threatned that their daughters ſhould commit whoredome, the like ſinne being puniſhed with the like, as in perſons for idolatry given over to a reprobate ſenſe. Of ſome of theſe and other trees dedicated to idols *Virgil* ſaith thus, *Populus Alcidæ gratiſſima, vitis Iaccho, Formoſæ myrtus Veneri, ſua laurea Phœbo.*

Rom. 1. 19, 20. &c.

Virg. Eclog. 7.

V. 14. *I will not puniſh your daughters when they commit whoredome.* Thus here, but in the end of the verſe, he ſaith, *the people that doe not underſtand ſhall fall*: the ſenſe being that they ſhould be left to the ſwing of their own filthy luſts, living notwithſtanding for a time in proſperity, but in the end by one ſudden fall they ſhould come into utter deſtruction. Much like unto this is that which is ſaid *Pſal.* 49. *Pſal.* 37. *Job* 21. For ſometimes it is no favour to be ſpared when a man or woman ſinneth groſſely, but rather a ſigne of Gods wrath, and that he meaneth ſuddenly quite to deſtroy them: contrariwiſe it is a ſigne of favour to be chaſtiſed for ſin, *Heb.* 12. 9. *Pſal.* 119. according to which Jerome ſaith well, *He that is loved is corrected, but he that is neglected is diſmiſſed*, or *let goe unpuniſhed.*

Note.

Hieron. Qui amatur corripitur, qui negligitur dimittitur.

V. 15. *Goe not up to* Gilgal *nor to* Bethaven. Here he ſpeakes to the kingdom of Judah, wherein the Temple was, and worſhip and ſervice of the true God, eſpecially in the times of *Uzziah*, *Jotham* and *Hezekiah*, to confirm her againſt idolatry, unto which the kingdome of the ten Tribes had moſt foully degenerated under the firſt *Jeroboam*, and continued as long as it was a kingdome, wherefore he ſpeaketh of Iſrael, as deſperately ſet upon this groſſe ſin, and

Note.

warneth Judah againſt it, and not to be drawn by his example, whereby hee intimateth, that evill examples are of great force to corrupt us, that we may take heed of them.

Joſh. 5.

Touching *Gilgal* it was a moſt famous place for the circumciſion of the children of Iſrael the ſecond time, and the angels appearing to *Joſhua*, and the Arkes being ſometimes there, and thither *Saul* went to have the kingdome confirmed unto him. But why might not *Judah goe to Gilgal? Sol.* For the famouſneſſe of the place much idolatry was there committed, as we may ſee chap. 9.15. *All their wickedneſſe is in* Gilgal, and chap. 12. 11. *they ſacrifice bullocks in* Gilgal, *their Altars are as heaps in the field.* For it was the manner of idolaters to purchaſe the more credit to their idols to ſet them up in places of greateſt note for holineſſe, and therefore it ſeemeth, that *Gilgal* was thus abuſed, although not ſpoken of in the time of the firſt *Jeroboam*, but *Bethel* and *Dan* only, where he placed his golden Calves.

Junius.

Junius ſaith, that they are forbidden to goe to *Gilgal*, becauſe it was a town bordering upon the kingdome of the ten Tribes, to ſhew that there is danger of being infected by idolaters to come and converſe near to idolatry. For in deſcribing the land of Judah he ſaith, that towards the north it looked to *Gilgal*, *Joſh.* 15.7. ſo that it was not in Judah, as *Jerome* ſaith it was, upon 1 *Sam.* 11. but very near unto it. But that was not the reaſon alone, why *Gilgal* was now forbidden to be gone unto, becauſe there might be danger in converſing with idolaters, as they that dwell near one another often doe, but becauſe *Gilgal* was moſt notorious for idolatries for all ſorts. Touching *Bethel*, that was moſt noted for the idolatry with the golden calfe, and becauſe it began firſt there, *Dan* is paſſed over in ſilence, and becauſe more remote, ſo that they ſhould not need to be warned againſt going thither. But the Prophet nameth not *Bethel* here, but *Bethaven*, *the houſe of iniquity*, as it ſignifieth, becauſe it was turned ſuch by *Jeroboams* ſetting up of an idol there. There was a place alſo properly called *Bethaven*, *Joſh.* 18. 12. not far from *Bethel*: but of *Bethel* it is ſaid, verſ. 13. that it was formerly called *Luz*. There were two places of this name *Bethel*. 1. In the tribe of *Benjamin*, and the other of *Ephraim*, as may be gathered *Joſh.* 16. where *Bethel* is placed in the lot of the children of *Joſeph*, and yet that lot is bordered upon *Luz*, by which name *Bethel* was firſt called, but by *Jacob*, when God had appeared there unto him, *Bethel*, the houſe of God.

Lyra.
Gen. 28.

Of *Bethel* taken by the children of *Joſeph*, ſee alſo *Judg.* 1.22. And of this *Bethel* pertaining to *Ephraim*, the chief Tribe that came of *Joſeph*, and the head of the ten Tribes it is ſpoken in this place, under the name of *Bethaven*, as appeareth further, chap. 10. 5. But what meaneth he by ſaying further, *neither ſhall ye ſwear, The Lord liveth*, becauſe it is ſaid, Jer. 4.2. *thou ſhalt ſwear, the Lord liveth*, ſee alſo *Deut.* 6.13. 10.20. *Anſw.* The idolaters at *Gilgal* and *Bethel*, did not only ſwear by the Lord, but by idols alſo, giving to a dumb idol the title of *Jehovah*, as we may ſee *Exod.* 32. where a golden calfe being ſet up for a God it is ſaid of the feaſt kept thereunto, that it was a feaſt of Jehovah. Thus to ſweare was horrible impiety, and therefore Judah is forbidden it, or to ſweare by the Lord and by idols alſo.

Note.

For ſwearing is a part of Gods worſhip, and who ſo worſhippeth idols cannot worſhip him alſo, if he doth, it is abomination.

Col. 3. 5.
Phil. 3. 21.

And therefore the worſhip of the Papiſts exhibited to God is an abomination, ſeeing they worſhip Images alſo and the Saints departed, and the covetous perſon, who is an idolater and the glutton and drunkard, that makes his belly his God, is abominable, hee ſinneth in offering prayers or praiſe to God, *Eſai.* 1. 14.

V. 16.

Iſrael is ſlidden backe like an heifer; therefore I will feed him like a Lamb in a large paſture, that is, out of the yoak, as an heifer or bullock, that when it is yoaked to work ſlips it off againe and runnes away, therefore as lambs are put into large paſtures to be fatted, that they may be killed, ſo ſhall they, being a while left unpuniſhed, and in proſperity, in the end be utterly deſtroyed, according to verſ. 14. thus *Lyra*, and thus *Calvin*, at the firſt, but becauſe a lamb is not commonly fed alone, but being ſcattered from the flock

Lyra.

Calvin.

runneth up and down,and is unquiet, as having no ſhepheard,he preferreth rather
another expoſition of ſcattering the Iſraelites here and there, farre and
wide by this phraſe meant, let the reader follow whether he pleaſeth,but because
feeding in a paſture,and being brought to poverty, feeding in a large
paſture, and being bound and reſtrained, as they were, when they came into
the hands of their enemies, agree not, I preferre the former, for a time I
will let them alone in their proſperity, that judgements may come more
V.17. heavily and juſtly upon them, as alſo is further confirmed, verſ. 17. *Ephraim
is joined to idols, let him alone*, as v.4. he had ſaid, *Let no man ſtrive,&c.* he ſhall
be ſuffered for a time as incorrigible, without reproof, and without adverſity.
V. 18. But as verſ. 19. *they ſhall be aſhamed.* But before this it is ſaid, verſ. 18.
their drink is ſowre,Heb. *their wine ſtinketh*, a phraſe ſetting forth how it is with
drunkards, by much drinking of wine or ſtrong drinke their very breath
Calvin. hath a ſtinking and offenſive ſmell, and yet he meaneth not ſaith, *Calvin*, ſo
much their drunkenneſſe properly underſtood, as their being like unto
drunkards through the aboundance of their ſins making them to ſtink before
the Lord. And in the next words it is ſhewed, how this was, it is added,
their Princes, Heb. *ſhields* (for ſuch ſhould rulers bee for their ſafety of the
countrey) *love, Give yee*, that is, bribes, whereby the courſe of juſtice is
ſtopped, ſo that men may doe what they luſt, and that *impune.* Then ver.19.
V. 19. he ſaith, *The winde hath bound her up in her wings*, that is, ſhee the Church of Iſrael
compared before to a wife of fornications ſhall be for her wickedneſſe
ſuddenly carryed away as by the wings of the winde, a deſcription of the
Aſſyrians violent carrying away of the ten Tribes into captivity afar off. *Calvin*
ſaith it may be read alſo, *ſhee hath bound up the winde in her wings*,and then the
ſenſe will be, ſhe hath ſoared aloft, as upon the wings of the wind through
highmindedneſſe. But neither will the Hebrew ſo well bear this reading,neither
doe the next words agree to it, *and they ſhall be aſhamed of their ſacrifices*,
but with the former excellently,when they are carryed away,as hath been ſaid,
they ſhall be aſhamed to be ſeen in ſuch baſeneſſe.

CHAP. V.

V. 1. HEre the Prophet otherwiſe inveigheth againſt their ſins, the ſins of the
Lyra. Prieſts, the people, the Kings, ſaying, *ye have been a ſnare on Mizpeh and
a net ſpread on Tabor*: whereby ſome think, is meant, that this is ſpoken in regard
of ſpies ſet to watch againſt mens going to *Jeruſalem* to worſhip. But
Calvin. *Calvin* takes the plain meaning to be, that they acted the part of huntſmen,
who ſet ſnares upon mountaines and ſpread nets for beaſts to take and deſtroy
them, ſo the Princes of Iſrael by ſubtle and crafty means catcht the people,
and made a prey of their eſtates. And if it be thus underſtood,they are
taxed for their tyranny joined with ſubtlety, and for this threatned with
judgement, in that hee ſaith, *judgement is toward you*; not as ſome would
have it, to you it belongeth to doe juſtice, for not onely the rulers, but the
whole houſe of Iſrael are ſpoken to. Now two mountaines *Mizpeh* and *Tabor*
are mentioned, becauſe they were noted for height and greatneſſe. The
vulgar renders *Mizpeh*, as an appellative,by ſpeculation, but I ſee no reaſon
for that, conſidering *Mizpeh* is not named alone but *Tabor* alſo, and there is
the like reaſon, that one ſhould be taken as a proper name as well as the other.
Of *Mizpeh*, ſee *Joſh.*11.3. of *Tabor*, *Judg.*4.6. *Junius* ſaith, that they
Iunius. were places, wherein they uſed to hunt, and therefore this allegory is
moſt fitly made by them, from hunting Beaſts, to the laying of
ſnares either for oppreſſion or ſeduction to idolatry, as ſome underſtand
it.

V. 2. *And the revolters are profound to make ſlaughter*, Heb. *And the decliners* or *fallers
away have made deep the ſlaughter*, or *gone profoundly to worke in killing*; it anſwers
to their laying ſnares and nets, verſ.1. for why doe hunters lay ſnares

to take wild beaſts but to kill them, and ſo the hunters of men, and becauſe
they do not this openly but covertly, here is another phraſe of diving
or digging deep by wicked policy, to hide what the ungodly goe
about. So *Eſay* 29. 15. *they dig deep to hide, &c.* *Calvin* thinks, that by ſlaughter *Calvin.*
ſacrifice is meant, which they being wicked an offering was no more accepted
of then murther, as *Eſay* 66.3. at their hands who declined from, and
were without the truth of religion, but in deep diſſimulation made a ſhew of
it: A very truth, but not ſo aptly following that *v.*1. in this ſenſe as the former,
though I have been a rebuker, or correction to them all; that is, they cannot
plead ignorance as the cauſe of their doing ſo wickedly, for I have by my
Prophets inſtructed and reproved them from time to time, ſo that they are
without all excuſe.

Here they are terrified by this, that God knew of their doings, neither ſhall V.3.4.
they have for their intolerable wickedneſſe any grace ſo much as to ſtudy to
do better, but inevitably come to ruine, both *Ephraim* and *Iſrael*, the head and
the reſt of the ten tribes. And becauſe J*udah* was alſo corrupted in the dayes V. 5.
of *Ahaz*, he threatneth that ſhe ſhall alſo fall together. But is not the Prophet
herein contrary to himſelf, *ch.*1.7. where having threatned *Iſrael*, he yet promiſeth
J*udah* that ſhe ſhall be ſaved? *Anſw.* It is to be conceived that theſe
Propheſies were written at divers times, then in the dayes of *Uzziah* and *Jotham*,
or of *Hezekiah*, J*udah* was comforted, becauſe the true religion held them
in J*udah*, but there came an *Ahaz* to reign, who corrupted all, and touching
Judah in his time this is moſt probably threatned. *Calvin* diſtinguiſheth otherwiſe
betwixt the faithfull in J*udah*, to whom that promiſe was made, and the *Calvin.*
wicked to whom this is threatned. But if the Prophet had meant ſo, good
reaſon, that the faithfull in *Iſrael*, of whom there were 7000. even in the worſt
times, ſhould have had ſomething ſpoken to comfort them alſo. *v.6. They ſhall*
go with their flocks and herds, to ſeek the Lord, but not find him. This is ſpoken, leſt they V. 6.
ſhould think we wil uſe means to turn away the fal threatned from us, we will
ſupply the Lord with abundance of Sacrifices, but this ſaith he, ſhall be in
vain, as *Eſay* 1. 12,13. is ſhewed more at large. For the wickeds ſeeking to the
Lord, and bringing him preſents is of no avail, *v.7. they have begotten ſtrange*
children, now ſhall a month devour them with their portions, and before this, he ſaith, V. 7.
they have dealt treacherouſly. Here they are accuſed of another great ſin, *viz.*
marrying ſtrange wives, the daughters of Idolaters, by which wives they had
children like them, ſo the Cald. and *Mal.*2.11. *Judah hath dealt treacherouſly, and*
hath marryed the daughter of a ſtrange god, makes it plain, that this is the meaning.
For a months devouring them, he ſeemeth herein to point at the ſhort time
of *Shallums* reign, who by killing *Zechariah* the ſon of J*eroboam*, attained to the
Kingdom, but reigned only one month, neither did that wicked *Zechariah* before 2 King. 15. 13.
him reign any longer then 6 months: J*erom* thinketh that it is meant no
month ſhould paſſe but they ſhould ſuffer ſome loſſe: *Gualter* by a month *Hieron.* *Gualter.*
underſtandeth a ſhort time. But becauſe Iſrael now flouriſhed under J*eroboam*,
and his ſon was cut off by a months man, one that continued but a month
after, I hold it beſt to underſtand it of him, by whom that wicked royal progeny
was devoured, and their portions, or inheritances, whereupon he doubtleſſe
ſeiſed, when he had killed him, as *Ahab* upon *Naboths* vineyard when J*ezabel*
had wrought his death: or elſe underſtand it of *Shallum* and his adherents,
whoſe royalty laſted but one month and then he was cut off.

Blow ye the Cornet in Gibeah and the Trumpet in Ramah; Cry aloud at Bethaven, after V. 8.
thee, O Benjamin. The Prophet having threatned *Iſrael*, now ſpeaks to the
other kingdom conſiſting of *Judah* and *Benjamin*, naming *Benjamin*, becauſe it
lay next to the kingdom of the ten tribes, in which *Bethaven* was, which he
biddeth *howl* or *cry aloud*, as a people, amongſt whom enemies are broken in to
deſtroy them. For he ſpeaketh of the deſtruction by the Aſſyrians, as if it
were now in acting: and in regard of this, he biddeth blow the trumpet in
Gibeah and *Ramah*, (for the Vulg. Lat. hath *buccinam & tubam*) both ſignifying
the trumpet, as the Hebr. words do: whereby he meaneth that they ſhould

Lyra.

ſound an alarum for fear, when enemies ſhould come ſo near them in the kingdom of *Judah*. For *Gibeah* and *Ramah* were both high and ſtrong places in the tribe of *Benjamin*, and therefore having mentioned them, he concludeth, ſaying, *after thee* (*O Benjamin*,) Or as it is in Vulg. Lat. in one continued ſentence, *behind thy back* (*O Benjamin*) *Ephraim ſhall be deſolate*, joyning to the end of this verſe the beginning of the next, and thus the ſenſe is made full, which otherwiſe is defective and imperfect. Blow the trumpet in thy high places (O *Benjamin*) to gather thy forces together for thy defence, for deſtruction is near unto thee, even at thy back all over *Ephraim* or *Iſrael*, for one is put often for another.

Calvin.

Whereas *Calvin* by *Benjamin* underſtands the whole family of *Joſeph*, as if in theſe words the kingdom of *Iſrael* were ſpoken to, I ſee no reaſon, why he ſhould ſo expound it, ſith that family was divided, *Benjamin* belonging to the kingdom of *Judah*, but *Ephraim* to the kingdom of *Iſrael*.

V. 10. Lyra.

The Princes of Judah are like them that remove the bound: This is by *Lyra* expounded of that, which they did when the ten tribes were carryed away into captivity, *viz.* inlarging their bounds upon the lots of theſe tribes being then left void.

Calvin.

But *Calvin* by bounds underſtands the bounds of the law, which through the fault of the Princes were removed, the people by their authority or evill example being carryed beyond them to all manner of ſin and tranſgreſſion, and ſo he takes it to be a metaphor, gathering hence, that Princes and Rulers, who be wicked, are a main cauſe of ſin amongſt the people under them, and conſequently of overflowing judgments, as followeth, *therefore my wrath ſhall break forth againſt thee like water*: And they in particular ſhall lye deepeſt under when this floud cometh. And to this I rather ſubſcribe, becauſe he ſaith not that they removed the bound, but were like them that removed it. Moreover, that they of *Judah* incroached upon the inheritance of the ten tribes now is but a conjecture.

Note.

We may alſo note here, what a great ſin it is making liable to Gods judgments, to remove land-marks, but of this more properly ſee upon *Deut.*27.17.

V. 11. Ribera.

Ephraim is oppreſſed and broken in judgment, becauſe he willingly walked after the commandement, Vulg. *he went after baſeneſſe, ſordes*, and whereas עך the word here uſed ſignifieth *precept* or *command*: *Ribera* anſwereth, it is true עך that cometh of ערח, but not which cometh of צלא for that is, *ſordes*, ſuch as idols are called, and that worthily. Wherefore the Vulg. is herein to be preferred, and then we ſhall not need to be put upon a doubt that otherwiſe ariſeth here, ſhall any be puniſhed for willingly walking after command: although it be reſolved, the commandment of Idolatrous K. *Jeroboam* is meant, not Gods commandment; yet it is a ſtrange ſpeech that it ſhould be ſo ſaid without adding *the precept of men*, as it is *Eſay* 29.13. if it muſt needs be ſo expounded.

But why is *Ephraim* ſaid in this caſe, being ſo worthy of judgment, to be oppreſſed and judged? *Sol.* becauſe the Aſſyrian King did not deal ſo with him, but out of tyranny and oppreſſion, although on Gods part the judgment was juſtly inflicted.

Note.

From the ſin objected, *becauſe they willingly went after baſeneſſe*, or *filthy vanities*, Note, that this aggravateth the ſins of Gods people turning Idolaters, that they do ſo willingly, and not being by any force conſtrained: yet they are not juſtified that fall to this ſin by conſtraint through fear of power. *Mat.* 10.28. for they are not to be feared that can kill the body only, neither did the Apoſtles fear them *Act.*4

V. 12. Lyra.

Therefore will I be to Ephraim as a moth, and to Judah as rottenneſſe, that is, ſooner deſtroying the one and after a longer time the other, as a cloth eaten with moths is ſoon marred, but it is longer before it rotteth, and ſo it came to paſſe: for the kingdome of *Judah* continued about 200 years after that of *Iſrael* or *Ephraim*: thus *Lyra*.

Calvin.

But *Calvin* ſaith, that both the corruptions here ſpoken of are in wood, which inſenſibly decayeth hereby in a long time, and that he meaneth, that theſe two kingdoms ſhould likewiſe decay by little and little, and not all at once, as by a floud; and this is followed by others having for rottenneſs, a little worm, that can ſcarce be ſeen, breeding in wood and decaying it, called *teredo.* I rather think, that in threatning to be as a moth to *Ephraim*, he meaneth that *Ephraim* ſhould come to deſtruction as a cloth, to which the moth properly belongeth, and *Judah* as timber brought to nothing by rottenneſſe, but one in a ſhorter, another in a longer time. And that before the deſtruction of either kingdom coming by the Aſſyrians and Babylonians, their ſtrength ſhould by other means decay, and they ſhould become kingdoms ruining and weakened by degrees by other wars, before thoſe great and laſt Warres, wherein they ſhould no longer be able to ſtand.

V. 13. 2 King. 16. 2 King. 17. Calvin. *Then Ephraim ſent to King Jareb, when he ſaw his wound, &c.* Both the kingdom of *Iſrael* and of *Judah* waxing feeble and being waſted, firſt one, that is *Judah*, ſent for the King of Aſſyria to help him, then the other ſubmitted himſelf unto him for divers years, as counting it a ſafe courſe ſo to doe; but at length he fell from him to *So* King of Egypt, thinking by him to be defended, but he was deſtroyed notwithſtanding; and at this the Prophet here pointeth, *Ephraim* went to the Aſſyrian, when *Hoſea* ſubmitted to *Salmaneſar*, and ſent to King *Jareb*, that is, the King of Egypt, by him to be protected againſt the Aſſyrian, when he revolted from him. *Jareb* ſignifieth *Contender*, the Vulg. Lat. hath it, *ultor*, and to the Egyptian *Lyra* applyeth it, as I have hitherto done, but *Calvin* to the Aſſyrian; the proper name of ſome King amongſt whom here meant was *Jareb*, becauſe ſaith he, not two are meant here by *Aſſyrian*, and *Jareb*, but one; and it is not unuſual to give to a King in ſtead of his proper name ſometime a name made, to ſet forth his quality, as the K. of *Sheſhak*, *Jer.* 25.26. ſo here King *Jareb* a contentious King, who took part ſometime with *Iſrael* and ſometime with *Judah*, thus animating them againſt the Lord in their ſinnes, to their deſtruction; and this is further confirmed to be the right, *ch.*10.7.

V. 14. *I will be to Ephraim as a Lion, and to Judah as a young Lion.* Here by other ſimilitudes the Lord ſheweth the deſtruction that ſhould come to *Iſrael* and *Judah* one after another with more violence, then in the time that they were weakned as by a moth, and rottenneſſe before ſpoken of; for the Lion teareth with great violence, therefore to ſhew that at the laſt they ſhould be torn in pieces as it were by a Lion, by the Aſſyrians and Babylonians, he ſaith, that he would be as a Lion to *Ephraim*, &c. intimating yet again, that they ſhould not both be deſtroyed at one time, but when the old Lion, the Aſſyrian, had done deſtroying *Ephraim*, the Babylonian, as a young Lion ſpringing up, by taking the Aſſyrian Monarchy, in proceſſe of time ſhould deſtroy *Judah*.

V. 15. *I will goe and return to my place, till they acknowledge that they have ſinned:* This is not ſpoken to ſhew, that God changeth his place ſometime by removing from one to another, but he is ſaid to goe and return when he appeareth not on his peoples ſide to revenge the cruelties exerciſed againſt them by their enemies, then he is ſaid to turn away into heaven, and ſometime in a cloud to hide himſelf, *Lam.*3.44.

CHAP. VI.

V. 1. C*Ome let us turn to the Lord, for he hath torn and he will heal us*; Becauſe he had ſaid *v.*14.*ch.*5. *I will be as a Lion*, now leſt the faithfull ſhould deſpaire of ever being reſtored again, ſeeing Lions tear and ſo leave ſuch as are torn and deſtroyed in that lamentable caſe, never looking back unto them any more to reſtore them to ſanity, neither can they if they would: the Lord here comforteth his by his Prophet, by promiſing if they turn that they ſhall be reſtored again. And it is to be noted, that he ſaith not *Turn ye*, but *Let us turn*, making himſelf one amongſt others, and a leader to them, that no preacher may think he acquits himſelf well when he preacheth repentance to others, 1 Tim.3.1. himſelf living in ſin, but when he joineth to his teaching his own example of holy and unblameable living.

V. 2. *After two dayes he will revive us, and the third he will raiſe us up, and we ſhal live in his ſight*: Here according to the common expoſition of all Ancients the Prophet paſſeth from the delivering of the Jews out of the Babyloniſh captivity, and bringing them out of their power, whom he had uſed as a Lion to tear them, to the moſt famous deliverance from the roaring Lion the Devill, and
Col.2.15. deadneſſe in ſin, by Chriſt riſing again the third day and triumphing over principalities and powers. For he ſaith not *in two dayes*, but *from two dayes* מומים that is, two dayes being paſt when the third cometh, and that betimes in the morning, to ſhew which it is added, *v.3. his going forth is prepared as the morning*, as indeed he aroſe early in the morning at the dawning of the day. Whereas it is ſaid, *he will revive*, not him, but *us*, and *we ſhall live in his ſight*, it is to be underſtood, that there is ſo near a union betwixt Chriſt and the faithfull, that the things done to him being the head, are common to his body the faithfull, God reviving him reviveth us, and making him to ſtand in his ſight makes us to ſtand alſo; as it is ſaid, Chriſt riſing and ſitting at the right hand of God in heaven, *he hath made us ſit together with him in heavenly places.*
Calvin. And this is not at the firſt diſliked by *Calvin*, but by and by he cenſureth it as too argute, holding the plain meaning of the place to be nothing elſe, but that although God doth not preſently ſave and deliver his people out of miſery, in which they lye dead, as it were, yet he will certainly, and this he calleth it reviving of them after two dayes, the third day, that is, in a ſhort time to him, however to men it may ſeem long; according to which *Daniel* alſo ſpeaks of *a time and times and half a time.* Thus I grant it may alſo be generally applyed for the comfort of the faithfull in miſery, but not expunging ſo famous a propheſie touching the main article of our faith; wherefore he alſo in fine acknowledgeth this to be meant here: ſo likewiſe
Gualter. *Gualter, we ſhall not erre if we ſhall ſay that the Prophet herein had reſpect to the myſtery of Chriſts reſurrection*, although, he alſo underſtands it as an anſwer to a doubt that might trouble the faithfull in the long continuance in their miſeries: for although deliverance cometh not the firſt or ſecond day, yet it ſhall come at the length, the third day, a time certain being put for an uncertain, dayes for years, and thoſe many, but with God as a day or two.

Gloſſ. Ord. The Ord. Gloſſ. by the firſt underſtands the firſt age of the world under the law; by the ſecond day, the time of Chriſts coming in the fleſh; the third, of his glorious coming when we ſhall be glorified with him, which is not to be diſliked: becauſe the promiſe runneth upon two times, the firſt being paſſed over when the law had dominion, that could not revive.
R. Solomon. *Rab. Solomon* underſtandeth by one day the day of their deliverance out of Egypt, by two, the time of their deliverance from *Babylon*; by the third, the time of the Meſſiah yet to come: or by one day the time of building the Temple by *Solomon*, by two the building thereof by *Zerubbabel*, by the third, that which ſhall be built at the coming of the Meſſiah. But the Meſſiah being already come, theſe are vaine ſpeculations.

V. 3. *Lyra.* *Then ſhall we know if we goe on to know the Lord, and his going out ſhall be prepared as the morning*: that is, when Chriſt is riſen and his reſurrection is preached, we ſhall know, that is, beleeve, if we follow the example of Chriſt in vertuous living and doing good: for he muſt thus follow the Lord that will know him to life eternall, as *Joh.* 17.3. and then the Lords going out in preaching ſhall be as the morning for light, in reſpect of true light and comfort, that ſhal come to every ſuch beleever, and *he ſhall come to us as the rain*, that is, in his heavenly doctrine, whereby we ſhall be refreſhed as the earth by ſhowrs of rain, and made to grow in grace as the graſſe when rain falleth, a ſimilitude uſed before, *Deut.*32.1. & *Pſal.*72.6. This is not liked by *Calvin* neither, for he
Calvin. ſaith, ſome underſtand a more full knowledge of divine myſteries under the Goſpel then formerly: but the meaning is, that if we turn to the Lord in the darkneſſe of miſery, the light of deliverance and proſperity again is prepared

pared as the morning light after a dark night, and then we ſhall know and find by experience all to be true touching healing and binding up, that he hath promiſed, and this ſhall be no leſſe refreſhing to us, then the rain to the dry and thirſty ground, making the graſſe and corn before ſearing away and dying, to waxe green again. All which is good and true, but not all the truth here ſet forth, nor the chief comfort which is in knowing God to be *the only true God, and Jeſus Chriſt whom he hath ſent.* And the dew of Chriſts youth is ſaid to be *from the womb of the morning*, and he is ſaid to come as the rain upon the mown graſſe, *Pſal.*72 6. wherefore the Prophet goeth on in declaring the comforts of the Goſpel by the knowledge that ſhould then abound, being as a day to the nightward that went before, *Rom.*13.12. the morning whereof was the firſt going out of the light in preaching, and the rain the ſame Chriſt preached to true beleevers: for although comfort in being delivered from miſery be ſet forth by light ſometime, yet not by morning or rain, as in this place.

Joh.17.3.
Pſal.110.3.

V. 5. *Therefore I have hewed them by the Prophets and ſlain them by the words of my mouth, and thy judgments are as the light that goeth forth:* Having comforted the faithful in *Iſrael* and *Judah*, *v.* 1, 2, 3. he turneth to inveighing againſt the wicked again, *v.*4. *what ſhall I do to thee (O Ephraim?) your goodneſſe is like the morning dew*, wicked hypocrites are ſo inconſtant in a good way, that being now brought into it they ſoon goe from it again, ſo that it maketh even the Lord himſelf to ſtudy what to do unto them. Men in whom there be good motions, but vaniſhing, are ſo deſperately evill, that they are not by any means to be dealt withall for their good, but after all pains, that may be taken with them for their converſion, they muſt needs be deſtroyed, as after their horrible ſins ripped up, it followeth, *ch.*7.13.

V. 4.

Note.

Therefore I have hewed thee by the Prophets, Hebr. *I have cut off in the Prophets*, the Vulg. Lat. hath it *dolare, to plane*, expounded by *Lyra*, I have dealt with thee as a Carpenter by a piece of timber that is knotty, by ſharp reproofs of the Prophets ſought to make thee more ſmooth, and fit for the ſpirituall building, *and ſlain thee by the words of my mouth*, that is, foretold, and threatned that thou ſhalt be ſlain for thy ſins by enemies coming againſt thee; which threatnings my Prophets have uttered as I required them, and ſo their words were the words of my mouth: thus alſo other Expoſitours generally. Only ſome, ſaith *Calvin*, becauſe it is ſaid, *I have cut off in the Prophets*, underſtand it as if he had ſaid, *I have cut off* ſome of your falſe Prophets; but he followeth the former, which is beſt; and ſo the next words, *I have ſlain them by the words of my mouth*, are an explication of the firſt, this hath been my way to ſmooth them, by ſharply threatning them with deſtruction, being hereunto forced by their intolerable wickedneſſe, although of my ſelfe I am mercifull and gracious. From hence note, that the words of God ſpoken by his Prophets are not a meer wind, as it is of words commonly ſaid, but as a ſharp cutting plane to ſmooth and frame the hearers into ſquare and equall dealing, or if they will not be thus ſmoothed, they are as a ſharp ſword to ſlay them; which all the diſobedient ſhall one day find and feel, when deſtruction cometh as hath been threatned, and there is no evaſion: *and thy judgment is gone out as the light*, that is, this deſtruction to come for ſin is not darkly ſet forth, ſo that men may excuſe themſelves, ſaying, we know not, neither did foreſee this great danger, but plainly and evidently as a thing ſet in the light.

Lyra.

Calvin.

Note.

V. 6. *For I deſired mercy and not ſacrifice, &c.* How this is to be underſtood, ſee *Mat.* 9.13. 12.7. in the firſt of which places it is ſaid, that when Chriſt ſate at meat amongſt Publicans, they found fault therefore with him, as being convinced hereby to favour the wicked, and conſequently to be one of their number. But againſt this he ſaith, *the whole need not the Phyſitian, but the ſick*; and *goe and learn what this is, I will have mercy and not ſacrifice*, as if he had ſaid, yee think that ye acquit your ſelves very well in doing ſacrifice, although ye goe on ſtill in your ſins: but the Lord contrarywiſe accepteth beſt of the converſion of ſinners, and of thoſe that labour in this work: but of ſuch as duly

offer ſacrifice, but live ſtill in ſin he accepteth not at all, but they are an abomination
to him. In the other place his Diſciples plucking the ears of corn
upon the Sabbath day, and being for this cenſured, he ſaith, *If yee had known
what this meaneth, I will have mercy and not ſacrifice, yee would not have condemned
the innocent*, that is, I ſtand not ſo ſtrictly upon my ceremoniall Laws touching
outward performances, but that when the neceſſity of my creatures requireth
it, I would have them give way thereunto, allowing my people rather
to work upon my Sabbaths then ſtarve for hunger, or to pull a beaſt
out of a pit, rather then that by lying there it ſhould dye, Sacrifice being put
for all externall Service required by Gods Laws. Some underſtand it as having
reference to verſ. 4. *Thy mercy is as a morning cloud*, for ſo the word ſignifieth,
and the ſame word חסד is here uſed againe, as if the Prophet had in
the name of the Lord, ſaid, thou didſt ſometime ſhew mercy, but this held
but a ſhort time, for which and for thy other ſinnes I hewed thee, &c. And
wouldſt thou know the cauſe of this my harſh dealing with thee? *I will have
mercy*, I delight more when mercy is conſtantly ſhewed, then when ſacrifices
Calvin. are duly offered. *Calvin* noteth that two things are here joined together, mercy
and the knowledge of God preferred before all burnt offerings, by mercy understanding
kindeneſſe towards men, contrary to which is not only hardheartedneſſe
towards the diſtreſſed, but alſo rigid dealing with our brethren,
according to which both the writings of this place by our Lord are made:
for they were againſt the Phariſees, who were rigid cenſurers of Publicans,
and then of his Diſciples. By the knowledge of God hee underſtandeth not
not onely the theory, but Faith to beleeve in God and in Jeſus Chriſt, ſo that
theſe two together are here commended unto us, without both which all externall
ſervice done to God is vaine, neither muſt theſe be disjoined in us,
1 Joh. 3. but goe together as inſeparable, ſeeing he doth not know nor love God that
loveth not his brother, neither is mercy to our brethren accepted of without
Joh. 17.3. the knowledge of God, which is the ſame with faith, for which it is ſaid, *this
Heb. 11. is life eternall to know thee, &c.* as of faith, *he that beleeveth hath everlaſting life*,
and without faith it is impoſſible to pleaſe God. But in denying ſacrifice, as
I have ſaid upon *Pſal.* 41. he meaneth not, that ſacrificing might be neglected at
the will of men in the time thereof, but onely hee ſaith thus to drive
men living in ſinne from all confidence herein, it never being the will of
God, that wicked men ſhould thus ſerve him, but the mercifull and faithfull.

But they like men have tranſgreſſed the covenant, Heb. *as Adam*, whereupon
V. 7. *Lyra.* *Lyra* following the Vulgar that alſo hath it ſo, as *Adam* having received a
commandement againſt eating of the tree of the knowledge of good and evill
ſoon brake it and brought death upon himſelfe and his poſterity, ſo Iſrael
and Judah being by Covenant bound from idolatry and all other foul ſinnes,
begun ſoon to tranſgreſſe it, and therefore the Lord was about to ſlay them,
as verſ. 5. *I have ſlain them by the words of my mouth. Calvin* counteth this frigid,
Calvin. and therefore ſaith, that hereby is meant, as men are commonly inconſtant,
how ſtrongly ſoever they binde themſelves by Covenant, and keep it not, ſo
theſe peoples. But he alſo mentioneth another of ſome, yet rejecting it, *viz.*
they have tranſgreſſed the Covenant made with me, as if it had beene made
with man, neither indeed will the words bear this ſenſe. But as the ſenſe given
by him is good, *as man*, being oppoſed to God, who is conſtant and certain
for his part in keeping Covenant, ſo is not the firſt to be miſliked, but rather
to be preferred, for ſo much as it is man in the ſingular number and not
men in the plurall, and the ſimilitude agreeth ſo aptly, as hath been ſaid
and according to this *Toſſarius* in Paraph. expounds it.

Gilead is a City of them that work iniquity. Of the firſt giving the name *Gilead*,
V. 8. ſee *Gen.* 31.47. an heap of ſtones there gathered by *Jacobs* appointment for
a witneſſe betwixt him and *Laban*, cauſed him ſo to call the place *Gilead*, as
Gilead ſignifieth *an heap*, he called it alſo *Mizpeh*, *a watch*; *Gilead* lay on this
ſide *Jordan*, where the Tribe of *Reuben* and *Gad*, and halfe Tribe of *Manaſſeh* had
their inheritance, *Deut.* 3.12,13, and *Gilead* otherwiſe called *Ramath-Gilead*,
was

was a City belonging to the Tribe of *Gad*, and made a city of refuge, *Joſh.* 20. 8. and all the Cities of refuge were aſſigned to the Prieſts, *Numb.* 35. 6. and Levites. So that we may hence gather, that *Gilead* belonged to the ten Tribes, and was firſt famous for Levites or Prieſts, dwelling there, and the Sanctuary had there for ſuch, as having caſually killed any man, when they were unjuſtly perſued to be revenged by ſhedding their bloud. But now it ſeemeth that the Prieſts dwelling there, that ſhould moſt of all others have abhorred bloudſhed, and therefore were ſet to be protectours of the innocent, were turned horrible ſhedders of the bloud of others, which was a moſt loud crying ſin. And this is here by the Prophet taxed, as a chief cauſe of Gods wrath, that a City of ſuch note, and conſiſting of men of ſo holy an order, was thus greatly degenerated. *Gualter* ſaith, that the Prieſts here inveighed againſt were not lawfull Prieſts deſcended from *Aaron*, but ſuch as conſecrated themſelves in *Jeroboams* time, 1 *King.*1.13. the lawfull Prieſts being gone, ever ſince the diviſion of the kingdom in *Jeroboams* time, to Jeruſalem, where the true God was at the firſt ſerved, but by the kingdome of Iſrael his golden Calves. And theſe Prieſts moſt probably placed there in ſtead of them that were gone are here complained of as murtherers, becauſe out of their zeale to idolatry, to which they had dedicated themſelves, they treacherouſly ſought to bring to deſtruction ſuch as they could take going to *Jeruſalem* to worſhip there at feſtivall times appointed by God, by accuſing them that they might be apprehended and ſlain: And to this the words agree very well, *Gilead is a City of them that work iniquity and is polluted with bloud.* V. 9. *And as troops of robbers wait for a man, ſo the company of Prieſts murther in the way by conſent.* For *polluted with bloud*, Heb. is עקבה מדם a *beguiler or ſupplanter about bloud*, ſo called becauſe that by all the cunning meanes that they could, the Prieſts of that City ſought the bloud of the true worſhippers of God, and for theſe words *murther by conſent*, Heb. it is *murther to Shechem* or *the ſhoulder*, as *Shechem* ſignifieth. But how to make ſenſe of it ſo I cannot tell, or how a ſhoulder ſhould be drawne to ſignifie conſent. There is another ſignification of the word *Mane* or *diluculo*, betimes in the morning, and this agreeth excellently taking the bare word שכמה, as it is without ſupplying *to*, as they doe that render it *to Shechem*, or By, as they they that render it *by conſent*; render we it then, *they murther in way early*, and ſo their vigilancy to commit this bloudy ſin is ſet forth. Neither were thoſe Prieſts thus guilty of murther onely, but alſo of ſoule murther, as *Lyra* hath it, many by ſuch means being made for fear to fall to idolatry. Now in naming *Gilead* when he cometh in particular to charge the Cities of Iſrael more then any other, except *Samaria*, chap. 7. he intimateth that place to be the moſt notorious for wickedneſſe of all others, when as by ſetting it apart for a Sanctuary and a City of Prieſts it was expected, that leaſt wickedneſſe ſhould there have been committed. But indeed there was moſt, for which chap. 5.1. which *Mizpeh* is the ſame with *Gilead*, as appeares *Gen.*31.47. is ſo accuſed. The Vulgar renders it *Gilead is a City of them that work an idol*, becauſe the word און ſignifieth vanity as well as wickedneſſe, and an idol is vanity, and accordingly *Jerome* ſaith, that in *Gilead* was the firſt idol ſet up in Iſrael. But he *Hieron.* hath this onely from the Hebrew traditions, and not from Scripture, whereby it appeareth rather, that *Ophrah* in *Abiezri* was the place, wherein *Gideon* the Judge firſt of all other Judges or Kings ſet up an Ephod for an Idol, which Judg. 8. 17. was the deſtruction of his houſe. For although the people worſhipped *Baal* and *Aſhteroth* before that, yet no Judge or Ruler ever favoured idolatry before but kept the people from it in their times.

I have ſeen an horrible thing in Ephraim, Iſrael is defiled: As the wickedneſſe before ſpoken of was done in *Gilead*, on the one ſide of *Jordan*, ſo in *Ephraim*, the principall of the ten Tribes, and indeed in all the kingdome of Iſrael, on the other ſide there were no leſs horrible villanies committed by idolatries and murthers, neither were they hidden, but ſeen by the Lord. V. 10.

Alſo (O Judah) hee hath ſet an harveſt for thee, when I turn the captivity of my peopl V. 11.

Calvin.
Gualter.

ple: Having inveighed againſt *Iſrael* apart, now he doth the like againſt *Iudah*, continuing yet his ſpeech to *Iſrael*, and therefore it ſhould not be read (*O Iudah*) as *Calvin* noteth, but *Iudah hath ſet an harveſt or plant for thee*, for the word קציר ſignifieth either. And the meaning is beſt given by *Gualter*, of all others. When I am thinking to turne away the captivity of my people of the ten Tribes, labouring their converſion from ſin, that it may never come, *Iudah* hath ſet a plant for thee (O *Iſrael*) that is, a plant of idolatry, whereby thou art the more confirmed in the ſame, and hardened. And if it be rendered harveſt it cometh to the ſame. *Iudah* hath furthered thee towards an harveſt, which will be to thy coſt, when for thy ſins thou ſhalt bee cut downe by the *Aſſyrians*, wherein thou haſt been the more ſtiffe by reaſon of *Iudahs* aſſociating herſelfe herein with thee. For to an harveſt ſometime, and ſometime to a vintage is a time of judgement compared. *Note.* Hereby we may ſee how dangerous a thing it is, when one Nation or man is incouraged by another in ſin by his doing the like, eſpecially from whom it was expected, that a better example ſhould have been given, as it was from *Iudah*, wherein the Temple and the ſervice of God was ſetled, the end ſhall be cutting down, neither ſhall they have any power to eſcape any more then the harveſt the Sicle of the reaper.

CHAP. VII.

V. 1. *WHen I would have healed Iſrael, the inquity of Ephraim was diſcovered, and the wickedneſſe of Samaria, for they commit falſhood, and the thief cometh in, and the troop of robbers ſpoileth without.* Becauſe in the laſt words of chap. 6. hee had ſpoken of the turning of the captivity of his people Iſrael, that is, turning it away, that it might not come, ſhewing therein a willingneſſe ſo to doe, as it hath been expounded, now he proceedeth to a reaſon, why it could not be, *viz.* their obſtinate perſiſting in divers groſſe ſins, for *Iſrael* and *Ephraim* are all one, and this he meaneth by ſaying, *when I would have healed Iſrael*, the ſin of *Ephraim*, and *Samaria*, which was the Metropoliticall City of the kingdome, appeared ſo foul, that it was thereby hindered. Then coming to ſhew theſe ſins in particular, he chargeth them firſt with ſuch as were againſt men, verſ. 1,2. 2. With ſuch as were immediately againſt God. Againſt men was their lying, theft, robbery, and robbing in troopes, being ready to kill ſuch as they robbed, eſpecially if any reſiſtance were made. All which are moſt foul ſins, *Note.* and here not private perſons ſingly addicting themſelves to theſe wickedneſſes, are meant ſo much, as men armed by authority, who terrifie poor men by their power, ſending Troopers, if they cannot otherwiſe get that away from them, which they deſire, a thing that we are too much uſed to in this kingdom, and therefore may be feared to be a forerunner of deſtruction to the whole nation, which is ſo deſperately ſick of this diſeaſe, that it ſeemeth incurable, and ſo the danger unavertible.

V. 2. *And they conſider not in their hearts, that I remember their wickedneſſe.* Theſe horrible ſinnes they commit, but carrying things as they doe, they think all to be rightly done, becauſe by order from the higher powers, thus blindfolding mens eyes: but they cannot blind mine, their ſins, with which they are compaſſed round, are before my face in their odious colours, making them odious to me, neither can I ever forget them.

V. 3. For the ſecond, their ſins againſt God they follow, verſ. 3. *They make the King glad with their wickedneſſe and the Princes with their lies*, that is, their King *Jeroboam*, who could no ſooner by the advice of his Princes about him propound his new deviſed idolatry, *Lyra.* but the people were as ready to comply with him as he could deſire. And there was a lying Prophet that perſwaded *1 King. 13.* by lying the Prophet, who threatned him and his Altar, to tranſgreſſe the charge given him by the Lord, not to eat in that place, by which means Gods anger was ſtirred up againſt him, and by a Lion he ſlew him, which incouraged the King in his evill wayes, as gathering from hence, that the Prophet ſent unto him was a falſe Prophet.

V. 4. *They are all adulterers, as an Oven heat by the baker, who ceaſeth from raiſing after he hath kneaded the dough, till it be leavened*; Heb. *he will ceaſe*, or *give reſt to the City, from kneading the dough*, Vulg. *The City reſted a little from mixing the leaven, till all was leavened*, Whereof the ſenſe given by *Lyra* is; *Jeroboam*, heat the oven of idolatry, as it were; for he is here compared to a Baker, and having done ſo by making idols, he ſuffered the people to be quiet for a while, not urging them to it by propounding puniſhments at the firſt, but only commending it unto them, & this took effect as leaven, all his City of *Samaria*, and Kingdom being thus leavened with errour, voluntarily, for as there is a compariſon made from leaven put in three pecks of meal, till all be leavened in a good ſenſe, ſo the corrupt doctrine of the Phariſees is compared to leaven. Matth. 13. But whereas hee expoundeth reſting by forbearing to puniſh, it is rather to be held, if it be applyed to the City, or Kingdome, that he drew them to the idolatry propoſed, by pretending a reſt from travelling ſo far as *Jeruſalem* to worſhip: yet neither I am thus ſatisfied, becauſe although the word עיר ſignifieth a City, yet here מעיר is uſed coming of עור to raiſe up, ſo that the beſt reading is, *he will reſt from raiſing having ſpread the paſte*; *ſubaudi*, with leaven till it *be leavened*; and thus the ſenſe will be very good, that wicked King did even as the Baker by his bread: He meant to work the people, as the Baker his bread, to the ſowreneſſe of idolatry, and for this end he laid a leaven by making golden Calves, and uſed policy by perſwading to goe to worſhip them being near, a labour of going further off being thus ſpared, but whileſt hee did thus he heat his oven into which he would bring them, that is, he provided all that he could to keepe them within the compaſſe of his Dominion, that they might not revolt to the Kingdome of Judah. And to a Baker heating an oven, he is the rather for this compared, becauſe the fire of Gods wrath was thus kindled againſt them, as verſ. 6. whereas in the beginning of the verſe he ſaith, *they are all adulterers*, he meaneth by ſpirituall adultery, that is, idolatry, to which they were ſtirred up being heat as with fire; they were ſo enflamed with a deſire unto it, and thus they were as an oven heat by the baker to have the leavened and ſowre diſtaſteſull bread of idolatry put into it. *Gualter* underſtanding corporeall adultery (as well as ſpirituall giveth this ſenſe, as a baker having heat his oven doth not preſently raiſe up his ſervants to knead and ſet in the bread, but having firſt reſted till it be all leavened; ſo the people inflamed with luſt, although not preſently, yet after a while they break out into act, being throughly corrupted.

V. 5. *In the day of our King the Princes have made him ſick with bottles of wine, hee ſtretched out his hand with ſcorners.* Here ſaith the ſame *Gualter* another great ſin is taxed in Iſrael, that upon the Kings day, moſt probably, of his inauguration the Courtyers ply him with wine, as if then for the honour of ſo happy a day both he and they muſt needs drink exceſſively, till he is even ſick; but for this abuſe he is ſo farre from diſtaſting them the more, that he ſtretcheth out his hand with them, that is, joins in this exceſſe of riot, making much of them therefore. Note. A great corruption not onely upon Kings dayes, but at all other times of rejoicing for any inferiour Magiſtrate or Officer newly come into office, or at marriages, there is no expreſſion of joy without exceſſe, and hereby ſuch wickedneſs is much the more promoted, when it is favored by the King, who indeed ought not to ſuffer ſuch rioters about him, but to bring in men grave and ſober, by whom he may be the more contained from any exorbitancy, as it is ſaid of *Henry* the fifth King of *England*, that being before his coming to the Crown very diſſolute, and a companion of diſſolute perſons, yet coming to it, upon the ſudden he was ſo changed, that hee put all his diſſolute companions from him, charging them never to come at his Court more. The vulgar Latine: *The Princes began to rage from the wine*, Heb. *the Princes made ſicke*, or *began to be ſick through heat from the wine*; but I rather think, that their making of the King ſick is meant, as hath

been

Lyra. been ſaid, although *Lyra* underſtands it of an ardent deſire ſtirred up in them to idolatry, as by wine the body is inflamed.

V. 7. *They are alhot as an oven, they have devoured their Judges,* and before this, *they have made ready their heart as an oven whileſt they lye in wait, their baker ſleepeth all night, in the morning it burneth like a flaming fire.* Here he further proſecuteth the ſimilitude taken from an Oven, for having before ſpoken of the baker heating his oven, now he ſheweth that being ſtirred up by the King their baker, their hearts were as ſoon heat, as he could deſire, towards his idolatry, ſo that he thenceforth ſleeping, their fervent deſire went forward to promote that curſed thing, growing from fiery hot into a flame in the morning, that is, betimes, no long delay being made. For their devouring *their Judges*, Lyra. this is meant of good Judges diſliking, and impugning this wickedneſſe in Iſrael, them they cut off, ſo *Lyra*, or rather becauſe it followeth, *all their Kings have faln, there is none among them that cals upon me*, this devouring is to be underſtood of their being devoured by this fire of extream heat to the ſame idolatry; for ſo all the Kings after *Jeroboam* certainly were, none of them ſtanding for the worſhip of the true God, but all for *Jeroboams* Calves, by which foul ſin the Judges of the land were devoured or ſwallowed up alſo, Kings, Judges and Princes being all alike, but the originall of all this next unto the King was in his wicked Princes, for which it is, they devoured their Judges.

V. 8. *Ephraim alſo is mixed amongſt the people, hee is like a cake not turned*: that is, in his idolatrous worſhip he doth not onely ſin by the golden Calves, but as other Nations, by other idolatries being joyned with them in ſuperſtitions, *as a cake not turned*, that is, laid upon the coales to be baked, whereby it is fouled and made black, ſo *Ephraim* by this foul ſinne and many more, thus Lyra. Gualter. *Lyra*, but *Gualter* better, they mixed themſelves with the Nations about by confederacies with them, which was a thing by God interdicted, and Note. by this means they came in their evill manners to be like unto them, wherewith they that would not be tainted, muſt flee ſuch conſorting with them, as is commanded, 2 *Cor.* 6. And to a cake upon the embers or coals not turned he is compared, becauſe ſuch a cake muſt needs be burnt on the one ſide and dough on the other, and ſo neither ſide is fit to be eaten: in like manner *Ephraim* being burnt with the extream heat of affection to idolatry on the one ſide, dough through a vain pretence of the true religion on Note. the other, was altogether unfit for Gods dyet, and ſo are all like unto him, that have zeal as hot as fire to an erroneous way of worſhip, how ever they pretend the truth on their ſide, for none ever were zealous carryed after error, but in an opinion that it was truth.

V. 9. *Strangers have devoured his ſtrength, but he underſtandeth not gray haires are here and there upon him.* Heb. *hoarineſſe, canities*, is *ſpread upon him*, whereby their refractary going on in ſin is ſet forth. Iſrael was a ſtrong Nation, but now is become weak either by confederating with heathens, or being fought againſt and waſted by them: for either way, ſaith *Gualter*, the ſtrength of a nation decayeth, for even confederates coming to help eat up the proviſion, and muſt have pay, whereby the Nation is weakened. But *Ephraim* like a ſilly man having experience of this was inſenſible of it to be moved to repentance, yea having done thus a long time hath yet no ſenſe thereof in this kind, intimated by gray hairs. And this is added yet to aggravate his ſottiſhneſſe, becauſe although men in youth want wit or conſideration to make uſe of evill occurrences tending to their ruine, yet in age they uſe to be more conſiderate. This *Calvin* mentioneth, but rather preferreth another of gray hairs coming by miſeries, although men have not bin long therein But for ſomuch as Iſraels afflictions were long by enemies about weakening him, I rather preferre the firſt.

V. 10. Lyra. *The pride of Iſrael teſtifieth to his face*, Vulgar Latine, *the pride of Iſrael ſhall be brought downe before his face*, expounded by *Lyra*, as his puniſhment following for ſins ſo pertinaciouſly perſiſted in. The Hebrew ſignifieth either *anſwereth* *or humbleth*, but becauſe no good ſenſe can be made rendering it thus, the other is better, he goeth on ſtill to aggravate his ſin, for that if he were brought to anſwer face to face, whether it were not thus, he muſt needs confeſſe that it was and yet no grace to ſeek the Lord.

V. 11. *Ephraim is like to a ſilly dove, they goe to Egypt and call to Aſſyria, when they go I will ſpread my net upon them.* The Dove is ſet forth, *Matth.* 10.16. by its innocencie, here by ſimplicitie coming into the danger of the net through want of heart or underſtanding to take heed of the fowlers net, and to her is *Ephraim* compared, who did flee, as it were a far off to *Aſſyria* or *Egypt* for help, not perceiving in the mean ſeaſon, that by ſo doing, in ſtead of obtaining help he came into the moſt dangerous net of all, the net of the Lord, who by the *Aſſyrians* was about to take and deſtroy him. Or becauſe the heart is put for confidence, he is ſaid to be a ſilly Dove without an heart, becauſe timerous and fearfull and not confiding in God, which made him flee to humane help: to *Egypt*, 2 *King.* 7 14. and before that to *Aſſyria*, chap. 15.19. *Lyra.*

V. 12. *I will chaſtiſe them as the congregation hath heard*; that is, ſaith *Jerome*, who reads it as not ſome few, but their whole congregation hath done, for there was a conſent amongſt them in ſinning, *according to the hearing of the Congregation*, whereunto *Calvin* addeth, that they made it to be heard, becauſe in their wickedneſſe through their earneſtneſſe they made a great noiſe. Yet he hath another, as was heard many times in their Congregations, although they regarded it not to take heed of thus provoking the Lord, and this I take to be the beſt. And the words before going, *I will bring them downe*, aptly follow upon the compariſon made, they did flye aloft, as the Dove, being conceited of their freedome from danger, having the whole heaven as it were to fly in, as they would, but they ſhould be brought downe as birds under a net lying upon the ground and no more able to fly, lying bound as it were, according to the ſignification of the next word אסרם *I will binde or chaſtiſe them*, for it indifferently ſignifies either. *Hieron.* *Calvin.*

V. 13. Here is ſhewed the cauſe why the Lord would be thus ſevere againſt them, *they have forſaken me*; for ſeeking help from men is a forſaking of the Lord, eſpecially from heathens: *and they have ſpoken lies againſt me*, that is, in magnifying their golden Calves, as whereby they were brought out of *Egypt*, as they did *Exod.* 32. *Lyra.*

V. 14. *And they have not cryed unto me with their hearts, when they howled upon their beds*, Heb. *for they howled upon their beds*; and according to this *Calvin* expounds it, as a reaſon whereby he proveth, that although they cryed unto him, yet their praying was but as an howling in the ſenſe of their miſery after the manner of brute beaſts, not out of penitency for their ſinnes: For none are ſo wicked, but in miſery they will pray as the heathen mariners with *Jonah*, and although in thoſe corrupt times religion was greatly decayed in Iſrael, and they worſhipped Idols, yet it is not to be thought but they had a form of worſhip in private, of the true God, with their lips, but not with their heart, and ſo worſhiping him thus, are by him cenſured as howling and not accepted of as praying, for true worſhippers worſhip God in ſpirit and in truth, and ſuch as honour him with their mouths, and not with their hearts, are rejected. And in ſpeaking of their beds, he ſecretly taxeth ſuch amongſt us as pray not, but in their beds halfe aſleep and halfe awake; and therefore without an heart: *they aſſemble themſelves together about corn and wine, and rebell againſt me*, that is, in the wave of theſe worldly things, they come together to ſeek to me by faſting haply and prayer, but generally they live in rebellion againſt me. Some, ſaith *Calvin*, expound it thus, hearing that there is good ſtore of corn in the market they flock thither, but againſt mee, that giveth it them, they practiſe rebellion continually: but this he cenſures as frigid, and followeth the other: either way the ſenſe is good, and according to this ſecond chap. 2. 8. he ſpake of corn, &c. given her by God, but not to him aſcribed, which ſeemes to make for this, when I ſend plenty they rejoyced together for it, but they ill requite me, by rebelling againſt

Calvin.

Note.

Joh. 4.
Eſa. 29. 13.

Toſſarius.

Calvin.

Hieron. againſt me through Idolatry and abundance of other ſins. So alſo *Jerom*, comparing Iſrael for this with Sodom, where there was fulneſſe of bread turned into an occaſion of ſuch abominable ſinning, and it is favoured by the Cald. Paraphraſt.

V. 15. Cyril. *Though* I *have bound and ſtrengthened their arms*, Vulg. I *have inſtructed, or chaſtiſed and ſtrengthened*: Whereupon *Cyril*: I have taught them ſo as I have not other nations, for which I expected that they ſhould have done better, adding alſo to my inſtructions ſtrength to fight againſt, and ſubdue the people of the land unto them. But, as was ſaid before, the word here uſed ſignifieth either to Calvin. *inſtruct, chaſtiſe, or bind*, and therefore *Calvin* renders it binding, expounding it of the weak eſtate, to which Iſrael was often brought, as the Hiſtory ſheweth, but in *Jeroboams* time made ſtrong again, as the arm being broken by ſetting and binding up, is againe ſtrengthened, and this is moſt genuine.

V. 16. *They turn, but not the moſt high, they are like a deceitfull bow*: this is added becauſe he had *v.*15. charged them with rebelling againſt him, leſt they ſhould ſay, they turned and called upon God, and therefore were no rebels, forſomuch as in affliction they cryed unto him: This therefore is here cenſured as no turning to God, ſith not the conſcience of their ſin but their miſerie, urged them unto it. And he ſaith, that they turned indeed unto him like a deceitful bow, wherewith when a man thinketh to ſhoot an arrow from him, it recoileth back upon him; the like phraſe ſee *Pſal.*73. 9. Hebr. for, *not to me*, is לא על *not unto*, *me* being underſtood: *their Princes ſhall fall by the rage, or pride of their tongues*, that is, becauſe they have been ſo highly conceited of their ſtrength, as to ſpeak proudly againſt all my admonitions, eſpecially bearing themſelves upon the Egyptians, but to thoſe Egyptians they ſhall become a ſcorne when they are brought ſo low.

CHAP. VIII.

V. 1. Hieron. Calvin. SET *the Trumpet to thy mouth, he ſhall come as an Eagle againſt the houſe of the Lord*: Here he beginneth with *Judah*, where the houſe of the Lord ſtood, threatned deſtruction to her by *Nebuchadnezzar*, who is compared to an Eagle, Ezek. 17.3,12. deſtroying *Jeruſalem* for *Zedekiah* his breaking covenant with him, as here it is ſaid, *he hath tranſgreſſed my covenant*, thus *Jerom*, and *Lyra*, *Cyril*, &c. But *Calvin* will have it ſpoken againſt the Kingdom of *Iſrael*, becauſe *v.*2. is plainly againſt *Iſrael*, and likewiſe the reſt of the chapter, and he thinks it ſtrange, that in one verſe of a chapter only one Kingdome ſhould be ſpoken to, and then ſuddenly another, for which reaſon he expounds it of *Iſrael*, ſaying, that *by the houſe of the* Lord, here *Iſrael* is meant, and not the Temple, ſeeing the Church is often as well called the Houſe of the Lord, as the Temple at *Jeruſalem*. But I rather hold with the current of Expoſitours, firſt becauſe *Judah* is likewiſe ſpoken to in one verſe, *ch.*5.10. and in the next *Iſrael*, and ſo forth to the end of the chapter.

2. Becauſe *Nebuchadnezzar* was undoubtedly the Eagle, neither is the Aſſyrian that came againſt *Iſrael*, any where by this name ſet forth.

3. Becauſe when *Iſrael* is ſpoken of, it is commonly ſet forth by the name of the Houſe of *Iſrael*, and no where of *the Houſe of the Lord*.

And *Hoſeah* having before ſpoken againſt *Judah*, and plainly *ch.* 5,6,7. now he muſt, to move them the more, take a trumpet and act the part of an Herald from God unto them, in denouncing warre and deſtruction, and firſt to *Judah*, although to be judged laſt, yet moſt briefly, as being not the Kingdom to which he was chiefly ſent.

V. 4. Then to *Iſrael* at large, v.2,3,4, &c. *They have made Kings, but not by me; and Princes and I knew it not; of their ſilver and gold they have made Idols*: They are charged here with two foul ſins. 1. Of dividing themſelves from *Davids* line,

ſetting up *Jeroboam* whom other wicked Kings ſucceeded ever after. 2. With
ſetting up Idols.

But how can this be verified, ſeeing a Prophet was ſent by the Lord to anoint 1 King.12.
Jeroboam to be King? *Sol.* God indeed for a puniſhment to *Solomon*, ſecretly
appointed it to be ſo, but for the manner of bringing it about, this the people
did of their own heads, becauſe *Rehoboam* by his harſh anſwer had offended
them, whereas they ſhould have cleaved to the houſe of *David*, although
they had been oppreſſed; forſomuch as God by promiſe, as they knew, had
ſettled the Kingdom of *Iſrael* upon it for ever, 2 *Sam.7.* and of this line the
Meſſiah an everlaſting King over *Iſrael*, was to come; ſo that, as *Calvin* notes, *Calvin.*
in falling from the line of *David* through diſcontent they fel from the Meſſiah,
and ſo their ſin was moſt intolerable. And for this cauſe, when *Judah* returned
out of captivity, *Iſrael* did not, although long before her carried away; and
when many of the Jews received the Goſpel, none or very few of *Iſrael* did,
they not being where it was preached. So that Kings ſometimes are for a puniſhment *Note.*
of their ſins by Gods juſt judgment put from their Kingdomes by
their ſubjects; but this is an horrible ſin in ſuch ſubjects notwithſtanding,
and the ſetting up of others in their ſtead, which God will not ſuffer, but
fearfully puniſh, who will have the perſons of his anointed ſacred, as reigning
by him, and therefore not to be put down, but by him again, when and
as he pleaſeth and appointeth.

They ſhall ſow the wind and reap the whirlwind; that is, whatſoever they pretend V. 7.
for their Idolatrous worſhip, it is but a wind, a matter of nothing, as we ſay of
words; that they are but wind, and therefore nothing but wind can be expected
to come hereof, even a whirlwind, which is violent and moſt boiſterous
overturning all things, and to reap the whirlwind then is to reap ruine and
deſtruction. As for any good which may be thought will come by their ſetting
of a fair gloſſe upon ſo foul a ſin, it ſhall not be ſo much as a ſtalk coming
of a mans ſowing; or if their be a ſtalk, and it buddeth or eareth, the ear ſhal
have no corn in it; and if it hath any, the enemie and not the ſower ſhall devour
it; in a word he meaneth that deſtruction ſhall ſuddenly come when
they expect a joyfull time of harveſt: and for any good coming finally of
their rebellion and falſe-worſhip, that ſhal either be a meer nullity, or fal to the
lot of their cruell enemies, the Kingdome which they have with ſuch policie a
long time ſupported, coming into the hands of others with all the glory and
wealth thereof: whence the Papiſts of theſe times may ſee, notwithſtanding *Note.*
their daubing to maintain a good opinion of their ſuperſtition amongſt ignorant
people, that their Popes Kingdom thus upheld a long time ſhall ſuddenly
goe downe, and fall into the hands of others, that abhor from ſuch
wickedneſſe.

Iſrael is ſwallowed of the nations, as a veſſel wherein there is no pleaſure, that is, by V. 8.
being ſubdued and captived by the Aſſyrians, amongſt whom he was accounted
and uſed, as a baſe veſſell; as amongſt men ſome being choſen as veſſels
of honour, others are as veſſels of diſhonour, being put to all baſe uſes: the
vulg. to expreſſe this hath it; *unclean veſſels*, *v. 9. for they are gone up to Aſſyria,* V. 9.
a wild Aſſe alone by himſelf, that is, being by the Aſſyrians carryed away captive,
the reaſon whereof is rendred in the next words, *a wild aſſe alone*, that is, *Ephraim* *Lyra.*
like a wild Aſſe ran up and down to divers Countries to learn divers abominations,
none being able to ſtay him from ſo doing, thus *Lyra* and ſome
others. But *Calvin* better underſtands it of their ſeeking to *Aſſyra* for help, *Gualter.*
and not ſeeking to and truſting in the Lord, of which it was alſo complained
before, and herein they did like unto a wilde Aſſe under no maſter: for even
ſo they rejecting the law of God forbidding this unto them, like wild perſons
that will doe what they liſt, run about beyond all bounds, ſet them by God,
yea, and *hired Lovers*, wherein he ſpeaketh of that Church as of a woman, that
is an harlot, and an harlot unlike to all others, becauſe they commonly
take gifts, but this gave gifts to her Lovers, as is further complained, *Ezek.*
16. But *v.* 10. he ſheweth, that it ſhould ſucceed ill, for the Lord will *gather* V. 10.

them, and *they ſhall ſorrow a little for the burthen of the King of Princes*, that is, he will gather the people of *Iſrael*, whereby is meant, that they although they have done thus vilely, by the power of God, ſhould for a time be kept together as a nation and not ſcattered, yet not be left without all chaſtiſement, for they ſhould be under tribute ſome time to the King of *Aſhur*, which is meant by their *ſorrowing a little for the King of Princes*, for ſo he is called for the greatneſs of his Monarchy having many Princes under it. Thus *Calvin*, who ſaith that others by theſe words, *he will gather them*, underſtand the nations, whom they hired like a baſe conditioned whore, ſo that by them brought in judgment againſt Iſrael, he ſhould be brought under and be made ſorry a little, firſt for tribute, as hath been ſaid. But *Lyra* is alſo for that of *Calvin*, only coming to ſpeak of their being ſorry a little *for the King of Princes*, he following the Vulg. which hath it, *they ſhall reſt a little from the burthen of the King of Princes*, underſtandeth hereby Iſraels being preſerved for a time from being ſubjected to the Aſſyrian King. But the word יחלו although of divers ſignifications, if it be derived from חול to be ſorry or grieved from חלה to be ſick, or from חלל to begin, yet hath no ſuch ſignification as *to reſt*, therefore to ſtick to the reading before going, as beſt, let it be taken for being ſorrowfull for their firſt ſuffering at this Kings hands by the burthen of tribute in the time of *Hoſhea* King of Iſrael, who became his ſervant living under tribute 9 years.

Eſay 10.8.

2 King.17.

Gualter.

For the compariſon of a wild Aſſe, *Job* 11. and *Job* 39. *Jer.* 14.6. the ſame is alſo ſpoken of; *Gualter*, I will gather them being deſtroyed into heaps, and they ſhall ſhortly begin to come into this miſery, by, or from the burthen of the Aſſyrian King, which is an Expoſition not to be ſleighted, for the word may as well ſignifie *begin* as *ſorrow*, and Hebr. it is, *from the burthen*, and thus the ſenſe is very good, and may well be followed; yea, it ſatisfieth beſt touching the former words, I will gather them, forſomuch as it is not ſo ſenſible by gathering to underſtand gathering, or ſaving from deſtruction.

V. 11. *Becauſe Ephraim hath multiplyed Altars, Altars ſhall be to him for a ſin*: Here followeth the cauſe of the judgment before threatned, beſides their ſins before mentioned. They thought by ſetting up many altars to offer unto God, that they did very religiouſly: but contrariwiſe, the Lord here tels them, that he counted them for theſe the greater ſinners, and they ſhould find it to be ſo by the effects, being the more puniſhed therefore; for God appointed one only Altar to be made, and ſo to make more was a ſin, and that very great, as contrary to his expreſſe command. A thing to be noted by Papiſts, who place great holineſſe in Altars building, whereas indeed we have now none Altars, but Communion Tables, ſo that what they counted holineſſe, is turned to ſin unto them, aggravating Gods judgments againſt them.

Note.

V. 12. I *have written to them the great things of my law*: Here he ſheweth that they did not thus ſin becauſe they wanted means to know it, but out of their own perverſneſs; for they had Gods laws written amongſt them, as a ſtanding rule to be guided by herein, and in all parts of his ſervice. And the written word muſt be our direction in all things pertaining to his worſhip.

Note.
Eſay 8.20.

V. 13. *They ſacrifice fleſh for the ſacrifices of mine offerings and eat it*, or it may be rendred, *they ſacrifice for the ſacrifices of my gifts, and eat fleſh*, it being hereby meant, that in ſacrificing they reſpected not ſo much the duty doing, or end for which, to be lead hereby to Chriſt, the only all-ſufficient ſacrifice for our ſins, but to feaſt and make merry at ſuch times, running into all exceſſe of riot, as *Gualter* well expounds it. *Calvin* thinks, that whereas holocauſts were to be all burnt in ſacrifice, they did not ſo, but took away part to feaſt themſelves withall, as is the manner of hypocrites to doe duties, but to provide, that they may be at as little charge as may be, ſomething that ſhould goe to the Lord being ſtil ſpared for their own bellies or benefit. *Jerom* and *Lyra* following the Vulg. which hath it, *they will offer ſacrifices, and ſacrifice fleſh and eat*; underſtand hereby nothing elſe, but their doing of the externall duty of ſacrificing euchariſtically by peace-offerings, wherein part went to the offerer to feaſt withall; but forſomuch as they were wicked they were not herein ac-

Gualter.
Calvin.

Hieron.
Lyra.

cepted of, as is ſaid in the next words. But in this reading it is varied from the originall, and for *Calvins* that indeed hath a ground here, becauſe not מנחה but זבחי not meat-offerings, but burnt-offerings, of which no part went to the parties bringing them to eat, are here ſpoken of, ſo that moſt probably the wicked offerers who regarded not Gods laws, kept ſomewhat from being burnt for their own uſe out of their covetouſneſſe, and this is the ſin taxed here, *they ſhall return into Egypt*, this ſeemeth hard to be underſtood, for when God judged them, as he threatned, they went into *Aſſyria*, not into *Egypt*. But if we look into *ch.9.3,6.* we ſhall find that ſome of them went into *Egypt*, although the greateſt part into *Aſſyria*, and in *Egypt* they were buryed in Memphis. It is therefore to be underſtood of ſome, when Iſrael was deſtroyed by the Aſſyrians that fled into *Egypt*, and ever after dwelt there again, but with little comfort being but as exiles and runnagates in *Egypt*, and ſo in Hieron. a ſhamefull and baſe eſtate: ſo *Jerom* alſo.

V. 14. *Iſrael hath forgotten his maker and built him Temples*, where they had Idols and Altars, there moſt probably they built Temples, and this is here taxed as a Note. forgetting of their maker, which would be conſidered by Papiſts when they ſet up Images and ſay, theſe are a means to remember God, but the Lord taxeth this as forggetting of him, becauſe doing any thing againſt, or beſides that which he hath preſcribed for a remembrance of him, is a forgetting of him; as building other Temples when as he appointed only one to be built unto his name, and now ſetting up Images, when as he teacheth one viſible way only of remembring him, *viz.* his laſt Supper, where as in an Image his death and paſſion is repreſented to our ſight; and ſo *Gal.3.1.* it is ſaid, *before whoſe eyes, Chriſt Jeſus hath been ſet forth amongſt you crucified*, becauſe in his Supper, which was inſtituted for a remembrance of him, he is ſet forth as broken and ſhedding his bloud for us. *And Judah hath built ſtrong Cities*, that is, to be a ſtrength unto her againſt her enemies, thinking thus to be ſafe, although ſhe provoke the Lord by her ſins, ſo that here want of truſting in God is taxed, and truſting to an arm of fleſh: but theſe Cities ſhall be fired, as they were afterwards by *Nebuchadnezzar*: where, as ſome note, that a pronoune of the maſculine gender is affixed to Cities, and one of the feminine to Palaces, *his Cities, and her Palaces*, underſtanding therefore the Cities of *Iſrael* and the Palaces of *Judah*, it is frivolous: for Cities threatned here anſwer plainly to Cities which *Judah* built or dwelt in, and forſomuch as *Judah* was a people as well as a Church, both may well be ſpoken of *Judah*, I *will ſet fire on his Cities, and burn her Palaces*, although I grant, that moſt commonly *Judah* is ſpoken of in the feminine gender, and *Iſrael* in the maſculine, as *ch.4.17,18,19.* *Iſrael* being ſpoken to in the maſculine, is by and by ſpoken to in the feminine twice over.

CHAP. IX.

V. 1. T*Hou haſt loved a reward upon every corn floore:* Here again *Iſrael* is reproved and threatned for doing like an harlot, when as ſhe hath an husband. For in the former words *Iſrael* is challenged for going a whoring, now it is laid open how baſely minded this ſpirituall harlot was, ſhe took rewards of corn from the floore for conſenting to this foul wickedneſſe: Hebr. it is, *the floore of the wheat*, and ſo *Calvin* renders it. The meaning is, as a woman that beareth an whoriſh mind, will proſtitute her ſelf to another man for gifts, although ſhe hath an husband ready enough to ſupply her with all things for neceſſity and pleaſure, which is a thing moſt abominable: ſo the Church of *Iſrael* having God to her husband, who was ready to ſupply her abundantly with corn and wine and al things, yet out of a moſt corrupt and baſe mind, debaſed her ſelf to ſerve Idols, hoping from them to have theſe things, as they are brought in ſpeaking, as beleeving they had *Jer.44.17.* whereas this may

ſeem to be contradictory to ch.9.8. *Ephraim hath hired Lovers*, to take rewards
and to give rewards. It is eaſily anſwered, ſhe gave to the *Aſſyrians* to help her
againſt her enemies, and to idols brought peace-offerings, for the wo men of
Jer. 44. *Iſrael* are ſaid to have made cakes for the Queen of heaven. But when they did
thus, they ſought withall a reward, to have the more plentifull crops of corn
and aboundance of all fruits, although moſt vainly, as hath beene already
Note. ſhewed: Like unto them doe the Papiſts, who have many particular Saints
in ſeverall caſes that they ſeek unto, and not to God onely, ah that they
would herein conſider, how they ſhake hands with whoriſh *Iſrael*, who was
Hieron. thus threatned therefore; *Jerome* expouuds it, thou haſt thought the floore
and wine-preſſe to be the reward of thy whoredome, as if for ſerving idols thou
wert ſupplyed. But that is ſo full, which I have ſaid out out of *Calvin* before,
that there is no more to be ſaid.

V. 2. *The floore and the winepreſſe ſhall not feed thee, &c.* that is, in ſtead of getting corn and wine by thy whoriſh doings, thou ſhalt be put from all, and driven to wander and begge in Egypt and *Aſſyria*, as followeth, verſ. 3. For to Egypt, as it is to be conceived ſome of them fled to avoid the *Aſſyrians* rage, when they were for the moſt part carryed away into *Aſſyria*, as was touched before, chap. 8.13.

V. 3. *And they ſhall eat unclean things in Aſſyria.* This may ſeem to be a thing of
Calvin. ſmall moment to be ſpoken of, to aggravate their judgement in being carryed
captive into *Aſſyria*, but it is as much in effect as if he had ſaid, that he would
reject them from being his peculiar people, of which refraining from meats
uncleane was a ſigne, ſo that thenceforth they ſhould not differ from other
prophane people of the world, which was a greater judgement then their
captivity it ſelf.

V. 4. *They ſhall not offer wine-offerings to the Lord, neither ſhall they be pleaſing to him.* Some hereby think it is meant, that now they being ſtill in their owne land ſhould doe no duties to be accepted of, becauſe they were ſo wicked, as is further declared, *Eſai.* 1. and *Eſai.* 66. ſo *Calvin* holding this to be further confirmed by the next words, *Their ſacrifices ſhall be unto them as the bread of mourners, all that eat thereof ſhall be polluted*; for amongſt the *Aſſyrians* they would not ſacrifice, ſeeing there was one place onely for ſacrifice. But others underſtand theſe words, as a continued relation of the Lords rejecting them, they ſhould not onely be as other prophane nations eating unclean meats, but without the ſervice of God alſo, and if they ſhould there offer Sacrifice, the Lord would not be pleaſed therewith, but much more offended, their Sacrifices being no better accounted of then the bread of mourners for the bread, that is, unclean and polluting all ſuch, as eat thereof, becauſe all things in the houſe, where the dead be, were by the Law of *Moſes* uncleane, ſo *Lyra*, and thus it is determined, *Numb.* 19. that all things in the houſe, where a dead corps was ſhould be counted unclean. As for wine-offerings, of which he here ſpeaketh, ſee *Numb.* 15. they were added to their Sacrifices. Whereas it is argued from the place, that there could be no ſacrificing there, no more could there be in the land of the ten Tribes, and therefore it may be conceived, that they paſſed not for tranſgreſſing the Law by ſacrificing in *Bethel* or *Dan*, would not, if they thought good, forbear to doe the like in an
heathen country alſo, *for their bread for their ſoule ſhall not come into the houſe of the Lord*, Vulg. *Their bread is for their ſoule, it ſhall not come into the houſe of the Lord*, the
Lyra. Hebrew will bear either reading, the meaning, ſaith *Lyra*, is, the bread of their
meat-offerings is to feed themſelves, there being no other end in their ſacrificing, but to feaſt and pamper their bodies, therefore it is not accounted
as a ſacrifice that cometh into the Lords houſe, any whit available before the
Lord to procure his favour unto them. And this is the rather to be approved,
becauſe their ſoule, Heb. is often put for themſelves, ſee alſo the like before
Calvin. chap. 8. 13. *Calvin*; the ſacrifices which they offer ſhall not be available for the
good of their ſoul, becauſe an atonement ſhall not be made hereby, as the end
of ſacrificing was, let the reader take it which way he pleaſeth.

What

V. 5.
R. Solomon.
Gualter followeth *R. Solomon.*

What will ye doe in the feſtivall day of the Lord? R. *Solomon* when the Lord makes a feaſt with your dead carcaſſes for the beaſts of the field and the fowls of the air; but this ſeemeth to be far fetcht, it is rather an addition to that which was ſaid before, ſeeing ye can offer no pleaſing ſacrifice to God for the expiation of your ſins, what will yee doe, when the time of ſacrificing cometh? ſurely ye may even ſit ſtill, and bring no more ſacrifices in vain. For although ye doe, ye ſhall not eſcape Gods judgement, ſo far ſhall ye be from coming into his favour hereby. And therefore verſ. 6. he ſaith, *They are gone becauſe of deſtruction, Egypt ſhall gather them, Memphis ſhall bury them,* that is, in fleeing deſtruction by the Aſſyrians many ſhall flee into Egypt and dye there, as was partly touched before cha. 8. 13. and *Memphis* is particularly named becauſe a chief City in *Egypt*, to which the moſt reſorted, *the deſirable place for their ſilver, the nettles ſhall poſſeſſe or inherit,* that is, by reaſon of their treaſure hidden there, the ground upon which the moſt ſet their hearts they ſhall leave, and it ſhall long lye deſolate, which is implyed by ſaying, *the nettles ſhall inherit it, &c.* arguing no ſhort, but a long time of deſolation. *Gualter* will have it called *the deſireable for ſilver*, becauſe their coſtlieſt buildings were hereby meant, which ſtood them in much money.

V. 6.

Lyra.

Gualter.

V. 7.

Note.

Note.

The Prophet is a fool, the ſpirituall man madde, Vulg. *Iſrael know thee a fool, the Prophet madde,* but in the Hebrew it is, *Iſrael ſhall know,* for in the former words he ſaid, *the day of recompence is come,* now he ſaith *Iſrael* ſhall know it, and when it is ſo, it will appear, that the falſe Prophet who flattered with them, and promiſed them peace was a fool, and that the ſpirit of which he boaſted, whereby he ſpake to harden them in their evill wayes, was nothing elſe but madneſſe, as in one rapt by an evill ſpirit or poſſeſſed, that uttereth things, of which no good ſenſe can be made: And ſuch are all Prophets, that to pleaſe the people, or the higher powers, regard not ſo much to ſpeak what the Lord hath ſaid in his Word, but what may moſt ingratiate them with theſe, a fault too common in theſe times. But look not at them as they are commonly reputed, godly zealous Miniſters, but as mad and fooliſh, ſo likewiſe Popiſh Prieſts and Jeſuites going under the name of learned men, are fools and mad men with all their mitred Biſhops and Cardinals, and Popes glittering ſo by the glory of ſuppoſed extraordinary holineſſe. *For thy great iniquity and much hatred:* for which thou art left to the ſeducement of theſe fooliſh and mad Prophets. For ſin and hatred of good, and of thoſe that ſeek to perſwade hereunto is the cauſe, why a people is given over to be lead by ſuch Prophets to their deſtruction, as 2 *Theſ.* 2. 11. *For this cauſe God giveth them over to ſtrong deluſions, to beleeve lies,* ſo that they, that would not come under this judgement ought readily to hearken to ſuch as teach the truth, and at their teaching to amend their lives.

V. 8.
Calvin.

The Watchman of Ephraim was with my God, but the Prophet a ſnare of a Fowler. According to this reading *Calvin* ſaith, that ſome make this expoſition; The Prophets of old cleaved cloſe to God, and his Word in all their Propheſyings, venting nothing elſe but what he commanded them, but now contrariwiſe they ſpeak of their own heads, thus inſnaring their hearers as a fowler the ſilly birds. But he rather preferreth another, ſaying that this agreeth not ſo well to the words, and that is, as the Hebrew word for word, *The Watchman of Ephraim with my good, the Prophet a ſnare of the fowler,* the Watchman and Prophet here ſpoken of are not two divers from each other, but both one, and ſo it is, as if he had ſaid, the Watchman who is the Prophet of *Ephraim* is become a ſnare; for a Prophet is by God ſet to be a Watchman, *Ezek.* 3. and therefore ſaid to be a Watchman with God, or Gods Watchman; but becoming a ſnare he is *an hatred in the houſe of the Lord,* that is, one whom the Lord hateth, although he be bold even to come into the Houſe of God, and there publickly, and not in corners to ſeek to inſnare mens ſoules: and he maketh the ſervice done there to be hatefull and abominable, and this is beſt. For the conjecture of *Lyra* here, becauſe the houſe of the Lord is ſpoken of, that it is ſpoken to Judah, it is nothing ſolid, for I conceive, that this is ſpoken of all together both Judah and Iſrael, in either of which ſuch wicked Prophets were an hatred, and for Iſrael it is manifeſt, that he is ſpoken to becauſe *Ephraim* is here named.

V. 9. *They have deeply corrupted themſelves as in the dayes of Gibeah.* This is ſpoken in alluding to the foul ſinfulneſſe of the men of *Gibeah* in *Benjamin*, *Judg.*19. wherein they equalled the *Sodomites*, and therefore were terribly deſtroyed both men and women.

V. 10. *I found Iſrael as grapes in the wilderneſſe, I ſaw your Fathers as the firſt ripe in the fig-tree at her firſt time.* Here to make the ſin of *Iſrael* the more odious, hee ſheweth how dearly God had loved them, as one that findeth grapes in the wilderneſſe, where he never looked for any, becauſe it is a barren place, and as firſt ripe figs, which be moſt acceptable to him that eſpyeth them. But this is not ſpoken of them, as though they were ſuch of themſelves, whereby God was moved to ſeek and finde them, or to looke after them; but hereby is meant, that he out of his meer grace, when they were in the wilderneſſe and might there have periſhed for want, lookt after them, and had a tender care over them, as a man hath of his Vine laden with grapes, or his fig-tree with figs of the beſt ſort. But they requited him ill for this, *going to Baal-Peor*, that is, committing ſpirituall whoredome with that idol, as the Hebrews uſe the phraſe of going in, to ſet forth the wickedneſſe of a man committed with an whore: of this read *Numb.*25.

V. 11. *Their glory ſhall flee away as a bird, from the birth, &c. Ephraim* gloryed in this that he was full of people, but this glory of his at the coming of the *Aſſyrians* ſhall ſoon be gone, ſome of his children being ſlain ſo ſoon as born, others, in the very time of coming forth, and others being yet in the womb, their mothers being ſlain, thus *Vatablus*; others expound their glory of their multitudes of people at their firſt ſeparating from *Iſrael*, for herein they gloryed that they were ſo many from the very beginning of that kingdome; but he threatneth, that this glory whereupon they did bear themſelves from the birth and conception, as it were, of the Kingdome ſhould ſoon vaniſh, thus *Jerome*. But *Calvin* will have not onely children here meant, but all other things of worth, wherein they abounded and placed their glory; but becauſe of children there be three degrees he proceedeth hereby in ſetting this forth, meaning that he would bring them down by degrees and not all at once firſt taking away children born, and if for this they repented not, then thoſe in the womb ready to be born, and if this moved them not, then ſuch as were but even in the conception, laſtly, if any have in the taking away of theſe eſcaped, and be grown paſt babes, yet they ſhall not be ſuffered to live to be men, which I alſo prefer.

Vatablus. *Hieron.* *Calvin.*

V. 13. *Ephraim, as I have ſeen Tyrus, is planted in a pleaſant place*, Heb. *Ephraim, as I have ſeen in Tyrus, a plant in a cottage*, that is, *Ephraim* is as a plant in a houſe in *Tyrus*, kept within in time of winter moſt tenderly, as they uſe to doe that are flowerists by ſome moſt pretious plant which they highly eſteem of. For *Tyre* was a rich city ſtanding in the Sea, and having but little ground, of which they made fair gardens, they were curious about the flowers growing therein, and the better to defend them from the cold in winter, they ſet them in pots into houſes, as we may gueſſe, by that which is now by ſome done. For, even as ſome are tender over plants, which they eſteem of, ſo God in ſaying, thus ſheweth that he was over Iſrael, but they ſhould be brought out of the place wherein hee had houſed them as it were, and be deſtroyed without any pity.

V. 14. *Give them (O Lord) what wilt thou give them? a miſcarrying womb and dry breaſts.* Seeing they abuſe their numeroſity to pride & preſumption, to go on in ſin againſt al admonitions and threatnings, lay this judgment upon them, that they may not increaſe any more, ſo *Jerome*, but there is a better expoſition of *Calvin*, the Prophet here propounds himſelf as an interceſſor for them, and ſtudying what to ask for them, ſeeing ſo great a judgment ſhould come to the cutting off of their children, as v.11. both the grown, the new born, and unborn, whileſt they

Hieron. *Calvin.*

were yet in the womb, he begs this as a mercy in this caſe, that their women might not be fruitfull any more, but barren; rather then to conceive and bring forth to deſtruction by the cruell enemy. For in the like caſe, *bleſſed*, ſaith our Lord, *is the womb that bare not, and the paps that gave no ſuck.* V. 15. Ver. 15. *All their wickedneſſe is in Gilgal, there I hated them for their wicked doings:* of *Gilgal*, ſee before chap. 4. 15. but the Prophet ſeemeth beſides the wickedneſſe of idolatry now practiſed there, of which ſee chap. 12. 11. to point at their firſt great wickedneſſe in making *Saul* King in that place, becauſe then God began firſt to ſhew his greateſt diſpleaſure againſt them, ſaying, that they had rejected him, as here it is ſaid, *I hated them there.* And having entred into this way of wickedneſſe they fell to it againe in ſetting *Jeroboam* over them, who began a courſe of idolatry to his ſucceſſours and all the people wherein they followed to the end, generation after generation, as hath been before ſhewed, chap. 8. 4. *I will caſt them out of my houſe*, that is, as they have left my houſe at *Jeruſalem* and ſacrificed in *Gilgal*, ſo I will caſt them off, that they ſhall not be as any of the houſe of *Abraham*, and conſequently not of my houſe or family any more, but as ſtrangers unto me like other Nations; ſee the like ſpeech, *Epheſ.* 2. 12. it is an elegant paranomaſie whereby he expreſſeth it. V. 16. Verſ. 16. *Their root is dryed up, they ſhall bear no fruit*, as verſ. 14. he prayed that there might be barrenneſſe amongſt them, and abortiveneſſe, ſo here he threatneth them to the ſame effect by a metaphor of a tree the root being dead and dryed up, or rather propheſieth, that it ſhall be ſo. V. 17. Verſ. 17. is nothing but a repetition of that which was before ſaid, *the Lord will caſt them away*, as verſ. 15. and they *ſhall be wanderers amongſt the Nations*, as verſ. 3 6.

CHAP. X.

V. 1. I*Srael is as an empty vine, he bringeth forth fruit unto himſelfe.* Here the Lord goeth on in aggravating and threatning the ſins of *Iſrael*, he was an empty vine, void of all fruits of righteouſneſſe and holineſſe, as *Eſai.* 5. but he brought forth fruits to himſelfe. Calvin. *Calvin* for *an empty* hath a *ſpoiled vine* contending for this, as the proper ſignication of בוקק, but בוק whereof it cometh, ſignifieth to evacuate, and בקק from which he deriveth it, either to empty, or to ſpoil; And he will have this the meaning, that *Iſrael* was ſometime ſpoiled and made a prey of by the enemy, but through Gods fatherly indulgence he brought forth fruit again to himſelf, being in this *Jeroboams* time made ſo whole & ſtrong that now there was no appearance of want or emptineſſe, but they were full both of people and riches again; which expoſition I confeſſe is true, and ſo here is an alluſion to a vine one year broken and ſpoiled, but afterwards growing again & fructifying, as it did formerly. But I ſee no reaſon of going from the word *empty*, if we doe but read it *evacuated* or *emptyed*, for that doth ſufficiently imply the means whereby; Vulg. Latine, *A leavy vine is Iſrael, his fruit, or the fruit is adæquated to him*, by *Lyra* Lyra. expounded thus; *Iſrael* is very populous, covered with people, and his land proportionably bringeth forth fruit for the ſuſtentation of them all: but this their proſperity as a vine with leaves they have abuſed to idolatry, multiplying Altars, and their people were multiplyed in many places and goodly images, according to the goodneſſe of their land. Touching which expoſition I ſee not, what can be oppoſed, but that it goeth upon a falſe rendering of the word בוֹקק, for *empty* having *leavy*, whereas the Caldee renders it *waſted* or *ſpoiled* alſo. But the Septuagint which is followed by the Vulgar and by *Jerome* is εὐκληματοῦσα, well branched, and the next words ſeeme to favour this reading, the fruit being adæquated to it. For it were ſtrange having ſpoken of an empty and ſpoiled vine to tell preſently of the fruite thereof, and the word שוה ſignifieth adequate ſuch aboundance as was ſufficient for all this people. Wherefore it is to be thought that the Septuagint reſpected not ſo much the proper ſignification of the word, as the ſenſe, it was as a vine full of leaves, as the barren fig tree in the Goſpell, yet without ſuch fruit as God looked for *Eſay* 5. however populous enough, and fruitfull enough of corn and wine and oil; and for the vacuity that was of goodneſſe notwithſtanding it is called an empty vine. Let the Reader judge and follow which expoſition he pleaſeth, I prefer that of being empty of fruit.

V. 2. *Calvin.* *Their heart is divided, now ſhall they be found faulty, &c.* that is, their heart is divided betwixt God and Idols, therefore their judgment by the Aſſyrians ſhall come, as upon perſons convinced to be faulty. *Calvin* noteth, that in the word *divided*, is intimated the originall of all ſin, for this is, when men cleave not to the Lord in their hearts, but are divided from him, which was the cauſe that the Lord ſo often warned the people by *Moſes* to love the Lord with all their hearts and to cleave unto him. *Note.* And they that live in ſin ſhew plainly that their hearts in ſtead of cleaving thus were divided from God, and therefore vengeance ſhall come upon them.

V. 3. *Lyra.* *Now they ſhall ſay, we have no King, becauſe we feared not the Lord, what then ſhould a King do to us?* that is, being taken in their ſin and judged accordingly, ſome that are righteous amongſt them, ſhall ſay, we have no King that can defend us againſt our enemies, becauſe we feared not the Lord, but ran into ſuch abominations, therefore how ſhould our King do us good? thus *Lyra*, for the people of *Iſrael* had great confidence in their Kings, which moved them at the firſt to ask a King: 1 Sam. 9. but for their ſins they fell into the hands of their enemies, and what good could their King then do them? Verily none, for he was carryed away captive as well as the reſt, 2 *King*. 17. *Calvin.* *Calvin* doth not think, that any being moved by repentance ſhould ſay thus, but the thing it ſelf ſhould ſpeak ſo, for wicked men rather murmur under the judgments of God, then in penitency confeſſe their errours. But neither hath it been ſaid to the contrary before, but that the good amongſt them ſhall ſay this, of which ſort there were alwayes ſome in the worſt times, for which a remnant is ſo often ſpoken of, and 7000 in the dayes of *Elijah*.

V. 4. *Thus judgment ſpringeth up as hemlock in the furrows of the field*, Vulg. *as bitterneſſe*, the meaning being, that when once they come to this, that they make no conſcience of their oath and covenant, the judgment that the poor people can look for, is no better then hemlock growing in the furrows of the land. For unto furrows are the poor people compared, ſaith *Lyra*, for their low lying in reſpect of ſuch Judges and Rulers. *Lyra. Calvin.* *Calvin, they have ſpoken words, and ſworn falſly in making a covenant, ſo judgment ſpringeth up to wormwood*; that is, they have ſometimes ſpoken good words, yea and ſworn alſo to cleave to God and his lawes, but what follows of all this amongſt them? verily nothing, but as if the husbandman having ploughed and prepared and ſown his ground with good ſeed, ſhould ſoon after ſee no corn, but wormwood coming up therein: for in ſpeaking of furrows he intimateth labour and preparation, ſith a field is not otherwiſe caſt into furrows but by labour. And then by judgment muſt be underſtood righteouſneſſe and holineſſe after all this fair ſhew made being expected; Lo bitterneſſe of ſin ſpringeth up, and thrives beſt.

V. 5. *The Inhabitants of Samaria ſhall fear becauſe of the calves of Bethaven.* Now he cometh to touch the ſin, for which eſpecially they were ſo greatly threatned. *Samaria* is named, becauſe it was the chief City of the Kingdome of Iſrael, by the Inhabitants there of all Iſrael being underſtood. Of *Bethaven* ſee before *ch.* 4. 15. V. 6. *Bethel* is meant hereby, where the golden Calfe was placed. And it is threatned that it ſhould be carryed away *to Aſſyria for a preſent to King Jareb*, of whom, ſee *ch.* 5. 13. it is a name made from contention, becauſe the King of *Aſhur* ſtrove ſo much with the King of *Iſrael*, firſt to bring him to tribute, then to take him and his people as he did, 2 *King*. 17. where I have ſhewed how the golden Calves continued till the captivity, but then were carryed away into Aſſyria, and then he ſaith, they ſhould be *aſhamed*.

V. 7. *The King of Samaria is cut off, as the foame of the water*: Here the ſame is ſaid over again that was *v.* 3. or a reaſon is rendred, why there they ſay, *we have*

no

Calvin.

m King, for he is cut off by the King of Aſſyria, and is compared to the foam or froth of the water for his baſeneſſe, although he might ſeem to be above the King of Judah in the number of people, yet he was both baſe and without power to ſtand, when the King of Aſſyria came, for he could as eaſily take him away, as foam of the water. And the compariſon is very apt, becauſe foame is a moſt baſe thing conſiſting only of looſe and refuſe matter gathered together, yet keepeth the top of the water.

V. 9.

(O Iſrael) *thou haſt ſinned from the dayes of Gibeah, there they ſtood, the battell in Gibeah againſt the children of iniquity did not overtake them:* Having threatned both King and people of Iſrael, *v.*7, 8. repeating again both the deſtruction at *Aven* or *Bethel*, and the continuance of the deſolation, till briars and nettles ſhould come up, as *ch.9.6.* and ſhewing the horribleneſſe of it, by ſaying, *they ſhall ſay to the Mountains, Cover us, and to the Hils, Fall on us*; as if it were more tolerable tò be cruſhed in pieces under an hill, and there to lye alwayes buryed, then to endure the miſerie of thoſe times.

Lyra.

Calvin.

Note.

Now he rippeth up from the beginning the ſinfulneſſe of Iſrael ever ſince the wickedneſſe ſo notorious committed in *Gibeah*, which was touched upon before, *ch.9.9.* which *Lyra* ſaith, was their ſuffering of the Idol ſometime ſet up in *Dan*, being taken from *Micah*, *Judg.* 18. and not deſtroying it, but having now in the time of the firſt *Jeroboam* another added to it alſo. And this he ſaith, is meant by theſe words, *there they ſtood*, that is, at the Idolatry then ſet up and continuing, whereby they were all tainted. And by the next words, *the battle not overtaking them*, is meant the battle fought by the Benjamites againſt Iſrael the firſt and ſecond time, wherein Iſrael could not prevail becauſe of that Idol permitted, ſo *Lyra*; the Hiſtory is *Judg.* 19. *Calvin* more throughly weighing all the paſſages here, ſaith, that the things done in the time when the men of *Gibeah* ſinned ſo foully, and were therefore by Gods juſt judgment deſtroyed, are here mentioned, becauſe the Iſraelites ſeeing ſo dreadfull an Example, whereby they ſhould have taken warning not to do the like, yet were as wicked as they. And hereby their wickedneſſe was the more aggravated, becauſe they themſelves then had ſuch indignation at thoſe mens ſinnes, that they bound themſelves by oath and ceaſed not to fight againſt them, till they had utterly deſtroyed them. For this doth not a little aggravate mens ſins, when they have been chaſtiſers thereof in others, to do the like themſelves. And then the meaning is, thou haſt ſinned ſince the time of ſo ſevere a revenge taken upon ſinners, which is intolerable. For the next words, *there they ſtood*, of theſe ſome give the ſenſe, they were repelled and overcome twice, and were at a ſtand not knowing what to doe; ſome, thereby God ſhewed that they were as great ſinners as the men of *Gibeah*, in that having an army ſo farre exceeding them, yet they could not a long time prevail. But he, ever ſince that time they have obſtinately gone on in the like foul ſins, his ſaying, that *they ſtood*, implying perſeverance in evill a long time together. For the laſt words, *the battle did not overtake them*, the meaning is, that what was done then againſt thoſe children of iniquity in that bloudy battle never entred into their minds to deter them from ſin ſince.

And this is fully ſatisfactory, that I may not trouble the Reader with any other Expoſitions brought by others, as my Author doth, and in explaining the firſt words varieth ſomewhat, I confeſſe, from that which I have ſaid, as if it were meant they were ſinners then, as well as they of *Gibeah*, but forſomuch as this is ſet forth in the next words, *there they ſtood*, I reſt upon that which hath been ſaid upon the firſt, as the moſt genuine ſenſe.

V. 10.

Lyra.
Gualter.
Calvin.

It is my deſire to chaſtiſe them, the people ſhall be gathered againſt them when they ſhall bind themſelves in their two furrows, that is, being ſo ſinfull, as hath been ſaid, and ſo long a time, yet I would rather by my chaſtiſements have brought them to amendment, but I ſee this will not doe, and therefore the Aſſyrians ſhall come againſt them and deſtroy them, however they rely upon their two Gods, one in *Bethel*, the other in *Dan*; ſome partly worſhiping God ſtill and Idols together, and ſome uniting their forces, which they counted a double ſtrength, and ſo able to reſiſt any enemie; laſtly, ſome, *Judah* and *Iſrael* joined together againſt the common enemy. Of all theſe the firſt is beſt, for what furrows are here ſpoken of, we may gather from *v.4.viz.* furrows of wormwood or hemlock that poiſoneth in ſtead of nouriſhing, and ſuch were theſe two Idols, whereby they were ſo bound, that by no admonitions or threatnings they would be moved to forſake and give over that groſſe ſuperſtition.

V. 11. *Lyra.* *Ephraim is like an heifer that is taught, he loveth to tread out the corn, but I paſſed over upon her fair neck: I will make Ephraim to ride, Judah ſhall plough, and Iſrael ſhall break his clods,* that is, as an heifer uſed to tread out the corn loveth ſo to do, becauſe when he treadeth it, he feedeth, for the mouth of the oxe that treadeth out the corn muſt not be muzzled: ſo *Ephraim* or *Iſrael* was intent to corn and other things of this life, and although being pricked with a goad, whereby he is made to tread it out, (for this is meant by his being taught) that is, whilſt he thus did, he ſuffered diverſly by Gods judgments, becauſe he looked upon the corn as coming from his Idol, as was touched before, *ch.*1 & 2. and not from God to praiſe and ſerve him. Therefore God by the King of *Aſſyria* brought her under the yoak, which is meant by his treading upon her fair neck. And he ſhall ride, that is, in haſte be carryed afar off from all his worldly poſſeſſions. Then *Judah* ſhall plough by repentance, and ſeeking the Lord, as they did in the time of *Hezekiah*, in whoſe dayes *Iſrael* was carryed away: for by plowing up the fallow ground of the heart, is repentance ſet forth, *Jer.*4.4. and *Jacob*, that is, a remnant of *Iſrael* ſtaying ſtill in the land, when others were carryed away captive, *ſhall break his clods*, joining in the ſame ſpirituall husbandry, that they might together reap fruits of theſe their godly labours, living after that great judgment upon *Ephraim*, in more proſperity and comfort. For of *Iſrael* there were ſome that complyed with *Hezekiah* in keeping a Paſſeover, 2 *Chron.*30. who moſt probably abode in the land of *Judah* after that, and ſo eſcaped the danger of the Aſſyrian, being in the time of good Kings, *Hezekiah* and *Joſiah*, addicted to the worſhip and ſervice of God together with the faithfull in *Judah*. *Calvin.* From this *Calvin* and others differ not much, and *Calvin* quoteth *Job* 30. where that holy man complaineth that he was carryed away as one riding upon the clouds, unto which he applyeth the riding here ſpoken of.

V. 12. *Sow to your ſelves in righteouſneſſe:* Here he followeth on his allegory begun *v.*11. exhorting the people now, if they would not ſtill lye open to thoſe judgments before threatned, to turn ſincere worſhippers of God, all Idolatry being abandoned, promiſing thus a better reaping unto them, for it is *time to ſeek the Lord till he come and rain righteouſneſſe*, as he will do at the coming of Chriſt, of whom it is ſaid, that he ſhal come as the rain upon the mowen graſs.

V.13. *Yee have ploughed wickedneſſe and reaped iniquity, and eaten the fruit of lyes:* Having *v.*12. exhorted them to repentance making them gracious promiſes, if they did ſo, now he complaineth that contrariwiſe they laboured in the way of wickedneſſe, ſet forth by their ploughing, and as they ploughed ſo they reaped, they made a ſhew indeed ſometime, or ſeemed to themſelves to do worthily in the way of worſhip that they were in, both in deviſing and acting accordingly; but when they thought to eat, by ſome good coming to them through their ſo doing, continuing a flouriſhing Kingdom, herein they were deceived, as they had partly found by experience in the dayes of *Jehoaz*, and ſhould find more in the time of *Hoſeah*, thus they ate lyes. And all this becauſe in theſe wayes ſeeming good unto them they truſted, and in their own ſtrength having Egypt alſo confederate with them.

V. 14. *As Shalman ſpoiled Betharbel*; Hebr. *as the deſtruction of Salman Betharbel:* The Prophet not being content to threaten deſtruction to Iſrael, and all his ſtrong holds, to terrifie them the more, compareth the deſtruction to come upon them, to the moſt grievous that ever was, wherein there was no ſparing of mothers or children, as followeth in the next words, *the mother was daſhed in pieces upon her children*. But what was *Salman Betharbel* wehre this was done?

the

Hieron.

the Vulg. Lat. *Salmana was waſted of his houſe that revenged Baal*, this *Jerom*, *Lyra*, and other Ancients generally following, ſay that it is alluded to the Hiſtory of *Gideon*, otherwiſe called *Jerubbaal*, for that which was ſpoken by his father, when he had broken down the Image of *Baal*, *if he be a god let him plead for himſelf*, for after this he fought againſt and ſlew the Princes of *Midian*, *Zeba*, and *Salmana*, of which laſt it is here ſpoken, the other being left to be underſtood, but it is ſaid that he was waſted of the houſe of him, that is, *Gideon* and his people, called *his houſe*, when only with 300 men he routed their armies and purſued and ſlew them. *Jerom* further noteth, that in ſome old Greek copies, it was rendred *of the houſe of Jeroboam*, and therefore, that there might be no more ſo groſſe a miſtaking, for plainneſſe ſake, he rendred it thus by a circumlocution, not of the houſe of *Jerubbaal*, as in other Greek copies, but *of him that revenged Baal*. Againſt this expoſition makes, Firſt, the name *Salman* with ש whereas that *Salman* was with צ. Secondly, it is not *of the houſe*, or *was waſted*, but *as the waſting* or *deſtruction of Salman Betharbel*, ſome place called by this name being plainly meant. Thirdly, here is no word *Baal* but *Arbel*, therefore *Lyra* leaving this, flyeth to another, looking to the ſignification of the words, and not to them, as a proper name, as the peaceable of the houſe of the waſter, *the lyer in wait*, becauſe *Shalom* ſignifieth peaceable, and *Arbel inſidiator*, and he referreth us to the Hiſtory of *Laiſh*, *Judg*. 18. which was a peaceable and ſecure City, and ſo unawares ſurprized by the Danites, all the Inhabitants being ſlain both male and female and the City burnt with fire *v*. 27. even thus he ſheweth that Iſrael ſhall be deſtroyed, when they leaſt feared it. *Junius* will have ſome deſtruction made by *Salmanaſar* amongſt the Arbelites dwelling beneath *Aſſyria* meant, to be underſtood amongſt others mentioned 2 *King*. 18. 34. 19. 13. But it is not *Salmanaſar*, but *Salman*, that is here ſpoken of, and if the deſtruction of a place called *Arbel*, had been ſo notorious, why was it not named as well as others in the places cited, ſeeing *Rabſhakeh* would ſpeak all that he could to terrifie the Jews, and this might have availed much to make them afraid, leſt they if they withſtood, ſhould be uſed thus alſo. Others partly follow *Junius*, and partly ſay, it was ſome horrible cruelty wel known to the Iſraelites to have been practiſed, although not recorded. And *Ribera* ſtands mightily to defend the Vulg. Lat. and Expoſition made thereupon. But I approve beſt of that of *Lyra* againſt which I cannot ſee how any exception can be taken.

Judg. 6.
Judg. 8.

Iunius.

Calvin.
Gualter.
Ribera.

V. 15. *So ſhall Bethel doe to you*, here he alludeth to *Betharbel* before ſpoken of, as that cut off mothers and children, ſo *Bethel*, where ye have lived in ſo groſſe Idolatry, your King in the morning, that is, ſhall be the cauſe of his and your deſtruction, but he is only ſpoken of, becauſe their King *Jeroboam* were moſt notorious for ſetting up the Calf there, and other Kings after him, yea *Jehu* himſelf, were leaders to the people herein. By ſaying, *the King ſhall be cut off in the morning*, he meaneth, early, when he had reigned but a little while, *viz*. onely ſixe months, as it befell the ſonne of the ſecond *Jeroboam*, *Zechariah*.

2 King. 15.

CHAP. XI.

V. 1. VV*Hen Iſrael was a child I loved him, and I called my ſon out of Egypt*, that is, when he was a poor child or ſervant under the Egyptians tyranny, my love was towards him, neither was it taken away for his baſeneſſe. This is ſpoken to aggravate the wickedneſſe of *Iſrael* the more, who ſo ill requited God for all his love, as followeth *v*. 2.

The next words, *I called my ſon out of Egypt*, are ſpoken, as God himſelf then ſtiled him, *Iſrael is my ſon, my firſt-born*, which is applyed to Chriſts coming into Egypt and out again, *Mat*. 2. 15.

V. 2. *As they called them, ſo they went from them, they ſacrificed to Baal*, that is, as they my ſervants, whom I imployed to call them out of Egypt, *Moſes* and *Aaron*, endeavoured to bring them to me, ſo they contrariwiſe forſaking me, ſerved *Baal*, Judg.2.11. againſt that which they had been taught by *Moſes* and *Joſhua* and the Prophets raiſed up after them from time to time, of one of which ſee Judg. 2. 1.

V. 3. *I taught Ephraim alſo to goe, I took him alſo by the arm and he knew not that I healed him:* Here he goeth on further to ſhew with what love and kindneſſe he entreated Iſrael after their deliverance out of the land of Egypt, even as a mother teaching her child to goe, holding it from falling, and when it cannot
Exod.17. goe, taking it up in her arms to carry it: for ſo the Lord preſented them with kindneſſe in the wilderneſſe, in their going upholding them, when the
Deut.32. Amalekites came to fight againſt them, and bearing them up as the Eagle her young upon her wings above all dangers. *Yet he knew not*, or did not as one acknowledging all this to have come from me, and my ſparing them from utter deſtruction, which they by their ſins then deſerved, which was an healing of them, as *Exod.* 32.

V. 4. *I was as they that take off the yoak from the jaws, and laid meat unto thee:* a further expreſſion of his love taken from a man that loveth his oxe, and therefore ſeeing his yoke to preſſe him too hard, in pity helpeth to hold it up and ſo to eaſe the beaſt, and then giveth him meat; ſo the Lord dealt by Iſrael, delivering him from the Egyptian bondages, and when he was in the wilderneſſe miraculouſly feeding them with Manna from heaven. Thus the Lord ſaith, that he drew them with the cords of a man and bands of love, as a man full of humanity ſeeketh to win his rebellious child by loving and not by harſh means, becauſe kindneſſes are as cords drawing the hearts.

V. 5. *He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his King becauſe they refuſed to return*, that is, I charged them at the time when I brought them out of Egypt, not to return thither any more, or to ſeek the friendſhip of the Egyptians; but herein they diſobeyed me, and ſought to the King of Egypt, as 2 *King.* 17. therefore the *Aſſyrian* ſhall ſubdue them, as I have threatned, becauſe they would not return from this evill way, upon which they were obſtinately ſet, ſo *Lyra*; or they would not return to me by repoſing their
Gualter. truſt in me only, but were diffident in reſpect of my help: ſo almoſt *Gualter*.

V. 7. *My people are bent to backſliding from me, though they called them to the moſt high, none at all would exalt him:* vulg.Lat. *and my people ſhall hang upon my return, but a yoak ſhall be put upon them, that ſhall not be taken away*, Hebr. *my people hanging, or ſuſpending upon my return, for the yoak they ſhall call upon him, he ſhall not lift them up.* And the meaning is, When I ſhall give them over into the hands of the Aſſyrians, as I have ſaid, and they being preſſed with miſery would depend upon me, and therefore ſhall cry unto me for help, as *chap.* 5. 15. for the Aſſyrians cruelty againſt them, but they ſhal lie and be kept under it without deliverance; whereas *Judah* being captived by the Babylonians, was promiſed deliverance at the end of 70 years. For the word rendred *bent* ſignifieth to *depend*, & it is למשובתי that is rendred *to back-ſliding from me*, which moſt properly ſignifieth, *to my return*, that is, my return from hiding my ſelf, as I threatned, God being ſaid ſo to do, when he appeareth not in the defence of his Iſrael. And for the next words rendred, *although they called them to the moſt high*, they are את על the word על ſignifying a yoak, as the word בלי יעל *without a yoak*, although על ſignifieth alſo *ſuper*, yet את is either a particle ſhewing the accuſative caſe, or uſed ſometime for *to*, or *for*, ſo that being the neareſt that may be to the New Teſtament, it will be no more but *ad ſuper*, not to the moſt high, to ſet forth whom עליון is commonly, if not alwayes uſed. And the laſt word ſignifieth indifferently either to lift up or to take away, wherefore I reſt in the ex-
Hieron. poſition given, as *Jerom* and all the Ancients do. They that follow the other Tranſlation, give this for the ſenſe: Although teachers were not wanting amongſt them, who from time to time moſt earneſtly exhorted them by repentance to turn to the Lord the moſt high: yet look upon them altogether, and herein they were all alike, in that they did not ſet themſelves to exalt or

glorifie God by praiſing and ſerving him, but rather Idols. But in this laſt they goe plainly from the word ורומם, which it it be rendred by exalting, muſt be *exalt them*, not *him*, and ſo being referred to the Lord without any tolerable ſenſe.

V. 8. *How ſhall I make thee as Admah, how ſhall I ſet thee as Zeboim?* Here the Lord ſpeaketh as one at a ſtand, for the love he bare to Iſrael, ſtudying as it were, what to doe unto him being ſo full of ſin, to ſhew his unwillingneſſe ſo ſeverely to puniſh him, as now he was about to do, being, as it were, forced to it thereby, even as a father dealeth by his dear ſon degenerating. For the deſtruction of *Admah* and *Zeboim* here ſpoken of, they were utterly deſtroyed together with *Sodom*, *Gen.* 19. Note. Whereby we may ſee, that God doth not willingly but unwillingly deſtroy his people, although moſt ſinfull, being ready, if by any means they would be brought to turn, to ſave them, which ſheweth that not God but man only is the cauſe of his own deſtruction, Chap.13.9. and is not by any fatall neceſſity put on in a ſinfull way, but of his own will. Jam.1.14. *My heart is turned within me, my repentings are kindled together*, this is ſpoken *per anthropopatheian*, and not properly, becauſe diverſe thoughts and repentance are not incident to God, Jam.1.17. who is without all variableneſſe or ſhadow of change. It is thus ſpoken then, to ſhew how full of compaſſion God is towards man ſinning and hereby provoking him, by reaſon of which, although he ſeverely puniſheth, yet he will not utterly deſtroy all Iſrael, with whom he is in covenant with, for which it is added, V. 9. v. 9. *I will not execute the fierceneſſe of mine anger, I will not return to deſtroy Ephraim, for I am God and not man, the holy one in the midſt of thee, and I will not enter into the City*: in which words the Lords ſheweth in what ſenſe he ſpake before of repentance burning within him, & the turning of his heart within him. Whileſt he thought upon deſtroying *Ephraim* and threatned it, he meditated upon ſhewing ſome favor; for which he ſaith, I *wil not execute the fierceneſs of mine anger* by utterly deſtroying Iſrael for ever, whereby he intimateth that there ſhall one day be an healing even of the people of the ten tribes, and that they ſhall not alwayes be bound up in infidelity for everlaſting deſtruction, as is plainly taught *Rom.* 11.26. And therefore when in other places utter deſtruction for ever is threatned unto them, it is to be underſtood, as *Calvin* well noteth, not of all without exception; for there is a remnant of elected ones, who are alwayes excepted, which ſhall finally come in to the faith, as is often taught.

In ſaying, *I will not return, &c.* he hath reference to former deſtructions that had been amongſt them, a ceſſation whereof there was at that time, but becauſe he was about to bring upon them a greater judgment then ever by the Aſſyrians, he ſaid *I will not return, &c.* by theſe my judgments threatned utterly to deſtroy *Ephraim, for I am God and not man*, that is, not as a malicious man, who being provoked is implacable for ever, God is not ſo, but in time when he thinketh that his people have ſuffered enough, he will deale with them again in mercy and loving kindneſſe, *the holy one in the midſt of thee*, this is added to ſhew that it could not be otherwiſe, forſomuch as the Lord is the holy One, and this is one point of holineſs not to retain anger for ever, to perſiſt alwayes in wrath being a notorious blemiſh and contrary to the beauty of holineſs, as it is called *Pſal.* 110 3.

If it be ſaid *Sodom* and *Gomorrah* were deſtroyed for ever, and reprobates lye under Gods wrath for ever, how then may he be juſtified herein to be holy, if to ſhew mercy at length be a part of holineſs?

Sol. This is ſpoken to Iſrael, not to other nations, becauſe Iſrael was Gods peculiar people, and therefore it is to be noted, that he ſaith *I am the holy one in the midſt of thee*, not of every other nation, but *of thee*, with whom I am in covenant. Holineſſe herein ſhineth in God towards the elect, in that what miſeries ſoever they ſuffer and how long ſoever; yet at length God will put an end thereunto: but towards reprobates his juſtice ſhall ſhine for ever to his glory, *Rom.* 9. *and I will not enter into the City*, that is, in an hoſtile manner utterly to deſtroy it, as he that hath ſubdued a City by the ſword enters, and burns and kils all, but if upon terms of peace he cometh in, the gates being by conſent opened unto him, although he puniſheth the City, yet he ſpares it Calvin. from utter ruine; ſo the Lord meaneth here: thus alſo *Calvin*, who mentioneth two other expoſitions.

1. I will not enter any other City to dwell in the midſt thereof, but *Jeruſalem*.

2. I will not make you a flouriſhing kingdom again any more by ſetting a King over you apart, and other accompliſhments of ſtate, as be in a City having a King.

But of theſe the firſt falleth, becauſe he ſpeaks not to the kingdom of *Judah* wherein *Jeruſalem* was, but of the ten tribes; and the ſecond, becauſe his entering here ſpoken of, was in judgment, thus *Calvin:* but he ſeemeth to me to mean a City oppoſite to Iſrael, for theſe words are added after his ſaying, I *am the holy one in the midſt of thee*, and into the City of thine enemies, the Aſſyrians, that is, *Nineveh*, I will not enter, although for thy puniſhment I make them for a time moſt victorious. *Lyra* hath another expoſition, I will not confine my worſhip to *Jeruſalem* only, but in all places they ſhall worſhip me, *Joh*.4.20. but this agreeth not with the words before going.

V. 10. *They ſhall walk after the Lord, he ſhall roar as a Lion, when he ſhall roar, then the children ſhall tremble from the weſt*: Here it is propheſied of the compaſſion before ſpoken of, that ſhould after judgment be ſhewed to Iſrael, when this ſhall be, he ſheweth, that they ſhall not live in ſin and rebellion againſt God any more, but walk after him in holy obedience, the means whereof ſhall be Gen 49. the roaring of the Lion, that is, of Chriſt Jeſus, who was the Lion of the tribe of *Judah*, uttering his voice by powerfull preaching by himſelf and his miniſters.

For the next words, *the children from the weſt ſhall tremble*, Vulg. hath it, Lyra. *the children of the Sea ſhall fear*, expounded by *Lyra*, the children of this world, which is compared to the Sea, becauſe tempeſtuous. And by the Sea *Calvin* alſo rendreth it, as the word properly ſignifieth. And therefore taking it according to the moſt proper ſignification, I ſay with *Jerom*, that by the chil- Hieron. dren of the Sea here the people of the world are meant, who are ſet forth by fiſhes in the Sea, by the preaching of the Goſpel, being taken and brought to V. 11. Chriſt as in a net, by the labour of fiſhers, the Apoſtles. *They ſhall tremble as a bird out of Egypt, and as a dove from Aſſyria, and I will place them in their houſes*: Mat.13. which words are added, to ſhew that the trembling or fear before ſpoken of ſhould be to converſion, that they might be taken by the net of the Goſpell caſt out in all parts of the world, as the fiſhers net in the broad and wide Sea. Thus then it is ſhewed here, that they ſhould tremble from *Egypt* and *Aſſyria*, and ſo be brought to their houſes, that is, to particular congregations imbracing the faith. And this is ſpoken in way of oppoſition to the ſcattered condition of the Jews for the preſent, and it is ſpoken according to the ſimilitude of a *bird*, or as the word ſignifieth, a *ſparrow*, and a *dove*, which have houſes to flee unto, and being feared preſently haſten thither. But why as ſparrows from *Egypt*, and as doves from *Aſſyria*? becauſe *Egypt* was nearer to *Jeruſalem* and *Aſſyria* much farther off; and a ſparrows flight is but ſhort, a doves long. And *Egypt* and *Aſſyria* are particularly named, all other countries alſo being meant, becauſe they were the moſt noted for Iſraels being gone Joſh.9.3. thither, as was touched before. *Calvin* will not have the converſion of *Iſrael* Calvin. here meant, when it is ſaid, *they ſhall walk after the Lord*, but his powerfull bringing of them home from all places, where they were ſcattered, they of *Egypt* and *Aſhur*, being made to tremble, and ſo not daring to hinder them, as it is ſaid, that the people about *Sheehem* had a fear from the Lord falling upon them, that none of them durſt purſue after *Jacob* removing from *Shechem*, when his ſons by ſhedding ſo much bloud had provoked the neighbouring people againſt them. But I reſt in the former, and by the children of the Sea, the inhabitants of the moſt remote parts of the world are ſet forth, that ſhould be ſtricken with an holy fear to turn to the Lord, becauſe Iſlands are hereby meant, that ſtand in the Sea, and ſo are furtheſt off from the firm land.

V.12. *Ephraim compaſſeth me about with lies*; here chap.12. beginneth Hebr. wherein *Iſrael* is againe charged with foul wickedneſſe and threatned. And becauſe it is of new matter having no coherence with v. 11. and ch.12.1. follows on in the like charge, it is better to make it, as *Lyra* doth, the beginning of that chapter, for ſo doth *Junius* alſo. For the lyes and deceit here ſpoken of, *Lyra*, for the (Lyra. Junius.) firſt hath denying, referring it to the denying that they had any part in the ſon of *Iſhai*, when they rejected *Rehoboam* from being their king, who was of *Davids* line, and by deceit he underſtands their deceit towards God about his worſhip, fraudulently tranſlating it to their golden Calves. But becauſe the word ſignifieth a lie, and they are ſaid to compaſſe God about herewith, I rather refer both it and deceit to the ſame fraudulent dealing with God. But of *Judah* an honourable teſtimony is here given, becauſe *Hezekiah* being King when *Iſrael* was deſtroyed, that kingdome was famous for cleaving to the Lord, and beating down all idolatry. *Judah* yet ruleth with God and is faithfull with the Saints, that is, hath a lot, *Davids* line, in which it was ſetled, and not as much of the Saints who were perſecuted in *Iſrael.*

CHAP. XII.

V. 1. 2 King. 17. *Ephraim feedeth on the winde, &c.* that is, is brought under Tribute by the King of *Aſſyria*, and *on the Eaſt winde*, becauſe he ſought for help from *Egypt* to ſhake off this burthen of tribute, but in both he did but follow and (Lyra.) feed upon the winde, by the *Aſſyrian* being much impoveriſhed, as by a ſtrong winde ſmiting the fruits of the earth, and leaving the inhabitants inſtead of bread to be fed with the empty air, and by the *Egyptian* being fed onely with hopes in the end proving vain, *he encreaſeth lyes dayly & deſolation, they make a Covenant with the Aſſyrians and oil is carryed into Egypt*: the here laſt words ſerve to explain the firſt, for wherein did *Iſrael* increaſe lyes, but in covenanting to be a tributary to & to ſerve the King of *Aſhur*, which he perfidiouſly brake, and the carrying of oyl into *Egypt* was their ſending of a preſent to that King, that by him being ſtrengthened they might be the better able to defend themſelves when by breaking it they had provoked the *Aſſyrian*; ſo *Lyra*, who for the Eaſt winde, hath *æſtus* heat put, as hee ſaith to denote *Egypt*, which ſtood ſouthward, and was a very hot country, but the word is קדם the Eaſt, and (Calvin.) therefore that note of his falleth. *Calvin* by *Ephraim* feeding on the wind underſtandeth his vain imaginations of eſcaping Gods judgements threatned, whereby he fed himſelf with hope, and weighed nothing that was ſaid by the Prophets to be moved to repentance thereby, and hee compareth theſe his hopes to the wind, yea the Eaſt wind which blaſteth, becauſe they were not onely vain, but pernicious. Moreover he calleth the ſame lyes, becauſe they were ſuch in effect and deſolation, that is, cauſing them to harden themſelves in their ſins, till their countrey was made deſolate. Then coming to ſhew what theſe lyes, and windy hopes were, he mentioneth the *Aſſyrians* and *Egyptians*; with both which they were confederate in vain, whereby the meaning is ſomewhat more fully ſet forth, and rightly.

V. 2. *The Lord hath alſo a controverſie with Judah, &c.* It may ſeeme ſtrange that *Judah* who was but a little before commended for her faithfulneſſe to the Saints, or with them, and their Kings living under the rule of God, chap.11.12. for that is meant by ſaying, *ſhee ruleth with God*, and as the ancient Saints of God, were faithfull unto him, that this *Judah* I ſay, ſhould now be accuſed as well as *Iſrael*. (Gualter.) *Gualter* reſolveth this well, it is ſpoken by way of anſwering to an objection, becauſe *Iſrael* was charged, verſ.1. with making Covenants with *Aſſyria* and *Egypt*; they might ſay *Judah* doth the like in the time of *Ahaz*, why then is not this objected to her alſo? In way of preventing this he ſaith, that he had alſo a controverſie with *Judah*, and the time ſhould come,

when *Judah* ſhould ſmart for it, and therefore *Iſrael* was to take no incouragement
from hence, but imitate *Judah* wherein ſhee did well; but where in
ſhee did ill leave her. Whence note, that even a State which doth worthily
Note. in regard of the main things of religion, is not yet to be juſtified, or
imitated in all things. For the Lord had a controverſie with *Judah* notwithſtanding
her reigning with God and faithfulneſſe, in things about
which the Saints are faithfull and carefull, that is, not to permit
any corruption in the worſhip of God. For there was yet a great ſin,
viz. her ſeeking to ſtrengthen her ſelf by carnall means, and not confiding in
God onely, and when they had done thus, and ſworn to a Covenant with
Nebuchadnezzar in *Zedekiah* his time, they brake it, which ſhould make any
State how holy ſo ever to conſider, whether there be not ſome thing yet done,
that may provoke the Lord to a controverſie with it likewiſe.

Hee tooke his brother by the heel in the womb, and by his ſtrength he had power with
V. 3. *God.* The Hiſtory whereof ſee *Gen.* 25. 16. and *Gen.* 32. Having in the former
Gualter. verſe met with one objection, now he prevents another, *Iſrael* might ſay, our
father *Jacob* was owned by God being yet unborn, he declaring moſt exceeding
great love towards him above his brother *Eſau*, and afterwards when *Eſau*
came out againſt him with 400 men, whereby he was much terrified, an angel
of God appeared unto him, called God, and he ſtrove and wreſtled with him,
V. 4. till the morning, and was of ſuch power, that he prevailed over him. Therefore
we that are deſcended from him ſhall be ſafe againſt all enemies, whatſoever
thou threatneſt. Yea and before that in *Bethel* God appeared unto him,
Gen. 28. and made him muſt gracious promiſes, and to us in him. But to all this the
Prophet anſwereth. V. 6. *Therefore turn thou to thy God, keep mercy and judgment, &c.*
V. 6. V. 7. *He is a Merchant, the ballances of deceit are in his hand, he loveth to oppreſſe,* & more
V. 7. is added, v. 8. 11. 14. to ſhew, how unlike they were to *Jacob* upon whom they
did proudly clear themſelves, as if he had ſaid, that which ye alleadge touching
your father *Jacob*, ſhould have moved you to walk in his ſteps, wreſtling
with God by weeping and praying againſt the judgments coming by your enemies,
but yet like degenerating children are full of all wickedneſſe in your
dealings one with another, and by divers idolatries, and yet ye lift up
your heads, and are not humbled, therefore whatſoever love God ſhewed to
your father *Jacob*, it is nothing to you, for by your works yee are none of
his, but as Chriſt ſaid afterwards to the Jews bearing themſelves upon *Abraham*,
Joh. 8. *yee are of your Father the devill.* For the words here uſed in relating
Queſt. 1. thoſe Hiſtories touching *Jacob*, a queſtion firſt offers it ſelfe, what he meaneth
by ſaying, *by his power he prevailed*, had he ſuch vertue in himſelf as hereby
Calvin. to overcome God? *Sol.* To this *Calvin* anſwers rightly, that the power
here ſpoken of was power given him by God, who did ſtrengthen him,
as it were, with his right hand, reſerving to himſelf onely his left at that
Queſt. 2. time. 2. How or when did *Jacob* weep and make ſupplication, becauſe no
ſuch thing is ſpoken of in the Hiſtory? *Sol.* There is that yet ſpoken of,
which might make him weep, *viz.* the touching of his thigh by the man
that wreſtled with him, whereby he was made lame alwayes after, which
doubtleſſe was not then without great paine; and for ſupplication, it
was that he would not depart away from him before he had bleſſed him. In
ſpeaking which hee ſhewed his humility when he was ſo greatly graced of
Heb. 7. God, for *the leſſe is bleſſed of the greater*, in ſeeking then to him to be bleſſed,
hee acknowledged his own inferiority, and that he prevailed not, but through
Queſt. 3. his grace, who inabled him ſo to doe. 3. Who was this this Angell, that
R. Solomon. is alſo called God, that wreſtled with him? *Sol.* *R. Solomon* ſaith, it was
Eſau his Angell who came to ſtop *Jacob*, that he might not goe further, but
this is aboundantly confuted by *Lyra*. It was then no meere Angell, but
Chriſt the Son of God, who for a præludium to his incarnation ſometimes
appeared like a man, and he is called the Angell of the Covenant, *Mal.* 3. 1.
and that it was he is further confirmed, verſ. 5. where it is ſaid, *he is the Lord*
Queſt. 4. *God of Hoſts.* 4. What is meant by Us of whom it is ſaid, *there he ſpake with*

us,

a, and which appearing of God to *Jacob* in *Bethel* is meant in ſaying, *hee found him in Bethel.* *Sol.* I will not with *Calvin* recite the far fetcht reſolutions of ſome: for I think without doubt, that his appearing to *Jacob*, when he was going into *Padan Aram* is meant, and Gods promiſing then to be his God, being his ſpeaking ſo not to his perſon onely, but to his poſterity throughout all generations.

V. 7. *Gualter.* *Hee is a merchant, the Ballances of deceit are in his hand,* Heb. a *Canaanite.* Thus ſaith *Gualter*, he doth moſt aptly upbraid them after he had taught them, how they ſhould doe, that they might be worthy children of ſo worthy a father as *Jacob*, *Ephraim* is not an *Iſraelite* but a *Canaanite*; worthy rather to bee called by this name for their likeneſſe to the *Canaanites* in their evill manners, who were had in ſuch abomination by the land, that their land ſpued them out, yet the word ſignifieth a Merchant, as it is rendered. And in two things he ſheweth, that they were like to that wicked people. 1. In their deceitfull dealing. 2. In oppreſſion: and it is common in Scripture to call *Note.* wicked men by their names, whoſe vices they live in, as *Eſa.* 1. 10. *Ezek.* 16. *Jam.*4. 1. &c. therefore Christians, that live in the like ſins are not Chriſtians *Calvin.* indeed, but *Canaanites*, *Sodomites*, or *Samaritans* alſo. *Calvin* who conſents in the expoſition reproves the rendering of it, he is a *Canaanite*, becauſe it is nothing elſe but a *Canaanite*, which is an abrupt ſpeech, whereby *Iſrael* is cryed out upon, as if he had ſaid when I came to look upon *Iſrael*, as he is now, Loe a *Canaanite* appeareth in every reſpect.

V. 8. *But Ephraim ſaid, yet I am become rich, I have found me out ſubſtance; in all my labours they ſhall finde none iniquity in me that were ſin*, or *is ſin*. Here the wicked are brought in juſtifying themſelves notwithſtanding all the ſinnes laid to their charge, as if they had ſaid, we are not ſo great ſinners, as ye the Prophets would make us to be, for we by Gods bleſſing have gotten wealth and live in proſperity, which we ſhould never be able to doe, but that we flee ſin in our dealings, with which ye charge us ſo much.

V. 9. *And I the Lord thy God from the land of Egypt will yet make thee dwell in Tabernacles, as in the dayes of the Aſſembly, or the feſtivity.* Here the Lord objecteth ſomewhat, that might take down their pride in attributing their riches to themſelves, ſaying that he was the beginning of all their welfare, and becauſe they did not acknowledge it, but were proud, as if by their owne induſtry only they had increaſed their wealth, he threatneth to make them dwell again in tents, being driven from their houſes and leading a poore life, as they once a year commonly at the Feaſt of Tabernacles went out of their Cities for a remembrance, how they had done 40 years together in the Wilderneſſe, and kept 8 *Calvin.* *Gualter.* dayes in booths, ſo *Calvin* and *Gualter*, who onely differs in this, that by the laſt word מועד he underſtandeth a ſet time, rendering it, *according to the days ſet*, and giving this for the meaning, I will bring you to ſuch a poore eſtate againe, yet not for ever, but for a time in my Divine counſell determined. *Lyra.* *Lyra* contrariwiſe expoundeth both this and the next words as promiſes of comfort under the Goſpell, giving this for the meaning, as I in mercy brought thee out of *Egypt* ſo after thy other ſufferings, which ſhall come unto thee, I will make thee to ſit in the tents or Congregations of Chriſtians at feſtivall times, that ſhall be kept under the Goſpell.

And I ſpake of the Prophets, that is, of this grace, and *multiplyed the Viſion*, that is, declaring the ſame often, *and I was likened in the hands*, of the Prophets, that is being made figures or ſimilitudes of me. *Adam* being caſt into a dead ſleep and *Eve* made out of him, of me and my Church; and *Jonah* being three *Iunius.* dayes and three nights in the Whales belly. *Junius*, *I the Lord thy God from the Land of Egypt, would make thee to abide in theſe tents, as in the dayes of feſtivity*, implying the ſenſe to be, that as I brought thee out of *Egypt*, and have proſpered thee, ſo I would have been willing ſtill to make thee live here in proſperity, keeping the joyfull feaſts of Tabernacles from yeare to yeare for the aboundance of the fruits of the earth received, without end, thou being never carryed away out of thine own Countrey. But thy pride, and elate minde ſpoken of, v.8. and others ſinnes mentioned before and after, verſ. 11. hinder thee from this happineſſe. And this ſenſe the words will well bear, neither doth any other well agree, not that of *Calvin*, becauſe of the Note of ſimilitude to a feſtivall time; for it were ſtrange, if the Prophet meant, driving out of their houſes, that he ſhould thus expreſſe it by words, implying joy and not rather ſorrow: nor that of *Lyra*, becauſe the argument upon which hee now is, is an invective againſt their ſins both before this and after it, ſo that here is no place for promiſes for comfort to come in.

V.10. *I have alſo ſpoken by the Prophets, I have multiplyed Viſions and uſed ſimilitudes*, by the miniſtery of my Prophets, *Junius. Speaking by the Prophets I would multiply viſions*: In which words he goeth on, as he began, verſ.9. ſhewing, what more he would have done to make them moſt happy: of all which they by their ſins debarred themſelves, they ſhould not have wanted Prophets to inſtruct and comfort them, but have had many of them, ſometimes by Viſions, ſometimes by ſimilitudes ſetting forth the will of God unto them, eſpecially touching the Meſſiah, in whom the greateſt comfort of all doth conſiſt. *Toſſarius* paraphraſeth upon all in the preter tenſe, I have made thee dwell in fair Palaces, and taught thee diverſly by my Prophets.

V. 11. *Is there iniquity in Gilead? ſurely they are vanity, they ſacrifice Bullocks in Gilgal.* Of their wickedneſſe in *Gilgal*, ſee before chap. 4.15. & 9.15. and of the furrows of the field next ſpoken of, where their Altars were ſet up, chap. 10. 4. Here the Prophet comes to their ſecond way of ſinning, which cauſed, that God could no longer deal by them in mercy, as he would have done. And he beginneth by way of queſtion, *is there ſin in Gilead?* chap. 6. 8. ſomething hath been already ſaid of *Gilead*, it ſhould, becauſe it was a City of Prieſts, (2 King. 15.) have been a moſt holy place, but was quite degenerated, and therefore was firſt brought into the power of the *Aſſyrians*. Now by this place he derideth *Iſrael* juſtifying himſelf, as if he had ſaid. Doe yee ſtand upon your own juſtification, what think ye of *Gilead*, was there iniquity therein or no? if yea, as ye cannot deny, ſeeing judgements have met with the *Gileadites* already, will ye out face the matter and ſay, that ye are not ſinners, when as *in Gilgal ye ſacrifice Bullocks*, which ought not be done, but at *Jeruſalem* onely, where the place of the Altar is, that is the onely Altar allowed unto you, but ye contrary to the charge given by the Lord have multiplyed Altars as heaps in the furrows, in ſaying which he alludeth to husbandmens making heaps of ſtones, (*Gualter.*) which they gather out of the land, but lying there they are an hinderance to the Corn that ſhould grow there, ſo their Altars to the favours of God, which otherwiſe would have grown and increaſed amongſt them, making contrariwiſe Hemlock or Wormwood to grow, as was before ſaid, chap. 10. 4.

V. 12. *Iſrael fled into Syria and ſerved for a wife, &c.* Becauſe he had ſaid before, v.9. that he was their God from *Egypt*, now he declareth from the beginning, how graciouſly he had dealt with them from the firſt in their Father *Jacob*. For his providence over him was even then wonderfull in that hee was by going into *Syria* preſerved from the fury of *Eſau*, and God ſhewed himſelfe by dream unto him in *Bethel* to comfort and confirm him, and when *Laban* wronged him in matter of wages many times, he ſerving for his daughter, and keeping ſheep.

V. 13. *And by a Prophet he brought Iſrael out of Egypt and by a Prophet was he preſerved.* Having ſpoken of Gods providence over *Jacob* in his perſon, now he proceedeth to that great mercy, which he ſhewed to his poſterity in bringing them out of *Egypt* by *Moſes*, who was the Prophet here ſpoken of, and by him preſerving them, (Exod. 3.) when for their ſinne about the golden Calf he was ready to have deſtroyed them, but that *Moſes* prayed for them, and ſo they were ſpared.

V. 14. All this extraordinary mercy notwithſtanding they exceeded in ſinning, and threfore are threatned, that their bloud ſhall be left upon them, hereby, meaning that they ſhould be guilty of their own deſtruction, as it is ſaid *Ezek.*3. the ſinner being warned and yet periſhing by the enemy, his bloud ſhall be upon his own head.

CHAP. XIII.

V. 1. WHen *Ephraim ſpake, trembling, he exalted himſelfe in Iſrael, but when he offended in Baal, he dyed: Ephraim ſpeaking an horrour invaded Iſrael, hee ſinned in Baal and dyed,* ſo the Vulg. Latine, expounded by *Lyra,* when *Jeroboam* who was of *Ephraim,* ſpake about the worſhipping of the golden Calves, which he had ſet up, *Iſrael,* that is, the Elders of Iſrael not daring to conteſt with him being King, had an horrour ariſing in their mindes. But afterward they feared not either for this great ſinne or the greater of worſhipping *Baal,* but fell to that alſo, and thus they dyed in reſpect of the life of grace, whereunto we may adde, that they were in Gods decree declared by his Prophets (which was called before an hewing and ſlaying by the Prophets) no better then dead. But although the words may be ſtrained to this reading, (for רתת ſignifieth either trembling or horrour, and the next words *that,* or *he was taken up in Iſrael,* and ſo it may goe, *horrour it tooke up the men in Iſrael*) yet take the words as more properly they may be expounded, and they muſt goe thus, *he was lifted up in Iſrael,* and according to *Calvin,* the meaning is, when *Ephraim* ſpake, he was of ſuch might, that his very ſpeech cauſed terrour in the hearers, he was ſo high lifted up in *Iſrael* above other Tribes. For this was the bleſſing that *Jacob* bleſſed him with, when *Joſeph* preſented both his ſons *Manaſſeh* and *Ephraim* to him, that hee ſhould be moſt populous and ſo moſt potent, which came to paſſe accordingly, eſpecially *Jeroboam* who was of *Ephraim* being made King, then he ſpeaking, men trembled, the voice of a King in wrath being as the roaring of the lion. But *Iſrael* offending *in Baal dyed,* that is, falling to that foul idolatry of *Zidon* in *Ahabs* time, death inſued in that Kingdome, for *Ahab* was ſlain by the *Syrians* at *Ramoth-Gilead,* and after that *Syria* prevailing, it grew a weak and contemptible Kingdome. Whereas it may be ſaid, *Iſrael* ſinned before this by the idolatry of the golden Calfe, and was weakened by inteſtine warres amongſt themſelves, one King being ſlain and by a faction another ſet up, and he being ſlain, another, he ſaith, that Baaliſm is mentioned and not the other, becauſe a far greater ſin, as whereby the gods of heathen Nations were worſhipped. But this ſatisfieth not, ſeeing both *Jeroboam* and his houſe, and *Baaſhah* and his houſe were cut off for that firſt idolatry, as well as *Ahab* for the other. I conceive therefore, that it is beſt to render the whole thus, In the ſpeaking of *Jeroboam* of *Ephraim* there was trembling, when he firſt provoked them to that foul ſin, but he lifted it up in *Iſrael,* he ſet up that abominable idol notwithſtanding, and in time *Iſrael* added thereunto without all fear another of *Baal,* but then was ſo attrite by forraign Nations, that thenceforth it became as a dead thing, and ſhould by the *Aſſyrians* be as a ſtake quite ſlain.

Lyra.

1 King. 16.31

Hoſ. 6.5.

Calvin.

2 King. 16.

V. 2. *And now they ſin more and more, and have made them molten images.* This is added to aggravate their ſins, it being meant, that beſides the golden Calves they ſet up more images as they deviſed, and not onely kiſſed the Calves, but ſacrificed men to *Molock,* one ſtirring up another to the abominations, of which inhumane practice of ſacrificing men, it is complained, *Pſal.* 106. And to ſhew how groſſe they were herein, he putteth together their ſacrificing of a man, and kiſſing the Calf, as if a Calf were of ſo much more worth then a man, that whileſt the one is adored, the other might be killed.

V. 3. *Therefore they ſhall be as the morning dew,* that is ſoon paſt away, and not abide a Kingdome any longer; to ſet forth which further, two other ſimilitudes are added, of a cloud and chaffe before the winde. Verſ. 4. *Yet I am the Lord thy*

God, of which ſee before chapt. 12. 9. and it hath reference to verſ. 1. 2.

V. 6. Lyra. Gualter. *According to their paſture ſo were they filled:* In this and verſ. 5. the Prophet ſheweth farther, how God had oblieged *Iſrael* to him beſides his bringing them out of Egypt. He knew them in the dry and barren wilderneſſe, and filled them there, as if they had been already in the moſt fruitfull Land of *Canaan*. Thus *Lyra*, but *Gualter* better, when they were in the Wilderneſſe, I acknowledged them for my people in my providing ſo miraculouſly for them 40. yeares together, and when they were come into *Canaan*, they were filled as in a fruitfull paſture a Beaſt is fed and filled. But what followed? they lifted up themſelves in pride againſt me, and as forgetting all this turned to other Gods.

V. 7. I will be as a Lion unto them, of which ſee before *ch.*5.14. only it is here further added, *as a Leopard*, and v. 8. *as a Bear*, ſhewing their divers wayes of deſtruction to come without any mercy with all cruelty by the *Aſſyrians*.

V. 9. *O Iſrael, thou haſt deſtroyed thy ſelfe, but in me is thy help.* v.10. *I will be thy King, where is any other that may ſave thee?* that is, thy own ſins have brought this horrible deſtruction upon thee. And as men are deſtroyed temporally, for their ſins, ſo eternally, neither can the periſhing of any be imputed to God as the cauſe thereof. Jam.1.14. Every man ſinneth when he is drawn away by his own concupiſcence, and *ſin perfected, bringeth forth death.* If we would hearken to God and cleave to him in faith and obedience, we ſhould have help and be ſaved from miſery here and hereafter.

Then having thus laid open the caſe of them that periſh or that be ſaved, he reflecteth upon that which they had done of old, 1 Sam. 8. wherein lay the beginning of all their miſery, *viz.* their importunate asking a King to be ſet over them, when as the Lord there ſaid, he was their King, and by judges raiſed up from time to time ſaved them from their enemies. But they not being content with this, perſiſted in preferring their own deſires of a King, that might fight for them, as the Kings of other Nations, and ſave them. Therefore he bids them look about them and ſee if there were any in all their Cities that could ſave them, any Judge of their own deſiring, which is meant in ſaying, *and thy Judges of whom thou ſaidſt, give me a King,* for he that is King is Judge, all other Judges deriving their power from him, and acting it only under him, ſo that in asking a King, they are ſaid to ask a *King and Princes* in the next words, who might be aſſiſtant to him in ruling the land and fighting againſt the enemy. Now ſaith he, in effect, ye have both him and them, ſee what they are able to doe for you when the Aſſyrians ſhall come, being brought by me, as Lions or Beares to tear you in pieces. Surely they ſhall be able to doe nothing, for although at their importunity I gave them a King, yet it was in wrath, and V. 11. Lyra. 2 King. 17. Gualter. accordingly I will take him away, as followeth *v.*11. where the preter tenſe *I took him away*, is put for the future, for as *Saul* their firſt King was given them in diſpleaſure, ſo *Hoſea* their laſt was taken away in wrath by the Aſſyrian King. And in ſpeaking thus he intimateth that their Kings were ſo far from ſaving them, as that they were corrupted and conſequently deſtroyed by them, firſt by civill wars made through an ambitious deſire of reigning, and laſtly by *Hoſea* his perfidy towards the King of *Aſſyria*, which brought him againſt *Iſrael*, and ſo they utterly periſh.

V. 12. *The iniquity of Ephraim is bound up, his ſin is hid:* In ſaying thus, he alludeth to the manner of men, who when they will revenge wrongs done unto them, for a time conceal them, but for a remembrance they write them down and put them in a book which they keep faſt under lock and key; but when they ſee their time, they are revenged to the full. Or it may have reference to their juſtifying themſelves, which was partly touched upon *ch.* 12. 8. ſo did they hide and bind up, as it were, the moſt abominable under a pretext of righteous dealing towards men, and piety towards God.

V.13. *For they ſhould not lye long in the place of the breaking forth of children,* Vulg. *he ſhall* *not ſtand in the contrition of children*, expounded by *Lyra*, when his children ſhall be daſhed in pieces by the Aſſyrians, there will be no ſtanding for him any longer, but his ruine ſhall then come, and for this maketh v.16. *their infants ſhall be daſht in pieces and they ſhall be ſlain by the ſword*, Hebr. *becauſe the time will not ſtand in the breaking forth of children*, and the plain meaning ſeemeth to be, all the verſe being taken together, *ſorrows ſhall come upon him as upon a woman in travell, he is a fooliſh ſon*, and this argueth his folly, that he knoweth not that when children are come to the birth, the time of their breaking forth will not ſtay; ſo when the ſorrows threatned come upon *Ephraim*, a farre divers iſſue ſhall break forth, neither can it be ſtayed any longer, and that will be the deſtruction both of men and children, as *v.16.* and this he like a fool knoweth not, neither will know by all the admonitions of the Prophets, to turn from his ſins, that this may be prevented. *Calvin* rendring it, *becauſe he ſhould not in the time ſtand in the breach of children*, ſaith, that the meaning is, his folly appeareth hereby, that he doth like a woman in travell of child-birth, that ſtandeth and holdeth in her breath, whereby the coming forth of the child is hindered, and ſo both ſhe and her child are indangered to periſh. For in like manner *Ephraim* fooliſhly held in his breath as it were, not ſeeking to God by repentance and prayer in due time, and ſo periſhed without remedy.

Lyra.

Calvin.

I will ranſome them from the power of the grave, I will redeem them from death: Here ſaith *Lyra*, after threatning of judgments followeth a propheſie of comfort by Chriſt to all the faithfull both of the Iſraelites and the Gentiles: ſo that as in the former part of the chapter mercies paſt were recorded, ſo here mercies to come. I, that is, the Meſſiah, by laying down mine own life and ſuffering death will ranſome thee from death: for thus it is applyed, 1 *Cor.*15.54. *comfort is hid from mine eyes*, this is ſpoken by the faithfull ſoul, becauſe whilſt we live in this world, no man knoweth whether he be beloved or hated. But it is at the pleaſure of our Lord Jeſus to give to every one his portion, as is ſaid in the next words, *he ſhall divide amongſt brethren, he ſhall bring a burning wind aſcending from the deſert, &c.* that is, as he ſhall ſave ſome, ſo he ſhall burn others in hell fire for ever, at what time he ſhall *burn the heavens, &c.* that is, all worldly things, 2 *Pet.*3.10. thus *Lyra*: But others underſtand this, as ſpoken to ſhew what the Lord would have done for them, if their ſins had not hindred it, reading the words, *I would have ranſomed them from the grave, &c.* not denying yet, but that it is a ground of comfort againſt the terrours of death to the faithfull, in that they ſhall riſe again and live for ever, as it is applyed 1 *Cor.*15.54,55. the proper meaning yet being, that as the power of God is able to do it, ſo he would have delivered them, although dead, as it were, and laid in the grave in mans account, neither would he ever have repented of thus extending his power to ſave them, if they had not ſo greatly provoked him; according to the next words added, *repentance ſhall be hid from mine eyes.*

V. 14. *Lyra.*

Eccl. 9.

Matth. 25.

Gualter.

And touching v. 15. *though he be fruitfull amongſt his brethren, an eaſt wind ſhal come, &c.* that is, but now *Ephraim* being ſo full of ſin, his being ſo fruitfull of people (as the word *Ephraim* ſignifieth, for in ſaying thus he alludes to that name) ſhall not profit him, for the Aſſyrian, as an *eaſt wind*, that ſmiteth and withereth the fruits of the earth, ſhall come *and drye up his ſpring, and ſpoil the treaſure of all pleaſant veſſels*. And in concluſion, after ſetting this forth by allegory, he breaks out and ſaith plainly, *Samaria* the chief City of the Kingdom of *Iſrael* being put for all the Kingdom, *ſhall be deſtroyed, they ſhall be ſlain by the ſword, and their children daſhed in pieces, &c.* thus *Gualter*, but *Junius*, if *Iſrael* would turn I will do thus, and he ſaith it is a moſt evident place for the reſurrection to come.

V. 15.

Junius

And the next words he rendreth, *Ephraim ſhall fructifie amongſt his brethren*, expounding theſe following of the Eaſt wind drying up their fountains, as ſpoken by way of conceſſion, as if he had ſaid, Be it ſo, that I deal thus by him, yet I can make him to reflouriſh again. *Calvin* differeth little from *Gualter*,

Calvin.

ter, but that he will not have this taken as a ground of the reſurrection of the dead to come, and he rendreth the next words indifferently, *repentance*, or *conſolation is bidden from mine eyes*, for if it bee rendred conſolation, ſaith he, it is all one, the meaning being, I cannot ſpeake any comfort to *Ephraim*, although I would willingly doe it, or notwithſtanding that which I have ſaid, his ſinnes are ſo great, that without repenting I will certainly bring upon him the judgement, and hee ſhall be fruitfull indeed, according to *Jacobs* propheticall Bleſſing, but all ſhall be deſtroyed againe as by a piercing ſtrong Eaſt winde, and *Samaria* it ſelfe alſo in moſt cruell manner, no age or ſexe being ſpared.

Of theſe Expoſitions I know not whether to preferre, but incline rather to that of *Lyra*, that this is a Propheſie of the benefit by our redemption through Chriſt, of riſing againe to everlaſting life. Onely whereas he expoundeth, *conſolation is bidde from mine eyes*, as the voice of the faithfull living yet in this world, and their being ignorant of their future felicity, it cannot be ſo meant. For although by outward things a man cannot know whether he be beloved or hated, yet the faithfull know 1 Joh.3.3. that they are the ſonnes of God, and ſhall bee bleſſed with the beatificall viſion of him, and knowledge is often put for faith. In ſaying then *conſolation is bidde*, he meaneth by the dead's lying long in the grave it doth not appear, that the faithfull ſhall afterwards come to this happineſſe, we ſee nothing with our eyes, whereby to know it, or referre it to Chriſt, and the ſenſe is, in my dying to redeeme from death all comfort was hid from mee.

For the next words, *He ſhall divide*, by ours rendred, *he ſhall fructifie amongſt his brethren*: the Vulg. is beſt, for although פרח ſignifieth to fructifie, yet פרא the word here uſed doth not, but a wild Aſſe, which divideth it ſelf from other Beaſts, from whence a Verb coming may well ſignifie to *divide*, and it is בין אחים not amongſt, but *between brethren*, at large, and not *his brethren*; therefore it may well be applyed to Chriſt ſet forth by הוא *he*, not *Ephraim*, Chriſt ſhall at the Reſurrection divide betwixt brethren, ſome, that is, ſuch as have done good, being received to life; others, that have done evill, adjudged to death: or becauſe brethren commonly ſets forth the faithfull, the ſenſe may be, hee ſhall diſtribute the benefits of Redemption amongſt them, that which followeth of the eaſt wind being a returning again to his former theam of threatning Iſrael.

For the 16. verſe which may not ſeem to agree with this Expoſition, Hebr. it belongeth not to this, but to the beginning of the next Chapter, ſo likewiſe in Vulg. Lat. and therefore cohereth not with this, but the Prophet having done with his Propheſie of comfort by Chriſt to the faithfull, yet not being ſilent touching the wicked even at the end of the world, and their periſhing by fire now chap.14.1. made by ours v. 16. returneth to threatning, againſt the kingdom of Iſrael again for their wickedneſſe.

CHAP. XIV.

V. 1. O *Iſrael return to the Lord, for thou haſt falne by thine iniquity*: Having in the laſt verſe chap. 13. which indeed is the firſt of this, threatned Iſrael to the uttermoſt, now to ſhew what is the end of all Gods threatnings, he exhorteth to repentance, as whereby alone, ſuch terrible judgment might be turned away, or being ſuffered, improved to the good of the ſoul.

V. 2. *Take words unto you, and ſay, Take away all iniquity*: Here is a plaine place

Note. place for a Set Forme of Prayer to be uſed in publicke, as alſo *Joel* 2. *Numbers* 6. Wherefore they that ſtand for conceived Prayer onely, are oppoſite to the Prophet, who biddeth *Take words with you*; Yea, to God, and to Chriſt himſelfe, *Matthew* 6. *Luke* 11. which wiſe men ſeeing into, and for good reaſon rendred by *Calvin* and others, have in all times and ages framed and uſed Liturgies from the beginning of the Goſpell. For the words which the Prophet bids them take, are not left to their owne diſcretion, but ſet downe by him; neither doth he in thus ſaying ſtirre them up to uſe words onely, that is, words uttered with the mouth, and not with the heart, for this is condemned *Eſa.* 29. 13. but words comming from an heart broaken for ſinne: *ſo will wee render the calves of our lippes*, that is, give thee praiſe, which is all that wee are able to doe; it is a Metaphor taken from Sacrificing Bullocks and Calves, intimating that praiſing God from the heart for his benefits is the beſt kinde of Sacrifice, as is alſo ſhewed *Pſalm* 50.

V. 3. *Aſhur ſhall not ſave us, wee will not ride upon Horſes, &c.* Here implicitly they are taught to make confeſſion of their ſinnes, and a profeſſion not to live in them any more: for wherein lay their greateſt ſinnes, but in ſeeking to the Aſſyrians, and not truſting in God and worſhiping Images, the worke of their owne hands, and who ſo would obtain pardon for his ſinnes muſt confeſſe and forſake them, *Proverbs* 28. 12.

V. 4. *I will heale their back-ſlidings, I will love them freely*: No ſooner can the faithfull pray to have their ſinnes forgiven them, but God is in Chriſt reconciled unto them, not for any thing in them, but freely out of his mercy in Chriſt, provided that they doe not onely pray, but alſo leave their ſinnes, as they are here taught to do.

V. 5. Lyra. For that this free love is in Chriſt the next words doe ſhew, *I will be as the dew to Iſrael, he ſhall grow as the Lilly, and caſt forth his roots as Lebanus*: For to the dew is Chriſt alſo compared, *Pſalme* 110. 3. becauſe as no man ſeeth the falling of the dew in the night, ſo the Sonne of God came inſenſibly into the wombe of the virgin *Mary*, ſo *Lyra*, whereunto wee may adde, that as the dew falling makes the graſſe to grow, ſo Chriſt coming into the heart by faith makes grace to grow in us, ſomething like to this, ſee *Eſay* 45. 8. And for this of making us grow he is ſpecially compared to the dew, and ſometime to raine coming down upon the mown graſſe.

Cant.2. Gualter. And it is to be noted, that he ſaith, *Iſrael ſhall grow as the Lilly*, which is moſt white and faire, and therefore the beauty of a Lilly is by Chriſt preferred before the glory of *Solomon*, to ſhew that the faithfull are not blacke or foule by filthy ſinne, but faire and white by holineſſe, as is alſo ſaid *Pſalme* 110. 31. and therefore the Church is ſet forth by a Lilly or by him that is compared to a Lilly. Here Chriſt may bee underſtood for his ſpotleſſe purity. And hee ſpreads his rootes as *Lebanus*, that huge and ſtrong Mountaine, that cannot bee moved, when hee makes his faith to take ſuch rooting in the world farre and wide, that it cannot be rooted up againe, as he promiſeth *Matthew* 16. 16. *Gualter* ſaith, that ſome expound it of Iſrael returning out of the Babyloniſh captivity, but he extendeth it to the time of Chriſt.

V. 6. Here the increaſe and excellency of Chriſt in his faithfull people increaſing and giving an odoriferous ſmell by the graces of his Spirit is further amplified by branches ſpreading, and the olive trees beauty and the ſmell of *Lebanon*, according to which it is ſaid, 2 *Corinth.* 2. 14. *Wee are a ſweet ſmelling ſavour, &c.*

V. 7. *They ſhall dwell under his ſhadow that returne*: this further confirmeth it to bee ſpoken of Chriſt, *hee ſhall grow as a Lilly and ſpread his branches*: forſomuch as they that turne from Idols to him ſhall bee under his protection, *and revive as the corne and vine*, at the falling of this bleſſed dew: for to corne ſowne are the hearers of the Word compared, *Mat.* 13. and to a Vines branches, *Joh.* 15.1.

V. 8. *I have heard and obſerved him, I am like a greene Firre tree, from mee is thy fruit found*; that is, him that turneth God will make like a greene tree never withering, or will be ſuch in him, for it is through God that wee are greene in grace and beare fruit. Neither are wee able to doit of our ſelves, as is alſo taught, *Joh.* 15.

V. 9. Here hee concludeth with ſtirring up to the underſtanding and beleeving of the myſteries of the Goſpell, as foreſeeing by the Spirit, that few would, but the wicked that would not ſhould fall even hereby into everlaſting condemnation according to that, *hee which beleeveth not is damned*, yea, although they beleeve, but yet walke in the darkneſſe of ſinne, according to that, *This is the condemnation of the world, that light is came, &c.* Marc.16.16. Joh.3.19.

THE

THE BOOKE OF IOEL.

Hieron. in prolog.

Calvin.

R. Solom.

Lyra.

BEcauſe *Joel* ſaith not at what time he propheſied, but yet he is placed next to *Hoſea*, *Jerome* ſaith, that he propheſied in the reign of the ſame Kings, and as *Hoſea* was ſent to *Iſrael*, ſo *Joel* to the Kingdome of *Judah*. Others, ſaith *Calvin*, conjecture that he propheſied in the dayes of *Joram*, when there was a great famine, or of *Manaſſeh*, but he followeth the former. *R. Salomon* ſaith, that it was in the time of *Joram*, when there was a great famine continuing ſeven years, which *Eliſhah* foretold, 2 *King*. 8. and *Joel* here deſcribeth. This *Lyra* following holdeth both that he propheſied in *Jorams* time who was King of *Iſrael*, and to that Kingdome. But I have already reſolved in my Preface to *Hoſea*, that he was ſent to *Judah*, chap. 2. 1. being a ſpeciall confirmation hereof, where it is ſaid, *Blow the Trumpet in Zion, &c.* Yet becauſe the famine was not onely in the Kingdome of *Judah*, but all over the land, it is to be thought, that he ſpake to them all, that in all parts they might be brought to repentance.

CHAP. I.

V. 1. THE Prophet having told of his deſcent, and whoſe ſon he was, verſ. 2, 3.
V. 2, 3. he ſtirreth up old and young to diligent attention, and to publiſh what
V. 4. he was about to ſay to their poſterity. Then verſ. 4. he ſaith, *what the palmer-worm hath left, the Locuſt hath eaten, what the Locuſt hath left, the Canker-worm, and what the Canker-worm hath left, the Caterpillar.* Vulg. *Erucha, Locuſta, Bruchus, Ærugo*, and *Lyra* ſaith, that *Bruchus* is a young Locuſt, yet without wings, but when the wings be grown it is a Locuſt. Theſe are al deſtroyers of the fruits of the earth, as the Locuſts in *Egypt* are ſet forth to be, but the laſt beſt rendered *erugo, the mildew*, which makes corn, when it is grown up, to waſt and come to little or nothing, whereas this is ſpoken of as a judgement, the like to which had never been before, and the exordium or entrance to it is ſuch to ſtirre

up to hear and record, it is by ſome thought, that this is not to be underſtood according to the letter, but that under theſe deſtroying creatures men are repreſented, *viz.* the four Monarchies of the world, by whom the Jews ſuffered grievous things, till that at the laſt they were utterly deſtroyed, the *Aſſyrian, Babylonian, Grecian,* and *Roman.* Some yet that underſtand it likewiſe make the *Aſſyrian* and *Babylonian* 1. the *Mede* and *Perſian* 2. the *Grecian* 3. the *Roman* 4. and ſome will have the foure times of the *Babylonians* or *Caldeans* coming againſt the *Jews* meant, who *if any thing* were left, the firſt *conſumed* the next, and if not the third and the fourth. The firſt time
Dan. 1. was when *Nebuchadnezzar* came againſt *Jeruſalem* in *Jehoiakims* time, and car-
2 King. 24. ryed away the pretious veſſels of the Lords houſe. 2. When hee carryed Je-
2 King. 25. *hoiakin* away priſoner. 3. When in the days of *Zedekiah* he tooke *Jeruſalem.* 4. When *Nebuzaradan* his ſteward, came and burnt the houſe of the Lord and the Kings, &c. For my part I ſee ſo much for this underſtanding, and ſo little for the literall, that I hold it the beſt. For immediately after this threatned, calling upon the drunkards to awake, Verſ.5, he ſaith verſ.6. a Nation ſhall come up upon my land, which makes it plain, that he meant not the very Locuſts,&c. but men deſtroying like Locuſts and Caterpillars, &c. For any thing, that may be ſaid for the underſtanding of it according to the letter, it is onely conjecturall. For ask them that are for it, when *Joel* threatned this, or ſpake of it being before done: and they anſwer, in the time of *Joram,* 2 *King.*8. But there a famine is onely threatned, and by *Eliſha*, not by *Joel*, or by ſuch hurtfull creatures. Moreover if any ſuch ſtupendious judgement had come upon the land, it ſhould ſomewhere have been related in the Sacred Hiſtory with ſuch expreſſions as be here, being ſo remarkable as well as the famine in *Ahabs* time with the drought of three yeares and ſix
Lyra. monethes cauſing it: And if it ſhall be ſaid, as *Lyra* ſaith indeed, *Eliſha* foretold it, and *Joel* coming after onely mentioneth it, how then did *Joel* in thus ſaying propheſie? ſeeing to relate and to urge a thing done to move to repentance is no propheſying, as the Prophets of old propheſied, for that was a ſpeaking before of things to be done afterwards, and yet as if they had been already done in the perfect ſenſe, as *Joel* doth here. Laſtly, it is not unuſuall with the Prophets to ſet forth men overcoming and deſtroying by beaſts and fowls, as Lyons, Goats, Rams and Eagles, and therefore ſuch may well be ſet forth by Locuſts and Caterpillars alſo, yea *Revel.* 9.3, ſuch are ſet forth by Locuſts coming out of the ſmoak of the bottomeleſſe pit. But for the men hereby ſet forth, they were either the four Monarchs firſt named, there being no reaſon, that the *Perſian* ſhould be counted one, who was rather a great friend to the *Jews*, but all the other deſtroying enemies: or the *Caldees* coming four times againſt them, or thoſe four, wherewith it is
2 King. 24. 2. ſaid, that God puniſhed them in the dayes of *Jehoiakim, viz. Caldeans, Syrians, Moabites* and *Ammonites.* Some there are, that draw it to four times of deſtruction by the *Romans.* 1. In the time of the *Roman* Governour *Sabinus*, of which *Joſeph. lib.* 2. *de bello Judaico c.*2. 3. 2. Of *Felix* by divers tumults, ch.12. 3. In the time of *Albinus* and *Florus*, when divers of their Cities were deſtroyed, chap. 13, 14,15. 4. In the dayes of *Titus* when *Jeruſalem* was deſtroyed utterly. Some to four ſorts of enemies waſting the Church, *Jews, Gentiles,* Hereticks and Antichriſt. But forſomuch as the Prophets of the Old Teſtament, propheſied not of particular events, but only till the coming of Chriſt, I reſt in the former; yet allegorically ſaith the gloſſe well, by theſe four are ſet forth, Luſt, Gluttony, Vain glory and Wrath, which are the deſtruction of ſouls.

V. 6. *A Nation is come up upon my land ſtrong and without number,* that is, becauſe this is threatned againſt *Judah*, the *Caldeans* and their adherents, as was ſaid before.

V. 7. *He hath made my vine bare, and laid my figtree waſt.* Where by Vine the Church of the *Jews* is meant, *Eſai.* 5. 1. and by figtree alſo, *Luk.* 13. 6. the branches thereof are made *white*, that is, by being withered, for branches of trees being

barked and withered looke white, and hereby it ſet forth the utter deſolation
of *Judah*.

Lament like a Virgin girded with ſackcloth for the husband of her youth. Having V. 8.
ſhewed the deſtroying judgements to come, now he ſtirreth up *Judah* to lamentation,
as having ſo great cauſe of ſorrow, as a Virgin new marryed
hath, that loſeth her husband, before that ſhee hath any time of injoying
his love, which muſt needs be ſorrow in the higheſt degree; for ſo that Note.
Church, againſt which God is for her ſins, loſeth him her dear husband, and all
comfort of protection and providence from him, being left to the will of
her enemies.

The meat-offering and drink-offering are cut off from the houſe of the Lord, the Prieſts V. 9.
the Lords miniſters mourn. After lamentation foretold in generall, now hee
cometh to particulars, 1. ſhewing what cauſe the Prieſts ſhould have to
mourn for the offerings being cut off through the deſolation to which the
land ſhould be brought, and ſo both their living and ſervice ſhould utterly
fail. And therefore the Miniſters of God had neede eſpecially to ſeeke by Note.
diligent and true teaching, and being exemplary in their lives to keep the
Church in due obedience to God and to his Laws, and not for fear or flattery
to corrupt the truth of God in any thing, or to ſooth up men in their ſins;
for if they doe, they may for a time finde the more favour amongſt carnall
men, but the time ſhall come, wherein they ſhall have cauſe of extream ſorrow;
Let them be, whom they flatter, of what eminency ſoever they may be in
this world; yea they ſhall ſuffer moſt, as the cauſe of the Churches ruine, over
which they are ſet.

The field is waſted, &c. This is added to ſhew, that offerings of all ſorts V. 10.
muſt needs now ceaſe, becauſe *corn*, and *wine*, and *oil*, of which they conſiſted,
by the enemies waſting and ſpoiling the land failed, for which having ſpoken
of the lands and fields being waſted, he ſaith, for further explication, *the*
corn is waſted, the new wine is dryed up, the oil languiſheth. Verſ. 11. 12. He amplifieth V. 11,12.
this judgement further, by calling upon husbandmen, and Vine-dreſſers
to mourn now as confounded for the fruits of their labours being
all deſtroyed, as *wheat and barley*, and the vine, yea all other fruitfull trees,
whereupon they lived, *the fig tree, pomgranate, palm tree, apple tree, &c.* for when
forein enemies come in and prevail, all are ſoon waſted and brought to nothing,
and ſo there is no more joy to *the ſons of men*, that is, the whole body
of the people, and not ſome onely that till the ground, are in a very evill
caſe.

Gird your ſelves, and lament ye Prieſts, &c. Here becauſe the Prieſts were men of V. 13.
greateſt knowledge, or ſhould have been; and therefore moſt ſenſible of
Gods wrath coming for ſin, into which moſt probably the people fell, chiefly
through their default, he calleth again upon them in more words to mourn,
and to make expreſſions of ſorrow by girding with ſackcloth, crying and
howling. *Calvin* takes the words, *Gird your ſelves*, for *haſten*; but we ſhall not Calvin.
need to to goe from the proper ſignification, *Gird yee with ſackcloth*, as is preſently
further expreſſed. And they are called upon to put on ſackcloth, and V. 24.
to call a faſt, verſ. 14. not that theſe things of themſelves, are of any availe,
but when they are added to penitent prayer, for which cauſe he biddeth them
with all to cry to the Lord together with the whole Congregation aſſembled
to the houſe of the Lord, that all joining together in humiliation and prayer
the Lords compaſſion might be the more moved; and old men in particular
are firſt called upon, the Elders or Magiſtrates being meant, to intimate that
they ſhould be forwardeſt and leaders to others, as through whoſe default ſo
much ſin was committed, in that they either went before the people in an evill
example of life, or were not ſo carefull to uſe their power to ſuppreſſe ſin.
A notable place, firſt to ſtir up the Miniſters of Gods Word to doe their duty Note.
with all faithfulneſſe, and in caſe of judgements coming to bewail them moſt
of all others, as who have been by ſome thing amiſſe either in their life or
teaching many of them a cauſe thereof above others. 2. Magiſtrates to doe

likewiſe for the like reaſons, for that they are more guilty as Magiſtrates, then the common people. 3. To teach faſting and prayer to be the moſt effectuall means againſt deſtroying judgements; unto which not onely Miniſters and Magiſtrates, but alſo all the people muſt be gathered together, private faſtings not being the faſtings, that will then prevail. 4. To keep ſuch times of humiliation rightly, the Miniſters and people of leſſer Congregations are not to aſſemble together apart, each Village or Hamblet by it ſelf, but they are all about to goe to ſome great houſe of the Lord, there together the more forcibly to move him to mercy. 5. In this holy work the Miniſters are to be the beginners of all others, for the Prieſts muſt call the Aſſembly, and when Kings doe it, it is not to be doubted, but that ſome good *Jehoiadah* firſt moved them ſo to doe. 6. In a day of humiliation there is no place for coſtly apparell, but the pooreſt raiment is beſt, and no fear of hypocriſie in weeping in publick or other outward expreſſions; but hereby all muſt labour to prevaile with God, and they that expreſſe not their griefe ſome way now, keep not a time of humiliation aright, and therefore ſhall never do good of it.

V. 17. *Lyra.* *The ſeed is rotten under the clods, the garners are laid deſolate.* Vulg. Latine, *the beaſts have rotted in their dung*, that is, ſaith *Lyra*, for want of ſtraw through the barrenneſſe of the ground wherewith they might be littered. But herein the Vulgar goeth quite from the Hebrew, which is as in the New Translation; yet *Ribera* ſtands for that, ſaying, that פרדה ſignifieth *mula* or *jumentum* alſo as well as ſeed; but what then ſhall we ſay to the clods here ſpoken of, under which it is ſaid to be rotten, not in dung? Moreover he ſpake not before of beaſts but of corn, that ſhould fail, and now he ſheweth how it ſhall rot in the field, as it were under the clods, not that it ſhould doe ſo indeed: for unleſſe it cometh up firſt, how ſhould the locuſt, and mildew before ſpoken of waſt it? Therefore the meaning is, that by reaſon of the enemies waſting all, the land ſhould ly after their ploughing and ſowing, as if there had been a great drought of long continuance, by reaſon whereof the ſeed lyeth under the clods, till is is rotten.

V. 18. *How doe the beaſts groan, the heards of cattell are perplexed, becauſe they have no*
paſture: That is, by reaſon of famine through the coming of the *Caldeans*, of
which ſee 2 *King.* 25. For all things being by them waſted, and the fields by
V. 19. their beaſts, what could remain for thoſe of the land? Verſ. 19. *The fire*
hath devoured the paſtures of the wilderneſſe, and the flame hath burnt all the trees of the
field; here the Prophet after an allegoricall expreſſion of the judgment by the
enemy, cometh to declare plainly, what he meant by all this, *viz.* the fire
and ſword of the *Caldees* deſtroying houſes ſtanding in all parts of the land
of *Judea*, and the fruit trees, Vines, Fig-trees, Pomgranates, &c. growing
in many places, which yeelded a great part of their living, but now
after this deſtruction made in the land, none, whereby they were famiſhed.

CHAP. II.

V. 1. IN this chapter the Lord appointeth *Joel* to ſound an Alarum to the war
before threatned under the ſimilitude of locuſts, palmer-worms, &c. making
V. 2. it ſtill more plain, that he meant not thoſe vermines according to the
letter, but terrible enemies, touching whom it here followeth, verſ. 2. in
more words, but to the ſame effect with chap. 1. 6. *A day of darkneſſe and gloomineſſe,*
a day of thick darkneſſe, &c. a great people and ſtrong, there hath not ever beene the
like. By *blowing the Trumpet in Zion*, Expoſitours generally underſtand, to call
the Congregation to faſting and prayer: but forſomuch, as it is not onely
ſaid, *blow yee the Trumpet*, but alſo *ſound an Alarum*; and immediately the coming
in of an Army of enemies is ſpoken of: and for calling the Congregation
together to faſting and prayer, he ſpeaks plainly, chap. 1. 14. *Sanctifie a Faſt,*
call

call a ſolemn Aſſembly, and here verſ. 12. *Turn to me with faſting and weeping*, I rather
take it with *Gualter* to be ſpoken, for the terrifying of the ſinners in Zion
the more, as if the enemies were even now come, to give warning againſt *Gualter.*
whom he would have them in Zion to ſound an Alarum, that not doubting
now any longer of the truth of this threatning they might be all made,
whileſt they had time, to tremble and ſorrow to repentance, that this great
judgement might be averted, being otherwiſe even at the doores. But how is
it ſaid, *there hath not been the like before it, nor ſhall be after it for many generations*? for
whether it be underſtood of the *Aſſyrians*, as *Calvin* doth take it, although erroneouſly
(becauſe they were the enemies of Zion, of whom he ſpeaks here, not
of *Samaria*) or the *Caldees* as *Jerome*, the *Romans* that *came after*, were rather
more rather terrible. *Gloſ. Ord.* taking the *Aſſyrians* and *Caldees*, for one Kingdome,
ſtill called *Aſſyrian* oft-times till the *Perſian* ſet up, ſaith *generation and generation*, *Gloſ. Ord.*
for ſo both the Hebrew and Vulg. Latine have it, there was not the
like till *Alexander*, who is meant by the firſt words, *to the years of generation*,
and the *Romans* meant by the next *and generation*; *Lyra* taking all the *Lyra.*
Monarchies to be meant, which were foure, as was before ſaid, ſet
forth by the foure deſtroyers named chap. 1. ſaith, that of all theſe together
it is here ſpoken, as of a great and terrible people, the like unto which
never was before, neither ſhall be throughout all generations to come. *Ribera* *Ribera.*
ſaith, there was not the like in many generations, but then there was in the
Romans. But for ſo much as דור דדור is put for ever; I rather ſubſcribe to
Lyra, as ſeeing no reaſon, but as he uſed four ſimilitudes to ſet forth all theſe
peoples, ſo now coming more properly to ſpeak of them, he might join them
all together as one, the *Aſſyrian*, *Caldean*, *Grecian* and *Roman*, although proving
ſuch deſtroyers at ſeveral times, one long after another, & the time be ſet forth
by the name of a day, becauſe a day and a time in the Scripture phraſe is all one,
and oft by a day a long tract of time is meant, wherein like things are in doing.
And yet I diſlike not that of the *Ord. Gloſſe*, but reſt indifferent. For the darkneſſe
and gloomineſſe here ſpoken of, times of great calamities are wont commonly
to be ſo called, *as the morning ſpread upon the mountaines*, here may ſeem
to be a contradiction, *darkneſſe* and yet a *morning ſpread*, which is light, but the
time is not compared to the morning for the light, but for the early coming
of this people, as the morning light is ſoon ſeen upon the mountaines, when
the valleys are yet without light, ſo that he would hereby intimate the nearneſſe
of this judgement, that they might not put this evill day far off, but be
affected with it, as if to come next morning, ſo ſoon as day ſhould appear upon
the tops of the mountaines. And thus, although it be long before the day *Note.*
of judgement cometh, we are bidden to make account of it, as being near at
hand, and likewiſe ought we to doe for our particular judgement dayes, of
death or of miſeries here threatned for our ſins.

A fire devoureth before them, &c. Here the enemies are ſo diverſly ſet forth, V. 3.
that which way ſoever they that were threatned might think to eſcape, might
know that they ſhould never be able. If they ſhould think to keep in ſtrong
holds, into which they might think, they cannot enter here, what are ſtrong
holds againſt devouring fire? If they ſhould think to run away and ſo to eſcape V. 4.
them, he ſaith, they were horſemen, and ſo could run more ſwiftly. If that V. 5.
they would keep together in rankes ſo cloſe, that they ſhould not be able to
break in amongſt them, he ſaith, that they ſhould come in ratling chariots
down the mountaines, againſt which, what foot can ſtand? If they ſhall think, V. 6.
but our wals ſhall keep them out, he ſaith, they ſhall run up their wals, and
not ſtumble or fall, or be diſordered. If they ſhall think, but when they doe
ſo we will ſhoot at them, and with caſting darts wound them, he ſaith, although
they fall upon the ſword, they ſhall not be wounded. If they ſhall
think; but then we will goe up into the higheſt rooms of our houſes, he V. 9.
ſaith, that they ſhall climb up into them and enter at the windowes. But if
yet they ſhall think, the heavens will never fail to afford us help againſt our V. 10.
enemies upon earth, he ſaith, *the heavens ſhall tremble, the Sun and Moon ſhall be*

dark, and the ſtars ſhall with draw their light, that is, there ſhall neither be greater
nor leſſer comfort from thence, no not ſo much as the light of a ſtar. And
V. 11. if yee would know the cauſe why all theſe things ſhall thus be, verſ. 11. *the
Lord ſhall utter his voice before his army, his campe is very great*; that is, ye ſhall
not then have to doe with men, but with God, at whoſe appointment they
ſhall come, and accompanyed with his power, ſo that they ſhall be altogether
Note. unreſiſtible. Wherefore when God is provoked by our ſins, all imaginations
of being holpen againſt his wrath ſhall be vain, onely by repentance
at the hearing of theſe things ſuch terrible judgements may be averted, for
V. 12. which he exhorteth, verſ. 12. *Turn yee unto me with all your heart, with faſting, weeping
V. 14. and mourning*, verſ. 14. *Who knoweth, if he will return and repent and leave us a
bleſſing behind him, even a meat-offering and a drink-offering*, this is ſpoken, becauſe
Prophets themſelves, although ſpeaking from God, when they denounce judgments,
know certainly, that it is his will, that they ſhould thus threaten, yet
they know not, how the hearts of the hearers may be moved to repentance, as
Jonah did not, when he threatned *Nineveh*, after which they repenting, God
is ſaid to have repented and did it not. In what ſenſe God is ſaid to repent, ſee
Gen. 6. 1 Sam. 15. and leave a bleſſing, becauſe he had before ſaid, verſ. 3. *Behind
them as a barren wilderneſſe*, now contrariwiſe upon their turning he ſpeakes of
hope, that it ſhall not be ſo, but that the land ſhall be preſerved, and be fruitfull.
And becauſe of chap. 1. 9. he had ſaid that the meat-offering and drink-offering
were taken away, now he ſpeaks of a bleſſing in this reſpect, that they
ſhould not onely have to ſuſtain themſelves, but alſo to offer to the Lord,
whereby his favour towards them might be further procured, as it is ſaid of
Gen. 5. *Noah* that he offered a ſacrifice, and God ſmelt a ſavour of reſt, and reſolved,
not to curſe the earth any more for mans ſake, and by ſacrifice atonements
were made.

V. 15. He reneweth his exhortation to faſting and prayer made, chap. 1. 14. onely
V. 16. he varyeth a little, for Elders and all the Congregation there, naming here
the people alſo, *the children and thoſe that ſuck the breaſts, the bridegroome and the bride*,
and whereas chap. 1. 13. he onely biddeth the Prieſts *to put on ſack cloth*, to *lament
and howl*, and to lye ſo all night, and verſ. 14, 15. *to cry to the Lord, alas for the
V. 17. day, &c.* here he ſaith, *Let them weep between the porch and Altar, Let them ſay, Spare
thy people O Lord*, &c. *Junius* conceiveth, that the words of theſe two chapters
were uttered as it were in two ſermons, one upon one Sabbath day, and the other
upon another, in both they being exhorted to the ſame things, although
in this more at large; and hee extends his exhortation to ſucklings, becauſe
Gloſ. Ord. the leaſt childe is a ſinner by originall ſin, and to the new marryed, becauſe
times of publick calamities are not times of mutuall imbracings, but of ſorrow
to all. *Between the porch and Altar*; that is, the Altar of burnt offerings,
where ſucrifice were offered dayly, and it ſtood in the Court, that of incenſe,
V. 18. within the Temple. Verſ. 18, 19, 20. It being done as they were exhorted, the
Lord promiſeth them all good, and for their enemies, the Caldee, called
the Northern Army, he ſaith, that he would remove them far off, and drive
them *into a land barren and deſolate, his face towards the Eaſt Sea, and his hinder parts
Lyra. toward the uttermoſt ſea, &c.* which, as *Lyra* ſaid, is by *R. Solomon* expounded of
the Army of Locuſts, &c. before ſpoken of chap. 1. as if he had ſaid, if upon
their repentance, the Prieſts praying ſhall by a ſtrong winde be carryed away
to the dead Sea, which lay Eaſt from *Jeruſalem*, as ſometime the locuſts in *Egypt*
were carryed away by a ſtrong winde. And as multitudes of creatures
being dead, a filthy ſtink comes from them: ſo he ſaith, that it ſhould be. But
againſt this maketh, that very locuſts were not there meant, but men, and that
ſaying, verſ. 19. *I will no more make you a reproch among the heathen*, and verſ. 20.
he hath done great things, or as it is in the Hebrew, *he hath magnified himſelfe to doe*,
being by the pride of his heart carryed on thereunto, which cannot agree to
locuſts properly underſtood. Moreover by the Northern Army the *Caldees*,
Lyra. or *Aſſyrians* are commonly underſtood, as *Jer. 1.* and therefore *Lyra* ſaith, that
ſome hold *Senacherib* the proud King of *Aſhur* to be here meant, who came
againſt

againſt *Hezekiah*: but as he ſaith well, this cannot be, ſeeing he went not into any other but his own land to *Nineveh*, neither did his army fall towards any Sea but near *Jeruſalem*, being by the Angell ſo ſmitten, that their bodies were burnt within with fire; and ſo could not ſtink, as being turned to aſhes. Wherein he ſaith well, but in cloſing with *R. Solomon* in the former, ill, for the reaſons rendred. *Calvin* and *Gualter*, who will have the Aſſyrians ſpoken of all the way, ch. 1. ſay that it is ſpoken of *Sennacherib*, and *Jerom* is for *Sennacherib* alſo. *Ribera* will have *Holofernes* Captain of *Nebuchadnezzar* meant, of whom it is written in the book of *Judith*, that he after his proud carrying of himſelfe was ſlain by her, and then his huge hoſt falling along, as they fled by the Jews purſuing them: But the truth of this hiſtory may well be ſuſpected, becauſe *Nebuchadnezzar* whoſe Captain *Holofernes* is ſaid to be, and the Aſſyrian and Babyloniſh Monarchy were at an end before, for chap. 1. it is ſaid, *after their return out of captivity*, before which *Nebuchadnezzar* dyed many years.

Calvin.
Gualter.
Ribeara.

It remaineth therefore, that by this Northern army we underſtand the Babyloniſh Empire, which at the coming on of the Median and Perſian was as an army of Locuſts blown away to the Seas; for as theſe lying upon the coaſt all along upon heaps ſtink, ſo the Babylonians being ſlain in very great multitudes in *Babylon*, and lying unburyed; and although *Babylon* ſtood in the midſt of waters, and was, whilſt it flouriſhed, very fruitfull, yet the waters being drained away by *Cyrus* and the people deſtroyed, and none being ſuffered to inhabit there any more, it was turned into a wilderneſſe and deſolation; and for the Babyloniſh King vaunting himſelf, and his intolerable pride, for which all this is threatned againſt him, it is ſo well known, as that I ſhall not need to ſpeak thereof.

These three verſes then together are a Propheſie of more worldly proſperity to the Jews after their grievous ſufferings threatned ch. 1. they being delivered from captivity and their enemies ſlain, by which means their reproach amongſt the Heathen was taken away, they being no longer their captives,
but a people planted in their own moſt fruitfull Canaan again, &c. to *v.* 28. V. 21.
The ſame mercy of God towards the Jews is further amplified, they being bid- V. 22.
den not to fear, but rejoice, and not onely men but beaſts for the plentifull
times, the trees with the ſmiting of which they were threatned before, ch. 1.
12. being now made to reflouriſh and be fruitfull, and the wheat and wine
and oil, the failing of which was before ſpoken of, ch. 11. 10, 11. ſhall now V. 24.
again abound. And finally for the harme done by the foure deſtroying crea-
tures, ch. 1. 4. a recompenſe ſhall be made to the full, there being a plenty of V. 25.
all things, and whereas they were then put to ſhame and were in reproach
amongſt the Heathen, upon which it was touched v. 19. now he promiſeth, V. 26, 27.
that they ſhould no more be aſhamed, either for their poverty or want, even for their enemies proudly domineering over them, becauſe the *Lord is in the midſt of them*, by his ſtretched out arm ſaving them ſo, that all nations about, ſeeing or hearing of it, ſhould acknowledge that they were in greateſt grace and favour with him, and therefore a moſt honourable people. All this is drawn by *Jerom* to an allegory, firſt underſtanding the locuſts before ſpoken of properly, which he ſaith came in innumerable multitudes againſt *Judea*, but the Prieſts praying between the *Temple, or Porch and the Altar*, they were by a ſtrong wind carryed away into the Seas, where being drowned, they were driven againe to the ſhoares, and then a great ſtench came from them.

Hieron.

Note.

And here he noteth two things, the miraculouſneſſe of their coming out of the North, the coldeſt quarter, whereas they commonly are bred of heat.

2. The imbecillity of theſe creatures, they being ſo tender that with the nipping of a mans finger they are cruſhed in pieces, yet when God will, made ſo ſtrong an army, that whole countries are not able to withſtand them, that man, who is but duſt and aſhes, might learn not to lift up himſelf in pride for his great ſtrength.

Then underſtanding by them the Aſſyrians and Caldeans, and *Sennacherib*
in particular, with his huge hoſt ſlain, as they lay all along towards the dead
Sea of *Sodom*, and the Sea of *Egypt*. And the myſterie to which he draweth it,
becauſe it holdeth not in all things either of theſe wayes, is, that evill ſpirits
are hereby ſet forth, waſting all fruits of the godly ſpirit in men, under which
judgment they lye, till that by through humiliation they come into grace,
and then the early and latter rain of heavenly doctrine makes them to reflouriſh
in grace, which bringeth more joy then plenty of graſſe, corne, wine,
Eph.3.17. and oil, and coming to this eſtate they are for ever *ſartotecti*, *God is in the
midſt of them, Chriſt dwelleth in their hearts by faith*, and ſo they ſhall never be
aſhamed, either for ſpirituall macilency for want of food, for they ſhall alwayes
be feeding abundantly upon it, or for ſuccumbing under fleſhly or ſpirituall
enemies, divers luſts or devils, againſt all which they ſhall ſtand unto
the end, and thus having overcome, be crowned with life and glory for ever.
Novatus. Againſt thoſe, that either teach, that ſuch as have falne into foul ſins cannot
Arminius. be renewed by repentance, or that the truly faithfull are ſtill in danger, and
may fall away again and be damned.

Before we paſſe from hence, verſ.23. whereas N. Tr. hath it, *the former rain
moderately*, Vulg. Lat. *a doctour of righteouſneſſe*, and Hebr. it is המורה לצדקה
Lyra. *a teacher in righteouſneſſe*, by a teacher the whole body of teachers that then were,
ſaith *Lyra*, after *R. Solomon*, being meant, that is, when they returned out of
captivity, and I doubt not but *Ezra* a perfect Scribe and Doctour of the Law
then, was here ſpecially meant with the body of Prieſts and Levites joined
unto him, and therefore I muſt needs herein approve rather of the Vulg. Lat.
as ſeeing no reaſon why our Tranſlatours ſhould goe from it, although the
word מורה ſignifieth indifferently, a doctour, or rain, and if ſo it be rendred
rain, it is *rain in righteouſneſſe*, wherein I ſee not any good ſenſe, unleſſe
rain be taken for teaching. But underſtand it of a teacher, and then the ſenſe
will be very good, being about to ſet forth the bleſſings after their return, he
beginneth with the chief concerning the ſouls righteous teachers, and then he
proceedeth to thoſe concerning this life; whereas if this be rendred rain, here
will be in the ſame verſe a tautologie, and that wherein their bleſſedneſſe chiefly
V. 28. consiſted, is paſſed over in ſilence.

And it ſhall come to paſſe afterwards, that I will poure out of my ſpirit upon all fleſh.
That this is a Propheſie of things done under the Goſpel is made plain, *Act.* 2.
It was moſt notably fulfilled, when the Holy Ghoſt came down upon the Apoſtles
in the ſimilitude of cloven tongues of fire, and when *Act.* 10. *Peter*
preaching to *Cornelius* and his neighbours, the Holy Ghoſt came downe upon
Lyra. them who where Gentiles. By all fleſh therefore *Lyra* well underſtands men
of all Nations, and not of the Jewiſh Nation only, and they upon whom,
Ezek.36.16. are called fleſh, becauſe it is ſaid, *I will take away the heart of ſtone and give them an
Act. 21. heart of fleſh. And your ſons and daughters ſhall Propheſie*: for then *Philip the Evangeliſt
had four daughters, that were Propheteſſes*, and of women propheſying as
well as men, it is ſpoken 1 *Cor.*11. And women were amongſt the faithfull at
the time of Pentecoſt, *Act.*1. and *all were filled with the Holy Ghoſt*, the meaning
is, that both ſexes and all ages ſhould have the ſpirit of God then given them,
ſo that it ſhould manifeſtly appear either by ſpeaking with new tongues, or
propheſying, or by dreams, or viſions, wherein things concerning the Kingdome
of heaven ſhould be revealed unto them, and ſometime concerning other
things alſo; as *Agabus* propheſied of a famine, and of *Pauls* ſufferings at *Jeruſalem*,
and *Paul* had a viſion, a man of *Macedonia* appearing to him, and ſaying
come and help us; and a dream wherein he ſaw an Angel of God comforting
him in the night, when the ſhip, in which he was, was wrecked, aſſuring him
and all his company of coming ſafely to the ſhoar.

V. 30. *And I will ſhew wonders in heaven above and in the earth, bloud and fire and pillars
of ſmoak*: Here, ſaith *Lyra*, he paſſeth from Chriſts firſt coming to his ſecond,
Calvin. before which theſe ſigns ſhall be ſhewed. *Calvin* having ſpoken of the beginning
of the Goſpels going forth, now he proceedeth to ſhew what troubles

ſhall accompany it to the end of the world through the malignity of men oppoſing and fighting againſt it, by bloud we may underſtand bloudſhed, by fire, that which commonly accompanieth the ſword, to the burning of houſes, where wars are made; and becauſe fire is not without ſmoak, he ſaith alſo *pillars of ſmoak.* Such troubles indeed were before the Goſpel, but much more ſince the publiſhing and refuſing it, almoſt all the bloudy warres that have been fought and are fought ſtill, being by reaſon of the Goſpel; either in way of judgment for rejecting it, as againſt the Jewes by the Romans, eſpecially when Jeruſalem was deſtroyed, or Heathens fighting againſt Chriſtians, as the Goths, Vandals and Longobards againſt *Italy*, the Turks againſt many Chriſtian Princes, or ſuch as are miſ-led by errour againſt the Orthodoxe. And the Lord doth premoniſh his touching ſuch terrible times to come again when he had ſhone moſt upon them by the light of his countenance, that all they which ſhould imbrace the Goſpel might patiently bear them, and not be diſcouraged from following the truth. And hitherto of the ſigns upon earth laſt named, now for thoſe in heaven firſt ſpoken of.

V.31. *The Sun ſhall be turned into darkneſſe, and the Moon into bloud, before that terrible day of the Lord cometh:* ſee the like *Mat.* 24.29. and this is done by eclipſes, one moſt notable one of the Sun being at the paſſion of Chriſt, and many more ſince, and when the Moon is in the eclipſe, it looks like bloud. The terrible day of the Lord is the day of judgment by wicked reprobates not to be endured, ſo terrible will it be unto them. Rev.6.16. Before that day the Sun ſhall be darkned by eclipſes, but then it ſhall utterly loſe its light, 2 *Pet.*3.10. for theſe viſible heavens ſhall paſſe away and be no more, and therefore all heavenly lights.

V.32. *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved,* that is, even in that terrible time there ſhall be ſalvation to ſome, *viz.* the truly faithfull, who are deſcribed by praying to the Lord, *from Mount Sion and Jeruſalem ſhall be deliverance, and in the remnant whom the Lord ſhall call,* whereby he meaneth not only amongſt the Jews but alſo the Gentiles, and yet not the community of either ſort, but a remnant, and they are ſuch as the Lord calleth out of the huge multitude both of Jews and Gentiles to beleeve and repent in ſincerity, which is thus ſpoken to meet with the generality of the Jews, who were proud for the priviledges in the fleſh, as being deſcended from *Abraham*, how wickedly ſoever they lived, as *Joh.* 8. and *Rom.* 2. and with falſe Chriſtians, who bearing themſelves upon this, that they are the Catholick Church arrogate therefore generally to themſelves the only right to the Kingdome of heaven, when as indeed that Kingdome is not beſtowed for this, but upon the ſincere worſhippers of God, and they be not the moſt, but a remnant.

CHAP. III.

V. 1. V. 2. *Lyra.* W*Hen I ſhall at that time bring again the captivity of Judah, &c. I will gather all nations and bring them into the valley of Jehoſhaphat, &c.* that which is here ſaid, is by *Lyra* underſtood of the day of judgment, of which he ſpake chap.2. it being declared more at large, where and how the Lord will proceed againſt the wicked enemies of his Church at that time. And according to the Letter he ſaith, that he ſhall come down to this valley to judgement, all nations being gathered together, that they may receive the ſentence of condemnation, as they are well worthy for the indignities done to his people, as they are laid to their charge, *v.*3,4,5,6. And the time of turning the captivity of *Judah*, he takes to be the time of the Jews converſion at the end of the world from Antichriſt, by whom they were formerly miſled. *Calvin.* *Calvin* contrariwiſe ſaith, that the judgments of God againſt the enemies of his Church under the Goſpel are here threatned, the Propheſie being extended to the whole time of the Goſpel. And that the turning of the captivity of *Judah* is named, becauſe

then

2 Chron.20.

then the Lord began this great work, and thereby made a demonſtration of his power to doe for his people in all times and ages to come againſt their moſt potent and malicious enemies. The Hebrew indeed, he ſaith, expound it of their being delivered from the *Babyloniſh* captivity altogether, when the *Caldeans* ſet forth by the name of all Nations, becauſe they ruled over all Nations, had their judgement by *Darius* and *Cyrus*, and he judgeth it ridiculous to take the valley of *Jehoſhaphat* properly, and to hold that there the laſt great judgement ſhall be: wherefore he ſaith, that the Valley of *Jehoſhaphat* is ſpoken of in alluſion to that which was done there againſt an huge multitude of enemies, that came againſt that godly King, they being terribly deſtroyed by ambuſhes of their own, he and his people doing nothing, but after faſting and prayer praiſing God with ſinging, and then the enemies being ſlain, they went into the camp and took the ſpoils, and for this ſpent three dayes in bleſſing God there, whereupon the place was called the *valley of Berachah*, that is, *bleſſing*. For they to whom *Joel* propheſied of deliverance might haply doubt of it, ſeeing the enemies were of ſo great power, they being even all Nations, for all were againſt the *Jews*, and ſince againſt Chriſtians; but as the Lord then wrought for the deliverance of his people, ſo their mindes might be confirmed, that they ſhould againe from time to time be delivered from all that ſhould riſe up againſt them, and that not onely Jews but alſo *Gentiles* imbracing the faith. As then *Ammonites*, *Moabites*, and *Edomites* joyned together in a very great company, *Jehoſhaphat* and his people having no help but in God, yet they were all ſlain, and the people of God miraculouſly delivered: ſo hereby is meant, that Chriſtians ſhould in all countryes be perſecuted, but God will ſtand up for them againſt all enemies, and take care of them as his inheritance, with which whoſoever ſhall dare to meddle, he will ſurely bee avenged upon them, for ſo he ſaith, *I will plead with them for my heritage Iſrael*. And if we goe to the ſignification of the word Jehoſhaphat, as is ſometimes done, as in *Melchiſedeck*, *Heb.7.* it ſignifieth *the judgement of the Lord*, the ſenſe given will hold very well, no particular place is hereby meant, although the Spirit of God herein points at a place for the moſt memorable fact done there for Gods people, but by the thing done there it is ſhewed to our comfort, that God will always be ready likewiſe to judge and be revenged upon the malicious enemies of his Church, although their power may ſeeme to be ſo great, that we know not what to doe, as Jehoſhaphat ſaid, being full of fear at that time. And to ſhew, that the thing ſpoken of judging them is more reſpected then the name of a place, he ſaith by way of Paranomaſie נשפתי *I will judge* in *the valley of the Lords judgement*.

V. 3. *They have caſt lots for my people, and given a boy for an harlot, and a girl for wine*, After the judgement threatned againſt their enemies, he proceedeth to the ſins laid to their charge, for which firſt, *they have ſcattered Iſrael amongſt the heathen, and parted his land*, wherein nothing may ſeem to have beene done amiſſe, becauſe God was the authour of *Nebuchadnezzars* coming againſt *Jeruſalem*, and *Salmanaſars* againſt *Iſrael*, and carrying them away, and placing other inhabitants there, as is plain, 2 *King.* 17. why then are they threatned for this? *Sol.* They did it not in obedience to God, and as executioners to him, but maliciouſly and proudly, ſeeking their owne ends, ſo that however God wrought it by them for the chaſtiſement of his people, yet they the agents knew not that, and therefore were worthily adjudged to deſtruction for their cruel deſtroying of Gods people, and injuriouſly invading their inheritance. 2. They took upon them alſo over their perſons ſelling their children like beaſts for a little money, whether they were ſons or daughters, that they might with the price taken for them hire whores, or buy ſtrong drink to make themſelves

Note.

drunken, which is a fearfull ſin, and is the ſin of thoſe, that with goods taken from the Church, as Glebes, Tithes or Offerings, maintain whores or exceſſe of riot therewith. Some will have by a boy given for an harlot, a beautiull boy proſtituted to mens luſts for gain after the Sodomiticall manner, but becauſe there is the like reaſon of girls added in the next place and boys, I doe

rather

V. 4, 5. *Calvin.* rather with *Calvin* reſt in the former. 3. He chargeth *Tyrus* and *Zidon* in particular with this ſin, and robbing God of his ſilver and gold; which may be conceived, as *Calvin* hath it, thus to have been done. The *Aſſyrians* fighting againſt *Iſrael*, the *Tyrians* and *Zidonians* being neer neighbours, haply did help them with proviſion, whileſt they lay there, and for this were together with themſelves made partakers of the prey. And becauſe they had never been provoked by *Iſrael* to this, but onely their covetouſneſſe put them on to doe ſo, he ſaith, *what have ye to doe with me Tyrus and Zidon? and yee have carryed into your Temples, &c.* by theſe words noting a further moſt groſſe ſin in them, that they dedicated of the beſt things taken out of the land of *Iſrael* to their idols, aſcribing virtue thus to ſtocks and ſtones. For the next words, will ye render me a recompence? the meaning is, will ye deal by me, as if ye ought me a revenge, and now will take your opportunity to be revenged upon me? for the Lord counts that which is done to his people to be done to himſelf.

V. 6. *Gualter.* *Note.* *Yee have alſo ſold the children of Judah and Jeruſalem to the Grecians, that ye might remove them far from their border.* Here their ſelling of boys and girls before ſpoken of, verſ. 3. is further amplified by ſhewing, to whom they ſold them, the *Grecians* being a people far remote in *Europe* beyond the Sea, and theſe are named in particular, other peoples alſo, that dwelt afar of, being meant, and thus they did to cut off from them all hope of return to their own countrey. And hereby he aggravates their ſin, that they had been no way provoked to it, for the *Tyrians* and *Zidonians* were ſometimes confederates with the *Jews*, in the dayes of *David* and *Solomon*, and the *Philiſtims* here alſo ſpoken of, were brought under by *David*, and continued Tributaries to them, and ſo were a long time as one people with them, in which time the Lord expected, that they ſhould have been brought to imbrace the true religion alſo. But as the manner of wicked men is in the time of proſperity to live peaceably with and to be friendly towards their neighbours, but in their adverſity, to ſide with their enemies, ſo theſe are here charged to have done, thus *Gualter*. And this is the higheſt degree of ſinning in any people to take the advantage of their miſery to make a prey of them, and therefore they ſhall be moſt ſeverely puniſhed that doe ſo.

V. 7. *I will raiſe them out of the place into which ye have ſold them, and will return your recompence upon your own heads.* It may be doubted here, how this was ever verified, for when had the *Jews* other Nations in their power to make ſale of them as ſlaves? *Sol.* It was done, when in way of revenge for their wrongs they

V. 8. *Note.* were ſubdued by the *Aſſyrians* or *Caldees*. Then as it is ſaid, verſ. 8. *They were ſold into the hands of the children of Judah, and they ſold them to the Sabeans.* Thus the wicked enemies of Gods people ſhall ſuffer, as they have made them to ſuffer, God will proceed *per legem talionis*, as was notably exemplified in the *Jews*, being by the *Romans* ſold 30 for a piece of ſilver, as Chriſt had been ſold unto them for 30 pence. And as for the *Jews* being brought again into their own countrey, this was notably fulfilled in the dayes of *Cyrus*, wherefore there is no reaſon, why the faithful ſhould in their loweſt ebbe of miſery deſpaire: for enemies may prevail againſt them, and bring them under for their ſins, but ſtay a while and they ſhall have their turn in ſuffering the like, but the faithfull ſhall then be lifted up again.

V. 9. *Proclaim this amongſt the Gentiles, prepare war, &c.* Here the means of effecting what was before threatned againſt the enemies of Gods people are ſet forth. Other Gentiles ſhall be raiſed up, whom theſe oppreſſours deſpiſed, as being of little ſtrength: even a company exerciſed before in husbandry more then in war, but now at the will of God armed by his power to take revenge upon them.

V. 10. *Lyra.* For which he ſaith, *Beat your plough ſhares into ſpears, and your pruning hookes into ſwords*, Let *the weak ſay I am ſtrong.* This is by *Lyra* expounded of Antichriſt and his adherents, as being ironically bidden to doe thus, but when they had done all that they could againſt Chriſts Church, they ſhould be brought to judgement in the valley of *Jehoſhaphat*, as here followeth, v. 12. and to ſhew, that theſe things are ſpoken of the laſt judgement, which ſhall follow

V. 13. follow immediately after the perſecution ſtirred by Antichriſt, ver. 13. he ſaith,
V. 14. *Put in the ſickle, for the harveſt is ripe, come get ye down, the Preſſe is full*; after which he
ſaith, *multitudes, multitudes in the valley of deciſion, for the day of the Lord is near, the Sun
and Moon ſhall be darkened.* And to make this good, he ſaith, that the revenge taken
upon the *Tyrians Zidonians*, and *Philiſtims* before ſpoken of verſ. 8. was taken in
the time of the *Maccabees*, when they obtained many victories over the Cap-
taines of *Antiochus*, amongſt whom *Kendebeus* a moſt mighty Captaine was
one, who was a maritim man, and *Tyrus*, *Zidon*, and *Paleſtine* were maritim
places, and therefore it is probable, that ſome were then taken by the Jews
from thoſe parts, and ſold for ſlaves. And the Prophet having thus ſhewed what
ſhould be done then, now paſſeth on to ſhew how the enemies of the New
Teſtament ſhould be judged, when their ſtrength ſhould ſeem to be greateſt,
Calvin. thus *Lyra*. But *Calvin* takes this as ſpoken of the *Medes* and *Perſians*, a people
not accounted of for warriours in times paſt amongſt the *Aſſyrians* or *Caldees*,
but when God will, it is ſhewed here, that they ſhould be valiant to execute
his will upon the preſent enemies of the Jews, amongſt whom the *Tyrians*,
Zidonians, and *Philiſtims* were moſt noted for their inhumane taking their op-
portunity to practiſe againſt them undeſervedly, as hath been ſaid. And being
thus underſtood, as was before noted, it followes well after the recom-
pence ſpoken of, that ſhould be made, as a declaration of the means whereby
other Gentiles ſhall be ſtirred up againſt theſe, and armed and ſtrengthened by
God, although they might ſeem too weak to effect ſo great a work, as indeed
Cyrus ſeemed, and therefore when he firſt began his ſiege againſt *Babylon*, hee
V. 12. was derided by them, as going about a thing impoſſible to take it. Whereas
the next words may ſeem to make againſt this, *Let the heathen be wakened and
come up to the valley of* Jehoſhaphat, expounded by ſome of their being raiſed from
death to come thither to judgement, I have before ſhewed, that in ſaying
thus, it is onely alluded to the miraculous deſtruction of the Nations ga-
thered together againſt Jehoſhaphat in that place, for ſo they ſhould againe
together come to deſtruction, who had ſo notoriouſly wronged the *Jews*, o-
ther heathens being made the inſtruments, as then ſome of one Nation
fought againſt another and ſo they were all ſlain.

Thus God ſate to judge the heathen round about, when the *Perſians*
were made inſtruments of the deſtructions of the *Babylonians*, and the *Greci-
ans* afterward of them, as they had been before the overthrow of the *Aſſyri-*
V. 13. *ans*. For the next words *put in the ſickle*, it is true, the cutting down of all
the wicked at the day of judgement is ſpoken of by the like phraſe, *Rev.* 14
and that there ſeemeth to be borrowed from hence: but that alwayes by
this phraſe the deſtruction to be made at the day of judgement is meant, I de-
ny, for there is the like reaſon of the harveſt being ripe, and of the wine-
preſſe being full, which is alſo here ſpoken of, and a reaſon is rendered,
Gen. 15. why the *Amorites* ſhould not be judged till after 400 years, *for the
wickedneſſe of the Amorites is not yet full.* So here their ſinnes being grown to a
Note. fulneſſe and ripeneſſe, whom the Prophet threatneth, he ſheweth, that they
Gen. *6.* ſhall be judged with cutting down likewiſe. And this is the cauſe why the
wicked are proceeded againſt no ſooner, the Lord ſtayeth till corruption is
grown Univerſall, as in the old World, and till greater ſinnes be added, as
Note. in the Nations expelled before the *Iſraelites*. Againe, note hence, that there
is no ſaying of any, they are weake, when God will have them to be
executioners of his judgements for wickedneſſe grown to maturity, where-
fore *Jeremy* ſaith, that if the *Caldees* were but a few and all wounded, they
ſhould riſe up againſt *Jeruſalem* and burn it with fire.

V. 14. *Multitudes in the valley of deciſion*, the word rendred *deciſion*, ſignifieth tri-
turation or threſhing, anſwering fitly to that which was before ſaid of the
harveſt being ripe. It is as if he had ſaid, at the time when God ſhall
judge the enemies of his Church by other Heathens, very great multitudes
of them ſhall lye together to be threſhed and beaten in pieces, as it were by
his judgements, as the ſtraw of the corn by a threſhing inſtrument, and in

varying the word twice before called *the valley of Jehoſhaphat*, into the valley of deciſion, he ſheweth that he meant no particular place, to which men ſhould be gathered together to be judged, but that according to the ſignification of the words, the Lord would judge and tear them, when his ſet time ſhould come.

V. 15. *Then the Sun and Moon ſhall be darkened*, that is, the whole courſe of Nature ſhall ſeem to be overturned, which way ſoever theſe wicked ones ſhall looke about them, ſeeing no comfort, but all horrour and confuſion, which is commonly ſet forth by darkneſſe, and ſometimes by the lights of heaven turned into darkneſſe, as *Eſai.*13.10. V. 16. Verſ. 16. *The Lord ſhall roar out of Zion*, *Jer.* 25.30. *Amos* 1.2. it is ſaid likewiſe, *and the heavens and the earth ſhall ſhake, but the Lord will be the hope of his people.* As the Lion roaring, the beaſts of the forreſt quake, ſo the Lord uttering his voice in judging the heathen enemies of his people, not onely men, but heaven and earth alſo ſhall quake, which is ſpoken to ſhew his wonderfull great power, that the faithfull might not doubt, but that he was able to take revenge upon their enemies, and to doe for them as hath been ſaid, *Hag.*2.6. He ſaith not onely, *I will ſhake the earth and the heavens, but alſo the ſea and dry land*, which is quoted, *Heb.*12.26. and applyed to prove the vaniſhing away of all viſible things, and the everlaſting permanency of the Kingdome, or Church of God militant and triumphant. And of the quaking of the earth before God uttering his voice, we read *Exod.*20. But whereas the earth onely then quaked, now he ſaith, both heaven and earth ſhall, which becauſe it is applyed by the Apoſtle to the time of the Goſpell, we may likewiſe apply this, when the Lord ſhall ſend forth his Word from Zion, it being preached in all Countreys and Nations, heaven and earth ſhake; that is, no forces either diabolicall in heavenly places, or of men upon earth ſhall be able to withſtand it, but be as weak as a reed ſhaken with the wind, and then his people called *Iſrael*, whereby the faithfull both of *Jews* and *Gentiles*, are meant, ſhall be filled with hope and comfort.

V. 17. *Jeruſalem ſhall be holy and no ſtrangers ſhall paſſe through her any more*; as if hee had ſaid, my Church hath been prophaned by being brought under the power of the unclean heathen a long time, but now under the Goſpell, all enemies of the truth being by Gods Almighty power ſubdued, it ſhall be ſo no more, *Stangers ſhall not paſſe through her*, that is, *vi & armis*, ſubduing her, which was fulfilled in the time of *Conſtantine* the Great, after which the whole Church was never brought under an heathens feet more, but onely for a little time, the Emperour *Julian* proving a baſe Apoſtate; For ſince, although the Church hath been in *Italy* ſubdued by the *Goths* and *Vandals*, yet ſhe never was wholly, the Eaſtern Churches then being free, and ſince the Eaſtern being brought under by the *Turke*, the Weſtern were free, onely Antichriſt exalting himſelfe in the Temple of God, a generall Apoſtaſie befell the whole Viſible Church in the Weſt, it being by divine diſpenſation that this beaſt had power to doe 1260 dayes, but he being again deſtroyed, as he ſhall be, no enemies ſhall have power over the Church any more, but ſhee ſhall be holy, that is, kept ſeparate from ſuch miſuage for ever, for to be holy here is to be ſeparated and exempt from the power of the prophane infidels.

V. 18. *And in that day the mountaines ſhall drop down new wine.* Here the benefits abounding in the Church in time of the Goſpell are further ſet forth, for unto new wine is the Doctrine of the Goſpell compared, where it is ſaid, No man having taſted new wine will drink old any more, for they will ſay the new is better, but in the text it is *old is better*, and therefore having *taſted old he will drink no new*, Luk.5.39. whereby is ſet forth, how the Phariſees ſtood affected to the old rigid wayes, to which they had inured themſelves, but his Diſciples drink new wine by imbracing the Precepts of the Goſpell. *Gualter.* And whereas milk is here further ſpoken of this Doctrine is ſincere milk, 1 Pet. 2.3. and for rivers of water here we heare of *rivers of water flowing out of the belly*, *Joh.*4.10. Laſtly whereas it is ſaid, *a fountaine ſhall come out of the houſe of the Lord, and ſhall water the valley of Shittim*, this is holy Baptiſm; the water

Numb. 25. whereof in true beleevers waſheth away the fouleſt ſins, ſuch as the ſins of *Iſrael* were, when abiding a time in *Shittim* in the borders of *Moab* they committed adultery with the daughters of *Midian*, and were defiled with their idols ſacrifices. Hereby is alſo intimated, that the *Gentiles*, for ſuch the *Moabites* were, imbracing the faith, and being waſhed with this water ſhould be purified from ſin.

V. 19. *Egypt ſhall be a deſolation and Edom, &c.* as if he had ſaid, ſo great ſhall be the bleſſings of God upon his Church, as hath beene ſaid, but the enemies of the Church ſet forth by *Egypt* and *Edom*, becauſe *Egypt* of old was a moſt cruell enemie to the poore *Hebrewes*, and ſince the *Edomites*, although neare kinſmen, as appeares by divers paſſages, as *Pſal.* 137. *&c.* theſe ſhall be deſtroyed, and their land reduced to wilderneſſes for this their cruelty and inhumanity. And the ſame is often ſet forth in other words, *Pſal.* 2. *Hee ſhall breake them in pieces like a potters veſſels, Pſal.* 110. *hee ſhall ſtrike through Kings in the day of his wrath, and judge amongſt the heathen, &c.* being fulfilled in *Jewes*, whoſe City is ſpirituall *Egypt*, and in countryes ſtill continuing heathen, eſpecially in *Africa* ſo dry and full of deſerts.

V. 20. Matth. 16. *But Judah ſhall dwell for ever*, that is, the Chriſtian Church built upon a rock, and not to be prevailed againſt by the very gates of Hell. Verſ. 21. *And I will cleanſe their bloud, that I have not cleanſed*, where by bloud foul ſins are meant, *Eſa.* 1. 15. and theſe by the bloud of Chriſt are cleanſed, 1 *Joh.* 1. 6. And in ſaying, *their bloud that I have not cleanſed*, hee meaneth the *Gentiles* converted to the faith, for whom no expiations were formerly made, as there were for the *Jewes*, and ſo ſinne, that was the onely impediment of Chriſts dwelling in *Zion*, being done away, the Lord dwells alwayes in her, that is, his Church for evermore, and every ſoule thus cleanſed.

THE

THE PROPHESIE OF AMOS.

THE time when *Amos* propheſied is expreſſed to be the ſame with that wherein *Hoſea* propheſied, *viz.* in the dayes of *Uzziah*, and Jeroboam, only here it is more particularly ſet forth by the earth-quake, and 2 years before it, of which it is again ſpoken *Zech.*14. this being added, *in the dayes of Uzziah*, ſo that although in the ſacred Hiſtory no mention be made of it, yet as *Joſephus* hath it, we may gather, that it was at the ſame time, that he preſuming to offer incenſe was ſmitten with the Leproſie. 2 Chron.26.

V. 1. For the perſon propheſying, he was an *herdſman of Tekoah*, which we may gather to have been in *Judah*, chap. 7.12. and *Jerom* ſaith, it was 12 miles from Jeruſalem, and *Joſephus* ſaith that it was a village near to a vaſt wilderneſſe which extends to *Perſia* and *India.* But although *Amos* were of the land of *Judah*, yet he propheſied in *Iſrael*, that is, the Kingdome of the ten tribes, as is expreſly ſaid ver. 1. and is further ſhewed ch. 7.12.13. *Note.* In that an herdſman was ſtirred up to be a Prophet, we may ſee that the ſpirit of God is not tyed to Prieſts and ſuch as have education in the ſchools of the Prophets, but when God pleaſeth he doth ſometimes inſpire others that be without learning, as alſo the Apoſtles of Chriſt. *Note.* But here is no ground for any man to come from a trade to a Propheticall office of his own head, as too many doe now adayes, to the great diſgrace of Propheſying and diſcouragement from learning. For it is a rare thing when any man is thus ſtirred up, and hath not been ſince the Apoſtles dayes, and when one hath been ſo ſent, he hath been indued with gifts accordingly, proving his calling to be from God, as theſe are not, and therefore may well have that ſaying applyed unto them, *they run before they are ſent*, and it is to be noted, that in *Iſrael* there was no Prophet at this time, ſo that there was need of one to be raiſed up extraordinarily.

V. 2. *The Lord will roar from Zion*: Here *Amos* beginneth almoſt as *Joel* ended, ch. 3.16. *the habitations of ſhepherds ſhall mourn and the top of Carmell ſhall wither*: He uſeth the ſame words at the firſt, ſaith *Gualter*, that *Joel* doth, but the next words ſhew that he uſeth them in a diverſe ſenſe, there he is ſpoken of, as a

Gualter.

Lion roaring to ſcare away enemies, for the comfort of his people, here to terrifie his people Iſrael and other Nations alſo for their ſins, in that he ſetteth forth himſelf as a Lion coming amongſt ſhepherds, and there tearing and killing, and cauſing by this means great ſorrow in their dwellings, ſo that *Carmel*, a place of note for feeding ſheep, ſhall through his roaring by his judgments be ill on it alſo; for it ſhall wither through drought that was commonly ſo green with graſſe, and ſo theſe laſt words may be taken as an exegeſis of the former, it being here ſhewed how the Lord would roar, *viz.* by a drought cauſing the fruitfulleſt paſtures to wither, and conſequently a deſtruction amongſt the ſheep, which ſhould cauſe mourning in their ſhepherds. All which yet may be taken metaphorically, by ſhepherds, rulers and governours of the people being underſtood, that ſhould mourne for the deſtruction of their people and their owne miſeries alſo, as Kings be often called ſhepherds.

V. 3. *For three tranſgreſſions of Damaſcus and for four* I *will not turn away the puniſhment thereof*: Vulg. *I will not turn it*: Calvin, *I will not be propitious to it*: Hebr. agreeth with Vulg. the meaning is, for the many ſins of *Damaſcus*, the Metropolis of *Syria*, I will not, though intreated, turn to it in grace and mercy, forgiving what they have there done. For places moſt wicked and heathen ſeeing themſelves in great danger, will fal to prayer, as the mariners in the ſhip with *Jonah*: but although *Damaſcus* ſhould do ſo, the Lord here threatens, that he will not *Lyra.* turn from puniſhing, as he now threatned. The Hebrews, ſaith *Lyra*, gather from hence, that ſin is remiſſible to the third time of committing it, but not the fourth: but this is contrary to Scripture, for *Manaſſeh* ſinned often, and yet was forgiven, and our Lord would have us forgive the repentant having ſinned 7 times, yea 70 times, and therefore this obſervation is trivolous. But *Note.* Jer.23. we may truly hence gather, that it is moſt difficult for a ſinner to be converted that hath traded long in ſin, as for an Ethiopian to put away his blackneſſe, and ſo to come into favour with God and be ſaved from deſtruction: *becauſe they have threſhed Gilead*, here the cruelty of the Syrians towards the Gileadites, a part of the Kingdom of *Iſrael*, is ſet forth, for which they ſhould ſuffer as followeth, *v.*4. Touching the threſhing here ſpoken of, hereby it is meant, that they did moſt cruelly tear them, as *Eliſha* had foretold *Aſahel* their King that he ſhould doe, and as he did to *Gilead* in particular, 2 *King.*10. 32. ſee alſo ch. 7. and the inſtrument here ſpoken of, ſaith *Lyra*, was an inſtrument not ſo much to beat out corne, but to cut it ſmall with the ſtraw and fire it for provender.

V. 4. *But I will ſend a fire into the houſe of Aſahel, which ſhall devour the Palaces of Benhadad*: He had charged *Damaſcus* with three and four tranſgreſſions, that is, *Calvin.* ſeven, as *Calvin* noteth, but having mentioned one, he paſſeth away and comes preſently to their puniſhment in this verſe. In this one ſin then, or this one way, they tranſgreſſed foully many times, *For both Hazael, and his ſon Benhadad oppreſſed Iſrael all their dayes*, 2 *King.*13. 3. therefore doubtleſſe they came often againſt *Iſrael* and often dealt cruelly with Gods people. For the fire kindled for this in the houſe of *Aſahel*, it was by the hot war which the Aſſyrians 2 King.16.19. made againſt *Syria* in the time of *Ahaz*, not ceaſing till they had deſtroyed it from being a Kingdome, at which time the King being ſlain the people were carryed captive to *Kir*, as is ſhewed in the Hiſtory according to the prophe- V. 5. ſie here, *I will cut off the inhabitants from the plain of* Aven, *and him that holdeth the Scepter from the houſe of* Eden, *and the people ſhall go into captivity to Kir*, by the houſe of *Eden*, ſignifieth pleaſure, the Kings houſe being meant.

And it is to be noted that two places of a contrary ſignification are here named, *Aven* ſorrow, and *Eden* pleaſure; to ſhew that the people who lead a toilſome life through hard labour, and the King that lived in pleaſure ſhould now be cut off and come to miſery alike: there was alſo a city in *Cœloſyria* called *Eden*, by the Septuagint *Paradiſe*. Whereas he ſpeaketh of two Kings of *Damaſcus* and their houſes, *Aſahel* and *Benhadad*, naming *Benhadad* laſt, *Calvin* finds fault with *Jerom* for ſaying that *Benhadad* reigned after *Aſahel*, as commit-

ting

mitting a groſſe overſight, forſomuch as *Benhadad* was before him, and was
by him murthered: but it is a marvail that he obſerved not, that *Aſahel* had a
ſon alſo called *Benhadad*, that raigned after him, it being ſo plain in the ſacred
Hiſtory, 2 *King*.13 3.

For three tranſgreſſions of Gaza and for four I *will not turn, &c.* From the Syrians V. 6:
he paſſeth on here to the Philiſtims, unto *Gaza*, adding *Aſhdod, Aſhkelon* and
Ekron, other great cities of the Philiſtims, all which he threatneth, ſaying, V. 7.
becauſe they carryed away the whole captivity to deliver them to Edom, *I will ſend a fire on* 2 Chron.28.
the wals of Gaza, and cut off the inhabitants of Aſhdod, &c. For the ſins of the Phi- 17,18..
liſtims, the holy Hiſtory ſaith, that *Edom invaded Judah, and ſmote it, and carryed*
away captives, the Philiſtims alſo invaded them and tooke Bethſhemeſh, &c. this *Amos*
calleth the Philiſtims *carrying away of the whole captivity to Edom*, becauſe *Edom*
having prevailed in part againſt *Judah*, and carryed ſome captives away, the
Philiſtims came and tooke and dwelt in another part, for which the old in-
habitants muſt needs be many of them turned out, and ſo come into the hands
of the Edomites alſo. Of the Philiſtims practiſes againſt *Judah*, ſee alſo 2 *Chr.*
21.16. For the threatning againſt them ſee alſo *Eſay* 15. & 20.

They delivered up the whole captivity to Edom, and remembred not the brotherly cove- V. 9.
nant. Here the men of *Tyrus* are alſo threatned, and the ſame ſin is laid to their
charge that was laid to the charge of the Philiſtims, and it is aggravated a-
gainſt them by the breach of covenant, which *Gualter* ſaith, ſome expound of Gualter.
the covenant ſometime made betwixt *David* and *Hiram*, and *Solomon* and *Hiram*
King of *Tyrus*; ſome becauſe it is ſaid *the brotherly covenant*, of the ſtraight band of
brotherhood between *Jacob* & *Eſau*, of whom the Iſraelites and Edomites came,
and therefore were bound not the one to hurt the other, but the Tyrians holp
the Edomites to break this band, when they ſold the Jews for ſlaves unto them,
or holp them in their unnaturall wars, whereby they came into their power.
And he followeth both theſe, noting, how great a ſin it is to have an hand in
breaking covenants. Of *Tyrus* threatned likewiſe ſee *Joel* 3.4. and the Phili- Note.
ſtims alſo. And how populous and rich *Tyrus* and *Sidon* were, and how ſtrong,
it hath been often ſpoken of, that I need not now ſpeak any more of it. Only
wee may ſee how great the courage of *Amos* was when this city flouriſhed moſt
and Iſrael alſo in the dayes of the ſecond *Jeroboam*, he durſt denounce deſtru-
ction to them: *Lyra* by the brotherly covenant, following the vulg. Lat. *they*
remembred not the covenant of brethren, expounds it of that betwixt *Solomon* and Lyra.
Hiram, who is ſaid to have called *Solomon* brother, 1 *King*.9. And to this I ſub-
ſcribe, becauſe it it Hebr. *the covenant of brethren*, and although *Eſau* and *Jacob*
were brethren, yet we read not of any covenant made betwixt them, and if
there were, the breach of it could not wel be laid to the charge of the Tyrians,
but of the Edomites only.

Becauſe he purſued his brother with the ſword: here *Edom* that came of *Eſau*, is
threatned, and the old hatred of *Eſau*, or *Edom* againſt his brother *Jacob*, is V. 11.
commemorated, of which ſee *Gen.*27. and of his coming out againſt him with
the ſword, *Gen.*32.6. and again of the coming out of the Edomites, in like
manner, when Iſrael deſired a paſſage through their country, *Numb.*20. and al-
ways after they perſiſted in a deadly hatred of Iſrael. Therefore *Teman* is threat-
ned and *Bozrah*, two places of greateſt note in the country of *Edom*, all the reſt
being meant hereby, ſee *Eſa.*34.6. *Jer.*49. This fire threatned to *Teman* came by
Nebuchadnezzar, *Jer.*27. And for *Bozrah*, beſides that in *Idumea* ſpoken of *Eſay*
63. there was another in *Moab* *Jer.*48.

Becauſe they have ript up the women of Gilead with child, that they might inlarge their V. 13.
border: Here the Ammonites are threatned, who came of one of *Lots* daugh-
ters, and ſo were alſo of kin to Iſrael as well as *Edom*: but their enmity againſt
Iſrael was no leſſe then theirs, upon it *Jer.*49. toucheth, when he ſaith, *why*
doth Malchom occupy Gad, and his people inhabit the cities thereof, that *Gilead*, which
lay within the lot of *Gad*, and is here ſpoken of; we read alſo of their enmity
in the time of *Iphtah*, and in *Sauls* time, when they offered moſt unheard of Judg.11.
cruelty to the men of *Jabeſh Gilead*, and of their inhumanity to *David*, 2 *Sam.*10. 1 Sam.11.

But here is a greater point of cruelty ſpoken of, for which the Lord would
ſuffer them no longer to go unpuniſhed. The cauſe why the Ammonites did
thus, is ſaid to be to inlarge their border, it was ambition and covetouſneſſe,
which is hereby ſhewed to be a moſt foul ſin, when a Nation not content with
its own borders ſhal invade other mens bounds being ſet by God to every Na-
tion, *Deut.*32. *Act.* 9. And this conſtitution was ſo accounted of amongſt
the Romans, that they worſhipped *bounds* as Gods, and *Virgil* calleth a
bound, *Capitoli immobile ſacrum,* and againſt the removing hereof, ſee *Deut.*19.
and ch.27. it is curſed.

V. 14. *I will kindle a fire in the wall of Rabbah,* that is, the chiefe city of *Ammon*, of
which ſee 2 *Sam.* 11.1. and to expreſſe what fire is meant, it is ſaid, *with ſhouting
in the day of battle, and with a tempeſt in the day of the whirlwind,* ſo that hereby is
ſhewed that the deſtruction of the Ammonites, ſhould alſo be by enemies fight-
ing againſt them and firing their city, at what time they ſhould come upon
them with hideous ſhouting, and this deſtruction ſhould be ſudden, as by a tem-
peſt bearing down all things.

V. 15. *And their King ſhall goe into captivity:* the word rendred *their King*, is *Melcham*,
which was alſo the name of an Idoll amongſt them. But here it is rather to
be underſtood of their King, becauſe it is ſaid, both he and his Princes. Thus
Note. they that ambitiouſly ſeeke the enlargement of their countries by incroaching
upon the bounds of others, ſhall through Gods juſt judgment loſe both that
which is unjuſtly thus gotten, and their own land alſo.

CHAP. II.

V. 1. THe ſixth Nation here threatned, is *Moab*, coming of *Lots* other daughter,
his ſin was, that he *burnt the bones of the King of Edom into lime*, ſo it is Hebr.
but Vulg. into *aſhes*. After the ſins of other Nations againſt Iſrael laid open
ch.1. here before he cometh to *Judah* and *Iſrael*, he threatneth *Moab* for a ſin
Ruffin. againſt *Edom*, as *Ruffin* noteth, partly to take downe the pride of the Jewes,
who thought themſelves the only men in account with God, and that he
would revenge their wrongs, but not the wrongs of any other nation beſides;
and partly to comfort the poor Gentiles, and to erect them with hope, for-
ſomuch as God hath ſome care of them to revenge their wrongs, that he hath
not utterly left them, or caſt off the care of them for ever, but would in mercy
one day extend himſelf to them alſo, to ſave them. Touching the thing here
ſaid to be done by the Moabites, the burning of the bones of the King of E-
Hieron. *dom,* ſome ſay, that becauſe he joined with the King of *Judah* and *Iſrael* againſt
2 King.3.27. *Moab*, whereby that King was forced in his extremity, in his blind ſuperſtition,
to burn his ſon in ſacrificing upon the wal, the Moabite conceived ſuch an ha-
tred againſt him, that when he was dead they took his body and for ſpite burnt
it to aſhes. Some that the Moabite having the King of *Edoms* ſon at that time
in his hands, burnt him in ſacrifice upon the wall of the City, he being called
the King of *Edom*, becauſe he ſhould have reigned in his ſtead, and happily was
at that time made King together with himſelf, as ſome other Kings ſons have
ſometimes been. Laſtly ſome Rabbins, becauſe it is ſaid, *burnt into lime*, ſay,
that one King of *Edom* being burnt to aſhes before, they took his aſhes and
burnt them into lime, but this ſavours of too much boldneſſe to excogitate a
reaſon of things ſpoken in Scripture, when the full knowledge of the thing is
concealed from us. If it ſhall be thought that they raged againſt
the dead body of the King of *Edom* in this manner, as is moſt gener-
ally held, a queſtion will ariſe, how they got it into their hands?
We muſt be content then to remain ignorant of that, which is not revealed,
and only make this uſe of ſuch a thing done, as being here related, though no
where elſe, and condemned as a moſt foul ſin, to abhor from doing any thing
Note. againſt the dead, acknowledging this to be more then barbarous cruelty to

take up dead mens bones and to burne them, and the pretended Catholicks have often done. If this be done to very Heathens, God will not paſſe it over unrevenged, as we may ſee in this place. The Poet, as *Gualter* noteth hereupon, taught more rightly by the light of nature, Gualter.

Paſcitur in vivis livor, poſt fata quieſcit.

For after death neither can he hurt thee any more, nor thou him, and therefore it is folly and madneſſe, and men by this doing degenerate into crowes or dogs. For amongſt men it hath commonly been permitted in time of war to bury their dead on both ſides, and *Alexander* in particular allowed it to *Darius*, *Hannibal* to *Marcellus*, and *Cæſar* to *Pompey*.

I will ſend a fire into Moab and it ſhall devour the palace of Kireoth: *Kireoth* was a chief city of *Moab*, *Jer.* 48. 24. and the deſtruction of *Moab* by fire, by tumult, and the ſound of the Trumpet was by war, ſee the like before, ch. 1. 14. touching *Ammon*. V. 2.

I will cut off the Judge, and ſlay all the Princes, meaning hereby that they ſhould be no more a people, becauſe where there is no Judge or Prince to governe, there can be no Common-wealth any more. V. 3.

Having propheſied againſt other Nations about, now he propheſieth againſt *Judah*, and *v.* 6. againſt *Iſrael* alſo, that the Heathen might not object and ſay, alſo thou threatneſt us for our ſins, are there not ſins in *Iſrael*? why then doeſt thou not propheſie againſt them? V. 4.

Hereby then is ſhewed, that none are ſo near or dear to God, but if they ſin, they ſhall come under the laſh of Gods judgments as well as they that are fartheſt off. And that they are not leſſe ſinners although better taught, then the moſt wicked of the world, and therefore although he cometh laſt unto them, they ſhall not be leaſt puniſhed, nay they that are of the Church and yet are not moved by repentance through all the meanes which they injoy, ſhall one day be moſt ſeverely puniſhed of all others, *viz.* at the day of judgment. Note. Mat. 11. Mat. 12.

The ſins objected againſt *Judah*, were, that they *deſpiſed the Law of God, and that their lyes cauſed them to erre, after which their fathers walked*: *For they that ſin under the law, ſhall be judged by the law*: To the Heathen he ſpeaketh not ſo, but chargeth them only with ſinning againſt the light of nature. And it is to be noted here, that ſuch as live under teaching, but yet wallow in the mire of ſin like ſwine, may pretend infirmity, through which they do ſo, but before God they are judged deſpiſers of his law, and ſhall be proceeded againſt accordingly. Rom. 2. Note.

For their walking after lyes, hereby the doctrine of falſe Prophets is meant, who out of their owne wicked heads taught them, that it was beſt to worſhip other gods, and incouraged them in their ſo doing, and in other ſins, by promiſing them peace againſt the threatnings of all the true Prophets of God. But for all this they are threatned with deſtruction by their enemies the Caldeans, who ſhould fire their City, as indeed they did.

Here coming to *Iſrael*, to whom he was ſpecially ſent, he is large in ripping up their ſins, and convincing them of ingratitude for extraordinary benefits received, that after this he might the more effectually by threatning judgments move them to ſpeedy repentance: *becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes.* Coming to lay open their ſins in particular, he beginneth with the chief amongſt them, their Judges and Rulers, firſt taxing their covetouſneſſe, ſhewing it ſelf in taking bribes to pervert juſtice. For this is meant by their ſelling of the righteous for ſilver, they had not ſo much regard to the righteouſneſſe of a mans cauſe that came before them, as to baſe gain, ſo that if any man brought them a bribe, they would judge on his ſide againſt all juſtice and right. That which is added of *the poor for ſhoes*, ſets forth another kind of bribe, taken of thoſe that had no mony, but in caſe that one poor man contended in law with another, and one that deſired to have the judgment goe on his ſide were a Cobler or Shoemaker, that offered to give the Judge the mending of a pair of ſhoes, or a pair of ſhoes to judge for him; or V. 6.

one

Lyra. one of another calling, doing ſome like thing for the like reaſon. *Lyra* ſaith, that the word ſignifieth either Shoes or Cloſes, and therefore it may be underſtood indifferently of the poor man having nothing but a little ground to bribe the Judge withall, and giving this to make him of his ſide.

V. 7. *That pant after the duſt of the earth on the head of the poor*, that is, are carryed away with a greedy deſire to trample the poor under their feet as the duſt of the earth through tyranny, pride, and diſdaine. For this is another ſin amongſt great ones upon earth, they tyrannize over the meaner ſort of men, taking any occaſion to bring them down to the duſt, that they may even goe over them at their will, they not once daring to ſpeak or mutter againſt their tyrannicall doings.

Note. A moſt high degree of wickedneſſe, and a ſin that addeth more to their unjuſt dealings, and it is too too commonly practiſed in theſe miſerable times, wherein men muſt ſuffer by injuſtice, and ſay nothing againſt injurious proceedings; if he doth, he ſhall be ſure to be kicked down and trodden upon with the greateſt rigour.

And turn aſide the way of the meek, here is another ſin objected, by means of their tyranny againſt them that oppoſe their unjuſt doings, many of meek ſpirits are ſo terrified, that they are made for fear to goe wrong alſo, holding and ſaying as theſe their tyrannicall maſters doe. But they that are ſo meek, being thus made to goe out of the way of the meek, whom Chriſt bleſſeth, are curſed together with them by whoſe feare they are miſ-led againſt the fear of God.

And a man and his father will goe into the ſame maid to prophane my holy Name. Here is a fourth ſin laid to their charge, the ſin of abominable inceſt, the law of God being quite neglected, which forbiddeth the ſame woman to the father and the ſon, and all others that are very neare either in conſanguinity or affinity. (Levit.18.) And in naming this, as *Gualter* noteth well, he meant any kind of inceſtuous copulation, and generally all fleſhly uncleanneſſe by any whoredome. (*Gualter.*) And hereby he ſaith that they prophaned the holy name of God, becauſe the Gentiles round about hearing of ſuch wickedneſſe committed amongſt Gods peculiar people, blaſphemed God, ſaying, that he was the Patron of filthineſſe. (*Note.*) And this he ſaith touching fleſhly uncleanneſſe, to the great reproof of thoſe that make ſo light of this ſin, that they may be aſhamed and abhorre themſelves therefore as unworthy of the name of Gods people.

V. 8. *And they lay themſelves down upon cloaths laid to pledge by every Altar, and they drink the wine of the condemned in the houſe of their God.* Here a fifth ſinne is taxed, *viz.* extream unjuſt dealing in their commerce with the poor, contrary to Gods law *Exod.*22. *Deut.*24. where it is injoyned, if any man takes a pledge, and it be cloathing, that is neceſſary for him to cover him withall at night, that he reſtore it before the going down of the Sun, but in *Iſrael* there were ſuch oppreſſors, who ſo little regarded the law of God, that they kept ſuch cloaths for their own uſe, lying themſelves upon them, when they ſolemnized nights to the honour of their Idols near their Altars. For Idolaters imitated Gods ſervants, of whoſe keeping watch by night in the Lords houſe we read *Pſal.* 134. And hereby their ſin was the more aggravated in that they came in that, (*Note.*) which it was unlawfull for them to hold of another mans, about ſuch rites, as they counted ſacred, as if a pawn-taker ſhould come to Church in the beſt apparell of a poor man for his mony layed to pledge unto him, being wrongfully wreſted from him for want of wherewithall to redeem it at the time; thus taking advantage againſt him, and poſſeſſing a thing much more worth without making reſtitution for the over-plus to his great detriment.

For the next words, *they drink the wine of the condemned in the houſe of their gods.* (*Gualter.*) Here is a ſixth ſin laid open, of which *Gualter* maketh three.

1. Idolatry, in that he ſpeaks of the houſe of their god, which was ſome Idol.

2. Intemperance and exceſſe even in places that they counted moſt holy, the houſes of their gods, in which they dranke wine, that is, unto drunkenneſs.

3. Unjuſt getting of money to buy this wine, being againſt the innocent, and condemning him in his caſe brought before him for bribes received from the contrary party to doe it. For herewith they grew rich and feaſted at times ſet apart to the honour of their gods in their houſes. And of theſe ſins the Papiſts are moſt notoriouſly guilty at this day.

For firſt they have Images which they make Gods by giving unto them religious worſhip.

2. They keep feſtivals to the honour of their Saints, at which times they run to all exceſſe of riot, eſpecially in *feſtis Encaniorum, vel dedicationis, trium regum, paſchalis, aſcenſionis, Martini, Carniſprivii, & pro defunctis.*

3. To theſe feaſts rich men contribute largely, who have gotten their goods by wicked means, thinking that hereby an expiation is made of their ſins, and by Monks and Fryers, and ſacrificing Prieſts, who impoſe by way of penance for ſatisfaction ſummes of mony to be paid by thoſe that confeſſe unto them.

V. 9. Having laid open their ſins, now he cometh to lay open their ingratitude for Gods extraordinary mercies towards them, eſpecially in deſtroying the Amorite ſo tall and ſtrong as the Cedar and Oak, both fruit above and root beneath. Of this comparative ſetting forth of the Amorite, ſee *Numb.* 13. and he meaneth, that both thoſe Giants and their poſterity were all deſtroyed partly in *Joſhua* his time, partly in *Davids.*

V. 11. Calvin. *I raiſed up of your ſons for Prophets, and of your young men for Nazarites.* Theſe were other great benefits beſtowed upon Iſrael, and are ſo at all times to be accounted by the people of God. Men amongſt our ſelves to be ſtirred up to act the part of Meſſengers or Angels ſent from God, that thus we may be inſtructed in Gods will from time to time, is a wonderfull great benefit, and not common to all Nations, and for Nazarites, ſee *Numb.* 6. they were certain men moved by the Spirit of God to lead a ſingular holy and abſtemious life, that by their example others might be turned from their prophaneneſſe and exceſſe, as by the teaching of the Prophets, that having both doctrine and example they might be the more effectually ſtirred up or made more inexcuſable as all are at this day alſo, although we have no Nazarites now but godly Note. Miniſters that teach with all earneſtneſſe, and godly livers, that ſincerely apply themſelves to live and do accordingly. The Papiſts hold the profeſſion of Monks and Fryers now, to be anſwerable to that of the Nazarites then, and the vows of theſe to be juſtifiable by theirs. But there is a vaſt difference betwixt them, they vowed to abſtein from wine, not from fleſh or from marriage, theſe are licentious for drinking the ſtrongeſt wines, yea even the Carthuſians, which would ſeem to be holyeſt, but vow againſt marriage and eating fleſh at certain times. They followed none other rules, but what were ſet down by God, theſe croſſing the rules ſet down by God, hold them only to rules of living ſet down by men; for that rule of vowing againſt marriage and meats are cenſured as doctrines of Devils, and therefore moſt contrary to God and his laws.

V. 12. *But ye gave the Nazarites wine to drink, and commanded the Prophets, ſaying, Propheſie not:* that is, what means ſoever God ſet up amongſt them, they were ſo farre from profiting hereby, that they ſtopt the courſe of theſe his Ordinances, corrupting the young men, that had ſet themſelves apart by vow to more ſtrictneſſe of life, by bidding them contrary to their vow to drink wine, and forbidding the Prophets to propheſie any thing, but what they beſt liked, telling the one that whatſoever vow he had made in this kind, he was tyed thereby; and the other, that if he preſumed to ſpeak any thing againſt them he ſhould ſurely ſmart for it. And theſe are two ſuch great evils, as that where they reign, ſin is grown to ſuch an height, as that God will no longer forbear to puniſh it in any Nation. None are ſo groſſe, as altogether to forbid preaching, but the ſame evill commonly reigneth to forbid, or to be ſevere againſt Note. them that preach unpleaſing things, and ſo the liberty that ought to be in preachers, is taken away, there being no fault more common then this in ſuch as be in authority in theſe our dayes, and much do the riotors of theſe times rejoice, if they can wind in one that is of a ſtrict life to drinke wine unto drunkenneſſe at any time, as if that *Hab.2.4.* were quite forgotten, where a woe is denounced againſt him that giveth his neighbour drink.

V.13. *I am preſſed under you as a cart that is laden with ſheaves*, that is, ye may happily
count theſe ſins objected againſt you, light and not worth the ſpeaking of; but
truly they are moſt heavy, and I am ſo weary of bearing them, as of too heavy a
load, that I wil now disburthen my ſelf, not bearing with you any longer, but
bringing judgments upon you, as ye are well worthy. And what will ye do
then? ſhall the ſwift of foot thinke to flee, or the ſtrong to be ſaved by his
V.14. ſtrength, he that handleth the bow by his ſhooting, or the horſman by his
horſe? if they do, they ſhall be utterly deceived, for flight ſhall periſh from the
ſwift, &c. v.14,15,16.

CHAP. III.

V. 1. HEar this word of the Lord againſt you: becauſe he had ſpoken of judgments, which none ſhould eſcape, and men are averſe from hearing any thing againſt him, therefore he preſſeth them to hear this, and the like ſhould every Preacher do, and not forbear to declare the will of God in any thing, becauſe the hearer will diſtaſte it.

V. 2. And what is it that he would have them hear? *You only have I known of all the
families of the earth, therefore I will puniſh you*: Here he ſpeaks to all the tribes of
Iſrael together, which he brought out of Egypt, v.1. whom only, he ſaith,
he had known peculiarly to chooſe them, and to do ſuch mighty things for
them, and to give them his laws. Of the like compariſon, ſee *Pſ*:147.20. where-
by we may ſee, that to live in ſin is more hainous in thoſe that are of the
Note. Church, then in any other people, and they ſhall therefore moſt certainly be
puniſhed for all their iniquities, ſo farre will it be from being a ſhelter
to ſuch ſinners, that they are of the Church, that they ſhall be puniſhed
the more.

V. 3. *Can two walk together except they be agreed*? that is, the Prophet cannot walk with God in ſpeaking in his behalf, by threatning judgments againſt ſinners, as he doth, but they might be ſure that it was done by the conſent and according to the will of God.

V. 4. *Will a Lion roar in the forreſt when he hath no prey*? Here is another ſimilitude to ſhew, that his threatning being according to Gods will, is as the Lions roaring, and not as a contemptible mans uttering his voice, of which roaring ſee before ch.1.2. And as the Lion roareth not, but being ſure of a prey, ſo the Lord roareth not by his inſtrument, a Prophet, but the people againſt whom, ſhall ſurely bee made a prey to them, that he ſhall ſend out to deſtroy.

V. 5. *Can a bird fall in a ſnare upon the earth, where no ginne is for him*? but if a ſnare be ſet ſo cunningly that he cannot eſcape, then he muſt needs fall, and till the bird falleth thus, the fowler will not take up the ſnare that he laid. Now God is the Fowler, of whoſe ſnares to take ſinners it is ſpoken *Pſal.*11. and the meaning is, if God had not by me his Prophet laid a ſnare in threatning judgments againſt you for your ſins; ye needed not to fear the coming of ſuch judgments upon you, but now the ſnare is laid, and ſhall not be taken up again, till ye be intangled with theſe deſtroying judgments, unleſſe yee repent.

V. 6. *Shall a trumpet be blown in the city and the people not be afraid? ſhall there be evill in a city and the Lord hath not done it*? Here is a third ſimilitude tending to expreſs the ſame, as a trumpet being blown by a potent enemy ſignifying his entrance into a City to deſtroy it by his ſouldiers thus called together and animated to the fight, all the Citizens tremble for fear, ſo the Lord ſounding an alarum by the trumpet of his Word, it ſtands the people in hand, againſt whom, to tremble

ble and ſeek to make pecce with him with ſpeed. And if they do not ſo, but harden their hearts, and evill betides them, they muſt not count it a caſualty, but a judgment juſtly ſent by God for their neglecting of his voice; ſee the like to this before, *Eſay* 45.7. touching Gods making of evill, that is not ſin, but the evill of deſtruction coming for it.

V. 7. *Surely the Lord will do nothing, but he revealeth his ſecrets to his ſervants the Prophets.* This is added for explication and confirmation of that which went before: for having ſaid, *there is no evil in the City which the Lord hath not done*, and before ſpoken of the Lions roaring, the ſnare laying and trumpet ſounding to warre and bloudſhed, hereby is all explained, that the Lord was meant in all the former paſſages as hath been ſaid, for he doth thoſe things, and agreeth with his Prophets to publiſh them: and confirmed, becauſe his Prophets denouncing judgments ſpeak by revelation from God, and not of their own heads. Before ſuch revelations they are ſecrets, and it is unknown what kind of evill, or by what means it ſhall come upon a wicked people, but ſuch is Gods candor in his dealing with them, that he will not bring it till the Prophets be acquainted therewith, that they may firſt denounce it, which is alſo partly done to grace his Prophets by thus making them of his privy councell, as of old he Gen. 18. did *Abraham*.

V. 8. *The Lion roareth, who can but tremble? the Lord hath ſpoken, who can but Propheſie?* Here by the Lion again is meant the Lord, whoſe threatnings by his Prophets, ſhould make all men to tremble, and when he ſpeaketh by revealing his will to any man, commanding him to declare it to others; no man may refrain from propheſying, whatſoever danger through mens tyranny comes of it, when *Jonah* did otherwiſe, we ſee, in what danger he himſelf was, and *Ezek.* 3. the watchman not ſpeaking as he is bidden, muſt anſwer for the bloud of others, and *Jeremy* 1. 17. *Speake all that I bid thee* (ſaith God) *or elſe I will ſlay thee.*

V. 9. *Publiſh it in the Palaces of Aſhdod, &c.* Here to ſhame the Iſraelites the more, he calleth the Heathen Philiſtims and Egyptians together to be ſpectators of the abominations done in *Samaria* the head city of the ten tribes, as who ſhould ſay, that they were ſo groſſe, that they exceeded the wickedneſſes practiſed amongſt them that were without teaching and all knowledge of the true God. And yet in *Aſhdod*, as *Gualter* ſaith, *Gualter.* they were ſo croſſe in running to all exceſſe of riot, that at their feaſts they uſed to have a dead mans ſcull ſhewed, and then it was ſaid, Eat and drink freely, for after death ye ſhall be ſuch. And if they were ſo vile and yet Iſrael exceeded them in wickedneſſe, how vile was Iſrael, and worthy of moſt ſevere judgments? ſee the like exprobration, *Jer.*2.10,11. & *Mat.*11. & 12. 1 *Cor.*5. V. 10. *See the great tumults in the midſt thereof, and the oppreſſions*, of which more particularly, ch. 2. 6, 7, 8. and this he calleth violence and robbery in their Palaces, charging them that they knew not to doe right, not for want of theoricall knowledge, but of an heart well affected, but contrarywiſe addicted to all evill, the like unto which is ſaid *Jer.* 4. 22. and he ſpeaks of robbery in their palaces to denote their Kings and Judges, who are alſo called for their bribery, companions of theeves, *Eſa.*1.23.

V. 11. *An adverſary ſhall be round about thee.* Having laid open their groſſe ſinning, now he cometh to ſhew the puniſhment, which ſhould be ſuch, that which way ſoever they made account to eſcape, their hopes of ſo doing ſhould be vaine.

For firſt, if by fleeing, he ſaith, that enemies ſhould compaſſe them round about.

2. If they confided in their palaces or fortifications, he ſaith, *thy palaces ſhall be ſpoiled*, and in further amplifying the ſame, v.15. *I will ſmite the winter houſe, and the ſummer houſe, and the houſes of ivory, and the great houſes.*

3. To expreſſe further their great deſtruction, if they ſhould truſt to their multitudes of people, he ſaith: V. 13. *As the ſhepherd taketh out of the mouth of the Lion two legs, or a piece of an ear, ſo ſhall the children of Iſrael be taken out that dwell at Samaria,*

maria, of the corner of a bed, or at Damaſcus, out of a couch, that is, they ſhall be deſtroyed, as ſheep by a Lion who having killed and eaten what hee liſteth of them, the ſhepheard coming findeth nothing but fragments, all the ſheep being deſtroyed, ſo that of great multitudes he hereby ſheweth, that they ſhould be brought to nothing, onely as the ſhepheard coming after ſuch deſtruction takes up theſe parts, hereby to ſhew, how many ſheep are deſtroyed, ſo he meaneth that nothing ſhall be left in *Iſrael,* but teſtifications of their ruine, and this ſhould be done by enemies, who ſhould be to them as Lions to ſheep.

For, that which is added of a corner of a bed, and a couch; it ſerves to ſet forth
their ſecurity, who notwithſtanding the judgments threatned lay ſleeping up-
on their ſoft beds and couches of eaſe, as fearing nothing. And *Samaria* is ſpoken
of, the chief City in *Iſrael* for the ſtrength thereof, in which they truſted, count-
ing it impregnable, and therefore ſlept ſecurely there. And *Damaſcus,* becauſe
Hieron. part of *Iſraels* confidence lay in *Damaſcus,* that is, the *Syrians* their confederates,
*Eſa.*7.1. ſo *Jerome.* But *Lyra,* by the corner of a bed underſtands ſome
Lyra. part of *Judah,* to which the *Iſraelites* fled in *Hezekiah* his time, and by *a couch
in Damaſcus,* taking *Damaſcus* for an appellative ſignifying victual, ſome place,
where he made proviſion for ſuch as fled unto him. Some again reading the
word *Damaſbcus* render it, ta bed, the corner of a bed. But both pervert the
meaning, which is, as hah been before ſaid, although I doe not think, that a
confederacy with the *Syrians* was in *Jeroboams* time, any part of the *Iſraelites*
confidence, but rather their having *Syria* and *Damaſcus* alſo in their power.
For 2 *King.* 14. 24. *Jeroboam* their preſent King is ſaid to have inlarged his
Kingdom from the entring in of *Hamath to the Sea of the Wilderneſſe,* that is, ſaith
Raban. *Gualter.* *Rabanus,* all over *Syria,* ſee my expoſition there. And upon this *Gualter* go-
eth, ſaying, they had *Samaria* and *Damaſcus* both moſt ſtrong Cities, and there-
Gualter. fore thought themſelves invincible, for which they are ſet forth as ſleeping ſecurely in a bed or upon a couch.

V. 14. *I will viſit the Altars of Bethel, and the horns of the Altars ſhall be cut off.* This is added to ſhew again, that as God was provoked by other ſins in *Iſrael* before mentioned, chap.2. ſo chiefly by their idolatry with the golden Calf at *Bethel,* which he would have them take ſpeciall notice of, and that the idoll there ſhould be deſtroyed, and for the horns of the Altar, they are ſpecially mentioned, as being the moſt goodly part of it, guilt with ſilver and gold; and whereupon the bloud of their ſacrifices was put for expiation of their ſins. But hereby it is ſhewed, that this ſervice being contrary to the Word of God, yet by them blindly truſted in, ſhould be ſo far from profiting them, as that therefore they ſhould be deſtroyed, and ſo it ſhall be with all the ſu-
Note. perſtitions, their pains and coſt about divine worſhip of their own deviſing in ſtead of ſaving them ſhall bring them to ruine.

CHAP. IV.

V. 1. Y*Ee kine of Baſhan, that are in the mountain of Samaria, &c.* By the Kine of *Baſhan* here *Amos* underſtandeth the Judges and Rulers of *Samaria,* and he ſtileth them thus, becauſe that being fed in the fatteſt paſtures, that is, abounding moſt with wealth, and having the honour to judge and rule over others, they regarded nothing leſſe then to govern well and to judge aright, as being addicted more to their eaſe, and pleaſure and gain, whereby their exceſſe might be maintained, like not Oxen that labour, but Cowes who doe nothing but feed and fill their bellies and wax fat againſt the day of ſlaughter. For *Baſhan* was a moſt fruitfull place of paſture, and therefore they are compared to Kine there, although dwelling in *Samaria,* and *Baſhan* was on this ſide *Jordan* in the lot of the *Reubenites* and *Gadites.* And what is it, that he would have theſe Kine to heare? *yee oppreſſe the poore and cruſh the needy,* and *y to their Maſters bring wine*, whereby the poore the borrower is meant, and by the creditour the Maſter, the meaning being, that whereas Magiſtrates are appointed to doe juſtice for the relief of the poore debter againſt hard hearted Uſurers, they contrariwiſe fulfilled the deſire of ſuch miſers to the wronging of ſuch poore, and to make themſelves the more merry when they did ſo, they bad these maſters bring wine, as if he ſhould have ſaid, give me a quart or pottle of wine and I will doe it for you, according to your deſire. Whence *Note.* note how much rulers degenerate, that are led by covetouſneſſe and ſenſuality of men in moſt eminent place, they thus make themſelves very beaſts fit for nothing, but when they are growne enough to bee butchered. Whereas the Prophet may ſeeme to forget himſelfe much in uſing ſuch baſe language to Magiſtrates, whom all ought to honour and ſpeak *Gualter.* reverently to, as to Gods Vicegerents. *Gualter* anſwers well. All private men indeed ought to ſpeak to them with reverence, but the Prophet or Miniſter of God, whoſe Office is publickly to reprove ſin in the higheſt, is not alwayes bound to goe by this Law, but if Rulers be beaſts, he may call them beaſts, as Chriſt did *Herod* a crafty fox, and *Jeremy* telleth *Jehoiakim* that he ſhould be buryed with the buriall of an Aſſe; and *Samuel* tels *Saul* he had done fooliſhly. But this is rarely to be done, and not without an inſtinct of the ſpirit moving hereunto, as we may ſee in *Paul* calling *Ananias* a painted wall, but underſtanding that he was the High Prieſt, he confeſſed his errour, and *Note.* proved, that a Judge may not, much leſſe a King be ordinarily ſpoken to in vilifying words. And therefore they doe they know not what, who being private perſons, if the Judge or other Magiſtrate diſpleaſeth them, yea or the King himſelf, are ready by baſe language to rail upon them: and it would be noted, that it was thought a juſt cauſe of death in *Naboth* that he had blaſphemed God and the King.

V. 3. *Yee ſhall goe out every Cow at the breach that is before her; and yee ſhall caſt them into the Palace, ſaith the Lord*, the Vulg. yee ſhall be caſt into *Armon*, that is, ſaith *Lyra* a countrey beyond *Aſſyria*, and Heb. it is ההרמונה which if it be taken for an appellative, ſignifieth a palace, otherwiſe being taken for a proper name, it is *Armon*, hereby ſome parts of *Armenia* being meant, whither the ten Tribes were carryed, and have there remained ſhut up by the mountaines ever ſince. This is alſo *Jeromes*, and moſt probably the true meaning, and if it be rendred *Palace*, I cannot ſee, how any good ſenſe can be made, *yee ſhall caſt them into the Palace*; they that follow this reading, ſay it is meant, ſome ſhall attempt to flee away through the breaches made in the wall of the City by the enemy, but not being able return back to their Palaces ſeeking by the ſtrength of the place to ſave themſelves. But if he had meant ſo, he would not have ſaid, ye ſhall caſt them into the Palace, but rather they ſhall caſt them, making them for fear to recoil thither after an attempt to eſcape away. Beſides this expoſition is plainly forced, after their going out by the breaches, to ſay, that they were forced to the Palaces, from which they were quite gone out of the City; wherefore I reſt in the former as being without all exception. And then by the former words is meant their being carryed away captive through the breaches ſome after other ſome, yet not ſo far diſtant, but that one ſaw another, and followed him, as one Cow another being driven through a gate from paſture.

V. 2. For the words of verſ. 2. *He will take you away with hookes and your poſterity with fiſh hookes*, if we follow this reading, the ſenſe will be plain, the *Aſſyrians* ſhall come as fiſhers, and take you away as fiſhes being drawn with fiſhhooks, againſt which ye ſhall have no power, as fiſhes have not, when the hooks are once faſtened in their noſethrils, although they be great and ſtrong. The like metaphor is uſed in ſpeaking of *Senacherib*, *I will put an hook in thy noſethrils*; *Eſa. 38.* and *Jer.* 16.16. *I will ſend for many fiſhers, and they ſhall fiſh them*: but the Vulgar Latine hath it, *Levabo vos in contis & reliquias veſtras in ollis fetventibus*, expounded by *Lyra*, I will lift you up by ſuch inſtruments, as wherewith great *Lyra.* burthens are raiſed, this being ſpoken of them, that were carryed away captive

tiye, and I will burn you that remain in your houſes. The word rendered
contis, but in the New Tranſlation *with hooks*, ſignifieth alſo *ſhields*, and not צנות
the word here uſed, but צנים ſignifieth pricks, and therefore it ſhould as I take
it be rendred *with ſhields*, as if he had ſaid by armed men, that ſhall come againſt
you, one peice of armour then in uſe, the ſhield being named for all.
For the next word, about which the difference is, *viz.* סירות דוגה properly
ſignifying *pots of fiſh*, it ſeemeth, that the Vulg. in rendring it reſpected
rather the ſenſe, then the proper meaning of the words, taking it as meant,
that like fiſhes they ſhould be boiled in pots ſeething upon the fire, underſtanding
by theſe pots their houſes fired by the enemy wherein many of them
dyed & were conſumed to aſhes, as fiſhes would be in a pot being without water
ſet upon a moſt ardent fire. But forſomuch as [illegible] ſignifieth hookes,
and not סירות, it is not ſo genuine hereby to render it, wherefore I think it
beſt rather to adhere to *Jerome*. Now becauſe the *Iſraelites* would hardly beleive
when their Kingdome was ſo mighty, that it could ever come to this,
the Lord here ſaith, *I have ſworn by mine holineſſe*, that is, *by my ſelf*, for the holi-
Heb. 6. 13. neſſe of God is God, and there being no greater then God to ſwear by hee
ſweareth by himſelf, that for the Oaths ſake they might beleeve and tremble,
and turn from their ſins, though otherwiſe moſt hard to beleeve.

V. 4. *Come to Bethel and tranſgreſſe, and to Gilgal.* Here the Prophet proceeds by way
of irony, mocking at their ſuperſtition in *Bethel*, about the golden Calf ſet
up by *Jeroboam* and in *Gilgal*, of their ſinning in which place alſo ſee *Hoſ.* 4. 15.
V. 5. And in ſpeaking in like manner of their ſacrificing, and bringing their tithes
thither, whereby they thought, that their ſins were expiated, he doth by
the way tax one abuſe in their ſacrificing that they uſed leaven contrary to
the Law of God, *Exod.* 12. and *Levit.* 2. 11. but this he ſaith liked them well,
being all done againſt the will and Ordinance of God, who appointed neither
Note. *Bethel* nor *Gilgal*, but *Zion*, for the place to bring all Sacrifices and Tithes
unto. See here the blindneſſe of the ſuperſtitious, although they do in way
of devotion clean contrary to the revealed will of God in many things, yet
they ſooth up themſelves in an opinion of doing ſervice to God moſt highly
pleaſing unto him, as the Papiſts at this day going to *Rome* for devotion, eſpecially
in a year of Jubilee or to Saints ſhrines, making offerings there, praying
unto them, and ſerving God by images ſo flatly forbidden in many places.
V. 6. But the judgement of ſuch followeth, verſ. 6. *I have given you cleanneſſe of teeth
in all your Cities*, that is, famin for want of bread, as is further expreſſed, ver. 7.
I have alſo withholden rain from you, &c. In which words and the words following
he ſheweth what judgements had been by God laid upon them, whereby they
ſhould have been converted, as firſt famine, ſo that they needed not a tooth-
1 King. 18. picker, as a man doth after that he hath eaten fleſh, which is generally by
2 King. 8. Expoſitours referred to the famin in *Ahabs* time, and to that of ſeven years in
Jorams time. 2. Witholding of rain three months before the harveſt, whereby
both the corn in ſtead of growing to maturity, and abounding became
very ſcarce, and that which was, withered, and their want of water came to
pinch them as much as the want of bread, yet that it might appear to have
come ſo to paſſe by a Divine providence and not by chance, he ſaith, it rained
upon one City and not upon another. And this moſt probably was in the
time of the famine of ſeven years, 2 *King.* 8. for when the rain was with held
V. 9. in *Ahabs* time, there was neither dew nor rain upon any City in *Iſrael.* 3. Gods
ſmiting them with blaſting, and mildew, and the palmer-worme, of
V. 10. which I have ſpoken upon *Joel* 1. 4. *I have ſent the Peſtilence amongſt you after
the manner of Egypt*, Heb. *in the way of Egypt*, whereupon it is thought, that when
they in their ſtraights ſought to *Egypt* for help againſt their enemies, the
Lord thus ſmote them, although it be no where before recorded in the ſacred
hiſtory. 5. His ſlaying their young men with the ſword, and the taking away
their horſes, whence a ſtink came up into the noſethrils of the ſurvivors,
which moſt probably is ſpoken of the great ſlaughters made amongſt them
in the days of *Jehoahaz*, 2 *King.* 13. 7. when onely fifty horſemen were left and

ten chariots and ten thouſand footmen, the reſt being ſlain and taken, and of
theſe ſlain ones, the corps lying unburyed ſtank to their great annoyance.
V. 11. Laſtly, his overthrowing of them, as *Sodom* and *Gamorrah*, ſo that they were
as firebrands pluckt out of the fire: This ſimilitude is uſed not to ſhew, that
Iſrael was at any time dealt with altogether as *Sodom*, but that as God was
extreamly provoked by *Sodom*, ſo he was by *Iſrael*, and as *Sodom* was deſtroyed
therefore by fire, ſo *Iſrael* by fire and ſword: but whereas none of *Sodom* were
preſerved from that common burning, ſome of *Iſrael* were, fifty horſemen, as
was ſaid before and ten thouſand footmen, and the deſtruction being ſo
great, it was the ſingular mercy of God theſe were preſerved, they being here
in dealt with as a brand being in the fire, as other wood, but ſnatcht out and
ſo preſerved, through his mercy who bare them ſo great favour. And in
concluſion of every of theſe judgements capitulated he ſaith, *yet they turned not
to me*. And that they ſuffered ſuch grievous things, the courſe of the hiſtory in *Ahabs* time, and in *Jeroboams*, and in the dayes of *Jehoahaz* doth aboundantly ſhew.

V. 12. *Therefore I will doe thus unto thee (O Iſrael) and becauſe I will doe thus unto thee,
prepare to meet thy God*. Here followeth the judgement that was yet to come
after all theſe things ſuffered which he expreſſeth not, but as men commonly in making an Oath uſed of old to ſay, *God doe ſo to me*, ſo the Lord here
ſaith, *I will do thus or ſo to thee*, meaning being yet more ſevere to the utter rooting of them out without any favour, *prepare to meet thy God*; which *Calvin* ſaith, Calvin.
is taken two ways, either ironically, as if he had ſaid, prepare to goe againſt
him if thou canſt, and ſtop the courſe of his judgments, or ſeriouſly be moved
by repentance to prevent the evils, that are further coming upon thee; which
he rather approveth, as there is good reaſon: And that they might be the more
V. 13. moved hee addeth; *He that formeth the mountaines and createth the windes, &c.* in
which words the Almighty power of God is aboundantly ſet forth to move
their mindes the more to fear and tremble before him. For ſhall wee not
fear and turn to him, ceaſing by our ſins to provoke him, that ruleth over the
greateſt and mightieſt things that are, the high and huge mountains, the
boiſterous and turbulent windes, againſt which nothing can ſtand, for they
rend the rocks and mountains, 1 *King.* 19. *he declareth to man what is his thought*,
by piercing into his heart by his word, ſo that if any evill thought be in him,
his Word as a ſword laying it open or entring into it pricks and wounds
him, ſo that when God will he ſhall have no quiet within, *that maketh the
morning darkneſſe, and treadeth upon the high places of the earth*. Theſe two are by *Lyra* Lyra.
expounded of the morning of the Goſpel turned into darkneſſe to the *Jew*,
and of the power, which God getteth over Kings and Princes amongſt the
heathen, hereby making them to proſtrate themſelves at his feet, this being
his treading upon the altitudes of the earth: which expoſition although I
reject not, as ſetting forth the allegoricall ſenſe, yet the literall meaning is
firſt to be imbraced, he turneth comfort ſet forth by light into ſorrow ſet
forth by darkneſſe, to wicked men that goe on obſtinately in their ſins, and
treads under foot the greateſt in this world, ſet forth by high places, that by
their wickedneſſe provoke him, be they never ſo potent, as at the time of
ſpeaking, this *Jeroboam* the King of *Iſrael* was, for which he concludeth, ſaying *the Lord of hoaſts is his name*, that no man might harden himſelf through unbeleife ſaying, how can this be? for how can any potentate of the earth prevent it, ſeeing he that threatneth it is the Lord of hoaſts, all creatures both
celeſtiall and terreſtriall are his armies, whom no force is or can be able to
reſiſt.

CHAP. V.

V. 2. THe *Virgin of Iſrael is faln.* Here the Prophet foreſeeing by the ſpirit the deſtruction to come upon *Iſrael* lamenteth it as *Jer.9.* that Prophet doth, and the more becauſe he foreſaw not any deliverance to come from her captivity, as to *Judah* after 70 years, for which he ſaith, *there is none to raiſe her up*, although under the Goſpell, as is often ſaid by other Prophets, the time cometh that all *Iſrael* ſhall bee ſaved, as Saint *Paul* gathereth, *Rom.* 11.

V. 4. *For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me and ye ſhall live.* Here a remedy yet is preſcribed againſt this miſery, and becauſe he foreſaw that his exhortation to repentance would not take effect in them, he falleth again to threatning, v. 16, 17, &c. and ſheweth how unpleaſing their devotions were to God, whereby they thought theſe judgements might be turned away, ver. 21. then exhorting again to righteouſneſſe, verſ. 24. But becauſe this never took effect with them, he recounteth, to make them the more odious to themſelves their abominations paſt, ver. 25, 26. and concludeth with threatning captivity unto them, v. 27.

V. 5. *Seek not to Bethel, &c.* Of *Bethel* and *Gilgal*, ſee before chap. 4.4. but here *Beerſhebah* is alſo forbidden to be gone unto: for that was another holy place, wherein *Abraham* worſhipped, and dwelt long, *Gen.* 21.33. and ſuperſtitious men were ready to take ſuch occaſions to worſhip falſe Gods in other places beſides that, which was alone appointed, thus committing two ſins together, one of idolatry, the other of going from Gods injunction in reſpect of the place. For the laſt of theſe none ſhall have to anſwer now, but for the former the papiſts ſhall have an heavy anſwer to make, *viz.* for their idolatry in any *Note.* place, as this was the ſin chiefly laid to the charge of *Iſrael* here. And hence it appeareth, that they ſeek God in vain that do it otherwiſe then he hath preſcribed in his holy word: *for Bethel ſhall go into captivity*, that is, the Worſhippers in *Bethel*, and *Gilgal*. Verſ. 6. *Seek the Lord and yee ſhall live, leſt he break out like*

V. 6. *fire in the houſe of Joſeph*, that is, by bringing the enemy with ſword, and fire againſt *Iſrael*, ſet forth by the houſe of *Joſeph*, becauſe *Ephraim* comming of *Joſeph* was the principall tribe of the ten, *and none in Bethel ſhall quench it*, that is, your worſhip exhibited there to idols ſhall be ſo far from averting this judgement, as that therefore the flame of that fire ſhall be more increaſed, onely ſeeking the Lord by penitent prayer and turning to him ſhall avert it.

V. 7. *Yet that turn judgement into wormwood*: Here he ſheweth, who ſhould turn, even the moſt wicked, that hitherto regarded not righteouſneſſe, but ſitting in the Judgement ſeat imbittered the cauſes of the poore by judging againſt

V. 8. them, thus filling them with bitter ſorrow. Verſ. 8. *That maketh the ſeven ſtars and the Orion, and turneth the ſhadow of death into the morning.* That they might the more be moved to ſeek God, he here ſpeaks more of him to ſet forth his infinite power and ability at his wil to bring enemies upon a land, wherewith he is diſpleaſed. His power ſpoken of firſt is ordinary, appearing in the ſtars of heaven and ordering of the dayes and nights, ſo that the time which is in winter darkneſſe, in ſummer is turned into the morning light, which is meant *Gualter.* according to *Gualter*, when he ſaith, *he turneth the ſhaddow of death into the morning, &c.* and contrariwiſe ſhortening the dayes, which were long in ſummer, he in winter turneth the day, that it is dark as the night long in the morning. And he ſaith, that in ſpeaking of the ſeven ſtars and *Orion*, all the ſtars are meant, of which God is the Creatour, but theſe are ſpecially named becauſe in theſe the power of God ſpecially ſhineth, for that they alwayes appear and *Calvin.* keep their times. *Calvin* for the ſeven ſtars hath *Pleiades*, and ſaith ſome turn it *Arcturus*, ſaying that theſe ſtars in ſpeciall are mentioned, becauſe the 7 ſtars or *Pleiades* appear againſt the ſpring, when milde weather followeth, *Orion* againſt winter, when the weather is more turbulent. Some others make them both ſigns of rain, and ſtirrers up of windes, they riſing both in the North, *Orion* ſometime in *September*, the 7 ſtars in the ſpring, of which alſo ſee *Job* 9. *Calling the waters out of the Sea, and pouring them out upon the Earth*, that is, exhaling them up in vapours into the air, and thence at his will cauſing them to deſcend to water the earth: And here again he concludes the ſentence almoſt as ch. 4.27. *the Lord*, or *Jehovah is his name*, by ſpeaking thus magnifically of God again ſeeking to ſtrike terrour into the wicked, that they might humble themſelves before him. For the whole verſe, ſome ſeparate it from the former, as a perfect ſentence in it ſelf, and having no coherence, with the former, and ſo read it in the nominative caſe, but I preferre reading it rather in the accuſative, as cohering with *v.* 6, 7. according to that which hath been already ſaid.

And hitherto of things ordinary in the courſe of Nature arguing Gods almighty power, *v.* 9. he cometh to other particular acts of his ſhewing the ſame. V. 9. *That ſtrengtheneth the ſpoiled againſt the ſtrong, ſo that the ſpoiled ſhall come againſt the fortreſſe*: Vulg. *who laugheth at waſting upon the ſtrong, and brings depopulation upon the mighty*: Calv. *who ſtrengtheneth the waſter above the mighty, and the waſter ſhall aſcend upon the ſtrong holds*: and this is *verbatim* according to Hebr. the meaning being, that the Lord ſheweth his power in ſtrengthening enemies againſt the mighty, ſuch as the Kingdom of Iſrael now was, when he is provoked by ſin, ſo as of what ſtrength ſoever he be, he ſhall not be able to ſtand, and if he truſteth to a ſtrong hold, the ſame waſting enemy ſhal break through into that alſo: which is ſpoken to move *Iſrael* not to ſtand out againſt the Lord exhorting to repentance: but fearing what he is able to do, to turn unto him.

V. 10. *They hate him that rebuketh in the gate, and they abhorre him that ſpeaks uprightly*: Here again he returneth from ſpeaking of Gods power to ſhew to what an height of ſin their Judges were grown, it was matter enough of hatred in the chief magiſtrate, if any durſt be ſo bold as to reprove him, whether Prophet or other wiſe man, when he erreth from the way of juſtice. For when ſuch men look more at baſe gain, or the diſhonour that is thus done unto them, then the righteouſneſſe of the thing ſpoken, being hereby exaſperated, they lay unto them, and the ſtate where they rule a foundation of ruine, it being the property of godly rulers in all times to hearken to ſuch reproofs, but of the wicked to rage hereat, as of *David*, who being by *Nathan* reproved humbled himſelf, and *Jehoſhaphat* having holpen *Ahab*, for which a Prophet reproved him, did likewiſe, and *Hezekiah* being reproved by *Iſaiah*, and threatned for bringing *Merodach Baladans* Embaſſadours into the Lords houſe and ſhewing them his treaſures, heard it patiently. Contrariwiſe *Aſa* being reproved, raged againſt the Prophet and put him in ſtocks, *Ahab* ſent *Michaiah* to priſon, and *Joaſh* and his Princes murthered *Zechariah*, all which ſuffered therefore, but thoſe godly Kings bearing reproofe proſpered. And *David* ſaith, to teach other rulers what they ſhould doe, *Let the righteous ſmite me*: And godly *Theodoſius* when *Ambroſe* ſmote him with excommunication ſaid, that he had found him only worthy to be a Biſhop in all his Empire. Wherefore how can this Land and the Rulers hereof but finally come to ruine, ſeeing it is now done contrariwiſe, ſuch as are ſet up to judge others being moſt impatient at any reproof although never ſo juſt, and even hating the reprover, as I have found it in ſome in my own experience. The Lord turne their hearts, and turn away the judgments hanging over our heads for this wickedneſſe. *Note.*

If any man ſhall ſay, how may it hence be gathered, that Magiſtrates and Judges are here ſpoken againſt, for nothing elſe is ſaid, *but they hate him that reproveth in the gate*? *Sol.* this is a deſcription of Judges, for of old they ſate to Judge in gate-houſes at the entrance of cities, to which places all men might freely reſort and hear and ſee the juſtneſſe of their proceedings, and the ſame is in effect ſtill done, there being ſhire-houſes for this end in all places untill that of late a new generation of Judges being ſet up in theſe inordinate times, they fit to judge in private chambers, the dores being locked, as if they were aſhamed that the country ſhould hear how unjuſtly they proceed in many things, or come to know the rules, whereby they proceed to take heed that they fall not into their danger.

V. 11,12. Moreover, that Judges are here inveighed againſt, is plain from that which followeth, v. 11,12. *For as much as your treading is upon the poor and ye take from him burthens of wheat, ye have built houſes of hewn ſtone, &c. I know your manifold tranſgreſſions and mighty ſinnes, they afflict the juſt, they take a bribe, and turn aſide the poor in the gate :* whereby is meant that when unjuſt Judges proceed violently againſt poorer and meaner men, againſt juſtice and equity, this is a treading upon them, and trampling them under their feet as the duſt, according to that which was ſaid before, ch.2.7. an intolerable indignity to be offered to men by men, if the Proverb be not now verified, *homo homini dæmon*, I know how it can be. Touching *burthens of wheat*, they are bribes taken of their beſt corn, which have no money, but a little corn to ſuſtein them and their families, by bribes ver.12. moneys or other things taken by Judges to ſhew them favour are meant, and becauſe hereby they are much impoveriſhed, he calleth it an *afflicting of the juſt*, and as for poor men, that have nothing to give, they are ſaid *to turn them aſide in the gate*, that is, ſend them back to priſon to goe from thence to the place of execution ; and thus the German proverb is fulfilled, the rich are hanged up by their purſes, and the poor by their necks. But for all this injuſtice, whereby Judges grow rich, and for their pomp and pleaſure build ſtately houſes, make them pleaſant gardens, and ruffle it out in ſilks and velvets in one faſhion after another, there being no end of their luxury and pride, but they bear themſelves towards the common people like demi-gods ; the Lord who knoweth all this, and what underhand wayes they have to get ſuch wealth, will not ſuffer them to goe unpuniſhed, by turning them out of their houſes and places of pleaſure to live in miſery all their days after. And his knowing of it is ſpoken of, to intimate, that they thought, that he either took no notice of theſe their unjuſt dealings, or elſe accounted them not ſo hainous, but would paſſe them over as light offences.

V. 13. Note. *Therefore the prudent ſhall keep ſilence in that time:* whereby he meaneth not that they might do ſo, and by their ſilence let ſuch unrighteouſneſſe goe unreproved : but that their harſh dealing with men cordially affected to juſtice ſhould be ſo great, as that it ſhould be of force to make wiſe men ſilent, ſeeing they could do no good by ſpeaking, and many for fear ſhould be ſilent, yet not be herein juſtified. For it is the duty of ſuch men to ſpeak ſtill and not be ſilent, as *Ezek.* 3. it is commanded, and *Jeremiah* ſometime ſeeing how deſperately they were ſet upon evill, for which he thought to ſpeak no more, felt the word in him as a fire whereby he was forced again to break out into bitter declamations againſt the ſins of the higheſt.

V. 14. *Seek good and not evill, and the Lord ſhall be with you, as ye have ſaid*, that is, yee bear your ſelves upon God as your God, preſuming and ſaying, becauſe ye are his people, the ſeed of *Abraham* and circumciſed, he is with you and will defend you from all your enemies : but do not for this ſooth up your ſelves in doing evil, ſeek good and not evill, and then it ſhall be ſo indeed. And hereby he intimateth two things.

Note. 1. That good is not ſo eaſily done, but whoſo will doe it and ſo have God with them, muſt ſtrain themſelves to ſeek and find it out, and then to walk in it, as it is alſo ſaid, *Seek firſt the Kingdom of God, Mat.* 6.33. and ſtrive to enter in at the ſtraight gate *Mat.*7.14.

2. That he who would have God to be with him muſt ſo ſeek good, as that he mingle not any evill with it, but flee all and every ſin.

V. 15. *Eſtabliſh judgment in the gate :* here one good thing in particular which we are bidden to ſeek and love is commended unto us, as whereupon much more good depended, that is, the Judges doing juſtly, and that conſtantly, whereupon he ſaith, *it may be the Lord will be gracious to the remnant of Joſeph*, which he ſpeaks in reference to that which was ſaid, v. 31. *the City that went out by* 1000, *ſhall leave* 100, *&c.* to this remnant he ſaith here, *it may be the Lord will be gracious,* which he ſpeaketh not doubtingly, but to ſtirre them up the more to repentance, as whoſe caſe was now come to be ſuch, that Gods favour could hardly be recovered again, therefore it was high time to make haſt to doe this good and to delay no longer.

V. 16. *Therefore the Lord ſaith thus, wailing ſhall be in all ſtreets, &c.* Having ſince his inveighing againſt their ſins interpoſed an exhortation to good, *v.* 14, 15. now he returneth again to tell them, if they did not thus, what a lamentable caſe they ſhould be in, as he had begun with lamentation, *v.*1. ſo he ſheweth now, that what he there foretold ſhould come to paſſe in all places, and to all ſorts of men, *v.*17.

V. 18. *Calvin.* *Woe to you that deſire the day of the Lord:* Some, ſaith *Calvin,* underſtand this as if he had ſaid, woe to you that deſire that the Lord would take you out of this world, as being impatient of living, by reaſon of their miſeries, but this he ſaith rightly is farre from the Prophets meaning. He therefore will have this to be the ſenſe, woe to you hypocrites that ſpeak ſo much of God, as if when his day or time cometh to ſhew his almighty power, it would be for your ſafety and the deſtruction of your enemies, forſomuch as ye are his people, and live under his ordinances, as other nations do not: for this muſt be his meaning, although not ſo fully expreſſed, and being thus taken, it agreeth very well, unleſſe we ſhall underſtand it as ſome others do, as ſpoken by prophane mock-gods, who made a ſcoffe of all his threatnings, ſaying in deriſion, Let the day of the Lord come, we fear it not, ſurely he will doe great matters when it cometh, for thou terrifieſt us only with words, which we beleeve not, ſhall ever take effect, ſo *Jer.*17. *Let the word of the Lord come,* and 2 *Pet.* 3. *Where is the promiſe of his comming?* But I preferre the former for the words following, *what have ye to doe with the day of the Lord? it is a day of darkneſſe,* as *Joel* 2.2. and not of light to you, which argueth that they who ſaid thus, beleeved that a day was coming, but contrary to that which ſhould then be done againſt them, they hoped that great matters ſhould be done for them, which made them deſire it, as prophane mockers doe not, but hear it ſpoken of only, as a ſcarcrow.

V. 19. And *v.*19. maketh further for this our expoſition, *As if a man fled from a Lion, and a Bear met him, or went into an houſe and leaned upon a wall with his hand and a ſerpent bit him:* whereby is meant that theſe men, who deſire the day of the Lord in hope of ſome help againſt their enemies contrary to Gods threatnings called the roaring of a Lion, ch.3. doe but herein flee, as it were, from a Lion, but are torn by a Bear, lean for ſome eaſe to a wall, but are bitten by a ſerpent to their deſtruction inevitable, forſomuch as ſome ſerpents biting cauſeth ſwelling, and kils the party bitten without remedy.

V. 20. Whereupon he inferreth *v.*20. *Shall not the day of the Lord be darkneſſe, and no light in it?* as if he had ſaid, judge now, ſith it ſhall be thus, whether it ſhall not be as I ſaid, *a day of darkneſſe.*

V. 21. *I hate, I deſpiſe your feaſt dayes, &c.* Here he preventeth them, if they ſhould think, yet by feſtivals and incenſe and ſacrifices to avert his wrath, by ſaying, that he hates theſe, when they come from wicked men, ſee the like *Eſay* 1.12.

V. 23. *Take away the noiſe of thy ſongs, I will not hear the melody of thy viols,* which is added becauſe by ſinging and muſick Gods people ſought to come into favour with him beſides by ſacrificing, but the ſweeteſt melody of ſinging Pſalmes hath but an harſh ſound in his ears when wicked men make it, for ſinging muſt be with grace in the heart. Eph. 5. 19.

V. 24. *Lyra.* *Let judgment run down like waters, and righteouſneſſe as a mighty ſtream:* Vulg. *judgment ſhall be revealed as water,* that is, ſaith *Lyra,* the judgments of God againſt Iſrael ſhall appear as waters, when it is a great floud, and by theſe ſent in righteouſneſſe for their ſins they ſhall be carryed away into captivity, as things are violently carryed away by a ſtrong ſtream. This is alſo mentioned and not rejected by *Calvin,* who ſpeaks of two more brought by others. *Calvin.*

1. Underſtanding by judgment and righteouſneſſe, juſt proceedings in Judges, and all parts of righteouſneſſe in dealing both in them and in all other men, as if he had ſaid, ye Judges give ſentence ſo juſtly in all caſes, which are many that come before you, that judgment may flow from your mouths as a floud, and all ye people be ſo earneſtly ſet upon righteous dealing, that no unrighteouſneſſe may be able to ſtand againſt it, no more then hey or ſtubble in the way of a ſtrong ſtream can ſtand, but all are carryed away hereby, and this is followed by *Gualter*, comparing this to *Eſa.* 1. 16. where after ſacrifices alſo rejected, judgment is commanded. *Gualter.*

2. Underſtanding the judgment and righteouſneſſe of Chriſt when he cometh in time of the Goſpel, who is often by theſe two celebrated. But he brings and prefers another, as if this were ſpoken by way of anſwering an objection, Wouldſt thou not have us ſacrifice and keep feſtivals then, which God hath commanded? *Sol.* Yes verily, do ſo ſtill, but when ye do abound this way, be ſure to fill all the courts with juſtice as flouds fill all channels and all your habitations with righteouſneſſe carryed on with all earneſtneſſe, and ſo being as a ſtrong ſtream bearing down all unrighteouſneſſe and ſin. Betwixt this and that of *Gualter* there is little difference, and that wherein, of encouraging them to ſacrificing, I cannot imbrace, becauſe all the ſacrificing of the ten tribes, being done out of the place appointed was ſin, and therefore I reſt in that of *Gualter*. For *Lyra* his Expoſition I ſee no ground here, becauſe that having rejected their ſacrifices, and bidden take away their muſick, he addeth, *and let judgment roll*, as the words ſignifieth, goe on currently without any impediment, by a conjunction copulative, ſhewing, that as he would have the ſervice before named ſo abominable taken away, ſo he would have judgment and juſtice to be with all diligence attended to, as the thing wherein he moſt delighteth. It may alſo be prophetically ſpoken of Chriſts proceeding under the Goſpel, becauſe in every of the Prophets ſomething is ſaid of Chriſt, as being the main end both of the Law and the Prophets. Mich. 6.

V. 25. *Have ye offered unto me ſacrifices in the wilderneſſe the ſpace of forty years?* Here he reſumes the argument in hand v. 22, 23. againſt their ſacrificing, proving that this ſervice was not of old ſo ſtrictly ſtood upon, becauſe there was a time when it was not performed, and yet they not reproved for this neglect 40 years together; yea in ſtead of ſacrifice offering to God, they moſt impiouſly ſacrificed to *Moloch* and *Chiun*, which the Lord would not endure, but therefore threatens their carrying away beyond *Damaſcus*, *verſ.* 26, 27. upon which words, I have ſaid enough in my Expoſitions upon *Act.* 7.42,43.

CHAP. VI.

V. 1. WOe *to them that are at eaſe in Zion, that truſt to the Mountain of Samaria:* Here the Prophet denounceth Judgments againſt *Judah* and *Iſrael* both, eſpecially the great ones in both Kingdoms, leſt *Iſrael* ſhould bear her ſelf upon *Judah*, and ſay, there be as great ſins amongſt the beſt and greateſt in *Judah*, as amongſt our great ones, why then are we ſo greatly threatned, but they not? To prevent this they are now both threatned together under the name of *Zion* and *Samaria*, the head cities of either Kingdom. For whereas he may ſeem to ſpeak only to the Princes of *Zion*, threatning them for truſting to the Kingdom of Iſrael, as *Lyra* takes it, he indeed threatneth them both, and therefore theſe words are to be ſupplyed between *Zion*, and *that truſt*, *and to you*, as if he had ſaid, Woe to you ſecure ones in *Zion*, and to you that truſt in the Mountainous ſituation of *Samaria*; for of the men of *Judah* this cannot be underſtood, becauſe the ſtrength of *Samaria*, was nothing to them, and we ſeldom read of *Iſraels* helping *Judah*, but of joining with other forces againſt them often: *which are named chief of the nations, to whom the houſe of Iſrael came*, Vulg. *Optimates, capita populi ingredientes pompatice domus* Iſrael: Cald. *which were famous in the beginning of the Nations, and the houſe of Iſrael went in to them*: Hebr. *expreſly named the head or beginning of Nations, to whom the houſe* *Lyra.*

of Iſrael came: hereby ſetting forth the honourable eſteem in which *Zion* and *Samaria* were moſt anciently, and ſince they became the principall habitations of the children of Iſrael, they were of greateſt note in all the Kingdome for the peoples reſorting thither as to their Metropoliticall cities. And therefore there being many great ones dwelling in both theſe places, who abounded in wealth, and yet taſted not of miſeries by warre or famine, and therefore went on in living in pleaſure, nothing moved at thoſe things which the meaner ſort ſuffered, and ſuch as dwelt about in more remote places, he denounceth a woe againſt them, to awaken them if it were poſſible, from their ſecurity unto repentance.

V. 2. *Paſſe yee to Calneh and ſee, then goe to Hamath the great, then goe down to Gath, be they better then theſe Kingdoms, or their border greater then your border?* Vulg. *and to their beſt Kingdoms alſo, if their border be larger then yours:* but the firſt is moſt agreeable to the Hebrew, a compariſon is here made between two Kingdoms of the Iſraelites, and other famous places, that it being made hereby to appear, that Iſrael was more bound to God for his ſpeciall favour in placing them in ſo fruitfull and ample countries, ſometimes being above 30 Kingdoms, the old inhabitants being caſt out, that they might be planted in, their ingratitude might the more appear, and the Juſtice of God in proceeding againſt them, as is threatned ver. 7, 8, 9, &c. *Gualter. Lyra.*

Gen. 10. 10. For the places here named: *Calneh* was famous of old in *Nimrods* time, it being the head of his Kingdome. *Hamath the great* is ſo called, to diſtinguiſh it from *Hamath* at the entrance of the Land of *Iſrael*, of which ſee v. 14. 16. It was alſo a city of great note, and therefore when *Rabſhakeh* would terrifie the Jews by his Maſter *Senacheribs* puiſſance, he telleth what places he had already ſubdued, and beginneth with *Hamath* as the chief. *Gath* of the Philiſtims is well enough known. 2 King. 18. 34. *Calvin.* *Calvin* will have the meaning to be, that they ſhould conſider the greatneſſe and fruitfulneſſe of theſe places, and yet they were unable to defend themſelves againſt the enemie, and therefore much leſſe ſhould they whoſe Kingdoms were not ſo fruitfull and large as thoſe. But then the words muſt be read thus, Are ye better then theſe Kingdoms? whether or no are their borders larger then yours? it muſt be confeſſed that they are not: for although the land of *Iſrael* were very fruitfull and large, yet all confeſſe that theſe countries were ſome of them more fruitfull and large. And being thus underſtood no force ſhall be done to the words, and the expoſition will be moſt ſenſible, their deſtruction being laid before their eyes, who were of greater power, well might they fear deſtruction alſo. Whether of theſe expoſitions to follow therefore, I leave to the judicious reader to chooſe. But for the firſt make the words before going, verſ. 1. *which are named the chief of the Nations.*

V. 3, 4. Having ſpoken of their ſin in generall, here he ſets it forth more particularly and at large, ſhewing in what pleaſure and exceſs they lived, and were not affected at the miſeries of their brethren, the meaner ſort of the ten tribes, called *Joſeph*, becauſe the tribes coming of him, *Ephraim* and *Manaſſeh*, were the greateſt part of them.

But what affliction of theirs is meant? It is generally anſwered, the ſufferings in the dayes of *Jehoahaz* 2 *King.* 13. in whoſe time Iſrael was brought very low, although in *Jeroboams* time that ſtate flouriſhed again, but the meaner ſort moſt probably were pulled ſo down, that they could not recover again, but lived ſtill in miſery, although the greater ones about the King, by many victories obtained, came to wallow in wealth, and conſequently in all manner of ſenſuall pleaſure. But I rather think that the Prophet ſpeaks this againſt the men of *Zion* with whom he began, taxing them for want of all ſympathy with their brethren of the ten tribes when they were in that low ebbe of miſery before ſpoken of, yet the next words ſhew that he ſpeaks thus againſt *Zion*, ſo that as he began with *Zion* and *Samaria* together, *v.* 1. ſo he taxeth and threatneth them both together, or after the invective drawn out, he in the next words ſingleth out *Samaria*, to which

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V. 7. he was more ſpecially ſent, ſaying, *Therefore they ſhall goe into captivity with them that goe firſt into captivity, and the banquet of them that ſtretched themſelves ſhall be removed*, according to that which was before ſaid, *they ſtretch themſelves upon their couches*, v. 4. And as it is here ſaid, they went firſt into captivity, being taken by *Salmanaſar* King of *Aſſyria*. 2 King 17.

V. 8. *The Lord God hath ſworn by himſelf, I hate the excellency of Jacob, and abhorre his palaces, therefore will I deliver up the city,&c* Hebr. *the Lord hath ſworn by his ſoul*, or Hilary. *life*: whereupon *Hilary* gathereth againſt the Arrians, that the Son of God Calvin is equall with God the Father, underſtanding him by his life, but as *Calvin* ſaith, this is frivolous, becauſe in ſaying, *by his life*, he meaneth himſelf, as in other places: For excellency here, the Vulg. hath *the pride of Jacob*, which is Lyra. both by *Lyra* and *Gualter* expounded of their pomp and pride in their buil- Gualter. dings, houſhold ſtuffe, exceſſe in feaſting, and apparell, and elate carriage, to expreſſe which he addeth, their palaces, that by this one part of their oſtenta- Calvin. tion we might underſtand the reſt. *Calvin* confeſſing that the word גאון ſignifieth either pride or excellency and glory, according to the uſe of the word, *Eſay* 2. & *Pſal.*46. expounds it yet of that wherein *Jacob* excelled other Nations, as namely, that they were Gods peculiar people, and were graced with his Ordinances and miraculous works wrought for them above other Nations, wherein they prided themſelves and diſdained all reproofs and threatnings, as thinking that they were by reaſon hereof *ſartitecti* from the danger of their enemies: this the Lord ſaith he abhorreth in *Jacob*, becauſe they upon whom ſuch excellency is conferred, being unanſwerable to it in their doings, are to God the more abominable. Let the Reader judge, and take it either this or the former way he ſhall not erre, but I preferre the firſt as moſt conſonant to the words before-going, *v.* 3, 4, 5, 6. and following after in this and *v.* 9, 10, 11. For Gods ſwearing by himſelf, by his ſoul, it is ſpoken after the manner of men, becauſe to men hard of beleef, that they might beleeve it and tremble, ſeeing if a King ſwears by his ſoul to puniſh his wicked rebels, he will certainly do it; much more will the Lord.

V. 9. *If there remain ten men in one houſe they ſhall dye*: Here the Prophet goeth on to ſhew that the Lords hating of *Jacob* for his ſins, is not to be ſleighted, but by all men to be trembled at: for where he abhors, death follows, and that ſo univerſally, that in a populous family not one is left alive. The plague of God is great, when in a family conſiſting of 40 or 50 perſons, all are taken away to ten, but if theſe ten be not ſuffered to remain, no nor one of them, the deſtruction is farre greater and more to be trembled at. But this he ſheweth ſhould be their caſe, for he ſaith, *if there remain or be left ten*, intimating the death of many in that houſe before.

V. 10. And *v.* 10. ſerveth yet further to ſet forth their extraordinary mortality. *And a mans uncle ſhall take him up, and he that burneth him, to bring the bones out of the houſe, and ſhall ſay to him that is by the ſides of the houſe, Is there any yet with thee? and he ſhall ſay, Nay, hold thy tongue, for we may not make mention of the name of the Lord*: Hebr. the laſt words are, *becauſe, not to remember the name of the Lord*, ſo that they may be ſupplyed either thus, *we may not remember*, or *there is not one left to remember*; and for nay, it is *nothing, there is none*, Vulg. *finis, an end*, and for the ſides of the houſe, hath *in penetralibus domus*. The meaning of all the words is, that the mortality ſhall be ſo great, that whereas the office of taking and carrying out the dead to the buriall is commonly committed to poor mercenary men, now mankind ſhould be ſo waſted in Iſrael, that there ſhould be none to be hired to doe this, but a kinſman whoſe love is moſt to their deceaſed kindred, muſt do this office himſelf, or elſe the dead muſt lye unburied, and becauſe the corps is too heavy for him alone to bring out, he is inforced to burn it in the houſe and then to carry out the bones and bury them only.

And he ſhall ſay to him in the ſides of the houſe, that is, in ſome outer houſe not formerly uſed for men to lodge in, but to avoid the contagion for the preſent made his refuge, *is there any in the houſe yet living? and he ſhall ſay, none*: approving hereby further that which was ſaid before of the dying of all ten in the houſe remaining, when others had dyed before. For the laſt words al Expoſitors generally read it, *we may not make mention*, for the underſtanding it, as *Calvin* ſaith, of ſuch as were ready to dy, to expreſs their deſperate rejecting of prayer in this extremity, as thinking it of no force herein to mention the Lord: ſome of men averſe from hearing of God in this caſe, as being one that they can have no comfort in, becauſe he had alwayes been reproving them, and now it was by his hand, that they ſuffered. And this indeed is *Gualters*, ſaying that ſome are moſt averſe from hearing God named, of which he giveth an example of one in *Germany*, who lying upon his death bed deſired his friends, that came to ſee him, not to mention the name of God unto him, for this was ſo great a terrour to him, that he could not bear it: and another example of a Jew brought by a friend of his to hear him, and having heard him, his friend asked, how he liked, he anſwered, he liked all well, but onely when he mentioned Jeſus hee was troubled and terrified at the hearing of that name. But *Calvin* is for another ſenſe, *viz.* that this is ſpoken in oppoſition to that which was ſaid before of hypocrites deſiring the day of the Lord, when they ſee the hand of God againſt them indeed, they are whiſt and ſay no more ſo, for now they have too much of it, finding him clean contrary to their expectation of a Patron and defender a moſt ſevere Judge. All which is good, but I prefer rather the reading which I have mentioned before, *becauſe not one is left to remember the name of the Lord*, for whileſt one is alive of Gods people, although not in ſincerity, yet in extremity he will call upon God, but now every one in the houſe was paſt this, they being all dead and gone into the land of ſilence and forgetfulneſſe. Againſt all other Expoſitions maketh, that the Lord is not before ſpoken of, but onely one being asked *is there any in the houſe*, he anſwers, None, hold thy peace, but of the Lord nothing is ſaid by the inquirer; whereupon the anſwerer ſhould uſe theſe words. Yet *Gualter* to make his ſenſe good, ſaith, it is an eclipticall ſpeech, ſomething in the inquirers words being left to be underſtood, as thus, Hath the Lord left no man in the houſe alive with thee? unto which the anſwer will ſo be apt, Be ſilent, make no mention of the Lord. But reading it as hath been ſaid, we ſhall not need to underſtand any other words and yet the ſenſe is perfect.

Calvin.

Gualter.

V. 11. *He will ſmite the greater houſe with breaches and the little with clefts*, that is, the houſe of *Iſrael* ſhall be ſmitten ſo, as that it ſhall come to utter ruine, but the houſe of *Judah* is ſmitten with clefts, which may be mended up, to intimate their return out of captivity again, to become a common-wealth, ſo *Lyra*; ſome under both *Iſrael* & *Judah* and richer and meaner ſort of people called the little houſe, and the Caldee, *the kingdom*, and *the Kingdome*, great and little. *Calvin* the Nobles and great ones of the land and the meaner ſort, for wickedneſſe generally overſpread all ſorts. With *Lyra* agreeth *Jerom* and moſt Expoſitours, I prefer *Gualter* here, for both kingdoms may be underſtood ſo, as not to exclude theſe two ſorts in them both, of one of which it is ſaid, that it ſhall be ſmitten with breaches, by *Calvin* rendred *mixtionibus*, and of the other with clefts, after which a poor cottage crumbleth all down alone, but great houſes by greater force muſt be ruined altogether being brought to mingled heaps, and the words going before, ver. 8. require this expoſition, and chap. 3.15.

Lyra.

Gualter.
Caldee Par.
Calvin.

V. 12. *Shall horſes run upon the rock? can one plow there with oxen? for yee have turned judgement into gall*, as chap. 5.7. the meaning is, horſes and Oxen will not doe contrary to their nature, but ye doe contrary, when as inſtead of judgement for the comfort of the poore being wronged, yee turn it through covetouſneſſe to their damage, if not undoing to the imbittering of their ſoules; the interlinear gloſſe, ye by your ſins turn Gods ſweetneſſe and goodneſſe into bitterneſſe to your ſelves and others, hereby forcing him to give you the bitter cup of miſery to drink.

V. 13. *Have we not taken to us horns by our own ſtrength?* Here he reproveth them for their boaſting and confidence in the dignity to which they had attained, ſet forth by horns wherewith they puſhed, as it were, their adverſaries in *Jero-*

boams time getting ſo many victories over them, through the pity, that God took upon them, though wicked, when they were very low, but they proudly and ungratefully aſcribed it to their own ſtrength, as wherein they truſted, but it was as nothing. V.14. And for this God threatneth to ſtir up enemies againſt them from the entering in of *Hemath* to the river of the Wilderneſſe, that is, throughout all the land from the North where *Hemath* was, to the ſouth where this Wilderneſſe was.

CHAP. VII.

V. 1. THus hath the Lord ſhewed unto me the former graſſehoppers in the beginning of the latter growth. *Amos* having hitherto ſpoken plainly againſt their ſins and in threatning judgements therefore, now he proceedeth to ſpeak to the ſame effect by ſimilitudes as God ſhewed them unto him, and theſe were repreſented to him being three in three Viſions: 1. Of Graſſe-hoppers ſetting on to eat up the graſſe ſpringing again after the mowing, 2. Of a devouring fire verſ.4.5.&c. 3 Of a line and plummet held againſt a wall, v.7,8,9. *Gualter.* By the firſt of which the ſtate of *Iſrael*, ſaith *Gualter*, was repreſented after the diviſion in *Jeroboams* time, when the whole land was as a medow new mown, and he ſpeaks of the Kings mowings in the ſimilitude, becauſe the medows lying together, the King uſed to ſet a day to begin to mow, and then all men mowed. Now the land is ſet forth by this ſimilitude; becauſe at that time it was bare, as being weakened by this diviſion, and although it might grow again, yet as the after graſſe never groweth to the height of the firſt: ſo *Iſrael* after this denuding could not come to the power, of which he was in *Davids* and *Solomons* time. But when *Ahab* reigned it began to grow; he through Gods mercy obtaining three victories againſt the *Syrians*, but at length they compared here to graſſehoppers by cutting him off at *Ramoth Gilead* began, as it were to eat up the graſſe ſpringing up again, onely the prayers of Gods ſervants prevailed then for the averting of this judgement, to ſet forth 2 King. 13. which *Amos* ſaith, that he prayed, ſo the Lord repented, that is, ſuffered not the deſtruction then to goe forward; for by *Eliſhah* his means *Iehoaſh* gate the victory three times over the *Syrians*, when as after *Ahabs* death they had been eating the graſſe ſpringing again, all the time of *Jehu* his reign, or part of it, and in the time of *Jehoahaz* his ſon. V.4,5. And hitherto of the firſt, touching the ſecond ſimilitude of devouring fire, verſ.4,5,6. *The Lord called to contend by fire, and it did eat up the great deep and devoured apart*, hereby that which was done by *Hazaell* King of *Syria*, and his cruelty to *Iſrael* is ſet forth foretold by *Eliſhah*, and recorded 2 *King.* for great miſchief was by him done by fire and ſword; for which he may well be compared to fire. But againſt this evill *Amos* alſo prayeth and prevaileth, ſetting forth how the ſervants of God of that time by their prayers kept away deſtruction from *Iſrael*, ſo that it yet continued a kingdome. Thus it being twice indangered, 1. at the death *Note.* of *Ahab*; 2. In the time of *Hazael* tyranniſing over *Jehoahaz* and his people, it was ſtill upheld by prayer, which is to be noted, that we might learn what to impute our victories over our enemies now to, *viz.* not the ſtrength and martiall skil of men, but to the prayers of Gods ſervants, the Prophets, not inferring hereupon, that now certainly we ſhall alwayes prevaile. For the ſins continuing, for which judgements come, although they be for a time kept away, and all good ſucceſſe may be in expeditions againſt the enemy, yet the time ſhall come, that ſuch a wicked Nation ſhall by other enemies V. 7. be deſtroyed, as is here next ſet forth, verſ. 7. wherein is the third viſion of one holding a line and plummet in his hand, *the Lord ſtood upon a wall made by a plumb line, with a plumb line in his hand*: by which wall *Iſrael* is ſet forth, being made exactly as a wall made by a line and plummet, there being no unevenneſſe, or exorbitancy in it; and by this means comely and ſtrong. For thus *Iſrael* was made by God, when he peculiarly choſe this people, and built them by his Word and Sacraments, in which ſtate if they would have ſtood, they ſhould have continued as a ſtrong ſtone wall, or brazen, not to be beaten down. But being now by ſin made full of cracks, and bowing and ruinous, ſo that God the builder took no more pleaſure therein, hee ſtood upon it not to repell the enemies coming againſt it, but with a plumb line of deſtruction in his hand, as denoting hereby all the dimenſions of it in the longitude, altitude and latitude thereof, now denoted to deſtruction by them without any hope of preſervation any longer. For by a plumb line the like is ſet forth, 2 *King*. 21. 13. and *Eſa*. 34. it is threatened that a line ſhould be ſtretched over *Idumea* in the ſame ſenſe. And a line is ſpoken of to ſhew the juſtneſſe of Gods proceeding in judgement againſt a wicked people. *Calvin* applyeth the firſt ſimilitude to the time of *Jehoahaz*, but of the ſecond he makes no application. *Lyra* to the deſtruction by *Salmanaſar* and *Nebuchadnezzar*, by the Kings mowing underſtanding theſe Kings cutting down *Iſrael* and *Judah*, or one eating them as locuſts, the other cutting them down as graſſe is mown, *in Gloſ. ordin.* but I reſt in the former, not ſeeing any good ſenſe in theſe applications, but the firſt abundantly ſatisfying in all things.

Calvin.

Lyra.

V. 8. *I will ſet a plumb line in the midſt of my people Iſrael.* Here the application of the third Viſion is made, as hath been before ſaid, ſhewing *Iſrael* to be meant by the wall, Heb. it is, *I will not adde any more a paſſing*, that is, I will no more paſſe over their ſins, ſparing them ſtill for any intreaty, but ſet the ſtraight line of my juſtice amongſt them by bringing utter deſtruction to that Kingdom, as they deſerved, and this was fulfilled in the time of King *Hoſhea* by *Salmanaſar*. So that now we read no more of the Prophets praying againſt this judgement, as againſt the two former, becauſe the Lord had declared his reſolution, whereby is intimated that there ſhall come a time, when there ſhall be no Prophet more to make interceſſion for *Iſrael*, being found after ſundry judgements incorrigible, but deſtruction ſhall go on without remedy to the ruining of ſuch a ſtate, and it ſhall no more be repaired.

Lyra.

Note.

V. 9. *And the high places of Iſaac ſhall be deſolate, &c.* Here he plainly ſheweth what was before ſet forth verſ. 7, 8. obſcurely, approving the Expoſition before going, and ſhewing the main cauſe of this grievous ruine, *viz.* the abominations committed in places counted holy by reaſon of *Iſaacs* and *Jacobs* worſhipping there. For in this regard more holineſſe was thought to be in them, and what devotions were there performed muſt needs be acceptable to God, when as indeed now after one place appointed for all to reſort unto, whatſoever worſhip was exhibited elſewhere was abominable: ſuch was *Shechem* in the limits of *Samaria*, concerning which the woman of *Samaria* ſaid, Our fathers worſhipped in this mountain, and *Beerſhebah*, where *Iſaac* built an Altar, and *I will riſe againſt the houſe of Jeroboam with the ſword*, this was fulfilled in the time of *Zechariah* his ſon, 2 *King*. 15. 10. when *Shallum* ſlew him and reigned in his ſtead.

Joh. 4.
Gen. 26. 25.

V. 10, 11, 12, 13. *Amaziah* the Prieſt complaineth to *Jeroboam* againſt *Amos*, but in his complaint he exceedeth the truth, for he chargeth *Amos* to have ſaid, that *Jeroboam ſhould dye by the ſword, and that Iſrael ſhall be carryed away captive*, whereas he ſaid only, *I will riſe againſt the houſe of* Jeroboam *with the ſword*, and of *Iſrael* indeed to the ſame effect that he ſpeaketh, but touching *Jeroboam* he was plainly miſtaken, for by his houſe was not meant his perſon any more then by the firſt *Jeroboams* houſe, which was likewiſe threatned, his perſon; and it is to be thought, that as malice moved him to complaine of the Lords Prophet, ſo hereby he was willingly carryed to relate his Propheſying contrary to the meaning, that the King might be the more provoked to ſlay him; and if *Jeroboam* dyed not by the ſword, his propheſying in all other points might bee made the more contemptible, which was a moſt wicked thing in a Prieſt of eminency, as he doubtleſſe was being ſo near the King to attend upon him, and to come and goe, and to ſpeak to him as he would.

V.14,15.&c. The anſwer of *Amos* to *Amaziah* is ſet forth, and firſt, becauſe hee called him *Seer*, that is, *Prophet*, Verſ. 12. *he ſaith, that he was no Prophet nor Son of a Prophet, but an heardman, and a gatherer of ſycomore fruits*, whereby he meaneth, that he was not of that order of men, who were called ſons of the Prophets, he had no ſuch education, as it is certain, that many had in ſundry places, as in Colledges, the Governours whereof were ſome Prophets of note. And this he ſpeaketh, adding his mean manner of living of the fruits of Sycomores, ſo that he could not be ſuſpected, that from his youth had been thus bred up, through ambition to put himſelf upon this Office of teaching of his own head, but muſt needs be conceived to be by the Lord imployed in it, or elſe hee would never have had any ſuch thoughts, but been content to goe on always in looking to Cattell, not knowing what belonged to teaching of men, but ordering of cattell, and there being nothing to move him, that he might have more dainty fare at the Court it could not be thought, that hee was moved hereby, eſpecially in regard of the harſh meſſage that he went upon, for which he was not likely to have any but courſe entertainment there. Thus almoſt *Gualter.* that excellent Expoſitour *Gualter*. But *Amaziah* biddeth him goe to *Judah* and eat bread there, and propheſie there as being the countrey, whereof hee was, by which words it is implyed, that he would have him to be thought to come to the Court, as drawn by the good cheare which was there to be had, which cauſed *Amos* to make ſuch an anſwer about his dyet hitherto, wherewith he could doubtleſſe ſtill have been content. Laſtly, *Amos* having anſwered him, touching his calling to propheſie to *Iſrael*, for his ſpite that he ſhewed againſt him in ſeeking to ſtir up the King to revenge, and forbidding him to V. 17. propheſie at *Bethel* any more, he concludeth with a threatning Propheſie againſt him, that his wife ſhould be a whore, and that his ſons and daughters ſhould be ſlain, that he ſhould be captived and dye in an heathen, which hee calleth a polluted, countrey, and confirmeth his Propheſie againſt *Iſrael* in the words before ſpoken by him. In ſaying his wife ſhould be an whore, he meaneth her ſtupration, or being forced, as he had forced Gods Prophets that they ſhould goe into captivity. *Gualter* in the former words notes the cunning of *Amaziah*, when complaining to the King he could do nothing, that he returns to *Amos*, and biddeth him by way of friendly counſell to flee into *Judah*, here might be danger to him to ſtay, and it was not likely, but if hee continued, he might ſtarve before any would give him bread to eat. Moreover *Bethel* which he ſpake againſt was the Kings Chappell, and an houſe by him ſet up for divine worſhip; therefore it was not for him to think by his ſpeak- *Note.* ing to prevail for any alteration to be made there. And ſuch is the cunning of other adverſaries of the truth at all times, if they cannot get a true Prophet of God ſuppreſſed by force, they will ſeek by ſome means or other to inſinuate into him, ſeeking thus if they can to ſtop his mouth, but who ſo doth thus, let him look to the judgement of God upon ſuch a man, and feare that which may come to him.

CHAP. VIII.

V. 1. *BEhold a basket of ſummer fruit; and the Lord ſaid unto me, What ſeeſt thou Amos, &c.*
V. 2. *And the Lord ſaid, the end is come upon my people* Iſrael. Here by another Viſion the ſpeedy and inevitable deſtruction of *Iſrael* is again ſet forth together with the cauſe: For when are baskets filled with ſummer fruit but when it is ripe, ſo that hereby was ſhewed, that the ſins of *Iſrael* were ripe, and therefore they muſt ſoon be gathered by cutting down, and ſo be deſtroyed and carryed away into captivity, as the 7 chapter concluded, ſo that this is nothing elſe but a further confirmation of that, which was ſaid before. And it is not unuſuall by ſimilitude taken from fruits that are ripe to ſet forth ſin grown to full

full maturity, as *Joel* 3.13. and here Expoſitours note an elegancy in the He-
brew more then in the Tranſlations, for in ſaying *ſummer fruits*, he uſeth the
word קיץ and for end he hath קץ. For paſſing by it any more, ſee before
chap.7.8.

When will the new Moon be gone, and the Sabbath that we may ſell wheat. Here V. 5.
the Prophet returns again to the recounting of other ſins, as firſt of prophane-
neſſe, they had rather have other dayes then Sabbaths. 2. Of deceit in buy-
ing and ſelling of corn, making the Ephah, that is, the corn meaſure ſo cal-
led ſmall and the ſhekel great, and falſifying weights. 3. Oppreſſion of the
poore for the words uſed, ſee chap. 2. 6. but here another thing is alſo V. 6.
meant which is an horrible ſin, *viz.* by oppreſſing men to bring them to ſuch
poverty, that they inforced to ſell themſelves for ſervants, and that for a
ſmall matter, whereas by the Law of God Hebrew ſervants were to have fa-
vour ſhewed them, if by caſualty any became poor, that he was inforced to ſell
himſelfe, no man ought to hold ſuch a ſervant any longer then to the ſeventh Deut. 15.
yeare, and then not to diſmiſſe him empty, but being furniſhed with ſome ſtock
out of his chattels. 4. Having thus inthralled their brethren they kept them
with food not fit for men, but beaſts, ſet forth in the next words, *the refuſe of
the wheat*, whereby is meant either the bran, wherewith they fed them, or light
wheat mingled with ſoil, ſo as that it was food for hogs, or fowls, and not
for men, or elſe that they mingled ſuch baſe ſtuffe with better, and ſo ſold it
altogether for the beſt, poorer men, who have but from hand to mouth, be-
ing neceſſitated to buy it ſo or none. And this reproveth not onely ſuch as *Note.*
doe ſo, but the like in any other commodities of this life, as putting any
thing to that which is ſold by weight to make it heavy to the detriment of
the buyer, or in cloth that, which is vile and makes it ſoon to wear out, but
to ſhew as fair.

The Lord hath ſworn by the excellency of Jacob, ſurely I will never forget any of their V. 7.
workes. Here again after their ſins follow judgements almoſt in the words u-
ſed before chap. 6, 8. onely there it is ſaid, *the Lord hath ſworn by his ſoul, I ab-
hor the excellency of Jacob*, here *by the excellency of Jacob*, the ſame word גאון be-
ing uſed, which, as was ſaid there, ſignifieth either pride or excellency, but
here the word is manifeſtly uſed for God himſelfe, who was the excellency
of *Jacob* above all other Nations, in that he graced them by his dwelling a-
mongſt them. And he rather ſets himſelfe forth here by this Periphraſis,
then in plain terms, to taxe their ingratitude the more, and to intimate, that
they were well worthy of the judgements threatened, in that when the Lord
had made them ſo much to excell other Nations, they made themſelves ſo baſe
by their ſins. And he ſweareth, that none might be unbeleeving but beleeve-
ing, and fear and repent. But what meaneth he by ſaying, *I will not forget any
of their works*? *Sol.* This is ſpoken, becauſe he may be thought to forget mens
wickedneſſes all the time that he forbears to puniſh them, but when hee pu-
niſheth, then it appeares, that he forgat them not, ſo that hereby he meaneth,
that he would ſeverely puniſh them, as followeth, verſ. 8, 9, 10. *Shall not the
land mourn for this, and every one that dwelleth therein? it ſhall be caſt out and drowned* V. 8.
as by the floud of Egypt, which drowneth the whole land, as an huge floud by
the overflowing of *Nilus*, many dayes together, ſo that in all the plain parts
no land appeareth, but it is all as a Sea, and he doth not only to expreſſe this
ſay, that *it ſhall be caſt out and drowned*, but alſo it *ſhall riſe up wholly as a flood*, which
Calvin ſaith is by ſome expounded thus, *it ſhall be lifted up as a flood and then be caſt* *Calvin.*
out, ſaying, firſt it ſhall be thus lifted up, and then it ſhall be drowned, whereas
the meaning is plain, that from land it ſhal be all turned, as it were into a Sea,
all places being covered with miſeries, as *Egypt* with waters, and theſe waters
ſhall be as a flood ſweeping and carrying away the inhabitants, and making
the land as no land any more to them, or to be inhabited by them.

I *will cauſe the Sun to goe down at noon*, this is ſpoken, becauſe that in this *Jero-* V. 9.
boams time, it was noone as it were, the day being moſt clear through the great
proſperity, wherein the land then was: but in thus ſaying, he ſheweth, that the

caſe ſhould be quite altered to greateſt adverſity, as it was in the time of *Hoſhe*
the laſt King of *Iſrael*.

V. 10. *And I will turn your feaſts into mourning*, that is, when my judgements ſhall come
upon you, as hath been ſaid, yee ſhall ſee how little acceptable your keeping
of feaſts to me have been, ye rejoyced and were merry then, as believing, that
much good would hence redound unto you, as from ſingular devotion, but
becauſe yee lived in abominable ſinnes, it ſhall fall out clean contrary, yee
Eſa. 1. ſhall have ſorrow for this your joy as impious, it being alſo had in abomination.

V. 11. *I will ſend a famine, not of bread and water, but of hearing the words of the Lord.* Having
hitherto threatned corporeall judgements, now he proceedeth to threaten
ſpirituall, as *Amaziah*, chap. 7. had put the Word of God away, bidding
the Prophet flee to *Judah*, and not to propheſie there. As a puniſhment therefore
of this ſin, of being againſt the Propheſying of ſome holy men, ſent of
God, who are diſliked for their tartneſſe againſt the ſins of the great ones, and
rich ones of the land, a famin of the Word is here threatned, as moſt grievous
of all judgements, a corporeall famin being nothing comparable to it, as
is implyed in the words. And indeed, if it be rightly conſidered, there is no
judgement to this, for men conſiſting of ſoules and bodies, if they want bodily
ſuſtenance, are in an evill caſe, for hunger is a ſharp ſauce, but as the ſoul
excels the body, ſo if ſpirituall ſuſtenance be wanting to them, their miſery is
far greater. But when there is no man of God to teach any more, there is a
1 Pet. 2.2. famin of hearing his Words, which be as food to the ſoul, for which teaching
Heb. 5.12. is called *the ſincere milk of the Word*, and ſome part of it ſtrong meat, yea it is both
Eſa. 55. *milk, and wine, and water and bread*, hereby Chriſt, the true bread that came down
Rom. 10. from heaven is conveighed into the ſoul, when by the working of the ſpirit
Joh. 6. together with the Word preached Faith is wrought in the heart, believing
being an eating hereof, although not the onely eating, for we are alſo injoined
to eat the bread and drink the wine of the Lords Supper, and that often, that
we may eat his fleſh and drink his bloud, and live eternally. Therefore they
that want preaching, want the food of the ſoul to the hunger-ſtarving thereof,
they are in a wilderneſſe, as it were without Manna, and ſo cannot but periſh
everlaſtingly, there being nothing in this world, more then in a barren wilderneſſe
for the body, for their ſouls to feed upon: which ſhould ſerve to make
Note. all men to take heed how they provoke God to deprive them of his Word, as
they doe, that ſeek to ſtop the mouth of any good Preacher as not able to bear
his reproofs, or if they give ſuch the hearing, but bring forth no fruits agreeable
to their teaching, for this Chriſt threatneth the taking away of the
Matth. 21.43. Kingdome of God, which is by withdrawing the Miniſtery of his Word, ſeeing
where the Word is preached, Gods Kingdom is, but where not now, but it
hath been, it is taken away.

V. 12. *They ſhall run to and fro to ſeeke the Word of the Lord and ſhall not finde it*: this
Propheſie was notoriouſly fulfilled in the *Iſraelites*, for through their putting
of the Word of God from them, and rejecting the Meſſiah ſent unto them,
they have ever ſince been like hunger-ſtarved perſons, running ſometimes after
one impoſtour, and ſometimes after another, thinking him to be the promiſed
Meſſiah, and from one Rabbin they goe to another for comfort in this reſpect,
but can no where finde any. But as St. *Paul* once ſaid unto them, *For ſo
much as ye put the Word of God from you, we goe to the Gentiles*, ſo the Gentiles hear
the Word at this day, but the Jews not, wherefore it hath been a famin of a
long continuance, and their wandering from one part of the world to another
hath been long, even to 1615 years, God have mercy upon them and open
their eyes, that they may repent and turn yet to Chriſt; and ſo have bread
and not lye ſtill under this judgement of famin, whereby ſo many have periſhed
theſe many generations paſt. And Chriſtian Nations for rejecting the
Note. Word have alſo many of them ſuffered by the like judgement, as thoſe ſeven
famous Churches in *Aſia*, and ſome others, to which Saint *Paul* wrote his Epiſtles,
ſwallowed up by the Turk and his Mahumetiſm long agoe, and *Rome*

by the Pope and Popery, no true ſervant of God teaching there, or in any of his Dominions, but ſuperſtitious ſworn ſervants of his, that are authours to their blinded Proſelytes of wandering for pieties ſake to *Rome* from remote parts, and running to and fro to other places in Pilgrimage, but all in vaine, there being in all this no comfort to any poor hunger-ſtarved ſoul, becauſe neither in one place or another they can finde the Word of God, which alone feeds the famiſhed ſoul, that it may live. Let us in *England* that may ſuffer by famine of bread, bleſſe God yet, that we ſuffer not by this famin, but live in plenty, and feed upon it, not with the ear, but with the heart, that we may never be deprived of this bleſſing, as otherwiſe we are in danger to be. *Lyra*, whom ſome follow, ſaith, that this Propheſie was then fulfilled, when being beſieged in *Samaria* three years, and in great ſtraights, they had ſome emiſſaries, who wandered about into all parts to ſome Prophet from whom they might have comfort, as when three Kings being together they were diſtreſſed for want of water, inquiry was made after a man of God, that might ſpeake ſome comfortable word from God unto them, and then *Eliſhah* came, 2 *King*.3. from whom alſo ſome words of comfort came at the ſiege of *Samaria*, in time of famine, 2 *King*.7. But now he ſaith, they ſhould wander from Sea to Sea, and from North to Eaſt, that is, the *Aſſyrians* coming to deſtroy them when they ſhould be in greateſt diſtreſſe by famin through a three yeares ſiege, they ſhould ſend out all over the longitude and latitude of the land for a Prophet to comfort them by ſome good words from God, but ſhould finde none.

Note.

Lyra.

V. 13. Then in the next words, *their faire young maides and men faint for thirſt*, he expoundeth of the famin corporeall, which was at that time, when each one had ſo little for himſelfe, that even ſuch as to whom mens affections are moſt moved, could not get a cup of cold water to ſave their lives, whether fair maides or young men. But againſt this it maketh, that he ſaid before, *not a famin of bread and water*, but onely a ſpirituall famin, and therefore it cannot be underſtood, as *Lyra* ſaith, but rather as was before ſaid out of *Gualter*, who therefore expounds this of fair maides, and young mens fainting through thirſt of a ſpirituall thirſt, in the want of teaching, this famin falling ſoar upon young perſons, that grow up in ſtature, and are comely of body, but hearing nothing to form their manners, their ſoules that never lived in the time of teaching to make them well liking in grace, are in a moſt languiſhing condition of all others, ſeeing ſome others, though but a few, might before this defect of bread and water be ſo well fed, that they might walk ſtill in the ſtrength thereof, being holpen by their own private meditations and prayers. Here then is a Propheſie chiefly of the Evangelicall times according to that which was ſaid before. And herein *Amos* his Propheſying extends further then to the judgements of God by *Aſſyrians* or *Caldeans*.

Gualter.

V. 14. *They that ſwear, Thy God O Dan, liveth, and by the ſin of Samaria, and the manner of Beerſhebah, ſhall fall and never riſe again*: Here the Prophet ſheweth, that the judgement which ſhould come upon them in ſpirituall things was moſt juſt, becauſe that rejecting God and his Word, commanding them to ſwear by his name, they ſware by idols in *Samaria*, *Dan* and *Beerſhebah*, upon which it hath been ſpoken before, which was an abomination, for which they were worthy to hear the Word of God no more, but to come to all miſery, and therein to lye without ever being raiſed up again, he chargeth them firſt with the ſin of *Samaria*, becauſe that was the ſeat of the Kingdome whereby idolatry was ſet up in other places, that is, by the Kings dwelling there. Then *Dan* and *Beerſhebah* are named as the moſt remote places, in which idols were ſet up. *Dan* in the North, and *Beerſhebah* furtheſt South, to travell to which therefore they counted the greateſt piety, for which the way of *Beerſhebah* is ſpoken of, for ſo it is in the Hebrew.

CHAP. IX.

V. 1. I *Saw the Lord ſtanding upon the Altar, and he ſaid, Smite the lintell of the doore, that the poſts may ſhake, and cut all of them in the head, &c.* This is by *Gualter* reckoned the ſeventh ſermon of *Amos*, chap. 8. the 6. chap. 7. the fifth. chap. 5. the fourth, chap. 4. the third, chap. 3. the ſecond, chap. 1. 2. the firſt. And herein he propheſieth firſt againſt *Judah*, leſt he ſhould be thought partiall to his own country, unto verſ. 7. where he ſpeaketh to all *Iſrael* together. For theſe words, they ſet forth another Viſion, which the Prophet had of the Lord ſtanding upon his own Altar, for with the Altars in the kingdome of the ten Tribes he would have nothing to doe, either in *Bethel, Dan, Gilgal,* or *Beerſhebah*, of which it is ſpoken before, ſo that this was the Altar of burnt-offerings at *Zion*, where the houſe of God was. Standing here he biddeth an angell ſmite the lintell of the doore, which is ſupported by poſts on each ſide, ſo that they might ſhake, and to cut every one of them, hereby ſhewing, that for the abuſes committed about his Worſhip and ſervice there, ſuch wicked worſhippers ſhould be ſmitten and cut downe both Princes and Prieſts, that were as the *ſuperliminare* or lintell, and the common people as the poſts. For although they offered Sacrifices, yet they did not that, which the Lord by their ſacrificing would have them put in mind to doe, that is, repent them of their ſins, praiſe God in ſincerity of heart and order their converſation aright, as *Pſal.* 50. 23. For doing otherwiſe, living in ſin and truſting to be accepted, becauſe they brought God Sacrifices, is rejected both *Pſal.* 50. and declared to be an abomination, *Eſai.* 1. and 66. And what he ſaw in Viſion is immediately expreſſed in word, *I will ſlay the laſt of them with the ſword, and he that fleeth of them ſhall not flee away, &c.* that is, not flee ſo, but to be overtaken with judgement, and if any have eſcaped death at the firſt, he ſhall be deſtroyed afterwards, thus *Gualter.* But in the Vulg. it is rendered, *Smite the hinge and the lintels ſhall be ſhaken*, expounded by *Jerome*, of the lower parts of the doorway, which being ſmitten, the upper parts, the lintell and poſts ſupported hereby muſt needs be ſhaked, the word כפתור ſignifieth a globule, wherewith they uſed to adorn the upper part of the dooreway, and ספים properly ſignifieth groundſels. Now the difference in the Expoſitions ariſe from hence, that the round little globe is by ſome taken for works made in ſuch a form by carving upon the lintell, and figuratively for the lintell it ſelf, but by others for the hinge which is round whereupon the doore turneth which is below, but for rendring the next words lintels or poſts, I ſee no reaſon, becauſe it ſignifieth nothing elſe, but threſholds, and becauſe it is a plurall, I conceive that both *limen inferius*, and *ſuperius* are meant, and therefore that it may beſt be read, ſmite the hinge and the *limina* both beneath and above ſhall be ſhaken, that beneath, being in Engliſh called a threſhold, and that above lintell or tranſome, in Latine *Limen* and *ſuperliminare*: for ſtrike that whereupon the doore hangeth extending from the threſhold to the lintell and both of them will ſhake; here by a part the whole houſe is meant that ſhould be ruined. In the next words the Vulgar differeth from ours more, rendring them *covetouſneſſe is in the head of all*, and in the Hebrew it is, *their covetouſneſſe is in the head of them all*, Indeed the word בצע doth ſignifie both covetouſneſſe and to cut, and it ſeemeth more to ſtand with ſenſe hereby to render it, becauſe he is ſpeaking of the ſupporters of an houſe, and having ſaid ſmite them, and ſpoken of ſhaking following hereupon; what can be more agreeable in the next place then to bid cut them, that they may fall and the houſe be ruined? And therefore moſt of them prefer that reading *even them in the head, all of them*, that is, all the ſupporters of the building cut them in the head, that is, where their chiefeſt ſtrength is, hereby meaning as is by and by explained, that both Temple and City ſhould be deſtroyed, neither ſhould the inhabitants eſcape. And this is moſt commonly underſtood of the deſtruction of all made by *Nebuchadnezzar*; but by ſome, of that made long after by the *Romans*.

Gualter.
Hieron.

mans. Yet for the other reading *covetouſneſſe*, it may have a good ſenſe ſo, if we take the firſt words as a ſentence by it ſelfe againſt the houſe, and this againſt the people, they ſacrifice and hear the word indeed, but covetouſneſſe is in the chief of them all, and from them it goeth to the meaner ſort, and therefore I will ſlay them from the firſt to the laſt. *Ruffin* will not have this taken as ſpoken to the Jews, but to the kingdom of Iſrael, as if the Prophet went on here in the ſame argument, with which he concluded chap. 8. But forſomuch as the altar was not here, which muſt needs be underſtood when the altar is named, and nothing elſe added, it muſt needs be taken for the altar of the Lord, and therefore this propheſie of the deſtruction of *Jeruſalem*, *and I will ſlay the laſt of them with the ſword*. This is the explication of the viſion, as hath been ſaid, ſhewing that not ſome or many, but all of them ſhall be ſmitten from the firſt unto the laſt.

V. 2,3. *Gualter.* *Lyra.* *Note.*

For *v.2.* it is the ſame in effect that is ſaid *Pſal.* 139. *Although they hide themſelves in the top of Carmel I will ſearch and take them out thence*: It may ſeem ſtrange that *Carmel* an high hill ſhould be ſpoken of as a place for them to hide themſelves in, for where may men be ſeen if not upon the top of an hill? but *Gualter* ſaith, that there were caverns upon the top of *Carmel*, and of theſe, wherein men might be hid, he ſpeaketh. *Lyra*; *Carmel* is named, becauſe a very high hill, and hereby the higheſt hils, the tops whereof ſeem to touch the heavens, which I think is rather to be preferred, for having ſpoken of aſcending up to heaven *v.2.* here he further explaineth what he meant thereby, *viz.* going up to the tops of mountains, where they that are ſeem to be in heaven above the ſight of mortall eyes. *If in the bottom of the Sea, I will command the Serpent and he ſhall bite them*: where by ſerpent the whale or ſome other dreadfull beaſt in the ſea that devoureth men is commonly underſtood; but becauſe the ſame word is uſed here and before, ch. 5. 10. where a ſerpent biting in an houſe is ſpoken of, the ſame ſeemeth to be meant ſome poiſonous ſerpent keeping in the water or upon the land indifferently. The meaning of all being, that neither being in moſt low or moſt high places, in the ſea or land, the wicked ſhall be ſafe, but drawn forth to deſtruction, or periſh there: and for the Jews it is meant, that by the Caldees he would deal thus by them.

V. 4.

Although they goe into captivity before their enemies, thence will I command the ſword and it ſhall ſlay them: This is by ſome underſtood of their going into *Babylon*, but becauſe that being once carryed away, this is againſt the law of armes to kill captives, I rather aſſent to them, that underſtand it of their voluntary going away for fear of the Caldees into Egypt. For it is plainly ſhewed *Jer.* 43. that the ſword ſhould ſeize upon them notwithſtanding.

V. 5,6.

It is he that toucheth the land and it ſhall melt, &c. Here that none might be unbelieving and harden thamſelves in their ſins, as thinking that God could not do ſuch things as were threatned, he ſets the power of the Lord forth, as he had partly done before, ch. 4. 13. 5. 8. but every time he varieth, bringing in only here the ſame words againſt *Judah* that he uſed againſt *Iſrael*, ch. 8. 8. *it ſhall riſe up wholly as a floud.*

Pſal. 104. 3. *Lyra.* *Calvin.*

He that buildeth his ſtories in heaven, and hath founded his troop in the earth; the Vulg. *that hath built his aſcenſion in heaven, and founded* faſciculum ſuum, *his little bunch bound together as a faggot upon earth*, expounded the one of his glory appearing moſt in heaven, the other of the elementary heavens conſiſting of air and water, which are little in compariſon of all the ſtarry heaven, and that above where the waters are, called by Philoſophers *cœlum cryſtallinum*, ſo *Lyra*, and indeed the word אגדתו ſignifieth *faſciculum*, and the word rendred *aſcenſions*, upper chambers, as I have ſhewed before *Pſ.* 104. 3. *Calvin* renders the firſt words, as the Vulg. by *aſcenſions*, underſtanding one wonderfull work of God above another in heavenly places, 1. the air, 2. the fire above that, 3. the ſtarry heavens above the element of fire. But the next he rendreth *coagmentations*, underſtanding by coagmentations founded upon the earth, the earth it ſelf being compacted together, as a ſolid thing. But that which is founded upon the earth and the earth it ſelf cannot be one and the ſame, therefore by aſcenſions or lofts we are rather to underſtand, as was ſaid before, the ſtarry heavens, and by the other the three regions of the air, which are often ſaid to be founded upon the earth, or the earth upon them to declare Gods almighty power the more.

V. 7. *Are ye not as Æthiopians to me, O children of Iſrael?* Here to ſhew that there was reaſon why the Lord ſhould proceed ſo againſt Iſrael, as was ſaid before, *v.*2,3,4. he declareth the foul blackneſs of their evil manners, as *Jer.*13.23. And for this there was juſt cauſe of his dealing ſo with them, there being now in them nothing amiable, but abominable, as moſt contrary to the moſt holy and pure God, whoſe people he had taken them to be, and that doing miraculouſly for them in bringing them out of Egypt, as in the next words, whereby they above all peoples were bound to keep themſelves white through ſanctity and holineſſe of life and righteouſneſſe in all their doings. Whereas ſome gather, becauſe Iſrael is ſpoken to, that all ſaid hitherto is ſpoken to the ten tribes, and not to *Judah*, their reaſon is weak, for here after propheſying againſt *Judah* he cometh to join all *Iſrael* together, recounting Gods extraordinary mercy towards them and their vileneſſe and unanſwerableneſſe hereunto, in ſtead of keeping their garments undefiled fouling them, and making them black, as the ſwine wallowing in the mire after waſhing. *And the Philiſtims from Caphtor, and the Aſſyrians from Kir*, the Vulg. *from Cappadocia, and the Syrians from Cyrene.* And this agreeth beſt to the Hebr. and the meaning of the whole verſe is, Ye bear your ſelves upon this, that ye are *Abrahams* and *Iſraels* children, but truly ye are Blackamores to me through your ſins; and if ye think that my love is ſingular to you becauſe I brought you out of Egypt, rely not ſo much upon this, for I brought the Philiſtims alſo out of *Cappadocia*, as may be gathered *Jer.* 47. *Deut.*32. and the Syrians, not Aſſyrians, for the word is ארם ſignifying *Syria*, a part of the fruitfull land of *Canaan*, or whereof *Canaan* was a part, in which the Syrians were placed as well as they, being brought from another place thither alſo, yet the Lord for ſin judged both Philiſtims and Syrians, as we may ſee ch.1.3,6. it is threatned. Thus *Jerom*, *Rupertus*, and *Chryſoſtome*, and herein we may well reſt as the genuine meaning. Of the Caphtorites brought hither, ſee *Deut.*2.23. for *Kir* it was the place to which the Syrians were carryed captive, 2 *King.*16.9. *Amos* 2.5.

V. 8. Act.15.16. *Saving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord:* Having in the former part of the verſe ſaid, that he ſet his eyes upon this ſinfull nation of Iſrael to *deſtroy it from off the face of the earth*, here he beginneth to ſpeak ſome comfort in Chriſt to the faithfull amongſt them, as the next words *v.*9. and ſpecially *v.*11. which is applyed ſo by *James*, ſhew.

V. 9. Gualter. *I will ſift the houſe of Iſrael as corn is ſifted, yet ſhall not the leaſt grain fall upon the earth:* And this *Gualter* will have ſpoken by way of anſwer to an objection that might be made, Will God deſtroy Iſrael? how then ſhall his promiſe to the ſeed of *Abraham* and *Iſrael* be made good, of being their God for ever? *Sol.* Such as be good corn in this common deſtruction ſhall be preſerved, that is, the faithfull, a remnant, as they are often elſewhere called, and the chaffe and droſſe only ſhall be ſifted out and fall to the ground and be blown away, of which compariſon ſee *Pſ.*1. *Luk.* 3.

V. 10. *In that day I will raiſe up the Tabernacle of David that is faln, and I will cloſe up his breaches:* This is by the Jews applyed to the rearing up of *Davids* temporall Kingdom at the coming of the Meſſiah, but it is certainly to be ſpiritually underſtood, becauſe it being ſo long agoe ſpoken there hath never yet been any ſuch repairing of his houſe or tabernacle, but it hath manifeſtly been repaired in Chriſt, who came when *Davids* Kingdom was quite decayed and repaired it moſt remarkably, by ſubduing through the Goſpel unto him, all Kingdoms whereſoever the ſound thereof came. And his Kingdom or Church is called a tabernacle to denote, that the faithfull are here as pilgrims dwelling in tents, they have another to which they goe when they depart out of this life. For other things in this propheſie, and the difference in relating it by *James* in the words, ſee in my Expoſitions upon *Act.*15.13,14.

V. 13. *The dayes come that the Plough-man ſhall overtake the Reaper, and the treader of grapes him that ſoweth ſeed, &c.* which is to be underſtood ſpiritually of the increaſe of grace in time of the Goſpel, as it is a time of wonderfull plenty when as new ſeed is ſown, and the ground is ploughed for this purpoſe, before that all the corn of that year is reaped, and before all the corn be ſown; the Vintage is ready to be gathered. So fruits of preaching the Goſpel, he meaneth, ſhall come in moſt plentifully, people after people being converted unto Chriſt. And to ploughing and reaping our Lord alludeth, *Joh 4.* and calleth people ready to be converted regions white unto the harveſt. *And the mountains ſhall drop ſweet wine,* of which ſee *Joel* 3. 18 *and all the hils ſhall melt,* Vulg. *all the hils ſhall be tilled,* but the word ſignifieth melting, whereby is not meant melting through fear, as *v.* 5. making the hearts of the Inhabitants of the land to melt, but flowing with milk as the Mountains with wine, according to *Joel* 3. 18. the word is עסיס *muſtum,* or the ſweet liquor of Pomgranates, it is an hyperbolicall deſcription of plenty, as it is ſaid often of the land of *Canaan,* that it was a land flowing with milk and honey, all yet being to be underſtood ſpiritually of things appertaining to the Kingdom of Chriſt.

V. 14. *And I will bring again the captivity of my people, and they ſhall build the waſte cities and inhabit them:* Here under the reſtitution from the Babyloniſh captivity, and their rebuilding of their ruined cities, which was a figure of turning our ſpiritual captivity by Chriſt, the redemption of the faithfull by him is meant. For that it cannot be reſtrained to that deliverance out of *Babylon* is plain, becauſe although they built in their own land after this, yet they continued not alwayes there, but were afterwards expelled again by the Romans: underſtand we it therefore of the ſpirituall building under the Goſpel by the Apoſtles in knowledge and faith, and the planting of vineyards and gardens, of planting Chriſtian Churches which bring forth fruit unto God. For this building is upon a rock, *Mat.* 16. 16. and although in particular places whilſt the Church is militant upon earth, the Goſpel preaching and imbracing may fade away, yet it never ſhall be ſo put down again, but that it ſhall have a place here alwayes to the worlds end. Perſecutors indeed have and may bend their forces to mine this building, but they ſhall never be able to effect it, and in the world to come, which is chiefly the land of the faithfull, the Church ſhall ſtand gloriouſly for ever and ever.

Eph. 4. 8.

1 Cor. 3. 9.

THE

THE PROPHESIE OF OBADIAH:

AFter three Prophets ſent to propheſie to *Judah* and *Iſrael*, now follow three ſent to propheſie to other Nations, *Obadiah*, and *Jonah*, and after *Micah*, *Nahum*. Touching *Obadiah*, he is thought by ſome to be that *Obadiah*, who in *Ahabs* time fed 100 Prophets of the Lord being hid in caves. But the time doth ſo ill agree, that this appears to be an audacious invention of the *Jewiſh* Rabbins, becauſe as the contents of this Propheſie ſhew, hee lived after the *Babyloniſh* captivity, for he ſpeaks of this, as the *Edomites* ſin, that they holp to deſtroy their brethren the *Iſraelites*, or *Jews*, that came of *Jacob* their Father *Eſau* his brother, and betwixt *Obadiah* and this were about 200 years. He is ſent to Propheſie againſt *Edom*, *Jonah* againſt *Nineveh*, and *Nahum* likewiſe, whereby it appeares, that not onely they that live under the meanes and are taken to be the Church of God, but even heathens, that are without the Word, ſhall be ſeverely judged for their ſinnes.

V. 1. *Wee have heard a rumour from the Lord and an Embaſſadour is ſent amongſt the heathen*, touching theſe words, ſee before *Jer.* 49.14. for they ſeem to be bor-
V. 2. rowed from thence. Verſ. 2. *I have made thee ſmall amongſt the heathen*, *Jer.* 49.
15. *I will make thee ſmall*, both ſpeaking to the ſame effect, for the Prophets
in ſpeaking of things to come uſe ſometime the future, ſometime the Preter-
tenſe, becauſe they ſhall as certainly come to paſſe, as if it had been already
done. Therefore *Edom* is here threatned, as proud as he was, that he ſhould
Calvin. be brought to a poore and weak eſtate, and deſpicable. *Calvin* will have it
ſpoken of the ſtraight and rocky places allotted unto *Edom*, of which *Mal.* 1.3.
I have laid his mountaines waſt, but I ſee no reaſon for that, ſith that which is
ſpoken here is ſpoken by way of Propheſie, and not of hiſtory, to ſhew any
thing touching *Edom* paſt or preſent.

V. 3, 4. *The pride of thine heart hath deceived thee.* Here is one ſin for which *Edom* is
threatned, and his puniſhment before ſpoken of is ſutable to it, for as he ſwel-
led

led and was bigge through pride, ſo hee was threatned that hee ſhould bee made ſmall, and deſpicable, ſo God uſeth to puniſh the wicked in their kinde, as alſo is to be noted, *Judg.* 1.

V. 5. For the next words, *if theeves come to thee,* &c. ſee what hath been written before upon *Jer.* 49.9. touching this paſſe.

V. 7. *All the men of thy confederacy have brought thee even to the border.* Here the Prophet ſheweth by what means the *Edomites* ſhould be brought down, even their confederates and friends, upon whom they relyed for helpe, when the *Caldeans* came, joined with them and holp to doe it, and being ſubdued to bring them to their border, thence to be carryed away into captivity. Or as *Calvin* hath it, the *Caldeans* with whom they were for a *Calvin.* time joined in confederacy turning afterwards their enemies, *have laid a wound under thee,* that is, thou haſt beene wounded and brought downe thus by them unawares, for of open enemies men may take heed, and if they bee too ſtrong for them, yet they wound them before, fighting, or behind, fleeing; only a feigned friend whileſt he is ſhewing friendſhip, as it ſeemeth to the other, woundeth him under this falſe ſhew, as *Joab Abner* under his fift rib, that hee dyed. *There is no underſtanding in him,* that is, in this *Edom,* hee was a fool to be thus ambitious of the friendſhip of theſe mighty ones, that could ſo eaſily cruſh him when they would. For the words of v.8. ſee before *Jer.* 49.7.

V. 10. *For thy violence againſt thy brother Jacob ſhame ſhall cover thee, and thou ſhalt be cut off for ever;* here another ſinne of *Edom* is mentioned, his continuing in hatred againſt not an enemy, but a brother coming of the ſame father and mother, and for this was alſo ſutably puniſhed by confederates, and friends that did eat bread with him, verſ. 7. for of the hatred of *Eſau* againſt *Jacob* in perſon, we read *Gen.* 27. and from him it was derived to his poſterity againſt the poſterity of *Jacob*, ſo that they had none more infeſt enemies, then *Edomites*, of which ſee ſomewhat, *Pſal.* 137. 2 *Chron.* 20. and in many other places. Touching *Edoms* being cut off for ever, ſee the like, *Jer.* 49. 17, 18. as *Sodom.* V:11. Verſ. 11. *In the day that thou ſtoodſt on the other ſide,* &c. Here the Prophet amplyfieth *Eſau* his hatred in his poſterity againſt *Iſrael* by that which hee did, when the *Caldees* deſtroyed their City, by his ſtanding on the other ſide hee meaneth his taking part with their enemies, and ſharing with them when they took the ſpoils of *Jeruſalem.*

V. 16. *As yee have drunk upon my holy mountaine, ſo ſhall all the heathen drinke continually, yea they ſhall drinke and ſwallow it downe, and bee as if they had not been.* This is by *Gualter* expounded thus, as if the Prophet by an Apo- *Gualter.* ſtrophe had turned himſelfe to the *Jewes*, telling them that they ſhould drinke, who were the people of his holy mountain, but as they had done ſo ſhould all Nations about them doe, that were their enemies, *viz.* drink alſo of the cup of Gods wrath, till they were reduced to nothing. Of drinking being put for being puniſhed, ſee *Jer.* 35. and of the drinking thus of all Nations, and the compariſon made betwixt the drinking of Gods people and theirs, if his people, then much more they. But he ſaith, others expound it thus, as ye (O *Edomites*) have drunk and made merry at *Jeruſalem* for the deſtruction thereof, ſo both yee and all the heathen your fellows in this wickedneſſe ſhall drinke in another ſenſe, *viz.* by being judged of God continually, that is, ſo as that his judgements ſhall never bee taken off you again, but yee ſhall hereby utterly periſh, this as *Gualter* relates ſo hee ſaith, hath ſomething in it to act, and therefore hee rejecteth it, but I preferre it as moſt genuine, and ſo wee ſhall not need to flee to an Apoſtrophe, which it is not probable, that *Obadiah* uſeth here, but take the word *yee*, as it is plainly ſpoken of the *Edomites.* *Jerome* and *Cyrill*, as *Hiero. Cyrill.* ye *Edomites* have kept feſtivals for joy for *Jeruſalems* deſtruction, ſo all Nations ſhall doe for yours, and that continually, intimating their deſtruction not to come all at once, but by degrees, never ceaſing, till that their very name ſhould be quite rooted out, as it is at this day, for ſo much as there are now no people in the world called by this name, but againſt this, though followed by *Calvin*, maketh that they who drinke are deſtroyed, and not the *Edomites* only by them, which argueth plainly that this drinking is of the cup of Gods wrath.

V. 17. *But upon mount Zion ſhall bee deliverance, and there ſhall bee holineſſe, and they ſhall poſſeſſe their poſſeſſion.* Here *Obadiah*, as all other Prophets, for the comfort of the faithfull, having ſpoken of the deſtructions of *Edomites* and other Heathens their enemies cometh to propheſie of their happineſſe in Chriſt Jeſus. But in making this gracious promiſe, hee meaneth firſt their deliverance from the Babyloniſh captivity, and returning to poſſeſſe their owne land againe. For he ſaith not *from Zion*, but *upon Zion*, intimating the deliverance of that place, in that as for the preſent during their captivity there, it differed not not from other heathen countreys for any holy ſervice there performed, ſo when their deliverance ſhould bee wrought, it ſhould againe be a peculiar place for the holy Worſhip and ſervice of God there again performed. Then our deliverance, who are the Church of God by faith through Chriſt, from ſin and everlaſting death, figured out by the deliverance before ſpoken of.

V. 18. *And the houſe of Jacob ſhall bee a fire, and the houſe of Joſeph a flame, and the houſe of Eſau, for ſtubble.* Becauſe they might ſay, What is this to us, to heare thee propheſying againſt *Edom?* here, as alſo verſ. 17. hee ſheweth, that as *Edom* their ſpitefull enemy ſhould be deſtroyed, ſo they ſhould bee delivered, and the *Edomites* cruelty formerly uſed againſt them ſhould turn into a fire to the devouring of the *Edomites*, Gods judgement to their utter deſtruction being hereby procured againſt them; of the fulfilling of this, ſee 1 *Mac*. 5. 3. & 2 *Mac*. 10. 15. & *Joſeph. l. 11. antiq. l. 17.*

V. 19. *And they of the South ſhall poſſeſſe the Mount of Eſau, and they of the plaine the Philiſtins, and they ſhall poſſeſſe the fields of Ephraim, and the fields of Samaria, and Benjamin ſhall poſſeſſe Gilead.* Having ſpoken of the *Edomites* deſtruction by the houſe of *Jacob*, that is, *Judah*, and of *Joſeph*, that is, *Iſrael*, who ſhould be as a fire and flame unto them: and in the myſtery hereof, of the Apoſtles by the ſpirit, in the power whereof as of fire, they went out Preaching amongſt the Gentiles, ſet forth by the houſe of *Eſau*, being in their ſuperſtitions but as ſtubble before the flame, for ſo the light of the truth comming theſe vaniſhed, being as it were conſumed as ſtubble by fire. Now hee proceedeth to ſhew further, how they ſhould being come into their owne countrey againe inlarge their poſſeſſions more then ever they had done before, they of the South, that is *Judah*, called before the houſe of *Jacob*, verſe 18. ſhall poſſeſſe the *Edomites* Countrey called the Mount of *Eſau*, becauſe it was all mountainous; *they of the plaine*, that is, the houſe of *Joſeph*, as they are before called, ſhall poſſeſſe the *Philiſtins* land, that is, ſuch of them as being one Kingdome with *Judah* went with *Judah* into captivity, and returned againe, *viz.* men of the ten Tribes as joined themſelves to *Judah*, of whom ſee 2 *Chron*. 11. 16.

For the fields of *Ephraim*, which it is ſaid, that they ſhould alſo poſſeſſe, and the fields of *Samaria*, hereby are meant the reſt of the poſſeſſions of the ten Tribes, called often *Ephraim*, as well as the houſe of *Joſeph*, becauſe *Jeroboam* was of *Ephraim*, and it was the moſt populous Tribe and had largeſt bounds, and *Samaria* was the chiefe City of that Kingdome. For the fulfilling of theſe things according to the letter, ſee 1 *Maccab*. 5. before named, where the *Jewes* prevailings againſt the *Idumeans*, or *Edomites*, is not onely ſet forth, but alſo againſt *Azotus* a chiefe City of the *Philiſtims*; and *Joſeph. fil. Gorion lib.* 3. 13. tels how *Gaza* another of their Cities was taken likewiſe, and the Altars therein overthrowne, and their graven Images burnt with fire, for this is ſaid expreſſely of *Azotus*, and therefore it is not to be doubted, but they dealt likewiſe with *Gaza* alſo, of the ſubduing whereof it is ſpoken under the name of *Gazara*, 2 *Maccab*. 10. And the ſame *Joſephus* further ſaith, that *Alexander* the ſonne of

Joſeph. fil. Gorionis.

Hircanus King of the Jewes brought it under againe, when it had revolted, *lib.* 4. *cap.* 11. For the land of *Ephraim*, that is, of the ten Tribes, it appeareth to be in the poſſeſſion of the Jewes, becauſe *Galilee*, and the Cities thereof were in the time of our Saviour Chriſt, who Preached in *Nazareth*, *Bethſaida*, *Capernaum*, *&c.* to the Jews there. For *Samaria* although it and the places about it were inhabited by the Samaritans then, as appeareth *Joh.* 4. yet it was alſo brought under the power of the Jewes; for thus *Joſeph. Gorion.* alſo writeth thereof. *Hircanus* went againſt *Sichem* and ſmote it, becauſe it opened not unto him, hee ſmote alſo Mount *Garizim* and overthrew the Temple built there by *Sanballat* the Father-in-law of *Manaſſeh*, brother to *Iddo* the High Prieſt *An.* 200. after it was built. Hee ſmote alſo the Chuthæans of Mount *Samaria*, who were the people brought firſt thither by *Salmanaſar* King of *Aſſyria* to inhabit there, and chap. 4. hee came to *Samaria* and beſieged it a yeare, and the Lord delivered it into his hands, then hee ſmote all the males with the ſword and overthrew the houſes therein. Thus alſo the other *Joſeph. antiq. lib.* 13. *cap.* 17, 18. adding that King *Hircanus* not being content to lay the City even with the ground, brought in alſo a floud of filthy water, which overflowing it filled all things with filthineſſe. For *Benjamins* poſſeſſing *Gilead*, that followeth next, ſee 1 *Maccab.* 5. where it is ſaid, that *Judas* tooke *Boſor* upon the ſodaine and ſlew all the Males therein, and in recounting the places taken by him, it is ſaid hee tooke *Cuſhan*, *Mageth*, *and Boſor*, *and the other Cities of Gilead*. And *Joſephus* ſaith, that having overcome the Arabians hee laid tribute upon the Moabites and Gileadites, which argueth, that the land of *Gilead*, was alſo brought under by the Jewes.

Joſeph. l. 4. *c.* 4.

2 King. 17.

Joſeph. ant. l. 13

Joſeph. antiq. 13. *c.* 21.

V. 20.

And the captivity of this hoaſt of the children of Iſrael ſhall poſſeſſe that of the Canaanites even to Zarephath; and that of Jeruſalem, which is in Sepharad, the Cities of the South. That is, the two houſes before ſpoken of returning out of captivity ſhall amongſt them poſſeſſe ſuch large bounds, as they never yet did, each one the parts neareſt to him, *Iſrael* the Canaanites land as farre as *Sareptah* in *Zidon*, for there lay their Countrey, and they that went Captives from *Jeruſalem* and had dwelt in *Sepharad* in *Babylon*, the Southern Cities neareſt to which their countrey lay, as was before ſaid. Here by *Zarephath Lyra* following *R. Solomon* underſtnnds *France*, and by *Sepharad*, in the Vulgar Latine rendered *Boſphorus*, *Spaine*, and applying it myſtically to the times of the Goſpell hee ſaith, this of poſſeſſing the Canaanites Countrey even to *France* was fulfilled, when divers Countreys as farre as *France* being converted to the faith Saint *Saminianus* one of the 72 Diſciples came thither and converted the City of *Semon* then the chiefe City of *France* and called the golden City, and his fellowes went and converted others. And for *Spaine James* the Apoſtle and his Diſciples by Preaching the Goſpell there poſſeſſed it for Chriſt, the Cities there being called the Cities of the South, becauſe *Spain* lyeth ſouth in reſpect of *France*. Then coming to verſ. 21. where it is ſaid, *Saviours ſhall come up to Mount Zion to judge the Mount of Eſau, and the City ſhall bee the Lords*, hee ſaith, that here by Saviours *Peter* and *Paul* are ſet forth, being ſo called, becauſe by Preaching they converted and ſaved. For their judging of the Mount of *Eſau*, that was done when *Rome* ſet forth hereby was converted in *Conſtantines* time, *Peter* and *Paul* appearing unto him, and after this he left *Rome* to be the ſeat of Saint *Peters* ſucceſſors, going to *Bizantium*, and making that the ſeat of his Empire and calling it *Conſtantinople*; for then the City became the Lords, thus *Lyra*. But if his ground whereupon he frameth this Expoſition be overthrown, the building muſt needes fall alſo. It cannot be proved that *France* was ever called *Zarephath*, or *Spaine Sepharad*, or *Boſphorus*: but *Zareptah* a City of *Zidon*, is manifeſtly ſet forth by the firſt 1 *King.* 17. 6. and of the Jewes ſubduing all the Countrey of the Canaanites unto *Zareptah* in *Zidon*, and *Zidon* it ſelfe, it as is plainly

Lyra.

intimated when 2 *Maccab.* 12. it is ſaid, that *Judas* tooke *Jamnia* and *Joppe*, for theſe and *Dor*, *Cæſarea*, *Paleſtine* and *Ptolemais* were Cities lying from *Paleſtina* to *Zidon*, called here the Cananites countrey. And for *Zidon* and *Tyrus* alſo poſſeſſed by the Jewes, *Joſeph. Gorionis* ſaith, that *Ariſtobulus* the ſonne of *Hircanus* was a great King, and that hee overthrew *Tyrus* and *Zidon*, and ſlew innumerable ſoules, and circumciſed and ſubjected to the Jewes, the ſurvivours to the time of *Pompey* the Roman Prince. Wherefore this being fulfilled according to the word here uſed, why ſhould any man flee to any other Countrey to draw that in here, as *France* being never in holy Scripture ſet forth by any ſuch name? Now for *Shepharad* by *Lyra* expounded by *Spaine*, by the Vulgar called *Boſphorus*, becauſe in the Hebrew it is בספרד which if we take ב for a prepoſition, muſt be rendered, in *Seraphad*, if for part of the name here ſpoken of *Boſphorud*, and turning *d* into *s*, *Boſphorus*, which *Jerome* ſaith in the *Aſſyrian* tongue is the ſame that צבול is in Hebrew, that is, a bound of a Countrey, ſo that hereby may bee underſtood the uttermoſt bounds of *Babylon*, where they of *Jeruſalem* were placed, and in particular a place thus called there, where the Sea was ſo narrow and ſhallow, that Oxen might wade through according to *Pliny*, and ſuch a narrow Sea was betweene *Chalcedon* and *Byzantium*, and an Oxe in Latine is *bos*. Moreover the ſame *Jerome* ſaith, that the Jewes have a tradition, that they were not onely placed in *Media* and *Perſia*, that were carryed away, but alſo in the furtheſt North parts called *Boſphorus*. Whereas many beſides *Lyra*, as *Vatablus* and the *Caldee Paraphraſe* and all the Jewes are for *Spaine*, it is of little moment, ſeeing wee never read of the carrying of the Jews into *Spain*, and it is to be thought, that *R. Solomon* hath been herein followed without diſcretion by others. And hitherto of the fulfilling of theſe things according to the letter; now let us ſee, how farre forth all this hath beene myſtically fulfilled under the Goſpell. Deliverance came to *Zion*, when to the faithfull by Chriſt, and hee was the holy one teaching there, and working miracles for the curing both of ſoule and body, then *Jacob*, that is, the people of God by Preaching brought Kingdomes and Nations into ſubjection, and ſo tooke poſſeſſion of them as it were for Chriſt, they being made his inheritance. And this was done by being fire unto them through the fiery ſpirit conſuming their former vanities, and that not onely by the houſe of *Jacob*, that is, the Jewes going forth to Preach, but alſo by *Joſeph* ſignifying adding, that is, ſome of the Gentiles added to them by the comming downe of the Spirit upon them, whereby they had the gift of ſpeaking with tongues. *And nothing ſhall be left of Eſau*, that is, in all Countries, where they came preaching the Goſpell, nothing Gentiliſh was left, but aboliſhed, by *Eſau* here all Heathens living before in idolatry being underſtood. Then the parts, of which they firſt tooke poſſeſſion for Chriſt, are ſet forth, *the Mount of Eſau*, whereby the proud Nations in generall may bee underſtood, *and the Philiſtims*, all others before being enemies. Then in particular *Ephraim* and *Samaria* being all one are ſpoken of, and touching the faithfulls being diſperſed all over this Countrey, and preaching here, ſee *Act.* 8. Then *Benjamin* in particular poſſeſſed *Gilead*, which, as *Jerome* ſaith, was the ſame with *Arabia*, and here *Paul* of the Tribe of *Benjamin* preached, as hee himſelfe ſaith, *Gal.* 1. 17. And for the taking in for Chriſts poſſeſſing the land of *Ephraim* unto *Sarepta*, ſee *Act.* 11. they that were diſperſed came to *Phenice*, the Countrey wherein *Sarepta* was, for *Tyrus* and *Zidon*, to which *Sarepta* belonged, were in *Phenicia*, and againe *Act.* 8. *Philip* was carryed to *Azotus* a City of the *Philiſtims*, *Act.* 10. *Peter* was at *Joppe* and *Cæſarea*, which were ſome of thoſe parts before mentioned. Laſtly, the Jewes in *Shepharad* or *Boſphorus*, that is, the moſt remote parts, where they are ſtill ſhut up for their unbeleife, ſhall have their eyes opened

Joſeph.l.4.c.7.

Plin. l.6. c.1.

The Allegory.

and bee converted unto Chriſt and returne to their owne Countrey againe called *the Cities of the South*, as is by Saint *Paul* gathered out of Prophecies, *Rom.* 11.

2 Cor. 3.

V. 21.

For the laſt words, Verſ. 21. *Saviours ſhall come up to Mount Zion and judge the Mount of Eſau, and the Kingdome ſhall bee the Lords.* Here by Saviours underſtand, as often in the Booke of *Judges*, men ſtirred up by God to ſmite the enemies of his people and to deliver them, ſuch was *Mattathias*, *Judas Maccabeus* and his brethren, and others ſucceeding them, as Princes of the Jewes, who mightily ſubdued their enemies, as hath beene before ſhewed, and in particular the Edomites, thus bringing that Kingdome under, and compelling them to receive circumciſion and other rites of Gods people, whereby it is ſaid to become the Kingdome of the Lord. Myſtically this was fulfilled, when men indued with the Spirit of God brought under the Goſpell Heathen Kingdomes every where, and is dayly fulfilled in ſtirring up ſucceſſively faithfull Paſtours, who by teaching beat downe and deſtroy the Devils Kingdome conſiſting of ſinne, that they who were before under this god of the World may turne ſubjects of the Kingdome of God, Chriſt by his Spirit reigning in their hearts, till hee deliver up the Kingdome to the Father, and ſo he reigneth in them for ever by making them to reigne with him in glory.

The Myſtery.

THE PROPHESIE OF IONAH:

TOuching the time when *Jonah* propheſied, it is agreed by all that it was in the dayes of *Jeroboam* the ſecond, becauſe of his propheſying then mention is made 2 *King.* 14. and therefore he is well placed next unto *Obadiah*, as being contemporanean with him, whereas he is moſt commonly held to be the ſon of the widow of *Sarepta*, whom being dead *Eliſha* raiſed to life again: this hath been confuted upon 2 *King.* 14. 25. He was a known Prophet, as we may gather both from 2 *King.* 14. and from that which is here ſaid, and not now firſt called to this office. For it is begun with a conjunction copulative, Hebr. *and* the word of the Lord came, or was to *Jonah*, implying ſomething propheſied by him before, whereby he was well enough known, and it ſeemeth that there was a greater book of his propheſies, of which this was but a part, and no more is now extant, becauſe God in his providence ſaw that the Church ſhould need no more: and although he propheſied nothing he propheſieth nothing touching Chriſt, yet he himſelf was an eminent type of him both in his name *Jonah*, ſignifying a Dove, ſeeing the ſpirit came down in the likeneſſe of a Dove and reſted upon him, and in his being in the Whales belly three dayes and three nights, as Chriſt in the heart of the earth, *Mat.* 12.40.

The place to which *Jonah* was ſent, was *Nineveh that great City*, which was the chief city of the Aſſyrian Kingdom built firſt by *Aſhur*, *Gen.* 10. 11. having the name *Nineveh* from the beauty thereof, and the pleaſantneſſe of the ſituation, and not from *Ninus*, as is commonly held, ſaith *Gualter*; *Calvin* leaveth it undetermined, whether it had the name from *Ninus* or no, becauſe he repaired it. *Lyra* and ſome others ſay, that the ſame man was *Aſhur* and *Ninus* called by two names. It was 400 furlongs about, and had 1500 towers, being doubtleſſe moſt rich and wealthy, as being the lady city of the world, and of ſo long a continuance, *viz.* 1300 years, in all which time the Kings that made it their ſeat, could not but inrich it wonderfully.

To this City *Jonah* is ſent, and therefore about a task full of difficulty and diſcouragement, in that he a man alone, and a ſtranger, muſt goe to the chief city of the world of ſo long a ſtanding, to threaten deſtruction to it within 40 days. For to what ſcoffs and dangers might he think that he ſhould by this means be expoſed? yet God would have him undertake it.

1. To ſhew, that as great as *Nineveh* was, yet it was not too great for God to pull down, neither is any City or Kingdom of the world. *Note.*

2. That the Iſraelites, amongſt whom he and others propheſied before, might be the more confounded when they ſhould hear of the repentance of *Nineveh* an heathen City at once propheſying, when as they having had ſo much propheſying ſo long a time, were not by all this moved to repentance, but went on ſtill in their ſins.

3. Becauſe *Aſhur* was then moſt flouriſhing and ruled farre and wide, and yet full of wickedneſſe, if nothing had been threatned againſt that ſtate, when *Iſrael* was ſo greatly threatned, the faithfull might have been much diſcouraged, as thinking Gods people in worſe caſe then any others.

Jonah not willing to goe about this difficult task, fled by Sea, to goe to *Tarſis* a City in *Cilicia*, where *Paul* was afterwards born, and went down to *Joppa* a Port town of his own country and there took ſhipping. Some by *Tarſis* underſtands the Iſlands in the Sea in generall, which had this name from *Tarſus* the ſon of *Javan*, who went and inhabited the Iſlands of the Sea. But ſurely *Jonah* bent his courſe to one certain place thus called, and paid his fare accordingly, although ſome who ſtand for his going to Sea in generall ſay, that he being full of fear, and unreſolved to what place to goe, might goe with the mariners to any place that they went to, as it ſhould happen, all his deſire being to be gone, not caring whither. Whereas it is ſaid, that he fled from the preſence of the Lord, it may ſeem ſtrange, that ſo wiſe a man as he, who knew well that God is preſent every where, ſhould by fleeing to *Tarſis* think that he ſhould be out of his ſight or danger. But ſurely he did not thus out of any ſuch opinion, but rather becauſe he thought that if he were out of the land, where commonly God uſed to ſingle out ſome to go upon his meſſages, he would let him goe and take another man. *V. 3.* *Gen.10.4.*

But the Lord ſent a mighty wind; which ſheweth that he is the Former of the winds, as he is called *Amos* 4.13. *V. 4.*

The men in the ſhip then caſt lots to find out who amongſt them was the cauſe why the Lord was thus angry to toſſe them ſo fiercely up and down in the ſea: and to ſhake their ſhip with ſo great violence. A marvailous matter that they being heathens and untaught, ſhould ſhew ſo much piety, firſt to pray, and to ſtir up others to pray, according to that precept, *Call upon me in the time of trouble.* Verily this plainly ſheweth, that it is by the light of nature known, that there is a God, and that he ruleth over ſea and land, and over the moſt boiſterous winds, and he only can ſave ſuch as are in perill of death. *V. 7.* *Pſal.50.14.* *Note.*

Secondly, to know and acknowledge, that in time of an extraordinary judgment upon any man or a company of men together, chance or fortune do not work, but God who is offended, and for ſome great offence committed againſt him, ſendeth ſuch a judgment, as *Amos* 3.7.

Thirdly, that God knoweth the ſecrets of all men, and can and will when need requires diſcover any offender, that he may come to condign puniſhment therefore.

Fourthly, that lots are the means when otherwiſe an offender cannot be found out to bring him and his offence to light, as it is ſaid, that *Joſhua* did *Achan* by that which he did, approving the thing done in this place. Wherefore Chriſtians that are ſtrangers to prayer, beleeve not that there is a God, attribute judgments coming upon men to Fortune, not acknowledging their ſins to be the cauſe, think to hide any wickedneſſe that they commit, from God, or that God moderateth not in lots, and therefore in no caſe will uſe them, are worſe then the very heathen, who ſhall riſe up in judgment againſt them and condemn them.

But touching lots, to ſay ſomewhat more, they are by ſome diſtinguiſht into three ſorts, 1. Diviſory, as the land of *Canaan* was divided by Lots. 2. Divinatory, to find out either one choſen of God to ſome high and eminent office, as lots were caſt to find out who ſhould be King when God appointed *Saul*; and again, what man ſhould ſucceed in the Apoſtleſhip in the room of Judas, when *Matthias* was appointed. Or to find out one for whoſe wickedneſſe God did by ſigns ſhew himſelf offended, and many by his judgments were indangered, as *Joſhua* found out *Achan*; and this kind of lot was uſed in common both by Gods people and heathens, God working hereby amongſt them, as well as amongſt theſe, and demonſtrating the man, that he might come to condign puniſhment, as his providence is over all every where to bring to light to puniſh notorious offenders, as appeareth abundantly in prophane hiſtories as well as in ſacred. And the common uſing of lots in ſuch caſes amongſt Gods people is intimated, *Prov. 16.* where it is ſaid, *the lot is caſt into the lap*, but the whole diſpoſition thereof is of the Lord and amongſt heathens, *Eſay* 11. 4.23. *thou didſt caſt lots upon the nations of the earth*, whereby is ſhewed that the King of *Babylon* uſed to doe ſo, ſee alſo *Ezek.*21.3. Lots conſultory to find out what is to be done in ſome difficult and doubtfull caſe, but of this ſort no inſtance is given, and in ſuch caſes the people of God rather conſulted with him by the Ephod, and heathens with the Oracle of *Apollo* or Wizards, and ſo did *Saul* with the Witch at *Endor*. And hitherto of Lots; now to look back a little to the cauſe of their caſting Lots, it may be demanded whereby they conjectured, that ſome man in the ſhip had committed ſome foul ſin, for which they came into that danger? The Rabbins are bold to ſay, that they ſaw other ſhips at the ſame time ſailing out of this danger; but how do they know this? for it is ſaid, *the Lord ſent a mighty wind upon the ſea*, and not upon that part only, where this ſhip was. It is therefore rather to be conceived, that it was an unuſuall tempeſt, and ſuch as the Mariners having been long uſed to travell by Sea, had never felt before: happily alſo they were moved by a ſecret divine inſtinct to caſt Lots, that *Jonah* might be found out, who thought now that he was gone out of Iſrael, that the Lord would no more look after him or queſtion him.

1 Sam.11.
Act. 1.

V. 9. *I fear the Lord God of heaven, v. 10. then they were exceedingly afraid*: becauſe that by *Jonah* his ſpeech they conceived, that the God of the Hebrews whom they ſerved not, had ſent this tempeſt, and therefore they feared leſt he would now deſtroy them. For they had doubtleſſe heard of his almighty power ſhewed againſt the Eyptians and Canaanites, and therefore great reaſon why they ſhould fear before him. And it is further added as a reaſon of their fear, that *Jonah* had told them that he fled from the preſence of the Lord, and they unwittingly had taken him into their ſhip, ſo that for this they thought themſelves now to be in ſo great danger, forſomuch as it muſt be acknowledged to be a great offence againſt an earthly maſter, to receive and convey away a fugitive ſervant of his ſent about another buſineſſe by him.

V. 14. *Then they cryed to the Lord, ſaying, Lay not this mans life to our charge we beſeech thee*: Having laboured what they could to bring the ſhip to the ſhoar, but not being able to doe it, wherein they ſhewed their humanity, and unwillingneſſe to drown *Jonah*, although a ſtranger, and offering himſelf to be caſt into the Sea; now they beſeech God not to impute this for a ſin unto them, whereby many Chriſtians are condemned that regard not a mans life, as indeed God requireth that we ſhould all doe; and mark their reaſon, *Thou haſt done as it pleaſed thee*, we do nothing but as thou directedſt, and this is a plea ſufficient to bear men out in all things to do nothing but what he directeth them to doe in any execution doing upon others.

The allegory.
Rom. 5.
Mat.11.28.

And having caſt *Jonah* into the Sea it was calme, wherein he was a figure of Chriſt, who being voluntarily hanged upon the croſſe and ſuffering for us, we that beleeve in him, being before toſſed with ſtorms of fears, and indangered of being drowned in the pit of everlaſting deſtruction, attain to peace with God, and ſo come to quiet and reſt in our ſouls.

V. 10. *Then the men feared the Lord exceedingly, and offered ſacrifice, and made vows*:

Being in danger they greatly feared leſt they ſhould have been drowned, but being delivered, they feared the Lord much more, to turn to him by ſacrificing and vowing from thenceforth to ſerve him, and to continue as his faithfull ſervants in the frequent doing of this duty, and honouring him with their ſubſtance all their dayes. Thus was that ſaying of the Pſalmiſt verified, *There is mercy with thee, therefore ſhalt thou be feared:* As Jacob greatly feared at *Bethel*, and made an oblation, and vowed to give to the Lord the tithe of all that he had. *Gualter* conjectureth that their vow was conſtantly to perſevere in the worſhip of God, adue being bidden to Idols and falſe Gods for all time to come.

Gen.28.

Gualter.

Touching their ſacrificing, he ſaith, that it was ſome oblation that they made of ſuch things as they had, although *Jerom* ſaith, it was the ſacrifice of praiſe, called by *Hoſea*, *the calves of the lips*: I conceive with *Gualter*, that it was ſome meat-offering of flour and oile made in the ſhip, out of which, although they had caſt their wares to lighten it of them, *v.* 5. yet they kept ſome proviſion ſtill for their neceſſary uſes. Some becauſe they cannot conceive how or of what they ſhould do ſacrifice in the ſhip, ſeeing they had before caſt out all heavy things, conjecture that this was done when they came aſhoar. Note here, how God works the converſion of ſome ſinners, and what it is for a ſinner to be converted, *viz.*

Note.

1. To turn from the ſin that he formerly lived in, as theſe men did from calling upon falſe Gods any more, to call upon the true God.

2. To fear the Lord, and that not a little, but exceedingly; for the fear of God is the beginning of wiſdom.

3. To do ſacrifice unto him, that is, all duties of piety, which he hath commanded.

4. To bind our ſelves to go on in all piety the more ſtrongly to vow unto God ſo to doe, and that no covetous deſires of the profits of the world ſhall ever make us to ſerve Mammon by defrauding God of any of his dues, or love of pleaſure to ſerve the belly, by defrauding God of an heart taken up with delight in his ſervice above all things; for when God is ſerved with a pure heart, this is his delight, and herein he takes pleaſure: for the Lord delighteth in them that truly fear him, not in the ſtrength of horſes, or in any mans legs. And happy are they whom the Lord terrifieth with his judgments to make them thus to turn unto him.

Now the Lord had prepared a great fiſh to ſwallow up Jonah: and this is ſaid by our Lord to be a whale, *Mat.* 12.40. And herein *Jonah* was ſpecially a type of Chriſt, as is there plainly taught. If any ſhall doubt how this could be, that a man ſhould lye in a fiſhes belly ſo long and not be ſuffocated, let him conſider how all ſorts of wild beaſts and fowls came into the Ark to *Noah* to be preſerved, and fed by him contrary to their fierce and ſavage nature; again, how the waters of the Red ſea, or of *Jordan*, could be divided for the children of Iſrael to paſſe through upon dry ground; or how a fiſh came ſo ſoon to *Peters* angle with money in the mouth; or which is commonly done, how a child can live 9 months in the mothers belly, which is much more ſtraight to hold a child, then the whales to hold a man. God is almighty and can do whatſoever he pleaſeth, therefore we are to beleeve, that he could doe, and did this, unleſſe we will be Infidels. For that wherein *Jonah* was a figure of Chriſt beſides that which hath been ſaid and is plainly taught, *Gualter* hath two more,

V. 17.

1. As *Jonah* being caſt into the Sea the mariners were converted from Idolatry to the ſervice of the true God, ſo Chriſt being crucified, and buried and riſing again, many heathen countries and nations were converted.

The allegories.

2. As after *Jonah* his comming out of the whales belly, he went and preached to *Nineveh*, and the men of *Nineveh* repented and were ſaved from the deſtruction threatned to them: ſo ſhall all they that at the preaching of the Goſpel, ſince Chriſts reſurrection, are brought to faith and repentance, be ſaved from the wrath to come, with which they were before threatned,

ned, *now is the axe laid to the root of the trees, therefore every tree that brings not forth good fruit ſhall be hewn, &c.*

CHAP. II.

V. 1. AND *Jonah prayed to the Lord out of the fiſhes belly, and ſaid,* I *cryed by reaſon of mine affliction*: *R. Solomon* hath upon this a moſt ridiculous comment, that this fiſh was a male, and having ſwallowed *Jonah*, he having room enough, as in a ſhip, prayed not, but this male fiſh ſoon put him out again into the mouth of a female being big with young, and there he was much ſtraightned, and ſo called upon the Lord, which hee gathereth from the change of the gender, becauſe, firſt it is ſaid, *God prepared a fiſh*, the word דג a maſculine being uſed; then when he comes to ſay, he prayed out of the fiſhes belly, he uſeth the word דגה a feminine. But how fooliſh and abſurd this expoſition is, appeareth *v.* 10. where when the fiſh vomited up *Jonah* again upon the dry land, the word דג is uſed, as at the firſt, and therefore he might as well for this have added another invention, that the female being too much pained with *Jonah* in her belly, and her young ones alſo, put him out again into the mouth of the male. Thus many times when the Rabbins would ſhew themſelves wiſe, they prove fools, and many times deliver ſuch things, as that it would irk one to relate. The word in the maſculine or feminine, is uſed promiſcuouſly to ſet forth a fiſh at large, either male or female, and ſo it is in this place. *Calvin. Gualter.* Some will not have it underſtood when *Jonah* prayed out of the whales belly, that there he uttered theſe words, but being delivered and reſtored to the land again, becauſe the words of prayer here uſed, are not ſo much a prayer as confeſſion and Pſalm of praiſe to God for that which he had done for him; neither do the words, ſay they, agree to him being in that condition, but delivered out of it, for he ſaith, *I cryed unto the Lord and he heard me*, as of a thing paſt. *Hieron. Lyra.* Yet others more ancient conceive theſe words to have been uttered in the *whales belly*, holding that God aſſured *Jonah* of his deliverance, whileſt he was there, and then he ſaw himſelf in ſafety and therefore ſpake he thus. But I rather aſſent to the former, for how can any man tell, that God aſſured *Jonah* of deliverance before he was delivered, that he ſhould then ſpeak of himſelf as already delivered? But after his caſting out upon the dry land again, there was great reaſon that he ſhould thus confeſſe to the praiſe of God who had done ſo wonderfully for him. His prayer then is not ſet down, but only in generall it is ſaid that he prayed there, *and he ſaid*, *v.* 2. which may be as well referred to the time of his being out, as in, as if he had ſaid, and being heard and brought out of that naſty and dangerous place, *he ſaid*, as followeth.

V. 4. *Then I ſaid, I am caſt out of thy ſight, yet I will look again towards thy holy temple*: This further confirmeth, that *Jonah* compiled this hymne after that he was come to land again, when he had hope that he ſhould again goe to the houſe of the Lord, of which he intimateth here, that he had no hope when he was in the whales belly, but counted himſelf now an abject, and one whom the Lord hated and could not indure to look upon for his rebellion any more, which is implyed in theſe words, *I ſaid, that I am caſt out of thy ſight.*

V. 6. *I went down to the bottome of the Mountains, the earth with her barres was about me, yet haſt thou brought up my life from corruption*: In ſpeaking of the danger of death, wherein he was, he diverſly amplifieth it, that the mercy of God in delivering him, might be the more magnified. And he calleth the Sea compaſſed with high Mountains, the bottome of the Mountains for the low lying thereof in reſpect of them, and the rockes keeping any thing therein from coming to land, and theſe are the barres of the earth for this cauſe ſo called. And in that he ſaith, *thou haſt brought my life from corruption*, it is again plainly intimated,

that when he ſpake thus he was delivered. And this he attributes to the V. 7.
power of his prayer made in the fiſhes belly, *v.7.* whereupon he gathereth,
that they *who obſerve lying vanities forſake their own mercie*, that is, they who ſeek V. 8.
in a ſuperſtitious way for help and deliverance in time of danger, are far from
prevailing for mercy of which they ſtand in need at Gods hands, who alone
can and will help and ſhew mercy to thoſe that ſeek to him according to the
directions of his holy word, and not according to mens inventions. For
whoſo hereby thinketh to prevail, ſhall be utterly deceived, and periſh, but
whoſo obſerves the word of God to ſeek to him according to the rules thereof,
ſhall be ſaved, and this is called *his own mercy*, becauſe ſo the mercy of ſalvation
promiſed to ſuch as call upon God ſhall be made his, and if any good
be hoped for by ſuch as do otherwiſe, it is but a meere deluſion, and they that
doe ſo forſake him in whom there is mercy indeed for a vain imagination.
Whereby we may ſee how great pains Papiſts take in vain, in ſeeking to the *Note.*
Saints departed, going in pilgrimage to the holy land, and to Saints ſhrines
for help, making there oblations to their great coſt, and alſo they that ſeek
to Wizzards, or obſerve ſigns truſting to them: yea they hereby make themſelves
uncapable of mercy, and run headlong to deſtruction: Some, as *Calvin* *Calvin.*
ſaith, underſtand this of the mariners taxed hereby by *Jonah* for their calling
every one upon his God, and now although for the preſent they ſacrificed
to God, yet he foreſaw that they would ſoon turn from him again to Idolatry,
and ſo ſhould finally obtain no mercy, but he rejecteth this, and might
well do ſo, as uncharitable, ſeeing in all probability they were ſo wrought
upon that they truly turned.

And the Lord ſpake to the fiſh, and it vomited out Jonah upon the dry land: Here ſee V. 10.
the effect of *Jonah* his praying, and the almighty power of God, who by a word ſpeaking doth whatſoever he pleaſeth, his word and command being alike heard and underſtood by dumb and ſenſleſſe creatures and by thoſe, that are indued with reaſon and underſtanding. And it muſt be a great power that muſt bring ſo great a fiſh to the ſhoar, where it ſeldom cometh for the ſhallowneſſe of the water, for which it declineth places near the ſhoar and keepeth in the deepeſt places of the Sea altogether, that we may admire and praiſe the power of God and fear and truſt in him. The whales caſting up of *Jonah* did notably figure out not only Chriſts reſurrection, but the reſurrection of all the dead at the laſt day, when the earth ſhal give up the dead therein, and the Sea the dead therein, *Rev.* 20.

CHAP. III.

HERE *Jonah* being bidden the ſecond time, went and denounced de- V. 1.
ſtruction to *Nineveh*, the news whereof coming to the King, he went
from his throne, layed away his robes, put on ſackcloth and ſate in aſhes, V. 6.
making proclamation by the advice of his Nobles, that neither man nor beaſt V. 7.
ſhould eat or drink, but put on ſackcloth and cry mightily to God and turn V. 8.
from their evill wayes, which they doing, God repented of the evil threatned,
and did it not.

The Septuagint here for 40 dayes have 3 dayes and *Nineveh* ſhall be deſtroyed, but it is manifeſtly an errour in the Scribe, and can no way be excuſed, ſo that this plainly evinceth that tranſlation to be corrupted. For the Kings requiring man and beaſt to faſt and to be covered with ſackcloth, it may ſeem ſtrange both becauſe beaſts ſin not, and it may ſeem impoſſible ſo ſuddenly to get ſackcloth enough to cover all the beaſts of *Nineveh* and men alſo both great and ſmall. To the firſt it may be ſaid, that although beaſts ſin not, yet for mens ſins, whoſe beaſts they are, they are puniſhable together with their maſters, and therefore to expreſſe the greater ſorrow they muſt faſt alſo, that they might together with them mourne for want of food, the cry being thus made the greater, and God whoſe creatures all are, hearing this great cry might be the more moved to compaſſion. For putting on of ſackcloth upon beaſts, I conceive that not all generally were thus clad, but ſuch as men to ſet forth their pomp the more, covered commonly with cloth of more worth, and upon which they hanged rich trappers and foot cloths, that as in them they had offended by pride, they might expreſſe humility now by taking theſe rich things off, and putting courſe ſackcloth upon them in ſtead thereof, as the King himſelf layed away his robes at this time and put on ſackcloth and aſhes. How long they faſted and did thus, it is not ſaid, but becauſe *Jonah* was three dayes in proclaiming this, it is probable that where they heard firſt of it, they thus humbled themſelves all that time. But it was not their faſting or crying to God, but turning from their evill wayes, that prevailed for mercy, as is here expreſly noted. For the Lords repenting, it hath been ſpoken of before, *Jer.* 18. & 1 *Sam.*15. ſo that I ſhall not need to adde any more here.

CHAP. IV.

V. 1,2. HEre *Jonah* his weakneſſe is again laid open, in that he was offended and greatly vexed in ſeeing his propheſying of deſtruction to *Nineveh* not to take effect. If it be demanded, how did he know that *Nineveh* ſhould not be deſtroyed within 40 dayes, when as this time was not yet expired: for his ſitting without the city to ſee, argueth that the time ſpoken of was not yet come? *Sol.* The ſame God, who had commanded him to threaten it, revealed now his wil before thoſe days were ended, moſt probably ſoon after his threatning upon the Ninevites repentance that he would now ſpare them. But was *Jonah* angry becauſe the people repenting were ſpared? this had been great inhumanity in him, and altogether miſ-becoming a Prophet of the Lord, who one would think ſhould rather have rejoiced to ſee ſo good an effect of his propheſying, and gone amongſt them to inſtruct them further in the fear of the Lord, and to ſtir them up to goe on according to this good beginning? *Sol.* It was not their being ſaved from deſtruction that vexed him, but that hereupon men would have him in deriſion, as being no true but a falſe Prophet, ſo that hereafter there would be danger, as he conceived, of peoples contemning and ſleighting of propheſies to his great diſhonour, from whom they came. But if by revelation from God, he knew now that *Nineveh* ſhould be ſpared, why did he ſit upon ſome hill without the City expecting the event? *Sol.* He knew not but that the Ninevites repentance might be momentary, they within the time limited returning with the ſwine to wallow in the mire again, becauſe this is a thing common with many, being in preſent danger to repent for 2 or 3 dayes, and then to fall to ſinning again, when the danger is over, as *Pharaoh* and *Ahab*, and *Eſa.*50. And becauſe *Jonah* was angry in the reſpect beforeſaid, God did but gently reprove him, *Doeſt thou well to be angry Jonah*?

V. 2. For his prayer made now, *I pray thee (O Lord) was not this my ſaying when I was yet in my country*? In which words he addreſſeth himſelf to God in the way of ſupplication, yet he expoſtulateth with him for his being offended at his fleeing away to *Tarſhiſh*, as if the Lord were more to blame then he: but both this and the words following, *take away my life*, came from his paſſion and diſtemper of ſpirit, as we read of the like before touching *Elijah*, which blindeth the eye of reaſon for the time, for which the Lord bare with them both, and ſpared them. It is not ſet forth as exemplary to us, that we in time of diſcontent and danger, or diſgrace, as weary of our lives, might doe the like; but to ſhew what infirmities be in the beſt, that he who ſtandeth may take heed leſt he fall, and not be high minded for any grace conferred upon him above other men. The next words are the ſame with *Joel* 2.13. and ſeem to be borrowed thence.

1 King.19.

Note.

And

V. 6. *And the Lord prepared a gourd that it might be a ſhadow over his head.* Jonah having made him a booth to ſit in, whereby he might be ſomewhat ſhadowed from the heat of the Sun, but not ſufficiently, the Lord out of his mercy provided this ſhadowing alſo for him, aiming yet herein at another end, as is by and by ſhewed. About the word rendred gourd much contention hath anciently been, it is קיקיון ſignifying either a gourd or Ivy, or a kind of tree that in a ſhort time groweth up with broad leaves, like the leaves of a vine, and thick, and ſo moſt fit to ſhadow him that ſits under it, and it differs herein from a gourd or ivy, that they grow not erect without a ſupporter, this upon a ſtiffe ſtalk ſtanding erect by it ſelf without any thing to ſupport it, but for any name, whereby to expreſſe it in other languages, there is none, for which *Jerome* rendred it, *Ivy*, and ſaith in an Epiſtle of his written long after, when controverſie aroſe about his tranſlation, that in the Syriack and Punick tongue it is called *Elceroa*, which kind of tree groweth here and there in Paleſtine upon ſandy and light ground, and it is a tree which cometh of a ſeed being caſt into the ground, and growing up in two or three dayes, but the Lord by his power made it to grow up in one night.

V. 7. *God prepared a worm, &c.* As God made a gourd ſuddenly to grow in a night, ſo having ſtood a day he made it ſuddenly to wither, giving us herein an emblem of the vanity of worldly things wherein we delight, that we may not
Note.
V. 8. ſet our hearts upon them which are ſo tranſitory. When the gourd was withered, *Jonah* his vexation was renewed, becauſe now both the wind and Sun ſmote him exceedingly. Then the Lord ſaid, Art thou grieved for the gourd for which thou labouredſt not, but it came up in a night and withered in a

V. 9, 10, 11. day, and ſhould not I avoid, as a thing that would be grievous to me, if I ſhould do it, to deſtroy *Nineveh*, wherein are ſixſcore thouſands that cannot diſcern between their right hand and their left, and much cattle? It may ſeem ſtrange here, that omitting to ſpeak of their repentance, he ſpeaks of theſe things, as if he were chiefly moved hereby, whereas it was ſaid before, that becauſe *Nineveh* repented, God repented and did not bring upon it the evill threatned. But it is to be underſtood, that he ſpeaks not here of their repentance, becauſe it was ſpoken of before, although that were the main reaſon why they were ſpared, and the conſiderations here ſpoken of but additionall, whereby God yet ſheweth his care over little children, that have actually done neither good nor evill, notwithſtanding their originall corruption, for which he might juſtly caſt them into hell fire, yea and other inferiour creatures alſo, the very beaſts, that men in a good way might not be doubtfull, but ſtedfaſtly beleeving that he will much more tender their good and preſervation from evill.

THE PROPHESIE
OF
MICAH:

CHAP. I.

AFter five others Prophets, called the ſmall Prophets,
beſides *Iſaiah*, *Micah* is ſent by threatning Gods
judgements, and reproving the ſins of Gods people,
to ſtirre up both *Iſrael* and *Iudah* to repentance, and
to ſet forth things pertaining to the Kingdome of
Chriſt Jeſus, having this in him ſingular, that hee
tels the place where Chriſt ſhould be born, chap. 5.
2. ſpeaking in many things the ſame words with
Iſaiah, which argueth the ſweet harmony amongſt
the Prophets then, and reproveth our jarrings
now to the great hinderance of true piety ſo that to the end of their
continuing Kingdomes they wanted not Prophets, but had many to premoniſh
them of their ruine to come to the very laſt, that their judgement might
Note. be the more juſt, and the nearer it was, the more were they preached unto:
which ſheweth that plentifull preaching in a Kingdome is not alwayes a ſign
of Gods favour, but ſometimes a forerunner of his wrath approaching, that
we of the Kingdome of *England*, that have ſo many Sermons now preached
more then ordinary, may take notice from hence, that this may be our caſe,
V. 1. and therefore repent. For this Prophet hee is ſaid to be a Moraſhite, that is, of
Vatblus. a City in Judah called *Mareſhah*, *Ioſh.* 15. 14. ſaid by *Vatablus*, and *Andr. Maſius*,
An. Maſ. to be a fair City then, although in *Ieroms* time it was but a little village two
Hieron. miles from *Eleutheropolis*, and *Micah* ſignifieth poore, *Moreſhah*, *poſſeſſion*, ſo, *bleſſed*
are the poore in ſpirit, for theirs is the Kingdome of heaven, it ſhall be their poſſeſſion;
this epithet, the Moraſhite, is added alſo to diſtinguiſh him from *Michaiah*,
who propheſied in the dayes of *Ahab* 100 yeares before. For the time
of

of his propheſying, it was in the dayes of *Jotham*, *Ahaz*, and *Hezekiah*, he was of the ſame time with *Iſaiah* and *Hoſheah*. *Micah* may alſo be rendered, *quis ſicut? who like him?* as being moſt full of divine Myſteries, for which he is noted by *Jerome* to be placed in the midſt of the ſmall Prophets. And hee is ſaid to have ſeen theſe things *concerning Samaria and Jeruſalem*, that is, both Kingdomes, *Samaria* being named firſt, becauſe to be firſt deſtroyed, and becauſe the moſt wicked then of the two, for which it was chiefly threatned; and his ſeeing was common to him and other Prophets, who are ſaid ſo to do, becauſe they had Viſions and Revelations hereof from God. If hee taught all the time of the Kings here named, hee propheſied long, under *Jotham* 16 yeares, *Ahaz* 16, *Hezekiah* 29, in the totall 61. And there were in theſe times divers changes, *Jotham* a godly King, yet took not away the high places, *Ahaz* moſt wicked, *Hezekiah* took away both all idolatry and reliques thereof, ſo that *Micah* continuing faithfull in the time of theſe changes, not ſparing to inveigh againſt all ſorts of ſin for fear of any man hath ſet us a notable ſample to doe likewiſe.

Note.

V. 2. *Heare (all yee people) and hearken (O earth) and all that therein is, Let the Lord himſelfe be witneſſe againſt you, from his holy Temple.* The Prophet being about to reprove great and groſſe ſins beginneth with an exordium to ſtir up to attention, not much unlike to *Moſes*, *Deut.* 30. & 32. and *Eſai.* 1. onely *Micah* cals upon the people of all Nations, and not upon *Iſrael* onely to hear, that their ſhame might be publiſhed every where all over the World, for which he next nameth the earth and all things therein, both animate and inanimate. For all things, when God will, ſhall in their kinde teſtifie and ſhew the wickedneſſe of men to their more juſt confuſion. And that their judgement might be from the moſt ſufficient witneſſe of all others, hee alſo calleth the Lord to witneſſe againſt them *from his holy habitation*, that is the Temple at *Jeruſalem*, of which hee often ſaid, *this is my houſe, and here will I dwell for ever.*

V. 3. *Behold the Lord will come downe and come out of his place, and tread upon the high places of the earth.* This is not ſpoken as if the Lord at any time were included in any one place, for he filleth all places with his preſence, but becauſe the Temple which was properly the place of his habitation upon earth, was high ſituated, wherein the wicked Iewes conceived him to be included, as another falſe god or idol, not being able to ſtirre out, eſpecially as long as they felt not his puniſhing hand, but onely heard his Prophets threatning them in his name, hee ſaith, that hee will come out of his place, and that they ſhall ſoone finde and feel to their coſt, when they ſhall be miſerably deſtroyed. Wherefore his coming out here ſpoken of is by his judgements, although as *Calvin* ſaith, ſome think it to be meant of his forſaking his Temple, of which it is propheſied, *Ezek.* 9. But it is plainly ſpoken of his coming from his Temple to his Tribunall, which ſhould be ſo terrible to the wicked, that none ſhould be able to abide it, as is intimated in the next words, and ſhall tread upon the high places of the earth.

Calvin.

V. 4. *And the mountaines ſhall melt under him, and the valleys be cleft aſunder, &c.* Whereby *high places*, not onely ſuch, as wherein idolatry was committed, and mountainous places, but mighty men, and high in worldly dignity, who thinke for their greatneſſe that no judgments can come at them, are meant. But God wil tread the proudeſt of them under his feet, and their ſtout hearts ſhall then bee like melting wax before him a conſuming fire, that runneth down a ſteep hill. And the like is often by other Prophets ſpoken of God to ſet forth his Almighty power to make even Kings and Princes to tremble before him and not to goe on in ſin.

V. 5. *What is the tranſgreſſion of Jacob? is not Samaria, and the high places of Judah, is not Jeruſalem?* that is, the great and capitall ſin of both Kingdomes, abominable idolatry hath the beginning from the wicked Kings reigning in both theſe Metropolitan Cities, and hence is upheld and maintained in all parts of the Kingdome, and hereby God is moſt provoked, *Exod.* 20.

I will make Samaria as an heap of a field and as planting of a Vineyard, that is, of a City full of houſes, and faire buildings, they being all burnt downe to the ground, but it ſhal not ſerve for a place of habitation any more, but be ploughed and ſowen, as a field with corn, and digged and planted, as a Vineyard, ſee this more plainely ſet forth touching both *Samaria* and *Jeruſalem*, chap. 3. 12.

V. 7. *All the hires thereof ſhall be burnt with fire*, that is, the goods gotten by theſe idolaters, whileſt they ſerved idols, and imputed to their bleſſing for their continuall devotions towards them, as they are ſaid to do, *Hoſh.* 2. all theſe, which the enemies having ſubdued them cannot carry away, ſhall be burnt up: and they are called hires of idols, not becauſe idols as whoremongers gave them, but they were thought by theſe baſe idolaters, often compared to whores, to come in unto them as a reward for their love and voluntary ſubjection to them, as an whore for hire proſtitutes her body to an adulterer, as is further explained in the next words, *for they gathered it of the hire of an harlot, and they ſhall returne to the hire of an harlot*, that is, as ſacreligious gaine to the fires conſuming, as *Achans* wedge of gold. *Vatablus* will have idols the whores, and theſe hires given unto them and laid up in their Temples, but idols are no where ſo ſet forth, but idolaters onely, yet I miſlike not, that the gifts given by blinded people to idols, honouring them therewith, as they are drawne to doe by their cunning Prieſts, ſhould be alſo underſtood, all which as the hire of an whore, comming in in aboundance ſhall waſt and weare away againe to nothing.

Vatablus.

V. 8. *For this I will mourne and houle, I will make a mourning as of Dragons, and as the mourning of young Oſtridges.* Here the Prophet expreſſeth with what griefe of ſpirit he hee was taken for the calamities to come upon his people, that of him ſome others might learne to be likewiſe affected and eſcape them. And his compariſons to this end are moſt emphaticall, firſt of a Dragon, which encountreth with an huge Elephant, though farre leſſe and killeth him, but the Elephant falling upon the Dragon hee lyeth howling and crying under the weight of his heavy corps, not able to get out, till he dyeth alſo. 2. Of a a young Oſtridge, which being left by the dam in the Egge, becauſe ſhee forgetteth where ſhe laid it, of ſuch extraordinary forgetfulueſſe is the Oſtridge, when by the heat of the Sun in lying in the ſands of the Sea ſhore it cometh to bee hatched, it runneth up and down for want of a damme to provide it meat, making a moſt lamentable noiſe, as being ready to famiſh. Thus *Gualter*, but the word יענה here uſed ſignifieth an Owl, yet *Jerome* a man moſt learned in the Hebrew tongue renders it Oſtridge, and if the hiſtory before going be true, it moſt aptly agreeth unto it.

Gualter.

V. 9. *For her wound is incurable, he is come to Iudah*, that is, ſo great a deſtruction is coming upon the Kingdome of the ten Tribes, as that it is never to be repaired againe, as indeed it was not, for although they of the Kingdome of *Iudah* returned from captivity in the dayes of *Cyrus*, yet *Iſrael* did not. And whereas hee ſaith, *he is come to* Judah, *and to the gates of* Jeruſalem, hereby he meaneth *Senacherib* the King of *Aſhur*, who tooke all the Cities of *Judah*, and then bent his courſe to *Jeruſalem*; but through the prayers of godly *Hezekiah* hee had his huge hoaſt there deſtroyed, thus *Gualter*, and *Calvin* rendring the former words, her plagues *are bitter*, and ſo indeed the word אנושה ſignifieth, or ful of grief, but *Lyra* expounds it of the corruption of *Samaria* infecting even unto *Judah*, and *Jeruſalem* alſo, and conſequently bringing deſtruction upon both. But I reſt rather in the former, becauſe the Prophet is hear ſpeaking of the puniſhment of the ſinne, having before laid open the ſinne, and the hiſtory of *Senacheribs* coming to the gates of *Jeruſalem*, having before deſtroyed *Samaria*, doth moſt aptly agree.

2 King. 19.
Gualter.
Lyra.

V. 10. *Teclare it not in Gath, weep not in the houſe of Aphiah, roll thy ſelfe in the duſt.* Here the Prophet, after profeſſing to lament the deſtruction, of which he propheſieth, ſtirreth up his brethren of *Iſrael* to doe likewiſe, or bidding them lye in the duſt, he ſheweth, what they ſhould ſhortly be compelled to doe. The ſenſe is

Calvin.
Junius.

made much more obſcure in our tranſlation then in others, which are alſo more agreeable to the Hebrew. For both *Vulg. Calvin*, and *Junius*, make a diſtinction thus, *Tell it not in Gath, weep not at all: in the houſe of Aphrah, or of the duſt, roll your ſelves in duſt*, for עפרה ſignifieth duſt, and was indeed the name of a city in the tribe of *Benjamin*, *Joſh.* 18. 23. but doubtleſſe, as *Calvin* hath it, he alludeth to the ſignification of the name, it being moſt probably ſo called, becauſe a moſt duſty city, as certain cities in *Galilee* given to *Hiram* were called the land of *Cabul*, that is, durt: and *Paris* in France hath the name *Lutetia* in Latine, *a luto*. The meaning then of this place is, Becauſe the Philiſtims will rejoice and make a mock of your miſery when it cometh, and this will greatly aggravate it, ye ſhall make no outward ſhew to them hereof, by publiſhing it in any of their cities, by crying or howling for it there, but going in ſecret, and there covering your ſelves with duſt, ye that remain ſhall grievouſly lament this your great overthrow. And thus, if any doubt ſhall ariſe, by reaſon of the Prophets firſt words, *Hear ye all people*, how theſe agree with them, it is reſolved, the judgment ſhould be ſo notorious, that all nations about ſhould take notice of it, but the Jews, as being much confounded hereat, ſhould not be the publiſhers of it, but conceal their ſorrow therefore as much as they could; ſee a paſſage like this, 2 *Sam.* 1.20.

1 King. 9.13.

V. 11. *Paſſe away thou Inhabitant of Saphir, having thy ſhame naked*, Vulg. *and paſſe yee away*, it being ſpoken to them that were bidden before to roll themſelves in the duſt, to ſhew that they ſhould paſſe away into captivity. *Yee have a fair habitation, a confounded ignominy*: that is, yee of the ten tribes, but it ſhall be turned into confuſion, when this time of your captivity cometh, Hebr. it is, *yee have a fair habitation*, for שפירי ſignifieth fair, and then the next words are a *denuded confuſion*, or *confuſion made naked*, meaning for beauty and glory, which they formerly had, a lamentable change into confuſion that ſhould befall them, and that ſuch as though they would, they ſhould not be able to hide from the view of the world. *Junius* alſo hath it, *tranſi habitatrix elegantis loci*, as the word rendred *paſſe away*, is not a plurall but a ſingular, as anſwering to the words before, *roll thy ſelf in the duſt*. And for the word *Saphir* as it goeth in N. Tr. it is not ſo Hebr. but *Shaphir*, the word *Saphir*, which commonly ſets forth a pretious ſtone being, ספיר. *The Inhabitant of Zaanan came not forth in the mourning of Bethezel, he ſhall receive of you his ſtanding*, Vulg. *ſhe went not out, that dwels at the going out, the neighbour houſe ſhall receive mourning from you, which ſtood to it ſelf*: expounded by *Lyra*, although this nation be not yet gone away, yet it is, as it were, in departing, and *Judah* which is the neighbour houſe ſhall ſuffer alſo after it, as ſhe hath received infection from it, that is, from *Samaria* meant by the nation before ſpoken of, but in the next words, *which ſtood to it ſelf*, he ſheweth for a time it ſhould ſtand, *viz.* in the dayes of *Hezekiah*, although the deſtruction thereof were alſo then attempted by *Senacherib* King of *Aſhur*.

Lyra.

Junius.

The firſt words rendred, *ſhe that dwelt at the going out went not out*, are Hebr. *ſhe that inhabited the flock*: by *Junius* rendred *locum pecoroſum*, and that not unaptly to make ſenſe of it in another tongue, whereby moſt probably are meant the inhabitants of *Baſhan* on this ſide of *Jordan*, becauſe that country is ſpecially commended for fruitfulneſſe in graſſe for the feeding of cattle, and ſo it is ſpoken by way of conceſſion, as if he had ſaid, I grant, that the inhabitants of thoſe outermoſt parts of Reubenites and Gadites, are not yet carryed away captive, for which ye be in hope that ye ſhall not, who dwell more within the land of *Canaan*, but ye ſhall notwithſtanding come into this lamentable caſe, and *the houſe near*, for ſo the word *Ezel* in Hebr. ſignifieth, ſhall receive mourning from you, then the laſt word עמדתו *there is a ſtanding to him*, implyeth a continuance of the Jew ſtill for a time after *Samaria* captived. As for the N. Tr. which makes צאנן and אצל proper names, I ſee no reaſon therefore, for which cauſe I think it beſt to read and expound it as hath been ſaid. *Junius* who agreeth with us, in the firſt words in the reading, yet in the laſt and the ſenſe goeth quite from us, by the place of flocks, under-

Junius.

ſtanding more barren places that were not far off, and depended for corn upon
the fair country before ſpoken of, but now it being deſtroyed, mourning ſhould
come to theſe places for want of their ſupply of proviſion from thence, as in
times paſt, for which he renders it, *mourning ſhall be in the adjacent places,
which receive from you their conſtitution*; confirming it by that which
followeth *v.*12.

*For the Inhabitant of rough places ſhall lament for the good, when evill ſhall come from
the Lord to the gates of Jeruſalem*: For which N. Tr. hath it *the Inhabitant of Ma-
roth waited carefully for good, &c.* Vulg. *ſhee that dwelt in bitterneſſe was infirmated to*
Lyra. *good*: expounded by *Lyra* of the Kingdom of *Judah*, ſick of ſin after the time
before ſpoken of, in the dayes of *Manaſſeh*, for which ſhe was deſtroyed alſo by
the Caldees and ſo dwelt in the bitterneſſe of great ſorrows. Againſt this
tranſlation nothing can be excepted, only I take it to be ſpoken of *Samaria* be-
fore ſtirred up to lament, for of *Judah* and *Jeruſalem* nothing hath been yet
ſpoken, but of *Senacheribs* coming to her gates, ſhe yet ſtanding when *Sama-
ria* came to miſery. And ſo theſe words have reference to *v.*10. and the firſt
part of *v.*11. as a reaſon thereof. For even the Kingdom of the ten tribes
looked for good by the ſeducement of idolatrous Prieſts who ſpake all good
unto them, and that the evils threatned ſhould not come upon them, but they
found to their coſt the contrary to be true, being brought to dwell in bitter-
neſſe of extream ſorrow, for the phraſe uſed infirmated to good, or made ſick,
it is meant, through waiting for good, but it not coming, languiſhing and
pining away as one ſick of a conſumption.

V. 13. *Thou Inhabitant of Lachiſh bind the chariot to the ſwift beaſt, ſhe is the beginning of
ſin to the daughter of Zion*: Here the Prophet comes to the Kingdom of *Judah*,
whereof *Lachiſh* was one city, *Joſh.* 15. 39. and *Achzib* mentioned *v.* 14. ano-
ther, *Joſh.* 15: 44. In bidding *Lachiſh* bind the ſwift beaſts to the chariot he in-
timateth the enemies coming againſt *Lachiſh* and taking it, as indeed *Senache-
rib* is ſaid to have done, 2 *King.* 18. 14. he took all the cities of *Judah*, and *La-
chiſh* in particular, where for a time he abode, and thither did *Hezekiah* ſend
unto him, and *v.* 17. from thence he ſent his army againſt *Hezekiah*. But how
Junius. was *Lachiſh* the beginning of ſin to *Zion*? *Junius* ſaith, becauſe *Amaziah*, who
2 King.14.19. fled thither was killed there, which was a foul ſin, and ſuch as God cannot but
Pſ.105. be greatly offended at, for ſubjects to kill their Soveraign, touching whom
the Lord hath ſaid, *touch not mine anointed*; for howſoever others ſeek to avert
the Reader of this place from taking the King to be here meant, from the
conſideration of the time when it was ſpoken, *viz.* in the dayes of *Abraham,
Iſaac*, and *Jacob*, and his children, of whom none was yet a King; *David*, the
Pen-man thereof, ſheweth plainly, that he took it of any King by Gods pro-
1 Sam.24. vidence ſet up to reign over a people, when he ſaid of *Saul* being in the cave,
*God forbid that I ſhall lay hands upon the Lords anointed, or who can do it and be blame-
leſſe*? And this he further confirmeth from *v.*14. where it is ſaid, *the houſes of
Achzib ſhall be a lie to the Kings of Iſrael*, that is, according to the ſignification
of the name, for it ſignifieth a lie, for they of *Lachiſh* and *Achzib* lyingly join-
ed together contrary to the truſt by the King repoſed in them, and betrayed
him to the men of Jeruſalem, who conſpired againſt him, and purſued him thi-
Gualter. ther and ſlew him, thus he; But *Gualter* ſaith, that *Lachiſh* was near to *Beerſhebah*,
a place infamous for ſin and Idolatry, from whence therefore moſt probably
Note. that infection ſpread firſt to *Lachiſh* and from thence to *Zion*, and it is juſt with
God, that they who are firſt in ſinning and the Authors of any abomination
to others, ſhould firſt of all others ſmart for it, and moſt remarkably, as *Jero-
boam*, who was the author of the Calf idolatry, and *Ahab* of *Baaliſme*. *Lyra*
ſaith, that the ſame, which is called *Lachiſh* here was *Dan*, for which he citeth
Hieron. de locis Judg.18.29. and *Dan* was moſt infamous for idolatry before any other tribe,
Hebr. as we may ſee in the ſame place. But he was herein foully deceived, for not
Lachiſh, but *Laiſh* was called *Dan*; *Lachiſh*, as hath been ſaid, and as *Jerome*
ſheweth, being in the tribe of *Judah*, that in *Dans* lot. It remaineth good
Calvin. therefore what *Gualter* conjectureth of *Lachiſhes* being the beginning of ſin to
Zion; and to the ſame effect ſpeaks *Calvin*.

Therefore

V. 14. *Therefore ſhalt thou give preſents to Mareſheth Gath, the houſes of Achzib ſhall be a lie to the Kings of Iſrael: Therefore he ſhall give emiſſaries upon the inheritance Gath, the houſes of lyes to deceit, to the Kings of Iſrael,* ſo Vulg. Lat. which is word for word according to the Hebrew, only the firſt word is not *thou ſhalt give*, but *give thou*, and *Achzib* and *Mareſheth* which are proper names of places, as was before noted out of *Joſh.* 15.44. for as *Achzib* ſo *Mareſhah* is there named one of the cities of *Judah:* but taking them for appellatives and following the Vulg. Lat. *Lyra* expounds all thus, He, that is, the King of *Aſhur* ſhall ſend forth his warriers, for to give emiſſaries and to ſend men forth in warlike manner is all one, *Upon the inheritance of Gath the houſes of lyes*, that is, againſt the Philiſtines country firſt called an inheritance, one chief city, *Gath*, being put for all the cities of the Philiſtims, and becoming the Aſſyrians inheritance after ſubduing; and the houſes there are called *houſes of a lye, for their lying to the Kings of Iſrael, and deceiving them:* which, as *R. Solomon* ſaith, was by making a league with them, as the Syrians did when they came againſt *Judah*, *Eſa.* 7. but for fear leſt *Iſrael* ſhould grow too potent, not keeping it, and therefore ſtirring up *Hoſeah* againſt *Pekah* the King of *Iſrael* to ſlay him, as 2 *King.* 16. whereas the word *therefore*, in the beginning of the verſe ſeemeth to make againſt it, becauſe it implyeth the reaſon to be laid down before, *v.* 13. and ſo this to be ſpoken to *Lachiſh*, and not to *Gath*, he ſaith, that the word *therefore* hath reference to the words following, but not to them before going, but becauſe this ſtands not with ſenſe, neither do we read any where of the Philiſtims making a league with any King of *Iſrael*, or breaking it, as hath been ſaid, therefore to paſs this over as a Rabbinical invention, let us ſee what light any other Expoſitour giveth to this difficult place. *Gualter* ſaith, that the word שלוחים is of diverſe ſignification, properly it ſignifieth emiſſaries, as the Vulg. Lat. renders it, or any things ſent out, but about the things which it is ſaid, that *Lachiſh* ſhould ſend out, is difference amongſt Expoſitours, ſome holding tribute to be meant, the receivers whereof probably the King of *Aſſyria* placed in *Mareſheth Gath*, when he had ſubdued it: Some, arrows or darts, of which the King of *Aſſyria* ſhould find good ſtore at *Lachiſh* being taken, herewith to goe againſt *Gath* to ſubdue it alſo, for ſuch weapons are by a generall name called *Miſſilia*; Laſtly, ſome, preſents, ſent to the Philiſtims to help them againſt the Aſſyrians, whoſe coming they feared, but he ſaith, they ſhould find them houſes of *Achzib*, that is, lying to the Kings of Iſrael, becauſe how fairly ſoever they might promiſe, yet indeed they ſhould do them no good. And this he chiefly reſteth in as moſt genuine. *Junius* ſaith it is an irony, Go to, give gifts, and ſo make thee friends all thou canſt of neighbour cities, ſuch as *Mareſheth* and *Achzib* were, they ſhall, when thou haſt done all that thou canſt, prove but lyers to the Kings of *Iſrael*, by which name he cals the Kings of *Judah*, after *Iſrael* carryed away captive, becauſe from thenceforth they reigned over thoſe of them that remained. And whereas *Gath* added to *Mareſheth*, ſeemeth to imply not a city in *Judah* to be hereby meant, but the habitation *Gath* it ſelf, he ſaith, it might have that Epithet added to it, though a city of *Judah*, becauſe the men of *Gath* ſometime inhabited there, but were expelled, as we read 1 *Chron.* 8.13. And of all other Expoſitions this ſeemeth to me the beſt, for of the Jews confederating at any time with the Philiſtims, we no where read, although Iſrael did ſometime with the Syrians, and *Judah* with other Nations, but one city might put ſome confidence in others, and her Kings in them, all being ſo many and ſtrong; but in ſo doing they ſhould be utterly deceived at the laſt: yet there is one ſenſe before given of the word emiſſaries, which agreeth beſt of all, *viz.* tribute paid at *Gath* to the Aſſyrian, he bids them give it, to ſhew that they ſhould do it, and then addeth, if the Kings of Iſrael had any confidence in the ſtrong houſes or places of *Achzib* to be defended, that they might not come into this ſervile condition, he ſaith, this ſhould prove but a deceit or lye to them. Hebr. this is ſet forth as an excellent paranomaſie בתו אכוב לאכזיב.

V. 15. *Yet I will bring an heir to thee (O inhabitant of Mareſhah) he ſhall come to Adullam*

lam the glory of Iſrael: That being done, which is before propheſied of, *viz.*
the cities brought under, and the King, who truſted to the ſtrength thereof,
carryed away captive, I the Lord will make thee the inheritance or poſſeſſion
of another King, and in naming *Mareſhah* in particular, he hath reſpect not
ſo much to the city properly ſo called, as to the ſignification of the word, *in-*
Joſh.15.35. *heritance*, as if he had ſaid, (*O inhabitant of the inheritance*,) ſometime given to
Iſrael, both thou and thy country ſhall become to be his inheritance, that ſhall
conquer thee. For the next words, *Adullam* was a city in the tribe of *Judah*,
from whence the cave wherein *David* lay hid, had the name; and hereby is
meant, that the enemy in taking the country into his poſſeſſion ſhould take
in all the cities thereof, yea even *Adullam* with the cave thereof, ſo that if any
ſhould think by hiding themſelves here, or in any other obſcure places, they
ſhould notwithſtanding be found out and taken: and he calleth *Adullam the*
glory of Iſrael, becauſe *David*, that was ſo famous, for a time lay hid there,
which made it ever after a place of great note throughout the land; to this
Gualter. Hieron. Lyra. effect alſo *Gualter*, *Jerom*, and *Lyra* note, that the word כבוד ſignifieth both
glory and gravity or heavineſſe, and if it be taken for heavineſſe, the ſenſe is
plain, the enemy coming thus and poſſeſſing the country ſhall be the heavineſs
and ſorrow of the people of Iſrael.

V. 16. *Inlarge thy baldneſſe as the Eagle*: that is, becauſe it ſhall be thus unto thee, lament and ſorrow greatly, expreſſing it by outward ſigns of plucking off thy hair, as the Eagle ſheds her feathers being aged.

CHAP. II.

V. 1. WOe to them that think iniquity upon their beds, and work evill. For iniquity
Hebr. it is און ſignifying both *iniquity*, *labour*, *a lye*, *and vanity*:
Note. Here the Prophet layeth open the doings of the covetous oppreſſours, when
other men be at reſt upon their beds in the night, and nature requires that it
ſhould be ſo, they are then working in their minds by ſome cunning means
or other to circumvent and make a prey of their neighbours, and yet that
which they ſo wickedly work for, and break their ſleep, is but vanity, they
have unceſſant labour in their mindes, how to lye and deceive moſt covertly
for an advantage, but all which they get by thus doing, is but vanity, and
puls a curſe upon them, which is implyed in that a woe is here denounced
againſt them, ſo that they are moſt fooliſh of all other men, for which it is
ſaid, *they that will be rich fall into many noiſom and fooliſh luſts, that drown the ſoul in*
1 Tim.6.9. *perdition*, and he that ſtudyed in the night about the gathering of worldly
Luk. 12. goods, is ſaid to be a fool, *thou fool, this night they ſhall fetch &c.*

V. 3. *Againſt this family I deviſe an evill*; the ſame word rendred *deviſe*, is here uſed that was uſed *v.1.* as if he had ſaid, ye deviſe iniquity or injuſtice upon your beds, which ſhall finally come to nothing, but I am alſo deviſing to bring that upon you, which ye ſhall not eſcape, *ye ſhall not draw out your necks*, a metaphor taken from beaſts yoaked, and brought under, to ſhew their ſervile condition to come; *neither ſhall yee walk on high*, which is added, becauſe men growing rich are commonly proud, and are of an elate carriage, but being brought under the yoak of ſervitude to their enemies, they go like poor ſlaves. *becauſe this is an evill time*, that is, will be a time of miſery for you, and he ſets them forth by the name of *this family*, to intimate their pride ariſing from the houſe of which they came.

Therefore thou ſhalt have none that ſhall caſt a cord by lot in the congregation of the
V. 5. *Lord*: this is added to *v.4.* where a lamentation is made for their fields taken
away, which they had gotten by fraud and oppreſſion, according to *v.2.* now
he ſaith, theſe being in the enemies poſſeſſion, it ſhall not be in their power
any more to divide them by a line, or by lot, wherein he alludeth to that

which was done in *Joſhua* his dayes, and which uſed ſtill to be done in dividing the fathers inheritance amongſt his ſons after his deceaſe, and he calleth the Iſraelites the congregation of the Lord, as they had been, but now ſhould be no more.

V. 6. *Propheſie not to them that propheſie, ſay they, they ſhall not propheſie to them, that they ſhall not take ſhame:* Here the wicked Jews are brought in as oppoſing the Prophets of God in their threatnings, and forbidding them ſo to doe, as *Amos* 2. 12. ſo that the firſt words are to be taken as ſpoken by them, and it is to be noted, that the word rendred *Propheſie not*, ſignifieth *Diſtil not*, *Gualter.* but is commonly uſed to ſet forth propheſying, becauſe as the rain diſtilleth drop after drop upon the earth, and ſoftens it, and makes it fruitfull, ſo doth or ought propheſying to doe by mens hearts that hear it; but the wicked Jews moſt probably uſe this word taken from diſtilling to diſgrace propheſying, as a vexatious continuall dropping; in which ſenſe is it uſed of a Prov. 19. 13. ſcolding contentious woman, that ſhe is as a continuall dropping: for ſo *Note.* prophane men account preaching againſt their ſins no better then railing or dropping down gall upon their mouths, which is moſt bitter and diſtaſtfull. The next word Hebr. is, *they ſhall propheſie*: wherein the Lord is brought in ſpeaking to the contrary againſt theſe audacious rebellious children, who durſt by their oppoſition ſeek to ſtop the mouths of his ſervants the Prophets, ſo as none but ungracious children will offer to doe to their father. Here then is a kind of Dialogue, wherein firſt the wicked Jews ſpeak ſaying, propheſie not; then the Lord anſwers, they ſhall propheſie; and this is *verbatim* according to the Hebrew. But then it followeth, *they ſhall not propheſie to theſe*; Shall they propheſie, and yet ſhall they not propheſie? here is no contradiction as it may ſeem, but a further expreſſion of the unprofitableneſſe of propheſying to theſe wicked ones, it being meant, they ſhall not propheſie to theſe reprobates, but as they are mingled together with the elect, for they indeed are unworthy, and if there were none but ſuch to heare, that precept ſhould rather be followed, *Give not your holy things to dogs, &c.* and then the laſt words Matth. 7. follow moſt aptly, *leſt it apprehend ſhames*, as the words properly ſigniſie, that is, leſt the word of God uttered by them, reap nothing but reproaches, as it doth at the hands of ſuch wicked ones from time to time; thus *Gualter* and *Calvin*, who ſaith it is a threatning that hereafter they ſhould have no more propheſying, as after *Malachi* they had not. The Vulg. *Speaking ſpeak not, it ſhall not diſtill upon them, the houſe of Jacob ſaith confuſion ſhall not comprehend*, joining the beginning of the next verſe to this, expounded by *Lyra*, ſpeake no more ye prophets of judgment, it ſhall not come upon thoſe being Gods peculiar people; and this is the ſaying of the whole houſe of Iſrael, confuſion ſhall not befall them. This indeed, if the words would bear it, makes all plain very briefly. But here is no participle at all, but two verbs, the one with a negative, the other without, thus, *Diſtill not*, they ſhall diſtill: then whereas he hath it, *it ſhall not diſtill*, in another ſenſe, and in the ſingular number, it is the ſame word, and a plural, intimating the ſame ſignification, they ſhall not diſtill to theſe; and therefore I reſt in the firſt, the ſenſe being plainly this. They, the wicked Jews, ſay to the Prophets, Diſtill or Propheſie not; but the Lord ſaith Propheſie, yet not to theſe wicked ones to benefit them, as the moderate rain diſtilling or dropping upon the ground; it, that is, their propheſying, ſhall not remove confuſions from them, that is, the evils before threatned, for the word יסג ſignifieth to *remove* as well as to *apprehend*, it being uſed in this ſenſe, *Prov.* 22. 28. *Thou ſhalt not remove the ancient bounds*, wherefore tranſlations, which perplexe and trouble the ſenſe, would be corrected thus, *Propheſie not, they ſhall propheſie, but they ſhall not propheſie to theſe, for propheſying ſhall not remove or prevent confuſions*, that are coming upon them for their ſins.

V. 7. *O thou that art named the houſe of Jacob, is the ſpirit of the Lord ſtraightned?* Here the Prophet againſt their forbidding to propheſie *v.* 6. tels the wicked Jewes, that it was not in their power or the power of all the men in the world to reſtrain the ſpirit of God ſpeaking by his Prophets, and therefore it was horrible impiety in them to ſeek thus to doe, *are theſe his doings*? here againe the wicked are brought in ſpeaking by way of objection againſt preſent Prophets, as if they had ſaid, The Lord is gracious and mercifull and eſpecially to us, the houſe of *Jacob*, he hath alwayes in former times magnified his mercy in ſaving us from the hands of our enemies, but ye that come now in his name, doe nothing but threaten us with judgements and deſtruction; is it poſſible then, that the Lord ſhould now goe contrary to his owne nature in doing ſo againſt us, as yee ſay? they are ſurely your inventions to terrifie us, God doth not imploy you to threaten, that he will doe any ſuch things. To this he anſwereth in the next words, *do not my words good to him that walketh uprightly*? if God be now changed towards you, it is not through any mutability in him, but becauſe yee are degenerated and gone from the wayes of your Father *Jacob*, hee walked uprightly, and had good words from God and performances accordingly, ſo that Gods words did him good, but yee contrariwiſe having nothing but a name from him walk perverſly, and therefore you muſt looke, that the ſame good word of God ſhould be turned to you to ſuch, as yee are unwilling to have it, *viz.* a word of threatning, condemning, adjudging you to the miſeries ſpoken of by the Prophets whom ye ſo much maligne and oppoſe. *Lyra.* *Lyra*, who joineth the firſt words of this verſe to verſe 6. as hath been before ſaid, rendring them, *the houſe of Jacob ſaith*, contrary to the Heb. verity, which is, *that called the houſe of Jacob*, give this for the meaning, is not the Spirit of God of as great power as in times paſt? theſe then ſhall not be his works, which yee Prophets ſay he will doe againſt us, we beleeve you not. But it hath been already better expounded, as relating to verſ. 6. in the firſt words there; thus *Gualter. Calvin.* alſo *Gualter*, and *Calvin*, who notes an emphaſis in theſe words, *thou that are called the houſe of Jacob*, who haſt been continually taught of God, doſt thou now like a madde dogge ſnarl at his doctrine? if heathens ſhould doe ſo, it were not ſo much to be wondered at, but in thee it is altogether intolerable.

V. 8. *Even of late my people is riſen up as an enemy, yee pull off the robe with the garment.* Having taxed their ſinning againſt God in their oppoſing his Prophets, now he proceedeth to ſhew, how they in ſtead of children became enemies to him by their oppreſſions of men and women: from the men ſtripping them, as they travelled upon the way like moſt cruell theeves and robbers who take away the money of paſſengers, and when they have done ſo, their garments, eſpecially, if they be more coſtly, as robes or other good raiment, thus leaving them naked without all pity. So he meaneth, the great ones amongſt the Jews did V. 10. by the middle and meaner ſort through their oppreſſions, and verſ. 10. they turned the women out of their delightfull houſes, that is, widows, oppreſſing them by their power, till they were inforced to leave their houſes, in which they had long dwelt, and therefore moſt dear unto them, ſelling them away to pay their debts by ſuch oppreſſions growing upon them: Or, they made them to leave them being otherwiſe ready to force them through their vile *Note.* luſts. But it is to be noted, that enemy-like parts acted againſt men and women, who are the people of God, make the actours enemies to God, for which it ſtands every one in hand to beware of ſuch practiſes, as hee would not declare himſelfe to be Gods enemy, in whoſe favour and peace with whom lyeth all our comfort. And hee ſaith, that they were turned enemies of late, to denote, that of old they were not ſo, but the abominable ſin of idolatry having broke in upon them, and contempt of the Prophets deſtroying or cauteriſing the conſcience, they were now prone to all moſt foule evils, from which even naturall men abhor. Laſtly, note that not onely ſharkes and ſhameleſſe ſhifters are theeves and robbers, but alſo oppreſſours of what eſtate or degree ſoever, yea they are ſo baſe, that they ſtrip men of their garments, and moſt inhumanely turn poore widowes out of their houſes to live ever after harbourleſſe and in miſery. And hereby they are plainly cenſured, that in this land have robbed paſſengers, that were quiet and peaceable, meant by theſe words, *who were averſe from warre*, and the oppreſſours of theſe times by laying upon the people intolerable taxations, for this hath not been done but of late in theſe miſerable times, wherein many have been turned out of their houſes by being made to flee from thence for fear of greater evils, or have had their eſtates taken from them, not onely to their preſent ſuffering of all manner of want and miſery, but alſo to the impoveriſhing of their children, who ſhould have ſucceeded in their inheritances, which is meant by the next words, *from their children yee have taken away my glory*, where by *glory* inheritances ſo wonderfully conferred upon the children of *Iſrael* are ſet forth, becauſe in bringing them hereunto God procured to himſelfe ſo great glory for his Almighty power and goodneſſe appearing towards his people herein. All theſe, as well as the wicked Jews are riſen up as enemies to God, and therefore wofull is their caſe, although they may flouriſh and proſper for a time.

V. 10. *Ariſe and depart, for this is not your reſt, becauſe it is polluted, it ſhall deſtroy you, for ever*, Heb. *for pollution it ſhall be deſtroyed, and the deſtruction mightily.* Here they are threatned againe with going into captivity out of their owne land, which they had by their ſins polluted, as the Canaanites had done before them, who were therefore ſpewed out, and withall with horrible deſtruction, in rendring the words, the Vulgar comes neareſt to the originall, *propter immunditiem ejus corrumpetur corruptione peſſima.* Verſ. 11. *If a man walking in the ſpirit and falſehood lye, ſaying, I will Propheſie to thee of wine and ſtrong drink, hee ſhall be the Prophet of this people.* Vulg. *Would to God I were a man not having the ſpirit, and could rather ſpeak a lye, I ſhall diſtill to thee into wine and drunkenneſſe, and he ſhall be upon whom this people is diſtilled*, Hebr. it is לו איש הלך, where the firſt word לו is ſometime uſed as a ſign of the Optative mood, whereupon the Vulgar goeth, turning it *utinam*, but the word הלך ſignifieth *going*, permits not ſuch a reading, although *Ribera* contends, that הולך ſignifieth as well to recede, as to goe, and לו. ſignifieth alſo *Si*, ſo that the firſt words here according to the Hebrew are *utinam* or *ſi a man walking in the ſpirit, and falſehood, a lyer*, then the words following are, *I will diſtill to thee in wine, and ſtrong drinke, and this people is diſtilled*, or this is a diſtiller to this people, a paſſage very obſcure, unleſſe it be in more words paraphraſed, upon which *Gualter* very well doth thus, If not following Gods inſpirations, but my owne vaine imaginations, after the manner of thoſe your ſpirituall men, of whom yee make greateſt account, I ſhould bring forth ſuch things, as be moſt pleaſing to drunkards and covetous wretches, that they might live ſtill in exceſſe and be ſecure from all danger, then I ſhould be an acceptable Prophet to this people. And hee renders the words, *If I were a man, walking in the ſpirit, and deceitfully lying would diſtill to thee for wine and ſtrong drinke, then I ſhould be a diſtiller to this people*, whereby diſtilling is meant propheſying, as was before ſaid upon verſ. 6. and becauſe the word rendred diſtil is of the firſt perſon, this reading agreeth beſt to make ſenſe, here being nothing inſerted, but *I were*, onely theſe words, *I ſhould be*, doe ſomewhat vary, it being in the Hebrew והיה he is, ſo that if I doe but ſupply, *ſuch a one*, and render it *is*, the whole will goe thus in very good ſenſe. *If I were a man walking in the ſpirit, and deceitfully lying would diſtill to thee for wine and ſtrong drinke, oh ſuch a one were a diſtiller of this people*; here by walking in the ſpirit is meant one ſpeaking according to his own imagination vainly, venting nothing but his breath or wind, of which no ſuch effect as is ſpoken of, followeth, for of ſuch a ſpirituall man it is ſpoken, *Hoſh.* 9. *the ſpirituall man is mad*, for the next words *deceitfully lying ſhould diſtill, or propheſie for wine*, and they may be taken either thus, being hired by worldly gaine, whereby I might be able to fill my ſelf with the beſt drink and meat; or thus, that going on in drunkenneſſe and exceſſe and other abominable ſinnes they ſhould have peace. So that theſe words are nothing but an upbraiding of them by their fooliſhneſſe in hearkening to ſuch as pretended themſelves to be Prophets, but were not, but indeed windy and vain in their propheſyings, aiming at nothing elſe, but by ſpeaking pleaſing things to get that unto themſelves, whereby they might live merrily, the ſilly credulous people lying ſecurely open to the danger of Gods ſevereſt judgments. And if any be delighted in the like at this day, they are in the ſame caſe, infatuated

Note.

to their owne inevitable deſtruction, as being averſe from ſound teaching, which ſuffers them not to be quiet in their ſinnes, till that like a deadly diſeaſe it prevailes upon them and kils them for evermore. They that follow the Vulgar Latine expound it thus, O that my Propheſies might prove no truths, but lyes, but I ſhall diſtill, or Propheſie, the wine and drunkenneſſe of Gods judgements, wherewith his people ſhall be made drunken.

V. 12. *I will ſurely aſſemble all of thee (O Jacob) and I will ſurely gather the remnant of Iſrael, and I will put them together as the ſheep of Bozra, as the flock in the midſt of their fold.* Here by the conſent of Expoſitours generally joyfull things follow after ſad before ſpoken of, touching the grace of God in Jeſus Chriſt. [*Calvin.* Onely *Calvin*, whom *Junius* followeth, underſtands it contrariwiſe, and his reaſon is, becauſe it is not probable, that being in the midſt of terrible threatnings, that any thing ſhould ſo abruptly be brought in tending to comfort, eſpecially threatnings, and exaggerations of their ſins following againe immediately after, throughout the whole third chapter. But it ſeemeth ſtrange to me, that ſo learned a man ſhould be moved to croſſe the general received Expoſition upon ſo weak a reaſon; For it is common with the Prophets when they have ſpoken moſt terribly, to inſert ſomewhat upon the ſodain conſolatory to the faithful, of which there were always ſome amongſt them, even when there ſeemed to be none, as in the dayes of *Elijah*, 1 King. 19. as *Gualter* well noteth here; for the Prophets had their *raptus*, whereby when they were ſpeaking of one thing they were ſuddenly carryed away to another, as hath been noted upon *Eſa*.7.14. Leaving *Calvin* therefore herein and to go with the ſtream of Expoſitours, the moſt naturall and genuine ſenſe may be given of theſe words. *I will ſurely aſſemble*, that is, I will gather me together a Church, which is often ſet forth by the name of *Jacob* or *Iſrael*, not that this Church ſhould be conſtituted of *Jacob* onely, for it conſiſts of all Nations, to whom the Goſpell is preached, yet he ſaith, *all of thee (O Jacob)* becauſe ſuch as are converted by preaching are aggregated to *Jacob* to become one body, and that by ſome of *Jacob* chiefly who were firſt ſent out to preach. And by this aſſembling hee meaneth not into one place, but to one holy and true faith. But what means he when he had ſaid, *all of thee*, to adde, *the remnant of Iſrael? Sol.* this is added, leſt any hearing of all ſhould hereupon preſume that all in the Church ſhall be ſaved, it is therefore to be underſtood onely of a few in compariſon, who in moſt corrupt times continue upright hearted, others although they be gathered together with theſe to Chriſtian congregations, yet being but as Goats to the ſheep, and tares gathered and bound in bundles for the fire to the wheat. And this word remnant is enough to evince that gathering together in mercy, and not in judgement, is here meant, becauſe that when the elect of Iſrael are in any place ſpoken of, they are ſet forth thus, *the remnant of Iſrael*, and no where the wicked crew, but by more generall words. Moreover the next words are alſo as plain to ſhew the ſame, *I will put them as ſheep in Bozra*, a moſt fruitfull place in *Idumea*, and therefore moſt deſireable for ſheep to feed upon, and *in the fould*, as ſheep, that have a carefull ſhepheard at night are brought up together and put in a fold, that they may be ſafe from Wolves. The people, that are adjudged to deſtruction are rather threatned with ſcattering, but the very Joh. 10. word fold and bringing into the fold is uſed by our Lord in ſpeaking of his ſheep.

Laſtly, to ſhew, that although they were but a few in compariſon, yet ſimply conſidered, when they were thus gathered, they ſhould be a great multitude, he ſaith, *they ſhall make a great noiſe for the multitude of men*, as when by the coming in of people into the houſe of God a great noiſe is made, or when they riſe up or kneele downe together; it argueth a great company of them, ſo it is meant, the remnant of *Iſrael* ſhould be.

V. 13. *The breaker is gone up before them, they have broken up and paſſed through the gate, and they are gone out by it, and their King ſhall paſſe before them, and the Lord on the head of them.* Theſe words *Calvin* thinkes to be plain for him, for when doe men break through the gate, but when gate and part of the wall is broken down, the that the captives taken may goe through in great throngs? and what is their Kings going before them, but *Zedekiah* his being carryed away alſo? and to ſhew, that all this is not done by the power of the enemy, but of God offended for ſinne, he ſaith, *the Lord on the head of them.* But for ſo much as he firſt ſaith, *the breaker is gone up before them*; then, *their King ſhall paſſe before them*, it is plain, that not two, but one and the ſame man is by both theſe meant, which cannot be *Zedekiah*, for he fled by a poſtern gate ſecretly, and he brake nothing up that he might paſſe away. Therefore Chriſt is the breaker and the King here meant, breaking the gates of hell when he aroſe again from death, and aſcended triumphantly into heaven, that is, breaking the power of the divell, who held his people captive before, poſſeſſing them as an houſe, as a ſtrong man armed, for in this ſenſe we read of Gates, *Matth.*16.16. And this is done upon beleeving, ſinne being remitted, and ſo the divels power ceaſing, then the ſaithfull truly goe out of his gates, as they muſt needs doe, the Lord being on the head of them, or in the head, that is, Chriſt before called their King, whom no power can reſiſt, as we commonly ſay, when the King is in an army, he is in the head of the Army, Heb. it is בראש in the head.

CHAP. III.

IS *it not for you to know judgement, who hate the good and love the evill,&c.* The V.1,2.
Prophet having before charged them with taking away mens garments,
chap. 2. 8. 9. now hee nameth them, that did this, even the Princes and
Rulers, yea and further layeth open their wicked hearts, in that they hated the good and loved the evill, which is moſt intolerable in ſuch men above all others, that know judgement and juſtice, and are by God ſet up a- Rom. 13.
bove others to be a terrour to evill doers. And not ſtaying here he proceed- V. 3.
eth verſ.3. to charge them with fleaing of mens skins, eating their fleſh and
chopping their bones in pieces, as for the pot, whereby he meaneth, ſaith *Gual-* *Gualter.*
ter well, that they laid ſuch taxes upon their ſubjects, as they were not able
to bear, for hereby that is taken away, whereby they and their families ſhould
be ſuſtained, ſo that their fleſh pineth away by this means, and the marrow
within their bones dryeth up, as when bones are chopt aſunder, and put into
a ſeething pot, the marrow therein is waſted, and falleth out. A deſcription
of tyranicall rulers worth the noting, eſpecially in theſe times, to make them
abhorre from cruell exactions, ſeeing men, that have any humanity in them *Note.*
naturally abhorre from eating of mens fleſh, plucking off their skins, or chop-
ping in pieces their bones, eſpecially not being enemies, but ſubject unto them,
verily hereby it is ſhewed to be worſe then plain murther, that they doe by
their exactions, and a more crying ſin. And for this hee threatneth, that V. 4.
when in their diſtreſſe they ſhall cry to the Lord, he will not hear or helpe
them.

Thus ſaith the Lord concerning the Prophets that make my people to erre, who bite with V. 5.
their teeth, and cry peace. Next unto the Princes the falſe Prophets come here
to be cenſured for their covetouſneſſe and looking more at worldly gaine,
whereby their bellies might be pampered, then at teaching the truth. They
are charged with biting with their teeth and then crying peace, and if men
put not into their mouths, denouncing warre againſt them, that is, ſaith *Calvin.*
Calvin, that they were Belly-gods, and therefore grinned with their teeth,
if men did not give liberally to them to eat, and to move them the more
thus to doe they promiſed them for being bountifull to them all pro-
ſperity, but if they did not, and ſo put not as much as they deſired
into their mouthes, they threatned them with Gods curſe upon them-
ſelves and theirs and all that they had to bring them to deſtruction. *Gualter* *Gualter.*
reciting this expoſition rejecteth it as coact, becauſe *biting with the teeth*, is no
where uſed for eating, or being entertained with feaſting and good cheare,

which belly-gods have after, but rather to ſet forth Lions and Wolves, ſo that hereby is meant, that the Prophets of thoſe times were ſuch to Gods people, they did by their falſe and corrupt teaching bite, as it were with their teeth, the flock of God, thus tearing and killing their ſoules, and yet crying peace, that is, promiſing all happineſſe to ſuch as being ſeduced by them imbraced their deſtroying hereſies, as they are called, 2 *Pet.* 2.1. For of Wolves coming in ſheeps cloathing Chriſt ſpeaketh, and Act. 20. *Paul, of your ſelves ſhall ariſe grievous Wolves, devouring the flock of Chriſt.* Then in the next words their covetouſneſſe, and greedy guttedneſſe is taxed, *if they put not in their mouthes they denounce Warre,* Heb. *ſanctifie warre,* an hebraiſm common to expreſſe denouncing, that is, they are further notorious for this, that their aim is at worldly gaine, and not ſo much at the converſion of ſinners; and to this filthy lucre they are ſo bent, that they threaten Gods judgments againſt thoſe, that ſatisfie them not herein, and if any oppoſe them in this ravenous way of theirs, they ſtir up war againſt them, which was never more *Note.* veryfied, then at this day amongſt the Roman Clergy and their Fryers and Jeſuites, who are very incendiaries of war againſt all reformers; being ſpecially ſtirred up to this for the great loſſe, that comes to their Pope and them, if indulgences be cryed down, and prayers and offerings for the dead, and the pilgrimages to Saints ſhrines, and the merit of works, and workes of ſupererogation, &c. For what elſe was the firſt beginning of wars in *Germany* in *Luthers* time, but his oppoſing of Fryer *Tekle*, that went about with the Popes indulgences to be ſold for mony, as *Sleiden in comment.* ſhews? But here we muſt not exclude theſe Prophets ſnarling at the true Prophets of God, as meant al- *Lyra.* ſo, by their biting, as *Lyra* hath it, for herein they have been alwayes as notorious as for the other, renting and tearing them as with their teeth by *Note.* their railings and opprobrious ſpeaches: yea this evill hath ſpread it ſelfe amongſt thoſe of the reformed religion; for we have many, that intrude themſelves into the office of Teaching coming from Mechanicall trades, being ignorant ſouls God wot, but very confident of their owne knowledge and parts, who in ſtead of Shepheards play the Wolves, through teaching erroneous things ſeducing many to their deſtruction, the maine thing that moveth them hereunto being an ambitious deſire of honour above their fellow tradeſmen, and covetouſneſſe of the things of this life, whereby they might live more plentifully, then otherwiſe they could doe, yet many of them hereby ſeeke to bring their uſurped Miniſtery into the more credit by declaiming againſt the faithfull and able Paſtours of Gods Church that take tithes, but that this is onely a pretext appeares, becauſe the Miniſters of this ſect inſtead of tithes, rake together benevolences to a farre greater value, ingroſſing all the wealth that they can to be their auditours.

V. 6. *Therefore night ſhall be unto you, that yee ſhall not have a Viſion, &c.* Verſ. 7. V. 7. *Then they ſhall be aſhamed, they ſhall cover their lips, for there is no anſwer from God.* Here followeth the judgement of theſe deceiving and ſeducing Prophets. 1. In the occecation of their mindes, it ſhall in the end appeare, whereas they pretended themſelves to be ſeers, that they were blind leading the blind in dark- *Ioh.* 9. neſſe to deſtruction inſtead of ſalvation. For ſo the Lord alſo ſaith touching the Scribes and Phariſes, that he came to make the blind to ſee, but ſuch as did ſee blind, and to ſuch the ſun, that is, the brighteſt light of the word is dark, and the cleareſt day night, when it is clear daylight by the light of Matth. 5.14. the Goſpell inlightening all parts by the lights of the World, as the Apoſtles are called, it is as dark night ſtill to them. Which was manifeſtly fulfilled, and is at this day in the Jewiſh Rabbins being moſt blind, and ſeeing not the ſcope of the Paſchall lamb and other ſacrifices & types mentioned in the Old Teſtament, to be to ſet forth Chriſt working the great work of our redemption, as is ſhewed, 2 *Cor.* 3. and is alſo propheſied of *Eſa.* 29.14. and ſhewed to be fulfilled in them, 1 *Cor.* 1. For the Sun typifyng the Word, ſee *Pſal.* 19. and that the time of the Goſpell is the day, *Rom.* 13.12. And for thoſe times, wherein this was propheſied, he meaneth, that the judgements, which hee threatned, coming, if theſe ſeducers ſhould ſpeak any comfort, it ſhould appear to all men to be moſt vain, a viſion and anſwer from God pretended, but indeed no ſuch matter, for comfort and deliverance, wherewith they did bear the people in hand, but an imagination of their own heads. For whereas they ſpake of day, and ſun, and light, it ſhould be darkneſſe, and night: and the very Sun darkneſs through the miſeries which they ſhould then ſuffer, and the people with them, ſo that now they ſhould be confounded and their mouths ſtopped, which they were before ſo ready to open for filthy lucre, to ſpeak peace and bleſſing to their benefactours, and impugne the true Prophets threatning judgments. **Note.** And thus ſhall it be to all ſeducers that vent their own imaginations for truths, as their ambition or covetouſneſſe leads them, their ſun or brighteſt light, of which they vaunted, making their proſelytes beleeve that a new light was riſen unto them, ſhall at length be turned into darkneſſe likewiſe, and then they ſhall be expoſed to the deriſion of all men and come to utter confuſion, as the illuminated Elders of the Familiſts, and the Enthuſiaſts of the Anabaptiſts in *Germany*.

V. 8. *But truly* I *am full of the power of the ſpirit of the Lord, and of judgment and might, &c.* As if he had ſaid, thus is it with your Prophets, by whom ye are led: but I am none of that ſort, it is not coveting your wealth whereby I am ſtirred up to prophesie, but by the ſpirit of God, whoſe word is accompanyed with power to doe what is threatned againſt you for your ſins.

V. 9. *Therefore hear, I pray you, yee heads of the houſe of Jacob, &c. yee abhorre judgment.* **V. 10.** *V. 10. the heads judge for reward and the Prieſts teach for hire.* Great reaſon there was, why the Prophet before he comes thus to taxe the greateſt in *Iſrael*, ſhould declare his endowments to this end and purpoſe, as he did *v.* 8. *viz.* judgment to diſcerne the evils to be reproved, and might or courage to lay them open and threaten them. **Note.** And theſe two are neceſſary in every teacher: for how ſhall he reprove evill that cannot diſcern betwixt good and evill, or knowing it be bold to cenſure it in great ones, unleſſe he hath the ſpirit of courage not fearing what danger may follow unto him hereupon through their wrath and indignation, as *Ahab* was wroth with *Michaiah* and put him in priſon, and *Aſa* with the Prophet that reproved him, and put him in ſtocks, and *Joaſh* and his Princes with *Zechariah* ſtoning him to death. And all ſuch as God calleth to reprove the great ones of the world, he will not fail to jndue them with ſuch gifts to do it without fear, as *Micah* was filled with the ſpirit of the Lord to this end, and ſo was *Moſes*, and *Samuel*, and *Elijah*, and many more at ſeverall times both under the Old Teſtament and New, as *John Baptiſt*, *James* and *John*, *Peter* and *Paul*, *Chryſoſtome*, *Ambroſe*, *Luther*, *&c.* But what is it that *Micah* here reproveth in the chief? *judging for reward and teaching for hire*, whereby they built up *Zion with bloud and Jeruſalem with iniquity:* in Prieſts and Prophets the ſame vice that was taxed before; in the Princes the ſame that was taxed *v.* 1, 2, 3. and there called a fleaing of the skin, &c. here taking bribes to pervert juſtice, that being thus enriched they might build them fair houſes in *Zion* and *Jeruſalem* and inrich their poſterity. **V. 12.** But build what they could, he ſheweth that the buildings thus made ſhould come to ruine, for *Zion* ſhould be *ploughed, and Jeruſalem become heaps, and the place of the Temple as a Mountaine of the Forreſt*: notwithſtanding the confidence that they had in God whereby they leaned upon him, *v.* 11. and therefore were ſecure in reſpect of any evill that might come. And hereby the utter ruine of thoſe glorious Cities and Temple is ſet forth, the place where all thoſe ſumptuous buildings ſtood, being made a field, the very foundations being razed that the plough might goe there, as it is ſaid ſometime to have been done by *Troy*, of which the Poet:

Et ſeges eſt ubi Troja fuit.

Note. Whence note, both that nothing is gotten by injuſtice to continue, but both it and all that a man hath ſhall come thus to ruine; and alſo that none are ſo wicked, but that they truſt in God, beleeving that no evill ſhall therefore come unto them whatſoever is threatned to the contrary, which is a wonderfull great blindneſſe and ſelf-deceit.

CHAP. IV.

V. 1. B*Ut it ſhall come to paſſe in the laſt days, that the Mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the Mountains :* Having ſaid before, *that the Mountain of the houſe ſhould be as the high places of the Forreſt :* now for the comfort of the faithfull he propheſieth of a bleſſed alteration in the time of the Goſpell by Chriſt, herein ſpeaking the ſame with *Iſaiah, ch.*2. for a further confirmation, and *v.*3. the ſame with *Iſa.*2.4. *Joel* 3. 10. where ſee the Expoſitions.

V. 4. Only *v.*4. it is further added, *They ſhall ſit every one under his vine and fig tree, and there ſhall be none to make them afraid :* which is a further amplification of the propheſie touching an univerſall peace, whereas alwayes before there was warre. And this is ſtill to be fulfilled when this world draweth nearer to an end, the fulneſſe of the Gentiles being come in, and the Jews who remain yet blinded, being converted to the faith of Chriſt. And in the mean ſeaſon it is in part fulfilled in Chriſtian people of all Nations who take religion to heart : for they preferre peace ſo, as that they will rather ſuffer at the hands of their enemies then take up the ſword, as Chriſt their Lord and maſter did, and when *Peter* did otherwiſe, he rebuked him, ſaying, *he that ſmites with the ſword ſhall periſh by the ſword :* Not meaning, as the Anabaptiſts would have it, that the ſword is not by Chriſtian people to be taken up at all, by Nation againſt nation coming againſt it in hoſtile manner, or to revenge great wrongs done: for *David* often took up the ſword againſt the Philiſtims and other enemies invading his land, and the good Judges againſt enemies oppreſſing *Iſrael*, and *Moſes* ſent *Phineas* againſt the Midianites that had vexed *Iſrael*, and *Saul* by Gods command againſt the Amalekites for injuries done to the Iſraelites long before in the wilderneſſe. Whereas they ſay we have nothing to doe with the Old Teſtament to follow the examples therein ſet down, the contrary appeareth in that it is ſaid, *the magiſtrate beareth not the ſword in vain, but for the puniſhment of the evill doers.* Rom.11.3. *And whatſoever things were written afore hand, were written for our inſtruction.* Rom.15.4. And have ye not read, ſaith Chriſt, what *David* did, and *Hebr.*11. *Deborah, Barak*, and *Sampſon*, who were Warriours, are numbred amongſt the faithfull, and their examples commended unto us. It is not therefore meant by our Lord, when he ſpeaks againſt drawing the ſword, that Rulers and Judges ſhould not doe it when need requires : nor herein ſaying, *that they ſhall learn war no more*, that defenſive wars ſhall not be made by Chriſtians being called hereunto by lawfull authority, or offenſive, to revenge wrongs done by unreaſonable enemies : but that private men, although they be multitudes, who ſuffer grievous things at the hands of their Rulers moſt unjuſtly, ſhall not band together againſt them, as *Jeroboam* and the 10 tribes did againſt *Rehoboam*, but patiently ſuffer hotteſt perſecutions, rather then do ſo, as holy Chriſtians did in the times of heathen Emperors, and in caſe of being wronged by private men, ſuffer it alſo, rather then by force of arms or violence to the breaking of the publick peace be their own revenged, leaving that alwayes to God, to whom vengeance belongeth, and to his Vicegerents the Magiſtrates, who if they fear God, will not bear the ſword, but for the puniſhment of evill doers being made known unto them : It is therefore an evill ſign, that Chriſt doth not judge amongſt that people, neither ruleth ſo in their hearts, as he ſhould, who are ſo impatient of wrongs by their Rulers in higheſt power, that they take up arms againſt them, or one private perſon againſt another to the violent ſmiting of him that doth the *Note.*

wrong, or to the challenging of him to a duell, or without ſeeking firſt to have his caſe righted by peaceable meanes, making warre by entring into a courſe of Law to the waſting of his eſtate by unreaſonable charges, or utterly undoing him and his, by caſting him into and keeping him in priſon, when he hath not wherewith to ſatisfie that which is due.

V. 5. *For all people will walk every one in the name of his God, and we will walk in the name of our God for ever*: Here the conſtant going on of the the Jewes converted without revolting from the faith any more, is ſet forth by compariſon taken from obſtinate heathens, they walk as they are blindly led in wayes of idolatrous worſhip, neither will they by any means be put by from walking in theſe wayes, therefore the Jew once turned Chriſtian ſhall never revolt from the way of the true God, that is, from the way of faith and holineſſe any more to the worlds end. And what is ſaid of the Jew converted is true of every ſincere Chriſtian, he never fals away again, and if any one doth, or more, *they went from us, becauſe they were not of us, &c.* may rightly be ſaid of them all. And it is a ſtrong argument to move Chriſtian people to walk in the name or way of their God for ever and ever, that is, in obedience to his will, and faith, depending upon him only. Heathen people do ſo by their Gods ſerving them, calling upon them, and truſting in them, being but ſtocks and ſtones, or imaginary things having no being indeed, therefore much more ought Chriſtians, and will all true Chriſtians doe by the God of Heaven and Earth; and from thence an argument is taken *Jer.2.* to confound the Jewes that in times paſt did otherwiſe, *Will any Nation change their Gods? but ye have changed me.* If this ſhall ſeem contradictory to that which was before ſaid, that *all Nations ſhall come to the houſe of the Lord*, it is well anſwered by *Gualter*, that it is not meant that all of all Nations ſhould do ſo, for many ſhould adhere ſtill to their ſuperſtitions, not being moved by any means to leave them, as experience ſhewed, that they did for many hundreds of years after the propagation of the Goſpel.

Note.

1 Joh. 2.20.

Gualter.

V. 6. *In that day I will aſſemble her that halteth, and her that is driven out*: Here and *v.7.* he proſecuteth the argument begun *v.1.* but more reſtreinedly ſpeaking of the Kingdome of *Judah* under the word *her*, as is common with the Prophets or the whole Synagogue or Congregation, which is the feminine. And it is a deſcription aptly agreeing to the Jews; for they halted betwixt two opinions, as *Elijah* charged them, following both God and *Baal*, and they did for the moſt part, till they were deſtroyed by the Caldees, and ſhe was caſt out, when carryed captive into *Babylon*, and afflicted ſo grievouſly, that tears for grief burſt out.

1 King. 18.

Pſal. 137.

V. 7. *And I will make her that halted a remnant and her that was caſt off a ſtrong nation*; that is, the precious remnant, of which it is ſaid, *although Iſrael were as the ſands of the Sea ſhore, yet a remnant only ſhall be ſaved,* they of the houſe of Iſrael, who ſhall finally be converted, being only as a remnant in compariſon of thoſe, that in ſo many ages have dyed in infidelity. But now this remnant, the formerly rejected, and captived, and therefore deſpiſed and by all Nations trodden underfoot, ſhall by the acceſſion of the Gentiles unto them, become a mighty Nation, having no meaner King to reigne over them, then God himſelfe in *Zion*, that is, his Church.

V. 8. *And thou O tower of the flock, &c. to thee ſhall it come, even the firſt dominion*: Having ſpoken in generall of the Iſraelites; here he ſingles out *Jeruſalem*, which he cals the tower of the flock, propheſying of Chriſts coming thither, as indeed he did. Some read it *the tower of Eder*, as a proper name, underſtanding hereby that ſpoken of *Gen.* 35.21. where *Jacob* pitched his tent after his coming from *Shechem*, and ſetting up a pillar at *Lux*, calling it *Bethel*. For of this *Jerome* ſaith, that it was near *Bethlehem*, although the Hebrews as he confeſſeth, hold it to be the ſame place where the temple was built afterwards, being here called the tower of the flock, as *Eder* ſignifieth for the congregations coming together thither from all parts of the Land; and this is moſt probable, becauſe *Jacob* is ſaid to have journyed from *Bethlehem* before he

Hieron.

came to pitch his tent by the power of *Eder*, and therefore it was ſome diſtance from *Bethlehem*, as *Jeruſalem* was, about 6 miles, and the next word added for explication, *the ſtrong tower of the daughter of Zion*, Hebr. *Ophel of the daughter of Zion*, or rather, *Ophel, the daughter of Zion*, evinceth that *Eder* otherwiſe called *Ophel*, was in *Jeruſalem*, becauſe 2 *Chron.* 33. 14. *Manaſſeh* his building or repairing of it there is ſpoken of. The Vulg. renders it, *thou dark tower of the flock*: but if we will make an appellative of it, we muſt render it *high tower*, becauſe עפל ſignifieth an high place, and not dark, but tranſlatitiouſly, becauſe an high building darkens the place adjacent. But it is beſt to hold to the proper name, and ſo the Temple is hereby deſcribed for the reaſon before ſaid. *Gualter.* And the Prophet, ſaith *Gualter*, doth rather ſpeak of the Temple and City thus, becauſe he would hereby put them in minde in what a low eſtate their father *Jacob* was, when he pitched there, intimating the low ebbe that the Kingdom of Iſraël ſhould be in, when Chriſt ſhould come to reſtore the firſt or ancient dominion, as here is ſaid, and ſo it is by the Cald. rendred, that is, the dominion or Kingdome, as it was, when it flouriſhed moſt in the time of *David* and *Solomon*. I think rather that the Prophet in calling it thus alludeth to the ſignification of the name, having reference to that which he had before ſaid, *v.* 2. *that all Nations ſhould come up into it*, for then moſt probably was it made *the tower of the flock or congregation*, ſo many from all parts congregating unto it, not only of the Jews, but of the Gentiles, it was moſt famous all over the world, and moſt eminent, and hereby made a very Ophel, being lifted up on high.

V. 9. *Now why doeſt thou cry out aloud, is there no King in thee?* Thus he hath ſhewed how after many ages it ſhould be with *Jeruſalem*, but now in the mean ſeaſon he hereby propheſieth of a lamentable caſe, wherein they ſhould be making them to cry out exceedingly; and what ſhould this be, but that they ſhould be without a King and Counſellours, and conſequently in confuſion, in the very caſe of a woman in travell full of pangs, deſpairing of being delivered? For ſo it fell out to *Jeruſalem* when *Zedekiah* their King was carryed away captive to *Babylon*, and their Princes alſo. For when any Kingdom is without a King and Counſellours, it is in a miſerable caſe, there being no State ſo bad as Lam. 4. an Anarchy, for which a King is called *the light of our eyes, and the breath of our noſtrils*; and when there was no King in Iſrael, ſee what evils raigned in Iſrael, *Judg.* 19. & 20. But for the people of God to be without a King was much more lamentable, becauſe when he failed that was of the line of *David*, their hopes of the Meſſiah that was to come of him, were greatly damped, which was the cauſe why they thus lamented.

V. 10. And that this is his meaning, is ſhewed *v.* 10. *Be in paine and labour to bring forth, &c.* plainly declaring that they ſhould be carryed into *Babylon*: but he immediately ſubjoineth a conſolation, ſaying, *there thou ſhalt be delivered*, that is, as other Prophets more particularly ſpeak, at the end of 70 years, ſo that there was no cauſe why they ſhould caſt away all hope when they ſhould be in ſuch miſery, and their caſe might ſeem to be ſo deſperate.

V. 13. *Ariſe and threſh O daughter of Zion, for I will make thy horne iron and thy hoofes braſſe:* Having ſhewed how that after the horrible deſtruction that ſhould
V. 11. come upon *Jeruſalem* by the Caldees, they ſhould be again delivered, *v.* 10. he
derides the thoughts of thoſe Heathens touching them, being that they ſhould
V. 12. alwayes keep them under, whereas the thoughts of the Lord were otherwiſe,
viz. to gather their heathen enemies as ſheaves into a barn, where the Jews
ſhould threſh them, as in this 13. verſe; and if it ſhould be doubted how they
ſhould be able thus to do, he ſaith, that God would make their horns iron
Gualter. and their hoofs braſſe, and this, ſaith *Gualter*, was partly fulfilled in the dayes
of *Eſther* and *Mordecai*, but moſt fully in the time of the Goſpel, when the A-
poſtles were ſent out as Oxen to threſh the corn by treading it out, as Prea-
chers of the Goſpel are compared, 1 *Cor.* 9. 1 *Tim.* 5.18. And then he ſaith,
I *will conſecrate their gain to the Lord*, which was done when Emperours turning
Chriſtians gave their ſubſtance to the building of Churches, and the mainte-

nance of the Miniſters of Chriſt, which went before another way, to the maintaining of idolatry and idols Prieſts. This alſo was fulfilled when the *Medes* and *Perſians* deſtroyed *Babylon*, which in Gods providence was done in revenge of their cruelty againſt *Jeruſalem*, and ſo the Jews are ſaid to have threſhed and broken them in pieces: for then were the riches of heathens conſecrated to God, becauſe *Cyrus* and his Princes gave great and pretious gifts to the Jewes, and ſent them away to *Jeruſalem*, to build the Temple. And afterwards *Judas Maccabeus* and his brethren tare the Heathen that fought againſt them, as with horns of iron.

CHAP. V.

V. 1. N*Ow gather thy ſelf in troops O daughter of troops, he hath laid ſiege againſt us:* the Vulg. *now thou ſhalt be waſted O daughter of theeves;* expounded by *Lyra* and others, of *Jeruſalem*, the Princes whereof are compared to theeves, *Eſa.*1.23. and *Mich.*2.8. to robbers upon the way, according to which they are ſaid to have made the houſe of God a den of theeves, but the time was coming, wherein they ſhould ſuffer by a hard and long ſiege, which was fulfilled when *Jeruſalem* was beſieged by the Romans, according to ſome, by *Nebuchadnezzar*, becauſe in the 2. verſe he propheſieth of Chriſts coming, which was before the deſtruction by the Romans, but is placed after this beſieging, And to this aſſenteth *Calvin* and *Gualter*, yet not following the tranſlation of the Vulg. Lat. but that which renders it by troops, taking *Jeruſalem* to be ſo called, becauſe the Jews were warlike people and truſted by going out to fight againſt their enemies to prevail ſtill, as they had often done. But contrariwiſe they were threatned with a ſiege, at what time they that had formerly gone far out to fight with their troops or armies, ſhould be forced to keep within the city for fear at the Caldees coming, for which it is ſaid, *gather thy ſelf in troops*, that is, thou ſhalt gather together and keep within a narrow compaſſe. *Junius* by this daughter of troops underſtands the Jews enemies, whom he doth here deride for the truſt that they had in their great forces united together, for which they thought themſelves invincible, but againſt this he ſhewed *ch.*4.12. that they ſhould be gathered together, as ſheaves that are bound ſtraight together, are brought to the floore to be threſhed, then having ſpoken of their threſhing, *v.*13. he here amplifieth the ſame gathering of them together by another metaphor of troops of armed men gathered together indeed to beſiege a city; but it ſhould finally be to their own ruine by the power of the ruler that ſhould riſe out of *Bethlehem*, *v.*2. for he ſheweth that the Aſſyrians ſhould at length be deſtroyed, who had born themſelves ſo proudly upon their multitudes, as *Senacherib* once did, and his army was ſuddenly confounded. And this I take to be moſt genuine. For firſt this verſe Hebr. is joined to *ch.*4. as being of the ſame argument with *v.*12,13. and *ch.*5. beginneth at theſe words. And thou *Bethlehem*. 2. Becauſe having ſpoken of the daughter of troops he immediately changeth the perſon and ſaith, *he hath beſieged us*, plainly intimating *Aſſyria* to be the daughter of armed troops here meant, beſieging *Jeruſalem*. 3. Becauſe it agreeth not with the argument in hand where all comfort is ſpoken to *Jeruſalem* and terrour to her enemies, to ſpeak here to her of being brought into ſtraights, but againſt her beſiegers altogether and to her comfort, as he goeth on *v.* 2. which might better be made the beginning of this chapter, as it is in the Hebrew, becauſe it is a moſt famous propheſie of Chriſts birth and the place where, which is not ſpoken of by any other Prophet, and of the things done after his coming. For the next words, *they ſhall ſmite the Judge of Iſrael with a rod upon his cheek*, hereby it is alſo made plain, that the daughter of troops before ſpoken of, was the enemy of *Iſrael*, and not *Iſrael*, for who elſe but an enemy would uſe the King of *Iſrael*, meant by the Judge, ſo indignly? for that this ſetteth forth contemp-

Lyra.

Calvin.
Gualter.

Junius.

tuous uſage is plain from the like done to Chriſt by his perſecutours, and great was the indignity done to *Zedekiah* when he was ſmitten and had his eyes put out. 2 King.25.

V. 2. *And thou Bethlehem Ephrata, though thou be little amongſt the thouſands of Iſrael, yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael, whoſe goings forth have been of old from everlaſting*: Having ſhewed immediately before the great debaſement of the King of the Jews, intimating that Kingdom utterly ruined, now he comforts them again by a promiſe of another moſt glorious King that ſhould be born in *Bethlehem* the City of *David*: out of which he came and proved a mighty and famous King, although it could be little expected, the City being ſo ſmall, his fathers houſe ſo mean, and he the leaſt amongſt his brethren. And in ſpeaking of *Bethlehem*, he omits not to ſet it forth by the ſmalneſſe, being therefore in mans reaſon moſt unlikely to bring forth ſo great and glorious a ruler, yet the very mentioning of the place could not but put them in mind of *David* born there, and of Gods promiſe to *David* touching his ſeed that ſhould ſit upon his Throne and raign for ever, ſo that it was a great thing that they might well hope for, ſeeing the power of God doth not work upon advantages to ſet up any man, but he raiſeth out of the duſt to ſit with Princes, as it is ſaid *Pſ.*113. yea he delighteth ſo to doe, that his almighty power might be the more magnified; as he brought *Joſeph* out of the Dungeon to be the chief Counſellour to King *Pharaoh*: Whereas *Mat.* 2. hath it, *thou art not the leaſt*: it is reconciled upon that place; for this phraſe, *the leaſt of the thouſands of Iſrael*, it is to be underſtood that amongſt the Jews there were captains of thouſands and hundreds, and according to that diſtribution he here ſpeaketh. *Bethlehem* and the Villages adjacent made the leaſt number for the ſupplying of a captain of 1000 of all the cities in Iſrael, ſome having a full 1000, ſome 2000 or more, *Bethlehem* ſcarce 1000 compleat, yet being a prefecture by it ſelf, as he that is over a regiment of a 1000 is ſo called, although in his regiment there want ſome of that number, ſo *Calvin*, *He ſhall come forth to me, that is to be ruler*: that is, the Meſſiah ſhall be born in thee, being ſupernaturally brought forth by a pure Virgin, wherein my almighty power ſhall evidently appear, and therefore I ſay, *ſhall come forth to me*, at my will and decree and time appointed, *whoſe goings forth have been of old from everlaſting*: here becauſe goings forth are ſpoken of in the plurall number, ſome, ſaith *Calvin*, underſtand it both of his eternall generation, as God; and his generation as man; and to make this good, the Rabbines ſay, that the Meſſiah was from eternity in heaven, to be ſent down for the redemption and ſalvation of his people when the Father pleaſeth. But this is a vain fable, that of *Lyra* is better, here the two natures of Chriſt are ſpoken of, the one, *viz.* his manhood, when it is ſaid, that he ſhould come out of *Bethlehem*, and both it and his Godhead, when he ſaith, *his goings out*, for, as *Calvin* ſaith, although he were born and brought forth, as man in time, yet the decree of God, that thus it ſhould be, was eternall, and ſo in this reſpect this going out eternall. *Act.*2.23. unleſſe we ſhall ſay with ſome, that the plurall number is uſed for the ſingular, as is uſed amongſt the Hebrews in matters of great moment, as wiſdome is ſpoken of *Prov.*1. by the word חכמות a plurall, and the whale בהמות *Job* 40.

Calvin.

Lyra.

V. 3. *Therefore will he give them up, till the time that ſhe which travelleth hath brought forth, then the remnant of his brethren ſhall return to the children of Iſrael*: the Vulg. for *give them up*, hath, *dabit eos*, expounded by *Lyra*, he will give ſome time to them to dwell ſtill in *Judea*, although unworthy for their crucifying of Chriſt, before that they be deſtroyed, by the Romans, becauſe Chriſt was borne amongſt them, and the Temple and ancient ſervice of God was there, which for honours ſake the Lord would not have buryed inſtantly, but in proceſſe of time according to *Auguſtine*, and Hebr. it is יתנם *he will give them, till ſhe that travelleth hath brought forth*, that is, the Church be repleniſhed with children out of the nations by their converſion through the preaching of the Goſpel; *then the remnant of his brethren ſhall return to the children of Iſrael*: Lyra.

that is, being converted to the faith, which was in the poſterity of *Iſrael* anciently, as in *Moſes* and *David*, and other Peophets and holy men, who all beleeved in Chriſt, and are celebrated for their faith *Heb.* 11. and theſe are called Chriſts brethren, b cauſe he came of the ſame father *Jacob*, and a remnant, to intimate a very few in compariſon of the whole nation that ſhould be converted, the reſt being hardened by unbelief. But if we take it thus, the word *then* muſt not be underſtood of the the time when this graunt of their continuing in *Judea* was expired, but of the time whilſt it laſted, for then many were turned, as we read, *Act.* 2. and *Act.* 4. but not of any turning afterwards. *Calvin*, although he renders the word alſo by *dabit*, yet expounds it of the Lords giving the Jews over to ſuffer extream miſeries, till that the body of the people being for their ſorrows like to a woman in travail, be delivered by Chriſt, and then a remnant being converted ſhall have exceeding great joy, as a woman of her child, when her pangs be over and ſhe is delivered and ſafe. But whoſe brethren they be, of whom it is ſaid, the remnant of *his brethren*, or how this is a returning to the children of *Iſrael*, he ſaith not. But *Gualter* who is for the ſame expoſition, ſaith the ſame in effect with *Lyra*, *his brethren* are Chriſts brethren, whoſe elder brother he is ſaid to be, and the faithfull are all brethren alſo, as having one father, God; one mother, the Church; and one ſpirit, whereby they are knit together in the unity of faith, their turning to the children of *Iſrael*, is turning truly faithfull, as all the the worthy children of *Iſrael* ever were, and in paraphraſing upon *dabit*, he ſhall give, he addeth, *therefore he ſhall give them into the hands of their enemies, till ſhe that ſhall travell be delivered*: that is, according to ſome, the bleſſed Virgin *Mary*, bringing forth the ruler ſpoken of, *v.* 2. which he juſtifieth not, yet dares not deny, but ſaith, if the Authors of this Expoſition were put to prove it, they would hardly be able to do it. But to me it ſeems moſt aptly to agree, the whole ſentence being thus reſolved, becauſe it ſhall be as is propheſied, *v.* 2. *a ruler ſhall come*, therefore be of good comfort, O Church of *Judea*, even being left for a time to many miſeries, for the time of thy ſufferings is not unlimited, it being to end when ſhe that is ſo famous by the Propheſie *Eſa.* 7. ſhall be delivered of that holy One who ſhall rule over all; then not only *Iſrael* according to the fleſh and ſpirit both ſhall have unſpeakable comfort, but alſo the remnant of his brethren, whom alſo he calleth his ſheep, ſaying, *I have other ſheep*, whom I will gather together, and ſo there ſhall be one ſhepherd and one ſheep-fold, and theſe were the Gentiles, to whom the Goſpell being preached the great work of their converſion followed, and then they were turned to the children of *Iſrael* by being through faith incorporated into the ſame body with them, and made the children of *Abraham*, as *Rom.* 4. 12. That of *Lyra* before going, is too coact, and the word *then*, denoting the time of the remnants being turned, pointing at the time of the deliverance ſpoken of, agreeth not to the converſion of thoſe faithfull ones in *Judea* after the Temple and old Service ceaſing, becauſe it was before even at Chriſts and his Apoſtles firſt going out to preach the Goſpel.

Calvin.

Gualter.

Joh. 10.

V. 4. *And he ſhall ſtand and feed in the ſtrength of the Lord, &c. and they ſhall abide, &c.* That is, Chriſt the ruler before ſpoken of, ſhall ſetledly continue in his Dominion, no enemies being able to deſtroy it or to ſtand againſt it, but he ſhall prevail againſt all, and he ſhall feed, that is, govern and rule in almighty power over his ſubjects, miniſtring food alſo to their ſouls by teaching them the truth, which is as food to the inner man, and ſo they that are taught and governed by him, *ſhall abide*, Heb. *ſhall dwell*, hereby denoting the eſtabliſhment of the Church of Chriſt for ever, the very gates of hell not being able to prevail againſt it, *for now ſhall he be great even to the ends of the earth*, a propheſie of the propagation of the Goſpel to all countries and nations.

Matth. 16. 16.

V. 5. *And this man ſhal be the peace, when the Aſſyrian ſhal come into our Land &c. then ſhal we raiſe againſt him 7 ſhepherds, and 8 principall men*: that is, Chriſt, who made peace betwixt God and men, ſo many as beleeve in his name according to Rom. 5. 1. and peace betwixt Jew and Gentile, and Nation and Nation converted to the faith,according to *Eſay* 2.& 11. But touching the words following, they are ſo obſcure, that Expoſitours are much toiled about finding out the meaning. For in Chriſts time there was no Aſſyrian that came into *Judea*, but his coming was many hundreds of years before. Therefore it is to be noted, that Hebr. it is not, *when the Aſſyrian ſhall come*, but *this man ſhall be peace the Aſſyrian, for he ſhall come into our Land* :and it is a propheſie of two diverſe things.

1. Of Chriſt the great Ruler, of whom he began to ſpeak *v.* 2. and continues to ſpeak of him to the beginning of this verſe.

2. Of the ſufferings of the people of God before the coming of this Ruler by that raging enemy the Aſſyrian, who came againſt *Judah* in *Hezekiah* his time, and took all the Cities of *Judah* and their palaces, and myſtically of their ſufferings by other Heathens in the time of the Goſpel, perſecuting and deſtroying Chriſtians a long time, that the faithfull being forewarned of theſe things might by faith patiently bear them in expectation of the deliverer here promiſed, and the finall ſubduing of them by 7 paſtours and 8 principall men, as in the words following in this verſe and *v.6.*

So that *Micah* herein proceedeth much like unto *Iſaiah*, with whom he alſo ſpeaks the ſame in divers other things, as hath been formerly noted. As *Eſa.* 7.14. he being about to give a ſign of comfort and deliverance to the Jewes in the time of *Ahaz*,when cruel enemies came againſt *Jeruſalem*,propheſieth firſt of the Virgins bringing forth a ſon, and immediately paſſeth on to propheſie of the deſtruction of both the Kingdoms, that came then againſt her, ſaying, *before a child ſhal have knowledge to forſake the evil and chooſe the good,the land that thou abhorreſt, ſhall be forſaken of both her Kings* , meaning not the Virgins ſon, but another ſpoken of *ch.*8. that the Propheteſſe brought forth,as there hath been ſhewed. In like manner *Micah* having ſpoken of Chriſt, that ſhall be peace, immediately turns himſelf to the afflictions before this to come, then proſecuting the ſame argument again for the further comfort of the faithfull. But what meaneth he by the 7 paſtours, and 8 principall men raiſed up againſt *Aſhur*, and ſubduing the land of *Nimrod*? To this Expoſitours generally ſay, that the numbers of 7 and 8, certain numbers are for a great many, as where it is ſaid, *ſhe that was barren hath born ſeven* , that is, many children, and whereas it is not only ſaid 7, but alſo 8, hereby ſtill a greater augmentation of their number is made, as *Eccl.*11.2. *Give a portion to 7 and alſo to* 8 : that is, to a very great company give alms. And coming to diſtinguiſh betwixt the ſhepherds and the principall men, ſome will have by the 7 ſhepherds, a great number of preachers meant, and by the 8 Princes, Biſhops, to whom the principality of the Church is committed, others Paſtors, and Chriſtian Princes, expounding theſe words, *we ſhall raiſe againſt him*, of a free election made by the people both of the one and the other, which is alwayes beſt, and not when Kingdoms are made hereditary : but ſome referre the words unto God, who is ſet forth plurally in Hebrew אלוהים for the triplicity of perſons, as *Gen.*1. *Let us make man after our Image*, which I conceive to be beſt. But for the 7 and 8 diſtinguiſhed one way or the other I cannot ſubſcribe: How can either Paſtours in reſpect of Biſhops be ſet forth by the number of 7 and they of 8, or in reſpect of Kings and Princes, becauſe the number of Paſtors is farre greater then either of them? I ſuppoſe therefore that ſo many and no more as be here named, are meant, that ſhould be moſt famous for the propagation of the Goſpel, and if we conſider well of it we ſhall find that there were juſt 7 and 8 ſuch, the 7 Deacons *Act.6.* and 8 Apoſtles and Apoſtolicall men, whoſe writings made them moſt famous of all others, being the only penmen of the New Teſtament : that is, *Matthew*, *John*, *Paul*, *James*, *Peter*, *Jude*, *Marke*, and *Luke*, whoſe praiſe, although no Apoſtle, was his Goſpel.

Touching theſe it is here ſaid, *they ſhall waſte the land of Aſſyria with the ſword*, but Hebr. it is better, *they ſhall feed*, and ſo the Vulg. hath it, for it is meant,

that they and others like them ſhould ſubdue by the ſword of the Spirit idolatrous
countreys, that being named for all, which was then *inſtar omnium*, the
Monarchy ruling over others, and becauſe the ſame, that is, the ſword ſubduing
is the word feeding, it is thus ſpoken. And it is called the land of
Nimrod, becauſe he was the firſt founder of the *Aſſyrian* Monarchy, being ſaid to Gen. 10.
be a mighty hunter before God, and therefore a fit type of the Devill, that
like a Lion hunteth after ſoules ſeeking to devoure them, and all heathen 1 Pet. 5. 8.
Kingdomes are ſaid to be his land, becauſe the people thereof were then under Epheſ. 2.
him, the Prince of the air, but now fed with the milk of the Word, 1 Pet. 2. 2.
and ſo Gods people come to bee delivered from the *Aſſyrian*, that is,
perſecuters being turned faithfull after this bleſſed rulers entring the Holy
Land, and from thence, ſending out theſe principall men to Preach the Goſpell;
the word נסכי here uſed ſignifieth either ſuch as be ſet over, or Kings,
and Princes, comming of נכך to poure out, Kings being ſo called, and chief
Prophets for their anointing, when oyle was poured upon their heads to inaugurate
them to theſe Offices, as God bad *Elijah* to anoint *Eliſhah*, that hee
might be Prophet in his ſtead, and a ſword is attributed to him as well as to
Jehu and *Aſahel*, Kings, and of theſe principall men feeding *Aſſyria*, it is ſaid,
Pſal. 45. *In ſtead of Fathers thou ſhalt have children, that thou mayeſt make Princes in
all lands.* And this doth rather appear to be the ſenſe, becauſe verſ. 7. it is V. 7.
ſaid, *The remnant of Jacob ſhall be amongſt many Nations as a dew from the Lord*, for
hereby is intimated, that their feeding of them with the ſword was not to
ruine, but revive them that were dead before in ſin, as the dew and raine
doth the graſſe grown dry, ſeared and dead for want of ſeaſonable ſhowers.
Calvin underſtands both that before going, verſ. 6. and this otherwiſe, of the Calvin.
power, that the Jews ſhould have over their enemies, the Aſſyrians, they although
in the midſt of them being as the graſſe refreſhed by the dew, that
hath no help to make it grow as corn hath, but from God onely, hereby ſhewing,
that the power and providence of God alone is ſufficient, to uphold his
people, and to make them increaſe and proſper in the midſt of greateſt afflictions,
and oppreſſions, though men put not to their helping hand. But others, as
I have ſaid, refer all to the Preaching of the Goſpell by them of the houſe
of *Jacob* in all Nations, by the laſt words of the verſe, *that tarryeth not for man,
nor waiteth for the ſonnes of man*, underſtanding that this dew ſhould not come at
the will or ordering of men, but of God only, men being ſo far of themſelves
from deſiring it, that if the falling of it ſhould be delayed till they deſire it,
it ſhould never come. From all which note, 1. that although the condition Note.
of Gods people be moſt comfortable through Chriſt, yet it is not without
grievous ſufferings in this World. 2. From all theſe there ſhall be deliverance
in Gods good time. 3. The principall means of quelling enemies of
the Church are Paſtours by the ſword of the Spirit the Word of God, and of
theſe ſome ought to be principall and above others, neither ſhould there be
a parity amongſt them all. 4. A land before Preaching therein is, the divels
land, and the people under his rule, and are not brought from this by
force of armes, but by feeding with the Word. 5. It is a great happineſſe
to any people to have Gods Miniſters amongſt them, they being to them, as the
dew to the withered graſſe.

V. 8. *The remnant of the houſe of Jacob ſhall be as a Lion amongſt the beaſts.* This may
ſeeme ſtrange, that the ſame ſhould be as dew upon the graſſe, and as a Lion
tearing and devouring, but it agreeth as well as waſting and feeding with
the ſword before ſpoken of, here is nothing elſe meant, but that luſts in men,
which were as beaſts of the Forreſt making them ſavage and brutiſh, before
the comming of the Goſpell amongſt them, ſhould by it bee deſtroyed,
they not being led hereby any more in ſinne, but in all vertue and goodneſſe.

V. 9. *In that day thy hand ſhall bee lifted up upon thy adverſaries, and all thy enemies
ſhall be cut off.* Here the Lord inlargeth himſelf, ſpeaking not ſo much to *Jacob*
according to the fleſh, as according to the ſpirit, that is, the Church ga-

thered out of all Nations, and he ſpeaks of the enemies of their ſalvation,
that fought againſt their ſouls, againſt which he ſaith, their hand ſhould be
lifted up, that is, they ſhould prevaile, which he ſaith, ſhould be all cut off,
V. 10. naming verſ. 10. what theſe enemies were, *viz.* horſes and chariots, Cities,
V. 11. and ſtrong holds, that is, their pride, wherewith they were puffed up by
means of theſe things, and not that they ſhould injoy not them any longer.

Then verſ. 12. other enemies of their ſouls are named, *viz.* witchcraft,
ſoothſayers, groves, graven images, and the Cities ſo far forth as they were
adorned with theſe, and they thought them the more holy and glorious
therefore. And all theſe, I ſay, are ſpoken of, as adjudged to deſtruction
now, not amongſt the Iſraelites by nature, but the Gentiles becoming Iſraelites
through the coming of the Goſpell amongſt them, becauſe for the
V. 15. abominations laſt ſpoken of, the Jews had left them long before, even ever
ſince their coming out of the Babyloniſh captivity. But finally, verſ. 15.
he threatneth ſuch vengeance to the heathen, as hath not been heard of, that
is, to the heathen ſtill hardening themſelves in the abominations before ſaid,
when the light came amongſt them, as many did for many hundreths of
of years, and his Eccleſiaſticall hiſtory ſheweth to have been fulfilled in the
times of perſecuting Emperours of *Rome* by the ſword, ſore famines and
deſtroying Peſtilences, the like to which had not been in former times.

CHAP. VI.

V. 1. A*Riſe, contend thou before the mountains*, the Vulg. *againſt the mountains*, Heb. *with*
Hieron. *the mountains*, where by mountaines and hils are underſtood great men,
Lyra. and high in dignity, as they are alſo ſet forth, *Eſa.* 2. So that the Prophet is
here bidden to expoſtulate with and reprove even the Princes and Rulers of
the people, againſt whom he inveighed before under the name of heads, ch.
3.9. but having gone from this theam to more joyfull matter of Propheſie
touching ſalvation by Chriſt, chap. 4. & 5. now he is called back to it again,
and to recount from the beginning Gods favours towards them, and their ingratitude
Calvin. that they might be aſhamed. Some indeed underſtand hils properly,
Gualter. as *Eſai.* 1.1. he ſaith, *hearken (O earth)* expounding it of the Jews deſperate
going on in ſin, having no ears to hear inſtruction, ſo that that he is forced,
leaving them, to call ſenſleſſe creatures to judge of their wickedneſſe. But
V. 3. becauſe it is not *before*, but *with the mountaines*, it is plaine, that men are underſtood
hereby, and therefore he varyeth the phraſe, verſ. 3. ſaying *(O my people)*
and yee ſtrong foundations, thus he calleth them alſo, becauſe Princes are as
the foundation of the Common-wealth, and they being ſhaked and made
ruinous by wickedneſſe, the whole building is ready to fall, thus *Pſalm* 11. 3.
the *foundations* are alſo ſpoken of, and *David* ſaith of himſelfe; *I*
beare up the pillars of it; which is proper to a foundation to doe.

V. 5. *Remember what Balak the King of Moab conſulted, and what Balaam the ſon*
of Bear anſwered from Shittim to Gilgal. Of this read *Numb.* 22. & 23. & 25.
Joſh. 5. But what meaneth he by ſaying, from *Shittim to Gilgal?* *Sol. Gilgal* was the
firſt place in the land of *Canaan*, to which the children of *Iſrael* came, being
miraculous brought through *Jordan*, notwithſtanding their foul ſinning
at *Shittim* in the borders of *Moab*, *Numb.* 25. the meaning therefore is, remember
not onely, how I over ruled *Balaam* in ſtead of curſing to bleſſe thee,
contrary to *Balaks* ſolliciting of him, but alſo, what an horrible ſin thou
didſt commit at *Shittim*, in regard of which I was again pacified by *Phinees*
his zeale, and thenceforth went along with thee by my power bringing
thee through the great river *Jordan* upon dry ground into the land of *Canaan*,
and in particular to *Gilgal*, the firſt place, where thou pitchedſt there,
all which I did, that thou mighteſt be moved to live righteouſly before
me, which is meant by ſaying, *that thou mightſt know my righteouſneſſes*, as it is
in the Hebrew: that is, not ſome, but all parts of righteouſneſſe.

Wherewith ſhall I come before the Lord, Vulg. *what worthy thing ſhall I offer,* but V. 6.
the word אקדם ſignifieth to occure or meet with, and it is a fit word to
anſwer his kindneſſe before ſpoken of, requiring that he having gone ſo far
in mercy towards his people, they ſhould now come forth in officiouſneſſe,
but for this end bowing the body is not accepted of, nor offering ſacrifices, V. 7.
in what aboundance ſo ever they be brought, for all theſe things are not
acceptable from the wicked, no nor the offering of a mans firſt born, as *A-
braham* being commanded prepared to doe, for this was commanded him
onely to try his obedience, and if another being diſobedient in reſpect of
walking righteouſly before God in all things, ſhould doe the like, he could
not be accepted. What then is acceptable, verſ. 8. declareth, to be righteous, V. 8.
and mercifull, and to walk humbly with thy God. Verſ. 9. *The Lords* V. 9.
*voice cryeth to the City, and the man of wiſdome ſhall ſee thy name, hear the rod, and
who hath appointed it.* The Vulgar hath it, *and ſalvation ſhall be to them that
feare his Name, heare yee Tribes, and who will approve it?* expounded
by *Lyra,* heare (ye children of *Iſrael,*) whom he now calleth Tribes, Lyra.
becauſe diſtinguiſht into Tribes, but how many amongſt you be there,
that will approve it to be his voice by fearing to ſin, and endevouring
to live accordingly in all things, ſurely very few none. And in the He-
brew תושיה is properly eſſence, and becauſe ſalvation is the being, which
we deſire above all things, it is beſt rendered ſalvation, by the Septuagint
σωτηρία, for the next word יראה if we derive it from ירא to fear as we
may well doe, rather then from ראה to ſee, the Vulgar Tranſlation is beſt,
Salvation ſhall be to him that feareth thy name, if we follow the New Tranſla-
Wiſdome ſhall ſee thy name, I know not, how to make ſo good ſenſe of it.
For the next word מטה it ſignifieth either a rod or Tribe, and for ſo much
as if we render it *Tribe,* the ſenſe will be better then *Rod,* for a Tribe both
can hear, and is a noun collective, there being many in a Tribe, for
which it may well be joined with a verb plurall, as here it is. For the laſt
word יעדה it ſignifieth appointed, if we derive it from יעד, but if from
עוד, to exalt, or extoll, and then it is, who will approve, becauſe
extolling implyeth approving, and ſo we may wholly reſt in the Expoſition
of *Lyra.*

As yet are the treaſures of wickedneſſe in the houſe of the wicked? Vulg. *a fire in the* V. 10.
houſe of the wicked, the treaſures of wickedneſſe, in the Hebrew it is אִשׁ, which with
the point ·· ſignifieth fire, and whereas it is rendered is, it cannot ſo go, un-
leſſe it be read יֵשׁ, which ſignifieth is, but both this would be a manifeſt
change of the word, and it being a ſingular would not agree with the plurall,
treaſures, wherefore I rather approve of *Jeroms* rendring it fire, the ſenſe being
plain according to that reading, *Shall the wicked houſe yet be fire,* after ſo many
inſtructions and threatnings againſt unjuſt dealers, ſhall they goe on ſtill
to puff the fire of Gods wrath till the whole wicked houſe of *Iſrael,* be all
on a flaming fire, and ſo conſumed? and if ye ask, what amongſt us cauſeth
it to be ſo, the next words reſolve it, *the treaſures of wickedneſſe,* goods evill
gotten and encreaſed to great aboundance. *The ſmall meaſure is abomination,*
Heb. *the light Ephah is wrath,* or becauſe the *Ephah* is a meaſure of dry things,
it may be rendred *ſmall,* as *Amos* 8. they are charged with making the *Ephah
ſmal and ſhekel great,* the ſin both there and here taxed being deceit in mea-
ſures, whereby ſome ſeek to get this worlds goods, but they get Gods
wrath, which is fire, as was before ſaid: a warning for all unjuſt dealers,
it is no treaſure that is thus gotten, but a fire in thy houſe to burn it up,
therefore if none but a madman will ſet fire upon his own houſe; what is Note,
hee but mad, that will uſe deceit in his dealing? either in meaſure,
weight, lying or diſſembling ſpeaches, or any other way? The word אש
alſo with *hirie,* as it is here pointed is obſerved by *Pagnin* to ſignifie
fire.

Therefore I will make thee ſick in ſmiting thee, in making thee deſolate. Here the V. 13.
carrying of *Iſrael* away into captivity firſt, and then of *Judah* is threatened,
for

for which a word in the plurall number, ſmitings: hereby firſt the people are made ſick as it were, and weak, and then deſolation comes to their land. And verſ. 14. one thing is ſpoken of that might well make them ſick and weak;

V. 14. *Thou ſhalt eat and not be ſatisfied, and thy caſting downe ſhall be in the midſt of thee*; that is, thou ſhalt want food through famine, and hereby thou ſhalt fall, not in outer places, where pooreſt people dwell, but in the heart of the City, where the rich dwell, *Thou ſhalt take hold but not deliver, and what thou delivereſt I will ſlay with the ſword*, that is, the enemies breaking it, and laying hold upon thy children to carry them away captive, if thou ſhalt ſtrive to ſave them out of their hands, thou ſhalt not be able to doe it, and ſuch as thou doſt ſave ſhall come to their death another way, and therefore thy attempting to ſave them ſhall be vain.

V. 15. Then the land being deſolate another ſhall reap what thou haſt ſown to thy
V. 16. exceeding great grief. Verſ. 16. *For the Statutes of Omri are kept and all the workes of the houſe of Ahab*, of which two Kings of *Iſrael* and their abominable idolatries, ſee 1 *King*.16. 26.30. of the things before ſpoken of, and here, that they ſhould be an hiſſing, ſee them threatned, *Deut*.28.33.

CHAP. VII.

V. 1. W*Oe is me, for I am as when they have gathered the ſummer fruit, as the grapegleaning of the Vintage.* Here the Prophet in the perſon of *Iſrael*
lamenteth the deſolation to come, when there ſhould be ſuch a
deſtruction, and captivating of the people of the land, that the
whole Countrey ſhould be as a Vineyard without any more grapes, then it
is commonly after grape-gathering, there being left onely here and there a
cluſter, ſo the whole countrey without inhabitants all but a very ſmall remnant
of poore people, as it was, 2 *King*.25. And becauſe there was amongſt
V. 2. them all as great a deſolation of the righteous before this, it is brought in
verſ.2. as a prime cauſe of lamentation, *The good man is periſhed out of the
land, and there is none upright among men.* Expoſitours here vary, ſome underſtanding
it altogether of the firſt deſolation by deſtruction: ſome of the other
by the decay of goodneſſe generally overſpreading the whole Kingdom.
But I ſee no reaſon, but that we may take in both, as meant here, for it is lamentable,
when a land formerly repleniſhed with people, and in a proſperous
eſtate is laid waſt and moſt lamentable, when they amongſt whom the
true religion is profeſſed, are ſo degenerated, that none good are left amongſt
them, but all turn oppreſſours of each other, as is expreſſed in the next words,
They all lye in wait for bloud, they hunt every man his brother with a net. Whereby
yet he meaneth not, that every one without exception did thus, but the rich
and the mighty, there being amongſt the meaner ſort yet ſome few good, although
1 King. 19. ſo few and hidden, from mens ſight that they could not diſcern
any, as in the time of *Elijah*, who made the like complaint when as there
were 7000 known to God in *Iſrael*, that had not bowed their knees to *Baal*,
and amongſt theſe of Prophets not a few, as we may gather from the ſpeech
of *Obadiah* to him, ſaying, that he had hid of the Prophets of the Lord by
50. in a cave, when *Jezabel* ſought to deſtroy them all.

V. 3. *That they may doe evill with both hands earneſtly, the Prince asketh and the judge for a reward.* Having charged them with cruelty and fraud generally, ver.2. now he particularlizeth them, that were guilty hereof, even the greateſt Princes and Judges, Vulg. *They call the evill of their hands good*, Heb. *for*, or *upon the evill of their hands*, or *of both hands, the Prince asketh to doe good, and the judge for recompence or reward*; the meaning being, when they doe ſo evill, as hath beene ſaid, the Prince requireth tributes and taxes of the people, under a pretence of doing therewith good to the Kingdome, but indeed it is either to enrich himſelfe out of avarice, or to maintaine pride and exceſſe, and for the Judge ſet up by him, he to gratifie the Prince for this his preferment, ſaith as the Prince ſaith, juſtifying him in all his demands, or having attained this dignity at a dear rate, all that he hunts after is the getting of bribes to recover his money laid out again, and to make advantage of his place to the enriching of himſelfe and poſterity. Then come in a third ſort here alſo complained of, *and the great man, he uttereth his miſchievous deſire, and ſo they wrap it up,* Heb. *for miſchievous deſire, is the pravity of his ſoul,* it being meant, that Counſellours, who are greateſt in ſwaying the State, and in caſes to be judged, next unto the two before ſaid, bend their ſtudies likewiſe for gain to make bad caſes good, and ſo, all things amongſt theſe three are done moſt corruptly to the oppreſſion of the poor people, who muſt be patients under greateſt exactions and unjuſt judgments. A very true deſcription of our owne Kingdome, and therefore a dreadfull ſign of horrible judgments coming.

Note.

V. 4. *The beſt of them is as a bryer, &c.* that is, he that ſeems beſt, as a bryer rends and tears all that live and come amongſt them, therefore in the next words they are threatened, *The day of thy Watchmen and Viſitation cometh, and they ſhall be in perplexity.* Here ſaith *Calvin* by Watchmen he underſtands their Princes, whoſe judgement was at hand for all their wickedneſſes before ſaid, and their Prieſts and Prophets that flattered them, and in ſaying *thy viſitation,* he meaneth the whole body of the people, that ſhould ſuffer likewiſe, for it is no plea for them, that they were miſlead, every one being required to take notice of the truth and to fall on it, and not to be at the will of the greateſt to doe evill, there being alwayes ſome faithfull Watchmen of whom they may learn the right. Wherein I ſubſcribe unto him, but onely by Watchmen I cannot underſtand any other, but Prophets and Paſtours, who only are ſet forth by this name and not Princes, although both ſorts be alike called Shepheards.

Calvin.

V. 5. *Truſt not in a friend, put not confidence in a guide, keep the doores of thy mouth from her that lyeth in thy boſome.* Here the Prophet returns again to the corruption of the times, which ſhould be or was ſo great, that an intimate friend could not ſafely be truſted in by his friend, a captain by his ſouldiers, or a wife by her husband: not only Kings, and Judges, and Counſellors at Law being deceitfull, but all other ſorts of people, no friends being any other now, but feigned friends, and wives moſt unnaturally, inſtead of building their husbands houſes, ſeeking by accuſations brought againſt them, whereby they might be put to great damage, to pull them down, or by other fraudulent wayes and means. Here againſt therefore *Micah* giveth good counſell, withall laying open the univerſall overſpreading of wickedneſſe extinguiſhing all love, but of a mans ſelf, as *David* complained, *Pſal.* 12. and we find it by experience to be true at this day in all, but wives, of whom there is yet but here and there one thus divelliſhly minded againſt their husbands, but more through talkativeneſſe apt haply to tell abroad that which they ſpeake in private, to their great prejudice.

V. 6. *For the ſon diſhonoureth his father, and the daughter riſeth againſt her mother, &c.* Here he proceedes to more near relations, that he might leave none untouched, but ſhew, not only wicked, otherwiſe they were grown, but in being unnaturall in the higheſt degree, but this ſeems rather to be Propheticall touching the time of the Goſpell, in which alſo our Lord ſaith, that it ſhould thus come to paſſe through the corruption and infidelity of men, then the declaratory, what was in the Prophets days, and yet they being ſo greatly corrupted, doubtleſſe were alſo evill in every kind, all iniquity being grown full and ſo ripe for judgement, but in the time of the Goſpell there was another cauſe, *viz.* the hatred of unbeleevers againſt the faithfull, then the pride, cruelty and covetouſneſſe, that reigned in mens hearts.

Matth. 10.20.
Luk. 12.33.

V. 7, 8, 9. We are taught in the example of the Prophet to wait upon God, being aſſured, that although for a time we may ſuffer much by means of ſuch evill

men and women, yet we ſhall finally be delivered by his goodneſſe, and theſe
V. 10. our unreaſonable enemies ſhall be ſhall be judged.

Gualter. All which ſaith he, *ſhe that is mine enemy ſhall ſee, and ſhame ſhall cover her, which ſaid, where is now thy God,* being firſt meant, as *Gualter* hath it, of *Babylon,* that now inſulted at the ruine of *Jeruſalem,* although ſome think, that *Idumea* is meant, then of the Jewiſh Synagogue inſulting over Chriſt, when he hung upon the Croſſe, and they that went by mockt at him, and ſaid, *he truſted in God, Let him now ſave him, if he will have him.* For *Babylon* is called often by the name of a daughter, and ſo is *Judah,* for which he ſpeaks of either of them, ſaying *ſhee,* and threatning either with moſt heavy judgements, as alſo befell them, deſtruction being by God brought upon *Babylon* by *Cyrus,* and upon *Jeruſalem* by *Titus* and *Veſpaſian.* Now it is a great temptation to be delivered into the hands of the heathens, for Gods people, not only to ſuffer all cruelty, but alſo to be derided and ſcoffed at and for their miſeries to heare the great God of heaven vilified; as if he could not help them and therefore there is great need, to be upheld againſt this temptation, to ſet before our eyes, that all this is done by God for our ſins, and that in his good time we ſhall be delivered and our enemies confounded, that we may wait with patience for it.

V. 11. *In the day that thy wals are to be built, the decree ſhall be far removed.* Having ſpoken of the treading of *Babylon* under foot, verſ. 10. he now proceedeth to ſpeak more comfort to *Jeruſalem* by ſpeaking of the rebuilding of her wals, and of the removing of the decree then a far of, the Vulgar for *Decree* hath *Law,* for חק ſignifieth either *Statute, Precept,* or *Decree*; the meaning is, that thou ſhalt no more be under the command of the *Babylonian.* Thus Expoſitors generally, but if we look back to *c.*6.16. the ſtatutes of *Omri* are there ſpoken of, the ſame word חק being uſed, wherefore it is more probable, that the ſame is here meant, they ſhall no more live in the foul ſin of idolatry; as indeed they did not after their return from captivity. Some by the Decree underſtand the Decrees of Kings after *Cyrus* to the time of *Darius,* whereby the building of the Temple and City was forbidden, as if it were meant; that theſe decrees ſhould now ceaſe, another King ariſing, that again allowed the
V. 12. building thereof. Verſ. 12. *In that day alſo he ſhall come to thee even from Aſſyria, and from the fortified Cities, and from the fortreſſe to the river, and from ſea to ſea, and from mountaine to mountain.* Vulg. *In that day Aſhur ſhall come to thee and to the fenced Cities, and from the fenced Cities to the river, and from Sea, &c.* but Heb. *it is, he ſhall come even to thee from Aſhur,* whereby the great glory of *Jeruſalem,* after the rebuilding ſpoken of v. 11. is prophecied of, inſomuch as that people ſhould flock to it from all parts to worſhip there, yea even from *Aſſyria,* and the moſt mighty Kingdoms meant by fortified, and from all parts of the world far and wide, meant by ſaying, *from fenced cities to the river, and from ſea to ſea, and from mountain to mountain.* For the word יבוא as *Calvin* noteth, is indefinite, in force of a plurall, *they ſhall come.* It is in effect the ſame that was ſaid chap. 4. of the coming of all Nations to the mountain of the Lord, in their reſorting to *Jeruſalem* after this rebuilding, that great conflux of Nations to the Church of Chriſt being pointed at. So that it is firſt to be underſtood of the reſort of ſome of all Nations thither to worſhip, then of the converſion of all the faith firſt preached there. That they came from all Nations under heaven thither to worſhip, ſee *Act* 2. and after that Pentecoſt, the Holy Ghoſt, being come down upon the Apoſtles, they went out, and taught, and converted all Nations, which upon their Preaching came in, and were added to the Church. Others expound the words of the people,
Gen. 10. that were held captive in *Babylon* coming to *Judea,* contending that *Aſhur* and *Babylon* are promiſcuouſly uſed, becauſe *Aſhur* ſprung from *Babylon,* and that their coming to the defenced Cities of *Judah* is meant, the bounds of that land being deſcribed both in the longitude from eaſt to weſt, from ſea to ſea, and in the latitude from mountain to mountain, from north to ſouth, as if hereby the repleniſhing of the land in all parts were ſet forth: but the words of the text in the Hebrew wil not ſo well bear this reading, wherefore I reſt in the former as the true meaning.

Not-

V. 13. *Notwithſtanding the land ſhall be deſolate,* that is, before this cometh to paſſe, there ſhall be a deſolation of the whole land, as was before threatened, c. 3. 12. V. 14. Verſ. 14. *Feed thy people with thy rod, the flock of thy heritage, they ſhall dwell ſolitarily in the wood.* Having ſpoken of the deſolation of the land, during which time his people were under grievous ſufferings, now he prayeth, that the Lord would turn theſe ſufferings to good unto them, that they might be ſanctified and ſaved: for this ſaith *Gualter,* *Gualter.* is meant by feeding them with his rod, the word feeding being put generally for all things done by the carefull Shepheard to his ſheep, to ſave them from danger, whereof one is, if any wanders, to bring her with his crook back again, and with his rod to chaſtiſe the unruly, to make them keep in good order; *feeding with the rod,* is here ſpoken in this ſenſe, *that dwelleth ſolitarily in the Wood,* now being expoſed to the danger of ravening beaſts, as a ſheep alone in a wood or forreſt, for ſo was the Jew in *Babylon* in the time of captivity, and in this caſe God feeds with his rod, when he turns affliction into a means of converſion. *In the midſt of Carmel: let them feed in Baſhan,* here the words are ill diſtinguiſhed, who dwell ſolitarily in a wood, in the midſt of *Carmel,* the next coming in as a new ſentence, *Let them feed.* It may better be rendered, *they ſhall feed in Carmel, in Baſhan and Gilead, &c.* and ſo it may be taken for the Lords anſwer to the Prophets Petition, as if he had ſaid, they are now indeed in a forreſt, but I will bring them and they ſhall be as ſheep feeding in *Carmel, Baſhan,* &c. which places are ſpecially named, becauſe moſt fruitfull, as being deſired for their fruitfulneſſe and fitneſſe to feed cattell, by the Reubenites, Gadites, and halfe Tribe of *Manaſſeh,* in the dayes of *Moſes.* And if it be ſaid, but how ſhall they come thither? it is anſwered, verſ. 15. V. 15. *according to the dayes of thy coming out of Egypt, I will ſhew thee marvellous things,* that is, as by a mighty hand I brought thee out of *Egypt,* ſo I will out of *Babylon.*

V. 16. *The Nations ſhall ſee and be confounded, &c. their eares ſhall be deaf,* that is, the Nations ſerving *Babylon,* and *Caldea* it ſelf, for when *Cyrus* came, who delivered the Jews, they were confounded, and whereas before they boaſted of their victories with open mouth, now *They laid their hand upon their mouth,* that is, refreined their tongues from bragging any more, and whereas before they had their ears open to hear their flatterers extolling them, now they ſtop their ears for fear, leſt they ſhould hear in ſtead of things pleaſing more and more to aggravate their miſery. V. 17. Verſ. 17. *They ſhall lick the duſt like a ſerpent,* Gen. 3. upon whom this was laid for a curſe in debaſing of him, ſo it is meant, that they ſhould be debaſed to the loweſt degree, and not only as a ſerpent, but as a worm trodden under foot of all men, and deſpiſed; and if this ſhall be thought impoſſible, it is added, *they ſhall be afraid of the Lord our God,* he that is Almighty ſhall bring them to this by his judgements ſtriking ſuch terrour into them, that they ſhall not dare to mutter. *Note.* A notable place for all vain glorious perſons to take warning by, they are not ſo high, but God can pul them down as low, neither are they ſo high ſpoken, but God will ſtrike ſuch terrour into them, that they ſhall not dare to mutter.

V.18, 19, 20 *Who is a God like unto thee, &c.* Here the Prophet concludeth with predicating Gods praiſes upon the premiſes, for his pardoning of ſins, and performing promiſes made to *Abraham* many ages before.

THE PROPHESIE OF NAHUM:

CHAP. I.

V. 1. THE *burden of Nineveh, the Book of the Viſion of Nahum the Elkoſhite*: After *Jonah* his preaching deſtruction to *Nineveh*, it ſeemeth that although for the preſent they repented and eſcaped, yet they returned again, as the dog to his vomit, to their old ſins, for which *Nahum* was ſtirred up to propheſie againſt them, not that now there was hope to doe them any good (for relapſes are more hard to be cured then firſt falling into ſin) but for the comfort of the children of Iſrael, who, he foreſaw by the ſpirit ſhould be ſubdued by the King of *Nineveh*, who was the King of *Aſſyria*, and kept his Court at *Nineveh*, as his chief citie. That they might therefore have ſome comfort, that thoſe their enemies ſhould not be ſpared alwayes, but be ſubdued alſo by another, and to give ſome check to the Ninevites inſolency; *Nahum* here propheſieth againſt them, and he hath his name *Nahum* from comforting. He is ſaid to be an *Elkoſhite*, from *Elkon* a village in *Simeon*, as *Jerome* ſaith. For the time of his propheſying, it is not ſet down, but as we have it from the Hebrews by tradition, it was in the time of *Hezekiah*, between the 6. and 14. of his reign, and ſo after *Jonah*, who propheſied in the dayes of *Jeroboam* the ſecond, as hath been ſhewed, betwixt whom and *Hezekiah* were between 41 and 42 years, ſo that if *Jonah* propheſied not till the end of *Jeroboams* reign, and *Nahum* began about the 10. year of *Hezekiah*, the whole time between theſe two Prophets was 46 years, but becauſe it is moſt probable, that *Jonah* propheſied againſt *Nineveh*, ſome years before *Jeroboams* death, we may well hold 50 years at the leaſt to have been betwixt them, in which time it is not to be doubted, but that *Nineveh* had forgotten the danger in which they were in *Jonah* his time, and ſo grew ſecure **Note.** and moſt ſinfull again, that God would not now ſpare them of that City any more; neither will he ſpare any whom he hath once ſpared from death upon

their humiliation, if they fall to ſinning in like manner again, according to
that threatning of our Lord, *Go thy way and ſin no more, leſt a worſe thing befall thee.*
For the time when the propheſie of *Nahum* took effect, it could not certainly
be long before it was fulfilled in part, for even in the time of *Hezekiah*, who
reigned but 29 years, and long before his death, *Merodach Baladan* is ſaid to
have been King of *Babylon*, and after that no mention is made more of the Aſ-
ſyrian King, implying that that Kingdom was then ſubdued, and if ſo, cer-
tainly *Nineveh* the chief city thereof, was then ſubdued, and this was at the
leaſt 14 years before *Hezekiah* dyed. For he had 15 years granted him to live
ſtill after his deadly ſickneſſe, and that ſending of *Merodach Baladan* to him to
congratulate his recovery was moſt probably within one year, ſo that it was
about the 15 year of *Hezekiah* his reign that *Nineveh* fell, and according to
the computation before made, then there were not 5 years betwixt this threat-
ning and the ſubduing of the Ninevites; yet it is noted that the full deſtru-
ction of *Nineveh*, happened not till after the deſtruction of *Jeruſalem*: to which,
after the 10 years of *Hezekiah*, at what time *Nahum* propheſied, were 124.
For, as it is ſaid in the great Chronicle of the Hebrews, called *Sedar Olam*, and *Hieron.*
aſſented to by *Jerom in proœm.* *Nineveh* was deſtroyed by *Nebuchadnezzar*, ſo *Theodoret.*
alſo *Theodoret, Rupertus, Lyranus*. Now *Jeruſalem* was deſtroyed *anno* 18. of *Rupertus.*
Nebuchadnezzar, and *Alexandria* in Egypt after that, ſaith *Joſephus anno* 23. which *Joſeph. l. 10.*
is ſpoken of *Nahum* 3.8. as done before. But to return to the propheſie, to *c.11. antiq.* V. 2,3.
make the Ninevites that were proud of their ſtrength, and all others to fear the
threatnings of God the more, he ſets forth his power and terribleneſſe to the
wicked, *v.2,3,4,5,6.* then that his faithfull ſervants might have comfort,
when he rageth moſt, his graciouſneſſe to them, *v.7.* But in his deſcribing of V. 7.
God he followeth that which is written of him by *Moſes*, *Exod.34.6.* *ſlow to*
anger, and will not at all acquit the wicked, v.3. which is inſerted leſt the Nine-
vites ſhould ſay, if the Lord be ſo terrible, why do not we yet feel his fury? oh
ſaith he, *he is ſlow to anger*, his wrath is ſo tempered with patience, that he long
forbears the moſt wicked, to make them the more without excuſe, and that his
mercy might ſhine the more in not proceeding ſuddenly againſt the wicked,
but being firſt admoniſhed, and ſpace of repentance being given unto
them.

With an overrunning floud he will make an end of the place thereof, that is, of *Nine-* V. 8.
veh, coming by a floud againſt it, as ſometime againſt the old world, of which
the very Heathens were not ignorant. And accordingly ſaith *Gualter*, *Dio-* *Gualter.*
dorus writeth, that they had an old oracle, that the city ſhould then be taken,
when a river became an enemy to the city; and he alſo addeth that in the time
of the beſieging thereof, the waters were ſo increaſed with continuall ſhowers
that the wall was hereby demoliſhed 20 furlongs long, and ſo the city was
laid open to the enemy to take it, which if it were ſo, the Prophet was in this
threatning moſt punctuall, otherwiſe, the floud here ſpoken of is to be under-
ſtood, as *Eſa.*8. where it is threatned, that the *Caldees* ſhould come againſt
Judea as a floud ſuddenly and irreſiſtibly bearing down all things; *and dark-*
neſſe ſhall purſue his enemies, this is added to ſhew that *Nineveh* being deſtroyed
ſhould lye ever after in darkneſſe, never being rebuilt, but lying alwayes in
obſcurity, which had formerly ſhone ſo much in worldly glory.

What do ye imagine againſt the Lord? he will make an utter end, affliction ſhall not riſe V. 9.
up the ſecond time: Having ſpoken of the Ninivites, as enemies to the Lord, now
he ſheweth why he called them ſo, they imagined things againſt the Lord, and
what were they? Verily to root out and to deſtroy his people out of an hatred
of the true religion by God ſet up amongſt them: for thus *Senacherib* their King
did in the days of *Hezekiah* but to his own confuſion. They thought nothing
leſs then of being againſt God in that expedition, for that tyrant pretended God 1 King.19.
to be the Author of his coming againſt *Jeruſalem*. But we ſee here, that imagina- *Note.*
tions and practiſes againſt Gods ſervants and true worſhip, are againſt God, &
utter deſtruction ſhal be to them that plot and practiſe ſuch things, for nothing
ſhal be left of ſuch a city for which God ſhould come to make a deſtruction the

V. 10. ſecond time, *whileſt they are foulded together as thorns*: here by a compariſon from thorns, he ſheweth how unable they ſhould be to withſtand Gods judgments, and by another compariſon from drunkards, and a third from ſtubble: for if fire comes to thorns being ſeare, or dry ſtubble, it burns and flames and cannot be quenched, till that in a ſhort time all be burnt up; and drunkards being falln faſt aſleep lye till they are burnt in the houſe, that is on fire. This doth moſt fitly agree to *Senatheribs* hoaſt, which though conſiſting of divers nations was foulded together under him as one, and therefore might ſeem hard to be broken, and they were intoxicated as with wine by victories when the Angell of the Lord came out as fire and burnt them all in one night, according to which it is alſo ſpoken of as being done by fire, *Eſa.* 10.16,17, 18. whereupon ſee what hath been written touching the kind of deſtruction that came upon them.

V. 12. And the next words make it yet more plain that it was ſpoken of that hoaſt. *There is one came out from thee, that imagineth evill againſt the Lord*: For who could this be but *Senatherib*, that ſo notoriouſly blaſphemed the living God and oppoſed his own power againſt his? and the next, *though they be quiet and many, yet thus ſhall they be cut down, when he ſhall paſſe through*, doe moſt aptly agree, for the hoaſt of *Senacherib* was very great, and as they paſſed through *Judah* they found little or no reſiſtance, in taking the cities thereof, ſo that they had great quiet and content: but upon the ſuddain even in this paſſing and going on of this proud King towards *Jeruſalem*, came the fatall blow aforeſaid, *although I have afflicted thee, I will afflict thee no more*. The Aſſyrians being cut off, as in the former words, now the Lord returns to the comforting of his people, promiſing that although he afflicted them by the Aſſyrians ſundry times, yet after this he would not afflict them by them any more, for they ſhould thenceforth be of no power, and he doth not mean that they ſhould be without all affliction in generall, as none of the children of God ſhall ever be.

V. 14. *For the Lord hath given a commandement concerning thee, that no more of thy name be ſown*: Here again the Prophet returnes to *Senatherib*, of whom he had ſpoken *v.* 11, 12. ſhewing that both he and his race ſhould be cut off, for then is a mans name ſown when he hath ſeed to continue it, but no more ſown, when, if he be a King, there be none after him to raign any more in his ſtead, as there was not after *Senatherib*, although it be ſaid, that *Eſarhaddon his ſon reigned in his ſtead*, for the time of his raigning was ſo ſhort, the Kingdom ſoon after *Senatheribs* death being tranſlated from the Aſſyrians to the Babylonians, that it was counted as nothing. *Out of the houſe of thy Gods I will cut off the graven image and the molten image, I will make thy grave, for thou art vile.* Here the Prophet pointeth at the death of *Senacherib* which was in the Temple of his Idol, whileſt he was there worſhipping it his own ſons ſlew him, ſo the molten image *Niſrock* was his grave as it were, becauſe that in the very act of worſhiping it he was ſlain, which doubtleſſe made that very houſe and the Idols

Calvin. therein execrable, and ſo was their ruine. So *Calvin*, who ſaith the way wherein *Carpentum* was drawn over his fathers dead body was abominable to the Romans, and therefore moſt probably the idols Temple was ever after this horrible

Note. fact abominable to the Aſſyrians. And herein it is worthy to be obſerved, how this proud King was puniſhed in his kinde, he being the creature of God inſulted over God, therefore his ſons riſe up againſt him, he would have deſtroyed the Kingdom and Temple ſet up and built to the honour of God, therefore the Temple of his God is his ruine, and is it ſelf together with his Idols prophaned, and ever after abhorred, and his Kingdom tranſlated to the Babylonians, and he that vilified the good King *Hezekiah*, was made

Joel. 2.20. moſt vile, as alſo is touched in *Joel* ſaying, *and his ſtinke ſhall aſcend and his rottenneſſe, becauſe he hath magnified himſelf*; and vilely he was accounted amongſt other nations after this we may gather from that which was done by the Egyptians

Gualter. for a remembrance of his wicked practiſes, who ſet up his image, as he was murthered by his ſons, whileſt he was worſhipping his God with this Inſcription, *εἰς ἐμέ τις ὁρῶν εὐσεβὴς ἔστω; Let any man looking upon me learne to be godly.* So *Gualter,* who alſo addeth upon *v.* 15. V. 15. *the feet of him that bringeth good tidings, &c.* that this is ſpoken, as ſetting forth what ſhould be done after the death of *Senacherib,* meſſengers ſhould immediately come to *Judah* to bring word hereof, and thus that all the fears of any more invaſion by the Aſſyrians was at an end, *Judah* being called the Mountains, becauſe in the principall part ſituated upon Mountains, for ſo was *Jeruſalem.* And becauſe by this means they ſhould thenceforth have no interruption more in reſorting to *Jeruſalem* for pieties ſake, as they formerly had, he encourageth them chearfully to reſort thither to keep their feaſts, as they had done ever ſince the time of *Hezekiah,* promiſing that the wicked one, whom he calleth *Belial,* as having caſt off the yoak of God, ſhould paſſe no more through the land to trouble it, as being utterly cut off for ever, both King and Kingdom. The Ord. Gloſſ. ſaith, Gloſ. Ord. that *Hezekiah* could not keep the Paſſeover the firſt month, becauſe the Aſſyrians were in the land, but now they and their King being deſtroyed, here is an exhortation to keep it in the ſecond, and ſo to expreſſe all thankfulneſſe for ſo great a benefit; but the keeping of the Paſſeover the ſecond month was before *Senacheribs* comming, and therefore this collection is erroneous, yet the Prophet ſtirring of them up to expreſſions of thankfulneſſe, Note. ſheweth that it is our duty after deliverances from great dangers ſolemnly to praiſe God therefore. There is a like paſſage to this *Eſa.* 52.7. in ſpeaking of the meſſengers of peace under the Goſpel, to which it is to be thought that *Nahum* here alludeth, and ſo doth myſtically propheſie of the ſame alſo, becauſe there is none of the Prophets, but hath ſomething touching the time of the Goſpel. Hebr. this verſe is the beginning of the ſecond Chapter.

CHAP. II.

V. 1. HE *that daſheth in pieces is come up before thy face, keep the munition, &c.* Here the Prophet goeth on to ſhew what ſhould be done to the Kingdome of *Aſſyria* after their King ſo cut off, as hath been ſaid, *viz.* that the King of *Babylon,* who is called the daſher in pieces, or the waſter ſhould come and ſubdue it, and withall what preparation ſhould be made by the Aſſyrians againſt him, but all in vain, ſo that they are ironically bidden to prepare thus againſt his comming to withſtand him, but all their preparations ſhould be in vain.

V. 2. *For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael* or *pride;* that is, by uſing *Aſhur* as a rod to puniſh *Judah,* as *Iſrael* the Lord hath turned their pride into humility, for by *Salmanaſar Iſrael,* that is, the ten tribes were brought very low when they were ſubdued and carryed away captive, Gualter. and *Judah* when *Senacherib* came and took all the cities of *Judah.* But now that work being done, for which *Aſhur* had ſo great power given him for their chaſtiſement in reſpect of their ſins, his turn to be deſtroyed was coming alſo, thus *Gualter,* who alſo reſolveth the queſtion, how it could be juſt with the Lord to judge *Aſſyria* for executing his will upon *Iſrael,* when as he did nothing but what he imployed him about, ſaying that although it were the ſecret counſell of the Lord, to doe thus, yet the Aſſyrian thought upon nothing leſſe, but was carryed on by ambition and cruelty to doe it, and therefore was worthy to be ſo puniſhed. Calvin. Hieron. And *Calvin* ſaith the ſame, *Jerome* yet ſtands for a diverſe Expoſition, that is, the Lord hath abated or brought down the pride of *Aſhur,* whereby he was greatly puffed up in regard of his ſucceſſe againſt *Iſrael* in taking *Samaria* and captivating the people, by now bringing him as low before the Babylonians, and this is followed by *Lyra* and others. But the phraſe, *the pride of Iſrael,* would not bear this Expoſition, whereby it is interpreted of the pride of *Aſhur*, and if *Aſhur* had ſome cauſe to be proud for his victory over the ten tribes, certainly he had little cauſe for any thing which he did againſt *Judah*, meant by *Jacob*, becauſe he received there a greater blow then he gave. For that by *Jacob* here the Kingdome of *Judah* is meant, and by *Iſrael* that of the 10 tribes, all agree, it being often uſed in Scripture by *Jacob* to ſet forth the moſt ſelected part of his poſterity, as *Eſa.* 2. *Let us goe up to the houſe of the God of* Jacob, *Luk.* 1. He ſhall raign in the houſe of *Jacob* for ever. Mal. 1.1. Jacob *have I loved, &c. for the emptyers have emptyed them out and marred their vine branches*: that is, the Aſſyrians have brought them to great ruine and miſery; in which words the thing wherein their humbling and taking their pride down is ſet forth, their land had been by *Aſhur* brought to that paſſe, that it was as an empty thing, and defaced in the deſtroying of their vineyards, the great ornament of their land.

V. 3. *The ſhield of his mighty men is made red, the valiant men are in ſcarlet*: Here he returns again to ſpeak of the Caldees that ſhould deſtroy the Aſſyrians, and of their puiſſance, their ſhields were of red braſſe, their mighty men clad in ſcarlet, that is richly attired; *his chariots with flaming torches*, by reaſon of the poliſhed traſſes wherewith they were garniſhed, which by the Suns reflecting upon them ſhewed like flaming torches; and the firre trees ſhall be terribly ſhaken, the word rendred ſhaken, ſignifies alſo to be poiſoned, and by firre trees darts made thereof, and ſo it is meant that the Caldees darts ſhould be moſt deadly, though by firre trees underſtand the talleſt and ſtouteſt men of the Aſſyrians that ſhould be made afraid; and ſome according to the Letter, thoſe very trees, of which it is ſaid that they ſhould tremble, as in time of thunder and lightning, whereunto the running of the Babylonian chariots is alſo compared.

V. 5. *He ſhall recount his worthies, they ſhall ſtumble*: From one army the Prophet here paſſeth to another, *viz.* of the Aſſyrians, ſhewing what ſhould be done by their King E*ſarhaddon*, when he heard of the Babylonians coming, he ſhould muſter his men together to reſiſt them, being very confident that the Kingdome of *Aſſyria*, which had hitherto been the moſt mighty Monarchy of the world, ſhould be able eaſily to ſuppreſſe al forces riſing againſt it. But the event he ſheweth ſhould be otherwiſe, theſe worthies in going to fight againſt them ſhould ſtumble: ſpeaking by a phraſe often uſed amongſt the Prophets to ſet forth their falling before their enemies, as not ſtumbling is to ſet forth ſtrength and prevailing: *they ſhall make haſte to the wall*, to defend the City, as in the next words, *their defence ſhall be prepared*, Hebr. סכך *covering*, ſomething made under the covert whereof they might fight the more ſafely upon the wall.

V. 6. But how little good this ſhould do them is ſhewed, *the gates of the rivers ſhall be opened, and the palace diſſolved*: the river *Tygris* running near *Nineveh* ſhall be ſo increaſed with continuall rains, that it ſhall break over the banks in ſo great force, that the wals ſhall be made to fall hereby, as was touched before upon *ch.* 1.8. the word rendred Palace, here ſignifieth alſo a building, and therefore may be taken for a tower upon the wall ſpoken of before by the name of a defence prepared, out of which they fought.

V. 7. *Gualter.* *And Huzzab ſhall be led away captive, her maids ſhall lead her as with the voice of Doves tabring upon their breaſts*: Vulg. *miles abducitur captivus*, *Gualter*, *aſtans*, ſhe that ſtandeth by, that is, by the King, at his right hand, as *Pſal.* 45. and this is rather preferred generally by our new Expoſitours, holding that the Queen of *Aſſyria* is meant, being either called by this name *Huzzab*, or by a name taken from firm ſtanding, becauſe that Queens commonly ſtood faſt, although the people were many of them by means of war neceſſitated to goe forth and endure the hard brunts thereof, yea and the King alſo. And the rather becauſe her maids are ſaid to lead her by being made to goe before mourning like Doves. For when it is thus done, the Kingdom where, muſt needs be brought to the loweſt ebbe of miſerie, the common people being much more hardly intreated. But as this reaſon is good to prove the Queen to be meant here, ſo a good reaſon is given by *Jerome* of the other, becauſe *Huzzab* ſignifieth to make to ſtand, as the preſidiary ſouldiers, who are the ſtrength and ſtay of a City againſt enemies; and whereas *her maids* next ſpoken of may ſeem not to agree to this, for touching the ſouldier we rather ſay *his maids*, it is anſwered, if we put for Souldier the Militia of the City of *Nineveh*, or *munitio fortis*, as *Leo*, Hebr. renders it, it agreeth very well, by her maids the Militia or Munitions of the Kingdom in other places being underſtood, which were but as daughters or maids to her being the chief, as great cities commonly are ſpoken of with their daughters, when the Towns round about them are meant, and they are now not called her daughters, but her maids; intimating their ſervile eſtate, into which they were thus brought for a filiall and free, by the Caldees; and to this aſſent *Theodoret*, *Rupertus*, and *Lyra*, and generally all ancients, and this ſeems to me the more probable.

Hieron.

See verſ. 10. again, where ſhe is ſpoken of in the feminine gender, *Nineveh* being meant & not the Queen.

V. 8. *Nineveh is of old like a pool of water:* Here the Prophet ſheweth what a vain confidence, the Ninevites had in the ancient ſtanding of their Kingdome even above 1300. years ſo that now it ſhould be eternall, as *Rome* is by ſome Paraſites of that State ſtiled *Roma æterna*, and how proud the Egyptians were of their antiquity it is well known, for they reckon ſo many years of Egypts continuance, that they exceed the age of the world 5000 years. Moreover *Nineveh* is compared to a pool that hath a long time been ſo, becauſe ſtanding ſtill and not toſſed with waves as the Sea, or running like a river, none ever daring yet to diſquiet that ſtate, and if they have, it hath been but vain, and as ſtanding waters grow muddy and ſtinking; ſo a State living in quiet, and any particular body, according to the ſaying, *Cernis ut ignavum corrumpunt otia corpus, Ut capiunt vitium ni moveantur aquæ:* a body living in idleneſſe is corrupted like waters that are not moved. Some ſay that *Nineveh* is thus compared, becauſe now it ſhould not be ſo vaſt, as not to be paſſed over, but little for ſtrength to reſiſt forein forces. Some, as men may walk about a deep pool, but cannot goe into it without drowning, ſo *Nineveh* was of old, which is not unapt: *Stand, ſtand, ſhall they cry, but none ſhall look back:* this hath reference to that which was ſaid *v.7.* of the ſouldiers going into captivity, to ſhew, that howſoever they ſhall ſeek to incourage one another, yet they ſhall not ſtand, but flee and fall before their enemies, and be taken and carryed away.

Calvin.

Lyra.
Calvin.

V. 9. Then to ſhew that the City ſhall be plundered, and all the treaſures thereof taken and carryed away by the Babylonians, he ſaith, *take the ſilver, take the gold, there is no end of the ſtore.*

V. 10. *Shee is empty and void and waſte:* that is, *Nineveh* thus ſpoiled of her goods, being before ſpoken of by the name of *Huzzab*.

V. 11. *Where is the dwelling of the Lions?* Having ſhewed the ſubduing and ſpoiling of *Nineveh*, now he inſults over her, being before a City of Lion-like men, that did tear in pieces and took preys from all other Countries about, whereby they enriched their wives and children, ſet forth by Lioneſſes and whelps, and filled their treaſuries, ſet forth by holes, and dens.

V. 12.

V. 13. And how comes all this to paſſe? *v.13.* ſheweth the Lord was againſt her, and againſt what ſtate ſoever the Lord is, although it be moſt potent, it ſhal ſoon be brought to paſſe: and *the voice of thy meſſengers ſhall be heard no more*, wherein he alludeth to *Senacherib* his ſending meſſengers to *Jeruſalem*, threatning *Hezekiah* and moving the people to yeeld to him, and boaſting of his great ſtrength. If this were by cruell tyrants, who have all the power of this world, conſidered, it would be a great curb unto them in their inſolent ways, and it is a comfort to the diſtreſſed by them.

Note.

CHAP.

CHAP. III.

V. 1. VV*o to the bloudy City, it is all full of lyes and robbery* : The Prophet having
in the former chapter threatned deſtruction to *Nineveh*, now he declares the cauſe, the groſſe ſins of *Nineveh*, lying and robbery, and *v.*4. idolatries,
V. 2,3. whereof the land was full, repeating again the terribleneſſe of their enemies
by their chariots hurrying about the city, and their horſemen to deſtroy
them. And it is not to be doubted but that they were well worthy, that it
ſhould be thus with them, it being a puniſhment that came upon their great
ones in their kind, who in their proſperity had lived in all pomp and pleaſure,
having their chariots and attendants to carry them about, all which they
got by rapine and robbery.

V. 4. *Becauſe of the multitudes of the whoredoms of the well favoured harlot, the miſtreſſe
of witchcrafts, that ſelleth nations through her whoredoms*: Hebr. *of the whore of
good grace*: that is, glorious in the view of the world, for ſo *Nineveh* was being
a moſt great ſpacious city, there being none like unto it in all the world.
But now the Lord threatneth her with deſtruction for her whoredoms, that
is, idolatries, wherein ſhe abounded, and witchcrafts, for harlots, as witches,
faſcinate young men with their beauty and other crafty means whereby they
allure them, and ſo make them as ſlaves to their luſts, and they that are thus
enthralled to ſin are often ſaid in Scripture to be ſold to work wickedneſſe,
as *Ahab* and others, and accordingly here *Nineveh* is ſaid to ſell Nations
through her whoredoms. For what *Nineveh* did was exemplary to the countries
about, which were ſubject unto her, and ſo this infection of wickedneſſe
from her overſpread them all.

V. 8. *Art thou better then populous No, that was well ſituated amongſt the Rivers?* The City
called *No* was a famous city in *Egypt*, having the Sea on one ſide, mariſh grounds
Diodor. Siculus. that were unpaſſable on the other, and a great river on the third, and it was as
Diodorus Siculus hath it, 80 furlongs in compaſſe, yet by *Nebuchadnezzar* deſtroyed
anno 23 of his reign, as was before noted out of *Joſephus* upon *ch.* 2. and being rebuilt
again above 200 years after, by *Alexander* the great, the name was changed
to *Alexandria*, for which the Vulg. Lat. for *No* here hath *Alexandria*, whereas it
is ſpoken of by way of compariſon with *Nineveh*, as if *Nineveh* were not greater,
it is not ſo to be underſtood, for, as the ſame *Diodorus* writeth, *Nineveh* was
480 furlongs in compaſſe, yea ſo great that none in all the world was for
greatneſſe comparable to it, in *Jonah* it being ſaid to be a City of 3 dayes
journey. But *No* by reaſon of the ſituation and populouſneſs was as
ſtrong, and unlikely to be ſubdued by a foreine enemy, yet was, as
hath been before ſhewed, but not till after this propheſie a long time, yet
ſpoken of by the Prophet as already ſubdued, becauſe he certainly foreſaw
by the ſpirit, that it ſhould be, and that before *Nineveh*, that when the men of
Nineveh ſhould ſee it come to paſſe, they might know that their time of deſtruction
was at hand. *Ethiopia and Egypt were her ſtrength and there was none end*:
hereby the ſtrength and ſecurity of *No* is further ſet forth, it was a member
of *Egypt*, which was, as *Pomponius Mela* writeth, in the dayes of King *Amaſis*
Mela. 20000 Cities, and at the back of it was *Ethiopia*, another mighty Country
V. 9. which was alſo allyed to *Egypt*, coming of the ſame parentage, for *Chus* of
whom came the *Ethiopians*, and *Miſraim* of whom the Egyptians, and *Phut* of
Gen. 10. whom the *Afri*, a part of whom was *Lybia*, were all brethren coming of *Ham*,
and therefore a great ſtrength one to another, for which *No* might be thought
impregnable. In ſaying *there was no end*, he meaneth that in mentioning *Egypt*
and *Ethiopia* he had not ſpoken of all the ſtrength of *No*, for there were ſo many
more joined with her in conſanguinity, that it were endleſſe to be recounted,
V. 11. ſee the ſame threatned by the name of *Noph*, *Jer.* 46.19. V. 11. *Thou ſhalt
be drunken, thou ſhalt be hid*: *Jer.* 25.19. *Egypt* is likewiſe ſaid to be made to
drink of the cup of Gods wrath, when by the ſword deſtroyed amongſt other

Nations

Calvin. *Note.* Nations, *thou ſhalt be hid*, that is, be brought to nothing, as *Calvin* hath it, being as a thing not appearing any more, although ſome expound it of *Nineveh* hiding her face for ſhame, or being aſhamed, *thou ſhalt ſeek ſtrength, becauſe of the enemy*, Hebr. *from the enemy*, the meaning being, thou ſhalt ſeek to thy enemy the Babylonian, when thou ſeeſt thy ſelf ready to be brought into his power to ſpare thee, that thou mayeſt ſtand ſtill upon any compoſition for preſent pay or yearly tribute, but all in vain. And this was a great ebbe of miſery for *Nineveh* to be brought unto, that formerly ruled over *Babylon* as Lady and miſtreſſe, and to this miſery doth ſin bring the moſt potent Nations.

V. 12,13. To ſhew how they ſhould be brought to this he uſeth two compariſons, one of a fig tree, the firſt ripe fruits whereof fall with a little ſhaking. 2. Of women who are timorous and fearfull and weak, and therefore eaſily overcome.

V. 14. *Tread the morter, make ſtrong the brick kill*: from threatning he proceedeth to ironizing, whereby he ſheweth what pains the *Aſſyrians* ſhould take to fortifie their City, in making morter and brick, and ſo by building therewith fortifie it, but all in vain.

V. 16,17. *Thy canker worm ſpoileth and flieth away, &c.* Here by another compariſon he ſheweth how eaſily the Aſſyrians ſhould be made to flee as locuſts when the Sun ſhineth out of the hedges, where they lay in the time of cold, having been hurtfull before to other peoples, as the canker-worm to trees.

V. 18. V. 19. *Calvin.* He ſpeaketh yet more plainly, *Thy ſhepherds ſlumber, O King of Aſſyria*: meaning, that they that ſhould defend both the King and Country were dead being ſlain by the ſword, and *v.* 19. the wound now made in *Aſſur*, he ſheweth to be incurable and by none pityed, but by all people about a matter of exultation and joy. That ſimilitude of Locuſts ſerved to ſhew their numeroſity, to which they truſted, being herein like Locuſts, in that in winter time having lyen ſtill, in ſummer they went out in great companies and made a prey of all green and ſpringing things, and the King of *Nineveh* his Counſellors he calleth his ſhepherds, who when he had moſt need of their Counſell were like men in a ſlumber, unable to give him any good, whereby he might be preſerved the time of this danger.

THE

THE PROPHESIE OF HABAKKUK:

Calvin. AT what time he propheſied is not ſet down, neither can it be certainly gathered, although the Rabbins ſay, in the dayes of *Manaſſeh*, and *Calvin* doth not much diſſent herefrom, for he ſaith that the contents doe ſhew, that it was before the deſtruction of *Jeruſalem* by the *Caldees* in *Zedekiah* his time, and when all things went ill amongſt the Jews, ſinne greatly abounding, as it did in the days of *Manaſſeh*, for which it is not improbable, that he propheſied then. Lyra. But *Lyra* ſaith, it is commonly held by *Jerom* and others, that he propheſied not, till after the deſtruction of *Jeruſalem* by *Nebuchadnezzar*, and the grievous things of which he complaineth, Hieron. ſuffered by the Jews at the hands of the Caldees. The name *Habakkuk* ſaith *Jerome*, ſignifieth imbracing or wreſtling, a fit name for him, that wreſtled ſo much with God by prayer.

V. 1. *The burthen which Habakkuk ſaw.* Of the 12 ſmall Prophets, three begin thus, *Nahum*, *Haggai* and *Malachi*, and *Zechariah* though he beginneth not ſo, yet he hath it twice in his Propheſie: but herein is the difference between the other Prophets and *Habakkuk*, that their Propheſies are called burthens of ſuch, or ſuch places, *Habakkuks* barely, *the burthen*, whereof the reaſon may be, becauſe he propheſieth againſt many places, each of them againſt one only, for which he ſpareth the mentioning of them, leaving the reader to find them out in his Propheſie. Now he ſaith he ſaw the judgements to come, which hee calleth, *the burthen*, as plainly as if they had then been executed. And he is aptly placed after *Nahum*, becauſe as he propheſied againſt *Nineveh*, that deſtroyed the Kingdome of the ten Tribes, ſo *Habakkuk* againſt *Babylon*, that deſtroyed *Judah*.

V. 2. *O Lord! how long ſhall I cry and thou wilt not hear me? of violence, and thou wilt not ſave?* Theſe words ſhew, that *Habakkuk* did not now firſt begin to cry unto God againſt the enemies tyranny, that is, the Caldees in deſtroying *Jeruſalem*, and the Temple, but that he had long done ſo out of his great love to the people of God and grief for the oppreſſions and miſeries by them ſuffered at the Caldees hands, being not onely deſtroyed and carryed away captive; but alſo ſuffering moſt grievous things in *Babylon*, where they now lived. So that from hence we may gather, that he wrote this ſometime after the foreſaid deſtruction; ſo *Lyra* following *Jerome* and others. Some think, that beforeſeeing by the ſpirit, what ſhould ſhortly come to paſſe, cryed out thus, as if it had been already done, but there is no need to ſay ſo, ſith *Habakkuk* as *Jerome* conceiveth, was he that lived in *Daniels* time and carryed him meat to the Lions den, which if it were ſo, his crying thus to the Lord, was not long before the time of the captivity ended, and then upon his long perſeverance in prayer the Lord anſwered him by ſhewing him the deſtruction of *Babylon* ſhortly to come, and conſequently the Jews deliverance, as appeareth by his propheſying thereof, chap 2.5,6,7.&c. To this effect *Jerome*, and others following him. But *Calvin* expounds this of the ſins of the Jewes, whereby they provoked the Lord againſt them; taking the Prophets crying to the Lord to be againſt them, and an expoſtulating with him out of an holy indignation hereat, becauſe that being ſo wicked they were tolerated, and not proceeded againſt according to their demerits. And to prove this he argueth from verſ.4. where he complaineth, that the law and judgement ceaſed; which cannot be applyed ſo well to the Caldees, amongſt whom the Law was not but to the Jew, and verſ. 5,6. as if anſwered by God he immediately proceeds to declare how ſorely they ſhould be judged for theſe their wickedneſſes, by having the Caldees brought againſt them. And with *Calvin* conſenteth *Gualter*, holding that *Habakkuk* ſpake thus in the time of *Manaſſeh*, who abounded in all manner of wickedneſſe, filling *Jeruſalem* with innocent bloud from one end of the land to the other, and groſſe idolatries. At this both he and all the faithfull were greatly grieved, and hee for their comfort is ſtirred up thus to addreſſe himſelfe to the Lord by complaining, and then as being anſwered, propheſying of the revenge that ſhould be taken by the *Caldees*. And this I take to bee beſt, and whereas it may ſeem not to agree to an holy Prophet full of the ſpirit of love to all, to cry for revenge to be taken upon his brethren: I anſwer, that in ſo doing hee doth no more then the holy ſouls under the Altar did, that cryed for revenge againſt them, that ſhed their bloud, it was his zeal for Gods glory, not an hatred of them, or deſire of their deſtruction, whereby he was moved thus to doe. He ſaw, that ſuch abominations being frequently committed and no judgements therefore executed, the wicked were the more animated in their ſinfull wayes, now fearing nothing whatſoever the Prophets threatened, as *Pſal*. 50. and the godly were diſcouraged and made to ſtagger and ready to fall, both to the great diſhonour of God and the indangering of many ſouls, and for this cauſe he cryed unto God, as *Elijah* in the time of *Ahab*, that it might not rain, and ſo by famin his wickedneſſe being caſtigated it might appear to all men, that there was a God who hated ſuch abominations to the deterring of all men, that went on therein; thus alſo *Jeremie* cryed againſt the men of *Anathoth*, and *David* againſt his enemies, and not otherwiſe tranſgreſſing againſt the rule of love, which prayeth even for the moſt wicked and greateſt enemies, as *Stephen* did, their furtheſt aim being the vindicating of Gods Word from contempt for want of performance, and that the wicked ſmarting for their ſins, might learn to be wiſe and made to turn therefrom, which before ſuch ſmart they would by no means be moved to doe. The violence then here cryed out of was that whereby the poore and weake ſuffered at the hands of the rich and mighty in the land, which was their grievance, and the wicked prevailed againſt the righteous, and judgement went wrong in all Courts.

Lyra.

Hiſtory of *Bel* and *Dragon*. verſ.33.

Hieron.
Calvin.

Gualter.

Revel. 6. 10.

Note.

Matth. 5.45.
Act. 7.

V. 4.

V. 5,6.

Here the Prophet, as having an anſwer from the Lord to his crying, and inſpired from above to publiſh it to all the World, cals the Nations in Gods name to hearken to it and wonder at that, which he was about to doe, which at the firſt hearing might ſeem incredible, and what was that, hee would

bring the Caldees, and they ſhould by force ſubdue and take the land of
Judah into poſſeſſion, and that this might not ſeem impoſſible for them to
V. 10. doe, he ſets them forth by their power and fierceneſſe, as of Leopards and
Wolves, Verſ. 6, 7, 8, 9, 10. concluding, *they ſhall deride every ſtrong hold, they*
ſhall heap up duſt and take it, he ſpake before of the carrying away captives, as
the ſands to denote the wonderfull great numbers of them, and of the deriſion
of Princes amongſt them, now of their deriding ſtrong holds againſt
which they ſhould but heap up duſt, that is, caſt up mounts, from whence to
fight againſt and preſently take them, for he calleth the earth, of which ſuch
mounts were made, duſt. To ſuch contempt of other Kings and their greateſt
Note. ſtrength doe Ethnick Kings grow through the pride of their hearts, when
they prevaile againſt and bring them under. And moſt intolerable are the
indignities, that ſome of them doe unto them ſo vanquiſhed, as *Adonibezek*,
Judg. 1. to 70 Kings, *Nebuchadnezzar* to *Zedekiah*, putting out his eyes, and
then carrying him into *Babylon*, *Tamerlan* the great Tartar to *Bajazet* Emperour
of the Turks, putting him into an iron cage, and carrying him about
with him throughout out all *Aſia*, and the *Perſian* King towards *Valerianus*
the Emperour, uſing him as a footſtool to tread upon in going up to his
horſe. But theſe things are not onely unchriſtian but unnaturall, that the
conqueror ſhould ſo far forget the mutability of humane things, and not ſhew
more commiſeration to the ſubdued for fear of their own fall, and then having
the like meaſure meted to them again, as the foreſaid *Adonibezek* had
by Gods juſt judgement againſt him for his unheard of cruelty to the Kings.
And *Nebuchadnezzar* who is ſpoken of, as contemning the Kings of *Judah*
V. 11. through his intollerable pride, is cenſured for it. Verſ. 11. *Then his minde*
ſhall change, and he ſhall paſſe over and impute it to his God, that is, being puft up
with victories, he ſhall be infinitely proud, his minde being thus changed
from that it was when his eſtate was meaner, of which his pride, ſee *Dan.*
4. 29, 30. and of his God, to whom he paſſed over, *Dan.* 3. even that monſtrous
image of gold ſet up and adored by his command by all his ſubjects:
For hereupon the deſtruction of his mighty Empire followed ſoone after,
Dan. 5. as is propheſied, chap. 2. 5. Betwixt which and this verſe is interpoſed
a comfortable meditation againſt being ſwallowed up with deſpaire,
when ſuch wicked tyrants prevaile and ſubdue even Gods
people.

V. 12. *Art not thou from everlaſting my Lord my God, mine holy one? we ſhall not dye.* Againſt the God, to whom the King of *Babylon* imputed all his victories, he here oppoſeth the true God, as being indeed from eternity and ſo the onely God over all the world, and for comfort to his people he ſheweth, that this judgement was not to death, but the *Caldees* were ſtrengthened for a time for their neceſſary correction.

V. 13. *Wherefore lookeſt thou on them that deal treacherouſly, and holdeſt thy tongue, when the wicked devoureth the man that is more righteous then he?* Having ſaid ſomething, whereupon the faithfull might ſtay themſelves againſt deſpaire in the midſt of their grievous ſufferings, in this verſe he ſheweth having laid a foundation for it, that God is of purer eyes then to behold iniquity, he waxeth bold to challenge him for looking upon, that is, ſtrengthening and ſuffering the Caldees, whom he ſaw to be moſt abominable, thus to tyrannize over his own people, whom he termeth more righteous then they were, not to juſtifie them, but aggravate the Caldees ſinfulneſſe. For although the Jews were wicked, yet they were much more wicked, and unworthy to bee made their correctours, which he ſaith not to controll the Lords doings, for that were impious preſumption, but to move the Lord the more to haſten their deſtruction and his peoples deliverance, leſt atheiſm ſhould by this means grow upon men, whileſt they ſaw nothing done againſt, but all for men ſo notoriouſly wicked, and his ſervants ſhould be diſcouraged utterly from fearing and truſting in him, which would be greatly to his diſhonour. And having begun to ſpeak of the wickeds devouring other men he illu-

ſtrates it further by compariſon taken from *fiſhes*, verſ.14. *and creeping things*, V. 14.
over whom there is no ruler, but the greater devoure the leſſer without controll,
ſo men of greater might the weaker, no Divine power power interpoſing
it ſelfe to ſave them, for thus now it ſeemed to men led onely by ſenſe,
whileſt the Caldees being ſo wicked domineered over all other countries and
nations. And the Prophet not ſtaying here further aſſimilates the Caldees V. 15.
to fiſhermen taking fiſhes with angles and nets: for ſo they tooke and incloſed
all others making a prey of them, being never ſatisfied.

Therefore they ſacrifice to their net and burn incenſe to their dragge, that is, they V. 16.
magnifie their owne might and boaſt of their puiſſance, thinking themſelves
even worthy of divine honour, as many heathens of old have done, ſome in
their life time requiring their ſubjects to adore them as Gods, as *Caius Caligula*,
and ſome being deified after death, by whom their Empire hath
been inlarged, as *Belus*, who was firſt the King and then worſhipped by the
Babylonians as their God. Some ſaith *Gualter*, by their net underſtand *Gualter.*
their God, the golden image by *Nebuchadnezzar* ſet up, but he prefers the expoſition
before going, and indeed it is moſt genuine. Verſ.17. *Shall they therefore* V. 17.
empty their net, and not ſpare ccontinually to ſlay the Nations? Vulg. *for this hee
ſpreads his net.* *Calvin*, *Shall he therefore extend his net?* the word יריק here
uſed ſignifieth firſt to evacuate or empty, whereupon the New Tranſlation
goeth, but it alſo ſignifieth *armare, accingere, expedire*, which when it is applyed
to a net, the moſt proper rendring of it is to ſpread it ſtill to take more fiſhes,
wherefore *Calvin* well expounds it of the Caldees going on to devoure men as *Calvin.*
fiſhes, and to kill them, not yet being met withall by any divine power to
check them in their thus doing. And the compariſon is very apt, becauſe a
fiſher having caught good ſtore of fiſh prepares his net, and fals to fiſhing againe
and again in hope of the like ſucceſſe time after time, ſo did *Nebuchadnezzar*
the King of the Caldees goe from one Nation to another, killing and
ſlaying them without end. And this is ſpoken, not as laying any evill imputation *Note.*
upon God that ſuffered it, but by the way of praying, that God
would maturely curb this proud tyrant and provide for the peace of his
Church, and not ſuffer her ſtill to lye in miſery and diſcomfort, wherein hee
gives us example in like time to plead likewiſe with God, and not to ceaſe,
till hee heare and anſwer us in mercy, as he did him in the next chapter.

CHAP. II.

I *Will ſtand upon my watch and ſet me upon the tower, I will watch to ſee, what hee* V. 1.
will ſay unto me, and what I ſhall anſwer when I am reproved. The Prophet after
his addreſſes to God, chap.1. having laſtly complained of the Caldees
being made ſcourges to all other Nations, now he ſaith, that he will ſtand,
as it were upon a watch tower, to ſee, if he can eſpy any thing, from whence
he and the people of God might be comforted againſt the cruelties complained
of, and in thus ſaying he hath reference to that wherewith he began,
the burthen which he ſaw, ſo now he would ſtand to ſee. And in ſaying, that
he would goe up to a watch-tower, he meaneth, that he would go above humane
ſenſe, not weighing things before ſpoken of by mans reaſon, but ſeeking
to God to know aright what ſhould finally be done for the taking down
of the pride of ſuch tyrants and the comfort of Gods people, and to this effect
alſo *Calvin*, ſo that in ſaying, *what he ſhall ſay unto me*, he meaneth not any *Calvin.*
other but the Lord. By theſe words, *when I am reproved*, hee meaneth his
being ſhaken with temptations by reaſon of the prevailing of the wicked enemy *Gualter.*
and the ſufferings of Gods people, the wicked taking advantage hereof to
inſult over him and ſuch as he was, reproaching them as moſt vile and unworthy,
but he having anſwer from God how he would take their part, and
at length judge theſe wicked ones, ſhould have wherewith to anſwer them

ſo, as to make them fear and tremble inſtead of inſulting, as proud and confi-
dent of their preſent proſperity as they were.

V. 2. *And the Lord anſwered me, ſaying, Write the Viſion, &c.* As the Prophet ex-
pected, ſo he had an anſwer from the Lord, that *his ſoule that is lifted up is not
upright, but the juſt ſhall live by his faith,* verſ.4. and this he is bidden to write ſo
plainly, that he who runs might read it, becauſe it was a matter of ſo great
V. 3. concernment, and it muſt be written, becauſe as verſ. 3. *it was for an appointed
time, but in the end it ſhall ſpeak and not lye, wait for it, though it tarry it ſhall ſure-
ly come, it will not tarry*; which ſheweth, that the thing here propheſied of
was not to come till a long time after, but the time was ſet with God moſt
certainly, and that time it ſhould not exceed, but becauſe that which is ſpoken
is forgotten, and *Litera ſcripta manet*, the Lord would have it written for a
Note. ſtanding comfort to all the faithfull; whence note, that as preaching ſo
writing, and thus ſet forth, the word of God hath its originall from God him-
ſelf for the incouragement of all the ſtudious that take pains this way. 2. The
good which the Lord intendeth to doe to his faithfull ſervants is not done
preſently, but ſhall be done moſt ſurely hereafter at the time ſet in Gods de-
cree, that we patiently wait for it, and not be moved to doubt of it through
unbeleif, becauſe it comes not ſo ſoone, and at ſuch time as we would have
it: for it coming of Gods grace and mercy, not our merit, good reaſon,
that we ſhould be ſatisfied with this, that we ſhall have it in his good time,
the very day ſet by him; as *Iſrael* was delivered out of *Egypt* the very day ſet,
Exod. 12. although 400 years after the promiſe. But what meaneth he by ſaying, *although
it tarryeth it will ſurely come and will not tarry? Sol. it tarryeth*, according to men, be-
cauſe when God hath promiſed any good, which they expect and would have
preſently performed, but much time paſſeth betwixt the promiſe and the per-
formance, they count this a tarrying, as 2 *Pet.*3.9. *God is not ſlack as ſome men count
ſlackneſſe*, but according to God it tarryeth not becauſe not one jot longer,
then he hath appointed. But what Viſion is it, which is to tarry before it com-
Rupert. eth? *Rupertus* ſaith, Chriſt ſeen and manifeſted in the fleſh, following the Vulgar
Latine, which is *viſus procul veniet*, the word חזון ſignifieth Viſion, and ſo it
Euſeb. demonſt. Evang. lib. c. 14. Theoph. is moſt commonly taken, but as *Pagnin* noteth it is alſo put for *viſibile mag-
num illuſtre, Dan.* 8.5. ſome moſt famous thing to be ſeen, and what can better
be thus ſet forth, then Chriſt? wherefore *Euſebius* expounds it of him, and
Theophylact. And the Septuagint to ſhew the ſame, change the Gender, for ha-
ving ſaid, *the Viſion is yet for an appointed time*, it followeth immediately, *he that ſhal
come will come*, ὁ ἐρχόμενος, which word is alſo uſed by St. *Paul*, and applyed to
Chriſt, *Heb.*10. 37 *he that ſhall come will come and will not tarry*. And commonly in
other places of Scripture Chriſt is ſet forth by this word, *which ſhal come*, as *Gen.*
49. *Shiloh ſhall come, and he ſhall be the expectation of the Gentiles*, *Pſal.*118 *Bleſſed is he
that cometh in the name of the Lord*, applyed to Chriſt, *Mat.*21.9. and *Joh.*1. *art thou*
ὁ ἐρχόμενος, *he that ſhould come, or ſhall we look for another?* and *John* the *Baptiſt* ſpeak-
ing of him ſaith, *He that cometh after me*, and as here waiting is ſpoken of, ſo
Gen. 49.18. and *Luk.*2.25. *Simeon* is ſaid to be *waiting for the conſolation of Iſrael*,
and *Jacob*, *I have waited for thy ſalvation*, wherefore all things ſo well agreeing
to Chriſt, let us underſtand him here ſpoken of, as being a matter of greateſt
importance and moſt worthy to be written, and graven in a table of ſtone
with a pen of iron, as *Job* 19.23,24,25. where he ſpeaks of his Redeemer, he
ſaith, *Oh that my words were written, that they were graven with a pen of iron in a
rock for ever, I know that my Redeemer liveth, &c.* and *Balaam* Propheſying of
Numb. 24.17. Chriſt paraphraſeth upon his coming in like manner, *I ſhall ſee him, but not
now, I ſhall behold him, but not nigh*, and *Gal.* 4. according to this Prophe-
ſie it is ſaid, *When the fulneſſe of time was come, God ſent his ſonne made of a woman,
&c.* And the next words alſo agree, *in the end he ſhall come*, for the time of the
Goſpell is called the end, 1 *Cor.*10. *upon whom the ends of the world are come*,
and *John* cals it *the laſt hour*. If it be demanded, but what doth this concern
the matter in hand, for *Habakkuk* was complaining of the wicked Caldees
prevailing againſt Gods people? I anſwer, he ſpeaks the greateſt comfort

that could be in thus ſaying, both againſt worldly and ſpirituall enemies, not omitting yet *v.*5. to ſpeak particularly of the judgments that ſhould come upon the wicked Caldees. For what comfort is there to this to the faithfull, to hear of Chriſts coming to deliver from greater enemies, ſin, death, and the Devill, and to be in certain expectation hereof at a ſet time? But this deliverance is not completed till the day of judgment. And *Habakkuk* in bringing in the greateſt comfort here by Chriſt, when according to the courſe of his proceedings, he ſhould have ſpoken of comfort in regard of deliverance from the *Caldees*, followeth *Eſaiah ch.*7.14. who being to ſpeak of comfort againſt the preſent enemies, beginneth with the Virgins bearing a ſon, and then paſſeth on to ſhew the deſtruction of their enemies to come in a very ſhort time. Whence note, that the greateſt comfort in all diſtreſſes and dangers at all times is Chriſt and our deliverance by him, that we may alwayes in miſery have recourſe hereunto and be of a good cheare, because the Son of God is our friend, *Note.* and therefore whatſoever befals us we ſhall not miſcarry, but in the end be delivered from them all, and for momentary ſufferings injoy ſuch things as eye hath not ſeen, nor ear heard, and that for ever and ever in the Kingdom of heaven. 1 Cor.2.9.

V. 4. *Behold his ſoul that is lifted up, is not upright in him but the juſt ſhall live by his faith*; Hebr. עפלה הנה *behold the lifted up, his ſoul is not upright.* Vulg. *Behold the incredulous,* ſome render it *munitio* or *munitus,* defenced, he that hath defence in himſelf, and one indeed is hereby ſet forth, that beleeveth not in God, becauſe the juſt living by faith is oppoſed to him, but he truſteth to his own ſtrength, for which he thinketh himſelf to be as a ſtrong tower impregnable, as עפלה alſo ſignifieth, whereupon he proudly contemneth God and all his threatnings. And here ſome think *Nebuchadnezzar* to be pointed at, to whom he manifeſtly comes, *v.*5. which, although *Calvin* miſliketh, yet I ſee no reaſon but that he ſhould be firſt and chiefly meant, and then any other proud man and ſelf-confident, becauſe as all Expoſitours confeſſe, he is ſpoken of *v.*5. where it is ſaid, *Yea alſo becauſe he tranſgreſſeth by wine, and is a proud man, and keepeth not at home, but enlargeth his deſire as hell.* V. 5. For what is this but a further deſcription of him that was called *Ophlah, or high tower, v.*4. He then, that beareth himſelf upon his own ſtrength, therefore fearing no judgments *Note.* of God to come upon him, but being for this lifted up with pride, his heart is not upright, neither ſhall he live and continue in this his ſtrength long, but dye and be deſtroyed everlaſtingly, as muſt needs follow from the juſt man that ſhall live by his faith oppoſed unto him. Touching whom we are firſt to ſhew who this juſt man is, how he ſhall live by his faith. For the firſt, he is not one that juſtifieth himſelf, but whom God juſtifieth by imputing his faith for righteouſneſſe unto him, as he did *Abrahams.* A mans own righteouſneſſe cannot make him juſt, although he liveth in the moſt exact manner Gen. 12. Rom. 4. of all other men, as *Paul* ſheweth of himſelf, *Phil.*3.6,7,8. and bringeth this place to prove it, *Gal.*3.11. wherefore the Papiſt that in part juſtifieth himſelf by holding that by faith he is only put into a ſtate wherein he may live ſo righteouſly, as to be perfectly juſt as the law requireth, is not the juſt man here ſpoken of that ſhall live, but dye and periſh through pride and unbelief: but he that ſeeks juſtification by faith only in Jeſus, rejecting all righteouſneſs of his own as nought worth in reſpect of any power or virtue to make him juſt, is the juſt man, to whom it is here promiſed that he ſhall live. Not that to live righteouſly is not materiall in the juſt, for *not he that ſaith Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my father which is in Heaven, Matth.*7.21. and, *depart yee workers of iniquity, I know you not,* but for that this comes not in as a cauſe why he is counted juſt but faith only, and juſt living and doing declareth him to be the juſt one here ſpoken of, for which it is ſaid, *Jam.*2. *Abraham was not juſtified by faith only, but by works, and faith wrought by works.*

But who hath this faith, which is imputed for righteouſneſſe, and ſo makes a man truly juſt? *Gualter* ſheweth very well, ſaying, he that repreſſing and *Gualter.*

appeaſing all affections of the fleſh dependeth upon God alone, looks to his word, truſts to his promiſes and overcomes all delay made on Gods part in performing by the obedience of faith, wherein *Abraham* was a perfect pattern unto us, as his hiſtory doth declare. 2. To live by faith is firſt to make the word of God the rule of all our actions, beleeving that we ſhall then do for the beſt when we walk according to this rule in all things all our dayes, and are not tempted by pleaſures or profits to tranſgreſſe hereagainſt in any thing. Secondly, to have all Gods gracious promiſes, performed unto us in his good time, whether they be of bleſſings in this life, or in the life to come, 1 Tim.4.8. for godlineſſe hath the promiſe of both, and *he ſhall receive*, ſaith Chriſt, *an hundred fould in this life, and in the world to come life everlaſting*: that is, in reſpect of contentation and joy at the leaſt, and ſometimes much more is reſtored to the faithfull by Gods extraordinary bleſſing then he hath parted withall, as to *Abraham, Jacob, Joſeph, David*, and *Job*, a certain number a hundred fold being put for an uncertain, manifold: And to the life to come doth S. *Paul* apply it, *Rom.* 1. *The righteouſneſſe of God is revealed from faith to faith, as it is written, the juſt ſhall live by his faith*: How the faithfull have lived in this world hereby we may ſee in *David*, who being many times in deadly danger had his life ſaved, but *Saul* once in danger loſt his: *Aſa* was likewiſe preſerved, when 1000000 *Ethiopians* came againſt him, and *Jehoſhaphat* being in danger by the Syrians, but *Ahab* was wounded and dyed. Neither can it be expected that it ſhould be otherwiſe, becauſe God upon whom the faithful depend, is almighty and true, and all worldly things to which worldlings truſt, impotent and vain, very ſhadowes without ſubſtance, as if a man ſhould lean upon a broken reed.

V. 5. *Yea alſo becauſe he tranſgreſſeth by wine, he is a proud man, and keepeth not at home, he inlargeth his deſire as hell*: Vulg. *as wine deceives the drinker, ſo ſhall the proud man be, and he ſhall not be decored, non decorabitur, he ſhall not be honoured*: Hebr. *even when he is tranſgreſſing by wine the proud man ſhall not dwell*: for כי ſignifieth either *for* or *when*, not *how* or *as*, and although בוצר ſignifieth deceiving as well as tranſgreſſing, yet here is nothing ſignifying *ſo* or *be*, but it followeth immediately, *the proud man ſhall not dwell*, and being read word for word according to the Hebrew, the ſentence is plaine, *even when the proud man is tranſgreſſing by wine* Dan. 5. *he ſhall not dwell*, the Prophet in thus ſaying manifeſtly pointing at *Belſhazzars* drinking of wine in the veſſels of the houſe of the Lord amongſt his Princes and Concubines the very ſame night that *Babylon* was taken, and ſo from theneforth he dwelt no more there, nor any of his ſeed after him, but was miſerably ſlain, and *Babylon*, of which he was ſo proud, deſtroyed. To this effect Lyra. alſo *Lyra*, counting *Nebuchadnezzar* and *Belſhazzar* as one, becauſe their Empire was one, and therefore they are ſpoken of together and propheſied againſt in the following part of this Chapter, ſometime the one and ſometime the other, as ſhall be ſhewed. Calvin. Gualter. *Calvin* and *Gualter* following another reading, *how much more he that tranſgreſſeth by wine*, expound it of the proud Babylonians that were carryed on to do things unreaſonable as Drunkards, that have no more underſtanding then brute beaſts and cannot be conteined in the houſe, but will run abroad to do miſchief, *viz.* ſuch as are mad drunk. But the former being juſtified by the accompliſhment, there is no need to ſeek this or any other way of Expoſition to make the ſenſe good. Here be ſixe vices pointed at in the Kings of *Babylon*, and the judgments threatned therefore in Lyra. theſe and the words following in this chapter, as *Lyra* hath it, 1. Prophane drinking in veſſels conſecrated, in theſe words. 2. His violence in going with his forces againſt other Nations to ſubdue them, being never ſatisfied with taking them into his Empire, in this verſe alſo, which is ſpoken of *Nebuchadnezzar*. 3. Covetouſneſſe, *v.*9. *Woe to him that coveteth an evill covetouſneſſe.* 4. Bloudſhed, *v.*12. *Woe to him that buildeth a town with bloudſhed.* 5. Making drunken, *v.* 15. *Woe to him that gives his neighbour drink*, which the Rabbines think to be ſpoken of *Nebuchadnezzar*, who upon a feſtivall day cauſed *Zedekiah*

kiah to be brought forth and wine to be given him mixed with ſome purgative things, of which when he had well drank he fell a ſpuing moſt ſhamefully before all that were preſent and could not keep in his ordure, but that came forth alſo, for which he took ſo great grief that ſhortly after he dyed, and *Nebuchadnezzar* to make ſome amends to his dead body cauſed it to be honorably buryed, as hath been before ſhewed upon *Jer.* 34.5. 6. Idolatry *v.* 18 *the graven image is a teacher of lyes:* of the two former of theſe I ſhall need to ſpeak no more, the hiſtory being ſo full in ſetting that forth, which is here propheſied touching *Belſhazzar* and *Nebuchadnezzars* unſatiableneſſe in ſubduing Nation after Nation.

V. 6. *Woe to him that increaſeth that which is not his, how long, and that ladeth himſelf with thick clay.* As the King of *Babylon* had unſatiably hunted after the taking of Nations, ſo it is here ſhewed, that the time ſhould come, when he ſhould be the deriſion of Nations, ſeeing the judgments of God executed ſo ſeverely upon him, and then they ſhould tauntingly ſay thus, it being meant when he ſpeaks of his being laden with thick clay, his lading himſelf with abundance of treaſure unjuſtly gotten which is but as clay, and when taken away with violence, the former owners thereof being cut off, *thick and heavy clay*, preſſing yet more down him that gets it. A phraſe to be noted by all men, that by right and wrong heap up wealth, thinking when they have thus done, that none are ſo happy as they. But in truth none are ſo miſerable if any part of *Note.* their goods be unjuſtly gotten, for their wealth is nothing elſe but an importable burthen preſſing them with diſtracting cares without end. And indeed what elſe is gold but a kind of clay digged out of the earth, moſt heavy to be born, and conſequently the things purchaſed therewith, houſes and lands, &c. and as *Gualter* noteth, as thick clay makes the feet ſtick therein, *Gualter.* that a man cannot goe away, ſo riches hold the owners thereof faſt from going in the way of righteouſneſſe and holineſſe: and as clay cannot be medled withall but it defileth, ſo riches ill gotten. And as here they be compared to thick clay, ſo *Mat.* 13. to briars and thorns, 1 *Tim.* 6.9. to ſnares, *Mic.* 6. to fire, that we may all take heed of getting goods in this manner, as we would not ſet our own houſes on fire, or come into a ſnare to be taken and cruelly ſlain.

V. 7. *Shall they not riſe up ſuddenly that ſhall bite thee?* that is, the Medes and Perſians to whom thy treaſures ſhall become booties.

V. 8. *All the people ſhall ſpoil thee becauſe of mens bloud*, that is, the people of the Nations left undeſtroyed, when thou didſt ſhed the bloud of ſo many of them, ſhall join with the Perſians againſt thee, or as *Calvin* hath it, the Nations left *Calvin.* by thee untouched, when thou didſt ſubdue many, but cameſt not at them, ſhall, being carryed by Gods putting them on ſecretly, take this revenge upon thee, *for the violence of the Land and City*, that is, all Lands and Cities to which they had done violence, killing and deſtroying farre and wide. But I rather take it more reſtrainedly for the violence offered to the land of *Judea* and the City of *Jeruſalem*, which God ſpecially regarded, ſo likewiſe *Lyra.* Whence *Lyra.* note, that of all wrongs they are the moſt dangerous to the doers, and will *Note.* fall moſt heavy upon them that are done againſt the Church and people of God, that the moſt wickedly bent may be for ever deterred herefrom, or perſecuting any one of the faithfull.

V. 9. *Woe to him that coveteth an evill covetouſneſſe to his houſe, &c.* Here the third ſin of the King of *Babylon* cometh to be taxed, his unſatiable deſire to gather wealth, that he might ſet his neſt on high, that is, make his City of *Babylon* the moſt magnificent of all the Cities in the world, and it extendeth alſo to *Note.* all ſuch as covetouſly by hook and crook ſcrape treaſure together, that they may build them fair and ſumptuous houſes, as *Coniah* is taxed *Jer.* 22. They V. 10. doe but conſult ſhame to their houſes, whereas they think of great glory to redound hence unto them; and finally it is to the dammage of their own ſouls, as Chriſt teacheth, ſaying, *What ſhall it profit a man to winne the whole world, and to loſe his own ſoul?* And it is called an evill covetouſneſſe, becauſe evill is unſeparable from covetouſneſſe, and it doth evill to others with whom ſuch have to doe, ſo *Gualter*.

V. 11. *For the ſtone ſhall cry out of the wall and the beam out of the timber ſhall anſwer it*: which is ſpoken in caſe that the King of *Babylon* ſhould ſay, who dares ſpeak ſhame of my magnificent buildings? if no man durſt for his greatneſſe and cruelty, yet every ſtone in the wall and every beam of the houſe durſt and ſhould both ſpeak and cry out againſt him and all ſuch covetous wretches. And it is to be noted that he ſaith *the ſtone ſhall cry and the beam ſhall anſwer*, as in ſinging great men for their more honour have ſome to chant out their praiſes *alternis vicibus*, ſo for the more horrour to them that make themſelves great and their houſes out of the ruines of others, theſe ſenſeleſs things are ſet forth, the one thus crying out, and the other anſwering by a continuall clamour of one to the other, till that the wo cometh indeed, which they cry, that followeth here *v.* 12. Note. So that covetous Kings, and Rulers and other rich men may indeed build them ſtately houſes and herein applaud themſelves as doing magnifically, but in thus doing they ſet up things that ceaſe not to accuſe and cry out againſt them in the ears of God, till vengeance comes down upon them, not only to their ruine temporally and in body, but alſo eternally and in ſoul, which is thus loſt for ever.

V. 12. *Woe to him that buildeth a Town with bloud*: Here the fourth ſin comes to be laid open, *viz.* bloudſhed, which was in great abundance to get up to this high dignity to be able to build *Babylon*, which was ſo great and ſumptuous in the building both of wals, towers, and other edifices, elſewhere ſpoken of more at large. For that proud King in getting treaſure as his covetous mind led him, ſhed the bloud of innumerable peoples, which cryed to heaven for revenge againſt him.

V. 13. *Therefore the people ſhall labour in the very fire, and ſhall weary themſelves in vanity*: that is, when the Medes & Perſians ſhall ſet *Babylon* on fire, labouring to quench it, but not being able, and therefore in vain; and leſt any ſhould doubt how this could be done, ſeeing *Babylon* was ſo mighty, he ſaith, *that it cometh of the Lord of Hoaſts*, thus *Lyra*, from whom *Gualter* differeth little, for he ſaith, the meaning is, they labour in vain and in the fire, as it were, the force whereof cannot be reſiſted, that ſeek to defend and ſave *Babylon*. *Lyra. Gualter.* *For the earth ſhall be filled with the knowledge of the Lord as the waters cover the Sea*: that is, they ſhall know in all parts of the earth when theſe judgments ſhall come upon *Babylon*, that God, whom they either thought before not to be, or lived idly above in heaven not regarding humane affairs, is a moſt juſt Judge, in his due time rendring to every one according to his doings, and therefore fearing and ſerving him. See the ſame paſſage before, *Eſay* 11.9. from whence we may gather, that not only the knowledge of God which ſhould be upon the deſtruction of *Babylon* is here meant, but at the coming of the Meſſiah by faith, in whom it was ſaid before that the juſt ſhall live, *v.* 4. For to know the Lord to be an executer of judgment upon the wicked without improving it to fear and ſerve him, is not the knowledge in holy Scripture commended unto us, and therefore the knowledge which the Nations had of him upon the fall of *Babylon* was not all the knowledge here ſpoken of, they being not any whit the more converted, but going on in their idolatries and ſins ſtill, but the knowledge of the faithfull in all Nations being converted by the preaching of the Goſpel. And for the coherence with the former words in this ſenſe, it is thus, incredulous people with their King lifted up ſo high, of whom before *v.* 4. ſhall labour in the fire, that is, get nothing by all their labour in heaping up treaſure and erecting ſo many great and ſtrong buildings therewith, but the fire of Gods wrath, whereby all ſhall be deſtroyed again, yet I have rightly ſaid, *that the juſt ſhall live by his faith*, when it ſhall be thus with the proud and covetous that truſt to their own ſtrength, for there ſhall come a generation of ſuch in all Countries and Nations, which ſhall know the Lord, for he that beleeves in him and liveth accordingly knoweth him, and ſuch ſhall live and be bleſſed for ever, when the people before ſpoken of, ſhall dye and be in everlaſting miſery in hell fire, which is in fine all that the wicked get in working ſo induſtriouſly both with wits and frauds the evils before ſpoken of, or here following, *v.*15, & 18. For eternall life being theirs that know God and Chriſt, ſee *Joh.* 17.13. *Lyra* and all others that I have ſeen, reſtrain this to the knowledge of Gods juſtice in taking revenge upon *Babylon*, and ſo farre goeth *Jerom* herein, that he expounds the filling of the earth with the knowledge of the glory of the Lord of the filling of *Babylon* with the Medes and Perſians, and theſe words, *as the waters cover the Sea*, ſaith *Lyra*, are to be underſtood of *Babylon* overwhelmed by Gods judgments ſo as the bottome of the Sea is with water, never appearing any more, but lying under this floud of judgments everlaſtingly: but how rightly, let the reader judge. *Calvin*, although he reſtrains it, as hath been ſaid, and counts our Expoſition before going too much forced, yet in concluſion ſaith, if any ſhall ſtand for it, I will not gainſay him. But truly in it there is no forcing, but the full ſetting forth of the Lords meaning, being by others not ſet forth to the full, but ſuppreſſing one famous Propheſie ſerving further to ſtrengthen that, *Eſay* 11. 9.

Hieron.
Lyra.
Calvin.
Gualter.

V. 15. *Woe to him that gives his neighbour drink, that puttest thy bottle to him and makeſt him drunken alſo:* Here followeth the fifth ſin of the King of *Babylon*, not only prophane drinking, of which before, *v.*5. but urging drink upon another to drunkenneſſe, a common but a moſt foul ſin, not only in the Babylonian but in the drunkards of theſe times, whoſe delight it is to make others drunken, and to this end they doe not only offer him wine or ſtrong drinke, but deal with him to this end by ſuch wayes and means as are moſt prevalent to bring him to it, as 1. Friendſhip, Wilt thou not, ſaith he, drink with thy friend? 2. Commendation of the liquor. 3. Being ready to quarrel and fall out with him if he refuſeth. 4. Propounding healths of ſuch as he honoureth. 5. Mingling ſomething which intoxicateth the brain; and what is his end in doing all this, but, as is here added, *that thou mayeſt look on his nakedneſſe*, or ſhame, when by drinking he is bereaved of his underſtanding, and doth ſhamefully like a brute beaſt, yea worſe, and making himſelf more ridiculous? Rightly therefore doth the Prophet cry out, *Woe* to ſuch above all other drunkards, *Ahaſhueroſh* that Heathen King ſhal riſe up in judgment againſt them and condemn them, for he gave order at his feaſt that no man ſhould be compelled to drink but what he pleaſed. How odious drunkenneſſe was amongſt the very heathens, appears by the law of wiſe *Solon*, decreeing that a Prince being found drunk ſhould be puniſht with death, and when *Philip* King of *Macedon* being drunken, gave ſentence againſt a certain woman unjuſtly, ſhe to his diſgrace replyed, I appeal from *Philip* drunken to *Philip* being ſober, thus *Gualter*. But *Calvin* will not have drunkenneſs by wine or ſtrong drink properly underſtood here, but metaphoricall drunkenneſſe, that is, the drunkenneſſe of a diſtempered ſpirit making others to join with him in his wars without al equity or reaſon, to come upon peoples and nations like mad men to deſtroy them, that his covetous mind & ambitious might thus be ſatisfied by treaſures coming in in abundance, and he made great by the ruines of others. The word חמת ſignifying a bottle, is by him rendred heat, *thou addeſt thy heat*, becauſe it ſignifieth to rage as one heat with wine, it ſignifieth moreover gall, and therefore is ſo rendred Vulg. Lat. or *poiſon*, it being hereby meant, that the King of *Babylon* made other Kings in a rage as with wine, as well as himſelf, and thus drunken, that their nakedneſſe might be ſeen, that is, they might appear to deal ſhamefully for all this their mad going on with him, reaping nothing but the curſes and exclamations of many peoples, whom they holp him to ſpoil, thus getting their hatred upon opportunity offered to come againſt and bring them as low and making them as naked and bare of all wordly comforts as they now were, and in the mean ſeaſon that proud and covetous King, who made them thus drunken had all the glory, they nothing but labour and blows, how fairly ſoever he bare them in hand, of which, when they ſaw how they were deluded, they could not but be much aſhamed. A courſe, ſaith he, further,

Note.

Gualter
Calvin.

Note.

further, now taken even by Chriſtians in high and eminent place, they make
many drunken by bearing them in hand, that all their undertakings are for
the Weal Publick, and hereby they are madly carryed on with them to any
deſigne, whether right or wrong, when as they indeed aim at the ſatisfying of
their own covetous and ambitious deſires, and in the end it appears to be ſo;
which makes their adherents greatly aſhamed: and I would to God it were not
ſo in our own land.

V. 16. *Thou art filled with ſhame for glory, drink thou alſo*: Here the Prophet foretelleth,
that at laſt the King that made others drink thus, ſhould drinke of the
cup of Gods wrath, when he ſhould ſuffer ſo greatly, as he did indeed by the
Medes and Perſians, and he ſpeaks of his glory, as already turned into ſhame
for the certainty of it. And this Expoſition cannot be rejected, becauſe drinking
Revel. 17. is familiarly ſpoken of by the Prophets, and being drunken in this ſenſe,
and the whore of ſpirituall *Babylon* is ſaid to have made the Kings of the Earth
drunken with the wine of her fornications. Whether that formerly related
out of *Lyra* in opening this ſin be true or no, I know not, but that the King
of *Babylon* made other Kings drunken in the ſenſe that hath been ſaid, is certain,
and whether he made *Zedekiah* drunken ſo or no, it is not be doubted,
but that drunkenneſſe was a great ſin at his Court, and City, becauſe they
were for the moſt part drunken when the Perſians tooke the City, as the
Trojans were, when the Greeks ſurprized theirs, and therefore drunkenneſſe
properly underſtood is here alſo ſpoken of, and from hence another drunkenneſſe
V. 17. pointed at, as hath been ſaid. For the next words, *The violence of Lebanon
ſhall cover thee, and the ſpoil of beaſts, that made them afraid*; that is, this judgment
ſhall come upon thee becauſe of thy violence done not onely againſt
other peoples, but againſt Gods owne inhabiting *Judea* and his Temple, for
Lyra. which *Lebanon*, as *Lyra* ſaith, is put, becauſe built of cedars out of *Lebanon*; *and
the ſpoil of the beaſts*, that is, ſaith the ſame *Lyra*, being by the Caldees deſtroyed,
whereas they ſhould have been preſerved for ſacrifice, this impiety of theirs in
making the ſervice of God in the Temple to ceaſe, ſhal at that time be reckoned
Calvin. for, and for this they ſhall be made to fear. *Calvin*, they raged not onely againſt
men but beaſts, they being more brutiſh themſelvs, and therefore ſhal be made to
fear and be deſtroyed like beaſts, for the nexts words they are the ſame with
V. 18. thoſe before, v. 8. *What profiteth the graven image that the maker thereof hath graven
it?* Here is ſet forth the ſixth ſin of the Babyloniſh King, he was a worſhipper of
images and dumb idols, and truſted by theſe to be eſtabliſhed in his Kingdom,
and therefore the Prophet ſaith, *what profiteth the graven image*? deriding both
him and all others that truſted in ſuch dumb and dead things. And to prove
this he addeth, *for the former thereof hath graven it*, as it is in the Hebrew, it
being a reaſon, why it cannot profit to ſave, it was made by a weak and
frail man, he by graving it hath made it ſo glorious in outward ſhew, but it
was not in his power to put any ſpirit or life into it, but when hee hath
done all that he can, it is ſtill a dumb and dead thing, and therefore farre
from having any ability to help them, that truſt in it, or ſeek unto it. 2. Hee
ſaith he hath made it but *a Teacher of lies*, that is, the ſimple people by the
lively and glorious portraiture thereof being made to beleeve, that it is a
God indeed and able to help ſuch, as flee unto it, ſo that hereby is taught a
falſe and lying way of worſhipping God, whileſt he is worſhipped as a body,
who is a ſpirit and hath not a body, conſiſting of limbs and parts, as we have.
Again, an image is a teacher of lyes, becauſe it doth not truly but lyingly
Eſai. 40. & 41. repreſent God, for he cannot be repreſented by any image. Laſtly, it is a
teacher of lyes, becauſe it teacheth to worſhip God contrary to his Word,
which is the truth, and he that teacheth againſt the truth teacheth lyes, and
if it be an image of a ſaint of God, it is a teacher of lyes; becauſe the Saints
would neither have images made of them to be reverenced, neither do they
Act. 27. approve, but utterly diſlike of ſuch reverence, as *Paul* and *Barnabas*, when
the Barbarians would have worſhipped them, rent their cloathes in deteſtation
of their fact. 3. It is a ſenſeleſſe thing, for he ſpeaks to it being but

wood or ſtone, ſaying, *Awake, ariſe,* as if it could, when as it cannot, and therefore he is taught hereby to lye; of the like, ſee *Jer.*10.8.14. and againſt idolatry both heatheniſh and popiſh in many places before. Onely it is further noted here by *Gualter*, that the heathens themſelves were a long time without images, as thinking it an unworthy thing to repreſent ſo high a majeſty by baſe earthly things. *Strabo* writes of the Perſians, that they had anciently no Temples, but that they ſacrificed in open and clean places, being without all images, and when at any time they prevailed againſt the Grecians, they burnt their Temples and images, not out of a contempt of the gods, for they worſhipped them but out of a deteſtation of the idolatry therein committed. The Grecians, ſaith *Cornelius Tacitus*, thought the greatneſſe of the heavenly Gods to be ſuch, that they could not be kept within any wals or ſet forth by any ſimilitudes of mens faces. *Auguſtine* out of *Varro* ſaith, that the Romans worſhipped the gods without any images 170 years, which cuſtom if it had ſtill remained, they ſhould have been worſhipped more purely: for they that firſt ſet up images took away the fear of God and added errors. *Lactantius* citeth *Lucilius* the Poet thus, deriding image-worſhippers: *As little children think all brazen images to live and to be men, ſo theſe think all ſeigned things to be true, but images made by Painters are nothing true, all things are ſeigned,* and hereupon he ſaith, the Poet thinks fooliſh idolaters like little children, but I think they are much more fooliſh, 1. Becauſe children think images to be men, theſe gods. 2. It is by reaſon of their tender age diſabling them to judge aright, that they think ſo, and when they come to more yeares they think ſo no more, but theſe want no age, but wit, which makes them think ſo, and when they have more years on their backs, they leave not this their folly, but encreaſe it. If it be ſaid, but the images ſet up by Chriſtians are not by them thought to be thoſe, whom they repreſent, but only figures and ſhapes of them for a remembrance. Yet they agree with heathen images in this. 1. That they are made of the ſame matter. 2. Formed with head, eyes, mouths, hands and feet as they be. 3. They are teachers of lyes alſo, for they are either images of God, who cannot be repreſented by any image, or of men who conſiſt both of ſouls and bodies, whereas thoſe images repreſent bodies onely. Thus *Gualter*, who alſo addeth, if it be ſaid, they are lay-mens books, and therefore good for this, to ſhew things done, that tend to inſtruction, and ſo ſaith *Calvin, Gregory* writing to the Biſhop of *Maſſilia*, (who had, becauſe he ſaw the people ready to give divine honour to images, put them out of Churches) commends his zeal, but ſaith, there is a good uſe of images, as was before ſaid, and therefore they ought not altogether to be taken away. But whether *Gregory* be rather to be hearkened to then *Habakkuk*, and *Jeremy* and the reſt of the Prophets, let the reader judge. And that images are a groſſe corruption in religion appears by this, moſt anciently for 600 yeares there was none allowance for them, but they were firſt allowed and commended in the 2^d^. *Nicene* Councell called by an uſurping unnaturall woman *Irene*, the mother of *Conſtantine Copronymus*, whereupon one well ſaith, as long as there were golden Doctours in the Church there were neither golden nor wooden images permitted, but when for golden leaders and wooden Doctours ſprung up, then Churches were filled with images both golden, brazen and wooden. And what followed hereupon, to ſhew the wrath of God procured againſt Chriſtians hereby, but deſtruction and miſerie by the Turkes, who are no greater enemies to the Chriſtian religion then they are to images? For *Mahomet* aroſe not long after, and his Empire hath ſince ſpread it ſelf farre and wide, and beene a grievous ſcourge to Chriſtendome to this day, neither is there any hope of the fall thereof, till this abomination be taken out of the Church of God. But then expect we power from above to fight againſt them and ſubdue them of that damnable ſect, as *Judas Maccabeus* had againſt the heathen that were much more mighty then he, when he purged the Temple from idolatry, and *Gideon* long before againſt the Midianites, when he had deſtroyed the image of

Gualter.

Strabo lib. 15.

Cornel. Tacitus.

*Auguſt. lib.*4. *de civit.* 31.

Varro; metum dempſerunt & errores addiderunt.

Lactantius.

Lucilius, pergula pictorum nihil veri; omnia ficta.

Calvin.

of *Baal*. whereas before the Iſraelites were mightily oppreſſed by them, whileſt they worſhipped images, and before the captivity when they laboured with the ſame vice they were ſubject to grievous ſufferings by divers mighty enemies from time to time, but after their return, this ſin being aboliſhed their condition, although under the Perſian Kings, and afterwards others, was much more tolerable. Oh that Papiſts, who are ſo betwitched with this folly, would conſider it, and caſt away their idols to the Moules and to the Bats, Eſa. 2. as *Eſay* ſpeaketh, and not deviſe vain reaſons, whereby to defend them. And truly me thinks, would they but conſider this ſeriouſly, and the ſtate of the Church at the firſt both in *Moſes* his dayes, and the dayes of *Joſhua* and then in days of the Apoſtles and all the famous martyrs, they would not be hard to be reclaimed from this groſſe errour.

V. 20. *The Lord is in his holy habitation, Let all the earth be ſilent before him.* Having ſhewed the vanity of idols, now he ſets forth the true God by the place of his habitation, that is, heaven, although his Temple at *Jeruſalem* be here meant alſo, as wherein he was pleaſed to dwell for the comfort of his people. It is, as if he had ſaid, Jehovah alone is the true God, that can hear ſuch as call upon him and riſe up by his power to help and ſave them, which idols made by men cannot doe, they are but earthly and have no being but upon earth, he is in heaven, and therefore moſt glorious and mighty, and offers himſelfe in his houſe at *Jeruſalem* to hear them that pray to him; therefore let images and idols goe, let no man upon earth once open his mouth to call upon them, or to ſpeak to defend them, as being convinced of their vanity by that which hath been ſaid, and of the greatneſſe of the ſin of thoſe that call upon them, Gualter. thus *let all the earth be ſilent before him*. *Calvin*, The Lord can in a moment confound all thoſe that ſtand for images, of how great power ſoever they be, and ſo puts them to ſilence, wherefore it ſtands them all in hand to be ſubject and quietly to ſubmit to him only, adue being bidden to images and idols. And it ſeemeth to be a Propheticall prediction, that it ſhall be ſo under the Goſpell, as it came to paſſe indeed amongſt the Nations being converted to Chriſt. Lyra. *Lyra* too frigidly, *by attributing his divinity to none other*. *Gualter*, Gualter. let every one quietly rely upon him alone to be ſaved from all dangers, as being alone ſufficient to repreſſe the fury of all ſuch as riſe up againſt him or his Church at any time, and therefore if at any time he ſeemes to neglect him by leaving him to ſuffer grievous things, let him not once murmur or mutter againſt him, as *David* ſaith of himſelf, that he was as dumb, *Pſal.* 39. 2. all which expoſitions if we take together, we ſhall attain to the full ſenſe and meaning.

CHAP. III.

V. 1. *THe prayer of Habakkuk the Prophet upon Sigionoth*, Heb. על־שגיונות ſee the like in the Title of *Pſalm* 7. The word שגה ſignifieth to erre through ignorance, or want of conſideration, therefore the Vulg. hath it *ſuper ignorantiis*. Some think a kind of muſicall inſtrument to be meant hereby, intimating Gloſ. Ord. it to be in the nature of a ſong. But to follow the ſignification of the word, *Lyra* ſaith, that this prayer anſwereth to that, which the Prophet had ſpoken by way of complaining, chap. 1, 2, 3, 4. as being a confeſſion of his ignorant Calvin. complaining of that, which he had there made. But I rather aſſent to *Calvin*, that this prayer was made for the uſe of the people, that were ſhortly to live in captivity, for the cheriſhing of ſome true piety then in them, when they were likely to have greateſt diſcouragements, which might be by the diligent uſe and ſerious conſideration hereof. And it is intituled of *Ignorances*, becauſe they had greatly overſeen themſelves in many things, and ſo did dayly beſides their groſſer ſins, not yet omitting to name them, becauſe he would have them all come under the notion of ignorances, but rather to intimate, that beſides ſuch ſins, there be others, that we know not, whereby we offend God dayly, and have need to crave pardon of them, as *Pſa.* 19. *Who can tell how often he offendeth?*

V. 2. *O Lord, I have heard thy ſpeech, and was afraid.* Here the Prophet ſheweth what it was that moved him thus to pray, and with what fear and reverence he did addreſſe himſelfe to pray. He heard firſt the words of God, that is, his threatnings of judgements by the Caldeans, of which he ſpake before. Note. Rom. 10. And accordingly it is the hearing of the Word of God, that ſtirreth up any man to pray, for faith comes by hearing, and whoſoever hath faith prayeth, and the right addreſſing of our ſelves to God in prayer is with reverence, becauſe we are all ſinners, and there is cauſe why ſinners ſhould tremble before God in all their approaches unto him, conſidering his threatnings againſt ſin, as being ſo contrary to his holineſſe. *Revive thy worke in the midſt of the years, in the midſt of the years make known; in wrath remember mercy.* Having ſhewed what moved him to make this prayer, now he beginneth it, by his work underſtanding his Church or Congregation of faithfull, as *Epheſ.* 2. 10. they are called, and his work of delivering them being moſt oppreſſed by their enemies, wherein he lookt at their dying eſtate in their being ſubjected and captived by the Babylonians. And this he calleth, *the* Gualter. *midſt of years,* that is, betwixt their deliverance out of *Egypt,* and the deliverance to come by Chriſt. As if he ſaid, we are now betwixt two deliverances a dying people, doe thou therefore deliver us in the midway by ſtretching out thine arm and mightily bringing us out of *Babylon,* and thus make knowne thy power and mercy again: *in wrath remember mercy,* we are worthy to lye under thy wrath ſtill for our great and groſſe ſins, but deal with V. 3. us in mercy, not in extremity of juſtice as we deſerve. Verſ. 3. *God came from Teman, and the holy One from Mount Paran, Selah.* Here the Prophet to ſtrengthen the faith of the people of God recounts things done of old for their comfort, as *Moſes* preparing to bleſſe the children of *Iſrael* doth, *Deut.* 33.2. where the like ſpeech is uſed. *Teman* ſignifieth the South, and the Wilderneſſe of *Paran* lay ſouthward from the land of *Canaan* extending even to Mount *Sinai* to which the Lord came down to give the Law. So that in ſaying thus, the Prophet layes a foundation of comfort and confidence to *Iſrael,* to whom the Lord had vouchſafed this great favour to ſhew them ſuch terrible ſignes; and with a lively voice to ſpeak unto them ſo, as the like was never done to any other people, *His glory covered the heavens,* whereas to that which was ſaid before he addeth, *Selah,* he ſheweth it to be worthy the noting, as a favour above all others for the Lord to come and declare his Will and Word unto a people; and therefore from hence Gods favour toward *Iſrael* is extolled, *Pſal.* 147. 19, 20. Now for his glory covering heaven, and his praiſe in all the earth, this is added, that his people by recounting his majeſty and glory then appearing might be aſſured that hee was ſtill the ſame all glorious God, although he ſhewed not ſuch ſignes hereof as then he did. And he addeth *from his hands horns coming, and there was the hiding of his power,* that is, hee came not onely in glory, but alſo in power, ſet forth often in holy Scripture by horns. And he ſaith, *there was the hiding of his power,* that is, the Divine power hid from other Nations, becauſe not ſo manifeſtly ſhewed amongſt them, but onely amongſt his people of *Iſrael,* and it was hid alſo to them, becauſe all the Mount from which God ſpake was covered with darkneſſe, nothing but V. 5. ſigns of might and power being ſeen. Verſ. 5. *Before him went the Peſtilence, and burning coales at his feet.* Here in ſetting forth further the terribleneſſe of Numb. 16. 45, 46, 47. the Lord, he doth it by his judgements of old after the Law given upon Mount *Sinai,* for one time when the people ſinned he deſtroyed them with Numb. 11. the peſtilence, and another time with fire, for which the place was called *Taberah:* but others expound it of the plagues wherewith the Egyptians were ſmitten, by Peſtilence the men, and by murrein the beaſts, and of the fire and hail coming upon *Egypt,* but forſomuch as this was before, not after the giving of the Law with ſo great terrour, and therefore it were prepoſterous

Calvin.

Gualter.

thus to take it. V. 6. *Hee ſtood and meaſured the earth, he drove aſunder the Nations.* Here by his ſtanding, ſaith *Calvin*, the Rabbins underſtand the ſtanding or abiding of the Ark in *Gilgal*, whileſt the Lord, a ſign of whoſe preſence it was, cauſed the land of *Canaan* to be divided by lot amongſt the children of *Iſrael*. But he ſaith, that by his ſtanding is meant his powerfull acting of that, which is here ſpoken of, and that he takes to be the dividing of the lands in all countreys all over the world, for ſuch a race hath ſuch a land and another another, not accidentally; but as God hath divided them amongſt them; the like unto this, ſee *Deut.*32.8. *The everlaſting mountaines were ſcatterred, the perpetuall hils did bow, his wayes are everlaſting*, from whence hee further confirmeth, that the words before going are ſpoken of this World in generall, and not of the land of *Canaan* in particular. The Prophet brings this as an argument of Gods infinite power, that he ſcatteringly placed the mountaines in all parts of the earth at the beginning of the world, which are ſet ſo faſt, that they are, as the earth it ſelf, everlaſting, that is, continuing through all ages: and yet ſuch mighty hils and mountains are made to bow at the preſence of the Almighty, as Mount *Sinai* ſhaked when hee deſcended; and in ſaying, his wayes are *everlaſting*, he intimateth, that he had not this power only then, and that he then onely bare ſuch ſingular love to *Iſrael*, but that he doth ſtill bear the ſame, in which regard they might well be comforted, expecting help in their diſtreſſe: To this effect almoſt *Calvin*, but I rather hold with *Gualter*, that he meaneth the dividing of the land of *Canaan* to the Tribes of *Iſrael*, which were as ſo many Nations, becauſe in order that followed Gods appearing upon Mount *Sinai*, in that terrible manner, but the dividing of the earth in generall to all other peoples long before. Moreover for theſe words, *he drove aſunder the Nations*, which may ſeem to imply a dividing of countries, he rendereth it, *he beheld, and diſſolved the Nations*, wherein neither doth *Calvin* differ; thus alſo the Vulgar Latine and Hebrew it is, *he ſaw and the Nations were removed*, the word being ויתר of נתר to remove, that is, the Canaanites, Hivites, Perizzites, &c. being expelled, and the Tribes of *Iſrael* planted there. For the next words, *the everlaſting mountaines were ſcattered, and the hils bowed*, herein he plainly alludeth to the commotions that were made when the Lord brought the children of *Iſrael* into *Canaan*, the waters of *Jordan* were made to ſtand up as huge mountains on heaps, and then the Ark being come out of the River, they ſcattered themſelves as it were abroad again, for which ויתפצצו a verb in Hithpael is uſed, and for the hils bowing, their ſhaking and prodigious moving which were about *Sinai*, and of *Sinai* it ſelf is meant, of which *David* ſpeakes in like manner, *Pſal.*114.3,4,5. the motion cauſed through fear being called a bowing, or low dejection, as they bow and crouch low that are ſtricken with terrour before him, whoſe preſence is ſo terrible to them. Wherein I confeſſe I have gone from my authour before named a little to make theſe paſſages the more plain. For he coming to ſpeak of the mountaines, &c. mentioneth the waters of *Jordan* onely divided, and the wals of *Jericho* falling down, and high hills whereon they ſtood. Now for everlaſting, Heb. it is [illegible]עד, *montes ſeculi*, the mountaines of the World, that is, of the ſame durance that the world is of; which is ſometime rendered *for ever*, or everlaſting, when compariſon is made betwixt them and men, that come out of the earth, as *Eccleſ.*1.4. *One generation paſſeth and another ſucceedeth, but the earth endures for ever*; and accordingly the next words are rendered by him, *the journeys of the world are his*, the ſenſe being, not onely mountaines and hils are made to bow before him, but alſo the courſe of all things in the World is ordered by him, both in heaven and earth and in the deep waters, the ſun, moon and ſtars move at his appointment, and at his decrees the Seas ebbe and flow, the earth ſtanding unmoveably, yet being ſhaken when he pleaſeth, which is ſpoken to ſhew, that he, who doth all theſe moſt mighty acts, can much more in his good time bring back the captivity of his people, that they might not deſpair, but be herein comforted, patiently waiting for it.

I

Gualter.

Calvin.

I ſaw the tents of Cuſhan in affliction, the curtains of the land of Midian trembled. Gualter, for iniquity, I ſaw the tents of Chuſhan, and the curtains, &c. that is, I *Iſrael* was ſometime ſubdued by *Cuſhanriſhathaim* King of *Meſopotamia*, *Judg.* 3. becauſe of my foul ſin of idolatry, and another time by the Midianites, *Judg.* 6. therefore having now groſly ſinned again, no marvell though I bee faln into the hands of the Caldees, yet as then deliverers were raiſed up, ſo my hope is, that I ſhall again be delivered from their hands alſo. The words in the Hebrew are, תחת און that is, *under iniquity*, or *under affliction*; but I rather take *Gualters* rendring it, which is alſo the Vulgar Latine, to be beſt. But the better ſenſe here is that of *Calvin*, who alſo followeth the ſame reading, I have ſeen and call to minde, what became of the tents of *Chuſhanriſhathaim*, that ſo long oppreſſed *Iſrael*, *viz.* they paid in the end for this their iniquity, *Othniel* being ſtirred up to take revenge upon them, and to deliver *Iſrael*, and likewiſe the trembling of the curtains or tents of the Midianites covered with skins, when they had long oppreſſed *Iſrael*, *Gideon* coming with his Trumpets of Rams horns and pitchers about them, and making them to tremble and flee, from which I gather that the time ſhall come, when the Caldees ſhall be animadverted againſt alſo to their terrour and *Iſraels* comfort.

V. 8. *Was the Lord diſpleaſed at the rivers, was thy wrath againſt them?* The Prophet here goes on to lay another ground of comfort againſt the fear, that the Jews might be in of being alwayes left in miſery in *Babylon*, and this is from the conſideration of the Lords ſaving them formerly by dividing the red Sea and *Jordan* to give them a paſſage through to the land of *Canaan*, and drowning the Egyptians their enemies, that purſued after them. For he ſmote not the red Sea with the rod of *Moſes*, becauſe he was wroth with it, but to give them a paſſage, who otherwiſe were in apparent danger of deſtruction. For no man can be ſo ſenſleſſe, as to think, that God could doe this in wrath to a dead and dumb creature, wherefore it muſt needes be conceived to have been done in way of relieving his diſtreſſed people, and if ſo, then why ſhould they doubt and not be in good hope of being ſaved from the Babylonians, although they could not ſee by what means it could poſſibly be effected. That thou didſt *ride upon thine horſes and chariots of ſalvation*, this is added in alluding to the manner of the Egyptians purſuing them, which was with horſes and chariots, for God contrariwiſe rode as it were upon his horſes and chariots, when by his Almighty power he came thus on to bring his people out of their danger, and them to deſtruction by bringing the waters together againe, whereby they were drowned in the bottom of the deep.

Gualter.

Calvin.

V. 9. *Thy bow was made quite naked according to the oathes of the Tribes, even thy Word, Selah, thou didſt cleave the earth with rivers.* Vulg. *Stirring up thou ſhalt ſtir thy bow, the oathes which thou ſpakeſt to the tribes, thou ſhalt cleave the rivers of the earth.* Heb. *making naked thou madeſt naked thy bow*, the oaths of the Tribes the Word, or *ſpeaking oathes to the Tribes*, for *to* muſt neceſſarily be ſupplyed to make ſenſe, *thou cleavedſt the rivers of the earth.* For the firſt words here they are eaſie to be underſtood, God is ſaid to make his bow naked, when he puls it as it were out of a caſe, and bends and puts his arrow to it and ſhooteth, that is, executeth judgements upon enemies. But what is meant by the next words is hard to conjecture. *Gualter* will have Gods oathes meant, which he made to *Abraham*, *Iſaac* and *Jacob*, and the Tribes that came of him, with whom he made a Covenant to be their God and Protectour for ever, as if it had been ſaid, he mightily ſubdued the Egyptians and ſaved *Iſrael*, his words being herein as firm as many oathes, which none will break, which indeed is ſpoken with ſo good ſenſe, that it may well be received. Neither doth *Calvin* differ much herefrom, who ſaith, *the oathes of the Tribes*, *the Word*, is as much as if he had ſaid, the oath of God made to *Abraham*, and often repeated, called therefore *Oathes*, although but one, and oathes of or concerning the Tribes, for they were the ſeed of *Abraham*, to whom God made that oath, were approved then to be a word never to be altered but ſtanding firm to all generations.

So that when they conſidered the conſtancy of the Lord towards their Father *Abrahams* ſeed brought out of *Egypt*, they might well be confident of the like conſtancy in ſaving them from *Babylon*. But for ſo much as שבעות ſignifieth as well ſeventy as oathes, and מטות Rods, as well as Tribes, for the word שבעים is ſeventy, and שבע properly ſeven, and מטות being a feminin, and that word a feminine, it may well be taken for 70 rods, and then in brief Numb. 17. here is a touch given of another great miracle upon the rods of the 70 Elders laid all night in the Ark, when *Aarons* rod bloſſomed by the morning, to ſhew that he was choſen for High Prieſt by God, thus to appeaſe the tumult made by *Korah* and his company: and if we render it thus, that which is here ſaid will well cohere with the words before going, being taken as a tranſition from one miraculous work in overthrowing the Egyptians to another wrought in *Aarons* rod, further declaring Gods Almighty power, that they might in all ſtraights and difficulties rely upon him, and then take we it thus; *the 70 rods are as a ſure word*; teaching him to be of ſo great power, that he can doe any thing, which that it might be the more marked, Selah is added, *thou cleavedſt the earth with the rivers.* Vulgar, *thou ſhalt cleave the rivers of the earth.* Hebrew, *the rivers, thou cleavedſt the earth*, a defective ſpeech, as I take it, thus to be ſupplyed, *thou cleavedſt the earth, and the rivers flowed out*, it being a recounting of another miracle in cleaving the rock ſo, that the waters came out in aboundance, when they murmured for want of water, which if we take to be ſpoken of that *Numb.* 20. it follows in order after the other of the rods bloſſoming, and ſo one moſt famous fact is recounted after another, as it was done, whereas if we take the former words according to the common reading, there is without reaſon an inſerting of another thing, the courſe of the hiſtory of miracles being interrupted, which he plainly ſets himſelf to follow. **V. 10.** *Gualter.* Verſ. 10. *The mountaines ſaw thee and trembled, the overflowings of the waters paſſed by.* Here the Prophet returns again, ſaith *Gualter*, to amplifie that which he had ſpoken more briefly of before, verſ. 6. touching the things done about *Jordan*, the waters gathering themſelves into heaps like mountaines ſtood trembling, as overawed by thee, and the waters downward ran away, leaving the channell dry. And becauſe this was not done without a great noiſe, he ſaith, *the deep uttered his voyce*, and the waters that came, but were made to riſe up into heaps, are ſaid to lift up their hands by a *Proſopopeia*: Some others by mountaines here underſtand the Kings of *Canaan*, and by the waters the common people, but the ſenſe already given is beſt.

V. 11. Joſh. 10. *The Sun and Moon ſtood ſtill in their habitation.* Here he proceeds to that other great miracle wrought by *Joſhua* of the ſtanding ſtill of the Sun and Moon an whole day, when the Sun was even now ready to ſet. *At the light of thine arrows they went, and at the ſhining of thy glittering ſpear*, that is, as *Calvin* well ſaith, the Moon and Sun, which from their creation had hitherto kept their courſe, went now in a new and unwonted manner, that is, delaying an whole day together their wonted motion, being aſtoniſht as it were, at Gods bright arrowes and ſpears, for ſo ſaith he, he calleth the arrows and ſpears, wherewith his people fought being ſtrengthened and having ſucceſſe by his might; *Gualter.* Joſh. 10. 11. and this is alſo preferred by *Gualter*, who yet mentioneth another, underſtanding by arrows, the hailſtones caſt down upon the Canaanites deſtroying more then the weapons of the Iſraelites, at the coming down whereof moſt probably it lightened alſo, as ſometimes it had done in *Egypt*, when there was fire mingled with hail. And to this doe I rather ſubſcribe, becauſe the hailſtones were moſt properly Gods arrows, and the caſting down of them in battell was moſt prodigious and aſtoniſhing even to thoſe celeſtiall bodies the Sun and the Moon, as to ſee men fighting with arrows and ſpears is not.

V. 12. *Thou didſt march through the land in indignation, thou didſt threſh the heathen*, Still he proceeds in recounting the ancient geſts of the Lord, continuing his compariſon begun, taken from a man of war, he went through and conquered the whole land tearing the inhabitants in pieces, as a threſher the ſtraw of the corn threſhed.

Thou wenteſt forth for the ſalvation of thy people, for ſalvation with thine anointed. Some here by *anointed* underſtand the godly Kings mentioned in the ſacred Hiſtory, with whom God was in their expeditions to proſper them from time to time, both *David, Aſa, Jehoſhaphat, &c.* after that before he had beene with the Judges, who ſucceeded *Joſhua.* But *Gualter* will have Chriſt rather underſtood here, who although he were not yet come in the fleſh, yet he was come in Gods Decree, for which he is ſaid to be *the Lamb ſlain from the begining of the world;* and if it be thus underſtood, then here is both a declaration of the Divine vertue yet lying hid amongſt the Jews, Chriſt the ſeed of *Abraham* to come, whereby they went on ſo victoriouſly againſt the Canaanites, and a propheſie of ſalvation by him to all the faithfull. And indeed the word מחצת of the ſingular number makes rather for this Expoſition, *Thou woundedſt the head out of the houſe of the wicked by diſcovering the foundation even to the necke, Selah;* that is, thou (O Chriſt) according to the propheſie, that went of thee from the beginning, that *the ſeed of the woman ſhould break the ſerpents head,* haſt done this to the divell, when thou cameſt to ſave thy people by dying for them, according to that *Heb.* 2.15. *By death he deſtroyed him that had the power of death,* that is, the *devill: by diſcovering the foundation,* or laying it naked, that is, ruining thus all his ſtrength, becauſe the ſtrength of a building lyeth chiefly in the foundation; but becauſe there is ſtrength alſo in the wals founded hereupon from the bottom to the top or neck, which is next the head, hee ſpeaketh thus, to ſhew, that whatſoever covering or defence ſoever there was about the body of his kingdome, it was all by him diſanulled for ever, and he uſeth this metaphoricall ſpeech from a body laid naked from the bottom to the neck, becauſe men uſe to cloath their bodies ſo high: to this effect almoſt *Calvin,* whereby we are taught, that all former deliverances in times of greateſt danger ſprang from this fountain, Gods Covenant with his people by Chriſt, which becauſe it is everlaſting, the faithfull might well hope without doubting to be ſaved out of *Babylon,* yea and for a greater ſalvation from ſin, the divell and everlaſting death, which was the chief end of Chriſts deſtroying or wounding the head of this wicked one.

Gualter.

Revel. 13.8.

Calvin.

Note.

V. 14.

Thou didſt ſtrike through with his ſtaves the head of his Villages. Vulgar, *Thou haſt curſed his ſcepters, the head of his warriours,* and indeed the word here uſed firſt ſignifieth to curſe, and then alſo to ſtrike through, but it is במטיו with ſtaves or rods, and therefore cannot be ſo underſtood, and the word rendred *warriours* is *without wals,* as towns and villages are, or inhabitants of ſuch places. *Calvin* ſaith, that hereby is meant Gods making of the enemies of his people to deſtroy one another with their own weapons, as the Midianites did, but he ſhould rather have ſaid, the Ammonites and Moabites, &c. 2 *Chron.* 20. who did ſo at the prayer of *Jehoſhaphat.* And this ſenſe is alſo followed by *Gualter,* and it agreeth excellently with the argument in hand, another miraculous fact of God being herein recounted, as he had mentioned divers before, *viz.* a judgement, whereby he made the enemies of his Church to fight one againſt another; when they roſe up, as a whirlwinde, that is, moſt fiercely combining together to deſtroy her: for in ſaying, *they came out as a whirlewinde to ſcatter me,* he takes upon him the perſon of the Church, againſt which it was thus attempted. And here *Gualter* addeth more hiſtories of the like done by Ammonites againſt Midianites, who were both enemies to *Iſrael,* Babylonians againſt Aſſyrians, the Grecians dividing *Alexanders* Empire amongſt them, and fighting one aggainſt another, this making way for the Romans to ſubdue them all, and the Romans civill wars whereby advantage was given to obſcure Nations to riſe up againſt and ſubdue them. And hence we may note, that it is a great judgement of God againſt a people, when they mutually bend their weapons and make war one upon another, but the comfort is, that this ſhall be turned to the ſaving and delivering of the faithfull in the end, and he that did ſo great things for them in times paſt, is able, and will not faile to do the like for them in captivity.

Gualter.

Note.

V. 15. *Thou didſt walke through the Sea with thine horſes.* Here for a concluſion
hee repeats againe what the Lord did in making a way for the children of
Iſrael to paſſe through the red Sea to eſcape the danger of the Egyptians
purſuing them, as is often uſed in ſongs. And hee calls this the
Lords walking through the waters upon his horſes in alluſion to *Pharaohs*
coming after *Iſrael* with horſes and chariots, which could not carry
them through the waters without drowning, but he went through with
his people preſerving them, making the waters, as a wall unto them on the
V. 16. right hand and the left. Verſ. 16. *When I heard, my belly trembled, my lips*
quivered, rottenneſſe entered into my bones, that I might find reſt in the day of trouble;
when hee cometh up to the people, hee will invade them with his troops. Here the
Prophet repeats alſo again what he had begun withall, verſ. 2. knowing
what terrible judgements ſhould come upon the Church of God by the
Caldees, hee ſheweth, how greatly hee feared and trembled at the apprehenſion
of it, and to the ſetting forth of this his extream feare he uſeth all
this oratory. For ſuch feare pierceth the very inward parts of the body
and the bones, and makes the lips to quiver. But to feare thus at the apprehenſion
of Gods wrath for ſin hath a good effect, when the ſaid judgements
come, hee that feareth thus hath reſt and comfort. Some think, that
the Prophet ſpake thus, as knowing that hee ſhould bee taken out of this
life, and ſo bee at reſt before the execution of this great judgement; ſo
indeed it hath beene with ſome of the good ſervants of God, as with *Joſiah*,
and *Abijam* the onely good ſon of *Jeroboam* before, and *Eſai.* 57. 1.
and *Auguſtine* a little before the Vandals ſacking of his city of *Hippo*, departed
alſo to his reſt, and ſo doubtleſſe did *Habakkuk*, for he propheſied
in the dayes of *Manaſſeh*, from whence to the deſtruction of the City by
the Caldees were 50 yeares. But the meaning of the Prophet here is not,
that he ſhould reſt by death, but both hee and whoſoever elſe trembles
Note. at the Word of God, threatning judgements for ſinne at any time, ſhall
have reſt, when others are full of trouble. See *Eſai.* 66. 2. and *Joſiah*
being thus affected, when hee heard the threatnings of the Law, was comforted,
ſee alſo *Mat.* 11. 28. *Pſal.* 51. For the laſt words of the verſe, they
ſet forth the Lords bringing of the Caldees againſt *Judah* for their ſins, at
what time, although the faithfull ſhall have comfort, yet the multitude
of the wicked ſhall ſee nothing but horrour and miſery by troopes
coming againſt them to deſtroy and take them for captives, ſo that the
people to whom he comes up, are the Jews, and he of the Lord, with whoſe
power the Caldees being armed ſhould come againſt them and ſo be unreſiſtable.

V. 17. *Although the figtree bloſſome not, and no fruit be on the vines, &c.* Here the
Prophet further ſheweth the benefit, that ſhould redound to him to
every one that trembles at Gods judgements in the greateſt want and of
all things, when the dearth by droughts and devaſtation made by enemies
V. 18. in the land is greateſt, which is meant by theſe words, it was *to rejoice*
V. 19. and have *joy in the Lord.* *For hee is my ſtrength, and will make my feet like*
hindes feet, and hee will make me walke upon mine high places, where hee
ſpeaks in the words of *David*, *Pſal.* 18. 2 *Sam.* 22. 34. In ſaying, *God is my*
ſtrength, hee meaneth, to ſtrengthen mee to beare any ſufferings, that hee
layeth upon me, and in ſaying, hee maketh my feet *like hindes feet, and to*
walke in my high places, a pacifick and quiet eſtate, wherein the land of *Judea*
ſhould be againe, ſo that a man might ſecurely walke up and down therein,
ſo *Gualter*; or rather by theſe words hee denoteth the high converſation
of the faithfull, through which it comes to paſſe, that they have joy
in the Lord amidſt the miſeries of this world, making them to ſeem nothing
to them, as that which is done below toucheth not him, that converſeth
farre above, for their converſation is in heaven, *Phil.* 3. 20. above
the altitudes of the earth, *Eſa.* 58. 14. as hee had ſaid chap. 2. 1. that hee
would get him up to the tower. And the compariſon taken from the
hinde

hinde is apt to expreſſe this, it being a beaſt moſt light of foot and ſoone mounted up to the top of the higheſt hils. *To him that excelleth on Neginoth*, ſee this often prefixed before Pſalms, but here it is put after,
being by ſome, ſaith *Calvin*, underſtood of God, who is *præfectus*, or *Calvin.*
over the holy ſongs made, and ſung by his ſervants unto him, but rather to be underſtood of the Prophet himſelfe, who by Gods mercy towards him being made to rejoice in the midſt of miſery concludeth that this his elevation and ſtrengthening ſhould be to make him abound
or excel in praiſing God upon ſtringed inſtruments of muſick, hereby *Note.*
alſo teaching us, that this ſhould bee the effect of Gods great mercies towards us, to make the harmony of praiſe therefore to ſound in his ears, as new matter of praiſe is from time to time ſupplyed unto us.

Having thus by Gods aſſiſtance gone through the prayer of *Habakkuk* ſo profound in the ſenſe, let me, before I paſſe on to the next Prophet (judicious reader) acquaint thee with another expoſition more myſticall made hereupon by *Lyra*, underſtanding it for the moſt part, as a propheſie touching Chriſt, in declaring which hee proceedeth thus. *The prayer of Habakkuk, of ignorances*, it is thus intituled, becauſe through ignorance and error ſuch groſſe idolatry was committed, and upon the publiſhing of the Goſpell hee foreſaw, that many errors would ariſe in the Church of Chriſt, for which hee begins thus, *I heard thy ſpeech and was afraid*, through reverence of that great myſtery of Chriſts incarnation
touched upon ch. 2. 20. *the Lord is in his holy Temple*, for his body is ſaid Job. 2:
to be his Temple, in which hee was by being incarnate, and to know
this to come the Prophet attained by hearing it from God. Verſ. 3. *God* V. 3.
came from Teman, that is, the ſouth, to which part when the Sunne gets, it ſhines moſt as being noontide: *and the holy One from Mount Paran*, that is, a dark mountaine, it being meant, that all things touching our redemption by Chriſt were in darkneſſe hidden under types and figures, till that hee came and ſhone as the Sun at noon day, *that the heavens were filled with his glory, and the earth with his praiſe*, the Angels ſinging *glory to God on high, on earth peace and good will towards men*; For *the hornes coming out of his hands, and the hiding of his power there*, hereby was foretold his ſuffering death upon the Croſſe, when his hands were ſtretched out, and his power to ſave himſelfe for a time lay hid, then his enemies having their will of him. Verſ. 5. *Before him went the Peſtilence and burning coals at his feet.* Vulgar, *Before him death and the devill at*
his feet; that is, hee ſuffered death, and ſo the Devill was deſtroyed, Heb. 2.15.
and lay as caſt at his feet. For the next words verſ. 6. to ſet forth his V. 6.
power the more, hee recounts divers other acts thereof of old, *hee ſtood and meaſured the earth*, by dividing it and giving it to the Tribes, &c, to verſ. 13. where againe hee returnes to Chriſt, touching whoſe power he had ſaid, that it was hid, when hee hung upon the Croſſe.

V. 13. But now hee ſaith againe, *thou wenteſt forth for the ſalvation of thy people*, that is, in conquering and ſubduing in Chriſts name Countreys and Nations by the preaching of the Goſpell, then the Divell, whoſe force was before broken at his death, was actually caſt downe amongſt the heathen, and lay wounded, idolatry being beaten downe every where, and the deceits of the Divell and idolatrous Prieſts his Miniſters being thus denuded and laid open to make them odious, as one having his cloathes ſtript off to the neck, hath his ſhamefull parts diſcovered, bringing to him great confuſion.

V. 14. *Thou didſt curſe his ſcepters and the head of his warriours*, that is, the Divell ſtill ſeeking to advance his Scepter by making warre ſpiritually againſt the faithfull, as it is ſaid, *Epheſ. 6. 12.* by the power of Chriſt hee was beaten downe ſo, and is from time to time, that hee cannot prevaile againſt the faithfull, but is overcome by them being armed

with the armour of the Spirit, *They came out to ſcatter and devoure mee*
V. 15. *ſecretly.* Verſ. 15. *Thou didſt walke through the Sea with thine horſes,* a metaphorical
ſpeech, to ſet forth the many troubles of the faithfull by reaſon
of their enemies like a Sea of waters ready to overwhelm them, and in
ſpeaking thus hee alludes againe to the red Sea, ſo mightily by God divided,
and then brought againe upon the Egyptians: for calamities of
Gods people are often ſet forth by waters, and in the former words,
the violent proceedings of the wicked enemies of the Church are ſet
forth, and the Divels ſubtle ſtratagems deſtroying in ſecret, thoſe that are not
aware of them.

V. 16. *When I beard, my belly trembled,* &c. that is, the things before ſpoken
touching Chriſts paſſion, as his ſoule was heavy to the death before it,
ſo the Prophet was extreamly troubled at it; when hee heard of it to
V. 18. come, and beleeved it, *yet I will rejoice,* ſaith he, *in the Lord,* verſ. 8.
for the good effect following upon Chriſts paſſion, *viz.* Salvation to his
people, although as verſ. 17. the fig tree budded not, neither did the
Vine beare fruit, that is, the Nation of the Jewes often ſet forth by the
name of a Vine or fig tree: *though the flock bee cut off,* that is, from being
V. 19. the Church of God. *For God is my ſtrength, and makes my feet as hindes
feet,* &c. that I may ſoone come to my deſired bleſſedneſſe, and bee filled
with matter of praiſe and ſinging to God in the heavenly quire for ever,
wherein hee concludes in the words of *David*, and hath often *Selah*, a note
of things diligently to be attended to, as being of great conſequence, ſo as
none other holy Writer elſe hath it, further to ſhew, that this prayer is like
one of *Davids*, ſetting forth the myſteries of the Goſpell.

THE PROPHESIE
OF
ZEPHANIAH:

CHAP. I.

Zephaniah, ſaith *Jerome*, ſignifieth according to ſome a Hieron.
watch tower, according to others, the ſecret of God,
both which notably agreed unto him, for as a Pro-
phet he was a watchman, for ſo *Ezek.* 3. that Prophet
was alſo called, and God revealeth his ſecrets to his
ſervants the Prophets. Here the pedegree of *Zephaniah* V. 1.
is firſt ſet down, to ſhew that he came of parentage of
good note, as alſo *Eſay* did, otherwiſe he would not
certainly have named not only his father, but alſo his
grandfather and great-grandfather, &c. from whence *Gualter* gathereth that Gualter.
the Lord ſtirred up men of all ſorts to propheſie, ſometime ſuch as were nobly
deſcended, ſometime the ſons of Prieſts, as *Jeremiah*, and ſometime men of
the meaner ſort, as *Amos*, to ſhew, that he beareth an equall reſpect to all ſorts, Note.
namely, to ſuch amongſt them as fear him, and is no reſpecter of perſons, that
no miniſter of his might be deſpiſed for his parentage, or low condition for-
merly, and that none might think themſelves too good to be of this calling,
and laſtly that all ſorts having lights of their own condition might be the
more moved to the obedience of Gods will. For the time of his propheſy-
ing, it was in the dayes of *Joſiah*, at what time *Jeremiah* propheſied alſo, which
is to be noted becauſe he was a moſt godly King, but by *Zephanies* threatning
of judgments now it ſeems that the people for the moſt part were corrupt,
notwithſtanding all his godly care, and ſo they will be in the reign of the Note.
beſt Kings, wherefore too much diligence and circumſpection cannot be uſed
by godly Magiſtrates to beat down ſin, ſo that there is need at all times of the
greateſt zeal hereabout. Yet by ſome it is thought that *Zephaniah* propheſied
thus by way of threatning Judgements before the 18 year of *Joſiah*, and con-
ſequently before his beating down of Idolatry, and I know no reaſon to deny
that

that this Prophet ſpake as here followeth, before his deſtroying of Idols, but that was not *anno* 18, but the 12 of his raign, 2 *Chron.* 34. 3. yet moſt probably the people for the moſt part by his godly care were only reformed outwardly, not in heart, as appears by their ready falling to Idolatry again in the dayes of his ſons immediately after his death.

V. 2. *I will conſume all things of the land* : a threatning againſt *Judah* much like unto
V. 4. that *Hoſ.* 4. only here is more added againſt the *Chemarims*, rendred by *Jerome ædituos*, the keepers of the houſe, by which name he calleth the Prieſts of Idols in way of diſgrace, and he addeth *with the Prieſts*, that the Prieſts of the Lord, who ſerved both him and Idols alſo, might know that their wayes were alike diſpleaſing to the Lord with the wayes of the profeſſed Prieſts of Idols,
V. 5. as is further ſhewed, *v.* 5. in his ſaying, *that ſwears by the name of the Lord and of Malchom*, which was the Idol of the Ammonites, for they were ſuch as ſerved them both, their ſwearing by both being named, as a ſign of ſerving them both.

Touching *Chemarim*, ſee more 2 *King.* 23. it comes of *Chamar*, to heat or to be black, intimating that they put on black cloaths and were kindlers of fires, for Idolatrous ſacrifices, an inferiour order to Prieſts, called otherwiſe *Myſtæ*, being as houſhold Chaplains. *For their worſhiping of the hoaſt of heaven upon the houſe top*, here alſo ſpoken of, it hath been often mentioned before, this hoaſt was the Sun, Moon and Stars, and they had Battlements upon their houſe tops to walke upon and there they bowed themſelves and made oblations to them.

V. 7. *Hold thy peace at the preſence of the Lord, for he hath prepared a ſacrifice* : This is ſpoken in way of reproofe of the wicked ſwearers before ſpoken of, and to make them whiſt and ſilent from ſuch wicked words, he threatned them with deſtruction under the name of a ſacrifice, for which beaſts were killed, meaning, that thus they ſhould be killed up, and have their bloud ſhed by the Caldees, ſee the like threatned in the ſame terms, *Eſay* 34. 6.

V. 8. *I will puniſh the Kings children and ſuch as are cloathed with ſtrange apparell* : Here he ſheweth that the judgment by the Caldees ſhould be in particular upon the ſons of *Joſiah*, *Jehoiakim*, and *Jehoiakin*, who degenerated from their fathers piety and were notorious for their Idolatry, and therefore delivered into their enemies hands. By *ſtrange apparell* is moſt commonly underſtood apparell made after the faſhion of other countries, unto which vain men are much addicted, eſpecially at Court, but women more, from whom ſo many new faſhions come into the country, and truly this cannot be without ſin, it being as a banner to diſplay the levity and pride of the heart. But becauſe the argument in hand is a reproof of Idolatry and the Jews are not noted by any writer to have altered the faſhion of their apparell, I rather hold with them, that by ſtrange apparell here underſtand ſome kind of veſtments uſed in the worſhip of Idols. For as God appointed apparell for *Aaron* and his ſons to be uſed in their miniſtration before him, and *David* a pious King put on a linnen Ephod, therein dancing before the Ark, ſo the Devill Gods ape would have his Miniſters ſerve him in worſhiping Idols in garments peculiar to ſuch ſuperſtition, as appeareth in that which *Jehu* ſpake touching the worſhipers
2 King. 10,22. of *Baal*, *Goe into the Veſtry and bring forth veſtments* : And ſince that Chriſtians degenerated to Image-worſhiping, they fell to uſing ſtrange apparell in their worſhip, Copes, Surpleſſes, &c. and divers orders of their religious perſons uſe peculiar veſtments, as the black Fryers and the white, and the Capuchins, placing great holineſſe in them, and even we of the Church of *England* muſt cry every one of us *peccavi*, in that after the light breaking out amongſt us we were ſtill ſetled ſo long upon theſe Lees. What a vanity this was *Julius* 2.
Gualter. Pope of *Rome*, himſelf ſometime ſhewed, as *Gualter* hath it, when in a hot Summers day two Cardinals coming in their Cardinals apparell to viſit him, he having put off for the heat of the weather his pontificall apparell, he would have them do the like, and having done it, ſaid, What would the people ſay if they ſhould ſee us thus to walk through *Rome*, would they not ſay we were

mad? and they anſwering yes, he replyed, we ſee then how much we are beholding to our apparell that procures us ſo great reverence. But we learn here, that it is not only vanity but wickedneſſe, that God will viſit, yet the uſe of different apparell in the Miniſters of God from other men, as an Enſign of their calling, which is moſt grave and furtheſt from levity or pride, is not to be condemned but commended, and they are to be blamed, who being Prophets affect to habit themſelves more like unto other men, then the Elders that have been before them, whoſe practice ſhould be exemplary unto them. For a Prophets going in a different garment from other men it is plain that of old they did, as *Elijah* in his mantle, and *Samuel*, and *John* Baptiſts garments are deſcribed, and *Chryſoſtome* wiſheth that it had been recorded in what apparell the Apoſtles went, ſo much did he affect to conform himſelf to the moſt ancient and beſt patterns. And indeed if change of faſhions in apparell in any be taxable by this place, I ſee not how ſuch miniſters ſhall eſcape cenſure as now adayes goe from grave habiting of themſelves, as hath been anciently uſed by men of our calling, to the faſhions of other men of the world, and not only ſo, but by their examples teach the people to deride and vilipend ſuch of their brethren as keep conſtantly to their ancient moſt grave way of habiting themſelves. The Judge keeps him to his habit, the Counſellour to his, and Aldermen in Corporations to theirs, why then ſhould not the Miniſter, but as being aſhamed of it caſt it off preferring a confuſed going with the multitude, from whom God hath ſeparated and choſen him peculiarly to ſtand before him?

Note.

V. 9. *All thoſe that leap on the threſhold, and fill their Maſters houſes with violence and deceit*: Here other ſins are ſet forth which God will puniſh, the word rendred leaping ſignifieth dancing or paſſing or leaping over, whereupon ſome think that hereby is denoted the ſuperſtition of the Philiſtims, that after the fall of *Dagon* trod not upon the threſhold of his houſe, which ſuperſtition it is not improbable but that the Jewes prone to the ſuperſtitions of all Nations uſed alſo. Others think that the readineſſe of wicked ſervants to run and goe in wayes of oppreſſion againſt poor men that were in their danger, is here pointed at, becauſe it is ſaid, *to fill their Maſters houſes with violence*, when they bad them goe they made ſuch haſte that they leaped, and being over the threſhold and gotten into the houſe, fetched out a pledge or took a diſtreſſe before the poor debter was aware to ſhut the doore. *Calvin* ſaith that he doubts not but that hereby the Prophet meant the readineſs of the ſervants of wicked Princes to humor their Lord in their oppreſſions of the poor, to whoſe houſes they came as victors proudly bearing themſelves as maſters over them. For of Princes he had ſpoken before, *v.8.* and threatned them, now he alſo threatneth their wicked ſervants: whence we may note that ſouldiers who come at their Maſters or Generals appointment into mens houſes, and there take power upon them, as if they were maſters of them, as too many doe now adays, ſhal be viſited for by Gods judgments as wel as they that ſet them awork when neceſſity requires it; I grant they may come amongſt the people of the Country being friends in a friendly and ſubmiſſe way, acknowledging their hoaſt, under whoſe roof they come, being tender of oppreſſing him, but who ſo doth otherwiſe is here ſentenced as a great offender, and the time ſhall come that he ſhall bear his ſin. Thus in following *Calvin*. But for the Expoſition firſt mentioned, which he rejecteth as frigid, to me it ſeems worthy the conſidering, becauſe the Prophet is in deſcribing the manners of Idolaters, and having ſpoken of their ſuperſtition in apparell, why may it not be thought that he here addeth another ſuperſtition in leaping over the threſhold of the idols houſe? If the next words, *which fill their maſters houſes with violence and deceit*, ſhall ſeem to make againſt it, Hebr. it is *filling their Lords houſes*, and it may well be taken as ſpoken of the Idols which they had choſen for their Lords and Gods, the true God being forſaken. For it is well known the Prieſts and Chamerims of thoſe Gods uſed fraudulent means to inrich their Temples, amongſt which the Temple of *Apollo* was moſt famous for exceed-

Hieron.

Calvin.
Gualter.

Not.

ing great treaſures of gold and ſilver, and unto deceit violence was added,
whereby to bring in this wealth, it being for the moſt part raked together out
of the ſpoils of many in warre and dedicated to thoſe falſe Gods.

V. 10. *There ſhall be a noiſe of a cry from the fiſh-gate, &c.* Here the Prophet comes by
the effects to ſhew how great the judgment of their enemies coming upon them
in *Jeruſalem*, ſhould be, it ſhould make them cry from the entring of the City
2 King.23. which was the fiſh gate, of which ſee *Ezra* 3. to the ſecond, where *Huldah* the
Propheteſſe dwelt, the one, as *Jerome* ſaith, being next to the Sea, the other
at the ſecond wall of the City, and from thence the cry went to Mount *Zion*,
ſet forth by the name of the *hills*, and the moaning is in all parts, that they
might not think in any place to eſcape.

V. 11. *Howl ye inhabitants of Makteſh*, Hebr. *Machteſh*, ſignifying a morter wherein
Calvin. ſpices and other things are beaten, or any hollow thing, for which *Calvin*
hath, *habitatores concavi*, Vulg. *pila*, and *Calvin* underſtands it of ſome lower
part of the City in the middle where Merchants dwelt, and therefore might
ſeem to be more ſecure: and to make this the more probable, he turns the
next words by Merchants, and argueth from the laſt words, *all that bear ſilver
are cut off*, for ſilver is not more ſtirring amongſt any then Merchants, Call all
Hieron. ye laden with ſilver, Vulg. *involuti argento*, I prefer that of *Jerom*, who underſtands
it as ſhewing that the Jews ſhould be powned in every place by their
enemies, as in a morter, being in the next words called Canaanites for their
Idolatries, whereby they were made like the old inhabitants of the land,
which ſhould now alſo ſpue them out as it did the Canaanites; by their being
laden or wrapt about with ſilver he ſets forth their riches by wicked means
acquired. In a word, he ſheweth that *Jeruſalem* ſhould be all made as a morter
in which they ſhould be beaten to pieces, even the greateſt and wealthieſt
of them.

V. 12. *I will ſearch Jeruſalem with candles*: this is added, ſaith *Calvin*, to ſhew that
Calvin. in the day when enemies ſhal ſpoil *Jeruſalem*, no treaſure ſhall lye ſo hidden in
darkeſt places but it ſhall be found out and taken away. And he chargeth them
with being *ſetled upon their lees*, to ſhew their great ſecurity and contempt of
Gods judgments threatned, whereby they were no more moved to repentance
then the lees of wine being once ſetled there is any ſtirring in that veſſell
afterwards, and the ground of all this was their atheiſm, whereby they
thought that *God did neither good nor evill*, as not caring for humane affairs, how
Note. they went, well or ill, which is in effect to deny God. Hereby alſo is meant
that none can ſo cunningly hide their ſins but God will finde them out, although
acted in the greateſt darkneſſe, and he takes a ſimilitude from one
ſearching with a candle to ſpeak the more to our capacities, becauſe men do
V.14,15. ſo when they would find out any thing in the dark; *v.*14,15. are the ſame
with *Joel* 2.11.

V. 17. *They ſhall walk like blind men*, becauſe as a blind man ſeeth no end of his
way, ſo they being in ſtraights ſhould ſeek to get out, and conſult and ſtudy
how, but as blinded in their underſtandings not find any means, but continue
to walk up and down in them, as in a maze. And this he ſheweth ſhould
come juſtly upon them becauſe they had ſinned againſt the Lord, who by his
Prophets had often given them good counſell, but they would not follow it,
ſought to open their eyes by the light of his word, but they ſhut them againſt
Note. it. And to the like judgment they all may look to be given over that ſinne
againſt the Lord likewiſe by ſhutting their eyes, or ſuffering themſelves in the
midſt of the light of the Goſpel to be blinded by the Devil, as all the children
of diſobedience do, they ſhall for this walk as blind men another day, being
involved in miſery and never ſeeing a way how to get out.

CHAP. II.

V. 2. B*Efore the decree bring forth, and the day paſſe away as chaffe:* The Prophet having in the former chapter threatned them with Gods judgments now exhorteth them by repentance to prevent them in time, *before the decree brings forth*, that is, the decree of bringing deſtruction upon you publiſhed by me and other Prophets which is as a woman with child, but the child is long hid in the womb, but at length is brought forth, ſo will it be with this decree although ye ſee nothing now but only hear words, that ye think to be as wind, it ſhall ſhortly bring forth terrible deſtruction unto you: For theſe words, *and the day paſſe away as chaffe:* Hebr. it is, *as chaffe paſſeth the day*, the ſenſe being, that day being come as chaffe ſuddenly is blown away by the winde, although it be a great heap, ſo ſhall ye in a ſhort time, the Lord will not be long in bringing you into your enemies hands, and ſo ſcattering you into other Nations, although your power may ſeem unto you to be great, and that no forces raiſed againſt you can ſo ſuddenly bring you to deſtruction.

V. 3. *Seek ye the Lord all ye meek of the earth, ſeek righteouſneſſe:* Having bidden them gather themſelves again and again, *v.*1. that is, to the Lord by turning to him to prevent the judgments that were coming *v.* 2. now finding that the multitude would not be moved by all that he could ſay, he turns himſelf to ſome few amongſt them, *viz.* the meek, that did righteouſneſſe, not being carryed away by the common ſtream to the contrary, and exhorts them to conſtancy. For he ſets them forth to be ſuch as did righteouſneſſe, and yet ſtirreth them up hereunto, as needing continuall exhortations to this end, as being by humane frailty otherwiſe ready to faint, ſeeing them moſt averſe from it, and themſelves as much indangered in the world as them. Whence note, that even the beſt have alwayes need to hear the word of God, that this their godly care may be continued, and that which is good in them increaſed, and evill beaten down: *it may be ye ſhall be hid in the day of the Lords anger:* that is, when his judgments come upon the Land, ye happily ſhall be exempt from them, and he ſaith not that they certainly ſhould, leſt they ſhould expect it as a due, and not coming from Gods grace. For ſuch is the modeſty of the righteous, that when they doe that which is required, they challenge nothing at Gods hands as due therefore, but all this notwithſtanding depend upon his grace only, becauſe they have done but their duty, and their righteouſneſſe is mixed with many imperfections, there being yet this difference in reſpect of everlaſting ſalvation and being temporall preſerved, for that they look certainly by faith for this if God pleaſeth to favour them ſo far, being otherwiſe ready to bear patiently any ſufferings in this world, beleeving that a greater good in the world to come ſhall hereby be wrought unto them, yet *Jeremy* and *Baruch* and *Daniel*, and the three Children were temporally ſaved in times of greateſt danger even miraculouſly, and ſo are many more from time to time.

Note.

V. 4. *For Gaza ſhall be forſaken and Aſhkelon a deſolation:* Having put the faithfull in hope of being preſerved in the evill day, he now proceedeth to propheſie of the deſtruction of their enemies, of which the Philiſtims were the chief, and therefore are firſt threatned. For there were two things that might trouble them in the day of *Jeruſalems* deſtruction by the Caldees.

1. Becauſe no difference was then likely to be made betwixt the righteous and the wicked, all pell mell then ſuffering at the hands of their enemies, to think upon which was a great diſcouragement unto them; againſt this comfort hath been already ſpoken in ſaying, *peradventure they ſhall be hid.*

2. Becauſe the people of God being ſubdued and captivated, their heathen enemies that would inſult over them were ſpared, againſt this ſcandall oppoſed, which is here ſaid.

Gualter.

The Philiſtims ſhould ſuffer alſo, and which was more, after a time the Jews who could never get their land into poſſeſſion before ſhould poſſeſſe it, *v.*7. And he mentioneth the Lordſhips of the Philiſtims which were five, in particular, all but one, *Gaza*, *Aſhkelon*, *Aſhdod*, *Ekron*, but *Gath* is omitted, of which place *Goliah* was; it may be, as *Gualter* conjectureth, becauſe then obſcure and brought under one of the other, as the Heptarchy in *England* was ſometime brought to an Hexarchy, then a Duarchy, and finally a Monarchy. And it is to be noted, that the Prophet in ſetting forth the ſame judgment uſeth an elegancie of ſpeech threatning it in one terme to one, and in another to another by a Paronomaſie in the laſt and the firſt, עזה-עזובה *Gaza* ſhall be forſaken, and עקרון-יעמר *Ekron* ſhall be rooted, whereby it appears, that although the Prophets many times ſpeak plainly, yet their ſpeeches to the people and ſermons were not uttered in a rude, but a well poliſht phraſe, becoming the gravity of that which they taught, againſt them that condemne all eloquence in preaching, becauſe humane eloquence is denyed, 1 *Cor.*2.1.

V. 5. *The Nation of the Cherethites*, thus the Philiſtims altogether are called, becauſe they were cutters off, or deſtroyers, as the word Chereth ſignifieth: and from hence one band of men about *David* was called Cherethites, becauſe they were his ſtouteſt ſouldiers, and commonly did moſt execution upon the enemies whenſoever they went out. And in ſpeaking thus of the Philiſtims he intimateth their great valour whereby hitherto they kept themſelves unſubdued by other Nations, although they had many times been overthrown in battle: but now he ſheweth that ſo great a deſtruction ſhould come upon them, that their land ſhould be left deſolate, ſo that if they rightly conſidered it, they had no cauſe to rejoice at the fall of the Jews, after which their own muſt ſo ſoon follow: *the word of the Lord is againſt you, O Canaan*; the Philiſtims are alſo thus called, both becauſe they dwelt in that land aſſigned to *Iſrael*, but could not by *Iſrael* be expelled, but were purpoſely left to be as thorns and goads to the Iſraelites for their ſins, and to intimate that they ſhould be as the Canaanites ſpued out of the Land never to be replanted therein again. The Hebrews by the Cherethites underſtand a part of *Philiſtia* ſpoken of 1 *Sam.*30.14. But *Jerome*, as hath been ſaid, and Vulg. Lat. hath it *gens perditorum*, and the text is plain, for the Philiſtims in generall meant here, becauſe it is added for explication, the land of the Philiſtims.

Judg. 2.

V. 7. 1 Macc. 10. 11, 13. *The coaſt ſhall be for the remnant of the houſe of Judah, they ſhall feed thereupon in the houſes of Aſhkelon, they ſhall lye down in the evening*: This was fulfilled in the time of the Maccabees, when *Simon* the brother of *Judas* is ſaid to have taken *Gaza* and *Aſhkelon*, together with his brother *Jonathan*, and the evening is ſpoken of, and that they ſhould lye down then, in oppoſition to that which was ſaid *v.*4. of the Philiſtims being deſtroyed at noon-day, the meaning being, that whereas they could not be ſafe in the very midſt of the day, when there is leſſe danger of being ſurpriſed by enemies, all men ſtanding upon their guard, theſe new inhabitants ſhould be ſafe both day and night, reſting quietly without any thing to terrifie them, as they had walked abroad in ſafety in the day.

V. 9. *Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, and the reſidue of my people ſhall ſpoil them*: Here to the greater comfort of the faithfull amongſt the Jews, two peoples more infeſt enemies of the Jews are alſo propheſied againſt after the ſame manner or more terribly. But that it might not be expected that they ſhould be deſtroyed by fire from heaven, he addeth for explication, that all their land ſhould be nettles and ſalt pits, as *Strabo* ſaith, that it was, becoming moſt barren ever after their carrying away, and coming to be the poſſeſſion of the Arabians the great Turks Subjects. So that this is not to be underſtood of the Jews returning out of captivity, that they ſhould poſſeſſe this land as the Philiſtims, but of ſome of them under the Goſpel, who ſhould take it into poſſeſſion for Chriſt by ſubduing them to the faith, for this was done and herein they continued, till that by *Mahomet*, being corrupted they fell away again. Thus *Gualter*. But whereas he denyeth that the Jews poſſeſſing of the Moabites and Ammonites countries is to be underſtood as of the Philiſtims, the contrary appeareth 1 *Mac.*5,6,7. where it is ſaid that *Judas Maccabæus* went againſt the Ammonites, and after many hot battles fought ſubdued them. And when *Alexander* was King of the Jews, *Joſephus fil.Gorionis* ſaith, that he ſubdued *Edom*, and *Ammon*, and *Moab*, *&c.* and *Lyra* followeth this. *Joſeph.Gor. lib. 4.c.12.*

V. 11. *He will famiſh all the gods of the earth*: Vulg. *he ſhall attenuate*, Calvin, *he hath conſumed*: but the word ſignifieth to attenuate or to make lean, the deſtroying of Idols and Idolatrie in all places indeed being meant, to ſhew which it is added, *men ſhall worſhip him, even the Iſles of the earth*, being by *Lyra* firſt expounded of ſome of all Countries, who being drawn by the fame of the Temple at *Jeruſalem*, ſhould come thither to worſhip the true God, Idols being left, *Act.*2. then of the fall of Idols in the time of the Goſpel in all Countries, and the coming in of all both farre and near to worſhip God and his ſon Jeſus Chriſt, which converſion, becauſe it ſhould not be ſo univerſall but that ſome would ſtill continue hardened in their ſuperſtition, *Lyra.*

V. 12. He addeth further, *Tee Ethiopians ſhall be deſtroyed by my ſword*: But in joining this to the Propheſie of the converſion of the Nations, I cannot aſſent unto him becauſe it is a continuation of his propheſying againſt the Jews enemies, beginning *v.*4. and here, and *v.*12,13. continued againſt the Ethiopians and Aſſyrians, and becauſe there is a plain propheſie of the converſion of the Ethiopians in the Pſalms, *they of Ethiopia ſhall ſtretch out their hands to thee*, and in this propheſie, *c.*3.10. wherefore he proceedeth here in comforting the Jewes by telling them of Gods judgments, that ſhould come upon all their V.13,14,&c inſulting and cruell enemies, briefly upon *Ethiopia* joining to *Egypt*, and more largely upon *Aſſyria*, of the overthrow whereof propheſied of, becauſe ſo much hath been ſaid already upon *Nahum*, I will here ſay no more, eſpecially becauſe all is eaſie to be underſtood.

CHAP. III.

V. 1. WOE *to her that is filthy and polluted, to the oppreſſing City*, Vulg. *Wo to the provoking and redeemed City, to the Dove.* For מוראה is derived from מרה ſignifying to change or to be diſobedient, but no where put for *filthy*, but נגאלה is either polluted or redeemed. יונה if a Nown a *Dove*, if a Participle *oppreſſing*, *Jeruſalem* is by the conſent of all hereby meant, that alwayes provoked God by her groſſe ſins, and may well therefore have this epithite of provoking and for the ſame reaſon *polluted*, becauſe ſin polluteth; or if it be rendred redeemed, ſhee was redeemed many times from great dangers, and thus moſt probably ſhe is ſet forth by way of exprobration being one that God had done ſo much for, but why it ſhould rather be dove then oppreſſing, I ſee not, becauſe although the pure and undefiled ſpouſe of Chriſt be ſometime ſo called, yet a polluted Church no where.

V. 3. *Her Judges are evening wolves, they gnaw not the bones till the morning*. Hebr. *They break not the bones to the morning*: ſome, *they leave not*: but to hold us to the ſignification of the word, the Judges are hereby accuſed to be unreaſonable bribe-takers, devouring ſuddenly all that they can get, even as hunger-ſterved Wolves that have eaten nothing all day, coming in the evening and getting a prey devour it preſently, both fleſh and bones, ſo that hereby men moſt greedy of gain and unſatiable are ſet forth, that ſtand not breaking the bones of ſuch as come unto them about their caſes unto the morning, that is, are not long in devouring all their ſubſtance, for they wil do it quickly either by taking great bribes, or judging againſt them wrongfully if they bribe them not, to their undoing: of the like phraſe ſee before, *Mich.*3.2,3.

V. 4. *Her Prieſts have done violence to the Law*: Heb. *have contemned, removed, or caſt away the Law*, as *Pſal.* 50. 17. it is ſaid, *thou caſteſt my words behind thee*, they then at whoſe mouth others ſhould inquire the law rejected it, and were not themſelves ordered by it, which was a great abomination. The word חמס Note. alſo here uſed, ſignifieth *rapere, to raviſh*; ſo that here is another great ſin in the Prieſts noted to corrupt the law by falſe gloſſing upon it, as did the Phariſees and all ſuch preachers as turn the word of God to any other ſenſe then that intended by the Holy Ghoſt.

V. 5. Gualter. *Every morning he bringeth his judgment to light, but the unjuſt knoweth no ſhame*: In this verſe, as *Gualter* ſaith, an objection that might by the Jews be made is anſwered thus. God, ſay they, is in the midſt of his Temple amongſt us to defend us, and by being there, ſheweth that he beareth a great love towards us whatſoever thou ſayeſt in way of reproof and threatning us. *Anſw.* It is true he is in the midſt of his houſe indeed, and of you, but it is not to approve your evill doings, but to teach you his will, and for your walking contrary to it, to lay his judgments upon you, for this is meant by his judgments bringing forth as the light morning by morning. *But the unjuſt know no ſhame*, that is, lay neither his word nor judgments to heart, to be aſhamed, under a pretence of piety and nearneſſe to God to do ſo wickedly, they hold God to be in the midſt of them to behold their ſins, but are not aſhamed even in his ſight to commit them.

V. 6. *I have cut off the Nations, their towers are deſolate*: Here the Prophet ſheweth that beſides his word which was continually amongſt them, whereby they might have been reformed, he ſet divers examples of his judgments upon others before them, whereby they might have been made to fear, to turn from their ſins leſt they ſhould likewiſe be proceeded againſt. By his cutting off Nations he meaneth the Egyptians and Canaanites of old deſtroyed before them, and more lately divers Countries ſubdued by the Aſſyrians, whereof 2 King. 19. *Senacherib* boaſted when he came againſt *Jeruſalem*, and even *Iſrael* it ſelf carryed away captive by *Salmanaſar*. But by none of all theſe were they moved, but hardened their hearts to goe on ſtill in their ſins.

V. 7. *I ſaid ſurely thou wouldſt fear me, ſo ſhouldſt not thou be cut off*: the Lord expected that *Judah* ſhould have taken warning by theſe examples, that ſhe might have ſtood ſtill, but ſhe profited nothing hereby, but rather waxed worſe and worſe.

V. 8. *Therefore wait upon me, ſaith the Lord, till the day that I riſe up to the prey*: Vulg. *therefore wait for me in the day of my reſurrection hereafter*: and the verſe before going, *I ſaid, yet thou ſhalt fear me, and receive diſcipline, and her habitation ſhall not* Lyra. *periſh for all in which I have viſited her*, expounded by *Lyra*, of the converſion of ſome of the Jews by the preaching of the Goſpel, which is hereby ſhewed ſhould be after that heavy viſitation by the Babylonians, they not being thereby quite cut off, as it might have been feared. But when ſome beleeved, but they were for the moſt part hardened, ſet forth in the next words, *they roſe early and corrupted all their doings*, he foreſheweth their long continuance in their infidelity even till towards the end of the world, ſaying, *therefore wait for me in the day of my reſurrection*, that is, ye ſhall abide in ſin and miſery till towards the end of the world when the dead ſhall riſe againe; but then yee ſhall acknowledge the true Meſſiah and turn to him; and for their riſing early and corrupting themſelves before ſpoken of, he expounds it of their great diligence in perſecuting Chriſt unto the death, about which they went late at night and early in the morning, not ceaſing till they had gotten him crucified. Thus *Lyra*, and for the rendring of the words in the Vulg. Lat. it agreeth ſo well with the Hebrew, that it cannot be excepted againſt, the word rendred in N. Tr. *to the prey*, being Hebr. לעד *ad uſque*, or *ad prædam*. But Expoſitours generally underſtand *v.* 7. as hath been ſaid before, the Lord expected that by the means before ſpoken of, the Jews ſhould have been reformed, but loe the contrary, they dayly grew more and more corrupt. Therefore as is ſaid *v.* 8. they ſhould expect the Lords riſing up againſt them to make a prey of them, or in the time to come to deſtroy them & their city by the Romans, after which he ſaith *v.9. I will turn to the people a pure language:* intimating the converſion of the Gentiles under the Goſpel, but leſt when judgments ſhould come upon all peoples by *Nebuchadnezzar* they ſhould deſpair of any ſuch work ever to be wrought amongſt them, he ſaith, *my determination is to gather the Nations to poure out mine indignation upon them*, as meaning, that great deſtructions ſhould before this paſſe through all Countries by the Caldees, then by the Perſian Kings, after that by the Grecians, and finally by the Romans, laſt of all which ſhould the converſion of the Nations to the Goſpel follow. And this I alſo take to be the beſt becauſe it is the manner of the Prophets in inveighing againſt the wicked Jews by all wayes to aggravate their ſins, and then to threaten them with judgments before he ſpeaketh any comfort, and likewiſe in propheſying againſt other Nations. Now for the pure language to which all Nations ſhould turn, the Jews ſay, that it is the Hebrew tongue which the people of every Country ſhall ſpeak when the true Meſſiah is come and they are converted to him: but hereby nothing elſe is meant, but godly and holy ſpeeches in praiſing of God and Jeſus Chriſt, and praying and confeſſing Jeſus to be the ſon of God and the Saviour of all that beleeve in him in all places, as the next words ſhew, *that they may all call upon the Lord and ſerve him with one conſent*, but the lip is ſpoken of to intimate the Holy Ghoſt coming down in fiery tongues upon the Apoſtles, in whom he ſent a pure lip unto them, when to all Nations they went preaching to them in their own language, being in them ſanctified or made pure for this end and purpoſe.

V. 10. *From beyond the river of Ethiopia my ſuppliants, the diſperſed of my daughter ſhall bring mine offering:* Having ſpoken in generall of the Nations that ſhould be converted to Chriſt, here he proceedeth in particular for examples ſake to *Ethiopia*, and beyond the rivers thereof to ſhew that none were ſo remote, but they ſhould be gathered and joined in ſpirit and tongue to this number. Of which *Ethiopia* this is ſpoken, is queſtioned by ſome ſtanding for an *Ethiopia* in *India*, and by others ſtanding for *Ethiopia* joining unto *Egypt*, for *Geographers* ſpeak of two Countries in the world of this name. But it is moſt commonly taken of *Ethiopia Egyptiaca*, becauſe that was well known to the Hebrews but the other not, and it was beyond *Nilus* the great river of *Egypt* with his 7 ſtreams. And it is not to be doubted but *Zephany* ſpeaks of the ſame *Ethiopia* with *Eſay* ch. 18. of which ſee more in that place. But who are meant by the diſperſed here ſpoken of called the *diſperſed of my daughter*, whether the Jews, who are commonly thus ſet forth, or the Gentiles here nominated? *Sol.* It is agreed that the Gentiles are here meant, that is, ſuch amongſt them as were the elected in Gods ſecret counſell to come into the faith of Chriſt, and becauſe they lived amongſt others of the Nations, ſome in one place, ſome in another, they are called the diſperſed, and the *daughter of the diſperſed*, according to the phraſe often uſed ſetting forth a Congregation, or City, or Nation by the name of a daughter. Note. For offering, which he ſaith they ſhall bring, it is of praiſe and prayer, as *Pſal.* 50. in the dayly offerings hereof every one that is elect is continually after his converſion, it being ſo inſeparable from faith, that it is ſaid of *Saul* beleeving, Behold he prayeth, and *Rom.* 10. *How ſhall they call upon him in whom they have not beleeved*, which implyeth that every one that beleeveth, calleth upon God, and *they call not upon God*, is ſaid of the Atheiſts, *Pſal.* 14.

V. 11. *In that day thou ſhalt not be aſhamed for all thy doings wherein thou haſt tranſgreſſed againſt me:* By theſe words it ſhould ſeem that not the elect amongſt the Gentiles but the Jews were before ſpoken to: for he ſaith, *thou ſhalt be no more haughty becauſe of thy holy Mountain*, which cannot be applyed to any but the Jews only, and therefore they are the daughter of his diſperſed, and his ſuppliants before ſpoken of. This indeed muſt needs be ſo, if the ſame were ſpoken of there and in this verſe. But they are plainly diſtinguiſhed, for it is not ſaid, as there, *the people*, but thou, that is, thou Jew, herein propheſying of the converſion of the Jews after the Gentiles, who might well be aſhamed before of

their blindneſſe, infidelity, and malice againſt Chriſt, but being now by faith
juſtified, and ſanctified by his grace they ſhould be ſo holy and zealous for
the truth, that the ſhame for their former miſ-doings ſhould be done away.
So that it is not meant that one converted is now no more aſhamed of his
evill doings paſt: for to the Saints at *Rome* the Apoſtle ſaith, *what fruit had ye*
Rom.6. *of thoſe things whereof ye are now aſhamed?* or from henceforth of any evill that he
doth, becauſe he is a juſtified perſon, and it is no ſin in him, as the Antino-
Note. mians of theſe times fooliſhly contend. For we ought alwayes to be aſhamed
and caſt down in our ſelves for groſſe ſins paſt, as the Apoſtle 1 *Tim.*1.15. and
1 Joh. 1. of our imperfections ſtill remaining, as the ſame Apoſtle, *Rom.*7. 2 *Cor.*12. and
Jam. 4. to confeſſe them and crave pardon dayly therefore, although our lives now be
led ſo blameleſly, that men cannot judge us, neither do we know any thing
in our ſelves, as he ſaith, 1 *Cor.*4.4. *I will take away from the midſt of thee them that*
rejoice in thy pride: that is, ſuch as in times paſt gloryed in this, that they
were the ſeed of *Abraham*, and Gods peculiar people, &c. having nothing ſu-
table to his people in them, but being full of hypocriſie and ſin, inſulting over
other Nations only for outward priviledges. And this pride was then taken
away when all theſe and the Temple it ſelf, meant by Gods holy Mountain,
were not any more confided in, but counted vain things, without upright-
neſſe of heart and holineſſe of life, and faith, as was in *Abraham*.

V. 12. *I ſhall alſo leave in the midſt of thee, an afflicted and poor people*: Here is ſhewed fur-
ther, that all their former pride ſhould be beaten down, and their ſins morti-
fied, which ſhould follow upon their ſufferings as the fruit thereof. So that
by afflicted and poor, he meaneth poor in ſpirit, and afflicted in ſoul for their
V. 13. ſins paſt. And for time to come they ſhall no more *doe iniquity or ſpeak lyes*, for
ſo doth the ſpirit of grace work in them that are ſanctified, as 1 *Joh.* 3. 9. If
Note. any then be workers of iniquity, or lyers, or deceivers, that beleeve in Chriſt,
they are no true Jews but counterfeit, *Rom.*2.29. *They ſhall feed and lye down,*
Rom. 5. *and none ſhall make them afraid*: that is, they ſhall live in reſt and peace, as being
then by faith juſtified, and ſo at peace with God: of lying down in reſt and
peace for this reaſon ſee alſo *Pſal.*4. and of feeding by faith, *Joh.*6. upon the
true manna Chriſt Jeſus.

V. 14. He propheſieth of the joy that ſhould be to the Jews, as *Eſay* 12.6. c.54.1.
For the fruition of good through Chriſt now beleeved in, and the ceſſation of
V. 19. miſery for all time to come, *v.*19. *I will ſave her that halteth, and gather her that*
was driven out, as was before ſaid, *Mic.*4.7.

THE

THE PROPHESIE OF HAGGAI:

THis and the two Prophets following were ſtirred up to
propheſie after the Jews return out of *Babylon*, as was
before noted, *Ezra* 5.1. and here again chap. 1. touch-
ing *Haggai*. And theſe were the laſt Prophets which
the Jewes had, till the coming of the great Prophet
Chriſt Jeſus. *Haggai* ſignifieth *feſtivus* or pleaſant, as *Je-
rome* noteth, it cometh of חג a feaſt, and it is a name not
unfit for him, at whoſe propheſying the Temple
was built, and feſtivals were againe kept with great
joy. For the time, when he began, it is ſhewed, verſ. 1. *the ſecond year of Da-* V. 1.
rius, the ſixth moneth the firſt day, of which *Darius* I have ſaid enough before up-
on *Ezra* 5. and of *Zerubbabel* the Prince and *Joſhua* the High Prieſt, to whom
it is ſpecially directed, as the rulers of all.

Is it time for you (O yee) to dwell in ſeiled houſes (O yee) and this houſe of mine V. 4.
to lye waſt? He taxeth the people before for ſaying, *the time is not come to build*
&c. wherein *Gualter* noteth a double ſin. 1. That in ſaying thus they intima- *Gualter.*
ted it not to be the Lords will, that his houſe ſhould yet be built, whereas it
was their negligence, and not that it would have been unpleaſing to him,
that the building thereof ſhould have been gone about long before, although
impediments came in the way after *Cyrus* his making of a Decree for the do-
ing of this work. For God made his will knowne ſufficiently by ſecretly
ſtirring up the mind of *Cyrus* to this work, and therefore when enemies ſtood
up to hinder them, they ſhould notwithſtanding have gone on therein, but
they contrariwiſe ſhewed great negligence and lukewarmneſſe all the reſt of
the time of *Cyrus* his reign; for it is noted, that the foundation of the
houſe was laid *An.* 2. of their returning from *Babylon*, neither did the King Ezra 5.
countermand their proceeding therein al his days. And although in the days of
Artaxerxes it were forbidden, yet it was a foul negligence in the time of this
Darius to goe on two yeares and an half more without doing any thing
in this work. They ſinned then in their negligence about a thing of ſo
great moment, and aggravated their ſin. 1. By laying the fault upon God,
ſaying

ſaying in effect if it had been his will, that the Temple ſhould yet have been built, hee would have taken away the impediments. 2. They ſinned in charging them alſo in effect with temerity and raſhneſſe, who went firſt about this work as attempting it before the time was come. They are therefore ſharpely here reproved, and their pride and covetouſneſſe, which made them more to mind worldly things, are taxed. The labour and coſt and fear of enemies made them, that they did nothing towards the building of Gods houſe,but in the meane ſeaſon they could build themſelves ſumptuous houſes, not ſparing for either,which he meaneth by ſaying, *is it time for you to dwell in ſeiled houſes?*

V. 6. *Yee ſow much, but reap little, yee eat, but have not enough.* It ſeemeth by this that
God puniſhed them by a famine, for their negligence before ſpoken of, and
this would *Haggai* have them lay to heart, it was even againſt their worldly
profit to be thus ungodly; and therefore, as they would have Gods bleſſing
upon their labours,he ſeeks to move them to goe on in this work,and not
Note. to let it lye ſtill neglected. Whence note, that to be remiſſe about Gods worſhip,
and the promoting of the right way thereof, is highly diſpleaſing unto
V. 7. 8. him, and bringeth a curſe upon mens labours in ſtead of a bleſſing, verſ.7.for
the removall of this judgement of famine he exhorteth them to fall to building
of the Lords houſe, recounting over again the judgment of drought and
famin more largely, for their negligence herein. Then verſ. 12. *Zerubbabel*
and *Joſhua*, and the people did as *Haggai* moved them, and had incouragement
further from him, and their falling to the work of building is expreſly
ſpoken of the 24 day of this moneth, wherein they were exhorted to it the
Note. firſt day,to teach all the people of God to doe likewiſe in edifying or building
themſelves, and not to defer this moſt neceſſary work from year to year,
even from youth to old age,and from health to ſickneſſe.

CHAP. II.

V. 1. IN *the 7. moneth the 21 day of the moneth.* The Jews having begun to build
the Temple, as they were by *Haggai* ſtirred up, another temptation occurred
to hinder them in this work, *viz.* the conſideration of that, which the
Temple had formerly been as it was built by *Solomon*, and that which it now
was likely to be, then ſo large and magnificent, but now much inferiour to
that. To incourage them therefore againſt this *Haggai* hath another word
of propheſie put into his mouth,as followeth verſ.2,3.&c. to the 9. that this
houſe ſhould be filled with glory, and be more glorious then the former.
Ezra 3. And great need there was, that they ſhould be thus incouraged, becauſe by
the foundation laid they ſaw, that it came much ſhort of the former Temple
in outward glory, and not that in ſo few dayes as they had now again been
in building, (wherein it cannot be conceived, that much could be done, it
being but from the 24 day of the 6 month to the 21.of the 7, ſince they began)
they could ſee ſuch a difference. Now their diſcouragement might bee
from their calling to minde, what other Prophets had propheſied touching
the rebuilding of the Temple in a more glorious manner,then that of *Solomon*,
V. 7. as *Eſai.*54. *Ezek.*41.*&c.* wherefore againſt this he ſaith, verſ.7. *Yet once it is a
little while, and I will ſhake the heavens and the earth,the Sea and the dry land.* Verſ.8.
*And I will ſhake all Nations, and the deſire of all Nations ſhall come, and I will fill this
houſe with glory:* whereby it is meant,that his ſon Jeſus Chriſt ſhould come into
this houſe,and in it teach, and ſo from thence the Goſpell ſhould goe out
into all Nations,and this ſhould be the glory of this houſe, and not any outward
glory ſtanding in ſhining gold and ſilver, and pretious ſtones, but in
graces which are far more pretious,then they, wherewith the houſe of God,
that is,his Church,is indued,and every true faithfull ſoul, of which it is conſtituted:
for their faith is more pretious then gold, 1 *Pet.* 1. 7. *Revel.* 3. 18.

For the ſhaking of the heavens here propheſied of, it was when the Angels came down from heaven to bring tidings to the ſhepheards with joy, and ſinging of Chriſts moſt bleſſed birth, and the heavens bare a new ſtar, and at his death the Sun was darkened. For the earth, it was ſhaken by an earthquake, and the opening of the graves, and coming forth of dead bodies at the ſame time: Laſtly, for the Sea, it was ſhaken, when the Iſlands thereof were moved at the Apoſtles Preaching to turn to Chriſt, and to deſtroy idols in all places. And to this the Apoſtle doth apply the ſhaking here ſpoken of, ſaying, that the earth was once before ſhaken, when the Lord deſcended upon *Sinai* to give the Law with an earthquake, but now it ſhould be ſhaken once more, and the heaven alſo, applyed by him to the aboliſhing of the carnall and earthly ſervice formerly appointed in the Temple by the Lord, that came downe from heaven, but now by his Son coming down from thence, having an end put thereunto, and another ſervice eſtabliſhed, *viz.* in ſpirit and truth, to continue everlaſtingly. *And the deſire of all Nations ſhall come.* Thus Chriſt the glory of the ſecond Temple is called, not that the Nations deſired him before he came by his Goſpell amongſt them, for of them it is ſaid, *I was found of them that ſought not after me*, but becauſe when he was preached amongſt them, they moſt earneſtly deſired him, as in *Samaria*, *Joh.* 4. and when his ſtar appeared, the *Magi* who were the firſt fruits of the Gentiles coming preſently ſo long a journey unto him, and ſo diligently ſeeking to find out the place where he was born, thus *Gualter*. But *Lyra*, by the moving of all Nations, underſtands that moving of them by the decree of *Auguſtus Cæſar*, that all the world ſhould be taxed, before which the Sea and dry land being ſhaken, is by him underſtood of the worlds being brought into ſubjection to the Romans. Againſt the former expoſition of *Gualter*, maketh the time of Chriſts coming here propheſied of, becauſe it is ſaid firſt theſe commotions ſhall be, then the deſire of all Nations ſhall come, therefore the earthquake at his paſſion and reſurrection, which were after, cannot be meant, nor the eclipſe of the Sun which was then, but only the ſhaking of the heavens before in the coming down of the angels to the ſhepheards, and in the direct motion of the new ſtar. And *Julius Obſequens* writeth, that in the time of *Auguſtus Cæſar* about his ſeventh year three Suns appeared in the heavens, which came all together into one. For the ſhaking of the earth *Joſephus* ſaith, that at the time when *Auguſtus Cæſar* fought againſt *Anthony* at *Actium*, there was ſo great an earthquake, the like unto which had not formerly been, whereby many periſhed, and this was in the 7. year of *Herod* King of the Jews. For the ſhaking *of the Sea and the dry land*, it was by the wars made in all places by the Romans in the time of their diviſions under the *Triumviri* by Land and by Sea, the Iſlands ſet forth by the dry land, according to *Auguſtine*, not being free. And well may they be underſtood by the dry land, becauſe they were the dry lands in the midſt of Seas ſurrounding them. For the time which he calleth *a little while*, it was not much above 500 years, which with the Lord is but a little while, ſith 1000 years are with him but as a day. For his being called *the deſire of all Nations*, the Jews ſeeing this ſo plain an evidence of Jeſus being the Meſſiah, if it be underſtood of him, ſeek by all means to blindfold mens eyes by ſaying, that this is not ſpoken of the Meſſiah, that ſhould come, but of the Gentiles coming, the verb באו here uſed being a plurall, and therefore they read it thus, *I will ſhake all Nations, and they ſhall come with the deſire of the Nations*, ſupplying the letter ב, and by the deſire of the Nations, underſtanding their deſirable and moſt pretious things, they give this for the ſenſe, they ſhall come with their coſt to beautifie and adorn this Temple, which was partly done by the Perſian Kings and Princes, *Ezra* 7. and when *Herod* not thinking the Temple built by *Zerubbabel* magnificent enough made it more glorious, then that which was firſt built by *Solomon*, in height, length and breadth, making it equall to it every way, and beſetting it with pretious ſtones, and paving it with gold, and adding another large Court for the Gentiles to come into, of which ſee more in my *Preface to the Goſpels*, and of the Nations coming as drawn by the fame of the Temple, thus magnificent-

ly

Gualter.

Heb. 12.26, 27

Rom. 10.

Lyra.

Jul. Obſequens, lib. de prodig. c. 118.

Joſeph. lib. 15. *antiq. c.* 7.

ly made to ſee it,and to worſhip here,they ſay it is thus ſpoken. But although
it be read,*they ſhall come*,yet it is not ſaid,*with the deſire*,*but the deſire of all Nations*;
the meaning being , I will after the commotions before ſpoken of in heaven
and earth,&c. move the hearts of the Gentiles,and they ſhall come to him,that
they ſhall being come and beleeving deſire unanimouſly above all worldly
things,that is,the Meſſiah. And in making out the ſenſe thus, I ſupply nothing
but *to*, which is often in Hebrew underſtood. Or we may ſupply it thus,
they ſhal come,and the deſire of all Nations ſhal come.Some nothing moved at
this that it is ſaid ובאו,as if it muſt needs be therefore underſtood of the Nations
coming, ſay, that a verb plurall may well be joined with a nown ſingular
ſetting forth the Meſſiah,becauſe although he be but one,yet two came in him,
God and man, or many graces and favours coming to the faithfull with him.
The reader may take it which way he pleaſeth,but to me it ſeemeth beſt to underſtand
theſe words,*and ſhall come*,as hath been ſaid. The Nations ſhall come
for devotions ſake to this Temple,as obſcure as it might ſeem to be, ſo as they
never did before to that built by *Solomon*, and beſides the glory, that thus this
Temple ſhould have,that deſired and longed for one, the Meſſiah of whom *Jacob*
Gen. 49. 18. ſaid, *I have waited for thy ſalvation*, and of *Simeon* it is ſaid, that *he waited for
the conſolation of Iſrael*, ſhall come into it.For there were after this Temple built
Act. 2. ſome of all Nations under heaven that came to it for devotions ſake , and
Chriſt at 40 days old was brought to the Temple,and afterwards came many
times , and taught and wrought miracles there. Thus this houſe was filled
with glory,and with greater glory then the former,as followeth,v.9. And
that of this filling with glory it is meant,appeareth by the words added, *and
here I will give peace*. For what was the peace in the time of this houſe in comparison
of that in *Solomons*,unleſſe in regard of that which came with Chriſt
and by Chriſt the Prince of Peace,externally it being a time of the greateſt and
longeſt continuing peace in the time of *Auguſtus Ceſar*,that ever was ſince *Rome*
Rom. 5. 1. was built,which was many hundreths of years before,and internally of conſcience
through peace with God. What little peace there was after this Temple
built till now, the hiſtory of the Jews war declares,*viz*. very little, and if
there had been al peace externally,there was not that which could give internall
through juſtification from ſin,the greateſt trouble of all others. Some
ſaith *Lyra*,hold,that it is ſaid,*the glory of this houſe ſhall be greater*,becauſe it ſtood
longer a few years then that of *Solomon*, which is abſurd,ſeeing the glory of
an houſe ſtands not in the long continuance,but in the ſplendor of it, and the
things belonging to it,in which regard that built by *Solomon* excelled this, becauſe
the golden Ark with *Aarons* rod that budded , and the golden pot of
Manna,all moſt glorious things were wanting in this, but not in that as long
as it ſtood. Moreover the Lord ſaith,v.8.*the ſilver is mine*,*and the gold is mine*,intimating
the little regard, that he had to theſe things when he ſpake of glory,
and the little worth that was in them,to make an houſe glorious,as *Pſal*.50. it
is ſaid of beaſts offered in great aboundance, that they are not of that
value to procure acceptation to the offerer, but this is done onely by a
ſpirituall offering of praiſe, for ſomuch as all other things are the
Lords, as there is ſaid , *the whole world is mine and all that therein is*; wherefore
they are too groſſe that expound the glory here ſpoken of,of glory externall
ſtanding in the pretious things of this world, and it is certainly Chriſt, God
and man, Jeſus our Saviours being in this Temple,that made it ſo glorious,as
that the glory of the Lord filling that built by *Solomon*, and the fire coming
down from heaven made it not ſo glorious, as Chriſts preſence here did this.
For that was but the glory of power and majeſty not to be indured by mortal
man,for it is ſaid,that the cloud filled the houſe,ſo that the Prieſts could not
ſtand there to miniſter,but this was the glory of grace,mercy and peace,giving
unto men acceſſe to God,ſo that they may draw near unto him with boldneſs
and confidence;then the glory of God only appeared,which was naturall to
him,now the glory of God ſhone in a man,and man was divinely glorious, although
Joh: 1. 14. not ſeen by carnall eyes,yet by ſpirituall, ſaith *John*, *We ſaw glory of*

the only begotten Son of the Father full of grace and truth. This place thus opened,
and the ſenſe confirmed is moſt plain to prove, that the Meſſiah is not yet to
come, but already come, even whileſt this Temple ſtood, becauſe otherwiſe
this propheſie muſt fall, it being impoſſible, that in the ſenſe given, it ſhould be
fulfilled, yea and ſome Hebrew Expoſitours alſo underſtand it of Chriſt as
Rab. Aaquiba, of whom it is ſaid in *Lib. Sanedrin*, that he is authenticall. For he *Rab. Aaquiba.*
ſaith in commenting upon this place, that after *Zerubbabel* the Jewes had
Princes of their own, and they being worn out, *Johannes* the ſon of *Hircanus*
took the Crown upon him, and after him his ſon, &c. untill *Herod* an *alienigena*,
in whoſe days the Meſſiah was born. And therefore ſome Chriſtian Expoſitours
are greatly to be blamed, who underſtand this of Chriſt indeed, but not
of his firſt but ſecond coming, for by this means they ſuppreſſe one of the moſt
convincing propheſies that is to prove Jeſus Chriſt the true Meſſiah, which
how unadviſedly it is done appears by the advantage hereby given to the Jew
to harden himſelf ſtill in unbeleif to his deſtruction. Whereas v.8. it is ſaid *the* V. 8.
ſilver is mine and the gold is mine, *Lyra* underſtands it as meant, that they ſhould
take no care to provide themſelves of theſe things, for he would furniſh them
with them ſufficiently, but I reſt in the former.

Here the Prophet cometh with a new Viſion punctually ſetting forth the V. 10, 11, 11.
time again the 24 day of the 9 month of the ſame ſecond year of *Darius*, when
they were now in building the Temple, as they were exhorted to doe the 21
day of the 7 month, ch. 2. 1. And herein he taxeth them for thinking to be accepted
for their ſacrificing whileſt they lived in their ſins, which made them
unclean. *Ask the Prieſts if a man carrying holy fleſh in his garment toucheth any thing*
that is unclean, ſhall it be clean? and they anſwered no, &c. of asking the Prieſt
touching the Law, ſee *Mal.* 2.7. wherefore the queſtion is here made unto
them, and the meaning is ſhewed, verſ. 14. *So is this people and the works of their* V. 14.
hands, and that which they offer, the Altar which was holy, and the Sacrifices did
not ſanctifie them living in ſin and going on ſtill in their evill wayes when
they offered, but their uncleanneſſe made their very offerings unclean and abominable
to God, *Eſa.* 1. 14, 13, 12. This is true touching ſin in generall; but in
particular the ſin here taxed, was their groſſe negligence about building
the houſe of God, as appeareth by the words next following.

Conſider from this day and upward, before a ſtone was laid upon a ſtone, &c. wherein V. 15.
he ſaith the ſame in effect which he ſpake, ch. 1. 9. it being made evident by the
judgment of famin, whileſt they ceaſed from this holy work, what a great ſin
they lived in, becauſe judgments come not but for ſin. Whence note, that all ſin *Note.*
is uncleanneſſe, and makes them that live therein unclean, yea if it be but a ſin
of omiſſion. 2. That the unclean make things moſt holy unclean to them, yea
their very ſacrifices of praiſe and prayer. 3. The wrath of God is by uncleanneſſe Tit. 1: 15.
ſo ſtirred up, that he therefore curſeth the earth unto ſuch, ſo that it cannot Pſal. 107.
fructifie but is made barren, and the courſe of nature is overturned by their
puniſhment: On the contrary ſide, obedience in doing carefully what God
commandeth, and ſpecially about building his houſe, procureth his bleſſing, as
followeth, v. 19. *from this day I will bleſſe you.* The foundation of the Temple was V. 19.
laid long before, *Ezra* 3. 11. and praiſes were then offered, but becauſe upon
ſome diſcouragement by their enemies they then ceaſed, God was offended
and reproved them by his Prophet *Haggai*, and ſent his foreſaid judgment upon *Note.*
their land: hereby teaching us, that it is not acceptable to God for us to begin Gal. 6. 9.
wel, but we muſt go on & not ceaſe through faint-heartedneſs from doing any
good. And for things more immediately relating to God, as ſpiritual edification,
it is not enough to lay the foundation either by teaching or learning the 2 Pet. 3. 20.
Principles of the Chriſtian Religion, but we muſt grow in knowledg and grace Heb. 5. 12.
alſo, till we come to a perfect ſtature in Chriſt; for we are his Temple, *Eph.* 2. 20.
of which he, his Prophets and Apoſtles are the foundation, & this foundation
is laid, when we beleeve, and the building goeth forward when we dayly grow
more holy and heavenly minded, for theſe words the ſeed in the barn, Vulg.
Latine hath *ſemen in germine*, becauſe in the fourth month, anſwering to our

December, corn was ſown and came up in that countrey, and was in the ſtalk, and the word מגור ſignifieth *a potheca*, as well as *horreum*, and *theca* is an hoſe, the meaning is no man could yet tell, what increaſe the corn upon the ground ſhould yeeld, but God only; but at the time of harveſt it ſhould appear, that Gods bleſſing was upon their corn and fruits for their obedience in building.

V. 20. *Alſo the word of the Lord came to Haggai the* 24. *day of the month*, Vulgar, for more expreſſion, *the ſecond time*, ſo that he had the former Viſion, and this both in one day. And what is the word that now came unto him? Verſ.21. *Speak to Zerubbabel*, ſaying, *I will ſhake the heavens and the earth, and I will overthrow the Thrones of the Kingdomes*, verſ.23. *In that day I will take thee (O Zerubbabel) and make thee a ſignet*; Here by another ſhaking of heaven and earth hee ſheweth, that he meant the overthrow of earthly Kingdoms, which ſhould all be under one Throne, and the eſtabliſhing of that which ſhould come of him, that is, the Kingdome of Chriſt, and thus make him in it as a ſignet on his right hand never to be plucked off. For that this is meant by a ſignet may be gathered from *Jer.*22.24. *Though Coniah were as the ſignet of my right hand, &c.* But to explain all things here more particularly, His directing of this propheſie to *Zerubbabel* the Prince ſhewed that it was a ſingular propheſie worthy to be conſidered by the higheſt and nearly concerning him and his poſterity. The Lord had ſaid before he would *ſhake the heavens and the earth*, and now hee repeats the ſame again in another Viſion after that, to ſhew, that Chriſt the deſire of all Nations being come, and thus the houſe then built made more glorious then the former, there ſhould after this be great commotions in the world again, in heaven the Sun darkened at the paſſion of Chriſt, and in the earth by an earthquake wherein graves were opened, and many dead bodies aroſe at his reſurrection. And after theſe commotions and others fore-running the deſtruction of *Jeruſalem* propheſied of by our Lord, *Matth.* 24.7. where it is ſaid, Kingdome ſhall riſe againſt Kingdomes, and there ſhall be *famins, peſtilences and earthquakes. The Throne of Kingdomes ſhall be overthrown*, which is diverſly underſtood by divers, by ſome of the Perſian Kingdome overthrowne by *Alexander* and the Grecian, again by the Romans: and by ſome of the Roman, which after the diviſion made thereof by *Conſtantine the Great*, into the Eaſt and Weſt between his ſons, loſt the ſtrength, which it formerly had, and decayed firſt in the Weſt by the Goths and Vandals ſubduing it, and then in the Eaſt by the Turks winning of *Conſtantinople*, in the midſt of which changes yet *Zerubbabel*, that is, Chriſt and his Kingdom, called here *Zerubbabel*, as elſewhere, by the Prophets, *David* ſhould be kept as a ſignet, which Kings uſe to ſeal withall, and therefore have a ſingular care about the keeping thereof. And ſo this propheſie and that, *Dan.*2.44. are all one. And this I ſee no cauſe to reject, but the time maketh againſt the former. Wherefore I conclude, that the Roman Empire, to which many Kingdoms were ſubject, is here meant, and much more all other earthly Kingdomes ſubject thereunto, one fighting againſt another, and deſtroying one another, and ſome by it deſtroyed, as that of the Jews, before which in ſpeciall the heavens were ſhaken by battels ſeeming to be fought in the air over *Jeruſalem*, and the earth where the Temple ſtood, was ſo ſhaken, that the great brazen gates thereof that could not be opened, but by the ſtrength of 20 men, opened alone. And hereby the care of God over his Church appears to be ſuch, that all Kingdoms ſhall be overthrown by the commotions made in the world, but Chriſts Church which is his Kingdome ſhall ſtand firmly, as *Matth.* 16.16. not onely in the midſt of theſe commotions, but alſo doe all wordly powers what they can againſt it.

Lyra.
Gualter.
Ribera.

THE

THE PROPHESIE
OF
ZECHARIAH:

CHAP. I.

V. 1. THE 8 *month of the ſecond year of Darius the word of the Lord came to Zechariah the ſon of Barachiah the ſon of Iddo the Prophet:* That *Haggai* might with the greater courage and confidence execute his propheticall office, God joined *Zechariah* at the ſame time unto him, and the more to confirm that which he taught, that the faithfull might be the more comforted and the wicked moved to repentance. Thus before the captivity God ſent more Prophets together, as *Iſaiah* and *Hoſea*, *&c.* as hath been before noted, and in the time of the Goſpel Chriſt ſent out 12 Apoſtles, then the LXX, two and two together. This *Zechariah* is thought by ſome more probably to be the Prophet ſpoken of by our Lord, *Mat.* 23. that was ſlain between the Temple and the Altar, then that *Zechariah* who 2 Chr.24.20. was ſlain there in the dayes of *Joaſh* King of *Judah*, both becauſe the name agreeth beſt, the other being the ſon of *Jehoiadah*, this of *Barachiah*, and it is not likely that our Lord would make that *Zechariah* the laſt Prophet ſlain, as he ſeemeth there to doe, for he beginneth at *Abel* the firſt Martyr, and therefore doubtleſſe endeth with the laſt Prophet of note ſlain by the Jewes. But after that *Zechary* to this, many others of note ſuffered, as *Eſay* and *Jeremiah*, and divers others in the time of *Manaſſeh*, who filled *Jeruſalem* with innocent bloud.

If it be objected, this *Zechariah* is not ſaid to have been ſlain, and if he were, it could not be done betwixt the Temple and Altar, becauſe it was not yet built: I anſwer, that Chriſt and his Apoſtles bring ſome things to light touching Hiſtory, which before were not ſpoken of, and therefore this *Zechary* might alſo ſuffer thus, although not ſpoken of before; and touching the Temple, it being finiſht in the 6 yeare of this *Darius*, in whoſe ſecond he began to propheſie and went on in his fourth *ch.* 7.1. after which he had many viſions more moſt probably above two years, and if ſo, he lived till the building of the Temple was finiſhed: yea it is plain by *Ezra* 6. 14. that *Haggai* and he both propheſied, till the building was fully ended: of this ſee more in my Expoſition upon *Mat.* 23. *The ſon of Iddo,* this *Iddo* is thought by ſome to have been the immediate father of *Barachiah,* being a man of great note: but forſomuch as *Iddo* a Prophet that lived long before, is famous in Scripture, moſt probably he is meant, other progenitors of his being omitted. Some hold him to have been the Prophet that came to *Bethel* in *Jeroboams* time to threaten Gods judgments againſt the Prieſts that ſacrificed upon the Altar there.

V. 2. *The Lord hath been ſoar diſpleaſed with your fathers:* He beginneth to move them to repentance from the conſideration of Gods dealing with their fathers in times paſt, when they ſinned, and being admoniſhed by his Prophets would not turn, to whom therefore it came to paſſe according to their threatnings, although thoſe Prophets did not many of them live to ſee execution done upon them, as was threatned. And he beginneth thus, becauſe as the hiſtory of *Ezra* ſheweth, they lived in many groſſe ſins, eſpecially the neglect of piety towards God, as touching the building of his houſe, and taking ſtrange wives, being from their former lawfull wives divorced, as their luſts led them.

V. 7. *Upon the 24. day of the 11. month, called Sebar,* which anſwered to our *February.* V. 8. *I ſaw by night a man riding upon a red horſe, and he ſtood amongſt the myrtle trees:* After reproof and exhortation to repentance, here followeth, as *Calvin* conjectureth, matter of comfort, they being effectually moved by that which had been ſaid before. For the meaning of the Viſion, it is ſhewed by the man upon the red horſe ſtanding by the myrtle trees. *V.* 10. Only it may be demanded who that man was, and why he appeared riding upon a red horſe, and who the other coloured horſes white and ſpeckled, and what is meant by their running through the earth? *Anſw.* The man upon the red horſe was Chriſt Jeſus for a *præludium* of his incarnation appearing in the likeneſſe of a man, as he alſo did at ſome other times. For the other horſes with the men riding upon them (for ſo it muſt be underſtood, although none but horſes are named, becauſe *v.* 11. they are brought in anſwering this man, as horſes cannot do) were behind him, as ſouldiers at the back of their Captain; and who ruleth over the Angels of heaven as Captain but Chriſt? called elſewhere the Archangel *Michael,* who is, as the word ſignifieth, *one like God*; upon a red horſe he is ſeen riding to ſhew the bloudſhed of the enemies of his faithfull people, as bloud is red and makes garments look red. See *Eſay* 63. 1, 2, 3. Chriſt then appeareth thus to ſhew his wrath, whereby his heathen enemies ſhould have their bloud ſhed and be deſtroyed, and he rides upon an horſe to do this, to ſhew that it ſhould be done by war, becauſe horſes be for war, and horſemen of greateſt force: and for this cauſe the ſame Chriſt appeareth almoſt in like manner *Rev.* 6. and *ch.* 19. 13. only there the horſe is white, but his garments red with bloud, to ſhew peace and comfort to ſuch as embrace and follow his word, but deſtruction and terrour to unbeleevers and deſpiſers, according to which alſo here be ſome horſes white, and ſome particoloured, red and white, to ſhew the ſame. And this man upon the red horſe appeared in the night, to ſhew that Chriſts incarnation was yet only darkly ſet forth by types and figures, for which the time of the Old Teſtament is called the night, *Rom.* 13. 12. and he was by myrtle trees with great leaves making it ſhadowie like the night, to ſhew the ſame. The horſes behind him with their riders repreſented the Angels of God, by whom, as by his horſmen, God makes war where he pleaſeth in all the world for the good of his people, and the deſtruction of the wicked, the white horſes being with theſe, to ſhew that they ſhall be victorious in the end, but the diverſe coloured with thoſe, to ſhew that although ſometimes they prevail, and by ſubduing all have peace, yet this laſteth not long, but horſes both white and red are ſeen with them, intimating the variableneſſe of their condition, although they be in peace and reſt for a time,

V. 12.

as they upon the party-coloured horſes ſay, that they had *gone through the earth
and all were quiet and at reſt.*

V. 13. Whereupon requeſt is made to the Lord by the man upon the red horſe,
that his own people who had been in miſery 70 years might now come to
have reſt alſo, ſith it could not but be counted an unworthy thing that hea-
thens having reſt every where, Gods own people ſhould ſtill be troubled
and interrupted, eſpecially in ſo excellent a work as the building of the Tem-
ple was, which was no ſooner ſaid, but comfort was ſpoken to his people,
and that both Temple and City ſhould be built, and *v.* 18, 19, 20, 21. deſtru-
ction and diſperſion is threatned to them that had ſcattered the Jewes. Note *Note.*
from hence that the Lords horſmen walk up & down in the earth, that he doth
not neglect humane affairs, as the Prophane think, for he ſends out his An-
gels, and they are alwayes walking about for the good of his people, and
nothing done in the world is hidden from them, that we may be incouraged
in doing good and deterred from evill, as being ſure that we have them to
guard us, and to ſtand for us when we fear God, but otherwiſe upon horſeback
and armed as it were, to deſtroy us. Now God can do all this without the
miniſtry of his Angels, but becauſe we cannot ſo well conceive of our being
in ſafety, but by having a guard about us, God is pleaſed to uſe them
and their miniſtry in doing this office about his.

V. 12. *How long wilt thou not have mercy on Jeruſalem againſt which thou haſt had indigna-
tion now 70. years?* Here a great queſtion is made by ſome, how it could be
ſaid thus, ſeeing it was 70 years long before this, in the firſt year of *Cyrus*, who
reigned after this 7 or 8 years, and after him *Cambyſes*, or *Ahaſuerosh* called alſo
Artaxerxes, *Ezra* 4. 9 years, and becauſe they ſee not how it may be otherwiſe
reſolved, they anſwer, that the time may be counted two ways, either from the
1 year of *Nebuchadnezzar*, & ſo the 70 ended the 1 year of *Cyrus*, or from his 19
year, and ſo the 70 years ended not till now. But there needs no ſuch device,
for here is no word ſhewing that juſt now the ſaid 70 years of deſolation were
ended, but only that they were at an end, as they were indeed long before, for
the word is זה *this* or *theſe 70 years*, that is, the 70 years determined, *Jer.* 25. and
certain years longer alſo they being ſtill moleſted by their enemies, when as
the people of other countries returning to their habitations in the time of
Cyrus lived in peace. And this is ſaid to move the Lord the more, becauſe
not only the full time ſet by his Majeſty for the Jews puniſhment was ended,
and many years more alſo had paſſed ſince, ſo that it was time now not only
to bring them back from their captivity, as he had graciouſly done in the
dayes of *Cyrus*, but alſo in their own land to grant them peace, delivering
them from their enemies who diſturbed them in that neceſſary work of build-
ing the Temple and City again, that they might come to the ſtate in which
they had formerly been. And for this Expoſition is *Lyra*, *Calvin*, and *Gualter*, *Lyra.*
rendring the words therefore, *theſe 70 years*, v. 16. *my houſe ſhall be built and a line* *Calvin.*
ſtretched out upon Jeruſalem: that is, a meaſure taken of the dimenſions of the *Gualter.*
City, that it alſo might be built and divided amongſt the Jewes as in times
paſt.

V. 18. *Then I lifted up mine eyes and ſaw and behold 4 horns*, what was meant hereby
the next words ſhew, *theſe are the horns that have ſcattered Judah, &c.* It is uſuall in
ſcripture by horns to ſet forth ſtrength and power, and conſequently mighty
and ſtrong Kingdoms, and becauſe that of theſe there were four chiefly which
afflicted the people of God, the *Caldean* that deſtroyed *Jeruſalem*, the *Perſian*
that domineered over the Jews, and at their pleaſure reſtrained them from
building the Temple and City, the *Grecian* that after *Alexander*, both in the
Egyptian and Syrian Kings, were infeſt enemies againſt the Jews, and the Ro-
mans, that by force and might ſet up *Herod* a ſtranger to reign over them, the
Lord ſhewed *Zechariah* the 4 horns which *R. Solomon* will have to be enemies *R. Solomon.*
about *Jeruſalem* in the 4 parts of the world, Eaſt, Weſt, North, and South,
but becauſe the Jews were not by them ſcattered, although many times an-
noyed, the former Expoſition, which is moſt commonly followed, is to be

preferred.

V. 20. preferred. Againſt theſe 4 horns, 4 *Carpenters are next ſhewed*, which are ſaid
V. 21. to come to fray them and to caſt them out for their ſcattering of *Judah*. Theſe
4 Carpenters were ſuch as God ſtirred up to bring the enemies of the Jews to
Calvin. *Gualter.* ruine, whom *Calvin* and *Gualter* will not have to be the 4 Monarchies before
named, but Ammonites, Moabites, and Syrians, &c, diſtinguiſht thus by *Gualter* by the 4 parts of the world, the Ammonites, Moabites, and Edomites, on the Eaſt, the Philiſtims on the Weſt, the Egyptians and Ethiopians on the South, and the Syrians on the North, confirming thus that of *K. Solomon* before mentioned, but they were rather figures of them that brought the 4 Monarchies to ruine, becauſe it was a propheſie of things to be done, not a repreſentation of things already done, as was the deſtruction of all thoſe enemies near about *Jeruſalem* by *Nebuchadnezzar*. Wherefore the carpenter deſtroying the Babyloniſh Monarchy was the Perſian, he that deſtroyed the Perſian was the Grecian, and he that deſtroyed the Grecian the Roman, each one of theſe 3 being firſt an horn and then a carpenter, and although the Perſian had acted his part already, yet that all four might be put together, as oppoſite to the 4 horns, he is ſhewed together with the reſt, and the Goths in the Weſt, and Turks in the Eaſt were the fourth carpenter confounding the Roman Monarchy.

CHAP. II.

V. 1. B*Ehold a man with a meaſuring line in his hand*; It was ſaid before *ch.1.16. A meaſuring line ſhall be ſtretched forth upon Jeruſalem*, now therefore one is ſeen with a line in his hand going to meaſure the length and breadth of that City, it being hereby intimated that it ſhould be built again, as it was indeed in the time of *Artaxerxes* by *Nehemiah*, and it was expreſly promiſed, chap. 1. 17.

V. 4. *Tell this young man, Jeruſalem ſhall be inhabited as a Town without wals, for the multitude of men and cattle*: This is not a proſecution of the ſame, but a new reve-
V. 3. lation touching the ſpiritual *Jeruſalem* which is the Church under the Goſpel. And therefore it is to be noted, that he ſaith, *v.3. The Angel that talked with me went forth and another Angel went out to meet him, and he ſaid, Tell, &c.* The man with the meaſuring line had told him before of the building of *Jeruſalem* properly underſtood, but now another cometh forth from God and bids the Angel aſſigned before to talke with him, to tell him that the Church of Chriſt ſpiritually called *Jeruſalem* ſhould be ſo populous that no wals ſhould be able to contein the number that ſhould be thereof, as other Prophets alſo, eſpecially *Iſaiah* often foretold.

V. 5. And about this, he ſaith, *The Lord will be a wall of fire round about, and a glory within*, ſo that the Church under the Goſpel was more ſafe from the danger of enemies, then *Jeruſalem* of old ſo well fenced with wals and gates, for that was deſtroyed by the Romans, but againſt this the gates of hell neither could nor ever ſhall prevail, as it is impoſſible for any to prevail againſt God, who is as a conſuming fire ready to burn and devour all enemies that come near him or the place which he takes into his protection, and much leſſe to extinguiſh the light and glory thereof, which he is to his Church, although the Kings who were the glory of the materiall *Jeruſalem*, might be, and were divers times taken away. Some make no diſtinction betwixt this and that which was ſhewed, *v.1,2,3.* but expound all of the ſpirituall *Jeruſalem* taking the man with the meaſuring line to be Chriſt in this viſion ſhewing himſelf in the humane nature which he afterwards took, who is the builder of this *Jeruſa-*
Gualter. *lem* his Church. But if it were ſo, where were the preſent comfort in reſpect of any materiall building, or by what viſion ſhewed? And if none, *Zechary* came ſhort of his office, of whom it is ſaid together with *Haggai*, of whom it is ſaid Ezra 5. *they propheſied to the Jews and then they roſe up to build*: And if

this and that *v.*4,5. be all one, why are Angels imployed after this to tell *Zechary* here called a child, for ſo he was, although a man of good years, in compariſon of the Angel that ſpake ſo. For theſe things ſeem to me certain arguments of a new matter further revealed of the ſpirituall *Jeruſalem* diſtinct from that which was before ſpoken of, which was the type of it. Laſtly that had wals after this by *Nehemiah* built about it, this had none, but the Lord as a wall of fire round about it to defend it, as *Pſ.*125. and it appeared by experience in the time of the Primitive Church, which had all powers humane againſt her, and none but the Lord for her defence, whileſt ſhe conſiſted only of the common ſort of people, and there were not many noble of her.

V. 6. *Lyra.* *Ho, ho, flee from the North, ſaith the Lord, for I have ſpread you abroad as the* 4 *winds:* This is by *Lyra* expounded of errours after which the Nations were before the preaching of the Goſpel diverſly led by the Devill, for which they are ſaid to have been diſperſed abroad as the 4 winds.

V. 7. And to the ſame he applyeth the words following, *Deliver thy ſelf O Zion that dwelleſt with the daughter of Babylon,* that is, thou Church of Chriſt that art at *Rome*, called ſpirituall *Babylon* for the enmity of the *Romans* and their Emperours againſt Chriſtians whileſt they were Heathens, for by the name of *Babylon*, ſaith he, *Rome* is called 1 *Pet.*5.13. For of *Babylon* properly taken it cannot be underrſtood, becauſe that was long before this deſtroyed. *Deliver thy ſelf*, that is, by being ſtill intangled with none of her ſuperſtitions, or unequall yoaking with infidels, and the North is it called, becauſe that of old the people of *Iſrael* were both corrupted and ſuffered from the North, whence their greateſt judgments came by the Aſſyrians and Babylonians, whoſe evill manners they followed.

V. 8. *After the glory he hath ſent me to the Nations that ſpoiled you, he that toucheth you toucheth the apple of his eye:* that is, after the Romans coming to that height of glory to be rulers over all countries under one head *Auguſtus Caeſar*, who raigned in peace, the Lord hath ſent me, the Lord Jeſus his ſon by mine Apoſtles to preach to the Gentiles, and to convert them to the faith, after that it was rejected by the Jews, and after the faith imbraced ye ſhall be ſo dear unto me that I ſhall count them that touch you to doe you hurt, as men touching the apple of the Lords eye, which he will not ſuffer to goe unrevenged, and this he ſpeaketh in threatning both the Jews perſecuting his Church, and ſuch of the Gentiles, as being ſtirred up by them joined herein: thus *Lyra*, ſaying, that becauſe it is the Lord of Hoaſts that ſpeaketh of himſelf as ſent, it muſt needs be underſtood of God the Son ſent by the Father. And herein
Calvin. *Calvin* agreeth with him, but for the glory of which it is here ſaid, *after the glory*, he diſſenteth much, as alſo in expounding *v.*6,7. for he underſtands all of the Jews remaining ſtill in *Babylon* and the adjacent parts, who are bidden to flee out of the North, that is, thoſe parts being ſlack ſo to doe, happily projecting in themſelves that *Cyrus* gave them leave to return only to try them, and when he ſaw what they would doe, intending to ſet upon them and cut them off, which made them fearfull, and becauſe alſo they would avoid the trouble and tediouſneſſe of removing ſo far, although into their own country, they reſolved ſtill to ſettle there having no heart to returne. Therefore the Prophet in way of taxing them for this, and to ſtir them up to haſten their return to join with their brethren that were already returned, in building the Temple and City, and to look at *Zion* their proper habitation, and not to be taken with any pleaſures of *Babylon* to ſettle their abode there. And here *v.*8. to move them the more effectually ſo to doe, he addeth, *Thus ſaith the Lord of Hoaſts, &c.* hereby aſſuring them of the Lords ſingular care over them, *after the glory*, that is, after that he had begun to glorifie his power and mercy and truth in working upon the heart of *Cyrus* to give them leave to return, ſo that now they ſhould not need to fear any thing, but reſolvedly apply themſelves to the journey, and for the enemies they had beſt take heed how they did any thing againſt them, for the Lord would take that which

was done againſt them as done againſt himſelf. Some he ſaith, by the glory underſtand the glory gone from *Iſrael*, when the Jewes hardning themſelves by unbelief, the glory of being Gods people removed to the Gentiles; and ſome the glory of the Nations that had ſubdued the Jews, and triumphed gloriouſly over them, which went away when they were ſubdued by the Medes and Perſians.

Whereas he ſaith *v.6.* I *have ſcattered you as the 4 winds*, he takes this alſo as ſpoken to intimate the greater hope of deliverance and ſafety now in their return, becauſe the ſame Lord that had ſcattered them, promiſed it unto them, and moved them therefore unto it. If they had been thus ſcattered indeed by the will of man, and not of God, they might well have feared ſucceſſe in returning, but forſomuch as their ſcattering was Gods act for their ſins, he being now pacified, they might well hope, that he would as ſurely gather them home now again, as he then ſcattered them. Theſe divers Expoſitions conſidered it is very hard to determine the truth. But that it cannot be altogether underſtood of the Jews yet remaining in *Babylon* and refuſing to return appeareth, becauſe they were not diſperſed as the 4 winds, but hereby the elect both of Jews and Gentiles muſt needs be underſtood, as *Eſa* 43.5,6. where the gathering together of the Jews from all the 4 parts of the world ſpiritually ſo called, is ſpoken of. It is to be held therefore, that this is a mixt propheſie both touching the Jews yet in *Babylon*, for it was not ſo deſtroyed, as *Lyra* ſaith it was, but that many Jewes were dwelling there ſtill, as appeareth *Ezra* 7. and touching the faithfull in all Nations. The Jews ſtill remaining there are ſtirred up, as *Calvin* hath it, and all Chriſtian people, as *Lyra*, and then by theſe words, *after the glory*, is meant after the glory of being the redeemed people of the Lord offered to the Jew, but refuſed, *I was ſent to the Nations*, or underſtanding Chriſt by the glory, as *Hag*.2.7. For the laſt words, *he that toucheth you, toucheth the apple of his eye*, they are by ſome, as *Calvin* ſaith, turned another way, he hurteth himſelf in that part of which he is moſt tender, but by other like places it is plain, that the meaning is as hath been ſaid, *viz.* by *Deut*.32.10. Pſal. 17.8.

V. 9. *I will ſhake my hand upon them and they ſhall be a ſpoil to their ſervants, or a prey*, which is ſpoken by Chriſt to ſhew that the Romans who had domineered over and perſecuted the faithfull, ſhould be converted and thus become ſervants to Chriſt and his Church, bringing in their worldly goods for the maintenance of Gods worſhip and ſervice, ſo *Lyra* and *Calvin* agreeth alſo, neither can it be otherwiſe underſtood: *and ye ſhall know that the Lord hath ſent me*, here Chriſt continueth ſtill ſpeaking and ſhewing that when it ſhould thus come to paſs, the Jews ſhould be convinced that he was the Shiloh or ſent One of God, ſo long agoe ſpoken of by *Jacob*, *Gen.* 49. *Lyra. Calvin.*

V. 10. *Sing O daughter of Zion, for I will come and dwell in the midſt of thee*: that is, I Chriſt, which was fulfilled, when having taken fleſh he came and dwelt ſometime amongſt the Jews, according to that which is ſaid *Joh*.1. *And he dwelt amongſt us and we ſaw his glory.*

V. 11. *In that day many Nations ſhall be joined to the Lord:* a plain propheſie of the converſion of the Gentiles at the time of the Goſpell of Jeſus being preached in all places unto them, for then do men join themſelves to the Lord, when they beleeve in his name.

V. 12. *And the Lord ſhall inherit Judah in the holy Land*, that is, in heaven, ſaith *Lyra*, but rather in the Kingdoms of this world, being ſanctified to the Lord to be his inheritance by the converſion of the inhabitants, according to which it is ſaid *Pſ*.2. *I will give thee the Heathen for thine inheritance.*

V. 13. *Be ſilent all fleſh before the Lord, for he is raiſed up out of his holy habitation:* Here is added an inſulting concluſion againſt all enemies of Gods Church, as if he had ſaid, tell not me what your power is to oppreſſe my people, neither brag thereof; ye are truly but fleſh, and therefore moſt frail and weak to withſtand me, therefore ſpeak nothing of this more, for now God that ſeemed formerly to ſleep is raiſed up for the defence of his, and who dares then mutter againſt him?

CHAP. III.

A*Nd he ſhewed me Joſhua the high Prieſt ſtanding before the Angel of the Lord*: V. 1.
Of *Zorobabel* the Prince, *Haggai* propheſied, *ch.* 2. 23. that God would
make him as a *ſignet*, intimating hereby the reſtitution of the care that God
anciently had of the line of *David*, that he might ever have a light amongſt
his people unextinct, as he had in the poſterity of *Zerubbabel*, and finally in
Chriſt that came of him, who liveth and reigneth for ever, although for a
time ſuſpended from the principality. Now becauſe the ſtate of the Jewes
could not be compleatly flouriſhing, unleſſe the Prieſt were alſo brought to
that ſplendor by glorious apparell which he formerly had, and the authority
to judge in things pertaining to God, which by his office belonged unto him,
his reſtitution to theſe dignities by God aſſigned unto him, is here propheſied
of. *Zechary* ſeeth him ſtanding before *the Angel of the Lord*, in doing the office
of his miniſtry unto him, and *Satan ſtanding at his right hand to reſiſt him:* where
by the Angell, Chriſt is commonly underſtood, who is alwayes neare to
thoſe his ſervants in the miniſtry, that miniſter to God to aſſiſt them in this
holy ſervice, for the comfort of all ſuch as are called to this office, and their *Note.*
incouragement if they be faithfull, he will ſee that they ſhall not want gifts
which be neceſſary for their function, if they ſeek unto him. But what is
this, *Satan ſtanding at his right hand to reſiſt him*? His accuſing of him before the
Lord as unworthy here to miniſter for his ſins: for if there be any thing
amiſſe in any of Gods ſervants, the Devill is ready to accuſe him of it, to procure,
if he can, Gods rejecting of him, ſo that we had need to walk circumſpectly,
that we lye not open to his accuſations. Touching this *Joſhua*,
he might certainly, ſaith **Gualter**, find ſomewhat againſt him, as namely a neglect *Gualter.*
in common with others of building the houſe of God ſo long a time,
and that he ſuffered ſo many Prieſts under him to ſin ſo foulely in marrying
ſtrange wives, *Ezra* 10. and that it was in regard of his ſins, appeareth *v.* 4.
where the Lord ſaith that he had taken away his iniquity.

And the Lord ſaid, the Lord rebuke thee Satan, even the Lord that hath choſen Jeruſalem: V. 2.
here the Trinity is thought by ſome to be intimated in that the Lord
is thrice named, the Lord the Son ſaid, the Lord the Holy Ghoſt rebuke thee,
even the Lord being the Lord the Father that choſe *Jeruſalem*; thus when the
Devill oppoſeth and accuſeth the ſervants of God, the Lord taketh their part *Note.*
and reproveth him, which may be a great comfort to them that have been
humbled for their ſins, and ſo have through Gods grace attained juſtification
therefrom, as it ſeemeth by the next words that this *Joſhua* had been. For
he is ſaid to have beeen a *brand pluckt out of the fire*, that is, out of the fire of adverſity
in *Caldea* and brought back to *Jeruſalem*. And *v.*3. he was cloathed V. 3.
in filthy garments, further to expreſſe his poor and low eſtate, to which he
had been brought. And *v.*4. the doing away of his iniquity, is ſpoken of, to V. 4.
ſhew that he was now juſtified, and therefore the Devill could have nothing
againſt him, and in his coming to ſtand againſt him he had nothing but a
check, and he an happy change of his raiment from filthy to glorious, *viz.*
ſuch pontificall robes as God anciently appointed his high Prieſt to be clad
withall in his miniſtration, even exceeding the robes of Kings. Whence note *Note.*
that ſin cauſeth abaſement in this life, but in Chriſt is remedy for all the faithfull
againſt all their ſins, and ſin being done away the Devill may accuſe them,
but ſhall not be able to hurt them, but they, notwithſtanding his malice, ſhall
when they have been abaſed, be glorified, if not in this world, yet in that which
is to come.

And I ſaid, Let them ſet a fair mitre upon his head: Here the Prophet ſeeing a V. 5.
preparation of prieſtly garments made for *Joſhua* the high Prieſt, but no mitre *Gualter.*
yet ſpoken of, which yet was one ornament by God appointed out of his zeal
to the worſhip and ſervice of God, that there might be no defect of glory in
any

any thing about the high Prieſt, moveth for this alſo to be ſet upon his head, and it is done accordingly. Of the high Prieſts garments and mitre, ſee *Exod.*28.4. and what the Mitre was *v.* 36. a plate of Gold, whereupon was ingraven, *Holineſſe to the Lord.* The Vulg. Lat. for mitre, hath *Cidarim mundam*, and the word ſignifieth either, or a crown or diadem: and for *I ſaid, he ſaid*, but the word with the pricks, as it now goeth אמר *amar*, *I ſaid*, but the pricks taken away, *he ſaid*, and it is moſt probable that it ſhould goe ſo, for what authority had the Prophet to appoint what ſhould be done, but only the Lord, who before commanded to cloath him in pontificall raiment, and as that, ſo this upon his word was immediately done; whereas if the Prophet had ſpoken, there ſhould have been ſome word inſerted intimating his humble ſuit to have it thus done. Moreover it is to be underſtood, that the moſt ancient tranſlation of the Sept. hath it alſo, *he ſaid*, and *R. David* was the firſt that rendred it thus, whom others ſince have followed, and if it be read without pricks, as all Hebrew was till the dayes of the Maſoreth, firſt inventing the pricks, being of a later time, it ſignifieth *he ſaid.* And by all theſe glorious ornaments put upon *Joſhua* the preſent high Prieſt, was ſet forth his reſtitution that now ſhould ſoon be, that he might miniſter in the Temple being built, in as great perfection of glory as ever any high Prieſt did Ezra 3.10. before. But till the building was finiſhed, although the ordinary Prieſts are ſaid to have been ſet in their apparel to praiſe the Lord, yet the high Prieſt was not, yet all things being finiſhed and the Temple coming to be dedicated, it was not to be doubted but that he was, and thenceforth the high Prieſt ſucceſſively miniſtred there in the like glory, as *Joſephus* expreſly ſheweth in many places.

V. 7. *If thou wilt walk in my wayes and keep my charge, then ſhalt thou judge my houſe, and I will give thee places to walk amongſt thoſe that ſtand by:* Here is a further dignity of the high Prieſt ſet forth of judging in difficult caſes, as was of old appointed, *Deut.*17.8. but then he muſt walk uprightly as God injoined him, not pri-
1 Sam. 1. ding himſelf in his high dignity, or abuſing his power by himſelf or his ſons, as *Eli* ſometime did, wronging God in his ſacrifices and grieving the people, till they had them in abomination.

For the next words the Vulg. hath it, *I will give thee walkers of theſe, who ſtand by theſe*, Hebr. *and I will give to thee walkers amongſt theſe ſtanders:* They that follow the N. Tr. will have the meaning to be, that *Joſhua* doing, as was before ſaid, ſhould have after this life ended, a place amongſt the Angels in heaven. But becauſe the words will not bear that reading, the better ſenſe is, I will give thee of my Angels to guard thee, as *Pſ.*34. and to aſſiſt thee againſt Satan and his Angels, who will be ready to oppoſe thee. For of good Angels ſome ſtand to miniſter unto him and to praiſe him continually, as *Eſay 6.* and ſome are ſent out for the good of thoſe that are appointed to life, *Heb.*
Note. 1.14. And this could not but be a great comfort unto him, and it is a comfort and incouragement to all the faithfull at all times, that they have, whileſt they keep their charge, a guard ſo mighty and glorious about them, but fail hereof, and this guard ſhall be withdrawn and in ſtead of it Satan cometh.

V. 8. *Hear now Joſhua, thou and thy fellows that ſit before thee, for they are men wondred at, behold I will bring forth my ſervant the Branch:* Heb. for *men wondred at*, it is *men of portending*, that is, men in whom other things to come, as in ſtrange and prodigious ſigns are ſet forth, for ſuch was *Joſhua* the high Prieſt and his fellows, other holy Prieſts under the law, in them things to come under the Goſpel being portended, and to this agreeth well that which followeth touching the Branch, that is, Chriſt Jeſus, as if he had ſaid, I would have you to hearken to that which I ſhall now ſpeak, which is fuller of comfort then any thing hitherto ſaid, yea, and in you it is portended or foreſhewed, as in ſigns and figures, and therefore worthy by you eſpecially to be attended to, that is, the coming of my ſervant *the Branch*, that is, Chriſt the high Prieſt, that excels all others in glory and the perfection of prieſtly glory. For ſo he is ſet forth at large and proved, *Heb.*7.8,9,10. And that of him the high Prieſt and other Prieſts, and that which they did in their miniſtration were types, is there alſo plainly ſhewed, the high Prieſts going into the moſt holy place with bloud for the expiation of ſin typifying his offering of his own bloud, and then entring into heaven, as it were, with it to make propitiation for our ſins, and the Prieſts killing and offering ſacrifices dayly, typifying his ſuffering death upon the croſſe to purge us from the uncleanneſſe of ſin; thus *Gualter*, and before him *Lyra*, but more briefly *Calvin* yet will not have *Joſhua* and his fellow Prieſts called portentous ſigns for this, but becauſe they were wondred at as Monſters by the wicked of thoſe times for their rare piety, and forwardneſs about the works of the Temple, wherein they are much commended *Ezra* 3.10. c.6.20. as *Eſa*.8.18. he ſaith, I and my children are ſigns and wonders, the ſame word being uſed that is here. But *Gualter* reaſoneth againſt this out of the conſideration of the time when this was ſpoken, and the perſons then in authority, *Zorobabel* and *Joſhua*, and other holy Prieſts that were ſo far from being wondred at in way of deteſtation, that they were had in honour, as appeareth in *Ezra* the Prieſt, who came in the dayes of the next King *Artaxerxes*, and the Prieſts joining with him in the ſervice of God, and were much honoured by the people, and to him doe I ſubſcribe. And for Chriſt being here ſet forth by the name of a *Branch*, it was moſt apt to ſignifie, and foreſhew him ſpringing out of the ſtock of *Jeſſe*, becauſe he came even a branch growing out of the ſtubbe of a tree long before cut down, from which therefore no man would have expected it, nothing ſo long a time appearing, but it being thought dead. Of his calling him his ſervant, that hath been often ſpoken of before, and the Lord ſaith of himſelf that he came, not to be miniſtred to, but to miniſter, or ſerve.

Lyra.
Gualter.
Calvin.

Ezra 7. & 8.

Eſay 11.1.
Jer. 23.5.
Ch.33.

V. 9.

Behold the ſtone that I have laid before Joſhua, upon one ſtone ſhall be 7 eyes, I will ingrave the graving thereof, and I will remove the iniquity of that land in one day: Here by the ſtone the ſame is doubtleſſe ſet forth, that was by *the Branch*, even Jeſus Chriſt called by *Eſay* alſo a ſtone of foundation, and he is ſaid to be laid before *Joſhua* becauſe here propheſied of unto him. But what are the 7 eyes upon this one ſtone? divers conjecture diverſly, ſome ſay the ſpirit dwelling in Chriſt without meaſure filling him with eyes of underſtanding, ſo that he alone had a great number of eyes as it were, and becauſe 7 is a number of perfection, it is ſaid *7 eyes upon that one ſtone*; others by theſe eyes will have the eyes of all the faithfull meant, which are ſet upon Chriſt, as *Simeon* ſaith, *mine eyes have ſeen thy ſalvation*, and of *Abraham* it is ſaid, *Abraham ſaw my day*, and *many Kings and Prophets deſired to ſee that which ye ſee:* Laſtly ſome underſtand 7 Angels ſent out by Chriſt into all parts for the good and preſervation of his Church bringing for the proof hereof, *ch*.4.2. where a golden candleſtick is ſeen with 7 lamps to give light.

And *v.* 10. theſe are ſaid to bee the Lords eyes that run to and fro through the whole earth, and *Rev*.5.6. where 7 eyes are ſpoken of, and expounded to be 7 ſpirits ſent out into all the earth, and ſaid to be in the Lamb. But why theſe ſpirits ſhould be thought to be Angels, I ſee no reaſon, yea there is rather reaſon why they ſhould not be Angels, but the Holy Ghoſt becauſe they are not ſaid any where to be in Chriſt, but the ſpirit came down upon him, and he was full of the ſpirit, wherefore it is beſt underſtood by *Jerome* of the ſpirit with his manifold light and graces as eyes in Chriſt, ſo that although he be a ſtone we muſt not thinke him to be a dead thing, as a ſtone, but living and full of light, from which fulneſſe his miniſters receiving light inlighten and convert others unto him, and they truly are the eyes of his underſtanding, or the 7 lamps ſpoken of *ch*.5. or ſpirits ſent out to preach the Goſpel.

For that other conceit of many mens eyes ſet upon him, it is altogether from the purpoſe, for although 7 be a ſacred number ſetting forth the Spirit with his manifold gifts, yet the faithfull are no where thus called or ſaid to be upon him, but in him, and they put him on, and it is not the eye, but the ſight of the eye that is upon him, when the faithfull ſee him. For the Lords ingraving the graving, hereby is ſet forth the piercing of his body upon the croſſe with nails and ſpear, becauſe thus iniquity is done away in one day, the ſacrifice expiatory being thus at once offered therefore. And well might this be ſet forth by graving upon a ſtone, becauſe that is done with an inſtrument of iron piercing it, and to be the Lords doing, becauſe by his predeterminate counſell, he ſuffered. Act.2.23.

V. 10. *Ye ſhall call every one his neighbour under the vine and fig tree*: Here the Prophet concludeth with the great benefit of peace that ſhould be by Chriſt, iniquity being done away. In time of war men betake themſelves to ſtrong holds, or hide themſelves in ſecret places, but in time of peace they ſit ſecurely abroad and recreate them in the ſhade of their vineyards, & therefore to ſet forth ſuch peace that now ſhould be to the faithfull, this metaphor is uſed. Yet by peace here not externall peace is ſo much meant, but internall, that of conſcience ariſing upon juſtification from ſin, yet amongſt the faithfull themſelves there followeth unity and peace when Chriſt dwels in the heart, there being none amongſt them now that hurt or devour one another, as *Eſay* 11. & 2. *Mich.*4. *Hag.*2.9.

CHAP. IV.

V. 2. A *Candleſtick all of gold with a boul upon the top of it, and 7 lamps thereon, and 7 pipes on the 7 lamps, on the top thereof*: Here is another viſion further to comfort and confirm both *Zerubbabel* the Prince and *Joſhua* the high Prieſt againſt all attempts of Satan and his inſtruments ſeeking to hinder the building of the Temple, that they and all Gods faithfull people might go on therein with a good courage. A golden Candleſtick with its 7 lamps is ſhewed unto him, and 7 pipes through which the oil was poured and did run into the lamps, as was in the Tabernacle of old by Gods appointment, *Exod.*25. and now by the like appearing again it was ſhewed that the Temple ſhould be fully built, forſomuch as the golden Candleſtick and the lamps could not be therein ſet up, till all was fully finiſhed.

V. 3. By this Candleſtick and the boul upon the top thereof appeared alſo *two Olive trees, one on the right ſide, the other on the left*: By the golden Candleſtick of old there were bouls and branches of Almonds ſtanding up, here of Olives.

V. 6. V. 7. The ſignification of all which followeth v.6. *This is the word of the Lord to Zerubbabel, Not by might or by power, but by my ſpirit, ſaith the Lord. V.7. What art thou, O Mountain? before Zerubbabel thou ſhalt become a plain, and he ſhall bring forth the head ſtone thereof with ſhoutings, crying, Grace, grace, unto it*: that is, this viſion ſets forth the word of the Lord to *Zerubbabel* the Prince, that had begun to lay the foundation of the Lords houſe, and was now going on in this work; and what was his word? that no impediment, if it were as a great Mountain, ſhould ſtand in his way, but become as a plain before him, being eaſily overcome. Yea, Satan himſelf who is ſaid before to ſtand at *Joſhua* his right hand to hinder him in this work, who was as a moſt huge Mountain in the way, at the Lords rebuke ſhould vaniſh. And if it be demanded by what mighty power this ſhould be effected, it is added, *not by might or power*, that is, humane power, but by the power of the Lord, and by his ſpirit moving the heart of *Darius* hereunto, at whoſe letters commanding that the Jews ſhould goe on in this building all their enemies on this ſide the river, that before hindred them, were quaint, and durſt not once ſtirre againſt them more, as is ſhewed *Ezra* 6.13. but ſupplyed them with neceſſaries for the work: *and he ſhall bring forth the head ſtone thereof, &c.* Vulg. and he *ſhall make grace equall to his grace*, Hebr. תשרותי *acclamations, grace, grace, to it*, the meaning being then, there ſhall be acclamations in token of rejoicing for this great and glorious work of Gods houſe finiſhed, wiſhing abundance of grace and glory and renoune unto it.

And it is by *Rabbi David*, whom new writers follow, underſtood of the laying on of the laſt ſtone upon the Temple, the whole work being now finiſhed by *Zerubbabels* godly care. R. David. But *Jerome*, whom the ancients follow, by the head ſtone underſtand Chriſt, who *Pſ*.118. is ſaid to be the *head ſtone of the corner*, ſaying, that hereby is meant, that Chriſt ſhall be revealed to the Jews towards the end of the world to be the Meſſiah, which was a thing before hid from them, as by a vail before their face, but then brought to light, and ſo the grace ſhewed to the Jews, ſhall equall that before ſhewed to to the Gentiles at the firſt going out of the Goſpel. Hieron. 2 Cor. 3. Some that follow this, ſeeing that the word here uſed ſignifieth not equality, but ſhoutings, and that in the plurall number, not in the ſingular, ſay that שוה ſignifieth to equalize, and if א be put for ה as it is ſometime done, the word may be rendred equality, and becauſe herein muſt be a concurrence of abundance of grace, it is put in the plurall to ſhew this. Or yeilding, that the beſt reading is, *ſhouting, Grace, grace, to it:* the ſenſe will be good if the former words be expounded of Chriſt brought forth to the Jews, for hereupon ſhall be great ſhoutings for joy, and crying, O the grace, the wonderfull grace in this ſtone towards us ſo deſperate enemies to him ſo long a time. I think, that the literall Expoſition is ſo to be followed, both in theſe and the words going before touching the Mountain being made a plain before *Zerubbabel*, meerly by virtue of the ſpirit, and not by humane power, as that we exclude not the myſticall, but take what is ſaid to *Zerubbabel* ſo eminent a type of Chriſt, as myſtically ſpoken of him, for it was the *Zerubbabel*, to whom it was ſaid, *not by might, but by my ſpirit, &c.* for no humane power was uſed to ſubdue the Devil, and to make him of a Mountain to lye flat before him as a Plain, and when *Zerubbabel* laid the head ſtone of the Temple, Gods laying of Chriſt for a foundation ſtone of his Church was pointed at, and in his bringing it forth, Chriſts bringing to light to the Jews, as hath been ſaid, whereupon ſo great rejoicing ſhall follow by ſhouting and ſinging of his wonderfull grace, for which the joy at Chriſts coming is ſaid to be like the joy in harveſt, or when men divide the ſpoils after victory. Eſay 9.

V. 10. *For who hath deſpiſed the day of ſmall things they ſhall rejoice and ſee the plummet in the hand of Zerubbabel with thoſe ſeven, they are the eyes of the Lord which run to and fro through the whole earth:* Having plainly ſet forth *Zerubbabel* finiſhing the houſe, as he had long before begun in the time of *Cyrus*, ſo now he falleth upon them, that ſeeing the foundation then laid deſpiſed it as nothing in compariſon of the former Temple, and ſaith, that the faithfull ſhall rejoice ſeeing the plummet in *Zerubbabels* hand, that is, the meaſuring line and plummet, intimating a progreſſe in this work till the full finiſhing of it. Ezra 3. Then in the next words he openeth the myſtery of the 7 lamps, ſaying, *theſe 7 they are the eyes of the Lord*, and not *with theſe 7*, as in N. Tr. the meaning is, they figure out the eyes ſaid likewiſe to be ſeven upon one ſtone, *ch.* 3. which are, as was ſhewed before out of *Rev.*5. aſcribed to Chriſt the Lamb, and ſet forth the manifold graces of the Spirit in him; and they are ſaid to run to and fro through the world, as denoting the going out of the Apoſtles furniſhed with theſe graces as eys giving light to them and to the whole body of the Church in all Countries and Nations, and ſometime returning to *Jeruſalem* and then haſtening forth again. *Calvin* by theſe 7 eyes underſtands nothing elſe but ſuch perfection of ſight in the Lord, ſeeing all things before, behinde and on either ſide, paſt and to come, that nothing can lye hid from him, and therefore if there be any impediment in the way to hinder the going forward of his Temples building he ſaw it, and would provide againſt it, and what he ſpake of the bringing it to perfection, he would ſee that undoubtedly it ſhould be fulfilled that the faithfull who ſee and know but little, and ſo cannot foreſee dangers to come to prevent them, might confidently rely upon his providence in Calvin. Note.

all things, who hath eyes enough for himſelf and them alſo, and truſt in him for the accompliſhment of any thing by him promiſed, and wicked enemies might fear, as not being unſeen in any attempt againſt his Church, or in any other evill way, which I muſt needs ſay, is a very pious Expoſition, and may be confirmed from 2 *Chron.* 16. 9. *the eyes of the Lord run to and fro, &c.* But becauſe 7 eyes were ſpoken of before upon one ſtone, which is the Lord Chriſt, this is more properly to be applyed to him, and the proceedings of the Goſpel through the gifts of the Spirit, wherewith he ſent out his Miniſters into all parts, yet I deny not, but that it was alſo ſpoken for the comfort of the faithfull then intending Gods building, wherein they found ſo many difficulties and dangers, and knew not more might occur.

V. 14. *Theſe be the two anointed ones that ſtand by the Lord of the whole earth.* After the myſtery of the 7 lamps and the golden Candleſtick opened, now is ſhewed the myſtery of the two Olive trees or branches, by anointed ones here ſpoken of, meaning *Zorobabel* and *Joſhua*, and they are ſet forth by Olives yeilding oil, becauſe the Prince or Magiſtrate uſed to be anointed to his ſupream office, and the high Prieſt to his. Now they are ſaid to ſtand before the Lord of the whole earth to ſhew the Lords continuall care of them, that none in all the earth ſhould hurt or hinder them from their work begun, as *Eſay* 49. 16. it is ſaid of *Jeruſalem, thy walls are continually before me.* But according to ſome, here is a further aim at ſetting forth *Enoch* and *Elias*, whom they ſuppoſe to be the two witneſſes ſpoken of *Rev.* 11. 3, 4. but that they are not, and who they are, I have there ſhewed at large, *viz.* *Moſes* and *Elias*, or the Law and the Prophets, the one given by *Moſes*, the other Books called the Prophets, ſet forth by *Elias*, who was the chief of them, and therefore they are ſpoken of as one, and generally all ſuch inſpired writings as ſet forth the truth of God, whether of the Old Teſtament or new, and all the faithfull preachers, who ſet forth nothing but the ſame, *Gualter.* *Gualter* aſſenting to that which was firſt ſaid touching *Zorobabel* and *Joſhua*, ſaith, that all godly Magiſtrates and Miniſters are alſo hereby meant, who labour in the work of building the houſe of God, which is his Church in all times and ages, the one ſort in teaching and doing other Miniſteriall Offices, and the other in defending them and the whole Church, puniſhing evill doers and incouraging them that doe well, and providing for them that labour properly in this work. For if it had been meant only of *Zorobabel* and *Joſhua* the preſent Prince and high Prieſt, the comfort had not been ſo great, but in ſaying, that they ſtand before the Lord of the whole earth, intimating hereby, that ſuch ſhall never be wanting to his Church any where or at any time to the worlds end, he layeth a ground of continual comfort, and herein I ſubſcribe unto him.

CHAP. V.

V. 2. I *See a fleeing roul the length 20 cubits, and the breadth 10 cubits.* After joyfull things of finiſhing the Temple, and furniſhing it, &c. *ch.* 4. now follow ſad things, threatnings of judgments againſt the wicked, leſt they ſhould apply to themſelves the comforts before propounded, and goe on in their ſins without any ſenſe of their miſery to come therefore, after the great grace before ſpoken of done to *Zerubbabel* and *Joſhua* men of ſo great piety, and the eyes running to and fro all over the earth, in the Apoſtles coaſting about being now indued with extraordinory gifts of the Spirit. So that here is not a viſion repreſenting things paſt, as moſt hold after *Lyra*, for God uſed not by viſions to ſet forth things paſt, but to come, and therefore this may beſt be underſtood of the judgments upon the wicked Jews degenerating again into groſſe vices, although not into Idolatry as in times paſt, but into the foul ſin of theft, and ſwearing here particularly taxed, as may well be conceived, that they of the ſect of the Phariſees did, who were a ſect ariſing about 200 years before

Lyra.
Calvin.
Gualter.

Matth. 23.
Matth. 5.33.

before Chriſts incarnation, and are noted by him to be very covetous and to bear with all ſwearing commonly, ſo that perjury were avoided, and although covetous perſons haply will not all play the theeves directly, yet indirectly they will by bribes taking and oppreſſion, or otherwiſe unlawfully getting their neighbours goods, which make men theeves as well as plaine ſtealing, witneſſe *Eſa.* 1.23. *Thy Princes are companions of theeves, they love gifts.* And *Burgenſis* noteth, that they compiled the two *Targums*, one called *Targum Hieroſolymitanum*, the other *Targum Babyl.* containing many falſe doctrines by way of Expoſition upon the Laws of *Moſes*, tending to the allowance of theft from ſome men. But for this the Lord here ſheweth his curſe coming in the form of a flying roul or parchment twenty cubits long and ten broad, which was juſt the longitude and latitude of the porch of the Temple. And this moſt probably was repreſented thus to intimate, that the ſinnes of the people, who heard the Law there taught, were written before God, as it were in a long and broad roll, as being very many equalling the commandements, which were ten in all their extent, and long lived in, which made twice as hainous, as the ſimple committing them, for which the length is twice as much as the breadth. And this appeared flying, to intimate the ſwiftneſſe of the judgments for ſin intimated hereby coming upon the wicked, becauſe although it be long before they come, yet when they come, they come ſuddenly, as the ſerpents in the Wilderneſſe upon the Iſraelites, that murmured.

V. 4.
V. 3.

And it is ſaid, that it ſhall enter into the houſe of the thief and of the ſwearer as the curſe of God, and it is ſaid, verſ. 3. *To goe over all the earth, and every one that ſtealeth ſhall be cut off on this ſide according to it, and on that ſide according to it*, that is, according to the curſes written herein, and the threatnings often iterated, ſuch and ſuch ſhall be cut off from his people, for ſo the Law of *Moſes* runneth, *Deut.* 27. and in many other places, on this ſide and on that ſetting forth whether he be a thief or a ſwearer, and here although by all the land is firſt and chiefly meant the land of *Judea*, through which this curſe ſhould fly, yet like ſinners of other lands, where they have teaching, are not excluded, but meant alſo. And he ſpeaks of entring into the houſe of the thief and ſwearer, alluding to the threatning of the Law, *Deut.* 28. *Curſed ſhalt thou be in the houſe and in the field*, and becauſe it is ſaid, verſ. 3. *ſhall be cut off*, the Septuagint hath it, for a *roul*, an *booke*, to which cutting off properly belongeth, and the word differeth but little מגל ſignifying an book, and מגלח a roul. Now touching the two ſins here threatened Furt and Swearing, I hold the reaſon of *Burgenſis* to be good, that is taken from the conſideration hereof, that this Viſion cannot be demonſtrative, ſhewing what the Jews had formerly ſuffered, and for what, becauſe it is plain, that they were delivered into the hands of the Caldeans, chiefly for idolatry, 2 *King.* 25. and whereas *Lyra* juſtifieth his expoſition, becauſe idolatry for the robbing of God of his worſhip may be called theft, it is weak and cannot hold here, ſeeing this is a theft, whereby ſomewhat comes in towards the building of a mans houſe, as appears by his threatning, that the curſe ſhould enter into the houſe of the thief, and conſume the ſtones and timber thereof, as intimating it to have been gotten by ſtealth and unjuſt dealing. But as *Gualter* ſaith, Let no man, becauſe theſe two ſins and none elſe are named, that no curſe ſhall come upon men for other ſins, for theſe are mentioned onely as moſt notorious, and commonly going together, for he that ſtealeth is moſt vilely accounted of, of all other men, and is moſt aſhamed to have it known, and therefore will not ſtick to deny it and ſwear to it alſo, as is intimated, *Prov.* 30. 8. *Give me not poverty, leſt I ſteal and take thy name in vain.* And indeed almoſt all ſins may be referred to theſe two, diſhonouring Parents, murther, adultery, falſewitneſſe-bearing and covetings; in the firſt, parents being robbed of their honour, in the ſecond, a man of his life, in the third, a woman of her chaſtity, in the fourth, of juſtice in his cauſe, and in the fifth the ground of ſtealing any thing of our neighbours is laid.

Burgenſis.

Gualter.

V. 6.

This is an Ephah that goeth forth, and this is their reſemblance throughout all the

Lyra. Calvin. Gualter. earth. Here *Zechary* hath another Viſion, by *Lyra* and ſuch as follow him, thought to be Propheticall touching mercy to be ſhewed to the Jews, their ſins, ſuperſtition and idolatry, wherein they had formerly lived, being hereby ſhewed to be ſo taken away and fixedly ſet in the land of *Shinar*, that is, *Babylon*, that they ſhould never return thence again, but here abide together with the judgements thereunto belonging, to bring it to deſolation. And they expound the two women bearing the Ephah thither of the two wicked Kingdomes *Iſrael* and *Judah* carrying the burthen of their ſins, as it were, to *Babylon*, their captivity thither being ſuffered for them, but now the remnant of the Jews returning, that great ſin of idolatry was ſetled upon the baſis there, and ſtirred not from thence to *Judah* any more. But forſomuch as this going away into captivity was long before, and this a propheſie of things to come, and although *Judah* were carryed to *Babylon*, yet *Iſrael* was not, but into the countrey of the Medes, this Expoſition cannot ſtand, no more can that, which is of the Medes and Grecians made by ſome, nor that of others underſtanding by theſe two women weak means, for they were mighty and ſtrong, that carryed them away. Therefore it is rather to be held, that by the Ephah being a meaſure amongſt the Jews, wherein a *woman ſat*, that is, iniquity, their fulfilling of their ſins, or ſin amongſt them growing to the full is to be underſtood, as it is ſaid, *Gen.* 15. that the *wickedneſſe of the Ammonites is not yet full*, but when it ſhould be full, the great judgement of the lands ſpewing them out ſhould come: ſo the Jews wickedneſſe growing ſo great, that it filled this great meaſure, they ſhould be carryed away, and the talent of lead being a moſt heavy weight of more then 60 pounds laid upon the top of the Ephah, did ſet forth one other moſt heavy ſin, *viz.* the crucifying of Chriſt, which being done, they could not ſtand long, but be thus carryed away, as our Lord threatened, ſaying, *Fill yee up the meaſure of your Fathers ſins, behold your habitation ſhall be left deſolate*, and it was accordingly done, the Romans deſtroying them and their City, and carrying away the ſurvivours into other countries. Of their iniquity before this deſtruction by the Romans *Joſephus* ſaith, that it was ſo great, that wiſe men thought, if the Romans had not come to execute that wrath upon them, fire muſt needs have come down from heaven upon them, as upon *Sodom*, there being no foul ſin, but it was there commonly committed in the height. The two women having wings of ſtorkes, that took up this *Ephah between heaven and earth, and carryed it into the land of Shinar*, were Pride and Hypocriſie, whereby they were lifted up in their own conceits above other men of the earth, becauſe both *Matth.* 23. and *Rom.* 2.17. their pride is ſhewed to have been very great, and their hypocriſie palpable, and by women are theſe vices ſet forth, becauſe they are moſt apt by painting and decking their bodies to deſire to ſeem more beautifull then they are, and they are moſt proud. And being thus elevated they are carryed into the land of *Shinar*, and with their iniquity together with them is ſetled, as it were, in an houſe in judgement prepared, and as upon a baſis or firm foundation to continue, not for a little, but a very long time. Herein it being alluded to that which was done *Gen.* 11.2,3, &c. where they being all of one language found a plain place, and there conſulted together to build a tower, the top whereof might reach to heaven, but when they were in building God divided their tongues and ſo made them ceaſe, and that Tower was called *Babel*, that is, confuſion, and they were ſcattered all over the earth. So it is ſhewed here, that it ſhould be full the Jews, they ſhould be carryed through their pride and hypocriſie to the building of another *Babel*, which they did when they compiled the foreſaid *Talmud Babylon*: that is ſo full of abſurdities, wicked inventions, and a confuſed Chaos of untruths, that it is worthy to be called by this name, and ſpecially touching the Meſſiah to come, ſeeking by falſe gloſſes to blind the light given to the truth touching Jeſus; and herein it is ſhewed, that they ſhould continue long ſetled, as it hath indeed faln out, for it being now almoſt 1600 yeares agoe ſince they ſuffered by the deſtru-

ction

Matth.23.32. 37.

Joſephus.

ction of their City and Temple, they yet continue a ſcattered Nation, in all parts, and ſetled in their firſt Principles of malice and enmity againſt Chriſt to this day, whereas many ancients by their carrying into the land of *Shinar*, underſtand the Jews being carryed after Antichriſt, that ſhould ariſe in *Babylon* and fight againſt Chriſtians, and ſubdue all Nations in three yeares and an halfe, it is rather to be counted a common errour, wherein one was carryed after another rather then a truth, ſeeing Antichriſt hath been already long acting his part, pretending to be for Chriſt, but indeed being againſt him and his faithfull people, and for this he is called the myſtery of iniquity. Whereas verſ. 6. it is ſaid, *this is the eye in all the earth*, he V. 6. hath herein reference to that, which was ſaid before of the ſeven eyes of the Lord going out into all the earth, chap. 4. 10. touching the New Tranſlation, *this is their reſemblance in all the earth*, I ſee no reaſon of thus rendring it, the word being עין which ſignifieth nothing but *an eye* and ם ſignifying *their*, affixed to it, and therefore the Vulgar beſt renders it, *this is their eye in all their earth*. But how is the Ephah ſaid to be their eye? *Anſw.* not actively, whereby they ſee, but paſſively, whereby their iniquity was ſeene by the Lord, *this is their eye* then, is as much as if he had ſaid, it is that which mine eye ſet upon them ſeeth, as it alſo doth all wickedneſſes, that are committed all over the world. Some by *their eye in all the earth*, underſtand their ſin continually in their ſight, whereſoever they be. The Septuagint for *eye* hath, *this is their iniquity in all the land*, by the change of one letter עון for עין but to the ſame effect. This Viſion then and that of the roul before going are not touching divers things, but the ſame, *viz.* the great ſins of the Jews, into which they ſhould fall after the worke of the Temple finiſhed, firſt repreſented in a rool of curſes coming upon their habitations, which were therefore demoliſhed at the deſtruction of *Jeruſalem* by the Romans, and then by an *Ephah*, whereupon followed their carrying away and ſcattering, as hath been ſaid. And from hence note, that it Note. is moſt dangerous for a people to ſin ſo much and ſo long that the meaſure comes now to be full, and the roul of writing againſt them extended to ſuch Cyril. a length and breadth, that it is now ready to flee. When we ſin of infirmity, God hath patience for a time, and ſtill ſpares, expecting that his goodneſſe ſhould lead us to repentance; but if his patience be abuſed and ſins be ſtill multiplyed, he ſtayes but till they are grown to a certain meaſure and undoubtedly deſtruction ſhall come as the ſwifteſt fleeing fowl upon wings therefore.

CHAP. VI.

V. 1. V. 2. *BEhold four chariots came from between two mountaines of braſſe, in the firſt were red horſes, in the ſecond blacke, in the third white, and in the fourth divers coloured.* After ſad things ſpoken of and ſhewed, chap. 5. here follow joyfull things again, at the leaſt in a great part, although mingled with things ſad and heavy. For by theſe four chariots with their horſes, the Lord ſhewed what had already, and ſhould hereafter happen in the world concerning the Jews, For by theſe four chariots are ſet forth four Monarchies. 1. Of the Babylonians repreſented by red horſes, becauſe they were ſo cruell and bloudy towards the Jews, and becauſe this was already paſt, nothing more is ſaid of their going forth. 2. Of the Perſians, the chariot repreſenting whom was drawn by black horſes, bending their courſe to the north, becauſe they took revenge for the Jews upon *Babylon*, lying north from *Jeruſalem*, yet they were black, to ſhew, that the Jews both had and ſhould find them inſtruments of black and heavy things unto them. For ſo they had been in the time of *Cambyſes*, who hindered their building of the Temple, after leave given by his father *Cyrus*, all the reſidue of his time, he being far off, and buſied in forein wars, and in his own time alſo. And after this *Darius* under whom they had incouragement to bring the work of the Temple to per-

fection, they were again by the Perſians put under Tribute, from which they
had been formerly freed, although through the default of ſome amongſt themſelves,
viz. *Joannes* and *Jeſus*, who ſtriving for the High-Prieſthood one ſlew
the other in the very Temple, which *Darius Ochus*, that then reigned, tooke
ſo hainouſly, that he both tooke away the allowance before given by *Darius
Hiſtaſpis*, and laid a tribute upon the Jews, came and deſtroyed many of
them, and baniſhed ſome into *Hircania* near the *Caſpian* Sea, as I have more
at large ſhewed in my continuation of the Hiſtory from *Nehemiah*. And it
V. 5. is to be noted here, that theſe four chariots are ſaid to be *the four ſpirits of
heaven, that goe out from the Lord of the whole earth*, and the chariot drawne by
the black horſes went out from him into the north, and therefore whileſt
Cyrus did ſo he proſpered, but becauſe he would goe out of a deſire to inlarge
his Dominion againſt other Countreys, as againſt *Scythia*, he was there
ſuffered to periſh by *Thomiris* queen of the Scythians, who cut off his head from
Satia te ſanguine quem tam diu ſitiſti. his dead body, and filling a veſſell full of bloud, caſt it into it with this exprobration,
fill thy ſelf with bloud, which thou haſt ſo long thirſted after. In that theſe chariots
are called 4 ſpirits of heaven, it is meant, that 4 angels of heaven went out
with them, by whoſe vertue they ſo greatly prevailed, as long as they went but
the way, that theſe, as their Princes led them. For angels are ſaid by *Daniel* to
Dan. 10. 13. be Princes of particular countries, as the angel ſet over the Kingdom of *Perſia*
is called the Prince of *Perſia*, and *Michael* the Prince of the Jews. So that
Note. there is nothing done in the whole world, but by the Miniſtry of angels ſent
from heaven, by whom, as by his Lord Deputies he ruleth over all Kingdoms,
and when one Nation cometh to be under another or more are ſubdued to one,
it is by the power of the Lord, and not by the proweſſe of the conqueror,
or by chance or fortune of war; and that potentate, who now ſubdueth all, is
when God will ſubdued by another, that no man may be inſolent, but walk
before God in reverence and fear in the higheſt pitch of worldly dominion. Or
theſe chariots are called ſpirits of heaven, to ſhew, that theſe Kings were caryed
per impulſus cœlitus venientes, to doe ſo as they did, according to *Calvin*.

V. 6. And hitherto of the black horſes, now of the white, it is ſaid, *they goe forth after
them*, hereby the Kingdom of the Grecians was ſet forth, of which *Alexander
the Great* was the Monarch, that went againſt and ſubdued the Perſian King,
after that he had ſubdued the Babylonian, and continued long the Monarch
of the World. And he and they after him, that divided his Empire amongſt
them are ſet forth by white horſes, becauſe as white, and light is an embleme
of comfort, ſo under that Empire the Jews had comfort by *Alexanders* favour
towards them, and the favour ſhewed them by *Ptolemie Philadelphus* King
of *Egypt*, who reſtored the pretious veſſels of the houſe of the Lord, that were
in his land, and honourably entertained the 70 Interpreters of the Bible,
for whom he ſent to this end and purpoſe. Laſtly, touching the griſled
horſes, that went towards the ſouth, by them the Roman Empire was repreſented,
being ſet forth by horſes of divers colours, becauſe that Empire was diverſly
governed, ſometimes by Kings, then by Conſuls, after by the Decemviri,
V. 7. then by Tribunes of the people, after by Dictatours, and laſtly by
Emperors, wherefore theſe horſes were not onely griſled, but alſo bay, v. 7.
that walked to and fro through the earth, as they had done firſt towards the ſouth,
that is, *Africa*, where they ſubdued *Carthage*, that great and mighty City,
which had long contended with them for Dominion. And towards the Jews
they were as party-coloured horſes, becauſe ſometime receiving them into
friendſhip, and ſometime turning their enemies, eſpecially *Pompey the Great*,
that went proudly into their Temple and *Craſſus*, who robbed it of all the
pretious things thereof, and finally both City and Temple were deſtroyed
by *Titus* and *Veſpaſian*; for the word אמצים rendered by *Pagnin* aſh-coloured,
it ſignifieth ſtrong, being therefore in Vulgar *robuſtiſſimi*, according
to which if we read it, the ſenſe will be good, the griſled or party-coloured
horſes, that were ſtrongeſt, ſought to goe not onely towards the ſouth, but
alſo all over the earth, and they were permitted, and as in the ſouth, ſo they
prevailed

prevailed every where. And theſe things it pleaſed God to reveal for the
comfort of his faithfull people, that knowing all worldly mutations to be **Note.**
moderated by the power of heaven they might upon all occurrences continue
unſhaken in their faith in their greateſt ſufferings expecting an happy
end of them all, and not look at men, as if by their will it came ſo to paſſe,
but at God onely. And theſe things were ſhewed by chariots and horſes, becauſe
with theſe wars are made and Kingdoms and Nations ſubdued according
to the old manner of fighting. And whereas the other chariots and horſes
went but one towards one part and another towards another, theſe walke
to and fro as Lords all over the earth, to intimate their Dominion much
more inlarged then any of the Monarchs that went before them, and the
ſame touching theſe foure Monarchies is by *Daniel* repreſented, ſometime
by an image of gold and ſilver, braſſe, and a compound of iron and clay, ch.2.
and ſometime two of them onely by a Ram and a Goat, chap.8. Only hitherto
nothing hath been ſaid of the brazen mountaines, from which theſe chariots
came, wherefore of theſe to ſpeak a little, and then I ſhall have done
with this Viſion, and come to the Kingdome of Chriſt ſubduing and bringing
under all other Kingdoms, as is ſhewed, *Dan.*2. Theſe mountains of braſſe
intimating height and ſtrength ſet forth the Almighty power of God ſtopping
the courſe of theſe chariots and horſes, till he be pleaſed to open them
a way to come forth, teaching us, that no humane force, or any other can
come out to prevail, but when God permits and gives way unto them, or
as *Calvin* hath it, they come forth between two mountaines of Braſſe, to **Calvin.**
ſhew, that things, which are done in this World are from eternity decreed
by God, and till they come to paſſe are hid from us, as it were by
mountaines of braſſe, none being able to pierce into thoſe ſecrets any more,
then to break through ſuch mountaines, untill that he be pleaſed to reveale
them: but when the time is come, that things ſo decreed by God ſhall be
effected, very mountaines of braſſe cannot ſtop the courſe of them, but they
ſhall undoubtedly come to paſſe, which the heathen ſeeing into held the
ſame touching fate or deſtiny, that all the world cannot hinder, but we, Gods
providence or eternall Decree. Wherein we may well goe with him, but
whereas differing from other Expoſitours he underſtands by the black horſes
the Babylonians, and by the white the Perſians, and by others of a divers
colour the divers events in all the earth, the people of God in all places being
ſometime in adverſity and ſometime in proſperity, as God pleaſeth,
without reſtraining them to any particular people, by whom, he cannot but
be thought to erre, if we conſider, that the black are ſaid to be foreſeen to
goe out, as the red ſpoken of before are not, of which ſilence touching them,
but telling of theſe going towards the north, no reaſon can be rendered but
that which hath been given before, nor of the going of the black towards
the north, if the Babylonians be by them underſtood. For when their
coming againſt the Jews is threatened by the Prophets, it is commonly ſaid
that they ſhould come out of the north, which is contrary to going towards
the north. And for ſo much as there were four ſuch Monarchies
ſucceeding one another, it cannot be turned another way without ſome derogation
from the preſcience and providence of God to ſay, that hee onely
foreſhewed things in generall, which indeed he did particularly, intimating
his ſingular wiſdome and providence in theſe moſt remarkable mutations
in the world. Again whereas it is ſaid, *theſe that goe towards the north have* **V. 8.**
quieted my ſpirit in the north countrey, how can this be applyed to the Babylonians,
unleſſe the Spirit of God liked well and were quieted, when they
had deſtroyed *Jeruſalem* with ſuch pride and cruelty? but to the Perſians it
agreeth very well, when they by deſtroying the Babylonians revenged his
quarrell againſt them for his people; whence note, that the wrath of God **Note.**
and ſpirit of revenge is up againſt the wicked enemies of his Church, and
cannot be quieted again, but troubled till revenge be taken upon them, and
not onely againſt ſuch enemies, but againſt all notorious wicked perſons in

any kind, whom he counts his adverſaries alſo, *Eſa.* 1.24. *Ah, I will eaſe me of mine adverſaries*, they being till condign puniſhment inflicted upon them, a burthen to him.

V. 10. *Take of them of the captivity of* Heldah, *Tobiah and Jedaiah, and goe into the*
V. 11. *houſe of Joſiah.* Verſ. 11. *And take ſilver and gold, and make crownes and ſet them*
upon the head of Joſhua. Here after the propheſie of the four Monarchies of
the world, followeth another of the greateſt Monarch of all, Chriſt Jeſus,
ſet forth by *Zerubbabel* in reſpect of his Kingly dignity before, and now by
Joſhua the High Prieſt in reſpect of his Prieſtly, to denote both which, not
a Crown, but Crownes muſt be made and ſet upon *Joſhua* his head, to intimate
both theſe dignities in one perſon. And by the way hereby was ſhewed
that a Prieſt ſhould ariſe, that ſhould come of *Joſhua* and be both Prieſt and
King, as was *Ariſtobulus* and *Alexander*. And whereas it may ſeem unfit by
a Crown to ſet forth the Prieſtly dignity, becauſe the Prieſt did not wear a
crown, but a Miter, it is underſtood, that Chriſt was a Prieſt after the order
of *Melchiſedek* King of Righteouſneſſe and King of Peace, as his name signifieth,
and therefore he might well be ſet forth by more then one Crown; and
that this is a propheſie touching Chriſt, under whom all other Crowns ſhould
come, and *Dan.* 2. was ſhewed, that he ſhould break in peices and deſtroy all
V. 12. other kingdomes, appeares verſ. 12. where he declares plainly, that he meant
V. 13. hereby *the branch*, whom hee would bring forth, that ſhould ſit upon the
Throne and build the Temple, and ſit as Prieſt upon the Throne and beare
the glory of both Crownes, and by both ſettle peace. But what is meant
by his taking of *Heldah, Tobijah, &c. Anſw.* This was done becauſe the people
returned out of captivity were faint-hearted, and feared, that they
ſhould now live in a miſerable caſe by reaſon of their enemies about them,
and theſe potentates propheſied of, from whom they might perceive, that although
they ſhould receive ſome good, yet much more evill. To incourage
and comfort them therefore againſt all this, the Prophet is bidden to goe
and take from theſe men, which the Lord knew, that they would willingly
give, *ſilver and gold* to make Crownes of for the uſe here declared. What theſe
men were we know not, but moſt probably they were both able and godly
Calvin. men, as their names ſignified, and not of the puſillanimous ſort, although
Gualter. in high place, as *Calvin* conjectureth againſt *Lyra, Gualter* and others, for
he will have the Prophets going to them, and placing the Crownes made
afterwards in the Temple for a memoriall, to be placed there to their ignominy
for a remembrance of their faint-heartedneſſe, that both they might
be aſhamed, and now gather more heart, and others warned by them not to
be ſo timerous and diſtruſtfull. For why they ſhould be thus conceived of
I ſee no reaſon, but rather of the contrary, ſeeing hee took from them ſilver
and gold, which cannot be conceived to have been done, but they voluntarily
giving it out of their great piety, being herein exemplary to others to
move them to liberality towards the Temple and the appurtenances thereof,
as *Gualter* ſaith. And for the placing of the Crowns, that were made
hereof in the Temple for a memoriall, when they had beene firſt ſet upon
Joſhua his head, how can it be thought, that they were placed there for any
other end, but that by ſeeing them men might from time to time be held in
expectation of the Meſſiah, as the Caldee renders the word, which wee read
Branch, and remember the goodneſſe and bounty of theſe men, who contributed
readily at Gods appointment, ſo bountifully to the making of theſe
Crowns to their everlaſting praiſe, as our Lord Jeſus ſaid of the woman, that
was at ſo great coſt in providing a box of ointment, whereby to anoint him
to the buriall, *This ſhall be ſpoken of for a memoriall of her in all countries.* For
the ſignification of theſe names, ידעי ſignifieth knowing [illegible] טבות *the goodneſſe
of God*, and both the other names are compiled in part [illegible] יה ſignifying
God. Touching *Joſiah* in particular, to whoſe houſe he is bidden to goe and
make Crowns, the Hebrews ſay, that after the Jews return from their captivity
Cyrill. they made a treaſury and that *Joſiah* was the Keeper thereof, ſo *Cyrill*, and *Jerome*
Hieron. calleth him *æditum* the Keeper of the houſe.

He

V. 12. *Hee ſhall grow up out of his place, and he ſhall build the Temple of the Lord.* This he ſpeaks of Chriſt, *the branch*, as he was alſo called before chap. 3.8. Heb. it is, *he ſhall branch from under him*, ומתחתיו יצמח, whereby it is meant, as *Jerome* hath it, he ſhall grow into many branches, who ſhall by the Preaching of the Goſpell ſpring out of him, for which cauſe he is ſaid to be the Vine, and beleevers the branches, and the Olive tree into which the Gentiles are graffed by faith, and they are ſaid to *branch from under him*, becauſe by vertue coming from him, and not by humane force or might, whereby they were compelled, for which cauſe, and to ſhew which he ſent not out great men or learned men at the firſt to preach the Goſpell, but poore and ignorant men, yet not to ſhew, that it was his will, that ſuch ſhould alwayes bee the inſtruments of converting ſoules, but that the Goſpell might appear to be the very power and wiſdome of God, and therefore after the 12 he called *Paul*, a learned man to goe out preaching alſo, who planted more Churches, then any of the other Apoſtles, as branches of this Vine or Olive tree, for the confutation of thoſe, who in theſe confuſed times, (wherein every one, that will, becomes a Preacher, as in the days of *Jeroboam*, men of the baſeſt ſort became Prieſts) plead for the Preaching of illiterate men, as ſent of God, and cry down learning. Theſe words are alſo by ſome underſtood of his owne ſpringing up, by virtue in himſelfe and not borrowed from any other. But the former is the beſt, and approved by the words following, *he ſhall build my houſe, &c.* this is done by thus branching out, ſith the houſe of God hereby meant is nothing elſe, but a company or Congregation of beleevers, as *Epheſ.* 2.20. 1 *Tim.* 3.15. V. 13. And for further confirmation of the ſame, he ſaith again *v.* 13. *Even he ſhall build the Temple of the Lord, and he ſhall bear the glory*, that is, the glory of the crowns before ſpoken of, being both King and Prieſt for ever, in pointing whereat, *David* ſaith, *Thou haſt ſet a crown of pure gold upon his head*, and Pſal. 110. *Thou art a Prieſt for ever after the order of Melchiſedech*, and *ſit thou on my right hand, till I make thine enemies thy footſtool:* and of this *glory*, ſee before ch. 2.8. *After the glory he hath ſent me to the Nations*, where by glory is meant Chriſt filling the ſecond Temple with glory greater then the firſt, as was propheſied *Hag.* 2.7, 8. not of ſilver or gold, but of an high Prieſt a King of Kings that ſhould come into it, whereas none but an high Prieſt after the order of *Aaron* came into the other, adorned only with pontificall robes wrought with gold and ſilver, the glittering & glorious things of this world, but he ſhining in heavenly glory, although not ſeen with carnall but ſpiritual eys, unleſſe when he pleaſed by a few in his transfiguration upon the Mount, and by *John*, *Rev.* 1. *And he ſhall ſit and rule upon his Throne, and be a Prieſt upon his Throne, and the counſell of Peace ſhall be between them both.* As he hath two crowns, ſo he hath alſo two thrones, ruling as a King by powerfully ſubduing all enemies, either making them to yeild and ſubmit unto him, or breaking them in pieces and deſtroying them, and as an high Prieſt, ſacrificing and making interceſſion for his people. And between theſe two, he ſaith, is the counſell of peace, that is, when men are ſubdued unto him by beleeving and obeying, and their ſinnes are done away by his ſacrificing of himſelf and continuall interceſſion for them, there followeth peace with God, who in his eternall counſell hath thus provided to make peace betwixt ſinfull man and himſelf, and betwixt Jew and Gentile, and Nation and Nation, and the people of a Nation amongſt themſelves, there being otherwiſe no peace to the wicked, ſo alſo *Hag.* 2.8. *Eſa.* 11. *And in me*, ſaith Chriſt, *ye ſhall have peace.* If it be at any time otherwiſe in the Church, there being ſtrife and contention, it is for want of one of theſe, Chriſt doth not rule in the heart, or in the Church, all things in worſhip and diſcipline being ordered according to his will, as indeed it is ſeldom done, and to be ſure is not done at this day in our Church, wherein either there is no government, or they have a ſtroak in the government thereof to whom the Lord never committed it, being neither Biſhops, Presbyters, Paſtors, or Teachers, or Deacons, who only are his Officers, all others being introduced by men. The Jewes expound this counſel of peace between theſe two, of the good agreement be-

twixt

Hieron.

Joh. 15.1.

Rom. 11.

Pſal. 21.3.

Matth. 17.

Pſal. 45.

Pſal. 2.

Eſa. 57.21.

twixt the King and the Prieſt, *Zerubbabel* and *Joſhua*, whereas in times paſt there were ſometimes jarres, as betwixt *Uzziah* the King that would offer incenſe and *Azariah* the Prieſt reſiſting him. But becauſe the crowns were ſet, not upon two mens heads, but only the head of one, this falleth to the ground and the Expoſition before going muſt needs ſtand firm.

V. 14. *And the crowns ſhall be to Helem, and Tobijah, Jedajah and Hen:* where two of the names before mentioned are named again, *Tobijah* and *Jedajah*, the goodneſſe of God, and the knowledge of God, but for the other two, *Heldai* and *Joſiah*, here are new names, *Helem* and Hen, the firſt חלם ſignifying *a dream*, the other חן *grace*. Hereupon the Rabbins, bold to invent any thing, ſay, that by *Helem* was meant *Daniel*, ſo called for his expounding of dreams, and by them *Ananias*, *Azarias*, and *Miſael*, for the great grace that was in them, not to be moved through fear of the fiery furnace to worſhip *Nebuchadnezzars* image, for to theſe, ſay they, coming from *Babylon* and bringing much treaſure with them, the Prophet was bidden to goe for this gold and ſilver. But to paſſe this over as a conjecture, it is moſt commonly held, that *Heldai* before ſpoken of, had two names, and ſo had *Joſiah*, and therefore having ſpoken of them by one before, now he ſpeaks of them by the other, being moſt ſignificative to ſet forth the men to whom Chriſts glory ſhall be communicated, *viz.* the knowers of God, and ſuch as have goodneſſe like that of God in them, ſuch as God reveals himſelf to, as by dreams he did of old, ſo that they underſtand his myſticall things; and laſtly ſuch as have grace to walk before him in holineſſe as they ought, and righteouſneſſe all their dayes. Now to them it is ſaid, that theſe crowns ſhall be to them *for a memoriall in the Temple of the Lord*, that is, having been ſet upon the head of *Joſhua* and then taken and laid up in the *Note.* Temple, ſo that all who ſhould ſee them ſhould remember and praiſe their piety, out of whoſe bounty theſe were made. And conſequently, hereby was ſhewed, that able men, who are liberall in doing any thing in the Church of God, according to his will by their purſes to his glory, ſhall not be forgotten but be had in everlaſting remembrance in heaven, which is chiefly Gods houſe.

V. 15. *And they that are far off ſhall come and build in the Temple of the Lord*, that is, Heathen Kings contributing hereunto, as after this *Darius* did *Artaxerxes*, ſpoken of *Nehem.* 1. and *Ptolemie Philadelphus*, who ſent pretious veſſels unto it. But it is ſpecially meant of the Temple, which the Branch Chriſt Jeſus ſhould build under the Goſpel. For to building of this ſpirituall Temple the Miniſters of Chriſt in moſt remote places, being ſtirred up from amongſt the Gentiles, came and laboured, as in *Eph.* 4. 12. not only Apoſtles, but Paſtors, and Teachers are ſaid to build the Church of Chriſt which is his body. And this is ſpoken for the incouragement of the Jews to goe on in building and to ſhame thoſe that were not forward herein, when as foreiners that had not ſo much reaſon, ſhould come to doe that, which they either for fear of danger, or for the coſts and charges of the building refuſed to do: *and this ſhall come to paſſe, if yee diligently obey the voice of the Lord your God*; this is added to ſhew that Gods promiſes of good take not effect, but are fruſtrated to them that diſobey and ſin againſt his commandements, as is further expreſly ſaid, *Jer.* 18. 9, 10. And therefore if ſo much were not done for the Jews as was promiſed by the Lord, it was through their own default in not injoying ſo happy a time after their return out of captivity as the Prophets ſpake of. Whereas the Hebrews ſay, that this Propheſie of Foreiners building was fulfilled in *Herod*, who built their Temple moſt magnificently, becauſe he neither came from far nor had they peace, but were full of troubles and vexation under him for his cruel practiſes againſt their high Prieſt and his many other enormities, which made them ſometimes to flee to the Senate at *Rome* to complaine; It was therefore fulfilled only ſpiritually to the full, as was before ſaid upon *Hag.* 2. 7, and but in a little part before according to the letter by that which forein Kings did.

CHAP. VII.

THe 4 *year of Darius the* 4 *day of the month Chiſleu*: The time of the Lords ſpeaking to *Zechariah* was noted twice before, ch.1.1. *the* 8 *month of the* 2 *year of Darius*: and v.7. *the* 11 *month called Sebat*, whereby it appeareth that the Jews reckoned their years by months, two of which were called *Sebat* and *Chiſleu*, and of the firſt called *Niſan*, ſee *Eſth*.3. of the third called *Sivan*, *Eſth*.8. of the tenth called *Tebeth*, *Eſth*.2. and of the twelfth called *Adar*, *Eſth*. 14. of the names of the other months we read not in ſacred Hiſtory, but elſewhere the ſecond month is called *Jiar*, the fourth *Tamuz*, the fifth *Ab*, the ſixth *Elul*, the ſeventh *Tiſbri*, the eighth *Matheſan*, all which are Caldee names, and hereby the Jews began not to call their months, till the time of their captivity and living amongſt the Caldees. Before, their firſt month was called *Abib*, *Exod*.13. the ſecond *Zio*, 1 *King*.6. the ſeventh *Ethanim*, *ch*. 8. &c. But it is to be underſtood, that the firſt month ſo accounted amongſt the Hebrews was not the firſt amongſt the Caldees, or other Nations. For they reckoned from the time of their deliverance out of *Egypt*; as God commanded *Moſes*, and their holy feaſts were appointed by months, the Paſſeover in *Abib*, and their feaſt of Tabernacles in *Ethanan* the 7 month: *Abib* anſwering to our *Aprill* in part, and to *March* in part, thereafter as the Moon happened to change, becauſe they began their month with the Moon, we not. And then the 7 month anſwered to *September* in part, and in part to *October*, which was to the Caldees and other Nations the firſt month of the year. So that the year was reckoned two wayes, either civilly from *September*, *&c.* or religiouſly from *March*, the firſt account holding in all civill matters, the ſecond in holy things, as feaſts. Some hold that the months are here counted by the reign of *Darius*, and according to the time of the year wherein he begun his reign, but this is ſufficiently proved to be falſe, by the reckoning of the months already made, it was then in the 9 month of the year, according to the common account that this word came to *Zechariah*, almoſt two yeares after his revelation had before, not that he went all that time without Preaching to the people, but many things being in the mean ſeaſon ſhewed unto him, as appears chap. 2.3. 4.5.6. onely this was the next moſt remarkable time of a new revelation about 2 years after their ſetting on to build the Temple againe, in which it ſeemeth that although they had both this Prophet and *Haggai* amongſt them continually inculcating good unto them and diſſwading them from evill, yet they lived wickedly, and therefore had need as well to be quickened to holineſſe of life and to leave their ſinnes, as to the building of Gods houſe, for which he here proceedeth as he doth in telling them of their fathers wickedneſſe, v.9,10,11,&c. and their own abuſive faſting, v. 5,6,7. and exhorting them to juſtice, ch.8.16,17. But to proceed as the words of the Prophet ly in order. V. 2. *When they had ſent to the houſe of God Sharezer and Regemmelech and their men to pray before the Lord.* Heb. *Regemmelek ſent and Sharezer and his men*; and both *Calvin* and *Gualter* follow this reading, *Calvin* rendring it, *Regemmelek had ſent*, in which words the occaſion of this propheſie is intimated. This *Regemmelek* and *Sharezer*, were prime men and of great authority amongſt thoſe Jews, who yet remained at *Babylon* and returned not with the reſt to their own countrey, as they had liberty to doe, but being there long ſetled and probably grown wealthy they preferred to continue there ſtill in a certain eſtate before removing to uncertain. They now hearing of the welfare of the Jews, the captivity alſo being long agoe at an end and of the going forward of the work of the Sanctuary by the preſent Kings allowance, began to conceive, that whereas faſts had been kept by the Jewes in *Babylon* during the 70 years captivity, and now a long time after, that the cauſe being removed theſe faſts ſhould ceaſe and be kept no more. But becauſe they would doe nothing raſhly, before they would ceaſe from keeping them, they

The Caldee names of the moneths.

V. 2.

Gualter.

Note.

they thought it neceſſary to ſend to the prieſts at *Jeruſalem* and the Prophets there to inquire the will of God in this matter, and did therefore ſend, as is here ſaid, and it is not meant, that others ſent them, as in the New Tranſlation which the Hebrew will not bear, but *Sharezer* ſent *Regemmelech* and his men, that is, the men of the place where he lived by his motion, being therefore called his men, becauſe drawn by him to ſubſcribe to this embaſſage and to contribute to the bearing of the charge. He ſent principally ſome about whom they agreed to *Jeruſalem* to inquire about this matter, and to pray there for them as God of old appointed, *Deut.* 17. 8. touching inquiring in difficult caſes and controverſies, and touching praying in the houſe of God, when *Solomon* had built and dedicated it. Hereupon the Lord by his ſpirit ſpake unto *Zachariah* to ſay, as followeth, verſ. 5, 6, &c. To which words before we come, note 1. that the Jewes who lived far from *Jeruſalem*, yet were not without piety towards God, for ſo much as they ſent thither ſome to repreſent their whole congregation, and to pray for it, as God had appointed, that the length of the way may not be a hinderance to any of Gods people in comming to the place, to which they ſhould, for devotions ſake. 2. They would alter nothing in the ſervice of God without advice taken with thoſe at *Jeruſalem*, where the Synedrion or great councell of the Jewes was, by the determination whereof things were to be ordered: a manifeſt ground for a Synod in a Chriſtian Kingdome for the ordering of things in the Church of God, and againſt thoſe particular conventicles, that without conſulting with ſuch a councell dare alter things in Gods publick worſhip, holding an independency, and liberty for every one to follow his own conſcience in matters of religion. For if theſe men, that came ſhort of their duty in not returning to help build the houſe of God, yet had ſo much goodneſſe in them, as that they would not upon their own heads go from the cuſtome of the Church to the making of a ſchiſme herein, how much are they to be condemned, that without any regard of this by their tenet of independency lay a ground of innumerable ſchiſmes? Laſtly, for the queſtion made, verſ. 3. whether they ſhould weep ſeparating themſelves in the 5 moneth any more, as they had done for many years, that is, ever ſince the beginning of the captivity, note, that faſting ought to be joyned with weeping, as alſo is commanded *Joel* 2. and then a man ought to ſeparate himſelf from worldly imployment, that he may wholly intend his duty.

V. 5. Now to come unto verſ. 5. *Speak to the prieſts and to all the people of the land, ſaying, when ye faſted the 7. moneth and the 5. moneth, did ye faſt unto me?* The men comming from *Babylon* moved the queſtion, but the Prophet in ſtead of anſwering them is directed by the Lord to turn to the prieſts and people inhabiting at *Jeruſalem*, taking occaſion from this queſtion moved to taxe them for their formall faſting the 5. and 7. moneths all that long time that they had continued ſo to do, as thinking that the very duty doing was a great point of piety, although without reformation of their manners. But why did he thus, and not rather anſwer the inquirers? *Sol.* It is probable, that this queſtion being moved to the prieſts, they ſtood for mens going on in keeping the faſt, affirming it to be ſuch a duty, as that none could queſtion, whether they ought ſtill to go on in keeping it without being branded with the note of prophaneneſſe. And this is the more probable, becauſe the Phariſees, that roſe up afterwards boaſted of their often faſting, as if for this very thing none other men were comparable to them. To take them down then, who now bare themſelves upon their continuall going on in faſting in the moneths aforeſaid, and deſpiſed theſe, that were come to inquire, the Prophet being asked by theſe ſpeaks to them, vilifying their faſting all this time, as nought worth, becauſe they faſted not from ſin, as they ſhould chiefly have done, no faſt, that is kept, being otherwiſe a faſting unto God, but unto our ſelves, and ſo altogether unacceptable to God, and he ſaith, that they faſted to themſelves, becauſe that although their preſent caſe required faſting and prayer extraordinary, yet to keep ſet times month after moneth was their own in-

invention, neither had they any warrant for it from Gods word but only
ſometime to call a faſt, and the judgement ſtill continuing to call another,
there being danger by cuſtomary keeping of it, to bring it to be a formall
thing, and ſo rather a ſin then a vertue, as the Phariſee's faſting afterwards
twice a week, according to the tradition of the elders, puffing him up above
other men. Moreover the people, amongſt whom *Zachary* was ſet to teach *Note.*
being wicked, and without all power of godlineſſe in their lives, there was
good reaſon that he ſhould firſt by reproving the abuſes amongſt them ſeek
to reform them, before that he dealt with others further off. For hereby
he intimated, that a paſtour ſhould firſt and chiefly look to his own flock,
and every private man to his own houſe, before that he intermeddles with
matters concerning others, which yet is alſo to be done, becauſe by the Lord
required, ſaying, *Thou ſhalt not hate thy brother in thine heart, but tell him, and not* Levit. 19. 17.
ſuffer ſin in him.

And when ye did eat, did ye not eat for your ſelves? That is, as ye faſted, ſo ye V. 7.
ceaſed faſting and fell to eating and drinking, as ye thought good, and not as I
require. For God would have us, when we eat and drink, to do it to his
glory, looking up to him to give him praiſe, taking heed of exceſſe herein,
and not following our own appetites, but in our eating and drinking having
reſpect unto this, *viz.* to be hereby refreſhed and ſtrengthened, and ſo to be 1 Cor. 10. 31.
made the more fit to labour in our vocations, and to ſerve him in duties of
piety. Whoſoever doth not thus, but intends meerly the filling of his belly
with things moſt delicious, he doth not eat unto the Lord, but to himſelf,
and ſo offendeth.

Should ye not hear the words which the Lord hath cryed by the former Prophets? Here V. 8.
Zachary cometh plainly to declare his meaning in that, which he had chal-
lenged them for before, *viz.* that their faſting could not be acceptable to God,
becauſe they did their own wils, and were unjuſt and deceitfull in their dea-
lings one towards another, and when they did ſo, *Iſaiah* had taught them how
much the Lord deſpiſed all their faſtings, and outward humiliations, yea and Eſa. 58. 1.
this he did by extending his voice to the uttermoſt, for which it is ſaid, *he*
cryed, and accordingly the Lord ſaid there, *cry aloud, lift up thy voice as a*
trumpet.

Execute true judgement, &c. In calling upon them thus to do it is intimated, V. 9.
that they did it not, but ſinned one againſt another by injuſtice and wrong,
as their forefathers had done, when the kingdome of *Judah* flouriſhed, but
was therefore come into their enemies hands and brought to deſolation,
which is here commemorated for a warning to them, that they might now
beware and not go to do likewiſe, as they would not ſuffer by the like terrible
judgements.

CHAP. VIII.

I *Have been jealous for Zion with great jealouſie.* The prophet having upon oc- V. 2.
caſion of thoſe Jewes queſtion about the faſt which came from *Babylon*, taxed
them at *Ieruſalem* for their unjuſt dealing, and not being made any whit the
better for all their faſting 70. years together, ſeeking by all means their refor-
mation, now he cometh to them that were ſent from *Babylon* to inquire about
the faſt, whether it ſhould ſtil continue or no. And that he might win them the
more and make them willing to return to *Ieruſalem*, the countrey being left
in which they ſtill continued to their great ſhame, he propheſyeth of a moſt
proſperous eſtate, wherein *Ieruſalem* ſhould now be, their enemies who had
ſpoiled them being ſeverely animadverted againſt, and brought down ſo, as
that they ſhould not be able to ſtand up to hurt them any more. For theſe
words, *Lyra* expounds the jealouſie here ſpoken of, as if Gods wrath or jea-
louſie againſt Zion were meant, whereby he had been moved to bring ſuch *Lyra.*
judge-

Calvin. Gualter. judgements upon him, as he had done. But *Calvin* and *Gualter*, of his wrath againſt her enemies, into whoſe hands ſhe had been long delivered for her ſins, and had been vilely entreated: but now the Lord profeſſeth all his fury againſt her enemies, as laying to heart the indignities by them offered to her, his Spouſe. For the prepoſition here uſed is ל, ſignifying, not *againſt*, but *for*, and a jealous husbands wrath is not only againſt her, when ſhe proveth falſe unto him, but alſo being reconciled againſt ſuch as abuſe her. And this ſeems to be beſt, becauſe in explaining himſelf what he meant hereby, verſ. 3. he ſaith, *I am returned to Zion and will dwell in the midſt of Jeruſalem*, which could not be done without judging their enemies, that formerly kept them under. Touching the application of this Propheſie, it is by them, that are of ſoundeſt judgement made firſt unto the Jewes, towards whom it was fulfilled in part, when after their ſetting on again to build the Temple they had plenty, being before in great want and ſcarcity, as was ſhewed, *Hag.* 1. Touching which plenty ſee verſ. 12. here following, and when after contention with their neighbours, of which ſee *Ezra* 4. they had peace, as is ſaid, verſ. 10, 11. But moſt perfectly were all gracious promiſes here made fulfilled to the faithfull under the Goſpel conſiſting both of Jews and Gentiles, *Jeruſalem ſhall be called a city of truth, and the mountain the holy mountain of the Lord*, the Church or congregation of the faithfull being hereby underſtood, as in many other places.

V. 7. *I will ſave my people from the eaſt country and from the weſt.* This is manifeſtly ſpoken of the faithfull gathered together from all parts into the Church of Chriſt, becauſe the *Jewes* are every where ſaid to have been carryed not into the eaſt or weſt, but into the north. And therefore this our Prophet ſpeaking of the ſame, chap. 2. nameth not only eaſt and weſt; but alſo north and ſouth, and our Lord Jeſus in ſpeaking of the nations, that ſhould come in *Luk. 13.29.* ſaid, they ſhall come out of the eaſt and the weſt, and ſit down with *Abraham, Iſaac*, and *Jacob, &c.* the children of the Kingdome, that is, the Jewes, who beleeved not, being ſhut out of doors.

V. 10. *Before theſe daies there was no hite for man or beaſt.* That is, men and beaſts labouring in tilling the ground, it payed them not with her increaſe. *And there was no peace to him that went in or out.* That is, neighbouring nations were at ſuch enmity with the Jewes, that a man could no ſooner go out of the city, *Hieron. Cyrill.* but ſome were ready to ſeaze upon him to rob or kill him, and *every one was againſt his neighbour*, without the city it was as hath been ſaid, and within it was as ill, becauſe there were falſe brethren ſeeking advantages againſt their brethren the Jewes. Thus almoſt *Jerom* and *Cyrill.* And this is premiſed as done before the building of the Temple, that the mercy to be ſhewed after, might be the more magnified, *viz.* the mercy of peace and of the plentifull en-

V. 12. creaſe of the fruits of the earth, as followeth, 11, 12, 13, 14, 15. Then verſ. 16, 17. he preſcribes them rules to walk by, that they might be as thus happy and bleſſed, hereby intimating, that the promiſes of God are but conditionall, of what good ſoever he ſpeaketh, that he wil do for his people, the perfect ful-

Note. filling thereof cannot be expected, if they walk unworthily, as is expreſly alſo taught, *Jer.* 18. we muſt, to have Gods promiſes made good unto us, abhorre from lying, wrong doing, & falſe ſwearing; which the Lord hateth, as is here ſaid.

The faſt of the 4, 5, 7, and 10. moneth ſhall be to the houſe of Judah feaſts, therefore

V. 19. *love Truth, and Peace.* In expectation, that it ſhall be ſo, if ye thus doe, but if ye be falſe and unjuſt & contentious, never expect ſuch an happy time. Tou-

Cyrill. ching theſe monthly faſts, *Cyrill* ſaith, that in the 4. moneths they kept a faſt, becauſe the city *Jeruſalem* was then broken up by the Caldees, 2 *Ki.* 25.4. and the 10. moneth, becauſe it was then firſt beſieged, *v.* 2. & the 5. moneth, becauſe the houſe of the Lord was then burnt, *v.* 6. and the 7. moneth, becauſe that *Gedaliah* being then ſlain, who was appointed by *Nebuchadnezzar* to be governour over the Jews remaining in the land; there followed an utter extermination of them

Hieron. Rupert. from thence into *Egypt*, v. 25. But *Jerom* aſcending higher, beſides theſe reaſons of keeping theſe 4. faſts, aſſignes others for two of them, *viz. Moſes* his breaking of the Tables, when he came down from the Mount, which was done, & Gods

wrath declared againſt *Iſrael* for their idolatry with the golden calf. For that Exod. 32.
this was in the 4. moneth of their departure out of *Egypt* appeareth, becauſe
they came out in the moneth of *Abib*, which was the firſt moneth, and
came to Mount *Sinai* in the 3. moneth, and them *Moſes* was called up to
the Mount, where he ſtayed 40. daies, and comming down again he brake Exod. 19.
the Tables out of indignation at the aforeſaid idolatry. For the fifth moneth
he giveth this reaſon, the heavie tidings came then of Gods wrath againſt
them for murmuring at the return of the ſpies out of the land of *Canaan*, who Numb. 14.
therefore threatned them that they ſhould never come there, but periſh in
the wilderneſſe. For that this was in the fifth moneth may be gathered from
Numb. 10. where it is ſaid the cloud was lifted up and they began to travell in
the 2. moneth the 20. day, then comming to *Kibroth hattaavah* they tarryed Numb. 11.
there an whole moneth, and for *Miriam* ſmitten with the leproſie 7. daies, Numb. 13.
after which the ſearchers were ſent into *Canaan*, and returned not, till after
40. daies, and then was that murmuring for which they were threatned. But
however the times may agree to the ſad things by him mentioned, yet it is
not to be thought, that theſe faſts were now kept therefore, but the reaſons
before ſaid, for it is ſpoken of faſting theſe 70. years, whereas if they had be- Chap. 5.
gun upon theſe occaſions, they had now continued many hundreths of
years.

But now he by way of anſwering them that were come from *Babylon*, ſaith, in effect, that they ſhould keep theſe faſts no more, the cauſe why, being at an end, and that in ſtead of faſts they ſhould keep their feaſts again with joy, as they could not do all the time of their exile, becauſe they were to be kept at *Jeruſalem*, from whence they had been in theſe 70. years far removed. And in ſaying thus he doth in a manner invite them, leaving the parts where they now lived to return to *Jeruſalem*, that they might have indeed a time of perfect rejoycing in Gods great mercy in delivering them from their long continued miſeries in *Babylon*.

V. 20. *Thus ſaid the Lord of hoſts, there ſhall yet come people, &c.* Having ſpoken all comfort to the ſincere and peace loving Jew, verſ. 19. now he propheſieth of the converſion of the Gentiles by the preaching of the Jewes, that is, the Apoſtles under the Goſpell, which ſhall tend further to the increaſing of their joy; and in ſpeaking of the Lord, that ſhall do this, he ſaith, *the Lord of hoſts*. As he alſo doth very often in this propheſie, leſt any ſhould doubt of the power whereby ſuch mighty things ſhould be effected. In ſaying, *there ſhall yet come people*, he meaneth, that the joy and feaſting before ſpoken of ſhall long hold, *untill*, as the word עד ſignifieth, peoples come in unto God through the Apoſtles preaching, the vulg. hath it *uſquequo*, or it may be read, *untill that*.

V. 21. *And one city ſhall ſay to another, Let us goe to pray, and I will go alſo*: a notable expreſſion of the earneſt deſire of the nations unto Chriſt being once inlightened by the word, as *Eſa.* 2. and *Mich.* 4. and finally the city, that exhorteth another is brought in ſaying, *and I will go alſo*, that is, not move you to that, which I will not do my ſelf, but I will be one of the forwardeſt. And in ſtirring up one another to go to *Jeruſalem* he meaneth, to the Church of Chriſt, verſ. 22.

V. 23. Then ſhewing in what great numbers they ſhould come in he ſaith, *Ten men ſhall lay hold of the ſkirt of a Jew*. By ten a multitude being underſtood, as in many other places, and in ſaying, they ſhould lay hold of his ſkirt, he alludeth to the Jewes manner of apparell, being a long garment with fringe upon the ſkirt thereof, and intimateth that the nations hearing of Chriſt, ſhould be as ready to follow the preacher and to be led unto him, as a childe, that takes hold of his fathers ſkirt, of whom he is moſt fond to goe with him to any place.

CHAP. IX.

V. 1. T*He burthen of the Word of the Lord in the land of* Hadrack *and* Damaſcus *ſhall be the reſt thereof.* The Lord having before comforted and incouraged his
people by promiſing after the temple built, happy times unto them, now
leſt they ſhould be afraid of the interruption of their joy by their enemies
round about them, he here comforteth them againſt this fear. By the land of
Hadrack ſome underſtand *Arabia*, but others more probably *Syria*, becauſe
Damaſcus here alſo ſpoken of is the chief city of *Syria*. And that the Syrians
were great enemies of the Jewes, and nigh unto them, we read in ſundry places.
Now that they may not fear the Syrians, he ſaith not only *the burthen*,
whereby alwaies ſome great judgement tending to deſtruction is meant, but
Zech. 5. alſo, that *Damaſcus ſhall be the reſt* of this burthen, that is, being laid on, it
ſhall there continue, as was ſaid before of the Ephah, that it ſhould be ſetled
upon the Baſis in the land of *Shinar*, *When the eyes of man and of all the tribes of*
Iſrael ſhall be towards the Lord. Here the time is pointed out, when the enemies
of the children of *Iſrael* ſhould thus lye under Gods heavie judgements, *viz.*
when their eyes ſhould be towards the Lord, and this is by hearkening to his
Commandements to do them, as *Pſal.* 113. 1. *As the eyes of a ſervant are towards*
the hand of his maſter, ſo are our eyes toward thee, and by not truſting in an arme
of fleſh, but in God alone, whereas heretofore they had truſted in their own
ſtrength, wiſdome, and wealth, which whoſo doth, cannot have his eyes
towards God, and ſo the help and comfort before ſpoken of from him. And
he ſaith firſt, *the eyes of man*, and then of *all the tribes*, to intimate that they had
done before but like carnall men, and they not a few, but generally all the
tribes of *Iſrael*, for there was a generall corruption amongſt them, but this
being purged out, they, he ſheweth, ſhould generally above man depend wholly
upon and truſt in him.

V. 2. Hamath *alſo ſhall border thereby,* Tyrus *and* Sidon *though very wiſe.* That is,
theſe cities, how mighty and politick ſoever, ſhall fear no better then *Syria*
before ſpoken of, touching two of which, *Tyrus* and *Sidon* and their wealth
and pride the Prophets often ſpeak; of *Hamath*, as a very great city of *Syria*
the Prophet *Amos* ſpeaketh, it was furtheſt remote from *Damaſcus*, and ſo a
place which thought to eſcape, when the burthen ſhould take up *Damaſcus* for
the reſt thereof. The diſtance of a place from that, upon which God ſends
Note. his judgements, is nothing to hinder their piercing thither alſo, God can
and will joyn places furtheſt diſtant one from the other being alike in ſin in
the like heavie judgements, he hath both a ſword and bow, to ſlay nigh at
hand and afar off.

V. 4,5. Aſhkelon *ſhall ſee it and fear,* *and* Gaza, *&c.* *and a baſtard ſhall dwell in* Aſhdod.
Tyrus and *Sidon* being deſtroyed by Gods judgements, the Philiſtims
come next to be threatned, whoſe the cities or lordſhips here named were:
for they were moſt infeſt enemies to the Jewes. For a baſtard inhabiting
Gualter. *Aſhdod*, the vulg. hath a ſeparator; *Gualter*, a ſtranger, the word is ממזר of
זר to be a ſtranger, as a baſtard is called, becauſe he comes of another, a
ſtranger and not of a wedded husband. And if we take it for a ſtranger, the
ſenſe is plain, the enemy being a ſtranger having ſubdued *Aſhdod* ſhall dwell
there, as *Arrianus* ſaith, that *Alexander* having ſubdued the Philiſtims countrey,
after *Tyrus* and *Sidon*, placed ſome of his forces in *Aſhdod*, as he ſaw it
moſt commodious for him for the ſubduing of other peoples thereabouts.
Lyra upon the word *ſeparatour* ſaith, that *Alexander* might well be ſo called,
becauſe he divided the land there amongſt his ſouldiers, yet as the word ſignifieth
a baſtard, ſo he ſaith *Alexander* might well be thus called, for he was
begotten by *Kendebeus* in the likeneſſe of *Jupiter Ammonius* lying with his mother,
Calvin. as his Hiſtory ſheweth. *Calvin* by a ſtranger here underſtands a few of
that city left, and keeping there now but as ſtrangers, here one, and there ano-

ther. And why did the Lord thus to the Philiſtims? The next words ſhew, *For their pride, and I will take the bloud out of his mouth and the abomination from between his teeth.* Whereby is meant, that the Philiſtims were great ſhedders of V. 7. bloud, and therefore he ſpeaks of them as of Lions, or Wolves, out of whoſe mouthes ſilly ſheep are plucked, which they are devouring bloud and fleſh and all, & by victories and getting other mens goods into their poſſeſſion they were greatly puffed up with pride. But he addeth, *he that remaineth ſhall be for our God*, and *a governour in Judah and Ekron, as a Jebuſite*, wherein he propheſieth of their converſion to Chriſt alſo, after all this ſuffered, ſo many of them, as eſcaped. But why ſhall *Ekron* alone be as a Jebuſite, one of the old inhabitants of *Canaan*, whom the Lord expelled before *Iſrael* without any mercy. Some, ſaith *Calvin*, think, that hereby it is meant, that they of *Ekron* ſhall have the honour to dwell in *Jeruſalem*, as the Jebuſites long did, but he rejecting this, ſaith, that the meaning is, *Ekron*, although it ſhall be longer in deſtroying, then the other cities of the Philiſtims, yet it ſhall be but as the Jebuſite, who kept the tower of *Sion* till *Davids* time, but then they were by him expelled. But forſomuch as the judgements to come upon the Philiſtims cities or principalities went before, whereof *Ekron* was one, and here the Prophet turns from ſpeaking terrour to ſpeak comfort, I rather hold that as of them, which remained he ſaith, that they ſhould be to God, and be as princes in Judah; for ſo the word ſignifieth, that is, in high and honourable account in the Chriſtian Church ſet forth by *Judah*, ſo the inhabitants of *Ekron* in particular, that remained, ſhould be as the Jebuſites dwelling amongſt the Jewes, when the Amorites, and Canaanites were expelled, and that in the chief part of the land *Jeruſalem*, which anciently was called from them *Jebus*, according to the diſtick. *Solyma, Luza, Bethel, Jeruſolyma, Jebus, Elia, Vrbs ſacra Jeruſalem, dicitur atq; Salem*: for ſo it is ſaid, *Joſh.* 15. *The Jebuſites dwelt with the Jewes in Jeruſalem to this day, neither could they be expelled.* But of theſe Philiſtims it is not meant ſo much, that they ſhould be, as the Jebuſites, in that place, but that they ſhould be by faith incorporated into the Church, the company of which it conſiſteth being called *Jewes within*, according Rom. 2. 29. to the ſpirit, though not in the fleſh. *Lyra* expounds it of their being at length ſubdued to the faith of Chriſt, as the Jebuſites were finally ſubdued by *David*.

V. 8. *And I will encampe about my houſe because of the army.* Having hitherto ſpoken of the heavie judgements to come upon the Jewes enemies, ſo that they ſhould not need to fear them, but chearfully go on in the work of building God houſe, now he addeth further for their comfort, if any other enemies ſhould ariſe, ſomething of his continuall keeping watch and ward about it. For theſe words, *becauſe of the army and him that goeth out and returneth*, the vulg. hath it, *of the army paſſing and repaſſing*: expounded by *Lyra* of *Judas Maccabæus* with his army ſubduing the enemy and purging Gods houſe from idola- Lyra. try, of which we read in the Maccabees, and the Hebr. will well bear this reading, although the prepoſition מִן here uſed be moſt commonly tranſlated *from*, and it may well go either way, it being hereby ſhewed, as from whom his ſhould be ſaved, ſo by whom, and thus the oppreſſour or exactour, *Antiochus Epiphanes*, who raged ſo much againſt Gods people, he ſheweth ſhould be kept from doing ſo any more, and as a reaſon hereof, he ſaith, *for I have ſeen with mine eyes*, that is, ſaith *Calvin*, I have ſeen the great ſufferings of my Calvin. people to come by that tyrant, and therefore out of my great compaſſion to mine own, I have thus decreed to ſuccour and help both them and my houſe ſo horribly abuſed. For neither doth the Prophet ſpeak this of himſelf, as if nothing were meant, but that by the ſpirit he foreſaw it, according to ſome, nor of the bare foreknowledge, or foreſight of God, according to others.

V. 6. *Rejoyce, O daughter of Zion.* Here the Prophet commeth plainly to propheſie of Chriſt, of whom he ſpake but obſcurely before, in ſaying, that the remnant of the Philiſtims ſhould be as princes in *Judah*. That which is here ſaid, is ſo well explained *Matth.* 21. that I ſhall need to ſay nothing more upon it in this place: only whereas he ſaith here, *poor and ſaved*, there it is *meek*, for the word, נושע ſignifieth *to be ſaved*, vulg. poor and a Saviour, New Tranſlation, *Bringing ſalvation*, *Calvin*, *ſaved*, expounding it of his being ſaved in his members through his humbling himſelf to the poor and to ſuffer. *Calvin.*

V. 10. *I will cut off the chariot from* Ephraim *and the horſe from* Jeruſalem, *and the battell bow ſhall be cut off and he ſhall ſpeak peace, &c.* Here leſt any ſhould imagine, when the comming of *Zions* king is ſpoken of, that he would gather the people of *Iſrael* and by force of armes joyning the two kingdomes together ſubdue the nations unto him, he ſaith ſo, as that they might eaſily gather the contrary, that none of his people ſhould be armed to ſet him up as king over all either with chariots, horſes, bowes or other warlike inſtruments: but that by ſpeaking peace whereſoever he ſhould come with his word this ſhould be done, as indeed it was, when he bad his diſciples comming to any city or houſe ſay, peace be to this city or houſe, and going thus out into all nations ſet up his kingdome there, and by preaching ſubdued the world unto him, of which large Empire of his he ſpeaketh in the next words, *And his dominion ſhall be from ſea to ſea, and from the river to the ends of the earth.*

V. 11. *As for thee alſo, by the bloud of the covenant I have ſent forth thy priſoners out of the pit, wherein there is no water*, the vulg. *Thou alſo haſt ſent forth.* Hebr. *Thou alſo I have ſent forth.* Here for אתה thou a maſculine is את thou a feminine which the Rabbins expound of the Church of the Jewes, as if the Prophet had turned his ſpeech to them, thus ſeeking to elude a plain evidence touching Chriſt Jeſus, as if it had been ſaid, *alſo thou O Judah, I have ſent out thy priſoners*, making uſe of the letter ſignifying *thy* being a feminine alſo further to confirm the ſame. Some to avoid this inference, ſay that the Jewes have corrupted the Text, putting את for אתה, and שלחתי or שלחתיה. But *Calvin* ſaith alſo; that this ſpeech is directed to the Church of the Jewes, as a wife by God marryed to him, rendring the words, *heus tu, O thou, I have ſent out*, as if he had ſaid, thou haply muſt ſlight all that hath been ſpoken of the king riding upon an aſſe to come bringing ſalvation, &c. becauſe thou haſt many enemies ſtill, and ſuffereſt much miſery, but fear nothing, by the bloud of thy covenant, which thou haſt from me confirmed by bloud, *Exod.* 24. when *Moſes* ſprinkling the book, wherein it was written, bound the people unto it, for which he ſaith, *by the bloud of thy covenant, I have ſent out thy bound ones, &c.* that is, thy members in the bands of many and great miſeries, wherein they lay, as in a pit without water, that is, both in miſery like a dark deep pit without all comfort, and a place, where for want of water there is danger of dying through thirſt. And likewiſe *Gualter* ſaying, he argueth from their deliverance paſt to confirme them in the hope and expectation by the King or Meſſiah to come, taking *Babylon* to be the place here compared to a pit without water for the uncomfortable and dangerous caſe, wherein they were there, but God had graciouſly delivered them from thence, and therefore this might be a ground of confidence, that as by the bloud of the Old Teſtament, or covenant in circumciſion they had been delivered from thence, ſo by Chriſts bloud, which is the bloud of the New Covenant, or Teſtament, they ſhould have everlaſting deliverance and life through faith in his name. Theſe words then hang together with the former, and carry this ſenſe thus. He had ſaid, that this King in appearance poor ſhould ſpeak peace to the nations, and extend his dominion amongſt them farre and wide. Now that the Church of the Jewes might not be without hope in him he addeth, *alſo thou* my firſt wife, *by the bloud of thy covenant*, that is, the bloud of my ſon, the ſaid King, whereby I have made a new covenant with thee, not of works, but of faith, *I have brought out thy priſoners*, or *bound ones*, that is, long bound up in infidelity, but towards the end of the world converted, *out of the pit, wherein was no water*, that *Calvin.* *Gualter.*

is

John 6. 44.
John 7. 37.
Lyra.
Chryſoſt.

is, the foreſaid pit of infidelity, ſo called, becauſe deep, and no hope of a mans ſelf to get out; and through darkneſſe uncomfortable, for no man, ſaith Christ, cometh to me, except the Father draw him. And when one by believing comes to Chriſt, he comes out of darkneſſe into a marvellous light; and it is a pit without water, that is, water of which Chriſt ſpeaketh, ſaying, *If any one thirſteth, let him come to me, and I will give him of the water of life*: and all this is ſpoken of in the preter tenſe, as already done; for the certainty thereof, whereas *Ribera* ſuppoſeth a corruption in the Hebr. to be here, it may be conceived, by that which hath been ſaid, how vain an imagination that is; beſides that, it is dangerous to yeild hereunto, as being derogatory to the credit of Gods Word in the Originall, which is by all means, in every title to be upheld. And whereas *Lyra*, by the *pit wherein there is no water*, underſtands *Limbus Patrum*, where the faithfull were before Chriſts Aſcenſion, but then taken up with him, they being the bound here ſpoken of, it is not ſolid, neither is it ſeconded by any other place of Scripture, teaching, that there ever was any ſuch place. To conclude, for corruption here in the Text, it would nothing avail the Jewes, to make it for the avoiding of a Propheſie touching Chriſt; ſeeing it is neither thus avoided, as I have ſhewed, neither is there an evidence touching Chriſt, in the words before going, ver. 9, 10. more full and plain wanting, although this ſhould not to him be applyed. Yea, ſo plain, as *Chryſoſtome*, and other ancients ſay, that alone it is ſufficient to convince any Jew, that Jeſus is the King, who was to come, becauſe never any other King but he, rode into *Jeruſalem* upon an Aſſe whilſt the city ſtood.

V. 12. *Turn ye to the ſtrong hold, ye priſoners of hope, even to day doe I declare, that I will render double unto thee.* Here the Prophet upon the premiſes, cometh to the Jewes ſent from *Babylon*, chap 7.2. bidding them to return to *Jeruſalem*, under the name of the ſtrong hold, and not to dwell any longer in *Babylon*; and he calleth *Jeruſalem* a ſtrong hold, for promiſes of God made of incamping about his houſe there, becauſe they might think it, being yet without walls, that it was weak, and in continuall danger of enemies; and he calls them *priſoners of hope*, to diſtinguiſh them from the wicked Jewes, that would not beleeve any thing ſpoken by the Prophets touching the future happineſſe of their Nation; wherefore the Prophet ſpeaks not to them, but giving them over as deſperate, he addreſſeth himſelf to ſuch as beleeved; that although they had long been priſoners in *Babylon*, yet they hoped ſtill for a better, and more joyfull time, according to Gods Word, and then he ſaith, *I will render double unto thee*: that is, making thine eſtate far more happy than ever it was: Which, becauſe it was not done before the coming of the Meſſiah, muſt needs be underſtood of the time of the Goſpell, at their converſion to Chriſt, and then myſtically by the ſtrong hold muſt be meant the Church of the faithful under the Goſpell, which is built upon a rock, ſo ſtrongly, that it cannot be ſhaken, and the priſoners of hope muſt be thoſe before ſpoken of, *thy bound* ones, but by being turned to the faith, looſed and brought into perfect liberty.

V. 13. *When I have bent thy ſons for me* (*O* Judah) *filled the bow with Ephraim, and raiſed up* Zion *againſt thy ſons* (*O* Greece) *and made thee as the ſword of a mighty man*: Here the Prophet goes on in particular to foretell to the comfort of the Faithfull, what mighty acts he would inable the Jewes to doe in the time of the *Grecians* power, which he foreſaw by the ſpirit in the time of the Kingdomes in *Ægypt* and *Syria* raiſed up out of *Alexanders* Empire. For then ſpecially did this Propheſie work according to the letter. *Judah* was bent as a bow, by the ſtrength not of man, but of God, and *Ephraim*, as arrowes filled it, &c. when *Mattathias* roſe up, and his ſons, *Judas Maccabeus*, and his brethren in the time of that tyrant, *Antiochus Epiphanes*, and ſo mightily prevailed againſt his Armies, and Captaines, as in the books of *Maccabees* is ſhewed at large. For then God moſt apparently made them his Bow, and Arrows, and Sword, as it were, againſt this *Grecian* King. And the ſons of *Zion* were raiſed up againſt the ſons of *Grecia*, becauſe the Captaines, and moſt renowned, uſed by God, in theſe expeditions, were men of the Church, or Houſe of God in *Zion*, which the Heathen intolerably prophaned, and for this they [illegible] ſtirred up againſt them, and ſo miraculouſly prevailed. But all this is ſpoken of, as done by God, becauſe by his power: and ſo it is alwayes, when the people of God prevail againſt their enemirs; *Note.* it is not by their own ſtrength, but God uſeth them as his inſtruments, they being able of themſelves to doe nothing, no more then a bow, or a ſword, but by the hand of a mighty man, ſhooting, or ſmiting therewith.

V. 14. *The Lord ſhall be ſeen over them, &c.* Here the ſame is further proſecuted, in alluding to that, which was done of old, when the Heathen enemies ſaw, and confeſſed, that God fought for his people, and that by thunder, and lightning, as in the dayes of *Samuel*: *1 Sam. 7.* and ſo he did afterwards, when in the time of *Marcus Aurelius*, at the interceſſion of the Chriſtian Legion in great want of water, he ſent thunder and lightning, and rain, whereby the whole Army was relieved, and the enemies, by the tempeſt, being upon their faces, confounded. *With the ſound of trumpet, and whirlwinds out of the ſouth*: in adding this, he puts them in minde of Gods powerfull preſence amongſt them of old, when with the ſound of a trumpet he came down to mount *Sinai*, and the Prieſts in war at his appointment, ſounded with the ſilver trumpets, at it is particularly noted in the dayes of *Abijah*, and a wonderfull victory was obtained. *1 Kings 14.* For the *whirlwinds out of the ſouth*, this is ſpoken to ſhew the irreſiſtible force, whereby God came upon their enemies, for the ſouth, *Hab.3.* ſpeaking to the ſame effect, ſaith, God came from *Teman*, which lay ſouthward from *Jeruſalem*, when from that wilderneſſe, where he had ſhewed himſelf ſo full of terror, he went as a whirlwind overthrowing the *Canaanites*.

V. 15. *And they ſhall devour and ſubdue with ſling-ſtones, and they ſhall drink, and make a noiſe, as through wine, and be filled like bowls, and as the corners of the Altar*: that is, as *David* with a ſtone out of a ſling ſlew *Goliah*, ſo ſhall they their mightieſt enemies; and for devouring, and drinking, it is allegorically ſpoken, their ſubduing of their enemies being likened to a feaſt unto them. For as at a feaſt men eat fleſh, and drink wine abundantly, till they are filled herewith; ſo they in deſtroying their enemies, did, as it were eat their fleſh and fat, for which, in the like caſe it is ſaid, *I will make a feaſt in* Bozrah *of fat things, and of wine upon the Lees*. *Eſay.* And *Revel.* 19. there is an invitation to a Supper. *Revel. 19.18.* But what is it, that is added, *as the horns of the Altar?* verily, that they ſhould, by the ſlaughter of their enemies, be outwardly, as dipt in bloud, or ſprinkled, becauſe, when a ſacrifice was killed, the prieſts put ſome upon the horns of the Altar: and this is added, to ſhew, that the ſlaughter of the enemies made, ſhould be as an holy offering acceptable to God, and well-pleaſing, although bloud-ſhed generally be moſt defiling. And it is ſaid, they ſhould make a noiſe; as men having drank wine plentifully, ſing and ſhout for mirth, ſo they ſhould make a chearfull noiſe, in chanting out Gods praiſes.

V. 16. *For they ſhall be as the ſtones of a crown, lifted up as an enſigne upon his land.* This is ſpoken in reſpect of the honourable account, wherein they ſhould be had, even as pretious ſtones adorning a Crown after the ſubduing of their enemies before ſpoken of. And truly the *Maccabees* were for this had in high honour amongſt the *Romans*, who take them for their friends, and other great potentates of the Earth a long time, as may be ſeen in my continuation of the Hiſtory after *Nehemiah*.

V. 17. *How great is his goodneſſe, how great his beauty? corn ſhall make the young men cheerfull, and new wine the maids.* Here he concludeth with an Epiphonema to the Lord, as good and gracious to his people beyond expreſſion, and returning again, to the great increaſe of the Vine, and of the earth before ſpoken of, chap.8.12. he concludeth with it, *Corne ſhall make young men cheerfull, and wine the maids*; not hereby to countenance maids drinking of wine, but to ſhew the abundance ſhould be ſo great, that not onely parents ſhould have enough of the beſt, and moſt refreſhing Corne and wine for themſelves, but for their children all to give them ſome with them, whereas at other times, when there

is

Calvin.
The Myſtery.
Pſal. 104.

is no ſuch plenty, their ſons are fed more courſly, and there comes little wine to their daughters ſhare, but water, and to this effect almoſt *Calvin*. But in all this, as moſt Expoſitours agree, the ſubduing of Nations to Chriſt in the time of the Goſpell, is Myſtically ſet forth, and the great joy then of both Sexes, from the oldeſt unto the youngeſt, in him who is the true Bread, that came down from Heaven; and wine cauſing more chearfulneſſe to the heart of the Faithfull, then that wine, which the Vine yeildeth to make glad the heart, and the Corne, which the earth bringeth forth to ſtrengthen man. For then *Judah* was bent as a bow, &c. when the Apoſtles, who were Jewes, went out by preaching, and miraculous operations ſubduing Greeks, and Barbarians, as if conquered by bow and arrows, and the ſword, as the penetrative force of the Goſpell is called, *Pſal.* 45. *Thy Arrowes are ſharp and keen*; and *Heb.* 4. 12. *The Word is ſharper then any two-edged ſword*; and theſe went out of *Zion*. And to thunder and lightning the Lord compared ſome of them, when he called them *Boanerges*, and preaching is ſpoken of, as the trumpets ſounding, 1 *Cor.* 14. and as a whirlwind the Goſpel went out with ſuch celerity, overthrowing ſtrong holds, and of the Apoſtles being pretious ſtones, ſee *Revel.* 21. *Eſai.* 54. Then the Spouſe, the Church makes acclamations of Chriſts beauty, as in *Cant.* and the ſpirituall joy coming by him.

CHAP. XLV.

V. 1.
Gualter.
Note.

A*Ske rain of the Lord in the time of the latter rain.* Having ſpoken of the great plenty, that ſhould be, now he ſhews the means, that muſt be uſed for this, *viz.* Prayer for ſeaſonable rain, and then it ſhould follow accordingly, and the ground ſhould be fruitfull. And he ſpeaks of the latter rain, ſaith *Gualter*, becauſe in thoſe hot countries it was then neceſſary to make the corne the more flowery, and the graſſe to grow again after mowing. And for the producing of rain, the Lord would gather bright clouds together, or lightning clouds, as the word ſignifieth. Whereby we may ſee, that the good things of this life, which are needfull for us, and God hath promiſed, are yet by us to be ſought by Prayer, and to incourage us thus to ſeek them, he ſaith, that God being prayed to for it, clouds ſhall gather together, and rain ſhall follow, againſt thoſe that ſay God will ſend what weather he pleaſeth, whether we pray for it, or not. And the Prophet ſpeaks of this, becauſe that now the Temple was in building, which was the houſe of Prayer; and before they applyed themſelves to this work, they had ſowed much, and reaped little, as *Hag.* 1. therefore now God being more propitious upon their turning from their former negligence, he would have them to make uſe of this houſe by pouring out their prayers here for this great bleſſing.

The Myſtery.
Math. 9.
1 Cor. 3.
Heb. 6.
Acts 10.

Myſtically alſo, heavenly Doctrine is by rain ſet forth, as *Eſay* 55. and *Deut.* 32. 1. and how we ought to pray for this, where it is ſaid, *Pray the Lord of the harveſt to ſend forth labourers into his harveſt*; which labourers in harveſt are alſo waterers, by diſtilling heavenly Doctrine, as the rain upon the ground of mens hearts; for which, unprofitable hearers are compared to ground, that receiving *the early, and latter rain, bringeth forth bryars and thornes.* And as the rain cometh out of the clouds, ſo doctrine out of the Scriptures, out of which only the true men of God raiſe them, and not from unwritten Traditions, or Apocryphals, as Saint *Paul* ſaith, that he taught nothing but what the Prophets had foretold, and then the graſſe by this means made to grow, is all manner of grace increaſing in the heart.

V. 2.

Therefore they went away, as a flock, they were troubled, becauſe there was no ſhepherd. After comfort, and inſtruction to the faithfull, here the Prophet ſheweth the cauſe of the Jewes former ſuffering, *viz.* their ſerving of falſe Gods, and their being led by their prophets dreams, and divinations. For by this means they were carried away into captivity, as a flock of ſilly ſheep, not able to defend themſelves, but as wanting a ſhepherd to defend them, lying open to the violence of wolves, and lyons, ſuch as the *Caldees* were unto them. And he aptly cometh here to inveigh againſt their former Idolatry, having, ver. 1. exhorted them to ſeek to the Lord, as convincing them by their grievous ſufferings, whilſt they ſought to idols, that this was a dangerous vanity. For what followed hereupon, but their being made a prey, like ſheep unto wilde and ſavage Beaſts, God not vouchſafing to be their ſhepherd, as otherwiſe he would have been to ſave them from thoſe great evills, thus *Calvin*. *Calvin.*

V. 3. *Mine anger was kindled againſt the ſhepherds, and I puniſhed the Goats, for the Lord of hoſts hath viſited his flock, and hath made them as his goodly horſe in the battell.* Here the Prophet proceedeth, to ſhew how full of wrath the Lord was againſt the diviners, and dreamers ſpoken of, ver. 2. whom he now calleth ſhepherds, becauſe of the office in which they were. He was full of wrath againſt them, becauſe that by their means the people came to ſuch miſery, through their ſeducing them, inſtead of leading them in the right way. For as the people thus miſlead, ſhall periſh; ſo above all others, ſuch ſhepherds ſhall ſuffer the fierceneſs of Gods wrath; and not only the ſhepherds, but *the Goats*, that is, wicked Princes and Rulers, by whoſe Authority and evill example the people are thus miſled, and wronged: ſee alſo *Ezek.* 34. 17. where ſuch Princes are likened unto Goats, hurting the ſheep, and *Mat.* 25. In the next words he propheſieth comfort yet to come to the faithfull, and elect amongſt them, for he ſaith, that he *will viſit them, and make them as goodly horſes*; upon which he rode out conquering, and of whom he had a ſingular care, as a great man of his fair horſes, cauſing them to be well lookt to, and fed, as taking great delight in them; and not uſing them as Husband-men doe Aſſes, and Oxen, in carrying burdens, and doing their work, beating them, and pricking them with Goads: of ſuch a fair Horſe, highly eſteemed of by *Alexander*, we read of in his Hiſtory, called *Bucephalus*; and of another of *Julius Caſars*, that would ſuffer none to ride them but their Maſters. This is not much unlike to that, which he had ſaid before of bending *Judah* as his bow, and filling it with *Ephraim*, chap. 9. 13. and therefore we may well apply it likewiſe, and myſtically to the conquering of the world, and ſubduing it to Chriſt, by his preachers, to ſet forth which alſo, a repreſentation is made by a white horſe, *Revel.* 6. 2. *Note.*

V. 4. *Out of him came the corner, out of him the nail, and the battel-bow, and oppreſſour together.* To ſhew further, that out of *Judah*, called *his goodly horſe*, ſhould come all things neceſſary to an happy being, he ſaith here, *Out of him ſhall come the corner*; that is, the Prince, as the Corner ſtone, joyning the two Kingdomes of *Judah*, and *Iſrael*, before divided, whereby they ſhould be greatly ſtrengthened. *Out of him the nail*; that is, one upon whom all the glorious veſſels of Gods Houſe ſhould be hanged, as it was ſaid of *Eliakim*, *I will make him as a nail in my houſe, and they ſhall hang all the glory upon him. Out of him the battel-bow, and the exactour*: that is, warlike prowelle to ſubdue, and bring under, all enemies, and to make them pay Tribute unto him, which being partly fulfilled in *Judas Maccabeus*, were all moſt perfectly accompliſhed in Chriſt, the chief Corner ſtone, and the moſt glorious *Eliakim* ſubduing all peoples farre and wide, and exacting by his Spirit from them, the tribute of Praiſe and Prayer, and of liberall contributions to his Church. Eſai. 22.

V. 5. *And they ſhall be as mighty men, that tread down their enemies as the mire in the ſtreet*; that is, as they before ſpoken of, likened to a fair Horſe, ſhould ſubdue peoples unto Chriſt by the Word, ſo through the power of God, obſtinate unbeleevers, here called enemies, who perſecuted them, ſhould be caſt down before them, to be trodden upon as mire in the ſtreet, that is, moſt baſe, which was done in the dayes of *Conſtantine* the Great, who overcame all his enemies, after his embracing of the Chriſtian Faith.

And I will ſtrengthen the houſe of Judah, *and ſave the houſe of* Joſeph, &c. that V. 6.
is, both Kingdomes, making of them united together again a mighty Nation,
the fulfilling whereof, is yet to come, when they ſhall be converted. Then
alſo, he ſaith, that he will bring them again *to place them*, their ſinnes, which
were the cauſe of their caſting off, and caſting out of *Canaan*, being removed,
they ſhall inhabite there again. And *Ephraim*, that is, the Kingdome of the V. 7.
ten Tribes, of which there was leaſt hope, becauſe they never returned out
of their captivity, ſhall through this bleſſing of God conferred upon them
be made as joyfull, as they that drink wine liberally.

And I will ſow them, and they ſhall remember me in far Countries, &c. A fur- V. 9.
ther amplification of the ſame favour, ſhewing how they ſhould come to this
happineſſe, *viz.* by being made as ſeed ſown, very populous in the time of
their exile, and then be turned to the Lord after a long time, with this their
numerous iſſue, return home into their own land. And *ver.* 10. he ſheweth
expreſly, by naming ſome parts of their land, *Lebanon*, and *Gilead*, whither they V. 10.
ſhould be brought back.

And he ſhall paſſe through the ſea with affliction, and ſhall ſmite the waves in the V. 11.
ſea, &c. Becauſe he had ſpoken of *Ægypt*, and their being brought from thence,
he alludeth to the Hiſtory of their being brought from thence of old, through
the Red ſea, being ſmitten by *Moſes* with his Rod, and divided, and through
the great river *Jordan*, hereby intimating, that nothing ſhould hinder their
return, how mighty obſtacles ſoever ſhould ſtand in the way. Some by *Ju-* Lyra.
dah underſtand the Jewes; and by *Joſeph*, and *Ephraim*, the Gentiles conver- Gualter.
ted to the Faith, and that no locall motion is meant, when he ſpeaks of their
bringing to their place, but onely their coming in to the Church, becauſe
the land of *Canaan*, ſince the Jewes expulſion thence, lyeth under the curſe for
ever. And yet they apply that which is here ſpoken in part to that which God
did for the Jewes in the time of the *Maccabees*, in which they grew ſo ſtrong,
and mighty, and had their dwelling by their many Victories ſo greatly eſta-
bliſhed. And for bringing them out of *Egypt* & *Aſſyria* here ſpoken of, and their
being ſown & increaſed, this is ſpoken in oppoſition to their carrying down
into *Ægypt* by *Iſhmael*, *Gedaliah* being ſlain; after which many miſeries were
there indured by them, & great ſlaughters made of them in the time of *Ptolomee*
Lathurus, who ſlew 30000 of them, and made the ſurvivours to eat of the
fleſh of them, that he had killed. Now this being done to them in *Egypt*, that
remained of *Judah*, after the City and Temple deſtroyed; it is well known,
that the *Aſſyrians* carryed away thoſe of the Tribes, for which he names them
now together, promiſing a multiplication of them again after all this, and
that the pride of *Ægypt* and *Aſſyria* ſhould be pulled down, which was done
as touching *Aſſyria*, when *Alexander* ſubdued both *Perſians*, and *Aſſyrians*; and
as touching the *Ægyptians*, when the *Romans* ſubdued *Ægypt* in the dayes of
Cleopatra, their laſt Queen, with whoſe love *Anthony* had been long intangled;
but at length, that ſhe might not come into *Ceſars* hands, who was the Con-
querour, ſhe ſlew her ſelf. But becauſe thus the things here propheſied of,
were but done in part, their perfect accompliſhment is to be looked at in
Chriſt, no *Ephraim*, or *Joſeph*, having this any way made good unto them be-
fore his coming. And touching the *Iſraelites* coming to their proper place a-
gain after their converſion; nothing can be certainly ſaid, but of their con-
verſion in the end it may, being properly underſtood according to *Rom.* 11.
A *redeemer ſhall come to* Zion, *and turn iniquity from* Jacob, *and ſo all Iſraell ſhall be*
ſaved, as hath been touched before. And for this caſe we pray for the conver- Note.
ſion of the Jewes, as nothing doubting, but that it ſhall be in Gods good
time, although it may yet ſeem never ſo improbable to mans reaſon, in re-
gard of their averſneſſe from Chriſt to this day.

CHAP. XI.

V. 1. OPen thy doores, O Lebanon, that the fire may devour thy Cedars.* After joyfull things propheſied of to *Judah* and *Iſrael* for Chriſt to come, and the multiplication of the children of the Church and their great ſafety, here becanſe the Prophet foreſaw by the Spirit that the wicked Jews would reject and crucifie Chriſt coming unto them, for which Gods judgments ſhould follow to the deſtruction of their City and Temple, and of all the principall men amongſt them by the Romans, he propheſieth of this. And in calling upon *Lebanon* to open that the fire might enter, he foretelleth what ſhould be done in way of revenge for their malicious perſecuting and murthering of the Lord of life, *viz.* that the Temple built of Cedars out of *Lebanon* ſhould lye open to deſtruction by fire, and in way of prodigious foreſhewing this a litle before the Romans coming and beſieging the City, the eaſt brazen gates of the Temple, which were ſo heavy that 20 men were few enough to open them, opened of themſelves at the 6. hour of the night, as *Joſephus* ſaith, and *Rabbi Johanan* thereupon ſaid, Now is the propheſie of *Zechariah* fulfilled, the Lord hath taken away his protection from the Temple, that the fire may come in and deſtroy it, as indeed it fell out ſoon after. For although *Titus* having taken the City, would have ſpared the Temple, and gave a charge to his Souldiers to let it ſtand, yet the deſperate Jews themſelves who fled thither and made of it a ſtrong hold, fired it ſo that it could not be quenched, although endevoured by the very enemie, till that it was all burnt down and demoliſhed. Now for the Temples being ſet forth by *Lebanon*, ſee ſomething that may give light hereinto, *Jer.*22.20. where the Prophet challenging *Jechoniah* for his wickedneſſe, and having told him that he cloſed himſelf with Cedar, bids him goe up to *Lebanon*, and to *Baſhan*, and cry for all his lovers being deſtroyed, in ſaying which he giveth this name of *Lebanon* to the fair and ſtrong houſe which he had built of Cedars of *Lebanon*, and Oakes out of *Baſhan*, whereby he thought to be ſafe from all violence. Some indeed hold that by *Lebanon* the paſſage to *Jeruſalem* and the Temple is meant, which was ſo thick with trees, as *Cornelius Tacitus* ſaith, that it ſeemed impoſſible for an enemy to enter that way, and this ſeemeth to be favoured by the word *paſſages*, there added, *cry from the paſſages*: but v.23. *O inhabitant of Lebanon, that makeſt thy neſt in the Cedars*, ſheweth plainly that the Kings houſe built of Cedars out of *Lebanon* is called *Lebanon*, and ſo may it beſt be conceived that the Temple is called here, and that the gates of *Lebanon* are the gates of the Temple, which according to this propheſie opened miraculouſly, as hath been ſaid, and after that the vail between the Temple and the *Sanctum Sanctorum* was rent from the top to the bottom at the time of Chriſts paſſion, portending not only the abolition of the legall ſervice, but Gods laying open of that moſt Holy place to deſtruction by the ſame judgment of fire. Thus *Gualter*, who alſo by the firre trees next ſpoken of underſtandeth the Princes, by bidding whom to houl he foretelleth the miſeries that ſhould at that time come upon them, and by the oaks all rich men in *Jeruſalem*, who for their wealth thought themſelves ſtrong enough to ſtand againſt all violence of enemies. And it is not unuſuall in Scripture by theſe trees to ſet forth ſuch men as being moſt eminent amongſt men as theſe trees are amongſt the trees; and for ſuch ſet forth by the Oaks of *Baſhan*, ſee *Eſay* 2.13. and that by the firre trees the Princes are meant, the next words here declare, *for the mighty are ſpoiled*, the Cedar, as he otherwiſe calleth the Temple, is faln, implying by thus ſaying their ruine together with it. But herein *Gualter* differeth, by the firre trees underſtanding common people who in all reaſon ſhould not have been named firſt, and the Oaks after, which were greater, and the very height of the firre tree argueth, that the lower and meaner ſort cannot be meant hereby. From this Expoſition others differ not, but generally acknowledge this to be a propheſie of the deſtruction of the ſecond Temple, as *Lyra* ſaith, by the Romans.

R. Johanan.

Gualter.

Lyra.

V. 3. *There is a voice of the howling of Shepherds, for their glory, a voice of the roaring of young Lions, for the pride of Jordan is ſpoiled.* The Temple being deſtroyed the Prieſts that ſerved there and were thereby maintained, had great cauſe to howle as Shepherds doe when their ſheep are deſtroyed by Wolves, for the Temple was their glory, by reaſon whereof and their high office about it, they thought themſelves very glorious. By the Lions ſaid to roar, they were the Princes of *Judah*, who as Lions made a prey of the poor people, but now coming into miſery, they roar and cry as hunger-ſterved Lions: *for the glory of Jordan* is ſpoiled, herein he continues the allegory taken from Lions, which kept about *Jordan*, and when it was dryed were in an evill caſe for want of water. By *Jordan* the whole land with the fruitfulneſſe thereof is meant, which being conſumed by the enemie, theſe Lions who before by ample poſſeſſions therein were made glorious and great, had cauſe to roar and cry out for ſorrow.

V. 4. *Feed the flock of the ſlaughter; whoſe poſſeſſours ſlay them.* Here the Prophet proceedeth to ſhew wherefore the Lord brought ſo great judgments upon the Jews, the cauſe of all this was, for that Chriſt coming by his Fathers appointment as the moſt faithfull ſhepherd to feed them by his moſt heavenly inſtructions out of his meer grace and mercy, they rejected him, and were led and fed rather by the corrupt teaching of the Phariſees. For theſe words, *thus ſaith the Lord, Feed the flock of the ſlaughter*, are the words of Chriſt, here brought in ſpeaking thus. For he affirmed himſelf to be the true ſhepherd, and that others pretending themſelves to be ſhepherds, were theeves and robbers, but that the ſheep which heard his voice and followed him, ſhould find paſture. And he often profeſſed that the divine doctrine wherewith he fed them, was his Fathers that ſent him. This then is as much as if the Prophet had ſaid, Would ye know why I threaten you ſo terribly in the name of the Lord? Hear the Meſſiah himſelf by me thus complaining, God my Father hath ſent me into the world to feed the flock of his people, who were not formerly fed but ſlaughtered by cruell tyrants reigning over them, but their poſſeſſours, that is, they to whom they had betaken themſelves as guides, lead them in a way to death and deſtruction, by hardening them againſt my teaching, and making them with open ears to hearken to them in their ſuperſtitions and wicked traditions, whereby they were prevented in reſpect of receiving any light or grace to ſalvation, and were indangered touching everlaſting death, and not only ſo, but of horrible deſtructions alſo in this world, for which he ſaith, *their poſſeſſours ſlay them*, and the more graphically to point out the Scribes and Phariſees, who turned this to their own advantage in reſpect of worldly gain, he ſaith that they bleſſed God for their being made rich, when they had *devoured widows houſes, and for a colour made long prayers*, as our Lord chargeth them. And being authors of ſo great a deſtruction to them, he ſaith that they pityed them not, wherefore neither would he pity them, *but deliver them every man into the hand of his neighbour, and of his King*, that is, to kill up and deſtroy one another, and to be deſtroyed by the King whom they ſhould preferre, that is, the Roman Emperour, of whom they ſaid, when they would have Jeſus crucified, and *Pilate* asked, ſhall I crucifie your King, *we have no King but Ceſar.*

Joh. 10.

Mat. 23.

V. 6.

And this was notably fulfilled when the Romans beſieging *Jeruſalem*, they within the City were divided amongſt themſelves under ſeverall Captains fighting and killing up one another, and at length thoſe that remained being partly ſlain at the Romans breaking into the City, and partly falling into their hands, from which their greateſt deſtruction of all others God never delivered them again, for which he ſaith here, *I will pity them no more, nor deliver them*, and although they ſhall finally be converted, yet this judgment, as we may hence gather, ſhall never have an end, which is laid upon their City, it ſhall never more be built or inhabited by them, but what is ſaid by the Prophets touching this, is all to be underſtood of the ſpirituall *Jeruſalem* to be built and made ſo glorious by grace abounding therein more then ever in

former

Gualter. former times ſince they were a people. *Gualter* goeth higher in ſpeaking upon their being delivered into the hands of one another, *viz.* to the time when *Alexander* being King of the Jews many battles were fought betwixt him and the Phariſaicall faction, and many thouſands of them were ſlain, as I have ſhewed in my Continuation of the Hiſtory from *Nehemiah*, at what time indeed it cannot be denyed but that this propheſie began to take effect, for then they came into their Kings hands and Jewes killed up Jewes, but the full accompliſhment of the propheſie was not, till the time before ſpoken of, as *Gualter* alſo and other Expoſitours agree.

V. 7. *And I took unto me two ſtaves, the one called Beauty and the other Bands:* what is meant by theſe two ſtaves is hard to conjecture, *Hieron.* *Jerome* will have by the one the ſtate of the world in the time of *Noah* underſtood, when all were under one King, Almighty God, for this put a *decorum* upon the world, as *Jerome* reads it, *vocavi unum decorem*, for ſo much as a multitude of Subjects is the glory and beauty of the King, and for brethren to dwell together in unity is good and comely, but diſſenſion miſcoming and diſgracing them. The ſecond ſtaffe was called *Bands*, according to *Jerome*, *funiculus*, *a line* ſetting forth the ſtate of the people of *Iſrael*, of which *David* ſaith, Pſal.16. *the lines are fallen to me in a good place, I have a goodly heritage*: and of *Iſrael* as Gods line, it is ſpoken *Deut.*32. and *Bands* or *Line* this ſtate is called, becauſe to *Iſrael* God bound himſelf by Covenant to be his God, and the land of *Canaan* which he gave to them for an inheritance, was meaſured by lines and ſo divided by lot. Now the firſt of theſe ſtaves God brake when leaving other Nations in their ignorance and idolatry he called *Abraham* out of *Ur* of the Caldees, and bound himſelf to him and his poſterity, to be their God throughout all generations; and the other ſtaffe he brake when *Iſrael* was divided from *Judah*, that is, ten tribes from two in the dayes of *Jeroboam*, and this was moſt fulfilled after that the Jews for 30 pieces of ſilver had Chriſt delivered unto them by *Judas*, and crucified him. For then that took effect, which the Lord ſpake before, *I came not to ſend peace but a ſword, the father ſhall be divided from the ſon, the mother from the daughter, &c.* the Jews that were all of one religion before were ſo divided that ſome perſecuted other ſome to the death, and theſe divided themſelves from them going and preaching to the Gentiles. For the three Shepherds cut off in one month, he referreth to *Moſes*, *Aaron*, and *Miriam*, Numb.20. who were in one month cut off, becauſe one of them was taken away by death, and the other two had the ſentence of death paſſed againſt them at the ſame time, the firſt month when *Miriam* dyed. *Gualter.* Thus Jerome, but *Gualter* by the two ſtaves Beauty and Bands, underſtandeth two ſhepherds ſtaves which Chriſt took unto him, of whom it is here propheſied, whereas another ſhepherd hath but one, intimating hereby his exceeding great care over his people the Jews, to govern them well, the firſt being the Statutes, Laws, and Ordinances, whereby they were made more glorious then any other Nation in the World as is ſaid *Deut.*4. and therefore worthily called Beauty; the ſecond his knitting of them together as in one way of worſhip, ſo in one fore-father *Iſrael*, of whom they all came, whereas the people of any other Nation are mingled, ſome ſpringing from one country, ſome from another, and ſo are not by ſo ſtrong a tye bound to one another as the Iſraelites were. For the three Shepherds, by them three orders of men are meant, whom he placed over them to govern and feed them as ſhepherds, *Kings*, *Prieſts*, and *Prophets*; the laſt mentioned of which, ceaſed after *Haggai*, *Zechary*, and *Malachi*, for they had after them no Prophets more, Kings ceaſed in part at the time of the Captivity, becauſe after *Zedekiah* there was no King of their brethren any more, and although after this they had Princes a long time, yet they ceaſed in the time of *Antiochus Epiphanes*, when the principality removed to the Prieſts; laſtly, Prieſts ceaſed when *Herod* found means to drown *Ariſtobulus* the high Prieſt and ſought to extinguiſh this order, by making the high Prieſt-hood venall, and ſetting up for Prieſts, any, as in *Jeroboams* time, that would, for then the Prieſts that were, were no true Prieſts of the ſeed of *Aaron*, but a miſcellanie company of intruders. And for their cutting off in one month, hereby is meant not preciſely a month, but a ſhort time, as the word month is uſed *Hoſ.*5 7. and although the time in which theſe three orders were going down was long with men, *viz.* 500 years, yet with God it was but as a month, with whom 1000 years are but as a day. For the breaking of the firſt ſtaffe called *beauty*, that was done, when in ſtead of an orderly Common-wealth all came to confuſion, the orders before ſaid ceaſing, and the Jews being under Heathen rulers had loſt all both Kingly and Prieſtly power and holineſſe. And the other ſtaffe was broken, when in the time of *Titus* and *Veſpaſian*, *Jeruſalem* being deſtroyed, they were ſcattered into all parts of the world, and in the dayes of *Ælianus* the Emperour that built the City *Jeruſalem* again upon another foundation, and having finiſhed it prohibited the Jews coming thither any more for ever, all means of unity being thus taken away, neither could they ever ſince be joined together again, as by Bands, as formerly they had been. *Lyra* differing from both theſe underſtandeth the two ſtaves of the two Kings ſet over *Iſrael*, and *Judah*, *Jeroboam* and *Rehoboam*, the one ſpeaking fairly to the people, and the other roughly, and therefore well thus named Beauty and Bands. And by the 3 ſhepherds cut off in a month, *Jehoram*, *Ahaziah*, and *Jezabel*, who by *Jehu* were all cut off in a few dayes; and the ſtaffe called Beauty was broken when the King of *Iſrael* was deſtroyed, 2 *King*. 1. and the other ſtaffe, when the Kingdom of *Judah* was deſtroyed by the Romans after Chriſts ſelling for 30 pieces of ſilver, and his crucifying, which therefore in the propheſie cometh between the breaking of the one ſtaffe and of the other. *Junius* by theſe ſtaves or ſhepherds crooks will have the preaching of the Goſpell meant, *viz.* the forgiveneſſe of ſins and ſanctification by the bloud of Chriſt, making beautifull and fair without ſpot or wrinkle by the one, and the offering of this grace to all thoſe that were of the poſterity of *Iſrael*, which were in the land now united together as one again and no more divided by the other. For what greater beauty can there be then that of the ſoul, all blemiſhes of ſin being done away? and how could their being bound together in one, who had been ſo much and long divided, be better ſet forth, then by bands, whereby the Lord at the firſt, yea even till after his paſſion ſought to bind them and them only, commanding his Apoſtles not to goe amongſt the Gentiles yet, but to the loſt ſheep of the houſe of *Iſrael*? But when they would not be governed by this beautifull crook of his, nor be gathered, but excommunicated ſuch as were, and finally he was bought and ſold amongſt them, he brake both the one ſtaffe and the other in reſpect of them going from amongſt them ſometimes with indignation at their hardneſſe of heart and maliciouſneſſe againſt him, and ſometime into deſert places, and not teaching them any more, but by way of denouncing woes and judgements: for thus he brake the firſt ſtaffe, and when they had crucified him, he brake the ſecond by ſending his Diſciples forth to teach all Nations, leaving the Jews and the gathering of any more of them, whom hee found to bee unreclaimable.

Lyra.

2 King.9.

Junius.

For the three ſhepherds cut off in a month, they were three ſorts of teachers, which they had gotten them, the Phariſees, Sadducees, and Eſſees, for at the deſtruction of *Jeruſalem* all theſe Sects ceaſed together, and were never heard of any more. And this, that I may not adde to the number of Expoſitions brought, any more, or any other new, I embrace as the beſt and moſt genuine, becauſe it agreeth beſt with the Prophets order of proceeding, who before brought in Chriſt ſpeaking of his feeding the ſheep of ſlaughter, whom their poſſeſſours deſtroyed.

And *v.7.* having again repeated his care of feeding this poor and afflicted flock, he now tels what he did for the whole Nation of the Jews, and how unworthily they dealt by him, for which he at length gave them over. If we ſhould here bring in what the Lord did of old to all Nations or the Jews, or touching the Kings of *Iſrael* and *Judah*, or the fair eſtate of the Church of *Iſrael* at the firſt, we ſhould plainly goe againſt and not follow the order of the Prophet, which is to relate things done by our Lord Jeſus at his coming amongſt the Jewes, to convince them of their great ingratitude, and that Gods judgements came therefore moſt juſtly upon them, when they were beſieged and deſtroyed by the Romans, and to comfort and confirme the poore of the flock, that is, ſuch of them as beleeved, and all the faithfull every where, when they ſaw thoſe judgements brought upon them, that it was the Lords doing, being hereby approved to be the true Meſſiah againſt all the Jews, that oppoſe this truth moſt pertinaciouſly to this day, according to verſ. 11. *So the poore that waited upon me, knew that it was the word of the Lord.* The ſtaffe then called Beauty, which this great ſhepheard took, was plainly his gracious teaching accompanyed with many miracles, which made his ſtaffe or arm moſt glorious, and that called Band, his going according to Gods Covenant made with *Iſrael* in ſeeking their good, all other Nations being for the time neglected. For the word rendered Toſſarius. bands, it is □חובלים ſignifying bands or cords, but by the alteration of ſome pricks *proditores, betrayers*, which is followed by ſome, and then by the firſt ſtaffe the faithfull amongſt the Jews are underſtood by them, and by the other the wicked, who were the deſtroyers of their countrey by their ſinnes. How this can be made to agree I ſee not, forſomuch as that the ſtaffe called Beauty in this ſenſe is never broken, but by their deformation through errours and abſurdities to which they were left, the ſtaffe Beauty was manifeſtly broken, and the other called Bands by their diſperſion.

V. 8. For the three ſhepheards cut off in a moneth, whom he ſaith, his ſoule abhorred, it cannot without blaſphemy be applyed to *Moſes*, *Aaron* and *Miriam*, who were in ſo great favour with God, and of whom *Mich.6.4.* ſaith, *I lead you by Moſes, Aaron and Miriam.* They were therefore ſhepheards of another ſort, even their poſſeſſours, that deſtroyed, them before ſpoken of, moſt probably the Scribes, Phariſes and Sadduces, for amongſt the Eſſees *John the Baptiſt* was brought up, an auſtere ſect, and it is not to be thought, but that many of them were converted; to be ſure they are not by name mentioned in V. 9. holy Writ or reproved. Verſ. 9. *that that dyeth let it dye, and that which is to be cut off, &c.* in theſe words the ſtate of the Jews, when the Romans beſieged them, is exactly ſet forth, as it was. For then many dyed by peſtilence, many by the ſword, and many by a ſore famin, making them even to eat the fleſh of another, yea mothers their own children, to which extremity they were brought by three captains filling all things with rapine and confuſion in the City, *Eleazarus*, *Jonathan* and *Simon*. But they were finally all deſtroyed by the Romans in taking the City, when they united their forces againſt them, and this was done in a ſhort time indeed, for which I commit it to the readers conſideration, whether they might not be the three ſhepheards before ſpoken of, that were cut off in one moneth, and the ſame the poſſeſſours of the people, that deſtroyed them; for if we ſhall ſo hold, I ſee nothing, that can bee objected againſt it, ſith Princes, as well as Prieſts and Teachers, have the name of Shepheards oft given them in holy Scripture.

V. 12. *And I ſaid, If yee thinke good give me my price: and they weighed for my price 30 pieces of ſilver.* This makes it plaine, that the propheſie ſpeaketh of Chriſt Matth, 27. in the words before going, as hath been ſaid, becauſe this is noted to have been fulfilled, when they gave *Judas* 30 pieces of ſilver to betray him unto them, and he afterwards being ſtricken for it brought the money againe to the Prieſts, who bought therewith a Potters field for a burying place for Matth.21.37. ſtrangers. Whereas he bringeth in Chriſt ſpeaking, *give me, if you think good, my price,* this is to be referred to his requiring of the husbandmen the fruits of his Fathers Vineyard, but he compelled them not to give them, for he left this to the liberty of their own will, ſaying, *if it ſeemeth good unto you.* But they in ſtead of rendring him ſuch a price for all his labours and good deeds done unto them, gave for the price of his betraying 30 pieces of ſilver to *Judas*. Verſ. 13. *And the Lord ſaid unto me, Caſt it to the Potter, and I caſt it to the Potter in the houſe of the Lord.* *Matthew* relating *Judas* his fact, ſaith, that he brought it to the chief Prieſts and caſt it down in the houſe of the Lord, and they upon conſultation bought the Potters field, which is the ſame in effect, that is here ſaid. The Lord ſecretly moved *Judas* being inwardly terryfied for that which he had done to return his money to the Prieſts againe, and for ſo much as it went to the buying of a field of a potter, it was in effect caſt to the Potter, but to ſhew, that it came not to him immediately, but firſt to the houſe of the Lord, it is ſaid, *I caſt it to the Potter in the houſe of the Lord*; neither needs the reader to be troubled for that the Lord is brought in ſaying, *I caſt it*, when as the Prieſts did it, and *Judas* did firſt bring it into this houſe: for nothing elſe is meant hereby, but that the Lord by his providence had an hand in all this. And in ſaying, *Give me my price, if yee will*, he meaneth not, ſaith *Gualter*, that man hath any free will, but ſpeaks thus *indignabunde*, as if a faithfull ſhepheard ſhould ſay to them, whoſe ſheep he hath kept with all good care, but findes all his care and pains but ill accepted of, I will keep theſe ſheep no longer, give me therefore my hire, if ye will, that I may be gone, if ye will not, I will goe away without it, for it is not a price, that I ſtand upon for mine one benefit. And to the ſame effect he ſaith by way of Irony, *a goodly price that I was valued at*, and therefore in contempt he ſaith, *caſt it to the Potter*. For any thing further touching this text ſee my Expoſition upon *Matth.*27.

Gualter.

V. 15. *Take yet unto thee the inſtruments of a fooliſh ſhepheard.* Here the Lord proceedeth to ſhew further, what other judgements he would lay upon the Jewes for their malicious perſecuting and vilipending of Chriſt, and theſe are judgements, that ſhould come upon them in reſpect of their ſouls, which ſhould be infinitely expoſed to danger by fooliſh ſhepheards, that is, impoſtours, who ſhould pretend themſelves to be that Shepheard, the Meſſiah, who came from heaven out of a tender care of his ſheep to guide and feed them, that they might be ſaved. The chief of whom was one notorious man calling himſelf *Barchobab*, that is, the ſon of a ſtar, making the credulous Jews to beleeve that he was the ſtar propheſied of by *Balaam*, ſaying, *a ſtar ſhall riſe out of Jacob.* This deceiver aroſe in the dayes of *Ælianus* the Emperour, and drew innumerable companies of Jews unto him, and with them took many Cities and Towns: but *Julius Severus* being ſent for by the Emperour againſt him, many thouſands of them were ſlain and he fled away. Now *Zechariah* muſt as well perſonate this man by taking the inſtruments of a fooliſh ſhepheard, as the true Meſſiah before by taking two ſtaves. And then he ſheweth what miſchiefe ſhould inſue to the poore ſeduced ſheep, V. 16. *he ſhall not viſit thoſe that be cut off, nor ſeek the young one, nor heal that which is broken, nor feed that which ſtandeth ſtill, but he ſhall eat the fleſh of the fat and tear their clawes in peices*; where by the ſheep cut off, ſuch as goe aſtray are underſtood, and not to viſit them is not to ſeek to reduce them to the fold; by the young one the ignorant, and not to ſeek him is not to ſeek by inſtruction in the truth to bring him to ſaving knowledge; by that which is broken the diſconſolate, and not to heal ſuch is not to preach remiſſion of ſinnes and ſalvation by Chriſt unto them; and by them that ſtand ſtill, ſuch as continue in the faith, whom not to feed is not diligently to preach unto them for their confirmation againſt the corruption of nature, the ſubtlety of Satan, or other temptations which are incident unto them. So that from hence we may gather, what the duties of a good and wiſe ſhepheard are, *viz.* to doe all theſe things. But they are fooliſh and wicked ſhepheards, that doe them not, but contrariwiſe are intent to their own gain, that they may live plentifully eating and drinking of the beſt, out of the fat gotten from the flock, and to rule with tyranny over them, exerciſing all manner of oppreſſion and cruelty towards them, that make any reſiſtance; to this effect *Gualter*. And ſuch ſhepheards through Gods juſt judgement had the Jewes ever ſince their rejecting of Chriſt, not onely the foreſaid *Barchobab*, other-

Gualter.

wiſe by themſelves called *Benchozbah*, the ſon of a lyer, but alſo others like
him, that roſe up afterwards, as one *Deſiderius*, that ſeduced thouſands, and
another, that pretended himſelf to be a man ſent of God to lead them through
the Sea, as *Moſes*, to their own land, perſwading them to plunge themſelves
into the water after him, and that ſo the waters ſhould be ſo divided by which
means many of them periſhed. And by this fooliſh ſhepheard alſo all the
rabble of their Rabbins was meant, who pretending themſelves to be the only
men of knowledge in the laws and Prophets, have from time to time in
ſtead of ſolid matter fed them with fooliſh and vain inventions to hinder them
Hieron. from coming to Chriſt. Laſtly, the Antichriſt, as *Jerome* and *Rupertus* have
it, are here propheſied of, who, although for wordly wiſdome he be moſt cunning
to deceive of all others, yet indeed he is the moſt fooliſh, that is, wicked
Note. of them all. And if by him we underſtand the Roman Hierarchy, one egge
is not more like another, then the Pope, Cardinals and Biſhops of *Rome* to
this ſhepheard for his feeding or ſeeking the poore flock of Chriſt and the
good thereof by doing the Offices before ſaid, but by tyranny and cruelty
moſt ambitiouſly ſeeking himſelfe in reſpect of Dominion and wordly
Lyra. wealth. *Lyra* by this fooliſh ſhepheard underſtandeth only Antichriſt to come,
whom, he ſaith, the Jews ſhould follow, being by him deceived, as our Lord
Joh. 5. ſaith, *when another comes in his own name, him yee will receive.* Hee ſhall eat the
fleſh of the fat ones, by covetouſly exacting upon them for their wealth, and
V. 17. *break their claws*, by violent dealing with ſome, putting them to death. But
2 Theſ.2.8. to this idol ſhepheard a woe is threatened, and he is thus called, becauſe hee
ſitteth in the Temple of God, and will be worſhipped as God, which alſo
notably agreeth to the Pope, whom his flatterers intitle *Vicedeus*, and *Dominus
deus papa. The ſword ſhall be upon his arm and upon his eye*, upon his arme to
cut it off, the ſword ſhall be to bring his power and might at length to nothing,
and upon his right eye to darken it, by bringing all his counſell
and cunning, whereby he formerly prevailed, to nothing, ſo that he ſhall
neither have ſtrength to reſiſt, nor providence to foreſee and prevent his own
ruine. And to this effect the Apoſtle ſpeaketh, when he ſaith, *he ſhall be revealed,
and the Lord ſhall conſume him with the breath of his mouth and aboliſh him
Note. with the brightneſſe of his coming.* And the ſame is the caſe of every wicked
and negligent paſtour, hee is an abominable idoll, and ſhall bee puniſhed
both in body ſet forth by the arme, and in ſoule, ſet forth by the eye, ſo
Calvin. *Calvin.*

CHAP. XII.

V. 1. *Gualter.* THe *burthen of the word of the Lord for Iſrael, ſaith the Lord, that ſtretcheth
out the heavens,&c.* It may ſeem ſtrange, ſaith *Gualter*, that the Prophet being
about to propheſie good to *Iſrael* and to *Jeruſalem*, their chief City and
judgements to come upon her enemies and deſtroyers ſhould begin with ſaying,
the burthen, ſith this alwayes implyeth heavy and grievous things to come.
But it is to be underſtood, that he ſaith not upon *Jeruſalem*, but upon *Iſrael*,
intimating, that the heavy part of that, which is here ſaid, ſhould fall only
upon thoſe of the children of *Iſrael*, who continued ſtill at *Babylon*, and
would not return to build the houſe of God when they might. For there
were many ſuch, who derided the indeavours of their brethren in this kind,
that returned to *Jeruſalem*, and ſet to this coſtly and great work, as not beleeving,
that ever it ſhould be perfected, or if it were, that it ſhould not be
ſuffered by the heathen enemies to ſtand long. In reſpect of them therefore it
is called a burthen, becauſe they cannot without grief ſee or hear of the proſpering
of that, which is undertaken contrary to their liking. And becauſe
the things here following were ſuch, as might ſeem incredible, he promiſeth

miſeth a deſcription of God by his Almighty power in *ſpreading the heavens as a curtain*, laying *the foundation of the earth*, and *creating the ſpirit of man, that is in her*. For what can be impoſſible to him, that doth theſe mighty workes? Having thus given a title to his propheſie, which is continued to the end throughout this, and chap. 13. 14. he cometh next to the matter, verſ. 2. *I* V. 2.
will make Jeruſalem a cup of trembling to all the people round about, when they ſhall be in the ſiege both againſt Judah and Jeruſalem, the Vulgar, *Judah ſhall be in the ſiege againſt Jeruſalem*. Heb. *and alſo it ſhall be againſt Iudah in the ſiege againſt Jeruſalem*, that is, and this cup of trembling ſhall be to *Judah*, as well as to other people, when ſome Jews ſhall join with them againſt *Jeruſalem*. So likewiſe it is rendered by *Gualter* and by *Calvin*, who pointeth it thus, and upon *Iudah*, *it ſhall be in the ſiege of Jeruſalem*. Here are two ſimilitudes, whereby it is ſhewed, what ſhould come to the enemies of *Jeruſalem*, for the incouragement of them that inhabiting there put to their helping hands towards the building of the Temple, and to the terrour of their enemies, who, it is hereby intimated ſhould never be wanting, although for the preſent all were daunted by *Darius* his being their friend. The firſt ſimilitude is taken from men drunken with wine, who goe greedily to it, but anon their heads being intoxicated they goe ſtaggering and trembling away ſcarſe able to keep themſelves from falling, ſo the enemies of *Jeruſalem* that came with great courage againſt her, within a while found her ſuch a cup unto them, they greedily ſought to devoure her and her pretions things, and ſometimes prevailed much, but they joyed not long after, *Jeruſalem* becoming unto them a moſt diſtempering and deſtroying cup, the like unto which they had never met withall before. And as the heathen were ſuch enemies, ſo ſome of the Jews themſelves joined treacherouſly with them, to whom it happened likewiſe. For heathens haſtily invading *Jeruſalem*; *Artaxerxes Ochus* was the firſt after this, who came into the Temple and took away the pretious veſſels thereof, the occaſion whereof was this, *Johannes* being High Prieſt, his brother *Jeſus* ambitious of that honour procured *Dagaſus* the Perſian preſident to aid him againſt his brother to the obtaining of the High Prieſthood. But when they came together to the Temple to this end, *Johannes* ſo ſtrongly reſiſted them that hee ſlew his brother *Jeſus* in the Temple, for which fact the King laid a great tribute upon the Jews, from which they had been before freed by *Cyrus*. But he went not long unrevenged, for he was poiſoned by *Bagoas* one of his own men, and all his children ſlain except one called *Arſame*, whom hee alſo ſlew within four yeares after. The next enemy was *Seleucus* King of *Syria*, after that the Jews had lived in peace in the time of *Alexander the Great*, and of the Kings ſucceeding him 100 yeares. For he took away the treaſure of the Temple being aſſiſted by *Simon* a Jew, who was the Preſident, that diſcovered it unto him; whereupon he ſent *Heliodorus* to fetch it away, but God made him an example by ſtriking him with his judgement, as is ſhewed, 2 *Macc.* 3. Then *Antiochus Epiphanes* another King of *Syria* perſecuted the Jews, being put on ſo to doe by *Jaſon* and *Menelaus* two Jewes, and he moſt horribly prophaned the Temple, ſetting up an idol there, and ſacrificing ſwines fleſh. But God then ſtirred up *Mattathias* the High Prieſt and his ſons, *Judas Maccabeus* and the reſt, and ſtrengthened them ſo againſt his captaines, that they gave them great overthrowes, and that wicked King through grief hereat fell into moſt grievous diſeaſes, whereby being extreamly tormented he dyed. And he being dead *Eupator* his ſonne was ſlaine by *Demetrius* his Uncle, then *Alexander* another ſonne of *Antiochus* ſlew *Demetrius*, and finally his ſonnes making warre one againſt another were all ſlaine, and *Lucullus* and *Pompejus* hereupon taking advantage ſeiſed upon that Kingdome, and made it a Province of the Romans. *Demetrius* was alſo aſſiſted by *Alcimus* a Jew againſt the Jews, and then he periſhed, as was before ſaid. *Ptolemie Philopator* alſo King of *Egypt*, who did much miſchiefe to the Jews, ſped no better, for he living but a while after in great infamy for his foul letchery ſuddenly dyed, after whom

his ſon ſucceeding, who was but five years old, the Romans taking advantage hereof ſubdued that kingdome. Finally, *Pompeius* and *Craſſus* Romans having robbed the Temple, both periſhed ſoon after, the one being ſlain, and the other having moſt evill ſucceſſe in his wars againſt the *Parthians*, where he with his Army periſhed. Of all which I have written more at large in the continuation of the hiſtory from the time of *Nehemiah*, which giveth great light into many Propheſies, and eſpecially of *Daniel*.

V. 3. *Hieron.* Now followeth the ſecond ſimilitude, *I will make* Jeruſalem *an heavie ſtone to all nations*. Wherein, ſaith *Jerom*, he alludeth to the cuſtome of the countrey of *Iudea* and all *Syria*, where both in cities and villages ſtones of great weight were laid to be taken up by young men to try their ſtrength, ſome lifting them up to their knees, ſome to their breaſts or heads or above, as each ones ſtrength was, and at *Athens* near the Temple of *Minerva*, he ſaith that he ſaw a moſt heavie brazen ball, by lifting up of which a man tryed his ſtrength before that he entred into the *Palæſtra*. *Calvin* going upon the common ſignification of the word סף a poſt, and רעל contrition, although the words ſignifie alſo a cup of drunkenneſſe, making to tremble or ſtagger, as hath been ſaid, will have it meant hereby that *Ieruſalem* ſhould be ſo hard to thoſe that aſſault it, that as a man ruſhing with his body againſt a poſt ſhall but bruiſe himſelf and not hurt it, ſo he that haſtily aſſaulted that city being by God protected. And for the other metaphor of a ſtone, he ſaith, that hereby it is meant, that as an heavie ſtone ſhall lye firme, what attempts ſoever be made to take it up and carry it away, and they who ſtrain themſelves about it, do but hurt themſelves, not it, by breaking ſome nerves of their bodies, ſo it ſhould be to them, that ſtrive to overthrow *Ieruſalem*; and what is ſaid of *Ieruſalem* taken according to the letter, ſhalbe verified touching the Church at all times, the enemies of the Goſpell may lift at it, but ſhall never be able to overthrow it, they may ſmite with their feet or hands againſt it but as a poſt it ſhall hurt them, that do ſo, and continue finally it ſelf unhurt; and to this I aſſent. *They ſhall be cut in pieces, although all nations be gathered together againſt it.* This is the ſame in effect, that is ſpoken touching Chriſt, upon whom this ſtone, that is, the head ſtone of the corner falleth, it ſhall grind him to powder, and the ſtone cut out of the mountain without hands becomes great, filling the whole earth and breaking in pieces all kingdomes, the golden, ſilver, braſſe, iron, and clay.

Calvin.

Dan. 2.

V. 4. *I will ſtrike every horſe with aſtoniſhment and his rider with madneſſe.* Here by horſe and rider all warlike preparation is to be underſtood, which ſhould be made void, when it ſhould be againſt *Ieruſalem*. And this was fulfilled according to the letter, when one of the *Ptolemies* having brought his Elephants and Army before the gates of *Ieruſalem*, there appeared two men like terrible giants without the gates, whereby the Elephants were made ſo mad, that they threw off their riders and turned upon the horſe and foot behind them, ſo that many of his army were deſtroyed by them, the king being ſo ſtricken withall, that he could not for a long time ſtir from his place, as I have ſhewed in my foreſaid Continuation.

V. 5. *The inhabitants of Ieruſalem ſhall be my ſtrength in the Lord of hoſts their God, the governours of Iudah ſhall ſay in their heart.* Vulg. *Let the inhabitants of* Jeruſalem *be comforted to me in the Lord*, Hebr. *the governours of Iudah ſhall ſay ſtrength to me*, or, *I have ſtrength*, the *inhabitants of* Jeruſalem *in the Lord, &c.* that is, Gods protection over this city ſo plainly appearing, as is aforeſaid, they ſhall exultingly look upon it, as their invincible ſtrength, and not only the leaders, but all the people of the city ſhall make joyfull acclamations to the Lord of hoſts, as having by his divine power done all this.

V. 6. *In that day I will make the governours of* Judah *like an hearth of fire amongſt the wood, and as a torch of fire in a ſheaf.* Here by another metaphor the Prophet further ſheweth, how dangerous a thing it ſhould be to all thoſe that ſhould come againſt *Ieruſalem*, they ſhould be but as wood or ſtraw in the fire, which is ſeen conſumed thereby. And then he addeth, that *Jeruſalem* ſhall be inhabited in the proper place, that is, notwithſtanding all the Perſians, Egyptians, and Romans machinations to the contrary, as it was indeed till the finall deſtruction by the Romans for their barbarous cruelty againſt Chriſt.

V. 7. *The Lord alſo ſhall ſave the tents of* Judah *firſt, that the glory of the houſe of David and of the inhabitants of* Jeruſalem *magnifie not themſelves againſt* Judah. Here the Lord further magnifieth his favour towards *Judah* before ſpoken of, and he ſaith, *the tents of* Judah, to intimate their undefenced habitations like unto tents, as before in the wilderneſſe, wherein how eaſily may enemies comming ſurprize them? And ſaith, that he will ſave them firſt or chiefly, that dwelt thus ſcatteringly about in the land, and ſo expoſed to greateſt dangers, that his ſingular providence being conſpicuous in their preſervation, it might not be thought that in *Davids* time, when they had ſo mighty a King, and when *Jeruſalem* ſtood ſtrongeſt being fenced with wals, bars and gates, they were in a more ſafe condition, then the poor Jewes now returned from *Babylon*, being without King or walled city to defend them. For it being ſeen, how through Gods protection alone they lived in ſuch ſafety, if the people had been living, who were in *Davids* time, they could not have magnified their happineſſe above *Judah* in her preſent condition. To which effect almoſt *Calvin*, but whereas it ſaid, *I will ſave the tents of* Judah *firſt*, he conceiveth, that it is beſt read, as at the firſt, but the ſenſe is full, as hath been ſhewed, without underſtanding any thing.

V. 8. Then in further extolling Gods goodneſſe towards them, he ſaith, *he that is feeble amongſt them ſhall be as* David, overcomming *Goliah*, and *the houſe of David as God, as the Angel of the Lord before them*. The Vulg. ſupplyeth it thus, *as the houſe of God*, as it may well be ſupplyed, and then the meaning is, every one of the common people that is faithfull, ſhall be accepted before God, as *David* was for his upright heartedneſſe, and ſucceſſefull againſt his enemies, as he, and the rulers amongſt them, as Gods houſe moſt glorious for divine vertues ſhining in them, and as Angels farre more mighty then many men, as was ſeen in that one Angell, deſtroying *Sennacheribs* hoſt in one night, and the firſt born in *Egypt*. An hyperbolicall extolling of the Jewiſh ſtate now, eſpecially of the Jewes within, the faithfull of all nations, who are the Houſes or Temples of God, and as Angels leading an heavenly life, and as meſſengers of God declaring his will to others.

V. 10. *And in that day I will pour out the ſpirit of grace and ſupplication*, &c. Here the Lord to ſhew how the Jewes ſhould be made capable of ſo great favours, as have been ſpoken of, foretelleth that they ſhould be converted many of them after their crucifying of Chriſt, as it is ſaid many were *Act.* 2. at *Peters* ſermon, being pricked at their hearts for that abominable wickedneſſe. And as he had before done, ſo he now again ſpeaks of them by diſtinguiſhing them into the houſe of *David*, and the inhabitants of *Jeruſalem*, becauſe that family was the chief there and moſt eminent, and he ſpeaks of his houſe in particular, the rather, becauſe he was about to particularize ſome other families alſo, as the family of *Nathan*, *Levi*, and *Simeon*. *Hieron. Auguſt. Rupert. Cyrill. Lyra.* *Jerom* and many other ancients expound this of the Jewes ſeeing Chriſt to their terrour at the day of judgement, as being conſcious of their crucifying him, for which they ſhall know then, that they ſhall go into everlaſting torments. And therefore to expreſſe the greatneſſe of their ſorrow he compareth it to that for *Joſiah in the valley of Hadadrimmon in the valley of Megiddo*, 2 Chron. 35. and becauſe the chief amongſt them and the Prieſts and Scribes had an hand in this bloudy fact eſpecially, he nameth the family of the houſe of *David*, ſetting forth their elders, of the houſe of *Levi* ſetting forth their Prieſts, and of *Simeon* ſetting forth the Scribes becauſe they were of that tribe, and *Nathan* is put in, as a noble ſon of *David*, of whoſe line after *Solomons* extinct Chriſt came; and to prove this, *Joh.* 19. 37. is alledged, *they ſhall look on him whom they have pierced*, and

Matth. 24. at his ſecond comming in glory, *all the families of the earth ſhall mourn.* But againſt this expoſition maketh the firſt paſſage in this text, *I will pour out the ſpirit of grace and ſupplications*, whereby it plainly appeareth, that the mourning here ſpoken of is that, which proceedeth from the ſpirit of grace and humble ſupplication, and not the mourning cauſed meerly by fear or deſparation, which is the mourning of thoſe, that ſee for their notorious wickedneſſe the judge comming to condemn them to everlaſting deſtruction. The word rendred *ſupplications*, ſignifieth alſo *miſerations*: and therefore it is by ſome ſo rendred, but the former is to be preferred, as beſt agreeing with the matter in hand, the meaning being, that abundance of grace ſhould now be conferred, making the miſerable Jewes, who were before hardened in infidelity, to relent for their wickedneſſe, and in extream ſorrow therefore to pray again and again for pardon, being inwardly vexed and troubled, when they came to beleeve, that Jeſus whom they had crucified and hitherto deſpiſed, was the true Meſſiah. And to this *Calvin* agreeth, although at the firſt he underſtands by the ſpirit of grace and miſerations powred out, abundance of grace and compaſſion, wherewith the Lord would deal with the Jewes to make good all the promiſes before going. Whereas to make the expoſition before going the more probable, it is ſaid, that the families of *David*, *Levi* and *Simeon* are particularly mentioned to ſhew, that the chief rulers, Prieſts and Scribes, who had been chief actours in that bloudy tragedy of killing Chriſt, ſhould have the greateſt puniſhment. It is rather to be held, that theſe are particularly ſpoken of to magnifie the grace of God the more in converting and ſaving them, that had been of all others moſt ſpitefull againſt him, that the greateſt ſinners being throughly humbled for their ſins and converted, might not deſpair of Gods grace. And that there were ſome ſuch converted, the Hiſtory of the *Acts* ſheweth, where *Joſes* a Levite is ſaid to have come with the price of his land, and laid it down at the Apoſtles feet, and *Gamaliel* a principall man amongſt them gave advice for the Apoſtles, & *Saul* a man of no mean rank, but in authority alſo, from a perſecuter was turned a moſt laborious and faithful preacher. And amongſt the many Myriads, who are ſaid to have beleeved of the Jewes, it is not to be doubted, but that ſome were of theſe families. Of the fathers, as ſome referre this mourning to the day of judgement, ſo ſome, to the deſtruction of *Jeruſalem*, as if the extream ſorrow, that ſhould then be to the Jewes were meant and nothing elſe; but forſomuch as the Jewes looked not then upon Chriſt, as for the cruelty exerciſed againſt whom thoſe miſeries befell them, this cannot ſtand. And for anſwer to the place alledged, *Mat.* 24. it is but an alluſion to this, not an obſervation of this propheſie now fulfilled, as it ſhould have been made by *Matthew* ſpecially, who is moſt of all the other Evangeliſts in making ſuch obſervations. Wherefore nothing elſe can be gathered from thence, but that all the wicked of the world of all nations ſhall then be filled with ſorrow for their judgement coming at that day. For the place of *John*, there nothing elſe is meant, but that in piercing Chriſts ſide with a ſpear that was done, which the Prophet here ſpeaketh of proving Jeſus to be the Chriſt by his being thus pierced. And indeed a moſt ſtrong argument to prove this may be drawn from hence, ſith he, whom the Jewes pierced in his body, and after at the comming down of the holy Ghoſt mourned for it, is undoubtedly the true Meſſiah, and therefore in expecting one that ſhould reign as a King in this world, and being offended at Chriſts poverty and croſſe, gathering hence, that he could not be the Meſſiah, they ſhewed their palpable blindneſſe: to this effect alſo *Cyprian* ſpeaketh *L.* 2. *adverſus Judæos*, Touching this text I ſhall ſay nothing more, but whereas it is ſaid, *they ſhall mourn, every family apart, and their wives apart*, and as *for his firſt born only ſon*, the particularity and extremity of their ſorrow is ſet forth, and how in that our moſt ſerious humiliations we ſhould not only do it together, but each one in ſecret, as is preſcribed in faſting, *Mat.* 6. and *Pſal.* 4. and men for the time ſeparating from their wives, as is intimated, 1 *Cor.*

Calvin.

Note.

Act. 4. 36.

Act. 5.

Act. 9.

Act. 21. 20.

Euſeb. de præpar. Evang. Lib. 8.

Cyrill.

Note.

CHAP.

CHAP. XIII.

V. 1. I*N that day there ſhall be a fountain opened to the houſe of David and the inhabitants of* Jeruſalem *for ſin and uncleanneſſe; for menſtruous uncleanneſſe,* ſaith *Gualter* and the vulg. Lat. becauſe the word ſignifieth uncleanneſſe, for which one is ſeparated from the company of others, according to *Numb.* 5. The Prophet having ſhewed in the latter end of the former chapter, with what ſorrow the Jews ſhould be ſtricken for the crucifying of Chriſt, now for their comfort and the comfort of all, that mourn likewiſe he ſheweth that in Chriſt ſuch ſhould finde a never failing fountain of clean water, whereby their ſins and uncleanneſſe, although never ſo great, ſhould be waſhed away. And here by ſinne we are to underſtand any actuall breach of the ten commandements, by uncleanneſſe, originall ſinne, of the which it is ſaid, 1 *Joh.* 1. 6. *The bloud of Jeſus Chriſt his ſon cleanſeth us from all ſin,* and *behold the Lamb of God that takes away the ſin of the world.* But it is to be noted that this comfort belongeth not to any but to mourners, as was before ſaid, that ſuch as rejoyce in iniquity may not apply it to themſelves, as all commonly doe: *Note.* And the houſe of *David,* and the inhabitants of *Jeruſalem* are ſpoken of, becauſe they were ſaid before to be the mourners in ſpeciall for the grievous ſufferings of their Saviour, whereof their ſinnes and ours were the cauſe.

V. 2. *I will cut off the names of the idols out of the Land.* Such as be of the houſe of *David,* that is, of Chriſt the Sonne of *David,* being thus waſhed through the ſpirit of faith and by baptiſme, here is further ſhewed, what a reformation ſhould follow in the Land. Idols ſhould be no more once named, as indeed it came to paſſe in all nations after the faith imbraced and not amongſt the Jews only. However the Church being corrupted again in time, images and idols were ſet up, although not of *Iupiter* or *Iuno,* of *Baal* or *Aſhteroth,* yet of Chriſt hanging upon the croſſe, and of both he and ſhe Saints, about an. 600. by the 2^{d}. Nicene councell, after that all the learned and holy fathers, *Chryſoſtom, Ierom, Auguſtine,* &c. were dead and gone, and another ignorant and ſuperſtitious generation aroſe, that preferred their own profit and worldly greatneſſe before the purity of religion. Whereupon one ſaith well, all the while that there were golden Doctours in the Church of Chriſt no images were permitted either of ſilver or gold, but when wooden Doctours came up, the Church abounded with images both golden, ſilver, and wooden. And *Epiphanius* expreſly ſaid, when in viſiting the Churches under him he found a painted cloth behinde the door having an image upon it in one of them, he ſharply reproved the rectour of the Church and tore the image in pieces. And he addeth further as appurtenances of idols, their Prophets and the unclean ſpirit ſpeaking in idols, as in the image of *Apollo,* which he ſaith, ſhould *paſſe out of the land,* that the people of God might be no more deluded by them. For of ſuch Prophets it is to be underſtood, of which ſort we read, that *Jezabel* nouriſhed ſome time 400. and by the unclean ſpirit the devill is meant, who when idolatry is put down, is fugated and made to paſſe away, but where it is, he both keeps his reſidence and reigneth as Lord and King, as he did here in *England* in the time of Popery, when all places were ſo full of *Robbin-good-fellowes,* as they were called, and Fairies, which ſince the breaking out of the light of the Goſpell vaniſhed.

V. 3. *And if any yet ſhall propheſie, his father and his mother ſhall ſay unto him, Thou ſhalt not live, for thou ſpeakeſt lies in the name of the Lord.* Here is ſet forth another effect, that ſhould follow in them, that were waſhed in the fountain before ſaid, they had ſuch zeal to God, and to the purity of his worſhip, that if one, although moſt dear and near unto them, as their own ſon is, ſhould ſeek to draw them, or others, to this abomination, pretending the Lord therefore, as Jeſuites, and Popiſh prieſts doe, affirming, that Images are good for ignorant people to learn by, as by books, the things of God, and that they are a good means to remember God and his Saints in Prayer, and that they are thus honoured, the honour given to their Images redounding to them repreſented hereby, they ſhould not ſuffer themſelves to be thus deluded; but as a juſt reward of ſo great an abuſe offered to the Lord, by telling lies in his Name, they ſhould both paſs ſentence againſt ſuch an one, and doe execution upon him, by thruſting him through without all mercy. And forſomuch as this is ſpoken of, that which ſhould be done under the Goſpell, it appears, that the Magiſtrates hands are not tyed now from ſentencing even to death, the ſeducers to Idolatry in theſe times, and therefore our law is juſtifiable, whereby Prieſts and Jeſuits the great ſeducers of theſe times, if they come into this land ſo to doe, are adjudged to dye, and we ſhould want Zeal, and be guilty of the ſinne of Lukewarmneſſe, which God loatheth, if we ſhould not ſo doe, according to *Deut.* 13. whereas he ſpeaks of Father and Mother, thruſting him through, it is not to be underſtood of their doing a private execution upon their own heads, but by proceeding to law, bringing him before the Judges, that they might give this ſentence againſt him, as by *Moſes* his law it was provided, and the like is to be held touching any other dangerous lie in point of Religion, becauſe it is Hab. 2. 18. ſaid, for that *thou haſt ſpoken lies in the name of the Lord*: and as Images are the teachers of lies, ſo are they that hold any thing blaſphemous, pretend Revelations for the abetting of any Errour, as the Anabaptiſts doe.

V. 4. *And the Prophets ſhall be aſhamed every one of his viſion, neither ſhall he wear a rough garment to deceive any more.* Here is a third effect of this waſhing, or ſanctification, the Prophets of Idols themſelves alſo being warned by the deſtruction of ſome of their own ſect ſhall be aſhamed, and turn from this their evill way, being alſo by their friends ſharply reproved, and threatned, as was ſaid before, that the falſe Prophets Father and Mother ſhould firſt threaten him, ſaying, thou ſhalt die, and then he, perſiſting ſtill in his wickedneſs, thruſt him through. But ſuch of them, as are appointed to like being thus V. 5. admoniſhed, he ſaith, ſhould repent, and ſay, *I am no Prophet, but an husbandman.*

And one ſhall ſay, what are thoſe wounds in thy hands? and he ſhall ſay, thoſe with V. 6. *which I was wounded in the houſe of my friends.* It being meant hereby, that he ſhould acknowledge his ignorance for want of being bred up as a ſon of the Prophets, which was the cauſe of his running into ſo great errours, and ſo as aſhamed, give over this office, and return to his old trade again, to which he had been brought up. For the wounds in his hands, hereby are meant the piercing reproofs and threats of his friends before ſpoken of, as *Gualter* ſaith, or *Gualter.* rather ſome puniſhment which he was put to in his hands, haply by burning with ſome hot iron upon his repentance; the puniſhment death, being remitted, as is often done in Courts of Juſtice, a Malefactour in ſome caſe is branded, & ſpared from death, by the benefit of the Clergy: or he might, for his former preſumption, be laſhed on the hands with a ſharp whip by way of correction, *Note.* till that the print of the ſtroaks appeared therein. And from hence we may gather what an Errour any tradeſman runs into, that takes the office of a Prophet upon him. 2. That ſuch repent not, unleſs they return to their old trade again. 3. That for any errour cutting off ſhould not be ſuddenly, but firſt means uſed by inſtruction, and teaching to reduce therefrom. With *Gualter*, underſtanding the wounds of that which was done to a falſe Prophet by his *Calvin.* friends, agree alſo *Calvin*, *Jerom*, *Cyrill*, and *Lyra*. *Hieron.* But upon due conſideration I think rather, *Cyrill.* that the wounds made in the hands of Chriſt, when he was *Lyra.* Crucified, are meant, to ſpeak of whom the Prophet here returneth after his declaring the benefit redounding to his Church by his crucifying, or piercing ſpoken of, *Chap.* 12.10. For having ſhewed, that thus a fountain of Sanctification ſhould be aſſigned to all Beleevers, and what effects ſhould follow hereupon amongſt them in beating down Idols, & cutting off falſe Prophets, and the repentance that ſome of them ſhould be moved withall: Now he returneth to ſpeak of Chriſt again, who was wounded in his hands, feet, and ſide; thoſe in hands onely being mentioned, the other left to be underſtood. And hereabout one is brought in as King, *What are thoſe wounds in thy hands?* to which he anſwereth, *Thoſe that I received in the houſe of my friends*: for ſo it is ſaid, *He came amongſt his own, and his own received him not*: And his friends the Jewes are called, becauſe *he came of them according to the fleſh*. And to this agreeth *Rupertus*, *Tho: Aquinas* in *Pſal.* 22. *R. Samuel*, in *Epiſt Galatinus*, lib. 8. c. 7.

John 1.
Rom. 9. 5.
Rupert.
Tho. Aquin.
Galatin.

V. 7.

And to this agreeth the words of ver. 7. *Awake, O ſword, againſt my ſhepherd, againſt the man that is my fellow; ſmite the ſhepherd, and the ſheep ſhall be ſcattered*, which is plainly ſpoken of Chriſt, as is obſerved *Matth.* 26. 31. For the repentance of Prophets before ſpoken of, and returning to their trades again; this, ſaith *Gualter*, hath been fulfilled, ſince the breaking out of the light again in many, who have had fat benefices; but turning from Popery, have left them, and fallen to working for their living, as knowing their own inſufficiency for a miniſteriall calling. And for wearing a rough garment, this was ſpoken of their habiting themſelves after the manner of Prophets, that ſo they might the better be taken for ſuch, and deceive others, and draw them from truth to errour. For *Elijah* wore a rough garment, and *John* the Baptiſt likewiſe; and therefore it is probable, that it was their common habit at all times. But to come to ver. 7. *Awake (O ſword)* if it ſhall ſeem not to agree to the ſhepherd, Chriſt, becauſe he was not ſmitten with the Sword, but Crucified, he might well yet be ſaid to be ſmitten with the Sword, becauſe the Magiſtrate is ſaid to bear the Sword, when he is ſet forth, as having power of puniſhing with death, ſo that when a man is cut off by death in any kind, the ſword may be ſaid to awake and ſmite, ſo *Pſal.* 22. Chriſt is brought in ſaying, *deliver my ſoul from the ſword*, when as it is foretold of his ſuffering by piercing his hands and feet, and *Amos* 9. *They ſhall all dye by the ſword*, which as *Jerom* confeſſeth, cannot be underſtood properly, but of any kind of death. My *fellow*, or equall, theſe be the words of the Father touching Chriſt, to whom he thought it robbery to equall in Glory, *Phil.* 2. 7. as being one Eſſence. And the Lord is brought in ſpeaking thus, becauſe he ſuffered by his decree, *Acts* 2. 23. *And I will turn my hands upon the little ones*; that is, the ſheep before ſaid to be ſcattered, who ſhould by the power of God be again gathered together, as we ſee that they were, *Acts* 1. to the number of 120 ſouls. And the Lord commonly calleth ſuch little ones, as *Mat.* 18. *Whoſoever ſhall offend any of theſe little ones, it were better for him, that a mill ſtone were hanged about his neck, &c.*

Rom. 13.

V. 8.
Hieron.

And it ſhall come to paſſe, that in all the land two parts ſhall be cut off, and die, but the third ſhall be left therein. This is by *Jerom* underſtood of Jewes and Gentiles hardning their hearts in unbelief, and their cutting off, and dying, of their periſhing everlaſtingly; and of Chriſtians, who are the third part that ſhall live. But becauſe he ſpoke before of turning his hand upon the little ones, that is, the faithfull, unbelievers cannot here be meant who ſhall be cut off, and die; neither can all the land here ſpoken of be taken for the whole world, but for the pale of the Church, wherein all that are, ſhall not be ſaved, but onely a third part; two parts periſhing for their wickedneſſe, adhered to, although they outwardly betake themſelves to the profeſſion of the Faith. For it is but a little flock that ſhall have the Kingdome: *Many are called, but few are choſen*, and *ſtraight is the way that leadeth to everlaſting Life: and there are but few that finde it.* And when the ſower goeth out to ſow, there is but one ground good of four, upon which the ſeed falleth, whereunto *Calvin*, and *Gualter* ſeeme to aſſent.

John 10. 28.
Matth. 22.
Matth. 7. 14.
Matth. 13.
Calvin.
Gualter.

V. 9.

And I will bring the third part through the fire, and I wil refine them as ſilver, &c. Here is ſhewed what grievous things the faithfull ſhould ſuffer in this world, who are called the third part, others not having the courage to ſtand in time of perſecution, no more then the corn upon ſtony ground to keep from withe-

ring in the heat of the ſun. And this was fulfilled in the time of the Primi-
tive Church, when perſecutions were ſtirred up by one wicked Emperor after
2 Tim. 3. 12. an other 300 years together, yea, *And all that will live godly* (ſaith the Apoſtle)
Eſay 43. *muſt ſuffer perſecution:* but theſe ſufferings are but as the fining pot for ſilver and
gold, as *Mal.* 3. 3. *Eſay* 1. 25. ſo *Pſal.* 66. 12. *Thou broughteſt us through fire and water.*

CHAP. XIV.

V. 2. I *Will gather all nations againſt* Jeruſalem *to battell, and the city ſhall be ta-
ken.* Having concluded the former chapter with the ſufferings of Chriſt,
and of Chriſtians; now he proceedeth to threaten *Jeruſalem*, wherein theſe
wickedneſſes were committed, and with a great deſtruction, which muſt
Rupert. needs be underſtood of that by the *Romans*, as *Rupertus* and *Euſebius* have it.
Euſeb. de præpar. Evang. Some referre it to the time of *Antiochus Epiphanes*, as *Burgenſis*, and *Gualter*; ſome
to the time of Antichriſt, as *Lyra*, but moſt improbably, as *Euſebius* noteth,
if we conſider the circumſtances of the place. For when *Antiochus* in the
dayes of *Onias* and *Jaſon* was by *Jaſon* called in to help him againſt the other
to the high Prieſt-hood, all nations were not gathered againſt *Jeruſalem*, but
they of *Syria* onely; neither did that Tyrant carry any away captive, but
raged againſt them in the City; and that which is ſpoken in the following
part of the chapter agreeth not: laſtly, the order of placing this Propheſie,
ſheweth, that it was after Chriſts death. And touching that expoſition
which referreth it to Antichriſt, who is yet to come, all the ſtory of him
being but an imagination (for the Antichriſt now is, and hath long been at
Rome, the City ſtanding upon ſeven Hils) this may be paſſed over as an ima-
gination alſo. But how can that expoſition be made good, whereby it is
Hieron. referred to *Jeruſalems* deſtruction by the *Romans*, ſith it is ſaid, *Half of the
people ſhall goe forth, but the reſidue ſhall not be cut off from the City*: ſeeing that
Ribera. when *Jeruſalem* was deſtroyed by the *Romans*, they all either periſhed, or were
carryed into captivity for ſlaves? To this ſome anſwer, that the inferiour
part being taken, the ſuperiour ſtood ſtill, where the Temple was, ſome of
that part conſiſting of ſtrangers, who had come from farre parts to keep the
Paſſeover at *Jeruſalem*, wanting proviſion, periſhed through Famine there,
before that the City was taken; then the other part came into the enemies
hands, and they were carryed away captive. But how can they be ſaid not
to be cut off, that periſhed in the City? We muſt therefore finde ſome other
way of reſolving this doubt, which may be done, if we conſider that it is
not ſaid, *The other part ſhall not be cut off from the City, but the reſidue ſhall not be
cut off*, wherein he doubtleſſe hath reference to that which he had ſaid, chap.
13. 8. *Two parts ſhall be cut off, and the third ſhall be left therein*: For of theſe left
ones, the Elect of God he here ſpeaketh, calling them *the reſidue*, which
ſhall not be cut off, and die, and the two parts there called Heb. *the mouth of
two*, are the part here ſpoken of, that ſhall goe into Captivity, although
called two there, becauſe many more, then thoſe that are ſaved, yet one part
here, as the whole company might be divided into two, Sheep and Goats,
Elect and Reprobate, are ſaid to be carryed away, the other not cut off from
the City, becauſe by an admonition from Heaven warned to goe out to *Pella*
before the ſiege began, being by this means preſerved from the common de-
ſtruction: and ſo, although they removed out of the City, they were not de-
V. 3. ſtroyed from it, as others were, but lived both here to glorifie God, that had
preſerved them, and after in the new City of *Jeruſalem*, deſcribed, *Revel.* 21.

*Then ſhall the Lord goe forth, and fight againſt thoſe Nations, as when he fought
in the day of battell.* Here unto the comfort before ſpoken, another comfort
is added, a remnant, as hath been already ſaid, ſhall be kept from cutting off;
and not only ſo, but the enemies, that fought againſt them, ſhall be ſubdued
by the Almighty power of God, as in former times, when they had many
Battells againſt the *Canaanites*, by Gods apparent aſſiſtance, who fought for
them, they deſtroyed them all, and their Kings being in number 31. For I
cannot

Hieron.
Calvin.

cannot hold with *Jerom*, that the overthrow of the *Ægyptians* in the Red ſea is onely meant here; but with *Calvin* all other overthrows given to the Canaanites, as I have already ſaid. And this is not only ſpoken for the comfort and confirmation of the Jews, that were faithfull then but alſo of all true Jews to the end of the world. Grievous ſufferings we muſt goe through, the City of the Church coming many times into the power of malicious enemies. For as a remnant of them ſtill continued, ſo in times of hotteſt perſecutions of Chriſtian people, and not only ſo, but enemies that riſe up have been at ſundry times, and ſhall be ſubdued again unto them, and Antichriſt their head. And if by the Nations we underſtand the Romans, this propheſie was verified in them ſpiritually by their being ſubdued many of them to Chriſt through the preaching of the Goſpel, as appears in the Epiſtle to the Romans, ſhewing a famous Church to have been there, and the whole Empire afterwards in the dayes of *Conſtantine*, their Idolatry being all overthrown. And finally it ſhall be verified again when the Antichriſt, that ſits in the Temple there with his adherents ſhall goe into deſtruction.

Note.

V. 4. *And his feet ſhall ſtand that day on the Mount of Olives, on the Eaſt before Jeruſalem, and the Mount ſhall cleave towards the Eaſt and Weſt, and half ſhall remove towards the North, and half towards the South:* Here Chriſts much frequenting of the Mount Olivet is pointed at, as we read in the Goſpels that he did, here privately inſtructing his Diſciples ſometimes, and ſometimes repoſing himſelf here after his great labours in *Jeruſalem*, and finally giving his laſt Commiſſion to his Apoſtles to goe and teach all Nations, and from hence aſcending up into heaven, for which this Mountain was famous above all other Mountains about *Jeruſalem*. And it cannot but be conceived, that it being near to *Jeruſalem*, the Roman Army in part fortified themſelves here in their beſieging the City. But now the Sun of righteouſneſſe ariſing in the Eaſt, as this was ſituated in the Eaſt, ſtandeth here to oppoſe all enemies that are againſt his *Jeruſalem*. And by his power the Mountain cleaveth in ſunder both towards the Eaſt and the Weſt, and part thereof removeth to the North, and part to the South, all the quarters of the world being thus denoted. And in ſaying thus he deſcribeth an Earthquake making the ground to cleave being moſt formidable to all men and deſtructive to many, others that flee away from ſuch gaping of the earth, being ſafe.

V. 5. For which he addeth *v.* 5. that they ſhould flee away as from the Earth-quake in the dayes of *Uzziah*, of which mention was made *Amos* 1. And in ſaying that the Mount of Olives clave in ſunder, hereby was intimated that the Goſpell with the grace thereof, being the glad tidings of ſalvation by Chriſt, was ſpread after Chriſts aſcenſion thence into all parts of the world, but not without great terror both to the unbeleeving & to the true beleeving, for all Cities and States where it was preached were troubled, and great commotions were in all places as by an Earth quake, the ground opening wide, whereby a ſhew is made of horrible deſtruction at hand, the vaſt gulf of hell being repreſented, into which all unbeleevers and impenitent perſons are now threatned to be caſt, according to that of *John* the Baptiſt, *Repent, for the Kingdom of heaven is at hand*, and again, *whoſe fan is in his hand, and he will throughly purge his floore, and caſt his chaffe into unquenchable fire:* For the repreſenting of the Goſpel by Mount Olivet, where Olive trees grew in abundance, of which oil figuring Grace was made, it was moſt apt in this regard for the purpoſe. *And yee ſhall flee to the valley of the Mountains, which ſhall reach to Azel:* As the Goſpel ſhall be in fine moſt comfortable to all the faithfull, ſo it is hereby ſhewed, that it ſhall be at the firſt very terrible even to the elect making them to flee for fear as men flee from an Earthquake, according to the words of *John* the Baptiſt, *who hath forwarned you to flee from the wrath to come.* To be terrified in hearing the word preached is the firſt degree of grace, as is alſo noted, *Eſa.* 66.2. *To whom is the Lord nigh? even to him that is of a broken heart, and trembleth at his word.* And whither ſhall *yee flee?* even *to the valley of the Mountains reaching to Azel*, Vulg. *ad proximum*, and the word ſignifieth *juxta, nigh*, ſome take it for a proper name,

Luc. 3.

Luc. 3.
Note.

Euſeb. renders it, *the help of God*, the meaning is, Ye, that ſhall not be cut off, as was ſaid before of the remnant elect, ſhall flee out of the danger which ſhall come upon others that repent not at the preaching of the Goſpel, *ye ſhall flee to the valley* of true humiliation, and through this yee ſhall come to the next mountain, the Tabernacle of the moſt high, where ye ſhall be ſafe, for of the Lord, as an hill above the reach of all dangers *David* ſpeaks, when he ſaith, *Pſ 121.1.* *thou haſt ſet me upon a rock that is higher then I*, and *mine eyes are lifted up to the hills, from whence cometh my help. And the Lord my God ſhall come, and all the Saints with him:* that is, although ye his Saints be made for a time to fear, yet it ſhall finally come to paſſe, that the Lord Jeſus ſhall come in great majeſty and glory, and then ye ſhall come joyfully with him alſo. *Note.* At what time this ſhall be, is ſhewed *Jud.v.*14. *Behold, the Lord cometh with thouſands of his Saints to execute judgment, &c.* and thus the end of thoſe that fear, to repent and humble themſelves for ſin, ſhall be moſt happy.

Hierom. Some underſtand this fleeing of the Jews, fleeing and adhering to the old ſervice of the Temple which ſtood upon a Mount next unto this here ſpoken of, whereunto one muſt paſſe through a valley: but of this, little reaſon can be yeilded, ſeeing this is ſpoken for the comfort and confirmation of the faithfull againſt all fear of danger, with which, although they be ſurpriſed for a time, yet it is for their good, to bring them to the Lord and to everlaſting happineſſe in the end, and there needed nothing to terrifie the unbeleeving Jews to make them to hie them to that carnall ſervice, becauſe they never departed from it, and at this time the Temple was demoliſhed, the City being taken and it burnt, as *v.*2. The Jews many of them taking this propheſie literally, uſe it as a proof that the Meſſiah is not yet come, becauſe when he cometh it will appear by this ſign, Mount Olivet, upon which he ſhall ſtand, ſhall cleave, and as it is *Eſa.*2. the Mountain of the Lords houſe ſhall be elevated and made higher then any other Mountain, which yet is not done. But of that I have ſaid enough there in what ſenſe it is ſpoken, and of this here.

V. 6. *In that day it ſhall neither be light nor dark, but it ſhall be one day known unto the Lord*; Vulg. *it ſhall not be light, but cold froſt*, Hebr. *light of beauties and coagulation*, that is, fair day light, or thick darkneſſe. *Ribera.* This day is by ſome taken for the day when the Lord ſhall come with his Saints, as was before ſaid, that is, the day of judgment which ſhall neither be light enough to ſee to flee away from that judgment, and it ſhall be ſo cold that mens limbs ſhall waxe ſtiffe by reaſon of the cold and froſt, ſo that they cannot run. But this is abſurd, becauſe the Lord ſhall then come in flaming fire burning all things. *Lyra.* *Lyra* following the ſame reading of cold and froſt, ſaith, that this cold ſhall be within through fear, and that it ſhall not be a clear light day, and whereas it is ſaid to be known to the Lord, that was according to the ſaying of our Saviour, *Of that day or hour knoweth no man, but one, my Father which is in heaven*: not *day* nor *night*, becauſe of the light and darkneſſe mingled; and for that it was a moſt ſhort time of which he ſpeaketh, being not ſo long as either day or night. *Euſeb. Theodoret.* Some by this day will have the day of Chriſts ſuffering death meant, and that it is ſaid neither to be light, nor dark, becauſe the Sun was that day darkened, and in the Evening, as here followeth, it was light, becauſe the darkneſſe was but from the *6* to the *9* hour of the day. *Calvin. Gualter.* Others underſtand no particular day, but generally the time following this propheſie that immediately, there ſhould be a mixture of miſeries with joyes, and this is the comfort of the faithfull, that it is known to God, how it is with them, and all light ſhall never be extinguiſhed unto them, and in the end it ſhall be light and conſtant comfort ſet forth by the evening light; and in the dayes of the Goſpel often called the day, Chriſtians being ſometimes in proſperity, and ſometimes in adverſity; and finally in the evening of this life and of the world coming to everlaſting light in heaven.

V. 8. And this I take to be beſt, as whereunto the next words agree beſt, *v.* 8. *In that day living waters ſhall goe out from Jeruſalem, half of them from the former, and half from the hinder Sea, both ſummer and winter*, ſo that by that day is plainly meant not one day preciſely, but many, by the day the time in generall being ſet forth, and it is a time, as was ſaid before, *ch.*13.1. of the flowing of waters, that is, graces coming by the Goſpel all over the world, ſignified by the former and hinder Sea, that is, as *Gualter* renders it, the Eaſtern and Weſtern, of which two extream parts it is commonly ſpoken when Chriſtians coming in of all Nations is ſpoken of, and the flowing of theſe waters of comfort both ſummer and winter, ſheweth Gods conſtant going on in watering the Church with his grace to the worlds end.

V. 9. *And the Lord ſhall be King over all the earth, and there ſhall be one Lord and his name one*: that is, all Nations by embracing the Goſpel ſhall be made ſubjects of the Kingdom of Chriſt, he being now the only Lord, and other Gods and Lords, as *Baalim*, and *Aſhteroth*, *Jupiter* and *Apollo*, *&c.* ſhall not be once named any more, as *ch.*13.2. And according to this it is ſaid, *Rom.* 10. 18. *their ſound went out into all the earth, and the word to the ends of the world*: ſo likewiſe *Euſeb.* and *Auguſt.* for although the names of the Lord be many, yet becauſe he is one eſſence only, and all theſe names ſerve to ſet forth one and the ſame, it is ſaid, his name ſhall be one. *Euſeb.* *Auguſt.* But this is by *Calvin* expounded of one and the ſame way of worſhiping the Lord in all Chriſtian Churches, *Calvin.* divers wayes according to mens divers phantaſies, not being permitted, but all being brought to goe herein according to one rule, *Phil.*3.16. which although it is not yet attained to in theſe our times, but divers particular Churches goe divers wayes, yea in the ſame Nation, now eſpecially in the Church of *England*, through the diverſity of mens opinions, yet it cannot but be acknowledged a blemiſh, and to goe all in one way of publick worſhip is earneſtly to be deſired by us all; and in the Primitive Church, that it was ſo, is apparent *Act.*2.46. and ſo this propheſie was fulfilled; and thus it ſhall be againe the Jews being converted. *Rom.*11. They can no way therefore be juſtified who maintain others, as having a name in the Church; *Note.* one over one Country, another over another; one over this diſeaſe, another over that; one for women in childbed, another in other dangerous caſes, as the Papiſts. Neither they that would have every particular Church, yea every man left to his own conſcience for way of the religious Tenets or performances, as the Independents of theſe times.

V. 10. *All the Land ſhall be turned into a Plain from Geba to Rimmon.* This was never fulfilled according to the letter to the Jews after their return from captivity, and therefore muſt needs be underſtood ſpiritually of the Church under the Goſpell. For of this time it is ſaid, *Eſa.*40.3. *The voice of a cryer in the wilderneſſe, Make ſtreight the way of the Lord, every valley ſhall be fulfilled, and Mountains made low, &c.* which was done by *John* the Baptiſt ſent to prepare the way of the Lord. *Luc.* 3. *Then Jeruſalem ſhall be lifted up and inhabited in her own place*: of which laſt words ſee *ch.*12.6. and for her lifting up *Eſa.*2. above all Mountains. The Jewes from hence alſo gather that the Meſſiah is not yet come, becauſe the Mountains ſtand all ſtill about *Jeruſalem* as they did, but the making all plain is by taking away all impediments hindring men from ſeeing the beauty of Chriſt and his Church, and conſequently from coming unto them, and ſins are as ſtrong holds upon high and Mountainous places, that is, idolatry and ſuperſtition and other wickedneſſes, *2 Cor.*10.4. but by the Goſpel preached through the power of God beaten down, and of ſuch high and cragged places two are here mentioned, *Geba* and *Rimmon*, of the latter of which it is ſaid *Judg.*20. that the men of *Benjamin* fled to the rock *Rimmon*, but where theſe ſtood and the gates here further ſpoken of, we ſhall not need anxiouſly to inquire, ſeeing it is but allegoricall, the amplitude of the Evangelicall Church being ſet forth hereby to be much more then the Church of the Jews in former times, as *Eſay* 54. and preciſely know no man now can, where the places here ſpoken of were.

V. 12. *And this ſhall be the plague wherewith the Lord ſhall ſmite all them that fight againſt* Jeruſalem, *their fleſh ſhall conſume away whileſt they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue in their mouth.* Having ſaid *v.*11. that *Jeruſalem* ſhould be ſafely inhabited, here it is intimated, that this is not ſo to be underſtood, but that ſhe ſhould have enemies ſtill from time to time, but herein lyeth her comfort, that the ſtrength which hath been raiſed againſt her ſhall conſume, although it ſhall not appear how or by what means this may be done, even as a body full of fleſh pineth away whileſt a man is yet living, and his eyes conſume, and his tongue or ſpeech faileth him, that was before ſtrong and loud ſpoken, yet now is made feeble, and as if he had loſt his tongue. So that hereby is foreſhewed, that although the Church of Chriſt ſhould be perſecuted by the Potentates of the Earth, yet through Gods juſt judgments upon them, their ſtrength ſhould come to nothing, although in the Church perſecuted by them there were no ſtrength to oppoſe them, but only, as of old, it was ſaid, *preces & lachrymæ*, which was notably verified in the Roman Emperours, in the time of the ten perſecutions, there being ſo many of them cut off in a ſhort time, and none living near the time of *Conſtantine* who came to be Emperour after them.

V. 14. *Judah ſhall fight againſt Jeruſalem, and the wealth of all the Heathen round about ſhall be gathered together:* Heb. It is, *in Jeruſalem*, the meaning is, that not only by forein enemies the Church of Chriſt ſhall ſuffer grievous things, but alſo one by another, as *v.* 13. *ch.*12.2. *ch.*11 6. and hereby it is meant that the Church ſhould ſuffer by Hereticks riſing up amongſt themſelves, as well as by profeſſed enemies of the Chriſtian religion. For the wealth of the Heathen here ſpoken of, it is meant of their treaſures which they ſhould bring with them for the maintenance of their wars, implying huge armies which could not be brought forth and maintained without abundance of gold and ſilver, which hath been many times verified, as when the Arrians perſecuted the Orthodoxe, and the Neſtorians likewiſe, and the Antichriſt of *Rome* the reformed Churches, the Goths Chriſtians in *Italy*, and the Turk in all places.
Note. And for *Judahs* fighting againſt *Jeruſalem*, it was never more verified then in
theſe times in our own Church of *England*, wherein one party fighteth againſt
another without end.

V. 15. *So ſhall the plague be of the horſe and the mule &c. as this plague:* that is, the plague or ſtroak before ſpoken of, *v.*13. upon the enemies of the Church conſuming them, for as they, ſo all their warlike preparations ſet forth by *horſe and mule*, &c. ſhall come to nothing.

V. 16. *Shall goe up from year to year to worſhip the King the Lord of Hoaſts, and to keep the*
feaſt of Tabernacles. It was ſaid before, *v.9.* that the Lord ſhould be *King over*
all the earth, now in alluding to this, he ſaith, that the converts of all Nations
ſhall do thus. But how can this be under the Goſpel, when *neither at Jeruſalem*
Joh.4.20. *nor in this Mountain men ſhall worſhip the Father?* It muſt be ſpiritually
underſtood, going to *Jeruſalem* ſetteth forth coming to the Church of Chriſt,
and being joined hereunto, which whoſo doth, he only can acceptably worſhip
him. For keeping the feaſt of Tabernacles, that was once a year, coming
up from all parts of the Land to *Jeruſalem*, and thence going out to abide
in Booths made of green boughs 7 dayes in remembrance of their dwelling
in the Wilderneſſe in tents 40 years, in all which time they were miraculouſly
preſerved. And hereby is meant, that the faithfull ſhould acknowledge
Col. 3. 1. themſelves pilgrims here, and therefore not have their minds ſet upon
this world, but lifted up to things above to their Country heaven, where
Lev.23. they hope one day to inhabit. For there were three principall feaſts in the
year, in regard of which they muſt come up to *Jeruſalem* 3 times in the year, but
the Prophet pitcheth only upon one moſt fit for his purpoſe, to expreſſe that
Note. which I have ſaid. But it is to be noted, that this is done by the truly faithfull
from year to year, that is, they are conſtant in heavenlineſſe of mind to
the end of their dayes, not now going up thus, and then with *Demas* going
down again to the imbracing of this preſent world, as the manner of many
is.

V. 17. *And it ſhall be, that whoſoever will not come to* Jeruſalem *of all the families of the earth, upon them ſhall be no rain.* Here it is intimated that in the time of all Nations turning to the Lord, there will be ſome particulars that will harden their hearts and not turne true worſhippers of this glorious King, but either keep out of the Church perſiſting in infidelity, or if they come in, being but outward profeſſours, having Lamps but no oil in them. Againſt thoſe that be ſuch, it is here threatned, that it ſhall not rain upon them, whereby is not meant ſo much, that they ſhall ſuffer by ſcarcity and famine, which muſt needs follow upon long continued droughts, for even the worſt are not alwayes thus puniſhed, ſeeing God makes his Sun to ſhine, and Rain to fall upon the good and the bad. But hereby is meant the dew of Gods heavenly grace making to bring forth fruit to everlaſting life, and the watering of ſound teaching, whereby this fruitfulneſſe cometh. So that hereby two things are meant.

1. That out of the Church there is no ſalutiferous grace, as it may be gathered where it is ſaid, *God added to the Church dayly ſuch as ſhould be ſaved.* Note. Act. 2.

2. Such as are externally in the Church, but goe not up in their minds from worldly things to heavenly, but notwithſtanding their Chriſtian profeſſion, are barren or bring forth briars and thorns in ſtead of good fruits, are void of all ſaving grace alſo. For although it raineth upon them often by doctrine, yet they are like to ground in the ſame caſe, which for bringing forth briars is accurſed, and the end of it is to be burned. Heb. 6.

And if the family of Egypt comes not up, it ſhall not rain, &c. Here a queſtion may be made, why of all other Nations *Egypt* alone is ſingled out and ſpoken of by way of threatning in particular, the reſt only in generall. But it is to be underſtood that *Egypt* was watered by the river *Nilus*, and ſo needed no rain to make it fruitfull. By *Egypt* then he is meant that ſeemeth to himſelf good enough without grace coming from above, even by the goodneſſe of his nature, upon ſuch a proud one it ſhall not rain, and then at laſt he ſhall be ſmitten with the plague before ſpoken of, *viz.* the conſuming of his fleſh, that is, the vanity of his carnall confidence diſcovered and proving nought worth, his carnall wiſdom ſet forth by his eyes failing alſo and his ability to ſpeak excellently ſet forth by his tongue ſtanding him in no ſtead to ſave him from deſtruction, as *Gualter* very well noteth, and laſtly it is added that this plague ſhall be upon all that come not up thus to keep this feaſt. V.18. Gualter.

In that day there ſhall be upon the bels of the horſes Holineſſe to the Lord, and the pots of the Lords houſe ſhall be like the bouls before the Altar: Vulg. *that which is upon the bridle is holy to the Lord:* Hebr. מצלות ſignifieth bels, trappers, or bridles about horſes put upon them for ornament, being wrought with gold and ſilver; wherefore the meaning is, that horſes, that were before ſet forth ſumptuouſly to the battle, in the ornaments whereof either bels of gold about their necks, or rich trappers, and bridles, ſtood the treaſure of the Gentiles in part, which was ſpoken of *v.*14. ſhould now be uſed for war no more, but all ſuch pretious things ſhould be turned to the maintenance of Gods houſes and of his ſervice, and the beautifying of the places where he ſhould be worſhiped. *Cyril* thinks, that it is ſpoken of *Conſtantines* bridle which was adorned with one of the nails wherewith Chriſt was pierced upon the Croſs, found by *Helena* his mother, and brought from thence as a moſt pretious thing, but this is rather to be accounted a ſuperſtition, to which they were then too prone, then a thing ſo worthily done, as to be propheſied of, as tending to the honour of God, before whom neither the Croſſe nor any other inſtrument of Chriſts ſuffering is acceptable, but ſo far forth as it is improved to the crucifying of us to the world and the world unto us, as S. *Paul* ſpeaketh *Gal.*6.17. For the pots being as the bouls of the Altar, that is, the pots or caldrons wherein holy fleſh was boiled for Sacrifice, ſhould ſend up as ſweet a ſmell as the bouls full of incenſe. Thus ſome, but forſomuch as the bouls were not uſed for incenſe, but cenſers, and bouls for bloud to be ſprinkled upon the Altar, the force of the compariſon ſtands rather in this, that the pots which were more remote, ſhould be as holy as the bouls that were brought nearer the Altar that ſanctifieth all, whereby is meant, that all things ſhall be V.20. Cyril.

Gualter. holy to them that are by faith juſtified & ſanctified, not only being immediate
inſtruments in Gods ſervice, as the Scriptures and Sacraments, but alſo things
1 Tim.4.5. of common uſe for the body, as in thoſe pots meat was boiled for the feaſting
of thoſe that came to the feſtivals at *Jeruſalem* to eat & drink there with thanksgiving
before the Lord, and therefore not only the pots and caldrons in the
Court of the Lords houſe were hereby meant, but alſo in private houſes, and
Tit.1.15. according to this the Apoſtle ſaith, *to the clean all things are clean:* to this effect
alſo *Gualter*, who upon the former words, *the bels of the horſes, and holineſſe to*
the Lord, ſaith well, that herein it is alluded to that which was graven upon
the plate of gold on the forehead of the high Prieſt, *Holineſſe to the Lord*, the
meaning being, when it is ſaid, that this ſhould be upon the bels of the horſes,
1. That all the ſuperfluous wealth that was ſpent formerly upon things pertaining
to worldly pompe either in time of war or peace, ſhould now be ſpent
in maintaining the worſhip of the Lord and his poor people, this pomp and
pride being left. 2. That no wars ſhould now be made any more through covetouſneſſe
or ambition, but for the neceſſary defence of the Church againſt
enemies invading her, wherein God would be extraordinarily aſſiſtant, as he
was to *Conſtantine* the great againſt *Licinius*, and to *Theodoſius* againſt *Argobaſtus*.
3. That true Chriſtians, although of divers Nations, ſhould make no warres
one againſt another, but horſes and their complements for the war being left,
live in peace and unity one with another.

V.21. *Yea every pot in Jeruſalem ſhall be holineſſe to the Lord, and all they that ſacrifice*
ſhall come and take and ſeeth therein. Having ſpoken of the pots of the houſe of the
Lord, and of their holineſſe, now he inlargeth himſelf further, ſaying that all
pots in *Jeruſalem* and *Judah* ſhall be holy likewiſe, there being under the Goſpel
no difference in reſpect of holineſſe betwixt common beleevers, and thoſe
that are ſet apart for the work of the Miniſtry, for all are Kings and Prieſts
Rev.1.6. unto God, and the whole Nation of them is an holy generation, and therefore
1 Pet.1.9. *they ſhall come and take and ſeeth in them*, that is, every one in his family ſhall
Note. be counted a fit inſtrument or veſſel to prepare and miniſter to his family the
holy things of God in prayer, reading, catechiſing, and exhorting, whereby
their ſouls may be fed, beſides the comfort which they ſhall publickly have by
Miniſters that are nearer the Altar, and give them the fleſh and bloud of Chriſt
1 Tim.2.15. in adminiſtring his ſupper, and more abundantly break unto them the bread
of life, by dividing the word of truth aright, both for their better information
and their maſters alſo, who is but to teach what he hath from them, and
not out of his own skill or judgment, as it is ſaid *Mal.*2.7. *The Prieſts lips ſhall*
preſerve knowledge, and they ſhall inquire the Law at his mouth: And therefore here
is no ground for promiſcuous preaching of any Chriſtian, againſt which alſo
maketh the Apoſtles ordaining of ſome ſingularly to this office, *Act.*14.23.
*1 Tim.*3. *Tit.*1. *And there ſhall be no more the Canaanite in the houſe of the Lord*,
the Canaanites are well known to have been an unclean generation, but could
not be all expelled out of the Land where the houſe of God was. But in the
Church under the Goſpel, he ſaith that they ſhould, ſo that not one ſhould remain,
that is, the notoriouſly wicked being by the cenſures of the Church expelled
from the congregation, being not ſuffered to come amongſt them any
more then Heathens, who were not denyed to come into their Oratories to
their prayers and preaching, as means of converſion to all, but not to their
Sacraments, which are as ſeals of their covenant with God, if we reſpect the
one, *viz.* Baptiſm, or Commemorative of Gods unparalleld love towards
them in Chriſt, if we reſpect the other, *viz.* the Lords Supper, which he inſtituted
peculiarly for the worthy, that is, thoſe that keep their garments, as
is expreſſed, *Rev.*3. and as is in the inſtitution amongſt his Apoſtles only intimated,
amongſt whom if *Judas* the traitor were, which I doe not beleeve,
yet it is no ground for admitting the wicked who are apparently abominable
in the courſe of their lives, becauſe the evill that was in his heart, either was
not yet hatched, for it is ſaid, that *after the ſop Satan entred into him*, or elſe lay
ſo cloſe hidden there, that it could not be diſcerned by any but God alone.

Therefore his being permitted there, argueth only that hypocrites who cannot be diſcerned from ſincere profeſſors of the Goſpel, may be amongſt them in receiving this holy Supper, but not any whoſe notorious ſinnes goe before, as *Paul* ſpeaketh, as were the ſinnes of the inceſtuous man amongſt the Corinthians. No man yet can rightly reaſon from hence that there is or can be by mans induſtry, a particular Church conſiſting only of the clean, and therefore ſeparate they what they can, and gather new Congregations what they can, they ſhall be but troublers of the peace of the Church that do ſo, and their labour ſhall prove vain; there will be goats mixed with the ſheep in the ſame flock, till the ſeparation at the laſt day; only let us terrifie them by uſing the Keys given by Chriſt againſt them, which being done, it is ſo ratified in heaven, that the gates there ſhall be lockt againſt them keeping them from entring, till looſening again by the ſame power, and without who are but dogs, murtherers, witches, &c. and what comfort? verily none, but utter darkneſſe and torments cauſing weeping and gnaſhing of teeth for evermore. The Vulg. Lat. renders it, *Mercator*, a Merchant, as the word ſignifieth, and being ſpecially taken thus, the ſenſe will be good, one ſhall come who ſhall whip the buyers and ſellers out of Gods houſe, and not ſuffer one to remain there more, as it is ſaid that Chriſt did. And hereby is meant that *Simony* in buying and ſelling of holy Orders, or of Benefices, ſhall not be ſuffered, but as at the firſt this was oppoſed by S. *Peter* in *Simon Magus*, ſo it ſhould be in all Simoniacks at all times in the true Church of God, buying and ſelling of ſpiritual things ſhould be cryed down and provided againſt as it is in all reformed Churches at this day, which proveth us to be the true houſe of God, and diſproveth the Papiſts, amongſt whom all ſuch thing are venall, Orders, Benefices, Biſhopricks, Maſſes, Pals, Cardinals hats, Prayers for the dead, Holy water, &c. as *Gualter* ſheweth at large.

1 Cor. 5.
Note.
Matth. 18.
Joh. 2. 14.

THE

THE PROPHESIE OF MALACHI:

CHAP. I.

THE *burthen of the word of the Lord to Iſrael by Malachi.* As
this Prophet is placed laſt of all the ſmall Prophets,
ſo he is generally thought to have written laſt, and
that by moſt after the building of the Temple finiſhed
certain yeares, even in the time of *Artaxerxes*, who
ſent *Ezra* the Scribe to *Jeruſalem*, becauſe the un-
lawfull marriages, that were then made with hea-
then women are by him reproved, and they began
now that they had a Temple again to be weary of
the charge of the ſacrifices and of Tithes paying, and of the Temples
building he ſpeakes nothing, as *Haggai* and *Zechariah* did; which he would
not certainly have done, if it had been ſtill in building. Hee propheſied
therefore as is moſt probable above 30 yeares after the Temple finiſhed, be-
cauſe *Darius* reigned 30, and the Temple was finiſhed, *An.* 6. of his reign.
Ezra 7. And when *Ezra* came into the Holy Land it was the 7 year of *Artaxerxes*, and
he continued there till the coming of *Nehemiah*, *An.* 20. Who this Prophet
was, but onely that his name was *Malachi*, *my Angel*, it is not ſaid, whence
ſome conjecture, that he was an angell, but this is a very weake ground for
it, ſith men, Miniſters of the Churches of God are called Angels, *Rev.* 1. & 2.
Some will have it to be *Ezra*, and what is to be thought hereof, and what
V. 2. arguments are brought, *pro* and *con*, hath been already ſhewed, *Ezra* 7. Hee
beginneth his Propheſie with recounting Gods love to *Iſrael*, by which name
he now calleth the Jews that returned out of *Babylon*, amongſt whom ſome of
other Tribes were mingled.

V. 3. *I have loved Jacob and hated* Eſau: of which love he ſheweth that they were
unworthy, becauſe they ſleighted it, ſaying, *wherein hath hee loved us*? And
thus he makes a way to the ripping up of their groſſe ingratitude and to the

juſtneſſe of his challenging them for all their reluctings againſt him and his
ſervice. Of Gods loving *Jacob* and hating *Eſau*, whileſt they were yet un-
born, ſee my Expoſition upon *Rom.* 9. 23. Here a demonſtration of Gods love
to *Jacob* and hatred to *Eſau* is made onely from this, that *Eſau* his habitati-
on was as a deſert, but *Jacobs*, although it be here expreſſed ſo but left to be
underſtood, fruitfull and pleaſant. But it may be ſaid, What is this to ground
the extraordinary love of God upon more to *Jacob* then to *Eſau*, ſeeing the
countrey of *Babylon* was more pleaſant and fruitful, then *Canaan*, and yet given
to heathen people that were idolaters? To this *Calvin* anſwereth very well, *Calvin.*
that the land of *Canaan* is not to be looked upon, when *Jacob* was promiſed it
and his poſterity planted in it as a moſt fruitfull countrey onely, but as an
inheritance conferred upon him as the firſt born, and choſen hereunto by God
out of his meer mercy and grace, although his brother *Eſau* were born be-
fore him, and ſo a type of the everlaſting inheritance to come. And on the
other ſide upon Mount *Seir*, a rough, a barren countrey where *Eſau* was placed
as upon a curſe following his ſleight eſteeming and ſelling away his birth-
right, and a ſigne of Gods reprobating him for ever. And of this *Malachi* put-
teth them in minde to make them aſhamed, when Gods love was ſo extraor-
dinary toward them above others, that might as well have challenged inter-
eſt herein for the ſake of their parentage, whereas they commonly boaſted
of this, that they came of *Abraham*, *Iſaac*, and *Jacob*, moſt famous for Gods
gracing them above all others in the world, for which they thought God ſo
faſt bound unto them; that whatſoever they did they ſhould not be rejected,
which made them bold to live in all manner of wickedneſſe, and the neglect
of holy duties towards God injoined them; of this therefore *Malachi* telleth
them, and ſharply reproveth them for it, ſeeking the more to move them from
the conſideration of Gods free love and not any merit of theirs more then in
the Edomites, from which this his beneficence flowed, and threateneth them
with rejection for it, and the taking in of the Gentiles into favour through
Chriſt in their ſtead, verſ. 11. And this ſerves for an admonition to us, who *Note.*
injoy together with the true religion the like worldly bleſſings above the in-
habitants of many other peoples, that we by our ingratitude doe not likewiſe
provoke God to reject us, and drive us from theſe injoyments.

Wherein Edom ſaith, *We are impoveriſhed, but we will return and build the deſo-* V. 4.
late places, thus ſaith the Lord, they ſhall build, but I will throw down. Here the
judgement upon *Eſau* and his poſterity is further ſet forth by ſhewing, that it
ſhould not be as that which came upon *Iſrael*, as hath alſo been before taught
by other Prophets. For although *Jacob* ſhould be likewiſe judged by ene-
mies coming and poſſeſſing his countrey, yet he findeth ſo much favour, that
he is againe to his ancient dwelling reſtored, which is meant, when he ſaith V. 5.
yee ſhall ſee and the Lord will be magnified from the border of Iſrael. Verſ. 6. *A ſon* V. 6.
honoureth his father, and a ſervant his maſter, &c. Here the Prophet cometh plain-
ly to tell them of their ingratitude, when as God had ſo greatly obliged
them unto him, dealing with them as a moſt gracious Lord and Maſter,
yea as a loving father, but they contrary to the common Law of Na-
ture had not honoured him accordingly, but deſpiſed him, yea their ve-
ry Prieſts deſpiſed him, wherein he ſpeaks much like unto the Prophet,
that was ſent to *Eli* the High Prieſt to expoſtulate with him in Gods name a-
bout the wickedneſſe of his ſons, who were Gods Prieſts. For he telleth
him of ſevere judgements to come upon his family, concluding with this
ſaying, I will honour them that honour me, but *ſuch as deſpiſe me ſhall be light-* 1 Sam. 2. 30.
ly eſteemed. He meaneth here doubtleſſe the exorbitances of the Prieſts, who
went before others or joined with them in taking ſtrange wives, as *Eli* his
ſons had, joining themſelves to ſtrange women, committing adultery with
them, when they came to the the Tabernacle, as we may ſee *Ezra* 10. 18. *yet*
ye ſay, Wherein have we deſpiſed thy name? ye offer polluted bread, &c. and that the table V. 7.
of the Lord is contemptible. For the better underſtanding hereof it is to be no-
ted, that the bread here ſaid to be offered was ſhew-bread, concerning which
the

the Lord made a Law, that it ſhould be of fine flower, and by bread is not only meant that and the bread of the meat offerings; but the ſacrifices of beaſts alſo, all which together are ſaid to be *polluted bread*, becauſe they brought them not of the beſt, but courſe bread and ſacrifices of Beaſts blemiſhed, for the Lord required the beſt of every thing, as appeareth *Levit.* 1. and V. 8. chap. 2. For that this is the polluted bread here meant, is ſhewed, verſ. 8. *When yee offer the blind, is it not evill? or the lame or ſick?* And thus they are ſaid to *have made the Table of the Lord contemptible*, touching which it is to be underſtood, that as he had an altar, ſo then he had a Table alſo for ſhew-bread for offering of baſe things, upon both which they are here ſo ſharply reproved, having named the Altar before to intimate the baſeneſſe of the beaſts offered upon it, ſo now he nameth the table, intimating, that there is no leſſe fault about the making of their Shew-bread. For it was Gods wil, that theſe things ſhould all be of the pureſt and perfecteſt, becauſe the pure and immaculate Lamb of God was hereby figured out, and the ſame the bread that came down from heaven, more excellent then the Manna, that fell in the wilderneſſe. The Prieſts moſt probably having part of all ſacrifices, to the end that the more might be brought refuſe none, but if any man ſhould ſay I have a lame beaſt or ſheep, or blind, and ſo not fit to be kept, and if it might be accepted, I would be willing to offer it, as men doe in reſpect of their own diet, kill up and eat ſuch beaſts being otherwiſe likely to loſe them: ſo the Prieſts hearing this ſaid, bring it notwithſtanding, we will make it ſerve the turn as well in the Lords houſe, as in one of your own. Now to doe thus was an intolerable contempt, and likewiſe it is now under the New *Nott.* Teſtament, when ſuch as deſpiſe knowledge, and ſo are blind, and ignorant, the lame and ſick of notorious ſins are permittted to come to the Lords Table, for which it ſtands the Miniſters of the Goſpell in hand to prohibit them, and to require them firſt to get knowledge, and by repentance to ſeek the cure of their ſoules diſeaſes through faith: wherein yet they are not to take themſelves to be ſo tyed, as that if upon ſuch prohibition the unworthy will not be made to refrain, that ſhould forbear their adminiſtration. For the Apoſtle in ſuch caſe giveth not any ſuch order, but only, he 1 Cor. 5. ſaith, *Put ſuch an one from amongſt you*, not adding, if ye cannot, forbear celebrating this holy feaſt altogether, as many in our Church through miſtake doe to the grief of many good ſoules, children, that by this means cannot have their bread. It is true indeed, they make the Lords Table contemptible, that countenance them in their preſſing to it, or invite them without reformation, but for their ſakes to deny acceſſe unto it to the godly and righteous of life, is to make it, if not contemptible yet ſuperfluous, and unneceſſary to ſalvation.

V. 9. *Gualter.* *Calvin.* *And now I pray you beſeech God, that he will be gracious unto us, this hath been by your meanes, will he regard your perſons?* Some think, that the Prophet here exhorts the Prieſts to repentance, but others, that he ſpeakes ironically deriding their prayers, as being of no force with the Lord, becauſe coming from men ſo vitious, although they by reaſon of their Office were mediatours to God for the people, repreſenting the mediatours to come, and for this thought highly of themſelves, and would be ſo accounted by others, that all might come to them to crave their prayers. For theſe words, *this hath been by your meanes*, Heb. it is, *this hath been from your hand, and he ſhall accept faces from you*, truſt may be given to your prayers, from whoſe hands ſuch ſacrifices have been offered, and the perſons by you commended unto him ſhall be therefore doubtleſſe accepted, in all which he doth but deride them and their doings, as being moſt unlikely to prevaile for any good at Gods hands. And this is moſt gennine, as will appear from the words before going, *Offer it to thy Governour, will he accept thy perſon?* and the words following, V. 10. verſ. 10. *I have no pleaſure in you, neither will I accept an offering at your hands, ſaith the Lord*, here being alſo more words premiſed as ſhewing the cauſe, why they were not accepted, *Who is there amongſt you, that would ſhut the doore for nought?*

neither would yee kindle a fire upon my Altar for nought, that is, I know well enough, what yee ſeek when yee open the doores of my houſe to goe in to pray, and when yee kindle fire for ſacrifice upon mine Altar, verily your own worldly gaine, not the diſcharge of conſcience of your duties towards men. And who ſo in ſo baſe mindedneſſe miniſters at Gods Altar can never be accepted, ſeeing God accepts of nothing done in his ſervice by any man, unleſſe he doth it out of duty to him, being ſo diſpoſed to the doing of it, that although he ſhould have no worldly reward for his labour, yet he would goe on in doing of it, that God may have glory, and mens ſoules, at the leaſt ſome be edified, and benefited thereby, and their temporall good alſo, which hee out of his love deſireth, procured. Yet he may lawfully deſire the wages due unto him, and by God ordained for ſuch as preach, to live upon, declining only the filthy lucre, being given to which is by the Apoſtle condemned in every Biſhop.

Note.

1 Cor. 9.

1 Tim. 3.

V. 11. *For from the riſing of the Sun to the going down thereof my name ſhal be glorified amongſt the Gentiles, and they ſhall offer incenſe.* Here follows the rejection both of theſe wicked Prieſts & people, another being taken in their ſtead to offer the incenſe of prayer and the ſacrifice of praiſe all over the world; of which alteration, ſee *Rom.* 11. *Jerome* I grant, underſtandeth this ſacrifice of the Euchariſt, which is a pure ſacrifice and cannot be defiled or made unacceptable by the unworthineſſe of the offerer, and with him agreeth *Auguſtine* and many more of the Fathers. But this is laid hold upon by the Papiſts to prove the reall preſence by tranſubſtantion, and conſequently, that the Prieſt in the maſſe offereth up Chriſt againe and again, of whom Saint *Peter* ſaith, that he was but once offered: and yet they doe worſe hereupon to infer adoration to be due unto it, which none of the Fathers ever thought of, and but for burning incenſe withall after the manner of the old carnall ſervice, which is done away. But for thankſgiving being a ſacrifice, and the beſt ſacrifice, ſee *Pſal.* 50. and incenſe, prayer, where it is ſaid, *Let the lifting up of my hands be as incenſe*, that we may ſedulouſly apply our ſelves hereunto, morning and evening, yea continually.

Hieron.
Auguſt.
Cyrill.
Euſebius.
Chryſoſt.

1 Theſ 5.17.

V. 12. *But yee have prophaned it in that yee ſay, the Table of the Lord is polluted, and the fruit of it contemptible.* Here the Prophet reflects againe upon that, which he had before ſaid, meaning by their prophaning of his name their offering of polluted bread to his diſhonour. Now he ſaith not onely ſo, but that they were ſo audacious as to ſay, *the Table of the Lord was polluted*, that is, no more then one of their Tables, any bread would ſerve to be ſet thereupon; and then he varyeth the word and ſaith, *the fruit of it is contemptible*, the ſame thing being meant, but ſet forth in other words, ſo *Calvin*: but by the fruit thereof I conceive rather, that the good coming by offering here was ſo little, that it was not worth the ſpeaking of, as the wicked are brought in by *Job*, ſaying, What profit ſhall we have if we call upon him? although as *Calvin* ſaith, it is not probable that they would be ſo groſſe, as to ſay thus openly with their mouthes, but their practice ſhewed that they ſaid thus in their hearts.

Calvin.

Job 21.14.15.

V. 13. *Yee have ſaid alſo, what a wearineſſe is it, and yee have ſnuffed at it.* Here partly in more words, and partly in the ſame he further ſetteth forth the ſame ſin which is alſo to be underſtood, not as ſpoken out, but muttered or ſpoken in their hearts, and unto the lame and the ſick, for which he challenged them before, the torn is alſo added here, Vulg. *Yee have brought in of things gotten by rapine, the lame and the ſicke, de rapinis*, and ſo the word גזול ſignifieth: ſo that they are here charged not onely with bringing blemiſhed and vile things for ſacrifice, but alſo wrongfully gotten, or by violence taken from others, which was moſt abominable, and ſuch an offering doth he make, that out of goods ill gotten giveth to any good uſe, without firſt making reſtitution with *Zacheus*: he offers the lame, that doth good, but it is with an evill heart, ſeeking more his own praiſe then Gods glory, or grudging at that which he doth; and the ſick, that doth good, but liveth ſtill in ſin.

V. 14. *But curſed is he that in his flocke hath a male, but voweth and ſacrificeth a corrupt*
thing. This is added to meet with them, that ſaid, we are poore men, and
bring as good as we have, but this, he ſheweth was to pull down Gods curſe
upon them, having a better ſheep in his flock meat by a male, yet bring the
worſt. So the great God will never put it up at his hands, that ſerves
him ſo unworthily, as to uſe fraud about his dues, giving the worſe for
the better, as is the manner of too many now a dayes.

CHAP. II.

ANd *now O Prieſts this command is to you, if ye will not hear, nor lay it to heart, I will*
curſe your bleſſings, ye I have curſed them already. Having laid open the great ſin
of ſleighting the ſervice of God, ch. 1. now he applyeth it to the Prieſts, his
Miniſters in ſpeciall, threatning them above others therefore, becauſe that by
their means it came to paſſe, that ſuch groſſe abuſes were committed, ſeeing it
was their duty to have taught the people better, & that their blemiſhed muti-
lated ſacrifices were not acceptable, but abominable to God, giving them to
underſtand, that God was ſo farre from being therefore reconciled unto them
to pardon their ſins and to ſend down his bleſſing upon them, that he was
hereby more provoked to wrath and diſpleaſure againſt them. They might
haply ſaith *Calvin*, lay the fault upon the people and excuſe themſelves,
ſaying they offered ſuch ſacrifices as they would bring, and no better could
Note. they offer, as is the common manner, one to excuſe himſelfe by laying all
the fault upon another; but God ſaw, that it was through their fault that
it was thus done, they had the commandement about ſacrifices, what man-
ner of ones they ſhould be, but they layed it not to heart to preſſe the peo-
ple to bring them accordingly without blemiſh and of the beſt, and this is
Note. the thing for which they are ſo ſharply reproved here. A man may then
hear Gods commandements, but unleſſe hee layeth them to heart with all
good care to doe accordingly, wherefore he repeateth the ſame again at the
end of the verſe alſo, as a thing by all men ſeriouſly to be conſidered. *I will*
Numb. 6. 23. *curſe your bleſſings.* This is ſpoken in alluding to *Aarons* bleſſing of the chil-
dren of *Iſrael* by Gods owne appointment, after whom other Prieſts did the
the like, but hereby he ſheweth that they might bleſſe, but he for this intolera-
ble abuſe about ſacrificing would curſe, and ſo their bleſſings ſhould prove cur-
ſings both to themſelves and all the people. And how this curſing ſhould work
V. 3. he ſheweth, v. 3. ſaying, *I will corrupt your ſeed and ſpread dung upon your faces even the*
dung of your ſolemn feaſts, and one ſhall take you away with it, that is, ye ſhall be curſed
in the ſeed committed to the ground, it yeelding no increaſe, and by ignominy
and reproach coming upon you, none having you in any eſteem any more then
men beſmeared & ſtinking with dung upon their faces, againſt whom coming
near every one cryeth out fie upon you, ye ſtink ſo, that we cannot endure your
company, whereas they above others of the children of *Iſrael* were honour-
able for their holy Orders ſake, to which God had choſen them, paſſing all
Note. others by; whence note, that unworthy Miniſters of moſt honourable make
themſelves the baſeſt of all others by their ill demeanure in their place and
calling, ſo that they are juſtly had in abomination and vilified amongſt the
people, God being the authour of this their debaſement, whom they have
ſo greatly diſhonoured. And by reaſon of ſuch the Miniſtery of *England*,
which was wont to be had in ſo high eſteem amongſt the people, is now ge-
nerally vilified more then any other ſort of men. But let every one take
heed, how for the ſake of ſome, upon whoſe faces God hath ſpread ſtink-
ing dung, they promiſcuouſly vilifie others alſo, whoſe faces, yea their
Rom. 10. very feet ſhine as Angels, as it is ſaid, *How beautifull are the feet of thoſe that bring*
glad tidings of peace, &c. For thus this land hath made it ſelf greatly guilty by
proceeding againſt many learned, holy, and well deſerving men of God meerly
for

for their zeal to God and their King, which it is to be feared, cryeth aloud for vengeance in the ears of the Lord of hoſts, *even the dung of your ſolemn feaſts, and one ſhall take you away.* This is added because that many beaſts being at ſuch times brought together for ſacrifice, abundance of dung came from them; but for their wickedneſſe he ſaith, that they having their faces ſpread with this dung, ſhould be taken and carryed away and caſt upon a dunghill in an out baſe place, as this dung was, being there trodden under foot of all men, even the vileſt. And it is to be noted, which was ſaid before verſ. 2. that the Lord ſaith not only, *I will curſe your bleſſings*, but *I have curſed them already*, for hereby their ſtupidity is intimated, in that by the ſenſe of Gods judgements they were not moved to repentance, as any man, but a ſtock or a block is, even children and beaſts being by the rod and whip wrought upon to do better, as *Calvin* noteth: but why he ſhould reject the common received expoſition before going, about *Curſing bleſſings*, as too dilute, I cannot ſee, and referre it only to Gods curſe upon the bleſſing of the earth plentifull fructification, ſeeing the prieſts bleſſing was by the Lord appointed as a means hereof, and of all other bleſſings alſo.

Note.

Calvin.

V. 4.
V. 5.

And ye ſhall know, that I ſent this commandement unto you, that my covenant might be with Levi. V. 5. *My covenant was with him of life and peace and I gave them to him, for the fear wherewith he feared me.* Here the Lord by his Prophet ſeeks to ſtirre up the prieſts to repentance by recounting, how the Lord firſt choſe the tribe of *Levi*, making a covenant with it, that none of any other tribe but only of this ſhould ſerve at his altar, and how faithfull at the firſt they were, both *Aaron*, *Eleazar*, *Phinees* and others. But they now bearing themſelves upon this dignity conferred upon their tribe, thought that howſoever they miſdemeaned themſelves they muſt needs be accepted. But the Lord hereby teacheth, what manner of men all his miniſters ought to be, or elſe they are falne from the dignity of their order, and become moſt baſe and vile, as theſe wicked prieſts are ſaid to be verſ. 9. So that there is no pleading for Biſhops now adayes, that the Apoſtles were men of great eminency and to them the keys of the kingdome of heaven were committed, therefore we that are their ſucceſſours are partakers and ought to be partakers of the ſame dignity, and all men ought to be obedient unto us. **Note.** For this argument is of no force, but only to ſuch as are in conditions like unto them. 1. For the fear of God. V. 6. 2. *The law of truth in his mouth and no iniquity in his lips.* 3. *His walking with God in peace and equity.* 4. *Turning many from iniquity.* For thus every miniſter of God ought to be qualified, and then he ſaith ſomething in challenging reſpect and ſubmiſſion from the people, but otherwiſe not.

1. *Aaron* and the prieſts feared God and eſchewed evill, as the fear of God is further ſet forth *Iob* 1. 1. But the prieſts now had no ſuch fear of God in them, being wicked and licentious in their lives.

2. They duly and truly taught people the Law and will of God, holding them unto it in their ſacrifices and offerings bringing to his tabernacle, but theſe allowed any ſacrifices, though never ſo imperfect. See the like unto this ſaid of *Levi* by *Moſes*, *Deut.* 33. 9. in ſpeaking of his zeal for God, and commending it when he ſlew thoſe that committed idolatry with the golden Calf, not ſparing any how near or dear ſoever unto him. **Exod. 32.**

3. They led a moſt holy and righteous life meant by his walking *with God in peace and equity*, as *Enoch* is ſaid to have walked with God. **Gen. 5.**

4. His care was by all means to convert ſouls. But theſe minded nothing leſſe then the converſion of ſouls; yea they walked in the way of the wicked inſtead of walking with God, whereby others were the more incouraged in their evill wayes. And the like hath been done by the community of our miniſtry, eſpecially of late daies, and ſpecially by popiſh prieſts, which made them ſo infamous.

V. 7.

For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth. This is added in reference to that which was ſaid before, *The Law*

Hieron.

Vincent. Lyrin. contra hæreſ. novitates. Depoſitum apud te, non inventum a te, quod re cepiſti, non excogitaſti, non aliquid ingenii, ſed doctrinæ.

Note.

2 Tim. 2.15.

of God was in his mouth, for hence he inferreth that now it ſhould be with the prieſts likewiſe, whereas in ſtead of the truth, iniquity came from their lips, or at the leaſt they did ſo, as that their doings were more then their ſpeaking, or elſe they were mute like dumb dogs, when men brought imperfect ſacrifices not reproving them therefore. To intimate this knowledg in them *Jerom* obſerves well, that in the prieſts breaſtplate was put a *Rationale*, and in that *Vrim* lights, to ſhew, that he ſhould be full of learning and light ſufficient to inlighten all that came unto him, and *Thummim* perfections, for his integrity in ſetting forth the will of God, not depraving it in any thing: to which purpoſe excellent is the ſaying of *Vincentius Lyrinenſis*, upon the *depoſitum*, or that which was committed to *Timothy*. It is that, ſaith he, which was committed to thee, not found out by thee, which thou haſt received, not excogitated, not a matter of wit, but of learning, not of private uſurpation, but of publick tradition, a thing brought out by thee, not from thee, in which thou oughteſt not to be author, but keeper; not an inſtitutor, but a follower. Thou haſt received gold, render gold, I will not have thee render, other things for theſe, I will not for gold have lead impudently rendred or braſſe fraudulently. Here is then both a charge to Gods miniſters to ſtudy to be knowing men, and accordingly to be diligent in teaching and ſincere, and alſo to people to frequent their teaching, as if God ſhould ſend an angell from heaven to bring a meſſage from him unto them, as the word מלאך, *He is a meſſenger of the Lord*, ſignifieth, and therefore by *Jerom* it is rendred Angell. And hereby all men are taught to beware, how they deviſe any Expoſitions of holy Scripture of their own heads, but follow thoſe only, which they receive from Gods faithfull Miniſters, who in their teaching aime at nothing elſe but their converſion, and hereby may be known; and by this, that they ſtudy to divide the word of truth aright, as *Timothy* is exhorted to doe.

V. 10.

Calvin.

Have we not all one fathen? hath not one God created us? why then deal we treacherouſly againſt his brother by prophaning the Covenant of our Fathers? Here the Prophet proceedeth to cenſure not only the prieſts, as hitherto, but even all the wicked Jewes; and here by father we are to underſtand *Abraham*, not God, as ſome doe, taking the next words to be ſpoken *exegetice*, *Hath not one God made us.* For as *Calvin* well noteth, here are two things joyned together, the conſideration of this, that they all come of one father *Abraham*, and that they all above other peoples were Gods creation, and therefore in them being ſo ſtrongly bound one to another it were an intolerable ſinne to deal treacherouſly one with another. For it is not to be thought, when he ſaith, *Hath not one God created us*, that he meaneth his creating of all men, as theſe words are commonly taken in other places, but a ſpirituall creation, according to which the elect are in ſpeciall called *His creation. Rom.* 8. 22. As I have ſhewed is meant by the words, πᾶσα ἡ κτίσις, upon that place, and *Eph.* 2.10. *We are his workmanſhip created unto good works*, and *Pſal.* 23. *He is our maker*, and *Eſa.* 60. 21. the Church is called the work and frame of God. The meaning then is, God in *Abraham* hath made us all a royall generation, ſo that root by means of ſo holy a father alone they came to be an holy and peculiar people; but of this God was the author, *Abraham* the inſtrument or conduit pipe, whereby this great grace flowed out unto them by reaſon of the covenant, which God made with him and his poſterity. But break this covenant, as the wicked Jewes then did, and fruſtrate this grace in reſpect of them, for which cauſe it ſtood them in hand to hearken to this reproof, *ſhall we deal treacherouſly and break the covenant of our fathers?* that is, whereby God tyed himſelf to them, and through them to their poſterity? Oh fear and tremble to think upon your running by your treachery into ſo great a danger. And for us, whom God hath made his people peculiarly by Chriſt, and faith in his Name, this reproof alſo ſpeaks to us, ſhall we, that have one Father Chriſt, and one creator in the ſenſe before ſaid, deal treacherouſly one with another, and not hold match together within our ſelves, and ſo break the covenant of our common fathers, *Abraham* and *Iſrael*, whoſe children we are ſaid to be, and after whoſe name we are called, *Iſrael Rom.* 9. *Joh.* 1. 43. For of mixt marriages with ſtrangers ſerving ſtrange gods he here ſheweth, that he ſpeaketh in ſaying, *ſhall we deal treacherouſly*, and then verſ. 11. Judah *hath dealt treacherouſly, and hath prophaned the holineſſe of the Lord, which he loved, and marryed the daughter of a ſtrange god.* Here for holineſſe, the vulg. hath *ſanctification*, Hebr. it is קדש ſignifying as *Calvin* hath it, *ſanctuary.* But the meaning is the ſame, for it is ſpoken of the Church of *Iſrael*, which was ſeparated from the people of other countreys, as holy to God, as the Church in the New Teſtament, is often called Gods houſe, and *Iſrael* his ſanctuary, *Pſal.* 114. although literally by the ſanctuary is underſtood the place of publique worſhip, but here as the *Caldee* hath it, the ſouls of the faithfull are meant, which God loveth, the Church of the Jewes then conſidered, as a body ſeparated from others to be holy, and delighted in by the Lord, was prophaned by ſuch marriages, becauſe he that joynes himſelf to a woman an idolatreſſe becometh one fleſh with her, and ſo is made a member of her in ſtead of being a member of Gods holy Church. Now that this was to deal treacherouſly, and to break the covenant, appeareth, becauſe God ſtrictly tyed them from making any ſuch marriages, *Deut.* and the ſame is injoyned Chriſtians, 2 *Cor.* 6. 16. He then prophaneth Gods ſanctuary alſo, who being a Chriſtian marryeth with an infidell, or if not an unbeleever, a misbeleever, becauſe a worſhipper of idols or images, for they are all one, the ſame being an idoll in Greek, that is an image, in Latine *imago*, and therefore he that marrieth a papiſt deals treacherouſly, and prophaneth Gods ſanctuary, which he will not indure: an idolatreſſe is called the daughter of a ſtrange God, not becauſe ſhe was made by him, but becauſe he was honoured by her as a father.

V. 11.

Cald. par.

1 Cor. 6. 18.

V. 12. *The Lord will cut off the man that doth this, the maſter and the ſcholar out of the tabernacles of* Jacob. Hebr. *The watchman and the anſwerer.* But here by the maſter the teacher that watcheth here unto is meant, and the ſcholar that anſwereth him by learning and being conformable to his Doctrine, whether good or evill, but here they are meant, who being taught by the evill example of their teachers, that is, the prieſts, followed them in making ſuch unlawfull marriages, and therefore further to declare whom he meant by ſuch a watchman, he addeth and *him that offereth gifts.* A plain deſcription of a prieſt, whoſe office it was to offer the gifts brought by the people, for of the prieſts being faulty in the ſame kinde, it was ſpoken before.

V. 13. *This have ye done, and covered mine altar with tears.* That is, cauſed it to be covered with the tears of your wives of your own nation, whom ye have unkindly put away, that ye might take unto you wives of the heathen, being moved more by fleſhly luſt, then by the Law and fear of God. And in ſaying *covered*, he meaneth, that their offerings were by this means ſo covered, that although laid upon the altar, they could not be ſeen to be accepted of, as is ſhewed in the next words, *inſomuch that he regardeth not the offering any more, nor receiveth it with good will at your hands.* Hereby it ſeemeth, that their wives being ſo put away, as hath been ſaid, came before the Lord at his altar to complain, whereby he being juſt, was ſtirred up to reject them, and their ſervice, that did them ſo great wrong; thus *Gualter* and others generally, but *Lyra* and *Calvin* otherwiſe underſtand this of the prieſts weeping at the altar, becauſe that although they offered ſacrifices, they ſaw, that they were not accepted, but lay under the curſe of unſeaſonable weather and barrenneſſe of the earth ſtill. And this he ſaith, *ye have done again*, Hebr. *the ſecond time*, for he had firſt laid to their charge that they offered mutilated ſacrifices, now for ſecond ſin to the provoking of God to continue in his wrath againſt them, they hypocritically thought to pacifie him by their tears, without turning from the ſin of mixt marriages with the heathen, wherein they lived, which tears yet were not ſhed for that ſin, for then they would have put ſuch wives away, and reſumed their former wives again, but for that the judgements of God continued after their offering of many gifts, whereby they found that they were not accepted before God, as they expected, So

Lyra.
Calvin.

that this paſſage is not much unlike to that, *Eſa.* 58. *Why have we faſted, and thou regardeſt it not?* and this expoſition is rather approved by the words following, Hebr. מאין עוד פנות אל המנחה, *from no more face to the ſacrifice,* that is, from hence ariſeth your ſorrow, *viz.* that Gods countenance is not towards your ſacrifices to the removing of his judgements. Here note, that *Note.* ſorrowing and praying under the laſh of Gods ſcourge, is ſo far from pacifying him, if there be no reformation of life, that his wrath is more ſtirred up, and good reaſon, becauſe thus the ſinne is doubled, according to the words here, *This thou haſt done the ſecond time.*

V. 15. *Did he not make one? yet had he the reſidue of the ſpirit: and wherefore one? becauſe he ſought a godly ſeed.* Hebr. *Did not one make the reſidue of the ſpirit in him? and wherefore one? becauſe he ſought a ſeed of God.* Here the Prophet to convince them of the errour of their way in putting away their former wives and taking others, brings them to the originall of matrimony, and becauſe the ſaying is imperfect, *Did not one make,* no more being added to ſhew what he made, it is to be ſupplyed thus, Did not one God make man and woman, as Chriſt for further explication ſaith, *Matth.* 19.4. *Have ye not read, that he who made them at the firſt, made them male an female?* That is, did he not make one man and one woman, joyning them two together in marriage, not for the man to live with and keep his wife during his pleaſure, and then to put her away and take another, but as long as they both live, *and the reſidue of ſpirit in him,* or rather, *for him;* that is, did he not make man, breathing into him the breath of life, or *Gen.* 2: ſpirit of life, and *the reſidue* into the woman whom he made for him, being in the frame and lineaments of her body like unto him, and in an underſtanding and immortall ſoul, and ſo an help meet for him? And what was Gods main end in doing thus, but that his ſeed might by their living all their life long together be increaſed? to which end he made man and woman, *Gen.* 1. 26. not man and women: and man and woman both holy and righteous, for he made *man in his own image, male and female created he them:* ſo that it cannot be the ſeed of God, which cometh of polygamie, or of mixt marriages with the unholy and unclean, ſuch as heathens were, but that ſuch as come of Monogamy, and Hagiogamy are reputed Gods ſeed, as is taught 1 *Pet.* 2.9. and 1 *Cor.* 7. where it is ſaid, otherwiſe your children were unclean, but now they are holy; and what is a royall generation but the generation of God, the King of kings, according to that *Act.* 17. *we are his generation?* To this effect *Jerom* and *Chryſoſtome,* &c. *Hieron. Chryſoſt. Lyra. Gualter.* But the Hebrews whom *Gualter* followeth, by this one underſtand *Abraham,* taking this to be the meaning. Why doeſt thou object to us (O *Malachi*) our leaving one wife to take another? did not that only rare man ſo greatly in Gods favour, *Abraham,* doe the like, in whom the ſpirit was more then in thee or Prophets of this time? which is meant by the *reſidue of the ſpirit in him; and why did he it,* but in zeal to ſeek the ſeed, which God had promiſed ſhould come of him, which was the Meſſiah, he ſeeing, that he could no have it by *Sarah,* ſought it by *Hagar,* a ſtranger an Egyptian: Or rather in theſe words the Prophet anſwers their objection, (as if he had ſaid, Do ye to juſtifie your ſelves in your wickedneſſe, object that man alone or *one* man, as he is called *Eſa.* 51. 2. his example will not verily bear you out: for he did not ſo out of luſt, but zeal, ſeeing that he and his wife *Sarah* were now old and not likely to have a childe between them, but ye through fleſhly luſt carrying to theſe ſtrange marriages: he did it not without the conſent of his wife, ye altogether againſt the will of your wives: he not giving over to love and dwell ſtill with his wife, preferring another woman before her, but continuing a loving husband unto her, and when *Hagar* deſpiſed her, delivering her into the power of her miſtreſſe to caſtigate that her petulancy. *Calvin* reproving all expoſitours, that went before him, renders it as in the New Tranſlation, *Did he not make one,* giving the ſame ſenſe yet with *Calvin.* the firſt, but he preferres this reading, becauſe otherwiſe the ſaying is imperfect, *Did not one make.* For my part either rendering and expoſition ſtandeth to ſo good ſenſe, that I know not whether to preferre, but becauſe the word אחד one goeth before עשה made or did, I rather follow that reading, being for the expoſition indifferent, *Therefore take heed to your ſpirits, and let none deal treacherouſly againſt the wife of his youth*; that is, take heed that ye be not carried away by the ſpirit of luſt in you after ſtrange women, your wives, whom ye firſt took, when they were young, and lived ſweetly together with them, being caſt off. For of the ſpirit in man, and its luſting, we read, *James* 4. 5.

V. 16. *I hate putting away, for one covereth violence with his garment*, Hebr. *for hatred putting away*, or *putting away is hatefull*: the Vulg. *Cum odio habueris, dimitte.* For theſe words, *One covereth violence with his garment*, Hebr. it is, *And violence covereth over his garment*, Vulg. *Iniquity ſhall cover*; but the word חמס ſignifieth either rapine, or iniquity wittingly committed. The Lord here ſheweth, how odious to him a mans putting away of his wife before ſpoken of is, and that he who doth ſo, is all over covered with ſin, as with filthineſs, and ſhall be covered, or overwhelmed with Gods Judgments therefore to his deſtruction, for which he giveth warning againſt this ſinne again, as before, ver. 15. Some following the Vulg. ſay, that the Prophet biddeth him that hateth his wife, put her away rather then keep her as a ſervant, giving her a bill of Divorce, it being more tolerable ſo to doe, then keeping her ſtill, and ſhewing ſuch palpable neglect of her, by marrying another, a ſtranger for her Beauty, to vex her the more. Yet if any man doth this, iniquity will cover his body, which is the garment of the Soul, as *Jerom* hath it, he ſhall be thus perpetually blemiſhed, and liable to Gods wrath for ſo doing: and as ſome, by putting her away with a bill of Divorce, ſhe ſhall depart with the more credit, as *Eſay* 50. 1. it is on the contrary ſide uſed as an argument to aggravate *Iſraels* ſinne, that ſhe had a bill of Divorce, the fault will not light upon her, but upon him, ſhe being made known hereby, not to have gone away from her husband in an whoriſh manner, but onely for ſome particular diſlike, through his moroſity, or fleſhly luſt to another woman taken for her, which ſhall cover his garment, rendring him to all honeſt men loathſome, as one clad in filthy rags, and moſt of all to God: To this effect almoſt *Calvin* and *Gualter*, who render the words, as the Vulg. Latine, but *Junius* is for the former reading, which I alſo prefer.

V. 17. *Ye have wearied the Lord with your words, when ye ſay, Every one that doth evill, is good in the ſight of the Lord, and where is the God of Judgment?* Here the Prophet cometh to another ſinne, *viz.* their exclamations againſt God, and blaſphemous clamourouſneſſe, when he did not for them what they deſired forthwith, they as impatient of any delay complained againſt him; or if he delayed to lay his judgments upon their Heathen enemies; for in this caſe they exclaimed upon him, ſaying, that he favoured evill doers; and both in this, and the former, they cryed out, no God; the interrogative, where is the God of Judgement? being a moſt vehement affirmative, and therefore it is as if they had hence argued, and concluded, that there was no ſuch juſt God. *Galatin.* And their Argument, as *Calvin* hath it, ſeemes to ſtand thus, He that is a juſt God will hear, and doe for thoſe that call upon him, and be revenged upon the wicked enemies of his People doing them miſchief, but God doth neither, therefore he is not juſt. *Note.* See the blaſphemy that impatient men fall into, that will not wait upon God, but will ſet him the time when he ſhall help them, or elſe look for no help from him at all, that we may learn contrariwiſe to wait Gods leiſure, till he will come and help us, as *David* ſpeaketh, *Pſal.* 123. They that doe otherwiſe, make the Lord weary, and ready therefore to depart from them, and leave them in miſery.

CHAP. III.

V. 1. B*Ehold, I will ſend my meſſenger, and he ſhall prepare the way before me ; and the*
Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the
Covenant. In Hebrew, this is the third verſe of this chapter ; the two laſt
verſes of chap. 2. being taken from that, and ſet before this, in Vulg. the laſt
verſe onely. But foraſmuch as this is a new Propheſie touching Chriſt, and
ſo differs from the Argument handled there, it being altogether reprehenſive,
this conſolatory, it is beſt to begin this chapter here. The firſt words, are
the words of Chriſt touching *John* the Baptiſt, as appeareth, *Matth.* 11. 10.
where our Lord being asked touching him, ſaith, *This is he, of whom it is ſaid, behold,*
I ſend my meſſenger before thee : The third perſon being put there for the
firſt here, as is uſuall amongſt the holy men of God, when they ſpeak of
themſelves out of modeſty, as *Matthew*, and *John* the Evangeliſt doe. Now
he prepared the way before Chriſt, by Preaching, and Baptizing, in way of
preparing men to his Preaching, and Baptizing. And the word *my Meſſenger*,
is Hebr. *Malachi*, my *Angel* ; the ſame with his name, that wrote this Propheſie,
happily given him becauſe he wrote of *Malachi, my Angel*, *John* the
Baptiſt, and of *Malach haberith*, *The meſſenger of the Covenant* : And *John* the
Baptiſt might well be ſet forth by this name of Chriſts Angel, becauſe he
pronounced of him, that he was more then a Prophet, and what can ſuch an
one be but an Evangelicall man ? *The Lord, whom ye ſeek, ſhall ſuddenly come to*
his Temple ; that is, Chriſt, who ſoon after *Johns* preparing his way, came to
the Temple, and Preached, and did Miracles there ; for betwixt *Johns* beginning
to Preach, and his, there were but ſix months. And he ſaith, *The meſſenger*
whom ye ſeek : becauſe the Meſſiah was generally deſired by the Jewes, although
not received by his own when he came, becauſe they would not beleeve
that he was the Lord promiſed. And he is alſo called, *The Angel, or*
Meſſenger of the Covenant, whom they delighted in. For although he were equall
with God the Father, yet he humbled himſelf to become his Meſſenger, ſent
John 3. 16. out into this world, *That all who believe in him, ſhould not periſh, but have life everlaſting* ;
and therefore the delight of the Soul. And he addeth again, *He ſhall*
come, ſaith the Lord of hoſts, to ſhew his double coming ; 1. To convert Souls.
2. To ſave all the converted, but to deſtroy the hard-hearted, and unbeleiving,
for ever in Hell fire.

V. 2. For which he ſaith further, Ver. 2. *But who ſhall abide the day of his coming, and*
who ſhall ſtand, when he appeareth ? the Vulg. *Who can think of the day of his coming* ?
Lyra. expounded by *Lyra* (whoſe is alſo the foregoing expoſition) by that of our
Math. 24. Lord, *Of that day and hour knoweth no man* : But the word מכלכל ſignifieth *ſuſtinere*,
bear, or endure, wherefore the *Sept.* hath it, τίς ὑπομένει, and they that
follow the Vulg. by conceiving underſtand, in the very thinking of that
Auguſt. de Civit. day who can bear it, becauſe it ſhall be ſo full of Glory. *Auguſtine* is for the
lib. 18. *cap.* 35. expoſition touching two comings, brought by *Lyra*, and *Euſeb.* and *Theodoret*
Euſeb. l. 5. c. 28. alſo ; but *Rupertus*, and *Cyrill*, hold onely one to be ſpoken of here ; that
de demonſtr. is, his firſt coming ; neither doth *Jerom* expound it of any other, who alſo
Evang. ſaith, that theſe words, *The Lord whom ye ſeek, ſhall ſuddenly come*, are ſpoken
Theod. in way of anſwer to thoſe in the end of the former chap. *Where is the God of*
Hieron. *judgment* ? as if he had ſaid, ſeek ye after this God ? he ſhall come ſuddenly,
and when he cometh, he ſhall be like fire, ſo that ye ſhall not be able to endure
his coming. And as *Jerom*, ſo *Calvin*, and more fully ſaith, that this is
Calvin. an anſwer given in an ironicall manner, *The Lord whom ye ſeek*, as if he had
ſaid, whom ye make a ſhew to ſeek, but neither ſeek indeed, nor will receive
when he cometh ; but he ſhall come to his Temple, being firſt preſent there at
40 dayes old, then at 12 years old he ſhall ſit there amongſt the Doctors, poſing
them, and asking them queſtions, being admired of all men for his underſtanding

ſtanding, and anſwers laſtly, to teach, and work Miracles at 30. And of this his coming, let no man doubt, for it ſhall be, *ſaith the Lord of hoſts*, to the joy and comfort of ſome few; for which he ſaith, the Meſſenger of the Covenant, that is, *The Mediatour of the N. T. in whom ye delight*: But to the far greater part, his coming ſhall be intolerable, for the Jewes generally ſhall not indure him, but through the tartneſs of his reproofs, be ſtirred up to maligne, and crucifie him, which ſhould turn to their deſtruction. So he ſhall be like a Refiners fire, and a Fullers ſoap, fire to burn up ſome, and ſoap to cleanſe, and make white and ſhining by Grace others. And indeed that which is here ſpoken, cannot be applyed to any but his firſt coming. For at the laſt day there ſhall be no refining, but they that have been refined, and made to ſhine by righteouſneſſe, ſhall then ſhine in Glory; and after that time, offerings by the ſons of *Levi* ſhall be made no more, as it is here ſaid, that they ſhall; V. 3. *He ſhall purifie the ſons of* Levi, *that they may offer to the Lord an offering in righteouſneſſe*: V. 4. *then ſhall the offerings of* Judah *and* Jeruſalem *be pleaſant to the Lord.* For this is done under the Goſpell, when holy Miniſters of Chriſt ſet forth by the ſons of *Levi*, and the reſt of Gods faithfull people ſet forth by *Judah*, offer prayers and praiſes from a pure heart continually unto him. *Gualter.* *Gualter* alſo ſaith hereupon, ye think long for the Meſſiah, of whom ye have heard, ſuppoſing, that then ye ſhall enjoy all worldly happineſſe: then, and therefore ye are ſo obſtreperous againſt God, for that he is not yet come. But alaſs (poor ſouls) he ſhall come indeed, but his coming ſhall be nothing pleaſant unto you, for he ſhall firſt come into his Temple, and whip the buyers and ſellers out thence; and he ſhall come as a refiners fire to burn up the droſſe by his Word and Spirit, which ſhall be as piercing as a two-edged Sword, and as fire to conſume the droſſe, by giving judgment then againſt them, and ſhewing them their damnable eſtate, ſo that the wicked rabble, who were ſo importunate about his coming, had little cauſe to deſire that time, being all droſſe, and no ſilver or gold, and therefore ſuch as muſt be conſumed to their great pain and horrour. *Note.* And as Chriſts firſt comming, ſo his ſecond, much more ſhall be to ſome few indeed a time of joy and delight, but to innumerable others a diſmall and ſad time for their utter rejection from the preſence of God, and of holy Angels into utter darkneſſe for ever.

V. 5. **For I will come near to you to judgement, and** *I will be a ſwift witneſſe againſt the ſorcerers, the adulterers, &c.* Here he goeth on again, as having reference to their words, chap. 17. *Where is the God of judgement?* As if he had ſaid, doe ye deſire to know where the God of judgement is, I am he, and *I will come near, &c.* that is, by executing judgement upon you, will make you know, that howſoever ſometime through my exceeding great patience I ſuffer the wicked going on in their evill wayes, yet the time ſhall come, when I will aſſuredly come thus nearer unto you, then you deſire; and when that time cometh, I will no more be ſlow either to teſtifie againſt you, or to puniſh you for your adulteries, ſorceries, falſe ſwearings, and oppreſſions, in which enumeration, as *Calvin* obſerveth, *Calvin.* the ſinnes againſt all the commandements, that is, the Capitall ſinnes are briefly run over, Sorcery againſt the firſt Table, and likewiſe falſe Swearing, Adultery, and Oppreſſion againſt the ſecond, to ſhew, that in the dayes of Gods judging no ſinnes ſhall be forgotten. *Note.* And this is threatned here, becauſe they were diſpleaſed with God for his delaying to take his judgments off from them, when they made offerings unto him, intimating, that we had need in our approaches to God, to conſider our ſinnes to turn from them, being with all fear and reverence alwayes before him, and not provoked by his delaying to help us to ſpeak any words that may be provocative unto him: for then, inſtead of ſpeeding of our deſires, we ſhall have him draw near us to our confuſion.

V. 6. *For I am the Lord, I change not, therefore ye ſonnes of* Jacob *are not conſumed*; Hebr. and Vulg. *And ye ſonnes of* Jacob *are not conſumed*; ſo likewiſe

Calvin. He perſiſteth ſtill in the ſame argument ; being put to it to prove,
that he was not mutable, having been indeed formerly the Patron and Protectour
of his people, but now not moved by their prayers and teares to
doe for them or againſt their enemies, as they were ſaid to complaine,
chap.2. But here he proveth that he was not mutable both by his name, *Jehovah*,
Eſſence, being alwayes the ſame, and by his immutability in his mercies
towards the ſons of *Jacob*, in that they having deſerved deſtruction by
their ſinnes a thouſand times, yet through the unchangeableneſſe of his moſt
mercifull and patient nature they remained a people to this day, and ſo
ſhould doe to the end of the world, which is the meaning of theſe words,
as if he had ſaid, I change not, and that appears by this, that ye being ſo
ſinfull and wicked are not conſumed, and to this Expoſition giveth light,
that ſaying of *Jeremiah*, *Lament.*3. *It is Gods mercy, that we are not conſumed, becauſe
his compaſſions fail not*, thus alſo *Calvin*, although the firſt bringeth another
Expoſition, *viz.* rendring ו by *but*, ſaying, *but yee ſonnes of Jacob, &c.*
that is, it may be ſaid, yee have eſcaped my judgements hitherto, therefore
yee hope to goe on ſo ſtill, it is true yee are not yet out of my reach to bee
proceeded againſt when I pleaſe ; but this is ſo farre from the meaning,
that it is not worth the naming. But the former is moſt genuine, and being ſo
V. 7. underſtood the next words follow aptly, *From the dayes of your Fathers yee
have gone away from mine Ordinances* ; as if he had ſaid, if I were changeable
from my graciouſneſſe I would not have been with you thus long, who have
traded ſo long in ſin, whereby to provoke me to deſtroy you, &c.

V. 8, 9. Here he layeth open another ſin intolerable amongſt them, *viz.* their
robbing of God in his Tithes, which no barbarous or heathen Nation will
doe to their gods. For the tithe of the increaſe hath alwayes been holy to
God even before the writen Law of *Moſes*, and therefore it is ſaid, *Levit.*27.
all the tithes are the Lords: and it appeares that this was known by tradition
from the father to the ſonne, not onely amongſt thoſe of the holy line, as
Abraham and *Jacob*, of whom the one gave, the other vowed tithe of all that
hee had, but even amongſt the wicked of the world, the Gentiles, who alſo
many of them gave tithes to their Prieſts, as *Carleton* ſheweth in his treatiſe
of Tithes : which may ſerve to diſcover their weakneſſe, who ſay, that paying
Tithes is Jewiſh and a part of the ceremoniall Law, which is done away. It
is true, there were ſome things ceremoniall before the time of *Moſes*, which
are now abrogated, as the diſtinction betwixt beaſts and fowles cleane and
uncleane, the offering of ſacrifices and abſtaining from bloud. But tithes
were not of this ſort, becauſe they are not figurative, as thoſe were, bloud,
of Chriſts bloud, ſacrifices of his offering himſelfe a ſacrifice for our ſinnes,
the beaſts cleane and uncleane of thoſe that are within the Covenant, and
of thoſe that were excluded herefrom. But of what tithes were a figure let
him tell that can, for although י as it is a numerall letter ſignifying ten,
is the firſt letter of the name of Jeſus, yet it cannot hence be gathered that
tithes figured out Jeſus, becauſe they are never by this letter ſet forth, but by
the word מעשר. And paying tithe was an honour done to *Melchiſedek* as
the Prieſt of the moſt High God, to whom that which was done had no
ground in the Ceremoniall Law, either in the offering that was brought him
bread and wine, or the giver of tith to him, that is, *Abraham*, in whom *Levi*
and conſequently *Aaron* paid tithe, as the Apoſtle reaſoneth, *Heb.*7. The honour
which was once due to God and his Prieſt is alwayes due, if not by God
abrogated : but ſuch was this of tithing, and therefore ſtill due to him, that
is after his order, *viz.* Jeſus, and that what is done to his miniſters he affirmeth
is done to himſelf, proveth, that although no Law be by him made for
Hierom. this under the New Teſtament, yet Chriſtian people ſhould voluntarily give
them in ful, as they would not be counted ſuch as rob their God. *Jerome* compareth
that which is here ſpoken with *Nehem.*13.10,11. where it is ſaid, that
the Levites had not their portions, by means whereof the houſe of God
was forſaken and their Covenant made chap.10.35,36,37. of duly paying

firſt fruits and tithes broken, and that which is implyed by the Lords ſaying, *bring al the tithes into my houſe, and I wil open the windows of heaven and powre you down a bleſſing,&c.* with *Nehem.*5.2,3,4. where mention is made of a dearth, whereby they were greatly impoveriſhed, and ſaith, that what is there ſpoken by way of hiſtorical relation, the Prophet *Malachi* (whom he taketh to be *Ezra*) goeth upon in this place. Tithes and firſt fruits were not paid, as God had commanded for the maintenance of his Service, whereby his Miniſters were diſcouraged from attending ſo duly upon their ſervice about the Temple, and God was wronged by the holding back of that which he reſerved of their encreaſe to himſelf. Hereupon God in wrath ſmote the land with dearth, by withholding rain and ſending Caterpillars and Cankerworms to eat up and conſume their fruits. And for this he challengeth them for robbing God, and promiſeth upon the amending of this fault to bleſſe them with great plenty. And this indeed ſerves well for the opening of this Text, not being without looking to that relation ſo fully underſtood. And although the caſe of the Levites be here peculiarly handled, to whom Tithes by Gods Ordinance were then due, a part whereof was to goe to the poore, yet it cannot hence be gathered, that tithes ſhould not be paid to Gods Miniſters now under the Goſpell, becauſe our Lord Jeſus was ſo far from releaſing theſe, that he required much more in his followers, *viz.* to ſell all and to give it to the poor, and therefore, becauſe few would truly doe this, namely thoſe extraordinarily ſtirred up, who ſold their poſſeſſions and brought the price and laid it downe at the Apoſtles feet, Tithes at the leaſt are to be given, or elſe the hire ſhall be denyed, of which our Lord ſaith, that *the labourer is worthy*, and the double honour, of which the Apoſtle ſaith, the *Elders, that rule well, are worthy of double honour, eſpecially they that labour in the Word and Doctrine.* *Gualter* alſo ſaith, that according to Gods example godly Princes have aſſigned tithes for the maintenance of his Miniſters, and the relief of the poor, and the keeping of Churches in repair, as *Jerom* writeth to *Nepotianus*, and therefore it is ſacriledge for Noble men to take them away in any place, as they have done, and to aſſign them to Monks and Fryers, and for Miniſters of Cathedrals, to extend their revenues thus by robbing of others in their particular places, which abuſe the Princes of the earth had need to reform, and in the meane ſeaſon let all men pay what they have uſed and is allotted to the Miniſters maintenance, as they would not together with them be guilty of the foul ſinne of ſacriledge. For the words here in the Hebrew it is ▭קבעי coming of a word ſignifying to take by rapine to deſtroy, and according to *Jerome ſuffigere*, to fix, whereupon he conceiveth, that the nailing of Chriſt to the Croſſe is here intimated, but how this ſhould be I ſee not, but the word having other ſignifications, that is to be preferred, which agreeth beſt to the matter in hand, and that is committing rapine about Tithes, or robbing, or ſpoiling God, as a man that hath his goods taken from him, for ſo tithes are the goods of God whereby he maintaineth his ſervants the Miniſters, that attend upon him in his houſe. For which cauſe he pronounceth them accurſed, as ſacriledge commonly hath a curſe accompanying it, a curſe waſting and conſuming his eſtate, that committeth it, and the curſe of unſeaſonable weather in the land where it is generally committed, and conſequently of great fan ins Thus even ſome heathens, that have robbed their gods, have been puniſhed, and it is not to be paſſed over without obſervation, how many men of fair eſtates in this land have had all waſted by this meanes, and the Proteſtant Princes of *Germany*, ſpecially the Count *Palatine* of the *Rein*, taking all tithes into their hands have loſt all. For offerings here ſpoken of the Vulgar hath firſt fruits, but the word ſignifieth *offerings*, onely whereas the firſt fruits were an heave offering lifted up, as the word ▭רו ſignifieth, they may come under this name alſo. Touching tithes ſaid before by *Jerome* going in part to the poore, that was a by miſtake of the tithe of the third year, *Deut.*14.28. upon which ſee my Expoſition there.

Act.5.

Matth.10.
Tim.5.17,18.
Gualter.

Note.

V. 14. *Yee have ſaid, it is vaine to ſerve God, and what profit is their that we have kept*

kept his Ordinance. Here the Prophet goeth on to accuſe them of another
groſſe ſinne of prophane ſpeaking againſt God, as if hee had no regard
to mens well or ill doing, they that doe well and are obſervant towards
him, being no whit remunerated with good therefore, nor they that doe
evill the leſſe bleſſed. Wherein he proſecuteth more at large the argument,
upon which he was, chap. 2. 1. And this ſhewed the height of impiety
to be in them, as in the wicked brought in ſpeaking likewiſe, *what profit*
Job 21.15. *ſhall we have if wee call upon him?* And indeed if we look onely at otward
Eccleſ.9.2. things of this life, it is to *the uncleane, as to the cleane, to him that
ſacrifieth not, as to him that ſacrificeth,* yea the wicked often flouriſh moſt here,
as is complained, *Pſal.* 73. *Job* 21.7, 8. and it is a thing, wherewith even
the righteous through their weakneſſe are ſometimes much affected: But
V. 16. they recollect themſelves, as *David* did, and then they *ſpeak one to another,* as
is here ſaid, and what doe they ſpeak, but although it bee thus for a
time in this worke for their triall, and the making of the wicked more
unexcuſable, and the aggravatings of their finall condemnation, yet in
the end they that fear God ſhall have ſo great a weight of glory, that the
2 Cor. 17. momentary afflictions ſhall bee no way comparable thereunto, and
the wicked that laugh now ſhall waile and weepe world without
end.

V. 17. *And they ſhall be mine, ſaith the Lord of Hoaſts, in that day that I make up my
jewels, and I will ſpare them, &c.* Heb. *in the day that I make my peculiar,* for
it is סגל *peculium,* ſo likewiſe the Vulgar Latine, and *Calvin,* the meaning
is, they ſhall bee my peculiar people, in whom it ſhall appeare that I delight
in the day that I ſhall make, that is, a day of diſtinction and ſeparation
betwixt the vile and the Pretious, the Sheep and the Goates, that
V. 18. fear God, and that feare him not, as verſ. 18. So that the day here ſpoken
Note. of is the day of judgment, wherein every mans worke ſhall be made manifeſt,
and it ſhall appeare even to men what every one is, which lyeth
hid from them here being knowne onely to God, but then it ſhall both
1 Cor.3.13. be known, and ſuch as feare God ſhall as his peculiar people be taken
up to remaine ever with the Lord, the wicked being put down and ſent into
the everlaſting flames of hell fire. And it is called *the day,* becauſe as in the
day all things are made manifeſt, but in the dark night, ſuch as the time now
is, unſeen.

CHAP. IV.

V. 1. F*Or the day cometh that ſhall burn like an oven, and all the proud and the wicked
ſhall be as ſtubble.* Here it is further made plaine, that the day before
ſpoken of is the day of judgment, when the wicked ſhall burn for ever, as
things in a a moſt hot fiery Oven. And in the Hebrew this whole chapter
goeth on, as a part of the third without any diſtinction from it. *The day
of the Lord ſhall burn them up, and leave them neither root nor branch,* this is added,
to ſhew the deſperate condition of the wicked in that day, they being like a
Cyrill. a tree cut down and burnt the very ſtub ſo, as that not ſo much as one
branch remaineth, whereby there may be hope of growing up againe, for ſo
they ſhall periſh and never be delivered.

V. 2. *But to you that fear me the Son of righteouſneſſe ſhall ariſe with healing in his wings,
and yee ſhall go forth and grow up as the calves of the ſtall:* the word פשתם here uſed
ſignifieth, *yee ſhall be multiplyed,* the Vulgar, and *Calvin* yet render it, *ſalietis,
yee ſhall leap,* which beſt agreeth with the ſimilitude taken from Calves of the
ſtall, which being let out run about and leap moſt joyfully as full of good
bloud, ſo the people of God ariſing out of their graves at the laſt day, ſhall
Gualter. be as fair & fat cattle exulting and rejoicing exceedingly. Some underſtand this
as ſpoken firſt of ſpirituall comfort and joy, that the faithfull ſhall have in
Chriſt

Chriſt, and the joy which the Jewes had after victories obtained over the captaines of *Antiochus Epiphanes* in the time of the Maccabees, extending it alſo, as verſ. 1. to the threatnings againſt the wicked alſo. And *Calvin* noteth a like place, *Eſa.*60.1,2. where it is ſaid the glory of God ſhall ariſe upon the righteous. But I prefer that which went before, as being the moſt ancient and commonly received Expoſition, and beſt agreeing to the words, being a more large explication of that which was ſaid more briefly chap.3. 18. of the difference apparently put betwixt the righteous and the wicked, and to that which he ſaid of the day, which the Lord ſhould make, ſith that under the Goſpell inlightening the world this is not done, but ſtill all things fall out alike unto all. But then *the Sun of righteouſneſſe ſhall ariſe to them that fear God*, not to the wicked. The ſame that is called the Sonne of God, our Jeſus, and our Redeemer, is here ſet forth as the Sun for the bright Math.25.31. ſplendour and glory, wherein he ſhall come at the laſt day, his face ſhining as the Sun, *Revel.*1.2. for his turning the darkneſſe of affliction and ſorrow to his people into the light of comfort everlaſting. 3. For the making of them glorious, as by the reflexion of the Sun beams things are made to ſhine, that are made of gold. 4. For his being thence forth the onely light making one perpetuall day, for then there ſhall not bee day and night any more, Sunne, Moone or Starres, but God and the Lamb ſhall be our onely Revel. 21. light for ever. 5. By this Sunnes light things ſhall be ſeen in their proper colours, which before were obſcured. And healing is ſaid to bee in his wings, that is, his beams, which are ſpread as wings farre and wide over all his people, healing all their infirmities, if any of them have been bruiſed or broken in body by perſecution, or crooked or lame when they were laid into the grave, or any way blemiſhed, making them at their 1 Cor. 15. comming forth ſound and ſpecious, for the body *ſown in weakneſſe ſhall riſe in glory.*

V. 3. *And yee ſhall tread the wicked under the ſoles of your feet, as aſhes*: whereby the baſe condition of the wicked, wherein they ſhall then be, is ſet forth, and the high honour, to which the righteous ſhall be advanced, as the Iſraelites ſometimes troad the Canaanitiſh Kings under their feet, being brought forth out of the Cave by *Joſhua*, where he had before ſhut them up.

V. 4. *Remember the Law of Moſes, which I commanded to him for all Iſrael, &c.* that is, to the end yee may attain to this high honour and glory, think continually upon my commandements, wherein the fear of me is taught to live and doe accordingly, for this is to fear God, to eſchew evill thereby forbidden, and of giving them warning here to doe ſo, the reaſon of *Calvin* Joh. 1, 13 is good, becauſe they ſhould have no more Prophets till the coming of Chriſt, but they had the Law as a rule to walk by.

V. 5. *Behold I will ſend you Elijah the Prophet before that great and terrible day of the Lord cometh.* The Septuagint for *Elijah the Prophet* hath *Elijah the Tiſhbite*, whereby the Fathers generally have been deceived, taking the coming again of *Elijah* to convert the Jews to be here meant, only *Jerome* underſtands it to be ſo ſpoken of *John the Baptiſt*, as Chriſt expounds it, *Matth.* 17. and *Rupertus* after him, of which alſo ſome reaſons are rendred, as firſt becauſe it is here added *leſt I come and ſmite the earth at once*, for in the time of *John the Baptiſt* there was no danger of this, but at *the great and terrible day* of judgement next ſpoken of. 2. *John the Baptiſt* denyed himſelfe to be a Prophet, but this *Elijah* is affirmed to be one. 3. In *Eccleſiaſticus* his coming is ſpoken of with this epithite, *the Tiſhbite*. But to all theſe I anſwer, 1. That although it were long before Chriſts coming to judgement in the dayes of *John Baptiſt*, yet in regard of God it was not long, but *noviſſima hora*, the laſt houre. 2. *John* denyed not himſelfe to be a Prophet, but the Prophet, which was one of the names, whereby Chriſt was ſet forth. 3. The book Deut. 18,18. of *Eccleſiaſticus* being Apocryphall is no ground of faith for us to goe upon. This then is no more then what was ſaid before, chap.3.1. *I ſend my meſſenger before my face*, where likewiſe the day of the Lords firſt coming is ſet forth, as terrible to the Jews for the moſt part being therefore likened to a refiners fire. And it is ſpoken in reference to the words before going about taking heed to *Moſes* his Law, whereby the faithfull might be diſcouraged, as deſpairing of any Prophets coming amongſt them more, for in this regard hee telleth them, that he will ſend *Elias* the chief of all the Prophets to prepare them for the Meſſiah, leſt in ſtead of bleſſing ſmiting ſhould by him finally come to them all, and to the whole earth for ſin, For the laſt words; *Hee ſhall turne the hearts of the Father to their children, &c.* ſee Luk.1.17.

FINIS.

ERRATA.

Eſay, chap.4.6.read *meal* for *meat*, 5.1.*Hebrai* for *Hebrew*, 5.8.*they think all things*, for *they think they want all*, v.24. for *free*, *fire*, c.6.2. *for cover the Seraph. cover their feet*. 8.20.for *written*, *unwritten*, for *followed*, *followeth*, 16.for *a thouſand*, *an hundreth*, 26.for *nine*, *three*, 15.4.for *near the dead*, *the dead ſea*, c.21.18. for *The*, *Thus*, 23,8.for *worldly*, *worldly glory*, c.24.16.for *too far*, *too too far fetcht*, c.27.11.for *magneticall*, *magnificall*, 30.23.for *apply*, *aptly*, 49.8.for *world*, *word*. Jer.5.1.for *us*, *others*, 11.16.for *fruitful*, *faithful*, 12.1.for *gravier*, *gravliere*, ch.18.12.for *perſit*, *perſiſt*, 26.10.for *Caldeans*, *Calde*. 36.1.for *there*, *therefore*, 38.7. *R. Salomon* for *King Salomon*. Ezek.p.368 for *their only*, *not only for*, p.36.for חרשיש,חרשוש. 37.2.for *tother*, *together*, c.2.3.for *men*, *him*, 3.12.for *finding*, *filling*, 17.22.for *ſtuble*, *ſtub*, 20.37.for ▭שדע,שטע, 21.23.for בשבע, משבע, 42.3.for *afflictions*, *affections*. c.43.7.for *Daniel*, *David*, p.493.for *naturally*, *perpetually*, for *wayes*, *dayes*.

Daniel, Hoſ. Joel, *&c.*

chap.2.48 for *any wicked*, *not any wicked*, 7.5.for *Kimvri*, *Kimhi*. 1.9.for *ſit*, *let*, 11.22. for *New Teſtament*, *New Tranſlation*, 11.38.for *judgement*, *indignation*, p.578.for *to a*, and *Hoſ*.2.2. for *finns*, *finum*, v.11.for צב, צו, and for עלא, עלו. p.641.for *ſlake*, *ſlate*, p.667.for *was tyed*, *was not tyed*, 671. for *grown enough*, *grown ſat enough*, 672.for רוחה,רוצחה, 698.for *to ask*, *ask*. 702.for רע,רץ. 704.for *Eſ*.50. *Eſa*.58. 718. for *have after*, *hawke after*, Zeph.2.4.for יעמו, לשממה. Zech.8.1.for *above*, *as one*, Mal.1.3. for *peoples*, *congreges*.

There is already publiſhed by the ſame Authour a Comment upon the whole *New Teſtament*, as alſo a like Comment upon the Hiſtoricall part of the *Old Teſtament*, beginning with *Joſhua* and ending with *Eſther*. To both which two more are to be added by the ſame Author, one upon the *Pentateuch* or five Bookes of *Moſes*, the other upon *Job*, *Pſalmes*, *Proverbs*, *Eccleſiaſtes*, and the *Canticles*, as being already in a good part printed and tgoether to come forth about *Eaſter* term, the which will make up a compleat Comment upon the whole Bible. A work never publiſht by any Authour before.

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21 Whether by Almes ſins are redeemed.
34 *Nebuchadnezzar* probably ſaved.
5. 26 Strange writings appearing as portents.
6. 10 *Daniel* prayed to be ſeen to ſhew no timerouſneſſe.
17 Lions kept from devouring men, how.
26 *Daniel* a figure of Chriſt in 5. things.
7. 5 The four Kingdomes or Monarchies figured.
9 Againſt repreſenting God by an image.
11 All ſhall profeſſe one religion before the end.
27 Of monarchicall government.
9 24 Of the 70. years captivity.
The 70. weeks to the Meſſiah.
25 Chriſt both obeyed and ſuffered for us.
26 The deſolation of *Ieruſalem* for ever.
27 The temple at *Ieruſalem* never to be rebuilt.
10. 13 The prince of *Perſia* and *Grecia*, and *Michael* who.
11. 5 How one angell helps one kingdome, and another another.
20 Sacrilege puniſhed.
38 A parallel made at large betwixt *Antiochus* and the Pope; for many pages together.
The preſcriptions of Popes above God.
The treaſures raked together by them.
Their ſucceſſe and proſperings formerly.
39 The Pope Antichriſt.
45 Againſt the King to arme as not to arme.
Good ſucceſſe juſtifieth not evill doers.
12. 2 Of the reſurrection at the laſt day.
4 More knowledge of propheſies then anciently.
11 The Pope takes away ſpirituall worſhip and ſets up carnall.

HOSEA.

C. V.
1. 2 WHether *Hoſea* took a whore to wife.
4 The wicked puniſhing the wicked puniſhed.
3. 1 The J*ewes* ſhall turn Chriſtians and live in their own land.
2 Of the *Iewes* converſion, the time, 1720.
4 The Ephod and Teraphim what.
4. 4 Quarrellers with the Prieſt not to be reproved.
8 The Prieſts eat up the ſins of the people how.
12 Divers wayes of propheſying amongſt heathens.
15 Swearing by God forbidden to idolaters.
Of *Bethel* and *Bethaven*, and *Gilgal*.
5. 2 Of Chriſts reſurrection the third day.
3 The time of the Goſpell the day.
6. 5 The word preached as an hewing and ſlaying.
6 I will have mercy and not ſacrifice.
8 4 Kings ſetting up without God a ſin.
9 7 What Prophets and ſpirituall men fools and mad.
10. 4 As wormwood judgement, or hemlock.
11. 9 The 10. tribes ſhall one day be converted.
Not to be implacable a point of holineſſe.
12. 3 Of J*acobs* wreſtling with God and prevailing.
13. 15 Of Chriſts reſurrection, and the laſt judgement.
14. 2 Of ſet forms of prayer to be uſed in publick.

JOEL.

C. V.
1. 1 THe locuſts, caterpiller, palmerworm what ſignifying.
9 Wicked Prieſts ſuffer moſt of all other men.
13 Judgements comming call to faſting and prayer.
2. 28 A Propheſie of the Spirit to be poured out.
31 Signs of Chriſts ſecond comming.
3 1 By the valley of J*ehoſhaphat* what meant.
3 A boy given for an harlot, and a girle for wine.
17 A Church no more under the Heathens propheſied of.
18 The Goſpell compared to new wine.

AMOS.

C. V.
1. 1 NO Prophets of tradeſmen but extraordinarily ſtirred up.
2. 1 Againſt taking up and burning the dead.
6 Againſt taking of bribes.
7 Againſt tyranny towards ſubjects.
8 Papiſts in ſinning like idolatrous *Iſrael*.
11 Popiſh votaries like unto *Nazarites*.
12 Againſt reſtrainers of Prophets.
3. 9 Of a dead mans skull ſhewed at feaſts.
4. 2 Againſt baſe ſpeeches to Magiſtrates.
5. 8 Of the 7. ſtars and Orion.
10 Magiſtrates patiently to bear juſt reproof.

6. 10 Some in ſickneſſe not induring to have the Lord named.
8. 11 Of the word the famine how great.
9. 13 By repairing buildings converſion, a Chriſt ſet forth.

OBADIAH.

V.
19. THe *Iewes* being returning ſhall inlarge their poſſeſſions.
How it was fulfilled alſo is ſhewed.
How the *Iewes* converted theſe countreys for Chriſt.
Of which ſee more in the Epiſtle Dedicatory.

JONAH.

V.
17 OF caſting lots the lawfulneſſe.
14 *Jonah* a figure of Chriſt, by whoſe ſuffering we are ſaved
10 The fear of God ſtands in 4. things.
17 *Jonah* a figure of Chriſt in 3. things.
2. 8 The vanity of ſeeking to any but God.
3 Beaſts in *Nineve* covered with ſackcloth.

MICAH.

C. *V.*
1. 1 PLentifull preaching a forerunner of deſtruction.
8 The Dragon, the Elephant, the Oſtrich.
13 *Lachiſh* puniſhed for King *Amaziah* ſlain there.
2. 6 About propheſying and not propheſying law reconciled.
7 Whom it doth good and whom not.
10 Oppreſſours enemies to God.
11 Againſt ſuch as would be ſoothed up in their ſins.
13 Of Chriſts being in the head of the *Jewes* army converted.
3. 3 Oppreſſours flea off the ſkins of men and chop them.
5 Falſe Prophets bite the true by railing.
7 Againſt ſuch as pretend a new light.
8 The Spirit of power and judgement requiſite in Prophets.
4 4 Of war and peace, and Magiſtrates bearing the ſword.
Againſt going to law to put others to charge.
11 The univerſall peace when *Jewes* are converted.
9 The want of king a miſery in *Iſrael.*
5. 2 *Bethlehem* famous for Chriſts birth there.
3 Chriſt to come before deliverance from heathen kings.
5 7. Shepherds and 8. principall men, who.
Amongſt miniſters there ſhould not be a parity.
6. 10 The unjuſt dealer ſets a fire on his houſe.
7. 2 Princes, Judges, and Counſellours ſins.
7 One knoweth not whom to truſt in ſpeaking.

NAHUM.

C. *V.*
1. 14 AFter *Sennacheribs* death the *Aſſyrian* kingdome ended.
The great ignominy wherein he was amongſt other nations.

2. 7 By *Huzzah* what is meant.
3. 8 *Nineveh* 480. furlongs in compaſſe.
No in *Egypt* otherwiſe called *Noph*, ſince *Alexandria*.

HABAKKUK.

C. V.
1. 1 OF Prophets praying for judgements againſt the wicked.
10 Examples of proud Kings practices againſt the ſubdued.
2. 3 A propheſie of Chriſt to come afrer a certain time.
Of writing things moſt memorable.
5 Who is juſt, that ſhall live, and who not.
What it is to live by faith.
14 Of giving drink to his neighbour.
6 The covetous getting goods are heavy laden.
13 The earth filled with the knowledge of God as the ſea.
15 How drunkards tempt others to drink.
Of the drunkenneſſe of thoſe that are made beleeve all warlike undertakings to be for the beſt.
18 Againſt the worſhipping or uſing of Images.
Image-worſhipping puniſhed by the *Turks* prevailings.
3. *Habakkuks* prayer, a propheſie of Chriſt.

ZEPHANIAH.

C. V.
1. 5 WHat the Chemarims were.
Againſt ſervers of God and Idols together.
8 Againſt new faſhions in apparell.
Of the apparell peculiar to Gods worſhip.
Againſt miniſters levity in leaving their faſhion.
9 Againſt ſouldiers inſolencies towards houſholders.
2. 3 The meek do righteouſly and are preſerved.
7 The *Iſraelites* poſſeſſions inlarged to the *Philiſt.* countrey.
3. 3 Of oppreſſing judges the cruelty.
8 Of the finall converſion of the *Jewes* and all nations.
11 Againſt the *Antinomians* boaſting of being without ſin.

HAGGAI.

C. V.
2. 7 CHriſt comming into the Temple propheſied of.
The aboliſhing of the old carnall ſpirit.
By the ſhaking of heaven and earth before Chriſts comming what meant.
The time of Meſſiah his comming paſt.
20 The wars to come after Chriſts comming propheſied of.

ZECHARIAH.

C. V.
1. 7 CHriſt riding upon a red horſe.
12 The 70. years of deſolation ended.
21 The deſtroyers of the four Monarchies, who.

2. 4 How populous *Jeruſalem* ſhould be under the Goſpell.
9 The *Romans* converſion foretold.
3. 2 God the Father, God the Son, and God the Holy Ghoſt.
8 *Joſhua* a figure of the branch Chriſt Jeſus.
9 Chriſt a ſtone with 7. eyes.
4. 7 The joy at the converſion of the *Jewes.*
The Magiſtracy and Miniſtry ſet forth by two Olive trees.
5. 2 The *Jewes* Targum allowing ſome theft.
The curſe of God coming therefore.
6 The talent of Lead on the Ephah the ſin of crucifying Chriſt.
6. 13 Crowns made for Chriſt to ſet him forth as King.
14 Knowledge and grace crowned.
7. 1 The names of the 12. moneths Cald. and Hebr.
2 Againſt Independency, and new wayes without a councell.
5 Monethly faſts keeping or at other ſet times.
8. 19 Faſts why kept by the *Jewes* 4 moneths.
22 Of the converſion of the *Gentiles.*
9. 10 Chriſts kingdome ſet up without force of armes.
11 The pit without water what.
A plain proof that Jeſus is the Meſſiah.
The *Iewes* at the laſt to be converted.
10. 1 All good things to be craved by prayer.
6 The *Iewes* ſhall again inhabit *Canaan.*
11. 1 The burning of the Temple by the *Romans.*
7 Two ſlaves and 3 ſhepherds.
12 Chriſt ſold for thirty pieces of ſilver.
10 Fooliſh ſhepherds who are.
12. 3 *Ieruſalem* an heavy ſtone to her enemies.
10 The *Iewes* mourning for piercing Chriſt.
13. 2 Idolatry to ceaſe under the Goſpell.
3 Seducers to idolatry muſt dye.
6 Againſt Tradeſmen taking upon them to preach.
8 A third part in the Church onely ſaved.
14. 2 *Ieruſalem* being deſtroyed ſome ſaved, *viz.* the elect.
5 The propagation of the Goſpell into all parts.
9 Chriſtians ought to have one way of worſhip.
18 Againſt thoſe that are conceited of their goodneſſe.
21 Common Chriſtians holy as well as preachers, and ought to pray and teach in their families.
Againſt admitting any unclean to the Lords Supper.
Againſt buying and ſelling of benefices.

MALACHI.

C. V.
1. 8 SUſpending Communions becauſe of the unworthy cenſured.
2. 3 Miniſters by their wickedneſſe make themſelves abominable.

FINIS.